

against Troy, and famed for his wisdom, eloquence, and skill in war.

(162) The "theatrical fund" was money given to the poor citizens from the treasury, to pay for their seats at the theatre. Each seat cost two oboli, or about six cents.

(163) Referring to the Areopagus, and the Senate of the Five Hundred. The latter was instituted by Solon, in whose time it consisted of only four hundred members,—one hundred to each tribe. But when the tribes were remodelled by Cleisthenes, B.C. 510, this Council was increased to five hundred,—fifty to each tribe. The power of this Council was very great, and almost the whole care of the Commonwealth devolved upon it.

(164) *i. e.* At the Olympic games. See note 44.

(165) *Ἡπὸς Ἀχαρνίας*. It is hardly possible that Timon should fight against the Acharnians, as Acharnæ was an Attic borough. Hemsterhuis suggests that we should read *Ἡπὸς Ἀκαρνάνων*, "against the Acarnanians," with whom Athens was often at war.

(166) The number of men in a mora varied much. According to Xenophon, it was composed of 400 men; Ephorus says 500; Callisthenes, 700; and Polybius, 900.

(167) Of all the judicial courts that handled civil affairs in Athens, the Helian was by far the greatest and most frequented. The judges usually numbered from fifty to five hundred. But when causes of great consequence were to be tried, it was customary to call in the judges of other courts, and thus the number was often increased to several thousands. It is very strange that Lucian should use the phrase *κατὰ φύλας* in connection with the Helian Council. Mr. Murphy proposes to read instead, *καὶ ταῖς φύλας*, "and by the tribes."

(168) Minerva, or Athena, was the goddess of wisdom, war, and the liberal arts. She is said to have sprung from Zeus