tent δ with taking a transient view of it among the Greeks and Romans, and a ſewother nations, in whoſe cuſtoms and manners our readers muſt be interested.

One can hardly read a book of the Iliad or Odyſſey, withoutperceiving that, in the age of Homer, all priſoners of war were liable to be treated as ſlaves, and compelled, without regard to their rank, ſex, or years, to labour for their maſters in offices of the vileſt drudgery. So univerſally was this cruel treatment of captives admitted to be the right of the victor, that the poet introduces Hector, in the very act of taking a tender and perhaps laſt farewell of his wife, when it was ſurely his buſineſs to afford her every conſolation in his power, telling her, as a thing of courſe which could not be concealed, that, on the conqueſt of Troy, ſhe would be compelled

To bear the victor’s hard commands, or bring

The weight of water from Hyperia’s ſpring @@(e).

*Pope.*

At that early period, the Phoenicians, and probably the Greeks themſelves, had ſuch an eſtabliſhed commerce in ſlaves, that, not ſatisfied with reducing to bondage their priſoners of war, they ſcrupled not to kidnap in cold blood perſons who had never kindled their reſentment, in order to ſupply their foreign markets. In the 14th book oſ the Odyſſey, Ulyſſes repreſents himſelf as ha­ving narrowly eſcaped a ſnare of this kind laid for him by a false Phoenician, who had doomed the hero to Li­byan ſlavery : and as the whole narrative, in which this circumſtance is told, is an artful fiction, intended to have the appearance of truth to an Ithacan peaſant, the practice of kidnapping ſlaves could not then have ap­peared incredible to any inhabitant of that iſland.

Such were the manners oſ the Greeks in the heroic age ; nor were they much improved in this reſpect at periods of greater refinement. Philip of Macedon ha­ving conquered the Thebans, not only fold his captives, but even took money for permitting the dead to be bu­ried @@\*; and Alexander, who had more generoſity than Philip, afterwards razed the city of Thebes, and fold the inhabitants, men, women, and children, for ſlaves @@\*. This cruel treatment of a brave people may indeed be ſuppoſed to have proceeded, in the firſt inſtance, from the avarice of the conqueror; and in the ſecond, from the momentary reſentment of a man who was ſavage and gene­rous by turns, and who had no command of his paſſions. We ſhall not poſitively aſſign it to other cauſes ; but from the manner in which the Spartans behaved to their ſlaves, there is little reaſon to imagine that had they re­ceived from the Thebans the ſame provocation with Alexander, they would have treated their captives with greater lenity. “ At Sparta (ſays a humane and ele­gant writer@@) ſlaves were treated with a degree oſ ri­gour that is hardly conceivable ; although to them, as their huſbandmen and artificers, their proud and idle maſters were indebted for all the neceſſaries of life. The Lacedemonian youth, trained up in the practice of de­ceiving and butchering thoſe poor men, were from time

to time let looſe upon them, in order to ſhow their proficiency in ſtratagem and maſſacre. And once, without any provocation, and merely for their own amuſement, we are told that they murdered three thouſand in one night, not only with the connivance of law, but by its avowed permiſſion. Such, in promoting the happineſs of one part of ſociety and the virtue of another, are the effects of ſlavery.”

It has been said, that in Athens and Rome ſlaves were better treated than in Sparta : but in the former city their treatment cannot have been good, nor their lives comfortable, where the Athenians reliſhed that tragedy of Euripides in which Hecuba, the wife of Priam, is introduced as lamenting that ſhe was chained like a dog at Agamemnon’s gate ! Of the eſtimation in which ſlaves were held in Rome, we may form a to­lerable notion from the well known fact, that one of thoſe unhappy beings was often chained at the gate of a great man’s houſe, to give admittance to the gueſts invited to a feast@@\*. In the early periods of the commonwealth it was cuſtomary, in certain ſacred ſhews exhi­bited on solemn occasions, to drag through the circus a ſlave, who had been ſcourged to death holding in his hand a fork in the form of a gibbet @@\*. But we need not multiply proofs of the cruelty of the Romans to their ſlaves. If the inhuman combats of the gladiators (see Gladiators) admit of any apology on account oſ the martial ſpirit with which they were thought to inſpire the ſpectators, the conduct of Vedius Pollio muſt have proceeded from the moſt wanton and brutal cruelty. This man, who flouriſhed not in the earlieſt periods of the republic, when the Romans were little better than a ſavage banditti, but in the poliſhed age of Auguſtus, frequently threw ſuch ſlaves as gave him the ſlighteſt offence into his fiſh-ponds to fatten his lam­preys ; and yet he was ſuffered to die in peace ! The emperor, indeed, upon coming to the knowledge of his cruelty, ordered his lampreys to be destroyed, and his ponds to be filled up ; but we do not recollect that any other puniſhment was inflicted on the ſavage maſter. Till the reign of the ſame emperor the depoſitions of ſlaves were never admitted in the courts of judicature ; and then they were received only when perſons were accuſed of treasonable practices.

The origin of ſlavery in Rome was the ſame as in every other country. Priſoners of war were of courſe reduced to that ſtate, as if they had been criminals. The dictator Camillus, one of the moſt accompliſhed gene­rals of the republic, sold his Hetruriah captives to pay the Roman ladies for the jewels which they had presented to Apollo. Fabius, whoſe cautious conduct ſaved his country when Hannibal was victorious in Italy, having ſubdued Tarentum, reduced 30,000 of the citi­zens to ſtavery, and fold them to the higheſt bidder. Co­riolanus, when driven from Rome, and fighting for the Volſci, ſcrupled not to make ſlaves of his own country­men ; and Julius Cæsar, among whoſe faults wanton

@@@[m]\* Justin. lib. iii. cp. 4.

@@@[m]\* Justin et Arrian.

@@@[mu] Beattie's Moral Science, vol. ii.

@@@[m] Kames' Sketches.

@@@[m] Cicero de Div. lib. cap. 26.

@@@(e) In thoſe early times drawing water was the office of the meaneſt ſlaves. This appears from Joſhua’s curſe upon the Gibeonites who had deceived him.— " Now therefore ye are curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water, for the houſe of my God.” To this ſtate of bondage Homer makes Hector ſay, that Andromache would *necessarily* be brought upon the deſtruction of Troy ; χραερ ζ΄ επιχεισετ΄αναγχη. Il. lib. vi.