

gave his name to a large gymnasium—the Ptolemæum—built by him near the Theseium. Attalus I., king of Pergamus, erected a stoa on the north-east of the Agora, and laid out a garden in the Academy. His successor, Eumenes II. (197–159 B.C.), built another stoa near the great theatre. Antiochus Epiphanes designed the completion of the Olympium, a work which was interrupted by his death.

Under the rule of the Romans Athens enjoyed the privileges of a *libera civitas*, i.e., no garrison was introduced into the town, no tribute was levied upon it, and the constitution was nominally left unaltered. The Areopagus, indeed, under Roman influence, recovered some of its ancient power, and was made to take precedence of the more democratic assemblies of the Boule and Ecclesia. The revision also of the laws by Hadrian would, of course, introduce some changes. Yet it may surely be maintained that Athens under the Roman dominion was in a far better position than in the days before the taking of Corinth by Mummius, when she had been at the mercy of each successive Macedonian pretender. The Romans appear to have shown a remarkable respect for the feelings of the Athenian people. It would be superfluous here to recall the warm expressions of admiration which fall from Cicero and Horace when speaking of Athens. A visit to Athens was regarded by the educated Roman as a kind of pilgrimage.¹ One great disaster Athens did indeed undergo at the hands of Rome; this was the siege and plunder of the city by Sulla in the Mithridatic War. Yielding to the threats of the king and the representations of the villainous Aristion, the Athenians had joined the cause of the king of Pontus, and Sulla deliberately resolved to gratify his revenge (Athenæus, v. 47, *fol.*; Plut., *Sulla*, 12). After a protracted siege, in which the inhabitants suffered the extreme of famine, mocked at once by the insolence of Aristion within, and pressed by a remorseless foe without, Athens at length was taken on March 1, 86 B.C. Many of the public buildings (happily not the most important) were overthrown, much of the sacred treasure was rifled by the soldiers, and many works of art, together with the library of Apellicon, containing the collections of Aristotle and Theophrastus, were carried off by the cultivated Sulla. The loss of life was also great: large numbers were butchered by the soldiery, and the Agora of Cerameicus flowed with blood. We are told that Sulla was wont to take credit for having "spared Athens." He did not indeed destroy it, but his conduct on this occasion alone would suffice to fix an indelible stain upon his memory. With this disastrous exception, Athens prospered under the Roman rule, and students from all parts of the Græco-Roman world flocked thither to attend the lectures of the philosophers and rhetoricians, or to view the countless works of art that adorned the city. Athenian society grew more and more academic. The current tone of educated circles was antiquarian even to pedantry.² The inscriptions relating to the Roman period clearly reveal to us the chief interests of contemporary Athenian life. Epitaphs in abundance testify to the *δεισιδαιμονία* which delighted in proper names derived from deities and religious ceremonies,³ and the pride of genealogical pedantry. Honorary decrees abound to justify the charge of adulation which was the reproach of the later Athenians. But the commonest class of monuments are the gymnastic inscriptions, which give

¹ The beautiful elegy of Propertius, beginning "Magna iter ad societas proficisci cogor Athenas" (iv. 21), is worth referring to.

² See note in No. 81 of *Greek Inscriptions in the British Museum*, also No. 93.

³ Cf. *ibid.*, No. 47; and Cumanudes, *Ἐπιγραφαὶ Ἀθηναίων ἐπιτύμβια*, *passim*.

us lists of the students from all quarters who, while pursuing their studies at Athens, enrolled themselves at a gymnasium, and there had the advantage of a social life and regular discipline, which reminds one somewhat of the college system in the English universities.⁴

But enough has now been said of the condition of Athenian society under the Roman rule; it is time to enumerate the embellishments which the city received during this period. It is uncertain at what exact date the Horologium of Andronicus of Cyrrhus was erected, which is generally known as the Tower of the Winds. It is first mentioned by Varro (*De Re Rust.*, iii. 5, 17), and is therefore older than 35 B.C., though certainly not earlier than the Roman conquest. This monument, so familiar to every scholar, is described by Vitruvius (i. 6, 4) as an octagonal tower of marble. It stands at what anciently formed the eastern extremity of the Roman Agora, presently to be described. On each face, beneath the cornice, is sculptured the figure of the wind which blew from the corresponding quarter; on the top of the roof was a pedestal supporting a bronze triton (now destroyed), which was constructed to turn with the wind, and to point out the wind's quarter with a wand which he held in his hand. The sculptured figures of the winds are in good preservation, though of a declining period of art. They represent the four cardinal points and the intermediate quarters between these. Each has his emblems: Boreas, the north wind, blows his noisy conch; Notus, the rainy south wind, bears his water-jar; Zephyrus, the west wind, has his lap full of flowers, and so on. Under each figure are the remains of a sun-dial; and besides all these external features, the interior was constructed to form a water-clock, supplied with water from the spring at the Acropolis called Clepsydra. Thus in cloudy weather a substitute was provided for the dial and the sun.

The Agora in Cerameicus has already been described, and it was there noticed that the name Cerameicus often appears to be employed alone to denote the Agora. This may be easily accounted for. By the munificence of Julius Cæsar and of Augustus, a propylæum of four Doric columns, which still exist, was reared at the N.E. extremity of the Cerameicus Agora. The space between the central columns is about 12 feet, between the side columns not quite 5 feet. Over the pediment is a pedestal, with an inscription in honour of Lucius Cæsar, the grandson of Augustus, whose equestrian statue it appears to have supported. This propylæum has by some archaeologists been regarded as a portico of a temple to Athena Archegetis, to whom we learn, from an inscription on the architrave, that the building was dedicated out of the moneys given by Julius and Augustus. But there can be no reasonable doubt that these columns formed the entrance into a new Agora, dedicated to Athena Archegetis, just as it was customary with the Romans to dedicate a forum to some deity, and intended chiefly, it would seem, for the sale of the olive oil which formed so large and characteristic an export from Athens. This appears to be proved by the lengthy inscription (see Böckh, *Corp. Inscr. Græc.*, No. 355) which exists immediately within the entrance, and contains an edict of the Emperor Hadrian regulating the sale of oil and the duties payable upon it. It is easy to understand how, after the erection of the Roman Agora, the old market would be styled *ἡ ἀγορὰ ἐν Κεραμεικῷ* or simply Cerameicus, while the new oil-market would be distinguished as the

⁴ See *Greek Inscriptions in the British Museum*, No. 39, and *fol.* The best account of the condition of Athens under the Romans may be found in a dissertation by H. L. Ahrens, *De Athenarum statu politico*, &c., and another by Professor Dittenberger, *De Epheciis Atticis*.

Agora.¹ The "Tower of the winds," which had previously been erected, formed, with its useful timepieces, an appropriate embellishment at the north-eastern extremity. The market was enclosed by a wall, and it was reserved for Hadrian to complete its decoration by building a magnificent stoa on its northern side. Augustus himself received the honour of a small circular shrine upon the Acropolis, dedicated to Augustus and Roma. His son-in-law Agrippa was honoured by an equestrian statue in front of the Propylæa, the pedestal of which still exists. The Agrippæum was a theatre erected by Agrippa in the Cerameicus. It is possible, moreover, that the Diogeneium—the only gymnasium mentioned in the Ephebic inscriptions of the imperial period—was built about this time. Its site has recently been thought to have been discovered about 200 yards east of the Tower of the Winds. Whatever licentiousness and misgovernment might mark the reign of succeeding emperors, they at all events refrained from doing injury to Athens. It had been proposed to finish the great temple of Zeus Olympius in honour of Augustus, but the design fell through, and it was reserved for Hadrian to finally complete the building of this magnificent temple, some six centuries from the time when the first stone was laid.

Hadrian at Athens

The reign of Hadrian made literally a new era in the history of Athens.² For Greece, and especially for Athens, this emperor entertained a passionate admiration. He condescended to hold the office of archon eponymus; in his honour a thirteenth tribe, Hadrianis, was instituted; and the emperor shared with Zeus the title of Olympius, and the honours of the newly-finished temple. While, however, many portions of the city bore witness to his munificence, it was in the south-eastern quarter that most of his new buildings arose, in the neighbourhood of the Olympium. This suburb was accordingly styled Hadrianopolis, or New Athens, to distinguish it from the old city of Theseus and of Themistocles. The arch of Hadrian still stands in a fairly perfect state, and marks the boundary between the ancient town and the new suburb embellished by Hadrian. On the north-western front of the architrave is the inscription *αὐτῷ εἰς Ἀθήνας Θεσείως ἢ πρὶν πόλις*; on the other front, *αὐτῷ εἰς Ἀδριανοῦ καὶ οὐχὶ Θεσείως πόλις*. At the same time many of the older buildings underwent restoration at his command. Nor was his bounty shown in works of building alone. He ceded to the Athenians the island of Cephallenia, and bestowed upon them large presents of money, and an annual largess of corn.

The immediate successors of Hadrian were guided by his example. Antoninus Pius completed an aqueduct which Hadrian had commenced for bringing water into the town from the Cephisus. Marcus Aurelius visited Athens for the purpose of initiation at the Eleusinian mysteries.

The list of distinguished persons who made themselves famous as benefactors of Athens may be said to close with the name of Herodes Atticus the rhetorician. Herodes had counted Marcus Aurelius amongst his pupils, and was sure of a distinguished career at Rome; but, like the friend of Cicero, he preferred the more peaceful atmosphere of Greece and took the surname of Atticus. His ambition was to excel as a sophist, but he owed his fame yet more to the enormous wealth he inherited from his father, which he spent in works of public munificence. Various towns of Greece and even of Italy were enriched by his bounty, but Athens most of all. In addition to his many other benefactions, two architectural works in parti-

¹ The name Cerameicus is never used by writers of pre-Roman times for the old market; they always speak of "the Agora." Pausanias uses both words in their more modern meanings respectively.

² Many inscribed documents are found, dated "from Hadrian's first visit." See Dittenberger in the *Hermes*, 1872, p. 213.

cular immortalised his name. One was the Stadium, which he adorned with magnificent marble seats. The other was the Odeium (see Pausan., vii. 20), the ruins of which are still to be seen under the south-west of the Acropolis. An odeium resembled a theatre in its general plan and the purposes it served: it differed apparently in being roofed in. The ancient theatres were open to the sky; but the most remarkable feature of this odeium, built by Herodes in honour of his deceased wife Regilla, was its roof of cedar, fragments of which were actually discovered in the excavations made upon this site in 1857.

It is a fortunate circumstance that the best and only extant account of ancient Athens came from the pen of a traveller who visited the city just at the time when the munificence of Hadrian and of Herodes had left nothing more to be added to its embellishment. The Odeium of Regilla, indeed, had not been commenced when Pausanias visited Athens, and he describes it later on in his seventh book. We may place his tour through Athens about the year 170 A.D. His manner of description is as methodical as a modern guide-book, and his very knowledge and appreciation of the endless masterpieces of Grecian art prevent him from covering his pages, like some modern tourists, with rapturous word-painting and expressions of delight. He begins his account of Athens (bk. i. ch. i.-ii. § 1) with a description of the Piræus and the harbours, and his first tour is along the road from Phalerum to the city, where he enters by the Itonian gate, within which he finds a monument to the Amazon Antiope. In his next tour (ch. ii. § 2—ch. v.) he supposes us to start again from Piræus, and approach the city along the remains of the Long Walls. Thus entering the city by the Piræan gate,³ he conducts us along the southern side of the old Agora (which he styles the Cerameicus), describing all the buildings that occur upon the way, from the Stoa Basileius and another stoa near it, adorned with a statue of Zeus Eleutherius, in an eastward direction past the temple of Apollo Patrous, the Metroon, the Bouleuterium, and Tholus, and other buildings, which lay at the northern and north-eastern foot of the Areopagus. This walk ends with the mention of the temple Eucleia and the Eleusinium. It is not easy to see why Pausanias here introduces an account of the fountain Enneacrunus and the temple of Demeter and Core, which every archaeologist hitherto has placed near the Ilissus, in the south-eastern extremity of the city.⁴ In his next walk (ch. xiv. § 5—xviii. § 3), having already described the south side of the Cerameicus Agora, he starts again from the Stoa Basileius, describes the buildings on the west and north of the Agora, and then enters the new or Roman Agora. In this tour he mentions the altar of Mercy, the gymnasium of Ptolemy, the Theseium, the temple of Aglaurus, and the Prytaneium. In his next walk he starts from the Prytaneium, and proceeding eastward (ch. xviii. § 4, xix.), he mentions the temples of Sarapis and of Illeithuia, until, leaving the eastern end of the Acropolis at some distance on his right hand, he passes through the arch of Hadrian, and describes the Olympium and the other buildings of that emperor. This tour included the temple of Aphrodite *ἐν Κήποις*, the Cynosarges, the Stadium, and other buildings on both sides of the Ilissus. For his next walk he returns again to the Prytaneium (ch. xx.—xxviii. § 3), and enters the Street of Tripods, which leads him to the temple and theatre of Dionysus, which he describes. Thus he at length reaches the western extremity

³ Curtius and others are probably mistaken in supposing the Dipylum to be the gate intended by Pausanias.

⁴ Dr Dyer, in his recent work on Athens, Appenax i., endeavours to explain this difficulty by assuming the existence of two fountains called Callirrhoe, one of which (Enneacrunus) he places on the north-west of the Acropolis.

of the Acropolis, and entering through the Propylæa, he describes in order each object which adorned the summit, with an accuracy fully borne out by recent excavations. His last walk in Athens (ch. xxviii. § 4, xxix. § 1) conducts us through the various buildings at the western base of the Acropolis. From the temple of the Semnæ he passes to the court of the Areopagus, and the mention of this leads him to speak of the other judicial courts of Athens. The rest of his first book is occupied with an account of the suburbs of Athens—the Academy, the sacred way to Eleusis, &c., and the topography of Attica in general.

A few words may suffice to describe the ultimate fate of Athens. In the reign of Valerian the northern barbarians first appeared in the north of Greece, where they laid siege to Thessalonica. This extraordinary apparition having alarmed all Greece, the Athenians restored their city wall, which Sulla had dismantled, and otherwise placed the town in a state of defence sufficient to secure it against a *coup-de-main*. But under Gallienus, the next emperor, Athens was besieged, and the archonship abolished, upon which the strategos or general, who had previously acted as inspector of the Agora, became the chief magistrate. Under Claudius the city was taken, but recovered soon afterwards. Constantine the Great gloried in the title of General of Athens, which had been conferred upon him, and expressed high satisfaction on obtaining from the people the honour of a statue with an inscription,—a distinction which he acknowledged by sending to the city a yearly gratuity of grain. He also conferred on the governor of Attica and Athens the title of *Μέγας Δοῦξ*, or Grand Duke, which soon became hereditary; and his son Constans bestowed several islands on the city, in order to supply it with corn. In the time of Theodosius I., that is, towards the end of the 4th century, the Goths laid waste Thessaly and Epirus; but Theodorus, general of the Greeks, acted with so much prudence, that he saved the Greek cities from pillage and the inhabitants from captivity, a service which was most gratefully acknowledged. But this deliverance proved only temporary. The fatal period was now fast approaching, and, in a real barbarian, Athens was doomed to experience a conqueror yet more remorseless than Sulla. This was Alaric, king of the Goths, who, under the Emperors Arcadius and Honorius, overran both Italy and Greece, sacking, pillaging, and destroying. Never, indeed, did the fury even of barbarian conquest discharge itself in a fiercer or more desolating tempest. The Peloponnesian cities were overturned; Arcadia and Lacedæmon were both laid waste; the gulfs of Lepanto and Ægina were illuminated with the flames of Corinth; and the Athenian matrons were dragged in chains to satisfy the brutal desires of the barbarians. The invaluable treasures of antiquity were removed; stately and magnificent structures were reduced to heaps of ruin; and Athens, stripped of the monuments of her ancient splendour, was compared by Synesius, a writer of that age, to a victim of which the body had been consumed, and the skin only remained.

After this dreadful visitation Athens sank into insignificance, and became as obscure as it had once been illustrious. We are indeed informed that the cities of Hellas were put in a state of defence by Justinian, who repaired the walls of Corinth, which had been overturned by an earthquake, and those of Athens, which had fallen into decay through age. But from the time of this emperor a chasm of nearly seven centuries ensues in its history; except that, about the year 1130, it furnished Roger, the first king of Sicily, with a number of artificers, who there introduced the culture of silk, which afterwards passed into Italy. The worms, it seems, had been brought from India to Constantinople in the reign of Justinian.

Doomed, apparently, to become the prey of every spoiler, Athens again emerges from oblivion in the 13th century, under Baldwin and his crusaders, at a time when it was besieged by a general of Theodorus Lascaris, the Greek emperor. In 1427 it was taken by Sultan Amurath II.; but some time afterwards it was recovered from the infidels by another body of crusaders under the marquis of Montferrat, a powerful baron of the West, who bestowed it, along with Thebes, on Otho de la Roche, one of his principal followers. For a considerable time both cities were governed by Otho and his descendants, with the title of dukes; but being unable to maintain themselves in their Greek principality, they were at length succeeded by Walter of Brienne, who, soon after his succession, was expelled by his new subjects, aided by the Spaniards of Catalonia. The next rulers of Athens were the Acciajuoli, an opulent family of Florence, in whose possession it remained until 1455, when it was taken by Omar, a general of Mahomet II., and thus fell a second time into the hands of the barbarians. The victorious sultan settled a Mahometan colony in his new conquest, which he incorporated with the Ottoman empire; and Athens, as well as Greece, continued to form an integral part of the Turkish dominions, until the treaty of Adrianople in 1829, following up the provisions and stipulations of the treaty of London, 7th July 1827, established within certain limits the new state of Greece, of which Athens is now the capital.

From the period of the Ottoman conquest to the commencement of the insurrection in 1821, Athens was only known in history by two attempts, on the part of the Venetians, to expel the Turks and make themselves masters of the city. The first of these took place in 1464, only nine years after its capture by the Osmanlis, and proved an entire failure. But the second, which was undertaken in 1687, more than two centuries later, was crowned with a temporary and fatal success. In the month of September of that year, Count Königsmark, a Swede in the service of Venice, having disembarked at the Piræus a force of 8000 foot and 870 horse, forming part of the armament under Francesco Morosini, afterwards doge, marched to Athens, and having summoned the citadel without effect, he erected a battery of heavy ordnance on the hill of the Pnyx, and placing two mortars near the Latin convent at the western foot of the Acropolis, bombarded it for several days. The fire of the cannon was chiefly directed against the Propylæa, and the modern defences below that edifice, whilst the mortars continued, without intermission, to throw shells into the citadel. The consequence was, that the beautiful little temple of Nike Apteros, the frieze of which is now in the British Museum, was completely destroyed by the breaching battery; and the Parthenon, besides being greatly injured by the bursting of the shells, was, towards the close of the attack, almost rent in pieces by the explosion of a powder magazine, which reduced the middle of the temple to a heap of ruins, threw down the whole of the wall at the eastern extremity, and precipitated to the ground every statue on the eastern pediment. The western extremity was fortunately less injured, and a part of the Opisthodomos was still left standing, together with some of the lateral columns of the peristyle adjoining to the cell. But the shock was nevertheless abundantly disastrous; and when the Turks afterwards regained possession of the citadel (from which, on this occasion, they were expelled), they did all in their power to complete the destruction which the Venetians had so vigorously begun, by defacing, mutilating, or burning for lime every fragment of the edifice within their reach.

In the course of the revolutionary war Athens sustained three sieges. The first was laid by the Greeks in 1822. Having carried the town by storm, and driven

the Turks into the citadel, they established a strict blockade of the fortress, which was continued until the advance of the Pasha at the head of 4000 men induced them to abandon their enterprise, and fly, with the Athenians, to Salamis and Ægina. Two months afterwards, the Pasha having left Athens to the defence of 1500 men, the Greeks again ventured to attack the town, and succeeded in obliging the Turks to seek refuge in the citadel, which they forthwith determined to besiege; but, from ignorance and want of means, no progress whatever was made in the operation until they obtained possession of the well which supplied the garrison with water, when the Turks agreed to capitulate upon condition of being immediately embarked with their families and sent to Asia Minor. On various pretences, however, embarkation was delayed from time to time; and when intelligence at length arrived that a large Turkish force was advancing upon Athens, the Palicari, instead of manning the walls and preparing for a vigorous defence, rushed in a body to the houses where the prisoners were confined, and commenced an indiscriminate massacre. For this atrocity it is no palliation to remember that the Greek character had morally suffered from centuries of servitude, and that they had terrible arrears of vengeance to exact. The third siege was laid by the Turks in 1826. The Greeks had left a strong garrison in the Acropolis, with provisions for several months; and a spring of water having been discovered in the cave of Pan, and enclosed by Odysseus within the defences of the citadel, there was no danger of its being starved into a surrender. But the Turks having established batteries near the Pnyx and on the hill of the Museum, and having drawn a line of trenches round the citadel, with the view of intercepting all communication between the besieged and the Greek army, the garrison was hard pressed; and although Colonel Fabvier succeeded in forcing his way through the Turkish lines with 500 men and a supply of ammunition, and thus affording immediate relief, yet the total defeat of the Greek army under General Church at the battle of Athens, fought in the hope of raising the siege, led soon afterwards to the surrender of the Acropolis, which remained in the hands of the Turks until the termination of the revolutionary war.

In 1812 Athens could boast of a population of 12,000 souls, but during the war the greater part of the city was laid in ruins, and most of the inhabitants were dispersed. In 1834 it was declared the capital of the new kingdom of Greece. Great exertions have been made since then to restore the city; streets have been opened, levelled, widened; the ancient sewers have been cleared and repaired, and the marshes of Cephissus drained. Excavations of ancient sites and buildings have been carried out,—

Present condition.

ATHENS, the name of several towns in the United States of America, the chief of which are the following:—(1.) The capital of a county of the same name in the S.E. of the state of Ohio, finely situated on the Hocking River. It is the seat of the Ohio university, which was founded in 1804. Population of county, 23,768. (2.) The capital of Clarke county, Georgia, on the W. bank of the Oconee River. It is the seat of the Georgia university, which was founded in 1801, and the central town of a large cotton-growing district. Population in 1870, 4251. of whom 1967 were coloured.

ATHERTON, or CHOWBENT, a township in the parish of Leigh and hundred of West Derby, in Lancashire, 200 miles from London. It is one of those places which have grown to wealth and populousness through the extension of the cotton trade. Besides its factories, it has collieries and ironworks. Population in 1871 7531.

chiefly through the efforts of the Archaeological Society of Athens, but the antiquaries and scholars of all Europe have anxiously watched their endeavours, and France and Prussia have vied with Great Britain in the prosecution of Athenian discovery. The Theseium has become a treasury of ancient sculpture, and a new archaeological museum has been also erected to contain the ever-increasing stores of ancient inscriptions and sculptures. The royal palace is a large building of Pentelic marble, situated in the eastern quarter of the city, on the highest part of the gentle eminence which rises from the level of the Ilissus and Cephissus towards Lycabettus. The University (*πανεπιστήμιον*) was founded in 1837, and numbers over 1200 students, while its staff of 52 professors includes the names of some of the most learned Greek archæologists in Europe. In fact, the schools and other educational institutions of Athens are very numerous, and thoroughly efficient. The archaeological journals of Athens are full of information concerning the progress of excavations, and publish the texts of newly-discovered inscriptions. The population in 1871 was over 48,000, exclusive of the population of the Piræus, which would bring the total up to about 60,000. The harbour is visited by ships of all nations. A railway connects the Piræus with the city, and enters the ancient town about half-way between the site of the Dipylum and Piræan gates. The terminus stands in the midst of what once was the Agora in Cerameicus. The principal street is Hermes Street, running from west to east, a little north of the terminus, until it reaches the royal palace. Two other good streets, Athena Street and Æolus Street, traverse this at right angles. The other streets, with the exception of Stadium Street on the N.E., between the chamber of deputies and the University, are generally narrow and winding. Altogether, Athens, like the rest of Greece, is in a condition of increasing prosperity, and reaps the blessings of freedom. It is true that in our own country the ardent philhellenism of forty years ago has cooled down, and Greece is no longer an object of popular and sentimental admiration. Yet never did the scholars of Europe turn with keener zest to the study of her ancient monuments; and if Attica were cleared for ever of brigands, and furnished with satisfactory roads, then in numbers tenfold greater than now would reverent travellers from the west of Europe delight to make their pilgrimage to the birthplace of philosophy, literature, and art.

The following are some of the most important works on the subject:—Leake's *Topography of Athens*; Wordsworth's *Athens and Attica*; Bursian's *Geographie von Griechenland*, and article "Athens" in Pauly's *Real-Encyclopædie*, 2d ed.; E. Curtius's *Attische Studien*; Dyer's *Ancient Athens*; Wachsmuth's *Die Stadt Athen in Allerthum* (E. L. H.)

ATHIAS, JOSEPH, a celebrated rabbi and printer at Amsterdam, whose editions of the Hebrew Bible are noted for the general correctness of the text. Although he was a learned Hebraist, there are occasional errors in the points, especially in the edition of 1661, but many of these were corrected in that of 1667. He also printed several editions of the Bible in the corrupted Hebrew spoken by the Jews of Spain, Germany, Poland, and England. He died in 1700.

ATHLETÆ (*ἀθληταί*), among the Greeks and Romans, was the designation of persons who contended for prizes (*ἀθλα*) in the public games, exclusive of musical and other contests, where bodily strength was not called into play, though here also the word was sometimes applied, and it was even extended to horses which had won a race, and again metaphorically, e.g., to persons who had exerted themselves in good deeds (*ἀθλητὰς τῶν καλῶν ἔργων*).—On