

1. Strabo 10.4.8: ὡς δ' εἶρηκεν Ἐφορος ζηλωτῆς ὁ Μίνως ἀρχαίου τινὸς Ῥαδαμάνθυος, δικαιοτάτου ἀνδρός, ὁμωνύμου τοῦ ἀδελφοῦ αὐτοῦ, ὃς πρῶτος τὴν νῆσον ἐξημερῶσαι δοκεῖ νομίμοις καὶ συνοικισμοῖς πόλεων καὶ πολιτείαις, σκηψάμενος παρὰ Διὸς φέρειν ἕκαστα τῶν τιθεμένων δογμάτων εἰς μέσον. τοῦτον δὴ μιμούμενος καὶ ὁ Μίνως δι' ἐννέα ἐτῶν, ὡς ἔοικεν, ἀναβαίνων ἐπὶ τὸ τοῦ Διὸς ἄντρον καὶ διατρίβων ἐνθάδε ἀπῆιε συντεταγμένα ἔχων παραγγέλματα τινα, ἃ ἔφασκεν εἶναι προστάγματα τοῦ Διός. ἀφ' ἧς αἰτίας καὶ τὸν ποιητὴν οὕτως εἰρηκέναι (Od. τ 178): "ἐνθάδε Μίνως ἐννέωρος βασιλεὺς Διὸς μεγάλου ὁριστῆς."

2. Strabo 14.1.6: φησὶ δ' Ἐφορος τὸ πρῶτον κτίσμα εἶναι Κρητικόν (sc. τὴν Μίλητον), ὑπὲρ τῆς θαλάττης τετειχισμένον, ὅπου νῦν ἡ πάλαι Μίλητός ἐστιν, Σαρπηδόνοιο ἐκ Μιλήτου τῆς Κρητικῆς ἀγαγόντος οἰκῆτορας καὶ θεμένου τοῦνομα τῇ πόλει τῆς ἐκεῖ πόλεως ἐπώνυμον, κατεχόντων πρότερον Λελέγων τὸν τόπον· τοὺς δὲ περὶ Νηλέα ὕστερον τὴν νῦν τειχίσαι πόλιν.

3. Athen. *deipn.* 523e-f: Μιλήσιοι δ' ἕως μὲν οὐκ ἐτρύφων, ἐνίκων Σκύθας, ὥς φησιν Ἐφορος, καὶ τὰς τε ἐφ' Ἑλλησπόντῳ πόλεις ἐκτίσαν καὶ τὸν Εὐξείνου Πόντον κατῴκισαν πόλεσι λαμπραῖς, καὶ πάντες ὑπὸ τὴν Μίλητον ἔθεον. ὡς δὲ ὑπήχθησαν ἡδονῇ καὶ τρυφῇ, κατερρύη τὸ τῆς πόλεως ἀνδρείον, φησὶν ὁ Ἀριστοτέλης, καὶ παροιμία τις ἐγεννήθη ἐπ' αὐτῶν: "πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι."

4a. Strabo 10.2.25-26: Ἐφορος δ' οὐ φησι συστρατεῦσαι (sc. ἐπὶ Ἴλιον τοὺς Ἀκαρνανάδας) Ἀλκμααίωνα γὰρ τὸν

1. Strabo 10.4.8: According to Ephorus, Minos was an imitator of Rhadamanthus, an ancient personage, and a most just man. He had the same name as his brother, who appears to have been the first to civilize the island by laws and institutions, by founding cities, and by establishing forms of government. He pretended to receive from Zeus the decrees which he promulgated. It was probably in imitation of Rhadamanthus that Minos went up to the cave of Zeus, at intervals of nine years, and brought from thence a set of ordinances, which he said were the commands of Zeus; for which reason the poet thus expresses himself: *There reigned Minos, who every ninth year conversed with the great Zeus.* (WF)

2. Strabo 14.1.6: Ephorus relates that Miletus was first founded and fortified by the Cretans on the spot above the sea-coast where at present the ancient Miletus is situated, and that Sarpedon conducted thither settlers from the Miletus in Crete, and gave it the same name; that Leleges were the former occupiers of the country, and that afterwards Neleus built the present city. (WF)

3. Athen. *deipn.* 523e: *But the Milesians, as long as they abstained from luxury, conquered the Scythians, as Ephorus says, and founded all the cities on the Hellespont, and settled all the country about the Euxine Sea with beautiful cities. And they all betook themselves to Miletus.* But when they were enervated by pleasure and luxury, all the valiant character of the city disappeared, as Aristotle tells us; and indeed a proverb arose from them, *Once on a time Milesians were brave.* (CDY)

4 a. Strabo 10.2.25-26: Ephorus does not say that they took part in the expedition against Troy; but he says that Alcmaeon, the son of Amphiaraus, who was the companion of Diomedes, and the other Epigoni in their expedition, having brought the war against the

Ἀμφιάρεω, στρατεύσαντα μετὰ Διογῆδους καὶ τῶν ἄλλων Ἐπιγόνων καὶ κατορθώσαντα τὸν πρὸς Θηβαίους πόλεμον, συνελθεῖν Διομήδει καὶ τιμωρήσασθαι μετ' αὐτοῦ τοὺς Οἰνέως ἐχθροὺς· παραδόντα δ' ἐκείνοις τὴν Αἰτωλίαν, αὐτὸν εἰς τὴν Ἀκαρνανίαν παρελθεῖν καὶ ταύτην καταστρέφεισθαι. Ἀγαμέμνονα δ' ἐν τούτῳ τοῖς Ἀργείοις ἐπιθέμενον κρατῆσαι ῥαϊδίως, τῶν πλείστων τοῖς περὶ Διομήδην συνακολουθησάντων. μικρὸν δ' ὕστερον ἐπιπεσούσης τῆς ἐπ' Ἴλιον ἐξόδου δείσαντα, μὴ ἀπόντος αὐτοῦ κατὰ τὴν στρατείαν ἐπανελθόντες οἴκαδε οἱ περὶ τὸν Διομήδην — καὶ γὰρ ἀκούεσθαι μεγάλην περὶ αὐτὸν συνεστραμμένην δύναμιν — κατὰσχοιεν τὴν μάλιστα προσήκουσαν αὐτοῖς ἀρχήν — τὸν μὲν γὰρ Ἀδράστου, τὸν δὲ τοῦ πατρὸς εἶναι κληρονόμον —, ταῦτα δὴ διανοηθέντα καλεῖν αὐτοὺς ἐπὶ τε τὴν τοῦ Ἀργους ἀπόληψιν καὶ τὴν κοινωνίαν τοῦ πολέμου. τὸν μὲν οὖν Διομήδην πεισθέντα μετασχεῖν τῆς στρατείας, τὸν δὲ Ἀλκμαίωνα ἀγανακτοῦντα μὴ φροντίσαι διὰ δὲ τοῦτο μηδὲ κοινωνῆσαι τῆς στρατείας μόνους τοὺς Ἀκαρνᾶνας τοῖς Ἕλλησι. τούτοις δ', ὡς εἰκός, τοῖς λόγοις ἐπακολουθήσαντες οἱ Ἀκαρνᾶνες σοφίσασθαι Ῥωμαίους καὶ τὴν αὐτονομίαν παρ' αὐτῶν ἐξανύσασθαι, λέγοντες, ὡς οὐ μετάσχοιεν μόνοι τῆς ἐπὶ τοὺς προγόνους τοὺς ἐκείνων στρατείας· οὔτε γὰρ ἐν τῇ Αἰτωλικῇ καταλόγῳ φάζονται, οὔτε ἰδίᾳ· οὐδὲ γὰρ ὅλως τὸννομα τοῦτ' ἐμφέροιτο ἐν τοῖς ἔπεσιν. (26) ὁ μὲν οὖν Ἐφορος πρὸ τῶν Τρωικῶν ἤδη τὴν Ἀκαρνανίαν ὑπὸ τῷ Ἀλκμαίῳ ποιήσας τό τε Ἀργος τὸ Ἀμφιλοχικὸν ἐκείνου κτίσμα ἀποφαίνει καὶ τὴν Ἀκαρνανίαν ὠνομάσθαι φησὶν ἀπὸ τοῦ παιδὸς αὐτοῦ Ἀκαρνᾶνος, Ἀμφιλόχους δὲ ἀπὸ τοῦ ἀδελφοῦ Ἀμφιλόχου, ὥστε ἐκπίπτει εἰς τὰ παρὰ τὴν Ὀμηρικὴν ἱστορίαν λεγόμενα. Θουκυδίδης (II 68,

Thebans to a successful issue, went with Diomede to assist in punishing the enemies of Oeneus, and having delivered up Aetolia to Diomede, he himself passed over into Acarnania, which country also he subdued. In the mean time Agamemnon attacked the Argives, and easily overcame them, the greatest part having attached themselves to the followers of Diomede. But a short time afterwards, when the expedition took place against Troy, he was afraid, lest, in his absence with the army, Diomede and his troops should return home, (for there was a rumor that he had collected a large force), and should regain possession of a territory to which they had the best right, one being the heir of Adrastus, the other of his father. Reflecting then on these circumstances, he invited them to unite in the recovery of Argos, and to take part in the war. Diomede consented to take part in the expedition, but Alcmaeon was indignant and refused; whence the Acarnanians were the only people who did not participate in the expedition with the Greeks. The Acarnanians, probably by following this account, are said to have imposed upon the Romans, and to have obtained from them the privilege of an independent state, because they alone had not taken part in the expedition against the ancestors of the Romans, for their names are neither in the Aetolian Catalogue, nor are they mentioned by themselves, nor is their name mentioned anywhere in the poem. 26: Ephorus then having represented Acarnania as subject to Alcmaeon before the Trojan war, ascribes to him the foundation of Amphilochian Argos, and says that Acarnania had its name from his son Acarnan, and the Amphilochians from his brother Amphilochus; thus he turns aside to reports contrary to the history in Homer. But Thucydides and other writers say, that Amphilochus, on his return from the Trojan expedition, being displeased with the state of affairs at Argos, dwelt in this country; according to some writers, he obtained it by succeeding to the dominions of his brother; others represent it

3) δὲ καὶ ἄλλοι τὸν Ἀμφίλοχον ἀπὸ τῆς στρατείας τῆς Τρωικῆς ἐπανιόντα, οὐκ ἀρεσκόμενον τοῖς ἐν Ἄργει ταύτην οἰκῆσαί φασι τὴν χώραν, οἱ μὲν κατὰ διαδοχὴν ἤκοντα τῆς τοῦ ἀδελφοῦ δυναστείας, οἱ δ' ἄλλως.

4b. Strabo 7.7.7: μετὰ δὲ τὴν Ἀμβρακίαν τὸ Ἄργος ἐστὶ τὸ Ἀμφιλοχικόν, κτίσμα Ἀλκμαίωνος καὶ τῶν παίδων. Ἐφορος μὲν οὖν φησι τὸν Ἀλκμαίωνα μετὰ τὴν Ἐπιγόνων ἐπὶ τὰς Θήβας στρατείαν παρακληθέντα ὑπὸ Διομήδους συνελθεῖν εἰς Αἰτωλίαν αὐτῶι καὶ συγκατακτήσασθαι ταύτην τε καὶ τὴν Ἀκαρνανίαν. καλοῦντος δ' αὐτοῦς ἐπὶ τὸν Τρωικὸν πόλεμον Ἀγαμέμνωνος τὸν μὲν Διομήδη πορευθῆναι, τὸν δ' Ἀλκμαίωνα μέιναντα ἐν τῇ Ἀκαρνανίᾳ τὸ Ἄργος κτίσαι, καλέσαι δ' Ἀμφιλοχικὸν ἐπώνυμον τοῦ ἀδελφοῦ, Ἰναχον δὲ τὸν διὰ τῆς χώρας ῥέοντα ποταμὸν εἰς τὸν κόλπον ἀπὸ τοῦ κατὰ τὴν Ἀργεῖαν προσαγορεῦσαι. Θουκυδίδης δὲ φησιν αὐτὸν Ἀμφίλοχον μετὰ τὴν ἐκ Τροίας ἐπάνοδον, δυσαρεστοῦντα τοῖς ἐν Ἄργει, παρελθεῖν εἰς τὴν Ἀκαρνανίαν, διαδεξάμενον δὲ τὴν τᾶδελφοῦ δυναστείαν κτίσαι τὴν πόλιν ἐπώνυμον ἑαυτοῦ.

5. Strabo 5.2.4: τοὺς δὲ Πελασγούς, ὅτι μὲν ἀρχαῖον τὸ φύλον κατὰ τὴν Ἑλλάδα πᾶσαν ἐπεπόλασε καὶ μάλιστα παρὰ τοῖς Αἰολεῦσι τοῖς κατὰ Θετταλίαν, ὁμολογοῦσιν ἅπαντες σχεδόν τι. νομίζειν δὲ φησιν Ἐφορος τὸ ἀνέκαθεν Ἀρκάδας ὄντας ἐλέσθαι στρατιωτικὸν βίον, εἰς δὲ τὴν αὐτὴν ἀγωγὴν προτρέποντας πολλοὺς ἅπασι τοῦ ὀνόματος μεταδοῦναι, καὶ πολλὴν ἐπιφάνειαν κτήσασθαι καὶ παρὰ τοῖς Ἕλλησι καὶ παρὰ τοῖς ἄλλοις, παρ' ὅσους ποτὲ ἀφιγμένοι τετυχήκασι.

differently. (WF)

4 b. Strabo 7.7.7: After Ambracia follows the Amphilochian Argos, founded by Alcmaeon and his sons. According to Ephorus, Alcmaeon, after the expedition of the Epigoni against Thebes, upon the solicitation of Diomedes, accompanied him in his invasion of Aetolia, and obtained joint possession of this country and of Acarnania. When Agamemnon invited them to come to the siege of Troy, Diomedes went, but Alcmaeon remained in Acarnania, founded Argos, and gave it the name Amphilochian, after his brother Amphilocheus. On the same authority the river Inachus, which flows through the country and empties itself into the bay, received its name from the river in the Argive territory. Thucydides, however, says that Amphilocheus himself, upon his return from Troy, dissatisfied with the state of things at Argos, passed over into Acarnania, and having succeeded to the dynasty of his brother, founded the city which is called after his name.

Ephorus then having represented Acarnania as subject to Alcmaeon before the Trojan war, ascribes to him the foundation of Amphilochian Argos, and says that Acarnania had its name from his son Acarnan, and the Amphilochians from his brother Amphilocheus; thus he turns aside to reports contrary to the history in Homer. (WF)

5. Strabo 5.2.4: Almost every one is agreed that the Pelasgi were an ancient race spread throughout the whole of Greece, but especially in the country of the Aetolians near to Thessaly. Ephorus, however, says that he considers they were originally Arcadians, who had taken up a warlike mode of life; and having persuaded many others to the same course, imparted their own name to the whole, and became famous both among the Greeks, and in every other country where they chanced to come. (HCH)

τῶν ὄρων τούτους· τοῦτον δὲ λεχθῆναι τὸν πρὸς τοὺς Εἰλω-
τας πόλεμον. σχεδὸν δὲ τι καὶ τὴν εἰλωτείαν τὴν ὕστερον
συμμείνασαν μέχρι τῆς Ῥωμαίων ἐπικρατείας οἱ περὶ
Ἄγιν εἰσὶν οἱ καταδείξαντες· τρόπον γάρ τινα δημοσίους
δούλους εἶχον οἱ Λακεδαιμόνιοι τούτους, κατοικίας τινὰς
αὐτοῖς ἀποδείξιατες καὶ λειτουργίας ἰδίας.

8. Strabo 10.4.15: Τοῦ δὲ ποιητοῦ τὸ μὲν ἐκατόμπολιν λέ-
γοντος τὴν Κρήτην (Jl. B 649), τὸ δὲ ἐνενηκοντάπολιν (Od.
τ 174), Ἐφορος μὲν ὕστερον ἐπικτισθῆναι τὰς δέκα φησὶ
μετὰ τὰ Τρωικὰ ὑπὸ τῶν Ἀλθαιμένει τῶι Ἀργεῖω συνακο-
λουθησάντων Δωριέων· τὸν μὲν οὖν Ὀδυσσεὰ λέγει ἐνενη-
κοντάπολιν ὀνομάσαι. οὗτος μὲν οὖν πιθανὸς ἐστὶν ὁ λόγος.

9. Polyb. 6.45.1: ἐπὶ δὲ τὴν Κρηταιῶν (sc. πολιτείαν)
μεταβάντας ἄξιον ἐπιστῆσαι κατὰ δύο τρόπους, τῶς οἱ
λογιώτατοι τῶν ἀρχαίων συγγραφέων Ἐφορος Ξενοφῶν
Καλλισθένης (124 F 50) Πλάτων πρῶτον μὲν ὁμοίαν εἶναί
φασι καὶ τὴν αὐτὴν τῇ Λακεδαιμονίῳ, δεύτερον δ' ἐπαινε-
τὴν ὑπάρχουσαν ἀποφαινοῦσιν. ὣν οὐδέτερον ἀληθὲς εἶναί
μοι δοκεῖ.

10. Strabo 10.4.9: ὑπὲρ δὲ τῆς Κρήτης ὁμολογεῖται, διότι
κατὰ τοὺς παλαιοὺς χρόνους ἐτύγχανεν εὐνομούμενη καὶ ζη-
λωτὰς ἑαυτῆς τοὺς ἀρίστους τῶν Ἑλλήνων ἀπέφηνεν, ἐν
δὲ τοῖς πρῶτοις Λακεδαιμονίοις, καθάπερ Πλάτων τε ἐν
τοῖς Νόμοις δηλοῖ καὶ Ἐφορος ἐν τῇ Εὐρώπῃ [τῇ πολι-
τείᾳ] ἀναγέγραφεν

11. Strabo 10.4.16: Τῆς δὲ πολιτείας, ἣς Ἐφορος ἀνέ-

This was called the war of the Helots. The system of Helotry, which continued from that time to the establishment of the domi-
nion of the Romans, was almost entirely the contrivance of Agis. They were public slaves, to whom the Lacedaemonians assigned habitations, and required from them peculiar services. (WF)

8. Strabo 10.4.15: As the poet in one place speaks of Crete as having a hundred, and in another ninety, cities, Ephorus says, that ten were founded in later after the Trojan war by the Dorians, who accompanied Althaemenes the Argive, and that whence Odysseus speaks of its ninety cities. This account is probable. (WF)

9. Polyb. 6.45.1: Passing to the Crete polity there are two points which deserve our consideration. The first is how such writers as Ephorus, Xenophon, Callisthenes, and Plato—who are the most learned of the ancients—could assert that it was like that of Sparta; and secondly how they came to assert that it was at all admirable. I can agree with neither assertion; and I will explain why I say so. (ESS)

10. Strabo 10.4.9: It is generally admitted with regard to Crete that in ancient times it was governed by good laws, and induced the wisest of the Greeks to imitate its form of government, and particularly the Lacedaemonians, as Plato shows in his *Laws*, and Ephorus has described in his work *Europe*. (WF)

11. Strabo 10.4.16: With respect to the form of government, which Ephorus has described at large, it will be sufficient to give a cursory account of the principal parts. The law-giver, says Ephorus, seems to lay, as the foundation of his constitution, the greatest good that states can enjoy, namely, liberty; for it is this alone which makes the property of every kind which a man pos-

γραψε, τὰ κυριώτατα ἐπιδραμεῖν ἀποχρώντως ἂν ἔχοι. δοκεῖ δέ, φησὶν, ὁ νομοθέτης μέγιστον ὑποθέσθαι ταῖς πόλεσιν ἀγαθὸν τὴν ἐλευθερίαν· μόνην γὰρ ταύτην ἴδια ποιεῖν τῶν κτησαμένων τὰ ἀγαθὰ, τὰ δ' ἐν δουλείᾳ τῶν ἀρχόντων, ἀλλ' οὐχὶ τῶν ἀρχομένων εἶναι· τοῖς δ' ἔχουσι ταύτην φυλακῆς δεῖν· τὴν μὲν οὖν ὁμόνοιαν διχοστασίας αἰρομένης ἀπαντᾶν, ἣ γίνεται διὰ πλεονεξίαν καὶ τρυφὴν· σωφρόνως γὰρ καὶ λιτῶς ζῶσιν ἅπασιν οὔτε φθόνον οὔθ' ὕβριν οὔτε μῖσος ἀπαντᾶν πρὸς ὁμοίους· διόπερ τοὺς μὲν παῖδας εἰς τὰς ὀνομαζομένας ἀγέλας κελεῦσαι φοιτᾶν, τοὺς δὲ τελείους <σιτεῖσθαι> ἐν τοῖς συσσιτίοις, ἃ καλοῦσιν ἀνδρεία, συσσιτεῖν ὅπως τῶν ἴσων μετᾴσχοιεν τοῖς εὐπόροις οἱ πενέστεροι, δημοσίᾳ τρεφόμενοι· πρὸς δὲ τὸ μὴ δειλίαν ἀλλ' ἀνδρείαν κρατεῖν ἐκ παίδων ὅπλοις καὶ πόνοις συντρέφειν, ὥστε καταφρονεῖν καῦματος καὶ ψύχους καὶ τραχείας ὁδοῦ καὶ ἀνάντους καὶ πληγῶν τῶν ἐν γυμνασίοις καὶ μάχαις ταῖς κατὰ σύνταγμα· ἀσκεῖν δὲ καὶ τοξικῇ καὶ ἐνοπλίῳ ὀρχήσει, ἣν καταδείξει Κουρήτας πρῶτον, ὕστερον δὲ καὶ Πύρριχον συντάξαντα τὴν κληθεῖσαν ἀπ' αὐτοῦ πυρρίχην, ὥστε μηδὲ τὴν παιδιὰν ἁμοιρον εἶναι τῶν πρὸς πόλεμον χρησίμων· ὥς δ' αὐτῶς καὶ τοῖς ῥυθμοῖς Κρητικοῖς χρῆσθαι κατὰ τὰς ᾠδὰς συντονωτάτοις οὖσιν, οὓς Θάλητα ἀνευρεῖν, ᾧ καὶ τοὺς παιᾶνας καὶ τὰς ἄλλας τὰς ἐπιχωρίους ᾠδὰς ἀνατιθέασι καὶ πολλὰ τῶν νομίμων καὶ ἐσθῆτι δὲ καὶ ὑποδέσει πολεμικῇ χρῆσθαι, καὶ τῶν δώρων τιμωτάτα αὐτοῖς εἶναι τὰ ὅπλα.

12. Athen. *deipn.* 263f: ὁ Ἐφορος δ' ἐν γ' ἱστοριῶν "κλαρώτας, φησί, Κρήτες καλοῦσι τοὺς δούλους ἀπὸ τοῦ γενομένου περὶ αὐτῶν κλήρου. τούτοις δ' εἰσὶ νενομισμένοι τινὲς

sesses his own; in a state of slavery it belongs to the governor, and not to the governed. The liberty also which men enjoy must be guarded. Unanimity ensues, when the dissensions that arise from covetousness and luxury are removed. Now where all live temperately and frugally, neither envy, nor injuries, nor hatred have place among equals. Whence the young were enjoined to repair to the Agelae, and those of mature age to assemble at the Syssitia, or common meals, called Andreia, in order that the poorer sort, who were fed at the public charge, might partake of the same fare as the rich.

With a view that courage, and not fear, should predominate, they were accustomed from childhood to the use of arms, and to endure fatigue. Hence they disregarded heat and cold, rugged and steep roads, blows received in gymnastic exercises and in set battles.

They practiced archery, and the dance in armor, which the Curetes first invented, and was afterwards perfected by Pyrrhichus, and called after him Pyrrhiche. Hence even their sports were not without their use in their training for war. With the same intention they used the Cretan measures in their songs; the tones of these measures are extremely loud; they were invented by Thales, to whom are ascribed the paeans and other native songs and many of their usages. They adopted a military dress also, and shoes, and considered armor as the most valuable of all presents. (WF)

12. Athen. *deipn.* 263f: And Ephorus, in the third book of his Histories, *The Cretans call their slaves Clarotae, because lots have been drawn for them; and these slaves have some regularly recurring festivals in Cydonia, during which no freemen enter the city, but the slaves are the masters of everything, and have the right even to scourge the freemen.* (CDY)

ἐορταὶ ἐν Κυδωνίᾳ, ἐν αἷς οὐκ εἰσίσαισι εἰς τὴν πόλιν ἐλεύθεροι, ἀλλ' οἱ δοῦλοι πάντων κρατοῦσι καὶ κύριοι μαστιγοῦν εἰσι τοὺς ἐλευθέρους."

13. Strabo 10.4.17: Λέγεσθαι δ' ὑπὸ τινων, ὡς Λακωνικὰ εἶη τὰ πολλὰ τῶν νομιζομένων Κρητικῶν τὸ δ' ἀληθές, εὐρῆσθαι μὲν ὑπ' ἐκείνων, ἠκριβωκέναι δὲ τοὺς Σπαρτιάτας, τοὺς δὲ Κρήτας ὀλιγωρῆσαι, κακωθεισῶν τῶν πόλεων, καὶ μάλιστα τῆς Κνωσσίῳν, τῶν πολεμικῶν μείναι δὲ τινα τῶν νομίμων παρὰ Λυκτίοις καὶ Γορτυνίοις καὶ ἄλλοις τισὶ πολυχνίοις μᾶλλον, ἢ παρ' ἐκείνοις. καὶ δὴ καὶ τὰ Λυττίων νόμιμα ποιεῖσθαι μαρτύρια τοὺς τὰ Λακωνικὰ πρεσβύτερα ἀποφαίνοντας· ἀποίκους γὰρ ὄντας φυλάττειν τὰ τῆς μητροπόλεως ἔθνη, ἐπεὶ ἄλλως γε εὖηθες εἶναι τὸ τοὺς βέλτιον συνεστῶτας καὶ πολιτευομένους τῶν χειρόνων ζηλωτὰς ἀποφαίνειν· οὐκ εὖ δὲ ταῦτα λέγεσθαι· οὔτε γὰρ ἐκ τῶν νῦν καθεστηκότων τὰ παλαιὰ τεκμηριοῦσθαι δεῖν εἰς τὰναντία ἐκατέρων μεταπεπτωκότων· καὶ γὰρ ναυκρατεῖν πρότερον τοὺς Κρήτας, ὥστε καὶ παροιμιάζεσθαι πρὸς τοὺς προσποιουμένους μὴ εἰδέναι ἃ ἴσασι· ὁ Κρῆς ἀγνοεῖ τὴν θάλατταν, νῦν δ' ἀποβεβληκέναι τὸ ναυτικόν· οὔτε ὅτι ἀποικοῖ τινας τῶν πόλεων γεγονάσι τῶν ἐν Κρήτῃ Σπαρτιατῶν, ἐν τοῖς ἐκείνων νομίμοις διαμένειν ἐπηναγκάσθαι· πολλὰς γοῦν τῶν ἀποικίδων μὴ φυλάττειν τὰ πάτρια, πολλὰς δὲ καὶ τῶν μὴ ἀποικίδων ἐν Κρήτῃ τὰ αὐτὰ ἔχειν τοῖς ἀποίκους ἔθνη.

14. Strabo 10.4.18: τῶν τε Σπαρτιατῶν τὸν νομοθέτην Λυκούργον πέντε γενεαῖς νεώτερον Ἀλθαίμενους εἶναι τοῦ στείλαντος τὴν εἰς Κρήτην ἀποκίαν τὸν μὲν γὰρ ἱστορεῖσθαι Κίσσου παῖδα τοῦ τὸ Ἄργος κτίσαντος περὶ τὸν αὐτὸν χρό-

13. Strabo 10.4.17: Some, he says, alleged that many of the institutions supposed to be Cretan were of Lacedaemonian origin; but the truth is, they were invented by the former, but perfected by the Spartans. The Cretans, when their cities, and particularly Cnossus, were ravaged, neglected military affairs, but some usages were more observed by the Lyttii and Gortynii, and some other small cities, than by the Cnossians. Those persons, who maintain the priority of the Laconian institutions adduce as evidence of this those of the Lyttii, because as colonists they would retain the customs of the parent state. Otherwise, it would be absurd for those, who lived under a better form of constitution and government, to be imitators of a worse. But this is not correct. For we ought not to form conjectures respecting the ancient from the present state of things, for each has undergone contrary change. The Cretans were formerly powerful at sea, so that it was a proverbial saying addressed to those who pretended to be ignorant of what they knew, *a Cretan, and not know the sea*; but at present they have abandoned nautical affairs.

Nor did it follow necessarily that, because there were some cities in Crete colonized by Spartans, they should continue to observe Spartan usages, since many of the cities of colonists do not preserve the customs of the mother country; and there are many cities in Crete, the inhabitants of which are not colonists, and yet have the same usages as those that have received colonies. (WF)

14. Strabo 10.4.18: Lycurgus, the Spartan legislator, he says, was five generations later than Althaemenes, who conducted the colony into Crete. He is said by historians to have been the son of Cissus, who founded Argos about the same time that Procles was engaged in establishing a colony at Sparta. It is also generally admitted that Lycurgus was the sixth in descent from Pro-

νον ἡνίκα Προκλῆς τὴν Σπάρτην συνώκιζε, Λυκούργον δ' ὁμολογεῖσθαι παρὰ πάντων ἔκτον ἀπὸ Προκλέους γεγονέναι· τὰ δὲ μιμήματα μὴ εἶναι πρότερα τῶν παραδειγμάτων μηδὲ τὰ νεώτερα τῶν πρεσβυτέρων. τὴν τε ὄρχησιν τὴν παρὰ τοῖς Λακεδαιμονίοις ἐπιχωριάζουσιν καὶ τοὺς ῥυθμοὺς καὶ παιᾶνας τοὺς κατὰ νόμον αἰδομένους καὶ ἄλλα πολλὰ τῶν νομίμων Κρητικὰ καλεῖσθαι παρ' αὐτοῖς, ὥς ἂν ἐκείθεν ὁρμώμενα. τῶν δ' ἀρχαίων τὰ μὲν καὶ τὰς διοικήσεις ἔχειν τὰς αὐτὰς καὶ τὰς ἐπωνυμίας, ὥσπερ καὶ τὴν τῶν γερόντων ἀρχὴν καὶ τὴν τῶν ἱππέων — πλὴν ὅτι τοὺς ἐν Κρήτῃ ἱππέας καὶ ἵππους κεκτῆσθαι συμβέβηκεν· ἐξ οὗ τεκμαίρονται πρεσβυτέραν εἶναι τῶν ἐν Κρήτῃ ἱππέων τὴν ἀρχήν· σώζειν γὰρ τὴν ἐτυμότητα τῆς προσηγορίας· τοὺς δὲ μὴ ἱπποτροφεῖν —, τοὺς ἐφόρους δὲ τὰ αὐτὰ τοῖς ἐν Κρήτῃ κόσμοις διοικούντας ἐτέρως ὠνομάσθαι. τὰ δὲ συσσίτια ἀνδρεία παρὰ μὲν τοῖς Κρησὶν καὶ νῦν ἔτι καλεῖσθαι, παρὰ δὲ τοῖς Σπαρτιάταις μὴ διαμείναι, καλοῦμενα ὁμοίως πρότερον· παρ' Ἀλκμᾶνι γοῦν οὕτω κεῖσθαι: "φοῖναις δὲ καὶ θιάσοισιν ἀνδρείων παρὰ δαιτυμόνεσσι πρέπει παιᾶνα κατάρχειν."

15. Strabo 8.5.5: Ἑλλάνικος μὲν οὖν Εὐρυσθένη καὶ Προκλέα φησὶ διατάξαι τὴν πολιτείαν, Ἐφορος δ' ἐπιτιμᾶι, φήσας Λυκούργου μὲν αὐτὸν μηδαμοῦ μεμνήσθαι, τὰ δ' ἐκείνου ἔργα τοῖς μὴ προσήκουσιν ἀνατιθέναι· μόνω γοῦν Λυκούργῳ ἱερὸν ἰδρῦσθαι καὶ θύεσθαι κατ' ἔτος, ἐκείνοις δέ, καίπερ οἰκισταῖς γενομένοις, μηδὲ τοῦτο δεδόσθαι, ὥστε τοὺς ἀπ' αὐτῶν τοὺς μὲν Εὐρυσθενίδας, τοὺς δὲ Προκλείδας καλεῖσθαι, ἀλλὰ τοὺς μὲν Ἀγίδας ἀπὸ Ἀγίδος τοῦ Εὐρυσθένους, τοὺς δ' Εὐρυπωντίδας ἀπὸ Εὐρυπώντος τοῦ Προκλέους, τοὺς μὲν <γὰρ δυναστεῦ> δικαίως, τοὺς δὲ δεξα-

cles. Copies do not precede the models, nor modern precede ancient things. The usual kind of dancing practiced among the Lacedaemonians, the measures, and the paeans sung according to a certain mood, and many other usages, are called among them Cretan, as if they came from Crete. But among the ancient customs, those relative to the administration of the state have the same designations as in Crete, as the council of Gerontes and that of the Knights, except that in Crete the knights had horses; whence it is conjectured, that the council of Knights in Crete is more ancient, since the origin of the appellation is preserved. But the Spartan knight did not keep a horse. They who perform the same functions as the Cosmi in Crete, have the different title of Ephor [in Sparta]. The Syssitia, or common meal, is even at present called Andreia among the Cretans; but among the Spartans they did not continue to call it by its former name, as it is found in the poet Alcman; *In festivals and in joyous assemblies of the Andreia, it is fit to begin the paeon in honor of the guests.* (WF)

15. Strabo 8.5.5: Hellanicus says that Eurysthenes and Procles regulated the form of government, but Ephorus reproaches him with not mentioning Lycurgus at all, and with ascribing the acts of the latter to persons who had no concern in them; to Lycurgus only is a temple erected, and sacrifices are annually performed in his honor, but to Eurysthenes and Procles, although they were the founders of Sparta, yet not even these honors were paid to them, that their descendants should bear the respective appellations of Eurysthenids and Procleids. [The descendants of Agis, however, the son of Eurysthenes, were called Agides, and the descendants of Eurypon, the son of Procles, were called Eurypontids. The former were legitimate princes; the others, having admitted strangers as settlers, reigned by their means; whence they were not regarded as original authors of the settlement, an honor

μένους ἐπήλυδας ἀνθρώπους, δι' ἐκείνων δυναστεῦσαι ὅθεν οὐδ' ἀρχηγέτας νομισθῆναι, ὅπερ πᾶσιν ἀποδίδεται οἰκισ-
ταῖς. Πανσανίαν τε, τῶν Εὐρυπωντιδῶν ἐκπεσόντα ὑπὸ τῆς
ἐτέρας οἰκίας ἐν τῇ φυγῇ συντάξαι λόγον περὶ τῶν Λυ-
κούργου νόμων, ὄντος τῆς ἐκβαλλούσης οἰκίας, ἐν ᾧ καὶ
τοὺς χρησμοὺς λέγει τοὺς δοθέντας αὐτῷ ἀπ' ἐγκωμίων
πλείστων.

16. Strabo 10.4.19: Λέγεσθαι δ' ὑπὸ τῶν Κρητῶν, ὡς καὶ
παρ' αὐτοὺς ἀφίκοιτο Λυκούργος κατὰ τοιαύτην αἰτίαν.
ἀδελφὸς ἦν πρεσβύτερος τοῦ Λυκούργου Πολυδέκτης· οὗτος
τελευτῶν ἔγκυον κατέλιπε τὴν γυναῖκα. τέως μὲν οὖν ἐβα-
σίλευεν ὁ Λυκούργος ἀντὶ τοῦ ἀδελφοῦ, γενομένου δὲ παιδὸς
ἐπετρόπευεν ἐκείνον, εἰς ὃν ἡ ἀρχὴ καθήκουσα ἐτυχχανε.
λοιδορούμενος δὴ τις αὐτῷ σαφῶς εἶπεν εἰδέναι, διότι βα-
σιλεύσοι λαβὼν δ' ὑπόνοιαν ἐκείνος, ὡς ἐκ τοῦ λόγου τού-
του διαβάλλριτο ἐπιβουλὴ ἐξ αὐτοῦ τοῦ παιδός, δείσας μὴ
ἐκ τύχης ἀποθανόντος αἰτίαν αὐτὸς ἔχοι παρὰ τῶν ἐχθρῶν,
ἀπῆιρεν εἰς Κρήτην. ταύτην μὲν δὴ λέγεσθαι τῆς ἀποδημίας
αἰτίαν. ἐλθόντα δὲ πλησιάζει θάλητι μελοποιῶι ἀνδρὶ καὶ
νομοθετικῶι, ἱστορήσαντα δὲ παρ' αὐτοῦ τὸν τρόπον, ὃν
'Ραδάμανθός τε πρότερον καὶ ὕστερον Μίνως ὡς παρὰ τοῦ
Διὸς τοὺς νόμους ἐκφέρει εἰς ἀνθρώπους. γενόμενον δὲ καὶ
ἐν Αἰγύπτῳ καὶ καταμαθόντα καὶ τὰ ἐκεῖ νόμιμα, ἐντυχόν-
τα δ', ὡς φασί τινες, καὶ Ὀμήρῳ διατρίβοντι ἐν Χίῳ κα-
τάραι πάλιν εἰς τὴν οἰκίαν καταλαβεῖν δὲ τὸν ἀδελφοῦ
υἱόν, τὸν Πολυδέκτου Χαρίλαον, βασιλεύοντα. εἴθ' ὁρμήσαι
διαθεῖναι τοὺς νόμους, φοιτῶντα ὡς τὸν θεὸν τὸν ἐν Δελφοῖς
κάκειθεν κομίζοντα τὰ προστάγματα, καθάπερ οἱ περὶ Μίνῳ
ἐκ τοῦ ἄντρου τοῦ Διός, παραπλήσια ἐκείνοις τὰ πλείω.

usually conferred upon all founders of cities.] (WF)

16. Strabo 10.4.19: The occasion of the journey of Lycurgus to Crete is said by the inhabitants to be as follows. The elder brother of Lycurgus was Polydectes, who, at his death, left his wife pregnant. Lycurgus reigned in place of his brother till the birth of a son. He then became the guardian of the child, who was heir to the kingdom. Some one said to him insultingly, he was sure Lycurgus would be king. Suspecting that by this speech he might be accused of contriving a plot against the child, and fearing that, if the child should die by any accident, his enemies might impute its death to him, he departed to Crete. This is said to have been the cause of his journey. Upon his arrival in Crete he became acquainted with Thales, the lyric poet and legislator. He learnt from this person the plan adopted by Rhadamanthus in former times, and afterwards by Minos in promulgating their laws, so as to procure a belief that they proceeded from Zeus. He was also in Egypt and obtained information respecting the laws and customs of that country. According to some writers, he met at Chios with Homer, who was living there, and then re-turned to his own country, where he found Charilaus, the son of his brother Polydectes, upon the throne. He then began to frame laws, repairing to the god at Delphi, and bringing thence ordinances, as Minos brought his from the cave of Zeus. The greater part of these ordinances were similar to those of Minos. (WF)

17. Strabo 10.4.20: The following are the principal of the laws of Crete, which Ephorus has given in detail. All the Cretans, who are selected at the same time from the troop (ἀγέλη) of youths, are compelled to marry at once. They do not however take the young women whom they have married immediately to their homes, until they are qualified to administer household affairs.

17. Strabo 10.4.20: Τῶν Κρητικῶν τὰ κυριώτατα ταῦτα· καὶ τῶν καθ' ἑκάστα τοιαῦτα εἴρηκε. γαμεῖν μὲν ἅμα πάντες ἀναγκάζονται παρ' αὐτοῖς οἱ κατὰ τὸν αὐτὸν χρόνον ἐκ τῆς τῶν παίδων ἀγέλης ἐκκριθέντες· οὐκ εὐθὺς δ' ἄγονται παρ' ἑαυτοὺς τὰς γαμηθείσας παῖδας, ἀλλ' ἐπὶ ἡδὴ διοικεῖν ἱκαναὶ ὥσι τὰ περὶ τοὺς οἴκους· φερνὴ δ' ἐστίν, ἃν ἀδελφοὶ ὦσι, τὸ ἡμισυ τῆς τοῦ ἀδελφοῦ μερίδος. παῖδας δὲ γράμματά τε μαρθάνειν καὶ τὰς ἐκ τῶν νόμων ὠιδὰς καὶ τινα εἶδη τῆς μουσικῆς. τοὺς μὲν οὖν ἐτι νεωτέρους εἰς τὰ συσσίτια ἄγουσι τὰ ἀνδρεία· χαμαὶ δὲ καθήμενοι διαιτῶνται μετ' ἀλλήλων ἐν φαύλοις τριβωνίοις καὶ χειμῶνος καὶ θέρους τὰ αὐτά, διακονοῦσί τε καὶ ἑαυτοῖς καὶ τοῖς ἀνδράσι. συμβάλλουσι δ' εἰς μάχην καὶ οἱ ἐκ τοῦ αὐτοῦ συσσιτίου πρὸς ἀλλήλους καὶ πρὸς ἕτερα συσσίτια. καθ' ἑκάστον δὲ ἀνδρεῖον ἐφέστηκε παιδονόμος. οἱ δὲ μείζους εἰς τὰς ἀγέλας ἄγονται. τὰς δ' ἀγέλας συνάγουσιν οἱ ἐπιφανέστατοι τῶν παίδων καὶ δυνατώτατοι, ἑκάστος ὅσους πλείστους οἴός τε ἐστὶν ἀθροίζων. ἐκάστης δὲ τῆς ἀγέλης ἄρχων ἐστὶν ὡς τὸ πολὺ ὁ πατήρ τοῦ συναγαγόντος. κύριος ὢν ἐξάγειν ἐπὶ θήραν καὶ δρόμους, τὸν δ' ἀπειθοῦντα κολάζειν. τρέφονται δὲ δημοσίαι, τακταῖς δὲ τισιν ἡμέραις ἀγέλη πρὸς ἀγέλην συμβάλλει μετὰ αὐλοῦ καὶ λύρας εἰς μάχην ἐν ῥυθμῶι, ὥσπερ καὶ ἐν τοῖς πολεμικοῖς εἰώθασιν· ἐκφέρουσι δὲ τὰς πληγὰς τὰς μὲν διὰ χειρὸς τὰς δὲ καὶ δι' ὅπλων σιδηρῶν.

18. Strabo 10.4.21: Ἴδιον δ' αὐτοῖς τὸ περὶ τοὺς ἔρωτας νόμιμον· οὐ γὰρ πειθοῖ κατεργάζονται τοὺς ἐρωμένους, ἀλλ' ἀρπαγῇ. προλεγει τοῖς φίλοις πρὸ τριῶν ἢ πλείονων ἡμερῶν ὁ ἐραστῆς ὅτι μέλλει τὴν ἀρπαγὴν ποιεῖσθαι· τοῖς δ' ἀποκρύπτειν μὲν τὸν παῖδα ἢ μὴ ἔαν πορεύεσθαι τὴν τεταγ-

The woman's dower, if she has brothers, is half of the brother's portion. The children are taught to read, to chaunt songs taken from the law, and some kinds of music. While they are still very young they are taken to the Syssitia, called Andreia. They sit on the ground, eating their food together, dressed in mean garments, which are not changed in winter or summer. They wait upon themselves and on the men. Both those of the same and those of different messes have battles with one another. A trainer of boys presides over each Andreion. As they grow older they are formed into ('Agelai) or troops of youths. The most illustrious and powerful of the youths form Agelae each individual assembling together as many as he can collect. The leader of the troop is generally the father of the youth who has assembled them together, and has the power of taking them to hunt and to exercise themselves in running, and of punishing the disobedient. They are maintained at the public charge.

On certain set days troop encounters troop, marching in time to the sound of the pipe and lyre, as is their custom in actual war. They inflict blows, some with the hand, and some even with iron weapons. (WF)

18. Strabo 10.4.21: They have a peculiar custom with respect to their attachments. They do not influence the objects of their love by persuasion, but have recourse to violent abduction. The lover apprises the friends of the youth, three or more days beforehand, of his intention to carry off the object of his affection. It is reckoned a most base act to conceal the youth, or not to permit him to walk about as usual, since it would be an acknowledgment that the youth was unworthy of such a lover. But if they are informed that the ravisher is equal or superior in rank, or other circumstances, to the youth, they pursue and oppose the former slightly, merely in conformity with the custom. They then will-

μένην ὁδὸν τῶν αἰσχίστων ἐστίν, ὥς ἐξομολογουμένοις ὅτι ἀνάξιος ὁ παῖς εἴη τοιούτου ἔραστοῦ τυγχάνειν. συνιόντες δ', ἂν μὲν τῶν ἴσων ἢ τῶν ὑπερεχόντων τις ἦι τοῦ παιδὸς τιμῇ καὶ τοῖς ἄλλοις ὁ ἀρπάζων, ἐπιδιώκοντες ἀνθήψαντο μόνον μετρίως, τὸ νόμιμον ἐκπληροῦντες, τὰλλα δ' ἐπιτρέπουσιν ἄγειν χαίροντες· ἂν δ' ἀνάξιος, ἀφαιροῦνται. πέρας δὲ τῆς ἐπιδιώξεως ἐστίν, ἕως ἂν ἀχθῇ ὁ παῖς εἰς τὸ τοῦ ἀρπάσαντος ἀνδρείον. ἐράσμιον δὲ νομίζουσιν οὐ τὸν κάλλει διαφέροντα ἀλλὰ τὸν ἀνδρείαι καὶ κοσμιότητι. καὶ δωρησάμενος ἀπάγει τὸν παῖδα τῆς χώρας εἰς ὃν βούλεται τόπον· ἐπακολουθοῦσι δὲ τῇ ἀρπαγῇ οἱ παραγενόμενοι· ἐστιαθέντες δὲ καὶ συνθηρεύσαντες δίμηνον — οὐ γὰρ ἔξεστι πλείω χρόνον κατέχει. τὸν παῖδα — εἰς τὴν πόλιν καταβαίνουσιν. ἀφίεται δ' ὁ παῖς δῶρα λαβὼν στολὴν πολεμικὴν καὶ βούν καὶ ποτήριον — ταῦτα μὲν τὰ κατὰ τὸν νόμον δῶρα — καὶ ἄλλα πλείω καὶ πολυτελῆ, ὥστε συνεργανίζειν τοὺς φίλους διὰ τὸ πλῆθος τῶν ἀναλωμάτων. τὸν μὲν οὖν βούν θύει τῷ Διὶ καὶ ἐστιᾷ τοὺς συγκαταβαίνοντας· εἴτ' ἀποφαίνεται περὶ τῆς πρὸς τὸν ἔραστην ὁμιλίας, εἴτ' ἀσμενίζων τετύχηκεν εἴτε μὴ, τοῦ νόμου τοῦτ' ἐπιτρέψαντος, ἵν', εἴ τις αὐτῷ βία προσενήνεκται κατὰ τὴν ἀρπαγὴν, ἐνταῦθα παρῇ τιμωρεῖν ἑαυτῷ καὶ ἀπαλλάττεσθαι τοῖς δὲ καλοῖς τὴν ιδέαν καὶ προγόνων ἐπιφανῶν ἔραστῶν μὴ τυχεῖν αἰσχρόν, ὥς διὰ τὸν τρόπον τοῦτο παθοῦσιν. ἔχουσι δὲ τιμὰς οἱ παρασταθέντες (οὕτω γὰρ καλοῦσι τοὺς ἀρπαγέοντας)· ἔν τε γὰρ τοῖς χοροῖς καὶ τοῖς δρόμοις ἔχουσι τὰς ἐντιμοτάτας χώρας, τῇ τε στολῇ κοσμεῖσθαι διαφερόντως τῶν ἄλλων ἐφέιεται τῇ δοθείσῃ παρὰ τῶν ἔραστῶν. καὶ οὐ τότε μόνον, ἀλλὰ καὶ τέλειοι γένόμενοι διάσημον ἐσθῆτα φέρουσιν, ἀφ' ἧς γνωσθήσεται ἕκαστος κλεινὸς γενόμενος· τὸν μὲν γὰρ

ingly allow him to carry off the youth. If however he is an unworthy person, they take the youth from him. This show of resistance does not end, till the youth is received into the Andreium to which the ravisher belongs. They do not regard as an object of affection a youth exceedingly handsome, but him who is distinguished for courage and modesty. The lover makes the youth presents, and takes him away to whatever place he likes. The persons present at the abduction accompany them, and having passed two months in feasting, and in the chase, (for it is not permitted to detain the youth longer,) they return to the city. The youth is dismissed with presents, which consist of a military dress, an ox, and a drinking cup; the last are prescribed by law, and besides these many other very costly gifts, so that the friends contribute each their share in order to diminish the expense. The youth sacrifices the ox to Zeus, and entertains at a feast those who came down with him from the mountains. He then declares concerning the intercourse with the lover, whether it took place with his consent or not, since the law allows him, if any violence is used in the abduction, to insist upon redress, and set him free from his engagement with the lover. But for the beautiful and high-born not to have lovers is disgraceful, since this neglect would be attributed to a bad disposition. The parastathentes, for this is the name which they give to those youths who have been carried away, enjoy certain honors. At races and at festivals they have the principal places. They are permitted to wear the stole, which distinguishes them from other persons, and which has been presented to them by their lovers; and not only at that time, but in mature age, they appear in a distinctive dress, by which each individual is recognized as Kleinos, for this name is given to the object of their attachment, and that of Philetos to the lover. These then are the usages respecting attachments. (WF)

ἐρώμενον καλοῦσι κλεινόν, τὸν δ' ἐραστὴν φιλήτορα. ταῦτα μὲν τὰ περὶ τοὺς ἔρωτας νόμιμα.

19. Strabo 10.4.22: Ἄρχοντας δὲ δέκα αἰροῦνται· περὶ δὲ τῶν μεγίστων συμβούλοις χρῶνται τοῖς γέρουσι καλουμένοις· καθίστανται δ' εἰς τοῦτο τὸ συνέδριον οἱ τῆς τῶν κόσμων ἀρχῆς ἡξιωμένοι καὶ ἄλλα δόκιμοι κρινόμενοι. ἀξίαν δ' ἀναγραφῆς τὴν τῶν Κρητῶν πολιτείαν ὑπέλαβον διὰ τε τὴν ιδιότητα καὶ διὰ τὴν δόξαν·

20. Strabo 6.2.2: φησὶ δὲ ταύτας Ἐφορος πρῶτας κτισθῆναι πόλεις Ἑλληνίδας ἐν Σικελίᾳ, δεκάτῃ γενεᾷ μετὰ τὰ Τρωικά· τοὺς γὰρ πρότερον δεδιέναι τὰ ληιστήρια τῶν Τυρρηνῶν καὶ τὴν ὠμότητα τῶν ταύτῃ βαρβάρων, ὥστε μὴδὲ κατ' ἐμπορίαν πλεῖν. Θεοκλέα δ' Ἀθηναῖον παρενεχθέντα ἀνέμοις εἰς τὴν Σικελίαν κατανοῆσαι τὴν τε οὐδένειαν τῶν ἀνθρώπων καὶ τὴν ἀρετὴν τῆς γῆς, ἐπανελθόντα δὲ Ἀθηναίους μὲν μὴ πείσαι, Χαλκιδέας δὲ τοὺς Εὐβοῖαι συχνοὺς παραλαβόντα καὶ τῶν Ἰώνων τινάς, ἔτι δὲ Δωριέων, ὧν οἱ πλείους ἦσαν Μεγαρεῖς, πλεῦσαι. τοὺς μὲν οὖν Χαλκιδέας κτίσαι Νάξον, τοὺς δὲ Δωριέας Μέγαρα τὴν Ὑβλαν πρότερον καλουμένην.

21. Strabo 6.1.15: οἰκιστὴς δὲ τοῦ Μεταποντίου Δαύλιος ὁ Κρίσης τύραννος γεγένηται τῆς περὶ Δελφοὺς, ὥς φησιν Ἐφορος.

22. Strabo 6.3.3: Ἐφορος δ' οὕτω λέγει περὶ τῆς κτίσεως (sc. τῆς Τάραντος)· ἐπολέμουν Λακεδαιμόνιοι Μεσσηνίους ἀποκτεῖναι τὸν βασιλέα Τήλεκλον εἰς Μεσσηνίαν ἀφικόμε-

19. Strabo 10.4.22: They elect ten Archons. On matters of highest moment they have recourse to the counsel of the Gerontes, as they are called. They admit into this council those who have been thought worthy of the office of Cosmi, and who were otherwise persons of tried worth. I considered the form of government among the Cretans as worthy of description, on account both of its peculiarity and its fame. (WF)

20. Strabo 6.2.2: According to Ephorus these were the first cities of the Greeks founded in Sicily in the tenth generation from the Trojan war. For those who preceded him were so terrified by the piratical customs of the Tyrrheni, and the ferocity of the savages of the neighborhood, that they did not even venture to go there for the purposes of commerce. Theocles the Athenian, however, having been driven to Sicily by storms, observed both the weakness of the inhabitants and the excellence of the soil. On his return home, he was unable to persuade the Athenians to make any attempt, but he collected a numerous band of Chalcidians in Euboea, with some Ionians and Dorians, whereof the most part were Megarenses, and sailed. The Chalcidians founded Naxos, and the Dorian Megara, which was at first called Hybla. (HCH)

21. Strabo 6.1.15: Ephorus says that Daulius, the tyrant of (Crisa near Delphi, was the founder of Metapontium. (HCH)

22. Strabo 6.3.3: Ephorus gives the following account of the foundation. The Lacedaemonians waged war against the Messenians, who had murdered their king, Teleclus, when he visited Messene to offer sacrifice. They took an oath that they would not return home before they had destroyed Messene, or should be all slain. They left only the youngest and oldest of the citizens to keep their own country. After this, in the tenth [year] of the war,

νον ἐπὶ θυσίαν, ὁμόσαντες μὴ πρότερον ἐπανήξειν οἰκαδε
 πρὶν ἢ Μεσσήνην ἀνελεῖν ἢ πάντας ἀποθάνειν. φύλακας δὲ
 τῆς πόλεως κατέλιπον στρατεύοντες τοὺς τε νεωτάτους καὶ
 πρεσβυτάτους τῶν πολιτῶν. δεκάτῳ δ' ὕστερον ἔτει τοῦ
 πολέμου τὰς γυναῖκας τῶν Λακεδαιμονίων συνεθούσας ἐξ
 ἑαυτῶν πέμψαι τινὰς παρὰ τοὺς ἄνδρας τὰς μεμψομένας,
 ὥς οὐκ ἐπ' ἴσοις πολεμοῖεν πρὸς τοὺς Μεσσηνίους — οἱ μὲν
 γὰρ μένοντες τεκνοποιοῦνται, οἱ δὲ χήρας ἀφέντες τὰς γυ-
 ναῖκας ἐν τῇ πολεμίᾳ ἐστρατοπέδευον — καὶ κίνδυνος εἶη
 λειπανδρῆσαι τὴν πατρίδα. οἱ δ' ἅμα καὶ τὸν ὄρκον φυλάτ-
 τοντες καὶ τὸν τῶν γυναικῶν λόγον ἐν νῶι θέμενοι πέμπουσι
 τῆς στρατιᾶς τοὺς εὐρωστοτάτους ἅμα καὶ νεωτάτους, οὓς
 ἤδεσαν οὐ μετασχόντας τῶν ὀρκῶν διὰ τὸ παῖδας ἔτι ὄντας
 συνεξελεῖν τοῖς ἐν ἡλικίᾳ προσέταξαν δὲ συγγίγνεσθαι
 ταῖς παρθένοις ἀπάσαις ἅπαντας ἡγούμενοι πολυτεκνήσειν
 μᾶλλον. γενομένων δὲ τούτων οἱ μὲν παῖδες ὠνομάσθησαν
 Παρθενίαι. Μεσσήνη δὲ ἐάλω πολεμηθεῖσα ἐννεακαίδεκα
 ἔτη, καθάπερ καὶ Τυρταῖός φησιν

Ἄμφ' αὐτὴν δ' ἐμάχοντ' ἐννεακαίδεκα ἔτη
 ὠλεμέως αἰεὶ ταλασίφρονα θυμὸν ἔχοντες
 αἰχμηταὶ πατέρων ἡμετέρων πατέρες
 εἰκοστῷ δ' οἱ μὲν κατὰ πῖονα ἔργα λιπόντες
 φεῦγον Ἰθωμαίων ἐκ μεγάλων ὀρέων.

τὴν μὲν οὖν Μεσσηνίαν κατενεύμαντο. ἐπανελθόντες δ' οἰ-
 καδε τοὺς Παρθενίας οὐχ ὁμοίως τοῖς ἄλλοις ἐτίμων ὥς οὐκ
 ἐκ γάμου γεγονότας· οἱ δὲ συνιστάμενοι μετὰ τῶν εἰλώτων
 ἐπεβούλευσαν τοῖς Λακεδαιμονίοις καὶ συνέθεντο ἄραι σύσ-
 σημον ἐν τῇ ἀγορᾷ πῖλον Λακωνικόν, ἐπειδὰν ἐγχειρῶσι.
 τῶν δὲ εἰλώτων τινὲς ἐξαγγείλαντες, τὸ μὲν ἀντεπιτίθεσθαι
 χαλεπὸν ἔγνωσαν· καὶ γὰρ πολλοὺς εἶναι καὶ πάντας ὁμό-
 φρονας, ὥς ἂν ἀλλήλων ἀδελφοὺς νομιζομένους· τοὺς μέλ-

the Lacedaemonian matrons assembled and deputed certain women
 to remonstrate with the citizens, and show them that they were
 carrying on the war with the Messenians on very disadvantageous
 terms, for they, abiding in their own country, procreated children,
 while the Lacedaemonians, leaving their wives in a state like wi-
 dowhood, remained away in the war; and to expose the great peril
 there was of the depopulation of their country. The Lacedaemo-
 nians, being both desirous of observing their oath, and taking into
 consideration the representations of their wives, sent a deputation
 of the most vigorous, and, at the same time, most juvenile of the
 army, whom they considered, in a manner, not to have participa-
 ted in the oath, because they had been but children when they ac-
 companied their elders to the war, and charged them all to com-
 pany with all the maidens, reckoning that by that means they
 would bear the more children; which having been accordingly
 obeyed, the children who were born were denominated Parthe-
 niae. Messene was taken after a war of nineteen years, as Tyrtae-
 us says: *The fathers of our fathers, armed for war, possessing
 ever patient courage, fought at Messene. For nineteen years with
 unremitting toil. Till on the twentieth, leaving their rich soil. The
 enemy forsook the towering heights of Ithome.*

Thus then did they destroy Messenia, but returning
 home, they neglected to honor the Partheniae like other youths,
 and treated them as though they had been born out of wedlock.
 The Partheniae, leaguings with the Helots, conspired against the
 Lacedaemonians, and agreed to raise a Laconic felt hat in the
 market-place as a signal for the commencement of hostilities.
 Some of the Helots betrayed the plot, but the government found
 it difficult to resist them by force, for they were many, and all
 unanimous, and looked upon each other as brothers; those in au-
 thority therefore commanded such as were appointed to raise the
 signal, to depart out of the market-place; when they therefore

λοντας δ' αἶρουν τὸ σύσσημον ἐκ τῆς ἀγορᾶς ἀπιέναι προ-
σέταξαν. οἱ μὲν δὴ μεμνημένην αἰσθόμενοι τὴν πρᾶξιν ἐ-
πέσχον· οἱ δὲ διὰ τῶν πατέρων ἔπεισαν αὐτοὺς εἰς ἀποικίαν
ἐξελθεῖν. κἄν μὲν κατάσχωσιν ἀρκοῦντα τὸν τόπον, μένειν,
εἰ δὲ μή, τῆς Μεσσηνίας τὸ πέμπτον κατανεύμασθαι μέρος
ἐπανιόντας. οἱ δὲ σταλέντες κατελάβοντο τοὺς Ἀχαιοὺς
πολεμοῦντας τοῖς βαρβάροις μετασχόντες δὲ τῶν κινδύνων
κτίζουσι τὴν Τάραντα.

23. Strabo 6.1.8: Ἐφορος, ἦν Ζάλευκος συνέταξεν ἔκ τε
τῶν Κρητικῶν νομίμων καὶ Λακωνικῶν καὶ ἐκ τῶν Ἀρεοπα-
γιτικῶν, φησὶν ἐν τοῖς πρώτοις καινίσαι τοῦτο τὸν Ζάλευκον
ὅτι τῶν πρότερον τὰς ζημίας τοῖς δικασταῖς ἐπιτρεψάντων
ὀρίζειν ἐφ' ἐκάστοις τοῖς ἀδικήμασιν, ἐκεῖνος ἐν τοῖς νόμοις
διώρισεν, ἡγούμενος τὰς μὲν γνώμας τῶν δικαστῶν οὐχὶ τὰς
αὐτὰς εἶναι περὶ τῶν αὐτῶν, δεῖν δὲ τὰς αὐτὰς εἶναι τὰς
ζημίας. ἐπαινεῖ δὲ καὶ τὸ ἀπλουστέως περὶ τῶν αὐτῶν συμ-
βαλαίων διατάξει. Θουρίους δ' ὕστερον ἀκριβοῦν θέλοντας
πέρα τῶν Λοκρῶν ἐνδοξοτέρους μὲν γενέσθαι, χείρονας δὲ
εὐνομεῖσθαι γὰρ οὐ τοὺς ἐν τοῖς νόμοις ἅπαντα φυλαττομέ-
νους τὰ τῶν συκοφαντῶν, ἀλλὰ τοὺς ἐμμένοντας τοῖς ἀπ-
λῶς κειμένοις.

24. Athen. *deipn.* 154d: Ἐφορος δ' ἐν ἕκτῃ ἱστοριῶν
"ἤσκουν, φησί, τὰ πολεμικὰ οἱ Μαντινεῖς καὶ Ἀρκάδες,
τὴν τε στολὴν τὴν πολεμικὴν καὶ τὴν ὅπλισιν τὴν ἀρχαίαν
ὥς εὐρόντων ἐκείνων ἔτι καὶ νῦν Μαντινικὴν ἀποκαλοῦσι.
πρὸς δὲ τούτοις καὶ ὀπλομαχίας μαθήσεις ἐν Μαντινεῖᾳ
πρῶτον εὐρέθησαν Δημέου τὸ τέχνημα καταδείξαντος."

perceived that their plot was disclosed they desisted, and the Lace-
daemonians persuaded them, through the instrumentality of their
fathers, to leave the country and colonize: and advised them, if
they should get possession of a convenient place, to abide in it,
but if not, they promised that a fifth part of Messenia should be
divided amongst them on their return. So they departed and found
the Greeks carrying on hostilities against the barbarians, and tak-
ing part in the perils of the war, they obtained possession of Ta-
rentum, which they colonized. (HCH)

23. Strabo 6.1.8: Ephorus in speaking of the written law of the
Locri, which Zaleucus had most judiciously selected from the
Cretan, Lacedaemonian, and Areopagite codes, says that Zaleucus
was the first to establish this principle, that whereas formerly law-
givers had left it to the judges to award the punishments for the
several offenses, he established a certain penalty in his laws,
thinking that the minds of the judges would not be led to attach
the same penalties for the same transgressions, which course he
considered expedient. He praises him also for having simplified
the law of contracts. [He says also] that the Thurians, being desi-
rous to improve [the code of Zaleucus] more than the Locri had
done, became more celebrated, but were less judicious. For that
state is not regulated by the best government, where they guard
against all manner of deceit by their laws, but that wherein they
abide by laws simply framed. (HCH)

24. Athen. *deipn.* 154d: And Ephorus, in the sixth book of his
History, says *The Mantineans and Arcadians were in the habit of
practicing war-like exercises; and even to this day they call the
military dress and the ancient fashion of arming the Mantinean,
as having been invented by that people. And in addition to this,
the exercises of single combat were first invented in Mantinea,*

25. Strabo 8.6.16: "Εφορος δ' ἐν Αἰγίνῃ ἄργυρον πρῶτον κοπήναί φησιν ὑπὸ Φεῖδωνος· ἐμπόριον γὰρ γενέσθαι διὰ τὴν λυπρότητα τῆς χώρας τῶν ἀνθρώπων θαλαττουργούντων ἐμπορικῶς, ἀφ' οὗ τὸν ῥῶπον Αἰγινάϊαν ἐμπολὴν λέγεσθαι.

26. Diog. Laert. 1.96: ἄλλα καὶ "Εφορος ἱστορεῖ, ὡς εὖξαιτο (sc. Περίανδρος), εἰ νικήσειεν Ὀλύμπια τεθρίππῳ, χρυσὸν ἀνδριάντια ἀναθεῖναι. νικήσας δὲ καὶ ἀπορῶν χρυσίου κατὰ τινὰ ἑορτὴν ἐπιχώριον κεκοσμημένας ἰδὼν τὰς γυναῖδας πάντα ἀφείλετο τὸν κόσμον καὶ ἐπεμψε τὸ ἀνάθημα.

27. Diog. Laert. 1.98: οὗτος (sc. Περίανδρος) πρῶτος, δορυφόρους ἔσχε καὶ τὴν ἀρχὴν εἰς τυραννίδα μετέστησε· καὶ οὐκ εἶα ἐν ἄστει ζῆν τοὺς βουλομένους καθὰ φησιν "Εφορος καὶ Ἀριστοτέλης ('Αθπ. 16).

28. Schol. Pind. 1.146b: οἷα Συρακοσίων ἀρχῷ δαμασθέντες πάθον, ὠκυπόρων ἀπὸ ναῶν ὃ σφιν ἐν πόντῳ βάλεν ἀλικίαν, Ἑλλάδ' ἐξέλκων βαρείας δουλίας ἔνιοι μὲν Ἑλλάδα τὴν Σικελίον ἤκουσαν, τινὲς δὲ Ἑλλάδα τὴν Ἀττικὴν. εἰκὸς δὲ ταῖς Ἐφόρου ἱστορίαις ἐντυχόντα τὸν Πίνδαρον ἐξηκολουθηκέναι αὐτὸν αὐτῷ. ἱστορεῖ γὰρ "Εφορος τοιοῦτον, ὅτι παρασκευαζομένου Ξέρξου τὸν ἐπὶ τῇ Ἑλλάδι στόλον, πρέσβεις παραγενέσθαι πρὸς Γέλωνα τὸν τύραννον ἱκετεύοντας εἰς τὸν τῶν Ἑλλήνων σύλλογον ἔλθειν· ἐκ δὲ Περσῶν καὶ Φοινίκων πρέσβεις πρὸς Καρχηδονίους προτάσσοντας ὡς πλείστον δέοι στόλον εἰς Σικελίαν βαδίζειν καὶ καταστρεψαμένους τοὺς τὰ τῶν Ἑλλήνων προνοῦντας πλεῖν ἐπὶ Πελοπόννησον. ἀμφοτέρων δὲ τὸν λόγον δεξαμένων καὶ τοῦ μὲν Ἰέρωνος συμμαχεῖσθαι τοῖς Ἑλλησι προθυ-

Demeas being the original author of the invention. (CDY)

25. Strabo 8.6.16: According to Ephorus, silver was first struck as money by Pheidon. The island became a mart, the inhabitants, on account of the fertility of its soil, employing themselves at sea as traders; whence goods of a small kind had the name of *Aegina* wares. (WF)

26. Diog. Laert. 1.96: Ephorus records his (Periander's) vow that, if he won the victory at Olympia in the chariot-race, he would erect a golden statue. When the victory was won, and lacking enough gold, he despoiled the women of all their jewellery which he had seen them wearing at some local festival. Thus he was able to send the votive offering. (MCJM)

27. Diog. Laert. 1.98: He (Periander) was the first who obtained a bodyguard and who changed his government into a tyranny, and no one could live in the city without his permission, as we know from Ephorus and Aristotle. (MCJM)

28. Scholion on Pindar 1.146: They suffered such things, having been conquered by the Syracusans' leader who struck their youth from swift moving ships, saving Greece from heavy slavery. Some heard that Greece was Sicily, others that Greece [was] Attica. It is fitting that Pindar himself should happen to turn up at this place in Ephorus' histories. Indeed Ephorus recounts the following: that with Xerxes out-fitting his expedition to Greece, ambassadors came to the tyrant Gelon, asking that [he] come to the gathering of the Greeks. But ambassadors from the Persians came to the Carthaginians, enjoining that it would be most necessary that an expedition go to Sicily and that [they] subdue those favoring the Greeks' [cause and prevent them from] sailing to the

μουμένον, τῶν δὲ Καρχηδονίων ἐτοίμων ὄντων συμπράξαι τῷ Ξέρξει, Γέλωνα διακοσίας εὐτρεπίσαντα ναῦς καὶ δισχίλους ἱππεῖς καὶ πεζοὺς μυρίους κατακοῦσαι στόλον Καρχηδονίων καταπλεῖν ἐπὶ Σικελίαν, καὶ διαμαχησάμενον μὴ μόνον τοὺς Σικελιώτας ἐλευθερῶσαι, ἀλλὰ καὶ σύμπασαν τὴν Ἑλλάδα. εἰκὸς οὖν ταύτῃ ἱστορίᾳ ἐντετυχηκέναι τὸν Πίνδαρον.

29. Schol. Pind. 5.63: ὑπαινίττεται δὲ τὴν περὶ Σαλαμίνα ναυμαχίαν τῶν Ἑλλήνων, ἧς ἔλαβον τὰ ἀριστεῖα οἱ Αἰγινῆται, καθὰ φησιν Ἡρόδοτός τε καὶ Ἐφορος.

30. Plut. *Them.* 27.1: Θουκυδίδης (1.167.3) μὲν οὖν καὶ Χάρων ὁ Λαμψακηνὸς ἱστοροῦσι τεθνηκότος Ξέρξου πρὸς υἱὸν αὐτοῦ τῷ Θεμιστοκλεῖ γενέσθαι τὴν ἔντευξιν. Ἐφορος δὲ καὶ Δείνων καὶ Κλείταρχος καὶ Ἡρακλείδης, ἔτι δ' ἄλλοι πλείονες, πρὸς αὐτὸν ἀφικέσθαι τὸν Ξέρξην. τοῖς δὲ χρονικοῖς δοκεῖ μᾶλλον ὁ Θουκυδίδης συμφέρεσθαι, καίπερ οὐδ' αὐτοῖς ἀτρέμα συνταττομένοις.

31. Plut. *Kim.* 12: Ἐφορος μὲν οὖν Τιθραύστην φησὶ τῶν βασιλικῶν νεῶν ἄρχειν καὶ τοῦ πεζοῦ Φερενδάτην. Καλλισθένης δ' Ἀριομάνδην τὸν Γωβρύου κυριώτατον ὄντα τῆς δυνάμεως παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παροπμῆν, οὐκ ὄντα μάχεσθαι τοῖς Ἑλλησι πρόθυμον, ἀλλὰ προσδεχόμενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλευούσας. ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη βιάζεσθαι παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχῶσιν. οἱ δὲ πρῶτον μὲν, ὥς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν εἰσωρμίσαντο· προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξέπλευσαν, ὥς ἱστορεῖ

Peloponnesians. Both [men] received the word and Hieron was eager to fight for the Greeks. But the Carthaginians were ready to work with Xerxes. Gelon, having made ready 200 ships, 2000 horsemen and 10,000 infantry, heard that the Carthaginians' fleet was sailing against Sicily. Fighting [it] out, he not only liberated the Sicilian Greeks, but all Greece. Therefore [it is] fitting that Pindar happened to be in this history.¹ (JGD)

29. Scholion on Pindar 5.63: [Pindar] alludes to the Greeks' naval battle around Salamis of which the Aiginetans took the valor prize, as Herodotos (8.93) and Ephorus say. (JGD)

30. Plut. *Them.* 27.1: Now Thucydides and Charon of Lampsacus relate that Xerxes was dead, and that it was his son Artaxerxes with whom Themistocles had his interview; but Ephorus and Dinon and Clitarchus and Heracleides and yet more besides have it that it was Xerxes to whom he came. With the chronological data Thucydides seems to me more in accord, although these are not securely established. (BP)

31. Plut. *Kim.* 12: Now Ephorus says that Tithraustes was commander of the royal fleet, and Pherendates of the infantry; but Callisthenes says that it was Ariomandes, the son of Gobryas, who, as commander of all the forces, lay at anchor with the fleet off the mouth of the Eurymedon, and that he was not at all eager to fight with the Hellenes, but was waiting for eighty Phoenician ships to sail up from Cyprus. Wishing to anticipate their arrival, Cimon put out to sea, prepared to force the fighting if his enemy should decline an engagement. At first the enemy put into the river, that they might not be forced to fight; but when the Athenians bore down on them there, they sailed out to meet them. They had six hundred ships, according to Phanodemus; three hun-

Φανόδημος, ἑξακοσίαις ναυσίν, ὥς δ' Ἐφορος τετταράκοντα καὶ τριακοσίαις.

32. Plut. *Perikl.* 27.3: Ἐφορος δὲ καὶ μηχαναῖς χρῆσασθαι τὸν Περικλέα τὴν καινότητα θαυμάσαντα, Ἀρτέμωνος τοῦ μηχανικοῦ παρόντος, ὃν χωλὸν ὄντα καὶ φορεῖωι πρὸς τὰ κατεπεύγοντα τῶν ἔργων προσκομιζόμενον ὀνομασθῆναι περιφόρητον.

33. Plut. *Perikl.* 28.1: ἐνάτῳ δὲ μηνὶ τῶν Σαμίων παραστάντων ὁ Περικλῆς τὰ τεῖχη καθεῖλε καὶ τὰς ναῦς παρέλαβε καὶ χρήμασι πολλοῖς ἐξημίωσεν, ὧν τὰ μὲν εὐθὺς ἤνεγκαν οἱ Σάμιοι, τὰ δ' ἐν χρόνῳ ῥητῶι ταξάμενοι κατοῖσειν ὁμήρους ἔδωκαν. Δοῦρις δ' ὁ Σάμιος τούτοις ἐπιτραγιδεῖ πολλὴν ὠμότητα τῶν Ἀθηναίων καὶ τοῦ Περικλέους κατηγορῶν, ἦν οὔτε Θουκυδίδης ἱστόρηκεν οὔτ' Ἐφορος οὔτ' Ἀριστοτέλης.

34. Diod. 12.38-41.1: ἐπὶ δὲ τούτων Ἀθηναίοις καὶ Λακεδαιμονίοις ἐνέστη πόλεμος ὁ κληθεὶς Πελοποννησιακός, μακρότατος τῶν ἱστορημένων πολέμων. ἀναγκαῖον δ' ἐστὶ καὶ τῆς ὑποκειμένης ἱστορίας οἰκεῖον τὸ προεκθέσθαι τὰς αἰτίας αὐτοῦ. (2) Ἀθηναῖοι τῆς κατὰ θάλατταν ἡγεμονίας ἀντεχόμενοι τὰ ἐν Δήλῳ κοινῇ συνηγμένα χρήματα, τάλαντα σχεδὸν ὀκτακισχίλια, μετήνεγκαν εἰς τὰς Ἀθήνας καὶ παρέδωκαν φυλάττειν Περικλεῖ. οὗτος δ' ἦν εὐγενεῖαι καὶ δόξῃ καὶ λόγῳ δεινότητι πολὺ προέχων τῶν πολιτῶν. μετὰ δέ τινα χρόνον ἀνηλωκὼς ἀπ' αὐτῶν ἰδίαι πληθὸς ἱκανὸν χρημάτων καὶ λόγον ἀπαιτούμενος εἰς ἀρρωστίαν ἐνέπεσεν, οὐδυνάμενος τῶν πεπιστευμένων ἀποδοῦναι τὸν ἀπολογισμὸν.

dred and fifty, according to Ephorus. (BP)

32. Plut. *Perikl.* 27.3: Ephorus says that Pericles actually used siege engines, in his admiration of their novelty, and that Artemon the engineer was with him there, who, since he was lame, and so had to be brought on a stretcher to the works which demanded his instant attention, was dubbed *Periphoretus*. (BP)

33. Plut. *Perikl.* 28.1: After eight months the Samians surrendered, and Pericles tore down their walls, took away their ships of war, and laid a heavy fine upon them part of which they paid at once, and part they agreed to pay at a fixed time, and gave hostages therefor. To these details Duris the Samian adds stuff for tragedy, accusing the Athenians and Pericles of great brutality, which is recorded neither by Thucydides, nor Ephorus, nor Aristotle. (BP)

34. Diod. 12.38-41.1: In this year there began the Peloponnesian War, as it has been called, between the Athenians and the Peloponnesians, the longest of all the wars which history records; and it is necessary and appropriate to the plan of our history to set forth at the outset the causes of the war. While the Athenians were still striving for the mastery of the sea, the funds which had been collected as a common undertaking and placed at Delos, amounting to some eight thousand talents, they had transferred to Athens and given over to Pericles to guard. This man stood far above his fellow citizens in birth, renown, and ability as an orator. But after some time he had spent a very considerable amount of this money for his own purposes, and when he was called upon for an accounting he fell ill, since he was unable to render the statement of the monies with which he had been entrusted. While he was worried over the matter, Alcibiades, his nephew, who was