

in inscriptions.¹ Some attained great skill in their art, as Cypassis, whom Ovid² addresses,

"*Ponendis in mille modos perfecta capillis,
Comere sed solas digna Cypassi deas;*"

and Nape, whom Ovid³ also describes as skilled

"*Colligere incertos et in ordine ponere crines.*"⁴

*OROBAN'CHE (ὀροβάγχη). "The ὀροβάγχη of Theophrastus," observes Adams "would appear decidedly to be a species of *Cuscuta* or dodder of Thyme. The ὀροβάγχη of Dioscorides is held by Sprengel to be the *Orobancha caryophyllea*. The ὀροβάγχη is called *δοσπρωλεων* by writers of a later age."⁵

*OR'OBOS (ὀροβος), the *Ervum ervilia*, or Tare, according to Stackhouse, Dierbach, and Sprengel.⁶

*OROSPIZOS (ὀρόσπιζος), a bird, a species of mountain Chaffinch. Adams makes it the Brambling, or *Fringilla montifringilla*.⁷

*ORTYGOME'TRA (ὀρτυγομήτρα). According to Gesner and Hardouin, it is the bird called in Italy *Re de Qualie*, or "King of the Quails." Ornithologists now give the name of *Ortygometra crex* to the common Landrail.⁸

*ORTYX (ὀρτυξ), the *Tetrao coturnix*, L., or Quail.⁹

*ORYX (ὀρύξ). "Dr. Shaw inclines to the opinion, that the *Oryx* of the Greeks, or *Thau* of the Hebrews, was the Buffalo. It is much more probable, however, that it was a species of Antelope. It is graphically described in the *Cynegetica* of Opi-¹⁰

*ORYZA (ὀρυζα), the *Oryza sativa*, or Rice.¹¹

OSCHOPHORIA (Ὠσχοφορία or Ὀσχοφορία), an Attic festival, which, according to some writers, was celebrated in honour of Athena and Dionysus,¹² and according to others, in honour of Dionysus and Ariadne.¹³ The time of its celebration is not mentioned by any ancient writer, but Corsini¹⁴ supposes, with great probability, that it was held at the commencement of the Attic month Pyanepsion. It is said to have been instituted by Theseus. Its name is derived from ὠσχος, ὄσχος, or ὄσχη, a branch of vines with grapes, for it was a vintage festival; and on the day of its celebration, two youths, called ὄσχοφόροι, whose parents were alive, and who were elected from among the noblest and wealthiest citizens,¹⁵ carried, in the disguise of women, branches of vines with fresh grapes from the Temple of Dionysus in Athens to the ancient Temple of Athena Skiras in Phalerus. These youths were followed by a procession of persons who likewise carried vine-branches, and a chorus sang hymns called ὠσχοφορικὰ μέλη, which were accompanied by dances.¹⁶ In the sacrifice which was offered on this occasion, women also took part; they were called δειπνοφόροι, for they represented the mothers of the youths, carried the provisions (ὄψα καὶ σιτία) for them, and related stories to them. During the sacrifice, the staff of the herald was adorned with garlands, and when the libation was performed, the spectators cried out ἔλελεν, ἰὸν, ἰὸν.¹⁷ The ephebi taken from all the tribes had on this day a contest in racing from the city to the Temple of Athena Skiras, during which they also carried the ὄσχη, and the victor received a cup filled with five different

things (πεντάπλοος, πενταπλόα or πενταπλή), viz. wine, honey, cheese, flour, and a little oil.¹ According to other accounts, only the victor drank from this cup. The story which was symbolically represented in the rites and ceremonies of this festival, and which was said to have given rise to it is related by Plutarch² and by Proclus.³

OSCILLUM, a diminutive through *osculum* from *os*, meaning 'a little face,' was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichever way they looked, they were supposed to make the vines in that quarter fruitful.⁴ The left-hand figure in the annexed wood-



cut is taken from an oscillum of white marble in the British Museum. The back of the head is wanting, and it is concave within. The mouth and pupils of the eyes are perforated. It represents the countenance of Bacchus with a mild and propitious expression (*molle, honestum*). A fillet, spirally twisted about a kind of wreath, surrounds the head, and descends by the ears towards the neck. The metallic ring by which the marble was suspended still remains. The other figure is from an ancient gem,⁵ representing a tree with four oscilla hung upon its branches. A SYRINX and a PEDUM are placed at the root of the tree.

From this noun came the verb *oscillo*, meaning "to swing." Swinging (*oscillatio*) was among the bodily exercises practised by the Romans.⁷

OSTIARIUM was a tax upon the doors of houses, which appears to have been sometimes levied in the provinces.⁸ Cicero⁹ calls it *acerbissima exactio*. There was a similar tax, called *columnarium*, imposed upon every pillar that supported a house.¹⁰

O'STIUM. (Vid. JANUA.)

OSTRACISMUS. (Vid. BANISHMENT, GREEK, p. 135.)

*OSTRACODERMA (ὀστρακόδερμα). "This term," says Adams, "in its most extensive sense, comprehended two great orders of marine animals, namely, the σκληρόστρακα and the μαλακόστρακα. Under the σκληρόστρακα were ranked oysters, urchins, mussels, &c.; under the μαλακόστρακα, crabs of all kinds, craw-fish, &c. It must be borne in mind, however, that the general term ὀστρακόδερμα is often applied in a restricted sense to the σκληρόστρακα, or Testacea, and that ὀστρεα and ὀστράκια are occasionally used in the same sense, i. e., are applied to the Testacea."¹¹

OSTRAKON (ὀστράκον). (Vid. FICTILE.)

*OSTREUM (ὀστρεον), a term most properly applied to the *Ostrea edulis*, or common Oyster, but sometimes to the whole class of Crustacea, or ἰσσοκόδερμα. "The Greeks, and more especially the

1. (Orelli, Inscr., n. 2878, 2933, 4715, 4443.)—2. (Amor., ii., 8.)—3. (Amor., i., 9.)—4. (Compare Juv., vi., 486.—Tertull., De Cult. Fem., 6.)—5. (Theophrast., H. P., viii., 8.—Dioscor., ii., 171.—Geopon., ii., 42.—Adams, Append., s. v.)—6. (Dioscor., ii., 131.—Theophrast., H. P., iii., 13.—Adams, Append., s. v.)—7. (Aristot., H. A., viii., 5.)—8. (Aristot., H. A., viii., 14.—Adams, Append., s. v.)—9. (Aristot., H. A., ix., 11.)—10. (Shaw's Travels, ii., p. 280.—Oppian, Cynege., ii., 445.—Aristot., H. A., ii., 2.—Adams, Append., s. v.)—11. (Theophrast., H. P., iv., 4.)—12. (Phot., p. 322, Bekker.)—13. (Plut., Thes., 23.)—14. (Fast. Att., ii., p. 354.)—15. (Schol. ad Nicand., Alexiph., 109.)—16. (Athen., xiv., p. 631.)—17. (Plut., Thes., 22.)