racter, manners, and customs of the Spartans, which, as they were founded on the laws of Lycurgus, may best be 1eam ed from a view of those laws.

The institutions of Lycurgus were divided into twelve tables. The first comprehended such of the Spartan laws as regarded religion. The statues of all the gods and god desses, even to Venus herself, were represented in armour ; in order 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 Lycur gus himself gave this reason, that want might never hinder them from worshipping the gods. They were forbidden to make long or rash prayers, and were enjoined 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 the dead near the 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 dead bodies, or assisting at funerals, made none unclean, but these 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 ; nor did they even permit an inscription, however plain or modest. Tears, sighs, outcries, were not allowed in public, because they were thought dishonourable in Spartans, whom their law giver would have to bear all things with equanimity. Mourning was limited to eleven days ; on the twelfth the mourner sacrified 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 if they fell on the frontiers of their own state, their bodies were carefully removed 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 according to others; and as a third party will have it, into 4500. The intent of the legislator was, that property should be equally divided among the citizens, so that none might be powerful enough to op press his fellows, or any be in such necessity, as thus to be exposed to the danger of corruption. With the same view he forbade the buying or selling 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 valour 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 similar make, 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 happen ed 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 newborn 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, they then 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, namely, that of making women very careful, when they were with child, of either eating, drinking, or exercising to excess: it made

also excellent nurses; for which they were in mighty re quest throughout Greece. Strangers were not allowed to reside long in the city, that they might not corrupt the Spartans by teaching them new customs. For the same reason, citizens were also forbidden to travel, 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 con strained to walk naked, in the depth of winter, through the marketplace: while he did this, he was obliged to sing 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 their condition. Such as had three children enjoyed 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 extinguish ed. Husbands were allowed to lend their wives; but the kings were forbidden to exercise this license. Some other laws of the like nature there were, which, as they were evidently against modesty, so they were far from producing the end for which Lycurgus designed them ; since, though the men of Sparta were generally remarkable for their vir tue, the Spartan women were as generally decried for their boldness and contempt of decency.

V. It was the care of Lycurgus, that the Lacedæmonians, from their very birth, 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 twelve or thirteen years old, to those who should examine their edu cation, and who should carefully observe whether they were able to remain alone in the dark, and whether they had conquered 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 favour ed in food than another, that they might not, even in their 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 recently in use in Turkey for 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 induce 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 be fore they came to the common meal; even then each had his proper portion, that every thing might be conducted with gravity and decency. The black broth was the great rarity of the Spartans, which was composed of salt, vinegar,