infancy, perceive any difference between poverty and riches, but consider each other as equals, and even as brethren, to whom the ſame portions were aſſigned, and who, through the courſe of their lives, were to fare alike : the youths alone were allowed to eat fleſh ; older men ate their black broth and pulſe ; the lads ſlept to­gether in chambers, and after a manner ſomewhat re­ſembling that ſtill in uſe in Turkey ſor the Janizaries : their beds, in the ſummer, were very hard, being com­poſed of the reeds plucked by the hand from the banks of the Eurotas : in winter their beds were ſofter, but by no means downy, or fit to indulge immoderate ſleep. They ate altogether in public ; and in caſe any abſtained from coming to the tables, they were fined. It was likewiſe ſtrictly forbidden for any to eat or drink at home before they came to the common meal; even then each had his proper portion, that every thing might be done there with gravity and decency. The black broth was the great rarity of the Spartans, which was com­poſed of ſalt, vinegar, blood, &c. ſo that, in our times, it would be eſteemed a very unſavoury ſoup. If they were moderate in their eating, they were ſo in their drinking alſo ; thirſt was the ſole meaſure thereof ; and never any Lacedemonian thought of drinking for pleaſure : as for drunkenneſs, it was both infamous and ſeverely puniſhed ; and, that young men might perceive the reaſon, ſlaves were compelled to drink to exceſs, that the beaſtlineſs of the vice might appear. When they retired from the public meal, they were not allowed any torches or lights, becauſe it was expected, that men who were perfectly ſober ſhould be able to find their way in the dark : and, besides, it gave them a facility of marching without light ; **a** thing wonderfully uſeful to them in time oſ war.

VI. As the poor ate as well as the rich, ſo the rich could wear nothing better than the poor: they neither changed their faſhion nor the materials of their gar­ments ; they were made for warmth and ſtrength, not for gallantry and ſhow : and to this cuſtom even their kings conformed, who wore nothing gaudy in right of their dignity, but were contented that their virtue ſhould diſtinguiſh them rather than their clothes. The youths wore a tunic till they were twelve years old ; af­terwards they had a cloak given them, which was to ſerve them a year : and their clothing was, in general, ſo thin, that a Lacedemonian veſt became proverbial. Boys were always uſed to go without ſhoes; but when they grew up, they were indulged with them, if the man­ner of life they led required it ; but they were always inured to run without them, as alſo to climb up and slip down ſteep places with bare feet : nay, the very ſhoe they uſed was of a particular form, plain and ſtrong. Boys were not permitted to wear their hair ; but when they arrived at the age of twenty, they ſuffered their hair and beard to grow. Baths and anoint­ing were not much in uſe among the Lacedemonians ; the river Eurotas ſupplied the former, and exerciſe the latter. In the field, however, their ſumptuaiy laws did not take place ſo ſtrictly as in the city ; for when they we to war, they wore purple habits ; they put on crowns when they were about to engage the enemy ; they had alſo rings, but they were of iron ; which me­tal was moſt eſteemed by this nation. Young women wore their veſts or jerkins only to their knees, or, as some think, not quite ſo low ; a cuſtom which both

Greek and Roman authors cenſure as indecent. Gold, precious ſtones, and other coſtly ornaments, were per­mitted only to common women ; which permiſſion was the ſtrongeſt prohibition to women of virtue, or who af­fected to be thought virtuous. Virgins went abroad without veils, with which married women, on the con­trary, were always covered. In certain public exerciſes, in which girls were admitted as well as boys, they were both obliged to perform naked. Plutarch apologiſes for this cuſtom, urging, that there could be no danger from nakedneſs to the morals of youth whoſe minds were fortified and habituated to virtue. One of Lycurgus’s principal views in his inſtitutions, was to eradicate the very seeds of civil diſſension in his republic. Hence proceeded the equal diviſion of eſtates injoined by him ; hence the contempt of wealth, and the neglect of other distinctions, as particularly birth, he considering the people of his whole ſtate as one great family ; diſtinctions which, in other commonwealths, frequently produce tumults and confusions that ſhake their very foundation.

VII. Though the Spartans were always free, yet it was with this reſtriction, that they were ſubſervient to their own laws, which bound them as ſtrictly in the city as ſoldiers, in other ſtates, were bound by the rules of war in the camp. In the firſt place, ſtrict obedience to their ſuperiors was the great thing required in Sparta. This they looked upon as the very baſis of government; without which neither laws nor magiſtrates availed much. Old age was an indubitable title to honour in Sparta : to the old men the youth roſe up whenever they came into any public place ; they gave way to them when they met them in the ſtreets, and were silent whenever their elders ſpoke. As all children were looked upon as the children of the ſtate, ſo all the old men had the authority of parents : they reprehended whatever they ſaw amiſs, not only in their own, but in other people’s children ; and by this method Lycurgus provided, that as youth are everywhere apt to offend, they might be nowhere without a monitor. The laws went ſtill fur­ther : if an old man was preſent where a young one committed a fault, and did not reprove him, he was puniſhed equally with the delinquent. Amongſt the youths there was one of their own body, or at moſt two years older than the reſt, who was ſtyled *iren :* he had authority to queſtion all their actions, to look ſtrictly to their behaviour, and to puniſh them if they did amiſs ; neither were their puniſhments light, but, on the contrary, very ſevere ; whereby the youth were made hardy, and accuſtomed to bear ſtripes and rough uſage. Silence was a thing highly commended at Spar­ta, where modeſty was held to be a moſt becoming vir­tue in young people; nor was it reſtrained only to their words and actions, but to their very looks and geſtures; Lycurgus having particularly directed, that they ſhould look forward, or on the ground, and that they ſhould always keep their hands within their robes. A ſtupid inconsiderate perſon, one who would not liſten to inſtruction, but was careleſs of whatever the world might ſay of him, the Lacedemonians treated as a ſcandal to human nature ; with ſuch an one they would not con­vene, but threw him off as a rotten branch and worthleſs member of ſociety.

VIII. The plainneſs of their manners, and their be­ing ſo very much addicted to war, made the Lacede-