ODES of PINDAR.

With several other

Pieces in Prose and Verse.
ODES OF PINRAR,

With several other

Pieces in Prose and Verse,
Translated from the GREEK.

To which is prefixed a DISSERTATION on the

OLYMPICK GAMES.

By GILBERT WEST, Esq. LL.D.

Res antiquae Laudis et Artis
Ingredior, sanctos aures recludere Fontes. VIRG. Georg. L. ii.

LONDON,
Printed for R. Dodsley, at Tully's Head in Pallmall.

MDCCXLIX.
TO
The Right Honourable

WILLIAM PITT, ESQ.

Paymaster General of his Majesty's Forces,
One of his Majesty's most Honourable Privy Council,

And to the Honourable

GEORGE LYTTELTON, ESQ.

One of the Lords Commissioners of the Treasury,

THIS VOLUME
Is inscribed by the Author,
Who is desirous that the Friendship,
With which they have for many Years honoured him,
And the sincere Affection and high Esteem,
Which he hath conceived for them,
From a long and intimate knowledge of their Worth and Virtue,
May be known wherever the Publication of the ensuing Pieces
Shall make known the Name of GILBERT WEST.

* a
OF all the great Writers of Antiquity, no one was ever more honoured and admired while living, as few have obtained a larger and fairer Portion of Fame after Death, than Pindar. Paufanias tells us, that the Character of Poet was really and truely consecrated in his Person, by the God of Poets himself, who was pleased by an express Oracle to order the Inhabitants of Delphi to set apart for Pindar one half of the First-Fruit Offerings brought by the Religious to his Shrine; and to allow him a Place in his Temple; where, in an Iron Chair he was used to sit, and sing his Hymns, in Honour of that God. This Chair was remaining in the Time of Paufanias (several hundred Years after) to whom it was shewn as a Relic not unworthy of the Sanctity and Magnificence of that holy Place. Pan likewise, another Musical Divinity, is reported to have skipped and jumped for Joy, while the Nymphs were dancing in Honour of the Birth of this Prince of Lyrick Poetry; and to have been afterwards so much delighted with his

1 Pauf. in Bart.  
2 Pauf. in Phoc.  
3 Philostratus in Icon.  
*a 2 Compositions,
P R E F A C E.

Compositions, as to have sung his Odes in the hearing even of the Poet himself. Unhappily for us, and indeed for Pindar, those Parts of his Works, which procured him these extraordinary Testimonies from the Gods (or from Mortals rather, who by the Invention of these Fables meant only to express the high Opinion they entertained of this great Poet) are all lost: I mean his Hymns to the several Deities of the Heathen World. And even of those Writings, to which his less extravagant, but more serious and more lasting Glory is owing, only the least, and, according to some People, the worst Part is now remaining. These are his Odes inscribed to the Conquerors in the Four sacred Games of Greece. By these Odes therefore are we now left to judge of the Merit of Pindar, as they are the only living Evidences of his Character.

Among the Moderns those Men of Learning of the truest Taste and Judgment, who have read and considered the Writings of this Author in their original Language, have all agreed to confirm the great Character given of him by the Ancients. And to such who are

4 Plut. in Numa.
5 See Abbé Fragquier's Character of Pindar, printed in the 3d Vol. of Memoires de l'Academie Royale, 
PREFACE.

still able to examine Pindar himself, I shall leave him to stand or fall by his own Merit; only bespeaking their Candour in my own Behalf, if they shall think it worth their while to peruse the following Translations of some of his Odes: which I here offer chiefly to the English Reader, to whom alone I desire to address a few Considerations, in order to prepare him to form a right Judgment, and indeed to have any Relish of the Compositions of this great Lyrick Poet, who notwithstanding must needs appear before him under great Disadvantages.

To begin with removing some Prejudices against this Author, that have arisen from certain Writings known by the Name of Pindarick Odes, I must insist that very few, which I remember to have read under that Title, not excepting even those written by the admired Mr. Cowley, whose Wit and Fire first brought them into Reputation, have the least Resemblance to the Manner of the Author, whom they pretend to imitate, and from whom they derive their Name; or if any, 'tis such a Resemblance only as is expressed by the Italian Word Caricatura, a monstrous and distorted Likeness. This Observation has been already made by Mr. Congreve in his Preface to two admirable Odes, written professedly in
PREFACE.

in Imitation of Pindar; and, I may add, so much in his true Manner and Spirit, that he ought by all means to be excepted out of the Number of those, who have brought this Author into Discredit by pretending to resemble him.

Neither has Mr. Cowley, though he drew from the Life, given a much truer Picture of Pindar in the Translations he made of two of his Odes. I say not this to detract from Mr. Cowley, whose Genius, perhaps, was not inferior to that of Pindar himself, or either of those other two great Poets, Horace and Virgil, whose Names have been bestowed upon him, but chiefly to apologize for my having ventured to translate the same Odes; and to prepare the Reader for the wide Difference he will find between many Parts of his Translations and mine.

Mr. Cowley and his Imitators (for all the Pindarick Writers since his Time have only mimick'd him, while they fancied they were imitating Pindar) have fallen themselves, and by their Examples have led the World into two Mistakes with regard to the Character of Pindar: both which are pointed out by Mr Congreve in the Preface above-mentioned, and in the following Words:

"The Character of these late Pindaricks is a Bundle of rambling incoherent Thoughts, expressed in a like Parcel"
P R E F A C E.

"Parcel of irregular Stanzas, which also consist of such another Complication of disproportioned, uncertain, and perplexed Verses and Rhymes. And I appeal to any Reader, if this is not the Condition in which these Titular Odes appeared.

"On the contrary (adds he) there is nothing more regular than the Odes of Pindar, both as to the exact Observation of the Measures and Numbers of his Stanzas and Verses, and the perpetual Coherence of his Thoughts. For though his Digressions are frequent, and his Transitions sudden, yet is there ever some secret Connexion, which, though not always appearing to the Eye, never fails to communicate itself to the Understanding of the Reader."

Upon these two Points, namely, the Regularity of Measure in Pindar's Odes, and the Connexion of his Thoughts, I shall beg Leave to make a few Observations.

These Odes were all composed to be sung by a Chorus either at the Entertainments given by the Conquerors, (to whom they were inscribed) or their Friends, on account of their Victories, or at the solemn Sacrifices made to the Gods upon those Occasions. They consist generally of three Stanzas, of which the following Account
PREFACE.

count was communicated to me by a learned and ingenious Friend.

"Besides what is said of the Greek Ode in the Scholia upon Pindar, I find (says he) the following Passage in the Scholia on Hephaestion; it is the very last Paragraph of those Scholia."

The Passage cited by him is in Greek, instead of which I shall insert the Translation of it in English.

You must know that the Ancients (in their Odes) framed two larger Stanzas, and one less; the first of the large Stanzas they called Strophe, singing it on their Festivals at the Altars of the Gods, and dancing at the same Time. The second they called Antistrophé, in which they inverted the Dance. The lesser Stanza was named the Epode, which they sung standing still. The Strophe, as they say, denoted the Motion of the higher Sphere, the Antistrophé that of the Planets, the Epode the fixed Station and Repose of the Earth.

"From this Passage it appears evident that these Odes were accompanied with Dancing; and that they danced one Way while the Strophe was singing, and then danced back again while the Antistrophé was sung. Which shews why those two Parts consisted of the same Length and Measure; then when the Dancers were returned
P R E F A C E.

"returned to the Place whence they set out, before they
"renewed the Dance they stood still, while the Epode
"was sung.

"If the same Persons both danced and sung, when
"we consider how much Breath is required for a full
"Song, perhaps one may incline to think, that the
"Strophen and Antistrophen partook something of the
"Recitative Manner, and that the Epode was the more
"compleat Air.

"There is a Passage in the ancient Grammarian,
"Marius Victorinus, which is much to the same Pur-
"pose as this above, though he does not distinctly speak
"of Dancing. The Passage is this:

"Pleraque Lyricorum carminum, quae versu, colisque
"et commatibus componuntur, ex Strophen, Antistrophen, et
"Epode, ut Græci appellant, ordinata subsistunt. Quorum
"ratio talis est. Antiqui Deorum laudes carminibus com-
"prehensas, circum Aras eorum euntes canebant. Cujus
"primum ambitum, quem ingrediebantur ex parte dextra,
"Strophen vocabant; reversionem autem sinistrosum
"faciam, completo priore orbe, Antistrophen appellabant.
"Deinde in conspectu Deorum soliti consistere cantici, re-
"liqua consequebantur, appellantes id Epodon.

* b "The
PREFACE.

"The Writers I have quoted speak only of Odes, sung in the Temples; but Demetrius Triclinius, upon the Measures of Sophocles, says the same Thing upon the Odes of the Tragick Chorus.

"What the Scholiast upon Hephaestion, cited above, adds about the Heavenly Motions, &c. is also said by Victorinus, and by Demetrius Triclinius, and likewise by the Scholiast on Pindar. Yet I consider this in no other Light, than I do the fantastical Conceits with which the Writers on Musick abound. Ptolemy, out of his three Books of Harmonics, employs one almost entirely upon comparing the Principles of Musick with the Motions of the Planets, the Faculties of the Mind, and other such ridiculous Imaginations. And Avissides Quintilianus, supposed an older Author, is full of the same Fooleries. Marius Victorinus has another Scheme also, viz. that the dancing forwards and backwards was invented by Thesens, in memory of the Labyrinth out of which he escaped. But all this is taking much unnecessary Pains to account why, when Dancers have gone as far as they can one Way, they should return back again; or at least not dance in the same Circle, 'till they are giddy."

Such
PREFACE.

Such was the Structure of the Greek Ode, in which the Strophé and Antistrophé, i. e. the first and second Stanzas, contained always the same Number and the same kind of Verses. The Epode was of a different Length and Measure; and if the Ode run out into any Length, it was always divided into Triplets of Stanzas, the two first being constantly of the same Length and Measure, and all the Epodes in like manner corresponding exactly with each other: from all which the Regularity of this kind of Compositions is sufficiently evident. There are indeed some Odes, which consist of Strophés and Antistrophés without any Epode; and others which are made up of Strophés only, of different Lengths and Measures. But the greatest Number of Pindar's Odes are of the first kind.

I have in the Translation retained the Names of Strophé and Antistrophé, on purpose to imprint the more strongly on the Mind of the English Reader, the exact Regularity observed by Pindar in the Structure of his Odes; and have even followed his Example in one, which in the Original consists only of two Strophés. And in my Translation of a Tragedy of Euripides, I have in like manner varied the Measure in Imitation of the Original,
PREFACE.

Original, as far as the different Genius of the Greek and English Verfification would allow.

Another Charge againſt Pindar relates to the supposed Wildneſs of his Imagination, his extravagant Digreſsions, and fudden Transitions, which leads me to consider the second Point, viz. the Connexion of his Thoughts. Upon which I shall fay but little in this Place, having endeavoured to point out the Connexion, and account for many of the Digreſsions in my Arguments and Notes to the feveral Odes which I have tranſlated. Here therefore I fhall only obſerve in general, that whoever imagines the Victories and Praises of the Conquerors are the proper Subjects of the Odes inscribed to them, will find himself mistaken. These Victories indeed gave Occafion to these Songs of Triumph, and are therefore constantly taken notice of by the Poet, as are alfo any particular and remarkable Circumſtances relating to them, or to the Lives and Characters of the Conquerors themselves: but as fuch Circumſtances could rarely furnish out Matter sufficient for an Ode of any Length, fo would it have been an Indecency unknown to the Civil Equality and Freedom, as well as to the Simplicity of the Age in which Pindar lived, to have filled a Poem intended to be fung in Publick, and even at the Altars of the Gods, with
PREFACE.

with the Praisies of one Man only; who besides, was often no otherwise considerable, but as the Victory which gave Occasion to the Ode had made him. For these Reasons the Poet, in order to give his Poem its due Extent, was obliged to have Recourse to other Circumstances, arising either from the Family or Country of the Conqueror, from the Games in which he had come off victorious, or from the particular Deities who had any Relation to the Occasion, or in whose Temples the Ode was intended to be sung. All these and many other Particulars, which the reading the Odes of Pindar may suggerst to an attentive Observer, gave Hints to the Poet, and led him into those frequent Digressions, and quick Transitions; which it is no wonder should appear to us at this Distance of Time and Place both extravagant and unaccountable. Some of these are indicated in the Notes upon the ensuing Odes.

Upon the whole, I am persuaded that whoever will consider the Odes of Pindar with regard to the Manners and Customs of the Age in which they were written, the Occasions which gave Birth to them, and the Places in which they were intended to be recited, will find little Reason to censure Pindar for want of Order and Regularity in the Plans of his Compositions. On the contrary
PREFACE.

trary perhaps, he will be inclined to admire him for raising so many Beauties from such trivial Hints, and for kindling, as he sometimes does, so great a Flame from a single Spark, and with so little Fuel.

There is still another Prejudice against Pindar, which may rise in the Minds of those People, who are not thoroughly acquainted with ancient History, and who may therefore be apt to think meanly of Odes, inscribed to a Set of Conquerors, whom possibly they may look upon only as so many Prize Fighters and Jockeys. To obviate this Prejudice, I have prefixed to my Translation of Pindar's Odes a Dissertation on the Olympick Games: in which the Reader will see what kind of Persons these Conquerors were, and what was the Nature of those famous Games; of which every one, who has but just looked into the History of Greece, must know enough to desire to be better acquainted with them. The Collection is as full as I have been able to make it, assisted by the Labours of a learned Frenchman, Pierre du Faur, who in his Book entitled Agonisticon, hath gathered almost every Thing that is mentioned in any of the Greek or Latin Writers relating to the Grecian Games, which he has thrown together in no very clear Order; as is observed by his Countryman Mons. Burette, who hath written
PREFACE.

written several Pieces on the Subject of the Gymnastic Exercises, inserted in the 2d Volume of Memoires de l'Academie Royale, &c. printed at Amsterdam 1719. In this Dissertation I have endeavoured to give a compleat History of the Olympick Games: of which kind there is not, that I know of, any Treatise now extant; those written upon this Subject by some of the Ancients being all lost, and not being supplied by any learned Modern, at least not so fully as might have been done, and as so considerable an Article of the Grecian Antiquities seemed to demand. As I flatter myself that even the learned Reader will in this Dissertation meet with many Points, which have hitherto escaped his Notice, and much Light reflected from thence upon the Odes of Pindar in particular, as well as upon many Passages in other Greek Writers, I shall rather desire him to excuse those Errors and Defects which he may happen to discover in it, than apologize for the Length of it.

Having now removed the chief Prejudices and Objections which have been too long and too generally entertained against the Writings of Pindar, I need say but little of his real Character, as the principal Parts of it may be collected from the very Faults imputed to him; which are indeed no other than the Excesses of great and acknowledged
acknowledged Beauties, such a poetical Imagination, a warm and enthusiasmick Genius, a bold and figurative Expression, and a concise and sententious Stile. These are the characteristical Beauties of *Pindar*; and to these his greatest Blemishes, generally speaking, are so near allied, that they have sometimes been mistaken for each other. I cannot however help observing, that he is so entirely free from any Thing like the far-fetched Thoughts, the witty Extravagances, and puerile *Concetti* of Mr Cowley and the rest of his Imitators, that I cannot recollect so much as even a single *Antithesis* in all his Odes.

*Longinus* indeed confesses, that *Pindar's* Flame is sometimes extinguished, and that he now and then sinks unexpectedly and unaccountably; but he prefers him with all his Faults to a Poet, who keeps on in one constant Tenour of Mediocrity, and who, though he seldom falls very low, yet never rises to those astonishing Heights, which sometimes makes the Head even of a great Poet giddy, and occasion those Slips which they at the same Time excuse.

But notwithstanding all that has or can be said in favour of *Pindar*, he must still appear, as I before observ-ed, under great Disadvantages, especially to the *English* Reader.
Reader. Much of this Fire which formerly warmed and
dazzled all Greece, must necessarily be lost even in the best Translation. Besides, to say nothing of many Beauties peculiar to the Greek, which cannot be expressed in English, and perhaps not in any other Language, there are in these Odes so many References to secret History, so many Allusions to Persons, Things, and Places now altogether unknown, and which, were they known, would very little interest or affect the Reader, and withal, such a Mixture of Mythology and Antiquity, that I almost despair of their being relished by any, but those who have, if not a great deal of Classical Learning, yet somewhat at least of an antique and Classical Taste.

Every Reader, however, may still find in Pindar something to make amends for the Loss of those Beauties, which have been set at too great a Distance, and in some Places worn off and obliterated by Time; namely, a great deal of Good-sense, many wise Reflections, and many moral Sentences, together with a due Regard to Religion; and from hence he may be able to form to himself some Idea of Pindar as a Man, though he should be obliged to take his Character as a Poet from others.

But that he may not for this rely altogether upon my Opinion, I shall here produce the Testimonies of two great
PREFAE.

Poets, whose excellent Writings are sufficient Evidences both of their Taste and Judgment. The first was long and universally admired, and is still as much regretted by the present Age: the latter, who wrote about seventeen hundred Years ago, was the Delight and Ornament of the politest and most learned Age of Rome. And though even to him, Pindar, who lived some Centuries before him, must have appeared under some of the Disadvantages abovementioned, yet he had the Opportunity of seeing all his Works, which were extant in his Time, and of which he hath given a sort of Catalogue, together with their several Characters: an Advantage which the former wanted, who must therefore be understood to speak only of those Odes which are now remaining. And indeed, he alludes to those only, in the following Passage of his Temple of Fame. Pope’s Works, small Edit. Vol. III. p. 17. ¶ 210.

Four Swans sustain a Car of Silver bright,
With Heads advanc’d, and Pinions stretch’d for Flight:
Here, like some furious Prophet, Pindar rode,
And seem’d to labour with th’ inspiring God.

Four Swans sustain, &c. Pindar being seated in a Chariot, alludes to the Horse Races he celebrated in the Grecian Games. The Swans are Emblems of Poetry; their soaring Po-
P R E F A C E.

Across the Harp a careless Hand he flings,
And boldly sinks into the sounding Strings.
The figur'd Games of Greece the Column grace,
Neptune and Jove survey the rapid Race:
The Youths hang o'er their Chariots as they run;
The fiery Steeds seem starting from the Stone:
The Champions in distorted Postures threat;
And all appear'd irregularly great.

The other Passage is from Horace, L. iv. Ode 2. viz.

Pindarum quisquis studet amulari, &c.

which, for the Benefit of the English Reader, I have thus translated.

He, who aspires to reach the tow'ring Height
Of matchless Pindar's Heaven-ascending Strain,
Shall sink, unequal to the arduous Flight,
Like him, who falling nam'd th' Icarian Main;
Presumptuous Youth! to tempt forbidden Skies!
And hope above the Clouds on waxen Plumes to rise!

Pindar, like some fierce Torrent swoll'n with Showr's,
Or sudden Cataracts of melting Snow,
Which from the Alps its headlong Deluge pours,
And foams and thunders o'er the Vales below,
With desultory Fury borne along
Rolls his impetuous, vast, unfathomable Song.

* c 2

The
P R E F A C E.

The Delphick Laurel ever sure to gain;
Whether with lawless Dithyrambick Rage
Wild and tumultuous flows the sounding Strain;
Or in more ordered Verse sublimely sage
To Gods and Sons of Gods his Lyre he strings,
And of fierce Centaurs slain, and dire Chimæra sings.

Or whether Pisa's Victors be his Theme,
The valiant Champion and the rapid Steed;
Who from the Banks of Alpheus, sacred Stream,
Triumphant bear Olympia's Olive Meed;
And from their Bard receive the tuneful Boon,
Richer than sculptur'd Brass, or imitating Stone.

Or whether with the Widow'd Mourner's Tear,
He mingles soft his Elegiack Song;
With Dorian Strains to deck th' untimely Bier
Of some disastrous Bridegroom fair and young;
Whose Virtues, in his deifying Lays,
Through the black Gloom of Death with Star-like Radiance blaze.

When to the Clouds, along th' Ætherial Plain,
His airy Way the Theban Swan pursues,
Strong rapid Gales his founding Plumes sustain:

While
PREFACE.

While wond'ring at his Flight my tim'rous Muse,
In short Excursions tires her feeble Wings,
And in sequel'd Shades, and flow'ry Gardens flies.

There, like the Bee, that from each od'rous Bloom,
Each fragrant Offspring of the dewy Field,
With painfull Art extracts the rich Perfume,
Solicitous her honied Dome to build,
Exerting all her Industry and Care,
She toils with humble Sweets her meaner Verse to rear.

The Remainder of this Ode has no Relation to the present Subject, and is therefore omitted.

The following Collection of Poems (to borrow the Metaphor made ufe of by Horace) consists wholly of Sweets, drawn from the rich and flowery Fields of Greece. And if in these Translations any of the native Spirit and Fragrancy of the Originals shall appear to be transfused, I shall content myself with the humble Merit of the little laborious Insect above-mentioned. But I must not here omit acquainting the Reader, that among these, immediately after the Odes of Pindar, is inserted a Translation of an Ode of Horace, done by a Gentleman, the peculiar Excellency of whose Genius hath often revealed what his

Modesty
PREFACE.

Modesty would have kept a secret. And to this I might have trusted to inform the world, that the translation I am now speaking of, though inserted amongst mine, was not done by me, were I not desirous of testifying the pride and pleasure I take in seeing in this, and some other instances, his admirable pieces blended and joined with mine; an evidence and emblem at the same time of that friendship, which hath long subsisted between us, and which I shall always esteem a singular felicity and honour to myself.

The authors, from whom the other pieces which compose this volume are translated, are so well known, that I need say nothing of them in this place, neither shall I detain the reader with any farther account of the translations themselves, than only to acquaint him, that I translated the Dramatick Poem of Lucian upon the Gout, when I was myself under an attack of that incurable distemper, which I mention by way of excuse; and that all the other pieces, excepting only the Hymn of Cleanthes, and the Dialogue of Plato, were written many years ago, at a time when I read and wrote, like most other people, for amusement only. If the reader finds they give any to him I shall be very glad of it, for it is
PREFACE.

is doing some Service to Human Society, to amuse innocently; and they know very little of Human Nature, who think it can bear to be always employed either in the Exercise of its Duties, or in high and important Meditations.

CON-
# CONTENTS

OF THE

Dissertation on the Olympic Games.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Of the Original of the Olympic Games</td>
<td>3</td>
</tr>
<tr>
<td>II</td>
<td>Of the Restitution of the Olympic Games</td>
<td>9</td>
</tr>
<tr>
<td>III</td>
<td>Of the religious Ceremonies</td>
<td>12</td>
</tr>
<tr>
<td>IV</td>
<td>Of the Olympiciad</td>
<td>28</td>
</tr>
<tr>
<td>V</td>
<td>Of the Hellenodicks, or Presidents of the Olympic Games</td>
<td>33</td>
</tr>
<tr>
<td>VI</td>
<td>Of the Games, and of the Olympic Stadium</td>
<td>41</td>
</tr>
<tr>
<td>VII</td>
<td>Of the Foot-Races</td>
<td>46</td>
</tr>
<tr>
<td>VIII</td>
<td>Of the Palé, or Wrestling</td>
<td>52</td>
</tr>
<tr>
<td>IX</td>
<td>Of the Pentathlon</td>
<td>58</td>
</tr>
<tr>
<td>X</td>
<td>Of the Cælius</td>
<td>64</td>
</tr>
<tr>
<td>XI</td>
<td>Of the Pancratium</td>
<td>70</td>
</tr>
<tr>
<td>XII</td>
<td>Of the Horse Races</td>
<td>75</td>
</tr>
<tr>
<td>XIII</td>
<td>Of the several kinds of Chariot Races</td>
<td>99</td>
</tr>
<tr>
<td>XIV</td>
<td>Of the Race of Riding Horses</td>
<td>104</td>
</tr>
<tr>
<td>XV</td>
<td>Of the Candidates for the Olympic Crown</td>
<td>109</td>
</tr>
<tr>
<td>XVI</td>
<td>Of the Olympic Crown, and other Honours and Rewards conferred upon the Conquerors</td>
<td>122</td>
</tr>
<tr>
<td>XVII</td>
<td>Of the Utility of the Olympic Games</td>
<td>152</td>
</tr>
<tr>
<td></td>
<td>Of Gymnastic Exercise, a Dialogue translated from Lucian</td>
<td>156</td>
</tr>
</tbody>
</table>
A DISSERTATION ON THE Olympick Games.

— Pulverem Olympicum Collegisse juvat. Hor.
A DISSESSATION
ON THE
OLYMPICK GAMES.

SECTION I.

Of the Original of the Olympick Games.

THE Vanity of the Grecians in magnifying their Antiquities is remarkable in every Part of their History. There was scarce a considerable Town, or Family of any Note, that did not boast itself descended from some God; and shew a Pedigree deduced from the earliest Ages of the World. This fabulous and extravagant Nobility served for a common Topick of Flattery among all their Poets, not to add Orators and Historians: too many Instances of which are to be met with in the Odes of Pindar.

It is no wonder then, if in the Accounts of their religious Institutions we meet with the same Mixture of Fable, the same Pretenisions to Antiquity, and an Original derived some way or other from the Gods. Their Deities were born in the fabulous Age, and had taken Possession of all Greece long before the Birth either of History or Chronology; which did not come in use till some time after the Restitution of the Olympick Games by Ipbitus the Elean.

Whoever,
A DISSERTATION ON

Whoever, therefore, would make an Inquiry into the Original Establishment of these Games, must be contented with such an Account of it, as was either invented or received by the Eleans, in whose Territory, and under whose Direction they were celebrated; an Account made up of Fables and Traditions.

And indeed the Eleans are of all People the most to be excused for mingling Fables with their Accounts of an Institution, that is universally acknowledged to have subsisted before the Use of Chronological Dates and Records: the first Example of which they themselves gave in the Register of the Olympick Conquerours, which they began to keep soon after the Restoration of those Games; and by the Invention of which they have made a sufficient Expiation, not for themselves alone, but for all their Countrymen. For if they have given us Fable and Tradition, where we might have expected History, they have in Return helped us to the Means of distinguishing thenceforward between one and the other; and of having Truth and History, where we could otherwise hope to have met with nothing but Fable and Imposture.

Let them then be indulged in a Vanity, which they have in common with all the Nations of the World, both ancient and modern; and in which they were flattered and encouraged not a little by the great Reputation of the Olympick Games. For, to say Truth, the Sanctuary and Solemnity of that Festival; the Majesty and Supremacy of the God to whom it was dedicated; and the great Value set upon the Olympick Crowns, by the unanimous Consent of all Greece, were Arguments sufficient to have induced even the most scrupulous Historian to receive a Tradition, or adopt a Fable, that furnished him with a Founder, worthy of so sacred and august an Institution.

Accordingly, the greatest and most venerable Personages of Antiquity, the Idaean Hercules, Clymenus, Endymion, Pelops, and Her- 

\footnote{Paul. l. v.}
THE OLYMPICK GAMES.

cules the Son of Alcmena, have been severally introduced as the Inventors or Revivers of these Games; and, to support their different Pretensions, Reasons have been sought for, and Arguments produced from among the Religious Rites and Ceremonies, the Laws and Customs of this Solemnity. Thus Pausanias 1, for example, tells us, that these Games were ordered to be celebrated every Five Years, because the Brothers, called the Idae Daityni, of whom the Idaean Hercules was the elder, were Five in Number; to whom in particular, as also to his Four Brethren, an Altar was consecrated at Olympia, by Clymenus, who was descended from this Hercules, and is said to have celebrated these Games Fifty Years after the Deluge of Deucalion. The Term Athletæ (a Name signifying those who contended for the Prize, called also Athlon) is by others derived from Aethlius the Father of Endymion 2, who, as well as his Sons, is reckoned among the Founders of this Festival. And as for Pelops, that Hero was held in such high Veneration at Olympia 3, that the Eleans in their Sacrifices gave him the Preference, even before Jupiter himself; for which they alleged the Practice of Hercules the Son of Alcmena; to whose Labours also, as Pindar informs us, they were indebted for their Olive Crown.

But not contented with a Founder, who was mortal by his Mother's Side 4, the Eleans have carried their Antiquities still higher, and name for the Authors of these Games Jupiter and Saturn; who, as they pretend, in the very Place where these Games were afterwards celebrated, wrestled with each other for the Empire of the World.

Others affirm, that they were instituted by Jupiter, in Commemoration of his Victory over the Titans; and that Apollo in particular signalized himself, by gaining two Victories; one over Mercury in the Foot Race, and another over Mars in the Combat of the Cœlius. And

1 Pauß. 1. v. 2 Eub. Chron. 3 Schol. ad Pind. Olympia Ode 1. 4 Olympia Ode 3. 5 Pauß. 1. v.
this, say they, is the Reason that the Exercise of *Leaping* (one of the Five Exercises of the *Pentathlon*) is always accompanied with Flutes playing *Pythian Airs*; because those Airs are consecrated to *Apollo*, and because *Apollo* gained two Victories in the *Olympick Games*.

In this Account we may observe History (for there is something of historical Truth at the Bottom of all these Traditions) swelling by degrees, and growing insensibly into Fable; till by a Progress, like that of *Fame* in *Virgil*¹, its Bulk becomes too big for Truth and Probability, and reaching at length from Earth to Heaven, it there totally disappears, lost and confounded, with the rest of the Antiquities of *Greece*, in the Clouds of Mythology and Superstition.

It is needless to mention the Names of several other Heroes of those early Ages, who, by different Authors, are said to have celebrated these Games. The last of these was *Oxylus*, who came into the *Peloponnesus* with the *Heraclides*². After whom followed so long an Intermission of that Solemnity, that the Memory of it was almost lost.

The Occasions of celebrating the *Olympick Games* seem to have been various. Sir *Isaac Newton* is of Opinion ⁴, "That they were originally celebrated in Triumph for Victories; first by *Hercules* upon the Conquest of *Saturn* and the *Titans*; and then by *Clymenus* upon his coming to reign in the *Terra Curetum*; then by *Endymion* upon his conquering *Clymenus*; and afterwards by *Pelops* upon his conquering *Ætolus*; and by *Hercules* upon his killing *Augeas*; and by *Atreus* upon his repelling the *Heraclides*; and by *Oxylus* upon the Return of the *Heraclides* into *Peloponnesus*." This Opinion may be very well supported out of ancient Authors. *Pindar* expressly tells us, in his Second *Olympick Ode*, that *Hercules* instituted this Festival to *Jupiter*, on occasion of the Victory he obtained over *Augeas*. But the Oracle delivered to the *Peloponnesians*, at the

¹ Pauf. 1. v. ² *Æneid. iv.* ³ Pauf. 1. v. ⁴ Chron. p. 156.
Restitution of these Games by Iphitus, says, they were celebrated first by Pifus in Honour of Jupiter; then by Pelops twice; first, upon his coming to settle in Greece, and a second Time at the Funeral of Oenomaus; and after him by Hercules in Memory of Pelops; at whose Death likewise, as Velleius Paterculus informs us, they had before been celebrated as Funeral Games by his Son Atreus; upon which Occasion, says the same Author, Hercules came off Victor in all the Exercises. And indeed this Account of the Occasion of celebrating the Olympick Games, is very agreeable to a Custom, which, as we learn from Homer, Pindar, and all the Greek Writers, prevailed very much in those Heroick Ages. Games, with Prizes for the Conquerors, were the usual Compliment, and made up the greatest Part of the Ceremony at the Funeral of every Person of Note and Quality. The Expence of these Games was sometimes borne by the Relations and Friends of the Deceased, as we may see by the Example of Achilles, who out of his own Treasures gave the Prizes, and those of no inconsiderable Value, to the Conquerors in the Games, by him celebrated at the Funeral of Patroclus. Sometimes the Funeral was at the Appointment of the Publick; and an anniversary Solemnization of Games was enacted in honour of the Deceased; such were those instituted by a 3 Decree of the Syracusians, as a perpetual Memorial of the godlike Virtues of Timoleon their Deliverer and Legislator.

To one or other, therefore, of these Customs, in all likelihood, was owing the Original of the Olympick Games; as also of those celebrated at the Isthmus of Corinth, at Delphi, Nemea, and indeed in every considerable Town throughout all Greece. It is not so easy to assign a Reason how those celebrated at Olympia came to have the Rank and Precedency of all the other; some of which were dedicated to the same God, and could boast as venerable, and as ancient

1 Phlegon. 2 L. i. c. 8. 3 Plut. in Timol.

a Founda-
A DISSERTATION ON

a Foundation. But whatever may have been the Reason of this Preference, all the People of Greece acquiesced in it, and agreed to bestow the first Honours upon the Olympick Conquerours.

It cannot, however, I think, be pretended, that these Games were in any very great Estimation before the Time of their Restitution by Iphitus. This may very fairly be concluded as well from the Diversity and Uncertainty of the Accounts concerning the Original and Authors of them, as from the Silence of Homer, who in the Catalogue of the Ships (where he takes occasion to inform the Reader of the Name and Situation of the principal Towns of Greece) makes no mention of Olympia; nor when he speaks of Elis, and the River Alpheus, as he doth in many Parts both of the Iliad and the Odyssey, does he give the least Hint of the Olympick Games; tho' we are told by other Authors that they were celebrated by Pelops the Grandfather, and afterwards in his Honour by Atreus the Father of Agamemnon. Homer, besides makes frequent mention of Games, and particularly at the Funeral of Patroclus, introduces his greatest Heroes contending in the very same kind of Exercises, with those practised in the Stadium of Olympia: upon which occasion, had the Olympick Games been then in such Estimation, as they are said to have been, one may believe he would not have failed making some mention of them; as well to render more illustrious the Majesty of Agamemnon, the General of the Greeks, whose Grandfather Pelops was worshipped equally with Jupiter at that Solemnity, as to shew from so great and august a Precedent the high Value of the Honours paid by Achilles to his Friend.

1 See Strabo 1. viii.

SECTION
PHITUS, King of Elis, is by all Authors said to have restored the Olympic Games: which is not precisely true in any Sense. For if by the Olympic Games be understood the Religious Policy and Ordinances of that Festival; the general Armistice or Truce that always accompanied its Solemnization; the publick Mart or Fair then held for the Benefit of Commerce; and the Period of Four Years called the Olympiad: All these he cannot so properly be said to have restored, as to have been the first Author and Institutor of them. For of most of these Things there is no Mention before his Time. Besides, allowing it to be true, that there were Games celebrated at Olympia, even so far back as the Golden Age, and that there was a Temple and Sacrifices of the same Date to Jupiter Olympius; it does not appear any where, as I remember, that all the Greeks were concerned in those Sacrifices, or invited to partake in those Games. It should seem, on the contrary, by what has been said above, that they were celebrated at unequal Distances of Time, on private and particular Occasions, and in Compliance rather with Fashion and Custom, than in Obedience to an Ordinance, that required their Solemnization at certain and stated Periods. If by the Olympic Games be meant what is more generally understood by those Words, the Gymnastic Combats and Horse Races exhibited in the Stadium at Olympia, he cannot be said to have restored the Olympic Games. For *Pausanias tells us, that he restored only the Foot-Race; the other Exercises were afterwards added by the Authority of the Eleans, according as

1 Vell. Pat. 1. i. cap. 8.  
2 L. v.
they discovered or recollected what had formerly been practised in that Solemnity.

But Ipbitus indeed may with great Justice be styled the Founder of the Olympick Games. For he seems to have been the first that reduced that Festival into a regular and coherent System or Form; united the Sacred and Political Institutions; and gave it, by the Establishment of the Olympiad, that Principle of Life and Duration, as enabled it to outlive the Laws and Customs, the Liberty, and almost the Religion of Greece.

The Occasion of the Re-establishment of the Olympick Games was as follows:

Greece at that Time being torn in Pieces by Civil Wars, and wafted by a Pestilence, + Ipbitus, one of the Descendants of Hercules, Grandson of Oxylus, and King of Elis, concerned at the Calamities, under which his Country then laboured, had Recourse to the Oracle at Delphi, for a Remedy to those Evils; and was told by the Pythonefs, that the Safety of Greece depended upon the Re-establishment of the Olympick Games; the Non-observance of which Solemnity had, as she told them, drawn down the Indignation of the God to whom it was dedicated; and of Hercules, the Hero by whom it was instituted. She ordered him therefore, in Conjunction with the People of Elis, to set about restoring the Celebration of that Festival, and to proclaim a Truce or Cessation of Arms to all those Cities, who

---

+ In the Fragment of Phlegon (from whence the greatest Part of the following Account is taken) Lycurgus, the Lawgiver of Sparta, and one Cleophenes of Pisa, are joined with Ipbitus in restoring the Olympick Games. That this Account, which makes Lycurgus Cotemporary with Ipbitus, cannot be reconciled with Chronology, the Reader may see in Sir Islae Newton's Chronology, even admitting, what seems to be intimated by Phlegon, that there were two Kings of Elis named Ipbitus, between whom the same Author reckons twenty eight Olympiads to have passed, during which Time the Solemnization of the Olympick Games was intermitted --- But of this more hereafter.
THE OLYMPICK GAMES.

were desirous of partaking in the Games. The other People of the Peloponnesus, whether jealous of the Pre-eminence claimed by the Eleans on this Occasion, or from a Spirit of Discord and Disension, refusing to comply, sent a common Deputation to Delphi, ordering their Deputies to interrogate the Deity very strictly concerning the Oracle lately reported to them: but the Priests, ever ready to authorize the Schemes of Kings and Legislators, adhered to her former Answer; and commanded them to submit to the Directions and Authority of the Eleans in the ordering and establishing the ancient Laws and Customs of their Fore-fathers. The Peloponnesians then submitted, and allowed the People of Elis to hold their Festival, and proclaim a general Cessation of Arms. Thus were the Olympic Games established by the Authority of Iphitus, King of Elis, under the Direction of the Delphick Oracle, Seven hundred and Seventy six Years before the Birth of Christ, and Nineteen or Twenty before the Building of Rome, according to the common Chronology, but One hundred Forty nine according to Sir Isaac Newton. See Newton's Chron. p. 37, 38.

In this Institution there are three things to be considered: First, The Religious Ceremonies. Secondly, The Period or Cycle of Four Years, called the Olympiad: And Thirdly, the Games, comprehending the Equestrian and Gymnastic Exercises. Of each of which I propose to give as full and particular an Account, as I have been able to collect from the imperfect Relations of Pausanias (who yet is more copious on these Subjects than any other ancient Author) or from the short, and oftentimes obscure Hints and Allusions scattered up and down the Works of almost all the Greek Writers, as well in Prose as in Verse.

Phlegon.

SECTION
GREECE indeed (says Pausanias) abounds with Spectacles, which even in Description cannot fail of exciting our Admiration; yet (continues he) there is no one Solemnity among all these, transfixed with so much religious Pomp and Care as the Eleusinian Mysteries and the Olympick Games. But as neither Pausanias, nor any other ancient Writer now extant, hath thought fit to give us a complete and circumstantial Account of the several Rites and Ceremonies observed on these solemn Festivals (some of which, especially those in the Eleusinian Mysteries, all the Grecians held it unlawful to divulge) we can only frame to ourselves a general Idea of the Splendor and Magnificence, with which they were performed, by taking a View of the Temples, Statues, &c. of the Deities to whom they were consecrated. Those of Jupiter at Olympia, which alone relate to my present Subject, are thus described by Pausanias, in the Fifth Book of his Journey through Greece.

"The Temple of Jupiter (says he) is erected on a consecrated Piece of Ground, called the Altis, an antique Word, appropriated to this sacred Inclosure, and made use of by Pindar, who tells us, that this hallowed Area was set apart and dedicated to Jupiter by Hercules himself. The Temple is built in the Dorick Order, and surrounded on the Outside with a Peristyle or Colonnade. The whole Edifice is composed of a beautiful Sort of Marble found in that Country. Its Height to the Roof is Sixty eight Feet, its

1 Lib. v. 2 Olymp. Od. 10. 3 Of this Stone or Marble called Porus, Theophrastus, and Pliny after him, informs us, that it resembled Parian Marble in Colour and Hardness, but was not so heavy.

" Breadth
THE OLYMPICK GAMES.  xiii

"Breadth Ninety five, and its Length Two hundred and thirty. The
" Architect was Libon, a Native of that Country. This Temple is
" not covered with Earthen Tiles burnt, but with Marble brought
" from Mount Pentelicus (near Athens) and cut in the Form of
" Tiles. On each Corner of the Roof is placed a gilded Vafe, and
" on the Top of the Pediment a Statue of Victory, gilded likewise,
" under which is hung up a Golden Shield, with the Figure of the
" Gorgon Medusa carved upon it. The Inscription on the Shield
" imports it to have been a Gift of the Tanagreans, who being in
" Alliance with the Lacedæmonians, and having obtained a Victory
" over the Argives and Athenians near Tanagra, had consecrated the
" Tenth of the Spoils to Jupiter Olympius. On the Cornice which
" runs round the Temple on the Outside over the Columns are hung
" One and twenty Gilt Shields, a Prefent of Mummius the Roman
" General, who conquered the Achaians, and took and destroyed Co-
" rinth.

" In the Front-Pediment is a Piece of Sculpture, whose Subject
" is the Conteft between Oenomaüs and Pelops in the Chariot-Race :
" Each of whom is represented as ready and just upon the Point of
" entering on the Courfe. In the Middle is a Figure of Jupiter; on
" his Right Hand stands Oenomaüs, with a Helmet on his Head, and
" near him his Wife Sterope, one of the Daughters of Atlas. Before

* The Art of cutting Marble into
Tiles was so extraordinary, that Byza of
Naxus, who first invented it, thought
proper to perpetuate the Honour of his
Invention by an Inscription, which may
be seen in Pausianias.

The famous Temple of Minerva at
Athens seems, by Wheeler's Description of
it, to have resembled this in so many Par-
ticals, that we may, by reading that
Description, be enabled more clearly to
understand this given by Pausianias of the
Temple of Olympian Jupiter. They were
both probably built about the same Time,
and each of them adorned with a Statue
made by the fame admirable Artift. Whee-
ler fays, that the Height of the Columns,
which run round the Temple of Minerva,
were Forty two Feet, whence by the
Rules of Architecture fome Judgment may
be formed of the whole Height of that
Temple, and perhaps fome probable Con-
jecture of the Height of this, which Pau-
sianias fays was Sixty eight Feet, but: whe-
ther to the Top or the Bottom of the Pe-
diment I leave the Learned to determine.

" the
A Dissertation on

the Horfes, which are Four in Number, appears Myrtilus, the
Charioteer of Oenomaiis, and behind him stand two other Men,
who, tho’ their Names are not inscribed, seem to be two Grooms
attending on the Horfes of Oenomaiis. In the Corner of the Pedi-
ment is represented the Cladeus, a River which next to the Alpheus
is held in the greatest Honour by the Eleans. On the Left Hand
of Jupiter stand Pelops and Hippodamia, the Charioteer of Pelops,
his Horfes and Two Grooms, and in the Angle is figured the River
Alpheus. This whole Piece of Sculpture is the Workmanship of
Paonius of Menda, a City of Thrace; but that in the Pediment of
the Back-Front was done by Acalmenes, who lived in the Time of
Phidias, and was second to him alone in Art and Genius. In this
Pediment is represented the Battle of the Centaurs and the Lapithae
at the Marriage of Pirithous. In the Middle of the Piece stands
Pirithous; near him, on one Side, appears Eurytion carrying off the
Bride, and Cæneus coming to the Assistance of Pirithous: On the other
Side Theseus with his Battle-axe combating the Centaurs. Among the
Centaurs is one represented running away with a young Virgin, and an-
other carrying off a beautiful Boy. This Subject, as I imagine, was
chosen by Acalmenes, because Pirithous, as he had learned from Ho-
mer, was the Son of Jupiter; and Theseus was the fourth in Descent
from Pelops. Over the Gates of the Temple in like manner are
exhibited most of the Labours of Hercules, as the Hunting of the

It appears from this Passage, and some others in Pausanias, that the ancient
Greeks, among whom the Arts of Statuary and Painting, at leaft the former, were
carried to a Perfection not yet equalled by the Moderns, thought it no Disgrace to
the finest Performances in each of those Kinds, to add the Names under the sev-
eral Figures, or a general Inscription explaining the Subject, and pointing out the
principal Personages therein represented. Whether this was any real Disfigurement
to those admirable Works, I will not take upon me to determine; but it certainly
was of use, especially in Historical Pieces, intended to deliver down to Pofterity the
Memory of any great Action, and the chief Persons concerned in it. Pausanias
himself, who seems to have been a very learned Antiquarian, found the Advantage
of those little explanatory Inscriptions in many Instances, as might easily be shewn.

Ery-
THE OLYMPICK GAMES.

"Erymanthian Boar, the Story of the Thracian Diomede, and of Gyron. In one Piece Hercules is represented as going to ease Atlas of his Burden, and in another as cleansing the Stable of Augeas. Over the Gates on the Back Part of the Temple the same Hero is seen fighting with an Amazon, from whom he tears away her Belt: there also are figured the Stories of the Hind, of the Gnoßian Bull, the Lernæan Hydra, the Stymphalian Birds, and the Nemean Lion.

As you enter into the Temple through the Brazen Gates, you perceive on your Right Hand, standing before a Column, a Statue of Iphitus and his Wife Ekecharia, who is putting a Crown on the Head of her Husband. In the Inside of the Temple also are Ranges of Columns, which form Porticos (or Isles) of a great Height: between which you pass on to the Statue of Olympian Jupiter. There is also a winding Stair-case leading up to the Roof.

The Statue of the God, which is composed of Gold and Ivory, is seated on a Throne, with a Crown upon his Head, resembling the Leaves and Branches of a wild Olive. In his Right Hand he bears a Statue of Victory composed likewise of Ivory and Gold, holding in her Hand a sacred Fillet or Diadem, and wearing a Crown upon her Head. In his Left Hand is a Sceptre of exquiste Beauty, inlaid with all Sorts of Metals, and bearing an Eagle perch'd upon it. The Sandals of the God, as also his Robe, are of Gold. The latter wrought over with all Sorts of Animals and Flowers, particularly Lilies. The Throne is diversified with Gold and precious Stones, with Ebony and Ivory, and painted with the Representations of divers kinds of Animals. About it also are many Figures in Sculpture; four Victories, for Instance, in the Attitude of Dancers, round the upper Part of each Leg of the Throne, and two more at each of the Feet. On these Legs also which support the Fore-part of the Throne are carved Sphinxes devouring the Theban Children, and under the Sphinxes, Apollo and Diana slaying with their Arrows the Children of Niobe. Between the Legs of
the Throne run four Pieces, in the Nature of Braces. Upon that
which fronts the Entrance are seven Figures; the eighth by some
unknown Accident has disappeared. Those Figures exhibit a Re-
presentation of such Exercises as were practised of old in the Olym-
pick [6] Games, before Boys were admitted to contend in them.
Tradition, however, informs us, that the Figure, which is binding
its Head with a Fillet or Diadem, resembled Pantarces, an Elean
Boy, with whom Phidias was enamour'd, and who, in the Clafs
of Boys, gain'd the Wrestler's Crown in the Eighty sixth Olym-
id, On the other Braces is represented Hercules with his Band of War-
riors fighting against the Amazons. The Number of Figures in
both Groups is Twenty-nine: Theseus is placed among the As-
sistants of Hercules. The Throne, besides its own proper Legs, is
supported likewise by four Columns, of an equal Height with the
Legs, and placed between them. No one is permitted to go un-
der the Throne, to view it in the Inside, as is allow'd at Amyclæ,
where I had Liberty to view the Inside of Apollo's Throne. But at
Olympia the Throne of Jupiter is inclosed by a kind of Wall, on
purpose to keep the Spectators at a distance. That Part of the Wall,
which faces the Gates of the Temple, is stained with one Colour
only, namely, a Sky-blue; the other Parts are painted by Panænus,
who in one Piece hath represented Atlas bearing up the Heavens,
and Hercules standing by, and offering to ease him of his Load:
in others are seen Theseus, and Pirithous; a Figure of Greece, and
another of Salamis, holding in her Hand one of those Ornaments
that are usually placed either on the Head or Stern of a Ship. In
others are represented the Combat of Hercules with the Nemean
Lion; the Violence offered by Ajax to Cassandraga; Hippodamia
the Daughter of Oenomaus, together with her Mother; and Promc-
theus bound down with Chains, and Hercules looking on him. For

6 In the Original there is some Error, which can only be corrected by a good
Manuscript. I have given what I take to be the Author's Meaning.

"Hercules,
"Hercules, among the other Exploits attributed to him, is reported to have released Prometheus from his Bonds, and to have killed the Eagle, which was sent to punish him on Mount Caucasus, where he lay bound. The last Piece presents Penthesilea giving up the ghost, and Achilles supporting her; and two of the Hesperides, bringing some of the Golden Apples, which were committed to their Custody.

"This Panænus was the Brother of Phidias, and the same, who at Athens, in the Portico called Pæcile, painted the Action of Marathon.

"On the upper Part of the Throne, over the Head of Jupiter; Phidias has placed on one Side the Graces; and the Hours (or Seasons) on the other; each Three in Number, and alike Daughters of Jupiter, according to the Poets. The Footstool of the God is adorned with golden Lions, and a Representation of the Battle between Theseus and the Amazons; the first Exploit of the Athenians against a foreign Enemy. The Basis, or Pedestal, which sustains the whole Work, is enriched with many other Ornaments, and Figures in Gold, all of which have some Relation to Jupiter; as the Sun mounting his Chariot, attended by Jupiter and Juno, and one of the Graces, next to whom stands Mercury, and next to Mercury Vesta: After Vesta is seen Cupid receiving Venus rising out of the Sea, and the Goddess Persuasion placing a Crown on the Head of Venus. Here also are the Figures of Apollo and Diana, of Minerva and Hercules, and on the lowest Part of the Basis, Neptune and Amphitrite, and the Moon riding on a Horse; for I take it to be a Horse, tho' according to others, that Goddess is carried by a Mule, and not a Horse. I am not ignorant that some People have undertaken to give the exact Dimensions of this Statue of Jupiter Olym- pius, yet I cannot applaud their Skill, since it appears to the Eye much larger than the Dimensions assign'd by them. The Eleans tell us, that Jupiter himself bore Testimony to the Art of Phidias, and for
A DISSERTATION ON

"for that Statuary, when he had completed his Work, begged of Jupiter to give some Token of his Approbation, if he was pleased with the Performance; upon which, say they, the Pavement was immediately struck with Lightening, in that Place, upon which a brazen Urn is still to be seen as a Memorial of the Miracle. That Part of the Pavement which is immediately before the Statue is composed of black Marble, surrounded with a circular Rim of Parian Marble, raised about it like a Step, on purpose to contain the Oil that is poured into it, in order to preserve the Ivory from being injured by the Damps arising out of the Ground; the Altis, where the Temple is erected, being wet and marshy."

To this Passage, translated from Paufanias, I shall add another, taken from Strabo, in which are some Particulars relating to this famous Statue and the Temple, worthy of our Observation:

"The Temple (says he) stands in the Pisean Division, little less than three hundred Stadia distant from Elis; before it is a Grove of wild Olives, within which lies the Olympick Stadium; by it passes the River Alpheus, running from Arcadia South-west into the Triphylian Sea. Olympia at first derived its Reputation from the Oracle of Olympian Jupiter; and tho' this Oracle fell afterwards into Decay, yet the Temple retained its ancient Honour. But its present Greatness and Magnificence is owing, undoubtedly, to the Olympick Games, and to the Number of Offerings and Donations brought thither from all Parts of Greece; among which is a Golden Statue of Jupiter, presented by Cypselus, Tyrant of Corinth. But of all these, the Ivory Statue of Olympian Jupiter, made by Phidias of Athens, is, by far, the most considerable; the Bulk of which is so vast, that the Artist seems, in my Opinion, to have deviated from the Rule of Proportion; for altho' the Temple is of the largest Size, and the God is represented fitting, yet he almost touches the Ceiling with his Head;"
THE OLYMPICK GAMES. xix

“so that were he to rise out of his Throne, and stand upright, he
“would carry the Roof along with him 8.

“Phidias was much assisted in the Composition, the Colours, and
“particularly in the Drapery of this Statue, by Panænus, a Painter,
“his Brother and Fellow-workman; many of whose Paintings, and
“those very admirable, are to be seen up and down the Temple. There
“is a Tradition, that Phidias being ask’d by Panænus, by what Pat-
tern or Idea he intended to frame his Image of Jupiter, answered,
“by that given in the following Verses of Homer:

“This said, his kingly Brow the Sire inclin’d,
“The large black Curls fell, awful, from behind,
“Thick shadowing the stern Forehead of the God;
“Olympus trembled at th’ Almighty Nod."

How well the Performance answered the great Idea of the Statuary,
may be conjectured from what Polybius 10 relates of Lucius Æmilius,
who, entering into the Temple of Jupiter at Olympia, and contem-
plating the Statue, was astonish’d, and said, that, in his Opinion, Phi-
dias was the only Man who had succeed in representing the Jupiter
of Homer; and that, tho’ his Expectations about Olympia had been
raised very high, yet he found they came far short of the Truth.

Quintilian remarks of Phidias 11, that he succeeded better in the Sta-
tues of his Gods, than of his Men; and that, in Works of Ivory, he
indisputably excelled all the World; of which, to say nothing of his
other Performances, the Image of Minerva at Athens, and of Jupiter
at Olympia, were evident Proofs; whose Beauty, continues he, seems

8 The Height of the Temple, according to Pausanias, was sixty-eight Feet; hence then it appears, that the Statue, with its
Throne and Pedestal, was near sixty-eight Feet in Height.
9 First Book of Homer, by Tickell.
11 Inst. L. xii. cap. 10.
A DISSERTATION ON

to have added Reverence even to Religion itself, so nigh does the Majesty of the Work approach to that of the Divinity.

Before this Statue hung a Veil or Curtain, of Woollen Cloth, dy'd in Phœnician Purple, and enriched with Assyrian Embroidery; an Offering made by King Antiochus. This Curtain is not drawn up to the Roof, like that in the Temple of Diana at Ephesus, but let down to the Pavement.

I shall not follow Pausanias any further, in his Account of the many rich Votive Offerings or Donations, sent to Olympia from almost all Parts of the Heathen World, and lodged in or about the Temple and Altis of Jupiter Olympius; or in the Temples of other Deities, and in Buildings called Treasuries, erected at Olympia by several States, in order to receive and keep the Presents, which at any Time they had vowed to Jupiter; and perhaps the Money destin'd to defray the Expenses of the Sacrifices to be made at the solemn Festival of the Olympick Games. The Reader, who is desirous of knowing more of these several Particulars, may find them in Pausanias; a French Translation of whose Journey through Greece, by the Abbé Gadoyn, was published at Amsterdam, in four Vol. Octavo, in 1733. In the same Author he may likewise see a long List of Statues of Gods and Heroes, of Olympick Conquerours, Emperors, and Kings, &c. to give an Account of all which, would carry me too far from my Subject, and swell this Dissertation to an unreasonable Bulk. It may be sufficient to observe, that their Number was prodigious, and their Value almost inestimable; as they were many of them composed of the richest Materials, and made by the most eminent Statuaries of Greece. What is here said in general, joined to the Description of the Statue of Olympian Jupiter, the Master-piece of Phidias, and therefore very justly esteem'd one of the Wonders of the World, may serve to shew how liberal and magnificent the Greeks were, in what related to the Worship of their Gods; and to give us a just Conception of the Pomp and Splendour of

\[\text{Source: Pauf. ibid.}\]
THE OLYMPICK GAMES. xxi

the Olympick Games, the first and the most august of the Four Great Festivals of Greece 13, by Way of Eminence styled Sacred; a Character communicated in some Degree to those, who obtained the Crowns in the several Games, which were always exhibited in these religious Solemnities.

The Sacrifices offer'd to Jupiter upon his Festival were answerable to all this Magnificence; I say, the Sacrifices offer'd at the Time of the Celebration of the Olympick Games; for tho' the 14Eleans paid their Devotions to him every Day throughout the Year, yet Lucian assures us 15, that Jupiter was wont to take it very kindly, if a Stranger offer'd him any Sacrifice in the Intervals of those Games. However, it was then made up to him; for then not the Eleans only, and the Candidates for the Olympick Crown, but all the principal Cities of Greece made their Offerings to the Olympian Jupiter; as may be collected from a Passage of Plutarch, in his Life of Demetrius 16. These Offerings were committed to the Care and Conduct of Deputies solemnly appointed for that Occasion, and named Thearí. How considerable they were, we may, perhaps, in some Measure guess from those prepared by Jason, against the Celebration of the Pythian Games. This Jason, by a Decree of all the People of Thessaly, had been appointed their General 17, a Dignity differing in little, besides the Name, from that of Sovereign: Upon the Approach of the Pythian Games, he ordered, by a Proclamation, all his Cities to fat up so many Oxen, Sheep, Goats, and Swine; and tho' he imposed but a moderate Quota

at Amphipolis, after his Victory over Perseus, has these Words: Nam et artificio omnis generis qui ludicram artem faciebant, ex toto orbe terrarum multitudo, et athletarum, et nobilium equorum convenit, et legationes cum victimis, et quidquid aliud Deorum, hominumque causâ fieri magnis Ludis in Graecia solet. L. xiv. c. 32.

13 The other three were the Pythian, Isthmian, and Nemean Games.
14 Paul. L. v. 15 De Sacris.
16 That this was a general Custom observed by the Greeks upon their great Festivals, as the Olympick or Pythian Games, &c. is farther evident from the following Passage of Livy, who, speaking of the Games that L. Aemilius Paulus celebrated

upon
upon every City, he got together above a Thousand Oxen, and more than ten Times as many smaller Cattle. He promis'd likewise to reward with a Crown of Gold that Person, who should produce the fatterst Ox, fit to be put at the Head of such a Herd of Victims. I will not say that the Offerings of every City in Greece were to be compared to this of Jafon. He represented all Thesaly, and, as the Deputy or Theorus of a whole People, collected the Contributions of the several States or Cities. Athens perhaps, and the other principal States of Greece, might do the same for all the Cities that were under their Jurisdictions. There are also some private Reasons assigned, that may account for the extraordinary Preparations made by Jafon. He is said to have had some Thoughts of aspiring to preside at those Games, and to hold, by his own Authority, the Festival in Honour of Apollo.

That private Persons also, those especially who had gained the Honour of an Olympick Victory, sometimes made very sumptuous Sacrifices to Jupiter, may be inferred from what Athenæus relates of Alcibiades; who, having gained the First, Second, and Fourth Prizes in the Chariot-Race, feasted the whole Multitude of Grecians, that were gathered together on the account of the Olympick Games, with the Victims offer'd to Jupiter. For at all great and solemn Sacrifices the Victims were generally shared among those who were invited to the Sacrifice, only a small Portion of them being consumed upon the Altar. And it is probable, that all those, who from several Parts of the World were assembled on these Occasions at Olympia, were subsisted chiefly by the Sacrifices provided by every City of Greece; of one or other of which every private Grecian had a natural Right to partake. This Consideration, added to the Motives of Religion and Vanity, whose Influence on the Grecians, ever reckoned a superstitious and ostentatious People, was always very powerful, may induce us to conclude, that the whole Apparatus of the Sacrifices, furnished by every

18 Xen. L. vi.
The principal Altar 19, upon which the Sacrifices to Jupiter were consumed, was placed in the mid-way between the Temples of Juno and Pelops; and was, by way of Eminence, distinguished by the Name of the Altar of Olympian Jupiter. This Altar, as some say, was built by the Idaean Hercules; or, as others, by the Heroes of the Country, about two Generations later. It was composed (says Pausanias) of the Ashes 20 of the Victims, mixed up with the Waters of the River Alpheus. No other Water would do, as both Plutarch 21 and Pausanias pretend; the Scholiaf upon Pindar's Tenth Olympick Ode says the same Thing; and hence is inferred the great Affection which Jupiter is said to have had for that River. These Ashes were brought every Year on the 19th of March out of the Publick Hall, by the Priests or Augurs 22; who, tempering them with the Waters of Alpheus, made a Sort of Plaifter, wherewith they crufted over the Altar. The whole Height of this Altar was twenty-two Feet; to the Top of which, where the Victims were burnt, the Priest ascended by Steps, crufted over in like Manner with Ashes, from the Plinth, or lower Bafis, where the Victims were brought and slain: the Circumference of this Bafis was one hundred and twenty-five Feet, and to this they mounted by Steps of Stone.

During the Time of Sacrifice the Altar was crown'd with a Gar- land made of the Branches of a wild Olive 23.

As it was not possible to temper into Mortar the Ashes, with which this Altar was incrufted, with any other Water than that of Alpheus, so neither was it lawful to employ in the burnt Sacrifices any other

---

19 Paus. L. v.
20 As the Altar could not be composed entirely of that Material, Pausanias can only mean in this Place, that it was daub'd, or crufted over, with a Kind of Mortar made of Ashes; and, indeed, he soon after makes use of a Word which imports no more.
21 Plut. de Orac. def. 22 Paus. L. v.
23 Ibid.
A DISSERTATION ON

Wood than that of the White Poplar. The Original of this Custom is derived from Hercules, the Son of Alcmena, who first brought that Tree into Greece, and made use of that Wood only in the Sacrifices, which he offer'd to Olympian Jupiter. Among the Ministers or Servants of the Altar there was one, whose Business it was to furnish those who came to sacrifice, as well Cities as private People, with these holy Faggots, at a certain Price.

Besides this Statue and Altar thus peculiarly belonging to the Olympian Jupiter, there were many more, both Altars and Statues, erected to the same God, under different Appellations; but as they have no Relation to the Olympick Games, I shall pass on (without taking any farther Notice of them) to some others, that always bore a Part in the Solemnities of this Festival. The Chief of these were six Altars, consecrated 24 by Hercules to Twelve Gods, who were always worshipped, two at each Altar, by the Conquerors in the Olympick Games. The first Altar was dedicated to Jupiter and Neptune, the second to Juno and Minerva, the third to Mercury and Apollo, the fourth to Bacchus and the Graces, the fifth to Diana and Alpheus, the sixth to Saturn and Rhea.

There were, besides, several other Altars, upon which the Eleans sacrific'd on these Occasions; whose Names, as well as the Order of the Sacrifices, may be seen in Pausanias. To these may be added others, upon which, it is reasonable to suppose, some or other of the Competitors for the Olympick Olive made their Offerings, according as the Office of the several Divinities, to whom they were consecrated, related to the Exercises, in which they were severally to engage. Of this Number was the Altar of Mercury, call'd Enagonius, from his presiding over the Gymnastic Exercises; this, with another sacred to Opportunity, was placed near the Entrance of the Stadium. The Altar of the Nymphs, surnamed Callistephani, or the Nymphs presiding over the Crowns of Victory. The Altars of Good Fortune,
of Victory, of Taraxippus, of Neptune, of Castor and Pollux, and many others. And, indeed, there was not a Deity in the whole Grecian Calendar, who had not either a Temple or an Altar erected in the Altis, or sacred Territory, of Jupiter: as if the Eleans had resolved that their Jupiter should be in every Thing the Copy of Jupiter in Homer; and appear at Olympia with as large a Train of Deities, as was accustom'd to attend his Summons upon Mount Olympus.

The Ekecheiria, or Cessation of Arms, which always accompanied the Celebration of the Olympick Games, comes properly under the Head of Religion, as it owed its Original to the Authority of the Delphick Oracle, and the religious Strictness, with which it seems in most Instances to have been observed, to the pious Respect and Veneration with which the Greeks regarded the august Solemnity of the Olympick Festival. All the Cities of Greece, as I have already shewn, paid their Devotions to Jupiter upon this Festival; which, however, in the Time of War some of them must have been necessitated to neglect, had not the God open'd the Passages to his Altar, and allow'd a Safe-conduct to his Votaries, by enjoining a Forbearance of Hostilities to all those, who were willing to partake of the Games instituted to his Honour.

It appears from a Passage of Thucydides, which I shall produce in a following Section, that the Eleans first proclaimed this Cessation of Arms in their own Territories, and then in the Cities of those States with whom they were at War; and that it took Place from the Time of the first Proclamation of it at Elis. This was the Method when the Eleans themselves happened to be engaged in a War; and I suppose that the same Method was observ'd, even when the Eleans were at Peace; the Cessation was proclaimed first in Elis, and then in those States, which were at War with each other, who were obliged to forbear all Acts of Hostility from the Date of that Proclamation; which

\[25\] See Iliad xx.
might easily have been known, if the Duration of this Truce was fixed and certain, as most probably it was. But, upon both these Points, we are reduced to mere Conjecture; no ancient Writer, that I know of, having given us any clear Account of either. The Games, strictly speaking, held but five Days; but the Candidates for the Olympick Crown were obliged to repair to Elis at least thirty Days before the Games; yet, I think, it cannot from thence be certainly inferred, that the Cessation commenced thirty Days before that Festival: though, if it did not, we must suppose that a free Passage was granted, on all Sides, to those, who had enter'd their Names as Candidates for the Olympick Crown; which they were obliged to do, some Time before they repaired in Person to Elis. Perhaps a careful Examination of the Progress of the Peloponnesian War, a minute Detail of which is given by Thucydides, might throw some Light upon this Matter; but as I have not Leisure for such an Inquiry, I shall leave it those, who may think it worth the while to engage in it. 25 A Cessation of Hostilities for some Time, both before and after the Olympick Games, was doubtless necessary; and the Advantages accruing from it to the whole Grecian Name were so apparent and so considerable, that the Eleans thought proper to distinguish Iphitus, the Author of it, by erecting a Statue to him, even in the Temple of Olympian Jupiter, with another emblematical Figure (for so I take it to have been) of a Woman named Ekecheiria (a Greek Word, signifying a Cessation of Arms) placing a Crown upon his Head.

Though, with respect to the other States of Greece, the Tranquillity enacted by the Laws of the Olympick Games was but short and temporary, the People of Elis had it in their Power to enjoy the Felicity even of a perpetual Peace, had they been wise enough to know how to use or value their Immunities. War could never approach their Territories, without drawing down upon the Invader 26 the Ven-

25 See Thucyd. L.v. c. 49. 26 Strabo, L.viii.
THE OLYMPICK GAMES.

geance of Jupiter. For Oxylus, being by the Heraclides re-inflated in Elis, the Kingdom of his Ancestors, and appointed Guardian, or Curator, of the Temple of Jupiter Olympius, obtained of them, under the Sanction of an Oath, that the whole District of Elis should be consecrated to Jupiter; and that not only those who should invade it, but those also who should not defend it when invaded, should be deemed accursed. Hence it came to pass, that the Eleans not only neglected to fortify Elis, and their other Towns, but gave themselves up to entirely to Agriculture, and the Pleasures of a Country Life, that how wealthy soever they were grown, they could not, as Polybius observes, be drawn from thence to inhabit their Towns. The Consequence was, that Elis indeed grew rich and populous, but as at the same Time it lay naked and defenceless, those Riches served only to invite an Enemy, and that Populousness did but augment the Calamity of War; which, nevertheless, would hardly have fallen upon them, had they not, of their own Accord, departed from the Sanctity of their Character; and broken down those Fences of Religion, which the Oracle, and the general Consent of all Greece had planted round them. They could not, it seems, be contented with Peace, though the greatest of all Blessings, while it shackled their Ambition; nor were they willing to provide sufficiently against a War, at the Expence of forsaking their old Manner of living; to which, even in the midst of War, they were entirely addicted: they were, therefore, very justly cen- curred by that wise Historian, for having so inconsiderately lost their Immunities; and very wisely admonished by him, to retire once more within that Magick Circle, which, in his Opinion, none would have been suffered to pass over with Impunity, had any one been daring and impious enough to have attempted it.

They enjoyed their Tranquillity, however, for a considerable Time, with some few Interruptions; occasioned by a Dispute between

27 Lib. iv.

them,
A D I S S E R T A T I O N  O N

them, the Pisaeans, and Arcadians, relating to the Superintendency of the Olympick Games 28. Yet so great a regard did the Grecians in general pay to these holy people 29, that when any troops were to march through their territories, upon their entering into the borders of the Eleans, they delivered up their arms, which were restored to them again upon their quitting that country 30. This state of security and peace, while the other cities of Greece were confounding and destroying each other with mutual and intestine wars 31, was accompanied with great simplicity and innocence of manners, the usual attendants of a country life; and Elis, the earthly kingdom of Jupiter, seems in this point also to have resembled his heavenly dominions; from whence, as we are told by Homer 32, that deity had for ever banished Até, the goddess of discord and injustice.


S E C T I O N  I V.

Of the Olympiad.

Though the great advantages accruing to history from the institution of the Olympiad be universally acknowledged, yet have historians taken no notice of its original. They have told us, indeed, that it was instituted by Iphitus, and that it was a period or cycle of four years. The ridiculous reason assigned for it by Pausanias, would induce one to believe that they knew no more; and yet it is certain, that the Tetraeteris, or period of four years, was almost as old as the religions of Greece, being used in divers of their sacra, or religious festivals 3; as the Panathenæa, Musæa, and many other, besides the Olympick games. The silence of the ancient historians upon this point is so remarkable, that a learned modern, 3 Sir I. Newton’s Chron. p. 75.
THE OLYMPICK GAMES. xxix
dern, who has been at infinite Pains to settle the Chronology of the Ancients, takes great Glory to himself for having discovered the true Source of this sacred Period; and unravelled all the Intricacies of the Olympiad. From him, therefore, I shall borrow chiefly what I have to say upon this Head.

The Greeks, inquiring of the Delphick Oracle concerning their solemn Feasts and Sacrifices, received for Answer, that they would do well to sacrifice 

\[ \pi \nu \tau \alpha \nu \Pi \alpha \tau \omega \alpha, \mu \alpha \iota \nu \tau \alpha \tau \iota \alpha, \text{ according to the Customs of their Fathers, and according to Three Things.} \]

Which last Words they interpreted to signify Days, Months, and Years. They accordingly set themselves about regulating their Years by the Sun, and their Months and Days by the Appearances of the Moon. By this Method, they were in hopes so to order their Festivals, and Times of Sacrifice, as always to make their Offerings precisely upon the same Days, and the same Months in the Year; which, they imagined, would be pleasing and acceptable to the Gods, and consequently believed that to be the Intention of the Oracle. This, however, could only happen when the sylphical Conversions of the Sun, and the Equinoxials should return to the same Places in the Calendar Year. After trying in vain many Forms and Combinations of Years, in order to fulfill the Oracle, they at length hit upon one, which seemed to them admirably calculated to solve all Difficulties, and answer their Purpose. Their Year was made to consist of 360 Days, with two additional Days; and their Months of thirty Days each; from one of which, however, in the Course of four Years, they took a Day; by this means their Tetraëteris amounted to 1447 Days. Sometimes a whole Month was intercalated, and then the Tetraëteris consisted of 1477 Days. And thus they flattered themselves that they had punctually fulfilled the Oracle; for they sacrificed according to the Year and the Month, because the Month was full, as consisting of thirty Days; and the Years thus made up of


complete
A DISSERTATION ON complete Months, by means of these Intercalations returned to their Beginnings, at least pretty near the Matter. And this is the Reason that the great Festivals of the Greeks were solemnized every Fifth Year, after an Interval of four complete Years; as, for Example, the Panathenaea at Athens, and the Olympick Games in Elis, which were celebrated every Fifth Year upon the Full of the Moon. This last Circumstance Pindar alone hath discovered to us; and his Scholiast at the same time informs us, that those Games were sometimes celebrated in the Nine and fortieth, and sometimes in the Fiftieth Month; that is, sometimes in the Month which the Eleans call Apollonius; and sometimes in that named by them Parthenius; which seem to answer to our Months of July and August. Accordingly we find by Scaliger's Tables, that the Olympick New Moon fell sometimes in the Middle, or latter End, of July, and sometimes in the Beginning of August, for that Festival never preceded the Summer Solstice; which the Ancients placed always upon the 9th of July, so that the Olympick Moon was the first New Moon after the Summer Solstice. This gave Birth to the intercalary Month, and occasioned the Variation in the Tetraeteris, which consisted sometimes of forty-eight Months, and sometimes of forty-nine.

This is the Doctrine of the Olympiad, without a perfect Knowledge of which, it will be but Labour lost, says Scaliger, to go about settling the Grecian Chronology.

And indeed, as the Olympiad is the only Æra which the Greek Writers make use of, it will be difficult for a Man to understand the Dates of Facts mentioned by their Historians, or to accommodate their Chronology to that of other Nations, without his previously knowing both the precise Time of the Year on which every new Olympiad began, and the Number of Years and Months of which that Period consisted.

* Oylm. Ode 3.
THE OLYMPICK GAMES. xxxi

But how necessary a thorough Understanding of the Olympiad is to those in particular, who engage in chronological Inquiries, may be easily imagined from its great Usefulness in such Kind of Searches; the Consideration of which transported the great Scaliger almost beyond his Sense and Reason. For having pursued his Inquiry from the first Original, or Chaos, if I may so speak, of History, amid the Glimmerings of an ambiguous and allegorical Tradition; the Monsters of a fabulous and Hieroglyphick Age, and the devious and perplexed Conjectures of Chronologists, coming at last to the Olympiads, like one, who, after having wandered all Night in a wide and pathless Forest, unexpectedly discovers, at Break of Day, a fair and open Causeway leading through a rich and cultivated Country, thick set with towns and Villages, breaks out into the following Rapture:

"O! how fortunate is it, that the ancient Greeks should take it into their Heads to celebrate, with so much Devotion, every fifth Year, their Olympick Games. Hail! venerable Olympiad! thou Guardian of Dates and Æras! Affertrix of historical Truth, and Curb of the fanatical Licentiousness of Chronologists! Were it not for thee, all things would still be covered under the black Veil of Darkness; since there are many, even at this Day, whose Eyes are dazzled and blinded at thy Lucre! By thy means, not those things only, that have happened since thy Institution, but those also that were done before thee, are brought to light; as the Destruction of Troy, the Return of the Heraclides, the Ionick Migration, and many other; for the Knowledge of which we are indebted to thy divine Assistance; by the Help of which, also, we are enabled to fix the Dates and Epochas of the holy Scriptures; notwithstanding what silly and ignorant People advance, who say, that without the holy Scriptures there would be no coming at the Knowledge of thy Epocha; than which nothing can be imagined more absurd and monstrous."

But notwithstanding this enthusiastic Exclamation, Chronologers are far from being agreed about the precise Time, upon which the Olympiads
A DISSERTATION ON

Olympiads began; some dating them from the Victory of Coræbus the Elean, and others 5 throwing their Original thirteen, and even eight and twenty Olympiads backwarder. But this was done by the artificial Chronologers, who, to accommodate the Olympiads to their Systems and Computations, have added to their Antiquity 112 Years, as Sir I. Newton 6 observes. This great Man has thought it worth his while to examine their Hypothesis, and to endeavour to establish the old Chronology upon surer and better Principles. I will not presume to say whether he has succeeded in his Endeavours or not: that must be decided by far much abler and more learned Men. In the mean time, I think it a piece of Homage due to the acknowledged Supremacy, if I may so speak, of his Abilities, from one, who in this Case must submit to the Authority of others, to prefer the Authority of Sir I. Newton, before that of any other Name in the World.

Chronologists, however, in all their Computations agree to reckon downward from that Olympiad in which Coræbus the Elean was Conqueror; with whom also the Lift of Conquerors begins. This Lift is very useful, since the Greek Writers frequently mark the Olympiad by no other Designation than the Name of the Conqueror.

Before I conclude this Section, it will not be amiss to take Notice, that Eusebius tells us from Africanus, that the Word Olympia, in the Egyptian Language, signifies the Moon; which was so called, because once in every Month she runs through the Zodiack named Olympus by the old Egyptians. This Etymology of the Olympiad, though mentioned by no other Author, will appear the more probable, when we consider that the Olympiad was a Lunar Cycle, corrected, indeed, by the Course of the Sun; and that the Greeks had their Tetraëteris from Egypt 7; out of which fertile Nursery they likewise originally transplanted their Arts and Sciences, their Learning and Philosophy, their Religion and their Gods.

THE OLYMPICK GAMES.

SECTION V

Of the Hellanodicks, or Presidents of the Olympick Games.

The Right of presiding at the Olympick Games was attended with such Dignity and Power, that the Eleans, who had been in Possession of it even from the Time of Iphitus, were more than once obliged to maintain their Title by Force of Arms against their Neighbours and Rivals, the Piseans and Arcadians: whose Pretensions, tho' founded, as Diodorus Siculus ¹ observes, upon no better Authorities than old Fables and antiquated Precedents, were yet esteemed, by these envious or ambitious People, sufficient to authorize a War, and justify their breaking through those sacred Laws, which enjoined a Cessation of Arms to all the States of Greece, during the Olympick Festival ²: for in one of these Quarrels, the Piseans, joining with the Arcadians, who were then at War with the Eleans, entered the Territories of Elis at the very Time of the Celebration of the Olympick Games, and being met by the Eleans, who immediately took to their Arms, there ensued a very sharp Engagement, in the View of all the Grecians, who were assembled from all Parts to see the Games; and who stood peaceably and aloof from Danger, with their Garlands upon their Heads, looking upon the Battle; and distinguishing, by Acclamations and Applauses, every Action of Bravery on either Side. The Piseans, in the Conclusion having obtained the Victory, presided for that Time over the Solemnity; but the Eleans, afterwards recovering their Privilege, left that Olympiad out of their Register. They had twice or thrice before obliterated, in like Manner those Olympiads, in which the Piseans had presided; 'till irritated at length by the frequent Revival of these groundless Pre-

¹ Lib. xv. c. 9. ² Ibid.

f tensions,
tensions, supported only by Violence, they, in their Turn, made an Irruption into the Country of the 
Piseans, and destroyed the City of 

\( Pila \), so utterly, that Pausanias says, in his Time there was not so much as a Ruin remaining; the whole Space of Ground, upon which that City had stood, being converted into a Vineyard. The City of Olympia, indeed, was in the Territory of the Piseans; but was taken from them by the Heraclides; (who, upon their Return, made a new Division of the Peloponnesus) and was given to the Eleans. The Piseans might from hence derive a Claim to Olympia, but could never found any Right of superintending those Games, of which the Eleans were the Founders, as Strabo observes, and over which they were appointed to preside by the express Commands of the Delphick Oracle.

The Office of Hellanodick, or President, was at first exercised by Iphitus alone; and continued for the Space of 200 Years to be executed by a single Person, who was always of the Family of Oxylus: but in the 50th Olympiad the Superintendancy of the Games was committed to Two, chosen by Lot out of the whole Body of the Eleans; and in the 75th, the Number was increased to Nine; Three of which had the Direction of the Equestrian Exercises, Three presided at the Pentathlon, and the remaining Three had the Inspection of the other Games. Two Olympiads after, a Tenth was added; and in the 103d Olympiad, the College of Hellanodicks consisted of Twelve, answering to the Tribes of the Eleans, out of each of which was chosen one Hellanodick. The Arcadians shortly after, having vanquished the Eleans, took from them part of their Territory; by which means the Number of their Tribes, and that of the Hellanodick, was reduced to Eight; but in the 108th Olympiad they returned to the former Number of Ten, and kept to it ever after.

I cannot find precisely, at what Time the Hellanodicks entered into Office; nor how long they continued in it. Pausanias informs us,

---

1 Strab. L. viii.
2 Paul. L. v.
3 Lib. vi.
us, that for ten Months preceding the Games they dwelt together at Elis in a House appointed for them, and from thence called the Hellanodice: at which Time, I think, one may very reasonably fix the Date of their Commission. These ten Months they employed in qualifying themselves for the high and important Character of Judges of all Greece, as their Title imports: for which End they were carefully instructed in every Particular of their Duty by a Set of Officers, called the Guardians of the Laws; and attended daily in the Gymnasion upon the preparatory Exercises of all those, who were admitted to be Candidates for the Olympick Crown. These were obliged to enter their Names at least ten Months before that Festival, and to employ Part, if not the whole, of that Time at Elis, in exercising themselves; as shall be set forth more fully in a following Section. This Time of Preparation was not more serviceable to the Candidates than to the Hellanodicks themselves; who were by this Means furnished with frequent Opportunities of trying their own Abilities, exerting their Authority, and sliding, as it were, imperceptibly into the Exercise of that Office, which, as it placed them upon a Tribunal to which all Greece was subject, exposed them at the same Time to the Observation and Scrutiny of a most awful and innumerable Assembly, whose Censure they could not hope to escape, but by the strictest and most exact Impartiality.

But as there are other Requisites towards the obtaining the Character of a wise and impartial Judge, besides the Knowledge and Practice of the Laws, the Hellanodicks took all imaginable Precautions to keep their Judgments from any Bias, by prohibiting any of their Colleagues from contending in the Equestrian Exercises; by making it a Law to themselves, not to open any of the recommendatory Letters brought to them by the Athletes 'till after the Contest was over; and by laying themselves under the Obligation of an Oath, to proceed according to the strictest Equity in those Cases, wherein they were left to the Direction of their Consciences alone 6.

6 Pauf. L.v.

This
This Oath was administered to them in the Senate House of the Eleans, before the Statue of Jupiter Horcius, upon their finishing the Examination of the Boys, and the under-aged Horses, that offered themselves to contend in the Olympick Stadium; the Reason of which shall be assigned in another Place. That they were sworn also upon their entering into Office is very probable, though not mentioned by any Author. Another Check upon the Hellanodicks was the Liberty allowed to any one who thought himself aggrieved, of appealing from their Sentence to the Senate of Elis; an Instance of which is to be met with in Paufanias. Eupolimus, an Elean, having been declared Victor in the Foot-Race by two of the three Hellanodicks, who presided over that Exercise, and the third having given Sentence in Favour of his Antagonist, Leon of Ambracia, Leon appealed to the Senate of Elis, and accused the two Hellanodicks of Corruption. It appears, however, that their Sentence was ratified by the Senate; since we find the Name of Eupolimus in the List of Conquerors, and an Account in Paufanias of a Statue erected to him in Olympia.

Their allowing their Countrymen to dispute the Prize with those of other Nations, was objected to the Eleans by a King of Egypt, to whom, in the Pride of their Integrity, they had sent an Embassy to give an Account of the Olympick Games; and to set forth the consummate Equity of the Laws and Ordinances of that Institution. That Monarch was persuaded they could never preserve their boasted Impartiality, when the Glory of one of their own Countrymen came into Competition with that of a Stranger; and therefore advised them to amend their Institution, by excluding all Eleans: but they did not think fit to follow his Advice; and assured themselves, perhaps, that over and above the particular and private Obligations of Conscience, Interest, and Honour, the Consideration of the greater Glory, that would accrue to their Country from a disinterested and universal Impartiality in their Awards, would more than countervail the Advantages, whether publick or private, which might

7 Herodot. L. ii.
THE OLYMPICK GAMES. xxxvii

arise from the Victory or Renown of one of their Countrymen. However they might reason, they most certainly acted well; as may be inferred no less from the concurrent Testimony, than from the absolute Submission of all Greece to their Authority and Decrees.

The Direction and ordering of all Matters relating to the Olympick Festival, the proclaiming the Cessation of Arms, the excluding from the Sacrifices those, who had incurred the Penalty of Excommunication by refusing to submit to their Censures; the increasing or diminishing the Number of the Exercises, &c. belonged, as I imagine, to the Hellanodicks as well as the superintending the Games, and bestowing the Olive Crown; for I understand those Authors, who attribute these Powers to the Eleans in general, to mean the Hellanodicks, who were, for that Time and Occasion the Delegates and Representatives of the Eleans.

This Power of excommunicating those who were refractory or contumacious, which seems to have been exercised upon whole Nations, rather than particular Persons, gave the Hellanodicks great Dignity and Authority among the several People of Greece; as the corporal Punishments and pecuniary Penalties inflicted by their Orders upon private Offenders, held even the greatest in dread of infringing the Olympick Laws; and kept in Order that vast Assembly, which was composed of Men of all Ranks and Degrees, and of every Region and Colony of Greece.

That the Hellanodicks, in the publick Execution of their Office, were cloathed in Purple Robes, and carried in their Hands that usual Ensign of Magistracy, a Wand, or Sceptre, seems very probable, from several Passages collected by Faber, in his Agonisticon 8; who would infer, likewise, from some other Passages cited by him, that they wore Crowns; which I will not dispute any otherwise than by observing, that from one of those Passages, which I have quoted at the Beginning of this Section, it appears, that all the Grecians who assisted at the Olympick Games, were adorned with Crowns,
A DISSERTATION ON

Crows, or Garlands; and, I believe, that Ornament was generally wore by all who attended at any publick Sacrifice.

The Hellanodicks took their Stations at different Parts of the Stadium. By the Hellanodicks in this Place, I mean those Committees of them, if I may so speak, who were appointed to superintend the several Exercises; who were consequently obliged to attend them, in those Parts of the Stadium where they were exhibited. The others, I suppose, remained in their proper Place, over-against the Priestess of Ceres. The senior Hellanodick had the Precedency of the rest.

I shall not detain the Reader with enumerating the subordinate Officers; they will be occasionally introduced in the following Sections: but shall proceed to exemplify the Authority of this high Tribunal, and the Regard paid to it by all Greece, from one or two Instances mentioned by the Historians.

The first I shall borrow from Pausanias. Calippus, an Athenian, having been convicted of corrupting with Money his Adversaries in the Exercise of the Pentathlon, the Hellanodicks imposed a considerable Fine upon each of the Offenders: the Athenians, being informed of this Sentence, out of Regard to their Fellow Citizen deputed Hyperides, one of their greatest Orators, to go to the Eleans, and intreat them to remit the Fine; but they were not to be moved, either by the Rhetorick of Hyperides or the Haughtiness of the Athenians; who, with great Difdain, refused to submit to the Decree, though for that Refusal they were excluded the Olympick Games, till they were told by the Delphick Oracle, that the God would not vouchsafe them any Answer to their Inquiries, unless they paid the Penalty demanded by the Eleans. The Athenians submitted, and the Eleans with the Money erected six Statues to Olympick Jupiter.

The next is taken out of Thucydides, and tho' somewhat long, tends to illustrate so many Particulars relating to my Subject, that I cannot forbear inserting it at large.

9 Paus. L vi. 10 Lib. v.
This Summer were celebrated the Olympick Games; in which Androthenes, the Arcadian, bore away the Prize for the first Time in the Pancratium; and the Lacedaemonians were by the Eleans excluded the Festival; and not permitted either to sacrifice or contend in the Games, because they refused to pay the Penalty, which the Eleans, agreeably to the Olympick Laws, had imposed upon them, for having attacked a certain Castle named Phyrus, and put Soldiers into Lepreus during the Olympick Truce. The Lacedaemonians on their part asserted, by their Ambassadors, that they were condemned unjustly; alleging, that the Truce had not been notified in Sparta, at the Time of their sending their Troops to Lepreus. The Eleans on the other hand pretended, that the Truce had at that very Time taken place with them; that they always proclaim it first in their own Territories; and that having, under the Sanction of that Truce, laid down their Arms, and expected no farther Hostilities, the Lacedaemonians had taken that Opportunity to do them an Injury, as it were, by Stealth. In answer to this, it was urged by the Lacedaemonians, that the Eleans, after they had thought themselves injured by the Lacedaemonians, ought not to have notified the Truce at all at Sparta; which nevertheless, as if they had then no such Opinion of the Matter, they had done, after which Notification the Lacedaemonians had not committed any Hostilities. But the Eleans still adhered to their Decree, and would never be induced to own that the Lacedaemonians had done them no Wrong. They offered, however, if they would deliver up Lepreus, to remit their own Share of the Fine, and to lay down for them that Portion of it which belonged to Jupiter. The Lacedaemonians not consenting to this Proposal, the Eleans farther offered, that the Lacedaemonians should not be obliged to deliver up Lepreus, contrary to their Inclinations, provided they would go up to the Altar of Olympian Jupiter, since they were so desirous of partaking in the Sacrifice, and there, in the Presence of all the Greeks, swear that they would afterwards pay the
the Penalty imposed upon them. But neither to this Proposal would the Lacedaemonians agree; wherefore they were excluded the Festival, the Sacrifices, and the Games; and made the accustomed Offerings to Olympian Jupiter in their own Territories, while all the other States of Greece, except that of Lepreus, sent their Offerings by a solemn Deputation to Olympia. The Eleans, however, fearing the Lacedaemonians might attempt by open Violence to perform their Sacrifices, kept their young Men under Arms upon constant Guard; to whose Assistance the City of Argos sent a thousand Soldiers, and Mantinea another thousand; there were also some Athenian Horse quartered in Argos during the Festival.

There happened also another Circumstance, which put the whole Assembly into a great Confternation, leaft the Lacedaemonians should fall upon them. One Lichas, a Lacedaemonian, the Son of Arcefilaus, was scourged publickly in the Stadium by the Officers appointed for that Purpose; because, his Chariot having obtained the Victory, and having in the Proclamation of the Conquerors been declared to belong to the Thebans (the Lacedaemonians being at that Time excluded the Games) he had entered the Stadium, and with his own Hand placed a Chaplet on the Head of his Charioteer; giving to understand by that Action, that the Chariot belonged to him. Every Body therefore was exceedingly alarmed; and concluded that this Affair would have some very extraordinary Consequence. The Lacedaemonians, however, kept quiet; and the Festival passed over without any Disturbance.

I shall close this Section with an Observation, that arises naturally from these two last cited Passages, viz. That the great Dignity and Authority of the Hellanodicks was founded solely upon this Power of Excommunication; in the Exercise of which, however derived to them at the Beginning, they were supported by the joint Concurrence of the Gods, as well as of the Men of Greece. On the one hand we behold the States of Athens, Argos, and Mantinea, sending Troops
THE OLYMPICK GAMES.

to maintain their Sentence against the Lacedaemonians; and the Delphick Oracle, on the other, refusing to give any Answers to the Athenians, till the Fine imposed by the Hellanodicks upon one of their Citizens, was discharged. Thus were the two most powerfull and martial States of Greece subiect to, in their Turns, to the Authority of a petty and unwarlike People; which, possibly, we should have some Difficulty to believe, were there not many modern Examples of mightier, if not wiser Nations, than either of the two above-mentioned, having been awed into a Submission to a Power still more insignificant than that of Elis, by the same edgeless Arms, the same brutum Fulmen. Whether the Thunders of the Vatican were forged in Imitation of those of Olympian Jupiter, I will not determine; tho' I must take notice, that many of the Customs and Ordinances of the Roman Church allude most evidently to many practised in the Olympick Stadium, as Extreme Unction, the Palm, and the Crown of Martyrs, and others; which may be seen at large in Faber's Agonisticon.

SECTION VI.

Of the Games, and of the Olympick Stadium.

HOW sumptuous and magnificent soever may have been the Sacrifices, and the Ceremonies of the Worship paid by the Grecians to Olympian Jupiter, yet may we venture to conclude, that the vast Concourse of People, who at the Time of that Festival usually resorted to Olympia from all Parts of the World, was chiefly owing to the Games, which always accompanied that Solemnity; and that by far the greater Number came more out of Curiosity than Devotion. It is, at least, this Part of the Institution that makes the most considerable Figure in the Histories and Antiquities of Greece, and presents itself upon all Occasions principally, if not singly,
fingly, to our Minds; while, like the Spectators of a triumphant Procession, we look upon the Pomp of Sacrifice, the Herds of Victims, the Train of Priests, and even the Gods themselves, as so many Accompaniments only, and ornamental Parts of the Ceremony, and turn our Eyes to the Conqueror, whose Glory and whose Victories engross all our Thoughts and Attention. How just this Observation may be, with regard to the ancient Greeks, I will not here determine; but among the Moderns, I believe, there are very few, and those Men of Learning only, who either think or know any Thing of the Religious Part of this Institution; which, for that Reason probably, is now never mentioned under any other Title but that of the Olympick Games. The remaining Part, therefore, of this Dissertation shall be wholly taken up with an Inquiry into the Nature, Laws, &c. of those Games; in which if, for Want of Materials, I should not be able to give the Reader all the Satisfaction he may expect to find, yet enough, I hope, will be said, to give him a juifer Idea of these famous Games, than he may hitherto have conceived; to lessen his Contempt, at least, if not excite his Admiration, for a Set of Conquerors, whom their Countrymen thought worthy of great Honours and Immunities; and to shew, that even in the Institution of these Sports, which seems at first Sight to have been calculated only for the Amusement of the Vulgar, a judicious Observer may discover many Strokes of that Civil Wisdom and Policy, which we have been taught to look for among the Philosophers and Law-givers of Greece.

Before I enter upon this Inquiry into the Games, it will be necessary to mention a few Particulars relating to the Place in which they were exhibited. This, by the Greeks, was named the Stadium; a Word, signifying a Measure of Length consisting of somewhat above an hundred English Paces; which being equal to the Space of Ground allotted for the Foot Race, the Course was from thence called

1 See Arbuthnot's Tables.
the Stadium, and the Racers were named Stadieis, or Stadiodromi. The Eleans, indeed, pretended, that the Stadium at Olympia was measured by the Foot of Hercules, which being longer than that of an ordinary Man, made their Stadium longer than any other in the same proportion.

Pausanias informs us, that the Olympick Stadium was a Terrace composed of Earth; on one Side of which was the Seat of the Hellanodicks, and over-against them on the other was an Altar of white Marble, upon which the Priestess of Ceres Chamyne, and some Virgins, had the Privilidge to sit and view the Games. At the farther End of the Stadium was the Barrier, whence those who ran the simple Foot-Race began their Course; and there, according to the Tradition of the Eleans, was the Tomb of Endymion.

These are all the Particulars concerning the Olympick Stadium, that are to be found in Pausanias; for what follows in the Passage just quoted, relates only to the Horse Course, and shall be produced when I come to speak of the Horse Races. But, to assist the Reader in forming a more perfect Judgment of the Stadium, than the foregoing Account, taken from Pausanias, can enable him to make, I shall add, from Wheeler's Travels, a Description of the Remains of that at Athens, which was built by Herodes Atticus: "The Figure (says he) and Bigness of this Stadium continue, although the Degrees [Steps] be all taken away. It is a long Place, with two parallel Sides, closed up circularly at the East End, and open towards the other End; and is about one hundred twenty-five Geometrical Paces long, and twenty-six or twenty-seven broad, which gave it the Name of a Stadium, that Length being the ordinary Measure among the Greeks; eight of which made a Roman Mile. Mr Vernon measuring it exactly, found it to be six hundred and thirty English Feet long; and a just Stadium is six hundred and twenty-five Feet of Athenian Measure; which, it seems, was but

2 Lib. vi.

very
very little bigger than the English, but lesser than the French Foot.

When Pausanias comes to speak of this Place, he tells his Readers, that they would hardly believe what he was about to tell them, it being a Wonder to all those that did see it in ancient Times; and of that Bigness, that one would judge it a Mountain of white Marble, upon the Banks of the River Ilissus. It was Herodes Atticus, one of the richest Citizens Athens ever had, that built it: to do which he consumed much of the Marble of Mount Pentelicus; which now being either all carried away, or buried in the Ruins of the Place, it looks now only like a great and high Bulwark cast up in that Form. At the End towards Ilissus, there appears yet some Stone Work; the rest is now but a Stadium of Earth above Ground."

Tho' the Olympick Stadium does not appear to have been so splendid as this of Athens, or another at Delphi, built likewise of Marble by the same magnificent Citizen of Athens, yet we may suppose they were all formed upon the same Model, as they were all definite to the same Use. In the Stadium were exhibited those Games, which are properly called Gymnastic.

At either End of the Course stood a Pillar, the Use of which it may be proper to explain; as also to take Notice of the several Appellations by which these Parts of the Stadium were distinguished, viz. the Barrier and the Goal; at one of which the Race began, and was finished at the other: but this must be understood only of the simple Foot Race, or that instituted by Iphitus; for afterwards (in the 14th Olympiad) as Men grew more exercised, and the Reputation of these Games increased, the Diaulus was added. This was also a Foot Race, whose Course was double the former; that is, two Stadiums, as the Word implies. They who ran the Diaulus, therefore, or double Stadium, turned round the Pillar erected for that Purpose at the End of the Stadium, and returned to the Barrier, where they finished their Race.
THE OLYMPICK GAMES.

The Barrier was at first marked with a straight Line, traced along the Ground from one Side of the Stadium to the other: by this Line were drawn up in a Row all the Racers, and from thence they began their Race; from which Custom the Barrier, or Starting Place, was called Grammé, or the Line. This Word is also used to signify the End or Termination of the Course; and in fact, the Diaulus, and all the other Races, except the simple Foot Race, ended at this Line; which, I suppose, is the true Reason of this Usage of the Word Grammé. The same may be said with regard to the other Names of the Barrier and Stadium, which are likewise used in both Senses.

In Process of Time a Cord was made use of, either conjointly with the Line or Grammé, or, instead of it, to restrain the Impatience of the Racers, and keep them from pressing forwards one before another. This Cord, which was stretched across the Stadium, at the Signal given was let fall at once, and at the same Instant the Racers started from this Cord, called ὑπαλή or ὑπαλής in Greek, from the Resemblance between the Noise made by the sudden falling of the Cord, and the Crack of a Whip, which is the primary Signification of ὑπαλή, the Barrier received another Name.

The other Extremity of the Stadium had also different Appellations, with whose Etymologies I shall not trouble the Reader. It is sufficient to observe, that both the Names and their Etymologies arose from the different Views in which the End of the Stadium was considered. To those who ran the simple Foot Race it was the End and Termination of the Course in all the other Races: the Racers turned at this End of the Stadium round a Pillar, in order to return to the Barrier, where the Diaulodromi, or those who ran the Diaulus, ended their Race: but the Dolichodromi, or Runners in the Race called Dolichos, or the Long Course, when they came to the Barrier, turned again round the Pillar erected at that End also, in order to continue their Course, which consisted of many Diauli, or Doublings of the Stadium, as shall be more fully explained hereafter. It is proper, however, to take Notice of the Names given to this Extremity
A DISSERTATION ON

The Description of the Stadium hath let us into so many Particulars of the Foot Race, that I shall add very little upon that Head, besides an Enumeration of the several Kinds of Foot Races, and the Laws and Rules observed by the Competitors in that Exercise.

The first, and indeed the only Exercise revived by Iphitus, was the simple Foot Race, named the Stadium, from the Length of the Course, as has already been observed. Coræbus the Eleean stands at the Head of the List of Conquerors in this Exercise; and from them were the Olympiads most commonly denominated: for after the Greeks had taken up the Custom of dating historical Events from the Olympiads, they seldom failed, together with the Number of the Olympiad, to cite the Name of the Conqueror: thus, for Example, to denote the precise Time of the Battle of Thermopylae, they would have told us, that it happened in the first Year of the 75th Olympiad, Scamander of Mitylene being Conqueror in the Stadium, or simple Foot Race; which is always signified by that Word in the List of Olympick Conquerors. The Number of the Olympiad was sometimes omitted, and
the OLYMPICK GAMES. xlvii

the Olympiad distinguished by no other Mark than the Name of the Conqueror. A sufficient Evidence of the great Notice which all the different People of Greece were supposed to take of those Victories; and an Honour so much the more flattering to the Conquerors, as he was assured it would not only be diffused over all the Parts of the known World, and cited upon many publick Occasions, but delivered down to the latest Posterity in the Records and Annals of Chronologists and Historians. This honorary Distinction, thus appropriated to the Victors in the Stadium, was undoubtedly owing at first to the Want of Rivals to dispute it with them; and continued to them afterwards out of respect to the Antiquity and Seniority of that Exercife: tho' their Victories were obtained with less Pains, and consequently with less Merit, than those in almost any of the other Games.

In the 14th Olympiad was added the Diaulus, or double Stadium, which I have explained above; and in the next Olympiad the Dolichus, or Long Course. In the two former Exercifes Fleetness, or Agility, seems to be the only Quality requisite for obtaining the Crown; but in this Exercife, whose Course consisted of seven, or twelve, or even of twenty-four Stadia (for those different Measures are assigned to the Dolichus by different Authors) besides Agility and Swiftness, a great Strength of Body and a long Wind was necessary for the holding out through so long a Course: besides, as the Dolichodromi were obliged to make many short Turnings round the Pillars erected at each End of the Stadium, the Labour of the Race was considerably increased, and the Activity and Skill of the Racer put to more frequent and severer Trials than in the two former Races. But notwithstanding the Length of this Course, and the Swiftness necessary to gain the Victory in the other two, there are Instances of People, in whom the two Qualities of Agility and Strength, but seldom found together, were yet so eminent as to enable them to obtain the

1 Potter's Antiq. and Cælius Rhod.

Crown
A DISSERTATION ON

Crown in all the three Races in one and the same Day. Of this Number were Polites of Ceramus, and Leonidas of Rhodes; but the latter was by far the most remarkable, having obtained this triple Victory for four Olympiads together, and distinguished himself from the whole List of Conquerors by the Gain of twelve Olympick Crowns.

From a Passage of Pausanias relating to the former of these two Conquerors it appears, that the Racers did not start altogether, but that they run in Classes, or Divisions, to which they were appointed by Lot; and the Victors in each Division ran afterwards together for the Prize; and this Custom seems, by the last Words of the Sentence, to be confined to the Stadium, or simple Foot Race. And indeed, that Course was so short, that it is no Wonder the Eleans judged it proper, upon that Occasion, to multiply a little the Labour of the Competitors; especially when they were sure to augment, in the same proportion, both the Glory of the Victor and the Pleasure of the Spectators. There is another Particular relating to the simple Foot Race, intimated in a Passage of Themistius, cited by Faber, which the Passage just now quoted from Pausanias will help us to understand. It seems to have been this: the Racers having been distributed by Lot into several Classes, two of those Classes started at the same Time, and run on different Sides of the Stadium, which was divided into two Roads, or Courses, by the Pillars erected at each End. This Conjecture, for it is no better, is rendered more probable by the following Words of Statius, Thebais, L. vi. wherein it is said, that Idas in the Race having laid hold of his Antagonist Parthenopeus by the Hair, and pulled him back as he was just coming into the Goal before him, the Victory was adjudged to neither, but the Competitors were obliged to run the Race over again; and in order to prevent the like Fraud a second Time, they were appointed to run on different Sides of the Course.

2 Paul. L. vi. c. 13. 3 L. vi. 4 Agon. L. ii. c. 34.
As the Olympic Games were a very solemn Festival, and were celebrated only every fifth Year; and as almost every single Man throughout Greece was ambitious of obtaining the Honour of an Olympic Crown, it is reasonable to suppose that the Number of Competitors in every kind of Exercise was very considerable, especially in the simple Foot-Race; the lightest of them all. And this might put the Eleans upon the two above-mentioned Methods; by the first of which the Confusion and other Inconveniences arising from a Crowd of People running all together in a narrow Space were prevented; and by the second some Time was saved, which they were under a Necessity of husbanding as much as possible, considering that only five Days were allotted for the Games; in some of which the Contest might often happen to be drawn out into a great Length, as the previous Apparatus to each of them must needs have taken up a great deal of Time.

Tho' the Decision of Adraisti, in the above-cited Verses of Statius, may seem reasonable and just, yet had any Racer in the Olympic Stadium been guilty of such a piece of foul Play, or Fraud as Statius denominates it, for which Idas was sentenced to run the Race over again, he would not have escaped with so light a Censure from the severer Justice of the Hellanodicks. The Crown would have been adjudged to his Antagonist, and he, perhaps, would have been publickly scourged in the Stadium, for having infringed the Olympic Laws; which prohibited, under severe Penalties, all kinds of Fraud and unfair Dealing. And to come home to the present Point, the Competitors in the Foot Races were restrained expressly from
A DISSERTATION ON
from laying hold of the Hair, or any Part of the Body; from
tripping, or even pushing one another aside, as we are told by Tully
and Lucian.

The Competitors for the Crown in these Exercises (as also in all
the Gymnastic Conflicts) contended naked. Thucydides informs us,
that anciently it was the Custom in the Olympick Games for all the
Athletes to wear a sort of Scarf about their Middle; but that it was
left off a little before his Time: for so the common Reading implies,
which Hudson has altered in order to reconcile Thucydides with the
many other Authors, who affirm, that the Scarf was laid aside
even so early as the 14th Olympiad, some hundred Years before the
Time mentioned by Thucydides.

Eustathius, in his Comment upon Homer’s II. r. relates the Accident
that gave occasion to the laying aside the Scarf. In the 14th
Olympiad, one Orsippus a Racer happened to be thrown down by
his Scarf tangling about his Feet, and was killed; though others say,
that he only lost the Victory by that Fall; but which ever way it
was, occasion was taken from thence to make a Law, that all the
Athletes for the future should contend naked. This Fact is differently
told by Pausanias, who says, that Orsippus obtained the Victory;
and that he is persuaded the Scarf was designably thrown off by Or-
sippus, who could not be ignorant that a Man was more light and
disencumber’d without a Scarf, than with one; Pau. L. i. c. 24.
And this Account agrees best with an old Epigram upon Orsippus,

We are informed by Pollux, that the Racers had Sandals, or
short Buskins upon their Feet.

In the 65th Olympiad the Race of Armed Men was added to the
Olympick Games: an Exercise (says Pausanias) that was judged very

5 Off. L. iii. πρὸ ἐν παρασκευήν.  7 See Note ibid.  8 Onon. L. iii.
proper for military Men. This differed in nothing from the Stadium, or simple Foot-Race, but that the Competitors ran in Armour; for which Purpose there were five and twenty Brass Bucklers kept in a Temple at Olympia: the other Pieces of Armour which they carried in this Race were a Helmet and Buskins, as may be inferred from Pausanias's Description of the Statue of Damaretus, who gained the first Victory in this Kind of Race. The same Author tells us, at the same Time that he describes the Statue of this Victor, dressed up in these Pieces of Armour, that in process of Time the Eleans, as well as the other Greeks, abolished this Custom of running in Armour. I cannot find when this happened, nor when the Custom of running the Diaulus, or double Stadium in Armour, was first introduced. Pausanias makes mention of one Mnesibulus, who gained the Victory in this Exercise in the 235th Olympiad.

Having now gone through the several Particulars of the Foot-Races, I shall close this Section with a Translation of a Greek Epigram, taken out of the Anthologia; in which the Hyperbole made use of by the Poet to raise an Idea of the Swiftness of the Victor, whom he celebrates, is, in my Opinion, much prettier, and more uncommon, than the celebrated one of Virgil upon Camilla. It is necessary for the Reader to know, that Arias (the Person celebrated in this Epigram) was of Tarfus, a City in Cilicia, founded originally by Perseus, who in old Fables is represented as having had Wings upon his Feet.

**On Arias of Tarfus, Victor in the Stadium.**

The Speed of Arias, Victor in the Race,
Brings to thy Founder, Tarfus, no Disgrace:
For able in the Course with Him to vie,
Like Him he seems on feather'd Feet to fly.

10 L. vi. c. 10. 11 L. x. c. 34. 12 Perseus.
The Barrier when he quits, the dazzled Sight
In vain effays to catch him in his Flight.
Loft is the Racer thro' the whole Career,
'Till Victor at the Gaol he re-appear.

SECTION VIII.

Of the Palé, or Wrestling.

The Wrestlers were first introduced into the Olympick Stadium in the 18th Olympiad, and Eurybatu, a Spartan was the first who received the Wrestler's Crown.

Theseus' is reported to have been the first who reduced Wrestling into a Science. The Rules laid down by that Hero for attaining to a Perfection in this Science are, I believe, unknown: but there are still to be found in those Writers who treat of Gymnastic Exercises, many Parts or Divisions of the Palé, or Art of Wrestling; by which it will appear to what a Degree it was cultivated by the Ancients. Some of these I shall take notice of in the following Account.

But in the first Place I must observe, that as I am writing to an English Reader, a great deal of Time and Trouble may be spared upon this Head, so little does the Wrestling used among the Ancients seem to differ from that now practised in most Parts of England; in some of which, I will be bold to say, there are Champions who would have made no indifferent Figure in the Olympick Stadium.

The most remarkable Difference between the ancient and modern Practice is, that the ancient Wrestlers contended naked, and that their Bodies were rubbed all over with Oil, or with a certain Ointment composed of a due Proportion of Oil, Wax, and Dust, mixed up together, which they called Ceroma. These Unctions were, as

1 Plut. in Thef. 2 Burette i Mem. sur les Athletes.
some say, peculiar to the Wrestlers and Pancratiafts, whose Combats were thereby rendered more toilsome and various; while each Combatant endeavoured to seize upon the other, whose Efforts to escape or break the Hold of his Antagonist were assisted by the Slipperiness, as well as the Force and Agility of his Body.

But, in order to qualify a little this extreme Lubricity of the Skin, occasioned by these Unctions, the Athletes were accustomed 3, before they came to an Engagement, either to roll themselves in the Mud of the Palestra, (from which some People derive the Words Palē and Palæstra 4) or in the Sand, kept for that Purpose in a Place called Κωντρίγων, or that with which the Place of Combat seems to have been covered, as well for the Use just now mentioned, as to prevent the Combatants from bruising or injuring themselves in falling; which, were it not for this Bed or Covering of Sand, they would be liable to do. However that be, it is so certain that the Athletes who were anointed, were always, before they engaged, sprinkled with Dust or Sand 5, that to say an Athlete gained a Victory (ἀνωτερί) or without being so sprinkled, was the same Thing as to say he gained a Victory without engaging; which sometimes happened, when, either from the great Reputation of the Champion, or other Reasons, none appeared to encounter with him. This Office of anointing and sprinkling the Combatants with Sand, was sometimes performed by themselves to one another; and sometimes by the Officers of the Palestra, called from thence Aliptæ, or Anointers. It is to be observed, that all Sorts of Sand were not equally proper for this Use; since Leona-tus, one of Alexander’s Generals 6, was, in all the Marches of the Army, followed by Camels loaded with Sand, which he had caused to be brought from Egypt for his own Use.

After the Wrestlers were thus prepared for the Engagement, they were matched by the Judges or Presidents of the Games in the following Manner:

3 Lucian. de Gymn. 5 See Burr. 1 Mem. sur les Athletes.
4 viz. from Παλέ, which signifies Mud.
6 Plut. in Alex.
A DISSERTATION ON

Into a Silver Urn, consecrated to *Jupiter* 7, and brought forth upon this Occasion, were cast so many Lots or Dice, about the Bigness of a Bean, as answered to the Number of the Competitors. These Lots were all marked with Letters; as for Example, upon two of them was written the Letter A, B upon two other, and so on in an alphabetical Order; if the Number of Combatants required more, there were always two Lots marked with the same Letter. This being done the Athletes approached in Order, and invoking *Jupiter*, put their Hands into the Urn, and drew out each his Lot: to prevent all Fraud, an Officer appointed for that Purpose attended upon every one as he came to draw, and held up his Hand before him, to hinder his seeing the Letters written upon the Lot. When every one had drawn, the Alytarches, or one of the Presidents of the Games, going round to every Athlete in Order as they stood, inspected the Lots. And thus the Two, whose Lots were both marked with the same Letter, as with A or B, were by him matched and appointed to engage with each other. This was the Case when the Number of the Combatants was even, as Four, Eight, Twelve; but when the Number was odd, as Five, Seven, Nine, &c. there was put into the Urn, together with the duplicate Lots, an odd one marked with a Letter, to which there was none that corresponded. The Athlete who was fortunate enough to obtain this Lot, was named Ephedrus, was to wait 'till the others had contended, and was then to take up one of the Conquerors. This, as Lucian observes, was a very considerable Advantage; as the Champion, who by virtue of his Lot was to wait 'till the others had contended, and then engage with one of the Conquerors, came fresh and vigorous to the Encounter, against an Adversary, animated indeed and flushed with Conquest, but shattered and exhausted in obtaining it.

This was the Method of matching the Wrestlers and Pancratiafts; and for this Piece of History we are indebted to Lucian alone, no other ancient Author having said any Thing upon that Subject. It is

7 Lucian in Hermotimo.
THE OLYMPICK GAMES.

to be wished that he had gone on a little further, and told us what
was done after the first Set had finished their Combats; with whom
was the Ephedrus, or odd Man, to engage: for if the Number of Com-
batants amounted at first to more than Four, it is evident there would
be again the same Necessity for matching the Conquerors as there was
at first: and I doubt not but the same Method was observed, and re-
peated as often as Occasion required, till the Competitors were reduced
to Two, one of which was finally proclaimed the Conqueror. This
appears a much more natural Solution of the Difficulty than any other
hinted at by Monf. Burette 8, and may be farther supported by the
Consideration, that the Advantages accruing to the Athlete, named
Ephedrus, were by this Method rendered less unequal. For if the
Combatants were to be matched, and the Lots to be drawn more
than once (which must have often been the Case) he might in the
second Sortition, in which undoubtedly he was included with his An-
tagonists, lose the Advantage he had acquired in the former; and the
lucky Lot might fall to the Share of one who had already been engaged,
and who might stand in need of the Respite thus allowed him by his
good Fortune.

The Wrestlers being thus matched proceeded to the Combat, in
which the Victory was adjudged to him who gave his Adversary three
Falls; as is evident, I think, from the famous Epigram upon Milo 9,
which I intend to produce at the End of this Section 10.

If one of the Combatants in falling drew his Antagonist with him, the
Contest began afresh, or was rather continued upon the Ground, un-
til one getting uppermost constrained his Adversary to yield the Victory.
This Combat was called Anaclinopale, and seems not so much to be a
distinct Species from, as a Modification of the Palé; or an accidental,
or perhaps artificial Variation of the Battle: for he who found himself

8 2 Mem. fur les Athletes.
9 See Monf. Burette, who is not of the
same Opinion.
10 This is also confirmed by the follow-
ing Words of Seneca; Luctator ter abjecitus
perdidit palmam. Sen. de Ben. L. v. c. 3.
in Danger of being thrown, had sometimes Recourse to this Stratagem of dragging his Adversary with him, and trying upon the Ground a Combat in which he thought himself better qualified to succeed. However, those Authors who have written upon the Palé, have made this a distinct Exercise; and it is not unlikely but it may have been treated as such in the Gymnasia, or Schools of Exercise; where there were Masters, whose Business it was to give their Scholars distinct Lessons in every Branch of the Science they professed to teach: from which Custom one may very well account for the many Divisions and Subdivisions of the Palé, and other Gymnastic Exercises, of which modern Writers have made so many distinct Species. Of this Kind in all likelihood was the Acrocheirismus; so named, because the Combatants, during this Part of their Engagement, held one another only by the Fingers, without seizing on any Part of the Body. This has been reckoned a distinct Exercise, and another Division of the Palé; tho', as Mons. Burette very well observes, it seems rather to have been the Prelude of the Combat in which the Antagonists made Trial of each other's Strength, or endeavoured, perhaps, by seizing each other's Hands, mutually to prevent one another from taking a firmer and more advantageous Hold.

Pausanias, in his sixth Book 11, makes mention of a Statue erected at Olympia to one Leontiscus a Wrestler, who was not so skilfull at throwing his Adversaries, as successful in extorting the Victory from them by squeezing or breaking their Fingers. This Method of conquering was also practised in the Pancratium 12, by one Sostratus, with so much Success, that he gained from it the Surname of Acrocherfites. What has been related of Leontiscus is a clear Proof of what I observed before, namely, that the Acrocheirismus was not a distinct Species of the Palé, or Wrestling.

11 Cap. iv. 12 Ibid.

The
THE OLYMPICK GAMES.

The Champion who distinguished himself the most in this Exercise, was Milo of Crotona, who gained no less than six Olympick, and as many Pythian Crowns. There are so many Instances of the prodigious Strength of this famous Wrestler, and most of them so well known, that it would be endless and impertinent to cite them all: but I cannot forbear producing one, as remarkable for the Singularity as the Issue of the Experiment.

This Milo, to give a Proof of his astonishing Force, was wont to take a Pomegranate, which, without squeezing or breaking it, he held so fast by the mere Strength of his Fingers, that no body was able to take it from him; no body but his Mistress, says Ælian. But however weak he may have been with regard to the Fair Sex, his superior Force was universally acknowledged by the Men, as will appear by the following Epigram:

On Milo the Wrestler.

When none adventur'd, in th' Olympick Sand
The Might of boist'rous Milo to withstand;
Th' unrivall'd Chief advanc'd to seize the Crown,
But 'mid his Triumph slip'd unwary down.
The People shout'd, and forbade bestow
The Wreath on him, who fell without a Foe.
But rising, in the midst he stood, and cry'd,
Do not Three Falls the Victory decide?
Fortune indeed hath giv'n me One, but who
Will undertake to throw me th' other Two?


SECTION
AUTHORS differ very much in their Account of the Exercises, of which the Pentathlon was composed: though I think it is very clear, from some Epigrams in the Anthologia, that it consisted of Leaping, Running, Quoiting, Darting, and Wrestling. For it is agreed that the Pentathlon is intended to be described in that Verse, said to be written by Simonides, where these five Exercises are enumerated, according to the Order in which I have placed them. Yet notwithstanding so venerable an Authority, some Authors have substituted the Combat of the Caestus instead of Darting; and others pretend, that by the Word Pentathlon no more is to be understood than a Game, or Trial of Skill, consisting of Five, and of any Five Exercises. Upon what Authorities these latter found their Affertion I cannot tell, but this I am sure of, that the Combat of the Caestus could never have been originally of that Number; because the First Victor in the Pentathlon was a Spartan, whose Laws would not have allowed him to engage in the Combats of the Caestus. I will not say that the Pentathlon consisted always of the five Exercises abovementioned, because we read in Pausanias, that the Eleans from Time to Time made frequent Changes in the Olympick Games. There may therefore have been some Foundation for these various Accounts of the Pentathlon, which may have been different at different Times; but as that which I have given of it seems to be founded upon the best Authorities, I shall keep to it, without entering for the present into a Description of

1 Anthol. L. i. c. i. Ep. viii. and L. ii. c. i. Ep. vii.
2 Ίθώμη καὶ Πυθάι Διαριθάται Φίλαινος Είσιν, Αρμος Πεδικειν, Δίσκος, "Αεώτας Πάλιν.
3 Potter's Antiq. vol. i. c. 27.
4 Plut. in Apoth. Lib. v.
any other Exercises, besides the Five abovemention'd, viz. Leaping, Running, Quoiting, Darting, and Wrestling.

Two of these, namely Running and Wrestling, have already been very fully explained; I shall therefore only observe upon the former of these Two, that I suppose the Race in the Pentathlon was of the same Length with the Stadium, or simple Foot-Race, and regulated by the same Laws. We must carry this Observation also to the Wrestling, which, I suppose, was under the same Regulations with the simple Pale, or Wrestling, treated of in the preceding Section.

In the Exercise of Leaping, wherein the Competitors endeavoured to leap beyond one another in Length (for I do not find that the Height of the Leap was taken into the Account) the Athletes carried in their Hands Pieces of Lead, or some other Metal, made in the Form of a Half Circle, not exactly round, but inclining to an Oval. In these there was a Place made for the Fingers to pass through, in the same Manner as through the Handle of a Shield; and with these Weights called Αλτήρες, (Halteres) the Athletes were accustomed to poise their Bodies, and swing themselves forward in the Leap. And to say Truth, they had need of some Assistance, to enable them to perform any Thing like what is related of Παύλος of Crotona, whose Leap is said to have been two and fifty Feet long. The same Thing is said of Χιώνιος the Spartan.

The Quoit, or Diskus, was, according to some Authors, of various Sizes and Figures; though that called the Disk of Iphitus, mentioned by Παυσανίας, seems, by what he says of the Manner in which the Inscription upon it was written, to have been circular; as were those described by Lucian, in his Dialogue concerning the Gymnastick Exercises. "You took Notice (says Solon to Anacharsis, the other Inter-

6 Paul. L. v. c. 26. 7 Olympion. Αναγερεσί. 8 Five and fifty, according to the following Inscription under his Statue, cited by Ευφραθιος ad Hom. Odyss. Θ.

Πέντε ἐπὶ πυγκνωτα πόδας πέντε ἀσκεται,
Δίσκοιες πολλὰ ἐκατον πέντε ἀπολαυσμαί.

9 Lib. v.
A DISSERTATION ON
locutor in this Dialogue) "of a great Lump of Brass round and smooth, " resembling a small Shield, but without a Handle or Thong. You " tried it too, and found it very weighty, and difficult to be taken up, " by reason of its Smoothness. This Mass the Athletes throw into the " Air as far as they are able, and endeavour with great Eagerneſs and " Emulation to furpass each other in the Length of the Cast." Here we have not only a Description of the Diſck, or Quoit, the Manner of the Conteft, and the Laws and Conditions of the Victory, but a Proof also, that all the Competitors made uſe of one and the same Diſck. This is confirmed by the Testimonies of Homer, Ovid, and Statius, who mention but one Diſck in their Descriptions of this Game, in Contradiction to the pretended Authority of a Medal of the Emperor M. Aurelius; upon whose Reverse are represented four Diſcoboli, with each his Diſck, and some of them with two. The Diſックス also in this Medal are of a different Figure from that described above, and are perforated in the Middle; which explains what some Authors tell us, of a Thong uſed sometimes by the Athletes in throwing the Diſck. And perhaps there were different Sorts of Diſックス made uſe of by the Greeks and Romans; since Ovid, I observe, calls it latum dis cum, the broad Diſck, an Epithet that agrees very well with its Appearance upon the Medal. In the Greek Writers it is generally repreſented to be round or globular, or rather approaching to the Figure of a Lens, and extremely heavy.

The Diſck was likewiſe composed of different Materials, as Iron, Brass, Stone, and sometimes even of Wood; and was thrown under-handed, much in the ſame Manner as the Quoit is amongst us; from which, however, it differed greatly both in Weight and Figure, as has been already fhewn. Neither did the Diſcoboli aim their Quoit at any particular Mark, as is the Custom with us; their whole Endea-

10 Odyſſ. L. viii. 11 Met. L. x. Comment. upon Homer and Ovid, in loc. cit.
vours were to throw beyond one another, and he who threw farthest, obtained the Victory.

The same Thing was also observed in the Exercise of Darting, in which the Victory was awarded to him who threw his Javeline farther than the rest of his Antagonists. It appears, however, from a Passage in the Scholia upon the Seventh Nemean Ode of Pindar, that there were certain Limits or Boundaries prescribed, beyond which it was a Forfeiture of the Prize for an Athlete to cast his Javeline; and to this Custom Pindar himself has frequent Allusions. The Javeline was sometimes thrown with the bare Hand, and sometimes with the Help of a Thong, wound round the middle.

From some Terms appropriated to that Part of the Stadium in which the Pentathlon was exhibited, may be collected some Circumstances relating to the three Exercises last described. One of these Terms is Bater (βατῆ), which seems to have been a low Step, from whence the Leapers took their Rising. Bater was also used to signify the Beginning of the Scamma, another Term denoting the Area marked out for the Exercises of the Pentathletes. The Word Scamma properly signifies a Ditch or Trench; and this Area, as I conjecture, was formed by two parallel Trenches drawn from the Bater or Step abovementioned into a sufficient Length, to serve as Boundaries or Limits, within which the Pentathletes were obliged to leap and to throw the Disc and Javeline; and which if they transgressed, by leaping or casting the Disc or Javeline over either of them, they forfeited their Pretensions to the Victory. This will explain the Passage above-cited from the Scholia of Pindar, as well as many Expressions in other Greek Writers, who speak of leaping, shooting, darting, &c. over the Scamma, or τα σανδημανα, Trench or Trenches, as a Fault. Indeed, if the Word Terma, used by Pindar in the Passage referred to by his Scholia, be taken literally to signify the End or Termination, it will lead us to suppose there was.

14 Verse 104th.
A DISSERTATION ON

another Trench, drawn across at the End from one Parallel to the other; or rather several Trenches, as so many Marks or Limits for the Leapers, Darters, and Discoboli, which in their respective Contests they were required not to over-pass. But as the Fear of over-passing these Marks or Limits must check them in their Endeavours to out-go each other, upon which the Victory depended, I am rather inclined to think that Pindar has used the Word Terma improperly, and that the Two Side-Trenches were the only Limits which the Pentathletes were forbidden to transgress. But this I submit to better Judgments.

The Exercise of Leaping in the Pentathlon was accompanied by Flutes, playing Pythian Airs, as Paufanias informs us. Whence this Custom was derived I cannot say. And the Reason assigned for it by that Author, which is certainly not the true one, may induce us to think, that in this Matter the Ancients were as ignorant as we.

The Candidates in the Pentathlon, as well as those in all the other Gymnastic Exercises, contended naked, and were also anointed with Oil; tho' both these Points are called in Question by some Writers, especially the former; and that, as I suppose, chiefly upon the Authority of the aforementioned Medal of M. Aurelius, which, however, is suspected by the Learned not to be genuine.

There are likewise many Doubts and Difficulties started by some, with relation to the Conditions upon which the Victory was awarded in the Pentathlon; tho' it seems clear to me, that he who vanquished his Antagonists in every one of the Five Exercites, was alone entitled to the Crown. That he who was vanquished in any one of these Five Contests thereby lost the Crown, is evident from the Story of Tisamenus, related by Paufanias, Lacon. c. 11. which is this: Tisamenus the Elean, of the Family of Jamus, had been told by the Oracle, that he should gain Five very glorious Victories, or more literally perhaps, that he should come off successful in Five very glorious Conflicts. In consequence of which he engaged in the Pentathlon at Olympia, but lost the Victory; for tho' he got the better in Two of the
the Exercizes, having vanquished Hieronymus of Andros, in Running
and Leaping, yet being vanquished in Wrestling by the same Hiero-
nymus, he failed of obtaining the Crown; and then came to under-
stand, that the Victories promised him by the Oracle were military
Victories.

If all Hopes of gaining the Pentathletick Crown were lost to him,
who was vanquished in any one Trial (which all the Candidates
except one must be even in the first) it may be demanded, why the
Vanquished should contend any longer? To this I answer, that the
Pentathletes were probably obliged by the Laws of the Olympick
Games to go through all the Five Exercizes. For Pausanias repre-
sents the Pentathlon as a very tedious and laborious Contest; which
Representation of it is by no means just, upon the Supposition that
the Victory was decided by a single Trial. I could confirm what is
here said of the Pentathlon by other Authorities, but I am unwilling
to multiply Quotations; and probably no one will think it worth his
while to dispute this Point.

But tho' all the Competitors except one must have despaired of
gaining the Crown, even from the very first Trial, yet might they
still be desirous of carrying on the Contest through the Four remain-
ing Exercizes (had they not been required to do it by the Olympick
Laws) either with a View of signalizing themselves in some of the
other Contests, or the Hopes of ravishing the Crown from him, by
whose Victory they had been excluded from the Prospect of obtain-
ing it. Which, if not Victory, was yet Revenge; though Revenge in
their Circumstances might well be deemed a kind of Victory neither
immoral nor inglorious. In this Case indeed it might sometimes
happen, that none of the Competitors would be entitled to the
Crown; but even this may be considered as an Event, with which
the Majority of the Competitors, at least, if not of the Spectators,
who upon such Occasions are commonly divided into different Inter-
ests and Factions, had as much Reason to be pleased, as with the
Glory
A DISSERTATION ON

Glory accruing to a single Person, to the Dishonour of themselves or their Friends.

Before I conclude this Section I must take notice, that Pindar, in his 13th Olymp. Ode, congratulates Xenophon of Corinth upon his having gained in one Day two Olympick Crowns; one in the Stadium, or simple Foot-Race, the other in the Pentathlon; which, says he, never happened to any Man before. The Reason is, that the Regimen of a Pentathlete, as both Epictetus and his Disciple Arrian inform us, was very different from that of an Athlete, who qualified himself for a single Exercise alone, as Running, Wrestling, or any other. Whence, as we are assured both by Plato and Longinus, it seldom happened that a Pentathlete, tho' very eminent in his Profession, was able to contend with an Athlete in that Exercise, as Running, for Example, or Wrestling, to which alone he had applied himself altogether. The same Thing may be said of all the Athletes in general; who differed from each other in their respective Regimens and Diets, as much or more than in the several Exercises to which they peculiarly applied themselves.

SECTION X.

Of the Caestus.

The Combat of the Caestus, which was revived in the 23d Olympiad, was a very rough Exercise; in which the Victory was most commonly, if not always stained with Blood: For this Reason it was held in little Estimation by most People. The Physicians, who were accustomed upon many Occasions to prescribe the Use of some or other of the Gymnastic Exercises, either made no mention of this, or spoke of it only to condemn it. Alexander, as Plutarch tells us, treated it with no more Regard: for he never

1 In Alex.
admitted either the *Caesius* or *Pancratium* among those Games, which he after exhibited during his War in Asia. And indeed, to say nothing of the Danger to which the Combatants in these two Exercises were exposed; and for which the Glory alone of the Victor, without any other Advantage accruing either to himself or his Country, was not a sufficient Recompence; the Regimen observed by those who qualified themselves for these Combats, was by no means proper for a Soldier. What this was in general, may appear from the Account given of it to *Philopæmen*; who, being exceedingly desirous of becoming a good Soldier, had for that Reason, with great Diligence, exercised himself even from his Infancy in the Management of his Arms, in Horsemanship, and Wrestling; in the last of which Exercises he had made a good Proficiency. But being advised by some People to apply himself to those Exercises properly called *Athletics* (by which, I think, must be understood the *Caesius* and the *Pancratium*, in contra-distinction to the *Palé* or Wrestling, as appears from this Passage) he demanded of them, whether the two Professions of an *Athlete* and a Soldier were not inconsistent? In answer to this Question he was told, that both the Habit of Body and the Way of Life of a Soldier and an *Athlete* differed in every Respect; and consequently they were to be treated differently, both with regard to their Regimen and to their Exercises: That an *Athlete* was to endeavour by much Sleep, perpetual Repletion, stated and regular Repose and Exercise, to acquire and keep up a certain Cushion; which, by the least Variation in his Diet or Manner of living, was very subject to be loft: whereas a Soldier should accustom himself to all Sorts of Inequalities, to a Life full of Discomposure and Disorder; and above all, to support with Eafe the Want of Provisions and the Loss of Sleep. These Reasons determined *Philopæmen* not only to reject these Exercises himself, but to discourage them in others. I will not say these were the Reasons that induced *Lycurgus* to banish the *Caesius* and *Pancratium* from *Sparta*, because there is

\[^{2} \text{Plut. in Philopoem.}\]
another Reason assigned for his doing it, which I shall take Notice of in another Place; but it is certain that the Diet and Regimen prescribed by him to his Spartans, resembled much more that of a Soldier than that of an Athlete. This Corpulency, or Polyarctica (Fleshiness) as the Greeks called it, was sought after and cherished by the Combatants in the Cæstus, as a Sort of Covering and Defence for their Bones and Muscles, against dry Blows and Buffets; but was at the same Time very improper for a Soldier: for, as Epaminondas observed to a fat Fellow, whom for his Bulk he turned out of the Army, it would require three or four Shields to cover and defend a Belly that hindered a Man from seeing his own Knee.

On the other hand, there are great Authorities to be produced in favour of the Cæstus. Hercules and Pollux, Demigods; Amycus King of the Bebrycians, and Erix his Grandson, were the first who distinguished themselves in those Combats: upon his Superiority in which Amycus so valued himself as to compel all Strangers who touched upon his Coaft, to take up the Cæstus, and make Trial of his Strength and Skill in the Management of that rude Instrument of Death; for so it proved to many, who accepting the Challenge perished in the Combat. But at length the Royal Athlete met with his Match; Pollux encountered, subdued, and slew him, according to Apollonius Rhodius, but that last Part of the Story is denied by other Authors. All however agree, that Pollux handled him roughly enough to make him sensible of the Folly which many Tyrants have run into, some have suffered by, but which none have reflected upon till they came to suffer; namely, the Folly of enacting an unjust and cruel Law, which in its Consequences may, and often does happen to recoil upon themselves.

This Amycus is said to have invented the Combat of the Cæstus.

After him we find it in Homer practised by the Heroes of the Iliad, and in Virgil making one among the Games exhibited by

1 Plut. Apopth. 4 Apoll. Rhod. L. ii. Theocr. 5 See the Scholiaf, Ver. 97. and Theocr. 6 Ili. xxv. 7 Æn. v.
Æneas in Honour of his Father Anchises; in which two Authors may be seen a complete Description both of the Combat, and of the Caesius with which the Hands and Arms of the Combatants were usually bound. This consisted of many Thongs of Leather, or raw Hides of Bulls, wound about the Hand and Arm up to the Elbow; and seems to have been invented, as well for a Safeguard to those Parts upon which the first Fury of the Battle generally fell, as for an offensive Weapon; though, when it was lined with Plates of Lead or Iron (which it sometimes was, according to Virgil) one would think it intended chiefly for the latter: but I must take Notice, that neither of the three Greek Poets who have given us a Description of the Caesius, make any mention of Plates of Lead or Iron.

There may possibly have been another Intention in binding up the Hands of the Combatants with Thongs of Leather, and that is, to prevent their laying hold of each other; from which, as from kicking also, and tripping, they were restrained by the Laws of the Caesius.

Pausanias hath helped us to another Reason for the Custom of binding up the Fingers of the Combatants, which took its Rise from an Accident that happened in the Nemean Games.

Creugas and Damoxenus, two Champions of equal Strength and Skill, having drawn out their Combat to the Evening, without either's having been able to subdue his Adversary, agreed at length to permit each other to strike in his Turn where he should think proper, without either of them endeavouring to ward off the Blows. Creugas began, and gave Damoxenus a Wound upon the Head. Damoxenus being now to take his Turn, ordered his Antagonist to lift up his Arm, and keep it still; and at the same Time struck him under the Ribs with the Ends of his Fingers; which, by reason of the Strength and Sharpness of the Nails and the Violence of the Blow, penetrated into his Belly; and Damoxenus following his Blow, widened the Wound, and through it drew out the Entrails of

8 Paus. L. viii. c. 40.
A DISSERTATION ON

his Enemy, who died upon the Spot. The Death of Creugas gave Damoxenus the Victory indeed, but not the Crown; for the Judges of the Games drove him with Infamy and Indignation out of the Stadium; as one who had conquered by Treachery, and by repeating his Blows without allowing Creugas to have his Turn, had basely violated the Conditions agreed upon between them in the hearing of the whole Assembly. Creugas was crowned; and the Straps of the Caestus, which hitherto, according to the ancient Custom, were tied in the Palm or Hollow of the Hand, were from that Time brought over the Fingers, and fastened upon the Wrist.

The ancient Caestus was called μείλιχος, or soft; perhaps because it was composed of raw Hides, or perhaps to distinguish it from the more modern Caestus. We have already remarked one material Difference between them; by which I think it appears, that the former was more fitted to defend the Hand and Arm of the Combatants (which, I suppose, was its original Purpose) and the latter to hurt and annoy the Enemy: and it is not unlikely, that as the Grecians began to refine upon the Gymnastic Exercises, and the Science of an Athlete, from the Encouragement of the Publick, grew by Degrees into a Profession: it is not unlikely, I say, that the Caestus should from Time to Time receive several Additions; and that at length it should be improved by the Romans, who delighted in bloody Spectacles, into that terrible Weapon described by Virgil. This Conjecture will at least account for the Difference observable between that in Virgil, and those described by the Greek Poets.

I must also observe, that in Apollonius Rhodius, Amycus the Challenger throws down two Pair of Caestuses, the Choice of which, out of Bravery, he leaves to Pollux, without drawing Lots, and Pollux, without examining, takes those that were next him. Did the Poet borrow this Circumstance from any such Custom in the publick Games? Did the Combatants in the Olympick Stadium bring their

9 Vid. Paus. ibid.
own Caetufes? Did they cast Lots for the Choice? Or were they furnished by the Presidents of the Games with Caetufes of a like Form and Weight, as Entellus and Dares were by Aeneas? I am inclined to think the latter was the Method, from a Custom observed at Olympia, to furnish the Armed Racers and the Discoboli with Shields and Disks out of the publick Treasures.

The Combatants in this Exercise also fought naked, or at most with no other Covering than a Scarf tied round their Middle. They also wore a Cap or Head-piece, to defend their Ears and Temples from Blows, which in those Places might have proved mortal, especially when inflicted by a strong Hand, armed with so rude a Weapon. These Head-pieces were of Brass, according to the Author of the Etymologicum Magnum. It appears, however, from the following Epigram of Lucillius, that the Consequences of these Battles were sometimes very terrible, though the Combatants escaped with their Lives and Limbs.

On a Conqueror in the Caetus.

This Victor, glorious in his Olive Wreath,
Had once Eyes, Eye-brows, Nose, and Ears, and Teeth:
But turning Caetus Champion, to his Cost,
These, and, still worse! his Heritage he lost.
For by his Brother su’d, disown’d, at last
Confronted with his Picture he was cast.

1 See Burette.  2 Anthol. L. ii. c. r. Ep. i.

SECTION
A DISSERTATION ON

SECTION XI.

Of the Pancratium.

"There are wonderful Disputes, as I hear, (says Cælius Rhodiginus) among the Grammarians, concerning the Pancratium, who cannot agree what Sort of an Exercise it was; nor wherein the peculiar Excellence of a Pancratium consisted. But notwithstanding, (continues he) I think it very easy to decide that Question." And indeed, from the two Passages which he there quotes out of Aristotle and Quintilian, it seems pretty plain that the Pancratium was an Exercise that partook both of the Cælius and the Palæ; by which it is to be understood, that an Athlete must borrow many Things from each of those Sciences to render himself eminent in the Pancratium. He must learn to trip, and strike, to box, and grapple with his Antagonist; to stand with Firmness, fall with Advantage, and rise with Vigour and Celerity; or maintain the Combat upon the Ground: to attack and to defend, to annoy and resist his Enemy in every Attitude; and to employ in one or other of those Purposes every Limb, and Nerve, and Sinew, all the Faculties, and all the Strength of his whole Body: this is implied in the Word Pancratium; and is the best Account of an Exercise, in which the Combatants were allowed (under certain Restrictions, hereafter mentioned) to make what use they thought proper of all the Arms that Nature had given them, both offensive and defensive, and of only those: for neither (as in the Cælius) were their

1 Ant. Leæf. L. xiii. c. 30.

2 This is farther evident from the two following Passages; εὐθεῖα ἐν πυγμάς καὶ σάλις ἐν τῷ παγκράτιον. ἦδη γὰρ τῷ παγκρατίῳ ἐπέλεισαν ὑπὸ μάχεις τῶν μάχεις τῷ πάλην ἅλλα καὶ τῶν τῶν πυγμῶν ἐνθάδε πιθανόν τι. υπὸ τὸ πεδίον.

Hands
Hands and Fingers bound up or armed, nor their Legs and Feet prohibited from joining in the Battle, nor were they restrained from striking, as in the *Pala*. They were able notwithstanding, with no other Arms than these, to mangle and injure one another, that it was thought proper to restrain them in some Points; left a Contest set on Foot merely for Victory and Honour should be disgraced by Murder or Malice, and the Combatants be provoked to encounter one another in a Manner more becoming Beasts than Men. An Athlete therefore was forbidden to kill his Adversary designedly, to dig or pluck out his Eyes, to tear him with his Teeth, or strike him under the Ribs with the Ends of his Fingers; notwithstanding which there was still Room enough left for them to exercise their Skill and Strength, their Courage and Resolution: I say Resolution, because it was a common Practice for a *Pancratia* to choke the Strength and Skill of his Antagonist by twisting and entangling himself about his Legs and Arms; and to endeavour by Fatigue, and Pain, and Suffocation, to weary him into a Surrender of the Victory. All, or most of these Circumstances are to be met with in the Story of Arrachion, which happened in the fifty-fourth Olympiad. Arrachion was an eminent *Pancratia*, who in the former Olympiads had already gained two Crowns, and was now to encounter with the last of his Antagonists for the third: but he having, perhaps, observed by his former Combats, in what the Superiority of Arrachion consisted, and thinking it better to prevent him, rushed in, and twining his Feet about him, seized him at the same Time by the Throat, which he gripped with both his Hands. Arrachion, having no other Means either of disengaging himself or annoying an Enemy, who was thus got within him and had almost strangled him to Death, broke one of his Toes; through the extreme Pain of which the other was compelled to resign the Victory, at the very Instant that Arrachion gave up the

* See Burr. 2 Mem. sur les Athlet.; 5 Pauf. L. viii. c. 40.
Ghoft. Arrachion, though dead, was proclaimed Conqueror, and the Crown of Olive was accordingly set upon his Head.

In this short History we may observe the Love of Glory triumphing on the one hand over the Fear of Death, and yielding on the other hand to Pain, which Milton somewhere styles perfect Misery. And, notwithstanding the boasted Apathy of the Stoicks, Philosophy perhaps can find no Anodyne against the importunate and impatient Power of Pain, of so much Force and Efficacy as the Love of Glory and the Dread of Shame; which for that Reason was always set in Opposition to it by Lycurgus. But as the Sense of Pain was implanted in Mankind by Nature for very wise Purposes, he endeavoured by the Force of Habit and Education to super-induce among his Spartans a Kind of second Nature, if not wholly insensible of Pain, yet not easily subdued by it. They were accordingly taught, even from their Infancy, to set it at Defiance; to enter the Lifts, as it were, and combat with it; while at the same Time their Friends, their Relations, and their Parents, animated them to the Conflict, and recompensed their Victory with Praise and publick Honours.

To this End many painful Disciplines were invented, and many Sorts of Contests encouraged in Sparta, as rude and bloody as the Cæstus or Pancratium, which nevertheless their wise Legislator absolutely prohibited: for the Law of these two Exercifes requiring that one of the Combatants should yield, either in Words or by stretching out his Hand or Finger, or by giving some other Testimony of his so doing; Lycurgus ḷ forbade his Spartans to engage in either of them, because (as he said himself) he would not have them accustom themselves to yield the Victory not even in Sport. The Spartans, undoubtedly, from the hardy and Athletick Course of Life into which he had put them, had a much fairer Prospect of conquering in these Contests than any other People of Greece; but if they failed of the Victory (which even in this Kind of Warfare depends often

Plut. in Apoth.
upon Chance and Accident, to say nothing of the insurmountable Advantages which Nature bestows upon some Men in preference to all other, and which no Force of Art or Education can pretend to equal) they would then see themselves reduced to the sad Necessity, either of publickly disavowing the haughty Maxim of Sparta, and breaking her Laws, or of unprofitably losing a Life, which they might employ to much better Purposes in the Service of their Country. The Laws of Sparta commanded a Man to die or conquer; and punished with extreme Infamy those who saved themselves by Flight, which is only another Form of renouncing the Victory: for they were not only excluded from all Offices and Honours, but it was esteemed ignominious to make any Alliances with them by Marriage: it was also allowable for any Body that met with them to kick and strike them, and the miserable Wretches wandered up and down, exposed to the Scorn and Infults of their Countrymen; and bearing about the Marks of their Infamy, in the Coarces and Colour of their Habits; and the Dejection of their Countenances rendered still more contemptible by being shaved only on one Side. Lycurgus, therefore, acted very consonantly with his own Laws, in forbidding his Spartans the Cælius and Pancratium; and very consistently with his Views of rendering them a hardy and warlike People, in permitting and encouraging among them the Use of all the other Gymnastic Exercises. For these admitting a clear Decision of the Victory, without the hard Condition imposed on the Combatants in the Cælius and Pancratium, of acting in their own Condemnation, allowed the Vanquished the secret Satisfaction of preserving his Mind and Spirit at least unconquered.

7 Herod. L. vii. 8 Plut. in Agesila. 9 This is very well explained by the following Passage of Seneca de Benefic. L. v. c. 3. Lacedæmonii vetant suos Pancratium aut Cælum decernere, ubi inferioriorem ostendit visti conféffio. Cur for sénem prior contin- git, velociitate alium non animo antecéffit, luciater ter objectus perdidit palam, non tradidit. Cum invitius esse Lacedæmoniis suos magno æstimarent, ab his certaminibus removerunt, in quibus initiorum facit non judex, non per se ipse exitus, sed voci- cedemis et tradere jubentis.
A DISSERTATION ON

I need not perhaps inform the Reader, that the Combatants in the Caælius and Pancratium were naked, &c. and that the Restrictions just now mentioned extended also to the former, as far as the Nature of that Exercise would allow. As in these two Exercifes it was necessary to pair the Combatants, this we are to suppose was done by Lot, in the same Manner as the Wrestlers were matched in the Pale, which has been described in a foregoing Section, and therefore need not be repeated here: but I cannot forbear inserting a remarkable Story of a Samian Athlete named Ægles, who having been dumb from his Birth came to the Ufe of Speech, by an Effect as sudden and surprizing as that related of the Son of Caælius: take it in the Words of Aulus Gellius, upon whose Credit I shall leave it. Sed et quispiam Samius Athleta, nomen illi fuit Νεγλες, cum antea non loquens fuiffet, ob fimilem dicitur causam loqui cæpisse. Nam quum in sacro certamine fortitio inter ipsum et adversarios non bona fide fieret, et fortis nominis falsam subjici animadvertit; repente in eum, qui id faciebat, fefè videre quid faceret, magnum in clamavit. Atque is oris vinculo solutus per omne inde vitae tempus non turbidè neque adhæfè locutus est. These Words import, that Ægles being a Candidate for one of the Four sacred Crowns, and perceiving the Officer who was appointed to match the Combatants, fraudulently endeavouring to put a wrong Lot upon him, cried out to him with a loud Voice, that he saw what he was doing: from which Time the Band of his Tongue being loosed, he continued for the rest of his Life to speak distinctly and without Hesitation.

If we compare the Words non loquens, in the former Part of this Passage, with those non turbidè neque adhæfè, in the latter Part, we may be induced to believe that Ægles, before this Accident, was not absolutely dumb, but had only a great Impediment and Hesitation in his Speech; which will make the Story somewhat less wonderful: but whether in either Case the Cure was possible or not, I shall leave to the Naturalists to determine; and observe, that the Fraud which produced in Ægles such a violent Agitation, as at once broke all the Impedi-
THE OLYMPICK GAMES. lxxv

Impediments which tied up the Organs of his Speech, probably related to the Lot of the Ephedrus, or Odd Man, referred to engage with one of the Conquerors: a Lot of the utmost Consequence, especially in the Caestus and Pancratium; in which a Combatant, though victorious, might yet have been so roughly treated, or so much spent, in his former Engagement, as to be little able to contest the Victory with an Antagonist, who came fresh and unwounded to the Battle. Pausanias, indeed, speaks of a Pancratiasf named Sostratus, who had an easy Method of obtaining the Victory: his Custom was, to seize fast hold of his Adversary's Fingers, which he broke, and never quitted his hold till they renounced the Contest. This Method gained him twelve Isthmian and Nemean, two Pythian, and three Olympick Crowns, together with a Statue at Olympia, and the Surname of Achro-cherstes.

SECTION XII.

Of the Horse-Races.

I have now gone through the several Exercises which are distinguished by the Name of Gymnastic; and which, as well from their Seniority, as their Precedence in the Celebration of the Olympick Games, have a Right in this Dissertation to take Place of the Horse-Races; though the Competitors in the latter were, generally speaking, Men of higher Rank and Consideration than the Athletes; and the Spectacle was itself, perhaps, more pompous and magnificent.

There were properly but two Kinds of Horse-Races at Olympia, namely, the Chariot-Race, introduced into those Games in the 25th Olympiad, and the Race of Riding-Horses, which was not admitted.

Ifocr. de Bigis.

1. 2.
A DISSERTATION ON
'till the 33d. All the rest, which I shall take Notice of in their Order, were little else than Modifications of these two.

It appears from the Story of Oenomaus and Pelops, that the Chariot-Race was known in Elis, even before the Institution of the Olympick Games; which are said by some People to have been celebrated by the latter upon the Occasion of his Victory over Oenomaus. It may seem therefore a little strange, that neither Ipbitus, when he restored these Games, nor the Eleans, who after him had the Superintendency and Direction of them, should not, before the 25th Olympiad, think of reviving an Exercise so famous in the traditional History of their own Country. For it was in the Chariot-Race that Pelops, the great Hero of the Eleans, vanquished Oenomaus, and won Hippodamia, the fair Prize for which so many Princes before him had hazarded and lost their Lives: though possibly that Lady, like Ececheiria the Wife of Ipbitus, may have only been an allegorical Personage, and no more be meant by that Story, than that Pelops conquered Oenomaus by his superior Skill in Horsemanship. But whether this Conjecture be admitted, or whether Hippodamia be taken for the real Daughter of Oenomaus, so named, perhaps, by her Father, from a Science in which he took himself to excell, it tends either Way to prove the great Antiquity and Estimation of the Chariot-Race; and brings us back to the Question, how it came to pass that it was admitted no earlier into the Olympick Games. This, in all likelihood, was owing principally to the great Scarcity of Horses throughout all Greece, not only at the Time of the Revival of those Games, but for many Olympiads after; and in the next Place to the great Exence that attended the breeding and managing of Horses; and lastly, perhaps, to the little Estimation in which the Olympick Games were held at their Re-institution. The Olive Crown had not as yet acquired that Lustre, which afterwards attracted the

* See Section the First.
3 Pindar's Olymp. Ode 1.
* The Word Hippodamia is compound-
THE OLYMPICK GAMES. lxxvii

Ambition even of Kings, and engaged the principal Men of Greece in a Competition for an Honour, that was esteemed equal to a Roman Triumph.

That the Greeks were at all Times but ill provided with Cavalry, is manifest through the whole Course of their History. At the Siege of Troy, when they were able to bring into the Field an Army of an hundred Thousand Men, they appear to have had so few Horses, and to have known so little of the Usefulness of that noble Animal, as to employ them in no other Service than in drawing their Chariots. With these indeed they came thundering to the Battle, but with so little Order, and in so small a Number, that in the Equipage of a Chariot, it is visible, there was less Advantage and Convenience than Pomp and Ostentation. Horses were the Possessions only of the Rich and Great, who never failed, in the Enumeration of their Wealth and Treasures, to reckon up their Horses and their Chariots. This we learn not from Homer only and the Poets, who wrote of those early Times, or lived near them. Isocrates speaks the same Language, in an Oration made to be spoken in a Court of Justice; and to prove the Nobility and Wealth of the Family of Alcibiades, who by his Mother’s Side was descended from Alcmene, uses no other Argument, than that Alcmene was the first Athenian that won a Prize in the Chariot-Race at the Olympick Games.

After the Trojan War, and even after the Restitution of the Olympick Games, the same Scarcity of Horses is observable in Greece. For neither did the Lacedæmonians, the most warlike People of Greece, nor any of the Peloponnesians, as Pausanias informs us, know much of the Use of Horses, till after the two Messenian Wars: from which Time the former, as they began to extend their Arms beyond the Isthmus, grew sensible of their Want of Cavalry; and accordingly took Care to instruct their Youth in Horsemanship. Nor were the Athenians, the richest and most powerful People of Greece, better furnished

5 De Bigis, 6 L. iv.
A DISSERTATION ON

furnished with Cavalry than the Lacedemonians their Rivals. To remedy this Evil, and encourage the Breed and Management of Horses, Solon, indeed, instituted an Order of Citizens in his Commonwealth, which consisted of such as were of Ability to furnish out a Horse; and to these he allotted the second Rank in the State. Yet we find that at the Battle of Marathon, though they were to encounter with an Enemy, whose chief Strength consisted in their Cavalry, they were utterly destitute of Horse: and even after the Persians were entirely driven out of Greece, which may be reckoned the most glorious Period of that Commonwealth, their whole Number of Horses, for some Time, amounted to no more than Three hundred.

From this remarkable Scarcity of Horses among the Grecians may be shewn, at the same Time, the Reason of their being introduced so late into the Olympick Games; and the Wisdom of introducing them. Greece was in want of Horses: it was therefore expedient to do something to procure them; and no Method was like to be so effectual as the raising an Emulation among particular States and People, by rewarding with publick Honours those who should excell in the breeding and managing of Horses. With this View then, in all likelihood, was the Olympick Olive proposed, as the only Prize, perhaps, for which the several Nations of Greece would equally contend: and the Olympick Hippodrome was opened as a Theatre, where the several Competitors might exhibit their Pretensions; and prove their Merit in the Presence of all Greece. The Olympick Games had now subsisted near an hundred Years from the Time of this Re-institution by Iphitus, not to mention their more remote, though fabulous Original; and consequently began to be looked upon with Veneration for their Antiquity, and frequented for the Sake of the Spectacle: which, consisting of almost all the Gymnastic Exercises, drew to Olympia, not only a great Number of Candidates.

7 Herod. L. vi. 8 Potter's Antiq. Vol. ii.
for the *Olive Crown*, but a Multitude of Spectators also from all Parts of *Greece*; who, beholding with Pleasure and Admiration, and rewarding with Applause the Ardor and Emulation of those who contended for the *Prize*, insensibly contributed to raise the Value of the *Olympick Chaplet*; and kindled in each other a like Ambition to obtain it. Upon the Introduction, therefore, of the *Chariot-Race*, the Rich and Noble, who are also fond of Glory, as appears from their Oftentation and Love of Flattery, with Pride and Pleasure laid hold of an Occasion, which presented them with the Means of obtaining what they could not help admiring with the Vulgar, without engaging them at the same Time in a Competition with them. *Alexander the Great* would have contended in the *Foot-Race at Olympia*, could he have had Kings for his Antagonists. But, as I have observed, there was no room to object against the Meaness of the Competitors in the *Horse-Races*; in the Lift of whose Conquerors are accordingly to be found Kings of all those Nations of *Greece* that were governed by Kings, as also the Men of the greatest Eminency, both for Wealth and Power, in those Commonwealths, whose Liberty and Independence rendered their chief Citizens equal, if not superior to those Kings. Of this last Number was *Alcibiades*; who perceiving (as his Son informs us in an Oration made for him by *Iocrates*) that the *Olympick Games* were held in great Honour and Admiration by all *Greece*; and that the Glory acquired in those Assemblies, where every *Grecian* was accustomed to display his Wealth, and Strength, and Knowledge, redounded not to the Victor only but to his Country also, resolved to produce himself at *Olympia*: but, considering at the same Time, that in the *Gymnastick Exercises* the Generality of the Combatants were meanly born, more meanly educated, and Inhabitants, perhaps, of mean and inconsiderable Cities, he refused upon that Account to engage in those Combats (in which, however, he was as well qualified to succeed as

9 Plut. in Apoth. 10 Iocr. de Bigis.
A DISSERTATION ON
any one, both from Nature and Practice) and entered himself a Candidate for the Equestrian Crown: to which no Man of a low and poor Condition could pretend. And upon this Occasion (says Plutarch) he outshone not only all his Competitors, but all who either before or since contended for that Crown, in the Number and Magnificence of his Chariots, and in the Victories obtained by them: for he brought at once seven Chariots into the Course, and carried off at the same Time the first, second, and fourth Prize, according to Thucydides; or third, according to Isocrates and Euripides; the last of whom composed an Ode upon the Conqueror, Part of which is quoted by Plutarch. The Poet in this Ode compliments Alcibiades upon his having gained at once three Prizes; a Thing, says he, which no Greek had ever done before him. He takes Notice, likewise, of another Circumstance attending these Victories, which may seem, perhaps, to derogate from the Glory of the Conqueror, namely, that these Victories cost Alcibiades neither Trouble nor Danger.

And this leads me to consider another Point, from which it will more plainly appear that the Eleans, in introducing the Chariot-Race into the Olympick Games, had the Service of the Publick principally in View; for as they offered the Olympick Olive to the Wealthy, who alone were able to support the great Expence that necessarily attends the breeding, keeping, and managing Horses, so did they wisely make the Conditions of obtaining it as easy to them as possible, by exempting them from the Trouble and Danger of driving their own Chariots, hinted at by Euripides in the Ode above-mentioned.

Example; for there are many Instances of People, who gained in the same Olympiad three Crowns in three different Exercises. See Pindar's Olymp. Ode 5, and the former Section about the Foot-Race.
No one, however, was prohibited from driving his own Chariot; which in all likelihood, at the first Revival of these Races, was more practised, than the contrary Custom of leaving it to the Management of others. The Office of a Charioteer was anciently far from being dishonourable; and the Skill of managing Horses, which were then used only in Chariots, was reckoned among the Accomplishments of a Hero: but when Chariots came to be laid aside in War, which seems to have happened soon after the heroick Ages 15, the Usefulness, and consequently the Reputation of that Art began to diminish by Degrees; whence it soon came to be lodged in inferior Hands. And it was by no means the Business of the Eleans to enoble it once more, by obliging the Masters of the Horses to contend in Person, and add to the Trouble and Expence of breeding and maintaining them, the subordinate and painful Office of managing and breaking them. This would have been clogging the Conditions, and would have disgusted some, and excluded others from being Candidates for a Crown, which they might have been willing to deserve, but unable to obtain in Person. Such, at least, would have been the Situation of all the States, and Cities, and Ladies, who contended by Proxy in the Olympick Hippodrome, and received the Honours due to that Ambition which they were intended to excite; and which was as beneficial to the Publick in the Women as in the Men, Cynisca 16, a Lacedaemonian Lady of a manly Spirit, was the first who gave this Example to her Sex; encouraged to it by Agesilaus her Brother, King of Sparta: who observing some of his Countrymen overvaluing themselves upon the Number of their Horses, and the Victories obtained by them at Olympia, prevailed with his Sister to shew them, by offering herself a Candidate for the Equestrian Crown, that they were more indebted for those Victories to their Money than their Merit. This Precedent was afterwards followed by many Macedonian Ladies; which shews, at

15 Potter's Ant. Vol. ii p. 16.
16 Pauf. Lacon. Plut. in Agesilaos.
A DISSERTATION ON

the same Time, the Prevalency of the Fashion, the Extensiveness of it's Influence, and the Policy of the Eleans, in forming so comprehensive a Scheme, and opening, by that means, a Field for the Ambition of the Women; who contributed equally with the Men to the promoting their principal Design, in admitting Chariots into the Olympick Games.

If, notwithstanding what has been just now said, to shew the Wisdom and Policy of the Eleans, in exempting the Owners of the Horses from contending in Person, and yet bestowing the Crown upon them, any one should be still inclined to think, that the chief Honour of an Equestrian Victory ought, in Justice, rather to be conferred on the Charioteer who won it, than upon the Owner of the Chariot, I shall desire him to take into Consideration the following piece of History, told by Plutarch in the Life of Alexander.

Philip King of Macedon, having made himself Master of Potidaea, received in the same Day three Messengers: The first of whom brought him an Account of a great Victory, obtained by his General Parmenio over the Ilyrians: The second told him, that he was proclaimed Conqueror in the Race of Riding-Horses at Olympia: And the third acquainted him with the Birth of Alexander. Plutarch tells us, that Philip was mightily delighted with these three pieces of News, without saying which of them gave him the greatest Pleasure. The first Event, undoubtedly, and the third, tended more directly to the Furtherance of his main Design; which was no less than that of enslaving all Greece, and of employing afterwards her united Forces to conquer, for his Glory, the Empire of the Persians. The second was less conducive to those Views, but less pernicious also to his Country. Let the Reader determine, upon which of the Three Philip had most Reason to value himself: and whether any of them, according to the strict Rule of Justice contended for by those who object to the Proceed-

17 Plut. in Alex.
THE OLYMPICK GAMES.

ing of the Eleans, ought to have been placed to his Account? For the first he was indebted to Parmenio and his Army; for the second to his Rider and his Horse; and his Wife is shrewdly suspected of having helped him to the third.

What I have been saying concerning the Victors in the Chariot-Race, will hold equally to those, who conquered in the Race of Riding Horses, Mules, &c. in which latter, the Conditions of obtaining the Crown of Victory were left as large as in the former, and are to be justified upon the same Principles.

But after all, it may seem impertinent to use many Arguments with an English Reader, to convince him of the Wisdom and Justice of a Proceeding which is every Day practised amongst us; who have also our Horse-Races and Prizes for the Victor, established originally with the same View, as those of which I am now speaking, and under some of the same Regulations: particularly with regard to the bestowing the Prize, which with us, as with the Grecians, is conferred upon the Owner of the Horse that wins the Race, and not upon the Rider. If this be an Injustice, the Jockeys at Newmarket have great Reason to complain; in whose Opinion, I dare say, a Piece of Plate of a hundred Guineas is preferable to the Glory of a thousand Olympick Crowns. I will not say their Masters are in the same Way of Thinking, nor make any farther Comparison between the Customs observed in the Horse-Races at Olympia and those in Fashion at Newmarket: I shall only take Notice, that no kind of Fraud or Violence was allowed of in the former; the Competitors in which contended for Glory only: an Object seldom heartily pursued by those, who are fond enough either to use or connive at the Use of Fraud. To return to the Chariot-Race.

But though the Master of the Horses, for the Reasons above-mentioned, was proclaimed the Conqueror, yet had the Horses their Share

A DISSERTATION ON

of Honour, and were crowned amid the Congratulations and Applauses of the whole Assembly. They who are acquainted with Homer and the Poets, will not be surprized at the Honours thus imparted to these noble Animals, whose Nature was by them esteemed not unworthy of a divine Original; and whose Ardour and Emulation in the Course seemed to express a Sense of Glory almost human, and justify the Exhortations and Expostulations addressed to them in those ancient Writings.

A Crown was also given to the Charioteer, to whose Skill and Courage the Victory was always in great Measure owing. I say Skill and Courage, because both the one and the other were absolutely necessary to finish happily a Course, which the many short Turnings round the Pillars, and the Number of Chariots which sometimes ran together, rendered extremely difficult and dangerous.

To explain the Nature of these Difficulties and Dangers, as well as some Particulars relating to the Horse-Races, I shall here insert a Description of the Olympick Hippodrome, or Horse-Course, taken from Pausanias, L. vi. which is as follows 19.

As you pass out of the Stadium, by the Seat of the Hellanodicks, into the Place appointed for the Horse-Races, you come to the Barrier, (’Αφεσις) where the Horses and Chariots rendezvous before they enter into the Course. This Barrier in its Figure resembles the Prow of a Ship, with the Rostrum, or Beak, turned towards the Course. The other End, which joins on to the Portico of Agaptus (so named from him who built it, see the preceding Book, C. xv.) is very broad. At the Extremity of the Rostrum, or Beak, over a Bar that runs across

19 The French Translator of Pausanias hath inserted a Draught of the Aphesis, or Barrier here described, designed by the Chevalier Follard, with which I would willingly have obliged the Reader, had I not, by comparing it with Pausanias, discovered so many Mistakes in it, that I thought the following Description would give him a clearer Idea of the Barrier and Hippodrome of Olympia, without that Draught, than with it.
THE OLYMPICK GAMES. lxxxv

the Entrance, (ἵππᾳ καλών) is placed a Figure of a Dolphin. In Brass. On the two Sides of this Barrier, each of which is above four hundred Feet in Length, are built Stands, or Lodges, as well for the Riding-Horses as the Chariots, which are distributed by Lot among the Competitors in those Races: and before all these Lodges is stretched a Cable, from one End to the other, to serve the Purpose of a Barrier (ὤπαληγγες). About the Middle of the Prow is erected an Altar, built of unburnt Brick, which every Olympiad is plastered over with fresh Mortar; and upon the Altar stands a Brass Eagle, which spreads out its Wings to a great Length. This Eagle, by Means of a Machine, which is put in Motion by the President of the Horse-Races, is made to mount up at once into the Air to such a Height, as to become visible to all the Spectators: and at the same Time the Brass Dolphin before-mentioned sinks to the Ground. Upon that Signal the Cables, stretched before the Lodges on either Side of the Portico of Agaptus, are first let loose, and the Horses there stationed move out and advance 'till they come over-against the Lodges of those who drew the second Lot, which are then likewise opened. The same Order is observed by all the rest; and in this Manner they proceed through the Beak, or Rostrum; before which they are drawn up in one Line, or Front, ready to begin the Race, and make Trial of the Skill of the Charioteers and the Fleetness of the Horses.

On that Side of the Course, which is formed by a Terrace raised with Earth, and which is the longest of the two Sides, near to the Passage that leads out of the Course across the Terrace, stands an Altar of a round Figure, dedicated to Taraxippus, the Terror of the Horses, as his Name imports; of whom more hereafter. The other Side of the

The Dolphin here is a Symbol of Neptune, surnamed Hippius or Equestrian, for his having produced a Horse by striking the Earth with his Trident, according to the Fable: without recollecting this Circumstance, the Reader might be surprized to meet with the Figure of a Dolphin in a Horse-Course. The Eagle is a known Symbol of Jupiter, to whom the Olympick Games were consecrated.
Course is formed not by a Terrace of Earth, but a Hill of a moderate Height, at the End of which is erected a Temple, consecrated to Ceres Chamyme, whose Priestess has the Privilege of seeing the Olympick Games.

These are the most remarkable Particulars which Pausanias has thought fit to give us, relating to the Olympick Hippodrome or Horse-Course: and though from these we may be able to form a general Idea of its Figure, yet are there others no less necessary to be known, for the clear understanding the Nature of the Races; such as the Length and Breadth of the Course, the two Metas or Goals, round which the Chariots and Horses made their several Turnings, with the Distance between them; all which we are left to make out by Conjecture only.

The Hippodrome at Constantinople, of which there are yet some Traces remaining, is said by Wheeler to have been about five hundred and fifty ordinary Paces long, and about an hundred and twenty broad, and to have been anciently adorned with several excellent Ornaments, of which, says he, only three Pillars remain for me to give an Account of.

The first of these is a Pillar (or rather an Obelisk) of Egyptian Granite, consisting of one Stone, about fifty Feet long, erected on a Pedestal of eight or ten Feet above Ground.---On the North Side of the Pedestal is a Basso-relievo, expressing the Manner how this Pillar was set up: and another below that representing the Hippodrome, as it was before that Pillar was set up, with the Manner of their Horse-Races. "It appears (to make use of his own Words) with four principal Pillars, with a vacant Place in the Middle, (where this is now erected) which made the Feet all equally distant from each other. The ordinary Stadiums of the Ancients had but three Pillars, being but an hundred and twenty-five Paces long, which is a great deal shorter than this. From the first Pillar they started their Horses, having the Word ΑΠΙΣΤΕΥΕ, or Courage, writ-" "ten on the Pillar given them. At the middle they were called upon "to
THE OLYMPIK GAMES. lxxxvii

"to make haste, by the Word ΣΠΕΤΔΕ, which was written "also on the Pillar. At the last they were to return, riding about "the Pillar on the further End; therefore it had the Word ΚΑΜΥΟΝ "engraven on it. By this Basso-relievo is expressed the Running of "the Horses, and the Emperor standing in the Middle crowning "the Victor. But what that held up by four Pillars, and the other "single round Pillar were for, we could not conjecture, unless only "for Ornament." Wheeler's Travels, L. ii. p. 183.

Whether the Olympick Hippodrome was so long and so wide as this of Constantinople, I will not determine; but that it was considerably longer than an ordinary Stadium, is evident: for as it appears from the Basso-relievo above described by Wheeler, and indeed from Medals, and many other Remains of Antiquity, that there were two Pillars placed towards the two Extremities of the Hippodrome, to serve as Metas, or Goals, round which the Chariots and Horses made several Turnings, a large Space of Ground must necessarily have been left beyond each of those Pillars, that the Horses, and especially the Chariots, might have sufficient Room to make their Turnings, without running against the Pillars or falling foul on one another: and this Space must have been large enough to admit of a great Number of Chariots. It has already been said, that Alcibiades for his own Share brought at one Time seven Chariots, and certainly he was not without Competitors to dispute the Crown with him. Sophocles, in a Description of a Chariot-Race, which I shall insert at the End of this Section, speaks of Ten, and Pindar of no less than Forty Chariots, contending at one and the same Time. If therefore in a Space of one hundred and twenty-five Paces, the Measure of an ordinary Stadium, Room enough be left beyond the Two Pillars for a large Number of Chariots to pass, the Length remaining for the Race will be much too short. A proportionable Space must likewise have been left between the Pillars, which divided the Course in the Middle, and the two Sides of the Hippodrome.
A DISSERTATION ON

The Circus Maximus, (as described by Dion. Hal.) in which the Romans exhibited their Chariot-Races, was an oval Building of three Stadia, or eighteen hundred Feet in Length, and four Plethra, or four hundred Feet in Breadth, with a Row of Pillars, Obelisks, &c. running down the Middle; the first and last of which Pillars were the Metas, or Goals, round which the Chariots and Horses made their Turnings; but the Romans never suffered more than four Chariots, which they called a Missus, to start at one Time; and of these Missus or Metitus they had commonly twenty-four, and sometimes many more, in one Day. Now, if it be considered that in the Grecian Games a much greater Number of Chariots frequently ran together, we may reasonably suppose their Hippodromes were at least as capacious as the Circus Maximus at Rome: the Dimensions of which, however, were much inferior to those of the Hippodrome at Constantinople, which, according to Wheeler, was seven and twenty hundred and fifty Feet long, and six hundred broad, taking a Pace to be equal to five Feet.

The Length of the Course, by which I mean the Distance between the two Metas, or Goals, is another Point that can be settled only by Conjecture. Had Wheeler set down the Distances of those Pillars, which he saw standing in the Hippodrome at Constantinople, it would have helped us much in this Inquiry: but this I shall refer to the ensuing Section, and content myself at present with observing, that both the Chariots and Horses ran several Times up and down the Course, and consequently made many Turnings round the Pillars erected at the two Extremities. Pausanias informs us, that in the Olympick Hippodrome, near that Pillar called Nyssê, which I take to be that erected at the lower End of the Course, stood a Brazen Statue of Hippodomia, holding in her Hand a sacred Fillet, or Diademé, (τανίαι) prepared to bind the Head of Pelops for his Victory over Oenomaus: and it is probable, that all the Space between the Pillars was filled with Statues or Altars, as that in the Hippodrome of Constantinople seems to have been. Here, at least, stood the Tripod,
THE OLYMPICK GAMES, ixxxix

or Table, on which were placed the Olive Crowns and the Branches of Palm destined for the Victors, as shall be shewn hereafter.

From this Account it may easily be conceived, that in a Chariot-Race both the Chariot and the Driver were exposed to many Accidents, arising from the Nature of the Course. For as they were obliged to make several Turnings (about two and twenty in all) round the two Pillars, so did every Charioteer endeavour to approach as near as possible, in order to lessen the Compass he was obliged to take. A Number of Chariots pushing all at once for this Advantage, which often gave the Victory, must necessarily have been in Danger either of running against the Pillar or falling foul upon one another, and in the Tumult many must have been broken or over turned, and their Drivers thrown out. This was the Fate of forty at one Time, as may be seen in an Ode of Pindar, where the Poet fails not to congratulate the Conqueror, upon his having singly escaped such a Misfortune out of so great a Number of Competitors. It appears also in the same Ode, that the Victor was not insensible of the Singularity of his good Fortune; as an Acknowledgment for which he consecrated his Chariot to Apollo, in whose Treasury at Parnassus it was lodged, uninjured and entire, says the Poet, as when it came out of the Workman's Hands.

And indeed, when we consider the Form of the Chariots, the Attitude of the Drivers, the Rapidity of the Motion, and the Accident just now mentioned, arising from the Nature of the Course and the Number of Chariots that frequently ran together, we shall wonder less at their being thrown out of their Chariots and put in Danger of their Lives, than at their maintaining their Posts amid so many Difficulties, and coming off with Safety and Success. These Chariots, by some Figures of them upon ancient Medals, &c. seem to have been very low, open behind, but closed up before and on the Sides, with a Kind of Parapet, which was sometimes enriched with

Pindar's Pyth. Ode 5. see the Scholiast.
A DISSERTATION ON

various Sorts of Ornaments. There does not appear to have been any Seat for the Driver, who is therefore always represented standing, and leaning forward to the Horses. They had but two Wheels, and consequently the fore Part of them must have been supported by the Horses, which inevitably rendered their Motion very unequal, and made it so difficult for the Charioteer to keep upon his Legs, that nothing but a long Course of Practice could insire a Man from falling in such a Situation. Which, therefore, is the most astonishing, the Folly, or the Vanity of Nero?

This great Emperor 22, great I mean in Power and Dominion, but with regard to all the Objects of his Ambition, very little and contemptible, would needs shew his Skill in the Management of a Chariot. He chose indeed the noblest Theatre, and offered himself a Candidate for the Olympick Crown. That his Appearance might be no less extraordinary than his Ambition, and in some Measure proportionable to the Majesty of an Emperor of the World, he entered the Hippodrome at Olympia 23 in a Chariot drawn by ten Horses, which he undertook to drive himself, notwithstanding, says Suetonius, he had formerly, in a certain Poem of his, censured Mithridates for the same Thing. But the Event was by no means answerable, either to the Flattery of his Courtiers or the Vanity of his own Expectations. He was thrown out of his Chariot, to the great Hazard of his Life 24; and though he was put into it again, he found himself unable to finish the Race, and desisted. Notwithstanding which he was proclaimed Conqueror, and honoured with the Olympick Crown. To return the Compliment, at his Departure he presented the Hellanodicks, or Judges of the Games, with the Sum of 8000 l. 25 and all Greece with her Liberty. A Present that would have done him infinitely more Honour than an Olympick Victory, or indeed than any Victory, had it been frankly and generously be-

22 Xiph. & Suet. in Nerone. 23 Dion. in Nerone. 250,000 Drachmas, or 8072 l. 18 s. 4 d. See Arbuth. Tables.
23 Suet. ibid. 24 Xiph. Suet. or 8072/. 18 s. 4. d. See Arbuth. Tables.
THE OLYMPICK GAMES. xci

flowed, and not paid down as the Price of Adulation; and of a Complaifance so mean and servile, as shews the Grecians to have been as incapable of Liberty as they were unworthy of it. For the Equeflrian Crown was not the only Thing with which the Eleans complimented Nero: they broke, in Obedience to his Orders, the most sacred Laws of their Institution, and put off the Celebration of the Olympick Games for a whole Year, to wait his coming into Greece; as if their Bufinefs, says Philoſtratus, had been to sacrifice to Nero instead of Jupiter. What followed after helps us admirably to discover the true Value of that Liberty which a Tyrant bestows: and the Vanity and Infincerity of thofe Praifes and Honours that are extorted from Slaves and Flatterers. Nero, before his Departure, pillaged and wafted Greece, notwithstanding her pretended Grant of Liberty; put many People to Death, and confiscated the Estates of others: and the Eleans on their part, to revoke as much as in them lay the Honours they had conferred on Nero, left out of their publiek Register that Olympiad, and that alone. Galba afterwards demand- ed of the Hellanodicks, as a Debt to the Crown, the eight thoufand Pounds, with which Nero had rewarded their Partiality in adjudging to him the Equeflrian Crown.

Upon the Day of the Race, the Chariots at a certain Signal marched out of the Lodges above described, and entering the Course according to the Order before settled by Lot, were there drawn up in a Line; but whether a-breaf, or one behind another, is a Queftion, it seems, among the Learned. Eujathius (in his Comment upon Homer) says, the Ancients were of Opinion that they did not fand in one Front; because it is evident that he who had the firft Lot had a great Advantage over the other Charioteers. The Moderns, I believe, are unanimously of the contrary Opinion; and can fhew, that the Reafon affigned by Eujathius makes not in the leaft against the

26 Philoſtr. L.v. 27 Xiph. in Nero. 29 Xiph. in Nero. 30 Paufl. L. vi.
28 See Scaliger ad Eufeb. ad Num. 31 See Pope's Homer, Iliad xxiii. ver.
MMLXXII. 425. n 2 Method
Method of ranging the Chariots all a-breast; in which Order the Charioteer, who stood first, had so clear an Advantage over his Competitors, as to make it necessary to dispose their Places by Lot. For as they were to turn round a Pillar erected at the farther End of the Course, he who had the first Place on the Left Hand was nearer to that Pillar, than those who were ranged on his Right Hand; had a less Circle to make upon the Turn, and consequently was not obliged to run so great a Compass of Ground. The Advantage, therefore, of the first Place, and the Disadvantage of the last, which was always increased in Proportion to the Number of Chariots that contended together, appeared so considerable to the learned Montfaucon, that he seems to think the Success of every Charioteer must have depended entirely upon his Lot. And indeed, had they been to turn but once, or could it be supposed that they maintained throughout the whole Race the same Order in which they were first arranged by Lot, the Place could not have been indifferent with regard to the Victory; but as on the contrary they were obliged to make twelve Turnings round that Pillar, and ten round another erected at the either End of the Course, the Advantage of the one, and the Disadvantage of the other, must have been liable to be lost and recovered many Times in the Race, by the Skill of the Charioteers, the Swiftness of the Horses, or some of those Accidents already mentioned. It should also be considered, that though the Charioteer, who was placed first on the Left Hand, had some Advantage over the rest by being nearer the Pillar, yet he must have oftentimes been straitened for Room upon the Turn, especially if hard pressed by his Competitors, and consequently have been driven so near the Pillar, as to endanger the breaking or overturning his Chariot. In avoiding therefore this Danger, and in making these Turnings in as little a Compass as possible, consisted the chief Excellence of a Charioteer: as is evident from the large Instructions which old Nestor gives his

32 Homer's II. xxiii.
Son Antilochus upon that Head; and from what Theocritus tells us of the Education of Hercules 33, whose supposed Father Amphitryon himself took the Pains to teach him the Management of the Chariot, though he left all his other Exercises to be taught him by other Masters.

But fond Amphitryon, with a Father's Zeal,
Skilful himself to guide the rapid Wheel,
In his own Art instructs his God-like Heir,
And teaches how to rule the whirling Carr,
How at the Turn with nicest Heed to roll,
Nor break the grazing Axle on the Goal.

It was however as much the Business of a Charioteer to approach as near as possible to this Pillar, as it was to avoid running foul upon it. To this Point therefore as to a Centre they all tended; and let any one imagine what a Noise, what a Buffle and Confusion, ten, twenty, and sometimes forty Chariots 34 must have made bursting, at the Sound of a Trumpet 35, all together from the Barrier! and pressing all to the same Point! What Skill and Courage in the Charioteers! What Obedience, what Strength and Swiftness in the Horses! What Ardour and Emulation in both must have been requisite to maintain the Advantages, which their own Lots had given them, or to surmount those of their Antagonists!

36 Seeest thou not how, when from the Goal they start,
The youthfull Charioteers with beating Heart
Rush to the Race, and panting scarcely bear
Th' Extremes of few'rish Hope and chilling Fear;
Stoop to the Reins, and lash with all their Force:
The flying Chariot kindles in the Course.

33 Idyll. xxiv. ver. 117. 34 Pindar. 35 Soph. Electra. 36 Virg. Georg. iii.
A DISSERTATION ON

And now a-low, and now aloft they fly,
As born thro' Air, and seem to touch the Sky.
No Stop, no Stay; but Clouds of Sand arise,
Spurn'd and cast backward on the Follower's Eyes:
The Hindmost blows the Foam upon the First:
Such is the Love of Praise, an honourable Thirst!

Mr. Dryden.

But this was not all; they were to meet with more Difficulties, and of another kind, in the middle of the Course, and contend with the Terrors of a Deity, who sometimes snatched the Victory from him, who seemed to have carried it away from his Competitors. The Name of this Deity was Taraxippus, a Name given him from his Office; which was to scare and terrify the Horses, who accordingly as they passed by his Altar, which was of a round Form, and erected at the farther End of the Course, were wont to take Fright, says Pausanias, without any apparent Cause: And so great was their Con- 

1 But the readers with the various Opinions relating 

to this pretended Deity and his Terrors, which are to be met with in Pausanias, I am apt to believe, with the French Translator of that Author, that (if, as Pausanias insinuates, there was any thing extraordinary in this matter) the Fright of the Horses was owing to some Artifice of those, who presided at the Olympick Games, and who (as he farther remarks) in order to make the Victory more glorious, were willing to make the Way to it more hazardous and difficult.

37 Lib. vi. cap. 20.
THE OLYMPIK GAMES. xcv

But though the old Saying, The more Danger, the more Honour, may seem to countenance this Remark of the French Abbé, ought we not rather to suppose that the Eleans (whose Views in every Part of this Institution seem to have been directed to some wise Purpose) intended by these Terrors to exclude the Competition of all those, whose Horses were not thoroughly broke, and taught not to be alarmed at any sudden Noise or unusual Appearance? A Quality in Horses at least as valuable, both for Service and Pleasure, as Fleetness, or any Accomplishment acquired in the Menage.

I cannot help observing by the way, that the Grecians must have been credulous and superstitious even to Stupidity, and the Eleans consummate Masters in all the juggling Tricks and Artifices of Imposture, for a Fraud of this Nature to have been carried on for so long a Time, and in so public a Place as the Hippodrome of Olympia, in the Name of a Divinity; and conducted with so much Secrecy and Success as to bring Votaries to his Altar with Offerings and Supplications: But Olympia was not the only Place in which this imaginary Deity was adored; there was likewise a Taraxippus in the Isthmian Hippodrome, as Pausanias informs us; who adds, that in Nemea indeed there was no Deity concerned in terrifying the Horses, but then there was a Rock, standing near the Pillar round which they turned, of the Colour of Fire, with the Brightness of which they were wont to be as much terrified as with that of Fire itself: but he observes at the same Time, that the Terror, which seized the Horses at the Sight of this Rock, was much inferior to that excited by the Taraxippus of Olympia. The same Author, speaking afterwards (L. x.) of the Terrors with which the Horses were sometimes seized in the Pythick Hippodrome, ascribes them to Fortune, whom he styles the Dispenser of Good and Evil in all human Affairs, and to whom he seems to have Recourse merely because there was no Taraxippus at Delphi, nor any terrifying Object, like the fiery Rock at Nemea, to help him to a Solu-
Solution in a Cafe, which nothing but Ignorance and Superstition could consider as extraordinary.

Sophocles, in his Tragedy of Eleftra, hath given us a very noble Description of a Chariot Race in all its Forms, a Translation of which I shall insert in this Place, as well for the Entertainment of the Reader, as for the sake of verifying what has been said above by so unexceptionable an Authority.

A Description of a Chariot-Race.

When, on the second Day, in Order next
Came on the Contest of the rapid Carr,
As o'er the Phocian Plain the orient Sun
Shot his impurpled Beams, the Pythick Course
Orestes enter'd, circled with a Troop
Of Charioteers, his bold Antagonists.
One from Achaia came, from Sparta one,
Two from the Libyan Shores, well practised each
To rule the whirling Carr; with these, the fifth,
Orestes vaunting his Thessalian Mares.
Ætolia sent a sixth, with youthfull Steeds
In native Gold array'd. The next in Rank
From fair Magnesia sprung; of Thrace the eighth
His Snow-white Courses from Thespotia drove:
From Heav'n-built Athens the ninth Hero came,
A huge Boeotian the tenth Chariot fill'd.
These, when the Judges of the Games by Lot
Had fix'd their Order, and arranged the Carrs,
All, at the Trumpet's Signal, all at once
Burst from the Barrier, all together chear'd
Their fiery Steeds, and shook the floating Reins.

38 Ver. 700, &c.

Soon
Soon with the Din of rattling Carrs was fill'd
The founding *Hippodrome*, and Clouds of Duft
Ascending, tainted the fresh Breath of Morn.
Now mix'd, and press'd together on they drove,
Nor spar'd the smarting Lash, impatient each
To clear his *Chariot*, and outstrip the Throng
Of clashing Axles, and short-blowing Steeds,
That panted on each other's Necks, and threw
On each contiguous Yoke the milky Foam.

But to the *Pillar* as he nearer drew,
*Oreftes*, reining in the *near-most* Steed,
While in a larger Scope, with loosen'd Reins,
And lash'd up to their Speed, the others flew,
Turn'd swift around the *Goal* his grazing Wheel.

As yet erect upon their whirling Orbs
Roll'd every Chariot, till the hard-mouth'd Steeds,
That drew the *Thracian* Carr, unmaster'd broke
With Violence away, and turning short,
(When o'er the *Hippodrome* with winged Speed
They had completed now the *sev'ntb Career*)
Dash'd their wild Foreheads 'gainst the *Libyan* Carr.
From this one luckless Chance a Train of Ills
Succeeding, rudely on each other fell
*Horses* and *Charioteers*, and soon was fill'd
With Wrecks of shatter'd Carrs the *Phocian* Plain.

This seen, th' *Athenian* with consummate Art
His Course obliquely vzer'd, and steering wide
With steddy Rein, the wild Commotion pass'd
Of tumbling *Chariots*, and tumultuous Steeds.
Next, and, tho' last, yet full of Confidence,
And Hopes of Victory, *Oreftes* came.
But when he saw, of his Antagonists

*Him*
A DISSERTATION ON

Him only now remaining, to his Mares
Anxious he rais’d his stimulating Voice.
And now with equal Fronts a-breast they drove,
Now with alternate momentary Pride
Beyond each other push’d their stretching Steeds.
Erect Orestes, and erect his Carr
Thro’ all the number’d Courses now had flood;
But luckless in the last, as round the Goal
The wheeling Courser turn’d, the hither Rein
Imprudent he relax’d, and on the Stone
The shatter’d Axle dash’d, from the Wheels
Fell headlong, hamper’d in the tangling Reins.
The frighted Mares flew divers o’er the Course.
The throng’d Assembly, when they saw the Chief
Hurl’d from his Chariot, with Compassion mov’d,
His Youth deplor’d, deplor’d him glorious late
For mighty Deeds, now doom’d to mighty Woes,
Now dragg’d along the Dust, his Feet in Air:
’Till hafting to his Aid, and scarce at length
The frantic Mares restraining, from the Reins.
The Charioteers releas’d him, and convey’d
With Wounds and Gore disfigur’d to his Friends.
"The just Amphictyons on th’ Athenian Steeds
"The Delphick Laurel solemnly conferr’d."
SECTION XIII.

Of the several Kinds of Chariot-Races.

The Laws and Customs of the Chariot-Race having been explained in the foregoing Section, it remains to take Notice only, that these Laws were general, and extended equally to all the various Species of Chariots; excepting that the Length of the Race was diminished for some of them, as I shall observe presently.

The Chariot first introduced into the Olympick Hippodrome, and that of which I have been hitherto speaking, was the τέλειον ἑμια, or complete Chariot, named either because it was drawn by full-aged Horses, or because it was drawn by four Horses, which Number seems to have made a complete Set among the Ancients. These four Horses were all ranged a-breast, the two middle ones only were harnessed to the Chariot by the Yoke, from whence they were called Zy-gii; the two side Horses were fastened either to the Yoke, or to some other Part of the Chariot by their Traces, and were called Parcori, Paræcir, Seirophori, and Seiraë, and their Reins or Traces Seiræ and Parcoria.

Ericthönion, according to Virgil, was the first that drove with four Horses, and, according to Manilius, was for that Invention honoured with a Place among the heavenly Bodies.

Primus Ericthönion currus, & quattuor aëus

Quem currur primum volitantem Jupiter alto
Quadrijugis conspexit equis, caeloque sacravit 3.

1 τέλειος signifies adultus as well as perfectus. 2 Cælius Rhodig. 3 Manil. lib. i.

Pagondas
A DISSERTATION ON

Pagondas of Thebes had the Honour of first obtaining the Prize of this Sort of Chariot-Race in the Olympick Games; as Eriéthonius had in the Games called Panathenaea.

In the ninety-third Olympiad was added the Race of the Chariot called Synoris, which was drawn by a Yoke, or one Pair only of full-aged Horses.

The Apéné was a Chariot drawn by two Mules, after the manner of the Synoris, as Paúñias tells us, and was introduced into the Olympick Games by one Aflendrafhus, as we learn from Pindar's Scholiast 5. I have called it a Chariot, though if it resembled the Apéné described by Homer in the xxivth Iliad 6, it should more properly be called a Waggon; and indeed that Account of it agrees best with what Paúñias says 7, who observes that the Race of the Apéné could pretend neither to Antiquity nor Beauty, and that Mules were held in such Abomination by the Eleans, that they permitted none of those Animals to be bred in their Country. And indeed the Race of the Apéné was but of a short Continuance, having been abolished within a very few Olympiads after its first Admission.

Paúñias and the Greek Commentator upon Pindar 8, differ so widely in their Accounts of the Times when the Apéné was admitted and abolished, that it would be in vain for me to endeavour to reconcile them; especially as the latter disagrees even with himself. I shall therefore follow the Account of Paúñias, who at least is consistent with himself: and according to whom the Apéné was introduced into the Olympick Games in the seventieth Olympiad, and abolished by Proclamation in the eighty-fourth 9.

In the ninety-ninth Olympiad was introduced the Pálion áigm, which was a Chariot drawn by four Colts, as is evident from what Paúñias immediately subjoins concerning the Sýnpis Pálion, or Chariot drawn by two Colts, which, he tells us, was introduced in the

4 See Serv. in Virg. loc. cit. 5 Olymp. Od. 5. 6 Ver. 266. 7 Lib. v. c. 9. 8 Olymp. Od. 5. 9 Lib. v. cap. 9. 10 Lib. v. cap. 8.
THE OLYMPICK GAMES.

ci

hundred and twenty-ninth Olympiad, and that one Belifiiche', a Macedonian Lady, was the first that carried off the Crown in that Race.

I shall now endeavour to settle the different Lengths of the Race assigned to each Species of these Chariots; a Point not yet determined by any Author that I know of. In order to this, I shall beg Leave to produce two Passages, one from Pindar, and another from his Scholiaf. That of Pindar is as follows:

11 A. Τὰν νῦν γλυκῶς ἴμηρος ἐξεν
Δωδεκάγραμμᾶς τυχεῖ τέσσαρα δέκα
Ιππῶν φυτεύσαι.

12 The Words of the Scholiaf explaining this Passage are, ἡ γὰρ ὁ δωδεκάς οἱ ἀγωνιζόμενοι τετράπληκτοι περιήχθησαν. ἡ δωδεκάγραμμᾶς τὸ ἀγαμματῆς ἐξεν ἐπειδὴ καὶ ἕδρας ἐποίει τὸ τέλον ἄμα τὰν ἵππων, τὸ δὲ χωλικόν, ἡ.

Τέσσαρα in this Passage of Pindar signifies the Pillar erected at the End of the Course, round which the Chariots turned, as has been shewn, and the Epithet δωδεκάγραμμᾶς applied to that imports, that they turned twelve Times round that Pillar; and consequently that they ran twelve Times up, and as often down the Course.

Δέκας signifies cursus, a Race or Course, and because (as I suppose) the first Race at Olympia consisted only of one Length of the Stadium only, as is evident from the following Passages 14, διάκος δέκας ὁ διήπλας ἐνα ποιῶν καμπήθεα, i. e. Diaulus est cursus duplex unum faciens flexum; and δέλιχος ἐπιθέρμους τρεῖς γορφ ναμπήθεις ἐξε, καὶ τὸ καμπήθεα ἡμών. Dolichus, cursus septemples: tres enim flexus habuit, & dimidium flexus.

Quarum [arborum, Olivarum silicet] cum [Herculem] dules defiderium habebat, duodecies inflexum circa terminum curriculi equorum plantare.
12 Σχέδια Νεωτ.
Nempe terminum. Quam duodecies circu-

But
A DISSERTATION ON

But Δέμος, when applied to the Horse-Races, signified a Course of four Stadia, as is evident from these Words of Hesychius; ἰπτεῖος δέμος τετρασάδικος τις, and from these of Pausanias, δέμοι δὲ εἰσὶ τῇ ἰπτίᾳ μήκος μὲν διαυλὸν δύο. Now as δώδεκα δέμοις and δώδεκα γναμπτίς in the above cited Passage from the Scholia of Pindar are plainly of the same import, we are to understand by Δέμος ἰπτεῖος, a Course consisting of one Turn, or Round, once up and down the Hippodrome; which whole Course, or Round, being equal to four Stadia, it may from hence be inferred that the Two Pillars (viz. that from which the Horses started, and that round which they turned) which divided the Course into two equal Lengths, were two Stadia distant from each other, consequently the whole Length of the Race of the τέλειον ἄγμα, or Chariot drawn by full-aged Horses, consisting of twelve Rounds, amounted to forty-eight Stadia, or six Grecian Miles; that of the Πάληκον ἄγμα, or Chariot drawn by Colts, consisting of eight Rounds, to two and thirty Stadia, or four Grecian Miles. A Grecian Mile, according to Archibnot's Computation, was something more than eight hundred Paces; an English Mile is equal to 1056.

Under the two Denominations of the τέλειον ἄγμα and πάληκον ἄγμα, the Scholia of Pindar meant, as I imagine, to comprehend all the Species of Chariots; which he hath ranked in two Classes, not by the Number but the Age of the Horses: as appears from his putting Πάληκον ἄγμα in Opposition, or Contra-distinction to τέλειον ἄγμα. For τέλειος, as I observed before, signifies not only perfectus, but adultus also. By the Words τέλειον ἄγμα therefore in this Place we are to understand a Chariot drawn by full-aged Horses, which takes in the Synoris, or Chariot and Pair of full-aged Horses; as well as the Τέθρυππον, or Chariot and Four: and by Πάληκον ἄγμα, a Chariot drawn by Colts, or under-aged Horses, whether four or only two in Number. The Race of which latter consisted of eight Rounds, that of the former of twelve.

That
That the Race of the Πώλων ἀγμα, or Chariot drawn by under-aged Horses, though four in Number, consisted only of eight Rounds, is evident from the Passage of Sophocles, a Translation of which was inserted at the End of the preceding Section. For as the Words σείμων ἀπόν (Ver. 742 of the Original) prove that the Chariot of Orestes was drawn by four Horses, so doth the Word Πώλω shew that those Horses were under-aged: and whoever considers attentively, what is there said about the sixth and seventh Round, ἐκείνη ἀρκετῶν ὀρών, will find Reason to conclude, that the Accident which befell Orestes happened in the last and eighth Round. Though Du Faur thinks it manifest from this very Passage, that the Chariot Race, at least in the Times of Sophocles or Orestes, consisted of no more than seven Rounds. But had he observed that the eight Chariots, which are there said to have been overturned, were then running the seventh Round, and that Orestes, who with the Athenian still continued the Race, was thrown out of his Chariot some Time after, he must have seen that the Race consisted of more than seven Rounds; and that it consisted precisely of eight we have Reason to conclude, from what has been produced from the Scholiast of Pindar, relating to the πώλων ἀγμα, or Chariot drawn by under-aged Horses.

Indeed, the whole Story of Orestes contending in the Pythian Games was a mere Forgery of the Poets, to serve the Purposes of his Tragedy: it is, however, to be presumed, that in order to give it the greater Air of Truth and Probability, he kept close to the Laws and Customs of those Games. And as the Laws and Customs relating to the same Kinds of Exercises, seem to have been the same in the several sacred Games of Greece, it is very allowable in all parallel Cases to apply to one what is related of the other. Thus, as we are told by Pindar’s Scholiast, that the Race of the Chariot drawn by under-aged Horses consisted of eight Rounds in the Olympick Games, we may affirm the same of the same kind of Race in the Pythian Games: and in like Manner we may conclude, that the Signal for starting...
A DISSERTATION ON

was given by the *Sound of a Trumpet* in the *Olympick Chariot-Races*, from *Sophocles* having informed us that this was the *Signal* given in the *Pythick Hippodrome*.

SECTION XIV.

Of the Race of Riding Horses.

THAT Chariots were in Use before *Riding Horses* need not be observed to any one, that is acquainted with *Homer*; among all whose Heroes, *Greek* and *Trojan*, there is not one that ever makes his Appearance on Horseback, excepting *Diomede* and *Ulysses*, mounted upon the Horses of *Rhesus*, which they had taken in their Expedition by Night, after having killed their Master in his Sleep. It appears, however, by this Instance, that neither the Heroes nor the Horses were utter Strangers to the Art of *Riding*; as by another Passage in the fifteenth *Iliad* it is evident, that *Horsemanship* was carried even to some Degree of Perfection, at least in the Time of that Poet, who lived but in the next Generation after the Siege of *Troy*, according to Sir *Isaac Newton*. *The Passage* last mentioned is as follows:

*O sı' o't' áνη υπ' ρωσι κελητίζεν, &c.*

So when a Horseman from the watry Mead
(Skill'd in the Manage of the bounding Steed)
Drives four fair Courfers, practis'd to obey,
To some great City thro' the publick Way:
Safe in his Art, as Side by Side they run,
He shifts his Seat, and vaults from one to one:

*See II. κ.*

*II. o. ver. 679.* *Pope's II. xv. ver. 822.*

And
And now to this, and now to that he flies:
Admiring Numbers follow with their Eyes.

I the rather quote this Passage, because I find some Authors have introduced an Exercise like this into the Olympick Games; upon what Authority I know not; for I do not find in those Books, that I have looked into, mention made of any other Race of Riding Horses than those of the Celes and the Calpe. And as to that particular Piece of Horsemanship described above, Eustathius in his Comment upon Homer tells us, that in the old Scholias it is written, that Demetrius said he had seen a Man, vaulting, in the Manner described by the Poet, from the Back of one Horse to another, holding the Bridles at the same Time, and keeping the Horses to their Speed without any Interruption or Incumbrance. Which implies, that such a Sigh: was very uncommon; and consequently that no such Exercise could ever have been admitted into any of the Games of Greece.

The Word κέλητφων, used by the Poet in the Beginning of this Simile, may possibly have induced some People to imagine, that the Riders of the Horses called Κέλητες, Celes, were accustomed to leap from one Horse to another, as if that Word was a Term of the Manege, of which the Verses that follow after were no more than an Explanation. It is certain, however, from a Passage in the Odyssey, that by ἰπτος Κέλης Homer meant to signify no more than a Riding Horse, and consequently that by the Word Κέλητφων, which is derived from Κέλης, no more is to be understood in this Place than simply to ride.

This Interpretation of Κέλης (Celes) may be farther confirmed by the Authorities of Pindar and Pausanias, particularly by a Story re-

4 See Barnes in loc.
5 Odyssey. E. ver. 371. See the Scholiast.
6 That this is the true Meaning of Κέλης is confirmed by the following Words of Suidas, Κέλης ὁ μόνος ἰπτός, καὶ ὃ ἐν τοῖς σφένοις συλλαβάζεις ὁ γόμως. By which last Word also it looks as if the Rider was naked, like the Athletes who contended in the Gymnastic Exercises.
lated in the last mentioned Author of a Mare, named Aura, belonging to one Phidolas a Corinthian. This Mare, says the Historian, having accidentally thrown her Rider soon after she had started from the Barrier, continued the Race of her own Accord, and turned round the Pillar as if the Rider had been still upon her Back; upon hearing the Trumpet she mended her Pace, till coming in before her Antagonists, she stopped short over-against the Judges of the Games, as conscious of having gained the Victory. The Victory was accordingly adjudged to her Master Phidolas, who, by erecting in return a Statue to her Honour, intimated to whom the Merit of that Victory was due.

In this Story there are two or three Particulars worth observing: as first, there is no mention of any other Horse or Mare, that shared the Victory with Aura; and consequently, in the Race called Celes, each Competitor made use of but one single Horse. Secondly, I shall take Notice, that the victorious Aura was of the Feminine Gender, and from thence take occasion to acquaint the Reader, that in all the Races, as well of Riding Horses as of Chariots, Mares or Horses were indifferently used; excepting in the Race named Calpe, in which Mares only were employed, as I shall shew presently. In the third Place, it is observable, that though the Rider was thrown off in the very Beginning of the Race, yet was the Crown awarded to Phidolas, the Master of Aura; to whom certainly no less was due, than if his Mare had conquered under the Conduct and Direction of her Rider.

By the Circumstances of Aura’s mending her Pace upon hearing the Trumpet, I think we may conclude, that the Trumpet either did not sound during the whole Race, but at the last Round only, or that it sounded differently in different Periods of the Course. There was a Meaning in the Sound of the Trumpet, which Aura understood. She was probably an old Stager there, or had been made ac-
quainted in the *Manage* with all the Rules and Customs observed in
the *Hippodrome* at *Olympia*.

The Race of *full-aged Riding Horses*, of which I have been hitherto
speaking, was instituted in the *thirty-third Olympiad*, and that of
the *Πωλος Κέλης*, or *under-aged Riding Horse*, in the *one hundred and
thirty-first*.

I shall not here enter into the Question, how it came to pass that
the Use of Riding-Horses was posterior to that of Chariots; since
that Question can be answered only by Conjectures. The Fact is so
notorious, that, according to *Monf. Folard* 8, *Chariots* were used in
War above a thousand Years before there was any such Thing as
Cavalry among the Ancients; the Use of which, one would imagine,
says that Gentleman, should notwithstanding have come into their
Heads before that of *Chariots*. They seem to have had a terrible
Notion of being mounted upon the Back of a Horse, and have ac-
cordingly made Monsters of those People whom they first beheld in
that Attitude; to which they were not very speedily reconciled.
Time, indeed, wore off that Amazement by Degrees; and their
Intercourse with other Nations not only rendered *Riding Horses* fa-
miliar to them, but convinced them likewise of the Advantages ac-
cruing from the Use of Cavalry. Whence it came to pass, that an
Order of *Equites*, or *Horsemen*, was instituted in most of their Com-
monwealths; to whom, as in *Athens*, was allotted the second Rank
in the State. Upon the same Principle, perhaps, was the *ἵππος
Κέλης*, or *Riding Horse*, admitted into the *Olympick Hippodrome*, and
held in such Esteimation, that although the Race of Riding Horses
was neither so magnificent nor so expensive, and consequently not so
Royal as the *Chariot-Race*, yet we find among the Competitors in
this Exercise, the Names of *Philip King of Macedon*, and *Hiero
King of Syracuse*. To the latter is the *first Olympick Ode* of *Pindar*

* Obser. sur la Battaille de Musses.

p 2 inscribed,
A DISSERTATION ON
inscribed, in which honourable mention is made of the Horse Pherenicus, whose Fleetness gained for his Master the Olympick Crown.

The Race of the Calpé was performed with Mares; from whose backs the Riders were accustomed to leap towards the latter End, that is, in the last Stage or Period of the Course; and laying hold of the Bridles finished the Race in that Manner. The same Custom is still observed, says Pausanias, by those Riders called Anabatae, between whom and the Riders in the Calpé there is no other Difference, than that the Anabatae are distinguished by some particular Marks, which they carry about them, and ride upon Horses instead of Mares. The Race of the Calpé was instituted in the Seventy-first Olympiad, and, together with the Apene, abolished in the Eighty-fourth.

We are not to conclude from what Pausanias says of the Anabatae, that the Calpé was afterwards revived under another Name, and admitted again into the Olympick Games, with those Alterations he speaks of. Had this been the Case, he would undoubtedly have told us so expressly, after having been so particular in his Account of the Times in which the Calpé was instituted and abolished.

I cannot give the Reader any Information of the Length of this Race, nor of those of the Celes: but I think it reasonable to suppose, that the latter, distinguished, as has been observed, into two Classes, one of full-aged, and the other of under-aged Horses, consisted of the same Number of Rounds as those of the Chariots, distinguished in like Manner into two Classes.

Neither can I determine the different Ages that ranked the Horses in one or the other Class; nor whether the Weight of the Riders, or the Sizes of the Horses, were taken into Consideration. All I can say to it is, that those Points seem to have been left to the Discretion of the Hellanodicks, who were appointed to examine the young Horses that were entered to run for any of the Equestrian Crowns, and:

9 Paus. L. v. c. 24.
THE OLYMPICK GAMES.  cx

who were sworn before the Statue of *Jupiter Horcius*, to give a true and impartial Judgment upon the Matters left to their Examination, without taking any Reward; and not to discover the Reasons which disposed them to reject some and admit others.

SECTION XV.

Of the Candidates for the Olympick Crown.

FROM what has been said in the preceding Sections of the Nature of the several Exercises, of which the Olympick Games consisted, it is natural to conclude that every one, who fancied himself qualified for obtaining an Olympick Victory, was admitted to contend for it. But if it be considered that the Olympick Games were Part of a Religious Festival, instituted in Honour of the King and Father of all the Pagan Deities, and solemnized with the utmost Splendour and Magnificence, by pompous Deputations from every State of Greece: that the Assembly, from the great Concourfe of People of all Orders and Conditions, who upon these Occasions usually resorted to Olympia, either from Devotion or Curiosity, or other Motives, must have been very numerous and august: and lastly, that a Victory in the Olympick Games was attended with many considerable Honours and Immunities: Whoever, I say, will take these several Points into Consideration, will not be surprized to find all those, who offered themselves as Candidates for the Olympick Crown, before they were admitted to contend for it, subjected to such Conditions, as were necessary to maintain that Order and Decorum, which became so sacred and solemn an Institution; and required to pass through such an Examination, as might tend to exclude all, who should in any Degree appear unworthy of the Honour of contending for the Olympick Olive.
A DISSERTATION ON

What these were I shall now proceed to shew.

Some Time before the Celebration of the Games, the Candidates were obliged to give in their Names to one of the Hellanodicks, and to specify at the same Time the several Exercises in which they purposed to contend. I say some Time, because it is not certain how long before the Games they were obliged to do this; nor whether they were required to do it in Person, or whether a Notification of such an Intention by a Messenger, or by Letter only, was deemed sufficient.

The Candidates, indeed, for the Equestrian Crown, were exempted from personal Attendance, even in the Day of Trial; and consequently had the Privilege of entering their Names by Proxy.

Monf. Burette pretends, that this Privilege was equally allowed to the other Candidates; for which, however, he produces no Authority. And indeed, I cannot see of what Service it could have been to them, considering the Obligation they were under of repairing to Elis, by a certain Day, under the Penalty of being excluded from contending for the Crown: an Evidence of which Paulyanias hath given us in the Instance of Apollonius Rhantis. Apollonius, who was of Alexandria, was not only fined by the Hellanodicks for Contumacy, in not appearing on the Day appointed; but not permitted to engage in the Combat, notwithstanding he pretended to have been detained in the Cyclades by contrary Winds. Heraclides, his Countryman and Antagonist, took Care to prove the Falshood of that Plea; and shewed that the true Reason of Apollonius's coming so late, was his staying to pick up the lucrative Prizes in the several Games of Ionia. Apollonius upon this, and some other Candidates who were in the same Circumstance, were excluded the Combat; and Heraclides, without a Battle, obtained the Crown: at which Apollonius was so exasperated, that, armed as he happened to be with the Caesius for the

1 2 Mem. sur les Athletes.  
2 Lib. v. c. 21.
Engagement, he ran upon Heraclides, who was receiving the Crown, and pursued him even to the Seat of the Hellanodicks; which childish Fury, says Pausanias, had like to have cost him dear.

By this Story it is evident there was a Time prefixed for the Appearance of the Candidates; but we are left again to conjecture how much that Time preceded the Celebration of the Games, though I think there are some very good Marks to direct us in that Inquiry.

I have already observed, that though the Games themselves lasted but five Days, the Preparation for the Games took up thirty. These thirty Days were employed in exercising the Candidates, as Tzetzes and Philostratus inform us; from whence it may be inferred, that they were required to resort to Elis at least thirty Days before the Celebration of the Games.

The Custom of putting the Candidates into a Course of Exercise for thirty Days before the Games, furnishes us with a very good Reason for the rigid Proceeding of the Hellanodicks with regard to Apollonius. It was for the Dignity of the Olympick Games that none should be admitted to contend in them without being duly prepared. The Preparation was accordingly very severe, and the Exercises enjoined the Candidates upon that Occasion, were more laborious and intense than upon any other. They were attacked in every Part of their Science, and put upon trying to the utmost their Patience and Fortitude, in supporting Hunger and Thirst, and Heat and Cold, and Toil, continued sometimes, without Intermission, for a whole Day together. This Trial the Candidates were obliged to undergo, that they might be thoroughly acquainted with their own Strength before they entered the Stadium; and not, by rashly engaging in an Attempt to which they were by no means equal, run the hazard of disgracing a Spectacle which all Greece was assembled to behold: and of vilifying, by an unworthy Competition, that

3 In Lycoph. in Vit. Apoll. L. v. 4 Fab. Agon. Lib. i. c. 32. &c. L. ix. c. 10, 11, 16.
A DISSERTATION ON

Crown, for which the most eminent and most deserving were always Candidates.

We may conclude, however, by Apollonius's pleading against the Sentence of the Hellanodicks, that they had a Power of dispensing with the Non-observance of this Law, in Cases where the Offence was involuntary, and proceeded from Accidents, which were either unforeseen or unavoidable; such as Sickness, contrary Winds, and many other: but then such Accident must have been fully proved, without Fraud or Equivocation; which indeed it was not very easy for a Candidate to make use of without being detected, either by his Antagonists, or by some one in an Assembly, that was composed of Inhabitants of every City, nay, even of every Village throughout Greece.

The Place where the preparatory Exercites were performed, was the Old Gymnasion in Elis; where the Hellanodicks attended every Day, as well to distribute the proper Exercites to the several Classes of Candidates, as to see that they were duly performed: though it is to be supposed, that in the Performance of them the Candidates were governed entirely by the several Masters of the Gymnasion, whose Office it was to prescribe the Manner, and regulate the Proportion of each Exercise.

Near this Gymnasion was the Forum of the Eleans, in which, says Paufanias, they were wont to break and exercise their Horses, and from thence was the Forum named Hippodromos, or the Horse Course. But I am afraid it cannot be concluded from this Passage, that the Horses, which were entered to run for the several Equestrian Crowns, were, like the Gymnastic Candidates, obliged to go through a preparatory Course of Exercise. That they were indeed kept in constant Exercise there is little Room to doubt; but whether that was

\[5\text{Pauf. L. vi. c. 23.}\]
\[6\text{L. vi. c. 24.}\]
done in Compliance with any Law or Custom of the Olympick Games, or at the Discretion of their Masters, is, I think, not at all evident.

There is the same Uncertainty relating to the Time, in which the Competitors for the Equestrian Crown were required to enter their Names, and send their Chariots and their Horses to Olympia. But it is not unlikely that in all Things, excepting personal Attendance, they were subject to the same Regulations with the other Candidates, as they undoubtedly were in some Instances that I shall mention presently. If this be so, all the above stated Difficulties will be removed; and it will be clear that the Equestrian Candidates were required to enter their Names, and send their Chariots and their Horses to Elis, at least thirty Days before the Celebration of the Games; and that the Charioteers and Riders, who were in these Cases allowed to be Proxies for their Masters, were subject to the customary Preparation, and consequently went through a proper Course of Exercise during the said thirty Days.

The Probability of this Argument will appear yet stronger, when we come to consider the Oath taken by the Gymnastic Candidates, before they were finally admitted; and from which there is no Reason to think that the Equestrian Candidates were exempted. The former in this swear, that they had exactly performed every Thing required of them by way of Exercise, for ten Months together. In these ten Months were included, as I suppose, the thirty Days, or Month, spent in exercising themselves in Elis: for the other nine they were probably left at Liberty to practise, each in the Gymnadium of his own Town or Country. That only thirty Days of this ten Months Preparation were spent in Elis, is, I think, evident from the following Words of Philostratus: Ἡλείαι τὰς ἄθλους ἐπεπεδιώκη ἡ Ὀλυμπία γυμνασκὼν ἡμερῶν τριάκοντα ἐν ἀυτῇ τῇ Ἡλείᾳ, that is, "The Eleans, upon the Approach of the Olympick Games, exercised the Athletes for thirty Days together in the Town of Elis itself."

A DISSERTATION ON

The same Author tells us, that this long and severe Probation, which the Candidates were obliged to undergo, first at home and afterwards at Elis, was usually concluded with an Exhortation, addressed to them by the Hellanodicks, before their Departure for Olympia. "If ye have exercised yourselves in a Manner suitable to the Dignity of the Olympick Games, and are conscious of having done no Action that betrays a slothful, cowardly, and illiberal Disposition, proceed boldly. If not, depart, all ye that are so minded."

But notwithstanding this Permission to depart, there is an Instance of a Pancratiaß, one Serapion of Alexandria, who in the 201st Olympiad was punished for running away the Day before the Battle was to have come on; he was afraid, it seems, of his Antagonists, and fled: for which Piece of Cowardice, he was fined by the Hellanodicks; who, to perpetuate the Memory both of the Punishment and the Crime, out of that Fine erected a Statue to Jupiter. There is no other Instance, says Paufanias, of the like Offence; but this alone is sufficient to demonstrate, that it was reckoned a kind of Desertion in a Candidate, to retire before a Combat in which he had lifted himself to engage.

But this Flight of Serapion must be supposed to have happened after his Arrival at Olympia; where, at the Opening of the Games, a Herald publickly proclaimed the Names of all the Candidates, as they were entered in a Register, kept by the Hellanodicks for that Purpofe; together with the exact Number of Competitors in each kind of Exercise. For a Candidate to decline the Combat, after having declared himself a Competitor, and in so publick a Manner, as it were, defied his Antagonists, was certainly a kind of Desertion, whereby of Disgrace and Punishment.

After (and, as I imagine, immediately after) the Herald had thus called over the Candidates, who doubtless appeared and answered to their Names, they were obliged to undergo an Examination of another kind, consisting of the following Interrogatories: 1. Were they Freemen?
Freemen? 2. Were they Grecians? 3. Were their Characters clear from all infamous and immoral Stains?

That the Candidates for the Olympick Crown were to be Freemen, is sufficiently evident from a Passage in Dionysius of Halicarnassus; who, as a Rhetorician, laying down Rules for haranguing them before they entered into the Stadium, among other Topicks, which he there recommends as proper on that Occasion to be insifted upon, advises the Orator to remind them of their being free: a Consideration (says he) that ought to preserve those who value themselves upon that Title from incurring, by the Commission of any base or unworthy Action, the Punishments due only to Slaves. By Punishments, in this Place, is meant (besides Fines, Exclusion from the Games, &c.) the bodily Correction that was inflicted by Order of the Hellanodicks upon those, who were guilty of an Irregularity, of any fraudulent or corrupt Practices; which, as they are the genuine Product of mean and servile Minds, ought therefore to be repressed by servile Punishments.

The Story of Alexander, the Son of Amyntas King of Macedon, as it is related by Herodotus, may serve to shew that none but Grecians were admitted to contend in the Olympick Games.

Alexander being ambitious of obtaining the Olympick Crown, entered himself a Candidate among those who aimed at winning that Honour in the Foot Race; but was objected to by his Antagonists as being a Macedonian, and told, that Barbarians were not permitted to contend in those Games. Alexander thought fit to clear himself of this Objection; and shewed, that although he was Prince of Macedonia, he was descended of a Family that came originally from Argos. The Hellanodicks allowed of his Pretensions, and received him as a Competitor for the Olympick Crown, which nevertheless he did not obtain.

8 In Proleptico Athlet. 9 See Fab. Agon. L. i. c. 19. 10 Lib. v.
A DISSERTATION ON

Upon this Point of the Extraction of the Candidates the Eleans were so scrupulous, as to admit none, who could not declare his Father and his Mother, and shew that there was no Bastardy or Adultery in his Lineage. For this Piece of Intelligence we are indebted to Themistius ", who instances in the Case of one Philammon; upon whose Extraction some Doubts arising, he was not suffered to engage, 'till one Aristotle vouched for him, and adopted him for his Son.

Hence, in all Probability, was derived that Law by which the Candidates were required to enter, together with their own Names, those of their Fathers and their Countries; though with regard to the latter, they were sometimes permitted to adopt a Country, and style themselves of Kingdoms or Cities different from those where they were born; as may be proved by many Instances, particularly in Pausanias and Pindar 12. Are we to conclude, from what is said above of Aristotle's adopting Philammon for his Son, that an adopted Father also would sometimes serve the Turn instead of a natural Father, and pass Muster in like Manner with the Hellanodicks?

We find the first and last of the three above-mentioned Articles, inserted in the Proclamation made by the Herald, when the Candidates passed in Review along the Stadium, which was performed in the following Manner:

A Herald 11, after having proclaimed Silence, laid his Hand upon the Head of the Candidate, and leading him in that Manner along the Stadium, demanded with a loud Voice of all the Assembly, "Is there any one, who can accuse this Man of any Crime? Is he a Robber or a Slave? or wicked and depraved in his Life and Morals?" And, probably, it was in Answer to such a Challenge as this, and upon a like Occasion, that Themistocles stood up, and

THE OLYMPICK GAMES. cxvii

objected to Hiero King of Syracuse, as a Tyrant. For Plutarch 14, after Theophrasius, relates, that Hiero having sent his Horses to Olympia, in order to contend for the Equestrian Crown, and having prepared for their Reception a magnificent Pavilion, Themistocles stood up, and in a Speech told the Grecians, that they ought to pull down the Tyrant's Pavilion, and not suffer his Horses to contend. As there is no particular Crime laid to the Charge of Hiero, and no Objection raised against him as a Foreigner, or Barbarian, the whole of the Accusation brought against this Monarch by Themistocles, seems to consist in the Word τυράννος (Tyrant), which, among the Grecians, signified a Man, that either usurped, or possessed by Means of the Usurpation of his Predecessors, a monarchical, or sovereign Authority, in prejudice to the Liberties of the People, though he afterwards exercised that Authority with Justice and Virtue. This was the Case of Piisistratus, of Gelo, and his Brother Hiero, according to Plutarch 15; the last of whom, as we see, could not, however, escape the Censure of Themistocles. The Genius of the Greeks was turned entirely to Democracies; wherefore it is no Wonder, that in a Grecian Assembly the Name of Tyrant should be heard with Indignation; or that Themistocles should think a Man, who had enslaved his Country, criminal enough to be excluded those Games, in which Liberty was so much countenanced, that no Slave was admitted to contend in them. It looks, indeed, as if by Slaves in this Case no other could be meant than menial Slaves, such as were bought and sold, the Property of their Masters and the Scorn of Human Kind: to degrade a Tyrant to a level with such as these, and to deny him the Privileges of a Freeman, was a piece of Retaliation worthy the Justice of an Hellanodick; and the Spirit of Themistocles the Deliverer of Greece. It appears however, that notwithstanding this popular Objection to his Character, Hiero was admitted

14 In Themist. 15 De his qui.
to contend in the Olympick Games; in which he obtained two Victories, one in the Horse-Races in the 73d Olympiad, upon which Occasion Pindar wrote his first Olympick Ode, and the other in the Chariot-Races, in the 78th; soon after which he died. In the 75th Olympiad happened the Expedition of Xerxes; from which terrible Attack upon her Liberties Greece was rescued chiefly by the Wisdom and Valour of Themistocles. In the 76th Olympiad, the next after the Battles of Artemisium and Salamis, Themistocles going to the Olympick Games, drew for a whole Day together, says Plutarch, the Attention of the Spectators from the Combatants upon himself; was gazed at by all the Greeks with Veneration, and by them pointed out to Strangers with loud Expressions of their Wonder and Applause: insomuch that Themistocles himself acknowledged, he that Day reaped the Fruits of all the Labours he had undergone for Greece. It was then, perhaps, that this Assertor of the Liberties of Greece, whose Heart was not a little subject to Vanity, the last Infirmity of noble Minds (to use an Expression of Milton) proud of his Victories over one Tyrant, thought fit to declare himself an Enemy to all, by this Opposition to Hiero; under which if Hiero did not sink, it was owing, in all likelihood, to the Services that he and his Family had lately done to Greece, in defeating the Carthaginians, who were leagued with Xerxes in the same Cause: an Action that Pindar seems to think not inferior to the Victories of Salamis and Platea: if so, might there not have been a little Tincture of Envy and Jealousy, as well as Vanity, in this Zeal of Themistocles against Tyrants?

The Candidates having passed with Honour through this publick Inquiry into their Lives and Characters, were led to the Altar of

---

16 See Schol. ad prim. Olymp. Od. 17 Plut. in Themistocle. 18 Ibid. 19 See the first Pythian Ode of Pindar.
THE OLYMPICK GAMES. cxix

Jupiter, surnamed Horcius 20, from his presiding over Oaths. The Statue of Jupiter Horcius was placed in the Senate House of the Eleans, and was formed to strike Terror into wicked Men, says Pausanias, more than any other Statues of that Deity; for in this he was represented as armed with Thunder in both Hands, and, as if that was not a sufficient Intimation of the Wrath of Jupiter against those who should forswear themselves, at his Feet there was a Plate of Brass, containing terrible Denunciations against the Perjured. Before this Statue were all the Candidates, together with their Parents, their Brethren, and the Masters of the Gymnasion, sworn upon the Limbs of a Boar, that was slain and cut up for that Purpose, that they would not be guilty of any Fraud or indirect Action, tending to a Breach of the Laws relating to the Olympick Games. The Candidates moreover swore, that they had for ten Months together duly performed all that was required of them, by way of preparing themselves to appear worthy of being admitted to contend for the Olympick Crown.

I cannot help taking Notice, with regard to this Oath, that it appears to have been very religiously observed: since, as the Eleans informed Pausanias 21, the first Instance of any indirect Practices made use of by any of the Candidates for obtaining the Olympick Crown, was in the 98th Olympiad, almost four hundred Years after the Re-trial of those Games by Iphitus; from which Time to the 226th Olympiad, above five hundred Years more, only five Instances of the like Iniquity are produced by the same Author. The Leader of

20 Paul. L. v. c. 24. Horcius is derived from Horcos, an Oath. The Romans seem to have translated the Greek Word Horcios by Fidius, to which joining the old Word Dius, signifying Jupiter, and the Particle Me, borrowed from the Greek Δίος and used by them in other Words, as Mehercle, Metaster, they formed the Word Medius fidius; about which, it seems, there have been great Disputes among the Learned. Though I cannot help thinking, they may all be ended by allowing Medius fidius to be no other than a Transliteration of Δίος ἴδιος, as I have here suggested: but this Conjecture I submit to better Judgments.

21 Lib. v. c. 21.
this opprobrious Band is one Eupólus a Thessalian, who bribed at one Time no less than three of his Antagonists, to yield him the Victory in the Cæsæus. The Fraud and Collusion was discovered, and the Corrupter and Corrupted punished equally by Fines; with the Money arising out of which were erected six Statues of Jupiter; upon one of these was an Inscription in Verse, declaring that the Olympick Crown was to be obtained by Activity and Strength, and not by Bribery and Corruption. Upon another it was set forth, that this Statue was erected by the Piety of the Eleans, to the Honour of that Deity, and to deter all Men for the future from transgressing the Laws of the Olympick Games. All the other Offenders, whose Crime was of the same Nature, were punished in the same Manner; and their Infamy was in the same Manner perpetuated by Statues and Inscriptions. The Apprehensions of a like Dishonour, and the Dread, perhaps, of a Divinity, who was represented as arming himself with double Terrors for the Punishment of the Perjurer, was undoubtedly the Reason that this Oath was so long and so generally kept by all who took it.

From the Altar of Jupiter Horcius the Candidates were conducted to the Stadium by their Parents, their Countrymen, and the Masters of the Gymnæium 22; some of whom failed not to encourage them to the Combat in an exhortatory Speech; for the composing of which Dionyfus of Halicarnæfus has laid down several Precepts, as has been already mentioned.

In the Stadium they were left entirely to themselves, to stand or fall by their own Merit; excepting that the Hopes, and Fears, and Transports of their Relations and Friends, who could not help sympathizing with them in the several Turns and Accidents of the Combat, were allowed to break out now and then into Expressions either of Exhortation or Applause. And whoever lost the Crown,

22 Faber's Agon.
THE OLYMPICK GAMES. cxxi

had at least the Consolation of having been thought worthy to contend for it. And indeed, considering the long and painful Discipline they were obliged to undergo, and the Qualifications required of them previously to their being received as Candidates for the Olympick Olive, we may very justly apply to them what Achelous in Ovid says, to palliate the Disgrace of his having been vanquished by Hercules:

*Non tam

Turpe fuit vinci quam contendisse decorum.*

The Honour of having contended for the Victory abundantly out-weighed the Disgrace of losing it.

In speaking of those, who were admitted to contend in the Olympick Games, I must not forget to mention, that Boys were allowed to be of that Number. This, it seems, was an Innovation 23, there being no Precedent for any such Custom in the old Games before Iphitus; and was introduced by the mere Authority of the Eleans in the 37th Olympiad. Running and Wrestling were at first the only two Exercises in which Boys were suffered to dispute the Prize with each other; but in the Forty-first Olympiad they were admitted to the Combat of the Cæ- fius, and in the hundred and forty-fifth to that of the Pancratium; as they had been likewise to those of the Pentathlon in the 38th Olympiad, in which Exercise Eutelidas the Spartan obtained the Crown. But the Eleans came to a Resolution that very Olympiad, not to allow Boys for the future to contend in the Pentathlon; which probably was looked upon as too robust and too laborious for so tender an Age. Pauf. L. v. c. 9. In the Gymnastic Exercises the Boys, as was most reasonable, contended with each other in Classes, distinct and separate from the Men.

That they contended also in the Horse-Races, is evident from what Pausianias 24 says of Æsypus the Son of Timon, of whom there was an

23 Pauf. L. v. c. 8.  
24 Lib. vi. c. 2.  
Equestrians
A DISSERTATION ON

Equestrian Statue at Olympia, in Memory of his having, while yet a Boy, obtained a Victory in the Race of Riding Horses.

I have already observed, that the Competitors for the Equestrian Crowns were allowed to contend by Proxy; to which I must add, that it was customary likewise for a Man to hire or borrow a Chariot and Horses for that Occasion; or, which amounted to the same Thing, to prevail with a Friend, who perhaps had more Chariots or more Horses than one to run at the same Time, to enter his Name as Master of one of them; or to resign, perhaps, the Honour of a Victory in his Favour, as was twice done by Cimon the Father of Miltiades, according to Herodotus. Under the Favour therefore of some or other of these Indulgencies, which were peculiar to the Equestrian Exercises, a Way was opened for Boys also to obtain the Equestrian Crowns; even supposing they were not of Age or Strength sufficient to contend for them in Person; or wealthy or independent enough to have a Chariot or Horses of their own.

I have mentioned Age, which undoubtedly was a Qualification necessary to be considered in these young Candidates for Glory; especially upon their Admission to contend in any of the Gymnastic Combats. But I must acknowledge at the same Time, that I have not as yet been able to discover, what Age was requisite for their Reception into the Class of Boys; nor at what Age they were esteemed Men, and consequently excluded from contending in that Class. We read indeed in Pausanias, of one Damiscus, who obtained a Victory in the Foot-Race at Twelve Years of Age: and the French Translator of that Author says, that Boys were admitted from the Age of Twelve or Thirteen Years to that of Seventeen Years, to contend in the Gymnastic Combat: that under Twelve Years of Age they were reckoned too young, and above Seventeen too old; and consequently after that Time they were ranked in the Class of

---

25 Erato, c. 103. 26 Eliac. L. ii. c. 2. 27 See his Note. Pauf. Eliac. L. ii. c. 1.
THE OLYMPICK GAMES. cxxiii

Men. With the latter Part of this Opinion Faber seems also to agree, Seventeen Years being, as he says, the Age at which they were reckoned able to bear Arms.

This Opinion is indeed highly probable, but as it is not supported by any Authority out of ancient Authors, I shall leave it upon the Credit of those from whom I borrowed it; and observe, that Children of the same Age differ so greatly from each other, both in Strength and Size, that the Hellanodicks seem, for that very Reason, to have been left entirely at Liberty to admit or to reject such as should, upon Examination, appear to be either an under-match or an over-match for the rest of their Antagonists. That this was the Case may be inferred, as well from a Passage of Plutarch in the Life of Agesilaus, which I shall produce presently, as from the Oath taken before the Statue of Jupiter Horcius, by such of the Hellanodicks as were appointed to examine the Boys who offered themselves as Candidates for the Olympick Olive. The Tenour of which Oath was, "That they had, without either Present or Reward, proceeded in that Examination, and determined according to the strictest Equity; and that they promised farther, never to divulge the Motives that had induced them to admit some and reject others." From this Oath, and particularly from the second Clause of it, as well as from the Practice of swearing the Hellanodicks upon this Occasion, it is evident they were to judge discretionally, and according to their Consciences, not of the Age only of those young Candidates, which was a Matter of Fact easily and certainly to be known by inquiring either of themselves or of their Friends and Relations, and Countrymen, some of whom always accompanied them to Olympia, but of those other Matters already mentioned, for which no certain Rule or Measure could be prescribed; and which for that Reason must be submitted to the Cogni-

A DISSERTATION ON

curance and Determination of Discretion and Opinion only. These se-
veral Particulars are farther proved from the Passage of Plutarch above-
mentioned, wherein he relates, that the Son of Pharnabazus, a Per-
sian Satrap, having contracted a Friendship with Agesilaus King of
Sparta, applied to him one Day in Behalf of an Athenian Boy 29, of
whom he was very fond, and who having qualified himself for the
Stadium, or simple Foot-Race, intended to offer himself as a Candidate
for the Olympick Crown in the Clafs of Boys; but as he was very ro-
bst and tall, there was great Danger of his being rejected upon that
account. But Agesilaus, willing to gratify the young Persian in this
Particular, made use of all his Interest with the Hellanodicks, and af-
ter a great deal of Difficulty obtained his Desire.

I cannot finish this Account of the Candidates without taking proper
Notice of the Ladies, who were not ashamed to be reckoned in that
Number. It was a great while, indeed, before they thought of rivall-
ing the Men in their Pretenions to a Crown, from which, by a kind
of Salick Law, their Sex seemed to be entirely excluded; for they
were not so much as allowed to be Spectators of these Contests for
Glory: and no less a Punishment 30 than that of being cast headlong
down the Precipices of Mount Tephyx, was threatened to be inflicted
upon every Woman that was discovered assisting at the Olympick
Games, or even known to have passed over the River Alpheus during
that Solemnity. Pausanias, who helps us to this Particular, informs
us at the same Time, that no Woman was ever taken offending against
this Law, excepting one named Callipateira 31, or Pherenice, whose

29 κηρασθη Αθηναῖος θαλῶς ἵνα ἐδινῇ, ἵνα δὲ μῆν ἐν τῇ σκηνῇ ὁμοιότατω ἤκοιννυ-
νη ἤκοιννυνη, &c. See also the 4th Book of
Xenophon's Greek History, where this Sto-
ry is related. And from thence I suppose
Plutarch took it.
30 Plut. L. v. c. 6.
31 This Matron was so famous as to have
had several Names; see Kubnius's Note,
upon this Passage of Plut. and the Scholi-
um upon the Title of the 7th Olymp. Ode
of Pindar, where she is called Aristopatri-
ra, and the Story of her differently told.
She was the Daughter of Diagoras, the
famous Athlete, to whom that Ode is
scribed.
Husband being dead, she disguised herself in the Habit of a Master of the Gymnasion; in order to attend upon her Son Pisidorus, whom under that Character she conducted into the Olympick Stadium. But Pisidorus coming off with Conquest, the Mother, who could not contain her Transport at the Victory of her Son, was by some Accident discovered, and thereby rendered liable to the dreadful Penalty above-mentioned. The Hellanodicks, however, out of Respect to her Father, her Brothers, and her Son, all of whom had been honoured with the Olympick Crown, exempted her from Punishment; but ordered, that all the Masters of the Gymnasion, who assisted at those Games, should, for the future, appear naked; as were all the Gymnastic Candidates: which was doubtless the true Reason of this Law's being at first made, as well as one of the principal Causes of its having been ever religiously observed. And yet we find in the same Pausianias, that the Priestess of Ceres, and even Virgins (those undoubtedly belonging to that Goddess, and those only) were allowed to be Spectators of these Games; and were seated for that Purpose upon an Altar of White Marble, that was erected on one Side of the Stadium opposite to the Seat of the Hellanodicks. I must own, with Mons. Rollin, that I cannot account for so extraordinary a Proceeding; but I can by no means, like him, call the Truth of this Fact in Question; which is related in very express Terms by Pausianias, and with Circumstances that corroborate his Evidence: and is farther confirmed by the Testimony of Suetonius, in the Life of Nero; who says, that Emperor invited the Vestal Virgins to see the Combats of the Athletes, because at Olympia the like Privilege was allowed to the Priestesses of Ceres. All we can say of this Matter is, that it appears to have been an Honour granted, among many others, to the Priestesses of this Goddess in particular; whose Temple was adjoining to

---

32 Eliae. ii. c. 20. Fab. Agen. L. i. c. 9.
34 In Nero. c. xii.
35 Paus. ubi sup. 36 Paus. L. v. c. 23.
A DISSERTATION ON

the Stadium 37, and from some Circumstances of whose Worship 38, which was very full of Symbols, and Mysteries, and Secrets, that no one was permitted to divulge, this Custom was in all Probability derived: so much at least seems to be intimated by the Altar of White Marble upon which these Priestesses and Virgins were seated, of whose Sanctity and Purity it seems at the same Time to have been no improper Emblem.

To recompense the Women for their being excluded from the Olympick Games 39, they also celebrated a Festival of their own, instituted, as it is said, in Honour of Olympian Juno, by Hippodamia the Wife of Pelops. In this Festival the Virgins, distributed into three Classes, according to their different Ages contended in the Foot-Race; from which agreeable Spectacle, I am willing to hope, for the Sake of both Sexes, that the Men were not excluded; neither could the same Reason be pretended in the present Case, as in the former. These Female Racers were dressed, and, if one may be allowed to give one's Opinion upon a Matter every Way so remote from these modern Times, they were dressed in a very becoming Habit; for their Hair, according to Pausanias, was loose and flowing, their Mantle let down a little below the Knee, and their Right Shoulder naked as low as to the Breast. The Races were performed in the Olympick Stadium, but, out of Regard to the Debility of the tender Racers, the Course was shortened about a sixtth Part. The Conquerors received for her Reward an Olive Crown, and a certain Portion of the Heifer that was upon this Occasion sacrificed to Juno. But the most agreeable Part of their Re-

37 May not another Reason for this extraordinary Privilege granted to the Priestesses of Ceres be drawn from the Situation of her Temple, which overlooked the Stadium; and from which perhaps it was not lawful for the Priestesses to depart? and may we not suppose that this Privilege, though granted out of a religious Veneration to the Goddes, was never made use of by the Priestesses, or the Virgins belonging to her?
38 See Spanheim's and the other Commentators on Calim. Hymn to Ceres.
39 Pauf. L. v. c. 15.
THE OLYMPICK GAMES. cxxvii
compence, was the Liberty granted to the victorious Virgin of having her Picture drawn, and hung up in the Temple as a Memorial, at the same Time both of her Beauty and her Glory. And I question not but they were as carefull to have the Painter ready upon these Occasions, as the Conquerors of the other Sex were to have their Statuaries and Poets.

What Pity is it, that instead of a Picture of one of these fair Conquereffes, nothing should now remain to us but the Name of her who obtained the first Victory? This was Chloris, the youngest Daughter of Amphion, a Lady whose Beauty is celebrated by Homer.

The Direction of this Festival, and the Office of presiding at these Games, was lodged in sixteen Matrons, elected for that Purpose, two out of each of the eight Tribes of the Eleans. These sixteen Matrons, who had also a like Number of Women to assist them in ordering the Games, composed two Choirs, one named the Chorus of Phyjeaa, and the other of Hippodamia; but whether they employed their Voices in singing the Praises of the Goddess, or of the victorious Virgins, or both, is not said; though a less important Part of their Office is mentioned, namely, the Care of weaving a Veil, which was spread over the Image of Juno upon her Festival.

But to return from this short Digression: Notwithstanding the Women, by the Institution of these Games consecrated to Juno, seem to have been set upon a pretty equal Footing with the Men, yet the Vanity of the latter, in over-valuing themselves upon their Victories, brought the Women into their Lifts. And very fortunate was it for the Men, that these dangerous Rivals were, by the above-mentioned Law, excluded from contending in Person; and necessitated of Course to limit their Ambition to the obtaining the Equeflrian Crowns only; for which alone it was allowable to contend by Proxy. The Law by which Women were forbidden to be present at the Olympick Games,

4° Odyff. A. ver. 280. 4’ Pauf. ibid.

and
and the Liberty granted the *Equestrian Candidates*, which I have just now mentioned, have already been so clearly and so fully stated, that I need not enter into the Question, whether *Cynisca*, and the other Ladies of *Macedonia* who afterwards followed her Example, were present at the *Olympick Games*, any further, than to say that *Faber* is of Opinion, that *Cynisca* was in Person at *Olympia*, though neither she nor any of the Female *Candidates* drove their own Chariots; which Opinion he grounds upon the Words of *Plutarch*, which indeed seem to imply as much. But if the Words of *Plutarch* are to be taken strictly according to the Letter, they imply, that *Cynisca* was not only present at the *Olympick Games*, but that she drove her own Chariot; which is contrary to what *Faber* himself allows, and to the Testimony of her own Monument of this Victory: which consisted of the Statues of her *four Horses* in *Brass*, a little less than the Life, her *Chariot* and her *Charioteer*, and her own *Picture* drawn by *Apelles*. Besides, as her being present was not at all necessary, there was no Occasion for the *Hellanodicks* to dispense in her Favour with the Observation of a Law, which in all other Cases was to be obeyed under the Penalty of *Death*. She had Reason to be contented, one would think, with being admitted to contend for a *Crown*; the Value of which she had been most maliciously prevailed upon to bring into Discredit, by shewing from her own Example, that the Women might as well pretend to that Honour as the Men. Such at least was the Intention of her Brother *Agestlau*, who persuaded her for that Reason to make the Experiment. But he seems to have been disappointed in the Event. The *Olympick Crown* kept up its Value; and instead of being depreciated by the Competition of a Woman, gave such a Lustre to *Cynisca*, that the several Arts of *Poetry*, *Painting*, *Architecture*, and *Statuary*,

---

4 Agon. L. i. c. 26. & Xeno. in Agesi.  
41 See Plut. in Agesi. & Lacon. Apoth.  
were
THE OLYMPICK GAMES. cxxix

were all employed by herself or her Countrymen, to deliver down to Posterity the Memory of her Glory.

SECTION XVI.

Of the Olympick Crown, and other Honours and Rewards conferred upon the Conquerors.

The first Reward bestowed upon the Conquerors, and the Pledge of many consequent Honours, Privileges, and Immunities (all of which I propose to treat of in this Section) was a Chaplet or Crown, composed of the Branches of a Wild Olive.

To enhance the Value of these Olive Chaplets, and render them in some Degree worthy of those Games, which by way of Eminence were styled Holy, the Eleans pretended that the Tree, from whence they were always taken, was originally brought to Olympia by Hercules, from the Country of the Hyperboreans; a People, whose Situation no Geographer, either ancient or modern, has yet been able to determine. Pindar gives the Honour of this Exploit to Hercules the Son of Alcmena, though, as we learn from Pausanias, it was by others ascribed to the Idaean Hercules, who was earlier by some Generations.

But as there were many Plants of the same kind growing in the Altis of Olympian Jupiter, several of which might equally pretend to the same venerable Original, to obviate all Doubts and Scruples relating to the Sacred Olive, that might arise either from the above Consideration, or from the long Interval, which had passed between the Time in which these Heroes flourished, and that in which Iphitus re-instituted the Olympick Games; the Eleans further pretended, that it was

1 Pindar's Olymp. Ode 3. see the Note there.

indicated
indicated to them by the Delphick Oracle. This Account, though not taken Notice of by Paujanias, or any other Author, as I remember, is preserved to us in a Fragment of Phlegon, and is as follows: "During the first five Olympiads [after the Restitution of those Games by Iphitus] no one, says he, was crown’d; but in the sixth the People of Elis came to a Resolution, to consult the Oracle about giving "Crowns to the Conquerors. For this Purpose they sent Iphitus their "King to Delphi, to whom the God gave this Answer:

To the swift Victor be no more assign’d
The bleating Offspring of the fleecy kind.
But from the Olive, which spontaneous grows
In Pisa’s Vale, a verdant Crown compose;
That Olive, round whose venerable Head
Her subtle Textures hath Arachne spread.

"Iphitus, upon his Return to Olympia, having discovered, among "the many wild Olives that grew in the Sacred Grove, one which "was covered with Cobwebs, enclosed it with a Wall; and from this "Tree was a Chaplet or Crown taken and given to the Conquerors. The "first who was crown’d was Daicles of Messene, who in the seventh "Olympiad gained the Victory in the Stadium, or simple Foot-Race."

From this Account we also learn, that the Prize originally bestowed upon the Olympick Conquerors was a Lamb. And some learned Moderns have imagined, that in some Periods of these Games, the Crowns given to the Victors were of Gold. But, as I think, they have mistaken the Passages upon which they found their Opinion, I shall pass it over with this Observation only; that considering the Number of Exercises, of which in Process of Time the Olympick Games consist-ed, in each of which the Victor was entitled to a Prize, the Honour of presiding at the Olympick Games must have been very expensive to the Means in that Article alone, had these Prizes been of any considerable
And it is probable that the Eleans, foreseeing this, might, out of good Oeconomy, be desirous of changing the original Prize, a Lamb, though of no great Value, for the cheaper one of a Crown, composed of the Branches of a Wild Olive: to sanctify which Alteration, and give a Lufter to their Olive Chaplet, they had Recourse to Fables, and the Authority of the Delphick Oracle.

With the same View they not only surrounded this sacred Olive with a Wall, and distinguished it by the Name of Callislephanos, i.e. the Tree of the Crowns of Glory, but put it also under the Protection of certain Nymphs, or inferior Deities; whom from their Office they likewise furnamed Callislephani; and to whom they erected an Altar near that consecrated Plant.

To excite the Emulation of the Competitors, by placing in their View the Object of their Ambition, these Crowns were laid upon a Tripod, or Table, which during the Games was brought out and placed in the Middle of the Stadium, or of the Hippodrome, according as the respective Exercises required. In the Interval of the Games they were kept, the former in the Temple of Jupiter, the latter in the Temple of Juno at Olympia. The Tripod was of Brass, and seems to have been entirely laid aside after the Table was made, which was composed of Gold and Ivory, the Workmanship of Colotes of Paros, a Disciple of Phidias.

Upon the same Table were also exposed to View, Branches of Palm, which the Conquerors received at the same Time with the Crowns, and carried in their Hands, as Emblems (says Plutarch) of the unsuppressible Vigour of their Minds and Bodies, evidenced in their get-

2 Pauf. L. v.
3 It is probable, that in the Basso Reliefs representing the old Hippodrome at Constantinople (a Print of which is inserted in Wheeler's Travels, p. 183.) the Four Pillars supporting a kind of Frame, were only the Legs of a Table, serving the Use above-mentioned. Which Mr. Wheeler not considering, says, he could not conjecture what it was for, unless only for Ornament.
ting the better of their Antagonists; and surmounting all Opposition, like those Plants, whose Property it was, according to the Opinion of the Ancients, to rise and flourish under the greatest Weights, and against all Endeavours to bend or keep them down.

Though the Conquerors were immediately, upon their gaining the Victory, entituled to the Chaplet and the Palm, yet Faber conjectures, from a Passage of Chrysfotome, that they who contended in the Morning Exercises, did not receive their Crowns till Noon; at which Time it may also be inferred from the same Passage, that the Spectators, as well as the Candidates, were dismissed in order to take some Refreshment before the Afternoon Exercises came on; the Conquerors in which were in like Manner obliged to wait for their Reward till the Evening. And indeed, as every Part of these Games was conducted with the utmost Order and Decency, it is not natural to suppose that the Course of the Exercises was interrupted, by giving the Crown to every single Conqueror as soon as he had obtained his Victory, especially as that Solemnity was attended with a great deal of Ceremony.

It was performed (as far as I have been able to collect from several Passages scattered up and down in ancient Authors) in the following Manner:

The Conquerors being summoned by Proclamation, marched in Order to the Tribunal of the Hellanodicks, where a Herald, taking the Crowns of Olive from the Table, placed one upon the Head of each of the Conquerors; and giving into their Hands Branches of Palm, led them in that Equipage along the Stadium, preceded by Trumpets, proclaiming at the same Time with a loud Voice, their Names, the Names of their Fathers, and their Countries; and specifying the particular Exercise in which each of them had gained the Victory. The Form made use of in that Proclamation, seems to have been conceived in these or such like Terms; viz. "Diagoras the

6 Agon. l. i. c. 30. 7 Ælian. L. ix. c. 51. 8 Cic. Epift. ad Luc. Plut. d e f e ipfo laud. "Son
**THE OLYMPICK GAMES. cxxxiii**

"Son of Damagetus of Rhodos, Conqueror in the Caëlius in the Clafs of Men;" and so of the rest, whether Men or Boys, mutatis mutandis. That in which the Victories of Nero were published, is recorded by Dio Caëlius, for the Singularity, I suppose, of the Style, as well as the Eminency of the Conqueror, and the Quality of the Herald, whose Name, as the same Author informs us, was Cluvius Rufus, a Man of Consular Dignity. Take it, together with the short, but farcaftical Reflection of the Historian upon it, in the very Words, as near as I could translate them into English: *Nero Caesar is victorious in this Game, and imparts the Honour of this Chaplet to the Roman People, and to all the Inhabitants of the World, his Subjects.* He styled himself, says Dio Caëlius, Lord of the World, and yet turned Harper, Crier, and Tragedian. To illustrate this wonderfull Piece of History, I shall obferve, that this vain but mean Lord of the Univerfe, besides his Victory in the Chariot-Race at Olympia (which I have already mentioned) obtained many others in the several Games of Greece (in all which he contended) as a Musician, a Crier, and a Tragedian; to which he sometimes added the farther Indecency of proclaiming, in the Quality of a Crier, his own Victories: and to fit himself for this honourable Employment, he every where contended publicly with the Criers or Heralds; who, without doubt, were very carefull not to out-baul the Master of twenty Legions.

Although the Olympick Crowns were all composed of the Branches of the Sacred Olive, yet, I imagine, they were distinguished from each other, either by the Difference of their Form, or the Addition of some emblematick Ornament peculiar to the several Exercises. The Racer's Crown was different from the Wrestler's, and so all the rest. This I acknowledge to be a mere Conjecture of my own; founded

---

9 In Nerone.
10 *Nerón Kaisar ἠκτίστη τῶν ἁγίων καὶ τοὺς τῶν Παμφυλίων δήμου καὶ τὴν ἱστιακὴν*
11 Dion. in Nerone.
12 Suet. in Nero.
indeed upon no positive Authority of any Writer, either ancient or modern; but countenanced, as I think, by a Passage of Plutarch, where speaking of the different Talents and Fortunes of Mankind, he advices us to be contented with our own, and not envy those of other Men; like the Racers, continues he, who are not dissatisfied at not obtaining the Wrestlers Crowns, but triumph and are happy in their own. These Words, I confess, will bear a more general Sense, and may mean no more than that the Racers do not envy the Wrestlers their Victory. And yet I am persuaded, that, had there been no Mark, by which these Crowns were distinguished from each other, he would have expressed himself otherwise. For to say in general, that the Racers did not envy the Wrestlers the Olympick Crown, would not be strictly true, any more than to say here in England, that an Admiral does not envy a General the Garter or a Peerage; because those Honours are indifferently bestowed upon both, and may therefore be the Object of the Ambition of either. But among the Romans it might with great Propriety and Truth be said, that a Man, who had distinguished himself in a Sea Engagement, and obtained a Crown as a Reward for his Valour, did not envy his Fellow Citizen the Crown which he had gained at a Siege; because those Crowns were known to be different, and appropriated to distinct Services. However, I shall submit this, with many other Things of the like uncertain Nature, to the more judicious Reader. As to the emblematick Ornaments, which I mentioned above, I can produce but little better Authority in Support of this Part of my Conjecture, than of the former. Plutarch, in his Discourse upon the Face in the Moon, speaking of the Souls, which, after the first Death here upon Earth, and the Purgatory which they undergo for some Time in the Regions between the Earth and that Planet, are translated to the Moon, says, that as a Mark of their Constancy, they, like the Conquerors, wear Chaplets of (ϝιεψαῦ) Plumes, or Wings:

De Tranq. Animi.
and Pindar, in his 14th Olymp. Ode, to denote the Victory of Apo-
pichus in the Foot-Race, says, he crowned his Head with the Wings
(φτερί) or Plumes of the famous Games. The same Word, and
used in the same Sense, occurs again in the 9th Pythian Ode. The
Scholiașt, and all the Interpreters agree, that by these Words Pindar
means the Olympick and Pythick Crowns; which, say they, he calls
Wings, because they elevate and exalt. But I can by no means ap-
prove of this Solution, and think the Expression too bold to be jus-
tified, even in that Kind of Poetry called Dithyrambick, which, by
all we know of it, seems to have been the Production of such great
Wits, as, according to Dryden, are near allied to Madness. Would
an English Poet be allowed to say, that a Man received the Order of
the Wing, to signify that he was made Knight of the Garter? And
yet it might be justified in him as well as in Pindar, by the same
Kind of Reasoning. For my Part, I cannot help concluding from
these two Passages, compared with that of Plutarch, that either the
Conquerors in general (for the Words in Plutarch are general) be-
fides the Chaplet peculiar to the Games, received another composed
of Wings or Plumes; or that the Racers Chaplet in particular was
adorned with Plumes or Wings, the proper and known Emblems of
Swiftness. In Support of which Conjecture, I desire it may be ob-
served, that the Odes, in which Pindar uses this Expression, are
both of them inscribed to Conquerors in the Foot-Race. Plutarch, in
the Passage above-cited, speaks of Wings as the Symbols of Con-
stancy. I shall not inquire into the Reason or Propriety of this Sym-
bol, but observe, that a Chaplet of Wings, considered as the Sym-
bols of Constancy, belonged equally (and were probably given) to
all the Conquerors, as the Words of Plutarch seem to imply.

That different Degrees of Merit were rewarded with different De-
grees of Honour, and consequently with different Crowns, I infer
from these Words of St Basil: "No President of the Games, says

"he, is so devoid of Judgment, as to think a Man, who for want of
an Adversary hath not contended, deserves the same Crown (ἰσφεν
τὸ φάνων) as one who hath contended and overcome." That he, who
for want of an Antagonist was proclaimed Conqueror, did receive a
Crown, is evident from the Epigram upon Milo (which I have pro-
duced at the End of a former Section) and many Passages in Paus-
nias; and that the Crown, which in that Case he was entitled to,
was different from that which he would have received, had he con-
tended and vanquished, may, I think, be fairly concluded from the
Words of St. Basil above-cited. Alcibiades 14, who sent seven Cha-
riots at one Time to the Olympick Games, gained the first, second, and
fourth Prizes, which were so many Crowns of Olive 15: and these
Crowns, in all Probability, differed from each other, as they were
the Rewards of different Degrees of Merit. To this let me add, that
the Charioteers, and even the Horses, were rewarded with Crowns,
which can hardly be supposed to have been the same with those be-
stowed upon their Masters; though no Notice is taken by any
ancient Author, of any Difference or Distinction in these several
Crowns.

Though the Olive Chaplet seems to have been the only Reward
which the Hellanodicks conferred upon the Conquerors, yet were there
many other, no less glorious and no less pleasing Recompenses at-
tending their Victories, as well from the Spectators in general, as from
their own Countrymen, Friends, and Relations in particular; some
of which they received even before they were put in Possession of the
Crown. Such were the Acclamations and Applauses of that numer-
ous Assembly; the warm Congratulations of their Friends, and even

14 Plut. in Al. Thuc. Ifo. in Bigi.
15 This will appear to any one, who
shall compare the Fragment of the Ode
which Euripides compos'd upon this Occa-
sion, with what Plutarch, and Thucydides,
and Iñocrates, and Euripides himself, in
the same Place, say of the three Victories
of Alcibiades; by which also it is plain,
that instead of ἵνα τρίτον ἱδρά αὐτῷ it should be,
τετ. the
The faint and extorted Salutations of their Maligners and Opponents. These broke out immediately upon their Victory, and were as Lenients to their Wounds, and Cordials to their Toils; and enabled them to support with Patience the farther Toil of waiting, perhaps many Hours, for the Crown; which was no inconsiderable Matter after a hard-fought Battle or long-contested Victory, especially if they were to stand all that Time in the Stadium, naked and exposed, in that hottest Season of the Year, to the Rays of the Sun; and that in a Place, where the Heat was so violent, that Slaves were sometimes, by way of Punishment, condemned to suffer it for a whole Summer's Day together.

As they passed along the Stadium, after they had received the Crown, they were again saluted with the Acclamations of the Spectators, accompanied with a Shower of Herbs and Flowers, poured on them from every Side; as may be collected from what Pausanias relates of Diagoras the Rhodian, to whom Pindar inscribes his seventh Olympick Ode; in which he enumerates his several Victories in almost all the Games of Greece. This venerable Conqueror is said to have accompanied his two Sons, Acusilaus and Damagetus, to the Olympick Games, in which the young Men coming off victorious, Acusilaus in the Cæstus, and Damagetus in the Pancratium, took their Father on their Shoulders, and carried him as it were in Triumph along the Stadium, amid the Shouts and Acclamations of the Spectators; who poured Flowers on him as he passed, and hailed him happy in being the Father of such Sons.

It was farther customary, for the Friends of the Conquerors to express their particular Respect to them, by going up to them, accost-
The last Duty performed by the Conquerors at Olympia, was sacrificing \(^{20}\) to the Twelve Gods, who were worshipped **two** at one Altar, as I have already observed, and sometimes to Olympia Jupiter in particular. These Sacrifices some of them performed so much Magnificence, as to entertain the whole Multitude which were gathered together at that Solemnity; as did Alcibiades \(^{21}\), Leophron, and Ephemerides \(^{22}\). But this last being a Pythagorean, and for that reason abstaining from all animal Food, distributed to the Assembly an Ox, composed of Honey, Flour, Frankincense, Myrrh, and other Spices of great Value.

Others, who had less Ability, or perhaps less Vanity, were contented to feast only their own Friends, or probably were sometimes feasted by them; and perhaps by the Eleans themselves, the Superintendants of the Olympick Games. For so much seems to be intimated by Pausanias, who says, that in the Prytaneum, or Town-Hall of Olympia, there was a Banquetting Room set apart for the entertaining the Olympick Conquerors. At these Entertainments, whether publick or private, were frequently sung by a Chorus, accompanied with Instrumental Mufick, such Odes as were composed upon that Occasion in Honour of the Conqueror. But it was not the good Fortune of every Conqueror to have a Poet for his Friend; or to be able to pay the Price of an Ode, which the Poets rated very high, according to the following Story related by the Scholias\(\text{t} \) of Pindar \(^{23}\). The Friends of one Pytheas, a Conqueror in the Nemean Games, came to Pindar, and desired

\(^{19}\) See Thuc. L. iv. *sub fin.* where are these Words; *ibid. st, *ταίνης τι, καὶ προσφερ- 
\(^{21}\) Athen. Deip. L. i. *ibid.* & Laert.
\(^{22}\) Nem. Ode 5.
him to make an Ode upon the Occasion; but the Poet demanding a large Sum of Money for his Performance, they replied, it was better to have a Statue of Brasis erected for that Money, than a Copy of Verses, and went their ways. But some Time after having changed their Opinions, they returned to Pindar and paid him his Price: who, in Allusion to the above-mentioned Transaction, begins his Ode with setting forth, that he was no Statuary, no Maker of Images that could not stir from their Pedestals, and consequently were to be seen only by those, who would give themselves the Trouble to go to the Place where they were erected; but he could make a Poem, which should fly over the whole Earth, and publish in every Place that Pytheas had gained the Crown in the Nemean Games, &c. Pindar, as was natural, gives the Preference to his own Art, Poetry; so did the Friends of Pytheas: and Pindar's Works are now, after two thousand Years, remaining still, to prove that they were neither of them mistaken.

Those Conquerors, who could not attain to the Honour of an Ode on their particular Victory, were obliged to take up with one made by Archilochus in Praise of Hercules, which, as we learn from Pindar and his Scholiast, it was customary to sing three several Times to the Conqueror, viz. (as in the Stadium, I suppose) at the Time of his being proclaimed Conqueror; in the Gymnasium; and in his own Country, at the Solemnity of his Triumphal Entry there. Of this Ode nothing has come down to us but the two first Verses, preserved by the Scholiast of Pindar: the three first Words of which, viz. Ω καλλίναι, χαι, O glorious Victor, hail! seem, by the Account which the Scholiast gives of this Ode, to have been the only ones applicable to the Olympick Conquerors (the rest belonging to Hercules) and were sometimes, perhaps, the only ones made use of; especially when the Chorus consisted of none but the Friends of the Conqueror:

23 See hereafter the Note on the 2d Isthmian Ode of Pindar. 24 Olymp. Ode 9. which,
A DISSERTATION ON

which, as many of these Conquerors were not rich enough to hire a Band of Singers and Musicians, must have often been the Case. To supply the Want of a Musician, Archilochus framed a Word in Imitation of the Sound of a Harp, which Word (Τενέλλα, Τενέλλα) when there happened to be no Musician present, the Leader of the Chorus chanted forth, and was answered by the rest of the Chorus in the Words of the Ode, Ω Καλλίων, O glorious Victor, &c. at every Commas, or Pause of which, this Burden was again repeated, as Pindar's Scholia informs us, from whom I have taken this whole Account.

To perpetuate the Glory of these Victories, the Hellanodicks entered into a publick Register the Names of the Conquerors; specifying, without Doubt, the particular Exercise and Class, whether of Men or Boys, in which each had been victorious; together with the Number of the Olympiad. I have already taken Notice, in another Place, of the glorious Distinction paid to the Conquerors in the Stadium, by marking the Olympiad with their Names, and therefore shall say nothing of it here, but shall proceed to the last, though not the least Honour granted by the Hellanodicks to the Conquerors; and this was the Privilege of having their Statues set up in the Altis, or sacred Grove of Jupiter at Olympia.

Though the Conquerors themselves, their Friends, and sometimes their Country, were at the Expence of these Statues, yet were they restrained by the Olympick Laws from indulging that too common Vanity of misrepresenting the Size and Stature of their Bodies, and obliged to make their Statues no bigger than the Life: in examining of which, says Lucian, the Hellanodicks were more exact than in examining the Candidates themselves. And if they found any in this Particular offending against the Truth, they punished them very properly with throwing down their Statues.

\[\text{\textsuperscript{25}}\] Paul. L. vi.
\[\text{\textsuperscript{26}}\] Lucian. Imag.

Cornelius
Cornelius Nepos, in his Life of Chabrias, says, that in Imitation of that General, who had caused his Statue to be made in a peculiar Attitude, expressing a particular Position of the Body, by the Invention and Use of which he and his Army had obtained a considerable Victory, it became customary with the Conquerors in the Games, &c. to represent in their Statues the Attitudes, Habits, &c. in which they had gained the Crown.

Thus for Instance, the Statue of Damaretus, who was the first that obtained the Victory in the Race of armed Men, is described by Pausanias with a Shield, a Helmet, and Baskins, the proper Equipage of those who contended in that Exercise: and that of Ladas (an eminent Racer) made by Myron, as eminent a Statuary, was formed in the very Action of Running; and seems, according to the Account given of it in a very beautiful Greek Epigram, to have expressed not the Attitude of the Body only, but that of the Mind also, (if I may so speak) the Hopes, the Expectation, the Assurance of the Victory, in so lively a Manner, that it is going this Moment, cries the Poet, to leap from its Pedestal and seize the Crown.

But the Conquerors were not contented to consecrate themselves only in this Manner to Fame and Jupiter; they sometimes set up the Statues of their Charioteers, and even of their Horses, as may be seen in Pausanias; and sometimes they dedicated the very Chariots themselves in which they had gained the Victory: an Instance of which I have quoted in a former Section, from Pindar's fifth Pyth. Ode.

It is plain, however, from a Passage in Philostratus, cited by Fab. Agon. L. iii. c. 12: that this Privilege of a Statue was not granted to those Conquerors who were of mean Occupations, or had exercised any Handicraft Trade. In the sixth Book of Pausanias may be seen a large List of Statues erected in the Altis of Olympian Jupiter, in Honour of those Conquerors, who had distinguished themselves;

either by the Number or the Singularity of the Victories. A Lift, though too large to be inserted, yet proper to be mentioned in this Dissertation; as tending not only to confirm what has been said relating to the Statues of the Olympick Conquerors, but also to give the Reader an Idea of the Magnificence of Olympia; where, besides the numerous Temples, Altars, and Images of Gods, there was to be seen, even in the Times of Pausanias, an almost incredible Quantity of Statues of Men, Boys, Horses, &c. many of them made by those great Artists, whom no one since hath ever pretended to excell.

We must now take our Leave of Olympia, and pass with the Conquerors to their several Countries, where we shall find still more Honours, more advantageous Privileges, and more substantial Rewards conferred upon them.

The publick Honours paid to them upon their returning into their own Countries were very extraordinary; and such as not only equalled the Glory, but resembled also the Pomp of a Roman Triumph; which I doubt not indeed was originally derived from the splendid Entries of these sacred Conquerors into their own Cities.

In the Account which Xiphiline, the Abridger of Dio Cassius, hath written of the triumphal Entry of Nero into Rome, after his Victories in Greece, are contained most of the Particulars of this Ceremony. I shall therefore give a Translation of the whole Passage, adding to it such farther Circumstances as I find mentioned in other Authors.

"When therefore he [Nero] made his publick Entry into Rome, Part of the Walls was thrown down, and a large Breach was made in the Gates, upon an Information given him by some People, that it was customary to have both those Things done for such who had obtained the Crown in the sacred Games. The March was begun by those who carried the several Crowns which the Ems-

10 Dio Cass. in Nero.
THE OLYMPICK GAMES, cxliii

The emperor had gained. These were followed by others, who bore upon the Tops of Spears little Tablets, wherein were specified the Games, the particular Contests, against what Antagonists, by what Pieces of Mufick, and in what Plays, he had come off victorious; to each of which was added, That Nero Caesar was the first Roman, from the Beginning of the World, who had been proclaimed Victor in this Contest. Afterwards came the Emperor himself, in a triumphal Chariot (the very same which Augustus had made use of in his Triumphs for the many glorious Victories he had gained) in a Robe of Purple, embroidered with Stars of Gold, crowned with the Olympick Olive, and holding the Pythian Laurel in his Hand, and with him rode the Harper Diodorus. In this Manner, attended by the Soldiers, the Roman Knights, and the Senate, he proceeded through the Circus (an Arch of which he had caused to be demolished) and the Forum up to the Capitol; and from thence to the Palace and the Temple of Apollo: the whole City in the mean Time lighting up Lamps or Torches, wearing Crowns and Ribbons, and burning Incense; while all the Multitude, and the Senators in particular, cried out Oua, Olympick Conqueror! Oua, Pythian Conqueror! Augustus! Augustus! To Nero Hercules! To Nero Apollo! How singular in thy Glory! The only one, who hath passed through the whole Circle of Games, and come off victorious in them all! The only one from the Beginning of the World! Augustus, Augustus! O Voice Divine! Happy are they that hear thee! In many Places as he passed along there were Victims slain:

31 Suet. in Nero. 32 Ibid. 33 Ibid. 34 Ibid. 35 Ibid. 36 Ibid. 37 The Word in the Original is περισσοτερον, which cannot be rendered into English but by a Periphrasis. 38 Alluding to the Victory he obtained in the Musical and Poetical Contests in the Pythian Games.
A DISSERTATION ON

the Streets were several Times strewed with 39 Saffron, and Birds, Ribbons, and Confections were cast into them. After these Things he appointed Chariot-Races in the Circus, whither he brought all the Crowns that he had gained, and placed them round the Egyptian Obelisk. These were in Number One thousand Eight hundred and Eight.

That it may not be imagined, that the greatest Part of the Circumstances attending this magnificent Procession were peculiar to Nero, as Emperor of the World, I shall make it appear from several Instances, that Nero was in all Probability governed, as to the Ceremonial of this triumphal Entry, by what was done on the like Occasions by his Brother Conquerors of Greece. He surpassed them undoubtedly in Splendour and Magnificence. He had the Wealth of the Roman Empire, the triumphal Chariot of Augustus, the Prætorian Bands, the Knights and Senators of Rome, for his Attendants; and the Metropolis of all the World for the Theatre of his Pomp.

That it was customary for the sacred Conquerors to make their Entry through a Breach in the Walls, is evident not only from the above-cited Passage of Dio Cass, but from another in the Symposiacks of Plutarch, where a Reason is assigned for that Custom, viz. That a City, which is inhabited by Men, who are able to fight and conquer, hath little Occasion for Walls.

Vitruvius informs us, that the Conquerors in the Sacred Games, viz. the Olympick, Pythian, Ithbmian, and Nemean, were accustomed to make their Entries in Chariots drawn by four Horses; and Diodorus Sic. speaking of Exænetus of Agrigentum, who in the 92d Olympiad came off victorious in the Olympick Games, says, he entered Agrigentum in a Chariot drawn by four Horses, attended by a great Multitude of his Fellow-Citizens; among whom were three hun-

19 Suet. in Nero. 41 See also Suet. in Nero.
Lem. sei et Bellaria
45 Lib. ix. init.
43 Lib. xiii.
dred
dred mounted in so many Chariots, drawn each by a Pair of white Horses.

That the Olympick Conquerors wore embroidered Garments, may be collected from a Passage in Lucian 44; though it is not so clear what Colour the Ground of those Garments was of: Faber 45 thinks they were at first of one Colour, either White or Purple, and that they were not work'd or embroidered 'till about the Time of Lucian. But as Nero, in the Cavalcade above-described, seems to have been governed in every Particular by the Practice of the Greeks on the like Occasion, and as we find him dress'd in a Purple, or Scarlet Robe, embroidered with Stars of Gold, we may very fairly conclude that a Purple, or Scarlet Robe embroidered, though perhaps not in the same Pattern nor with so rich Materials, was the triumphal Habit of an Olympick Conqueror, before the Times of Lucian.

Though the Degree of Servility and Adulation, to which the Romans were at this Time arrived, may be supposed to have carried them to some Excess in the Honours paid by the whole City of Rome to Nero at his Triumphal Entry; such as burning Incense, slaying Victims, strewing the Streets with Saffron, &c. as he pass'd along: Honours which might well be thought due to him, whom the Senators in their Acclamations dignified, and as it were deified, by the Titles of Hercules and Apollo; and of which I cannot find any Instances among the Greeks: yet the Custom of carrying lighted Lamps, or Torches, before the sacred Conquerors, is mentioned by Chrysostome 46; and that of the whole City's wearing Crowns and Ribbons, is shewn by Paschalius 47, to have obtained universally, among the Greeks in particular, upon all Occasions of publick Ffestivity, among which are to be reckoned these triumphal Entries of the

44 In Vita Demonac.
45 Agon. L. ii. c. 12.
46 Apud Fab. Agon. L. ii. c. 10.
47 De Corona, L. ii. c. 11. L. vi. c. 22.
A DISSERTATION ON

sacred Conquerors. In the same Author likewise we may learn, that it was usual to cast upon the Conqueror, as he pass'd along, Herbs, Leaves, Flowers, Chaplets and Ribbons, or Fillets (πανιάς) which two last, viz. Chaplets and Ribbons, were sometimes presented to them on these Occasions by their private and particular Friends.

We have seen above, that Nero's Cavalcade proceeded first to the Capitol, and then to the Temple of Apollo; where, doubtless, he offered Sacrifices to Jupiter, the Patron of the Olympick, and to Apollo, the Patron of the Pythian Games. And in this I think it highly probable (though I cannot at present support my Opinion by any positive Authorities) that he imitated the sacred Conquerors of Greece; whose triumphal Cavalcades I cannot help considering as religious Processions, ending with Sacrifices of Thanksgiving, either to the Tutelary Deity of the Place, or to the Patron of those Games, in which they had gained the Victory, and perhaps to both. If we look upon them in this Light, and remember at the same Time that the Country of the Conqueror shared with him in the Glory accruing from his Victory, we shall be the less surprized at finding these Triumphs accompanied with so much Solemnity and Pomp. They were indeed publick Festivals, in which the whole State was concerned; though I suppose the Magnificence, with which they were celebrated, bore always some Proportion to the Wealth and Dignity of the Conquerors themselves or of their Friends, or to that Degree of Estimation in which they stood with their Fellow-Citizens. To one or other of these at least they were indebted for those Odes which were written purposely for them, set to Musick, and sung by a Chorus 48, either during the Procession or in the Temples of the Deities, or at the sumptuous Entertainments made on these Occasions either by the Conquerors or their Friends. If neither the Conqueror nor his Friends were able or willing to procure a particular

4 Inflances of what I here advance relating to the several Places where these Odes were sung, shall be given in my Notes on the Odes of Pindar.
Ode in honour of his Victory, he was obliged to content himself with that made by Archilochus, or perhaps with a Part of it; as I have before observed in the Account, which hath already been given of this Ode from the Scholiast of Pindar.

How sumptuous these Entertainments (called by the Greeks μνηστήρια, i.e. Feasts of Victory) sometimes were, and with how much Emulation the Friends of the Conqueror contended with each other for the Honour of entertaining him, may be collected from the following Story told by Plutarch in the Life of Phocion: Phocus, the Son of that great Man, having obtained a Victory in the Panathenean Games, and being invited by several of his Friends to accept of an Entertainment on that Occasion, Phocion at length ended the Dispute by pitching upon one, to whom he thought that Preference was due. But when he came to the Feast, and saw the extravagant Preparations that were made for it, and among other Things large Vessels filled with Wine and Spices set before the Guests when they came in, to wash their Feet, he said to his Son, Phocus, why don't you make your Friend desist from discrediting your Victory?

I shall finish this Account of the publick Entries of the Conquerors, with observing, that as among the Romans every Victory did not entitle a General to the Honour of a Triumph, so neither among the Greeks did a Victory in any Games (of which the Number in Greece cannot easily be reckoned) entitle the Conqueror to the Honour of a publick Entry. This Privilege was confined to a few only, and at first probably to those only which were called sacred, namely, the Olympic, Pythian, Isthmian, and Nemean. The Number of these Games (from this Privilege named Ἰσθαλτικαί Ἀγονες, i.e. Games entitling the Conqueror to a triumphal Entry) seems to have been afterwards increased by the Authority of the Roman Emperors 49; who, besides that Privilege, annexed others to them of the same kind.

49See Pliny's Epistle to Trajan, De Ἰσθαλτικεῖς, with the Emperor's Answer.
A DISSERTATION ON

with those anciently, and perhaps originally, appropriated by the Greeks to the Four sacred Games. What these were I shall now proceed to shew.

The most considerable of these was the Stipend, or Salary, allotted to the sacred Conquerors by their respective Cities, which became due, according to the Regulation made by Trajan, from the Time of their publick Entry, and was continued to them for the Remainder of their Lives. It appears indeed by Pliny’s Letter to that Emperor, that the Conquerors demanded their Salaries from the Time of their gaining the Victory; and perhaps they founded their Demand upon the ancient Practice of the Greeks. What their Stipends or Salaries amounted to at their first Institution is nowhere said; but they seem to have increased in proportion as the Fondness, or Madness rather, of the Grecians for those sacred Conquerors increased, ’till there was Reason to apprehend that they might become burthensome to the Publick, either from their Excess, or from the Number of those who were entitled to them. To put a final Stop to this growing Evil, among his own People at least, Solon, the great Legislator of the Athenians, made a Law, by which he limited the annual Allowance of an Olympick Conqueror to five hundred Drachmae, or sixteen Pounds two Shillings and eleven Pence; that of an Ithmian Conqueror to one hundred Drachmae only, or three Pounds four Shillings and seven Pence; and so of the others in proportion; which by the way shews the great Preference given to the Olympick Crown.

In Sparta indeed, from whence Lycurgus had banished Gold and Silver, there was no pecuniary Reward allotted to these Conquerors, nor any publick Allowance of Provisions, as there was in all the other States of Greece, and even at Athens, ’till it was either changed by Solon into Money, or rated by him at the Sums above-mentioned. The Government of Sparta was calculated for a military People only, and indeed was properer for a Camp than a City; the Re-

Laert. & Plut. in Solone.  
See Arbuth. Tables.
wards were of the same kind, rather honourable than lucrative. What that was, which was conferred upon a *sacred Conqueror*, and how highly it was valued by those enthusiastic Lovers of military Glory, will appear by the Answer of a *Spartan*[^52], who at the *Olympick Games* having been tempted by the Offer of a large Sum of Money either to decline the Contest, or yield the Victory, refused it; and being questioned, after he had with much Difficulty subdued his Adversary, what he should gain by that Victory? answered with a Smile, *I shall have the Honour of being posted before my King in Battle.*

It ought not to be concluded from what has been said, that the *Olympick Olive* was less valued at *Sparta* than at *Athens* or any other of the *Greek Cities*. *Lycurgus*, the Lawgiver of *Sparta*, is by some Authors said to have joined with *Iphitus* in restoring the *Olympick Games*; which Account, if true, puts this Matter out of all Question; and if false could never have gained Credit, had the *Spartans* treated the *Olympick Olive* with Contempt. Add to this, that in the List of *Olympick Conquerors* are to be found the Names of several *Spartans*; and in *Pausanias* an Account of many *Statues* erected at *Olympia* in honour of their Victories; but we may learn what Opinion the *Spartans* in general entertained of the Glory of an *Olympick Victory*, by this Saying of a *Spartan Woman*[^53], who, while she was engaged in a publick Procession, hearing that a Victory had been obtained over the Enemies of *Sparta*, and being told at the same Time that her Son was dead of the Wounds he had received in the Battle, instead of pulling the Chaplet from her Head, and shewing any Signs of Grief, gloried in the News, and said to her Companions, *How much more honourable is it for him thus to die in Battle, than to live and gain an Olympick Crown!* as if she had said, An *Olympick Victory* is esteemed the highest Honour, but I think it more glorious

[^52]: Plut. in Lycurgo.
[^53]: Plut. in Apophth. Lac.
A DISSERTATION ON

for my Son to die in Battle fighting for his Country. And indeed she gave the Preference where it was due.

Another Reward conferred upon the sacred Conquerors was, the Honour of the first Seat at all publick Spectacles. This Prerogative is mentioned in a Poem written by Xenophanes, and quoted by Athenæus ; in which also, besides an Allowance of Provisions, Notice is taken of a Present made to them by the Publick, to serve as a Monument of their Glory. What these Presents were is not said; it is probable they were different in different Places. In Cornelius Nepos we read of Crowns of Gold given at Athens to the Olympick Conquerors: perhaps a Crown of Gold was the usual Present of that City, the Value of which was limited by the Law of Solon above-mentioned; for that Law may as well be understood to relate to the Presents as to the yearly Allowance of Provisions made to the sacred Conquerors: and it is evident from the Words of Xenophanes, cited by Athenæus, that they were entitled to both.

The last Privilege granted to the sacred Conquerors, which was an Immunity from all Civil Offices, seems to have been owing to the Roman Emperors; who not only preserved to them their ancient Rights, but added others from Time to Time: among these was the Exemption just mentioned, of which I can find no Traces among the ancient Greeks. Neither was this Exemption granted to all the sacred Conquerors, but to those only who had gained Three Victories; as appears from the following Re-script of the Emperors Diocletian and Maximian: Athletis ita demum, si per omnem atatem certasse, coronis quoque non minus tribus certaminis sacri, in quibus vel semel Rome, seu antique Graecia merito coronati, non aemulis corruptis oc redemptis probentur, civiliun munerum tribui solet elatio. This Re-script is as it were the Text, which gave occasion to the long and learned Work of Petrus Faber, Pierre du Faur, intitled Agonislicon;

\[^{54}\text{Deipn. I. x c 2.}
^{55}\text{In Alcibiade.}\]
THE OLYMPICK GAMES. cli

which, as Monf. Burette observes (whose Words I have here translated) may well pass for an ample Comment upon a Law conceived in so few Words.

These are all the Honours and Privileges, as far as I can find, to which the sacred Conquerors were entitled either by the Laws or Customs of their respective Countries. To these indeed were sometimes added Statues, or other Monuments of Glory, Inscriptions, and even Altars, upon which Sacrifices were offered to them as to Heroes or Demi-Gods: of which last three Instances are recorded in History. The first was Philip of Crotona, an Olympick Conqueror, and the most beautiful Man of his Time; to whom the Elephants after his Death erected an heroick Monument, and offered Sacrifices; though according to Herodotus, who relates this Story, he seems to have owed these extraordinary Honours rather to his Beauty than to his Olympick Victory.

The second is Euthymus of Locris, an Athlete famous for his Strength, and for having always come off victorious in the Cestus at Olympia, without being ever vanquished. To this Conqueror were erected two Statues, one at Locris, the other at Olympia, which were both struck with Lightening in one and the same Day. To him his Countrymen the Locrians, in Obedience to the Commands of an Oracle, offered Sacrifices not only after his Death, but even while he was yet alive: in all which Story, says Pliny the Naturalist, who relates it, nothing appears to me so wonderfull, as the Gods having vouchsafed to appoint these Sacrifices.

Theagenes of the Island of Thasus was the third of these Heroes, or Demi-Gods; of whose Actions and Victories, amounting in all to fourteen hundred, as also of his Deification, Pausanias recounts many Wonders, with which I shall not trouble the Reader. It is sufficient for my present Purpose to observe from that Author, that

26 3 Mem. sur les Athletes. 57 Terps. C. 47. 58 L. i. c 47. 59 L. vi. c. 11.
he was worshipped after his Death, not by the Thaetians only, but by many other People as well Greeks as Barbarians; who set up Images of him in many Places, and ascribed to them the miraculous Power of healing all Manner of Diseases.

As these Honours were in themselves very extraordinary, so were they very uncommon; and seem, if well considered, to have arisen rather from some peculiar Circumstance or Incident, which either the Superstition of the People, or the Artifice of those who managed the Oracles, denominated miraculous, than from any Opinion commonly entertained, that divine Honours were really due to the Merit of these admired Conquerors. They were indeed all of them treated with great Reverence and Distinction, set above all other Mortals, and almost equalled to the Gods, as Horace intimates in these Words:

Palmaque nobilis
Terrarum Dominos evehit ad Deos.

And with these Honours and Rewards, I dare say it will be thought, they had more than sufficient Reason to be contented.

SECTION XVII.

Of the Utility of the Olympick Games.

Having in the preceding Sections given the best and fullest Account, that I have been able to collect, of the original Establishment, the Laws, Order, and Oeconomy of the Olympick Games, together with the several Honours, Privileges, and Rewards conferred upon the sacred Conquerors in their respective Countries, I shall in this endeavour to point out some of the principal Emoluments, accruing to the whole Grecian Name from this great Political Institution; which under the Title and Sanction of a Religious Festival,
THE OLYMPICK GAMES. cliii

$vath$, attained to such a Degree of Reverence and Esteem, as enabled it to subsist above a thousand Years; a Duration exceeding that of any of the most famous Empires and Commonwealths of the ancient World. If during this long Term, the Grecians do not appear to have availed themselves of all the Advantages offered to them by the Laws and Constitution of the Olympick Games, it cannot from hence be concluded, that no such Advantages were either originally included in that Institution, or could afterwards have been grafted on it: since the Grecians, though they seldom wanted a sufficient Number of Lawgivers and Philosophers, whose Sagacity enabled them to discover, as their Virtue prompted them to pursue whatever might conduce to the publick Good, paid but little Deference to the Politicks of those sage Counsellors, and generally kept their Attention fixed upon the particular Views, which the separate Interests of the several little States, into which they were divided, or the Fractions, which rent those little States into different Parties, suggested; and by which they were either so blinded as not to see, or so disjointed as never unanimously to concur in following those wise Schemes, which tended to unite them all in one great Body, under one common Name. Such apparently was the Tendency of that Law of the Olympick Games, which excluded all who were not Grecians, from contending in them; as of that other also, which enjoined a Cessation of Hostilities among all those States of Greece, which happened to be at War with each other, under the Penalty of being refused the Liberty of performing their Sacrifices to Jupiter at Olympia, upon that his solemn Festival. Of the Wisdom and Policy of these Laws the Grecians, indeed, seem to have been so little sensible, as to have drawn from them scarce any of those great Advantages, which they were calculated to produce; though they eagerly and universally laid hold of some far less important, suggested to them by other Parts of this Institution. These were the Gymnastic and Equestrian Games; to the Conquerors in
which the *Olympick Olive* being offered as an honorary Reward, soon kindled among the several States of *Greece* such an Emulation and Ardour to excell in all the various Exercises, of which they consisted, that there was scarce a Town of any Note, either in *Greece* itself, or in the Colonies of *Greek Extraction* settled along the Coasts of *Asia* and *Africa*, in the *Ionian* and *Ægean Islands*, in *Sicily*, *Italy*, and many other Parts of *Europe*, in which there was not a *Gymnasium*, or *School of Exercise*, maintained at the publick Expence, with a View of training up their Youth in a Manner that best suited, as they imagined, to make them useful to their Country. Neither were they withheld from concurring with this Part of the great *Political Institution* of the *Olympick Games* by the partial Considerations above-mentioned, arising from the different and inconsistent Views and Interests of the several States, into which *Greece* was divided; since, though the Citizens of every *Grecian* State were equally admitted to contend, if duly qualified, for the *Olympick Crown*, yet was every State left at Liberty to pursue its own particular Schemes, whether of Ambition or Security, notwithstanding the temporary Obedience which they all agreed to pay to the *Olympick Laws*, during the Celebration of that Festival. And therefore, as by training up their Youth in the *Gymnastic Exercises*, the several States of *Greece* perceived they were able to qualify their Citizens for obtaining the *Olympick Olive*, upon which they came by Degrees to set a great, and perhaps too great a Value, and render them at the same Time serviceable to the Commonwealth in those Wars, whether offensive or defensive, in which every State, either from its Strength or Weakness, was almost perpetually engaged: it is no Wonder that the *Gymnastic Exercises* were so cultivated and encouraged by the *Grecians*; and came to be esteemed by them as the principal Part of the *Olympick Institution*. In which Light I shall now consider them, and begin those Observations, which I here propose to make, on the *Utility* of the *Olympick*
THE OLYMPICK GAMES.  clv

Olympick Games, by shewing what Advantages the Greeks in general derived from the Gymnastic Exercises. To this purpose I shall present the Reader with a Translation of a Dialogue of Lucian, in which this Subject is fully treated, under the Character of Solon the great Legislator of the Athenians, and one of the most renowned of the Grecian Sages. Who Anacharsis, the other Interlocutor in this Dialogue, was, and for what Purposes he came into Greece, will appear from the Dialogue itself; which I chuse to give entire, though it contain some Matters not strictly relative to the Point in Question, because those Matters, I am persuaded, will afford the Reader both Entertainment and Instruction. The Scene is laid in Athens, in a Gymnasium, or School of Exercise; an exact Plan and Description of which, from Vitruvius, may be seen in Mercurialis de Arte Gymnastica, but which is too long to be here inserted. It may be sufficient to observe, that these Gymnasia, or Schools of Exercise, were very spacious Buildings of a square or oblong Form, surrounded on the Outside with Porticoes, and containing on the Inside a large open Area for the Exercises, encompassed likewise with Porticoes, covered Places for Exercise in bad Weather, Baths, Chambers for Oil, Sand, &c. a Stadium, and Groves of Trees, with several Seats and Benches up and down; all contrived for the Pleasure and Convenience of those who frequented them, either on account of exercising themselves, seeing the Exercises of others, or hearing the Rhetoricians, Philosophers, and other Men of Learning, who here read their Lectures, held their Disputations, and recited their several Performances whether in Prose or Verse,
Of Gymnastick Exercises.

A DIALOGUE, translated

From the Greek of LUCIAN.

SOLON and ANACHARSIS.

Tell me, Solon, what those young Fellows are about, who are grappled and locked together in that Manner, and endeavouring to trip up one another; and those others, who roll and tumble in the Mud like so many Hogs, and squeeze and throttle each other 'till they are almost strangled. But just now I saw them strip, anoint and rub one another by Turns, very peaceably and like good Friends; when all on a sudden, and without any Offence taken as I could perceive, they fell together by the Ears, threw their Heads in each others Faces, and butted like two Rams; and now one of them, as you see, has lifted his Antagonist off his Legs, dashed him upon the Ground, and falling upon him, will not suffer him to rise; but on the contrary, drives him deeper into the Mud, and twisting his Legs about his Middle, and setting his Elbow in his Throat, seems determined to suffocate him; while the poor Wretch at the same Time strikes him gently on the Shoulder, begging Quarter, as I suppose, and beseeching him not to choke him in good earnest. Neither can I observe, that they are in the least shy of dirt- ing themselves, notwithstanding their being rubbed all over with Oil; and indeed they soon hide it with Mud; by the Help of which, and a pretty deal of Sweat, they become so slippery, that I cannot forbear laughing
THE OLYMPICK GAMES.

laughing to see them sliding like Eels out of one another's Hands. Yonder too are others, doing the same Thing in the open Air, with this Difference, that instead of Mud they are covered over with Sand, which they dig up and cast upon one another, while each seems to receive it very willingly; and indeed, like a Parcel of Cocks and Hens, they spread and throw it carefully all over their Bodies, in order, as I suppose, to prevent their escaping so easily out of each other's Embraces; while the Sand, by diminishing and drying up the Lubricity occasioned by the Oil, gives each of them a firmer and better Hold upon his Adversary. And now being sufficiently fanded over, they fall to it with Hand and Foot, without either of them endeavouring to throw down his Antagonist. And one of them seems to be spitting out all his Teeth, with a whole Mouthfull of Sand and Blood, occasioned by a terrible Blow which he has just now received upon the Jaws. Neither does that Magistrate there part them, or put an End to the Battle (for I take him to be some Magistrate or other, by his being clothed in Purple) on the contrary, he encourages them to proceed, and praises that Fellow who struck the other on the Mouth. In other Places too I see others, who are in the same Manner covered over with Sand, and who spring up as if they were running, and yet they remain upon the same Spot, and then leap up all together, and kick about their Heels in the Air. Now I would fain know to what Purpose they do all this; for to me it appears so like Madness, that no one shall easily convince me, that they who do this are not beside themselves. Solon. No Wonder, Anacharsis, that these Things appear strange to you, considering they are foreign, and totally different from the Manners of the Scythians; who on their part have undoubtedly many Customs, that would in like Manner to a Grecian Spectator seem as ridiculous and absurd as these do to you. But satisfy yourself, my Friend, there is nothing of Madness in what you

1 The Gymnasiarch, or President of the Gymnasium.
fee; neither do those young Fellows strike, tumble in the Mud, and
cover one another over with Sand, from a quarrelsome and abusive
Spirit. These Things have their Utility and Pleasure, and give, besides,
no small Strength and Vigour to our Bodies. And I question not, if
you continue any Time in Greece, as I suppose you intend to do, but
you will shortly make one among those dirty Fellows, that are smeared
all over with Mud and Sand; so pleasant and so profitable will the
Thing appear to you. Ana. Far from it, Solon! You may keep
your Pleasure and your Profit to yourselves; for if any of you was to
put me into such a Pickle, he should know that I do not wear a
Sword to no Purpose. But tell me, what Name do you give to these
Things, or what must we say these Fellows are doing? Solon. This
Place, Anacharxis, is by us called a Gymnasium, and is dedicated
to Apollo the Lycian; whose Image you there see leaning upon a
Column, and holding his Bow in his Left Hand, while his Right Hand
bent up over his Head, seems to denote Weariness and Repose after
long Labour and Fatigue. And as for the Exercises, that are performed
in this Place, that which is practised yonder in the Mud is called the
Palæ, or Wrestling, as is that also in which those young Fellows in the
Sand are now engaged; but they whom you see standing upright, and
beating and buffeting one another, are named Pancratiaxis. Besides
these Exercises, we have many more of the like Nature; as the Exercisès
of the Ceæbus, of the Quoit, and Leaping. Of these consist our
Games, in which whoever comes off Conqueror, is deemed the best
Man, and obtains the Prize. Ana. Pray, what may those Prizes be? Solon. In the Olympick Games, a Crown made of the
Branches of a Wild Olive; in the Ithbmian, of the Branches of the
Pine Tree; in the Nemean, of Parsley; in the Pythian, of Laurel;*

* In the Original it is τοῦτον μακρὰ τῶν
eπίστων ὑμῖν. But as the Learned are not
agreed upon the Meaning of μακρὰ in this
and other Passages, and as a Crown of
Laurel, in Pindar and other Authors, is
given to the Conquerors in the Pythian
Games, I chose to substitute that instead
of translating the above-written Words.

and
THE OLYMPICK GAMES. elis

and with us, in our Panathenaean Games, a Jar of Oil, made from the Olive consecrated to Minerva. What do you laugh at, Anachar-fis? Is it because you think these Prizes trifling and ridiculous?

Ana. Oh, by no means, Solon. On the contrary, you have reckoned up a Parcel of magnificent Prizes; such as give their Donors good Reason to value themselves upon their Liberality; and such as are extremely worth all the Pains and Labours that People undergo to obtain them. Solon. But, my good Friend, we do not singly regard the Prizes themselves, but consider them as Tokens and Ensigns of the Victory; the Glory attending upon which is of the utmost Value to the Conquerors. For this, all those who seek for Honour from their Toils, think it glorious to be kicked and cuffed, since without Trouble it is not to be obtained: on the contrary he, who would attain to it, must previously undergo many Hardships and Difficulties, and expect from his Labours only an Event so delightful and advantageous. Ana. What you call advantageous and delightful, Solon, is for these Conquerors to be crowned in the View of all the World, and to be praised for their Victories, who just before were the Objects of Pity and Compassion on account of their Wounds and Bruises: and yet it seems they think themselves happy, if in Return for all their Labours they can get a Branch of Laurel or a little Parsley. Solon. I tell you, Anachar-fis, you are still ignorant of our Customs: but in a little while you will have another Opinion of them; when you go to our great Festivals, and see the vast Concourse of People, and Theatres capable of containing many Thousands crowded with Spectators, who all come to view these Contests; when you hear the Praises that are bestowed upon the Combatants, and the Conqueror deemed equal to a God. Ana. That very Thing, Solon, is the most miserable Circumstance of all, that they do not suffer these Injuries in the Sight of a few People only, but in the Presence of such a Number of Spectators, so many Witnesses of their Shame; who undoubtedly must esteem them.
them very happy, when they see them streaming with Blood, or almost strangled by their Antagonists, for such is the Felicity that attends these Victories. But I must tell you, Solon, that amongst us Scythians, if any Man strikes another, throws him down, or tears his Garment, he would be grievously fined by the Elders, though the Injury was done in the Presence of but a few Witnesses; and not before such a Multitude of People as, you say, come together at the Isthmian and Olympick Games. For my part, I cannot help pitying the Combatants for what they undergo, and wondering at the Spectators, who, you tell me, come together from all Parts to these Festivals, neglecting their necessary Business, and keeping holiday upon no better a Pretence than this. Neither can I conceive what Pleasure there is, in seeing Fellows beat, wounded, dashed against the Ground, and mangled by one another. Solon. If it were now the Season, Anacharsis, either of the Olympick, the Isthmian, or the Panathenaean Games, the Sight of what passes there would instruct you, that it is not without good Reason that we concern ourselves so seriously with these Matters. For it is not in the Power of Language to give you so strong a Relish of the Pleasure arising from these Spectacles, as if, seated there in the middle of the Spectators, you yourself beheld the Courage of the Combatants, the Beauty of their Bodies, their surprizing Health and Vigour, their admirable Skill, their indefatigable Strength, their Boldness, their Ardour and Emulation, their unconquerable Resolution, and unwearyed Application and Solicitude to obtain the Victory. I am certain you would never cease praising, and applauding, and clapping.

Ana. And laughing, and hooting too, Solon, I can assure you. For all those fine Things that you just now reckoned up, their Courage, their Vigour, their Beauty, and their Resolution, I see all thrown away for nothing; not to rescue their Country from Danger, their Lands from Pillage, or their Friends and Family from Captivity and Oppression. The braver therefore, and the better these Fellows are,
are, the more ridiculous they to suffer such Things, and endure so much to no Purpose; to disgrace and soil with Sand, and Knobs, and Swellings, the Comeliness and large Proportion of their Bodies, that they may be Masters of a Bit of *Laurel* and *Wild Olive*, for I never can forget those same noble Prizes. But tell me, are these Prizes given to all the Combatants? *Solon.* By no means; they can fall to the Share of but one amongst them all. *Ana.* They take all these Pains then, *Solon*, upon an uncertain and doubtful Prospect of Victory, knowing that there can be but one Conqueror, and many conquered; who, poor Wretches, must have nothing for their Labour but Wounds and Bruises. *Solon.* You seem, *Anacharsis*, to have no Idea of a well-constituted Government, or you would not have thus turned into Ridicule some of our best and wisest Customs. But if ever you come to consider how a Commonwealth is to be framed, and how her Citizens are to be ordered for the best, you will then approve of these Exercises, and the Emulation wherewith we endeavour to excell in them; and will understand that there is much Profit mingled with these Labours, though now you think them useles and impertinent. *Ana.* Indeed, *Solon*, for no other Reason did I come from Scythia to Greece, traversing such a Tract of Country, and passing over the broad and stormy *Euxine*, but to be instructed in the Laws of the *Greeks*; to observe their Manners, and study the best Forms of Government. For the same Reason, among all the Athenians, and all other Strangers, have I selected you for a Friend, out of regard to the Reputation I had heard of your having composed a Set of Laws, invented the best Rules of Life, and introduced among your Citizens wholesome Disciplines and Regulations; and framed indeed the whole System of their Commonwealth. Wherefore you cannot have so great an Inclination to instruct and take me for your Disciple, as I shall have Pleasure in fitting by you, even hungry and thirsty as I am, and hearing you discourse as long as you can hold out, upon Laws and

*Government.*
Government. *Solon.* It is no easy Matter, my Friend, to go through all in a short Time; but you shall be instructed, by Degrees, in some Particulars, concerning the Worship of the Gods, the Duty to our Parents, the Laws of Marriage, &c. And as to what relates to our Youth, and the Manner in which they are ordered, as soon as they begin to understand what is right, are growing towards Men, and can endure Labour and Fatigue, all this will I now explain to you, that you may understand for what Purpose these *Exercizes* have been prescribed to them; and wherefore we oblige them to inure themselves to Toil, not with a View to the *Games* only, that they may obtain the *Prizes*, for to them but few out of many can attain, but that they may by these means be enabled to acquire for themselves and their Country a much greater Good. There is a *Contest*, *Anarcharhis*, of another kind, and of much more general Concern, in which all good Citizens should be engaged; and a *Crown*, not made up of *Olive*, *Pine*, or *Parsley*, but comprehending the Happiness and Welfare of Mankind; as Liberty, private and publick, Wealth, Honour, the Observation and Enjoyment of the holy Festivaljs of our Country, and the Safety and Security of our Friends and Kindred; in a Word, all those Blessings that we ask of Heaven. All these Things are interwoven in this *Crown*, and are the Result of the *Contest* I speak of; and to which these Exercises and these Labours are not a little conducive.

*Ana.* Are not you then, *Solon*, a strange Man, when you had such *Prizes* as these, to tell me of *Laurel*, and *Parsley*, and Branches of *Wild Olive*, and *Pine Trees*? *Solon.* Neither will these *Prizes*, *Anarcharhis*, appear trifling to you, when you have heard what I have to say; since they arise from the same Principle, and are only lesser Parts of that greater *Contest*, and that *Crown*, that beautiful *Crown* I spoke of. But my Discourse, I know not how, has over-leaped all Method, and led me to mention those Things first, which are transacted in the *Ithmian*, the *Olympick*, and the *Nemean*. 
THE OLYMPICK GAMES. clxiii

Nemean Games. But however, as we are both at leifure, and you, as you say, are desirous of hearing, we may easily run back to the Beginning, to that great publick Contest; for the Sake of which, I maintain, all these Things were originally instituted. Ana. Better do so, Solon; besides the Discourse will run faster off when reduced to Method. And perhaps I may be persuaded in a little Time to laugh, when I see a Man valuing himself upon his Olive or Parsley Crown. But if you please, let us go into that shady Place, and sit down upon those Benches, that we may not be troubled with the Noise of those who are hollowing the Combatants. Besides, I must confess that I cannot very well bear this hot scorching Sun, darting so directly on my bare Head; for I thought it advisable to leave my Bonnet behind, that I might not appear to be a Foreigner by my Dress. It is now also the Season of the Year, in which that hottest of Constellations, by you called the Dog-Star, sets every Thing on fire, and makes the Air itself dry and parching; especially when the Sun full South, and directly over our Heads, darts upon us his intolerable Beams: wherefore, I am surprized to see that you, who are now in Years, neither sweat with Heat as I do, nor seem at all disturbed at it, nor look about for a shady Place to get under; but on the contrary, with great Ease and Contentment receive the Sun. Solon. These unprofitable Toils, Anacharisis, these continual Rollings in the Mud, and these Hardships and Labours that we endure in the open Air and in the Sand, serve to arm and fortify us against the Darts of the Sun; and make us want no Bonnet to keep his Beams from our Heads: but let us go. In this Conversation, however, you must not look upon all I say as Law, and so rest satisfied with it; but whenever you shall think me wrong, contradict me and let me right: in which Case I shall not fail of attaining one of these two Things, either thoroughly to convince you, or by your Objections to be myself made sensible of my own Errors. Upon which Occasion the whole City of Athens will not fail to ac-

knowledge
knowledge her Obligations to you, since in instructing me you shall perceive you oblige her; from whom I shall secrete nothing, but throwing all into the publick Stock, will say to the People, Ye Men of Athens, I indeed gave you Laws, such as I believed would be most serviceable to the State: but this Stranger here, pointing to you, Anacharsis, this Scythian, who is a wise Man, hath overthrown all my Knowledge, and hath taught me better Doctrines and better Institutions: wherefore let him be recorded as a Benefactor to your State, and let his Statue in Brass be erected near the Image of Minerva, among those Heroes from whom our Athenian Tribes derive their Names. And assure yourself, that the Athenians will never be ashamed to learn, even from a Foreigner and a Scythian, what shall be expedient for them. Ana. This is what I have always heard, that you Athenians were much given to Irony. For how should I, a Wanderer, who have always lived in Wagons, perpetually moving from Place to Place, who never dwelt in any City, nor ever saw one till now, how should I be able to discourse upon Government, and teach a People, as old as the Earth they live on, and who for these many Ages have inhabited this most ancient City, under good and wholesome Laws? Much less can I instruct thee, Solon, who from the very Beginning, as they say, have applied yourself to that most useful Science, of knowing how a State may be best administered, and what Laws are fittest to render it flourishing and happy. But however, I will obey your Orders as a Legislator, and contradict you where I shall think you mistaken, that I myself may be more thoroughly informed. But see, we are now got out of the Sun into the Shade, and here, upon these cold Stones, we may sit very pleasantly and with great Conveniency. Now begin your Discourse, and tell me how, even from Childhood, you manage and exercise your Youth, so as out of this Mud and these Labours they come forth good and valiant Men; as also how this same Sand, and these Tumblings and Rollings, can conduce
THE OLYMPICK GAMES. clxv

to make them virtuous; for this is what I have all along principally wanted to know. For the other Matters, you shall teach me as Occasion offers. But pray remember, Solon, that you are talking to a Foreigner; by which I mean, that your Arguments must be neither intricate nor long; for if they run into any length, I am afraid I shall not remember the Beginning. Solon. You yourself, Anacharsis, will be better able to judge when I become obscure, or wander idly and unprofitably from my Subject; in either of which Cases you have full Liberty to interrupt me, to put in what you please, and to cut me short. But if I shoot neither beyond nor beside the Mark, you will have no Reason to object to the Length of my Discourse. This is the constant Practice of the Court of the Areopagus, which takes Cognizance of capital Causes. For when the Judges are sitting on the Hill of Mars upon any Trial, relating to Murther, wilfull maiming, or setting fire to an House, the Parties have Leave to plead, and speak by Turns, both the Plaintiff and the Defendant themselves, or Orators whom they hire to plead for them. And while they speak to the Purpose, the Court suffers and hears them patiently. But if any one pretends to make a long Preamble to his Speech, with a View of inclining the Judges to his Cause; or attempts to raise Compasion or aggravate Matters from any Circumstance foreign to the Point in Question (a Practice very frequent among youthfull Orators) the Cryer going to him, silences him forthwith, not suffering him to trifle with the Court, or involve the Cause in Words; that the Judges may have nothing before them but the plain and naked Fact. In like Manner, Anacharsis, I constitute you my Judge upon this Occasion; agreeably therefore to the Practice of my own Court, give me a patient hearing, or, if you find me playing the Orator upon you, command me Silence. As long as I keep strictly to my Subject, there will be no harm, if I draw out my Discourse into some Length, for we are not now conversing in the Sun, that you need be uneasy should I be a little tedious. This Shade is thick, and
and we are entirely at leisure. Ana. What you observe, Solon, is very right, and I am much obliged to you for your short Diggession, by which you have acquainted me with the Practice of the Areopagus; a Practice truely admirable, and becoming upright Judges who purpose to give Judgment according to Truth. But now to the other Matters: and since you have constituted me a Judge, I shall in hearing you observe the Method followed by that Court.

Solon. It is necessary in the first Place for you to hear, in a few Words, what we understand by a City and Citizens. By a City then we do not mean the Buildings, the Walls, the Temples, and the Harbours; all these we look upon as a kind of Body, storable and immovable, fitted for the Reception of the Inhabitants, in whom, as the animating Soul, we place the whole Power and Authority of fulfilling, ordering, commanding, and preserving every Thing. Upon this Persuasion we take care, as you see, of the Body of the City, to render it within as beautiful as may be, by adorning it with Buildings; and to secure it, as much as possible, from without by Walls and Ramparts. But our first and principal Concern is how to make our Citizens virtuous in Mind and strong in Body; for such Men are most likely to live decently and orderly together in Time of Peace, and in War to guard the City, and preserve it free and happy. The Care of them in their Infancy is left to their Mothers, their Nurses and Tutors; with Directions to bring them up and instruct them in all the Parts of a liberal and ingenuous Education. But as soon as they come to understand what is right and commendable, when a Sense of Shame, Bashfulness, Diffidence, and a Love of Virtue, begins to spring in their Minds; and when their Bodies are become sufficient to endure Toil and Labour, their Joints and Members compact, and more firmly knit together, they are then taken and instructed as to their Minds in other Branches of Learning, and taught in another Manner to accustom their Bodies to Hardships and Fatigues. For we are by no means of Opinion, that it is suffici
efficient for us to be, either in Mind or Body, those Things only that Nature made us. Either Part of us stands in need of Discipline and Instruction, by means of which the Good that is in us may be rendered much better, and the Bad amended and redressed. An Example of our Proceeding may be taken from the constant Practice of Gardeners, who, while the Plants are low and tender, cover and fence them round, to keep them from being injured by the Winds; but when their Stems grow large and strong, they prune away their Superfluities, and expose them to be shaken and agitated by the Winds, in order to render them the more fruitfull. To roufe and exercise their Minds we begin with teaching them Musick and Arithmetick, to form their Letters in Writing, and in Reading to pronounce them clearly and exactly. As they advance, we rehearse to them the Sayings of wise Men, the Actions of former Times, and other usefull Lessons, dressed out in Metre, that they may the better retain them in their Memories. By this means hearing perpetually of brave and virtuous Actions, they are incited by Degrees, and provoked to a Desire of imitating them, that their Names in like Manner may be sung and admired by Posterity. In which kind of Poetry we have many Pieces written by Hefiod and Homer. When they now draw towards an Age fit to be admitted into publick Offices, and it becomes expedient for them to think of concerning themselves with the Affairs of Government——But these Matters perhaps are foreign to my Purpose, which was to explain the Intention of the Bodily Exercises, in which we think proper to employ them, and not those of the Mind; wherefore I impose Silence upon myself, without waiting for the Cryer, or the Orders of you, my Judge; who out of Civility and Respect, as I suppose, suffer me to go on prating thus idly about Matters nothing to the Purpose. Aha. Tell me, Solon, hath the Court of the Areopagus found out no proper Punishment for those who pass over in Silence such Things that are most necessary to be known? Solon. I cannot guess why you ask.
ask me that Question. Ana. Because, omitting to acquaint me with the particulars relating to the Mind, which I esteem the most excellent and the best worth hearing, you are going to relate Matters of much less Importance, Bodily Toils, and Gymnastic Exercises.

Solon. Calling to mind, Anacharsis, what was said at the Beginning of this Conversation, I was not willing to wander from my Subject, lest by saying too much I should perplex your Memory; but, if you think proper, I will run over these Matters in as few Words as possible; leaving a more exact Disquisition of them to another Opportunity. In order therefore to give their Minds a proper Tone and Harmony, we instruct them in our Laws; which being written in a large and fair Character, are publicly exposed to the Perusal of every one, who from their Ordinances may learn what is to be done, and what to be avoided. We then introduce them into the Societies of good and worthy Men (such as we call Sophists and Philosophers) from whose Conversation they learn to speak pertinently and properly, to act fairly and justly, to live together like Fellow-Citizens, to attempt no misbecoming Action, to pursue what is commendable, and to refrain from all kinds of Violence. Besides all this, we carry them for their Instruction into the publick Theatres, where in the Fables, both of Tragedies and Comedies, are set before them the Virtues and Vices of former Times; that they may avoid the one and emulate the other. To our Comick Writers we allow the Liberty of ridiculing and abusing such Citizens, as they know to be guilty of any base or unworthy Action. And this we do as well for their own Sakes, who by such kind of Reprimands may be made better, as for the many, who may be warned by their means to avoid the Censure due to the like Offences. Ana. I have seen those same Tragedians and Comedians, as you call them, Solon, those Fellows with heavy, high-heel’d Buskins, and Robes all over laced with Gold; who wore most ridiculous Vizors, with monstrous gaping Mouths, within which they make a most horrid Bellowing, and

strut
THE OLYMPICK GAMES. clxix

frut about in those odd kind of Shoes, I can't imagine how, without falling: this, if I mistake not, was at the Time, when you celebrated the Festival of Bacchus. Your Comedians were shorter, not mounted up so high, and more like Men; neither did they roar so loud: but their Vizors were more ridiculous, and set the whole Theatre a laughing. Whereas when those other tall Fellows appeared, the Audience listened to them with most dismal Faces, pitying them, as I suppose, for dragging after them those monstrous Shackles. Solon. It was not the Actors, good Anacharfsis, whom they commiserated; the Poet in all likelihood had set before them some old melancholy Story, and put into the Mouths of his Tragedians some dolefull Speeches, by which all the Audience was moved to Tears. You observed, perhaps at the same Time, some People playing upon Flutes, and others standing in a Circle, and Singing; which Musick and Songs, Anacharfsis, are by no means useles; for all these Things tend equally to whet and animate the Minds of our young Men, and make them better. As to our Manner of exercising their Bodies, which you seemed desirous of knowing, it is this: As soon as their Bodies are become a little compact and firm, we strip them naked, and accustom them in the first place to the open Air, familiarizing them with all Seasons, that they may neither grow uneasy or impatient with Heat, nor shrink and yield to the Extremity of Cold: After this we anoint and mollify them with Oil, to render them more supple; it being, in our Opinions, ridiculous to imagine that our Bodies, while they yet partake of Life, should receive no Benefit from the Oil, when Leather, that is nothing but a dead Hide, by being rubbed and softened with it, becomes more tough and durable. On the other hand, contriving various kinds of Exercifes, and appointing Masters in each of them, we cause our young Men to learn, some of them the Exercise of the Caestus, others that of the Pancratium, that they may be accustomed to endure Pain and Toil; to brave a Blow, and not turn their Backs for fear of being
A DISSERTATION ON

ing wounded: whence there arise two very considerable Advantages, for in the first place our Youth by these means become more intrepid and bold in Danger, and less careful of their Persons; and are in the next place rendered more healthy and vigorous. Those, who are instructed in the Exercise of Wrestling, learn from thence to fall without any Hurt, to rise nimbly, to push and grapple with their Adversaries, to twist and turn them, to squeeze them till they are almost strangled, and lift them from the Ground. Qualities, that without doubt have their Uses; the chief of which is, that their Bodies thus kept in continual Exercise become more robust and less liable to be injured. The second Advantage, and that no inconsiderable one, is, that being perfect and expert in these Matters, they will not be at a Loss, should they ever have Occasion to make use of them in War. For it is evident that such a Man, if he be grappled with his Enemy, will by his Skill in tripping more readily throw him down; or if he be fallen himself, will know how to rise again with great Ease and Celerity. For all these Exercises, Anacarisis, are established with a final View to that Contest, which is decided by the Sword; since through their means we flatter ourselves that we shall be supplied with better Soldiers, especially as by softening their naked Bodies, and inuring them to Labour, we not only make them healthier and stronger; but lighter also, and more lithe some to themselves, though heavier at the same Time and more unwieldy to their Antagonists. You guess by this Time, I don’t question, what Sort of Fellows they are like to prove in Arms, who even naked are wont to strike a Terror into their Enemies; whose Bodies are neither overloaded with Flesh, pallid and unactive, nor meagre, white, and livid, like those of Women, almost putrified by being kept always from the Air, shivering, apt with the least Motion to run down with Sweat, and panting beneath the Burthen of an Helmet, especially if the Sun shine hot, as he does at present, from the South. Fine Soldiers these for Service, who can neither endure Drought
THE OLYMPICK GAMES. clxxi

Drought nor Duft; whom the Sight of Blood throws into Disorder; and who die away with Fear before they come within the Reach of a Spear, or feel the Sword of the Enemy! whereas our tawny, Sun-burnt, hard-favoured Youth, that seem full of Spirit, vital Heat, and manly Vigour, have their Bodies in such proper Order, as on the one hand to be neither dry nor shrivelled, nor too stuffed or heavy on the other; but keeping them within due Limits they wafts away, by sweating, all superfluous and useless Flesh, and strenuously preserve, without the Mixture of any Unsoundness, whatever conduces to render them strong and active. For these Exercises operate upon our Bodies like a Winnowing-Fan upon Corn; blowing away the Chaff and Straw, and separating, cleaning, and heaping up the Grain; the Consequence of which is, that they become healthy, and able to go through a great deal of Labour and Fatigue. Besides, that such a one is a long Time e'er he begin to sweat, and is seldom or never faint. For, to return once more to our Comparison of the Corn, let any one take Fire and cast it into the Grain, and into the Chaff and Straw, I dare say the latter would take fire much the sooneft; while the former would kindle by Degrees, neither producing any great Flame nor blazing up at once, but burning slowly and at Bottom, would be a considerable Time before it was all consumed: such a Constitution of Body, in like Manner attacked by any Toil or Sickness, would not be soon affected by it, or easily subdued: the inward Parts being all found and in good Condition, and the outward so well fortified against all Attacks of that kind, as not easily to receive any Injury from the Assualts either of Cold or of the Sun himself. And as to their enduring Fatigue, a constant Stream of inward Warmth, collected as it were long before, and kept in Reserve against a necessary Occasion, furnishes them with a plentifull Supply of Spirit and Vigour, and renders them almost indefatigable: for their having previously inured themselves to Toil and Labour, increases instead of diminishing their Strength; which
by being agitated, constantly grows the faster. Besides all this, we exercise our Youth in Running, accustoming them not only to hold out through a long Course, but to perform it with the utmost Expedition; for which Purpose we endeavour to make them light and nimble. Neither are these Races performed upon hard or solid Ground, but in a deep Sand, which sliding away and yielding perpetually to the Tread, allows them no sure Footing, either to rise upon their Feet or to set them down firmly. They are exercised also in leaping over a Trench perhaps, or whatever happens to be in their Way; in performing of which, they fill their Hands with great Pieces of Lead: after this they contend with each other in Darting, and trying who shall cast his Spear the farthest. You saw lying in the Gymnafium a Lump of Bræs, circular and not unlike a small Shield, but without a Handle or Thong. You tried to take it up, and found it very weighty, and difficult to be laid hold of by reason of its Smoothness; this they toss into the Air, and try who shall throw it to the greatest Distance, and surpass the rest of his Competitors; and this Exercise not only strengthens the Shoulders, but gives a Spring and Vigour even to the extreme Parts. Now as to the Mud and Sand, which at first appeared to you so mighty ridiculous, you shall hear, Anacharsis, wherefore they are spread in the Place of Exercise. The first Reason is, that the Competitors may fall soft and without Danger; who might hurt themselves by falling upon hard Ground. The next is, to promote that Slipperiness occasioned by a Mixture of Mud and Sweat, which made you liken them to Eels, and which is neither useless nor ridiculous, but exceedingly conducive, on the contrary, to render them strong and vigorous. For under these Circumstances they are necessitated to take a fast and firm Hold of one another, to prevent their slipping away; and you must by no means think it an easy Matter to lift from the Ground a Man who is all over Oil, and Mud, and Sweat, by the Help of which he is constantly endeavouring to fall and glide away from your Embraces.
braces. All these Things, as I said before, are of use in War; whether it be necessary to take up speedily and bear out of the Battle a wounded Friend, or seize upon an Enemy and carry him off in your Arms: for this Reason the Exercises we propose to them, are always carried to an Excess; that, having been accustomed to harder Things, they may perform easier Matters with less Difficulty. The Sand we make use of for a quite different Purpose, namely, to take away the Slipperiness occasioned by the Oil; for as in the Mud they are practised to hold fast an Adversary, assisted by the Lubricity of his Body to escape; in the Sand they learn to get away, even when they are so strongly and so firmly held, that one would think it almost impossible to break loose. We receive also this farther Benefit from the Sand; for being thrown over our Bodies when they are in a Sweat, it not only prevents immoderate Perspiration, and by that means enables us to hold out the longer, but keeps us also from being injured by the Winds blowing upon us while our Pores are open; besides, it carries away with it all kind of Filth, and renders the Body more sleek and shining. And indeed I should be glad to set before you one of your white-skin'd Fellows, that has always lived under Cover, and any one of these, who have been bred here in the Gymnasium, washing off his Mud and Sand, and ask you which of the two you would wish to resemble. I am confident you would choose at first Sight, without making any Experiment of the Deeds of either; you would choose, I say, without a Moment's Hesitation, that compact and well-ordered Frame of Body, rather than that other delicate Complexion, softened and melting almost with Luxury and Cockeying, and looking white, as well from the Scarcity of Blood, as from its retiring all to the inward Parts.

These, Anacharfis, are the Exercises in which we educate our Youth, and by the means of which we hope to make them strenuous Defenders of their Country; under whose Protection we ourselves may live in Liberty, get the better of our Enemies if they attack us, and
and become so formidable to our Neighbours round, that they may
all stand in awe of us, and the greatest Part of them pay us Tribute.
In Peace too we doubt not but to find them the better for our In-
structions; neither inclined to emulate one another in base and
shamefull Actions, nor through the Want of Employment turning
themselves to Riot and Debauch: these Exercises affording them
 continual Occupation, and filling up all the Vacancies both of their
Thoughts and Time. And in this, Anarcharjis, consists the publick
Good and Happiness of a State, to have its Youth perpetually busy-
ing themselves in useful and commendable Employments, so as to be
equally fitted and prepared either for Peace or War. Ana. There-
fore, Solon, when your Enemies come to attack you, smearing
yourselves over with Oil and Sand, you march forth in that Manner
to assault them with your Fist; and most certainly they have great
Reason to be afraid and run away, left, as they stand gaping, you
may chance to fill their Mouths with Sand; or jumping round them
you may get upon their Backs, and then twisting your Legs about
their Bellies, choke them with placing your Elbows upon their
Throats underneath their Helmets. And supposing they should, as
they will undoubtedly, attack you with their Bows and Spears, those
Weapons can have no more Effect upon you, than upon so many
Statues, because of your being so burnt and hardened in the Sun, and
so abounding with Blood. For being neither Chaff nor Straw, you
will not be soon susceptible of a Wound; and if you should, after a
considerable Time and with much Difficulty, be wounded, it must
be a deep and grievous Gash indeed, that draws a little, and but a
little Blood upon you. This, I think, is what you say, unless I en-
tirely mistake your Argument. Or perhaps upon such an Occasion,
you will arm yourselves with all the Equipage of your Tragedians and
Comedians; and, if you go forth to Battle, put on their grinning
Head-Pieces, to make yourselves terrible to your Enemies, and scare
them with your frightfull Faces. And pray don't forget those same
high-
THE OLYMPICK GAMES, clxxv

high-heeled Buskins, which will prove very light for you, should you have Occasion to run away. Or if you are in Pursuit of the Enemy, it will be impossible for them to escape you, coming after them with such mighty Strides. Consider then, Solon, whether all these pretty Things be not trifling Amusements, fit only for such young Fellows as love Idleness, and have nothing better to do. To be really free and happy, you stand in need of other kinds of Schools, and of the only true Exercise, that of Arms. Neither must this Contest be carried on in Sport with one another, but with an Enemy, where Danger may teach you Courage. Wherefore laying aside your Oil and Sand, instruct your young Men in the Management of their Bows and Javelins: not putting into their Hands such light Darts, as are to be carried away with every Puff of Wind; but a weighty Spear, that whizzes as it flies, or a Stone that is as much as they can lift; and a Sword, a Target on their left Arms, a Breast-plate, and a Helmet. As you now are, your Safety seems to me owing to the Favour of some God, who has saved you hitherto from perishing by the Attack of a few light-armed Soldiers. Should I now draw the little Sword that I carry here at my Girdle, and singly fall upon all your young Fellows there, I leave you to guess whether I could not make myself Master of the Gymnasion, merely by shouting, while they would all scamper away, not one of them daring to look upon a naked Sword; and I in the mean Time should die with laughing, to see them creeping round the Statues, hiding behind the Pillars, weeping and trembling. Their Bodies would not then appear so ruddy as you see them at present, but turn pale, and take a Tincture from their Fear. Such are the Effects of your profound Peace, that you cannot stand the Sight even of the Plume of an hostile Helmet. Solon. The Thracians, Anacharhis, who headed by Eumolpus made War upon us, and those Amazonian Horse of yours, who under the Conduct of Hippolita attacked our City, and all those other People who have tried us in
A DISSERTATION ON

the Field, never spoke of us in this Manner: neither, my good
Friend, ought you to have imagined that we go out unarmed to Bat-
tle, because our Youth perform their Exercises naked, in which as
soon as they are perfect we teach them the Management of their
Arms; and they handle them, I can assure you, not a whit the worse
for having learnt the other. Ana. And where, I pray you, is the
School in which you teach the Exercise of Arms? for I have seen no-	hing like it in the City, though I have been all over it. Solon. But
if you continue among us for any Time, Anacharfis, you will find
that every Man is well furnished with Arms, which we make use of
when there is Occasion, as well Helmets as Caparisons and Horse,
and Horsemen too; almost one fourth Part of the Citizens consisting
of Horsemen. Though we think it needless in Time of Peace always
to carry Arms and wear a Sword. On the contrary, whoever is dis-
covered with Arms, either in the City or in the Assemblies of the Peo-
ple, is liable to be fined. You Scythians indeed are to be excused for
going always armed, considering that you not only dwell in an open
Country, in which you are perpetually exposed to sudden Invasions and
Surprises, but are constantly at War with one another. An Enemy,
before you are aware, may fall upon you in your Sleep, drag you out
of your Waggons, and cut your Throats. Thus your mutual Distrust
of one another, and your not living together under any certain Laws
or Government, makes it necessary for you always to carry Arms,
that they may always be in a Readiness to defend you in case of an
Attack. Ana. You deem it therefore, Solon, quite needless to
wear a Sword when there is no Occasion, and are for saving your
Arms lest they should be spoiled by handling; for which Reason you
lay them up carefully till you want to use them: and yet, without
being compelled to it by any urgent Reason, you exercise and batter
the Bodies of your young Men, exhaust them with continual Sweat-
ings, and prodigally pour into the Dirt and Sand that Strength, which
you
THE OLYMPICK GAMES. clxxvii

you ought to husband and reserve against a necessary Occasion.

Solon. You seem, Anacharsis, to consider bodily Strength in the
same Light as you do Wine, or Water, or any other Liquid; and to
be afraid, left in the Agitation of these Exercises, it should leak out
of the Vessel imperceptibly, and leave us nothing but a hollow, dry,
and empty Body. But the Case is quite otherwise: the more you draw
it off in Exercises, the faster it flows in; according to the Fable of the
Hydra (if you have ever heard it) who in the room of one Head that
had been cut off, had always two others immediately sprouting up.
A Body indeed never injured by Labour, nor braced by Exercise, and
that has not a sufficient Strength of Constitution, would quickly be
impaired and destroyed by Toil. Between which and the former
there is the same Difference as between a Fire and a Lamp; the for-
mer is kindled and increased, and set into a Blaze, by the same Blast of
Wind by which the latter, for want of being sustained by a due Supply
of Fuel, is soon extinguished. Ana. I do not rightly understand
you, Solon; your Arguments are too subtle, and require a more accu-
rate Attention, and a sharper Penetration than I am Master of. But
this I would fain know, what is the Reason that in the Olympick, Ith-
mian, Pythian, and your other Games, at which, you tell me, there
is always a great Concourse of People to see the Youth perform their
Exercises, you never have a Combat of armed Men; but bring them
there naked, for the Spectators to see them kicked and cuffed about,
and then to the Conqueror you give a Branch of Laurel or Wild Olive.
The Reason why you do this is certainly worth knowing. Solon. We
imagine, Anacharsis, that they will apply themselves with more Ea-
gerness to their Gymnastic Exercises, if they see those who excell in
them honoured upon these Occasions, and proclaimed Conquerors in
the Presence of all Greece. For the same Reason, as they appear there
naked, they take care, that they may not be disgraced, to have their
Bodies in good Order, and to render themselves in all Respects worthy
of the Victory: neither are the Prizes, as I said before, mean and
a a trifling;
A DISSERTATION ON

trifling: To be applauded by all the Spectators, to be distinguished and pointed out, as a Man that has proved himself the best among all the Youth his Rivals, is surely no inconsiderable Reward. Hence also many of the Spectators, who are of an Age proper for these Exercises, and whose Hearts are not a little animated with these Things, return home enamoured of Toil and Virtue. And indeed, Anacharhis, if you take out of human Life the Love of Glory, what Virtue can a Man expect to find, or who will be fond of performing any splendid Action? And now you may be able to form some Judgment to yourself, what sort of Men they are like to prove in Arms, and fighting for their Country, their Wives, their Children, and their Gods, who for the Sake of an Olive or a Laurel Crown contend even naked with so much Eagerness for the Victory. What would you say, if you beheld the Battles of our Quails, and our Fighting Cocks, and the no small Earnestnes with which we attend to them. You would laugh most assuredly, especially when you were informed, that we do this in Obedience to a Law, by which all our Youth are ordered to be present, and to view these little Birds maintaining the Battle to their latest Gasp. Neither is it ridiculous, considering that in the mean while there steals imperceptibly into our Hearts a certain Promptitude to face Danger, that we may not shew ourselves less generous and less intrepid than Cocks, and yield the Victory through an Inability to bear Wounds, and Toil, and Hardships. But far be it from us to make Trial of our Youth in Arms, and see them wounding one another! for, besides that it is barbarous and savage, it would be very ill Husbandry indeed to massacre thus in Sport our best Men, whose Valour might better be employed against an Enemy. But since you tell me, Anacharhis, that you intend to travel over all Greece, remember when you come to Lace-daemon, not to laugh at the Spartans, nor conclude that they are labouring in vain, when you behold them in the Theatre fighting and banging one another for a Ball, or in a Place encompassed on all Sides with Water, dividing themselves into two Battalions and attacking each other naked,
THE OLYMPICK GAMES. clxxix

naked, 'till either the Troops of Hercules or those of Lycurgus (for those two Battalions are called) drive the other out of the Inclosure, or force them into the Water. After which there is Peace between them, and no Man strikes a Blow. But more particularly have a Care of laughing, when you see the Children whipt at the Altar, and streaming down with Blood, their Fathers and their Mothers being present all the while, and, instead of grieving at such a Sight, urging their Children with Threats to bear the Lashes, beseeching them to hold out as long as possible against the Pain, and endure their Miseries with Courage. And indeed many have died under the Trial, disdaining to give out in the Presence of their Relations while they had any Life left, and to shew any Weakness for their Bodies. And in Honour of these have the Spartans erected Statues at the publick Charge. Wherefore, when you see all this, conclude not that they are mad, nor say that without any Necessity they torment themselves, not compelled to it either by a tyrannical Master or an Enemy. Lycurgus, their Legislator, could without doubt have given many good Reasons, why he chose to afflict them in this Manner, having no Intentions, either as an Enemy or out of Ill-will, to waste and consume their Youth. His Design on the contrary was to render those, upon whom was to depend the Safety of their Country, as hardy and brave as possible, and superior to all kinds of Evil. And certainly you yourself may well imagine, without being told it by Lycurgus, that such a Spartan, if he should happen to be taken by the Enemy in War, would never, for the Apprehension of the Lash, divulge the Secrets of his Country; but smiling would endure the Torture, and strive with the Executioner which should be first tired. Ana. Pray, Solon, was Lycurgus himself scourged in his younger Days, or did he produce these pretty youthfull Inventions of his at an Age, that excluded him from undergoing them himself? Solon. He framed his Laws in his old Age, after his Return from Crete, where he had resided for a considerable Time, having heard that the Cretans were governed by excellent Laws, given them by Minos the Son of Jupiter. Ana.
Ana. Why then, Solon, do not you follow the Example of Lycurgus, and scourge your Youth? for these are wholesome Things, and worthy your Imitation. Solon. Because, Anacharhis, the Exercises we have, are sufficient for our Purpose, and of our own Growth; and we do not think fit to borrow from strangers, Ana. That is not the Reason; the Truth is, you are sensible what it is to be scourged naked, with your Hands raised up above your Head, and that without any Benefit accruing from it, either to yourself or your Country. Wherefore if I should happen to be at Sparta, at the Time of their performing these Disciplines, the People, I doubt, will immediately knock me on the Head for laughing at those Fools, who suffer themselves to be whipt like a Parcel of Knaves and Thieves. And to say Truth, a Government that can allow of such ridiculous Things, stands in need of a good Dose of Hellebore. Solon. Think not, however, my good Friend, because you plead without an Adversary, of prevailing against them in their Absence, and condemning them unheard. You will find Men in Sparta able to reply to your Objections, and give you a reasonable Account of their Proceedings. But since I have gone through, at your Request, many of our Customs, which however you seem not entirely to approve, it cannot sure be thought unreasonable, if I desire you, in return, to explain to me the Manner, in which you Scythians exercise your Youth; what Schools you have for their Education, and how you make them good and valiant Men.

Ana. Your Request, Solon, is very reasonable: you shall have an Account of our Scythian Customs, plain and simple ones perhaps, and very much differing from yours; for we do not so much as strike a Man a Blow upon the Face, such Cowards are we. But be they as they will, you shall hear them. If you please, however, we will adjourn our Conversation 'till To-morrow, that I may not only think at leisure upon what you have said, but muster up in my own Mind all I have to say to you. For the present let us finish here, for it grows towards Evening.
THE OLYMPICK GAMES, clxxxi

FROM what is set forth under the Character of Solon in the preceding Dialogue, the Reader may perceive with what View the Founders of the Olympick Games proposed their Olive Chaplet as a Reward to those, who excelled in any of the Gymnastic Exercises. How well they were seconded by the Legislators and Governors of the several States of Greece, may be collected from the great Honours, Privileges, and Immunities bestowed on the sacred Conquerors in their respective Countries; all which demonstrate the high Opinion entertained by all the Grecians of the Utility of the Gymnastic Exercises. Of this Plato himself was so sensible, that he delivers it as his Opinion, that every well constituted Republic ought, by offering Prizes to the Conquerors, to encourage all such Exercises as tend to increase the Strength and Agility of the Body, as highly useful in War. That such was the general Tendency of the Gymnastic Exercises will easily be admitted; and that the two Qualities just mentioned were very proper to be cultivated in a Soldier, will, I believe, as easily be allowed by those, who consider the Manner of Fighting practised among the Grecians. Their Armies for many Ages consisted chiefly, if not wholly, of Infantry; Cavalry, either from the great Scarcity of Horses, or from their Ignorance in managing them, having been late introduced among them, as I have before observed. Their Arms were Swords and Spears, Bows and Slings being not of general Use. Hence in all their Battles the two Armies came always to a close Engagement, in which Strength and Agility of Body could not but be greatly serviceable to every Soldier in particular, and to the whole Army in general, as well for Offence and Defence, as for other Purposes; such as seizing on an Enemy, or bearing off a wounded Friend, expressly taken Notice of in the Dialogue of Lucian. This whole Matter is set in its proper Light by Plutarch, in his Sympoßachs 3, or Table Talk; 3 L. ii. Quæst. 5.

where
where, in Answer to the Question, Which was the most ancient of the Gymnastic Exercises? started by some of the Company, he observes, that as they were all originally copied from what was practised in War, and intended to prepare and fit Men for it, it is to be concluded that Boxing was the first, Wrestling the second, and Running the last: since in a Battle the first Business of a Soldier is to strike and ward; the next, when the Armies come to a closer Engagement, and fight Hand to Hand, is to push and throw down the Enemy; the last to pursue or fly. And he tells us at the same time, that the Thebans were said to have been indebted to their superior Skill and Practice in the Art of Wrestling, for the famous Victory obtained by them over the Lacedaemonians at Leuctra. An Exercise in which, as we learn from another Passage in the same Author, Epaminondas, as soon as he conceived the generous Design of freeing his Country from the Tyranny of Sparta, took care to have his Fellow-Citizens well instructed, frequently matching them with Spartans, and taking occasion from their Victories in the Gymnasion, to encourage them not to dread those Adversaries in the Field, whom they had found to be so much inferior to them in Strength.

The Greeks, as I have said, were distributed into several petty independent States, whose Strength and Security depended wholly upon the Number of Men, which, upon Occasion, they were able to bring into the Field. The principal Object therefore of every Government, was to make that Number as large as possible. To this End, as no one was exempted from serving his Country in War, every Man of free Condition (for Slaves were not admitted into their Armies unless on very extraordinary Emergencies) from the highest to the lowest, was from his Youth trained up in such a Manner, as by them was judged most conducive to that Purpose; that is, in learning and practising the Gymnastic Exercises: by which, though they were not directly instructed in the Management of their Arms, yet they were inured to

*In Pelopida.*
THE OLYMPICK GAMES. clxxxi

Toil, and rendered hardy, healthy, vigorous, and active: Qualities, which however little regarded among us at present, were by the wisest Men among the Grecians esteemed absolutely necessary in a Soldier. And indeed this Attention to the rendering the Bodies of their Citizens healthy and robust, was by some of them carried even to a vicious Excess; so far as to lead them to neglect or overlook some other Matters, of at least equal, if not superior Importance to a well constituted Government: Instances of which might easily be produced from the famous Institutions of Lycurgus, and even from the no less famous Commonwealth of Plato: in both which many Absurdities, Indecencies, and Immoralities, even of a very heinous Nature, were allowed of, merely for the sake of furnishing the State with a Race of strong and healthy Citizens.

But in pursu'ing this Point of the Gymnastic Exercises, esteemed so beneficial to the Publick, and for that Reason so cultivated and encouraged in all the Great Games of Greece, as well as in those celebrated in every State and City, the Grecians at length fell into an Error, into which many States and Communities, as well as private People, both before and since have fallen, even in Matters of more serious Concernment. They came to mistake the Means for the End. For by over-rating the Victories obtained in the Gymnastic Exercises, and rewarding the Conquerors with greater Honours than were in Reason due to them, they in Time caused those Victories to be considered, by the Multitude at least, as the final Objects of their Ambition. Whence it came to pass, that Numbers among them, instead of being made good Soldiers, became only eminent Athletes; and that Course of Education, which was set on Foot with a View of making every Man useful to his Country, tended to render many not only useless on those Occasions, in which the Exigencies of the Commonwealth might require the Assistance of all its Members, but even burthensome to the Publick: every City being, if not by Law, at least by a Custom grown in length of Time equivalent
lent to a Law, obliged to maintain the Gymnastic Conquerors for the rest of their Lives. But this was not the only, nor the heaviest Inconvenience that arose from the too great Encouragement given to the Athletes: by which Term I understand those who followed and practis'd the Gymnastic Exercises as a Science and Profession: An Abuse which began in Greece a little before the Times of Plato, as we learn from Galen, who every where inveighs most bitterly against it: insomuch that he will not allow the Athletick Art a Place among those which are styled liberal, and even refuses it the honourable Title of Gymnastic; a Title in which some People affected to dress it out. The Reasons of the Indignation, which this learned Physician expresses against the Athletes, are principally founded on the pernicious Effects of the Regimen observed by them, many of which he enumerates; and concludes all with saying, that Mankind ought to hate and detest a Profession, the Excellency of which consists only in disordering the natural Constitution of the Body, and ruining that kind of Strength and Vigour, which qualifies a Man to be useful to his Country, by introducing one of another kind, which can only tend to make him a Burthen to it. He adds, that upon many Occasions he had found himself a great deal stronger than some Athletes of Eminence, who had gained several Prizes; this sort of Men, continues he, not being fit to undergo either the Fatigues of Travelling or those of War, and still less proper for civil Employments or the Toils of Agriculture: in short, neither good for Counsel nor Execution.

Euripides in one of his Satyrical Pieces, a Fragment of which is preferred by Athenæus, speaks of the Athletes with the same Virulence and Contempt: and Plutarch compares them to the Pillars of a Gymnasium, as well for the Qualities of their Minds, as for those of their Bodies; and in one Place he confesses, that nothing had so

---

5 Ad Thra'ybul. c. 33.
6 See Monf. Burette's 1 Mem. fur les Athletes.
7 Deip. L. x. c. 2.
8 De Sanit. tuenda.
THE OLYMPIK GAMES, clxxxv
much contributed to the Effeminacy and Servility of the Greeks as
this Abuse of the Gymnastick Exercises, which had rendered them
unfit for military Duty, and had caused them to prefer the Qualities
of an excellent Athlete to those of a good Soldier.

But I must here repeat what I hinted at in another Place, on oc-
casion of a Passage there cited from the same Author, in his Life of
Philopæmen, that this heavy Charge against the Athletes falls with the
greatest Weight upon those, who exercised themselves in the Cæstus
and Pancratium, their Regimen being the most liable to all the per-
nicious Consequences enumerated by Galen, and the most opposite
to that of a Soldier.

But without taking into the Account all the Inconveniences just
now insisted on, in many of which the Athletes were joint Sufferers
with the State, it was certainly a considerable Prejudice to the Pub-
luck, to have any Number of Men called off from their own Oc-
cupations and Affairs, from all Duties Civil and Military, from Com-
merce and Agriculture, not to mention the Study of the Liberal
Arts and Sciences, to the Practice of a Profession, in which, to ar-
rive at any Perfection, they must consume their Youth, their Health,
and Fortune, and become chargeable to their Friends and Country,
(over which, says Laertius 9, they seem by their Victories to tri-
umph, rather than over their Antagonists) and by which they con-
tributed to the lowering the Value of a Crown, originally intended for
the Encouragement of those only, who by the same Qualities, which
entitled them to it, were rendered serviceable to their Country: a
Crown, for the obtaining of which, however glorious and sacred,
a Man of a noble and ingenuous Spirit might well disdain to enter
the Lifts with a professed Prize-Fighter And by these means
were all the salutary Views of those, who first instituted the Publick
Games, in great measure disappointed; and the Benefits naturally
growing out of a proper and moderate Use of the Gymnastick Exer-

9 In Solon.
A DISSERTATION ON cifes, converted into Mischiefs by the intemperate and short-sighted Folly of the Greeks; who, to borrow a Metaphor from Pindar, neglecting the Mark, and aiming to throw their Arrow too far, over-trained and broke the Bow. An Evil, which seems to have been foreseen and provided against by Solon and Lycurgus, the wise Lawgivers of their two greatest Commonwealths, Athens and Lacedæmon. The former of whom, by limiting the Reward of an Olym-pick Conqueror to no very considerable Sum, endeavoured to check the immoderate Ardour of his Countrymen for the Gymnastic Exercises; and the latter not only forbade his Spartans to contend in the Cælus and Pancratium, but by rewarding a Victory in the Olym-pick Games with a military Post of Honour, made it necessary for those, who aspired to the Olive Crown, to qualify themselves for obtaining it in such a Manner, as might render them at the same Time worthy of the honourable Rank annexed to it.

These Abuses however did not grow up all at once; and probably did not arrive at the vicious Excess above described, 'till the Grecians, having been first subdued by the Macedonians, and afterwards by the Romans, lost together with their Liberty every Sentiment of true Virtue and Glory; and having no worthier an Object than one of the Four sacred Crowns left them to contend for, turned all their Ambition and Application to the obtaining an Honour, which in the most flourishing Periods of Grecian Liberty and Glory had ever been regarded with the highest Esteem and Veneration.

But be that as it will, it is evident from the Authorities above-cited, and the Reasons before given, that the Gymnastic Exercises were for many Ages considered as beneficial to the Publick; and so undoubtedly they were, while they were kept within due Bounds, and directed to the Purposes for which they were originally intended; in which Point of View all political Institutions, Systems of Religion and Government, and the prevailing Customs and Manners of any People, ought principally to be considered by every one, who
THE OLYMPICK GAMES. clxxxvii

is desirous of searching out their original Causes, and drawing any Advantages from the Wisdom of remote Ages and distant Countries; the Abuses in any of these being generally to be charged upon the Ignorance or Corruption of After-times; and never to be urged as Arguments against the proper Use, for the sake of which they were at first received, and afterwards continued and maintained.

I shall therefore now proceed to point out some farther Advantages of a Civil Nature, arising from the Gymnastic Exercises; one of which was, hinted at in the preceding Dialogue. This is the Employment furnished by their means to the Idle of all Ages and Conditions. By the Idle I do not mean the Indolent and Slothfull, but those who, either on account of their Youth, or for other Reasons, were not engaged in the Service of the State; those, whom a competent Supply of all the Neceffaries of Life exempted from Labour and Business; and those whose Occupations allowed them any considerable Portion of vacant Time. Such Citizens, and of such there is always too large a Number in every populous and wealthy Community, are always dangerous to the Peace and Order of a Commonwealth; which, merely for want of something to do, they are too apt to disturb and break by riotous and factious Enormities. To these the Gymnasiums, or Schools of Exercise, erected in every City, and furnished with Masters, &c. at the publick Coft, were always open; and thither they were encouraged and invited to resort, not only from the Influence of a prevailing Fashion, which had made the learning the Gymnastic Exercises a part even of a Liberal Education, or the Hopes of attaining one Day to the great Honours and Rewards bestowed upon the Conquerors in the sacred Games; but even upon the Score of Amusement and Health; there being many Exercises taught and practifed in those Schools, which, though not admitted into the publick Games, were nevertheless of great and frequent Use, and tended equally with those, of which I have been hitherto speaking, to render the Bodies of the Practitioners healthy,

vigourous,
A DISSERTATION ON
gigorous, and active. These were the several kinds of Dances; some or other of which were constantly introduced on all Occasions of Festivity, private and publick, as Marriages, Religious Festivals, &c. and were performed by a Chorus, consisting of a certain Number of Citizens. Those calculated principally for Amusement were several Sports, performed with Balls of different Sizes. Of all which, comprehended likewise under the general Name of Gymnastic, the curious Reader may find a particular Account in three Pieces written by Mons. Burette, and printed in the 2d Volume of Memoires de Litterature de l'Academie Royale des Inscriptions, &c. Of these several Exercises the Physicians likewise took Advantage, frequently prescribing one or other of them to their Patients, in such Proportions as their different Cases required; as may be seen in Mercurialis, and others. The Uses indeed last-mentioned were only collateral, neither proceeding by direct Consequence from the Games, nor immediately relating to them. But as the Gymnastic Exercises owed the great Vogue and Reputation which they acquired, principally to the Olympick Games, and the other Three Institutions of the same kind; and as the Gymnasia, with all their Apparatus of Masters of several Sorts, Baths hot and cold, open and covered Places for Exercise, &c. were originally founded and maintained, with a View of preparing the Asceticks for those Games, we may very fairly place to their Account all the Profit accruing to the Publick from every Species of the Gymnastic Exercises, and from all the various Uses of the Gymnasion: which latter may be considered as a kind of State Hospital, where that great Branch of Physick called Prophylactic, or Preventive, so much cultivated by the Ancients, though entirely neglected by the Moderns, was practised with great Success on all the Members that compose the Body Politick; which, by the Regimen there prescribed, not only found its natural Health, Vigour, and Spirits fortified and augmented, but was kept from falling into many dangerous Maladies proceeding from Idleness and

Luxury,
THE OLYMPICK GAMES. clxxxix

Luxury, those morbid Principles of political, as well as natural Corruption and Dissolution.

And this leads me to consider another Point of no small Importance; namely, the Temperance and Sobriety, which all, who aimed at any eminent Proficiency in the Gymnastic Exercises, were necessitated to observe. This is taken notice of by Horace in these Verses,

*Qui studet optatam cursu contingere metum,*
*Multa tuit fectique puer; fudavit, & alit;*
*Abstinuit venere & vino.*

A Youth, who hopes th' Olympick Prize to gain,
All Arts must try, and ev'ry Toil sustain;
Th' Extremes of Heat and Cold must often prove,
And shun the weak'ning Joys of Wine and Love.

FRANCIS.

And to this St. Paul alludes, in his First Epistle to the Corinthians ii (in whose Territory, and under whose Direction, the Isthmian Games were celebrated) in the following Passage: "Know ye not that they, who run in the Stadium, or Foot-Race, run all, and yet but one receiveth the Prize? so run therefore, that ye may obtain. Moreover, every one that contendeth in the Games (πας ὁ ἄγωνιμος) is temperate in all Things. They indeed, that they may obtain a corruptible Crown; but we, an incorruptible. Wherefore I for my part so run, as not to pass undistinguished (ὡς παρ' ἀνήλιος) so fight (πυραλώ) not as beating the Air (i. e. practising in a feigned Com-

11 C. ix. v 25.
12 ὡς παρ' ἀνήλιος may also signify in this Place, as if I was not unseen, not unobserved, i. e. as if I was in the Presence of the Judge of the Games, and of a great Number of Spectators. But this, as well as other Parts of my Translation of this Passage, I submit to the more learned Reader.
A DISSERTATION ON

"bat, without an Adversary) but I bruise and mortify my Body
(ὑποπαίδων) and bring it under Subjection, lest after having served as
a Herald (μητρής) to others (by introducing them into the Christ-
ian Stadium) I myself should come off without Honour and Appre-
bation (ἀξίωσις γένομαι)." Though there are but two Expres-
sions in this Passage that relate to the Point in Question, yet I thought
proper to translate the whole, that I might shew and explain the
several Allusions to the Games, here made use of by St. Paul; and
make the Reader understand the full Force of the Argument urged
by him upon the Corinthian Converts, to incite them to the Practice
of those Virtues, which (he tells them) would be rewarded with a
Crown of everlasting Glory; and which, for the sake of a fading and
perishable Crown, were practised by their unbelieving Brethren.

To what a Degree of Strictness these latter carried their Temper-
ance and Continency of all kinds, with regard especially to the two
Pleasures mentioned by Horace, Women and Wine, may be seen in
many Instances collected by Faber, to whom I refer the Reader:
and how much those Virtues may be supposed to have contributed
to the Health and Vigour of their Bodies (to say nothing of their
Minds) may easily be conjectured, from the wretched and deplorable
Effects occasioned by their contrary Vices; of which every one's
Experience cannot fail of suggesting to him but too many Examples
among People of all Ranks and Conditions in this debauched and
luxurious Age.

But as this strict Temperance was necessary only to those, who
were ambitious of excelling in the Gymnastick Exercises, so it may
be imagined to have been observed by a very small Number; but if
it be remembered, that besides the Four Sacred Games so often men-
tioned, there were others, almost innumerable, of the same Nature,
celebrated in every Grecian Town and City, in which the Prizes
were some of them lucrative, and all of them honourable, it may on

13 Agon. L. iii. c. 4.

the
the contrary be presumed, that the Number of those, who aspired to the Honour of a Victory in any of these Games, were pretty considerable; especially before the Athletick Art came to be embraced and followed as a Profession: consequently many People in every Grecian State were for many Ages kept sober, temperate, and chaste, at least to a certain Degree, by the mere Influence of an Ambition; which through the Encouragement of the Publick, and by the various Means of gratifying it offered to People even of the lowest Condition, may not unreasonably be supposed to have been almost universal: and this could hardly fail of rendering those Virtues fashionable, and thereby recommending them to the Practice of all those, who seek for no other Rule of Life but the Example of others. It may not indeed be easy, at this Distance of Time, exactly to determine how far this Influence operated; and I may perhaps be thought, by some People, to have given it a larger Sphere of Action, than either Reason or History will justify. All therefore that I shall at present insist upon is, that the Gymnastic Exercise, from the several Causes above assigned, must have had a considerable Effect upon the Manners and Morals of the Greeks, in proportion to the Degree of Extensiveness and Care, with which they were cultivated and encouraged.

As a farther Discouragement to Vice and Immorality, the Reader may be pleased to recollect, that no one, who was guilty of any flagrant or notorious Crime, or was depraved in his Morals, could be admitted to contend for the Olympick Crown, however otherwise well qualified to obtain it. To this End every Candidate, at the Opening of the Games, was conducted along the Stadium by a Herald, who with a loud Voice demanded, whether there was any Person in all that numerous Assembly, who could accuse such a one (naming his Name, &c.) of any Crime? or charge him with leading a profligate and vicious Life? Neither was it sufficient for the Candidate himself to have a Character free from any gross and scandalous Imputation,
A DISSERTATION ON

putation, unless he could also in some particular Points clear those of his Parents and Ancestors, by shewing there was no Bastardy nor Adultery in his Lineage, as I have observed in a former Section. The Sanctity of the Olympick Games, considered as a Religious Festival, undoubtedly gave Occasion to this strict Inquiry into the Characters of those who were admitted to contend in them: and in this Particular, as in many others, it is probable the Example set by the Eleusin, was followed by the Superintendants of the Pythian, Ithmian, and Nemean Games, all which were esteemed in like manner sacred. And so indeed were all the Games, those at least that were celebrated at certain and stated Periods, throughout Greece; of which the Number was very considerable, though the Title of sacred seems to have been appropriated by way of Eminence to the Four above-mentioned. Now, if it be supposed (and I see no Reason why it may not be supposed) that every Man of an infamous and vicious Character was, upon that account, excluded as a profane Person, from contending in any of these Games, the greatest Part of which were founded in Religion, it must be allowed that these Institutions could not but have checked in some Degree, and for some Time, the Growth of Vice and Immorality among the Grecians; Weeds so natural to the human Soil, that it requires the greatest Attention, and the utmost Force of Culture, that is, not only good Laws, but a strict and diligent Execution of those Laws, to keep them under. The Laws of the Olympick Institution were good, by which I mean, were calculated for the Service of the Publick. And if they failed of their proper Effects for want of having been duly executed, we are not to regard and censure them as useless, till we can find a Country or a Society, in which the Administration of the Laws comes up to the Intention of the Legislator.

I have here purposely omitted saying any Thing of the Equestrian Games, having in those Sections, which treat of the Horse-Races, endeavoured to point out the Utility of that Part of the Olympick Institution,
tution, by shewing that it was intended to encourage the Breed and Management of Horses; of which noble and usefull Animal there was for many Ages a great Scarcity in Greece. What Success it met with may in some measure be collected from some Instances produced above, of the great Number of Chariots contending at one Time in the Olympick Hippodrome. Whether the Equestrian Candidates were subject to the publick Inquiry into their Characters, mentioned above, I cannot positively say; though I think it most probable that they were: since the Reasons taken from the Sanctity of that Religious Festival affect them equally with the Gymnastic Candidates. But this Point I shall leave with the Reader; and now, having shown how much Vice in general, as well as what particular Species of it, was checked and discountenanced by the Gymnastic Exercises, and by some Laws of the Olympick Institution, I shall proceed to point out what Virtues, or what Principles of Virtue, were encouraged and inculcated by others. In enumerating these, I shall pass over such as properly belong to the Gymnastic Exercises, and of which sufficient Notice hath been already taken, such as Temperance, Fortitude, Patience, &c. and confine myself to speak of those only, which have an immediate Reference to the Olympick Games.

The first and most obvious of these is the Love of Glory, which (to use the Words of Solon in the foregoing Dialogue) if you take away out of human Life, what Virtue shall we have left among us? and who will be ambitious of performing any splendid Action? How powerfull an Incentive the Love of Glory is to all generous and noble Deeds, is sensibly experienced by great and ingenuous Minds; and may easily be evinced by numberless Instances in the ancient Histories of the Greeks and Romans: among whom, as Glory was the principal, if not the sole Reward of all Virtue, Civil as well as Military, so was the Sense and Love of Glory perpetually stimulated and inflamed in the Breasts of Men of all Orders and Degrees, by many Marks
A DISSERTATION ON
Marks of Honour bestowed on the Deserving; such as the several
Military Crowns, Supplications, Ovations, Triumphs, Statues,
Medals, &c. among the Romans: and among the Grecians, Statues,
Inscriptions, Crowns, sometimes of Gold, with many other Testi-
monies of the Approbation and Gratitude of the Publick, differing
according to the different Customs, or Genius, of each particular
State. Of the same kind was the Olympick Olive, the Pythian Lau-
rel, &c. which, having no intrinsic Value in themselves, could be
of no Use to the Conquerors, but merely as Emblems and Evidences
of their Victories, and as such entitling them to the Esteem and Ap-
plaus of their Countrymen. By the Meaneness of these Prizes,
therefore, were the Grecians given to understand, that Praise and
Glory were the proper Recompenses of worthy Actions. A Doc-
trine indeed which great and worthy Minds alone can perceive, by
the inward Light of their own native Virtue; but which, by the
Force of Education and Example, may be inculcated into narrow
and groveling Spirits, till by Degrees it becomes the favourite Sent-
iment even of a whole People; and Men of all Ranks, Orders, and
Professions, from the King to the lowest Servant, and the most in-
considerable Subject of the State, shall think themselves well paid for
any Service done the Publick (and even the meanest in some Shape
or other may be serviceable to the Publick) by any Mark of Honour
bestowed upon them on that Account. A Recompense so cheap,
and yet at the same Time so efficacious, and so productive of Excel-
lencies of all kinds, that they, who neglect to make Use of it in the
Administration of a Commonwealth, may well be supposed to have
no Sense of it themselves; to know little of the true Arts and Ends
of Government, and not to deserve to be entrusted with it.

I shall conclude this Article with a Passage from Herodotus 14, who
in his History of the famous Expedition of Xerxes against the Gre-
cians, relates the following Incident, which happened when that

14 L viii. c. 25.
THE OLYMPICK GAMES. cxcv

mighty King, attended by Millions, was now far advanced into Greece.

"Some Arcadian Fugitives, being in great want of Provisions, came to offer their Services to the King, and being admitted into his Presence were interrogated by the Persians, and particularly by one Person; who, among other Questions, asked them, What the Grecians were then doing? To which they answered, that the Greeks were at that Time celebrating the Olympick Festival, and exhibiting a Spectacle of Gymnastic and Equestrian Games. Being again asked, What was the Prize for which the several Antagonists contended? they replied, A Chaplet of wild Olive. Upon which Tigranes, the Son of Artabanus, broke out into an Exclamation, which, though interpreted by the King as the Effect of Cowardice, was certainly an Indication of a brave and generous Mind. For hearing that the Prize contended for by the Grecians was a Chaplet, and not any pecuniary Reward, he could no longer keep silence, but in the hearing of all the Persians said, Alas, Mar—donius! against what kind of Men have you led us here to fight! Men, who engage in a Contest with each other, not for Gold and Silver, but only for a Superiority of Virtue and Glory!"

Another great Motive to virtuous and noble Actions, suggested to the Candidates for the Olympick Olive, and through them recommended to all the Grecians, was a due Regard to the Reputation of their Families and Countries. This was intimated by the Custom of joining to the Name of the Candidate, both before the Contest and after the Victory, the Name of his Father, together with that of the City or Country where he was born, or to which he at that Time belonged. By which Custom the close Union and Connexion, which Nature and Reason had made between a Son and Father, a Citizen and the State, was, as it were, ratified and declared by the Authority and Voice of the Publick; and every Man was taught to consider himself, not as a single and independent Individual, but as

making
A DISSERTATION ON

making Part of a Family and Society; to whom, as participating in some measure of his Glory or Disgrace, he was accountable for his good or bad Demeanour. That the Consideration just mentioned is capable of operating very powerfully, both in restraining Men from infamous Actions and exciting them to good, needs not here be proved. The Force of it is felt and understood by all, and frequently urged as a Topick either of Encouragement or Dehortation, even in common and ordinary Life; in which, if it is of any Efficacy, as it often is, it ought surely to affect, in a much stronger manner, all Persons of a noble and illustrious Parentage, and all the Members of any City, Society, or Kingdom, that make a considerable Figure in the Eyes of Mankind, especially on great and publick Occasions: as in a Battle, for Instance, in which every Individual ought to remember, that the Honour of his Country, as well as his own in particular, that of his Family, or of the Corps to which he belongs, is interested in his Behaviour; the Glory of a Victory, and the Disgrace of a Defeat, being generally placed to the Account of the whole Nation; and the Valour or Cowardice of a People too often measured by that of their Troops, who in those Cases are looked upon as their Representatives.

There is also another Circumstance, in which a single Man, though not acting in any publick Character, may yet have it in his Power to do Honour or Discredit to his Country: and this is the Circumstance of a Man travelling into Foreign Nations; where, though himself and his Family may happen both to be equally unknown, his Country may not. In this Case he will be considered only in a national Light, if I may so speak, and a general Character of his Countrymen will be formed, from the Specimen he is supposed to give of it in his particular Manners and Behaviour. In this Situation many of the Candidates, those especially who came from remote Grecian Colonies settled in Asia, Africa, Macedonia, Sicily, &c. must in some sort have appeared in the Olympick Stadium;
THE OLYMPICK GAMES. cxcvii

dium; which may be looked upon as a kind of publick Theatre, where every private Grecian might have an Opportunity of producing and signalizing himself, and his own particular City, Town, and Family, in the Presence of all Greece. From whence, though neither of them should have gained any other immediate Advantage, besides that of being drawn out of Obscurity, and made known to the rest of their Brethren, yet a Foundation was here laid for many more; a Spirit of Emulation, a Sense of Glory, and a Zeal for the Honour of the Publick, which is always increased by every new Accession of Reputation acquired to it, was infused into all the Members of the Community: who rejoicing with their Fellow-Citizen on these Occasions, and bestowing upon him publick Marks of Distinction, both felt and acknowledged at the same Time, that the Glory of any one Member redounded to the Credit of the whole Body; and were thereby taught insensibly to regard, in all their Actions, the Dignity and Service of the State. A Principle, to which in conjunction with the Love of Glory, spoken to in the foregoing Article, may principally be ascribed all the Virtue, Valour, Wisdom, with many Excellencies of an inferior kind, which adorn and dignify the Greek and Roman Name. By both which People, but more generally by the former, were these two great Principles, so fruitfull in Merit of all Sorts, cultivated with the utmost Diligence and Care, and by many various Methods disseminated throughout all Orders and Professions of Men.

Concord and Union among themselves was also plainly insinuated, and strongly recommended to all the different People of Greece, by another Law of the Olympick Games; that I mean, by which all, who were not of Greek Extraction, were excluded from contending in them. By this Law they were reminded of their being Brethren, and incorporated as it were into one Nation, under one common Name. Had due Attention been paid to this wise and politic Ordinance, under the Sanction of which they were invited to meet together
gether every fifth Year, in order to join in sacrificing to one and the
same Deity, the common Father and Protector of the whole Grec-
cian Name; and in celebrating Games, in which all Grecians, and
only Grecians, were equally admitted to contend, for a Crown
equally reverenced by them all: to this Ordinance, I say, which
may be considered as a sacred Band of Union, had due Attention
been paid by the several States into which the Grecians were
distributed, they need not have dreaded either the Roman Commonweal-
th or the Persian Monarchy: the latter of which was checked and
humbled more than once, and at length entirely subdued by no very
considerable Part of the Grecian Body; and the former prevailed over
them more by means of the intricate Feuds and Divisions, which
had for many Ages weakened and disjointed the Forces of Greece,
than from their own intrinsic Strength, or from any Superiority
either in Valour or in military Skill, which the Romans possessed
over their Grecian Antagonists. But what avail the most salutary
Laws, or the best framed Systems of Government, without a suffi-
cient Authority to enforce the Execution of the one, and to keep to-
gether the several Parts of the other, to give each its proper Motion,
and to make them all concur in one Operation, and mutually unite
their Forces to strengthen and support the Common Cause? This
was always wanting to the Greeks, who never but once, as I can re-
member, acted in Concert under the Direction of a single Person;
and that was in their very early Times, when they lived not in
Commonwealths, but under limited Monarchies, I mean in their
Expedition against the City of Troy, under Agamemnon, who
seems to have been invested with no other Powers, but such as were barely necessary for the General of an Army; and
to have been raised to that Authority, chiefly on account of his be-
ing principally concerned in a War undertaken solely to revenge an
Injury done to his Family, in the Person of his Brother Menelaus.
In the Persian War indeed, the chief Command both by Land and
Sea was yielded to the Lacedaemonians, whose Pretenisons to it were
founded
founded more upon their own Pride, and submitted to rather from the pressing Necessity of the Times, than the Strength and Greatness of their Republick. The Athenians, who had as good, and perhaps a better Claim to it, acquiesced for that Time under the Superiority thus allowed to Sparta; and to this they were induced by a generous Concern for the common Liberty of Greece, for which, to do them Justice, they always shewed a more disinterested Regard than their Rivals the Lacedaemonians; and upon that Occasion contributed more to preserve it. But no sooner were the Persians driven out of Greece, and Athens a little recovered from the ruinous Condition, to which that War had reduced her, than almost all the little States of Greece, properly so called, fell into a Civil War, occasioned by a Dispute between those two powerfull Republicks for Dominion and Sovereignty; which, had it been originally lodged in either, or in one single Person, and limited by just and equal Laws, might not only have guarded the Liberties of Greece against any foreign Invader, but even have extended their Empire farther than it was carried by the Arms of Alexander the Great. By such an Authority, at least, all the intestine Feuds and Civil Wars might have been prevented, which so miserably harassed the Grecians all the Time that they continued to enjoy, under their favourite Democratical Governments, the beloved Liberty of every State (I had almost said, every Man) consulting its own separate and particular Interest, to the Neglect, and indeed to the final Destruction, of the general Prosperity and Freedom of the whole Greek Body.

In such a State of Civil Hostility and Confusion were the Inhabitants of the Peloponnesus, when Iphitus King of Elis, supported by the Authority of the Delphick Oracle, instituted the Olympick Games: to which inviting them all, under the common Appellation of Grecians, he required them to suspend their Animosities; and, by the express Commands of the aforesaid Oracle, proclaimed a Cessation of Arms among all those States, who were then at War with each other. As by comprehending all, who were admitted to partake in this Solemnity,
lemnity, under the common Denomination of Grecians, he plainly intimated to them that they were Brethren, so did he oblige them to meet together as such, by compelling them, under the Penalty of being fined, and excluded from sacrificing to Olympian Jupiter, to forbear all Acts of Hostility during the Celebration of that holy Festival, and for some Time before and after; thus like a true Hellanodick, or Judge and Arbiter of Greece, as the Word imports, summoning them, as it were, before his Tribunal, to end all their Quarrels by the amicable Method of Mediation. For it was with the View of constituting the Eleans Mediators of Greece, that they were commanded to abstain from War, as we may learn from the following Passage of Phlegon: "The Eleans after this [i.e. after the Establishment of the Olympick Festival] being inclined to assist the Lacedaemonians, who were then laying Siege to Elis, sent to Delphi to know the Pleasure of the God; who by his Priests answered them in these Words: Defend your own Country if attacked, but refrain from War, being yourselves the Examples and Arbiters of Amity and Concord to all the Grecians, 'till the Return of the Fifth [or Olympick] Year, which brings Peace with it. In Obedience to this Oracle the Eleans abstained wholly from War, and gave themselves up to the Superintendency of the Olympick Games."

Considering the divided Condition of the Greeks, and their Aptness to quarrel with each other, one may easily conceive the great Advantage arising from their having one Nation among them thus set apart, and consecrated, as it were, to the Office of a Mediator, by being forbidden to intermeddle in any of their Broils, or to molest their Neighbours; and being themselves sheltered from all Invasions as an Holy People, under the Protection of the King and Father of Gods and Men, as he was styled by the Greeks. Who was the real Author of so wise an Institution, and how much Honour was due to him on that Account, the Eleans have plainly intimated by an Emblematical Figure of a Woman, named Ececheiria (a Greek Word
Greek Word signifying an Armistice, or Truce) crowning the Statue of Iphitus, erected by them in the very Temple of Olympian Jupiter, as I have before observed. To this Mediatorial Tribunal, thus appointed and protected by the Gods, the Grecians might have had Recourse, whenever they were inclined to terminate their Quarrels in an amicable Manner. But upon the Return of the Olympick Festival, they were all equally obliged, however deeply engaged in War with each other, and how averse for ever to Peace, to suspend their Enmity, and meet together at Olympia, where, besides the Dignity and Authority of the Mediator, every Thing tended to conciliate their Minds to each other, and introduce Amity and Concord between the contending Parties. The Place itself was sacred to Peace; the Sollemnity was founded in Religion; and in the Games (in which all, who were entitled to the Denomination of Grecians, were equally admitted to contend, whether Friends or Foes, and from which all Rancour and Malice in the Combatants was excluded, under severe Penalties) in the Games, I say, was exhibited a Spectacle in itself highly amusing and entertaining, and attended moreover with a perpetual Succession of Banquets, and all other Accompaniments of Fertility and Joy. And as the several Parts of this great Institution drew to Olympia an infinite Multitude of People from all Parts, so did that numerous Assembly invite thither the Men of the greatest Eminency in all the Arts of Peace; such as Historians, Orators, Philosophers, Poets, and Painters; who perceiving that the most compendious Way to Fame lay through Olympia, were there induced to exhibit their best Performances, at the Time of the Celebration of the Olympick Games. To this Assembly Herodotus read his History, to this Assembly Aesop, a celebrated Painter, shewed his famous Picture of the Marriage of Alexander and Roxana; and for this Assembly Hippias the Elean, a Sophist, Prodicas the Cean, Anaximenes the Chian,

14 Lucian in Herodoto.
A DISSERTATION ON

Polus of Agrigentum, and many other Sophists, Historians, and Orators, composed Discourses and Harangues; and thither Dionysius, the Tyrant of Sicily, sent a Poem of his own writing to be recited publicly, by Persons hired for that Purpose. From whence, says Lucian, they reaped the Advantage of gaining at once the general Suffrages of all Greece; every State having its Representative, as it were, in that numerous and solemn Convention, and all who assisted on these Occasions carrying with them to their respective Countries the Name and Reputation of that Person, to whose Glory the Common Seal of Greece, if I may so speak, had already been set at Olympia. By the Pleasure arising from these Works of Peace, and the Applauses bestowed upon them, the Minds of Men were insensibly softened and diverted from the Thoughts of War. Besides, in so numerous an Assembly of the most considerable Persons of Greece, there never could be wanting some Patriots of Ability and Authority to interpose their friendly Offices, and incline the contending Parties to listen to an Accommodation; as was once done by Gorgias, a celebrated Rhetorician, who, having composed an admirable Treatise upon the Subject of Concord, read it publickly at Olympia to all the Grecians, who were at that Time quarrelling among themselves.

But besides the Religious Solemnity, and the Gymnastic and Equestrian Games, Iphitus also instituted a Fair, to be held at Olympia at the same Time; with a View, doubtless, of uniting the several People of Greece still closer to each other, in a friendly Intercourse of mutual Commerce, which can only flourish in Times of Peace; and which, by the many Advantages it brings along with it, as well to the Publick as to the particular Persons engaged in the various Branches of Trade, naturally tends to call off the Attention of Mankind from War and Violence, and, what perhaps is still worse, the stupid and lazy Indolence of an uncivilized and savage Life, to the more pleasing

15 Lucian in Herodoto. 15 Velleius Paterc. L. v.
Methods of polishing and enriching themselves and their Countries, by cultivating all the useful Arts of Civil and Social Industry.

When the Grecians happened to be free from these intestine Distractions, to which they were too much subject, their meeting together at Olympia every Fifth Year was highly beneficial to them upon other Accounts. For as they were, by their various Settlements on the Coasts of Asia, and Africa, and in Europe, dispersed and scattered into very distant Parts of the World, they had, at the Return of the Olympick Festival, an Opportunity of acquainting themselves exactly with each other's Strength and Condition, by means either of the Candidates, who came from all Parts to contend for the Olympick Olive, or of the Deputies sent by every Grecian City with Victims and Offerings to Olympian Jupiter. By the same means also they might receive Information of any Danger, which seemed to threaten the whole Community of Greece, or those of their Brethren who were settled on the Frontiers, and expos'd to the Attacks of their common and perpetual Foes; whom, as well for Distinction fake as out of Hatred and Contempt, they styled Barbarians. Against these, that is indeed, against all the Nations that surrounded them, and especially the Persian, their nearest and most formidable Enemy, it behoved them to be constantly on their Guard, as all the Greek Inhabitants of Asia, whose Number was very considerable, were in continual and immediate Danger of being swallowed up by that mighty Empire; and with their Safety that of their European Brethren was so closely connected, that if the Banks, which kept the great Persian Ocean within its Bounds, should happen, for want of their Concurr-ence to strengthen and support them, to be once broken down, it was to be feared the Inundation would soon extend to Greece itself, properly so called; as they once experienced, to the great Hazard of the total Destruction of the whole Grecian Name. As their meeting therefore at Olympia furnished them with an Opportunity of knowing the
their own Strength and Condition, as well as the Forces and Preparations of their common Enemies, so were they enabled by the same means to provide in the most effectual Manner for the general Security, by deliberating and consulting on the State of the Publick, strengthening the Union among themselves, and mutually exhorting and encouraging each other, to guard and maintain their common Liberties, and in every Case to proportion the Defence to the Danger that threatened either the whole, or any Part of the whole Community of Greece. Here too any particular State of Greece, that was oppressed by a powerfull Faction of her own Citizens, or by the Invasion of a Sister State, might make her Complaints, and plead her Cause before the rest of her Brethren, by whose Interposition she might be relieved from a Grievance, which her single Strength was not sufficient to redress.

As Olympia, from the Causes before assigned, grew to be a Place of general Resort, Greece derived from thence some other Advantages, which probably were not at first foreseen: for in Process of Time Olympia became a kind of publick Repository of Historical Monuments; in which were kept, engraved upon Marble Columns, many solemn Treaties made between particular States of Greece, and there recorded as lasting Witnesses against those who should infringe them: many Memorials of singular and remarkable Events, as well as of great and illustrious Actions, were there exhibited in Trophies, Votive Statues, and other rich Donations, estimated at the tenth Part of the Value of the Spoils, and sometimes even Part of the Spoils themselves taken from the Enemy, consecrated chiefly to Olympian Jupiter, and accompanied with Inscriptions, in which the several Events that gave Occasion to them were specified, and the Names of the particular States, and principal Persons concerned, were delivered down to Posterity. In Olympia also, as in the chief Seat and Residence of Fame, if I may so speak, were erected Statues in Honour of
many eminent and illustrious Men; of most of which the Reader may find a particular Account in the Fifth and Sixth Books of Pausanias, to which I refer him, as it would be too tedious to enumerate them in this Place. By these publick Monuments every Grecian, who resorted to Olympia, was instructed in many great Points of History, relating as well to his own particular Country as to Greece in general; reminded of the glorious Exploits of his Ancestors and Countrymen, and excited to imitate their Virtues, in hopes of acquiring one Day the like Honour to himself and his Country. And by these even Foreigners were induced to entertain a very high Opinion of a People, among whom they found so many Instances of Merit of every kind, and so generous and general a Disposition to preserve the Memory and Lustre of worthy Men, to serve as Examples and Encouragements to After-Ages.

These were some of the principal Advantages (for I do not pretend to have considered all) accruing to Greece from the Institution of the Olympick Games; which, though they were for above a thousand Years so highly reverenced by the Grecians, and are so frequently alluded to by all the Greek, and by many Roman Authors, are yet but imperfectly known even to Men of Learning; and have never, that I know of, been placed in the Light in which I have considered them. A Light, by which, I flatter myself, they will now appear to have been established upon great Political Views; to have had a considerable Influence upon the Manners and Morals of the Greeks, and consequently to deserve the Notice of all those, who, for the sake of Knowledge and Improvement, read the Writings and History of that great People, so abounding in Philosophers and Legislators.

The other Three sacred Games, namely, the Pythian, Isthmian, and Nemean, were of the same kind, and consisted of the same kind of Exercises; to which were added, in the Pythian Games, and perhaps in the others, Poetical and Musical Contests; and in them, as also at
A DISSERTATION etc.

Olympia, even Heralds or Cryers, and Trumpeters, were admitted to contend with each other, though I cannot find that these last mentioned Contests were exhibited in the Stadium; at least not at Olympia, where there was a Place appropriated to them, and where it seems to me that the Conquerors did not receive a Crown; for which Reason I did not think proper to mention them before.

From what has been said of the Utility of the Olympick Games, we may draw this general Inference:

That even the Sports and Diversions of a People may be turned to the Advantage of the Publick. Or rather,

That a wise and prudent Governor of a State may dispose the People to such Sports and Diversions, as may render them more serviceable to the Publick; and that by impartially bestowing a few honorary Prizes upon those, who should be found to excell in any Contest he shall think proper to appoint, he may excite in the Husbandman, the Manufacturer, and the Mechanick, as well as in the Soldier, and the Sailor, and Men of superior Orders and Professions, such an Emulation, as may tend to promote Industry, encourage Trade, improve the Knowledge and Wisdom of Mankind, and consequently make his Country victorious in War, and in Peace opulent, virtuous, and happy.

Errata.
Errata in the Dissertation.

Page. Line.
15 10 For Ecclesia read Eccelia.
20 18 For Gadon read Gedon.
25 8 For Eccelia read Eccelia.
26 15 After it insert to.
28 21 For Tetragon read Tetractis. There is the same Error repeated two or three Times, which the Reader is desired to correct in the same Manner.
29 26 In Note 3, for Geminus read Gemenus.
35 3 For Hellanodice read Hellanodicum.
38 2 For wore read worn.
45 16 After started place a full Stop.
ib. 25 After Course place a Semicolon; and blot it out after Races.
49 6 For In read Tw.
55 2 For after read often.
78 27 For this read their.
88 9 For Metitus read Matches.
89 8 After near insert to them.
ib. 24 For Accident read Accidents.
95 9 For Manage read Manage.
98 8 After Chariot insert fo.
ib. 14 For Parcorie and Paroferi, read Paroeri and Paroferi, and in the next Line for Parorier read Paroerios.
101 22 Blot out only, and insert, it came to signify, when applied to the Foot-Races, the Measure of one Length of the Stadium only.
139 21 Blot out the Hooks (,) and for, as in the Stadium I suppose, read in the Stadium as I suppose.
147 28 For Iscolosic read Iscolocti.
162 30 For beautifull read beatifick.
163 7 After Time insert not.
ib. 10 After hollowing insert to.

Errata in the Odes.

Page. Line.
6 6 For the read thy.
38 11 For quardring read quardring.
40 12 Before may insert which.
44 In the 5th Note 1. 2. after therefore dele many.
52 1 After Damageus blot out the Stop.
78 5 For by the read by thy.
90 2 For driven read revon.
98 13 For transcendant read transcendent.
100 In the Note, 2d Column, 1. 8. for bis read their.
122 Rectify the Date, instead of 1735 read 1725.
134 Lat Line but two, after though blot out it be.
136 In the Note, 2d Column, 1. 7. for those read that. 1. 15. for State read Stage.
142 17 For Tower read Towers. Line the last, after Fly blot out O!
145 5 For the read those.
153 5 Point it thus: And Bulls fierce roaring; Sounds, which &c.
161 13 Instead of Far read For.
164 22 After com'f insert thou.
186 17 For thy read the. In the Note 1. 3. after this blot out first.
212 In the Note, 2d Column, Line the last, for invisibly read insensibly.
231 In the Note: 2d Column, 1. 2. for drove read driven.
251 2 For s'or read or. 1. 7. after settle put a Comma.
296 13 For bound read bowed.
308 2 For there read the.

CON-
# CONTENTS

OF THE

Odes of PINDAR.

<table>
<thead>
<tr>
<th>THE first Olympick Ode.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second.</td>
<td>3</td>
</tr>
<tr>
<td>Third.</td>
<td>18</td>
</tr>
<tr>
<td>Fifth.</td>
<td>33</td>
</tr>
<tr>
<td>Seventh.</td>
<td>40</td>
</tr>
<tr>
<td>Eleventh.</td>
<td>47</td>
</tr>
<tr>
<td>Twelfth.</td>
<td>65</td>
</tr>
<tr>
<td>Fourteenth.</td>
<td>68</td>
</tr>
<tr>
<td>The first Pythian Ode.</td>
<td>72</td>
</tr>
<tr>
<td>The first Nemean Ode.</td>
<td>77</td>
</tr>
<tr>
<td>The eleventh Nemean Ode.</td>
<td>95</td>
</tr>
<tr>
<td>The second Isthmian Ode.</td>
<td>106</td>
</tr>
<tr>
<td>The fourth Ode of the fourth Book of Horace.</td>
<td>114</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iphigenia in Tauris, translated from Euripides.</td>
</tr>
<tr>
<td>The Triumphs of the Gout, translated from Lucian.</td>
</tr>
<tr>
<td>The Song of Orpheus, and the setting out of the Argo, translated from the Argonauticks of Apollonius Rhodius.</td>
</tr>
<tr>
<td>The Story of Phineus, from the same.</td>
</tr>
<tr>
<td>The Hymn of Cleanthes.</td>
</tr>
<tr>
<td>Menexenus, a Dialogue of Plato.</td>
</tr>
</tbody>
</table>
ODES
OF
PINDAR.

Translated from the Greek.

Olympiae miratus premia palma.

VIRG., GEO. L., iii.
ARGUMENT.

The Subject of this Ode being a Victory obtained by Hiero in the Olympick Games, Pindar sets out with shewing the Superiority and Pre-eminence of those Games over all others; among which, he says, they hold the same Rank, as Water (which, according to the Opinion of Thales and other Philosophers, was the Original of all Things) among the Elements, and Gold among the Gifts of Fortune. Wherefore, continues he, O my Heart, if thou art inclined to sing of Games, it would be as absurd to think of any other but the Olympick Games, as to look for Stars in the Sky, when the Sun is shining in his meridian Glory; especially as all the Guests at Hiero's Table (among which Number it is not improbable that Pindar was one at this Time) are singing Odes upon that Subject. From the mention of Hiero, he falls into a short Panegyrick upon his Virtues, and then passes to what gave Occasion to this Ode, viz. his Olympick Victory; under which Head he makes honourable mention of his Horse, Pherenicus (for that was his Name) who gained the Victory, and spread his Master's Glory as far as Pisa, or Olympia, the ancient Residence of Pelops the Son of Tantalus; into a long Account of whom he digresses; and ridiculing, as absurd and impious, the Story of his having been cut in Pieces by his Father Tantalus, boiled, and served up at an Entertainment given by him to the Gods, relates another Story, which

A 2
OLYMPICK ODES

Ode I.

be thought more to the Honour both of Pelops and the Gods. This Relation he concludes with the Account of Pelops vanquishing Oenomaus, King of Pisâ, in the Chariot Race, and by that Victory gaining his Daughter Hippodomia, settling at Pisâ, and being there honoured as a God. From this Relation the Poet falls again naturally into an Account of the Olympick Games, and after a short Reflexion upon the Felicity of those who gained the Olympick Crown, returns to the Praisè of Hiero; with which, and some occasional Reflexions on the Prosperity of Hiero, to whom he wishes a Continuance of his good Fortune, and a long Reign, he closes his Ode.

STROPHE I.

Chief of Nature's Works divine,
Water claims the highest Praise:
Richest Offspring of the Mine,
Gold, like Fire, whose flashing Rays
From afar conspicuous gleam
Through the Night's involving Cloud,
First in Lustre and Esteem,
Decks the Treasures of the Proud:
So among the Lifts of Fame
Pisâ's honour'd Games excell;
Then to Pisâ's glorious Name
Tune, O Muse, thy founding Shell:

ANTI-
Ode I. OF PINDAR.

ANTISTROPHE I.

Who along the desert Air
Seeks the faded starry Train,
When the Sun's meridian Carr
Round illumes th'Ætherial Plain?
Who a nobler Theme can chuse
Than Olympia's sacred Games?
What more apt to fire the Muse,
When her various Songs she frames?
Songs in Strains of Wisdom drest
Great Saturnius to record,
And by each rejoicing Guest
Sung at Hiero's feastfull Board.

EPODE I.

In pastoral Sicilia's fruitful Soil
The righteous Sceptre of Imperial Pow'r
Great Hiero wielding, with illustrious Toil
Plucks ev'ry blooming Virtue's fairest Flow'r
His Royal Splendour to adorn:
Nor doth his skilfull Hand refuse
Acquaintance with the tuneful Muse,
When round the mirthfull Board the Harp is borne.

\[Round the Board the Harp is borne.\]

Ancients: At their Entertainments a Harp
This, it seems, was a Custom among the
was carried round the Table, and presented

STROPHE.
STROPHE II.

Down then from the glitt'ring Nail
Take, O Muse, thy Dorian Lyre;
If the Love of Pisa's Vale
Pleasing Transports can inspire;
Or the rapid-footed Steed
Cou'd with Joy the Bosom move,
When, unwhip'd, with native Speed
O'er the dusty Course he drove;
And where deck'd with Olives flows,
Alpheus, thy immortal Flood,
On his Lord's triumphant Brows
The Olympick Wreath bestow'd:

ANTISTROPHE II.

Hieros Royal Brows, whose Care
Tends the Courser's noble Breed;
Pleas'd to nurse the pregnant Mare,
Pleas'd to train the youthful Steed.

to every Gueft, which if any one refused
out of Ignorance or Unskillfulness, he was
looked upon as illiterate or ill-bred.

3 Pisa's Vale] Pisa (the same with Olympia) was a Town in the Territory of Elis, where the Olympick Games were held, often confounded, especially by the Poets, with Elis, though they were distant from each other about fifty Stades. The Name of Hieros Horse was Pherenicus.

4 Alpheus was a River in Elis, upon whose Banks the Games were celebrated.

Now
Ode I. OF PINDAR.

Now on that Heroick Land
His far beaming Glories beat,
Where with all his Lydian Band
Pelops fix’d his honour’d Seat:

Pelops, by the God belov’d,
Whose strong Arms the Globe embrace;
When by Jove’s high Orders mov’d
Clotho blest’d the healing Vase.

EP O D E II.

Forth from the Cauldron to new Life restor’d,
Pleas’d with the Lustre of his Iv’ry Arm
Young Pelops rose; so ancient Tales record,
And oft these Tales unheeding Mortals charm;
While gaudy Fiction deck’d with Art,
And dress’d in ev’ry winning Grace,
To Truth’s unornamented Face
Preferr’d, seduces oft the human Heart.

The Olympick Crown was compos’d of O-live Branches, of which Plant there were large Groves at Olympia. Alpheus was there worshipp’d as a God.

The fabulous Story of Pelops is this: Tantalus, the Father of Pelops, being in his Turn to make a Dinner for the Gods, and having nothing fit to give them, killed his Son Pelops, and after having cut him in Pieces and boiled him, set his Flesh upon the Table; but Jupiter discovering the impious Cheat, ordered Mercury to put the Members again into the Cauldron, whence, by the Power of the Fates, the Handmaids of Jupiter, Pelops came out alive again; but to supply the Loss of his Arm, devoured it seems by Ceres or Thetis, who were more hungry, or less cunning than Jupiter, the Fates bestowed upon him an Arm of Ivory. This Story Pindar with Justice ridicules, as reflecting upon the Gods, though perhaps that which he substitutes in its Place, may be liable to the same Objection. His Moral however is very good. Clotho was one of the three Deftinies.
STROPHE III.
Add to these sweet Poesy,
Smooth Inchantress of Mankind,
Clad in whose false Majesty
Fables easy Credit find.
But e'er long the rolling Year
The deceitful Tale explodes:
Then, O Man, with holy Fear
Touch the Characters of Gods.
Of their Heav'nly Natures say
Nought unseemly, nought profane,
So shalt thou due Honour pay,
So be free from guilty Stain.

ANTISTROPHE III.
Diff'ring then from ancient Fame
I thy Story will record:
How the Gods invited came
To thy Father's genial Board;
In his Turn the holy Feast
When on *Sipylus* he spread;
To the Tables of the Blest
In his Turn with Honour led.

*Sipylus* was a Mountain, or, as some say, a Town in *Lydia*. Neptune
Ode I.  OF PINDAR.

Neptune then thy lovely Face,
Son of Tantalus, survey'd,
And with amorous Embrace
Far away the Prize convey'd.

EPISODE III.

To the high Palace of all-honour'd Jove
With Pelops swift the golden Chariot rolls.
There, like more ancient Ganymede, above
For Neptune he prepares the nectar'd Bowls,
  But for her vanish'd Son in vain
When long his tender Mother fought,
  And Tidings of his Fate were brought
By none of all her much-inquiring Train;

STROPHE IV.

O'er the envious Realm with Speed
A malicious Rumour flew,
That, his heav'nly Guests to feed,
  Thee thy impious Father slew:
In a Cauldron's seething Flood
  That thy mangled Limbs were cast,
Thence by each voracious God
On the Board in Messes plac'd.

B  But
OLYMPICK ODES

ODE I.

But shall I the Blest abuse?
With such Tales to stain her Song
Far, far be it from my Muse!

Vengeance waits th' unhallow'd Tongue.

ANTISTROPHE IV.

Sure, if e'er to Man befall
Honour from the Pow'rs divine
Who on high Olympus dwell,

Tantalus, the Lot was thine.

But alas! his mortal Sense
All too feeble to digest
The Delights of Bliss immensè,

Sicken'd at the heav'nly Feast.

Whence, his Folly to chastise,

O'er his Head with Pride elate,

Jove, great Father of the Skies,

Hung a Rock's enormous Weight.

E P O D E IV.

Now vainly lab'ring with incessant Pains
Th'impending Rock's expected Fall to shun,

The fourth distressful Instance he remains
Of wretched Man by impious Pride undone;

7 There are many other different Accounts of the Punishment and the Crime of Tantalus, founded on no better Authority than this, viz. the Word of a Poet; with which, for that Reason, I shall not trouble the Reader. The other three Persons here

Who
Ode I. OF PINDAR.

Who to his mortal Guests convey'd
Th' incorruptible Food of Gods,
On which in their divine Abodes
Himself erst feasting was immortal made.

STROPE V.

Vain is he, who hopes to cheat
The all-seeing Eyes of Heaven:
From Olympus' blissful Seat,
For his Father's Theft, was driven,
Pelops, to reside once more
With frail Man's swift-passing Race.
Where (for now Youth's blowing Flow'r
Deck'd with op'ning Pride his Face);
And with manly Beauty sprung
On each Cheek the downy Shade)
Ever burning for the Young,
Hymen's Fires his Heart invade.

ANTISTROPE V.

Anxious then th' Elean Bride
From her Royal Sire to gain,
Near the Billow-beaten Side
Of the foam besilver'd Main,

alluded to are Sisyphus, Tityus, and Ixion.
There are other Interpretations put upon
this Passage, which the Learned may see
in the Greek Scholia.s.

B 2

Darkling
Darkling and alone he stood,
Invocating oft the Name
Of the Trident-bearing God:
Strait the Trident-bearer came:
"If the sweet Delights of Love,
Which from Beauty's Queen descend,
Can thy yielding Bosom move,
Mighty God, my Cause befriend.

EPISODE V.

With strong Prevention let thy Hand controll
"The brazen Lance of Pisa's furious King;
"And to the Honours of th' Elean Goal
"Me with unrival'd Speed in Triumph bring.
"Transfix'd by his unerring Spear
"Already thirteen Youths have dy'd,
"Yet he persists with cruel Pride,
"Hippodamia's Nuptials to defer.

of his Daughter (the most beautiful Woman of her Time) and therefore unwilling to part with her, obliged every one who fought her in Marriage, to contend with him in the Chariot-Race; in which he doubted not of obtaining the Victory, as his Horses were noted for Strength and Swiftness. The Beauty of the Lady encouraged many Lovers. Thirteen, as Pindar says, to enter the Lists, notwithstanding the terrible Consequences of their being vanquished; for Oenomaus, not contented with refusing his Daughter to these unsuccessful Lovers, killed them with his Spear, when he overtook them in the Race. Perhaps however, depending on the Aid of Neptune, the Inventor, or Creator rather, of Horses, and encouraged by Hippodamia, (who, according to Apollodorus, rode with him in the Chariot, and assisted him with her Advice) accepted the Conditions, and gained the Victory; though, it seems, he was more indebted to the Charioteer of Oenomaus, than to Neptune. The Cha-

STROPHE
STROPHE VI.

"In the Paths of dang'rous Fame
"Trembling Cowards never tread:
"Yet since all of mortal Frame
"Must be number'd with the Dead,
"Who in dark inglorious Shade
"Wou'd his useless Life consume,
"And with deedless Years decay'd,
"Sink unhonour'd to the Tomb?
"I that shamefull Lot disdain;
"I this doubtfull Lift will prove;
"May my Vows from thee obtain
"Conquest, and the Prize of Love."

ANTISTROPHE VI.

Thus he pray'd, and mov'd the God;
Who, his bold Attempt to grace,
On the favour'd Youth bestow'd
Steeds unwearied in the Race;
Steeds, with winged Speed endued,
Harnes'd to a Golden Carr.
So was Pisa's King subdu'd;
Pelops so obtain'd the Fair.
From whose Womb a noble Brood,
Six illustrious Brothers came,
All with virtuous Minds endow'd,
Leaders all of mighty Fame.

From whose Womb a noble Brood,
Six illustrious Brothers came,
All with virtuous Minds endow'd,
Leaders all of mighty Fame.

9 Now in the solemn Service of the Dead,
Rank'd with immortal Gods, great Pelops shares;
While to his Altar, on the wat'ry Bed
Of Alpheus rais'd, from every Clime repairs
The wond'ring Stranger, to behold
The Glories of th' Olymick Plain;
Where, the resplendent Wreath to gain,
Contend the Swift, the Active, and the Bold.

10 Happy He, whose glorious Brow
Pisa's honour'd Chaplets crown!
Calm his Stream of Life shall flow
Shelter'd by his high Renown.

9 Now in the solemn Service of the Dead,
Rank'd with immortal Gods, great Pelops shares;
We learn from the younger Scholiasts of
Pindar, that the young Men of Peloponemis were accustomed, upon the Anniversary of
the Funeral of Pelops, to flath themselves with Scourges; offering to him by
that means a kind of Libation of their own Blood; to which Custom Pindar is here
supposed to allude. The old Scholiast, however, seems to think that no more is signi-

10 Happy He, &c.] Of the Advantages
Ode I. OF PINDAR.

That alone is Bliss supreme,
Which, unknowing to decay,
Still with ever-shining Beam
Gladdens each succeeding Day.
Then for happy Hiero weave
Garlands of Æolian Strains;
Him these Honours to receive
The Olympick Law ordains.

ANTISTROPHE VII.

Nor more worthy of her Lay
Can the Muse a Mortal find;
Greater in Imperial Sway,
Richer in a virtuous Mind;
Heav'n, O King, with tender care
Waits thy Wishes to fulfil.
Then e'er long will I prepare,
"Plac'd on Chronium's sunny Hill,
Thee in sweeter Verse to praise,
Following thy victorious Steeds;
If to prosper all thy Ways
Still thy Guardian God proceeds.
E P O D E VII.

Fate hath in various Stations rank'd Mankind:
In Royal Pow'r the long Gradations end.
By that Horizon prudently confin'd,
Let not thy Hopes to farther Views extend.
Long may'th thou wear the Regal Crown,
And may thy Bard his Wish receive,
With thee, and such as thee to live,
Around his native Greece for Wisdom known.

When round the mirthful Board the Harp is borne,
and
Down then from the glittering Nail
Take, O Muse, thy Dorian Lyre.

From which Passages we may collect, that the Guests of Hiero (and he among the rest, according to the Custom mentioned in Note the first) having either sung, or accompanied some Ode, whose Subject was taken, in all likelihood, from some Circumstance relating to the Olympick Games; and it being now come to Pindar's Turn to perform, he, after praising in general Terms the Subject of their Songs [the Olympick Games] the Skill and Wisdom of those, who had performed before him, the Magnificence, and other Royal Virtues, of Hiero, and particularly his Knowledge and Performance in Musick, calls, as it were in a Poetical Rapture, for his Harp (which we may suppose, agreeably to the Custom of those Times, hung in the Chamber near him) and entertains the Company with an Ode on the Founder of the Olympick Games;
which he, with many others, derives from Pelops the Son of Tantalus, who is said to have celebrated them on the Occasion of the Funeral of Oenomaus. In this View there appears to be great Propriety and Beauty, not in the two above cited Passages only, but in many of the preceding Verses also of this Ode; but this I submit to the Judgment of the learned Reader.

Hiero, in this Ode, is more than once styled King; and yet we are left in the dark as to the City or People, over which he reigned at this Time: all we know is, that it could not be the City of Syracuse, notwithstanding he chose to denominate himself of that City when he entered himself a Candidate for the Olympick Crown, for he did not come to the Crown of Syracuse till after the Death of his Brother Gelo, which happened in the 75th Olympiad, many Years after the Date of the Victory here celebrated by Pindar. See Pythian Ode I. Note 5.
THE SECOND

OLYMPICK ODE.

This Ode is inscribed to Theron King of Agrigentum, who came off Conqueror in the Race of Chariots drawn by Four Horses, in the Seventy seventh Olympiad.

ARGUMENT.

The Poet, in answer to the Question, What God, what Hero, and what Mortal he should sing (with which Words this Ode immediately begins) having named Jupiter and Hercules, not only as the first of Gods and Heroes, but as they were peculiarly related to his Subject; the one being the Protector, and the other the Founder of the Olympick Games; falls directly into the Praise of Theron: by this Method artfully insinuating, that Theron held the same Rank among all Mortals, as the two former did among the Gods and Heroes. In enumerating the many Excellencies of Theron, the Poet, having made mention of the Nobility of his Family (a Topic seldom or never omitted by Pindar) takes occasion to lay before him the various Accidents and Vicissitudes of human Life, by Instances drawn from the History of his own Ancestors, the Founders of Agrigentum; who, it seems, underwent many Difficulties, before they could build, and settle themselves in that City; where afterwards, indeed, they made a very considerable Figure, and were rewarded for their past Sufferings with Wealth and Honour; according to which Method of proceeding, the Poet (alluding to some Misfortunes that had befallen Theron) beseeches Jupiter to deal with their Posterity, by recompensing their former Afflictions with a Series
ARGUMENT.

Series of Peace and Happiness for the future; in the Enjoyment of which they would soon lose the Memory of whatever they had suffered in Times past: the constant Effect of Prosperity being to make Men forget their past Adversity; which is the only Reparation that can be made to them for the Miseries they have undergone. The Truth of this Position he makes appear from the History of the same Family; by the farther Inflances of Semele, Ino, and Thersander; and lastly, of Theron himself, whose former Cares and Troubles, he insinuates, are repaid by his present Happiness and Victory in the Olympick Games: For his Success in which, the Poet however intimates, that Theron was no less indebted to his Riches, than to his Virtue, since he was enabled by the one, as well as disposed by the other, to undergo the Trouble and Expence that was necessary to qualify him for a Candidate for the Olympick Crown in particular, and, in general, for the Performance of any great and worthy Action: for the Words are general. From whence he takes occasion to tell him, that the Man who possesses these Treasures, viz. Riches and Virtue, that is, the Means and the Inclination of doing good and great Acts, has the farther Satisfaction of knowing, that he shall be rewarded for it hereafter; and go among the Heroes into the Fortunate Islands (the Paradise of the Ancients) which he here describes; some of whose Inhabitants are likewise mentioned by way of inciting Theron to an Imitation of their Actions; as Peleus, Cadmus, and Achilles. Here the Poet, finding himself, as well from the Abundance of Matter, as from the Fertility of his own Genius, in danger of wandering too far from his Subject, recalls his Muse, and returns to the Praise of Theron, whose Beneficence and Generosity, he tells us, were not to be equalled: With which, and with some Reflections upon the Enemies and Maligners of Theron, he concludes.
STROPHE I.

Ye choral Hymns, harmonious Lays,
Sweet Rulers of the Lyrick String,
What God? what Hero's godlike Praise?
What Mortal shall we sing?
With Jove, with 'Pisa's Guardian God,
Begin, O Muse, th'Olympick Ode.
Alcides, Jove's Heroick Son,
The second Honours claims;
Who, off'ring up the Spoils from Augeas won,
Establish'd to his Sire th'Olympick Games;
Where bright in Wreaths of Conquest Theron shone.
Then of victorious Theron sing!
Of Theron hospitable, just, and great!
Fam'd Agrigentum's honour'd King,
The Prop and Bulwark of her tow'ring State;
A righteous Prince! whose flow'ring Virtues grace
The venerable Stem of his illustrious Race:

1 Pisa and Olympia have by many been mistaken for the same Place; however, Olympia flood in the Territory of Pisa, and not far distant from it.

2 Agrigentum (in Greek Agragas) was a Town in Sicily, situated upon a River of the same Name, which I therefore call her Kindred Flood. The Poet a little after gives it the Epithet of Sacred; an Epithet but ill accounted for, in my Opinion, by the Commentators upon this Author, for which Reason I shall not trouble the Reader with what they say upon it, nor with the different Histories they give of the Ancestors of Theron, who built that City. The Reader will understand from the Poet himself, that they went through many Difficulties, &c., which is sufficient: the same may be said with regard to Theron; the Particulars of

ANTI-
Ode II. OF PINDAR.

ANTISTROPHE I.
A Race, long exercis'd in Woes
E're, smiling o'er her kindred Flood,
The Mansion of their wish'd Repose,
Their sacred City stood;
And through amaz'd Sicilia shone
The Lustre of their fair Renown.
Thence, as the milder Fates decreed,
In destin'd Order born,
Auspicious Hours with smoother Pace succeed;
While Pow'r and Wealth the noble Line adorn,
And Public Favour, Virtue's richest Meed.
O Son of  Rhea, God supreme!
Whose kingly Hands th' Olympian Sceptre wield!
Rever'd on Alpheus' sacred Stream!
And honour'd most in Pisa's lifted Field!
Propitious listen to my soothing Strain!
And to the worthy Sons their Fathers' Rights maintain!

EPODE I.
Peace on their future Life, and Wealth bestow;
And bid their present Moments calmly flow.

whose History are very imperfectly related.

1 Rhea was the Wife of Saturn, and Mother of Jupiter. Alpheus was a River of Elis upon whose Banks was the Olympick Stadium, in which the Games were performed.
The Deed once done no Pow'r can abrogate,
Not the great Sire of all Things, Time, nor Fate,
But sweet Oblivion of disastrous Care,
And Good succeeding, may the Wrong repair.
Lost in the Brightness of returning Day,
The gloomy Terrors of the Night decay;
When Jove commands the Sun of Joy to rise,
And opens into Smiles the Cloud-invelop'd Skies.

STROPHE II.

Thy hapless Daughters' various Fate
This moral Truth, O Cadmus, shews;
Who vested now with Godlike State
On heav'nly Thrones repose;
And yet Affliction's thorny Road
In bitter Anguish once they trod.

\( ^* \) Theron was descended from Cadmus: the Instances therefore of Semele and Ino, Daughters to Cadmus, are extremely proper and well chosen by the Poet, as they tend not only to illustrate the Truth he would inculcate by these Examples, but to do Honour to Theron, by shewing that he was related to Deities.

The Story of these Goddesses is as follows. Jove, having discovered that her Husband Jupiter was in love with Semele, the Daughter of Cadmus, disguis'd herself in the Shape of an old Woman, and under that Appearance prevailed with the young Lady, not a little proud of so great a Lover, to inflist upon his granting her Request, whatever it should be, as giving her at once an undeniable Evidence, both of his Divinity and his Love; having obtained that Promise, she was to require him, in the next Place, to visit her with all those Emblems and Apparitions of divine Majesty, wherewith he was wont to go to the Bed of Juno. The first Part of her Petition being obtained, the second, it seems, could not be refused, to the great Grief of Jupiter, who was thus ensnared, by the Artifices of Juno, by his own Fondness, and the Vanity and Curiosity of Semele, to destroy his Mistress. He came attended with his Thunders and his Lightnings, in whose Flames poor Se-
Ode II.  Of Pindar.  

But Bliss superior hath eras'd
The Mem'ry of their Woe;
While Semele, on high Olympus plac'd,
To heav'nly Zephyrs bids her Tresses flow,
Once by devouring Lightnings all defac'd.

There with immortal Charms improv'd,
Inhabitant of Heav'n's serene Abodes
She dwells, by Virgin Pallas lov'd,
Lov'd by Saturnius, Father of the Gods;
Lov'd by her youthful Son, whose Brows divine,
In twisting Ivy bound, with Joy eternal mine.

ANTISTROPHE II.

To Io, Goddess of the Main,
The Fates an equal Lot decree,
Rank'd with old Ocean's Nereid Train,
Bright Daughters of the Sea.

mele perished. Jupiter however did all
he could to repair the fatal Error; for
he not only faved the Life of her young
Infant Bacchus, but bestowed both upon
him and her celestial Honours and im-
mortal Life. The Scholiaf tells us, that
Semele was always painted with remarka-
bly long Hair, a Circumstance which I
mention only for the sake of observing,
that I doubt not but many Expressions,
and perhaps whole Passages in Pindar,
which to us appear either impertinent or
obscure, were, at the Time he wrote them,
not only very intelligible, but very appo-
site and beautiful Allusions to some Cus-
tom, some History, some Particularity in
the Life or Person of those he mentions;
or perhaps to some noted Picture or Sta-
tue, as in the present Passage relating to
Semele, and others that I shall take no-
tice of in the Course of these Observa-
tions. Athamas, the Husband of Io, the
other Daughter of Cadmus, being, by the
Infatigation likewise of Juno, struck by
the Furies with Madness, and having seiz-
ed upon one of his Children, which his
Wife, whom he then took for a Lioness,
held in her Arms, she in a Fright fled
away with the other, and cast him and
herself headlong into the Sea, where Ne-
pturne, taking Pity of her, converted them
both into Deities of the Sea.
Deep in the pearly Realms below,  
Immortal Happiness to know.  
But here our Day's appointed End  
To Mortals is unknown;  
Whether Distress our Period shall attend,  
And in tumultuous Storms our Sun go down,  
Or to the Shades in peaceful Calms descend.  
For various flows the Tide of Life,  
Obnoxious still to Fortune's veering Gale;  
Now rough with Anguish, Care, and Strife,  
O'erwhelming Waves the shatter'd Bark assail:  
Now glide serene and smooth the limpid Streams;  
And on the Surface play Apollo's golden Beams.

E P O D E  II.
Thus, Fate, O Therion, that with Bliss divine  
And Glory once enrich'd thy ancient Line,  
Again reverst ev'ry gracious Deed,  
Woe to thy wretched Sires and Shame decreed;  
What Time, encount'ring on the Phocian Plain,  
By luckless Oedipus was Laius slain.  
To Parricide by Fortune blindly led,  
His Father's precious Life the Hero shed;  
Doom'd to fulfill the Oracles of Heav'n,  
To Thebes' ill destin'd King by Pythian Phœbus giv'n.

5 Laius King of Thebes, enquiring of the Delphick or Pythian Oracle about Children, was told that he should have a Son, but that he was destined to die by the Hands
Ode II. OF PINDAR.

STROPHE III.

But with a fierce avenging Eye
Erinnys the foul Murder view'd,
And bade his warring Offspring die,
By mutual Rage subdu'd.
Pierc'd by his Brother's hateful Steel
Thus haughty Polynices fell.

6 Thersander, born to calmer Days,
Surviv'd his falling Sire,
In youthful Games to win immortal Praife;
Renown in martial Combats to acquire,
And high in Pow'r th' Adraflian House to raise.

of that Son: For this Reafon, as soon as Oedipus was born, he gave him to a Shepherd to be murdered; who, in Execution of thofe Orders, left him in the Fields where he might be starved to Death; but being found there by another Shepherd, and by him prefented to the Wife of Polybus King of Corinth, she bred him up for her own Child. But when he grew up, and came to understand that he was not the Son of Polybus, he went in search of his own Father, met him by Accident in Phocis, and in a Tumult flew him, without knowing him indeed to be his Father; but not without incurring the Diffcourage of the Gods by fo horrid a Parri-cide, though he was predefined to it by their own Decree. Erinnys the Goddes of Vengeance obferved the Murder, as the Poet expreffes it, and, to revenge it, stirred up that Discord between his two Sons Ete-ocles and Polynces, that they flew each other in Battle.

6 Thersander was the Son of Polynces by Argia the Daughter of Adraflus, whence Mention is here made of the Adraflian Houfe, which he is prefum'd to have rai'd, because he afterwards revenged upon the Thibans, the Injuries and Disgrace that his Grandfather Adraflus had suffer'd before Thibes, when he came to the Affiftance of Polynces. Thersander was one of thofe Heroes, who went to the War of Troy.
OLYMPICK ODES  ODE II.

Forth from this venerable Root
'Aenesidamus and his Theron spring;
For whom I touch my Dorian Flute,
For whom triumphant strike my sounding String.
Due to his Glory is th'Aonian Strain,
Whose Virtue gain'd the Prize in fam'd Olympia's Plain.

ANTISTROPHE III.

Alone in fam'd Olympia's Sand
The Victor's Chaplet Theron wore;
But with him on the Isthmian Strand,
On sweet Castalia's Shore,
The verdant Crowns, the proud Reward
Of Victory his ³ Brother shar'd,
Copartner in ir mortal Praise,
As warm'd with equal Zeal
The light-foot Courser's gen'rous Breed to raise,
And whirl around the Goal the fervid Wheel.
The painful Strife Olympia's Wreath repays:
But Wealth with nobler Virtue join'd
The Means and fair Occasions must procure;
In Glory's Chace must aid the Mind,
Expence, and Toil, and Danger to endure;

¹'Aenesidamus was the Father of Theron. celebrated at the Isthmus of Corinth,
³Xenocrates. The Isthmian Games were whence they took their Name; and the
With
Ode II. OF PINDAR.

With mingling Rays they feed each other's Flame,  
And shine the brighteft Lamp in all the Sphere of Fame.

EP O D E III.

The happy Mortal, who these Treasures shares,  
Well knows what Fate attends his gen'rous Cares;  
Knows, that beyond the Verge of Life and Light,  
In the sad Regions of infernal Night,  
The fierce, impracticable, churlish Mind  
Avenging Gods and penal Woes shall find;  
Where strict inquiring Justice shall bewray  
The Crimes committed in the Realms of Day.  
The impartial Judge the rigid Law declares,  
No more to be revers'd by Penitence or Pray'rs.

S T R O P H E IV.

But in the happy Fields of Light,  
Where Phoebus with an equal Ray  
Illuminates the balmy Night,  
And gilds the cloudless Day,  
In peaceful, unmolested Joy,  
The Good their smiling Hours employ.

Pythian Games were celebrated upon the Banks of the River Castalia. The Ithibian Crown was composed either of Parsley, or the Branches of the Pine Tree (for they were both used at different times); and the Pythian Crown was made of Laurel.
Them no uneasy Wants constrain
To vex th' ungrateful Soil,
To tempt the Dangers of the billowy Main,
And break their Strength with unabating Toil,
A frail disastrous Being to maintain.
But in their joyous calm Abodes,
The Recompence of Justice they receive;
And in the Fellowship of Gods
Without a Tear eternal Ages live.
While banish'd by the Fates from Joy and Rest,
Intolerable Woes the impious Soul infest.

ANTISTROPE IV.
But they who, in true Virtue strong,
9 The third Purgation can endure;
And keep their Minds from fraudulent Wrong,
And Guilt's Contagion pure;

Pindar in this follows the Opinion of Pythagoras, who held the Transmigration of the Soul; according to which Doctrine, the several Bodies, into which the Soul passes successively, were so many Purgatories, that served to purify and refine it by Degrees, till it was at last rendered fit to enter into the Fortunate Islands, the Paradise of the Ancients, as I said before; and about which nothing can be written but Conjectures, with which it is not necessary to trouble the Reader. The Greek Words imply a State of Probation in the other World as well as this; concerning which, therefore, and this Doctrine of the Transmigration of Souls, the Reader may consult the Sixth Book of Virgil; and the Third Book of Eikon's P. Hift. l. 18. for the History of these Fortunate Islands, as also the Fourth Book of the Odyssey, &c. I must observe, that Saturn and his Wife Rhea, the Progenitors of Jupiter, are, according to the Heathen Mythology, very properly made to preside in these Islands, since, under their Government upon Earth, the World enjoyed that State of Innocence, which the Poets signify by the Golden Age. They
Ode II. OF PINDAR.

They through the starry Paths of Jove
To Saturn's blissful Seat remove;
Where fragrant Breezes, vernal Airs,
Sweet Children of the Main,
Purge the blest Island from corroding Cares,
And fan the Bofom of each verdant Plain:
Whole fertile Soil immortal Fruitage bears;
Trees, from whose flaming Branches flow
Array'd in golden Bloom refulgent Beams;
And Flow'rs of golden Hue, that blow
On the fresh Borders of their Parent Streams.
These by the Bleft in solemn Triumph worn,
Their unpolluted Hands and cluft'ring Locks adorn.

STROPHE IV.

Such is the righteous Will, the high Behest
Of Rhadamantbus, Ruler of the Bleft;
The just Assessor of the Throne divine,
On which, high rais'd above all Gods, recline,
Link'd in the Golden Bands of wedded Love,
The great Progenitors of Thund'ring Jove.
There, in the Number of the Bleft enroll'd,
Live Cadmus, Peleus, Heroes fam'd of old;
And young Achilles, to those Isles remov'd,
Soon as, by Thetis won, relenting Jove approv'd:

STROPHE
OLYMPICK ODES

ODE II.

STROPHE V.

Achilles, whose resistless Might
Troy's stable Pillar overthrew,
The valiant Hector, firm in Fight,
And hardy Cygnus flew,
And Memnon, Offspring of the Morn,
In torrid Ethiopia born—
Yet in my well-flor'd Breast remain
Materials to supply
With copious Argument my Moral Strain,
Whose mystick Sense the Wise alone descry,
Still to the Vulgar founding harsh and vain.

10 From this Passage it is evident, that Pindar had fallen under the Laft of some Criticks or Rivals, who, proud of their Learning, had objected to him the want of it, and had cenfured him, in all likelihood, for his frequent uſing of Moral Sentences, Historical Allufions, and figurative Expressions; which, together with the many and long Digrefions, and the sudden Tranfition from one Point to another, fo observa ble in all his Compoſitions, rendered them, as they pretended, intricate and obscure. All this Charge Pindar, like a Poet of Spirit, answers with a thorough Contempt of his Adversaries; whom, notwithstanding all their boasted Learning, he ranks with the Vulgar; and, conscious of the Superiority of Genius over Art (which I fuppofe is here chiefly meant by Learning) compares himſelf, with a noble Arrogance, to an Eagle flying along the Sky, and purfued by a Parcel of Crows and Jays, who follow him at a Dif tance with great Noise and Clamour, but can neither reach nor obftruct his Flight: A proper Image of the Impotence and Malice of Criticks and Pedants in all times, though it must be confessed, there are few Poets to be found, that can answer the other Part of the Comparison. The Scholiæft tells us, that the learned Perfons hinted at by Pindar in this Passage, were Bacchylides and Simonides.

1  He
Ode II. OF PINDAR.

He only, in whose ample Breast
Nature hath true inherent Genius pour'd,
The Praise of Wisdom may contest;
Not they who, with loquacious Learning stor'd,
Like Crows and chattering Jays, with clam'rous Cries
Pursue the Bird of Jove, that fails along the Skies.

ANTISTROPHE V.

Come on! thy brightest Shafts prepare,
And bend, O Muse, thy sounding Bow;
Say, through what Paths of liquid Air
Our Arrows shall we throw?
On Agrigentum fix thine Eye,
Thither let all thy Quiver fly.
And thou, O Agrigentum, hear,
While with religious Dread,
And taught the Laws of Justice to revere,
To heav'nly Vengeance I devote my Head,
If ought to Truth repugnant now I swear,

Swear, that no State, revolving o'er
The long Memorials of recorded Days,
Can shew in all her boasted Store
A Name to parallel thy Theron's Praise;
One to the Acts of Friendship so inclin'd,
So fam'd for bounteous Deeds, and Love of Human Kind.

EPODE
Yet hath obstrep’rous Envy sought to drown
The goodly Musick of his sweet Renown;
While by some frantick Spirits borne along
To mad Attempts of Violence and Wrong,
She turn’d against him Faction’s raging Flood,
And strove with evil Deeds to conquer Good.
But who can number ev’ry sandy Grain
Wash’d by Sicilia’s hoarse resounding Main?
Or who can Theron’s gen’rous Works express,
And tell how many Hearts his bounteous Virtues bless!

By these frantick Spirits the Poet means Capys and Hippocrates, two Kinmen of Theron, from whom they had received many Obligations; but not being able to endure the Lustre of his Glory and Power, they made War upon him; and met with the due Reward of their Treachery and Malice. Theron fought with them near Himera, and overthrew them.
THE THIRD

OLYMPICK ODE.

This Ode is likewise inscribed to Theron King of Agrigentum, upon the Occasion of another Victory obtained by him in the Chariot Race at Olympia; the Date of which is unknown.

ARGUMENT.

The Scholiast acquaints us, that as Theron was celebrating the Theoxenia, (a Festival instituted by Castor and Pollux in Honour of all the Gods) he received the News of a Victory obtained by his Chariot in the Olympick Games; from this Circumstance the Poet takes Occasion to address this Ode to those two Deities and their Sister Helena, in whose Temple, the same Scholiast informs us, some People with greatest Probability conjectured, it was sung, at a solemn Sacrifice there offered by Theron to those Deities, and to Hercules also, as may be inferred from a Passage in the third Strophe of the Translation. But there is another, and a more poetical Propriety in Pindar's invoking these Divinities, that is suggested in the Ode itself: for after mentioning the Occasion of his composing it, namely, the Olympick Victory of Theron, and saying that a triumphal Song was a Tribute due to that Person, upon whom the Hellanodick, or Judge of the Games, bestowed the sacred Olive, according to the Institution of their first Founder Hercules; he proceeds to relate the fabulous, but legendary Story, of that Hero's having brought that Plant originally from Scythia, the Country of the Hyperboreans, to Olympia; having planted it there near the Temple of Jupiter, and ordered that the Victors in those Games should, for the future, by crowned...
To Theron King of Agrigentum.

STROPHE I.

While to the Fame of Agragas I sing,
For Theron wake th'Olympick String,
And with Aonian Garlands grace
His Steeds unweary'd in the Race,
O may the hospitable Twins of Jove,
And bright-hair'd Helena the Song approve!
For this the Muse bestow'd her Aid,
As in new Measures I essay'd
To harmonize the tuneful Words,
And set to Dorian Airs my founding Chords.

1 Agragas] The Greek Name for Agrigentum.
2 Helena was Sister to Caflor and Pollux, and worshipped together with them, as appears from this Passage. Caflor and Pollux are here styled hospitable upon account of their having instituted the Theoxenia, which properly implies a Festival, or Feast, to which all the Gods were invited.
And lo! the conqu'ring Steeds, whose tolling Heads
Olympia's verdant Wreath bespreads,
The Muse-imparted Tribute claim,
Due, Theron, to thy glorious Name;
And bid me temper in their Master's Praise
The Flute, the warbling Lyre, and melting Lays.
Lo! Pifa too the Song requires!
Elean Pifa, that inspires
The glowing Bard with eager Care
4 His Heav'n-directed Present to prepare:

E P O D E I.
The Present offer'd to his virtuous Fame,
On whose ennobled Brows,
The righteous Umpire of the sacred Game,
Th' Ετολιαν Judge bestows

3 Whose tolling Heads, &c.] That the victorious Horses, as well as the Charioteer, and the Owner of the Chariot, were honoured with an Olympick Crown, I have already observed in the Dissertation: If we suppose the victorious Horse of Theron to have made part of the Triumphant Procession, that upon this Occasion marched to the Temple of Castor and Pollux, who, as the Scholiaist tells us from Aristarchus, were held in great Honour at Agrigentum; we shall see, what I have more than once observed, that Pindar takes many Hints from the Circumstances of the several Countries, Temples, Solemnities, &c. in which his Odes were to be sung. The not attending to this has probably been the Cause not only of overlooking many Beauties in this great Poet, but of charging him also with many Improprieties and Extravagances he is by no means guilty of.

4 His heav'n-directed Present, &c.] The poetical Present made to the Olympick Conquerors are by Pindar styled heav'n-directed [σύνραγε] because, says the younger Scholiaist, the Victories, which gave Occasion to them, proceed from the Direction and Appointment of Heaven.

5 Th' Ετολιαν 'Judge'] One Oxylus an Ετολιαν having conducted the Heraclidae
OLYMPICK ODES

ODE III.

The darksome Olive, studious to fulfill
The mighty Founder's Will.
Who this fair Ensign of Olympick Toil
From distant Scythia's fruitful Soil,
And Hyperborean Ifer's woody Shore,
With fair Entreaties gain'd, to Grecian Elis bore.

STROPHE II.

The blameless Servants of the Delphick God
With Joy the valued Gift bestow'd;
Mov'd by the friendly Chief to grant,
On Terms of Peace, the sacred Plant;

when they returned into Peloponnæus, received from them, by way of Recompence, the Government of the Eleans, who from him were afterwards called Etolians, as the younger Scholiast informs us. Th' Etolian Judge therefore, in this Place denotes the Hellanodick, or President of the Olympick Games, who was always chosen from among the Eleans, as I have shewn at large in the Dissertation.

Concerning the Situation and Country of the Hyperboreans, there are so many inconsistent Fables among the Ancients, that the modern Geographers have given over all Hopes of reconciling them. Pindar here places them about the Fountains or Springs of the Danube, a River, in his Time, almost as little known as the Hyperboreans; whom, in his Tenth Pythian Ode, he describes as a most happy People, subject neither to Diseases nor old Age; in short, this Country was an ideal Region, existing only in the Imagination of the Poets, who for that Reason were at Liberty to place it in what Climate, and fill it with what People and Plants they thought proper. It is therefore to no Purpose to inquire whether the Olive will grow in any Country about the Danube; since there are so many other Circumstances relating to the Hyperboreans, that will not suit with any People or any Climate of the known World. The Olive, from whence the Olympick Crowns were taken, was had in great Veneration by the Eleans, who adopted and sanctified the Tradition here mentioned by Pindar, as far as relates to the transplanting the Olive from the Country of the Hyperboreans; for the Hercules, to whom this is attributed, seems by Pausanias's Account, to have been the Idaeian Hercules; who was much more ancient than the Tiberian Hercules to whom Pindar here acribes the Honour of this Exploit.

Destin'd
Ode III. OF PINDAR.

Destin’d at once to shade Jove’s honour’d Shrine
And crown Heroick Worth with Wreaths Divine.
For now full-orb’d the wand’ring Moon
In plenitude of Brightness shone,
And on the spacious Eye of Night
Pour’d all the Radiance of her golden Light:

ANTISTROPHE II.
Now on Jove’s Altars blaz’d the hallow’d Flames,
And now were fix’d the mighty Games,
Again, when e’er the circling Sun
Four times his annual Course had run,
Their Period to renew, and shine again
On Alpheus’ craggy Shores and Pisa’s Plain:
But subject all the Region lay
To the fierce Sun’s insulting Ray,
While upon Pelops’ burning Vale
No Shade arose his Fury to repell.

EPISODE II.
Then traversing the Hills, whose jutting Base
Indents Arcadia’s Meads,
To where the Virgin Goddes of the Chace
Impells her foaming Steeds,
To Scythian Iser he directs his Way,
Doom’d by his Father to obey

The
The rigid Pleasures of Mycena’s King,
And thence the rapid Hind to bring,
Whom, sacred Present for the Orthian Maid,
With Horns of branching Gold, Taygeta array’d.

STROPHE III.
There as the longsome Chace the Chief pursu’d,
The spacious Scythian Plains he view’d;
A Land beyond the chilling Blast,
And Northern Caves of Boreas cast:
There too the Groves of Olive he survey’d,
And gaz’d with Rapture on the pleasing Shade,
Thence by the wand’ring Hero borne
The Goals of Elis to adorn.
And now to Theron’s sacred Feast
With Leda’s Twins he comes, propitious Guest!

ANTISTROPHE III.
To Leda’s Twins (when Heav’n’s divine Abodes
He fought, and mingled with the Gods)
He gave th’ illustrious Games to hold,
And crown the Swift, the Strong, and Bold.
Then, Mufe, to Theron and his House proclaim
The joyous Tidings of Success and Fame,
By Leda’s Twins bestow’d to grace,
Emmenides, thy pious Race,
Who
Who mindful of Heav'n's high Behests
With strictest Zeal observe their Holy Feasts.

E P O D E  III.

As Water's vital Streams all Things surpass,
As Gold's all-worship'd Ore
Holds amid Fortune's Stores the highest Class;
So to that distant Shore,
To where the Pillars of Alcides rise,
Fame's utmost Boundaries,
Theron pursuing his successful Way,
Hath deck'd with Glory's brightest Ray
His Lineal Virtues.—Farther to attain,
Wise, and Unwise, with me despair: th' Attempt were vain.
THE FIFTH

OLYMPICK ODE.

This Ode is inscribed to Pfaumis of Camarina (a Town in Sicily) who, in the Eighty second Olympiad, obtained Three Victories; one in the Race of Chariots drawn by Four Horses; a second in the Race of the Apene, or Chariot drawn by Mules, and a third in the Race of Single Horses.

Some People (it seems) have doubted, whether this Ode be Pindar's, for certain Reasons, which together with the Arguments on the other Side, the learned Reader may find in the Oxford Edition and others of this Author; where it is clearly proved to be genuine. But besides the Reasons there given for doubting if this Ode be Pindar's, there is another (though not mentioned, as I know of, by any one) may have helped to bias People in their Judgment upon this Question. I shall therefore beg leave to consider it a little, because what I shall say upon that Head, will tend to illustrate both the Meaning and the Method of Pindar in this Ode. In the Greek Editions of this Author there are Two Odes (of which this is the second) inscribed to the same Pfaumis, and dated both in the same Olympiad. But they differ from each other in several Particulars, as well in the Matter as the Manner. In the Second Ode, Notice is taken of Three Victories obtained by Pfaumis; in the First, of only One, viz. that obtained by him in the Race of Chariots drawn by Four Horses: In the Second, not only the City of Camarina, but the Lake of the same Name, many Rivers adjoining to it, and some Circumstances relating to the present State, and the rebuilding of that City (which had been destroyed by the Syra-

-1-
(41)

cufians some Years before) are mentioned; whereas in the First, Ca-
marina is barely named, as the Country of the Conqueror, and as it were out of Form: From all which I conclude, that these two Odes were composed to be sung at different Times, and in different Places. The First at Olympia, immediately upon Pfaumis's being proclaimed Conqueror in the Chariot Race, and before he obtained his other two Victories. This may with great Probability be inferred as well from no mention being there made of those two Victories, as from the Prayer which the Poet subjoins immediately to his Account of the First, viz. that Heaven would in like Manner be favourable to the rest of the Victor's Wishes; which Prayer, though it be in general Words, and one frequently used by Pindar in other of his Odes, yet has a peculiar Beauty and Propriety, if taken to relate to the other Two Exercises, in which Pfaumis was still to contend; and in which he afterwards came off victorious. That it was the Custom for a Conqueror, at the Time of his being proclaimed, to be attended by a Chorus, who sung a Song of Triumph in Honour of his Victory, I have observed in the Dissertation prefixed to these Odes. In the Second, there are so many Marks of its having been made to be sung at the triumphal Entry of Pfaumis into his own Country, and those so evident, that, after this Hint given, the Reader cannot help observing them, as he goes through the Ode. I shall therefore say nothing more of them in this Place; but that they tend, by shewing for what Occasion this Ode was calculated, to confirm what I said relating to the other; and jointly with that to prove, that there is no reason to conclude from there being two Odes inscribed to the same Person, and dated in the same Olym-
piad, that the latter is not Pindar's, especially as it appears, both in the Style and Spirit, altogether worthy of him.
ARGUMENT.

The Poet begins with addressing himself to Camarina, a Sea Nymph, from whom the City and Lake were both named, to bespeak a favourable Reception of his Ode, a Present which he tells her was made to her by Pfaumis, who rendered her City illustrious at the Olympick Games; where having obtained Three Victories, he consecrated his Fame to Camarina, by ordering the Herald, when he proclaimed him Conqueror, to style him of that City. This he did at Olympia; but now, continues Pindar, upon his coming home, he is more particular, and inserts in his triumphal Song the Names of the principal Places and Rivers belonging to Camarina: from whence the Poet takes occasion to speak of the rebuilding of that City, which was done about this Time, and of the State of Glory, to which, out of her low and miserable Condition, she was now brought by the means of Pfaumis, and by the Lustre cast on her by his Victories; Victories (says he) not to be obtained without much Labour and Expence, the usual Attendants of great and glorious Actions; but the Man who succeeded in such like Undertakings, was sure to be rewarded with the Love and Approbation of his Country. The Poet then addresses himself to Jupiter in a Prayer, beseeching him to adorn the City and State of Camarina with Virtue and Glory; and to grant to the Victor Pfaumis a joyful and contented Old Age, and the Happiness of dying before his Children; after which he concludes with an Exhortation to Pfaumis to be contented with his Condition, which he insinuates was as happy as that of a Mortal could be, and it was to no Purpose for him to wish to be a God.

STROPHE
Ode V. OF PINDAR. 43

STROPHE.

Fair Camarina, Daughter of the Main,
With gracious Smiles this Choral Song receive,
Sweet Fruit of virtuous Toils! whose noble Strain
Shall to th' Olympick Wreath new Lustré give:
This Psaumis, whom on Alpheus' Shore
With unabating Speed
The harness'd Mules to Conquest bore,
This Gift to Thee decreed;
Thee, Camarina, whose well-peopled Tow'rs
Thy Psaumis render'd great in Fame,
When to the Twelve Olympian Pow'rs
He fed with Victims the triumphal Flame.
When, the double Altars round,
Slaughter'd Bulls bestrew'd the Ground;
When, on Five select Days,
Jove survey'd the Lifts of Praise;
While along the dusty Course
Psaumis urg'd his straining Horse,
Or beneath the social Yoke
Made the well match'd Courfers smoke;

1 It was usual for the Conqueror to offer a Sacrifice on each of the six Altars, which were consecrated by Hercules to Twelve Gods, who were worshipped,

Two at each Altar, as I have already observed in the Dissertation.

2 The Games began on the Eleventh Day of the Month, and ended on the Sixteenth.
Or around th' Elean Goal
Taught his Mule-drawn Carr to roll.
Then did the Victor dedicate his Fame
To Thee, and bade the Herald's Voice proclaim
Thy new-establish'd Walls, and Acrōn's honour'd Name.

ANTISTROPHE.

But now return'd from where the pleasant Seat
Once of Oenomaus and Pelops stood,
Thy, Civick Pallas, and thy chaste Retreat,
He bids me sing, and fair Oanus' Flood,
And Camarina's sleeping Wave,
And those sequestred Shores,
Through which the thirsty Town to lave
Smooth flow the watry Stores
Of fishy Hipparis, profoundest Stream,
Adown whose Wood-envelop'd Tide
The solid Pile, and lofty Beam,
Materials for the future Palace, glide.

3 Camarina was the Country of Psaumis, and Acrōn was his Father, both of which were constantly specified in every Proclamation of Victory, together with the Name of the Conqueror.
4 Oenomaus, and after him Pelops, was King of Elis; so that by this Periphrasis the Poet means no more than that Psaumis being returned from Elis, &c.
5 Minerva was reckoned to preside over all Cities, and had therefore many a Temple built to her in the Citadel, as at Athens, Sparta, and here at Camarina, whence she was styled θεία Αθηνώ, Urbis Praefit, or Cæsara Minervae, which I have translated Civick Pallas.
6 This River was of great Service to the Citizens of Camarina, as it not only supplied them with Water and Fish in Abundance, but with a sort of Mud,

Thus
Ode V.  O F P I N D A R.  45

Thus by War's rude Tempefts torn,
Plung'd in Misery and Scorn,
Once again, with Pow'r array'd,
*Camarina* lifts her Head,
Gayly bright'ning in the Blaze,
*Pseaumis*, of thy hard-earn'd Praise.
Trouble, Care, Expence attend
Him, who labours to ascend
Where, approaching to the Skies,
Virtue holds the sacred Prize,
That tempts him to atchieve the dangerous Deed:
But, if his well-concerted Toils succeed,
His Country's just Applause shall be his glorious Meed.

E P O D E.

O *Jove*! Protector of Mankind!
O Cloud-enthroned King of Gods!
Who on the *Cronian* Mount reclin'd,
With Honour crown'd the wide stream'd Floods
Of *Alpheus*, and the solemn Gloom
Of *Ida's* Cave! to thee I come

which they used in making of Bricks; and with Timber for rebuilding their Town. This it seems was cut in the Woods that grew upon the Banks of this River, into which it was thrown, and by the Stream conveyed to *Camarina*, without the Trouble of loading it in Boats or Barges.
Thy Suppliant, to soft Lydian Reeds,
Sweet breathing forth my tuneful Pray'r,
That, grac'd with noble, valiant Deeds,
This State may prove thy Guardian Care;
And Thou, on whose victorious Brow
Olympia bound the sacred Bough,
Thou whom Neptunian Steeds delight,
With Age, Content, and Quiet crown'd,
Calm may'ft thou sink to endless Night,
Thy Children, Psalms, weeping round.

And since the Gods have giv'n thee Fame and Wealth,
Join'd with that Prime of Earthly Treasures, Health,
Enjoy the Blessings they to Man assign,
Nor fondly sigh for Happiness divine.

The Thought contained in these four last Lines is so like one that shall be mentioned in the Notes upon the next Ode, that I think it proper to refer the Reader thither, for a fuller Illustration of it.
THE SEVENTH
OLYMPICK ODE.

This Ode is inscribed to Diagoras, the Son of Damagetus, of Rhodes, who, in the Seventy ninth Olympiad, obtained the Victory in the Exercize of the Caesius.

This Ode was in such Esteem among the Ancients, that it was deposited in a Temple of Minerva, written in Letters of Gold.

ARGUMENT.

The Poet begins this noble Song of Triumph with a Simile, by which he endeavours to shew his great Esteem for those who obtain the Victory in the Olympick and other Games; as also the Value of the Present, that he makes them upon that Occasion; a Present always acceptable, because Fame and Praise is that which delights all Mortals; wherefore the Muse, says he, is perpetually looking about for proper Objects to bestow it upon; and seeing the great Actions of Diagoras, takes up a Resolution of celebrating Him, the Isle of Rhodes his Country, and his Father Damagetus (according to the Form observed by the Herald in proclaiming the Conquerors; which I mentioned in the Notes upon the last Ode) Damagetus, and consequently Diagoras, being descended from Tlepolemus, who led over a Colony of Grecians from Argos to Rhodes, where he settled, and obtained the Dominion of that Island. From Tlepolemus, therefore, Pindar declares he will deduce his Song; which he addresses to all the Rhodians in common with Diagoras, who were descended from Tlepolemus, or from these Grecians that came over with him; that is, almost all the People of Rhodes,
Rhodes, who indeed are as much (if not more) interested in the greatest Part of this Ode, as Diagoras the Conqueror. Pindar accordingly relates the Occasion of Tlepolemus's coming to Rhodes, which he tells us was in Obedience to an Oracle, that commanded him to seek out that Island; which, instead of telling us its Name, Pindar, in a more poetical Manner, characterizes by relating of it some Legendary Stories (if I may so speak) that were peculiar to the Isle of Rhodes; such as the Golden Shower, and the Occasion of Apollo's choosing that Island for himself; both which Stories he relates at large with such a Flame of Poetry, as shews his Imagination to have been extremely heated and elevated with his Subjects. Neither does he seem to cool in the short Account that he gives, in the next Place, of the Passion of Apollo for the Nymph Rhodos, from whom the Island received its Name, and from whom were descended its original Inhabitants (whom just before the Poet therefore called the Sons of Apollo) and particularly the three Brothers, Camirus, Lindus, and Jalyfus; who divided that Country into three Kingdoms, and built the three principal Cities, which retained their Names. In this Island Tlepolemus (says the Poet, returning to the Story of that Hero) found Rest, and a Period to all his Misfortunes, and at length grew into such Esteem with the Rhodians, that they worshipped him as a God, appointing Sacrifices to him, and instituting Games in his Honour. The Mention of those Games naturally brings back the Poet to Diagoras, and gives him Occasion, from the Two Victories obtained by Diagoras in those Games, to enumerate all the Prizes won by that famous Conqueror in all the Games of Greece: after which Enumeration he begs of Jupiter, in a solemn Prayer, to grant Diagoras the Love of his Country, and the Admiration of all the World, as a Reward for the many Virtues for which he and his Family had always been distinguished, and for which their Country had so often triumphed: and then, as if he had been a Witness of the extravagant Transports of the Rhodians (to which, not the Festival only occasioned by the triumphal Entry of their Countryman,
man, and the Glory reflected upon them by his Victories, but much more the flattering and extraordinary Eulogiums bestowed upon the whole Nation in this Ode, might have given Birth) the Poet on a sudden changes his Hand, and checks their Pride by a moral Reflection on the Vicissitude of Fortune, with which he exhorts them to Moderation, and so concludes.

HEROICK STANZAS.

I.

AS when a Father in the golden Vase,
The Pride and Glory of his wealthy Stores,
Bent his lov’d Daughter’s nuptial Torch to grace,
The Vineyard’s purple Dews profusely pours;

II.

Then to his Lips the foaming Chalice rears,
With Blessings hallow’d and auspicious Vows,
And mingling with the Draught transporting Tears,
On the young Bridegroom the rich Gift bestows;

III.

The precious Earnest of Esteem sincere,
Of friendly Union and connubial Love:
The bridal Train the sacred Pledge revere,
And round the Youth in sprightly Measures move.
OLYMPIK ODES ODE VII.

IV.

He to his Home the valu'd Present bears,
   The Grace and Ornament of future Feasts;
Where, as his Father's Bounty he declares,
   Wonder shall seize the gratulating Guests.

V.

Thus on the Valiant, on the Swift, and Strong,
   Castalia's genuine Nectar I bestow;
And pouring forth the Muse-descended Song,
   Bid to their Praisés the rich Numbers flow.

VI.

Grateful to them resounds th' harmonick Ode,
   The Gift of Friendship and the Pledge of Fame.
Happy the Mortal, whom th' Aonian God
   Cheers with the Musick of a glorious Name!

VII.

The Muse her piercing Glances throws around,
   And quick discovers ev'ry worthy Deed:
And now she wakes the Lyre's enchanting Sound,
   Now fills with various Strains the vocal Reed:

VIII. But
Ode VII. OF PINDAR.

VIII.

But here each Instrument of Song divine,
   The vocal Reed and Lyre’s enchanting String
She tunes, and bids their Harmony combine
   Thee, and thy Rhodes, Diagoras, to sing;

IX.

Thee and thy Country native of the Flood,
   Which from bright Rhodos draws her honour’d Name,
Fair Nymph, whose Charms subdu’d the Delphick God,
   Fair blooming Daughter of the Cyprian Dame:

X.

To sing thy Triumphs in th’ Olympick Sand,
   Where Alpheus saw thy Giant Temples crown’d;
Fam’d Pythia too proclaim’d thy conqu’ring Hand,
   Where sweet Castalia’s mystick Currents found.

1 This, and the other Particulars mentioned in this Stanza, will be farther explained by Pindar himself, in the Sequel of this Ode, of which he hath given us a kind of Summary, or short Contents, so that I shall detain the Reader no longer than to tell him, that there are different Genealogies of the Nymph Rhodos, whom Pindar makes the Daughter of Venus, and Comfort of the Sun; for which latter, those who would allegorize all the Fables of the Ancients, give for a Reason, that there is no Day in the Year so cloudy, that the Sun does not shine upon that Island.

2 The Epithet of Giant belongs very justly to Diagoras, who was Six Feet Five Inches high, as shall be shewn in the last Note upon this Ode.

3 Castalia is a River that runs at the Foot of Mount Parnassus, sacred to the Muses, whose Murmurs were esteemed to be oracular. Upon the Banks of this River the Pythian Games were celebrated.
XI.

Nor, Damagetus, will I pass unsung
Thy Sire, the Friend of Justice and of Truth;
From noble Ancestors whose Lineage sprung,
The Chiefs who led to Rhodes the Argive Youth.

XII.

There near to Asia's wide-extended Strand,
Where jutting Embolus the Waves divides,
In three Divisions they possessed the Land,
Enthron'd amid the hoarse-resounding Tides.

4 The Name of a Temple, or rather of a Promontory in Lycia, so called from its running out into the Sea, like the Head or Beak of a Ship.

5 Before Tlepolenus, the Son of Hercules, led a Colony of Grecians to Rhodes, that Island was inhabited by the Children of the Sun, or Apollo, and the Nymph Rhodos, as we learn in this very Ode; so that there were two sorts of Inhabitants of two different Races in this Island, both of which the Poet has the Address to interest in this Song of Triumph, by taking occasion from the Oracle delivered to Tlepolenus, to insert several Stories in Honour of the Old Rhodians, at the same Time that he seems to apply himself more particularly to the Descendants of Tlepolenus, and the Argives, who indeed were more nearly concerned, as they were originally of the same Race and Country with the Conqueror Diogoras. It will be necessary, for the better understanding the Order and Connection of the several Parts of this Ode, for the Reader to carry in his Memory this Distinction of the Two Races of Inhabitants, that at different Times composed the People of Rhodes. The Division of that Island into Three Districts seems to have been as old as the building of the Three Cities, Lindus, Jalyssus, and Camirus, said by Pindar to have been built by the three Brothers, whose Names they bore: but D. Siculus makes Tlepolenus the Author of that Division, and the Founder of those three Cities. The History of Tlepolenus, (as far as it relates to the present Ode) is so fully told by Pindar himself, that it is needless to add any thing to it.

XIII. To
Ode VII. OF PINDAR.

XIII.
To their Defendants will I tune my Lyre,
The Offspring of Alcides bold and strong,
And from Tlepolemus, their common Sire,
Deduce the national historick Song.

XIV.

Tlepolemus of great Alcides came,
The Fruits of fair Astydamia's Love,
Jove-born Amyntor got the Argive Dame:
So either Lineage is deriv'd from Jove.

XV.

But wrapt in Error is the human Mind,
And human Blifs is ever insecure:
Know we what Fortune yet remains behind?
Know we how long the present shall endure?

XVI.

For lo! the * Founder of the Rhodian State,
Who from Saturnian Jove his Being drew,
While his fell Bosom swell'd with vengeful Hate,
The Baftard-brother of Alcmena flew.

* Tlepolemus.

XVII. With
XVII.

With his rude Mace, in fair Tirynthia's Walls,
Tlepolemus inflicts the horrid Wound:
Ev'n at his Mother's Door Licymnus falls,
Yet warm from her Embrace, and bites the Ground.

XVIII.

Passion may oft the wisest Heart surprize:
Conscious and trembling for the murd'rous Deed,
To Delphi's Oracle the Hero flies,
Sollicitous to learn what Heav'n decreed.

XIX.

Him bright-hair'd Phoebus, from his od'rous Fane,
Bade set his flying Sails from Lerna's Shore,
And, in the Bosom of the Eastern Main,
'That Sea-girt Region hasten to explore;

That Sea-girt Region bade him straight explore;
That blissful Island, where a wond'rous Cloud
Once rain'd, at Jove's Command, a golden Show'r.]

From the Mention of this Golden Shower, Pindar starts into a particular Relation of that and some other Fables, if not invented, yet improved by him, in Honour of the Rhodians. These Fables, I say, were improved in all likelihood, if not invented by Pindar; for although that Part of the Story, in which we are told that the Rhodians were by their Father the Sun acquainted with the Birth of Minerva, and ordered to sacrifice to her immediately, be, as Diod. Sic. informs us, mentioned by the Historians, who treat of the Antiquities of Rhodes, and that Circumstance of the Rhodians forgetting in their Hurry to put Fire under their Victims, be, as the same Author tells us, authenticated by a peculiar Cer-

XX. That
XX.

That blissful Island, where a wond'rous Cloud
Once rain'd, at Jove's Command, a Golden Show'r;
What Time, assisted by the Lemnian God,
The King of Heav'n brought forth the Virgin Pow'r.

XXI.

By Vulcan's Art the Father's teeming Head
Was open'd wide, and forth impetuous sprung,
And shouted fierce and loud, the Warrior Maid:
Old Mother Earth and Heav'n affrighted rung.

XXII.

Then Hyperion's Son, pure Fount of Day,
Did to his Children the strange Tale reveal:
He warn'd them strait the Sacrifice to slay,
And worship the young Pow'r with earliest Zeal.

mony used in his Time in Rhodes in their facred Mysteries, viz. the laying the Victim upon the Altar before the Fire is laid on; yet he seems to have had no better Authority for the Golden Shower, than a figurative Expression used by Homer, to denote the flourishing State of Rhodes in the Time of Tlepolemus. II. 2.

Kai σφυ διηνίσκω αἰώνα κατ'ίχθυς κροίων. Jove poured down upon them immense Riches. In like Manner, what he says of Minerva's having upon this Occasion bestowed upon the Rhodians the Knowledge of all Kinds of Arts, particularly Statuary, is no other than a poetical Compliment to them upon their known Excellence in that Art, which from them was called the Rhodian Art.

XXIII. So.
XXIII.
So would they soothe the mighty Father's Mind,
Pleas'd with the Honours to his Daughter paid;
And so propitious ever would they find
Minerva, warlike, formidable Maid.

XXIV.
On staid Precaution, vigilant and wise,
True Virtue, and true Happiness depend;
But oft Oblivion's dark'ning Clouds arise,
And from the destin'd Scope our Purpose bend.

XXV.
The Rhodians, mindful of their Sire's Behest,
Strait in the Citadel an Altar rear'd;
But with imperfect Rites the Pow'r address'd,
And without Fire their Sacrifice prepar'd.

XXVI.
Yet Jove approving o'er th' Assembly spread
A yellow Cloud, that drop'd with golden Dews;
While in their op'ning Hearts the blue-ey'd Maid
Deign'd her Celestial Science to infuse.

XXVII. Thence
Ode VII. OF PINDAR.

XXVII.
Thence in all Arts the Sons of Rhodes excel,
Thro' best their forming Hands the Chiffel guide;
This in each Street the breathing Marbles tell,
The Stranger's Wonder, and the City's Pride.

XXVIII.
Great Praise the Works of Rhodian Artists find,
Yet to their heav'ly Mistress much they owe;
Since Art and Learning cultivate the Mind,
And make the Seeds of Genius quicker grow.

XXIX.
Some say, that when by Lot th'immortal Gods
With Jove these earthly Regions did divide,
All undiscover'd lay Phoebean Rhodes,
Whelm'd deep beneath the salt Carpathian Tide;

7 The Words of the Original in this Place are so obscure, that the Commentators are not agreed upon the Sense of them. The Interpretation I have put upon them is agreeable to the old Scholiast, and is rendered by Horace, the constant Imitator of this Author, in the following Verfes,

Doctrina sed vim promovet instam,
Rectique cultus pectora roborant.

8 This Fable of Apollo's cherishing for his Portion the Island of Rhodes, even while it yet lay at the Bottom of the Sea, was probably an Invention of Pindar himself, founded upon an old Tradition which Diod. Sic. relates, viz. That the Telechines, the first Inhabitants of Rhodes, foreseeing an Inundation, forfook the Island, and were dispersed and scattered abroad. When the Flood came, it rose so high, that, besides destroying those that remained in the Island, all the flat and campaign Part of the Country (with Showers

H XXX. That,
XXX.
That, absent on his Course, the God of Day
By all the heav'nly Synod was forgot,
Who, his incessant Labours to repay,
Nor Land nor Sea to Phoebus did allot;

XXXI.
That Jove reminded would again renew
Th'unjust Partition, but the God deny'd;
And said, Beneath yon hoary Surge I view
An Isle emerging thro' the briny Tide:

that poured down continually) was like a
standing Pool of Water: Some few that
fled to the higher Ground were preferred,
amongst whom were the Sons of Jupiter.
But Sol (as the Story is) falling in Love
with Rhodes, called the Island after her
Name Rhodes, and cleared the Island of the
Inundation: But the Truth (continues he)
couched in the Fable is this: In the
first Generation of all Things, when the
Island lay in Mud and Dirt, the Sun
dried up the Moisture, and made the
Land productive of living Creatures;
whence sprang the Seven Heliades, so
called from the Sun [in Greek Helios]
and other Men, the original Inhabitants.
And hence it is that they account the
Island to be consecrated to the Sun, and
the Rhodians in After-times constantly wor-
shipped the Sun above all other Gods, as
the Parent from whence they first sprang.

By comparing this Account given us by
Pindar, with the pompous Fable formed
upon it by Pindar, one may see how
much of the Mythology of the Greeks
was owing to the Invention of their Poets.
That of Pindar in the Pageage before us
is truly great and noble. Apollo's disco-
verying the Island while it lay as yet buried
under the Waters of the Sea, and his
foretelling the flourishing Condition to
which it should afterwards arrive, are
Circumstances every way suiting the
Character of the Source of Light, and
the great Seer of Heaven; as his deman-
ding that Island for his Portion, preferable
to any other Region that might fall to
his Share in a new Allotment of the
Kingdoms of the Earth offered him by
Jupiter; and his requiring the Fates to
ratify the Donation of it to him by an
Oath, always deemed inviolable, are Strokes
of the finest Flattery; so much the more
pleasing to the Rhodians, as they corresponded
exactly with the particular Worship
paid by them to Apollo, and the Belief of
their being his chosen and peculiar People.

XXXII. A
Ode VII. OF PINDAR.

XXXII.
A Region pregnant with the fertile Seed
Of Plants, and Herbs, and Fruits, and foodful Grain;
Each verdant Hill unnumber’d Flocks shall feed;
Unnumber’d Men possess each flow’ry Plain.

XXXIII.
Then strait to Lachesis he gave Command,
Who binds in Golden Cauls her Jetty Hair;
He bade the fatal Sifter stretch her Hand,
And by the Stygian Rivers bade her swear;

XXXIV.
Swear to confirm the Thunderer’s Decree,
Which to his Rule that fruitful Island gave,
When from the ouzy Bottom of the Sea
Her Head she rear’d above the Lycian Wave.

XXXV.
The fatal Sister swore, nor swore in vain;
Nor did the Tongue of Delphi’s Prophet err;
Up-sprung the blooming Island through the Main;
And Jove on Phoebus did the Boon confer.

XXXVI.
OLYMPICK ODES ODE VII.

XXXVI.
In this fam'd Isle, the radiant Sire of Light,
The God whose Reins the fiery Steeds obey,
Fair Rhodos saw, and, kindling at the Sight,
Seiz'd, and by Force enjoy'd the beauteous Prey:

XXXVII.
From whose divine Embraces sprung a Race
Of Mortals, wisest of all Human-kind;
Seven Sons, endow'd with ev'ry noble Grace;
The noble Graces of a sapient Mind.

XXXVIII.
Of these Ialysus and Lindus came,
Who with Camirus shar'd the Rhodian Lands;
Apart they reign'd, and sacred to his Name
Apart each Brother's Royal City stands.

XXXIX.
9 Here a secure Retreat from all his Woes
* Astydameia's hapless Offspring found;
Here, like a God in undisturb'd Repose,
And like a God with heav'nly Honours crown'd,

9 Tlepolemus becoming King of the Troy, where he was slain by Sarpedon.
Rhodians led a Body of them to the Siege But the Rhodians out of Regard to his

XL. His
XL.

His Priests and blazing Altars he surveys,
And Hecatombs, that feed the od’rous Flame;
With Games, Memorial of his deathless Praise;
Where twice, Diagoras, unmatch’d in Fame,

XLI.

Twice on thy Head the livid Poplar shone,
Mix’d with the darksome Pine, that binds the Brows
Of Isthmian Victors, and the Nemean Crown,
And ev’ry Palm that Attica bestows.

XLII.

Diagoras th’ Arcadian Vafe obtain’d;
Argos to him adjudg’d her Brazen Shield;
His mighty Hands the Theban Tripod gain’d,
And bore the Prize from each Boeotian Field.

Memory, as their King and the Founder of their State, brought his Bones back with them to Rhodes; where they also erected a Temple to him, and appointed an anniverfary Celebration of Games in his Honour, the Prize in which was a Chaplet of white Poplar. The Mention of these Games brings Pindar back again to the Hero of this Ode, Diagoras; a Lift of whose Victories he here gives us, beginning with the Two obtained by him in his own Country, Rhodes, and ending with those, which he had gained at Megara, which were so many, says Pindar, that there was no other Name, but that of Diagoras, to be seen upon the Column, upon which, according to the Custom of that City, the Names of the Conquerors were engraved. He had before mentioned his Pythian and Olympick Victories. The Vafe, the Brazen Shield, the Tripod, and the Robe, were all Prizes bestowed upon the Conquerors in the several Games here mentioned by Pindar.
XLIII.
Six Times in rough Ægina he prevail'd;
As oft Pellenë's Robe of Honour won;
And still at Megara in vain assail'd,
He with his Name hath fill'd the Victor's Stone.

XLIV.
O Thou, who, high on Atabyrius thron'd,
Seeft from his Summits all this happy Isle,
By thy Protection be my Labours crown'd;
Vouchsafe, Saturnius, on my Verse to smile!

XLV.
And grant to him, whose Virtue is my Theme,
Whose valiant Heart th' Olympick Wreaths proclaim,
At Home his Country's Favour and Esteem,
Abroad, eternal, universal Fame.

XLVI.
For well to thee Diagoras is known;
Ne'er to Injustice have his Paths declin'd;
Nor from his Sires degenerates the Son;
Whose Precepts and Examples fire his Mind.

10 Atabyrius was a Mountain in Rhodes, on the Top of which was a Temple of Jupiter.
"Then from Obscurity preserve a Race,
Who to their Country Joy and Glory give;
Their Country, that in them views ev'ry Grace,
Which from their great Forefathers they receive.

Yet as the Gales of Fortune various blow,
To-day tempestuous, and To-morrow fair,
Due Bounds, ye Rhodians, let your Transports know;
Perhaps To-morrow comes a Storm of Care.

"Diagoras himself lived to see this
Prayer of his Poet accomplished in the
Glory of his Children. His Three Sons
having, like him, obtained the Olympick
Crown; whose Statues together with that
of their Father were erected at Olympia
in the sacred Grove of Jupiter. The
Statue of Diagoras was Six Feet and Five
Inches high, as the younger Scholiast of
Pindar tells us: and, as the old Scholiast
informs us, this was the very Height of
Diagoras himself; so exact were the Gre-
cian Statuaries. Next to Diagoras was
placed also the Statue of his Grandson Pif-
dorus, the Son of Callipitera, who with his
Brother or Cofin-German, Euclees, also
had been honoured with the Olympick
Crown.

Mr. Bayle in his Dictionary has an Ar-
ticle upon this Diagoras, in which he re-
lates from Pausanias a famous Story of
him, viz. That Diagoras having attended
his Two Sons Damagetus and Acusilaus
to the Olympick Games, and both the
young Men having been proclaimed Con-
querors, he was carried on the Shoulder-
s of his Two victorious Sons through
the midst of that great Assembly of the
Greeks, who showered down Flowers upon
him as he passed along, congratulating
him upon the Glory of his Sons. Some
Authors (adds Mr. Bayle) say, he was so
transported upon this Occasion, that he
died of Joy. But this Account he rejects
as false, for Reasons which may be seen
at large in the Notes upon this Article.
Tully and Plutarch, alluding to this Story
of Diagoras, add, that a Spartan coming
up to him said, " Now die, Diagoras,
" for thou canst not climb to Heaven." Which Mr. Bayle paraphrases in this
Manner: " You are arrived, Diagoras,
" at the highest Pitch of Glory you can
" aspire to, for you must not flatter your-
" self,
"self, that if you lived longer you should
" ascent to Heaven. Die then, that you
" may not run the Risk of a Fall." Which is certainly the meaning of this famous Saying of the Spartan. Pindar concludes his Ode to Pliaumis, with an Exhortation founded upon a Way of Reasoning so like this of the Spartans, that I am inclined to think one may have been borrowed from the other.

In the Greek Notes upon the Title of this Ode, this Story of Diagoras is related with this Difference from Paufanias: the Persons there said to have taken Diagoras upon their Shoulders, seem not to have been the Sons of Diagoras, but his Grandchildren, the Sons of one of his Sons, who by the same Author are represented as having gained each of them an Olympick Crown upon the same Day with their Father. Of this Mr. Bayle takes no Notice, though he has extracted several Particulars concerning Diagoras out of this very Ode.
THE ELEVENTH

OLYMPICK ODE.

This Ode is inscribed to Agejidamus of Locris, who, in the Seventy fourth Olympiad, obtained the Victory in the Exercise of the Cælius, and in the Class of Boys.

The preceding Ode in the Original is inscribed to the same Person; and in that we learn, that Pindar had for a long time promised Agejidamus an Ode upon his Victory; which he at length paid him, acknowledging himself to blame for having been so long in his Debt. To make him some amends for having delayed Payment so long, he sent him by way of Interest together with the preceding Ode, which is of some length, the short one that is here translated, and which in the Greek Title is for that reason styled τόκος or Interest.

ARGUMENT.

The Poet, by two Comparisons, with which he begins his Ode, insinuates how acceptable to successful Merit these Songs of Triumph are, which give Stability and Duration to their Fame: then declaring that these Songs are due to the Olympick Conquerors, he proceeds to celebrate the Victory of Agegidamus, and the Praises of the Locrians, his Countrymen, whom he commends for their having been always reputed a brave, wise, and hospitable Nation; from whence he insinuates, that their Virtues being hereditary and innate, there was no more likelihood of their departing from them, than there was of the Fox and the Lion's changing their Natures.

I STROPHE.
STROPHE.

TO wind-bound Mariners most welcome blow

The breezy Zephyrs thro' the whistling Shrouds:

Most welcome to the thirsty Mountains flow

Soft Show'rs, the pearly Daughters of the Clouds;

And when on virtuous Toils the Gods bestow

Success, most welcome found mellifluous Odes,

Whose Numbers ratify the Voice of Fame,

And to illustrious Worth insure a lasting Name.

ANTISTROPHE.

Such Fame, superior to the hostile Dart

Of canker'd Envy, Pis'a's Chiefs attends.

Fain would my Muse th' immortal Boon impart,

Th'immortal Boon which from high Heav'n descends.

And now inspir'd by Heav'n thy valiant Heart,

Agesidamus, she to Fame commends:

Now adds the Ornament of tuneful Praise,

And decks thy Olive Crown with sweetly-sounding Lays.

EPODE.

But while thy bold Achievements I rehearse,

Thy youthful Victory in Pis'a's Sand,

With thee partaking in the friendly Verse

Not unregarded shall thy 'Locris stand.

1 Locris] There were three Colonies of Locrians, one of which was in Italy.
Ode XI. OF PINDAR.

Then haste, ye Muses, join the Choral Band
Of festive Youths upon the Locrian Plain;
To an unciviliz'd and savage Land
Think not I now invite your Virgin Train,
Where barb'rous Ignorance and foul Disdain
Of social Virtue's hospitable Lore
Prompts the unmanner'd and inhuman Swain
To drive the Stranger from his churlish Door.
A Nation shall ye find, renown'd of yore
For martial Valour and for worthy Deeds;
Rich in a vast and unexhausted Store
Of innate Wisdom, whose prolific Seeds
Spring in each Age. So Nature's Laws require:
And the great Laws of Nature ne'er expire.
Unchang'd the Lion's valiant Race remains,
And all his Father's Wiles the youthful Fox retains.

called, from their western Situation, the Epizephyrian Locrians, the People here celebrated by Pindar.

2 The Thought contained in these three Verfes is rather hinted, than expressed in the Original: But how beautiful, or rather how excusable, for such a Conceit, may appear in the Greek Language; I was afraid the literal Translation of this Passage would seem too harsh and abrupt to an English Reader, and for that Reason have endeavoured to draw out and open the Sense of Pindar, in this and the two following Verfes: a Liberty which a Translator of this Author must sometimes take with him, if he would render his Translation intelligible, or at least palatable to the generality of Readers.
THE TWELFTH
OLYMPICK ODE.

This Ode is inscribed to Ergoteles the Son of Philanor of Himera, who, in the Seventy seventh Olympiad, gained the Prize in the Foot Race called Dolichos or the Long Course.

ARGUMENT.

Ergoteles was originally of Crete, but being driven from thence by the Fury of a prevailing Faction, he retired to Himera, a Town of Sicily, where he was honourably received, and admitted to the Freedom of the City; after which he had the Happiness to obtain, what the Greeks esteemed the highest Pitch of Glory, the Olympick Crown. Paufanias says he gained two Olympick Crowns; and the same Number in each of the other three Sacred Games, the Pythian, Isthmian, and Nemean. From these remarkable Vicissitudes of Fortune in the Life of Ergoteles, Pindar takes Occasion to address himself to that powerful Director of all human Affairs, imploring her Protection for Himera, the adopted Country of Ergoteles. Then, after describing in general Terms the universal Influence of that Deity upon all the Actions of Mankind, the Uncertainty of Events, and the Vanity of Hope, ever fluctuating in Ignorance and Error, he assigns a Reason for that Vanity, viz. That the Gods have not given to mortal Men any certain Evidence of their future Fortunes, which often happen to be the very Reverse both of their Hopes and Fears. Thus, says he, it happened to Ergoteles, whose every Misfortunes were to him the Occasion of Happiness and Glory; since, had he not been banished from his Country, he had probably passed his Life in Obscurity and
and wasted in domestic Broils and Quarrels that Strength and Activity, which his more peaceful Situation at Himera enabled him to improve, and employ for the obtaining the Olympick Crown.

This Ode, one of the shortest, is, at the same time, in its Order and Connection, the clearest and most compact of any to be met with in Pindar.

STROPHE.

DAUGHTER of Eleutherian Jove,
To thee my Supplications I prefer!
For potent Himera my Suit I move;
Protectress Fortune, hear!

1 After the Victory obtained at Platea by the Grecians over Mardonius, the General of Xerxes, the Greeks, to commemorate their Delivery from that terrible Attack upon their Liberty, erected a Temple to Jupiter, called upon that Occasion Eleutherias, or the Guardian of Liberty. Why Pindar styles Fortune the Daughter of Eleutherian Jupiter, I cannot guess, unless it be to inuinate, that Liberty is the true Source of Prosperity. Some say, that by making Fortune the Daughter of Jupiter, Pindar means to let us know, that what we Mortals, ignorant of the true Causes of all Events, style Fortune, is really and truly the directing Providence of Heaven. I could easily admit of this Interpretation, had the Poet called Fortune simply the Daughter of Jupiter; but I am apt to believe, that by adding the Epithet Eleutherian to Jupiter, he alluded to some particular Circumstance in the Worship or Mythology of that Goddefs, unknown to us; to some Altar, or perhaps Statue, erected to her in the Temple of Eleutherian Jove; as such kinds of Allusions are frequently to be met with in this Poet. And indeed, upon farther Reflection, I cannot help supposing that the People of Himera, in imitation of the Grecians, who erected a Temple to Eleutherian Jupiter, as is said above, erected also a Temple to Fortune at Himera, in Memory of the famous Victory obtained by Gelo over the Carthaginians; who, by Virtue of an Alliance with the Persians, attacked at the same time the Greeks settled in Sicily, and were entirely routed, and all cut to Pieces, near this very City of Himera. See Diod.Sic.1.11. and the Notes on the first Pyth. Ode. In this Victory Fortune had certainly as great a Hand, as in any almost that was ever known; since it was chiefly owing to a lucky Circumstance, and the happy Success of a Stratagem of Gelo; the Carthaginian Army being vastly superior to his. I say, I cannot help thinking it probable, that the People of Himera erected upon this Occasion a Temple, or at least a Statue, to Fortune, whom they might style the Daughter

Thy
Thy Deity along the pathless Main
In her wild Course the rapid Vessel guides;
Rules the fierce Conflict on th’ embattled Plain,
And in deliberating States presides.
  Toss’d by th’ uncertain Gale
On the Seas of Error fail
Human Hopes, now mounting high
On the swelling Surge of Joy;
Now with unexpected Woe
Sinking to the Depths below.

ANTISTROPHE.
For sure Prefage of Things to come
None yet on Mortals have the Gods bestow’d;
Nor of Futurity’s impervious Gloom
Can Wisdom pierce the Cloud.
Oft our most sanguine Views th’ Event deceives,
And veils in sudden Grief the smiling Ray:
Oft, when with Woe the mournful Bosom heaves,
Caught in a Storm of Anguish and Dismay,

of Eleutherian Jove, to denote the particular Deliverance they intended thereby to commemorate; a Deliverance from the same Danger and the same Enemy, as threatened their Allies and Brethren in Greece. Upon this Supposition Fortune is very properly styled the Daughter of Eleutherian Jupiter, as importing the directing Providence of that supreme Deity, who delivered the Greeks from Slavery, according to the allegorical Interpretation above-mentioned. Whether the four following Verses, Thy Deity along the pathless Main, &c. may not contain some Allusions to some remarkable Events of those Times, I will not determine. It is plain, however, from Pindar’s first Pyth. Ode, that there was a Naval Victory obtained over the Carthaginians, perhaps no less extraordinary than that gained by Gelo at Land; a Rudder, however, is an Emblem commonly given to Fortune upon Medals, &c.
Ode XII. OF PINDAR.

Pass some fleeting Moments by,
All at once the Tempefts fly:
Instant shifts the clouded Scene;
Heav'n renews its Smiles serene;
And on Joy's untroubled Tides
Smooth to Port the Vessel glides.

E P O D E.

*Son of Philanor! in the secret Shade
Thus had thy Speed unknown to Fame decay'd;
Thus, like the † crested Bird of Mars, at home † The Cock.
Engag'd in soul domestick Jars,
And wafted with intestine Wars,
Inglorious hadst thou spent thy vig'rous Bloom;
Had not Sedition's Civil Broils
Expell'd thee from thy native Crete,
And driv'n thee with more glorious Toils
Th' Olympick Crown in Pifa's Plain to meet.
With Olive now, with Pythian Laurels grac'd,
And the dark Chaplets of the Ithmian Pine,
In Himera's adopted City plac'd,
To all, Ergoteles, thy Honours shine,
And raise her Lustre by imparting Thine.

* Ergoteles.

1 In Himera's adopted City] Ergoteles, as I said before, was originally of Crete. But flying from thence, he was honourably entertained at Himera, and admitted to the Freedom of the City; in return for which Favour he caused himself, upon his obtaining the Olympick Crown, to be styled of Himera; signifying, that he had now chosen that City for his Country. For this Reason I have ventured to call Himera his adopted City.

2 THE
THE FOURTEENTH

OLYMPICK ODE.

This Ode is inscribed to Afopichus, the Son of Cleodemus of Orchomenus; who, in the Seventy sixth Olympiad, gained the Victory in the simple Foot-Race, and in the Class of Boys.

ARGUMENT.

Orchomenus, a City of Boeotia, and the Country of the Victor Afopichus, being under the Protection of the Graces, her Tutelary Deities, to them Pindar addresses this Ode; which was probably sung in the very Temple of those Goddesses, at a Sacrifice offered by Afopichus on occasion of his Victory. The Poet begins this Invocation with styling the Graces Queens of Orchomenus, and Guardians of the Children of Minyas, the first King of that City; whose fertile Territories, he says, were by Lot assigned to their Protection. Then, after describing in general the Properties and Operations of these Deities, both in Earth and Heaven, he proceeds to call upon each of them by Name to assist at the singing of this Ode; which was made, he tells them, to celebrate the Victory of Afopichus, in the Glory of which Orchomenus had her Share. Then addressing himself to Echo, a Nymph that formerly resided on the Banks of Cephisus, a River of that Country, he charges her to repair to the Mansion of Proserpine, and impart to Cleodemus, the Father of Afopichus (who from hence appears to have been dead at that Time) the happy News of his Son's Victory, and so concludes.
MONOSTROPHAIICK.

STROPHE I.

Ye Pow'rs, o'er all the flow'ry Meads,
Where deep Cephisus rolls his lucid Tide,
    Allotted to preside,
And haunt the Plains renown'd for beauteous Steeds,
    Queens of Orchomenus the fair,
And sacred Guardians of the ancient Line
    Of Minyas divine,
Hear, O ye Graces, and regard my Pray'r!
    All that's sweet and pleasing here
        Mortals from your Hands receive:
Splendor ye and Fame confer,
    Genius, Wit, and Beauty give.
Nor, without your shining Train,
    Ever on th' Ætherial Plain
In harmonious Measures move
    The Celestial Choirs above;
When the figur'd Dance they lead,
    Or the Nectar'd Banquet spread.
But with Thrones immortal grac'd,
'And by Pythian Phoebus plac'd,

1 By Pythian Phoebus plac'd,] Pindar, in this Passage, alludes to some Statues of these Goddeses placed in the Temple of Delphi, near the Statue of Apollo. Apollo Ord'ring
Ord'ring thro' the blest Abodes
All the splendid Works of Gods,
Sit the Sifters in a Ring,
Round the golden-shafted King:
And with reverential Love
Worshipping th' Olympian Throne,
The Majestic Brow of Jove
With uns Excelling Honours crown.

STROPHE II.

Aglaia, graceful Virgin, hear!
And thou, Euphrosyna, whose Ear
Delighted liftens to the warbled Strain!
Bright Daughters of Olympian Jove,
The Best, the Greatest Pow'r above;
With your illustrious Presence deign

As some Pictures was represented as holding the Graces in his Right Hand, and his Bow and Arrows in his Left; to signify, says Macrobius, that the Divinity is more inclined to fave, than to destroy. The Allegory contained in this beautiful Passage of Pindar, is as noble and sublime, as any to be met with in all Antiquity.

From this Passage, and some Expressions up and down this Ode, I conclude it was sung in the Temple of the Graces (as I said in the Argument) at the Time when Ajopichus, having entered Orchomenus in Triumph, was come to return Thanks to those Goddesses, by whose Assistance, as Pindar says in this very Ode, he and his Country Orchomenus had obtained the Honour of an Olympick Victory. I look upon this Ode, therefore, as a kind of Hymn or Thanksgiving Song; in which Light if we consider it, we shall not be surprized to find so little mention made of Ajopichus, on the Occasion of whose Victory it was composed. The not knowing, or not reflecting upon such Circumstances as these, as well as a thousand others, of Places, Times, and Persons, has, I am persuaded, caused Pindar to be charged more than he ought to have been, with Obscurity, digressing too long, and wandering

To
Ode XIV. OF PINDAR.

To grace our Choral Song!
Whose Notes to Victory’s glad Sound
In wanton Measures lightly bound.

Thalia, come along!
Come, tuneful Maid! for lo! my String
With meditated Skill prepares
In softly soothing Lydian Airs

Asopichus to sing;
Asopichus, whose Speed by thee sustained
The Wreath for his Orchomenus obtain’d.

3 Go then, sportive Echo, go
To the fable Dome below,
Proserpine’s black Dome, repair,
There to Cleodemus bear
Tidings of immortal Fame:
Tell, how in the rapid Game
O'er Pisa's Vale his Son victorious fled;
Tell, for thou saw'st him bear away

4 The winged Honours of the Day;
And deck with Wreaths of Fame his youthful Head.

too far from his Subject. I will not undertake to justify him in every Point. He had a great and a warm Imagination, but it must be allowed at the same Time, that he was a Man of Sense.

3 Echo was a Nymph, that had her Residence on the Banks of Cephisus, a River that ran by Orchomenus. Pindar, therefore, could not have chosen a properer Person to send to Cleodemus with the Tidings of his Son’s Victory, than her; who being in the Neighbourhood of Orchomenus, had heard and repeated them a thousand times.

4 The winged Honours &c.] The Words in the Original are Ἔφανος κυλίμαν ἀλὼν θαλῶν σαλαῖοι χαῖτοι, coronaverit inclitorum certaminum alis castrariem. The Scholiasts, and from them all the Annotators, say, that
which literally signifies Wings) is used in this Place figuratively to denote the Olympick Crowns; whose Property, say they, it is to elevate, like Wings, and raise the Glory of the Conquerors. But this, in my Opinion, is a Figure too bold and extravagant even for Pindar himself. I rather think the Word αετος, Wings, should be here taken in its literal Signification; as I imagine from this Passage, and one in Plutarch, which I have considered in another Place, that to the Olympick Crowns, &c. were superadded some Emblematical Ornaments, to distinguish perhaps the Victors in the several kinds of Exercises; or to denote in general their Constancy and Perseverance. Wings were the usual Emblem of Swiftness, and might therefore have been very properly worn by the Conquerors in the Foot Race, of which Number was this Asopichus, to whom Pindar inscribed the present Ode.

The Epithet youthful, in the next Verse, is used with great Propriety, since it appears by the Greek Inscription or Title of this Ode, that Asopichus was a Boy; and that he obtained the Victory in the Clafs of Boys (a Circumstance not taken notice of by any of the Annotators or Scholiaits) is evident for this Reason, viz. Had he gained the Victory in the Clafs of Men, his Name would have been found in the Register of Olympick Conquerors, from whom the several Olympiads were denominated; whereas to that Olympiad, in which he is said to have gained the Victory, is annexed the Name of Dandes Argivus. See Chron. Olymp. prefixed to the Oxford Edit. of Pindar.
THE FIRST
PYTHIAN ODE.

This Ode is inscribed to Hiero of Aetna, King of Syracuse, who, in the Twenty ninth Pythiad (which answers to the Seventy eighth Olympiad) gained the Victory in the Chariot Race.

ARGUMENT.
The Poet, addressing himself in the first Place to his Harp, launches out immediately into a Description of the wonderful Effects produced in Heaven by the enchanting Harmony of that divine Instrument, when played upon by Apollo, and accompanied by the Muses: These Effects, says he, are to celestial Minds Delight and Rapture, but the contrary to the Wicked, who cannot hear, without Horror, this heavenly Musick. Having mentioned the Wicked, he falls into an Account of the Punishment of Typhoeus, an impious Giant; who, having presumed to defy Jupiter, was by him cast into Tartarus, and then chained under Mount Aetna, whose fiery Eruptions he ascribes to this Giant, whom he therefore styles Vulcanian Monster. The Description of these Eruptions of Mount Aetna he closes with a short Prayer to Jupiter, who had a Temple upon that Mountain, and from thence passes to, what indeed is more properly the Subject of this Ode, the Pythian Victory of Hiero. This Part of the Poem is connected with what went before by the means of Aetna, a City built by Hiero, and named after the Mountain in whose Neighbourhood it stood. Hiero had ordered himself to be styled of Aetna by the Herald who proclaimed his Victory in the Pythian Games; from which glorious Beginning, says Pindar, the happy City presages to herself all kinds of Glory and Felicity for the future. Then addressing himself
himself to Apollo, the Patron of the Pythian Games, he beseeches him to make the Citizens of Ætna great and happy; all human Excellencies being the Gifts of Heaven. To Hiero, in like manner, he wishes Felicity and Prosperity for the future, not to be disturbed by the Return or Remembrance of any past Afflictions. The Toils indeed and Troubles which Hiero had undergone, before he and his Brother Gelo obtained the Sovereignty of Syracuse, having been crowned with Success, will doubtless, says Pindar, recur often to his Memory with great Delight: And then taking notice of the Condition of Hiero, who, it seems, being at that Time troubled with the Stone, was carried about in the Army in a Litter, or Chariot, he compares him to Philoctetes: This Hero having been wounded in the Foot by one of Hercules’s Arrows, said in Lemnos to get cured of his Wound; but it being decreed by the Fates, that Troy should not be taken without those Arrows, of which Philoctetes had the Possession, the Greeks fetched him from Lemnos, lame and wounded as he was, and carried him to the Siege. As Hiero resembled Philoctetes in one Point, may be also, adds the Poet, resemble him in another, and recover his Health by the Assistance of a Divinity. Then addressing himself to Dinomones, the Son of Hiero, whom that Prince intended to make King of Ætna, he enters into an Account of the Colony, which Hiero had settled in that City: The People of this Colony, being originally descended from Sparta, were, at their own Request, governed by the Laws of that famous Commonwealth. To this Account Pindar subjoins a Prayer to Jupiter, imploring him to grant that both the King and People of Ætna may, by answerable Deeds, maintain the Glory and Splendor of their Race; and that Hiero, and his Son Dinomones, taught to govern by the Precepts of his Father, may be able to dispose their Minds to Peace and Unity. For this Purpose, continues he, do thou, O Jupiter, prevent the Carthaginians and the Tuscans from invading Sicily any more, by recalling to their Minds the great Losses they had lately sustained from the Valour of Hiero and his Brothers; into a more particular Detail of whose Courage and Virtue, Pindar
Ode I. OF PINDAR.

Pindar intimates he would gladly enter, was he not afraid of being too prolix and tedious; a Fault which is apt to breed in the Reader Satiety and Disgust; and though, continues he, excessive Fame produces often the same Effects in envious Minds, yet do not thou, O Hiero! upon that Consideration, omit doing any great or good Action; it being far better to be envied than to be pitied. With this, and some Precepts useful to all Kings in general, and others more peculiarly adapted to the Temper of Hiero, whom, as he was somewhat inclined to Avarice, he encourages to Acts of Generosity and Munificence, from the Consideration of the Fame accruing to Princes of that Character, and the Infamy redounding to Tyrants, he concludes; winding up all with observing, that the First of all human Blessings consists in being virtuous; the Second in being praised; and that he, who has the Happines to enjoy both these at the same Time, is arrived at the highest Point of earthly Felicity.

DECADE I.

Hail, golden Lyre! whose Heav’n-invented String
To Phoebus, and the black-hair’d Nine belongs!
Who in sweet Chorus round their tuneful King
Mix with thy sounding Chords their sacred Songs.

Hail golden Lyre!] Several Reasons may be assigned for Pindar’s addressing himself to the Harp; as first, the Harp belonged in a peculiar Manner to Apollo, the Inventor of that Instrument, as is intimated in the following Verses. Secondly, the Pythian Games, in which Hiero obtained the Victory here celebrated by Pindar, were consecrated to that God. Thirdly, Hiero himself was not unskilled in that Instrument, as may be collected from what Pindar says of him in his First Olymp.Ode, Antistrophe 1. Besides which, the Scholiaft furnishes us with another Reason from the Historian Artemon, who says, that Hiero had promised Pindar to make him a Present of a Golden Harp, of which Promise the Poet intending cunningly to remind him, chose, in addressing himself to the Harp, to make use of the Epithet Golden. But this Account, as the same Scholiaft intimates, is rather ingenious than true; since the Pythian Games being consecrated to Apollo, made it extremely proper in Pindar to begin an Ode,
The Dance, gay Queen of Pleasure, Thee attends;
Thy jocund Strains her lift’ning Feet inspire:
And each melodious Tongue it’s Voice suspends
’Till Thou, great Leader of the heav’ny Quire,
With wanton Art preluding giv’st the Sign—
Swells the full Concert then with Harmony divine.

DECADE II.
Then, of their streaming Lightnings all disarm’d,
The smouldring Thunderbolts of Jove expire:
Then, by the Musick of thy Numbers charm’d,
The Birds fierce Monarch drops his vengeful Ire;
Perch’d on the Sceptre of th’ Olympian King,
The thrilling Darts of Harmony he feels;
And indolently hangs his rapid Wing,
While gentle Sleep his closing Eyelid seals;
And o’er his heaving Limbs in loose Array
To ev’ry balmy Gale the ruffling Feathers play.

* The Eagle.

occasioned by a Victory in those Games,
with praising that Instrument, of which
their Patron was the Inventor, as was before
observed. And as to the Epithet golden, it
is so frequently used by the Poets in a figu-
rative Sense, to express the Excellence and
Value of the Thing to which it is joined,
that it cannot be concluded that it ought
in this Place to be taken literally.
* Perch’d on the Sceptre.] If Pindar
did not take this Circumstance of the
Eagle’s perching on the Sceptre of Jupi-
ter from some Statue or Picture of that
God, we may venture to affirm that Phidias,
in all probability, borrowed it from
Pindar, since, in the Description which
Pausanias has given us of the famous
Statue of Jupiter at Olympia, made by that
eminent Statuary, we find an Eagle repre-
fented fitting upon his Sceptre. Poets,
Painters, and Statuaries often took Hints
from one another, and Phidias in particu-
lar is said to have acknowledged that he
borrowed the Idea of the Majestic Coun-

DECADE
ODE I. OF PINDAR.

DECADE III.
Ev’n Mars, stern God of Violence and War,
Sooms with thy lulling Strains his furious Breast,
And driving from his Heart each bloody Care,
His pointed Lance consigns to peaceful Rest.
Nor less enraptur’d each immortal Mind
Owes the soft Influence of enchanting Song,
When, in melodious Symphony combin’d,
Thy Son, Latona, and the tuneful Throng
Of Muses, skill’d in Wisdom’s deepest Lore,
The subtle Pow’rs of Verse and Harmony explore.

DECADE IV.
But they, on Earth, or the devouring Main,
Whom righteous Jove with Detestation views,
With envious Horror hear the heav’nly Strain,
Exil’d from Praise, from Virtue, and the Muse.
Such is Typhoeus, impious Foe of Gods,
Whose hundred headed Form Cilicia’s Cave
Once foster’d in her infamous Abodes;
’Till daring with presumptuous Arms to brave
The Might of Thund’ring Jove, subdued he fell,
Plung’d in the horrid Dungeons of profoundest Hell.

[Note: For the sake of the Reader, it is not copied this Circumstance of the Eagle tenance of Jupiter, so remarkable in that inimitable Statue, from a Passage in Homer; which makes it reasonable to suppose that he copied this Circumstance of the Eagle from Pindar, a Poet no less famous in Lyrick Poetry, than Homer in Epick.

3 Such is Typhoeus, &c.] I shall not trouble the Reader with the many different
DECADE V

Now under sulph'rous Cuma's Sea-bound Coast,
And vast Sicilia lies his shaggy Breast;
By snowy Ætna, Nurse of endless Frost,
The pillar'd Prop of Heav'n, for ever press'd:
Forth from whose nitrous Caverns issuing rise
Pure liquid Fountains of tempestuous Fire,
And veil in ruddy Mists the Noon-day Skies,
While wrapt in Smoke the eddying Flames aspire,
Or gleaming thro' the Night with hideous Roar
Far o'er the red'ning Main huge rocky Fragments pour.

Accounts of this Fabulous Giant, who
(with the Historian Artemon, and Pindar's Scholiaft, who derives his Name from ἀφέω, signifying to burn) I take to be an allegorical Personage, invented by the Poets
to denote the unknown Cause of those fiery Eruptions, which proceeded from several Mountains in different Parts of the Earth; each of which, says Artemon, is supposed to be set on Fire by Typhoeus.
According to which Notion he is, a little lower, styled by Pindar a Vulcanian Monster,

who to the Clouds
The fiercest, hottest Inundations throws.

Thucydides, at the End of his third Book,
makes mention of three Eruptions of Mount Ætna, the last of which he says happened in the third Year of the 88th Olymp. the former about fifty Years before, that is, in the last Year of the 76th, or first Year of the 77th Olymp. Of the Date of the first Eruption he makes no mention. Probably no more was known in his Time about it, than that it was the first, and the only one, besides the two abovementioned, that had happened from the Time of the Greeks first settling in Sicily, as he expressly tells us. This Ode was compofed in the 78th Olymp. about four or five Years after the second Eruption mentioned by Thucydidès. The City of Ætna, founded on the Ruins of Catana, was built by Hiero in the 76th Olymp. and stood in the Neighbourhood of Mount Ætna, from which it derived its Name. From all these Considerations it appears, with how much Propriety Pindar hath here introduced a Description of the fiery Eruptions of that burning Mountain; one of which having happened so lately as four or five Years before the writing this Ode, could not but be very fresh in the Memories of the Inhabitants of the City of Ætna, whose Territories, and even the Town itself, were in great Danger of being laid waste and destroyed.

DECADE
DECADE VI.

But he, *Vulcanian Monster*, to the Clouds
The fiercest, hottest Inundations throws,
While with the Burthen of incumbent Woods,
And *Ætna’s* gloomy Cliffs o’erwhelm’d he glows.
There on his flinty Bed out-stretch’d he lies,
Whose pointed Rock his toss’d Carcasse wounds:
There with Dismay he strikes beholding Eyes,
Or frights the distant Ear with horrid Sounds.
O save us from thy Wrath, *Sicilian Jove!*
Thou, that here reign’st, ador’d in *Ætna’s* sacred Grove!

DECADE VII.

*Ætna*, fair Forehead of this fruitful Land!
Whose borrow’d Name adorns the Royal Town,
Rais’d by illustrious *Hiero’s* gen’rous Hand,
And render’d glorious with his high Renown.
By *Pythian* Heralds were her Prais’es sung,
When *Hiero* triumph’d in the dusty Course,
When sweet *Caelalia* with Applauses rung,
And glorious Laurels crown’d the conqu’ring Horse.
The happy City for her future Days
Praifes hence Increase of Victory and Praife.

by the Torrents of Fire, which issu’d from
the neighbouring Mountain, or by the
Earthquakes, that usuall’y attended those
Eruptions. With the same Propriety there-
fore he closes his Description with a Prayer
to *Jupiter*, who had a Temple on Mount
DECADE VIII.

Thus when the Mariners to prosperous Winds,
The Port forsaking, spread their swelling Sails;
The fair Departure cheers their jocund Minds
With pleasing Hopes of favourable Gales,
While o'er the dang'rous Desarts of the Main,
To their lov'd Country they pursue their Way.

Ev'n so, Apollo, thou, whom Lycia's Plain,
Whom Delus, and Castalia's Springs obey,
These Hopes regard, and Ætna's Glory raise
With valiant Sons, triumphant Steeds, and heav'ly Lays!

DECADE IX.

For human Virtue from the Gods proceeds;
They the wise Mind bestow'd, and smooth'd the
With Elocution, and for mighty Deeds [Tongue
The nervous Arm with manly Vigour strung.

All these are Hiero's: these to Rival Lays
Call forth the Bard: Arise then, Muse, and Speed
To this Contention; strive in Hiero's Praise,
Nor fear thy Efforts shall his Worth exceed;

Ætna, imploring his Favour and Protection. The other Beauties of this fine Passage are so visible and striking, that I need not point them out to the judicious Reader. I shall only observe, that Pindar is the first Poet, that has given us a Description of these fiery Eruptions of Mount Ætna; which from Homer's having taken no notice of so extraordinary a Phenomenon, is supposed not to have burnt before his Time.
Ode I. OF PINDAR. 

4 Within the Lines of Truth secure to throw,
Thy Dart shall still surpass each vain attempting Foe.

DECADE X.

So may succeeding Ages, as they roll,
Great Hiero still in Wealth and Bliss maintain,

5 And joyous Health recalling, on his Soul
Oblivion pour of Life-consuming Pain.

4 The Metaphor here made use of by
Pindar is borrowed from one of the five
Exercises of the Pentathlon, viz. Darting,
in which he who threw his Dart farthest,
within certain Lines, or Limits, was deemed
the Conqueror; as he, whose Dart wandered beyond those Lines, lost the
Victory. See Differ.

5 The Works of the greatest Part of the
Sicilian Historians being lost, the Accounts we have of Hiero, and the Affairs of
Sicily in his Time are so short and defective, that we must content ourselves
with what Lights the Scholiast of Pindar furnishes us with for the Illustration of this
and some other Passages in this Ode. Pindar has inscribed no less than four Odes to
Hiero, viz. the first Olympick Ode, and first, second, and third Pythian Odes. In each of
which however are many Passages not sufficiently cleared up by the Scholiast: For
Instance, in the first Olympick Ode, written upon Occasion of a Victory obtained by
Hiero in the Seventy third Olymp, (if the Date be right) Hiero is styled King, and
yet it is certain that he did not succeed to the Throne of Syracuse, till after the
Death of his Brother Gelo, which happened in the 75th Olymp. It should seem therefore
from what Pindar says, that he was King of some other City of Sicily, while his
Brother reigned in Syracuse. but of this
we have no Account, neither from History,
nor from the Scholiast. In the same
Ignorance and Uncertainty are we left with
regard to the Times, Circumstances, and
Persons alluded to in this and the following
Stanza. We may however venture to de-
termine, that by these Verfes,

What Time, by Heav'n above all Grecians
crown'd,
The Prize of Sov'reign Sway with thee thy
Brother found.

Pindar meant to allude to that famous Decree, by which the People of Syracuse
voluntarily settled the Sovereignty of their City upon Gelo, and his Brothers Hiero and
Thragybulus. A Decree no less singular
than honourable, no Grecian, that I know
of, having obtained the Sovereignty in a
free State, by the voluntary Appointment
of the People, which shews the Propriety
of the two Verfes above quoted.

As to the following Verfes,

Then like the Son of Pæan didst thou war,
Smit with the Arrows of a sore Diseat. 
While, as along now roll'st thy sickly Carr,
Love and Amaze the haughtigst Bajons
jeze.

We are told by the Scholiast, that Hiero
Yet
PYTHIAN ODES ODE I.

Yet may thy Memory with sweet Delight
The various Dangers, and the Toils recount,
Which in intestine Wars and bloody Fight
Thy patient Virtue, Hiero, did surmount;
What Time, by Heav’n above all Grecians crown’d,
The Prize of sov’reign Sway with thee thy *Brother found.

DECADEx XI.

Then like the Son of Pæan didst thou war,
Smit with the Arrows of a sore Disease;
While, as along flow rolls thy sickly Carr,
Love and Amaze the haughtiest Bofoms feize.

* Gelo.

being afflicted with the Stone or Gravel, was carried about with his Army in a Litter or Chariot; which two Particulars I have, for the sake of illustrating what follows, transplanted out of the Notes into the Text, tho’ Pindar makes no mention of either. All the Circumstances of Hiero’s Sickness, Wars, &c. were undoubtedly too well known, to need any thing more, than a bare Hint, or a distant Allusion, from Pindar, who wrote his Ode to be sung in the Court, and even in the Presence of Hiero himself. Every School-boy is acquainted with the Story of Philoëtes, the Comparison between whom and Hiero turns upon the general Resemblance of their Conditions: they were both disabled, yet both attended their Armies, and by that Attendance having obtained the Victory, gave repose to their long harraffed Countrymen. As they resembled each other in these Particulars, so, continues Pindar, may Hiero resemble Philoëtes in recovering his Health by the supernatural Assistance of some Deity. Philoëtes, as the Scholiast tells us out of Dionysius, being by the Direction of Apollo’s Oracle put into a Bath, was cast into a deep Sleep, and Mabaoon having taken away the putrified Flesh, and washed the Wound with Wine, laid to it an Herb which Æsculapius had received from Chiron, by which Medica- ment the Hero was restored to his former State of Health. This Wiff or Prayer Pindar has insinuated upon more largely in his third Pythian Ode, addressed likewise to Hiero, which begins with a Wiff that Chiron was still resident upon Earth, that, says Pindar, I might repair to him in his Cave, and endeavour with my Verfes to prevail with him, either to lend his own Assistance to good Men labouring under any Disease, or to fend some Son of Apollo, as Æsculapius, or Apollo himself; and then,
Ode I. OF PINDAR.

In Lemnos pining with th’ envenom’d Wound
The Son of Paan, Philoctetes, lay:
There, after tedious Quest, the Heroes found,
And bore the limping Archer thence away;
By whom fell Priam’s Tow’rs (so Fate ordain’d)
And the long harras’d Greeks their wish’d Repose obtain’d.

DECADE XII.

May Hiero too, like Paan’s Son, receive
Recover’d Vigour from celestial Hands!
And may the Healing God proceed to give
The Pow’r to gain whate’er his Wish demands.
But now, O Muse, address thy founding Lays
To young Dinomenes, his virtuous Heir.

Sing to Dinomenes, his Father’s Praise;
His Father’s Praise shall glad his filial Ear.
For him hereafter shalt thou touch the String,
And chant in friendly Strains fair Ætna’s future King.

continues he, would I repair to Syracuse,
carrying to Hiero two acceptable Presents,
Health, and an Ode congratulating him
upon his Pythian Victory, &c. The whole
Ode is very fine, and ends with proper
Consolatories to Hiero, whose Disease, as
this Wish of the Poet intimates, was not to
be cured by human Means.

Sing to Dinomenes his Father’s Praise;
His Father’s Praise shall please his filial
Ear, &c.]
Dinomenes (named after his Grandfather)
was the Son of Hiero by the Daughter of
Nicole of Syracuse. Pindar in the next
Stanza tells us, that Hiero founded the City
of Ætna for his Son Dinomenes, whom he
therefore styles the future King of Ætna:
but the Event did not answer either Hiero’s
Intention, or the Poet’s Expectation. For
the old Inhabitants of Catana, upon whose
Ruins the City of Ætna was built, returning
immediately after the Death of Hiero,
expelled thence the People settled
there by Hiero, burnt his Sepulchre, and

DECADE
Pythian Odes Ode I.

Decade XIII.

Hiero for him th'illustrious City rear'd,
And fill'd with Sons of Greece her stately Tow'rs,
Where by the free-born Citizen rever'd
The Spartan Laws exert their virtuous Pow'rs.

For by the Statutes, which their Fathers gave,
Still must the refrive Dorian Youth be led;
Who dwelling once on cold Eurotas' Wave,
Where proud Taygetus exalts his Head,
From the great Stock of Hercules divine
And warlike Pamphilus deriv'd their noble Line.

Decade XIV

These from Thessalian Pindus rushing down,
The Walls of famed Amycle once possess'd,
And rich in Fortune's Gifts and high Renown,
Dwelt near the Twins of Leda, while they press'd

took Possession once more of their native City, from whence they had been driven by that Monarch. Hiero however, in his Life time, appointed his Son Governor or General of this Colony, which, it seems, being composed of People descend'd originally from Sparta, as Pindar himself tells us, was left by Hiero to enjoy their Liberty, and be governed by the Laws of their Mother Country. Which Laws, according to the Opinion of some People, as we learn from the Scholiast, were the famous Laws of Lycurgus: this however is somewhat uncertain. I shall add here for the Information of the unlearned Reader, that Amycle, mentioned in the following Verses, was the old Name of Sparta or Lacedaemon, which stand near the River Eurotas, and the Mountain Taygetus, and that Etna (the City) was built on the Banks of the River Amen. That Pindar was not mistaken in what he says of Dinomenes, viz. His Father's Praise shall please his filial Ear, may be inferred from the rich Monuments of his Father's Olympick Victories erected by Him at Olympia, which, as Pausanias in-

Their
Ode I. OF PINDAR.

Their milky Courfers, and the Pastures o'er
Of neighb'ring Argos rang'd, in Arms supreme.
To King and People on the flow'ry Shore
Of lucid Amena, Sicilian Stream,
Grant the like Fortune, Jove, with like Desert
The Splendor of their Race and Glory to assert

DECADE XV

And do thou aid Sicilia's hoary Lord
To form and rule his Son's obedient Mind;
And still in golden Chains of sweet Accord,
And mutual Peace the friendly People bind.
Then grant, O Son of Saturn, grant my Pray'r!
The bold Phoenician on his Shore detain;
And may the hardy Tuscan never dare
To vex with clam'rous War Sicilia's Main;
Rememb'ring Hiero, how on Cuma's Coast
Wreck'd by his stormy Arms their groaning Fleets were loft.

forms us, 1. vi. were a Chariot made by Onatus of Aegina, and two Horfes, with Boys upon them, the Workmanship of Calamis.

Then grant, O Son of Saturn, grant my Pray'r!
The bold Phoenician, &c.]
From those Verses we learn a Particular not
named of by any of those Historians,
whose Works are now remaining, namely,
that Hiero in Conjunction with his Brethren Gelo, Thrafybulus, and Polyzelus, obtained a naval Victory over the Carthaginians, as
well as that by Land mentioned by Herodotus and Diodorus Siculus. Whoever attentively considers this Passage of Pindar
can make no doubt but that the Battle and Victory here spoken of were both Naval. The only Question is, whether this Passage refers to the above mentioned Victory obtained by Gelo and his Brothers Hiero, &c. over the Carthaginians; or to that gained afterwards by Hiero over the Tuscan Pirates near Cuma, mentioned by Diodorus, i. ii. To determine us to apply it to the former, I must observe, First,
PYTHIAN ODES Ode I.

DECADE XVI.

What Terrors! what Destruction them affail'd!
Hurl'd from their driven Decks what Numbers dy'd!
When o'er their Might Sicilia's Chief prevail'd,
Their Youth o'er-whelming in the foamy Tide;

that the Carthaginians are here joined with
the Tuscan or Tyrrenians, which was the
Cafe when Gelo, &c. engaged them; where-as
the Victory afterwards won by Hiero,
was only over the Tuscan or Tyrrenian
Pirates. Secondly, the Consequences of
this Victory are by Pindar represented to
be no less than the delivering Greece from
Slavery; an Expression very applicable to
the Victory obtained by Gelo and his Broth-
ers over the joint Forces of the Cartha-
ginians and Tuscan; but very extravagant
and unjustifiable, if applied to that gained
by Hiero over a few Pirates. Thirdly, this
Victory is, in the Verfes immediately fol-
lowing, compared with the two famous
Victories gained by the Athenians and Spar-
tans, at Salamis and Plateae, over the Per-
sians; by Virtue of an Alliance with whom,
the Carthaginians at the same Time invaded
the Greeks settled in Sicily. Fourthly,
Pindar mentions the Sons of Dinomenes
as partaking in the Glory of this Victory;
which is true of that gained by Gelo, &c. in
Memory of which the Scholiast tells us, Gelo,
who lived well with his Brothers, dedicat-
ed some golden Tripods to Jupiter, on which
were inscrib'd four Greek Verfes, import-
ating, that Gelo, Hiero, Thracisbulus, and Pol-
ycles, the Sons of Dinomenes, dedicated thesce
Tripods, on occasion of a Victory obtained
by them over the Barbarians, against whom
they affifted the Greeks in the Defence of
their Liberty. By this Infcription it appears,
that all the Sons of Dinomenes were con-
cerned in this Action, which makes it more
proper to apply the Words of Pindar,
who, in his Description, the Sons of Dinomenes,
to this Action, than to that of Hiero before-
mentioned, at the Time of which Gelo was
dead.

From all these Considerations I think it clear,
that the Victory here spoken of was
gained by Gelo, &c. over the Carthaginians.
This is farther confirmed by the following
Passage of Ephorus, a Sicilian Historian,
quoted by the Scholiast of Pindar, of which
this is the Substance: That Xerxes having
made great Preparations to invade Greece,
there came Embaffadors to Gelo, defiring
him to join his Forces to the Allied Army
of the Greeks; that at the fame Time Em-
 baffadors were sent from the Persians and
Tyrians to the Carthaginians, ordering them
to raife all the Forces they could, and at-
tack all those in Sicily whom they should
find inclined to affift the Greeks; and after
they had subdued them, to fall directly to
Peloponnesus: that each affenting to what
was demanded of them, Hiero [perhaps
it should be Gelo] being very eager for aff-
ifting the Greeks, and the Carthaginians
being as ready to co-operate with Xerxes,
the former, viz. Gelo, got ready a Fleet of
200 Ships, and an Army of 2000 Horfe,
and 10,000 Foot; and having been inform-
**Ode I. OF PINDAR.**

Greece from impending Servitude to save.

Thy Favour, glorious Athens! to acquire

Would I record the Salaminian Wave

Fam'd in thy Triumphs: and my tuneful Lyre

To Sparta's Sons with sweetest Praise should tell,

Beneath Cithæron's Shade what Medish Archers fell.

ed that the Carthaginian Fleet was failed for Sicily, went out to meet them, engaged and vanquished them; by which Victory, continues Ephorus, he not only faved Sicily, but all Greece. Here then is the direct Testimony of an Historian, who wrote expressly upon the Affairs of Sicily, and lived long before Diodorus, confirming what Pindar, who lived at the very Time of these Transactions, says of a naval Victory obtained by Gelo and his Brothers over the Carthaginians. Of which, however, neither Diodorus, nor any other Author, that I know of, makes any mention, except Paufanias, whose Words I shall produce presently: For this Omission, as well in the modern as the ancient Historians, I can by no means account; considering that the latter might have learnt this Particular from Ephorus and others, and the former from Pindar and his Scholiast, as well as from the Words of Paufanias above hinted at, which are these: 'Εφίλη πο τῳ Σικυωνιῳ ἐγενεται ἐν Καρθαγινεῖοι Σφαγίᾳ. Αναθηματικά ἐν αὐτῷ τοῖς μετέπειτα μέγας, καὶ θαυμασίας κυρίω τριών Ἀθηνῶν. Περὶ ἕναν ἁμαρτήματα καὶ Συρακοσίων, ὃνικας ἦτο τρίφθ' ὑπὸ σκετή καὶ χαίρετοί καθ' ὑπαστάσεις. Pauf. l. vi. p. 499. Edit. Kuhnii. Propæsicyonium theseorum est Carthaginemium—in eo sunt Jupiter ingenti magnitudine, & linteæ Loriceae tres, Gelonis & Syracusanorum dona, victis classe vel etiam pedestri pugni Pænis, or, as I think they may be translated, viæs quidem classe, atque etiam pedestri pugni Pænis. Here is mention made of two Victories, one by Land, and the other by Sea: and this I take to have been the Truth of the Case: Gelo first fought with the Carthaginians at Sea, routed and dispersd their Fleet, and sunk many of their Ships; but many, as they well might, out of so large a Fleet of Ships of War and Transports, escaping to Sicily, he afterwards engaged them upon Land, and won the Victory mentioned by Diodorus. This Supposition not only reconciles the two different Relations given by Diodorus and Ephorus, but accounts for Pindar's naming, as he does, both Cuma and Himera as the Places of Action, and mentioning the Battles both of Salamis and Platae, the one of which was fought at Sea, the other by Land. In this Light the Comparision is just and noble, and the whole Passage of Pindar clear and intelligible; whereas, if there was only one Victory, whether by Sea or Land, there is no reconciling the Historians with one another, nor even Pindar with himself; and, if I might be indulged in a Conjecture, I should imagine, from Pindar's mentioning Hiero alone, when he speaks of the naval Fight near Cuma, and afterwards, when he refers to the Land Battle fought near the River Himera, mentioning all the Sons of Dino-

M 2 DECADE
PYTHIAN ODES

ODE I.

DECADE XVII.

But on fair Himera's wide-water'd Shores
Thy Sons, Dinomenes, my Lyre demand,
To grace their Virtues with the various Stores
Of sacred Verse, and sing th'illustrious Band
Of valiant Brothers, who from Carthage won
The glorious Meed of Conquest, deathless Praise.

A pleasing Theme! but Censure's dreaded Frown
Compels me to contract my spreading Lays.

In Verse Conciseness pleases ev'ry Gueft,
While each impatient blames and loaths a tedious Feast.

DECADE XVIII.

Nor less distasteful is excessive Fame
To the four Palate of the envious Mind;
Who hears with Grief his Neighbour's goodly Name,
And hates the Fortune that he ne'er shall find.

menes, I should, I say, infer that Hiero commanded in the Sea Engagement; which may also be one Reason why this Naval Victory is not placed among the Actions of Gelo; as its having been obscured by the more illustrious, and more important Victory obtained by Gelo and his Brothers, which put an End to that Carthaginian Invasion, may have been the Occasion of Pindar's recording it, in order to preserve the Memory of an Action, which so much redounded to the Honour of Hiero, to whom he inscribes this Ode. This Note having been communicated to the Authors of the Universal History, they were pleased to honour it with a Place in their learned and valuable Work; and it is accordingly printed in the seventh Vol. Octavo, lately published.
Yet in thy Virtue, Hiero, persevere!
Since to be envied is a nobler Fate
Than to be pitied: Let strict Justice steer
With equitable Hand the Helm of State,
And arm thy Tongue with Truth: O King, beware
Of ev'ry Step! a Prince can never lightly err.

O'er many Nations art thou set, to deal
The Goods of Fortune with impartial Hand;
And ever watchful of the publick Weal,
Unnumber'd Witnesses around thee stand.
Then would the virtuous Ear for ever feast
On the sweet Melody of well-earn'd Fame,
In gen'rous Purposes confirm thy Breast,
Nor dread Expences that will grace thy Name;
But scorning fordid and unprincely Gain,
Spread all thy bounteous Sails, and launch into the Main.

When in the mouldring Urn the Monarch lies,
His Fame in lively Characters remains,
Or grav'd in Monumental Histories,
Or deck'd and painted in Aonian Strains.

Thus
Thus fresh, and fragrant, and immortal blooms
   The Virtue, Croesus, of thy gentle Mind.
While Fate to Infamy and Hatred dooms
   Sicilia's Tyrant, Scorn of human kind;
Whose ruthless Bosom swell'd with cruel Pride,
When in his Brazen Bull the broiling Wretches dy'd.

Decade XXI.

Him therefore nor in sweet Society
   The gen'rous Youth conversing ever name;
Nor with the Harp's delightful Melody
   Mingle his odious inharmonious Fame.
The First, the greatest Bliss on Man conferr'd
   Is, in the Acts of Virtue to excel;
The Second, to obtain their high Reward,
   The Soul-exalting Praise of doing well.
Who both these Lots attains, is bless'd indeed,
Since Fortune here below can give no richer Meed.
THE FIRST
NEMEAN ODE.

This Ode is inscribed to Chromius of Ætna (a City of Sicily) who gained the Victory in the Chariot Race, in the Nemean Games.

ARGUMENT.

From the Praise of Ortygia (an Island near Sicily, and Part of the City of Syracuse, to which it was joined by a Bridge) Pindar passes to the Subject or Occasion of this Ode, viz. the Victory obtained by Chromius in the Nemean Games; which, as it was the first of that Kind gained by him, the Poet styles the Basis of his future Fame, laid by the Co-operation of the Gods, who assisted and seconded his divine Virtues; and, adds he, if Fortune continues to be favourable, he may arrive at the highest Summit of Glory: by which is meant chiefly, tho' not solely, the gaining more Prizes in the Great or Sacred Games (particularly the Olympick) where the Muses constantly attend to celebrate and record the Conquerers. From thence, after a short Digression to the general Praise of Sicily, he comes to an Enumeration of the particular Virtues of Chromius, viz. his Hospitality, Liberality, Prudence in Council, and Courage in War. Then returning to the Nemean Victory, he takes Occasion from so auspicious a Beginning, to promise Chromius a large Increase of Glory, in like manner as Tiretias, the famous Poet and Prophet of Thebes (the Country of Pindar) upon viewing the first Exploit of Hercules, which was killing in his Cradle the two Serpents sent by Juno to devour him, foretold the subsequent Achievements of that Hero; and the great Reward he should receive for all his Labours, by being admitted into the Number of the Gods, and married to Hebe; with which Story he concludes the Ode.
Sister of Delos! pure Abode
Of Virgin Cynthia, Goddes of the Chace!
In whose Receffes rests th’ emerging Flood
Of Alpheus, breathing from his am’rous Race!

1 Sister of Delos! &c.] Ortygia is by
Pindar styled the Sister of Delos, either
because Diana was worshipped particularly
in those two Islands, or because she was
born in the former, as her Brother Apollo
was in the latter, according to Homer
in his Hymns. For both which Reafons also
he styles it the Place of Abode or Refidence
of Diana. The Fable of the River Alpheus’s
pursuing the Fountain Arethusa from Peloponnesus under the Sea, and rifing again in
Ortygia is well known. But there is some
Difficulty in accounting for Pindar’s chufing
to other in the Prais of Chromius with
celebrating thofe of Ortygia, which seem
to have at bent but a very diftant Relation
to his Subject. The learned Reader may
find feveral Reafons aigned in the Scho-
liaf at upon the Place, but as none of them
appear fatisfactory to me, I fhall pafs them
over, and beg Leave to offer a Conjecture
of my own; after premifing, that Pindar,
who was a Native of Thesias in Boeotia,
commonly refided there, though he fometies
undoubtedly visited other Parts of Greece
and even Sicily, where Hiero is faid to have
enjoyed, and profited by his Conversa-
tion; that he commonly afifted at the four
Great or Sacred Festivals (as they are called)
of Greece, the Olympian, Pythian, Nemean,
and Ithmian Games, is also very probable,
and may be inferred from feveral Circum-
ftances and Expressions obfervable in the
Odes he compofed for the Conquerors in
thofe Games; particularly in the Fourth
Olymp. Ode, which was apparently made and
fung at Olympia, immediately after the
Victory then obtained by Pfaumis. See
above the Note on the Incription of Olymp.
Ode V At thofe Festivals thofe of the
Conquerors, who had a mind to have their
Victories celebrated by Pindar, applied to
him for an Ode, which they carried with
them to their repective Countries; where
they caused it to be sung by a Chorus in the
Proceedings, or at the Sacrifices, which were
made with great Pomp and Solemnity at
their return to their native Countries, or to
thofe Countries or Cities of which they
chofe to be denominated at the Time of
their entering themselves Candidates for
any of thofe Crowns. Thofe feveral
Points being premifed, I obferve, that Or-
tygia (which was a fmall Island fo near the
main Land of Sicily, that it made Part of
the City of Syracuse, to which it was joined
by a Bridge) Ortygia, I fay, was probably
the Place, where the Chariots and Horses
of Chromius, as well as thofe People who
brought this Ode of Pindar from Argos
(the City where the Nemean Games were
celebrated) firft landed. Pindar, therefore,
by addressing himself to Ortygia, may be
confidered as faluting, by his Representa-
tive, the Ode or the Chorus, the Ifland of
Sicily, immediately upon his Arrival, and

Divine
Ode I. OF PINDAR.

Divine Ortygia! to thy Name
The Muse preluding tunes her Strings,
Pleas’d with the sweet Preamble of thy Fame,
To usher in the Verse, that sings
Thy Triumphs, Chromius; while Sicilian Jove
Hears with Delight thro’ Etna’s founding Grove
The Gratulations of the hymning Choir,
Whom thy victorious Carr, and Nemea’s Palms inspire.

beginning his Song of Triumph at the very
Place, where in all Probability Chromius
began his Triumphant Procession. He seems
to have set out with Chromius from Ortygia
(oπτης άρτος γαλλίαι θρακίαι) and to have at-
tended him quite to Etna (Ζνός Αίτνας χάρα) which
being some Miles distant from Ortygia, where they first landed, furnished
him with an Opportunity of surveying, and
thereby with an Occasion of celebrating the
Fertility, Riches, Populousness, &c. of
Sicily, whose Praiseful he accordingly
dwells upon in the Antiflrophe and Epode.
Upon this Supposition it is evident that many
of the Topicks insinuated on by Pindar, which
seem to have but little Relation to his Sub-
ject, took their Rise from the Places, where
the Ode was to be sung: An Observation
which will help us to account for many of
those long Digressions, and sudden Transi-
tions, which have been cenured by many,
and have contributed to give a very ill Im-
pression of Pindar, and his manner of Writ-
ing; as if he himself was little better than
a Madman, and his Compositions mere
Rhapsodies of shining Thoughts indeed,
and Poetical Expletions, but wild and ir-
regular, without Method, without Con-
nexion. How far his Dithyrambick Odes
may have deferved this Character, cannot
now be determined, since they are all lost;
but whoever reads that Part of his Works,
which now remains, with due Attention,
and takes into Consideration the Circum-
fances of Time and Place, &c. with a View
to which these Odes were composed, will,
I am perswaded, find no Reason to think
Pindar wanted Good-fence, any more than
he did Poetical Fire and Imagination. The
Scholiast upon the Words Ζνός Αίτνας χάρα
expressly tells us, that the Odes made by
Pindar and others upon Occasion of Hi-
ero’s Victories in the Games, were written
with a View to their being sung in the
Festivals or Games consecrated to Etnaean
Jupiter; and it is probable, says Didymus,
(quoted by the same Scholiast) that this
Ode to Chromius was composed for the
same Purpofe. Here then we have the Au-
thority both of the Scholiast and Didymus
for an Observation, which the Ode itself
might have suggested to us; and which,
mutatis mutandis, may and ought to be ap-
plied to most of the Odes of Pindar. See
particularly Olymp. Odes the 5th and 14th,
and the Notes.
ANTISTROPHE I.

The Basis of his future Praise
Afflicted by the Gods hath Chromius laid;
And to its Height the tow'ring Pile may raise,
If Fortune lends her favourable Aid:

Assur'd that all th' Aonian Train
Their wonted Friendship will afford,
Who with Delight frequent the lifted Plain,
The Toils of Virtue to record.

Mean time around this Isle, harmonious Muse!
The brightest Beams of shining Verse diffuse:
This fruitful Island, with whose flow'ry Pride
Heav'n's awful King endow'd great Pluto's beauteous Bride.

EPODE I.

Sicilia with transcendant Plenty crown'd
Jove to Proserpina consign'd;
Then with a Nod his solemn Promise bound,
Still farther to enrich her fertile Shores

With peopled Cities, stately Tow'rs,
And Sons in Arts and Arms refin'd;
Skill'd to the dreadful Works of War
The thund'ring Steed to train;

Or mounted on the whirling Carr
Olympia's all-priz'd Olive to obtain.

Abundant
Ode I. OF PINDAR.

Abundant is my Theme; nor need I wrong
The fair Occasion with a flatt'ring Song.

STROPHE II.

2 To Chromius no unwelcome Guest
I come, high founding my Dircean Chord;
Who for his Poet hath prepar'd the Feast,
And spread with Luxury his friendly Board,
For never from his gen'rous Gate
Unentertain'd the Stranger flies.
While Envy's scorching Flame, that blasts the Great,
Quench'd with his flowing Bounty, dies.
But Envy ill becomes the human Mind;
Since various Parts to various Men assign'd
All to Perfection and to Praise will lead,
Would each those Paths pursue, which Nature bids him
[tread.

1 To Chromius no unwelcome Guest
I come, &c.] It is doubtful, says the Scholiaet, whether these Words are spoken in the Person of the Poet, or of the Chorus; if of the latter, what follows about the Feast, is to be taken literally, for the Persons who compos'd the Chorus were always featt-ed; whereas if they are supposed to be spoken in the Person of Pindar, the Words Who for his Poet hath prepar'd the Feast, (εἴδω μεν αὐτῷ διπλων κιακεροφ), ubi mihi conveniens scena adornata est, must, says the Scholiaet, be interpreted figuratively, and construed to mean the Presents prepared by Chromius for Pindar as a Reward for his Ode. This Interpretation I think very harsh. On the other hand, if we suppose the Chorus to speak in his own Person, there is an Enallage of the Tense, the Perfect Tense being put for the Present. But as the using one Tense for another is no uncommon thing in Poets, and very frequent in Pindar, I am inclined to understand them of the Chorus, and I have accordingly translated them in that Sense.

NANT.
NEMEAN ODES ODE I.

ANTISTROPHE II.

In Action thus Heroick Might,
In Council shines the Mind sagacious, wise,
Which to the future casts her piercing Sight,
And sees the Train of Consequences rise.

With either Talent Chromius blest
Suppresses not his active Pow'rs.
I hate the Miser, whose unsocial Breast
Locks from the World his useless Stores.
Wealth by the Bounteous only is enjoy'd,
Whose Treasures in diffusive Good employ'd.
The rich Returns of Fame and Friends procure;
And 'gainst a sad Reverse, a safe Retreat insures.

To the Chorus likewise, as the Representative of Pindar, I have given the Epithet of Dircaean, or Theban, and the Title of Poet. Now if we suppose these Words spoken in the Person of the Chorus, and consequently take what is said about the Feast in a literal Sense, we shall have another plain Allusion to the Circumstances accompanying the Triumph of Chromius, in which this Ode was sung: and we may hence take Occasion to observe, in Confirmation of what is said in the preceding Note, how artfully the Poet hath adapted the several Parts of his Ode to the several Topicks which presented themselves during the Time in which it was sung by the Chorus. The victorious Chariot and Horses of Chromius landed in Ortygia, from whence, in all Probability, the Procession began. With the Praises therefore of Ortygia, the Chorus, who attended the Triumph of the Conqueror, very properly begin their Song, declaring at the same Time the Subject or Occasion of it, viz. the Nemean Victory of Chromius, and the Design of all his Pomp and Festivity, which was to return Thanks to Jove, and the Gods, by whose Assistance Chromius in this his first Victory had laid the Foundations of his future Fame. Next comes the Praise of Sicily, through a large Tract of which they were to pass from Syracuse to Etna, in which Passage we may suppose them at proper Pauses taking Notice of the Fertility Wealth, Populous

EPODE
Thy early Virtues, Chromius, deck’d with Praise,  
And these First-fruits of Fame inspire  
The Muse to promise for thy future Days  
A large Increase of Merit and Renown.  
So when of old Jove’s mighty Son,  
Worthy his great immortal Sire,  
Forth from Alcmena’s teeming Bed  
With his Twin-Brother came,  
Safe thro’ Life’s painful Entrance led  
To view the dazzling Sun’s reviving Flame,  
Th’ Imperial Cradle Juno quick survey’d,  
Where slept the Twins in Saffron Bands array’d.

fail striking their Eyes, as they proceeded in their March through the Fields of Corn, the rich Pastures and the stately Cities, for which Sicily was at that Time, and some Ages after, so famous. After this, upon mention of the Feast prepared for the Chorus, they take Occasion to launch into the particular Praise of Chromius, beginning with his Hospitality, of which the great Entertainment then provided by him, was a Specimen. As these Praise of his Hospitality and Liberality were a kind of Invitation to all Strangers to partake of his Bounty; from these Topics the Poet falls naturally into the mention of the other excellent Qualities of Chromius, viz. his Wisdom, Courage, and Activity in the Service of his Country; and then returning to his Nemean Victory, promises him, from this auspicious Beginning, a large Increase of Fame, &c. as has been observed in the Argument. By considering these several Points in this Light, the whole Ode appears to me very methodical and well connected: But as all I have offered is nothing more than Conjecture, I submit it as such to the Judgment of the learned Reader.

I had once translated this Passage thus:

To Chromius once a welcome Guest  
I came, high sounding my Dircean Chord,  
Who for his Poet-Spirit prepar’d the Feast, &c.

STROPHE
STROPHE III.

Then glowing with immortal Rage,
The Gold-enthroned Empress of the Gods
Her eager Thirst of Vengeance to assuage,
Strait to her hated Rival’s curs’d Abodes
Bade her vindictive Serpents haste.
They thro’ the op’ning Valves with Speed
On to the Chamber’s deep Recesses past,
To perpetrate their murd’rous Deed:
And now in knotty Mazes to infold
Their destin’d Prey, on curling Spires they roll’d,
His dauntless Brow when young Alcides rear’d,
And for their first Attempt his infant Arms prepar’d.

ANTISTROPHE III.

Fast by the azure Necks he held
And grip’d in either Hand his scaly Foes;
Till from their horrid Carcasses expell’d,
At length the pois’nous Soul unwilling flows.
Mean time intolerable Dread
Congeal’d each Female’s curdling Blood,
All who attendant on the genial Bed,
Around the languid Mother flood.

Taking it to be spoken in the Person of Pindar, who having been in Sicily, might formerly have been hospitably received and entertained by Chromius. This Interpretation will agree better with the Tenfe, but I think the other preferable.
Ode I. OF PINDAR. 103

She with distractingly Fear and Anguish stung,
Forth from her sickly Couch impatient sprung;
Her cumbrous Robe regardless off she threw,
And to protect her Child with fondest Ardour flew.

E P O D E III.
But with her shrill, distressful Cries alarm'd
In rush'd each bold Cadmean Lord,
In Brass resplendent, as to Battle arm'd;
With them Amphitryon, whose tumultuous Breast
A Crowd of various Cares infest:
High brandishing his glistening Sword
With eager, anxious Step he came;
A Wound so near his Heart
Shook with Dismay his inmost Frame,
And rouz'd the active Sp'rits in ev'ry Part.
To our own Sorrows serious Heed we give;
But for another's Woe soon cease to grieve.

S T R O P H E IV.
Amaz'd the trembling Father stood,
While doubtful Pleasure, mix'd with wild Surprize,
Drove from his troubled Heart the vital Flood:
His Son's stupendous Deed with wondring Eyes
He view'd, and how the gracious Will
Of Heav'n to Joy had chang'd his Fear
And falsify'd the Messengers of Ill.

Then strait he calls th' unerring Seer,
Divine Tiresias, whose Prophetick Tongue
Jove's sacred Mandates from the Tripod sung;
Who then to all th' attentive Throng explain'd
What Fate th' immortal Gods for Hercules ordain'd.

ANTISTROPHE IV.

What fell Despoilers of the Land
(The Prophet told) what Monsters of the Main
Should feel the Vengeance of his righteous Hand :
What savage, proud, pernicious Tyrant flain
To Hercules should bow his Head,
Hurl'd from his arbitrary Throne,
Whose glitt'ring Pomp his curs'd Ambition fed,
And made indignant Nations groan.

Last, when the Giant Sons of Earth shall dare
To wage against the Gods rebellious War,
Pierc'd by his rapid Shafts on Phlegra's Plain
With Dust their radiant Locks the haughty Foe shall flain,

E P O D E IV.

Then shall his gen'rous Toils for ever cease,
With Fame, with endless Life repaid;
With pure Tranquillity and heav'nly Peace:

Then
Then led in Triumph to his starry Dome,
To grace his spousal Bed shall come,
In Beauty's glowing Bloom array'd,
Immortal Hebe, ever young.
In Jove's august Abodes
Then shall he hear the bridal Song,
Then in the blest Society of Gods
The nuptial Banquet share, and rapt in Praise
And Wonder round the glitt'ring Mansion gaze.
THE ELEVENTH

NEMEAN ODE.

This Ode is inscribed to Aristagoras, upon occasion of his entering on his Office of President or Governor of the Island of Tenedos; so that although it is placed among the Nemean Odes, it has no sort of relation to those Games, and is indeed properly an Inauguration Ode, composed to be sung by a Chorus at the Sacrifices and the Feast made by Aristagoras and his Collegues, in the Town-Hall, at the Time of their being invested with the Magistracy, as is evident from many Expressions in the first Strophe and Antistrophe.

ARGUMENT.

Pindar opens this Ode with an Invocation to Vesta (the Goddess who presided over the Courts of Justice, and whose Statue and Altar were for that Reason placed in the Town-Halls, or Prytanæums, as the Greeks called them) beseeching her to receive favourably Aristagoras and his Collegues, who were then coming to offer Sacrifices to her, upon their entering on their Office of Prytans or Magistrates of Tenedos; which Office continuing for a Year, he begs the Goddess to take Aristagoras under her Protection during that Time, and to conduct him to the End of it without Trouble or Disgrace. From Aristagoras Pindar turns himself, in the next Place, to his Father Arcefilas, whom he pronounces happy, as well upon account of his Son's Merit and Honour, as upon his own great Endowments, and good Fortune; such as Beauty, Strength, Courage, Riches, and Glory resulting from his many Victories in the Games. But lest he should be too much puffed up with these Praisës, he reminds him at the same Time of his Mortality, and tells him...
him that his Cloathing of Flejh is perifliable, and that he mujl e're long
be cloathed with Earth, the End of all Things; and yet, continues he,
it is but Justice to praiję and celebrate the Worthy and Deferving,
who from good Citizens ought to receive all kinds of Honour and Com-
mandation; as Aristagoras, for Instance, who hath rendred both himself
and his Country illustrious by the many Victories he hath obtained, to
the Number of Sixteen, over the neighbouring Youth, in the Games
exhibited in and about his own Country. From whence, says the Poet,
I conclude he would have come off victorious even in the Pythian and
Olympick Games, had he not been restrained from engaging in those
famous Lifts by the too timid and cautious Love of his Parents: upon
which he falls into a moral Reflection upon the Vanity of Mens Hopes
and Fears, by the former of which they are oftentimes excited to At-
tempts beyond their Strength, which accordingly issue in their Disgrace;
as, on the other Hand, they are frequently restrained by unreasonable and
ill-grounded Fears, from Enterprizes, in which they would, in all proba-
bility, have come off with Honour. This Reflection be applies to Aris-
tagoras, by saying it was very easy to foresee what Success he was like
to meet with, who both by Father and Mother was descended from a
long Train of great and valiant Men. But here again, with a very
artful Turn of Flattery to his Father Arcefilas, whom he bad before re-
presented as strong and valiant, and famous for his Victories in the
Games, he observes that every Generation even of a great and glorious
Family, is not equally illustrious, any more than the Fields and Trees
are every Year equally fruitful; that the Gods had not given Mortals
any certain Tokens, by which they might foreknow when the rich Years
of Virtue should succeed; whence it comes to pass, that Men out of
Self-conceit and Presumption, are perpetually laying Schemes, and form-
ing Enterprizes, without previoufly consulting Prudence or Wisdom,
whose Streams, says he, lye remote, and out of the common Road. From
all which be inferes, that it is better to moderate our Desires, and set
bounds to our Avarice and Ambition; with which moral Precept he con-
cludes the Ode,
**STROPHE I.**

**D**aughter of *Rhea!* thou, whose holy Fire
Before the awful Seat of Justice flames!
Sister of Heav'n's Almighty Sire!
Sister of *Juno*, who co-equal claims
With *Jove* to share the Empire of the Gods!
O Virgin *Vesta*! To thy dread Abodes,
Lo! *Aristagoras* directs his Pace!
Receive, and near thy sacred Scepter place
Him, and his Collegues, who with honest Zeal
O'er *Tenedos* preside, and guard the Publick Weal.

**ANTISTROPHE I.**

And lo! with frequent Off'ring they adore
*Thee, first invok'd in ev'ry solemn Pray'r!*
To thee unmix'd Libations pour,
And fill with od'rous Fumes the fragrant Air.
Around in festive Songs the hymning Choir
Mix the melodious Voice and sounding Lyre.
While still, prolong'd with hospitable Love,
Are solemniz'd the Rites of Genial *Jove*:

*Thee first invok'd in ev'ry solemn Pray'r.*)

In the Greek it is ἐπίτατος ἱερόν, primam Deorum, which the Scholiast explains by telling us, that it was usual (doubtles in all solemn Sacrifices and Prayers) to begin with invoking *Vesta*; which Comment I therefore thought proper to insert into the Text, instead of translating the Greek Words literally, since without this the Meaning of them is not obvious.

Then
Ode XI. OF PINDAR.

Then guard him, 

Veśta, through his long Career,
And let him close in Joy his ministerial Year.

EP O D E I.

But hail, Arcesi̇las! all hail
To Thee! bless'd Father of a Son so great!
Thou, whom on Fortune's highest Scale
The favourable Hand of Heav'n hath set,
Thy manly Form with Beauty hath refin'd,
And match'd that Beauty with a valiant Mind.
Yet let not Man too much presume,
Tho' grac'd with Beauty's fairest Bloom;
Tho' for superior Strength renown'd;
Tho' with triumphal Chaplets crown'd:
Let him remember, that in Flesh array'd
Soon shall he see that mortal Vestment fade;
Till last imprison'd in the mould'ring Urn
To Earth, the End of all Things, he return.

ST R O P H E II.

Yet should the Worthy from the Publick Tongue
Receive their Recompence of virtuous Praise;
By ev'ry zealous Patriot sung,
And deck'd with ev'ry Flow'ry of heav'ny Lays.
Such Retribution in return for Fame,
Such, Aristgoras, thy Virtues claim;

Claim
Claim from thy Country, on whose glorious Brows
The Wrestler's Chaplet still unfaded blows;
Mix'd with the great Pancratiaflick Crown,
Which from the neigh'ring Youth thy early Valour won.

ANTISTROPHE II.
And (but his timid Parents' cautious Love,
Diftrusting ever his too forward Hand,
Forbade their tender Son to prove
The Toils of Pythia' or Olympia's Sand)
Now by the Gods I swear, his val'rous Might
Had 'scap'd victorious in each bloody Fight;
And from Castalia, or where dark with Shade
The Mount of Saturn rears its Olive Head,
Great and illuftrious home had he return'd;
While by his Fame eclips'd his vanquish'd Foes had mourn'd.

EPODE II.
Then his triumphal Tresses bound
With the dark Verdure of th' Olympick Grove,
With joyous Banquets had he crown'd
The great Quinquennial Festival of Jove;

* The Wrestler's Chaplet — Mix'd with the great Pancratiaflick Crown, ] By these Words it appears that the two Exercifes, in which Adragesas had gained so many Victories, were the Pale, or Wrestling, and the Pancratium. The first of these required great Strength and Agility of Body; the second not only Strength and Agility, but great Courage also, since it was a very rough and dangerous Exercife: for which And
And cheer'd the solemn Pomp with Choral Lays,
Sweet Tribute, which the Muse to Virtue pays.
  But, such is Man's preposterous Fate!
Now with o'er-weening Pride elate
  Too far he aims his Shaft to throw,
And straining bursts his feeble Bow.
Now pusillanimous, depress'd with Fear,
He checks his Virtue in the mid-Career;
And of his Strength distrustful coward flies
The Contest, tho' impow'r'd to gain the Prize.

STROPHE III.

But who could err in prophesying Good
Of Him, whose undegenerating Breast
  Swells with a Tide of Spartan Blood,
From Sire to Sire in long Succession trac't
Up to Pisander; who in Days of yore
From old Amycla to the Lesbian Shore
And Tenedos, collegu'd in high Command
With great Orestes, led th' Aelian Band.

Reason we need not wonder at the Parents
of Aristagoras, for being unwilling to let
him enter the Lits at Pythia and Olympia;
which being the most famous of the four
Sacred Games, he was sure to meet there
with Antagonists, that would have put his
Strength and Courage to the severest Trial,
and perhaps endangered his Life. The
Compliment however, which Pindar here
makes to him, by saying, that he could
have answered for his Success, could not but
be very acceptable. Caflalia was a River,
on whose Banks the Pythian Games were
exhibited; and the Mount of Saturn was
a small Hill planted with Olives, that over-
looked the Stadium at Olympia. But for
this and other Particulars, see the Differ-
tations.

Nor
Nor was his Mother's Race less strong and brave,
Sprung from a Stock that grew on fair Ísmenus' Wave.

ANTISTROPHE III.
Tho' for long Intervals obscur'd, again
Oft-times the Seeds of lineal Worth appears.
For neither can the furrow'd Plain
Full Harvests yield with each returning Year:
Nor in each Period will the pregnant Bloom
Invest the smiling Tree with rich Perfume.
So, barren often and inglorious pass
The Generations of a noble Race;
While Nature's Vigour, working at the Root,
In After-ages swells, and blossoms into Fruit.

EPODE III.
Nor hath Jove giv'n us to foreknow
When the rich Years of Virtue shall succeed;
Yet bold and daring on we go,
Contriving Schemes of many a mighty Deed.
While Hope, fond Inmate of the human Mind,
And Self-Opinion, active, rash, and blind,
Hold up a false illusive Ray,
That leads our dazzled Feet astray

Ísmenus' Wave.] Ísmenus was a River of Ísóitia, of which Country was Mela- nippus, the Ancestor of Arístógeras by his Mother's Side.
Ode XI. OF PINDAR.

Far from the Springs, where calm and flow
The secret Streams of Wisdom flow.
Hence should we learn our Ardour to restrain:
And limit to due Bounds the Thirst of Gain.
To Rage and Madness oft that Passion turns,
Which with forbidden Flames despairing burns.
THE SECOND

ISTHMIAN ODE.

This Ode was written upon occasion of a Victory obtained in the Chariot-Race by Xenocrates of Agrigentum in the Isthmian Games; it is however addressed not to Xenocrates himself, but to his Son Thrasybulus; from whence, and from Pindar's always speaking of Xenocrates in the Perfect Tense, it is most probable it was written after the Death of Xenocrates; and for this Reason it has by some been reckoned among the Ὁπήθηι or Elegies of Pindar.

ARGUMENT.

The Introduction contains a Sort of an Apology for a Poet's taking Money for his Compositions; a thing, says Pindar, not practised formerly by the Servants of the Muses, who drew their Inspiration from Love alone, and wrote only from the Heart: but as the World is grown interested, so are the Poets become mercenary; observing the Truth of that famous Saying of Aristodemus the Spartan, Money makes the Man: a Truth, he says, which he himself experienced, having with his Riches lost all his Friends; and of this Truth, continues Pindar, you, Thrasybulus, are not ignorant, for you are a wise Man: I shall therefore say no more about it, but proceed to celebrate the Victories of Xenocrates: after an Enumeration of which he passes on to the mention of the Virtues of Xenocrates, whom he praises for his Benevolence, his Publick Spirit, his Devotion to the Gods, and his constant uninterrupted Course of Hospitality in all Changes of Fortune. These Virtues of his Father he encourages Thrasybulus not to conceal, through the Fear of exciting the Envy of Mankind,
kind, and bids Nicafippus (by whom this Ode was sent to Thrasybulus) to tell him to publish it; concluding with observing, that a Poem is not made to continue always like a mute and motionless Statue in one Place.

STROPHE I.

Th ey, Thrasybulus, who in ancient Days
Triumphant mounted in the Muses' Carr,
Tuning their Harps to soft and tender Lays,
Aim'd their sweet Numbers at the Young and Fair;
Whose Beauties, ripe for Love, with rapt'rous Fires
Their wanton Hearts inflam'd and waken'd strong Desires.

ANTISTROPHE I.

As yet the Muse, despising fordid Gain,
Strung not for Gold her mercenary Lyre:
Nor did Terpsichore adorn her Strain
In gilded Courtesy and gay Attire,
With fair Appearances to move the Heart,
And recommend to Sale her prostituted Art.

EPODE I.

'But now she suffers all her tuneful Train
Far other Principles to hold;
And with the Spartan Sage maintain,
'That Man is worthless without Gold.'

1 The Apology which Pindar here makes for a Poet's taking Money for his Compositions, however well founded it may seem to be in the general Corruption of Man—
Isthmian Odes

ODE II.

This Truth himself by sad Experience prov'd,
Deferted in his Need by those he lov'd.
Ode II.

Nor to thy Wisdom is this Truth unknown.
No longer therefore shall the Muse delay
To sing the rapid Steeds, and Ithmian Crown,
Which the great Monarch of the briny Flood
On lov'd Xenocrates beflow'd,
His gen'rous Cares with Honour to repay.

I am no Statuary, &c. The Scholiaft upon this Passage says, that it is reported, that the Friends of Pytheas coming to Pindar, desired him to compose an Ode upon the Victory obtained by Pytheas in the Pan-kratium: but Pindar demanding for it three Drachmas [somewhat less than two Shillings] they replied, it was better to have a Brazen Statue of that Price, than a Poem; and went their ways; but some time after, changing their Opinion, they returned to Pindar, and gave him his Price; upon which Pindar, a little piqued at their having so much undervalued his Poetry, began his Ode with shewing how much a Poem was to be preferred to a Statue, which could not move from the Place where it was once fixed, whereas a Poem might be transported any where, and consequently divulge in many Places the Glory of the Perfons, in whose Honour it was composed. The same Thought, though somewhat differently applied, occurs in the latter End of the Ode, which I have here translated; and to these Passages Horace plainly alludes in the following Verfs of his Ode upon Pindar:

Sive, quos Elea domum reducit
Palma caritatis: pugilumque, equorumque
Dicit, et centum potiore signis
Munere donat:

I cannot conclude this Note without observing, that there is probably an Error in the Sum [three Drachmas] mentioned by the Scholiaft as the Price demanded by Pindar for his Ode; for though some People may imagine that Money enough for an Ode, yet the fame Perfons, I dare say, will think it too small a Price for a Statue of Brals; especially if the Conquerors in the Nemeian Games were, like thofe in the Olympick, obliged by Law to have their Statues preciply of the fame Dimensions with themselves, which is most probable.

That Man is worthlefs without Gold.] in the Original it is χρηστής χρήσαντι ἤν; i.e. Money, Money, is the Man; or, according to our English Proverb, Money makes the Man. The Name of this Spartan Sage was Ariflodemus: the Scholiaft informs us, that Ariflodemus reckoned this Spartan Philofopher among the Seven wise Men of Greece.

Which the great Monarch of the briny Flood &c.] The Ithmian Games were fared to Neptune, who also, according to the Greek Mythology, was the Inventor or Creator of Horses; for both which Reasons the Victory obtained by Xenocrates is here faid to be the Gift of Neptune.

STROPHE
STROPHE II.

Him too, his Agrigentum's brightest Star,
Latona's Son with favourable Eyes
At Cris'a view'd, and blest'd his conqu'ring Carr;
Nor, when, contending for the noble Prize,
Nicomachus, on Athens' craggy Plain,
With dextrous Art contrôl'd the Chariot-steering Rein,

ANTISTROPHE II.

Did Phoebus blame the Driver's skilful Hand;
But with Athenian Palms his Master grac'd:
His Master, greeted in th' Olympick Sand;
And evermore with grateful Zeal embraced
By the great Priests, whose Herald Voice proclaims
Th' Elean Feasts of Jove, and Pisa's sacred Games.

* Him too — Latona's Son — at Cris'a view'd, &c.] In these and the following Verses, Pindar enumerates the Victories obtained by Xenocrates in several Games, as in the Pythian, in some Games exhibited at Athens, and in the Olympick. In the second Olympick Ode, inscribed to Theron the Brother of Xenocrates, Pindar takes notice of the Isthmian and Pythian Crowns gained by the two Brothers, whom he therefore styles Co-partners in immortal Praise; but says that Theron alone gained the Victory at Olympia, from whence it is evident that this Ode, in which mention is made of an Olympick Crown obtained by Xenocrates, was written upon Occasion of another Isthmian Victory gained by Xenocrates, subsequent to that mentioned by Pindar in his Ode to Theron; and consequently that the present Ode was written some time after that, and another [the Sixth Pythian Ode] composed by Pindar on Occasion of Xenocrates having come off victorious in the Pythian Games. The Date however of this Ode is uncertain; it is probable, as has been observed, that it was written after the Death of Xenocrates.

EPODE
Him, on the Golden Lap of Victory
Reclining his illustrious Head,
They hail'd with sweetest Melody;
And through the Land his Glory spread,
Thro' the fam'd Al'tis of Olympick Jove;
Where in the Honours of the sacred Grove
The Children of Ænesidamus shar'd;
For not unknown to Victory and Praise
Oft, Thra'syb'ulus, hath thy Mansion heard
The pleasing Concerts of the youthful Choir,
Attemper'd to the warbling Lyre,
And the sweet Mixture of triumphal Lays.

STROPHE III.
In smooth and flow'ry Paths th' Encomiast treads,
When to the Mansions of the Good and Great
In Pomp the Nymphs of Helicon he leads:
Yet thee, Xenocrates, to celebrate,
Thy all-surpassing Gentleness to sing
In equal Strains, requires an all-surpassing String.

* Thro' the fam'd Al'tis of Olympick Jove; &c.] The sacred Grove of Jupiter at Olympia was named Al'tis. This Al'tis, as we learn from Pindar himself (Olymp. Ode x and l.v.) and his Scholiaist, was set apart by Hercules for a Banqueting-Place for those who contended, or rather conquered, in the Olympick Games: by those Words, therefore,
ISTHMIAN ODES  ODE II.

ANTISTROPHE III.

To all benevolent, rever'd, belov'd,
In ev'ry social Virtue he excell'd;
* And with his conqu'ring Steeds at Corinth prov'd,
How sacred the Decrees of Greece he held;
With equal Zeal th'Immortals he ador'd,
And spread with frequent Feasts his consecrated Board.

EPODE III.

Nor did he e'er when rose a stormy Gale
Relax his hospitable Course,
Or gather in his swelling Sail:
?But finding ever some Resource
The fierce Extremes of Fortune to allay,
Held on with equal Pace his constant Way.

Where in the Honours of the sacred Grove
The Children of Aenestidamus fair'd;
Pindar means to say, that Theron and Xenocrates, the Sons of Aenestidamus, gained the Olympick Crown: and by the following,
For not unknown to Victory and Praise &c.
he alludes to the Odes and Musick usually composed and sung on those Occasions.
6 And with his conqu'ring Steeds at Corinth prov'd,
How sacred the Decrees of Greece he held!]
We are told in the Latin Notes upon this Passage, that Areius (though upon what Authority is uncertain) affirms, that there was a general Law in Greece, requiring all, who were able, to breed Horses; which, considering how scarce that useful Animal was in Greece, even after the Time of Pindar, is not improbable. The several kinds of Horse-Races in the Games were certainly instituted with this View; as I have observed in the Dissertation.
7 But finding ever some Resource &c.]
The Original in this Place is so obscure, that the Learned will pardon me, if I have not hit upon the right Meaning.

Permit
Permit not then thro’ Dread of envious Tongues,
Thy Father’s Worth to be in Silence loft;
Nor from the Publick keep these choral Songs.
Not in one Corner is the Poet’s Strain
Form’d, like a Statue, to remain,
This, Nicasippus, tell my honour’d Host.
The Fourth Ode of the Fourth Book of

H O R A C E.

Qualem ministrum fulminis alitem, &c.

Written at Oxford MDCCXXXV.

This Ode, one of the most Pindarick in Horace, was written at the Command of Augustus, to celebrate the Victory of his Son-in-law Drusus over the Rhaeti Vindelici, a Nation at the Foot of the Alps, between the Leck and the Inn. After two noble Comparisons, extremely in the Manner of Pindar, the Poet introduces a Compliment to Augustus, under whose Tuition Drusus and his Brother Tibério were bred; and then takes occasion (as the Greek Poet generally does) to make an Encomium upon the Country and Family of his Hero; particularly upon that Claudius Nero who conquered Asdrubal on the Banks of the River Metaurus; the Praise of which Action, together with that of the whole Roman People, he much enlivens and raises, by putting it into the Mouth of Hannibal, whom he introduces complaining of his Brother's Defeat and Death. This artful Panegyrick is a beautiful Instance of the Judgment of Horace, who was in that Quality superior to Pindar; though in Sublimity and Fire of Genius he was perhaps inferior to him, as he modestly confesses himself.
C De i v ODE OF HORACE. 123

I.
As the wing'd Minifter of Thund'ring Jove,
To whom he gave his dreadful Bolts to bear,
Faithfull 'Assifant of his Master's Love,
King of the wand'ring Nations of the Air,

II.
When balmy Breezes fan'd the vernal Sky,
On doubtful Pinions left his Parent Neft,
In flight Effays his growing Force to try,
While inborn Courage fir'd his gen'rous Breast:

III.
Then darting with impetuous Fury down,
The Flocks he slaughter'd, an unpraetis'd Foe;
Now his ripe Valour to Perfection grown
The scaly Snake and crefted Dragon know:

IV.
Or, as a Lyon's youthful Progeny,
Wean'd from his Savage Dam and milky Food,
The grazing Kid beholds with fearful Eye,
Doom'd firft to Stain his tender Fangs in Blood:

1 In the Rape of Ganymede, who was carried up to Jupiter by an Eagle, accord-

V. Such
Such *Drusus*, young in Arms, his Foes beheld,
The *Alpine Rhæti*, long unmatch’d in Fight;
So were their Hearts with abject Terror quell’d;
So funk their haughty Spirit at the Sight.

VI.
Tam’d by a Boy, the fierce *Barbarians* find
How guardian Prudence guides the youthfull Flame,
And how Great *Caesar’s* fond paternal Mind
Each generous *Nero* forms to early Fame!

VII.
A valiant Son springs from a valiant Sire:
Their Race by Mettle sprightly Courfers prove;
Nor can the warlike Eagle’s active Fire
Degenerate to form the tim’rous Dove.

VIII.
But Education can the Genius raise
And wise Instructions native Virtue aid;
Nobility without them is Disgrace,
And Honour is by Vice to Shame betray’d.

IX. Let
IX.

Let red *Metaurus* stain'd with *Punic* Blood,
Let mighty *Asdrubal* subdu'd confess
How much of Empire and of Fame is ow'd
By thee, *O Rome*, to the *Neronian* Race.

X.

Of this be Witness that auspicious Day,
Which, after a long, black, tempestuous Night,
First smil'd on *Latium* with a milder Ray,
And cheer'd our drooping Hearts with dawning Light;

XI.

Since the dire *African* with wasteful Ire
Rode o'er the ravag'd Towns of *Italy*,
As through the Pine Trees flies the raging Fire,
Or *Eurus* o'er the vext *Sicilian* Sea.

XII.

From this bright *Æra*, from this prosp'rous Field
The *Roman* Glory dates her rising Pow'r;
From hence 'twas giv'n her conqu'ring Sword to wield,
Raise her fall'n Gods, and ruin'd Shrines restore.

XIII. Thus
XIII.
Thus Hannibal at length despairing spoke:
"Like Stags to ravenous Wolves an easy Prey,
Our feeble Arms a valiant Foe provoke,
Whom to elude and 'scape were Victory;"

XIV.
"A dauntless Nation, that from Trojan Fires,
Hostile Ausonia, to thy destin'd Shore
Her Gods, her infant Sons, and aged Sires
Thro' angry Seas and adverse Tempefts bore.

XV.
"As on high Algidus the sturdy Oak,
Whose spreading Boughs the Axe's Sharpness feel,
Improves by Loss, and thriving with the Stroke,
Draws Health and Vigour from the wounding Steel.

XVI.
"Not Hydra sprouting from her mangled Head
So tir'd the baffled Force of Hercules,
Nor Thebes, nor Colchis such a Monster bred,
Pregnant of Ills, and fam'd for Prodigies.

XVII. " Plunge
XVII.

"Plunge her in Ocean, like the Morning Sun,
"Brighter she rises from the Depths below:
"To Earth with unavailing Ruin thrown,
"Recruits her Strength, and foils the wond'ring Foe.

XVIII.

"Ah! now no more my haughty Messenger
"Shall bear the joyful Tale of Victory:
"Loft, loft is all our long Renown in War!
"With Asdrubal our Hopes and Fortune die!

XIX.

"What shall the Claudian Valour not perform,
"Which Pow'r Divine guards with propitious Care,
"Which Wisdom steers through all the dang'rous Storm,
"Thro' all the Rocks and Shoals of doubtfull War?
Iphigenia in Tauris.

A TRAGEDY.

Translated from the Greek of EURIPIDES.
DRAMATIS PERSONÆ.

IPHIGENIA,
ORESTES.
PYLADES.
Chorus of Grecian Women-Slaves attending Iphigenia.
Shepherd.
THOAS, King of Taurick Scythia.
Messenger.
MINERVA.

IPHIGENIA prologuizes.

SCENE lies on the Sea-Shore near the Temple of Diana, which, as appears from several Passages in this Play, stood upon the Straits, which lie between the Palus Mæotis and the Euxine Sea, not far from two Rocks called the Symplegades, i.e. the clashing Rocks, from their seeming to those who sail along these Straits, according to the different Positions they are in, to clash and meet together, and then to open, and separate.
Advertisement.

So many Writers, both in English and French (a Language now almost universally understood) having treated at large of the ancient Drama, I cannot but think it would be impertinent in me to say any thing here upon that Subject: especially as I have nothing new to offer. The same may be said with regard to any Observations I might make upon the particular Piece now before us, the Beauties and Defects of which will easily appear to those, who are acquainted with the Writings above mentioned, and are, besides, pointed out with great Taste and Judgment by Father Brumoy in his Reflections upon this very Tragedy, which he hath inserted in the second Volume of his Théâtre des Grecs. I have, however, taken the Liberty of making a few critical Remarks; which, together with some historical Explanations, I have thrown into Notes upon those Passages, that gave occasion to them.

I shall therefore content myself with saying a Word or two in behalf of the Translation, which I here offer to the Publick. My first and principal Care was to render the Words of the Original as literally, as the different Genius of the Greek and English Poetical Languages would allow; that I might give the English Reader as exact an Idea, as I was able, of the Style and Manner of Euripides, whose Characteristic seems to be Simplicity and Conciseness. If by endeavouring to imitate these two Excellencies of my original Author I may by some be thought to have fallen below the Pomp and Dignity of Tragedy, as she appears upon the modern Theatre, I desire it may be considered, that my Business was to translate, not to compose; to copy, not design. By this Plea I do not mean to shift off the Blame from myself upon my Author, whom perhaps I have dishonoured
and degraded in my Translation; much less would I have it inferred from hence, that I prefer the glittering Theatrical Ornaments of modern Tragedy, to the simple native Majesty of the ancient. There is a certain Medium between creeping Prose, and strutting Poetry, which in my Opinion suits best with Dialogue, and best expresses the genuine Workings of a Mind, distempered and agitated by Passion, which seldom affords us either Leisure or Inclination to attend to the dressing of our Thoughts. In those Situations we are most commonly too much taken up with ourselves, to regard others; and speak rather from the Fullness of the Heart than the Luxuriancy of the Imagination.

As the Greek Tragedy doth not, like ours, consist wholly of Dialogue, and one uniform Verfification, but admits of a great Variety of Measures, and even of long Odes composed for Musick, and sung by the Chorus, I have, with a view of giving the English Reader a complete Notion of the Greek Theatre, introduced in my Translation a Variety of Numbers, and rendered the Odes in Rhyme. Not that there is any thing in the Greek or Roman Poetry in the least resembling what we call Rhyme, which is a modern Gothick Invention? but I imagined that Rhyme would best serve to represent the Difference between the Dialogue and the Ode: in the Composition of which latter, as it was always intended to be set to Musick, and sung by the Chorus, the Poet gave free Scope to his Imagination to wander through all the magick Regions of Poetry; and indulged himself in the Use of all those Liberties, as well in the Matter, as in the Numbers and Diction, which a great Genius only feels the Want of, and only knows how to manage with Discretion and Success. The Ode therefore is generally written in a very high Strain, abounding in Figures, bold and sudden Transitions, and full of Fire and Fancy. Instances of which the Reader will see in the three Odes of this Tragedy, especially the last; though it may be doing an Injury to Euripides to judge of their Beauties by my Translation. Besides, it
it must be remembered, that the Odes sung by the Chorus (which is always interwoven with the Action of the Drama) generally take their rise from some Part of the Subject, to which they ought to bear a constant, though perhaps remote relation; and are consequently diversified according to the various Incidents and Circumstances that give them Birth. Hence they are sometimes plaintive, at other times moral and religious, and so forth. We must not therefore expect to find them all of the same rapturous and enthusiastick Strain. They are however all written in a higher Mood, than the Dialogue, and so I have endeavoured to translate them.

I shall not here take upon me to determine whether the ancient Tragedy, with this Mixture of Odes and Musick, be preferable to the more simple, and therefore, as it should seem, more natural Composition of the modern; such I mean as are not written in Rhyme. I own that for my part I incline rather to the latter. Indeed if Musick may be allowed a Place in Pieces of this kind, intended for Pictures of Nature and human Life, it cannot be more properly allotted than to the Chorus; consisting generally of Persons, concerned but in a very small Degree in the Action and Catastrophe of the Drama, in which they are rather Spectators than Actors.

But Musick, and even the Ode was not in the Greek Tragedy confined to the Chorus only: The other Personages, even those of the principal and greatest Characters of the Drama, were likewise introduced singing, sometimes in partnership with others, sometimes by themselves; nay the Dialogue itself was set to some particular kinds of Harmony, and spoken, or rather chanted, in what we call Recitativo. From all which it appears, that the modern Italian Opera is a more exact Copy of the ancient Drama than any of our English, or even than the French Tragedies. And though the palpable Absurdities of warbling Heroes, musical Dialogues, tuneful Messages, and so forth, have now very justly sunk the Opera almost into universal Contempt, yet will I venture to affirm, that the Greek Tragedy
ADVERTISEM ENT.

gedy contained in the Representation still more monstrous Absurdities, such as the Persona or Vizard, covering the whole Head and Face of the Actor, with a gaping Mouth, ever open; Buskins rising to the height of two Feet, with false Hands and Arms long in proportion, and many other strange Additions, all tending to raise and swell the Actor to the imagined Bulk and Stature of the Hero he represented. The only Advantage which the ancient Operas (for so they may very properly be styled) have over the modern, is owing entirely to the superior Genius of their great Authors; which enabled them at the same time to comply with many Rules in themselves ridiculous, because unnatural, and yet to exhibit such Pictures of human Life and Nature, as very few if any of their Successors have been able to surpass.

The Samson Agonistes of Milton, the great Follower and Rival of the Ancients, is a noble and exact Imitation of the Greek Tragedy; from whence, it must be acknowledged, the English Reader may form to himself a much more just Idea of the Beauties and Perfections of the ancient Dramatick Writers, than from this Translation: from which however he may reap the Advantage of seeing, though it be but a rude and imperfect Draught of one of those Models, upon which that admirable Piece was framed.
IPHIGENIA in 'Tauris.

A

TRAGEDY

ACT I. SCENE I.

Enter Iphigenia.

Iph. From Pelops, who in Pisa's dusty Course
Won the fair Daughter of Oenomaüs,
Sprang Atreus, Father of two noble Sons,
Great Menelas, and greater Agamemnon;

Scythian Taurica was a Peninsula, now
known by the Name of the Crim Tartary.

This Speech of Iphigenia is in the Nature of an Argument, and intended to inform the Audience of what had passed antecedent to the Commencement of the Action of the Drama, yet relating to it, and for that reason necessary to be known, for the better understanding the State and Situation of the several Characters, that are to appear upon the Theatre. But though such a Knowledge of the previous Events may be thought both useful and proper to be laid before the Spectators, yet I must own that the Manner, in which Euripides in this, and many other of his Tragedies, has chosen to convey it to them, appears to me very unartful, not so far absurd. Iphigenia in a long Soliloquy enters into such a Detail, as is not, I think, to be justified by those Reasons, that authorize the Use of Soliloquies on the Stage. I say, on the Stage; for in ordinary Life no Man in his right Sense talks aloud to himself, at least for any Time. But as it may sometimes be requisite for the Audience to know what passes in the secret and inmost Thoughts of the Personages of the Drama, which can no otherwise be effected than by their uttering their Thoughts in Words,
I36 I P H I G E N I A I N T A U R I S .

Of whom and Spartan Clytemnestra born
Come I, the wretched Iphigenia:
I, whom my cruel Father, on that Coast,
Where the Euripus, vex’d by frequent Storms,

the best Dramatick Writers have been often obliged to have recourse to Soliloquy, which is indeed Thinking aloud. But in Soliloquies the Person speaking is not to be supposed to understand that he is speaking, that is, uttering his Thoughts; much less ought an Actor, either upon these or any other Occasions, to take Notice of the Audience. He has nothing to do with any body but the Personages of the Drama, and when alone upon the Stage, is to suppose himself really and truly alone. For this Reason, though he thinks aloud, he is not to imagine that any one either does or can hear him: and for one Personage of the Drama to take Notice or overhear what is spoken by another in a Soliloquy, or aside to himself, which is a kind of Soliloquy, is equally absurd.

From this View of the Reasons and Nature of Soliloquies let us proceed to the Examination of that now before us: And first, we may observe, that it is entirely narrative; and as such contains many minute Particulars, proper perhaps to inform the Audience, but not such, as we may suppose to pass in the Mind of a Person revolving with himself the Transactions of his former Life. Of this kind is the Genealogy of Iphigenia, with which she opens her Speech, the History of her Sacrifice at Aulis, her Escape from thence, and her Settlement in Scythia, with her Office there, the Name and Character of the King of that Country, and the barbarous and inhuman Custom of sacrificing to Diana all the Grecians, that happened by whatever Accident, to arrive in Taurick Scythia.

To these may be added her Dream, with its Interpretation, &c. The greatest part of these Particulars might indeed have been introduced into a Soliloquy under the Form and Drets of Reflections, as will be apparent to any one, who compares this Speech of Iphigenia, with those of Samson in the Beginning of Milton’s Samson Agonistes; where Samson bewailing his present Condition is naturally led to reflect upon his past Conduct, and those Circumstances of his Life, which principally conducted to bring him into that low State of Misery, under which he makes his first Appearance upon the State. By these means the Audience is let into such Particulars, as were necessary to discover who the Person was, that then entered upon the Theatre, together with the Causes and Nature of his Situation; and the Poet has artfully avoided all those Aburdities, which we have just now cenfur’d in Euripides, whom it is probable he proposed for his Example in Dramatick Writing, since it is sure that he had read and studied him with such Care and Attention, as to make many Notes and Corrections, which are preferred by Joshua Barnes, in his Edition of this Author’s Works in Greek.

Another Fault observable in this Speech of Iphigenia is, that she seems to suppose she is speaking before an Audience, as is plainly implied in these Words,

I say no more;
For dreadfull is thy Deity, Diana!
Yet thus much may I tell &c.

and in these,
With restless Tumult rolls his curling Wave,
To chaste Diana meant to offer up,
A spotless Sacrifice in Helen's Cause.
For by his Orders join'd, in Aulis' Bay
The Fleet of Greece, a Thousand Vessels, rode;
Impatient all to seize the Spoil of Troy,
The glorious Prize of War and Victory;
Impatient to avenge the foul Affront
Done to the Bed of Helen, and to shew
The gen'ral Love to injur'd Menelas.
But in the Harbour lock'd by adverse Winds,
Their Leader Agamemnon of the Gods
By Augury and Sacrifice inquir'd,
And by the Prophets, Heav'n's Interpreters;
When Calchas, the wise Seer, this Answer gave:
"Commander of th' united Arms of Greece,
"Ne'er shall thy Fate-bound Navy quit this Shore,

Yet sure the Vision which last Night disturb'd
My troubled Spirit, to the empty Air
May, without Blame, be publish'd, &c.

The Poet indeed hath in these Words to the empty Air thrown in a Kind of Salvo, but whether that is not removing one Absurdity by another, I leave the Reader to judge.

Milton in the Opening of his celebrated Mask called Comus, hath fallen into all the Errors here charged upon his Master Euripides; but as we may pardon the former in consideration of his having written that Piece in his Youth, and after Examples of great Reputation and Authority; so it may be said in Excuse for the latter, that he wrote in the youthful Days of Tragedy, before it was brought to that State of Maturity and Perfection, which it appears in the Pieces of some of our beft modern Writers; who, I think, we must acknowledge, have avoided many Aburdities of the Ancients, tho' we shou'd not allow them to have equall'd their Beauties and Perfections.

S  "Till
IPHIGENIA IN TAURIS.

"Till Iphigenia, thy fair Daughter, bleed,
An Off'ring to Diana: By a Vow
Thou stand'ft of old engag'd to sacrifice
The fairest Produce of the Year to her,
Whose Radiance chears the Night; and that same Year
Did Clytemnestra bring this Daughter forth,
Who (for on me the rev'rend Seer bestow'd
The Prize of Fairest) must be now the Victim."

Then by the Artifice of fly Ulysses,
And under the Pretence of a feign'd Marriage
With young Achilles, was I brought to Aulis;
Inveigled from my Mother, and there laid
High on the Altar; and to ev'ry Eye
There did I seem to bleed; but chafte Diana
Stole me away unseen, and in my Stead
A fitter Victim gave, a sacred Hind:
Thence thro' the lucid Fields of Air convey'd,
She plac'd me here in Scythia, in whose Soil
O'er barb'rous Nations reigns a barb'rous King,
For winged Swiftness fam'd, and Thoas call'd.
Here hath the Goddess, in this sacred Fane,
Appointed me her Priestess, here to serve;
Where a detested Custom, sanctify'd
Under the specious Name of Sacrifice,
Too long hath been observ'd. — I say no more,

For
For dreadfull is thy Deity, Diana!
Yet thus much may I tell—Whatever Greek
(For fo the ancient Statutes of the Realm
Ordain) here chanceth to arrive, forthwith
I lead him to the Altar, and begin
The solemn Sacrifice; the murd’rous Part
I leave to others, who retir’d within,
Deep in the Sanctuary’s close Recefs,
Perform the Rites, that may not be divulg’d.
Yet sure the Vision which last Night disturb’d
My troubled Spirit, to the empty Air
May without Blame be publish’d; and to tell it,
Tho’ to the empty Air, may sooth my Grief.
Methought, that having chang’d this barb’rous Land
For my dear native Argos, there once more
I dwelt and slept amid my Virgin Train;
When, lo! a sudden Earthquake shook the Ground;
I from the tottering Chamber frighted fled,
And where I stood aloof, methought, beheld
The Battlements disjointed, and the Roof
From its aerial Height come tumbling down.
One only Pillar, as it seem’d, remain’d
Of all my Father’s House; whose Capital
Was with dishevel’d golden TrefTes hung,
And, stranger yet, with human Speech endow’d.
This Pillar, reverently acting then
The Duties of the Function here enjoin'd me,
I purify'd with Water, as ordain'd
For Sacrifice, and as I wash'd, I wept.
This was my Vision; which, I fear, portends
Thy Death, Oreítes, whom in Emblem thus
I wash'd and purify'd for Sacrifice;
*For Sons are Pillars of a Family;*
*And whomsoe'er I wash is doom'd to bleed.*
Nor can this Vision to my Friends belong,
For when I perish'd on the Shore of *Aulis*
3 Old *Strophius* had no Son: therefore to thee,
Belov'd Oreítes, will I pay the Rites
Due to the Dead, tho' absent — With my Train
Of *Grecian* Women, which King *Thoas* gave
Here to attend me, these may I perform.
But what unusual Cause withholds their Presence
Now in the Temple, go I to inquire.

*Exit Iphi.*

1 *Strophius*, King of *Phocis*, married *Anaxibia* the Sister of *Agamemnon*, by whom he had a Son called *Pylades*, so famous for his Friendship with *Oreítes*. This History, as Brumey observes, is very artfully thrown in here to prepare the Reader for the Arrival of *Pylades*, who makes his Appearance in the next Scene.
Act I. Scene II.

Enter Orestes and Pylades.

Or. Be wary, and take heed the Coast be clear.

Py. My watchful Eyes are turn'd on ev'ry Side.

Or. What think'ft thou, Pylades? is this the Temple
Which we from Argos steer'd our Course to find?

Py. To me, and sure to thee, it seems no other.

Or. And this the Altar wet with Grecian Gore?

Py. Behold the Top all crimson'd o'er with Blood!

Or. And see! those horrid Trophies! which in Air
Grin ghastly from the Temple's awful Dome!

Py. These are the Spoils of slaughter'd Wanderers.

Or. Then to be circumspect imports us much.

Oh! Phoebus, wherefore hath thy Voice divine
Thus far engag'd me in this deadly Snare?
E'er since in Vengeance of my Father's Death
I flew my Mother, by the Furies driv'n,
Successively from Place to Place I flew,
A restless wretched Exile; ranging far
In painful Wand'ring from my native Home;
Till coming to thy Shrine, of thee I sought,
How I might best restrain the whirling Rage
That drove me madding thro' out Greece? where find

A happy
A happy Respite from my ceaseless Toils?
Then didst thou bid me to the Taurick Shore
Direct my Voyage, to thy Sister's Shrine,
And bear the Statue of the Goddess thence,
Which, as those People tell, came down from Heav'n.
This, whether gain'd by Stratagem, or Force,
Or Fortune, in contempt of ev'ry Danger,
Thou to th' Athenians badeft me convey;
Then (for no farther Talk didst thou impose)
Peace didst thou promise me, and Rest from Woe.
Here therefore, in obedience to thy Word,
To an unknown, unhospitable Shore
I come — But, Pylades, thy Counsel now
Must I demand, since Friendship has engag'd
Thee also to partake, and aid my Toil.
Say, how shall we proceed? Thou see'st the Height
Of yon surrounding Tow'r departing hence;
Shall we adventure by the winding Steps
To clime the Dome? but who shall be our Guide?
Or thro' the brazen Gates shou'd we resolve
To force our Passage; know we more of these?
And if in either Act we be surpriz'd,
Thou know'lt we perish. — Rather let us fly
Back to the Vessel, which convey'd us hither.

Py. Fly! O no! we cannot, must not fly, Orestes;

We
IPHIGENIA IN TAURIS.

We are not wont to fly; nor ought we sure
Thus to contemn the Oracies of Heav'n.
Yet from the Temple let us now depart,
And in the cavern'd Rocks, whose craggy Feet
The wild Wave washes, from our Vessels far
Ourselves conceal, left any one perchance
The Bark descrying, thou'd inform the King,
And to superior Force we fall a Prey.
But when the dim and black-ey'd Night appears,
Then let us call our Courage to our Aid,
Try all the Arts and wily Pow'rs of Wisdom
To bear the polish'd Goddes from her Shrine.
May we not, think'ft thou, thro' yon Aperture
That parts those sculptur'd Triglyphs, find the means
To let our Bodies down? " The brave defy
" And conquer Toil and Danger; while the Coward,
" Disfitrusted the Success, makes no attempt;
" Meanly content to do and to be nothing.

Or. Are we indeed, thro' such a Tract of Sea,
Come to the End perhaps of all our Toil,
Now baffled to return and deedless home?
Nay, Pylades, for well haft thou advis'd,
Let us obey the Gods — Depart we now;
And till the Night in some close Cavern hide.
" The Deity can never be in fault,

" Tho'
IPHIGENIA IN TAURIS.

"Tho' his own Oracles unfaithfull prove.
'Tis ours to labour, to attempt, to dare:
Danger and Difficulty to the Young
Are but a poor Excuse for doing nothing."

Exeunt Orest, and Pyla.

ACT. I. SCENE III.

Enter Iphigenia.

Iph. Inhabitants of Scythia, ye who dwell
Where between jostling Rocks the Euxine foams,
And see him often close his craggy Jaws
On the forlorn and wandering Mariners;
Peace! nor disturb me with unhallow'd Sounds!
Mountain-Goddes of the Chace,
Sprung of Jove's divine Embrace,
Lo! with chaste unspotted Feet
I approach thy hallow'd Seat;
And with reverential Dread
To thy glitt'ring Temple tread;
To thy Dome, with Gold emblaz'd,
High on stately Columns rais'd!
There serve I, from all I lov'd
Far, alas! how far remov'd;

Far
IPHIGENIA IN TAURIS.

Far from Greece, my native Soil, 
Fam'd for ev'ry warlike Toil; 
Greece, for Steeds and Men renown'd, 
Greece, with Tow'ry Cities crown'd.

Far from the Elysian Plains, 
Where eternal Verdure reigns; 
Where thro' high embow'ring Woods 
Roll Eurota's chilling Floods; 
Where deny'd to my sad Eyes 
Agamemmon's Mansions rise.

Enter Chorus.

Cho. Lo! here we come, obedient to thy Summons. 
But say, what Tidings; whence this Brow of Care; 
And wherefore haft thou call'd us to the Temple? 
Say, princely Virgin, Daughter of that King, 
Who in a thousand Vessels o'er the Main 
Led the embattled Greeks to Ilion's Walls?

Ipb. Oh! Virgins, on a melancholy Strain 
Is my sad Soul employ'd, a mournfull Dirge 
Unmusical and harsh, alas! alas! 
What bitter Sorrows from domestick Evils 
Are fall'n upon me! while I mourn 
A Brother's Death, to me declar'd 
By the dire Vision, which last Night 
In Dreams dismay'd my Soul!——

T Alas!
Alas! my Defolation is complete!
Fall'n is my Father's wretched Progeny,
And the whole Race is now no more!—
What Miseries have they in Argos seen!—
Oh Fate! I had but one, one darling Brother,
And thou hast torn him from me, and has sent,
Untimely sent him to the Grave;
Him, for whose Manes I prepare
These mournfull Obsequies; and on the Ground
With all due Rites the mix'd Libation pour;
Blood, Water, Milk from Mountain Heifers drawn,
The Bee's sweet Tribute, and the Vine's rich Juice,
An Off'ring ever gratefull to the Dead.
Then hither bring the consecrated Bowl,
The Vase to Pluto sacred and to Death.

[She takes the Bowl from the Chorus and pours out the Libation.]

"Offspring of Agamemnon, this to thee,
"Now wand'ring in the Shades below, I pour;
"And oh! accept the Boon! for on thy Grave
"Ne'er shall I offer up my Grief-shorn Locks,
"Nor wet thy Ashes with my streaming Tears.
"For far from that dear Land, that gave thee Birth
"Dwells thy sad Sister in the borrow'd Form
"Of a young Hind there deem'd to have been slain."
 Cho. In Notes responsive to thy mournfull Strain,
    In barbarous Asiatick Dialects,
To thee our royal Priestess will we sing
A solemn Service for the Dead,
A melancholy Dirge;
As solemn and as sad
As Pluto's joyless Songs compos'd for Woe.
Iph. O princely Race of Atreus! now, where now
Is fled the Lustre of the Regal Crown?
My Father's Line, alas! is now extinct;
And who of all those potent Kings remains
Now to command in Argos?—Grief on Grief
Springs fresh each Morn with the revolving Sun;
Who from the Spectacle of our sad Woes
*Once turn'd his lucid Eye, and fled away.
What a black Tide of Anguish, and Distress,
And Murder hath o'erwhelm'd our wretched House?
All from that fatal Source of Strife deriv'd,
The Golden Ram, whose rich Possession gave
A Title to the Crown. And how hath Heav'n
Aveng'd those Murders since on all our Race!
And me, even now with Woes unmerited,

*Iphigenia* here touches slightly upon the Crime of Atreus, from whom Thyestes, his Brother, having stolen the Golden Ram, upon which depended the Destiny of his Kingdom, he in Revenge flew the Son of Thyestes, and served up his Flesh to his Father at a Banquet; from the Horror of which Spectacle the Sun is fabled to have turn'd his Chariot, and gone back toward the East.

T 2 Doth
Both some malignant Dæmon still pursue
That inauspicious Dæmon, who presided
At Clytemnestra's Marriage; from which Hour,
Even from the luckless Moment of my Birth
The Destinies decreed Affliction to me;
And to Affliction did my Mother breed
And train me up, the first-born of her Bed,
To expiate with my Blood my Father's Guilt:
A Sacrifice unpleasing to the Gods.—
With what Congratulations, with what Vows,
On the gay Chariot was I plac'd,
And to the Sands of Aulis led,
To be the Bride—alas! disastrous Bride
Of the young Son of Thetis, great Achilles!—
But now on this inhospitable Shore
I dwell, in these unlovely Habitations
A helpless Stranger, without Husband, Child,
Or Country, or Relation, or a Friend.
I who was once in Marriage sought
By ev'ry noble Greek, no more
Shall henceforth join the Virgin Choir,
And Songs to Juno's Praise in Argos sing:
No more in the historick Loom
The Figure of Athenian Pallas trace,
And paint her Triumphs o'er the Giant-Race.
IPHIGENIA IN TAURIS.

But here am doom'd to stain with Gore
The ruthless Altar, and to hear
The lamentable Groans, and thrilling Shrieks
Of bleeding Strangers, who for Pity plead,
And move my Bosom with imploring Tears.—
But I remember now these Woes no more;
And thou, Orestes, thou art all my Grief:
Thee I lament, and mourn thee dead;—
Thee, whom I left yet fucking at the Breast,
A tender Sapling in thy Mother's Arms,
And clinging to her Neck; thee, thee, Orestes,
The Prince of Argos, and in Hopes her King.

The End of the First Act.
IPHIGENIA IN TAURIS.

ACT II.

IPHIGENIA, CHORUS.

Cho. From the Sea Shore, lo! hitherward in haste
A Shepherd comes, with some strange Tidings fraught.

Enter Shepherd.

Sh. Daughter of Clytemnestra and Atrides,
Lift with Attention to my wond'rous Tale!

Iph. What fearfull Narrative hast thou to utter?

Sh. O Princefs, to this Coast are just arriv'd,
Fled from their Country doubtlesse, two fair Youths;
An acceptable Off'ring to our Goddess,
The great Diana! therefore haste, prepare
The Lavers, and th' initiating Rites,
To cleanse and sanctify them for the Altar.

Iph. Whence are they? Of what Nation are they styl'd?

Sh. Græcians they are; but farther know I not.

Iph. Canst thou report what Names these Strangers bore?

Sh. The one, I think, call'd th' other Pylades.

Iph. And his Companion, know ye not his Name?

Sh. That none of us can tell; we heard not that.

Iph.
IPHIGENIA IN TAURIS

Iph. How chanc'd ye to descry? where seiz'd ye them?
Sh. We found them on the Euxine's craggy Shore.
Iph. What Errand call'd you Shepherds to the Shore?
Sh. We went to wash our Cattle in the Sea.
Iph. Then to my former Question I return,
   How? in what Manner did you take them? say:
   I long to be inform'd.—They come full late,
   These ling'ring Strangers: Not this many a Day
   Hath Cynthia's Altar blush'd with Græcian Gore.
Sh. When by that narrow Strait our Flocks were pass'd,
   Where jutting Rocks confine the struggling Floods,
   We came to certain Caverns, hollow made
   By the perpetual Dashing of the Waves,
   Where they, who gather Scarlet, wont to house:
   There one of our Companions chanc'd to spy
   These two fair Youths, and starting soft return'd,
   On Tip-toe lightly stealing back his Course;
   And look (he cried) see there! what Gods are those,
   That fit in yonder Rock? Another straight,
   The pious one amongst us, rais'd his Hands,
   And thus in Pray'r ador'd them: Mighty Lord!
   Son of Leucothea, Goddess of the Main,
   Who savest the frail Bark from Rocks and Shelves,
   Divine Palamon, be propitious to us!
Or hear ye rather, Jove and Leda's Twins!

Or
Or of the Race of Nereus, the great Sire
Of fifty Daughters, who the Choir compose
Of chanting Nereids! At this solemn Pray'r
Another of our Band, presumptuous, vain,
And lawless, into sudden Laughter brake,
And said, they were two Ship-wreck'd Mariners,
Who, conscious of the Law that here consigns
The Stranger to the Altar, in that Rock
Had sought to hide for Fear. And he indeed
To most appearing to conjecture right,
We instantly decreed to hunt them down,
As Victims due by Custom to our Goddess.
When one of them, straight rushing from the Cave,
Stood, and with frantic Action to and fro
Toss'd his loose Head, and groan'd, and shook, and quak'd
Ev'n to his utmost Nerve, as one distraught
With Madness; roaring then with Voice as loud
As Hunters in the Chase, See, Pylades,
See her (he cried) there: dost thou see her there?
That Viper, that foul Fiend of Hell: See now,
Arm'd with a thousand Snakes, and grinning fierce,
How she wou'd murder me: Another too,
Rob'd all in Flames of Fire, and breathing Death,
Comes failing on the Wing; and in her Arms
She bears my Mother, who in Vengeance threats

To
To over-whelm me with these flinty Rocks!
And now she slays me. Whither shall I fly?
Then wou'd he change his Gestures and his Voice,
And mimick the dire Notes of howling Dogs,
And Bulls fierce-roaring Sounds; which, as they say,
The Furies selves are wont to imitate.
Mean while, shrunck up and almost dead with Fear,
Silent we sat; when spying suddenly
Our Drovers of Cattle, his sharp Sword he drew,
And like a Lion leap'd amidst the Herd
And stabb'd and wounded some on ev'ry Side,
Misdeeming that he with the Furies fought:
So that the frothy Wave was ting'd with Blood.
But, when amongst our Cattle we beheld
This murd'rous Havock made, to Arms we ran,
And blew our Horns, and rais'd the Country round;
Well weening that poor silly Shepherd Swains
Were not a Match for those brave warlike Youths.
A mighty Number soon was gather'd to us:
And now the Stranger all at once fell calm,
And ceas'd his frantick Motions; from his Chin
Distill'd the milky foam: This fair Occasion
We saw, we seiz'd, and emulously show'r'd
A flinty Volley on the distant Foe.
While th' other Youth from his Companion's Lip
U Wip'd
IPHIGENIA IN TAURIS.

Wip'd off the Foam, and marking, as they flew,
Each rocky Fragment, with his shelt'ring Robe
Protected him from Wrong; with friendly Care
Performing all the Offices of Love.
But he, up-starting from his deadly Trance,
And all his Sense recov'ring, when he saw
The Storm that thicken'd round him, and perceiv'd
Destruction was approaching, deeply sigh'd;
While we still urging them on ev'ry Side
Without Remission ply'd our missive War.
Then did we hear this dreadfull Exhortation:
Oh! Pylades, we die! but let us die
Most glorious; draw thy Sword, and follow me.
But when we saw them shake their flashing Blades
Quick to the Woods and Cliffs in Crouds we fled;
Yet fled not all, for happ'ly some remain'd,
Who still maintain'd the Fight, but soon repuls'd.
They likewise fled, and left the Foe in quiet.
Indeed it seems almost to pass Belief,
That of such Myriads none should be so bold,
Or so successfull, as to seize these Victims.
Nor was it by our Valour, that at length
We did prevail; for having girt them round
With a vast Circle, and with flinty Show'rs
On ev'ry Part assailing, from their Hands

4 Their
Their shining Blades we beat: while on the Ground
Them'selves, with Labour over-toil'd, they cast.
So seizing, to the King we led them bound;
Who having view'd them well, now sends them here,
By thee to be prepar'd for Sacrifice.
And ever sho'd'ft thou pray, O royal Maid!
For Victims such as these; then soon wou'd Greece,
(If many more such Victims she afford)
Repent her Cruelty to thee, and pay
Full dearly for thy Sacrifice at Aulis.

_Cho._Thou tellest Wonders of this Stranger Greek,
   Whoe'er he be, that from his native Land
   Is come to this unhospitable Shore.

_Iph._'Tis well; go thou and bring the Strangers hither;
   What here is to be done, shall be my Care.

   _Exit Shep._

Oh! wretched Heart, thou wert accustom'd once
To Strangers to be mild and pitifull,
And for thy Country's Sake bestow a Tear,
When a poor luckless Greek was brought unto thee.
But ever since the Dream, by which I know
That dear _Orestes_ views this Light no more,
I am grown fierce and savage, and henceforth
Such will ye find me, miserable Strangers!
For I myself, O Friends, am miserable.

   _U 2_“And
And true it is, the unsuccessfull Man
Ever maligns and hates the fortunate.
Oh! that no Heav'n-sent Gale, no wandring Bark,
Which thro' these dread Cyanean Rocks hath pass'd,
E'er hath brought Helen here, or Menelas,
For whom I was undone, that here I might
Repay them all their Cruelties and Wrongs,
And make them find another Aulis here,
In Recompence for that, where once the Greeks
Their murd'rous Hands laid on me, and in Pomp,
Like a young Heifer, led me to the Altar,
Where my unnat'ral Father was the Priest!
Alas! I cannot but remember this:
How often to my Father's Beard reach'd I
My supplicating Hand! how oft embrac'd
His Knee, and tried to sooth him with these Words:
"My Father! shameful Nuptials haft thou here
Prepar'd for thy sad Daughter; while my Mother,
Gay Clytæmnestra, and the jocund Choir
Of Argive Virgins, understanding not
Thy murd'rous Purpose, Hymeneals sing,
And merry Musick thro' thy Palace sounds:
Mean while I perish, perish by thy Hands!
And Pluto, not the lovely Son of Peleus,
Pluto's th' Achilles, and the Spouse you meant,
When in the glitt'ring Carr, by Fraud seduc'd,
You
"You fetch'd me hither to these bloody Nuptials.
'Twas on that Day, when spying thro' my Veil
This Brother, whose sad Fate I now lament,
I took him in my Arms, but did not press,
Thro' Virgin Modesty, his Lips to mine,
Then going, as I thought, to Peleus' House;
And many kind Cares I deferr'd,
As one, who back to Argos thou'd return.—
Oh! Wretch Orestes, if thou'rt dead indeed,
These Evils, and thy Father's Crimes have kill'd thee.—
"Mean time I cannot but condemn the false
"And partial Reas'ning of our Goddess here:
"Who from her Altars chases as unclean,
"Those who with Murder have themselves defil'd,
"Or touch'd a lifeless Carcase, yet herself
"Delights in Blood and human Sacrifice.
"It cannot be, that such Absurdity
"Shou'd from Saturnius and Latona spring.
"Nor can I Credit yield to those vain Legends,

5 I cannot but think the Mention of the Story of Tantalus very impertinent in this Place, as it breaks the Thread of the Argument used by Iphigenia; which, leaving out this, and the two following Lines, would seem clearer and better connected. But this I could not do, without taking such a Liberty, as I think a Translator cannot justify. This Passage is so like one in the first Olym. Ode of Pindar, that one may venture to conclude it was borrowed from thence. Tantalus indeed was the Father of Pelops, and consequently the Ancestor of Iphigenia, whom therefore she may be supposed to desirous of clearing from the horrid Crime, imputed to him by this absurd Fable; but the Poet might have found a properer Place for it than this.

"That
That tell, how at the Board of Tantalus
"The glutton Gods once feafted on his Son."
Much rather ought it sure to be presum'd,
That these wild Nations, pleas'd with human Blood,
Wou'd their own Vices on their Goddess charge;
For to the Gods no Evil can belong.

STROPHE I.

Cho. Ye rushing Floods, thro' which the Wife of Jove
Her madding * Rival forc'd of yore,
When thro' the World from Argos doom'd to rove,
She pass'd to Asia from Europa's Shore,
Know ye whence these Strangers are?
Came they from that Region fair,
Where Eurotas, crown'd with Reeds,
Wantons thro' the flow'ry Meads?
Or from Dirce's sacred Shore?
Thither to return no more!
To an unfocial Nation are they come,
Where Superftition taints the hallow'd Dome;
And bids the Priestes to her Goddess pour
Unbless'd Libations, Floods of human Gore.

* Id.

ANTI-
ANTISTROPHE I.

Relying on the Winds uncertain Gale,
Or tugging the tough Oar with Pain,
Thus o'er the trackless Ocean do they fail,
Wealth by precarious Traffick to obtain?
Hope, thou Bane of human Kind!
Sweet Illusion of the Mind!
How in search of distant Joy
Man's vain Race doft thou employ!
Who thro' various Perils run,
By their Gain to be undone!
How empty are th' Opinions of Mankind!
Sway'd by no Reason, to no Point confin'd!
With cold Indiff'rence some those Objects view,
Which others with infatiate Thirst pursu.e.

STROPHE II.

How did they stem th'impetuous Tide,
Where* clashing Rocks the flying Sail surprize?
How on the foaming Back of Neptune glide!
Safe by the sleepless Shores where Phineus lies?

* The Symplegades.

6 Phineus, the Uncle and Lover of Andromeda, was changed into a Rock by Perseus, for having attempted to carry off Andromeda, after he [Perseus] had delivered her from the Sea-monster. Brumoy. These Where
IPHIGENIA IN TAURIS.

Where the Nereid's Virgin Choir
Fifty Sifters of the Main,
To their old immortal Sire
Chaunt by turns their Choral Strain;
Sweetly sounding in the Breeze,
While before the swelling Gales,
O'er the Foam-besilver'd Seas,
Swift the well-steer'd Vessel fails,
Whether by the stormy Wing
That collects the southern Clouds,
Or by western Airs, that sing
Gently thro' the whistling Shrouds,
Thro' the Euxine borne along,
Or by Leuca coasting, where
Ever dwell the Cliffs among
All the feather'd Tribes of Air.

ANTISTROPHE II.

Oh! that to Iphigenia's Pray'r
Kind Fortune lift'ning hither wou'd convey
Ledean Helen, that pernicious Fair,
With her own Blood our Princess to repay!

Shores, says Barnes, are styled people's, on breaking perpetually upon the Rocks.
account of the great Noise of the Sea

Oh!
IPHIGENIA IN TAURIS. 161

Oh! might I that Traitress view,
Here within this sacred Fane,
Dropping all with gory Dew,
And by Iphigenia slain!
But what Transports should I find!
Would some Gracian Stranger come,
These hard Fetters to unbind,
And in Freedom waft me home!
Ye sweet Children of the Brain,
Dear fantastick Visions, rise!
And my Country once again
Place before these withing Eyes!
Far, alas! in Dreams alone
Shall I view my native Shore!
Dreams, the visionary Boon
Giv'n alike to Rich and Poor.

6 Leuca is a small Island lying near the Mouth of the Borithenes, called also Achillea, from Achilles, who in his Passage to Troy is said to have been driven upon it, and during his Stay there to have exercised himself in the Foot Race: whence it was sometimes named the Course of Achilles.

The End of the Second Act.
IPHIGENIA IN TAURIS.

ACT III.

IPHIGENIA, CHORUS.

Behold in Manacles the Grecians bound
Bend hitherward their Steps, a welcome Off'ring
To our great Goddess: Peace, ye Virgins, peace.
These fair First-fruits of Greece approach the Temple,
Nor hath the Shepherd with false Tales abus'd us.

O venerable Goddess! if this Land
Hath in Obedience to thy heav'nly Will
These bloody Rites ordain'd, propitious now
Accept their Off'ring; Off'ring which the Greeks
Taught by their Laws deem horrid and profane.

Enter Orestes and Pylades bound, attended by Priests,

Guards, &c.

'Tis well. But it behoves me first to see
Perform'd in Order due, what'er concerns
The Worship of the Goddess: loose their Chains,

It appears from the first Words of this Act that the Chorus at least, and perhaps Iphigenia, did not leave the Stage at the End of the preceding Act: the same thing may be observed of Orestes, Pylades, &c. at the End of this Act, which is plainly connected with the following by the Words of Orestes taking Notice of Iphigenia's entering from the Temple. The Stage, therefore, was not in the ancient Drama, as it is in the modern, always cleared at the End of every Act; neither do the Odes sung by the Chorus always come in at the latter End of the Act; an Insistance of which we have in the fifth Act of this very Play. And yet it seems necessary for the distinguishing the Acts from the Scenes, that either the Stage should be cleared, or an Ode sung at the End of every Act. Some Distinction there must have been between the Acts and the Scenes, as is evident from the Rule laid down by Horace of dividing the Play into Five Acts. But what that Distinction was, I leave those to consider, who think it worth their while to inquire into Points of this Nature.

For
IPHIGENIA IN TAURIS.

For being holy, they may not be bound.
Depart ye now, and in the Sanctuary [to the Priests, &c.
Prepare the needfull and accustom’d Rites.
Alas! young Strangers, whence are ye deriv’d?
Whose Womb conceiv’d you? and whom call ye Father?
Whom style your Sifter? if perchance ye have
A Sifter; luckless Virgin! soon to lose
Such Brothers. "Who can see his future Fates,
" And say, Thus shall they be! The Ways of Heav’n
" Are imperceptible. And no one knows
" What Sorrows threaten him; th’ Inconstancy
" Of Fortune still perplexing all Conjectures.
Whence came ye, wretched Strangers? a long Voyage
Hath brought you to this Shore; a longer yet
Remains, and to a Shore still more remote
From your dear Country—to the Shades below.

Or. Wherefore, O Virgin, whoso’er thou art,

Do st thou bewail the common Woes of Life?
And why do our Misfortunes thus afflict thee?
" Fond is the Wretch, who, knowing he must die,
" Thinks by vain Sorrow and unmanly Tears
" To quell the Fear of Death; or, void of Hope,
" Grieves at th’ Approach and Certainty of Fate,
" Creating thus two Evils out of one,
" By losing with his Life his Honour too.
Let Fortune take her Course; lament us not;
IPHIGENIA IN TAURIS.

We know what Sacrifice your Customs here
Ordain, and know that we must be the Victims.
Iph. Which of you Strangers is nam’d Pylades?
This Information I would first receive.
Oref. He—But what Pleasure gain you from this Knowledge?
Iph. Next, to what State of Greece doth he belong?
Oref. Can this Intelligence import you aught?
Iph. Are ye two Brothers of one Mother born?
Oref. Brothers we are in Friendship, not in Blood.
Iph. On thee what Name was by thy Sire impos’d?
Oref. I shou’d, if rightly nam’d, be flyl’d th’ Unhappy.
Iph. I meddle not with that, charge that on Fortune.
Oref. Dying unknown we shall not be defam’d.
Iph. Can such a Thought affect a Mind so great?
Oref. You sacrifice my Body, not my Name.
Iph. May I not learn what Country claims thy Birth?
Oref. Thy Questions nought import a dying Man.
Iph. Yet what with-holds your yielding me this Pleasure?
Oref. Myself I boast from noble Argos sprung.
Iph. Now, by the Gods! art thou indeed from Argos?
Oref. Yea: of Mycenæ, once a potent City.
Iph. Driv’n thence by Exile com’ft here, or how?
Oref. My Flight was voluntary, yet constrain’d.
Iph. Vouchsafe then to reply to my Demands.
Oref. I will, tho’ it enhance my Misery.

Iph.
IPHIGENIA IN TAURIS.

Iph. Thy Voyage hither, since thou cam'st from Argos,
   Was greatly to be wish'd. Oref. By thee perchance.
   If so, do thou rejoice; it joys not me.

Iph. The Fame of Troy no doubt hath reach'd thy Ears.
Oref. Wou'd that it never had, not even in Dreams!

Iph. They say that famous City is no more.
Oref. Troy is no more; Fame hath not ly'd in that.

Iph. Is Helen to her Husband's Bed return'd?
Oref. Return'd she is, and brought Perdition with her.

Iph. Where dwells she now? She once did injure me.
Oref. She dwells at Sparta with her former Lord.

Iph. Thou common Bane of Greece, not mine alone!
Oref. I too have reap'd the Fruits of her Espousals.

Iph. Return'd the Grecians so as Fame reports?
Oref. How many Questions haft thou ask'd in one!

Iph. Fain wou'd I profit by thee, e're thou dy'dst.
Oref. Make thy Demands then, and indulge thy Pleasure.

Iph. There was a Seer, nam'd Calchas, came he back?
Oref. He dy'd; as in Mycenæ was reported.

Iph. O mighty Goddes!—Lives Laertes' Son?
Oref. He is not yet return'd, but lives, they say.

Iph. O may he die, nor see his Country more!
Oref. Spare, spare your Curses! nothing prospers with him.

Iph. The Son of Thetis, is he yet alive?
Oref. The valiant Son of Thetis, who in vain

At
IPHIGENIA IN TAURIS.

At Aulis was espous'd, is now no more.

Iph. Sure in those Spousals there was Treachery;
    At least, so some pretend, who suffer'd by them.

Oref. But in thy Turn, say, Virgin, who art thou,
    That askest with such Knowledge about Greece?

Iph. Myself am also from that Nation sprung,
    But in my tender Years I was undone.

Oref. I marvel not if thou desire to learn
    The State of Greece.

Iph. The Leader of the Greeks,
    He whom Men style the Happy, what of him?

Oref. Whom say'lt thou? for that Leader of the Greeks,
    Whom I did know, was not among the happy.

Iph. The royal Son of Atreus, Agamemnon.

Oref. Virgin! I know not,—ask me not that Question.

Iph. But by the Gods I will, and, gentle Stranger,
    Vouchsafe to answer it, and make me happy.

Oref. He fell; and others in his Fall involv'd.

Iph. Fell! by what luckless Fate? Unhappy me!

Oref. But wherefore dost thou sigh at his Misfortunes?
    Can Agamemnon's Woes relate to thee?

Iph. I sigh'd reflecting on his former Grandeur.

Oref. He dy'd most wretched, murder'd by his Wife.

Iph. Unhappy both, the Murd'rers and the Murder'd!

Oref. Then finish here, and question me no farther.
IPHIGENIA IN TAURIS. 167

Iph. This only — Lives that wretched Monarch's Wife?
Oref. No — she is dead — His Son did murder her.
Iph. O noble House! how ruin'd, how confounded!
   What cou'd incite the Son to such a Deed?
Oref. He slew her to revenge his Father's Death.
Iph. Oh! what a righteous Sin did he commit!
Oref. Yet righteous as he was, neither in that,
   Nor in obeying whatsoever besides
   The Gods enjoin'd, hath he prov'd fortunate.
Iph. Did Agamemnon leave no other Issue?
Oref. He left a Virgin Daughter, nam'd Elektra.
Iph. And of his Daughter, that was sacrifice'd
   Is there no mention?
Oref. None but of her Death.
Iph. O wretched Daughter! O unhappy Sire!
   Thou that cou'dst murder her.
Oref. She fell indeed,
   A thankless Victim for a worthless Woman.
Iph. And dwells the murder'd Monarch's Son in Argos?
Oref. That woefull Son dwells ev'ry where and no where.
Iph. "Adieu, ye lying Visions! ye are nothing:
   "As are those Dæmons also we call wise;
   "E'en like the flitting Dreams which they inspire.
   "In Things divine, it seems, as well as human,
   "Confusion enters and Uncertainty.
   "This

4
This Solace yet remains, that if indeed
He be, as these pretend, who seem to know,
Lost and unhappy; not by his own Folly,
But by obeying Heav’n, he was undone.

Cho. But we, alas! of whom shall we enquire
The Fortunes of our Friends; if yet they live?

Iph. Strangers, attend: This Conf’rence to my Mind
A Purpose hath suggested, which pursued
With Care and Diligence (so all approve)
May in th’ Event prove fortunate to all,
And above all most fortunate to me.
Wilt thou, so I preserve thee from the Altar, [to Orestes.
Repair to Argos, my Ambassador,
And to my yet surviving Friends from me
Convey a Letter, which a Captive once
Pen’d in my Name, condoling my Misfortunes,
And not imputing his sad Death to me,
But to the Laws and Customs of the Land,
And the dread Sanction of the Deity.
Till now I ne’er could find a Messenger
That could escape from this inhuman Shore,
And bear my Letter to my Friends in Argos.
Thou therefore (for thou seem’st to entertain
No Enmity to me, and well to know
Argos, and those dear Objects of my Love)
Receive
Receive thy Life; no trifling Recompence
For the flight Task I wou'd impose upon thee.
But thou (for so these rigid Laws require) [to Pylades.] Must fall the Victim here, without thy Friend.

Oref. O Virgin, all that thou hast said, is just,
One thing excepted, that my Friend must die.
I cannot bear the Burden of his Death;
For I have steer'd him into these Misfortunes,
The Pilot I, and he the Passenger,
The kind Companion of my Grief and Toil.
Then were it most unjust, that by his Death
Thy Favour I should purchase, and alone
Escape these Evils; therefore be it thus:
Thy Letter give to him, his faithful Hand
Shall bear it safe to Argos; so shall Heav'n
Crown all thy Wishes with Success.—For me,
Let who so mindeth, slay me—" In the Laws
" Of Friendship 'tis most infamous and base
" To leave thy Friend to struggle with the Woes,
" In which thou hast involv'd him, and provide
" For thy own Safety only." This Man here,
This Stranger, is my Friend, whose precious Life
I rate at no less Value than my own.

Iph. O noble Youth! how gen'rous was the Root,

Y From
IPHIGENIA IN TAURIS.

From whence such Virtue sprung! Thou beft of Friends!
Pray Heav'n! that he, who now of all my Race
Alone survives, my Brother, prove like him!
For, gentle Strangers, I too have a Brother;
Tho' now deny'd to these desiring Eyes.
Then, since thy Choice determines so, let him
Convey my Letter, thou prepare to die;
Thou feem'ft with Transport to embrace thy Death.

Oref. By whom am I to bleed? what ruthless Priest
Performs these horrid and inhuman Rites?

Iph. I; 'tis my Function to appease the Goddes.

Oref. A Function neither to be lov'd nor envy'd.

Iph. But laid on me by Force, which all obey.

Oref. And doth thy Virgin Hand on Men perform
This slaught'rous Office?

Iph. No, my sole Employ
Is on their Heads to pour the luftral Vase.

Oref. May I demand who slays the Victim?

Iph. They,
To whom that Charge belongs, are in the Temple.

Oref. When I am dead, what Tomb is to receive me?

Iph. A dismal Cavern in a yawning Rock
Deep sunk, and flaming round with sacred Fire.

Oref. How then, my Sifter! shall thy pious Hands
Perform
Perform a Sifter's Part to thy dead Brother?

Iph. O wretched Stranger! who soe'er thou art,
Vain were a Wish like that: thy Sifter far,
Far from this savage, barb'rous Land resides.
Yet since thou art of Argos, what I can,
What little Courtesies I can bestow,
Shall not be wanting to adorn thy Tomb,
Thy honorary Tomb; and on the Flame,
That shall consume the Body, will I pour
The Flow'r-drawn Nectar of the Mountain-Bee,
And all the due Libations of the Dead.
Now go I, from Diana's Shrine to fetch
My Letter, where it lies. Unhappy Youth!
Thou shalt not find Malevolence from me.
Observe the Strangers, Guards; but bind them not.
Joy, unexpected Joy shall I impart
To the dear Objects of my Love at Argos:
And when by my Epistle they shall learn
Her to be yet alive whom they think dead,
No anxious Doubts those Pleasures can allay.

Exit Iphigenia.

Cho. Thee to the bloody Altar doom'd,
[ to Orestes.
Thee, Stranger, we lament and mourn.

Oref. Rather rejoice; there is no Cause for Woe.

Cho. But thee, to better Fortune born,
[ to Pyl.

Y 2 Thee
IPHIGENIA IN TAURIS.

Thee we felicitate; thee, happy Youth,
Who to thy Country shalt again return.

Pyl. The Death of those we love blasts ev'ry Joy,
And faddens ev'ry Scene.

Cho. O horrid Sacrifice! inhuman Rites!
Alas! thou dy'st. [to Oref.] Alas! thou dy'st. [to Pyl.
Ah! which of you must die?
As yet I doubt, Oh! tell me which.
Tell me, to whom these Tears belong?

*To whom must I address my mournfull Song?

Exit Chorus.

Oref. Say, are thy Thoughts, my Friend, the same with mine?

Pyl. I know not to thy Question what to answer.

Oref. Who may this Virgin be? who with a Zeal
So truly Grecian strictly question'd us
About the Greeks? the Toils they underwent
Before the Walls of Troy? and their Return?
Of Calchas, the sage Augur? of the Son
Of Peleus? and the wretched Agamemnon?
Whose Woes how much did she commiserate!
And then with Eagerness examin'd me

* I agree with Mr. Brumoy that the Chorus in this Place goes out after Iphigenia, of whose Attendants it was composed, consequently there remains with Orestes and Pylades none but the Guards, who were probably Natives of Scythia, and therefore so far Strangers to the History of Greece, as not to be able to gather any thing from the Conversation of Orestes and Pylades, that might tend to discover who they were; as the Chorus consisting of Grecian Captives might probably have done.

About
About his Wife and Children! Sure she is
A Grecian born, and certainly of Argos.
Else would she never send her Letter there,
Nor with so much Sollicitude enquire,
As if united in one common Cause,
About the State of Argos.

Pyl. I indeed,
But you my Tale prevented, was employ’d
On the same Question, with this Diff’rence,
I with myself reflected that the Woes
Of Kings are publick, and well known to all
Who yield Attention to the Voice of Fame.
My Mind too was with other Thoughts engag’d.

Orel. What are they? by imparting them perchance
Thou may’st gain Knowledge.

Pyl. With myself I thought
That to survive thy Death were infamous
In me thy Friend; together to this Shore
We fail’d, we liv’d, and we must die together.
In Argos shall I not, and Phocis too,
With Baseness and foul Cowardice be charg’d,
And seem to many (for most Men are evil)
Shou’d I return alone, to have betray’d,
Nay more, to have destroy’d thy Life, in this
So gen’ral Desolation of thy House,
That I might seize thy Sceptre, having wedded
Thy Sister, the sole Heiress of thy Kingdom.
These sad Reflexions with such Horror fill
My apprehensive Heart, that nought shall shake
Th' unalterable Purpose of my Soul,
To mingle my expiring Breath with thine,
At the dire Altar to be slain with thee,
And in one common Flame consume together.
This Part becomes a Friend, and him who dreads
Reproach and Infamy.

Oref.

Peace, peace, my Friend;
Me it behoves to bear my own Misfortunes;
And not by sharing double ev'ry Woe,
Were I with Murder to requite the Toils,
Thou for my sake hast suffer'd, what thou say'st
Of Infamy and Scorn, will all redound
On my detested Name: And sure for me
Thus hated, persecuted thus by Heav'n,
It cannot be calamitous to die.
But thou, my Pylades, art prosperous
Art innocent and pure: no Curse attends
Thee or thy Family; while mine, alas!
Is all defil'd with Guilt and Wretchedness.
Thou with my Sister, whom to thee I gave
In Marriage, may with Children once again

My
IPHIGENIA IN TAURIS.

My Father's House replenish, and preserve
My Memory and Name. Then go and live!
Live my Paternal Sceptre to enjoy.
But when to Argos thou shalt safe arrive,
By this Right Hand of Fellowship and Love,
I do conjure thee, Pylades, to raise
An honorary Tomb, and on it place
Some monumental Trophy to thy Friend;
And let my Sister offer on my Grave
Her Grief-shorn Tresses, and a pious Tear.
Then tell her how in Sacrifice I fell,
From all Pollutions by an Argive Maid
In my own Blood before the Altar purg'd.
And, oh! abandon not my Orphan Sister,
Nor naked leave my Father's wretched House,
Betraying the Alliance, thou shou'd'ft guard!
And now farewell! thou best and truest Friend.
Thou dear Companion of my youthfull Sports,
Twin-brother of one Nurse's tender Care!
Oh! what a Load of Sorrow and Distress
Have my Calamities impos'd upon thee!
Apollo, that great Prophet, has deceiv'd us,
And, of his former Oracles asham'd,
Contriv'd to send me to this distant Shore;
Me, who resigning up myself to him,

Z

As
As he commanded me, did flay my Mother,
In Vengeance of whose Death I perish now.

Pyl. An honorary Tomb to thee shall rise;
Nor will I e’er abandon or betray
Thy Sister’s Bed; since thou, unhappy Youth,
Wilt needs constrain me to survive my Friend,
Here doom’d to perish. So it seems decreed:
Yet still some Hope remains; nor can I yet
Distrust the Gods, whose sacred Oracles,
Tho’ on the perilous Brink of Ruin plac’d,
Have never cast me down the Precipice.
Oft at the lowest Ebb of hopeless Fortune
The Tide returns, and wond’rous Changes brings—

Oref. No more, I say, Apollo hath abus’d me,
And lo! the Virgin from the Temple comes.9

The End of the Third Act.

9 M. Brumey, in his Reflections upon this Scene, observes that Pylades seems to yield too easily to the Intreaties of his Friend, who presses him to live and let him die: But, continues he, let any one read over this Scene with Attention, and he will discover that Pylades yields only in Appearance, being unwilling to exasperate Orestes with unfeamly Opposition, and desirous of being generous, rather than of seeming to be so. In fact, says he, Pylades only feigns to acquiesce; and relies all the while upon some happy Incident, or rather upon his own Courage, to enable him to extricate both himself and his Friend out of this Diffrefs; as is evident from the Words with which he closes his Speech.

I acknowledge, indeed, that Pylades, from a religious Confidence in the Gods, who had sent them upon this dangerous Enterprize, seems to expect some happy Turn of Providence in their Favour; but I cannot think that Pylades either yields too easily, or yields only in Appearance to the Intreaties of his Friend. A short View of their different Circumstances will set this Matter in a clear Light.

Orestes was tormented even to Distraction with the Horrors of his Conscience, or in the Language of the Ancients, particularly
IPHIGENIA IN TAURIS.

cularly the Poets, was haunted by the Fu-
ries for having slain his Mother Clytemnestra. 
In order to find a Remedy for this Evil, he 
апplied himself to the Oracle of Apollo, 
who commanded him to repair to Taurick Scythia, 
to bring from thence the Image of 
Diana, and set it up in the City of Athens: 
having effected this, he was told by the 
фame Oracle that he should be healed of his 
Diftraction. In Obedience to the Com-
mand of the Oracle, and in full Hopes of 
being restored to his former Peace of Mind, 
he is here represented as coming to Scythia, 
attended by Pylades, who out of Friendship 
accompanied him in this hazardous Expedi-
tion. Their first Business after their Ar-
rival is to take a View of the Temple of 
Diana, and the Avenues leading to it; 
which finding to be very difficult of Acces 
they agree to deferr the Execution till Night, 
and in the mean Time conceal themselves 
in the Rocks. But before the Time fixed 
for their Attempt was come, they were ac-
cidentally discovered by some Shepherds, 
feized, and carried to the King, who bent 
them immediately to the Temple, in or-
der to their being offered up in Sacrifice 
to Diana, according to the barbarous Cu-
form of that Country. Upon this they are 
delivered to Iphigenia the Priestess of that 
Goddes; who understanding from their An-
wers to the Questions she put to them about 
their Country, that they came from the King-
dom of Argos, takes a sudden Resolution of 
saving one of them, upon condition that he 
will carry a Letter for her to some Friends 
of hers refiding in Argos. Oreftes, to whom 
the first applies, refuses the Offer for him-
self, but defires his Friend may be spared; 
and undertakes for him that he will per-
form the Condition, upon which she was 
willng to grant one of them his Life. 
Iphigenia accepts the Change, to whom it 
was entirely indifferent, as she knew no-
thing of either, and goes out to fetch her 
Letter. From this Account, it appears,

that the sole Purpose, for which Oreftes had 
undertaken this Voyage to Scythia, was de-
fected; namely, that of carrying off the 
Image of Diana; and consequently that he 
had no Hopes left of recovering his former 
Health and Tranquillity; it is no wonder 
therefore that he should refuse a Life so full 
of Misery, and which moreover must be 
 purchased by the Sacrifice of his Friend: 
Neither is it wonderful that Pylades should 
acquiece in the Determination of Oreftes: 
Life attended with an incurable Diffraction 
was surely not to be forced upon his Friend. 
Accordingly he does not offer to die for him, 
but only initiatives upon dying with him; and that 
for Reasons grounded partly upon his Friend-
ship for Oreftes, whom he could not bear the 
Thoughts of surviving, partly upon the 
apprehension of the Suspicions that would fall 
upon him, should he return to Argos with-
out Oreftes, whose Sister Eletra, the sole 
Heires of that Kingdom, he had married. 
Oreftes combats thefe Reasons of Pylades 
with some very powerful Arguments tending 
to show that he [Oreftes] alone ought to 
die, because he alone was polluted with 
Guilt and Misery, consequently Death in 
his Situation was far from being a Mis-
fortune; that he should with great Justice be 
censured and reproached by all Men should 
he requite with Death the Fidelity of a 
Friend, who out of pure Affeotion had ac-
 companied him thro' all his Toils and Dan-
gers; and farther, that the Death of Pylades, 
instead of alleviating his Sorrows, would 
only increafe and double them. To these 
Arguments, taken from Considerations re-
Iating to himself, he adds others regarding 
the Situation of Pylades, and his Sister 
Eletra, the Wife of Pylades. As, first, 
that Pylades and his Family were innocent 
and prosperous, and not, like him and his, 
under the Curse of Heaven. Secondly, that 
he and Eletra might raise up Children to 
the Family of Atrides, reftore its ancient 
Luftre, and preferve his Name and Memo-
ry. To these Reasons, it would, in my Opinion, have been weak and unmanly in Pylades not to yield, since with regard to himself he could have no other Motive for persevering in his Resolution of dying with Orestes, than the Pain of surviving him; and with regard to Orestes, and the Interest and Happiness of Electra, whom he had married, it was indisputably better that he should live and return to Argos. Can Pylades then be thought to yield too easily, when the Reasons for his yielding are apparently stronger than those for his persevering in the Resolution of dying with Orestes; a Resolution naturally suggested by his Passion for his Friend, and to be excused only upon that Account: As to the Reason taken from his Apprehension of the Suspicions, that might fall upon him in case he return’d to Argos without Orestes; it does not appear to be of Weight sufficient to counterbalance those urged by Orestes, his Friendship for whom was doubtless too well known to all Greeks, and too strongly evidenced by his attending him in this dangerous Expedition to Scythia, to leave any room for such an Impression upon him; from which, besides, he could not fail of Opportunities of clearing his Character either by the means of those who accompanied them in this Voyage, or by the Letter and other Testimonials from the Argive Virgin, who doubtless would assist him in escaping from Scythia. For imagining with M. Brunoy, that he yields only in Appearance, there is not the least Foundation; nor the contrary seems evident from the following Scene, in which he enforces himself by a solemn Oath to carry Hippolytus’s Letter to Argos, which he was too scrupulous to have done, had he resolved to persist either for or with Orestes. As to his relying upon his own Courage to extricate himself and his Friend out of the Difficulties, in which they were involved, he must have been more lunatick than Orestes to have thought of it. They were in an Enemy’s Country, at a Distance from their Vessels, disarmed and surrounded with Guards, &c. In such a Situation their Courage could be of no other Service to them, than to enable them to bear their Misfortunes with a manly and heroic Constancy. His sole Dependence was upon Heaven, and the Event shew it was not ill grounded.

I have dwelt the longer and more particularly upon the Examination of this famous Scene, because the View of Euripides seems to have been mistaken, not only by Mons. Brunoy the French Translator, but by Ovid himself, if we suppose, with him and others, that the following Lines allude to this Passage:

Ire jubet Pylades charum mortuis Orestem,
Hic negat, ineunte vicem pagos utque mori.
Exitit hoc unumquod non consenit ilis:
Cetera pasce ceneris et fine litu fuit.

De Ponto, L. ii. E. 2.

In these Lines the two Friends are represented as contending with each other which of them should die; but there is no such Contest in Euripides. Orestes indeed offers to die instead of Pylades, who, on his Part, insists only upon dying with his Friend: And their different Behaviour hath been shewn to be agreeable to good Sense, the true Source of Dramatick Poetry. The Contest hinted at by Ovid is certainly more striking and Theatrical, and Ovid himself, we may suppose, would have followed that Plan had he written a Tragedy upon this Subject. But notwithstanding to great an Authority, I cannot help declaring for Euripides, whose Art and Judgment in the Conduct of every Scene in this Tragedy (except the first) will, I am persuaded, the more it is considered, appear the more excellent.

ACT
IPHIGENIA IN TAURIS. 179

ACT IV.

IPHIGENIA, ORESTES, PYLADES.

Iph. Depart ye, and returning to the Temple,
Aid in their sacred Offices the Priests,
And those who must intend the Sacrifice.

Ex. Guards.

10 Depart ye, &c.] Iphigenia addresses these
Words to the Guards, to whose Custody she
had committed Orestes and Pylades, while she
went into the Temple to fetch her Letter.
And as the Chorus, who followed her out in
the preceding Act (See Note 1) do not ap
pear to enter till some time hence, the now
remains alone with Orestes and Pylades.
It was absolutely necessary that these Guards,
who were probably Natives of Scythia, and
Subjects of King Thoas, if not inferior
Officers and Servants in the Temple of
Diana, should not be present at what passes
in this Scene between Iphigenia and her
Brother, for Reasons which may easily be
discovered. But as these Reasons could not
be foreseen by Iphigenia, who suspected noth
thing less than the wonderfull Discovery
here made, it may be demanded, what could
induce Iphigenia to dismiss these Guards,
and leave herself alone with these two
Strangers, who might from thence be en
couraged to attempt an Escape? I answer,
that besides the Reason suggested by Iphi
genia, viz. that their Assistance was wanted
in the Temple, she might be defirous of
conferring privately with Pylades, who was
to be her Messenger to Argos, about the
Manner of her flying from Scythia, where
she was undoubtedly detained by Force, and
consequently could have no Prospect of e
caping from thence, but by the Assistance of
a superior Force, or by Stratagem, either of
which might have been frustrated, had she
intimated to any of the Nation a Desire of de
parting thence. As this Supposition is very
natural and founded upon the Purport of her
Letter, it furnishes us with a good Reason for
this cautious Conduct of Iphigenia. The
other Part of the Objection, taken from
the Danger of the two Greeks attempting
an Escape, will soon vanish, if we consider
that they were now in the Precincts, per
haps in the very Courts of the Temple,
where it was very easy for Iphigenia to give
the Alarm to the Guards, Priests, &c. upon
the least Appearance of any such Attempt
in the two Strangers. I make these Obser
vations to confirm what was said in the
preceeding Note of the great Art and Judg
ment of Euripides in the Management of
every Incident in this Tragedy. I shall have
Occasion to make more Remarks of this
Kind as I proceed.

Behold
IPHIGENIA IN TAURIS.

Behold the Letter to whose secret Folds
My Soul commits her various Purposes!
Yet hear me, Strangers, still one Doubt remains:
What Man beset with Peril is the same,
As when he finds himself secure and free
From Dread and Danger? Justly then I fear
Left he, who now so forward seems to bear
My Letter to Mycenaæ, when escap'd
Safe from this barb'rous Shore, will disregard,
And slight my Message.

Oref. Then declare thy Pleasure;
Say, what Security will ease thy Doubts?

Iph. His Oath; let him engage his solemn Oath
To bear this Letter to my Friends in Argos.

Oref. And wilt thou also pawn thy Faith to him?
Iph. Say to what Purpose? What must I perform?

11 Orestes's insisting upon Iphigenia's swearing to suffer Pylades to depart, may possibly appear to the English Reader to be a very impertinent Piece of Caution, since, as Iphigenia replies, how should he otherwife convey her Letter. But it must be considered that the ancient Greeks were so very scrupulous as scarce to think themselves absolved from the Guilt of Perjury, tho' under an Impossibility of performing their Oath. This is evident from almost every Word that passes between Iphigenia and Pylades, relating to their reciprocal Engagements. Iphigenia therefore having sworn not only to save the Life of Pylades, but to assist him in his Escape from Scythia, Orestes had Reason to be satisfied that the Life of his Friend and his Return to Argos were as secure, as all the Power and Interest of Diana's Priests could make them; and he was in the right to insist upon this Security before he suffered his Friend to engage himself by so solemn an Obligation as his Oath. I shall have Occasion presently to make some farther Remarks upon the Consequences of the Oath taken by Iphigenia.
Oref. To suffer him depart in Safety hence.

Iph. How should he otherwise convey my Letter?

Oref. But will your King, think'ft thou, consent to this?

Iph. For his Consent I will engage; and more,
Aboard some Vessel I myself will place him.

Oref. Swear then, and thou, my Pylades, begin
The sacred Rite, for thou art pure and holy.

Pyl. I will convey thy Letter.

Iph. You must swear
To bear this Letter to my Argive Friends.

Pyl. I will convey this Letter to thy Friends.

Iph. And I will save thy Life and send thee hence.

Oref. What God call'ft thou as Witness to thy Oath?

Iph. Diana, at whose Altar here I serve.

Pyl. Jove, I invoke, the awfull King of Heav'n.

Iph. What if, regardless of thine Oath, thou swear
But to abuse me?

Pyl. To my native Land
Then may I ne'er return! And what if thou
Neglect, as thou hast sworn, to save my Life?

Iph. Oh! may I never live to visit Argos.

Pyl. But hold, one Circumstance has pass'd unnoted.

Iph. Thou may'ft propose it, if it be material.

Pyl. This one Exemption I wou'd crave; suppose
The Vessel shou'd be lost, and in the Wave

Thy
Thy Letter in the gen’ral Wreck shou’d perish,
And I alone ’scape naked to the Shore;
Thou in that Case must quit me of my Oath,

Iph. This will I do. To various Casualties
Since all Things here are subject, the Contents
To thee will I rehearse, that so thy Tongue
May to my Friends th’important Tale report,
And I whate’er befalls have less to fear.
For if thou can’st preserve my Letter, that
Will of itself my Purposes relate;
If not, yet thou escaping, may’st preserve
My Message.

Pyl. Wisely, Virgin, hast thou judg’d
Betwixt the Gods and me. Now then declare,
When I at Argos shall arrive, to whom
Thy Letter, or thy Message must I bear?

Iph. Say to Orestes, Son of Agamemnon,
“ She, who in Aulis at the Altar bled,
“ His Sister Iphigenia, sends him this,
“ Yet living, tho’ in fact still dead to him.”

Orest. Where is she? Lives she from the Grave return’d?

Iph. I whom thou seest, am that same Iphigenia—
But interrupt me not with thy Discourse.
“ O dearest Brother, yet before I die,
“ Yet bring me back to Argos from this Land,
“ This
This barb’rous Land, and, oh! deliver me
From this detested Ministry, with which
Invested at Diana’s Shrine I serve,
And stain her Altars with the Blood of Strangers.

Orest. What, Pylades, what must I say? Where are we?

Iph. “This do, or on thy House, on thee, and thine,
“Orestes, will I call the Curse of Heav’n.”
Twice have I nam’d him, that thou may’st remember.

Pyl. Oh! ye just Gods.

Iph. Why call’st thou on the Gods?

Pyl. Nothing: Proceed: my Mind was otherwhere.
Perchance my Questions in their Turn, O Virgin,
May with no less Amazement strike thy Soul.

Iph. Tell him, “that great Diana fav’d my Life,
“Conveying in my stead a sacred Hind,
“Which then my Father flew, the while he thought
“That in his Daughter’s Breast he plung’d his Sword.
“Diana fav’d me, and hath brought me hither.”
There is my Letter; these are the Contents.

Pyl. To what an easy Task stand I engag’d!
And O! how fortunately hast thou sworn,
Imperial Virgin! No great Space of Time
The full Performance of my Oath demands:
Behold I bear thy Letter, and to thee
Deliver it, Orestes, from thy Sister!

A a

Orest.
And I receive it—but away, vain Paper—
I shall not waste on Words my first fond Transports—
O dearest Sister!—Thou art much amaz'd—
Nay—I myself can scarce receive Conviction—
Tho' I enfold thee thus—I can't contain
My Raptures, when I hear such Wonders told!

Enter Chorus.

Thou art to blame, young Stranger, to pollute
The Priestess of the Goddess; seizing thus
With Hands profane her consecrated Robe.

O Sister, of the self same Father sprung,
Daughter of Agamemnon, turn not from me:
Oh! turn not from thy Brother, thy Orestes,
Whom, against all thy Hopes, thou now hast found.

Have I now found my Brother? say'ft thou so?
Oh no—my Brother still resides in Argos.

I agree with Monf. Brumoy in placing
the Entrance of the Chorus here, where
Orestes throwing his Arms about Iphigenia,
is discovered and reprimanded by the Chorus
as they come upon the Stage; for had they
been present when Pylades delivered Iphigenia's Letter to him, under the Person
and Name of Orestes, it was natural for
them to have taken some Notice of that
wonderful Circumstance, by suggesting
that they did not believe him to be really
Orestes the Brother of Iphigenia, but that
he assumed that Character in order to ingra-
tiate himself with the Priestess of Diana, and
thereby endeavour to save both his own
own Life, and that of his Friend; for as
soon as they were convinced that he was
indeed the Brother of Iphigenia, instead of
condemning, they approve and authorize
his Embraces; which is a plain Proof that
their Reprimand in this Place proceeded
from their not knowing his true Character,
or from their suspecting him of an Im-
portune.
IPHIGENIA IN TAURIS.

Oref. Thy Brother is not there, unhappy Maid!

Iph. Art thou the Son of Tyndarus's Daughter?

Oref. Yea, and the Grandson of the Son of Pelops.

Iph. Ha! say'st thou; hast thou Evidence of this?

Oref. I have; examine, prove me, question me

About my Father's Family.

Iph. Speak on——

'Tis thine to bring the Proofs, and mine to hear.

Oref. Then, Iphigenia, first reflect on this:

Thou know'st the fatal Contest that arose

'Twixt Atreus and Thyestes?

Iph. I have heard;

About the Golden Ram, I think, they quarrell'd.

Oref. In rich Embroid'ry didst thou not describe

This Story?

Iph. Now thou comest near my Soul.

Oref. And how the flying Sun withdrew his Beams?

Iph. That Figure in my Work I well remember.

Oref. Did not in Aulis Clytemnestra bathe

And deck thee for thy Spousals?

Iph. Oh! 'tis true;

And those accurs'd Espousals were my Ruin.

Oref. Why to thy Mother didst thou send thy Hair?

Iph. That she might strew it on my empty Tomb,

In Memory of me.
One Token more,
Of what myself have seen, will I produce.

In thy Apartment stands the antient Spear
Of Pelops, which he brandish’d in his Hand
Then, when he flew Oenomäus, and gain’d
Th’ Elæan Virgin, fair Hippodemëia.

O dearest Brother! — for thou art my Brother—
And I possess thee once again, Orestes!
Thee in a distant Region born,
Thee from thy native Country come,
From Argos hither come, dear, dear Orestes!

And I again possess thee, Iphigenia!
Thee from the Grave return’d, for dead thou wert!
And see the precious Tears of Joy,
The Tears of Tenderness and Love,
Swell in thine Eyes, my Sister, swell in mine!

An Infant in thy Nurse’s Arms,
An Infant suckling at the Breast
I left him, when I left my Father’s House!

As the English Reader may possibly not perceive at first Sight all the Force of this first Piece of Evidence produced by Orestes, upon which Iphigenia immediately acknowledges him for her Brother, it may be proper to inform him, that the Greek Women, especially Virgins, were kept with great Stringency and Reserve in separate and retired Apartments, into which no Man, except their nearest Relations, such as Fathers or Brothers, were permitted to enter. Orestes therefore, by giving this Proof of his having been in Iphigenia’s Apartment, proves himself to be her Brother, in so convincing a Manner that she yields immediately, embraces him, and weeps for Joy.

O! above
O! above all Expression fortunate!
My Soul, what shall I say?
Beyond all Wonders, all Imagination
Have these Things come to pass!

Oref. Henceforward may we live both bless'd together!

Iph. O Virgins! strange, almost incredible
Is the Delight, I have this Day received—
I fear I shall again as strangely lose him,
And that he'll make him Wings, and fly to Heav'n!
O Argos! O Mycenaé! Native Land!
Now do I thank thee for my Birth and Nurture,
Since thou hast likewise nurs'd this Brother up,
To give new Lustre to our fading Race!

Oref. In Birth we both indeed are great and happy,
But in our Lives, alas! unfortunate.

Iph. This Truth did I discover, wretched Maid!
Then, when my ruthless Father at my Throat
His murd'ring Faulchion held.

Oref. Methinks, even now
I see thee at the dreadfull Altar stand.

Iph. Then, when defrauded of my promis'd Nuptials
With the great Son of Peleus, I was brought
To that deceitfull Camp, the Haunt of Wolves:
When round that dreadfull Altar from each Eye
Stream'd Tears of Pity, and loud Groans were heard.

Oref.
IPHIGENIA IN TAURIS.

Ore. Who wou'd not weep at such a Sacrifice?
Iph. Even I cou'd not but pity the Distress,
     And Resolution of my cruel Father.—
     Alas! how woefull was my Lot, to have
     So hard and so unnatural a Father.
Ore. One Evil ever ushers in another:
     If thou by Fate or Chance had slain thy Brother;
     Oh! Wretch, how horrid were a Deed like that!
Iph. Oh horrible! most horrible!
     And yet — how near was it, Orestes?
How hardly hast thou 'scap'd an impious Death,
Slain by thy Sister's Hand?
And oh! I tremble still to think,
How all these Things will end;
How Fortune will assist me to contrive
Some Means of his Escape from Death,
From this inhuman Shore!
That to his native Argos safe
I may convey him back, before
His precious Blood distain the sacred Knife.
Consider then, unhappy dear Orestes,
If best thou may'ft resolve to quit thy Bark,
And, on thy Speed relying, over Land,
Thro' dreary Forests, and untravel'd Wilds,
And barb'rous Nations to expose thy Life:

Or
Or whether passing the Cyanean Straits,
Thro' the long watry Way thou wilt attempt
With flying Sails to compass thy Escape?
Me miserable! luckless that I am!—
O that some God, some Mortal, some blest'd Chance,
Some unexpected Incident would rise
To open us a Passage thro' these Ills,
That have besieg'd us round, and shew
The two, the only two of Atreus' Race,
Some final Period of their Misery.

_Cho._ When to each other's Arms long absent Friends
Are by surprizing strange Events restor'd,
Our own Experience, and consenting Custom,
Bids us permit them to indulge the Joy
Of warm Embraces and transporting Tears.
But now, _Orestes_, it imports us most
To check this unavailing Tenderness,
And think how we may win the glorious Name
Of Liberty, and fly this barb'rous Land.
" For 'tis the Part of wise and prudent Men
" Not to neglect their Fortune, but to use
" The present Good, as an Occasion offer'd
" Of gaining farther Happiness."

_Ores._ 'Tis true;
And Fortune will (I trust) in this Attempt
IPHIGENIA IN TAURIS.

Co-operate with us: her heav'nly Pow'r
By far transcends the Agency of Man.

Iph. Yet for the present nought shall interrupt
(Since nought forbids) our Converse, till I learn
What Fate attends Electra: O tell me all,
For all thy Words found grateful to my Ear.

Oref. My Friend hath blest'd her Life with wedded Love.

Iph. Say whence, and from whose Loins he drew his Being.

Oref. Of Phocis is his Father, and nam'd Strophius.

Iph. My Kinsman! Son of Agamemnon's Sister!

Oref. Thy Kinsman, and my faithfull only Friend.

Iph. He was not born, when I at Aulis bled.

Oref. The Bed of Strophius for a time was barren.

Iph. Welcome, my Kinsman! Husband of my Sister!

Oref. And more than Kinsman, Saviour of thy Brother.

Iph. How cou'd'ft thou perpetrate that horrid Deed,
The Murder of thy Mother?

Oref. Name it not!
I did it to revenge my Father's Death.

Iph. What Cause incited her to slay her Husband?

Oref. With what concerns thy Mother meddle not;
It is not good for thee to know.

Iph. I'm silent.
The State of Argos now looks up to thee.

Oref. No; Menelaus is King, and we are Exiles.
IPHIGENIA IN TAURIS.

Iph. What? did our Uncle then Advantage take
Of our Distractions, to distress us more?
Oref. No; the fell Furies drove me from my Country.
Iph. This Madness seiz'd you now upon our Coast,
From whence some Shepherds brought me the Ac-
Of your Demeanour.

Oref. Nor are they the first,
Or only Witnesses of my Afflictions.
Iph. I understand you—for your Mother's Death
The Deities of Vengeance thus torment you.
Oref. Yea, and controuling with an Iron Curb
My stubborn Spirit, ride me thro' the World.
Iph. What Object steer'd you to this barbarous Coast?
Oref. The Oracles of Phoebus sent me hither.
Iph. And on what Errand? May that be reveal'd?
Oref. I'll tell thee, and from thence begin a Tale
Of many Labours and much Misery.
After those Crimes, which I forbear to mention,
Were in my Mother punish'd by my Hands,
Still haunted by the Furies up and down,
I roam'd an Exile and a Vagabond;
'Till Pythian Phæbus order'd me at length
To Athens to repair, and there defend

14 My Cause against the nameless Goddesses

14 This Narration of Orestes may be considered as the Legendary Account of the Original of many Customs, civil and religious, observed by the Athenians even in
In that impartial Court, which righteous Jove Erected for the Trial once of Mars, 
There brought to answer for the Guilt of Murder. 
When thither I arriv'd, at first I found 
All Doors against me barr'd, as one accurs'd, 
And odious to the Gods; and those at last 
Who yielded out of Shame to take me in, 
And grant me the Reception due to Strangers, 
Tho' under the same Roof they still remain'd, 
Yet plac'd me at a Table by myself, 
And by the studied Silence they observ'd, 
Imposed the like on me, that so I might 
Hold no Communion with them, and apart 
Take both my Food and Bev'rage; to this end 
Was set by ev'ry Man, to each a Bowl, 
Of the same Measure all, and fill'd alike. 
Mean time, esteeming it not meet to blame 
Or murmur at my Hosts, I griev'd in Silence, 
And feigning to observe not what was done, 
Groan'd inwardly that I had slain my Mother. 
Yet have th' Athenians (for so Fame reports)
From this sad Circumstance of my Distress
Occasion taken to appoint a Feast,
To Pallas sacred, where the Law ordains,
In off'ring the Libations, to employ
A Bowl in Measure like to those assign'd
To ev'ry Guest by our Athenian Host.
But when, repairing to the Hill of Mars,
Before that dread Tribunal I appear'd
To plead my Cause, against me, on a Stone
As my Accuser sat, Tisiphone,
The eldest of the Furies; against whom
I on another as accus'd was plac'd:
Then came the Process on and Charge of Murder.
But Phoebus in the Court on my Behalf
Appearing, witness'd for me; and the Balls
On either Side by Pallas being told,
And found in Number equal, I was then
Presum'd by Rule of Justice innocent,
And from the Crime of Parricide discharg'd.
Such of the Furies then, as acquiesc'd
In this Decision of the Court, and heard
The Process, as Appellants ftrait resolv'd
To hold me by this solemn Sentence clear'd.
But others, by the righteous Rule of Law
Refusing to abide, continu'd still
Their persecuting Vengeance, over Greece
With restless Error driving me about;
Till coming to Apollo's Delphick Grove,
Before the Shrine I threw me on the Ground,
And from all Food abstaining, to him sware,
That I would there break short my Thread of Life,
If he, the Author of my Misery,
If Phœbus still refus'd to hear and save me.
Then from the golden Tripod spake the God,
And bade me hither come, and bearing hence
That sacred Image, which fell down from Heav'n,
In Athens to enshrine it.—Therefore, thou,
Co-operate, and aid me to attain
The only Means of Health, that Heav'n allows.
Of great Diana's Image once posses'd,
Soon shall I rest from these distracting Horrors,
And in a well-man'd Pinnace will transport
Thee, Iphigenia, to thy lov'd Mycenæ.
Then, dearest Sister, I conjure thee, save
Thy Father's House, O save thy wretched Brother!

It may seem strange that Oreftes in
this makes no mention of his Friend. But
it must be remembered that Iphigenia was
already engaged by her Oath to save the Life
of Pylades, who was therefore as secure, as
the whole Power and Interest of Iphigenia
could make him; and upon that account
there needed no farther Sollicitations for
him. Hence we may be led to understand
the Importance of the Oath, which Oreftes
required of Iphigenia, and the meaning
of that Exclamation, into which Pylades
breaks out, when he receives the Letter
from her, and delivers it to Oreftes.
IPHIGENIA IN TAURIS.

For should we fail to gain that heav'nly Image,
Lost is thy Brother, lost the House of Atreus.

Cho. Some fearfull Vengeance of the Gods pursues
The Race of Tantalus, and works them Woe.

Iph. E're thy Arrival here, I oft have sigh'd
To visit Argos, and my dear Orestes,
And now my Wishes are the same with thine,
To free thee from thy Sorrows, and to heal
The sad Distractions of my Father's House,
No more resenting that he sought to slay me.
Thee from the Altar I perchance may save,
And save my Family: But to elude
The Goddes and the King, is what I fear.
When Thoas shall perceive the Marble Shrine
Robb'd of its Image, shall I not be slain?
For what can I alledge in my Excuse?
Cou'd'ft thou indeed by one advent'rous Act
Together with the Statue place me too

To what an easy Task am I oblig'd!
And O how fortunately hast thou sworn,
Imperial Virgin!

Iphigenia was obliged by her Oath to save Pylades, and by the Bond of Nature to save her Brother. Her first Design of preserving one, and sacrificing the other, was now rendered abortive, and she was under a Necessity of saving both. She could not without Perjury give Pylades up to Slaughter, nor consent to the Death of Orestes, without incurring the Guilt of Parricide, And yet the Laws and Religion of Taurick Scythia seem to require that one of them at least should be offered up in Sacrifice to Diana. This Oath therefore, was one, tho' not the only Cause of the present distressfull Situation of Iphigenia; Orestes farther conjures her to assist him in carrying off the Image of Diana, without which he had no Hopes of being restored to his former Health. To extricate her out of all these Difficulties is the Bufines of the remaining Part of this Tragedy.

Aboard
Aboard thy Vessel, it were worth the Hazard.
But this, without the other, will undo me.
And what of that?—Thy Object will be gain'd,
And thou return with Triumph to Mycene.
No Peril therefore, no, not Death itself,
Will I decline, thy Safety to procure.
Men are by all regretted when they die,
But a weak Woman is a trifling Loss.

Orest. Let me not be my Mother's Murderer,
And thine too, Iphigenia; on my Head
Her Blood is full sufficient: no; with thee
I am resolv'd to share one common Fate,
Be it of Life or Death; and will attempt,
Unless I perish here, to waft thee home,
Or here will I remain and die with thee.
Now hearken to my Words: Can't thou believe,
That if this Enterprize were opposite
To great Diana's Will, the Pythian God
To Athens wou'd have order'd me to bear
Her sacred Image, and to see thy Face?
From all these Points conjoin'd I gather Hope,
That we shall happily compass our Return.

Iph. Be our first Care to 'scape impending Death,
Next, to obtain Possession of the Goddess,
Then think of our Return: Our Will is good.

Or.
IPHIGENIA IN TAURIS. 197

Oref. Can we not kill the King?
Iph. 'Tis hazardous
For Strangers to attempt to kill a King
In his own Kingdom.

Oref. Yet must it be risqu'd,
If our own Safety hangs on the Success.
Iph. To this I cannot yield, yet I applaud
Thy Fervency and Courage.

Oref. Then suppose
Thou shou'dst conceal me in the Temple here?
Iph. That thro' the Shades of Night we may escape.

Oref. The thievish Night is friendly to Deceit;
The Day belongs to Truth and Honesty.

Iph. Within the Temple watch a waking Guard
Of Priests, whose Vigilance we cannot cheat.

Oref. Our Death, alas! is sure. O who can save us?
Iph. A Scheme that seems to promise fairer Hopes
Now labours in my Breast.

Oref. Impart it to us.
Iph. I mean to make Advantage of thy Madness.
Oref. A female Brain still teems with Stratagems.
Iph. I will alledge, that having slain thy Mother
Thou art from Argos fled.

Oref. Of my Mis hap,
So it may profit aught, avail thee freely.
IPHIGENIA IN TAURIS.

Iph. That such a Victim will offend the Goddes.

Oref. What Reason wilt thou render? I begin

To spy thy Purpose.

Iph. That thou art unclean;

But shalt, when pure, be yielded up to Death.

Oref. How will this aid us to obtain the Image?

Iph. I will insist that in the Ocean Stream

Thou must be purified.

Oref.

Where stands the Goddes,

Whom here we fail'd to seek? within the Temple?

Iph. That too, polluted by thy Touch impure,

Demands Ablution in the cleansing Flood.

Oref. Where wilt thou do this? at the Southern Shore?

Iph. Where thy moor'd Vessel at her Anchors rides.

Oref. Whom wilt thou trust to bear the sacred Image?

Iph. Myself: beside none may presume to touch it.

Oref. To Pylades what Task must be allotted?

Iph. He also must be said to be defil'd

With the same Guilt.

Oref.

But wilt thou act unseen,

Or to thy Monarch's Eye expose thy Deeds?

Iph. Doubt not but I shall win him to our Purpose;

For done it cannot be without his Knowledge.

Oref. The Bark and all the jovial Crew are ready.

Iph. To have all that in Order be thy Care.
Oref. Remains then one thing only: That these Women
Consent to keep our Secret: therefore beg,
Befeech them, and employ thy utmost Art,
And ev'ry moving Topick of Persuasion:
To move and touch the Heart thy Sex is strong:
For all the rest I doubt not of Success.

Iph. My dearest Friends, I now look up to you; [to the Cho.
In your Arbitrement my Fortune lies;
Henceforth, as ye determine, shall I be,
Be happy, or be nothing; be depriv'd
Forever of my Country, my dear Brother,
And this my dearest Kinsman. First for that:
But other Arguments I have to move you.
We Women still are friendly to each other,
True to the common Int'rests of our Sex.
Then be not only secret, but assisting,
And aid us in our Flight. Fidelity
And Secrecy are Virtues of great Worth.
Behold! in one and the same Fate involv'd
Three Friends, together destin'd to return
To their dear Country, or together die;
If I escape, that ye may likewise share
In the same Fortune, here do I engage
To waft you safe to Greece: Oh! then be secret;
Be faithfull: I conjure you by this Hand,
IPHIGENIA IN TAURIS.
The Bond of Fellowship; by these fair Cheeks, Which I salute in Friendship; by these Knees, Which suppliant I embrace; by all the dear, Dear Pledges left behind you at your Homes, Your Parents and your Children: If there be Among ye, who have Children, I appeal To them, to all, to ev'ry one. Oh! speak: What say ye? which of ye consents? which not? Oh! tell me that; for if you disapprove, I and my wretched Brother are undone.

Cho. Fear not, dear Princeps! have no other Care But for thy Preservation. We will keep Thy Purpose secret; so protect us, Jove!

Iph. I thank ye, Friends: For this may Blifs attend ye! Thou, Pylades, and thou, Orestes, now Retire within the Temple; for the King Will speedily come hither to inquire, If yet the Victims at the Altar bleed.

That the Chorus should so readily content to keep Iphigenia's Secret, is not to be wondered at, considering it was composed of Graeco Women, who had been taken forcibly by Pyrates from their native Country, and sold for Slaves, into Taurick Soil, from whence they could not have to reasonable a Prospect of escaping as that have offered them by Iphigenia, who promises them, if the comes late to Greece, to deliver them from Captivity, and convey them to their native Land. The Circumstances of the Chorus considered, make it also appear less strange, that Iphigenia should explain the Particulars of her Plot in their Presence. They were interested in the Success of it. The Presence of the Chorus cannot, upon all Occasions, where they intervene, be so well justified: But the ancient Drama could not subsist without the Chorus.

O mighty
IPHIGENIA IN TAURIS.

O mighty Goddefs! who in Aulis’ Sands
Did’ft save me from my Father’s slaught’rous Hands,
To these and me once more thy Aid afford,
Nor falsify thy Brother’s sacred Word:
Well-pleas’d with us to Athens O remove!
Nor with Reluctance quit this Scythian Grove:
To Athens thou art call’d, the rich, the great,
And can’t thou with Barbarians fix thy Seat?

STROPEH I.

Cho. Sad Bird, who the Rocks still among
To the murm’ring Surges below
Repeateft thy dolorous Song,
In Numbers explaining thy Woe,
In Accents, which sadly declare
That Ceyx those Dirges inspires,
Loft Ceyx, the Cause of thy Care,
And Object of all thy Desires!
In Elegies mournfull as thine,
Halcyone, we too complain;
In Banishment destin’d to pine,
And s’ght for our Country in vain.
O Greece how I languish to see
Thy populous Cities once more!
How I languish, Lucina, for thee!
The Goddefs, whom Matrons adore.

C c 2

By
IPHIGENIA IN TAURIS.

By Cynthius, where stands her rich Shrine,
By the Palm's high-embowering Shade,
By the Laurel, and Olive divine,
Where Latona reclin'd her sick Head;
By the Lake, on whose echoing Tides
The sweet Cygnet expiring complains,
Our Goddess Lucina resides,
Far, far from these barbarous Plains.

ANTISTROPHE I.

Alas! what a Torrent of Tears
Continually stream'd from these Eyes,
When fill'd with a thousand sad Fears,
To Pyrates we first fell a Prize?
When War and Oppression's strong Hand
Had laid our proud Cities all waste,
And we, a disconsolate Band,
Aboard their black Vessels were plac'd;
Thence savagely barter'd for Gold,
We came to this barb'rous Land;
And there to Captivity sold,
Around the dire Altar we stand,
Ordain'd on the Priest's to wait,
And assist at these horrible Rites!
For such an unfortunate State
Have we chang'd all our former Delights.

The
The Wretches long practis'd to mourn,
Perceive not the Weight of their Grief;
A Change in their Fortune must turn
To a better, and bring them Relief.
But they are completely unblest'd,
Who, bred and accustomed to Bliss,
Like us, on a sudden oppress'd,
Are plung'd in a hopeless Abyss.

STROPHE II.

Thee, Iphigenia, thro' yon watry Way
A well man'd Bark to Argos shall convey:
While the toiling Crew to cheer,
Pan his whistling Pipe shall bring,
And Apollo, heav'ly Seer,
Tuning to the Lyrick String
His Voice divine, shall speed the lab'ring Oar,
With joyous Pæans to th' Athenian Shore.

Iphigenia, thou shalt go,
Leaving wretched me behind,
And to favour thee shall blow
Ev'ry fair and gentle Wind:
Fair blow the Wind, and swell the puffing Sail;
'Till the tough Cordage stretch before the Gale.
ANTISTROPHE II.

Oh! might I travel thro' yon lucid Road,
Where rolls the Chariot of the fiery God!
Might I thro' th' impassive Air
My unwearyed Course pursue!
Till, distinguish'd from afar,
My dear Country rose to view!
Then quick descending from my airy Height,
My Pinions wou'd I close, and stay my Flight.
Then lead on the dancing Choir,
As upon my bridall Morn,
When I strove with rich Attire
Each fair Feature to adorn,
And shading with my Hair my blushing Face,
By half concealing heighten'd ev'ry Grace.

The End of the Fourth Act.
IPHIGENIA IN TAURIS.

ACT V.

THOAS with ATTENDANTS, CHORUS.

Tho. WHERE is the Guardian of this sacred Dome, The Grecian Virgin? Hath she yet prepar'd The Strangers for the Altar? Or within Burn now their Bodies in the sacred Fire?

Cho. Behold she comes! herself will tell you all.

[IPHIGENIA appears in the Door of the Temple, with the Statue of the Goddess in her Arms.]

Tho. Hold! wherefore, Iphigenia, hast thou heav'd, And bearest from its Shrine that heav'ly Image, Which from the Base may never be remov'd?

Iph. O! King, advance not, stay thy Footsteps there.

Tho. Hath ought befall'n unwonted in the Temple?

Iph. Abominations! for my holy Lips Must style them so.

Tho. To what strange History Will this Preamble usher us? Explain.

Iph. The Victims thou haft taken for the Altar, O Thoas, are unclean.

Tho. Declar'ft thou this From
IPHIGENIA IN TAURIS.

From Knowledge, Iphigenia, or Opinion?

Iph. The Statue of the Goddess on her Base
Turn'd round.

Tho. Self-mov'd, or by an Earthquake shaken?

Iph. Self-mov'd and clos'd the Curtain of her Eyes.

Tho. But to what Cause ascrib'd thou an Event
So wonderfull? Uncleaness in these Strangers?

Iph. Doubtless; for they have done a horrid Deed.

Tho. Have they with Scythian Blood their Hands defil'd?

Iph. The Guilt of Murder they brought hither with them.

Tho. What Murder? Thou haft fill'd me with Impatience.

Iph. Against their Mother they conspir'd, and slew her.

Tho. O Phoebus! No Barbarian wou'd have dar'd
A Deed so horrible!

Iph. And therefore Greece
Hath driv'n and hunted them from all her Coasts.

Tho. Were these the Motives that incited thee
To bring the sacred Image forth?

Iph. To keep her
From the Contagion of this horrid Guilt
I mov'd her from her Shrine, to this all-pure
And holy Cope of Heav'n.

Tho. From what Signs
Did'ft thou collect these Strangers were unclean?

Iph. When I beheld the Goddess backward turn,
Iphigenia in Tauris.

I straight infer’d the Cause.

Tho. An Eye so sharp,
A Judgment so sagacious, speaks thee wise,
And well instructed in the Arts of Greece.

Iph. The Strangers upon this, with a sweet Bait
Sought to allure my Heart.

Tho. By charming thee
With some good Tidings of thy Friends in Argos?

Iph. They told me, that Orestes liv’d, my dear
And only Brother!

Tho. That the pleasing Tale
Might in return prevail on thee to save them.

Iph. They told me farther, that my Father liv’d,
And prosper’d.

Tho. Yet hast thou escap’d the Snare,
Still faithful to our Goddess and her Worship.

Iph. My Soul abhors all Greeks: They caus’d my Ruin.

Tho. Say then, how must we treat these Grecian Strangers?

Iph. The Law must be respected and obey’d.

Tho. The cleansing Lavers, and the bloody Knife
Of Slaughter is prepar’d.

Iph. The Victims first
With pure Ablutions must be sanctify’d.

Tho. Sufficeth for these sacred Purposes
The living Fountain, or the briny Wave?

Iph.
Iph. The Sea beft cleanses all Impurities.
Tho. So shall the Victims fall more acceptable.
Iph. And so shall my Designs more surely speed.
Tho. Ev'n at the Temple's Foot the salt Wave breaks.
Iph. Retirement I demand, and Solitude,
For other Matters have I to perform.
Tho. Go where thy Purpose calls: fear no Intrusion.
I pray not into hidden Mysteries.
Iph. This Image also must be purify'd.
Tho. Yea, doubtless, if polluted by the Filth
Of him, who slew his Mother.
Iph. Otherwise
Ne'er had my Hand remov'd it from the Shrine.
Tho. How good is Piety with Prudence join'd!

27 TROCHAICKS.

Iph. Know'ft thou what shou'd now be order'd?
Tho. 'Tis thy Office to prescribe.
Iph. Let them bind in Chains the Strangers.
Tho. Canst thou fear they shou'd escape.

17 The Poet, to give, as I suppose, an
Air of Solemnity to the Religious Ceremony of Purification, which Iphigenia
seems here to be entering upon, and to
which all the fays or does in the remaining
Part of this Scene, is preparatory, changes
his Numbers on a sudden from the Iambick Measure, into another called by the Gram-
marians Trochaick. As in our English Ver-
ification, we have a Measure exactly an-
swering this, as well in the Cadence as in the
number of Feet or Syllables, I have ven-
tured, in imitation of the Original, to make
use of it upon this Occasion. That ad-
mirable Ode or Song called Hofier's Ghojt,
is compos'd entirely of Trochaick Verfes,
IPHIGENIA IN TAURIS. 209

Iph. Trust no Greek; Greece is perfidious.
Tho. Slaves, depart, and bind the Greeks.
Iph. Having bound, conduct them hither from the Temple.
Tho. Be it done.
Iph. Then with Mantles veil their Faces from the Sun's ætherial Flame,
And let some of thy Attendants wait on me.
Tho. Be these thy Guard.
Iph. To the City next thy Mandate issue—
Tho. What must it import?
Iph. That all keep within their Houses.
Tho. Left they meet the Murderer?
Iph. Yea; for that will cause Pollution.
Tho. Go, and publicly proclaim
That to all it is forbidden to appear in view.
Iph. O King!
Thy Affection to thy People far exceeds the Love of Friends.
Tho. What to me, O royal Virgin, thou hast courteously apply'd,

broken indeed into two, and rhyming with each other, according to the Genius of the English Poetry, but in the Harmony and Meinuration agreeing precisely with the Greek and Latin Trochaicks, if we join the two Parts together, and read them as one Line; as will appear if we compare them with the following Verses:

Εξεπένθος ὁ αἰῶν ἔποιηται, ἢ ἐν Ῥώμη καὶ ἐν Ἡρωῖοιν.
Cras amet qui nunquam amavit, | quiique amavit cras amet.
At near Porto Bello lying | on the gently swelling Flood.

D d 2 Better
Better suits thy wond'rous Merit, whom we all admire and praise.

Iph. Thou before the Fane remaining——

Tho. What must Thoas here perform?

Iph. Purify the sacred Mansion.

Tho. Cleans'd and bless'd for thy Return?

Iph. But as forth proceed the Strangers——

Tho. What to me dost thou enjoin?

Iph. Spread before thine Eyes thy Mantle.

Tho. That their Sight pollute me not?

Iph. Long should I delay returning——

Tho. Fix the Limits of thy Stay.

Iph. Marvel not.

Tho. O take thy Leisure to perform the solemn Rites.

Iph. Grant, ye Gods, these Expiations may, as I intend, succeed!

Tho. I subscribe to that Petition.

Iph. From the Temple, lo! I view

This way marching the Greek Strangers, with the Pomp of Sacrifice,

Holy Ensigns of Diana, blooming Youths to Slaughter doom'd,

Victims, whom I now must offer, Blood to expiate with Blood,

And the solemn Blaze of Torches, with all other Rites requir'd,
IPHIGENIA IN TAURIS.

To perform the due Ablution, of the Goddess and the Greeks.

From the Reach of this Contagion, fly! I warn ye all to fly!

Be thou Priest, who at the Altars of the Gods wou'dst spotless serve!

Be thou Bridegroom with Impatience hasting to complete thy Bliss!

Or a Matron sick and lab'ring with the Burden of thy Womb!

Fly! avaunt! left this Pollution shou'd infect and blast your Joys!

Virgin Daughter of Latona, mighty Goddess, heav'ly Queen!

So I may for these propitiate, and to thee in such a Place,

As by thee shall be accepted, may due Sacrifice perform,

In a Temple pure and holy, thou unspotted Maid, shalt dwell,

And we also shall be happy—What I farther wou'd express,

Tho' unutter'd, thou omniscient, Heav'n and thou canst understand.

[Exeunt Iph. Ores. Pyl. and Procession, &c. manet Chorus. ODE.]
Cho. 18 Great is Latona’s Offspring! which of yore
In rich Ortygia’s fruitfull Vale she bore!
Phœbus with curling Gold array’d,
Sweet Master of the Lyrick String,
And great Diana, Silver-shafted Maid,
The Mighty Seed of Heav’n’s immortal King!
From Delos, that o’erlooks the circling Floods,
From Delos, famous for the Birth of Gods,
To high Parnassus, on whose sacred Heads
His holy Revels oft young Bacchus holds,
Her heav’ly Offspring did Latona bear,
Where underneath a Laurel’s verd’rous shade,
A monstrous Serpent in unnumber’d Folds
Wound up his spotted Train, and from afar
Glitt’ring with brazen Scales, and glaring wide

18 As Orestes undertook his Expedition into Taurick Scythia by command of the Delphick Oracle, the Chorus takes occasion to relate its divine Institution according to the traditional and legendary Account of it received by the Greeks. And sure nothing could be imagined more proper to prepare the Audience for the Catastrophe of the Drama than the History of the sacred Original of that Oracle: which, by setting forth that it was instituted by Apollo, the Brother of Diana, and the great Prophet of Heaven, and ratified by their Father Jupiter, the Sovereign of the Gods, intimates that all those Deities were interested in the Accomplishment of its Predictions; consequently that its Promises ought to be relied upon with a religious Confidence, and their Accomplishment expected notwithstanding any Appearances to the contrary. This is visibly the Design of the following Ode, which is the more artful, because it does not appear at first sight, nor anticipate the Event of the Fifth Act; tho’ it invisibly prepares the Reader for them.
With fiery Orbs suffus'd with Blood,
Before th' inspiring Cavern flood,
And to the Tripod all Access deny'd.
Him, the foul Spawn of Earth, Apollo flew,
While at Latona's Breast as yet he hung,
And in her Arms with sportive Vigour sprung
Exulting in his Might,
Impatient for the Fight,
Impatient his huge Foe the Python to subdue.
Then entering the Prophetick Cave,
Down on the Golden Tripod fate the God,
And from that Seat of Truth his Answers gave,
From that divine Abode
His sacred Oracles he fung,
While anxious Mortals listen'd to his Tongue.
There by Castalia's Silver Tides
The Delphick Seer resides,
All in the Center of the Globe enthron'd,
Thence equally to deal his heav'nly Truths around.
But when the Beldam Earth beheld
Her Daughter Themis from her Shrine expell'd,
Fantastick Spectres in her fruitful Womb
She bred, Companions of Night's thickeft Gloom;
And to inquiring Mortals, as they lay
Stretch'd in her darksom Grotts, she bade them rise,

And
And in Prophetick Dreams display
Their present, past, and future Destinies.
While in Resentment of her injur’d Child,
Thus of a Prophet’s Praise Apollo she beguil’d.
But to Olympus’ airy Height
With Speed Apollo took his Flight,
And there besought th’Almighty Sire
To interpose his Pow’r divine,
To quell the vengefull Beldam’s Ire,
And drive her Spectres from the Pythian Shrine.
The Father smil’d, to hear his Son
Sollicit such a gainful Boon,
And for his Pythian Dome demand
The Gold, as well as Worship of the Land.
The Father smil’d, and bow’d his Head;
Earth’s visionary Phantoms fled;
And lying Dreams no more believ’d,
No more inquiring Man deceiv’d.
To Phoebus was restor’d his former Fame:
Again to Delphi crouding Nations came,
Consulting boldly that unerring Shrine,
Where Truth once more had plac’d her Throne di-
vine.
Enter a Messenger.

Mes. Ye Servants of the Temple, ye who wait
At great Diana's Altars, tell me, Where?
Say, where is Thoas King of Scythia gone?
Call, open your strong Gates, and call him forth,
Forth from the Temple bid our Monarch come.

Cho. What wou'd'ft thou?—but strict Silence was en-
join'd us.

Mes. The two young Grecian Strangers are gone off;
By Iphigenia's Counsel and Assistance
They are departed hence, and in their Bark
Bear with them the fam'd Image of our Goddes.

Cho. The Tale thou telleft merits not our Faith,
But he, for whom thou dost inquire, the King,
Is haftily departed from the Temple.

Mes. Where? for 'tis fit he know what now is doing.

Cho. We know not; haften thou, and seek him out,
And if perchance thou find him, tell thy Tale.

Mes. Are not all Women treacherous and false?
Ye are Accomplices in this Transaction.

Cho. Thy Words proceed from a distemper'd Mind.
How can these Strangers Flight relate to us?

Mes. Then wherefore fly ye not to the King's Palace?

Cho. Not till we firft have gain'd Intelligence,
IPHIGENIA IN TAURIS.

If in the Temple yet our King remains.

_Mef._ Ho! open there! To you within I call.
Inform the King, that at the Gate there stands
One, fraught with Tidings horrible and strange.

_Enter Thoas._

_Tho._ What's he that round the Temple of the Goddefs
This Clamour raises, forcing the barr'd Gates,
And striking all within with Fear and Horrour?

_Mef._ These Women, _Thoas_, have with Lyes deceiv'd me,
And sought to send me hence, reporting falsly
Thou from the Fane wert hastily departed.

_Tho._ From such a Fraud to them what Gain accrues?

_Mef._ That will I shew hereafter: Now attend
To what is now more urgent. The young Virgin,
Who at _Diana’s_ Altars here presides,
Young _Iphigenia_, with the _Grecian_ Strangers,
Is flying from this Shore, and with her bears
The venerable Image of our Goddefs.
Th' Ablutions, she pretended, were a Cheat.

_Tho._ How say'lt thou, what bad Dæmon hath possess'd her?

_Mef._ Know then, fresh Matter for Astonishment,
She did it to preserve _Orestes’_ Life.

_Tho._ Whom? what _Orestes_? _Clytemnestra’s_ Son?

_Mef._ The Victim, whom she feign'd to purify.

_Tho._
IPHIGENIA IN TAURIS. 217

Tho. A Miracle! I cannot stile it less!

Mef. Fix not thy Thoughts on that; but lift to me,
    And when thou shalt have heard, and weigh’d my Tale,
    Advise how to pursue and take these Strangers.

Tho. Say on; thou counsel’st well; no narrow Frith
    Have they to pass, that soon they shou’d expect
    To fly beyond the Reach of my strong Spear.

Mef. When to the Sea-beat Shore we now arriv’d,
    Where undescriy’d Orestes’ Vessel lay,
    The Daughter of Atrides, Iphigenia,
    As she were then beginning to perform
    Some mystick Sacrifice, or solemn Rite
    Of Expiation, which with earnest Care
    She seem’d to be preparing, with a Nod
    Commanded us, who, as thou didst enjoin,
    Attended her, and led the Pris’ners bound,
    Back to retire; and taking in her Hand
    Their Chains, march’d on, herself conducting them.
    This seem’d indeed suspicious, but thy Slaves,
    O Thoas, acquiesc’d in her Commands.
    Some short Space after, that she might appear
    Still in her Mysteries engag’d, she scream’d
    Aloud, and chaunted forth some barb’rous Strain,
    As the dread Act of holy Expiation

E e 2

That
That Instant were perform'd—But when in vain
Long time we fate expecting, in our Minds
A sudden Fear arose, left those *Greek* Strangers,
Burling their Fetters, might attempt to fly
The Virgin Priestess, and escape by Flight.
Yet cautious of surveying what the Gods
Ordain to be conceal'd, we silent fate;
At length, by common Vote it was decreed
To go, altho' forbidden, to the Place:
There we no sooner came, but we descry'd
A *Grecian* Gally, with her Oars like Wings
Advanc'd, and flutt'ring for immediate Flight,
With fifty jovial Sailors by her Sides,
Rang'd on their Benches, and the two young *Greeks*
Unbound, and standing on the lofty Poop:

Some *kept* the Prow with Staves, while on the *Bows*
Some *slow'd* the Anchors, others to the Rocks,

---

19 As the Athenians were a maritime People, Euripides might look upon the Detail he here enters into, and the *Sea Terms* which he makes use of, as a Kind of Compliment to them upon their great Skill and Knowledge in Sea Affairs. It is certain, however that he spoke to them in a Language very well understood, few or none of his Audience being wholly unacquainted with Navigation. By this Detail, therefore, of the *Operations* on board the Vessel of *Orestes*, he left before their Eyes a stronger and more lively Picture of the Hurry, as well as the Address of the Mariners, in getting their Vessel out to Sea, than any general Description could have given them. In this I thought myself obliged, as a Translator, to follow my Original as well as I was able, that is, by using Terms analogous to the *Greek*, and sometimes giving the Sense instead of the Words and Phrase of Euripides, as in the following Lines:

That
That butted o’er the Main, with nimble Feet
On Ladders climbing, by the Hausers drew
The Vessel to the Shore, to take on board
The Virgin Priestresses, to the Deck beneath,
Now o’er the Billows hastling to descend.
But we perceiving then their treacherous Schemes,
Regardless of all Danger, on her seiz’d,
And grasping fast the Hausers, boldly leapt
Upon the Stern, and tore the Rudder off;
And thus expostulating with them, said:
On what Pretence, O Strangers, sail ye hither
O’er the wide Ocean, from our Shrine to steal,
And bear away our Priestesses and our Image?
What Right hast thou to force this Virgin hence,
Like a bought Slave? and whence? and who art thou?
To this he quick reply’d, “That thou mayst know,
which literally translated run thus: Others,
rushing hastily up the Ladders [Steps or Bridges] drew or passed through their Hands the Stern-Cables or Hausers, and committ- ing the Virgin Stranger [Iphigenia] to the Sea, let her down, viz. into the Ship. From these Words it is plain that the Vessel was at some small Distance from the Shore, and that the Sailors, by drawing in the Hausers, endeavour’d to get it nearer the Shore, which from the Word στενόν, let down, appears to have been higher than the Bank: for which Reason they got out their Ladders or Steps to enable Iphigenia, who stood upon the Shore, to pass over the Sea into the Ship. That πάνω signifies Ladders, Steps, or Bridges, used among the Greeks to pass from one Ship to another, or from the Ship to the Shore, may be seen in Potter’s Antiquities. I thought proper to give this Comment upon these Words to justify my Translation, which, I flatter myself, exhibits the true Meaning of Euripides, not very obvious, and mistaken both by the Latin and French Translators.

“I am
"I am Oreftes, Brother to this Virgin,
"The Son of Agamemnon, hither come
"Home to convey my Sister, lost so long."
Yet fast we held the Virgin still, and fain
Wou'd have compell'd her to return to thee;
Whence many a Bruife and Buffet soon ensu'd;
For Weapons we had none, but carried on
The Fight with Nature's Arms, which in our Sides
And Breasts the two young Strangers darted fierce,
Till ev'ry Limb was batter'd and with Toil
Forespent: Then flying on a craggy Cliff
We mounted, bearing on our Heads and Eyes
The bloody Marks of Violence and Strife.
There more at Ease the Battle we renew'd
From the high Rocks, and batter'd them with Stones.
But thence the Archers standing on the Deck
Soon drove us, and compell'd us to retire.
Mean while, (for then a mighty Wave roll'd in,
Wafting the Gally nearer to the Shore)
Oreftes boldly plunging in the Sea
(The Crew all seeming fearfull and unwilling)
His Sister seiz'd, and placing on his Back,
Safe thro' the Waves transported her aboard.
Then too the Statue of the Jove-born Maid,
The sacred Image, that fell down from Heav'n,
In the Mid-Gally utter'd thus her Voice:

"Haste, haste, ye jovial Mariners of Greece,
Now ply your Oars, and spread the Waves with Foam:
Now have we gain'd those Points for which we fail'd
"The stormy Euxine and dire Bosphorus!"

Whereat the Crew, forth carolling at once
Their toil-begotten Note, each other cheer'd,
And beat with lusty Oars the dashing Brine;
While yet within the Bay the Gally swam,
She ran a-head amain, but passing out,
A mighty Swell she met, that heav'd her back;
And a brisk Gale arising suddenly
Still lock'd her in the Port, while all in vain
The struggling Oar essay'd to stem the Wave,
That drove them ever backward on the Shore.

Then flood the Daughter of Atrides forth,
And to Diana thus address'd her Pray'r:

"O Daughter of Latona, save me, save
Thy Priestess, flying from this barb'rous Land
To her own native Greece, and O forgive

---

This miraculous Speech of the sacred Image serves two Purposes; first, to encourage the Greeks, by assuring them that the Goddess did not only approve of their carrying off her Image and her Priestesses, but had concurred and co-operated with them, which is implied in these Words:

Now have we gain'd those Points for which we fail'd, &c.

Secondly, to deter the Scythians, among whom the Alarm was now given, from molesting or pursuing the Greeks, by shewing them, that she went willingly along with them, and had taken them under her Protection.

"My
"My pious Theft! Thou, Goddess, lov'ft thy Brother,
Thou, Goddess, lov'ft thy Brother too!"

To this the Virgin's Pray'r the Sailors all
Replied with Pæans loud, and to the Oar
Their broad bare Arms applying, toil'd and sung.
Yet nearer to the Rocks the Gally drew:
Which noting, some into the Billows plung'd,
While some more prudent got their Anchors out.
Mean time I hither was dispatch'd, O King,
To make Relation of these strange Events.
Then hast, provide us Manacles and Chains!
For if the Waves abate not of their Rage,
All Hopes of Safety to the Greeks are lost.
The Ruler of the Sea is Ilion's Friend,
The Foe profes'd to the whole Race of Pelops,
And will again deliver to our Hands,
As is most meet, the Son of Agamemnon,
With his false Sister; who no longer seems
To bear in Mind the Sacrifice in Aulis.

Cho. Unhappy Iphigenia, thou, alas!
Thou and thy Brother, should our mighty Lord
Once more attach you, must together perish.

Tho. Natives of Scythia, all, attend my Summons!
Why mount ye not your Steeds, and on the Shore
Fly to receive the Freight of this Greek Vessel

Now
IPHIGENIA IN TAURIS. 223

Now cast upon our Coast? Diana's self
Shall lend you Wings to chace these impious Wretches.
Haste others, and with speed launch your swift Barks,
That whether on the Land or Ocean seiz'd
We may or cast them headlong from the Rocks,
Or fix their Bodies on the painful Stake.
For you, th' Accomplices of these vile Schemes,
Ye wretched Women, when Occasion fits,
You shall receive your Punishment. At present
Affairs of greater haste demand our Care.

21 MINERVA descends.

Min. Hold, Thoas! whither hastest thou to lead
Stay thy Pursuit! nor rouse the Waves of War!

21 The Intervention of Minerva will be
found to be strictly agreeable to the Rule
laid down by Horace,

nec Deus interfit nisi dignus vindice nodus
Inciderit.

if we consider that, notwithstanding the
Protection and Concurrence of Diana, the
Greeks were still prevented from making
their Escape, by Neptune, who had apparently
declared against them, and by raising a
Storm had driven them back upon the
Coast of Scythia. This at least is what the
Scythians pretended to believe, and were,
in Consequence of that Belief, preparing
to pursue them as sacrilegious Wretches,
delivered by Heaven into their Hands.

The Interposition therefore of some other
Deity was absolutely necessary to bring
about the Escape of Orestes, and to stop
the Fury of the Scythians. And no one
could be so proper as Minerva, the tutelary
Goddess of Athens, to which City
Orestes was going to convey the sacred
Image of Diana. Minerva accordingly ap-
plies herself in the first Place to Neptune;
and having by her Intreaties gained him to
favour the Escape of Orestes, she then ad-
dreftes herself to Thoas, King of Scythia;
who was arming his Subjects, in order to
pursue the Greeks both by Land and Sea.

For it stops, not only by shewing him
that it would be in vain to pursue them,
since Neptune had at her Requeft wafted

For

The Interven-
IPHIGENIA IN TAURIS.

For by Apollo’s Oracles enjoin’d
Orestes hither came, to shun at once
The persecuting Furies’ vengeful Ire,
His Sister back to Argos to convey,
And to my City bear the sacred Image.
Thus much to thee, O Thoas; as for him,
Whom intercepted by the swelling Surge
Thou thoughtest to have slain, the young Orestes,
Him o’er the level and unruffled Deep
At my Request hath Neptune wafted far.
And now, Orestes, listen to my Voice!
(Tho’ absent thou canst hear the Voice divine)
Proceed now with thy Sister and the Goddess:

them out of his Reach, but by taking from
him all Cause of Revengement against Orestes
and Iphigenia, telling him that what they had
done proceeded from the express Orders of
Apollo. But the Poet had still a farther
View in bringing Minerva here upon the
Stage: The Chorus, consisting of Gracian
Women, who had been taken by Pyrates
out of their own Countries, and sold for
Slaves into Scythia, ought not, in Justice,
to be left to perish there, for their Fidelity
to their Mistress Iphigenia, to whom they
belonged, having been presented to her by
Thoas, King of that Country. And yet,
as it was apparent from their Behaviour to the
Meffenger who came to inform the King
of the treacherous Designs of Iphigenia,
that they were acquainted with that Secret,
Death or some other grievous Punishment
must inevitably have attended them, as
Accomplices in that Treafon; for so Thoas
considers them, and threatens them accord-
ingly: Here then again the Interposition
of Minerva was both proper and necessary.
To these two Reasons for introducing Min-
erva upon this Occasion may be added
another, which undoubtedly had great
Weight with Euripides; since it presented
him with a fair Opportunity of ingratiating
himself with his Audience, the People of
Athens, by giving in the Name and Person
of Minerva the Sanction of a divine Ori-
ginal to the Institution of several religious
Rites and Ceremonies then observed in that
City. This is visibly the Design of the far
greater Part of the Speech, which he here
puts into the Mouth of Minerva: and tho’
what she says upon this Occasion, does not,
strictly speaking, belong to his Subject, and
regards the Audience more than any of the

But
IPHIGENIA IN TAURIS. 225

But when to Heav'n-built Athens thou shalt come,
There on her utmost Confines is a Spot,
Adjoining to the high Carysian Shore,
Deem'd holy, and my People call it Alce:
There shalt thou raise a Temple, and enshrine
The heav'nly Image, which shall bear the Name
Of Scythian Artemis, to future Times
A lasting Monument of all the Woes
Which in thy devious Travels thou didst bear,
When the fell Furies hunted thee thro' Greece.
There Mortals shall henceforth their Off'rings bring,
And celebrate in Hymns the Taurick Maid.
This Custom also shalt thou institute,

Personages of the Drama then upon the
Stage (who were only the Chorus and the
Scythians) yet he has with great Art and
Judgment connected and interwoven it
with the Body of the Piece, by making
Minerva address her Words, and direct her
Orders to Orestes though absent; and give a
Reason for so doing, which at the same
time justifies her Conduct, and in a very
striking manner expresses her Divinity:

Tho' absent, thou canst hear the Voice divine.

All this could not fail of sensibly affecting
an Athenian Audience, ever much addicted
to Superstition, and always accustomed to
be flattered by their Orators and Poets.
I shall close these Remarks, in which I
have endeavoured to point out some particu-
lar Inftances of the Art and Judgment
of Euripides in the Conduct of this Play,
with the Words of Monf. Brunoy, who
concludes his Reflections upon this Piece
with the following Observation. "It is
impossible (says that learned Jesuit) not
to take Notice of a certain Air of Truth
and Reality peculiar to the Greek Taste,
which runs throughout this whole Piece,
and which consists in making the Specta-
tor believe that the Event did really hap-
pen in the Manner in which he sees it re-
pented on the Stage, and that it could
not have happened otherwise. A Thing,
adds he, that cannot so precisely be
affirmed of the greater Part of our
French Tragedies, which, when they
succeed, most commonly excite in the
Minds of the Audience an Admiration
rather of the Art of the Poet, than any
Impreffion of Truth and Reality, with
regard to the Action represented."

That
That when my People hold the solemn Feast
Memorial of thy having here escap'd
The deadly Altar, shall a Man be brought,
And to his Throat the sacrificing Knife
The Pontiff shall present, and draw his Blood
An Off'ring to the Goddess, that she lose
No Portion of her customary Honours.
There also, Iphigenia, still shalt thou
Continue on her Altars to attend,
The Guardian of the rich Brauronian Shrine.
And there, when thou art dead, shalt thou be laid,
And to thy Tomb, as Off'nings, shall be brought
Silk-broider'd Mantles of all curious Woof's,
Such as unhappy Matrons, in the Pangs
Of Travail dying, shall behind them leave.
Moreover, this Injunction do I lay
On thee, Orestes, from this barb'rous Land
That to their Homes thou bring these Grecian Women:
An equitable Law; for I preserv'd
Thy Life, and in thy Favour Sentence gave,
When at thy Trial on the Hill of Mars
The Votes were equal found; and 'tis my Will
That in whatever Cause the Votes henceforth
In Number shall be equal, on the Side
Of Mercy shall the Judgment be presum'd.
And, Son of Agamemnon, now fail on!
Sail with thy Sifter from this barb'rous Shore!
And thou, O Thoas! mitigate thy Rage.

Tho. O Pallas! mighty Goddess! heav'nly Queen!
Fond and unwise is he, who doth refuse
To hearken to the high Behefts of Heav'n.
Nor 'gainst Orestes, tho' he bear from hence
The venerable Image of our Goddess,
Nor 'gainst his Sifter, in my Breast henceforth
Shall harbour any Rage! For mortal Man
To struggle with the mighty Gods, is vain.
Then may they safely to thy Land transport
The sacred Image, and enshrine it there.
And farther in Obedience thy Voice,
These Women will I send to Heav'n-lov'd Greece,
And lay aside the Spear and hostile Bark,
Prepar'd the flying Greeks to intercept.
Whatever thou commandest, I applaud.
It is most meet that Heav'n's high Will prevail.

Min. Go, gentle Gales, and favourably waft,
Waft young Orestes to th' Athenian Shore!
Myself will also go with you along,
In Person to convoy my Sifter's Image.
And, Mortals, ye whom Heav'n's protecting Hand
Hath wonderfully sav'd, depart in Joy!

[Minerva re-ascds.]
Cho. Virgin Pallas! Child of Jove!
   By the Gods rever'd above!
   And by Mortals fear'd below!
   To thy sov'reign Will we bow!
   Thy Behest, celestial Maid,
   Shall with Rev'rence be obey'd!
   Joys not ev'n in Hope attain'd
   Hath thy heav'nly Voice ordain'd,
   Virgin Pallas! Child of Jove,
   Fear'd below, rever'd above!

The End of the Fifth Act.
THE TRIUMPHS OF THE GOUT.

Translated from the Greek of LUCIAN.

Tolle re nodosam nescit Medicina Podagram. Ovid.
Dramatis Personæ.

Ocypus. Mountebanks.
Physician. Chorus.
Nurse. Spirits.

Scene lies in Thebes.
THE

Triumphs of the GOUT.

Scene, a Chamber.

Enter Ocypus lame, and leaning on the Nurse.

Ocy\*P\'WHENCE, without Wound proceeds this horrid Pain,
That robs me of the Assistance of my Feet?
While, like a Bow-string by the forcefull Arm
Of some bold Archer strain'd, the cracking Sinews
Labour and stretch; and force me to complain,
That Length of Time but strengthens the Disease.

Nur. Raise thyself up, my Son, nor bear so hard,
Left, helpless as thou art, with thee I fall.

Ocy\*P. Let's weighty then, to humour thee, I'll lean,
And rest upon my Foot, and bear my Pain.

1 Ocypus, the Son of Podalirius and Aftasia, was eminent for his Strength and Beauty, a great Lover of Hunting, and all Gymnastick Exercises. This young Man having been accustomed to insult and deride whomsoever he saw grievously afflicted with the Gout, telling them at the same time, that their Pains were nothing, brought upon himself the Indignation of the Goddesses, who presides over that Distemper, and was at last, by the Violence of the Disease, drove to a Recantation. Lucian had composed an entire Drama upon this Subject; but as only the Beginning of this Piece remains, I have translated it, and with very little Alteration in either, have made it a Part of his other Drama, whose Subject is the Triumph of the Gout over Physick.

G g
THE TRIUMPHS

For Shame it is, that Youth shou'd ask the Aid
Of such a prating, old, decrepit Wretch.

Nur. Forbear, vain Boy, thy scoffing Insolence.

Nur. vaunt too much thy Youth; for well thou know'ft,
In Sickness Youth is impotent as Age.

Be govern'd; for this Arm shou'd I withdraw,
Thou fall'ft, while my old Feet unshaken stand.

Ocyp. But if thou fall'ft, thro' Age thou fall'ft, not Sickness:
Old Age is weak, tho' prompt and willing ever—

Nur. Leave arguing; and tell me by what Chance
This Pain hath got Possession of thy Toe.

Ocyp. As in the Course I exercis'd, awry
My Ankle turn'd, and thence the Pain ensu'd.

Nur. Why, as the Fellow said, who careles sat
Clipping his grisley Beard, then run again.

Ocyp. Or wrestling might I not the Hurt receive,
When lock'd together were our grappling Limbs?

Nur. A truly Champion by my Troth thou art,
If all thy Fury light upon thyself.
But this is a meer Circle of Evasions.
And I myself the like Discourse have held
In former times, and try'd to varnish o'er,
E'en to my dearest Friends, th' unpleasing Truth;
But now when ev'ry swelling Member speaks,
And burning Dolours torture thy whole Body—
Enter
OF THE GOUT. 233

Enter Physician.

Phy. O! where is Ocypus, illustrious Youth?
For lame, I hear, are his victorious Feet.
And therefore to assist him am I come.
But see! where careless on the Couch diffus'd,
Supine he lies!—Heav'n grant thee Health, my Son,
And to thy Feet restore their wonted Strength.
Declare to me, O Ocypus, the Cause
Of thy Complaint: perhaps my pow'rful Art
May for thy Anguish find some quick Relief.

Ocyp. Intolerable Pain my Foot consumes.


Ocyp. Or in the training Race, or happily while
     My Gymnastic Exercises I perform'd,
     Some Hurt from my Companions I receiv'd.

Phy. Then where's the sore and angry Inflammation?
     And why no Fomentation on the Part?

Ocyp. The woollen Bandage I abhor.

Nur. Alas!
     How baneful is the Pride of handsome Looks!

Phy. What therefore must be done? shall I lay open
     Thy tumid Foot? But, Ocypus, be sure
     If once I seize upon it, I shall drain,
     At many bleeding Wounds, thy Arteries.
Ocyph. Put all thy new Devices now in Practice,
So from this horrid Pain my Foot be freed.
Phy. Then lo! my steely Instrument I draw,
This crooked, sharp, blood-thirsting Instrument.
Ocyph. Hey! ho!
Nur. Physician, what dost thou intend?
Wou'dst thou with sharp Incisions vex him more?
And, without knowing why, his Foot endanger?
He hath abus'd thee with an idle Tale.
For neither in the straining Race, nor while
His Gymnicks Exercises he perform'd,
From his Companions did he Hurt receive.
Then listen to my Tale. Healthfull he came,
And all unwounded home; and greedily
The Ev'n'ing Feast devour'd, and drain'd the Bowl;
Then falling on the Couch securely slept.
But at Mid-night awaking, loud he roar'd,
As smitten by some God: Fear seiz'd us all.
And, Oh! he cried, whence came this dire Mischance?
Some torturing Daemon seiz'es on my Foot.
Thus on his Couch up-fitting all Night long
His Foot in sad Solemnity he moan'd.
But when the Cock's shrill-sounding Trump pro-
claim
The dawning Day, lamenting forth he comes,
OF THE GOUT.

And on my Shoulder leans his sev'rish Hand,
While his disabled Footsteps I upheld.
All that he told thee is a forg'd Device
To veil the Secret of his dire Disease,
Which now in ev'ry Limb begins to rack him,
Nor yet is able to extort the Truth.

Ocyph. Old Age is ever arm'd with mighty Words;
Vaunting in Speech, but impotent in Action.
He, who when sick his nursing Friends deceives,
Like the starv'd Wretch that hungry Mastick chews,
But cheats himself, and softers his Disease.

Phy. Thou cheasteft all; now that, now saying this,
Confessing Pain, but not explaining what.

Ocyph. And how shall I explain it? I indeed
Know that I suffer Pain; and that is all.

Phy. When Pain, without apparent Cause, invades
The swelling Foot, a Man may please himself
In hunting after this and that Solution,
But can't mistake the Nature of his Evil.
And now hear this, howe'er unpleasing Truth,
At length, with Vengeance due, it's come upon thee.

Ocyph. It? what? alas! what terrible Disease,

* Maftick is a great Strengthened of the Stomack, and consequently promotes Appetite, which to a Man dying of Hunger is so far from being a Relief, that it rather increaseth his Complaint: this I take to be the meaning of this Passage.

That
THE TRIUMPHS

That needs such Preface to its horrid Name?
Nur. The Gout, O wretched Ocypus, whose Pangs
And gnawing Tortures thou didst once deride.
Ocyp. But what, O skilfull Artift, what say'st thou?
Phy. Farewell, to serve thee I neglect myself.
Ocyp. What Accident or Business calls thee hence?
Phy. Into a cureless Evil thou art fall'n.
Ocyp. Must I then ever lame, tormented ever,
    Drag on a Life of everlasting Woe?
Phy. Fear not; thou shalt not be for ever lame.
Ocyp. What worse have I to fear?
Phy. On either Leg
    Her galling Fetters will the Goddess bind.
Ocyp. Alas! in t'other sympathizing Foot
    Methinks I feel a new unusual Pain.
Or am I motionless? Or wherefore dread I [rising up.
To place these once so nimble Feet on Earth?
Seiz'd like a Child with vain and sudden Fear:
Now by the Gods, th'immortal Gods, I beg,
If ought thy Art suggeft of Aid or Comfort,
Thy friendly Help impart, and heal my Pain,
Or surely I shall die: within I feel
The secret Venom, and the thrilling Arrow
That pierces thro' my Feet, and tears my Sinews.
Phy. Not to amuse thee with unmeaning Words,

Like
O F T H E G O U T.

Like some of those who call themselves Physicians,
But of the healing Science nothing know,
I'll briefly shew the State of thy Complaint:
An unsurmountable and strong Disease
Is fall'n upon thee: Bonds more hard and stubborn
Than those Steel-temper'd Shackles, which the Hand
Of Justice fixes on the bold Offender:
A dreadfull, undiscover'd, secret Ill,
Whose Burden human Nature scarce can bear.

Ocy. Alas! oh! oh! what inward Smart is this,
That penetrates my Foot? oh! on thy Arm
Support me, e're I fall, and lead me on
As the young Satyrs reeling Bacchus lead.

[falls on the Couch.

Phy. There leave him on the Couch; refreshing Sleep
His much exhausted Spirits will recruit.

Exeunt Nurse and Physician.

O C Y P U S s o l u s.

Ocy. O horrid Name! detested by the Gods!
Gout, ruefull Gout! of sad Cocytus born!
Whom in the mirky Caves of Tartarus
The Fiend Me & eva in her Womb conceiv'd,

3 Cocytus, one of the Rivers in Hell; so named, from a Greek Word, which signifies to lament.
Cocytus, nam'd from Lamentation loud
Heard on the ruefull Stream.

Milt. P. L. B. ii.
And
And nourish'd at her Breast: _AleBo_ too
With her fell Milk the wayward Infant fed.
But oh! what God brought thy disaftrous Pow'r
To taint this Light, and harrass human Kind?
If Punishment con dign pursue the Dead,
For Crimes committed in their Days of Nature,
What need was there in _Pluto's_ dreary Realms
With Streams forbidden _Tantalus_ to vex?
To whirl _Ixion_ on the giddy Wheel?
And weary _Sisyphus_ with fruitless Toil?
It sure had been sufficient Punishment
Had each Offender the sharp Pains endur'd,
That tear this meagre miserable Carcass:
While thro' th' obstructed Pores the struggling Vapour
And bitter Distillation force their Way.
E'en thro' the Bowels runs the scalding Plague,
And wastes the Flesh with Floods of eddying Fire.
So rage the Flames in _Ætna's_ sulph'rous Womb:
So 'twixt _Charybdis_ and vex'd _Scylla_ rave
Th' imprison'd Tides, and in wild Whirlpools toss'd
Dash 'gainst the mould'ring Rocks the foaming Surge.
O Evil unexplor'd! how oft in vain
We fondly try to mitigate thy Woes,
And find no Comfort, by fall'n Hopes abus'd. [Sleeps.

SCENI
OF THE GOUT.

SCENE changes, and discovers the Chorus, consisting of Gouty Men and Women, marching in Procession to the Temple of the Gout, with Musick and Dancing.

Chorus. To tender *Attis, beardless Boy,
   The howling Phrygian Throng
On Cybele’s high Mountain chant
   Th’enthusiastic Song.

On yellow Tmolus’ flow’ry Top
   The Lydian Youth around
For ⁵Comus mix the warbling Voice
   And Flute’s melodious Sound.

With clashing Arms, in frantic Mood,
   The mad Idaean Train
Attemper to the Cretan Dance
   Their holy ritual Strain.

To Mars, the furious God of War,
   The swelling Trumpets breathe,
Preluding to contentious Strife,
   To Battle, Blood, and Death.

* Attis, a beautifull Boy, beloved by Cybele the Mother of the Gods: She made him one of her Priests, and enjoined him Chastity; but he having lain with the Nymph Sangarites, she in Anger struck him with Madness, &c. After his Death he was worshipped with Cybele on Dindymus, a Mountain in Phrygia.

⁵ Comus, the God of Revelling and Debauchery.
THE TRIUMPHS

But we, O Gout, afflictive Pow'r!
We thy sad Votaries,
In Sighs and Groans to thee perform
Our annual Sacrifice:

When usher'd by the blushing Hours
The genial Spring appears;
And ev'ry Flow'r-embroider'd Vale
Its verdant Mantle wears:

When Zephyr on each pregnant Tree
Calls forth the tender Leaves;
And her sad Neft the Swallow builds
Beneath the friendly Eaves:

When in the Grove, at Midnight Hour,
Disconsolate, alone,
For Itys lost th'Athenian Bird
Renews her plaintive Moan.

[Exit Chorus.

6 Itys, the Son of Tereus and Progne, who was slain by his Aunt Philomela, and served up at Table to his Father Tereus, at the instigation of his Mother Progne, whose Husband Tereus had ravished Philomela and cut out her Tongue; but she found Means to discover it to her Sister. Philomela was turned into a Nightingale, and Itys into a Pheasant.

SCENE,
OF THE GOUT.

SCENE, A Chamber.

OCYPSUS folus.

Ocyp. Come, O my Comfort, my Supporter, come, My Staff, my third best Leg, O! now uphold My tottering Footsteps, and direct my Way, That lightly on the Earth my Foot may tread. Wretch, from thy Pallet raise thy heavy Limbs, And quit the cover'd Closeness of the Room. Dispell the Cloud, that weighs thy Eyelids down, In open Day, and in the golden Sun On purer Air thy enliven'd Spirit feast. For now my willing Mind invites me forth; But the weak Flesh refuses to comply. Be resolute, my Soul; for well thou know'st, The Gouty Wretch, that wou'd but cannot move, Ought to be number'd with th' inaëtive Dead. Come on.

Exit Ocypus.

SCENE changes.

Enter Ocypus, who discovers the Chorus before a Temple offering Sacrifices to the Gout, with Musick and Dancing. Dance.

Ocyp. — But who are they, whose Hands with Crutches fill'd, Whose tossing Heads with Eldern Garlands bound,
THE TRIUMPHS

Seem in wild Dance some Feast to celebrate?
Do they to thee, Apollo, Pæans sing?
Then wou'd the Delphick Laurel shade their Brows.
Or chant they rather Bacchanalian Hymns?
Then wou'd their Temples be with Ivy wreath'd.
Whence are ye, Strangers? speak: the Truth declare.
Declare, O Friends, what Deity ye worship.

Cho. But who art thou, that mak'ft us this Demand?
Thou too, as from thy Crutch may be infer'd,
And hobbling Pace, thou art a Votary
Of the Invincible Divinity.

Ocyp. I am; nor am unworthy of the Name.

Chorus. When Cyprian Venus, Queen of Love,
In pearly Dews fell from above,
Nereus amass'd her scatter'd Frame,
And form'd the fair-proportion'd Dame.

Fast by the Fountains of the Deep,
Where on their Owze the Surges sleep,
On her broad Bosom Tethys laid
The Partner of Jove's Regal Bed.

Venus is said to have been born of the Froth of the Sea.

Minerva,
OF THE GOUT.

Minerva, Virgin bold and wife,
From the great Monarch of the Skies,
Saturnian Jove, her Birth receiv'd,
In his immortal Brain conceiv'd.

But old 8 Ophion, hoary God,
Our Goddess first embrac'd;
First in his fond Paternal Arms
The mighty Infant plac'd.

What Time primæval Chaos ceas'd,
And Night eternal fled;
Bright rose the Morning, and the Sun:
His new-born Radiance shed.

Then from the Womb of Fate sprung forth
The Gout's tremendous Pow'r,
Heav'n with portentous Thunders rung,
And hail'd her natal Hour.

Clotho receiv'd and swath'd the Babe,
Thence at the streaming Breast
Of Wealth by foster'ring Plutus fed,
Her awfull Force increas'd.

8 Ophion, a God older than Saturn the Father of Jupiter.
Ocy. Say by what Rites mysterious to her Altar
    Doth the dread Pow'r her Votaries admit?

Ch?. 9 Nor with the biting Steel ourselves we wound,
    Or sprinkle with our Blood the hallow'd Ground:
    Nor are our Necks with galling Collars worn;
    Or livid Backs with founding Scourges torn:
    Nor at the Altar, when the Victim dies,
    Gorge we the raw and bleeding Sacrifice:
    But when the Spring the rising Sap impells,
    And the young Elm with genial Moisture swells,
    When in the Hedges on the budding Spray
    The Blackbird modulates her various Lay:
    Then unperceiv'd she drives her piercing Dart,
    And wounds the inmost Sense with secret Smart;
    The Hip, the nervous Thigh, the Ankles swell,
    The bending Knee, and firm supporting-Heel:
    The strong-knit Shoulder and the sinewy Arm,
    And Hand mechanick feel th' intestine Harm,
    Thro' ev'ry Joint the thrilling Anguish pours,
    And gnaws, and burns, and tortures, and devours;
    Till Length of Suff'ring the dire Pow'r appease,
    And the fierce Torments at her bidding cease.

9 The *Chorus* hear allude to several Religious Ceremonies performed by several Priests to their Gods. The Scripture mentions the Priests of *Baal* cutting and slashing themselves with Knives, &c.

Ocy.
OF THE GOUT.

Ocup. Unweeting then her Votary am I:
Thou, Goddefs, gentle and benign, approach!
And I, with these thy Vot'ries, will begin
Thy sacred, solemn, customary Song.

Chorus. Thou Air, be still, thou, Sky, serene;
Thy Groans, thou, gouty Wretch, forbear,
Propt on her Staff, behold the Queen
Deigns at our Altars to appear!

[The Goddes of the Gout descends or enters.

Chorus. Hail! gentlest of the heav'nly Pow'rs!
Propitious on thy Servants smile!
And grant in Spring's fermenting Hours
A quick Deliverance from our Toil.

God. Lives there on Earth to whom I am unknown,
Unconquerable Queen of mighty Woes?
Whom nor the fuming Censer can appease,
Nor Victim's Blood on blazing Altars pour'd.
Me not Apollo's Self with all his Drugs,
High Heav'n's divine Physician, can subdue;
Nor his learn'd Son, wise Æsculapius.
Yet ever since the Race of Man begun,
All have essay'd my Fury to repell,
Racking th' Invention of still-baffled Physick.

Some:
Some this Receipt 'gainst me, some that explore.
Plantane they bruife, the Parsley's odorous Herb,
The lenient Lettice, and the Purflain wild.
These bitter Horehound, and the watry Plant
That on the verdant Banks of Rivers grows;
Those Nettles crush, and Comfrey's viscid Root,
And pluck the Lentils in the standing Pools.
Some Parsnips, some the glossy Leaf apply
That shades the downy Peach, benumming Henbane,
The Poppies soothing Gum, th' emollient Bulb,
Rind of the Punick Apple, Fleawort hot,
The costly Frankincense, and searching Root
Of potent Hellebore, soft Fenugreek
Temper'd with Rosy Wine, Collamphacum,
Nitre and Spawn of Frogs, the Cypress-Cone,
And Meal of bearded Barley, and the Leaf
Of Colworts unprepar'd, and Ointments made
Of pickl'd Garus, and (O vain Conceit!)
The Dung of Mountain-Goats, and human Ordure,
The Flow'r of Beans, and hot Sarcophagus.
The pois'nous Ruddock some, and Shrew-Mouse boil,
The Weasel some, the Frog, the Lizard green,
The fell Hyæna, and the wily Fox,

Ruddock is a kind of red Land-Toad.

And
OF THE GOUT.

And branching Stone-buck bearded like a Goat.
What kind of Metals have ye left untry'd?
What Juice? what weeping Tree's medic'nal Tear?
What Beasts? what Animals have not bestow'd
Their Bones, or Nerves, or Hides, or Blood, or Marrow,
Or Milk, or Fat, or Excrement, or Urine?
The Draught of Four Ingredients some compose,
Some Eight, but more from Seven expect Relief;
Some from the purging Hiera seek their Cure,
On mystick Verses vainly some depend;
The tricking Jew gulls other Fools with Charms;
While to the cooling Fountains others fly,
And in the crystal Current seek for Health.
But to all these fell Anguifh I denounce,
To all who tempt me ever more severe.
But they who patiently my Visit take,
Nor seek to combat me with Anodynes,
Still find me gentle and benevolent.
For in my Rites whoe'er participates,
His Tongue with Eloquence I straight endow,
And teach him with facetious Wit to please,
A merry, gay, jocose Companion boon:
Round whom the noisy Croud incessant laugh,
THE TRIUMPHS

As to the Baths the crippled Wretch is borne.
For that dire 12 Até, of whom Homer sings,
That dreaded pow'rfull Deity am I:
Who on the Heads of Men insulting tread,
And silent, soft, and unobserv'd approach.
But as from me the acid Drop descends,
The Drop of Anguish, I the Gout am call'd.
Now then, my Vot'ries all, my Orgies sing,
And praise with Hymns th' unconquerable Goddes.

Chorus. Hear stubborn Virgin, fierce and strong,
Impracticable Maid!
O listen to our holy Song!
And grant thy Servants Aid!

Thy Pow'r, imperious Dame, dismays
The Monarch of the Dead,
And strikes the Ruler of the Seas,
And thund'ring Jove with Dread.

Thee soft reposing Beds delight
And Flannels warm Embrace,
And bandag'd Legs nor swift in Flight,
Nor Victors in the Race.

12 Até, see Homer's Iliad, B. xix. towards the Beginning.

4
OF THE GOUT.

Thy Flames the tumid Ankles feel,
The Finger maim'd, the burning Heel,
And Toe that dreads the Ground.
Thy Pains unclos'd our Eyelids keep,
Or grant at best tumultuous Sleep
And Slumbers never found.

Thy Cramps our Limbs distort,
Thy Knots our Joints invade:
Such is thy cruel Sport!
Inexorable Maid!

Enter Messenger with two Mountebanks bound.

Mes. O! Mistress, opportunely art thou met.
Attend; no vain or idle Tale I bring,
But well supported by authentick Facts.
As thro' the Town (for so thou didst enjoin)
With slow and gentle Pace I lately rang'd,
Searching if haply I might chance to find
A Mortal bold enough to brave thy Pow'r;
There quiet all, and patient I beheld,
Subdu'd, O Goddes, by thy mighty Arm.
All but these two presumptuous daring Wretches,
Who to the gaping Crowd with Oaths deny'd
To pay due Reverence to thy Deity,
Boasting that they wou’d banish thee from Earth:  
Wherefore with Fetters strong their Legs I bound,  
And after five Days March have brought them hither,  
A weary March of twice Five hundred Feet.

God. Swift hast thou come, my winged Messenger,  
Say, from what Regions, thro’ what rugged Paths,  
Hast thou thy tedious longsome Way purfu’d?  
Explain, that I may comprehend thy Speed?

Mef. Five Stairs, whose weak and dislocated Frame  
Trembled beneath my Tread, descending down,  
First to the level Pavement I arriv’d,  
That ’gainst my Feet its jarring Surface turn’d;  
Which having with uneafy Footsteps cross’d,  
I enter’d next the rough and flinty Street,  
Whose pointed Stones the Gouty Foot abhors:  
Here meeting with a smooth, tho’ flipp’ry Path,  
I hurried on, but with back-sliding Hastfe,  
The trodden Slime my tott’ring Ankle turn’d.  
Thus as I journey’d, down on ev’ry Side  
The streaming Sweat descended, and my Legs  
Faint and relax’d no longer firmly trod.  
Thence lab’ring in each Limb, and overtoil’d,  
A broad, but dang’rous Way receiv’d me next:  
For on each Hand the whirling Chariots flew,  
And urg’d, and press’d, and drove me faster on:

But
OF THE GOUT.

But I with nimble Action ply'd my Feet,
And quick into an Alley stept aside,
Till ev'ry rattling hafty Wheel was pass'd.
For, as to thee, O Goddefs, I belong'd,
Thy Votary, I ought not, cou'd not run.

Godd. Servant, thou hast not well perform'd in vain,
Nor shall thy prompt Obedience want Reward.
In Recompence this pleasing Boon receive,
Three Years of light and gentler Pains to bear.
But ye, most impious Heav'n-abandon'd Villains,
What and whence are ye, that so proudly dare
The Lifts to enter with the mighty Gout,
Whose Pow'r not Jove himself can overcome?
Speak, Wretches— Many a Hero have I tam'd,
As all the wise and learn'd can testify.

Priam was gouty, as old Poets sing,
And by the Gout the swift Achilles fell.
Bellerophon, and Thebes' unhappy Lord,
The mighty Oedipus, my Prowess own'd,
And, of maim'd Pelops' Race, young Pliitbenes.

13 Priam was gouty, &c.] Lucian had this Circumstance from some secret Histo-
ries that are not come down to us; or pos-
sibly there may be some Conceit which we do not understand, since one cannot help thinking that he alludes to the Lameness of Philoctetes, which he got by the fall of one of Hercules' Arrows on his Foot; and to the Wound which Achilles received in his Heel from Paris, which Wound was the Occasion of his Death.
THE TRIUMPHS

He too, who led to *Troy* his warriour Bands,
The halting Son of *Paes*, felt my Dart,
And by my Dart the 14 Lord of *Ithaca*,
Not by the pois’rous *Trygon’s* Bone expir’d.
Wherefore, ill-fated Wretches, be assim’d,
Your wicked Deeds shall meet their due Reward.

1 Mo. *Syrians we are, in fair Damascus born,*
But urg’d by Want and hungry Poverty,
*O*’er *Earth* and Sea like Vagabonds we roam,
And with this Ointment, which our Father gave,
*We comfort* and relieve the Sick and Lame.

Godd. What is your Ointment, ay, and how prepar’d?

2 Mo. We dare not tell, to Secrecy oblig’d
Both by the solemn Oath of our Profession,
And last Injunctions of a dying Father;
Who charg’d us to conceal the pow’rful Virtue
Of this our Med’cine, whose strong Efficacy,
O Gout, can e’en thy madding Fires allay.

Godd. Ha! miserable Wretches, say ye so?
Is there on Earth a Med’cine, whose Effect
My Pow’r is not sufficient to controul?
Come on, upon this Issue let us join.

14 *Tehgonus*, the Son of *Ulysses* by *Circe*,
coming to *Ithaca* to see his Father, was
denied Entrance by the Servants; upon
which a Quarrel ensued, in which he un-
fortunately flew his Father *Ulysses* with a
Spear or Arrow, pointed with the Bone of
a *Trygon*, a pois’rous Fish.

Let
OF THE GOUT.

Let us experience now the Prevalence
Of your strong Med’cine o’er my raging Flames.
Hither, tormenting Spirits, who preside
O’er my distracting Sorrows, hither come.

Spirits descend.

God. Thou from the tender Sole to ev’ry Toe
Round all the Foot the burning Anguish spread.
Thou in the Heel shalt settle from the Thigh,
Thou on the Knee shalt pour the bitter Drop.
And each of you a Finger shall torment.

Spi. Behold, O Queen, thy Orders are perform’d.
See! where the Wretches maim’d and roaring lie,
Their Limbs distorted with our fierce Attack.

God. Now, Friends, inform us of the Truth; declare
If ought your boasted Ointment now avail.
For if my Forces it indeed subdue,
Far, to the dark Recesses of the Earth,
The Depths profound of Tartarus I’ll fly,
Henceforth unknown, unhonour’d, and unseen.

Mo. Behold the Ointment is apply’d! but, oh!
The Flames relent not. Oh! I faint, I die!
A secret Poison all my Leg consumes.
Not so pernicious is the Bolt of Jove:
Nor rages so the wild tempestuous Sea:
Nor more resistless is the Lightning's Blast.
Sure three-mouth'd Cerberus my Sinews gnaws:
Or on my Flesh some pois'rous Viper preys;
Or to my Limbs th' envenom'd Mantle clings,
Drench'd in the Centaur's black malignant Gore!
O Queen, have Mercy! freely we acknowledge
That, nor our Ointment, nor ought else on Earth,
Thy unresisted Fury can restrain,
O mighty Conquerers of human Kind!

Ocypt. "I too, O potent Goddes, Grace implore.
"Once in the wanton Pride of vig'rous Youth,
"Vain of my beauteous Limbs, and active Strength,
"I mock'd thy Dolours, and thy Pow'r defy'd.
"But now chastis'd by thy afflictive Arm,
"And by thy nearer Influence subdu'd,
"My impious Vaunts, O Goddes, I retract,
"Adore thy Might, and deprecate thy Wrath."

God. Spirits, forbear, and mitigate their Woes.
See they repent 'em of the dire Contention.

15 The Mantle of the Centaur Neffus, who having proffered Hercules his Service to carry his Wife over the River Evænus, when he had her on the other Side would have forced her. Whereupon Hercules shot him with an Arrow. Neffus, seeing he must die, in Revenge presents Deianira with his Mantle stain'd with his own Blood, telling her it was a Charm for Love. She believing this, when Hercules was sacrificing in Mount Oeta, sent him this Mantle to put on, which he no sooner did, but the Poison work'd so strongly that he grew mad, and threw himself into the Fire.

Now
OF THE GOUT.

Now let the World confess my stubborn Pow'r,
Nor mov'd by Pity, nor by Drugs subdu'd.

Goddefs and Spirits re-ascend.]

Cho. In vain with mimick Flames \textit{Salmonenus} strove
To emulate the Bolts of thund'ring \textit{Jove};
To deepest Hell with scorching Light'ning driv'n,
Too late he own'd the stronger Pow'r of Heav'n.

The Satyr \textit{Marfyas} blew his boaftfull Reed,
And, \textit{Phoebus}, strike, he cry'd, thy rival Strings.
Stript of his Skin he mourns the impious Deed,
While round the bleeding Trophy \textit{Pythius} sings.

Robb'd of her Children, in eternal Woe,
In Streams eternal while her Sorrows flow,
Sad \textit{Niobe} laments the fatal Hour,
That urg'd her to provoke \textit{Latona's Pow'r}.

\footnotesize{\textit{Salmonenus}, in Imitation of Thunder, caufed a brazen Bridge to be built, over which he drove his Chariot, and for Lightning threw flaming Torches; but for this Impiety was struck dead with real Lightning.

\textit{Marfyas} having challenged \textit{Apollo} to a Trial of Skill, was by him flay'd alive.

\textit{Niobe} had fix, some fay feven Sons, and as many Daughters, all of whom were flain by \textit{Apollo and Diana}, as a Punifhment for the Pride of their Mother, who had pre-sumed to compare herfelf with the Goddef\textit{s Latona}, and even to infult her, because she had not fo large an Offspring as herfelf. \textit{Niobe} was turned into a Stone, that always weeps.}
THE TRIUMPHS

Thee, Pallas, skill'd in ev'ry Work divine,
    Foolish Arachne at the Loom defy'd;
Incessant thence she draws the filmy Twine,
    Memorial of her fond presumptuous Pride.

Taught by the Veng'ance of the Gods above,
    Latona, Pallas, Pythian Phœbus, Jove,
To Mortals be this sage Instru'ction giv'n,
    " That Man, tho' bold, is not a Match for Heav'n."

Dance.

Cho. O awfull Gout, whose universal Sway
    The trembling Nations of the Earth obey,
Our Torments, gracious Sov'reign, O assuage!
    Be short our Pangs, be moderate thy Rage!

    Many, various are the Woes
That this Scene of Life compose.
    Use with reconciling Balm
Can our throbbing Sorrows calm;
    Can our sharpest Pains beguile,
And bid Gouty Wretches smile.

Hence, Companions of my Care,
    Learn with patient Hearts to bear,
To expect with Souls unmov'd
    I1s, ye have already prov'd.

Arachne was turned into a Spider.
OF THE GOUT.

If feverer Woes invade,
Heav'n will grant ye Strength and Aid.
Who, impatient of his Pain,
Bites, and gnaws, and shakes the Chain,
Laughter he, and Scorn shall move.
Such is the Decree of Jove.

TRANSLA-
TRANSLATIONS
FROM THE
ARGONAUTICKS
OF
APOLLONIUS RHODIUS.
THE
Song of Orpheus,
AND THE
Setting out of the Argo.

Then too the 'jarring Heroes to compose
Th' enchanting Bard, Oeagriam Orpheus rose,
And thus, attuning to the trembling Strings:
His soothing Voice, of Harmony he sings.

In the Beginning how Heav'n, Earth, and Sea
In one tumultuous Chaos blended lay;
Till Nature parted the conflicting Foes,
And beauteous Order from Disorder rose:
How roll'd incessant o'er th' ethereal Plain
Move in eternal Dance the Starry Train;

The Names of these Heroes were Idomen and Idas, two of the Argonauts, the latter of whom having been reprimanded by the former for speaking too presumptuously and arrogantly of himself, and too disrespectfully of the Gods, being heated with Wine, of which he had drunk a large Quantity, fell into a great Rage, and from Reproaches and Threats was going to proceed to Blows, had he not been restrained by the rest of the Argonauts and their Leader Jason. Then Orpheus rose, &c.
How the pale Orb of Night, and golden Sun,
Thro' Months and Years their radiant Journeys run;
Whence rose the Mountains clad with waving Woods,
The rushing Rivers, and resounding Floods,
With all their Nymphs; from what celestial Seed
The various Tribes of Animals proceed.
Next how Ophion held his ancient Reign,
With his fam'd Confort, Daughter of the Main:
On high Olympus' snowy Head enthron'd,
The new-created World their Empire own'd:
Till Force superior, and successless War
Divested of their Crowns the regal Pair;
On Saturn's Head Ophion's Honours plac'd,
And with his Confort's Glories Rhea grac'd.
Thence to old Ocean's watry Kingdoms hurl'd
Thus they resign'd the Scepter of the World:
And Saturn rul'd the blest'd Titanian Gods,
While Infant Jove posses'd the dark Abodes
Of Dictè's Cave; his Mind yet uninform'd
With heav'nly Wisdom, and his Hand unarm'd:
Forg'd by the Cyclops, Earth's Gigantick Race,
Flam'd not as yet the Lightning's scorching Blaze,
Nor roar'd the Thunder thro' the Realms above,
The Strength and Glory of Almighty Jove.
This said, the tunefull Bard his Lyre unstrung,
And ceas'd th' enchanting Musick of his Tongue.
But with the Sound entranc'd th' attentive Ear
Thought him still singing, still stood fix'd to hear.
In silent Rapture ev'ry Chief remains,
And feels within his Heart the thrilling Strains.
Forthwith the Bowl they crown with rofy Wine,
And pay due Honours to the Pow'r divine.
The pure Libations on the Fire they pour,
While rising Flames the mystick Tongues devour.

Now sable Night ascends her starry Throne,
And Argo's Chiefs her drowsey Influence own.
But when the bright-ey'd Morning rear'd her Head,
And look'd o'er Pelion's Summits ting'd with Red;
Light skimm'd the Breezes o'er the watry Plain,
And gently swell'd the fluctuating Main.
Then Tiphs rose, and summon'd by his Care
Embark the Heroes, and their Oars prepare.

Portentous now along the winding Shores
Hoarse-founding Pagasean Neptune roars.
Impatient Argo the glad Signal took,
While from her vocal Keel loud Murmurs broke;

* It was the Custom of the Ancients at their solemn Festivals before they went to rest, to sacrifice the Tongues of the Victims to Mercury, pouring on them a Libation of Wine.

\[\text{L I}\]

* Tiphs was the Pilot of the Argo.
Her Keel of sacred Oak divinely wrought
_Ionian Pallas_ from _Dodona_ brought.

On their allotted Posts now rang’d along
In seemly Order sat the princely Throng:
Fast by each Chief his glitt’ring Armour flames;
The midmost Station bold _Ancaeus_ claims,
With great _Alcides_, whose enormous Might
Arm’d with a massy Club provokes the Fight,
Now plac’d beside him: in the yielding Flood
The Keel deep-sinking feels the Demi-God.

Their Hausers now they loose, and on the Brine
To _Neptune_ pour the consecrated Wine.
Then from his native Shores sad _Jason_ turns
His oft-reverted Eye, and silent mourns.
As in _Ortygia_, or the _Delphick_ Fane,
Or where _Ilissus_ laves _Boeotia’s_ Plain,
_Apollo’s_ Altars round, the youthfull Choir,
The Dance according with the founding Lyre,
The hallow’d Ground with equal Cadence beat,
And move in Measure their harmonious Feet;
Together to _Theffalia’s_ Princes sweep
With well-tim’d Oars the silver-curling Deep.
While, raising high the _Thracian_ Harp, presides
Melodious _Orpheus_ and the Movement guides.
On either Side the dashing Surges broke,
And fierce remurmur'd to each mighty Stroke;
Thick flash the brazen Arms with streaming Light,
While the swift Bark pursues her rapid Flight,
And ever as the Sea-green Tide she cleaves,
Foams the long Track behind, and whitens all the Waves:
So shines the Path, across some verdant Plain
Trac'd by the Footsteps of the Village Swain.

Jove on that Day from his celestial Throne,
And all th' immortal Pow'rs of Heav'n look'd down,
The Godlike Chiefs and Argo to survey
As thro' the Deep they urg'd their daring Way.
Then too on Pelion's cloud-top'd Summits stood
The Nymphs and Fauns and Sisters of the Wood,
With Wonder viewing the tall Pine below,
That shaded once the Mountain's shaggy Brow,
Now fram'd by Pallas o'er the founding Sea
Theeffalia's mighty Heroes to convey.
But, lo! from Pelion's highest Clift descends,
And downward to the Sea his Footsteps bends
The Centaur Chiron; on the Beach he stood
And dip'd his Fetlocks in the hoary Flood.
Then waving his broad Hand, the Bark he hales,
And speeds with prosp'rous Vows the parting Sails.

L 1 2

With
With him advanc'd his Confort to the Shore;
The young Achilles in her Arms she bore:
Then raising high in Air the pleasing Load,
To his fond Sire the smiling Infant shew'd.

3 Peleus, the Father of Achilles, was one Reader that the Centaur Chiron was the of the Argonautes; and I need not tell the Tutor of Achilles.
The Story of Phineus.

The following Day Bithynia's Coast they reach,
And fix their Haufers to the sheltering Beach.
There on the Margin of the beating Flood
The mournful Mansion of sad Phineus stood,
Agenor's Son; whom Heav'n ordain'd to bear
The grievous Burden of unequall'd Care.
For taught by wise Apollo to descry
Th' unborn Events of dark Futurity,
Vain of his Science the presumptuous Seer
Deign'd not Jove's awfull Secrets to revere;
But wantonly divulg'd to frail Mankind
The sacred Purpose of th' omniscient Mind.
Hence Jove indignant gave him length of Days,
But quench'd in endless Shade his visual Rays.
Nor wou'd the vengefull God permit him taste
The chearful Blessings of the genial Feast;
Tho' the large Tribute of the Nations round
Their Prophet's Board with Wealth and Plenty crown'd.
For, lo! descending sudden from the Sky,
Round the pil'd Banquet shrieking Harpies fly,
Who
Who with rapacious Claws incessant tear
Forth from his famish'd Lips th' untafted Fare.
Yet wou'd some slender Pittance oft remain,
What might suffice to keep up Life and Pain.
But then such Odours the foul Scraps exhal'd,
That with the Stench the loathing Stomach fail'd.
Aloof the hungry Guests and wondering stood
While their sick Hearts abhor'd the putrid Food.

But now the princely Crew approaching near,
The welcome Sound invades the Prophet's Ear.
Taught by th' inspiring God that now was come
The long-wish'd Period of Heav'n's vengefull Doom,
That by these Heroe's destin'd Aid restor'd,
Peace shou'd thenceforward bles's his feastfull Board.
Then heaves he from the Couch his haggard Head,
Like some pale, lifeless, visionary Shade,
And leaning on his Staff with fault'ring Steps,
Along the Walls his Way exploring creeps.
 Diseas'd, enfeebled, and by Age unbrac'd,
Trembled his tottering Limbs as forth he pass'd.
Shrunken was his Form, auda with Want and Care,
And bursting thro' his Hide the pointed Bones appear.
But faint and breathless as he reach'd the Gate,
Down on the Threshold over-til'd he fate.

In
In dizzy Fumes involv'd his Brain runs round,
And swims beneath his Feet the solid Ground.
No more their Functions the frail Senses keep,
And speechless sinks the Seer in death-like Sleep.

This saw the Chiefs amaz'd, and gather'd round;
When from his labouring Lungs a hollow Sound,
With Breath and Utterance scarce recover'd broke,
And thus the enlighten'd Seer prophetick spoke:

"Princes of Greece, attend; if ye be they
Whom o'er the Main Thessalia's Pines convey,
And Jason leads to Colchos' magick Land,
Such is your cruel Tyrant's stern Command.
Yes, ye be they; for yet my mental Eye
Undim'd past, present, future, can descry
Thanks to thy Son, Latona, who bestows
This Grace, this only Solace of my Woes.
By Jove, to whom the Suppliant's Cause belongs,
Who hates the Merc'less, who avenges Wrongs,
By Phoebus, by Saturnia Wife of Jove,
By all the bless'd immortal Pow'rs above,
Who lead you o'er the Main with watchful Care,
O help! O save from Famine and Despair
A Wretch ill-fated, to Affliction born,
Nor leave me here unpitied, and forlorn."
TRANSLATIONS FROM

For not these Orbs alone depriv'd of Sight
Vindictive Heav'n hath veil'd in doleful Night;
But to extreme old Age his cruel Law
Dooms me th unwasting Thread of Life to draw.
Nor end my Sorrows here; a heavy Chain
Of Woes succeeds, and Pain still link'd to Pain.
From secret Haunts aerial, unexplor'd,
Flights of devouring Harpies vex my Board.
Swift, instantaneous, sudden they descend
And from my Mouth the tastfull Morfel rend.
Mean while my troubled Soul with Woes oppress'd,
No Means of Aid, no Comfort can suggest.
For when the Feast I purpose to prepare,
They see that Purpose, and prevent my Care.
But cloy'd and glutted with the luscious Spoil
With noisome Ordure parting they defile
Whate'er remains, if ought perchance remain,
That none approaching may the Stench sustain,
Tho' his strong Heart were wrapt in plated Mail,
The filthy Fragments such dire Steams exhale:
Yet me fell Hunger's all subduing Pain
Compells reluctance, loathing to remain;
Compells the deadly Odours to endure
And gorge the craving Maw with Food impure,
From these Invaders (so hath Fate decreed)
By Boreas' Offspring shall my Board be freed.
Nor on a Stranger to your House and Blood,
O Sons of Boreas, is your Aid bestowed.
Phineus behold, Agenor’s hapless Son,
Once for prophetick Skill and Riches known;
Who, while I sway’d the Thracian Sceptre, led
Your dower’d Sister to my spousal Bed.
Here Phineus ceas’d, each pitying Hero groans,
But chief, O Boreas, thy relenting Sons
Feel kind Compassion swelling in their Souls,
While down their Cheeks the gen’rous Torrent rolls.
Then Zetes near approaching, closely press’d
His Hand, and thus the lab’ring Seer address’d:

O most disastrous of all human Kind,
Whence sprung the Evils that o’erwhelm’d thy Mind?
Haft thou, intrusted with the Book of Fate,
By Folly merited celestial Hate?
Hence falls this Indignation on thy Head?
Fain wou’d the Sons of Boreas grant thee Aid;
Fain wou’d they execute what Heav’n ordains,
But awfull Dread their willing Hands restrains.
To frighted Mortals well thy Suff’rings prove,
How fierce the Vengeance of the Gods above.
Then swear, or never shall this righteous Sword,
Tho’ drawn for thy Deliv’rance, aid afford,

Swear,
Swear, that th'Afliftance which our Arms shall lend,
Shall no immortal angry God offend.
He spoke; when straight tow'rd Heav'n disclosing wide
His sightless Balls, the Senior thus reply'd:

My Son, th' Injustice of thy Tongue restrain,
Nor let such Thoughts thy pious Soul profane:
By Phœbus, heav'ny Augur, who inspires
My conscious Bosom with prophetick Fires;
By this my wretched Lot of Woe and Care,
These Eyes involv'd in dark'ning Clouds, I swear,
By the fell Dæmons of the Realms below,
Whom ever unpropitious may I know,
From their Resentments not in Death secure,
If falsely their dread Godheads I adjure:
That your assisting Hands shall never move
Wrath or Displeasure in the Pow'rs above.

Then acquiescing in the solemn Pray'r,
To aid the Prophet Boreas' Sons prepare.
The ready Youth a Banquet spread, the last
That those fell Harpies were decreed to taste:
Nigh stand the Brothers, ardent to oppose
With glitt'ring Faulchions their invading Foes.
But scarce the first sweet Morsel Phineus took,
When from the Clouds with swift Prevention broke,
Swift as the Light'ning's Glance, or stormy Blast
Whose rapid Fury lays the Forest waste,
Shrill clam'ring for their Prey the Birds obscene,
The watchfull Heroes shouting rush'd between;
But they with speedieft Rage the Cates devour'd,
And round intolerable Odours pour'd;
Then o'er th'Ægean far away they flew;
Upspringing swift with threat'ning Blades pursue
The feather'd Chiefs. That Day Saturnius steel'd
Their vig'rous Nerves with Force untaught to yield;
And did not Jove their wearying Strength sustain,
Their flitting Pinions had they spread in vain:
For when to Phineus furious they repair,
Or quitting Phineus seek the Fields of Air,
The light-wing'd Monsters, fleeter than the Wind,
Leave the impetuous Zephyrs far behind.
As when the Hound experience'd in the Chace,
Thro' some wide Forest o'er the scented Grafs
A bounding Hind or horned Goat pursues,
And near his panting Prey and nearer views;
Eager he stretches the short Space to gain,
And snapping, grinds his gnashing Fangs in vain:
So ever-near th'insulting Chiefs pursu'd;
The Harpies so their catching Hands elude.
But now far off in the Sicilian Main,
By the wing'd Brothers, Sons of Boreas, slain,

The
The Race of Harpies (tho' Heav'n disallow'd)
Had stain'd the Plotian Isles with sacred Blood;
Their sore Distress had Iris not survey'd,
And darting from the Skies the Heroes flaid.
O Sons of Boreas, the dread Laws above
Permit ye not to wound the Dogs of Jove.
And, lo! my Oath I pledge, that never more
Shall those fell Dogs approach Bithynia's Shore.
This said, adjing the tremendous Floods,
Most fear'd, most honour'd by th'immortal Gods:
By the flow-dripping Urn of Styx she swore,
The Prophets peacefull Mansions evermore
From those rapacious Spoilers shou'd be free;
Such was the fatal Sifters' fixt Decree.
The Goddesss sware, the Brothers straight obey,
And back to Argo wing their airy Way.
The Strophades from thence derive their Name,
The Plotian Islands styl'd by antient Fame.
Then part the Harpies and Thaumantian Maid,
In thousand various mingling Dyes array'd.
These to the Grots retir'd and dark Retreat
Of Dictë's Caverns in Minoian Crete.

1 The Word Strophades is derived from a Greek Verb, that signifies to turn; these Islands therefore were named Strophades, because near them the Sons of Boreas left off pursuing the Harpies, and turn'd back, or return'd to the House of Phineus.

While
While the gay Goddefs of the watry Bow
Gain'd in a Moment high Olympus' Brow.

Mean while the Princes in the cleansing Wave
With purifying Rites the Senior lave.
Next from the Spoil, which on Bybrycia's Shore
From vanquish'd Amycus stern Pollux tore,
A Victim they select with pious Care;
And soothe the Gods with Sacrifice and Pray'r:
Then in the Palace each heroick Guest
Partakes the PLEASURES of the fumptuous Feaft.
With them fate Phineus, and refresh'd his Soul
With fav'ry Viands and the chearing Bowl.
Unfatiated he feeds, and bathes in Streams
Of Extasy beyond the Bliss of Dreams.
The Hymn of Cleanthes.

Under various sacred Names ador'd!
Divinity supreme! all-potent Lord!
Author of Nature! whose unbounded Sway
And Legislative Pow'r all Things obey!
Majestick Jove! all hail! To Thee belong
The supplicant Pray'r, and tributary Song:
To Thee from all thy mortal Offspring due;
From Thee we came, from Thee our Being drew;
Whatever lives and moves, great Sire! is thine,
* Embodied Portions of the Soul divine.
Therefore to Thee will I attune my String,
And of thy wondrous Pow'r for ever sing.
The wheeling Orbs, the wandring Fires above,
That round this earthly Sphere incessant move,
Through all this boundless World admit thy Sway,
And roll spontaneous where thou point'ft the Way.

* Cleanthes, the Author of this Hymn, was a Stoick Philosopher, a Disciple of Zeno. He wrote many Pieces, none of which are come down to us, but this and a few Fragments, which are printed by H. Stephens, in a Collection of Philosophical Poems. This Hymn was translated at the Request of a very learned and ingenious Friend of mine, who was pleased to find such just Sentiments of the Deity in a Heathen, and so much Poetry in a Philosopher.

* The original Reading was εἰς τὸ πρῶτον θεοῦ ἰμάτιον, Ερίκες ἑνίκησεν ἐτόσο, which not standing in the Verfe, Stephens changed the Word εἰς τὸ to εἰς τί, which signifies a Vehicle, such as some of the Philosophers look'd upon the Body to be to the Soul, which they esteem'd to be a Portion of the Deity, the great Soul of the Universe. This Reading I have followed, not being able to make any Sense of the former.
HYMN OF CLEANTHES.

Such is the Awe impressed on Nature round
When through the Void thy dreadful Thunders found,
Those flaming Agents of thy matchless Pow'r:
Astonish'd Worlds hear, tremble, and adore.
Thus paramount to All, by All obey'd,
Ruling that Reason which thro' All convey'd
Informs this general Mass, Thou reign'st ador'd,
Supreme, unbounded, universal Lord.
For nor in Earth, nor earth-encircling Floods,
Nor yon æthereal Pole, the Seat of Gods,
Is ought perform'd without thy Aid divine;
Strength, Wisdom, Virtue, mighty Jove, are thine!
Vice is the Act of Man, by Passion tost,
And in the shoreless Sea of Folly lost.
But Thou, what Vice disorders, canst compose;
And profit by the Malice of thy Foes;
So blending Good with Evil, Fair with Foul,
As thence to model one harmonious Whole:
One universal Law of Truth and Right;
But wretched Mortals shun the heav'nly Light;
And, tho' to Bliss directing still their Choice,
Hear not, or heed not Reason's sacred Voice,
That common Guide ordain'd to point the Road
That leads obedient Man to solid Good.
Thence quitting Virtue's lovely Paths they rove,
As various Objects various Passions move.
HYMN OF CLEANTHES.

Some thro’ opposing Crowds and threatening War
Seek Pow’r’s bright Throne, and Fame’s triumphal Carr.
Some, bent on Wealth, pursue with endless Pain
Oppressive, fordid, and dishonest Gain:
While others, to soft Indolence resign’d,
Drown in corporeal Sweets th’ immortal Mind.
But, O great Father, Thunder-ruling God!
Who in thick Darkness mak’d thy dread Abode!
Thou, from whose Bounty all good Gifts descend,
Do Thou from Ignorance Mankind defend!
The Clouds of Vice and Folly, O controul;
And shed the Beams of Wisdom on the Soul!
Those radiant Beams, by whose all-piercing Flame
Thy Justice rules this universal Frame.
That honour’d with a Portion of thy Light
We may essay thy Goodness to requite
With honorary Songs, and grateful Lays,
And hymn thy glorious Works with ceaseless Praise,
The proper Task of Man: and sure to sing
Of Nature’s Laws, and Nature’s mighty King
Is Bliss supreme. Let Gods with Mortals join!
The Subject may transport a Breast divine.
MENEXENUS.

A

Dialogue of PLATO.
A DIALOGUE of PLATO.

ARGUMENT.

This Piece of Plato, though entitled a Dialogue, consists chiefly of an Oration, to which the Dialogue was intended to serve only for an Introduction or Vehicle; and is accordingly very short. The Subject of this Oration is the Commemoration of all those Athenians, who, from the Beginning of the Commonwealth to the Time of Plato, had died in the Service of their Country; a Subject that takes in so considerable a Portion of the History of Athens, that I rather chuse to refer the Reader to those Authors who have treated at large of the Transactions of that State, than to set down the several Events here alluded to, in Notes, which would soon swell to a bulk much larger than the Oration itself. It may not however be improper to premise a short Account of the Custom, which gave birth to this and many other Orations, spoken by some of the greatest Orators of Athens; as such an Account may tend to put the Reader into a proper Situation of Mind to judge of the Beauties and Blemishes of this famous Panegyric, by leading him as it were to Athens, and making him one of the Audience. Take it therefore in the Words of Thucydides thus translated.

"In the same Winter [namely, in the first Year of the Peloponnesian War] the Athenians, in obedience to the Laws of their Country, performed, at the publick Expence, the Obsequies of those Citizens, who..."
ARGUMENT.

"who first lost their Lives in this War: the Manner of which is as follows. Three Days before that appointed for the Funeral, they erect a Pavilion, underneath which they lay out the Bones of the Deceased, allowing to their respective Friends and Relations the Liberty of bringing whatever they judge proper to add, by way of shewing their particular Concern or Regard for those who belonged to them. On the Day of the Interment there are brought in Waggons (or Horses) so many Chests (or Coffins) made of Cypres, one for every Tribe, in which are put the Bones of the Deceased, each Man according to his Tribe. Besides these there is an empty Bier, properly covered in Honour of those, whose Bodies could not be found and brought away in order for their Interment. In the funeral Procession whosoever is dispos'd, whether he be a Citizen or a Foreigner, has leave to march, together with the female Kindred of the Deceased, who assist at the Sepulchre, making great Lamentations. After this they deposite the Bones in the publick Cemetery, which is situated in the most beautifull Suburb of the City; and here they have always been accustomed to bury all who fall in Battle, those only excepted, who were slain at Marathon, to whom, as to Men of distinguished and uncommon Virtue, they performed their Obsequies in the very Place where they lost their Lives. As soon as the Remains are buried in the Ground, some Athenian, eminent as well for his Wisdom as his Dignity, is appointed by the State to pronounce a suitable Oration in honour of the Dead. After which the whole Company depart. This is the Manner, in which the Athenians perform the Funerals of those who are slain in Battle, and this Custom they constantly observe in every War, as often as the Case happens, in conformity to a Law enacted for that purpose."

From this Account, and some other Particulars mentioned in the ensuing Oration, it is evident that those Publick Funerals were performed with great Pomp and Solemnity by the whole Body of the Athenian People; to whom therefore, considered upon this Occasion under two Heads, namely, as Citizens of Athens, and as Relations and Friends of the Deceased, the Orator was in reason obliged to accommodate his discourse: which from hence he was under a necessity of dividing like-
ARGUMENT.

wife into two Heads. Under the first he was to apply himself to the
Citizens of Athens in general; under the second, to the Parents, Chil-
dren, and Kindred of the Deceased in particular. For the Topicks
proper to be inflied upon under these two Heads, he was left at liberty
to select such as he judged most suitable to the Occasion on which he was
to speak. The Occasion was solemn and mournful. Consolatories there-
fore were to be administered as well to the Publick, as to Individuals,
who were there come together to perform the last Offices to their Fel-
low-Citizens and Relations. To the Publick no Topick of Consolation
could be so effectual as that, which, by setting before them the Glory and
Advantages accruing to the Commonwealth from the Actions of those
brave Citizens who had lost their Lives in the Service of their Country,
tended to call off their Attention from the Calamity, which they were
then assembled to commemorate. And this Topick was very naturally
suggested to the Orator by the many publick Monuments erected in ho-
nour of those, who had fallen in Battle, and scattered up and down
the Place where he was to pronounce his Oration. Plato accordingly
made choice of this Topick, and hath dwelt upon it with equal Judg-
ment and Eloquence through the greater part of the following Pan-
gyrick. But while I commend his Eloquence and Judgment in ma-
ning this Subject, I think it necessary to profess that I cannot al-
together approve of his Manner of introducing it. What he says about
the Athenians springing originally out of the Earth, the very Land
in which they dwelt, &c. is far-fetched, unphilosophical, and abfurd;
and can only be defended by the same kind of Plea with that made use
of by Pausanias, a great Collector of popular Legends and Fables, in
excuse of some Grecian Antiquaries: "They are not ignorant (says
be) that many Things, which they relate, are far from being agree-
able to Truth: they think themselves however obliged to relate them;
"since it is no easy matter to prevail upon the Multitude to admit
"Opinions contrary to those which they have already received." The
People of Athens were so seriously vain of this imaginary Original as
to style themselves Άυτόχοι, that is, born of the Soil which they in-
habited, and Τίτληες, Grafhoppers; which Insect was by them ima-
aged
ARGUMENT.

gined to be generated of the Earth. Accordingly some old Men among the Athenians, as we learn from Thucydides, were accustomed to wear upon their Heads the Figure of a Grasstopper in Gold; an emblematical Ornament denoting, according to the vulgar Opinion, their Earthly Original.

The remaining Part of this first Division contains an artful and noble Panegyrick in honour of the State and People of Athens; which (some due Allowances being made to the Partiality of the Orator for his native Country) evidently proves, what indeed will appear to any one who attentively examines the Grecian History, that the Athenians were unquestionably the first and greatest People of Greece.

The second Part, in which the Orator addresses himself to the Relations of the Deceased, is as beautifull a Piece of Oratory, as is to be met with in all Antiquity. I shall not here foreshall the Reader's Judgment or Pleasure by pointing out the particular Passages worthy of Admiration. They are so striking that he cannot fail taking notice of them; and the more they surprize, the more they will please. I shall only beg leave to inform him that it was principally for the sake of this latter Part that I translated the whole Oration, with a view of adding to the noble and rational Entertainments of a Person, whom I shall ever honour and lament, and whose admirable Judgment, and exquisite Taste, the genuine Product of Good-Sense, and a great and virtuous Mind, made her desirous of being acquainted with every thing that is excellent as well among the Ancients as the Moderns. I hope I shall be pardoned for taking occasion of paying this flight Tribute to her Memory, which is as dear to me, as her Loss is irreparable. Her Loss indeed is truly irreparable to all those, who knew her intimately, and would be insupportable, were it not for those Arguments of Consolation, which her equally admired Husband hath suggested in a Poem dedicated to her Memory: Arguments of Consolation infinitely superior to any made use of by Plato in the ensuing Oration, and indeed to any that meer Philosophy is capable of producing.

*Vid. Monody to the Memory of a Lady lately deceased, printed in 1747.*

MENEXENUS.
MENEXENUS. A Dialogue of Plato.

SOCRATES, MENEXENUS.

Soc. Whence come you, Menexenus? from the Forum?

Men. From the Forum, Socrates, and from the Senate-house.

Soc. What particular Business called you to the Senate-house? I suppose, most wonderfull young Man, that imagining your self arrived to the highest Pitch of Learning and Philosophy, and every way sufficiently qualified, you are purposing to turn yourself to Affairs of greater Importance, and that we may never want a supply of Magistrates out of your Family, you your self are thinking, young as you are, of governing us old Fellows. Men. Indeed, Socrates, I should most readily entertain such an Ambition, encouraged by your Permission and Advice; but otherwise, I would by no means think of it. The Occasion of my going to the Senate-house to-day was the having heard that they intended to make choice of the Orator who is to speak the Funeral Oration in honour of Those, who were slain in the Service of their Country. For Preparations, you know, are now making to celebrate their Obsequies at the publick Expence.

Soc. Very true. Pray, whom have they cho sen? Men. No body as yet. They have adjourned that Consideration till to-morrow: but I suppose either Dion or Archinus will be appointed. Soc. Sure, Menexenus, it must needs be a fine thing for a Man to die in Battle; for, be he ever so poor and inconsiderable, he will have the good Fortune at least to be buried with Pomp and Splendor, and to have his Prais es set forth by wise and ingenious Men; not in crude and extemporary Panegyricks, but in Discourses well considered and prepared for a long time before. And indeed so magnificent, so copious, and even exuberant upon every Topick, and so beautifully variegated with fine Names and Words are the Panegyricks which our Orators give us upon these Occasions, that they as it were bewitch our Souls; and what with the Encomiums, which they so plentifully pour out upon
upon the City, upon Those who have at any time died in Battle, upon the whole Series of our Ancestors, even to the remotest Ages, and what with those which they bestow upon the Audience, I myself, Menexenus, have often been animated with a generous Pride, and listening in a kind of Exstasy to their Flatteries, have for the Time imagined myself grown greater, more noble, and more illustrious, and have fancied not only that I myself appeared more considerable in the Eyes of those Strangers, who at any time accompanied me upon those Occasions, but that they also were affected in the same Manner; and persuaded by the Orator to look upon me and Athens with more Admiration than before. And this Sense of my own Dignity and Importance hath often remained upon me for more than three Days. Nay, with so powerful a Charm hath the Discourse and even the Voice of the Speaker sunk into my Ears, that for four or five Days I have scarce been able to recollect myself, or know in what Part of the World I was; but imagined myself sometimes an Inhabitant of the Fortunate Islands. So dextrous are our Orators! Men. Socrates, you are always rallying the Orators. However, I am afraid the Person they shall now pitch upon, will not come off so well; for as he will be appointed on a sudden, he will be necessitated to speak without any Preparation. Soc. How so, my good Friend? This sort of People have Orations always ready prepared. Besides, it is no difficult matter to speak extempore upon such Topicks. Was a Man required to celebrate the Praisef of the Athenians in an Assembly of Peloponnesians, or of the Peloponnesians in an Assembly of Athenians, he must be an excellent Orator indeed to gain the Assent and Approbation of his Auditory. But when a Man is to perform before an Audience, whose Praisef are the Subject of his Discourse, it seems to be no difficult Matter to make a good Speech. Men. Is that your Opinion, Socrates? Soc. I protest it is. Men. Do you believe that you yourself should be able to make a Speech, supposing the Senate should nominate you? Soc. If I should, Menexenus, it would be no great Wonder, considering I have been instructed by a Mistrefs, who is so far from being contemptible in Rhetorick, that she hath made many good
good Orators, one in particular who excelled all the Greeks, Pericles
the Son of Xanthippus. 

Men. What Mistress do you speak of?
I suppose you mean Aspasia.

1 Soc. I mean Her, and Connus the
Son of Metrobius also. For these Two are my Masters: He in Musick, She in Rhetorick. That a Man thus educated should be a good Speaker is not very surprizing, since it is not impossible even for a Scholar of Lampiris or Antiphon, who either for Musick or Rhetorick are much inferior to my Masters; I say, it is not impossible even for such an one to gain the good Opinion of the Athenians, when he makes their Praifes the Theme of his Oration. 

Men. And pray what would you say, were you to speak?

1 Soc. From my...
own Stock perhaps little or nothing. But yesterday I heard Aspasia
pronounce a Funeral Oration upon the Subject of these very Perions;
for she had just heard, what you tell me, that the Athenians were
going to chuse an Orator for the Occasion: upon which she imme-
diately ran over to me the Topicks, that were proper to be insifted
upon; and what she had formerly made use of, when she compos’d
the Funeral Oration spoken by Pericles; out of the Scraps of which,
I imagine, she patch’d up this Discourse. Men. Can you remember
what she said? Soc. Else I should be much to blame, for she
took the pains to teach it me herself; and refresh’d my Memory with
a few Boxes on the Ear, whenever I forgot any thing. Men. What

* * *

Men. Neither is it surprizing that the an-
cient Greeks should defend to such mi-
nute Niceties in forming their Orators,
when it isConsidered that Oratory, from
its great Use and Importance in their pub-
lick Assemblies, was in the highest Esteem
among them, and carry’d by them to its
utmost Perfection.

From what has been said I am induced
to beg leave to make an Observation or two.
From not understanding, or not attend-
ing to the original and right Use of Accents
in the Greek, however transmitted down
to these Times, has arisen one of the
greatest Perversions and Abuses, that Ignor-
ance or Barbarism itself could possibly
have introduce’d into any Language; and
that is, Reading by Accent, as it is called,
and practis’d in most of the Schools (Eaton
excepted) and in the Universities of this
Kingdom, not to say of all Europe. For by
this Method of reading, in which no Regard
is paid to the long or short Vowels or Diplhongs, the natural Quantity of the
Words is overturned; and the Poets, who
never wrote, and indeed are never read,
can never be read, by Accent, must be suppos’d to have measured the Lan-
grage by a Rule different from that fol-

Prose, that is, all the rest of their Coun-
trymen; which indeed is an Absurdity
too great to be supposed; and therefore,
I imagine, it will not be pretended that
the ancient Greeks spoke by Accent: if
this therefore be an Absurdity too great
to be charg’d upon the ancient Greeks,
why should it be impos’d upon them who
now study that Language? and who, by
this Method, are oblig’d, when they read
Poetry, to neglect the Accent, and when
they read Prose, to disregard the Quan-
tity: which is to make two Languages of
one. Much more might be said against
this preposterous Use of Accents; which
seems to me to have arisen first from
the Ignorance and Idleness of School-
masters, who not knowing the true Quan-
tity of the Words, and not caring to ac-
quaint themselves with it, took the short
and easy Way of directing themselves and
their Scholars by those Marks which they
saw placed over certain Syllables. Tho’
they took for their Guides in reading Prose,
though in Poetry, as has been said, they
were necessitated to observe a different
Rule, viz. the Measure of the Verfe,
where known, as that of Hexameters,
Iambicks, Anapaests, &c. but in the great
Variety of Measures made use of by Pin-
then
A DIALOGUE OF PLATO. 289

then hinders your repeating it? Soc. Possibly my Mistres will be offended, if I make her Discourses publick. Men. Not in the least, I dare say: However, Soccrates, oblige me so far as to speak what Aspasia said, if you please, or any thing else, no matter what, so you will but speak. Soc. But you will laugh at me perhaps for playing the Fool in my Old age. Men. Not at all, Soccrates: Speak, I intreat you, by all means. Soc. Well: I find I must gratify you, though you should even order me to fall a dancing. Besides, we are alone. Attend then. She came directly to the Point, and began her Oration, as I remember, with mentioning the Deceased, in the following Manner:

dor, and the Dramatick Writers, they were still at a loss, and therefore, in reading those Odes were obliged to have recourse to Accents, to the utter Subversion of all Quantity and Harmony. If it should be thought worth the while to correct this illiterate Abuse in our Schools and Seminaries of Learning, it may be proper either to print such Books, as are put into the Hands of young Beginners, without Accents, or to substitute in their stead such Marks as may serve to shew the Quantity of the several Syllables: to which end I would recommend to all future Compilers of Lexicons and Grammars, to mark, after the Example of many Latin Lexicographers, the Quantities of all the Syllables; many of which are reducible to general Rules, and others may be discovered and ascertained by carefully comparing the correspondent Measures of the Strophé, Antithrophé, Epode, &c. in the Greek Ode.

The second Observation I have to make shall be very short, because it has been made many Years ago, particularly by the learned and ingenious Authors of the Spectators. It is very surprizing, that in this our Nation, so famed for Good Sense and Learning, and where Oratory is applied to such interesting and important Subjects, as are treated of in Parliament, in the Courts of Justice, and in the Pulpit, so little, I had almost said, no Attention should be paid to the forming a proper, at least, if not a graceful Manner of Speaking in those who, either by their Birth and Fortune, or by their Profession, are defin'd to speak in publick. In Greece we see a just and harmonious Pronunciation was taught by professed Masters, and Soccrates himself did not disdain to learn it. Why therefore should it not be taught at least in our great Schools and Universities, in which so many Noblemen and Gentlemen receive their Education? Queen Anne, as I have been informed, was taught to read and speak gracefully by Mr. Betterton; and methinks it would be no improper nor unprofitable Employment for an Actor, who had gained a Reputation for speaking well, to set up an Academy for teaching young Gentlemen to Read and Speak with Propriety and Grace. This Example, which I don't in the least doubt would meet with great Encouragement, might put others upon the like Design; and in Time furnish us with Masters in a Science, without which the best written Compositions, when read or spoken, lose all their Spirit and Grace, and appear languid and insipid.

O 0 2 WHATEVER
WHATEVER was requisite to be done for these brave Men, hath been performed on our Part: They have received their Dues, and are now proceeding on their fated Journey, dismissed with these publick Honours paid to them as well by the whole State, as by their own Families and Friends. But to make these Honours complete, something remains to be said; which not only the Laws require to be rendered to them, but Reason also. For an eloquent and well spoken Oration impresses on the Mind of the Audience a lasting Admiration of great and virtuous Actions. But the present Occasion demands an Oration of a particular kind; an Oration that may at one and the same time do Justice to the Dead; animate and soothe the Living; excite the Children and Brethren of the Deceased to an Imitation of their Virtues; and administer Comfort to the Fathers and the Mothers, and whoever of their remoter Ancestors are yet alive. And where shall we find an Orator equal to such a Task? or with what Topick shall we begin the Praisés of those brave Men, who when living made their Friends happy by their Virtues, and with their Deaths purchased the Safety of all, who now survive?

As They were in some measure indebted to Nature for their Virtue, it is in my Opinion necessary to begin their Panegyrick with an Account of their Original: For that...
they were virtuous was owing to their being sprung of virtuous Ancestors. Let us then celebrate, in the first Place their noble Birth, in the second, their Nurture and Education; and afterwards, by exhibiting their Actions to view, make it appear that these also were virtuous, and such as corresponded to all those Advantages. First then, as to the Nobility of their Descent: They are sprung from a Race of Ancestors, not adventitious, not transplanted from I know not where, but Natives of the Soil, dwelling and living really and properly in their own Country; nursed, not like other Nations by a Step-mother, but a Parent, the very Land which they inhabited; in which they now lye buried; the Soil which bred, which nursed them, and which, as her own, has again received them into her Bosom. It is highly reasonable therefore to bestow some Encomiums on this Mother; and the rather, because the Nobility of these her Children will at the same Time, and in the same Proportion, be illustrated and adorned. This Country indeed deserves to be celebrated by all Mankind, not only by us her Children, and that upon many accounts; but principally because she is a Favourite of Heaven, of which the Rivalry of the Gods, who contended for her, and the Decision that followed thereupon, is a clear Evidence. And how can any Mortal reasonably pretend to refuse Praise to that Country, which the Gods have vouchsafed to honour? An-
other Topick of Panegyrick is this, That at the very Time when the Earth bred and produced Animals of all kinds both wild and tame, This Country of ours preserved her Purity; refused to bring forth savage Beasts; and among all Animals chose to produce Man only, who surpasses the rest in Understanding; and who alone hath instituted Laws for the Observation of Justice, and the Worship of the Gods. To confirm what I here advance, that this Earth is the genuine Parent of our Forefathers, I must observe, that every Thing that brings forth is provided with Nourishment for what it has produced; and that a Woman is proved to be really and in fact a Mother, from her being supplied with native Fountains of Nourishment for the Sustenance of the Child. The like substantial Evidence of her having brought forth Man, hath this our Country and Mother; for she alone at the same time, and she first produced the useful Grain of Wheat and Barley, the proper and the best Food of Man; so that it is evident she was the Parent of this Species of Animals; and to her these Proofs hold more strongly than to a Woman. For this great Mother, did not most certainly in breeding and producing copy after her Daughters, but They after her: Neither did she grudge the World these her Fruits, but generously dispensed them to other Nations. For her Children she in the next place brought forth the Olive, the Support of Toil; and after she had thus nourished and
and reared them up to Manhood, she brought them Divine
ities for their Governours and Instructors; whose Names
it is unnecessary to mention in this Place. We all know
who furnished us with the Necessaries and Securities of
Life; who instructed us in the Arts requisite for our daily
Support; who gave us, and who taught us the use of
Arms, for the Defence of our Country. Our Ancestors
thus born, and thus brought up, framed a Government,
of which it may not be improper to speak a few Words.
For Government is the Nurse of Men; a good one, of
virtuous Men, a bad one, of wicked Men. That those
who went before us were educated under a good Govern-
ment, is necessary to shew; for indeed it was owing to
the Advantage of being bred under a good Government
that both they and their Descendants, the Fathers of the
Deceased, became virtuous. The Form of Government
then was, as it now is, an Aristocracy: Under this Form
of Government we still live, and for the most part have
done so from that Time to this. Let others call it a Dem-
ocracy, or by what Name they please: It is in truth an
Aristocracy founded on the Good-will of the People. We
have always had Magistrates invested with kingly Power,

\[2\] Aristocracy, in its primary and original Signification, imports a Government lodged in the Hands of the best, i.e. the most virtuous Men, though, in the Sense now commonly put upon it, it denotes a Government lodged in the Nobility. Thus we say of the State of Venice, that it is an Aristocracy. Plato here takes it in the first Sense; how properly I will not determine.
some of whom were hereditary, others elective: but the People were generally the most powerful, and they always bestowed the Authority and Power of the State upon those, whom they judged most worthy. No Man was excluded for the Meanness, the Obscurity, or the Poverty of his Family; nor advanced for the contrary Qualifications of his Ancestors, as is practised in other States. Their Choice was limited to one Point. Whoever was esteemed to be wise and good, he had the Authority, and he the Power. The Cause of this equal Government among us, was the Equality of our Original. For other States are composed of Men of every Country, and of different Exactions; whence their Governments are unequal; Tyrannies or Oligarchies; in which one Part of the People look upon the other as their Slaves, and They upon Them as their Masters. But we, who are all Brethren, born of one and the same Parent, disdain to be the Slaves or the Lords of one another. On the contrary, the natural Equality of our Births compelled us to seek after a legal Equality in our Government; and forbade us to yield any Subjection among ourselves, excepting only to the Wise and Virtuous. Hence it came to pass that all our Ancestors, the Fathers of the Deceased, and they themselves, being thus nobly born, thus nursed up in Liberty, exhibited in all their Conduct, as well private as publick, a number of great and glorious Actions for the Service of Mankind; thinking
thinking it their Duty as well to protect Grecians against Grecians, as to maintain the general Liberty of Greece against all foreign Invaders. How they repelled the Invasions of Eumolpus, of the Amazons, and of other Enemies before them, and in what manner they defended the Argives against the Thebans, and the Heracleides against the Argives; the Time will not permit me fully to relate: besides, their Virtues having been finely celebrated by the Poets in their melodious Songs, the World hath already been made acquainted with them; so that we should but disgrace ourselves in attempting the same Subjects in simple Prose. For these Reasons, therefore, I think proper to pass over these Matters. Justice hath been done to their Merits. But I think myself obliged to recall the Memory of those Exploits, which, worthy as they were, the Poets have not thought worthy of their Notice, and which are now almost buried in Oblivion; that by setting forth the Praisés of the great Men who performed them, I may woo the Poets to admit them into their Songs and Verses. The chief of these are the Actions of our Forefathers, the Children of this Soil, who held the Hands of those Lords of Asia, the Persians, when they attempted to enslave Europe; whose Virtue therefore in the first place deserves to be commemorated, and to be praised. To give their Merits its proper Lustre, we ought to take a View of it in that Period of Time, when all
Afia was in Subjection to the third King of the Persia
Race. The first of these was Cyrus, who by his own great Abil-
ities freed his Countrymen, the Persians, enslaved the Medes his Masters, and brought under his Dominion the rest of Afia, as far as Ægypt. His Son subdued Ægypt, and as much of Libya as was accessible, by his Arms. Darius, the third King, extended the Limits of his Empire by his Land Forces as far as Scythia, and by his Fleets made himself Master of the Sea, and of the Islands; insomuch that no one durst stand up in Opposition to him. The very Opinions of all Mankind seem to have been subdued: so many, so powerfull, and so warlike were the Nations, which were bound to the Persia Yoke. This Darius accusing us and the Eretrians of an Attempt upon Sardis, made that a Pretence for sending an Army of Five hundred thousand Men on board his Ships and Transports, and a Fleet of Three hundred Sail, over which he appointed Datis to be General, ordering him, under the Forfeiture of his Head, to bring back the Ere-
trians and Athenians captive. Datis failing to Eretria, against a Nation, which of all the Greeks had at that time the greatest Reputation for Valour, and was moreover very numerous, subdued them in three Days; and that none of them might escape, he took this Method of searching the whole Island. Causing his Troops to march to the utmost Limits of the Eretrians, and extend them-

felves
felves from Sea to Sea, he ordered them to join their Hands, and sweep the Country, that he might be able to assure the King, that not a Man had escaped him. With the like Design he passed from Eretria to Marathon, imagining he had nothing to do but to clap the same inevitable Yoke upon the Neck of the Athenians, and carry them off as he had done the Eretrians. During these Transactions, part of which were accomplished, and part yet in Execution, no Nation of the Greeks offered to stir to the Assistance either of the Eretrians or the Athenians, except the Lacedæmonians, and they did not join us till the Day after the Battle. The rest, struck with Terror, and preferring their present Safety, kept quiet at home. By this one may form a Judgment of the Bravery of those Men, who received the Attack of the Barbarians at Marathon, chastised the Arrogance of Asia, and were the first who erected Trophies for their Victory over a barbarous Enemy; by their Example instructing others that the Power of Persia was not invincible; and that Wealth and Numbers must yield to Virtue. I call these Men, therefore, not only our natural, but our civil Fathers also, the Fathers of our Liberty, and of the Liberty of all Europe. For the Grecians, surveying this Day’s Work, were taught by their Marathonian Masters to hazard new Battles in the Defence of their Country. Upon these, therefore, ought we in reason to bestow the
first Palm, and give the second to them, who afterwards fought and conquered in the Sea-fights of *Salamis* and *Artemision*. He, who would go over the several Actions of these brave Men, enumerate the many Difficulties they had to struggle with, both by Sea and Land, and tell how they surmounted them, would have much to say. But I shall only mention what appears to me to be the greatest Exploit after that of *Marathon*. For by that Victory the *Greeks* had been only taught, that upon Land it was possible for a small Number of *Grecians* to overcome a Multitude of Barbarians; but that at Sea they were able to effect the same thing, was not yet evident. The *Persians* had the Reputation of being invincible at Sea, by the Superiority of their Numbers, their Riches, their naval Skill, and Strength. Now what is most praiseworthy in those brave Men, who signalized themselves at Sea, is, that they did thereby, as it were, loosen those Bands of Terror, which had held the *Grecians* so fast bound, and caused them no longer to stand in awe of Numbers, whether of Ships or Men. From these two Actions, this of *Salamis*, and that of *Marathon*, all *Greece* was instructed and accustomed not to be afraid of the Barbarians, either by Land or Sea. The third great Exploit for the Deliverance of *Greece*, as well in Order as in Degree, is the Action of *Plataea*; in the Glory of which the *Lacedemonians* and *Athenians* had an equal Part. This great, this arduous
arduous Enterprize, was achieved, I say, by these two Nations, and for this their Merit are they now celebrated by us, and will be by our Posterity to the latest Times. After this, many States of Greece still sided with the Barbarian, and the King himself was reported to have a Design of invading Greece once more. It would then be highly unjust not to take notice of those also, who completed the Work of their Forefathers, and put the finishing Hand to our Deliverance, by scouring the Seas of everything that had the Name of Barbarian, and driving them within their own Limits. These were they, who were engaged in the Naval Fight at Eurymedon, in the Expeditions to Cyprus, to Ægypt, and many other Places. These ought we, therefore, to commemorate, and to acknowledge our Obligations to them, for having taught the Great King to fear; to attend to his own Safety, and not to be plotting the Overthrow of Greece. This War against the Barbarians did our Commonwealth, with her own Forces only, draw out to the very Dregs, for her own Security, and that of her Allies. Peace being made, and Athens being now in her highest Glory, there fell upon her, what is most commonly the Lot of the Successfull, first a Rivalry in some other States of Greece, and from thence Jealously, which drew her, tho' unwilling, into a War against Grecians: upon the breaking out of which War, the Athenians fought a Battle with the Lacedamonians.
MENEXENUS.

At Tanagra for the Liberties of Boeotia. Tho' the Issue of this Battle was doubtful, yet the following Action proved decisive: For some of the Allies of the Boeotians having deserted those, to whose Assistance they came, our Countrymen having on the third Day after obtained a Victory, we recovered to a Sense of their Duty those, who without Reason had fallen off from it. These brave Men having fought against Grecians for the Liberties of Grecians, and delivered those, whose Cause they had undertaken to defend, were the first after the Persian War, upon whom the Commonwealth conferred the Honour of being buried in this publick Cemetery. After this the War became more general; all Greece fell upon us at once, and ravaged our Country, ill requiting the Favours they had received from this City. But the Athenians having defeated their Enemies in a Sea-fight, and taken Prisoners in the Island of Sphacteria their Leaders the Lacedæmonians, when it was in their Power to have put them to Death, spared their Lives, forgave them, and made Peace with them; thinking, that altho' in a War against Barbarians nothing less than their utter Ruin

3 Cemetery.] The Greek Word is ποιήματα, Monument; but as it appears from Pausanius, that there were many different Monuments, each with its particular Inscription, erected in the Ceramicus, the Place destined for these publick Interments, I thought it better to translate it by the Word Cemetery, which signifies a Place of Burial, let the Reader should imagine that all the Athenians who fell in Battle were buried in one and the same Sepulchre.
should be aimed at, yet that in a War between Grecians and Grecians, the Contest should be carried on as far as Victory indeed, but that the common Interest of Greece ought not to be sacrificed to any particular Resentment. Are not these brave Men, therefore, worthy to be praised, who were engaged in that War, and who now lie buried here? They, who made it appear, if indeed it was a Question whether in the first Persian War another Nation was not at least equal to the Athenians: they, I say, who made it appear that such a Question was entirely groundless. These Men made the Superiority of the Athenians sufficiently evident, by their coming off victorious in that War, in which all Greece took part against them, and worsting in Battle, with the Forces of Athens only, those who had set themselves up for the Chiefs of Greece, tho' they could pretend to no more than an equal Share with the Athenians in their Victories gained over the Barbarians. After the Peace arose another horrible and unexpected War, in which many brave Men fell, who here lie buried. Some of these erected many Trophies in Sicily; to which Country they had failed in order to protect the Leontines in their Liberties, whom we were bound to assist by solemn Treaties. But before they could arrive, the Passage being long, the Leontines were reduced to Extremities, and disabled from yielding them any Assistance; for which Reason they gave over the Attempt,
Attempt, and were unfortunate; tho' it must be owned, their Enemies, those against whom they came to fight, behaved with such Virtue and Moderation, that they deserved far greater Praise than some, who were only Confederates in that War. Others signalized themselves in the Hellespont, by taking all the Ships of the Enemy in one Day, and by several other Victories. I styled this a horrible and unexpected War, because some of the States of Greece carried their Enmity to this City so far, as to presume to send an Embassy to the King of Persia, their and our most inveterate Enemy, to invite, upon their own particular Views, that Barbarian into Greece, whom, for the common Cause, they had formerly joined with us to drive out of Europe; thus uniting in a League against Athens all the Greeks and Barbarians. Upon which Occasion the Strength and Valour of this State became most conspicuous. For our Enemies looking upon Athens as already vanquished, and having seized some of our Ships at Mitylene, These gallant Men (for so they confessedly were) whom we now commemorate, went to their Relief with sixty Sail, and boarding the Enemy's Ships, gained a Victory over them, and delivered their own Allies, but met with a Lot unworthy of their Valour; for their Bodies were not, as they ought to have been, taken up out of the Sea, but had their Burial there. And surely they deserve to be remembered ever with Praise and Honour.
For by their Valour we came off victorious, not in that Engagement only, but throughout the whole War; and through their Bravery was it that our Commonwealth gained the Reputation of being invincible, though attacked by the united Forces of all Mankind. Neither hath this Reputation been falsified in Fact. For we were conquered, not by our Enemies, but by our own Dissentions. As to Them we remain invincible even to this Day. But we have vanquished, have subdued ourselves. After these Transactions a Calm ensuing and a Peace betwixt us and all other Nations, a Civil War broke out, which was carried on in such a Manner, that, if by the Decrees of Heaven Dissentions must necessarily arise, a Man would pray that his Country might be so and no otherwise distempered. For how easily, how much like Friends and Fellow-Citizens, did the People of the Piræus, and those of the City, run into a Reconciliation with each other! and with how much Moderation did they lay aside their Hostility against those of Eleusis, contrary to the Expectations of all Greece! All which is to be ascribed to no other Cause than their Consanguinity, the natural Basis of firm and real Friendship. We ought not therefore to pass over in Silence even Those, who in this War were slain on either Side, but as far as in us lies endeavour to reconcile them to each other; praying and sacrificing upon these Occasions

A DIALOGUE OF PLATO. 303
to those Daemons who have the Command and Direction over them, in as much as we ourselves are reconciled. For they did not attack each other out of Hatred and Malice, but from the Malignity of their Fortune. Of this we ourselves are living Evidences; who being of the same common Original with them, have forgiven each other, both what we did, and what we suffered. After this the City had Rest, and enjoyed a profound Peace, easily pardoning the Barbarians, who having been ill enough treated by this State, returned it but as they ought. But she could not help resenting the Behaviour of the Greeks, when she called to mind the Benefits they had received, and the Retribution they made, by uniting with the Barbarians, depriving us of our Ships, to which they formerly owed their own Deliverance, and pulling down our Walls, in Return for our having saved theirs from Ruin. The City then having taken the Resolution not to give for the future any Assistance to the Greeks, whether oppressed by Grecians or Barbarians, remained quiet: upon which the Lacedæmonians, imagining that Athens, the Patroness of Liberty, was fallen; and that now was the Time for them to pursue their proper Business, the enslaving of others, set immediately about it. I need not enlarge upon what followed. Those Transactions are neither of an ancient Date, nor perplexed by the Variety of Actors. We all know in what a Consternation the chief States of Greece,
the Argives, the Boeotians, the Corinthians, applied to this City for Succour; and what was the greatest Miracle of all, that the King of Persia himself was reduced to such a straight, as to have no hopes of Safety from any other Quarter, than from this very City, whose Destruction he had so eagerly pursued. And, indeed, if Athens can be justly accused of any thing, it is of having been always too compassionate, too much inclined to salve the Wounds of the Afflicted. For at this very Time she was not able to persevere, and to keep to her Resolution, of not assisting Those in the Preservation of their Liberties, who had maliciously and designedly injured her. She yielded, she assisted them, and by that Assistance rescued them from Slavery, and gave them their Liberty, till they should think fit to enslave themselves again. She had not indeed the Assurance to act so preposterous a part as to send the King of Persia any Succours; she bore too great a Reverence to the Trophies of Marathon, of Salamis, and Plataea: yet by conniving at the Assistance given him by Fugitives, and such as voluntarily entered into his Service, she was confessedly the Cause of his Preservation. At this Time she repaired her Fortifications, and her Fleets, and prepared again for War; finding herself under the necessity of entering into one with the Lacedemonians, for the Protection of the Parians. The King of Persia, on his Part, as soon as he saw the Lacedaemonians
MENEXENUS.
nians had given over all Thoughts of carrying on a War by Sea, took Umbrage at the Athenians; and resolving to break the Peace, demanded those Grecian States, which were upon the Continent [of Asia] to be delivered up to him (those very States which the Lacedemonians had formerly consented to give up) as the Condition of his continuing his Amity with us and our Allies. This Demand he did not imagine would be complied with, and he made it only that he might, upon its being rejected, have a fair Pretence for breaking the Treaty. But he was mistaken as to some of the Allies; for the Corinthians, the Argives, and the Boeotians determined to comply with his Demand, and even entered into a Treaty with him, which they confirmed by Oath, to give up the Greeks upon the Continent of Asia, provided he would furnish them with Money. But we, and we alone, had not the Assurance to abandon those States, much less to swear to such a Treaty. That the City of Athens is so spirited, so frank, so constant, so hearty in the common Cause, and as it were by Nature so averse to the Barbarian, must be ascribed to her being wholly Greek, without any mixture of Foreign Alloy. For none of your foreign Heroes, Pelops, Cadmus, Ægyptus, Danaus, and many others, who, though living under Grecian Laws, were Barbarians by Extraction; none of these, I say, are of the Number of our Citizens. We are genuine Greeks,
no Half-Barbarians. Hence proceeds the genuine and unadulterated Enmity of Athens to all Barbarians. Wherefore we were once more left alone for refusing to do an Action so infamous, and so impious as that of delivering up Grecians into the Hands of Persians. But being restored to what we had been deprived of in the former War, by the Assistance of Heaven we prosecuted this with more Success. For becoming once again Masters of a Fleet, having rebuilt our Walls, and recovered our Colonies, we were soon freed from a War, which our Enemies were very glad to get rid of. In this War we lost indeed many gallant Men, some at Corinth, by the Disadvantage of their Situation, others at Lechæum by Treachery. Nor were they less gallant, who saved the King of Persia, and drove the Lacedæmonians out of the Seas. These are the Men I would recall to your Remembrance, and in honouring and praising such as These it becomes all of you to join.

Such were the Exploits of those brave Men who here lie buried; such were the Exploits of those others also who, though unhappily deprived of Burial, died like them in the Service of their Country; Exploits, many and great indeed, as hath been related; but more and still greater yet remain untold; to enumerate all which many whole Days and Nights would scarce suffice. It is the Duty therefore of all and of every particular Man to bear these
these Things in mind, and, as in Battle, to exhort the Children of such Fathers not to quit their Rank, in which their Ancestors have placed them, by a base and cowardly Retreat. Accordingly, I myself, O ye Sons of virtuous Men, do now exhort you, and as long as I shall remain among you will never cease reminding and exhorting you to use your utmost Endeavours to surpass them in Virtue. But upon this Occasion it is my Duty to tell you what your Fathers, when they were going to expose their Lives for their Country, commanded us to say to those, whom they left behind in case any Accident should befall themselves. I will repeat to you what I heard from their own Mouths, and what, if I may judge from the Discourse they then held, they would now gladly say to you themselves, were it in their Power. Imagine therefore you hear them speaking. These were their Words:

"O Children! That ye the are Sons of virtuous Fathers is evident from our present Circumstances. For having it in our Option to live with Dishonour, we have generously made it our Choice to die, rather than bring ourselves and our Posterity into Disgrace, and reflect Infamy back upon our Parents and Forefathers; persuaded as we were, that the Life of one who dishonours his Family, is not worth living, and that such a Man can have no Friend either here upon Earth among Mankind, or among the Gods hereafter in the Realms below."
below. It behoves you therefore to bear these our Words in Remembrance, to the end that all your Undertakings may be accompanied with Virtue; assuring yourselves, that without Virtue every Acquisition, every Pursuit is base and infamous. For Wealth can add no Dignity to an unmanly Mind. The Riches of such an one are for others, not for himself. Neither are Beauty and Strength of Body, when joined with Baseness and Cowardice, to be deem'd ornamental, but disgraceful rather: since if they make a Man more conspicuous, they at the same time make the Baseness of his Soul conspicuous also. Wisdom in like manner separated from Justice, and the rest of the Virtues, is not Wisdom, but Cunning. Wherefore in the first place, and in the last, and throughout the whole Course of your Lives, it is incumbent upon you to labour with all your Faculties to surpass us and your Progenitors in Glory. Otherwise be assured, that in this Contest of Virtue, if we remain victorious, the Victory will cover us with Confusion, which on the contrary, if obtained by you, will make us happy. The most effectual way for you to surpass us, and obtain this Victory, is so to order your Conduct, as neither to abuse nor waste the Glory left you by your Ancestors. For can anything be more ignominious for a Man, who would be thought something, than to receive Honour not from his own Merit,
"But from the Reputation of his Forefathers. Here-
ditary Honour is indeed a noble and splendid Patri-
mony. But to enjoy a fair Estate either in Fame or
Money, and for want of a proper Supply of Wealth and
Glory of your own, not to be able to transmit it to your
Posterity, is infamous and unmanly. If you endeavour
after these Things, you will be welcome to us and we
to you, whenever your respective Fates shall conduct
you to us in the World below: but if you disregard
them and become profligate, not one of us shall be will-
ing to receive you. Thus much be spoken to our
Children: But to our Fathers and our Mothers, if
any of them should survive us, and it should be thought
necessary to administer Comfort to them, say, that it
is their Duty patiently to bear Misfortunes, whenever
they happen, and not give themselves up to Grief:
otherwise they will never be without Sorrow; for the
ordinary Occurrences of Life will afford sufficient Mat-
ter for Affliction. They should seek to heal and miti-
gate their Troubles in the Remembrance, that, as to the
most considerable Point, the Gods have heard their
Prayers. For they did not pray that their Children
might be immortal, but virtuous and renowned. And
This, the greatest of all Blessings, they have obtained.
It is not easy for mortal Man to have every thing
fall out according to his Wishes in this Life. Be-
""
"fides, by bearing their Misfortunes with Resolution and
Fortitude, they will gain the Opinion of being the ge-
une Parents of magnanimous Children, and of being
themselves Men of Courage and Magnanimity; whereas
by sinking under their Sorrows, they will raise a Suspi-
cion of their not being our Fathers, or Those who shall
praise us will be thought to have most grossly flattered
us; neither of which Things ought to come to pass.
They themselves rather should bear chief Testimony to
our Praise, shewing by their Actions that they are in-
deed Men, and the Fathers of Men. The old Proverb,
"Not too much of any thing," seems to be well said, and
in fact it is so. For He, who hath within himself all
that is necessary to Happiness, or near the matter, and
who doth not so depend upon other Men, as to have
himself and his Affairs in a perpetual Fluctuation, ac-
cording to their good or ill Conduct, He, I say, is best
provided for this Life; He is moderate, He is prudent,
He is a Man; and He upon all Occasions, whether he
obtains or loses an Estate or Children, will pay the
greatest Regard to this Proverb: for placing all his Con-
fidence in himself, he will neither be too much eleva-
ted with Joy, nor depressed with Sorrow. Such Men
we should think worthy to be our Fathers; such we
wish them to be, and such we affirm they are; such
likewise are we now proved to be, by neither murmur-
R r " ing
ing nor trembling at Death, tho' we were to meet it this Instant. And this same State of Mind do we recommend to our Fathers and our Mothers; intreating them to make use of such Sentiments as these thro' the remaining Part of their Lives; and to be persuaded, that they will do us the greatest Pleasure, by not weeping and lamenting for us; that if the Dead have any Knowledge of what passes among the Living, their afflicting themselves, and bearing their Misfortunes heavily, will be very unacceptable to us; whereas, on the contrary, their bearing their Afflictions lightly, and with Moderation, will be most pleasing. Our Lives and Actions are now going to have an End; but such an End, as among Men is deemed most glorious, which therefore ought rather to be graced with Honour, than fulfilled with Lamentations. By taking Care of our Wives and Children; by educating the latter, and turning themselves and their Minds wholly to such-like Employments, they will the more readily forget their Misfortunes; and lead a Life more exemplary, more agreeable to Reason, and more acceptable to us. Let this suffice to be spoken on our Part to our Relations and Friends. To the Commonwealth we recommend the Care of our Parents and Children; beffeeching Her to give These an honourable Education, and to cherish Those in their Old age, in a manner worthy of them:

But
"But we are sensible that, without this Recommendation, all proper Care will be taken of Both."

These Things, O ye Children, and ye Parents of the Deceased, have they given me in charge to say to you on their Part; and I have most willingly, and to the best of my Power, executed their Commands. On my own part, and for their Sakes I beseech you, ye Sons! to imitate your Fathers; You, Fathers, to take Comfort for the Loss of these your Sons; assuring yourselves, that both in our publick and in our private Capacities, we will take Care of you, and cherish your Old age, as the respective Duties and Relations of every one of us may require. Ye yourselves well know what Provisions the Commonwealth hath made; that by express Laws she hath ordered Care to be taken of the Children and Parents of Those, who die in Battle; and hath given it in Charge to the chief Magistrate, to take Them, above all others, into his particular Protection; that the Latter may be guarded from all Injuries, and the Former not be sensible of their Orphan State, nor feel the want of a Father; whose Place the Commonwealth supplies, by assisting in the Care of their Education while they are Children, and when they are grown up to Manhood, dismissing them to their several Vocations with an honourable Present of a complete Suit of Armour. And this she does, not only with a View of intimating to them, and reminding them of the Occupa-

Rr2

ions
tions of their Fathers, by presenting them with those Implements of Valour, which their Fathers had so gloriously employed; but also that being arrived to the full Strength, and furnished with the Armour of a Man, when they first go to take Possession of their Household Gods, they may set out with a good Omen. Moreover, she fails not from time to time to pay these anniverfary Honours to the Deceased; taking upon her to perform in general with regard to them, whatever is due to each from their respective Relations; and to complete all, by exhibiting Games of different Kinds, Equestrian and Gymnastic, Musical and Poetical, she effectually supplies the Office of Sons and Heirs to Fathers; of Fathers to Sons; and that of Guardians and Protectors to their Parents and Kindred: discharging at all Times all and every Part of the Duties that belong to all. Learn, therefore, by reflecting upon these things, to bear your Afflictions with more Patience; for by so doing you will act the most friendly part as well to the Dead as to the Living; and be better able to give and receive Comfort, to cherish and assist each other. And now having jointly paid the Tribute of your Sorrow to the Deceased, as the Law directs, you may all depart.
This, *Menexenus*, is the Speech of *Aspasia the Milesian*. *Men.* In truth, *Socrates*, *Aspasia* is a happy Woman, if she can indeed make such Speeches as these. *Soc.* If you doubt of it, come along with me, and you shall hear her herself. *Men.* I have been often in her Company, and very well know what she is. *Soc.* Well then, don’t you admire her, and are you not obliged to her for this Oration? *Men.* I am greatly obliged, *Socrates*, either to her or to him, whoever was the Author of it, but more particularly to you, who have repeated it to me. *Soc.* Very well: but remember not to speak of it, that I may hereafter be at liberty to communicate to you some more of her fine political Discourses. *Men.* You may depend upon my not betraying you. Be you only as good as your Word. *Soc.* I will not fail.

4 This Oration, which *Plato* (either from undervaluing his own Performance, or with a View of abating the too great Esteem which the *Athenians* entertained for their Orators, whom he rallies very finely in the Beginning of the Dialogue) hath here given to *Aspasia the Milesian*, was however held in such Esteem at *Athens*, that, as *Tully* informs us, it was ordered to be repeated every Year, on the Day appointed for the Commemoration of those who had been slain in Battle: A plain Evidence of the Preference which the *Athenians* gave to this Oration of *Plato* before all others spoken on the same Occasion, though some of them were composed by their greatest Orators, as *Pericles*, *Lylias*, *Hyperides*, and *Demosthenes*. Those of *Hyperides* and *Demosthenes* are not now extant. That ascribed to *Pericles* by *Thucydides*, and preserved in his History, was most probably written by that Historian. *Lylias’s Oration* is yet remaining. We have therefore but one genuine Oration of any of these Orators, upon this Subject, with which we can compare this Oration of *Plato*; to whom I shall not scruple to give the Advantage upon the Comparizon. For the rest, we have the Decision of the *Athenians*, who were acquainted with all the others, in favour of *Plato*; and in their Judgment, I think, we may safely acquiesce.

FINIS.
BOOKS printed for R. DODSLEY in Pallmall.


5. Letters on several Subjects By the late Sir Tho. Fitzosborne, Bart.


7. The Pleasures of Imagination. An Epistle to Curio. Odes on several Subjects. An Ode to Lord Huntington. These four by Dr. Akinfide.

8. Polymetis: or, An Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artists. Being an Attempt to illustrate them mutually from one another. By the Rev. Mr. Spence. [The Subscribers Books not yet taken up, are ready to be delivered.]

9. A Collection of Old Plays, from the earliest Account of the English Stage to the Death of Charles the First. Selected, according to the Order of Time, from our best Dramatic Authors, serving to shew the gradual Improvement of our Language, and the Taste, Humours, and Manners of the Times in which they were written. In 12 Pocket Volumes. Price 2l. 2s.

N. B. To each Play is prefix'd (where any Materials were to be had) a brief Account of the Life and Writings of its Author; also, by Way of Preface, an Historical Deduction of the Rise and Progress of the English Stage.

10. A New Translation of Don Quixote, by the late Mr. Jarvis, in two Volumes in Quarto, adorn'd with 69 Copper-plates, design'd by Vanderbank, and engrav'd by Vandergucht; with a curious Preface and Notes by the Translator, an Account of the Cuts by Dr. Oldfield, and the Life of Cervantes translated from the Spanish of Don Gregorio de Meyans Syfear, Library-Keeper to the King of Spain. Written at the Request of the Earl of Granville. Price 2l. 10s.
Books printed for R. Dodsley in Pallmall.


12. The Æneid of Virgil, translated by the Rev. Mr. Pit. In two small Pocket Volumes. Price 5s. Also in the same Size and Letter, Vida's Art of Poetry, translated by the same Author. Price 2s. 6d.

13. Plato Redivivus: or, Dialogues concerning Government. Wherein, by Observations drawn from other Kingdoms and States, both ancient and modern, an Endeavour is used to discover the present politic Distemper of our own, with the Causes and Remedies. By the Hon. Henry Neville. The Third Edition.

14. The Decameron, or, One hundred ingenious and diverting Novels, written originally in Italian by John Boccaze, newly translated into English by a Gentleman. In one Volume 8vo. Price 6s. N. B. These beautiful Stories are divided into ten Days Entertainment, ten Novels for each Day. I. On various Subjects. II. and III. Great Troubles and perplex'd Adventures crown'd with Success. IV. Such Amours and Love Adventures as have had an unfortunate Conclusion. V. Amours that have ended happily. VI. Subjects of Wit and Humour. VII. and VIII. Stratagems that Women have contrived to deceive their Husbands. IX. Miscellaneous Novels. X. Gallant or generous Actions done for the Sake of a Mistress, a Friend, &c.

