

GREEK QUESTIONS.

Question 1. Who are they at Epidaurus called *Κονίποδες* and *Ἄστῦνοι*?

Solution. The managers of the affairs of the commonwealth were one hundred and eighty men; out of these they elected senators, which they called *Ἄστῦνοι*. The most part of the common people were conversant in husbandry; these they called *κονίποδες*, because (as may be supposed) they were known by their dirty feet when they came into the city.

Question 2. What woman was that among the Cumans called Onobatis?

Solution. This was one of the women taken in adultery, which they brought into the market-place, and set her upon a certain stone to be seen of all; from thence they took her and set her on ass-back, and led her round about the city, and afterwards set her up again upon the stone; the rest of her life she led under disgrace. Her they called Onobatis (the woman that rode upon an ass); hence they abominated the stone as unclean. There was also a certain magistrate among them, called Phylactes (a conservator); he that had this office kept the prison for the rest of his time; but at the nocturnal convention of the senators he came into the council, and laying hands on the kings led them forth, and detained them in custody until the senate had determined concerning them, by a vote given in private, whether they had acted unrighteously or not.

Question 3. Who is the Ὑπεκκιάστρια among the Solenses?

Solution. They call the she-priest of Minerva so, because she offers certain sacrifices and oblations for the averting of impending calamities.

Question 4. Who are the Ἀμνήμονες among the Cnidians, and who is the Ἀφεστήρ?

Solution. The sixty select men chosen from among the nobles, whom they used as overseers and principal counsellors for life in matters of greatest concern, they called Amnemones (as a man may suppose) because they were not accountable to any for what they did, or verily (in my opinion) rather because they were men carrying much business in their memories. And he that put questions to vote was called Aphester.

Question 5. Who were the Χρηστοί among the Arcadians and Lacedaemonians?

Solution. When the Lacedaemonians were agreed with the Tegeats, they made a league with them, and set up a common pillar on the river Alpheus, upon which this is written, among other things, “Drive out the Messenians from your borders, and make none of them χρηστοί, good.” Aristotle interpreting this saith, that none of the Tegeats ought to be slain that endeavored to bring aid to the Lacedaemonians.

Question 6. Who is Κριθολόγος among the Opuntians?

Solution. The most of the Greeks did use barley at their ancient sacrifices, when the citizens offered their first-fruits; now they called him Crithologus who presided over the sacrifices and received the first-fruits. They had two priests, one that had the chief charge of the divine things, the other of daemonic affairs.

Question 7. What sort of clouds are the Ploiades?

Solution. Showering clouds which were carried up and down were, for the most part, called Ploiades, as Theo-

phrastus hath said expressly in his fourth book of Meteors :
 “Whereas indeed the Ploiades are those clouds which have a consistency and are not so movable, but as to color white, which discover a kind of different matter, neither very watery nor very windy.”

Question 8. Who is called Platychaetas among the Boeotians?

Solution. They that had many neighboring houses or bordering fields were so called in the Aeolic dialect, as having wide domains.* I will add one saying out of the Thesmophylacian law, seeing there are many. . . .

Question 9. Who is he among the people of Delphi who is called ‘Οσωτήρ? And why do they call one of the months Bysius?

Solution. They call the slain sacrifice ‘Οσωτήρ when the ὅσιος (*the holy one*) is declared. There are five of these holy ones for life, and these transact many things with the prophets, and sacrifice together with them, supposing that they are descended from Deucalion. The month Bysius, as many think, is the same as Φύσιος (*natural*), for it is in the beginning of the spring, when most things do sprout and put forth buds. But this is not the true reason. For the Delphians do not use *b* for *ph* (as the Macedonians, who say Bilippus, Balacrus, and Beronica, for Philippus, Phalacrus, and Pheronica), but instead of *p*; they for the most part saying βατεῖν for πατεῖν, and βικρόν for πικρόν. Therefore they say Bysius for Pysius, because in that month they enquire of and consult their God Apollo. This is their genuine and country way of speaking. For in that month an oracle is given forth, and they call that week the nativity of Apollo, and the name is Polythous, not because of their baking a sort of cakes called Pthides, but because then their oracle is full of answers and prophecies. For

* See the word πλατυχαίτας (probably corrupt) in Liddell and Scott's Greek Lexicon. (G.)

it is but of late that oraculous answers were given to the enquirers every month. In former times Pythia gave answers only once a year, which was on this day, as Callisthenes and Anaxandridas have told us.

Question 10. What is Phyxemelum?

Solution. It is one of the small plants that creep upon the ground, upon whose branches the cattle treading do hinder, hurt, and spoil their growth. Where therefore they have attained some considerable bigness by growth, and escaped the injury of those that use to feed upon them, they are called *φυξίμηλα* (i.e. that have escaped the danger of cattle), of which Aeschylus is witness.

Question 11. Who are the *Ἀποσφενδόνητοι*?

Solution. The Eretrians inhabited the island of Corcyra. But when Charicrates set sail from Corinth with a considerable strength and overcame them in battle, the Eretrians took shipping and sailed to their native country; of which thing the inhabitants of that country having timely notice, gave them a repulse, and by slinging stones at them impeded their landing. Now being not able either to persuade or force their way, seeing the multitude was implacably bent against them, they sailed into Thrace and took possession of that country, where they say Metho first inhabited, of whose offspring Orpheus was. The city therefore they call Methone, and of the neighboring inhabitants the men are called Aposphendoneti, i.e. they that were repulsed with sling-stones.

Question 12. What was Charila among the Delphians?

Solution. The Delphians solemnized three nonennial feasts in regular order, of which they call one Stepterium, another Herois, and the third Charila. The Stepterium represents by imitation the fight which Apollo had with Python, and both his flight and pursuit after the fight unto Tempe. For some say that he fled, as needing purification by reason of the slaughter; others say that he pursued

Python wounded, and flying along the highway which they now call Sacred, he just missed of being present at his death; for he found him just dead of his wound, and buried by his son, whose name was Aix, as they say. Stepterium therefore is the representation of these or some such things. But as to Herois, it hath for the most part a mysterious reason which the Thyades are acquainted with; but by the things that are publicly acted one may conjecture it to be the calling up of Semele from the lower world. Concerning Charila, they fable some such things as these. A famine by reason of drought seized the Delphians, who came with their wives and children as suppliants to the king's gate, whereupon he distributed meal and pulse to the better known among them, for there was not sufficient for all. A little orphan girl yet coming and importuning him, he beat her with his shoe, and threw his shoe in her face. She indeed was a poor wandering beggar-wench, but was not of an ignoble disposition; therefore withdrawing herself, she untied her girdle and hanged herself. The famine hereupon increasing and many diseases accompanying it, Pythia gives answer to the king, that the maid Charila who slew herself must be expiated. They with much ado at last discovering that this was the maid's name which was smitten with a shoe, they instituted a certain sacrifice mixed with expiatory rites, which they yet solemnize to this day every ninth year. Whereat the king presides, distributing meal and pulse to all strangers and citizens (for they introduce a kind of an effigy of the wench Charila); and when all have received their doles, the king smites the idol with his shoe. Upon this the governess of the Thyades takes up the image and carries it away to some rocky place, and there putting a halter about its neck, they bury it in the place where they buried Charila when she had strangled herself.

Question 13. What is the beggars' meat among the Aenianes?

Solution. Many have been the removes of the Aenianes. First they inhabited the plain of Dotion; thence they were expelled by the Lapithae to the Aethices; from thence they betook themselves to a region of Molossia about the Aous, where they were called Paravaeans; afterward they took possession of Cirrha; they had no sooner landed at Cirrha (Apollo so commanding their king Oenoclus) but they went down to the country bordering on the river Inachus, inhabited by the Inachians and Achaeans. There was an oracle given to the latter, that they would lose all their country if they should part with any of it, — and to the Aenianes, that they would hold it if they should take it of such as freely resigned it. Temo, a noted man among the Aenianes, putting on rags and a scrip, like a beggar, addressed himself to the Inachians; the king, in a way of reproach and scorn, gave him a clod of earth. He receives it and puts it up into his scrip, and absconds himself, making much of his dole; for he presently forsakes the country, begging no more. The old men wondering at this, the oracle came fresh to their remembrance; and going to the king, they told him that he ought not to slight this man, nor suffer him to escape. Temo well perceiving their designs, hastens his flight, and as he fled, vowed a hecatomb to Apollo. Upon this occasion the kings fought hand to hand; and when Phemius, the king of the Aenianes, saw Hyperochus, the king of the Inachians, charging him with a dog at his heels, he said he dealt not fairly to bring a second with him to fight him; whereupon Hyperochus going to drive away the dog, and turning himself about in order to throw a stone at the dog, Phemius slays him. Thus the Aenianes possessed themselves of that region, expelling the Inachians and Achaeans; but they reverence that stone as sacred, and sacrifice to it,

wrapping it in the fat of the victim. And when they offer a hecatomb to Apollo, they sacrifice an ox to Jupiter, a choice part of which they distribute to Temo's posterity, and call it the beggars' flesh.

Question 14. Who were the Coliads among the Ithacans? And what was a *φάγιλος*?

Solution. After the slaughter of the suitors, some near related to the deceased made head against Ulysses. Neoptolemus, being introduced by both parties as an arbitrator, determined that Ulysses should remove and hasten out of Cephalenia, Zacynthus, and Ithaca, because of the blood that he had shed there; but that the friends and relations of the suitors should pay a yearly mulct to Ulysses, for the wrong done to his family. Ulysses therefore passed over into Italy; the mulct he devoted to his son, and commanded the Ithacans to pay it. The mulct was meal, wine, honey-combs, oil, salt, and for victims the better grown of the *phagili*. Aristotle saith *phagilus* was a lamb. And Telemachus, setting Eumaeus and his people at liberty, placed them among the citizens; and the family of the Coliads is descended from Eumaeus, and that of the Bucolians from Philoetius.

Question 15. What is the wooden dog among the Locrians?

Solution. Locrus was the son of Fuscus, the son of Amphictyon. Of him and Cabya came Locrus, with whom his father falling into contention, and gathering after him a great number of citizens, consulted the oracle about transplanting a colony. The oracle told him that there he should build a city, where he should happen to be bit by a wooden dog. He, wafting over the sea unto the next shore, trod upon a cynosbatus (a sweet brier), and being sorely pained with the prick, he spent many days there; in which time considering the nature of the country, he built Phycus and Hyantheia, and other towns which the

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