WHEN in the course of my work on the Greek Patristic Lexicon I reached ἀποτυμπανίζω, ἀποτυμπανισμός (τυμπανισμός), τυμπανίζω, τύμπανον (τύπανον).

When in the course of my work on the Greek Patristic Lexicon I reached ἀποτυμπανίζω, ἀποτυμπανισμός, I found on looking into the new edition of L. and S. that a complete change had taken place in the view held of the meaning of these puzzling words. This change was the result of a pamphlet by the Greek scholar M. Antonios D. Keramopoullos, entitled ὁ ἀποτυμπανισμός (Athens 1923). In this pamphlet he described the discovery in 1915 in an ancient cemetery close to the old harbour of Phalerum of seventeen bodies heaped together without any sign of funeral rites. Round the throat, wrists, and ankles of each body, but not piercing the body as in the Roman method of crucifixion, were iron staples, five in all, still bearing traces of the wood into which they had once been fastened. Clearly these unhappy men had suffered the punishment described fully in Aristoph. θέσμ. 930 foll., where Mnesilochus, caught red-handed in impiety by the women, is crucified, so to speak, on a plank (or a framework of planks), called σανίς, by the public executioner, precisely like these seventeen at Phalerum, except that the σανίδες to which they had been fastened have rotted away. The following dialogue between Mnesilochus and the executioner (Τοξότης) shows clearly the nature of the punishment (1003-4):

ΜΝΗΣ. χάλασον τὸν ἃλων. ΤΟΞ. ἄλλα ταύτα δρᾶσι ἔγγο.

ΜΝΗΣ. οἴροι κακοᾶλμων, μᾶλλον ἐπικρούεις σὺ γε—

the effect of driving in the ἃλων, or staple, was to increase the pressure on throat, or wrist, or ankle. Again, Hdt. 7. 33 and 9. 120, the Athenians under Xanthippus in 478 B.C. at the request of the people of Sestos punished in this way for impiety towards the shrine of Protesilaus Artayctes the Persian—ζώνη τρέσ σανίδα διαπεισῆλεσαν. Thirdly, Plutarch (Περιελ. 28) quotes the Samian historian Duris (born c. 340 B.C.) as saying that Pericles after the revolt of Samos in 440 B.C. took the Samian trierarch and marines into the market-place of Miletus—καὶ σανίσι προσδόχας ἑφ’ ἡμέρας δέκα κακῶς ἡδή διακεκμένους προσέταχεν ἄνελεν.

These are the three leading passages. [M. Keramopoullos, indeed, regards τὸ πεντεσύρρυγον ἐλον in Aristoph. Ἰππ. 1049 as referring to this punishment. It appears, however, certain that the scholiast is right in explaining it of the ποδοκάκη (stocks or pillory) with its five apertures for head, arms, and feet.] They shew that such a punishment was in use at Athens, and the passage from Aristophanes further indicates that it must have been sufficiently familiar in 411 B.C. to make it...
suitable for dramatic representation in a comedy. M. Keramopoullos goes much farther than this. He declares that before the introduction of death by the hemlock during the Tyranny of the Thirty (404 B.C.), 'there was no other method of putting to death by legal process in Athens' (pp. 46, 47, v. schol. in Aristoph. Ran. 541). It was put in force, he believes, against murderers, robbers, thieves, kidnappers, impious and sacrilegious persons, traitors, pirates. It was for piracy probably that the seventeen at Phalerum suffered. It was a very ancient punishment, probably enacted by Draco (621 B.C.), the date of the entombment at Phalerum being between Draco and Solon (594 B.C.).

So far M. Keramopoullos's conclusions, except the statement that this form of crucifixion was the only legal method of execution before 404 B.C., seem to be well founded. His pamphlet is not only very learned and illustrated by interesting details from many fields, but of great value. It must modify our view of the character of the Athenians. The lavish encomiums bestowed upon their humanity can stand no longer in face of the existence of a punishment so brutal, inflicting such abominable torture, which might be prolonged for ten days or more (v. sup. Plut. Pericl. 28). But he further maintains that the plank (σανίς or σανίδες fastened together) was known as τόμπανον (τόπανον), that the criminal was said ἀποτυμπανίζεσθαι, and that the punishment was known as ἀποτυμπανισμός. This, the true sense of the words, was, he considers, lost after the time of the orators and Aristotle (d. 322 B.C.), when the punishment itself had gone out of use (p. 34), and the terms were applied to a new form of punishment, beating to death with sticks or cudgels, or even used, especially in Plutarch, quite generally in the sense of putting to death (φονεύω). It is this identification that I wish to contest. The word ἀποτυμπανίζω is not infrequently used in the Fathers, to whom M. Keramopoullos makes scarcely any reference, and the quotations that will be given from them should throw some light on the meaning of this difficult group of words. It will be necessary to examine carefully the meanings of each of these words, and all the passages, not the patristic examples only, in which they occur:—

A. τόμπανον (τόπανον) means
1. properly drum, Hdt. 4. 76, &c.
2. pompous phrases, the big drum, Anth. Pal. 13. 21.
3. the block or stake to which those who were beaten were fastened. This sense seems to be clearly found in 2 Macc. vi. 19 and 28 (ἐπὶ τὸ τόμπανον προσῆγε, ἐπὶ τὸ τόμπανον... ἐλθε) and probably in Luc. Colaph. 6 τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνακολουθομένους, and Lucil. ap. Anth. Pal. 11. 160 ἄξιος εἰς τινὰς πίντες ἐνὸς τυμπάνου, where the schol. says ξίλων ἐν ἐν τῶν δικαστηρίων, and so Hemsterh. ad loc.;
NOTES AND STUDIES

and in Sext. c. rhet. 30. 295. So possibly Hesych. [but v. 4] τῷ[μ.]πανων·
ξύλιν τι εν ὕ τυμπανίζοσαν, and certainly schol. in Aristoph. Plut. 476
[in the first of his two explanations, for the second see 4. inf.] τύμπανα·
ξύλα, ἐφ' οῖς ἑτυμπάνιον· ἔχρωντο γὰρ ταύτη τῇ τιμωρίᾳ [cf. Suid. inf. 4].

4. a stick or cudgel, schol. in Aristoph. Plut. 476 ἢ βάκλα: παρά τὸ
ὕπτεν· ἤγουν ξύλα, οἷς ἤτυπτοντα ἐν τοῖς δικαστηρίωσι οἱ
tιμωροῦμενοι . . .
kολαστήρα ὀργανὰ ἀμφότερα, τὰ τύμπανα καὶ οἱ κύψεις . . . τὰ
δὲ τύμπανα, ὃς τινὲς φασιν, ξύλα, δὲ ὕπτεν τοὺς καταδίκους ἤτυπτον.
The passage in Aristoph. Plut. is ὅ τύμπανα καὶ κύψεις οὐκ ἀρέστετε; The
cύψει is a kind of stocks or pillory in which the neck was confined. Pollux 10. 45.
177 says ὅ τῷ κύψαι τὸν αὐχένα ἔχων, . . . ὅ τὸν αὐχένα ἐνθέντα δὲι
μαστεγούσθαι; and his explanation of κύψαι suggests that the translation
of τύμπανα in the above passage as whipping-blocks or cudgels is right;
the combination of τύμπανα with so comparatively light a punishment as
the pillory makes the view (p. 35) that τ. denotes this most horrible
form of crucifixion very improbable. Suidas τύμπανα· βάκλα: παρά τὸ
ὕπτεν· ξύλα ἐν οἷς ἑτυμπάνιον· ἔχρωντο γὰρ ταύτῃ τῇ τιμωρίᾳ. Phot. τὸ
tοῦ δημιοῦ ξύλον, ὃ τοῖς παραδιδομένοις διεξειρέσθη (and so Elym. Magn.),
198 ἀποτυμπάνισα· τὸ τυμπάνῳ ἄποκτειναι, ὅπερ ἐστὶ τοῦ ξύλου ὁππερ ῥόπαλον
(cf. ι. 438 . . . ὡσπερ σκυτάλων’ τὸ γὰρ παλαιον ξύλων ἄγρηον τοὺς κατα-
κρίτους ἄστερον ὅδεξε τῷ ξύφει (cf. Elym. Magn.). ἀποτυμπάνιων’ ἄνειλε,
ὅ ἐστι φοίνευσον). Damascius (end of fifth century A. D.) ap. Phot. bibl.
cod. 242, p. 347a. (Cf. J. J. Scal. in Canon Isagog. [ap. Thesaurus Temporo-
rum] lib. 3 pt. ii ch. 1. 65 pp. 290–291.)
5. The panel of a door, Vitruv. 4. 6. 48.
6. The sunken triangular space enclosed by the cornice of the pediment,
Vitruv. 4. 7. 55.
7. A wagon-wheel made of a solid piece of wood, Verg. Georg. 2. 444.

B. τυμπάνιζε means

2. to drum with the hand, 1 Sam. xxii. 13 ἑτυμπάνιζεν ἐπὶ ταῖς θύραις τῆς
πόλεως.
3. to beat to death, or beat. So probably in Heb. xi. 35 ἀλλοι δὲ
tυμπάνιζοθησαν (so R. V. marg.). Plut. 60 ἀ τυμπάνιζοντο καὶ στρεβλοῦν-
tος (MS τελοῦντος). Luc. Zeus Trag. 19 p. 664 ἁνασκολοπιζομένοι καὶ
τυμπανιζομένοι. ps.-Epiph. de vii. proph. 12 (repeated in Chron. pasch.
p. 148) Ἀμασίας . . . συγχώς αὐτῶν (sc. Amos) τυμπανιζόμενος . . . εἰς τέλοι δὲ
ἄνεϊλεν αὐτῶν δ ὕστερ' Ἀμασίον ἐν ῥοπαλῷ πλήξας αὐτῶν κατὰ τὸ κροτάφου.
4. of orators, to use violent language, to beat the big drum, Philostr.
p. 520: cf. Quint. 5. 12. 21 'tympana eloquentiae'.
5. to behead. So Heb. xi 35 is explained in ps.-Ath. qu. in ep. Pauli
THE JOURNAL OF THEOLOGICAL STUDIES

prop. 128 vol. 2. 279, and so Theophyl. in loc., though he adds that others translate beaten to death (the latter is much more probable, as beheading is mentioned v. 37): Zonaras gives the same alternatives.

6. ps.-Ath. hom. in patr. et proph. 1 vol. 2 p. 388 fin. explains it in Heb. xi 35 as 'broken on the wheel', owing to his having identified the τύμπανον of 2 Macc. vi 19, 28 with the τροχός of 4 Macc. ix 19, but wrongly, as τύμπανον there means the block, or stake, to which the sufferer was fastened before being beaten, as is evident from vi 30.

7. Diod. Tars. in ps. 67 (68). 26 (25) mystically explains τυμπανιστίας, 'the damsels playing with the timbrels', as those who 'mortified their members' (Col. iii 5) διά τό ἄρχων ἐχειν τοῦ τυμπανίζειν, τουστι νεκροῦν τὰ μέλη, apparently taking τυμπανίζειν to mean kill, in a general sense, like ἀποτυμπανίζειν inf. 3.

C. ἀποτυμπανίζειν.

1. to beat to death, sometimes merely to beat, with a cudgel (or similar instrument). (The lexicographers mostly treat τυμπανίζειν and ἀποτυμπανίζειν indifferently.) Hesych. τυμπανίζειν: πλήσονει, ἐκδέρται καὶ κρεμάται (κρεματία, and so Suid. and Etym. Magn. Suid. ἀποτυμπάνον· ἀνάλεως τι φόνευον· ἄντι εν τῷ τύμπανίζεσθαι. Cf. Lex. Rhet. ap. Bekker anec. 1. 198, 438, and other passages under τύμπανον sup. Probably in this sense, though the context does not admit of certainty, in Plut. 778 η., 523 η., Dion. 28. Eus. H. E. 5. 1. 47 (ep. ecol. Vien. et Lugd.) ἐποτείλαντος... τοῦ Καίσαρος τοὺς μὲν ἀποτυμπανισθήραι. The governor (ib. inf.) beheaded them. What did the Emperor order? The choice lies between giving to ὁ here the less usual sense behead, or, as on the whole seems best, keeping the ordinary sense, and assuming the governor to have disobeyed the emperor, a not unprecedented proceeding, especially, it is said, under Marcus Aurelius. Cels. ap. Or. c. Cels. 8. 54 οὖν "εἰκῇ ταρέχομεν τὸ σώμα στρεβλοῦν καὶ ἀποτυμπανίζεις", and id. paul. inf. τὸ διὰ τὴν ἄρτην "ἀποτυμπανίζεσθαι" καὶ "στρεβλοῦσθαι" καὶ ἀποθνήσκειν. Cels. ap. Or. ib. 2. 31 (of Christ) ἀνθρωπὸν ἀτυμοτάτα ἀπαθήτα καὶ ἀποτυμπανοθάνατα (it would be possible to take ἀποτύμπωσμένον here as crucified, but it may just as well mean, by a slight extension of its proper meaning, scourged). Eph. Syr. de virt. cap. dec. cap. 2 (Rome 1732, vol. 1, p. 218) οἱ πλείοντι... τῶν ἐν πέλας κολαξομένων ὑπὸ ἄρχοντων διὰ ἀνυποτάνην καὶ ἀπεδείχαν καὶ σκληροκαρδίσαν ἀποτυμπανίζοντα. Chrys. in Matt. hom. 40 Ben. 7. 440 οὐ τούτους... οὐ καταλείψαν καὶ ἀποτυμπανίζοντες λέγον, ὡς κἀκεῖνος λυττώντας; Nilus erph. 1. 198 τὸν λυττήσαντα (sc. κύρια)... ἀποτυμπανισθήραι προσέταξεν. Theod. gr. aff. cur. 9 Sch. 4. 929 οὗτος μὲν αὐτῶν ἀπετυμπάνησαν, τοὺς δὲ ἀνεκοιλώπησαν. id. ib. 3 Sch. 4. 773 οὗτος ἀνδροφόνους ἀνασκολοπίζουσας καὶ ἀποτυμπανίζοντες. id. ib. 8 Sch. 4. 902 ἀποτυμπανισθήραι... καὶ ἀνασκολοπίζουσας.
NOTES AND STUDIES

(The conjunction of ἀποτ. in these passages from Theodoret with words denoting crucifixion is natural enough, as crucifixion was frequently preceded by beating, as in the case of our Lord: cf. Jos. bell. Jud. 5. 11. 1 μαστιγωθένοι ... ἄνεσται ταῦτα.) The sense of the passages from Chrys. in Matt. and Nilus is quite unequivocal.

2. to behead, Euphorion (b. 274 B.C.) ap. Athen. Dīp. 4. 40 parà δε τοῖς Πρωμαίοις προτίθεσθαι τέντε μνᾶς τοῖς ὑπομένειν βουλομένους τὴν κεφαλὴν ἀποκοπῆναι πελέκει, ὥστε τοὺς κληρονόμους κομίσαντα τῷ άθλον καὶ πολλὰς ἀπογραφομένοις πλείον δικαιολογεῖσθαι καθ' ὅ δικαιότατος ἐστιν ἔκαστος αὐτῶν ἀποτυμπανώθηναι, and so probably Athen. 5. 52 fin. Chrys. de verò. ap. hab. eund. ep. 3. 9 Ben. 3. 287 τοῖς ἀποτυμπανωθέντας, τοῖς καταλευθέντας (a ref. to Heb. xi 35, and therefore probably to be translated beheaded in view of Chrysostom’s interpretation of that passage given in his commentary on the Ep. to the Hebrews, v. ἀποτυμπανώμος inf.: otherwise the collocation of words would suggest beaten to death, as in Chrys. in Matt. p. 440 e sup.). Theod. in Deut. int. 42 Sch. 1. 291 τὸν ἔτερον Ἰάκωβον Ἡρώδης ἀπετυμπάνος (v. Act. Apost. xii 2). And perhaps Eus. H. E. 5. 1. 47 sup.


I have reserved to the end ten examples of ἀποτυμπανίζω and one of τύπανον quoted by M. Keramopoulos, or L. and S., or both, as examples of crucifixion on a plank. In Lys. 13. 56 it is a murderer (ἀνδροφόνος) who is condemned to death, and whom, says the orator, τῶ δημίῳ παρέδοτε καὶ ἀποτυμπανίζθη; in id. idb. 67 it is a traitor in Sicily who had been signalling to the enemy, and a footpad (λυμεωνής) who were thus executed. In Dem. 8. 61, 9. 61, 19. 137 the orator suggests this as an appropriate punishment for traitors. In these five passages the translation death by beating would suit the context as well as death by crucifixion, and it is worth noticing that Demosthenes in one passage c. Mid. 105 p. 549 uses quite another word, προσηλώθω, for crucifixion. Aristotle Rhet. 1383b 5 says 'suffering is not expected ... by those who fancy that they have already suffered every horror, and are callous to the future, like those who are on the point of being beaten to death' (Jebb’s trans.), οἱ ήδη πεπονθέναι πάντα νομίζοντες τὰ δεινὰ καὶ ἀπετυμπανόν πρὸς τὸ μέλλον, ὦσπερ οἱ ἀποτυμπανώμονοι. M. Keramopoulos urges that the punishment of crucifixion, which was lingering, suits this passage, whereas that of death 'under violent blows from a club' does not. I do not think there is much in this, death by beating is quite lingering
enough for the purpose. In *id. ib. 1385* 10 Antiphon μέλλων ἀπότιμα
πανίζεσθαι by Dionysius, when he saw those doomed to die with him covering
their faces as they went through the gate, said, 'Why do you cover your faces? Are you afraid of some of these people seeing you to-mor-
row?' Surely the point of this is that they would certainly be dead,
and beyond the reach of shame, to-morrow. So rapid a death was cer-
tain under beating, but far from certain under crucifixion (in Plut.
1051 a this Antiphon is spoken of as στρεβλούμενος ὑπὸ Διονυσίων). In
*id. Ath. pol. 45* Lysimachus is said to have been rescued from death at
the last moment—Δυσίμαχον αὐτῆς (τῆς βουλῆς) ἀγανάκτησις ὑπὸ τῶν ὁμοίων
καθήμενον ἦδη μέλλοντα ἀποθνῄσκειν Ἐμηρίδος ... ἀφείλετο. After which
ἐπονευμιαν ἐσεχθὲν ὑπὸ τοῦ τυφάνου. Here the expression καθήμενον is not
very appropriate to either punishment, but it is less unsuitable to a man
about to be beaten than to one about to be crucified. Sandys says,
'The culprit is described as seated, ready to receive the fatal blow'. In
Beros. ap. Jos. *Ap. 1. 20* (Eus. *pr. ev. 9. 40), whose history was written
in 261–246 B.C., the King of Babylon, Laborosoarchodos, is said to
have ruled over the kingdom παῖς ὁν for nine months, ἐπιβολεύθης δὲ,
διὰ τὸ πολλὰ ἐμφαίνει κακοῆθε, ὑπὸ τῶν φίλων ἀπετυμπανίσθη, ἀπολομέ-
νον δὲ τοῦτον. Here it seems inconceivable that his 'friends' should
have crucified him; whatever the sense of φίλων they would scarcely
have gone to such a length, nor would there have been time or oppor-
tunity for such a punishment: but that they should have beaten him so
severely that he died is not out of the question. In U. Wilcken
*Urkund. d. Ptolemäerzeit* (*UPZ*) 119 l. 37 (second century B.C.) the
threat of crucifixion for so small an offence as sleeping in the temple-
precincts seems impossibly severe, and Wilcken himself, though he
follows M. Keramopoulos in giving this sense, is surprised at the gravity
of the punishment; and it is noticeable that one of those so threatened
for a similar offence, that of being in the sacred enclosure, is merely
beaten (l. 29). In *Oxyrhynchus Papyri* (*POxy.*) 1798. 1. 7 (first cen-
tury A.D. or a little later) this word is used to describe the death inflicted
on one of those concerned in Philip the Great's murder (the reference
to Philip is almost certain, v. note *in loc.*), Pausanias, the actual
murderer, was killed by the guards as he fled, and his dead body cruci-
fied (Justin *Hist. 9. 7. 10*): the accomplices were killed by Alexander's
order at his father's tomb (Justin 11. 2. 1). The editor says there seems
no place for the name of Pausanias here; otherwise there might be in
ἀπετυμπάνισαν on M. Keramopoulos's theory a reference to the crucifixion
of his corpse. As it stands it apparently refers to the death by beating
of one of the accomplices.
D. ἀποτυμπανισμός. The word is apparently only used twice in Greek literature.

1. In cat. cod. astr. ed. Cumont 7. 140. 11 (second century B.C.) disaster or death (cf. ἀποτυμπανισμός) seems a more natural result of the moon's eclipse than crucifixion, especially as the parallel version of Hephaestion has σπάνων death (ἐν Ἀθηναι καὶ τοῖς προσκυνοίς αὐτήν τόπους ἀποτυμπανισμὸς ἔσται: Heph. σπάνων).

2. beheading, Chrys. in Heb. 11. 35 Ben. 12. 248 c ἀποτυμπανισμός γὰρ τοῦτο λέγεται, δ ἀποκεφαλισμός (cf. Chrys. 3. 287 under ἀποτυμπανισμός). That Chrysostom is probably wrong in his interpretation of ἐτυμπανισθησαν in this passage (v. sup. τυμπανισμός 3) does not alter the fact that the word could in his judgement bear this sense. τυμπανισμός is once used in the same sense in ps.-Ath. qu. in ep. Paul. prop. 128 vol. 2. 279 τυμπανισμός γὰρ δ ἀποκεφαλισμός λέγεται: otherwise it is only used in the literal sense of beating of drums.

The results of this examination may be expressed thus:—

(a) In no passage are the translations crucify for ἀποτυμπανισμός, crucifixion for ἀποτυμπανισμός necessary. One may go farther and say that in no passage is one of the recognized translations for ἀποτυμπανισμός, beat to death or beat, less commonly behead or destroy, strained or improbable. The meaning of ἀποτυμπανισμός in one passage is beheading, in the other is doubtful.

(b) M. Keramopoulos's theory that these words refer to crucifixion on a plank falls to the ground unless τύμπανον and σανίς are interchangeable (p. 25), τύμπανον being (p. 34) the proper name for the punishment, and σανίς (or ξύλον) the proper name for the punishment, Photius treats σανίς as the technical word for this punishment—σανίς καὶ ἐν ἧ τοῦς κακούργους ἔδων καὶ σανίδα τὸ δεσμωτικῶν ξύλον.

Τύμπανον then is not the proper name for the punishment, but neither is it interchangeable with σανίς. On the contrary there is no evidence, so far as I can discover, that τύμπανον ever means a plank (σανίς). It is true that in Vitruvius (whose book was written probably between 20 and 11 B.C.) the Graeco-Latin word tympanum means the panel of a door, but not only is this a very late meaning of τύμπανον, but a panel is a very different thing from a plank. A panel preserves some likeness to a drum in the raised rim which is common to both. The same suggestion is given by the cornice which surrounds the sunken triangular space of the pediment or tympanum.
(c) So much for the a posteriori evidence. But there is also a strong a priori objection. The literal meaning of a word may in course of time be whittled away by a series of metaphorical applications each removed a little farther from the original sense. It might be possible, though I doubt it, for a word meaning a drum to come to mean in its last transformation a flat plank. But M. Keramopoulos's theory is that this modification came not last but first, for, if the punishment is older than Solon, the name is not likely to be much later. On this showing τόμπανον passes from the sense of drum direct to that of plank, and only later recovers in the senses of block, stake, and cudgel, the resemblance to the original meaning which it had lost. It is worth notice, moreover, that the known metaphorical senses which belong to these and allied words are closely connected either with a drum's shape or with the action of beating on a drum: e.g., beside those already given, τωμπανίας, a kind of dropsy, and τωμπανόμαι, to be swollen like a drum, and τωμπάνον, a head-dress shaped like a drum.

(d) Beating to death is a not unnatural punishment for the offences for which ἀπότομπανισμὸς is usually appointed in classical times—murder, robbery from the person, and especially treason. We know that in Rome the ancient punishment for treason and other serious offences against the state inflicted more maiorum was flogging to death (Tac. Ann. 2. 32. 5, al.; Suet. Nero 49, Claud. 34: the punishment awarded to Horatius, Liv. 1. 26, was flogging, followed by hanging); and that the Romans had also a military punishment called fustuarium for desertion and the gravest military offences, under which a soldier was beaten to death with sticks and stones by the other soldiers of the legion.

(e) It is certainly strange that there should be no certain example of the exact meaning of these words in classical Greek, but this difficulty applies to any translation; indeed a description, and not merely an allusion, is needed to give the certain sense of such words as these. It is not true that the recognized meanings are not found, as is suggested on pp. 22, 34, before Plutarch (c. A.D. 40). The meaning behead for ἀπότομπανίζω is found certainly as early as Euphorion (ap. Athen. Diipn. 4. 40 v. sup.), who was born in 274 B.C., and that of beating to death is far the most probable translation in the passage from Berosus (v. sup.), whose history was written in 261–246 B.C.

There is no doubt of the great value to classical scholarship of M. Keramopoulos's discovery, or of the learning shewn in his attractive comments and illustrations of his main theme. But I cannot believe that there is any trustworthy evidence for his identification of this peculiar form of crucifixion with the punishment described under the words τύμπανον (τύπανον), ἀποτομπανίζω, τυμπανίζω, ἀποτομπανισμὸς (τυμπανισμὸς).

E. C. E. Owen.