tables. The firſt comprehended ſuch of the Spartan laws as regarded religion. The ſtatues of all the gods and goddeſſes were repreſented in armour, even to Ve­nus herſelf ; the reaſon of which was, that the people might conceive a military life the moſt noble and ho­nourable, and not attribute, as other nations did, ſloth and luxury to the gods. As to ſacrifices, they conſisted of things of very ſmall value ; for which Lycur­gus himſelf gave this reaſon, that want might never hinder them from worſhipping the gods. They were forbidden to make long or raſh prayers to the heavenly powers, and were injoined to aſk no more than that they might live honeſtly and diſcharge their duty. Graves were permitted to be made within the bounds of the city, contrary to the cuſtom of moſt of the Greek nations ; nay, they buried cloſe by their temples, that all degrees of people might be made familiar with death, and not conceive it such a dreadful thing as it was generally eſteemed elſewhere : on the ſame account, the touching of dead bodies, or aſſiſting at funerals, made none unclean, but were held to be as innocent and honourable duties as any other. There was nothing thrown into the grave with the dead body ;. magnificent ſepulchres were forbidden ; neither was there ſo much as an inſcription, however plain or modeſt, permit­ted. Tears, ſighs, outcries, were not allowed in public, becauſe they were thought diſhonourable in Spartans, whom their lawgiver would have to bear all things with equanimity. Mourning was limited to 11 days ; on the 12th the mourner ſacrificed to Ceres, and threw aſide his weeds. In favour of ſuch as were ſlain in the wars, however, and of women who devoted them­ſelves to a religious life, there was an exception allowed as to the rules before-mentioned ; for ſuch had a ſhort and decent inſcription on their tombs. When a num­ber of Spartans fell in battle, at a diſtance from their country, many of them were buried together under one common tomb ; but it they fell on the frontiers of their own ſtate, then their bodies were carefully carried back to Sparta, and interred in their family-sepulchres.

II. Lycurgus divided all the country of Laconia in­to 30,000 equal ſhares : the city of Sparta he divided into 9000, as ſome ſay ; into 6000, as others ſay ; and, as a third party will have it, into 4500. The intent of the legiſlator was, that property ſhould be equally di­vided amongſt his citizens, ſo that none might be powerful enough to oppreſs his fellows, or any be in ſuch neceſſity, as to be therefrom in danger of corruption. With the ſame view he forbade the buying or idling theſe poſſeſſions. If a ſtranger acquired a right to any of theſe ſhares, he might quietly enjoy it, provided he ſubmitted to the laws of the republic. The city of Sparta was unwalled ; Lycurgus truſting it rather to the virtue of its citizens than to the art of maſons. As to the houſes, they were very plain ; for their ceilings could only be wrought by the axe, and their gates and doors only by the ſaw ; and their utensils were to be of a like ſtamp, that luxury might have no inſtruments among them.

III. The citizens were to be neither more nor leſs than the number of city-lots ; and if at any time there happened to be more, they were to be led out in co­lonies. As to children, their laws were equally harſh and unreaſonable; for a father was directed to carry his new-born infant to a certain place, where the gravest

men of his tribe looked upon the infant ; and if they perceived its limbs ſtraight, and thought it had a whole­ſome look, then they returned it to its parents to be educated ; otherwiſe it was thrown into a deep ca­vern at the foot of the mountain Taygetus. This law seems to have had one very good effect, viz. making women very careful, when they were with child, of ei­ther eating, drinking, or exerciſing, to exceſs : it made them alſo excellent nurſes ; for which they were in mighty requeſt throughout Greece. Strangers were not allowed to reſide long in the city, that they might not corrupt the Spartans by teaching them new cuſ­toms. Citizens were alſo forbid to travel, for the ſame reaſon, unleſs the good of the ſtate required it. Such as were not bred up in their youth according to the law, were not allowed the liberty of the city, becauſe they held it unreaſonable, that one who had not ſub­mitted to the laws in his youth ſhould receive the bene­fit of them when a man. They never preferred any ſtranger to a public office ; but if at any time they had occaſion for a perſon not born a Spartan, they firſt made him a citizen, and then preferred him.

IV. Celibacy in men was infamous, and puniſhed in a moſt extraordinary manner ; for the old bachelor was conſtrained to walk naked, in the depth of winter, through the market-place : while he did this, he was obliged to ling a ſong in disparagement of himſelf; and he had none of the honours paid him which otherwiſe belonged to old age, it being held unreaſonable, that the youth ſhould venerate him who was reſolved to leave none of his progeny behind him, to revere them when they grew old in their turn. The time of mar­riage was alſo fixed ; and if a man did not marry when he was of full age, he was liable to an action ; as were ſuch alſo as married above or below themſelves. Such as had three children had great immunities; ſuch as had four were free from all taxes whatſoever. Virgins were married without portions ; becauſe neither want ſhould hinder a man, nor riches induce him, to marry contrary to his inclinations. When a marriage was agreed on, the husband committed a kind of rape upon his bride. Husbands went for a long time, ſecretly and by ſtealth, to the beds of their wives, that their love might not be quickly and eaſily extinguished. Husbands were allowed to lend their wives ; but the kings were forbid to take this liberty. Some other laws of the like nature there were, which as they were evidently againſt modeſty, fo they were far from producing the end for which Lycurgus deſigned them ; ſince, though the men of Sparta were generally remarkable for their virtue, the Spartan women were as generally decried for their boldneſs and contempt of decency.

V. It was the care of Lycurgus, that, from their very birth, the Lacedemonians ſhould be inured to conquer their appetites : for this reaſon he directed, that nurſes ſhould accuſtom their children to spare meals, and now-and-then to faſting ;. that they ſhould carry them, when 12 or 13 years old, to thoſe who ſhould examine their education, and who ſhould carefully obſerve whether they were able to be in the dark alone, and whether they had got over all other follies and weakneſſes incident to children. He direct­ed, that children of all ranks ſhould be brought up in the ſame way ; and that none ſhould be more favoured in food than another, that they might not, even in their