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GREEK·ROMAN·AND·BYZANTINE·MONOGRAPHS

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HERACLIDIS LEMBI

Excerpta Politiarum

Edited and Translated by

MERVIN R. DILTS

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1971

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Introduction

THE TEXT entitled ἐκ τῶν Ἡρακλείδου περὶ πολιτειῶν (*Excerpta Politiarum*) consists of excerpts from forty of Aristotle's *Politiae*,¹ as well as four excerpts from Aristotle's *Νόμιμα βαρβαρικά* (*Nom. Bar.*).² Prior to the publication of a papyrus text of Aristotle's *Ἀθηναίων Πολιτεία* (*Ath. Pol.*) in 1891, there was much discussion on the authenticity of these excerpts. For instance Köler, Deswert, Müller, Rose and Schrader denied that *Exc. Polit.* was derived directly from Aristotle's *Politiae* and suggested Ephorus or other writings of Heraclides as sources.³ In his edition of 1847, Schneidewin stated that Aristotle was the sole source of *Exc. Polit.*,⁴ and his conclusions have been confirmed by the discovery of *Ath. Pol.*,⁵ which seems to have been the first constitution in Aristotle's *Politiae*.⁶

It is now agreed that the *Politiae* belong to the last years of Aristotle's life.⁷ Although the relationships between the *Politiae* and other late works (*Ethica Nicomachea* and *Politica*) go beyond the scope of this introduction, it may be useful to summarize the results of recent research. At *Eth. Nic.* 1181b17–20 Aristotle states that he will use a

¹ See V. Rose, *Aristotelis qui ferebantur librorum fragmenta* (BT, Leipzig 1886) 8 (no. 143) and 16 (no. 135). Hereafter this book is referred to simply as Rose.

² Rose 18 (nos. 186 and 187). See P. Moraux, *Les listes anciennes des ouvrages d'Aristote* (Louvain 1951) 130–31, 265. These four excerpts are contained in §§ 43, 44, 48 and 58 of *Exc. Polit.*

³ G. D. Köler, *Heraclidae Pontici fragmenta de rebus publicis* (Halle 1804) 129–32; E. Deswert, *Dissertatio de Heraclide Pontico* (Louvain 1830) 159–62; C. Müller, *Fragmenta Historicorum Graecorum* II (Paris 1848) 204f; V. Rose, *Aristoteles Pseudepigraphus* (Leipzig 1863) 400f; H. Schrader, "Heraclidea," *Philologus* 44 (1885) 236–61.

⁴ F. G. Schneidewin, *Heraclidis Politiarum quae extant* (Göttingen 1847) iii–xlii.

⁵ See C. von Holzinger, "Aristoteles' athenische Politie und die Heraklidischen Excerpte," *Philologus* 50 (1891) 436–46; "Aristoteles und Herakleides' lakonische und kretische Politien," *Philologus* 52 (1894) 58–117; U. von Wilamowitz-Moellendorf, *Aristoteles and Athen* I (Berlin 1893) 292–93.

⁶ See R. Weil, *Aristote et l'histoire* (Paris 1960) 99.

⁷ W. Jaeger, *Aristotle* (Oxford 1962) 265–66. Weil, *op. cit.* (supra n. 6) 323, finds evidence for Aristotle's gathering material for this work while he was still a student at the Academy. Also Weil (119–20, 254) dates *Nom. Bar.* at an earlier period than Jaeger (328 n. 1).

collection of constitutions in composing the *Politica*: εἴτα ἐκ τῶν συνηγμένων πολιτειῶν θεωρῆσαι τὰ ποῖα σφίξει καὶ φθείρει τὰς πόλεις καὶ τὰ ποῖα ἐκάστας τῶν πολιτειῶν, καὶ διὰ τίνος αἰτίας αἱ μὲν καλῶς αἱ δὲ τοῦναντίον πολιτεύονται. Accordingly Wilamowitz stated that the *Politiaie*, or material assembled for this work, was a source for books Δ, Ε and Ζ of the *Politica*.⁸ The second alternative is the correct one, for after a detailed examination of the *Politica* and the fragments of the *Politiaie*, R. Weil concluded recently that *Politiaie* was not used, but rather the materials assembled for this work ("collection en formation").⁹

Unfortunately not much of this collection has been preserved. With the exception of *Ath. Pol.* the most important source is the excerpts made by Heraclides, who has been variously identified as Heraclides Ponticus (fourth century B.C.), Heraclides Lembus (second century B.C.), Heraclides Ponticus the Younger (first century), and an anonymous Heraclides (third to sixth century).¹⁰ Thanks to a thorough and convincing study by Herbert Bloch, there is no longer any reason to doubt that the author of these excerpts is Heraclides Lembus, a statesman and scholar living in Alexandria during the second century B.C.¹¹ As a statesman he negotiated peace between Ptolemy VI and Antiochus IV in 169 B.C. In addition to *Exc. Polit.* his works include a lengthy historical work in thirty-seven books; *Λεμβευτικὸς λόγος*, unknown except for a reference at Diogenes Laertius 5.94; and excerpts from Satyrus' *Bioi*, Sotion's *Διαδοχαὶ τῶν φιλοσοφῶν*, and Hermippus of Smyrna's *Bioi* of Lawgivers, the Seven Sages, and Pythagoras (*POxy.* XI 1367).

To judge from a fragment of his epitome of Hermippus, Heraclides was a careless excerptor.¹² In *Exc. Polit.* he is apparently guilty of confusing Ephialtes and Cimon (§5) and of not supplying antecedents for pronouns (e.g. §6 οἱ). Also he failed to make a distinction between the two Aristotelian works he excerpted, and he did not choose the most significant information to record.

⁸ Wilamowitz, *op. cit.* (supra n.5) 359.

⁹ Weil, *op. cit.* (supra n.6) 79 n.173; 308-09.

¹⁰ For references see H. Bloch, "Herakleides Lembos and his Epitome of Aristotle's *Politiaie*," *TAPA* 71 (1940) 31-32.

¹¹ Bloch, *op. cit.* (supra n.10) 31-39.

¹² See Bloch, *op. cit.* (supra n.10) 36. This has been questioned by A. Waisglass, *AJP* 77 (1956) 169, but there is still not enough evidence to exonerate Heraclides; cf. K. von Fritz, "Menedemos," *RE* 15 (1931) 788-90.

Given Aristotle's capacity as a polymath, it might be expected that his collection of constitutions would contain much trivia; for these Heraclides shows decided predilection. There are no less than ten quasi-philological discussions on the names of states,¹³ eight anecdotes whose only merit is that of relating weird tales,¹⁴ three discussions of sex habits,¹⁵ and the like. In spite of his apparent preference for such matter, Heraclides preserves some important material, e.g. the lost beginning of *Ath. Pol.* and relatively extensive and generally reliable excerpts from the constitutions of the Lacedaemonians and Cretans.¹⁶

Up to now, scholars wishing to study *Exc. Polit.* have lacked a satisfactory text, except for §§1-8, containing excerpts from the *Constitution of the Athenians*, which have been edited several times with *Ath. Pol.* Camillo Peruschi published the *editio princeps* in 1545,¹⁷ and subsequent editors merely relied on Peruschi's text without consulting manuscript evidence until F. G. Schneidewin published his edition with prolegomena and commentary in 1847. Schneidewin used collations of several manuscripts, but his collations were not accurate, and he lacked the primary manuscript of one of the two main families (V), which was believed lost in the aftermath of the Napoleonic wars.¹⁸ The most recent edition is that included in V. Rose's collection of the fragments of Aristotle.¹⁹ Following R. Hercher's rediscovery of V,²⁰ Rose was satisfied merely to print the text of this manuscript. Rose correctly states that Schneidewin's so-called *libri meliores* (A, B, C) were derived from V and that Peruschi used V for his text. This accounts for one part of the manuscript tradition; but to explain differences preserved in the second family (x, or Schneidewin's *libri deteriores*, a-g), Rose avers that these manuscripts were derived from the manuscript prepared by Peruschi as a printer's copy for the *editio princeps*

¹³ §§ 19, 26, 30, 45, 49, 55, 65, 66, 67, 75.

¹⁴ §§ 16, 21, 30, 32, 48, 62 bis, 69.

¹⁵ §§ 15, 44, 58.

¹⁶ For the significance of these excerpts, see von Holzinger, *op. cit.* (supra n.5), and Bloch, *op. cit.* (supra n.10) 39.

¹⁷ Camillo Peruschi, *Aeliani variae historiae libri XIII, ex Heraclide de rebus publicis commentarium, Polemonis physionomia, Adamantii physionomia, Melampodis ex palpitationibus divinationis, de nevis* (Roma 1545).

¹⁸ See F. Jacobs, *Aeliani de natura animalium libri XVII* (Jena 1832) lxxxiv, and Schneidewin, *op. cit.* (supra n.4) lx.

¹⁹ Rose, fr.611, pp.370-86.

²⁰ R. Hercher, *Aeliani de natura animalium, varia historia, epistolae et fragmenta, Porphyrii Philosophi de abstinentia et de antro nymphaeum, Philonis Byzantii de septem orbis spectaculis* (Paris 1858) i, vii f.

(Vatic.gr. 1375, **p**). This inference can readily be shown to be false, since most of these manuscripts are older than Peruschi's *editio princeps* (1545).²¹ Moreover, even if Rose did not examine **p**, he could have deduced from Schneidewin's apparatus that Peruschi based his text on one of the *libri deteriores*, to which he made additions from **V**.²² Finally a collation of **p** with the primary manuscripts of the **x** family (see below pp.11f) proves that **p** is derived from one of these manuscripts, codex **a**:

- 14.4 δὲ *om.* **ap**, *hab.* **dgab**
- 16.10 ἐδύνατο **ap**, ἐδύναντο **dgab**
- 16.13 δὲ *om.* **p**, *hab.* **dgab**
- 20.25 λιμίων **gap**, λιμένων **db**
- 22.15 πέλεκυς **p**, πέλεκυς **dgab**
- 24.20 δὲ (1^o) *om.* **p**, *hab.* **dgab**
- 30.14 γεωργοῦσι **p**, γεωργοῦσι **dgab**

Because of his interpretation of the manuscript tradition, Rose's text is unsatisfactory in several respects. One is that **V** does not preserve titles for constitutions except the first, where the scribe of **V** mistook 'Αθηναίων as part of the title. In most cases this is merely a nuisance, since one feature of Heraclides' style is that of providing a lemma at the beginning of each constitution, e.g. §16, *Κυρήνην ᾗκειε Βάττος*. In other cases, however, it would be quite difficult to recognize a constitution without its title preserved in the **x** family, e.g. §§41, 57, 73. Similarly there are other omissions in **V** which need to be supplied from **x**, such as:

- 16.21 ἐν τῇ πατρὶδι *om.* **V**, *hab.* **dgab**
- 22.8 πατρὸς *om.* **V**, *hab.* **dgab**
- 22.19 Ἀρχιλοχὸν τὸν ποιητὴν Κόραξ ὄνομα ἔκτεινε, πρὸς *om.* **V**, *hab.* **dgab**

As it stands, there are many places where Rose's text does not construe. Usually the crux can be resolved by adopting the reading of **x**:

- 14.14 Κύκλωπος **V**, Κύλωνος **dgab**
- 14.23 ἀπέκτεινε **V**, ἀπέκτειναν **dgab**
- 18.5 πίνειν **V**, πεινῆν **dgab**

²¹ See Rose 370. On the dates of the primary manuscripts of this family, see *infra* pp.12f.

²² See the readings reported by Bloch, *op.cit.* (*supra* n.10) 28–29, and M. Bertòla, *I due primi registri di prestito della Biblioteca Apostolica Vaticana* (Vatican 1942) 64, lines 12–15 and n.8.

- 22.5 ἱατρικῶν τέχνης **V**, Τρωικῶν Τέννης **dgab**
- 32.3 ἐποίησεν **V**, ἔλαβον **dgab**

Finally, Rose's edition occasionally misrepresents the text of **V**, as can be seen from the following readings:

- 16.13 καὶ οἱ **V**, οἱ Rose
- 16.18 ἐλευθερώθ **V**, ἡλευθερώθη Rose
- 18.17 ἐφ' **V**, ἀφ' Rose
- 18.23 πρῶτοι **V**, πρῶτον Rose
- 26.5 τῶν **V**, τοῦ Rose
- 32.18 δὲ **V**, δ' Rose

It is hoped that the following edition, based on a study of all the manuscripts, will prove more satisfactory than its predecessors. The text is preserved in 22 manuscripts, which fall into two main families: **V** and **x**. Since a detailed discussion of these manuscripts is available elsewhere,²³ the following remarks will be limited to brief descriptions of the primary manuscripts, which I have collated in microfilm.

V Codex Paris.gr. 352,²⁴ formerly Vatic.gr. 997, in the Bibliothèque Nationale, late XIII century, paper, contains *Exc.Polit.* on folios 132^r–134^r, 33x25 cm. [PLATE 1]. This manuscript has closely written pages with between 35 and 40 lines of text and narrow margins. The writing has no claim to beauty. Letters and accents are uneven in size. There is a great deal of tachygraphy in the form of suspensions and contractions at the ends of words. Sometimes this practice is carried so far as to obscure the sense, e.g. 14.22 *δυνη^{θ^r}*. **V** lacks titles for constitutions except the first, and divisions in the text are indicated by a sign (:-) and a space of a few letters. This is the primary manuscript of the **V** family. **x** The second family is shown to be derived from a single exemplar by numerous conjunctive omissions.²⁵ This manuscript is doubtless codex *Vaticanus deperditus*, a *liber vetustus* (probably XIII century),

²³ See M. R. Dilts, "The Manuscript Tradition of Aelian's *Varia Historia* and Heraclides' *Politiae*," *TAPA* 96 (1965) 57–72.

²⁴ On this manuscript see Jacobs, *op.cit.* (*supra* n.18) xiv f, xviii; Hercher, *op.cit.* (*supra* n.20) i, vii f; H. Ormont, *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale III* (Paris 1888) 252f; A. Colonna ed., *Himerii Declamationes et orationes cum deperditorum fragmentis* (Rome 1951) xxviii f. Thanks to the recent publication of xv and xvi century Vatican catalogues (*Studi e Testi* 244), I can now correct a previous statement (Dilts, *op.cit.* [*supra* n.23] 60) that **V** does not appear in Vatican catalogues before 1533. **V** does appear in the catalogue of 1475 (no.262), 1481 (no.200, Vigili 201, Severo 199), and 1518 (no.234), etc.

²⁵ See Dilts, *op.cit.* (*supra* n.23) 63.

paper, listed in the Vatican catalogues of 1475²⁶ and 1518²⁷ and in seven loan references dating from 1483–1522.²⁸ This manuscript had headings for constitutions, which are preserved in its apographs. Still some headings were missing, for Peruschi added some (e.g. §§22, 56, 59, 72).²⁹

From this manuscript were derived:

d Codex *Laur.* LX.19³⁰ in the Biblioteca Mediceo-Laurenziana, Florence, xiv century, parchment, 21x14 cm., 26 lines, contains *Exc. Polit.* on folios 209^v–220^r [PLATE 2]. **d** has numerous marginal indices in the first hand.

g Codex *Ambros.* C 4 *super.* (gr. 164)³¹ in the Biblioteca Ambrosiana, Milan, parchment, 19.7x11.5 cm., contains *Exc. Polit.* on folios 152^r–161^v. **g** was copied before 1509, the date of codex *Paris.gr.* 1757, one of the apographs of **g**. Although there is no subscription, the handwriting can be recognized as that of Caesar Strategos (*flor. ca.* 1480–1500).³² Like many other manuscripts copied by Strategos, **g** is a codex *de luxe* with wide margins and uniform lines, 20 per page.

a Codex *Paris.gr.* 1693,³³ parchment, 33x22.5 cm., 36 lines, contains *Exc. Polit.* on folios 56^v–60^v [PLATE 3]. Codex **a** was also copied by Caesar Strategos.

b Codex *Paris.gr.* 1694,³⁴ xvi century, paper, 33.1x22.7 cm., 30 lines, contains *Exc. Polit.* on folios 66^v–71^v [PLATE 4]. The scribe of **b** made a few personal notes in Greek in the margins, and in one of these (40^r),

²⁶ E. Müntz and P. Fabre, *La Bibliothèque du Vatican au XV^e siècle* (Paris 1887) 232 = *Studi e Testi* 244, no. 221.

²⁷ Bertòla, *op.cit.* (*supra* n.21) 52 n.2 = *Studi e Testi* 244, no. 709 (192).

²⁸ Bertòla, *op.cit.* (*supra* n.21) 27 lines 21–22, cf. 122; 35, 18–22, cf. 123; 83, 20–24; 107, 1–5; 61, 4–8; 52, 1–6; 77, 28–30.

²⁹ Recently A. Dovatour (REG 46 [1933] 214–23) discovered a missing fragment of the constitution of the Delphians, § 52.

³⁰ See A. M. Bandini, *Catalogus codicum manuscriptorum Bibliothecae Mediceae Laurentianae* II (Florence 1768) 609f; G. Vitelli, "I manoscritti di Palefato," *StItal* 1 (1893) 245.

³¹ See A. Martini and D. Bassi, *Catalogus codicum graecorum Bibliothecae Ambrosianae* I (Milan 1906) 178.

³² See H. Omont, *Facsimilés des mss. grecs des XV^e et XVI^e siècles* (Paris 1887) pl. 7; M. Vogel and V. Gardthausen, *Die gr. Schreiber des Mittelalters und der Renaissance* (Leipzig 1909) 224f; E. Mioni, *Bibliotheca Divi Marci Venetiarum, Catalogus codicum manuscriptorum graecorum qui in VI, VII, VIII classe includuntur* (Rome 1960) 176; P. Canart, "Scribes grecs de la Renaissance," *Scriptorium* 17 (1963) 81.

³³ See Omont, *op.cit.* (*supra* n.24) II.125f.

³⁴ See Omont, *op.cit.* (*supra* n.24) II.126.

he gives his name as Joannes and the place of writing as Rome.³⁵ This scribe is doubtless Joannes Severus Lacedaemonius, who also left records of six loans from the Vatican Library between 1519 and 1525.³⁶ **Φ** Codex *Vatic.gr.* 96,³⁷ xiii century, paper, 24.4x17.5 cm., 29–30 lines, contains excerpts from thirteen constitutions³⁸ on folios 131^v inf.–132^r med. The only indication of the beginning of these excerpts is a sign (·:·) in the right margin. This manuscript represents a third witness to the archetype.³⁹

Barring the discovery of another primary manuscript or the appearance of lost codex **x**, these are all the manuscripts on which an edition of *Exc. Polit.* can properly be based. The present edition seeks to improve on its predecessors, none of which was based on the use of all the primary manuscripts. Still, the manuscripts do not provide a text free of corruptions. There are numerous lacunae, for instance, which may result from the work of an epitomist.⁴⁰ Also, the nature of the text—excerpts from Heraclides' excerpts—often makes understanding difficult. In the present edition I have sought conservatively to represent the *paradosis*, abstaining from drastic emendations, in the hope of providing a text of greater value than one heavily altered and 'improved'. Given the nature of the text, I have provided an English translation to help make somewhat more comprehensible these fragments of Heraclides.⁴¹

³⁵ See E. L. de Stefani, "I manoscritti della 'Historia Animalium' di Eliano," *StItal* 10 (1902) 182.

³⁶ Bertòla, *op.cit.* (*supra* n.21) 78, 13; 78, 16; 95, 29; 95, 31; 103, 27; 104, 1.

³⁷ See E. L. de Stefani, "Gli excerpta della 'Historia Animalium' di Eliano," *StItal* 12 (1904) 154–58; A. Biedl, *Das grosse Excerpt Φ* (*Studi e Testi* 184 [1955]).

³⁸ §§ 10, 14, 17, 19, 21, 44, 24, 53, 49, 65, 75, 71 and 72.

³⁹ M. R. Dils, "The Testimonia of Aelian's *Varia Historia*," *Manuscripta* 15 (1971) 7–9.

⁴⁰ See Hercher, *op.cit.* (*supra* n.20) iv–x, and Dils, *op.cit.* (*supra* n.39).

⁴¹ I have received many useful suggestions from Professors Herbert Bloch of Harvard University and John J. Bateman of the University of Illinois, but I must assume full responsibility for any inadequacies of this translation, which is to my knowledge the first complete English translation. A modern commentary is needed for this text; hopefully this need will be supplied in the continuation of *FGrHist*.

Ἐκ τῶν Ἡρακλείδου περὶ πολιτειῶν

371 Ἀθηναίων: 1. Ἀθηναῖοι τὸ μὲν ἐξ ἀρχῆς ἐχρῶντο βασιλείᾳ, συνοι-
5 κήσαντος δὲ Ἴωνος αὐτοῖς, τότε πρῶτον Ἴωνες ἐκλή|θησαν. Πανδίων δὲ
βασιλεύσας μετὰ Ἐρεχθέα διένειμε τὴν ἀρχὴν τοῖς υἱοῖς. καὶ διετέλουν
οὗτοι στασιάζοντες. Θησεὺς δὲ ἐκήρυξε καὶ συνεβίβασε τούτους ἐπ' ἱσθίῳ καὶ
ὁμοίᾳ μοίρᾳ. οὗτος ἔλθων εἰς Σκύρον ἐτελεύτησεν ὥςθεις κατὰ πετρῶν ὑπὸ
10 Λυκομήδους, φοβηθέντος μὴ σφετερίσῃται τὴν νῆσον. Ἀθηναῖοι δὲ ὕστερον
βασιλεῖς ἤρουντο διὰ τὸ δοκεῖν τρυφᾶν καὶ μαλακοὺς γεγενῆσθαι. Ἴππομένης
δὲ εἰς τῶν Κοδριδῶν βουλόμενος ἀπάσασθαι τὴν διαβολήν, λαβὼν ἐπὶ τῇ
θυγατρὶ Λειμώνῃ μοιχόν, ἐκέλευεν μὲν ἀνελθεῖν ὑποζεύξας [μετὰ τῆς θυγα-
τρὸς] τῷ ἄρματι, τὴν δὲ ἵππῳ συνέκλειεν ἕως ἀπόληται.

15 2. τοὺς μετὰ Κύλωνος διὰ τὴν τυραννίδα ἐπὶ τὸν βωμόν τῆς θεοῦ πεφευ-
γότας οἱ περὶ Μεγακλέα ἀπέκτειναν. καὶ τοὺς δράσαντας ὡς ἐναγεῖς
ἤλαυνον.

3. Σόλων νομοθετῶν Ἀθηναίοις καὶ χρεῶν ἀποκοπὰς ἐποίησε, τὴν cei-
κάθειαν λεγομένην. ὡς δ' ἐνώχλουν αὐτῷ τινες περὶ τῶν νόμων, ἀπεδή-
μησεν εἰς Αἴγυπτον.

20 4. Πεισίστρατος λγ' ἔτη τυραννέας γηράσας ἀπέθανεν. Ἴππαρχος ὁ υἱὸς
Πεισιστράτου παιδιώδης ἦν καὶ ἐρωτικὸς καὶ φιλόμουρος, Θεσσαλὸς δὲ
νεώτερος καὶ θρασύς. τοῦτον τυραννοῦντα μὴ δυνηθέντες ἀνελεῖν Ἴππαρχον
ἀπέκτειναν τὸν ἀδελφὸν αὐτοῦ. Ἰππίας δὲ πικρότερον ἐτυράννει. καὶ τὸν

V, d, g, a, b, frustula Φ; P(eruscus), S(chneidewin) 2-3 πολιτειῶν
Ἀθηναίων dgab: πολιτ' Ἀθῆν V 4 δὲ (1°) Vdgb: om. a Πανδίων
dgab: Πάνδων V 7 μοίρα V: τιμῇ dgab 9 ὅστ' V: ὅστέα dgab
12 μετὰ τῆς θυγατρὸς del. Koeler 14 Κύλωνος dgab: Κύκλωπος V
17 νομοθετῶν V: νομοθέτης dgab Ἀθηναίοις V: Ἀθηναίων dgb: Ἀθῆν a
καὶ V: om. dgab ἀποκοπὰς V: ἀποκοπὴν dgb: ἀποκοπ' a 18 δ' ἐνώχ-
λουν Kaibel et Wilamowitz: δὲ διώχλουν Vdgb 22 δυνηθέντες dgab:
δυνήθ' V Ἰππαρχον Vdab: Ἰππαρχος g 23 ἀπέκτειναν dab:
ἀπέκτεινε Vg πικρότερον dgab: πικρότατα V

Excerpts from Heraclides' On Constitutions

Constitution of the Athenians

1. In the beginning the Athenians lived under monarchy. They were called Ionians for the first time when Ion came to live with them. Pandion, who ruled after Erechtheus, divided the sovereignty among his sons, who were in continual strife. By a proclamation, Theseus reconciled them on like and equal terms. He went to Scyrus, and met his death when Lycomedes pushed him over a cliff because he feared Theseus would make the island his own. Later, about the time of the Persian Wars, the Athenians transported his remains (to Athens). After the Codridae, kings were no longer chosen, since they seemed to be effeminate and soft. But Hippomenes, one of the Codridae, wished to check the slander. After he captured an adulterer with his daughter Limone, he killed him by yoking him to his chariot, and he shut her up with a horse until she died.

2. The followers of Megacles killed the followers of Cylon because of (Cylon's) tyranny, though they took refuge at the altar of the goddess. They (the Athenians) exiled those who had done this, since they were accursed.

3. While instituting laws for the Athenians, Solon also made a cancellation of debts, known as the "shaking off of burdens." When some gave him trouble about his laws, he went to live in Egypt.

4. Peisistratus was tyrant for thirty-three years, and he died an old man. Hipparchus, the son of Peisistratus, was fond of amusement, both love affairs and the arts, but Thessalus was younger and rash. Since they were not able to kill this tyrant (Hippias), they killed his brother Hipparchus, and Hippias began to rule more harshly. He

372 περὶ ὀστρακισμοῦ νόμον εἰσηγήσατο, ὃς ἐτέθη διὰ τοὺς τυραννιδῶντας. καὶ ἄλλοι τε ὀστρακίσθησαν καὶ Ξάνθιππος καὶ Ἀριστείδης.

5. Ἐφιάλτης τοὺς ἰδίους ἀγροὺς ὀπωρίζειν παρῆχε τοῖς βουλομένοις, ἐξ ὧν πολλοὺς ἐδέπνιζε.

5 6. Κλέων παραλαβὼν διέφθειρε τὸ πολίτευμα, καὶ ἔτι μᾶλλον οἱ μετ' αὐτόν, οἳ πάντας ἀνομίας ἐπέπλησαν, καὶ ἀνέκλινον οὐκ ἐλάσσουσιν αὐτόν. τούτων δὲ καταλυθέντων Θρασύβουλος καὶ Ῥίνων προειστήκεισαν, ὃς ἦν ἀνὴρ καλὸς καὶ ἀγαθός.

10 7. Θεμιστοκλῆς καὶ Ἀριστείδης. καὶ ἡ ἐξ Ἀρείου πάγου βουλὴ πολλὰ ἐδύνατο.

8. καὶ τῶν ὀδῶν ἐπιμελοῦνται, ὅπως μὴ τινες ἀνοικοδομῶσιν αὐτὰς ἢ δρυφάκτους ὑπερτείνωσιν. ὁμοίως δὲ καθιστᾶσι καὶ τοὺς ἰαί, τοὺς ἐπιμελη-
15 κομένους τῶν ἐν τῷ δεσμοτηρίῳ. εἰς δὲ καὶ θ' ἄρχοντες, θεσμοθέται σ', οἳ δοκιμαθέντες ὁμνύουσι δικαίως ἄρξαι καὶ δῶρα μὴ λήψεσθαι ἢ ἀνδριάντα χρυσοῦν ἀναθῆναι. ὁ δὲ βασιλεὺς τὰ κατὰ τὰς θυσίας διοικεῖ καὶ τὰ πολέμια.

Λακεδαιμονίων: 9. τὴν Λακεδαιμονίων πολιτείαν τινὲς Λυκούργῳ προσάπτουσι πᾶσαν. ὁ δὲ Ἀλκμᾶν οἰκῆτης ἦν Ἀγχιγίδου, εὐφυῆς δὲ ὧν ἡλευθερώθη καὶ ποιητὴς ἀπέβη.

10. Λυκούργος ἐν Σάμῳ ἐγένετο. καὶ τὴν Ὀμήρου ποιήσιν παρὰ τῶν
20 ἀπογόνων Κρεοφύλου λαβὼν πρῶτος διεκόμισε εἰς Πελοπόννησον. κατα-
λαβὼν δὲ πολλὴν ἀνομίαν ἐν τῇ πατρίδι, καὶ τὸν Χάριλλον τυραννικῶς
373 ἄρχοντα, μετέστησε. καὶ κοινὸν ἀγαθὸν τὰς ἐκ χειρὸς κατέστησε. λέγεται
δὲ καὶ τὴν κρυπτὴν εἰσηγήσασθαι, καθ' ἣν ἔτι καὶ νῦν ἐξιόντες ἡμέρας
κρύπτονται, τὰς δὲ νύκτας μετ' ὅπλων [κρύπτονται] καὶ ἀναιροῦσι τῶν
25 Εἰλώτων ὅσους ἂν ἐπιτήδειον ᾖ. καθιστᾶσι δὲ καὶ ἐφόρους, καὶ μέγιστον οδοὶ
δύναται. οὐδενὶ γὰρ ὑπανίστανται πλὴν βασιλεῖ καὶ ἐφόρῳ. ὅταν δὲ
τελευτήσῃ βασιλεὺς, γ' ἡμέρας οὐδὲν πωλεῖται, καὶ ἀχyroῖς ἢ ἀγορὰ
καταπάσσεται.

11. Λακεδαιμόνιοι τὸν Λέσβιον ὠδὸν ἐτίμησαν. τούτου γὰρ ἀκούειν ὁ
30 θεὸς χρησμωδομένου ἐκέλευε.

2 ὀστρακίσθησαν dgab : ὀστρακίσθησαν V 6 ἐλάσσουσιν V : ἐλάττους db :
ἐλάττω g : ἐλάττω a 8 καὶ ἀγαθός V : καγαθός dgab 10 ἐδύνατο
Va : ἐδύναντο dgb 11 ἐπιμελοῦνται V : ἐπιμελοῦντο dgab 12 δὲ
V : om. dgab 13 ἐν τῷ δεσμοτηρίῳ V : δεσμοτηρίων gab : δεσμῶτων d
s' Korais καὶ Vdgab 15 πολέμια Vda : πολέμ g : πολέμου b
16 Λακεδαιμονίων (1°) dgab : om. V Λακεδαιμονίων (2°) dgab : Λακε-
δαίμονα V 18 ἡλευθερώθη dgab : ἡλευθερώθ V 19 ἐγένετο dgab :
ἐτελεύτησε V 21 ἐν τῇ πατρίδι dgab : om. V 22 καὶ—κατέστησε
Vdga : om. b 24 κρύπτονται (2°) V : om. dgab : del. S 25 ἢ Vdga :
ἦν b 26 ὑπανίστανται dgab : ἐπανίστανται V 27 ἀχyroῖς dgabΦ :
ἀχύρω V 30 χρησμωδομένου V : χρησμωδομένοις dgab

(Cleisthenes) introduced the law on ostracism, which was enacted be-
cause of those behaving like tyrants. Among others, both Xanthippus
and Aristides were ostracized.

5. Ephialtes (sic, Cimon) made his own land available to those who
wished to harvest it. With this he gave dinners to many persons.

6. Cleon took over the government and corrupted it, and those
who followed him did so even more. They (the Thirty Tyrants) im-
bued everyone with lawlessness and killed no less than fifteen hun-
dred men. After they were overthrown, Thrasybulus and Rhinon, a
good and honorable man, governed.

7. Themistocles and Aristides. And the Council of the Areopagus
had many powers.

8. They (the ἀκτυνόμοι) take charge of streets so that no one ob-
structs or builds balconies over them. Likewise, they appoint eleven
men to look after those in prison. There are also nine Archons and six
Thesmothetae, who, when they have been approved, swear that they
will rule justly and not accept bribes, or else will set up a golden
statue. The Basileus presides over sacrifices and matters of war.

Constitution of the Lacedaemonians

9. Some attribute the whole constitution of the Lacedaemonians to
Lycurgus. Alcman was a household slave of Agesidas. Since he was
naturally clever, he was set free and turned out to be a poet.

10. Lycurgus was in Samos. He received the poetry of Homer from
the descendants of Creophylus and was the first to bring it to the
Peloponnesus. Finding a great deal of lawlessness in his fatherland
and Charillus a tyrannical ruler, he changed (the constitution). He
established (the institution of) armistice, an advantage for all. It is said
that he also introduced the *crypteia*. In accordance with this institution
even now they go out by day and conceal themselves, but at night
they use weapons to kill as many of the Helots as is expedient. They
(the Lacedaemonians) also appoint Ephors, who have supreme
authority. They rise for no one except a King and an Ephor. When-
ever a King dies, nothing is sold for three days and the market
place is sprinkled with chaff.

11. The Lacedaemonians honored the Lesbian singer (Terpander),
for the god ordered them to listen to him when he was inspired.

12. πωλεῖν δὲ γῆν Λακεδαιμονίοις αἰσχρὸν νενόμισται. τῆς ἀρχαίας μοίρας οὐδὲ ἕξεστι.

13. τῶν ἐν Λακεδαίμονι γυναικῶν κόσμος ἀφήρηται, οὐδὲ κομᾶν ἕξεστιν, οὐδὲ χρυσοφορεῖν. τρέφουσι δὲ τὰ τέκνα ὥστε μηδέποτε πληροῦν, ἵνα ἐθίζωνται δύνασθαι πεινῆν. ἐθίζουσι δὲ αὐτοὺς καὶ κλέπτειν, καὶ τὸν ἀλόντα κολάζουσι πληγαῖς, ἵν' ἐκ τούτου πονεῖν καὶ ἀγρυπνεῖν δύνωνται ἐν τοῖς πολεμίοις. μελετῶσι δὲ εὐθὺς ἐκ παίδων βραχυλογεῖν, εἴτα ἐμμελῶς καὶ σκώπτειν καὶ σκώπτεσθαι. εὐτελεῖς δὲ ταφαὶ καὶ ἴσαι πᾶσιν εἰσι. πέττει δ' ἐν αὐτοῖς σῖτον οὐδεὶς. οὐδὲ γὰρ ἄλευρα κομίζουσι, σιτοῦνται δ' ἄλφита.

10 Κρητῶν: 14. τὴν Κρητικὴν πολιτείαν λέγεται πρῶτος καταστήσας Μίνως, πρακτικὸς τε ἅμα καὶ νομοθέτης σπουδαῖος γενόμενος. ἐποιεῖτο δὲ δι' ἐνάτου ἔτους τὴν ἐπανόρθωσιν τῶν νόμων. ὅτι δὲ ἀρχαιοτάτη τῶν πολιτειῶν ἡ Κρητικὴ ἐμφαίνει καὶ Ὁμηρος (Il. 2.648) λέγων· τὰς πόλεις αὐτῶν εὖ ναιεταώσας | καὶ Ἀρχίλοχος (fr.133 Bergk) ἐν οἷς ἐπισκώπτων 15 τινὰ φησι· νόμος δὲ Κρητικὸς διδάσκεται.

15. οἱ παῖδες οἱ ἐν Κρήτῃ μετ' ἀλλήλων διατῶνται ἐν ἱματίῳ θέρους καὶ χειμῶνος. ἀθροίζονται δὲ ἀγέλαι τούτων, καὶ ἐφ' ἐκάστης ἀρχῆς γίνεται, ὃν καλοῦσιν ἀγελάτην, καὶ ἀθροίζει αὐτοὺς ὅπου θέλει καὶ ἐπὶ θήραν ἐξάγει. καὶ τὰ πολλὰ κοιμῶνται μετ' ἀλλήλων, ποιοῦνται δὲ καὶ μάχας κατὰ νόμον 20 πύξ τε καὶ ξύλους, καὶ ὅταν συμβάλλωνται, αὐλοῦσιν αὐτοῖς καὶ κιθαρίζουσι. καὶ πρὸς ἀνδρείαν καὶ καρτερίαν ἐθίζονται. γράμματα δὲ μόνον παιδεύονται, καὶ ταῦτα μετρίως, ταῖς δὲ πρὸς τοὺς ἄρρενας ἐρωτικαῖς ὁμιλίαις εὐοίκασι πρῶτοι κεχρησθαι, καὶ οὐκ αἰσχρὸν παρ' αὐτοῖς τοῦτο. ὅταν δὲ κρατήσωνται, ἀπάγουσιν εἰς ὄρος ἢ τοὺς ἐαυτῶν χώρους κάκει ἐστῶνται 25 ἡμέρας ξ'. πλείους γὰρ οὐκ ἕξεστι. καὶ δίδωσιν ὁ φιλήτωρ ἐσθῆτα καὶ ἄλλα δῶρα καὶ βοῦν. διατῶνται δὲ Κρήτες πάντες καθήμενοι θρόνοις. ἄρχονται δὲ τῶν παρατιθεμένων ἀπὸ τῶν ξένων, μετὰ δὲ τοὺς ξένους τῷ ἄρχοντι διδοῦσι δ' μοίρας, μίαν μὲν ἦν καὶ τοῖς ἄλλοις, δευτέραν δὲ ἀρχικὴν, τρίτην δὲ τοῦ οἴκου, τετάρτην δὲ τῶν σκευῶν. καθόλου δὲ πολλὰ φιλανθρωπία τοῖς ξένοις

5 πεινῆν ga : πίνειν V : πείνειν db 7 πολεμίοις V : πολέμοις dgab
εὐθὺς ἐκ παίδων V : ἐκ παίδων εὐθὺς dgab 10 Κρητῶν d : Κρητικὴ
gab : om. V 11 ἅμα dgab : ἄρα V σπουδαῖος Vdga : om. b 12 ἐνάτου
gaφ : ἐνάτου d : ἐνάτου Vb 14 ναιεταώσας dgab : ναιετώσας V
15 τινὰ dgab : τίνας V 16 ἐν (2^ο) V : ἐνὶ dgab 20 συμβάλλωνται
g : συμβάλλονται Vab : συμμάχονται d αὐτοῖς V : om. dgab 24 ἐστῶνται
dgab : ἐσθῶνται V 26 πάντες Vdga : om. b

12. It is shameful for the Lacedaemonians to sell land, and it is not permitted (to sell land) from the ancient inheritance.

13. Women in Lacedaemon are not allowed to wear ornaments, to let their hair grow long, or to wear gold. They bring up their children on empty stomachs to train them to be able to endure hunger. They also train them to steal, and they beat whoever is caught in order that from this treatment they can endure toil and be alert among the enemy. They practice speaking briefly from childhood, and later they practice with wit both jesting and being objects of jest. Graves are modest and the same for all. No one bakes among them, for they do not harvest wheat but eat barley-meal.

Constitution of the Cretans

14. Minos is said to have been the first to establish the Cretan constitution. He was both an effective and a good lawgiver. During the ninth year, he made his revision of the laws. Homer implies that the Cretan is the most ancient of constitutions when he speaks of "their well-inhabited cities," and Archilochus, while ridiculing someone, says, "but the Cretan law is taught."

15. In Crete boys live with one another, wearing a himation winter and summer. They are collected into bands (ἀγέλαι), and over each one there is a leader whom they call an ἀγελάτης, and he musters them wherever he wishes and leads them out to hunt. To a great extent they go to bed with one another. According to custom they box and cudgel, and whenever they meet in these contests, some play the flute and cithara for them. And they are habituated to manliness and perseverance. They only learn the rudiments of reading and writing, and these in moderation. They seem to have been the first to engage in pederasty, and this is not shameful among them. Whenever they make conquests, they lead (the boys) to the mountains or to their own lands and feast there for sixty days, for a longer period is not permitted. And the lover gives clothes and, among other gifts, an ox. All the Cretans sit upon chairs (to eat). They begin by serving food to the guests. After the guests, they allot four portions to the ruler, one of which they allot also to the others, a second official (portion), a third that of his household, and a fourth that of the chattels. In Crete there is generally much hospitality to strangers, to whom they assign

ἐστὶν ἐν Κρήτῃ, καὶ εἰς προεδρίαν καλοῦνται. ὅτι τοὺς Ἑλλώτας κατεδουλώσαντό ποτε Λακεδαιμόνιοι, Θετταλοὶ δὲ τοὺς Πενέστας.

Κυρηναίων: 16. Κυρήνην ᾧκιε Βάττος, ὃς ἐκαλεῖτο πρότερον Ἀριστοτέλης. τῆς δὲ Πυθίας Βάττον αὐτὸν εἰπούσης ὄνομα τοῦτο ἐσχίκεν. 5 οὗτος ἦλθεν εἰς Δελφοὺς περὶ τῆς φωνῆς πεισόμενος. ἦν γὰρ ἰσχνόφωνος. 375 τοῦ δὲ θεοῦ κελεύοντος | κτίζειν Λιβύην τὸ μὲν πρῶτον ὀρμήσας ἡδυνάτησε. Φερεσίμη δὲ ἡ μήτηρ Ἀρκεσίλαου ἐβασίλευσε χαλεπὴ καὶ περίεργος. πολέμουσα γοῦν πρὸς Βαρκαίους, λαβοῦσα δὲ τὴν Βάρκην τοὺς μὲν ἄνδρας ἀνεσκόλοπιζε, τῶν δὲ γυναικῶν τοὺς μαστοὺς ἐξέτεμε. μετ' οὐ πολὺ δὲ 10 ζῶσα κατεσάπη.

17. Βάττος δὲ ἐβασίλευσεν ὁ καλὸς καλούμενος ἑβδομος ὢν ἀπὸ τοῦ πρώτου. Ἀρκεσίλαου δὲ βασιλεύοντος λευκὸς κόραξ ἐφάνη, περὶ οὗ λόγιον ἦν χαλεπὸν. δημοκρατίας δὲ γενομένης Βάττος εἰς Ἑσπερίδας ἐλθὼν ἀπέθανε, καὶ τὴν κεφαλὴν αὐτοῦ λαβόντες κατεπόντισαν. 15 18. νόμος δὲ ἦν τοὺς πολυδίκους καὶ κακοπράγμονας ὑπὸ τῶν ἐφόρων προάγεσθαι, καὶ ζημοῦν τούτους καὶ ἀτίμους ποιεῖν.

Κορινθίων: 19. Κόρινθος Ἐφύρα πρότερον ἐκαλεῖτο μέχρι Κορίνθου, ἀφ' οὗ τὸ ὄνομα ἐσχεν. ἐβασίλευσε δὲ καὶ Βάκχης τρίτος, χωλὸς καὶ εὐτελής τὴν ὄψιν, καλῶς δὲ ἄρχων καὶ πολιτικῶς. ᾧ θυγατέρες μὲν γ', υἱοὶ 20 δὲ ζ', οἱ τὸ γένος οὕτως ἡῤῃσαν ὥστε Βακχιάδας ἀντὶ Ἡρακλειδῶν καλεῖσθαι τοὺς ἀπ' αὐτῶν.

20. Περιάνδρος δὲ πρῶτος μετέστησε τὴν ἀρχὴν δορυφόρους ἔχων καὶ οὐκ ἐπιτρέπων ἐν ἅτει ζῆν, ἔτι δὲ δούλων κτῆσιν καὶ τρυφῇ ὅλως περιαιρῶν. μέτριος δὲ ἦν ἐν ἄλλοις, τῷ τε μηδὲνα τέλος πράσσειν ἀρκεῖσθαι τε τοῖς 376 25 ἀπὸ τῆς ἀγορᾶς καὶ τῶν λιμένων, καὶ τῷ μήτε ἀδικος μήτε | ὕβριστης εἶναι, μισοπόνηρος δέ. τὰς δὲ προαγωγὰς πάσας κατεπόντιζε. βουλὴν δὲ ἐπ' ἐσχάτων κατέστησεν, οἱ οὐκ ἐφίεσαν δαπανᾶν πλεον ἢ κατὰ τὰς προσόδους.

1 ὅτι - 2 Πενέστας dgab: om. V 2 Πενέστας a: Πενεστάτους d: Πενεστ' gb
3 Κυρηναίων dgab: om. V 6 μὲν V: om. dgab 7 Φερεσίμη V: Φερεσίμα
dgab δὲ V: om. dgab 7-8 πολέμουσα γοῦν dgab: καὶ πολέμουσα V
8 δὲ V: om. dgab Βάρκην Vgab: κάρκην d 11 Βάττος db: Βῆττος
Vd¹gab¹ 13 Βάττος db: Βῆττος Vd¹gab¹ Ἑσπερίδας Vg: Ἑσπερίδα
d: Ἑσπερίδ a: Ἑσπερίαν b 15 δὲ dgab: om. V 17 Κορινθίων
dgab: om. V 18 τὸ ὄνομα V: τοῦνομα dgab ἔσχεν Vgab: ἐσχίκεν d
Βάκχης Claviger: Βακαῖος V: Βακχαῖος dgab τρίτος Vdg: ὁ τρίτος
ab 20 Βακχιάδας dgab: Βακχιδ' V 22 πρῶτος dgab: πρῶτον V
23 ἐπιτρέπων dgab: ἐκτρέπων V κτῆσιν dgab: κτῆσει V 24 μηδὲνα
dgab: μηδ cum fenestra trium litt. V 25 λιμένων Vdb: λιμίων ga
26 προαγωγὰς da: προαγωγὰς g: προαγογὰς b: προαγωγὰς V

seats of dignity. That the Lacedaemonians once enslaved the Helots, the Thessalians the Penestae, <and the Cretans the Clarotae (cf. Arist. fr.586 Rose)>.

Constitution of the Cyrenaeans

16. Battus, who was first called Aristoteles, founded Cyrene. Since the Pythia called him Battus, he kept this name. He came to Delphi to inquire about his speech, for he had a speech impediment. When the god ordered him to found Libya he set out, but at first he met with no success. Pheretime, the mother of Arcesilaus, ruled meddlesomely and severely. Indeed while making war against the Barcaeans, she captured Barce, impaled the men, and cut off the breasts of the women. Not long afterwards she became putrescent while alive.

17. Battus, who was named the Handsome, was the seventh to be king after the first (Battus). While Arcesilaus was king, a white crow appeared, about which there was a dire omen. Since a democracy came into being, Battus went to Hesperides, where he died, and they took his head and threw it into the sea.

18. There was a law that those who engaged in many lawsuits and in evil deeds were to be brought forward by the Ephors and be punished and deprived of citizenship.

Constitution of the Corinthians

19. Formerly Corinth was known as Ephyra until the time of Corinthus, from whom it derives its name. Also, Bacchis was the third king. Although he was lame and shabby in appearance, he ruled well and like a statesman. He had three daughters and seven sons, who so strengthened their family that those descended from them were called 'Bacchiadae' instead of 'Heraclidae'.

20. Periander was the first to change the constitution by virtue of his having a body guard and not allowing people to live in the city, and also by entirely outlawing the possession of slaves and luxuries. But he was moderate in other respects: in not levying a tax on anyone, in being satisfied with a tax on goods from the market and the harbor, and in being neither unjust nor overbearing, but hating knavery. He had all prostitutes thrown into the sea. At the last, he established a council, which did not allow spending beyond one's income.

Ἡλείων: 21. Πανταλέων ἐβασίλευσεν ἐν τούτοις, ὕβριστης καὶ χαλεπός. οὗτος πρέσβεις πρὸς αὐτὸν ἐλθόντας ἐκτεμὼν ἠνάγκαζε καταφαγεῖν τοὺς ὄρχεις.

Τενεδίων: 22. Τένεδος ἡ νῆσος τὸ μὲν ἐξ ἀρχῆς Λεύκοφρυς ἑκα-
5 λείτο, χρόνῳ δ' ὕστερον πρὸ τῶν Τρωϊκῶν Τέννης διενεχθεὶς πρὸς τὸν
πατέρα συνώκισεν αὐτήν. λέγεται δὲ ὡς καταψευσαμένης αὐτοῦ τῆς μη-
τριαῖς καὶ μαρτυρήσαντος αὐλητοῦ τινὸς βιάζεσθαι ταύτην, εἰς λάρνακα
ἐμβληθεὶς ὑπὸ τοῦ πατρὸς Κύκνου καὶ εἰς θάλασσαν ῥιφείς διασωθῆναι πρὸς
τὴν νῆσον. διὰ δὲ τὸ καταψεύσασθαι τὸν αὐλητὴν οὐ νόμιμον εἰς τὸ ἱερόν
10 αὐλητὴν εἰσιέναι.

23. ὅτι Ἀμαυρὸς χωλὸς τοὺς πόδας ἐβασίλευσε ταύτης.

24. νόμον δὲ τινὰ φασὶ τὸν βασιλέα Τέννην διαθέσθαι, εἴ τις λάβοι μοιχόν,
ἀποκτείνειν τοῦτον πελέκει. ἀλόντος δὲ τοῦ υἱοῦ αὐτοῦ καὶ τοῦ λαβόντος
ἐρομένου τὸν βασιλέα τί χρὴ ποιεῖν, ἀποκρίναςθαι τῷ νόμῳ χρῆσθαι. καὶ
15 διὰ τοῦτο τοῦ νομίσματος αὐτοῦ ἐπὶ θάτερα πέλεκυς κεχάρακται. ἐπὶ
θάτερα δὲ ἐξ ἑνὸς αὐχένος πρόσωπον ἀνδρὸς καὶ γυναικός. καὶ ἐκ τούτου
λέγεται ἐπὶ τῶν ἀποτόμων τὸ ἀποκεκόφθαι Τενεδίῳ πελέκει.

Παρίων: 25. Πάρον τὴν νῆσον ᾤκισε Πάρος ἐξ Ἀρκαδίας λαὸν |
377 ἄγων. Ἀρχιλοχὸν τὸν ποιητὴν Κόραξ ὄνομα ἔκτεινε, πρὸς ὃν φασιν εἰπεῖν
20 τὴν Πυθίαν. ἔξιθι νηοῦ, τοῦτον δ' εἰπεῖν· ἀλλὰ καθαρὸς εἰμι, ἄναξ, ἐν
χειρῶν γὰρ νόμῳ ἔκτεινα.

Κείων: 26. ἐκαλεῖτο μὲν Ὑδροῦσα ἡ νῆσος, λέγονται δὲ οἰκῆσαι
νύμφαι πρότερον αὐτήν, φοβήσαντος δ' αὐτὰς λέοντος εἰς Κάρυστον διαβή-
ναι, διὸ καὶ ἀκρωτήριον τῆς Κέως λέων καλεῖται. Κέως δ' ἐκ Ναυπάκτου
25 διαβὰς ᾤκισε, καὶ ἀπ' αὐτοῦ ταύτην ὠνόμασαν.

1 Ἡλείων dgab : om. V Πανταλέων Koeler : Παντολέων VΦ : Παντόλης
d : Παντόλ gab 4 add. P 5 Τρωϊκῶν Τέννης dgab : ἱατρικῶν τέχνης
V 6 αὐτὴν dab : αὐτῇ Vg ὡς V : om. dgab 7 καὶ μαρτυρήσαντος
V : καταμαρτυρήσαντος dgab 8 πατρὸς dgab : om. V ῥιφείς Vgab :
ῥιφθείς d 9 δὲ V : om. dgab οὐ V : διὸ οὐ dgab 12 δὲ V : om.
dgab τὸν βασιλέα Τέννην (Γέννην g) διαθέσθαι dgab : τῶν βασιλέων
Τενέδια θέσθαι V 15 κεχάρακται dgab : χαρακτὸς V : χαράσσεται Φ
16 θάτερα VdbΦ : θάτερον g : θατ'ra δὲ Vdab : om. g 18 Παρίων dgab :
om. V 19 Ἀρχιλοχὸν - πρὸς dgab : om. V 20-21 ἐν χειρῶν S : ἐκ χειρῶν
Va : ἐγχειρῶν db : ἐχείρων g 21 νόμῳ dgab : ἰόμων V 22 Κείων
Holstenius et Salmasius : Κύων d : Κώων ab : om. Vg οἰκῆσαι dgab :
οἰκίσαι V 23 αὐτὴν Va : αὐτοῦ d : αὐτῇ gb 24 Κέως Salmasius : Κίως
V : Κῶ dgab Κέως dgab : καὶ ὡς V 25 ᾤκισε V : ᾤκησε dgab

Constitution of the Elians

21. Pantaleon, who was overbearing and severe, ruled among them. He castrated ambassadors who had come to him, and compelled them to eat their testicles.

〈Constitution of the Tenedians〉

22. At first the island Tenedos was called Leucophrys; at a later time, before the Trojan War, Tennes settled it after he quarreled with his father. It is said that because his stepmother slandered him and a certain fluteplayer testified that Tennes raped her, he was put into a box by his father Cycnus and thrown into the sea, but was washed safely ashore on the island. Because of the perjury of the fluteplayer, it is not lawful for a fluteplayer to go into the temple (of Apollo).

23. That Amaurus, who was lame in his feet, ruled this island.

24. They say that King Tennes established a certain law whereby if one caught an adulterer, it was legal to kill him with an axe. And when his own son was apprehended and when the captor asked the king what was to be done, the king replied, "Obey the law." Therefore on one side of the coin is engraved an axe, on the other, the face of a man and a woman with the same neck. On account of this, it is said concerning severe men, "To have been cut off by the Tenedian axe."

Constitution of the Parians

25. Parus settled the island Paros with people from Arcadia. A man named Corax killed the poet Archilochus, and they say the Pythia said to Corax, "Leave the temple." But he said, "Yet I am free from pollution, lord, for I killed in hand to hand combat."

Constitution of the Ceians

26. The island used to be called Hydrousa and nymphs are said to have inhabited it earlier, but since a lion frightened them, they went to Carystus. For this reason, the promontory of Ceos is called Leon (lion). Ceos, who came from Naupactus, settled the island, and they named it after him.

27. Ἀρισταῖον δέ φασι μαθεῖν παρὰ μὲν νυμφῶν τὴν τῶν προβάτων καὶ βοῶν ἐπιστήμην, παρὰ δὲ Βρισῶν τὴν μελιττουργίαν. φθοράς δὲ οὐσῆς φυτῶν καὶ ζώων διὰ πνεῖν ἐτησίας.

28. Ἀριστείδης ἐπεμελεῖτο γυναικῶν εὐκοσμίας. καὶ τὸ παλαιὸν ὕδωρ 5 ἔπινον οἱ παῖδες καὶ αἱ κόραι μέχρι γάμου. ἐπὶ δὲ τοῖς τελευτῶσιν οὐδὲν ἔστι πένθος ἐν ἀνδράσι περὶ ἐσθῆτα ἢ κουράν, μητρὶ δὲ νέου τελευτήσαντος ἐνιαυτός.

29. οὐσῆς δὲ ὑγιεινῆς τῆς νήσου καὶ εὐγέρων τῶν ἀνθρώπων, μάλιστα δὲ τῶν γυναικῶν, οὐ περιμένονσι γηραιοὶ τελευτᾶν, ἀλλὰ πρὶν ἀσθενῆσαι ἢ 10 πηρωθῆναι τι, οἱ μὲν μήκωνι οἱ δὲ κωνεῖω ἑαυτοὺς ἐξάγουσι.

Σαμίων: 30. Σάμον τὸ μὲν ἐξ ἀρχῆς ἐρήμην οὖσαν λέγεται κατέχειν πληθὸς θηρίων μεγάλην φωνὴν ἀφιέντων. ἐκαλοῦντο δὲ τὰ θηρία νῆιδες, ἢ δὲ νήσος Παρθενία, ὕστερον δὲ Δρυοῦσα. ἐβασίλευσε δ' αὐτῶν Ἀγκαῖος, 378 περὶ οὗ τὰς ἀμ|πέλους ὁ θεράπων φυτεύων φησί· πολλὰ μεταξὺ πέλει 15 κύλικος καὶ χεῖλεος ἄκρου.

31. ὅτι ἐν τοῖς Σαμίοις ἐφάνη λευκὴ χελιδὼν οὐκ ἐλάττων πέρδικος.

32. Φερεκύδης ὁ Σύριος ὑπὸ φθειρῶν καταβρωθεὶς ἐν Σάμῳ ἐτελεύτησεν, ὅτε καὶ ἐλθόντι Πυθαγόρᾳ τὸν δάκτυλον διὰ τῆς ὀπῆς ἔδειξε περιεψιλωμένον.

20 33. Αἴσωπος δὲ ὁ λογοποιὸς εὐδοκίμει τότε. ἦν δὲ Θορᾶς τὸ γένος, ἡλευθερώθη δὲ ὑπὸ Ἰδμόνος τοῦ σοφοῦ, ἐγένετο δὲ πρῶτον Ξάνθου δοῦλος.

34. τὴν δὲ πολιτείαν τῶν Σαμίων Συλοσῶν ἡρήμωσεν, ἀφ' οὗ καὶ ἡ παροιμία, ἔκῃτι Συλοσῶντος εὐρυχωρία.

35. Θεογένης δὲ τῶν Σαμίων τις εὐφυὲς μὲν, ἄλλως δὲ ἄσματος καὶ 25 πονηρός, φεύγων τὴν πατρίδα, διατρίβων δὲ Ἀθήνῃσι παρ' Εὐριπίδῃ καὶ τὸ γύναιον αὐτοῦ διαφθείρων, συνεργὸν αὐτὸν λαβὼν πείθει τοὺς Ἀθηναίους, β εἰς Σάμον ἀποστεῖλαι. οἱ δὲ ἐλθόντες πάντας ἐξέβαλον.

Κυμαίων: 36. Τηλεφάνης ἐβασίλευσε ταύτης, ὃς ἐξεφύτευσε τὴν Κυμαίων χώραν. Λυδοὶ δὲ χαλεπῶς δεσποζόμενοι πρὸς τινος πυθόμενοι ἐν

1 δὲ V: om. dgab παρὰ μὲν νυμφῶν V: παρὰ νυμφῶν dab: om. g τῶν dgab: om. V 2 παρὰ - 3 ἐτησίας V: om. dgab 2 μελιττουργίαν S: μελιττουργίαν Vdgab 4 ἐπεμελεῖτο V: ἐπεμελεῖται dgab καὶ V: om. dgab παλαιὸν Vda: παρ' gb 5 ἐπὶ δὲ V: ἐν ταύτῃ τῇ νήσῳ dgab 6 ἐν ἀνδράσι V: om. dgab 10 μήκωνι V: μήκῳ dgab 11 Σαμίων dgab: om. V μὲν V: om. dgab 13 δὲ (2°) dgab: om. V 14 περὶ V: ἐφ' dgab τὰς-φησί V: om. dgab πολλὰ V: ἢ πολλὰ dgab 15 χεῖλεος ἄκρου V: χεῖλους ἄκρου, παροιμία ἐρρέθη dgab 20 εὐδοκίμει V: ὑδοκίμει dgab ἦν δὲ V: om. dgab 21 σοφοῦ Κοραῖς: κωφοῦ Vdgab 22 ἡρήμωσεν dgab: ἡρήμωσεν V ἀφ' οὗ καὶ V: ὅθεν dgab 23 Συλοσῶντος b: Συλοσῶτα d: Συλῶντι g: Συλῶντ a: Συλόσωντ V 24 Θεογένης δὲ V: ὅτι Θεογένης dgab 28 Κυμαίων dgab: om. V 29 Λυδοὶ dgab: Λοιδοὶ V

27. They say that Aristaeus learned how to care for sheep and cattle from the nymphs, and from the Brisae, bee-keeping. There was a devastation of plants and animals because of the blasts of the etesian winds.

28. Aristides was concerned with the good conduct of women. In ancient times boys and girls used to drink water until marriage. Men show no sorrow for the dead in respect to dress or cutting their hair, but the mother of a dead youth spends a year in mourning.

29. Since the island has a healthy climate and men and especially the women reach old age, they do not wait for death when they are old, but before they become ill or disabled in any way, some poison themselves with poppy, others with hemlock.

Constitution of the Samians

30. It is said that in the beginning, Samos was lonely and contained a number of animals with a loud cry. The animals were called νῆιδες; the island was named Parthenia and later Dryousa. Their king was Ancaeus, about whom a servant said while planting grape vines, "Much lies between the cup and the edge of the lip."

31. That a white swallow appeared among the Samians, no smaller than a partridge.

32. Pherecydes of Syros was consumed by lice and died in Samos. And when Pythagoras came, he extended to him through an opening a finger bare of flesh.

33. Aesop, the writer of fables, was famous then. He was Thracian by race; he was first the slave of Xanthus, and he was granted his freedom by Idmon the wise.

34. Syloson desolated the state of the Samians, and from this was derived the proverb, "There is open space because of Syloson."

35. One of the Samians, Theogenes, was well-endowed, but otherwise profligate and evil. He fled his fatherland, spent time in Athens with Euripides, seduced his wife, and having made him an accomplice, persuaded the Athenians to send two thousand men to Samos. They came and exiled everyone.

Constitution of the Cymeans

36. Telephanes ruled and planted the land of the Cymaeans. The Lydians, who were being severely ruled, learned from someone of a

Κύμη εἶναι τινα, ἔπεμψαν εἰς βασιλείαν καλοῦντες. οὗτος δὲ ἐτύγγανεν ἐν ἀμαξοπηγοῦ δουλεύων. δόντες οὖν οἱ Λυδοὶ λύτρα τούτῳ παρέλαβον αὐτόν. τῶν δὲ ἐν Κύμη τις ἐκδεδωκὼς ἄμαξαν αὐτῷ κατεῖχεν αὐτόν. παρακαλοῦντων δὲ πολλῶν μὴ κωλύειν οὐκ εἶα προσεπικερτομῶν καὶ λέγων περὶ πολλοῦ ποιεῖσθαι ὑπὸ τοῦ Λυδῶν βασιλέως εἰργασμένην ἔχειν ἄμαξαν. |

379 37. Ἑρμοδίκην δὲ γυναῖκα τοῦ Φρυγῶν βασιλέως Μίδα φασὶ κάλλει διαφέρειν, ἀλλὰ καὶ σοφὴν εἶναι καὶ τεχνικὴν καὶ πρώτην νόμισμα κόψαι Κυμαίοις.

38. ἔθος δὲ ἦν αὐτοῖς εἰς τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας, διὸ καὶ ὀλίγα ἀπόλλυνται. πάντες γὰρ ὁμοίως ἐτήρουν. καὶ Ἡσίοδος (Op. 348) ἐντεῦθεν δοκεῖ λέγειν· οὐκ ἂν βοῦς ἀπόλοιτ' εἰ μὴ γείτων κακὸς εἴη. Κύρος δὲ καταλύσας τὴν πολιτείαν μοναρχεῖσθαι αὐτοὺς ἐποίησε.

39. Φεῖδων ἀνὴρ δόκιμος πλείοσι μετέδωκε τῆς πολιτείας, νόμον θεὸς ἕκαστον ἐπάναγκες τρέφειν ἵππον. Προμηθεὺς δὲ τις ἀνὴρ δραστήριος καὶ 15 ἱκανὸς εἰπεῖν χιλίους παρέδωκε τὴν πολιτείαν.

Ἑρετριέων· 40. Διαγόρα εἰς Σπάρτην πορευομένῳ καὶ ἐν Κορίνθῳ τελευτήσαντι Ἑρετρίεις εἰκόνα ἔστησαν.

Πεπαρηθίων· 41. αὕτη ἡ νῆκος εὖοινός ἐστι καὶ εὐδενδρος καὶ εἷτον φέρει.

20 Λεπρεατῶν· 42. Λεπρεεῖς οὓς ἂν λάβωσι μοιχοὺς περιάγουσι γ' ἡμέρας τὴν πόλιν δεδεμένους καὶ ἀτιμοῦσι διὰ βίου, τὴν δὲ γυναῖκα ἰά ἐπ' ἀγορᾶς ἄζωστον ἐν χιτῶνι διαφανεῖ ἰστᾶσι καὶ ἀτιμοῦσι.

1-2 ἐτύγγανεν ἐν ἀμαξοπηγοῦ **db** : ἐτύγγανον ἐν ἀμαξοπηγοῦ **ga** : ἐν ἀμαξοπηγῷ ἐτύγγανε **V** 2 Λυδοὶ **dgab** : Λοιδοὶ **V** 4 μὴ κωλύειν **V** : *om.* **dgab** προσεπικερτομῶν **V** : προσυνεπικερτομῶν **d** : προσυνῶς κερτομῶν **gab** 5 τοῦ **dab** : τῶν **Vg** Λυδῶν **dgab** : Λοιδῶν **V** 6 δὲ **V** : *om.* **dgab** Μίδα **V** : Μίδου **dgab** 7 εἶναι **dgab** : *om.* **V** 10 ἀπόλλυνται **dgab** : ἀπόλυνται **V** 12 αὐτοὺς **dg** : αὐτὴν **a** : αὐτόν **b** : αὐτῆς **V** 13-15 **V** : *om.* **dgab** 16 Ἑρετριέων **dgab** : Ἑρετριάων **a** : *om.* **V** 18 Πεπαρηθίων **dgab** : *om.* **V** ἐστι **V** : *om.* **dgab** εὐδενδρος **dgab** : εὐενδρος **V** 20 Λεπρεατῶν **dga** : *bis b* : *om.* **V** 22 ἐν **V** : ἐνὶ **dgab**

certain man in Cymae and summoned him to (assume) the office of king. This man happened to be a slave for a wainwright. The Lydians paid his ransom to the wainwright and took him along, but one of the men of Cymae, who had a contract with him for a wagon, restrained him. Although many encouraged him not to hinder (the Lydians), he did not let (the slave go) and jeering at them besides, said that he put a high value on having a wagon made by the king of the Lydians.

37. They say that Hermodice, the wife of Midas, king of the Phrygians, was surpassingly beautiful, but she was also wise and accomplished in handicraft and was the first to strike a coin for the Cymaeans.

38. It is their custom for neighbors to make reparations for theft; therefore, they lose few things, for all are equally on guard. And for this reason, Hesiod seems to say, "A cow would not be lost unless one's neighbor were evil." Cyrus destroyed the state and put them under monarchy.

39. Pheidon, a notable man, gave more men a share in the government; he made a law which compelled everyone to raise a horse. A certain Prometheus, who was active and good at speaking, gave thousands a share in the government.

Constitution of the Eretrians

40. The Eretrians erected a likeness of Diagoras, who had died in Corinth while he was on his way to Sparta.

Constitution of the Peparethians

41. This island abounds in wine and trees and produces grain.

Constitution of the Lepreatae

42. If the Lepreatae apprehend adulterers, they lead them around the city for three days in fetters and disenfranchise them for life. They make the woman stand in the market-place for eleven days ungirt in a transparent chiton and disenfranchise her.

Λυκίων: 43. Λύκιοι διήγον ληστεύοντες. νόμοις δὲ οὐ χρῶνται ἀλλ' ἔθеси, καὶ ἐκ παλαιοῦ γυναικοκρατοῦνται. παλοῦσι δὲ τοὺς ψευδομάρτυρας καὶ τὰς οὐσίας αὐτῶν δημεύουσι.

Τυρρηγῶν: 44. Τυρρηνοὶ τέχνας ἔχουσι πλείστας. πάντες δὲ ὑπὸ τῷ αὐτῷ ἱματίῳ μετὰ τῶν γυναικῶν κατάκεινται καὶν παρῶσί τινες, καὶ τοὺς καταλύοντας ξένους φιλοῦσιν. ὅταν δέ τις | ὀφείλων χρέος μὴ ἀποδῶ παρακολουθοῦσιν οἱ παῖδες ἔχοντες κενὸν θυλάκιον εἰς δυσωπίαν.

Μολοττῶν: 45. Μολοττοὶ δὲ τῆς Ἀρτέμιδος κυλήσαντες τὸ ἱερὸν καὶ τοῦ ξοάνου χρυσοῦν ἀφελόμενοι στέφανον θυσίαν ἐτίθεσαν αὐτ' αὐτοῦ. τῶν δὲ Κεφαλλήνων ἄλλον ἐπιθέντων, τοῦτον ἀπέβαλεν ἡ θεὸς καὶ χαμαὶ κείμενος εὗρέθη. Κεφαλλῆνες δὲ ἀπὸ Κεφάλου ἐκλήθησαν.

Φασιανῶν: 46. Φᾶσιν ὡς τὸ ἐξ ἀρχῆς Ἡνίοχοι κατώκουν, φύλον ἀνθρωποφάγον καὶ ἐκδέρον τοὺς ἀνθρώπους, ἔπειτα Μιλήσιοι. φιλόξενοι δ' εἰσὶν ὥστε τοὺς ναυαγούς ἐφοδιάζειν καὶ γ' μνᾶς διδόντας ἀποπλεῖν.

Ἀμοργίων: 47. Ἀμοργὸς οἶνον φέρει πολλὸν καὶ ἔλαιον καὶ ὀπώραν.

Λευκανῶν: 48. οἱ δὲ Λευκανοὶ φιλόξενοι καὶ δίκαιοι. ἐβασίλευσε δὲ τούτων Λαμίσκος, ὃς εἶχε λύκου τὸν τρίτον δάκτυλον τοῦ ποδὸς ἀπὸ τοῦ μεγάλου.

1 Λυκίων dgab: om. V δὲ V: om. dgab 2 παλαιοῦ Vd: παλαιῶν g: παλ' ab 4 Τυρρηγῶν dgab: om. V Τυρρηνοὶ S: Τυρρηνοὶ V: οὔτοι dgab ὑπὸ V: ἐπὶ dgab 6 ἀποδῶ V: ἀποδιδῶ dgab 6-7 παρακολουθοῦσιν dgab: περικολουθοῦσι V 8 Μολοττῶν dgab: om. V δὲ V: om. dgab 10 Κεφαλλήνων dgab: Κεφαλήνων V 11 Κεφαλλῆνες Vdgab: Κεφαλλῆνες Korais 12 Φασιανῶν dga: bis b: om. V Φᾶσιν S: φασὶν Vdgab 13 ἐκδέρον dgab: ἐκδεῖρον V 14 μνᾶς dgab: μῆνας V 15 Ἀμοργίων dgab: om. V ὀπώραν dgab: ὀπώρας V 16 Λευκανῶν a: om. Vdgb οἱ δὲ V: om. dgab ἐβασίλευσε dgab: ἐβασίλευε V δὲ (2^o) V: om. dgab 17-18 ἀπὸ τοῦ μεγάλου V: om. dgab

Constitution of the Lycians

43. The Lycians spend their lives as brigands. They don't employ laws, but customs, and from ancient times they have been ruled by women. They sell those convicted of perjury and confiscate their possessions.

Constitution of the Tyrrhenians

44. The Tyrrhenians have very many skills. They all lie down beneath the same himation with their wives, even if some (guests) are present. And they treat kindly the strangers who stay (with them). Whenever anyone owes a debt and does not repay it, boys follow him carrying an empty sack to shame him.

Constitution of the Molossi

45. When the Molossi plundered the temple of Artemis and carried off the golden crown of the statue, they made a sacrifice in return for it. Although the Cephallenes replaced the crown with another, the goddess cast it aside and it was found lying on the ground. The Cephallenes were named after Cephalus.

Constitution of the Phasiani

46. In the beginning the Heniochi inhabited Phasis. They were cannibals and stripped the skin off men. Then the Milesians (inhabited Phasis), and they are hospitable so that they furnish victims of shipwreck with supplies, give them three minas, and send them off.

Constitution of the Amorgians

47. Amorgos produces much wine, as well as olive oil and fruit.

Constitution of the Leucanians

48. The Leucanians are hospitable and just. Lamiscus was their king, whose middle toe was like that of a wolf.

Σαμοθράκης: 49. ἡ Σαμοθράκη τὸ μὲν ἐξ ἀρχῆς ἐκαλεῖτο Λευκανία διὰ τὸ λευκὴν εἶναι, ὕστερον δὲ Θρακῶν κατασχόντων Θρακία. τούτων δὲ ἐκλιπόντων ὕστερον ἔτεσι ψ' Σάμιοι κατῴκισαν αὐτὴν ἐκπεσόντες τῆς οἰκείας καὶ Σαμοθράκην ἐκάλεσαν.

5 Μαγνήτων: 50. οὗτοι δι' ὑπερβολὴν ἀτυχημάτων πολλὰ ἐκακώθησαν. καὶ πού καὶ Ἀρχιλοχός (fr.19 Diehl) φησι· κλαίω θαλασσῶν, οὐ τὰ Μαγνήτων κακά.

51. καὶ ἵπποτρόφοι δ' εἰσὶν ὃν τρόπον καὶ οἱ Κολοφώνιοι, πεδιάδα χώραν ἔχοντες. |

381 <Δελφῶν:> 52. Φᾶμις ἄρχων ἦν καὶ τούτου τοὺς υἱοὺς ὡς ἱεροκύλους συνέλαβον θύοντας. ὅπερ φασὶ καὶ περὶ Αἰτωπὸν γενέσθαι. καὶ γὰρ ἐκεῖνος ἐπὶ ἱεροσυλίᾳ διεφθάρη, φιάλης χρυσῆς φωραθείσης ἐν τοῖς στρώμασιν αὐτοῦ.

Ἀθαμάνων: 53. ἐν τῇ Ἀθαμάνων χώρᾳ γεωργοῦσι μὲν αἱ γυναῖκες, 15 νέμουσι δὲ οἱ ἄνδρες.

<Κυθηρίων:> 54. Κυθήριοι δὲ ὄψω τυρῶ χρώνται καὶ κύκοις. φέρει γὰρ ἡ νῆσος πολλὰ καὶ μέλι καὶ οἶνον. φιλάργυροι δὲ εἰσι καὶ φιλόπονοι.

Ῥηγίωνων: 55. Ῥήγιον ᾤκισαν Χαλκιδεῖς οἱ ἀπ' Εὐρίπου διὰ λιμὸν ἀναστάντες, παρέλαβον δὲ καὶ ἐκ Πελοποννήσου τοὺς Μεσσηνίους τοὺς ἐν

1 Σαμοθράκης S: Σαμοθρακῶν d: Σαμοθράκαι g: Σαμοθράκη a: Σαμοθράκ b: om. V ἡ dgab: om. V 2 λευκὴν V: λευκὴ dgab 3 κατῴκισαν V: κατῴκησαν dgab 5 Μαγνήτων dgab: om. V οὗτοι δι' dgab: Μάγνητες δ' V 6 καὶ πού dgab: ὅθεν V κλαίω θαλασσῶν, οὐ V: om. dgab: Θασιών Bergk 8 καὶ (1°) dgab: om. V οἱ dgab: om. V 10 add. Dovatour 11 θύοντας V: θύοντες dgab ὅπερ V: ὁ d: ὁ gab Αἰτωπὸν dgab: Ἀσωπὸν V 12 ἱεροσυλίᾳ Vdb: ἱεροσυλίαν g: ἱεροσυλ' a 14 Ἀθαμάνων (1°) dgab: om. V 16 add. d δὲ V: om. dgab 18 Ῥηγίωνων dgab: om. V 19 Πελοποννήσου dgab: Πελοποννήσου V Μεσσηνίους Vdgab

Constitution of Samothrace

49. In the beginning Samothrace was called Leucania because it is white (λευκή); later, when the Thracians took possession, it was called Thrace. After they left seven hundred years later, the Samians settled it, since they had been banished from their country, and they called it Samothrace.

Constitution of the Magnesians

50. They were much distressed by excessive misfortune. Somewhere Archilochus says, "I lament the seas' evils, not those of the Magnesians."

51. And they raise horses in the same manner as the Colophonians, since they have flat land.

<Constitution of the Delphians>

52. Phamis was king, and they apprehended his sons as temple robbers while they were making a sacrifice. They say this also happened to Aesop, for he was killed on a charge of temple robbery after a golden vessel had been discovered in his bedding.

Constitution of the Athamanes

53. In the land of the Athamanes, the women farm while the men graze cattle.

<Constitution of the Cytherians>

54. The Cytherians eat cooked cheese and figs. The island produces much, including honey and wine. They are fond of both money and toil.

Constitution of the Rhegians

55. Chalcidians, who left Euripus because of famine, settled Rhegium. They also brought along with them Messenians from the

Μακίστω τυχόντας διὰ τὴν ὕβριν τῶν Σπαρτιατίδων παρθένων. καὶ συνώκι-
σαν πρῶτον παρὰ τὸν Ἰοκάστου τάφον, ἐνὸς τῶν Αἰόλου παίδων, ὃν φασιν
ἀποθανεῖν πληγέντα ὑπὸ δράκοντος. καὶ χρησὸν ἔλαβον, ὅπου ἂν ἡ θήλεια
τὸν ἄρρενα. καὶ ἰδόντες πρῶτον περιπεφυκυῖαν ἄμπελον τοῦτον εἶναι τὸν
5 τόπον συνῆκαν. τὸ δὲ χωρίον, ἐν ᾧ τὴν πόλιν ὥκισαν, Ῥήγιον ἐκαλεῖτο ἀπὸ
τινος ἐγχωρίου ἥρωος. πολιτείαν δὲ κατεστήσαντο ἀριστοκρατικὴν. χίλιοι
γὰρ πάντα διοικοῦσιν αἰρετοὶ ἀπὸ τιμημάτων. νόμοις δὲ ἐχρῶντο τοῖς
Χαρῶνδου τοῦ Καταναίου. ἐτυράννησε δὲ αὐτῶν Ἀναξίλας Μεσσηνίος.
καὶ νικήσας Ὀλύμπια ἡμίονοις εἰστιάσε τοὺς Ἑλλήνας. καὶ τις αὐτὸν
10 ἐπέσκωψεν εἰπὼν· οὗτος τί ἂν ἐποίει νικήσας ἵππους; ἐποίησε δὲ καὶ
382 ἐπινίκιον | Σιμωνίδης· (fr.19 Diehl³) χαίρετ' ἀελλοπόδων θύγατρεις ἵππων
[ἐγένοντο]. ἦσαν δὲ καὶ ἄλλοι δυναστικοὶ παρὰ τοῖς Ῥηγίοις.

〈Κορκυραίων·〉 56. Κορκυραῖοι Διομήδην ἐπεκαλέσαντο. καὶ τὸν
παρ' αὐτοῖς δράκοντα ἀπέκτεινεν. οἷς καὶ συνεμάχησε στόλῳ πολλῷ εἰς
15 Ἰαπυγίαν ἐλθὼν πολεμοῦσι πρὸς Βρεντεσίους, καὶ τιμὴν ἔτυχεν.

Ταραντίνων· 57. ὅτε δὲ Λακεδαιμόνιοι Μεσσηνίους ἐπολέμουν,
γυναῖκες ἀπόντων τούτων παίδας τινὰς ἐγέννησαν, οὓς ἐν ὑποφίαις εἶχον οἱ
πατέρες ὥς οὐκ ὄντας αὐτῶν καὶ Παρθενίας ἐκάλουν. οἱ δ' ἡγανάκτουν.

Θρακῶν· 58. γαμεῖ ἕκαστος γ' καὶ δ', εἰς δὲ οἱ καὶ λ', καὶ ὥς θερα-
20 παῖνας χρῶνται. καὶ ἐκ περιουσίας οἱ γάμοι, καὶ ἐκ περιόδου κύνειν
αὐταῖς, καὶ λούει καὶ διακονεῖ. καὶ πλεῖσται μετὰ τὴν χρῆσιν χαμαὶ κοι-
μῶνται. καὶν δυσχεραίνει τις, οἱ γονεῖς ἀποδόντες ὃ ἔλαβον ἀπεκομίσαντο τὴν

1 τῶν Σπαρτιατίδων dgab : τὴν Σπαρτιαδῶν V 2 παρὰ V : περὶ dgab
Αἰόλου Koeler : Διώλου Vdgab 3 ἔλαβον dgab : ἐποίησεν V 5 συνῆκαν
dgab : om. V 7 πάντα dgab : πάντες V 8 Μεσσηνίος Vdgab 10 καὶ
Vdga : om. b 11 ἀελλοπόδων dgab : ἀελλώπων V 12 ἐγένοντο V :
om. dgab del. P 12 ἦσαν-15 ἔτυχεν V : om. dgab 13 add. P
16 Ταραντίνων dgab : om. V ὅτε δὲ V : ὅτι ὅτε dgab Μεσσηνίους dgab
Μεσσηνίους V : Μεσσηνίους Cragius 18 Παρθενίας S : παρθ'ν V : παρθενίους
dgab δ' dgab : δὲ V

Peloponnesus, who happened to be in Macistus because of the out-
rages (they inflicted on) the Spartan maidens. They first settled near
the grave of one of the children of Aeolus, Iocastus, who, they say,
died from a serpent's wound. And they received an oracle (to found a
city in the place) where a female (should embrace) a male. And when
they saw a vine embracing an oak, they perceived that this was the
place. They called the place where they founded the city Rhegium,
after some native hero. They established an aristocratic constitution,
for one thousand men were selected according to the value of their
property to administer everything. They employed the laws of
Charondas the Catanaean. Anaxilas the Messenian was their tyrant.
And he entertained the Greeks after winning a race with mules at
Olympia. And someone ridiculed him saying, "What would he have
done if he had won with horses?" Also Simonides composed the epi-
necium, "Hail daughters of storm-swift horses." There were also other
tyrannical men among the Rhegians.

〈Constitution of the Corcyraeans〉

56. The Corcyraeans summoned Diomedes, and he killed a serpent
in their country. He and a great party of men came to Iapygia and
fought with those who were waging war against the Brundisians, and
he gained honor.

Constitution of the Tarantines

57. When the Lacedaemonians were fighting with the Messenians
and while the men were away, their wives gave birth to some child-
ren. The fathers suspected that they were illegitimate and called them
'Partheniae'. They were vexed.

Constitution of the Thracians

58. Each man marries three or four women, some even thirty.
They treat their wives as slaves. The marriages grow out of a surplus
(of women), and the men lie with the women in rotation, and (the
wife) both washes and serves. And after intercourse most women sleep
on the ground. And if any (husband) is annoyed (with his wife), the
parents return what they received and take away their daughter; for

θυγατέρα. τιμὴν γὰρ λαμβάνοντες συνάπτουσιν αὐτάς. καὶ ἀποθανόντος τοῦ ἀνδρός, ὥσπερ τὰλλα, οὕτω καὶ τὰς γυναῖκας κληρονομοῦσι.

〈Μινωῶν :〉 59. Μίνωαν τὴν ἐν Σικελίᾳ Μακάραν ἐκάλουν πρότερον. ἔπειτα Μίνως ἀκούων Δαίδαλον ἐνταῦθα, μετὰ στόλου παρεγένετο καὶ ἀνα-
5 βὰς ἐπὶ τὸν Λύκον ποταμὸν τῆς πόλεως ταύτης ἐκυρίευσεν καὶ νικήσας τοὺς βαρβάρους ἀφ' ἑαυτοῦ προσωνόμασεν αὐτὴν νόμους Κρητικούς θείας αὐτῇ. |

383 Λοκρῶν : 60. ἐγένετο Λοκρὸς Ξενόκριτος, τυφλὸς ἐκ γενετῆς ποιητῆς καὶ Ἑράσιππος. παρ' αὐτοῖς οὐδύρεσθαι οὐκ ἔστιν ἐπὶ τοῖς τελευτήσασιν, ἀλλ' ἐπειδὴν ἐκκομίσωσιν, εὐωχοῦνται. καπηλεῖον οὐκ ἔστι μεταβολικὸν ἐν
10 αὐτοῖς, ἀλλ' ὁ γεωργὸς πωλεῖ τὰ ἴδια.

61. ἐὰν ἀλῶ τις κλέπτων, τοὺς ὀφθαλμοὺς ἐξορύσσεται. Ζαλεύκου υἱὸς ἑάλω καὶ τῶν Λοκρῶν αὐτὸν ἀφιέντων, οὐχ ὑπέμεινεν, αὐτοῦ δὲ ἕνα καὶ τοῦ υἱοῦ ἕνα ἐξεῖλεν.

62. Πολέμαρχος ἐπιorkήσας τὸν τῶν Κορινθίων ἀπέφυγε στόλον. καὶ
15 μυθολογοῦσιν, ὅτε καθεύδων νύκτωρ, τὰς γαλαῖς δάκνειν αὐτὸν πέρας ἀπο-
ροῦντα ἑαυτὸν ἀνελεῖν.

〈Χαλκιδέων :〉 κατώκισαν δὲ καὶ Κλεωνὰς Χαλκιδεῖς οἱ ἐν τῷ Ἀθῶ ἑξαναστάντες ἐξ Ἑλυμνίου, ὡς μὲν μυθολογοῦσιν ὑπὸ μυῶν, οἱ τὰ τ' ἄλλα κατήσθιον αὐτῶν καὶ τὸν κῆρυον.

20 63. νόμος δὲ ἦν Χαλκιδεῦσι μὴ ἄρξαι μηδὲ πρεσβεῦσαι νεώτερον ἐτῶν ν'.

〈Κεφαλληνῶν :〉 64. ἐν Κεφαλληνίᾳ Προμνήσου υἱὸς ἐκράτησε, καὶ χαλεπὸς ἦν, καὶ ἑορτὰς πλέον β' οὐκ ἐπέτρεπεν οὐδὲ ἐν πόλει διατᾶσθαι

3 add. P 4 παρεγένετο V : παραγένετο (-ν b) db : παραγεγον' ga
5 Λύκον dgab : Κύκον V 6 ἀφ' ἑαυτοῦ dgab : ἐφ' ἑαυτῷ V αὐτῇ
gb : αὐτοῖς Vd : αὐτ' a 7 Λοκρῶν dgab : om. V 9 ἐπειδὴν dgab :
ἐπειδὴ V μεταβολικὸν dgab : μεταμελικὸν V 11 τοὺς ὀφθαλμοὺς dgab :
τὸν ὀφθαλμόν V ἐξορύσσεται V : ἐξορύττεται dgab 12 ὑπέμεινεν dgab :
ὑπέμειναν V 15-16 πέρας ἀποροῦντα V : τέλος διαποροῦντα dgab 17 add.
P οἱ gab : om. Vd 18 ἑξαναστάντες dgab : ἑξαναστάντας V ἐξ-
μυθολογοῦσιν V : om. dgab οἱ τὰ τ' dgab : οἶον τὰ V 19 κατήσθιον
dgab : κτήσθιον V 21 add. d Κεφαλληνίᾳ V dgab : Κεφαλληνία Korais

they join their daughters (in marriage) on receiving payment. And when a man dies, they acquire wives through inheritance, as other things.

〈Constitution of the Minoans〉

59. Earlier they used to call Minoia, which is in Sicily, Macara. Then Minos, hearing that Daedalus was there, came with a party of men and advancing to the Lycus river seized this city, and after he conquered the barbarians, named the city after himself and imposed Cretan laws upon it.

Constitution of the Locrians

60. Zenocritus, a poet who was blind from birth, was a Locrian, as was Erasippus. Among them it is not permitted to mourn for those who have died, but whenever they have a burial, they feast. Among them there are no retail shops, but farmers sell their own produce.

61. If anyone is caught stealing, his eyes are gouged out. The son of Zaleucus was caught (stealing) and when the Locrians let him go, Zaleucus did not allow this, but he gouged out one of his own eyes and one of his son's.

62. After Polemarchus swore falsely, he escaped from the Corinthian fleet. And they say that when he was sleeping one night, weasels attacked him, and in utter despair he killed himself.

〈Constitution of the Chalcidians〉

The Chalcidians on Athos also settled Cleonae; they left Elymnus because of mice, they report, which consumed their possessions and even iron.

63. The Chalcidians have a law that someone younger than fifty cannot hold office or serve on an embassy.

〈Constitution of the Cephallenes〉

64. In Cephallenia a son of Promnesus ruled and he was cruel, and he did not allow them more than two festivals nor to live more than

πλέον ἡμέρας ἰ' τοῦ μηνός. τάς τε κόρας πρὸ τοῦ γαμίσκεσθαι αὐτὸς ἐγίνωσκεν. Ἀντήνωρ δὲ λαβὼν ξιφίδιον καὶ γυναικεῖαν ἐσθῆτα, ἐνδυσάμενος εἰς τὴν κοίτην ἀπέκτεινε, καὶ ὁ δῆμος αὐτὸν ἐτίμιζε καὶ ἡγεμόνα κατέστησε, 384 καὶ ἡ κόρη ὑπὲρ ἧς αὐτὸς | εἰσῆει ἐπικλεῆς ἐγένετο. μαρτυρεῖται δὲ καὶ ἐκ 5 Τυρρηνίας Ὅμηρος παραβαλεῖν εἰς Κεφαλληνίαν καὶ Ἰθάκην, ὅτε καὶ τοὺς ὀφθαλμοὺς λέγεται διαφθαρήναι νοσήσας.

⟨Ροδίων·⟩ 65. Ῥόδον τὴν νῆσον τὸ παλαιὸν κεκρύφθαι λέγουσιν ὑπὸ τῆς θαλάσσης, ἀναφανῆναι δὲ ὕστερον ξηρανθεῖσαν. ἐκαλεῖτο δὲ Ὀφιοῦσα διὰ τὸ πληθὺς τῶν ἐνόντων ὄφειν.

10 ⟨Εφεσίων·⟩ 66. Ἐφεσον κληθῆναι φασιν ἀπὸ μιᾶς τῶν Ἀμαζόνων, οἱ δὲ ἀπὸ τοῦ τὸν Ἡρακλέα ταῖς Ἀμαζόνισιν ἐφεῖναι τὰ ἀπὸ Μυκάλης ἕως Πιτάνης.

⟨Φωκαέων·⟩ 67. Φώκαιαν οἱ μὲν ἀπὸ Φώκου ἡγεμόνος ὠνόμασαν, οἱ δὲ ὅτι φώκην εἰς τὸ ξηρὸν εἶδον ἐκβαίνουσαν.

15 ⟨Κροτωνιατῶν·⟩ 68. Κρότωνα ἐξ ἀρχῆς Κρότων ὤκισεν.

Ἀκραγαντίνων· 69. Φάλαρις ἐτυράννευσε παρανομίᾳ πάντας ὑπερβαλὼν. οὐ γὰρ μόνον ἐφόνευε πολλούς, ἀλλὰ καὶ τιμωρίας παρανόμοις ἐχρήσατο. καὶ τοὺς μὲν εἰς λέβητας ζέοντας, τοὺς δὲ εἰς τοὺς κρατῆρας τοῦ πυρὸς ἀπέστελλε, τοὺς δὲ καὶ εἰς χαλκοῦν ταῦρον ἐμβαλὼν κατέκαιεν. 20 ὃνπερ ὁ δῆμος ἐτιμωρήσατο. ἐνέπρησε δὲ καὶ τὴν μητέρα καὶ τοὺς φίλους. μεθ' ὃν Ἀλκαμένης παρέλαβε τὰ πράγματα, καὶ μετὰ τοῦτον Ἀλκαῆδρος προέστη, ἀνὴρ ἐπιεικής. καὶ εὐθένησαν οὕτως ὡς περιπόρφυρα ἔχουν ἱμάτια.

1 ἡμέρας V : ἡμερῶν dgab γαμίσκεσθαι Vdga : γαμήσασθαι b αὐτὸς dgab : αὐτὰς V 4 ἐπικλεῆς Korais : ἐπικλέως V : ἐπικλεὸς dgab 5 Κεφαλληνίαν Vdgab : Κεφαλληνίαν Korais καὶ Ἰθάκην V : om. dgab καὶ (2°) dgab : om. V 7 add. d 10 add. S 12 Πιτάνης dgab : Πιτάνης V 13 add. S Φώκαιαν Vdg : Φώκαιαν ab ὠνόμασαν dgab : ὠνόμα V 14 ὅτι dgab : ὅτ' V φώκην gab : φωκείαν d : om. V 15 add. S ὤκισεν V : ὤκισεν dgab 16 ἐτυράννευσε V : ἐτυράννησε dgab 16-17 ὑπερβαλὼν dgab : ἐκβαλὼν V 19 ἐμβαλὼν dgab : ἐνέβαλε καὶ V 21 Ἀλκαμένης dgab : Ἀλκαμῆς V 22 εὐθένησαν dga : εὐθένησαν Vb

ten days of the month in the city. He himself knew carnally the virgins before they married. Antenor, who had put on a woman's clothing and armed himself with a dagger, got into the bed and killed him. The people honored him and made him their leader, and the virgin for whom he had attacked (the tyrant) became famous. It is also said that Homer crossed over from Tyrrhenia to Cephallenia and Ithaca, when it is said that he lost his eyesight because of an illness.

⟨Constitution of the Rhodians⟩

65. They say that the island of Rhodes was formerly covered by the sea and that later it appeared with a dry surface. It was called Ophiousa because of the great number of snakes (ὄφεις) on it.

⟨Constitution of the Ephesians⟩

66. They say Ephesus was named after one of the Amazons, but others say after Heracles' yielding (ἐφεῖναι) to the Amazons the area from Mycale to Pitane.

⟨Constitution of the Phocaeans⟩

67. Some say Phocaea was named after the leader Phocus, others (from the fact) that they saw a seal (φώκη) coming to dry land.

⟨Constitution of the Crotoniats⟩

68. In the beginning Croton settled Croton.

Constitution of the Acragantines

69. Phalaris was a tyrant and exceeded all in lawlessness, for he not only killed many, but he also resorted to illegal punishments. He put some men into boiling cauldrons, and others into craters of fire. He put still others into a brazen bull and burned them alive. The people punished him, and they also burned his mother and friends. After him, Alcamenes took over the government, and after him, Alcander, a good man, governed. And they flourished to the extent that they had himations fringed with purple.

<Ἰθακησίων:> 70. Κεφάλῳ μαντευσαμένῳ περὶ παίδων ὁ θεὸς
385 εἶπεν, | ᾧ ἂν ἐντύχη πρῶτον συγγενέσθαι. τὸν δὲ περιτυχεῖν ἄρκῳ καὶ
πλησιάσαντα γεννῆσαι γυναῖκα, ἐξ ἧς τὸν Ἀρκεΐσιον φερωνύμως ὄνομα-
σθῆναι λέγεται.

5 [Ἰθακησίων:] 71. πορθμεὺς Πυρρίας ὄνομα ληστὰς διεπόρθημευσε, πρε-
βύτην αἰχμάλωτον καὶ πίτταν. καὶ ὠνεῖται ταῦτα παρὰ τῶν ληστῶν,
δεηθέντος τοῦ πρεσβύτου. ἦν δὲ ἐν τῇ πίττῃ κεκρυμμένον χρυσίον. πλου-
τήσας οὖν θῆναι λέγεται τῷ πρεσβύτῃ βοῦν. διὸ καὶ εἰς παροιμίαν ἦλθεν,
οὐδεὶς πάποτε εὐεργέτῃ βοῦν ἔθυσεν ἀλλ' ἢ Πυρρίας.

10 <Ἀφυταίων:> 72. Ἀφυταῖοι δικαίως καὶ σωφρόνως βιοῦσι, καὶ
ἀλλοτρῶν οὐ θυγγάνουσιν ἀνεωγμένων τῶν θυρῶν. φασὶ δὲ ποτε ξένον
πριάμενον οἶνον μὴ ἀναλαβεῖν ἐπεὶ ξαντός αὐτὸν τοῦ πλοῦ, καταλιπεῖν δὲ
αὐτὸν ἐν τῇ ἀποστάσει οὐδενὶ παραδόντα, ὕστερον δὲ κατ' ἄλλην ἐμπορίαν
ἐλθόντα εὐρεῖν τοῦτον ἄθικτον.

15 Ἰασέων: 73. τούτοις οὐκ ἐξῆν ἐν γάμῳ πλείους ἐστῆναι ἰ' καὶ γυναι-
κῶν ἕκαστος, οὐδὲ γάμον ποιεῖν πλεῖον ἡμερῶν β'. ἐπεσκόπουν δὲ καὶ τοὺς
ὀρφανοὺς ὅπως παιδεύωνται καὶ τὰς οὐσίας αὐτοῖς ἀπεδίδοσαν κ' ἐτῶν
γενομένων.

<Ἰκαρίων:> 74. Ἰκαρος ἡ νῆσος Ἰχθυοῦσα ἐκαλεῖτο διὰ τὸ κάλλος
20 τῶν ἐν αὐτῇ γινομένων ἰχθύων. πρὸς ἣν Ἰκαρος παρέβαλεν, ἀφ' οὗ καὶ
386 τοῦνομα ἔσχευεν. ὁ δὲ μῦθος πτεροῖς αὐτὸν ἀπὸ Κρήτης φησὶν | ἐλθεῖν. οἱ δὲ
ἀποδράντα μετὰ τοῦ πατρὸς ἐπὶ τριήρους διὰ τὸ δεῖξαι τὴν εἰς τὸν λαβύριν-
θον εἰσοδὸν τῷ Θησεΐ.

1 add. Koeler Κεφάλῳ a: Κλέωνι d: κεῶ gb: Κέφαλος V μαντευσαμένῳ
dgab: μαντευσάμενος V 2 ἐντύχη dgab: τύχη V 3 τὸν Ἀρκεΐσιον
(-κης- d) dgab: τεναρκεΐσιος V 5 Ἰθακησίων dgab: om. V: del. S
Πυρρίας Müller: Πυρίας V: Παρείας dgab: Παρίας Φ, et sic 9 9 εὐεργέτη
dg: εὐεργέτης a: εὐεργέτ Vb 10 add. P 12 μὴ dgab: om. V:
μήτε Φ αὐτὸν V: om. dgab 15 Ἰασέων dgab: om. V γάμῳ V: γάμοις
dgab 16 β' b: δύο dga: ἡ' V 17 παιδεύωνται V: παιδεύονται dgab
18 γενομένοις V: γινομένοις dgab 19 add. S 20 γινομένων dgab:
om. V 21 ὁ δὲ μῦθος dgab: ὁμῶς V φησὶν dgab: φασὶν V 22 τριήρων
ab: τριήρων Vdg τὸν V: om. dgab

<Constitution of the Ithacans>

70. The god told Cephalus, when he was consulting the oracle about children, to have sexual intercourse with whomever he should encounter first. He met a bear and through intercourse with the bear (ἄρκος), he begot a woman, by whom it is said that Arceisius was appropriately named.

71. A ferryman named Pyrrhias ferried robbers and (their) prisoner, an old man (who had) some pitch. And he bought the old man and the pitch from the robbers, since the old man begged (him to). There was gold concealed in the pitch. And when he became rich he is said to have sacrificed an ox for the old man. Thence the proverb, "No one ever sacrificed an ox for a benefactor, except Pyrrhias."

<Constitution of the Aphytaeans>

72. The Aphytaeans (in the Thracian Chersonesus) lead just and moderate lives, and they do not lay hands on one another's property, even if the doors are open. They say that once a stranger, who bought wine, did not take it along, since his ship was urging him (to leave), but left (the wine) in the storehouse without entrusting it to anyone. Later, when he came (there) on another trip, he found the wine untouched.

Constitution of the Iasians

73. They are not allowed to entertain more than ten men and an equal (number of) women at a marriage feast, nor to make the wedding last longer than two days. They look after the education of orphans and give them their property when they are twenty years of age.

<Constitution of the Icarians>

74. The island of Icarus used to be called Ichthyousa because of the beauty of the fish (ἰχθύες) in it. Icarus came there and the island was named after him. The myth is that he flew from Crete. Others say he fled with his father in a trireme because of (his father's) having shown Theseus the way into the labyrinth.

<Ἀργιλίων:> 75. ἄργιλον τὸν μῦν καλοῦσι Θρᾷκες, οὗ ὀφθέντος
 πόλιν κατὰ χρησμόν ἔκτισαν καὶ Ἀργίλον ὠνόμασαν.

<Θεσπιέων:> 76. παρὰ Θεσπιέων αἰσχρὸν ἦν τέχνην μαθεῖν καὶ
 περὶ γεωργίαν διατρίβειν. καὶ διὰ τοῦτο πένητες οἱ πλείους ἦσαν καὶ
 5 Θηβαίοις οὗσι φειδωλοῖς πολλὰ ὤφειλον.

1 add. S ἄργιλον **dgab** Φ: ἄργειλον V, et sic 2 3 add. d 4 γεωργίαν
dga: γεωργίας Vb

<Constitution of the Argilians>

75. The Thracians call a mouse ἄργιλος. When they had seen a mouse, they founded a city according to an oracle and named it Argilus.

<Constitution of the Thespians>

76. Among the Thespians, it was shameful to learn a trade and to spend time in agriculture. Therefore the majority of them were poor, and they were deeply in debt to the Thebans, who were thrifty.

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a. = accusativus	m. = masculinus
adv. = adverbium	n. = neuter
c. = cum	nom. = nominativus
coni. = coniunctivus	num. = numerus
d. = dativus	opt. = optativus
f. = femininus	part. = participium
g. = genitivus	v. = vocativus
ind. = indicativus	[] = verba in apparatu critico inclusa vel deleta
inf. = infinitivus	

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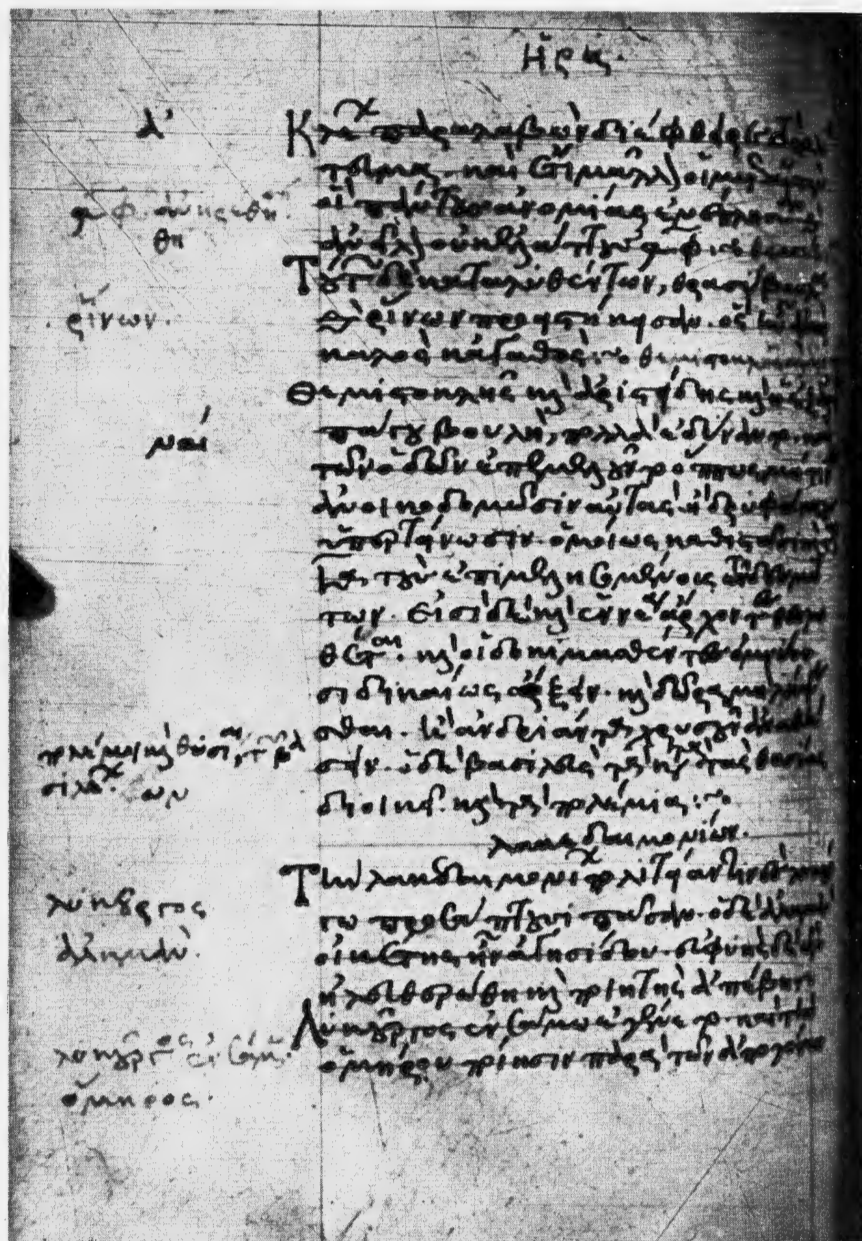
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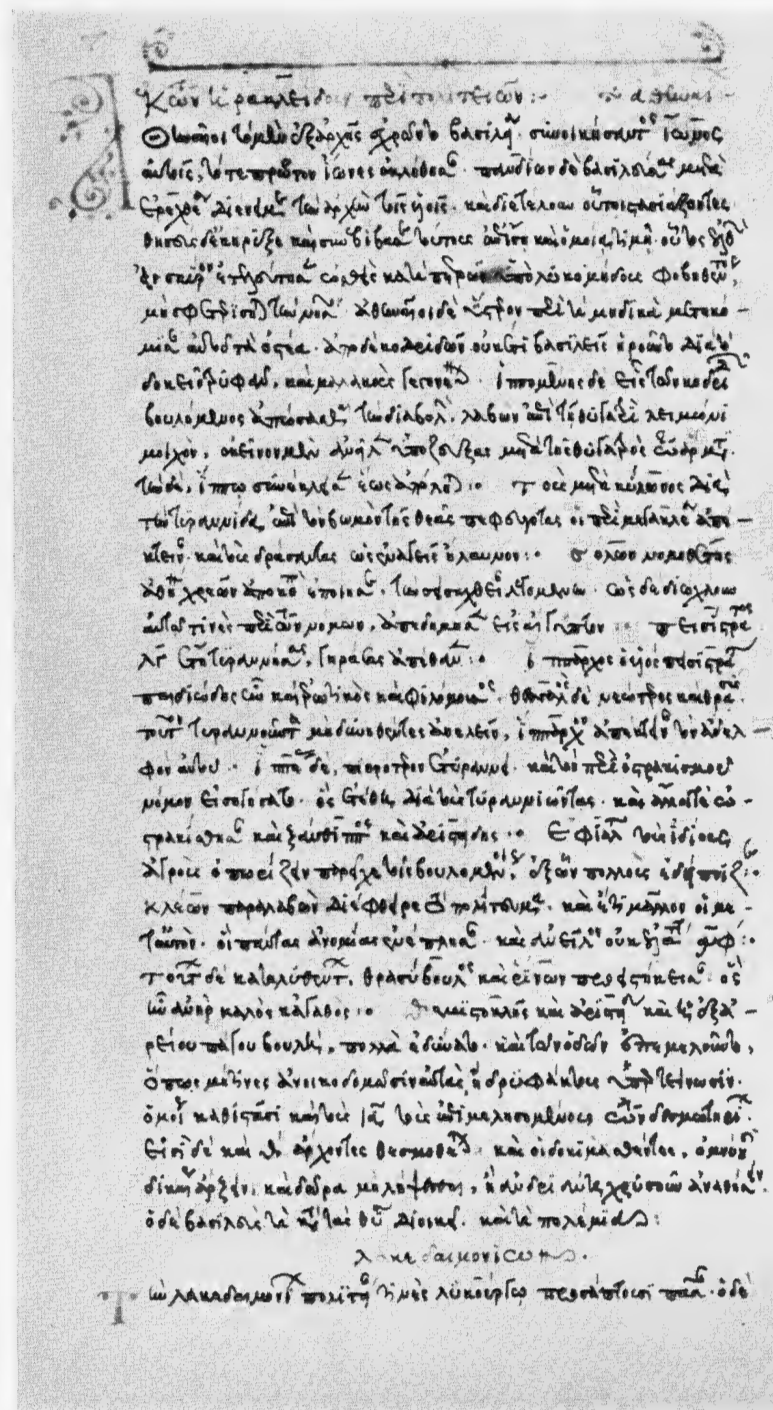
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