

truths, and attracts most natures in some of its parts, especially in an age of religious scepticism. Besides, Epicureanism resembled a church more than a philosophical school. It was not very systematic, but very dogmatic. To develop it would have been to destroy it, for its great point was to hold fast to certain principles of common sense. The dogmas of Epicurus became to his followers a creed embodying the truths on which salvation depended; and they passed on from one generation to another with scarcely a change or addition.

The immediate disciples of Epicurus have been already mentioned, with the exception of Colotes. In the 2nd century B.C. Apollodorus and Zeno of Sidon taught at Athens. About 150 B.C. Epicureanism established itself at Rome. Beginning with C. Amafinius, we find the names of Phædrus and Philodemus as distinguished Epicureans in the time of Cicero. But the greatest of its Roman names was Lucretius, whose *De Rerum Natura* embodies the main teaching of Epicurus with great exactness, and with a beauty which the subject seemed scarcely to allow. Lucretius is a proof, if any were needed, that Epicureanism is compatible with nobility of soul. In the 1st century of the Christian era, the nature of the time, with its active political struggles, naturally called Stoicism more into the foreground; yet Seneca, though nominally a Stoic, draws nearly all his suavity and much of his paternal wisdom from the writings of Epicurus. The position of Epicureanism as a recognized school in the 2nd century is best seen in the fact that it was one of the four schools (the others were the Stoic, Platonist, and Peripatetic) which were placed on a footing of equal endowment when Marcus Aurelius founded chairs of philosophy at Athens. The evidence of Diogenes proves that it still subsisted as a school a century later, but its spirit lasted longer than its formal organisation as a school. A great deal of the best of the Renaissance was founded on Epicureanism.

The chief ancient account of Epicurus is to be found in the 10th book of Diogenes Laërtius, in Lucretius, and in several treatises of Cicero and Plutarch. Gassendi, in his *De Vita, Moribus, et Doctrina Epicuri* (Lyons, 1647), and his *Synlogma Philosophiæ Epicuri*, has systematized the doctrine. The *Voluntaria Herculanensia*, the first series of which in 11 vols. fol. was published between 1793 and 1855 at Naples, and the second series of which, begun in 1861, is still going on, contain numerous fragments of treatises by Epicurus, and several members of his school. The fragments of the second and eleventh books have been edited after Rosini, by Orelli. T. Gompertz, in his *Herkulanische Studien*, and in recent contributions to the Vienna Academy (*Monatsberichte*), has tried to evolve from the fragments more approximation to modern empiricism than they seem to contain. Cf. also G. Trezza, *Epicuro e l'Epicureismo*, Florence, 1877, and Zeller's *Philosophy of the Stoics, Epicureans, and Sceptics* translated by Reichel. (W. W.)

EPIDAMNUS, an ancient city of Illyricum, was founded by a joint colony of Corcyreans and Corinthians towards the close of the 7th century B.C., and from its admirable position and the fertility of the surrounding country soon rose into very considerable importance. The dissolution of its original oligarchical government by the increasing power of the democrats was one of the causes that contributed to bring about the Peloponnesian war, in the course of which it soon sank into a secondary position, and ultimately disappeared altogether from the contest. In 312 B.C. it was seized by Glaucias, king of the Illyrians; and about the close of the war it was attacked by pirates, who were twice driven back—on the second occasion by the timely arrival of assistance from Rome. As the name Epidamnus sounded to Roman ears like an evil omen, the alternative name of Dyrrachium, which it probably received from the rugged nature of the adjoining sea-coast, came into general use. In the later history of the Roman republic Dyrrachium became famous as the place where Pompey made the last successful resistance to the rising fortunes of Cæsar, who was at length

compelled to transfer the theatre of war to another quarter. At the end of the struggle between Antony and Augustus it fell into the hands of the latter, and was by him made over to a colony of his veteran troops. Under the Lower Empire it became the capital of Epirus Nova, and attained remarkable prosperity. In 481 it was besieged by Theodoric, the king of the East Goths; and in the 10th and 11th centuries it frequently had to defend itself against the Bulgarians. The emperor Ducas bestowed it as a duchy on Bryennius. In 1082 it was stormed by the Norman Guiscard, who in the previous year had defeated the Greeks under their emperor Alexius; and in 1185 it fell into the hands of King William of Sicily. Surrendered to Venice on the division of the Byzantine kingdom, it afterwards broke loose from the republic. In 1273 it was laid in ruins by an earthquake; but it soon recovered from the disaster, and in the beginning of the next century it appears as an independent duchy under Philip of Otranto. The Turks obtained possession in 1503. See DURAZZO, vol. vii. p. 553.

EPIDAUROS, a maritime city of ancient Greece, on the eastern coast of Argolis, sometimes distinguished as ἡ ἱερὰ Ἐπίδαυρος, or Epidaurus the Holy. It stood on a small rocky peninsula with a natural harbour on the northern side and an open but serviceable bay on the southern; and from this position acquired the epithet of *διότοπος*, or the two-mouthed. Its narrow but fertile territory consisted of a plain shut in on all sides except towards the sea by considerable elevations, among which the most remarkable were Mount Arachnæon (the modern Arna) and Titthion. The conterminous states were Corinth, Argos, Trœzen, and Hermione. Its proximity to Athens and the islands of the Saronic gulf, the commercial advantages of its position, and the fame of its temple of Æsculapius combined to make Epidaurus a place of no small importance. Its origin was ascribed to a Carian colony, whose memory was possibly preserved in Epicurus, the earlier name of the city; it was afterwards occupied by Ionians, and appears to have incorporated a body of Phlegians from Thessaly. The Ionians in turn succumbed to the Dorians of Argos, who, according to the legend, were led by Deiphontes; and from that time the city continued to preserve its Dorian character. It not only colonized the neighbouring islands, and founded the city of Ægina, by which it was ultimately outstripped in wealth and power, but also took part with the people of Argos and Trœzen in their settlements in the south of Asia Minor. The monarchical government introduced by Deiphontes gave way to an oligarchy, and the oligarchy degenerated into a despotism. When Procles the tyrant was carried captive by Periander of Corinth, the oligarchy was restored; and the people of Epidaurus continued ever afterwards close allies of the Spartan power. The governing body consisted of 180 members, chosen from certain influential families, and the executive was entrusted to a select committee of *artynæ*. The rural population, who had no share in the affairs of the city, were called *κονίποδες*, or dusty feet. Among the objects of interest described by Pausanias as extant in Epidaurus are the image of Athena Cissæa in the Acropolis, the temple of Dionysus and Artemis, a shrine of Aphrodite, statues of Æsculapius and his wife Epione, and a temple of Hera. The site of the last is identified with the chapel of St. Nicolas; a few portions of the outer walls of the city can be traced; and the name Epidaurus is still preserved by the little village of Nea-Epidavros, or Pidhavro. About five miles from the city stood a famous temple of Æsculapius, in a beautiful valley in the heart of the mountains; and in its neighbourhood were buildings for the accommodation and recreation of the patients who flocked thither in quest of health: so that the spot was

practically a prototype of our modern watering-places. The *ἄσος*, or inclosure, was kept sacred from birth and death; but rooms were provided in connexion with the temple for the "incubation" of ordinary sick folk. A festival in honour of Æsculapius was celebrated every fourth year, nine days after the Isthmian games at Corinth. The institution acquired great wealth from the offerings of those who received or expected benefit from the god or his priests; and though it was plundered both by Sulla and the Cilician pirates, it is evident from the character of the ruins that it recovered its prosperity in the later Roman period. Antoninus Pius is especially commemorated on account of the many buildings he restored or erected for the service of the sanctuary. The site of the temple can still be recognized; the great theatre of Polyclitus is the most perfect ruin of its kind in southern Greece; and the ground plan of the same architect's "Tholos" of white marble is still to be seen.

See *Expédition de la Morée*, ii.; Curtius, *Peloponnesus*, ii.; *Transactions of Roy. Soc. of Lit.*, 2nd series, vol. ii.; Weclawski, *De rebus Epidauriorum*, Posen, 1854.

EPIDAUROS, a city of the Peloponnesus on the east coast of Laconia, distinguished by the epithet of Limeræ, which is explained as either the Well-havened or the Hungry. It was founded by the people of Epidaurus the Holy, and its principal temples were those of Æsculapius and Aphrodite. It was abandoned during the Middle Ages; and its inhabitants took possession of the promontory of Minea, turned it into an island, and built and fortified thereon the city of Monembasia (*i.e.*, of the one entrance), which became the most flourishing of all the towns in the Morea, and gave its name, as corrupted by the people of Western Europe, to the well known Malmsey or Malvasia wine. The ruins of Epidaurus are to be seen at the place now called Old Monembasia.

A third Epidaurus was situated in Illyricum, on the site of the present Vecchia Ragusa; but it is not mentioned till the time of the civil wars of Pompey and Cæsar, and has no special interest.

EPIGONI, a Greek word denoting simply *sons* or *descendants*, but applied more particularly to certain mythical chiefs who fought against Thebes. After the terrible catastrophe which brought about the death of Iokaste (Jocasta) and the blinding of Œdipus, Eteocles and Polynices, the sons of this ill-fated pair, incurred the wrath of their father, whom they cast out from his home to fight with poverty as well as blindness. The curse of the aged king worked in the dissensions of the two brothers; and Polynices, driven into exile, made his way to Argos, where Adrastus took up his cause. The result was the enterprise which Attic tradition spoke of as the expedition of the Seven Argive Chiefs against Thebes, but which, according to the poets of the Thebais, involved as large a gathering as that of the chieftains who assembled to hunt the Calydonian boar or to recover the Golden Fleece. This strife was fatal, as the prophecies of Melampus had declared it must be, to all the chiefs engaged in it with the exception of Adrastus, the seer Amphiaraus being saved from death only by the opening of the earth, which received him alive with his chariot into her bosom. Thus ended the first assault of the Argives against Thebes, an assault which answers closely to the first ineffectual attempts of the Heraclids to recover their paternal inheritance in the Peloponnesus. As in the other tradition, with which the Theban story was parallel, it was followed by a second attack in the struggle known as the war of the Epigoni, or the children of the discomfited chiefs of the former expedition. The doom of Thebes was now come, and the Epigoni appeared, like the Heraclids, when their period of enforced idleness is at an end. The Thebans are

utterly routed by the Argives under Alcmaeon, the son of Amphiaraus; and the prophet Tiresias declares that there is no longer any hope, as the gods have abandoned them. The city is therefore surrendered, and Thersandrus, the son of Polynices, is seated on the throne of Cadmus. How far the poets of the Thebais, which treated of these wars, may have imparted to their subject the charm of our *Iliad* or *Odyssey*, the scanty fragments of the poem, which alone we possess, make it impossible to say; but there can be no doubt that there were incidents in the struggle which might be so treated as to win for it a title to the high praise bestowed upon it by Pausanias (ix. 9, 3).

EPIGRAMS. Nothing perhaps could be more hopeless than an attempt to discover or devise a definition wide enough to include the vast multitude of little poems which at one time or other have been honoured with the title of epigram, and precise enough to exclude all others. Without taking account of its evident misapplications, we find that the name has been given—first, in strict accordance with its Greek etymology from *ἐπιγράφειν*, to inscribe, to any actual inscription on monument, statue, or building; secondly, to verses never intended for such a purpose, but assuming for artistic reasons the epigraphical form; thirdly, to verses expressing with something of the terseness of an inscription a striking or beautiful thought; and fourthly, by unwarrantable restriction, to a little poem ending in a "point," especially of the satirical kind. The last of these has obtained considerable popularity from the well-known lines—

"The qualities rare in a bee that we meet  
In an epigram never should fail;  
The body should always be little and sweet,  
And a sting should be left in its tail."

which represent the older Latin of some unknown writer—

"Omne epigramma sit instar apis: sit aculeus illi;  
Sint sua mella; sit et corporis exigui."

Attempts not a few of a more elaborate kind have been made to state the essential element of the epigram, and to classify existing specimens; but, as every lover of epigrams must feel, most of them have been attended with very partial success. Scalger, in the third book of his *Poetics*, gives a fivefold division, which displays a certain ingenuity in the nomenclature but is very superficial: the first class takes its name from *mel*, or honey, and consists of adulatory specimens; the second from *fel*, or gall; the third from *acetum*, or vinegar; and the fourth from *sal*, or salt; while the fifth is styled the condensed, or multiplex. This classification is adopted by Nicolaus Mercerus in his *De conscribendo epigrammate*, Paris, 1653; but he supplemented it by another of much more scientific value, based on the figures of the ancient rhetoricians. Lessing, in the preface to his own epigrams, gives an interesting treatment of the theory, his principal doctrine being practically the same as that of several of his less eminent predecessors, that there ought to be two parts more or less clearly distinguished,—the first awakening the reader's attention in the same way as an actual monument might do, and the other satisfying his curiosity in some unexpected manner. An attempt was made by Herder to increase the comprehensiveness and precision of the theory; but as he himself confesses, his classification is rather vague—the expository, the paradigmatic, the pictorial, the impassioned, the artfully turned, the illusory, and the swift. After all, if the arrangement according to authorship be rejected, the simplest and most satisfactory is according to subjects. The epigram is one of the most catholic of literary forms, and lends itself to the expression of almost any feeling or thought. It may be an elegy, a satire, or a love-poem in miniature, an embodiment of the wisdom of the ages, a bon-mot set off with a couple of rhymes.

"I cannot tell thee who lies buried here;  
No man that knew him followed by his bier;  
The winds and waves conveyed him to this shore,  
Then ask the winds and waves to tell thee more."

ANONYMOUS.

"Wherefore should I vainly try  
To teach thee what my love will be  
In after years, when thou and I  
Have both grown old in company,  
If words are vain to tell thee how,  
Mary, I do love thee now!"

ANONYMOUS.

"O Bruscius, cease our aching ears to vex,  
With thy loud railing at the softer sex;  
No accusation worse than this could be,  
That once a woman did give birth to thee."

ACILIUS.

"Treason doth never prosper. What's the reason?  
For if it prospers, none dare call it treason."

HARRINGTON.

"Ward has no heart they say, but I deny it;  
He has a heart, and gets his speeches by it."

ROGERS.

From its very brevity there is no small danger of the epigram passing into childish triviality: the paltriest pun, a senseless anagram, is considered stuff enough and to spare. For proof of this there is unfortunately no need to look far; but perhaps the reader could not find a better collection ready to his hand than the second twenty-five of the *Epigrammatum Centuriæ* of Samuel Erichius; by the time he reaches No. 11 of the 47th century, he will be quite ready to grant the appropriateness of the identity maintained between the German *Seele*, or soul, and the German *Esel*, or ass.

Of the epigram as cultivated by the Greeks a detailed account has been given in the article on the ANTHOLOGIES, those wonderful collections which bid fair to remain the richest of their kind. The delicacy and simplicity of so much of what has been preserved is perhaps their most striking feature; and one cannot but be surprised at the number of poets proved capable of such work. In Latin literature, on the other hand, the epigrammatists are comparatively few, and though several of them, as Catullus and Martial, are men of high literary genius, too much of what they have left behind is vitiated by brutality and obscenity. On the subsequent history of the epigram, indeed, Martial has exercised an influence as baneful as it is extensive, and he may fairly be counted the far-off progenitor of a host of scurrilous verses which he himself would almost have blushed to write. Nearly all the learned Latinists of the 16th and 17th centuries may claim admittance into the list of epigrammatists.—Bembo and Scaliger, Buchanan and More, Stroza and Sannazarius. Melancthon, who succeeded in combining so much of Pagan culture with his Reformation Christianity, has left us some graceful specimens, but his editor, Joannes Major Joachimus, has so little idea of what an epigram is, that he includes in his collection some translations from the Psalms. John Owen, or, as he Latinized his name, Johannes Audoenus, a Cambro-Briton, attained quite an unusual celebrity in this department, and is regularly distinguished as Owen the Epigrammatist. The tradition of the Latin epigram has been kept alive in England by such men as Porson, Vincent Bourne, and Walter Savage Landor; and at one at least of our universities there is an annual prize for the best original specimen. Happily there is now little danger of any too personal epigrammatist suffering the fate of Niccolo Franco, who paid the forfeit of his life for having launched his venomous Latin against Pius V., though he may still incur the milder penalty of having his name inserted in the *Index Expurgatorius*, and find, like John Owen, that he consequently has lost an inheritance.

In English literature proper there is no writer like Martial in Latin or Logau in German, whose fame is entirely due to his epigrams; but several even of those whose names can perish never have not disdained this diminutive form. The designation epigram, however, is used by our earlier writers with excessive laxity, and given or withheld without apparent reason. The collection which bears the title of *One and thirty Epigrammes, wherein are bryefly touched so many abuses that may and ought to be put away: Compiled and Imprinted by Robert Crowley, 1550*, is of almost no literary value, consisting of rugged and in many cases vulgar and pointless attempts at satire. Those of Henry Parrot, published in 1613 as *Laquei ridiculosi, or Springes to catch Woodcocks*, are only not quite as worthless, though, as far as the mere form goes, they better deserve the name they assume; for, according to the author's poetical simile—

"We make our epigrammes as men taste chéese,  
Which hath his relish in the last farewell."

John Weever's collection (1599) is of interest mainly because of its allusion to Shakespeare. Ben Jonson furnishes a number of noble examples in his *Underwoods*; and one or two of Spenser's little poems and a great many of Herrick's are properly classed as epigrams. Turberville is just as graceful in this department as he is in everything else; but he has left one at least which is not without value—

"A miser's mind thou hast,  
Thou hast a prince's pelf,  
Which makes thee wealthy to thine heir,  
A beggar to thyself."

A few quaint specimens may be culled from the pages of Thomas Fuller; but most of the fifty-nine epigrams recently published by Mr Grosart are poor affairs at the best. Cowley, Waller, Dryden, Prior, Parnell, Swift, Addison, Johnson, Goldsmith, and Young have all been at times successful in their epigrammatical attempts; but perhaps none of them has proved himself so much "to the manner born" as Pope, whose name indeed is almost identified with the epigrammatical spirit in our literature. Few of our modern poets have followed in his footsteps, and though nearly all might plead guilty to an epigram or two, there is no one who has a distinct reputation as an epigrammatist. Such a reputation might certainly have been Landor's, had he not chosen to write the best of his minor poems in Latin, and thus made his readers nearly as select as his language.

The French are undoubtedly the most successful cultivators of the "salt" and the "vinegar" epigram; and from the time of Marot downwards many of their principal authors have earned no small celebrity in this department. It is enough to mention the names of J. B. Rousseau, Lebrun, Voltaire, Marmontel, Piron, and Chénier. In spite of Rapin's dictum that a man ought to be content if he succeeded in writing one really good epigram, those of Lebrun alone number upwards of 600, and a very fair proportion of them would doubtless pass muster even with Rapin himself. If Piron was never anything better, "pas même académicien," he appears at any rate in Grimm's phrase to have been "une machine à saillies, à epigrammes, et à bon-mots." Perhaps more than anywhere else the epigram has been recognized in France as a regular weapon in literary and political contests, and it might not be altogether a hopeless task to compile an epigrammatical history from the Revolution to the present time.

While any fair collection of German epigrams will furnish examples that for keenness of wit would be quite in place in a French anthology, the Teutonic tendency to the moral and didactic has given rise to a class but sparingly represented in French. The very name of

*Sinngedichte* bears witness to this peculiarity, which is exemplified equally by the rude *primeln*, or *procameln*, of the 13th and 14th centuries and the polished lines of Goethe and Schiller. Logau published his *Deutsche Sinngedichte Drey Tausend* in 1654, and Wernicke no fewer than six volumes of *Ueberschriften oder Epigrammata* in 1697; Kästner's *Sinngedichte* appeared in 1782, and Haug and Weissen's *Epigrammatische Anthologie* in 1804. Kleist, Opitz, Gleim, Hagedorn, Klopstock, and A. W. Schlegel all possess some reputation as epigrammatists; Lessing is *facile princeps* in the satirical style; and Herder has the honour of having enriched his language with much of what is best from Oriental and classical sources.

It is often by no means easy to trace the history of even a single epigram, and the investigator soon learns to be cautious of congratulating himself on the attainment of a genuine original. The same point, refurbished and fitted anew to its tiny shaft, has been shot again and again by laughing cupids or fierce-eyed furies in many a frolic and many a fray. During the period when the epigram was the favourite form in Germany, Gervinus tells us how the works, not only of the Greek and Roman writers, but of Neo-Latinists, Spaniards, Dutchmen, Frenchmen, Englishmen, and Poles were ransacked and plundered; and the same process of pillage has gone on in a more or less modified degree in other times and countries. Very noticeable often are the modifications of tone and expression occasioned by national and individual characteristics: the simplicity of the prototype may become common-place in the imitation, the sublime be distorted into the grotesque, the pathetic degenerate into the absurdly sentimental; or on the other hand, an unpromising *motif* may be happily developed into unexpected beauty. A good illustration of the variety with which the same epigram may be translated and travestied is afforded by a little volume published in Edinburgh in 1808, under the title of *Licubrationes on the Epigram*—

"Εἰ μὲν ἦν μαθεῖν ἔδει παθεῖν,  
Καὶ μὴ παθεῖν, καλὸν ἦν τὸ μαθεῖν,  
Ἐὶ δὲ δὲ παθεῖν ἔδ' ἦν μαθεῖν,  
Τὶ δὲ μαθεῖν; χρὴ γὰρ παθεῖν."

The two collections of epigrams most accessible to the English reader are Booth's *Epigrams, Ancient and Modern*, 1863, and Dodd's *The Epigrammatists*, 1870. In the appendix to the latter is a pretty full bibliography, to which the following list may serve as a supplement:—Thomas Corraeus, *De toto eo poematis genere quod epigramma dicitur*, Venice, 1569, Bologna, 1590; Cottanius, *De Conficiendo epigrammate*, Bologna, 1632; Vincentius Gallas, *Opusculum de epigrammate*, Milan, 1641; Vavassor, *De epigrammate liber*, Paris, 1669; *Gedanke von deutschen Epigrammatibus*, Leipzig, 1698; *Doctissimorum nostra ætate italorum epigrammata: Flaminii Moleæ, Nauerii, Collæ, Lampridii, Sadoleti, et aliorum, cura Jo. Gagnæi*, Paris, c. 1550; Brugière de Barante, *Recueil des plus belles epigrammes des poëtes français*, 2 vols., Paris, 1698; Chr. Aug. Heumann, *Anthologia Latina: hoc est, epigrammata partim a præcisi partim junioribus a poetis*, Hanover, 1721; Fayolle, *Ancientologie ou dictionnaire d'epigrammes*, Paris, 1817; Geijsbeck, *Epigrammatische Anthologie*; Sauvage, *Les quêtes gauloises: petit encyclopédie des meilleurs epigrammes, &c., depuis Clement Marot jusqu'à nos jours*, 1859; *La récréation et passe-temps des tristes: recueil d'epigrammes et de petits contes en vers réimprimés sur l'édition de Rouen 1595, &c.*, Paris, 1863. A large number of epigrams and much miscellaneous information in regard to their origin, application, and translation is scattered through *Notes and Queries*. A pleasant anonymous article on the subject is printed in *The Quarterly Review*, No. 233.

EPILEPSY (from *ἐπι*, upon, and *λαμβάνω*, to seize), synonym, *Falling Sickness*. The term as generally understood is applied to a nervous disorder characterized by a fit of sudden loss of consciousness, attended with convulsions. There may, however, exist manifestations of epilepsy much less marked than this, yet equally characteristic of the disease; while, on the other hand, it is to be borne in mind that many other attacks of a convulsive nature have the term "epileptic" or "epileptiform" applied to them

quite erroneously, as they can in no strictly scientific sense be held to be epilepsy.

Epilepsy was well known in ancient times, and was regarded as a special infliction of the gods, hence the names *morbus sacer*, *morbus divus*. It was also termed *morbus Hercules*, from Hercules having been supposed to have been epileptic, and *morbus comitialis*, from the circumstance that when any member of the forum was seized with an epileptic fit the assembly was broken up. *Morbus caducus*, *morbus lunaticus astralis*, *morbus demoniacus*, *morbus major*, were all terms employed to designate epilepsy.

The forms which this disease manifests have been differently described by different writers, but there are two well-marked varieties of the epileptic seizure, either of which may exist alone, or both may be found to occur together in the same individual. To these the terms *epilepsia gravior* and *epilepsia mitior*, *le grand mal* and *le petit mal*, are usually applied. The former of these, if not the more common, is at least that which attracts most attention, being what is generally known as an epileptic fit.

Although in most instances such an attack comes on suddenly, it is in many cases preceded by certain premonitory indications or warnings, which may be present for a greater or less time previously. These are of very varied character, and may be in the form of some temporary change in the disposition, such as unusual depression or elevation of spirits, or of some alteration in the look. Besides these general symptoms, there are frequently peculiar sensations which immediately precede the onset of the fit, and to such the name of "aura epileptica" is applied. In its strict sense this term refers to a feeling of a breath of air blowing upon some part of the body, and passing upwards towards the head. This sensation, however, is not a common one, and the term has now come to be applied to any peculiar feeling which the patient experiences as a precursor of the attack. The so-called "aura" may be of mental character, in the form of an agonizing feeling of momentary duration; of sensorial character, in the form of pain in a limb or in some internal organ, such as the stomach, or morbid feeling connected with the special senses; or, further, of motorial character, in the form of contractions or trembling in some of the muscles. When such sensations affect a limb, the employment of firm compression by the hand or by a ligature occasionally succeeds in warding off an attack. The aura may be so distinct and of such duration as to enable the patient to lie down, or seek a place of safety before the fit comes on.

The seizure is usually preceded by a loud scream or cry, which is not to be ascribed, as was at one time supposed, to terror or pain, but is due to the convulsive action of the muscles of the larynx, and the expulsion of a column of air through the narrowed glottis. If the patient is standing he immediately falls, and often sustains serious injury. Unconsciousness is complete, and the muscles generally are in a state of stiffness or tonic contraction, which will usually be found to affect those of one side of the body in particular. The head is turned by a series of jerks towards one or other shoulder, the breathing is for the moment arrested, the countenance first pale then livid, the pupils dilated, and the pulse rapid. This, the first stage of the fit, generally lasts for about half a minute, and is followed by the state of clonic (*i.e.*, tumultuous) spasm of the muscles, in which the whole body is thrown into violent agitation, occasionally so great that bones may be fractured or dislocated. The eyes roll wildly, the teeth are gnashed together, and the tongue and cheeks are often severely bitten. The breathing is noisy and laborious, and foam (often tinged with blood) issues from the mouth, while the contents of the bowels and bladder are ejected. The aspect of the patient in this condition is shocking