

(152) Cecrops divided the Athenians into four φυλαι, or tribes; each tribe into three φρατρίαι, or clans; and each clan into thirty γένη, or families. Afterwards, B.C. 510, when the inhabitants became more numerous, Cleisthenes changed the number of tribes from four to tēn, each of which he divided into ten δῆμοι, or boroughs.

(153) Faber suggests that instead of ἐκείων τῶν ἄλλων, we should read ἐκας ὦν τῶν ἄλλων, "being far away from others."

(154) In place of ἦν δέγ ἀποθανεῖν, ἢ αὐτῷ στέφανον, &c. Hemsterhuis proposes to read ἦν δε δέγ ἀποφανεῖν, ἑαυτῷ στέφανον, &c., "and when he must die, that he shall put a crown upon himself," which would be decidedly better.

(155) "Timon humorously assumes to himself the character at once of the mover of the decree, of the presiding officer who put it to the vote, and of the assembly who confirmed it."—Walker.

(156) Παρ ἑμοι is here equivalent to the French "chez-moi."

(157) These were plaintive and doleful songs, whereas dithyrambics were gay and merry.

(158) The court of Areopagus was the most ancient, and highest judicial one in Athens, famous for the justice and impartiality of its decisions. It was held on the Hill of Mars (ὁ Ἄρειος πάγος), whence its name. No person could be a member of this tribunal, unless he had been an archon, and had discharged the duties of that office faithfully. This court only took cognizance of high crimes, impiety, and immorality, and watched over the laws and the public treasury.

(159) See note 105.

(160) I have included these words in a parenthesis, although they are not in the Greek text.

(161) Nestor was the son of Neleus and Chloris, and king of Pylos, in Elis. He was one of the Grecian leaders