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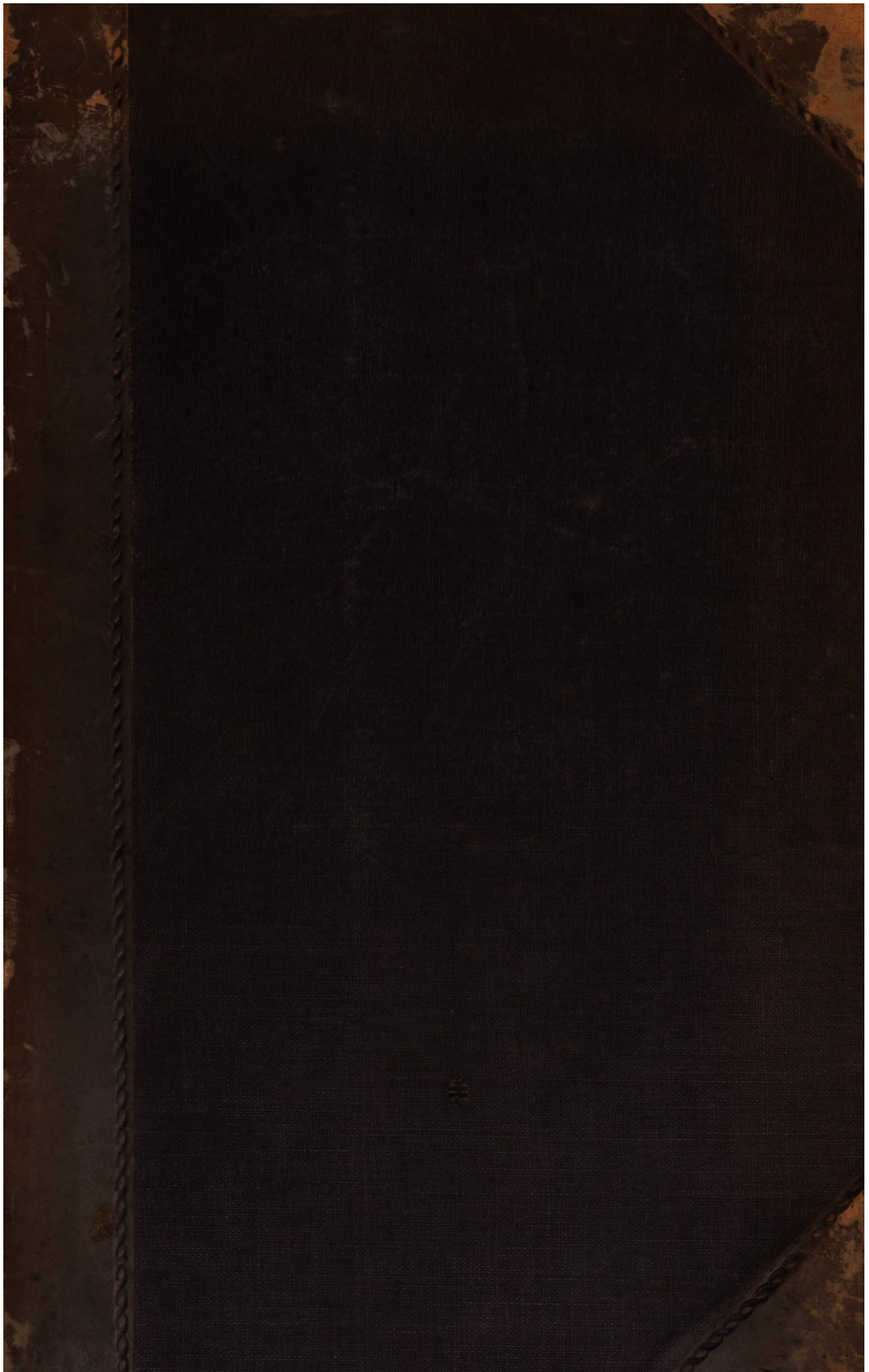
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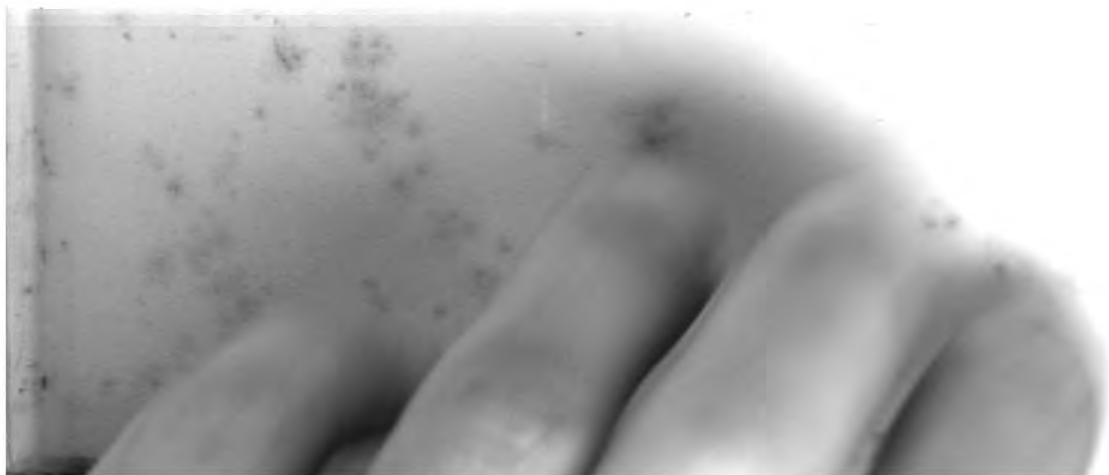


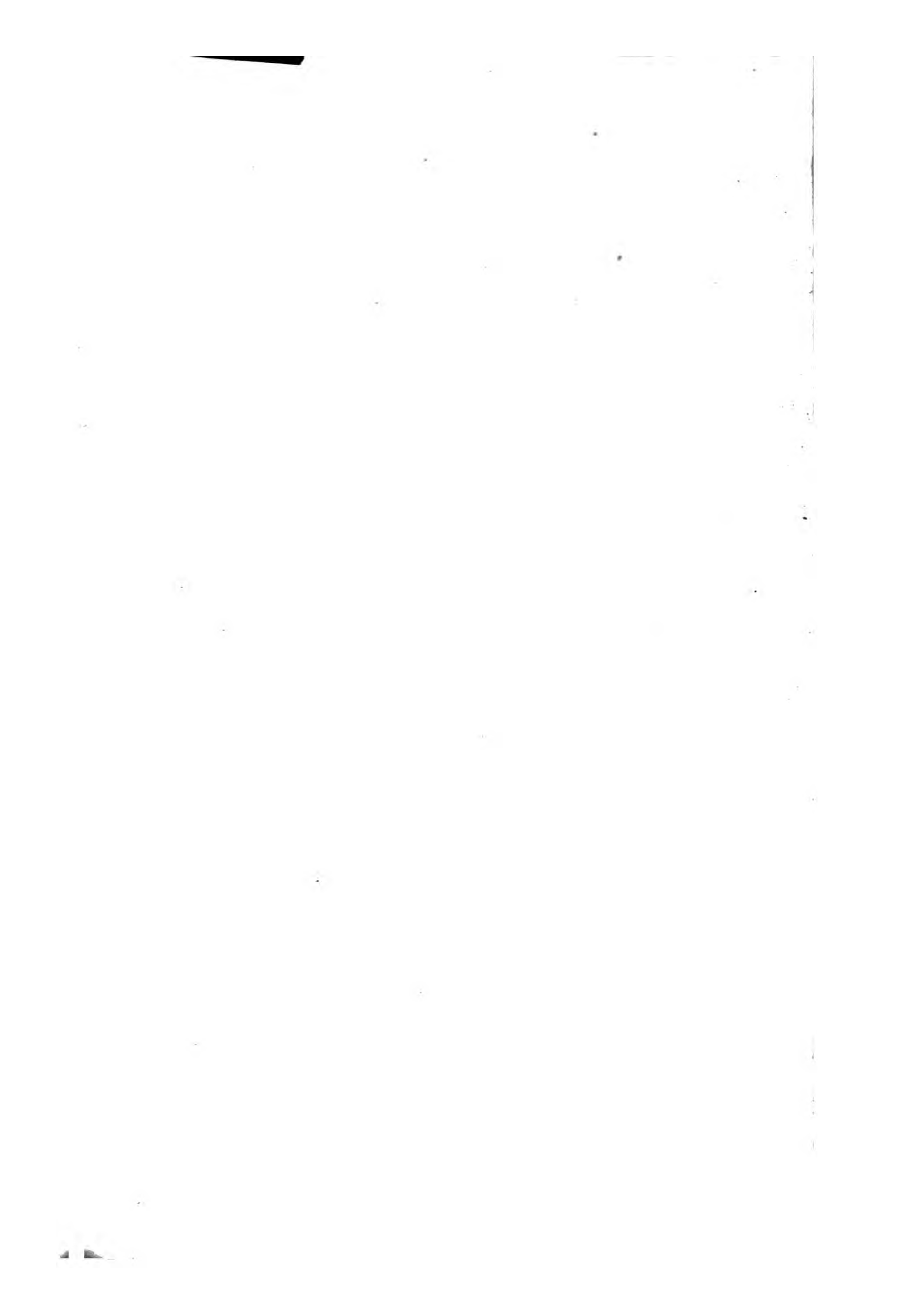




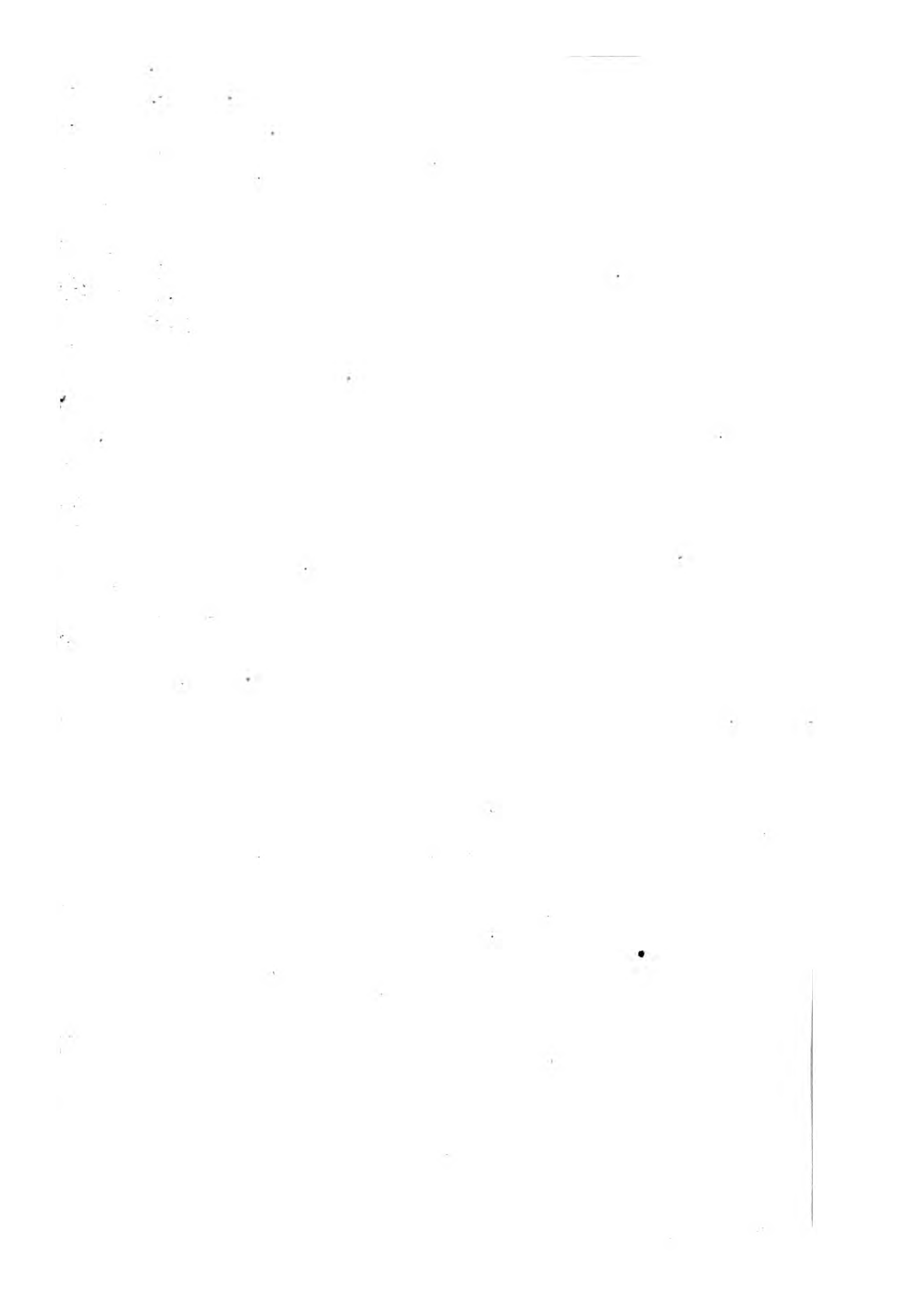
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**SEXTI IULII AFRICANI**

**ΟΛΥΜΠΙΑΔΩΝ ΑΝΑΓΡΑΦΗ**

ADIECTIS CETERIS QUAE EX

**OLYMPIONICARUM FASTIS**

SUPERSUNT.

... delubrum Iovis Olympii ludorum claritate  
Lestis Graeciae complexum.

PLINIUS.

RECENSUIT,

**COMMENTARIO CRITICO**

ET

**INDICE OLYMPIONICARUM**

INSTRUXIT

**I. RUTGERS,**

PHIL. THEOR. MAG. LITT. HUM. DOCT.

LUGDUNI-BATAVORUM,

apud E. J. BRILL.

MDCCLXII.

12  
290. a. 19





VIRO CLARISSIMO

**ANTONIO RUTGERS,**

PATRI OPTIMO CARISSIMO.





# PROLEGOMENA.

## CAPUT PRIUS.

DE SEX. IULII AFRICANI Ὀλυμπιάδων ἀναγραφή EIVSQUE  
EDENDAE SUBSIDIIIS CRITICIS.

Solebant olim victorum in ludis Olympiis nomina non tantum praeconis voce pronuntiari et famae praeconio per omnem Graeciam circumferri, sed etiam publicae memoriae conservandae causa publicis litteris ab Hellanodicis<sup>1</sup> consignari<sup>2</sup>. Continebantur his monumentis Olympionicarum inde a Coroebos nomina<sup>3</sup>, perpetua serie continuata<sup>4</sup>.

<sup>1</sup> Pausanias VI. VIII. 1 de Euanorida Eleo Olympionica: γενόμενος δ' Ἑλληνοδίκης ἔγραψε καὶ οὗτος τὰ ὀνόματα ἐν Ὀλυμπίᾳ τῶν νενικηκότων.

<sup>2</sup> Haec sunt ad quae Pausanias provocare solet τὰ Ἡλείων ἐς τοὺς Ὀλυμπιονίκας γράμματα. Vid. III. XXI. 1. V. XXI. 9. VI. II. 3. XIII. 10.

<sup>3</sup> Aristodemus et Polybius apud Eusebium loco infra indicato p. 3 nota 2. Eusebii verba haec sunt: ἰσοροῦσι δ' οἱ περὶ Ἀριστόδημον τὸν Ἡλεῖον, ὡς ἀπ' εἰκοστῆς καὶ ἑβδόμης Ὀλυμπιάδος ἤρξαντο οἱ ἀθληταὶ ἀναγράφεσθαι, ὅσοι δηλαδὴ νικηφόροι· πρὸ τοῦ γὰρ οὐδεὶς ἀνεγράφη, ἀμελησάντων τῶν πρότερον. τῇ δ' εἰκοστῇ ὀγδόῃ τὸ σάδιον νικῶν Κόροιβος Ἡλεῖος ἀνεγράφη πρῶτος· καὶ ἡ Ὀλυμπιάς αὕτη πρώτη ἐτάχθη, ἀφ' ἧς Ἕλληνας ἀριθμοῦσι τοὺς χρόνους. τὰ δ' αὐτὰ τῷ Ἀριστόδημῳ καὶ Πολύβιῳ ἰσορεῖ.

<sup>4</sup> Pausanias V. VIII. 6: ἐξ οὗ τὸ συνεχὲς ταῖς μνήμαις ἐπὶ ταῖς Ὀλυμπιάσιν ἐστὶ, δρόμου μὲν ἄθλα ἐτίθη πρῶτον, καὶ Ἡλεῖος Κόροιβος ἐνίκη.

Quaesitum est, sintne a Coroebi inde tempore victorum nomina continua serie

Ex illis Olympionicarum fastis complures olim compositae sunt ἀναγραφαί, quae tamen omnes perierunt praeter unam. Una superest Ὀλυμπιάδων ἀναγραφή, quam servavit in chronico suo Eusebius. Nec tamen Eusebium auctorem habet, sed Sex. Iulium Africanum<sup>1</sup>. Ut enim alia multa ex Africani chronicis ad verbum descripsit Eusebius<sup>2</sup>, ita hanc quoque Olympiadum recensionem. Recensentur enim Olympiades non usque ad Eusebii aetatem, sed usque ad ipsum tempus quo chronica sua scripsit Africanus<sup>3</sup>.

componi coepta, an forte multis demum Olympiadibus postea; utque illud veri parum simile, ita minime absona mihi videtur K. O. Mülleri opinio (Geschichte Hellenischer Stämme und Städte, II. I p. 130): «Ursprünglich waren sie wohl auf einzelne Säulen geschrieben, dann aber unter Aufsicht der Hellenodiken gesammelt worden.» Quis nomina illa collegerit et disposuerit, non traditur; nisi forte huc referenda sunt Pausaniae verba VI. VI. 3, ubi de Paraballonte Eleo Olympionica: ὑπελείπετο δὲ καὶ ἐς τοὺς ἔπειτα φιλοτιμίαν (sic coniecit Facius; codices φιλοτιμία), τῶν νικησάντων Ὀλυμπίας· τὰ ὀνόματα ἀναγράψας ἐν τῷ γυμνασίῳ πῶ ἐν Ὀλυμπίᾳ. Paraballon quando vixerit ignoratur; certe ante saec. V vixisse vix potest.

<sup>1</sup> Floruit in Palaestina, imperante Elagabalo (218—222). Eusebius *Chron.* ad annum 222: Παλαιστίνης Νικόπολις, ἡ πρότερον Ἐμμαοῦς, ἐκτίσθη πόλις, πρεσβεύοντος ὑπὲρ αὐτῆς καὶ προΐζαμένου Ἰουλίου Ἀφρικανοῦ τοῦ τὰ χρονικά συγγραψαμένου. Leguntur haec verba in *Chron. Pasch.* p. 267 D, sed ex Eusebio descripta esse demonstrat uterque chronici Eusebiani interpres, Latinus (p. 173 Scaligeri) et Armenius (P. II p. 297 Aucheri, 390 Maii). Hieronymus *de viris illustr.* LXIII: Julius Africanus, cuius quinque de temporibus exstant volumina, sub imperatore M. Aurelio Antonino, qui Macrino successerat, legationem pro instauratione urbis Emmaus suscepit, quae postea Nicopolis appellata est. Syncellus p. 359 B instauratam Emmauntem tradit ab Alexandro Mammaeae filio.

Plura de Africano eiusque scriptis dabunt Fabricius, *Biblioth. Graec.* (cur. Harles), IV p. 240 sqq., et Cave, *Script. Eccles. Hist. Liter.* (1741), I p. 110 sqq.

<sup>2</sup> De Eusebii chronico magnam partem ex Africano descripto vid. Scaliger in *Prolegomenis* et notis ad suam Eusebiani chronici editionem.

<sup>3</sup> Africanus enim teste Syncello p. 107 D opus suum chronologicum perduxit usque ad Antonini (Elagabali) tempora. Sed accuratissime definit ipse Africanus apud Syncellum, cuius p. 212 B verba haec sunt: καθ' ὃν (i. e. κατὰ Φίλιππον ἀρχόντα) ὑπάτερον Γράτος Σαβιναῶς Ῥωμαίων καὶ Σέλευκος ἀπὸ τῶν περὶ Βροῦττον μετὰ τοὺς βασιλεῖς ὑπατευσάντων ψεῖ καταριθμούμενοι ἐπὶ τὸ εὐγγ' ἔτος τοῦ κόσμου κατὰ τὸν Ἀφρικανόν, ὅπερ ἦν Ἀντωνίου, τοῦ καὶ Αὐγέντου (Ἀσίτου), Ῥωμαίων βασιλέως ἔτος γ'. Scripsit igitur haec Africanus Grato et Seleuco cons., i. e. anno mundi ex Africani calculis 5723, cuius anni mense

Rationi consentaneum est Africanum antiquiorem quandam ἀναγραφὴν sive integram sive carptim descripsisse et ad suam aetatem continuasse. Neque difficilis est coniectura de antiquioris illius ἀναγραφῆς patria. Etiam si nullum inesset eius rei indicium, dubitari tamen vix posse existimo, quin philologis *Alexandrinis* eam Africanus debuerit. Alexandria enim proximis ante et post Chr. saeculis praecipua fuit eruditionis et litterarum Graecarum sedes; ibi et ceterae artes liberales magno studio colebantur, et haec quae imperiis metas et rebus tempora ponit. Quum igitur constet Eratosthenem<sup>1</sup>, doctissimum philologum Alexandrinum, qui et ceteris disciplinis et chronologiae magnam operam dedit, recensionem edidisse Olympionicarum<sup>2</sup>, suspiceris Eratosthenis ἀναγραφὴν, a philologis Alexandrinis continuatam, tandem ab Africano chronicis suis sic esse insertam uti nunc eam possidemus. Neque est haec mera suspicio. Suam ipsa ἀναγραφὴ patriam et generis auctorem prodit. Alexandrinam originem arguunt ea quae leguntur sub Olymp. CXIV: Ἀλέξανδρος ἐτελεύτησεν μεθ' οὗ εἰς πολλοὺς διαιρεθείσης τῆς ἀρχῆς, Αἰγύπτου καὶ Ἀλεξανδρείας ἐβασίλευσε Πτολεμαῖος. Et in paucis fragmentis quae ex Eratosthenis *Olympionicis* supersunt, unum est quod iisdem paene verbis

Iunio exeunte aut Iulio ineunte (nam celebrabantur ludi Olympici primo Iunio post solstitium) acta est Olympias CCL; scripsit anno tertio Elagabali, cuius annus quartus incipit VI Id. Iun. coss. Grato et Seleuco (Clinton, *Fasti Romani*, I p. 232); ergo scripsit exeunte Olympiadis CCXLIX anno quarto.

<sup>1</sup> Natus est Cyrenis Olymp. CXXVI. Athenis Alexandriam venit vocatus a Ptolemaeo Euergete, ergo post Olymp. CXXXIII, 2. Bibliothecae Alexandrinae praefuit Olymp. CXXXIX et proxime praecedentibus sequentibusque; nec tamen usque ad mortem, quam Olymp. CXLVI sibi conscivit. Vid. Ritschl, *die Alexandrinischen Bibliotheken* cet., p. 75 sqq.

<sup>2</sup> Eratosthenis recensionis titulus erat Ὀλυμπιονίκαι. Diogenes Laertius VIII. II. 1 (51): λέγει Ἐρατοσθένης ἐν τοῖς Ὀλυμπιονίκαις. Athenaeus IV. 39 p. 154 Casauboni: Ἐρατοσθένης ἐν πρώτῳ Ὀλυμπιονικῶν. Continebat, praeter ea quae in Africani ἀναγραφῆ superesse videntur, ceteros quoque Olympionicas (vid. fragmenta laudata ad Olymp. LXXI p. 30 nota 4 et ad Olymp. LXXIX p. 44 nota 1) et alia. Ante Eratosthenem Ὀλυμπιονίκαις vulgaverat Aristoteles, testibus Diogene Laertio V. I. 12 (26) et libello adespoto *de Aristot. vita atq. script.* (p. 14 Westermannii in append. ad Diog. Laert. ed. Didot.); eum Eratosthenes, certe ex parte, secutus est; Diogenes Laertius VIII. II. 1 (51): λέγει Ἐρατοσθένης ἐν τοῖς Ὀλυμπιονίκαις. μάρτυρι χρώμενος Ἀριστοτέλει.



legitur in Africani ἀναγραφῆ<sup>1</sup>, in brevius quidem contractum, sed sic ut de Eratosthenica illius loci origine dubitari vix possit. Aliud, licet tenue, indicium est in anno urbis conditae, in quo Africani ἀναγραφῆ cum Eratosthenis calculis conspirat<sup>2</sup>.

Expositis quae de recensionis origine comperta mihi sunt, reddam nunc rationes de subsidiis criticis, quibus in edenda Africani ἀναγραφῆ usus sum. Ea duo fuere numero: codex Parisinus et interpretatio Armeniaca.

*Codex Parisinus.*

Chronici Eusebiani pars, ab Eclogario anonymo descripta, Graece superest in codice qui servatur in Imperiali (Regia) Parisiorum Bibliotheca, numerisque olim signatus fuit 1082, 1296<sup>3</sup>, et 3244, hodie est 2600. Eclogarius ille Parisinus et alia quaedam Eusebii capita, et hoc quoque servavit, quod Olympiadum recensionem continet. Ex huius codicis apographo, quod a Casaubono acceperat, primus Iosephus Scaliger fragmenta Eusebiana vulgavit<sup>4</sup>. Iterum eadem, una cum iis quae aliunde depromsit Eclogarius, edidit J. A. Cramer<sup>5</sup>. Cramer editio fidelissima habetur<sup>6</sup>, propter haec Editoris verba: *cum ea parum fideliter expressisse visus est Scaliger, haud ingratum fore reputavi viris antiquorum monumento-*

<sup>1</sup> Sub Olymp. XLVIII, ad quem locum descripsi Eratosthenis verba uti exstant apud Diogenem Laertium.

<sup>2</sup> Secundum Eratosthenis chronographiam Roma condita est Olymp. VII (Dionysius Halicarnasensis I. 74 p. 188 Reiskii; Solinus II). Africanus sub Olymp. VII: 'Ρώμυλος 'Ρώμην ἔκτισεν.

<sup>3</sup> Göller, de situ et orig. Syracus., p. 200, varias Olympionicarum ἀναγραφάς enumerans: *Anonymi chronologiam veterem cum Catalogo Olympiadum et Olympionicarum servat Bibl. Reg. Parisin. nr. MCCXCVI*. Et paullo post: *Iulius Africanus συδιονικῶν elenchum fecit, cet.*, quasi haec diversa sint. Non ipsius Gölleri error est, sed Ionsii, de scriptor. histor. philos. IV p. 266, cuius verba imprudenter Göllerus descripsit, ne hoc quidem cogitans, mutatos post Ionsii actum fuisse codicum in Bibliotheca Parisina numeros.

<sup>4</sup> In sua Eusebiani Chronici editione. Utor Eusebii Scaligeriani editione altera, quae prodit Amstelodami, 1658. 'Ολυμπιάδων ἀναγραφῆ in hac editione legitur p. 39 sqq.

<sup>5</sup> In Anecdotorum Graecorum Parisiensium volumine II, Oxonii 1839. 'Ολυμπιάδων ἀναγραφῆ legitur p. 142 sqq.

<sup>6</sup> E. c. ab Evaldo Scheibel, in sua operis Scaligeriani, cui titulus 'Ολυμπιάδων ἀναγραφῆ, editione, Berolini 1852.

rum studiosis, si ea insignia Eusebii fragmenta iterum vulgarentur quam fidelissime iuxta codicem. Quae fides cum suspecta mihi esset, eam partem codicis, quae mea intererat, ipse excussi. Comperi Cramerio verba illa partim vera esse, partim falsa; Olympionicarum recensionem in Scaligeri editione revera non satis fideliter esse expressam<sup>1</sup> (quod tamen non Scaligero imputandum est, utpote qui ipse codicem non vidit); Cramerum autem negligenter et imperite codicem descripsisse et edidisse<sup>2</sup>. Missa igitur utraque

<sup>1</sup> Nec tamen tam indiligenter quam Cramero visum est. Hic enim, ubicunque Scaligeri editio a sua differt, Scaligerianam negligentia a codicis scriptura recedere existimavit; quum tamen multis locis aut id quod Scaliger dedit in codice legatur (exempla vid. in nota sq.), aut tacita correctio sit manifesti cuiusdam vitii. His igitur locis peccavit Cramer, sive suo Marte sive cum codice; sed aliis quibusdam vitiosum fuit Casaubonianum illud, quo Scaliger usus est, apographum, in quo e. c. Olymp. CLXXXVII pro Ἀρίων Θούριος legebatur Σάπατρος Ἀργεῖος, et Olymp. CLXXXVIII stadionica deficiebat.

<sup>2</sup> Quoniam, ut dixi, Cramer editio vulgò creditur quam fidelissime ipsum codicem exhibere, exemplis quibusdam meum de eius fide iudicium adstruam. Primum ostendam quale sit Cramer illud *quam fidelissime iuxta codicem*. Solet librarius codicis Parisini in initio cuiusque versus scribere numerum Olympiadis et nomen stadionicae, deinde in fine versus vocem στάδιον, intermisso spatio vacuo modo maiori modo minori. Igitur scripserat:

Ἐκατοσὴ νζ' Λεωνίδας τὸ τέταρτον στάδιον.

Deinde additurus μόνος δὲ καὶ πρῶτος ἐπὶ τέσσαρας Ὀλυμπιάδας σεφάνους Ὀλυμπιακούς ἔχει δώδεκα, chartae parcens spatio vacuo quod inter τέταρτον et στάδιον supererat ita usus est, ut in eo scriberet verba μόνος δὲ καὶ πρῶτος, reliqua in versu sequenti. Cramerus, quam fidelissime iuxta codicem scilicet, dedit haec:

Ἐκατοσὴ νζ' Λεωνίδας τὸ τέταρτον μόνος δὲ καὶ πρῶτος  
στάδιον.

Ἐπὶ τέσσαρας Ὀλυμπιάδας σεφάνους Ὀλυμπιακούς ἔχει δώ-  
δεκα.

Similiter et aliis locis peccavit, coeca fide codicem secutus.

Revera fideliter Cramer p. 141, 20 ductus exprimi curavit vocis πρότερον compendiose scriptae<sup>1</sup>, cuius tamen fidelitatis causa haec fuisse videtur, quod compendium illud non intellexit; nam quamquam aliquot volumina anecdotorum edidit, non felix est in explicandis usitatissimis scripturae compendiis; p. 141, 25, ubi in codice exaratae sunt literae νκ cum compendio syllabae αν et circumflexo, edidit νικῆς, non sine magno detrimento sententiae, et adnotavit (nam dis-

<sup>1</sup> Perperam tamen dedit τὸν πρότερον; in codice recte legitur τῶν πρότερον. Typothetae imputo quod falso ad vocem πρότερον adnotatur: sic bis in codice; adnotandum hoc erat in vicinia ad vocem νικήφορος, quae bis in codice legitur.

editione ipsum codicem secutus sum; a quo ubi discessi lectiones eius adnotavi, exceptis nullius usus quisquiliis, ut *Ταυρομενεΐτης*, *Συρρακούσιος*, *Μιτυληναΐος* et similibus<sup>1</sup>.

*Interpretatio Armeniaca.*

Saeculo XVIII exeunte Hierosolymis repertus, Constantinopolim delatus, ibique in Bibliothecam Patriarchalis Armeniorum Seminarii conditus est vetus codex Armeniacam chronici Eusebiani interpretationem continens. Huius codicis apographum Venetias pervenit

crepantes Scaligeri lectiones sedulo in calce adiecit) «*νικᾶν* Scal.;" p. 143, 27 edidit *μονομαχῶ*, quasi haec forma Graeca esset; adnotavit de more «*μονομαχῶν* Scal.;" codex exhibet *μονομαχ* cum compendio syllabae *ων* et circumflexo.

Haud ingratum fore reputavit Cramerus viris antiquorum monumentorum studiosis, si manifesta quoque et solennia librariorum vitia quam fidelissime iuxta codicem exprimeret. Hinc e. c. per eum p. 143 innotuit in codice non *Πισσαῖον*, *Συρακούσιος*, *ἔξεμέτρησε*, *Πολυνείκης*, scriptum esse, quod *parum fideliter* dederat Scaliger, sed *Πισσαῖον*, *Συρακούσιος*, *ἔξεμέτρισε*, *Πολυνίκης*, aliaque eiusdem farinae. Sunt forte quibus hoc non ingratum; ceteri, credo, aequo animo ferimus, dummodo fideliter codicis lectiones exprimantur. Cramerus autem in hac re *parum fideliter* versatus est. Primum enim sibi non constitit, quum e. c. p. 149, 14 sq. *Συρακούσιος* et *Κυζικηγός* edidit, ubi in codice est *Συρακούσιος* et *Κυζικηγός*, aliaque similia in quibus unum est quod curamus, p. 145, 11 non *Ἐυάνδρος* scriptum esse in codice, sed *Ἐνανδρος*, ex *Μένανδρος* corruptum. Deinde haud pauca huius generis non ex codice protulit, sed finxit ipse. Falsum est quod p. 141, 14 ad vocem *ἔπετέλεσε* notavit: «*ἔπετέλησε* Cod.;" recte codex *ἔπετέλεσε*. Edidit p. 141, 20 *Κοίροβος*, cum solita adnotatione «*Κόρουβος* Scal.;" non sic peccare solent librarii neque hoc loco sic peccatum est; pro *Κόρουβος* saepe *Κόρυνος* scriptum videbis, vix umquam, opinor, *Κοίροβος*. A Cramero p. 142, 28 fictum est nomen nibili *Πεντακλῆς*; in codice recte legitur *Παντακλῆς*, quod olim dedit Scaliger. Edidit p. 143, 21 *αὐτοῦ* et adnotavit «*ἑαυτοῦ* Scal.;" *ἑαυτοῦ* non est Scaligeri emendatio, nam sipe mendo legitur in codice. Non Codicis lectionem protulit sed suam hallucinationem Cramerus p. 147, 24 ubi dedit *ἄληπτος*; codex *ἄληπτος*, quod dedit Scaliger. Paullo post cum codice Scaliger *ἀτρανάτις*, Cramer (p. 148, 13) *ἀτρανάτις* de suo. Portento hominis portentum nominis dedit Cramer p. 153, 3 *Κόμονδρος*; codex *Κόμονδος*, Scaliger *Κόμοδος*, sic enim Commodi nomen in codicibus scribi solet. Nec minus bellum nomen est *Προσιδάμας*, quod finxit Cramer p. 153, 17; cum codice Scaliger *Τρωσιδάμας*.

Plura eiusdem generis premo, nam sunt haec maximam partem eiusmodi ut neminem fallant. Quaedam tamen specimina dedi quibus constet quo iure Cramer suae editionis fidem prae Scaligerianae extollat.

<sup>1</sup> Sunt forte in iis quoque lectionibus quas adnotavi, quae abiici debebant. Sed praestat in hanc partem peccasse quam in alteram.

ad Io. Bapt. Aucherum, monachum Armenium; qui quum postea Constantinopoli ipsum codicem multum et diu versasset, tandem anno 1818 hanc Armeniacam interpretationem vulgavit cum translatione Latina fideliter magis quam eleganter verbum verbo exprimenti<sup>1</sup>.

Prodierat paullo antea, eodem tamen anno, alia huius interpretationis Armeniacae versio Latina, non ex ipso codice, sed ex apographo quodam elaborata per Angelum Maium interprete Iohanne Zohrabo<sup>2</sup>. Repetiit hanc editionem Maius anno 1835<sup>3</sup>.

Fuit interpres ille Armenius Graecae linguae parum peritus. Sed quoniam Graeca fideliter exprimere studuit, non raro huius interpretationis ope emendare licuit codicem Parisinum, eiusque lacunas explere. Lectiones eius notatu non plane indignas sedulo enotavi.

Ad restituendam Africani manum aliarum quoque ἀναγραφῶν reliquiis usus sum, a Diodoro Siculo, Dionysio Halicarnasensi, aliisque, servatis. Horum quoque discrepantes lectiones non utique spernendas quam potui accuratissime exhibui.

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<sup>1</sup> Eusebii Pamphili Chronicon bipartitum, opera P. Io. Baptistae Aucher. Venetiis 1818.

Prodiit duplici forma, in quarto et in folio, quarum secunda (verba sunt Aucheri in Praefatione) magis expurgata fuit ab erroribus typographi. Utor editione in quarto, in qua Ὀλυμπιάδων ἀναγραφή legitur P. I p. 282 sqq.

<sup>2</sup> Eusebii Pamphili Chronicorum Canonum libri duo. Angelus Maius et Iohannes Zohrabus latinitate donatum ediderunt. Mediolani 1818. Legitur Ὀλυμπιάδων ἀναγραφή p. 142 sqq.

<sup>3</sup> In Scriptorum Veterum nova Collectione, tomo VIII. Romae 1833. Ὀλυμπιάδων ἀναγραφή legitur p. 145 sqq. (Chronici Eusebiani librum II Maius in hac editione non exhibuit secundum Armeniacam interpretationem, sed secundum Latinam Hieronymi).

In Olympionicarum recensione neque Mediolanensis editio, neque Romana, accuratissime lectiones interpretis Armenii exhibent. In Romana quaedam ex Aucheri editione emendata sunt, sed contra nova quaedam commissa.



## CAPUT ALTERUM.

## DE CETERIS FASTORUM OLYMPICORUM RELIQUIIS.

Africani ἀναγραφή adieci cetera quae ex Olympionicarum fastis aetatem tulerunt. Qua in re fontibus usus sum duplicis potissimum generis. Primum enim multa ex ipsis Eleorum monumentis, sive recta via, sive per ambages, ad nos pervenerunt; deinde de quibusdam Olympionicis absque Eleorum tabulis aequalium testimonio constat. De utroque genere paucis videndum.

Aliquot afferuntur Olympionicae ex ipsis Eleorum fastis sine ambagibus petiti. Occurrunt hi apud Pausaniam, qui ipse Eleorum tabulas exploravit et in rebus dubiis ad eas provocare solet<sup>1</sup>. Sed longe plura ex Olympionicarum fastis aetatem tulerunt per ἀναγραφαίς olim ex illis descriptas. Nam licet harum recensionum praeter Africani hanc, quam tenes, nulla integra supersit, et pauca tantum fragmenta ex Aristotelis, Eratosthenis<sup>2</sup>, Agriopae<sup>3</sup>, Phlegontis<sup>4</sup>, Dexippi<sup>5</sup> recensionibus

<sup>1</sup> Cf. supra p. 1, nota 2.

<sup>2</sup> De Aristotelis et Eratosthenis ἀναγραφαίς dixi p. III nota 2.

<sup>3</sup> Agriopan quendam Ὀλυμπιονίκας edidisse testatur Plinius VIII. XXII. 34. § 32 et libro I in indice auctorum externorum libro VIII adhibitorum. Continebat haec ἀναγραφή non stadionicas tantum, sed ceteros quoque victores. Unicum eius fragmentum vid. p. 118.

<sup>4</sup> Phlegon Trallianus, Hadriani libertus, scripsit Ὀλυμπιονικῶν καὶ χρόνικῶν συναγωγὴν libris XVI, quae continebat Olympionicas (exceptis iis qui σαλπικτήν aut κήρυκα vicerunt) ab Olymp. I ad Olymp. CCXXIX, adiecta singulis Olympiadibus brevi rerum gestarum enarratione. Qualis fuerit haec συναγωγή (de qua egit Westermann in Paradoxographis p. XXXVII sqq.) apparet ex insigni fragmento quod servavit Photius *Biblioth. cod. XCVII*. Cf. Olymp. II, VII, XXIII, XXVII, CLXXVII.

<sup>5</sup> P. Herennii Dexippi Atheniensis *χρόνικὴ ἱστορία* (de qua vid. Niebuhr in *Corp. Script. Hist. Byzant.* I p. XIV sqq.) continebat stadionicas usque ad Olymp. CCLXII, i. e. usque ad suam aetatem. Cf. Olymp. CCLXII.

afferantur ipsorum nominibus insignita, permulta tamen sive eorum quos dixi, sive ex aliorum<sup>1</sup> anagraphis ad nos pervenerunt fonte non indicato. Diodorus Siculus v. c. et Dionysius Halicarnasensis non potuissent singulis Olympiadibus adscribere τὸν σαδιονίχην, nisi sibi ad manum fuisset Aristotelis aliave Olympionicarum recensio. Sic ceteri quoque scriptores, qui post Alexandrum vixere, ubi quem Olympiae vicisse tradunt, plerumque petiverunt ex ἀναγραφῆι quadam, quales complures in doctorum hominum manibus erant.

Alterum genus est eorum qui victorias Olympicas commemorant sua aetate reportatas. Ex Pindari carminibus e. c. constat de quibusdam victoriis Olympicis; hinc igitur certa conclusione efficitur quid in Eleorum tabulis scriptum fuerit. Pertinent huc et alii et Thucydides, qui bis Olympionicae nomine utitur ad designandam Olympiadem; constat de re ipsa: ergo constat etiam de verbis quibus ea res in Olympionicarum fastis fuit notata. Idem valet de ceteris scriptoribus sive ipsi testes sint, sive aequalium testimonia referant<sup>2</sup>, et de veteribus *Epigrammatis* atque *Inscriptionibus*. Nam si cui ab Hellanodicis palma Olympica est decreta, non potest esse ulla dubitatio, quin victoria illa in fastos relata sit.

Undique igitur collectos<sup>3</sup> Olympionicas quantum fieri poterat suae quemque Olympiadi adsignavi, dubitationis signo appposito ubi

<sup>1</sup> Primus, sed negligenter, Olympionicarum recensionem edidisse fertur Hippias Eleus (Plut. Num. I). Praeter hunc unus ante Aristotelem de Olympionicis scripsisse traditur, Menaechmus (anon. de Arist. vita atque script. p. 14 Westermanni in append. ad Diog. Lect. ed. Didot). Porro Timaeus Tauromenita (Polyb. XII. xi. 1. Suid. v. *Τίμαιος*), Philochorus Atheniensis (Suid. v. *Φιλόχορος*) et Stesiclides Atheniensis (Diog. Laert. II. vi. 11 (56)).

<sup>2</sup> Vix opus est monere in his alia certissima esse, alia minus certa; non est quisquam a me monendus ut Suidae e. c. non eam fidem habeat quam Thucydidi. Ut igitur appareat quo fundamento singula nitantur ipsa testium verba ubique adscripsi.

<sup>3</sup> Veterum scriptorum loca, in quibus Olympici victores commemorantur, magnam partem mihi indicarunt Ed. Corsinus (in Hieronicarum catalogo, quem addidit Dissertationibus IV agonisticis, Lipsiae 1752), Ev. Scheibel (in opere laudato p. IV nota 6) et Joh. Henr. Krause (in indice alphabetico Olympionicarum, quem adiecit operi cui titulus Olympia, oder Darstellung der grossen Olympischen Spiele cet., Wien 1838).

coniectura veri magis minusve simili hoc factum est. Ceteros singulis certaminibus victores appendix complectitur<sup>1</sup>, index omnes.

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<sup>1</sup> De ordine quo in ipsis ludis certamina habita sint, non constat. Neque dispicere potui ordinis quem Phlegon Trallianus secutus est, qui Olympiadis CLXXVII victores omnes, exceptis tantum tubicine et praecone, enumerat, rationem. Itaque hunc mihi ordinem constitui. Primum posui gymnica virorum certamine eo ordine quo adscita sunt: *ζάδιον, διαυλον, δολιχόν, πάλην, πένταθλον, πυγμήν, παγκράτιον, δπλίτην*. Sequuntur *ζάδιον παιδων, πάλη παιδων, πυγμή παιδων, παγκράτιον παιδων*: hoc enim ordine adscita sunt gymnica puerorum certamina. Deinde certamina circensia, ad eandem normam disposita: *τέθριππον, κέλης, (ἀπήνη, κάλπη) συνωρίς, τέθριππον πωλικόν, συνωρίς πωλική, κέλης πωλικός*. Agmen claudunt *σαλπικτής* et *κήρυξ*. Eundem ordinem secutus sum in *ἀναγραφῇ*, sicubi plures eadem Olympiade memorantur Olympionicae.

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**ΟΛΥΜΠΙΑΔΩΝ  
ΑΝΑΓΡΑΦΗ.**



Typis maioribus expressa est S. Iulii Africani Ὀλυμπιάδων ἀναγραφὴ. Cetera unde petita sint, adnotatum est ad singula.

## Ἑλλήνων Ὀλυμπιάδες

ἀπὸ τῆς πρώτης ἐπὶ τὴν σμζ<sup>1</sup>, καθ' ἣν Ῥωμαίων  
ἐβασίλευεν Ἀντωνῖνος υἱὸς Σεβήρου.

α'

ol. I  
a. C. 776

Κόροιβος Ἡλεῖος σάδιον<sup>2</sup>.

Τοῦτο γὰρ ἠγωνίζοντο μόνον ἐπ' Ὀλυμπιάδων ιγ'<sup>3</sup>.

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ἐπ' Ὀλυμπιάδων ιγ'] Sic legisse videtur int. Armen., qui vertit: *usque ad deci-*

<sup>1</sup> Sic. At continet haec recensio Olympiades σμθ'. Videtur Africanus primum recensuisse Olympiades CCXLVII, postea recensionem suam duabus Olympiadibus auctam edidisse. Quae coniectura eo firmari videtur, quod usque ad Olympiadem CCXLVII adscripti sunt Romani Imperatores, duabus autem ultimis Olympiadibus omissi.

<sup>2</sup> Cum Africano, cuius idem testimonium vid. apud Syncellum p. 197 C, conspirant ceteri omnes. Callimachi, Aristodemi Elei et Polybii testimonia vid. apud Eusebium Chron. p. 39 Scaligeri, 141 Cramerii, 281 Aucheri, 142 (in ed. 2<sup>a</sup> 144) Maii, vel apud Syncellum, qui p. 196 totum hunc Eusebii locum descripsit. Porro consentiunt Strabo VIII. III. 30 p. 355 Casauboni, Pausanias V. VIII. 6, VIII. XXVI, 4,

Phlegon Trallianus p. 136 Meursii, 205 Westermanni in Paradoxogr., Athenaeus IX. 28 p. 382 Casauboni, Eusebius Chron. p. 28 Scaligeri, 139 Cramerii, 274 Aucheri, 137 (in ed. 2<sup>a</sup> 139) Maii.

Ad hanc Olympiadem et sequentes usque ad XIII<sup>am</sup> cf. quoque Philostratus de *Gymnast.* p. 20 Darembergii, 14 Mynae: ἦν γὰρ τὰ πάλαι Ὀλύμπια εἰς τὴν τρίτην ἐπὶ δέκα Ὀλυμπιάδα σαδίου μόνου, καὶ ἐνίκων ἐν αὐτοῖς Ἡλεῖου τρεῖς (Olymp. I, II et V), ἐπὶ Μεσσήνιου (Olymp. III, IV, VII, VIII, IX, X et XI), Κορίνθιος (Olymp. XIII), Δυμαῖος (Olymp. VI), Κλεωναῖος (Olymp. XII), ἄλλος ἄλλην Ὀλυμπιάδα.

<sup>3</sup> Idem omnes unanimi consensu testantur. Praeter Philostratum l. l., vid. Pausanias IV. IV, 5, V. VIII. 6,

ol. II  
a. C. 772

β'

Ἀντίμαχος Ἡλεῖος ἐκ Δυσποντίου σάδιον<sup>1</sup>.  
Ῥῶμος καὶ Ῥωμύλος ἐγεννήθησαν.

ol. III  
a. C. 768

γ'

Ἄνδροκλος (Φίντα?) Μεσσήνιος σάδιον<sup>2</sup>.

ol. IV  
a. C. 764

δ'

Πολυχάρης Μεσσήνιος σάδιον<sup>3</sup>.

*nam tertiam Olympiadem.* Cod. Paris. ἐπὶ Ὀλυμπιακῶν ἀγῶνων. Ἄνδροκλος]

VIII. xxvi. 4, Plutarchus *Sympos.* V. 2 p. 675 ed. Londin., Scholiasta Pindari ad Olymp. I. p. 44 Boeckhii.

Traditioni de variis certaminibus sensim Olympiae adscitis fidem denegat Dissenius in *Excursu I ad Pind. Carm.* p. 265 (in ed. 2<sup>a</sup> a Schneidewino curata p. 334) sic scribens: *quod Pausanias libr. V, 8 tradit et Jul. Africanus apud Eusebium post cursum Ol. 18 luctam et quinquertium receptum, Ol. 23 pugilatum, Ol. 25 currus equorum, hoc si ita intelligas, primis septendecim Olympiadibus nonnisi cursu virorum certatum, manifesto ineptum est, quum iam apud Homerum cetera quoque genera videamus, a Pelopis autem funebribus ludis equi certe vix unquam abfuerint. Immo ex quo tempore certa notitia in σήλαις haberetur certaminis alicuius Olympici, hunc introductionis annum dixere, nec credibile pugilatum revera quinquertio serius adscitum.* Quare credibile non sit pugilatum quinquertio serius adscitum esse, non video. Ceterum viri clarissimi ratiocinatio falsa nititur hypothese. Si ludi Olympici primis iam Olympiadibus per totam Graeciam clari fuissent, manifesto ineptum esset quod Olympionicarum fasti tradunt. Verum non ita est. Primis Olympiadibus hi

ludi tantummodo e regionibus Elidi adiacentibus competitores alliciebant, nec nisi sensim paullatimque celebriores sunt facti, cuius rei testis est ipsa Ὀλυμπιάδων ἀναγραφή, modo attendas ad Olympionicarum patriam. Tantum igitur abest ut traditio illa inepta sit habenda, ut contra aucta ludorum Olympicorum celebritas vix intelligatur nisi causam habeat auctum eorum splendorem adscitis sensim pluribus certaminibus.

<sup>1</sup> Phlegon Trallianus apud Stephan. Byzant. v. Δυσπόντιον, p. 208 Westermanni in *Paradoxogr.*: Φλέγων ἐν Ὀλυμπιάδι δ' Ἀντίμαχος Ἡλεῖος ἐκ Δυσποντίου σάδιον, ubi ἐν Ὀλυμπιάδι δ' pro ἐν Ὀλυμπιάδι β' aut Stephano debetur aut scribae; ipsum enim Phlegontem ab Africano non dissensisse demonstrat eorum consensus in Ol. I, VII, cet.

<sup>2</sup> Fortasse Ἄνδροκλος stadionica idem est ac Ἄνδροκλῆς ὁ Φίντα, quo cum fratre Antiocho in Messenia regnante primum bellum Messenium erupit, teste Pausania IV. iv. 4.

<sup>3</sup> Pausanias IV. iv. 5: Πολυχάρης Μεσσήνιος τὰ τ' ἄλλα οὐκ ἀφανῆς καὶ νίκην Ὀλυμπίασιν ἀνηρημένος· τετάρτην Ὀλυμπιάδα ἦγον Ἡλεῖοι καὶ ἀγῶνισμα ἦν σαδίου μόνον ὅθ' ὁ Πολυχάρης ἐνίκησεν.

ε'	ol. V a. C. 760
Αισχίνης Ἡλείος σάδιον.	
ς'	ol. VI a. C. 756
Οιβώτας οἰνία Δυμαῖος σάδιον <sup>1</sup> .	
ζ'	ol. VII a. C. 752
Δαϊκλῆς Μεσσήμιος σάδιον <sup>2</sup> .	
ῥωμύλος ῥώμην ἔκτισεν.	
η'	ol. VIII a. C. 748
Ἄντικλῆς Μεσσήμιος σάδιον.	
θ'	ol. IX a. C. 744
Ξενοκλῆς (Ξενόδοκος <sup>3</sup> ) Μεσσήμιος σάδιον.	
ι'	ol. X a. C. 740
Δωτάδας Μεσσήμιος σάδιον.	
ια'	ol. XI a. C. 736
Λεωχάρης Μεσσήμιος σάδιον.	

Pausaniae codices Ἄνδροκλῆς. Sed cf. nota ad h. l. Δαϊκλῆς] Cod. Paris. Διοκλῆς. Int. Arm. Darkles, in quo latet Δαϊκλῆς, quod sine mendo legitur apud Phlegontem et Dionysium. Δωτάδας] Cod. Paris. et int. Armen. Δωτάδης. Λεωχάρης] Sic cod. Paris. et int. Armen. In Eleorum fastis sine dubio Λαχάρης

<sup>1</sup> Pausanias VI. III. 8: ἡ δὲ τοῦ σαδίου νίκη τῷ Οἰβώτα γέγονεν Ὀλυμπιάδι ἕκτη.

Idem VII. XVII. 6 de Dymes prisco nomine Πάλεια disputans: Οἰβώτα, αἰτ, ἀνδρὶ Δυμαίῳ, σαδίου μὲν ἀνελομένῳ νικῆν Ὀλυμπιάδι ἕκτη, εἰκόνοσ δ' ἐν Ὀλυμπία περὶ τὴν ὀγδοηκοσὴν Ὀλυμπιάδα κατὰ μάντευμα ἐκ Δελφῶν ἀξιωθέντι, ἐπίγραμμα (Anthol. Graec. append. 267) ἐσιν ἐπ' αὐτῷ λέγον·

Οἰνία Οἰβώτας σάδιον νικῶν ὄσ' Ἀχαιοὺσ πατριίδα Πάλειαν θῆκ' ὀνομασοτέραν.

Eidem VII. XVII. 13 ὁ δρομεὺς Οἰβώτας dicitur Ἀχαιῶν πρῶτος Ὀλυμπία νικῆσαι.

<sup>2</sup> Phlegon Trallianus p. 147 Meursii, 207 Westermanni in Paradoxogr.: Δαϊκλῆς Μεσσήμιος, ὅσ τῇ ἐβδόμῃ Ὀλυμπιάδι σάδιον ἐνίκα.

Dionysius Halicarn. Antiq. Roman. I. 71 p. 180 Reiskii: τῆσ ἐβδόμῃσ Ὀλυμπιάδοσ, ἦν ἐνίκα σάδιον Δαϊκλῆσ Μεσσήμιος.

<sup>3</sup> Pausanias IV. v. 10: τῆσ ἐνάτησ Ὀλυμπιάδοσ, ἦν Ξενόδοκοσ Μεσσήμιος ἐνίκα σάδιον.

ol. XII  
a. C. 732

ιβ'

᾽Οξύθεμις Κλεωναῖος σάδιον.

ol. XIII  
a. C. 728

ιγ'

Διοκλῆς Κορίνθιος σάδιον<sup>1</sup>.

ol. XIV  
a. C. 724

ιδ'

Δέσμων Κορίνθιος σάδιον<sup>2</sup>.

Προσετέθη καὶ δίαυλος καὶ ἐνίκα ᾽Υπήνος Ἡλείος  
(Πισαῖος)<sup>3</sup>.

ol. XV  
a. C. 720

ιε'

᾽Ορσιππος Μεγαρεὺς σάδιον<sup>4</sup>.

scriptum erat. Κλεωναῖος] Sic Philostratus loco laudato ad Olympiadem I. Cod. Paris. et int. Armen. Κορωνάτος. Illud verum videtur, nam primis xx Olympiadibus ceteri victores omnes Peloponnesii sunt et paullatim demum auctus horum ludorum splendor alios quoque allicere coepit. Δέσμων] Pausaniae codices Δάσμων. ᾽Υπήνος] Sic int. Armen., Pausaniae codices et Philostratus, Cod. Paris. ᾽Υπήνος. ᾽Ορσιππος] Sic eum et ceteri omnes appellant (nisi quod

<sup>1</sup> Aristoteles *Polit.* II. 12 p. 1274a Bekkeri: ἐγένετο δὲ καὶ Φιλόλαος ὁ Κορίνθιος νομοθέτης Θηβαίους. ἦν δ' ὁ Φιλόλαος τὸ μὲν γένος τῶν Βακχιαδῶν, ἔρασις δὲ γενόμενος Διοκλέους τοῦ νικησαντος ᾽Ολυμπίασιν, ὡς κεῖνος τὴν πόλιν ἔλιπε διαμισήσας τὸν ἔρωτα τὸν τῆς μητρὸς Ἀλκυόνης, ἀπῆλθεν εἰς Θήβας, καὶ κεῖ τὸν βίον ἐτελεύτησαν ἀμφότεροι. καὶ νῦν ἔτι δεικνύουσι τοὺς τάφους αὐτῶν cet.

<sup>2</sup> Pausanias IV. XIII. 7: τῆς τετάρτης καὶ δεκάτης ᾽Ολυμπιάδος, ἦν Δάσμων Κορίνθιος ἐνίκα σάδιον.

<sup>3</sup> Pausanias V. VIII. 6: ᾽Ολυμπιάδι δ' ὑξερρον τετάρτη καὶ δεκάτη προσετέθη σφίσι δίαυλος. ᾽Υπήνος δ' ἀνὴρ Πισαῖος ἀνείλετο ἐπὶ τῷ διαύλῳ τὸν κότινον.

Philostratus *de Gymnast.* p. 20 Darembergii, 14 Mynae: ἐπὶ δὲ τῆς τετάρτης ἐπὶ δέκα δίαυλος μὲν ἤρξατο. ᾽Υπήνου δ' ἐγένετο Ἡλείου ἢ ἐπ' αὐτῷ νίκη.

<sup>4</sup> Pausanias I. XLIV. 1: Κοροίβου δὲ τέθραπται πλησίον ᾽Ορσιππος, ὃς περιεζωσμένων ἐν τοῖς ἀγῶσι κατὰ δὴ τι παλαιὸν ἔθος τῶν ἀθλητῶν ἐν ᾽Ολυμπίᾳ ἐνίκα σάδιον δραμῶν γυμνός. φασὶ δὲ καὶ σρατηγοῦντα ὑξερρον τὸν ᾽Ορσιππον ἀποτεμέσθαι χώραν τῶν προσοίκων. δοκῶ δ' οἱ καὶ ἐν ᾽Ολυμπίᾳ τὸ περιζωμα ἐκόντι περιρρυῆναι, γόντι ὡς ἀνδρὸς περιεζωσμένου δραμεῖν ῥάων ἐξὲν ἀνὴρ γυμνός.

*Inscriptio Megarica*, in Boeckhii Corp. Inscr. n. 1050 Tom. I p. 553 (Anthol. Graec. append. 272):

Προσετέθη δόλιχος και γυμνοὶ ἔδραμον· ἐνίκα Ἄκαν-  
θος Λάκων<sup>1</sup>.

15'

Πυθαγόρας Λάκων σάδιον<sup>2</sup>.

ol. XVI  
a. C. 716

<sup>1</sup>Orsippus est in Scholio Veneto B) et Africanus. In Eleorum fastis sine dubio  
legebatur Dorica nominis forma, <sup>2</sup>Orsippus, quam servat Inscriptio Megarica.

Ἄκωνος Μεγαρήσ με δαΐφρον τῆ δ'  
ἀρίσθλον  
μνᾶμα θέσαν, φάμα Δελφίδι πει-  
θόμενοι·  
ὅς δὴ μακίσιους μὲν ὄρους ἀπελύσατο  
πάτρα,  
πολλὰν δυσμενέων γὰν ἀποτεμνο-  
μένων,  
πρῶτος δ' Ἑλλάνων ἐν Ὀλυμπιά ἐξε-  
φανώθη  
γυμνός, ζωννυμένων τῶν πρὶν ἐνὶ  
σάδιω.

«Titulum vix ante quintum vel sex-  
tum post Christi natales saeculum exa-  
ratum esse, docent litterarum formae.....  
Quum antiquus titulus, qui olim Mega-  
ris positus erat, vetustate esset detritus,  
vir aliquis antiquitatis studiosus instau-  
randum monumentum curavit.» Boeckh.

Huius epigrammatis primum et pos-  
tremum distichon corrupte leguntur apud  
Scholiastam Thucyd. I. 6.

Grammaticorum nugae vide, si tanti  
est, in Scholiis ad Hom. II. ψ. 683  
in Etymologico Magno v. γυμνά-  
σια, et apud Isidorum Hispalensem  
XVIII. xvii. 2. In quibus hoc tantum  
notatu dignum, quod apud Isidorum et  
Schol. Venetum B res gesta dicitur ar-  
chonte Athenis Hippomene; qui, sive  
magistratum iniit Olymp. XIII, 2 (Pau-  
sanias IV. xiii. 7) sive Olymp. XIV, 3  
(Dionysius Halicarn. *Antiq. Roman.*  
I. 71 p. 180 Reiskii), Olymp. XV  
munere adhucungebatur.

<sup>1</sup> Pausanias post verba ad Olymp.  
XIV p. 6 nota 3 laudata addit: τῆ δ' ἐξῆς  
<sup>2</sup> Ἄκανθος. Intercidisse quaedam in hanc  
sententiam: τῆ δ' ἐξῆς (προσετέθη δό-  
λιχος και ἐνίκα Λακεδαιμόνιος) Ἄκαν-  
θος, manifestum est.

Philostratus post verba laudata ad  
Olymp. XIV p. 6 nota 3 sic pergit: μετ'  
ἐκείνην δολίχου ἀγών, και ἐνίκα Σπαρ-  
τιάτης Ἄκανθος.

Dionysius Halicarn. *Antiq. Roman.*  
VII. 72 p. 1485 Reiskii: ὁ γὰρ πρῶ-  
τος ἐπιχειρήσας ἀποδυθῆναι τὸ σῶμα  
και γυμνός Ὀλυμπίασι δραμῶν ἐπὶ  
τῆς ιε' Ὀλυμπιάδος Ἄκανθος ὁ Λακε-  
δαιμόνιος ἦν.

Quum Orsippo inter currendum sub-  
ligaculum delapsus esset, placuit de-  
hinc omnibus nudis currere; itaque ea  
ipsa Olympiade οἱ δολιχοδρόμοι, ut ait  
Africanus h. l., γυμνοὶ ἔδραμον. Hinc  
modo Orsippus, modo Acanthus primus  
nudus cucurrisset dicitur. Praeter scrip-  
tores laudatos, testis est Hesychius v.  
ξώσατο: κατὰ γὰρ τοὺς Ὀμήρου χρό-  
νους οὐδέπω γυμνοὶ ἠγωνίζοντο, ἀλλ'  
ἀπὸ τῆς πεντεκαιδεκάτης Ὀλυμπιάδος.

<sup>2</sup> Plutarchus *Nut.* I: Πυθαγόρα  
τὸν Σπαρτιάτην Ὀλύμπια νενικηκῆτα  
σάδιον ἐπὶ τῆς ἐκκαιδεκάτης Ὀλυμ-  
πιάδος.

Dionysius Halicarn. *Antiq. Ro-  
man.* II. 58 p. 360 Reiskii: τῆς ἐκ-  
καιδεκάτης Ὀλυμπιάδος, ἐν ᾗ ἐνίκα σά-  
διον Πυθαγόρας Λάκων.

ol. XVII  
a. C. 712

ιζ'

Πῶλος Ἐπιδαύριος σάδιον.

ol. XVIII  
a. C. 708

ιη'

Τέλλις Σικυώνιος σάδιον.

Προσετέθη πάλη καὶ ἐνίκα Εὐρύβατος Λάκων<sup>1</sup> (Λουσιεύς<sup>2</sup>).

Προσετέθη καὶ πένταθλον καὶ ἐνίκα Λάμπις Λάκων<sup>3</sup>.

ol. XIX  
a. C. 704

ιθ'

Μένος Μεγαρεὺς σάδιον.

ol. XX  
a. C. 700

κ'

Ἀθηραῖδας Λάκων σάδιον.

ol. XXI  
a. C. 696

κα'

Παντακλῆς Ἀθηναῖος σάδιον.

ol. XXII  
a. C. 692

κβ'

Ὁ αὐτὸς τὸ δεύτερον σάδιον.

ol. XXIII  
a. C. 688

κγ'

Ἰκάριος Ὑπερασιεὺς σάδιον<sup>4</sup>.

Μένος] Scaliger coniecit Μένων. Ἰκάριος] Pausaniae codices Ἰκαρος. Ὑπερασιεὺς] Sic Phlegon apud Stephanum Byzantinum. Cod. Paris. Ὑπερασιεὺς.

<sup>1</sup> Pausanias V. VIII. 7: ἐπὶ δὲ τὸν Εὐρύβατον Σπαρτιάτην γράφου- τῆς ὀγδόης καὶ δεκάτης Ὀλυμπιάδος πεντάθλου καὶ πάλης ἀφίκοντο ἐς μνή- μην καὶ τοῦ μὲν Λάμπιδι ὑπῆρξεν, Εὐρύβατῳ δ' ἡ νίκη τῆς πάλης, Λα- κεδαιμονίοις καὶ τούτοις.

<sup>2</sup> Philostratus de Gymnast. p. 20 Darembergii, 14 Mynae: ἀνδρῶν δὲ πένταθλον καὶ ἀνδρῶν πάλην ἤσκησεν ἡ ὀγδόη ἐπὶ δέκα Ὀλυμπιάς· ἐνίκα δὲ πάλην μὲν Εὐρύβατος Λουσιεύς, τὰ δὲ πέντε Λάμπις Λάκων. εἰσὶ δ' οὐ καὶ

<sup>3</sup> Pausanias et Philostratus locis laudatis.

<sup>4</sup> Pausanias IV. XV. 1: τῆς τρίτης Ὀλυμπιάδος καὶ εἰκοσῆς, ἦν Ἰκαρος Ὑπερασιεὺς ἐνίκα σάδιον.

Phlegontem Trallianum laudat Stephan. Byzant. v. Ὑπερασία, p. 208 Westermanni in Paradoxogr.: τὸ ἔθνικόν Ὑπερασιεὺς. Φλέγων εἰκοσῆ τρίτη Ὀλυμπιάδι.



Προσετέθη πυγμὴ καὶ Ὀνόμασος Σμυρναῖος ἐνίκαι,  
 ὃ καὶ τῇ πυγμῇ νόμους θέμενος<sup>1</sup>.

κδ'

ol. XXIV  
a. C. 684

Κλεοπτόλεμος Λάκων σάδιον.

κε'

ol. XXV  
a. C. 680

Θάλπιος Λάκων σάδιον.

Προσετέθη τέθριππον καὶ ἐνίκαι Παγώνδας Θηβαῖος<sup>2</sup>.

κς'

ol. XXVI  
a. C. 676

Καλλισθένης Λάκων σάδιον.

Φιλόμβροτος δὲ Λάκων πένταθλος τρισὶν Ὀλυμπιάσιν  
 ἐνίκησεν<sup>3</sup>.

Κάρνειαι ἐτέθη πρῶτον ἐν Λακεδαίμονι κιθαρωδῶν ἀγῶν.

Int. Armen. *Hyperesius*. Pausaniae codices Ὑπερησιεύς. Θάλπιος] Sic cod. Paris. Int. Arm. *Thalpis*. Παγώνδας] Sic Pausaniae codices. Cod. Paris. Πάτων. Int. Armen. *Paoron*. Φιλόμβροτος] Sic cod. Paris. Int. Armen. *Philimbrotos*.

<sup>1</sup> Pausanias V. VIII. 7: τρίτη δ' Ὀλυμπιάδι καὶ εἰκοσῇ πυγμῆς ἄθλα ἀπέδοσαν Ὀνόμασος δ' ἐνίκησεν ἐκ Σμύρνης συντελοῦσης ἤδη τηρνηαῦτα ἐς Ἴωνας.

Philostratus de *Gymnast.* p. 20 sq. Darembergii, 15 Mynae: ἡ δὲ τρίτη καὶ εἰκοσῇ Ὀλυμπιάς ἀνδρα ἤδη ἐκάλεϊ πύκτην καὶ κράτισθ' ὁ Σμυρναῖος Ὀνόμασος πυκτεύσας ἐνίκησεν, ἐπιγράψας τὴν Σμύρνην ἔργῳ καλῷ ὁπόσαι γὰρ πόλεις Ἴωνικαὶ τε καὶ Λύδισαι καὶ ὁπόσαι καθ' Ἑλλάσποντόν τε καὶ Φρυγίαν καὶ ὁπόσαι ἔθνη ἀνθρώπων ἐν Ἀσίᾳ εἰσὶ, ταῦθ' ὁμοῦ ξύμπανθ' ἡ Σμύρνα ὑπερέβαλετο καὶ σεφάνου Ὀλυμπικοῦ πρῶτη ἔτυχεν. Καὶ νόμους ἔγραψεν ὁ ἀθλητῆς οὗτος πυκτικούς, οἷς ἐχρῶντο οἱ Ἡλεῖοι διὰ σοφίαν τοῦ πύκτου καὶ

οὐκ ἤχθοντο οἱ Ἀρκάδες εἰ νόμους ἔγραψέ τις αὐτοῖς ἐναγωνίους ἐξ Ἴωνίας ἡκων τῆς ἀβραῆς. In his κράτιςα pro κρατίως, Λύδισαι καὶ ὁπόσαι pro Λύδοι ὄσαι et αὐτοῖς ἐναγωνίους pro ἐν τοῖς ἐναγωνίους debentur Gobeto, de Philostrati lib. περὶ γυμνας., p. 42 sq., cui Ἀρκάδες quoque suspectum est; non mirabor si quando ex codice ἀθληταί pro Arcadibus prodibunt.

<sup>2</sup> Pausanias V. VIII. 7: πέμπτη δ' ἐπὶ ταῖς εἴκοσι κατεδέξαντο ἵππων τελεῶν δρόμον καὶ ἀνηγορεύθη Θηβαῖος Παγώνδας κρατῶν ἄρματι.

<sup>3</sup> Itaque verisimile est eum Olymp. XXVI, XXVII et XXVIII vicisse, quamquam non negem fieri posse ut Olymp. XXIV, XXV et XXVI vicerit.



ol. XXVII  
a. C. 672

κζ'

Εὐρυβάτης Ἀθηναῖος σάδιον<sup>1</sup>.

? Φιλόμβροτος Λάκων πένταθλον<sup>2</sup>.

Δάϊππος Κροτωνιάτης πύξ<sup>3</sup>.

Ἡλείων ἐκ Δυσποντίου τέθριππον<sup>4</sup>.

ol. XXVIII  
a. C. 668

κη'

Χάρμις (Χίονις<sup>5</sup>) Λάκων σάδιον. Ὅς σύκοις ξηροῖς ἤσκει.

*Εὐρυβάτης*] Sic legitur apud Dionysium. Cod. Paris. et int. Armen. *Εὐρυβος*. Pausaniae codices *Εὐρύβροτος*. Ἡλείων] Westermannus coniecit Ἡλεῖος, quod

<sup>1</sup> Pausanias II. xxiv. 7: τετάρτῳ δ' ἔτει τῆς (supple ἐβδόμης καὶ εἰκοσῆς) Ὀλυμπιάδος ἦν Εὐρυβάτης Ἀθηναῖος ἐνίκει σάδιον.

Dionysius Halicarn. *Antiq. Roman.* III. 1 p. 406 Reiskii: τῆς ἐβδόμης καὶ εἰκοσῆς Ὀλυμπιάδος, ἦν ἐνίκει σάδιον Εὐρυβάτης Ἀθηναῖος.

<sup>2</sup> Africanus Olymp. XXVI.

<sup>3</sup> Phlegon Trallianus apud. Stephan. Byzant. v. *Δυσποντίον*, p. 208 Westermanni in *Paradoxogr.*: Φλέγων ἐν Ὀλυμπιάδι κζ'. Δάϊππος Κροτωνιάτης πύξ, Ἡλείων ἐκ Δυσποντίου τέθριππον.

<sup>4</sup> Phlegon Trallianus I I.

<sup>5</sup> Pausanias III. xiv. 3: ἐγγυτάτω δὲ τῶν μνημάτων ἃ τοῖς Ἀγιάδαις πεποιήται σῆλην ὄψει, γεγραμμένοι δ' εἰσὶν ἄς Χίονις ἀνὴρ Λακεδαιμόνιος δρόμον νίκης ἀνείλετο, ἄλλας τε καὶ Ὀλυμπιάσιν. ἐνταῦθα δ' ἐπὶ ἐγένοντο νῆκαι, τέσσαρες μὲν σάδιον, διαύλου δ' αἰλουκαί. τὸν δὲ σὺν τῇ ἀσπίδι δρόμον ἐπ' ἀγῶνι λήγοντι οὐ συντίβαινεν εἶναί πω.

Idem IV. xxiii. 4: ἔτει πρώτῳ τῆς ὀγδόης τε καὶ εἰκοσῆς Ὀλυμπιάδος, ἦν ἐνίκει Χίονις Λάκων.

Idem IV. xxiii. 10: ταῦτα δ' ἐπὶ τῆς Ὀλυμπιάδος ἐπράχθη τῆς ἐνάτης καὶ εἰκοσῆς, ἦν Χίονις Λάκων τὸ δεύτερον ἐνίκει.

Idem VIII. xxxix. 3: δευτέρῳ ἔτει τῆς τριακοσῆς Ὀλυμπιάδος, ἦν Χίονις Λάκων ἐνίκει τὸ τρίτον.

Duplici modo conati sunt viri docti haec cum Africani anagraphae conciliare. Fuit enim qui apud Africanum Olymp. XXVIII pro Χάρμις reponeret Χίονις et ad hanc rationem sequentia exigeret; at Africanum diversos voluisse Olympiadum XXVIII et XXIX stadionicas, demonstrant adiecta ὅς σύκοις ξηροῖς ἤσκει et οὗ τὸ ἄλμα ποδῶν ἦν νβ'. Neque audiendus qui Pausaniae locos ex libro IV et VIII laudatos de victoriis *diaulo* reportatis accepit et loco ex libro III laudato vocabula *σαδίου* et *διαύλου* transposuit; nam veteres in re chronologica solis *stadioniceis* utuntur.

Quamquam Pausanias III. xiv. 3

? Φιλόμβροτος Λάκων πένταθλον<sup>1</sup>.

Ταύτην ἤξαν Πισαῖοι, Ἡλείων ἀσχολουμένων διὰ τὸν πρὸς Δυμαίους πόλεμον<sup>2</sup>.

κδ'

ol. XXIX  
a. C. 664

Χίονις Λάκων (τὸ δεύτερον<sup>3</sup>) σάδιον. Οὗ τὸ ἄλμα ποδῶν ἦν νβ'.

? Χίονις Λάκων διαυλον<sup>4</sup>.

λ'

ol. XXX  
a. C. 660

Ὁ αὐτὸς τὸ δεύτερον (τρίτον<sup>5</sup>).

? Χίονις Λάκων διαυλον<sup>6</sup>.

Πισαῖοι Ἡλείων ἀποσάντες ταύτην τ' ἤξαν καὶ τὰς ἐξῆς κβ'<sup>7</sup>.

λα'

ol. XXXI  
a. C. 656

Χίονις Λάκων τὸ τρίτον (τέταρτον<sup>8</sup>) σάδιον.

? Χίονις Λάκων διαυλον<sup>9</sup>.

aut victoris nomen esse, aut nomen victoris excidisse. ποδῶν ἦν νβ'] Sic cod. Paris. Int. Armen. erat XXII cubitorum, quod nomen mensurae incertum ad ipsam σήλην provocet quam Spartae Chionidi posuerant cives, alteramque huius similem viderit Olympiae (VI. XIII. 2), tamen eius auctoritas me non permovet ut Africanus anagraphen h. l. mendosam esse credam. Nam si Africanus falsus est, unde tandem et quo modo Charmis ille irrepit? Contra si Pausanias erravit, error est qualis facile potuit committi.

<sup>1</sup> Africanus Olymp. XXVI.

<sup>2</sup> De Olympiadibus non ab Eleis celebratis in diversas partes abeunt testes. Cf. Weissenbornii commentatio de Phidone Argivo, in opusculo cui titulus Hellen, Beiträge zur Griech. Alterthumsk., Jena 1844; Clinton, Fasti Hellenici, I passim; Grote, history of Greece, II p. 315 nota 1 et 435 nota 1 ed. Americ.

<sup>3</sup> Pausanias laudatus ad Olymp. XXVIII, p. 10 nota 5.

<sup>4</sup> Pausanias III. XIV. 3: ἐνταῦθα (Ὀλυμπίᾳ) δ' ἐπὶ ἐγένοντο νῆκαι τεσσαρες μὲν σαδίου, διαύλου δ' αἰλοπαί. Si revera ter diauli palma Chionidi obtigit, hae victoriae satis probabili ratione iisdem Olympiadibus adsignabuntur quibus stadio vicit. Sed quoniam videtur Pausanias hallucinatus esse circa Chionidis victorias (cf. ad Olymp. XXVIII p. 10 nota 5), dubitationis signum apposui.

<sup>5</sup> Pausanias laudatus ad Olymp. XXVIII, p. 10 nota 5.

<sup>6</sup> Cf. ad Olymp. XXIX.

<sup>7</sup> Cf. ad Olymp. XXVIII.

<sup>8</sup> Pausanias laudatus ad Olymp. XXVIII p. 10 nota 5.

<sup>9</sup> Cf. ad Olymp. XXIX.

ol. XXXII  
a. C. 652

λβ'

Κρατῖνος Μεγαρεὺς ζάδιον.

“Οτε καὶ πυγμαῖον Κομαῖος τρίτος ἀδελφῶν ἀγωνισάμενος ἐνίκα.

ol. XXXIII  
a. C. 648

λγ'

Γύγης Λάκων ζάδιον.

Προσετέθη παγκράτιον καὶ ἐνίκα Λύγδαμις Συρακούσιος ὑπερμεγέθης, ὃς ζάδιον ἐξεμέτρησε τοῖς αὐτοῦ ποσίν, μόνος ἑξακοσίας παραθέσεις ποιησάμενος<sup>1</sup>.

Μύρων Σικυώνιος τεθρίππω<sup>2</sup>.

Προσετέθη καὶ κέλης καὶ ἐνίκα Κραυξίδα Θεσσαλὸς ἐκ Κραννῶνος<sup>3</sup>.

esse ait Aucherus ad h. l. Perperam inde reponi iusserunt ποδῶν ἦν κβ', quamquam κβ' non sine causa suspicionem moverit; forte legendum ποδῶν ἦν λβ' aut πήχεων ἦν κβ'. τρίτος ἀδελφῶν] Sic cod. Paris. Int. Armen. tres fratres (in accusativo). Γύγης] Cod. Paris. et int. Armen. Γύγης. μόνος] Sic scripsi e Scaligeri emendatione. Cod. Paris. μόνος. Int. Armen. tantum. κέλης] omittit cod. Paris. iusto spatio relicto. Κραυξίδα] Sic Pausaniae codi-

<sup>1</sup> Pausanias V. VIII. 8: ἀγδὸν δ' ἀπὸ ταύτης (ab Olymp. XXV) Ὀλυμπιάδι ἐδέξαντο παγκρατίας ἡν ἄνδρα καὶ ἵππον κέλητα· ἵππος μὲν δὴ Κραντωνίου Κραυξίδα παρέφθη, τοὺς δ' ἐσελθόντας ἐπὶ τὸ παγκράτιον Λύγδαμις κατειργάσατο Συρακούσιος. τούτῳ πρὸς ταῖς Λιθοτομίαις ἐξὲν ἐν Συρακούσαις μνήμα. εἰ δὲ καὶ Ἡρακλεῦ τῷ Θηβαίῳ μέγεθος παρισούτο ὁ Λύγδαμις, ἐγὼ μὲν οὐκ οἶδα, λεγόμενον δ' ὑπὸ Συρακοσίων ἐξὲν.

Philostratus de Gymnast. p. 22 Darembergii, 15 Mynae: κατὰ δὲ τὴν τρίτην καὶ τριακοσὴν Ὀλυμπιάδα παγκράτιον μὲν ἐτέθη, μήπω τεθέν, Λύγδαμις δ' ἐνίκα Συρακούσιος. μέγας δ' οὕτω τι ὁ Σικελιώτης ἦν, ὡς τὸν πόδα ἰσόπηχυν εἶναι· τὸ γοῦν ζάδιον ἀναμετρησαὶ λέγεται τοσοῦτοις αὐτοῦ ποσίν

ἔσοι τοῦ ζαδίου πήχεις νομίζονται. Vix opus est his Philostrateis ut intelligatur absurdum esse quod Africanus tradit: μόνος ἑξακοσίας παραθέσεις ποιησάμενος. Hoc, opinor, multi poterant; solus Lygdamis ζάδιον ἀνεμέτρησε τοσοῦτοις αὐτοῦ ποσίν ἔσοι τοῦ ζαδίου πήχεις νομίζονται.

Solinus cap. IV: Syracusanus Lygdamis, qui tertia et tricesima Olympiade primus ex Olympico certamine pancratiū coronam reportavit.

<sup>2</sup> Pausanias VI. XIX. 2: ἔστι δὲ θησαυρὸς ἐν Ὀλυμπίᾳ Σικωνίων καλούμενος, Μύρωνος δ' ἀνάθημα τυραννήσαντος Σικωνίων. τοῦτον ἐκοδόμησεν ὁ Μύρων νικήσας ἄρματι τὴν τρίτην καὶ τριακοσὴν Ὀλυμπιάδα.

<sup>3</sup> Pausanias loco modo laudato nota 1.

λδ'

ol. XXXIV  
a. C. 644

Στίμας Ἀθηναῖος σάδιον.

λε'

ol. XXXV  
a. C. 640Σφαῖρος Λάκων σάδιον<sup>1</sup>.Καὶ διαύλον Κύλων Ἀθηναῖος, ὃ ἐπιθέμενος τυραννίδι<sup>2</sup>.

λς'

ol. XXXVI  
a. C. 636

(Ἀρυτάμας Λάκων σάδιον.

Παγκράτιον) Φρύνων Ἀθηναῖος, ὃς Πιττακῶ μονομαχῶν ἀνηρέθη<sup>3</sup>.

ces. Cod. Paris. Κραξιλλας. Int. Armen. *Kraxilas*. Στόμας] Sic cod. Paris. Int. Armen. *Stomos*. λς' Ἀρυτάμας — ἀνηρέθη] Cod. Paris. et int. Armen. λς' Φρύνων Ἀθηναῖος σάδιον ὃς Πιττακῶ μονομαχῶν ἀνηρέθη. Cf. nota ad hunc locum. Ἀρυτάμας] Videtur nomen corruptum esse; forte *Εὐρυδάμας*.

<sup>1</sup> Dionysius Halicarn. *Antiq. Roman.* III. 36 p. 518 Reiskii: τῆς τριακοσῆς καὶ πέμπτῆς Ὀλυμπιάδος, ἦν ἐνίκα Σφαῖρος Λακεδαιμόνιος.

<sup>2</sup> Herodotus V. 71: οἱ δ' ἐναγέες Ἀθηναίων ὧδε ὀνομάσθησαν ἦν Κύλων τῶν Ἀθηναίων ἀνὴρ Ὀλυμπιονίκης ὁὗτος ἐπὶ τυραννίδι ἐκόμησε, cet.

Thucydides I. 126: τὸ δ' ἄγος ἦν τοῖόνδε ἦν Κύλων ἦν Ἀθηναῖος, ἀνὴρ Ὀλυμπιονίκης, τῶν πάλαι εὐγενῆς τε καὶ δυνατός. ἐγεγραμῆκει δὲ θυγατέρα Θεαγένους, Μεγαρέως ἀνδρός, ὃς κατ' ἐκεῖνον τὸν χρόνον ἐτυράννει Μεγάρων· χρωμένῳ δὲ τῷ Κύλων ἐν Δελφοῦς ἀνεῖλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὃ δὲ παρά τε τοῦ Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπέισας, ἐπειδὴ ἐπῆλθεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην εἶναι καὶ

αὐτῷ τι προσήκειν Ὀλύμπια νεκηκότι.

Pausanias I. XVIII. 1: Κύλωνα δ' οὐδὲν ἔχω σαφὲς εἰπεῖν ἐφ' ὅτῳ χαλοῦν ἀνέθεσαν τυραννίδα ὅμως βουλευσαντα. τεκμαίρομαι δὲ τῶνδ' ἕνεκα, ὅτι εἶδος κάλλιπος καὶ τὰ ἐς δόξαν ἐγένετο οὐκ ἀφανῆς, ἀνελόμενος διαύλου νίκην Ὀλυμπικὴν, καὶ οἱ θυγατέρα ὑπῆρξε γῆμαι Θεαγένους ὃς Μεγάρων ἐτυράννησεν.

<sup>3</sup> Sic Africanum scripsisse, scribere certe debuisse censeo. Iis enim quæ nunc apud Eusebium leguntur (λς' Φρύνων Ἀθηναῖος σάδιον ὃς Πιττακῶ μονομαχῶν ἀνηρέθη) duo adversantur. Primum Diogenis Laertii testimonium I. IV. 1 (74): Φρύνων παγκρατιστῆς Ὀλυμπιονίκης. Credibile non est Phrynonem cum robore velocitatem ita iunxisse ut et pancratii et cursus palmam tulerit, quod soli Theageni contigisse videtur (Pausanias VI. XI. 5);

Εὐρυκλείδας Λάκων σάδιον.

Προσετέθη σάδιον παιδῶν καὶ ἐνίκα Πολυνείκης Ἡλεῖος<sup>1</sup>.

Προσετέθη καὶ παιδῶν πάλη καὶ ἐνίκα Ἴπποσθένης Λάκων, ὃς διαλιπῶν μίαν τὰς ἐξῆς πέντε Ὀλυμπιάδας

καὶ γὰρ (verba sunt Epicteti in *Disertat. ab Arriano digest.* III. 1. 5) τὸ παγκρατιασὴν οἶμαι ποιοῦν καλόν, τοῦτο παλαισὴν οὐκ ἀγαθὸν ποιεῖ, δρομέα καὶ γελοιώτατον. Itaque aut stadio aut pancratio vicit. Iam traditur Phryno occubuisse in certamine singulari cum Pittaco, quod melius quadrat in virum robore corporis quam velocitate insignem. Ergo verisimile est Phrynoni non stadii sed pancratii palmam obtigisse. Alterum quod vulgatae lectioni adversatur testimonium legitur apud Antigonum Carystium *Histor. Mirab.* CXXI (135) p. 90 Westermanni in *Paradoxogr.*: Ἴππυς (vulg. Ἴππων) δ' ὁ Πηγηῖνος περὶ τῶν λεγομένων τόπων φθείρειν τὰ ἐμπύκτονα τοιοῦτόν τι γράφει. φησὶν ἐν Ἀθήναις ἐπὶ βασιλέως Ἐπαινέτον, Ὀλυμπιάδος ἕκτης καὶ τριακοσῆς, ἐν ᾗ Ἀρυτάμας Λάκων νικᾷ σάδιον, τῆς Σικελίας ἐν Παλίκοις οἰκοδομηθῆναι τόπον, εἰς ὃν ὄσως ἂν εἰσέλθῃ, εἰ μὲν κατακλιθεῖη, ἀποθνήσκειν, εἰ δὲ περιπατοίη οὐδὲν πάσχειν. Verba Ὀλυμπιάδος — σάδιον Hippyis aetate scripta esse non possunt; verum etiam si ipse Antigonus hoc adiecerit, non de suo finxit sed hausit ex ἀναγραφῇ quadam. Ferebatur igitur in Aristotelis aliave ἀναγραφῇ Arytamas (si sanum est nomen) Lacedaemonius stadionica Olympiade XXXVI. E coniuncto hoc cum Dio-

genis testimonio emergit id quod in textu dedi.

Africanum hac Olympiade praeter stadionicam pancratii quoque victorem addidisse, nemo mirabitur qui cum observaverit stadionicis adiecisse ex ceteris victoribus Olympicis eos, qui aut novo quodam certamine adscito primi vicerant, aut prae ceteris notatu digni videbantur. Quemadmodum igitur Olympiade XXXV Cylonem addidit τὸν ἐπιθέμενον τυραννίδι, sic Olympiade XXXVI Phrynonem τὸν Πιττακῶ μονομαχῆσαντα.

Straboni XIII. 1. 38 p. 599 Casauboni et Eusebio *Chron.* interpr. Hieron. p. 124 Scaligeri, interpr. Armen. P. II p. 191 Aucherii, 329 (in ed. 2<sup>a</sup> 336) Maii, Ὀλυμπιονίκης dicitur Phryno, neque certaminis genere indicato, neque Olympiade.

De Phrynonis morte in certamine singulari cum Pittaco vid. Diogenes, Strabo et Eusebius II. II., Plutarchus *de malign. Herod.* p. 858 ed. Londin., Polyaeus *Strateg.* I. 25, Festus v. *Retiarius*, Suidas v. Πιττακός, Scholiasta Aeschylis ad Eumen. 398.

<sup>1</sup> Pausanias V. VIII. 9: δρόμον μὲν δὴ καὶ πάλης ἐτέθη παισὶν ἄθλα ἐπὶ τῆς ἑβδόμης καὶ τριακοσῆς Ὀλυμπιάδος, καὶ Ἴπποσθένης Λακεδαιμόνιος πάλην, Πολυνείκης δὲ τὸν δρόμον ἐνίκησεν Ἡλεῖος.



ἀνδρῶν πάλην ἐνίκησεν<sup>1</sup>.

λη'

ol. XXVIII  
a. C. 628

Ὀλυμθεὺς Λάκων σάδιον.

Εὐτελίδας Λάκων πάλην παίδων<sup>2</sup>.

Προσετέθη παίδων πένταθλον καὶ ἠγωνίσκοντο τότε μόνον • ἐνίκα δ' Εὐτελίδας Λάκων<sup>3</sup>.

λθ'

ol. XXXIX  
a. C. 624

Ῥιψόλαος Λάκων σάδιον.

Ἴπποσθένης Λάκων πάλην<sup>4</sup>.

μ'

ol. XL  
a. C. 620

Ὀλυμθεὺς Λάκων τὸ δεύτερον.

Ἴπποσθένης Λάκων πάλην<sup>5</sup>.

δ' Εὐτελίδας] Cod. Paris. δέυτελίδας, expunctis spiritibus. Int. Armen. *Deutilidas*. Pausaniae codices *Εὐτελίδας*. E Philostrati codice Mynas in apographo dedit *Εὐτελίδα*,

<sup>1</sup> Pausanias loco laudato.

Idem III. XIII. 9: τῷ δ' Ἐτοιμοκλεῖ καὶ αὐτῷ καὶ Ἴπποσθένι τῷ πατρὶ πάλης εἰσὶν Ὀλυμπικαὶ νῦκαι, συναμφοτέροις μὲν μία τε καὶ δέκα, τῷ δ' Ἴπποσθένι μία νίκη τὸν υἱὸν παρελθεῖν ἐπήρξεν. Cf. III. XV. 7, de quo loco vid. Cobet, de Philostr. lib. περὶ γυμνας., p. 68.

In nobilissimis athleticis est Philostrato *de Gymnast.* p. 4 Darembergii, 2 Mynae: ἡ πάλαι γυμνασικὴ Μίλωνας ἐποίει καὶ Ἴπποσθένης, Πουλυδάμαντάς τε καὶ Προμάχους καὶ Γλαῦκον τὸν Δημύλον καὶ τοὺς πρὸ τούτων ἔτι ἀθλητάς.

<sup>2</sup> Pausanias loco mox laudando.

<sup>3</sup> Pausanias V. IX. 1: πένταθλον παίδων ἐπὶ τῆς ὀγδόης Ὀλυμπιάδος καὶ τριακοσῆς ἐτέθη, καὶ ἐπ' αὐτῷ τὸν κότινον Εὐτελίδα Λακεδαιμονίου λαβόντος οὐκέτι ἀρεσά Ἥλείους ἦν πεντάθλους ἐσίρχεσθαι παῖδας.

Idem VI. XV. 8: Σπαρτιάτῃ δ' Εὐτελίδα γεγονασιν ἐν παισὶ νῦκαι δύο ἐπὶ τῆς ὀγδόης καὶ τριακοσῆς Ὀλυμπιάδος, πάλης, ἡ δ' ἑτέρα πεντάθλου (in his duae voculae periisse videntur: ἡ μὲν πάλης, ἡ δ' ἑτέρα πεντάθλου). πρῶτον γὰρ δὴ τότε οἱ παῖδες καὶ ὕστατον πενταθλήσοντες ἐσεκλήθησαν.

Philostratus *de Gymnast.* p. 22 Darembergii, 16 Mynae: φασὶ καὶ παῖδα πένταθλον παρελθεῖν ἐκεῖ κατὰ τὴν ὀγδόην καὶ τριακοσὴν, ὅτε νικήσαι μὲν Εὐτελίδαν Λακεδαιμόνιον, τὴν δ' ἰδέαν ταύτην μηκέτι ἀγωνίσασθαι παῖδα ἐν Ὀλυμπίᾳ.

Plutarchus *Sympos.* V. 2 p. 675 ed. Londin.: ἀνηρέθη δὲ καὶ παισὶ πεντάθλοις σέφανος τεθείς.

<sup>4</sup> Africanus Olymp. XXXVII. Pausanias loco ibi laudato.

<sup>5</sup> Africanus Olymp. XXXVII et Pausanias ibi laudatus.

ol. XLII  
a. C. 616

μα'

Κλεώνδας Θηβαῖος σάδιον<sup>1</sup>.

Ἴπποσθένης Λάκων πάλην<sup>2</sup>.

Προσετέθη παίδων πυγμὴ καὶ ἐνίκα Φιλητῶς Συ-  
βαρίτης<sup>3</sup>.

ol. XLIII  
a. C. 612

μβ'

Λυκώτας Λάκων σάδιον.

Ἴπποσθένης Λάκων πάλην<sup>4</sup>.

ol. XLIII  
a. C. 608

μγ'

Κλέων Ἐπιδαύριος σάδιον.

Ἴπποσθένης Λάκων πάλην<sup>5</sup>.

ol. XLIV  
a. C. 604

μδ'

Γέλων Λάκων σάδιον.

ol. XLV  
a. C. 600

με'

Ἀντικράτης Ἐπιδαύριος σάδιον.

in editione sua *Ἐντεάδα*. Κλεώνδας] Apud Dionysium vitiose legitur Κλεωνίδας. Φιλητῶς] Cod. Paris. Φιλῶτας. Int. Armen. *Philotas*. Pausaniae codices Φιλήτας,

<sup>1</sup> Dionysius Halicarn. *Antiq. Roman.* III. 46 p. 537 Reiskii: τῆς μιᾶς καὶ τεσσαρακοσῆς Ὀλυμπιάδος, ἣν ἐνίκα Κλεώνδας Θηβαῖος.

<sup>2</sup> Africanus Olymp. XXXVII et Pausanias loco ibi laudato.

<sup>3</sup> Pausanias V. VIII. 9: πρώτη δ' ἐπὶ ταῖς τεσσαράκοντα Ὀλυμπιάδι πύκτας ἔσεκάλεσαν παῖδας, καὶ περιῆν τῶν ἔσελθόντων Συβαρίτης Φιλητῶς.

Philostratus *de Gymnast.* p. 22 Darernbergii, 16 Mynae: πυγμὴν δὲ παίδων οἱ μὲν φασὶν ἐπὶ τῆς πρώτης καὶ τεσσαρακοσῆς ἄρξασθαι Ὀλυμπιάδος καὶ Φιλητῶν Συβαρίτην νενικημέναι, οἱ δ'

ἐπὶ τῆς ἑξηκοσῆς λέγουσιν, ἣ ἐνίκησε παίδων πυγμὴν Κρέων ἐκ Κέω τῆς νῆσου. In his ἣ ἐνίκησε παίδων πυγμὴν e coniectura dedi; Mynas quid in codice scriptum esset, dispicere non potuit; in apographo scripsit: νενίκημε καὶ φαῖν πυγμὴν. Quod in apographi margine Mynas scripsit: κατ' ἦν πυγμὴν ἐνίκησε, et quod in sua editione dedit: ἐνίκησε δὲ πυγμὴν, videtur ex coniectura dedisse.

<sup>4</sup> Africanus Olymp. XXXVII et Pausanias loco ibi laudato.

<sup>5</sup> Africanus Olymp. XXXVII et Pausanias loco ibi laudato.

μς'

ol. XLVI  
a. C. 596

Χρυσόμαχος Λάκων σάδιον.

Καὶ Πολυμήσωρ Μιλήσιος παιδῶν σάδιον, ὃς αἰπολῶν  
λαγῶν κατέλαβεν<sup>1</sup>.

μζ'

ol. XLVII  
a. C. 592

Εὐρυκλῆς Λάκων σάδιον.

μη'

ol. XLVIII  
a. C. 588Γλύκων (Γλαυκίας<sup>2</sup>) Κροτωνιάτης σάδιον.Πυθαγόρας Κρατέου Σάμιος, ἐκκριθεὶς παιδῶν πυγμῆν  
καὶ ὡς Θῆλυς χλευαζόμενος, προσβάς τοὺς ἄνδρας,  
ἄπαντας ἐξῆς ἐνίκησεν<sup>3</sup>.

quod apud Philostratum quoque legitur. Χρυσόμαχος] Sic int. Arm. Cod. Paris. Χρυσόμαχος. Πολυμήσωρ] Sic cod. Paris. Int. Armen. Polymnestor. Illud apud Philostratum, hoc apud Solinum legitur. προσβάς τοὺς ἄνδρας] Sic scripsi

<sup>1</sup> Philostratus *de Gymnast.* p. 22 Darembergii, 16 Mynae: ὁ δὲ νικήσας τὸ τῶν παιδῶν σάδιον κατὰ τὴν ἕκτην καὶ τεσσαρακοσὴν Ὀλυμπιάδα (τότε γὰρ πρῶτον ἐτέθη) παῖς ἦν καλὸς Πολυμήσωρ ὁ Μιλήσιος, ὃς τῇ ῥύμῃ τῶν ποδῶν λαγῶν ἔφθανεν. In his τότε γὰρ πρῶτον ἐτέθη manifestus error est. Nec enim per se credibile est, σάδιον παιδῶν serius adscitum esse quam παιδῶν πάλην, παιδῶν πένταθλον et παιδῶν πυγμῆν, et Africanus Olymp. XXXVII et Pausanias loco ibi laudato diserte testantur iam Olymp. XXXVII hoc certamen introductum esse.

Idem p. 70 Darembergii, 44 Mynae: ἐγυμνάζοντο δ' οἱ παλαιοὶ οἱ μὲν ἄχθη φέροντες οὐκ εὐφορα, οἱ δ' ὑπὲρ τάχους ἐμιλλώμενοι πρὸς ἵππους καὶ πτῶκας, οἱ δ' ὀρθοῦντές τε καὶ κάμπτοντες σί-

θρον ἐληλαμένον ἐς παχύ, οἱ δὲ βουσί συνεζευγμένοι καρτεροῦς τε καὶ ἄμαξεύουσιν, οἱ δὲ ταύρους ἐπαυχενίζοντες, οἱ δ' αὐτοὺς λέοντας. Ταῦτα δὲ δὴ Πολυμήσορες καὶ Γλαῦκοι (cf. Olymp. LXV) καὶ Ἀλησίαι (cf. Olymp. LXXX) καὶ Πουλυδάμας ὁ Σκοτουσαῖος (cf. Olymp. XCIII).

Bocchus apud Solinum, cuius cap. VI verba haec sunt: *Polymestor Milesius puer, quum a matre locatus esset ad caprarios pastus, ludicro leporem consecutus est, et ob id statim productus a gregis domino Olympiade sexta et quadragesima, ut Bocchus auctor est, victor in stadio meruit coronam.*

<sup>2</sup> Pausanias X. VII. 4: τῆς τεσσαρακοσῆς Ὀλυμπιάδος καὶ ὀγδόης, ἣν Γλαυκίας ὁ Κροτωνιάτης ἐνίκησεν.

<sup>3</sup> Eratosthenes apud Diogenem



? . . . . . Αἰνῶτος . . . . .<sup>1</sup>.ol. XLIX  
n. C. 584

μθ'

## Λυκῖνος Κροτωνιάτης σάδιον.

ex Diogene et Syncello. Cod. Paris. *προβάς εἰς τοὺς ἀνδρας*. Int. Armen. teste Auchero: *sese promovit atque omnes omnino viros superavit*; teste Zohrabo: *pro-*

Laertium VIII. I. 25 (47): Ἐρατοσθένους δὲ φησι, καθὸ καὶ Φαβωρίνος ἐν τῇ ὀγδόῃ παντοδαπῆς ἰσορίας παρατίθεται, τοῦτον (Pythagoram) εἶναι τὸν πρῶτον ἐντέχνως πυκτεύσαντα ἐπὶ τῆς ὀγδόης καὶ τετταρακοστῆς Ὀλυμπιάδος, κομήτην καὶ ἀλουργίδα φοροῦντα· ἐκκριθέντα τ' ἐν τῶν παιδῶν καὶ χλευασθέντα αὐτίκα προσβῆναι τοὺς ἀνδρας καὶ νικῆσαι. δηλοῦν δὲ τοῦτο καὶ τοῦ πύγμαμα ὅπερ ἐποίησε Θεαίτητος (Anthol. Graec. append. 37).

Πυθαγόρην τινά, Πυθαγόρην, ὃ ξεῖνε, κομήτην, ἄδόμενον πύκτην εἰς κατέχεις Σάμιον, Πυθαγόρης ἐγὼ εἶμι· τὰ δ' ἔργα μου εἶ τιν' ἔροιο

Ἡλείων, φήσεις αὐτὸν ἄπιστα λέγειν.

Aliud Epigramma apud Diogenem Laertium VIII. I. 25 (49), in Anthol. Graec. append. 284:

Οὗτος πυκτεύσων ἐς Ὀλύμπια παισὶν ἄνηβος ἤλυθε Πυθαγόρης ὁ Κράτεω Σάμιος.

Syncellus p. 239 B: Πυθαγόρας ὁ Σάμιος, Ὀλυμπίασιν ἐκριθείς παιδῶν πνυγμὴν ὡς ἀπαλός, προσβάς τοὺς ἀνδρας, ἐνίκα κατὰ τὴν να' (debebat μη') Ὀλυμπιάδα.

*Proverbiorum collectio in codicibus Bodleiano et Vaticano*, in Lentschii et Schneidewini *Paroemiogr. Graec.* I p. 240: ἐν Σάμῳ κομήτης: Πυθαγόρας πύκτης Σάμιος ἐκόμα· καταφρονηθεὶς οὖν παραδόξως ἐνίκησεν.

Plutarchi *Proverb. Cent.* II. 8: τὸν ἐν Σάμῳ κομήτην: Σάμιός τις ἐγένετο πύκτης, ὃς ἐπὶ μαλακίᾳ σκωπιόμενος, ἐπειδὴ κόμας εἶχεν, ὑπὸ τῶν ἀνταγωνισῶν, συμβαλῶν αὐτοὺς ἐνίκησεν.

Seriores Pythagoram athletam, Crataecum filium, confundere coeperunt cum Pythagora philosopho, Mnesarchi filio. Hinc apud Lucianum *Somn. s. Gall.* 8 Pythagoras philosophus dicitur ἀθλητῆς ποτε γενόμενος καὶ Ὀλύμπια οὐκ ἀφανῶς ἀγωνισάμενος. Augustinus *Epist.* 137 (al. 3) ad Volusian. cap. III § 12: *Quis nunc extremus idiota vel quae abiecta muliercula non credit animae immortalitatem vitamque post mortem futuram? quod apud Graecos olim primus Pherecydes Assyrius (l. Syrius) cum disputasset, Pythagoram Samium illius disputationis novitate ex athleta in philosophum vertit.* Hinc quoque proverbium illud ad philosophum retulerunt (Iamblichus *vit. Pythag.* 11 et 30). Quos recte reprehendit Hesychius: ἐν Σάμῳ κομήτας: ἔνοι Πυθαγόραν τὸν σοφὸν φασὶ τὴν πνυκτικὴν ἀσκήσαι καὶ ἀπ' αὐτοῦ τὴν παροιμίαν λέγεσθαι, ἀμαρτάνοντες.

<sup>1</sup> Phlegontem Trallianum hac Olympiade Lenaeum quendam victorem commemorasse, suspicor propter verba Stephani Byzant.: *Ἀῆνος: χώρα τῶν Πισαίων· ὁ πολλῆς Αἰνῶτος· Φλέγων τεσσαρακοστῆ ὀγδόῃ Ὀλυμπιάδι.*

ν'

ol. L  
a. C. 580

Ἐπιτελίδας Λάκων σάδιον<sup>1</sup>.  
Οἱ ἑπτὰ σοφοὶ ὠνομάσθησαν.

να'

ol. LI  
a. C. 576

Ἐρατοσθένης Κροτωνιάτης σάδιον.

νβ'

ol. LII  
a. C. 572

Ἄγης Ἡλείου σάδιον.  
Ἀρριχίων Φιγαλεὺς παγκράτιον<sup>2</sup>.

νγ'

ol. LIII  
a. C. 568

Ἄγνων Πεπαρήθιος σάδιον.  
Ἀρριχίων Φιγαλεὺς παγκράτιον<sup>3</sup>.

νδ'

ol. LIV  
a. C. 564

Ἰππόσατος Κροτωνιάτης σάδιον.  
Ἀρριχίων Φιγαλεὺς τὸ τρίτον νικῶν παγκράτιον ψιλω-  
θεὶς<sup>4</sup> ἀπέθανε καὶ νεκρὸς ἐσέφη, φθάσαντος ἀπειπα-

*cedens viros omnes egregie superavit.* "Ἄγνων] Cod. Paris. "Ἄγνων. Int. Armen. Anon. 'Ἀρριχίων] Sic codices in Philostrati Imaginibus et alter Syncelli codex (de altero tacet Dindorfius). Cod. Paris. 'Ἀρριχίων. Int. Armen. *Areghion.* Pausaniae codices "Ἀρχων, 'Ἀρχίων, 'Ἀρράχων, 'Ἀρραχίων, 'Ἀραχίων, 'Ἀρρυχίων cet., neque unus est qui sibi constet. Apud Philostratum de Gymnastica Mynas

<sup>1</sup> Diodorus Siculus V. 9: κατὰ τὴν πεντηκοστὴν Ὀλυμπιάδα, ἣν ἐνίκα σάδιον Ἐπιτελίδας ὁ Λάκων.

Dionysius Halicarn. *Antiq. Roman.* IV. 1. p. 634 Reiskii: τῆς πεντηκοστῆς Ὀλυμπιάδος, ἣν ἐνίκα σάδιον Ἐπιτελίδας Λάκων.

<sup>2</sup> Africanus Olymp. LIV. Pausanias, Philostratus et Syncellus locis ibi laudatis p. 20 nota 1.

<sup>3</sup> Africanus Olymp. LIV. Pausanias, Philostratus et Syncellus locis ibi laudatis p. 20 nota 1.

<sup>4</sup> Sic Syncellus quoque, nisi quod sequiorem formam ψιλωθεὶς habet. Aliiter rem narrant Pausanias et Philostratus. Vid. nota sequens. Mox ἀπειπασθαι pro ἀπειπεῖν intactum reliqui, quia scriptoris, non librariorum vitium esse videbatur.

σθαι τοῦ ἀνταγωνισοῦ κλωμένου αὐτῷ τοῦ ποδὸς ὑπὲρ  
ἐκείνου<sup>1</sup>.

in apographo Ἀρίωνα dedit, in sua editione Ἀρίονα. Suidas in voce tres diver-

<sup>1</sup> Pausanias VIII. XL. 1: Φιγαλεῦσι δ' ἀνδριάς ἐστιν ἐπὶ τῆς ἀγορᾶς Ἀρριχίωνος τοῦ παγκρατιασοῦ . . . . τῷ δ' Ἀρριχίωνι ἐγένοντο Ὀλυμπικαὶ νῦκαι, δύο μὲν Ὀλυμπιάσι ταῖς πρὸ τῆς τετάρτης καὶ πεντηκσῆς, ἐγένετο δὲ καὶ ἐν αὐτῇ σὺν δικάῳ τ' ἐκ τῶν Ἑλλανοδικῶν καὶ Ἀρριχίωνος αὐτοῦ τῆ ἀρετῇ. ὡς γὰρ δὴ πρὸς τὸν καταλειπόμενον ἔτι τῶν ἀνταγωνισῶν ἐμάχετο ὑπὲρ τοῦ κοτίνου, ὁ μὲν προέλαβεν ὅσους δὴ ὁ ἀνταγωνιζόμενος, καὶ τοὺς ποσὶ τὸν Ἀρριχίωνα εἶχεν ἐξωκῶς, καὶ τὸν τραχηλον ἐπέβηεν ἅμα αὐτοῦ ταῖς χερσίν· ὁ δ' Ἀρριχίων ἐκκλᾶ τὸν ἐν τῷ ποδὶ τοῦ ἀνταγωνιζομένου δάκτυλον, καὶ Ἀρριχίων τε τὴν ψυχὴν ἀφίησιν ἀγχομένος, καὶ ὁ ἄγγων τὸν Ἀρριχίωνα ὑπὸ τοῦ δακτύλου τῆς ὀδύνης κατὰ τὸν καιρὸν ἀπαγορεύει τὸν αὐτόν· Ἡλεῖτο δ' ἐσεφάνωσάν τε καὶ ἀνηγόρευσαν τοῦ Ἀρριχίωνος τὸν νεκρόν.

Philostratus Imag. II. 6: ἐς αὐτὰ ἤκεις Ὀλύμπια καὶ τῶν ἐν Ὀλυμπίᾳ τὸ κάλλιπον· τουτὶ γὰρ δὴ ἀνδρῶν τὸ παγκράτιον, σεφανοῦται δ' αὐτὸ Ἀρριχίων ἐπαποθανῶν τῇ νίκῃ. Post pauca eum δις ἤδη νικήσαι τὰ Ὀλύμπια dicit cum in hoc certamen descenderet. Deinde sic certamen describit: τὸν Ἀρριχίωνα μέσσοι ἤδη ἤρηκώς ὁ ἀντίπαλος ἀποκτεῖναι ἔγνω καὶ τὸν μὲν πῆχυν τῆ δειρῇ ἐπέβαλεν ἀποφράττων αὐτῷ τὸ ἄσθμα, τὰ σκέλη δὲ τοὺς βουβῶσιν ἐναρμόσας καὶ περιδιείρας ἐς ἐκατέραν ἀγκύλην ἄκρω τῷ πόδε τῷ μὲν πνίγματι ἔφθη αὐτὸν ὑπνηλοῦ τοῦ ἐντεῦθεν θανάτου τοὺς αἰσθητηρίους ἐντρέχοντος τῇ δ' ἐπιτάσει τῶν σκελῶν ἀνειμένη

χρησάμενος οὐκ ἔφθη τὸν λογισμὸν τοῦ Ἀρριχίωνος· ἐκλακτίσας γὰρ τὸν ταρσὸν τοῦ ποδὸς Ἀρριχίων, ὑφ' οὗ ἐκινδύνευεν αὐτῷ τὰ δεξιὰ κρεμάννυμένης ἤδη τῆς ἀγκύλης ἐκείνον μὲν συνέχει τῷ βουβῶνι ὡς οὐκέτ' ἀντίπαλον, τοὺς δὲ γ' ἀρισεροῦς ἐνιζήσας καὶ τὸ περὶ τὸ ἄκρον τοῦ ποδὸς ἐναποκλείσας τῇ ἀγκύλῃ οὐκ ἔῃ μένειν τῷ σφυρῷ τὸν ἀσράγαλον ὑπὸ τῆς ἐς τὸ ἔξω βιαίου ἀποσροφῆς· ἡ γὰρ ψυχὴ ἀπιούσα τοῦ σώματος ἀδρανὲς μὲν αὐτὸ ἐργάζεται, δίδωσι δ' αὐτῷ ἰσχύειν ἐς ὃ ἀπερείδεται. γέγραπται δ' ὁ μὲν ἀποπνίξας νεκρῷ εἰκάσαι καὶ τὸ ἀπαγορεύειν ἐπισημαίνων τῇ χειρὶ· ὁ δ' Ἀρριχίων ὅσα οἱ νικῶντες γέγραπται, καὶ γὰρ τὸ αἶμα ἐν τῷ ἄνθει καὶ ὁ ἰδρῶς ἀκραιφνῆς ἔτι, καὶ μειδιᾶ, καθάπερ οἱ ζῶντες, ἐπειδὴν νίκης αἰσθάνωνται.

Idem de Gymnast. p. 34 Darembergii, 22 Mynae: Ἀρριχίωνα δὲ τὸν παγκρατιασὴν δύο μὲν ἤδη Ὀλυμπιάδας (νικῶντα, τρίτην δ' ἐπ' ἐκείναις Ὀλυμπιάδα) μαχόμενον περὶ τοῦ σεφάνου (καὶ ἤδη ἀπαγορεύοντα), Ἐρυξίας ὁ γυμναστῆς εἰς ἔρωτα θανάτου κατέβησεν, ἀναβοήσας ἔξωθεν ὡς καλὸν ἐντάφιον ἐν Ὀλυμπίᾳ μὴ ἀπειπεῖν. (Quae uncinis inclusi Mynas in apographo dedit, in sua editione omisit). Postrema verba, de quibus dubitatum est, mihi sana videntur. Quum enim athletic aut ἀποθνητέον esset, aut ἀπορρητέον, non minus recte dictum puto καλὸν ἐντάφιον τὸ ἐν Ὀλυμπίᾳ μὴ ἀπειπεῖν, quam si legeretur καλὸν ἐντάφιον τὸ ἐν Ὀλυμπίᾳ τεθάναι vel ἀποθανεῖν.

Καλλίας Φαινίππου Ἀθηναῖος κέλητι <sup>1</sup>.

νε'

ol. LV  
a. C. 560

Ἰππόστρατος ὁ αὐτὸς τὸ δεύτερον.

Ὅτε Κῦρος ἐβασίλευε Περσῶν.

νε'

ol. LVI  
a. C. 556

Φαῖδρος Φαρσάλιος σάδιον.

νε'

ol. LVII  
a. C. 552

Λαῖδρομος Λάκων σάδιον.

νη'

ol. LVIII  
a. C. 548

Διόγνητος Κροτωνιάτης σάδιον <sup>2</sup>.

νη'

ol. LIX  
a. C. 544

Ἀρχίλοχος Κερκυραῖος σάδιον.

Πραξιδάμας Σωκλείδου Αἰγινήτης πυγμὴν <sup>3</sup>.

sas scripturas profert: Ἀραχίων, Ἀρχίων, Ἀρραχίων. Σωκλείδου] Sic Pindarus, nisi quod forma Σωκλείδα utitur. «ὁ Δίδυμος· Σωκλῆς ἐστὶ τὸ ὄνομα,

Syncellus p. 239 C Eusebium vel Africanum descripsit. Pro ψιλῶθεις habet ψιλισθεις, pro καὶ νεκρὸς ἐξέφθη habet νεκρὸς τ' ἐξέφθη, omittit αὐτῶ et pro ἐκείνου habet αὐτοῦ.

<sup>1</sup> Scholiasta Aristophanis ad Av. 283: ὁ πρῶτος γοῦν Καλλίας Φαινίππου πατρός ἐστιν, ὁ νενικηκὸς ἵππῳ τὴν τετάρτην καὶ πεντηκοστὴν Ὀλυμπιάδα.

Interpolator Herodoti VI. 122: Καλλίῳ δὲ τούτου (τοῦ Φαινίππου, cap. 121) ἄξιον πολλαχοῦ μνήμην ἐστὶ πάντα τινὰ ἔχειν. τοῦτο μὲν γὰρ τὰ προλελεγμένα . . . . . τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε, ἵππῳ νικήσας, τεθρίππῳ δὲ δεύτερος γενόμενος.

Meursius in scholio laudato legendum censuit τὴν οδ' pro τὴν νδ', quae coniectura manifesto falsa est, quum Callias, teste Herodoto VI. 121, aequalis et infestissimus adversarius fuerit Pistrati, cuius bis exsulis toties honorum sector exstitit.

<sup>2</sup> Pausanias X. v. 13: τῆς ὀγδόης Ὀλυμπιάδος καὶ πεντηκοστῆς, ἣν Κροτωνιάτης ἐνίκα Διόγνητος.

<sup>3</sup> Pausanias VI. xviii. 7: Πραξιδάμαντος Αἰγινήτου νικήσαντος πυγμῇ τὴν ἐνάτην Ὀλυμπιάδα ἐπὶ ταῖς πεντήκοντα.

Pindarus Nem. VI. 15 (28) sqq. de Praxidamantis nepote Alcimida:

ol. LX  
a. C. 540

ξ'

Ἀπελλαῖος Ἡλείος σάδιον.

? Τίσανδρος Κλεοκρίτου Νάξιος ἐκ Σικελίας πυγμαῖν<sup>1</sup>.

? Μίλων Διοτίμου Κροτωνιάτης πάλην παίδων<sup>2</sup>.

Κρέων Κεῖτος πυγμαῖν παίδων<sup>3</sup>.

ol. LXI  
a. C. 536

ξαι'

Ἀγάθαρχος Κερκυραῖος σάδιον<sup>4</sup>.

φην. παρήγαγε δ' αὐτὸ πατρωνυμικῶς, ὡς ἔθος ἐστὶ τοῖς ποιηταῖς." Scholiasta

ἔχουσιν ἐν Πραξιδάμαντος ἐὼν πόδα  
νέμων

πατροπάτορος δμαιοῖον.

κεῖνος γὰρ Ὀλυμπιονίκος ἐὼν Αἰακίδαις

ἔργα πρῶτος ἐνεικεν ἀπ' Ἀλφειοῦ,

καὶ πεντάκις Ἰοθμοῦ σεφανωσάμενος,

Νεμεῖα δὲ τρίς,

ἔπαυσε λάθων

Σωκλείδα, ὅς ὑπέριτατος

Ἀγρομαχῶν νείων γένητο,

ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον  
ἀρετᾶς

ἦλθον, οἳ τε πόνων ἐγείσαντο. σὺν

θεοῦ δὲ τύχῃ

ἔτερον οὐ τινα οἶκον ἀπεφάνατο πυγ-  
μαχίᾳ πλεόνων

ταμῖαν σεφάνων μυχῶ Ἑλλάδος ἀπάσας.

vs. 13 ἐνεικεν adiecit Bergkiius.

<sup>1</sup> Pausanias VI. XIII. 8: Νάξου δ' οἰκισθείσης ποτὲ ἐν Σικελίᾳ ὑπὸ Χαλκιδέων τῶν ἐπὶ τῷ Εὐρίπῳ τῆς πόλεως μὲν οὐδ' ἐρείπια ἐλείπετο ἐς ἡμᾶς ἔτι, ὄνομα δὲ καὶ ἐς τοὺς ἔπειτα εἶναι τῆς Νάξου Τίσανδρος ὁ Κλεοκρίτου μάλις αὐτίαν ἐχέτω. τετράκις γὰρ δὴ ἐν ἀνδράσι κατεμαχέσατο ὁ Τίσανδρος πύκτας ἐν Ὀλυμπίᾳ, τοσαῦται δὲ καὶ Πυθοῦ γεγονῆσιν αὐτῷ νῆκαι, Κορινθίοις δ' οὐκ ἦν πῶ τῆνικαῦτα οὐδ' Ἀργείοις ἐς ἅπαντας ἱπομνήματα τοὺς Νεμεάτις.

E postremis Pausaniae verbis apparet priscis admodum temporibus Tisandrum vixisse. Constat autem statuam eius Olympicam post Olymp. LXI sculptam esse, quum antiquissimae statucae quas Olympiae vidit Pausanias Praxidamantis Aeginetae et Rhexibii Opuntii fuerint, quorum hic Olymp. LXI pancratio, ille Olymp. LIX eodem quo Tisander certamine victor exstitit.

Τίσανδρος ὁ ἐκ τῆς Νάξου πύκτης iuxta nobilissimos athletas commemoratur a Philostrato *de Gymnast.* p. 72 Darembergii, 44 Mynae.

Philostrati circa Tisandri patriam errorem, quam cum insula homonyma confudit, castigavit Cobet, de Philostr. lib. *περὶ γυμνας.* p. 8. Paucos fuisse Philostrati aetate quibus nota esset Naxus Siciliae, mirum non est, quum ea civitas iam Olymp. XCIV, 2 a Dionysio fuerit deleta (Diodorus Siculus XIV. 15).

<sup>2</sup> Cf. ad Olymp. LXII p. 23 nota 4.

<sup>3</sup> Philostratus loco laudato ad Olymp. XLI.

<sup>4</sup> Dionysius Halicarn. *Antiq. Roman.* IV. 41 p. 745 Reiskii: τῆς ἐξηκοσῆς καὶ πρώτης Ὀλυμπιάδος, ἣν ἐνίκησεν Ἀγάθαρχος Κερκυραῖος.



? Τίσανδρος Κλεοκρίτου Νάξιος ἐκ Σικελίας πυγμαῖον<sup>1</sup>.

<sup>2</sup>Ρηξιβίος Ὀπούντιος παγκράτιον<sup>2</sup>.

ξβ'

ol. LXII  
a. C. 532

<sup>3</sup>Ἐρυξίας Χαλκιδεὺς σάδιον<sup>3</sup>.

Μίλων Διοτίμου Κροτωνιάτης πάλην. Ὁς νικᾷ Ὀλύμπια ἑξάκις<sup>4</sup>, Πύθια ἑξάκις, Ἰσθμια δεκάκις, Νέμεα ἑννεάκις.

Pindari ad Nem. VI. 30 p. 469 Boeckhii. Ἐρυξίας] Iamblichus Ἐρυξιδας.

<sup>1</sup> Cf. ad Olymp. LX, p. 22 nota 1.

<sup>2</sup> Pausanias VI. xviii. 7: Ὀπουντίου Ῥηξιβίου παγκρατίας καταγωνισαμένου μιᾷ πρὸς ταῖς ἐξήκοντα Ὀλυμπιάδων.

<sup>3</sup> Iamblichus vit. Pythag. VII. 35: κατὰ τὴν Ὀλυμπιάδα τὴν δευτέραν ἐπὶ ταῖς ἐξήκοντα, καθ' ἣν Ἐρυξιδας ὁ Χαλκιδεὺς σάδιον ἐνίκησεν.

<sup>4</sup> Pausanias VI. xiv. 5: Μίλωνα τὸν Διοτίμου πεποιήκε μὲν Δαμίας ἐκ Κρότωνος καὶ οὗτος. λέγοντο δὲ τῷ Μίλωνα ἑξ μὲν ἐν Ὀλυμπία πάλης νῦκαι, μία δ' ἐν παισὶν ἑξ αὐτῶν, cet.

Suidas v. Μίλων Pausaniam descripsit.

Diodorus Siculus XII. 9 narrat Milonem praefuisse Crotoniatis in bello cum Sybaritis; ὁ γὰρ ἀνὴρ οὗτος ἑξάκις Ὀλύμπια νενικηκώς . . . . λέγεται πρὸς τὴν μάχην ἀπαντῆσαι κατεξεφανωμένος τοῖς Ὀλυμπιακοῖς σεφάνοις.

Simonides in Anthol. Planud. 24, in Bergkii Poet. Lyr. Graec. p. 919 ed. 2<sup>ae</sup> :

Μιλωνος τόδ' ἄγαλμα καλοῦ καλόν,  
ὃς ποτὶ Πίσῃ

ἑπτάνη νικήσας εἰς γόνατ' οὐκ ἔπεσεν.

In his ποτὶ Schneidewini emendatio est pro ποτέ. Pro ἑπτάνη legi posse ἑξάκι, viderunt viri docti.

Auctor Argum. Theocrit. Idyll. IV Theocritum diu post Milonem vixisse dicit, εἶγε Μίλων τῇ ἑβδόμῃ Ὀλυμπιάδων πάλη νικᾷ, ubi corruptela manifesta est, emendatio incerta.

Milo in omnium ore erat ut exemplum roboris. Lucianus de Imagin. 19: εἴ τις Μίλωνα τὸν ἐκ Κρότωνος ἢ Γλαῦκον τὸν ἐκ Καρέσου ἢ Πουλυδάμαντα ἐπαινίσαι θάλλων ἔπειτα λέγου ἰσχυρότερον ἕκασον αὐτῶν γυναικὸς γενέσθαι, οὐκ ἂν οἶε γελασθῆναι αὐτὸν ἐπὶ τῇ ἀνοίᾳ τοῦ ἐπαίμου; vid. etiam Strabo VI. i. 12 p. 262 sq. Casauboni, Philostratus loco laudato ad Olymp. XXXVII p. 15 nota 1, Idem vit. Apoll. Tyan. IV. 28, Anthol. Graec. II. vs. 230, alii.

Verisimile est Africanum Milonis mentionem iniecisce aut ea Olympiade qua primum vicit (inter viros; nam alioquin scripsisset πάλην παίδων), aut ea qua sextam palmam tulit. Quum igitur constet Milonem Olymp. LXVII, qua Sybaris a Crotoniatis deleta est, aetate adhuc floruisse, illud verum videtur. Quapropter suspicor Milonis victoriam inter pueros Olympiadi LX esse adsignandam, viriles Olympiadibus LXII —LXVI.

? Τίσανδρος Κλεοκρίτου Νάξιος ἐκ Σικελίας πυγμαῖν<sup>1</sup>.  
Κίμων Στησαγόρου Ἀθηναῖος τεθρίππῳ<sup>2</sup>.

ol. XLIII  
a. C. 528

ξγ'

Παρμενίδης Καμαριναῖος ζάδιον<sup>3</sup>.

? Μίλων Διοτίμου Κροτωνιάτης πάλην<sup>4</sup>.

? Τίσανδρος Κλεοκρίτου Νάξιος ἐκ Σικελίας πυγμαῖν<sup>5</sup>.

Πεισίφρατος Ἴπποκράτους Ἀθηναῖος τεθρίππῳ<sup>6</sup>.

ol. XLIV  
a. C. 524

ξδ'

Μένανδρος Θεσσαλὸς ζάδιον.

? Μίλων Διοτίμου Κροτωνιάτης πάλην<sup>7</sup>.

Κίμων Στησαγόρου Ἀθηναῖος τεθρίππῳ<sup>8</sup>.

Στησαγόρου] Sic Herodoti codices. Aliis Τισάγορας audit. Μένανδρος] Sic

<sup>1</sup> Cf. ad Olymp. LX p. 22 nota 1.

<sup>2</sup> Herodotus VI. 103: Κίμωνα τὸν Στησαγόρειο κατέλαβε φυγῆναι ἐξ Ἀθηναίων Πεισίφρατον τὸν Ἴπποκράτεος. καὶ αὐτῷ φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τεθρίππῳ συνέβη, καὶ ταύτην μὲν τὴν νίκην ἀνελόμενον μιν τὸντὸ ἐξεκείκασθαι τῷ ὁμομητριῷ ἀδελφεῷ Μιλτιάδῃ· μετὰ δὲ τῆ ὑξέρῃ Ὀλυμπιάδι τῆσιν αὐτῆσιν ἵπποισι νικῶν παραδιδού Πεισίφρατῶ ἀνακηρυχθῆναι, καὶ τὴν νίκην παρῆς τούτῳ κατῆλθε ἐπὶ τὰ ἐσωτοῦ ὑπόσπονδος. καὶ μιν ἀνελόμενον τῆσιν αὐτῆσιν ἵπποισι ἄλλην Ὀλυμπιάδα κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισίφρατος παίδων, οὐκ ἐτι περιεόντος αὐτοῦ Πεισίφρατος.

Plutarchus *Cat. Mai.* V: τῶν Κίμωνος ἵππων, αἷς Ὀλύμπια τρεῖς ἐνίκησεν.

Quum ter iisdem equis palmam consecutus sit Cimon, non dubitavi victorias eius tribus continuis Olympiadibus adsignare. Pisistratus autem, quem Olymp. LXIII, 2 diem obiisse constat (Clinton, *Fasti Hellenici*, II. p. 12 ed. 2<sup>ae</sup>), obiit post secundam sed ante ter-

tiam Cimonis victoriam. Hae igitur Olympiadibus LXIII et LXIV adsignandae sunt, prima Olympiadi LXII.

Satis constanter seriores Cimonem Stesagorae filium, eiusque fratrem ὁμομητριον Miltiadem Cypseli filium, confundunt cum Miltiade Marathonio eiusque filio Cimone. Hinc Pseudo-Andocides *c. Alcib.* 33: ἀναμνήσθητε δὲ καὶ τοὺς προγόνους, ὡς ἀγαθοὶ καὶ σώφρονες ἦσαν, οὔτινες ἐξωσράκισαν Κίμωνα διὰ παρανομίαν, ὅτι τῆ ἀδελφῆ τῆ ἐαυτοῦ συνώκησεν. καίτοι οὐ μόνον αὐτὸς Ὀλυμπιονίκης ἦν, ἀλλὰ καὶ ὁ πατήρ αὐτοῦ Μιλτιάδης. Aliam errorem hoc loco commissum in causa ob quam Cimon in exilium missus sit, castigavit I. Rutgersius in *Variis Lection.* I. 9 p. 39.

<sup>3</sup> Diodorus Siculus I. 68: τῆς ἐξηκοστῆς καὶ τρίτης Ὀλυμπιάδος, ἣν ἐνίκα ζάδιον Παρμενίδης Καμαριναῖος.

<sup>4</sup> Cf. ad Olymp. LXII p. 23 nota 4.

<sup>5</sup> Cf. ad Olymp. LX p. 22 nota 1.

<sup>6</sup> Cf. ad Olymp. LXII p. 24 nota 2.

<sup>7</sup> Cf. ad Olymp. LXII p. 23 nota 4.

<sup>8</sup> Cf. ad Olymp. LXII p. 24 nota 2.

Ἄνοχος Ἀδαμάτα Ταραντῖνος σαδῖον (καὶ διαύλον?)<sup>1</sup>.

? Μίλων Διοτίμου Κροτωνιάτης πάλιν<sup>2</sup>.

Προσετέθη ὀπλίτης καὶ ἐνίκη Δαμάρετος Ἡραιεύς<sup>3</sup>.

Γλαῦκος Δημόλου Καρύσιος πυγμαῖον παίδων<sup>4</sup>.

int. Armen. Cod. Paris. Ἐνανδρος. Ἄνοχος] Sic Pausaniae codices. Cod. Paris. Ἄνοχος. Int. Armen. Anachos. Δαμάρετος] Sic Pausaniae codices libro VI. Cod. Paris. Δαμάρετος. Int. Armen. Damaretos. Plerique Pausaniae codices ceteris locis Δημάρετος. Philostrati codex Δημάρετος. Ἡραιεύς] Sic int. Armen. et Pau-

<sup>1</sup> Pausanias VI. xiv. 11: Ἄνοχος ὁ Ἀδαμάτα Ταραντῖνος σαδῖον λαβῶν καὶ διαύλου νίκη. Incertum an eadem Olympiade utramque victoriam reportarit.

<sup>2</sup> Cf. ad Olymp. LXII p. 23 nota 4.

<sup>3</sup> Pausanias V. viii. 10: τῶν δ' ὀπλιτῶν ὁ δρόμος ἐδοκιμάσθη μὲν ἐπὶ τῆς πέμπτης Ὀλυμπιάδος καὶ ἐξηκοστῆς, μελέτης, ἐμοὶ δοκεῖν, ἔνεκα τῆς ἐς τὰ πολεμικά· τοὺς δὲ δραμόντας ἀσπίσιν ὁμοῦ πρῶτος Δαμάρετος ἐκράτησεν Ἡραιεύς.

Idem VI. x. 4: Δαμαρέτω δ' Ἡραιεῦ νιῶ τε τοῦ Δαμαρέτου καὶ νίων ὄνομα ἐν Ὀλυμπίᾳ γεγόνασιν ἐκάσῳ νικαι, Δαμαρέτω μὲν πέμπτη ἐπὶ ταῖς ἐξήκοντα Ὀλυμπιάδι, ὅτε ἐνομίσθη πρῶτον ὁ τοῦ ὀπλου δρόμος, καὶ ὡσαύτως τῆ ἐφεξῆς.

Idem VIII. xxvi. 2: ἀθλητὰς δ', ὁπόσοι γεγόνασιν Ἀρκάσιν, ὑπερήρκε τῆ δόξῃ Δαμάρετος Ἡραιεύς, ὅς τὸν ὀπλίτην δρόμον ἐνίκησεν ἐν Ὀλυμπίᾳ πρῶτος.

Idem X. vii. 7: τρίτη δὲ Πυθιάδι ἐπὶ ταῖς εἴκοσι προσθεάσιν ὀπλίτην δρόμον· καὶ ἐπ' αὐτῷ Τιμαίνετος ἐκ Φλιοῦντος ἀνείλετο τὴν δάφνην, Ὀλυμπιάσιν ὕστερον πέντε ἢ Δαμάρετος Ἡραιεύς ἐνίκησεν. Prima Pythias incidit in Olymp. XLVIII. 3 (cf. Boeckhius, Ex-

plicat. ad Pindari Olymp. XII, p. 206 sqq., et Clinton, Fasti Hellenici, III p. 612 sqq. ed. 2<sup>ae</sup>); ergo Pythias XXIII = Olymp. LXX, 3 = quinque Olympiades et duo anni post Olymp. LXV. 1.

Philostratus *de Gymnast.* p. 24 Darembergii, 16 Mynae: Δαμάρετος δὲ κατὰ τὴν ἐξηκοστὴν πέμπτην πρῶτος ὀπλίτου λέγεται τυχεῖν, Ἡραιεύς, οἷμαι, ὦν.

<sup>4</sup> Pausanias VI. x. 1 sqq.: ἐπὶ τοῖς κατειλεγμένοις ἔζηκεν ὁ Καρύσιος Γλαῦκος..... πατὴρ δ' οὗτος ὁ Καρύσιος ἦν Δημόλου, καὶ γῆν φασιν αὐτὸν κατ' ἀρχὰς ἐργάζεσθαι. ἐκπεσοῦσαν δ' ἐκ τοῦ ἀρότρου τὴν ὕμιν πρὸς τὸ ἄροτρον καθήρμουσε τῆ χειρὶ ἀντὶ σφύρας χρώμενος. καὶ πῶς ἐθεάσατο ὁ Δημόλος τὸ ὑπὸ τοῦ παιδὸς ποιούμενον καὶ ἐπὶ τούτῳ πυκτεύσοντα ἐς Ὀλυμπίαν αὐτὸν ἀνήγαγεν. ἔνθα δὴ ὁ Γλαῦκος ἄτ' οὐκ ἐμπείρως ἔχων τῆς μάχης ἐπιτρώσκετο ὑπὸ τῶν ἀνταγωνιζομένων, καὶ ἠνίκη πρὸς τὸν λειπόμενον ἐξ αὐτῶν ἐπύκτευεν ἀπαγορεύειν ὑποπλήθους τῶν τραυματικῶν ἐνομίζετο. καὶ οἱ τὸν πατέρα βοήσαι φασιν· ὦ παῦ, παῦε τὴν ἀπ' ἀρότρου. οὕτω γε δὴ βιασιότεραν ἐς τὸν ἀνταγωνιζόμενον ἐνεγκῶν τὴν πηληγὴν αὐτίκα εἶχε τὴν νίκη. .... τοῦ Γλαῦ-



## Ἴσχυρὸς Ἱμεραῖος Σάδιον.

? Μίλων Διοτίμου Κροτωνιάτης πάλην<sup>1</sup>.? Τιμασίθεος Δελφὸς παγκράτιον<sup>2</sup>.

saniae codices, nisi quod horum quidam libro X Κραιενὸς habent. Philostrati

κου δὲ τὴν εἰκόνα ἀνέθηκε μὲν ὁ παῖς αὐτοῦ, Γλαυκίας δ' Αἰγινήτης ἐποίησεν. σκιαμαχοῦντος δ' ὁ ἀνδριάς παρέχεται σχῆμα, ὅτι ὁ Γλαῦκος ἦν ἐπιτηδεύτατος τῶν κατ' αὐτὸν χειρονομήσαι πεφυκώς.

Suidas v. Γλαῦκος Καρύσιος Pausaniam descripsit.

Philostratus *de Gymnast.* p. 34 Darembergii, 22 Mynae: Γλαῦκον τὸν Καρύσιον, ἀπισούμενον ἐν Ὀλυμπίᾳ τὴν πυγμὴν τῷ ἀντιπάλῳ (sic sine sensu Mynas), Τισίας ὁ γυμναστὴς εἰς νίκην ἤγαγε παρακελευσάμενος τὴν ἀπ' ἀρότρου πλήξαι· τούτῳ δ' ἄρα ἦν ἡ τῆς δεξιᾶς εἰς τὸν ἀντίπαλον φορὰ· τὴν γὰρ χεῖρα ἐκείνην ὁ Γλαῦκος οὕτω τι ἔρωτο ὡς ὕψιν ἐν Εὐβοίᾳ ποτὲ καμφοθεῖσαν ὀρθῶσαι, σφυρηθὸν τῇ δεξιᾷ πλήξας.

In nobilissimis athleticis est Demostheni et Aeschini locis laudandis ad Olymp. CXII, Philostrato laudato ad Olymp. XXXVII p. 15 nota 1 et ad Olymp. XLVI p. 17 nota 1, Luciano laudato ad Olymp. LXII p. 23 nota 4, Eclogario Parisino p. 154 Cramerii in Anecd. Graec. Paris. vol. II.

Simonides hanc victoriam celebravit epinicio cuius fragmentum servavit Lucianus *pro Imagin.* 19 (cf. Quintilianus *Instit. Orator.* XI. II. 14), in Bergkii *Poet. Lyr. Graec.* p. 872 ed. 2<sup>ae</sup>.

Suidas v. Γλαῦκος: . . . Γλαῦκος ὄνομα κύριον, γένος Καρύσιος, πύκτης, πέμπτη καὶ ἑξήκοστή Ὀλυμπιάδι σεφανωθεῖς.

Auctor τῶν ῥητορικῶν λέξεων in Bekkeri *Anecd. Graec.* p. 232: Γλαῦκος Καρύσιος: πύκτης ἦν ὁ Γλαῦκος, πέμπτην καὶ ἑξήκοστήν Ὀλυμπιάδα σεφανωθεῖς. . . . ἀπέθανε δ' ἐξ ἐμβουλῆς Γέλωνος τοῦ Συρακοσίων τυράννου.

Utroque loco ἑξήκοστήν scripsi pro εἰκοστήν ex certissima Brunnii emendatione; Glauci enim filius statuum patris, post multas in aliis ludis victorias a Gelone interfecti, faciendam mandavit Glauciae Aeginetae, qui circa Olymp. LXXV floruit (Brunn, *Geschichte der Griech. Künstler*, I. p. 83).

<sup>1</sup> Cf. ad Olymp. LXII p. 23 nota 4.

<sup>2</sup> Herodotus V. 72 narrat Cleomenem, regem Lacedaemoniorum, qui Athenas venerat ab Isagora contra Clisthenem auxilio vocatus, a plebe superatum deditione facta abiisse cum suis; τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδησαν τὴν ἐπὶ θανάτῳ, ἐν δὲ αὐτοῖσι καὶ Τιμησίθεον τὸν Δελφόν, τοῦ ἔργου χειρῶν τε καὶ λήματος ἔχοιμ' ἂν μέγιστα καταλέξαι. οὗτοι μὲν νυν δεδεμένοι ἐτελεύτησαν.

Pausanias VI. VIII. 6: Προμάχου δ' οὐ πόρρω Τιμασίθεος ἀνάκειται γένος Δελφός, Ἀγελάδα μὲν ἔργον τοῦ Ἀργείου, παγκρατίου δὲ δύο μὲν ἐν Ὀλυμπίᾳ νίκας τρεῖς δ' ἀνηρημέτος Πυθοῦ. καὶ αὐτῷ καὶ ἐν πολέμοις ἐστὶν ἔργα τῇ τε τόλμῃ λαμπρὰ καὶ οὐκ ἀποδέοντα τῇ εὐτυχίᾳ, πλὴν γε δὴ τοῦ τελευταίου· τοῦτο δ' αὐτῷ θάνατον τὸ ἐγχείρημα ἤνεγκεν. Ἴσαγόρα γὰρ τῷ Ἀ-

Δαμάρετος Ἡρμιεύς ὀπλίτην<sup>1</sup>.  
Κλεοσθένης Πόντιος Ἐπιδάμνιος τεθρίππων<sup>2</sup>.

ξζ'

ol. LXVII  
a. C. 512

Φανῶς Πελληνεύς· πρῶτος ἐτρίσσευσεν, σάδιον, δίαυ-  
λον, ἔπλον.

? Τιμασίθεος Κροτωνιάτης πάλην<sup>3</sup>.  
? Τιμασίθεος Δελφὸς παγκράτιον<sup>4</sup>.

ξη'

ol. LXVIII  
a. C. 508

Ἰσόμαχος Κροτωνιάτης σάδιον<sup>5</sup>.

codex Κραεῦς. Cod. Paris. Ἡρακλείδης. Πόντιος] nomen videtur esse corruptum. Πελληνεύς] Sic cod. Paris. et iut. Armen. Scaliger coniecit Πριηνεύς, Goldhagen Παλληνεύς, propter traditionem a Pausania VII. xvii. 13 memoratam, ab Olympiade VI ad LXXX nullum Achaeum Olympiae vicisse. Dubius haereo utrum Πελληνεύς legendum an Παλληνεύς emendandum sit. Ab altera enim parte, quum constet Olympiade XXIII et LXXI Achaeos vicisse (nam qui e Strabonis verbis, VIII. vi. 25 p. 383 Casauboni, effecit Hyperesiam olim non fuisse civitatem Achaicam, verba Strabonis non intellexit), ipsa traditio manifesto falsa est. Sed ab altera parte vix intelligo quomodo circa Olympiadem LXXX fama illa circumferri potuerit, si quinquaginta tantum annis ante ipsa stadii palma Achaeo contigisset. Ἰσόμαχος] Apud Dionysium legitur Ἰσχόμαχος.

Θηναῖω τὴν ἀκρόπολιν τὴν Ἀθηναίων καταλαβόντι ἐπὶ τυραννίδι μετασχὼν τοῦ ἔργου καὶ ὁ Τιμασίθεος θάνατον ζημίαν εὔρε τοῦδε τοῦ ἀδικήματος παρ' Ἀθηναίων. Sic enim legendum videtur; pro εὔρε τοῦδε τοῦ in libris est εὔρετο δὲ τοῦ.

Quum igitur Timasitheus aetate adhuc florens supplicium passus sit Olymp. LXVIII, non multum a vero aberraverit qui victorias eius Olympicas Olympiadibus LXVI et LXVII adsignet.

<sup>1</sup> Pausanias laudatus ad Olymp. LXV p. 25 nota 3.

<sup>2</sup> Pausanias VI. x. 6: ἐπὶ δὲ τῷ Παντάρκει Κλεοσθένους ἐστὶν ἄρμα ἀνδρὸς Ἐπιδάμνιου..... ἐνίκα μὲν δὴ τὴν ἔκταν Ὀλυμπιάδα καὶ ἐξηκοστὴν ὁ

Κλεοσθένης..... καὶ ἐλεγετον τόδ' ἐστὶν ἐπὶ τῷ ἄρματι (Anthol. Graec. append. 227):

Κλεοσθένης μ' ἀνέθηνεν ὁ Πόντιος  
ἐξ Ἐπιδάμνου,  
νικήσας ἵππους καλὸν ἀγῶνα Διός.

<sup>3</sup> Pausanias VI. xiv. 5 de Milone Crotoniata: ἀφίκετο δὲ καὶ ἑβδομον παλαιῶν ἐς Ὀλυμπίαν· ἀλλὰ γὰρ οὐκ ἐγένετο οἷός τε καταπαλαῦσαι Τιμασίθεον πολίτην τ' ὄντα αὐτῷ καὶ ἡλικία νέον, πρὸς δὲ καὶ σύννεγγυς οὐκ ἐθέλοντα ἵσασθαι.

<sup>4</sup> Cf. ad Olymp. LXVI p. 26 nota 2'

<sup>5</sup> Dionysius Halicarn. Antiq. Roman. V. 1 p. 843 Reiskii: Ὀλυμπιάδος ἀγδότης καὶ ἐξηκοστῆς ἐνεσώσης, καθ' ἣν ἐνίκα σάδιον Ἰσχόμαχος Κροτωνιάτης.

Ἴπποκλέας Θεσσαλὸς ἐκ Πελοποννήσου δπλίτην <sup>1</sup>.  
Φειδώλα Κορινθίου παῖδες κέλητι <sup>2</sup>.

ol. LXIX  
a. C: 504

ΞΣ'

Ὁ αὐτὸς τὸ δεύτερον <sup>3</sup>.

<sup>1</sup> Pindarus *Pyth.* X. 12 (20) sqq.:  
τὸ δὲ συγγενὲς ἐμβέβακεν ἔχουσιν  
πατρὸς  
Ὀλυμπιονίκα δὲς ἐν πολεμαδόκοις  
Ἄρεος ὄπλοις.

Puer cuius Pythica victoria hoc carmine celebratur, quique patris vestigia pressisse dicitur, Hippocleas est (cf. Olymp. LXXII). Patri idem quod filio nomen fuisse docet vs. 57 (87) ubi Pythionicam τὸν Ἴπποκλέα appellat poeta. Vulgo hoc loco e Schmidii coniectura editur τὸν Ἴπποκλέαν; creditur enim patris nomen Φρικίας fuisse, propter vs. 15 (23) sq.:

ἔθηκε καὶ βαθυλείμων ὑπὸ Κίρκας  
ἀγῶν  
πέτρων κρατησάποδα Φρικίαν,

verum omnino faciendum videtur cum G. Hermann (Emendat. Pindar., in Opusculis vol. VII p. 165) monenti veri similis esse alium quempiam Hippocleae cognatum id nominis habuisse; quod quum verissime monuisset Hermannus, eidem tamen postea (l. l. in nota) imposuit Eustathius, qui Φρικίαν equi nomen esse putavit, quasi Pindarus, ut ostenderet familiare esse Hippocleae pedum velocitate in sacris ludis reportare victorias, duo protulerit exempla, patris alterum, alterum equi. Nec Eustathio nec Scholiastae, qui vulgati de Phricia erroris auctor est, quidquam tribuendum, quippe quorum opiniones ipsius loci Pindarici, qui in controversia est, interpretatione nitantur.

Quibus Olympiadibus Hippocleae pater homonymus Olympiae vicerit, non tra-

ditur. Verum cum Pindarus hoc carmen composuerit Olympiade LXIX, 3 (nam, teste Scholiasta ad inscript. p. 410 Boeckhii, minor Hippocleas ἐνίκησε τὴν εἰκοσὴν δευτέραν Πυθιάδα), Olympiadibus autem LXV (qua hoc certamen adscitum est), LXVI et LXVII alii cursu armato vicerint, sequitur Hippocleae victorias Olympiadibus LXVIII et LXIX esse adsignandas.

<sup>2</sup> Pausanias VI. XIII. 10: Ἐγένοντο δὲ καὶ τοῦ (Κορινθίου, § 9) Φειδώλα τοῖς παισὶν ἐπὶ κέλητι ἵππων νίκαι, καὶ ὁ θ' ἵππος ἐπὶ σήλῃ πεπονημένος καὶ ἐπιγράμμα ἐξεν ἐπ' αὐτῷ (Anthol. Graec. append. 389):

Ἐκκυδρόμας Λύκος Ἰσθμὶ ἄπαξ, δύο  
δ' ἐνθάδε νίκαις

Φειδώλα παιδῶν ἐξεφάνωσε δόμους.  
οὐ μὴν τῷ γ' ἐπιγράμματι καὶ τὰ Ἡλείων ἐς τοὺς Ὀλυμπιονίκας ὁμολογεῖ γράμματα ὀρθῶς γὰρ Ὀλυμπιάδων καὶ ἐξηκοσῆ καὶ οὐ περὶ ταύτης ἐξεν ἐν τοῖς Ἡλείων γράμμασιν ἢ νίκη τῶν Φειδώλα παιδῶν. Verba καὶ οὐ περὶ ταύτης corrupta esse manifestum est; in variis virorum doctorum coniecturis prae ceteris (πρὸ ταύτης, πέρα ταύτης, περὶ ταύτην, παρὰ ταύτην) placet καὶ οὐ παρὲς ταύτης; certe in hanc sententiam Pausanias scripsit. — Ceterum de dissensu illo non habeo quod proferam.

<sup>3</sup> Dionysius Halicarn. *Antiq. Roman.* V. 37 p. 927 Reiskii: Ὀλυμπιάς ἦν ἐνάτη καὶ ἐξηκοσῆ, ἣν ἐνίκη σάδιον Ἰσχυρόμαχος Κροτωνιάτης τὸ δεύτερον.

Θεσσαλὸς Πτοιοδώρου Κορίνθιος . . . . .<sup>1</sup>.

Ἰπποκλέας Θεσσαλὸς ἐκ Πελινναίου ὀπλίτην<sup>2</sup>.

ο'

ol. LXX  
a. C. 500

Νικέας Ὀπούντιος σάδιον<sup>3</sup>.

? Μνασέας Λίβυς Κυρηναῖος ὀπλίτην<sup>4</sup>.

Προσετέθη ἀπήνης δρόμος καὶ ἐνίκα Θερσίως Θεσσαλός<sup>5</sup>.

*Νικέας*] Sic int. Armen. Cod. Paris. *Νικαίσις*. Dionysii codices *Νικέας* et *Νικαίσις* exhibent. Scaliger coniecit *Νικίας*. *Νικέας*, *Τιμέας* et similia nomina occurrunt

<sup>1</sup> Pindarus *Olymp.* XIII (quo carmine Xenophontis Corinthii victorias celebrat) 35 (48):

πατρός δὲ Θεσσαλοῦ' ἐπ' Ἀλφεοῦ  
φέεθροισιν αἴγλα ποδῶν ἀνάκειται.

Thessali pater Πτοιοδώρος dicitur vs. 41 (58).

Hanc victoriam, quae quo cursus genere reportata sit non traditur, Scholiasta vetus ad vs. 1, p. 267 Boeckhii reportatam dicit ἐν τῇ ξθ' Ὀλυμπιάδι.

<sup>2</sup> Cf. ad *Olymp.* LXVIII p. 28 nota 1.

<sup>3</sup> Dionysius Halicarn. *Antiq. Roman.* V. 50 p. 961 Reiskii: ἐπὶ τῆς ἑβδομηκοῆς Ὀλυμπιάδος, ἣν ἐνίκα σάδιον Νικέας ὁ Λοκρὸς ἐξ Ὀπούντος.

<sup>4</sup> Pausanias VI. XIII. 7: παρὰ τὸν Βύκελον ὀπλίτης ἀνὴρ ἐπικλησὶν Λίβυς Μνασέας Κυρηναῖος ἐσηκεν.

Quando vicerit Mnaseas, exputari quodammodo potest ex Pausania VI. XVIII. 1, ubi Cratisthenis Cyrenaei ἀναθήματα recenset, a Rhegino Pythagora sculpta; addit: λέγεται δὲ καὶ ὡς Μνασέου τοῦ δρομέως ἐπικληθέντος δ' ὑφ' Ἑλλήνων Λίβυος εἶη παῖς ὁ Κρατισθένης. Quum igitur Pythagoras Rheginus circa *Olymp.* LXXV sqq. floruerit (Brunn, *Geschichte der Griech. Künstler*, I. p. 132 sq.), non potest Mnaseae victoria multum post *Olymp.* LXX reportata esse. Con-

stat autem eam non ante *Olymp.* LXX esse reportatam, quum *Olymp.* LXV (qua cursus armatus adscitus est) et sequentibus usque ad LXIX alii hoc certamine victores exstiterint.

<sup>5</sup> Pausanias V. IX. 1: τῆς δ' ἀπήνης καὶ κάλπης τὸν δρόμον, τὸν μὲν Ὀλυμπιάδι νομισθέντα ἑβδομηκοῆ, τὸν δὲ τῆς κάλπης τῇ ἑφεξῆς ταύτης, κήρυγμα ὑπὲρ ἀμφοτέρων ἐποιήσαντο ἐπὶ τῆς τετάρτης Ὀλυμπιάδος καὶ ὀγδοηκοῆς μήτε κάλπης τοῦ λοιποῦ μήτ' ἀπήνης ἔσεσθαι δρόμον. ὅτε δ' ἐτέθη πρότον, Θερσίου μὲν ἀπήνη Θεσσαλοῦ, Παιταίου δ' Ἀχαιοῦ τῶν ἐκ Δύμης ἐνίκησεν ἢ κάλπη.

Polemo Iliensis apud Scholiastam Pindari ad *Olymp.* V in script., p. 117 Boeckhii: περὶ τῆς ἀπήνης Πολέμων φησί.... καταλυθῆναι τοῦτο τὸ ἀγώνισμα κατὰ τὴν πδ' (sic pro οδ' correxit Boeckhii) Ὀλυμπιάδα καὶ εἶναι γ' νίκας. At teste Pausania fuerunt ιε' aut certe ιδ'.

Scholiasta Pindari vetus ad *Olymp.* V. 6 et 19, p. 119 et 122 Boeckhii tradit hoc ἀγώνισμα καταλυθῆναι περὶ τὴν πε' Ὀλυμπιάδα. Vetus scholion ad *Olymp.* VI in script., p. 129 Boeckhii: κατελύθη δ' ἡ ἀπήνη, ὡς τινὲς φασιν, ὀγδοηκοῆ πέμπτη Ὀλυμ-

Τισικράτης Κροτωνιάτης γάδιον<sup>1</sup>.

Ἐξαινέτος Ἐμπεδοκλέους Ἀκραγαντίνος πάλιν<sup>2</sup>.

Κλεομήδης Ἀστυπαλαιεύς Ἴκκον Ἐπιδάυριον ἀποκτείνας ἐν τῇ πυγμαῖ κατεγνώσθη ὑπὸ τῶν Ἑλληνοδικῶν καὶ ἀφῆρέθη τὴν νίκην<sup>3</sup>.

Ἐμπεδοκλῆς Ἐξαινέτου Ἀκραγαντίνος κέλητι<sup>4</sup>.

in inscriptionibus. Τισικράτης] Dionysii codices uno loco (VI. 34) dissentiunt, Στησικράτης offerentes et Στησικράτος et, quod vero proximum est, Πισικράτης.

πιάδι, κατ' ἐπίου δ' ὀγδοηκοστῆ ἔκτη. Bentleius (Resp. ad C. Boyl., p. 88 versionis latinae) alterum Scholiastae testimonium ex omni parte consentire monet cum testimonio Pausaniae; consuetudinem ἀπῆνης intermissam esse Ol. LXXXV, eamque intermissionem promulgatam fuisse Ol. LXXXIV.

<sup>1</sup> Dionysius Halicarn. *Antiq. Roman.* VI. 1 p. 1036 Reiskii: ἐπὶ τῆς ἐβδόμηκοστῆς καὶ πρώτης Ὀλυμπιάδος, ἣν ἐνίκα γάδιον Τισικράτης Κροτωνιάτης. Eadem verba cum iis quae praecedunt et iis quae sequuntur male adhaeserunt libro V p. 1035 Reiskii.

<sup>2</sup> Satyrus loco mox laudando nota 4.

<sup>3</sup> Pausanias VI. IX. 6: τῇ δ' Ὀλυμπιάδι τῇ πρὸ ταύτης (τῆς δευτέρας καὶ ἐβδόμηκοστῆς) Κλεομήδην φασὶν Ἀστυπαλαιέα ὡς Ἴκκον πυκτεύων ἀνδρὶ Ἐπιδανρίῳ τὸν Ἴκκον ἀποκτείνειεν ἐν τῇ μάχῃ, καταγνωσθεὶς δ' ὑπὸ τῶν Ἑλληνοδικῶν ἄδικοι εἰργάσθαι καὶ ἀφῆρημένος τὴν νίκην ἔκφρων ἐγένετο ὑπὸ τῆς λύπης. Sequuntur quaedam de Cleomedis furore, deque honoribus divinis ei iubente Pythia a civibus habitis; ad quae cf. Plutarchus *Rom.* 28.

Suidas v. Κλεομήδης Pausaniam descripsit.

Solent veteres religionis Christianae apologetae adversariis obicere Cleome-

dis apotheosin (Origenes *contra Celsum* p. 113, 125, 130 Spenceri; Cyrillus Alexandr. *contra Iulianum* p. 204 Spanhemii), unde nonnumquam caedem quoque adversarii in ludis Olympicis commemorant.

Oenomaus apud Eusebium Praepar. Evang. V. xxxiv. 2 sqq.: Κλεομήδης πύκτης Ἀστυπαλαιεύς... Ὀλυμπίασι πληγῇ μιᾷ πατάξας τὸν ἀνταγωνιστὴν ἀνέφξε τὴν πλευρὰν αὐτοῦ καὶ ἐμβάλων τὴν χεῖρα ἐλάβετο τοῦ πνεύμονος... καὶ προσμηθεὶς τεσσάρων ταλάντων ζημίαν ἐπὶ τούτῳ οὐχ ὑπέστη, cet.

Theodoretus *Therap.* VIII. p. 115 Sylburgii: οὗτος τὸν ἀνταγωνιστὴν μιᾷ πατάξας πληγῇ ἀνέφξε μὲν αὐτοῦ τὴν πλευρὰν, ἐμβάλων δ' εἶσω τὴν χεῖρα τῶν ἐγκάτων ἐλάβετο· εἶτα τῶν ἀθλοτετῶν διὰ τὴν τῆς ὀμότητος χαλεπότητων ὑπερβολὴν καὶ τίμημα ἐπιθέντων, ἀνεχώρησε μὲν βαρυθυμῶν, cet.

<sup>4</sup> Heraclides apud Diogenem Laertium VIII. II. 1 (51), ubi de Empedocle philosopho sermo est: ὁμοίως καὶ Ἡρακλείδης ἐν τῷ περὶ νόσων ὅτι λαμπρῶς ἦν οἰκίας ἐπιποτροφηκός τοῦ πάππου.

Aristotelis testimonio usus Eratosthenes apud Diogenem Laertium I. I. λέγει δὲ καὶ Ἐρατοσθένης ἐν τοῖς Ὀλυμπιονίκαις τὴν πρώτην καὶ ἐβδόμηκοστὴν Ὀλυμπιάδα νενικημέναι τὸν τοῦ



Προσετέθη κάλπης δρόμος καὶ ἐνίκα Πάταικος Δυμαῖος<sup>1</sup>.

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Ἐκ τούτου τὸ δεύτερον<sup>2</sup>.

Ἴπποκλέας Ἴπποκλέου Θεσσαλὸς ἐκ Πελινναίου . . . . .<sup>3</sup>.

Φίλων Γλαύκου Κερκυραῖος πυγμαῖος<sup>4</sup>.

*Μέτωνος* (Empedoclis philosophi patris) *πατέρα, μάρτυρι χρώμενος Ἀριστοτέλει.*

Satyrus apud Diogenem Laërtium VIII. II. 1 (53): *Σάτυρος δ' ἐν τοῖς βίοις φησὶν ὅτι Ἐμπεδοκλῆς υἱὸς μὲν ἦν Ἐξαίνετου κατέλιπε δὲ καὶ αὐτὸς υἱὸν Ἐξαίνετον· ἐπὶ τε τῆς αὐτῆς Ὀλυμπιάδος τὸν μὲν ἵππῳ κέλητι πενικηέναι, τὸν δ' υἱὸν αὐτοῦ πάλη, ἣ, ὡς Ἡρακλείδης ἐν τῇ Ἐπιτομῇ, δρόμῳ.* Perperam Diogenes, ut dudum videntur viri docti, Satyri verba de Empedocle philosopho accepit; spectant philosophi avum homonymum. Itaque Exaenetus, qui hac Olympiadē lucta vicit (nam Satyri epitomatori nil tribuendum videtur), patrus fuit Empedoclis philosophi.

Athenaeus I. 5 p. 3 Casauboni et ex Athenaeo Suidas v. *Ἀθήναιος*, eundem quem Diogenes errorem errantes, Empedocli philosopho victoriam Olympicam assignant.

<sup>1</sup> Pausanias loco ad Ol. LXX p. 29 nota 5 laudato.

<sup>2</sup> Pausanias VI. IX. 5: *τῆς δευτέρας καὶ ἑβδομηκοστῆς Ὀλυμπιάδος, ἣν Τισικράτης ἐνίκα Κροτωνιάτης σάδιον.*

Dionysius Halicarn. *Antiq. Roman.* VI. 34 p. 1117 Reiskii: *τῆς ἑβδομηκοστῆς καὶ δευτέρας Ὀλυμπιάδος, ἣν ἐνίκα δεύτερον Τισικράτης Κροτωνιάτης.*

Eadem verba leguntur apud eundem VI. 49 p. 1151 Reiskii, ubi perperam

codices habent *ἑβδομηκοστῆς καὶ ἑβδομηκοστῆς.*

<sup>3</sup> Scholiasta Pindari ad Pyth. X (quo carmine Pythica Hippocleae victoria celebratur) inscript., p. 410 Boeckhii: *ἐνίκησε δὲ καὶ οβ' καὶ ογ' Ὀλυμπιάδα.* Non addit quo certamine has victorias reportarit; certum tamen est inter viros reportatos esse, quum iam Olymp. LXIX, 3 Delphis puer vicerit (cf. ad Olymp. LXVIII, nota 69), verisimile cursu reportatas esse, quum Delphis quoque cursu vicerit; porro altera victoria (Olymp. LXXIII) non diaulo fuit reportata, quippe cuius palmam tulit alius. Ergo utramque aut dolicho aut cursu armato reportatam puto. De patris nomine cf. ad Olymp. LXVIII p. 28 nota 1.

<sup>4</sup> Simonides apud Pausaniam VI. IX. 9, in Anthol. Graec. append. 85, in Bergkii Poet. Lyr. Gr. p. 918 ed. 2<sup>ae</sup>:

*πατρὸς μὲν Κόρυρα, Φίλων δ' ὄνομ',  
εἰ μὲν δὲ Γλαύκου*

*υἱός, καὶ νικῶ πύξ δ' Ὀλυμπιάδας.*

Pausanias loco laudato: *παρὰ δὲ τοῦ Γέλωνος τὸ ἄρμα ἀνάκειται Φίλων, τέχνη τοῦ Αἰγινήτου Γλαυκίου.*

Non traditur quibus Olympiadibus Philo vicerit, sed verisimillimum mihi videtur eum vicisse Olymp. LXXII et LXXIII. Primum enim cum non nisi post Olymp. LXX crebro invaluerit mos ponendi Olympionicis statuas, Glaucias autem Aegineta circa Olymp. LXXV floruerit (Brunn, Geschichte der Griech.

Ἄστυλος Κροτωνιάτης ζάδιον καὶ διαύλον<sup>1</sup>.

Ἴπποκλέας Ἴπποκλέου Θεσσαλὸς ἐκ Πελοποννησίου . . . . .<sup>2</sup>.

Φίλων Γλαύκου Κερκυραῖος πυγμαῖν<sup>3</sup>.

Γέλων Δεινομένους Γελῶος τεθρίππων<sup>4</sup>.

Ἄστυλος] Sic Pausanias, Plinius et Clemens. Apud Dionysium altero loco Ἄστυλος (Künstler, I. p. 83), satis probabile est Philonis victorias post Olymp. LXX reportatas esse. Deinde constat eas ante Simonidis mortem obtinuisse, i. e. ante Olymp. LXXVIII, 2 (Clinton, Fasti Hellenici, II p. 39 ed. 2<sup>ae</sup>). Atqui Olymp. LXXI, LXXIV, LXXV, LXXVI et LXXVII alii pugilatu vicerunt. Ergo.

<sup>1</sup> Dionysius Halicarn. *Antiq. Roman.* VIII. 1 p. 1502 Reiskii: κατὰ τὴν ἑβδομηκοστὴν καὶ τρίτην Ὀλυμπιάδα, καθ' ἣν ἐνίκησεν ζάδιον Ἄστυλος Κροτωνιάτης.

Pausanias VI. XIII. 1: Ἄστυλος Κροτωνιάτης τρισὶν ἐφεξῆς Ὀλυμπιάσιν ζαδίου τε καὶ διαύλου νίκας ἔσχεν.

Simonides Astyli victorias celebravit carmine cuius fragmentum servarunt Photius v. περιγαιρόμενοι, Suidas eadem voce et Apostolius *Proverb.* Cent. XIV. 18 (in Pantini edit. XV. 97). In Bergkii poetis Lyricis Graecis legitur p. 873 ed. 2<sup>ae</sup>.

Plato *de Leg.* VIII. p. 839 E 840 A: Ἄστυλος οὐκ ἴσμεν τὸν Ταραντῖνον Ἰκκὸν ἀκοῆ διὰ τὸν Ὀλυμπιάσι τ' ἀγῶνα καὶ τοὺς τ' ἄλλους, ὧν διὰ φιλονικίαν καὶ τέχνην καὶ τὸ μετὰ τοῦ σωφρονεῖν ἀνδρεῖον ἐν τῇ ψυχῇ κεκτημένος, ὡς λόγος, οὔτε τινὸς πώποτε γυναικὸς ἤψατο, οὐδ' αὖ παιδὸς ἐν ὅλῃ τῇ τῆς ἀσκήσεως ἀκμῇ; καὶ δὴ καὶ Κρίσωνα καὶ Ἄστυλον καὶ Διόπομπον καὶ ἄλλους παμπόλλους ὁ αὐτὸς που λόγος ἔχει. Scholiasta ad h. l. σταδιοδρόμοι

γάμων ἀπάντων ἀπείρατοι, α' Ἰκκος Ταραντῖνος, β' Κρίσων Ἰμεραῖος, γ' Ἄστυλος Κροτωνιάτης, δ' Διόπομπος Θεσσαλός.

Clemens Alexandrinus *Strom.* III. VI. 50 p. 192 Sylburgi: φασὶ δὲ καὶ ἀθλητὰς οὐκ ὀλίγους ἀφροδισίων ἀπέχεσθαι, δὲ ἄσκησιν σωματικὴν ἐγκρατευσμένους, καθάπερ τὸν Κροτωνιάτην Ἄστυλον καὶ Κρίσωνα τὸν Ἰμεραῖον.

Plinius *Hist. Natur.* XXXIV. VIII. 19. § 59 de Pythagora Rhegino: fecit et stadiodromon Astylon qui Olympiae ostenditur.

<sup>2</sup> Cf. ad Olymp. LXXII p. 31 nota 3.

<sup>3</sup> Cf. ad Olymp. LXXII. p. 31 nota 4.

<sup>4</sup> Pausanias VI. IX. 4: Τὰ ἐς τὸ ἄρμα τοῦ Γέλωνος οὐ κατὰ ταῦτα δοξάζειν ἐμοὶ τε παρίστατο καὶ τοῖς πρότερον ἢ ἐγὼ τὰ ἐς αὐτὸ εἰρηκόσιν, οὐ Γέλωνος τοῦ ἐν Σικελίᾳ τυραννήσαντός φασιν ἀνάθημα εἶναι τὸ ἄρμα. ἐπιγράμμα μὲν δὴ ἐστὶν αὐτῷ (l. ἐπ' αὐτῷ) Γέλωνα Δεινομένους ἀναθεῖναι Γελῶον, καὶ ὁ χρόνος τούτῳ τῷ Γέλωνι ἐστὶ τῆς νίκης τρίτη πρὸς τὰς ἑβδομήκοντα Ὀλυμπιάς (codd. Ὀλυμπιάδας). Γέλων δ' ὁ Σικελίας τυραννήσας Συρακούσας ἔσχεν Ὑβριλίδου μὲν Ἀθήνησιν ἄρχοντας, δευτέρῳ δ' ἔτει τῆς δευτέρας καὶ ἑβδομηκοστῆς Ὀλυμπιάδος, ἣν Τιμοκράτης ἐνίκησεν Κροτωνιάτης ζάδιον. δῆλα οὖν ὡς Συρακούσιν ἤδη καὶ οὐ Γελῶον ἀναγορεύειν αὐτὸν ἔμελλεν. ἀλλὰ γὰρ ἰδιότης εἶη ἂν τις ὁ Γέλων οὗτος, πατρὸς

Ἰέρων Δεινομένους Γελῶος κέλητι<sup>1</sup>.

legitur, altero Ἀσυλλος. Ἀσυλλος etiam legitur apud Platonem. Diodori codices Ἀσυλος. Photii codex περὶ Ἀετύλου, Suidae codices Ἀετίλου, Ἀετύλλου cet. A-

δ' ὀμωνύμου τῷ τυράνῳ καὶ αὐτὸς ὀμώνυμος. Infelici coniectura Pausanias difficultatem tollere aggressus est quam sibi ipse creaverat; Gelo enim non Olymp. LXXII, 2 sed Olymp. LXXIII, 4 Syracusis potitus est; Olymp. LXXII, 2 non Syracusarum sed Gelae tyrannus factus est. Cf. Clinton, Fasti Hellenici, II. p. 24 et 28 ed. 2<sup>ae</sup>.

<sup>1</sup> Pausanias VI. XII. 1: πληστον δ' ἄρμα τ' ἐστὶ χαλκοῦν καὶ ἀνήρ ἀναβεβηκώς ἐπ' αὐτό, κέλητες δ' ἵπποι παρὰ τὸ ἄρμα εἰς ἐκατέρωθεν ἕστηκε, καὶ ἐπὶ τῶν ἵππων καθέζονται παῖδες. ὑπομνήματα δ' ἐπὶ νίκαις Ὀλυμπιακῆς ἐστὶν Ἰέρωνος τοῦ Δεινομένου τυραννήσαντος Συρακοσίων μετὰ τὸν ἀδελφὸν Γέλωνα. τὰ δ' ἀναθήματα οὐχ Ἰέρων ἀπέστειλεν, ἀλλ' ὁ μὲν ἀποδοὺς τῷ θεῷ Δεινομένης ἐστὶν ὁ Ἰέρωνος.

Idem VIII. XLII. 8: Ἰέρωνος δ' ἀποθανόντος πρότερον πρὶν ἢ τῷ Ὀλυμπίῳ Διὶ ἀναθεῖναι τὰ ἀναθήματα ἀεῦξάτο ἐπὶ τῶν ἵππων ταῖς νίκαις, οὕτω Δεινομένης ὁ Ἰέρωνος ἀπέδωκεν ὑπὲρ τοῦ πατρὸς.

Epigramma apud Pausan. VIII. XLII. 9, in Anthol. Graec. append. 325:

ὄν ποτε νικήσας, Ζεῦ Ὀλύμπιε, σεμ-  
νὸν ἀγῶνα  
τεθρίππῳ μὲν ἄπαξ, μονοκέλητι  
δὲ δίς,  
δῶρ' Ἰέρων τάδε σοι ἐχαρίσατο· παῖς  
δ' ἀνέθηκε  
Δεινομένης πατρὸς μνήμα Συρακο-  
σίου.

Hae tres victoriae quibus Olympiadicis sint reportatae docet Scholiasta Pin-

dari vetus ad Olymp. I. p. 21 Boeckhii: ἐπιγέγραπται ὁ ἐπινίκιος Ἰέρωνι τῷ Γέλωνος ἀδελφῷ νικήσαντι ἵππῳ κέλητι τὴν ογ' Ὀλυμπιάδα, ἣ ὡς ἐνιοὶ ἄρματι. ὁ δ' αὐτὸς καὶ τὴν οξ' νικᾷ κέλητι, τὴν δ' οη' τεθρίππῳ. In hoc tantum erravit Scholiasta, quod carmine illo Pindarico priorem Hieronis victoriam celericam celebrari affirmat, quum is Olymp. demum LXXV, 3 Syracusarum tyrannus factus sit (Clinton, Fasti Hellenici, II p. 30 ed. 2<sup>ae</sup>), hoc autem carmine (vs. 23—34) Συρακόσιος βασιλεύς appelletur (nam non audiendos esse qui Pindari versum laudatum tentarunt ut hoc carmen ad victoriam Olymp. LXXIII partam spectare possit, vel metrum demonstrat). Qui vero inter veteres Hieronem Olymp. LXXIII curru vicisse tradiderunt, neque sibi constant si tamen illam victoriam Pindari carmine celebrari putant, et manifesto falsi sunt, quum Olymp. LXXIII non Hiero sed frater eius Gelo victoriam crulem reportarit, Hiero autem (teste epigrammatis laudati auctore) semel tantum curru vicecit, quod Olymp. LXXIII factum tradit Scholiasta laudatus.

Γελῶον Hieronem hac Olympiade renuntiatum esse dubium non est; quae enim in Scholiis ad Pindarum traduntur de Hierone Syracusano et Aetnaco renuntiato (vid. ad Olymp. LXXVII) huc non pertinent, quum hac Olympiade Aetna nondum esset condita (Diodorus Siculus XI. 49) et Syracusis etiamtum democratia obtineret (Goeller, de situ et origine Syracusarum, p. 9 sq.).



ἽΟ αὐτὸς (Συρακόσιος <sup>1</sup>) τὸ δεύτερον σάδιον καὶ δίαυλον.

? Δρομεὺς Στυμφάλιος δόλιχον <sup>2</sup>.

Εὐθυμος Ἀσυκλέους Λοκρὸς Ἐπιζεφύριος πυγμὴν <sup>3</sup>.

puḍ Apostolium Αἰτύλου legitur. Nostro loco cod. Paris. et int. Armen. Ἀσύαλος.

<sup>1</sup> Dionysius Halicarn. *Antiq. Roman.* VIII. 77 p. 1694 Reiskii: τῆς ἐβδομηκοῦτης καὶ τετάρτης Ὀλυμπιάδος ἐνεσώσης, ἣν ἐνίκη σάδιον Ἀσύλος Συρακόσιος.

Pausanias loco laudato ad Olymp. LXXIII p. 32 nota 1, sic pergit: ὅτι δ' ἐν δύο ταῖς ὑσέραις ἐς χάριν τὴν Ἰέρωνος (ἴμο Γέλωνος) τοῦ Δεινομένουσος ἀνηγόρευσε αὐτὸν Συρακόσιον, τούτων ἕνεκα οἱ Κροτωνιάται τὴν οἰκίαν αὐτοῦ δεσποτήριον εἶναι κατέγνωσαν καὶ τὴν εἰκόνα καθεῖλον παρὰ τῇ Ἥρᾳ τῇ Λακωνίᾳ κειμένην.

Cf. porro ad Olymp. LXXIII.

<sup>2</sup> Pausanias VI. vii. 10: ἀνὴρ δ' ἐκ Στυμφήλου Δρομεὺς ὄνομα καὶ δὴ καὶ ἔργον τοῦτο ἐπὶ δολίχῳ παρεσχημένος δύο μὲν ἔσχεν ἐν Ὀλυμπίᾳ νίκας, τοσαύτας δ' ἄλλας Πυθοῦ καὶ Ἰσθμίων τε τρεῖς καὶ ἐν Νεμέᾳ πέντε. λέγεται δ' ὡς καὶ κρέας ἐσθίειν ἐπινοήσσειε, τίως δὲ τοῖς ἀθληταῖς τὰ σιτία τυρὸν ἐκ τῶν ταλάρων εἶναι. τούτου μὲν δὴ Πυθαγόρας τὴν εἰκόνα ἐς ἐν εἰργασμένος.

Rheginus Pythagoras floruit Olymp. LXXV sqq. (Brunn, *Geschichte der Griech. Künstler*, I p. 132 sq.). Ergo probabile est Dromeci victorias paucis Olympiadibus ante Ergotelen reportatas esse, qui Olymp. LXXVII et LXXVIII dolicho vicit.

<sup>3</sup> Pausanias VI. vi. 4: τὰ ἐς Εὐθυμον τὸν πύκτην οὐ μ' εἰκὸς ὑπερβαίνειν ἦν τὰ ἐς τὰς νίκας αὐτῷ καὶ τὰ

ἐς δύοσαν ὑπάρχοντα τὴν ἄλλην. γένος μὲν δὴ ἦν ὁ Εὐθυμος ἐκ τῶν ἐν Ἰταλίᾳ Λοκρῶν, οὐ χωρὴν τὴν πρὸς τῷ Ζεφυρίῳ τῇ ἄκρᾳ νέμονται, πατὴρ δ' ἐκαλεῖτο Ἀσυκλέους. Et post pauca § 5 sqq.: ἀνελομένη δ' οἱ πυγμῆς ἐν Ὀλυμπίᾳ νίκην τετάρτην πρὸς ταῖς ἐβδομήκοντα Ὀλυμπιάδι οὐ κατὰ ταῦτα ἐς τὴν ἐπιούσαν Ὀλυμπιάδα ἔμελλε χωρήσειν. Θεαγένης γὰρ ὁ Θάσιος Ὀλυμπιάδι θέλων τῇ αὐτῇ πυγμῆς τ' ἀνελέσθαι καὶ παγκρατίου νίκας ὑπερβάλετο πυκτείων τὸν Εὐθυμον. οὐ μὴν οὐδ' ὁ Θεαγένης ἐπὶ τῷ παγκρατίῳ λαβεῖν ἐδυνήθη τὸν κότινον, ἅτε προκατεργασθεῖς τῇ μάχῃ πρὸς τὸν Εὐθυμον. ἐπὶ τούτῳ δ' ἐπιβάλλουσιν οἱ Ἑλληνοδίκαι τῷ Θεαγένει τάλαντον μὲν ἱερὰν ἐς τὸν θεὸν ζημίαν, τάλαντον δὲ βλάβης τῆς ἐς Εὐθυμον, ὅτι ἐπηρεῖα τῇ ἐς ἐκεῖνον ἐδόκει σφίον ἐπανελεῖσθαι τὸ ἀγώνισμα τῆς πυγμῆς· τούτων ἕνεκα καταδικάζουσιν αὐτὸν ἐκτίσαι καὶ ἰδίῳ τῷ Εὐθύμῳ χρήματα. ἔκτη δ' Ὀλυμπιάδι ἐπὶ ταῖς ἐβδομήκοντα τὸ μὲν τῷ θεῷ τοῦ ἀργυρίου γινόμενον ἐξέτισεν ὁ Θεαγένης, καὶ ἀμειβόμενος αὐτὸν οὐκ ἐσῆλθεν ἐπὶ τὴν πυγμὴν· καὶ ἐπ' ἐκείνης τ' αὐτῆς καὶ ἐπὶ τῆς μετ' ἐκείνην Ὀλυμπιάδος τὸν ἐπὶ πυγμῇ σέφανον ἀνείλετο ὁ Εὐθυμος.

Suidas v. Εὐθυμος sua excerptit ex Pausania.

Plinius *Hist. Nat.* VII. XLVII. 48. § 152: Euthymus pycta, semper Olympiæ vi-

Ἀγυσίδαμος Ἀρχεστράτου Λοκρὸς Ἐπιζεφύριος πυγμαῖν παίδων<sup>1</sup>.

οε'

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Ὁ αὐτὸς (Συρακόσιος) τὸ τρίτον σάδιον καὶ δίαυλον<sup>2</sup>.

? Δρομεὺς Στυμφάλιος δόλιχον<sup>3</sup>.

? Ἰερώνυμος Ἄνδριος πένταθλον<sup>4</sup>.

*ctor et semel victus. Patria ei Locri in Italia. Pro semper Davisius saepe coniecit, melius Meursius sed ter, nisi quod sed ferri nequit.*

Aelianus *Var. Hist.* VIII. 18: *Εὐθυμος ὁ Λοκρὸς τῶν ἐν Ἰταλίᾳ πύκτης ἀγαθὸς ἦν, ῥώμη τε σώματος πεπίσειται θανμασιώτατος γενέσθαι.*

Eclogarius Parisinus p. 154 Cramerii in *Anecd. Graec. Paris.* vol. II: *Εὐθυμος ὁ Λοκρὸς πύκτης ἦν διὰ ῥώμην σώματος εἰς ὑπερβολὴν θανμασιώμενος.*

Straboni VI. i. 5 p. 255 Casauboni simpliciter πύκτης dicitur.

<sup>1</sup> Celebravit hanc victoriam Pindarus *Olymp.* X et XI. In priore carmine, vs. 11 sqq.:

ἴσθι νῦν, Ἀρχεστράτου  
παῖ, τεῆς, Ἀγυσίδαμε, πυγμαχίας  
ἔνεκεν  
κόσμον ἐπὶ σεφάνῳ χρυσείας ἐλαίας  
ἀδυμελῆ κέλαδῆσῳ,  
τῶν Ἐπιζεφυρίων Λοκρῶν γεγεῖαν ἀ-  
λέγων.

Victoriam inter pueros reportatam esse docet alterius carminis finis, ubi Agesidami, quo tempore Olympiae victorem eum viderat poeta, puerilis venustas praedicatur.

Scholiasta vetus ad *Olymp.* XI inscript., p. 238 Boeckhii: *ἐνίκησε δ' οὗτος ὁ Ἀγυσίδαμος τὴν ἑβδομηκοσὴν τετάρτην Ὀλυμπιάδα.* Ibidem aliud vetus scholion codicis Vratislav. (cuius

scholia corruptissima sunt): *οὗτος ἐνίκησεν ἕκτην καὶ ἑβδόμην (sic) Ὀλυμπιάδα.*

<sup>2</sup> Diodorus Siculus XI. 1: *ἤχθη παρ' Ἡλείους Ὀλυμπιάς πέμπτη πρὸς ταῖς ἑβδομήκοντα, καθ' ἣν ἐνίκα σάδιον Ἀσύλος Συρακόσιος.*

Apud Dionysium Halicarn. IX. 1 p. 1739 Reiskii pro *ἐπὶ τῆς ἑβδομηκοσῆς καὶ πέμπτης Ὀλυμπιάδος legendum ἐπὶ τῆς ἑβδομηκοσῆς καὶ πέμπτης Ὀλυμπιάδος, ἣν ἐνίκα σάδιον Ἀσύλος Συρακόσιος.*

Cf. porro ad *Olymp.* LXXIII et ad *Olymp.* LXXIV.

<sup>3</sup> Cf. ad *Olymp.* LXXIV p. 34 nota 2.

<sup>4</sup> Herodotus IX. 33: *Τισαμενῶ μαντενομένῳ ἐν Δελφοῖσι περὶ γόνου ἀνεῖλε ἡ Πυθίη ἀγῶνας τοὺς μεγίστους ἀναιρήσεσθαι πέντε. Ὁ μὲν δὴ ἀμαρτῶν τοῦ χρησηρίου προσεῖχε γυμνασιῶσι ὡς ἀναιρησόμενος γυμνικοὺς ἀγῶνας, ἀσκέων δὲ πεντάεθλον παρ' ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἰερωνύμῳ τῷ Ἄνδρίῳ ἐλθὼν ἐς ἔρον.*

Pausanias III. xi. 6: *Τισαμενῶ λόγιον ἐγένετο ἀγῶνας ἀναιρήσεσθαι πέντε ἐπιφανεστάτους αὐτόν. οὕτω πένταθλον Ὀλυμπιάσιν ἀσκήσας ἀπῆλθεν ἡττηθεὶς, καίτοι τὰ δύο γ' ἦν πρῶτος· καὶ γὰρ δρόμῳ τ' ἐκράτει καὶ πεηδήματι Ἰερώνυμον Ἄνδριον, καταπαλαισθεὶς δ' ὑπ' αὐτοῦ καὶ ἀμαρτῶν τῆς νίκης cet.*

Idem VI. xiv. 13: *ἐπὶ δ' αὐτοῦς (κεῖται) Ἰερώνυμος Ἄνδριος, ὅς τὸν*

Θεαγένης Τιμοσθένους Θάσιος πυγμῆν<sup>1</sup>.  
 Δρομεύς Μαντινεύς παγκράτιον ἀκονιτί<sup>2</sup>.

<sup>1</sup> Ἡλείων Τισαμενὸν πενταθλοῦντα ἐν  
 Ὀλυμπίᾳ κατεπάλαισεν.

Quum igitur in memoriam huius victoriae statua Hieronymi Olympiae posita sit, magnopere miror viros doctos dubitare an revera palmam tulerit Hieronymus. Magis etiam miror ancipitem et difficillimam iis videri quaestionem quid requisitum fuerit ut cui quinquertii palma tribueretur. Quod enim certaminis natura fert, eum victorem renuntiatum esse, qui tribus quinquertii partibus adversarios superavisset, id legis fuisse luculenter demonstrant veterum testimonia. Verbum *τριάξεν*, quod in lucta significat *τρίς καταβαλεῖν τὸν ἀντίπαλον* i. e. vincere, quodque in cursoribus significat eadem Olympiade tres de cursu ferre palmas, etiam de pentathlis in usu erat. Quo sensu, docet Plutarchus *Sympos.* IX. 2 p. 757 ed. Londin.: *τοῖς τρισίν, ὡσπερ οἱ πένταθλοι, περίεσι καὶ νικᾷ*, et Pollux III. 151: *ἐπὶ πεντάθλου τὸ νικῆσαι ἀποτριᾶξαι λέγουσιν*. Significat igitur *τριάξεν* et *ἀποτριάξεν* in pentathlo: *tribus pentathli partibus superare adversarios et sic demum ferre palmam*. Cum his amice conspirant quae de Hieronymi cum Tisameno certamine traduntur. Nam lucta ultima quinquertii pars erat; vicerat autem Tisamenus cursu et saltu, vicerat Hieronymus disco et acontio; itaque lucta ea iam lege erant certaturi, ut qui hac parte vinceret quinquertii victor renuntiaretur, alter quamquam sic satis honorifice victus tamen abiret. Vicit lucta Hieronymus; hic igitur coronatus, renuntiatum et in fastos relatus est, Tisamenus *παρ' ἐν πάλαισμα ἔδραμε νικᾶν*.

Quod igitur in textu dubitationis signum apposui, id non Hieronymi victoriam sed victoriae tempus spectat, nam qua Olympiade vicerit non traditur. Constat autem victoriam reportatam esse ante pugnam ad Plataeas, nam, testibus Herodoto et Pausania locis laudatis, Tisamenus, cum Olympiae victus gymnica certamina valere iussisset et faciliorem haruspicinae artem coepisset exercere, Graecorum haruspex fuit ante pugnam Plataensem. Proxima ante hanc pugnam Olympiade reportatam esse ideo suspicor, quod Tisamenus ante complura proelia sacra fecit, quorum Plataense fuit primum (Herodotus IX. 35).

<sup>1</sup> Pausanias loco laudato ad Olymp. LXXIV p. 34 nota 3.

Eidem VI. XI. 2 ὁ Τιμοσθένους dicitur.

Nobilissimus hicce *περιοδοῦνιης* in omnium ore erat ut exemplar Herculei roboris. Vid. Plutarchus *Reip. ger. praec.* p. 811 ed. Londin., Lucianus *quom. sit hist. conscrib.* 35, idem *deor. coet.* 12, Athenaeus X. 4 p. 412 Casauboni, Eclogarius Parisinus (cui perperam *Μεταγένης* audit) p. 155 Cramerii in *Anecd. Graec. Paris.* vol. II. Suidas v. *Εὐθυμος* et v. *Νικῶν* (quod pro athletae nomine habuit) Pausaniam descripsit.

<sup>2</sup> Pausanias VI. XI. 4: *ὅσα μὲν ἔργων τῶν Θεαγένους ἐς τὸν ἀγῶνα ἤκει τὸν Ὀλυμπικόν, προῦδήλωσεν ὁ λόγος ἤδη μοι τὰ δοκιμώτατα ἐξ αὐτῶν, Εὐθυμόν θ' ὡς κατεμαχέσατο τὸν πύκτην, καὶ ὡς ὑπ' Ἡλείων ἐπεβλήθη τῷ Θεαγένει ζημία. τότε μὲν δὴ τοῦ παγκρατίου τὴν νίκην ἀνὴρ ἐκ Μαντινείας Δρομεύς ὄνομα πρῶτος ὢν ἴσμεν ἀπο-*

? Θεόγνητος Αιγινήτης πάλιν παίδων<sup>1</sup>.

05'

ol. LXXVI  
a. C. 476

Σκαμάνδριος Μυτιληναῖος Σάδιον<sup>2</sup>.

Σκαμάνδριος] Sic cod. Paris. et Diodorus. Int. Armen. et Dionysius Σκάμανδρος.

οὐτὶ λέγεται λαβεῖν τὴν δ' Ὀλυμπιάδα  
τὴν ἐπὶ ταύτῃ παγκρατιάζων ὁ Θεαγέ-  
νης ἐκράτει.

<sup>1</sup> Pindarus *Pyth.* VIII (quo carmine victoriam Pythicam celebrat ab Aristomene Aegineta puerorum lucta reportatam) vs. 35 (49) sqq.:

παλαισμάτεσσι γὰρ ἰχνέων ματραδελ-  
φεούς  
Ὀλυμπία τε Θεόγνητον οὐ κατελέγ-  
χεις,  
οὐδὲ Κλειτομάχοιο νίκην Ἴσθμοῦ  
θρασύγυιον.

Pausanias VI. ix. 1: Θεογνήτω δ' Αἰγινήτῃ πάλης μὲν ζέφανον λαβεῖν ὑπέφρων ἐν παισὶ, τὸν δ' ἀνδριάντα οἱ Πτόλιχος ἐποίησεν Αἰγινήτης. διδάσκαλοι δ' ἐγεγόνεσαν Πτόλιχῳ μὲν Συναῶν ὁ πατήρ, ἐκείνῳ δ' Ἀριστοκλῆς Σικωνῆσιος, ἀδελφός τε Κανάχου καὶ οὐ πολὺ τὰ ἐς δόξαν ἔλασσούμενος.

Ptolichus igitur quum integra generatione et quod excurrit iunior fuerit Canacho Sicyonio, qui circa Olymp. LXX floruit (Brunn, Geschichte der Griech. Künstler, I. p. 74 sqq.), parum probabile est Theognetum ante Olymp. LXXV Olympiae vicisse. Certissimum mihi videtur eum non post Olymp. LXXV victoriam illam reportasse, nam plane assentior G. Hermanno (Emendat. Pindar., in Opusculis VII p. 155 sqq.) Pindari carmen Pythicum octavum non paullo post pugnam navalem ad Cecryphaleam scriptum esse (quod post O. Müllerum Boeckhius aliique perhibuerunt), sed

paullo post pugnam Salaminiam. »Quis credat enim,» ita Hermannus p. 156, »Pindarum Aeginetas, qui illo in proelio [ad Cecryphaleam], etiamsi illos fortissime pugnasse putamus, tamen una cum Peloponnesiis victi erant ab Atheniensibus, non solum laudasse ut victores, sed etiam Athenienses comparasse cum Porphyrione, Typhoco, Alcyoneo, quorum temeritatem Juppiter fulmine et telis suis Apollo prostraverint? . . . . Immo, si quidquam, certissimum videtur, non de aliis quam de Persis dictum esse illud βία δὲ καὶ μεγάλααχον ἔσφαλεν ἐν χρόνῳ, quorum tumidas minas et ferocem superbiam Aeginetae ad Salaminem tanta fortitudine fregerunt, iis ut primatus sit adiudicatus: quod testatus est Herodotus VIII. 93. Et quis non videat, et ingens debuisse bellum esse et non Graecorum, sed barbarorum, quod cum Gigantum immani conatu compararetur? Ex quo consequitur, corruptum quidem esse Pythiadis numerum, qui est in scholiis [scholion ad inscript. p. 394 Boeckhii: γέγραπται ἢ ᾠδὴ Ἀριστομέτει Αἰγινήτῃ παλαιῆ νικήσαντι τὴν λε' Πυθιάδα], sed aliter debere corrigi quam factum videmus. Et quum in codice Gottingensi λη' esse dicatur, facillimum est scribi κη'. Incidit enim Pythias XXVIII. in Olympiadis LXXV. annum tertium, cuius Olympiadis primo anno pugnatum ad Salaminem erat.»

<sup>2</sup> Diodorus Siculus XI. 48: Ὀλυμπιάς ἤχθη ἕκτη πρὸς ταῖς ἑβδομή-



Εὐθυμος Ἀσυκλέους Λοκρὸς Ἐπιζεφύριος πυγμαῖν<sup>1</sup>.

Θεαγένης Τιμοσθένους Θάσιος παγκράτιον<sup>2</sup>.

Ἀσώπιχος Κλεοδάμου Ὀρχομένιος σάδιον παίδων<sup>3</sup>.

Θήρων Αἰνησιδάμου Ἀκραγαντῖνος τεθρίππων<sup>4</sup>.

κοντα καθ' ἣν ἐνίκα σάδιον Σκαμάνδριος Μυτιληναῖος.

Dionysius Halicarn. *Antiq. Roman.* IX. 18 p. 1791 Reiskii: ἐπὶ τῆς ἐβδομηκοστῆς καὶ ἕκτης Ὀλυμπιάδος, ἣν ἐνίκα σάδιον Σκάμανδρος Μυτιληναῖος.

1 Cf. ad Olymp. LXXIV p. 34 nota 3.

2 Pausanias loco laudato ad Olymp. LXXV p. 36 nota 2. Cf. quoque ad Olymp. LXXV p. 36 nota 1.

3 Pindarus *Olymp.* XIV hanc victoriam celebravit. Vs. 17 (25) sqq.:

Αὐδῶ γὰρ Ἀσώπιχον ἐν τρόπῳ  
ἐν μελέταις τ' αἰείδων ἔμολον,  
οὔνεκ' Ὀλυμπιόνικος ἅ Μινυεῖα  
σετο ἕκατι μελαντεῖχέα νῦν δόμον  
Φερσεφόνας ἔλθ' Ἀχοῦ, πατρὶ κλυτὰν  
φέρεισ' ἀγγελίαν,  
Κλεῦδαμον ὄφρ' ἰδοῦσ' εἶδόν εἴπης,  
ὄτι οἱ νέαν

κόλποις παρ' εὐδόξου Πίσας  
ἐσεφάνωσε κυδίμων ἀέθλων πτεροῦσι  
χαίταν.

Scholiasta vetus ad inscript., p. 292 Boeckhii: οὗτος ἐνίκησε τὴν ος' Ὀλυμπιάδα σάδιῳ. Idem numerus ibidem pellucet in corrupto scholio recentiori: γέγραπται ὁ ὕμνος Ἀσωπίχῳ τῷ ἀπ' Ὀρχομενοῦ νικήσαντι τὴν ἕκτην Ὀλυμπιάδα, ubi Boeckhius τὴν ἐβδομηκοστὴν καὶ ἕκτην emendavit.

4 Hanc victoriam Pindarus *Olymp.* II et III celebravit. II. 5 (8) sq.:

Θήρωνα δὲ τετραορίας ἔνεκα νικαφόρου  
γεγωνητέον . . . ἔρεισμ' Ἀκράγαντος.  
Αἰνησιδάμου dicitur II. 46 (83) et III. 9 (14).

Vetus Scholiasta ad inscript., p. 58 Boeckhii: γέγραπται ὁ ἐπινίκιος Θήρων Ἀκραγαντῖνῳ ἄρματι νικήσαντι τὴν ἐβδομηκοστὴν ἐβδόμην Ὀλυμπιάδα. Aliud vetus scholion ad vs. 166, p. 85 Boeckhii: ὁ δὲ Θήρων ος' ἢ ος' ἐνίκησεν. Aliud vetus scholion ad vs. 168, p. 86 Boeckhii: ἐνίκα οὔν ος'. Res Theroni adversas quas Pindarus *Olymp.* II (cf. vs. 12—22 sqq., 52—95, 56—104 sqq., 95—174 sqq. et universa carminis ratio scripti in solatium malorum et aerumnarum) respicit, easdem esse constat, quas *Olymp.* LXXVI, 1 gestas memorat Diodorus Siculus XI. 48 sq. Dissentiunt tamen viri docti de Olympiade qua Thero vicerit. Boeckhius in *Explicat.* ad *Olymp.* II., p. 119 sq. »dubitari non potest,» inquit, »hanc odam eamque, quae eā celebratur, Olympicam victoriam non *Olymp.* 77. sed *Olymp.* 76. tribuendam esse, qua incipiente variis casibus, quos carmen significat, Thero vexatus fuerit: quas vero turbas Diodorus initio anni *Olymp.* 76, 1. narrat, eas iam antea exeunte *Olymp.* 75, 4 inde a vere vel aestate incipiente coeptas esse, nihil impedit quominus statuas, quum hac ratione in multis rebus exponendis versatum Diodorum sciamus. . . . Ea vero tempestate, qua inter Hieronem et Theronem discordia fuisset, scriptum carmen esse, significant etiam scholia . . . . nec quattuor annis post *Olymp.* 77, 1. aptum videri poterat has res carmini inmisceri, quae *Olymp.* 76, 1. aptissime a poeta commemorabantur: quo accedit, quod *Olymp.* 77, 1. incipiente

Δάνδης Ἀργεῖος ζάδιον<sup>1</sup>.

Δάνδης] Sic cod. Paris. et Diodori codices. In Anthologiae codice Δάνδης legitur. Int. Armen. Dandin. Apud Dionysium legitur Δάτης.

non solum Thero iam defunctus, sed etiam filius Thrasydaeus tyrannide privatus erat, quamquam haec Diodorus in ipsum annum Olymp. 77, 1. retulerit: ut proinde hoc et sequens carmen ante Olymp. 77, 1. compositum necessario sit." Clinton, Fasti Hellenici, III p. 610 sq. ed. 2<sup>ae</sup> contra Boeckhii rationes haec profert: *Nothing in Diodorus XI. 48. 49. indicates that the transactions of Thero are to be thrown back to the spring of Olymp. 75, 4. rather than carried forwards to the spring of Ol. 76, 1. the year in which Diodorus relates them.* Negat vir doctus id, quod nemo affirmat. Pindar, sic pergit, v. 29—39 alludes to these troubles, but intimates that they had ceased, and had been happily adjusted: λάθα δὲ πύττω σὺν εὐδαιμόνι γένοιτ' ἄν. These troubles Diodorus places in Olymp. 76, 1. and we have no reason in the absence of any testimony to throw them back into the preceding year. But if they occurred in Olymp. 76, 1. and were terminated before this ode was written, we cannot well ascribe the ode to that Olympiad. Huius syllogismi assumptio (we have no reason to throw them back into the preceding year) nihil aliud est nisi petitio principii; nam quaestio utrum turbae illae adsignandae sint Olympiadi LXXV, 4, an cum Diodoro Olympiadi LXXVI, 1, pendet a quaestione utrum hoc Pindari carmen adsignandum sit Olympiadi LXXVI, 1. an Olympiadi LXXVII, 1. Refutanda igitur Clintoni erant haec duo argumenta, qui-

bus praecipue nixus Boeckhii Pindari carmen et Theronis victoriam Olympiadi LXXVI, 1. assignaverat: 1° Olymp. LXXVII, 1. aptum videri non poterat carmen scriptum in solatium malorum et aerumnarum quibus quatuor annis ante afflictus fuerat Thero; 2° Olymp. LXXVII, 1. Thero non amplius in vivis erat. Priori argumento nihil opposuit Clinton. Alteri non tantum nihil respondit, sed etiam si negasset Theronem mortuum esse ante Olymp. LXXVII, 1. sibi non constitisset. Nam cum Boeckhio Pindari carmen Olymp. XII assignat Olympiadi LXXVII 1. et ex isto carmine sequitur Theronem tum iam mortuum fuisse; cf. Boeckhii locus laudandus ad Olymp. LXXVII p. 40 nota 1.

<sup>1</sup> Diodorus Siculus XI. 53: ἡχθη παρ' Ἡλείους Ὀλυμπιάς ἐβδομηκοσῆ καὶ ἐβδόμη, καθ' ἣν ἐνίκα ζάδιον Δάνδης Ἀργεῖος.

Dionysius Halicarn. Antiq. Roman. IX. 37 p. 1844 Reiskii: ἐπὶ τῆς ἐβδομηκοσῆς καὶ ἐβδόμης Ὀλυμπιάδος, ἣν ἐνίκα ζάδιον Δάνδης Ἀργεῖος.

Simonides in Anthol. Graec. XIII. 14, in Bergkii Poët. Lyr. Gr. p. 910 ed. 2<sup>ae</sup>:

Ἀργεῖος Δάνδης ζαδιοδρόμος ἐνθάδε  
κεῖται,  
νίκαις ἱππόβοτον πατρίδ' ἐπεν-  
κλεῖσας,  
Ὀλυμπία δις, ἐν δὲ Πυθῶνι τρία,  
δίω δ' ἐν Ἴσθμῷ, πεντεκαίδεκα' ἐν  
Νεμέει·  
τάς δ' ἄλλας νίκαις οὐκ εὐμαρές ἐς'  
ἀριθμῆσαι.

Ἐργοτέλης Φιλάνορος Ἱμεραῖος δόλιχον<sup>1</sup>.

Altera Dandis victoria Olympica nec qua Olympiade reportata sit traditur, nec quo cursus genere; nam quamquam *σαδιόδρομος* Simonidi dicatur certissimum tamen est alteram illam victoriam non simplici stadio esse reportatam.

<sup>1</sup> Pausanias VI. iv. 11: Ἐργοτέλης δὲ Φιλάνορος δόλιχον δύο ἐν Ὀλυμπίᾳ νίκας, τσαύτας δ' ἄλλας Πυθοῦ καὶ ἐν Ἰσθμῷ τε καὶ Νεμείῳ ἀνηρημένος, οὐχ Ἱμεραῖος εἶναι τὸ ἐξ ἀρχῆς καθάπερ γε τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ φησι, Κρής δ' εἶναι λέγεται Κνωσίου· ἐκπεσῶν δ' ὑπὸ σασιωτῶν ἐκ Κνωσοῦ καὶ ἐς Ἱμέραν ἀφικόμενος πολιτείας τετύχηκε καὶ πολλὰ εὐρετο ἄλλα ἐς τιμῆν. ἔμελλεν αὖν, ὡς τὸ εἰκός, Ἱμεραῖος ἐν τοῖς ἀγῶσιν ἀναγορευθῆσθαι.

Pindarus *Olymp.* XII priorem (nam vs. 17 = 25 sqq., ubi victorias ab Ergotele reportatas recenset, non commemorat victoriam Olympicam ante hanc partam) victoriam celebravit. Vs. 13 (19) sqq.:

νὶὲ Φιλάνορος, ἦτοι καὶ τεὰ κεν  
ἐνδομάχας αἶτ' ἀλέκτωρ συγγόνῳ παρ'  
ἑσβία  
ἀκλεῆς τιμὰ καταφυλλορόησεν ποδῶν,  
εἰ μὴ σάσις ἀντιάνειρα Κνωσίας σ'  
ἄμερσε πάτρας,  
νῦν δ' Ὀλυμπία σεφανωσάμενος  
καὶ δὲς ἐκ Πυθῶνος Ἰσθμοῦ τ', Ἐρ-  
γότελες,  
θερμὰ Νυμφᾶν λουτρὰ βασάζεις, ὁμ-  
λίῳ παρ' οἰκείαις ἀρούραις.

Scholiastae ad inscript., p. 271 Boeckhii unanimi consensu hanc victoriam reportatam tradunt κατὰ τὴν οἴζ' Ὀλυμπιάδα. »Quaeritur, quaenam tum Himeræ conditio fuerit. . . . Liberam tum Himeram fuisse, non sub tyranno, immo nuperrime liberatam, ipsa oda

declarat. . . . Iam succurrit rerum gestarum memoria. Diodorus XI, 53. sub *Olymp.* 77, 1 narrat Thrasydaeum Agrigenti et Himeræ tyrannum, post patris obitum etiam insolentiosem quam antea factum, mercenariorum, item Agrigentinarum et Himerensium plus quam viginti millibus, peditibus equitibusque collectis, cum Hierone apud flumen Acragantem (τὸν Ἀκράγαντα dicit Diodorus), conflisisse, fusumque et fugatum, caesis plus quam quattuor millibus suorum imperio excidisse, mox apud Megarenses capitis damnatum esse: οἱ δ' Ἀκράγαντινοί, inquit, κομισάμενοι τὴν δημοκρατίαν, διαπρεσβευσάμενοι πρὸς Ἱέρωνα τῆς εἰρήνης ἔτυχον. Quodsi tam Agrigentini libertatem recuperarunt, quid Himerensibus factum censes? Nempe quod illis aequum fuit, id non iniquum Himerensibus: igitur his quoque Hieronem libertatem confirmasse consentaneum est. Immo id haec ipsa oda demonstrat. Ne multa: Diodorus more suo quae vere *Olymp.* 76, 4. anno exeunte gesta erant, in *Olymp.* 77, 1. retulit, ut ab anni naturalis vere incipientis initio progredieretur: igitur *Olymp.* 77, 1. quum vinceret Ergoteles, Himeræ iam liberata fuit: unde simul liquet, Theronem *Olymp.* 76, 4. defunctum eodemque anno Thrasydaeum expulsus esse." Boeckhii in *Explicat.* ad Pindari *Olymp.* XII, p. 208 sq., cui in universum assentior. Hoc tantum animadvertendum, libertatis potius speciem istam fuisse quam libertatem; democratia usi sunt Agrigentini et Himerenses, sed tutore Hierone (cf. Diodorus Siculus XI. 76, ubi inter τοὺς κατὰ τὴν Ἱέρωνος δυναστείαν ἐκπεπωκότας Agrigentinus quoque et Himerenses fuisse tradit).



Εὐθυμος Ἀσυκλέους Λακρὸς Ἐπιζεφύριος πυγμῆν<sup>1</sup>.

Καλλίας Διδυμίου Ἀθηναῖος παγκράτιον<sup>2</sup>.

Ἰέρων Δεινομένουσ Συρακόσιος κέλυτι<sup>3</sup>.

Altera Ergotelis victoria quando reportata sit, non traditur; quum autem Ergoteles, teste Pindaro l. l., aliquot demum annis (minimum *septimo*, nam exsul demum coepit gymnicos honores petere, et ante Olympicam victoriam duas Pythicas reportavit) post exilium priorem reportarit, propter eius aetatem veri simillimum est alteram proxima Olympiade obtinuisse. Etenim Ergoteles, si demum Olymp. LXXIX iterum Olympiac vicisset, per XV annos cursu excellisset; quod vix credibile.

Vetus scholion ad inscript., p. 261 Boeckhii, tradens e Pythicis istis victoriis priorem reportatam esse Pythiade XXV (h. e. Olymp. LXXII, 3), corruptum forte est; fide certe non dignum. Verisimile est Pythicas victorias Pythiade XXVIII et XXIX reportatas esse.

<sup>1</sup> Pausanias loco laudato ad Olymp. LXXIV p. 34 nota 3.

<sup>2</sup> Pausanias V. IX. 3: τότε δὲ (i. e. Ὀλυμπιάδι ἑβδόμη πρὸς ταῖς ἑβδομήκοντα) προήχθησαν ἐς νύκτα οἱ παγκρατιάζοντες . . . . καὶ ἐκράτει μὲν Ἀθηναῖος Καλλίας τοὺς παγκρατιάσαντας.

Idem VI. vi. 1: Καλλία Ἀθηναῖω παγκρατίαςῃ τὸν ἀνδριάντα ἀνὴρ Ἀθηναῖος Μίκων ἐποίησεν ὁ ζωγράφος.

Pseudo-Andocides *contra Alcib.* 32: αἷσχισον δὲ φανήσεσθε ποιοῦντες, εἰ τοῦτον μὲν ἀγαπάτε τὸν ἀπὸ τῶν ὑμετέρων χρημάτων ταῦτα κατεργασάμενον, Καλλίαν δὲ τὸν Διδυμίου, τῷ σώματι νικήσαντα πάντας ἀγῶνας τοὺς σεφανηφόρους, ἐξωσρακίσατε.

<sup>3</sup> Hanc victoriam celebravit Pindarus *Olymp.* I. Cf. supra ad Olymp. LXXIII p. 33 nota 1.

Scholiasta vetus ad inscript., p. 21 Boeckhii: νικήσας δὲ τὰ Ὀλύμπια ἀνεκήρυξεν αὐτὸν Συρακόσιον καὶ Αἰτναῖον, κτίσας τὴν παρακειμένην τῷ ὄρει πόλιν ἐν τῇ Σικελίᾳ Αἰτνην ὁμώνυμον τῷ ὄρει. Vetus scholion ad verba Συρακόσιον ἵπποχάρμαν βασιλεῖα (v. 23=33), p. 29 Boeckhii: ἔτι δ' ἀναγινώσκουσι παροξύνοντες τὴν παραλήγουσαν συλλαβὴν τοῦ Συρακόσιον (sic legendum videtur pro τῶν Συρακοσίων) καὶ τὴν ἐσχάτην τοῦ ἵπποχάρμαν περισπῶσιν, ἴν' ἦ· τῶν Συρακοσίων ἵπποχαρμῶν. τὸν γὰρ Ἰέρωνα οὐκ εἶναι Συρακόσιον δι' ἐνῆκα· κτίσαντά γὰρ αὐτὸν τὴν Κατάνην καὶ προσαγορεύσαντα Αἰτναν ἀπ' αὐτῆς Αἰτναῖον λέγουσιν αὐτὸν (excidisse videtur ἀνακηρυχθῆναι vel, quamvis vitiosum, ἀναγορευθῆναι). εὐθέεις φησὶ Δίδυμος τοῦτους· τότε γὰρ ὁ Ἰέρων ἦν Συρακόσιος καὶ οὐδὲ ἦν Αἰτναῖος, ὡς φησὶν Ἀπολλόδωρος. ὁ δ' Ἀριστόνικος ἀξιοπίστως Αἰτναῖον ὄντα Συρακόσιον ὀνομάζεσθαι. Scholion ad Pyth. I, p. 300 Boeckhii: Ἰέρων ἄνωθεν Συρακόσιός ἐστι, τὴν δὲ Κατάνην ἀνακτίσας ὁμώνυμος τῷ παρακειμένῳ ὄρει Αἰτναν προσηγόρευσε, καὶ Αἰτναῖον αὐτὸν κατὰ τοὺς ἀγῶνας νικῶν ἀνεκήρυξεν. Scholion ad Nem. I, p. 426 Boeckhii: Ἰέρων οἰκιστὴς ἀντὶ τυράννου βουλόμενος εἶναι, Κατάνην ἐξελὼν Αἰτνην μετανόμασε τὴν πόλιν, αὐτὸν οἰκιστὴν προσαγορεύσας, καὶ ἐν ταῖς ἀναρρήσεσιν ἔν τισι τῶν ἀγῶνων Αἰτναῖον αὐτὸν εἶπεν.

In his hoc certum est, Hieronem in *Pythica* victoria, paullo post Aetnam conditam reportata, Aetnaeum renuntiatum esse; hoc enim confirmat carmen

Παρμενίδης Ποσειδωνιάτης ζάδιον<sup>1</sup>.Ἐργοτέλης Φιλάνορος Ἴμεραῖος δόλιχον<sup>2</sup>.? Ξιμόδημος Τιμόνου Ἀθηναῖος παγκράτιον<sup>3</sup>.Ἰέρων Δεινομένους Συρακόσιος (Λίτναῖος<sup>4</sup>) τεθρίππων<sup>5</sup>.Ἀγησίας Σωσράτου Συρακόσιος ἀπήνη<sup>6</sup>.

quo victoriam illam Pindarus celebravit (*Pyth.* I). An *Olympiae* quoque Aetnaeus renuntiatus sit, dubium. In carmine enim Pindarico huius rei nulum vestigium; imo vs. 23 (33) *Συρακόσιος* audit. Superest victoria curulis Olymp. LXXVIII reportata, sed mirum profecto esset Hieronem Olymp. LXXVII Syracusanum renuntiatum esse, Olymp. vero LXXVIII Aetnaeum, octo annos post Aetnam conditam (Diodorus Siculus XI. 49). Neque ullus testis est de Hierone Olympiae Aetnaeo renuntiato, praeter scholiastam loco primum laudato, qui forte hac in re Pythicam victoriam cum Olympica confudit.

1 Diodorus Siculus XI. 65: Ὀλυμπίας ἤχθη ἐβδομηκοσὴ καὶ ὀγδόη, καθ' ἣν ἐνίκα ζάδιον Παρμενίδης Ποσειδωνιάτης.

Dionysius Halicarn. *Antiq. Roman.* IX. 56 p. 1897 Reiskii: κατὰ τὴν ἐβδομηκοσὴν καὶ ὀγδόην Ὀλυμπιάδα, ἣν ἐνίκα ζάδιον Παρμενίδης Ποσειδωνιάτης.

2 Cf. ad Olymp. LXXVII p. 40 nota 1.

3 Scholiasta Pindari ad Nem. II (quo carmine Nemeaca Timodemi victoria paneratio reportata celebratur) vs. 1, p. 436 Boeckhii: μετὰ τὴν Νεμεακὴν νικὴν ἐξεφανοῦτο τὰ Ὀλύμπια.

Pindari carmen Nemeacum II scriptum esse Olymp. LXXV, 2, coniecit Boeckhius in Indice Temporum, quem Explicationibus praemisit, p. 25 (repetiit hunc Indicem Bergkii in Poet. Lyr. Gr. p. 7

sq. ed. 2<sup>ae</sup>). Olympiadibus LXXVI, LXXVII et LXXIX alii Olympiae paneratio vicerunt.

4 Cf. ad Olymp. LXXVII p. 41 nota 3.

5 Cf. ad Olymp. LXXIII p. 33 nota 1.

6 Pindarus *Olymp.* VI hanc victoriam celebravit. Vs. 4 (5) Ὀλυμπιονίκας dicitur is quem canit poeta, vs. 9 (14) Σωσράτου υἱός, vs. 12 (17) Ἀγησίας, vs. 18 (30) ἀνὴρ Συρακόσιος; vs 22 (38) docet eum mularum curru vicisse.

Scholiasta vetus ad inscript., p. 129 Boeckhii: γέγραπται ἡ ᾠδὴ ὡς μὲν ἐνίκα Ἀγησία Συρακοσίῳ, ὡς δ' ἐνίκα Στυμφηλίῳ, υἱῷ Σωσράτου ἀπήνη. Agesiam ex Stymphalio Syracusanum factum esse indicant ipsius Pindari verba, vs. 98 (165) sqq.:

σὺν δὲ φιλοφροσύναις εὐηράτους Ἀγησία  
δέξατο κῶμον  
οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τε-  
χίων ποτινισόμενον,  
ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας.

Vicisse Agesiam Hierone Syracusis regnante, i. e. Olymp. LXXVI, LXXVII aut LXXVIII (Clinton, *Fasti Hellenici*, II p. 30 et 38 ed. 2<sup>ae</sup>) docet Pindarus vs. 92 (156) sqq.:

εἰπὸν δὲ μεμνᾶσθαι Συρακοσσᾶν τε  
καὶ Ὀρτυγίας,  
τὰν Ἰέρων καθαροῦ σκαπτῶ διέπων,  
ἄρτια μηδόμενος, φοινικόπεζαν  
ἀμφέπει Δάματρα, λευκίππου τε θυ-  
γατρὸς ἑορτάν,  
καὶ Ζηνὸς Λίτναίου κράτος.

E postremis his verbis veri simile esse

Ξενοφῶν Θεσσαλοῦ Κορίνθιος σάδιον καὶ πένταθλον<sup>1</sup>.

Διαγόρας Δαμαγήτου Ῥόδιος πυγμὴν<sup>2</sup>.

monuit Boeckhius (in Explicat. ad hoc carmen, p. 151) Agesiam post Aetnam conditam, ergo non Olymp. LXXVI (Diodorus Siculus XI. 49), vicisse. Olymp. autem LXXVII, Pindarus Syracusis in aula Hieronis erat, ubi Hieronis victoriam carmine (*Olymp.* I) celebravit; hoc autem carmen (*Olymp.* VI) in Peloponneso cantatum, Agesia Syracusas redeunte. Ergo assentiendum Boeckhio (l. l. p. 152), Agesiae victoriam reportatam esse Olymp. LXXVIII.

<sup>1</sup> Diodorus Siculus XI. 70: Ὀλυμπιάς ἡχθη ἑβδομηκοσὴ καὶ ἐνάτη, καθ' ἣν ἐνίκα σάδιον Ξενοφῶν Κορίνθιος.

Dionysius Halicarn. *Antiq. Roman.* IX. 61 p. 1915 Reiskii: ἐπὶ τῆς ἐνάτης καὶ ἑβδομηκοσῆς Ὀλυμπιάδος, ἣν ἐνίκα Ξενοφῶν Κορίνθιος.

Pausanias IV. xxiv. 5: κατὰ τὴν ἐνάτην Ὀλυμπιάδα καὶ ἑβδομηκοσὴν, ἣν Κορίνθιος ἐνίκα Ξενοφῶν. Hoc loco ἑβδομηκοσὴν certa emendatione restituit Palmerius; codd. εἰκοσὴν.

Pindarus utramque victoriam celebravit *Olymp.* XIII. Vs. 23 (33) sqq. Iovem precatur poëta:

Ξενοφῶντος εὐθυνη δαίμονος οὔρον,  
δέξαι δ' οἱ σεφάνων ἐγκώμιον τεθμόν,  
τὸν ἄγει πεδίων ἐκ Πίσας,  
πενταέθλω ἅμα σαδίου νικῶν δρόμον·  
ἀντεβόλησεν

τῶν ἀνὴρ θνατὸς οὐπω τις πρότερον.

De patre Thessalo cf. *Olymp.* LXIX.

Scholiasta Pindari recentior ad vs 1, p. 263 Boeckhii utramque victoriam κατὰ τὴν οθ' Ὀλυμπιάδα reportatam tradit.

Eadem haec victoria ansam dedit Pindaro componendi scolii cuius fragmenta servavit Athenaeus XIII. 33 p. 573 sq. Casauboni. Leguntur in Boeckhii Pindaro Tom. II pars II p. 608, in Bergkii *Poet. Lyr. Graec.* p. 260 ed. 2<sup>ae</sup>.

<sup>2</sup> Pindarus *Olymp.* VII hanc victoriam celebravit. Vs. 13 (23) sqq.:

καὶ νυν ὑπ' ἀμφοτέρων σὺν Διαγόρα  
κατέβαν, τὰν ποντίαν  
ὑμνέων παῖδ' Ἀφροδίτας, Ἀελίοιο τε  
νύμφαν,

Ῥόδον εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ σεφανωσάμενον αἰνέσω πυγμᾶς ἄποινα

καὶ παρὰ Κασαλία, πατέρα τε Δαμάγητον ἑδόντα Δίκα.

Scholiasta vetus ad inscript., p. 157 Boeckhii: Διαγόρα Ῥοδίῳ πύκτη: νικήσαντι τὴν οθ' Ὀλυμπιάδα.

Aristoteles et Apollas apud Scholiastam Pindari ad inscript., p. 153 Boeckhii: περὶ δὲ τούτου τοῦ Διαγόρου εἶπε μὲν καὶ Ἀριστοτέλης καὶ Ἀπολλᾶς, μαρτυροῦσι δὲ τοιαῦτα. κατὰ γὰρ τὴν Ὀλυμπίαν ἔσηκεν ὁ Διαγόρας μετὰ τὴν Λυσάνδρου εἰκόνα, πηχῶν τεσσάρων δακτύλων πέντε, τὴν δεξιὰν ἀντείνων χεῖρα, τὴν δ' ἀριστερὰν εἰς αὐτὸν ἐπικλίνων. μετὰ δὲ τοῦτον ἴσαται καὶ ὁ Δαμάγητος, ὁ πρεσβύτατος τῶν παιδῶν αὐτοῦ, ὅς ἦν καὶ δμώνυμος τῷ πάππῳ, παγκράτιον προβεβλημένος, καὶ αὐτὸς πηχῶν τεσσάρων, ἐλάττων δὲ τοῦ πατρὸς δακτύλων πέντε. ἐχόμενος δὲ τούτου ἔσηκε Λωριεὺς ἀδελφός, πύκτης (ἴμο παγκρατίας) καὶ αὐτὸς προβεβλημένος. τρίτος δὲ μετ' ἐκεῖνον

Ἐφουδίων Μαινάλιος παγκράτιον<sup>1</sup>.  
Φερίας Αἰγινήτης πάλην παίδων<sup>2</sup>.

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a. C. 460

π'

Τορύμμας Θεσσαλὸς σάδιον<sup>3</sup>.

Πάλην Ἀμησινᾶς Βαρκαῖος, ὃς βουκολῶν ταύρω ἔγυμ-

Ἐφουδίων] vid. nota ad h. l. Τορύμμας] Sic cod. Paris. et int. Armen. Apud Diodorum Τορύλλας legitur, apud Dionysium Τορύμβας. Scheibel coniecit Τυριμμάς. Ἀμησινᾶς] Sic cod. Paris. et int. Armen. Si Mynae credendum, in Philostrati codice Ἀλησίας audit. Neutrum verum videtur, nisi forte peregri-

Ἀκουσίλαος, τῇ μὲν ἄρισερᾷ ἱμάντα ἔχων πυκτικόν, τὴν δὲ δεξιάν ὡς πρὸς προσευχὴν ἀνατείνων. καὶ οὗτοι μὲν οἱ τοῦ νικηφόρου παῖδες ἐν σήλαις ἴστανται σὺν τῷ πατρί· μετ' ἐκείνους δὲ καὶ θυγατέρων αὐτοῦ νικηφόρου υἱοὶ δύο. Εὐκλῆς πυγμῇ νικήσας Ἀνδρωνα καὶ μετ' ἐκεῖνον Πεισίφορος.

Pausanias VI. VII. 1 sq.: Θεασάμενος καὶ τούτους ἐπὶ τῶν Ῥοδίων ἀθλητῶν ἀφίξει τὰς εἰκόνας, Διαγόραν καὶ τὸ ἐκείνου γένος. οἱ δὲ συνεχεῶς τ' ἀλλήλοις καὶ ἐν κόσμῳ τοῦδ' ἀνέκειντο· Ἀκουσίλαος μὲν λαβῶν πυγμῆς ἐν ἀνδράσι σέφανον, Δωριεὺς δ' ὁ νεώτατος παγκρατῆρ νικήσας Ὀλυμπιάσιν ἐφεξῆς τρισὶν. πρότερον δ' ἔτι τοῦ Δωριεὺς ἐκράτησε καὶ Δαμάγητος τοὺς ἐσελθόντας ἐς τὸ παγκράτιον. οὗτοι μὲν ἀδελφοί τ' εἶσι καὶ Διαγόρου παῖδες, ἐπὶ δ' αὐτοῖς κέεται καὶ ὁ Διαγόρας, πυγμῆς ἐν ἀνδράσιν ἀνελόμενος νίκην.

<sup>1</sup> Eratosthenes et Polemo Iliensis apud Hesychium: Ἐφουδίων: Ἐρατοσθένης διὰ τοῦ Τ' Ἐφωτίωνα ἀναγράφει, Μαινάλιον περιουδονίην παγκρατίαςην· ὁ δὲ Πολέμων διὰ τοῦ Δ.

Aristophanes *Vesp.* 1190 sqq.:

ἀλλ' οὖν λέγειν χρὴ σ' ὡς ἐμάχετό γ' αὐτίκα

Ἐφουδίων παγκράτιον Ἀσκώνδα καλῶς,

ἤδη γέρον ὦν καὶ πολίος.

Scholiasia ad h. l.: Ἀσκώνδα καλῶς: (τὸ χ,) ὅτι περὶ τοῦ Ἐφουδίου ἀληθῶς ἴσorget. (\* Ἄλλως, ὅτι κατεψευσμένοι φαίνονται οὗτοι παγκρατίαςαὶ ἐπὶ παιδιᾷ. ὁ δ' Ἀσκώνδας καὶ ἐξ αὐτοῦ τοῦ ὀνόματος. εἰ μὴ ἄρα ὁ Ἐφουδίων ἐστὶν ὁ ἐν ταῖς Ὀλυμπιάσι φερόμενος Ἐφουδίων Μαινάλιος οἱ.) Uncis inclusa absunt a codice Ravennate.

<sup>2</sup> Pausanias VI. XIV. 1: Φερίας Αἰγινήτης ὀγδόη μὲν πρὸς ταῖς ἐβδομήκοντα Ὀλυμπιάδι κομιδῇ τ' ἔδοξεν εἶναι νέος καὶ οὐκ ἐπιτήδειός πω νομισθεὶς παλαίειν ἀπηλάθη τοῦ ἀγῶνος, τῇ δ' ἐξῆς (κατεδέχθη γὰρ τηνικαῦτα ἐς τοὺς παῖδας) ἐνίκα παλαίων.

<sup>3</sup> Diodorus Siculus XI. 77: Ὀλυμπιάς ἤχθη ὀγδοηκοσὴ, καθ' ἣν ἐνίκα σάδιον Τορύλλας Θεσσαλός.

Dionysius Halicarn. *Antiq. Roman.* X. 1 p. 1981 Beiskii: Ὀλυμπιάς ἦν ὀγδοηκοσὴ, ἣν ἐνίκα σάδιον Τορύμβας Θεσσαλός.



νόζετο · ὃν καὶ εἰς Πίσαν ἀγαγὼν συνεγυμνάσθη<sup>1</sup>.

? Σώκρατος Πελληνεὺς σάδιον παίδων<sup>2</sup>.

Ἄλκιμέδων Ἰφίωνος Αἰγινήτης πάλην παίδων<sup>3</sup>.

Ἄρκεσίλαος Βάττου Κυρηναῖος τεθρίπῳ<sup>4</sup>.

num nomen habuit athleta. Σώκρατος] Sic Pausaniae codices libro VII. lidem altero loco (VI. VIII. 1) Σωκράτης. Sed fortasse diversi sunt.

<sup>1</sup> Philostratus loco laudato ad Olymp. XLVI pag. 17 nota 1.

<sup>2</sup> Pausanias VII. XVII. 13 sq.: ἐν τῇ χώρῃ τῇ Λυμαίᾳ καὶ τοῦ θρομέως Οἰβώτα \* \* νικήσαντι Ὀλύμπια Ἀχαιῶν πρόωτον γέρας οὐδὲν ἐξαιρετον παρ' αὐτῶν ἐγένετο εὐρασθαι · καὶ ἐπὶ τούτῳ κατάρας ὁ Οἰβώτας ἐποιήσατο μηδενὶ Ὀλυμπικῆν νίκην ἔτι Ἀχαιῶν γενέσθαι. καὶ ἦν γὰρ τις θεῶν ὧ τοῦ Οἰβώτα τελεῖσθαι τὰς κατάρας οὐκ ἀμελές ἦν, διδάσκονται ποθ' οἱ Ἀχαιοὶ καθ' ἥντινα αἰτίαν σεφάνου τοῦ Ὀλυμπίασιν ἡμάρτανον, διδάσκονται δ' ἀποσειλάντες ἐς Δελφούς. οὕτω δὲ καὶ ἄλλα ἐς τιμὴν σφισι τοῦ Οἰβώτα ποιήσασιν καὶ τὴν εἰκόνα ἀναθεύουσιν ἐς Ὀλυμπίαν, Σώκρατος Πελληνεὺς σάδιον νίκην ἔσχεν ἐν παισίν.

Idem VI. VIII. 1 statuam commemorat Σωκράτους Πελληνέως δρόμου νίκην ἐν παισίν εἰληφότος, ubi fortasse Σωκράτου legendum cum Siebelisio in ed. minore.

Tradit Pausanias VII. XVII. 6 (verba adscripsi ad Olymp. VI) Oebotae statuam positam esse περὶ τὴν ὀγδοηκοσὴν Ὀλυμπιάδα. Suspicor hanc temporis definitionem niti fastis Olympicis, quippe qui Sostratum victorem habuerint Olympiade LXXX.

<sup>3</sup> Pindarus Olymp. VIII hanc victoriam celebravit. Vs. 15 (19) sqq. ita Alcimedontis fratrem alloquitur:

Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν πότμος

Ζηνὶ γενεθλίῳ · ὅς σέ μὲν Νεμέει πρόφατον,

Ἄλκιμέδοντα δὲ παρ Κρόνου λόφῳ θῆκεν Ὀλυμπιονίκαν.

ἦν δ' ἴσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων

ἐξέτεπε κρατέων πάλα δολιχόρετμον Αἰγίναν πάτραν.

Iphiona defunctum, quem Pindarus vs. 81 (106) accepturum dicit laetum nuntium de Alcimedontis victoria, patrem fuisse Alcimedontis, verisimillimum est; quamquam diversas hac de re traditiones memorent Scholiastae veteres ad vs. 106, p. 203 Boeckhii: ὁ Ἰφίων πρόγονός ἐστιν Ἄλκιμέδοντος, οἱ δ' ὅτι πατὴρ αὐτοῦ. Aliud scholion: Ἰφίων καὶ Καλλίμαχος κατὰ μὲν τινὰς ἀπλῶς συγγενεὺς τοῦ Ἄλκιμέδοντος · κατὰ δὲ τινὰς Ἰφίων μὲν πατὴρ Ἄλκιμέδοντος τεθνεώς, Καλλίμαχος δὲ θεῖος. Recentior Scholiasta ad l. l., p. 204 Boeckhii: ὁ Ἰφίων δ' ὁ πατὴρ, ὡς φασὶ τινες, τοῦ Ἄλκιμέδοντος. — Certe mirum, si poeta victoris, praesertim pueri, avum commemorasset (vs. 70 = 93), patris nullam mentionem iniecisset.

Scholiasta Pindari vetus ad inscript., p. 187 Boeckhii: γέγραπται ὁ ἐπινίκιος προηγουμένως τῷ Ἄλκιμέδοντι παιδὶ παλαιστῇ νικήσαντι τὴν ὀγδοηκοσὴν Ὀλυμπιάδα.

<sup>4</sup> Arcesilaum reportata Olympiade LXXVIII, 3 Pythica victoria (quam Pindarus Pyth. IV et V celebravit) Olympicam quoque molitum esse, hinc patet

Πολύμνασος Κυρηναῖος σάδιον<sup>1</sup>.

? Ἐφάρμοσος Ὀπούντιος πάλιν<sup>2</sup>.

quod Pindarus *Pyth.* V in fine vota facit ut etiam in ludis Olympicis Arcesilao victoria contingat.

Scholiasta Pindari ad *Pyth.* IV inscript., p. 342 Boeckhii: γέγραπται ἡ ᾠδὴ Ἀρκεσιλάῳ Πολυμνήσου παιδί (fefellerunt hominem Pindari verba vs. 59 = 104: ὦ μάκαρ νιῆ Πολυμνάσου) Κυρηναῖῳ τὸ γένος τῆς Λιβύης νικήσαντι τὴν τριακοσὴν πρώτην Πυθιάδα· ἐνιοὶ δὲ καὶ τὴν ὀγδοηκοσὴν Ὀλυμπιάδα· ἀλλ' οὐκ ἔγραψεν εἰς τὴν Ὀλυμπιακὴν αὐτοῦ νίκην, καίτοι μετὰ τὴν Πυθικὴν γενομένην, ἀλλ' εἰς τὰ Πύθια μόνον.

Batti filios fuisse quotquot Arcesilai Cyrenis regnarunt, res est notissima vel ex oraculo apud Herodotum IV. 163.

<sup>1</sup> Diodorus Siculus XI. 84: παρ' Ἡλείους Ὀλυμπιάς ἤχθη μία πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα σάδιον Πολύμνασος Κυρηναῖος.

Dionysius Halicarn. *Antiq. Roman.* X. 26 p. 2057 Reiskii: Ὀλυμπιάς ἦν ὀγδοηκοσὴ καὶ πρώτη, ἣν ἐνίκα σάδιον Πολύμνασος Κυρηναῖος.

<sup>2</sup> Celebravit hanc victoriam Pindarus *Olymp.* IX. Vs. 1 sqq. docent Ephar-mostum Olympiacae vicisse. Vs. 12(19)sqq.:

οὔτοι χαμαιπετέων λόγων ἐφάψει,  
ἀνδρὸς ἀμφὶ παλαισμασιν φόρμιγγ'  
ἐλελίζων

κλεινᾶς ἐξ Ὀπέεντος.

«Epharmosti Opuntii victoria Olympica lucta parta quando contigerit, ignoratur. Clarus ille luctator praeter ceteras victorias vs. 94 sqq. memoratas Isthmia viccrat ter et Nemea (vs. 90—93), item Pythia, quae vs. 13, 18 sq. separatim

cum Olympica simul victoria nominantur; unde coniecerim Pythiam victoriam non multo ante Olympicam accidisse; neque enim ob solam Pythiorum ludorum celebritatem Olympicae victoriac Pythiam in hoc carmine iungi, ipsa verborum, quibus Pindarus in hac re utitur, ratio videtur monstrare. Iam vero de temporibus nihil relatum nisi in Scholiis vs. 17. ἐνίκησε δὲ ὁ Ἐφάρμοσος καὶ Ὀλύμπια, ὡς προεῖπε, καὶ Πύθια, ἐβδομηκοσῆ τρίτη Ὀλυμπιάδι: et rursum, καὶ γὰρ Πύθια ἐνίκησεν ὁ Ἐφάρμοσος τὴν τριακοσὴν Πυθιάδα, ubi tamen cod. Vrat. pro tricesima Pythiade praebet λγ'. Pythia igitur aut *Pyth.* 30 aut *Pyth.* 33 vicisse dicitur, *Olymp.* 77, 3 vel 80, 3: sed in prioribus Scholio Pythia victoria, non Olympica, ut vulgo statuunt, in *Olymp.* 73 referitur. Quae quum inter se pugnare Hermannus videret, numerum corrigendum esse recte iudicavit, scripsitque ἐβδομηκοσῆ ὀγδόη Ὀλυμπιάδι, ut Olympias secundum scholiastae computationem, quam falsam esse alibi docui, Pythiadi tricesimae responderet; verum postquam Pythiadem tricesimam tertiam ex Vratislaviensi attuli, in promptu est corrigere: καὶ Πύθια τριακοσῆ τρίτη Πυθιάδι, quae coniectura non solum in tantis Scholiorum vitiis non audax est, sed etiam certa: Olympiadis enim aliena in Pythia victoria mentio est. Praeterea multo probabilius est in altera lectione τὴν τριακοσὴν perisse vocem τρίτην, quam in altera γ' (τρίτην) male additum esse. Quae quum ita sint, non

Λύκος Λαρισαῖος γάδιον<sup>1</sup>.

Ψαῦμις Ἀκρωνος Καμαριναῖτος ἀπήνη<sup>2</sup>.

Κρίσων Ἰμεραῖος γάδιον<sup>3</sup>.

Κρίσων] Sic Diodorus, Dionysius, Pausanias, Plato in Protagora et Clemens. Cod.

aliud statui potest nisi Pyth. 33. Olymp. 30, 3. Epharmostum Pythia vicisse: Olympica igitur victoria probabili ratione Olymp. 31. assignabitur." Boeckhii, in Explicat. ad Olymp. IX, p. 186 sq.

<sup>1</sup> Dionysius Halicarn. X. 53 p. 2131 Reiskii: ἐπὶ τῆς ὀγδοηκοστῆς καὶ δευτέρας Ὀλυμπιάδος, ἣν ἐνίκα γάδιον Λύκος Θεσσαλὸς ἀπὸ Λαρίσσης.

Apud Diodorum Siculum lacunahuius Olympiadis actae mentionem abripuit.

<sup>2</sup> Pindarus Olymp. IV et V hanc victoriam celebravit. In altero carmine vs. 1 sqq.:

ὑψηλᾶν ἀρετᾶν καὶ σεφάνων ἄωτον  
γλυκύν

τῶν Οὐλυμπία, Ὀκεανοῦ θύγατερ,  
καρδίᾳ γελανεῖ

ἀκαμαντόποδός τ' ἀπήνας δέκεν Ψαῦ-  
μιός τε δῶρα·

ὄς τὰν σὰν πόλιν αὔξων, Καμάρινα,  
λαοτρόφον,

βωμόνς ἐξ διδυμούςς ἐγέραρεν ἑορταῖς  
θεῶν μεγίσταις

ὑπὸ βοουθυσίαις ἀέθλων τε πεμπαμέ-  
ροις ἀμίλλαις

ἵπποις ἡμίονοις τε μοναμπυκία τε.  
τὴν δὲ κύδος ἀβρόν

νικάσαις ἀνέθηκε, καὶ ὄν πατέρ' Ἀ-  
κρων' ἐκάρυξε καὶ τὰν νέοικον ἔδραν.

Scholiasta vetus ad Olymp. IV in-  
script., p. 111 Boeckhii: γέγραπται ἡ

ὠδὴ Ψαῦμιδι Καμαριναίῳ νικήσαντι τὴν ὀγδοηκοστὴν δευτέραν Ὀλυμπιάδα τε-  
θρίππῳ, παιδί Ἀκρωνος. Vetus scho-  
lion ad Olymp. V in-  
script., p. 117 Boeckhii: γέγραπται ἡ ὠδὴ τῷ αὐτῷ  
Ψαῦμιδι τεθρίππῳ καὶ ἀπήνῃ καὶ κέ-  
λητι νενικηκότῃ τὴν ὀγδοηκοστὴν δευτέ-  
ραν Ὀλυμπιάδα. Deceptus est quisquis  
haec adnotavit Pindari verbis laudatis:

ἵπποις ἡμίονοις τε μοναμπυκία τε.  
Psaumis triplici illo certaminis genere certaverat, sed vicerat sola apene, quod et ex Pindari loco laudato apparet, et inde quod poeta IV. 12 (21) sqq. Psaumidi victorias equis reportandas apprecatur. Cum scholiis laudatis bene conveniunt, quoad temporis definiti-  
onem, Pindari verba laudata quibus Camarinam νέοικον ἔδραν appellat. Olympiade enim LXXIX, 4 instaurata erat (Diodorus Siculus XI. 76).

Misere corruptum est vetus scholion ad Olymp. V. 19, p. 122 Boeckhii, quod sic prodiit ex cod. Vratislaviensi: ὅτι δὲ περὶ τὴν π' ἐνίκησεν Ὀλυμπιάδα ὁ Ψαῦμις τῇ ἀπήνῃ, οὕτω σινοροῦται· κα-  
ταλύεται γὰρ αὐτῇ τὸ ἀγώνισμα περὶ ὀγδοηκοστὴν ε' Ὀλυμπιάδα· τῷ δὲ ἄρματα ἐνίκησε τὴν πβ' Ὀλυμπιάδα· ὡς τὴν πα' ἐνίκησεν ἐν τῇ ἀπήνῃ ὁ Ψαῦμις.

<sup>3</sup> Diodorus Siculus XII. 5: Ἡ-  
λεῖτου ἡγαγον Ὀλυμπιάδα τρίτην πρὸς



ol. LXXXIV  
a. C. 444

πδ'

Ἦ αὐτὸς τὸ δεῦτερον<sup>1</sup>.Κατελύθη κάλπης καὶ ἀπήνης δρόμος<sup>2</sup>.ol. LXXXV  
a. C. 440

πε'

Ἦ αὐτὸς τὸ τρίτον<sup>3</sup>.

Paris., int. Armen. et Platonis codices altero loco *Κρίσων*. Hesychius *Γρίσων*.

ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα σάδιον *Κρίσων* Ἰμεραῖος.

Dionysius Halicarn. *Antiq. Roman.* XI. 1 p. 2156 Reiskii: ἐπὶ τῆς ὀγδοηκοστῆς καὶ τρίτης Ὀλυμπιάδος, ἣν ἐνίκα σάδιον *Κρίσων* Ἰμεραῖος.

Pausanias V. xxiii. 4: ἐς δὲ πρὸ τοῦ Διὸς τούτου σήλη χαλκῆ, Λακεδαιμονίων καὶ Ἀθηναίων συνθήκας ἔχουσα εἰρήνης ἐς τριάκοντα ἐτῶν ἀριθμόν. ταύτας ἐποιήσαντο Ἀθηναῖοι παρασησάμενοι τὸ δεῦτερον *Εὐβοίαν*, ἔτετι τρίτῳ τῆς Ὀλυμπιάδος, ἣν *Κρίσων* Ἰμεραῖος ἐνίκα σάδιον. Leger: ἔτετι τρίτῳ τῆς τρίτης Ὀλυμπιάδος καὶ ὀγδοηκοστῆς, ἣν *Κρίσων* Ἰμεραῖος ἐνίκα σάδιον. Pausaniam de more Olympiadis numerum addidisse, hoc quidem loco eo magis probabile, quod duabus quoque sequentibus Olympiadibus Crison stadio vicit, is ergo qui scribit ἔτετι τρίτῳ τῆς Ὀλυμπιάδος ἣν *Κρίσων* Ἰμεραῖος ἐνίκα σάδιον tempus omnino non definit. Euboea autem a Pericle recuperata est, et foedus illud factum, Olymp. LXXXIII, 3 (Clinton, *Fasti Helnici*, II p. 52 ed. 2<sup>ae</sup>).

Plato eiusque Scholiasta l. l. ad Olymp. LXXIII, p. 32 nota 1, et *Protag.* p. 335 E: νῦν δ' ἐς τὸν ὅσπερ ἂν εἰ δέοιό μου *Κρίσων* τῷ Ἰμεραίῳ δρομεῖ ἀκμάζοντι ἐπέσθαι.

Clemens Alexandrinus loco laudato ad Olymp. LXXIII p. 32 nota 1.

Aristophanes (Byzantinus, ut videtur) apud Zonaram I p. 451: *Γρίσων* (vel *Γρίσων*) ὁ χοῖρος καὶ ὄνομα δρομέως παρ' Ἀριστοφάνει. Et apud Hesychium: *Γρίσων*: ἕς · Ἀριστοφάνη δ' ὄνομα δρομέως νενηκῆτος ἐν Ὀλυμπία σάδιον.

Nugas agit Plutarchus *de adulat. et amici discr.* p. 58 ed. Londin. Crisonem cursu certantem faciens cum Alexandro Magno.

<sup>1</sup> Diodorus Siculus XII. 23: Ὀλυμπίας ἤχθη τετάρτη πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα σάδιον *Κρίσων* Ἰμεραῖος.

Apud Dionysium Halicarn. XI. 51 lacuna huius Olympiadis mentionem nobis eripuit.

Cf. porro ad Olymp. LXXXIII p. 47 nota 3.

<sup>2</sup> Cf. ad Olymp. LXX p. 29 nota 5.

Plutarchus *Sympos.* V. 2 p. 675 ed. Londin.: τοῖς Ὀλυμπίοις πάντα προσθήκη πλὴν τοῦ δρόμου γέγονε · πολλὰ δὲ καὶ θέντες ἔπειτ' ἀνεῖλον, ὅσπερ τὸν τῆς κάλπης ἀγῶνα καὶ τὸν τῆς ἀπήνης.

<sup>3</sup> Diodorus Siculus XII. 29: Ἡλείου ἤγαγον Ὀλυμπιάδα πέμπτην πρὸς ταῖς ὀγδοήκοντα, ἐν ἣ ἔνίκα *Κρίσων*

πς'

ol. LXXXVI  
a. C. 436Θεόπομπος (Διόπομπος<sup>1</sup>) Θεσσαλὸς σάδιον<sup>2</sup>.? Ἀκουσίλαος Διαγόρου ῥόδιος πυγμῆν<sup>3</sup>.? Δαμάγητος Διαγόρου ῥόδιος παγκράτιον<sup>4</sup>.Παντάρκης Ἡλεῖος πάλην παίδων<sup>5</sup>.

πζ'

ol. LXXXVII  
a. C. 432Σώφρων Ἀμβρακιώτης σάδιον<sup>6</sup>.Σώφρων] Sic cod. Paris. et Diodorus. Int. Armen. *Euphranor.* Ἀμβρακιώτης]

Ἰμεραῖος τὸ δεύτερον. Certatim viri docti reponi iusserunt τὸ τρίτον; veri tamen similis mihi videtur ipsum Diodorum errorem illum commisisse, praesertim cum ad Olymp. LXXXIV secundam Crisonis victoriam ita commemoret, quasi tum *primum* is vicerit.

Cf. ad Olymp. LXXXIII et LXXXIV.

<sup>1</sup> Plato eiusque Scholiasta laudati ad Olymp. LXXIII p. 32 nota 1.

<sup>2</sup> Diodorus Siculus XII. 33: Ἡλεῖοι ἤγαγον Ὀλυμπιάδα ἕκτην πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα σάδιον Θεόπομπος Θεσσαλός.

<sup>3</sup> Cf. ad Olymp. LXXIX p. 43 nota 2.

Pausanias VI. VII. 3: Διαγόραν δὲ καὶ ὁμοῦ τοῖς παισὶν Ἀκουσίλαω καὶ Δαμαγήτῳ λέγουσιν ἐς Ὀλυμπίαν ἐλθεῖν· νικήσαντες δ' οἱ νεανίσκοι διὰ τῆς πανηγύρεως τὸν πατέρα ἔφερον βαλλόμενον θ' ὑπὸ τῶν Ἑλλήνων ἀνθεσι καὶ εὐδαιμόνα ἐπὶ τοῖς παισὶ καλούμενον. Eadem historia corrupte legitur apud Scholiastam Pindari ad Olymp. VII inscript. p. 158 Boeckhii. Inapte hic Damagetum et Acusilaum vicisse dicit κατὰ τὴν αὐτὴν ἡμέραν τῷ πατρὶ, quum dicendum esset κατὰ τὴν αὐτὴν ἡμέραν. Eandem quoque historiam variis modis narrant Gellius *Noct. Att.* III. xv. 3, Cicero *Tuscul.*

*Quaest.* I. XLVI. 111, et Plutarchus *Pelop.* XXXIV.

Constat igitur Damagetum et Acusilaum eadem Olympiade vicisse, idque ante fratrem Doricum, cuius prima victoria reportata fuit Olymp. LXXXVII. Porro eorum pater Diagoras vicit Olymp. LXXIX. Itaque ipsi aut Olymp. LXXXVI vicerunt, aut certe non multo prius.

<sup>4</sup> Cf. nota praecedens et ad Olymp. LXXIX p. 43 nota 2.

Gellius loco laudato perperam Damagetum luctatorem facit. Constat enim e locis ad Olymp. LXXIX p. 43 nota 2 laudatis Damagetum pancratio vicisse; quodsi utriusque certaminis palmam tulisset, commemoraretur inter τοὺς ἀπ' Ἡρακλέους.

<sup>5</sup> Pausanias V. XI. 3: τὸν δ' αὐτὸν ταινία τὴν κεφαλὴν ἀναδούμενον εὐκέναι τὸ εἶδος Παντάρκει λέγουσι, μειράκιον δ' Ἡλεῖον τὸν Παντάρκην παιδικὰ εἶναι τοῦ Φειδίου· ἀνείλετο δὲ καὶ ἐν παισὶν ὁ Παντάρκης πάλης νίκην Ὀλυμπιάδι ἕκτη πρὸς ταῖς ὀγδοήκοντα. Idem VI. X. 6: μετὰ δ' Ἰκκον κατακαλαίσας παῖδας Παντάρκης ἔσηπεν Ἡλεῖος ὁ ἐρώμενος Φειδίου.

<sup>6</sup> Diodorus Siculus XII. 37: Ἡλεῖοι δ' ἤγαγον Ὀλυμπιάδα ἐβδόμη πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα σάδιον Σώφρων Ἀμβρακιώτης.

Δωριεύς Διαγόρου Ῥόδιος (Θούριος<sup>1</sup>) παγκράτιον<sup>2</sup>.

Ἐν ᾧ ὁ Πελοποννησιακὸς πόλεμος συνεκροτήθη.

ol. LXXXVIII  
a. C. 428

πη'

Σύμμαχος Μεσσήνιος ἀπὸ Σικελίας Σάδιον<sup>3</sup>.

Dubius haereo utrum sic legendum an Ἀμπρακιώτης emendandum sit; utraque

<sup>1</sup> Pausanias VI. VII. 4: ἀνηγορεύοντο δ' οὗτός τε (Δωριεύς) καὶ ὁ Πεισίοδος Θούριος, διωχθέντες ὑπὸ τῶν ἀντισασιωτῶν ἐκ τῆς Ῥόδου καὶ ἐς Ἰταλίαν παρὰ Θουρίους ἀπελθόντες.

Doricum ex Rhodio Thurium esse factum testatur etiam Xenophon *Hellen.* I. VI. 19: (Φανοσθένης) περτυχῶν θυοῖν τριήρων Θουρίων ἔλαβεν αὐτοῖς ἀνδράσιν· καὶ τοὺς μὲν αἰχμαλώτους ἅπαντας ἔδησαν Ἀθηναῖοι, τὸν δ' ἄρχοντα αὐτῶν Δωριέα, ὄντα μὲν Ῥόδιον, πάλαι δὲ φυγάδα ἐξ Ἀθηνῶν καὶ Ῥόδου ὑπ' Ἀθηναίων κατεψηφισμένων αὐτοῦ θάνατον καὶ τῶν ἐκείνου συγγενῶν, πολιτεύοντα παρ' αὐτοῖς, ἐλέησαντες ἀφεῖσαν οὐδὲ χρήματα πραξάμενοι. Et *Erigramma* Simonidi adscriptum in *Anthol. Graec.* XIII. 11, in *Bergkii Poetis Lyricis Graec.* p. 928 ed. 2<sup>ae</sup>:

A. τίς εἰκόνα τάνδ' ἀνέθηκεν;

B. Δωριεύς ὁ Θούριος.

A. Οὐ Ῥόδιος γένος ἦν;

B. Ναί, πρὶν φυγεῖν γε πατρίδα,

δεινὰ γε χειρὶ πολλὰ ῥέξας ἔργα καὶ βίαια.

Quum vero Dorieus cum suis, a factione *Attica* pulsus, *Thurios* in coloniam Atheniensium migraverint, fieri hoc vix potuit ante rerum commutationem quae post Atheniensium in Sicilia cladem

*Thuriis* obtinuit (Grote, *History of Greece*, X. p. 384 ed. Americ.). Itaque quod Pausanias scribit de Dorico Thurio renuntiato, id de aliis victoriis postea comparatis acceperim. Accedit quod in Thucydidis loco ad Olymp. LXXXVIII p. 51 nota 2 laudando Rhodius dicitur, non Thurius.

<sup>2</sup> Cf. ad Olymp. LXXIX p. 43 nota 2. Perperam in scholio ad Pindarum ibi laudato πύκτης dicitur. Pugilatus palmam cum pancratio coniunxisse non potest, nam in omni antiquitate duo tantum exstiterunt qui, quamquam non eadem Olympiade (hoc enim nemini contigit), utriusque tamen certaminis palmam tulerint; Theagenes Thasius et Thebanus Clitomachus (Pausanias VI. xv. 3).

Tres Dorici victorias huic Olympiadi et duabus sequentibus adsignandas esse, docet Thucydidis locus laudandus ad Olymp. LXXXVIII p. 51 nota 2, comparatus cum Pausania laudato ad Olymp. LXXIX p. 43 nota 2.

<sup>3</sup> Diodorus Siculus XII. 49: Ἡλείου δ' ἡγαγον (editur ἦγον) Ὀλυμπιάδα ὀγδόην πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκη Σάδιον Σύμμαχος Μεσσήνιος ἀπὸ Σικελίας.

Pausanias VI. II. 10: θαῦμα δ' εἶπερ ἄλλο τι καὶ τόδ' ἐποιησάμην· Μεσσηνίους γὰρ ἐκ Πελοποννήσου φεύ-

Δωριεύς Διαγόρου Ῥόδιος (Θούριος<sup>1</sup>) παγκράτιου<sup>2</sup>.

πθ'

ol. LXXXIX  
a. C. 424

Ὁ αὐτὸς τὸ δεῦτερον<sup>3</sup>.

Δωριεύς Διαγόρου Ῥόδιος (Θούριος<sup>4</sup>) παγκράτιου<sup>5</sup>.

Ἑλλάνικος Ἀλκαινέτου Ἡλείος ἐκ Λεπρέου<sup>6</sup> πυγμαῖν παίδων<sup>7</sup>.

ϑ'

ol. XC  
a. C. 420

Υπέρβιος Συρακόσιος ζάδιον<sup>8</sup>.

Ἀνδροσθένης Λοχαίου Ἀρκὰς ἐκ Μαινάλου παγκράτιον<sup>9</sup>.

enim forma non tantum in libris sed etiam in inscriptionibus et nummis occurrit.

γοντας ἐπέλιπεν ἢ περὶ τὸν ἀγῶνα τύχη τὸν Ὀλυμπικόν· ὅτι γὰρ μὴ Λεοντίσιος καὶ Σύμμαχος τῶν ἐπὶ τῷ πορθμῷ Μεσσηνίων, ἄλλος γ' οὐδεὶς Μεσσήνιος, οὔτε Σικελιώτης οὔτ' ἐκ Ναυπάκτου, δῆλός ἐστιν Ὀλυμπίασιν ἀνηρημένος νίκη· εἶναι δ' οἱ Σικελιώται καὶ τούτους τῶν ἀρχαίων Ζαγκλαίων καὶ οὐ Μεσσηνίου φασίν.

<sup>1</sup> Cf. ad Olymp. LXXXVII p. 50 nota 1.

<sup>2</sup> Thucydides III. 8 ubi versatur in describendis rebus gestis anno a. C. 428: ἦν δ' Ὀλυμπίας ἡ Δωριεύς Ῥόδιος τὸ δεῦτερον ἐνίκα. Thucydides non stadionica utitur ad tempora definienda, sed pancratiasta; ut infra Olymp. XC.

Cf. ad Olymp. LXXIX p. 43 nota 2 et ad Olymp. LXXXVII p. 50 nota 2.

<sup>3</sup> Diodorus Siculus XI. 65: παρὰ τοῖς Ἡλείοις Ὀλυμπιάς ἤχθη ἐνάτη καὶ ὀγδοηκοσὴ, καθ' ἣν ἐνίκα ζάδιον Σύμμαχος τὸ δεῦτερον.

Pausanias loco laudato ad Olymp. LXXXVIII p. 50 nota 3,

<sup>4</sup> Cf. ad Olymp. LXXXVII p. 50 nota 1.

<sup>5</sup> Cf. ad Olymp. LXXIX p. 43 nota 2, et ad Olymp. LXXXVII p. 50 nota 2.

<sup>6</sup> Pausanias V. v. 3: ἐθέλουσι μὲν δὴ οἱ Λεπρεῖται μοῖρα εἶναι τῶν Ἀρκάδων, φαίνονται δ' Ἡλείων κατῆμοι τὸ ἐξ ἀρχῆς ὄντες· καὶ ὅσοι αὐτῶν Ὀλύμπια ἐνίκησαν, Ἡλείους ἐκ Λεπρέου σφᾶς ὁ κήρυξ ἀνεῖπεν.

<sup>7</sup> Pausanias VI. VIII. 9: ἐγένοντο δὲ καὶ Ἀλκαινέτω τῷ Θεάντου Λεπρεῖται καὶ αὐτῷ καὶ τοῖς παισὶν Ὀλυμπικαὶ νῖκαι· αὐτὸς μὲν γε πυγμαίων ὁ Ἀλκαινέτος ἔν τ' ἀνδράσι καὶ πρότερον ἔτι ἐκράτησεν ἐν παισὶν· Ἑλλάνικον δὲ τὸν Ἀλκαινέτου καὶ Θεάντου ἐπὶ πυγμαῖν παίδων ἀναγορευθῆναι τὸν μὲν ἐνάτη πρὸς ταῖς ὀγδοήκοντα Ὀλυμπιάδι, τὸν δὲ τῇ ἐφεξῆς ταύτη συνέβη τὸν Θεάντου.

<sup>8</sup> Diodorus Siculus XII. 77: Ἡλείου ἡγαγον Ὀλυμπιάδα ἐνενηκοσὴν, καθ' ἣν ἐνίκα ζάδιον Ὑπέρβιος Συρακόσιος.

<sup>9</sup> Thucydides V. 49 ubi enarrat

Θέαντος Ἀλκαινέτου Ἡλείος ἐκ Λεπρέου<sup>1</sup> πύγμην παίδων<sup>2</sup>.  
Θηβαίων δῆμος τεθρίππῳ<sup>3</sup>.

ol. XCI  
a. C. 416

9α'

Ἐξαινέτος Ἀκραγαντῖνος ζάδιον<sup>4</sup>.

? Ἀνδρσοθένης Λοχαίου Ἀρκὰς ἐκ Μαινάλου παγκράτιον<sup>5</sup>.

[Ἐξαινέτος] Sic Diodorus et Aelianus. Cod. Paris. Ἐξάγεντος. Int. Armen. Exegentos.

res anno a. C. 420 gestas: Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου οἷς Ἀνδρσοθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα.

Pausanias VI. vi. 1: Νικοδάμου δ' ἔργον τοῦ Μαιναλίου παγκρατίας ἔξιν ἐκ Μαινάλου δύο νίκας ἐν ἀνδράσιν ἀνελάμβενος Ἀνδρσοθένης Λοχαίου.

<sup>1</sup> Cf. ad Olymp. LXXXIX p. 51 nota 6.

<sup>2</sup> Pausanias loco laudato ad Olymp. LXXXIX p. 51 nota 7.

<sup>3</sup> Thucydides V. 49: Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου . . . . καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπ' Ἡλείων εἶρχθησαν ὥστε μὴ θύειν μηδ' ἀγωνίζεσθαι, οὐκ ἐκτίνοντες τὴν δίκην αὐτοῖς ἣν ἐν τῷ Ὀλυμπιακῷ νόμῳ Ἡλείου κατεδικάσαντο αὐτῶν. Et capite 50: δέος δ' ἐγένετο τῇ πανηγύρει μέγα μὴ ξὺν ὄπλοις ἔλθωσιν οἱ Λακεδαιμόνιοι, ἄλλως τε καὶ ἐπειδὴ καὶ Λίχας ὁ Ἀρκεσίλα Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν, ὅτι νικῶντος τοῦ αὐτοῦ ζεύγους καὶ ἀνακηρυχθέντος Βοιωτῶν δημοσίου κατὰ τὴν οὐκ ἔξουσίαν τῆς ἀγωνίσεως, προσελθὼν ἐς τὸν ἀγῶνα ἀνέδησε τὸν ἡνίοχον, βουλόμενος δηλώσαι ὅτι αὐτοῦ ἦν τὸ ἄρμα.

Xenophon Hellen. III. ii. 21: Λακεδαιμόνιοι κατὰ τὸν αὐτὸν χρόνον

πάσαι ὀργιζόμενοι τοῖς Ἡλείοις καὶ ὅτι ἐποιήσαντο ξυμμαχίαν πρὸς Ἀθηναίους καὶ Ἀργεῖους καὶ Μαντινέας, καὶ ὅτι δίκην φάσκοντες καταδικασθαι αὐτῶν ἐκώλυον καὶ τοῦ ἵππικοῦ καὶ τοῦ γυμνικοῦ ἀγῶνος, καὶ οὐ μόνον ταῦτ' ἤρκει, ἀλλὰ καὶ Λίχα παραδόντος Θηβαίοις τὸ ἄρμα, ἐπεὶ ἐκέρυττοντο νικῶντες, ὅτ' εἰσῆλθε Λίχας σεφανώσων τὸν ἡνίοχον, μασιγοῦντες αὐτόν, ἄνδρα γέροντα, ἐξήλασαν.

Pausanias VI. ii. 2: τῷ δ' Ἀρκεσίλα καὶ Λίχα τῷ παιδί, τῷ μὲν αὐτῶν γεγόνασι δύο Ὀλυμπιακὴ νίκαι, Λίχας δ' εἰργομένων τηρικαῦτα τοῦ ἀγῶνος Λακεδαιμονίων καθῆκεν ἐπ' ὀνόματι τοῦ Θηβαίων δήμου τὸ ἄρμα, τὸν δ' ἡνίοχον νικήσαντα ἀνέδησεν αὐτὸς ταινίαν· καὶ ἐπὶ τούτῳ μασιγοῦσιν αὐτὸν οἱ Ἑλλανοδίκαί. Et § 3: τὰ δ' Ἡλείων ἐς τοὺς Ὀλυμπιονίκας γράμματα οὐ Λίχαν, Θηβαίων δὲ τὸν δῆμον ἔχει νενικηκότα.

<sup>4</sup> Diodorus Siculus XII. 82: παρ' Ἡλείοις ἤχθη Ὀλυμπίας πρώτη πρὸς ταῖς ἐνεθήκοντα, καθ' ἣν ἐνίκα ζάδιον Ἐξαινέτος Ἀκραγαντῖνος.

Aelianus Var. Hist. II. 8: κατὰ τὴν πρώτην καὶ ἐνεθηκὴν Ὀλυμπιάδα, καθ' ἣν ἐνίκα Ἐξαινέτος ὁ Ἀκραγαντῖνος ζάδιον.

<sup>5</sup> Cf. ad Olymp. XC p. 51 nota 9.



Ἄλκιβιάδης Κλεινίου Ἀθηναῖος τεθρίππῳ<sup>1</sup>.

<sup>1</sup> Thucydides VI. 16 Alcibiadem ita loquentem facit: οἱ γὰρ Ἕλληνες καὶ ὑπὲρ δυνάμιν μείζω ἡμῶν τὴν πόλιν ἐνόμισαν, τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπιάζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμησθαι, διότι ἄρματα μὲν ἑπτὰ καθῆκα, ὅσα οὐδεὶς πω ἰδιώτης πρότερον, ἐνίκησα δέ, καὶ δεύτερος καὶ τέταρτος ἐγενόμην, καὶ τᾶλλα ἀξίως τῆς νίκης παρεσκευασάμην.

Euripides apud Plutarchum Alcib. XI, emendatius apud Bergkium in Poet. Lyr. Gr. p. 471 sq. ed. 2<sup>ae</sup>:

Σὲ δ' αἰείσομαι ὦ Κλεινίου παῖ·  
καλὸν ἂ νίκα· (τὸ) κάλλισον (δ'),  
ὃ μηδεὶς ἄλλος Ἑλλάνων (λάχεν),  
ἄρματι πρῶτα δραμεῖν  
καὶ δεύτερα καὶ τρίτα, βῆναί τ'  
ἀπονητί, Λιὸς σεφθέντα τ' ἐλαιὰ  
κάρυκι βοᾶν παραδοῦναι.

In his τό addidit Bergkius, δ' Reiskius, λάχεν Bergkius; Λιὸς pro Λιός emendavit Hermannus. Ceterum minus accurate Euripides καὶ τρίτα; debuit τέταρτα.

Plutarchus Alcib. XI. praeter Euripidis l. I. ex Thucydide sua habet.

Demosthenes in *Midiam* 145: ἔτι δ' ἔπικον Ὀλυμπίασιν ἀγῶνες ὑπῆρχον αὐτῷ (Alcibiadi) καὶ νίκα.

Isocrates de *Bigis* p. 353 Stephani: Περὶ δὲ τοὺς αὐτοὺς χρόνους ὄρων τὴν ἐν Ὀλυμπίᾳ πανήγυριν ὑπὸ πάντων ἀνθρώπων ἀγαπωμένην καὶ θαυμαζομένην ..... τοὺς μὲν γυμνικοὺς ἀγῶνας ὑπερεῖδεν ..... ἐπικροφεῖν δ' ἐπιχειρήσας ..... οὐ μόνον τοὺς ἀνταγωνιστάς, ἀλλὰ καὶ τοὺς πώποτε νικήσαντας ὑπερεβάλετο. ζεύγη γὰρ καθῆκε τσαῦτα μὲν τὸν ἀριθμὸν ὅσοις οὐδ' αἰ μέγισται τῶν πόλεων ἠγωνίσαντο, τοιαῦτα δὲ

τὴν ἀρετὴν ὡσεὶ καὶ πρῶτος καὶ δεύτερος γενέσθαι καὶ τρίτος.

Pseudo-Andocides *contra Alcib.* 25: ἠγοῦμαι δ' αὐτὸν πρὸς τοῦτο μὲν οὐδὲν ἀντερεῖν, λέξεν δὲ περὶ τῆς νίκης τῆς Ὀλυμπίας.

Athenaeus I. 5 p. 3 Casauboni: Ἄλκιβιάδης δ' Ὀλύμπια νικήσας ἄρματι πρῶτος καὶ δεύτερος καὶ τέταρτος, εἰς ἃς νίκας καὶ Εὐρυπίδης ἔγραψεν ἐπινίκιον, θύσας Ὀλυμπίῳ Διὶ τὴν πανήγυριν πᾶσαν εἰςίασεν.

Satyrus apud Athenaeum XII. 47 p. 534 Casauboni: ἀφικόμενος δ' (ὃ Ἄλκιβιάδης) Ἀθήνησιν ἐξ Ὀλυμπίας, δύο πίνακας ἀνέθηκεν, Ἀγλαοφῶντος (Athenaeum aut scripsisse aut scribere debuisse Ἀριστοφῶντος τοῦ Ἀγλαοφῶντος, ostendit Brunn, *Geschichte der Griech. Künstler*, II p. 13 sq) γραφῆν ὧν ὃ μὲν εἶχεν Ὀλυμπιάδα καὶ Πυθιάδα σεφανούσας αὐτόν, cet.

Non traditur qua Olympiade hanc victoriam reportarit Alcibiades. E Thucydidis loco laudato apparet eam reportatam esse ante expeditionem Siculam. Ergo Olymp. LXXXVIII, LXXXIX, XC aut XCI. Tractavit hanc quaestionem Grote, *History of Greece*, VII p. 54 sqq. ed. Americ., et ostendit Olympiadibus LXXXVIII et LXXXIX eam fuisse Graeciae conditionem ut non credibile sit alterutri Olympiadi Alcibiadis victoriam esse adsignandam. Datur igitur optio inter Olymp. XC et XCI, quumque Olymp. XC Thebanorum respublica (Lichas) τεθρίππῳ vicerit, non dubitari posse credas quin Alcibiades palmam tulerit Olymp. XCI. At Grote nihilo minus Alcibiadis victoriam Olympiadi XC adsignat. *Alkibiades*, inquit, *and Lichas may both have gained cha-*



‘Ο αὐτὸς τὸ δεύτερον<sup>1</sup>.

*riot-victories at the same festival: of course only one of them can have gained the grand final prize, and which of the two that was it is impossible to say.* Haec hypothesis unice excogitata est ut Alcibiadis et Thebanorum victoriae eidem Olympiadi posset adsignari, neque quidquam aliunde attulit Grote quo eam commendaret. Quod enim dixit, currus, si multi aderant, necessario in aliquot τάξεις dividi debuisse, ut primum singuli ordines, deinde singulorum ordinum victores inter se decertarent, verissimum id quidem est, sed ad rem non facit; stadiodromi quoque (ut hoc exemplo a Grotio allato contra ipsum utar) in τάξεις divisi primum currebant, deinde iterum currebant singulorum ordinum victores, et unum tamen omnibus proponebatur praemium, unus victor renuntiabatur et referebatur in fastos. — Non capio quid sibi velint Grotii verba «*the grand final prize;*» nam nullum, praeter coronam Olympicam, in his ludis proponebatur praemium. Aut igitur taxinicae illi reportabant idem praemium quod verbis istis «*the grand final prize*» designatur, aut nullum. — Mihi quidem, cum in stadio, diaulo, cet. unum tantum victorem fuisse constet, cumque nullum veterum scriptorum afferatur neque testimonium neque vel tenuissimum indicium secus fuisse in equorum cursu, parum probabilis videtur Grotii opinio. Sed quoniam hanc hypothesi excogitavit ut sic Alcibiadis victoriam eidem Olympiadi posset adsignare, qua Licham (vel potius Thebanorum reipublicam) vicisse constat, ostendam,

etiamsi vera esset Grotii hypothesis, vel sic tamen fieri non posse ut utraque illa victoria eadem Olympiade fuerit reportata. *Of course, ita Grote, only one of them can have gained the grand final prize, and which of the two that was it is impossible to say.* Videamus. Thebanorum reipublicae non nescio quod minus praemium obtigisse, sed «*the grand final prize,*» haud ambigue demonstrant Thucydidis, Xenophontis et Pausaniae loci laudati ad Olymp. XC p. 52 nota 3. Neque ipsum Grotium tanto studio favere puto taxinicae suis, ut statuatur eos non tantum a praecone victores renuntiatos esse, sed et Olympica corona ornatos, plane uti ceteri Olympionicae; quinimo in fastos etiam relatos, nam teste Pausania τὰ Ἡλείων ἐς τοὺς Ὀλυμπιονίκας γράμματα Θηβαίων τὸν δῆμον ἔχει νεοικημέτα. Si Thebanorum reipublicae non obtigit «*the grand final prize,*» quid tandem honoris superest quo magnum illud praemium distinctum fuerit? Quid ergo? Num statuendum Alcibiadem νικήσαι, δεύτερον γενέσθαι et τέταρτον — in sua τάξει? deinde, cum ipsam nobilem palmam peteret, victum et superatum spe victoriae excidisse? Si dubitas, relege Euripidis, Thucydidis et Isocratis verba laudata, et cogita quantis omnium et aequalium et posterorum laudibus Alcibiadis victoria fuerit celebrata.

Restat igitur sola XCI Olympias, cui victoria Alcibiadis satis probabili ratione adsignetur.

<sup>1</sup> Diodorus Siculus XIII. 34: Ὀλυμπιάς ἡχθη παρ' Ἡλείους δευτέρα

Εὐβώτας Κυρηναῖος ζάδιον<sup>1</sup>.

Παγκράτιον Πουλυδάμας Νικίου Σκοτουσαῖος ὑπερμεγέθης · ὃς ἐν Πέρσαις παρ' ᾠλχω<sup>2</sup> γενόμενος λέοντας ἀνήρει καὶ ὀπλισμένους γυμνὸς κατηγωνίσαστο<sup>3</sup>.

Εὐβώτας] Sic Pausanias et Xenophontis interpolator (ubi tamen plerique codices Εὐβότας). Apud Diodorum Εὐβωτος legitur, apud Aelianum Εὐβάτας. Cod. Paris. Εὐκατος. Int. Armen. Eurotos. κατηγωνίσαστο] Cod. Paris. addit ἕστη δὲ καὶ ἄρματα ἐλαυνόμενα κατὰ κράτος. Haec verba sero aliunde (e Pausania VI. v. 6) addita esse, testatur cum Armenio interprete Scholiasta

πρὸς ταῖς ἐνεθήκοντα, καθ' ἣν ἐνίκα ζάδιον Ἐξαίνετος Ἀκραγαντίος.

Idem XIII. 32: κατὰ τὴν προτέραν ταύτης Ὀλυμπιάδα, δευτέραν ἐπὶ ταῖς ἐνεθήκοντα, νικήσαντος Ἐξαίνετος Ἀκραγαντίου, κατήγαγον αὐτὸν εἰς τὴν πόλιν ἐφ' ἄρματος, cet.

<sup>1</sup> Diodorus Siculus XIII. 68: Ὀλυμπιάς ἐγένετο τρίτη πρὸς ταῖς ἐνεθήκοντα, καθ' ἣν ἐνίκα ζάδιον Εὐβωτος Κυρηναῖος.

Pausanias VI. VIII. 3: Εὐβώτας δ' ὁ Κυρηναῖος, ἅτε τὴν ἰσομένην οἱ δρόμον νίκην ἐν Ὀλυμπίᾳ παρὰ τοῦ μαντείου τοῦ ἐν Λιβίῃ προπεπυσμένος, τὴν τ' εἰκόνα ἐπεποιήτο πρότερον, καὶ ἐφ' ἡμέρας τῆς αὐτῆς ἀνηγορεύθη τε νικήσας καὶ ἀνέθηκε τὴν εἰκόνα.

Interpolator Xenophontis (de quo vid. Dodwellus, de veteribus Graecorum et Romanorum cyclis, diss. VIII, sect. XIX, p. 340 sqq., sect. XXIII sqq. p. 346 sqq.) Hell. I. II. 1: τῷ δ' ἄλλω ἔτεν [ὃ ἦν Ὀλυμπιάς τρίτη καὶ ἐνεθηκοσῆ, ἣ προσεθεῖσα ξυνορὶς ἐνίκα Εὐθαύρου Ἡλείου, τὸ δὲ ζάδιον Εὐβώτας Κυρηναῖος].

Aelianus Var. Hist. X. 2 historiolam quandam narrat de Eubota Cyrenaeo Hieronica et Laide celeberrima apud Corinthios meretrice. Eandem vero fa-

mam de Aristotele quodam Cyrenaeo habes apud Clementem Alexandr. Strom. III. vi. 50 p. 192 Sylburgi.

<sup>2</sup> Idem est qui vulgo Darius Nothus dicitur; de quo Ctesias apud Photium cod. LXXII p. 42a Bekkeri: βασιλεύει ᾠλχος καὶ μετονομάζεται Δαρεῖος. Pausanias VI. v. 7: Δαρεῖος δ' Ἀρταξέρξου παῖς νόθος, ..... ἐπυθάνετο γὰρ τοῦ Πουλυδάμαντος τὰ ἔργα, πέμπων ἀγγέλους ἀνέπεισεν αὐτὸν εἰς Σουῶν τε καὶ εἰς ὄψιν ἀφικέσθαι τὴν αὐτοῦ.

<sup>3</sup> Πουλυδάμας ὁ παγκρατιαστῆς commemoratur a Platone Respubl. p. 338 C, ad quem locum Scholiasta: οὗτος ὁ Πουλυδάμας ἀπὸ Σκοτούσης ἦν, πόλεως Θεσσαλίας, διασημότατος παγκρατιαστῆς, ὑπερμεγέθης, ὃς ἐν Πέρσαις παρ' ᾠλχω γενόμενος τῷ βασιλεὺς λέοντας ἀνέειλε καὶ ὀπλισμένους γυμνὸς κατηγωνίσαστο.

Pausanias VI. v. 1: ὁ δ' ἐπὶ τῷ βάρθρῳ τῷ ὑψηλῷ Λυσιππου μὲν ἐστὶν ἔργον, μέγιστος δ' ἀπάντων ἐγένετο ἀνθρώπων πλὴν τῶν ἡρώων καλουμένων καὶ εἰ δὴ τι ἄλλο ἦν πρὸ τῶν ἡρώων θνητὸν γένος · ἀνθρώπων δὲ τῶν καθ' ἡμᾶς οὗτος ἐστὶν ὁ μέγιστος Πουλυδάμας Νικίου. Σκότουσα δ' ἡ τοῦ Πουλυδάμαντος πατρίς οὐκ ὠκεῖτο ἔτι ἐφ' ἡμῶν.

Προσετέθη συνωρίς καὶ ἐνίκα Εὐαγόρας Ἡλεῖος<sup>1</sup>.

ol. XCIV  
a. C. 404

ῥδ'

Κροκίνας Λαρισαῖος σάδιον<sup>2</sup>.

Λασθένης Θηβαῖος (δόλιχον?)<sup>3</sup>.

Πρόμαχος Δρύωνος Πελληνεὺς παγκράτιον<sup>4</sup>.

Platonis. Κροκίνας] Sic cod. Paris., int. Armen. et Xenophontis interpolator. Apud Diodorum Κορκίνας legitur. Πελληνεὺς] Sic Pausanias. Apud Philostratum

Post pauca § 3: παγκρατίου μὲν δὴ καὶ ἄλλοις ἤδη γεγόνασιν ἐπιφανεῖς νῦν καὶ Πουλυδάμαντι δὲ τὰδ' ἄλλοις παρὰ τοὺς ἐπὶ τῷ παγκρατίῳ σεφάνους ὑπάρχοντά ἐστιν. Sequuntur praeclara quaedam roboris specimina a Polydamante edita, e quibus Africanus ea tantum adiecit quae hac ipsa Olympiade Polydamas gessit.

Ex hoc Pausaniae capite sua excerpit Suidas v. Πολυδάμας. Eadem excerpta leguntur ad Homeri Iliad. M. 30 in cod. Veneto B.

Cf. quoque Pausaniae et Philostrati loci mox laudandi ad Olymp. XCIV, nota 4.

De Polydamantis facinoribus et morte praeterea adiri possunt Diodorus IX. 25, idemque apud Tzetzen Chil. II. 38, et Philostratus laudatus ad Olymp. XLVI p. 17 nota 1. Vid. quoque Philostratus laudatus ad Olymp. XXXVII p. 15 nota 1, et Lucianus laudatus ad Olymp. LXII p. 23 nota 4.

<sup>1</sup> Pausanias V. VIII. 10: δρόμος δὲ δύο ἵππων τελείων συνωρίς κληθεῖσα τρίτη μὲν Ὀλυμπιάδι ἐτέθη πρὸς ταῖς ἐνεθήκοντα, Εὐαγόρας δ' ἐνίκησεν Ἡλεῖος.

Diodorus Siculus XIII. 57, ubi versatur in narrandis rebus gestis Olymp. XCIII, 1: προσετέθη δὲ καὶ

συνωρίς κατὰ τὴν αὐτὴν Ὀλυμπιάδα. Interpolator Xenophontis loco laudato p. 55 nota 1.

<sup>2</sup> Diodorus Siculus XIV. 3: ἤχθη Ὀλυμπιάς κατὰ τοῦτον τὸν ἐνιαυτὸν τετάρτη πρὸς ταῖς ἐνεθήκοντα, καθ' ἣν ἐνίκα σάδιον Κροκίνας Λαρισαῖος.

Interpolator Xenophontis Hellen. II. III. 1: τῷ δ' ἐπιόντι ἔτει [ὃ ἦν Ὀλυμπιάς, ἧ τὸ σάδιον ἐνίκα Κροκίνας Θεσσαλός].

<sup>3</sup> Diodorus Siculus XIV. 11, ubi versatur in enarratione rerum Olymp. XCIV, 1 gestarum: Λασθένην τε τὸν Θηβαῖον, τὸν νενικηκότα ταύτην τὴν Ὀλυμπιάδα, λέγεται πρὸς ἵππον ἀθλητὴν δραμόντα νικήσαι· τὸν δὲ δρόμον ἀπὸ τῆς Κορωνείας μέχρι τῆς Θηβαίων πόλεως γενέσθαι. Propter postrema Diodori verba suspicor Lasthenem δολιχοδρόμον fuisse. Certum est cum aut dolicho aut diaulo aut armato cursu vicisse, nam stadii palmam, ipso quoque Diodoro teste, hac Olympiade tulit Crocinus Larisaeus.

<sup>4</sup> Pausanias VII. xxvii. 5: ἐνταῦθα ἀνὴρ Πελληνεὺς ἔσηκε Πρόμαχος ὁ Δρύωνος, ἀνελόμενος παγκρατίου νίκας, τὴν μὲν Ὀλυμπίαν, cetera. Et § 6: λέγεται δὲ καὶ ὡς Πουλυδάμαντος τοῦ Σκοτουσαίου κρατήσσειεν ἐν Ὀλυμπίᾳ· τὸν δὲ Πουλυδάμαντα δευτέρα τότε ἐς

Μίνως Ἀθηναῖος σάδιον<sup>1</sup>.

? Ἀντίοχος Ἡλεῖος ἐκ Λεπρέου<sup>2</sup> παγκράτιον<sup>3</sup>.

Εὐπόλεμος Ἡλεῖος σάδιον<sup>4</sup>.

tum p. 34 Darembergii, 22 Mynae vitiose legitur Προμάχου τοῦ ἐκ Πέλλης. Μίνως] Sic Diodorus. Cod. Paris. Μένων, quod ex Μίνως corruptum esse fidem facit lectio int. Armen. Μίνον. Εὐπόλεμος] Sic cod. Paris., int. Armen. et Pausanias, qui nomen sic scriptum vidit in epigrammate. Apud Diodorum

τὸν ἀγῶνα ἀφίχθαι τὸν Ὀλυμπικὸν παρὰ βασιλέως τοῦ Περσῶν ἀνασωθέντα οὔκαδε. Θεσσαλοὶ δ' ἤσσηθῆναι Πουλυδάμαντα οὐχ ὁμολογοῦντες παρέχονται καὶ ἄλλα ἐς πῖσιν καὶ ἐλεγείον ἐπὶ τῷ Πουλυδάμαντι

<sup>2</sup>Ω τροφὴ Πουλυδάμαντος ἀνικατοῦ Σκοτέσσα.

Πελληγεῖς δ' οὖν Πρόμαχον τὰ μάλις ἄγουσιν ἐν τιμῇ.

Philostratus de Gymnast. p. 34 Darembergii, 23 Mynae: ὁ Πρόμαχος ..... οὐκ ἐνίκα μόνον, ἀλλὰ καὶ Πουλυδάμαντα τὸν Σκοτούσαιον μετὰ τοὺς λείοντας οὓς ὁ Πουλυδάμας ἤρῃκει παρ' Ὠχῶ τῷ Πέρση.

Quum igitur Polydamas Olymp. XCIII pancrati palmam tulerit, victusque sit a Promacho δεύτερα τότε ἐς τὸν Ὀλυμπικὸν ἀγῶνα ἀφιγμένος, verisimile est Promacho victoriam obtigisse Olympiade XCIV. Idem hinc quoque efficere licet, quod Promachus vicisse fertur Polydamantem recens reversum ex aula Darii, qui Olymp. XCIII, 4 diem obiit (Clinton, Fasti Hellenici, II p. 315 ed. 2<sup>ae</sup>).

<sup>1</sup> Diodorus Siculus XIV. 35: ἐγενήθη Ὀλυμπιάς πέμπτη πρὸς ταῖς

ἐνενηκοντα, καθ' ἣν ἐνίκα σάδιον Μίνως Ἀθηναῖος.

<sup>2</sup> Cf. ad Olymp. LXXXIX p. 51 nota 6.

<sup>3</sup> Pausanias VI. III. 9: Ἀντιόχου δ' ἀνδριάντα ἐποίησε μὲν Νικόδαμος, γένος δ' ὁ Ἀντίοχος ἦν ἐκ Λεπρέου. παγκρατίῳ δ' ἄνδρας ἐν Ὀλυμπίᾳ μὲν ἐκράτησεν ἅπαξ, cet.

Xenophon Hellen. VII. I. 33: συνεχῶς δὲ βουλευόμενοι οἱ Θεβαῖτοι ὅπως ἂν τὴν ἡγεμονίαν λάβοιεν τῆς Ἑλλάδος, ἐνόμισαν εἰ πέμψειαν πρὸς τὸν Περσῶν βασιλέα, πλεονεκτῆσαι ἂν τὴν ἐκείνῳ. Et post pauca: ἀναβαίνουσι Θεβαίων μὲν Πελοπίδας, Ἀρκάδων δ' Ἀντίοχος ὁ παγκρατιαστής, cet.

Aut hac Olympiade, aut certe non multo post videtur Antiochus palmam tulisse, nam statua eius Olympica eiusdem artificis opus erat, qui Androstheneis (Olymp. XC et XCI) statuam fecit. Quominus prius (i. e. Olymp. XCII) ponatur Antiochi victoria vetat legatio eius ad Artaxerxem Olympiade CIII, 2 suscepta (Clinton, Fasti Hellenici, II p. 114 ed. 2<sup>ae</sup>).

<sup>4</sup> Diodorus Siculus XIV. 54: Ὀλυμπιάς ἤχθη ἐνενηκὸς καὶ ἕκτη, ἣν ἐνίκα Εὐπόλεμος Ἡλεῖος.

Pausanias VIII. XLV. 4: τῆς ἕκτης

Προσετέθη σαλπικγκτης καὶ ἐνίκα Τίμαιος Ἡλεῖος.

Προσετέθη καὶ κήρυξ καὶ ἐνίκα Κράτης Ἡλεῖος.

ol. XCVII  
a. C. 392

ϩζ'

Τερυναῖος Ἡλεῖος ζάδιον <sup>1</sup>.

Φορμίων Ἀλικαρνατεὺς πυγμαῖον <sup>2</sup>.

? Δίκων Καλλιμβρότου Καυλωνιάτης ζάδιον παίδων <sup>3</sup>.

ol. XCVIII  
a. C. 388

ϩη'

Σώσιππος Δελφός (Ἀθηναῖος <sup>4</sup>) ζάδιον.

Ἀριστόδαμος Θράσιδος Ἡλεῖος πάλην οὗ μέσα οὐδεὶς ἔλαβεν <sup>5</sup>.

legitur *Εὐπολις*. Κράτης] Sic cod. Paris. Int. Armen. *Akrates*. Τερυναῖος] Sic cod. Paris. et int. Armen. Apud Diodorum legitur *Τερίρης*. Post *Τερυναῖος* vocem Ἡλεῖος omittunt Diodori codices et int. Armen. Δελφός] Sic int. Armen. Cod. Paris. vitio non insolito ἀδελφός. Ἀριστόδαμος] Sic Pseudo-Simonides. Cod. Paris., int. Armen. et Pausaniae codices Ἀριστόδημος. μέσα] Sic emendavit Scaliger. Cod. Paris. μέσας. Int. Armen. teste Auchero: *cuius in medium nemo*

καὶ ἐνενημοσῆς Ὀλυμπιάδος, ἦν Εὐπό-  
λεμος Ἡλεῖος ἐνίκα ζάδιον.

Idem VI. III. 7: *Εὐπολέμου δ' Ἡ-  
λείου τὴν μὲν εἰκόνα Σικωνῆσι εἰρ-  
γασαι Δαίδαλος · τὸ δ' ἐπίγραμμα τὸ  
ἐπ' αὐτῷ μνηνεὶ ζαδίου μὲν ἀνδρῶν  
Ὀλυμπίασι νίκην ἀνελέσθαι τὸν Εὐπό-  
λεμον, cet. Addit: λέγεται δ' ἐπὶ τῷ  
Εὐπολέμῳ καὶ τάδε · ὡς ἐφεσῆκοιεν  
τρεῖς ἐπὶ τῷ θρόνῳ Ἑλληνοδίκαι, ν-  
κῶν δὲ τῷ μὲν Εὐπολέμῳ δύο ἐξ αὐτῶν  
δοῦεν, ὁ τρίτος δ' Ἀμβρακιάτῃ Λέ-  
οντι, καὶ ὡς χρημάτων καταδικάσαιτο  
ὁ Λέων ἐπὶ τῆς Ὀλυμπικῆς βουλής ἐ-  
κατέρου τῶν Ἑλληνοδικῶν οἱ νικῶν τὸν  
Εὐπόλεμον ἔγνωσαν.*

<sup>1</sup> Diodorus Siculus XIV. 94:  
ἦχθη Ὀλυμπιάς ἐβδόμη πρὸς ταῖς ἐνε-  
νήκοντα, ἦν ἐνίκα Τερίρης. Sine dubio  
Diodorus scripsit ἦν ἐνίκα Τερυναῖος  
Ἡλεῖος.

<sup>2</sup> Pausanias loco laudando ad Ol.  
XCVIII p. 59 nota 1.

<sup>3</sup> Cf. ad Olymp. XCIX p. 59 nota 2.

Diconis inter pueros victoriam huic  
Olympiadi suspicor esse adsignandam,  
quum Dico, teste Pausania, circa  
idem tempus ex puero vir et Syracu-  
sanus ex Cauloniata factus sit, Caulo-  
niatae autem, teste Diodoro, anno lu-  
ius Olympiadis quarto Syracusas migrare  
coacti sint.

<sup>4</sup> Diodorus Siculus XIV. 107:  
Ὀλυμπιάς ἦχθη ὀγδόη πρὸς ταῖς ἐνε-  
νήκοντα, καθ' ἣν ἐνίκα Σώσιππος Ἀθη-  
ναῖος.

<sup>5</sup> Pausanias VI. III. 4: ἀνάκειται  
καὶ ἐξ αὐτῆς Ἡλιδος παλαιστῆς ἀνήρ  
Ἀριστόδαμος Θράσιδος· γερόνασι δ' αὐτῷ  
καὶ Πυθοῖ δύο νίκαι καὶ Νεμέῃ (sic  
legendum esse, e vestigiis codicum con-  
icerunt Schubart et Walz). ἡ δ' εἰκόνη



Εὐπῶλος Θεσσαλὸς πυγμῆν, χρήμασι διὰ φθείρας τοὺς ἀνταγωνιστάς<sup>1</sup>.

99

ol. XCIX  
a. C. 384

Δίκων Καλλιμβρότου Συρακόσιος σάδιον<sup>2</sup>.

*est ingressus, teste Zohrabo: quem nemo medium corripuit.* Καλλιμβρότου]

ἔστ' τοῦ Ἀριστοδάμου τέχνη Δαιδάλου τοῦ Σικωνίου: qui quum Olympiade XCVI sqq. floruerit (Brunn, Geschichte der Griech. Künstler, I. p. 278), dubium esse nullum potest quin Aristodamus apud Pausaniam idem sit quem Olympiade XCVIII vicisse tradit Africanus.

Hinc emendatum est et a Simonide Ceo abiudicatum *Epigramma* quod legitur apud Hephæstionem p. 113 Gaisfordi: τοιοῦτόν ἐστ' καὶ τὸ Σιμωνίδειον ἐπίγραμμα (in Anthol. Graec. append. 86):

\*Ἰσθμια δῖς, Νεμέα δῖς, Ὀλυμπιά  
ἔσφρανῶθην,  
οὐ πλάτεϊ νικῶν σώματος, ἀλλὰ  
τέχνα,

Ἀριστόδαμος Θράσιδος Ἀλεῖος πάλα.  
Ut conveniat Epigrammatis auctori cum Pausania, pro \*Ἰσθμια (quod in viro Eleo ideo quoque ferri nequit, quod Elei exclusi erant a ludis Isthmicis; vid. Pausanias V. II. 2 sqq. VI. xvi. 2) legendum esse Πύθια monuerunt viri docti. Si mireris Πύθια a scribis in \*Ἰσθμια mutatum, multo magis mirandum si duo fuissent athletae quibus idem nomen, ipsis et patribus, eadem patria, certaminis genus idem eademque artificiosa pugnandi ratio (de altero enim Africanus: οὐ μέσα οὐδεὶς ἔλαβεν, de altero poeta: οὐ πλάτεϊ νικῶν σώματος, ἀλλὰ τέχνα), denique in ceteris ludis idem victoriarum numerus.

<sup>1</sup> Pausanias V. XXI. 2 sq.: πρὸς τῇ κρηπίδι ἀγάλματα Διὸς ἀνάκειται

χαλκᾶ. ταῦτα ἐποιήθη μὲν ἀπὸ χρημάτων ἐπιβληθείσης ἀθληταῖς ζημίας ὑβρίσασιν ἐς τὸν ἀγῶνα, καλοῦνται δ' ὑπὸ τῶν ἐπιχωρίων Ζᾶνες. πρῶτου δ' ἀριθμὸν ἔξ ἐπὶ τῆς ὀγδόης ἔσησαν καὶ ἐνενηκοστῆς Ὀλυμπιάδος· Εὐπῶλος γὰρ Θεσσαλὸς χρήμασι διέφθειρε τοὺς ἐλθόντας (l. ἐσελθόντας) τῶν πυκτῶν, Ἀγήτορα Ἀρκάδα, καὶ Πρύτανιν Κυζικηνόν, οὐκ αὐτοῖς καὶ Φορμίωνα Ἀλικαρνασεία μὲν γένος, Ὀλυμπιάδι δὲ τῇ πρὸ ταύτης κρατήσαντα. τοῦτο ἔξ ἀθλητῶν ἀδίκημα πρῶτον γενέσθαι λέγουσι, καὶ πρῶτοι χρήμασιν ἐζημιώθησαν ὑπ' Ἠλείων Εὐπῶλος καὶ οἱ δεξιόμενοι δῶρα παρ' Εὐπῶλον.

<sup>2</sup> Diodorus Siculus XV. 14: παρ' Ἠλείοις Ὀλυμπιάς ἤχθη ἐνενηκοστῆ ἐνάτῃ, καθ' ἣν ἐνίκα σάδιον Δίκων Συρακόσιος.

*Epigramma adespoton* in Anthol. Graec. XIII. 15:

Εἰμὶ Δίκων υἱὸς Καλλιμβρότου, αὐτὰρ ἐνίκων  
τετράκις ἐν Νεμέα, τρίς Ὀλύμπια,  
πεντάκι Πυθοῖ,  
τρὶς δ' Ἰσθμοῦ· σφρανῶ δ' ἄστυ  
Συρακοσίων.

Versu 2 monente Wesselingio τρίς scripsi pro δῖς (cf. Pausanias statim laudandus). Vs. 3 Ἰσθμοῦ reposui pro Ἰσθμῶ.

Pausanias VI. III. 11: Δίκων δ' ὁ Καλλιμβρότου πέντε μὲν Πυθοῖ δρόμου νίκας, τρεῖς δ' ἀνείλετο Ἰσθμίων, τέσσαρας δ' ἐν Νεμέα, καὶ Ὀλυμπιακάς

Σωτάδης Κρής δόλιχον<sup>1</sup>.

Προσετέθη τέθριππον πωλικόν και ἐνίκα Εὐρύβατος  
Λάικων<sup>2</sup>.

ol. C  
a. C. 380

ρ'

Διονυσόδωρος Ταραντῖνος σάδιον<sup>3</sup>.

Σωτάδης Ἐφέσιος δόλιχον<sup>4</sup>.

ol. CI  
a. C. 376

ρα'

Δάμων Θούριος σάδιον<sup>5</sup>.

ol. CII  
a. C. 372

ρβ'

Ὁ αὐτὸς τὸ δεύτερον<sup>6</sup>.

Sic codex Anthologiae. Pausaniae codices Καλλιβρότου. Εὐρύβατος] Sic cod. Paris. Int. Armen. Eurýbasos. Pausaniae codices Συβαριάδης. Διονυσόδωρος] Sic cod. Paris. Int. Armen. Dionysidoros. Apud Diodorum Διονυσιόδωρος legitur.

μῖαν μὲν ἐν παισί, δύο δ' ἄλλας ἀνδρῶν (quarum igitur alteram diaulo, dolicho aut cursu armato, sive eadem sive alia Olympiade) · και οἱ και ἀνδριάντες ἴσοι ταῖς νίκαις εἰσὶν ἐν Ὀλυμπίᾳ. παιδὶ μὲν δὴ ὄντι αὐτῷ Καυλωνιάτῃ, καθάπερ γε και ἦν, ὑπῆρξεν ἀναγορευθῆναι · τὸ δ' ἀπὸ τούτου Συρακόσιον αὐτὸν ἀνηγόρευσεν ἐπὶ χρήμασιν. Postrema vocabula videtur Pausanias ex infelici coniectura addidisse; alia enim fuit causa ob quam Dicon Syracusanus renuntiatus est, quam aperit Diodorus Siculus XIV. 106, ubi Dionysii res Olympiade XCVII, 4 gestas enarrat: ἀνέξεν ἐπὶ Καυλωνίαν. ταύτης δὲ τοὺς μὲν ἐνοικοῦντας ἐν Συρακούσαις μετώκισε, και πολιτείαν δοῦς πέντ' ἔτη συνεχώρησεν ἀτελεῖς εἶναι · τὴν δὲ πόλιν κατασκάψας τοῖς Λοκροῖς τὴν χώραν τῶν Καυλωνιατῶν ἐδωρήσατο.

<sup>1</sup> Pausanias VI. xviii. 6: Σωτάδης δ' ἐπὶ δολίχου νίκαις Ὀλυμπιάδι μὲν ἐνάτῃ και ἐνενηκωσῆ Κρής, καθάπερ γε

και ἦν, ἀνερχήθη, τῇ ἐπὶ ταύτῃ δὲ λαβῶν χρήματα παρὰ τοῦ Ἐφεσίων κοινου Ἐφεσίου εἰσποιήσεν αὐτόν · και αὐτὸν ἐπὶ τῷ ἔργῳ φυγῇ ζημιούσιν οὐ Κρήτες.

<sup>2</sup> Pausanias V. viii. 10: ἐνάτῃ δ' ἤρσεν Ὀλυμπιάδι και ἐνενηκωσῆ και πάλων ἄρμασιν ἀγωνίζεσθαι · Λακεδαιμόνιος δὲ Συβαριάδης τὸν εἴφανον τῶν πάλων ἔσχε τοῦ ἄρματος.

<sup>3</sup> Diodorus Siculus XV. 23: παρ' Ἡλείου Ὀλυμπιάς ἤχθη ἑκατοσῆ, καθ' ἣν ἐνίκα σάδιον Διονυσόδωρος Ταραντῖνος.

<sup>4</sup> Pausanias loco modo laudato nota 1.

<sup>5</sup> Diodorus Siculus XV. 36: Ἡλεῖοι ἤγαγον Ὀλυμπιάδα πρώτην πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Δάμων Θούριος.

Pausanias VII. xxv. 4: τῆς πρώτης Ὀλυμπιάδος ἐπὶ ταῖς ἑκατόν, ἣν Δάμων Θούριος ἐνίκα τὸ πρῶτον.

<sup>6</sup> Diodorus Siculus XV. 50: παρ'

Τρωΐλου Ἀλκίνου Ἡλείου συνωρίς <sup>1</sup>.

Τοῦ αὐτοῦ πωλικὸν τέθριππον <sup>2</sup>.

ργ'

Πυθόσρατος Ἐφέσιος (Ἀθηναῖος <sup>3</sup>) σάδιον.

Δαμίσκος Μεσσήνιος σάδιον παιδῶν <sup>4</sup>.

ρδ'

Φωκίδης Ἀθηναῖος σάδιον <sup>5</sup>.

Αὕτη ὑπὸ Πισαίων ἐτέθη <sup>6</sup>.

ol. CIII  
a. C. 368

ol. CIV  
a. C. 364

Φωκ. Ἀθ. σάδιον] Sic int. Armen. et Diodorus. Cod. Paris. Φωκ. Ἀθ. πάλη.

Ἡλείους Ὀλυμπιάς ἤχθη δευτέρα πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Δάμων Θούριος.

Pausanias IV. XXVII. 9: τῆς δευτέρας καὶ ἑκατοσῆς Ὀλυμπιάδος, ἣν Δάμων Θούριος τὸ δεύτερον ἐνίκα.

Idem VI. v. 3: δευτέρα Ὀλυμπιάδι ἐπὶ ταῖς ἑκατόν, ἣν Δάμων Θούριος ἐνίκα τὸ δεύτερον.

Idem VIII. XXVII. 8: τῆς ἑκατοσῆς Ὀλυμπιάδος καὶ δευτέρας ἣν Δάμων Θούριος ἐνίκα σάδιον.

<sup>1</sup> Pausanias VI. i. 4: πλῆσιον δὲ τοῦ Κλεογένους Δεινολόχος τε κεῖται Πύρρον (sic pro Πύρρος τε emendavit Bekkerus) καὶ Τρωΐλος Ἀλκίνου. τούτοις γένος μὲν καὶ αὐτοῖς ἐσιν ἐξ Ἡλιδος, γεγόνασι δὲ σφισιν οὐ κατὰ ταῦτά αἱ νῆκαι, ἀλλὰ τῶ μὲν ἑλληνοδικεῦν θ' ὁμοῦ καὶ ἵππων ὑπήρξεν ἀνελέσθαι νίκας, [τῶ Τρωΐλῳ δὲ] τελεία τε συνωρίς καὶ πάλων ἄρματι. Ὀλυμπιάδι δ' ἐκράτει δευτέρα πρὸς ταῖς ἑκατόν. ἀπὸ τούτου δὲ καὶ νόμος ἐγένετο Ἡλείους μὴδ' ἵππους τοῦ λοιποῦ τῶν ἑλληνοδικόντων καθιέναι μὴδένα. Expungenda videntur verba τῶ Τρωΐλῳ δέ, inserta ab imperito lectore qui non ca-

piebat voci τῶ μὲν respondere in sequentibus ἢ δὲ τοῦ Δεινολόχου μήτηρ. Bekkerus solam voculam δέ delevit, sed, praeterquam quod tum alieno loco apparent verba τῶ Τρωΐλῳ, solet Pausanias in huiusmodi sententia bipartita ponere in priori parte ὁ μὲν, τοῦ μὲν cet. sine nomine; vid. VI. ii. 2; III. 2, 13; IV. 1 cet.

<sup>2</sup> Pausanias loco laudato.

<sup>3</sup> Diodorus Siculus XV. 71: παρ' Ἡλείους Ὀλυμπιάς ἤχθη τρίτη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Πυθόσρατος Ἀθηναῖος.

<sup>4</sup> Pausanias VI. ii. 10: παρὰ δὲ Μεσσήνιος Δαμίσκος, ὃς δύο γεγωνὸς ἔτη καὶ δέκα ἐνίκησεν ἐν Ὀλυμπίᾳ. Et § 11: ἐνιαυτῷ ὑσερον τοῦ οἰκισμοῦ τοῦ Μεσσήνης ἀγόντων Ὀλύμπια Ἡλείων ἐνίκα σάδιον παῦδας ὁ Δαμίσκος οὗτος. Atqui ὁ οἰκισμὸς ὁ Μεσσήνης locum habuit Olymp. CII, 4 (Clinton, Fasti Hellenici, II p. 112 ed. 2<sup>ae</sup>): ergo.

<sup>5</sup> Diodorus Siculus XV. 78: Ὀλυμπιάς ὑπὸ Πισατῶν καὶ Ἀρκαδῶν ἤχθη τετάρτη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Φωκίδης Ἀθηναῖος.

<sup>6</sup> Diodorus Siculus loco laudato:

Σώστρατος Σικυώνιος ἐπίκλησιν Ἀκροχερσίτης παγκράτιον <sup>1</sup>.  
 Εὐβώτας Κυρηναῖος τεθρίππῳ <sup>2</sup>.

ol. CV  
 a. C. 360

ρβ'

Πῶρος Κυρηναῖος σάδιον <sup>3</sup>.

? Σώστρατος Σικυώνιος ἐπίκλησιν Ἀκροχερσίτης παγκράτιον <sup>4</sup>.

Πῶρος] Sic int. Armen. et Diodorus. Cod. Paris. Παῦρος. Pausaniae codices Πρῶρος-

Πισᾶται ἀνανεωσάμενοι τὸ παλαιὸν ἀ-  
 ξίωμα τῆς πατρίδος, καὶ τισι μυθικαῖς  
 καὶ παλαιαῖς ἀποδείξεσι χρώμενοι, τὴν  
 θέσιν τῆς Ὀλυμπιακῆς πανηγύρεως αὐ-  
 τοῖς προσήκειν ἀπεφαίνοντο, κρίνοντες  
 δὲ τὸν παρόντα καιρὸν εὐθետον ἔχειν  
 ἀμφισβητήσαι τοῦ ἀγῶνος, σιμμαχίαν  
 ἐποιήσαντο πρὸς Ἀρκάδας ὄντας πολε-  
 μίους Ἡλείων, συναγωνισὰς δὲ λαβόν-  
 τες τούτους ἐσράτευσαν ἐπὶ τοὺς Ἡλεί-  
 οὺς ἄρτι τιθέντας τὸν ἀγῶνα · ἀντι-  
 σάντων δὲ τῶν Ἡλείων πανδημεὶ συ-  
 νίση μάχη καρτερά, θεωμένων τὴν μά-  
 χην τῶν παρόντων ἐπὶ τὴν πανηγυριν  
 Ἑλλήνων ἐξεφανωμένων καὶ μεθ' ἡσυ-  
 χίας ἀκινδύνως ἐπισημαινομένων τὰς ἐ-  
 κατέρωθεν ἀνδραγαθίας. τέλος Πισᾶται  
 νικήσαντες ἔθηκαν τὸν ἀγῶνα, καὶ τὴν  
 Ὀλυμπιάδα ταύτην ὕσερον οὐκ ἀνέγρα-  
 ψαν Ἡλεῖοι διὰ τὸ δοκεῖν βίαι καὶ ἀ-  
 δίκως διατεθῆναι.

Pausanias VI. XXII. 3: τὴν τετάρ-  
 την τε καὶ ἑκατοσὴν (Ὀλυμπιάδα),  
 τεθεῖσαν ὑπ' Ἀρκάδων, ἀναλυμπιάδα οἱ  
 Ἡλεῖοι καλοῦντες οὐκ ἐν καταλόγῳ τῶν  
 Ὀλυμπιάδων γράφουσιν.

Idem locis mox laudandis p. 62 nota  
 1 et 2.

<sup>1</sup> Pausanias VI. IV. 1: Σικυώνιος  
 Σώστρατος παγκρατίας ἀνὴρ, ἐπίκλη-  
 σις δ' ἦν Ἀκροχερσίτης αὐτῷ · λαμ-

βανόμενος (sic pro παραλαμβανόμενος  
 emendandum ex Suida) γὰρ ἄκρων τοῦ  
 ἀνταγωνιζομένου τῶν χειρῶν ἔκλα, καὶ  
 οὐ πρότερον ἀνίει πρὶν ἢ αἰσθοῖτο ἀπ-  
 αγορεύσαντος. γεγονός δ' αὐτῷ Νε-  
 μείων μὲν νῆκαι καὶ Ἰσθμίων ἀναμίξ  
 δώδεκα, Ὀλυμπίασι δὲ καὶ Πυθοῦ,  
 τῇ μὲν δύο, τρεῖς δ' ἐν Ὀλυμπίᾳ. τὴν  
 τετάρτην δ' Ὀλυμπιάδα ἐπὶ ταῖς ἑκα-  
 τόν (πρώτην γὰρ δὴ ἐνίκησεν ὁ Σώστρα-  
 τος ταύτην) οὐκ ἀναγράφουσιν οἱ Ἡ-  
 λεῖοι, διότι μὴ αὐτοὶ τὸν ἀγῶνα, ἀλλὰ  
 Πισᾶται καὶ Ἀρκάδες ἔθεσαν ἀντ' αὐ-  
 τῶν.

Ex hoc Pausaniae loco sua habet Sui-  
 das v. ἀκροχειρίξισσθαι, et v.  
 Σώστρατος.

<sup>2</sup> Pausanias VI. VIII. 3 post verba  
 laudata ad Olymp. XCIII p. 55 nota 1  
 sic pergit: λέγεται δ' ὡς κρατήσσειε καὶ  
 ἄρματι ἐπ' Ὀλυμπιάδος ταύτης ἢ λόγῳ  
 τῷ Ἡλείων ἐς κίβδηλος τῶν ἀγωνοθε-  
 τησάντων Ἀρκάδων ἔνεκα.

<sup>3</sup> Diodorus Siculus XVI. 2: Ὀ-  
 λυμπιάς ἡχθη πέμπτη πρὸς ταῖς ἑκα-  
 τόν, καθ' ἣν ἐνίκη σάδιον Πῶρος Κυ-  
 ρηναῖος.

Pausanias X. II. 3: πέμπτης Ὀλυμ-  
 πιάδος ἐπὶ ταῖς ἑκατόν, ἣν Πῶρος ἐνί-  
 κα Κυρηναῖος σάδιον.

<sup>4</sup> Cf. ad Olymp. CIV p. 62 nota 1.

Ὁ αὐτὸς (Μαλιεὺς <sup>1</sup>) τὸ δεύτερον.

? Χαίρων Πελληνεὺς πάλιν <sup>2</sup>.

? Σώφρατος Σικυώνιος ἐπικλήσιν Ἀκροχερσίτης παγκράτιον <sup>3</sup>.

Φίλιππος Ἀμύντου Μακεδῶν κέλῃτι <sup>4</sup> (τεθρίππω <sup>5</sup>).

<sup>1</sup> Diodorus Siculus XVI. 15: Ὀλυμπιάς ἤχθη ἕκτη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Πῶρος Μαλιεὺς. Videtur igitur Porus hac Olympiade Maliensis renuntiatus esse; cuius rei variae esse potuerunt causae. Africanus mutatae civitatis mentionem facere supersedit, quemadmodum v. c. Olymp. LXXIV et LXXV.

<sup>2</sup> Pseudo-Demosthenes de foed. Alex. 10: σκέψασθε δ' ὧ ἄνδρες Ἀθηναῖοι, ὅτι Ἀχαιοὶ μὲν οἱ ἐν Πελοποννήσῳ ἐδημοκρατοῦντο, τούτων δ' ἐν Πελλάγη νῦν καταλέλυκε τὸν δῆμον ὁ Μακεδῶν ἐκβαλὼν τῶν πολιτῶν τοὺς πλείους, τὰ δ' ἐκείνων τοῖς οἰκέταις δέδωκε, Χαίρωνα δὲ τὸν παλαιστὴν τύραννον ἐγκατέστησεν.

Pausanias VII. xxvii. 7: Χαίρωνα δὲ (sic Boeckhius; Palmerius τὸν δὲ Χαίρωνα; in codicibus pro Chaerone irrepsit Chaeronea) δύο ἀνελόμενον πάλῃς νίκας (Ἰσθμικὰς inserit Boeckhius) καὶ ἐν Ὀλυμπίᾳ τέσσαρας οὐδ' ἀρχὴν ἐθέλουσιν ὀνομάζειν, ὅτι κατέλυσε πολιτείαν, ἐμοὶ δοκεῖν, τὴν ἐν Πελλάγη, δῶρον τὸ ἐπιφθονώτατον παρ' Ἀλεξάνδρου τοῦ Φιλίππου λαβὼν τύραννος πατρίδος τῆς αὐτοῦ καταστῆναι.

Athenaeus XI. 119 p. 509 Casauboni: Χαίρων ὁ Πελληνεὺς, ὃς οὐ μόνον Πλάτων ἐσχόλακεν, ἀλλὰ καὶ Ξενοκράτει.

Chaeron tyrannus factus est Olymp. CXI, 2 (cf. Grote, history of Greece, XII p. 16 sq. ed. Americ.). Victorias

eum Olympicas omnes ante tyrannidem reportasse, nec tamen grandaeuum ab Alexandro civitati praefectum esse, admodum probabile est. Itaque vix possum a vero multum aberrare, cum Olympiadibus CVI, CVII, CVIII et CIX eas adsigno.

<sup>3</sup> Cf. ad Olymp. CIV p. 62 nota 1.

<sup>4</sup> Plutarchus Alex. III: Φιλίππῳ ἄρτι Ποτίδαιαν ἤρηκότι τρεῖς ἤκον ἀγγελίαι κατὰ τὸν αὐτὸν χρόνον · ἡ μὲν Ἰλλυριοῦς ἠττάσθαι (l. ἠττήσθαι) μάχη μεγάλη διὰ Παρμενίωνος, ἡ δ' Ὀλυμπιάσιν ἵππῳ κέλῃτι νενικημέναι, τρίτη δὲ περὶ τῆς Ἀλεξάνδρου γενέσεως. Alexander autem natus est Olymp. CVI, 1 (Clinton, Fasti Hellenici, II p. 124 ed. 2ae).

<sup>5</sup> Trogi Pompeii Epitomator, Iustinus, XII. xvi. 6: Eadem quoque die (qua natus est Alexander) nuntium pater eius duarum victoriarum accepit: alterius belli Illyrici, alterius certaminis Olympiaci, in quod quadrigarum currus miserat.

Certa argumenta quibus constet utro certamine, τεθρίππω an κέλῃτι, Philippus vicere, frustra quaesivi. Ab altera parte, quamquam et Hiero v. c. celetem Olympiam miserit, solebant tamen principes quadrigarum potissimum certamine delectari. Ab altera vero parte facilius intelligitur quomodo fama victoriam celete partem in curulem mutavit, quam contra. In Trogi partes te trahat ipsius Plutarchi testimonium de Philippi victoriis curulibus, Alex. IV: Φιλίππος . . . . τὰς ἐν Ὀλυμπίᾳ νίκας τῶν ἀρ-



ol. CVII  
a. C. 352

ρζ'

Μικρίνας Ταραντίνος σάδιον<sup>1</sup>.

? Χαίρων Πελληνεὺς πάλην<sup>2</sup>.

ol. CVIII  
a. C. 348

ρη'

Πολυκλῆς Κυρηναῖος σάδιον<sup>3</sup>.

? Χαίρων Πελληνεὺς πάλην<sup>4</sup>.

ol. CIX  
a. C. 344

ρθ'

Ἀριστόλοχος Ἀθηναῖος σάδιον<sup>5</sup>.

? Χαίρων Πελληνεὺς πάλην<sup>6</sup>.

ol. CX  
a. C. 340

ρι'

Ἀντικλῆς Ἀθηναῖος σάδιον<sup>7</sup>.

ol. CXI  
a. C. 336

ρια'

Κλεόμαντις Κλειτόριος σάδιον<sup>8</sup>.

Μικρίνας] Sic cod. Paris. et int. Armen. Diodorus Σμικρίνας. ρι' Ἀντικλῆς Ἀθ. ζ.] Sic int. Armen. (nisi quod Anikles habet) et Diodorus. In cod. Paris. Olympiadem CIX excipit CXI, lacuna non indicata. Mendi origo patet: nam Olympias CIX claudit codicis fol. 207 r., ab Olympiade CXI incipit fol. 207 v.

μάτων ἐγχαράττων τοῖς νομίμασιν: verum obiici potest, si Philippus curules quoque victorias reportavit, probabile esse Trogum eiusve epitomatores diversas victorias confudisse. Plutarchi igitur testimonium veri similis mihi videtur.

<sup>1</sup> Diodorus XVI. 37: Ὀλυμπιάς ἡχθη ἑβδόμη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Σμικρίνας Ταραντίνος.

<sup>2</sup> Cf. ad Olymp. CVI p. 63 nota 2.

<sup>3</sup> Diodorus Siculus XVI. 53: Ὀλυμπιάς ἡχθη ὀγδόη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Πολυκλῆς Κυρηναῖος.

Pausanias X. III. 1: ὀγδόης Ὀλυμ-

πιάδος καὶ ἑκατοσῆς, ἣν Πολυκλῆς ἐνίκα σάδιον Κυρηναῖος.

<sup>4</sup> Cf. ad Olymp. CVI p. 63 nota 2.

<sup>5</sup> Diodorus Siculus XVI. 69: Ὀλυμπιάς ἡχθη ἑκατοσῆ καὶ ἐνάτη, καθ' ἣν ἐνίκα σάδιον Ἀριστόλοχος Ἀθηναῖος.

<sup>6</sup> Cf. ad Olymp. CVI p. 63 nota 2.

<sup>7</sup> Diodorus Siculus XVI. 77: Ὀλυμπιάς ἡχθη δεκάτη πρὸς ταῖς ἑκατόν, καθ' ἣν ἐνίκα σάδιον Ἀντικλῆς Ἀθηναῖος.

<sup>8</sup> Diodorus Siculus XVI. 91: Ὀλυμπιάς ἡχθη πρώτη πρὸς ταῖς ἑκατόν καὶ δέκα, καθ' ἣν ἐνίκα σάδιον Κλεόμαντις Κλειτόριος.

Μῦς Ταραντῖνος πυγμαῖν<sup>1</sup>.

? Διώξιππος Ἀθηναῖος παγκράτιον ἀκονιτί<sup>2</sup>.

<sup>1</sup> Diogenianus *Proverb.* Cent. I. 72 (in Leutschii et Schneidewini *Paroemiogr.* Graec. II. p. 11 sq.): Ἄρτι μῦς πίσης γεύεται: Μῦς ὄνομά ἐστι Ταραντίνου τοῦ πύκτου, ὃς κατὰ τὴν ἐνδεκάτην ἐπὶ ταῖς ἑκατὸν Ὀλυμπιάδα Ὀλυμπίασιν ἐνίκησε πολλὰς πληγὰς λαβὼν ὑπὸ τῶν ἀνταγωνιστῶν. καὶ τις διηγούμενος περὶ αὐτοῦ ἔλεγεν· ὅσα ἔπαθεν ὁ Μῦς ἐν τῇ Πίση (ὁ μῦς ἐν τῇ πίση). Hinc sua descripsit auctor *Collectionis proverbiorum in codice Bodleiano* (in Leutschii et Schneidewini *Paroemiogr.* Graec. I. p. 139).

Zenobius *Proverb.* Cent. V. 46 (in Leutschii et Schneidewini *Paroemiogr.* Graec. I. l.). ὅσα Μῦς ἐν Πίση: αὐτὴ ἢ παροιμία εἴρηται ἐπὶ τῶν νενηκτότων τοὺς ἀνταγωνιστὰς διὰ πολλοῦ πόνου· Μῦς γὰρ Ταραντῖνος πύκτης ἐν Πίση ἀγωνιζόμενος καὶ πολλοὺς ἔχων ἀντιμάχους, πολλὰς πληγὰς λαβὼν μόλις ἐνίκησεν.

Photius v. Μῦς: ὅσα Μῦς ἐν Πίση: ἀπὸ Μυδὸς τοῦ Ταραντίνου πύκτου κικῶς Ὀλυμπίασιν ἀπαλλάξαντος.

Suidas: Μῦς: ὄνομα κέρριον πύκτου.

Idem v. Ὅσα Μῦς ἐν Πίση eadem ferme habet quae Zenobius. Post μόλις ἐνίκησεν addunt aliquot codices: Οὗτος ὁ Μῦς πύκτης ὢν ἐπὶ ταῖς 9' Ὀλυμπιάσιν μίαν ἐνίκησεν, in quibus et numerus corruptus est, et syntaxis vitiosa.

<sup>2</sup> Aristobulus apud Athenaeum VI. 57 p. 251 Casauboni Διώξιππον τὸν Ἀθηναῖον παγκρατίαςην commemorat.

Plinius *Hist. Natur.* XXXV. xi. 40 § 139: Alcimachus (pinxit) *Dioxippum,*

*qui pancratio Olympia citra pulveris iactum, quod vocant aconiti, vicit.*

Ὀλυμπιονίκης dicitur Diogeni Laertio VI. II. 6 (43 et 61), Plutarcho *de curiosit.* p. 521 ed. Londin. et Aeliano *Var. Hist.* XII. 58. Diodorus Siculus XVII. 100 eum appellat ἀθλητὴν ἄνδρα καὶ ταῖς ἐπιφανεστάταις νίκαις ἐξεφανωμένον. Minus accurate *pugil nobilis* dicitur Curtio IX. VII. 16.

Diogenis Sinopensis scite dictum in Dioxippum amore captum vid. apud Diogenem Laertium, Plutarchum et Aelianum locis laudatis.

De Dioxippi certamine singulari cum Corrhago Macedone, deque eius morte cf. Diodorus et Curtius II. II., Aelianus X. 22 et Eclogarius Parisinus p. 154 Cramerii in *Anecd. Graec.* Paris. vol. II.

Dioxippus, teste Diodoro, plures in celeberrimis ludis tulit palmas. Quicum Olymp. CXI. 3 (Clinton, *Fasti Hellenici*, II. p. 152 ed. 2<sup>ae</sup>) cum Alexandro Magno in Asiam profectus sit, ibique vitae finem imposuerit, victoriae illae reportatae sunt ante Olymp. CXI, 3. Proximo eas ante expeditionem decennio reportatas esse puto; nam Olymp. CXIII, 2 Dioxippus id aetatis erat et roboris ut nudus armatum in certamine singulari superaret. Atqui victoria Olympica sine dubio plerisque ceterarum posterior fuit. Vicit enim Olympicae ἀκονιτί, i. e. ita omnes clarissimi athletae robur noverant ut nemo cum eo in certamen descendere sit ausus. Haec enim plerumque causa fuit victoriae citra pulveris iactum reportatae; cf. Philo Iudaeus, *de eo quod deter. pot. insid. sol.* p. 160.

Γρύλλος Χαλκιδεὺς σάδιον<sup>1</sup>.

? Χείλων Χείλωνος Πατρὺς πάλιν<sup>2</sup>.

Κάλλιππος Ἀθηναῖος πένταθλον, χρήμασι διαφθείρας τοὺς ἀνταγωνιστάς<sup>3</sup>.

? Φιλάμμων Ἀθηναῖος πυγμὴν<sup>4</sup>.

Ἀλέξανδρος Βαβυλῶνα κατέσχε Δαρεῖον καθελαίν.

Γρύλλος] Sic Diodorus, cuius codices *Πρύαλος* quoque offerunt et *Γρύλος*. Cod. Paris. et int. Armen. *Εὐρύλας*. *Χείλωνος*] Sic epigramma a Porsono emendatum ;

<sup>1</sup> Diodorus Siculus XVII. 40: Ὀλυμπιάς ἤχθη δευτέρα πρὸς ταῖς ἑκατὸν καὶ δέκα, καθ' ἣν ἐνίκη Γρύλλος Χαλκιδεύς.

<sup>2</sup> Pausanias VI. iv. 6: Χείλων δ' Ἀχαιοῦ Πατρῆος δύο μὲν Ὀλυμπικὰ νίκαι πάλης ἀνδρῶν, μία δ' ἐγένετο ἐν Δελφοῖς, τέσσαρες δ' ἐν Ἰσθμῷ καὶ Νεμεῖων τρεῖς. ἐτάφη δ' ὑπὸ τοῦ κοινοῦ τῶν Ἀχαιῶν, καὶ οἱ καὶ τοῦ βίου συνέπεσεν ἐν πολέμῳ τὴν τελευταίαν γενέσθαι. μαρτυρεῖ δέ μοι καὶ τὸ ἐπιγράμμα τὸ ἐν Ὀλυμπίᾳ (Anthol. Graec. append. 249):

μονοπάλης νικῶ δὲς Ὀλύμπια Πύθιά  
τ' ἄνδρας,  
τρὶς Νεμέα, τετράκις δ' Ἰσθμῷ  
ἐν ἀγγάλῳ,  
Χείλων Χείλωνος Πατρῆος, ὃν λαὸς  
Ἀχαιῶν  
ἐν πολέμῳ φθίμενον θάψ' ἀρετῆς  
ἔνεκεν.

Versum tertium restituit Porsonus; in eo libro, unde nostri Pausaniae codices omnes originem ducunt, *ΧΕΙΛΩΝ-ΧΕΙΛΩΝΟΣ* abierat in *ΧΕΙΛΩΝΟΣ*, quod *Χείλων* ὅς scriptum librariis causa fuit versum variis modis corrumpendi. Pausanias sic pergit: τὸ μὲν δὴ ἐπιγράμμα ἐπὶ τοσοῦτο ἐδήλωσεν. εἰ δὲ

Ἀνσίππου τοῦ ποιήσαντος τὴν εἰκόνα τεκμαιρόμενον τῇ ἡλικίᾳ συμβαλέσθαι δεῦ με τὸν πόλεμον ἔνθα ὁ Χείλων ἔπεσεν, ἦτοι ἐς Χαιρώνειαν Ἀχαιοὺς τοῖς πᾶσιν ὁμοῦ στρατεύσασθαι, ἢ ἰδίᾳ κατ' ἀρετὴν τε καὶ τόλμαν Ἀχαιῶν μόνος Ἀντιπάτρου μοι καὶ Μανεδόνων ἐναντία ἀγωνίσασθαι περὶ Λαμίαν φαίνεται τὴν ἐν Θεσσαλίᾳ.

Non ad Chaeroneam sed in bello Lamiaci Chilo cecidisse tradebatur in patria sua. Pausanias VII. vi. 5: ὁ δὲ τῶν ἐπιχωρίων Πατρῆος ἐξηγητὴς τὸν παλαιωσὴν Χείλωνα Ἀχαιῶν μόνον μετασχεῖν ἔφασκε τοῦ ἔργου περὶ Λαμίαν.

Quum igitur bellum Lamiacum gestum sit Olymp. CXIV (Clinton, Fasti Hellenici, II p. 162 et 164 ed. 2<sup>ae</sup>), non multum a vero aberraverit, qui Chilonis victorias Olympicas adsignaverit Olympiadibus CXII et CXIII.

<sup>3</sup> Pausanias V. xxi. 5: Ἐθπάλου δ' ὑσερόν φασιν Ἀθηναῖον Κάλλιππον ἀθλήσαντα πένταθλον ἐξωνήσασθαι τοὺς ἀνταγωνιζομένους χρήμασι, δευτέραν δ' ἐπὶ ταῖς δέκα τε καὶ ἑκατὸν Ὀλυμπιάδα εἶναι ταύτην. ἐπιβληθείσης δὲ τῷ Καλλίπῳ καὶ τοῖς ἀνταγωνισαμένοις ζημίας ὑπ' Ἡλείων, cet.

<sup>4</sup> Demosthenes de Corona 319:

ριγ'

ol. CXIII  
a. C. 328Κλίτων Μακεδῶν σάδιον<sup>1</sup>.

'Αγεὺς Ἀργεῖος δόλιχον · ὃς ἐν Ἀργεὶ τὴν αὐτοῦ  
νίκην αὐθιμερὸν ἀνήγγειλεν.

? Χείλων Χείλωνος Πατρὺς πάλιν<sup>2</sup>.

ριδ'

ol. CXIV  
a. C. 324Μικίνας Ῥόδιος σάδιον<sup>3</sup>.

'Αλέξανδρος ἐτελεύτησεν. Μεθ' ὃν εἰς πολλοὺς διαί-  
ρεθείσης τῆς ἀρχῆς, Αἰγύπτου καὶ Ἀλεξανδρείας ἐβα-  
σίλευσε Πτολεμαῖος.

vid. nota ad h. l. Ἀγεύς] Nomen corruptum videtur. Μικίνας] Sic Diodo-

δ Φιλάμμων οὐχ ὅτι Γλαύκου τοῦ Κα-  
ρυσίου καὶ τινῶν ἐτέρων πρότερον γε-  
γεννημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀ-  
σεφάνωτος ἐκ τῆς Ὀλυμπίας ἀπήεν, ἀλλ'  
ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἄριστα  
ἐμάχετο, ἐσεφανοῦτο καὶ νικῶν ἀνη-  
γορεύετο.

Aeschines in Ctesiph. 139: οὐδὲ  
γὰρ Φιλάμμωνά φησι τὸν πύκτην Ὀλυμ-  
πίας σεφανωθῆναι νικήσαντα Γλαῦκον  
τὸν παλαιὸν ἐκεῖνον πύκτην, ἀλλὰ τοὺς  
καθ' ἑαυτὸν ἀγωνιστάς.

Eustathius ad Hom. Il. ψ. 686 p.  
1324 ed. Rom.: λέγεται δὲ καὶ Φιλάμ-  
μων, πύκτης Ἀθηναῖος, νικᾶν τοὺς  
ἀντιπάλους πάντα τὸν χρόνον.

Eadem quae apud Eustathium legun-  
tur apud Suidam v. Φιλάμμων.

Quum Demosthenis et Aeschinis  
orationes laudatae habitae sint Olymp.  
CXII, 3 (Clinton, Fasti Hellenici, II p.  
157 ed. 2<sup>ae</sup>), Demosthenes autem

sine dubio exemplo usus sit athletae cu-  
rius recens victoria in omnium memoria  
erat, suspicor Philammonis victoriam  
Olympiadi CXII esse adsignandam.

Quod apud seriores Atheniensis dicitur  
Philammon, fortasse nonnisi coniectura  
est. Subdubito num revera Atheniensis  
fuerit, cum nomen Philammonis Aegyp-  
tio potius homini convenire videatur.  
Poterat autem variis de causis qui Athe-  
nis natus non erat Atheniensis tamen  
renuntiari.

<sup>1</sup> Diodorus Siculus XVII. 32:  
Ὀλυμπίας ἤχθη τρίτη πρὸς ταῖς ἑκα-  
τὸν δέκα. Diodorus sine dubio ad-  
didit: καθ' ἣν ἐνίκα σάδιον Κλίτων  
Μακεδῶν.

<sup>2</sup> Cf. ad Olymp. CXII p. 66 nota 2.

<sup>3</sup> Diodorus Siculus XVII. 113:  
Ὀλυμπίας ἤχθη τετάρτη πρὸς ταῖς ἑ-  
κατὸν καὶ δέκα, καθ' ἣν ἐνίκα σάδιον  
Μικίνας Ῥόδιος.

ol. CXV  
a. C. 320

ριε'

Δαμασσίας Ἀμφιπολίτης σάδιον<sup>1</sup>.

ol. CXVI  
a. C. 316

ρις'

Δεινοσθένης Λάκων σάδιον<sup>2</sup>.

ol. CXVII  
a. C. 312

ριζ''

Παρμενίδης Μυτιληναῖος σάδιον<sup>3</sup>.

ol. CXVIII  
a. C. 308

ριη'

Ἀνδρομένης Κορίνθιος (Ἀπολλωνίδης Τεγεάτης<sup>4</sup>) σάδιον.  
Ἀντήνωρ<sup>5</sup> Ἀθηναῖος ἢ Μιλήσιος παγκράτιον ἀκονιτί,  
περιοδονίης ἄληπτος ἐν ταῖς τρισὶν ἡλικίαις.

ol. CXIX  
a. C. 304

ριθ'

Ἀνδρομένης Κορίνθιος σάδιον<sup>6</sup>.

rus. Cod. Paris. *Μικίννας*. Int. Armen. *Mikenas*. *Δεινοσθένης*] Sic Pausanias. Cod. Paris. *Δημοσθένης*. Int. Armen. *Dimosthenes*. Apud Diodorum *Δεινομένης* legitur. *Παρμενίδης*] Sic cod. Paris. et int. Armen. Apud Diodorum *Παρμενίων*. *ἀκονιτί*] Sic legendum videtur. Cod. Paris. *ἀκόντιον* (cum *ἀκονιτί* scriptum esset, videbatur sibi librarius *ἀκόντι*, i. e. *ἀκόντιον*, videre). Verbum, quo int. Armen. reddidit, teste Auchero significat *antagonista surrexit* aut *congregari*;

<sup>1</sup> Apud Diodorum Siculum huius Olympionicae mentio una cum duorum annorum rebus gestis perit.

<sup>2</sup> Diodorus Siculus XIX. 17: Ὀλυμπιάς ὑπέρχεν ἕκτη πρὸς ταῖς ἑκατὸν καὶ δέκα, καθ' ἣν ἐνίκα σάδιον Δεινομένης Λάκων.

Pausanias VI. XVI. 8: Λακεδαιμονίῳ δὲ Δεινοσθένει σάδιον ἐγένετο ἐν ἀνδράσιν Ὀλυμπικῇ νίκῃ.

<sup>3</sup> Diodorus Siculus XIX. 77: ἤχθη Ὀλυμπιάς κατὰ τοῦτον τὸν ἐναυτὸν ἑβδόμη πρὸς ταῖς ἑκατὸν καὶ δέκα, καθ' ἣν ἐνίκα σάδιον Παρμενίων Μυτιληναῖος.

<sup>4</sup> Diodorus Siculus XX. 37: παρὰ τοῖς Ἡλείοις Ὀλυμπιάς ἤχθη ὀγδόη πρὸς ταῖς ἑκατὸν δέκα, καθ' ἣν ἐνίκα σάδιον Ἀπολλωνίδης Τεγεάτης. Manifestum est aut Africanum aut Eusebii aut denique scribae oculos ab Olymp. CXVIII aberrasse ad CXIX, unde nunc perperam Apollonides deest et Andromenes bis palmam tulisse dicitur.

<sup>5</sup> Hic sine dubio est Antenor ille pancratiasta, quem Maniae amatorem fuisse narrat Machon apud Athenaeum XIII. 42 p. 578 Casauboni.

<sup>6</sup> Diodorus Siculus XX. 91: Ὀλυμπιάς ἤχθη παρὰ τοῖς Ἡλείοις



- ρκ' ol. CXX  
a. C. 300
- Πυθαγόρας Μάγνης ἀπὸ Μαιάνδρου σάδιον,  
Πάλην Κερᾶς Ἀργεῖος, ὃς χηλὰς ἀπέσπα βοός.
- ρκα' ol. CXXI  
a. C. 296
- Πυθαγόρας τὸ δεύτερον.
- ρκβ' ol. CXXII  
a. C. 292
- Ἀντίγονος Μακεδῶν σάδιον.
- ρκγ' ol. CXXIII  
a. C. 288
- Ὁ αὐτὸς τὸ δεύτερον.
- ρκδ' ol. CXXIV  
a. C. 284
- Φιλόμηλος Φαρσάλιος σάδιον.
- ρκε' ol. CXXV  
a. C. 280
- Λάδας Αἰγιδεύς σάδιον<sup>1</sup>.
- ρκς' ol. CXXVI  
a. C. 276
- Ἰδαῖος ἢ Νικαίτωρ Κυρηναῖος σάδιον<sup>2</sup>.
- ρκζ' ol. CXXVII  
a. C. 272
- Περιγένης Ἀλεξανδρεὺς σάδιον.

Zohrabus vertit *adversatus*. ἀπὸ Μαιάνδρου] Sic legit int. Armen. qui vertit *Magnesium ex Menandro*. Cod. Paris. haec verba omittit. Πάλην Κερᾶς] Sic

ἐνάτη πρὸς ταῖς ἑκατὸν δέκα, καθ' ἣν ἐς τοὺς Ὀλυμπιονίκας Ἡλείων γράμματα. ἰνίκα σάδιον Ἀνδρομένης Κορίνθιος. Idem X. xxiii. 14: τῆς πέμπτης

<sup>1</sup> Pausanias III. xxi. 1: τὸν δ' Ὀλυμπιάδος ἐπ' εἴκοσι καὶ ἑκατὸν, ἣν ὀμώνυμον τούτῳ (Λάδα Λάκων δολι- Λάδας Αἰγιδεύς ἰνίκα σάδιον.

χοδρόμῳ), νίκην καὶ αὐτὸν Ὀλυμπίαν, <sup>2</sup> Pausanias VI. xii. 2: τῆς ἕκτης Πάλην οὐ δολίχον, σαδίου δ' ἀνελόμε- Ὀλυμπιάδος ἐπὶ ταῖς εἴκοσι καὶ ἑκατὸν, ἣν Κυρηναῖος σάδιον ἐνίκησεν Ἰδαῖος.

ol. CXXVIII  
a. C. 268

ρκη'

Σέλευκος Μακεδῶν σάδιον.

ol. CXXIX  
a. C. 264

ρκθ'

Φιλῖνος Ἀγεπόλιδος Κῶος σάδιον καὶ .....<sup>1</sup>.

Προσετέθη συνωρίς πωλικὴ καὶ ἐνίκαι Φιλισίχη Μακεδονίς<sup>2</sup>.

ol. CXXX  
a. C. 260

ρλ'

Φιλῖνος ὁ αὐτὸς τὸ δεύτερον σάδιον καὶ .....<sup>3</sup>.

ol. CXXXI  
a. C. 256

ρλα'

Ἀμμώνιος Ἀλεξανδρεὺς σάδιον.

cod. Paris. Int. Armen. *Kerasos*, omissa voce πάλην. Ἀγεπόλιδος] Pausanias minus recte Ἐγεπόλιδος, nisi libroriorum vitium est. Προσετέθη — Μακεδονίς] Haec omittit cod. Paris. Int. Armen. teste Auchero: *Addita Biga pullica, et vincebat Philistiachus Maceti (filius)*, teste Zohrabo: *Addita est equuleorum biga, vicitque Philistiachus Macedii. Φιλισίχη*] Sic legisse videtur int. Armen. Apud Athenaeum legitur *Βελισίχη*, quod Macedones dicebant pro *Φιλισίχη* quemadmodum *Βίλιππος*, βάλαιρος cet. (cf. Plutarchus Quaest. Graec. p. 292 ed. Londin.) Pausaniae codices *Βελισίχη*. Apud Clementem editur *Βλίσιχης*.

<sup>1</sup> Pausanias VI. xvii. 2: Κλαζομενίου Ἡροδότου καὶ Φιλίνου τοῦ Ἐγεπόλιδος Κῶου ἀνέθεσαν τὰς εἰκόνας αἱ πόλεις, Κλαζομένιοι μὲν ὅτι ἐν Ὀλυμπίᾳ Κλαζομενίων πρῶτος ἀνηγορεύθη νικῶν Ἡρόδοτος, ἢ δ' οἱ νίκη σαδίου γέγονεν ἐν πωσί, Φιλῖνον δ' οἱ Κῶοι δόξης ἔνεκα ἀνέθεσαν · ἐν μὲν γε Ὀλυμπίᾳ δρόμου γεγονάσιν αὐτῶ νίκαι πέντε, cet.

Ex his igitur quinque victoriis duae stadio, teste Africano sunt reportatae; ceteras an iisdem Olympiadibus et quo cursus genere reportarit, non traditur.

<sup>2</sup> Pausanias V. viii. 11: *συνέθεσαν* (1. προσέθεσαν) δ' ὕσερον καὶ συνωρίδα

πάλων καὶ πῶλον κέλητα · ἐπὶ μὲν δὴ τῇ συνωρίδι Βελισίχην ἐκ Μακεδονίας τῆς ἐπὶ θαλάσῃ γυναικα, Τληπόλεμον δὲ Λύκιον ἀναγορευθῆναι λέγουσιν ἐπὶ τῷ κέλητι, τοῦτον μὲν ἐπὶ τῆς πρώτης καὶ τριακοσῆς τε καὶ ἑκατοσῆς Ὀλυμπιάδος, τῆς δὲ Βελισίχης τὴν συνωρίδα Ὀλυμπιάδι πρὸ ταύτης τρίτη. Ab hac Belistiche non diversa videtur Ptolemaei Philadelphi amica; de qua Ptolemaeus Euergetes apud Athenaeum XIII. 37 p. 576 Casauboni, Plutarchus *Amat.* p. 753 ed. Londin. Clemens Alexandrinus *Protrept.* IV. 48 p. 14 Sylburgi.

<sup>3</sup> Pausanias loco laudato ad Olymp. CXXIX nota 1.

Προσετέθη πωλικὸς κέλης καὶ ἐνίκᾳ Ἴπποκράτης Θεσσαλός (Τληπόλεμος Λύκιος<sup>1</sup>).

ρλβ'

ol. CXXXII  
a. C. 252

Ξενοφάνης Αἰτωλὸς ἐξ Ἀμφίσσης σάδιον.

ρλγ'

ol. CXXXIII  
a. C. 248

Σιμύλος Νεαπολίτης σάδιον.

Πάρθοι Μακεδόνων ἀπέσκησαν καὶ πρῶτος ἐβασίλευσεν Ἀρσάκης, ὅθεν Ἀρσακίδαί.

ρλδ'

ol. CXXXIV  
a. C. 244

Ἀλκίδακ Λάκων σάδιον.

ρλε'

ol. CXXXV  
a. C. 240

Ἐράτων Εὐχαρίδου Αἰτωλὸς σάδιον<sup>2</sup>.

Πυγμαῖον Κλεόξενος Ἀλεξανδρεύς, περιδορικήσ ἀτραυματίστος.

ρλς'

ol. CXXXVI  
a. C. 236

Πυθοκλῆς Σικυώνιος σάδιον.

Προσετέθη — Θεσσαλός] Haec omittit cod. Paris. Int. Armen. teste Auchero: *Additus monippus pullicus, et vincebat Hippocrates filius Thessali*, teste Maio: *Additus est singularis equus, vicitque Hippocrates Thessali filius.* ἐξ Ἀμφίσσης]

<sup>1</sup> Pausanias loco laudato ad Olymp. CXXIX p. 70 nota 2. Sine dubio idem hic est qui Olymp. CXXXV Olympiae vicit. Nam Locros Opuntios hac aetate Aetolos fuisse, docet ipsa

<sup>2</sup> *Inscriptio Boeotica*, in Boeckhii Corp. Inscript. n. 1590 Tom. I. p. 771, Africanis ἀναγραφῇ, quae Olymp. CXXXII Xenophanem *Aetolum ex Amphissa* victorem habet. Et tempus quod attinet, Boeckhii, etiam absque Eratonis mentione, ex variis indiciis collegit inscriptionem non multum ab Olymp. CXXXV distare.

Ἐράτων Εὐχαρίδου Ὀπούντιος  
δίαυλον.

Ἐράτων Εὐχαρίδου Ὀπούντιος  
πένταθλον.

ol. CXXXVII  
a. C. 232

ρλζ'

Μενεσθεύς Βαργυλιήτης σάδιον.

ol. CXXXVIII  
a. C. 228

ρλη'

Δημήτριος Ἀλεξανδρεὺς σάδιον.

ol. CXXXIX  
a. C. 224

ρλθ'

Ἰολαΐδας Ἀργεῖος σάδιον.

ol. CXL  
a. C. 220

ρμ'

Ζώπυρος Συρακόσιος σάδιον.

? . . . . . Νιβίτης . . . . .<sup>1</sup>.

ol. CXLI  
a. C. 216

ρμα'

Δωρόθεος Ῥόδιος σάδιον.

Παιάνιος Δαματρίου Ἡλεῖος πάλην<sup>2</sup>.

Κλειτόμαχος Ἐρμοκράτους Θηβαῖος παγκράτιον<sup>3</sup>.

Sic int. Armen. Cod. Paris. haec verba omittit. *Βαργυλιήτης*] Cod. Paris. et int. Armen. *Βαρκυλίτης*. Legendum esse *Βαργυλιήτης* docet Inscriptio Bargylica in Boeckhii Corp. Inscript. n. 2670 Tom. II p. 458, ubi *Βαργυλιητῶν*

<sup>1</sup> Fortasse Nibiten quendam hac Olympiade victorem habuit Phlegon Trallianus. Stephanus Byzant.: *Νιβίτης*: πόλις Αἰγύπτου • Φλέγων ῥμ' Ὀλυμπιάδι • τὸ ἔθνικόν Νιβίτης ὡς *Μεμφίτης*.

<sup>2</sup> Pausanias locolaudando ad Olymp. CXLII p. 73 nota 2.

Idem VI. xvi. 9: Ἡλεῖος ἀθλητῆς Παιάνιος ὁ Δαματρίου πάλης τ' ἐν Ὀλυμπίᾳ καὶ τὰς δύο Πυθικὰς ἀνηρημένος νίκας.

<sup>3</sup> Pausanias VI. xv. 3: Κλειτομάχου Θηβαίου τὴν μὲν εἰκόνα ἀνέθηκεν Ἐρμοκράτης ὁ τοῦ Κλειτομάχου πατήρ, τὰ δ' οἱ ἐς δόξαν ἦν τοιάδε . . . . . ἐν

Ὀλυμπίᾳ δεύτερος ὁ Κλειτόμαχος οὗτος μετὰ τὸν Θάσιον Θεαγένην ἐπὶ παγκρατίῳ τ' ἀνηγορεύθη καὶ πυγμαῖ. παγκρατίου μὲν οὖν μῦθ' ἀπὸς ταῖς τεσσαράκοντα καὶ ἑκατὸν Ὀλυμπιάδι ἔφθανεν ἀνηρημένος νίκην.

Suidas v. *Κλειτόμαχος* solo Pausania fonte usus est; conturbavit quae apud Pausaniam de Clitomacho et Capro leguntur.

Alcaeus iunior in Anthol. Graec. IX. 588:

Οἶον δρῆς, ᾧ ξεῖνε, τὸ χάλκεον εἰκόνην λαῖμα  
Κλειτομάχου, τοῖαν Ἑλλὰς ἐσεῖδε βίαν.

ρμβ'

ol. CXLII  
a. G. 212

Κράτης Ἀλεξανδρεὺς γάδιον.

Κάπρος Πυθαγόρου Ἡλεῖος πάλην καὶ παγκράτιον ἐνίκα  
πρῶτος μεθ' Ἡρακλέα καὶ ἀναγράφεται δεύτερος<sup>1</sup>  
ἀφ' Ἡρακλέους<sup>2</sup>.

Κλειτόμαχος Ἐρμοκράτους Θηβαῖος πυγμὴν<sup>3</sup>.

legitur. Κάπρος] Sic Pausaniae et Suidae codices. Cod. Paris. et int. Armen.  
Κάρως. Luciani codices Κᾶρος et Κύρος. πρῶτος] omittunt cod. Paris. et int.

Deinde celebrantur Clitomachi victoriae  
Isthmicae; in fine:

ἑπτάπυλοι δὲ

Θῆβαι καὶ γενέτωρ ἐσέφεθ' Ἐρμο-  
κράτης.

<sup>1</sup> Qui athletae, ut Hercules, lucta  
simul et pancratio vicerunt, οἱ ἀφ' Ἡ-  
ρακλέους, duplici ratione numerantur.  
Qui primus post Herculem utramque  
palmam coniunxit, Caprus, aliis πρῶτος  
ἀφ' Ἡρακλέους dicitur, aliis δεύτερος  
ἀφ' Ἡρακλέους, et sic in ceteris. Il-  
lam rationem amplexus est Cassius  
Dio (loco laudando ad Olymp. CCL),  
hanc Africanus.

<sup>2</sup> Pausanias loco laudato ad Olymp.  
CXLI p. 72 nota 3 sic pergit: ἡ δ' Ὀλυμ-  
πιᾶς ἡ ἐφεξῆς εἶχε μὲν τὸν Κλειτόμαχον  
τούτου παγκρατίου καὶ πυγμῆς ἀγωνι-  
σῆν, εἶχε δὲ καὶ Ἡλεῖον Κάπρον ἐφ'  
ἡμέρας τῆς αὐτῆς παλαῦσαι θ' ὁμοῦ  
καὶ παγκρατιάσαι προθυμούμενον. γε-  
γονυῖας δ' ἤδη τῷ Κάπρῳ νίκης ἐπὶ τῇ  
πάλῃ ἀνεδίδασκεν ὁ Κλειτόμαχος τοὺς  
Ἑλληνοδίκας γενήσεσθαι σὺν τῷ δικαίῳ  
σφίσι εἰ τὸ παγκράτιον ἐσκαλέσαιντο  
πρὶν ἢ πυκτεύσαντα αὐτὸν λαβεῖν  
τραύματα. λέγει τε δὴ εἰκότα, καὶ  
οὕτως ἐσκληθέντος τοῦ παγκρατίου κρη-  
τηθεῖς ὑπὸ τοῦ Κάπρου ὅμως ἐχρήσατο  
ἐς τοὺς πύκτας θυμῷ τ' ἐρρωμένῳ καὶ  
ἀκμητὶ τῷ σώματι.

Idem VI. xv. 10: παρὰ δ' αὐτὸν  
ἀνδριάντες δύο ἀνδρὸς εἰσιν Ἡλεῖου  
Κάπρον τοῦ Πυθαγόρου, πάλης τ' εὐ-  
ληφότητος καὶ παγκρατίου σέφανον ἐφ'  
ἡμέρας τῆς αὐτῆς. πρῶτῳ δὲ γεγόνασιν  
ἀνθρώπων αἱ δύο νῖκαι τῷ Κάπρῳ τού-  
τῳ. τὸν μὲν δὴ ἐπὶ τοῦ παγκρατίου  
καταγωνισθέντα ὑπ' αὐτοῦ δεδήλωκεν  
ὁ λόγος ἤδη μοι· παλαιῶν δὲ κατέβαλεν  
Ἡλεῖον Παιάνιον Ὀλυμπιάδα πάλη τὴν  
προτέραν ἀνηρημένον.

Idem loco laudando ad Olymp.  
CLXXVIII p. 81 nota 2.

Suidas loco laudato Pausaniam se-  
quitur.

Lucianus *Ver. Histor.* II. 22 de  
ludis orcinis: πάλην μὲν ἐνίκησε Κά-  
προς ὁ ἀφ' Ἡρακλέους . . . . παγκρα-  
τίου δ' ἄθλα οὐ τίθεται παρ' αὐτοῖς.

<sup>3</sup> Cf. ad Olymp. CXLI p. 72 nota 3  
et ad Olymp. CXLII p. 73 nota 2.

Quum semel tantum pugilatu Olym-  
piae vicerit Clitomachus, huc pertinent  
ea quae narrat Polybius XXVII-  
vii b. 1 sqq.: ἐκείνου (Κλειτομάχου)  
ἀνυποστάτου δοκοῦντος εἶναι κατὰ τὴν  
ἄθλησιν, καὶ τῆς αὐτοῦ δόξης ἐπιπο-  
λαζούσης κατὰ πᾶσαν τὴν οἰκουμένην,  
Πτολεμαῖόν φασὶ τὸν βασιλέα φιλο-  
δοξήσαντα πρὸς τὸ καταλύσαι τὴν δό-  
ξαν αὐτοῦ, παρυσκευάσαντα μετὰ πολ-  
λῆς φιλοτιμίας Ἀριστόνικον τὸν πύκτην



ol. CXLIII  
a. C. 208

ρμγ'

Ἡράκλειτος Σάμιος σάδιον.

ol. CXLIV  
a. C. 204

ρμδ'

Ἡρακλείδης Σαλαμίνιος ἐκ Κύπρου σάδιον.

ol. CXLV  
a. C. 200

ρμε'

Πυρρίας Αἰτωλὸς σάδιον.

Παίδων πυγμὴν Μόσχος Κολοφώνιος · μόνος παιδικήν περιόδον.

Προσετέθη παίδων παγκράτιον καὶ ἐνίκα Φαίδιμος Ἀλεξανδρεὺς ἐκ Τρωάδος<sup>1</sup> (Ναυκρατίτης<sup>2</sup>).

Armen. Videtur ἐνίκα α' in ἐνίκα abhisse. ἐκ Κύπρου] Sic int. Armen. Cod. Paris. haec verba omittit. Μόσχος] Sic cod. Paris. Int. Armen. *Torchos. παιδικήν*] Hanc Scaligeri emendationem confirmat int. Armen., qui teste Auchero:

ἐξαποσεῖλαι, δοκοῦντα φύσιν ἔχειν ὑπερέχουσαν ἐπὶ ταύτην τὴν χρεῖαν · παραγενομένου δ' εἰς τὴν Ἑλλάδα τοῦ προειρημένου καὶ συγκατασάντος Ὀλυμπίασι πρὸς τὸν Κλειτόμαχον, ἐξ αὐτῆς, ὡς ἔοικεν, ἀπένευσαν πολλοὶ πρὸς τὸν Ἀριστόνικον καὶ παρεκάλουν, χαίροντες ἐπὶ τῷ βλέπειν τετολημηκότιν ἄνθρωπον συγκαταστῆναι πρὸς τὸν Κλειτόμαχον · ὡς δὲ γε προβαίνων ἐφάμillos ἐφαίνετο κατὰ τὸν ἀγῶνα, καὶ πον καὶ τραῦμα καιρῖον ἐποίησε, κρότος ἐγένετο, καὶ συνεξέπιπτον οἱ πολλοὶ ταῦς ὄρμαϊς, θαρρεῖν παρακαλοῦντες τὸν Ἀριστόνικον. ἐν ᾧ καιρῷ φασὶ τὸν Κλειτόμαχον ἀποσάντα καὶ διαπνεύσαντα βραχὴν χρόνον, ἐπιστρέψαντα πρὸς τὰ πλήθη πυνθάνεσθαι, τί βουλόμενοι παρακαλοῦσι τὸν Ἀριστόνικον, καὶ συναγωνίζονται ἐκεῖνῳ καθόσον εἰσὶ δυνατοί; πότερον οὐ συνοῖδασιν αὐτῷ ποῦντι τὰ δίκαια κατὰ τὴν ἄθλησιν, ἢ ἵκοντο ἀγνοοῦσι, διότι Κλειτόμαχος μὲν

ἀγωνίζεται νῦν ὑπὲρ τῆς τῶν Ἑλλήνων δόξης, Ἀριστόνικος δὲ περὶ τῆς Πτολεμαίου βασιλείας; πότερον ἂν οὖν βουληθεῖεν τὸν Ὀλυμπίασι ζέφανον Αἰγύπτιον ἀποφέρειν ἄνθρωπον νικήσαντα τοὺς Ἑλληνας, ἢ Θηβαῖον καὶ Βοιωτίον κηρύττεσθαι νικῶντα τῇ πυγμῇ τοὺς ἄνδρας; ταῦτα δ' εἰπόντος τοῦ Κλειτομάχου, τηλικαύτην φασὶ γενέσθαι τὴν μετάπτωσιν τῶν πολλῶν, ὡς πάλιν ἐκ μεταβολῆς μᾶλλον ὑπὸ τοῦ πλήθους, ἢ τοῦ Κλειτομάχου, καταγωνισθῆναι τὸν Ἀριστόνικον.

<sup>1</sup> Pausanias V. VIII. 11: πέμπτη δ' ἐπὶ ταῖς τεσσαράκοντα καὶ ἑκατὸν ἄθλα ἐτέθη παγκρατίου παισὶ, καὶ ἐνίκα Φαίδιμος Αἰολεὺς ἐκ πόλεως Τρωάδος. Pausanias igitur et Africanus se invicem suppleant; Phaedimus erat Αἰολεὺς ἐκ τῆς Τρωάδος Ἀλεξανδρείας.

<sup>2</sup> Philostratus de *Gymnast.* p. 24 Daresbergii, 16 Mynae: ἑκατοσῆ καὶ τεσσαρακοσῆ καὶ πέμπτη Ὀλυμπιάδι

ρμς'

Μικίων Βοιώτιος σάδιον.

ol. CXLVI  
a. C. 196

ρμζ'

'Αγέμαχος Κυζικηνός σάδιον<sup>1</sup>.ol. CXLVII  
a. C. 192Πάλην Κλειτόστρατος 'Ρόδιος, ὃς τραχηλίζων ἀπελάμβανεν<sup>2</sup>.

ρμη'

'Ακείλαος Μεγαλοπολίτης σάδιον.

ol. CXLVIII  
a. C. 188

ρμθ'

'Ιπτόστρατος Σελευκεὺς ἐκ Περσίας σάδιον.

ol. CXLIX  
a. C. 184

ρν'

'Ονησίκριτος Σαλαμίνιος σάδιον.

ol. CL  
a. C. 180

ρνα'

Θυμηλὸς 'Ασπένδιος σάδιον.

ol. CLI  
a. C. 176

*solus in puerorum pugna circulari vicit, teste Zohrabo: solus puerilem periodum vicit.* Cod. Paris. παιδὶ τήν, relicto inter utramque vocem spatio trium litterarum. Κλειτόστρατος] Sic cod. Paris. et int. Armen. Suidae codices Κλειόστρατος. 'Ακείλαος] Sic cod. Paris. Int. Armen. Arkesilaos. ἐκ Περσίας] Sic int. Armen. Cod. Paris. haec verba omittit. 'Ονησίκριτος] Sic correctum in cod.

παγκρατιασοῦ ἐπεγράφησαν (corrupta haec esse constat; pro ἐπεγράφησαν Cobetus coniecit ἀγῶνα ἔθεσαν et mox ἐννοήσαντες pro νοήσαντος), οὐκ οἶδ' ἐξ ὅτου βραδέως αὐτὸν νοήσαντος εὐδοκμοῦντα ἤδη παρ' ἐτέροις· ὁπὲ γὰρ τῶν 'Ολυμπιάδων, Αἰγύπτου ἤδη σεφαινομένης, ἤρξατο· κἀκεῖνη τε (l. γε) ἢ νίκη [καὶ] Αἰγυπτία ἐγένετο. Ναύκρατις οὖν ἀνερρήθη νικῶντος Αἰγυπτίου Φαυδίμου.

Error aliquis in eo latere videtur quod

*Aegyptium Phaedimum facit Philostratus: certe non ea est sophistae diligentia, ut Pausaniae et Africano, testibus longe locupletioribus, anteponatur.*

<sup>1</sup> Pausanias VI. XIII. 7: Κυζικηνῶ δ' Ἀγεμάχῳ τῶν ἐκ τῆς Ἀσιανῆς ἠπειρου γενέσθαι ἐν Ἀργεὶ τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ μνηύει. Locus lacunosus et misere corruptus.

<sup>2</sup> Suidas v. τραχηλίζων aut hunc ipsum locum descripsit, aut eundem quem Africanus.

ol. CLII  
a. C. 172

ρνβ'

Δαμόκριτος Μεγαρεὺς σάδιον.

ol. CLIII  
a. C. 168

ρνγ'

'Αρίσανδρος Λέσβιος ἐξ 'Αντίσσης σάδιον.

ol. CLIV  
a. C. 164

ρνδ'

Λεωνίδαο 'Ρόδιος τριασηὺς σάδιον, διάυλον, ὀπλίτην<sup>1</sup>.ol. CLV  
a. C. 160

ρνε'

'Ο αὐτὸς τὸ δεῦτερον τὴν αὐτὴν τριττὺν<sup>2</sup>.ol. CLVI  
a. C. 156

ρνς'

'Ο αὐτὸς τὸ τρίτον τὴν αὐτὴν τριττὺν<sup>3</sup>.'Αρισομένης 'Ρόδιος τρίτος ἀφ' Ἡρακλέους πάλην ὁμοῦ  
καὶ παγκράτιον<sup>4</sup>.ol. CLVII  
a. C. 152

ρνζ'

Λεωνίδαο τὸ τέταρτον σάδιον, διάυλον, ὀπλίτην. Μένος  
δὲ καὶ πρῶτος ἐπὶ τέσσαρας 'Ολυμπιάδας σεφάτους  
'Ολυμπιακοὺς ἔχει δώδεκα<sup>5</sup>.

Paris. Prima manus 'Ονησίκρατος. Int. Armen. Onesikratos. Δαμόκριτος]  
Aut sic aut Δαμοκράτης legendum. Cod. Paris. Δημόκριτος. Int. Armen. Dimo-  
krates. ἐξ 'Αντίσσης] Sic int. Armen. Cod. Paris. haec verba omittit.  
'Αρισομένης] Sic Pausaniae codices. Int. Armen. Aristosenes. Cod. Paris. hanc

<sup>1</sup> Cf. Africanus Olymp. CLVII et *ἔστιν · ἐπὶ γὰρ τέσσαρας 'Ολυμπιάδας*  
testes ibi in nota laudati. *ἀκμάζων τε τῇ ἀκύτητι ἀντήρκεσε, καὶ*

<sup>2</sup> Cf. Africanus Olymp. CLVII et *γεγόνασιν αὐτῶ δρόμον ἦναι δύο ἀρι-*  
testes ibi in nota laudati. *θμὸν καὶ δέκα.*

<sup>3</sup> Cf. Africanus Olymp. CLVII et *Philostratus de Gymnast. p. 52*  
testes ibi in nota laudati. *Daremborgii, 32 Mynae: ὀπλίτου δὲ καὶ*

<sup>4</sup> Pausanias loco laudando ad Olymp. *σαδίου ἀγωγῆν καὶ διαύλου διακρίνει*  
CLXXVIII p. 81 nota 2. *μὲν οὐδεὶς ἔτι ἐκ τῶν χρόνων οὓς Λεω-*

<sup>5</sup> Pausanias VI. XIII. 4: *τὰ μέντοι*  
*ἐπιφανέστατα ἐς δρόμον Λεωνίδαο 'Ροδίου*  
*ταρας ἐνίκα τὴν τριττὴν ταύτην.*

ρνη'

ol. CLVIII  
a. C. 148

"Ορθων Συρακόσιος στάδιον.

ρνη'

ol. CLIX  
a. C. 144

"Αλκιμος Κυζικηνός στάδιον.

ρξ'

ol. CLX  
a. C. 140Διόδωρος Κυζικηνός (Σικυώνιος<sup>1</sup>) στάδιον.

ρξα'

ol. CLXI  
a. C. 136

"Αντίπατρος Ἡπειρώτης στάδιον.

ρξβ'

ol. CLXII  
a. C. 132

Δάμων Δελφός στάδιον.

vocem ornittit. Διόδωρος] Sic Pausaniae codices. Int. Armen. Anodoros. Cod.

<sup>1</sup> Pausanias VII. xvi. 10 de bello Romanorum cum foedere Achaico: ὁ δὲ πόλεμος ἔσχεν οὕτως τέλος Ἀντιθέου μὲν Ἀθήνησιν ἄρχοντας, Ὀλυμπιάδιδ' ἐξηκοστῇ πρὸς ταῖς ἑκατόν, ἦν ἐνῖκα Διόδωρος Σικυώνιος. At Corinthus capta est Olympiade CLVIII, 3, non CLX (Clinton, Fasti Hellenici, III p. 102 ed. 2<sup>ae</sup>), neque de stadionica convenit Pausaniae cum Africano. Fuit qui Pausaniae verba laudata de Mummii triumpho intelligenda putaret, sed Mummius triumphavit Olymp. CLVIII, 4 (Clinton, Fasti Hellenici, III p. 104 ed. 2<sup>ae</sup>); praeterea aliis verbis, si hoc voluisset, usus esset Pausanias. Si apud Pausaniam pro Olympiade CLX reposueris Olympiadis CLVIII annum tertium, vetabit Africanus qui ea Olympiade Ὀρθωνα Συρακόσιον victo-

rem habet. Igitur alii Diodorum Sicyonium non stadio, sed alio quodam certamine, v. c. lucta, vicisse suspicati sunt; frustra, nam Pausanias in temporum definitione semper *stadionicam* addit. Mihi Pausaniae humani quid accidisse videtur, quum Corinthi eversionem Olympiadi CLX adsignaret; stadionicarum diversitatem revera nullam esse puto. Nomen enim utrique idem est, postquam apud Africanum pro monstro Ἀνώδωκος reposuimus Διόδωρος, eo ducente interprete Armenio. Patria quoque erit eadem, si statueris apud Africanum male repetitum ex praecedenti Olympiade Κυζικηνός deturbasse veram lectionem Σικυώνιος. Non dissimilem hallucinationem vide Olympiade CXVIII, et plane similem Armenii interpretis Olympiade CLXXX.

ol. CLXIII  
a. C. 128

ρξγ'

Τιμόθεος Τραλλιανός σάδιον.

ol. CLXIV  
a. C. 124

ρξδ'

Βοιωτός Σικυώνιος σάδιον.

ol. CLXV  
a. C. 120

ρξε'

Ἀκουσίλαος Κυρηναῖος σάδιον.

ol. CLXVI  
a. C. 116

ρξς'

Χρυσόγονος Νικαεὺς σάδιον.

ol. CLXVII  
a. C. 112

ρξζ'

Ὁ αὐτὸς τὸ δεύτερον.

ol. CLXVIII  
a. C. 108

ρξη'

Νικόμαχος Φιλαδελφεὺς σάδιον.

ol. CLXIX  
a. C. 104

ρξθ'

Νικόδαμος Λακεδαιμόνιος σάδιον.

ol. CLXX  
a. C. 100

ρο'

Σιμμίας Σελευκεὺς ἀπὸ Τίγριος σάδιον.

ol. CLXXI  
a. C. 96

ροα'

Παρμενίσκος Κερκυραῖος σάδιον.

ol. CLXXII  
a. C. 92

ροβ'

Εὐδαμος Κῶος σάδιον.

Πρωτοφάνης Μάγνης ἀπὸ Μαιάνδρου πάλην καὶ παγκράτιον τέταρτος ἀφ' Ἡρακλέους<sup>1</sup>.

Paris. Ἀνάθωκος. Νικόδαμος] Cod. Paris. et int. Armen. Νικόδημος. ἀπὸ Μαιάνδρου] Sic legit int. Armen., qui vertit *Magnesius ex Menandro*. Cod.

<sup>1</sup> Pausanias loco laudando ad Olymp. *Ἀθηναῖο Πρωτοφάνης τῶν ἀσῶν (?) ἀνεί-  
λετο ἐν Ὀλυμπίᾳ νίκας ἡμέρα μὲν παγκ-  
ρατίου καὶ πάλης.*

Idem I. xxxv. 6: *Μάγνησι τοῖς ἐπὶ κρατίου καὶ πάλης.*



ρογ'

ol. CLXXIII  
a. C. 88

Παρμενίσκος Κερκυραῖος τὸ δεῦτερον σάδιον.

ροδ'

ol. CLXXIV  
a. C. 84

Δαμόστρατος Λαρισαῖος σάδιον.

ροε'

ol. CLXXV  
a. C. 80

Στάδιον παιδῶν Ἐπαίνετος Ἀργεῖος.

"Ἄνδρες γὰρ οὐκ ἠγωνίσαντο, Σύλλα πάντας εἰς  
Ῥώμην μεταπεμφαμένου<sup>1</sup>.

ρος'

ol. CLXXVI  
a. C. 76

Δίων Κυπαρισσιεύς σάδιον.

ροζ'

ol. CLXXVII  
a. C. 72Ἐκατόμνωσ Ἡλεῖος (Μιλήσιος) σάδιον, διαυλον, ὀπλίτην<sup>2</sup>.

Paris. haec verba omittit. ροδ' Δαμόστρατος Λαρισαῖος σάδιον] Sic int. Armen., nisi quod in suo exemplari legit Δημόστρατος Λαρισσαῖος. In Cod. Paris. Olympiadem CLXXIII sequitur Olympias CLXXV sine ullo lacunae indicio. Ἐκατόμνωσ] Sic cod. Paris. Idem Photio pro vulgato Ἐκάτομνος ex Marciano restituit Bekkerus. Apud alios quoque (Isocratem in Panegyri. p. 74 Stephani, Diodorum XIV. 98, Arrianum I. xxiii. 7) pro Ἐκάτομνος ex melioribus codicibus repositum est Ἐκατόμνωσ, quam genuinam nominis formam esse fidem facit Inscriptio Caria in Boeckhii Corp. Inscript. n. 2691 Tom. II p. 468.

<sup>1</sup> Appianus de Bell. Civil. I. 99: Ὀλυμπιάδων οὐσῶν ἐν Ἑλλήσιν ἑκατὸν ἑβδομήκοντα πέντε καὶ οὐδενὸς ἐν Ὀλυμπίᾳ τότε ἀγωνίσματος πλὴν σαδίου δρόμου γινόμενου· τοὺς γὰρ ἀθλητὰς καὶ τὰ ἄλλα θεάματα πάντα ὁ Σύλλας εἰς Ῥώμην μετεκέκλητο ἐπὶ δόξῃ τῶν Μιθριδατείων ἔργων ἢ τῶν Ἰταλικῶν. Minus accurate Appianus πλὴν σαδίου δρόμου; debebat πλὴν παιδῶν σαδίου.

<sup>2</sup> Phlegon Trallianus apud Photium cod. XCVII p. 83 Bekkeri: Ἀνεγνώσθη Φλέγοντος Τραλλιανοῦ, ἀπελευθέρου τοῦ αὐτοκράτορος Ἀδριανοῦ, Ὀλυμπιονικῶν καὶ χρονικῶν συναγωγῆ ..... ἐμοὶ δ' ἀνεγνώσθη μέχρι τῆς ροζ' Ὀλυμπιάδος, ἐν ἧ ἑνίκα Ἐκατόμνωσ Μιλήσιος σάδιον καὶ διαυλον καὶ ὀπλίτην, τρις, Ὑψικλῆς Σικωνῶνος δόλιχον, Γάιος Ῥωμαῖος δόλιχον, Ἀρριωννίδας Κῶος πένταθλον, Ἰσίδωρος

- Ἐψικλῆς Σικυώνιος (Γάϊος Ῥωμαῖος) δόλιχον<sup>1</sup>.  
 Ἰσίδωρος Ἀλεξανδρεὺς πάλην<sup>2</sup>.  
 Ἀριωνυμίδας Κῶος πένταθλον<sup>2</sup>.  
 Ἀτυάνας Ἴπποκράτους Ἀδραμυττηνὸς πυγμὴν<sup>3</sup>.  
 Σφοδρίας Σικυώνιος παγκράτιον<sup>4</sup>.  
 Σωσιγένης Ἀσιανὸς σάδιον παιδῶν<sup>5</sup>.  
 Ἀπολλοφάνης Κυπαρισσιεὺς πάλην παιδῶν<sup>6</sup>.  
 Σωτήριχος Ἡλεῖος πυγμὴν παιδῶν<sup>6</sup>.  
 Κάλας Ἡλεῖος παγκράτιον παιδῶν<sup>6</sup>.  
 Ἀριστόλοχος Ἡλεῖος τέθριππον<sup>6</sup>.  
 Ἀγήμενος Ἡλείου κέλης<sup>6</sup>.  
 Ἑλλανίκου Ἡλείου συνωρίς<sup>6</sup>.  
 Τοῦ αὐτοῦ τέθριππον πωλικόν<sup>6</sup>.  
 Κλητία Ἡλείου πωλικὴ συνωρίς<sup>6</sup>.

Ἀλεξανδρεὺς πάλην ἄπτωτος περίοδον,  
 Ἀτυάνας Ἴπποκράτους Ἀδραμυτίου  
 παῖς πύξ, Σφοδρίας Σικυώνιος παγ-  
 κράτιον, Σωσιγένης Ἀσιανὸς παιδῶν  
 σάδιον, Ἀπολλοφάνης Κυπαρισσιεὺς  
 παῖδων πάλην, Σωτήριχος Ἡλεῖος παῖ-  
 δων πύξ, Κάλας Ἡλεῖος παιδῶν παγ-  
 κράτιον, Ἐκατόμνωσ Μιλήσιος ὀπλίτην  
 (οὗτος ἐν τῇ αὐτῇ τὰ τρία ἐξεφανώθη,  
 σάδιον, δίαυλον, ὀπλίτην), Ἀριστόλοχος  
 [ὁ] Ἡλεῖος τέθριππον, Ἀγήμενος Ἡ-  
 λείου κέλης, Ἑλλανίκου Ἡλείου συνω-  
 ρίς, τοῦ αὐτοῦ πωλικὸν τέθριππον,  
 Κλητία Ἡλείου πωλικὴ συνωρίς, Καλ-  
 λίππου Πηλίου πωλικὸς κέλης.

In his suspecta mihi sunt verba καὶ  
 ὀπλίτην, τρίς. Pro περίοδον Boeckhius  
 coniecit περιοδοῖνης, sed nihil opus;  
 pendent hi accusativi omnes a verbo  
 ἐνίκα. Corrupta porro videntur verba  
 Ἀδραμυτίου παῖς, in quibus et adiec-  
 tum παῖς offendit, quod in talibus omitti  
 solet, et nomen gentile patris nomini  
 accommodatum.

<sup>1</sup> Phlegon Trallianus loco laudato.  
 Quod duo ibi commemorantur dolicho

victores, id quomodo explicandum sit aut  
 emendandum, non video. Coniectura  
 utrumque coronatum esse, quod eodem  
 temporis puncto metam attigerint, omni  
 analogia caret. Alii de puerorum dolicho  
 cogitarunt aut de δολίχῳ ἱππίῳ, verum  
 neutrum certamen Olympiae in usu fuit.

<sup>2</sup> Phlegon Trallianus loco lau-  
 dato.

<sup>3</sup> Phlegon Trallianus loco lau-  
 dato.

Cicero pro Flacco XIII. 31: *Quid?*  
*si etiam occisus est a piratis Adramy-*  
*tenus homo nobilis, cuius est fere no-*  
*bis omnibus nomen auditum, Atyanas*  
*pugil, Olympionices?*

<sup>4</sup> Phlegon Trallianus loco lau-  
 dato.

<sup>5</sup> Phlegon Trallianus loco lau-  
 dato.

Fuit qui pro Ἀσιανὸς requireret no-  
 men gentile ex urbis nomine natum.  
 Subvenit Stephanus Byzantinus:  
 Ἀσία: πόλις Ἀυδίας παρὰ τῷ Τμώλει

<sup>6</sup> Phlegon Trallianus loco lau-  
 dato.

Καλλίππου Πηλίου πωλικὸς κέλκῃς<sup>1</sup>.

ροῆ'

Διοκλῆς Ὑπαιπηνὸς σάδιον.

Στράτων Κορράγου Ἀλεξανδρεὺς πάλην καὶ παγκρά-  
τιον πέμπτος ἀφ' Ἡρακλέους<sup>2</sup>, ὃς Νεμέᾳ τῇ αὐτῇ

el. CLXXVII  
a. C. 68

Πηλίου] Nomen corruptum. Meierus coniecit Ἡλείου, sed potius nomen minus solum latere videtur, v. c. Τηλίον. Stephanus Byzantinus: Τῆλος: νῆσος τῶν Κυκλάδων μία . . . . τὸ ἔθνικόν Τήλιος. Στράτων] Sic Pausaniae et Aeliani codices et alio loco (p. 154 Cramerii) codex Paris. Hoc loco cod. Paris. et int. Armen. Στρατόνικος. Suspiceris Στρατόνικος athletae nomen fuisse, a familiaribus in Στράτων decurtatum; sed Στράτων legebatur in ipsis Eleorum monumentis. Κορράγου] Sic Aeliani codices et alio loco (p. 154 Cramerii) cod. Paris.

<sup>1</sup> Phlegon Trallianus loco laudato.

<sup>2</sup> Pausanias V. XXI. 9: τούτῳ τῷ λόγῳ (cf. sequens nota) διάφορα ὄντα εὕρισκον τὰ Ἡλείων ἐς τοὺς Ὀλυμπιονίκας γράμματα· ἐστὶ γὰρ δὴ ἐν τοῖς γράμμασι τούτοις Στράτων Ἀλεξανδρεὺς Ὀλυμπιάδι ὀρθῶς μετὰ τὰς ἑβδομήκοντα καὶ ἑκατὸν ἐφ' ἡμέρας ἀνελέσθαι τῆς αὐτῆς παγκρατίου καὶ πάλης νίκην. Στράτωνος δὲ τούτου τρεῖς μὲν ἡλικίᾳ πρότερον, τοσοῦτοι δ' ἄλλοι μετ' αὐτὸν εἰσι δῆλοι τὸν κότινον παγκρατίου τ' ἄθλα εὐλοφότες καὶ πάλης· καὶ πρῶτος μὲν ἐξ αὐτῆς Ἡλίδος Κάπρος (Olymp. CXLII), Ἑλλήνων δὲ τῶν πέραν Αἰγαίου Ρόδιός τ' Ἀριστομένης (Olymp. CLVI) καὶ Μαγνήτων τῶν ἐπὶ Αθηταίῳ Πρωτοφάνης (Olymp. CLXXII). Οἱ δ' ὕστερον τοῦ Στράτωνος Μαρίων τε πόλεως ἐκείνῃ τῆς αὐτῆς (Olymp. CLXXXII) καὶ Στρατοκικεύς Ἀριστίας (Olymp. CXCVIII)· τὰ δὲ παλαιότερα ἢ τε χώρα καὶ ἡ πόλις ἐκαλεῖτο Χρυσσορῖς· ἑβδομος δὲ Νικόστρατος ἐκ τῶν ἐπὶ Θαλάσση Κυλικῶν (Olymp. CCIV), οὐδὲν τοῖς Κίλιξιν αὐτοῦ μετὸν εἰ μὴ ὅσα τῷ λόγῳ.

τούτον τὸν Νικόστρατον νήπιον παῖδα ἐτι ἐκ Πριμνησοῦ λησαὶ τῆς Φρυγῶν ἤρπασαν, οἰκίας ὄντι οὐκ ἀφανοῦς, κομισθέντα δ' αὐτὸν ἐς Αἰγίως ἀνήγατο ὅσις δὴ . . . . . Νικοςτράτῳ μὲν δὴ, ὡς ἠδὲ ἐξήθη, καὶ ἄλλαι νίκαι καὶ Ὀλυμπιασιν ἐγένοντο παγκρατίου καὶ πάλης.

Idem VII. XXIII. 5: σοὰ δὲ τῆς πόλεως (Αἰγίου) πλησίον ἐποιήθη Στράτωνι ἀθλητῇ, Ὀλυμπιασιν ἐφ' ἡμέρας τῆς αὐτῆς παγκρατίου καὶ πάλης ἀνελομένη νίκαις. Videtur igitur Strato Aegii habitasse.

Aelianus Var. Hist. IV. 15: καὶ Στράτων δ' ὁ Κορράγου εἰς θεῖον ἔοικε νοσησαι. εὖ γὰρ γένους ἦκων, εὖ δὲ καὶ πλοῦτου, οὐκ ἐγυμνάζετο· καμῶν δὲ τὴν σπλήνα καὶ θεραπείας δεηθεὶς τῆς ἐκ τῶν γυμνασίων, τὰ μὲν πρῶτα ὄσον ἐς τὸ ὑγιᾶναι ἐχρήτη αὐτοῖς· χωρῶν δ' ἐς τὸ πρόσω τῆς τέχνης καὶ ἐν ἔργῳ τιθέμενος αὐτήν, Ὀλυμπιασιν μὲν ἐνίκησεν ἡμέρα μίᾳ πάλην καὶ παγκράτιον καὶ τῇ ἐξῆς Ὀλυμπιάδι καὶ ἐν Νεμέᾳ δὲ καὶ Πυθοῖ καὶ Ἰσθμοῖ.

Eclogarius Parisinus p. 154 Cramerii in Anecd. Graec. Paris. vol. II:

τῇ αὐτῇ ἡμέρᾳ παίδων καὶ ἀγενείων τέσσαρας σεφάνους  
ἔσχευ \* \*

(Φιλόστρατος Ῥόδιος πάλην, χρήμασι πείσας τὸν ἀνταγωνιστὴν<sup>1</sup>.)

ol. CLXXIX  
a. C. 64

ροθ'

Ἀνδρέας Λακεδαιμόνιος σάδιον.

Hoc loco cod. Paris. Κοράγον, int. Armen. Oroagi. σεφάνους ἔσχευ] Post haec verba int. Armen. quaedam addit; teste Luchero: *gymnicis peractis certaminibus sine equitatione; idque per gratias accidit, sive ad amicos, sive ad reges scribere; unde neque usum (vel equitationem) fieri arbitrati sunt; teste Zohrabo: et gymnica certamina sine equo peragens, gratia amicorum vel regum adsecutus est ut in album referretur: quare nec egisse (Olympiadem) putabatur. Quid in his latere possit, frustra quaesivi. In cod. Paris. nullum est lacunae indicium.*

Στράτων δ' ὁ Κοράγον Ὀλυμπίασιν ἐνίκησε πάλην ὁμοῦ καὶ παγκράτιον καὶ τῇ ἐξῆς Ὀλυμπιάδι ὁμοίως καὶ ἐν Νεμέᾳ δὲ καὶ Πυθοῦ καὶ Ἰσθμοῦ. Quae, ut vides, aut ex Aeliano descripta sunt, aut ex eodem scriptore unde sua habet Aelianus.

Suspectum mihi est quod hi duumviri asseverant de Stratonis victoria Olympiade sequenti reportata. Pausaniam enim, si quidquam de ea in fastis relatam vidisset, quos de Stratone consuluisse se affirmat loco laudato, additurum fuisse credo. Non liquet quo certamine alteram illam victoriam reportarit; certe non bis Herculeam palmam consecutus est.

Susplicantur nonnulli Stratonem nostrum non diversum esse a M. Aurelio Stratone paradoxo, quem commemorat *Inscriptio Attica* in Boeckhii Corp. Inscr. n. 632 Tom. I p. 500. At praeterquam quod Atheniensis ille, hic Alexandrinus erat, alia *Attica Inscriptio* ibid. n. 249 Tom. I p. 363 docet illum Menesthei filium fuisse, quum noster Corrhagi filius fuit.

<sup>1</sup> Pausanias V. XXI. 8: τῶν δὲ κατελεγμένων τὰ ἐφεξῆς ἀγάλματα ὅτι

μέν ἐσιν ἀριθμὸν, ἀνετέθη δ' ἐπιτεθείσης παλαιστῆς ἀνδράσι ζημίας· οὔτινες δ' ἐκαλοῦντο, ἐμέ γ' ἢ τοὺς Ἡλείων λέληθεν ἐξηγητάς (verba οὔτινες — ἐξηγητάς et sequens γάρ Schubarto non sine causa suspecta sunt). ἐπιγράμματα μὲν γὰρ καὶ ἐπὶ τούτοις τοῖς ἀγάλμασιν ἔπευ, λέγει δὲ τὸ μὲν πρῶτον αὐτῶν ὡς τῷ Ὀλυμπίῳ Διὶ Ῥόδιον χρήματα ὑπὲρ ἀνδρὸς ἀδικίας ἐκτίσαιεν παλαισοῦ, τὸ δ' ἕτερον ὡς ἀνδρῶν ἐπὶ δώροις παλαισάντων ἀπὸ τῶν ἐπιβληθέντων χρημάτων αὐτοῖς γένοιτο τὸ ἄγαλμα. τὰ δ' ἐπίλοιπα ἐς τοὺς ἀθλητὰς τούτους οἱ ἐξηγητὰὶ λέγουσιν οἱ Ἡλείων ὀγδόην μὲν ἐπὶ ταῖς ἐβδομήκοντα καὶ ἑκατὸν Ὀλυμπιάδα εἶναι, λαβεῖν δ' Εὐδῆλον παρὰ Φιλοστράτου χρήματα, τούτον δ' εἶναι τὸν Φιλόστρατον Ῥόδιον. Sequuntur verba laudata p. 81 nota 2 (τούτῳ τῷ λόγῳ cetera.)

Fortasse in Olympiadis numero errarunt exegetae. Fieri quoque potest ut revera nulla pugna fuerit inter illorum traditionem et monumenta scripta, si nimirum Philostratus et Eudelus non de ipsa palma (ὑπὲρ αὐτῆς τῆς νίκης, Pausanias V. XXI. 15; ἐπὶ τῷ σεφάνῳ, ibid. 16) decertarunt.

Στράτων Κορράγου Ἀλεξανδρεὺς . . . . . <sup>1</sup>.

ρπ'

ol. CLXXX  
a. C. 60

Ἀνδρόμαχος Ἀμβρακιώτης σάδιον.

ρπα'

ol. CLXXXI  
a. C. 56

Λάμαχος Ταυρομενίτης σάδιον.

ρπβ'

ol. CLXXXII  
a. C. 52

Ἀνθεσίων Ἀργεῖος σάδιον.

Μαρίων Μαρίωνος Ἀλεξανδρεὺς πάλην καὶ παγκρά-  
τιον ἔκτος ἀφ' Ἡρακλέους <sup>2</sup>.

ρπγ'

ol. CLXXXIII  
a. C. 48

Θεόδωρος Μεσσήνιος σάδιον.

Ἰούλιος Καῖσαρ ἐμονάρχησε Ῥωμαίων.

ρπδ'

ol. CLXXXIV  
a. C. 44

Ὁ αὐτὸς τὸ δεύτερον.

Αὐγούστος Ῥωμαίων ἐβασίλευεν.

ρπε'

ol. CLXXXV  
a. C. 40

Ἀρίων Θούριος σάδιον.

ρπς'

ol. CLXXXVI  
a. C. 36

Σκάμανδρος Ἀλεξανδρεὺς τῆς Τρωάδος σάδιον.

ρπζ'

ol. CLXXXVII  
a. C. 32

Ἀρίων Θούριος τὸ δεύτερον.

Ἀμβρακιώτης] Cod. Paris. Ἀμβρακιώτης. Int. Armen. *Lacedaemonius*, oculis ad  
superiorem Olympiadem aberrantibus. τῆς Τρωάδος] Sic int. Armen. Cod.  
Paris. haec verba omittit. τὸ δεύτερον] Sic int. Armen. Cod. Paris. Ἀρίων

<sup>1</sup> Aelianus et Eclogarius Parisi- <sup>2</sup> Pausanias loco laudato ad Olymp.  
nus II, II, ad Olymp. CLXXVIII p. 81 nota 2. CLXXVIII p. 81 nota 2.



ol. CLXXXVIII  
a. C. 28

ρπη'

Σώπατρος Ἀργεῖος σάδιον.

ol. CLXXXIX  
a. C. 24

ρκθ'

Ἀσκληπιάδης Σιδώνιος σάδιον.

ol. CXC  
a. C. 20

ρρ'

Αὐφίδιος Πατρεύς σάδιον.

ol. CXCI  
a. C. 16

ρρα'

Διόδωτος Τυανεύς σάδιον.

ol. CXCH  
a. C. 12

ρρβ'

Διοφάνης Αἰολεύς σάδιον.

Πολύκτωρ Δαμονίκου Ἡλεῖος πάλην παίδων, χρήμασι πείσαντος τοῦ Δαμονίκου τὸν ἀνταγωνιστήν<sup>1</sup>.

ol. CXCHH  
a. C. 8

ρργ'

Ἀρτεμίδωρος Θυατείριος σάδιον.

ol. CXCV  
a. C. 4

ρρδ'

Δημάρητος Ἐφέσιος σάδιον.

Θούριος σάδιον, quasi haec prima eius victoria fuerit. Σιδώνιος] Sic cod. Paris.  
Int. Armen. Sikonios (forte in suo codice Σικυνώνιος legit). Δημάρητος] Cod.

<sup>1</sup> Pausanias V. XXI. 16: θαῦμα τοῦ Δαμονίκου παῖδα Πολύκτορα καὶ μὲν δὴ καὶ ἄλλους ἐν οὐδενὸς λόγῳ τὸν θεὸν θέσθαι τὸν ἐν Ὀλυμπίᾳ καὶ δέξασθαι τινα ἢ δοῦναι δῶρα ἐπὶ τῷ ἀγῶνι· μείζονος δ' ἔτι θαύματος, εἴ γε καὶ αὐτῶν ἐτόλμησεν ἤδη τις Ἡλείων. λέγεται δ' ὡς Δαμόνικος τολμήσειεν Ἡλεῖος δευτέρῃ πρὸς ταῖς ἑκατὸν καὶ ἐνετήκοντα Ὀλυμπιάδι· συνεσηκέναι μὲν γὰρ παλαιόντας ἐπὶ τῷ σεφάνῳ τὸν τε τοῦ Δαμονίκου παῖδα Πολύκτορα καὶ Σώσανδρον, γένος Σμυρναῖον, ὁμώνυμον τῷ πατρὶ· Δαμόνικον δ', ἅτε περισσῶς ἐπιθυμοῦντα γενέσθαι τῷ παιδί τὴν νίκην, δοῦναι τοῦ Σωσάνδρου τῷ παιδί (l. πατρὶ;) χρήματα. ὡς δ' ἐγεγόνει τὰ πραχθέντα ἔκπυσσα, ἐπιβάλλουσιν οἱ Ἐλλανοδίκαι ζημίαν· ἐπιβάλλουσιν δ' οὐ τοῖς παισίν, ἀλλ' ἐς τοὺς πατέρας ἔτρεψαν τὴν ὀργήν· οὗτοι γὰρ δὴ καὶ ἠδίκουν.

ρφε'

ol. CXC  
p. C. 1

Ὁ αὐτὸς τὸ δεύτερον.

ρφς'

ol. CXCVI  
p. C. 5

Παμμένης Μαιάνθης ἀπὸ Μαιάνδρου σάδιον.

ρφζ'

ol. CCXVII  
p. C. 9

Ἀσιατικὸς Ἀλικαρνασεὺς σάδιον.

ρφη'

ol. CXCVIII  
p. C. 13Διοφάνης Προυσαεὺς ἀπ' Ὀλύμπου<sup>1</sup> σάδιον.Ἄριστάς Στρατονικεὺς ἢ Μαιάνδριος πάλην καὶ παγ-  
κράτιον ἑβδομος ἀφ' Ἡρακλέους<sup>2</sup>.

Τιβέριος Ῥωμαίων ἐβασίλευεν.

ρφθ'

ol. CXCIX  
p. C. 17

Αἰσχίνης Μιλήσιος ὁ Γλαυκίας σάδιον.

Paris. Δημάρατος. Int. Armen. Dimatros. ἀπ' Ὀλύμπου] Sic int. Armen. Cod. Paris. haec verba omittit. Μαιάνδριος] Sic Scaliger. Cod. Paris. Μέτανδρος. Int. Armen. Maeandros. Στρατονικεὺς ἢ Μαιάνδριος dictum videtur ut Olymp. CXVIII Ἀθηναῖος ἢ Μιλήσιος. Stephanus Byzantinus: Μαίανδροῦ πόλις: Μαγνησίας πόλις, ὡς Φλέγων ἐν Ὀλυμπιάσι. τὸ ἔθνικόν Μαιανδροπολίτης· εἰ δ' ἐστὶ Μαίανδρος ἢ πόλις, τὸ ἔθνικόν Μαιάνδριος. Γλαυκίας] Scheibel coniecit Γλαυκίας, quo titulo honoratum putat Aeschinem, tamquam qui

<sup>1</sup> Duae erant in occidente Bithyniae urbes, quarum alteri Προυσίας nomen (τὸ ἔθνικόν Προυσιεύς), alteri Προῦσα (τὸ ἔθνικόν Προυσαεύς). ὑπέρεκκεται δὲ τῆς Προυσιάδος ὄρος, ὃ καλοῦσιν Ἀργανθώνιον, . . . . Προῦσα δ' ἐπὶ τῷ Ὀλύμπῳ ἔδρευται τῷ Μυσίῳ. Strabo XII. iv. 3 p. 564 Casauboni. Stephanus

Byzantinus in voce. Praeterea tertium erat in Bithynia oppidulum, cui nomen Προῦσα ἐφ' Ὑπίῳ (τὸ ἔθνικόν Προυσαεύς ἀφ' Ὑπίου). Turbata haec sunt apud Papium, Wörterbuch der Griech. Eigennamen (1850).

<sup>2</sup> Pausanias laudatus ad Olymp. CLXXVIII p. 81 nota 2.

Ἐνεώθη τῶν ἵππων ὁ δρόμος πάλαι κωλυθεὶς<sup>1</sup> καὶ  
ἐνῆκα Τιβερίου Καίσαρος τέθριππον.

ol. CCI  
p. C. 21

σ'

Πολέμων Πετραῖος σάδιον.

ol. CCI  
p. C. 25

σα'

Δαμασίας Κυδωνιάτης σάδιον.

ol. CCII  
p. C. 29

σβ'

Ἐρμογένης Περγαμηνὸς σάδιον.

ol. CCH  
p. C. 33

σγ'

Ἀπολλώνιος Ἐπιδαύριος σάδιον.

ol. CCIV  
p. C. 37

σδ'

Σαραπίων Ἀλεξανδρεὺς σάδιον.

Νικόστρατος Ἰσιδότου Αἰγεάτης πάλην καὶ παγκράτιον  
ὄγδος ἀφ' Ἡρακλέους<sup>2</sup>, μεθ' ὃν μέχρι ἡμῶν οὐδεὶς

*ardentibus oculis inter currendum circumspexerit.* Ἐνεώθη] Sic legendum videtur. Cod. Paris. ἐπεδόθη. Int. Armen. teste Auchero *instauratur*, teste Zohrabo *instauratus est.* Δαμασίας] Sic cod. Paris. Int. Armen. *Damas. Νικόστρατος*] Sic Pausanias, Lucianus, Quintilianus et dialogus de oratoribus. Cod. Paris. *στρατος* (sine accentu) praemisso spatio vacuo quatuor litterarum. Int. Armen. *Nicostratis.* Αἰγεάτης] Sic Pausanias. Cod. Paris. et int. Armen. Ἀργεάτης. μεθ' ὃν — Ἡρακλέους] Sic legisse videtur int. Armen., qui teste Auchero: *post quem nemo ulterius extitit ab Hercule usque ad nos*, teste Zohrabo: *exin nemo eiusmodi ab Hercule ad nostra usque tempora extitit.* Cod.

<sup>1</sup> Non traditur quando equorum cursus fuerit abolitus; certe post Olymp. CLXXVII. Suspicio mihi venit in mentem huius rei mentionem factam esse Olymp. CLXXVIII; sed quid ibi scripserit Africanus, is demum docebit, qui et Graece et Armeniace doctus Armeni-

aca primum emendabit, deinde interpretabitur, nam quod Aucher et Zohrab fecerunt, id non est interpretari.

Postea iterum cursus equorum intermissus fuit; cf. Olymp. CCXXII.

<sup>2</sup> Pausanias loco laudato ad Olymp. CLXXVIII p. 31 nota 2.

ἐγένετο ἀφ' Ἡρακλέους ἔτι, παραβραβεύοντων τῶν  
Ἡλείων τοὺς δυναμένους<sup>1</sup>.

Γάϊος Ῥωμαίων ἐβασίλευεν.

σε'

ol. CCV  
p. C. 41

Εὐβουλίδας Λαοδικεὺς σάδιον.

Κλαύδιος Ῥωμαίων ἐβασίλευεν.

σς'

ol. CCVI  
p. C. 45

Οὐαλέριος Μυτιληναῖος σάδιον.

σζ'

ol. CCVII  
p. C. 49

Ἀθηνόδωρος Αἰγιεὺς σάδιον.

ση'

ol. CCVIII  
p. C. 53

Ὁ αὐτὸς τὸ δεύτερον.

Νέρων Ῥωμαίων ἐβασίλευεν.

σθ'

ol. CCIX  
p. C. 57

Καλλικλῆς Σιδώνιος σάδιον.

Paris. haec verba omittit; videntur scribae oculi a priori ἀφ' Ἡρακλέους aberrasse ad posterius ἀφ' Ἡρακλέους. τῶν Ἡλείων] Cod. Paris. articulum omittit. Γάϊος Ῥωμαίων ἐβασίλευεν] Sic int. Armen. Cod. Paris. haec verba omittit.

Lucianus quomodo sit hist. conscrib. 9: οὐδὲν κωλύσει ἀφ' Ἡρακλέους γενέσθαι Νικόστρατον τὸν Ἰσιδότου, γεννάσαν ὄντα καὶ τῶν ἀνταγωνιστῶν ἐκατέρων ἀλκιμώτερον, εἰ αὐτὸς μὲν αἰσχρὸς ὀφθῆναι εἴη τὴν ὄψιν, Ἀλκαῖος δ' ὁ καλὸς ὁ Μιλήσιος ἀνταγωνίζοιτο αὐτῷ, καὶ ἐρώμενος, ὡς φασί, τοῦ Νικόστρατου ὄν. In his ὀφθῆναι lectoris interpretamentum videtur.

Dialogus de Oratoribus X: si in Graecia natus esses . . . . ac tibi Nicostrati

robur ac vires di dedissent, non paterer immanes illos et ad pugnam natos laceratos levitateiaculi autiacu disci vanescere.

Quintilianus Instit. Orator. II. VIII. 14: At si fuerit qui docebitur, ille, quem adolescentes senem vidimus, Nicostratus, omnibus in eo docendi partibus similiter utetur: efficietque illum, qualis hic fuit, luctando pugnandoque (quorum utroque certamine iisdem diebus coronabatur) invictum.

<sup>1</sup> Cf. Olymp. CCXXXII et CCL.

ol. CCX  
p. C. 61

σι'

Ἀθηνόδωρος Αἰγιεύς σάδιον.

ol. CCXI  
p. C. 65

σια'

Οὐκ ἤχθη, Νέρωνος ἀναβαλλομένου εἰς τὴν αὐτοῦ  
ἐπιδημίαν<sup>1</sup>.

ol. CCXI, 3  
p. C. 67

Μετὰ δ' ἔτη δύο ἀχθείσης αὐτῆς σάδιον μὲν Τρύ-  
φων Φιλαδελφεὺς ἐνίκᾳ, Νέρων δὲ κηρύκων ἀγῶνα  
ἐξεφανοῦτο, τραγωδοῦς, κιθαρωδοῦς, ἄρμα πωλικόν,  
καὶ τὸ τέλειον καὶ δεκάπωλον<sup>2</sup>.

*Αἰγιεύς σάδιον*] Sic int. Armen. Cod. Paris. *Αἰγιεύς τὸ δεύτερον σάδιον*.  
Verba τὸ δεύτερον addita videntur a lectore qui non vidit Athenodorum  
Olympiade quoque CCVIII vicisse. *ἐξεφανοῦτο*] Sic legit int. Armen.  
Cod. Paris. *ἐξεφανοῦ* (sic). *καὶ τὸ τέλειον*] Haec verba omittit int. Armen.

<sup>1</sup> Eusebius *Chron.* interpr. Armen. P. II. p. 273 Aucheri: *Olympias ista (211) non est acta, Nerone suam praesentiam diferente, atque adeo (anno) insequenti facta*. Eadem Armeniaca in Maii editione (1<sup>a</sup>, nam in ed. 2<sup>a</sup> Maius Hieronymi versionem exhibet, qui haec verba omisit) p. 375 sic vertit Zohrab: *Olympias haec non est acta propterea quod Nero distulit (illuc) se conferre. Eadem tamen deinde acta est*.

Pausanias X. xxxvi. 9: *αὕτη (Olymp. CCXI) ἐν τοῖς Ἡλείων γράμμασι παραῖται μόνη πασῶν ἢ Ὀλυμπιάς*.

Philostratus *vit. Apoll. Tyanae*. V. 7: *ἐγὼ δὲ νικήσειν μὲν Νέρωνα ἐν Ὀλυμπίᾳ φημί· τίς γὰρ οὕτω θρασύς, ὡς ἐναντίαν θέσθαι; Ὀλύμπια δ' οὐ νικήσειν, ἅτε μηδ' ἐν ὄρεσιν ἀγούσι. πατρίου μὲν γὰρ τοῖς Ὀλυμπίοις τοῦ πέρουσι ἐναντιοῦ ὄντος, ἐκέλευσε τοὺς Ἡλείους Νέρων ἀναβαλέσθαι αὐτὰ ἐς τὴν αὐτοῦ*

*ἐπιδημίαν, ὡς ἐκείνῳ μᾶλλον ἢ τῷ Λιθύοντασ· τραγωδίαν δ' ἐπαγγεῖλαι καὶ κιθαρωδίαν ἀνδράσιν, οἷς μήτε θίατρον ἐστὶ μήτε σκηνὴ πρὸς τὰ τοιαῦτα, cet.*

Suetonius *Nero XXIII: Certamina deinceps obiit omnia. Nam et quae diversissimorum temporum sunt, cogi in unum annum, quibusdam etiam iteratis, iussit. Olympiae quoque praeter consuetudinem musicum agona commisit.*

<sup>2</sup> Eusebius *Chron.* interpr. Armen. P. II p. 273 Aucheri: *Nero in Olympiade coronatus fuit. Siquidem Cerycas, Tragoedos, Citharistasque, necnon Aurigas pullicos, Teleiosque, et Decempullicos superavit*. Eadem Armeniaca in Maii editione (1<sup>a</sup>; in ed. 2<sup>a</sup> Maius Hieronymi versionem exhibet) p. 375 sic vertit Zohrab: *Nero Olympiis coronatus est, quum praeconum, cantorum, citharistarum, currus pullini et perfectae*



Ξενόδαμος Ἀντικυρεὺς παγκράτιον<sup>1</sup>.

σιβ'

el. CCXII  
p. C. 69

Πολίτης Κεραμίτης Σάδιον, δίαυλον, δόλιχον<sup>2</sup>.

(aetatis equorum) et decem equuleorum certamen vicisset. Hieronymus p. 161 Scaligeri hunc Eusebii locum sic expressit: Nero in Olympiade coronatur cerycas, citharistas, tragoedos, aurigas vario certamine superans.

Syncellus p. 340 A: Νέρων . . . . κιθαρωδίας καὶ τραγωδίας κατὰ τὴν Ῥώμην καὶ τὴν Ἑλλάδα πομπεύων, Ἰσθμίοις καὶ Πυθίοις καὶ Ἡλείοις καὶ Ἀκτιοῖς ἐξεφανοῦτο κήρυξιν ἄρματι πωλικῷ καὶ τῷ τελείῳ καὶ δεκαπάλῳ, μεταθέμενος καὶ τὴν Ὀλυμπιάδα κατὰ σπηνηῆς ἀσχροῦς ἑαυτὸν ὑπεδείκνυ.

Zonaras XI. 12 p. 569 C: ἐπεραιώθη δὲ καὶ πρὸς τὴν Ἑλλάδα, οὔτοι γ' ὡς οἱ πρόγονοι αὐτοῦ, ἀλλ' ἐπ' ὀρχήσει καὶ ἐπὶ κιθαρωδήσει, κηρύξει τε καὶ τραγωδίας ὑποκρίσει. οὐ γὰρ ἤρκει αὐτῷ ἡ Ῥώμη, ἀλλ' ἐδέξθη καὶ ἐκστρατείας, ἵνα καὶ περιοδοκίης, ὡς ἔλεγε, γένηται.

Philostratus vit. Apoll. Tyas. IV. 24: (Νέρων) τὰ βασιλεία ἐκλιπὼν ἐς τὴν Ἑλλάδα ἀφίκετο κηρύγμασιν ὑποθήσων αὐτὸν Ὀλυμπικοῦς τε καὶ Πυθικοῦς, ἐνίκα δὲ καὶ Ἰσθμοῦ. αἱ δὲ νῦκαι ἦσαν κιθαρωδία καὶ κήρυκες, ἐνίκα δὲ καὶ τραγωδοῦς ἐν Ὀλυμπίᾳ.

Cassius Dio LXIII. 14: ἐν δὲ τοῖς Ὀλυμπίοις ἄρμα ἐλάσας (ὁ Νέρων) καὶ πεσὼν ἐξ αὐτοῦ καὶ ὀλίγου δεῦν συντριβείς ὄμως ἐξεφανώθη, καὶ διὰ τοῦτο καὶ τοῖς ἑλληνοδικαῖς τὰς πέντε καὶ ἑξοκομιυριάδας, ὡς ὕσερον Γάλβας παρ' αὐτῶν ἀπήτησεν, ἔδωκεν. Post pauca: ἤγωνίσαστο δ' ἐν πάσῃ ὁμοίως πόλει ἀ-

γῶνα ἐχούσῃ . . . . πλήν Ἀθηνῶν καὶ Λακεδαιμόνος . . . . τὸ δὲ δὴ κήρυγμα ἦν· Νέρων Καῖσαρ νικᾷ τὸν δετὸν ἀγῶνα, καὶ σεφανοῦ τὸν τετῶν Ῥωμαίων δῆμον καὶ τὴν ἰδίαν οἰκουμένην. ἔχων γάρ, ὡς ἔλεγεν, οἰκουμένην ἐκιθαρώδει τε καὶ ἐκήρυττε καὶ ἐτραγῶδει. Et cap. 20 describit pompam qua Nero e Graecia redux urbem intraverit κότινον ἐξεφανωμένος.

Suetonius Ner. XXIII et XXIV universe de Neronis in ludis Graeciae victoriis agit. Aurigavit quoque, ita cap. XXIV, plurifariam, Olympiis vero etiam decemjugem . . . . sed excussus curru, ac rursus repositus, cum perdurare non posset, destitit ante decussum; nec eo secius coronatus est.

<sup>1</sup> Pausanias X. XXXVI. 9: τοῦτου πέραν ἄλλο γυμνάσιον ἐστὶν ἀρχαῖον· ἀνδρίας δ' ἐσηκεν ἐν αὐτῷ χαλκοῦς· φησὶ δ' ἐπ' αὐτῷ τὸ ἐπίγραμμα Ξενόδαμον παγκρατιασὴν Ἀντικυρεά ἐν ἀνδράσιν Ὀλυμπικὴν ἀνηρῆσθαι νίκην. εἰ δ' ἀληθεύει τὸ ἐπίγραμμα Ὀλυμπιάδι τῇ πρώτῃ μετὰ δέκα καὶ διακοσίας φαίνεται ἂν τὸν κότινον ὁ Ξενόδαμος εἰληφώς· αὕτη δ' ἐν τοῖς Ἡλείων γράμμασι παρεῖται μόνη πασῶν ἡ Ὀλυμπιάς.

<sup>2</sup> Pausanias VI. XIII. 3: ποιήσαιο ἂν καὶ Πολίτην ἐν μεγάλῳ θαύματι. ὁ Πολίτης ἦν οὗτος ἐκ Κεράμου τῆς ἐν τῇ [Θρακίᾳ] Καρίας, ἀνέφηνε δ' ἀρετὴν ποδῶν ἐν Ὀλυμπίᾳ πᾶσαν· ἀπὸ γὰρ τοῦ μηκίσου καὶ διαρκεστάτου δι' ὀλιγίσου δὴ καιροῦ μεθρημόσαστο ἐπὶ τὸ

Ἄρτεμίδωρος Τραλλιανὸς παγκράτιον<sup>1</sup>.  
 Οὐεσπασιανὸς Ῥωμαίων ἐβασίλευεν.

ol. CCXIII  
 p. C. 73

σιγ'

Ῥόδων Κυμαῖος ἢ Θεόδωτος σάδιον.

ol. CCXIV  
 p. C. 77

σιδ'

Στρατῶν Ἀλεξανδρεὺς σάδιον.  
 Τίτος Ῥωμαίων ἐβασίλευεν.

ol. CCXV  
 p. C. 84

σιε'

Ἐρμογένης Ξάνθιος σάδιον, διαυλον, ὀπλίτην<sup>2</sup>.  
 Δομιτιανὸς Ῥωμαίων ἐβασίλευεν.

ol. CCXVI  
 p. C. 85

σις'

Ἀπολλοφάνης, ὁ καὶ Πάπης, Ταρσεὺς σάδιον.  
 Ἐρμογένης Ξάνθιος διαυλον καὶ ὀπλίτην<sup>3</sup>.

Θεόδωτος] Sic cod. Paris. Int. Armen. Theodoros. Πάπης] Sic cod. Paris.

βραχύτατον ὁμοῦ καὶ ὤκισον, καὶ δολίχον τ' ἐν ἡμέρᾳ τῇ αὐτῇ καὶ παραύτικα σάδιον λαβὼν νίκην προσέθηκε διαύλου σφίσι τὴν τρίτην.

Suidas v. Ἴππομαχος Pausaniam descripsit.

<sup>1</sup> Pausanias VI. XIV. 2: τὸ δ' ἐν Ὀλυμπίᾳ τοῦ Ῥοδίου παλαισοῦ τόλμημα Ἄρτεμίδωρος γένος Τραλλιανὸς ὑπερέβαλετο κατ' ἐμὴν δόξαν. Ἄρτεμίδωρος γὰρ ἀμαρτεῖν μὲν Ὀλυμπίων συνέβη παγκρατιάζοντι ἐν παισίν· αὐτὰ δ' οἱ ἐγένετο τῆς διαμαρτίας τὸ ἄγαν νέον. Post pauca § 3: ἀνείλετο δ' ἐν ἀνδράσιν ὁ Ἄρτεμίδωρος Ὀλυμπικὴν νίκην δευτέρᾳ καὶ δεκάτῃ πρὸς διακοσίας Ὀλυμπιάδι.

Pausanias VI. XIII. 3: ξοικότα δὲ Ὀλυμπιάδι τὰ ἐς δόξαν καὶ ἀνὴρ Λύκιος

παρέσχετο Ἐρμογένης Ξάνθιος, ὃς τὸν κότινον ἐν τρισὶν Ὀλυμπιάσιν ἀνείλετο ὀκτάκις, ἐπέκλησεν τ' ἔσχεν Ἴππος ὑφ' Ἑλλήνων.

E coniuncto Pausaniae cum Africani testimonio patet Hermogenem Olympiadibus CCXV et CCXVII τριασὴν fuisse, i. e. cum stadii et diauli palma tertiam coniunxisse aut dolicho partam aut cursu armato; Olymp. CCXVI duas victorias reportasse, diauli alteram, alteram dolichi aut cursus armati (nam nemo unquam dolichi et cursus armati palmas coniunxit). Atqui Olymp. CCXVII alius dolicho vicit; ergo admodum probabile est omnes Hermogenis victorias tadio, diaulo et armato cursu reportatas esse.

<sup>3</sup> Cf. ad Olymp. CCXV.

## σιζ'

ol. CCXVII  
p. C. 89

Ἐρμογένης Ξάνθιος τὸ δεύτερον σάδιον, διάυλον, ὀπλίτην <sup>1</sup>.

Τίτος Φλάβιος Δημητρίου Κουιρίνα Μητρόβιος Ἰασεὺς δόλιχον <sup>2</sup>.

? Σαραπίων Ἀλεξανδρεὺς πυγμῆν παίδων <sup>3</sup>.

## σιη'

ol. CCXVIII  
p. C. 93

Ἀπολλώνιος Ἀλεξανδρεὺς ἢ Ἡλιοδωρος σάδιον.

Ἡρακλείδης Ἀλεξανδρεὺς πυγμῆν ἀκονιτί <sup>4</sup>.

Int. Armen. *Pati.* Ἀπολλώνιος] Sic cod. Paris. Int. Armen. *Apollinos.*

<sup>1</sup> Cf. ad Olymp. CCXV p. 90 nota 2.

<sup>2</sup> *Inscriptio Caria* in Boeckhii Corp. Inscr. n. 2682 Tom. II p. 466: Ὀλυμπιάδ(ι σε)ζ'. Τίτος Φλάβιος Δημητρίου (Κο)υ(ι)ρίνα Μητρόβιος, νικήσας τὴν περίοδον ἀνδρῶν δόλιχον Ἰασέων πρώτος, καὶ τὰ ἐν Ῥώμῃ Καπετώλεια πρώτος ἀνθρώπων, Διὶ Ὀλυμπίῳ.

«Numerum Olympiadis divinare ex eo licuit, quod Metrobius Capitolinis in ludis vicit πρώτος ἀνθρώπων, hoc est omnium hominum primus . . . . Nemp Metrobius dolicho virorum vicit in primis ludis Capitolinis a Domitiano institutis, qui a. Chr. 86. Olymp. 216, 2. acti sunt; itaque eos vicit πρώτος ἀνθρώπων: insequitur iam Olymp. 217. unde superest ζ.» Boeckhiius.

<sup>3</sup> Pausanias VI. XXI. 6: τῆς ἐσόδου δ' ἐκατέρωθεν τῆς ἐς τὴν Μαλθῶ παιδὸς ἐξηκεν εἰκῶν πύκτου· καὶ αὐτὸν ἔφασκεν ὁ Νομοφύλαξ Ἡλείων γένος μὲν Ἀλεξανδρεῖα εἶναι τῆς ὑπὲρ Φάρου τῆς νήσου, Σαραπίωνα δ' ὄνομα, ἀφικόμενον δ' ἐς Ἡλιν σπανίζουσι σίτου σφίσι τροφὰς δοῦναι. τούτῃ μὲν ἀντὶ τούτου γεγόνασιν αἱ τιμαὶ· χρόνος δὲ σφάνου τε τοῦ ἐν Ὀλυμπίᾳ καὶ εὐεργεσίας αὐτῷ τῆς ἐς Ἡλείους Ὀλυμπιάς ἑβδόμη πρὸς ταῖς δέκα τε καὶ διακοσίας.

Iure dubitatum est de Sarapionis victoria Olympica. Nam e Pausaniae verbis non liquet utrum Sarapio reportata palma Olympica largitiones fecerit et ob eam causam status Olympicus fuerit donatus (mos enim ponendi Olympionis status dudum in desuetudinem abierat), an vero spectandi causa ad ludos venerit et ob largitiones corona Olympica et statua pugilis habitu ficta donatus sit.

<sup>4</sup> Pausanias V. XXI. 12: χρήμασιν ὑπ' Ἡλείων ἕτεροί θ' ὑσερον καὶ Ἀλεξανδρεὺς ἐξημιώθη πύκτης Ὀλυμπιάδι ἐπὶ ταῖς διακοσίαις ὀγδόῃ τε καὶ δεκάτῃ. ὄνομα μὲν τῷ ζημιώθεντι Ἀπολλώνιος, ἐπίκλησις δ' ἦν Ῥάντις . . . . οὗτος ὁ ἀνὴρ ἀδικεῖν ὑπ' Ἡλείων κατεγνώσθη πρώτος Αἰγυπτίων· κατεγνώσθη δ' οὐ δοῦναι χρήματα ἢ λαβεῖν αὐτός, ἀλλὰ τοιόνδ' ἄλλο ἐς τὸν ἀγῶνα ἐξυβρίσαι· ἀφίκετο οὐκ ἐς τὸν εἰρημένον καιρόν, καὶ αὐτὸν ὑπ' Ἡλείων πειθομένων τῷ νόμῳ ἐλείπετο τοῦ ἀγῶνος εὐργεσθαι· τὴν γὰρ οἱ πρόφασιν, ὡς ἐν ταῖς Κυνκλάσι νήσοις ὑπ' ἀνέμων κατείχετο ἐναντίων, Ἡρακλείδης γένος καὶ αὐτὸς Ἀλεξανδρεὺς ἤλεγχεν ἀπάτην οὖσαν· ὑσερῆσαι γὰρ χρήματα ἐν τῶν ἀγῶνων αὐτὸν ἐκλέγοντα τῶν ἐν Ἰωνίᾳ. οὕτω δὲ τὸν τ' Ἀπολλώνιον

ol. CCXIX  
p. C. 97

σιθ'

Στέφανος Καππαδοξ σάδιον.

Νερούας Ῥωμαίων ἐβασίλευε • μεθ' ὃν Τραιανός

ol. CCXX  
p. C. 101

σκ'

Ἀχιλλεὺς Ἀλεξανδρεὺς σάδιον.

Τίτος Φλαούιος Κυρεῖνα Ἀρχίβιος Ἀλεξανδρεὺς παγκράτιον<sup>1</sup>.

ol. CCXXI  
p. C. 105

σκα'

Θεωνᾶς, ὁ καὶ Σμάρραγδος, Ἀλεξανδρεὺς σάδιον.

Τίτος Φλαούιος Κυρεῖνα Ἀρχίβιος Ἀλεξανδρεὺς παγκράτιον<sup>2</sup>.

ol. CCXXII  
p. C. 109

σκβ'

Κάλλισος Σιδήτης σάδιον.

Ἀνενεώθη τῶν ἵππων ὁ δρόμος<sup>3</sup>.

ol. CCXXIII  
p. C. 113

σκγ'

Εὐσόλος Σιδήτης σάδιον.

Τραιανός] Sic int. Armen. Cod. Paris. hanc vocem omittit. Ἀνενεώθη — δρόμος] Sic legisse videtur int. Armen., qui teste Auchero: *Rursus equi currunt*, teste Zohrabo: *Denuo cursus equorum*. Cod. Paris. haec verba omittit.

καὶ εἰ δὴ τις ἄλλος ἤκεν οὐ κατὰ προ-  
θεσίαν τῶν πυκτῶν, τούτους μὲν οἱ  
Ἡλεῖοι τοῦ ἀγῶνος ἀπελαύνουσι, τῷ  
Ἡρακλείδῃ δὲ τὸν ζέφανον παριᾶσιν  
ἀκοντί.

<sup>1</sup> *Inscriptio Neapolitana* in Boeckhii  
Corp. Inscr. n. 5804 Tom. III p. 728:  
Ἀγαθὴ τύχη. ἡ φιλοσέβαστος καὶ φιλο-  
ρῶμα(ιος) Ἀλεξανδρέων περιπολιτικῆ  
εὐσεβ(ῆς) σύνοδος ἐτίμησεν Τ. Φλαούιον  
ἄρχιβιον τὸν (καὶ Ζώσιμον) Ἀ-  
νδρέα, ἀρχιερέα δὲ βίου τοῦ σύμ-

π(αντος) ξυσοῦ), παραδοξοίκηνη, νική-  
σαντα τὴν σκ' Ὀλ(υμπιάδα καὶ) τὴν σκα'  
Ὀλυμπιάδα ἀνδρῶν παγκράτ(ιον) cet.

Lacunas supplevit Ignarra. Supple-  
menta satis certa sunt, praeter illud  
καὶ Ζώσιμον, quod nullo fundamento  
niti monuit Boeckhiius.

<sup>2</sup> Cf. ad Olymp. CCXX.

<sup>3</sup> Igitur iterum (cf. Olymp. CXCI) cursus equorum intermissus fuit. Quando fuerit abrogatus non traditur; Olympiade CCXI equis certatum erat.

σκηδ'

ol. CCXXIV  
p. C. 117

Ἰσαρίων Ἀλεξανδρεὺς σάδιον.

Ἀδριανὸς Ῥωμαίων ἐβασίλευεν.

σκηε'

ol. CCXXV  
p. C. 121

Ἀριστέας Μιλήσιος σάδιον.

σκης'

ol. CCXXVI  
p. C. 125

Διονύσιος ὁ Σαμευμὸς Ἀλεξανδρεὺς σάδιον.

Σαραπάμμων Ἀρσινόϊτης πυγμῆν, χρήμασι πείσας τὸν ἀνταγωνιστήν<sup>1</sup>.

σκηζ'

ol. CCXXVII  
p. C. 129

Ὁ αὐτὸς τὸ δεύτερον.

σκηη'

ol. CCXXVIII  
p. C. 133

Λουκάς Ἀλεξανδρεὺς σάδιον.

σκηθ'

ol. CCXXIX  
p. C. 137

Ἐπίδαυρος, ὁ καὶ Ἀμμώνιος, Ἀλεξανδρεὺς σάδιον.

Ἀντωνῖνος Εὐσεβῆς Ῥωμαίων ἐβασίλευεν.

σκηλ'

ol. CCXXX  
p. C. 141

Δίδυμος Κλιθεὺς Ἀλεξανδρεὺς σάδιον.

ὁ Σαμευμὸς] Sic cod. Paris. Int. Armen. Sameann. Videtur esse vox Aegyptiaca. Σαραπάμμων] Sic pro Γαραπάμμων emendavit Clavier. Κλιθεὺς] Sic int. Armen. Cod. Paris. hanc vocem omittit. Vox, ut videtur, Aegyp-

<sup>1</sup> Pausanias V. XXI. 15: ἔκτη ἐπὶ τοὺς Αἴδας τ' ὄνομα ἦν καὶ τῶν τὰ ταῦς εἴκοσι καὶ διακοσίαις Ὀλυμπιάδι χρήματα δόντι αὐτῶν Σαραπάμμων· πύκτας ἄνδρας ὑπὲρ αὐτῆς μαχομένους νομοῦ δ' ἦσαν τοῦ αὐτοῦ, νεωτάτου τῆς νίκης ἐφώρασαν συνθεμένους ὑπὲρ τῶν ἐν Αἰγύπτῳ, καλουμένου δ' Ἀρλήμματος . . . . τοῖς δὲ πύκταις τοῦ σινοῦτον.



ol. CCXXXI  
p. C. 145

σλα'

Γρανιανός Σικυώνιος ζάδιον και . . . . .<sup>1</sup>.

ol. CCXXXII  
p. C. 149

σλβ'

Ἄττικὸς Σαρδιακὸς ζάδιον.

Σωκράτης πάλην και παγκράτιον ἀπογραφάμενος,  
ὑπ' Ἡλείων παρεβραβεύθη ὑπὸ Διονυσίου Σελευκέως<sup>2</sup>.

tiaca. Γρανιανός] Sic Pausaniae codices. Cod. Paris. et int. Armen. Κρα-  
νιαός. Σωκράτης πάλην και] Sic cod. Paris. Int. Armen. haec verba omittit.  
ὑπὸ Διονυσίου] Fortasse legendum est ὑπερ Διονυσίου. Cf. nota ad h. l.

<sup>1</sup> Pausanias II. XI. 8: κέῖται δὲ χαλκοῦς ἀνήρ ἐντὸς τοῦ περιβόλου Γρανιανός Σικυώνιος, ὃς νίκας ἀνείλετο Ὀλυμπίασι δύο μὲν πεντάθλου και ζα-  
δίου τὴν τρίτην, διαύλου δ' ἀμφοτέρω, και γυμνὸς και μετὰ τῆς ἀσπίδος.

Itaque sine dubio Granianus hac Olympiade praeter stadii palmam alias quoque tulit. Praeterea alia quoque Olympiade aliisve Olympiadibus unam aut plures ex illis victoriis reportavit.

Sunt qui τὸν μετὰ τῆς ἀσπίδος διαυ-  
λον sive τὸν σὺν τῇ ἀσπίδι διαυλον (Pausanias loco laudando ad Olymp. CCXXXV) diversum putent a cursu armato Olymp. LXV adscito, statuuntque seriori tempore duo cursus armati fuisse genera, cursum armatum simplicem (ὄπλον, ὄπλιτης) et duplicem (ὁ σὺν τῇ ἀσπίδι διαυλος). Profecto mirum est nec Pausaniam, nec Africanum, nec Philostratum memoriae prodidisse quando alterum illud cursus armati genus institutum quisve eo primus victor fuerit. Et omnino nusquam novum illud certamen commemoratur, praeterquam duobus illis locis Pausaniae. Mihi unum tantum cursus armati genus Olympiae in usu fuisse videtur, quod

ὄπλον appellatum fuisse, sive ὄπλιτην δρόμον, sive τὸν σὺν τῇ ἀσπίδι (μετὰ τῆς ἀσπίδος) διαυλον. E postremo hoc nomine patet hoplitodromis stadium non semel, sed his fuisse percurrendum.

<sup>2</sup> In Scaligeri et Crameri editione sic distinguitur: Σωκράτης πάλην και παγκράτιον ἀπογραφάμενος ὑπὸ Ἡλείων, παρεβραβεύθη ὑπὸ Διονυσίου Σελευκέως. Quae verba mirum quantum interpretes exercuerunt. Verba πάλην και παγκράτιον ἀπογραφάμενος ὑπὸ Ἡλείων ita accipiunt, quasi ἀπογραφάμενος sit forma passiva et significet victor in factos relatus. Nemo non videt distinguendum esse post ἀπογραφάμενος, et revera in codice non post Ἡλείων sed post ἀπογραφάμενος distinguitur. Quid sit ἀπογραφάμενος docet Inscriptio Romana (in Boeckhii Corp. Inscr. n. 5913 Tom. III p. 783 sqq.) in qua de M. Aurelio Asclepiade: πανκρατιαστής, περιοδονέικης, ἄλειπτος, ἀσυνέξωτος, ἀνέκκλητος, ὅσους ποτὲ ἀγῶνας ἀπεγραψάμενη πάντας νεικήσας. Socrates igitur, quum se ἐν τῷ λευκώματι inscribi curasset παλαίσοντα και παγκρατιάσοντα, παρὰ τὸ δίκαιον ἀφῆρέθη τὸ βραβεῖον ὑπ' Ἡλείων. Quod additur ὑπὸ Διονυσίου Σε-

σλγ'	ol. CCXXXIII p. C. 153
Δημήτριος Χίος σάδιον.	
σλδ'	ol. CCXXXIV p. C. 157
Ἡρᾶς Χίος σάδιον.	
σλε'	ol. CCXXXV p. C. 161
Μινασίβουλος Ἐλατεὺς σάδιον καὶ ὀπλίτην <sup>1</sup> .	
Ἄντωνῖνος καὶ Βῆρος Ρωμαίων ἐβασίλευον.	
σλς'	ol. CCXXXVI p. C. 165
Ἄειθαλῆς Ἀλεξανδρεὺς σάδιον.	
σλζ'	ol. CCXXXVII p. C. 169
Εὐδαίμων Ἀλεξανδρεὺς σάδιον.	
σλη'	ol. CCXXXVIII p. C. 173
Ἄγαθόπους Αἰγινήτης σάδιον.	
σλθ'	ol. CCXXXIX p. C. 177
Ὁ αὐτὸς τὸ δεύτερον.	
Κόμμοδος Ῥωμαίων ἐβασίλευεν	

Ἡρᾶς] Sic int. Armen. Cod. Paris. Ἡρᾶς. Ut Μητροδωρος, Μηνόδωρος, cet. decurtantur in Μητρᾶς, Μηνᾶς, cet., sic ex Ἡρόδωρος Ἡρᾶς. Ἄντωνῖνος καὶ Βῆρος] Cod. Paris. Ἄντωνῖος (sic) Μάρκος Πίος καὶ Λούκιος Βῆρος, in quibus Marcus Antonino postpositum et praesertim parachronismus in cognomine Πίος interpolatorem arguunt. Int. Armen. *Verus et Antoninus.* Αἰγινήτης] Sic int. Armen. Cod. Paris. Ἀπινήτης (secunda syllaba est in litura), ubi ΠΙΙ ex ΠΓΙ ortum esse, vidit Scaliger.

λευκῆως corruptelae aut lacunae suspicionem movet. Fortasse legendum ἑπὲρ Διονυσίου Σελευκῆως, quod tamen non ita accipiendum ut Dionysius utramque palmam tulisse statuatur (cf. Olymp. CCIV et CCL).

<sup>1</sup> Pausanias X. xxxiv. 5, ubi ver-  
satur in rebus Elatensium: οὗτος ὁ Μνα-

σίβουλος δρόμου νίκας καὶ ἄλλας ἀνεί-  
λετο, καὶ Ὀλυμπιάδι πέμπτη πρὸς ταῖς  
τριακοντά τε καὶ διακοσίαις σαδίου καὶ  
τοῦ σὺν τῇ ἀσπίδι διαύλου· ἐν Ἐλα-  
τεία δὲ κατὰ κῆν ὁδὸν τοῦ θρομέως  
Μνασιβούλου χαλκοῦς ἔζηκεν ἀνδριάς.

De τῷ σὺν τῇ ἀσπίδι διαύλω cf. ad  
Olymp. CCXXXI p. 94 nota 1.

ol. CCXL  
p. C. 181

σμ'

'Ανουβίων, ὁ καὶ Φειδούς, 'Αλεξανδρεὺς σάδιον.

Μάρκος Αὐρήλιος Δημητρίου Ἀσκληπιάδης, ὁ καὶ Ἑρμόδωρος, 'Αλεξανδρεὺς παγκράτιον<sup>1</sup>.

ol. CCXLI  
p. C. 185

σμα'

'Ἡρων 'Αλεξανδρεὺς σάδιον.

ol. CCXLII  
p. C. 189

σμβ'

Μάγνος Κυρηναῖος σάδιον.

ol. CCXLIII  
p. C. 193

σμγ'

'Ισίδωρος, ὁ καὶ Ἀρτεμίδωρος, 'Αλεξανδρεὺς σάδιον.

Περτίναξ, εἶτα Σεβῆρος, Ῥωμαίων ἐβασίλευσαν.

ol. CCXLIV  
p. C. 197

σμδ'

'Ο αὐτὸς τὸ δεύτερον.

ol. CCXLV  
p. C. 201

σμε'

'Αλέξανδρος 'Αλεξανδρεὺς σάδιον.

ol. CCXLVI  
p. C. 205

σμς'

'Ἐπινίκιος Κυζικηνός, ὁ καὶ Κυνῶς, σάδιον.

'Ανουβίων] Sic int. Armen. Cod. Paris. 'Ανουβί. Μάγνος Κυρηναῖος] Sic cod. Paris. Int. Armen. Μάγνος Λίβυς Κυρηναῖος. ὁ καὶ Ἀρτεμίδωρος]

<sup>1</sup> *Inscriptio Romana* in Boeckhii Corp. Inscr. n. 5913 Tom. III p. 783 sqq.: Μ. Αὐρηλίου Δημητρίου . . . . 'Αλεξανδρεὺς, Ἑρμοπολεῖτον . . . . υἱὸς Μάρκος Αὐρήλιος Ἀσκληπιάδης, ὁ καὶ Ἑρμόδωρος, . . . . 'Αλεξανδρεὺς, Ἑρμοπολεῖτης, Ποτιολανός, Νεαπολεῖτης καὶ Ἡλεῖος καὶ Ἀθηναῖος βουλευτής καὶ ἄλλων πόλεων πολλῶν πολεῖτης καὶ βουλευτής, πανκρατίας περιοδοῦ-  
κης, . . . . νεικήσας ἀγῶνας τοὺς ὑπογεγραμμένους πάντας, πανκρατίου· Ὀλύμπια τὰ ἐν Πείσῃ σμ' Ὀλυμπιάδι, Πύθια ἐν Δελφοῖς, cet.  
Quam civitatem Olympiae professus sit Asclepiades, nemo facile dixerit. Ceteras civitates omnes honoris causa adeptus est, oriundus erat Alexandria (vel potius Hermopoli parva, oppido in Alexandrinorum regione sito). Cf. Boeckhiius.

σμζ'

ol. CCXLVII  
p. C. 209

Σατορνίνος Κρής Γορτύνιος σάδιον.

Ἄντωννιος, ὁ καὶ Καροίκαιος, Ῥωμαίων ἐβασίλευεν.

σμη'

ol. CCXLVIII  
p. C. 213

Ἡλιόδωρος, ὁ καὶ Τρωσιδάμας, Ἀλεξανδρεὺς σάδιον.

σμθ'

ol. CCXLIX  
p. C. 217

Ὁ αὐτὸς τὸ δεύτερον.

Αὐρήλιος Ἐλιξ Φοίνιξ πάλην<sup>1</sup>.Μέχρι τούτου τὴν τῶν Ὀλυμπιάδων ἀναγραφήν  
εὕρομεν.

σν'

ol. CCL  
p. C. 221

Αὐρήλιος Ἐλιξ Φοίνιξ παγκράτιον· οἱ δ' Ἡλεῖοι φθονήσαντες αὐτῶ  
μὴ ἀφ' Ἡρακλέους γένηται, οὐκ ἐκάλεσαν ἐς τὸ σάδιον παλαισθῆν  
οὐδένα<sup>2</sup>.

.....  
.....

Sic int. Armen. Cod. Paris. haec verba omittit. Σατορνίνος] Sic int. Armen.  
Cod. Paris. Σατόρνιλος. Ἡλιόδωρος] Sic int. Armen. Cod. Paris. Ἰλιόδωρος.  
Ἐλιξ] Sic Philostratus et Eclogarius Parisinus. Apud Dionem legitur Αἴλιξ.

<sup>1</sup> Philostratus laudandus ad Olymp.  
CCL.

ματι καὶ τοῦτο τὸ ἄθλημα προγρά-  
ψαντες.

<sup>2</sup> Cassius Dio LXXIX. 10: ὁ δὲ  
Σαρδανάπαλλος (i. e. Elagabalus; cf.  
eiusdem libri cap. 1) καὶ ἀγῶνας ἐποίει  
καὶ θεῖας συχνάς, ἐν αἷς Αὐρήλιος Ἐλιξ  
ὁ ἀθλητὴς εὐδοκίμησεν, ὅς τοσοῦτον  
τοὺς ἀνταγωνιστὰς ὑπερῆρεν ὥστε πάλην  
θ' ἅμα καὶ παγκράτιον ἐν τῇ Ὀλυμπίᾳ  
ἀγωνίσασθαι ἐθελήσασιν, κἂν τοῖς Καπι-  
τωλίνοις καὶ ἄμφω νικήσασιν. οἱ μὲν γὰρ  
Ἡλεῖοι φθονήσαντες αὐτῶ, μὴ τὸ λε-  
γόμενον δὴ τοῦτο ἀφ' Ἡρακλέους ὄγδοος  
γένηται, οὐδ' ἐκάλεσαν ἐς τὸ σάδιον  
παλαισθῆν οὐδένα, καίπερ ἐν τῷ λευκώ-

Eclogarius Parisinus p. 155 Cra-  
meri in Anecd. Graec. Paris. vol II:  
Αὐρήλιος Ἐλιξ ὁ ἀθλητὴς ἐπὶ Σεβή-  
ρου τοῦ αὐτοκράτορος γεγονώς τοσοῦτον  
τοὺς ἀνταγωνιστὰς ὑπερῆρεν ὥστε cet.  
Sequuntur eadem fore quae apud Dio-  
nem loco laudato.

Philostratus Heroic. II. 6: Ἐλιξ  
δ' ὁ ἀθλητὴς . . . . προὔπαρχούσης  
αὐτῶ νίκης μιᾶς, ὅτ' ἀνὴρ ἐκ παίδων  
ἐνίκη πάλην, ἀπεδύσατο τὴν ἐπ' ἐκείνη  
Ὀλυμπιάδα πάλην τε καὶ παγκράτιον  
ἐφ' ᾧ δυσχεράναντες οἱ Ἡλεῖοι διενο-

ol. CCLV  
p. C. 241

σνε'

? Μαιανδρεὺς (Ἐφέσιος?) σάδιον<sup>1</sup>.ol. CCLXII  
p. C. 269

σξβ'

Διονύσιος Ἀλεξανδρεὺς σάδιον<sup>2</sup>.ol. CCLXXXVIII  
p. C. 373

σπη'

? Φιλουμενὸς Φιλαδέλφεὺς .....<sup>3</sup>.

οὔντο μὲν ἀμφοῖν εἶργειν αὐτόν .....  
μόγισ δ' οὔν ἀνέδησαν τὸ παγκράτιον.

Ἵ Οὐοίνιξ Ἔλιξ ut nobilis athleta  
commemoratur a Philostrato *de Gym-*  
*nast.* p. 30 Darembergii, 49 Mynae.

Cassius Dio innuere videtur Aure-  
lium Herculeam victoriam molitum esse  
imperante Elagabalo, itaque Olymp.  
CCL, nam imperavit Elagabalus Olymp.  
CCXLIX, 2 — CCL, 2 (Clinton, *Fasti*  
*Romani*, I p. 228 sq. et 234). Igitur  
lucta vicerit Olymp. CCXLIX. Confir-  
mat hos calculos quod lucta vicisse tra-  
ditur ἀνὴρ ἐκ παιδῶν, floruisse sub Ela-  
gabalo eiusque successore Alexandro  
Severo.

<sup>1</sup> *Inscriptio Ephesina* in Boeckhii  
Corp. Inscr. n. 2999 Tom. II p. 617:  
*Μεανδρεὺς νεική(σας) τὰ μεγάλα Ὀ-*  
*λύμπια ἀνδρῶν σά(δ)ιον ννε' Ὀλυμπι-*  
*άδος.*

α *Olympia*, ut arbitror, *Ephesia Oe-*  
*cumenica* sunt ex nummis nota, sed  
numerata ut videtur ab epocha Pisaea  
.....  $\overline{YNE}$  non potest verum esse; pro  
 $\overline{Y}$  videtur  $\overline{Σ}$  restituendum, ut sit O-  
lymp. 255." Ita loco laudato Boeckhi-  
us, cuius emendatio in numero satis  
certa mihi videtur, sed dubito an recte

de Olympiis Ephesiis cogitaverit; vereor  
enim ne ratio ista numerandi Olympi-  
ades Ephesias ab epocha Pisaea omni  
analogia careat.

<sup>2</sup> Dexippus apud Eclogarium Pari-  
sinum, qui, postquam ex Eusebii Chro-  
nico Africani anagraphen descripsit, sic  
pergit (p. 153 Cramerii in *Anecd. Graec.*  
*Paris.* vol. II): καὶ ὁ μὲν Εὐσέβιος ταῦ-  
τα· ἄλλοι δὲ χρονογράφοι καὶ Δέξιπ-  
πος ὁ Ἀθηναῖος καὶ τῶν ἐφεξῆς Ὀλυμ-  
πιάδων τῶν τ' ἐν αὐταῖς νικησάντων  
μέμνηνται. ἀμέλει τὴν χρονοκὴν ἰσορίαν  
ὁ Δέξιππος μέχρι τῆς διακοστῆς ἐξηκο-  
στῆς δευτέρας Ὀλυμπιάδος συγγράφας,  
Διονύσιον Ἀλεξανδρεῖα φησὶν ἐπὶ ταύ-  
της νικῆσαι.

<sup>3</sup> *Inscriptio Romana* in Reinesii Syn-  
tagm. Inscript. Antiq. V. 44 p. 381, in  
Sponii *Miscell. Erud. Antiq.* X. 108 p.  
362: *DDD. et principes n. Valentinian.*  
*Valens et Gratianus semp. augg. Filu-*  
*menum in omni atletico certamine ab*  
*oriente ad occidentem usq. victorem*  
*pammacho lucta pancratio cestibusq. id*  
*est pygme locatione statuac in athleta-*  
*rum curia aeternitatis gloria dignum*  
*esse iudicarunt, cet.*

Eclogarius Parisinus p. 155 Cra-



? Οὐαραζδάτης (Ἄρταξατηνός?) πυγμαῖν<sup>1</sup>.

meri in Anecd. Graec. Paris. vol II: ἐγένετο δὲ καὶ ἐπὶ τῶν Θεοδοσίου τοῦ μεγάλου καιρῶν ὁ ἐκ Φιλαδελφίας τῆς Ἀυθῶν παλαισῆς, Φιλουμενὸς ὄνομα. οὗτος χαλκοῦν ἀνδριάντα λέγεται πατάξας εἰς βάθος ἐνιζῆσαι βιάσασθαι τὸν χαλκόν, ἐφ' ᾧ ἀνδριάντος τετυχηκέαι καὶ ἐπ' αὐτῷ ἐπιγράμματος, οὗ τὸ ἀκροτελεύτιον

χαλκὸς ἐμῆς χειρὸς πολλὸν ἀφανρότερος.

Gratianus Augustus nuncupatus est Olymp. CCLXXXVI, 2; Valentinianus diem obiit Olymp. CCLXXXVIII, 3 (Clinton, Fasti Romani, I p. 468 et 484). Theodosius autem, quo imperante Philumenus adhuc floruisse traditur, imperator factus est Olymp. CCLXXXIX, 3 (Clinton, Fasti Romani, I p. 492). Videtur igitur Philumenus Olympiae vicisse aut Olymp. CCLXXXVIII, aut certe non multo prius.

<sup>1</sup> Moses Chorenensis *Hist. Armen.* III. 40: *Augustus autem Theodosius, benignus aequae, ac magnus, anno regni sui vigesimo Varazdatem quendam, ex eodem Arsacidarum genere, in Papi locum regem constituit. Hic Varazdates erat adolescens, animosus, forma pulchra ac viribus maximis, ad omnia fortitudinis opera paratus, sed iaculandi maxime peritus; qui olim, a Sapore profugus, se ad aulam Caesaris contulerat; ac primum Pisae pugilatione vicit; deinde cet.*

Sic Mosis Armeniaca verterunt Whistoni fratres. Quod nunc scripsisse videtur Moses, Varazdatem regnum obtinuisse vigesimo Theodosii anno, id manifestum falsum est; imperavit enim The-

odosius annos sedecim biduo minus (Clinton, Fasti Romani, I p. 532). Sed videndum num revera Moses sic scripserit. Nam capite 39 tradit Varazdatis praecessorem a Theodosio capite multatum esse quod particeps fuerit seditionis Thesalonicensis; haec autem locum habuit anno Theodosii duodecimo incunte (Clinton, Fasti Romani, I p. 520). Et capite 40 sq. narrat Varazdatem imperasse annis quatuor, Theodosium autem, quum loco Varazdatis Arsacem et Valarsacem reges Armeniis imposuisset, anno Arsacis secundo diem obiisse. Haec omnia recte procedunt, modo statuas Varazdatem quartum regni annum non complevisse.

Si igitur Varazdates *duodecimo* Theodosii anno regnum est adeptus, Olympica victoria aut Olympiadi CCXCI, aut proxime praecedenti sequentive adsignanda est; Theodosius enim imperator creatus est Olymp. CCLXXXIX, 3 (Clinton, Fasti Romani, I p. 492).

In regum Armeniorum serie, quam concinnavit Saint-Martin, Varazdates dicitur regnum adeptus anno p. C. 377 (Saint-Martin, Mémoires sur l'Arménie, I p. 413), i. e. anno secundo ante Theodosium imperatorem. At idem vir doctus in eodem volumine (p. 315) in adumbranda historia Armeniae versatus: *l'empereur Théodose se décida enfin à donner la couronne d'Arménie à un parent du malheureux Bab, nommé Varazdad.*

Varazdates ultimus est Olympionicarum quorum nomina aetatem tulerunt. Nec mirum; nam paullo post ludi Olympici abrogati sunt. Cedrenus *Histor. Comp.*

p. 326 D, ubi Theodosii Magni res enarrat anno imperii XVI (Olymp. CCXCIII, 2, p. C. 394) gestas: ἐν τούτοις ἢ τε τῶν Ὀλυμπιάδων ἀπέσβη πανήγυρις. Mirum non est Theodosium, paganismō infestissimum, hos ludos abrogasse; Cedrenus p. 327 B: οὗτος ὁ Θεοδοσίος τοὺς εἰδωλικοὺς ναοὺς, οὓς ὁ μέγας Κωνσταντῖνος κλεισθῆναι μόνον προσέ-

ταξε, πάντας ἕως εἰδάφους κατέλυσεν. Itaque errare videtur Scholiasta Luciani qui ad *Rhetor. Praecept.* 9 de agone Olympico: καὶ διήρκεσεν ἀρξάμενος ἀπὸ τῶν Ἑβραϊκῶν κριτῶν μέχρι τοῦ μικροῦ Θεοδοσίου· ἐμπρησθέντος γὰρ τοῦ ἐν Ὀλυμπία ναοῦ ἐξέλιπε καὶ ἡ τῶν Ἡλείων πανήγυρις. Dehebat τοῦ μεγάλου Θεοδοσίου.

·A P P E N D I X ,

QUA RECENSENTUR

**CETERI OLYMPIONICAE**

QUORUM EXSTAT MEMORIA.



Ceteros Olympionicas, quorum exstat memoria, maximam partem servavit Pausanias libro VI *Descriptionis Graeciae*, II *Eliacorum*.  
 Ἐπεταὶ δὲ μοι τῷ λόγῳ τῷ ἐς τὰ ἀναθήματα (sic hunc librum orditur) τὸ μετὰ τοῦτο ἤδη ποιήσασθαι καὶ ἵππων ἀγωνισῶν μνήμην καὶ ἀνδρῶν ἀθλητῶν τε καὶ ἰδιωτῶν ὁμοίως • τῶν δὲ νικησάντων Ὀλυμπίασιν οὐχ ἀπάντων εἰσὶν ἐσηκότες ἀνδριάντες, ἀλλὰ καὶ ἀποδειξάμενοι λαμπρὰ ἐς τὸν ἀγῶνα, οἱ δὲ καὶ ἐπ' ἄλλοις ἔργοις, ὅμως οὐ τετυχήκασιν εἰκόνων. τούτους ἐκέλευσεν ἀφεῖναί μ' ὁ λόγος, ὅτι οὐ κατάλογός ἐστιν ἀθλητῶν ὅποσος γεγόνασιν Ὀλυμπικὰ νῖκαι, ἀναθημάτων δ' ἄλλων τε καὶ εἰκόνων συγγραφή. οὐδ' ὅπόσων ἐσηκασιν ἀνδριάντες, οὐδὲ τούτοις πᾶσιν ἐπέξειμι, ἐπιστάμενος ὅσοι τῷ παραλόγῳ τοῦ κλήρου καὶ οὐχ ὑπ' ἰσχύος ἀνείλοντο ἤδη τὸν κότινον. ὅποσος δ' ἢ αὐτοῖς εἶχεν ἐς δόξαν ἢ καὶ τοῖς ἀνδριᾶσιν ὑπῆρχεν ἄμεινον ἐτέρων πεποιῆσθαι, τσαῦτα καὶ αὐτὸς μνησθήσομαι. Priusquam horum Olympionicarum recensionem aggrediar, duo mihi praemonenda sunt, quae faciunt ad eorum aetatem quodammodo definiendam.

I. Si Pausanias nomen servavit statuarii, qui Olympionicae statuam finxit, notaque est statuarii aetas, conclusio inde fiat de aetate Olympionicae; aut enim aequales fuisse, aut certe una tantum generatione alterum altero fuisse maiorem, et a priori satis probabile est, et confirmatur exemplis. Nam ex quo Olympionicis statuae poni coeptae sunt, duae<sup>1</sup> tantum commemorantur, quarum artifex plus una generatione distet ab Olympionica.

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<sup>1</sup> Diagoram Rhodium (Olymp. LXXIX) finxit Callicles Megarensis, qui dimidio saeculo post floruit. Polydamantis Scotusaei (Olymp. XCIII) statua Lysippi opus erat, Alexandri Magni aequalis.

Indicavit mihi haec exempla Brunn, *Geschichte der Griech. Künstler*, I p. 70, quo loco eorum refutavit errorem, qui putarunt Olympionicarum statuas, quae in Iovis Olympii templo conspiciabantur, omnes statim post victoriam sculptas fuisse.



II. Sicubi statuarius aut quis fuerit aut quando vixerit ignoratur, Olympiades LX et CLX fines constituunt, intra quos et statuarii aetas ponatur et Olympionicae. His enim finibus ponendarum Olympionicis statuarum mos circumscriptus fuit. Pausanias VI. XVIII. 7: *πρῶτοι δ' ἀθλητῶν ἀνέθεσαν ἐς Ὀλυμπίαν εἰκόνας Πραξιδάμαντος τ' Αἰγινήτου νικήσαντος πυγμαῖ τὴν ἐνάτην Ὀλυμπιάδα ἐπὶ ταῖς πεντήκοντα, καὶ Ὀπουντίου Ῥηξιβίου παγκρατιασᾶς καταγωνισαμένου μιᾷ πρὸς ταῖς ἐξήκοντα Ὀλυμπιάδι. αὗται κεῖνται μὲν αἱ εἰκόνας οὐ πρόσω τῆς Οἰνομάου κίονος, ξύλου δ' εἰσὶν εἰργασμέναι cet.* Quamquam haec verba mendosa aut lacunosa sunt<sup>1</sup>, et incertum est *quomodo* Pausanias dixerit, perspicuum tamen est *quid* dixerit: nullas se vidisse Olympiae statuas his antiquiores<sup>2</sup>. Tempore Alexandri Magni mos ponendi Olympionicis statuas in desuetudinem abire coepit; ex Olympionicis, quorum et statuas commemorat Pausanias et aetas nota est, pauci post Alexandrum vixerunt, post Corinthi eversionem nullus. Itaque satis probabile est omnium, quorum statuas vidit Pausanias, Olympionicarum victorias illis centum Olympiadibus esse adsignandas<sup>3</sup>.

<sup>1</sup> Pro *πρῶτοι* ..... *ἀνέθεσαν* ..... *εἰκόνας* Schubart et Walz coniecerunt *πρῶται* ..... *ἀνετέθησαν* ..... *εἰκόνας*. Quamvis primo obtutu arrideat haec coniectura, verisimilius tamen videtur librum, unde nostri Pausaniae codices omnes e communi fonte fluxerunt, hoc loco aut lacunosum fuisse aut ita detritum ut non omnia legi potuerint; quam multis locis fuisse illius libri archetypi conditionem, res est notissima. In altero Vindobonensi codice deest *αὗται*. Fortasse *αὗται* a correctore insertum et lacuna statuenda inter *εἰκόνας* et *Πραξιδάμαντος*.

<sup>2</sup> Duo sunt superiorum temporum Olympionicae, quorum statuas vidit Pausanias. Hae igitur post Olymp. LX fictae sunt. Et de Oebota quidem (Olymp. VI) ipse Pausanias tradit Achaeos statuam eius posuisse Olymp. LXXX. Alter est Eutelidas Lacedaemonius, de cuius statua Pausanias VI. xv. 8: *ἐς δ' ἡ τ' εἰκῶν ἀρχαία τοῦ Εὐτελίδα καὶ τὰ ἐπὶ τῷ βάθρῳ γράμματα ἀμυδρὰ ὑπὸ τοῦ χρόνου*. Haec igitur non multo recentior videtur quam Praxidamantis et Rhexibii statuae.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 520 sq.

## ΣΤΑΔΙΟΝ.

Νεολαΐδας Ἡλεῖος.

Pausanias VI. xvi. 8: Θεόδωρον δὲ . . . . . καὶ Πύτταλον . . . . . καὶ Νεολαΐδαν<sup>1</sup> σταδίου τ' ἀνελόμενον καὶ ὄπλου σέφανον, Ἡλείους σφᾶς ὄντας ἴσω τις. At stadionicas, quorum Pausanias videre potuit statuas, omnes exhibet Africanus, nec tamen in eius ἀναγραφή compararet Neolaidas. Itaque aut in ἀναγραφή error latet, aut Pausanias falsus est. Fortasse puerilem victoriam pro virili habuit.

## ΔΙΑΤΛΟΣ.

Γόργος Ἡλεῖος.

Pausanias VI. xv. 9: καὶ Ἡλεῖος παρ' αὐτὸν ἀνάκειται Γόργος μόνῳ δ' ἀνθρώπων ἄχρι ἐμοῦ τῷ Γόργῳ τέσσαρες μὲν ἐν Ὀλυμπίᾳ γέγονασιν ἐπὶ πεντάθλῳ, διαύλου δὲ καὶ ὄπλου μία ἑφ' ἑκατέρου νίκη.

Νικάνδρος Ἡλεῖος δῖς.

Pausanias VI. xvi. 5: Ἀσάμωνός τ' εἰκὼν ἐν ἀνδράσι πυγμαῖ νενικηκότος, ἡ δὲ Νικάνδρου, διαύλου μὲν δύο ἐν Ὀλυμπίᾳ, Νεμείῳ δ' ἀναμίξ ἐπὶ δρόμῳ νίκας ἕξ ἀνηρημένου. ὁ δ' Ἀσάμων καὶ ὁ Νικάνδρος Ἡλεῖοι μὲν ἦσαν, πεποίηκε δὲ τῷ μὲν Δαΐππος τὴν εἰκόνα, Ἀσάμωνι δὲ Πυριλάμπης Μεσσήνιος.

Daippus filius et discipulus fuit Lysippi, Alexandri Magni aequalis<sup>2</sup>.

Νικοκλῆς Ἀκριάτης (δῖς?).

Pausanias III. xxii. 5: Ἀκριᾶται δὲ καὶ ἄνδρα ποτὲ Ὀλυμπιονίκην παρέσχοντο Νικοκλέα, Ὀλυμπιάσι δύο ἀνελόμενον δρόμου νίκας πέντε.

<sup>1</sup> Codices *Νελαΐδαν*.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I. p. 358 sq., 407.

Quum Nicoclis nomen inter stadionicas frustra quaeratur, sequitur has victorias diaulo, dolicho et armato cursu reportatas esse.

Παραβάλλων Ἡλεῖος.

Pausanias VI. vi. 5: ἔθηκε δὲ καὶ Λατρατίδα παιδὸς εἰκῶν Ἡλείου . . . . Παραβάλλοντι<sup>1</sup> δὲ τῷ Λατρατίδα πατρὶ ὑπῆρξε διαύλου παρελθεῖν δρόμῳ.

Χαρῖνος Ἡλεῖος.

Pausanias VI. xv. 2: Χαρίνος Ἡλεῖος ἐπὶ διαύλου τ' ἀνάκειται καὶ ὄπλου νίκη<sup>2</sup>.

#### ΔΟΛΙΧΟΣ.

Ἄρισεὺς Χείμωνος Ἀργεῖος.

Pausanias VI. ix. 5: Ἄρισεὺς δ' Ἀργεῖος δολιχοῦ μὲν νίκην ἔσχεν αὐτός, πάλης δ' ὁ πατὴρ τοῦ Ἀρισεῶς Χείμων. ἐσήκασι μὲν δὴ ἐγγύς ἀλλήλων, ἐποίησε δὲ τὸν μὲν Παντίας Χῖος, παρὰ τῷ πατρὶ δεδιδασκόμενος Σωφράτῳ· αἱ δ' εἰκόνες τοῦ Χείμωνος ἔργον ἔσιν, ἐμοὶ δοκεῖν, τῶν δοκιμωτάτων Ναυκύδους, ἢ τ' ἐν Ὀλυμπίᾳ καὶ ἢ ἐς τὸ ἱερὸν τῆς Εἰρήνης τὸ ἐν Ῥώμῃ κομισθεῖσα ἐξ Ἀργους.

• Pantias floruit c. Olymp. C sqq.<sup>3</sup>.

Δαμάτριος Ἀρισίππου (Τεγεάτης?).

Inscriptio Tegeatica in Boeckhii Corp. Inscript. n. 1515 Tom. I p. 702:

Δαμάτριος Ἀρισίππου

Ὀλύμπια παῖδας σάδιον

Νέμεα παῖδας δολιχόν

cet. Sequuntur complures in aliis ludis victoriae et una Olympica:

Ὀλύμπια ἀνδρας δολιχόν.

<sup>1</sup> Kuhnins coniecit Παραβόλαντι.

<sup>2</sup> Cave ne Charinum confundas cum Epicharino (Atheniensi?) dolichodromo cuius stātuum Athenis vidit Pausanias I. xxiii. 9, ubi recte a recentioribus editoribus receptum esse Ἐπιχαρίνου pro ἐπὶ Χαρίνου demonstrat superstes ipsa statuæ basis, cui inscriptum est: Ἐπιχαρίνο(ς ἀνέ)θ(η)εν ὀ(πλιτ)ο(δρό)μ(ος). Κριτίος (καὶ Νησιώτης ἐπο(ιη)άτην. Ediderunt hanc inscriptionem Stephani in Rhein. Mus. N. F. IV p. 6, Rangabé, Ant. Hell. I p. 22, et Ross, Kritios Nesiotes Cresilas.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 31.

Λάδας Λάκων.

Pausanias II. xix. 7 (versatur in describendo templo Apollinis Lycii apud Argivos): τοῦ ναοῦ δ' ἐστὶν ἐντὸς Λάδας ποδῶν ὠκύτητι ὑπερβαλλόμενος τοὺς ἐφ' αὐτοῦ.

Idem III. xxi. 1: προελθόντι δ' αὐτόθεν σταδίου εἴκοσι τοῦ Εὐρώτα τὸ ρεῦμα ἐγγυτάτω τῆς ὁδοῦ γίνεται, καὶ Λάδα μνημῶ ἐστὶν ὠκύτητι ὑπερβαλλόμενος ποδῶν τοὺς ἐφ' αὐτοῦ καὶ δὴ καὶ Ὀλυμπίασιν ἐξεφανούτο δολιχῶ κρατῶν, δοκεῖν δέ μοι κάμωνων αὐτίκα μετὰ τὴν νίκην ἐκομίζετο, καὶ συμβάσης ἐνταῦθά οἱ τελευτῆς ὁ τάφος ἐστὶν ὑπὲρ τὴν λεωφόρον<sup>1</sup>.

Epigrammata duo, quibus Ladae velocitas celebratur, leguntur in Anthol. Graec. Planud. IV. 53 et 54. In altero Epigrammate statuam Ladae Olympicam fecisse dicitur Myro (vs. 3 sq.):

τοῖον ἐχάλλευσέν σε Μύρων, ἐπὶ παντὶ χαράξας  
σώματι Πισαίου προσδοκίην σεφάνου.

Myro floruit c. Olymp. LXXX sqq.<sup>2</sup>.

Forte eiusdem Ladae fuit stadium quod Mantineam inter et Orchomenum vidit Pausanias VIII. xii. 5: ἐπὶ δ' ὁδοῖς ταῖς κατειλεγμέναις δύο ἐς Ὀρχομενὸν εἰσὶν ἄλλαι, καὶ τῇ μὲν ἐστὶ καλούμενον Λάδα σταδίου, ἐς δ' ἐποιεῖτο Λάδας μελέτην δρόμου, cet.

Νικοκλῆς Ἀκριάτης (δῖς?).

Pausanias loco laudato p. 105.

<sup>1</sup> Curtius, Peloponnesos, II p. 253 sq.: *Der Weg* (Lacedaemone Belminam) geht quer über die vortretenden Höhen und lässt den Fluss in tiefer Schlucht zur Rechten. Wo er das Bett desselben wieder erreicht und sich unter steilen Felswänden hart am Flusse hinzieht, erkennt man im Felsboden die deutlichen Gleise der alten Uferstrasse und oberhalb derselben eine Höhle mit doppelter Mündung, darunter eine bogenförmig ausgehauene Grabnische.

Dieser durch die Spuren des Alterthums und die scharfe Ecke des Flussthals leicht kenntliche Ort entspricht genau einer von Pausanias angeführten Station auf dem Wege nach Belmina. Es ist die Grabstätte des Ladas, des schnellsten Läufers seiner Zeit, der auf der Heimreise von Olympia, ehe er als Sieger die nahe Stadt erreichen konnte, starb und hier oberhalb der Heerstrasse, «wo sie sich unmittelbar dem Flusse nähert», bestattet wurde, fünfzig Stadien von Sparta; eine Zahl die bei den Windungen des alten Weges leicht herauskommen konnte.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 142.

Πυριλάμπης Ἐφέσιος.

Pausanias VI. III. 14 (13): ἀνάκειται δὲ Πυριλάμπης Ἐφέσιος λαβὼν δολιχοῦ νίκην . . . . Πυριλάμπει δ' ὀμῶνυμος καὶ ὁ πλάσης, γένος δ' ἐκ Μεσσήνης τῆς ὑπὸ τῆ Ἰθώμῃ.

Pyrilampes statuarius quando vixerit non traditur; debet autem post Olymp. CII floruisse, quippe qua Messenios restituerit et Messenen τὴν ὑπὸ τῆ Ἰθώμῃ condiderit Epaminondas<sup>1</sup>.

Φάνας Μεσσήνιος.

Pausanias IV. XVII. 9 (quo loco traditiones profert de proelio ἐπὶ τῆ καλουμένῃ Μεγάλῃ Τάφρῳ in bello Messenico secundo): ἀπέθανον δὲ καὶ τῶν πρωτεύοντων ἄλλοι τε . . . . καὶ λόγου μάλις ἀξίως ἀγωνισάμενος Φάνας, ὃς πρότερον τούτων ἔτι (l. ἐπί?) δολιχοῦ νίκην Ὀλυμπίασιν ἦν ἀνηρημένος.

Pausanias pugnatum dicit ἐπὶ τῆ Μεγάλῃ Τάφρῳ anno belli tertio (IV. XVII. 2), i. e. Olymp. XXIV (IV. XV. 1); cui tamen fides haberi non debet, quum et in bellis Messenicis describendis ea proferat quae vix traditionum nomine digna sint, et in belli secundi chronologia ne sibi quidem constet<sup>2</sup>.

#### ΠΑΛΗ.

Ἀναυχίδας Φίλυος Ἡλεῖος.

Pausanias VI. XIV. 11: Ἀναυχίδας δ' ὁ Φίλυος Ἡλεῖος πάλης ἔσχεν ἐν παισὶ σέφανον καὶ ἐν ἀνδράσιν ὕσερον· τούτῳ μὲν δὴ τὴν εἰκόνα ὅστις ὁ εἰργασμένος ἐστὶν οὐκ ἴσμεν.

Βαῦκις Τροιζήνιος.

Pausanias VI. VIII. 4: Τροιζηνίῳ Βαύκιδι παλαιστὰς καταβαλόντι ἄνδρας . . . . Ναυκύδους ἐστὶν ὁ ἀνδριὰς ἔργον.

Floruit Naucydes c. Olymp. XC—XCV<sup>3</sup>.

Γερηνὸς Ναυκρατίτης.

Philostratus de Gymnast. p. 90 Darembergii, 54 Mynae: ..

<sup>1</sup> Clinton, Fasti Hellenici, II p. 112 sq. ed. 2<sup>ae</sup>.

<sup>2</sup> Grote, History of Greece, II p. 421 sqq. ed. Americ. Clinton, Fasti Hellenici, I p. 255.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 279.



... Γερηνῶ τῷ παλαιστῆ, οὗ τὸ σῆμα Ἀθήνησιν ἐν δεξιᾷ τῆς Ἐλευστίνανδε ὁδοῦ. Ναυκρατίτης μὲν γὰρ ἦν οὗτος, καὶ τῶν ἄριστα παλαισάντων, ὡς τὸ ἐπ' αὐτῷ ἐπίγραμμα δηλοῖ<sup>1</sup>. ἄριστα ἀγωνισάμενος ἐτύχχανε μὲν ἐν Ὀλυμπίᾳ νενικηκώς, cet.

Δημοκράτης Τενέδιος.

Pausanias VI. xvii. 1: Δημοκράτης Τενέδιος καὶ Ἡλεῖος Κριάνιος, οὗτος μὲν ὄπλου λαβῶν νίκην, Δημοκράτης δ' ἀνδρῶν πάλης. ἀνδριάντας δὲ τοῦ μὲν Μιλήσιος Διονυσικλῆς, τοῦ δὲ Κριαννίου Μακεδῶν Λῦσός ἐστιν ὁ ἐργασάμενος.

Uterque statuarius quando vixerit ignoratur.

Δημοκράτης ὁ παλαιστῆς commemoratur ab Aeliano Var. Hist. IV. 15.

Ἐτοιμοκλῆς Λάκων πεντάκις.

Pausanias III. xiii. 9: τοῦ λόφου δὲ κατὰ τὴν ἐς δεξιὰν ὁδὸν Ἐτοιμοκλέους ἐστὶν εἰκὼν. τῷ δ' Ἐτοιμοκλεῖ καὶ αὐτῷ καὶ<sup>2</sup> Ἴπποσθένει τῷ πατρὶ πάλης εἰσὶν Ὀλυμπικαὶ νῖκαι, συναμφοτέροις μὲν μία τε καὶ δέκα, τῷ δ' Ἴπποσθένει μιᾷ νίκῃ τὸν υἱὸν παρελθεῖν ὑπῆρξεν.

Hipposthenes vicit Olymp. XXXVII et XXXIX—XLIII. Fieri potest ut ex Hetoemoclis victoriis una inter pueros reportata sit.

Εὐθυμένης Ἀρκὰς ἐκ Μαινάλου.

Pausanias VI. viii. 5: μετὰ δὲ τὸν Βαύκιδά εἰσιν ἀθλητῶν Ἀρκάδων εἰκόνες, Εὐθυμένης τ' ἐξ αὐτῆς Μαινάλου, νίκας τὴν μὲν ἀνδρῶν πάλης τὴν δ' ἔτι πρότερον ἐν παισὶν εἰληφώς, καὶ Ἀζᾶν ἐκ Παλλάνας<sup>3</sup> Φίλιππος κρατήσας πυγμαῖ παίδας, καὶ Κριτόδαμος ἐκ Κλείτορος, ἐπὶ πυγμαῖ καὶ οὗτος ἀναγορευθεὶς παίδων. τὰς δὲ σφισιν εἰκόνας, τὴν μὲν ἐν παισὶ τοῦ Εὐθυμένουσ Ἄλυπος, τὴν δὲ τοῦ Δαμοκρίτου<sup>4</sup> Κλέων, Φιλίππου δὲ τοῦ Ἀζᾶνος Μύρων τὴν εἰκόνα ἐποίησεν.

Alypus floruit c. Olymp. XCV<sup>5</sup>.

<sup>1</sup> Sic pro ὡς τὰ ὑπ' αὐτῷ γε δηλοῦσιν emendavit Cobet, de Philostrati libello περὶ γυμνας., p. 26.

<sup>2</sup> Codices hic particulam καὶ omittunt, mox inserunt post νῖκαι. -

<sup>3</sup> Codices Παλλάνας. Apud Plinium Hist. Nat. IV. vi. 10 § 20 inter Arcadiae oppida recensetur Pallene. Scholion. Paris. ad Apoll. I. 177 (teste Siebelisio ad h. l.): ἡ τῆς Ἀρκαδίας Παλλήνη τῷ α ἰ γράφεται.

<sup>4</sup> Aut hic Κριτόδαμου legendum est, aut supra Δαμοκρίτος: potest esse lapsus calami ipsius Pausaniae. Amasaeus utrobique Κριτόδαμος, sed potest sic e conjectura scripsisse.

<sup>5</sup> Brunn, Geschichte der Griech. Künstler, I. p. 280.



Θεόπομπος Θεοπόμπου Ἡραιεὺς δῖς.

Pausanias VI. x. 4: Δαμαρέτω δ' Ἡραιεὶ υἱῷ τε τοῦ Δαμαρέτου καὶ υἱωνῶ δύο ἐν Ὀλυμπίᾳ γεγόνασιν ἐκάσῳ νῖκαι, Δαμαρέτω μὲν cet. Deinde: Θεοπόμπω δὲ τῷ Δαμαρέτου καὶ αὖθις ἐκείνου παιδὶ δμωνύμῳ, τῷ μὲν<sup>1</sup> ἐπὶ πεντάθλῳ, Θεοπόμπῳ δὲ τῷ δευτέρῳ πάλης ἐγένοντο αἱ νῖκαι.

Damaretus vicit Olymp. LXV et LXVI.

Καλλιτέλης Λάκων.

Pausanias VI. xvi. 6: ἐνταῦθα καὶ ἄρμα οὐ μέγα ἀνάκειται Πολυπείθους Λάκωνος, καὶ ἐπὶ σήλης τῆς αὐτῆς Καλλιτέλης ὁ τοῦ Πολυπείθους πατήρ, παλαιστῆς ἀνὴρ· νῖκαι δὲ σφισι, τῷ μὲν ἵπποις, Καλλιτέλει δὲ παλαίσαντί εἰσιν.

Λεοντίσκος Μεσσήνιος ἐκ Σικελίας δῖς.

Pausanias VI. iv. 5: παρὰ δὲ τὸν Σώφρατον παλαιστῆς ἀνὴρ πεποίηται Λεοντίσκος ἐκ Σικελίας τ' ὦν γένος καὶ ἀπὸ τῆς ἐν τῷ πορθμῷ Μεσσήνης· σεφαναθῆναι δ' ὑπὸ τ' Ἀμφικτυόνων καὶ δις<sup>2</sup> ὑπ' Ἡλείων, εἶναι δ' αὐτῷ λέγεται τὴν πάλην καθὰ δὴ καὶ τὸ παγκράτιον τῷ Σικυωνίῳ Σωφράτῳ· καὶ γὰρ τὸν Λεοντίσκον καταβαλεῖν μὲν οὐκ ἐπίσασθαι τοὺς παλαιόντας, νικᾶν δ' αὐτὸν κλῶντα τοὺς δακτύλους. τὸν δ' ἀνδριάντα Πυθαγόρας ἐποίησεν ὁ Ῥηγῖνος.

Suidas v. ἀκροχειρίζεσθαι et v. Σώφρατος sua descripsit e Pausania.

Floruit Pythagoras c. Olymp. LXXV sqq.<sup>3</sup>

Pausanias VI. ii. 10: θαῦμα δ' εἶπερ ἄλλο τι καὶ τόδ' ἐποίησάμην· Μεσσηνίους γὰρ ἐκ Πελοποννήσου Φεύγοντας ἐπέλιπεν ἢ περὶ τὸν ἀγῶνα τύχη τὸν Ὀλυμπικόν. ὅτι γὰρ μὴ Λεοντίσκος καὶ Σύμμαχος τῶν ἐπὶ τῷ πορθμῷ Μεσσηνίων, ἄλλος γ' οὐδεὶς Μεσσήνιος, οὔτε Σικελιώτης, οὔτ' ἐκ Ναυπάκτου, δῆλός ἐστιν Ὀλυμπίασιν ἀνηρημένος νικῆν· εἶναι δ' οἱ Σικελιώται καὶ τούτους τῶν ἀρχαίων Ζαγκλαίων καὶ οὐ Μεσσηνίους φασίν.

Plinius XXXIV. viii. 19 § 59: Vicit eum (Myronem) Pythagoras Rheginus ex Italia pancratiaste Delphis posito; eodem vicit et Leontiscum; fecit et stadiodromon Astylon cet. Hunc locum ita viri

<sup>1</sup> Voculae τῷ μὲν desunt in codicibus.

<sup>2</sup> Pro ΑΙΣ codices ΑΙΣ. Emendavit Buttmanus.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 132 sq.

docti interpretantur ut Pythagorae pancratiastes praestantia superasse dicatur Myronem et ipsius Pythagorae Leontiscum. Forte coniungenda sunt *Leontiscum fecit*, ut ante *Leontiscum* nomen statuarii cuiusdam (in accusativo) perierit.

Ναρυκίδας Δαμαρέτου Φιγαλεύς.

Pausanias VI. vi. 1: Ναρυκίδαυ τὸν Δαμαρέτου παλαιστὴν ἄνδρα ἐκ Φιγαλείας Σικυώνιος Δαίδαλος ἐποίησεν.

Daedalus floruit c. Olymp. XCV sqq. <sup>1</sup>.

Νικασύλος Ῥόδιος.

Pausanias VI. xiv. 1: διάφορον καὶ οὐδαμῶς ἔοικυῖαν ἔσχευ ἐν Ὀλυμπίᾳ τύχην Νικασύλος <sup>2</sup> Ῥόδιος. ὄγδοον γὰρ ἐπὶ τοῖς δέκα ἔτεσι γεγωνῶς μὴ παλαῖσαι μὲν ἐν παισὶν ὑπ' Ἡλείων ἀπηλάθη, ἀνηγορεύθη δ' ἐν ἀνδράσιν, ὥσπερ γε καὶ ἐνίκησεν.

Σελεάδας Λακεδαιμόνιος.

Pausanias VI. xvi. 6: Εὐαλκίδα δ' Ἡλείῳ καὶ Σελεάδα Λακεδαιμονίῳ, τῷ μὲν ἐν παισὶν ἐγένοντο πυγμαῖς νῖκαι, Σελεάδα δ' ἀνδρῶν πάλης.

Σύμμαχος Αἰσχύλου Ἡλεῖος.

Pausanias VI. i. 5: ἔστι δ' ἐν δεξιᾷ τοῦ ναοῦ τῆς Ἥρας ἀνδρὸς εἰκῶν παλαιστοῦ, γένος δ' ἦν Ἡλεῖος, Σύμμαχος Αἰσχύλου . . . . τούτων τῶν κατειλεγμένων εἰργάσατο Ἄλυπος τὰς εἰκόνας Σικυώνιος, Ναυκύδους τοῦ Ἀργείου μαθητής.

Alypus floruit c. Olymp. XCV <sup>3</sup>.

Ταυροσθένης Αἰγινήτης.

Pausanias VI. ix. 5: λέγεται δ' ὡς Ταυροσθένην καταπαλαίσειεν ὁ Χείμων τὸν Αἰγινήτην, καὶ ὡς Ταυροσθένης τῇ Ὀλυμπιάδι τῇ ἐφεξῆς καταβάλῃ τοὺς ἐσελθόντας ἐς τὴν πάλην, καὶ ὡς ἔοικὸς Ταυροσθένει Φάσμα ἐπ' ἐκείνης τῆς ἡμέρας ἐν Αἰγίνῃ Φανὲν ἀπαγγεῖλειε τὴν νίκην.

De hac fama cf. Aelianus *Var. Hist.* IX. 2.

Quando vixerit Taurosthenes, quodammodo exputari potest, quum aequalis fuerit Chimonis, q. v.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 278.

<sup>2</sup> Codices νίκας ὕλος, νίκας ὕλλος, νίκης ὕλος, unus Mosquensis νικασύλας.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 279 sq.

Χείμων Ἀργεῖος.

Pausanias laudatus p. 106, 111.

Naucydes, quem Chimonis statuam fecisse Pausanias tradit, floruit c. Olymp. XC—XCV<sup>1</sup>.

. . . . . Μιλήσιος.

Photius, Suidas et *Etymologicum Magnum* v. Ἐφέσια γράμματα: ἐν Ὀλυμπίᾳ Μιλησίου καὶ Ἐφεσίου παλαιόντων, τὸν Μιλήσιον μὴ δύνασθαι παλαίειν, διὰ τὸ τὸν ἕτερον περὶ τῷ ἀτραγάλῳ (E. M. τὸν ἀτραγάλον) ἔχειν τὰ Ἐφέσια γράμματα. Φανεροῦ δὲ τούτου γενομένου καὶ λυθέντων αὐτῶν (Suid. αὐτῶ), τριάκοντα τὸ ἐξῆς πεσεῖν τὸν Ἐφέσιον. Eadem habent Eustathius ad Hom. Od. XIX. 247 p. 1864 ed. Romanae et Apostolius *Proverb. Cent.* XI. 29, in Leutschii et Schneidewini *Paroemiogr. Graec.* II p. 523. Manifesta hallucinatio est in voce τριάκοντα sive, quod Eustathius habet, τριακοντάκις: in lucta enim τρὶς πεσεῖν = ἠττηθῆναι.

#### PENTAΘΛΟΝ.

Αἴνητος Λάκων.

Pausanias III. xviii. 7: τὰ δ' ἐν Ἀμύκλαις θέας ἄξια ἀνὴρ πενταθλός ἐστιν ἐπὶ σήλης ὄνομα Αἴνητος· τούτῳ νικήσαντι Ὀλυμπίασι καὶ ἔτι σεφانوμένῳ γενέσθαι τοῦ βίου τὴν τελευτὴν λέγουσιν.

Αἰσχίνης Ἡλεῖος δῖς.

Pausanias VI. xiv. 13: Αἰσχίνῃ δ' Ἡλείῳ νῖκαί τε δύο ἐγένοντο πεντάθλου καὶ ἴσαι ταῖς νίκαις αἰ εἰκόνες.

Ἀλεξίβιος Ἡραιεύς.

Pausanias VI. xvii. 4: Ἐμαυτίωνι δὲ καὶ Ἀλεξιβίῳ τῷ μὲν ἐν παισὶ σαδίου, Ἀλεξιβίῳ δὲ πεντάθλου γέγονε νίκη, καὶ Ἡραία τ' Ἀρκάδων ἐστὶν αὐτῷ πατὴρ καὶ Ἀκέσῳ ὁ τὴν εἰκόνα εἰργασμένος· Ἐμαυτίωνα δ' ἤς τινος ἦν οὐ δηλοῖ τὸ ἐπίγραμμα· ὅτι δὲ τοῦ Ἀρκάδων ἦν ἔθνους δηλοῖ.

Brunnio assentior hunc Acestorem non diversum esse ab Acestore Amphionis patre, quem commemorat Pausanias X. xv. 6: Ἀμφίων Ἀκέσσορος Κνώσιος, nam non solet Pausanias ubi statuarios

<sup>1</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 279.

nominat patris nomen addere, nisi et ipse pater hanc artem exercuerit. Amphion autem floruit c. Olymp. LXXXVIII. <sup>1</sup>.

Γόργος Ἡλεῖος τετράκις.

Pausanias loco laudato p. 105.

Γόργος Εὐκλήτου Μεσσήνιος.

Pausanias VI. xiv. 11: Γόργον δὲ τὸν Εὐκλήτου Μεσσήνιον ἀνελάμενον πεντάθλου νίκην . . . . . Βοιώτιος Θήρων <sup>2</sup> ἐποίησεν.

Polybius VII. x. 2 sqq.: Γόργος ὁ Μεσσήνιος οὐδενὸς ἦν δεύτερος Μεσσηνίων πλούτῳ καὶ γένει· διὰ δὲ τὴν ἄθλησιν κατὰ τὴν ἀκμὴν πάντων ἐνδοξότατος ἐγεγόνει τῶν περὶ τοὺς γυμνικοὺς ἀγῶνας Φιλοσεφαινούντων. καὶ γὰρ κατὰ τὴν ἐπιφάνειαν καὶ κατὰ τὴν τοῦ λοιποῦ βίου προσασίαν, ἔτι δὲ καὶ κατὰ τὸ πλῆθος τῶν σεφάνων, οὐδενὸς ἐλείπετο τῶν καθ' αὐτόν. καὶ μὴν, ὅτε καταλύσας τὴν ἄθλησιν ἐπὶ τὸ πολιτεύεσθαι καὶ τὸ πράττειν τὰ τῆς πατρίδος ὥρμησε, καὶ περὶ τοῦτο τὸ μέρος οὐκ ἐλάττω δόξαν ἐξεφέρετο τῆς πρότερον ὑπαρχούσης αὐτῷ· πλεῖστον μὲν ἀπέχειι δοκῶν τῆς τοῖς ἀθληταῖς παρεπομένης ἀναγωγίας, πρακτικώτατος δὲ καὶ νουνεχέστατος εἶναι νομιζόμενος περὶ τὴν πολιτείαν.

Suidas v. Γόργος Polybium descripsit.

Teste Polybio V. v. 4 Gorgus a Messeniis legatus missus est ad Philippum Olympiade CXL.

Θεόδωρος Ἡλεῖος.

Pausanias VI. xvi. 8: Θεόδωρον δὲ λαβόντα ἐπὶ πεντάθλῳ νίκην, καὶ Πύτταλον . . . . . Ἡλείους σφᾶς ὄντας ἴσω τις.

Θεόπομπος Δαμαρέτου Ἡραιεὺς δῖς.

Pausanias laudatus p. 110.

Pater eius, Damaretus, vicit Olymp. LXV et LXVI.

Ἴκκος Νικολαΐδα Ταραντῖνος.

Pausanias VI. x. 5: Ἴκκος δ' ὁ Νικολαΐδα Ταραντῖνος τὸν τ'

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 105.

<sup>2</sup> Theronis aetatem incertam esse affirmat Sillig, Catal. Artif., in voce. Brunn, Geschichte der Griech. Künstler, I p. 296 recte monuit eum vixisse debere post Olymp. CIII, quum Messenii Olympionicae statuam fecerit. Sed potest multo accuratius Theronis aetas definiri, quoniam de Gorgi Olympionicae aetate constat. Floruit Thero c. Olymp. CXL.

᾽Ολυμπικὸν εἴφανον ἔσχεν ἐπὶ πεντάθλῳ, καὶ ὕπερον γυμναστῆς ἄριστος λέγεται τῶν ἑφ' αὐτοῦ γενέσθαι.

Plato *Protag.* p. 516 D: ἐγὼ δὲ τὴν σοφιστικὴν τέχνην Φημί μὲν εἶναι παλαιάν, τοὺς δὲ μεταχειριζομένους αὐτὴν τῶν παλαιῶν ἀνδρῶν, φοβουμένους τὸ ἐπαχθῆς αὐτῆς, πρόσχημα ποιῆσθαι τοὺς μὲν ποιήσιν . . . . ἐπίους δὲ τινὰς ἤσθημαι καὶ γυμναστικὴν, οἷον Ἴκκος ὁ Ταραντῖνος.

Cf. Plato eiusque Scholiasta loco laudato ad Olymp. LXXIII p. 52 nota 1. Perperam a Platonis Scholiasta σαδιοδρόμος vocatur; vix melius Aelianus *Var. Hist.* XI. 3 Iccum παλαιστὴν fuisse narrat. Laudatur ut eximius gymnastes a Luciano *quom. sit hist. conscrib.* 55.

Κλεᾶρετος Ἴηλεῖος.

Pausanias VI. xvi. 9: Κλεᾶρετός τ' ἐστὶν Ἴηλεῖος πεντάθλου λαβῶν εἴφανον.

Κλεινόμαχος Ἴηλεῖος.

Pausanias VI. xv. 1: Κλεινόμαχον Ἴηλεῖον ὅσις ὁ ποιήσας ἐστὶν οὐκ ἴσμεν· ἀνηγορεύθη δ' ὁ Κλεινόμαχος ἐπὶ νίκῃ πεντάθλου.

Λύκος Μεσσηνίος.

Pausanias II. vii. 2: ἐκ δὲ τῆς Κορινθίας ἐλθοῦσιν ἐς τὴν Σικυωνίαν Λύκου Μεσσηνίου μνημᾶ ἐστὶν, ὅσις δὴ οὗτος ὁ Λύκος· οὐ γάρ τινα Λύκον εὐρίσκω Μεσσηνίου ἀσκήσαντα πένταθλον οὐ δ' ᾽Ολυμπικὴν ἀνηρημένον νίκην. Videtur igitur traditio ibi exstitisse Lycum Olympiae victoriam reportasse pentathlo.

Μενάλκης Ἴηλεῖος.

Pausanias VI. xvi. 5: τοῦ δ' Ἀρισείδου ἐγγύτατα Μενάλκης ἔσηκεν Ἴηλεῖος ἀναγορευθεὶς ᾽Ολυμπίασιν ἐπὶ πεντάθλῳ.

Πυθοκλῆς Ἴηλεῖος.

Pausanias VI. vii. 10: τὴν δ' ἐφεξῆς ταύτη (εἰκόνα), πένταθλον Ἴηλεῖον Πυθοκλέα, Πολύκλειτός ἐστὶν εἰργασμένος.

Non traditur uter Polycletus Pythoclis statuam fecerit: maior, qui c. Olymp. LXXXV, an minor, qui c. Olymp. XCV floruit<sup>1</sup>.

<sup>1</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 211, 214, 230 sq.



Στόμιος Ἡλεῖος.

Pausanias VI. III. 2 sq.: μετὰ δὲ τὸν Χαϊρέαν . . . . ἀνὴρ Ἡλεῖος ἀνάκειται Στόμιος . . . . Στομίῳ δὲ πενταθλοῦντι<sup>1</sup> ἐν Ὀλυμπίᾳ καὶ Νεμείων τρεῖς ὑπῆρξεν ἀνελέσθαι νίκας. τὸ δ' ἐπίγραμμα τὸ ἐπ' αὐτῷ καὶ τὰδ' ἐπιλέγει, τῆς ἵππου τ' Ἡλείοις αὐτὸν ἠγούμενον ἀνασῆσαι τρόπαια καὶ ἄνδρα τοῖς πολεμίοις στρατηγούντα ἀποθανεῖν ὑπὸ τοῦ Στομίου μονομαχῆσαντά οἱ κατὰ πρόκλησιν. εἶναι δ' αὐτὸν ἐκ Σικυῶνος οἱ Ἡλεῖοί Φασι καὶ ἄρχειν Σικυωνίων, στρατεῦσαι δ' ἐπὶ Σικυῶνα αὐτοὶ Φιλίᾳ Θηβαίων ὁμοῦ τῇ ἐκ Βοιωτίας δυνάμει. φαίνοιτο ἂν οὖν ἡ ἐπὶ Σικυῶνα Ἡλείων καὶ Θηβαίων στρατεία γεγενησθαι μετὰ τὸ ἀτύχημα Λακεδαιμονίοις τὸ ἐν Λεύκτροις.

Leuctrica calamitas accidit Olymp. CII, 2<sup>2</sup>. Teste Diodoro Siculo XV. 69 Thebani Olymp. CII, 4, adiunctis sibi Eleis aliisque Peloponnesiis (cap. 68), et alias urbes ceperunt et Sicyonem.

Τίμων Ἡλεῖος.

Pausanias V. II. 5 (quo loco de causa disputat ob quam Eleis interdictum fuerit ludis Isthmicis): Τίμωνι ἀνδρὶ Ἡλείῳ γεγόνασι πεντάθλου νίκαι τῶν ἐν Ἑλλησιν ἀγώνων, καὶ οἱ καὶ εἰκῶν ἐσιν ἐν Ὀλυμπίᾳ, καὶ ἐλεγείον, σεφάνους θ' ὁπότους ἀνείλετο ὁ Τίμων λέγον, καὶ δὴ καὶ αἰτίαν δι' ἣντινα Ἰσθμικῆς οὐ μέτεσιν αὐτῷ νίκης.

Idem VI. xvi. 2: Τίμωνι δ' ἀγώνων τε νίκαι τῶν ἐν Ἑλλησιν ὑπάρχουσιν ἐπὶ πεντάθλῳ πλὴν τοῦ Ἰσθμικοῦ. τούτου δὲ τὸ μὴ ἀγωνισῆς γενέσθαι κατὰ τὰ αὐτὰ Ἡλείοις τοῖς ἄλλοις εἴργετο. καὶ τὰδ' ἄλλα Φησὶ τὸ ἐς αὐτὸν ἐπίγραμμα, Αἰτωλοῖς αὐτὸν ἐπιστρατείας μετασχεῖν ἐπὶ Θεσσαλοῦς καὶ Φρουρᾶς ἠγεμόνα ἐν Ναυπάκτῳ Φιλίᾳ γενέσθαι τῇ ἐς Αἰτωλοῦς.

Forte eandem Aetolorum in Thessaliam expeditionem voluit Pausanias, quam memorat Diodorus Siculus XVIII. 38. Haec autem suscepta est Olymp. CXIV.

Ἐσμῶν Ἡλεῖος.

Pausanias VI. III. 9 sq.: Ἐσμῶνι τῷ Ἡλείῳ ἀθλήσαντι πένταθλον ἢ τ' Ὀλυμπικὴ νίκη καὶ Νεμείων γέγονεν ἢ ἑτέρα, Ἰσθμίων δὲ δῆλα ὡς καὶ οὗτος κατὰ ταῦτά Ἡλείοις τοῖς ἄλλοις εἴργετο. λέγεται δὲ παιδὶ ἔτι ὄντι τῷ Ἐσμῶνι κατασκήψαι ρεῦμα ἐς τὰ νεῦρα καὶ αὐτὸν

<sup>1</sup> Sic Bekkerus; codices πένταθλόν τε.

<sup>2</sup> Clinton, Fasti Hellenici, II p. 112 ed. 2<sup>ae</sup>.



ἐπὶ τούτῳ μελετῆσαι πένταθλον, ἵνα δὴ ἐκ τῶν πόνων ὑγιῆς τε καὶ ἄνοσος ἀνὴρ εἴη. τῷ δ' ἄρα τὸ μάθημα καὶ νίκας ἐμελλεν ἐπιφανεῖς οὕτω παρασκευάσειν. ὁ δ' ἀνδριάς αὐτῷ Κλέωνος μὲν ἐσιν ἔργον, ἔχει δ' ἀλτῆρας ἀρχαίους.

Cleon floruit c. Olymp. XCVIII sqq. <sup>1</sup>.

..... Λάκων.

Pausanias VI. 1. 7: τὸ δ' ἐπίγραμμα φησι τὸ ἐπ' αὐτῷ ('Αναξάνδρῳ Λακεδαιμόνιῳ) τοῦ πατρὸς τοῦ 'Αναξάνδρου πρότερον ἔτι σεφαναθῆναι τὸν πατέρα πεντάθλῳ.

#### ΠΤΓΜΗ.

'Αγῆσαρχος Αἰμοσράτου Τριταιεύς.

Pausanias VI. XII. 8: 'Αγῆσαρχον δὲ τὸν Αἰμοσράτου Τριταιέα κρατῆσαι μὲν πύκτας ἀνδρας ἐν 'Ολυμπίᾳ καὶ Νεμέᾳ τε καὶ Πυθοῖ καὶ ἐν 'Ισθμῷ μαρτυρεῖ τὸ ἐλεγείον, 'Αρκάδας δὲ τοὺς Τριταιεῖς εἶναι τοῦ ἐλεγείου λέγοντος ἀληθεῦον οὐχ<sup>2</sup> εὔρισκον. πόλεων γὰρ τῶν ἐν 'Αρκαδίᾳ ταῖς μὲν ἐπειλημμέναις δόξης οὐδὲ τὰ ἐς τοὺς οἰκιστάς ἐσιν ἄγνωστα· τὰς δ' ἐξ ἀρχῆς θ' ὑπ' ἀσθενείας ἀφανεσέρας καὶ δι' αὐτὸ ἀνοικισθείσας ἐς Μεγάλην πόλιν, περιέχει σφᾶς γενόμενον τόθ' ὑπὸ τοῦ 'Αρκάδων κοινοῦ δόγμα· οὐδέ τινα ἐσιν ἐν 'Ελλησι Τριταιίαν πόλιν ἄλλην γ' ἢ τὴν 'Αχαιῶν εὔρειν. τῆνικαῦτα γοῦν ἐς 'Αρκάδας ἠγοῖτο ἄν τις συντελέσαι τοὺς Τριταιεῖς<sup>3</sup> καθὰ καὶ νῦν ἔτι 'Αρκάδων αὐτῶν εἰσιν οἱ ἐς τὸ 'Αργολικὸν τελοῦντες. τοῦ 'Αγῆσάρχου δ' ἐσιν ἡ εἰκὼν τέχνη τῶν Πολυκλέους παίδων.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 235.

<sup>2</sup> Codices hoc loco negationem omittunt, paullo post eandem inserunt ante vocem περιέχει.

<sup>3</sup> «Mit der Zerstörung Korinths durch Mummius (Olympiade 158, 3) wurden die alten Staatenbünde Griechenlands aufgelöst: Paus. VII, 16, 6. Damals musste es ganz im Sinne der Eroberer liegen namentlich das Gewicht des achaischen Namens zu verringern; und so mochte damals Tritaea, welches nicht an der Küste, sondern gerade an der Grenze Arkadiens lag, diesem Lande von den Römern zuge-theilt worden sein, bis es später Augustus aus politischen Gründen anderer Art unter die Herrschaft von Patrae stellte: Paus. VII, 22, 4; vgl. 18, 6.» Brunn, Geschichte der Griech. Künstler, I p. 538.

Polycles is, cuius filii Timocles et Timarchides Agesarchi statuam finxere, floruit c. Olymp. CLVI <sup>1</sup>.

Eundem forte Agesarchum voluit Diogenianus apud Eusebium Praepar. Euang. VI. viii. 28: ὡς περ γὰρ εἰ λέγοντός τινος Ἡγήσαρχον τὸν πύκτην ἐξελεύσεσθαι τοῦ ἀγῶνος πάντως ἀπληκτον ἀτόπως ἄν τις ἠξίου καθιέντα τὰς χεῖρας τὸν Ἡγήσαρχον μάχεσθαι . . . . οὕτω καὶ ἐπὶ τῶν ἄλλων ἔχει.

Ἀλκαίνετος Θεάντου Ἡλεῖος ἐκ Λεπρέου.

Pausanias VI. vii. 8: ἐγένοντο δὲ καὶ Ἀλκαίνετῳ τῷ Θεάντου Λεπρεάτῃ καὶ αὐτῷ καὶ τοῖς παισὶν Ὀλυμπικαὶ νῖκαι. αὐτὸς μὲν γε πυκτεύων ὁ Ἀλκαίνετος ἐν τ' ἀνδράσι καὶ πρότερον ἔτι ἐπεκράτησεν ἐν παισίν.

De Alcaeneti aetate quodammodo constat, quum Olymp. LXXXIX et XC filii eius inter pueros palmas tulerunt.

Cur scripserim Ἡλεῖος ἐκ Λεπρέου vid. ad Olymp. LXXXIX p. 51 nota 6.

Ἀρισίων Θεοφίλου Ἐπιδαύριος.

Pausanias VI. xiii. 6: Θερσίλοχον δὲ Κερκυραῖον καὶ Ἀρισίωνα Θεοφίλου Ἐπιδαύριον, τὸν μὲν ἀνδρῶν πυγμαῆς, Θερσίλοχον δὲ λαβόντα ἐν παισὶ σέφανον, Πολύκλειτος ἐποίησε σφᾶς ὁ Ἀργεῖος.

Duo fuere statuarii quibus nomen Polycletus; alter c. Olymp. LXXXV floruit, alter c. Olymp. XCV <sup>2</sup>.

Ἀρχιππος Μυτιληναῖος.

Pausanias VI. xv. 1: Ἀρχίππῳ δὲ Μυτιληναίῳ τοὺς ἐς τὴν πυγμαῆν ἐσελθόντας κρατήσαντι ἀνδρας ἄλλο τοιόνδε προσποιοῦσιν οἱ Μυτιληναῖοι ἐς δόξαν, ὡς καὶ τὸν ἐν Ὀλυμπίᾳ καὶ Πυθοῖ καὶ Νεμέᾳ καὶ Ἴσθμοῖ λάβοι σέφανον ἡλικίαν οὐ πρόσω γεγωνῶς ἐτῶν εἴκοσιν.

Ἀσάμων Ἡλεῖος.

Pausanios loco laudato p. 105.

Pyrilampes Messenius, quem Asamonis statuam Pausanias fecisse tradit, quando vixerit non traditur. Vixisse tamen debet post Messenios ab Epaminonda Olymp. CII restitutos.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I. p. 537.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 211, 214, 280 sq.

Βριμίας Ἡλεῖος.

Pausanias VI. xvi. 5: μετὰ δὲ τοῦτον Βριμίας ἐστὶν Ἡλεῖος κρα-  
τήσας ἀνδρας πυγμαῖ.

Δάμαρχος<sup>1</sup> Δινύττα Παρράσιος.

Pausanias VI. viii. 2: ἐς δὲ πύκτην ἀνδρα γένος μὲν Ἀρκάδα  
ἐκ Παρρασιῶν, Δάμαρχον δ' ὄνομα, οὗ μοι πιστὰ ἦν, πέρα γε τῆς ἐν  
Ὀλυμπίᾳ νίκης, ὅποσα ἄλλα ἀνδρῶν ἀλαζόνων ἐστὶν εἰρημένα, ὡς ἐξ  
ἀνθρώπου μεταβάλοι τὸ εἶδος ἐς λύκον ἐπὶ τῇ θυσίᾳ τοῦ Λυκαίου Διός,  
καὶ ὡς ὕπερον τούτων ἔτει δεκάτῳ γένοιτο αὔθις ἄνθρωπος<sup>2</sup>. οὐ μὴν  
οὐδ' ὑπὸ τῶν Ἀρκάδων λέγεσθαι μοι τοῦτ' ἐφαίνετο ἐς αὐτόν· ἐλέγετο  
γὰρ ἂν καὶ ὑπὸ τοῦ ἐπιγράμματος τοῦ ἐν Ὀλυμπίᾳ. ἔχει γὰρ δὴ οὕ-  
τως (Anthol. Graec. append. 374):

Τίδος Δινύττα Δάμαρχος τήνδ' ἀνέθηκεν

Εἰκόν' ἀπ' Ἀρκαδίας Παρράσιος γενεάν.

Agriopas apud Plinium Hist. Natur. VIII. xxii. 54. § 82:  
*Mirum est, quo procedat Graeca credulitas. Nullum tam impudens  
mendacium est ut teste careat. Itaque Agriopas qui Olympionicas  
scripsit narrat Demaenetum Parrhasium in sacrificio, quod Arcades  
Jovi Lycaeo humana etiamtum hostia faciebant, immolati pueri exta  
degustasse et in lupum se convertisse, eundem decimo anno restitutum  
athleticae certasse in pugilatu victoremque Olympia reversum.*

Varro apud Augustinum de Civit. Dei XVIII. 17: *Hoc Varro ut  
adstruat, commemorat alia non minus incredibilia . . . . denique  
etiam nominatim expressit quendam Demaenetum, cum gustasset de  
sacrificio quod Arcades immolato puero Deo suo Lycaeo facere sole-  
rent, in lupum fuisse mutatum, et anno decimo in figuram propriam  
restitutum pugilatu sese exercuisse et Olympico vicisse certamine.  
Sine dubio Varro aut Agriopam descripsit aut eundem quem  
Agriopas.*

<sup>1</sup> Apud Plinium et Augustinum *Δημαίνετος* audit. Sed cogunt numeri in epigrammate laudato.

<sup>2</sup> Pausanias VIII. ii. 6: λέγουσι γὰρ δὴ ὡς Λυκάονος ὕπερον αἰεὶ τις ἐξ ἀν-  
θρώπου λύκος γίνετο ἐπὶ τῇ θυσίᾳ τοῦ Λυκαίου Διός, γίνετο δ' οὐκ ἐς ἅπαντα  
τὸν βίον· ὁπότε δ' εἴη λύκος, εἰ μὲν κρεῶν ἀπόσχοιτο ἀνθρωπίνων, ὕπερον ἔτει  
δεκάτῳ φασὶν αὐτὸν αὔθις ἄνθρωπον ἐκ λύκου γίνεσθαι, γευσάμενον δ' ἐς αἰεὶ  
μένειν θηρίον.

Δαμοξενίδας Μαινάλιος.

Pausanias VI. vi. 3: Νικόδαμος δ' ὁ πλάτης ὁ ἐκ Μαινάλου Δαμοξενίδαυ ἀνδρα πύκτην ἐποίησεν ἐκ Μαινάλου.

Floruit Nicodamus c. Olymp. XCI<sup>1</sup>.

[Διόγνητος Κρής.

Ptolemaeus Hephaestio apud Photium cod. CXC, p. 151a Bekkeri: ὡς Διόγνητος ὁ Κρής, ὁ πύκτης, νικήσας οὐ λάβοι τὸν σέφανον ἀλλὰ καὶ ἐλαθείη ὑπ' Ἡλείων, διότι ὁ νικηθεὶς καὶ ἀναιρεθεὶς ὑπ' αὐτοῦ Ἡρακλῆς ἐκαλεῖτο ὀμωνυμῶν τῷ ἥρωϊ· τοῦτον τὸν Διόγνητον ὡς ἥρωα Κρήτες τιμῶσιν.]

Ἐπιθέρησης Μητροδώρου Ἐρυθραῖος δίς.

Pausanias VI. xv. 6: Ἐρυθραῖοι δ' οἱ Ἴωνες Ἐπιθέρησιν τὸν Μητροδώρου, δύο μὲν ἐν Ὀλυμπίᾳ πυγμαῆς, δις δὲ Πυθοῖ νίκας καὶ ἐν Νεμέᾳ τε καὶ ἐν Ἴσθμῷ λαβόντα . . . . ἀνέθεσαν.

Εὐάνθης Κυζικηνός.

Pausanias VI. iv. 10: Εὐάνθει δὲ Κυζικηνῷ γεγόνασι πυγμαῆς νῆκαι, μία μὲν ἐν ἀνδράσιν Ὀλυμπικῇ, Νεμείων δ' ἐν παισὶ καὶ Ἴσθμίων.

Εὐκλῆς Καλλιάνακτος Ῥόδιος.

Cf. ad Olymp. LXXXIX p. 45 nota 2.

Pausanias loco ibi laudato sic pergīt: Διαγόρου δὲ καὶ οἱ τῶν θυγατέρων παῖδες πύξ τ' ἤσκησαν καὶ ἔσχον Ὀλυμπικὰς νίκας, ἐν μὲν ἀνδράσιν Εὐκλῆς Καλλιάνακτός τ' ὦν καὶ Καλλιπατείρας τῆς Διαγόρου, Πεισίρροδος δ' ἐν παισίν, ὃν ἡ μήτηρ ἀνδρὸς ἐπιθεμένη γυμνασοῦ σχῆμα ἐπὶ τῶν Ὀλυμπίων αὐτῇ τὸν ἀγῶνα ἤσκησεν. οὗτος δ' ὁ Πεισίρροδος καὶ ἐν τῇ Ἄλτει παρὰ τῆς μητρὸς τὸν πατέρα ἔζηκεν.

Idem VI. vi. 2: ἐπὶ δὲ τούτοις Εὐκλῆς ἀνάκειται Καλλιάνακτος, γένος μὲν Ῥόδιος, οἴκου δὲ τοῦ Διαγοριδῶν· θυγατρὸς γὰρ Διαγόρου παῖς ἦν, ἐν δ' ἀνδράσι πυγμαῆς ἔσχεν Ὀλυμπικὴν νίκην. τούτου μὲν δὴ ἡ εἰκὼν Ναυκύδους ἐστὶν ἔργον.

Tria igitur sunt e quibus Euclis aetas quodammodo cognoscitur: 1<sup>o</sup> avus eius, Diagoras, pugilatus palmam tulit Olymp. LXXIX; 2<sup>o</sup> eius avunculus, Dorieus, pancratio vicit Olymp. LXXXVII—LXXXIX

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 237.

3<sup>o</sup> qui statuam eius fecit, Naucydes, floruit c. Olymp. XC—XCV<sup>1</sup>.

Κλεόμαχος Μάγνης ἀπὸ Μαιάνδρου.

Tertullianus *de pallio* IV p. 20 Salmasii: *sed et qui ante Ty-  
rinthium accesserat, pugil Cleomachus, post Olympiae cum incredibili  
mutatu de masculo fluxisset, intra cutem caesus et ultra, inter Ful-  
lones iam Novianos coronandus, meritoque mimographo Lentulo in  
Catinensibus commemoratus, cet.*

Strabo XIV. i. 41 p. 648 Casauboni: *ἄνδρες δ' ἐγένοντο γνώρι-  
μοι Μάγνητες Ἠγησίας θ' ὁ ῥήτωρ, . . . . καὶ Κλεόμαχος ὁ πύκτης,  
ὃς εἰς ἔρωτα ἐμπεσὼν Κιναίδου τινὸς καὶ παιδίσκης ὑπὸ κιναίδῳ τρεφο-  
μένης ἀπεμιμήσατο τὴν ἀγωγὴν τῶν παρὰ τοῖς κιναίδοις διαλέκτων  
καὶ τῆς ἠθοποιίας.*

Lentulus mimographus aequalis fere fuit Iuvenalis<sup>2</sup>.

Λάβαξ Εὐφρονος Ἠλεῖος ἐκ Λεπρέου.

Pausanias VI. iii. 4: *ἐφεξῆς δ' ἀνάκειται πύκτης ἐκ Λεπρέου  
τοῦ Ἠλείων Λάβαξ Εὐφρονος.*

De ethnico cf. ad Olymp. LXXXIX p. 51 nota 6.

Νικοφῶν Μιλήσιος.

Antipater Sidonius in Anthol. Graec. VI. 256:

Ταύρου βαθὺν τένοντα, καὶ σιδαρέου  
Ἄτλαντος ὤμους, καὶ κόμαν Ἡρακλέους  
σεμνάν θ' ὑπήναν, καὶ λέοντος ὄμματα  
Μιλησίου γίγαντος οὐδ' Ὀλύμπιος  
Ζεὺς ἀτρόμητος εἶδεν, ἄνδρας ἠνίκα  
πυγμᾶν ἐνίκα Νικοφῶν Ὀλύμπια.

Descripsit hoc epigramma Eclogarius Parisinus p. 155  
Cramerii in Anecd. Graec. Paris. vol. II.

Antipater Sidonius vixit c. Olymp. CLXIV<sup>3</sup>.

Πλούταρχος.

Philostratus *Heroic*. II. 6: Πλούταρχος . . . . ὁ πύκτης . . . .  
*ἀνιῶν τὴν δευτέραν Ὀλυμπιάδα ἐπὶ τοὺς ἄνδρας . . . . ἠγωνίζετο μὲν*

<sup>1</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 279.

<sup>2</sup> Bähr, *Geschichte der Röm. Literatur*, I p. 203 ed. 3<sup>ae</sup>.

<sup>3</sup> Clinton, *Fasti Hellenici*, III p. 527 sq. ed. 2<sup>ae</sup>.



ἐν Ὀλυμπίᾳ πρὸς Ἑρμείαν τὸν Αἰγύπτιον τὴν τοῦ σεφάνου νίκην, ἀπειρηκότες δ' ὁ μὲν ὑπὸ τραυμάτων, ὁ δ' ὑπὸ δίψης, καὶ γὰρ ἀκμάζουσα μεσημβρία περὶ τὴν πυγμὴν εἰσῆκει, νεφέλη ἐς τὸ σάδιον καταρρήγνυται καὶ διψῶν ὁ Πλούταρχος ἔσπασε τοῦ ὕδατος, ὃ ἀνειλήφει τὰ περὶ τοῖς πήχεσι κώδια . . . . . καὶ ἔτυχε τῆς νίκης.

Plutarchus aequalis erat Aurelii Helicis (Olymp. CCXLIX et CCL).

Σάτυρος Λυσιάννακτος Ἡλεῖος δις.

Pausanias VI. iv. 5: Σάτυρος δ' Ἡλεῖος Λυσιάννακτος πατρός, γένους δὲ τοῦ Ἰαμιδῶν, ἐν Νεμέᾳ πεντάκις ἐνίκησε πυκτεύων καὶ Πυθοῖ τε δις καὶ δις ἐν Ὀλυμπίᾳ. τέχνη δ' Ἀθηναίου Σιλανίωνος ὁ ἀνδριάς ἐστιν.

Silanio floruit c. Olymp. CX<sup>1</sup>.

Μάρκος Τύλλιος δις.

Inscriptio Attica, in Boeckhii Corp. Inscript. n. 247 Tom. I p. 361 sq.: Μάρκος Τύλλιος . . . . . Ἀπαμεὺς τῆς Βιθυνίας, Ἀθηναῖος, Κορίνθιος, Ζμυρναῖος, μόνος καὶ πρῶτος τῶν ἀπ' αἰῶνος πυκτῶν νεικήσας κατὰ τὸ ἐξῆς Πανελλήνια, Ὀλύμπια, Ἰσθμια, Ἀδριάνεια Ῥώμη. Clypeis inscripta leguntur et aliae Tullii victoriae et hae: Ὀλύμπια δις ἐν Πείσῃ.

. . . . . Χείλωνος Λάκων.

Hermippus apud Diogenem Laertium I. iii. 5 (72) de Chilone Lacedaemonio: ἐτελεύτησε δ', ὡς φησιν Ἑρμιππος, ἐν Πίσῃ, τὸν υἱὸν Ὀλυμπιονίκην ἀσπασάμενος πυγμῆς.

Diogenes Laertius I. iii. 5 (75), in Anthol. Graec. VII. 88:

Φωσφόρε, σοί, Πολύδευκες ἔχω χάριν, οὔνεκεν υἱός

Χείλωνος πυγμῆ χλωρὸν ἔλεν κότινον ·

εἰ δ' ὁ πατήρ σεφانوῦχον ἰδὼν τέκνον ἤμυσεν ἡσθεῖς,

οὐ νεμεσητόν · ἐμοὶ τοῖος ἴτω θάνατος.

Eandem famam servat Plinius *Hist. Natur.* VII. xxxii. 52 § 119, ubi de Chilone Lacedaemonio haec dicit: *quin et funus eius, cum victore filio Olympiae exspirasset gaudio, tota Graecia prosecuta est. Et Tertullianus de anima LII: etsi prae gaudio quis spiritum exhalet, ut Chilon Spartanus, dum victorem Olympiae filium amplectitur.*

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 394.



Iure viris doctis suspicionem movit hominis *Spartani* victoria pugilatu reportata. Si verà fama est, videbitur victoria non multo post Olymp. LVI esse reportata; ea enim Olympiade aut praecedenti Chilo ephorus fuisse traditur <sup>1</sup>.

..... Σάμιος.

Pausanias VI. II. 9: ἐπίγραμμα δὲ τὸ ἐπὶ τῷ Σαμίῳ πύκτη τὸν ἀναθέντα μὲν ὅτι ὁ παιδοτρίβης εἶη Μύκων καὶ ὅτι Σάμιοι τὰ ἐς ἀθλητὰς καὶ ἐπὶ ναυμαχίαις εἰσὶν Ἰώνων ἄριστοι, τὰδε μὲν λέγει τὸ ἐπίγραμμα, ἐς δ' αὐτὸν τὸν πύκτην ἐσήμαινεν οὐδέν.

#### ΠΑΓΚΡΑΤΙΟΝ.

Ἄριστοφῶν Λυσίου Ἀθηναῖος.

Pausanias VI. XIII. 11: ἀνέθηκε δὲ καὶ ὁ Ἀθηναίων δῆμος Ἄριστοφῶντα Λυσίου παγκρατίαςαὺς ἐν τῷ ἀγῶνι τῷ ἐν Ὀλυμπίᾳ κρατήσαντα ἄνδρας.

Eidem VI. XIV. 1 Ἀθηναῖος dicitur.

Ἄστυδάμας Μιλήσιος τρεῖς ἐξῆς.

Athenaeus X. 4 p. 415 Casauboni: Ἄστυδάμας δ' ὁ Μιλήσιος, τρεῖς Ὀλύμπια νικήσας κατὰ τὸ ἐξῆς παγκράτιον, κληθείς ποτ' ἐπὶ δεῖπνον ὑπ' Ἀριοβαρζάνου τοῦ Πέρσου, καὶ ἀφικόμενος, ὑπέσχετο φαγεῖν πάντα τὰ πᾶσι παρασκευασθέντα, καὶ κατέφαγεν.

Nomen Ariobarzanis satis frequens. Notissimus est Phrygiae satrapes qui Olymp. CIII, 1 pacem in Graeciam restituere conatus est, Olymp. CIII, 3 a rege Persarum defecit.

Μάρκος Αὐρήλιος Δημήτριος Ἀλεξανδρεύς.

Inscriptio Romana in Boeckhii Corp. Inscr. n. 5912 T. III p. 783: (Δημ)ήτριον Ἐρμοπολείτην Ἀλεξανδρέα, παγκρατίαςῆν περιοδοεῖκην, παλαισῆν παράδοξον, ἄλειπτον . . . . τὸν πατέρα Μ. Αὐρ. Ἀσκληπιάδης, ὁ καὶ Ἐρμόδαρος . . . . ὁ υἱός.

Inscriptio Romana in Boeckhii Corp. Inscr. n. 5913 Tom III p. 783 sqq.: Μ. Αὐρηλίου Δημητρίου . . . . Ἀλεξανδρέως, Ἐρμοπολείτου, παγκρατίαςοῦ περιοδοεῖκ(ου), παλαισοῦ παραδόξου υἱὸς Μάρκος Αὐρήλιος Ἀσκληπιάδης, ὁ καὶ Ἐρμόδαρος, cet.

<sup>1</sup> Diogenes Laertius I. III. 1 (68).

Fuit igitur pater M. Aurelii Asclepiadis. qui Olymp. CCXL pancratiæ palmam tulit.

Μάρκος Αὐρήλιος Δημόστρατος Δαμαῶ δίς.

*Inscriptio Romana* in Boeckhii Corp. Inscr. n. 5909 T. III p. 781 sq.: ἡ ἱερὰ ξυσιτικὴ σύνοδος τῶν περὶ τὸν Ἡρακλέα ἀπὸ καταλύσεως ἐν τῇ βασιλίδι κατοικούντων Μ. Αὐρήλιον Δημόστρατον Δαμαῶ, Σαρδιανόν, Ἀλεξανδρέα, Ἀντινοέα, Ἀθηναῖον, Ἐφέσιον, Σμυρναῖον, Περγαμηνόν, Νεικομηδέα, Μιλήσιον, Λακεδαιμόνιον . . . . παγκρατιαστὴν περιδονεΐκην δίς, πύκτην ἄλειπτον παράδοξον.

Synodus athletarum, ad quam haec inscriptio pertinet, Romae degebat tempore Hadriani et Antonini Pii <sup>1</sup>.

Ἡρᾶς Λαοδικεύς.

Philippus Thessalonicensis in Anthol. Graec. Planud. IV. 52:

ἴσως με λεύσσω, ξεῖνε, ταυρογάσσορα,  
καὶ σερρόγγυιον, ὡς Ἀτλαντα δεύτερον,  
θαμβεῖς, ἀπιστῶν εἰ βρότειος ἢ Φύσις.  
ἀλλ' ἴσθι μ' Ἡρᾶν Λαδικῆα πάμμαχον,  
ὃν Σμύρνα καὶ δρῦς Περγάμου κατέσεφεν,  
Δελφοί, Κόρινθος, Ἥλις, Ἄργος, Ἄκτιον.  
λοιπῶν δ' ἀέθλων ἦν ἐρευνήσης κράτος,  
καὶ τὴν Λίβυσσαν ἐξαριθμήσεις κόνιν.

Victoriae in ludis Actiacis reportatae mentio innuit athletam floruisse post auctam ab Augusto horum ludorem celebritatem. Et Philippus vixit ineunte saeculo p. C. primo.

Pancratiasten fuisse arguit epitheton παμμάχου, quod pancratiastarum est.

Λεοντίσκος.

Machon apud Athenaeum XIII. 42 p. 578 Casauboni:

τῆς Μανίας ἦρα Λεοντίσκος ποτέ  
ὁ παγκρατιαστής, καὶ συνεῖχ' αὐτὴν μόνος  
γαμετῆς τρόπον γυναικός. ὑπὸ δ' Ἀντήνορος  
μοιχευομένην αἰσθόμενος αὐτὴν ὕπερον,  
σφῶδρ' ἠγανάκτησ'. ἡ δέ, μηδέν, Φησί, σοί,

<sup>1</sup> Boeckhius ad Corp. Inscr. n. 5906 T. III p. 779 sq.

ψυχῇ, μελέτω· μαθεῖν γὰρ αἰσθῆσθαι θ' ἅμα  
 Ὀλυμπιονικῶν νυκτὸς ἀθλητῶν δυοῖν  
 πληγὴν (παρὰ πληγὴν<sup>1</sup>) τί δύναται ποτ', ἤθελον.

Antenor vicit Olymp. CXVIII.

Ξενοφῶν Μενεφύλου Αἰγιδεύς.

Pausanias VI. III. 14 (13): ἐπὶ δὲ τῷ Δίκωνι ἀνάκειται Ξενοφῶν  
 Μενεφύλου παγκρατιαστῆς ἀνὴρ ἐξ Αἰγίου τῆς Ἀχαιῶν.

Addit Pausanias Xenophontis statuam opus fuisse Olympi Si-  
 cyonii; is autem quando vixerit, ignoratur.

Μάρκος Οὐλπίος Δομεσικός.

*Inscriptio Spartana* in Boeckhii Corp. Inscr. n. 1428 T. I p. 679:  
 Μ. Οὐλπίος Δομεσικός Ἐφέσιος, Ἀντινοεὺς καὶ Ἀθηναῖος, παγκρατι-  
 αστῆς παράδοξος περιοδονεΐκης, ξυσάρχης cet.

*Inscriptio Romana* in Boeckhii Corp. Inscr. n. 5911 T. III p. 785:  
 Μαρ. Οὐλπ. Φέρμον Δομεσικόν . . . . υἱὸν Μαρ. Οὐλ. Δομεσικοῦ  
 Ἐφεσίου, παγκρατιαστοῦ περιοδονεΐκου παραδόξου, cet.

In alia *inscriptione Romana*, in Boeckhii Corp. Inscr. n. 5908  
 T. III. p. 781, περιοδονεΐκης παράδοξος dicitur.

Synodi τῶν περὶ τὸν Ἡρακλέα fuit ξυσάρχης et ἀρχιερεὺς tempore  
 Hadriani et Antonini Pii<sup>2</sup>.

Τιμάνθης Κλεωναῖος.

Pausanias VI. VIII. 4: Κλεωναίῳ δὲ Τιμάνθει παγκρατίου λα-  
 βόντι ἐν ἀνδράσι σέφανον . . . . τοῦ Ἀθηναίου Μύρωνος ἐστὶν ὁ ἀνδρῆς  
 ἔργον. Deinde narrat qua de causa et quomodo Timanthes vitae  
 finem ipse imposuerit.

Myro floruit c. Olymp. LXXX sqq.<sup>3</sup>.

. . . . . Στράτιος.

Pausanias VI. II. 1: παγκρατιαστοῦ δ' ἀνδρὸς τὸν μὲν ἀνδριάντα  
 εἰργάσατο Λύσιππος· ὁ δ' ἀνὴρ οὗτος ἀνείλετο ἐπὶ παγκρατίῳ νίκην  
 τῶν ἄλλων τ' Ἀκαρνάνων καὶ τῶν ἐξ αὐτῆς Στράτου πρῶτος \*\* Ξενάρ-

<sup>1</sup> Sic lacunam supplevit Cobet.

<sup>2</sup> *Inscriptiones Romanae* in Boeckhii Corp. Inscr. n. 5906 et 5907 T. III p. 779 sqq.

<sup>3</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 142.

χης τ' ἐκαλεῖτο Φιλανδρίδου. Λακεδαιμόνιοι <sup>1</sup> δ' ἄρα μετὰ τὴν ἐπι-  
 στρατείαν τοῦ Μήδου διετέθησαν πάντων Φιλοτιμώτατα Ἑλλήνων πρὸς  
 ἵππων τροφάς. χωρὶς γὰρ ἢ ὄσους αὐτῶν κατέλεξα ἤδη, τοσοῖδ' ἄλλοι  
 τῶν ἐκ Σπάρτης ἵπποτρόφων μετὰ τὴν εἰκόνα ἀνάκεινται τοῦ Ἀκαρ-  
 νᾶνος ἀθλητοῦ, Ξενάρχης καὶ Λυκῖνος cet. Totum locum descripsi  
 ut appareat Schubartum et Walzium recte lacunae notam posuisse  
 inter πρῶτος et Ξενάρχης, et falsam esse vulgatam opinionem, pan-  
 cratiastae isti fuisse Xenarches nomen.

Ceterum anonymus iste pancratiasta quando vixerit, quodam-  
 modo apparet ex Lysippi aetate, qui statuam eius Olympicam fabri-  
 catus est. Is floruit tempore Alexandri magni <sup>2</sup>.

#### ΟΠΛΙΤΗΣ.

Ἄρισείδης Ἡλεῖος.

Pausanias VI. xvi. 4: Ἄρισείδη δ' Ἡλείῳ γενέσθαι ὄπλου νίκην  
 ἐν Ὀλυμπίᾳ . . . . τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ δηλοῖ.

Γόργος Ἡλεῖος.

Pausanias loco laudato p. 105.

Ἐπέρασος Θεογόνου Ἡλεῖος.

Pausanias VI. xvii. 5: δύο δ' αὖθις ἐξ Ἡλίδος, Ἀρχίδαμος τε-  
 ρήριππῳ νενικηκώς καὶ Ἐπέρασός ἐστιν ὁ Θεογόνου ὄπλου νίκην ἀνηρημένος.

Καλλικράτης Μάγνης ἀπὸ Μαιάνδρου δίς.

Pausanias VI. xvii. 5: ἀνάκειται δὲ καὶ Καλλικράτης ἀπὸ τῆς  
 ἐπὶ Ληθαίῳ Μαγνησίας ἐπὶ τῷ ὀπλίτῃ δρόμῳ σεφάνους δύο ἀνηρημέ-  
 νος. Λυσίππου δ' ἔργον ἢ τοῦ Καλλικράτους ἐστὶν εἰκῶν.

Lysippus fuit Alexandri Magni aequalis <sup>2</sup>.

Κριάννιος Ἡλεῖος.

Pausanias loco laudato p. 109.

Νεολαΐδας Ἡλεῖος.

Pausanias loco laudato p. 105.

<sup>1</sup> Codices *Λακεδαιμονίων οἱ*. Emendarunt Schubart et Walz.

<sup>2</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 358 sq.

Νικοκλῆς Ἀκριάτης (δῖς?).

Pausanias loco laudato p. 105.

Χαρῖνος Ἡλεῖος.

Pausanias loco laudato p. 106.

#### ΣΤΑΔΙΟΝ ΠΑΙΔΩΝ.

Δαμάτριος Ἀρισίππου (Τεγεάτης?).

Inscriptio Tegeatica laudata p. 106.

Δεινόλοχος Πύρρου Ἡλεῖος.

Pausanias VI. i. 4: πλησίον δὲ τοῦ Κλεογένους Δεινόλοχος τε κεῖται Πύρρου καὶ Τρωῖλος Ἀλκίνου. τούτοις γένος μὲν καὶ αὐτοῖς ἐσιν ἐξ Ἡλίδος . . . . ἢ δὲ τοῦ Δεινόλοχου μήτηρ εἶδεν ὄψιν οὐκ ἐπιφανῆ ὡς ἔχοιτο τοῦ παιδὸς ἐν τοῖς κόλποις ἐξεφανωμένου, καὶ τοῦδ' εἶνεκα ἐς τὸν ἀγῶνα ὁ Δεινόλοχος ἠσκήθη, καὶ τοὺς παῖδας παρέθει τρέχων. Σικυωνίου δὲ Κλέωνος ἐσιν ἡ εἰκὼν.

Cleon floruit c. Olymp. XCVIII sqq. <sup>1</sup>.

Ἐμαυτίων Ἀρκάς.

Pausanias loco laudato p. 112.

Ἐπιχάρης Ἀθηναῖος.

Pseudo-Demosthenes in *Theocrin.* 66 sq. Epicharen sic loquentem facit: ἀναμνησθέντες οὖν, ὧ ἄνδρες δικασταί, καὶ τῆς τούτων πονηρίας καὶ τῶν προγόνων τῶν ἡμετέρων, ὧν Ἐπιχάρης μὲν ὁ πάππος ὁ ἐμὸς Ὀλυμπίασι νικήσας παῖδας γὰρδιον ἐξεφάνωσε τὴν πόλιν, καὶ παρὰ τοῖς ὑμετέροις προγόνοις ἐπιεικῆ δόξαν ἔχων ἐτελεύτησεν· ἡμεῖς δὲ διὰ τοῦτον τὸν θεοῖς ἐχθρὸν ἀπεσερήμεθα ταύτης τῆς πόλεως, ὑπὲρ ἧς Ἀριστοκράτης ὁ Σκελλίου, θεῖος ὢν Ἐπιχάρου τοῦ πάππου τοῦ ἐμοῦ, οὗ ἔχει ἀδελφὸς οὐτοσὶ τοῦνομα, πόλλα καὶ καλὰ διαπραξάμενος ἔργα πολεμούσης τῆς πόλεως Λακεδαιμονίοις, cet.

Est igitur hic idem Aristocrates qui in Thucydidis libro VIII saepius commemoratur. Qui quum Epicharis Olympionicae θεῖος fuerit, de huius aetate non potest esse magna dubitatio.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 285.

Ἡρόδοτος Κλαζομένιος.

Pausanias VI. xvii. 2: Κλαζομένιου δ' Ἡροδότου καὶ Φιλίνου  
..... ἀνέθεσαν τὰς εἰκόνας αἱ πόλεις, Κλαζομένιοι μὲν ὅτι ἐν Ὀλυμ-  
πία Κλαζομενίων πρῶτος ἀνηγορεύθη νικῶν Ἡρόδοτος· ἡ δ' οἱ νίκη σα-  
δίου γέγονεν ἐν παισίν.

Λυκῖνος Ἡραιεύς.

Pausanias VI. x. 8 sq.: Λυκῖνον δ' Ἡραιέα καὶ Ἐπικράδιον  
Μαντινέα καὶ Τέλλωνα Ὀρεσθάσιον<sup>1</sup> καὶ Ἡλεῖον Ἀγιάδαν ἐν παισίν  
ἀνελομένους νίκας, Λυκῖνον μὲν δρόμου, τοὺς δ' ἐπ' αὐτῷ κατειλεγ-  
μένους πυγμαῆς, Ἐπικράδιον μὲν καὶ Ἀγιάδαν, τὸν μὲν αὐτῶν Πτό-  
λιχος Αἰγινήτης ἐποίησε, τὸν δ' Ἀγιάδαν Σήραμβος, γένος καὶ οὗτος  
Αἰγινήτης· Λυκῖνου δ' ἔστιν ὁ ἀνδρίας Κλέωνος τέχνη· τὸν δὲ Τέλλωνα  
ὄσις εἰργάσατο οὐ μνημονεύουσιν.

Cleon floruit c. Olymp. XCVIII sqq.<sup>2</sup>.

Μενεπτόλεμος Ἀπολλωνιάτης.

Pausanias VI. xiv. 15: κεῖνται δὲ καὶ ἐν παισίν εἰληφότες δρό-  
μου νίκας Μενεπτόλεμος ἐξ Ἀπολλωνίας τῆς ἐν τῷ Ἰονίῳ καὶ Κορκυ-  
ραῖος Φίλων.

Νεολαΐδας Ἡλεῖος.

Cf. p. 105.

Ξένων Καλλιτέλους Ἡλεῖος ἐκ Λεπρέου.

Pausanias VI. xv. 1: τὸν δὲ παῖδα σαδιοδρόμον Ξένωνα Καλλι-  
τέλους ἐκ Λεπρέου τοῦ ἐν τῇ Τριφυλίᾳ Πυριλάμπης Μεσσηνίος (ἐποί-  
ησεν).

De ethnico cf. ad Olymp. LXXXIX p. 51 nota 6.

· Ppyrilampes vixisse debet post Olymp. CII, qua Messenios resti-  
tuit Epaminondas.

Πύθαρχος Μαντινεύς.

Pausanias VI. vii. 1: μετὰ δὲ τὸν ἀνδριάντα τοῦ Εὐθύμου Πύ-  
θαρχός θ' ἔζηκε Μαντινεύς σαδιοδρόμος καὶ πύκτης Ἡλεῖος Χαρμίδης,  
λαβόντες νίκας ἐπὶ παισίν.

<sup>1</sup> Sic emendavit Bekkerus. Codices plerique τέλλωνα ὃν ἐς θάσιον, Lugdunensis  
alter τέλλωνα καὶ ὄντα θάσιον, alter Vindobonensis τέλλωνα θάσιον.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I. p. 285.



Σόφιος Μεσσήνιος.

Pausanias VI. iii. 2: μετὰ δὲ τὸν Χαιρέαν Μεσσήνιος τε παῖς Σόφιος καὶ ἀνὴρ Ἡλεῖος ἀνάκειται Στόμιος. καὶ τῷ μὲν τοὺς συνθέον-  
τας τῶν παιδῶν παρελθεῖν, Στομίῳ δέ cet.

Victoria debet esse reportata post Olymp. CIII<sup>1</sup>.

Σωδάμας Αἰολεὺς ἐξ Ἀσσοῦ.

Pausanias VI. iv. 9: Σωδάμας δ' ἐξ Ἀσσοῦ τῆς ἐν τῇ Τρωάδι, κειμένης δ' ὑπὸ τῇ Ἰδῆ, πρῶτος Αἰολέων τῶν ταύτῃ γάδιον Ὀλυμπί-  
ασιν ἐνίκησεν ἐν παισίν.

Σωκράτης Πελληγυεύς.

Cf. ad Olymp. LXXX p. 45 nota 2.

Τιμοσθένης Ἡλεῖος.

Pausanias VI. ii. 6: παρὰ δὲ τοῦ Θρασυβούλου τὴν εἰκόνα Τι-  
μοσθένης Ἡλεῖος ἔστηκε γάδιον νίκην ἐν παισίν εἰληφώς. Et § 7: τὸν  
Τιμοσθένην (εἰργάσατο) Εὐτυχίδης Σικυώνιος.

Eutyichides floruit c. Olymp. CXXI<sup>2</sup>.

Φίλων Κερκυραῖος.

Pausanias loco laudato p. 127.

#### ΠΑΛΗ ΠΑΙΔΩΝ.

Ἀγῆνωρ Θεοπόμπου Θηβαῖος.

Pausanias VI. vi. 2: Πολύκλειτος δ' Ἀργεῖος, οὐχ ὁ τῆς Ἡρας  
τὸ ἄγαλμα ποιήσας, μαθητὴς δὲ Ναυκύδους, παλαιστὴν παῖδα εἰργάσα-  
το, Θηβαῖον Ἀγῆνορα, ἀνετέθη δ' ἡ εἰκὼν ὑπὸ τοῦ Φωκέων κοινοῦ·  
Θεόπομπος γὰρ ὁ πατὴρ τοῦ Ἀγῆνορος πρόξενος τοῦ ἔθνους ἦν αὐτῶν.

Polycletus Naucydis discipulus floruit c. Olymp. XCV<sup>3</sup>.

Ἀγησίστρατος Πολυκρέοντος Λίνδιος.

Inscriptio Rhodia in Boeckhii Corp. Inscript. n. 2527 Tom. II

<sup>1</sup> Cf. Pausanias VI. ii. 10.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 411.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 280 sq.

p. 593: *Λίνδιοι Ἀγησίστρατον Πολυκρέοντος νικῶντα Ὀλύμπια παῖδας πάλαν πρῶτον Λινδίων.*

*Ἀλεξίνικος Ἡλεῖος.*

Pausanias VI. xvii. 7: *Ἀλεξίνικον Ἡλεῖον, τέχνην τοῦ Σικυωνίου Κανθάρου, πάλης ἐν παισὶν ἀνηρημένον νίκην.*

Cantharus discipulus fuit Eutyichidis qui c. Olymp. CXXI floruit<sup>1</sup>.

*Ἀμέρτας Ἡλεῖος.*

Pausanias VI. viii. 1: *Ἡλείου Ἀμέρτου καταπαλαίσαντος ἐν Ὀλυμπίᾳ παῖδας . . . . τὴν εἰκόνα Φράδμων ἐποίησεν Ἀργεῖος.*

Phradmo floruit c. Olymp. XC<sup>2</sup>.

*Ἀναυχίδας Φίλυος Ἡλεῖος.*

Pausanias loco laudato p. 108.

Idem VI. xvi. 1: *εἰσὶ δ' εἰκόνας ἐν Ὀλυμπίᾳ καὶ Ἀναυχίδα καὶ Φερενίκῳ, γένος μὲν Ἡλείοις, πάλης δ' ἐν παισὶν ἀνελομένοις τεφάνους.*

*Ἀρχέδαμος Ξενίου Ἡλεῖος.*

Pausanias VI. i. 3: *ἐφεξῆς δ' Ἀρχέδαμος Ξενίου, καταβαλὼν καὶ οὗτος παλαιστὰς παῖδας, γένος καὶ αὐτὸς Ἡλεῖος. τούτων τῶν κατειλεγμένων εἰργάσατο Ἄλυπος τὰς εἰκόνας Σικυώνιος, Ναυκύδους τοῦ Ἀργεῖου μαθήτης.*

Floruit Naucydes c. Olymp. XC—XCV<sup>3</sup>.

*Εἰκάσιος Λυκίνου Κολοφώνιος.*

Pausanias VI. xvii. 4: *Κολοφώνιοι δ' Ἐρμησιάνναξ Ἀγονέου καὶ Εἰκάσιος Λυκίνου τ' ὧν καὶ τῆς Ἐρμησιάννακτος θυγατρὸς κατεπάλαισαν μὲν παῖδας ἀμφοτέροι, Ἐρμησιάννακτι δὲ καὶ ἀπὸ τοῦ κοινοῦ τοῦ Κολοφώνιων ὑπῆρξεν ἀνατεθῆναι τὴν εἰκόνα.*

*Ἐρμησιάνναξ Ἀγονέου Κολοφώνιος.*

Pausanias loco modo laudato.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 411, 415.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I. p. 286.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 279.

Ἐτοιμοκλῆς Λάκων.

Cf. supra p. 109.

Εὐανορίδας Ἡλεῖος.

Pausanias VI. vii. 1: Εὐανορίδα δ' Ἡλείω πάλης ἐν παισὶν ὑπῆρξεν ἐν τ' Ὀλυμπία καὶ Νεμείων νίκη.

Εὐθυμένης Μαινάλιος.

Cf. supra p. 109.

Κρατῖνος Αἰγειράτης.

Pausanias VI. iii. 6: Κρατῖνος δ' ἐξ Αἰγείρας τῆς Ἀχαιῶν . . . . . σὺν τέχνῃ μάλισ' ἐπάλαισε · καταπαλαίσαντι δ' αὐτῷ τοὺς παῖδας προσανασῆσαι καὶ τὸν παιδοτρίβην ὑπ' Ἡλείων ἐδόθη. τὸν δ' ἀνδριάντα ἐποίησε Σικυώνιος Κάνθαρος, Ἀλέξιδος μὲν πατρός, διδασκάλου δ' ὦν Εὐτυχίδου.

Eutyichides floruit c. Olymp. CXXI<sup>1</sup>.

Λασρατίδας Παραβάλλοντος Ἡλεῖος.

Pausanias VI. vi. 3: ἔσηκε δὲ καὶ Λασρατίδα παιδὸς εἰκὼν Ἡλείου, πάλης ἀνελομένου σέφανον · ἐγένετο δ' αὐτῷ καὶ Νεμείων ἐν τε παισὶ καὶ ἀγενείων ἑτέρα νίκη. Παραβάλλοντι δὲ τῷ Λασρατίδα πατρί cet.

Λύσιππος Ἡλεῖος.

Pausanias VI. xvi. 7: μέσος δ' ἔσηκεν αὐτῶν Λύσιππος Ἡλεῖος καταπαλαίσας τοὺς ἐσελθόντας τῶν παίδων · Ἀνδρέας δ' Ἀργεῖος ἐποίησε τοῦ Λυσίππου τὴν εἰκόνα.

Andreas quando vixerit, non traditur.

Νικόστρατος Ξενοκλείδου Ἡραιεύς.

Pausanias VI. iii. 11: μετὰ δ' Ἔσμωννα παλαιστῆς παῖς ἐξ Ἡραίας ἀνάκειται τῆς Ἀρκάδων Νικόστρατος Ξενοκλείδου · Παντίας δ' αὐτῷ τὴν εἰκόνα ἐποίησεν.

Floruit Pantias c. Olymp. C sqq.<sup>2</sup>.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 411.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 81.

Ξενοκλῆς Μαινάλιος.

Pausanias VI. ix. 2: μετὰ τούτου τὴν εἰκόνα Ξενοκλῆς τε Μαινάλιος ἔθηκε παλαισᾶς καταβαλὼν παῖδας καὶ Ἄλκετος Ἀλκίνου κρατήσας πυγμῆ παῖδας Ἀρκᾶς καὶ οὗτος ἐκ Κλείτορος . καὶ τοῦ μὲν Κλέων, Ξενοκλέους δὲ τὸν ἀνδριάντα Πολύκλειτός ἐστιν εἰργασμένος.

Non traditur uter Polycletus Xenoclis statuam fecerit; alter floruit c. Olymp. LXXXV, alter c. Olymp. XCV<sup>1</sup>.

Προκλῆς Λυκασιίδα Ἄνδριος.

Pausanias VI. xiv. 13: οὗτός τε δὴ ὁ Ἰεράνυμος ἀνάκειται καὶ παρ' αὐτὸν παλαισῆς παῖς, Ἄνδριος καὶ οὗτος, Προκλῆς ὁ Λυκασιίδα . τοῖς πλάσiais δ', οἱ τοὺς ἀνδριάντας ἐποίησαν, τῷ μὲν Στόμιός ἐστιν ὄνομα, τῷ δὲ τὸν Προκλέα εἰργασμένῳ Σῶμις.

Somis quando vixerit, ignoratur.

Φερένικος Ἡλεῖος.

Pausanias loco laudato p. 129.

Φίλλης Ἡλεῖος.

Pausanias VI. ix. 4: Φίλλην<sup>2</sup> δ' Ἡλεῖον κρατήσαντα παῖδας πάλη Σπαρτιάτης Κρατίνος ἐποίησεν.

Cratinus quando vixerit, ignoratur.

#### ΠΤΓΜΗ ΠΑΙΔΩΝ.

Ἄγαμήτωρ Μαντινεύς.

Pausanias VI. ix. 9: ἀνάκειται καὶ Μαντινεύς Ἄγαμήτωρ κρατήσας πυγμῆ παῖδας.

Ἀγέλης Χῖος.

Pausanias VI. xv. 2: παρὰ δ' αὐτὸν (ἀνάκειται) Ἀγέλης Χῖος κρατήσας πυγμῆ παῖδας, Θεομνήσου Σαρδιανοῦ τέχνη.

Theomnesti aetas incerta est, nisi forte idem est qui inter pictores, Apellis aequales, a Plinio XXXV. x. 36. § 107 commemoratur<sup>3</sup>.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 211, 214, 280 sq.

<sup>2</sup> Facius coniecit Φίλιν collato Pausaniae loco laudato p. 108.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 522, II p. 256.

Ἀγιάδας Ἡλεῖος.

Pausanias loco laudato p. 127.

Quando vixerit Serambus, quem Agiadae statuam fecisse tradit Pausanias, ignoratur.

Ἀθήναιος Ἐφέσιος.

Pausanias VI. iv. 1: ἔχεται δὲ τοῦ Λυσάνδρου τῆς εἰκόνας Ἐφέσιος πύκτης τοὺς ἐλθόντας (l. ἐσελθόντας) κρατήσας τῶν παιδων, ὄνομα δ' οἱ ἦν Ἀθήναιος.

Ἀλκαίνετος Θεάντου Ἡλεῖος ἐκ Λεπρέου.

Vid. supra p. 117.

Ἄλκετος (Ἀλκέτας?) Ἀλκίνου Κλειτόριος.

Pausanias loco laudato p. 131.

Cleon, quem Pausanias statuam eius finxisse tradit, floruit c. Olymp. XCVIII sqq.<sup>1</sup>.

Βούτας Πολυνείκους Μιλήσιος (Μυκαλήσιος?).

Pausanias VI. xvii. 5: ἀνάκειται δὲ καὶ πύκτης κρατήσας ἐν παισίν, Βούτας Πολυνείκους Μιλήσιος.

Pro Μιλήσιος legendum esse Μυκαλήσιος acute suspicati sunt Schubart et Walz, propter alterius Lugdunensis libri lectionem: μιλήσιος καὶ καλήσιος. Accedit quod nomen Βούτας Boeotio homini melius convenit quam Milesio.

Βύκελος Σικυώνιος.

Pausanias VI. xiii. 7: Βύκελος δ', ὃς Σικυωνίων πρῶτος πύξ ἐκράτησεν ἐν παισίν, ἔστιν ἔργον Σικυωνίου Κανάχου.

Canachus floruit c. Olymp. XCV<sup>2</sup>.

Γνάθων Διπαιεύς.

Pausanias VI. vii. 9: ἐπὶ δὲ τοῦ Ἀλκαίνετου τοῖς υἱοῖς Γνάθων τε Διπαιεύς τῆς Μαιναλέων χώρας καὶ Λυκῖνος ἔσηκεν Ἡλεῖος · κρατήσαι δ' Ὀλυμπίασι πυγμῇ παῖδας ὑπῆρξε καὶ τούτοις. Γνάθωνα δὲ

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 285.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 277.

καὶ ἐς τὰ μάλιζα, ὅτ' ἐνίκησεν, εἶναι νέον τὸ ἐπίγραμμα τὸ ἐπ' αὐ-  
τῷ Φησιν. Καλλικλέους δὲ τοῦ Μεγαρέως ποίημα ὁ ἀνδριάς ἐστιν.

Callicles floruit c. Olymp. XC sqq.<sup>1</sup>.

Δαμάρετος Μεσσήνιος.

Pausanias VI. xiv. 11: Δαμάρετον Μεσσήνιον κρατήσαντα πυγ-  
μῇ παῖδας . . . . Ἀθηναῖος Σιλανίων ἐποίησεν.

Silanio floruit c. Olymp. CX<sup>2</sup>.

Δαμόκριτος (Κριτόδαμος) Κλειτόριος.

Pausanias loco laudato p. 109.

Statuam eius fecisse tradit Pausanias Cleonem, qui floruit c.  
Olymp. XCVIII sqq.<sup>3</sup>.

Ἐπικράδιος Μαντινεύς.

Pausanias loco laudato p. 127.

Ptolichus Aegineta, qui teste Pausania Epicradii statuam fe-  
cit, floruit c. Olymp. LXXX<sup>4</sup>.

Εὐακκίδης Ἡλεῖος.

Pausanias loco laudato p. 111.

Θεότιμος Μοσχίωνος Ἡλεῖος.

Pausanias VI. xvii. 5: τούτων δ' εἰσὶν Ἡλεῖοι πλησίον, πυγμῇ  
παῖδας κρατήσαντες, ὁ μὲν Σθένηςος ἔργον τοῦ Ὀλυμβίου Χοίριλος,  
Θεότιμος δὲ Δαιτώνδα Σικυωνίου. παῖς δ' ὁ Θεότιμος ἦν Μοσχίωνος,  
Ἄλεξάνδρῳ τῷ Φιλίππου τῆς ἐπὶ Δαρεῖον καὶ Πέρσας στρατείας μετασχόντος.

De Daetondae aetate aliunde nihil constat.

Θερσίλοχος Κερκυραῖος.

Pausanias loco laudato p. 117.

Ἴππόμαχος Μοσχίωνος Ἡλεῖος.

Pausanias VI. xii. 6: Κάλλωνα δὲ τὸν Ἀρμοδίου καὶ τὸν Μοσ-

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I. p. 246.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 394.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 285.

<sup>4</sup> Brunn, Geschichte der Griech. Künstler, I p. 81.



χίωνος Ἰππόμαχον, γένος τ' Ἡλείου καὶ πυγμαῆ κρατήσαντας ἐν παισὶ, τὸν μὲν αὐτῶν ἐποίησε Δαΐππος, Ἰππομάχον δ' ὅσιν μὲν τὸν ἀνδριάντα εἰργάσατο οὐκ ἴσμεν, καταμαχέσασθαι δὲ τρεῖς Φασιν ἀνταγωνισὰς αὐτὸν οὔτε πληγὴν ἀποδεξάμενον οὔτε τι τραβέντα τοῦ σώματος.

Ἴππος Ἡλεῖος.

Pausanias VI. iii. 5: Ἴππον δ' Ἡλεῖον πυγμαῆ παιδᾶς κρατήσαντα ἐποίησε Δαμόκριτος Σικυώνιος.

Damocritus floruit c. Olymp. C<sup>1</sup>.

Κάλλων Ἀρμοδίου Ἡλεῖος.

Pausanias loco laudato p. 155 sq.

Daippus teste Pausania Callonis statuam fabricatus est; is filius fuit Lysippi, qui floruit aetate Alexandri Magni<sup>2</sup>.

Κριτόδαμος Κλειτόριος.

Vid. supra Δαμόκριτος.

Κυνίσκος Μαντινεύς.

Pausanias VI. iv. 11: Κυνίσκῳ δὲ τῷ ἐκ Μαντινείας πύκτη παιδὶ ἐποίησε Πολύκλειτος τὴν εἰκόνα.

Duo fuere huius nominis statuarii, quorum alter floruit c. Olymp. LXXXV, alter c. Olymp. XCV<sup>3</sup>.

Λυκῖνος Ἡλεῖος.

Pausanias loco laudato p. 152 sq.

Νεολαΐδας Προξένου Ἀρκᾶς ἐκ Φενεοῦ.

Pausanias VI. i. 5: παρὰ δ' αὐτὸν ἐκ Φενεοῦ τῆς Ἀρκάδων Νεολαΐδας Προξένου πυγμαῆς ἐν παισὶν ἀνηρημένος νίκην . . . . τούτων τῶν κατειλεγμένων εἰργάσατο Ἄλυπος τὰς εἰκόνας Σικυώνιος, Ναυκύδους τοῦ Ἀργείου μαθητής.

Naucydes floruit c. Olymp. XC—XCV<sup>4</sup>.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 105.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 358 sq., 407.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 211, 214, 280 sq.

<sup>4</sup> Brunn, Geschichte der Griech. Künstler, I p. 279.

Ξενόδικος (Ξενομβρότου Κῶος?)

Pausanias VI. xiv. 12: παῖδα δ' ἐφ' ἵππου καθήμενον καὶ ἐσηκότα ἄνδρα παρὰ τὸν ἵππον, Φησὶ τὸ ἐπίγραμμα εἶναι Ξενομβροτον ἐκ Κῶ τῆς Μεροπίδος ἐφ' ἵππου νίκη κεκηρυγμένον, Ξενόδικον δ' ἐπὶ πυγμαῖ παίδων ἀναγορευθέντα · τὸν μὲν Παντίας αὐτῶν, Ξενομβροτον δὲ Φιλότιμος Αἰγινίτης ἐποίησεν.

Pantias floruit c. Olymp. C sqq.<sup>1</sup>.

Πεισίρροδος<sup>2</sup> Θούριος.

Cf. ad Olymp. LXXIX p. 43 nota 2, ad Olymp. LXXXVII p. 50 nota 1, et p. 119.

Pausanias V. vi. 7: κατὰ δὲ τὴν ἐς Ὀλυμπίαν ὁδόν, πρὶν ἢ διαβῆναι τὸν Ἀλφειόν, ἔστιν ὄρος ἐκ Σκιλλοῦντος ἐρχομένῃ πέτραις ὑψηλαῖς ἀπότομον · ὀνομάζεται δὲ Τυπαῖον τὸ ὄρος. κατὰ τούτου τὰς γυναικῶν Ἡλείοις ἔστιν ἄθειν νόμος, ἣν Φωραθῶσιν ἐς τὸν ἀγῶνα ἐλθοῦσαι τὸν Ὀλυμπικὸν ἢ καὶ ὅλως ἐν ταῖς ἀπειρημέναις σφίσιν ἡμέραις διαβάσαι τὸν Ἀλφειόν. οὐ μὲν οὐδ' ἄλῶναι λέγουσιν οὐδεμίαν ὅτι μὴ Καλλιπάτειραν μόνην · εἰσὶ δ' οἱ τὴν αὐτὴν ταύτην Φερενίκην καὶ οὐ Καλλιπάτειραν καλοῦσιν<sup>3</sup>. αὕτη προαποθανόντος αὐτῆ τοῦ ἀνδρὸς ἐξεικάσασα αὐτὴν τὰ πάντα ἀνδρὶ γυμναστῆ ἤγαγεν ἐς Ὀλυμπίαν τὸν υἱὸν μαχοῦμενον. νικῶντος δὲ τοῦ Πεισιρρόδου τὸ ἔρυμα ἐν ᾧ τοὺς γυμναστὰς ἔχουσιν ἀπειλημμένους, τοῦτο ὑπερπηδῶσα ἢ Καλλιπάτειρα ἐγυμνώθη. Φωραθείσης δ' ὅτι εἶη γυνή, ταύτην ἀφιαῖσιν ἀζήμιον, καὶ τῷ πατρὶ (Diagorae, Olymp. LXXIX) καὶ ἀδελφοῖς αὐτῆς (Acusilao, Damageto et Dorieo, Olymp. LXXXVI sqq.) καὶ τῷ παιδὶ αἰδῶ νέμοντες · ὑπῆρχον δ' ἅπασιν αὐτοῖς Ὀλυμπικαὶ νῆκαι. ἐποίησαντο δὲ νόμον ἐς τὸ ἔπειτα ἐπὶ τοῖς γυμνασταῖς γυμνοὺς σφᾶς ἐς τὸν ἀγῶνα ἐσέρχεσθαι.

Philostratus de *Gymnast.* p. 50 Darembergii, 20 Mynae: Φερενίκη ἢ Ῥοδία ἐγένετο Διαγόρου θυγάτηρ τοῦ πύκτου, καὶ τὸ ἦθος (l. εἶδος?) ἢ Φερενίκη οὕτω τι ἔρωτο, ὡς Ἡλείοις τὰ πρῶτα ἀνῆρ

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 81.

<sup>2</sup> Sic nomen scribendum videtur. Pausaniae codices libro V Πεισίροδος, libro VI Πεισίροδος, Πεισίδωρος et Πεισίδωρος offerunt. Apud Scholiastam Pindari vulgo Πεισιρρόθιος, Vratisl. A Πεισίροθος. Apud Philostratum editur Πεισίδωρος.

<sup>3</sup> Ipse Pausanias VI. vii. 2 Euclen Callipatirae filium fuisse tradit, Pisirrhodum matrem habuisse alteram Diagorae filiam.

δόξαι . εἶρχθη<sup>1</sup> γ' οὖν ὑπὸ τρίβωνι ἐν Ὀλυμπίᾳ, καὶ Πεισίρροδον τὸν ἑαυτῆς υἱὸν ἐγύμνασεν. πύκτης δ' ἄρα κακείνος ἦν, εὐχείρ τὴν τέχνην καὶ μείων οὐδὲν τοῦ πάππου. ἐπεὶ δὲ ξυνῆκαν τῆς ἀπάτης, ἀποκτεῖναι μὲν τὴν Φερενίκην ᾤκησαν, ἐνθυμηθέντες τὸν Διαγόραν καὶ τοὺς Διαγόρου παῖδας · ὁ γὰρ Φερενίκης οἶκος Ὀλυμπιονίκαι πάντες · νόμος δ' ἐγράφη τὸν γυμναστὴν ἀποδύεσθαι, καὶ μηδὲ τοῦτον ἀνέλεγκτον αὐτοῖς εἶναι.

Eandem historiam variis modis corruptam narrant Aelianus *Var. Hist.* X. 1; Scholiasta Pindari ad *Olymp.* VII inscript., p. 158 Boeckhii; Tzetzes (qui hausit e corrupto scholiorum codice) *Hist. Var. Chil.* I. 23; Pseudo-Aeschines *Epist.* IV; Choricus *Orat. funebr.* p. 23 Villosioni in *Anecd. Graec.* T. II; Valerius Maximus VIII. xv. *Ext.* 4. Cf. quoque Plinius *Hist. Natur.* VII. xli. 42 § 153.

Πρωτόλαος Διάλκους Μαντινεύς.

Pausanias VI. vi. 1: τὸν μὲν δὴ Μαντινέα Πρωτόλαον Διάλκους πυγμαῖ παῖδας κρατήσαντα ὁ Ῥηγῖνος Πυθαγόρας ἐποίησεν.

Pythagoras floruit c. Olymp. LXXV sqq.<sup>2</sup>.

Πύτταλος Λάμπιδος Ἡλείος.

Pausanias VI. xvi. 8: Θεόδωρον δὲ ..... καὶ Πύτταλον Λάμπιδος πυγμαῖ παῖδας κρατήσαντα ..... Ἡλείους σφᾶς ὄντας ἴσω τις. ἐπὶ δὲ τῷ Πυττάλῳ καὶ τὰδ' ἔτι λέγουσιν, ὡς γενομένης πρὸς Ἀρκάδας Ἡλείοις ἀμφισβητήσεως περὶ γῆς ὄρων εἶπεν οὗτος ὁ Πύτταλος τὴν δίκην· ὁ δ' οἱ ἀνδριάς ἔργον ἐστὶν Ὀλυμθίου Σθένιδος.

Sthenis aequalis fuit Leocharis, qui floruit Olymp. CII—CXIV<sup>3</sup>. Bellum, quod Arcades inter et Eleos Olymp. CIII, 4 et CIV, 1 gestum est<sup>4</sup>, quando sit compositum non traditur.

(Σκαῖος?) Δούριος Σάμιος.

Pausanias VI. xiii. 5: Χιόνιδος δ' οὐ πόρρω τῆς ἐν Ὀλυμπίᾳ

<sup>1</sup> Sic pro εἶρχται emendavit Cobet, de Philostrati lib. περὶ γυμνας., p. 46.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 132 sqq.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 386 sqq., 391.

<sup>4</sup> Clinton, Fasti Hellenici, II p. 116 ed. 2<sup>ae</sup>.

σήλης Σκαῖος<sup>1</sup> ἔσηκεν ὁ Δούριος<sup>2</sup> Σάμιος, κρατήσας πυγμαῖ παῖδας· τέχνη δ' ἢ εἰκὼν ἐστὶ μὲν Ἰππίου. τοῦτον δὲ τὸ<sup>3</sup> ἐπίγραμμα δηλοῖ τὸ ἐπ' αὐτῷ νικῆσαι ἠνίκα<sup>4</sup> ὁ Σαμίων δῆμος ἔφευγεν ἐκ τῆς νήσου. τὸν δὲ καιρόν, καθ' ὃν<sup>5</sup> ἐπὶ τὰ οἰκεῖα τὸν δῆμον \* \* παρὰ δὲ τὸν τύραννον Διάλλος ὁ Πόλλιδος ἀνάκειται cet.

Satis certum igitur est non puero cuius statuem vidit Pausanias Duris nomen fuisse, sed ipsius patri, et mihi quidem speciosa admodum videtur coniectura Schubart-Walziana, ΣΤΗΛΗΣΣΚΑΙΟΣ pro ΣΤΗΛΗΣΚΑΙΟΣ reponentium. »Gegen diese Anordnung,» ita Brunn<sup>6</sup>, »welche für sich allein sehr annehmbar sein würde, scheinen aber die Worte παρὰ δὲ τὸν τύραννον in dem Folgenden zu sprechen. Denn da wir nur von Duris, nicht aber von einem seiner Söhne wissen, dass er Tyrann von Samos war, so müssen wir annehmen, dass in dem Vorhergehenden von einer Statue des Duris selbst die Rede sei. Und damit lässt sich auch die Angabe vereinigen, dass der Olympische Sieg in die Zeit eines Exils der Samier falle, wenn wir nämlich, abweichend von allen früheren Erklärern<sup>7</sup>, an dasjenige denken wollen, welches bald nach Alexanders Tode durch Perdikkas nach mehr als 43jähriger<sup>8</sup> Dauer aufhörte.» Nituntur haec hypothesei verbis τὸν τύραννον post lacunam eandem statuem indicari quam ante lacunam. Fieri tamen potest ut plura intercederint, in quibus ad aliam, eamque tyranni cuiusdam, statuem describendam Pausanias transierit<sup>9</sup>.

<sup>1</sup> Sic coniecerunt Schubart et Walz. Codices plerique καὶ ὅς (unus καὶ ὅσας), Vindobonensis uterque omittunt.

<sup>2</sup> Sic codices omnes; pro Δούριος expectes Δούριδος; sed alia quoque propria in ις duplicem formam habent in genitivo, veluti Phalaris, Anacharsis, Paris. Pleraque editiones ἔσηκε Δούρις ὁ Σάμιος.

<sup>3</sup> Sic legendum videtur. Pro τοῦτον δὲ τὸ codices bini τοῦτο δὲ τὸ, τούτου δὲ τὸ, et τὸ δὲ, unus τὸ.

<sup>4</sup> Codices νικῆσαι Χίονιν ἠνίκα, manifesta interpolatione.

<sup>5</sup> Verba καθ' ὃν aliquot codices omittunt; unus omittit verba καθ' ὃν ἐπὶ τὰ οἰκεῖα τὸν, indicata lacuna. Vindobonensis uterque lacunam indicant post δῆμον.

<sup>6</sup> Geschichte der Griech. Künstler, I p. 424.

<sup>7</sup> Non ab omnibus. De eodem exilio accepit Hulleman, Duridis Samii quae supersunt (1841), p. 7 sq., neque video de quonam alio exilio Pausaniae verba accipi possint.

<sup>8</sup> Sic Diodorus. Revera autem vix triginta anni fuerunt, Olymp. CVII, 1—CXIV, 2. Cf. Hulleman, Duridis Samii quae supersunt, p. 8.

<sup>9</sup> Neque satis constat de Duridis tyrannide; solus huius rei testis est Athenaeus VIII. 13 p. 337 Casauboni.

Τελέσας Μεσσήνιος.

Pausanias VI. xiv. 4: καὶ πλησίον τοῦ ἵππου Τελέσας ἐστὶ Μεσσήνιος κρατήσας πυγμῆ παῖδας · Σιλανίωνος δ' ἔργον ἐστὶν ὁ Τελέσας.  
Silanio floruit c. Olymp. CX<sup>1</sup>.

Τέλλων Ὀρεσθάσιος.

Pausanias loco laudato p. 127.

Φίλιππος Ἀζᾶν ἐκ Παλλήνης.

Pausanias loco laudato p. 109.

Myro, qui teste Pausania Philippi statuam fecit, floruit c. Olymp. LXXX sqq.<sup>2</sup>.

Χαιρέας Χαιρήμονος Σικυώνιος.

Pausanias VI. iii. 1: Χαιρέα δὲ Σικυωνίῳ πυκτῆ παιδὶ ἐπίγραμμα ἐστὶν ὡς νικήσειεν ἡλικίαν νέος καὶ ὡς πατὴρ εἶη Χαιρήμονος · γέγραπται δὲ καὶ ὁ τὸν ἀνδριάντα εἰργασμένος Ἀσερίων Αἰσχύλου.

Asterio quando vixerit non traditur. Hoc tantum de Chaereae aetate affirmare licet, victoriam eius Olympicam recentiore esse quam Byceli Sicyonii victoriam, quippe qui primus Sicyoniorum hoc certamine vicerit. Cf. supra p. 132.

Χαρμίδας Ἡλεῖος.

Pausanias loco laudato p. 127.

Χοιρίλος Ἡλεῖος.

Pausanias loco laudato p. 155.

Sthenis, quem Pausanias Choerili statuam finxisse tradit, adhuc florebat Olymp. CXIII<sup>3</sup>.

#### ΠΑΓΚΡΑΤΙΟΝ ΠΑΙΔΩΝ.

Ἀμύντας Ἑλληνικοῦ Ἐφέσιος.

Pausanias VI. iv. 5: πλάσης δ' ἄλλος τῶν Ἀττικῶν, Πολυκλῆς,

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I. p. 394.

<sup>2</sup> Brunn, Geschichte der Griech. Künstler, I p. 142.

<sup>3</sup> Brunn, Geschichte der Griech. Künstler, I p. 391.



Σταδιέως μαθητῆς Ἀθηναίου, πεποίηκε παῖδα Ἐφέσιον παγκρατιασὴν, Ἀμύνταν Ἑλλαυνίου.

Puerorum pancratium adscitum est Olymp. CXLV, eaque Olympiade Phaedimus palmam tulit: quumque Diallus (q. v.) primus Ionum hoc certamine victoriam reportaverit, Amyntas non potest prius Olympiade CXLVII vicisse. Polycles igitur non maior est, quem Plinius Olympiadi CII adsignat, sed minor quem Olymp. CLVI floruisse tradit<sup>1</sup>.

Δίαλλος Πόλλιδος Σμυρναῖος.

Pausanias VI. xiii. 6: παρὰ δὲ τὸν τύραννον Δίαλλος ὁ Πόλλιδος ἀνάκειται, γένος μὲν Σμυρναῖος, Ἴωνων δὲ πρῶτος λαβεῖν ἐν Ὀλυμπίᾳ Φησὶν οὗτος ὁ Δίαλλος παγκρατίου ἐφέφανον ἐν παισίν.

Non potest Dialli victoria multis Olympiadibus post adscitum Olymp. CXLV puerorum pancratium esse reportata, nam Amyntae Ephesii statua, eodem certamine post Diallum victoris, c. Olymp. CLVI facta est.

#### ΤΕΘΡΙΠΠΟΣ<sup>2</sup>.

Ἀλκμαίων Μεγακλέους Ἀθηναῖος.

Herodotus VI. 125: Οἱ δὲ Ἀλκμεωνίδαι ἔσαν μὲν καὶ τὰ ἀνέκαθεν λαμπροὶ ἐν τῆσι Ἀθήνῃσι, ἀπὸ δὲ Ἀλκμέωνος καὶ αὐτὶς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί. τοῦτο μὲν γὰρ Ἀλκμέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίων Λυδοῖσι παρὰ Κροῖσου ἀπικνεομένοισι ἐπὶ τὸ χρησῆριον τὸ ἐν Δελφοῖσι<sup>3</sup> συμπρήκτωρ τε ἐγένετο καὶ συνελάμβανε προθύμως· καὶ μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ χρησῆρια φοιτεόντων ἑαυτὸν εὖ ποιέειν μεταπέμπεται ἐς Σάρδεις, ἀπικόμενον δὲ δωρέεται χρυσῶ τὸν ἂν δύνηται τῷ ἑαυτοῦ σώματι ἐξενείκασθαι ἑσάπαξ. . . . οὕτω μὲν ἐπλούτησε ἡ οἰκίη αὕτη μεγάλως, καὶ ὁ Ἀλκμέων οὗτος οὕτω τεθριπποτροφήσας Ὀλυμπιάδα ἀναιρέεται.

<sup>1</sup> Brunn, Geschichte der Griech. Künstler, I p. 537.

<sup>2</sup> Pausanias VI. x. 8, ubi agit de Cleosthene qui Olymp. LXVI curulem victoriam reportavit: τῶν δ' ἵπποτροφησάντων ἐν Ἑλλήσι πρῶτος ἐς Ὀλυμπίαν εἰκόνα ἀνέθηκεν ὁ Κλεοσθένης οὗτος. Ergo ceteri omnes curuli certamine victores, quorum statuas Pausanias commemorat, post Olymp. LXVI vicerunt.

<sup>3</sup> Cf. Herodotus I. 46 sqq.



Isocrates *de big.* p. 351 Stephani: ἵππων ζεύγει πρῶτος Ἀλκμαίων τῶν πολιτῶν Ὀλυμπίᾳ ἐνίκησεν.

Alcmaeonis ex Megacle filio nepos fuit Clisthenes legislator<sup>1</sup>, eiusdemque ex eodem neptem duxit Pisistratus ex priore exsilio redux<sup>2</sup>, i. e. Olymp. LVI, LVII aut LVIII<sup>3</sup>. Suspectum igitur est quod Herodotus narrat, Alcmaeonem opes suas debuisse Croeso, qui, quum annos XIV regnasset, vietus a Cyro est Olymp. LVIII<sup>4</sup>.

Ἀνάξανδρος Λάκων.

Pausanias VI. i. 7: εἰσὶ δὲ Λακεδαιμόνιοι καὶ ἐφεξῆς ἀνακείμενοι τῇ Κυνίσκᾳ ἵππων νῆκαι γεγόνασιν αὐτοῖς. Ἀνάξανδρος μὲν ἄρματι ἀνηγορεύθη πρῶτος<sup>5</sup> cet.

Ἄρατος Κλεινίου Σικυώνιος.

Pausanias VI. xii. 5: μετὰ δὲ τοῦ Ἰέρωνος τὰς εἰκόνας Ἄρεῦς ὁ Ἀκροτάτου Λακεδαιμονίων βασιλεὺς καὶ Ἄρατος ἔστηκεν ὁ Κλεινίου, καὶ αὐθις ἀναβεβηκῶς ἐστὶν Ἄρεῦς ἵππον. ἀνάθημα δ' ὁ μὲν Κορινθίων ὁ Ἄρατος, Ἄρεῦς δ' Ἠλείων ἐστὶν . . . . Ἄρατος δὲ καὶ ἄρματι ἀνηγορεύθη νικῶν ἐν Ὀλυμπίᾳ.

Aratus primum praetor fuit viginti annos natus Olymp. CXXXII, 2, liberavit Corinthum in secunda praetura Olymp. CXXXIV, 2, obiit Olymp. CXLI, 4<sup>6</sup>.

<sup>1</sup> Herodotus V. 66, 67.

<sup>2</sup> Herodotus I. 60 sq.

<sup>3</sup> Veri simile est Pisistratum e priore exsilio rediisse Olymp. LVIII, 1; cf. Clinton, Fasti Hellenici, II p. 202 sq. ed. 2<sup>ae</sup>.

<sup>4</sup> Clinton, Fasti Hellenici, II p. 6 et 296 ed. 2<sup>ae</sup>.

Schultz coniecit famam Croeso tribuisse quod fecerat Alyattes.

<sup>5</sup> Vix est quod moneam falsos esse qui Pausaniae verba ita acceperunt, quasi Anaxander Lacedaemoniorum primus curulem victoriam reportarit. Euagoras v. c. Lacedaemonius curuli certamine tulit palmas multis Olympiadibus ante Anaxandrum. Hic enim post Olymp. LXVI vicerit necesse est (cf. Pausaniae locus laudatus p. 139 nota 2), illius victoriae ante Olymp. LXII reportatae sunt (vid. infra p. 142).

<sup>6</sup> Clinton, Fasti Hellenici, III p. 16, 22 et 44 ed. 2<sup>ae</sup>.

Plutarchus *Arat.* III narrat Aratum adolescentem *πένταθλον ἀγωνίσασθαι καὶ σεφάνων τυχεῖν*, sed non addit in quibus ludis.

Ἄρκεσίλαος Λάκων δίδς.

Pausanias VI. II. 2, ubi Lacedaemonios quosdam recenset curuli certamine victores: τῷ δ' Ἄρκεσιλάῳ καὶ Λίχῃ τῷ παιδί, τῷ μὲν αὐτῶν γεγόνασι δύο Ὀλυμπικαὶ νῖκαι, Λίχας δέ cet.

De Lichae aetate constat; senex<sup>1</sup> enim curulem victoriam reportavit Olymp. XC.

Ἀρχέλαος Περδίκκου Μακεδών.

• Solinus XIV, quo capite de Macedoniae regum successione agit: *idem Archelaus Pythicas et Olympicas palmas quadrigis adeptus, Graeco potius animo, quam regali, gloriam illam prae se tulit.*

Archelaus regnavit Olymp. XCI, 4—XCV, 2<sup>2</sup>.

Ἀρχίδαμος Ἡλεῖος.

Pausanias loco laudato p. 125.

Γλαύκων Ἐτεοκλέους Ἀθηναῖος.

Pausanias VI. xvi. 9: καὶ ἄρμα ἀνδρὸς Ἀθηναίου Γλαύκωνος τοῦ Ἐτεοκλέους · ἀνηγορεύθη δ' ὁ Γλαύκων οὗτος ἐφ' ἄρματος τελείου δρόμῳ.

Δαμάρατος Ἀρίσωνος Λάκων.

Herodotus VI. 70 Damarati historiam sic concludit: οὕτω ἀπίκετο ἐς τὴν Ἀσίην Δημάρητος καὶ τοιαύτη χρησάμενος τύχη, ἅλλα τε Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνώμησι ἀπολαμπρυνθείς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα σφι ἀνελόμενος τεθρίπῳ προσέβαλε, μούνος τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

Damaratus iam regnabat Olymp. LXVII; regno amisso in Asiam profectus est Olymp. LXXII<sup>3</sup>.

Εὐαγόρας Λάκων τρὶς ἐξῆς.

Herodotus VI. 103 tradit Cimonem Stesagorae filium ter iisdem equis victoriam reportasse; deinde sic pergit: ἐποίησαν δὲ

<sup>1</sup> Cf. Xenophon loco laudato ad Olymp. XC p. 52 nota 3.

<sup>2</sup> Clinton, Fasti Hellenici, II p. 223 ed. 2<sup>ae</sup>.

<sup>3</sup> Clinton Fasti Hellenici, II p. 208 ed. 2<sup>ae</sup>.

καὶ ἄλλαι ἵπποι ἤδη τωὺτὸ τοῦτο Εὐαγόρῳ Λάκωνος, πλέω δὲ τούτων οὐδαμαί.

Pausanias VI. x. 8: τῶν δ' ἵπποτροφισάντων ἐν Ἑλλήσι πρῶτος ἐς Ὀλυμπίαν εἰκόνα ἀνέθηκεν ὁ Κλεισθένης οὗτος (Olymp. LXVI). τὰ γὰρ Μιλτιάδου τοῦ Ἀθηναίου καὶ Εὐαγόρου τοῦ Λάκωνος ἀναθήματα, τοῦ μὲν ἄρματός ἐστιν, οὐ μὴν καὶ αὐτὸς ἐπὶ τῷ ἄρματι Εὐαγόρας, τὰ Μιλτιάδου δ' ὅποια ἐς Ὀλυμπίαν ἀνέθηκεν ἐτέρωθι δηλώσω τοῦ λόγου.

Quum Cimon vicerit Olymp. LXII—LXIV, sequitur Euagorae victorias antea esse reportatas, idque tribus continuis Olympiadibus, quum iisdem equis reportatae sint.

Θεόχρηστος Κυρηναῖος.

Pausanias loco statim laudando.

Θεόχρηστος Κυρηναῖος.

Pausanias VI. xii. 7: Θεόχρηστος δὲ Κυρηναῖον ἵπποτροφίσαντα κατὰ τὸ ἐπιχώριον τοῖς Λίβυσι καὶ αὐτὸς ἐν Ὀλυμπίᾳ καὶ ἔτι πρότερον τὸν ὀμώνυμόν τ' αὐτῷ καὶ τοῦ πατρὸς πατέρα<sup>1</sup>, τούτους μὲν ἐνταῦθα ἵππων νίκας, ἐν δ' Ἰσθμῷ τοῦ Θεόχρηστου λαβεῖν τὸν πατέρα τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῷ ἄρματι.

Καλλίας Ἀθηναῖος τρίς.

Scholiasta Aristophanis ad Nub. 64: ἐπεὶ καὶ Καλλίας ὁ ἀραθῶνα δαδούχος ὁ ἐν τῇ ἱερᾷ σολῇ προσελθὼν ἐπὶ τὴν μάχην εἰς Μ. καὶ ἀρισεύσας κατὰ τῶν βαρβάρων τρίς Ὀλύμπια νικήσας ἄρματι τὸν υἱὸν ἐκάλεσεν Ἰπτόνικον.

Κλεισθένης Ἀρισωνύμου Σικυώνιος.

Herodotus VI. 126: Μετὰ δέ, γενεῇ δευτέρῃ ὕστερον<sup>2</sup>, Κλεισθέ-

<sup>1</sup> Non intellexit haec verba Siebelis qui adnotat: *ergo avus, filius et nepos habuerunt nomen Theochresti*. Quid dicere voluerit Pausanias assecuti sunt Schubart et Walz (in sua editione, Vol. I p. 111 sq.); at, inquit, *librariorum culpa non dixit; restituiimus Pausaniae verba sic scribendo: καὶ ἔτι πρότερον τὸν ὀμώνυμόν [τε] αὐτῷ τοῦ πατρὸς πατέρα — τούτους μὲν κτλ.; τε utcumque possit defendi, melius tamen abest*. Mihi locus sanus videtur. Dicit Pausanias ante Theochrestum, teste epigrammate in ipsius curru, virum quendam vicisse qui Theochresto cognominis eiusque avus erat paternus.

<sup>2</sup> Errasse videntur qui ex his verbis collegerunt necessario integram aetatem

νης μιν ὁ Σικυῶνος τύραννος ἐξήειρε . . . . Κλεισθένει γὰρ τῷ Ἀρισωνύμου . . . . γίνεται θυγάτηρ τῆ οὔνομα ἦν Ἀγαρίση. ταύτην ἠθέλησε Ἑλλήνων πάντων ἐξευρῶν τὸν ἄριστον τούτῳ γυναῖκα προσθεῖναι. Ὀλυμπίαν ὣν ἐόντων καὶ νικῶν ἐν αὐτοῖσι τεθρίπῳ ὁ Κλεισθένης κήρυγμα ἐποίησατο, cet.

Nupsit Agariste Megacli Alcmaeonis filio; filiamque ex hoc matrimonio natam duxit Pisistratus Olymp. LVIII, 1 aut certe non multo prius<sup>1</sup>.

Κρατισθένης Μνασέου Κυρηναῖος.

Pausanias VI. xvii. 1: ἔσι δὲ καὶ τοῦ Κυρηναίου Κρατισθέους χαλκοῦν ἄρμα, καὶ Νίκη τ' ἐπιβέβηκε τοῦ ἄρματος καὶ αὐτὸς ὁ Κρατισθένης. δῆλα μὲν δὴ ὅτι ἵππων γέγονεν αὐτῷ νίκη· λέγεται δὲ καὶ ὡς Μνασέου τοῦ δρομέως, ἐπικληθέντος δ' ὑφ' Ἑλλήνων Λίβυος, εἶη παῖς ὁ Κρατισθένης. τὰ δ' ἀναθήματα αὐτῷ τὰ ἐς Ὀλυμπίαν ἐστὶ τοῦ Ῥηγίνου Πυθαγόρου τέχνη.

Cf. ad Olymp. LXX p. 29 nota 4.

Κυνίσκα Ἀρχιδάμου Λάκαινα.

Pausanias III. viii. 1: ἐγένετο δ' Ἀρχιδάμῳ καὶ θυγάτηρ ὄνομα μὲν Κυνίσκα, Φιλοτιμότατα δ' ἐς τὸν ἀγῶνα ἔσχε τὸν Ὀλυμπικόν, καὶ πρώτη θ' ἵπποτρόφησε γυναικῶν καὶ νίκην ἀνείλετο Ὀλυμπικὴν πρώτη.

Idem III. xv. 1: πρὸς δὲ τῷ Πλατανισᾷ καὶ Κυνίσκας ἐστὶν ἡρῶν, θυγατρὸς Ἀρχιδάμου βασιλεύοντος Σπαρτιατῶν· πρώτη δ' ἵπποτρόφησε γυναικῶν καὶ Ὀλυμπίᾳ πρώτη νίκην ἀνείλετο ἄρματι.

Idem V. xii. 5: ἀναθήματα δ' ὅποσα ἔνδον ἢ ἐν τῷ προνάῳ κεῖται, θρόνος ἐστὶν Ἀριμνήσου . . . . καὶ ἵπποι Κυνίσκας χαλκοῖ, σημεῖα Ὀλυμπικῆς νίκης.

Idem VI. i. 6: ἐς δὴ τὴν Ἀρχιδάμου Κυνίσκαν, ἐς τὸ γένος τ' αὐτῆς καὶ ἐπὶ ταῖς Ὀλυμπικαῖς νίκαις, πρότερον ἔτι ἐδήλωσα ἐν τοῖς λόγοις οἱ ἐς τοὺς βασιλέας τοὺς Λακεδαιμονίων ἔχουσιν. πεποιήται δ' ἐν Ὀλυμπίᾳ παρὰ τὸν ἀνδριάντα τοῦ Τρωῖλου λίθου κρητὶς καὶ ἄρμα

praeterlapsam esse inter ea quae cap. 125 Herodotus narravit (locum descripsi p. 139) et quae hoc. Significant enim sequenti generatione. Itaque fieri potest ut pauci tantum anni praeterierint inter Alcmaeonem a Croeso (Alyatte?) ditatum et Megaclis nuptias.

<sup>1</sup> Cf. supra p. 140.

θ' ἵππων καὶ ἀνὴρ ἡνίοχος καὶ αὐτῆς Κυνίσκας εἰκόν, Ἀπελλοῦ τέχνη. γέγραπται δὲ καὶ ἐπίγραμμα τὰ ἐς τὴν Κυνίσκαν ἔχον<sup>1</sup>.

Xenophon Agesil. IX. 6: ἐκεῖνό γε μὴν πῶς οὐ καλὸν καὶ μεγαλόγνωμον, τὸ αὐτὸν μὲν ἀνδρὸς ἔργοις καὶ κτήμασι κοσμεῖν τὸν ἑαυτοῦ οἶκον, κύνας τε πολλοὺς θηρευτὰς καὶ ἵππους πολεμιστηρίους τρέφοντα, Κυνίσκαν δ' ἀδελφὴν οὔσαν πείσαι ἄρματοτροφεῖν καὶ ἐπιδειξάμεναι νικῶσης αὐτῆς ὅτι τὸ θρέμμα τοῦτο οὐκ ἀνδραγαθίας ἀλλὰ πλούτου ἐπίδειγμά ἐστιν.

Plutarchus Agesil. XX: οὐ μὴν ἀλλ' ὄρων (ὁ Ἀγησίλαος) ἐνίοις τῶν πολιτῶν ἀφ' ἵπποτροφίας δοκοῦντας εἶναι τινὰς καὶ μεγάλη φρονούοντας ἔπεισε τὴν ἀδελφὴν Κυνίσκαν ἄρμα καθεῖσαν Ὀλυμπίᾳσιν ἀγωνίσασθαι βουλόμενος ἐνδείξασθαι τοῖς Ἑλλήσιν ὡς οὐδεμιᾶς ἐστὶν ἀρετῆς ἀλλὰ πλούτου καὶ δαπάνης ἢ νίκης<sup>2</sup>.

Agesilaus regnavit Olymp. XCV, 5—CIV, 4<sup>3</sup>.

Λάμπρος Φιλίππησιος.

Pausanias VI. iv. 10: πεποιήται δὲ παρὰ τὸν Ἐυάνθην ἀνὴρ θ' ἵπποτρόφος καὶ τὸ ἄρμα, ἀναβεβηκυῖα δ' ἐπὶ τὸ ἄρμα παῖς παρθένος. ὄνομα μὲν Λάμπρος τῷ ἀνδρὶ, πατὴρ δ' ἦν αὐτῷ νεωτάτῃ τῶν ἐν Μακεδονίᾳ πόλεων, καλουμένη δ' ἀπὸ τοῦ οἰκιστοῦ Φιλίππου τοῦ Ἀμύντου.

Λυκῖνος Λάκων.

Pausanias VI. ii. 2, ubi Spartanorum aliquot victorias curules recenset: Λυκῖνος δ' ἀγαγὼν ἐς Ὀλυμπίαν πῶλους καὶ οὐ δοκιμασθέντος ἐνὸς ἐξ αὐτῶν, καθῆκεν ἐς τῶν ἵππων τὸν δρόμον τῶν τελείων τοὺς πῶλους καὶ ἐνίκα δι' αὐτῶν· ἀνέθηκε δὲ καὶ ἀνδριάντας δύο ἐς Ὀλυμπίαν, Μύρωνος τοῦ Ἀθηναίου ποιήματα.

Equuleorum quadrigae adscitae sunt Olymp. XCIX: ergo non potest Lycini victoria ante hanc Olympiadem reportata esse. At Myro floruit c. Olymp. LXXX sqq., et quamquam citra Olymp.

<sup>1</sup> Codices ἐπιγράμματα ἐς τὴν Κυνίσκαν ἔχοντα. Vindobonensis alter habet ἐπίγραμμα ἐς τὴν Κυνίσκαν ἔχοντα. Cf. Pausanias III. viii. 2.

<sup>2</sup> Eadem verba leguntur apud Plutarchum *Lacon. Apophthegm.* p. 212 ed, Londin., ubi pro εἰς ἄρμα καθίσασαν reponatur ἄρμα καθεῖσαν. Non solebant οἱ ἵπποτροφοῦντες ipsi ἡνιοχεῖν, quod si quis Cyniscam tamen fecisse putet, inspiciat Pausaniae locum laudatum e libro VI.

<sup>3</sup> Clinton, *Fasti Hellenici*, II p. 213 ed, 2<sup>ae</sup>.



XC vitam protraxisse possit, non potest tamen Lycini statuas Olympicas fecisse, si vera fama est Lycinum Olympiam venisse equuleorum quadrigis certaturum<sup>1</sup>.

Μεγακλῆς Ἀθηναῖος.

Duo sunt huius nominis Alcmaeonidae qui feruntur Olympiae curuli certamine vicisse, Cylonis adversarius alter, alter Pisistrati aequalis; quam tamen famam adversari Pindari testimonio *unam* Olympicam victoriam Alcmaeonidarum genti tribuentis, monuit Boeckhius in Explicat. ad Pindari Pyth. VII, ubi de Alcmaeonidarum victoriis egit p. 300 sqq. Pindarus enim *Pyth.* VII (quo carmine alius Megaclis, qui aut Clisthenis legislatoris filius fuit aut fratris eius Hippocratis, victoriam Pythicam celebravit<sup>2</sup>) vs. 15 sqq.:

ἄγοντι δὲ με πέντε μὲν Ἴσθμοῖ  
νῖκαι, μία δ' ἐκπρεπῆς  
Διὸς Ὀλυμπιάς,  
δύο δ' ἀπὸ Κίρρας,  
ὧ Μεγάκλεες, ὑμαί τε καὶ προγόνων.

Una haec Olympica Alcmaeonidarum victoria non potest alia esse quam Alcmaeonis, de qua vid. supra p. 139. Videndum igitur an testes de Megaclis utriusque victoriis Olympicis satis boni sint. Sunt autem hi.

Scholiasta Pindari ad Pyth. VII inscript., p. 391 Boeckhii: γέγραπται ἢ ᾧδῃ Μεγακλεῖ Ἀθηναίῳ . . . . ἔστι δ' οὗτος οὐχ ὁ τὰ Ὀλύμπια νενικηκώς, ἀλλ' ἕτερος . . . . τὴν γὰρ τεσσαρακοσὴν ἐβδόμην ἐκεῖνος Ὀλυμπιάδα ἀναγράφεται νενικηκώς.

Scholiasta Aristophanis ad Nub. 64: ὁ Ξάνθιππος Περικλέους ἦν πατήρ, ὃς ἦν τοῦ τῶν Ἀλκμαιωνιδῶν γένους. ἐσεμνύετο δὲ τὸ γύναιον θείῳ Μεγακλεῖ τῷ νικήσαντι τρεῖς Ὀλύμπια καὶ δι' ἵπποτροφίαν κατελθόντι ἐκ τῆς Φυγῆς. ἐδίωξε γὰρ αὐτὸν ὁ Πεισίστρατος, ὃν καὶ μετεπέμψατο παραχωρήσαντα αὐτῷ τὸ τῆς νίκης κήρυγμα<sup>3</sup>.

<sup>1</sup> Fugit haec difficultas Brunnium, Geschichte der Griech. Künstler, I p. 142, ubi Myronis aetatem definit.

<sup>2</sup> Vid. Boeckhius l. l. p. 303.

<sup>3</sup> Verba ἐδίωξε — κήρυγμα absunt a codice Ravennate et Veneto.



θ' ἵππων καὶ ἀνὴρ ἡνίοχος καὶ αὐτῆς Κυνίσκας εἰκῶν, Ἀπελλοῦ τέχνη. γέγραπται δὲ καὶ ἐπίγραμμα τὰ ἐς τὴν Κυνίσκαν ἔχον<sup>1</sup>.

Xenophon Agesil. IX. 6: ἐκεῖνό γε μὴν πῶς οὐ καλὸν καὶ μεγαλόγνωμον, τὸ αὐτὸν μὲν ἀνδρὸς ἔργοις καὶ κτήμασι κοσμεῖν τὸν ἑαυτοῦ οἶκον, κύνας τε πολλοὺς θηρευτὰς καὶ ἵππους πολεμιστηρίους τρέφοντα, Κυνίσκαν δ' ἀδελφὴν οὔσαν πείσαι ἄρματοτροφεῖν καὶ ἐπιδεῖξαι νικῶσης αὐτῆς ὅτι τὸ θρέμμα τοῦτο οὐκ ἀνδραγαθίας ἀλλὰ πλούτου ἐπίδειγμά ἐστιν.

Plutarchus Agesil. XX: οὐ μὴν ἀλλ' ὄρων (ὁ Ἀγησίλαος) ἐνίους τῶν πολιτῶν ἀφ' ἵπποτροφίας δοκοῦντας εἶναι τινὰς καὶ μεγάλα φρονοῦντας ἔπεισε τὴν ἀδελφὴν Κυνίσκαν ἄρμα καθεῖσαν Ὀλυμπίᾳσιν ἀγωνίσασθαι βουλόμενος ἐνδείξασθαι τοῖς Ἑλλησιν ὡς οὐδεμιᾶς ἐστὶν ἀρετῆς ἀλλὰ πλούτου καὶ δαπάνης ἢ νίκης<sup>2</sup>.

Agesilaus regnavit Olymp. XCV, 5—CIV, 4<sup>3</sup>.

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Pausanias VI. iv. 10: πεποίηται δὲ παρὰ τὸν Ἐυάνθην ἀνὴρ θ' ἵπποτρόφος καὶ τὸ ἄρμα, ἀναβεβηκυῖα δ' ἐπὶ τὸ ἄρμα παῖς παρθένος. ὄνομα μὲν Λάμπρος τῷ ἀνδρὶ, πατὴρ δ' ἦν αὐτῷ νεωτάτη τῶν ἐν Μακεδονίᾳ πόλεων, καλουμένη δ' ἀπὸ τοῦ οἰκιστοῦ Φιλίππου τοῦ Ἀμύντου.

Λυκῖνος Λάκων.

Pausanias VI. ii. 2, ubi Spartanorum aliquot victorias curules recenset: Λυκῖνος δ' ἀγαγὼν ἐς Ὀλυμπίαν πῶλους καὶ οὐ δοκιμασθέντος ἐνὸς ἐξ αὐτῶν, καθῆκεν ἐς τῶν ἵππων τὸν δρόμον τῶν τελείων τοὺς πῶλους καὶ ἐνίκα δι' αὐτῶν. ἀνέθηκε δὲ καὶ ἀνδριάντας δύο ἐς Ὀλυμπίαν, Μύρωνος τοῦ Ἀθηναίου ποιήματα.

Equuleorum quadrigae adscitae sunt Olymp. XCIX: ergo non potest Lycini victoria ante hanc Olympiadem reportata esse. At Myro floruit c. Olymp. LXXX sqq., et quamquam citra Olymp.

<sup>1</sup> Codices ἐπιγράμματα ἐς τὴν Κυνίσκαν ἔχοντα. Vindobonensis alter habet ἐπίγραμμα ἐς τὴν Κυνίσκαν ἔχοντα. Cf. Pausanias III. viii. 2.

<sup>2</sup> Eadem verba leguntur apud Plutarchum *Lacon. Apophthegm.* p. 212 ed, Londin., ubi pro εἰς ἄρμα καθεῖσασαν reponatur ἄρμα καθεῖσαν. Non solebant οἱ ἵπποτροφοῦντες ἑαυτοὺς ἡνιοχεῖν, quod si quis Cyniscam tamen fecisse putet, inspiciat Pausaniae locum laudatum e libro VI.

<sup>3</sup> Clinton, *Fasti Hellenici*, II p. 213 ed, 2<sup>ae</sup>.

XC vitam protraxisse possit, non potest tamen Lycini statuas Olympicas fecisse, si vera fama est Lycinum Olympiam venisse equuleorum quadrigis certaturum<sup>1</sup>.

Μεγακλῆς Ἀθηναῖος.

Duo sunt huius nominis Alcmaeonidae qui feruntur Olympiae curuli certamine vicisse, Cylonis adversarius alter, alter Pisistrati aequalis; quam tamen famam adversari Pindari testimonio *unam* Olympicam victoriam Alcmaeonidarum genti tribuentis, monuit Boeckhius in Explicat. ad Pindari Pyth. VII, ubi de Alcmaeonidarum victoriis egit p. 300 sqq. Pindarus enim *Pyth. VII* (quo carmine alius Megaclis, qui aut Clisthenis legislatoris filius fuit aut fratris eius Hippocratis, victoriam Pythicam celebravit<sup>2</sup>) vs. 15 sqq.:

ἄγοντι δέ με πέντε μὲν Ἴσθμοῖ  
νῖκαι, μία δ' ἐκπρεπῆς  
Διὸς Ὀλυμπιάς,  
δύο δ' ἀπὸ Κίρρας,  
ὦ Μεγάκλεες, ὑμαί τε καὶ προγόνων.

Una haec Olympica Alcmaeonidarum victoria non potest alia esse quam Alcmaeonis, de qua vid. supra p. 139. Videndum igitur an testes de Megaclis utriusque victoriis Olympicis satis boni sint. Sunt autem hi.

Scholiasta Pindari ad Pyth. VII inscript., p. 591 Boeckhii: γέγραπται ἢ ᾠδῇ Μεγακλεῖ Ἀθηναίῳ . . . . . ἔστι δ' οὗτος οὐχ ὁ τὰ Ὀλύμπια νενικηκώς, ἀλλ' ἕτερος . . . . . τὴν γὰρ τεσσαρακοσὴν ἐβδόμην ἐκεῖνος Ὀλυμπιάδα ἀναγράφεται νενικηκώς.

Scholiasta Aristophanis ad Nub. 64: ὁ Ξάνθιππος Περικλέους ἦν πατήρ, ὃς ἦν τοῦ τῶν Ἀλκμαιωνιδῶν γένους. ἐσεμνύετο δὲ τὸ γύναιον θείῳ Μεγακλεῖ τῷ νικήσαντι τρίς Ὀλύμπια καὶ δι' ἵπποτροφίαν κατελθόντι ἐκ τῆς Φυγῆς. ἐδίωξε γὰρ αὐτὸν ὁ Πεισίστρατος, ὃν καὶ μετεπέμψατο παραχωρήσαντα αὐτῷ τὸ τῆς νίκης κήρυγμα<sup>3</sup>.

<sup>1</sup> Fugit haec difficultas Brunnium, Geschichte der Griech. Künstler, I p. 142, ubi Myronis aetatem definit.

<sup>2</sup> Vid. Boeckhius l. l. p. 300.

<sup>3</sup> Verba ἐδίωξε.

Corruptos testes esse quum Pindarus arguat, tres Boeckhius ad eos destruendos proposuit hypotheses:

1<sup>o</sup> quod apud Schol. Aristoph. de hoc Megacle dicitur, τρίτον νικήσαντι Ὀλύμπια, ut Schol. id protulit falsum est: at Schol. habuit ab antiquiore scriptore, qui hoc ita pronunciaverat, non ut tres Megacles Olympicas victorias reportasse, sed ut post duas alias una Olympica potitus esse diceretur.

2<sup>o</sup> quod ad Pindari Scholiastam, numerus, ut solet in Scholiis vitiatum est: scribe τὴν γὰρ πεντηκοστὴν ἐβδόμην ἐκεῖνος Ὀλυμπιάδα ἀναγράφεται νενικηώς. Ita constituta lectione Megaclem Archontis Olympica victoria, quae Olymp. 47. contigisse fertur, sublata est et in Megaclem Pisistrati aequalem translata; nempe eadem est quam Pisistrato Megacles dicitur gratificatus esse.

3<sup>o</sup> intelligens Boeckhius fieri non posse ut Olymp. LVII Megacles Pisistrato victoriam eo consilio gratificatus sit, ut ab exsilio revocaretur, de hac re, inquit, ita iudico, Megaclem postquam Pisistrato filiam collocaverat, nihil omisisse, quo sibi hunc devinceret, ut Pisistrati ope adversarios vinceret, quibuscum Megacles etiam sub Pisistrato certabat (Herodot. I, 61.): itaque Pisistrato Olympicam victoriam a sese paratam concessit Olymp. 57, 1 ..... sed grammaticus de frequentibus Alcmaeonidarum exiliis cogitans finxit, Megaclem, ut sibi reditum pararet, exulem Pisistrato esse victoriam gratificatum.

Superest igitur una Megaclem Pisistrato aequalis victoria Olympica, sed, ita Boeckhius rationes concludit, haec Pindaro non adversatur. In Olympionicarum catalogis a Megacle hanc victoriam partam esse merito docti notabant, quia id verum erat: Megacles tamen illam non sibi sed Pisistrato tribuerat, quod ipsum in Olympionicarum indicibus non omissum fuisse censeo: a Pindaro haec victoria tribui Alcmaeonidis non potuit, quum Pisistratus victor renunciatus et corona potitus esset.

Si simplex est sigillum veri, vereor ut Boeckhii rationes proberentur omnibus. Quod ad Megaclem Pisistrati aequalem, simplicior hypothesis haec est, Scholiastam Aristophanis errasse in nomine, et in Megaclem Alcmaeonidam transtulisse famam, quam audiverat aut legerat de Cimone Stesagorae filio<sup>1</sup>. De alterius

<sup>1</sup> Cf. Herodotus laudatus p. 24 nota 2.

Megaclis victoria non habeo quod facile probetur; nam quum Pindari Scholiasta non memoriter famam de ea referat, sed anagraphen quandam inspexerit (*ἀναγράφεται νενικηκῶς*), non admodum verisimile est erratum esse in nomine; alioquin Olympias XLVII optime conveniret cum Alcmaeonis aetate. Forte Olymp. XLVII Megacles quidam vicit, Atheniensis quidem, sed ex alia gente, quem igitur Alcmaeonidam fuisse temere crediderit Scholiasta, nomine deceptus.

Μιλτιάδης Κυψέλου Ἀθηναῖος.

Cf. ad Olymp. LXII p. 24 nota 2 et p. 142.

Herodotus VI. 56, ubi historiam narrat coloniae Atticae Miltiade duce in Chersonesum Thracicam profectae: οὕτω δὲ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια ἀναραιρικῶς πρότερον τούτων τεθρίππων, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ σόλου ἔπλωε ἅμα τοῖσι Δολόγκοισι καὶ ἔσχε τὴν χώραν· καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεσῆσαντο.

Pausanias VI. XIX. 6: κεῖνται δὲ καὶ ἄλλα ἐνταῦθα ἄξια ἐπιμνησθῆναι, μάχαιρα ἢ Πέλοπος χρυσοῦ τὴν λαβὴν πεποιημένη, καὶ εἰργασμένον ἐλέφαντος κέρασ τὸ Ἀμαλθείας, ἀνάθημα Μιλτιάδου τοῦ Κίμωνος, ὃς τὴν ἀρχὴν ἔσχεν ἐν Χερρονήσῳ τῇ Θρακίᾳ πρῶτος τῆς οἰκίας ταύτης.

Pausaniam proclivi errore Miltiadem Cimonis filium et Miltiadem Cypseli filium confudisse, viderunt viri docti.

Miltiades in Chersonesum profectus est non multo post quam Pisistratus summa rerum erat potitus, itaque aut Olymp. LV aut paullo post<sup>1</sup>.

Ξενάρχης Φιλανδρίδου Λάκων.

Pausanias loco laudato p. 124 sq.

Περίανδρος Κυψέλου Κορίνθιος.

Ephorus apud Diogenem Laertium I. VII. 2 (96): Ἐφορος ἴσσορεῖ ὡς εὐξαίτο, εἰ νικήσειεν Ὀλύμπια τεθρίππων, χρυσοῦν ἀνδριάντα ἀναθεῖναι. νικήσας δὲ καὶ ἀπορῶν χρυσοῦ, κατὰ τινὰ ἑορτὴν ἐπιχώ-

<sup>1</sup> Grote, History of Greece, IV p. 118 ed. Americ.

ριον κεκοσμημένας ἰδὼν τὰς γυναῖκας, πάντα ἀφείλετο τὸν κόσμον, καὶ ἔπεμψε τὸ ἀνάθημα.

Iure dubitatum est de Periandri victoria Olympica quum alias alii scriptores tradant ponendae statuae aureae causas, aliique cum Ephoro Periandro, alii Cypselo eam tribuant<sup>1</sup>.

Πολυκλῆς Λάκων.

Pausanias VI. i. 7, ubi Spartanos quosdam enumerat quibus victoriae curules obtigere: Πολυκλῆς δ' ἐπέκλησιν λαβὼν Πολύχαιλος τεθρίππῳ μὲν καὶ οὗτος ἐκράτησεν, ἡ δ' εἰκὼν ἐπὶ τῇ χειρὶ ἔχει οἱ τῇ δεξιᾷ ταινίαν • παρὰ δ' αὐτῷ παιδία δύο τὸ μὲν τροχὸν κατέχει, τὸ δ' αἰτεῖ τὴν ταινίαν. ἐνίκησε δ' ὁ Πολυκλῆς ἵπποις, ὡς τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ λέγει, καὶ Πυθοῖ καὶ Ἴσθμοῖ τε καὶ Νεμέᾳ.

Πολυπείθης Καλλιτέλους Λάκων.

Pausanias loco laudato p. 110.

Τηλέμαχος Ἡλείος.

Pausanias VI. xiii. 11: Ἡλείοις δ' ἀνδράσιν Ἀγαθίνῳ τε τῷ Θρασυβούλῳ καὶ Τηλεμάχῳ, Τηλεμάχῳ μὲν ἐφ' ἵππων νίκη γέγονεν ἡ εἰκὼν, Ἀγαθῖνον δ' ἀνέθεσαν Ἀχαιοὶ Πελληνεῖς.

Τίμων Ἡλείος.

Pausanias VI. ii. 8: ἐν δὲ τῇ Ἄλτει παρὰ τὸν τοῦ Τιμοσθένους ἀνδριάντα ἀνάκειται Τίμων καὶ ὁ παῖς τοῦ Τίμωνος Αἴσυπος, παιδίον ἐφ' ἵππῳ καθήμενον. ἔστι γὰρ δὴ καὶ ἡ νίκη τῷ παιδί ἵππου κέλητος, ὁ Τίμων δ' ἐφ' ἄρματι ἀνηγορεύθη. τῷ δὲ Τίμωνι εἰργάσατο καὶ τῷ παιδί τὰς εἰκόνας Δαίδαλος Σικυώνιος, ὃς καὶ ἐπὶ τῇ Λακωνικῇ νίκη τὸ ἐν τῇ Ἄλτει τρόπαιον ἐποίησεν Ἡλείοις.

Daedalus floruit c. Olymp. XCV sqq.<sup>2</sup>.

Idem VI. xii. 6: Τίμωνι δὲ τῷ Αἰσύπου<sup>3</sup> καθέντι ἐς Ὀλυμπίαν ἵππους, ἀνδρὶ Ἡλείῳ cel. Quae sequuntur lacunosa sunt et misere

<sup>1</sup> Vid. Plato *Phaedr.* p. 236 B, Strabo VIII. iii. 30 p. 353 Casauboni, Aristoteles *Oeconom.* II p. 1346 Bekkeri, Pausanias V. ii. 3, Agaclytus et Didymus apud Photium et Suidam v. *Κυψελιδῶν ἀνάθημα*.

<sup>2</sup> Brunn, *Geschichte der Griech. Künstler*, I p. 278.

<sup>3</sup> Sic pro *Αἰγύπτου* coniecit Krause.



corrupta; describitur autem currus in memoriam huius victoriae dicatus.

Dubium est an statua, quam capite II Pausanias commemorat, eiusdem Timonis sit, cuius capite XII currum describit. Si diversi sunt, ille avus fuerit, hic nepos.

..... Θηβαῖος.

Pindarus *Pyth.* XI (quo carmine celebratur Pythica victoria Thrasydae Thebani) vs. 46 sq. inter victorias a Thrasydae gente reportatas unam quoque Olympicam quadrigis partam recenset.

Est igitur anonymi huius victoria Olympica ante Pythicam Thrasydae reportata; verum haec quando obtigerit, ambigitur. Boeckh<sup>1</sup> eam adsignat Olympiadi LXXV, 3, Rauchenstein<sup>2</sup> Olympiadi LXXIX, 3, Tycho Mommsen<sup>3</sup> Olympiadi LXXX, 3.

#### ΚΕΛΗΣ.

Αἴσυπος Τίμωνος (Ἡλεῖος?)

Vid. supra p. 148.

Ἐχεκρατίδας Θεσσαλός.

Plinius X. LXIII. 83 § 181: *vicisse Olympia praegnantem (equam) Echekratidis Thessali invenimus.*

Idem forte est ac Ἐχεκρατίδας ὁ Θεσσαλῶν βασιλεύς, cuius filium Oresten exsulantem Athenienses frustra restituere conati sunt paullo ante Periclis expeditionem contra Sicyonios<sup>4</sup>, quam suscepit Olymp. LXXXI, 3<sup>5</sup>.

Principibus Thessalis victorias circenses obtigisse testis est Theocritus *Idyll.* XVI. 46 sq.:

τιμᾶς δὲ καὶ ὠκέες ἔλλαχον ἵπποι,  
οἳ σφισιν ἐξ ἱερῶν σεφανηφόροι ἦνθον ἀγώνων.

<sup>1</sup> In *Explicat. ad Pind. Pyth.* XI, p. 337.

<sup>2</sup> In *Philologo* I p. 193 sqq.

<sup>3</sup> *De vita Pindari* p. 62 sqq.

<sup>4</sup> *Thucydides* I. 111.

<sup>5</sup> *Clinton, Fasti Hellenici*, II p. 48 ed. 2<sup>ae</sup>.



Κλεογένης Σιληνοῦ Ἡλεῖος.

Pausanias VI. i. 4: Κλεογένην δὲ Σιληνοῦ τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ Φησιν εἶναι τῶν ἐπιχωρίων, ἐκ δ' ἀγέλης αὐτὸν οἰκείας ἵππῳ κρατῆσαι κέλητι.

Κρόκων Ἐρετριεύς.

Pausanias VI. xiv. 4: Νικασύλου δὲ τῆς εἰκόνης ἵππος τ' οὐ μέγας ἔχεται χαλκοῦς, ὃν Κρόκων Ἐρετριεύς ἀνέθηκεν ἀνελόμενος κέλητι ἵππῳ σέφανον.

Ξενόμβροτος Κῶος.

Pausanias loco laudato p. 135.

Quum Xenombroti et Xenodici statuæ Olympicæ eodem tempore factæ sint, sequitur victorias quoque Olympicas non longo intervallo a se distare. Verisimile est Xenombrotum fuisse Xenodici patrem. Philotimus Aegineta, qui teste Pausania statuem eius fabricatus est, aliunde non est notus.

Παντάρκης Ἡλεῖος.

Pausanias VI. xv. 2: Παντάρκη δ' Ἡλείου Ἀχαιῶν ἀνάθημα εἶναι τὸ ἐπίγραμμα τὸ ἐπ' αὐτῷ Φησίν · εἰρήνην τε γὰρ Ἀχαιοῖς ποιῆσαι καὶ Ἡλείοις αὐτὸν καὶ ὅσοι παρ' ἀμφοτέρων πολεμούντων ἐαλώκεσαν ἄφεςιν καὶ τούτοις γενέσθαι δι' αὐτόν · οὗτος ἀνείλετο καὶ κέλητι ἵππῳ νίκην ὁ Παντάρκης, καὶ οἱ καὶ τῆς νίκης ὑπόμνημά ἐστιν ἐν Ὀλυμπίᾳ.

Videtur Pantarces ab Eleis missus fuisse in concilium quo bellum sociale Achæorum compositum est, Olymp. CXL, 5<sup>1</sup>.

Φειδώλας Κορίνθιος.

Pausanias VI. xiii. 9: ἡ δ' ἵππος ἡ τοῦ Κορινθίου Φειδώλα ὄνομα μὲν, ὡς οἱ Κορίνθιοι μνημονεύουσιν, ἔχει Αὔρα, τὸν δ' ἀναβάτην ἔτι ἀρχομένου τοῦ δρόμου συνέπεσεν ἀποβαλεῖν αὐτήν, καὶ οὐδέν τι ἦσσαν θέουσα ἐν κόσμῳ περὶ τε τὴν νύσσαν ἐπέσρεφε καὶ ἐπεὶ τῆς σάλπιγγος ἤκουσεν ἐπετάχυνεν ἐς πλεόν τὸν δρόμον, Φθάνει τε δὴ ἐπὶ τοῖς Ἑλλανοδίκας ἀφικομένη καὶ νικῶσα ἔγνω καὶ παύεται τοῦ δρόμου. Ἡλεῖοι δ' ἀνηγόρευσαν ἐπὶ τῇ νίκῃ τὸν Φειδώλαν καὶ ἀναθεῖναι οἱ τὴν ἵππον ταύτην ἐφιᾶσιν.

Phidolæ filii eodem certamine palmam tulerunt Olymp. LXVIII.

<sup>1</sup> Polybius V. 102—105.

## ΣΤΥΝΩΡΙΣ.

Ἐρμοκράτης Ἀντιφῶντος Ἀθηναῖος.

*Inscriptio Attica* apud Rangabé, *Antiq. Hellén. ou Répert. d'Inscr. cet.*, n. 984 Vol. II p. 703: (Ἐ)ρμοκράτης Ἀντιφῶντος Κριωεὺς ἀνέθηκε (ν)ικήσας Ὀλυμπίασιν ἵππων ξυνωρίδι.

» Le caractère des lettres indique le bon temps d' Athènes." Rangabé.

Εὐρυλεωνὶς Λάκαινα.

Pausanias III. xvii. 6: πρὸς δὲ τῷ σκηνώματι ὀνομαζομένῳ γυναικὸς ἐστὶν εἰκὼν, Λακεδαιμόνιοι δὲ Εὐρυλεωνίδα λέγουσιν εἶναι, νίκην δ' ἵππων ξυνωρίδι ἀνείλετο Ὀλυμπικὴν.

Euryleonis post Cyniscam vicerit necesse est; cf. testes laudati p. 145.

## ΑΠΗΝΗ.

Ἀναξίλας Κρητίνου Ῥηγῖνος.

Aristoteles in *Rheginorum Republ.* de hac victoria egit; unde Heraclides Polit. XXV p. 21 Schneidewini: ἐτυράννησε δ' αὐτῶν Ἀναξίλας Μεσσηνίος· καὶ νικήσας Ὀλύμπια ἡμιόνοις εἰσίασε τοὺς Ἑλληνας· καὶ τις αὐτὸν ἐπέσκωψεν εἰπὼν· οὗτος τί ἂν ἐποίει νικήσας ἵπποις; ἐποίησε δὲ καὶ ἐπινίκιον Σιμωνίδης (in Bergkii *Poet. Lyr. Graec.* p. 872 ed. 2<sup>ae</sup>):

Χαίρετ' ἀελλοπόδων θύγατρεις ἵππων.

(καίτοι καὶ θυγατέρες ὄνων<sup>1</sup>) ἐγένοντο. Et Pollux V. 75: Ἀναξίλας ὁ Ῥηγῖνος οὖσης, ὡς Ἀριστοτέλης Φησίν, τῆς Σικελίας τέως ἀγόνου λαγῶν, ὁ δ' εἰσαγαγὼν τε καὶ θρέψας, ὁμοῦ δὲ καὶ Ὀλύμπια νικήσας ἀπήνη, τῷ νομίσματι τῶν Ῥηγῖνων ἐνετύπασεν ἀπήνην καὶ λαγῶν.

Idem *Rhetor.* III. 2 p. 1405 b Bekkeri: ὁ Σιμωνίδης, ὅτε μὲν ἐδίδου μισθὸν ὀλίγον αὐτῷ ὁ νικήσας τοῖς ὄρευσιν, οὐκ ἤθελε ποιεῖν ὡς δυσχεραίνων εἰς ἡμιόνους ποιεῖν, ἐπεὶ δ' ἱκανὸν ἔδωκεν, ἐποίησε·

Χαίρετ' ἀελλοπόδων θύγατρεις ἵππων.

καίτοι καὶ τῶν ὄνων θυγατέρες ἦσαν.

Anaxilaus Cretinae filius fuit teste Herodoto VII. 165. Vixisse eum regnante Dario et Xerxe Bentleius<sup>2</sup> et aliis argumentis de-

<sup>1</sup> Sic lacunam supplevit Schneidewin in *Comment. ad h. l.* p. 94.

<sup>2</sup> Resp. ad C. Boyl. p. 84 sqq. versionis Latinae.

monstravit, et hoc, quod Olympiae vicerit curru mulari, certamine adscito Olymp. LXX, abiecto Olymp. LXXXIV.

ΣΑΛΠΙΓΚΤΗΣ.

Δημοσθένης Μιλήσιος.

Crinagoras in Anthol. Graec. VI. 550:

Τυρσηνῆς κελάδημα διαπρύσιον σάλπιγγος  
πολλάκι Πισαίων σρηνῆς ὑπὲρ πεδίων  
Φθεγξαμένης, ὃ πρὶν μὲν ἔχει χρόνος ἐν δυσὶ νίκαις.  
εἰ δὲ σὺ καὶ τρισσοὺς ἤγαγες ἐς σεφάνους,  
ἀσὸς Μιλήτου Δημόσθενες, οὐποτε κώδων  
χάλκεος ἤχησεν πλειοτέρῳ σόματι.

Crinagoras Augusti aequalis fuit <sup>1</sup>.

Ἡρόδωρος Μεγαρεύς.

Athenaeus X. 7 p. 414 Casauboni: Ἀμάραντος ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ σκηνῆς Ἡρόδωρόν Φησι, τὸν Μεγαρέα σαλπικτήν, γενέσθαι τὸ μὲν μέγεθος πηχῶν τριῶν καὶ ἡμίσεως, εἶναι δὲ τὰς πλευρὰς ἰσχυρόν. Et post pauca p. 415: Ἄργος γοῦν πολιορκουῦντος Δημητρίου τοῦ Ἀντιγόου, οὐ δυναμένων τῶν στρατιωτῶν τὴν ἐλέπολιν προσαγαγεῖν τοῖς τείχεσι διὰ τὸ βάρος, ταῖς δύο σάλπιγγι σημαίνων, ὑπὸ τῆς ἀδρότητος τοῦ ἤχου τοὺς στρατιώτας ἠνάγκασε προθυμηθέντας προσαγαγεῖν τὴν μηχανήν. ἐνίκησε δὲ τὴν περίοδον δεκάκις, καὶ εἰδείπνει καθήμενος, ὡς ἰσορεῖ Νέσωρ ἐν τοῖς θεατρικοῖς ὑπομνήμασιν.

Pollux IV. 89: καὶ μὴν ὃ γε Μεγαρεύς Ἡρόδωρος ὁπότε σαλπίζει χαλεπὸν ἦν αὐτῷ πλησιάζειν πληττομένους διὰ μέγεθος πνεύματος· ἑπτακαίδεκα δὲ περιόδους ἀνείλετο τῶν σεφανιτῶν ἀγώνων. ἦν δὲ μέγεθος μὲν τεττάρων πήχεων, cet. In sequentibus eandem historiam de Argorum obsidione tradit, quam Athenaeus.

Demetrius Poliorcetes Argos cepit Olymp. CXIX <sup>2</sup>.

Λούκιος Κοσίννιος Γαϊανὸς Ἐφέσιος.

Inscriptio Ephesia, in Boeckhii Corp. Inscript. n. 2983 T. II p. 612, catalogum exhibet ministrorum sacris operantium; in his:

Α. Κοσίννιος Γαϊανὸς ἱεροσαλπικτῆς Ὀλυμπιονεΐκης.

<sup>1</sup> Clinton, Fasti Hellenici, III p. 554 ed. 2<sup>ae</sup>.

<sup>2</sup> Plutarchus *Demetr.* XXV; cf. Diodorus Siculus XX. 102 sq.

## ΚΗΡΤΞ.

Ἀρχίας Εὐκλέους Ἰβλαῖος τρὶς ἐξῆς.

Pollux IV. 92: πρότερον δ' Ὀλυμπίασι τῶν ἐπιχωρίων κηρυττόντων, οἱ ταῖς ἱεουργίαις ὑποδιηκονοῦντο, πρῶτος τῶν ξένων ἠγωνίσαστο τὰ Ὀλύμπια Ἀρχίας Ἰβλαῖος, καὶ τρεῖς Ὀλυμπιάδας ἐφεξῆς ἐνίκαι· ἐνίκαι δὲ καὶ Πυθοῖ, καὶ εἰκῶν τις ἦν αὐτῷ Πυθικὴ καὶ ἐπίγραμμα (Anthol. Graec. append. 572):

Ἰβλαίῳ κήρυκι τὸδ' Ἀρχία Εὐκλέος υἱῷ  
δέξαι ἄγαλμ' εὐφρων, Φοῖβ', ἐπ' ἀπημοσύνη,  
ὅς τρὶς ἐκήρυξεν τὸν Ὀλυμπία αὐτὸς ἀγῶνα,  
οὔθ' ὑπὸ σαλπύγγων, οὔτ' ἀναδείγματ' ἔχων.

## INCERTO CERTAMINE.

Ἀγαθῖνος Θρασυβούλου Ἡλεῖος.

Pausanias, loco laudato p. 148, Agathini statuam Olympicam commemorat a Pellenensibus positam; dubium tamen an propter victoriam Olympicam.

Ἀθήναιος Ἀθηναῖος.

Inscriptio Eleusinia in Boeckhii Corp. Inscript. n. 406 T. I p. 450 designat (Ἀθ)ήναιον, τ(ὸν) καὶ Ἐπ(αΦ)ρόδειτον, (Ἀ)θην(αί)ου περιοδο(νεί)κου υ(ιδ)ν, Φλυέα.

Videtur gymnico certamine vicisse viros.

Πόπλιος Αἴλιος Ἀλκανδρίδας Δαμοκρατίδα Λάκων δῖς.

Inscriptio Spartana in Boeckhii Corp. Inscript. n. 1564 a T. I p. 663 designat Πο. Αἴλ. Ἀλκανδρίδαν Δαμοκρατίδα, ἀρχιερέα τοῦ Σεβαστοῦ, Φιλοκαίσαρα καὶ Φιλόπατριν, β' περιοδονείκην, cet.

Videatur ergo lucta palmas tulisse; quamquam hac aetate non valde mirarer Lacedaemonium pugilatu vel pancratio certantem.

Huius Alcandridae pater aut filius, P. Aelius Damocratidas Alcandridae filius, πλεισονείκης παράδοξος dicitur in inscriptionibus Spartanis in Boeckhii Corp. Inscript. n. 1563 et 1564 b T. I p. 663 et in Rossii Inscript. Graec. ined. n. 13 (et 14) p. 8 fascic. I. Qui si Olympicam palmam tulisset, non fuisset hoc a tituli auctore omissum.

Διονυσόδωρος Θηβαῖος.

Arrianus *Anab.* II. xv. 2: Alexander τοὺς πρέσβεις τῶν Ἑλλήνων οἱ πρὸς Δαρεῖον πρὸ τῆς μάχης (ad Issum, Olymp. CXI, 4<sup>1</sup>) ἀφιγμένοι ἦσαν, ἐπεὶ καὶ τούτους ἐαλωκέναι ἔμαθε, παρ' αὐτὸν πέμπειν ἐκέλευσεν. ἦσαν δ' Εὐθυκλῆς μὲν Σπαρτιάτης, Θεσσαλίσκος δ' Ἴσμηνίου καὶ Διονυσόδωρος Ὀλυμπιονίκης Θηβαῖοι, *cet.* Post pauca § 4 Dionysodorum ab Alexandro dimissum narrat cum alias ob causas, tum ἐπὶ τῇ νίκῃ τῶν Ὀλυμπίων.

Εὐρυμένης Σάμιος.

Porphyrius *vit. Pythag.* 15: χρόνον δέ τινα αὐτοῦ (Sami) διατρίβων (ὁ Πυθαγόρας) Εὐρυμένους τοῦ Σαμίου ἀθλητοῦ ἐπεμελεῖτο, ὃς τῇ Πυθαγόρου σοφίᾳ, καίτοι σμικρὸς τὸ σῶμα ὢν, πολλῶν καὶ μεγάλων ἐκράτει καὶ ἐνίκα Ὀλυμπίασιν.

Fuerit igitur haec victoria aut pugilatu, aut lucta reportata, aut pancratio.

Eundem athletam commemorat Favorinus apud Diogenem Laertium VIII. i. 12 (12); nulla tamen, quatenus eum Diogenes descripsit, Olympiae victoriae facta mentione.

Κλαύδιος Ἀπολλώνιος.

*Inscriptio Romana* in Boeckhii Corp. Inscript. n. 5910 T. III p. 782: ἡ ἱερὰ ξυσιτικὴ σύνοδος τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἀνέστησαν ἐν τῇ βασιλίδι Ῥώμῃ μνήμης χάριν Κλ. Ροῦφον, τὸν καὶ Ἀπολλώνιον, Πεισαῖον, δις περίοδον, καὶ υἱὸν Κλ. Ἀπολλωνίου Ζμυρναίου, ὃς καὶ διάδοχος ἐγένετο τοῦ ἰδίου πατρὸς, καὶ αὐτοῦ περιόδου τελείου ἀνδρῶν τῆς ἀρχιερωσύνης τοῦ σύμπαντος ξυσοῦ· οὗτος δὲ ἐγένετο καὶ γένους ὑπατικῶν.

Synodus ista athletarum Romae degebat Hadriano et Antonino Pio imperantibus<sup>2</sup>.

Κλαύδιος Ροῦφος, ὁ καὶ Ἀπολλώνιος, δις.

*Inscriptio Romana* modo laudata.

Κοννᾶς.

Scholiasta Aristophanis ad Eq. 534 (ὥσπερ Κοννᾶς, σέ-

<sup>1</sup> Clinton, *Fasti Hellenici*, II p. 152 ed. 2<sup>ae</sup>.

<sup>2</sup> Boeckhii ad Corp. Inscript. n. 5906 T. III p. 779 sq.



Φανον μὲν ἔχων αὖτον, δίψη δ' ἀπολωλώς): ὁ Κουνᾶς αὐλητὴς ἦν, ὃς εἰς συμπόσια παρήει συνεχῶς ἐσεμμένους. οὗτος Ὀλυμπιονίκης γενόμενος καὶ πολλάκις σεφαναθεὶς, πενιχρὸς ἦν μηδὲν ἔχων ἀλλ' ἢ τὸν κότινον. ἐφ' οὗ Κρατῖνος εἶπεν·

ἔσθιε καὶ σῆ γαστρὶ δίδου χάριν, ὄφρα σε λιμός

ἐχθαίρη, Κουνᾶς δὲ πολυσεφανός σε Φιλήση.

Eadem Suidas v. Κουνᾶς.

At αὐλητῶν ἀγῶν Olympiae non habebatur. Forte σαλπιγκτὴν vicit.

Λακράτης Λάκων.

Xenophon *Hellen.* II. iv. 53 (ubi versatur in historia τῆς ἀναρχίας τῆς πρὸ Εὐκλείδου): ἐνταῦθα δ' ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχω, καὶ Λακράτης ὁ Ὀλυμπιονίκης καὶ ἄλλοι οἱ τεθαμμένοι Λακεδαιμονίων πρὸ τῶν πυλῶν ἐν Κεραμεικῷ.

Λεώφρων (τεθρίππων?).

Athenaeus I. 5 p. 3 Casauboni: τὸ αὐτὸ (ἐσιᾶν πᾶσαν τὴν πανήγυριν) ἐποίησε καὶ Λεώφρων Ὀλυμπίασιν, ἐπινίκιον γράψαντος τοῦ Κεῖου Σιμωνίδου.

Suidas v. Ἀθηναῖος Athenaeum descripsit.

Μελαγκόμας ἐκ Καρίας (πυγμῆν?).

Dio Chrysostomus *Orat.* XXVIII et XXIX laudat Melancomam pugilem, Olympionicae cognominis filium. *Orat.* XXVIII p. 534: καὶ τὸν πατέρα ἐνδοξότατον ὄντα, τὸν Μελαγκόμαν ἐκεῖνον τὸν ἀπὸ τῆς Καρίας, ἄλλους τ' ἀγῶνας καὶ Ὀλυμπίασι νικήσαντα, οὐδέπω ἀνὴρ ὢν ὑπερεβάλετο. *Orat.* XXIX p. 537: ὁ γὰρ πατήρ αὐτοῦ τῶν κατ' αὐτὸν διήνεγκε τοῖς καλλίστοις, εὐψυχία καὶ βίωμα. δηλοῦσι δ' αἱ νῖκαι ὅς ἐνίκησε καὶ Ὀλυμπίασι καὶ ἐν τοῖς ἄλλοις ἀγῶσιν.

Πλάτων Ἀρίσωνος Ἀθηναῖος (πάλην?).

*Vit. Plat.* p. 6 Westermanni in append. ad Diog. Laert. ed. Didot: γυμναστῆ δ' Ἀρίσωνι ἐφοίτησεν· καὶ γὰρ καὶ τούτου πολλὴν ἔθετο πρόνοιαν, ὡς καὶ δύο ἀγῶνας αὐτὸν νικήσαι, Ὀλύμπιά τε καὶ Νέμεα.

Quinimo, si huiusmodi testimoniis credendum est, *περιοδονίκην* Platonem habebimus. Nam Apuleius *de dogm. Plat.* I. 2 Pythiam eum et Isthmia certasse tradit. Diogenes Laertius III. 5 (4):



ἐγυμνάσατο δὲ παρ' Ἀρίσωνι τῷ Ἀργεῖῳ παλαιστῇ . . . . εἰσὶ δ' οἱ καὶ παλαισταί Φασιν αὐτὸν Ἴσθμοῖ, καθὰ καὶ Δικαίαρχος ἐν πρώτῳ περὶ βίων, nulla facta Olympicae aut Nemeaeae victoriae mentione.

Σεραπίων Σεραπίωνος Μάγνης ἀπὸ Σιπύλου.

*Inscriptio Tralliana* in Boeckhii Corp. Inscript. n. 2933 T. II p. 589: ἐπιμεληθέντων Σεραπίωνος τοῦ Σεραπίωνος Μάγνητος ἀπὸ Σιπύλου Ὀλυμπιονίκου καὶ Τιβ. Κλαυδίου Σπερχειοῦ.

Φάυλλος (ὀπλίτην?).

Scholiasta Aristophanis ad Acharn. 214: Φαῦλλῳ] ὁ Φάυλλος δρομεὺς ἄριστος (ἴ' Ὀλυμπιονίκης, ὀπλιτοδρόμος περιώνυμος, ὃν ἐκάλουν ὀδόμετρον . ἦν δὲ καὶ πένταθλος.) ἐφ' οὗ καὶ ἐπίγραμμα τοιόνδε·

πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φάυλλος,

δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων.

(ἐγένετο δὲ καὶ ἕτερος ἀθλητῆς ὀγδόην Ὀλυμπιάδα νικήσας, καὶ τρίτος λωποδύτης.)

Suidas v. Φάυλλος eadem tradit.

Clarissimus quinquertio fuit Phayllus Crotoniata, in quem epigramma laudatum a Scholiasta et a quo proverbium ὑπὲρ τὰ ἐσκαμμένα πηδᾶν derivant lexicographi et paroemiographi. Hunc quoque spectavit Aristophanes; sed is ab Herodoto, qui VIII. 47 Pythicas eius victorias commemorat, Olympiae vicisse non traditur; a Pausania X. ix. 1 Olympiae non vicisse traditur.

Si verum est alium eiusdem nominis athletam Olympiae (cursu armato?) vicisse, corruptus tamen est numerus octonarius.

Φίλιππος Βουτακίδα Κροτωνιάτης.

Herodotus V. 47: συνέσπετο δὲ Δωριεῖ καὶ συναπέθανε Φίλιππος ὁ Βουτακίδεω Κροτωνιήτης ἀνὴρ, . . . . ἐὼν τε Ὀλυμπιονίκης καὶ κάλλιστος Ἑλλήνων τῶν κατ' ἑωυτόν.

Dorieus cum suis periit c. Olymp. LXV<sup>2</sup>.

<sup>1</sup> Uncis inclusa absunt a codice Ravennate.

<sup>2</sup> Clinton, Fasti Hellenici, II p. 207 ed. 2<sup>ae</sup>.

..... Ἀργεῖος.

Aristoteles *Rhetor.* I. 7 p. 1565a Bekkeri: ὅθεν καὶ τὸ ἐπί-  
γραμμα τῷ Ὀλυμπιονίκῃ

πρόσθε μὲν ἀμφ' ὁμοισιν ἔχων τραχεῖαν ἄσιλλαν  
ἰχθῦς ἐξ Ἀργους εἰς Τεγέαν ἔφερον.

..... Κροτωνιάτης.

Aelianus *Var. Hist.* IX. 31: ἀθλητῆς Κροτωνιάτης Ὀλυμπιονί-  
κης ἀπιὼν πρὸς τοὺς Ἑλλανοδίκας ἵνα λάβῃ τὸν ρέφανον, ἐπίληπτος  
γενόμενος ἀπέθανε κατενεχθεὶς μετὰ τοῦ πτώματος.

..... Μεγαρεύς.

*Inscriptio Megarica* in Boeckhii *Corp. Inscript.* n. 1068 T. I  
p. 564 *victorias enumerat ab athleta, cuius nomen periit, in va-*  
*riis ludis reportatas; in his: Ὀλύμπια ἐν Πείσῃ.*

*Inscriptio Hadriano imperatore recentior est*<sup>1</sup>.

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<sup>1</sup> Boeckhius ad hanc *inscript.* p. 565.

## ADDENDA ET CORRIGENDA.



### P. 7.

Pro δόλιχος l. δολιχός. Idem vitium passim tollendum. Est enim δολιχός hoc sensu *adiectivum*; intelligitur δρόμος. Arcadius *de accent.* p. 85 Barkeri: τὰ εἰς χος ὑπερδισύλλαβα προπαροξύνηται, ζόμαχος, βάτραχος, σωτήρηχος, δόλιχος τὸ ὄσπριον, δολιχός δ' ὁ μακρός. Anonymus *περὶ ποσότητος* p. 294 Crameri in *Anecd. Graec. Oxon.* vol. II: δόλιχος τὸ ὄσπριον · τὸ γὰρ ἐπίθετον ὀξύνεται · οἷον δολιχός ὁ μακρός. Falsus est Suidas: Δόλιχος τὸ ὄσπριον καὶ τὸ ὄνομα τοῦ δρόμου προπαροξυτόνως, δολιχός δὲ τὸ ἐπίθετον, ὁ μακρός, ὀξυτόνως, nam δολιχός τὸ ὄνομα τοῦ δρόμου est ἐπίθετον. Idem vitium corrigendum in Stephaniani Thesauri ed. Paris.

### P. 28, nota 1.

Non tam confidenter Hermanni de Hippoclea Hippocleae, non Phriciae, filio sententiam probassem, si legissem ea quibus Tycho Mommsen Schmidii coniecturam defendit in *Rhein. Mus. N. F.* IV p. 547 sqq. Quamquam mihi quidem vir doctissimus non persuasit. Ipse enim, postquam p. 550 sqq. disquisivit de articuli cum nominibus propriis iuncti usu Pindarico, fatetur p. 553: *Man sieht nach allem Diesem, dasz die Lesart τὸν Ἰπποκλέαν = diesen unsern H., ihre Schwierigkeiten hat, obwohl man unter N<sup>o</sup>. 1 einige Analogien finden wird.* At sub N<sup>o</sup>. 1 duo tantum vere analogia exempla afferuntur: 1<sup>o</sup> Nem. II. 13 ἅ Σαλαμῖς γε, de quo tamen loco ipse Mommsen p. 551: *wie sich dies zu V. 8. τὰς μεγάλαις ... Ἀθάναις verhält, ist noch nicht klar*; 2<sup>o</sup> Nem. V. 44 ἅ Νεμέα μὲν, de quo tamen loco ipse fatetur: *die Struktur ist da sehr unvollkommen.*

### P. 36, nota 1.

De Theagene vid. quoque Dio Chrysostomus *Orat.* XXXI p. 617 sq.: Θεαγένης ἦν Θάσιος ἀθλητής · οὗτος ἐδόκει εἰς τὴν διενεγκεῖν τοὺς καθ' αὐτόν, καὶ δὴ σὺν ἑτέροις πολλοῖς καὶ τὸν Ὀλυμπίῳσι τρίς εἰλήφει σέφανον.

Sed si Pausaniae fides, Theagenes tria quidem certamina ἀπεγράψατο (Olymp. LXXV pugilatum et pancration, Olymp. LXXVI solum pancration), sed duas tantummodo palmas tulit.

## P. 37, nota 1.

Simonides in Anthol. Planud. I. 2, in Bergkii Poet. Lyr. Graec. p. 917 ed. 2<sup>ae</sup>:

γνώθι Θεόγγητον προσιδῶν, τὸν Ὀλυμπιονίκαν  
παῖδα, παλαισμοσύνας δεξιὸν ἡνίοχον,  
κάλλισον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χεῖρονα μορφῆς,  
ὃς πατέρων ἀγαθῶν ἐξεφάνωσε πόλιν.

In his Θεόγγητον speciosa admodum Schneidewini coniectura est pro Θεόκριτον, quod vitiosum esse demonstrant numeri.

## P. 38, nota 4.

Theronis nomen reponendum est apud Servium ad Virgil. Aeneid. III. 704, ubi editur: *quidam autem dicunt Heronem Agrigentinum, vel ut alii ferunt Dionysium tyrannum Siciliae equos ad agones Elidis Olympicos duxisse, et omnes vicisse*. Quae fama de Dionysio quam falsa sit, vide apud Diodorum Siculum XIV. 109.

## P. 41, nota 2.

Superest basis statuae Athenis in Calliae memoriam positae, cum hac inscriptione:

Καλλία(ς Διδυμίου ἀνέθηκε,)

νικ(ήσα)ς

Ὀλ(υμπ)ίασιν,

Πύθια δίς,

\*Ισθμια πεντάκις,

Νέμεια τετράκις,

Παναθηναια μεγ(ά)λ(α).

Edidit inscriptionem Rangabé, Antiq. Hellén. ou Répert. d'Inscript. cet., n. 53 Vol. I p. 43, qui et lacunas supplevit. Versu primo post Διδυμίου nomen demi unde athleta oriundus erat periisse videtur.

## P. 43, nota 2.

Pro Πεισίρροθος l. Πεισίρροδος. Cf. p. 135.

## P. 91, nota 4.

Pugil quidam Alexandrinus, cui Heraclides nomen, commemoratur apud Plutarchum *Sympos.* I. 6 p. 624 ed. Londin.: ἐκ τούτου περὶ τῶν πολλῶν πιόντων ἦν ὁ λόγος· ἐν οἷς καὶ τὸν πύκτην Ἑρακλείδην ἐτίθεσαν, ὃν Ἑρακλῆν Ἀλεξανδροεὺς ὑπεκορίζοντο, κατὰ τοὺς πατέρας ἡμῶν γενόμενον. Vehementer tamen dubito propter postrema verba num hic idem sit qui apud Pausaniam. Nam Heraclides Pausaniae victoriam Olympicam reportavit quatuor vel quinque decenniis post Plutarchi natales.

*Ἀντίπατρος Κλεινοπάτρου Μιλήσιος.*

Pausanias VI. II. 6: *παρὰ δὲ τοῦ Θρασυβούλου τὴν εἰκόνα Τιμοσθένης τ' Ἡλεῖος ἔσκηκε . . . . καὶ Μιλήσιος Ἀντίπατρος Κλεινοπάτρου παῖδας κατειργασμένος πύκτας. Συρακοσίων δ' ἄνδρες ἄγοντες ἐς Ὀλυμπίαν παρὰ Διονυσίου θυσίαν τὸν πατέρα τοῦ Ἀντιπάτρου χρήμασιν ἀναπείθουσιν ἀναγορευθῆναι οὐ τὸν παῖδα ἐκ Συρακουσῶν. Ἀντίπατρος δὲ (generosam puerum omisisse pudet) ἐν οὐδένι τοῦ τυράννου τὰ δῶρα ἡγούμενος ἀνεῖπεν αὐτὸν Μιλήσιον, καὶ ἀνέγραψε τῇ εἰκόνι ὡς γένος τ' εἶη Μιλήσιος καὶ Ἰώνων ἀναθείη πρῶτος ἐς Ὀλυμπίαν εἰκόνα. τοῦτου μὲν δὴ Πολύκλειτος τὸν ἀνδριάντα εἰργάσατο.*

Est hic minor Polycletus, qui c. Olymp. XCV floruit (Brunn, Geschichte der Griech. Künstler, I p. 280 sq.), nam Dionysius tyrannide potitus est Olymp. XCIII, 3 (Clinton, Fasti Hellenici, II p. 82 ed. 2<sup>ae</sup>). Diodorus Siculus XIV. 109 memorat splendidam theoriam a Dionysio Olympiam missam, et repulsa quam ab Antipatro Dionysius tulit optime convenit cum vehementi odio quod teste Diodoro ea Olympiade Graeci manifestarunt; mirum igitur non est victoriam Antipatri a viris doctis eidem Olympiadi adsignatam esse, quia Dionysii theoriam tam male Graecum vulgus habuit. Diodorus eam rem narrat sub Olymp. XCVIII. Videndum an recte. Nam ex argumentis quibus adductus Grote (History of Greece, X p. 75 sq. XI p. 34 sqq. ed. Americ.) Olympiadi XCIX eam adsignavit, quaedam admodum gravia sunt.

Quod Antipater in titulo statuae gloriatur, ὡς Ἰώνων πρῶτος ἀναθείη ἐς Ὀλυμπίαν εἰκόνα, facit ad aetatem aliorum quorundam Olympionicarum quodammodo definiendam. Pyrilampes igitur (p. 108), Epitherses (p. 119), Herodotus (p. 127), Hermesianax (p. 129), Ageles (p. 131), Athenaeus (p. 132), et si quis alius ex Ionia oriundus statua Olympica ornatus est, omnes post Antipatrum palmam tulerunt.

*Δημάδης Δημέου Ἀθηναῖος.*

Suidas in voce: *ἱπποτρόφει δὲ καὶ ἡγωνίζετο Ὀλυμπίᾳ καὶ ἐνίκη.*

Demades senex interfectus est Olymp. CXV, 3 (Clinton, Fasti Hellenici, II p. 167 ed. 2<sup>ae</sup>).



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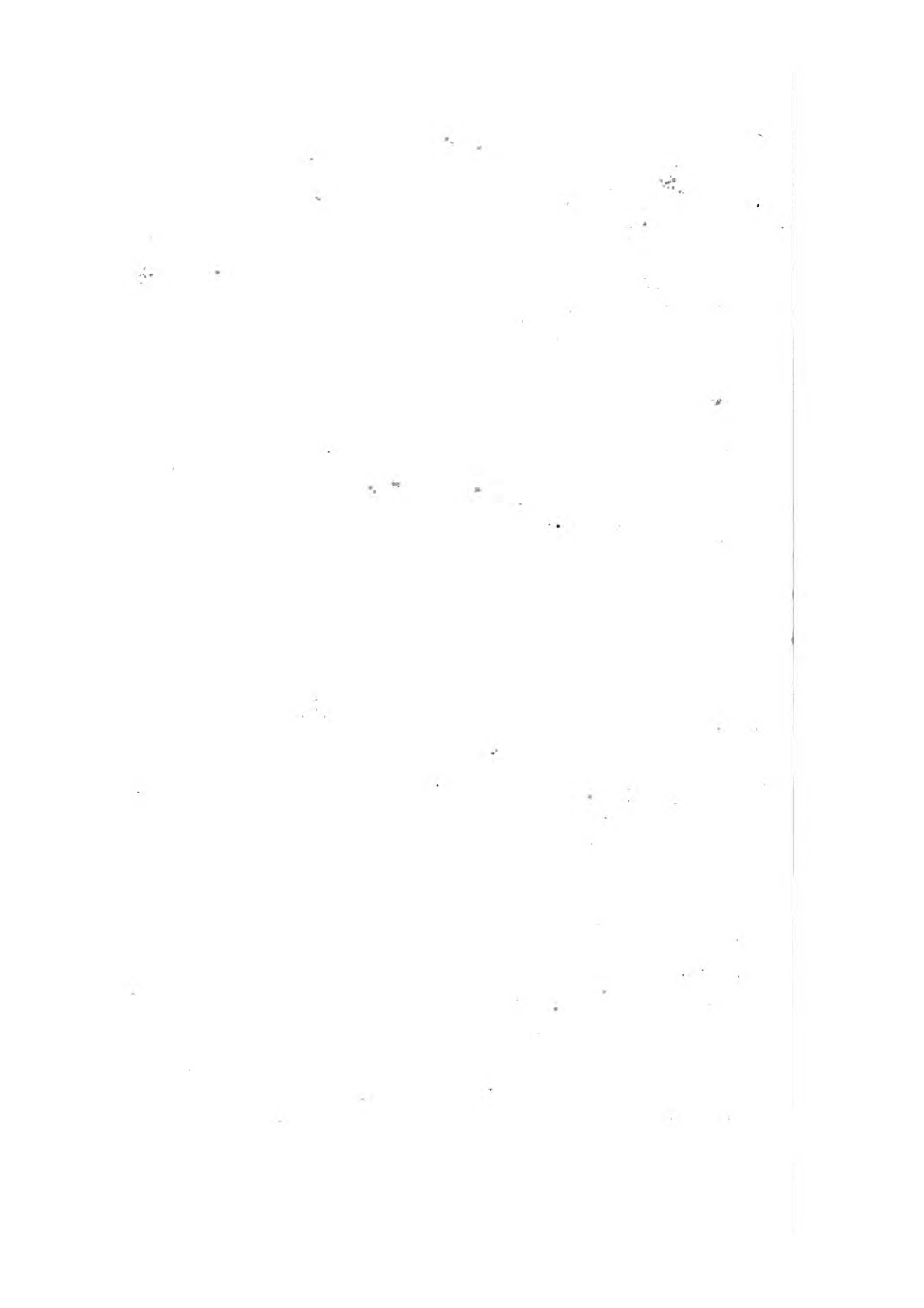
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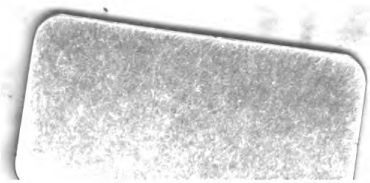








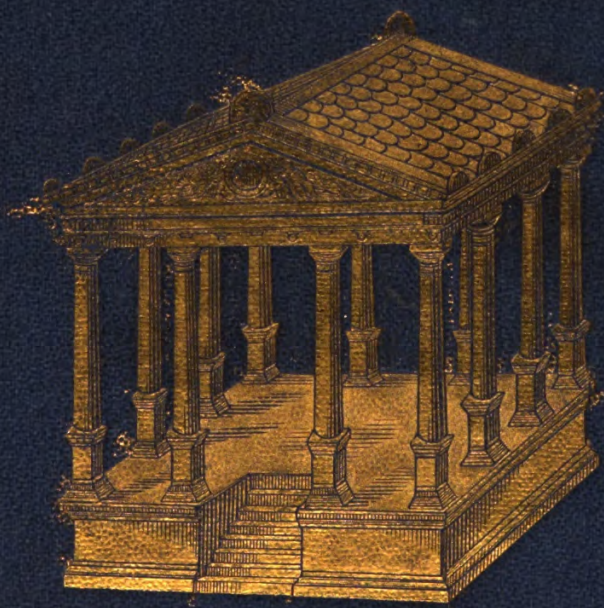










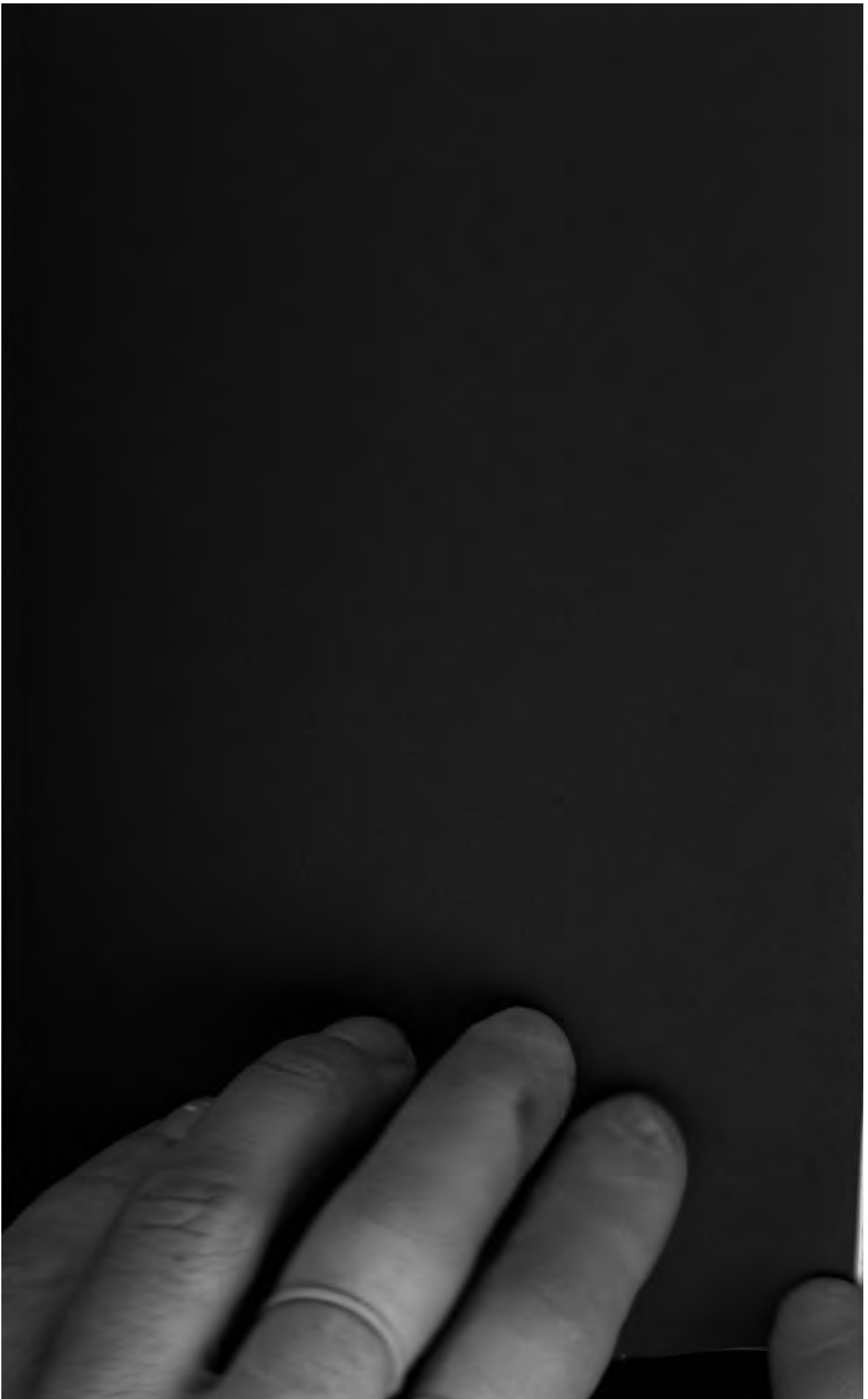


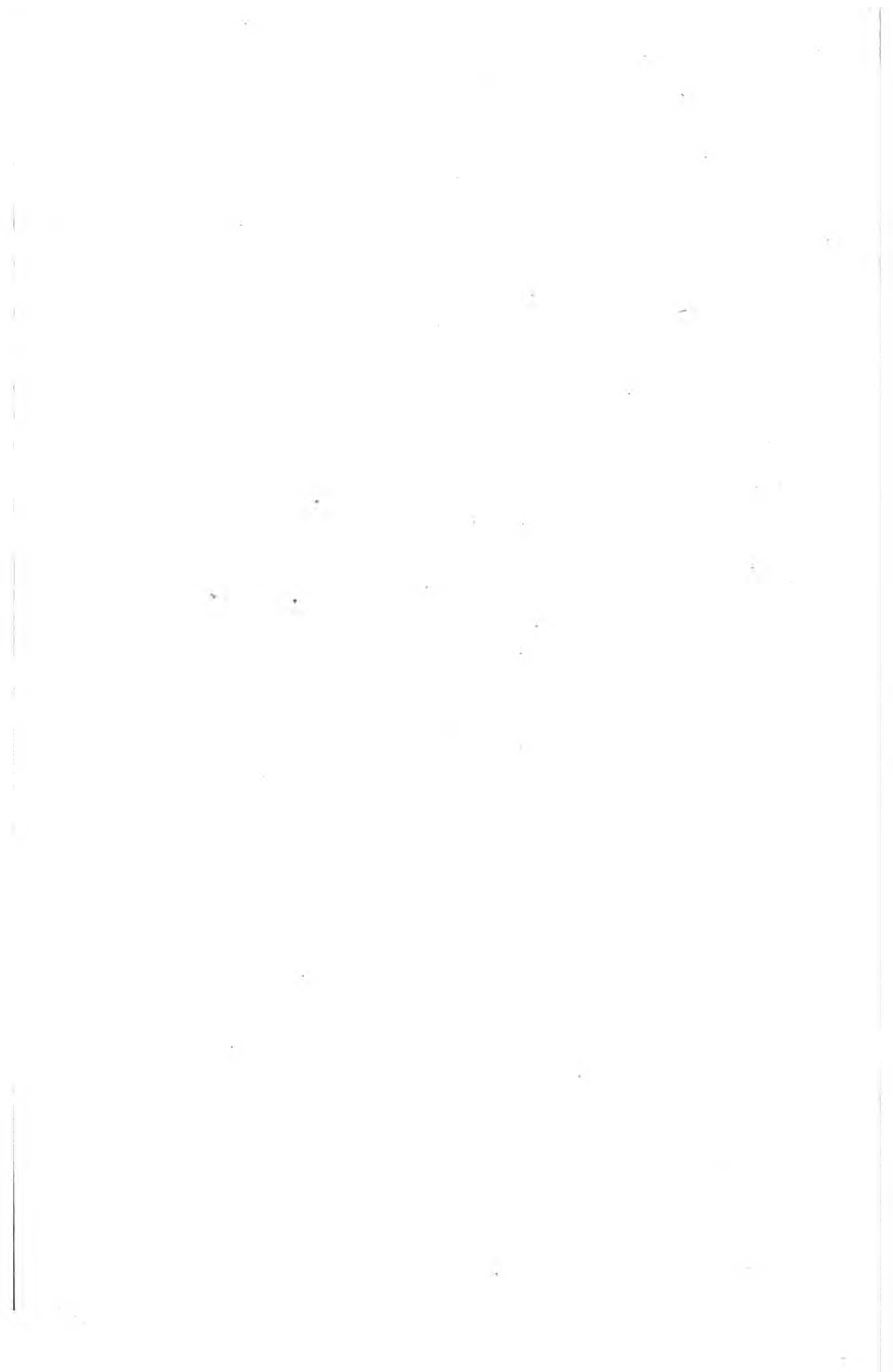




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ETRUSCAN BOLOGNA.



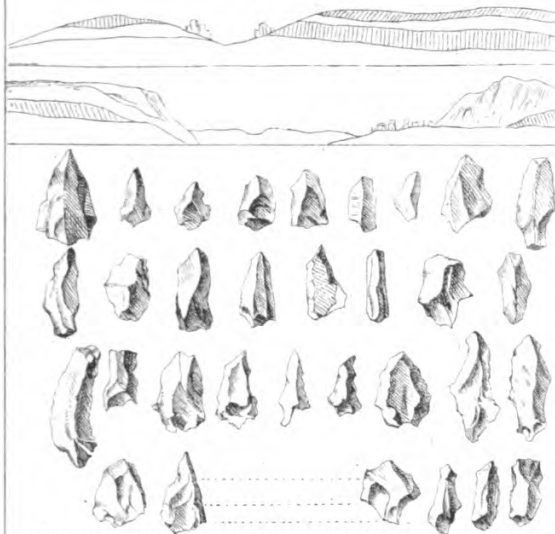




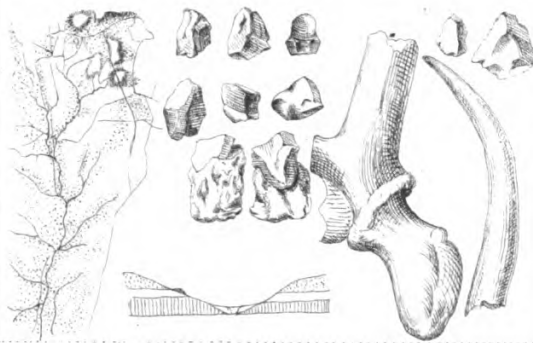
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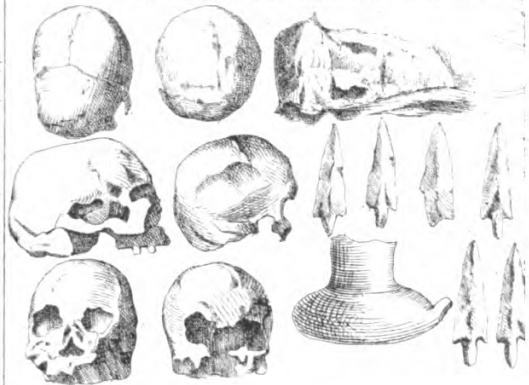
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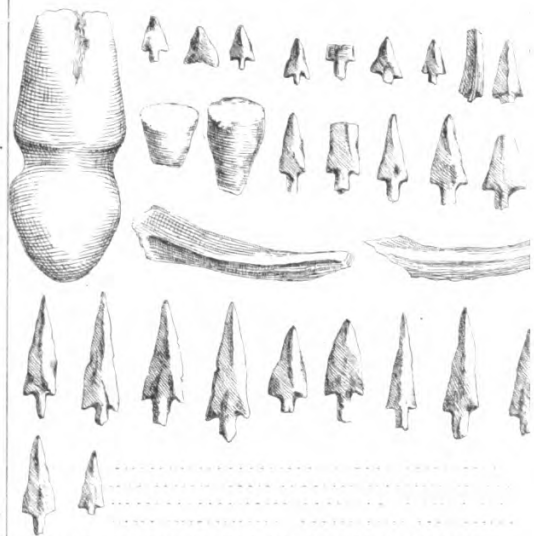
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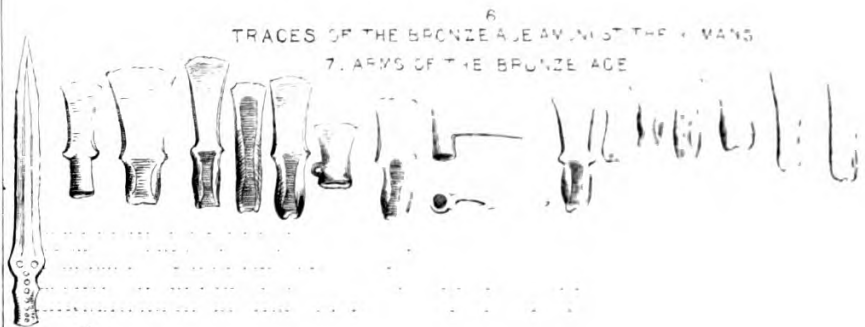
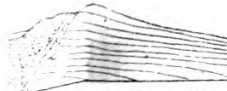
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M. E. DE ROSSI 1866-7

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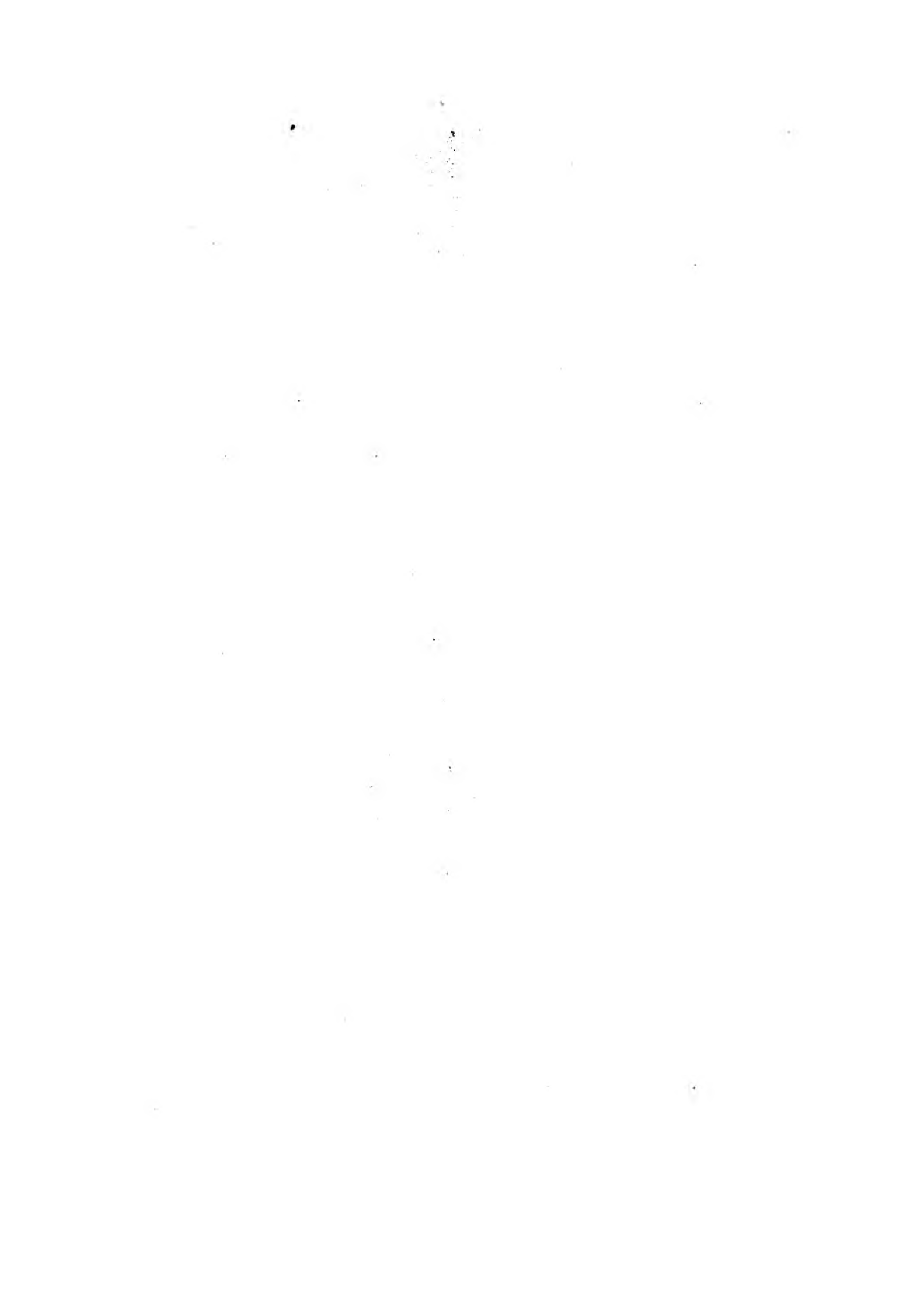
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ION OF THE VOLCANOIS OF LATIUM



# ETRUSCAN BOLOGNA:

*A STUDY.*

BY

RICHARD F. BURTON,

AUTHOR OF 'PILGRIMAGE TO EL MEDINAH AND MECCA,'  
'CITY OF THE SAINTS AND ROCKY MOUNTAINS TO CALIFORNIA,' ETC.



LONDON:

SMITH, ELDER, & CO., 15 WATERLOO PLACE.

1876.

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221 . e . 272 .



Athenæum Club,

PALL MALL.

Nov. 1, 1875.

DEAR LADY OTWAY,

*Be pleased to consider this little volume  
a sign that the Wanderer in Bologna has not  
forgotten your gracious and graceful hospitality,  
and believe me*

*Ever yours sincerely,*

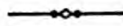
RICHARD F. BURTON.

LADY OTWAY.





## P R E F A C E.



I NEED hardly say that this little volume offers no novelty beyond introducing to the English reader the valuable results of *Etruskische Forschungen* in modern Italy. It can hardly be termed uncalled for. The discovery of the Bolognese Certosa which took place some six years ago, requires, for study, reference to a number of pamphlets and scattered letters, which we must not expect to see in our libraries. Other 'finds,' noticed in 'Etruscan Bologna,' are even less accessible; and even my own list is not quite complete.

Like the Gipsy dialect, the Etruscan tongue has fascinated a host of scholars. The latest result is a belief that in it 'we have a waif of one of those many extinct families of speech which have gone to

build up the languages of the present world' (Sayce). For the moment we can only say that the problems of its origin and its position have not been solved; that some Italic vocables have been detected, or rather guessed, and that there are, perhaps, a few 'Turanian affinities,' possibly derived from Finnish, and pointing, haply, to an age when the Aryan limits were not definitively laid down. Some day, as linguistic science is in despair, we may bring to light a long bilingual inscription, that will prove a veritable Rosetta Stone. Hitherto, the only keys applied to the ethnology of the mysterious race, which taught Rome her arts and arms, have been 'glottology' and comparative philology, while not a little violence has accompanied the application. In this volume, however, we shall find Professor Calori, to mention no others, searching the sepulchres, and supplementing linguistic by craniological and other physiological studies.

Finally, 'Etruscan Bologna' attempts for the first time to describe the North-Eastern, which may be the eldest, Etrurian Confederation, while the

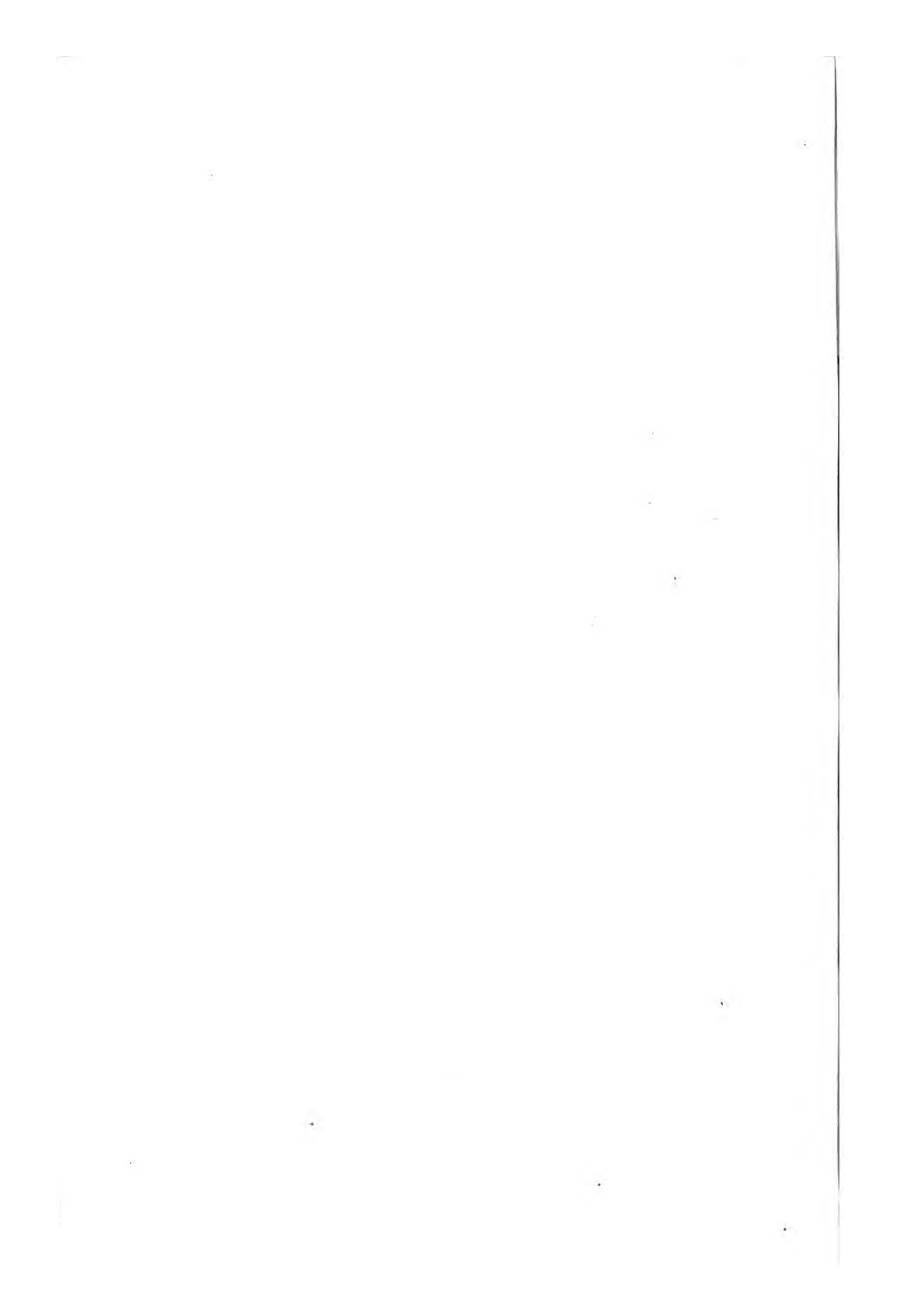
works of Dennis and other notable English authorities treat mainly, if not only, of Middle Etruria, almost corresponding with modern Tuscany.

I must again conclude with my old apology for minor sins of omission and commission—the ‘single revise’ excuse.

RICHARD F. BURTON.

HAYDARÁBÁD (DEKHAN) :

*March 4, 1876.*



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# ETRUSCAN BOLOGNA

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PART I.

*THE WORKS OF MAN*

‘Le moindre débris échappé des ruines de l'antiquité nous en apprend plus que tous les livres’

RAOUL ROCHETTE



## SECTION I.

### *NEW BOLOGNA.*

I PROPOSE to write a study of the old 'House of Aucnus,' the venerable ex-capital of Northern Etruria, promising never to borrow from the guide-books, and premising that the sooner they borrow from me the better for them. Not a line concerning the ancient city of Felsina, lately brought to light, appears in Murray (1869); and right few in Baedeker (1873). Travellers, therefore, daily pass through without even hearing of our many admirable collections of archæology, and without seeing that excavations are being pushed on with exemplary vigour. The stranger-herd visits the Art-galleries, asks after the Sta. Cecilia of Raffaele and the S. Sebastian of Francesco Raibolini, 'detto il Francia;' it stands wondering under the shadow of La Garisenda, the most towering of the leaning towers; it admires the long miles of arcades and—straightway it is gone. Still 'Bononia docet,' and

we students can now learn from her the tale of her older world.

And first of the site. The rich plains of Lombardy to the north-west, and the sub-Alpine maritime lowlands of Friuli and Venice to the north-east, Circumpadane Etruria forming the thigh-piece of the Italian boot, here abut southwards upon the Apennines, the mighty suture which, immediately north of Genoa, sweeping from west to east, gradually assumes a south-eastern trend. Were I speaking geographically I should say that they begin in southernmost Italy, bend round the north-west limit, form the Alps, bifurcate at the great European nucleus of Switzerland, where they send off a branch to form the Rheingau ; and, after becoming the Dinarians, they terminate in Greece, the whole being shaped like an elongated arch or a tuning-fork. The great steppe of Upper Italy is mostly composed of riverine valleys, feeding the Adriatic Gulf ; the main trunks, commencing with the easternmost, where Italy geographically begins, being the Isonzo, Tagliamento, Livenza and Piave, the Bacchiglione and Brenta of Padua, the Adige or Etsch, the network of the Po Proper, and the Po di Primaro *alias* the Reno. Many of these historical

streams run, it is well known, upon planes several feet higher than the adjacent lands ; and the only tunnel between the Duchy of Gorizia (Görz) and Bologna is that pierced through a vein of the extinct Euganean volcanoes (*Colli Euganei*) by the ex-Duke of Modena : like many an English gentleman of the old school, he would not allow his senses and his feelings to be wounded by the 'destruction of all feudalism.'

Near the south-western extremity of this noble prairie lies BOLOGNA, with her head resting upon the gentle slopes which represent the foot-hills of the Apennines, and with her feet extended towards the broad, fat Reno Valley. Her site is in the heart of the temperates ; and, though she complains of wintry cold and summery heat, she is amply blessed by 'Nature and Nurture.' There is nothing bad in Bologna but the water, which, hardened by the dissolution of calcareous rocks, chaps the skin and offends the internals. Presently, however, the old Roman aqueduct will flow once more, and the one real nuisance will be effectually abated.<sup>1</sup> Nothing will then remain but to cheapen and to improve the

<sup>1</sup> See *Analisi di alcune acque potabili della Città di Bologna*, by Cav. Domenico Santagata, 1872.



post-office—a civilized instrument which sadly wants refurbishing throughout Italy.

The characteristics of Bologna are the Arcade and the Leaning Tower. The former is of every age and shape; we even find the rude wooden architraves and the post props—a palpable survival of the Etruscan temple which we shall visit at Marzabotto. The finished arch resting upon the classical column also dates from the days when it was apparently first employed, namely, in the Diocletianian Palace at Spalato. The result is that of an English Chester and a Switzer Bern, made artistic and beautiful, combined with the timber appurtenances of Tours—the most mediæval amid civilised French cities. Of the hundred towers lately described by the learned and laborious Senator Count Giovanni Gozzadini,<sup>1</sup> many if not most of them are distinctly out of the perpendicular. This is not the case in the adjoining cities; and I would explain the fact by the ground having been so much worked by successive races and generations of men. All are mere deformities, rickety minarets, which, as the courses of

<sup>1</sup> *Delle Torri gentilizie di Bologna e delle famiglie alle quali prima appartennero: Studii*, Bologna, 1874, with plates. The large 8vo. is considered the most interesting of Count Gozzadini's twenty-four publications.

masonry show, were begotten to be vertical. The numerous palaces of brick, without and with stone dressings, show that the master-hand of Palladio, who adorned Vicenza with the meanest of material, has passed here as at Milan; and suggests that New London need not go to Scotland for her granite—a material to be used sparingly, as it ‘kills’ all its neighbours. The ‘Palazzo’ of the humblest noble is vast enough to contain two of the largest boxes that poor Belgravia can boast; and the inclined planes of staircase, evidently made for the comfort and convenience of the grandee’s destrier, contrast wonderfully with the companion-ladder of masonry which, rodded and carpetted, suffices between Teuton-land and Scandinavia for the millionaire of the North.

These are features of a bygone day, yet Bologna is not without her ‘modern improvements.’ The Via Miola, lately repaired, is one of the handsomest and the most striking in the whole peninsula. The ‘Seliciata’ (slab-pavement) is gradually extending, and, where the handsome equipages pass, flag-bands have been let into the torturing cobble-stones. The thoroughfares have changed their saintly names for those of modern patriots; and the Strada di S. Felice can hardly complain that

it has become 'Ugo Bassi.' Clubs abound ; besides the Società Felsinea and the Domino Club, the latter on the small scale and the exclusive system which makes the reputation of the Marlborough, there is also, under the presidency of Count F. Carega di Muricci, the Club Alpino dell' Emilia (or della Romagna), a section of the Italiano whose headquarters are at Turin.<sup>1</sup> There are two chief newspapers, the *Monitore* and the *Patria*, and a handy Italian guide-book.<sup>2</sup> The shops are tolerable, and the hotels are new, and upon a large scale. The trotting horse has been naturalised ; the public commissionaire is firmly established ; and the policeman, has, like his brother of Milan, confessedly borrowed a uniform from the London 'Peeler.' Still, the heart of the city, the great square, is essentially *medio evo*, as when she adopted her famous watchword 'Libertas.' Huge umbrellas, like those manufactured in England for the Court of murderous Dahome, shelter the buxom market-women, the lineal descendants of the Umbrians and the Etrus-

<sup>1</sup> An energetic member, Signor F. Paventi, was kind enough to give me its first publication.

<sup>2</sup> *Guida di Bologna e suoi dintorni del Cav. Michelangelo Gualandi.* Quarta Edizione, interamente rifusa dall' Autore. Bologna : Nicola Zanichelli, 1875.

cans; and King Hensius, after a lapse of five centuries, would find little difficulty in recognising the view from his prison windows. The statue of Neptune (so out of place in an inland city) stands as it stood in A.D. 1564. I would leave it there, although statues in the open air appear somewhat like a tree in a drawing-room; but I would entirely abolish the boys who are dangling dolphins by the tail, and the handsome feminine monsters who are practising a very peculiar operation. If you wish to see the Contadini, go on Saturday morning to the section of the main street laid off by hand-rails; it is a fine, tall, and sturdy race, which still affects the pastrano, or brigand cloak of murret-coloured wool or of mezza-lana (half-cotton), and the furs which some day will be more generally adopted in England.

The result of this intimate blending of the mediæval with the modern soon makes itself felt. There is a something in the presence of Bologna that softens the soul; a venerable aspect appealing to sentiments which men do not wear upon the sleeve; a solemnity of vast half-ruined hall, and of immense deserted arcade; a pathetic vista of unfinished church and closed palace, relics of the

poetical Past which have projected themselves into the prosaic Present. You learn with pleasure that you can lose your way in the long, labyrinthine streets and alleys, wynds and closes—such contrasts with the painful rectangular regularity of Mannheim, New York, and Buenos Ayres. The artistic Greeks laid out straight lines of intersecting thoroughfare; but they had æsthetic reasons for the plan which led to the central temple; and they applied it to their miniature official towns, where the square and ritualistic form, oriented to the four cardinal points, must have compared pleasantly with the large irregular suburbs beyond the walls. We moderns have adopted it and, adapting it to a huge scale, we have produced not a copy but a caricature. Briefly to describe the effect of the aristocratic old city, the ‘moral capital of the Emilia,’ you have only to remember that of Manchester or of Birmingham, and to conjure up into imagination the clear contrary. The ‘centre of trade’ may have a poetry of its own, but it is certainly not ‘sensuous’ as Milton advises; and here we have a mediæval castle dwarfing the mass of bran-new semi-detached villas.

The citizens and peasantry of Bologna are one



of the finest of Italian races, distinguished not only for physique, but by good fighting qualities, by a peculiar vivacity of mind (*sveltezza d' ingenio*) and by a fund of broad humour which is made broader by the 'burr' of their peculiar dialect. Yet within the walls all speak Italian, and the same is the case with the 'contadini,' especially near the Tuscan frontier.

After what we have heard about Papal misrule and want of progress, we might expect at Bologna, which is essentially Roman, a portentous display of ignorance, superstition, and violence. It is only fair to own that the reverse is notably the fact, and that Bologna still justifies her motto 'Libertas.' I can hardly wonder that there are educated men who regret the change to 'Eleutheromania' and 'Italiomania.'

The section called 'Society' is exceptional as the aspect of their home. The effects of the *media* are that universal civility and 'exquisite amenity' which have not been unnoticed by northern travellers. It is, in fact, 'a rare land of courtesy,' an uncorrupted Tuscany. Many families date from the Middle Ages, when the city was ruled by a Governor and forty Senators, *Aristos* who utterly



scouted the idea of a 'Lower house,' and—aristocracy is a rule of honour. Throughout Italy the *richard* is for the most part a thrifty, if not a penurious, personage, who lives hard the wrong way, and who often, like the famous bishop,

Will die from want of what he has.

At Bologna parsimony is the exception. The wealthy nobles keep large establishments; their equipages and liveries would ornament a capital; and they do not dine in secret—a rare circumstance in the 'bel paese.' For their hospitality the Anthropological Congress of 1871 can answer; all who had any claim upon their attention were received with open arms. This is probably due to the fact that Bologna has hitherto escaped the *peine forte et dure* of the foreign colony; only two English families, two French, and a few of Spanish blood appear amongst the sixty or seventy that represent the Upper Ten, and all of them are acquisitions. The same cannot be said of Rome, Florence, and Naples, where, naturally enough, the stranger is excluded till he has passed a long and a somewhat rigid probation. The university at the 'Mater Studiorum,' so famed for Professors of both sexes, still enjoys a green old age; and this society

does not characterise anything beyond and above chaff and chit-chat as *una seccatura*—a ‘devilish good word,’ said Byron, but the most terrible in the neo-Latin vocabulary. They remember

The all Etruscan three—  
Dante and Petrarch, and scarce less they  
The Bard of Prose, creative spirit ! he  
Of the Hundred Tales of Love ;

and they do not forget that ‘*honneur oblige.*’ Hence we explain the saying that you are sure of returning to Bologna ; and thus we account for the feeling that removal to the nearest thriving port, out of Italy, is a real lapse from grace. These venerable civilisations have their peculiar *cachet* ; an aroma like that of wine stored long in the cellar—the flavour is independent of instruction or education, in the limited sense of the words, and, like constitutionalism, it must be a growth, not a graft. Briefly, even the English *bourgeois* begins to realise at Bologna the full sense and significance of ‘Northern Barbarian ;’ and, perhaps, he remembers a fine specimen of the British Philistine, Dr. Johnson.

## SECTION II.

*OLD BOLOGNA.*

BUT Bologna must not seduce us with her modern attractions ; we have no time to dwell on the memories of Michelangelo and Francia, the Caraccis and Domenichino, Galvani, Mezzofanti, and Achille Marozzo, the creator of our modern Art of Arms. We come here to inspect the vestiges of a day long gone by, to seek with Thucydides, the history of the people in its sepulchres, to detect under the earth which covers the Etruscan tombs the secrets of their civilisation. The researches which began systematically in 1856 have made study an easy matter. Things have greatly changed since Des-Vergers could write of Pelasgian Spina, Atria, and other Circumpadane cities : 'Elles ont laissé bien peu de traces dans le souvenir des hommes, et les traces sont si légères qu'elles n'ont plus ni forme ni couleur.' Between 1825-7 Zecchi was able to issue his four 8vos., describing the sepulchral

monuments of the cemetery of Bologna, and illustrating them with 152 plates. It is generally believed that the first Etruscan Federation of Twelve Cities was founded, west of the Apennines, on the shores of the Tyrrhenian Sea; and the date is laid about the fourteenth century B.C. The chief witness is the Karnak inscription of the 'Pharaoh' Merien Phtah (Menephtah I.), son and successor of Ramses the Great (II. of nineteenth dynasty), which mentions, amongst the invaders of the Egyptian Delta from the 'regions of the sea, the isles of the sea,' Sicily and Sardinia, the Lycians, and, to quote no other names, the 'Turis'a,' or 'Turscha' (Tursci, Turski, or Tusci),<sup>1</sup> the Greek Thyrsenoi, who occupied Tyrrhenia. After overpopulating the land, they crossed the backbone of

<sup>1</sup> The Eugubine Tables (commented upon by Lepsius), of which five are in Etruscan and two in Latin characters, give, as variants of Tuscus, Tursce, Turscer, Tuscum, and, in the fourth line, Turskum. The Vicomte de Rougé (*Revue Archæo.*, Nouvelle Série, 8th year, August 1867) translates 'Turis'a (Tyrrhenus) cœperat caput belli totius, bellator omnis regionis ejus adduxerat uxorem (et) liberos suos,' and he remarks that, had the Etruscans not failed, 'une colonie Tyrrhénienne eût devancé Alexandre de plus de dix siècles.' Chabas (*Études sur l'Antiq.*, &c., 1872), in a new version of this important inscription, makes the leader not the 'Tursha' (Etruscans), but Marmaion, King of the Lybians, and son of Teit or Deid, who, after the battle on the left of the Nile, escaped to the north, leaving in the hands of the enemy 890 Etruscan hands and 6,369 Lybian trophies. The word 'Raseni' occurs for the first time in *Dion. Hal.*, and thus it is comparatively modern.

the country, and conquered the Aryan Umbrians, whose *mariere* and *terramare* (pile-villages and kitchen-middens)—not to be confounded with the subsequent Etruscan—still remain. These races were familiar with metal-working, and they had succeeded the ‘great ocean of Turanians’ which that highly-distinguished Mongol scholar, Prof. Paul Hunfalvy, would call ‘An-Aryans;’ and again these, perhaps, the men of the latest Tertiary or of the earliest Quaternary epoch. In the Circum-padane regions the Etruscan immigrants—dated, by the general voice of history, about the twelfth century B.C.—built their cities and cemeteries, Felsina being the chief centre, and annexed Atria and Spina, the maritime depôts. This theory assumes that the Etruscans all travelled by water and not by land—which, to say the least, is not proven. In the inverse case they would first occupy the eastern and afterwards the western slopes of the Apennines; and thence, emboldened by strength and security, they would overspread the surrounding lowlands, and become pedionomites. But there is nothing to disprove the habit of voyaging and of travelling at the same or at different times; thus, indeed, I would explain the modern theory

of a dozen writers, which derives the Rasenna from the Rhætian Alps, and the existence of the Euganeans, a kindred tribe in the vicinity of Padua. And, in the peculiar fanaticism of the modern Tyrolese, I find direct survival from the 'gens ante omnes alias dedita religionibus.'

The tower-tombs of Palmyra and the rock-tombs of Asia Minor and Syria Proper, where the dead lay buried along the main lines of suburban road, were reproduced by the Etruscans in their new Italian homes. This æsthetic and artistic system of sepulture, which made the monuments true 'monimenta,'—an immense advance upon the days when the corpse was interred, as by modern Africans, in the house; by Moslems near it, and by Christians in the church—was borrowed, with a host of ceremonies and superstitions, by the Romans, as the well-known instance of the Via Appia proves: and yet the old habit survived in the burial of babes that had not cut their teeth under the roof-eaves (*subgrundarium*), like swallows' nests. These groups of sepulchres, which will presently be described, enable a 'hypothetical planimetry' to lay down, with a tolerably sure hand, the lines and limits of Etruscan



Felsina,<sup>1</sup> the colony of Tarchon, the capital of the twelve Federated Cities in the so-called Etruria Nova. Evidently built upon an Umbrian site, and smaller than its Roman successor, it did not extend, as some archæologists have supposed, to the southern hills. The position was the normal isthmus, 'mull,' or peninsula; whose base is the Reno River, a non ignobile flumen, rising in the nearest

<sup>1</sup> The only names which have survived this Federation are Atria (Pelasgic), Spina (Pelasgic), Mantua, Melpum (captured by the Boii), Felsina or Velsina, and, perhaps, we may now add, *Misa*.

Cav. Zannoni, of whom more presently, quotes Manetho: 'Apud enim Tuscos, Pyseo successit Tuscus junior annis xxxix.: huic Aucnus annis xxv., quem secutus est Felsinus annis xxxiii.' Sil. Ital. (*De Bell. Pun.* lib. viii. 601): 'Ocni prisca domus.' Servius *ad Æn.* (x. 198) adds: 'Hunc Ocnum alii Auletis filium, alii fratrem, qui Perusiam condidit referunt: et ne cum fratre contenderet in agro Gallico, Felsinam, quæ nunc Bononia dicitur, condidisse.' Pliny (iii. 19) says: 'Bononia Felsina vocitata.' Sempronius (*De Div. et Chorogr. Italiæ*): 'Flaminea (regio) item a Bononia ad Rubiconem amnem ante a Felsina a principe Hetruriæ missis coloniis Lamonibus.' M. Cato (*De Originibus*): 'Gallia Cispadana, olim Bianora a victore Ocno, postea Felsina dicta usque Ravennam, nunc Gallia Aurelia, Emilia a Romanis ducibus nomen habet. Princeps metropolis Felsina primum a rege Thusco conditur.' Livy has (*Hist.* xxxiii. 37) 'Dein (consules, viz. M. Claudius Marcellus and L. Furius Purpureo) junctis exercitibus primum Boiorum agrum usque ad Felsinam oppidum populantes peragraverunt. Ea urbs, cæteraque castella et Boii fere omnes, præter juventutem, quæ prædandi causa in armis erat (tunc in devias silvas recesserat), in deditionem venerunt' (*U. C.* 556). 'Felsina' then disappears from literature, and the historian (lib. xxxvii. 34) speaks of Bononia as a 'colonia Latina,' established after a Senatus Consult. by the Triumvirs, S. Valerius Flaccus, M. Atilius Seranus and Valerius Tappus.

Apennines about Pistoja, and whose arms are the Áposa affluent to the east, and the Ravóna westward. It was probably walled round, like Etruscan cities generally; the interior was divided into 'insulæ,' or 'regiones,' by main lines of street, each with its own gate or gates; and it is noticed that the most ancient sepulchres are those nearest the defences. Probably a considerable part was of timber. Strabo (v. i. § 7) tells us that Ravenna, a city of the Thessalians, given over by these Pelasgi to the Umbrians, was composed of wooden edifices;<sup>1</sup> and Atria, Hat, or Hatri, which named the Adriatic, preserves, according to the learned Bocchi ('Importanza di Adria la Veneta'), memories of similar constructions, the spoils of the oaks, which in Virgil's day—

On Padus' bank . . .

Uprear their heads, and nod their crests sublime.

*Æn.* ix. 680-2.

Atop of the Etruscan city lay Bononia, whose name, revived in Bononia Gessoriacum (Boulogne), has been erroneously derived from the Boii. These barbarians, about B.C. 350, ravaged the Etruscan

<sup>1</sup> The French translators understand ξυλοπαγίς ὄλη, 'built wholly on piles.'

Federation of the Po, and finally bequeathed a name to Bohemia. The Consular Via Emilia, the Great North-Eastern, probably a successor of the Etruscan highway, traversed the city from west to east, as is proved by the trachytic slabs found some three mètres below the actual level; a metalling brought from the Euganean hills, and still showing the wheel-rut. Bononia, larger than Felsina, was smaller than Bologna, a hexagon, measuring about two miles in circumference; and the Via Emilia still enables us to master the intricacy of the modern city. This thoroughfare corresponded with the Corso, which runs, roughly speaking, between the two halves, northern and southern. Eastward the main street radiates into four branches: the Via Luigi Zamboni (old S. Donato) to the north-east; the Strade S. Vitale, Maggiore, and di S. Stefano, the latter to the south-east; while to the west there are three spokes, the Strade delle Lamme and di S. Felice, and the Via del 'Pradello.'

## SECTION III.

*PUBLIC COLLECTIONS OF ETRUSCAN ANTIQUITIES  
AT BOLOGNA.*

BEFORE proceeding to the cities and cemeteries of this mysterious Etruscan race, it is advisable to spend a few days amongst the museums of Bologna. The two public are the R. Museo Archeologico dell' Università Bolognese, containing a collection which in 1871 was exhibited in a house further down the street; now it occupies a room in the modern University, the old Palazzo Poggi. Here the most noticeable article is the metal mirror, known from its original owner as the Patera Cospiana, the 'gemma Maffeiana,' which is described as a 'capolavoro di glittica:' hither also the 'Mamolo finds' were transferred. The second—and allow me to remark, *en passant*, that the sooner Bologna combines the two collections, royal and communal, the better—is in the old Archiginnasio, afterwards called the Scuole Pie, from its Charity Schools, and now the Biblioteca del

Comune. The frescoes and inscriptions, the court and galleries, of this venerable edifice, which once rang with every tongue of Europe and the nearer East, are described by all the guide-books ; but none, not even Cav. Gualandi, notice the collections of 1870-1. They are deposited in the Sala (iii. and iv.), inscribed ' Scavi della Certosa,' of the Museo Civico, which lie at the northern end of the grand cloister.

The arrangement is admirable. The walls of Sala No. iii. are hung with large and detailed maps and plans, illustrating the topography of the find, which may be called the ' Certosa Collection.' The merit of the discovery must be assigned to Cav. Antonio Zannoni, ' Capo-Ingegnere Architetto ' of the Municipality, who, guided by what seems archaeological instinct, began to excavate in 1869. Four hundred tombs were opened in four years. All the skeletons lay supine ; only six were irregularly disposed, probably facing their homes—we find the practice noticed in Homer, and the *beatulus* of Persius ' in portam rigidos calces extendit.' All the rest were oriented with their feet towards the rising sun, as the Jews fronted Jerusalem. Thus Laertius tells us that the Greek liturgies ordered the face to look eastwards, and Helianus reports an old law,

which directed the head to be disposed westward: we shall presently learn that this was also an Umbrian custom; and that it was perpetuated by the Romans. A happy thought of Cav. Zannoni was bodily to transport the skeletons, adult and infantine,<sup>1</sup> together with the remnants of coffins (*arcæ*), and even the earth upon which they lay. Except only the *æs rude*, the fee of the 'griesly grim' Ferryman, grasped in the right hand, the funereal adjuncts were placed on the left (north). These are celebæ, amphoræ, tazze, and unguentaria of glass or alabaster, in fact, the multiform vases and pots for whose names the curious reader will consult my friend and colleague Mr. Dennis ('Cities and Cemeteries of Western Etruria,' i., xciv., c.); together with candelabra, dice, and pebbles, the latter possibly counters for play. The marriage-ring still clings to the fleshless annular of the left hand: here is the old superstition (Isidore) which made a vein run from it to the heart, and which survives throughout modern Europe. It is often of iron,<sup>2</sup> the servile

<sup>1</sup> They are mostly feminine; seven are adults and five are children.

<sup>2</sup> The iron ring of the 'stern old Romans' is still found amongst the Sikhs; and the strictest Moslems will not wear gold. Whilst the Aryans generally call the 'fourth finger' of the Book of Common Prayer (vulgarly the third finger) 'annularis,' in Illyrian *perstenjak*,

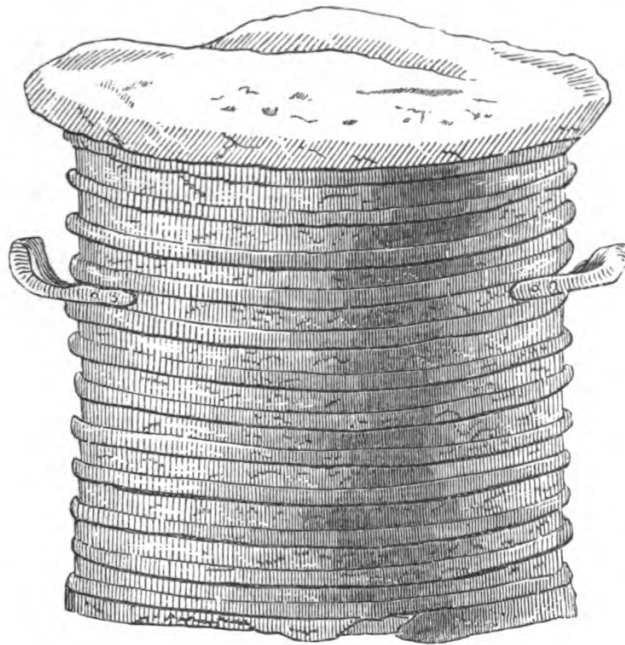


metal amongst the later Romans, who denoted nobility by gold, and the plebeian by silver. The more precious rings were rare at the Certosa. Prof. Calori, 'Della Stirpe che ha popolata l'antica necropoli alla Certosa di Bologna' (Bologna : 1873. Plate ix.), a most valuable study kindly given to me by the author, figures two of these skeletons : I shall offer further remarks upon the collection when we visit the spot.

A marking feature of this admirable *trouvaille* is the number of *ciste in bronze a cordoni*; we have here fourteen, whereas in 1871 Etruria Circumpadana had yielded only seven ('Lettera dell' Ing. Ant. Zannoni al Sig. Conte Comm. Gian Carlo Conestabile.' Torino : Stamperia Reale, Oct. 15th, 1873). All are of the same age, and undoubtedly denote a splendid epoch. The cylinders are two plates of thin bronze, flat bands alternating with cords repoussé-worked. The cover is often a flat stone, and the lower band is sometimes ornamented with leaves; the horizontal rings num-

the Turanians, according to my learned friend Prof. Hunfalvy, of Pesth, term it the 'finger without a name.' This is found in Chinese (Works of Mencius), in Japanese, and in the Dravidian tongues ; for instance, in Tamil, Telugu, and Canarese, it appears as *anámiika*, 'anonymous,' from the Sanskrit, *náma*. The 'philological puzzle' was lately discussed in the columns of the *Pall Mall*.

ber fourteen or fifteen, and the bottom is also composed of concentric circles. Feet are present in some specimens, absent in others. The total height averages 0·33 mètre (=1 foot 0·99 inch), and the diameter 0·29 mètre (=11·42 inches) to 0·40 mètre (=1 foot 3·75 inches). The ornaments are mostly leaf-like borderings, near the upper edge ;



BRONZE CISTA, WITH STONE COVER.

winged masks at the junction of the *ansæ* ; and, on each of the three feet, appears in one specimen, a satyr, demi-couchant, and holding a wine-skin and a cup.

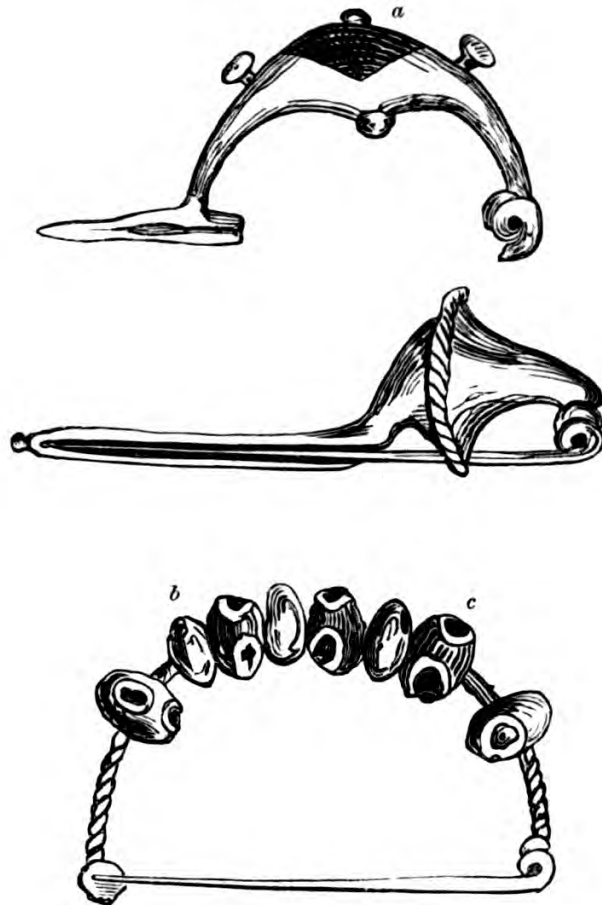
These artistic articles followed the rude big-bellied urn of terra cotta, which contained the ashes

of the dead,<sup>1</sup> even as the earthen tazza became the bronze cup. It has been suggested that during the owner's life they served for *pixides* or dressing-cases; and this is supported by the presence of the *ansæ*, which in one specimen represent a bull and a ram. The cysts of Middle Etruria, and especially those of Præneste, were buried as ornaments: they contained articles of toilette, sponges, unguentaria and unguents, the little rouge-box, the white ceruse, &c. The Bolognese cysts are said to have been the produce of local art and industry; yet a precisely similar article, with handles and without feet, was found at Granholz, near Bern, and is exhibited at the Stadt Bibliotek of the Swiss capital. MM. Cavendoni and Gozzadini infer from their simplicity that they are more ancient than those of the Central Federation and of Latium, which cannot date beyond the first half of the third century B.C.: the same may be said of the bronze disks which served as mirrors. I would further notice the resemblance of shape with the *kilindi* or bark cylinder, in which the Mnyamwezi stores and transports his valuables.

Another characteristic of this collection is the

<sup>1</sup> At the Certosa at least one cyst was found not to contain human bones.

huge and highly ornamented *stela* or *cippus*, the prototype of the humble headstone in the churchyards of our villages: perhaps, also, the *meta*, or goal-



FIBULÆ FROM VILLANOVA (all half size).

*a*, Fibula with amber in setting. *b*, Amber beads. *c*, Glass beads, blue ground, yellow enamel.

The bronze of these *fibulæ* showed—

Copper . . . . .	84'26
Tin . . . . .	15'74
	<hr/>
	100'00

like shape, symbolised the end of man's *exiguum curriculum*. From the learned studies of the late

Count Giovanni da Schio, of Vicenza ('Sulle Iscrizioni ed altri monumenti Reto-Euganei.' Padova : Angelo Sicca, 1853), of which I owe a copy to the courtesy of his two sons, Counts Almerico and Alvisè, we learn that the Euganeans used the obelisk-shaped gravestone, whose legend usually began with *Εἰχο* (*hic, heic*?). Thirty tombstones were found, a monumental series unique in size and ornamentation; and the largest and most remarkable of these products of national art is thus described by Count G. C. Conestabile ('Congrès,' p. 271) : 'The height, not including the base is about 2·10 mètres (=6 feet 10·68 inches); the breadth 1·26 mètre (=4 feet 1·60 inch) and the thickness 0·30 mètre (=11·81 inches). The bas-reliefs, raised hardly half-a-centimètre (=0·197 inch), are divided into four compartments to the front and three behind. Beginning at the top, a hippocampus faces a Nereid holding a fish : in the second zone the defunct, umbrella in hand, rides a biga behind the auriga; a winged figure soars above him, and before the horses marches a helmeted form, mantled about the reins, with a torch in the right and a rudder (oar) in the left hand. The third band contains two pugilists, separated by a little tibicen, and flanked by the

agonothetes (director of games), and a youth; the latter holds an unguentarium and another utensil for the comfort of the combatants. In the lowest compartment a throned figure is approached by a personage accompanying a car, and by others with a basket and various offerings—apparently it is the Infernal Deity receiving the defunct and his suite. The reverse contains fewer figures: a feminine body, ending in a double serpent's tail, hurls a rock; a charioteer urges his biga at speed, and in the lowest a warrior, with lance and shield, faces a cloaked form. These designs are separated, and mixed with ornaments of leaves, ivy stems, and waving lines.'

Count Conestabile, who would distribute the dates of the several kinds of *stelæ* between the third and the fifth or even the sixth century of Rome, followed by Cav. Zannoni (*loc. cit.* p. 27), proposes a four-fold division of the thirty tomb-stones.

1. Rough water-rolled natural blocks, still found in the Reno bed; menisci, lenticular, cylindrical, ovoid, or spheroidal. The diameter ranges to 0·77 mètre (= 30·35 inches).

2. Long-ovoid and cylindrical *stelæ*, with plain faces, and sides converging below like termini, artificially smoothed and flattened; in fact, the



menisci civilised. The bases were left, as usual, unworked for planting in the ground, and one shows the letters IAN or NAI.

3. The sculptured stela of the same shape, but especially the horse-shoe. Of these splendid specimens the tallest is 1·45 mètre (=4 feet 9·08 inches) by 0·80 (=2 feet 7·50 inches) broad; a segment of a circle above, with the sides inclining inwards or descending vertically. It is carved on one, perhaps on both faces; and here and there it preserves traces of red paint, with which, possibly, the name was inscribed (M. Hirschfeld). The vine and the ivy, both sacred to Bacchus,<sup>1</sup> meander over the perimeter, enclosing, as has been shown, a variety of figures; and certainly the most remarkable, when we remember how lately the umbrella found its way into England, are the personages holding it with the right hand—a frequent rilievo amongst Etruscans. The others, still representing funereal usages, are a panoplied warrior, with lance at rest; a battle-scene between a horseman

<sup>1</sup> Hence the Latin saw: 'Vino vendibili suspensa hedera non opus est' ('Good wine needs no bush'); and the ivy-tuft still hangs over the Ænopolium and the Thermopolium of Istria. It is not difficult to detect the origin of the practice in the beauty of the plant upon the borders of the Mediterranean: the rich purple clusters exactly resemble the currant-grape of the Peloponnesus, and the perfume of the finely-veined leaf is still supposed to dissipate the fumes of wine.

and a footman ; a feminine face and bust ending, not in a fish, but in a double snake ; the winged Genius, with a serpent in either hand ; the biga and triga ; horse-races, and chariot-races ; the barded steed ; the altar and basket ; the bark (Baris ?), with mast and sail ; Charon, holding the oar in the left hand ; sports with balls and lances ; the star ; the funereal owl, the hippocampus, also a favourite ; the olive, the myrtle, and the pomegranate ; and various other herbs, flowers, lotus (?), and fruits. The signs of archaism are the shallowness of relief ; heavy proportions ; angular movements in the figures ; imperfect forms, and indistinctness of details. In later times the sculptor's hand became freer, his tool worked with greater breadth, vivacity, and truth ; and, finally, he arrived at individualism.

4. Spheres and spheroid stones, worked and prolonged in the rough where the parallelepipedon base was intended for planting in the ground—a form very rare in Etruria Proper, the central region between the Campanian and the Circumpadan. Two globes of remarkable size are in this museum ; perhaps they symbolised the head, neck, and shoulders which lay below. A smaller ball, carved with a little figure, was unearthed, as will after-

wards appear, at Marzabotto ; and another, cut only on one side, was taken from the Torricelli tombs.

The articles of pottery, not including fragments, reach the goodly total of 810. These interesting remains of home life were found with the skeletons, as well as with the ashes, and they are divided by Cav. Zannoni into four kinds :—

1. The rude brown, black, and ash-coloured, numbering 200.
2. The plain red (160).
3. The plain varnished black (150).
4. The painted and figured (300).

The latter again are either red figures on black fields with violet accessories, or black on red with violet and white, for flesh and tools. The former belonged generally to the tombs, the latter to the pyres. More than 50 bear inscribed marks. The collector's chief enemy, both in pottery and in bronze, is the general custom of breaking, sometimes with great violence, the objects which accompany the defunct : thus the ghost or 'material soul' of a man ate the Manitou, spirit or ghost of food, out of the phantasm or ghost of a pot. So Propertius (iv. 7, 33) :—

Hoc etiam grave erat, nulla mercede hyacinthum  
Injicere, et fracto busta piare cado.

Amongst modern Fetishists it is not held loyal to take anything from the person of the dead, and some advanced tribes, such as the people of the Old Calabar River, allow houses, canoes, furniture, weapons, boxes, and moveable wealth to fall to pieces; whilst others break them up and form a kind of monument. It is here easy to see the connection with sacrifice, human and bestial.

Specimens of the *æs signatum* were also found. According to Pliny (xxxiii. 13) it was used in the days of Servius Tullus—king or dynasty—but we know from him (xxxiv. 13) that Numa had instituted *ærararii*, or coppersmiths. The *æs rude*, whose funereo-religious use continued to Imperial ages, has four several shapes<sup>1</sup> at Villanova, the Certosa, and Marzabotto; and these, again, vary not only in the amount of alloy, but in the nature of the metal. Some have tin and zinc with lead; others only the last.

1. The rude inform or scoriform mass, ash-coloured, and friable under the hammer, has 96·592 per cent. of copper; lead, 2·142; and the rest is impure matter without zinc or tin.

<sup>1</sup> The *æs grave* appeared only in the fourth century of Rome.

2. The cylindrical or virgated, with longitudinal striæ, 91·77; tin, 8·22; of lead a trace, and no zinc.

3. The flat, or laminated like the fragment of an ingot, has only 80·679; lead, 17·886; and tin, 1·435.

4. The discoid, more or less ovoidal, possibly the *oboles* of Plutarch (*Vit. Numæ*), whence came the *obolus*. One disk (diam. 0·03 mètre = 1·18 inch) engraved with three parallel lines, may be an *æs signatum* (?).

The following is the late Prof. Sgarzi's analysis of the *æs rude* of Villanova (1), and of the *stips votiva* of Vicarello (2), compared with the *æs rude* of Marzabotto (3) (Prof. Missaglia) :—

1.		2.	
Copper . . .	93·70 } 100·00	Copper . . .	95·20 } 100·00
Tin . . .	06·30 }	Tin . . .	04·80 }
	3.		
Copper . . .	64·40 and 54·61 } = 100·00		
Lead . . .	32·53 „ 38·00 }		
Accidental elements (trace)			

It will be seen that the bronze of Vicarello is the ruder material, and probably more ancient, as it contains the smallest quantity of alloy. Lead and tin in increased proportions appear at the Certosa, and even more at Marzabotto. That of Vicarello has the zinc alloy of the Romans. And, whilst all the



reputed bronzes found outside Italy, as the vase in the museum of Bern, contain lead, here in some it is present, and absent from others. Cav. Zannoni (p. 46) suggests that the shapes are not accidental, but arbitrary, to show the different monetary value, which would vary with the quantity and the quality of alloy.

The industry of the stone age is represented by arrow-heads (elf-shots), axes (*coins de foudre*);<sup>1</sup> knives or scrapers, flakes artificially struck from the core; fictile disks in great numbers—some of the latter may have been used for the dress weights, which will presently be described. In this part of the collection there is nothing to notice. The bronze weapons are fragments of a large round *clypeus*, with gilt and engraved handle; a *galea*; three knives, like those of Caserta and Matray in Rhætia,<sup>2</sup>

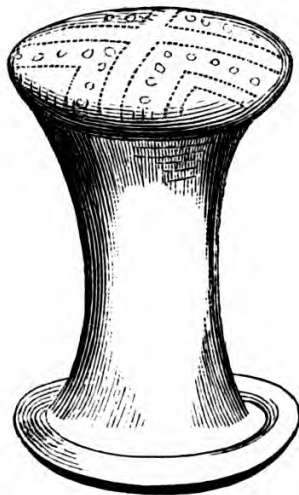
<sup>1</sup> These *glossopetræ* or *betuli*, the *cerauniæ similes securibus* of Pliny; the *cerauniæ gemmæ* of other writers, are so called in the Channel Islands and elsewhere. The Calabrese believe that these *cuogni di truoni* are the bolt itself (*ceraunites*, not *arma heroum*): they strike 18 canne (each 2·21 mètres) deep, and they mount 1 canna per annum, when they reach the surface, and form most valuable talismans against thunder. They are proved by being hung over the fire with a blue thread, which must not burn. With this boorish superstition the axe of the savage has been worn on the warrior's helm and on the royal diadem.

<sup>2</sup> At Matray, also written Matrai, a village on the northern slope of the Brenner Mountain in the Tyrol, was found in 1845 the part of



whence Frèret and Heyne, Niebuhr, and Mommsen would derive the original Etruscans; one small and two long narrow *cuspides* (lance-heads); a long, heavy iron cutter, found in the grasp of a young and vigorous male skeleton, bore signs of a wooden scabbard, showing that the Etruscans were wiser in this matter than we are.

Amongst the unexplained articles are cylinders, shaped like dumb-bells, but ending in *menisci*, not in



THE 'DUMB-BELLS.'

spheres, made of fine black clay, about 0 m. 8 cent. (= 2.75 inches long), oftener plain, and sometimes

a procession in relief, illustrated by the late Count Giovanni da Schio, to which allusion will presently be made. The rude art is held to confirm the testimony of Livy (v. 33), of Pliny (iii. 24), and of Justin (xx. 5), that Rhætia was conquered by and occupied by the Etruscans when driven by the Gauls from their Padan settlements. Evidently it may prove the reverse, and an emigration from north to south is more credible than a movement *vice versâ*.

ornamented at both ends with five circles and the mystic die. Of these as many as twenty, all unbroken, were found in the wealthiest tombs; and Villanova yielded seventy-four. The 'Grotto of Isis' (necropolis of Volci) has supplied similar articles; and Visconti figures (Mus. P. Cl. ii. pl. 17, 18) what appear to be the same things in the hands of two Egyptian statues. He suggests, first, that they were emblems of the Agathodæmon; secondly, that they were *phalli*. Others suppose them to have been used in worshipping the Lampsacan god, and they offer a superficial resemblance to certain emblems well known in India. They are always found in pairs, but no use for them has yet been defined. In the Isis-grotto of Vulci, however, we see similar shapes used by men jumping; and the second table of Count Schio's learned study represents two nude pugilists contending with (leaden?) *halteres* or *alteres*<sup>1</sup> in their hands. I reminded Count Gozzadini of his cousin's publication. He replied, however, that the resemblance could not be accepted, as many of the clay cylinders were only 3 centimètres (= 1.18 inch) long. But, these *simulacra* might, as was the custom with the human figure, with weapons,

<sup>1</sup> Quid pereunt stulto fortes altere lacerti? (Martial, xiv. 44).

and with other articles, have been reduced imitations for the purpose of sepulture. The Lilliputian agricultural implements of bronze in Sardinia, to mention no other place, are supposed to be symbols or religious emblems (*Congrès*, p. 27).

Bronzes are numerous in the Archiginnasio; but of the 13 mirrors, of which one is white metal, none are inscribed or figured. Besides *situlæ*, there are œnochoes (12), cullenders (11), simpuli (20), and candelabra (30): many show the forms familiar to the peasant's cottage in the present day. Some of the iron coffin-rails have bronze heads, like those found at Salona. Professors Pucinotti and Casali detected little zinc in bits of fused and worked bronze of a candelabrum from Villanova (No. 1), the Certosa (2), and Marzabotto (3):—

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The beaten bronze from Villanova (1), the Certosa (2), and Marzabotto (3), gave the following results:—

<p style="text-align: center;">1.</p> <p>Copper . . . 94·4          Tin . . . . 05·0          Iron, trace          Zinc, „</p>	} = 99·4	<p style="text-align: center;">2.</p> <p>Copper . . . 83·754          Tin . . . . 16·246</p>	} = 100·00
3.			
<p>Copper . . . . . 91·32          Tin . . . . . 08·68          Zinc, trace</p>	} = 100·00		

The bone dice were numerous and of two kinds, cubes (*κύβος*) and oblongs, the latter bearing the 'canis,' (*κύων*) or 'canicula,' the Greek *Μονὰς* or *ἄνη* (*unio*), and one ace at one short end, and the deuce at the other.<sup>1</sup> In both the concentric circlets varied from one to three, and were coloured red or blue. The disposition of the 'pips' also completely distinguishes them from the Roman dice, according to Cav. Zannoni, who has forwarded his description to the eminent Etruscologue, Prof. Ariodante Fabretti, for publication in the continuation of his great work. Thus the correspondence from Twickenham, concerning

<sup>1</sup> Lord Crawford (*Athenæum*, April 11, 1874) remembering the 'damnosa canicula,' and the 'damnati canes'—the damned dogs—of the poets, hence derives the 'dog-luck of our modern slang speech.' This is going deep for a proverbial saying which lies on the surface. We might as well refer 'son of a dog-gess' to the offspring of Hecuba. And if *unio*, the ace, is so condemned, how can we believe it to represent Sirius, the Canicula, sacred to Mercury or Hermes, the god of good luck?

the scheme of the marks, which appeared in the 'Athenæum' (July 1874), is, to speak mildly, premature, and the 'hypothesis' about Sig. Campanari uncalled for. I expect great things from a scientific illustration of these 'Lydian implements.'

One of the *situlae* contained a light ligneous matter, very porous and friable. Treated by Prof. Adolfo Casali, it proved insoluble in water; concentrated alcohol dissolved about one-sixth, and the dissolution strongly troubled water, which left when evaporated an orange-black sediment. The latter, exposed to fire, burnt with a fuliginous flame—briefly, it appeared to a mixture of olibanum and storax, serving like the incense still used in our churches.

The amount of toilette articles was immense in variety, if not in number; of bronze *fibulae* 200 articles, of silver 120 (two large and fine), and of gold 2. They are, as usual, complicated and multiform, and three had enamelled glass beads on the needle. There were 150 bronze buttons; 10 *armillae*; huge pins for the use of the ornatrix (*coiffeuse*); 7 gold rings; 10 silver, and 3 iron; with sundry of paste, bone, and amber. The *pendeloques* are 20 of glass, mostly enamelled, and

50 of brown pottery. The earrings are of amber, iron, silver, and gold (7 pairs and 3 odd of the latter): some weigh four-tenths of an ounce (13 grammes = 200.60 grains). The minute balls of gold, which the Etruscans soldered with a marvellous art, the elegant filigrane and granulated work, are the despair even of the famous Castellani. One is a serpent biting its own tail, and another a leonine head. The *pixis* or dressing-case, rivetted with plates of bone, stands on four feet, and contains little cylinders of the same material. The *aryballa* (perfume-holders) and *unguentaria* of pottery, alabaster, and glass, coloured and enamelled, still contain rouge, which analysis proves to be colcothar or *crocus martis* (oxide of iron), locally called *rosso Inglese* or *rossetto di Parigi*. The mirrors, all plain, number 13, including one of white metal, probably copper and tin; the front disk is slightly concave, and none are of stone: 12 others are of bronze. The necklaces are chiefly of glass, and of amber, concerning which long discussions took place at the Congress of Bologna. The general opinion was that this semi-mineralized gum came from the Baltic, and denoted an ancient connection with the Phœnicians. One necklace had,



by way of pendant, a silex arrow-head, probably a charm against the fiery tongue with which God spoke to man—a superstition far from extinct amongst the highly-civilised, even in this day, when the philosopher makes thunder and lightning in his cabinet.

The gem of the collection is the splendid vase (Sala No. iii.), which contained burnt bones, ashes, and fragments of tissue; it is a cone, truncated below, about a foot high; or, more exactly, 0·32 mètres (= 1 foot 0·60), and in diameter a maximum of 0·29 (= 12·42 inches), and a minimum of 0·13 (= 5·12 inches). The archaic aspect, the variety of subjects, the general composition, and the marvellous execution of this find demand a full notice. The bas-reliefs, repoussé and chiselled work, covering the bulge, are divided into four horizontal zones, which does not, however, exclude the unity of the design—a varied and pompous procession, and the ceremonies of a great religious act ending in a feast.

The first, or highest, zone shows the procession. Two horsemen and thirteen footmen, all with couched lances, marching from right to left; their shields are four oval, five long-oval, and the rest

circular (*clypei*); and of their helms five are hemispheres, with the apex which we still see in the German pickelhaub, while the rest have depending manes. A bird hovers over the horsemen, and four bell-men, with the bronze tintinnabula so frequently found in Central Etruria, bring up the rear of this processional section.

The second band, the preparation for sacrificing a bull and a ram, shows the advance, this time from left to right, of the *victimarii* and the *ministri* with the animals and the sacred utensils, followed by three *canephoraë*, vases on heads. Two of the *ministri* support a pole or brancard, from which hangs a *situla* (pail with handles); a third has charge of a huge ox, over whose head floats a bird like Progne; whilst a victimary drags by the horns a goat, sacred to Mars.<sup>1</sup> Two men escort a pair of mules, whilst others carry different articles, such as knives, vases, baskets (*vannus mysticus?*), and loads of wood. There are three quaint figures in long robes (*togæ campestris?* without tunics?),<sup>2</sup> and the gigantic *pilei* of the Spanish cardinals, whom Mgr. de Mérode described as coming to the

<sup>1</sup> 'Hircum Marti victimant' (Apuleius, lib. vii.).

<sup>2</sup> 'Primo sine tunica toga sola amicta fuerunt' (A. Gellius).

Œcumenical Council in their canoes ; this part of the composition ends with a big dog.

The third zone, which resumes the direction of the first, displays the agricultural pursuits preceding the preparations for the feast : a calf carried on the shoulders of two slaves ; a pig drawn by a third, and others following. In the centre of the groups, acting the *point de mire*, appears the idea which inspires the whole. At one end of a couch (*biclinium* or *anaclynteris*), whose arms are adorned with griffins' heads, sits a lyre-player, at the other a performer on the syrinx, each backed by a small boy in the nude. They wear the huge *pileus* before alluded to ; and between them hangs another *situla*. Rural episodes on the right—hare-hunting and bird-netting with the *varra*, and on the left a peasant carrying his primitive plough and driving his steers, finish both ends of this third zone. Finally, the fourth or lowest is filled with fantastic animals—five-winged chimæras, two quadrupeds, a stag, and so forth.

‘It would be impossible,’ says Professor Count J. Conestabile,<sup>1</sup> whose account differs in many points

<sup>1</sup> Cav. Zannoni also looks upon it as representing not a funeral but a procession ; a ‘Laudesis’ (Dionysius, ii., p. 129) ; a Panathenæum

from that of Cav. Zannoni (*Scavi della Certosa*, page 12)<sup>1</sup> 'to describe the multitudinous details of the figures and articles upon this admirable composition; the marvellous care; the finesse of execution in the ornamentation of the armour, the tunics, and the mantles; and the minute exactness with which the costumes are represented. Whilst the animals are admirably drawn, the human beings show, in the highest degree, an archaic, or rather, artistically speaking, an infantine, type, in the prognathism, the puffy cheeks, and the general stiffness of the movements; in the profiled position; in the arrangement of the dress, and in the absence of distinction between the latter and the forms which it covers. If this archaism be really what it appears, original and

(Aristoph. *Nub.* v. 984), a Saltatio (Livy, i. xx), or an Armilustrum (Plaut. *Pseud.* iii. 112).

<sup>1</sup> "Sur les Découvertes de la Certosa de Bologne" (pp. 272-274) in the *Compte Rendu* of the Congrès Internationale à Bologne, 1821. The valuable volume printed by Fava and Garagnani at Bologna, 1873, is now not to be bought there. I owe my copy to the kindness of my excellent friend Prof. Gian Giuseppe Cavaliere Bianconi, of Bologna, whose name in the world of letters is so well known. He was kind enough to give me copies of his three studies (Bologna, 1862, 1868, 1874) on Marco Polo and the Rukh-bird (*Degli Scritti di Marco Polo e dell' Uccello Ruc, &c.*), which supply much interesting matter concerning the original edition of the great traveller. In his memoir entitled *Esperienze intorno alla Flessibilità del Ghiaccio* (Bologna, 1871), he proves by the experiment that the flexibility of ice, as supported by Forbes, and its torsionability, do not depend upon 'regelation.'

not imitated, the vase may date from the third century of Rome (B.C. 450), a period which we obtain by comparison with other authentic antiquities, such as the fragments of the Etruscan car in the museum of Perugia, where the human figure is represented with more cunning. Thus this rare vase would be not only the most ancient of the artistic finds from the Bologna necropolis, but would antedate, as a witness to the art and industry of the people, everything that has been discovered in Northern Etruria.' The others with which it is compared are the bronze vase with burnt bones from Valdi-chiana; another from Peccioli, and the silver gilt *situla* of Chiusi.

I rejoice to add, that this unique *situla* will be figured in facsimile by Cav. Zannoni in his forthcoming volume, 'Gli Scavi della Certosa di Bologna.' The work, which will illustrate the Circumpadan Federation, so rich in olden civilisation, as ably as the central and Campanian regions have been treated by a host of writers, is to be concluded in twenty-five issues, of which the first may be expected daily (March 1, 1875); the total will be 300 pages of royal folio, with 150 tables and figures. The cost to the author can hardly be less than 20,000 francs.



He is aided to a certain extent by the Municipality ; but the learned public will not, I hope, allow his five years of incessant labour, at hours snatched from official work, to go unrewarded.

A large hall and its offset immediately adjoin on the west the two Etruscan Salle. The floor is covered, as well as the tables, with piles of remains taken from hut and tomb. In due time they will be thrown open to the world, classed by the indefatigable Cavaliere. Meanwhile, a line from the courteous municipal authorities admits the student. He will find much that merits his attention, such as the pin-heads of glass enamelled with various metals ; gold-leaf artistically beaten upon baser metal ; a vast variety of articles in bronze and clay ; and, finally, boars' tusks, perhaps used for amulets, the custom of the modern Moslem.

Of the collection of Crania, under charge of the celebrated Professor Calori, I propose to speak in a future page.



## SECTION IV.

*PRIVATE COLLECTIONS, ESPECIALLY THE  
VILLANOVA.*

THE Aria family, who will be noticed at Marzabotto, have collected for two generations the Etruscan antiquities found upon their property. But the most interesting, not only for its antiquity, but also because it has been described with so much learning and detail,<sup>1</sup> is from Villanova, the property of Count Gozzadini. The village lies 'about eight kilomètres E.S.E. of Bologna,' in the parish of Santa Maria di Casella, upon the banks of the Idice fiumara, of old a favourite site for tombs. The place, a mere 'métairie,' was long known to the peasantry as the

<sup>1</sup> The first essay is entitled *Di un Sepolcreto Etrusco scoperto presso Bologna*, &c. (Bologna, Soc. tip. Bologn. 1855—a quarto with 8 plates). The second is a quarto with one plate: *Intorno ad altre settantuna tombe*, &c. (Bologna, tip. all' Ancora, 1856); and the last is *La Nécropole de Villanova* (Bologna: Fava et Garagnani, 1870). This learned volume was given to me by the author, and I owe the copies of its illustrations to the kindness of Mr. Micklewright, of Trieste. The conversion of mètres into English figures is the work of Mr. E. W. Brocks, British Vice-Consul, Trieste.

'Camposanto,' from the large bronze rings turned up by their ploughs. Circumstances, which will presently be alluded to, induce me to hold that the so-called cemetery was part of a town, but there are now no means of discussing the question—indeed, in these days the stranger will not visit the site, all the diggings having been filled up. On the other hand, the Count's cabinet is admirably arranged; and this unique collection, which may date from more than 3,000 years ago, is hospitably shown to the traveller. The first find, a 'pot' full of bones and ashes, was in May 1853, and works were carried on regularly for two years, carefully superintended by the owner, *aidé*, as he says, by the Countess.

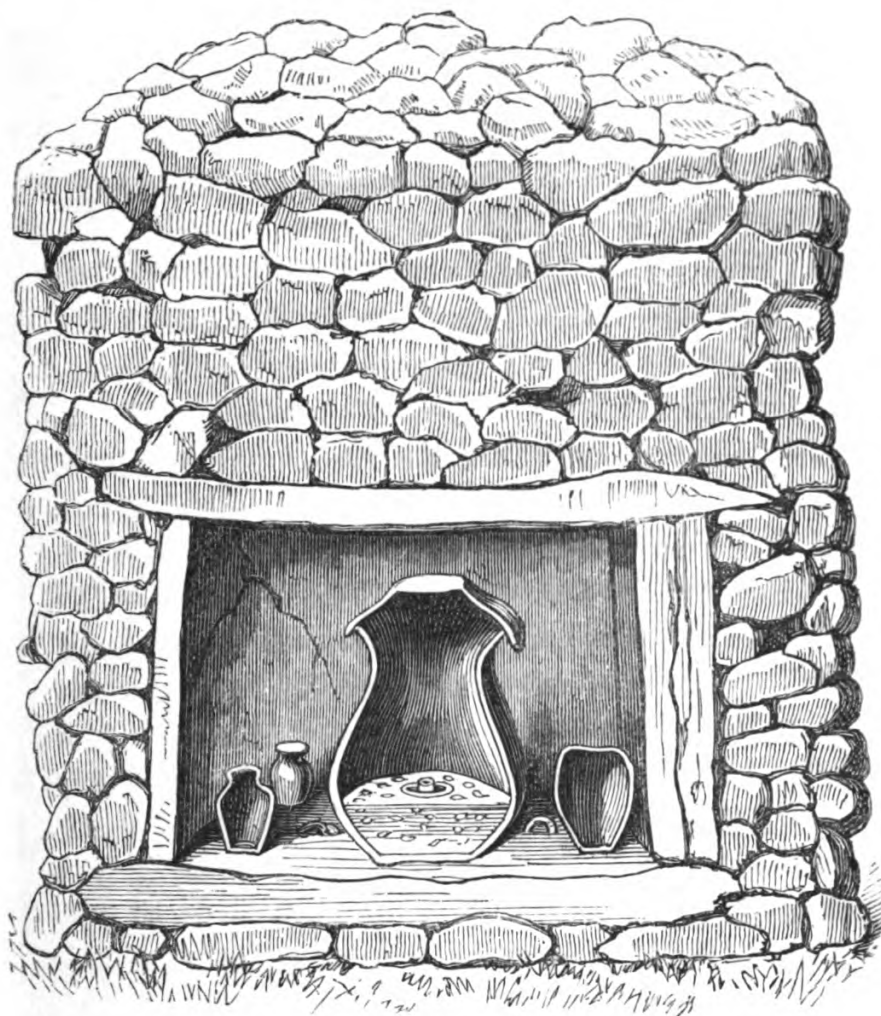
The area of excavation was an oblong, 74 mètres east and west (= 242·9 ft.), by 27 (= 38·7 ft.) north and south; or 1,998 square mètres (= 21,507 sq. ft.). Of the tombs, some had been destroyed by the ditch-diggers, but a total of 193 were found unopened, in the same state as left after the 'æternum vale!' Six, of the same material as, but of different and finer form than, the rest, and separated, as if for the dignity of a higher race, by a clear space, yielded pecu-

liar articles, conjectured to denote an especial caste. The others were divided from one another by little more than a mètre, but on the western edge, and circling towards the south, this interval increased and distances became irregular. Here was found a conical stone, about one foot broad at the base and nearly two feet high, rising above the tombs: possibly, it represented the Termes which consecrated the limits. The depth varied from 0·30 mètre (= 11·81 inches) to 1·40 mètre (= 4 ft. 7 inches) below the actual surface. Fourteen skeletons, with crania mostly brachycephalic, lay at length supine; with the feet turned eastward; with the hands crossed over the pelvis after the fashion of the ancient Egyptians, and, as usual, with all the funereal objects disposed on the left side, except the coin, which was grasped in the right hand. Some few were bent, like the mummies of Peru and the Brazil. The sepulchres represent four distinct shapes, in the following proportions:—

1.	Those built with pebbles and kistvaens (slabs of grit)	28
2.	„ „ pebbles only . . . . .	21
3.	„ „ kistvaens only . . . . .	21
4.	„ without kistvaens or pebbles . . . . .	123
	Total	<u>193</u>

On the walls of the collection-apartment are

drawings and illustrations of the first and most interesting class of tombs, nearly of the natural size. The following is a reduction.



PEBBLE-TOMBS AT VILLANOVA.

They were originally subtumular or subterranean, like all the sepulchres of the primitive Italians: the idea of sinking the sepulchre probably was that the dead polluted the face of earth, sun, and air, and should be relegated to the hypogæa

belonging to the infernal gods and *manes*. The barrow, which consisted of the soil thrown up in excavation, showed, on removal, rough slabs of pliocene grit or sandstone from the Apennines, overlying and projecting beyond the cylinders or quasi-cylinders of water-rolled stones, built wholly without mortar. Four were parallelograms of similar pebbles, measuring 2.69 mètres (= 8 feet 10 inches) each way; the walls rose perpendicularly to 1.40 mètre (= 4 feet 7 inches); and the top was not horizontal, but sloped obliquely, with a depression of 0.76 mètre (= 2 feet 6 inches) to a central line of pebbles; they also contained many bronzes and broken pottery. The cylinders varied in height from 0.76 mètre to 1.50 mètre (= 4 feet 11 inches); the maximum diameter was 1.42 mètre (= 4 feet 8 inches); and the lateral walls, composed of either single or double strata of pebbles, averaged a mètre. In some of them the funereal objects were stored without separation, others contained quadrangular kistvaens of six unworked slabs, four uprights, covered by a lid slightly concave at the top, and projecting on all sides. The flooring was either a flag or pebbles. The kistvaen also existed without the pebbles. Finally, of 193 in this *sepolcreto*, 179



contained cremated, mixed up with 14 intact, skeletons. This proportion (100 : 7·82) is rather Greek than Roman, and we find the system modified at the Certosa and the Marzabotto cemeteries. The former, out of 365, show 115 of adustion to 250 of inhumation (46 pyres to 100 tombs); and at the latter, again, the cremated were in excess. Here, then, we have a knotty point for study. Prof. Conestabile ('Revue Arch.,' October 1874, p. 253) makes the prehistoric peoples of Italy during the bronze age favour cremation, not only for hygienic purposes, but as a kind of sacrifice, and the Etruscans, during their national existence, to prefer inhumation. De Jorio, an experienced excavator ('Metodo per rinvenire e frugare i sepolcri,' etc., p. 154), tells us that the Hellenes of Magna Græcia burnt ten for one inhumed, and the Romans buried nine to one burnt. This, however, is a subject which begins with Homer, and its intricacy forbids all discussion.

Inside of each kistvaen was found one large single-handed *urna*, *cinerarium*, or *ossuarium* (ὄστοθήκη or ὄστοδοχείον); some few bore signs of a second handle, which had been removed. I cannot but regard this almost universal custom of confining the dead to ceramic vases as an attempt to restore them



to the womb. All save three had the same shape, probably characteristic of, and made purposely for, the tomb; mostly they were black, and they varied in ornament and dimensions. The position ranged between vertical (67), quite horizontal (44), and inclined at an angle of  $45^{\circ}$  (17); this was intentional, as pebbles were placed for supports. They contained nothing but bones, veritable 'relics;' whereas the Romans and other races stored both bones and ashes in the *urna*. The remains, which were not quite calcined, showing that the furnace had consumed about two-thirds of the skeleton, formed a thin layer of some four inches. They were chiefly carbonised skull-bones, fragments of vertebræ, diaphyses of the longer limbs, and but few teeth; although Pliny (N. H. vii. 15) assures us that these bones are the only part of the body which resist the action of fire, and are not consumed with the rest. As animal victims were also thrown upon the pyre, a bit of equine rib was found in one ossuary. Each receptacle was covered with a concavo-convex clay disk, or with a large, deep, single-handled cup, not purposely made. These lids appeared to be *tazze* and *pateræ*, possibly used for funereal libations, and for the aspersions of wine with

which the pyre-embers were extinguished.<sup>1</sup> The urns were planted about 0·10 mètre (= 4 inches) in the *nigra favilla*, a stratum of ashes which averaged 0·95 mètre (= 3 feet 1 inch); it yielded no large fragments of charcoal, and only a few bone-splints which had escaped the pious ‘ossilegium.’ Here were gathered the ‘munera’ offered to the ghost; bronze and iron, glass and amber, bone and clay; together with the remnants of the grave-clothes; of the rent raiment of friends, and bones of various beasts, the offals of the *silicernium*, which the Romans called *obba*. The shells of two eggs<sup>2</sup> were found; one near the ossuary, the other in a cup. Each receptacle was always girt by accessory pots, possibly those used at the supper. In the kistvaens they rarely exceeded eight; but they were more

<sup>1</sup> Virgil says (*Æn.* vi. 227): ‘Reliquias vino et bibulam lavere favillam,’ and Numa forbade wine to be used where water would suffice. The relations, after circumambulating the pyre with naked feet and ungirt waists, extinguished the fire, and the women nearest of kin gathered the bones bit by bit, sprinkled them with milk, wine, and balm, shook them in a linen cloth, and stored them in the ossuary.

<sup>2</sup> Count Gozzadini quotes:—

‘Sed tibi dimidio constrictus cammarus ovo  
Ponitur, exiguâ feralis cœna patellâ.’—*Juv.* v. 84.  
‘— nisi centum lustraverit ovis.’—*Ibid.* vi. 517.

and Ovid (*Ars. Am.* ii. 329):—

‘Et veniat, quæ lustret anus lectumque, locumque :  
Præferat et tremula sulphur et ova manu.’

numerous in those tombs which were composed of pebbles and of earth. The richest showed a circular heap of pottery, about 0·38 mètre (= 1 foot 3 inches) high, by 1·50 mètre (= 4 feet 11 inches) broad, and some numbering forty distinguishable items. They had been 'entassés comme dans un panier,' as Jorio said of the Magna Græcian sepulchres (p. 154).

Of the ceramic remains at Villanova, Count Gozzadini ('Di un Sepolcreto,' etc., tables ii. iii. and iv.) gives 65 various designs, some of them wheel-worked, and not a few elegantly turned, but all wanting paint, and confirming the theory that the Grecian art, imported with artificers by Demaratus of Corinth,<sup>1</sup> was with the Etruscans an affair of imitation. The two great divisions are the black and the red; but it is still doubtful whether the former arises from the quality of the clay or from the burning-process. The inside shows a paler line of natural colour, and the fragments heated in the furnace become ruddy. On the other hand, the

<sup>1</sup> *Circa* B.C. 657. The well-known painted jars are most common in Central Etruria, especially to the maritime cities and certain important points like Clusium (Chiusi), where they were first imported. Neither the port of Adria nor the land-route supplied the Eastern Federation till a comparatively late day.

red pottery contains a central black diaphragm, also unexplained; it is limited on either side by lines of brick-colour with a smaller diameter.

The late Professor Sgarzi thus analysed specimens of the Villanova pottery ('Boll. d. corr. arch.,' 1837, p. 30):

—	Black figured Ossuary.	Red figured Ossuary.	Fine little black Tazza.	Fine little red Tazza.
Silex . . . .	52	44	50	48
Alum . . . .	20	18	16	22
Lime . . . .	02	01	01	01
Iron oxide . .	12	24	20	18
Azotised organic matter . . } .	02	01	03	03
Water . . . .	10	09	09	06
Loss . . . .	02	03	01	02
Totals .	100'00	100'00	100'00	100'00

Count Gozzadini, aided in this *casse-tête* by the ingenuity of his wife, pieced together the crushed fragments of funereal potteries, and found them to be of the same form with three exceptions, namely, red, unornamented dolia, surmounted by three protuberances about 34 centimètres (= 1 foot 1 inch) high, and apparently serving as *ansæ*. Of a hundred only three had double handles, contrary to the custom of the Greeks; consequently, we should be careful in applying to them Hellenic names. Another

curious form, previously found only in the Albano necropolis, is the double cone joined at the base—of this more presently. The children's ossuaries averaged 19 centimètres (= 7·48 inches); the adults' 39 centimètres (= 1 foot 3 inches). They are mostly black, though a few are red; the *ansæ* are of many and various shapes—semi-elliptic, twisted, rectilinear, and undulated. The surface is either plain or adorned; the characteristics are hollow impressions (*graffiti*) upon soft paste, by a tool with three, four, or even five equidistant points, raised in cameo, and thus making parallel lines.



DOUBLE CUP.

Here the instrument has been turned to make the different meanders.

Other common decorations are simple and double pyramids and meanders, single, coupled, or interlaced. The most general are lines of disks, different in dimensions, with three concentric circles like some of the dice; then come dotted pyramidal and serpentine lines of peculiar shape; the latter, which are also found on bronzes, may denote the Genius of the Dead, or be emblems of mortality; whilst ducks and geese, living in air, in water, and on earth, show the several abodes of



the phantasm or ghost, which we will not call a spirit or a soul. Some have nude, archaic mannikins, disposed in lines round the vases; they are drawn as children draw, with big oval heads, double lines for bodies, and single lines for limbs—perhaps they represent the *manes* who watch over the sepulchre; and the same may be said of the serpents. The accessories of the ossuaries are mostly *patera* and *tazze*, the five double cups before figured, shaped like dice-boxes with the central diaphragm, standing 22 centimètres (= 8·66 inches) high, and with an interior diameter of 16 centimètres (= 6·30 inches): perhaps they represent the *δέπας ἀμφικύπελλον* or the *δικύπελλον* of Homer (Il. vi. 220), and of Aristotle ('De Hist. Animal.' ix. 40). A frequent ornament is the double line of crosses, some contained in circles: a subject treated by the learned Gabrielle de Mortillet, in 'Le Signe de la Croix avant le Christianisme,' ch. 2. Finally, three ossuaries and one black *patera* (*Numæ nigrum catinum*) have each a meander, not engraved, but made by a white band of superimposed paste unhardened in the fire. This, perhaps, is an approach to painting.

The so-called clay spindles found at Villanova



number 169, and of these only 3 bear makers' marks.<sup>1</sup> As 7 were yielded by a single tomb, and an accessory vase contained 12, Count Gozzadini suggests that they were the *glandulæ* attached to the robe, intended to preserve the graceful form; for instance, in the pallium of Jupiter, the tunic of Minerva, the chlamys of the Augustan *lares*, and the peplum of Hope and of the tragedian. He assigns the same office to 24 bronze globes and spheroids, the 'clavi' of Visconti, of which 8 were produced by one sepulchre; each was attached to a ring, and the whole weighed 24 to 33 grammes (= 370·37 to 509·26 grains avoirdupois). He would thus explain that debated passage in Horace (Epist. i. 6, 50):—

Mercemur servum qui dictet nomina, lævum  
Qui fodiat latus, et cogat trans pondera dextram  
Porrigere.

The metal articles were mostly bronze, with a few iron. Analysis of the former (*fibulæ*) gave copper 84·26 parts, and 15·74 of tin. Of the nine specimens of *æs rude*, irregularly shaped (7), and

<sup>1</sup> Count Gozzadini (*Di un Sepolcreto*, etc., p. 20) published eighteen of these makers' marks, which are either upon the edges, the bellies, or the bottoms of the vases. Usually they are supposed to show the proprietor or the value of the article; they may be so on the two *fibulæ* of Villanova, but these valueless bits of clay would hardly deserve the honour.

parallelepipedons (2), as if cut from an ingot; the smallest weighed 12.52, and the largest 64.18 grammes (= 193.21 to 989.2 grains avoirdupois). Count Gozzadini, finding them only in four tombs out of 193, doubts their being Charon's fee—the conclusion is against Villanova being purely Etruscan. Of the 675 *fibulae*, 550 were bronze, offering at least 11 several types; many were in pairs, as if used double to fasten the 'plaid;' and one tomb produced 30, several of them twisted and broken. The hollow heads were stuffed with a paste containing 65 per cent. of alum, oxide of iron and carbonate of lime, 30 of silex, and the rest water and loss; the enamel, which was generally dark blue and sometimes bright yellow, was composed of lime, silex, and oxides of iron and copper. The shapes are simple, delicate, and elegant, with fine curves and clearly cast angles; the elongated forms explain why long, lean Junius was called 'fibula ferrea' (Quinctil. vi. 3); and the ornaments are as various as the modules. Here a bird of many-coloured glass stands in relief; there the metal contains a bit of amber, which the old Etruscans appear to have valued as highly as the modern Somal.<sup>1</sup> Others had chains, beads of

<sup>1</sup> Prof. Capellini (*Congresso Internazionale, ec., nel 1874. Bologna* :

blue glass, and similar materials, with pincers, and decorations, either pendent, or strung to the convex portion.

The hair-pins numbered 53, besides the many which crumbled to pieces, and 6 were found in a single tomb. The large, hollow heads were stuffed, like the *fibulæ*, with siliceous paste, and the blade was long enough to be used by Fulvia, Herodias, or the Trasteverian virago. Some of these served to retain the hair in position, and others are the *discriminales*—so called from the frontal *discrimen* (parting) which, in the days of Tertullian, distinguished the matron from the maiden. Many of the shapes are still preserved by the peasantry of Polesina, and other parts of Italy. There were also bundles of rings, 29 items in one sepulchre, which, perhaps, were also used for supporting the hair. We find in Martial (ii. 66) :

Unus de toto peccaverat orbe comarum  
Annulus, incertâ non benè fixus acu.

The 'tutulus,' a pyramidal or conical Etruscan cap, more or less acute, which represented the

Gamberini e Parmeggiani, 1874) discusses the Bolognese amber—a not a polychroic, variety, which is still found at Scanello, and about Pietro ; whilst the polychroic has recently been discovered in the Venete. Thus the Umbrians and the Etruscans had no need to semi-mineral in Sicily or on the Baltic shores.

modern chignon, also required some such support<sup>1</sup> besides the *tanie* (fillets) and the bronze plates, 17 millimètres broad, which resembled the *ἀμπουκες* of the Greek belles. There were rings of other sorts, especially groups of fives passing through a large circle which bore a peduncle. The average diameter was 8 millimètres (= 3·15 inches); a single ossuary yielded 46 bunches, besides 578 scattered specimens; they were, probably, the decorations of a dress consumed on the *rogus*, and, though cumbrous, they are not more so than the 'jets' still in fashion.

The small number (26) of bracelets, large and massive, thin and cylindrical, straight and twisted, shows that these articles were not of universal use, as we might expect to find amongst a people coming from the East. Some are *περικάρπια* (wristlets), others bracelets proper, worn by both sexes upon the upper arm (*περιβραχιόνια*); a single skeleton had an iron specimen, probably valuable in those times. One is marked with the broad arrow ↓; it also appears on the pottery, on a

<sup>1</sup> 'Tot premit ordinibus, tot adhuc compagibus altum Ædificat caput' (Juvenal, vi. 502), is painfully true in 1875. The *tutulus*, or lofty conical cap of the priest, is worn by women in the Grotta delle Bighe (Dennis, i. 330 and 341).

bronze hatchet from Villanova, on a cyst found near Bologna, and on a carved ivory in the Vulci necropolis. Some are bent and broken, evidently by a heavy instrument.

The *clavi*, or buttons, 8 millimètres (= 3·15 inches) in breadth, and 199 in number, might have been applied to the peplum or tunic. The ossuary used also to be similarly draped in very ancient times; and our modern churchyards still show its descendant in the shape of a veiled urn—a meaningless article until we again begin to ‘cremate.’ The other buttons were, possibly, rather ornaments than intended for buttoning.<sup>1</sup>

The warlike weapons were two thick and heavy lance-heads, with tangs to fit into the shaft—the lance is believed, despite Herodotus, to be of Etruscan origin. Of the Paalstab or hatchets (?) two were of iron and three of bronze. One of the

<sup>1</sup> I have never been able to arrive at any conclusion concerning the date when the button-hole originated. The oldest form, preserved by the peoples of the nearer East, is the loop which encircles the button. In Prof. Nicolucci's *Age de la pierre dans les Provinces Napolitaines*, published by the Congrès, he remarks of (p. 32) five almond-shaped stones: ‘J'ignore à quoi les instruments pouvaient servir, mais on peut penser ou que ce sont des poinçons à double pointe . . . ou un bouton à fermoir pour vêtements, parceque, étroitement serrés au milieu avec un fil sur une peau ou sur du drap, ils pouvaient être commodément introduits dans un œillet, et tenir les pièces de vêtement solidement serrées.’

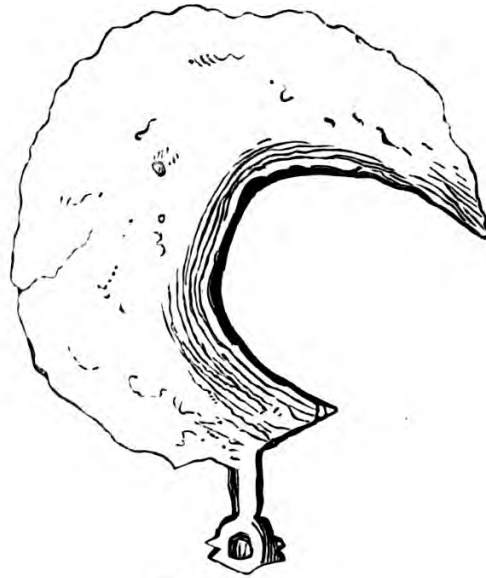


latter, found broken into four twisted fragments, is remarkable for the disposition of its wings and for the length, 9 centimètres (= 3.54 inches), being exactly half the breadth. The other, measuring 17 centimètres (= 6.69 inches) long, and  $16\frac{1}{2}$  (= 6.5 inches) broad, has the wings or lateral points curved; and the unusually thin blade is only 1 millimètre (= 0.04 of an inch) thick; it might have been used in religious ceremonies or as a votive offering, like the large bronzes from the Danish turbaries described by Worsaae. There are five smaller articles (axes?), between 8 and 11 centimètres (= 3.15 to 4.33 inches) long, by 5 (= 1.97 inch) broad; and five have sockets instead of grooves. One shows an iron edge set in the bronze, which would suggest the baser metal to have been still valuable; yet 18 are wholly iron; and another bears the wedge **V**. Two little archaic horses probably belonged to the bridle-bit, offerings made when the steed was slain to carry the ghost into what Dahome calls Kutome, or Dead Man's Land.

The *cultri* number 10 iron to 18 bronze, which may almost be called copper, as the percentage of tin is only 3.93. The very thin handles of wood or bone were rivetted by short screws. The most



peculiar, but by no means, as has been stated, peculiarly characteristic of Felsina, are a dozen 'ferramenta lunata' (Columella *De R.R.* xii. 56), with edges only in the convex parts of the crescents. These have been found in the islands of the Greek Archipelago, in Attica, Bœotia, in many parts of Etruria, and even north of the Alps. The fineness of the blade suggests the razor, which India preserves in the hatchet shape.



THE NOVACULA.

Thus we find in Martial (ii. 58),

Sed fuerit curvâ cum tuta novacula thecâ  
Frangam tonsori crura manusque simul;<sup>1</sup>

and Pliny (N.H. xxxii. 5), terms a fish 'novacula

<sup>1</sup> Varro (*de R. R.* ii. cap. 11) tells us that the Romans began to shave about the fifth century U.C. But the learned Prof. Rocchi has

seu orbis.' Ten large and heavy iron knives, some with handles of the same metal, are the 'clunacula,' used to cut up the victims, and there are a few shovel-shaped articles, with ornamental hilts and bevelled edges, which may have served as bistouries to inspect the entrails.

Six bronzes, composed of two concentric circles united by five rays, may be *phalerae* or horse-frontlets; but no other museum possesses anything like them.



THE BISTOURIE.



THE PHALERÆ.

Equally mysterious are the hatchet-shaped bronzes, with large rings for handles, and in some cases profusely ornamented on both sides. They

shown that this was a custom of the Etruscans long before that period. The cemetery of Alba Longa and the oldest Italic tombs have not yielded razors. Prof. Lignana (*Bullet. dell' Inst. Arch. Rom.* Jan.-Feb. '75), considering the words *Ksurá* (*Rig-Veda*), *ξυρόν* (*Iliad*, x. 173, *ἐπι ξυροῦ ἴσταται ἀκμῆς*), the German *scheere* (= shears), holds that the shaving implement was known to the Indo-European race before its separation.

are associated with small elongated rods of bronze capped at either end, and this suggested that the plate is a *trigonum* or *deltaton*; in fact, a gong sounded with the *virgula*. Real *tintinnabula* were known to the Etruscans, but that would not hinder them from using an article so common



throughout the East. On the other hand, when struck they yield no sound; they are evidently unfit for cutting, and the bronze nails always found near them suggest that they were mounted on staves and were carried in procession—the ‘pelekys,’ or axe, being an amulet against fascination. The Canadian,

or rather Catholic, superstition of church-bells frightening away evil spirits is found in Ovid (*Fast.* v. 4, 23).

Temesæaque concrepat æra  
Et rogat ut tectis exeat umbra suis.

On which Gierig remarks: 'Æris autem tinnitum aptum esse habitum ad spectra ejicienda docet Neapolis;' and the Scholiast of Theocritus teaches us that the sound of brass was used in the most sacred rites by reason of its purity, and because it expelled abominations. Hence the bells was adopted by Christianity and rejected by El Islâm.

Three bronzes, whose long, broad handles and rounded heads represent *capedines* or cup-ladles for drawing wine during the sacrifices have also been found; one in a clay pot, probably the *urnula fictilis* serving for the same object; while a second was taken from one of the six distinguished tombs. The latter also yielded an inverted cone, with two moveable handles, to prevent the liquor being spilt, and a cover with the apical knob: this was probably the *amula* or *acquiminarium* for the lustration water, not the *situla* for sacrificial wine. Here were nails of sorts, one bearing on its broad head the cross, interlaced with the five circles of the mystic die. It

is suggested that the latter may have been used either for the coffin, or as an offering to Charon, in case his barque required repair. Less intelligible are the seven hollow fusiform rods with raised circles and hatted heads which so frequently occur.



Some antiquaries have seen in them spindles, or 'wharrow spindles'—those used when walking. But the practical *fileuse* declared that they are of no account for her trade.

It is a proof of high antiquity that only one 'idol' or human figure for worship was found. Better proportioned than are most archaic specimens, it appears, judging from the bosom, to be a woman; and there are signs of her having been placed upon a pedestal. The head bears the symbolic circle, with two reversed birds, whilst another pair of volatiles perches upon the haunches; and her arms appear to be holding two spherical bodies. All who are familiar with modern art in Egypt, Syria, and Persia will recognise these bird ornaments. The other figures are those on pottery and the archaic horses before mentioned.

Amongst minor matters are a small bronze sphere with two projecting points; a bronze ring with the mystic Tau; a little bronze handle richly adorned; four *volsellæ* (tweezers); an *aurisculpium* (ear-pick); five needles and nine bronze brooches. The bone implements are *fibulæ*, a cylinder (a handle?), and other articles of less importance.

As regards the tomb-people, Count Gozzadini, judging from the phase of art and from the presence of the *æs rude*—a coin unknown to the days of Romulus<sup>1</sup>—determines Villanova to be not Umbrian, but Etruscan, of the earliest iron age, whose apogee of civilisation preceded the foundation of Rome. He utterly rejects the Gauls both

<sup>1</sup> With great satisfaction I see Mr. J. H. Parker, C.B., in his *Archæology of Rome* (2 vols. : Murray, 1874), sturdily preserving these time-honoured names, and thus protesting against the vague, nebulous, *wunderbar* myth-theories with which Germany during the last generation has infected the exact, practical, and matter-of-fact English mind. Perizonius, Pouilly, and Beaufort began the heresy, but left no school. As usual, it was adopted by the Germans, who carry out, but who do not invent; and Niebuhr—so great as a historian, so small as a topographer, geographer, and archæologist—took it up as an especial hobby. It has now tyrannised over the English mind for thirty-seven years, and the period (1825-1862) was unhappily that when political and other matters introduced a kind of Teutomania into our island. The reaction began with M. J. J. Ampère's *Histoire Romaine à Rome* (1862); and lately M. F. Max Müller's theory has successfully been proved a 'solar myth'—with a tendency, I might add, towards the earth's satellite.



here and at Marzabotto.<sup>1</sup> He is joined by Henzen, who, with a host of others, first judged the sepulchres, chiefly from their shape, to be Keltic; by Dr. Forchhammer; by MM. Minervini and Fabretti (the great Etruscologue); and by Prof. Carl Vogt,<sup>2</sup> whose outspoken theories upon the subject of faith, *e.g.* 'L'Être Supérieur est un produit de l'ignorance et de la peur,' and upon the friendship between Mr. Calvert and King Cakombau (p. 307), must have somewhat startled the 'respectables' of the Bologna Congress. The late Professor Orioli, writing anonymously in the 'Arcadia' paper (T. 412-414, p. 58), offered the three following objections:—

1. The tombs were neither rock-hewn, nor of

<sup>1</sup> 'L'élément étrusque de Marzabotto est sans mélange avec l'élément gaulois' (*Extrait des matériaux pour l'histoire primitive de l'homme*: Toulouse, 1873).

<sup>2</sup> In 'Anthropophagie et Sacrifices humains' (*Congrès*, pp. 295-328) man is successively insectivorous, frugivorous, and carnivorous, or rather anthropophagous (p. 296). Cannibalism denotes a relatively advanced civilisation (p. 298). Every religion is, without exception, 'l'enfant de la peur et de l'ignorance' (p. 300); the 'Deity is unknown, and religion is the worship of the *inconnu*' (*ibid.*); 'Dieu est un superlatif, dont le positif est l'homme' (*ibid.*); 'les furieux couronnés de l'ancien Testament' (p. 308); human sacrifice amongst the ancient Israelites (p. 321); and a few other vigorous assertions of the kind, must have been somewhat 'shokin'' to the sons of that 'terre prédestinée,' who combine easy incuriousness with a strong prepossession in favour of 'leaving things alone.'

*opus quadratum*, nor barrow-covered, after Rasennic fashion.

2. They contained articles of small value.

3. They had few weapons—he might have added, they lacked inscriptions.

He therefore determined the tenants to be of barbarous strain, aborigines, Pelasgi, Umbrians—a theory also supported by the distinguished Professor G. Nicolucci—or even the Boii Gauls, who ended the Etruscan rule in the fourth century of Rome. M. de Mortillet assigned them to the interval between the bronze age and the Etruscan occupation, and, ‘pour ne rien préjuger sous le rapport historique,’ he prudently indicated the epoch as that of early Rome, First Iron. Prof. Calori reminds us of Polybius (ii. 17), who declares that the adjacent Gauls trafficked with the Etruscans, and that the only art or science known to the former was agriculture. This assertion, however, is somewhat modified in the matter of metal by Livy (xxxvi. 40); in ornamentation by Diodorus Siculus (v. 27–30); and, finally, by modern investigation. That distinguished authority, however, is positive that ‘l’antica necropoli alla Certosa è Etrusca, etruschissima.’ Finally, Prof. Count J. Conestabile (pp. 74–81, ‘Monumenti

e *Annali di Corr. Arch.*, 1856), comparing Villanova with Stadler in the Trentine, draws from the architectural forms and the interior disposition of the sepulchres the two following conclusions :—

1. The Etruscans everywhere varied their structures to conform with material means and with local customs.

2. The northern Etruscans did not display in their cemeteries scattered near the Po and about its Campagna the wealth and luxury of Middle Etruria. The latter has ever been the great centre, the chief, the most evident, and the most durable image of the civilisation and power of the race—a development which, we may add, resulted from commerce with Greece and the nearer East.

Despite this weight of authority, I must still withhold judgment. The late Count Giovanni da Schio (*loc. cit.* p. 15, etc.) seems to have shown satisfactorily enough that, in the Vicentine, Gallic are freely mixed with Etruscan local names. But a stronger reason is the similarity of the catacombs in Guernsey, not to mention other places, with these so-called Etruscan remains. The former we know to be Keltic from such names as ‘Pouquelaye’ (*Pwca* = fairy, and *lles*, a lay or place), ‘Les Rocques

Brayes' (in Breton, 'Roc'h Braz,' *les grosses pierres*); and 'L'autel du Tus' (or Thus), pronounced 'l'autel du Déhus'—evidently the Dus or Dusius of the Gauls. In Guernsey we have the hougue or cairn; the kistvaen (*Chambre des Fées*) containing human ashes, pottery, celts, and arrow-heads; protected by cap-stones or ledgers, and floored with irregular slabs and *round, smooth pebbles* (for instance, at La Creux des Fées); 'in which were deposited' ('Hist. of Guernsey' by Jonathan Duncan. London: Longmans, 1841) 'the bones, urns, and other vessels, with such offerings as the zeal or affection of the friends of the deceased was disposed to leave with them.'

I would not strain the resemblance. The kistvaen was found by Capt. Congreve, and, since his day (1845), by many explorers in India and other parts of Asia. But the slab and pebble floorings, which argue that the dead would pollute the sacred face of earth, are highly suspicious features, suggesting identity of race. On the other hand, we shall find the huts parquettèd with this rudest of mosaic which still forms the pavement in the streets of North Italian towns, and the 'long home' in Etruria is often a palpable copy of the home. And,

again, I have shown (p. 51, 'Anthropologia,' No. 1, October, 1873), that the Tupi Brazilians buried water-rolled pebbles as well as stone implements with their dead.

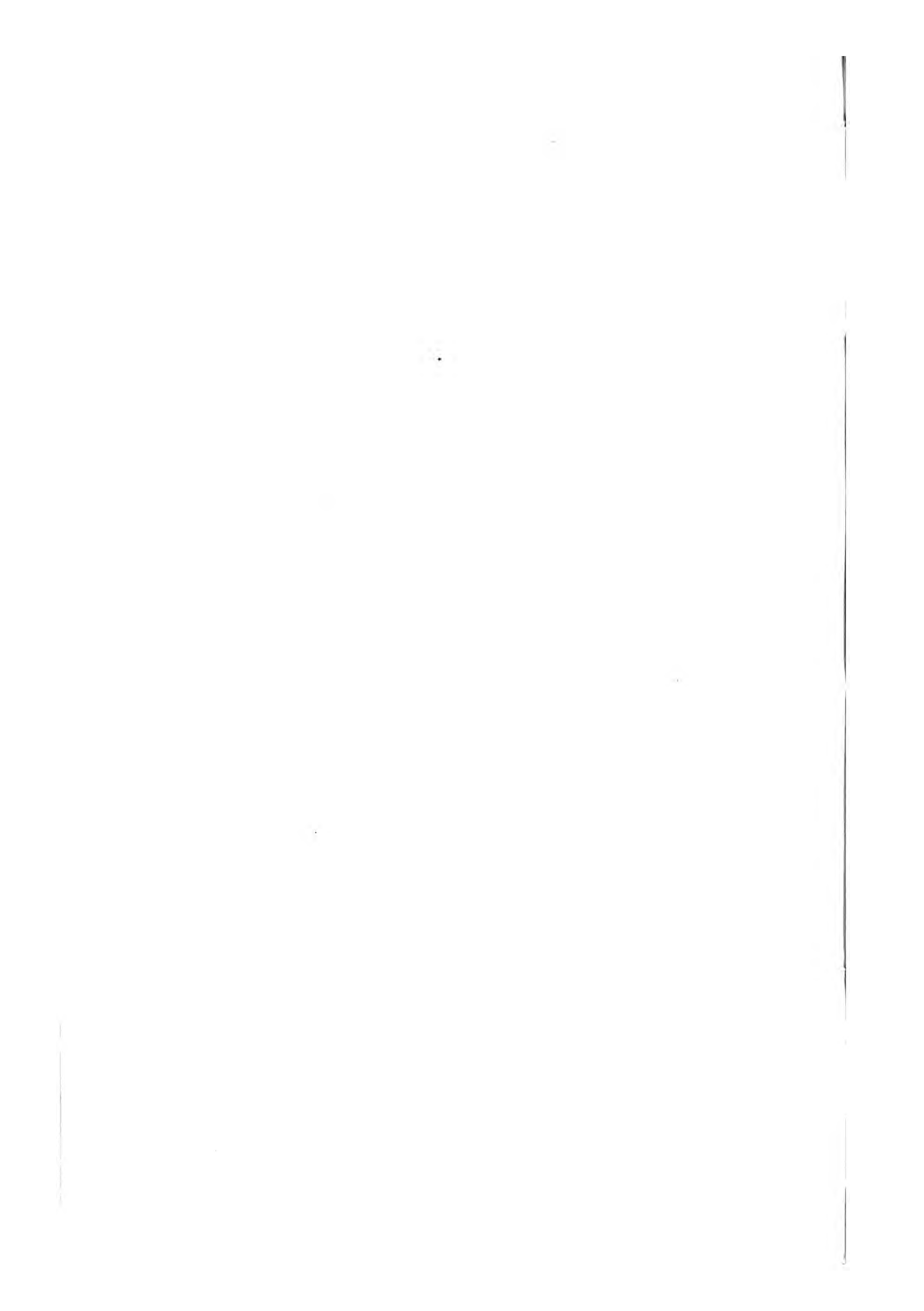
PART II.

*THE ABODES OF MAN*

‘L’Étrurie, par la civilisation Romaine, a hâté la civilisation de l’humanité toute entière, ou du moins elle lui a laissé par une longue suite des siècles l’empreinte de son caractère’

HUMBOLDT, *Cosmos* (II.)





## SECTION I.

*VARIOUS FINDS.*

TAKING Bologna as a centre, the whole circle, with a radius of 22 kilomètres, and especially the line of the Via Æmilia, appears to be one vast repository of Etruscan antiquities. As early as 1848 Sig. G. Dozza discovered on the Ronzano hill, 4 kilomètres west-south-west of the city, various bronzes ; a sword, with broken blade and handle ; two bridle-bits, with small figures of horses ; and a fragment of the fusiform and hatted rod before alluded to. Three years afterwards Sig. P. Calari unearthed human skeletons, bronzes, and coloured glass, near Sta. Maddalena di Cazzano, 15 kilomètres on the riverine plains to the east-north-east. In 1854 the property of Marchese Amorini, 13 kilomètres east-south-east of Bologna, and  $6\frac{1}{2}$  from Villanova, disclosed a sepulchre containing *fibulæ*, and a hair-pin adorned with glass. In this neighbourhood an estate belonging to the Marchese Lodovico

Mariscotti yielded such a quantity of laminated gold wire—an article found for the first time in the Bolognese—that it was secretly sold for a good round sum, and to the great loss of archæologists: presently an ossuary disclosed the true character of the find. In 1860 a slab and pebble-riveted kistvaen came to light in the parish Delle Lagune, where the small torrential ‘Rio Mavor’ breaks through the Castlar gorge. It contained black pottery; clay ‘dumb-bells’ (see Sect. iv.) marked with a wedge (V); hair-pins; and a score of bronze *fibulæ* adorned with amber and figures of birds. Six kilomètres farther from the capital, in the parish of Canovella, nearly opposite Marzabotto, appeared two crescent-shaped *cultri* or *novaculæ*, and brooches (*fibulæ*), with beads of glass and amber. At Ramonte, in the opposite mountains of Medelana, were found pottery; circular bones with engraved lines; two bridle-bits; a fusiform, hatted rod; and a bronze ladle with a handle like an S inverted. In 1865 at Pontecchio, along the Reno, about 7 kilomètres distant from Bologna, and beyond Ronzano, a kistvaen, resembling those of Villanova, was opened by Sig. C. Monari, who gave the contents to the Communal

Museum ; here also Sig. Marconi found a crescent-shaped cutting-instrument. In 1866, below the hills near the Ghiaie torrent, close to the village of Bazzano, 22 kilomètres west-north-west of Felsina appeared ossuaries, fusiform rods, cylinders, *fibulae*, stamped pottery, and other articles. At the Comune di Liano, near the Via Æmilia, in 1869, ossuaries and bronzes, and shortly afterwards other similar articles brought from the mountainous parish of Riosto, distant 15 kilomètres, became the property of Dr. L. Foresti.

Finds were made inside the new and outside the ancient city, at the Piazzale S. Domenico ; in the Via di S. Petronio Vecchio ; in the Cà de' Tortorelli (now Palazzo Malvasia) ; at the Pradello ; and in the Arsenale Militare. The three latter are especially interesting, because they disclose the remains of Old Felsina to the broad daylight of the nineteenth century ; they define the eastern, western, and southern limits of what Pliny, describing the Padan or eighth region of Italy, calls (N. H. iii. 20) 'Bononia Felsina vocitata cum princeps Hetruriæ esset.'<sup>1</sup> And here I would warn my readers that

<sup>1</sup> The translators, 'Bostock and Riley' (Bohn, 1855), remark (vol. i. p. 241) upon the word Bononia: 'The modern Bologna stands on its

Bologna is split, Etruscologically speaking, into two camps. These, under Gozzadini, the man of science and literature, everywhere see the necropolis and the sepulchre. Those, headed by Zannoni, the man of practice and experiment, find remains of house and home where their opponents detect only the long home. This difference will be especially noticed when we visit Marzabotto.

The Tortorelli mine was struck in 1856 when Count Ercole Malvasia was strengthening the foundations of the old palace (No. 262) to support new buildings. The site is the Via Maggiore, doubtless a section of the Via Æmilia, outside the two chief leaning towers, Asinelli and Garisanda. These 'donkeys' ears' formed in the sixteenth century the Ravennese gateway, which was probably added to the city in the eleventh century. Of the 'Torr dai Asnie' I may remark that it is the seventeenth tallest building in the civilised world—only  $2\frac{1}{2}$  mètres lower than St. Paul's. A local poet sings of it as follows:—

In sta Città al fra quel d' i Strazzarno  
Ch' ha la Torr dai Asnie, e la Mozza indrito.

The Tortorelli excavations were directed and site, and there are but few remains of antiquity to be seen.' A score of years has brought with it many changes.

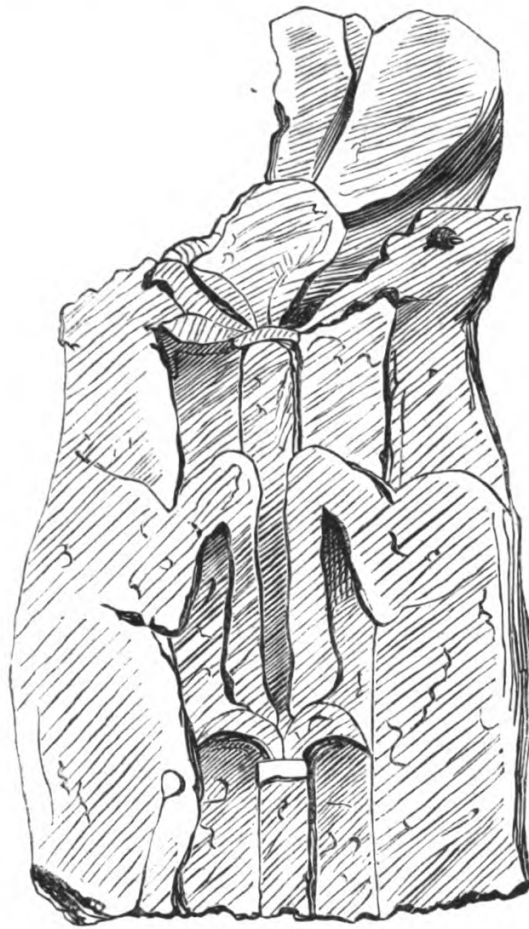
described in detail by Count Gozzadini ('Di alcuni antichi sepolcri felsinei,' vol. iv. pp. 74 *et seq.*, in the Neapolitan paper 'Giambattisto Vico,' 1857, and in the opuscule 'Di alcuni sepolcri della necropoli felsinea, Bologna:' Fava e Garagnani, 1868). Remains judged to be Roman were found at the usual depth of two mètres; eight sepulchres, of which three were intact, lay one mètre below their successors, and extended two mètres in depth, forming the normal total of five below the actual surface. Judging from the known cemeteries about Bologna, a small part of this mine has been worked and much is still hidden underground. The mortuary vases were eight ossuaries, sometimes set obliquely; *potoria*, possibly, for the *silicernium*;<sup>1</sup> the *crater* of purely Etruscan shape, and the various *tazze*, cups, cup-covers, and accessories of the tomb. Many were beautifully shaped, wheel-made, hand-smoothed, polished not varnished, and adorned with *graffiti*.<sup>2</sup> The metals are represented

<sup>1</sup> This mortuary feast, which survives in our cake and wine, consisted of meat, bread, eggs, beans, lettuce, lentils, salt and cates, especially the *mustacea* and the *crustula* (Kirchm. *de Funer.*, &c., p. 521).

<sup>2</sup> The English reader, accustomed to our sense of this word—'scrawlings' or 'scribblings' on walls, &c.—will note that in this paper it also is used after the Italian fashion (*graffito* being opposed to *liscio*, smooth) for denoting such marks as toolings on pottery.



by a single piece of oxidised iron, arguing a higher antiquity than the more distant tombs; and by many bronzes, crescent-shaped knives, fusiform rods, *fibulae*, nails, and an *armilla*: a bit of amber, and part of the dorsal column of a young pike



THE MALVASIA CALVES.

(*Exos Lucius*, Linn.), which may have contributed towards the banquet, were also picked up. The most curious article is a *stela*, showing, in very flat relief, two calves erect and facing gardant, each

with the near forehoof on the bracts of a *caulis*. The shape is to the highest degree archaic, this curious monument was presented by Count Ercole Malvasia to the Archæological Museum of the Municipality.

At the Pradello (Pratello) on the opposite or western side of Felsina, within the modern gate S. Isaia, upon the properties Borghi Mamo and Casa Grandi, appeared in 1873 certain remains, which Count Gozzadini judged, from a gold and figured mirror, to be sepulchres ('Rapporto alla R. Deputazione di stor. patria per la Romagna,' 1873), and which Cav. Zannoni seems to have established as huts ('Cenno sugli Scavi della Via del Pratello,' etc.: Bologna, Gamberni e Parmeggiani, 1873). The man of practice compares them with the five *capanne* (hovels) of the 'Mamolo find' to the south, and with the 216 neolithic, and the 16 bronze-age huts discovered by Cav. Concezio Rosa in the Vibrata river valley,<sup>1</sup> which also yielded traces of the early iron period.

<sup>1</sup> This Abruzzian Valley extends from the Apennines at Montefiore, or Civitella del Tronto, to the Adriatic. A description of the finds, especially a fish-hook and lilliputian knives, will be found in pp. 25-27 of the *Congrès*. See also Prof. Capellini's *L'età della pietra nella Valle della Vibrata*. Quarto, three plates: Bologna, 1871.

The 29 Bolognese huts, distant about a mètre from the road, mostly circular and some oblong, occupied an area sunk one mètre below the actual road and 0·80 mètre (= 2 feet 7·5 inches) under the ancient horizon, which may be called the virgin soil. A few were isolated, others communicated by passage or corridor 0·85 mètre (= 2 feet 9·5 inches) wide, and a little raised above the level of the flooring; and the latter in both kinds showed either dark grey earth, chiefly animal matter, contrasting with the yellow calcareous soil, based on water-rolled pebbles, sometimes in double layers, which suggest that the pavement of the kistvaen was a mere imitation of the house. Some of the hovel-foundations had holes to admit the perpendicular supports of the conical or the pent-shaped roofs; and the walls were probably wattle daubed with clay, the adobe of which we shall presently see a specimen. Two huts had steps descending from north to south, and No. 25 seemed to be provided to the west with that manner of porch which the man of Central Africa loves. The earthen flooring carried in depth from 0·45 mètre (= 1 foot 5·7 inches) to 0·80 mètre (= 2 feet 7·5 inches), and a section showed a number of small strata, sometimes sepa-

rated by thin layers of sand. Each bed was a conglomerate of remains. Amongst them, the principal were the *æs rude*, mostly 'scoriform,' then the laminated and the cylindrical; bronzes, *fibulae*, plain and decorated; women's ornaments; and a fine spear-head. The pottery, which composed most of the conglomerate, was red, brown, and rarely black; a few bore *graffiti*, and some of the *ansæ* wore the semblance of equine heads. The makers' marks appeared on many fictiles, whose forms were either absolutely new, or resembled those of the Villanova, Tortorelli, and Arnoaldi tombs. The clay 'dumb-bells' were not wanting, and there were 'pendeloques' (pendants) of the same material. A few stone implements were found, and an extraordinary quantity of split bones of beasts, especially the stag, then the pig, sheep, goat, and ox. One cervine horn bore the tally as still used by the rustic world, and a handle was engraved with a rude sketch of some quadruped; there were also rings and thin disks of deer-horn. Cav. Zannoni ends his interesting letter to Prof. Calori with expressing an opinion that the remains are those of the peoples who had occupied, and who left their tombs at, Villanova, Cà de' Bassi, Cà de' Tortorelli, S.

Polo, the Scavi Arnoaldi, and other adjoining sites. He leaves to that learned archæologist the task of determining the race. The general opinion seems to be that these 29 huts were remains of the oldest or Umbrian settlement.

‘The ‘Mamolo find’ precedes, in point of date, the Pradello. It was worked in January–April by Cav. Zannoni. The site is the Villa Bosi, outside the Porta S. Mamolo, or southern city gate, extending towards the Áposa rivulet, which is generally made the eastern limit of Felsina, and at the base of S. Michele in Bosco, where the Arsenale Militare all’ Annunziata now stands. When ditch-digging near the right bank of the Áposa, and close to the modern ‘road of circumvallation,’ the labourers, at a horizon of about three mètres, came upon a huge doliform and ansated urn containing the covered *ossuarium* of coral-red clay—a double precaution also noticed in the Tortorelli finds. Prof. L. Calori examined the bones, and judged them, from a tooth-fang, to be those of a woman aged 30–40. Cav. Zannoni transmutes the sepulchres into five hut foundations. Here the yield is comprised in 26 gold earrings of full size, 6 *armillæ*, including one of iron, a bronze



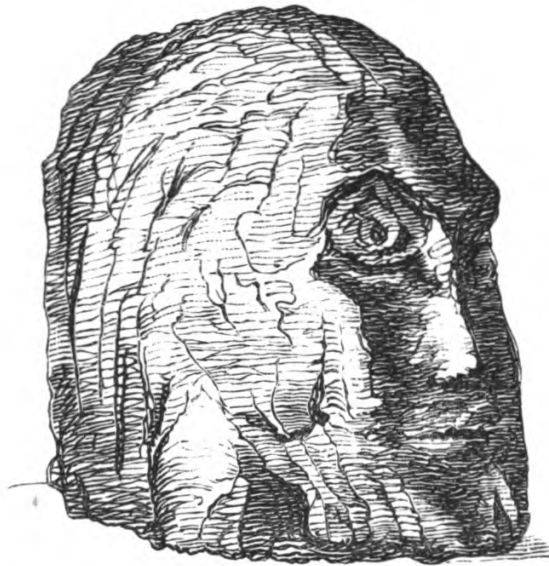
*spillone* (pin or bodkin) 0·38 mètre (= 1 foot 2·96 inches) long ; *fibulæ* with transverse sections of bone and amber ; bits of amber ; glass or vitrified clay, with spiral uniting bands, coloured, as usual, blue or yellow ; and a quantity of fictile fragments, vases, *pateræ*, *urnæ*, and so forth. Count Gozzadini ('Intorno ad alcuni Sepolcri scavati nell' Arsenale Militare di Bologna.' Bologna : 1875), notices 5 tombs, of which only one was intact, and gives illustrations of two remarkable amber necklaces, (1) of 25 large spheroids, the largest in the centre, like a modern 'rivièrè ;' and (2) also numbering 25. In the latter the forms are very various ; some are imitations of the *bullæ* worn by patrician boys, whilst others represent shells (*Cypræa*, etc.), perhaps worn as amulets. He also figures a dwarf head upon a square base pierced with four holes ; an image, which he would attribute to Phtah (vulg. Harpocrates)<sup>1</sup> ; a band with four heads which appears to be the Egyptian coiffure ; a fish-shaped ornament, also of amber ; a pendant ; a wonderfully-worked *fibula* with nine chimæras courant, retro-gardant, and baillant ; and two of the hatchet-

<sup>1</sup> The direct operator, under the Creative Will, in framing the universe.



shaped bronze plates which have been supposed to be gongs and bistouries.

The find in the Strada S. Petronio, near the Via Maggiore, produced only one remarkable object, but it is, perhaps, the most important of the whole.



This virile head, larger than life and cut in the 'molassa,' or common miocene sandstone of the country, is of very archaic type. The sides are abnormally flat, the long hair is combed off the brow, and the bearded chin is of Patagonian dimensions. Its similarity with toreutic works on the banks of the hill reminds us of Strabo's assertion (viii. 1, § 28) touching the likeness of Egyptian and Tuscan art. I have elsewhere suggested ('City of the Saints,' p. 555), after observing at the 'Dugway Station' the

untutored efforts of the white man in the Far West, that 'rude art seems instinctively to take that form which it wears on the bank of Nilus,' as babes are similar all the world over. Dennis (i. lxxviii.) also denies that the rigid and rectilinear Etruscan style was necessarily imported from Egypt: 'Nature, in the infancy of art, taught it alike to the Egyptians, Greeks, and Etruscans, for it was not so much art, as the want of art.' My observation was presently confirmed to me by the graven images of gods in Dahome and on the west coast of Africa. Yet the discoveries made at Bologna have fully justified the assertion of Strabo, an eye-witness; and the evidences of intercourse between the races now so far separated, not only explain a mystery but lead to a highly interesting conclusion. The cosmogonic system of the Etruscans has hitherto been accepted with reserve. Professor L. Calori ('Della stirpe,' &c., p. 44), terms it 'Genesi Mosaica corrotta,' and, with C. Heyne and others, throws doubt upon the accuracy of Suidas, a Greek of the later ages (*sub voce* Τυρρηνία); but the late excavations of Mr. George Smith in Assyria distinctly prove that the 'Creation and Fall of Man-myth' extended from the banks of the Nile as far as the Tigris and

Euphrates; and a cosmogony so widely diffused would readily be introduced into Italy by an Oriental race of immigrants, were they Lydians or Phœnicians. Thus we may, upon this point at least, rehabilitate Suidas *versus* C. Heyne, and explain the 12,000 years' cycle of the old Etruscans.<sup>1</sup> Some writers, I observe, use Mr. George Smith's discoveries to stultify 'Darwinism,' and to establish the universality of a tradition consecrated by 'revelation': future ages will admire this distortion of fiction into fact.

<sup>1</sup> Suidas is the only writer who relates that an anonymous Tuscan related to him how the Creator decreed a cycle of 12,000 years, half of which were assigned to the work of creation, and the rest to the duration of the world, the period of subversion, and perhaps of renovation, for gods and men. In the first millenary the Demiurgus made heaven and earth; in the second the visible firmament; during the third the sea and waters; in the fourth the great lights, sun, moon, and stars; in the fifth, birds, reptiles, and four-footed animals of the earth, air, and sea; and, finally, during the sixth, man. Here we have the germ of the modern theory which would prolong into periods, even of untold ages, what Genesis expressly asserts to be days, between 'Arab (Gharb or sunset) and Bakar, dawn or morning. The duodecimality of the Etruscan legend probably arises from a connection with the Zodiac: for the latter, see the *Zodiaco Etrusco* (with plate) by the late Count Giovanni da Schio: Padova, Angelo Sicca, 1856.

## SECTION II.

*FURTHER AFIELD. THE CERTOSA AND  
CASALECCHIO.*

WE have now seen, in the rich collections of Bologna city, the art and industry of the Etruscan man, and we shall find interest in an excursion to the sites which yielded them: a long day may profitably be spent in visiting the actual diggings. We will, therefore, set out along the western line of the Via Æmilia, passing the Pradello, and issuing from the S. Isaia or western gate.

The grand discovery of the Certosa (August 23, 1869) stimulated public curiosity, and Cav. Zannoni happily suggested ('fu millanteria, fu intuizione, fu intimo presentimento?') that detached groups of sepulchres would be found on alternate sides of the old highway extending to the city walls. The Scavi Benacci were begun in 1873, and early in 1875 I saw nine tombs and places of cremation which had been added to the 300 already laid open. As the ground is

under cultivation, the exhausted trenches, after the contents had been carefully sketched and measured by the 'Capo Ingegnere Municipale' had been filled up, *per non dannificare il podere*. The half-dozen labourers received at the dead season 1·25 lire per diem ; and at other times 1·50 to 2 lire. Four distinct strata can be detected here and elsewhere, the section showing well-marked lines: 1st, and highest, (Roman?) mostly buried. 2ndly, buried and burnt (Etruscan?). 3rd, mostly burnt (Umbrian? Italic?). 4th, and lowest, (protohistoric?) all burnt. The base of the *rogus* measured each way 1·10 mètre (=3 ft. 7·31 in.); the north of the square was a *roll* of pottery, crushed by the weight of superincumbent earth ; in the centre lay a pot-cover, and to the east were the remnants of the ossuary. A few yards further west were the Scavi (of Cav. Francesco) De-Lucca ; two skeletons, with skulls to the setting sun, had been disposed in the *bustum*, some three mètres under the modern level ; and at the lowest horizon was the *ustrinum*. The find which I witnessed was unusually rich ; pottery with *graffiti*, a little iron, a quantity of broken and rotten bronze, and a knife-blade, straight-edged on one side, and on the other finely toothed. It was

probably a saw for cutting bones into objects of use and ornament.

Hereabouts are the (*Fondo Astorre*) 'Arnoaldi Diggings,' whence, about twenty years ago, an intact skeleton, with a figured vase, placed as usual on the left, was accidentally unearthed. Some forty-six places of sepulture and cremation were at once discovered in 1871-2, and, in 1873, silver-gilt *fibulæ* were brought to light. On Dec. 4, 1873, two bronze cysts, with raised rings,<sup>1</sup> were added to the two bronze *situlæ*, and other vases also with *cordoni a sbalzo*; to two armillæ, various *fibulæ*, the usual quantity of *æs rude*, and large and elegant potteries, covered, like those of Villanova, with *graffiti*. Four tombs were also exposed in the Predio Tagliavini, near S. Polo, and a trench, measuring nearly fifty square mètres, run from the Arnoaldi towards the Tagliavini diggings, was even more fortunate.

We now resume the high road to Florence, a fine macadam, nescient of the 'pike': to the right or north lies the railway, and beyond it, as far as the eye can see, stretches a plain flat enough to cause short sight in its inhabitants. The frequent villages

<sup>1</sup> They have also lately been found in the tumulus of Monceau-Laurent, Commune de Magny-Lambert (Burgundy), and at Hallstadt *Rev. Arch.*, 1873: plates xii. no. 1, and xiii. no. 8).



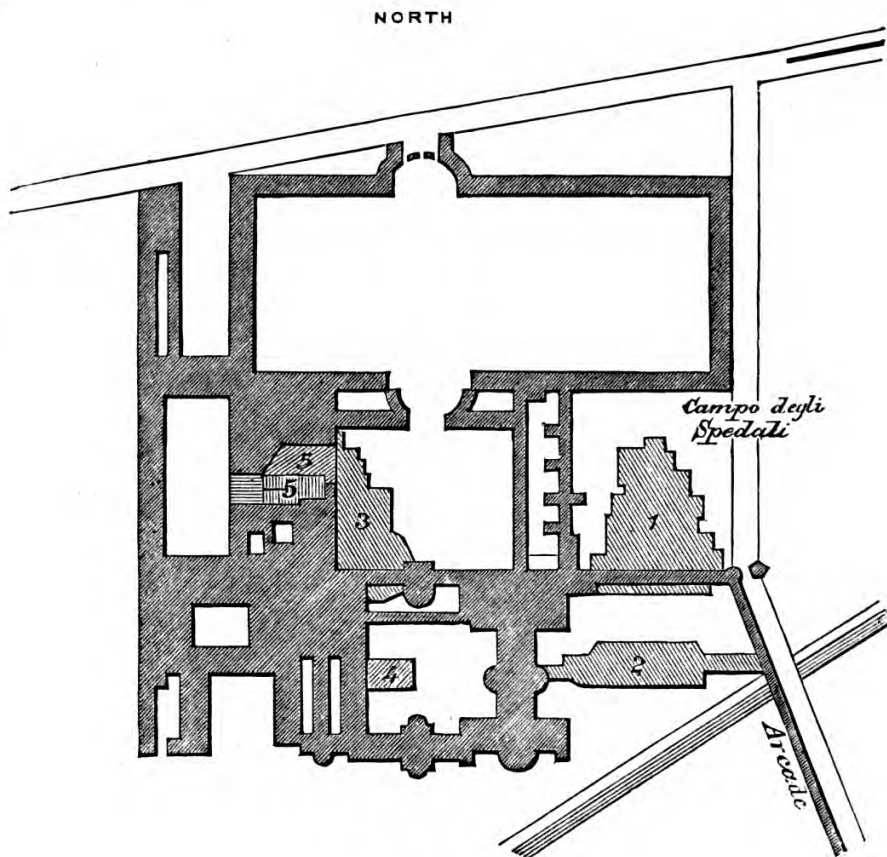
and steepled churches which rise above the vine-bearing elm and the poplars hedging the wheat-fields, give this valley a thriving and a pleasing aspect. To the left are the rib-ends of the Peninsula's dorsal spine, gently-swelling hills, either clothed in oak-scrub or patched with clayey white, denoting cultivation, and mostly crowned with villas and temples. After some 1,200 mètres from the city gate we enter the huge Certosa, whose lofty Campanile has long been our guide. Dating from A.D. 1335, it measures some two kilomètres in circumference. Fortunately it was reformed by Napoleon I., or its mines of antiquarian wealth would still lie buried. Now it contains only two seculars, a 'guardian' for the church, and a 'custodian' for the churchyards. The latter acts as 'demonstrator'; he is the nephew of a M. Sibaud, a Frenchman, who made the first find, but who did not know how to utilise his discoveries. In 1835, when the *pronaos* of the Pantheon, which is still building, was begun, bronzes and potteries were thrown up; and M. Marcellino, son of the old 'demonstrator,' presented in 1840 a bronze statuette to Dr. Venturoli, Conservator of the Archiginnasio (Old University) Museum at Bologna. When curiosity was thoroughly aroused (1870) the

relics were found by the present curator, Cav. Luigi Frati, stowed away in two boxes. They consisted of bronze *fibulæ*, fragments of *simpula* (ladles), a candelabrum very like the modern Italian, and similar articles. The pottery was comprised in a painted *tazza* and pieces of a great *celebe* for mixing wine and water, similarly adorned ; an *amphora*, a *crater* (mixing-jar), and minor matters. After 1835 many small finds rewarded the workmen.

At length, on August 23, 1869, when a tomb was being dug somewhat deeper than usual, in the cloister (No. 3) called 'Delle Madonne in Certosa'; the *fossini*, reaching three mètres, came upon a bronze cyst, of the form before figured, containing burnt bones and a large silver *fibula*: both the band-box and its alabaster balsamary were broken. Cav. Zannoni at once repaired to the spot, and determined, with remarkable perspicacity, that the Campo degli Spedali, the burial-place of pauper hospital-patients, must contain an Etruscan cemetery: it presently proved to be the greatest necropolis found about Felsina. The Sindaco and Giunta allowed him to expend 50 lire, and thus began, under his superintendence, the 'Scavi della Certosa,' now so

famed throughout Europe, which show, perhaps, the most splendid age of the life of Felsina.

As the plan proves, we have five great groups. The largest (No. 1) lies in the northern part of the Campo degli Spedali, or eastern cloister; No. 2 is



PLAN OF THE CERTOSA.

1, 2, 3, 4, Groups of sepulchres in the Campo Santo. 5, The church.

south of it; Nos. 3 and 5 are all around and even inside the church; and No. 4 is in the Campetto delle Gallerie. The discoverer presently suggested that this necropolis, or rather this fivefold cemetery,

belonged only to the western *regio* of Felsina, and formed items of, perhaps, ten groups scattered between the city and its furthest western point.<sup>1</sup> He also suspected that the broad road, dividing the four greater groups into two, was a suburban branch-line of, or was perhaps, *the* primitive highway, which ran a little south of its successor, the Via Æmilia. He remarked also that the tombs and pyres of the wealthy were the deepest; and, surrounded by open spaces, that they immediately fronted the road, whilst the poor lay behind—we may see the same in England. How much the ground has changed is proved by the diggings, which show two distinct floodings and deposits of the Reno River.

We have seen the Certosa collections in the Museo Civico, and we have remarked how admirably they demonstrate the home life, the warfare, the religion, the commerce, the luxury of northern Etruria in the days of her highest development.

The sepulchres illustrate the two epochs called further north ‘bruna-öld’ (cremation), and ‘hauga-öld’ (inhumation, or rather tumulation<sup>2</sup>), the propor-

<sup>1</sup> *Sulle Ciste in Bronzo a Cordoni, ec., ec.* Bologna : Oct. 15, 1873.

<sup>2</sup> ‘Haugr,’ a cairn, is a Scandinavian word, which we have seen preserved in the ‘Hougue’ of Guernsey.

tions being respectively about 1 : 2. The depth of the *rogus* and *urna* varies from 0·26 mètre (= 10·24 inches) to 5·83 mètres (= 19 feet 1·53 inches); of the tomb between 1·21 metre (= 3 feet 11·64 inches), and 6·13 mètres (= 20 feet 1·34 inches): in both cases computed from the ancient horizon, which is 1·37 mètre (= 4 feet 6 inches) below the modern.

Cav. Zannoni (p. 23) offers the following plan :

		Depth.				
		Minimum.	Maximum.			
Burnt in	Urns	Fictile	Rude metals . . . . .	0·26	2·01	
			Large-sized . . . . .	1·06	"	
			Figured . . . . .	0·26	2·71	
			Marble	—	1·11	
			Cysts —	1·11	1·98	
			Bronze Situla	1·16		
Buried in	Fosses	of	1st degree	0·93		
			2nd „	mean 2·88	0·76	5·83
			3rd „	4·02		
			1st degree	1·85		
			2nd „	mean 2·83	1·21	6·13
			3rd „	4·55		
	Wells	3·98	4·48			

For the interment of the whole body were found (p. 10) the four following arrangements, with their proportions out of a total of 250 :

1. 83 rectangular unlined fosses of various size, with the skeleton and the various articles almost always deposited on the ground to the left.

2. 122 same kind of fosse, with rounded pebbles

thrown confusedly over the skeleton.<sup>1</sup> This total, however, includes No. 4.

3. 45 fosses with long wooden coffin (Pliny, xiii., 27), of which only fragments and nails remain. The *arca* was sometimes covered with earth.

4. The small fosse, with walls lined by un-mortared pebbles. Here nothing is said about the *kistvaen*; and Cav. Zannoni seems to allude to one only (p. 14).

Cremated remains were disposed in three ways (p. 10). Out of 115—

I. 72 in bronze cysts and *situlae*; in fictile pots (plain, 36; ornamented, 20 or 1·80 to 100 of the figured, and one in a marble vase.

II. 41 were in fosses, or 0·56 to 100 of the former.

III. The two wells had each one.

There is little at present to view in the Char-  
treuse, except the local lion, its modern cemetery.

<sup>1</sup> Here, again, we have the precaution of not allowing the corpse to touch the earth. The Moslems, on the contrary, do not permit the earth to touch the corpse; the idea being that it would cause pain to the still sentient clay. I wonder much that when all the press in England, during the winter of 1874-5, was discussing an improved form of sepulture, suggested by Mr. J. Seymour Haden, no one pointed out how the system had extended through the Moslem East since the days of Mohammed, and probably for an indefinite period before him.



The entrance-hall contains the monuments which precede the seventeenth century; and one of them, a sarcophagus on four dwarf pillars, resembles Petrarch's tomb at Arquà. The necropolis is thoroughly Italian, and one of the most remarkable of its kind. Series of arcades, developing their long galleries around the cloisters, embrace the little old Certosa church which formed the nucleus of the big new establishment. The bodies of the wealthy are deposited under the pavement, or in the thickness of the walls; whilst the poor lie in the open central grounds. The walls of the Campo Santo are adorned with busts, reliefs, and statues, some of which pretend to considerable art and value—its general effect is somewhat that of a museum or a sculpture-gallery. The only remnants of the old tenants are a heap of water-worn oviform stones in the western cloister, and two similar mounds in the eastern, still showing the locality of the find. Even in the church, skeletons were disinterred, as may be seen from the fractures of the marble pavement fronting the altar; and a wall-tablet records the visit of the fifth Archæological Congress.

At the Certosa the useless arcade—I speak as a Briton—crosses the Florence highway, and runs up

to the hill church of S. Luca, a favourite place of pilgrimage, with a glorious view. Like that of Vicenza, this gallery once bore frescoes showing the 'stemmata' of noble families who built the several arches, but during French occupation it was degraded by whitewash. Our Gallic neighbours have not left pleasant memories in this part of the world; they seem to have taken example from their forefathers, the Boii, with the trifling difference of carrying off instead of destroying. A mile and a half from the Certosa places us at the villa of Count Denis Talon, whose grounds command a prospect ready made for its painter. Deep below the clay bank—here sleeping in stagnant pools, where during frosts boys slide; there trotting in a thready streamlet, whose bed is a broad, white Arabian wady, in summer mostly bone-dry—lies the Reno River, no *taciturnus amnis*; at times the turbulent mountain-torrent, the general drain of many a *burrone* or gully, springs from its couch, in a mighty brown flood, and violently invades the fields on either side.<sup>1</sup> A solid dam of masonry crosses the Fiumara bed, and from the left bank sets

<sup>1</sup> For its classical claims consult the volume *Dell' Antico Ponte Romano sul Reno lungo l' Emilia, e della precisa postura dell' Isola del Congresso Triumvirale*. Memoria del Dott. Luigi Frati (Anno vi. Atti e Memorie). Bologna, 1868.

off the leat which supplies the city. Fertile ledges, the site of the ancient river-valley, limited north as well as south by mound-like and conical hill-ranges, denoting the old bank, mark where it debouches upon the plain. And afar, stretching from west to south-west, are the steel-blue peaks, bluffs, and blocks which, snow-capped in winter, part us from Tuscan Pistoja.

Madame de Talon takes an intelligent interest in the excavations upon her property beyond the Reno. We cross the stream by a solid bridge of stonework, not too solid for its task, as the five arches, of which three are full-sized, are sometimes choked by the floods. Here is the modern 'Casalecchio,' a common term in this part of Italy, meaning a group of houses—Casalecchio di Rimini has lately distinguished itself by discovering a foundry of the later bronze age. The sixty tenements are covered by a *tête de pont*, and this forms a part of the earthwork line of vallation which defends Bologna on all but the southern or hill side. At the Osteria del Calza, famed for revelry on Sundays and Saint Mondays, we turn to the right, and ascend to the plane of the Diluvial epoch, when the Glacial disappeared in cataracts and cataclysms that swept everything before

them. The bank shows a section of the ground; humus based on a stratum of 'ghiaia,' and these water-rolled pebbles overlie miocenic marl, resting upon impermeable clay—we shall need this observation at Marzabotto. Vines and wheat flourish, but the trees are stunted. The find was made when digging a trench to replant the elms. Ancient Casalecchio stood at the very edge of the raised river-bank, limiting the stream to the north, with a dainty view, as if it had been chosen by Carthusians. The little cemetery lay behind it. In Roman cities we usually look for graveyards to the south; in the Greek colonies of Italy and Sicily to the north (De Jorio, p. 52); the only rule of Etruria is to seek the main lines of road. Three skeletons facing eastwards had been exhumed, and one was transported to Villa Talon, much to the horror of certain inmates. It was declared to be Roman by the fact of its lying upon broad *tegulae*, or pan-tiles, under a sloping cover formed by two rows of the same pottery. This is probably the local variety for the earthenware coffins (*fictilia solia*) of Pliny (xxxv. 46). The remains *in situ* were puddings of broken and crushed wine-jars; the *ciottoloni* (water-rolled pebbles) used as flooring for house and tomb; and a bit of

*intonaco* (plaster or daub), an adobe-like mass, burnt red, but still showing marks of calcined stalks and the tracery of leaves. The other articles were a few coins comparatively modern; the sheath of a *fibula*, with fine *patina*; a number of solid *amphoræ*, and a fragment of pottery with bits of carbonised clay set, by way of ornament, in the lighter-coloured material. The owner will dig in a straight line between the skeletons, and if the labourers come upon the ancient highway a rich *trouvaille* may be expected. A little further down stream lies the property of Marchese Boccadelli, who is also preparing to make *fouilles*, especially upon the northern range of hillocks, the bank of a Reno much larger than it is now.

## SECTION III.

TO MARZABOTTO, MISANELLO, AND MISANO.

BEYOND Casalecchio the Florence road follows the left of the valley, passing through well-cultivated lands, where even wheel-ploughs are seen, and amongst villas which must be charming in the summer heats. A total of 1 hour 15 minutes' sharp driving places us at the Borgo del Sasso, a substantial village, with the size of a hamlet and the houses of a city. Near it is the Cà di Bassi, in the Predio Cornelli, where six tombs were unearthed. One of them contained the skeleton, with bronze vases, a clay *tazza*, dice, and pebbles (counters?); the other five showed remnants of the pyre, bronze engraved *fibulæ*, with burnt-red pots, on some of which were *graffiti*, whilst the *sigli*, or makers' marks, were very clear. This is known from its owner as the 'Cornelli find'; and in the precipitous face of the rock-wall on the right are several caves: the entrances



are of that converging form by which the Egyptians effected an economy of lintel ; and, if they have not been dug, the sooner it is done the better.

Beyond the Borgo we debouch upon the confluence of the Setta from the south-east with the Reno from the south-west. The picturesque view of sulphur-blue water, in broad, glaring white beds overhung by high banks ; of gashed ravine and of shaggy foot-hill backed by the true Apennines, is justly admired, even in the land of 'rock, ruin, and ravine.' Nor less singular is the road at this pass, a blending of the highway and the railway. A deep cutting in the sandstone rock leaves a slice standing as a 'gardefou' upon the tall river-cliff ; and, under the off or right side, 'pedionomic,' *quasi-troglodytic*, abodes, cut, like those of Ariano (Capitanata), in the 'molassa,' line the bottom of the scarp. This bend much resembles the place where the French line from Beirut to Damascus overlooks the picturesque Wady Hammanah. Thence we run up and down the left side of the Reno, where the road is built on arches against inundations, and, after 1 hour 30 minutes—which will stretch to two or three if you ride in a one-horse *voiture de place*—we reach the little station and village of Marzabotto. It is usually placed at

27 kilomètres from Bologna : Dennis (i. 35, 'Cities and Cemeteries,' etc.) says fourteen English miles ; but I hardly think that we travelled at the rate of three leagues an hour. Here we find a decent 'osteria;' and we enjoy all the civility and cordiality, the good cooking, and the comfortable ingleside, combined with the moderate charges which characterise such places in the byways of Italy.

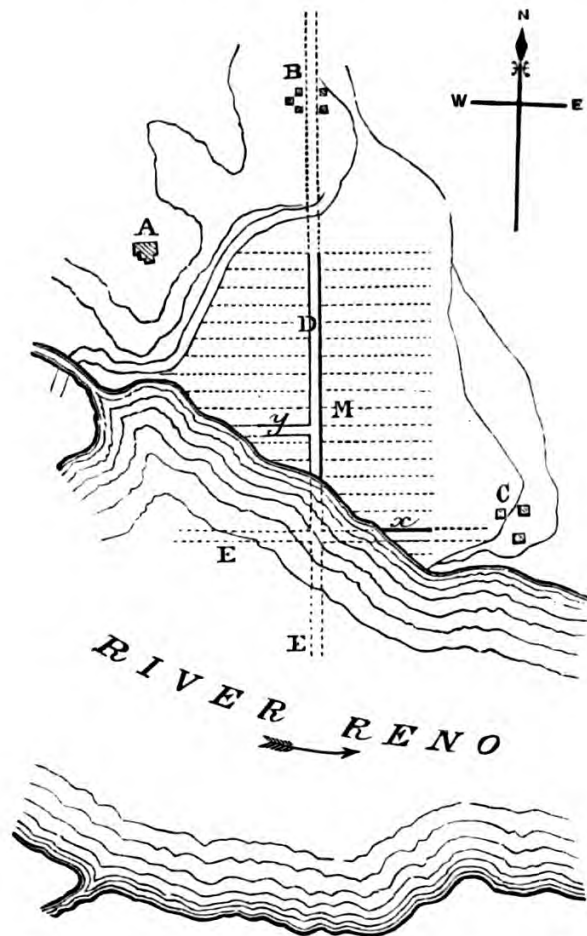
The bran-new Villa, with its single tall tower on the hill overlooking Marzabotto, belongs to the Aria family, now Counts of the Italian kingdom. The site has been known to Etruscologists for some years. As early as 1831 a number of bronze statuettes and other important objects attracted the attention of Micali ('Monument. Inediti,' p. 115, pl. xviii.). In 1850, again, other antiquities came to light, but they were readily dispersed. About 1862 systematic research was begun by the father of the present owner, the late Cav. Pompeo Aria, who died in May 1874 at the fine age of eighty-five. It is a thousand pities that he had not more sentiment of archæology than to build up the old stones in his new house ; and that he did not employ more competent investigators than the rude men who superintended the works. On the other hand he was fortunate in

persuading Count Gozzadini to overlook part of the excavations ; and he wisely printed and published at his own expense two illustrated brochures by his learned friend. These are entitled 'Di una antica Necropoli in Marzabotto,' &c. (20 figs., 1865), and 'Di ulteriori scoperte,' &c. (17 figs., 1870). The two large quartos (Fava e Garagnani), followed by 'Renseignements sur une ancienne Nécropole à Marzabotto,' 1871—a brochure for the use of the Anthropological Congress—have been noticed by a host of foreign writers. The Villa contains on the first floor a fine collection, of which the earlier discoveries are noticed by Count Gozzadini (p. 17, 'Di alcuni Sepolcri,' &c., and pp. 9–17 of the 'Renseignements'); and the town-house has, we are told, another. Unfortunately, when Count Aria goes to Rome he takes his keys with him, and, perhaps, the less a stranger sees of the 'fattore, fatto rè,' Giacomo Benni, a 'lewd fellow of the baser sort,' the better for the temper of both 'parties.'

The site of this Etruscan city, whose name, unless embalmed in the modern Misanello and Misano, has utterly perished, requires careful study. Count Gozzadini's plan is old, and it wants a profile and section of the ground ; but there is nothing better to offer,

nor will there be until Cav. Zannoni has published his valuable volume.

Here the swift and brawling Reno, flowing from the south-west, forms a loop, with the long diameter



A, Misanello. B, The Campuccelliera tombs. C, Morello tombs. D, High street and road. E, E, Prolongation of the ancient city now washed away by the Reno. M, Misano. x, Cross street to the east. y, Cross street to the west.

facing to the south-east, and then bends to the north and north-east. At the most important point it hugs the left bank, a perpendicular of friable materials, at least 80 feet high ; and thus it flows round

three sides of the wedge-shaped projection, which measures 700 yards in length by 350 of average breadth. This area, of 245,000 square yards (= 50·62 acres), has two distinct levels; the upper, which supports Misanello, is the oldest part of the river-site, backed by the hills forming its bank. The lower (Misano) is a flat ledge, the raised side of the present river.

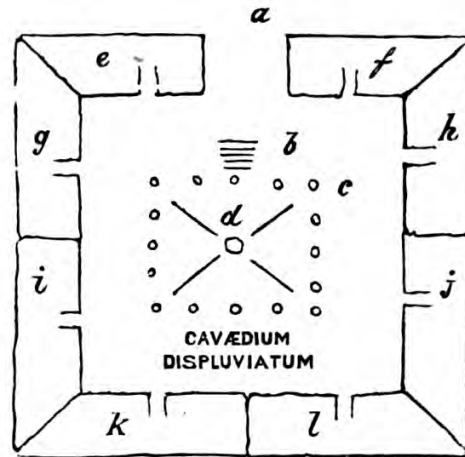
We begin by visiting Misanello. Passing through the *cour d'honneur* and the southern gate of the Villa Aria, we walk a few yards along a broad gravelled walk, dividing the garden, to a newly-built pillar; and we regret to see that these 'modern enrichments' almost equal in number the old remains. It records the names of Aria and Gozzadini, with the date MDCCCLX.; and it bears on one side (v)MRVS—probably a family name, which some have hastily connected with the Umbrians—and on the other AKIVS. Both are in Etruscan characters; they were found upon fragments of tiles, and a third inscription was yielded by a *fibula*. Beyond it begin the ruins, and here we at once enter upon debated ground. Count Gozzadini, followed by Prof. Count J. Conestabile and others, sees a necropolis; the Abbé G. Chierici and Cav. Zannoni



detect the abodes of the living, not of the dead. The foundations of the dry walls are water-rolled pebbles, varying from 1·40 mètre (=4 feet 7 inches) to two mètres in thickness. Upon these is laid the *opus quadratum*, of dimensions considerably smaller, and seldom exceeding two courses. The coarse calcareo-marly stone—according to the guide, an intelligent gardener—is still quarried in the Virgata Valley, some five or six miles up stream, and we shall find that it is nearly the only material used. The proprietor is entitled to our gratitude for the precaution of defending the old walls from Apennine weather by loose tiles, which can readily be removed on gala days. The numerous water-pipes, tubes hollowed in cubes of stone, an industry still extending from Trieste to Recoaro, suggest, as in Palmyra, the utilisation of rain. And now we come upon what appears to be distinctly the foundation, a house with a *compluvium* and a central cistern. I offer the following rude sketch, made upon the spot. The central well is fed by pipes, and the *cavædium*, the *patio* (Arabic ‘bathah’) of modern Iberia, is surrounded by a corridor, upon which the rooms and bed-chambers opened. We can restore the frontage of the Etruscan house with the aid of a *basso-rilievo*

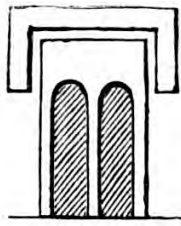


in the Museum of Florence. It shows two figures, the one sitting, the other standing, backed by a doorway and two flanking windows, the latter of double



*a*, Main entrance to Atrium. *b*, 5 steps to Cavædium platform. *c*, The Cavædium, 15 feet square. *d*, The cistern (impluvium). *e-l*, The rooms.

lights, and provided, like the Egyptian, with a square-headed and overhanging lintel, or rather capping of stone: this feature may be compared with

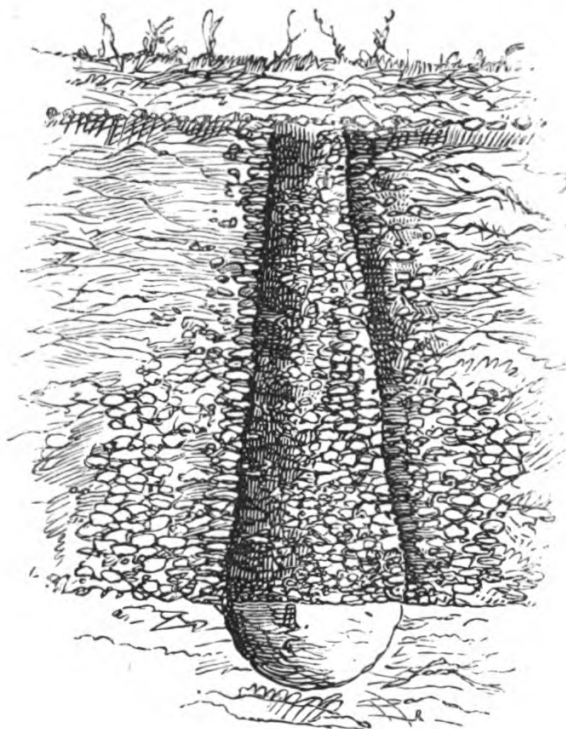


the rod-moulded door in Dennis (i. 233); his sketch, however, has panels recessed one within the other, perhaps suggesting the idea of a perspective.

Of our Etruscan house at Misanello Count Gozzadini writes ('Renseignements,' p. 8): 'Un de ces puits s'élève sur l'ancienne surface de la nécropole par un rectangle de quatre mètres 36' de large (= 14 feet 3.65 inches), et de 1 mètre 20' (= 3 feet 11 inches) de haut, bâti en grosses pierres et en moellons à sec.

Il y a des degrés' (five can still be counted) ' pour y monter, comme dans les tombeaux de Castel d'Asso dans l'Étrurie moyenne, peut-être pour aller célébrer sur le défunt des silicernes annuels.' With this conclusion we simply join issue.

The wells—which, with the two at the Certosa,<sup>1</sup> number twenty-seven—have again given rise to a long debate. We will begin by dividing them into

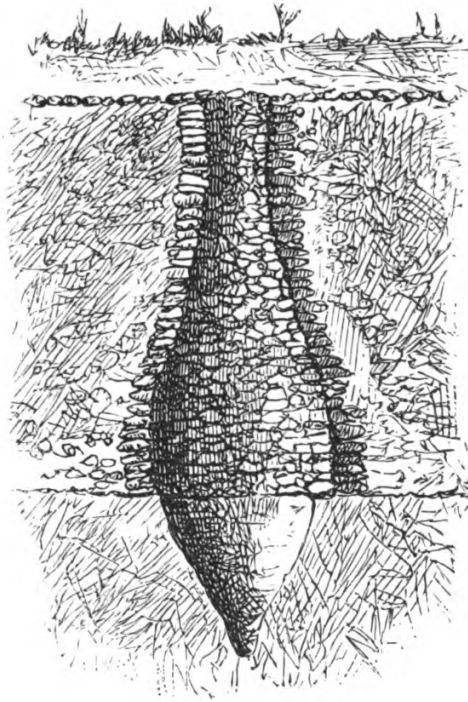


Round-bottomed Well.

two kinds, the round-bottomed, and the pointed like the *amphora*. The average depth varies from 2·10 mètres (= 6 feet 10·68 inches) to 10·25 mètres

<sup>1</sup> In the Certosa wells the bodies, as has been said, were burnt.

(= 33 feet 7.54 inches). The most remarkable is seen in section upon the lower or Misano level, cut by the modern Pistoja road, which took the place of the highway on an upper gradient. It is well preserved; still fed by drainage, and said to be 16 mètres (= 52 feet 5.92 inches) deep: no corpses were found in it. The orifice varies from 30 centimètres



Sharp-bottomed Well.

(= 11.81 inches) to 77, and even 80 (= 30.31 to 31.50 inches), abolishing the theory which makes the mouth too narrow to admit a human being, and suggesting, consequently, that the walls had been built up around the remains. In all cases there

is a revetment of mortarless pebbles, allowing percolation, whilst the bottom is sunk, to prevent loss, into the impermeable clay which we remarked at Casalecchio.

These so-called *puits funéraires*, 'which would be a unique feature of Etruria,'<sup>1</sup> were found to contain bronze vases and rings, ceramic tablets—one inscribed with a single name—pottery, and painted urns, with several strata of bones, chiefly of sheep and goats, pigs and dogs. According to Prof. Count J. Conestabile ('Congrès,' p. 257), but upon what authority I know not, 'from one to three human bodies were found in them, sometimes in the raised and doubled position, as shown by certain tombs of the Stone Age. They were surrounded by pebbles, which also underlay the head, probably for protection; whilst in the lower part and under the skeleton there was generally a large urn.' Similar constructions have been found in Savoy and in Transalpine Gaul, especially at Troussepoil, Beaugency, Villeneuve-le-Roi, Triguères, and Gource. According to M. Quicherat this custom began, not during Gallic autonomy, but only after the Roman

<sup>1</sup> This was asserted by Prof. Conestabile at the Congress, but it is by no means the case, as will presently appear.

conquest. In Middle Etruria, Dennis (i. 121) at first believed them to be 'silos,' the 'sili' of Sicily, and the *σειροὶ* or *σιροὶ* of the Cappadocian and Thracian Greeks, but he presently 'had not the smallest doubt of their sepulchral character.'

I find it easier to believe either that a similar form was superstitiously used for the sepulchre and for secular purposes, or that these were simply cisterns and 'silos' proper, into which skeletons and other articles have been thrown, perhaps during the sack of the settlement. If Misanello be a village they cannot be funerary; and, at any rate, the way in which they are scattered over the lower level (Misano) instead of being aligned, like all other Etruscan sepulchres, along the main roads, is a strong argument in disfavour of the sepulchral theory which is now generally waxing obsolete.

We presently reach a feature even more interesting. Count Gozzadini tells us (*loc. cit.* p. 9): 'Une tombe, bien plus remarquable et bien plus grandiose, mesure 10 mètres de longueur sur chaque côté, sans compter un avant-corps avec degrés' (five also here visible), 'lesquels auront servi au même usage que ceux du puits funéraire, c'est à dire à monter pour célébrer les silicernes annuels. Il ne reste de cette

tombe que le soubassement de tuf, *opere quadrato*, de 1 mètre 19' (= 46·85 inches) de haut, de style Toscane sévère, bien sculpté, et correspondant à celui de semblables monuments sépulcraux de l'Étrurie moyenne, et notamment de Vulci, de Caere, de Alsio, et de Tarquinii, *qui cependant en diffèrent par ce qu'ils sont circulaires.*'<sup>1</sup>

But the latter is an essential difference. At first sight I recognised a temple, an *ædicula in antis*, and I was pleased to find that the same idea had occurred to Cav. Zannoni and to the Abbé G. Chierici. We cannot forget that a modern author, whose Etruscan vagaries will be alluded to in a future page, absolutely asserts<sup>2</sup> the non-existence of Etruscan temples, despite the 'Fanum Voltumnæ' of

<sup>1</sup> The italics are mine.

<sup>2</sup> What can we make of parallel passages like these?—

'There are reasons to believe that there were temples in some of the Etruscan cities' (p. 49).

'There is not a vestige left of a single Etruscan temple, or of a single Etruscan palace. Their constructive powers and the resources of their decorative arts were lavished on their tombs' (p. 41).

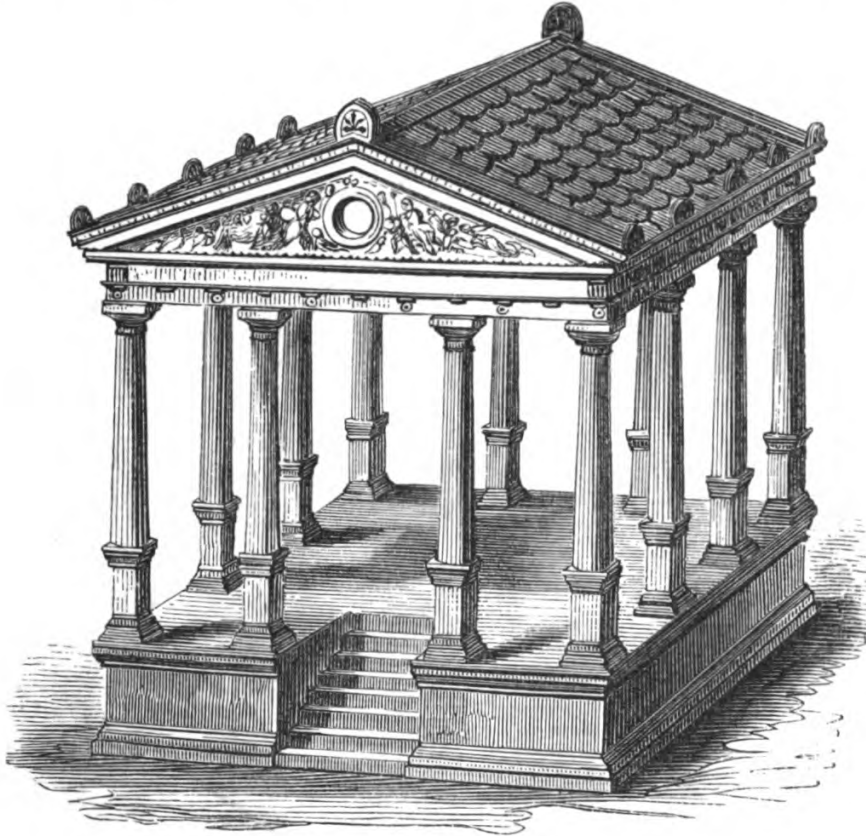
Nor can I see by what right Mr. Isaac Taylor declares (p. 326) that 'the Fanum Voltumnæ was not a temple.' Its identification with the cemetery of Castel d' Asso or Castellaccio has been questioned by Dennis (i. 239), who shows some reasons for preferring Viterbo (i. 196) and its church of Sta. Maria in Volturna.



Livy (iv. 23, &c.), where the deputies of the Federation met, and the express statement of Servius (*ad Æneid*, i. 422) that every city of Etruria, 'genetrix et mater superstitionis,' had its threefold temple—outside, not inside, the walls—lodging the Triad, Jove, Juno, and Minerva, whence the triple shrine of the Roman Capitol (Dennis, i. 520).

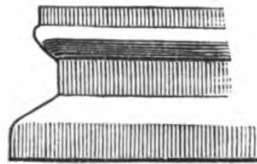
The most careful excavations in this platform failed to produce any trace of human remains. The following is Cav. Zannoni's rough restoration of this highly-interesting building. The direction of the long walls is from north to south; and the steps show the entrance. The podium supported four monoliths, truncated columns, of which some were found with socket-holes, probably to hold wooden pillars. Vitruvius (iv. 7) represents the epistylia to have been wooden; hence the broader intercolumnations than in the Greek orders, and hence, probably, the reason why none of the temples are standing. We have remarked that the system is not yet wholly obsolete at modern Bologna: a house in the Via Maggiore, close to the two great Leaning Towers, still preserves the old Etruscanism; but this survival is about to be 'im-

proved off.' The posts supported architrave and cornice; there was, probably, a tympanum with central light, possibly with sculptured figures; and a



TEMPLE OF MISANELLO RESTORED.

Profile of the base still existing.



Height of base 3 feet 10'85 inches.

sloping roof is denoted by the find of many large tiles and antefixæ. These civilised ornaments, hiding the ends of the joint-tiles, number 110,

suggesting that they were also equally applied to sacred and profane buildings, sepulchres, or houses. Some are plain; others are encaustic with human heads in demi-relief; and a few are decorated with graceful palmlets raised and coloured.

Prolonging our walk for a few yards with an easterly bend where the ancient river-bank slopes to a lower level, we find another modern building inscribed 'Sorgente Etrusco,' from a relic which has been unwisely removed. Beyond it a bran-new obelisk—single, as usual, for greater disgrace—bears the name of Prince Humbert, President of the fifth Anthropological Congress, and the date of his visit (October 5, 1871). The base shows at the four angles as many archaic rams' heads, with the profiled eye drawn, after the Egyptian fashion, as if fronting the spectator.<sup>1</sup> They are copied from a colonnette

<sup>1</sup> My venerable friend Prof. Owen (*Journal of the Anthro. Institute*, p. 244, vol. iv., no. 1., April—July, 1874) explains the 'elongate, deeply-fringed, almond-shaped eye-aperture' of the Egyptian Middle Empire by the effects of solar glare and sandy *khamstn* contracting the winker-muscle (*orbicularis palpebrarum*). The strong action of this muscle, whose fixed point of attachment is to the inner side of the orbit rim, a little below its equator, would draw the line of the eyelids obliquely downwards and inwards. Hence, in artistic work, the slight exaggeration of the rim of the outer and the dip of the inner canthus. The law once passed in so hieratic a country would become unalterable for all time, and it would naturally extend from the human eye to all eyes.

in the Aria collection ; and the local theory is ' qu'ils semblent se rapporter au culte de Amon-ra.'

Beyond the obelisk lies the original Etruscan aqueduct of Misanello, said to have been found 30 mètres (?) below the surface. There is a central reservoir of hollowed stone, and three cut conduits sufficed, as the fourth would have led up-hill : moreover, in the latter direction there is a perennial pond, which may date from Etruscan days. All are large parallelopipedons of squared tufa. Upon the slopes head-stone shaped boards, marked and numbered, show where the sarcophagi were exhumed. The graveyard is thus sharply demarked from the town, which lay upon a higher level. The general aspect at once suggests that Misanello is the arx or acropolis, probably an older foundation than Misano. It has its temple, its aqueduct, and its necropolis—in fact, all the requisites of its social life.

During the visit of the Congress three tombs, opened for the first time, yielded the skeletons of a woman, round whose arm-bone ran a bracelet, and that of a man armed with a sword. Concerning the general collection we will speak afterwards ; here, however, was made the discovery of the admirable group and the amphora-bearing negro preserved in

the Aria Museum. The warrior-god, armed with a casque, whose front suggests the horns of Moses,<sup>1</sup> is offered a ritual *patera*, possibly for libations, by



the *Diva potens Cypri*, whose raiment, after the old Italic fashion, decently and decorously descends to her feet.<sup>2</sup> This group is 15 centimètres (= some 6

<sup>1</sup> Dennis (ii. 105) notices a warrior-figure, more than a foot high, whose 'helmet has a straight cockade on each side, almost like asses' ears.'

<sup>2</sup> Similarly the discoveries in Cyprus by General di Cesnola and Mr. Lang are remarkable for the modesty and even 'respectability' of

inches) high, and its evident imitation and adaptation of Greek art renders it most valuable. The negro is also no mean work. Prof. Count J. Conestabile declares that in it 'l'imitation du *vrai* est absolument obtenue d'une manière magistrale.'

Near an ignoble pond rises a tall bronze group of Mars and Venus, a modern enlargement of that found in the sarcophagus. There are also sundry modern antiquities scattered about the ground; and a third pool, supplied by a spring from above, here concludes the visitanda. Descending to the plane of the present bank we reach the second lakelet, an artificial water a few yards in diameter, also fed from the upper heights. A central pile of old stones forms a 'cavern,' which can be approached by a boat or by a bridge with wooden rails, painted to resemble bamboo—the whole in most approved cockney style. Here are the sarco-

the statuary and the reliefs, where the reverse might have been expected.





phagi removed from Misanello. They are upon the surface, not sunk in it, as was the invariable custom—this is, perhaps, a necessary evil, in order to display them without the necessity of digging out a large area of ground. But the tombs have been disposed pell-mell, without any regard for orientation, and, worse still, the pieces have been put together in the wildest way. Thus the columns belonging to other buildings have been planted where the pent-shaped lid of the sarcophagus positively forbade such ornamentation. As might have been expected, many a casual visitor has carried away the impression that we have here the origin of our truncated columns placed upon gravestones, and thus the Congrès (p. 225) actually sketches ‘l’ancienne nécropole de Marzabotto’ on

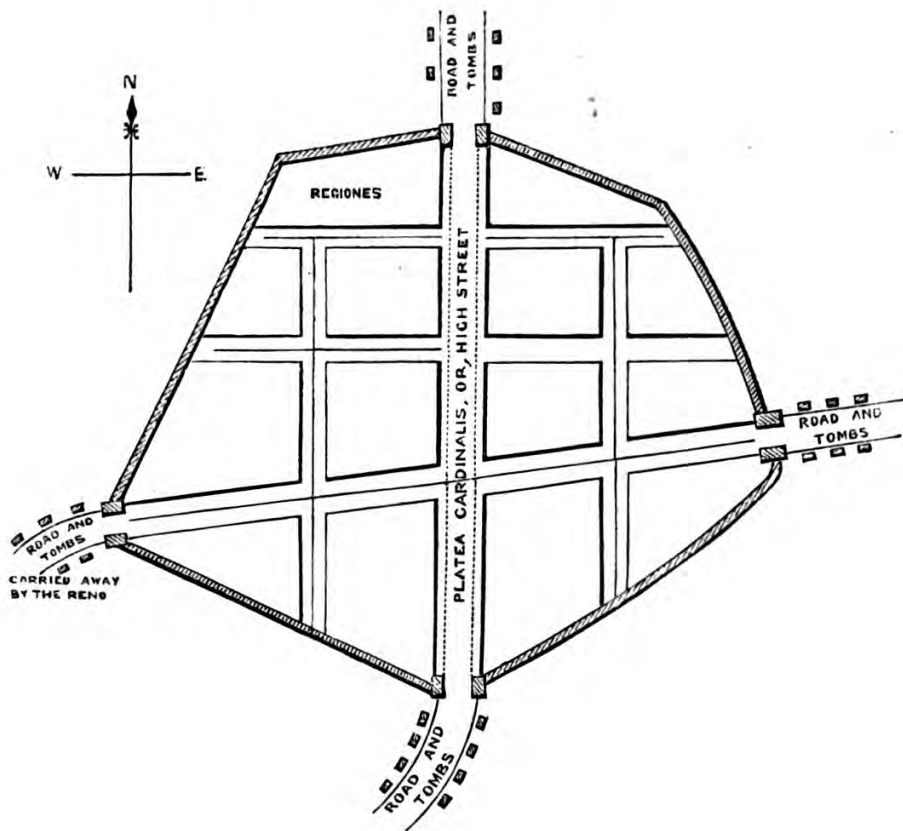


the borders of the lake. The effect is something of this kind, and it forcibly suggests Père La Chaise, with its gravelled walks and trim hedges.

Of the spheroids and lenticular masses I shall speak in another place—*they* at least belong to the tombs.

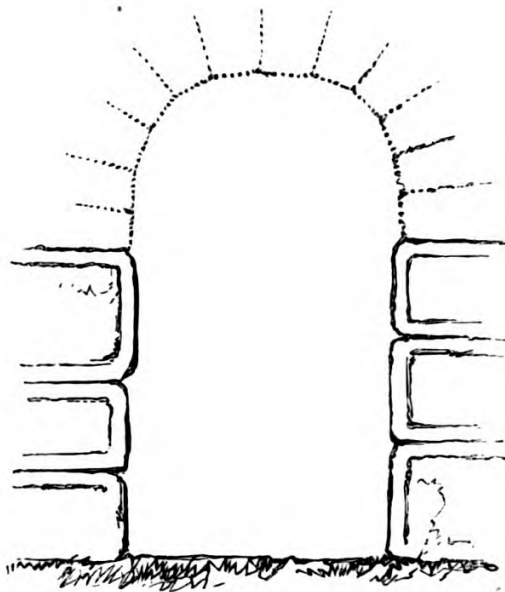
We now leave the handsome eastern gates of the park, and proceed south-eastward to the farm-

buildings of Misano (*fundus Missanus* or *Misanus*). Thence the path, bending southwards, spans vineyards and wheat-fields, which were ankle-deep in mud after the rainy morning of the Anthropological visit. Here are three of the old pebble-built rain-



cisterns, two to the east and one to the west. We are, doubtless, treading over the burial-place of the old city, and the whole 'podere' should be bought by the State and thoroughly explored. Cav. Zannoni would restore the form as above. It occupied the isthmus formed by the Reno—a site which

the Etruscans seem always to have chosen when possible. The shape was probably polyangular, not square; but the interior, we shall see, preserves the ritualistic form, oriented towards the cardinal points. The general style of single-arched gateway may be restored after this fashion, as three



THE GATEWAY RESTORED.



Bossed and draughted stones.

layers of bossed stones have been found *in situ*. The cuneiform system was apparently well known, and we may believe that the early Romans borrowed it, like the paved road, from the Etruscans. The

flat cuneiform arch (Dennis, i. 201) is essentially Eastern. I found it in the ruined cities of the Haurán, and traced it through Diocletian's Palace (Spalato), to the Castle of Kirkwall. The official city had, doubtless, large suburbs extending all around it.

A glance up-stream discloses a noble Apennine view, but we forget it in sorrow for the ravages of the Reno, which is still in the habit of shifting its *thalweg*. By prolonging the chief lines of intersecting street and road, we see that a large and important section of the southern and western *enceinte*, possibly half the city, has been eaten away and engulfed in the wild torrent. The latter, of course, has sunk many yards below the level of the Etruscan days.

The first remains to the west are pebble foundations of square and oriented cells, which have provoked abundant discussion. Count Gozzadini ('Congrès,' p. 278), gallantly owning that he will be glad to find himself in error, denies that they can be huts (*casupoli*), for a variety of reasons, which, in my humble opinion, do not appear convincing. He objects to the small size of some cells, not exceeding 1.75 mètre (=68.90 inches) in length, by 1.50 mètre

(= 59·05 inches); but how many a Hindú hut, Buddhist Vihára (monastery), and the lodgings in Sepoys' 'Lines' are not larger. And again, why should not the smaller divisions have been compartments? The depth of the foundation, a few centimètres below the pebble pavement, would not bear stable house-walls; but again, why should these not have been partitions (*intercapedines*)? Three arguments are drawn from the presence of 'funerary wells,' but this use of the *silo* is not proven. Pieces of pottery, like those taken from sepulchres, were found both in the cells and in the wells; but may they not also have been *imbrices* for roofs and other purposes? Finally, there were no passages from cell to cell. I believe that they have since been discovered: moreover, the walls are mostly rased to their bases, and would not show the threshold which, some two feet high, is still preserved in the abominable town called Bonny (West Africa).

Professor Conestabile hesitates about delivering a definitive opinion. On the other hand, the Abbé G. Chierici offers the serious objection that in excavations opened to the extent of 100 square mètres, the broken bones of animals appeared in abundance, whilst those of human beings were utterly or,

some say, comparatively, absent. The remaining objects : a long iron sword<sup>1</sup> and scabbard, votive arms and legs, idols, an *æs rude*, bronze and iron fragments, tiles and pottery, broken urns, bits of coloured glass, worked stones and bones, might have belonged to a settlement of the living as well as to a city of the dead. The tubes for conducting water, and the little clay windows admitting light into the roof, denote huts, not tombs : again, the situation as regards the ' High Street,' from north to south, would suggest that this space was included within the walls. The Abbé notices the remarkable likeness of the pebble foundations with the pre-historic, bronze-aged, *terramare*, or pile-villages of Reggio, Modena, and other parts of Italy.<sup>2</sup> Remarking that under the

<sup>1</sup> This blade, which is much longer than the usual bronze weapon, and lacks cross-piece, together with the iron lance-head, large and willow-leaf shaped, were deposited in the Aria Museum, and excited some discussion. M. Desor refers to the lances which Diodorus Siculus placed in the hands of the Gauls, and like M. de Mortillet, compares both weapons with those which had been found at La Tène, on the battle-field of Tiefenau, and other places. Prof. Conestabile replies that similar swords have been exhumed in Central Etruria. Presently a sufficient collection of facts will enable us to determine how far Etruscan art, original or imitated, may have extended north of the Alps.

<sup>2</sup> They are described in the *Congrès* (pp. 171-180). Older writers held them to be '*Ustrina*,' as if the dead were burned in water. According to the Abbé G. Chierici, the six *terramare* of Reggio, especially Sanpolo, the typical specimen which yielded articles of iron,



pavement of Etruscan Misano a second stratum appears at the depth of 0·70 mètre (= 2 feet 4·59 inches), and supports passages and houses with walls of clay, still bearing the tubular impressions of rushes, and wanting the bricks, the tiles, and the pottery so common in the more civilised successor, he would detect a still older settlement; in fact, the first colony of settled Etruscans who established themselves on the *champ rase* before walled villages were invented.

From the pebble-cells, a few paces to the east lead us across a hollow; it was intended as a cutting for the railway, which now runs in the Galleria di Misano, a tunnel below. Here we find a truly magnificent remnant of the 'High Street,' trending from north to south, and probably meeting its eastern and western intersector in the space beneath which the Reno at present rolls. Seeing this fragment, we can easily understand that the Romans borrowed their paved roads, like their monuments, from the Etruscans. These were the *Plateæ*, *Cardinalis* and

had square and oriented constructions of pebbles and also 'funerary wells'; they overlie the more ancient, bronze-aged pile-villages. He adds an illustration of Castellarano (*Congrès*, p. 285). In Italy the *terramara* or *mariera* is considered the third stage of the proto-historic habitation, preceded by the cavern, and the *palafitta*, or pile-village proper.

Decumana, which divided the city into quarters and regions, and which led to the *Portæ Decumanæ*, where the 10th Cohorts camped. A length of 300 (380?) mètres has been opened, but of this only some 120 feet remain for inspection. The breadth of the thoroughfare is 14 mètres, and the largest slabs, which are mixed with pebbles, exceed a square yard. The pavement shows no ruts, as if the biga were confined to the outside of the *enceinte*—still the rule in many Dalmatian cities. The broad central line is flanked by *crepidines*, pathways on either side, the conveniences so common in Roman ‘High Streets;’ and suggesting, as at Salona and Damascus, triple gateways to the north and south; perhaps to the east and west. The deep flank-drains have orifices to gather the rain-water, and the middle is scientifically *bombé*. The two bands of large, square detached blocks which, disposed at regular intervals, run across the road, and determine the *trottoirs*, are usually explained as the *cippi* used for mounting horses when stirrups were unknown; and others remark that the spaces allowed the passage of carriage wheels—where no ruts are to be found. I would look upon them as the *sucedanea* for bridges in muddy weather,

resembling on a grand scale those of ancient Pompeii, and the modern cities of the nearer East. The same kind of 'unbuilt, unarched bridges' are still remarked by visitors to Albanian Skodra.

From this noble Platea Cardinalis, or Grande Rue, a single line of secondary thoroughfare sets off at a right angle to the west; only a few feet now remain unburied. The fragment is ten feet broad, and in the middle appears a flag-covered conduit,<sup>1</sup> like those now existing in all the older Veneto-Istrian towns, Muggia and Capodistria, for instance. The modern fashion came from the 'Sea-Cybele,' and it extended south as far as Albania. The Eastern cross-street, of the same dimensions as the High Street (14 mètres), which led south to the Morello tombs, and which, prolonged, would intersect the main line in the Reno bed, has been re-interred. I am not aware that any of the *vici*, or smaller thoroughfares, have yet been uncovered.

And here I would utterly reject the theory of Count Gozzadini ('Renseignements,' p. 7): 'Ce ne pourraient être non plus les rues d'une ville très-antique, les deux grandes espaces, ou avenues, de 14 mètres de largeur, qui semblent couper la nécropole

<sup>1</sup> I cannot be quite sure of this feature.

dans la direction des points cardinaux; car on ne peut pas supposer qu'une ville, aussi ancienne que celle-ci, eût des rues aussi spacieuses et aussi bien alignées. De telles avenues seraient au contraire fort propres à faire des grandes divisions dans la nécropole, et à y donner accès; comme cela a lieu dans les champs cimetiériaux actuels.' The state of the arts at Misano disproves this conclusion.

From the High Street, a hundred yards to the north with easting, leads to the cemetery of Misano, which lying, of course, outside, defined the limits of the *enceinte*. Excavations are continued, but economy sometimes reduces the number of hands to two. The sarcophagi are placed upon the surface, so as to be in sight, and we can only hope that they will remain *in situ*. This Misano cemetery, as it is now called, shows a great variety of shapes and sizes; single and double, large-square and small-square, long-broad and long-narrow. The lids fit into rims sunk in the border of the caisson; they are pent-shaped, with a shallow elevation; none of them have columns, while spheres and disks of sandstone, some of very large size, are everywhere exhumed.

At the end of the visit we descended the path

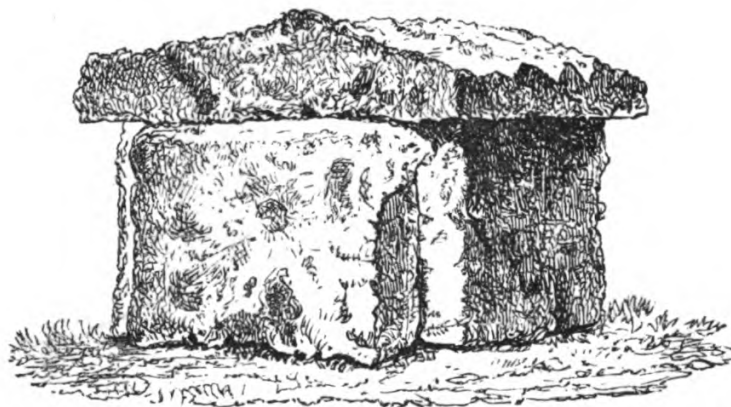
down the stiff earth-cliff to the north-east, and followed the leat taken from the Reno on the south-east of the buried city. This 'Canale del Molino' formerly turned the wheel of a dwarf powder-manufactory; the latter has been closed after sundry explosions, some of which lodged human arms and legs upon the poplar-trees of the adjacent avenue. Close below the belvedere of the Aria farm-houses, other monuments (Campuccelliera) have been found, proving that the line of sepulchres was prolonged to the north-east; and although the now sunken Reno is separated from the tall bank by an alluvial flat, over which the railroad runs, we can see by the water-lines, by the erosion, and by the dilapidation of the tombs, that the stream once swung near, and that even here there has been a considerable amount of destruction.

## SECTION IV.

*CONCLUSIONS.*

WE have now inspected the many objects rescued from the kistvaen and the sarcophagus; we have visited the homes and the long homes of the Circumpadan Etrurians; and we may venture upon a little cautious generalisation.

The external shape of the sarcophagus at



Misanello and Misano is of two great varieties. The first is the quadrangular coffin of tufa slabs, numbering 4 to 6. The dimensions are, length 0·90 mètre (= 2 feet 11·43 inches) to 2·27 mètres



(= 7 feet, 5·37 inches); breadth, 0·57 mètre (= 1 foot 10·44 inches) to 1·60 mètre (= 5 feet 2·99 inches); height, 0·42 mètre (= 1 foot 4·54 inches) to 1·92 mètre (= 6 feet 3·59 inches); the thickness of the walls is from 0·08 mètre to 0·32 mètre (= 3·15 inches to 1 foot 0·60 inch); the cover is generally of one, sometimes of two pieces; and though flat roofs are mentioned, I saw only the pent-shaped.

The second kind is surmounted by a heavy weight, which, under the pressure of earth, has



often broken through the lid, and has been found inside the tomb. The upper gradient was crowned by a cut stone, supposed, like the horse-shoe, to represent the Homeric  $\sigma\tilde{\eta}\mu\alpha$ ; the material was mostly *macigno* or sandstone grit, and water-rolled

pebbles; the shape was either spheroid or lenticular, and, in some cases, the diameter reached four feet. Prof. Conestabile ('Congrès,' p. 255) mentions, as a third variety of sarcophagus, rectangular bases and truncated columns, which suggested to him the *phallic stelæ* so common in the necropoles of Central Etruria, but he apparently did not see them. He also includes amongst sepulchres the pebble-lined wells, the 'caisses formées avec de grandes tuiles à couvercle, façonné en faite' (coffins formed by the large *tegulæ*); the pebble-tumulus and kistvaen, and the pebble foundations before alluded to.

Incineration has prevailed at Marzabotto. Only three or four out of 170 contained the whole skeleton, which was supported by a quantity of marl and pebbles, and the presence of these articles did not appear accidental. The other contents were the *æs* (*rude, etc.*), of which each individual had at least one; pottery, statuettes, weapons, bronzes, *fibulæ*, mirrors, and a variety of gold ornaments. Almost all the sarcophagi had been violated, but one, which had remained intact, yielded no less than 57 objects of the precious metal. Besides these, there were *pietre dure* of fine cutting and archaic Etruscan gems, *e. g.* the carnelian scarabæus, with a walking Minerva,

cuirassed and winged; the more advanced, as the engraved quartz, showing the heifer Io stung by the gadfly, and the *pasto* 'tumble-bug' representing a tailed man contending against a fabulous monster that stands before him. As usual, amber and bone-dice were abundant, and so were the ossuaries, and the vases of plain and painted pottery. The bones picked up in the necropoles and the settlements are determined by Professors Cornalia and Rüttimeyer to be those of the *Ursus arctos*, the *Canis familiaris* (and *palustris*?), the *Felis Cattus*, the *Mus Rattus* (?), the *Equus Caballus* (and *Asinus*?), the *Sus palustris* (and *Scrofa ferus*?), the *Cervus* (*Elaphus* and *Capreolus*), the *Ovis Aries*, the *Capra hircus* (with two other varieties), and the *Bos brachyceros*. The birds are chiefly the *Bufo vulgaris*, and the *Gallus domesticus*—this Indian bird suggesting by no means a remote date. The shells, probably used for necklaces, are principally the *Pectunculus glycimemis* (fossil) and the *Cypræa tigris*. So my friend, Professor, now Rector G. Capellini, an ardent archæologist, of whom more presently, when exploring the cannibal Grotta dei Colombi, in the Island of Palmaria, found and figured (plate 2, Fava e Garagnani, Bologna, 1873) a valve

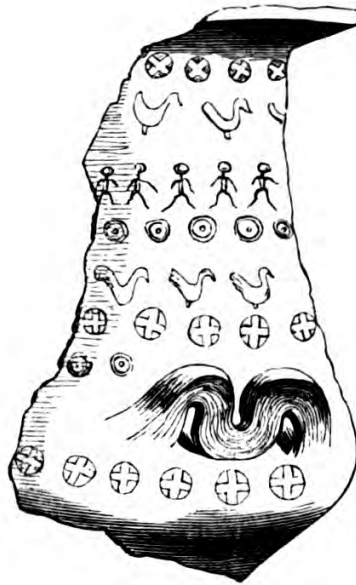
of the *P. glycimeris*, pierced near the apex, and a *Patella cærulea*, cut to form a ring.<sup>1</sup>

The essential difference between the systems of sepulture in Northern and in Central Etruria, is that, whilst the latter built in the interior of hills and upon plateaux adjoining the towns, the former laid out their graveyards in our modern style. Fortunately for students, we have thus three great monumental series, which cannot be considered to be of the same date; whilst certain crucial points of resemblance, for instance, the form, the system, and the ornamentation of the bronze *fibulæ*, and, briefly, the great lines of art, suggest the peoples to be of one race.

It is now given to us to trace how 'fortis Etruria crevit.' Villanova and the Certosa belong to Felsina, whilst Marzabotto stands grandly alone. The greater antiquity of the first-named is proved by the absence of statuettes; except the feminine idol with birds, the archaic horses, and the symbolical or conventional mannikins, raised upon the surface of

<sup>1</sup> Similar shells have been discovered in the Perigord Caves. Rector Capellini also brought from the Pigeon Grot large quantities of *Ostræa edulis*, *Natica millepunctata*, *Murex trunculus*, *Trochus turbinatus*, *Columella rustica*, *Patella Lusitanica*, *Helix* (*nemoralis*, and *singulata*), an undetermined *Triton*, and a *Dentalium* not belonging to the existing Mediterranean species. It was probably brought to Spezia, like the *Silex*, from some part of Tuscany.

an ossuary. The ornaments are chiefly meanders, disks, concentric circles, crosses, or circles containing crosses; and animals, ducks, geese, and serpents. There is no goldsmiths' work; the only iron articles are some few ornaments, several lance-points,



MANNIKINS.

two hatchets (?), knife-blades and shovels (?); and we must remember that the first kings of Rome were in the early iron epoch. Lead-alloy is also wanting in the *æs rude*, which is of a ruder type than that of its neighbours. At Villanova there are no bas-reliefs, no inscriptions, no *styli* for writing; and the cyst-shaped ossuary of bronze is supported by plain unpainted pottery, generally black, and provided with handles of various forms. Thus the

Congress was enabled to date Villanova from the ninth and even the tenth century B.C., synchronous with the early Etruscan epoch, or at the end of the bronze and the beginning of the iron age. The study of this period has served as guide to a host of sepulchral discoveries in Switzerland and Franche-Comté.

The general aspect of the Certosa shows the greatest splendour of Etruscan art, a progress and development which would place it several centuries later; Cav. Zannoni assigns it to about the fourth century of Rome. The bronze contains more lead, and an *æs grave*, apparently an *as* of uncial weight, would fix the date after U.C. 537 (B.C. 216), the year in which a decree of the Republic reduced the weight of an *æs* to an ounce.

Marzabotto is the latest of the three. Here we have three inscriptions, two on pottery and one on a silver *fibula*, besides three bronze writing-*styli*. The alloys consist of a greater proportion of lead, about 36 : 100. The *æs rude* is abundant; there is a large rectangular piece, perhaps the *æs signatum*<sup>1</sup> (first century of Rome), bearing the trident and

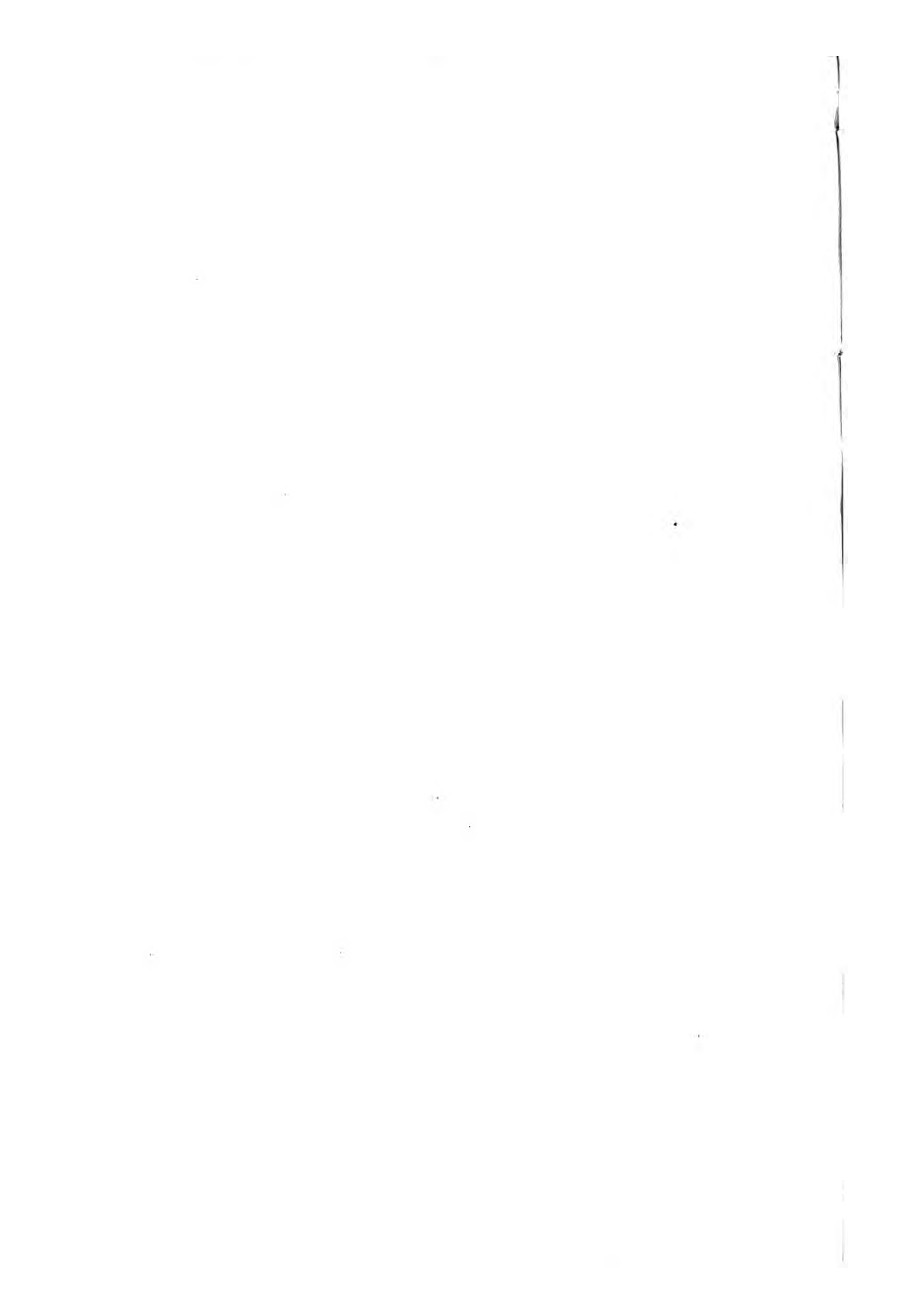
<sup>1</sup> It weighs, according to Count Gozzadini (p. 13, 'Renseignements' etc.), 2,157 grammes (= 4 lbs. 12 oz. avoir., 45·14 grs.), and consequently exceeds by 367 grammes (= 12 oz. avoir., 454·52 grs.) the



the caduceus ; while the *æs grave* is wanting. Iron is much more common at Marzabotto than at Villanova, the articles being chiefly keys, bracelets, lance-heads, blades and scabbards of long knives, daggers, or swords. A Greek inscription upon a fragment of pottery, ( $\kappa\alpha\kappa$ )ΠΥΛΙΟΝ ΕΠΟΙΕΣ(ΕΝ), proves an advanced commercial intercourse. The *fibulae* are often novel and beautiful : for instance, one represents a pair of tweezers ; another, in silver, has a double spiral, and the lower end reverted, reminding M. G. de Mortillet of Gallic objects in the Museum of St. Germain. The metal might be considered rare, yet a hundred such 'bijous' have been found at Marzabotto. Gold, as well as silver, becomes more abundant, denoting ideas of luxury and a social condition which could appreciate the value of the material and the beauty of the work ; often, indeed, both were combined. Of this fact the necklace and the pendants, supposed to form part of a feminine collar (*torques*), figured by Count Gozzadini ('Di ulteriori scoperte a Marzabotto,' plate xvi., No. 11, *a, b, c* ; xvii., Nos. 2 and 3), are sufficient proofs.

heaviest specimen cited in Mommsen's *Monetary History*. The *æs rude* weighed from 10 to 24 grammes (= 169·33 to 406·40 grs. avoird.) and contained about 36 per cent. of lead.

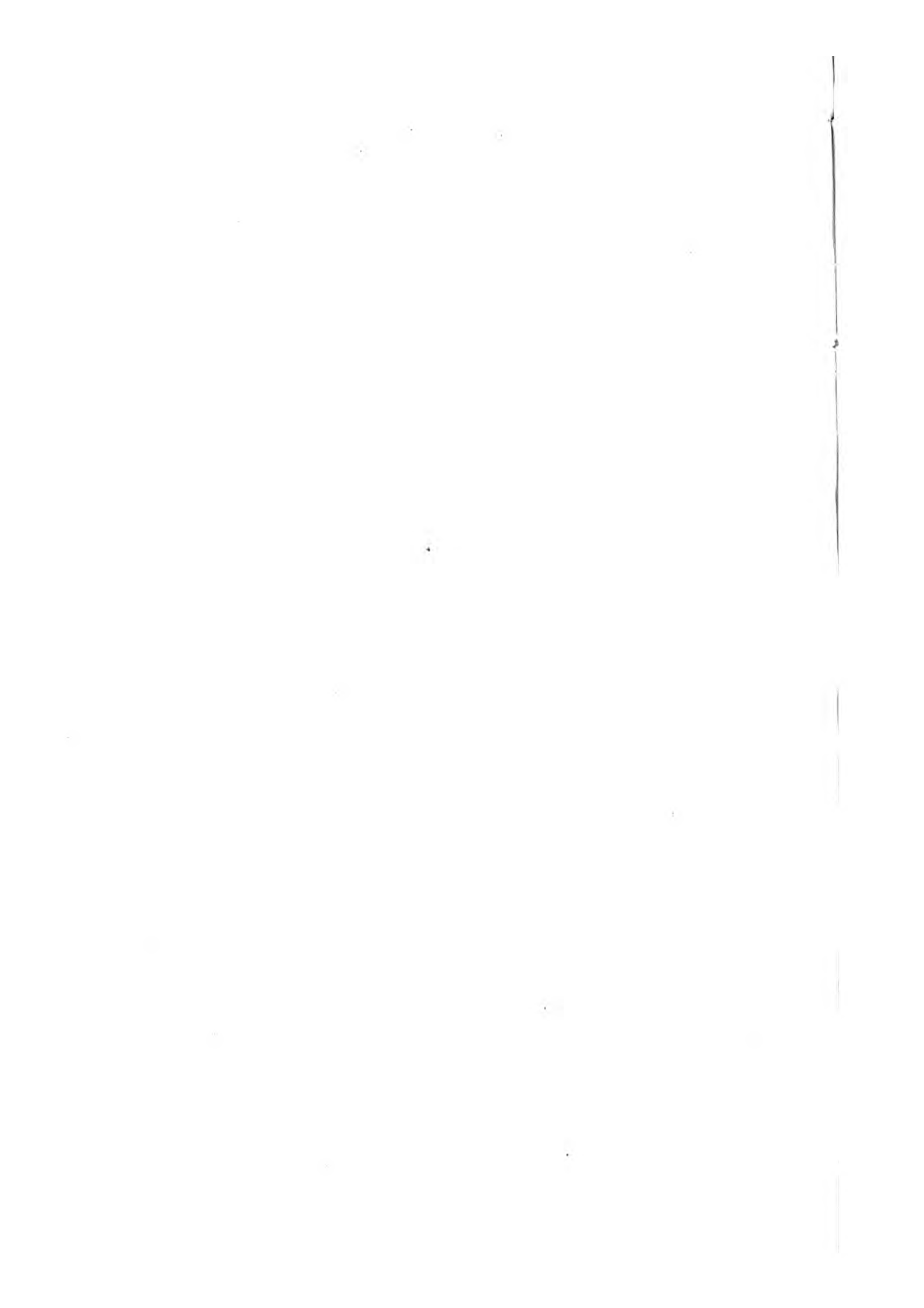
Finally, the bas-reliefs and statuary, numbering about a hundred, enable us to compare the most archaic style (Venus), shapelessness, disproportionate limbs, unnatural length, rigidity, and drapery adhering to the body, with that of the most advanced civilisation (Venus and Mars). Thus Prof. Count Conestabile is of opinion that the necropolis of Marzabotto was used for a considerable period after the Boian and Lingonian invasion; whilst the Abbé G. Chierici is of opinion that both Misanello and Misano owe their destruction to those barbarians.



PART III.

*THE ETRUSCAN MAN.*

‘Nulli nota poetæ  
Illa fuit tellus, jacuit sine carmine sacro.’



## SECTION I.

## THE ETRUSCAN MAN.

WE have now seen the arts and industry, the temporary abodes and the eternal homes of the Circum padan Etrurians : it remains only to interview what is left of the man himself. Here, again, a short preparatory course is advisable, a glance at the early geological history of Italy, especially at the central regions in their long career of adaptation for humanity. The palæontological field has been admirably worked by the writers of the Peninsula : amongst them we may single out Senator Ponzi ('Atti della R. Acad. dei Lincei, 1871,' and many other publications), who offered to the Congress of Bologna (pp. 49-72) a synoptic table and a *résumé* of the five great periods belonging to the annals of our kind. He shall tell his own tale of cataclysms and convulsions, although modern belief prefers attributing to the normal activity of the present day, prolonged through unnumbered ages, what was



formerly held to be the work of paroxysmal epochs.<sup>1</sup> But the last of the catastrophists has not yet gone his ways: the mantle of Murchison seems to have fallen upon the shoulders of Prestwich.

I. The *Lower Pliocene* of the Tertiary Age, when the nummulitic strata are being laid, is a period of calm and of sub-tropical temperature, represented by the calcareous formations of Macco. The presence of Pliocene man in Italy is still disputed. Professor Nicolucci, of whom more presently, would place him in the centre of the Peninsula ('Congrès,' p. 234). The Jury of the Congress (p. 520) opines that man existed during the uppermost Tertiary<sup>2</sup> or the

<sup>1</sup> The following table shows at a glance the four periods (A, B, C, and D) of the greatest excentricity during the last million years; and the several glacial epochs which resulted from it:—

	Years before A.D.	Excentricity of Orbit.	Difference of distance in millions of miles.	Winter days in Excess.	Mean of hottest month in the latitude of London.	Mean of coldest month in the latitude of London.
D	1,000,000	0.151	2.75	7.3	83° F.	21° F.
C {	a 850,000	0.0747	13.5	36.4	126°	-7°
	b 800,000	0.132	2.25	6.4	82°	22°
	c 750,000	0.575	10.5	27.8	113°	0.6
B {	a 210,000	0.575	10.5	27.8	113°	0.7
	b 200,000	0.567	10.25	27.7	113°	0.9
A	10,000	0.473	8.5	23	105°	5°
		0.168	3	8.1	84°	20°

<sup>2</sup> Mr. Frank Calvert, of the Dardanelles, declares that he has found traces of Miocene (Tertiary) man. From a cliff-face composed

oldest Quaternary or Post-Tertiary Age.<sup>1</sup> In the Newer Pliocene sub-division the sub-Apennine sea beats upon the mountains, depositing yellow silex in the shape of extensive sand-beds which, however, Nicolucci would attribute to a later age. The cold, presently extending from the Poles towards the Equator, causes a general and secular, as opposed to a seasonal, emigration of the fauna both from higher to lower latitudes, and from the uplands to the netherlands.

II. Follows the *Diluvial Epoch* at the end of the Tertiary period and at the opening of the Post-Tertiary Age: it is synchronous in the Apennines with the Alpine diluvium. The temperature, falling still, produces terrible meteoric convulsions. The condensation of vapours precipitates masses of water in successive deluges and whirlpools, accompanied by incessant electrical discharges. The of strata dating from that period, at a geological depth of 800 feet, he 'extracted a fragment of the joint of a bone of either a dinotherium or a mastodon, on the convex sides of which is deeply incised the unmistakable figure of a horned quadruped.' He also exhumed a flint-flake and bones of animals longitudinally fractured, probably to extract the marrow. The discovery has set at rest all the doubts of Sir John Lubbock (*Pre-historic Times*) and M. L. Figuier (*Primitive Man*).

<sup>1</sup> The term Pleistocene was proposed, on palæontological grounds, by Lyell, to demark beds later than the latest Tertiary, and older than the deposits of the recent period.

resulting torrents sweep towards the ocean, which still breaks against the Apennines, enormous burdens of *débris* breached from the ancient rocks; and thus thick beds of conglomerates, breccias, and amygdaloids, showing the turmoil of the waters, are deposited upon the yellow Tertiary sands. The aspect of the Peninsula remains that of a complicated archipelago, and the emerged lands are covered, as their fossilised remnants prove, with dense forests of oak, pine, and other tall trees. The fauna continues to be the same, but the tempests and deluges compel it to seek shelter in the caves.

Primitive man, a nomad like his congeners, doubtless occupied at this epoch the higher Apennines, together with the elephant, rhinoceros, hippopotamus, cave-bear and hyæna, *Bos primigenius*, hipparion, and *Cervus elaphus*. The necessities of offence and defence taught him the use of stone weapons; and we can hardly be surprised that the invention was not only anterior to history, but was even unknown to the earliest legends. Suetonius ('in Aug.' cap. 72) gives us an interesting detail concerning the Cæsar who may be called the Father of proto-historic Anthropology: 'Sua vero . . . .

excoluit, rebusque vetustate, ac raritate notabilibus ; qualia sunt Capræis immanum belluarum, *ferarumque membra* prægrandia, *quæ dicuntur* gigantum ossa et arma heroum.' The italics show that the Romans were not so ignorant of palæontology. Aldovrandi ('Museum Metallicum' : Bononiæ, 1648, p. 600) calls the fossil sharks' teeth *glossopetræ*, and tells us that others had termed the article 'lapidem ceraunium, nempe fulminarem.'

The first undoubted evidence of Italian<sup>1</sup> man appears in the diluvial breccias and upon the Janiculan hill,<sup>2</sup> at Acquatraversa, on the Via Cassia, which yielded two silex-flakes. As the stone implements are transported, it would, perhaps, be logical to admit the possibility of their pre-existence amongst the yellow Tertiary sands, but in these they are yet to be found. The flints show all the characteristics of the rudest palæolithic age—the archæoliths of the Ponte Molle, the Tor di Quinto, the Monte Sacro, and the Ponte Mammolo are the best proofs. According to Professor W. Boyd-

<sup>1</sup> I say 'Italian' because Professor Busk has identified with the human *fibula* a bone found in clay apparently pre-glacial—this would be the earliest relic of the cave-man.

<sup>2</sup> Ponzi, *Sulle selci tagliati rinvenuti in Roma ad Acquatraversa e Gianicolo* : *Bulletin of Corr. Scient. of Rome*, No. 3, vol. viii., 1870. Cav. de' Rossi expresses his doubts (*Congrès*, pp. 452-3).

Dawkins ('Cave-hunting,' etc.) these ancientest types of hunting and fishing gear have left their representatives amongst the Eskimos, a people still associated with the fauna of the older Pleistocene or Stone Age, the reindeer and the musk-sheep.

III. After the Diluvial sets in the *Glacial Epoch*, the second period of the Quaternary Age. Under the ever-increasing cold the rains become snows; polar ice drifts towards the equator, and the glaciers, Alpine and Apennine, deposit moraine and angular erratic blocks upon the abundant conglomerates of the preceding period. The atmospheric perturbation is accompanied by earthquakes, which open the British and Saint George's Channels, the Straits of Gibraltar, and the Dardanelles; which sever Sicily from its mainland; and which form the Dalmatian Archipelago. Volcanoes, chiefly sub-marine, begin to discharge lavas, mostly absent from the previous formations. The sub-Apennine shallows are gradually elevated into dry land, compelling the Arno to change its course: Monte Pisano sinks, and the central Italian Archipelago becomes a great gulf, in the midst of which the craters of Bolsena, Viterbo, and Bracciano, linearly disposed from north-west to south-east,



vomit the palæo-plutonic tuffs which, in the Roman Campagna and the adjacent parts, overlie the diluvian breccias. The subaërial eruptions partially arrest glacier formation in the Apennines, and allow erratic blocks to be carried beyond the limits of the ice which had stunted and withered the flora, and which had scattered mountain and plain with the corpses of the fauna. A mere remnant of the latter saves itself by emigration; and man, in the acme of his misery, is not wholly destroyed by cold and hunger, those implacable enemies of all life. Wandering in search of shelter he, also, descends to the sub-Apennine hills, and he seeks the caloriferous centres where the radiation of plutonian heat defends him against the rigours of the secular winter. His remains are shown in the worked flakes of silex yielded by the volcanic tuffs of the Campagna di Roma. Shell-implements, carefully cut or chipped, and pierced with a hole for suspension—in fact, knives—have lately been discovered in a diluvial grotto near Les Corbières, on the top of a mountain overhanging the Padern village. This novel fact also suggests that the Rousillon plains from Perpignan to near Estagel once formed part of the sea.

IV. During the *Alluvial Epoch*, the third period



of the Quaternary Age, the cold diminishes, the glaciers shrink towards their former limits, the atmospheric convulsions and the eruptions, both submarine and subaërial, are gradually extinguished; and the sun, piercing the dark fogs and vapours, vivifies and awakens nature. The sea-bottoms, strewn with volcanic deposits, become dry land, and the great river-valleys begin to assume their actual profiles. The fusion of the retreating ice and snow, coursing in immense torrents, transporting vast masses of abraded matter, resetting their sides with *travertino*, and lining their soles with sand, with river-drift, fluvial conglomerates and huge water-rolled blocks, forms deep ravines, and traces broad beds, especially upon the newly-born plains. This action is still distinctly marked in the valleys of the Arno, the Anio and, to mention no others, the Tiber. With the increment of heat there is a counter emigration on a small scale, the remnants of the fauna and flora return to their former seats, whose temperature, however, is still below that of its former average, while the isotherms occasion another geographical distribution of organic beings. A new vegetation supplies abundant food to the animal creation, and man, who has escaped the horrors of the diluvial

and the glacial epochs, quits the mountains and begins to inhabit the plains.

The variety of silex-implements, arrow and lance heads, knives, and axes, preserved in the strata of vegetable earth immediately overlying the oldest volcanic tuffs, proves that, during the alluvial epoch, the palæolithic began to merge into the neolithic age. Signs of civilisation appear in bone (*C. elaphus*) handles, and in fragments of pottery—‘sibi primum fecit agrestis pocula.’ The quantities of stone weapons found, for instance, at Inviolatella<sup>1</sup> (Campagna di Roma), suggests that these neolithic cave-men—according to some, the earliest Aryan immigrants, who introduced the dog, the goat, the sheep, and the long-fronted bull—either had their manufactories or fought their battles there. To this the Jury (‘Congrès,’ p. 513) would attribute the Olmo Calvaria, a *calotte* found incrustated with several centimètres of *travertino*. At this period the *Bos primigenius*, the elephant, and the rhinoceros (*tichorrhinos*) were still in the land, showing climacteric conditions which differ from the modern (?).

<sup>1</sup> Ponzi : *Sui manufatti di focaja rinvenuti all’ Inviolatella*, etc. *Accad. pontif. dei nuovi Lincei*. Sess. 1, 2 dic. 1866. De’ Rossi : *Rapporto sugli studi*, etc., *nel bacino della campagna Romana*. *Ann. de l’Inst. de cor. arch.*, vol. xxxix.

Moreover, it is remarked in Italy that weapons of the second Stone Age outside the stratifications of the great rivers, prove that these had abandoned their gigantic primitive beds. De' Rossi disinterred silex and lava instruments, neolithic arrows, as well as archæoliths, upon the flanks of the great Latial Cone; and in 1866 he made, near the Anio, above Cantelupo (formerly of the Æqui), on the Via Valeria at the mouth of the Ustica valley, which discharges the Digentia rivulet of Horace, the remarkable discovery of regular sepulchres. Two sets of crypts or small galleries, at an upper and lower horizon, hollowed in the *travertino* which had been left dry by the retreat of the Quaternary waters, produced five intact skeletons, distinctly establishing the existence, in the second Stone Age, of the two forms of skull which are still found throughout Italy. The adults of the higher sepulchre, one supine, the other doubled for want of room, were brachycephalic, and, though one was rachitic, both appeared to belong to a short, broad race; amongst the many arrow-piles of grey silex and a fine knife, interred with them, were a coarse and primitive water-pot and a lance-head of fine quartz with amethystine veins. The three underlying dolichocephalic

skeletons, apparently of one family, showed much more delicacy of texture. The bones were not unlike those of modern man : there were neither arms, nor fictiles, but around them and at their feet were found remains, some worked, of the dog, horse, ox, pig, *Cervus elaphus*, and perhaps the reindeer. The memory of the neolithic πέλεκυς was long preserved by the Romans, who, in the Feacial rite derived from the Equicolæ, sacrificed the pig with a stone hatchet, and it became the sign of Thurs, the 'giant,' the third letter in the Runic alphabet. Similarly the Jewish knife used in circumcision was probably a survival of older days.

The Hernician ('mountaineer'?) valley especially became the seat of a powerful and highly-civilised race ; and, during the period of quiescence which followed, Latium began to build cities.

During this alluvial epoch the ancient volcanoes are closed by the elevation of the land, which some call the retreat of the sea ; and other subaërial vents open at Tichiena, Pofi, Callame, and other places in the Hernician (Anagni) and Ciminian (Viterbo) valleys. Hence the subterranean fire passes to Latium proper, whose late development of civilisation was probably due to the long evolution of plu-

tonic disturbances. The Latin eruptions are usually distributed into four successive eras, each separated by periods of rest. The first raised the great Latial Cone (Mons Latialis), with its central and apical crater Artemisa, and its ring of auxiliary mouths, represented by Nemi, Vallericcia, Laghetto, Valle Marciana, Gabii, and others, discharging pyroxenic lavas. The second movement appeared at the same places after a period of calm, shown by fossils on the volcano flanks—for instance, at Monte Cavo, which resembles Vesuvius in the Somma Circle. To this or to the subsequent division belongs the discovery of bronze implements,<sup>1</sup> and of stones which, like the Jadeite found near the Sabine Sacco, but not existing in Italy, argue the extension of commerce and emigration.

This also is the period of monoliths, dolmens, mortarless Cyclopean walls, and hydraulic works cut in the rock ; and to it we must refer the legends of Picus and Faunus, Saturn and Janus—‘ those old credulities to nature dear.’

The third eruptive era was apparently limited to opening the Albano crater. It spread around it

<sup>1</sup> We have the testimony of Lucretius that bronze was used before iron ; the latter, moreover, was long prescribed in religious ceremonies—for instance, of the Romans.



not vast lava-rivers, but lapilli, scoriæ, and ashes, which, converted by torrents of rain to a muddy paste, were presently solidified into the volcanic conglomerate known as *peperino*. Upon this foundation Alba Longa was subsequently built, and became the capital of the Latin race. At last the craters were changed to rain-pools, and the Alluvial Epoch ended with scattering lakes over the surface of Latium. About this time lacustrine villages were numerous. The Sabines occupied the lands beyond the Anio, and the Etruscans settled north of the Tiber.

V. During the *Recent*, or *Modern*, *Epoch*, following the Post-pleiocene, the temperature becomes what it is now, and the rivers, the miserable remnants of the alluvial giants, shrink to *cunettes* in their huge beds. After many centuries of repose, the fourth and last outbreak in Latium opens the little vent of Monte Pila, on the edge of Monte Cavo. The latter was still in eruption when Romulus was laying the foundations of Rome: Livy (i. 31) mentions, under the reign of the third King, a thick shower of stones, and a heavenly voice sent from the Albano Mount—a prodigy which required a nine-days' festival. The comparatively modern date of



the convulsion is proved by the potteries, and even the libral *æs grave*, discovered, like the cinerary hut-urns, under the volcanic *peperino*. This movement ended in earthquakes, which continue till our day, and in the transference of volcanic tension to the south, where it is now shown by the Phlegræan Fields, Vesuvius, Stromboli, and Etna.

## SECTION II.

## THE ETRUSCAN MAN.

THE geological sketch of early Italy ended, I would offer a few remarks concerning the successive immigrations into the Italian Peninsula which finally brought the Etruscans—racial movements established either by old traditions or by modern science, especially craniology; and carefully investigated by later writers, especially by Pictet of Geneva, and more recently by Schleicher and Conestabile. It is beyond the scope of these pages to notice the great Mongoloid (?) or Turanian (?) substratum—which Prof. Hunfalvy would prudently call an-Aryan, and which M. Thomas and his numerous school would make superior in culture to the Aryan,<sup>1</sup> every-

<sup>1</sup> I will not attempt to resume the discussion about the origin of 'Aryan.' Some (older school) derive it simply from *ar*, the plough, which seems to have originated in Bactria and Irán; others find many Sanskrit and Zend roots, as *arth*, *ridh*, *rh*, and *r*, meaning noble, worthy, rich, honoured. Again, the Zendavestan tradition assigns to Thraetavna (Indra) three sons, Airya, Caizima (Shem?), and Tuirya (Tur, Turan). Firdausi (10th century) makes the three races sons of Furaydún, and his Pehlevi 'Irij' (Airja) was the youngest but the steadiest of all.

where met by the intruding family;<sup>1</sup> or to enter into the subject of the Basques, whom Dr. Broca, despite their splendid type, moral as well as physical, would consider autochthonous, and whom Prince Louis Lucien Bonaparte would make, with Humboldt, Grimm, And, and Rask, remote kinsmen of the modern Finns and Uralians. Nor will my list include the modern Skipetar, Albanians whose origin is still a mystery,<sup>2</sup> the Gipsies from the Valley of the Indus, and the Magyars, the latest flood which the East poured into Europe.

Sogdiana and Bactriana—apparently the earliest seats of settled life agriculture and comparative civilisation—appear to have been the cradle of the conquering race whose dispersion throughout the furthest regions of the West was accomplished before the tenth century B.C.; and the following are the four successive waves whose influx is admitted by modern anthropologists:—

I. The *Kelts* first left the family home; the

<sup>1</sup> It is still uncertain whether the first neolithic cave-men were of Iberian, Mongoloid, or Aryan stock.

<sup>2</sup> Perhaps the most mysterious part of their language is the way in which it explains the oldest Greek terms (Fallmerayer: *das Albanische Elem. in Griechenland*). Plutarch says that 'swift-footed' was 'Ἀερίε in the dialect of Epirus: it is still Chpéte in the tongue of the Tosks or Southernns, and Shpéte amongst the Gheghs or Northernns.

ethnologic law declaring those tribes to be the oldest who have been driven to the extremities of continents:—the voice of all history is in favour of their superior antiquity. They are supposed to have taken the direction of ancient Hyrcania; to have passed south and west of the Caspian, as they planted colonies in the Caucasian Albania and Iberia; and to have entered Europe, of course by land, *viâ* the southern shores of the Black Sea and the Danube Valley. Thence they spread westward far and wide; they occupied, in historical ages, Western Austria, Northern Italy, the broad lands afterwards called Gaul, the Pyrenean countries, and the British Islands. This race is supposed to have brought with it the neolithic Stone Age and its constant accompaniment, pottery. We can hardly assign the movement to a date later than thirty centuries B.C.<sup>1</sup>

II. The *Aryo-Pelasgi* are supposed to have emigrated either at the same time as, or shortly after, the Kelts, and they followed the same line, by Ariana and Parthia, but a little to the south; this is shown by their traces in Asia Minor and on the Ægean, the

<sup>1</sup> The wide extension of the race justifies Pelloutier (*Hist. des Celtes*, p. 10), who, like the 'Ulster King-at-Arms' ('Etruria Celtica'), is generally ridiculed for seeing Kelts everywhere.

Hellespont, and Propontis, till, travelling by land, they reached the Mediterranean shores, Greece, Thrace, Illyria, and Italy, as far as the Alps, where they mingled with the Keltic Gauls.<sup>1</sup> This second emigration would continue till the fifteenth century B.C.

III. The *Scandinavo-Teuton* appears much later in history, which, of course, ignores his first coming. The group may be divided into two distinct sections, the former being judged more ancient, for the same reason as the Kelts, namely, having been pushed further west by subsequent invaders; but the similarity, amounting almost to identity, of physique, temperament, character, and even language, shows them to be brothers rather than cousins. They are supposed to have turned north of the Aral Lake and the Caspian—the negative proof being that there are no remains of them to the south—to have extended over Scythia and Sarmatia, the land of the Slavs, and to have entered Europe *viâ* the upper Danube and the Rhine. Hence they extended to the Baltic and to where the North Cape prevented further progress. This was

<sup>1</sup> Mr. Edward A. Freeman, judging from the similarity of the Latin and Greek tongues, would make these cognate families of Aryans 'branch off from the original stock as one swarm (?) and part, most probably, (?) at the head of the Adriatic Gulf.'

the noble barbarian blood which overran the declining Roman Empire.

IV. The *Lithuano-Slavs*, the last great wave, passed by Asiatic Sarmatia, crossed the Volga, and occupied the eastern parts of the European Continent, where population was thinnest. Their ninety millions still hold nearly half of it, being limited by a meridional line, connecting the western extremities of the Baltic with the Adriatic, bounding the Scandiano-Teutons on the south and east, as these bound the Kelts; and they are preponderant in Old Prussia, Lithuania, Russia and European Turkey; in parts of Hungary; in Bohemia, and in the Eastern regions of Austria. As the Latin race is of the Past, so the glories and triumphs in arts and arms await the Future of the youngest member of the family—it is, perhaps, the most interesting, when we think not of what it has been, but of what it will be. This emigration appears in history about the third and fourth centuries A.D.; and the Sarmatian words, Hun, Geloni, and Sciri, or Scirri, have given a terrible significance to the modern Scythian. But we may fairly doubt this movement of the Slavs. The learned Fortis has detected not a few Slav roots in the names of regions and cities preserved by the Roman biographers and



historians of Dalmatia ; and the Eneti or Veneti of the Baltic, who, distinct from the Euganeans,<sup>1</sup> named Venice, and whom Mommsen suggests may be Illyrians or Albanians, are still preserved in the Wenden of adjoining Styria, popularly known as Slovenes. This would denote the presence of the Slavs in Southern Europe many centuries before the date usually assigned to them : the question is highly interesting, but here our business is with the second, not the fourth, member of the family.

The first wave of the Aryo-Pelasgi may have displaced the palæolithic peoples to whom many attribute such archaic titles of the Tiber as Albula, Rumon, and Serra. These were the Fauns and Satyrs, the Caci and Cyclopes, the nymphs and dryads of a subsequent mythology : here we find the *terræ filii*, the aborigines of the classics,

Gensque virum truncis et duro robore natum.

The earliest families would be the Iapyges of Apulia ; the old Italian or Messapian coast, now the Calabrias ; the Ausones and the Opici,<sup>2</sup> Obsci, or Osci,

<sup>1</sup> The brachycephalic Euganeo-Veneti are generally reputed Illyrians or Illyrio-Greeks (the brachycephalic Albanians ?). Grotefend (*Zur Geographie von Alt-Italien*. Hanover, 1840-2) would derive the Italic aborigines from Illyria—which, to say the least, is not proven.

<sup>2</sup> Thucydides (vi. 2). On this Prof. Calori remarks : (*loc. cit.* p. 19)

who drove into Sicily the Siculi of Central Italy and the other kindred tribes of Lucania and Campania—in fact, those thrust into the extremities of the Peninsula by subsequent invaders. They found the mysterious Ligurians who occupied, not only modern Liguria as far south as the Tiber, but also the greater part of Italy, and who apparently extended for considerable distances northwards and north-westwards, to parts of France and even into Spain. The Ligurian type of brachycephalic skull is found, not only in the Certosa, but at Torre della Maina in the Modenese (Calori and Nicolucci: ‘La stirpe Ligure in Italia ne’ tempi antichi e moderni.’ *Atti del Accad. delle Scienze di Napoli*, i. 1865). The author holds that this race, cognate with the Iberians and the Siculi, occupied the greater part of Italy.

The second great influx is that of the Umbrians and the Prisci Latini, forming the ‘groupe Italiote’ of Mommsen. The former rounding the head of the Adriatic and penetrating into the Apennines, occupied Tuscany (Dion. Hal. i. 19), the region between the Alps and the Apennines—in fact, the eastern lowlands of Italy. The Volsci,

‘Per Opici non si devono intendere gli Oschi soli, ma i terrigeni od originarii italici, da Ope terra.’ Philistus in Dion. (i. 22) declares that the occupants of Sicily were Ligurians, led by Siculus, son of Italus.

Samnites, and Sabines, the Æqui and Campani (*antiquissimus populus*, Pliny and Florus) were branches of this tree, and it can hardly date after the twentieth century B.C. The Latins, who appeared about the same time as, or a little after, the Umbri, taking the westward line after leaving Lombardy, established themselves on the occidental lowlands of Latium, upon the basin of the Tiber, where the marshes and lagoons of that age permitted, and perhaps in Campania, the lands of the Opici. These tribes, marching by land, must consequently have passed through Venetia, Lombardy, Emilia, and Romagna, doubtless leaving scattered settlements *en route*, for the course of history was not so regular as it appears on paper. All had a knowledge of metals, certainly of bronze, and, perhaps, except the earliest, of iron: this fact we find in the pre-historic *terramare* or *mariere*, the kitchen-middens and the pile-villages.

The Umbro-Latins were shortly followed by the earliest maritime emigration that of the Græco-Pelasgi, which poured into Italy *viâ* Arcadia, Thessaly, and especially Epirus (Albania). They settled themselves in Magna Græcia, containing Iapygia (Apulia), Italia Proper (the Calabrias), and Cœnotria

(Lucania). By degrees these three great groups, marching over as many several routes to the centre of the Italic Peninsula, conquered, by arts rather than arms, the Ligurians, and the *vividus UMBER*, including his Sabine, Samnite, and other kinsmen,<sup>1</sup> together with the Prisci Latini; extended themselves into Tuscany and the Padan valley, where their earliest settlement was known as Spina; and reduced to Pelasgian rule all the choicest regions east of the modern Lamone or Santerno River. Their empire, characterised by its Cyclopean or Pelasgian constructions, must be held to begin with the fifteenth or even the seventeenth century B.C.; and its decadence, which might have arisen from cosmical causes, earthquakes and eruptions, is related by history with fables and supernaturalisms which, superficially considered, have made the name of Pelasgi sound quasi-mythical—‘like the knights-errant of the Round Table.’ And yet there is no

<sup>1</sup> ‘Nam Umbria pars Tusciae est,’ says Servius (*ad Æn.* xii. 753); and Strabo (v. 1) informs us that before Rome rose to power the Umbri and the Tyrrheni fought for supremacy. Pliny (iii. 8) tells us: ‘Umbro (the modern Ombrone river which bisects Tuscany) navigiorum capax et ab eo tractus Umbriae portusque Telamon.’ Again: ‘Etruria est ab amne Macra.’ Solinus, Servius, and Isidore report: ‘Veterum Gallorum Umbros propaginem esse,’ and the former would derive the name ‘ab imbribus.’

people concerning whom the voice of antiquity speaks with a clearer or a surer sound.<sup>1</sup>

The decay of the Græco-Pelasgi was followed by the emigration of the Pelasgo - Tyrrhenians,<sup>2</sup> the Lydians, or Mæonians, from Asia Minor, which still kept up its connection with Greece and Italy. The Turscha, Turs'a, Tuirs'a, and Turis'a of the Egyptian annals, the *acerrimi Tusci* of Virgil, are supposed to have come by sea about the fourteenth century B.C., and they occupied, as a great military power, the central peninsula with 300 *oppida* (Pliny, iii. 14), raising themselves upon the ruins of the former races. They are generally believed to have first founded the Tyrrhenian Federation of the west, 'Etruria Madre,' and to have crossed the Apennines and occupied the Circumpadan regions, 'Etruria Nova,' as far as the Alps (Herod. 'Clio,' 94), and, lastly, Etruria Campania or Opicia, in the twelfth or, perhaps, in

<sup>1</sup> Herodotus, Diodorus Siculus, Dionysius Halicarnassus, Virgil and his commentators (Servius), Strabo (especially, v. 1), Pliny, Pausanias, Silius Italicus, 'e non pochi moderni fino alla noja.' The tradition of the three streams is preserved in the names of Iapyx, Daunus, and Peucetius, the three sons of the Illyrian king Lycaon.

<sup>2</sup> Pliny (iii. 8) : 'Umbros, inde exegere antiquitus Pelasgi, hos Lydii.' Dionysius Hal. (*Antiq. Rom.* i. 20) tells us that the Pelasgi, uniting with the aborigines, took Umbrian Crotona and used it as an *arx* and a defence against its former owners.



the thirteenth century B.C.<sup>1</sup> This would be about the date of the Trojan war (popularly B.C. 1184), and some four centuries before Rome was built. But the superior antiquity of the Rhæto - Etruscan alphabet, the rarity of Felsinean inscriptions observed in almost every tomb of Middle Etruria, and the archaic finds of the Tyrol and Bolognese territories, may suggest that emigrations by land, and perhaps settlements, accompanied, or even preceded, the sea voyages; hence, possibly, the north-eastern was the most sacred quarter to the Etruscans. These peoples brought with them the Phœnico-Greek alphabet, and applied it to the dialect peculiar to or adopted by them. Thus the learned Corssen ('Die Sprache der Etrusker') finds that the Etruscan alphabets form three groups—Common, Campanian, and Northern—whilst each has some peculiar letters, and others similar in form, but different in sense. They are closely related to the oldest Greek of the peninsula (Cumæ and Neapolis), and this, again, is the same as used by the Chalcidian colonies of Sicily. They had learned the use of tin in the Caucasian regions, which supplied Egypt:

<sup>1</sup> Varro (*De Die Natali*, cap. 17) says 450 years before Rome was founded. Niebuhr (i. 138) also carries back the first Etruscan *sæculum* to B.C. 1188, or 434 years A.U.C.



the mines next worked were in Spain, and lastly came the Kassiterides, with which the Phœnicians had traded, probably during the domination of the Shepherd - kings, the Syro - Aramæan Bedawi invaders of Egypt, typified by Abraham and Lot, between the twenty-first and the seventeenth centuries before our era. The Etruscan rule, which, in the fifth and sixth centuries B.C., embraced nearly all Italy, lasted—with the interval of conquest by the Kymric Boii in B.C. 396<sup>1</sup>—till B.C. 281, and its dialect till B.C. 202 ; thus the life of the nation ranged between nine hundred and a thousand years.

<sup>1</sup> The legend says that on the same day Veii was taken by the Romans.

## SECTION III.

## CRANIOLOGY.

THE collection of skulls exhibited at the Congress of 1871 was in no wise remarkable except for its poverty. The principal contribution of the palæolithic (post-Pleiocene) age was the (Colle del) 'Olmo skull' from near Arezzo, now in the Royal Museum of Natural History, Florence: this calvaria or *calotte* was, as I have said, found in the diluvial *travertino*. The (Isola del) 'Liri skull,' also dolichocephalous, and probably synchronous, was discovered in sand under a stratum of the same concretionary deposit, 80 centimètres in thickness. The cubic contents of the latter are laid down at only 1,306 cubic centimètres (= 79.701 cubic inches), showing a brain of 1,156 grammes (= 2 lbs. 8.78 oz.); and the likeness to the Engis skull has been generally remarked. The neolithic specimens were more abundant. Two skulls from the Monte Tignoso cave, near Leghorn—one exceedingly brachycephalic (ceph. ind. 92), the other

very dolichocephalic (c. i. 71)<sup>1</sup>—show, during the second Stone Age, the existence of the two distinct types still characterising the Italian race. It is an observation generally made that the modern peoples of upper Italy are mostly short-headed, and the southerners long-headed, whilst the two forms blend in the Island of Elba, in modern Umbria, and in the Province of Rome, where, however, the brachycephalic is said to be waxing rarer.

The Tignoso skulls are both small, with restricted, depressed, and narrow frontal regions, and exaggerated occiputs. Two brachycephalic skulls from the Grotta di Castello, on the Monte Pisano, beyond the Serchio, greatly resembled them, although only the *calvariæ* remained. A third pair, from the neo-

<sup>1</sup> Dr. Paul Broca, the learned Secretary of the Anthropological Society of Paris (p. 398, *Sur la Classification et la Nomenclature Céphaliques, &c.*, *Revue d'Anthropologie*, established five several groups :—

1. Dolichocephals :—	Cephalic Index.	Simple Fractions.
True Dolichocephals,	75 : 100 and below =	$\frac{3}{4}$ or $\frac{6}{8}$ .
Sub-Dolichocephals,	from 75·01 : 100 to 77·00 =	$\frac{7}{9}$ .
2. Mesaticephals,	from 77·78 : 100 to 80·000 =	$\frac{4}{5}$ or $\frac{8}{10}$ .
3. Brachycephals :—		
Sub-Brachy.,	from 80·01 : 100 to 83·33 =	$\frac{5}{6}$ or $\frac{10}{12}$ .
True Brachy.,	all above 83·33.	

It is rare, he tells us, that the mean cephalic index of a race, not including its deformities, natural or artificial, descends to 71 or rises to 87, thus giving an *écart* of 16 ; the normal extremes being respectively 65 and 92 (= 27).

lithic Caverna della Matta, fortunately had lower jaws: one was of the dolichocephalic division (c. i. 68), very long, and flattened at the sides, a type found in Sardinia, but rarely on the adjacent continent: the other was of the marked brachycephalic or Ligurian type (c. i. 84). To the latter people probably belonged the cannibals of the Palmaria Island in the Gulf of Spezia: their remains have been ably described ('Grotta de' Colombi') by Professor Giovanni Capellini, a native of that place, who, at the early age of 34, has risen to be Rector of the venerable University of Bologna. He it was who conceived the idea of the Congress of Bologna, who has taken a leading part at every meeting of the kind, and who had the moral courage to declare his belief ('L'Antropofagismo in Italia all' Epoca della pietra,' 'Gazzetta dell' Emilia,' no. 11, 1869) in the universal prevalence of cannibalism, and who consequently was long regarded, with the usual inconsequence, as little better than a cannibal himself. I am pleased to find in this *savant*, as in my distinguished friend, the anthropologist Professor Carl Vogt, such efficient support for the theory which I formed and published many years ago. It is still my conviction that anthropophagy has,

like polygamy and slavery, belonged to all peoples at some epoch of their history; that cannibalism, like both the so-called 'patriarchal institutions,' not only satisfied physical wants, but led to moral progress; that human sacrifice ending in bestial sacrifice, which in turn has yielded place to the 'bloodless sacrifice;' and thus that it was not only beneficial to the state of society which recorded it, but it has also tended to the progress and the development of mankind.

The only specimens of the Bronze Epoch were three skulls discovered in a sepulchral cave of Monte Calamita (Elba); and they were described by Professor Vogt ('Di alcuni antichi crani rinvenuti in Italia.') Those of the *terramare* of the Emilia, also bronze, have not been found; but the kitchen-middens of Modenese Gorzano yielded two of Ligurian type, probably buried in subsequent times.

Most of these skulls and other synchronous finds (e.g. the brachycephalic Mezzana Corte, etc.) have been commented upon by Cav. Dott. Giustiniano Nicolucci, the well-known craniologist, and the accomplished author of the volume 'Delle Razze Umane.' According to him ('L'homme pré-historique en Italie,' 'Congrès,' pp. 233-238), this palæo-

lithic or early Quaternary man represented the original and primitive type of the actual Italian races. The cranium, here short, there long, was of small capacity and solid thickness; the form was an ogival arch spreading out posteriorly; the frontal region was low, narrow, and retreating, with prominent and even connecting *glabellæ*; and an external crest, with a corresponding internal channel, ran from the mid-forehead to the centre of the sagittal suture, whilst the foramen magnum abnormally approached the occiput. As the lower maxillæ are wanting in the earliest specimens, it cannot safely be determined whether the race was prognathic or orthognathic; but the strongly-marked attachments for muscles show vigour accompanying short stature.

In the earlier neolithic age, as we see by the two skulls from Cantalupo Mandela, near Rome, there is considerable improvement; the crania, both long and short, are less thick; the temporal region is higher, straighter, and broader, the great foramen is nearer the axis, and the posterior as well as the anterior divisions are better proportioned. The capacity and the contents, which in the Quaternary Liri skull were 1,306 c. c., and 1,156 grammes now



become 1,408 c. c. (=85.926 cubic inches) and 1,245 grammes (=2 lbs. 11.91 ounces). Both the skulls above specified have a slight maxillary prognathism, corrected, however, by the position of the teeth, which are set vertically in the alveoli, and we have reason to believe that the whole body had followed the progress of the head.

In the Bronze Age, as we see by the skulls from Torre della Maina and from Elba (*Æthalia*, Ilva, an Etrurian State, according to Virgil, x. 173), the process of development is not arrested; the bones again become thinner, the capacity is 1,500 c. c. (=91.540 c. c. i.), and the contents 1,326 grammes (=2 lbs. 14.78 oz.); about the same, in all three points, as in the modern man. Lastly, the Age of Iron shows the greatest removal from the Quaternary peoples; and the types begin to distribute themselves into those of the modern Italian areas, with modifications arising only from cosmic conditions and mixture of blood.

At the Congress, Count Gozzadini exhibited a valuable series of 26 skulls, two from Villanova and 24 from Marzabotto. Two of the former were prognathous, possibly distorted by pressure; most of the latter were fragmentary, and all showed brachy-

cephalism as well as dolichocephalism. Prof. Nicolucci (*Sui cranii rinvenuti nella Necropoli di Marzabotto e di Villanova*), who recognised the two types, the dolichocephalic being 63 to 37 of the other, having compared one cranium from Villanova and three from Marzabotto with undoubted Etruscan specimens (in his *Antropologia dell' Etruria*: Naples, 1869) decided that the four former were non-Etruscan. Having also failed, after equal study, to detect any affinities with the Kelts of Cisalpine Gaul; he therefore concluded that they belong to the men still holding Bolognese ground, that is, to the Italic Umbri. This well-known anthropologist, whose opinions carry great weight, defended his Umbrian theory in two letters addressed to Count Gozzadini, against the Etrusco-Ligurian ideas of Prof. Carl Vogt. The latter had judged a skull from Villanova to be of Etruscan type, whilst he attributed those of Marzabotto to the Ligurians ('*Sur quelques Crânes antiques trouvés en Italie,*' '*Bulletin de la Soc. Anthrop. de Paris,*' tom. i., série 2, fasc. 1); but he also persisted, with Lagneau, in reviving the old theory of Baer (1839) *versus* Andreas Retzius (1842), that the Etruscans were dolichocephals. Prof. Nicolucci's theory is dis

cussed by the learned Cav. Dott. Antonio Garbiglietti, one of the first to call the attention of anthropologists to the peculiarities of Etruscan type (p. 39, *Sopra alcuni recenti scritti di craniologia etnografica* dei Dottori G. Nicolucci e J. Barnard Davis : Torino, tip. Favale, 1866). The learned Professor Cav. Alberto Gamba (*Special Report to the Royal Academy of Medicine, Turin*), after honourably mentioning his brother anthropologist, declares 'di non potere abbracciare in modo assoluto l'opinione del Nicolucci, e ciò perchè la differenza di forma, di proporzione e di misure che i cranii Etruschi e quelli di Marzabotto e Villanova non sono abbastanza pronunziati per dichiarare questi ultimi di stirpe più moderna.' After offering reasons for this conclusion, he adds : 'Se noi osserviamo lo specchietto dall' illustre dott. Nicolucci presentato, noi vediamo che i cranii di Marzabotto e Villanova appartengono ad una stirpe differente perfettamente dalla Celtica, e la differenza sta principalmente nella forma, o tipo generale del cranio. Ma se osserviamo le differenze dal Nicolucci notate fra i due cranii di Villanova e Marzabotto e quelli Etruschi, io vi confesso ingenuamente, di non poterne sottoscrivere la sentenza di separazione, nè di epoca storica, nè di stirpe.' He

thus pronounces all to be of the same race, guarding himself, however, by noting the insufficient number which had come under his observation ; and finally, he offers a wise caution concerning the difficulty of determining the characteristics that distinguish the Etruscan cranium. A people which emigrated from three different regions at various eras not determined by history and which mingled with four older races, the Umbri, the Ligurians, the Oscii, and the Iapygian Volsci, perhaps even with the Cisalpine Kelto-Galli, cannot have acquired the racial type of cranium without passing through centuries of change and the progressive development of pacific institutions. He would therefore hold as characteristic only the crania of the Twelve Cities of Middle Etruria during their most flourishing period 500 to 400 B.C.

On the other hand, Professors P. Montegazza ('Congrès,' p. 239) and A. Zannetti (p. 166, *Studi sui crani Etruschi. Arch. per l'Antrop. e la Etno.* : Florence, 1871) compare, and find a resemblance between, the Villanova and Marzabotto skulls and those of Chiusi, Tarquinii, and well-known Etruscan centres. But the former denies, in the present obscurity of Italian ethnography, the right

of giving scientific definitions to the racial elements which we call Umbrian, Etruscan, Roman. He cites the case of Sardinia, where he made a fine collection, and which he carefully visited, not neglecting even the smaller villages. Popular scientific opinion divides the island into two zones, Latin in the north; in the south Arab, or rather Semitic: yet he observed, without noticing other secondary elements, such as Siculi, Catalans, and others, a distinctly Egyptian type, which extends even to the neighbouring *terra firma*; whilst the peasantry of the Cannobina Valley retain the characteristics of its old colonists, the Romans. Prof. Montegazza especially denies our ability to deduce, in the actual state of science, the intellectual hierarchy of the brain from the shape or size of the skull which contained it, and he concludes with the sensible observation: 'Ou s'introduit la passion, la vérité se cache la figure de ses deux mains.'

Not a few have attempted to prove, I have said, that the Boian conquerors buried their dead in the same cemeteries with the Etruscan. This 'funereal infiltration' is generally rejected; although the shapes of the swords, the forms of certain objects of luxury, and even the mode of burial,



seem to prove an interchange or a reciprocity of ideas between the Etruscans and the Gauls.

The 'Thesaurus Craniorum' (London, 1867) of my learned correspondent Dr. J. Barnard Davis, a work of which I am glad to say that a Supplement has been issued, contains a description of one Oscan and of two Etruscan *calvariæ*. The former is quasi-brachycephalic, and the very narrow forehead is a striking contrast with the typical Roman. Of the latter pair, one (No. 769) was found at Villanova; unfortunately, it is imperfect: the second is by far the finest of the three (No. 1,173, p. 85, accompanying the Etruscan inscription). This large *calvarium* of a young woman, exhumed in 1857 near Perugia, is exceedingly like an ancient Roman skull. The author records also the remarks of Professor L. Calori, which are principally directed to oppose the impression, derived from certain cases of prognathism, that the Etruscans were allied to the Ethiopic races, and cites Dr. Antonio Garbiglietti's study of an Etruscan skull, which exhibits on both sides the singularity of a suture running along the lower edge of the *os jugale*, and dividing the bone into two portions. Regarding Professor Calori's 'Phœnician Origin of the Etruscans'—I shall have



more to say of it—Dr. Barnard Davis considers that the opinion of such a competent and thoroughly honest investigator deserves every consideration. The author of the 'Thesaurus,' however, has one good example of an ancient Phœnician skull (No. 1,174, p. 86) from Sardinia, and he seems to think that it does not agree very closely with the ancient Etruscan. He mentions the fact that Dr. G. Nicolucci, who described and figured the skulls in the Museum of Antiquities, Cagliari, classed them with those of the Semites — Arabs and Jews. Finally, he has an Oscan skull (No. 1,049, p. 84) from Nola, strikingly distinguished from the Roman by the narrowness of the frontal region.

## SECTION IV.

PROFESSOR CALORI.

IN order to interview the Etruscan, a visit should be paid to the learned anatomist and naturalist Prof. Commendatore Luigi Calori, whose published works require no quotation, whilst his kind and genial reception encourages even the 'profane'—in the Latin and Italian sense of the word. His study, behind the theatre where he lectures, contains 19 old Etruscan skulls, and he will at once point out their resemblance with the 'massive and grandiose Roman *calvaria*.' The chief points of similarity are the semicircular lines of the temples; the harmony of the zygomatic arches, and the pronounced angular sinus between the nose and the frontal bone; the great development of the superciliary arches; the square, horizontal orbits; the posterior position of the auditory *meatus*; the greater bi-parietal diameter; the heavy mandible; and, finally, the strong attachments of the muscles. Most of these

crania are dolichocephalic ; one is decidedly brachycephalic as a German. The bones vary from the very massive to the remarkably thin, and the first points which struck me were the shortness of the lower bi-temporal diameter, the long square face, and the flatness or compression of the parietes, which every traveller remarks in the Bedawin, the flower of the Semitic race. Compared with the valuable series of Umbrians in the Museum of Natural History, and with another assortment not yet prepared for exhibition, the Etruscans assert themselves as the 'rerum domini,' and they give to the 'vividus Umber' the mild aspect of a vassal wanting animal force, the prime requirement of an imperial race.

Prof. Calori has given a detailed account of 28 skulls in his folio of 169 pages. It is abundantly illustrated by 17 tables, with the skulls reduced throughout the atlas to half-lengths and quarter-sizes. The lithographs, by C. Bettini, are sightly and artistic. The volume is entitled 'Della Stirpe che ha popolato l'antica Necropoli alla Certosa di Bologna e delle genti affini: Discorso Storico-Antropologico': Bologna, tipi Gamberini e Parmeggiani, 1873. Of this magnificent work, 're-

markable for its material execution,' only 62 copies were printed, at the expense of the City of Bologna ; and Dr. Barnard Davis, who was, like myself, fortunate enough to receive a copy, inserted a short notice of it in 'Anthropologia' (No. 1, pp. 104-5). Needless to say this *édition de luxe* should be followed by a popular one.

Thirty-five pages (pp. 28-62, chap. iv.) are allotted to the questions, 'Chi fossero gli Etruschi, donde, quando e come venissero in Italia?' and the answers are peculiarly unsatisfactory. The learned anthropologist examines and rejects the Lydian or Mæonian legend related to Herodotus, concerning the Tyrrheni taking ship at Smyrna. This theory has lately been revived by travels in Lycia, Phrygia, and other parts of Asia Minor; but it relies mainly upon superficial resemblances of dress and ornaments, of games and other customs, and of architecture, and ancient monuments, as the Sardis Mound, the tomb of Porsenna (Chiusi), and the Cucumella of Vulci. Glancing at the Pelasgic origin assigned by Hellanicus Lesbius, he notices at some length the terrigenous theory of Dion Halicarnassus, the profoundest writer on Italic subjects. The latter, in contradiction to the general consensus of

antiquity, twenty-two classical authorities, denies the Lydian legend, because Xanthus, a Greek of Sardis and nearly contemporary with Herodotus, was silent upon the subject; and because the Rasenna<sup>1</sup> of his day 'do not use the same language as the Lydians, nor do they worship the same gods, nor resemble them in their manners and customs.' But these are negative proofs. Strabo, the contemporary of the Halicarnassian, assures us that the Lydian tongue had died out of Lydia; and we may reasonably conclude that, after distant wanderings, and the Italianisation of a thousand years, the Etruscans might greatly modify, in fact almost change, their faith and their social habits. Nor must we forget that the Etruscans declared consanguinity with Sardis on the ground of an early colonisation of Etruria by the Lydians (Tacit. 'Ann.' iv. 55). I see, therefore, no reason why we should reject the Lydian origin, or even the derivation of Tyrrhene from Tyrrha, the Lydian Torrha (Müller, 'Etrusk.' Einl. ii. 1).

<sup>1</sup> Rasne and Resne have been found on Etruscan urns (Dennis, i., xxxii.). The late Dr. Hincks identified in the Perugian inscription *Tesne Rasne* with 'Etruscan land'; *cei* with 'and,' and *tesnteis* with 'inhabitants.' As yet no Græco-Etruscan bilingual inscription has been discovered.

The Professor finds analogies with Egypt, as we might expect from the records of the 'Tursha' invader. The three Etrurian Federations of Twelve Cities suggest that of Lower Egypt, which had Memphis for capital; but this is also found in the Twelve of the Achæan League. He then examines the religion, apparently a pantheistic and polytheistic naturalism, composed of three orders of gods, one of immortals and the rest mortal. The first were the 'Dii superiores et involuti,' the *pene nihil* of St. Augustine, the primitive Matter (Hebrew, *Bohu*; Egyptian, *Mut*), which, uniting with generative force (Ba'al, Amon, or Kem), the *nisus formativus*, became *Natura naturans*, whence *Natura naturata*. These mysterious deities begat the *consentes* or *complices*—so called because they are born and die together—the 'conciliarii ac principes summi Jovis.' This working committee of Twelve, like the Triad of the Brahmans and the Greeks, and the Duad of the Persians, contained six males and six females, the 'Saktis' symbolising, in the faith of India, Active Energy. Lastly, from these twelve emanate the Genii, whom the Professor compares with the *Vishwadevas* of the Hindús, and whose action is good (*Penates* and *Lares*), bad (*Larvæ*), and indifferent (*Lemures*,



*Lasæ*, and *Manes* or ghosts) : they may be reduced to the dualistic form of beneficent and malevolent Genii, superintended by Jove and Vejovis, Hormuzd and Ahriman. Thus he deduces an Egypto-Phœnician or simply a Phœnician system ; and, quoting Seneca, ‘*Tuscos Asia sibi vindicat,*’ he opines the Rasenna to be Aryans who had adopted a Semitic creed.

I would here remark that while the cosmogony of the Etruscans is Asiatic, the vast scheme of their religion, numbering upwards of 200 gods and supernaturals, connects them with Persia, with India, and even with Greece. Moreover, they appear not to ignore the creative Deity, the Demiurgos of the cosmic system of Genesis. Their ‘*Æsar,*’ translated by all classical authorities ‘*Deus,*’ would be the finial of the temple of faith, but the monotheistic element is, as usual in polytheisms, kept out of sight. ‘*Speak not of God to the mob,*’ said the Pythagorean ; whereas Moses took the Deity out of the hands of the priests, and made the idea the property of the world. I have elsewhere noticed how a notion of unity underlies the idolatry of polytheistic peoples in Asia, and even in savage Africa ; and, judging by the analogy of the former

with the civilisation of Egypt and Assyria, Greece and Rome, I have little doubt that it was universal. Here, therefore, despite the professional flavour of the passage, I will not join issue with him who says : ' We may take comfort in the thought that the Heavenly Father, whom they (the Turanians) ignorantly revered, did not leave them without some faint witness of Himself, but dimly guided them to a glimmering knowledge of the Eternal Goodness, and gave them also, in their darkness, the solace of that blessed hope of immortality which is the stay and refuge of the Christian life.'

The language is then touched upon, with results as meagre. Our author notices the several theories : the Semitic (Hebrew and Chaldee) of Janelli, Tarquini, and Stickel; the Iberian, or Basque; the Keltiberian; the Keltic (*Etruria Celtica* of Sir W. Betham); the Teutono-Gothic (Bardetti, Durandi, Bruce Whyte, and Dr. Donaldson, in his 'Varroianus'),<sup>1</sup> and the high German or Gothic of Lord Crawford and Balcarres. The last-mentioned author (*Etruscan Inscriptions Analysed, Translated, and Commented upon* : Murray, 1873), makes the

<sup>1</sup> He judges it, however, Pelasgian corrupted by Umbrian, and mixed with the oldest Low German (Scandinavian).

sequence Japhetan, Aryan, and Teutonic, and identifies the Tyrrhenoi, not with 'High Dutch,' but with the Tervingi or Visi-Goths, the Thuringi of Central Germany, and the Tyrki of Scandinavia. Furthermore, we have the Slav (Volensky); the Armenian (Robert Ellis, B.D., *Peruvia Scythica*, Trübner, 1875); the Sanskrit (Bertani); the Græco-Umbrian (Lepsius); the Rhæto-Romansch<sup>1</sup> (Steub, 1843); the 'Indo-European' (Prichard); the Archaic Greek (Gori and Lanzi); and, finally, the Aryo-Italic (Mommsen, Conestabile, Fabretti, and Corssen, *Ueber die Sprache der Etrusker*, 2 vols. Leipzig 1874), like the Oscan, Umbrian, Euganean, and other rude dialects of the ancient peninsula—this theory supports the Italic origin of Dion. Halicarnassus (Micali). After many modest professions of incompetence, our Professor ends (p. 56) with opining that 'i Fenici' were the ancestry of the Etruscans, and he complicates the question by considerations of descent from Ham and Shem, which

<sup>1</sup> In the cognate Euganean tongue, whose alphabet is considered the oldest of the three Etrurias by Prof. Corssen, and most like the Carthaginian, Count Giovanni of Schio points out the thoroughly Aryan words *mi* (I), *eka* or *ekka* (*hic*), *suthi* (*sum*), and *cerus manus* = *Creator Bonus*, the former from the root 'Kar,' doing or making, the latter recognised as the opposite of the Latin *immanis*.

are somewhat old-fashioned in these days. He also finds the Phœnicians in Sardinia and Sicily, perhaps in Corsica and Illyria; he traces them to Western Italy, as at 'Punicum,' in the territory of 'Agylla,'<sup>1</sup> as the Phœnicians called Cære; in Rusellæ, from Rosh-El, head (-land) of God, and in Telamon (Tell-Amún), the Hill of Ammon. This is far from convincing. Niebuhr says: 'People feel an extraordinary curiosity to discover the Etruscan language,' and adds that 'he would give a considerable part of his worldly means as a prize if it were discovered; for an entirely new light would then be spread over the ethnography of ancient Italy.' The want, I fear, is far from being satisfied.

But we may attribute some importance to the general aspect of Etruscan civilisation, its immense superiority to that of the peninsula generally, and its difference, not only in degree, but in kind, from the social condition of the old Italic races. Their cosmogony is evidently Genesitic; while their zodiac and their astronomy, which could fix the tropical year at 365d. 5h. 40m., and their architecture,

<sup>1</sup> Mommsen makes Agylla Punic and Semitic. Mr. Isaac Taylor (p. 347) wonderfully derives it from Osmanli *awlu*, a court, and *eyl* (or *il*), a country, as in Rum-Elia, the land of the Rumi.

especially the Doric, which we know to be Egyptian; the winged goddess; the modified sphinx, the eagle-banner, and a host of other Nilotica, must have come, not from Italy, then barbarous, but from civilized Mizraim or Chaldæa.

For the date of the Etruscan emigration we have the suggestion, that it might have begun about the seventeenth century B.C., when Semiramis, the *Imperatrice di molte favelle*, had overrun the so-called Holy Land, Egypt, and Ethiopia (B.C. 1975). The incursions of Joshua, son of Nun, into 'Canaan' (B.C. 1451) may also, as legend informs us, have tended to scatter other Tyrian and Sidonian colonies over the western world.

Professor Calori declares (p. 64) that the anthropologist must not found his theories upon legend and language; he studies the crania and the skeletons of extinct races, and thus he raises his own edifice with a secondary regard for history and linguistic deductions. Our anthropologist supports, on the whole, Professor Nicolucci's Phœnician type of Etruscan craniology, for which that distinguished student supplies some points of resemblance. Yet he hesitates to pronounce an opinion, remembering that the race was probably anything



but pure at the time when it left its Asiatic home; in fact, he does not, after the fashion of certain other writers, offer himself as Œdipus to the Etruscan sphinx.

We now come to the most valuable part of the volume (pp. 65 to 161), the technical description and comparison of the skulls, Umbrian,<sup>1</sup> Etruscan, and Felsinean (from the Certosa), which are compared with those of many other races, Phœnician, Jewish, Keltic, and modern—unhappily the Boii or Lingones are absent. The dichotomic classification of Retzius is adopted. Crania with a cephalic index of 80 and more are brachycephalic, below 80 they are dolichocephalic;<sup>2</sup> and the various subdivisions, as orthocephalic or transitional, mesati or mesocephalic, sub-dolichocephalic, and sub-brachycephalic are ignored, except in the concluding remarks

<sup>1</sup> Dr. Paul Broca prefers *les Ombres* (Umbrians) for the ancient, opposed to *les Ombriens*, the modern races, of Umbria.

<sup>2</sup> Dr. J. Barnard Davis (*Thesaurus*, xv.) says: 'Where the breadth is to the length in proportion of 0·80 or more to 1·00, the skull is placed in the brachycephalic category; where it is below that proportion, or less than 0·80 to 1·00, in the dolichocephalic.' I have retained the learned author's three terms—*cranium*, for the whole skull and face; *calvarium*, wanting the lower jaw; and *calvaria*, when only the vault of the skull, the cap or *calotte*, is in question; but I hesitate to adopt the letters, *e.g.* A (internal capacity), B (circumference), C (fronto-occipital arch), etc. etc.



(No. 5). The cranial capacity is measured as usual by sand, when the cranium permits; in other cases the Professor uses the rule of Broca and Beltrami: 'Multiply the three axial diameters of the ellipsoid, and divide by  $\frac{19}{45}$ .' The relations of pre-auricular to post-auricular are obtained in two ways: 1st, divide the horizontal circumference by the bi-auricular arch; 2nd, divide by the same arch the fronto-occipital curve, and measure the proportions in front and behind it; or, better still, the whole vertical circumference, dividing it by the chord which is the base of that arch—in other words, by the transversal bi-auricular diameter.

I. Professor Calori begins with the Umbrians, of whom he had collated 15 pure specimens in the Anthropological Museum from the Contado di Camerino, where the Etruscans are supposed not to have penetrated; and where the Romans did not rule till the decadence of Etruria: he compares them with a much larger number, the modern descendants of Umbria and the Marches, not including Ancona which is Greek. The proportions of the long are 8 to 7 short heads or 53 per cent.: this figure is notably different from the actual inhabitants, who show 29—30:100. He describes and figures five

skulls (Nos. 1-5, plates i.-iii.), one cranium and four *calvaria*, almost all deficient in some part.

(a) The old dolichocephalic Umbrian has a mean cephalic index of 75.07, which in the Roman becomes 77.70. The average cranial capacity is 1,375 cubic centimètre (=83.914 cubic inches), which attains 1,558 c.c. (=95.082 cubic inches) in the Roman, and 1,506 c.c. (=91.908 cubic inches) in the Kelt. The latter shows a marked difference from the former; he is not only more dolichocephalic, but also, like the Keltiberian, he is parieto-occipital, instead of being parieto-frontal. Amongst the 19 Umbrians the post-auricular form prevails over the pre-auricular, and the pre-auricular is more highly developed horizontally than vertically. (Nos. 1-2, Tables i.-ii.). The sutures are pervious: the *norma verticalis* is either oval or elliptic. The *norma lateralis* or profile (mean facial angle 79°) shows a straight and moderate forehead with the *tubera frontalia*<sup>1</sup> and the nasal sinus tolerably well marked; the arch is regular, the occiput prominent, and one (No. 3)

<sup>1</sup> In many West African skulls, especially at Dahome, I remarked the absence of the *tubera frontalia*, or rather their conversion into a *tuber frontale*, a central boss, whose sides sloped regularly away in all directions. This form is most common in women, and it gives the face a peculiarly *naïve* and childish expression, the reverse of intellectual.

has a large *fontanelle*; the zygomatic arches are of middling strength and curve, the anterior nasal spine is well developed, and there is a slight alveolar prognathism. The *norma facialis* (front view) shows a fine broad brow, a large *glabella*, quadrangular orbits, horizontal or oblique, and the general squareness of the old Italic skulls, especially inherited by that 'quid novum' the improved Roman. We see this in the statues of the Emperors, and we can hardly wonder at it when we remember the origin of the Luceres (Tusco-Umbri). The *norma basilaris* (or *occipitalis*) gives a well-developed occipital crest and semi-circular lines, whilst the foramen is central.

(*b*) The brachycephalic Umbrian skull (plate iii.) is described as 'esquisitamente bello': c. i. 81·79, thus not very short; average cran. cap. only 1,409 cub. cent. (=85·987 cubic inches); post-auricular equally developed horizontally and vertically, whilst the pre-auricular preponderates in the former direction—hence the brachycephalic is less pre-auricular than the dolichocephalic. The sutures are mostly open and the vertex is oval; the profile (facial angle 80°) is elegant, and in one most elegant; the forehead is straight, with strongly marked sinuses, and

is rather high than otherwise. The zygomata are moderate: orbits horizontal, squarer and somewhat smaller than in the dolichocephalic; nose not prominent, occipital tubercle hardly marked, and foramen posterior; there is a slight alveolar prognathism, with perpendicular teeth. Finally, the Professor notes the essential differences between the brachycephalic Umbrian and the Ligurian (plate viii.).

II. Of the Central Etruscan skulls (9), five are described and figured (Nos. 6-11, plates iv.-vii.). In these dolichocephalism is more common than amongst the Umbrians; Nicolucci gives 37 : 100; Zanetti 23 : 100; and Calori somewhat reduces the latter figure.

(a) Of the three dolichocephalic, the average c. i. is 75.63, which Nicolucci marks 76.08. It is thus a medium between the Umbrians (75.07), and the Romans (77.70). The cran. cap. is (mean) 1,375 c. c.; in three specimens (Nos. 6, 7 and 8) it rises to 1,629 c. c. (=99.415 cubic inches), the Umbrian being 1,375 and the Roman 1,558; the maximum is large and almost equal to the Keltic. The post-auricular constantly prevails. Sutures all pervious and wanting Wormian bones. Vertex ovoid, and in one there is a slight *carena* bisecting the brow. The

profile has a facial angle averaging  $75^{\circ}50$ . Forehead almost straight or slightly oblique, generally somewhat depressed and compressed; temples flat, and lower part of brow narrow; orbits now square, then circular, here horizontal, there oblique; face longer than in the Umbrians and notably broader in correspondence with the zygomata; nasal bones suggesting aquilinity, and chin various.

This type is pronounced to be different from all the Italic crania, Ligurians, Pelasgians, Oscans, Umbrians, and Romans. It cannot be compared with the old Egyptians (17 specimens), with the Helvetians, or with the modern Italian Jews (6 specimens). The latter are much more dolichocephalic; they are larger, and the face is long, whilst that of the Etruscan is broad. There are certain points of resemblance with the modern Sards (22 specimens), supposed to be Phœnicians, such as the proportions of the pre-auriculars to the post-auriculars, the cranial arch and the frontal height. This latter approaches the Egyptians and Phœnicians, but it is very different from the Jews. The Phœnician analogies, whom the Professor will call 'Hamitico-Semites,' are given with considerable detail (pp. 111-121). He cannot say that the dolichocephalic Etruscan is either a



Semite or a Phœnician, but the *nescio quid* of the expert suggests Egypto-Phœnician. In conversation, Prof. Calori also compared them with the Carthaginianised Sards, especially the modern skulls dating from the last three centuries.

(*b*) Of the brachycephalic Central Etruscan only two skulls are given (Nos. 10 and 11; plates vii., viii.). They appear larger than those of the ancient Umbrians and best agree with the old Ligurians—c.i. 80·67, and cran. cap. 1,479 c.c. (= 90·026 c. inches); in the Umbrians 1,409, and in the Ligurians 1,461. The vertex is ovoid, but, like the dolichocephalics, it is anteriorly narrower than in the Ligurian. The profile (f. a. 75°·50) gives well-expressed circular lines of temple, deep fosses, and strong zygomatic arches with the zygomata turned outwards. The forehead is straight, rather low, broad above and narrow below, like ii. (*a*); it has a sign of the longitudinal *carena*, and the sinuses are better marked than the *tubera frontalia*; the orbits are small, horizontal, and deep, rather square than round. The peculiarity of one mandible (No. 11\*, plate viii.) is the wearing down of the teeth, which has been noticed in several others: the corona is not shortened, as amongst the Guanches of Tenerife, by eating



parched grain ; it is reduced to two large cutting cuspides, in saddleback form.<sup>1</sup>

III. The Certosa find, where, out of 365 funerals, 250 affected inhumation, appears more important than it proved to be. The damp, the superincumbent weight of earth, and the long inhumation of 20 centuries had rendered all the Felsinean crania useless except 16 (a total of 40), and of this poor number only one was perfect. The Necropolis, however, served to establish the average stature of the race ; the men measured 1·75 mètre (= 5 feet 8·90 inches) and the women 1·58 mètre (= 5 feet 2·20 inches). Certain analogies with the negro and the pre-historic man were shown by the latter ; as the proportional length of the forearm to the whole arm, and the thigh to the leg, together with a higher degree of prognathism. The elliptical perforation of the supratrochlear fosses, which appeared to be congenital, and not the effect of *marasmus senilis*, also suggested Africa, whilst the acinaciform (*en lame de sabre*) tibiæ, laterally compressed and acute at the edges, are familiar in the pre-historic<sup>2</sup> skeletons of

<sup>1</sup> Dr. Paul Broca gives the indicial differences of the nine Etruscans Proper as—The maximum, 81·01 : 100 ; the minimum, 70·41 ; and a mean difference of 10·60.

<sup>2</sup> Dr. Paul Broca, reviewing Calori and Conestabile (*Ethnogénie*

the oldest types. Only two of the 250 showed the frontal sutures so common in the Umbrian and the Marzabotto skulls: in modern crania they average 7-10 per cent. Of the 16 a proportion of 45 : 100 were brachycephalic,—Nicolucci at Marzabotto proposes the figures 46·65 : 100.

(a) The eight dolichocephalic Felsineans (nos. 14-21, plates x.-xiv.) unite the characteristics of the Umbrians, Etruscans, and Romans. In the six males the c.i. averages 77·33, in the five females 77·28, giving an average for both sexes of 77·30½; thus they are less in length than the Umbrians and Etruscans, much less than the Kelts, and corresponding with the Romans (77·70). The average cran. cap. of both sexes is 1,344 c.c. (= 82·022 c.i.), of the men 1,560 (= 95·204 c.i.), a figure superior to the dolichocephalic Etruscans and Kelts, and equal to the Romans. The post-auricular predominates in 84 per cent. In two specimens the bones are so thick as to suggest hyperostosis. The ovoid skulls appear anteriorly narrow on account of the

*Italienne*: 'Les Ombres et les Etrusques,' pp. 289-297, Vol. III., *Revue d'Anthropologie*), separates Pre-historic (unknown) from Proto-historic (legendary) and from Historic (written): the latter in its positive form began with B.C. 500 in Greece, with B.C. 300 in Southern and Central Italy—famed for proto-history,—and with A.D. 300 in Northern Europe.

great posterior breadth, yet they are wider than the Umbrians, Etruscans, and Kelts, and correspond with the Romans; the bimastoid diameter gives greater breadth than the Umbrians, and excels the Etruscans and Romans. The profile (facial angle  $76^{\circ}25'$ ) shows an arch more or less pronounced; some are flat,<sup>1</sup> and one has the *cacumen* rising to the phrenologist's region of firmness, often noticed in Piedmontese skulls. Forehead not high; occiput projecting, and tubercle well developed; *glabella* larger than in Etruscan; temporal fossæ rather deep, and zygomata turned out; auditory *meatus* central; orbits straight, round, or oval, and nose Etruscan. The teeth are fine, somewhat large, and all more or less worn. The occipital foramen is central or posterior. Thus the Felsinean dolichocephalics of the Certosa show a considerable Italic and Etruscan innervation.

(*b*) The six brachycephalic Felsineans (Nos. 22-28, plates xv.-xvii.) are mostly of fine proportions. The

<sup>1</sup> The traveller, however innocent of craniology, cannot fail to remark that races in the lower, if not the lowest, stages of society—for instance, the so-called Red Man of North America—have the upper part of the skull most level; it is also a marked feature in the pure negro of Central Intertropical Africa. The *cacumen* at the apex of the cranium is highly developed in the Bedawin, a race of no 'education' but of much culture.

average c.i. is 83·21 ; the mean cran. cap. 1,487 c.c. (=90·749 c.i.). The post-auricular prevails as 84·70 per cent., the occiput showing a pronounced tubercle. The ovoid is more or less short and broad, in one case almost an ellipsis. The forehead (fac. ang. 75°·50), straight or oblique, is moderately high; the *meatus auditorius* is central; the orbits are rather horizontal and circular; the nose is gently curved, and the mandible is robust, with fine large and vertical teeth. The facial region is elongated. The occipital foramen is less central than in the dolichocephalics.

Thus the Felsineans are the least dolichocephalic of the three races, the c.i. averaging 79·35; the Umbrians 78·21, and the Etruscans 76·22: whilst the maximum is 86·36, and the minimum is 75·00—an extreme difference of only 11·36. In cran. cap., 1,464 c.c. ( 89·345 c.i.) they stand between the Umbrians (1,386 c.c. =84·385 c.i.) and the Etruscans (1,481 c.c. =90·383 c.i.) Assuming 100 as the post-auricular unity in both directions, the relative pre-auricular proportions are expressed by the following numbers :—

	Horizontal.	
Felsinean Skulls.	Etruscan.	Umbrian.
90·68	95·17	90·71
	Vertical.	
84·89	89·26	85·18

Thus the post-auricular, which invariably preponderates, is less in the Etruscans, whilst the Felsineans and Umbrians, although the circumference differs in both, show nearly equal proportions. The Felsineans, compared with a hundred modern Bolognese skulls, are in some points remarkably similar; the difference of the cran. cap. (Fel. 1,464, and Bol. 1,475) is only 11 cub. cent. The Bolognese is shorter and broader, his post-auricular being 264, to 262 millimètres (10·3937 to 10·3149 inches) of pre-auricular, figures which in the Felsineans are 279 and 253 (=10·9842 to 9·9606). The general conclusions which Prof. Calori draws from his minute craniological observations, of which this is the merest sketch, are the following :—

1. The old necropolis 'alla Certosa' is that of the 'Lucumonian City,' Etruscan Felsina. It probably continued to be the Felsineo-Etruscan cemetery after the Boian invasion, and, as the uncial *as* seems to prove, it served till the end of the sixth century of Rome. There is no proof of any Boian element having entered it.

2. Felsina was first an Umbrian and afterwards an Etruscan city; its population was composed of Umbrians, or rather Italic peoples, of Etruscans, and of other races in minor proportions.



3. The Italic tree, of whom the Umbrians were an important off-shoot, is a branch of the Italo-Grecian stem—in one word, Aryan.

4. On the other hand, we cannot with equal certainty define, either by history, by monumental remains, or by anthropological science, the origin of the Etruscans, or determine whether they were Aryans or Semites, or a mixture of both, or Aryans and 'Hamites' or 'Hamitico-Semites.' Fourteen centuries before our era we find them, leagued with the Lycians and other Mediterraneans, battling with the Pharaoh on the left bank of the Nile; and we see them in remote ages the most civilised and powerful of the Etruscan peoples. Beyond that, our view is limited by the glooms of the past.

5. The Umbrian and Etruscan skulls show an intermediate or transitional rather than a pure dolichocephalism, and the long is more common than the short head; whilst brachycephalism is more frequent amongst the Umbrians than amongst the Etruscans.

6. In the Umbrian and the Etruscan dolichocephalic skulls the latter are distinguished by a superior cranial capacity, by a somewhat longer form, by less disproportion between the pre-auricular



and the post-auricular halves, by increased length of face, by more frequent prognathism, and, finally, by greater disproportion between the transverse diameter of the lower frontal and the inter-zygomatic lines—peculiarities which make the true Etruscan skull a well-marked type.

7. In the Umbrian and Etruscan brachycephalic skulls there are also distinctions: the former especially cannot be confounded with the Ligurian; they appear to belong to another root (*stirpe*); perhaps to the Illyrian, the Albanese, or the Epirotico-Pelasgian.

8. In the Certosa skulls we also find more frequent brachycephalism, nearly in the same ratio observed amongst the Umbrians, and an intermediate dolichocephalism neither decidedly Umbrian nor decidedly Etruscan, but, as in the case of mixed races generally, sharing the peculiarities of both peoples.

9. The brachycephalic Felsineans may have been mixed with the Ligurians, but the proportions in that case were small; the greater number points, like the Umbrians, to another root, or, perhaps, to several different roots.

10. We have no data to determine whether the

Boians, Lingonians, and Keltic Gauls were dolichocephalic or brachycephalic; and, supposing that they modified the Felsineans, we can hardly conjecture what that modification may have been.

11. Finally, the modern Bolognese skulls are more frequently brachycephalic, and show a much greater pre-auricular development than the old Felsineans.

## SECTION V.

## THE ETRUSCAN LANGUAGE.

PROFESSOR CALORI showed scant sympathy with the Turanian or Mongolian theory, which has been patronised by Pruner Bey and G. Lagneau, and which was not wholly rejected by the learned Nicolucci. In England the Altaic, or—as the author calls it, Ugric—tribe of Turanian has lately been advocated in England, on linguistic and mythological grounds, by one of those marvellous popular-scientific books, like ‘The One Primæval Language,’ and ‘India in Greece,’ by which the abuse of ‘private judgment,’ and, perhaps, a ‘compound ignorance’ of the subject, periodically causes the reading world of Europe to laugh, and the British Orientalist to blush.

‘Etruscan Researches,’ by the Rev. Isaac Taylor (London, Macmillan & Co., 1874), sets out with a thoroughly erroneous and obsolete assertion which succeeds in vitiating almost every research.

We are told at the first opportunity (p. 2) that 'the ultimate and surest test of race is language.' As the multitude of general readers still allows itself to be misled upon this point, whose proper determination is essential to all correct anthropology, I will consider it in a few words.

Long ago my friend Prof. Carl Vogt asserted and proved that 'un peuple peut toujours avoir adopté une langue qui n'était pas la sienne.' We have familiar instances of the Longobardi in Italy, the Franks in France, and the Visigoths in Spain, changing their own tongues for various forms of neo-Latin. The Aryan-speaking Baloch merge their rugged variant of Persian into the Arabic of Maskat, and into the African Kisawahili or *lingua-franca* of Zanzibar. Well worth repeating are the words of Prince Louis Lucien Bonaparte ('Anthrop. Inst.' Feb. 9, 1875): 'It is a bold theory to advance that language is a test of race, and a no less bold opinion that language should be rejected as an evidence in the question.' Finally (p. 356), we have the obsolete 'Grimm's Law' about the 'drei Kennzeichen der Urverwandtschaft;' the three signs of primordial affinity of languages, being the numerals, the personal pronouns, and certain forms

of the substantive verb. The importance of numerals is especially laid down (p. 158), when all know that they are exceedingly liable to phonetic decay, especially those most used; for instance, *eka* (Sanskrit), *εἷς*, *unus*, and *jedian* (Slovene). Mr. Robert Ellis has fallen into the same trap when advocating primæval unity.

Bearing in mind Prince Bonaparte's sensible limitation we proceed to the process by which the Etruscan Researcher, who speaks (p. 182) of 'the discovery of Sanskrit,' has invented for the Etruscans a dialect of his own. Before him others have adopted the facile plan of compelling a host of dictionaries, vocabularies, and strings of words, Hebrew, Chaldaic, Arabic, and Syriac, Himyaritic, Ethiopic, and Coptic, and of compelling one of them to afford the explanation required. This is a process which, by-the-by, I am sorry, in the interests of 'glottology,' to see spreading: without exact historic knowledge and extensive linguistic practice it can only do harm. Similarly our author, by turning over the eleven volumes of 'Nordische Reisen,' etc., and Alexander Castrén (*Finn, Myth, etc.*), and by borrowing from the dialects of some 48 detached Turanian tribes, ranging between the

Ainos and the Magyars, the Finns and the Seljuks (Osmanlis), has created a conglomerate never yet spoken, nor ever possible to be spoken, by mortal man. He rarely attempts an explanation of the phonetic laws which govern his cognate languages; he relies, not upon grammar and formative system, but on detached words; and he treats the digraphic and other inscriptions, not as a decipherer or an archæologist, but as a 'comparative philologist.' And—will it be believed?—this pseudo-speech is made, with dogmatic self-confidence, to explain the origin of, not only Lycians, Carians and Phrygians, Cilicians and Pisidians, Ligures and Leleges, but of the debated Euskaric and even the ancient Egyptian (Coptic, p. 39), whilst in p. 68 we are told that Egypt is a Semitic region; and, finally, the mysterious Albanian is simply the vulgar Finnic—'Tosk' being converted, not honestly, into 'Toscans' (p. 20).

Another unsupported and erroneous assertion is, that mythology, like language, is an 'absolutely conclusive test of (racial) affinity' (p. 85). It often represents certain phases of social development through which all civilised peoples have passed,



and the same basis of religion—which we may, in the absence of a better word, call Fetishism—has served for the Aryan and the Semite as well as for the Turanian.

The worship of the dead is held by some reviewers to be the strongest argument of Turanian affinities. They will find it throughout half-civilized Africa, Dahome, for instance. The ‘Ugric practice of sorcery’ (p. 14) is simply universal; every reader of Blackland travels is familiar with that stage of society; and ‘magic’ need not be derived from ‘Magi’ (p. 79) when we have the Persian equivalent ‘mugh’ (مغ) a *magus*. Animism is represented to be the peculiar creed of the Turanians (p. 35), when it is the dawn of faith, the belief in things unseen; therefore it was universal, and it lingers in the most advanced creeds—for instance, in Christianity, to whose spirit the material ghost is opposed. We have (p. 84) the vague assertion that “Semitic races tend to a theocracy, while the tendency of the Aryans is to a democratic government:” this view is formed by reading only Jewish, Greek, and Roman history; but the Bedawin, the type of the so-called Semitic race, have never shown a symptom of theocracy, and, indeed, may be said to be of no

religion at all. 'The Turanian tombs are family-tombs' (p. 36); but what are the so-called 'Tombs of the Kings' and 'of the Prophets' near Jerusalem? What are those of Dahome, Ashanti, and Benin?—perhaps these also are Turanian! Of the contradiction about the temple and the tomb (pp. 41 and 49) I have already spoken. Even Stonehenge (p. 43) is a primæval sepulchre of the Turanian type, when Mr. James Fergusson has proved it to be comparatively modern. I presume that Pococke's 'two black demons' who 'dwell in the sepulchre with the (Moslem) dead' (p. 117, from Dennis i., 310) are our old friends the Angels Munkir and Nakir, known to Lord Byron; they simply visit the corpse for the purpose of questioning it. And most people know that the Arab Jinn was a human shape made of fire, not 'an unsubstantial body of the nature of smoke' (p. 127).

The geographer and anthropologist stand aghast before the seven 'Ethnographic Notes' which contain such assertions as these. 'This is an absolute note: No Aryan or Semitic people is found separated by any great interval from other nations of a kindred race' (p. 69). Some have traced the Aryan tongue to South America, and what are the

Gipsies scattered about the Old and New Worlds? Are the Jews Semites or Turanians? And the Arab, who, in pre-historic times, spread north-east to Samarkand, south-east to Malabar, south-west to Zanzibar and Kafirland, and west to Morocco and to Spain? Is this 'an unbroken continuous block without detached outliers'? How can it be said that the 'conquests of the Goths, Vandals, and other Teutonic (add, Scandinavian), and Slavonic (Slav)<sup>1</sup> races' were the 'conquests of armies rather than the migrations of nations' (p. 81)? It sounds passing strange to an Englishman in Istria, surrounded by vestiges of Kelts and Romans, and preserved by a Scythian population. We read, again, (*ibid.*) the 'Turks have developed a remarkable genius for the government and organisation of subject races,' when the experience of the Eastern man is embodied in the proverb that where the Osmanli plants his foot the grass will not grow. Nor did the Turks 'instinctively take to the sea' (*ibid.*); they engaged Greek, Dalmatian, and other Aryans to man their ships. How are the Nairs of the Malabar coast 'hill-tribes' (p. 57)? are they confounded with the Todas of the Nilgiri? We

<sup>1</sup> I am sorry to see Mr. Freeman using the debased form 'Slave.'

are told (p. 66) that 'geographically, ancient Etruria is modern Tuscany,' without the qualification that there were two other sets of 'duodecim populi'—one to the south, the other to the north-east,<sup>1</sup> so as to embrace nearly the whole peninsula; and in 1874 the author had apparently no knowledge of the immense finds which since 1856 have enriched Bologna. Converging door-jambs (p. 353) are, doubtless, Egyptian and Etruscan, but also they belong to all primitive architecture, the object being simply to facilitate the construction of the lintel; we find them in Palmyra, and we find them in the far West of America. I read (p. 66) that ceramic art is the one permanent legacy which the Etruscans have bequeathed to the world, when all their highest works were either imitations of the Greeks or were imported from Greece; nor have we a word about the merchant-prince Demaratus of Corinth, who is said to have brought the alphabet to Etruria (Tacit. 'Ann.' xi. 14, and others) with the *fictores* Eucheir and Eugrammos (titles, not names). The 'passion for vivid and harmonious

<sup>1</sup> Dr. Paul Broca (*loc. cit.*) remarks that Etruria 'Media' is a purely geographical term, which, anthropologically speaking, should be 'Antiqua,' opposed to 'Nova' (Circumpadana), and to 'Novissima' or 'Opicia': the latter is disconnected by Latium, which was never occupied by the Etruscans.

colour' is not only Turanian (p. 65); even we English have received it, in Fair Isle from Spain, which received it from Morocco. 'Tracing descent by the mother's side' (p. 14) is common to an immense number of barbarous races; the Congoese Africans, for instance, can hardly be Turanian, and even the old Icelanders, who have nothing in common with the 'Skrælingjar,' under certain circumstances took the surer matronymic.<sup>1</sup> Exogamy, again (p. 58), belongs to a certain stage of society where all the members of the tribe are held to be of one blood, and where marriage would be within the prohibited degree. We find it amongst the East African Somal, who will be Turanians only when the Copts are.

It would be fastidious work again to slay the slain after the critique upon the vocabulary of 'Etruscan Researches,' printed in the 'Athenæum' of March 28th, 1874, by Mr. Wm. Wright. But

<sup>1</sup> The case stands thus: The Lycians (Herod. i., 173) always traced their descent, unlike the Greeks and Romans, through the maternal line, and this has been verified by Fellows (*Lycia*, 276). The Etruscans (Dennis, i., 133) 'being less purely Oriental, made use of both methods.' But this careful author is hardly justified in deriving the custom from the East: it would arise naturally from the high position of women in a people of diviners, augurs, and, perhaps, of mesmerists; but we cannot say that such dignity is an Asiatic custom.



the absolute ignorance of all Eastern languages, and the unscrupulous ingenuity with which names of persons and places are distorted, require some notice. The authority of MM. Lenormant, Sayce, Edkins, and Sir Henry Rawlinson is invoked ('Athenæum,' May 2nd, 1874) to defend as Turanian or 'Turkish' such familiar Arabic words as Nasl, Jinn, and Ghoul; but what of 'li-umm' (*Lemures*!) meaning simply in Arabic 'to the mother'? The learned interpreter of Cuneiform must be charmed with the *rôle* here assigned to him. The name of Attila, we are told, is 'of an Etruscan type, and can be explained from Etruscan sources' (p. 75), when we find it even in the Scandinavo-Aryan *Atli*. 'The name of the Budii, a Median tribe,' is 'seen in the town-name of Buda in Hungary' (p. 78); the latter (*buta*), signifying literally a 'boy,' was the proper name of Atil or Attila's brother, put to death by him. The disputed word 'Ogre' is derived 'from the Tartar word *ugry*, a thief' (p. 376), which also named the 'Ugrian,' I should rather find its equivalent in the Hindú *aghor*, as *aghorpanthi*, the religious mendicant, part of whose Dharma (duty) was cannibalism. 'The very name of DARIUS, the Mede, can be



explained from Finnic sources,' which seem able, like a certain statesman, to explain away everything (p. 79); but we trace its cognate in the modern Persian Dára. 'Tarquin' (Ταρχι) is Tark-Khan, the prudent prince (*ibid.*); 'Lucumo' (p. 322) means 'great Khan, from *lu* and *kan* (for 'khan'); and here we may note that the 'great Cham of Tartary,' which the unlettered Englishman is tempted to pronounce as in '*cham*'-ber, came to us through the Italians. Perfunctory enough are the connection (pp. 266-8) of the prænomen Vele (an axe-handle, or *ful* in Yeniseian) with Caius (a cudgel, Latin, *caja*), which was Gaius; and such resemblances as Soracte with Ser-ak-Tagh, snow-white mountain (p. 346)—worse than Nibly's Pelasgic Σωρὸς-Ἀκτῆ—as Ascanius with Szön Khan, and as Iulus with Eszen Ili (p. 374), ancestors of the Turkomans. Father Tiber (p. 330) hails from 'Teppeh-ur' (peh Teppeh, hill, Persian *ur*, water, Turanian?); but what of Varro's Thebris or Dehebris, and of Thepri, Thephri, the forms given by Dennis (ii. 481)? Who has attributed the invention of dice to the *Etruscans* (p. 332)? The derivation of Kiemzathrm (p. 188), explained, as 2 + 1 + 4 + 10 + 1, to mean twice forty or eighty, from the Yeniseio-Ariner 'kina-man-tschau-thjung,'

is a masterly waste of time to the reader as well as to the writer. If Juno (p. 133) come from Jomu, God, we will take the liberty of associating with her our old friend 'Mumbo Jumbo,' *not* worshipped in the Mountains of the Moon.

In p. 315 the Etruscan 'Antai,' *the winds*, are identified with *ventus*, ἄνεμος, and the Teuton *wind*, when the Sanskrit *vāta* shows the nasal not to be radical. Why go to the Ugric *ker*, or *aker* in Lapp, for *ager*, when even in Scandinavian we have *Akker* (p. 333). As Dr. Birch remarks ('Athenæum,' June 20, 1874), Mr. Taylor has made a '*petitio principii*' in assuming that *thapirnal* = *niger*; *kahatial* = *violens*, *kiarthalisa* = *fuscus*, and *vaniat* = *scæ calis*, whatever that may mean.' It by no means appears that the Roman words in the bilingual epitaphs were translations of the Etruscan; they might have been aliases. 'In fact, *kahatial* is translated in the bilingual inscriptions *cafatiâ natus* and *varnalisia* by *variâ natus*, not *Rufus*, which, added afterwards, was something besides which he was called, as an agnomen in Latin, but not Etruscan. In p. 319 we are informed that there is no tenable Aryan etymology for *pōpu'us*, the poplar-tree, whence Pōpulongia. Colonel Yu'e

(‘Some Unscientific Notes on the History of Plants,’ p. 49, ‘Geog. Mag.,’ Feb. 1875) has shown the contrary to be the case; like *bhurja*, the birch, the word accompanied the earliest emigration from the East. *Populus*, *pioppo* (*fioppa*, in Bolognese), *peuplier*, and poplar are the Sanskrit *pippala*, the modern Hindú *pipal* (*Ficus religiosa*), whose superficial likeness causes the French to name the Indian fig ‘peuplier d’Inde’ and the Palermo gardener to baptise it ‘pioppo delle Indie.’ Major Madden also found the *populus ciliata* of Kumaon called by the people ‘Gar-pípal.’ Lord Crawford explains the Etruscan Bacchus by this process ‘Pampin =  $\varphi\alpha\mu\pi\epsilon\lambda$  = Phuphl + ans, uns or ana = Phuphluns, Pupliana, *i.e.*, “God of the Vine.”’ The existence of the Huns in Etruscan days is proved (pp. 76 and 367) by the word HVINS (mirror engraved by Gerhard. Taf. ccxxxv.), the terminal sibilant being ‘probably the Etruscan definite article.’ I suggested (‘Athenæum,’ March 28, 1874) that the word might also be read HLINS, (Hellenes?) part of an inscription over what has generally been supposed to be the Trojan Horse. Dr. Birch, however, says (‘Athenæum,’ June 20, 1874) that it ‘may, with equal, if not greater, proba-

bility, be referred to the capture of Pegasus (Pecşe) by Vulcan (Sethlans), and to the Fountain Hippokrene, or *Fons Caballinus*, in Etruscan *huins*, analogous to the Latin *fons*. He suggests 'Etule Pecse Sethlans,' as equivalent to the Greek 'Edoulene Pegason Hephaistos;' but 'under any circumstances the Huns take to flight.' Again, it is evident that the inscription 'Nusthieei' or 'Nusthieh' (pp. 112-113) should be read the other way, Heithzun, or, probably, Heiasun—Iason or Jason, according to Dr. Birch. The difficulty is that the  $\epsilon$  faces from left to right and the  $s$  from right to left.

'The French Maréchal,' a groom or farrier (p. 267), is not fairly explained. Our popular derivation is from the Scandinavian *mara*, a mare—hence *nott-mara*, a night-mare—and *skjald*, a servant. The latter has passed through sundry vicissitudes before he became a *mar-shal*. I would, however, observe that the Illyrian and other Slavs have *mara* or *marra*, meaning a witch. It is unpardonable to make (p. 113) historic 'ezhdiha' Turkish; everyone knows the origin of this Persian word, the old Bactrian and intensely Aryan *az-i-daháka*, the biting snake; the *ahi*, the *midgardsorm*, the *zohak* of Firdausi—slain, according to Zendavestan

tradition, by Thraetavna (Indra). Curiously enough, the Illyrian Slavs still retain *aždaja* (pron. 'azhdaya') for a 'dragon.' The CAMEL,<sup>1</sup> with capitals (p. 151), as if alluding to Henri Heine's 'Great Camel Question,' is, we are assured, 'Turanian;' when the Semitic *jamal*—pronounced, probably, by the Jews and Phœnicians, and certainly by the modern Bedawin, 'gamal'—became the *kamel-os* of the Greeks. It may explain *Camillus*, but if so, the word is, like *Cadmus*, Semitic. Of the four test-words, 'on which the whole case as to the Ugric affinities of Etruscan might safely be rested' (pp. 93–113)—*kulmu* (which Corssen reads *culsu*, p. 380), *vanth*, *hinthial*, and *nahum*—the second and third are interpreted by the wildest processes. *Vanth* (*thanatos*?) relies solely upon the 'Turkish' *fāni* (p. 102) and 'vani,' ready to perish' (p. 103); the former being pure Arabic, and the latter a corruption of the active form *fāni*. *Hinthial* loses half its superficial resemblance to the Finnic *haltin* (or *haldia*, p. 107), 'which is, letter for letter, the same

<sup>1</sup> I regret that no one has answered my questions in the *Athenæum* (March, 1874) concerning the Etruscan camel, whether it be the Northern (two-humped) or the Southern. And it is even more to be regretted that in the *Lost Tombs of Tarquinii* (Dennis, i., 348) no notice was taken of the elephant being African or Asiatic.



as the Etruscan word,' when we compare its other form 'phinthial'; nor can we 'identify' it (p. 109), with 'the Turkish *ghyulghe* (*gyulgeh*), a shadow,' or break it into hin-thi-al, 'the image of the child of the Grave' (p. 111). *Manitou* (p. 136) is certainly *not* 'the North American heaven god: it is simply the *haltia* of the Finns; the phantasm which resides in every material object. To such information (p. 102), as 'the suffix *d or t (!)* in Turkish commonly denotes abstract nouns' we can only reply 'Pro-di-gious!' The four Arabic words *melekyut* (*malakiyyat*, from *malik*), *munidat* (corrupted), *nejdet*, and *nedámet*, quoted in support of this doctrine, end with what grammarians call the Há el-masdar (*h* of abstraction). A man must be Turan-smitten, must have caught a Tartar, to find (p. 124) that 'the title of the Russian Emperor, the *Tzar*, is doubtless of Tartaric origin;' and perhaps he would say the same of Cæsar and Kaiser. But, seriously, is all history thus to be thrown overboard? And why, in the name of common sense, should we compare the 'Indian *Menu*' with *Mantus*, *Minos*, and *Manes*? (p. 122). Why, again, should not Kharun be Charon, instead of Kara (black), and 'un, an abraded form of *aina*, a "spirit, or of *jum*, god"'?



(p. 118). The derivation (p. 160) of the Etruscan *mach* (one),<sup>1</sup> though 'safe ground to tread on' (p. 174), is another marvel. It proceeds from the Turkic *bar-mach*, a finger (read *parmak* or *parmak*), and the 'Turkish' (!) *mikh lab*, 'the clawed foot of a bird or animal,' *i.e.*, the noun of instrument in Arabic from the trilateral root *khalaba*, 'he rent.' So in our vernacular the fish-*fin* perhaps comes from *fin*-ger. And yet this conglomerate of errors is made to take a crucial part in the Turanian scheme; it is the basis of interpreting the 'invaluable' (Campanari) dice of Toscanella, now in the Cabinet des Médailles, Paris, where words, taking the place of pips, form, according to some scholars, an adjuration or prayer, to others a name and a gift. Lord Crawford explains this (bogus) 'Rosetta Stone' of Mr. Taylor by an adjuration which also contains an echo of the current names of numerals in Japhetan, if not Teutonic, speech.

<sup>1</sup> Curious to say the only dialect in which *Mach* means one, is the 'Sim' of the Gipsies (see 'Anthropologia,' p. 498, vol. 1), probably derived from the Greek *μία*, whilst 'Machun' is two. Judged by its numerals, and by Prof. von W. Corssen's undoubted failure, Etruscan has no affinity with any known tongue, and though Mr. Ellis suspected a double system, this has not yet been proved.

	Mach (1)	Thu (2)	Zal (3)
(May the)	Dice or ace	of Zeus (two)	(in) number (three)
	Hut (4)	Ki (twice)	Sa (6)
	fall	twice sixes.	

And the *sprachforscher*, Prof. Corssen proposes (pp. 28, 806):—

Mach	Thu-zal	Huth	Ci-Sa
Magus	Donarium	Hoc	Cisorio fecit.

Mr. Ellis (*Numerals as Signs of Primæval Unity*, and *Peruvia Scythica*, p. 158) makes *Makh* (1), *Thu* (2, duo?), *Zal* (3), *Huth* (4), *Ki* (5), and *Sa* (6); Mr. Taylor, inverting the sequence, *Mach* (1), *Ki* (2), *Zal* (3), *Sa* (4), *Thu* (5), and *Huth* (6). The relics were found in 1848, and probably Mr. Taylor is not answerable for the 'dodge' which, in announcing his book, omitted the date and left the public to believe that, when the find was described in 1848 by Dr. Emilio Braun (p. 60, *Bull. Archæol. Inst. of Rome*), and afterwards of Orioli, Steub, Lorenz, Morenz, Bunsen, Pott, and others, a new 'key to Etruscan' had lately been discovered. But he is answerable for the tone of his reply ('*Athenæum*,' May 2, 1874) to the 'Gentle Lindsay' ('*Athenæum*,' April 11, 1874)—a painful contrast with the courtesy of the 'earl's blood.'

Such are the process of 'exhaustion' or 'elimination;' the far-fetched 'affinities;' the broadest conclusions on the narrowest of bases; the 'curious,' or rather supposed, 'coincidences,' the guess-work of an unwary philologist; the plausible agnation; the perverted ingenuity—such as holding ancient numerals to be fragments of ancient words denoting members of the body—and explaining the stone circles round tumuli as the survivals of tent-weights, which affiliate Etruscan with Altaic. These 'picklocks or skeleton keys' do not open the lock of the dark chamber, and the 'secret is locked with more than adamantine power.' The whole volume is a simple confusion of all scientific etymology, and its 'abrasion-doctrine' might be applied as profitably to deriving roast beef from plum-pudding. The 'cumulative arguments' which make the Rasenna Ugrians are mere sorites of errors called analogies, and exactly the same defects have been noted in the author's 'Words and Places.' Prof. Corssen, perhaps the profoundest Etruscologist of his age, even asserted that of twenty-two numerals which Mr. Taylor has claimed as proofs of the connexion between Etruscan and the Altaic branch of the Turanian family of tongues, as many as eighteen are not

even Etruscan, and, of the four remaining, three are pronouns, and one is a proper name.<sup>1</sup>

Finally, in his preface (p. vii.), the 'Livingstone of linguists,' as a certain reviewer entitles him, was 'conscious of the shortcomings' of his book; in the Reviews he fought his 'free fight' more obstinately for its errors, its hallucinations, and its ignorance than most men have fought for their truths. I was not a little amused after noticing his contradictions about the existence of Etruscan temples to read the diatribe ('Athenæum,' June 6, 1874) about my 'utter recklessness in making groundless accusations.' Let me ask, with the distinguished Arabist Prof. Wright, *quid plura?*

The Family Pen has never been employed worse than in writing 'Etruscan Researches.' Yet by substituting a scatter of colonists from Asia Minor, either Lydian or Lydo-Phœnician, for the pure Turanian, we may find in Mr. Taylor a useful picture of Etruscan life.

The conclusions which we draw from our actual

<sup>1</sup> Prof. Corssen's numerals are Italian :—Uni (1), Teis (2), Trinache (3), Chvarthu (4), Cuinte (5), Sesths (6), Setume (7), Untave (8), Nunas (9), Tesne (10), Tesne eka (11), and Tisnteis (20). Perhaps these may be the Italiot, used synchronously with the Lydo-Etruscan numbers.

state of knowledge concerning the Etruscan tongue are—1. That it may possibly be proved 'Italiot'; 2. That its origin and its affiliation are at present mysterious as the Basque; 3. That, whereas almost all previous authorities had advocated some form of the great Indo-European speech, Mr. Taylor has made himself a remarkable 'Turanian' exception; and 4. That certain Finnish 'affinities' deserve scientific investigation.

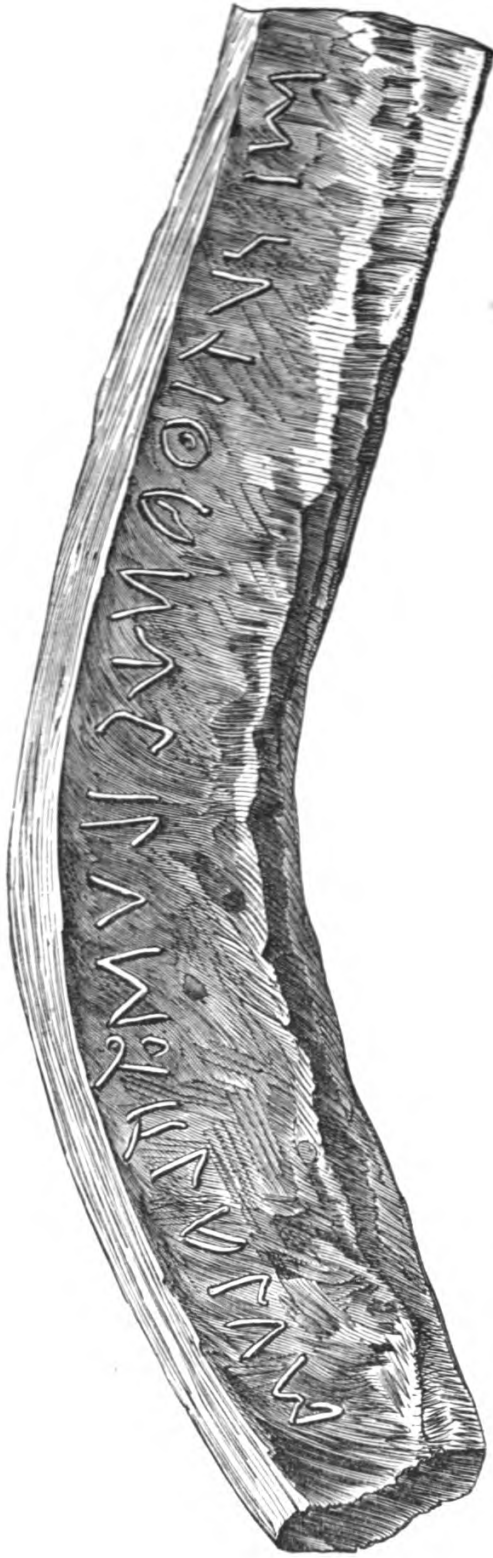
## SECTION VI.

## INSCRIPTIONS.

THE three great finds, Villanova, the Certosa, and Marzabotto, have made but one real addition to the inscriptive literature of the Etruscans. Whilst the Central and the Campanian Federations proved rich, the Circumpadan has shown itself exceptionally poor in this point, much resembling the Phœnicians, whom Prof. Calori assigns to the Etruscans as ancestry. The citizens of Sidon and Tyre were probably great writers of ledgers, invoices, and such matters, but how few are the important epigraphs which they have left us! In this point they offer a curious contrast with their immediate neighbours, the Egyptians and the Assyrians.

At Villanova no engraved record was found beyond the broad arrow, the *phaeon* of heraldry, possibly representing the letter  $\chi$  in two shapes— $\checkmark$  ('La Necropoli di Vill.,' p. 52),  $\vee$  (*ibid.* p. 56). As a maker's mark (?) it has been detected, not





only in the other two diggings, but also at Adria, Mantua, Modena, and Reggio.

It is otherwise at the Certosa, and happily so, as the single important inscription (see p. 240) is able to remove all doubts about the Etruscanity of the noble discoveries. The accompanying illustration is borrowed from a facsimile in lithograph (plate ix.) by Prof. Calori, who, after Fabretti, translates it (p. 4):—‘I am the sepulchre of Tanaquil (Tankhe) wife of Titulius.’ This feminine name began to appear at Chiusi, and it tho-

roughly establishes the Etruscan character of Old Felsina.

Cav. Zannoni ('Sugli Scavi della Certosa,' pp. 27, 54) tells us that a rough *stela* showed the letters **IAN**, perhaps to be read, as at Monte Alcino, from right to left, **NAI**; a similar cippus bore the letters **ITV** and **NIM**, the latter in red paint, whilst the largest and most perfect specimen of these noble headstones had **IAKAN** inscribed under the horses' hoofs. The *sigli* or marks upon pottery found at the Certosa are about fifty, and they have been sent for publication to the celebrated Professor Ariodante Fabretti, who proposes to publish them in the 'Aggiunta,' or sequel to his 'Corpus Inscript. Ital. Antiq. Ævi.' Many fictiles are also inscribed. The familiar **KALE** and (**HO ΠΑΙΣ** ?) **KALOS** often occurs; it is repeated six times upon the largest tazza, suggesting nuptial gifts to women, or presents to the 'beautiful boy.'

Cav. Zanetti (*ibid.* p. 39) offers the following scatter of *sigli* (marks) and *graffiti* :—



then



At the base of the vases

ΛEKV,

ICPA, 7 Δ, ANΘ/3, KAN'Y,

finally ↑ IIIK A Δ' . Upon a tazza  
EΓI

were ΠΡΟΣΑΛΟ and ΡΕΥΟ: and upon the *kelebe* of the two *quadrigæ*, one face shows before the charioteer

⊙ + i K Δ <; between the horses' hoofs are ⊙ K A 4 \; and fronting the same appear

⊙ v 4 + H v '. The other side offers also facing the charioteer

⊙ v τ β S v +; and between the horses' hoofs ) + A 4,

with ⊙ v x v τ i 4 | in front of them.

The circle, it will be remarked, concludes every line. The following

two words are of pure Etruscan type.

IH(A) appears

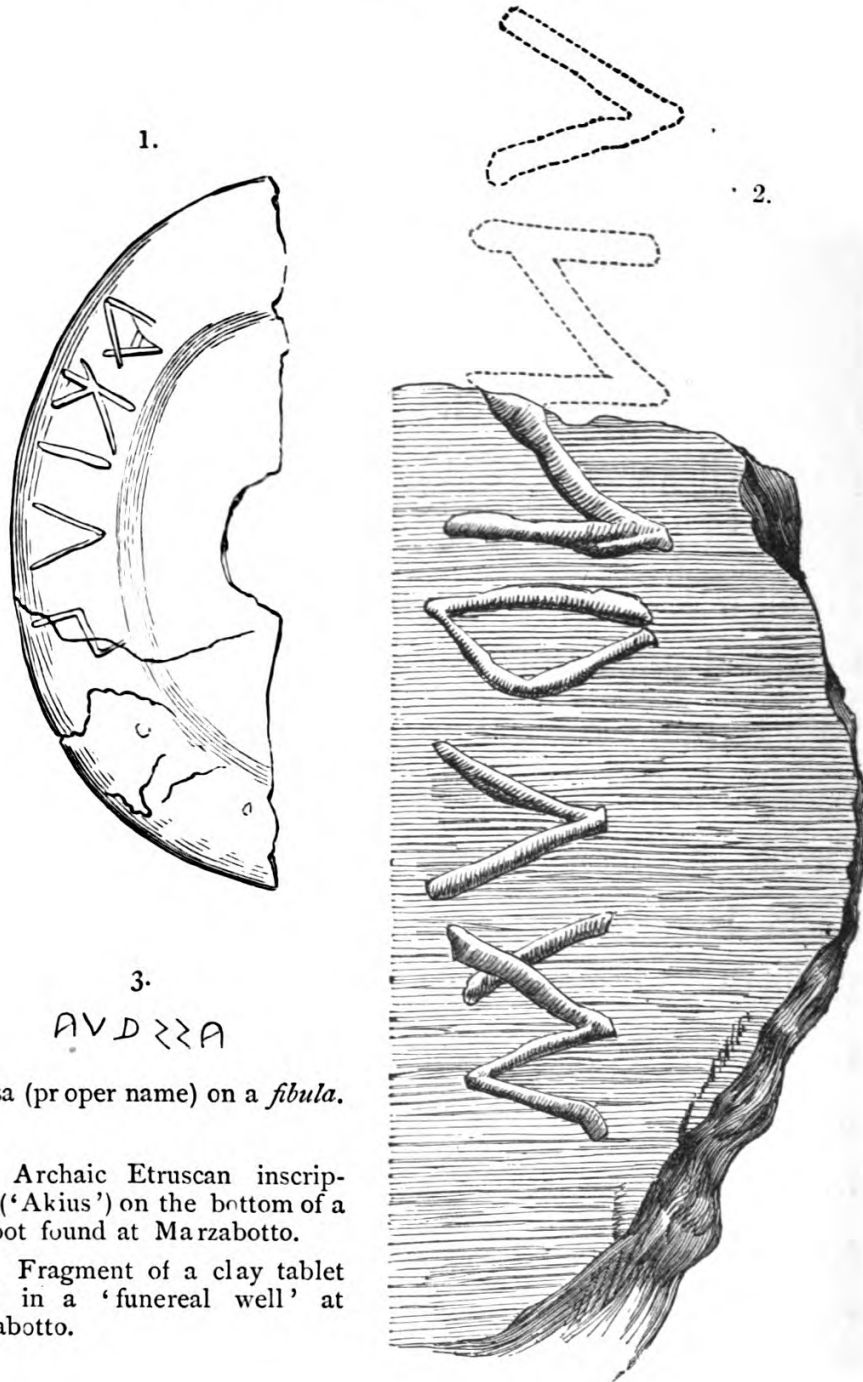
upon a pot-cover of brown clay, and

upon a red fragment.

The Etruscan alphabet is still a debated subject, especially in the matter of the two sibilants. Mr. Murray believes that the fact of their being double (M and Σ) points to an age when the Greeks had not abandoned the Samech (ס) as well as the Shin (ש = ש or ש). The Etruscan alphabet of Bomarzo (Dennis, i. 225; compare with the Pelasgic or archaic Greek *graffiti*; and with the primers ii. 54, and ii. 138) begins, like all the Semitics, with Alif (Alpha). The next three do not follow the Hebrew form retained by the Arabs in their chronological *Abjad* (A, B, J, D), and by the Greeks with certain modifications. The three following are regular, *Hutti* (H, Th, the Etruscan and archaic Greek Θ, the Arabic ط, and I or Y), and the L, M, N, are the Arabic *Kalaman*, omitting only, while the old Greek and the Lycian (Fellows) retain, the first. Then *Sa'afas* (S, Oin or Ayn, P or F, and S = ع, in Hebrew Tzaddi צ) is preserved only in two Etruscan letters P and S (M), and the eighth word *Karashat* (K, R, SH, and T) is likewise reduced to R, S (Sh ? Σ) and T. This certainly

suggests that the second sibilant was aspirated (= Sh), while the absence of O is distinctly Arabic.

At Marzabotto, besides the pottery marks, we have the following three specimens:—



Aurssa (pr oper name) on a *fibula*.

1. Archaic Etruscan inscriptions ('Akius') on the bottom of a clay pot found at Marzabotto.

2. Fragment of a clay tablet found in a 'funereal well' at Marzabotto.

The other four Bologna inscriptions, given in the 'Secondo supplemento alla raccolta delle antichissime iscrizioni italiche' (per cura di Ariodante Fabretti, Roma—Torino—Firenze presso i Fratelli Bocca, Librai di S. M. 1847) are the following:—

(No. 1 Plate.)

I.

ϑυ + √εϑ = Velθur ;

circularly inscribed upon the bottom of a red-clay pot found at the Certosa. Velthur is an Etruscan prænomen in the inscriptions of Tarquinius; and, as the letters are evidently traced with the tool before the vase was burnt, it would appear to be the name of the maker.

2.

(No. 2 Plate.)

υϑυ = N ru,

was forwarded, like the rest, by Cav. Zannoni to Prof. Fabretti in Dec. 1872. It is inscribed upon a fragment of a great *dolium*, found on the Arnoaldi property, near the Certosa; the letters are eight centimètres long, and are held to be part of the



name of the Bolognese artificer at Marzabotto, which Fabretti ('Corp. Inscr. Ital.' No. 46) reads *Nrús*, and not *Umrus*, e.g.

MVDN.

3.

MVVAJ†IT: MVJII↓NAΘ IT[VZ]IM

*Mi (su) ti θanχvilús titlalus*, appeared copied from a clay model in 'Primo suppl.' to the 'Corpo delle antichissime iscrizioni italice,' p. 2, note i.; then reduced to one-third natural size in the 'Atti della R. Accademia delle Scienze,' vii. 894, and lastly lithographed in the second supplement (plate No. 3). It is remarkable for the squared form of the A.<sup>1</sup>

4.

MIIV~D~A~I~I~E = *Veipi Karmonis*,  
 †

is inscribed above the two human figures, feminine on the right and masculine to the left, upon a great sepulchral *stela* from the Scavi Arnoaldi. Evidently the sculptor had no space for the letter † (V), as if he had begun from left to right, whereas the reading is the reverse. Here we may understand *Vibia, Carmonii uxor*.

<sup>1</sup> The facsimile is given in page 228.

5.

MISIO = *θιθις*.VVAM↓VVJ = *v. luxma lu,*

is inscribed on a figured *stela* at the Certosa cemetery. The upper line, which contained some twenty letters cut into a band, is much injured; the lower, which separates the two human figures, is read easily enough. 'Luchma,' probably an archaic form, like Luchumes and Lucumu, is not without interest to those who study the relations between Upper and Central Etruria, which are daily developing themselves. The final syllable VJ (*lu*) recalls to mind the prænomen V↓VJ (*Luchu*) read upon a fictile urn at Chiusi ('Corp. Inscr. Ital.,' No. 597 *bis r*).

## SECTION VII.

## MODERN BOLOGNESE TONGUE.

THE *contadinesca favella Bolognese* is little known in England, where Goldoni has made the witty Venetian dialect tolerably familiar. Mr. Greville ('Memoirs,' i. 404) simply remarks that 'the dialect is unintelligible,' whilst Mezzofanti assured him that it is 'forcible and expressive.' These local families, which are numerous throughout the peninsula, may hardly be compared with those of our counties, even with the difference of cultivation; they are rather what the speech of Holland is to that of Germany. Whilst we have, or rather had till late years, little, if any, written monuments, the Italian variants are rich in local literature. For example, the only book familiar to our forefathers of what the Gipsies now call the *Peero-dillin-tem*, foot-giving, that is, 'purring' or kicking county, and known to the great conversational linguist of Bologna was 'Thomas and Mary.' This generation has done much in cul-

tivating the rustic muse; yet the detached private publications, as opposed to those printed by the English Dialect Society and other learned bodies, are generally confined to their own parts, or, at most, to the curious in philology.

The fact of the Italian *favelle* being literary and not analphabetic, containing dictionaries and classical poems, may account, to a certain extent, for their universal use even in educated and cultivated society. At home we should marvel to hear a dinner-party of ladies and gentlemen suddenly lapse into the broadest Yorkshire or Somersetshire, and it is only an occasional 'original' who persists in retaining his or her country brogue. In Italy the resident stranger is accustomed to the appearance of the local dialect whenever the company becomes excited or confidential, and he generally has the sense to learn it, as otherwise he would be utterly unintelligible to the peasantry, and partly so to the lower order of citizens.

Italians, who hold to 'Italia una' as the first article of faith, consider the *diversitas linguarum* to be *non academica sed verè Babylonica*, and denounce the practice as an unmitigated evil. I am disposed, despite all sentiment, to agree with them. Differ-

ence of dialect tends to maintain a species of bi-lingualism, and history tells us that bi-lingual peoples have done next to nothing in literature, and very little in anything else. Sometimes a genius, like Milton, may write in Latin and Italian as well as in English ; a Camoens may poetise in Portuguese and Spanish, or a Swinburne may be equally happy in French and English. These are rare exceptions—brains big enough to contain two and even three tongues. But the multitude has enough and more than enough to do with mastering one. It is not only race that has prevented Wales from producing a single writer, in verse or in prose, whose name has become a household word to the world ; and sentimentalists who, like Mr. Gladstone, advocate the Eisteddfod, offer, methinks, the worst advice of their unreal and æsthetic school. The cultivation of local dialects is the strongest engine for maintaining those racial distinctions which the whole course of modern civilisation does its best to obliterate : the worst symptom in Jewish progress is their being constantly reminded of the words of Moses, ‘ separated for ever from all the people on the face of the earth.’ Such a study was well for that divided land, that mere ‘ geographical expression’ in which the

first Lord Lytton ('Last Days of Pompeii') found 'the only hope of Italy.' How potent the instrument may be found in political warfare, in alienating man from man may be seen in the battle of races at Trieste. The Italianissimi party, opposed to the Tedeschi and the Pan-Slavic, carefully supports half-a-dozen weeklies or flying-sheets written in the corrupt Venetian, dashed with a few words of Friulano,<sup>1</sup> which distinguishes the city of Charles VI. and Maria Theresa. Here we had or have, to mention only a few, 'La Baba' (the grandmother) which first appeared; 'El Portinajo'; 'El Poveretto'; 'El Rusignol' (the nightingale), which ceased to sing in 1873; and 'El Ciabiatin' (the cobbler, who also acts as house-porter), which has lately become 'El Triestin.' Its rival is at present the 'Gazzettino del Popolo.'<sup>2</sup>

<sup>1</sup> The borrowing from Friulano is mostly of words. For this dialect the curious reader will consult the *Poesiis de Pieri Zorutt* (Pietro Zorutti), published at Udine. Some of the poems are much admired and deserve translation: an especial favourite is the Anacreontic beginning

' Piovesine, fine, fine.'

<sup>2</sup> I know only two books of proverbs in the Triestine dialect: 1. *Dialoghi Piacevoli* of the (Canonico) D. Giuseppe Mainati, with map and letters of Mgr. Bonomo, which begin with the 16th century (1511), the whole translated into Italian (Trieste, G. Marenigh, 1828); and 2. *Saggio di Proverbi Triestini*, by Angelo C. Cassani (Trieste, Colombo Coen, 1860).



The 'Bulgnes' is one of the rudest of its kind, so 'tronco e mozzato,' (truncated and elided), that at first strangers, familiar with Italian, can hardly understand a word of it, especially when spoken 'stretto.' For instance: 'A n' vuoi t' m' in parl, S'gnor' or 'M'sier' (I won't have you speak to me about it, Sir) rapidly pronounced, sounds almost like one word. Again, 'Ai me ne seng meng brisa (io non ne so mica)' with a double negative, in Italian an affirmative; and, lastly, to die is not *morire*, but 'andar in squez' (to go *squash* or in dissolution). Yet it has its classics, such as the works of Dr. Lotto Lotti, which run through a multitude of editions; nor are collections of local poetry disdained by the learned of the present day. In the list of modern M.A.'s and Professors at 'Bologna,' or 'Bulogna,' I see that the Senator Conte Commendatore Carlo Pepoli published a 'Discorso Academico' upon the patriotic subject 'Di taluni canti dei Popoli.' The Professor of Italian Literature, Cav. Giosuè Carducci, has also printed, in periodicals, specimens 'Di alcune poesie popolari Bolognesi del Secolo XIII. inedite' (Bologna, 1866), and 'Di alcune rime antiche ritrovate nei memoriali dell'Archivio notarile di Bologna' (Bologna, 1872-73). There is a large quarto *vocabulario*, or dictionary of

Bolognese-Italian, and Italian-Bolognese, by Claudio Ermanno Ferrari (publisher, Nicola Zanichelli, Bologna, 1858; price 4 lire). My kind friend Prof. Gian Giuseppe Bianconi gave me three volumes, whose contents may not be uninteresting to the general reader.

The oldest is a rude little duodecimo of 158 pages, entitled 'La Togna, Commedia Rusticale, tradotta (it was originally in the Florentine dialect) dal timido Accademico dubbioso, recitata nella Villa di Fossolo, e dedicata all' illustriss. Signora, la Signora Alexandra Bianchetti, Gambalunga, ne' Zaniboni. Con Privilegio. In Bologna, per Giacomo Monti, MDCLIV. Con licenza de' superiori.' The imprimatur appears at the end, signed by the 'Archiep. Bonon. & Principe,' and by two members of the 'Inquisitionis Bononiæ.' The two opening sonnets, 'Felsina alla Togna,' and 'Sunnett fatt pr Caprizzi, in lod d' la Togna,' will give the measure of elision and truncation; for instance, in these lines—

E s' in Fiurenza cun fadigh, e spes (fatigue and expense)  
 Fù zà mustrà la gloria dal tò inzegn,  
 Quì in Bulogna, und i Studi han al sò Regn  
 T'harà gloria mazor, e più pales (more evident),

we may remark that the pronouns *me* or *mi*; *tì*, *lu*, *nù*, *vù*, and *lori* or *ei* are used everywhere between

Dalmatia and Bologna. *Mi* is remarkable for occurring in so many different and far-divided languages ; for instance, in Slav and Teutonic, where *mich* is older than *ich*. The Bolognese use *A* or *ai* for the first person, only where it would be emphatic. The elision of the last syllable in the noun (*medgh* for *medico*), in the infinitive (*guardá* for *guardare*), and in the participle (*battú* for *battuto*) is similar on both sides of the Adriatic. We have also the same omission of the liquids, as in *cavai* for *cavalli*, and *maraveia* for *maraviglia*.

The country girl La Togna (Antonia), daughter of Barba (Gaffer) Bigh (Biagio, Giles), is loved by Minghett d'Greguor, and she loves Sandrin, whilst she, or rather her father, is proposed to by Petronio.<sup>1</sup> The latter is a *zdatin* (citizen), speaking, of course, pure Italian, and compelled by the master passion to forget his *morgue* of the 17th century. Yet he cannot help quoting (p. 108)—

Allo sprone i Caualli, al fischio i Cani  
Ed al bastone intendono i Villani.

The contrast of the dialects leads, in the unsmooth

<sup>1</sup> The name is intensely Etruscan, as we learn from the tombs of the Petruni family at Perugia. La Togna in the fisherman's dialect of Trieste would mean 'a float.'

course of courtship, to such *quid pro quo* as the following (p. 36):—

*Petr.*—Non vedi, come per te languisco?

*Togna.*—Mò, ch' vien a dir languiss? D' gli anguill? (eels?)

*Petr.*—Nò, vuol dir ch' io moro!

*Togna.*—Un Mor (Moor) bianch', ò negr?

Another *zintilhuomin*, also a citizen *pour rire*, is Cintio Musico, who writes songs for his friend; and the valet Malgaratin, the 'seruitore del cio di Petronio.' There are two ridiculous old women, Ze Drathie (Aunt or Gammer Dorothy), and Ze Betta (Elizabeth), who recite 'sympathetic verses' when La Togna faints under her troubles. After the usual *peripetia* of love and cross-love, caused by the 'Diaul dl' Infern,' the conclusion is happy. Petronio is forbidden by his family to wed a rustic: Minghett, after attempting suicide, consoles himself with Flippa, whose 'Padr' or 'Par' is Barba Pasqual. There is a general song and dance lasting through six pages, and Sandrin dismisses the audience before living happily with La Togna ever after. Here, evidently, we have a pre-shadowing of Goldoni in Florentine and Bulgnes, instead of in Venetian.

The next is a more ambitious production, and Professor Bianconi considers it the most correct in point of orthography—a trifle which, as in

Milton's day, has hardly been placed upon a settled basis. It is entitled 'La Liberazione di Vienna assediata dalle armi Ottomane, Poemetto giocoso ; e la Banzuola, dialoghi sei, del Dottore Lotto Lotti, in lingua popolare Bolognese' (no date but 1746 in the last plate). We gather from the preface that the work of this citizen, 'a good Catholic,' has often been reprinted, despite the poetical licence of certain sentiments. It is an old-fashioned octavo of 248 pages, with 12 copper-plates, including a burlesque frontispiece, where Fame flogs a kicking Pegasus : the illustrations are curious enough for the costumes and views of the city in the last century. The dialect is mixed : in those days there were various phrases, pronunciation, accent, and proverbial sayings in the several quarters of the city, especially in those which, being nearest to, had most intercourse with, Romagna, Lombardy, and Tuscany. Moreover, the *flatoglieri* (silk-workers) had their own variety. Similarly we find at Venice two distinct dialects, one in the Canavechio (Old Canal) to the north ; the other in that peculiar region the Castello, south : the same is the case even in Rome, where the Trasteverini do not speak like their eastern fellow-citizens.



The first part (pp. 1-88) is entitled in Bolognese 'Ch' n' ha cervell ava gamb' (who hath no brains has legs), 'o sia La Liberazione di Vienna.' It is preceded by the normal sonnet 'Dal Sgnor Duttur Jacm' Antoni Buzzichell,' which ends thus:—

Dla tò penna mì ammir la gran furtuna  
 Ch' sà in t' un medesm temp, grav e burlesca,  
 E battr sod (to hit hard), e andar sbactand la LUNA (to  
 chaff the moon, *i.e.* the Crescent.)

The *poemetto*, relating the attack of Sulayman the Magnificent with his 300,000 men, is divided into five cantos, each preceded by its argument; and the following is a specimen of the first stanza, which opens like Ariosto:—

A cant la stizza, al fugh, gl' arm, e la rabbia  
 D' qlor ch' in t' al nostr vlen cazzar i pj,  
 D' qla zent qsi dsprpustà, ch' sempr s'arrabbia :  
 O pr dir mii d' qla maledetta znj  
 Ch' aveva fatt pinsir d' grattarz la scabbia  
 Ben ch' a n' aven' scador, prch' Damndj  
 Ch' è sempr in nostr ajut, e in nostra dfsesa,  
 I ammurtò la candela ch' era impresa.<sup>1</sup>

---

<sup>1</sup> I sing the wrath, the fire, the arms, and the rage  
 Of those who would thrust their feet into our country,  
 Of that folk so inconsequent, which is always in a fury :  
 Or, better to say, of that accursed brood  
 Which had thought to have scratched its itching,  
 Although without much chance, for the Lord (Dominiddio)  
 Who is ever in our aid and our defence,  
 Put out the candle which they had lit.



In stanza 4 of the same canto we have an expression which has lately been made world-famous by Prince Bismarck :

E ch' la s' avè da frìzr in t' al sò grass.<sup>1</sup>

The first canto marshals the Christian and the infidel forces, including 'Mustafà prim Visir,' the 'Bassàs' of various places—Mesuputamia, Bosnia, Damasc, and Alepp—Msìr Agha of the Gianizr, and others. In the second there is a dialogue between the Devil (Diavl or Belzebù), the Rè Pluton, and Povr Macumett, who is called to relate in presence of 'l' Deità ch' assistn ai argumìnt' why the Turk attacks Leopold Imperator. Mohammed is opposed by a certain 'Squìzimbraga, un duttur'—the doctor, professor, or *savant* is, of course, a favourite gibe with the town *versus* gown, and the historic 'duttòur Balanzon,' who was a real personage of that name, still appears at every carnival. Macumett so pleases Pluto that he receives as a gift 'una furcà antigh, antigh.' In Canto 3 we have the siege and the sufferings of 'i puvr Chstian'; the 4th shows the relieving army of Sobieski (1683) guided by 'Gabriell Anzlin

<sup>1</sup> And which had to fry in its own grease.

Bndett' appearing in 's' la muntagna d' Kalembergh,' and putting the Ottomans to flight. The 'Quint Cant' sings the triumph of the Christians.

E i Bulgnis al sò solit in dardella  
Con al fugh portn' al cil l' ovra sì bella.<sup>1</sup>

The 'loot' is also carefully enumerated. The *poemetto* has its merits, but it can hardly compare with the 'Rape of the Tub,' by Tassoni, whom Dickens ('Italian Notes') confounded with Tasso. 'La Secchia Rapita' proposed for itself the patriotic task of ridiculing petty feuds about nothing between neighbouring cities; and its admirable wit, intermingled with charming poetical descriptions, found a worthy echo in some of Byron's latest masterpieces.

The second part (pp. 93-248) is entitled 'Remedi per la Sonn, da lezr alla Banzola,<sup>2</sup> Dialogh Sj' ('cures for sleep, to be read on the bench or footstool, 6 dialogues'). It is addressed 'Alle Oneste Cittadine di Bologna,' by the 'Vecchietto,' Lotto Lotti, who quotes for their benefit 'Marc' Aurelio's'

<sup>1</sup> And the Bolognese, after their fashion, in great excitement  
By their fiery valour raise their noble work to the sky.

<sup>2</sup> The *banzuola* or *banzola* is quite Bolognese, and corresponds with the *scannum* or low stool of the Romans; it is also used for a bench.

saying: 'The retired life of women bridles the tongues of men.' The author was induced to collect the various 'bizzarie' of sentiment, sayings, and proverbs, by the example of Signor Carlo Maria Mazzi, who published learned and amusing comedies in the Milanese dialect. All the dialogues are in irregular verse, rhymed and unrhymed; the persons, men and women, vary from two to six. They have also their 'moral': No. I., 'Al Servitor,' teaches to distrust servants who are apt to chatter about the secrets of the house. No. II., 'Gropp,' e macchia<sup>1</sup> is a warning against gadding about. No. III., 'La Cantatriz,' encourages mothers to teach their daughters music and singing, but warns them against the cupidity of husbands who would make their children professionals. The music lesson (p. 159) is good:—

Cricca (the 'Mestr').—Ossù, sgnora, ch' la vîgna  
Zà dsen sù : *fa, fa.*

Sandrîna (Alessandrîna, the pupil) sings:—

*L' empio oggetto da me abborito  
Trovei scherno, e non pietà!*

Cricca.—O vj sù alligrament.

*Trovei sche-e-e-e,*

Sandrîna.—*E-e-e-e non pietà.*

Cricca.—*Pietà, sol, dò.*

---

<sup>1</sup> 'Far gropp' e maccia' (not 'macchia'), *i.e.* 'to do knot and stain,' is still a saying at Trieste when a man finishes off a business at once.

No. IV. dialogue, 'La Miseria,' bids the gude-wife save money against a rainy day, as husbands often go to ruin. 'Al Bagord' (*Le Noceur*), No. V., illustrates the saying of 'Dione Filosofo,' that 'la Donna civile non solo dev' essere onesta, ma non deve dar cagione alcuna, che in lei si sospetti mai cosa disonesta'—familiar to England through 'Cæsar's wife.' No. VI. and last is 'L' ippucondria,' in which the wife is taught how to treat a hypochondriac husband: 'Scannacapon ammalà' is relieved by the contrivances of 'Bunifazia, sò mujer' and Madò Pira, the servant-woman, rather than by the *medgh* (*medico*) and *spzial* ('pothecary). 'Finis' is preceded immediately by—

Pira.	}	Baslaman a Sgnerj.
Scann.		
Bunif.		

The author has succeeded in fulfilling the difficult promise of his preface (p. 96). 'In tale imitazione però ho procurato, per quanto ho potuto, di scansare certi equivoci sporchi, ed indecenti di parole, che la favella Bolognese suol partorire, perchè, tolti da voi' (to the citizenesses), 'verrei ad offendere la vostra modestia, ed a svegliarvi quella verecondia, che sul vostro volto è la Rocca della vostra bellezza.'

The third is a little octavo of 96 pages, 'Poesí in Dialètt Bulgnèis D' Camell Nùnzi :' Bulògna, Stamparí Militar, 1874. It consists of sonnets, of various pieces, epigrams, &c., and, finally, of the sayings of Zé-Rudèll. Of the sonnets, the most amusing are the 'Matrimoni ed Iusfètt con la Rusalí' and the 'Pensir ed Iusfètt per la nascita d' un fiol d' zeinqu mis.' The unfortunate 'Balanzòn' also appears on two occasions, 'Pr' una strenna dèl Duttòur Balanzòn,' and 'Dscòurs fatt pr' al Duttòur Balanzòn.' Zé Rudèll discourses on various themes, such as 'in Lod dla Pulèint' (in praise of *polenta*, or porridge); 'in Mort d' un Toc' (*tacchino*, or turkey); 'in Mort d' un Oca,' and on the 'Manira d' cunzar l'insalâ' (to prepare a salad). The third (p. 58) begins with—

*Dies iræ, dies illa.*

L'Oca e morta e piú non strilla  
S' finé l' oli in dla luzerna,  
Pace a lei, *requiem* eterna !<sup>1</sup>

In a rhyme (p. 61), addressed 'all' Illustrissem Sgnor Commendatòur Professòur Franzèsc Rizzol,' we find the following sharp political allusions (1866) :—

---

<sup>1</sup> The goose is dead and no more hisses,  
Ended the oil in its lantern,  
Peace to its manes, *requiem* eternal !



Arcurdav (he perceived) ch' fra i amalâ (sick)  
 Che l' Italia ha un mal in dl' ùter,  
 Ch' l' an s'andass mai a . . . . .  
 Mo sperain ch' l' ha finirá  
 E d' sta pèsta guarirá (will be cured of this evil),  
 Tolt da Ròmma al mal Franzèis (Morbus Gallicum)  
 L' amalâ' l' sintrá manc pèis. (will not feel the worse).

The following is a specimen of the epigrams  
 (p. 27) :—

Un Muntanar mandó a Bulògna un fiol (figliuolo),  
 Per cavari un Duttòur, mo l' imparó (but he learned)  
 Dòp zeinqu ann, che lù fava al lardarol : (that he was a *charcutier*)  
 Non ostant con al tèimp, al s' rassegnó,  
 Digand (saying), 'le mei (better) ch' al seppa frá i salam (salami)  
 Che un Asen (asino) frá i Duttur ch' as' mor ed fam.'

In these extracts from the 'Rem Bulgnèisi' it would appear that the modern dialect is growing broader, with more of the sing-song. For instance, 'duttòur,' with emphasis on the penultimate vowel, takes the place of 'duttur'; 'ztadein' of 'ztadin'; 'Bulògna' of 'Blogna'; and so forth. The same is noticeable in the prose; for instance, in the first sentences of the preface: 'Tùtt i liber dèl mònd hann una prefaziòn,' e la vrev (vorrei) avèir anca me. Le bèin vèira ch' an (that I do not) so da ch' banda em prinzipiar' (on what side to begin). 'A diró che la prefaziòn la fa l'effètt dèl Wermutt, dl' assèinzi, dl' amaròn e dl' antipast premma dèl dsnar (before dinner), ch' i preparen



al stamg (stomach) a dar una bona magna' (good feed).'

My kind friend, Dr. Bianconi, further obliged me with the following 'Detti popolari in dialett Bolognese':—

1. 'La più trista roda del car (carro) l'è quella qu' zirla' (strida)—said of the bad workman who complains of his tools, of much cry and little wool, and of the noisy and pushing mediocrity.

2. 'L'è sempre mei (meglio) rusgar (rossichiare, to gnaw) un os (osso) che un baston.' So the Triestines say: 'Meyo rosigar un osso che un baston.'

3. 'Quel sgnor l' a fatt tant armesa (armaggio, or preparations), e pó al s' en anda con el piv in tal sac.' So the Triestines, who must be visited in the highly Conservative quarter called La 'Rena (from the Roman arena or amphitheatre), have it: 'Se n' andato colle pive in sacco.' The *piva* is the bag, the *zampogna* is the pipe, of the bag-pipe, and when the former is not distended, the latter sinks into it. The meaning is our popular saying 'he shut up.'

4. 'An s' i pó diri una parola ch' el salta a la graná' (*alla granata*, that is *in furore*, or *si stizza*).

Trieste prefers 'Che ghe (gli) vegna (venga) la mosc' al naso' (the fly to his nose)—said of a man who has a peppery temper.

5. 'Fiol car (figlio caro) quand a' s' vol combinar un' affair, b'sogna dar un colp à la bott (a blow to the barrel) e un alter al serc' (*al cerchio*, to the hoop)—a cooper's metaphor for 'age quod agis.'

6. 'Eh! la srà abilità anch questa, d' mudar el rason cmod s' fa al bisacc' (*bisaccia*, scrip or satchel). This vulgar saying means that a man should be able to change his intentions as easily as he carries or deposes his (travelling) bag.

7. 'Avedi pazienza (abbiate pazienza): al ien beli rason (they are good reasons), ma non caven un ragn (ragno, a spider) d'in t'un bus' (*dal buco*). The Triestine form is 'Nol caveria una maladeta (*i.e.*, cosa, not worth a d—) dal muro: so the latter, who make no difference between singular and plural verbs, say—

E anche questi ve dig' in confienza (confidence)

No i gaveva (essi non avevano) studià una maladeta.

8. 'Lù al dsiör mei (parla meglio) qu' un liber stiazzà' (*stracciato, lacero*). This 'chaff' to a man who talks like a (torn) book becomes in Triestino 'Lù (or el) parla meyo de un libro strazzà,

9. 'Al s' l'è giccia (egli se l'è gettata) dri dal spal (dietro le spalle) e bona nodd ;' in Trieste, 'El se lo ga buttà drio le spalle, e buona notte, Siori !' (Signori) ; applied to a man who gets rid of a business.

10. 'Cos' è mai sta pladour (*rumore*) ò a fai ?' (What's the meaning of all this row ?) The Triestines say : 'Cossa xe 'sto baccan (*i.e.*, baccanale) che fe ?' In the terminal nunnation the stranger must be careful to pronounce the third liquid rather after the French nasal fashion (*bombon*), than the Italian and English (*man*) : it most approaches the Spanish.

11. 'An basta aver rason, b'sogna trauer chi v'la daga' ; in Trieste, 'No basta aver rason, ma bisogna trovar chi vi la daga'—it's not enough to be in the right, you must find people to believe it.

Since my last visit to Bologna Prof. Bianconi informs me that he has found one of the greatest rarities produced by Bolognese typography of the fifteenth century ; it is one of the two only copies, the other being in Rome. The subject of the poem is the jousting, or tournament,<sup>1</sup> held at the venerable

<sup>1</sup> From the 'Trattato sopra le Gioste ed i Tornei del Senatore Berlingiero Sessi,' printed in the volume containing the 'Prosi degli Accademici gelati' (Manolesi, Bologna, 1671), we learn that the first tournament known in Italy took place at the old Etruscan capital in A.D. 1147.

city on October 4, A.D. 1470, by order of 'Giovanni (?) Bentivoglio, Signore della Città.' The author, Francesco Cieco of Florence, writes his 204 octaves in rather rude and rustic Italian. He enters into the minutest details concerning the sport; he describes the Piazza and the stockades with which it was provided; he records the various cities that supplied combatants; he relates how on one side the Bentivoglio chose 60 knights, whilst as many were opposed to them by Antonio Trotti di Alessandria, Capitano dei Bolognesi; he names the combatants; he notes the various modes of weapons, the harness, and the devices of the cavaliers, together with the ornaments of the fair dames, whose beauties he compares with the most famous charmers of antiquity; he narrates the order of the several gests, and finally he leaves the victory with the 'parte Bentivolesca.' This famous tournament was also described by Giovanni Sabbattino degli Ariendi (See Giordani's 'Almanacco Storico-Archeologico Bolognese,' 1836; and Antonio Bertolini's 'Eccitamento,' November, 1838, p. 685).

The Bolognese copy of Francesco Cieco, a small quarto, wants frontispiece, pagination, and index: the experts remember that about 1470 the

printing-press was introduced into Bologna by Baldazzarre Azzoguidi, and, remarking that the types are those adopted by this artist in his edition of Ovid (A.D. 1471), they have concluded that the poem was printed in the early part of the same year, or shortly after the tournament was held. Prudential reasons may be attributed to the suppression of the printer's name.

I here end my study of the venerable ex-capital of Northern Etruria, with the hope that readers will take kindly into consideration the circumstances under which it was written.

RICHARD F. BURTON.

WATSON'S HOTEL, BOMBAY : *Feb.* 15, 1876.

## APPENDIX.

*Résumé of a Letter addressed to Signor W. Helbig, by Cav. A. Zannoni, upon the bronze articles supposed to be razors (printed by the Bullettino dell' Instituto di Corrispondenza Archeologica, anno 1875. Roma: coi tipi del Salviucci, a Spese dell' Instituto), 1875.*

YOU ask me in yours of the 19th inst. two questions :

1. *Have the supposed razors been found in the Felsina Necropolis ?*

2. *If so, what objects accompanied them, or, to be more precise, did these implements occur together with pottery and bronzes of the primitive type, as, e.g., those of Villanova, or were they discovered with painted pottery and historical subjects in black and red ?*

Before answering you, allow me to submit an outline of my discoveries in the Certosa diggings (1869).

I first found the four groups, numbering more than 400 sepulchres ; the great series of figured pottery, black and red ; the unique bronze *situla* ; the many-figured *stelæ*, and the first specimen of Etruscan writing. The Certosa is, therefore, one great period in the life of Felsina, 'prince of Etruria.'

But, as was pointed out in my report of October 2, 1871, at the opening of the 'Museo Civico,' the Certosa 'finds' no longer form the isolated discovery from which I had deduced that, between our old monastery and Bologna, ran



a highway, with tombs grouped to the right and to the left, showing several and successive epochs—in fact, the development of Felsinean life. It appeared to me certain that the earlier inhabitants would have pushed forward their cemeteries from the limits of population, which, as my discoveries in the Strada Pratello prove, represents a part of the modern city; and this, too, not only westward, but to the other cardinal points. Evidently the citizens, increasing in numbers and subject to social and political changes, would deposit their dead in several and distinct groups along the road, at increased distances of a hundred yards or so; sometimes above, at other times around, those which preceded them. And therefore I expected to find at least ten roadside groups between the two extreme points, Bologna and the Certosa.

The fact of eight such groups coming to light have proved my conjecture to be correct. Besides the four in the Certosa proper, 1869, I discovered to the eastward—that is, in the direction of Felsina—two more, below the Arnoaldi property (end of September 1871); a seventh, distributed under the Arnoaldi-Tagliavini farms and the Certosa lane; and, finally, an eighth (mid-August 1872), in the Benacci estate.

The Tagliavini find demanded fresh researches in the contiguous Arnoaldi property, which presently yielded another group. The first, of thirty-six sepulchres, produced very few figured vases, with red pottery, *fibulæ* of bronze and silver, and the remains of two cists. There were some sculptured *stelæ*, far inferior in splendour to those of the Certosa, but two had an especial value, on account of their Etruscan inscriptions. This group, therefore, has the characteristics, without, however, the importance, of the four which compose the Certosa find.

The sixth group (Tagliavini property) produced, as

first-fruits, four sepulchres, containing three skeletons, with brown and red earthenware, and a *dolium* worked in bands: its contents were burnt bones, silver *fibulæ*, and a bronze knife. But it was a spark that kindled a mighty flame. The adjacent Arnoaldi diggings, begun in early December 1872, were continued till the end of June 1874, and have already yielded 150 tombs. Here we gathered, besides the brown and ruddy earthenware, a rich harvest of pottery with *graffiti* geometrically worked in a large and grandiose manner, and not wanting the usual ducks, the doves, and even the monkey; a great variety of bronzes, such as *fibulæ*, and utensils, *situlæ*, cups, two cists in *repoussé*-work with bands and points, and, finally, a sculptured *stela* with rosetted crosses, resembling that of Pisaro, consequently, those of the Certosa.

During last summer (1874), the lane which separates the Arnoaldi and Tagliavini diggings, explored by me at the expense of the municipality, produced eighty most important tombs; and the axis of the line apparently corresponds with that of the cemetery, which extends on both sides under the two farms. Here, more remarkably than in No. 2, Arnoaldi group, emerged the luminous epoch of Villanova, far richer sepulchres, proved by the engraved potteries and bronze utensils; two banded cists, two others of *repoussé*-work with bands and points, and two with representations of quadrupeds like the far-famed *situla* of the Certosa, not to speak of the number and beauty of the *situlæ*, the large bronze pins, the bronze vases, and the utensils whose forms show remarkable novelties.

The other Arnoaldi group (our No. 7) has yielded hitherto sixteen sepulchres, identical with those of the Certosa; a large *oxybaphon*, a few other red-figured potteries, also in the style of what we found at the

monastery ; a *stela* and the fragment of a second with a bit of inscription.

But the history of Felsina returns to its origin in the vast Benacci group, discovered in September 1873. Here 300 tombs show four epochs distinctly marked by their stratification, namely :—1. An age preceding Villanova (Pelasgian ?) ; 2. The first era of Villanova (Umbrian ?) ; 3. Gallic ; and 4. Roman.

The pre-Villanovan epoch appears splendidly in the five sepulchres, which I will presently describe ; in earthenware with peculiar *graffiti*, and in special bronzes for utensils, arms, and ornaments.

And now comes the first Villanovan age, with some engraved potteries and others whose type has not hitherto appeared ; with an extraordinary quantity and variety of *fibulæ*, *armillæ*, and bronze pins ; with bronze vases, amongst which six are banded, some are worked with *repousse* points, and one cist, festooned in *repoussé*, bears little geese like those stamped on the earthenware. The so-called *tintinnabula* yielded by Villanova here appeared in greater numbers ; they are evidently not bells, but articles of toilette.

The Gallic epoch has offered various very long sword-blades, like those from the tumuli of Magny-Lambert ; and bronze vases resembling the discoveries of Upper Alsace (‘ Aus’m Werth der Grabfund von Wald-Algesheim ’ ; Bonn, 1870). For our present purpose I need not note the Roman age.

Here, then, are the successive peoples and life-periods of Felsina—Pelasgic, Umbrian, Etruscan, Gallic, and, finally, Roman. The lower Benacci group shows the pre-Villanovan (Pelasgic ?) and the early Villanovan age. The Arnoaldi-Tagliavini and the Certosa lane record the luminous epoch of the later Villanova ; the second stratum proves the influence of the coming age, gradually

deteriorating in the first Arnoaldi group. In the third it again rises, and it culminates in the four Certosa groups.

After this sketch of my discoveries, I proceed to your questions concerning the so-called 'razors'; and let me at once state that the obtuseness of the edge, and the small size of the articles, forbid our attributing such use to them.<sup>1</sup>

These lunated articles were found only in one part of the Certosa, the Campo degli Spedali, scattered over the sub-surface; none appeared in seven of the groups: the four Certosan (proper), the two Arnoaldi; and the Arnoaldi-Tagliavini and Certosa lane. The Benacci diggings, however, yielded 'razors' in nine tombs, of which five belonged to the pre-Villanovan (Pelasgic?), and four to the early Villanovan epochs. The following is a succinct description of the articles and their accompaniments.

Of the four early Villanovan tombs which yielded 'razors,' No. 1 was a square fosse (0.70 mètre × 0.70 mètre), containing the large cinerary urn of Villanovan type, with burnt bones, covered with its cup; to the northwards were some small brown and red pots, one of them engraved round the rim with a zig-zag ornament, and with horizontal channellings from mid-belly to bottom. A three-barbed *fibula* of bronze and the 'razor' were found with the bones.

No. 2 fosse was somewhat larger (1.00 mètre × 1.00 mètre); to the east stood the great ossuary (same type), with engraved *fibulæ*, pins, and fragments of *armillæ*, all of bronze; westward lay some smaller brown pots; and a terra-cotta cist with bands still stood upright. The 'razor' lay flat in the middle of the western side. It is not plain, each face has three zones cut parallel with the blade-back;

<sup>1</sup> NOTE BY THE TRANSLATOR.—After seeing the Chinese blades, little hatchets, I cannot attach importance to either of these objections.



the uppermost is straight, the central is a zig-zag, and the lowest is in short and parallel perpendicular lines.

No. 3 fosse was of the same size as the second. The ossuary (same type) was subtended northwards and southwards by brown and reddish pots; there were only traces of bronze *fibulæ*, and amongst the burnt bones lay the 'razor' engraved with parallel lines along the back.

No. 4 was a little smaller (0.90 mètre × 0.90 mètre), than the two latter. The ossuary had its cup-cover, and near its mouth was a three-barred *fibula* like that of No. 1; westward lay a few small vases, of which one was zig-zagged in relief at the rim. Upon the burnt bones of the ossuary stood a few engraved *fibulæ* and some bronze pins. Among the bones was the 'razor,' much oxidised.

In these four cases, then, the 'razor' is always inside the ossuary; it is accompanied by *fibulæ*, bronze pins, brown and red earthenware, and a few engraved potteries. It remains to consider it in connection with the pre-Villanovan (Pelasgic?) age.

No. 1 tomb was walled with slabs of *molassa* or yellowish sandstone; the inside (1 mètre × 0.70 mètre) showed a cup-covered ossuary, engraved after the Grecian fashion. Upon the bones lay the 'razor,' together with certain twisted bronze *fibulæ* of novel form, and the last found was a very long pin, also of bronze.

No. 2, similarly walled, showed the great ossuary opening to the north-west. It was similarly worked, and covered with a cup, also engraved, upon which lay an amber-headed bronze pin. With the bones were fragments of *fibulæ*, armllets, and a bronze *ligula*; at the southern angle lay three small bronze rings; and to the north, on a level with the belly of the ossuary, stood the 'razor,' worked with 'wolves' teeth' near the blade-back.

No. 3 was stopped by a large pebble, under which,

with its mouth opening south, lay the main ossuary, cup-covered and adorned under the lips and around the belly with Grecian tracery in white. Beneath this urn appeared a pin, and to the east a small bronze celt with cylindrical socket (*a bossolo cilindrico*). Little rings of the same metal lay below it. Mixed with the bones was a *ligula*, broken into very small bits, and two *fibulæ* with amber; finally, at the bottom of the urn the 'razor' lay flat, worked like that of No. 2.

No. 4 tomb resembled Nos. 1 and 2, but it was much richer. A rectangle of 1.00 mètre × 0.70 mètre, its sandstone revetment formed a fallen cover for the ossuary, whose mouth was turned southwards. Both it and the cup had large *graffiti* in the Greek style. Among the bones were two large bridle-bits of bronze, with their respective belongings;<sup>1</sup> a pin and engraved *fibulæ*. Near the rim was a little bronze *paalstab* (axe), like those of Scandinavian type, and then the 'razor.'

No. 5 was covered with a large revetment of sandstone. Underneath it stood the cup-covered ossuary turned southwards. The burnt remains were accompanied by a long cylinder of bone, worked in straight lines after the Greek fashion. To westward lay flat a very large and peculiar *paalstab*, whose faces were engraved also after the Greek way, with triple zones in zig-zag and with toothed lines. On the south was an unusually long pin with amber under the head, and near it lay the 'razor.' The latter is peculiar in its greater size, in its shape, and in its ornamentation. It is especially noteworthy for the part between the back and the handle; and each face is engraved near the blade-back with Grecian ornaments like the *paalstab*, the lowest being a zig-zag zone.

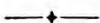
<sup>1</sup> TRANSLATOR'S NOTE.—In the original 'la relativa bardatura,' which means the whole harness or equipment of the horse—evidently not intended here.



Such, then, are the five pre-Villanovan (Pelagic?) sepulchres containing the 'razors.' The principal accompanying objects are, as I have shown, urns with large *graffiti*, celts, *paalstabs*, *fibulæ*, and pins differing from those of the early Villanovan era.

Under different circumstances the 'razors' were also found in three tombs explored by my excellent colleague, Avvocato Arsenio Crespellani (see his paper 'Di un Sepolcreto pre-romano a Savignano sul Panaro;' Modena, 1874). He discovered one adorned with 'wolves' teeth' in a sepulchre which has all the characteristics of the Benacci group, of older date than the Villanovan; and the two others in tombs which belong to the first Villanovan epoch.

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