assaults, incendiarism, and poisoning, was in point of time primeval.

The rocky height was originally sacred to the Eumenides and infernal gods, as the Acropolis was to Athéné. The Eumenides, as they were called lest their real name be (being) spoken (should bring evil), were the Furies or avenging goddesses. Euripides first said there were three of them, while later writers even give their names. Incendiarism was given to (put under) the Aero- Acropolitic jurisdiction because of the danger to human life which it presented, as火灾 by complaints laid before it (the court) on that ground.

Solon organized this court to be a guardian of the laws, just as it had formerly been the guardian of the political Moderation.
It was intended as a counterpoise, a balance-wheel, constituting a guard and a conservative anchor for the state.

It was both judicial and administrative, in this being like the Homeric Boule. The governmental system was a compromise; in the courts it was democratic; in the manner of electing magistrates it was aristocratic; but in the court of the Areopagus we have an oligarchic element. Assemblies of citizens were to be rare and the Areopagus, sacred with reminiscences of former times, was chosen as a conservative influence. The religious sentiment of the people gave it greater power.

The judges sitting in the Areopagus were the only ones not chosen by lot. The nine archons, who were the rulers in Athens, after the time of the kings, were selected by lot from a number of candidates of worth and merit.

2. Aristotle, Politics II. 112.
All archives, who at the end of their term of office, passed the official scrutiny and proved that they had served the country blamelessly, became members of the Areopagus for life.

The scrutiny on retirement, all Athenian officials had to pass close of their term of office. Complaints were lodged with the Board of Logistae (Auditors) within thirty days after an official went out of office, and the case was settled by legal procedure. The officials could not leave the city or take any measure affecting their property till the scrutiny had been settled.

A similar examination took place upon a man’s becoming a candidate for any office. Like other official positions, therefore, the Council was certain to enroll as members only 1. Botzler, Ath. Const., pp. 132-3.
those who had good qualifications for the positions.

The judges of the Areopagus had to give satisfactory account of the performance of all their previous duties before they could enter the court. Socrates is represented as saying—that, "while these judges remain, acknowledged to be the most upright and honorable in all things we need not be disheartened lest the Athenians are not well-trained.

By this method, Solon united in the Areopagus all the eminent intelligence and experience of Athens; (and) in all his laws the Areopagus is honored and upheld. The court was dedicated to the Eumenides—the personified torture of a guilty conscience, and to Ares, god of war. The exact date of its beginning under the form in which we know it

Mar. 604-594 B.C. The period of its greatest glory was short only about two hundred years. The number of judges (according to Aeschylus' Furies) twelve! But the number is not definitely given by any authority. It naturally varied from year to year, and could hardly be kept down to a certain limit. At first only eunuch citizens, nobles, were eligible. But according (under) to Solon's constitution, wealth became the qualification. All pentakoiomedimni, i.e., those owning land that which produced five hundred measures (about seven hundred bushels) of grain yearly were eligible for archonship and hence could become members of the Areopagus. The court was almost wholly Eunuch (however), and for many years extremely conservative, the supreme deliberative body of the state, controlling the scrutiny.
the archons and so self-perpetuating
and (too) the only court for homic-
cides!

III.

Concerning the general power
of the Areopagus, we may rely
on Demosthenes: 'There are among
many institutions among us of
character not found elsewhere;
but there exists as the most
peculiar of all, and the most
highly venerated, the court of the
Areopagus, respecting which we
have more glorious traditions and
legends, and more honorable testimo-
nies of our own than we have of
any other tribunal; it was founded
by the gods who here alone designed
to demand and render justice for:
murder and judge disputes between
each other.' Neither despot, oligarchy
nor democracy has ventured to

Oman, Greek History (183.)
deprive it of jurisdiction over homicide.

The decisions of the six archons, who were judges of full power in all (many) cases outside the specific jurisdiction of the Areopagus, could be overruled by the Areopagus at its pleasure. According to the same authority, the functions of the court were:

(a) to supervise the execution of the laws;
(b) to perform the greatest and most important part of the administrative duties of the state;
(c) to exercise a general, unlimited supervision over the conduct and morals of every dweller at Athens; (these three were administrative);

and further, it had jurisdiction over cases of homicide or blood-letting. This power was put in use, however, through the Areopagus; the Ephorae, or (in point) other courts, according to—

the nature of the case. As an advisory council it also controlled the *ekhuría*, or assembly of the people and was really all powerful.

The chief of its duties were judging: homicide, assault with intent to kill, poisoning and arson; guarding the lands, watching morals, caring for the safety of the state, and judging infancy. It also supervised the scrutinizing of the archives before they were admitted, their admission to the Areopagus.

There were other minor duties (also).

a. Safety of the State.

The specific duties of the court Areopagus are mentioned by many of the ancients. For instance, Lycurgus declares that the citizens were putting themselves wholly into

in Themistocles' power, so that he may save the state, though they know that he is a traitor and only the Areopagus is charged with the safety of the state. The Areopagus could arrest and execute summarily men suspected of treason or deserters, if they thought it necessary for the safety of the state, exercising a power like that of a Roman dictator.

A private citizen fleeing from Athens to Samos the after the battle of Salamis, sympathizing with the enemies of Athens, was arrested and put to death on the same day. He was charged with attempted treachery. This was not the punishment of a crime regularly belonging to the

1. Lysias, Against Cleisthenes, 65.2.
2. Lysias, "op. cit.," 52.1.
3. Herodotus, Against Xerxes, 25.2.
jurisdiction of the Areopagus, but an extreme measure to protect the state.

Just before the battle of Salamis, 480 B.C., when the generals issued an order for each one to save himself, the Areopagus offered a bounty of eight drachmae to any citizen able to bear arms who would go on board the fleet, manning many ships. Thus, it also provided transportation for the families of citizens to Salamis. (as) after Thermopylae too, some power had to lead in the transfer of the state to the ships. Haste was imperative, and popular assemblies were too slow. Some absolute authority must act and the Areopagus had legally power to do anything for the safety of the state.

Therefore the Areopagus both...