

**75 AD**

**LYCURGUS** **Legendary, 9<sup>th</sup> Century B.C.**

**Plutarch**  
**translated by John Dryden**

*Plutarch (46-120) - Greek biographer, historian, and philosopher, sometimes known as the encyclopaedist of antiquity. He is most renowned for his series of character studies, arranged mostly in pairs, known as "Plutarch's Lives of the Noble Grecians and Romans" or "Parallel Lives." Lycurgus (75 AD) - A study of the life of Lycurgus, the lawgiver of Sparta.*

## LYCURGUS

There is so much uncertainty in the accounts which historians have left us of Lycurgus, the lawgiver of Sparta, that scarcely anything is asserted by one of them which is not called into question or contradicted by the rest. Their sentiments are quite different as to the family he came of, the voyages he undertook, the place and manner of his death, but most of all when they speak of the laws he made and the commonwealth which he founded. They cannot, by any means, be brought to an agreement as to the very age in which he lived; for some of them say that he flourished in the time of Iphitus, and that they two jointly contrived the ordinance for the cessation of arms during the solemnity of the Olympic games. Of this opinion was Aristotle; and for confirmation of it, he alleges an inscription upon one of the copper quoits used in those sports, upon which the name of Lycurgus continued uneffaced to his time. But Eratosthenes and Apollodorus and other chronologers, computing the time by the successions of the Spartan kings, pretend to demonstrate that he was much more ancient than the institution of the Olympic games. Timaeus conjectures that there were two of this name, and in diverse times, but that the one of them being much more famous than the other, men gave to him the glory of the exploits of both; the elder of the two, according to him, was not long after Homer; and some are so particular as to say that he had seen him. But that he was of great antiquity may be gathered from a passage in Xenophon, where he makes him contemporary with the Heraclidae.

By descent, indeed, the very last kings of Sparta were Heraclidae too; but he seems in that place to speak of the first and more immediate successors of Hercules. But notwithstanding this confusion and obscurity, we shall endeavour to compose the history of his life, adhering to those statements which are least contradicted, and depending upon those authors who are most worthy of credit.

The poet Simonides will have it that Lycurgus was the son of Prytanis, and not of Eunomus; but in this opinion he is singular, for all the rest deduce the genealogy of them both as follows:

Aristodemus.  
to Patrocles.  
to Sous.  
to Eurypon.

to Eunomus Polydectes by his first wife. Lycurgus by Dionassa his second. - Dieuchidas says he was the sixth from Patrocles and the eleventh from Hercules. Be this as it will, Sous certainly was the most renowned of all his ancestors, under whose conduct the Spartans made slaves of the Helots, and added to their dominions, by conquest, a good part of Arcadia. There goes a story of this king Sous, that, being besieged by the Clitorians in a dry and stony place so that he could come at no water, he was at last constrained to agree with them upon these terms, that he would restore to them all his conquests, provided that himself and all his men should drink of the nearest spring. After the usual oaths and ratifications, he called his soldiers together, and offered to him that would forbear drinking his kingdom for a reward; and when not a man of them was able to forbear, in short, when they had all drunk their fill, at last comes King Sous himself to the spring, and, having sprinkled his face only, without swallowing one drop, marches off in the face of his enemies, refusing to yield up his conquests, because himself and all his men had not, according to the articles, drunk of their water.

Although he was justly had in admiration on this account, yet his family was not surnamed from him, but from his son Eurypon (of whom they were called Eurypontids); the reason of which was that Eurypon relaxed the rigour of the monarchy, seeking favour and popularity with the many. They, after this first step, grew bolder; and the succeeding kings partly incurred hatred with their people by trying to use force, or, for popularity's sake and through weakness, gave way; and anarchy and confusion long prevailed in Sparta, causing, moreover, the death of the father of Lycurgus. For as he was endeavouring to quell a riot, he was stabbed with a butcher's knife, and left the title of king to his eldest son, Polydectes.

He, too, dying soon after, the right of succession (as every one thought) rested in Lycurgus; and reign he did, until it was found that the queen, his sister-in-law, was with child; upon which he immediately declared that the kingdom belonged to her issue, provided it were male, and that he himself exercised the regal jurisdiction only as his guardian; the Spartan name for which office is *prodicus*.

Soon after, an overture was made to him by the queen, that she would herself in some way destroy the infant, upon condition that he would marry her when he came to the crown. Abhorring the woman's wickedness, he nevertheless did not reject her proposal, but, making show of closing with her, despatched the messenger

with thanks and expressions of joy, but dissuaded her earnestly from procuring herself to miscarry, which would impair her health, if not endanger her life; he himself, he said, would see to it, that the child, as soon as born, should be taken out of the way. By such artifices having drawn on the woman to the time of her lying-in, as soon as he heard that she was in labour, he sent persons to be by and observe all that passed, with orders that if it were a girl they should deliver it to the women, but if a boy, should bring it to him wheresoever he were, and whatsoever doing. It fell out that when he was at supper with the principal magistrates the queen was brought to bed of a boy, who was soon after presented to him as he was at the table; he, taking him into his arms, said to those about him, "Men of Sparta, here is a king born unto us;" this said, he laid him down in the king's place, and named him Charilaus, that is, the joy of the people; because that all were transported with joy and with wonder at his noble and just spirit. His reign had lasted only eight months, but he was honoured on other accounts by the citizens, and there were more who obeyed him because of his eminent virtues, than because he was regent to the king and had the royal power in his hands. Some, however, envied and sought to impede his growing influence while he was still young; chiefly the kindred and friends of the queen-mother, who pretended to have been dealt with injuriously. Her brother Leonidas, in a warm debate which fell out betwixt him and Lycurgus, went so far as to tell him to his face that he was well assured that ere long he should see him king; suggesting suspicions and preparing the way for an accusation of him, as though he had made away with his nephew, if the child should chance to fail, though by a natural death. Words of the like import were designedly cast abroad by the queen-mother and her adherents.

Troubled at this, and not knowing what it might come to, he thought it his wisest course to avoid their envy by a voluntary exile, and to travel from place to place until his nephew came to marriageable years, and, by having a son, had secured the succession; setting sail, therefore, with this resolution, he first arrived at Crete, where, having considered their several forms of government, and got an acquaintance with the principal men among them, some of their laws he very much approved of, and resolved to make use of them in his own country; a good part he rejected as useless. Among the persons there the most renowned for their learning and their wisdom in state matters was one Thales, whom Lycurgus, by importunities and assurances of

friendship, persuaded to go over to Lacedaemon; where, though by his outward appearance and his own profession he seemed to be no other than a lyric poet, in reality he performed the part of one of the ablest lawgivers in the world. The very songs which he composed were exhortations to obedience and concord, and the very measure and cadence of the verse, conveying impressions of order and tranquillity, had so great an influence on the minds of the listeners, that they were insensibly softened and civilized, insomuch that they renounced their private feuds and animosities, and were reunited in a common admiration of virtue. So that it may truly be said that Thales prepared the way for the discipline introduced by Lycurgus.

From Crete he sailed to Asia, with design, as is said, to examine the difference betwixt the manners and rules of life of the Cretans, which were very sober and temperate, and those of the Ionians, a people of sumptuous and delicate habits, and so to form a judgment; just as physicians do by comparing healthy and diseased bodies. Here he had the first sight of Homer's works, in the hands, we may suppose, of the posterity of Creophylus; and, having observed that the few loose expressions and actions of ill example which are to be found in his poems were much outweighed by serious lessons of state and rules of morality, he set himself eagerly to transcribe and digest them into order, as thinking they would be of good use in his own country. They had, indeed, already obtained some slight repute among the Greeks, and scattered portions, as chance conveyed them, were in the hands of individuals; but Lycurgus first made them really known.

The Egyptians say that he took a voyage into Egypt, and that, being much taken with their way of separating the soldiery from the rest of the nation, he transferred it from them to Sparta, a removal from contact with those employed in low and mechanical occupations giving high refinement and beauty to the state. Some Greek writers also record this. But as for his voyages into Spain, Africa and the Indies, and his conferences there with the Gymnosophists, the whole relation, as far as I can find, rests on the single credit of the Spartan Aristocrates, the son of Hipparchus.

Lycurgus was much missed at Sparta, and often sent for, "for kings indeed we have," they said, "who wear the marks and assume the titles of royalty, but as for the qualities of their minds, they have nothing by which they are to be distinguished from their subjects; adding, that in him alone was the true foundation of sovereignty to be seen, a nature made to rule, and a genius to gain obedience.

Nor were the kings themselves averse to see him back, for they looked upon his presence as a bulwark against the insolence of the people.

Things being in this posture at his return, he applied himself, without loss of time, to a thorough reformation, and resolved to change the whole face of the commonwealth; for what could a few particular laws and a partial alteration avail? He must act as wise physicians do, in the case of one who labours under a complication of diseases, by force of medicines reduce and exhaust him, change his whole temperament, and then set him upon a totally new regimen of diet. Having thus projected things, away he goes to Delphi to consult Apollo there; which having done, and offered his sacrifice, he returned with that renowned oracle, in which he is called beloved of God, and rather God than man; that his prayers were heard, that his laws should be the best, and the commonwealth which observed them the most famous in the world. Encouraged by these things he set himself to bring over to his side the leading men of Sparta, exhorting them to give him a helping hand in his great undertaking; he broke it first to his particular friends, and then by degrees, gained others, and animated them all to put his design in execution. When things were ripe for action, he gave orders to thirty of the principal men of Sparta to be ready armed at the market-place by break of day, to the end that he might strike a terror into the opposite party. Hermippus hath set down the names of twenty of the most eminent of them; but the name of him whom Lycurgus most confided in, and who was of most use to him, both in making his laws and putting them in execution was Arthmiadas. Things growing to a tumult, King Charilaus, apprehending that it was a conspiracy against his person, took sanctuary in the temple of Minerva of the Brazen House; but, being soon after undeceived, and having taken an oath of them that they had no designs against him, he quitted his refuge, and himself also entered into the confederacy with them; of so gentle and flexible a disposition he was, to which Archelaus, his brother-king, alluded, when, hearing him extolled for his goodness, he said, "Who can say he is anything but good? he is so even to the bad." Amongst the many changes and alterations which Lycurgus made, the first and of greatest importance was the establishment of the senate, which having a power equal to the king's in matters of great consequence, and, as Plato expresses it, allaying and qualifying the fiery genius of the royal office, gave steadiness and safety to the commonwealth. For the state, which before had no firm basis to stand upon, but leaned

one while towards an absolute monarchy, when the kings had the upper hand, and another while towards a pure democracy, when the people had the better, found in this establishment of the senate a central weight, like ballast in a ship, which always kept things in a just equilibrium; the twenty-eight always adhering to the kings so far as to resist democracy, and on the other hand, supporting the people against the establishment of absolute monarchy. As for the determinate number of twenty-eight, Aristotle states, that it so fell out because two of the original associates, for want of courage, fell off from the enterprise; but Sphaerus assures us that there were but twenty-eight of the confederates at first; perhaps there is some mystery in the number, which consists of seven multiplied by four, and is the first of perfect numbers after six, being, as that is, equal to all its parts. For my part, I believe Lycurgus fixed upon the number of twentyeight, that, the two kings being reckoned amongst them, they might be thirty in all. So eagerly set was he upon this establishment, that he took the trouble to obtain an oracle about it from Delphi, the Rhetra, which runs thus: "After that you have built a temple to Jupiter Helianius, and to Minerva Hellania, and after that you have phyle'd the people into phyles, and obe'd them into obes, you shall establish a council of thirty elders, the leaders included, and shall, from time to time, apellazein the people betwixt Babyca and Cnacion, there propound and put to the vote. The commons have the final voice and decision." By phyles and obes are meant the divisions of the people; by the leaders, the two kings; apellazein, referring to the Pythian Apollo, signifies to assemble; Babyca and Cnacion they now call Oenus; Aristotle says Cnacion is a river, and Babyca a bridge. Betwixt this Babyca and Cnacion, their assemblies were held, for they had no councilhouse or building to meet in. Lycurgus was of opinion that ornaments were so far from advantaging them in their counsels, that they were rather an hindrance, by diverting their attention from the business before them to statues and pictures, and roofs curiously fretted, the usual embellishments of such places amongst the other Greeks. The people then being thus assembled in the open air, it was not allowed to any one of their order to give his advice, but only either to ratify or reject what should be propounded to them by the king or senate. But because it fell out afterwards that the people, by adding or omitting words, distorted and perverted the sense of propositions, Kings Polydorus and Theopompus inserted into the Rhetra, or grand covenant, the following clause: "That if the people decide crookedly it should be lawful for the elders and leaders to dissolve;" that is to say, refuse ratification, and dismiss the people as depravers and perverters of their counsel. It passed

among the people, by their management, as being equally authentic with the rest of the Rhetra, as appears by these verses of Tyrtaeus, "These oracles they from Apollo heard, And brought from Pytho home the perfect word: The heaven-appointed kings, who love the land, Shall foremost in the nation's council stand; The elders next to them; the commons last; Let a straight Rhetra among all be passed."

Although Lycurgus had, in this manner, used all the qualifications possible in the constitution of his commonwealth, yet those who succeeded him found the oligarchical element still too strong and dominant, and to check its high temper and its violence, put, as Plato says, a bit in its mouth, which was the power of the ephori, established an hundred and thirty years after the death of Lycurgus. Elatus and his colleagues were the first who had this dignity conferred upon them in the reign of King Theopompus, who, when his queen upbraided him one day that he would leave the regal power to his children less than he had received it from his ancestors, said in answer, "No, greater; for it will last longer." For, indeed, their prerogative being thus reduced within reasonable bounds, the Spartan kings were at once freed from all further jealousies and consequent danger, and never experienced the calamities of their neighbours at Messene and Argos, who, by maintaining their prerogative too strictly for want of yielding a little to the populace, lost it all.

Indeed, whosoever shall look at the sedition and misgovernment which befell these bordering nations to whom they were as near related in blood as situation, will find in them the best reason to admire the wisdom and foresight of Lycurgus.

For these three states, in their first rise, were equal, or, if there were any odds, they lay on the side of the Messenians and Argives, who, in the first allotment, were thought to have been luckier than the Spartans; yet was their happiness of but small continuance, partly the tyrannical temper of their kings and partly the ungovernableness of the people quickly bringing upon them such disorders, and so complete an overthrow of all existing institutions, as clearly to show how truly divine a blessing the Spartans had had in that wise lawgiver who gave their government its happy balance and temper. But of this I shall say more in its due place.

After the creation of the thirty senators, his next task, and, indeed, the most hazardous he ever undertook, was the making a new division of their lands. For there was an extreme inequality amongst them, and their state was overloaded with a multitude of



indigent and necessitous persons, while its whole wealth had centred upon a very few. To the end, therefore, that he might expel from the state arrogance and envy, luxury and crime, and those yet more inveterate diseases of want and superfluity, he obtained of them to renounce their properties, and to consent to a new division of the land, and that they should live all together on an equal footing; merit to be their only road to eminence, and the disgrace of evil, and credit of worthy acts, their one measure of difference between man and man.

Upon their consent to these proposals, proceeding at once to put them into execution, he divided the country of Laconia in general into thirty thousand equal shares, and the part attached to the city of Sparta into nine thousand; these he distributed among the Spartans, as he did the others to the country citizens. Some authors say that he made but six thousand lots for the citizens of Sparta, and that King Polydorus added three thousand more. Others say that Polydorus doubled the number Lycurgus had made, which, according to them, was but four thousand five hundred. A lot was so much as to yield, one year with another, about seventy bushels of grain for the master of the family, and twelve for his wife, with a suitable proportion of oil and wine. And this he thought sufficient to keep their bodies in good health and strength; superfluities they were better without. It is reported, that, as he returned from a journey shortly after the division of the lands, in harvest time, the ground being newly reaped, seeing the stacks all standing equal and alike, he smiled, and said to those about him, "Methinks all Laconia looks like one family estate just divided among a number of brothers." Not contented with this, he resolved to make a division of their movables too, that there might be no odious distinction or inequality left amongst them; but finding that it would be very dangerous to go about it openly, he took another course, and defeated their avarice by the following stratagem: he commanded that all gold and silver coin should be called in, and that only a sort of money made of iron should be current, a great weight and quantity of which was very little worth; so that to lay up twenty or thirty pounds there was required a pretty large closet, and, to remove it, nothing less than a yoke of oxen. With the diffusion of this money, at once a number of vices were banished from Lacedaemon; for who would rob another of such a coin? Who would unjustly detain or take by force, or accept as a bribe, a thing which it was not easy to hide, nor a credit to have, nor indeed of any use to cut in pieces? For when it was just red hot, they

quenched it in vinegar, and by that means spoilt it, and made it almost incapable of being worked.

In the next place, he declared an outlawry of all needless and superfluous arts; but here he might almost have spared his proclamation; for they of themselves would have gone after the gold and silver, the money which remained being not so proper payment for curious work; for, being of iron, it was scarcely portable, neither, if they should take the means to export it, would it pass amongst the other Greeks, who ridiculed it. So there was now no more means of purchasing foreign goods and small wares; merchants sent no shiploads into Laconian ports; no rhetoric-master, no itinerate fortune-teller, no harlot-monger, or gold or silversmith, engraver, or jeweller, set foot in a country which had no money; so that luxury, deprived little by little of that which fed and fomented it, wasted to nothing and died away of itself. For the rich had no advantage here over the poor, as their wealth and abundance had no road to come abroad by but were shut up at home doing nothing. And in this way they became excellent artists in common, necessary things; bedsteads, chairs, and tables, and such like staple utensils in a family, were admirably well made there; their cup, particularly, was very much in fashion, and eagerly bought up by soldiers, as Critias reports; for its colour was such as to prevent water, drunk upon necessity and disagreeable to look at, from being noticed; and the shape of it was such that the mud stuck to the sides, so that only the purer part came to the drinker's mouth. For this also, they had to thank their lawgiver, who, by relieving the artisans of the trouble of making useless things, set them to show their skill in giving, beauty to those of daily and indispensable use.

The third and most masterly stroke of this great lawgiver, by which he struck a yet more effectual blow against luxury and the desire of riches, was the ordinance he made, that they should all eat in common, of the same bread and same meat, and of kinds that were specified, and should not spend their lives at home, laid on costly couches at splendid tables, delivering themselves up into the hands of their tradesmen and cooks, to fatten them in corners, like greedy brutes, and to ruin not their minds only but their very bodies which, enfeebled by indulgence and excess, would stand in need of long sleep, warm bathing, freedom from work, and, in a word, of as much care and attendance as if they were continually sick. It was certainly an extraordinary thing to have brought about such a result as this, but a greater yet to have taken away from wealth, as Theophrastus observes, not merely the property of being

coveted, but its very nature of being wealth. For the rich, being obliged to go to the same table with the poor, could not make use of or enjoy their abundance, nor so much as please their vanity by looking at or displaying it. So that the common proverb, that Plutus, the god of riches, is blind, was nowhere in all the world literally verified but in Sparta.

There, indeed, he was not only blind, but like a picture, without either life or motion. Nor were they allowed to take food at home first, and then attend the public tables, for every one had an eye upon those who did not eat and drink like the rest, and reproached them with being dainty and effeminate.

This last ordinance in particular exasperated the wealthier men. They collected in a body against Lycurgus, and from ill words came to throwing stones, so that at length he was forced to run out of the market-place, and make to sanctuary to save his life; by good-hap he outran all, excepting one Alcander, a young man otherwise not ill accomplished, but hasty and violent, who came up so close to him, that when he turned to see who was so near him, he struck him upon the face with his stick, and put out one of his eyes. Lycurgus, so far from being daunted and discouraged by this accident, stopped short and showed his disfigured face and eye beat out to his countrymen; they, dismayed and ashamed at the sight, delivered Alcander into his hands to be punished, and escorted him home, with expressions of great concern for his ill-usage. Lycurgus, having thanked them for their care of his person, dismissed them all, excepting only Alcander; and, taking him with him into his house, neither did nor said anything severely to him, but, dismissing those whose place it was, bade Alcander to wait upon him at table. The young man, who was of an ingenuous temper, without murmuring did as he was commanded; and being thus admitted to live with Lycurgus, he had an opportunity to observe in him, besides his gentleness and calmness of temper, an extraordinary sobriety and an indefatigable industry, and so, from an enemy, became one of his most zealous admirers, and told his friends and relations that Lycurgus was not that morose and ill-natured man they had formerly taken him for, but the one mild and gentle character of the world. And thus did Lycurgus, for chastisement of his fault, make of a wild and passionate young man one of the discreetest citizens of Sparta.

In memory of this accident, Lycurgus built a temple to Minerva, surnamed Optiletis; optilus being the Doric of these parts for ophthalmus, the eye. Some authors, however, of whom Dioscorides is one (who wrote a treatise on the commonwealth of Sparta), say

that he was wounded, indeed, but did not lose his eye with the blow; but that he built the temple in gratitude for the cure. Be this as it will, certain it is, that, after this misadventure, the Lacedaemonians made it a rule never to carry so much as a staff into their public assemblies.

But to return to their public repast;- these had several names in Greek; the Cretans called them andria, because the men only came to them. The Lacedaemonians called them phiditia, that is, by changing l into d, the same as philitia, love feasts, because that, by eating and drinking together, they had opportunity of making friends. Or perhaps from phido, parsimony, because they were so many schools of sobriety; or perhaps the first letter is an addition, and the word at first was editia, from edode, eating. They met by companies of fifteen, more or less, and each of them stood bound to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a very small sum of money to buy flesh or fish with. Besides this, when any of them made sacrifice to the gods, they always sent a dole to the common hall; and, likewise, when any of them had been a hunting, he sent thither a part of the venison he had killed; for these two occasions were the only excuses allowed for supping at home. The custom of eating together was observed strictly for a great while afterwards; insomuch that King Agis himself, after having vanquished the Athenians, sending for his commons at his return home, because he desired to eat privately with his queen, was refused them by the polemarchs; which refusal when he resented so much as to omit next day the sacrifice due for a war happily ended, they made him pay a fine.

They used to send their children to these tables as to schools of temperance; here they were instructed in state affairs by listening to experienced statesmen; here they learned to converse with pleantry, to make jests without scurrility and take them without ill humour. In this point of good breeding, the Lacedaemonians excelled particularly, but if any man were uneasy under it, upon the least hint given, there was no more to be said to him. It was customary also for the eldest man in the company to say to each of them, as they came in, "Through this" (pointing to the door), "no words go out." When any one had a desire to be admitted into any of these little societies, he was to go through the following probation: each man in the company took a little ball of soft bread, which they were to throw into a deep basin, which a waiter carried round upon his head; those that liked the person to be chosen dropped their ball into the basin without altering its figure, and

those who disliked him pressed it betwixt their fingers, and made it flat; and this signified as much as a negative voice. And if there were but one of these flattened pieces in the basin, the suitor was rejected, so desirous were they that all the members of the company should be agreeable to each other. The basin was called caddichus, and the rejected candidate had a name thence derived.

Their most famous dish was the black broth, which was so much valued that the elderly men fed only upon that, leaving what flesh there was to the younger.

They say that a certain king of Pontus, having heard much of this black broth of theirs, sent for a Lacedaemonian cook on purpose to make him some, but had no sooner tasted it than he found it extremely bad, which the cook observing, told him, "Sir, to make this broth relish, you should have bathed yourself first in the river Eurotas." After drinking moderately, every man went to his home without lights, for the use of them was, on all occasions, forbid to the end that they might accustom themselves to march boldly in the dark. Such was the common fashion of their meals.

Lycurgus would never reduce his laws into writing; nay there is a Rhetra expressly to forbid it. For he thought that the most material points, and such as most directly tended to the public welfare, being imprinted on the hearts of their youth by a good discipline, would be sure to remain, and would find a stronger security, than any compulsion would be in the principles of action formed in them by their best lawgiver, education. And as for things of lesser importance, as pecuniary contracts, and such like, the forms of which have to be changed as occasion requires, he thought it the best way to prescribe no positive rule or inviolable usage in such cases, willing that their manner and form should be altered according to the circumstances of time, and determinations of men of sound judgment. Every end and object of law and enactment it was his design education should effect.

One, then, of the Rhetras was, that their laws should not be written; another is particularly levelled against luxury and expensiveness, for by it was ordained that the ceilings of their houses should only be wrought by the axe, and their gates and doors smoothed only by the saw. Epaminondas's famous dictum about his own table, that "Treason and a dinner like this do not keep company together," may be said to have been anticipated by Lycurgus. Luxury and a house of this kind could not well be companions. For a man might have a less than ordinary share of sense that would furnish such plain and common rooms with silverfooted couches

and purple coverlets and gold and silver plate. Doubtless he had good reason to think that they would proportion their beds to their houses, and their coverlets to their houses, and their coverlets to their beds, and the rest of their goods and furniture to these. It is reported that king Leotychides, the first of that name, was so little used to the sight of any other kind of work, that, being entertained at Corinth in a stately room, he was much surprised to see the timber and ceiling so finely carved and panelled, and asked his host whether the trees grew so in his country.

A third ordinance of Rhetra was, that they should not make war often, or long, with the same enemy, lest that they should train and instruct them in war, by habituating them to defend themselves. And this is what Agesilaus was much blamed for, a long time after; it being thought, that, by his continual incursions into Boeotia, he made the Thebans a match for the Lacedaemonians; and therefore Antalcidas, seeing him wounded one day, said to him, that he was very well paid for taking such pains to make the Thebans good soldiers, whether they would or no. These laws were called the Rhetras, to intimate that they were divine sanctions and revelations.

In order to the good education of their youth (which, as I said before, he thought the most important and noblest work of a lawgiver), he went so far back as to take into consideration their very conception and birth, by regulating their marriages. For Aristotle is wrong in saying, that, after he had tried all ways to reduce the women to more modesty and sobriety, he was at last forced to leave them as they were, because that in the absence of their husbands, who spent the best part of their lives in the wars, their wives, whom they were obliged to leave absolute mistresses at home, took great liberties and assumed the superiority; and were treated with overmuch respect and called by the title of lady or queen. The truth is, he took in their case, also, all the care that was possible; he ordered the maidens to exercise themselves with wrestling, running, throwing, the quoit, and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth, and withal that they, with this greater vigour, might be the more able to undergo the pains of child-bearing.

And to the end he might take away their overgreat tenderness and fear of exposure to the air, and all acquired womanishness, he ordered that the young women should go naked in the processions, as well as the young men, and dance, too, in that condition, at certain solemn feasts, singing certain songs, whilst the young men

stood around, seeing and hearing them. On these occasions they now and then made, by jests, a befitting reflection upon those who had misbehaved themselves in the wars; and again sang encomiums upon those who had done any gallant action, and by these means inspired the younger sort with an emulation of their glory. Those that were thus commended went away proud, elated, and gratified with their honour among the maidens; and those who were rallied were as sensibly touched with it as if they had been formally reprimanded; and so much the more, because the kings and the elders, as well as the rest of the city, saw and heard all that passed. Nor was there anything shameful in this nakedness of the young women; modesty attended them, and all wantonness was excluded. It taught them simplicity and a care for good health, and gave them some taste of higher feelings, admitted as they thus were to the field of noble action and glory.

Hence it was natural for them to think and speak as Gorgo, for example, the wife of Leonidas, is said to have done, when some foreign lady, as it would seem, told her that the women of Lacedaemon were the only women in the world who could rule men; "With good reason," she said, "for we are the only women who bring forth men." These public processions of the maidens, and their appearing naked in their exercises and dancings, were incitements to marriage, operating upon the young with the rigour and certainty, as Plato says, of love, if not of mathematics. But besides all this, to promote it yet more effectually, those who continued bachelors were in a degree disfranchised by law; for they were excluded from the sight those public processions in which the young men and maidens danced naked, and, in winter-time, the officers compelled them to march naked themselves round the marketplace, singing as they went a certain song to their own disgrace, that they justly suffered this punishment for disobeying the laws. Moreover, they were denied that respect and observance which the younger men paid their elders; and no man, for example, found fault with what was said to Dercyllidas, though so eminent a commander; upon whose approach one day, a young man, instead of rising, retained his seat, remarking, "No child of yours will make room for me." In their marriages, the husband carried off his bride by a sort of force; nor were their brides ever small and of tender years, but in their full bloom and ripeness. After this, she who superintended the wedding comes and clips the hair of the bride close round her head, dresses her up in man's clothes, and leaves her upon a mattress in the dark; afterwards comes the bridegroom, in his everyday clothes, sober and

composed, as having supped at the common table, and, entering privately into the room where the bride lies, unties her virgin zone, and takes her to himself; and, after staying some time together, he returns composedly to his own apartment, to sleep as usual with the other young men. And so he continues to do, spending his days, and, indeed, his nights, with them, visiting his bride in fear and shame, and with circumspection, when he thought he should not be observed she, also, on her part, using her wit to help and find favourable opportunities for their meeting, when company was out of the way. In this manner they lived a long time, insomuch that they sometimes had children by their wives before ever they saw their faces by daylight. Their interviews, being thus difficult and rare, served not only for continual exercise of their self-control, but brought them together with their bodies healthy and vigorous, and their affections fresh and lively, unsated and undulled by easy access and long continuance with each other; while their partings were always early enough to leave behind unextinguished in each of them some remaining fire of longing and mutual delight. After guarding marriage with this modesty and reserve, he was equally careful to banish empty and womanish jealousy. For this object, excluding all licentious disorders, he made it, nevertheless, honourable for men to give the use of their wives to those whom they should think fit, that so they might have children by them; ridiculing those in whose opinion such favours are so unfit for participation as to fight and shed blood and go to war about it. Lycurgus allowed a man who was advanced in years and had a young wife to recommend some virtuous and approved young man, that she might have a child by him, who might inherit the good qualities of the father, and be a son to himself. On the other side, an honest man who had love for a married woman upon account of her modesty and the well-favouredness of her children, might, without formality, beg her company of her husband, that he might raise, as it were, from this plot of good ground, worthy and well-allied children for himself. And indeed, Lycurgus was of a persuasion that children were not so much the property of their parents as of the whole commonwealth, and, therefore, would not have his citizens begot by the first-comers, but by the best men that could be found; the laws of other nations seemed to him very absurd and inconsistent, where people would be so solicitous for their dogs and horses as to exert interest and to pay money to procure fine breeding, and yet kept their wives shut up, to be made mothers only by themselves, who might be foolish, infirm, or diseased; as if it were not apparent that children of a bad breed would prove their bad qualities first upon those who kept



and were rearing them, and well-born children, in like manner, their good qualities. These regulations, founded on natural and social grounds, were certainly so far from that scandalous liberty which was afterwards charged upon their women, that they knew not what adultery meant. It is told, for instance, of Geradas, a very ancient Spartan, that, being asked by a stranger what punishment their law had appointed for adulterers, he answered, "There are no adulterers in our country." "But," replied the stranger, "suppose there were?" "Then," answered he, "the offender would have to give the plaintiff a bull with a neck so long as that he might drink from the top of Taygetus of the Eurotas river below it." The man, surprised at this, said, "Why, 'tis impossible to find such a bull." Geradas smilingly replied, "'Tis as possible as to find an adulterer in Sparta." So much I had to say of their marriages.

Nor was it in the power of the father to dispose of the child as he thought fit; he was obliged to carry it before certain triers at a place called Lesche; these were some of the elders of the tribe to which the child belonged; their business it was carefully to view the infant, and, if they found it stout and well made, they gave order for its rearing, and allotted to it one of the nine thousand shares of land above mentioned for its maintenance, but, if they found it puny and illshaped, ordered it to be taken to what was called the Apothetae, a sort of chasm under Taygetus; as thinking it neither for the good of the child itself, nor for the public interest, that it should be brought up, if it did not, from the very outset, appear made to be healthy and vigorous. Upon the same account, the women did not bathe the new-born children with water, as is the custom in all other countries, but with wine, to prove the temper and complexion of their bodies; from a notion they had that epileptic and weakly children faint and waste away upon their being thus bathed while, on the contrary, those of a strong and vigorous habit acquire firmness and get a temper by it, like steel. There was much care and art, too, used by the nurses; they had no swaddling bands; the children grew up free and unconstrained in limb and form, and not dainty and fanciful about their food; not afraid in the dark, or of being left alone; and without peevishness, or illhumour, or crying. Upon this account Spartan nurses were often bought up, or hired by people of other countries; and it is recorded that she who suckled Alcibiades was a Spartan; who, however, if fortunate in his nurse, was not so in his preceptor; his guardian, Pericles, as Plato tells us, chose a servant for that office called Zopyrus, no better than any common slave.

Lycurgus was of another mind; he would not have masters bought out of the market for his young Spartans, nor such as should sell their pains; nor was it lawful, indeed, for the father himself to breed up the children after his own fancy; but as soon as they were seven years old they were to be enrolled in certain companies and classes, where they all lived under the same order and discipline, doing their exercises and taking their play together. Of these, he who showed the most conduct and courage was made captain; they had their eyes always upon him, obeyed his orders, and underwent patiently whatsoever punishment he inflicted; so that the whole course of their education was one continued exercise of a ready and perfect obedience. The old men, too, were spectators of their performances, and often raised quarrels and disputes among them, to have a good opportunity of finding out their different characters, and of seeing which would be valiant, which a coward, when they should come to more dangerous encounters.

Reading and writing they gave them, just enough to serve their turn; their chief care was to make them good subjects, and to teach them to endure pain and conquer in battle. To this end, as they grew in years, their discipline was proportionately increased; their heads were close-clipped, they were accustomed to go barefoot, and for the most part to play naked.

After they were twelve years old, they were no longer allowed to wear any undergarments, they had one coat to serve them a year; their bodies were hard and dry, with but little acquaintance of baths and unguents; these human indulgences they were allowed only on some few particular days in the year. They lodged together in little bands upon beds made of the rushes which grew by the banks of the river Eurotas, which they were to break off with their hands without a knife; if it were winter, they mingled some thistle-down with their rushes, which it was thought had the property of giving warmth. By the time they were come to this age there was not any of the more hopeful boys who had not a lover to bear him company. The old men, too, had an eye upon them, coming often to the grounds to hear and see them contend either in wit or strength with one another, and this as seriously and with as much concern as if they were their fathers, their tutors, or their magistrates; so that there scarcely was any time or place without some one present to put them in mind of their duty, and punish them if they had neglected it.

Besides all this, there was always one of the best and honestest men in the city appointed to undertake the charge and governance of them; he again arranged them into their several bands, and set over

each of them for their captain the most temperate and boldest of those they called Irens, who were usually twenty years old, two years out of the boys; and the oldest of the boys, again, were Mell-Irens, as much as to say, who would shortly be men. This young man, therefore, was their captain when they fought and their master at home, using them for the offices of his house; sending the eldest of them to fetch wood, and the weaker and less able to gather salads and herbs, and these they must either go without or steal; which they did by creeping into the gardens, or conveying themselves cunningly and closely into the eating-houses; if they were taken in the fact, they were whipped without mercy, for thieving so ill and awkwardly. They stole, too, all other meat they could lay their hands on, looking out and watching all opportunities, when people were asleep or more careless than usual. If they were caught, they were not only punished with whipping, but hunger, too, being reduced to their ordinary allowance, which was but very slender, and so contrived on purpose, that they might set about to help themselves, and be forced to exercise their energy and address. This was the principal design of their hard fare; there was another not inconsiderable, that they might grow taller; for the vital spirits, not being overburdened and oppressed by too great a quantity of nourishment, which necessarily discharges itself into thickness and breadth, do, by their natural lightness, rise; and the body, giving and yielding because it is pliant, grows in height. The same thing seems, also, to conduce to beauty of shape; a dry and lean habit is a better subject for nature's configuration, which the gross and over-fed are too heavy to submit to properly. Just as we find that women who take physic whilst they are with child, bear leaner and smaller but better-shaped and prettier children; the material they come of having been more pliable and easily moulded. The reason, however, I leave others to determine.

To return from whence we have digressed. So seriously did the Lacedaemonian children go about their stealing, that a youth, having stolen a young fox and hid it under his coat, suffered it to tear out his very bowels with its teeth and claws and died upon the place, rather than let it be seen. What is practised to this very day in Lacedaemon is enough to gain credit to this story, for I myself have seen several of the youths endure whipping to death at the foot of the altar of Diana surnamed Orthia.

The Iren, or under-master, used to stay a little with them after supper, and one of them he bade to sing a song, to another he put a question which required an advised and deliberate answer; for

example, Who was the best man in the city? What he thought of such an action of such a man? They used them thus early to pass a right judgment upon persons and things, and to inform themselves of the abilities or defects of their countrymen. If they had not an answer ready to the question, Who was a good or who an ill-reputed citizen, they were looked upon as of a dull and careless disposition, and to have little or no sense of virtue and honour; besides this, they were to give a good reason for what they said, and in as few words and as comprehensive as might be; he that failed of this, or answered not to the purpose, had his thumb bit by the master. Sometimes the Iren did this in the presence of the old men and magistrates, that they might see whether he punished them justly and in due measure or not, and when he did amiss, they would not reprove him before the boys, but, when they were gone, he was called to an account and underwent correction, if he had run far into either of the extremes of indulgence or severity.

Their lovers and favourers, too, had a share in the young boy's honour or disgrace; and there goes a story that one of them was fined by the magistrate, because the lad whom he loved cried out effeminately as he was fighting. And though this sort of love was so approved among them, that the most virtuous matrons would make professions of it to young girls, yet rivalry did not exist, and if several men's fancies met in one person, it was rather the beginning of an intimate friendship, whilst they all jointly conspired to render the object of their affection as accomplished as possible.

They taught them, also, to speak with a natural and graceful raillery, and to comprehend much matter of thought in few words. For Lycurgus, who ordered, as we saw, that a great piece of money should be but of an inconsiderable value, on the contrary would allow no discourse to be current which did not contain in few words a great deal of useful and curious sense; children in Sparta, by a habit of long silence, came to give just and sententious answers; for, indeed, as loose and incontinent livers are seldom fathers of many children, so loose and incontinent talkers seldom originate many sensible words. King Agis, when some Athenian laughed at their short swords, and said that the jugglers on the stage swallowed them with ease, answered him, "We find them long enough to reach our enemies with;" and as their swords were short and sharp, so, it seems to me, were their sayings. They reach the point and arrest the attention of the hearers better than any. Lycurgus himself seems to have been short and sententious, if we may trust the anecdotes of him; as appears by his answer to one

who by all means would set up a democracy in Lacedaemon. "Begin, friend," said he, "and set it up in your family." Another asked him why he allowed of such mean and trivial sacrifices to the gods. He replied, "That we may always have something to offer to them." Being asked what sort of martial exercises or combats he approved of, he answered, "All sorts, except that in which you stretch out your hands." Similar answers, addressed to his countrymen by letter, are ascribed to him; as, being consulted how they might best oppose an invasion of their enemies, he returned this answer, "By continuing poor, and not coveting each man to be greater than his fellow." Being consulted again whether it were requisite to enclose the city with a wall, he sent them word, "The city is well fortified which hath a wall of men instead of brick." But whether these letters are counterfeit or not is not easy to determine.

Of their dislike to talkativeness, the following apophthegms are evidence.

King Leonidas said to one who held him in discourse upon some useful matter, but not in due time and place, "Much to the purpose, Sir, elsewhere." King Charilaus, the nephew of Lycurgus, being asked why his uncle had made so few laws, answered, "Men of few words require but few laws." When one, named Hecataeus the sophist, because that, being invited to the public table, he had not spoken one word all supper-time, Archidamidas answered in his vindication, "He who knows how to speak, knows also when." The sharp and yet not ungraceful retorts which I mentioned may be instanced as follows. Demaratus, being asked in a troublesome manner by an importunate fellow, Who was the best man in Lacedaemon? answered at last, "He, Sir, that is the least like you." Some, in company where Agis was, much extolled the Eleans for their just and honourable management of the Olympic games; "Indeed," said Agis, "they are highly to be commended if they can do justice one day in five years." Theopompus answered a stranger who talked much of his affection to the Lacedaemonians, and said that his countrymen called him Philolacon (a lover of the Lacedaemonians), that it had been more for his honour if they had called him Philopolites (a lover of his own countrymen). And Plistoanax, the son of Pausanias, when an orator of Athens said the Lacedaemonians had no learning, told him, "You say true, Sir; we alone of all the Greeks have learned none of your bad qualities." One asked Archidamidas what number there might be of the Spartans, he answered: "Enough, Sir, to keep out wicked men." We may see their character, too, in their very jests. For they did not

throw them out at random, but the very wit of them was grounded upon something or other worth thinking about. For instance, one, being asked to go hear a man who exactly counterfeited the voice of a nightingale, answered, "Sir, I have heard the nightingale itself." Another, having read the following inscription upon a tomb- "Seeking to quench a cruel tyranny, They, at Selinus, did in battle die," - said, it served them right; for instead of trying to quench the tyranny, they should have let it burn out. A lad, being offered some game-cocks that would die upon the spot, said that he cared not for cocks that would die, but for such that would live and kill others. Another, seeing people easing themselves on seats, said, "God forbid I should sit where I could not get up to salute my elders." In short, their answers were so sententious and pertinent, that one said well that intellectual much more truly than athletic exercise was the Spartan characteristic.

Nor was their instruction in music and verse less carefully attended to than their habits of grace and good-breeding in conversation. And their very songs had a life and spirit in them that inflamed and possessed men's minds with an enthusiasm and ardour for action; the style of them was plain and without affectation; the subject always serious and moral; most usually, it was in praise of such men as had died in defence of their country, or in derision of those that had been cowards; the former they declared happy and glorified; the life of the latter they described as most miserable and abject. There were also vaunts of what they would do, and boasts of what they had done, varying with the various ages, as, for example, they had three choirs in their solemn festivals, the first of the old men, the second of the young men, and the last of the children; the old men began thus: "We once were young, and brave, and strong;" the young men answered them, singing: "And we're so now, come on and try;" the children came last and said: "But we'll be strongest by and by." Indeed, if we will take the pains to consider their compositions, some of which were still extant in our days, and the airs on the flute to which they marched when going to battle, we shall find that Terpander and Pindar had reason to say that musing and valour were allied. The first says of Lacedaemon "The spear and song in her do meet, And justice walks about her street; And Pindar "Councils of wise elders here, And the young men's conquering spear, And dance, and song, and joy appear; - both describing the Spartans as no less musical than warlike; in the words of one of their own poets

"With the iron stern and sharp, Comes the playing on the harp." For, indeed, before they engaged in battle, the king first did

sacrifice to the Muses, in all likelihood to put them in mind of the manner of their education, and of the judgment that would be passed upon their actions, and thereby to animate them to the performance of exploits that should deserve a record. At such times, too, the Lacedaemonians abated a little the severity of their manners in favour of their young men, suffering them to curl and adorn their hair, and to have costly arms and fine clothes; and were well pleased to see them, like proud horses, neighing and pressing to the course. And, therefore, as soon as they came to be well-grown, they took a great deal of care of their hair, to have it parted and trimmed, especially against a day of battle, pursuant to a saying recorded of their lawgiver, that a large head of hair added beauty to a good face, and terror to an ugly one.

When they were in the field, their exercises were generally more moderate, their fare not so hard, nor so strict a hand held over them by their officers, so that they were the only people in the world to whom war gave repose. When their army was drawn up in battle array, and the enemy near, the king sacrificed a goat, commanded the soldiers to set their garlands upon their heads, and the pipers to play the tune of the hymn to Castor, and himself began the paeon of advance. It was at once a magnificent and a terrible sight to see them march on to the tune of their flutes, without any disorder in their ranks, any discomposure in their minds, or change in their countenances, calmly and cheerfully moving with the music to the deadly fight. Men, in this temper, were not likely to be possessed with fear or any transport of fury, but with the deliberate valour of hope and assurance, as if some divinity were attending and conducting them. The king had always about his person some one who had been crowned in the Olympic games; and upon this account a Lacedaemonian is said to have refused a considerable present, which was offered to him upon condition that he would not come into the lists; and when he had with much to-do thrown his antagonist, some of the spectators saying to him, "And now, Sir Lacedaemonian, what are you the better for your victory?" he answered, smiling, "I shall fight next the king." After they had routed an enemy, they pursued him till they were well assured of the victory, and then they sounded a retreat, thinking it base and unworthy of a Grecian people to cut men in pieces, who had given up and abandoned all resistance. This manner of dealing with their enemies did not only show magnanimity, but was politic too; for, knowing that they killed only those who made resistance, and gave quarter to the rest, men generally thought it their best way to consult their safety by flight.

Hippius the sophist says that Lycurgus himself was a great soldier and an experienced commander. Philostephanus attributes to him the first division of the cavalry into troops of fifties in a square body; but Demetrius the Phalerian says quite the contrary, and that he made all his laws in a continued peace. And, indeed, the Olympic holy truce, or cessation of arms, that was procured by his means and management, inclines me to think him a kind-natured man, and one that loved quietness and peace. Notwithstanding all this, Hermippus tells us that he had no hand in the ordinance, that Iphitus made it, and Lycurgus came only as a spectator, and that by mere accident too. Being there, he heard as it were a man's voice behind him, blaming and wondering at him that he did not encourage his countrymen to resort to the assembly, and, turning about and seeing no man, concluded that it was a voice from heaven, and upon this immediately went to Iphitus and assisted him in ordering the ceremonies of that feast, which, by his means, were better established, and with more repute than before.

To return to the Lacedaemonians. Their discipline continued still after they were full-grown men. No one was allowed to live after his own fancy; but the city was a sort of camp, in which every man had his share of provisions and business set out, and looked upon himself not so much born to serve his own ends as the interest of his country. Therefore if they were commanded nothing else, they went to see the boys perform their exercises, to teach them something useful or to learn it themselves of those who knew better. And indeed one of the greatest and highest blessings Lycurgus procured his people was the abundance of leisure which proceeded from his forbidding to them the exercise of any mean and mechanical trade. Of the money-making that depends on troublesome going about and seeing people and doing business, they had no need at all in a state where wealth obtained no honour or respect. The Helots tilled their ground for them, and paid them yearly in kind the appointed quantity, without any trouble of theirs. To this purpose there goes a story of a Lacedaemonian who, happening to be at Athens when the courts were sitting, was told of a citizen that had been fined for living an idle life, and was being escorted home in much distress of mind by his condoling friends; the Lacedaemonian was much surprised at it and desired his friend to show him the man who was condemned for living like a freeman. So much beneath them did they esteem the frivolous devotion of time and attention to the mechanical arts and to moneymaking.



It need not be said that upon the prohibition of gold and silver, all lawsuits immediately ceased, for there was now neither avarice nor poverty amongst them, but equality, where every one's wants were supplied, and independence, because those wants were so small. All their time, except when they were in the field, was taken up by the choral dances and the festivals, in hunting, and in attendance on the exercise-grounds and the places of public conversation. Those who were under thirty years of age were not allowed to go into the market-place, but had the necessaries of their family supplied by the care of their relations and lovers; nor was it for the credit of elderly men to be seen too often in the market-place; it was esteemed more suitable for them to frequent the exercise-grounds and places of conversation, where they spent their leisure rationally in conversation, not on money-making and marketprices, but for the most part in passing judgment on some action worth considering; extolling the good, and censuring those who were otherwise, and that in a light and sportive manner, conveying, without too much gravity, lessons of advice and improvement. Nor was Lycurgus himself unduly austere; it was he who dedicated, says Sosibius, the little statue of Laughter.

Mirth, introduced seasonably at their suppers and places of common entertainment, was to serve as a sort of sweetmeat to accompany their strict and hard life.

To conclude, he bred up his citizens in such a way that they neither would nor could live by themselves; they were to make themselves one with the public good, and, clustering like bees around their commander, be by their zeal and public spirit carried all but out of themselves, and devoted wholly to their country.

What their sentiments were will better appear by a few of their sayings. Paedaretus, not being admitted into the list of the three hundred, returned home with a joyful face, well pleased to find that there were in Sparta three hundred better men than himself. And Polycratidas, being sent with some others ambassador to the lieutenants of the king of Persia, being asked by them whether they came in a private or in a public character, answered, "In a public, if we succeed; if not, in a private character." Argileonis, asking some who came from Amphipolis if her son Brasidas died courageously and as became a Spartan, on their beginning to praise him to a high degree, and saying there was not such another left in Sparta, answered, "Do not say so; Brasidas was a good and brave man, but there are in Sparta many better than he."

The senate, as I said before, consisted of those who were Lycurgus's chief aiders and assistants in his plans. The vacancies he ordered to be supplied out of the best and most deserving men past sixty years old, and we need not wonder if there was much striving for it; for what more glorious competition could there be amongst men, than one in which it was not contested who was swiftest among the swift or strongest of the strong, but who of many wise and good was wisest and best, and fittest to be intrusted for ever after, as the reward of his merits, with the supreme authority of the commonwealth, and with power over the lives, franchises, and highest interests of all his countrymen? The manner of their election was as follows: The people being called together, some selected persons were locked up in a room near the place of election, so contrived that they could neither see nor be seen, but could only hear the noise of the assembly without; for they decided this, as most other affairs of moment, by the shouts of the people.

This done, the competitors were not brought in and presented all together, but one after another by lot, and passed in order through the assembly without speaking a word. Those who were locked up had writing-tables with them, in which they recorded and marked each shout by its loudness, without knowing in favour of which candidate each of them was made, but merely that they came first, second, third, and so forth. He who was found to have the most and loudest acclamations was declared senator duly elected. Upon this he had a garland set upon his head, and went in procession to all the temples to give thanks to the gods; a great number of young men followed him with applauses, and women, also, singing verses in his honour, and extolling the virtue and happiness of his life. As he went round the city in this manner, each of his relations and friends set a table before him, saying "The city honours you with this banquet;" but he, instead of accepting, passed round to the common table where he formerly used to eat, and was served as before, excepting that now he had a second allowance, which he took and put by. By the time supper was ended, the women who were of kin to him had come about the door; and he, beckoning to her whom he most esteemed, presented to her the portion he had saved, saying, that it had been a mark of esteem to him, and was so now to her; upon which she was triumphantly waited upon home by the women.

Touching burials, Lycurgus made very wise regulations; for, first of all, to cut off all superstition, he allowed them to bury their dead within the city, and even round about their temples, to the end that

their youth might be accustomed to such spectacles, and not be afraid to see a dead body, or imagine that to touch a corpse or to tread upon a grave would defile a man. In the next place, he commanded them to put nothing into the ground with them, except, if they pleased, a few olive leaves, and the scarlet cloth that they were wrapped in. He would not suffer the names to be inscribed, except only of men who fell in the wars, or women who died in a sacred office. The time, too, appointed for mourning, was very short, eleven days; on the twelfth, they were to do sacrifice to Ceres, and leave it off; so that we may see, that as he cut off all superfluity, so in things necessary there was nothing so small and trivial which did not express some homage of virtue or scorn of vice. He filled Lacedaemon all through with proofs and examples of good conduct; with the constant sight of which from their youth up the people would hardly fail to be gradually formed and advanced in virtue.

And this was the reason why he forbade them to travel abroad, and go about acquainting themselves with foreign rules of morality, the habits of ill-educated people, and different views of government. Withal he banished from Lacedaemon all strangers who would not give a very good reason for their coming thither; not because he was afraid lest they should inform themselves of and imitate his manner of government (as Thucydides says), or learn anything to their good; but rather lest they should introduce something contrary to good manners. With strange people, strange words must be admitted; these novelties produce novelties in thought; and on these follow views and feelings whose discordant character destroys the harmony of the state. He was as careful to save his city from the infection of foreign bad habits, as men usually are to prevent the introduction of a pestilence.

Hitherto I, for my part, see no sign of injustice or want of equity in the laws of Lycurgus, though some who admit them to be well contrived to make good soldiers, pronounce them defective in point of justice. The Cryptia, perhaps (if it were one of Lycurgus's ordinances, as Aristotle says it was), gave both him and Plato, too, this opinion alike of the lawgiver and his government. By this ordinance, the magistrates despatched privately some of the ablest of the young men into the country, from time to time, armed only with their daggers, and taking a little necessary provision with them; in the daytime, they hid themselves in out-of-the-way places, and there lay close, but in the night issued out into the highways, and killed all the Helots they could light upon; sometimes they set upon them by day, as they were at work in the fields, and

murdered them. As, also, Thucydides, in his history of the Peloponnesian war, tells us, that a good number of them, after being singled out for their bravery by the Spartans, garlanded, as enfranchised persons, and led about to all the temples in token of honours, shortly after disappeared all of a sudden, being about the number of two thousand; and no man either then or since could give an account how they came by their deaths. And Aristotle, in particular, adds, that the ephori, so soon as they were entered into their office, used to declare war against them, that they might be massacred without a breach of religion. It is confessed, on all hands, that the Spartans dealt with them very hardly; for it was a common thing to force them to drink to excess, and to lead them in that condition into their public halls, that the children might see what a sight a drunken man is; they made them to dance low dances, and sing ridiculous songs, forbidding them expressly to meddle with any of a better kind. And accordingly, when the Thebans made their invasion into Laconia, and took a great number of the Helots, they could by no means persuade them to sing the verses of Terpander, Alcman, or Spondon, "For," said they, "the masters do not like it." So that it was truly observed by one, that in Sparta he who was free was most so, and he that was a slave there, the greatest slave in the world. For my part, I am of opinion that these outrages and cruelties began to be exercised in Sparta at a later time, especially after the great earthquake, when the Helots made a general insurrection, and, joining with the Messenians, laid the country waste, and brought the greatest danger upon the city. For I cannot persuade myself to ascribe to Lycurgus so wicked and barbarous a course, judging of him from the gentleness of his disposition and justice upon all other occasions; to which the oracle also testified.

When he perceived that his more important institutions had taken root in the minds of his countrymen, that custom had rendered them familiar and easy, that his commonwealth was now grown up and able to go alone, then, as Plato somewhere tells us, the Maker of the world, when first he saw it existing and beginning its motion, felt joy, even so Lycurgus, viewing with joy and satisfaction the greatness and beauty of his political structure, now fairly at work and in motion, conceived the thought to make it immortal too, and, as far as human forecast could reach to deliver it down unchangeable to posterity. He called an extraordinary assembly of all the people, and told them that he now thought everything reasonably well established, both for the happiness and the virtue of the state; but that there was one thing still behind, of

the greatest importance, which he thought not fit to impart until he had consulted the oracle; in the meantime, his desire was that they would observe the laws without any the least alteration until his return, and then he would do as the god should direct him. They all consented readily, and bade him hasten his journey; but, before he departed, he administered an oath to the two kings, the senate, and the whole commons, to abide by and maintain the established form of polity until Lycurgus should be come back. This done, he set out for Delphi, and, having sacrificed to Apollo, asked him whether the laws he had established were good, and sufficient for a people's happiness and virtue.

The oracle answered that the laws were excellent, and that the people, while it observed them, should live in the height of renown. Lycurgus took the oracle in writing, and sent it over to Sparta; and, having sacrificed the second time to Apollo, and taken leave of his friends and his son, he resolved that the Spartans should not be released from the oath they had taken, and that he would, of his own act, close his life where he was. He was now about that age in which life was still tolerable, and yet might be quitted without regret. Everything, moreover, about him was in a sufficiently prosperous condition. He therefore made an end of himself by a total abstinence from food, thinking it a statesman's duty to make his very death, if possible, an act of service to the state, and even in the end of his life to give some example of virtue and effect some useful purpose. He would, on the one hand, crown and consummate his own happiness by a death suitable to so honourable a life, and on the other hand, would secure to his countrymen the enjoyment of the advantages he had spent his life in obtaining for them, since they had solemnly sworn the maintenance of his institutions until his return. Nor was he deceived in his expectations, for the city of Lacedaemon continued the chief city of all Greece for the space of five hundred years, in strict observance of Lycurgus's laws; in all which time there was no manner of alteration made, during the reign of fourteen kings down to the time of Agis, the son of Archidamus. For the new creation of the ephori, though thought to be in favour of the people, was so far from diminishing, that it very much heightened, the aristocratical character of the government.

In the time of Agis, gold and silver first flowed into Sparta, and with them all those mischiefs which attend the immoderate desire of riches. Lysander promoted this disorder; for by bringing in rich spoils from the wars, although himself incorrupt, he yet by this means filled his country with avarice and luxury, and subverted

the laws and ordinances of Lycurgus; so long as which were in force, the aspect presented by Sparta was rather that of a rule of life followed by one wise and temperate man, than of the political government of a nation. And as the poets feign of Hercules, that, with his lion's skin and his club, he went over the world, punishing lawless and cruel tyrants, so may it be said of the Lacedaemonians, that, with a common staff and a coarse coat, they gained the willing and joyful obedience of Greece, through whose whole extent they suppressed unjust usurpations and despotisms, arbitrated in war, and composed civil dissensions; and this often without so much as taking down one buckler, but barely by sending some one single deputy to whose direction all at once submitted, like bees swarming and taking their places around their prince. Such a fund of order and equity, enough and to spare for others, existed in their state.

And therefore I cannot but wonder at those who say that the Spartans were good subjects, but bad governors, and for proof of it allege a saying of King Theopompus, who when one said that Sparta held up so long because their kings could command so well, replied, "Nay, rather because the people know so well how to obey." For people do not obey, unless rulers know how to command; obedience is a lesson taught by commanders. A true leader himself creates the obedience of his own followers; as it is the last attainment in the art of riding to make a horse gentle and tractable, so is it of the science of government, to inspire men with a willingness to obey. The Lacedaemonians inspired men not with a mere willingness, but with an absolute desire to be their subjects. For they did not send petitions to them for ships or money, or a supply of armed men, but only for a Spartan commander; and, having obtained one, used him with honour and reverence; so the Sicilians behaved to Gylippus, the Chalcidians to Brasidas, and all the Greeks in Asia to Lysander, Callicratidas, and Agesilaus; they styled them the composers and chasteners of each people or prince they were sent to, and had their eyes always fixed upon the city of Sparta itself, as the perfect model of good manners and wise government. The rest seemed as scholars, they the masters of Greece; and to this Stratonicus pleasantly alluded, when in jest he pretended to make a law that the Athenians should conduct religious processions and the mysteries, the Eleans should preside at the Olympic games, and, if either did amiss, the Lacedaemonians be beaten. Antisthenes, too, one of the scholars of Socrates, said, in earnest, of the Thebans, when they were elated by

their victory at Leuctra, that they looked like school-boys who had beaten their master.

However, it was not the design of Lycurgus that his city should govern a great many others; he thought rather that the happiness of a state, as a private man, consisted chiefly in the exercise of virtue, and in the concord of the inhabitants; his aim, therefore, in all his arrangements, was to make and keep them free-minded, self-dependent, and temperate. And therefore all those who have written well on politics, as Plato, Diogenes and Zeno, have taken Lycurgus for their model, leaving behind them, however mere projects and words; whereas Lycurgus was the author, not in writing but in reality, of a government which none else could so much as copy; and while men in general have treated the individual philosophic character as unattainable, he, by the example of a complete philosophic state, raised himself high above all other lawgivers of Greece. And so Aristotle says they did him less honour at Lacedaemon after his death than he deserved, although, he has a temple there, and they offer sacrifices yearly to him as to a god.

It is reported that when his bones were brought home to Sparta his tomb was struck with lightning, an accident which befell no eminent person but himself and Euripides, who was buried at Arethusa in Macedonia; and it may serve that poet's admirers as a testimony in his favour, that he had in this the same fate with that holy man and favourite of the gods. Some say Lycurgus died in Cirrha. Apollonius says, after he had come to Elis; Timaeus and Aristoxenus, that he ended his life in Crete; Aristoxenus adds that his tomb is shown by the Cretans in the district of Pergamus, near the strangers' road. He left an only son, Antiorus, on whose death without issue his family became extinct. But his relations and friends kept up an annual commemoration of him down to a long time after; and the days of the meeting were called Lycurgides. Aristocrates, the son of Hipparchus, says that he died in Crete, and that his Cretan friends, in accordance with his own request, when they had burned his body, scattered the Ashes into the sea; for fear lest, if his relics should be transported to Lacedaemon, the people might pretend to be released from their oaths, and make innovations in the government.

Thus much may suffice for the life and actions of Lycurgus.

**THE END**