Diodorus of Sicily

With an English Translation by

C. H. Oldfather

Professor of Ancient History and Languages,
The University of Nebraska.

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OF
DIODORUS OF SICILY
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ΤΟΤ ΣΙΚΕΛΙΩΤΟΥ
ΒΙΒΛΙΟΘΗΚΗΣ ΙΣΤΟΡΙΚΗΣ

ΒΙΒΛΩΣ ΤΕΤΑΡΤΗ

59. Ἐπεὶ δὲ περὶ Ἡρακλέους καὶ τῶν ἀπογόνων αὐτοῦ διήλθομεν, οἶκειόν ἂν εἴη περὶ Θησέως εἴπειν διά τὸ τούτον ξηλωτὴν γενέσθαι τῶν Ἡρακλέους ἄθλον. Θησέως τούτων γεγονός Αἴθρας τῆς Πυθέως καὶ Ποσειδώνος, τραφεῖς ἐν Τροιζήνη παρὰ Πυθεῖ τῷ μητροπάτορι, καὶ τὰ μυθολογούμενα σύμβολα ἀνηρμένοι τὰ ὑπὸ Αἰγέως ὑπὸ τῶν πέτρας τεθειμένα, κατήντησεν εἰς τὰς Ἀθηναίας. διεξῶν δ’, ὡς φαινόμενα τὸν παραθαλάσσιον, καὶ ξηλωτής ὃν τῆς Ἡρακλέους ἀρετής, ἐπεβάλετο τελεῖν ἄθλους περιέχοντας ἀποδοχήν τε καὶ δόξαν. πρῶτον μὲν οὖν ἀνείλε τὸν ὁνομαζόμενον Κορυνήτην, χρώμενον τῇ προσαιγορευμένῃ κορύνῃ, ὀπερ ἣν ὁπλον ἀμυντήριον, καὶ τοὺς παριόντας ἀποκτείνοντα, δεύτερον

1 According to Plutarch, Theseus, 3, when Aegaeus suspected that Aethra, the daughter of Pittheus, was with child by him

2
59. But since we have set forth the facts concerning Heracles and his descendants, it will be appropriate in this connexion to speak of Theseus, since he emulated the Labours of Heracles. Theseus, then, was born of Aethra, the daughter of Pittheus, and Poseidon, and was reared in Troezen at the home of Pittheus, his mother’s father, and after he had found and taken up the tokens which, as the myths relate, had been placed by Aegeus beneath a certain rock, he came to Athens. And taking the road along the coast, as men say, since he emulated the high achievements of Heracles, he set about performing Labours which would bring him both approbation and fame. The first, then, whom he slew was he who was called Corynetes, who carried a korynē, as it was called, or club, which was the weapon with which he fought, and with it killed he left a sword and a pair of sandals under a great rock and commanded Aethra, if a son were born to her and if he were able to lift the rock, to send the youth to him with the tokens. * Club-bearer.*
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3 δὲ τὸν ἐν Ἰσθμῷ κατουκοῦντα Σίνου, οὗτος γὰρ δύο πίτυς κάμπτον, καὶ πρὸς ἐκατέραν τὸν ἑνα βραχίονα προσδεσμεύων, ἀνὰτω τὰς πίτυς ἥψεται. διὸπερ τῶν σωμάτων διὰ τὴν βίαν ἀποσπωμένων συνέβαινε τοὺς ἀτυχώντας μετὰ μεγάλης

4 τιμωρίας ἐκλευτῶν, τρίτον δὲ τὴν ἐν Κρομπιούνι ὑπάρχονσαν ὅλα ἀγρίας, διαφεροῦσαν ἀλήθεια καὶ μεγέθες καὶ πολλοὺς ἄνθρωπους ἀναιροῦσαν, ἀπέκτεινεν. ἐκόλασε δὲ καὶ Σκείρωνα τὸν οἰκοῦντα τῆς Μεγαρίδος τῶν ὀνομαζομένων ἀπ’ ἐκείνου Σκείρωνίδας πέτρας. οὗτος γὰρ εἰσόθι οὕτως παριόντας ἀναγκάζειν ἀπονίπτενε ἑαυτὸν ἐπὶ τῶν ἀποκρήμνων τόπων, λακτάματι ἐπ’ ἀφθονότων τοῖς περικυκλίων κατὰ τῶν κρημνῶν εἰς βάλατταν κατὰ

5 τὴν ὀνομαζομένην Χελώνην. ἀνέίλε δὲ καὶ περὶ τὴν Ἐλευσίνα Κερκυρά τὸν διαπαλαίοντα τοῖς παριόντος καὶ τὸν ἡττηθέντα διαφθείροντα. μετὰ δὲς ταῦτα τὸν ὀνομαζομένον Προκυροῦστην ἀπεκτείνε, τὸν οἰκοῦντα ἐν τῷ λεγομένῳ Κορυδαλλῷ τῆς Ἀττικῆς. οὗτος δὲ τῶν παριόντας ὀδοιπόρους ἡγάγκαζεν ἐπὶ τῶν κλίνης ἀναπίπτεον, καὶ τῶν μὲν μακροτέρων τὰ ὑπερέχοντα μέρη τοῦ σώματος ἀπέκοπτε, τῶν δὲ έλαττών τους πόδας προέκρουσεν, ἀφ’ οὕτως Προκύροστης ὀνομάσθη. Κατορθοῦσας δὲ τὰ προειρημένα κατήρθησεν εἰς τὸς Ἀθηνᾶς, καὶ τὸν Αἰγέα διὰ τῶν συμβόλων ἀνεγνώρισε. μετὰ δὲς ταῦτα τὸν ἐν Μαραθών

1 Vogel suggests ταλαιπωρίας ("anguish").

1 Called also Pityocamptes ("Pine-bender"). Aristophanes, The Frogs, 996, makes Euripides build out of the myth a word of AESchylean size, ērkasmopitukamptai ("flesh-
any who passed by, and the second was Sinis who made his home on the Isthmus. Sinis, it should be explained, used to bend over two pines, fasten one arm to each of them, and then suddenly release the pines, the result being that the bodies were pulled asunder by the force of the pines and the unfortunate victims met a death of great vengeance. For his third deed he slew the wild sow which had its haunts about Crommyon, a beast which excelled in both ferocity and size and was killing many human beings. Then he punished Sceiron who made his home in the rocks of Megaris which are called after him the Sceironian Rocks. This man, namely, made it his practice to compel those who passed by to wash his feet at a precipitous place, and then, suddenly giving them a kick, he would roll them down the crags into the sea at a place called Chelonë. And near Eleusis he slew Cerchyon, who wrestled with those who passed by and killed whomever he could defeat. After this he put to death Procrustes, as he was called, who dwelt in what was known as Corydallus in Attica; this man compelled the travellers who passed by to lie down upon a bed, and if any were too long for the bed he cut off the parts of their body which protruded, while in the case of such as were too short for it he stretched (prokrouein) their legs, this being the reason why he was given the name Procrustes. After successfully accomplishing the deeds which we have mentioned, Theseus came to Athens and by means of the tokens caused Aegaeus to recognize him. Then he grappled with the tearing-pine-benders

\^ Or "anguish"; op. critical note.
ταύρον, δι' Ἡρακλῆς τελῶν ἄθλον ἐκ Κρήτης ἀπήγαγεν εἰς Πελοπόννησον, συμπλακεῖς καὶ κρατήσας τοῦ ζώου ἀπήγαγεν εἰς τὰς Ἀθῆνας· τούτον δ' Αἰγείς παραλαμβάνει ἔθυσεν Ἀπόλλων.

60. Λείπεται δ' ἢμῖν εἰπεῖν περὶ Μινωταύρου τοῦ ἀναιρεθέντος ὑπὸ Θησέως, ἵνα συντελέσωμεν τὰς τοῦ Θησέως πράξεις. ἀναγκαῖον δ' ἐστι προσαναδραμόντας τοὺς χρόνους τὰ συμπεπλεγμένα τούτοις διελθεῖν, ἵνα σαφῆς ἢ σύμπασα γένηται διήγησις.

2 Τέκταμος ὁ Δώρων τοῦ Ἑλλήνος τοῦ Δευκάλιωνος εἰς Κρήτην πλεύσας μετὰ Αἰολέων καὶ Πελασγῶν ἐβασίλευσε τῆς νῆσου, γῆμας δὲ τῆν Κρήτεως θυγατέρα εγέννησεν Ἀστέριον. οὐ βασιλεύσαντος ἐν Κρήτῃ Ζεύς, ὡς φασι, Εὐρώπην ἄρτασας ἐκ Φοινίκης καὶ διακομίσας εἰς Κρήτην ἑπὶ ταύρου, μυγεῖς τρεῖς νιῶσ ἐγέννησε, Μῖνω καὶ Ἀδάμου καὶ Σαρπηδόνα. μετὰ δὲ ταῦτα τῆν Εὐρώπην Ἀστέριος ὁ βασιλεὺς τῆς Κρήτης ἐγέρμεν· ἀπαίς δ' ὧν τοὺς τοῦ Διὸς παῖδες νῖππον οὕτως διαδέχοντος ἐπί τῆς βασιλείας ἀπέλυσε. τούτων δὲ Ῥαδάμανθις μὲν τοὺς Κρησίων ἐνομοθέτησε, Μῖνως δὲ διαδεξάμενος τὴν βασιλείαν καὶ γῆμας Ἰτανῆν τὴν Δυκτίων Δύκαστον ἐγέννησεν, ὡς διαδεξάμενος τὴν ἄρχην καὶ γῆμας Ἰθήν τὴν Κορίβαντος ἐγέννησε Μῖνωα τὸν δεύτερον, ὅπερ δὲ τοὺς Κρήτης ἐγέννησε Δευκαλίωνα καὶ Κατρέα καὶ Πασίφαιν τῇ Ἡλίῳ καὶ Κρήτης ἐγέννησε Δευκαλίωνα καὶ Κατρέα καὶ Πασίφαιν καὶ Ἀριάδνην.
Marathonian bull which Heracles in the performance of one of his Labours had brought from Crete to the Peloponnesus, and mastering the animal he brought it to Athens; this bull Aegaeus received from him and sacrificed to Apollo.

60. It remains for us now to speak of the Minotaur which was slain by Theseus, in order that we may complete our account of the deeds of Theseus. But we must revert to earlier times and set forth the facts which are interwoven with this performance, in order that the whole narrative may be clear.

Tectamus, the son of Dorus, the son of Hellen, the son of Deucalion, sailed to Crete with Aeolians and Pelasgians and became king of the island, and marrying the daughter of Cretheus he begat Asterius. And during the time when he was king in Crete Zeus, as they say, carried off Europē from Phoenicia, and carrying her across to Crete upon the back of a bull, he lay with her there and begat three sons, Minos, Rhadamanthys, and Sarpedon. After this Asterius, the king of Crete, took Europē to wife; and since he was without children by her he adopted the sons of Zeus and left them at his death to succeed to the kingdom. As for these children, Rhadamanthys gave the Cretans their laws, and Minos, succeeding to the throne and marrying Itonē, the daughter of Lyctius, begat Lycaustus, who in turn succeeded to the supreme power and marrying Idē, the daughter of Corybas, begat the second Minos, who, as some writers record, was the son of Zeus. This Minos was the first Greek to create a powerful naval force and to become master of the sea. And marrying Pasiphaë, the daughter of Helius and Cretē, he begat Deucalion and Catreus and Androgeos and Ariadnē
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έτερα τέκνα ἐσχε πλείονα νόθα. τῶν δὲ Μίνως υἱῶν Ἀνδρόγεως μὲν εἰς τὰς Ἀθηναίας κατήντησε Παναθηναίων συντελουμένων, Αλεξέως βασιλεύοντος, ἐν δὲ τοῖς ἅγιοι νικήσας τοὺς ἄθλητας ἀπαντας συνήθης ἐγένετο τοῖς Πάλλαντοι παισίν.

61. Μίνως δὲ πυθόμενος τῇν κατὰ τὸν υἱὸν συμφοράν, ἦκεν εἰς τὰς Ἀθηναίας δίκας αἰτῶν τοῦ Ἀνδρόγεω φόνου. οὐδένός δὲ αὐτῷ προσέχοντος, πρὸς μὲν Ἀθηναίους πόλεμον συνεστάσατο, ἀράς δὲ ἐποιήσατο τῷ Διῷ γενέσθαι κατὰ τὴν πόλιν τῶν Ἀθηναίων αὐχμῶν καὶ λιμῶν. ταχὺ δὲ περὶ τὴν Ἀττικῆν καὶ τὴν Ἑλλάδα γενομένων αὐχμῶν καὶ φθορῶν τῶν καρπῶν, συνελθόντες οἱ τῶν πόλεων ἡγεμόνες ἐπηρώτησαν τὸν θεὸν τῶς ἀν δύναντο τῶν κακῶν ἀπαλλαγῆναι. οὐ δὲ ἔχρησαν ἔθεμα αὐτοῖς πρὸς Αἰακὸν τὸν Δίος καὶ Αλκίνης τῆς Ἀσσωποῦ θυγατρός, καὶ κελεύειν ὑπὲρ αὐτῶν ἐν εὐχᾶς ποιήσασθαι. ὅτι πραξάντων τὸ προσταχθέν, δὲ μὲν Αἰακός ἐπετέλεσε τὰς εὐχὰς, καὶ οἱ αὐχμῶν παρὰ μὲν τοῖς ἄλλοις Ἐλλησιν ἐπαύσατο, παρὰ δὲ τοῖς Ἀθηναίοις μόνοις διέμενεν. οὐ δὴ χάριν ἡμαγκάσθησαν οἱ Ἀθηναῖοι τὸν θεὸν ἐπέρω-
and had other, natural, children more in number than these. As for the sons of Minos, Androgeos came to Athens at the time of the Panathenaic festival, while Aegeus was king, and defeating all the contestants in the games he became a close friend of the sons of Pallas. Thereupon Aegeus, viewing with suspicion the friendship which Androgeos had formed, since he feared that Minos might lend his aid to the sons of Pallas and take from him the supreme power, plotted against the life of Androgeos. Consequently, when the latter was on his way to Thebes in order to attend a festival there, Aegeus caused him to be treacherously slain by certain natives of the region in the neighbourhood of Oenoê in Attica.

61. Minos, when he learned of the fate which had befallen his son, came to Athens and demanded satisfaction for the murder of Androgeos. And when no one paid any attention to him, he declared war against the Athenians and uttered imprecations to Zeus, calling down drought and famine throughout the state of the Athenians. And when drought quickly prevailed about Attica and Greece and the crops were destroyed, the heads of the communities gathered together and inquired of the god what steps they could take to rid themselves of their present evils. The god made answer to them that they should go to Aeacus, the son of Zeus and Aeginê, the daughter of Asopus, and ask him to offer up prayers on their behalf. And when they had done as they had been commanded, Aeacus finished offering the prayers and thereupon, among the rest of the Greeks, the drought was broken, but among the Athenians alone it continued; wherefore the Athenians were compelled to make inquiry of the god how they
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τῆς τῆς τῶν κακῶν ἀπαλλαγῆς. εἴθ' ὦ μεν θεὸς ἐξηρήσει, εὰν τοῦ Ἀνδρόγειου φόνου τῷ
3 Μίνως δίκας δῶσω ὃς ἂν ἐκεῖνος δικάσῃ. ὑπακουσάντων δὲ τῷ θεῷ τῶν Ἀθηναίων, προσέταξεν
αὐτοῖς ὁ Μίνως διδόναι κόρους ἐπτὰ καὶ τὰς ἱσας κόρας δ' ἐτῶν ἐννέα βορᾶν τῷ Μινωταῦρῳ ὅσον
ἀν χρόνον ἔδη τὸ τέφας. δόντων δ' αὐτῶν, ἀπηλλάγησαν τῶν κακῶν οἱ κατὰ τὴν Ἀττικήν, καὶ
ὁ Μίνως πολεμῶν ἐπαύσατο τὰς Ἀθηνᾶς.

Διελθόντων δὲ ἐτῶν ἐννέα πάλιν ὁ Μίνως ἠλθεν εἰς τὴν Ἀττικήν μετὰ μεγάλου στόλου, καὶ τοὺς
4 δις ἐπτὰ κόρους ἀπαιτήσας ἔλαβε. μελλόντων δ' ἐκπλευτὶ τῶν περὶ τὸν ᘊσέα, ὁ Αἴγειος συνέθετο
πρὸς τὸν κυβερνητὴν, εὰν μὲν ὁ ᘊσεὺς νικήσῃ τὸν Μινωταῦρον, καταπλεῖν αὐτοὺς λευκοῖς ἰστίοις,
εὰν δὲ ἀπόλυται, μέλασι, καθάπερ καὶ πρότερον ποιεῖν εἰώθεσαν. καταπλευσάντων δ' αὐτῶν εἰς
Κρήτην Ἀριάδνη μὲν ἢ θυγάτηρ τοῦ Μίνωος ἡμάσθη τοῦ ᘊσεὺς εὐπρεπεῖς διαφέροντος,
щениеς δ' εἰς λόγους ἠλθὼν αὐτῇ καὶ ταῦτῃ συνεργῶν λαβών, τὸν τε Μινωταῦρον ἀπέκτεινε καὶ
τὴν ἑξοδὸν τὴν τοῦ λαβυρίνθου παρ' αὐτῆς
5 μαθῶν διεσώθη. ἀνακομιζόμενος δ' εἰς τὴν πατρίδα καὶ κλέφας τὴν Ἀριάδνη ἔλαβεν ἐκπλεύσας
νυκτός, καὶ κατήρεν εἰς νῆσον τὴν τότε μὲν 
Δίαν, νῦν δὲ Νάξου προσαγορευμένην.

Καθ' δὲ χρόνον μυθολογοῦσι Διόνυσον ἐπιφανέντα, καὶ διὰ τὸ κάλλος τῆς Ἀριάδνης
ἀφελόμενον τοῦ ᘊσεὺς τὴν παρθένον, ἔχειν αὐτὴν ὡς γυναῖκα γαμητὴν ἀγαπωμένην διαφε-

1 καὶ προσέταξεν αὐτῷ after κυβερνήτην doctored by Schäfer.
Book IV. 61. 2-5

might be rid of their present evils. Thereupon the god made answer that they could do so if they would render to Minos such satisfaction for the murder of Androgeos as he might demand. The Athenians obeyed the order of the god, and Minos commanded them that they should give seven youths and as many maidens every nine years to the Minotaur for him to devour, for as long a time as the monster should live. And when the Athenians gave them, the inhabitants of Attica were rid of their evils and Minos ceased warring on Athens.

At the expiration of nine years Minos came again to Attica accompanied by a great fleet and demanded and received the fourteen young people. Now Theseus was one of those who were to set forth, and Aegeus made the agreement with the captain of the vessel that, if Theseus should overcome the Minotaur, they should sail back with their sails white, but if he died, they should be black, just as they had been accustomed to do on the previous occasion. When they had landed in Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, who was unusually handsome, and Theseus, after conversing with her and securing her assistance, both slew the Minotaur and got safely away, since he had learned from her the way out of the labyrinth. In making his way back to his native land he carried off Ariadne and sailed out unobserved during the night, after which he put in at the island which at that time was called Dia, but is now called Naxos.

At this same time, the myths relate, Dionysus showed himself on the island, and because of the beauty of Ariadne he took the maiden away from Theseus and kept her as his lawful wife, loving her
ρόντως. μετὰ γοῦν τὴν τελευτὴν αὐτῆς διὰ τὴν
φιλοστοργίαν ἀθανάτων καταξιώσας τιμῶν, κατα-
στερίσαντα τὸν ἐν οὐρανῷ στέφανον Ἀριάδνης.
6 τοὺς δὲ περὶ τὸν Θησέα φασὶ διὰ τὴν ἄρπαγὴν
τῆς κόρης δυσφοροῦντας ἱσχυρῶς, καὶ διὰ τὴν
λύπην ἐπιλαθομένους τῆς Ἀιγέως παραγγελιὰς,
τοὺς μέλασιν ἱστίους καταπέλειν εἰς τὴν Ἀττικήν.
7 Αἰγέα δὲ θεασόμενον τὸν κατάπλουν, καὶ δόξαντα
τεθηκέναι τὸν νῦν, ἤρωικὴν ἄμα πράξιν καὶ
συμφορὰν ἐπιτελέσασθαι: ἀναβάντα γάρ εἰς τὴν
ἀκρόπολιν, καὶ διὰ τὴν ὑπερβολὴν τῆς λύπης
προσκόμαντα τῷ ξῆν, ἐαυτὸν κατακρημνίσαν.
8 μετὰ δὲ τὴν Αἰγέως τελευτὴν Θησεύδι διαδεξά-
μενον τὴν βασιλείαν ἤρχε τοῦ πλήθους νομίμως
καὶ πολλὰ πρὸς αὐξην τῆς πατρίδος ἐπραξέν.
ἐπιφανέστατον δὲ συνετελέσθη τὸ τοὺς δήμους
ὅτας μικροὺς μὲν τοὺς μεγέθεις, πολλοὺς δὲ
9 τὸν ἄριστον, μεταγαγεῖν εἰς τὰς Ἀθήνας: ἀπὸ
γὰρ τούτων τῶν χρόνων Ἀθηναίων διὰ τὸ βάρος
τῆς πόλεως φρονήματος ἐνεπίμπλαντο καὶ τῆς
τῶν Ἑλλήνων ἡγεμονίας ὑπέχθησαν. ἦμεῖς δὲ
περὶ τούτων ἀρκοῦντος διελθηθότας τὰ λειπόμενα
τῶν περὶ Θησεύδων γενομένων ἀναγράψωμεν.
62. Δευκάλιών ὁ πρεσβύτατος τῶν Μίνωων
παίδων, δυναστεύων τῆς Κρήτης καὶ ποιητῶν
πρὸς Ἀθηναίους συμμαχίαν, συνάκισε τὴν ἱδίαν
ἀδελφήν Φαιδραν Θησεί. μετὰ δὲ τὸν γάμον
Ἰππόλυτον μὲν τοῦ ἐκ τῆς Ἀμαζωνίδος γενομένοι
νῦν ἐπεμψε εἰς Τροίζῆνα τρέφεσθαι παρὰ τοῖς
Ἀθηρασ ἀδελφοῖς, ἢκ δὲ Φαιδρας Ἀκάμαντα

1 Antiopē or Hippolytē; op. chap. 28.
exceedingly. Indeed, after her death he considered her worthy of immortal honours because of the affection he had for her, and placed among the stars of heaven the "Crown of Ariadne." But Theseus, they say, being vexed exceedingly because the maiden had been taken from him, and forgetting because of his grief the command of Aegeus, came to port in Attica with the black sails. And Aegeus, we are told, witnessing the return of the ship and thinking that his son was dead, performed an act which was at the same time heroic and a calamity; for he ascended the acropolis and then, because he was disgusted with life by reason of his excessive grief, cast himself down the height. After Aegeus had died, Theseus, succeeding to the kingship, ruled over the masses in accordance with the laws and performed many deeds which contributed to the aggrandisement of his native land. The most notable thing which he accomplished was the incorporation of the demes, which were small in size but many in number, into the city of Athens; since from that time on the Athenians were filled with pride by reason of the importance of their state and aspired to the leadership of the Greeks. But for our part, now that we have set forth these facts at sufficient length, we shall record what remains to be said about Theseus.

62. Deucalion, the eldest of the sons of Minos, while he was ruler of Crete, formed an alliance with the Athenians and united his own sister Phaedra in marriage to Theseus. After the marriage Theseus sent his son Hippolytus, who had been born to him by the Amazon,¹ to Troezen to be reared among the brothers of Aethra,² and by Phaedra he begat Acamas

¹ The mother of Theseus.
2 καὶ Δημοφίδων ἐγένετο. μικρὸν δ᾽ ὑπερον Ἰππόλυτον ἐπανελθόντος εἰς τὰς Ἀθήνας πρὸς τὰ μυστήρια, Φαίδρα διὰ τὸ κάλλος ἐρασθεῖσα αὐτοῦ τότε μὲν ἀπελθόντος εἰς Τροιζήνα ἰδρύσατο ἤερόν Ἀφροδίτης παρὰ τὴν ἀκρόπολιν, δὴν ἦν καθότι τὴν Τροιζήνα, ὑπερον δὲ παρὰ τῷ Πυθεί μετὰ τοῦ Ἡσείως καταλύσασα ἦξιον τὸν Ἰππόλυτον μεγῆναι αὐτῇ. ἀντεπόντος δὲ ἐκείνου φασὶ τὴν Φαίδραν ἀγανακτῆσαι, καὶ ἐπανελθοῦσαν εἰς τὰς Ἀθήνας εἰσεῖν τῷ Ἡσείῳ διότι 3 ἐπεβάλετο Ἰππόλυτος αὐτῇ μεγῆναι. Ἡσείως δὲ διοστάξατο περὶ τῆς διαβολῆς, καὶ τὸν Ἰππόλυτον μεταπεμπομένου πρὸς τὸν ἔλεγχον, Φαίδρα μὲν φοβηθεῖσα τὸν ἐξετασμὸν ἄνεκρέμασεν εαυτὴν, Ἰππόλυτος δὲ ἀρματηλατών, ὥσ ἦκουσε τὰ περὶ τῆς διαβολῆς, συνεχὺθη τὴν ψυχήν, καὶ διὰ τοῦτο τῶν ἑπτών ταραχθέντων καὶ ἐπιστασιμένων αὐτῶν ταῖς ἁμαίνεις, συνεβῇ τὸν μὲν δίφρον συντριβῆναι, τὸ δὲ μειράκιον ἐμπλακὲν τοῖς ἐκυοῦσιν 4 καὶ τελευτῆσαι. Ἰππόλυτος μὲν οὖν διὰ σωφροσύνην τὸν βίον καταστρέφας παρὰ Τροιζήνῳ ἐτυχεὶς ὀσθέων τιμῶν, Ἡσείους δὲ μετὰ ταῦτα καταστασιασθεῖς καὶ φυγών ἐκ τῆς πατρίδος ἐπὶ τῆς ξένης ἐτελεύτησεν. οἱ δὲ Αθηναῖοι μεταμελήθησαν τὰ τε ὧστα μετήνεγκαν καὶ τιμαῖς ἰσοθέοις ἐτύμησαν αὐτῶν, καὶ τέμενος ἁσυλον ἐποίησαν ἐν ταῖς Ἀθήναις τὸ προσωπερευμένον ἀπ’ ἐκείνου Ἡσείου.

1 On the south-western slope of the Acropolis; cp. Judeich, Topographie von Athen, 324.
2 Literally, “pulled him after them by the reins.”
and Demophon. A short time after this Hippolytus returned to Athens for the celebration of the mysteries, and Phaedra, becoming enamoured of him because of his beauty, at that time, after he had returned to Troezen, erected a temple of Aphrodité beside the acropolis at the place whence one can look across and see Troezen, but at a later time, when she was stopping together with Theseus at the home of Pittheus, she asked Hippolytus to lie with her. Upon his refusal to do so Phaedra, they say, was vexed, and on her return to Athens she told Theseus that Hippolytus had proposed lying with her. And since Theseus had his doubts about the accusation, he sent for Hippolytus in order to put him to the test, whereupon Phaedra, fearing the result of the examination, hanged herself; as for Hippolytus, who was driving a chariot when he heard of the accusation, he was so distraught in spirit that the horses got out of control and ran away with him, and in the event the chariot was smashed to bits and the youth, becoming entangled in the leathern thongs, was dragged along till he died. Hippolytus, then, since he had ended his life because of his chastity, received at the hands of the Troezenians honours equal to those offered to the gods, but Theseus, when after these happenings he was overpowered by a rival faction and banished from his native land, met his death on foreign soil. The Athenians, however, repenting of what they had done, brought back his bones and accorded him honours equal to those offered to the gods, and they set aside in Athens a sacred precinct which enjoyed the right of sanctuary and was called after him the Theseum.

a On the island of Soyros; op. Plutarch, Theseus, 35.
63. Ἡμεῖς δ' ἐπεὶ τῶν περὶ Θησέως λόγων ἀποδεδῶκαμεν, έν μέρει διέξιμεν περὶ τε τῆς κατά τὴν 'Ελένην ἄρπαγής καὶ τῆς μνηστείας Φερσεφόνης ὑπὸ Πειρίδου· αὕτη γὰρ αἱ πράξεις συμπεπλεγμέναι ταῖς Θησέως εἰσὶ. Πειρίθους γὰρ ὁ Ἰέινος, ἀποθανούσης αὐτοῦ τῆς γυναικὸς Ἰπποδαμείας καὶ κατάλυμποῦ ὑἷον Πολυπότυν, παρῆλθεν εἰς τὰς 'Αθήνας πρὸς Θησέα. 2 καταλαβὼν δὲ τετελευτηκυίαν τῆς γυναικᾶ τοῦ Θησέως Φαιδραν ἔπεισεν αὐτὸν ἀρπάσαι τὴν Λήδας καὶ Δίος 'Ελένην, δεκαετῆς μὲν τῆς ἡλικίας οὖσαν, εὖ ὑπρεπελα δὲ πασῶν διαφέρουσαν, παραγενόμενοι δὲ εἰς Λακεδαιμονίαν μετὰ πλεῖστον, καὶ καὶρὸν εἴθετον λαβόντες, ἦρπασαν τὴν 'Ελένην 3 κοινῇ καὶ ἀπήγαγον εἰς τὰς 'Αθήνας. ἔπειτα πρὸς ἀλλήλους ὑμολογίας ἔθεντο διακληρώσασθαι, καὶ τὸν μὲν λαχόντα γῆμαι τὴν 'Ελένην, τῷ δ' ἐτέρῳ ὑπομένοντα πάντα κύδωνον. περὶ δὲ τούτων δόντες ἀλλήλους ὀρκοῦσαν ἔλαχον, καὶ συνεβή τῷ κλήρῳ λαχεῖν Θησέα. οὗτος μὲν οὗν κύριος κατέστη τῆς παρθένου τὸν τρόπον τοῦτον· τῶν δ' 'Αθηναίων ἀγανακτούντων ἐπὶ τῷ γεγονότι, φοβηθέειν ὁ Θησεύς ὑπεξέβαλε τὴν 'Ελένην εἰς Ἀφιδναν, μίαν τῶν Ἀττικῶν πόλεων. παρακατέστησε δ' αὐτῇ τὴν μητέρα Αἴθραν καὶ τῶν ἄλλων φίλων τοὺς ἀρίστους, φύλακας τῆς παρθένου. Πειρίθου δὲ κρίναντος μνηστεύσαι Φερσεφόνην καὶ παρακαλούντος συναποδημήσαι, τὸ μὲν πρῶτον ὁ Θησεύς μετέπειθεν ἀποτρέπον τῆς πράξεως αὐτὸν διὰ 1 οὖσαν Ηερτλίν: ἔχουσαν.
63. Since we have duly set forth the story of Theseus, we shall discuss in turn the rape of Helen and the wooing of Persephonē by Peirithoūs; for these deeds are interwoven with the affairs of Theseus. Peirithoūs, we are told, the son of Ixion, when his wife Hippodameia died leaving behind her a son Polypoetes, came to visit Theseus at Athens. And finding on his arrival that Phaedra, the wife of Theseus, was dead, he persuaded him to seize and carry off Helen, the daughter of Leda and Zeus, who was only ten years of age, but excelled all women in beauty. When they arrived in Lacedaemon with a number of companions and had found a favourable occasion, they assisted each other in seizing Helen and carrying her off to Athens. Thereupon they agreed among themselves to cast lots, and the one who had drawn the lot was to marry Helen and aid the other in getting another woman as wife, and in so doing to endure any danger. When they had exchanged oaths to this effect they cast lots, and it turned out that by the lot Theseus won her. Theseus, then, got the maiden for his own in the manner we have described; but since the Athenians were displeased at what had taken place, Theseus in fear of them got Helen off safely to Aphidna, one of the cities of Attica. With her he stationed his mother Aethra and the bravest men among his friends to serve as guardians of the maiden. Peirithoūs now decided to seek the hand of Persephonē in marriage, and when he asked Theseus to make the journey with him Theseus at first endeavoured to dissuade him and to turn him away from such a

2 So Reiske: τοῦ δ’ ἐτεροῦ.
τὴν ἀσέβειαν· τοῦ δὲ Πειρίθου βιαζομένου συνηγαγκάσθη διὰ τούς ὄρκους ὁ Θησεὺς μετασχεῖν τὴς πράξεως. καὶ πέρας καταβάντων αὐτῶν εἰς τοὺς καθ’ ἄδου τόπους, συνέβη διὰ τὴν ἀσέβειαν ἀμφοτέρους δεθῆναι, καὶ Θησεύς μὲν ὑστερον διὰ τὴν Ἡρακλέους χάριν ἀπολυθῆναι, Πειρίθους δὲ διὰ τὴν ἀσέβειαν ἐν ἄδου διατελεῖν τιμωρίας αἰωνίου τυγχάνοντα· ἐνιοὶ δὲ τῶν μυθογράφων 5 φασίν ἀμφοτέρους μὴ 1 τυχεῖν τοῦ νόστου. καθ’ δὲ χρόνον λέγουσι τοὺς ἀδελφοὺς τῆς Ἐλένης Διοσκόρους στρατεύσαντας ἐπὶ τὴν Ἀφιδναν καὶ τὴν πόλιν ἑλώσαντας ταύτην μὲν κατασκάψαι, τὴν δ’ Ἐλένην ἀπαγαγεῖν εἰς Λακεδαίμονα παρθένον ὄνταν, καὶ μετ’ αὐτῆς δούλην τὴν μητέρα Θησέως Αἰθραν. 64. Ἡμεῖς δὲ περὶ τούτων ἀρκοῦντως εἰρηκότες τὰ περὶ τῶν ἑπτὰ ἐπὶ Θῆβας ἱστορήσομεν, ἀναλαβόντες τὰς εἰς ἄρχής αὐτίας τοῦ πολέμου. Λαίος ὁ Θῆβῶν βασιλεὺς γῆμας Ἰοκάστῃ τὴν Κρέοντος, καὶ χρόνον ἴκανον ἀπαις ὁν, ἐπηρώτησε τὸν θεὸν περὶ τέκνων γενέσεως. τῆς δὲ Πυθίας δούσης χρήσμον αὐτῷ μὴ συμφέρειν γενέσθαι τέκνα (τὸν γὰρ εἰς αὐτὸν τεκνοθέντα παῖδα πατροκτόνον ἔσεσθαι καὶ πᾶσαν τὴν οἰκίαν πληρώσειν μεγάλων ἀτυχημάτων), ἐπιλαθόμενοι τοῦ χρήσμου καὶ γεννήσας νῦν, ἔξεσθε τὸ βρέφος διαπερνήσας αὐτοῦ τὰ σφυρὰ σιδήρων· δι’ ἄν αὐτίαν Ὀἰδίπος 10 ὑστερον ἄνομόσθη. οἶ δ’ οἰκέται λαβόντες τὸ

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1 μὴ deleted by Reiske.

1 But in chap. 26 Diodorus says that Heracles brought back from Hades both Theseus and Peirithous.
deed as being impious; but since Peirithoös firmly insisted upon it Theseus was bound by the oaths to join with him in the deed. And when they had at last made their way below to the regions of Hades, it came to pass that because of the impiety of their act they were both put in chains, and although Theseus was later let go by reason of the favour with which Heracles regarded him, Peirithoös because of the impiety remained in Hades, enduring everlasting punishment; but some writers of myths say that both of them never returned.\(^1\) While this was taking place, they say that Helen’s brothers, the Dioscori, came up in arms against Aphidna, and taking the city razed it to the ground, and that they brought back Helen, who was still a virgin, to Lacedaemon and along with her, to serve as a slave, Aethra, the mother of Theseus.

64. Since we have spoken on these matters at sufficient length, we shall now give the account of The Seven against Thebes, taking up the original causes of the war. Laius, the king of Thebes, married Jocastè, the daughter of Creon, and since he was childless for some time he inquired of the god regarding his begetting of children. The Pythian priestess made reply that it would not be to his interest that children should be born to him, since the son who should be begotten of him would be the murderer of his father and would bring great misfortunes upon all the house; but Laius forgot the oracle and begat a son, and he exposed the babe after he had pierced its ankles through with a piece of iron, this being the reason why it was later given the name Oedipus.\(^2\) But the household slaves who

\(^1\) Swollen-footed.
DIODORUS OF SICILY

παιδίον ἐκθέντοι μὲν οὐκ ἤδησαν, ἐδωρήσαντο δὲ τῇ Πολύβου γυναίκι, οὐ δυναμένη γενήσασα παιδᾶς. μετὰ δὲ πατὰ ἀνδροβολόντος τοῦ παιδός, οὐ μὲν Λάιος ἔκρινεν ἐπερωτήσας τῶν βεβήτων πέρι τοῦ ἐκτεθέντος, ἀδ Οἰδίπους μαθὼν παρὰ τῶν τῆς καθ' ἐκείνων ὑποβολήν, ἐπεχείρησεν ἐπερωτήσει τὴν Πυθίαν πέρι τῶν καθ' αὐτῆς γυναικῶν. κατὰ δὲ τὴν Θεσσαλίαν τοῦτον ἀλλήλοις ἀπαντησάντων, οὐ μὲν Λάιος ὑπερηφάνως ἔκχειρεν τῆς ὁδοῦ προετόπισεν, οὐ δὲ Οἰδίπους ἀριστοκρατεῖς ἀπέτεινα τὸν Λάιον, ἀγνοών ὅτι πατὴρ ἦν αὐτῶν.

3 Καθ' ὅπερ δὴ χρόνον μυθολογοῦσα αὐξάνει, δήμοι- φοι τῆς, παραγενομένων εἰς τὰς Θήβας αὐτούς, προτείνει τῷ δυναμένῳ λύσας, καὶ πολλοὶ ὁποῖοι αὐτῆς δὲ ἀπορίαν ἀνατρέπασιν, προτείναντάς ὁπερὶ τοῦ ἐπάθους εἰς ἐκεῖνην γεγονόν τῆς Τικήτας καὶ βασιλεύουσαν τῇ Θήβᾳ, ἀλλός οὖν μὲν μηδένα δυσάσβιον γινόμενο τὸ προτείνοντος, μόνον δὲ Οἰδίπος λύσα τὸ αὐτοῦ. ἦν δὲ τὸ προτείνα ὑπὸ τῆς δικής, τί ἐστὶ τὸ αὐτὸ δίπου, τρίπου, τετράπου, ἀποκριόντων δὲ τῶν ἄλλων ὁ Οἰδίπος ἀπεφήμι αὐτῷ τὸν ἐπιστήμην ὤν νεκρῷν τετράπους τοῦ ἀκτίνιος τῆς Θήβας, ὁ Μερόφας δὲ τρίπους, Βασίλεια χρόνων διὰ τὴν ἀσθενείαν ἐντάσσει τὴν μὲν σφέγγα κατὰ τὸν τρισχείραν τῆς αὐτοῦ.

BOOK IV. 64. 2–4

took the infant were unwilling to expose it, and gave it as a present to the wife of Polybus, since she could bear no children. Later, after the boy had attained to manhood, Laius decided to inquire of the god regarding the babe which had been exposed, and Oedipus likewise, having learned from someone of the substitution which had been made in his case, set about to inquire of the Pythian priestess who was his true parents. In Phocis these two met face to face, and when Laius in a disdainful manner ordered Oedipus to make way for him, the latter in anger slew Laius, not knowing that he was his father.

At this very time, the myths go on to say, a sphinx, a beast of double form, had come to Thebes and was propounding a riddle to anyone who might be able to solve it, and many were being slain by her because of their inability to do so. And although a generous reward was offered to the man who should solve it, that he should marry Jocaste and be king of Thebes, yet no man was able to comprehend what was propounded except Oedipus, who alone solved the riddle. What had been propounded by the sphinx was this: What is it that is at the same time a biped, a tripod, and a quadruped? And while all the rest were perplexed, Oedipus declared that the animal proposed in the riddle was "man," since as an infant he is a quadruped, when grown a biped, and in old age a tripod, being, because of his infirmity, a staff. At this answer the sphinx, in

2 i.e. that he was a supposititious child. He had been reared by Polybus and Merope as their own son.

2 Ancient art usually represented the sphinx with a woman's head and bust on the body of a lioness.
DIODORUS OF SICILY

τὸν μιθολογούμενον χρησμὸν ἐαυτῆς κατακρημνίσας, τὸν δ' Ὁλίπον γῆμαντα τὴν ἀγνοομένην ὑπ’ ἐαυτοῦ μητέρα γεννήσαι δύο μὲν ὧδος 'Ετεοκλέα καὶ Πολυνείκην, δύο δὲ θυγατέρας 'Αντιγόνην καὶ 'Ισιμήνην.

65. Τῶν δ’ ὥσιν ἄνδρωθέντων, καὶ τῶν περὶ τὴν οἰκίαν ἀσεβημάτων γνωσθέντων, τὸν μὲν Ὁλίπον ὑπὸ τῶν ὥσιν ἐνδον μένειν ἀναγκασθήναι διὰ τὴν αἰσχύνην, τούς δὲ νεανίσκους παραλαβόντας τὴν ἁρχὴν ὁμολογίας θεόθαι πρὸς ἀλλήλους παρ’ ἐναυτὸν ἁρχεῖν. πρεσβυτέρου δ’ ὄντος 'Ετεοκλέους, τούτου πρῶτον ἁρξάμενοι, καὶ διελθόντος τοῦ χρόνου μὴ βουλεθθαί παραδοθῶν τὴν βασιλείαν. 2 τὸν δὲ Πολυνείκην κατὰ τὰς ὁμολογίας ἀπαιτεῖν τὴν ἁρχήν· τοῦ δ’ ἀδελφοῦ μὴ ὑπακούοντος φυγεῖν εἰς Ἀργος πρὸς Ἀδραστον τὸν βασιλέα.

Καθ’ ὄν δὴ χρόνον φασὶ Τυδέα τὸν Οἰνέως ἐν Καλυδώνι τοὺς ἀνεψίους ἀνελόντα 'Αλκάθουν καὶ Λυκωπέα φυγεῖν ἐκ τῆς Ἀττιλίας εἰς Ἀργος.

3 'Αδραστον δ’ ἀμφοτέρους ὑποδεξάμενον φιλοφρόνως κατὰ τι λόγιον συνοικίσαι τὰς θυγατέρας αὐτοῖς, Ἀργείαν μὲν Πολυνείκην, Δημητῆρα δὲ Τυδεῖ. εὐδοκιμοῦντων δὲ τῶν νεανίσκων καὶ μεγάλης ἀποδοχῆς ὑπὸ τοῦ βασιλέως τυγχανόντων, φαίνετο τὸν Ἀδραστον χαριζόμενον αὐτοῖς ἐπαγγελθαι 4 κατὰξες ἀμφοτέρους εἰς τὰς πατρίδας. κρίναντος δ’ αὐτοῦ πρῶτον καταγαγεῖν τῶν Πολυνείκην, ἀγγελοῦν εἰς τὰς Θῆβας ἀποστείλαι Τυδέα πρὸς 'Ετεοκλέα περὶ τῆς καθόδου. ἐνταθὰ φασὶ τὸν μὲν Τυδέα ἐνεδρευθέντα κατὰ τὴν ὄδον ὑπὸ 'Ετεοκλέους πεντήκοντα ἄνδράσων ἀπαντάς ἀνελεῖν καὶ παραδόξως εἰς τὸ Ἀργος διασωθῆναι,

22
accordance with the oracle which the myth recounts, threw herself down a precipice, and Oedipus then married the woman who, unknown to himself, was his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene.

65. When the sons had attained to manhood, they go on to say, and the impious deeds of the family became known, Oedipus, because of the disgrace, was compelled by his sons to remain always in retirement, and the young men, taking over the throne, agreed together that they should reign in alternate years. Eteocles, being the elder, was the first to reign, and upon the termination of the period he did not wish to give over the kingship. But Polynices demanded of him the throne as they had agreed, and when his brother would not comply with his demand he fled to Argos to king Adrastus.

At the same time that this was taking place Tydeus, they say, the son of Oeneus, who had slain his cousins Alcathous and Lycopeus in Calydon, fled from Aetolia to Argos. Adrastus received both the fugitives kindly, and in obedience to a certain oracle joined his daughters in marriage to them, Argeia to Polynices, and Deipyle to Tydeus. And since the young men were held in high esteem and enjoyed the king's favour to a great degree, Adrastus, they say, as a mark of his good-will promised to restore both Polynices and Tydeus to their native lands. And having decided to restore Polynices first, he sent Tydeus as an envoy to Eteocles in Thebes to negotiate the return. But while Tydeus was on his way thither, we are told, he was set upon from ambush by fifty men sent by Eteocles, but he slew every man of them and got through safe to Argos, to
τὸν δ᾿ Ἀδραστὸν πυθόμενον τὰ συμβάντα παρασκευάσασθαι τὰ πρὸς τὴν στρατείαν, πείσαντα μετασχεῖν τοῦ πολέμου Καπανέα τε καὶ Ἰππομέδοντα καὶ Παρθενοπαίον τὸν Ἀταλάντης τῆς
5 Σχοινείως. τοὺς δὲ περὶ τὸν Πολυνείκην ἐπιβαλεσθαί πείθειν Ἀμφιάραον τὸν μάντων συστρατευέων αὐτοῖς ἐπὶ τὰς Θήβας· τοῦ δὲ προγυνώσκοντος ὡς ἀπολεῖται συστρατεύσας αὐτοῖς, καὶ διὰ τοῦτο μὴ συγχωροῦντος, Πολυνείκην φασὶ τὸν χρυσοῦν ὄρμον, ὅτι Ἀφροδίτην μυθολογοῦσιν Ἀρμονία διωρήσασθαι, δοῦναι τῇ γυναικὶ τῇ Ἀμφιαράου, ὡστε τὸν ἀνδρὰ πείσῃ συμμαχῆσαι.
6 Καθ᾿ ὅτι δὴ κρόνου Ἀμφιαράου πρὸς Ἀδραστὸν στασιάζοντος περὶ τῆς βασιλείας, ὕμνοις ἄμηθαι πρὸς ἀλλῆλους, καθ’ ὅστις ἐπέτρεπον κρίναι περὶ τῶν ἀμφιοβητουμένων Ἐρεβύλην, γυναῖκα μὲν οὕσαν Ἀμφιαράου, ἀδελφὴν δ᾿ Ἀδραστοῦ. τῆς δὲ τὸ νίκημα περιθέλεσις Ἀδράστῳ καὶ περὶ τῆς ἐπὶ Θήβας στρατείας ἀποφημαμένης δεῖν στρατεύειν, δὲ μὲν Ἀμφιάραος δόξας ὑπὸ τῆς γυναικὸς προδόθη συστρατεύσεως 1 μὲν ὠμολόγησεν, ἐντολὰς δὲ ἐδωκεν Ἀλκμαίων τῷ νεῷ μετὰ τὴν ἐαυτοῦ.
7 τελευτῆ σαν ἀνελεῖν τῆν Ἐρεβύλην. οὐτος μὲν οὖν ὑπερετόν κατὰ τὰς τοῦ πατρὸς ἐντολὰς ἀνείλε τὴν μητέρα, καὶ διὰ τὴν συνείδησιν τοῦ μύσους εἰς μανίαν περιέστη· οἱ δὲ περὶ τὸν Ἀδραστὸν καὶ Πολυνείκην καὶ Τυδέα προσλαβόμενοι τέταρτος ἠγεμόνας, Ἀμφιάραον τε καὶ Καπανέα

1 So Dindorf: συστρατεύσα.
the astonishment of all, whereupon Adrastus, when he learned what had taken place, made preparations for the consequent campaign against Eteocles, having persuaded Capaneus and Hippomedon and Parthenopaeus, the son of Atalantê, the daughter of Schoeneus, to be his allies in the war. Polyneices also endeavoured to persuade the seer Amphiaraus to take part with him in the campaign against Thebes; and when the latter, because he knew in advance that he would perish if he should take part in the campaign, would not for that reason consent to do so, Polyneices, they say, gave the golden necklace which, as the myth relates, had once been given by Aphroditê as a present to Harmonia, to the wife of Amphiaraus, in order that she might persuade her husband to join the others as their ally.

At the time in question Amphiaraus, we are told, was at variance with Adrastus, striving for the kingship, and the two came to an agreement among themselves whereby they committed the decision of the matter at issue between them to Eriphylê, the wife of Amphiaraus and sister of Adrastus. When Eriphylê awarded the victory to Adrastus and, with regard to the campaign against Thebes, gave it as her opinion that it should be undertaken, Amphiaraus, believing that his wife had betrayed him, did agree to take part in the campaign, but left orders with his son Alcmæon that after his death he should slay Eriphylê. Alcmæon, therefore, at a later time slew his mother according to his father's injunction, and because he was conscious of the pollution he had incurred he was driven to madness. But Adrastus and Polyneices and Tydeus, adding to their number four leaders, Amphiaraus,
Diodorus of Sicily

καὶ Ἰππομέδουντα, ἐτὶ δὲ Παρθενοπαιῶν τὸν Ἀταλάντης τῆς Σχοινέως, ἐστράτευσαν ἐπὶ τὰς Θῆβας, ἔχοντες δύναμιν ἄξιολογον. μετὰ δὲ ταῦτα Ἐπεοκλῆς μὲν καὶ Πολυνείκης ἀλλήλους ἀνεῖλον, Καπανέους δὲ βιαζόμενος καὶ διὰ κλίμακος ἀναβαίνων ἐπὶ τὸ τείχος ἐτελεύτησεν, Ἀμφιάραος δὲ χανούσης τῆς γῆς ἐμπεσὼν εἰς τὸ χάσμα μετὰ τοῦ ἄρματος ἄφαντος ἐγένετο. ὥμοιος δὲ καὶ τῶν ἄλλων ἡγεμόνων ἀπολομένων πλὴν Ἀδράστου, καὶ πολλῶν στρατιωτῶν πεσόντων, οἱ μὲν Θῆβαις τὴν ἀναίρεσιν τῶν νεκρῶν οὐ συνεκώρυσαν, δὲ δὴ Ἀδράστος καταλυτών ἀτάφους τοὺς τετελευτηκότας ἐπανῆλθεν εἰς Ἀργοὺς. ἀτάφων δὲ μενόντων τῶν ὑπὸ τὴν Καδμείαν πεπτωκότων σωμάτων, καὶ μηδενὸς τολμῶντος ἰδίπτεως, Ἀθηναίοι διαφέροντες τῶν ἄλλων χρηστότητι πάντας τοὺς ὑπὸ τὴν Καδμείαν πεπτωκότας ἔθαψαν.

66. Οἱ μὲν οὖν ἔπτα ἐπὶ Θῆβας τουῦτον τὸ πέρας ἐσχον. οἱ δὲ τοὺτων παιδεῖς, ἐπίγονοι δὲ ὄνομασθέντες, τῶν τῶν πατέρων βανατον ἐπεξίστι τοῦ ἐσχον στρατεύειν κοινῇ ἐπὶ τὰς Θῆβας, λαβόντες χρησμὸν παρ’ Ἀπόλλωνος πολεμεῖν τὴν προεξηγομένην πόλιν στρατηγὸν ἐχοντος Ἀλκμαῖνας τὸν Ἀμφιάραο. δὲ δ’ Ἀλκμαῖων ἀἱρεθεὶς ὑπ’ αὐτῶν στρατηγὸς ἐπηρώτησεν τὸν βεδον περὶ τῆς ἐπὶ τὰς Θῆβας στρατεύεις καὶ περὶ τῆς Ἐρυφύλης τῆς μητρὸς κολάσεως. τοῦ δὲ Ἀπόλλωνος χρῆ-

1 The acropolis of Thebes.
2 According to Athenian tradition, Theseus made war upon Thebes in order to recover the bodies of the Seven and buried them in Eleusis. The Athenians took great pride in this achievement (cp. Herodotus, 9. 27), it being made the theme
Capaneus, Hippomedom, and Parthenopaeus, the son of Atalantê the daughter of Schoeneus, set out against Thebes, accompanied by a notable army. After this Eteocles and Polyneices slew each other, Capaneus died while impetuously ascending the wall by a scaling-ladder, and as for Amphiaraüs, the earth opened and he together with his chariot fell into the opening and disappeared from sight. When the rest of the leaders, with the exception of Adrastus, had likewise perished and many soldiers had fallen, the Thebans refused to allow the removal of the dead and so Adrastus left them unburied and returned to Argos. So the bodies of those who had fallen at the foot of the Cadmeia¹ remained unburied and no one had the courage to inter them, but the Athenians, who excelled all others in uprightness, honoured with funeral rites all who had fallen at the foot of the Cadmeia.²

66. As for The Seven against Thebes, such, then, was the outcome of their campaign. But their sons, who were known as Epigoni,³ being intent upon avenging the death of their fathers, decided to make common cause in a campaign against Thebes, having received an oracle from Apollo that they should make war upon this city, and with Alemaeon, the son of Amphiaraüs, as their supreme commander. Alemaeon, after they had chosen him to be their commander, inquired of the god concerning the campaign against Thebes and also concerning the punishment of his mother Eriphylê. And Apollo of the Suppliants of Euripides and of the lost Eleusinians of Aeschylus.

² "Afterborn": one of the "Cyclic" epics told of their attack upon Thebes.
DIODORUS OF SICILY

οικτος ἀμφότερα τὰ προειρημένα πράξαι διὰ τὸ μὴ μόνον τὸν χρυσοῦν ὄρμον δέξασθαι κατὰ τῆς ἀπωλείας τοῦ πατρός, ἀλὰ καὶ πέπλον λαβεῖν αὐτὴν κατὰ τῆς τοῦ νεῖοῦ τελευτῆς. Ἀφροδίτης γάρ, ὡς φασὶ, τὸ παλαιὸν δωρησαμένης Ἀρμονίᾳ τῇ Κάδμου τὸν τε ὄρμον καὶ πέπλον, ἀμφότερα ταῦτα προσδέξασθαι τὴν Ἑρμῆλην, τὸν μὲν ὄρμον παρὰ Πολυνείκους λαβοῦσαν, τὸν δὲ πέπλον παρὰ τοῦ νεῖοῦ τοῦ Πολυνείκους Θερσάνδρου, ὅπως πεῖσῃ τὸν νεῖον στρατεύειν ἐπὶ τὰς Θῆβας· ὁ δὲ οὖν Ἀλκμαῖοι οὐ μόνον ἀδροίσας εἰς Ἀργοὺς στρατιώτας, ἀλὰ καὶ ἐκ τῶν πλησίων πόλεων, ἀξιολόγη δυνάμει ἐστράτευσεν ἐπὶ τὰς Θῆβας.

4 ἄντιαχθέντων δὲ τῶν Θῆβαιων ἐγένετο μάχη καρτέρα, καθ' ἦν ἐνίκησαν οἱ περὶ τὸν Ἀλκμαῖον· οἱ δὲ Θῆβαιοι λειψάντες τῇ μάχῃ καὶ πολλοὺς τῶν πολιτῶν ἀποβαλόντες συνετρίβησαν ταῖς ἑλπίσιν. οὐκ ὄντες δὲ ἀξιόμαχοι σύμβουλοι ἔλαβον Τειρεσίαν τὸν μάντιν, ὃς ἐκέλευσεν φυγεῖν ἐκ τῆς πόλεως.

5 μόνως γὰρ οὕτω σωθήσεσθαι. οἱ μὲν οὖν Καδ- μεῖοι κατὰ τὴν τοῦ μάντεως ὑποθήκην ἐξέλιπον τὴν πόλιν, καὶ νυκτὸς συνέφυγον εἰς τὸ χώριον τῆς Βοωτίας ὀνομαζόμενον Τιλφωσαίον. ἔπειθ' οἱ μὲν ἐπίγονοι τὴν πόλιν ἔλοντες διήρπασαν, καὶ τῆς Τειρεσίου θυγατρός Δάφνης ἐγκρατεῖσ γενόμενοι ταύτην ἀνέθεσαν εἰς Δελφοὺς κατὰ τινὰ εὐχὴν ἀκροβίνον τῷ θεῷ. αὐτῇ δὲ τὴν
BOOK IV. 66. 3-6

replied that he should perform both these deeds, not only because Eriphylê had accepted the golden necklace in return for working the destruction of his father, but also because she had received a robe as a reward for securing the death of her son. For Aphrodité, as the tale is told, in ancient times had given both the necklace and a robe as presents to Harmonia, the daughter of Cadmus, and Eriphylê had accepted both of them, receiving the necklace from Polynicees and the robe from Thersanderus, the son of Polynicees, who had given it to her in order to induce her to persuade her son to make the campaign against Thebes. Alcmaeon, accordingly, gathered soldiers, not only from Argos but from the neighbouring cities as well, and so had a notable army as he set out on the campaign against Thebes. The Thebans drew themselves up against him and a mighty battle took place in which Alcmaeon and his allies were victorious; and the Thebans, since they had been worsted in the battle and had lost many of their citizens, found their hopes shattered. And since they were not strong enough to offer further resistance, they consulted the seer Teiresias, who advised them to flee from the city, for only in this way, he said, could they save their lives. Consequently the Cadmeans left the city, as the seer had counselled them to do, and gathered for refuge by night in a place in Bocotia called Tilphossaecum. Thereupon the Epigoni took the city and sacked it, and capturing Daphnê, the daughter of Teiresias, they dedicated her, in accordance with a certain vow, to the service of the temple at Delphi as an offering to the god of the first-fruits of the booty. This maiden possessed no less know-
μαντικὴν οὐχ ἦττον τοῦ πατρὸς εἰδυλίαν, πολὺ μᾶλλον ἐν τοῖς Δελφοῖς διατρήμασα τὴν τέχνην ἐπηρεάζησα. φύσει δὲ θαυμαστὴ κεχορηγημένη χρησμοῦς ἐγραφεῖ παντοδαποῦς, διαφόρους ταῖς κατασκευαῖς παρὰ ἢς φασι καὶ τὸν ποιητὴν ὁμηρὸν πολλὰ τῶν ἐπών σφετερισάμενον κοσμήσαι τὴν ἱδίαν ποιήσων. ἐνθεαζούσης δὲ αὐτῆς πολλάκις καὶ χρησμοὺς ἀποφαινομένης, φασίν ἐπικληθῆναι Σίβυλλαν· τὸ γὰρ ἐνθεάζειν κατὰ γλῶτταν ὑπάρχει σιβυλλαίνειν.

67. Οἱ δὲ ἐπίγονοι τὴν στρατεύσιν ἐπιφανῆ πεποιημένοι μετὰ πολλών λαφύρων ἀνέκαμψαν εἰς τὰς πατρίδας. τῶν δὲ Καδμείων τῶν συμφυγόντων εἰς τὸ Τιλφωσσαῖον Τειρεσίας μὲν ἐτελεύτησαν, διὸ ἄφαντες λαμπρῶς οἱ Καδμεῖοι τιμαῖς ισοθέους ἐτίμησαν· αὐτοὶ δὲ μεταναστάντες ἐκ τῆς πόλεως ἐπὶ Δωρίδας ἐστράτευσαν, καὶ μάχῃ νικήσαντες τοὺς ἐγχωρίους ἐκείνους μὲν ἐξέβαλον ἐκ τῶν πατρίδων, αὐτοὶ δὲ ἐπὶ τις ἁρκῶς κατοικίσαντες, οἱ μὲν ἐν αὐτῇ κατέμεναι, οἱ δὲ ἐπανῆλθον εἰς τὰς Θῆβας, Κρέοντος τοῦ Μενουκέως βασιλεύοντος. οἱ δὲ ἐκ τῶν πατρίδων ἐξελαβάντες ύστερον τις χρόνοις κατήλθον εἰς τὴν Δωρίδα καὶ κατάκησαν ἐν Ἐρυντῶ καὶ Κυτνίῳ καὶ Βοιῳ.

2 Πρὸ δὲ τούτων τῶν χρόνων Βοιωτὸς ὁ Ἀρνης καὶ Ποσειδώνος κατακτήσας εἰς τὴν τότε μὲν Αιολίδα, νῦν δὲ Θεσσαλίαν καλομένην, τοὺς μὲθ' ἐαντοῦ Βοιωτοῦ ἀνώμασε. περὶ δὲ τῶν Αιολέων τούτων ἀναγκαῖον προσαναδραμόντας

1 i.e. Doris.
ledge of prophecy than her father, and in the course of her stay at Delphi she developed her skill to a far greater degree; moreover, by virtue of the employment of a marvellous natural gift, she also wrote oracular responses of every sort, excelling in their composition; and indeed it was from her poetry, they say, that the poet Homer took many verses which he appropriated as his own and with them adorned his own poesy. And since she was often like one inspired when she delivered oracles, they say that she was also called Sibylla, for to be inspired in one's tongue is expressed by the word sibyllainein.

67. The Epigoni, after they had made their campaign renowned, returned to their native lands, bearing with them great booty. Of the Cadmeans who fled in a body to Tilphossaeum, Teiresias died there, and the Cadmeans buried him in state and accorded him honours equal to those offered to the gods; but as for themselves, they left the city and marched against the Doriens; and having conquered them in battle they drove out of their native lands the inhabitants of that country and they themselves settled there for some time, some of them remaining there permanently and others returning to Thebes when Creon, the son of Menocceus, was king. But those who had been expelled from their native lands returned at some later period to Doris and made their homes in Erineus, Cytinium, and Boeum.

Before the period in which these things took place, Bocotus, the son of Arne and Poseidon, came into the land which was then called Aeolis but is now called Thessaly, and gave to his followers the name of Bocotians. But concerning these inhabitants of Aeolis, we must revert to earlier times and give a
3 τοὺς χρόνοις τὰ κατὰ μέρος ἐκθέσθαι. ἐν τοῖς ἐμπροσθεν χρόνοις τῶν Αἰόλου τοῦ � Veterum τοῦ Δευκαλίωνος νῦν οἱ μὲν ἀλλοι κατώκησαν ἐν τοῖς προερημένοις τόποις, Μίμας δὲ μείνας ἐβασίλευσε τῆς Αιολίδος. Μίμαντος δὲ Ἴπποτῆς γενόμενος ἐκ Μελανίππης ἐτέκνωσεν Αἰόλου τούτου δ’ Ἀρη γενομένη θυγάτηρ Βοιωτῶν
4 ἐκ Ποσειδώνος ἐγέννησεν. Αἰόλος δ’ ἀπιστῶν εἰ Ποσειδών ἐμῆν καὶ τῇ φθορᾷ μεμφόμενος, παρέδωκε τὴν Ἀρην Μεταποντίῳ ἐξείς κατὰ τύχην παρεπιδημοῦντι, προστάξας ἀπάγειν εἰς Μεταπόντιον. τούτου δὲ πράξαντος τὸ προσταχθὲν, ἢ Ἄρη θρεφομένη ἐν Μεταποντίῳ ἐγέννησεν Αἰόλον καὶ Βοιωτὸν, οὕς ὁ Μεταπόντιος, ἀπαίς ὦν, κατά τινα χρήσιμον υἱοποιήσατο. οὕτω δ’ ἀνδρώθεντες, στάσεως γενομένης ἐν τῷ Μεταποντίῳ, βιὰ κατέσχον τὴν βασιλείαν. ὡστε τὸς Ἄρη θείας ἔνενθείσης πρὸς Αὐτολύτην τὴν γυναῖκα τοῦ Μεταποντίου, βοηθοῦντες τῇ μητρὶ τῆς Αὐτολύτην ἀνείλων. δεινῶς δὲ φέροντος τοῦ Μεταποντίου τὸ συμβεβηκός, πλοῖα παρασκευασάμενοι καὶ τὴν Ἀρην ἀναλαβόντες ἐξέπλευσαν μετὰ
5 πολλῶν φιλῶν. Αἰόλος μὲν οὖν τὰς ἐν τῷ Τυρρηνικῷ πελάγει καλουμένας ἀπ’ αὐτῶν νῆσους Αιολίδας κατέσχε, καὶ τόλιν ἐκτισε τὴν ὄνομαξομένην ὑπ’ αὐτοῦ 1 Λιπάραν. Βοιωτὸς δὲ πλεύσας πρὸς Αἰόλου τὸν τῆς Ἀρης πατέρα, καὶ τεκνωθεὶς ὑπ’ αὐτοῦ, παρέλαβε τῆς Αιολίδος τὴν βασιλείαν.

1 ὑπ’ αὐτοῦ Wesseling: ἀπ’ αὐτοῦ MSS., Dindorf, Bekker but deleted by Eichstädt, Vogel; cf. 5. 7. 5.
detailed account of them. In the times before that which we are discussing the rest of the sons of Aeolus, who was the son of Hellen, who was the son of Deucalion, settled in the regions we have mentioned, but Mimas remained behind and ruled as king of Aeolis. Hippotes, who was born of Mimas, begat Aeolus by Melanippê, and Arnê, who was the daughter of Aeolus, bore Boeotus by Poseidon. But Aeolus, not believing that it was Poseidon who had lain with Arnê and holding her to blame for her downfall, handed her over to a stranger from Metapontium who happened to be sojourning there at the time, with orders to carry her off to Metapontium. And after the stranger had done as he was ordered, Arnê, while living in Metapontium, gave birth to Aeolus and Boeotus, whom the Metapontian, being childless, in obedience to a certain oracle adopted as his own sons. When the boys had attained to manhood, a civil discord arose in Metapontium and they seized the kingship by violence. Later, however, a quarrel took place between Arnê and Autolytê, the wife of the Metapontian, and the young men took the side of their mother and slew Autolytê. But the Metapontian was indignant at this deed, and so they got boats ready and taking Arnê with them set out to sea accompanied by many friends. Now Aeolus took possession of the islands in the Tyrrhenian Sea which are called after him "Acolian" and founded a city to which he gave the name Lipara; but Boeotus sailed home to Aeolus, the father of Arnê, by whom he was adopted and in succession to him he took over the kingship of Aeolis; and the land

1 In Book 5. 7. 5 Diodorus states that this city was named after Liparus.
καὶ τὴν μὲν χώραν ἀπὸ τῆς μητρὸς Ἀριην, τοὺς 7 δὲ λαοὺς ἄφ’ ἐαυτοῦ Βοιωτῶν ὄνομασε. Βοιωτῶν δὲ Ἰτωνος γενόμενος ἐτέκνωσεν οὐκ ἔτταρας, Ἰππάλκιμον καὶ Ἡλεκτρύωνα, ἐτὶ δ’ Ἀρχιλυκοῦ καὶ Ἀλεγήνωρα. τούτων δ’ Ἰππάλκιμος μὲν ἔγεννησε Πηνέλεως, Ἡλεκτρύων δὲ Λήτου, Ἀλε- γήνωρ δ’ Κλονίου, Ἀρχιλυκοῦ δὲ Προδοήνωρα καὶ Ἀρκεσίαν τοὺς ἐπὶ Τροίαν στρατευσάμενος ἤγειρόνας τῶν ἀπάντων Βοιωτῶν.

68. Τούτων δ’ ήμιν διευκριμήμενων, πειρα- σόμεθα διελθεῖν περὶ Σαλμωνεώς καὶ Τυροῦς καὶ τῶν ἀπογόνων ἔως Νέστορος τοῦ στρατεύ- σαντος ἐπὶ Τροίαν. Σαλμωνεύς γὰρ ἦν υἱὸς Αἰώλου τοῦ Ἐλληνος τοῦ Δευκαλίωνος. οὔτος δ’ ἔκ τῆς Αἰολίδος ὀμηθεὶς μετὰ πλείονων Αἰολέων ἔκκιςε τῆς Ἡλείας παρὰ τῶν Ἀλφείων ποταμῶν πόλιν καὶ ἐκάλεσεν ἅφ’ ἐαυτοῦ Σαλμωνίαν, γῆμας δ’ Ἀλκιδίκην τὴν Ἀλέου ἔγεννησε δυνάτα, τὴν προσαγορευθεὶσαν Τυρῷ, κάλλει διαφέρουσαν.

2 τῆς δὲ γυναικὸς Ἀλκιδίκης ἀποθανοῦσης ἐπέγνημε τὴν ὀνομαζομένην Σιδηρῶν· αὕτη δὲ χαλεπῶς διετέθη πρὸς τὴν Τυρῷ, ὡς αὖ μητριαῖα. μετὰ δὲ ταῦτα Σαλμωνεύς, ὑβρισθῆς ὃν καὶ ἄσεβης, ὑπὸ μὲν τῶν ὑποτεταγμένων ἐμοσθῆ, ὑπὸ δὲ 3 Δίος διὰ τὴν ἀσέβειαν ἐκεραυνώθη. τῇ δὲ Τυρῷ, παρθένῳ κατ’ ἐκείνους τοὺς χρόνους ὀσὺ, Ποσειδῶν μιγεὶς παῖδας ἐγέννησε Πελίαν καὶ Νηλέαν. ή δὲ Τυρὼ συνοικήσασα Κρηθεὶ ἐτέκνωσεν Ἀμυθάονα καὶ Φήρητα καὶ Αἰσώνα. Κρηθεῶς δὲ τελευτή- σαντος ἐστασάσασαν περὶ τῆς βασιλείας Πελίας τε καὶ Νηλείας· τούτων δὲ Πελίας μὲν Ἰωλκοῦ καὶ

1 So Vogel: καὶ πόλιν ἐκτισεν MSS., Dindorf, Bekker.
he named Arne after his mother, but the inhabitants Bocotians after himself. And Itonus, the son of Boeotus, begat four sons, Hippaleimus, Electryon, Archilycus, and Alegenor. Of these sons Hippaleimus begat Peneleos, Electryon begat Leitus, Alegenor begat Clonius, and Archilycus begat Prothoënor and Arcesilaüs, who were the leaders of all the Bocotians in the expedition against Troy.

68. Now that we have examined these matters we shall endeavour to set forth the facts concerning Salmoneus and Tyro and their descendants as far as Nestor, who took part in the campaign against Troy. Salmoneus was a son of Acolus, who was the son of Hellen, who was the son of Deucalion, and setting out from Acolis with a number of Aeolians he founded a city in Eleia on the banks of the river Alpheius and called it Salmonia after his own name. And marrying Alcédicé, the daughter of Aleus, he begat by her a daughter, her who was given the name Tyro, a maiden of surpassing beauty. When his wife Alcédicé died Salmoneus took for a second wife Sidero, as she was called, who treated Tyro unkindly, as a step-mother would. Afterwards Salmoneus, being an overbearing man and impious, came to be hated by his subjects and because of his impiety was slain by Zeus with a bolt of lightning. As for Tyro, who was still a virgin when this took place, Poseidon lay with her and begat two sons, Pelias and Neleus. Then Tyro married Cretheus and bore Amythaon and Pheres and Aeson. But at the death of Cretheus a strife over the kingship arose between Pelias and Neleus. Of these two Pelias came to be king over Ioleus and the neigh-
τῶν πλησίον χωρίων ἐβασίλευσε, Νηλεύς δὲ παραλαβὼν Ἔπελαμπωδα καὶ Βιάντα τοὺς Ἀμυθάνους καὶ Ἀγαλάας νιώσας καὶ τινὰς ἄλλους τῶν Ἀχαιῶν Φθιωτῶν καὶ τῶν Αἰολέων ἔστρατευσεν εἰς Πελοπόννησον. καὶ Μελάμπονς μὲν μάντις ὃν τᾶς Ἀργείας γυναῖκας μανείσας διὰ τῆς Διονύσου μὴν ἔθεράπευσεν, ἀντὶ δὲ ταύτης τῆς εὐεργεσίας χάριν ἐλαβε παρὰ τοῦ βασιλέως τῶν Ἀργείων Ἀναζαγόρου τοῦ Μεγαπένθους τὰ δύο μέρη τῆς βασιλείας· κατουκησας δὲ ἐν Ἀργεί Κούνην ἐπονήσατο τὴν βασιλείαν Βιάντα τῷ ἀδελφῷ.  
5 γῆς δὲ Ἰφιάνειρα τῆς Μεγαπένθους ἐτέκνωσεν Ἀντιφάτην καὶ Μαυτό, ἔτι δὲ Βιάντα καὶ Προνόην Ἀντιφάτου δὲ καὶ Ζευξίππης τῆς Ἰπποκόωντος Ὀικλής καὶ Ἀμφάλκης ὑπήρξαν, Οἰκλέους δὲ καὶ Ἰπερμνήστρας τῆς Θεσσοῦ Ἰφιάνειρα καὶ 6 Πολύβοια καὶ Ἀμφιάραος ἐγένοντο. Μελάμπονς μὲν οὖν καὶ Βιάν καὶ οἱ ἀπ' ἐκείνων οὕτω τῆς ἐν Ἀργεὶ βασιλείας μετέσχουν, Νηλεύς δὲ μετὰ τῶν συνακολουθησάντων παραγενόμενος εἰς Μεσσήνην πόλιν ἔκτισε Πύλου, δῶτων αὐτῷ τῶν ἐργαρίων. ταύτης δὲ βασιλεύων καὶ γῆς Ἰλώρων τῆς Ἀμφίονος τοῦ Θηβαίου, παῖδας ἐγένησε δώδεκα, ὅπως ἐν πρεσβύτατος μὲν Περικλύμενος, νεώτατος δὲ Νέωτορ ὦ ἐπὶ Τροίαν στρατεύσας. Περὶ μὲν οὖν τῶν Νέστορος προγόνων ἀρκεσθησόμεθα τοῖς βηθεύσι, στοχαζόμενοι τῆς συμμετρίας. 69. Περὶ δὲ τῶν Ἀπιηθῶν καὶ Κενταύρων  
1 So Vogel, παραλαβὼν δὲ Νηλεύς Α, Νηλεύς omitted by the other MSS.  
2 καὶ after Ἀχαιῶν deleted by Hertlein.
bouring districts, but Neleus, taking with him Melampous and Bias, the sons of Amythaon and Aglaia, and certain other Achaeans of Phthiotis and Aeolians, made a campaign into the Peloponnesus. Melampous, who was a seer, healed the women of Argos of the madness which the wrath of Dionysus had brought upon them, and in return for this benefaction he received from the king of the Argives, Anaxagoras the son of Megapenthes, two-thirds of the kingdom; and he made his home in Argos and shared the kingship with Bias his brother. And marrying Iphianeira, the daughter of Megapenthes, he begat Antiphates and Manto, and also Bias and Prone; and of Antiphates and of Zeuxippē, the daughter of Hippocoön, the children were Oecles and Amphalces, and to Oecles and Hypermnestra, the daughter of Thespius, were born Iphianeira, Polyboea, and Amphiarautēs. Now Melampous and Bias and their descendants shared in the kingship in Argos, as we have stated, but Neleus, when he had arrived in Messenē together with his companions, founded the city of Pylus, the natives of the region giving him the site. And while king of this city he married Chloris, the daughter of Amphion the Theban, and begat twelve sons, the oldest of whom was Periclymenus and the youngest the Nestor who engaged in the expedition against Troy.

As regards the ancestors of Nestor, then, we shall be satisfied with what has been said, since we are aiming at due proportion in our account.

69. We shall now discuss in turn the Lapiths and

3 τῶν omitted by DM, Vogel.
ἐν μέρει διεξήμεν. Ὡκεανοῦ καὶ Τηθύος κατὰ τοὺς μύθους παῖδες ἐγέννησε πλείους ποταμῶν ἐπώνυμους, ἐν οἷς καὶ Πηνεῖος, ἀφ’ οὗ συνέβη τὸν ἐν Θετολίᾳ Πηνεῖον δυναμοθήναι. οὕτως δὲ μυγεῖς νύμφη τῇ προσαγορευμένῃ Κρεούσῃ παῖδας ἐγέννησεν 'Τύρεα καὶ Στύλβην, ἥ μυγεῖς 'Απόλλων.

2 Λαπίθην καὶ Κένταυρον ἐγέννησε. καὶ τούτων Λαπίθης μὲν κατοικῶν περὶ τὸν Πηνεῖον ποταμὸν ἐβασίλευσε τῶν τόπων τούτων, γῆμας δὲ Ὄρσυνο-μην τὴν Εὐηνόμου ἐγέννησεν υἱὸς δύο, Φόρ-βαντα καὶ Περίβαντα. οὕτως μὲν οὖν ἐνταῦθα ἐβασίλευσαν, οἱ δὲ σύμπαντες λαοὶ ἀπὸ Λαπίθου Λαπίθαι προσηγορεύθησαν. τῶν δ’ υἱῶν τῶν Λαπίθου Φόρβας μὲν εἰς Ὄλευνον παρήλθεν, εἰς ὃς μεταπεμφάμενος αὐτὸν Ἀλέκτωρ ὁ τῆς Ἡλείας βασιλεὺς βοηθῶν, φοβούμενος τὴν Πέλιτος δυναστείαν, τῆς εἰς Ἡλίδι βασιλείας μετέδωκεν.

3 ἐκ δὲ Φόρβαντος ὑπῆρξαν υἱὸι δύο, Αἴγειος καὶ Ἀκτωρ, οἱ τῆς Ἡλείων βασιλείας παραλαβόν-τες. ὁ δὲ ἔτερος τῶν Λαπίθου παῖδων Περίβας γῆμας Ἀστυάγνων τὴν Τυώνος ἐγέννησεν ὀκτὼ παῖδας, ὁν ἦν προεκτοστὸς Ἀντίων, ὃς μυγεῖς Περιμήλη τῇ Αμυθάονος ἐγέννησεν 'Ιξίονα. οὕτως δ’, ὥς φασιν, ὑποχώμενοι ἐδνὰ πολλὰ δῶσεν Ἡίονε; ἐγήμε τὴν Ἡίονεως θυγατέρα Δίαν, εἰς 4 ὃς ἐγέννησε Περίδων. ἐπειδ’ ὁ μὲν Ἰξίων οὐκ ἀπέδωκε τὰ ἑνὰ τῇ γυναικί, ὁ δὲ Ἡίονες τὰς ὕππους ἀντὶ τούτων ἰχνεύσασθαι. ὁ δὲ Ἰξίων τῶν Ἡίονεα μετεπέμβατο ἐπαγγελλόμενος πάντα ὑπακούσεσθαι, καὶ τῶν Ἡίονεα παραγενόμενον ἐβαλεν εἰς βόθρον πυρὸς μεστὸν. διὰ δὲ τὸ μέγεθος
Centaurs. To Oceanus and Tethys, so the myths relate, were born a number of sons who gave their names to rivers, and among them was Peneius, from whom the river Peneius in Thessaly later got its name. He lay with the nymph named Creusa and begat as children Hypseus and Stilbê, and with the latter Apollo lay and begat Lapithes and Centaurus. Of these two, Lapithes made his home about the Peneius river and ruled over these regions, and marrying Orsinomê, the daughter of Eurynomus, he begat two sons, Phorbas and Periphas. And these sons became kings in this region and all the peoples there were called "Lapiths" after Lapithes. As for the sons of Lapithes, Phorbas went to Olenus, from which city Alector, the king of Eleia, summoned him to come to his aid, since he stood in fear of the overlordship of Pelops, and he gave him a share of the kingship of Elis; and to Phorbas were born two sons, Aegeus and Actor, who received the kingship over the Eleans. The other son of Lapithes, namely, Periphas, married Astyaguia, the daughter of Hypseus, and begat eight sons, the oldest of whom was Antion, who lay with Perimela, the daughter of Amythaon, and begat Ixion. He, the story goes, having promised that he would give many gifts of wooing to Eioneus, married Dia, the daughter of Eioneus, by whom he begat Peirithoüs. But when afterward Ixion would not pay over the gifts of wooing to his wife, Eioneus took as security for these his mares. Ixion thereupon summoned Eioneus to come to him, assuring him that he would comply in every respect, but when Eioneus arrived he cast him into a pit which he had filled with fire. Because of the enormity of this crime no man, we are informed,
τῆς παρανομίας μηδένα βουλεύομαι καθάραι τον φόνον. τέλος δ’ ύπο τοῦ Διός κατὰ τοὺς μύθους ἀγνισθεὶς, ἥρασθη μὲν τῆς Ἡρας καὶ κατετόλ-μησεν ὑπὲρ συνουσίας λόγους ποιεῖσθαι. ἔπειτα τὸν μὲν Δία εἰδωλον ποιήσαντα τῆς Ἡρας νεφέλην ἐξαποστεῖλαί, τὸν δὲ Ἰξίονα τῇ νεφέλῃ μιγέντα γεννήσαι τοὺς ὀνομαζομένους Κενταύρους ἀνθρωποφεῖς. τέλος δὲ μυθολογοῦσι τὸν Ἰξίονα διὰ τὸ μέγεθος τῶν ἡμαρτημένων ὑπὸ Διὸς εἰς τροχὸν ἐνδεθήναι, καὶ τελευτήσαντα τὴν τιμωρίαν ἔχειν αἰώνιον.

70. Τοὺς δὲ Κενταύρους τινὲς μὲν φασὶν ἐν τῷ Πηλίῳ τραφῆναι ὑπὸ Νυμφῶν, ἀνδρωθέντας δὲ καὶ μιγέντας ἵππους θηλείας γεννήσαι τοὺς ὀνομαζομένους διφυῖς Ἰπποκενταύρους. τινὲς δὲ λέγουσι τοὺς ἐκ Νεφέλης καὶ Ἰξίονος γεννηθέντας Κενταύρους πρῶτους ἐπιπεύειν ἑπιχειρήσαντας Ἰπποκενταύρους ὀνομάσθαι καὶ εἰς πλάσμα 2 μύθου καταταχθῆναι ὡς διφυῖς ὄντας. φασὶ δὲ τούτους ὡς συγγενεῖς ὑπάρχοντας ἀπατήσαι τὸν Πειρίθουν τὸ μέρος τῆς πατροφᾶς ἀρχῆς· οὐκ ἀποδιδόντος δὲ τοῦ Πειρίθου πόλεμον ἐξενεγ-3 κεῖν πρὸς αὐτὸν τε καὶ τοὺς Δανίθας. ὕστερον δὲ διαλυθέντων αὐτῶν Πειρίθους μὲν γῆμας Ἰπποδάμειαν τὴν Βουτοῦ,1 καὶ καλέσαντος εἰς τοὺς γάμους τὸν τε Θησεά καὶ τοὺς Κενταύρους, φασὶ μεθυσθέντας ἐπιβαλέσθαι ταῖς κεκλημέναις γυναιξὶ καὶ βίας μίσγεσθαι, διὰ δὲ τὴν παρανομίαν

1 So Palmer: βωστοῦ.
was willing to purify him of the murder. The myths recount, however, that in the end he was purified by Zeus, but that he became enamoured of Hera and had the temerity to make advances to her. Thereupon, men say, Zeus formed a figure of Hera out of a cloud and sent it to him, and Ixion, lying with the cloud (Nephelē) begat the Centaurs, as they are called, which have the shapes of men. But the myths relate that in the end Ixion, because of the enormity of his misdeeds, was bound by Zeus upon a wheel and after death had to suffer punishment for all eternity.

70. The Centaurs, according to some writers, were reared by Nymphs on Mt. Pelion, and when they had attained to manhood they consorted with mares and brought into being the Hippocentauers, as they are called, which are creatures of double form; but others say that it was the Centaurs born of Ixion and Nephelē who were called Hippocentauers, because they were the first to essay the riding of horses, and that they were then made into a fictitious myth, to the effect that they were of double form. We are also told that they demanded of Peirithoüs, on the ground of kinship,¹ their share of their father’s kingdom, and that when Peirithoüs would not yield it to them they made war on both him and the Lapiths. At a later time, the account goes on to say, when they had made up their differences, Peirithoüs married Hippodameia, the daughter of Butes, and invited both Theseus and the Centaurs to the wedding. The Centaurs, however, becoming drunken assaulted the female guests and lay with them by

¹ Ixion was the father both of the Centaurs and of Peirithoüs.
τὸν τε Θησέα καὶ τοὺς Λαπίδας παροξυσθέντας οὐκ ὀλίγους μὲν ἀνελείν, τοὺς δὲ λοιποὺς ἐκβαλεῖν ἐκ τῆς πόλεως. διὰ δὲ ταύτην τὴν αἰτίαν τῶν Κενταύρων πανδημεῖ τοιοῦτοι στρατευσάντων ἑπὶ τοὺς Λαπίδας καὶ πολλοὺς ἀνελόντων, τοὺς ὑπολειφθέντας φυγεῖν εἰς Φολόην τῆς Ἀρκαδίας, τέλος δὲ εἰς Μαλέαν ἐκπεσόντας ἐνταῦθα κατοικήσαν. τοὺς δὲ Κενταύρους μετεωρισθέντας τοὺς προτερῆμασι, καὶ ὄρμωμένους ἐκ τῆς Φολόης, ἡξεσθαὶ τοὺς παριόντας τῶν 'Ελλήνων καὶ πολλοὺς τῶν περιοίκων ἀναιρεῖν.

71. Τούτων δὲ ἦμῖν διευκρινημένων πειρασόμεθα διελθεῖν περὶ 'Ασκληπιοῦ καὶ τῶν ἀπογόνων αὐτοῦ. μυθολογοῦσι τούτων 'Ασκληπιοῦ Ἀπόλλωνος ὑδὸν ὑπάρχειν καὶ Κορωνίδος, φύσει δὲ καὶ ἀγχυνοὶ διενεγκόντας ζηλῶσι τὴν ἰατρικὴν ἐπιστήμην, καὶ πολλά τῶν συντεινόντων πρὸς ὑγείαν ἀνθρώπων ἐξευρεῖν. ἐπὶ τοσοῦτο δὲ προβῆναι τῇ δόξῃ ὅστε πολλοὺς τῶν ἀπεγνωσμένων ἀρρώστων παραδόξως θεραπεῦειν, καὶ διὰ τούτῳ πολλοὺς δοκεῖν τῶν τετελευτηκότων ποιεῖν πάλιν

2 ζῶντας. διὸ καὶ τὸν μὲν "Αἰδην μυθολογοῦσιν ἐγκαλοῦντα τῷ Ἀσκληπιῷ κατηγορίαν αὐτοῦ ποιήσασθαι πρὸς τὸν Δία ὅσ τῆς ἐπαρχίας αὐτοῦ ταπεινωμένης· ἐλάττωσι γὰρ ἄει γίνεσθαι τοὺς τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπίου. καὶ τὸν μὲν Δία παροξυσθέντα κεραυνώ-

1 For Φολόη Eichstädt, followed by Dindorf and Bekker, reads Φενέων.
2 τέλος Wurm, Vogel, τινῶς D, Dindorf, Bekker, τινές II.
violence, whereupon both Theseus and the Lapiths, incensed by such a display of lawlessness, slew not a few of them and drove the rest out of the city. Because of this the Centaurs gathered all their forces, made a campaign against the Lapiths, and slew many of them, the survivors fleeing into Mt. Pholoê in Arcadia and ultimately escaping from there to Cape Malea, where they made their home. And the Centaurs, elated by these successes, made Mt. Pholoê the base of their operations, plundered the Greeks who passed by, and slew many of their neighbours.¹

71. Now that we have examined these matters we shall endeavour to set forth the facts concerning Asclepius and his descendants. This, then, is what the myths relate: Asclepius was the son of Apollo and Coronis, and since he excelled in natural ability and sagacity of mind, he devoted himself to the science of healing and made many discoveries which contribute to the health of mankind. And so far did he advance along the road of fame that, to the amazement of all, he healed many sick whose lives had been despaired of, and for this reason it was believed that he had brought back to life many who had died. Consequently, the myth goes on to say, Hades brought accusation against Asclepius, charging him before Zeus of acting to the detriment of his own province, for, he said, the number of the dead was steadily diminishing, now that men were being healed by Asclepius. So Zeus, in indignation,

¹ The text of the preceding sentences has been suspected. Contrary to the accepted tradition Diodorus makes the Centaurs, not the Lapiths, victorious, and locates the ultimate home of the Lapiths, not of the Centaurs, on Cape Malea.
Diodorus of Sicily

σαντα τὸν 'Ασκληπιὸν διαφθείραι, τὸν δ' 'Απόλλωνα διὰ τὴν ἀναίρεσιν τούτου παροξυνθέντα φονεύσαι τοὺς τὸν κεραινὸν τῷ Διῷ κατασκευάσαντα Κύκλωπας: ἐπὶ δὲ τῇ τούτων τελευτή παροξυνθέντα τὸν Δία προστάξαι τῷ 'Απόλλωνι δητεύσαι παρ’ ἀνθρώπῳ, καὶ ταύτην τὴν τιμωρίαν 4 λαβεῖν παρ’ αὐτοῦ τῶν ἐγκλημάτων. 'Ασκληπιὸν δὲ φασὶ γενομένους νῦν Μαχάονα καὶ Ποδαλείριον, καὶ τὴν τέχνην ἐκποιήσαντας, ἔπει Τροῖαν συντρατεύσαι τοῖς περὶ τὸν 'Αγαμέμνονα: κατὰ δὲ τὸν πόλεμον μεγάλας χρείας αὐτοῦς παρασχέσθαι τοῖς Ἐλλησι, θεραπεύοντας ἐμπειρότατα τοὺς τιτρωσκομένους, καὶ διὰ τὰς εὐεργεσίας ταύτας ὑπὸ τῶν Ἐλλήνων μεγάλης τυχεῖν δόξης: ἀτελεῖς δ' αὐτοὺς ἀφεῖναι τῶν κατὰ τὰς μάχας κινδύνων καὶ τῶν ἄλλων λειτουργιῶν διὰ τὴν ὑπερβολὴν τῆς ἐν τῷ θεραπεύειν εὐχρηστίας.

Περὶ μὲν οὖν 'Ασκληπιοῦ καὶ τῶν νῦν αὐτοῦ τοῖς ῥηθείσων ἀρκεσθησόμεθα.

72. Περὶ δὲ τῶν 'Ασωτοῦ θυγατέρων καὶ τῶν Ἀλακῶν γενομένων νῦν νῦν διέξειμεν. Ὡκεανὸς καὶ Τηθύς κατὰ τὰς μύθους ἐγένοντο παιδεῖς ἄλλοι τε πλείους ἐπώνυμοι ποταμῶν, ἐν οἷς ὑπάρξαι Πηνειῶν καὶ 'Ασωτοῦ. Πηνειῶς μὲν οὖν κατοικήσασι περὶ τὴν νῦν οὐδαμὴ Θεσπαλίαν ἐπώνυμον ἐαυτοῦ τὸν προερημένον ποταμὸν ἐποιησεν. 'Ασωτὸς δὲ ἐν Φλίοντι κατοικήσας ἐγημε Μετώπην τὴν Λάδωνος, ἐξ ἣς ἐγένοντο δύο μὲν

1 Literally, “liturgies,” Diodorus throws back into mythological times the “liturgical” services of many Greek cities, which were performed in turn and at their own expense by wealthier citizens, such as the equipping and maintenance of a
slew Asclepius with his thunderbolt, but Apollo, indignant at the slaying of Asclepius, murdered the Cyclopes who had forged the thunderbolt for Zeus; but at the death of the Cyclopes Zeus was again indignant and laid a command upon Apollo that he should serve as a labourer for a human being and that this should be the punishment he should receive from him for his crimes. To Asclepius, we are told further, sons were born, Machaon and Podalcrarius, who also developed the healing art and accompanied Agamemnon in the expedition against Troy. Throughout the course of the war they were of great service to the Greeks, healing most skilfully the wounded, and because of these benefactions they attained to great fame among the Greeks; furthermore, they were granted exemption from the perils of battles and from the other obligations of citizenship, because of the very great service which they offered by their healing.

Now as regards Asclepius and his sons we shall be satisfied with what has been said.

72. We shall now recount the story of the daughters of Asopus and of the sons who were born to Aeacus. According to the myths there were born to Oceanus and Tethys a number of children who gave their names to rivers, and among their number were Peneius and Asopus. Now Peneius made his home in what is now Thessaly and called after himself the river which bears his name; but Asopus made his home in Phlius, where he married Metopê, the daughter of Ladon, to whom were born two sons, warship, the training of a chorus for a dramatic performance or of a team of men from each tribe for the torch-race, and the like.
νῖοι, Πελασγῶς καὶ Ἰσμηνός, θυγατέρες δὲ δώδεκα, Κόρκυρα καὶ Σαλαμῖς, ἔτι δ’ Αἰγύνα καὶ Πειρήνη καὶ Κλεώνη, πρὸς δὲ ταύτας Θήβη τε καὶ Τάναγρα καὶ Θέσπεια καὶ Ἀσσωπίς, ἔτι δὲ Σιωπῆ, πρὸς δὲ ταύτας Ὀρνία καὶ Χαλκις. τούτων δ’ Ἰσμηνός μὲν εἰς Βοιωτίαν ἐλθὼν κατάκηκε σε περὶ τὸν ποταμὸν τὸν ἀπ’ ἐκείνου τῆς ὁμοιωμαλῆς λαβώντα, τῶν δὲ θυγατέρων Σιωπῆς μὲν ὑπὸ Ἀπόλλωνος ἀρπαγεῖσα ἀπηνέχθη πρὸς τούτων τῶν τόπων οὐ νῦν ἐστιν ἡ ἀπ’ ἐκείνης ὁμομασθεῖσα πόλις Σιωπῆς· ἐκ δὲ ταύτης καὶ Ἀπόλλωνος γενόμενος νῦν Σύρος ἐβασίλευσε τῶν ἀπ’ ἐκείνου Σύρων ὁμομασθεῖσαν·

3 Κόρκυρα δ’ ὑπὸ Ποσειδῶνος ἀπηνέχθη εἰς νῆσον τῆς ἀπ’ ἐκείνης Κόρκυραν ὁμομαζομένην· ἐκ ταύτης δὲ καὶ Ποσειδῶνος ἐγένετο Φαίαξ, ἀφ’ οὗ τῶν Φαίακας συνέβη τυχεῖν ταύτης τῆς προσηγορίας. Φαίακος δ’ ἐγένετο Ἀλκίνοος ὁ τῶν Ὀδυσσέα καταγαγὼν εἰς τὴν Ἰθάκην. Σαλαμῖς δ’ ὑπὸ Ποσειδῶνος ἀρπαγεῖσα ἐκομίσθη εἰς τὴν ἀπ’ αὐτῆς νῆσον Σαλαμίνα προσαγορευθεῖσαν· αὐτὴ δὲ μιγεῖσα Ποσειδῶνυ Κυρέα ἐγέννησεν, ὃς βασιλεύσας τῆς νῆσου ταύτης καὶ γενόμενος ἐπιφανῆς ἀπέκτεινεν ὧφιν ὑπερφυή τὸ μέγεθος καὶ λυμανόμενον τοὺς ἐγχωρίους. Αἰγύνα δ’ ἐκ Φλιώντος ὑπὸ Διὸς ἀρπαγεῖσα εἰς νῆσον ἀπεκομίσθη τὴν ἀπ’ ἐκείνης Αἰγύνων ὁμομασθεῖσαν, ἐν ταύτῃ δὲ Διὸ μιγεῖσα ἐτέκνωσεν Αἰακόν, ὃς ἐβασίλευσε τῆς νῆσου.

5 Τούτου δ’ ἐγένοντο νῦν Πηλεὺς καὶ Τελαμῶν. τούτων δὲ Πηλεὺς δίσκω βαλὼν ἀπέκτεινεν ἀκουσώς Φώκον διοπάτριον αδελφὸν, εἰς ἄλλης δὲ μητρὸς γεγενημένον. διὰ δὲ τὸν φόνον Πηλεὺς ὑπὸ 46
Pelagius and Ismenus, and twelve daughters, Coreyra and Salamis, also Aegina, Peirenē, and Cleonē, then Thebē, Tanagra, Thespeia, and Asopis, also Sinopē, and finally Ornia and Chalcis. One of his sons, Ismenus, came to Bœotia and settled near the river which received its name from him; but as for the daughters, Sinopē was seized by Apollo and carried off to the place where now stands the city of Sinopē, which was named after her, and to her and Apollo was born a son Syrus, who became king of the Syrians, who were named after him. Coreyra was carried off by Poseidon to the island which was named Coreyra after her; and to her and Poseidon was born Phaeax, from whom the Phaeacians afterwards received the name they bear. To Phaeax was born Alcinoös, who brought about the return of Odysseus to Ithaca. Salamis was seized by Poseidon and taken to the island which was named Salamis after her; and she lay with Poseidon and bore Cychreus, who became king of this island and acquired fame by reason of his slaying a snake of huge size which was destroying the inhabitants of the island. Aegina was seized by Zeus and taken off by him from Phlius to the island which was named Aegina after her, and lying with Zeus on this island she gave birth to Aeacus, who became its king.

To Aeacus sons were born, Peleus and Telamon. Of these, Peleus, while hurling a discus, accidentally slew Phocus, who was his brother by the same father although born of another mother. Because of this slaying Peleus was banished by his father and

\[1\] Cf. the Odyssey, 13. 1 ff.

\[2\] So Wesseling: Κευχρύα.
τοῦ πατρὸς φυγαδευθεῖσα ἐφυγε τῆς νῦν Θεταλίας καλομεῖνης εἰς Φθιᾶν, καὶ καθαρθεὶς ὑπὸ "Ἀκτορος τοῦ βασιλέως διεδέχατο τὴν βασιλείαν, ἁπαίδος ὄντος τοῦ "Ἀκτορος. ἐκ δὲ Πηλέως καὶ Ὑσίκιος γενόμενος Ἀχιλλεὺς ἐστράτευσε μετ' Ὕγαμε-7 μονὸς εἰς Τροίαν. Τελαμών δὲ φυγὼν εἰς Ἀγάνης κατήνθησαν εἰς Σαλαμίνα, καὶ γῆμας Κυρήνως τοῦ βασιλέως τῶν Σαλαμινίων θυγατέρα Γλαύκην ἐβασιλεύσε τῆς νήσου. τῆς δὲ γυναικὸς Γλαύκης ἀποθανούσῃ ἐγνήμεν ἐξ Ἀθηνῶν Ἐρίβουαν τὴν Ἀλκάθου, εἰς ἦς ἐγέννησεν Λιαντα τὸν ἐπὶ Τροίαν στρατεύσαντα.

73. Τούτων δ' ἡμῶν διευκρινημένων πειρασό-μεθα διελθεῖν περὶ Πέλοπος καὶ Ταντάλου καὶ Οἰνόμαος: ἀναγκαίων δὲ τοῖς χρόνοις προσανα-δραμόντας ἡμᾶς ἀπ' ἀρχὴς ἐν κεφαλαίοις ἀπαντά διελθεῖν. κατὰ γὰρ τὴν Πελοπόννησον ἐν πόλει Πίση "Ἄρης Ἀρτάνῃ τῇ Ἀσωτοῦ θυγατρὶ μιγείᾳ 2 ἐγέννησεν Οἰνόμαον. οὐτὸς δὲ θυγατέρα μονο-γενῆς γεννήσας ἐνόμασεν Ἰπποδάμειαν. χρηστη-ριαζομένω δ' αὐτῷ περὶ τῆς τελευτῆς ἔχρησεν ὁ θεὸς τότε τελευτήσειν αὐτὸν ὅταν ἡ θυγατρὶ Ἰπποδάμεια συνοικήσῃ. εὐλαβούμενον οὖν αὐτὸν περὶ τοῦ γάμου τῆς θυγατρὸς κρίνα ταύτην παρθένων διαφυλάττειν, ὑπολαμβάνοντα μόνως 3 οὕτως ἐκφεύξεθαι τὸν κύδωνον. διότερ πολλῶν μνησευμένων τῆς κόρης, ἄθλον προετίθητο τοῖς βουλομένως αὐτὴν γῆμαι τοιούτον. ἔδει τὸν μὲν ᾦττηθέντα τελευτήσαι, τὸν δ' ἐπιτυχόντα γαμεῖν τὴν κόρην, ὑπεστήσατο δ' ἱπποδρομίαν ἀπὸ τῆς

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fled to Phthia in what is now called Thessaly, where he was purified by Actor the king of the country and succeeded to the kingship, Actor being childless. To Peleus and Thetis was born Achilleus, who accompanied Agamemnon in the expedition against Troy. Telamon, being also a fugitive from Aegina, went to Salamis and marrying Glaucê, the daughter of Cychreus, the king of the Salaminians, he became king of the island. When his wife Glaucê died he married Eriboea of Athens, the daughter of Alcathus, by whom he begat Ajax, who served in the expedition against Troy.

73. Now that we have examined these matters we shall endeavour to set forth the facts concerning Pelops and Tantalus and Oenomaüs, but to do so we must revert to earlier times and give in summary the whole story from the beginning. The account runs like this: In the city of Pisa in the Peloponnesus Ares lay with Harpinê, the daughter of Asopus, and begat Oenomaüs, who, in turn, begat a daughter, an only child, and named her Hippodameia. And once when he consulted an oracle about the end of his life the god replied to him that he should die whenever his daughter Hippodameia should marry. Consequently, we are told, he proceeded cautiously regarding the marriage of his daughter and decided to see that she was kept a virgin, assuming that only in this way could he escape from the danger which her marriage would entail. And so, since there were many suitors for the girl's hand, he proposed a contest for any who wished to marry her, the conditions being that the defeated suitor must die, but whoever should win would have the girl in marriage. The contest he set was a chariot-race from Pisa to
ΔΙΟΔΟΡΟΣ Ο ΣΙΚΙΛΙΟΣ

Πίσης μέχρι τού κατὰ Κόρινθον Ἰσθμοῦ πρὸς τῶν βωμῶν τοῦ Ποσειδῶνος, τὴν δ' ἀφεσιν τῶν ἔππων ἑποίησε τοιαύτην. ὁ μὲν Οἰνόμαος ἔθηκε κριόν τῷ Δίῳ, ὁ δὲ μνηστευόμενος ἔξωρμα τέθριππον ἐλαίων ἄρμαν· ἂγιοθέντων δὲ τῶν ἱερῶν, τότε ἀρχεσθαι τοῦ δρόμου τοῦ Οἰνόμαον καὶ διώκειν τὸν μνηστήρα, ἔχοντα δόρυ καὶ ἕνιοχον τὸν Μυρτῖλον· εἰ δ' ἐφίκουσε καταλαβεῖν τὸ διωκόμενον ἄρμα, τύπτειν τῷ δόρατι καὶ διαφθείρειν τὸν μνηστήρα. τούτῳ δὲ τῷ τρόπῳ τοὺς αἱ μνηστευομένους καταλαμβάνων διὰ τὴν ἔξυπτη τῶν ἔππων πολλοὺς ἀνήρει. Πέλοψ δ' ὁ Ταυτάλος καταντήσας εἰς Πίσαν, καὶ δεσποτεύομενος τὴν Ἰπποδάμειαν, ἐπεθύμησε τοῦ γάμου φθείρας δὲ τὸν ἕνιοχον τοῦ Οἰνομάου Μυρτῖλων, καὶ λαβὼν συνεργόν πρὸς τὴν νίκην, ἐφθασε παραγενόμενος ἐπὶ τὸν Ἰσθμόν πρὸς τὸν τοῦ Ποσειδῶνος βωμὸν. ὁ δ' Οἰνόμαος τὸ λόγιον τετελέσθαι νομίζων, καὶ διὰ τὴν λύπην ἀθυμίας, αὐτὸν ἐκ τοῦ ζῆν μετέστησε. τούτῳ δὲ τῷ τρόπῳ Πέλοψ γῆμας τὴν Ἰπποδάμειαν παρέδαμε τὴν ἐν Πίσῃ βασιλείαν, καὶ διὰ τὴν ἀνδρείαν καὶ σύνεσιν αἱ μᾶλλον αὐξώμενοι τοὺς πλείστους τῶν κατὰ τὴν Πελοπόννησον οἰκούντων προσηγάγετο, καὶ τὴν χώραν ἀφ’ ἑαυτοῦ Πελοπόννησον προσηγόρευσεν.

74. Ἐπεὶ δὲ Πέλοπος ἐμνήσθημεν, ἀναγκαιόν ἔστι καὶ περὶ τοῦ πατρὸς αὐτοῦ Ταυτάλου διελθεῖν, ἵνα μηδέν τῶν ἄκος ἄξιών παραλίπω.
the altar of Poseidon on the Isthmus of Corinth, and the starting of the horses he arranged as follows: Oenomaus was to be sacrificing a ram to Zeus, when the suitor should set out, driving a chariot drawn by four horses; then, when the sacrifice had been completed, Oenomaus was to begin the race and make after the suitor, having a spear and Myrtillus as his driver, and if he should succeed in overtaking the chariot which he was pursuing he was to smite the suitor with the spear and slay him. By employing this method he kept overtaking the suitors as they appeared, his horses being swift, and was slaying them in great numbers. But when Pelops, the son of Tantalus, came to Pisa and looked upon Hippodameia, he set his heart upon marrying her, and by corrupting Myrtillus, the charioteer of Oenomaus, and thus securing his co-operation toward winning the victory, he was the first to arrive at the altar of Poseidon on the Isthmus. And Oenomaus, believing that the oracle had been fulfilled, was so disheartened by grief that he removed himself from life. In this way, then, Pelops got Hippodameia for his wife and succeeded to the sovereignty of Pisa, and increasing steadily in power by reason of his courage and his wisdom, he won over to himself the larger number of those who dwelt in the Peloponnesus and called the land after his own name "Peloponnesus."  

74. And since we have made mention of Pelops, we must also relate the story concerning his father Tantalus, in order that we may omit nothing which

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1 About eighty miles, as the crow flies, but there was no direct road between the two points.

2 "Island of Pelops."
Τάνταλος Δίως μὲν ἦν υἱός, πλοῦτω δὲ καὶ δόξῃ διαφέρων κατάκει τῆς Ἀσίας περὶ τῆς νῦν ὄνομαξομένην Παφλαγονίαν. διὰ δὲ τὴν ἀπὸ τοῦ πατρὸς Δίως εὐγένειαν, ὡς φασί, 2 φίλος ἐγένετο τῶν θεῶν ἐπὶ πλέον. ὄστερον δὲ τὴν εὐτυχίαν ὁ φέρων ἄνθρωπος, καὶ μετα- σχῶν κωνῆς τραπέζῃς καὶ πάσης παρρησίας, ἀπήγγελλε τοῖς ἄνθρωποι τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. δὲ ἦν αὐτίαν καὶ ζωὴν ἑκολάσθη καὶ τελευτήσας αἰωνίου κατὰ τοὺς μύθους τιμωρίας 3 ἡξιώθη, κατασχέθης 2 εἰς τοὺς ἀσεβείς. τούτου δὲ ἐγένετο Πέλου υἱὸς καὶ Νιόβη θυγάτηρ. αὐτὴ δὲ ἐγέννησεν υἱοὺς ἐπὶ καὶ θυγατέρας τὰς ἰσας εὐπρεπεῖα διαφεροῦσας. 3 εἰπὶ δὲ τῷ πλῆθει τῶν τέκνων μέγα φροντισμένη πλεονάκη ἐκαυχάτω καὶ τῆς Δητοῦς ἐαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. εἰθ’ ἦ μὲν Λητῶ κατὰ τοὺς μύθους χολωσμαμένη προσέταξε τῷ μὲν Ἀπόλλωνι κατατοξεύσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ’ Ἀρτέμιδι τὰς θυγατέρας. τούτων δ’ ὑπακουσάντων τῇ μητρὶ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη τὴν προερημένην ὑφ’ ἑνα καιρὸν 4 δέξως ἀμα εὐτεκνῶν καὶ ἄτεκνῶν γενέσθαι. ἐπεὶ δὲ οὗ Τάνταλος μισηθεὶς ὑπὸ τῶν θεῶν εξέπεσεν ἐκ τῆς Παφλαγονίας ὑπὸ Ἰλου τοῦ Τρωῶς, ἀναγκαῖον ἐστὶ καὶ τὰ περὶ τὸν Ἰλον καὶ τοὺς προγόνους αὐτοῦ διελθεῖν.

75. Τῆς Τριάδος χώρας πρῶτος ἐβασίλευσε

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1 So Bekker: παραλείπωμεν. 2 So Dindorf: κατασχέθης. 3 εὐπρεπεῖα διαφεροῦσα omittet by D, Bekker, Vogel, retained by Dindorf.

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1 Leto was the mother of Apollo and Artemis.
BOOK IV. 74. i—75. i

deserves to be made known. Tantalus was a son of Zeus, and he possessed surpassing wealth and renown, dwelling in that part of Asia which is now called Paphlagonia. And because of his noble descent from Zeus his father he became, as men say, a very especial friend of the gods. At a later time, however, he did not bear as a human being should the good fortune which came to him, and being admitted to the common table of the gods and to all their intimate talk as well, he made known to men happenings among the immortals which were not to be divulged. For this reason he was chastened while yet in this life and after his death, as the myths relate, was condemned to eternal punishment by being rated in Hades among the impious. To him were born a son Pelops and a daughter Niobē, and Niobē became the mother of seven sons and an equal number of daughters, maids of exceeding beauty. And since she gave herself haughty airs over the number of her children, she frequently declared in boastful way that she was more blest in her children than was Leto.¹ At this, so the myths tell us, Leto in anger commanded Apollo to slay with his arrows the sons of Niobē and Artemis the daughters. And when these two hearkened to the command of their mother and slew with their arrows the children of Niobē at the same time, it came to pass that immediately, almost in a single moment, that woman was both blest with children and childless. But since Tantalus, after he had incurred the enmity of the gods, was driven out of Paphlagonia by Ilus, the son of Tros, we must also set forth all that relates to Ilus and his ancestors.

75. The first to rule as king over the land of Troy
Τεύκρος, υίος ὁ Σκαμάνδρου τοῦ ποταμοῦ καὶ Ἰδαίας νύμφης, ἀνὴρ ἑπιφανής, καὶ τοὺς λαοὺς ἅφ’ έαυτοῦ Τεύκρους προσηγόρευε. Τεύκρον δ’ ἐγένητο θυγάτηρ Βάτεια: ταύτην δὲ Δάρδανος ὁ Διὸς γῆμας, καὶ τὴν βασιλείαν διαδέχεται, τοὺς μὲν λαοὺς ἅφ’ έαυτοῦ ἄνωμας Δαρδάνους, πόλιν δ’ οἰκίσας ἐπὶ θαλάττης ἄνωμας ἅφ’

2 ἐαυτοῦ Δάρδανον. τούτου δ’ Ἕριχθόνιος υἱὸς γενόμενος εὐδαιμονία καὶ πλούτω πολὺ διήνεγκε· περὶ οὖ καὶ ὁ ποιητής οἱμηρός φήσιν;

δὲ δὴ ἀφενεῖτατος γένετο θυητῶν ἀνθρώπων τοῦ τρισχίλαι ὑπὸ έλος κατὰ βουκολέοντο.

3 Ἕριχθόνιον δ’ υἱὸς γενόμενος Τρῶς τοὺς λαοὺς ἄνωμας ἅφ’ έαυτοῦ Τρώως. τούτου δ’ ἐγένουτο τρεῖς υἱοί, Ἰλος, Ἀσσάρακος, Γανυμήδης. Ἰλος μὲν οὖν ἄρχοτεν ἐν πεδίῳ πολὺ ἑπιφανεστάτην τῶν ἐν τῇ Τρῳαίδε. Ἰλιον ἅφ’ έαυτοῦ θέμενος τὴν προσηγορίαν. Ἰλιοῦ δὲ γενόμενος υἱὸς Λαομέδεων Τιθωνόν καὶ Πρίαμον ἐγένησε· ἄν τιθωνός μὲν στρατεύσει εἰς τὰ πρὸς ἐως μέρη τῆς Ἀσίας καὶ διατείνας ἐὼς Αἰθιοπίας ἐμυθολογήθη ἢς 1. Ἡοὺς τεκνόν Μέμονον τοῦ τοῖς Τρώοις βοηθήσαντα καὶ ὑπ’ Ἀχιλλέως ἀναρεθέντα, Πρίαμος δ’ ἕκαβην γῆμας ὑπὸ ἅλλους πλείοσιν υἱῶς ἐγένησεν Ἐκτορά τοῦ ἐπισημότατον γενόμενον ἐν τῇ Τρῳκεῖᾳ

4 πολέμῳ. Ἀσσάρακος δὲ Δαρδάνων βασιλεύσας Κάπων ἐγένησεν, ἢς οὖ τεκνῳθεὶς Ἀγχόσης ἢς

1 ἢς Dindorf: μὲν ἢς.

1 This nymph was later known by the name Idaea.

was Teucrus, the son of the river-god Scamandrus and a nymph of Mt. Ida; he was a distinguished man and caused the people of the land to be called Teucrians, after his own name. To Teucrus was born a daughter Bateia, whom Dardanus, the son of Zeus, married, and when Dardanus succeeded to the throne he called the people of the land Dardanians after his own name, and founding a city on the shore of the sea he called it also Dardanus after himself. To him a son Erichthonius was born, who far excelled in good fortune and in wealth. Of him the poet Homer writes:

The wealthiest was he of mortal men;
Three thousand mares he had that grazed throughout
His marshy pastures.

To Erichthonius was born a son Tros, who called the people of the land Trojans, after his own name. To Tros were born three sons, Ilus, Assaracus, and Ganymedes. Ilus founded in a plain a city which was the most renowned among the cities in the Troad, giving it after himself the name Ilium. And to Ilus was born a son Laomedon, who begat Tithonus and Priam; and Tithonus, after making a campaign against those parts of Asia which lay to the east of him and pushing as far as Ethiopia, begat by Eos, as the myths relate, Memnon, who came to the aid of the Trojans and was slain by Achilles, whereas Priam married Hecabé and begat, in addition to a number of other sons, Hector, who won very great distinction in the Trojan War. Assaracus became king of the Dardanians and begat Capys, whose

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2 Perhaps Assyria is meant; op. vol. 1, p. 422, note 2.
DIODORUS OF SICILY

Ἀφροδίτης Αἰνείαν ἐγένησε τὸν ἐπιφανέστατον τῶν Γρώων. Γανυμήδης δὲ τῶν ἀπάντων εὐπρεπείᾳ διαφέρων ὑπὸ τῶν θεῶν ἀνηρπάγη τῷ Διὶ οἰνοχοεῖν.

6 Τούτων δ᾿ ἦμὶν διευκρινημένων πειρασόμεθα διεξεῖναι περὶ Δαίδαλου καὶ Μινωταύρου καὶ τῆς Μίνωος στρατείας εἰς Σικελίαν ἐπὶ Κάκαλον τὸν βασίλεα.

76. Δαίδαλος ἦν τὸ μὲν γένος Ἀθηναῖος, εἰς τῶν Ἑρεχθειδῶν ὁνομαζόμενος. ἦν γὰρ υἱὸς Μητίωνος τοῦ Ἐυπαλάμου τοῦ Ἑρεχθέως. φύσει δὲ πολὺ τοὺς ἄλλους ἀπαντᾷ ὑπεραιρέους ἔξηλος τά τε περὶ τὴν τεκτονικὴν τέχνην καὶ τὴν τῶν ἀγαλμάτων κατασκευὴν καὶ λιθουργίαν. εὐφημίας δὲ γενόμενος πολλῶν τῶν συνεργοῦντων εἰς τὴν τέχνην, κατασκεύασεν ἔργα θαυμαζόμενα κατὰ 2 πολλῶν τόπων τῆς οἰκουμένης. κατὰ δὲ τὴν τῶν ἀγαλμάτων κατασκευὴν τοσοῦτο τῶν ἀπάντων ἀνθρώπων διήγεγεν ὡστε τοὺς μεταγενεστέρους μυθολογήσαι περὶ αὐτοῦ διότι τὰ κατασκευαζόμενα τῶν ἀγαλμάτων ὁμοιότατα τοῖς ἐμφύγοις ὑπάρχει. βλέπεις τε γὰρ αὐτὰ καὶ περιπατεῖς, καὶ καθάλοι τηρεῖς τὴν τοῦ ὄλου σώματος διάθεσιν, ὡστε δοκεῖν εἶναι τὸ κατασκευασθὲν ἐμ-

3 ψυχὸν ἔζων. πρῶτος δ᾿ ὁμοιωτότι καὶ διαβεβηκότα τὰ σκέλη ποιήσας, ἔτι δὲ τὰς χεῖρας διατεταμένας ποιῶν, εἰκότως ἐθαυμάζετο παρὰ τοῖς ἀνθρώποις· οἱ γὰρ πρὸ τοῦτο τεχνών κατασκευάζον τὰ ἄγαλμα τοῖς μὲν ὡμισὶ μεμικότα, τὰς δὲ χεῖρας ἔχοντα καθεμένας καὶ ταῖς πλευραῖς κεκολλημένας.

4 Ἡ δ᾿ οὖν Δαίδαλος κατὰ τὴν φιλοτεχνίαν
son was Anchises, who by Aphrodite begat Aeneas, the most renowned man among the Trojans. And Ganymedes, who excelled all men in beauty, was snatched up by the gods to serve as the cupbearer of Zeus.

But now that we have examined these matters we shall endeavour to set forth what relates to Daedalus, the Minotaur, and the expedition of Minos into Sicily against King Cocalus.

76. Daedalus was an Athenian by birth and was known as one of the clan named Erechthids, since he was the son of Metion, the son of Eupalamus, the son of Erechtheus. In natural ability he towered far above all other men and cultivated the building art, the making of statues, and the working of stone. He was also the inventor of many devices which contributed to the advancement of his art and built works in many regions of the inhabited world which arouse the wonder of men. In the carving of his statues he so far excelled all other men that later generations invented the story about him that the statues of his making were quite like their living models; they could see, they said, and walk and, in a word, preserved so well the characteristics of the entire body that the beholder thought that the image made by him was a being endowed with life. And since he was the first to represent the open eye and to fashion the legs separated in a stride and the arms and hands as extended, it was a natural thing that he should have received the admiration of mankind; for the artists before his time had carved their statues with the eyes closed and the arms and hands hanging and attached to the sides.

But though Daedalus was an object of admiration
Diodorus of Sicily

θαυμαζόμενος ἐφυγεν ἐκ τῆς πατρίδος, καταδικασθεὶς ἐπὶ φόνῳ διὰ τοιαύτας αἰτίας. τῆς ἀδελφῆς τῆς Δαιδάλου γενόμενος υἱὸς Τάλως ἐπαίδευτο παρὰ Δαιδάλῳ, παῖς ὅν τὴν ἡλικίαν
5 εὐφυέστερος δὲ ὅν τοῦ διδασκάλου τὸν τε κεραμευτικόν τροχὸν εὑρε καὶ σιαγόνι περιτυχών ὄφεως, καὶ ταύτῃ ἐνλήφθων μικρῶν διαπρίσως, ἐμμοῦσατο τὴν τραχύτητα τῶν ἄδοντων· διόπερ κατασκευασάμενος ἐκ σιδήρου πρόνα, καὶ διὰ τούτου πρίξων τὴν ἐν τοῖς ἔργοις ἐυλάβην ὕλην, ἐδοξεῖν εὐχρηστὸν εὐρηκέναι μέγα πρὸς τὴν τεκτονικὴν τέχνην. ὁμολογοῦ τοῦτο καὶ τῶν τόρον εὑρᾶν καὶ ἑτέρα τινα φιλοτεχνήματα, δόξαν ἀπηνέγκατο
6 μεγάλην. δὲ δὲ Δαιδάλος φθονήσας τῷ παιδί, καὶ νομίζων αὐτὸν πολὺ τῇ δόξῃ προέξειν τοῦ διδασκάλου, τὸν παιδὰ ἐπολοφοῦσε. δάπτων δὲ αὐτοῦ καὶ περικατάληπτος γενόμενος, ἐπηρωτήθη τίνα διέτητε, καὶ ἐφήσεν ὅφων καταχωνύμεν. θαυμάσας δὲ ἀν τὸ παράδοξον, ὅτι διὰ τὸ ᾽ζωον
1 εῖς οὐ τοῦ πρίονος ἐνευθυμήθη τὴν κατασκευήν, διὰ τούτου καὶ τοῦ φόνου τὴν ἐπίγνωσιν συνέβη
7 γενέσθαι. κατηγορηθεῖς δὲ καὶ καταδίκασθεῖς ὑπὸ τῶν Ἀρεσπαγιτῶν φόνου, τὸ μὲν πρῶτον ἐφυγεν εἰς ἔνα τῶν κατὰ τὴν Ἀττικὴν δήμου, ἐν ὧν τοὺς κατοικοῦντας ἀπ' ἐκεῖνον Δαιδάλιδας ὁνομασθήναι.

77. Μετὰ δὲ ταύτα διαδρᾶσ εἰς Κρήτην, καὶ

1 i.e. “descendants of Daedalus.” A deme by this name is known in Attica; it was probably composed chiefly of craftsmen who claimed descent from Daedalus.

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because of his technical skill, yet he had to flee from his native land, since he had been condemned for murder for the following reason. Talos, a son of the sister of Daedalus, was receiving his education in the home of Daedalus, while he was still a lad in years. But being more gifted than his teacher he invented the potter’s wheel, and then, when once he had come by chance upon a jawbone of a snake and with it had sawn through a small piece of wood, he tried to imitate the jaggedness of the serpent’s teeth. Consequently he fashioned a saw out of iron, by means of which he would saw the lumber which he used in his work, and for this accomplishment he gained the reputation of having discovered a device which would be of great service to the art of building. He likewise discovered also the tool for describing a circle and certain other cunningly contrived devices whereby he gained for himself great fame. But Daedalus, becoming jealous of the youth and feeling that his fame was going to rise far above that of his teacher, treacherously slew the youth. And being detected in the act of burying him, he was asked what he was burying, whereupon he replied, “I am inhuming a snake.” Here a man may well wonder at the strange happening, that the same animal that led to the thought of devising the saw should also have been the means through which the murder came to be discovered. And Daedalus, having been accused and adjudged guilty of murder by the court of the Areopagites, at first fled to one of the demes of Attica, the inhabitants of which, we are told, were named after him Daedalidae.¹

77. Afterwards Daedalus made his escape out of Attica to Crete, where, being admired because of the
Diodorus of Sicily

diā tēn ἐν τῇ τέχνῃ δόξαν θαυμαζόμενος, φίλος ἐγένετο Μίνωος τοῦ βασιλέως. κατὰ δὲ τὸν παραδεδομένον μοῦθον Πασιφάης τῆς Μίνωος γυναικὸς ἐρασθείσης τοῦ ταύρου, μηχάνημα πούσας ὁμοιωμένον βοῦν συνήργησε τῇ Πασιφάη πρὸς τὴν ἐπιθυμίαν. μυθολογοῦσα γὰρ πρὸ τῶν τῶν χρόνων Μίνωα κατ᾽ ἐνιαυτὸν συνήθως καθιερών τὸν κάλλιστον τῶν γυνομένων ταύρων τῷ Ποσειδῶνι καὶ θύειν τούτον τῷ θεῷ γενομένου δὲ τότε ταύρου κάλλει διαφέροντος ἐπερου τῶν ἡττόνων ταύρων θύσαι: τὸν δὲ Ποσειδῶνα μηνύσαντα τῷ Μίνῳ πούσας τὴν γυναῖκα αὐτοῦ Πασιφάην ἐρασθήναι τοῦ ταύρου. διὰ δὲ τῆς τούτου φιλοτεχνίας τὴν Πασιφάην μιγείαν τῷ ταύρῳ γεννῆσαι τὸν μυθολογούμενον Μινώταυρον. τούτων δὲ φασι διφθυὴ γεγονέναι, καὶ τὰ μὲν ἀνώτερα μέρη τοῦ σώματος ἀχρὶ τῶν ὁμών ἔχειν ταύρον, τὰ δὲ λοιπὰ ἀνθρώπου. τῷ δὲ τέρατι τούτῳ πρὸς διατροφὴν λέγεται κατασκευασάει Ναυαδλον λαβώρωθον, τάς διεξόδους σκολιὰς ἔχοντα καὶ τοὺς ἀπείρους δυσευρετούς, ἐν ὧν τρεφόμενοι τὸν Μινώταυρον τοὺς ἔστι Ἀθηνῶν ἀποστελλομένους ἐπτὰ κόρους καὶ κόρας ἐπτὰ ¹ κατεσθείεν, περὶ ὧν προεξηγήκαμεν.

5 Τὸν οὖν Ναυαδλον πυθόμενον τὴν ἀπειλήν τοῦ Μίνωος διὰ τὴν κατασκευὴν τῆς βοῶς φασι φοβηθέντα τὴν ὄργην τοῦ βασιλέως ἐκ τῆς Κρήτης ἐκπλεῦσαι, συνεργούσης τῆς Πασιφάης καὶ πλοίον δούσης πρὸς τὸν ἐκπλουν. μετὰ δὲ τούτου τὸν

¹ ἐπτὰ omitted CD, Vogel; but cf. 01. c. 3: ἐπτὰ κόρους καὶ τὰς ἰδίας κόρας.
fame of his art, he became a friend of Minos who was king there. Now according to the myth which has been handed down to us Pasiphaë, the wife of Minos, became enamoured of the bull, and Daedalus, by fashioning a contrivance in the shape of a cow, assisted Pasiphaë to gratify her passion. In explanation of this the myths offer the following account: Before this time it had been the custom of Minos annually to dedicate to Poseidon the fairest bull born in his herds and to sacrifice it to the god; but at the time in question there was born a bull of extraordinary beauty and he sacrificed another from among those which were inferior, whereupon Poseidon, becoming angry at Minos, caused his wife Pasiphaë to become enamoured of the bull. And by means of the ingenuity of Daedalus Pasiphaë had intercourse with the bull and gave birth to the Minotaur, famed in the myth. This creature, they say, was of double form, the upper parts of the body as far as the shoulders being those of a bull and the remaining parts those of a man. As a place in which to keep this monstrous thing Daedalus, the story goes, built a labyrinth, the passage-ways of which were so winding that those unfamiliar with them had difficulty in making their way out; in this labyrinth the Minotaur was maintained and here it devoured the seven youths and seven maidens which were sent to it from Athens, as we have already related.  

But Daedalus, they say, on learning that Minos had made threats against him because he had fashioned the cow, became fearful of the anger of the king and departed from Crete, Pasiphaë helping him and providing a vessel for his escape. With him

1 Cp. chap. 61.
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υίδιν Ἡκαρον φυγόντα κατενεχθήναι πρὸς των νήσων πελαγίαν, πρὸς ἢν τὸν Ἡκαρον παραβόλως ἀποβαίνοντα πεσεῖν εἰς θάλασσαν καὶ τελευτῆσαι, ἀφ’ οὗ καὶ τὸ πέλαγος Ἡκαρίου ἄνωμασθήναι καὶ τὴν νήσου Ἡκαρίαν κληθήναι. τὸν δὲ Δαίδαλον ἐκ τῆς νήσου ταῦτης ἐκπλεύσαντα κατενεχθήναι τῆς Σικελίας πρὸς χώραν ἃς βασιλεύοντα Κάκαλον ἀναλαβεῖν τὸν Δαίδαλον, καὶ διὰ τὴν εὐφυείαν καὶ δόξαν ποιήσασθαι φίλον ἐπὶ πλέον.

7 Τινὲς δὲ μυθολογοῦσι, κατὰ τὴν Κρήτην ἐτὶ Δαίδαλον διατρίβοντος καὶ ὑπὸ τῆς Πασσαφίας κρυπτομένου, Μάνωα μὲν τὸν βασιλέα βουλὸμενον τιμωρίας ἀξιῶσαι τὸν Δαίδαλον, καὶ μὴ δυνάμενον εὑρεῖν, τὰ τε πλοῖα πάντα τὰ κατὰ τὴν νήσου ἑρεύναν καὶ χρημάτων πλῆθος ἐπαγ-γελλέσθαι διόσει τῷ τὸν Δαίδαλον ἀνευρόντι.

8 ἐνταῦθα τὸν Δαίδαλον ἀπογνώντα τὸν διὰ τῶν πλοίων δρασμῶν, κατασκευάσαι παραδόξως πτέρυγας πεφιλοτεχνημένας καὶ διὰ κηροῦ θαυμαστῶς ἡσκημένας· ἐπιθέντα δὲ ταῦτα τῷ τε τούτῳ σώματι καὶ τῷ ἑαυτῷ παραδόξως ἐκ-πετασθῆναι καὶ διαδράναι τὸ πλησιόν τῆς Κρή-

9 τῆς νήσου πέλαγος. καὶ τὸν μὲν Ἡκαρον διὰ τὴν νεότητα μετέωρον τὴν πτήσιν ποιούμενον πεσεῖν εἰς τὸ πέλαγος, τακέντος διὰ τὸν ἡλιού τοῦ σω-έχοντος τὰς πτέρυγας κηροῦ, αὐτὸν δὲ παρὰ τὴν θάλασσαν πετόμενον καὶ παρ’ ἐκαστὸν τέγγονα τὰς πτέρυγας διασωθῆναι παραδόξως εἰς τὴν Σικελίαν. ἅλλα περὶ μὲν τούτων εἰ καὶ παρά-δοξός ἔστω ὁ μύθος, ὡμως ἐκρίναμεν μὴ παραλ-πειν αὐτῶν.

1 So Dindorf: διαδράσαι.
fled also his son Icarus and they put in at a certain island which lay in the open sea. But when Icarus was disembarking onto the island in a reckless manner, he fell into the sea and perished, and in memory of him the sea was named the Icarian and the island was called Icaria. Daedalus, however, sailing away from this island, landed in Sicily near the territory over which Cocalus reigned as king, who courteously received Daedalus and because of his genius and his renown made him his close friend.

But certain writers of myths have the following account: Daedalus remained a while longer in Crete, being kept hidden by Pasiphaë, and king Minos, desiring to wreak vengeance upon him and yet being unable to find him, caused all the boats which were on the island to be searched and announced that he would give a great sum of money to the man who should discover Daedalus. Thereupon Daedalus, despairing of making his escape by any boat, fashioned with amazing ingenuity wings which were cleverly designed and marvellously fitted together with wax; and fastening these on his son's body and his own he spread them out for flight, to the astonishment of all, and made his escape over the open sea which lies near the island of Crete. As for Icarus, because of the ignorance of youth he made his flight too far aloft and fell into the sea when the wax which held the wings together was melted by the sun, whereas Dardalus, by flying close to the sea and repeatedly wetting the wings, made his way in safety, marvellous to relate, to Sicily. Now as for these matters, even though the myth is a tale of marvel, we none the less have thought it best not to leave it unmentioned.
78. Δαιδάλος δὲ παρὰ τῷ Κωκάλῳ καὶ τοὺς Σικανοῖς διέτριψε πλεῖον χρόνον, θαυμαζό-μενος ἑν ́ τῇ κατὰ τὴν τέχνην ὑπερβολὴν. κατε- σκεύασε δ´ ἐν τῇ νήσῳ ταύτη τινά τῶν ἔργων ἡ μέχρι τοῦ νῦν διαμένει. πλησίον μὲν γὰρ τῆς Μεγαρίδος φιλοτέχνως ἐποίησε τὴν ὀνομα-ζομένην κολυμβήτραν, ἐξ ὧς μέγας ποταμός εἰς τὴν πλησίον θάλασσαν ἐξερεύγεται καλοῦ-μενος ᾽Αλαβών. κατὰ δὲ τὴν νῆν ᾽Ακραγαντί-ννην ἐν τῷ Καμμῷ καλουμένῳ πόλιν ἐπὶ πέτρας ὅσοι πασῶν ἐγχωροτάτην κατεσκεύασε καὶ παν- τελῶς ἐκ βιας ἀνάλωτον· στενὴ γὰρ καὶ σκολιὰν τὴν ἀνάβασιν αὐτῆς φιλοτεχνῆσας ἐποίησε δύ- νασθαι διὰ τρίων ἢ τεττάρων ἀνθρώπων φιλάτ-τεσθαι. διὸπτερ ὁ Κώκαλος ἐν ταύτῃ ποιήσας τὰ βασιλεία καὶ τὰ χρήματα κατατυπέμενος ἀνά- λωτον ἔσχεν αὐτὴν διὰ τῆς ἐπινοίας τοῦ τεχνίτου.

3 τρίτον δὲ στηλάσας κατὰ τὴν Σελινονεώταν χώραν κατεσκεύασεν, ἐν ὧς τὴν ἁμίδα τοῦ κατ’ αὐτὴν πύρος οὕτως εὐστάχως ἐξέλαβεν ́ ἀστείῳ διὰ τὴν μαλακότητα τῆς θερμασίας ἐξιδροῦν λεληθῶς καὶ κατὰ μικρὸν τοὺς ἐνδιατριβοῦτας καὶ ́ μετὰ τέρψεως θεραπεύει τὰ σώματα μηδὲν παρενοχ-"λουμένους ὑπὸ τῆς θερμότητος. κατὰ δὲ τὸν "Ερυκα πέτρας οὕτης ἀποτομάδος εἰς ύψος ἐξαι-σιον, καὶ τῆς κατὰ τὸ ἱερόν τῆς ᾽Αφροδίτης στενο-χωρίας ἀναγκαζούσης ἐπὶ τὸ τῆς πέτρας ἀπό-κρημνον ποιήσασθαι τὴν οἰκοδομίαν, κατεσκεύα-

1 ἐπὶ Vogel: ἑν.
2 For ἐξέλαβεν Capps suggests ἐξέβαλεν 'extracted.'
3 καὶ added by Vogel.
78. Daedalus spent a considerable time with Cocalus and the Sicani, being greatly admired for his very great skill in his art. And on this island he constructed certain works which stand even to this day. For instance, near Megaris he ingeniously built a *kolumbethra*,¹ as men have named it, from which a great river, called the Alabon, empties into the sea which is not far distant from it. Also in the present territory of Acragas on the Camicus ² river, as it is called, he built a city which lay upon a rock and was the strongest of any in Sicily and altogether impregnable to any attack by force; for the ascent to it he made narrow and winding, building it in so ingenious a manner that it could be defended by three or four men. Consequently Cocalus built in this city the royal residence, and storing his treasures there he had them in a city which the inventiveness of its designer had made impregnable. A third construction of his, in the territory of Selinus, was a grotto where he so successfully expelled the steam caused by the fire which burned in it that those who frequented the grotto got into a perspiration imperceptibly because of the gentle action of the heat, and gradually, and actually with pleasure to themselves, they cured the infirmities of their bodies without experiencing any annoyance from the heat. Also at Eryx, where a rock rose sheer to an extraordinary height and the narrow space, where the temple of Aphrodite lay, made it necessary to build it on the precipitous tip of the rock, he constructed a wall

¹ "Swimming-bath"; probably a kind of reservoir, at least some contrivance to control the floods of the river.

² In Strabo (6. 2. 6) "Camicus" is called the "royal residence" of Cocalus; Camicus was the name of both a city and a river.
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σεν ἐπ' αὐτοῦ τοῦ κρήμνοι τοῖχον, προβιβάσας
παραδόξως τὸ ὑπερκείμενον τοῦ κρήμνοι. χρυσοῦν
τε κριὸν τῇ 'Αφροδίτῃ τῇ Ἐρυκίνῃ φασὶν αὐτὸν
φιλοτεχνῆσαι περιττῶς εἰργασμένον καὶ τῷ κατ'
ἀλήθειαν κριῷ ἀπαρεγχειρήτως ὥμουμενον. ἀλλὰ
τε πολλά φασὶν αὐτὸν φιλοτεχνῆσαι κατὰ τὴν
Σικελίαν, ἀ διὰ τὸ πλῆθος τοῦ χρόνου διέφθαρται.

79. Μάνως δὲ τῶν Κρήτων βασιλεὺς θαλαττο-
κρατῶν καὶ ἐκείνους τους χρόνους, καὶ πυθόμενος
τὴν Δαιδάλου φυγὴν εἰς Σικελίαν, ἔγνω στρατευέν
ἐπ' αὐτήν. παρασκευασάμενος δὲ δύναμιν ναυτι-
κῆν ἀξιόλογον ἐξέπλευσεν ἐκ τῆς Κρήτης, καὶ
κατηρίᾳ τῆς Ἀκραγαντίνης εἰς τὴν ἀπ' ἐκείνου
Μίνωαν καλουμένην. ἀποβιβάσας δὲ τὴν δύνα-
μιν καὶ πέμψας ἀγγέλους πρὸς Κάκαλον τὸν
2 βασιλέα ἔβητε τὸν Δαιδάλο υἱὸς τημωρίαν. ὃ
dὲ Κάκαλος εἰς σύλλογον προκαλεσάμενος καὶ
πάντα ποιήσεων ἐπαγγελλάμενος ἐπὶ τὰ ξένα
παρέλαβε τὸν Μίνω. λουμένου δὲ αὐτοῦ, Κά-
καλος μὲν παρακατατηρήσει πλείονα χρόνου ἐν τῷ
θερμῷ τὸν Μίνωα διέθιαιρε, καὶ τὸ σῶμα ἀπε-
δωκε τοῖς Κρητῖς, πρόφασιν ἐνεγκών τοῦ βανά-
τοι διότι κατὰ τὸν λουτρώνα ὠλίσθηκε καὶ πεσὼν
3 εἰς τὸ θερμὸν ὑδωρ ἐτελεύτησε. μετὰ δὲ ταῦτ'
οί μὲν συνεστρατευμένοι τὸ σῶμα τοῦ βασιλέως
ἐθάψαν μεγαλοπρεπῶς, καὶ διπλωθέν τάφον οἰκοδο-
μήσαντες κατὰ μὲν τὸν κεκρυμμένον τόπον ἔθεσαν
τὰ ὁστά, κατὰ δὲ τὸν ἀνεωγμένον ἐποίησαν 'Αφρο-
δίτης νεών. οὖσος δὲ ἐπὶ γενεὰς πλείους ἐτιμάτω,

1 Just such a tomb as this, the upper storey serving as a
temple, and the lower structure forming a sepulchre, has been
found at Cnosus in Crete (see Sir Arthur Evans, The Palace of
66
upon the very crag, by this means extending in an astonishing manner the overhanging ledge of the crag. Moreover, for the Aphrodite of Mt. Eryx, they say, he ingeniously constructed a golden ram, working it with exceeding care and making it the perfect image of an actual ram. Many other works as well, men say, he ingeniously constructed throughout Sicily, but they have perished because of the long time which has elapsed.

79. Minos, the king of the Cretans, who was at that time the master of the seas, when he learned that Daedalus had fled to Sicily, decided to make a campaign against that island. After preparing a notable naval force he sailed forth from Crete and landed at a place in the territory of Acragas which was called after him Minoa. Here he disembarked his troops and sending messengers to King Cocalus he demanded Daedalus of him for punishment. But Cocalus invited Minos to a conference, and after promising to meet all his demands he brought him to his home as his guest. And when Minos was bathing Cocalus kept him too long in the hot water and thus slew him; the body he gave back to the Cretans, explaining his death on the ground that he had slipped in the bath and by falling into the hot water had met his end. Thereupon the comrades of Minos buried the body of the king with magnificent ceremonies, and constructing a tomb of two storeys, in the part of it which was hidden underground they placed the bones, and in that which lay open to gaze they made a shrine of Aphrodite.¹ Here Minos received honours over many generations, the inhabit-

¹ Minos, 4. 959 ff.); the residence of the priest of the temple lay not far from the tomb. The discovery is striking evidence for the trustworthiness of many details of the old sagas.
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...the inhabitants of Akragas were... after he had been tyrant of Acragas for sixteen years; op. Book 11. 58.
2 Called Engylum by Plutarch, Marcellus, 20, where there, is an interesting instance of the awe which the inhabitants felt for the "Mothers" mentioned below.
ants of the region offering sacrifices there in the belief that the shrine was Aphroditē's; but in more recent times, after the city of the Acragantini had been founded and it became known that the bones had been placed there, it came to pass that the tomb was dismantled and the bones were given back to the Cretans, this being done when Theron¹ was lord over the people of Acragas.

However, the Cretans of Sicily, after the death of Minos, fell into factious strife, since they had no ruler, and, since their ships had been burned by the Sicani serving under Coælus, they gave up any hope they had had of returning to their native land; and deciding to make their home in Sicily, a part of them established on that island a city to which they gave the name Minoa after their king, and others, after wandering about the interior of the island, seized a place which was naturally strong and founded a city to which they gave the name Engyrum² after the spring which flowed forth within the city. And at a later time, after the capture of Troy, when Meriones the Cretan came to shore in Sicily, they welcomed, because of their kinship to them, the Cretans who landed with him and shared with them their citizenship; and using as their base a well-fortified city and having subdued certain of the neighbouring peoples, they secured for themselves a fairly large territory. And growing steadily stronger all the while they built a temple to the Mothers³ and accorded these goddesses unusual honours, adorning their temple with many votive offerings. The cult of these goddesses, so men say, they moved from their

¹ The Sicilian counterpart of the Mother Rhea of the Cretans.
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τὸ καὶ παρὰ τοῖς Κρήτες τιμᾶσθαι τὰς θεὰς ταύτας διαφερόντως.

80. Μυθολογοῦσι δ' αυτὰς τὸ παλαιὸν θρέψαρ
τὸν Δία λάβρα τοῦ πατρὸς Κρόνου, ἀνθ' ὄν
αυτὰς εἰς τὸν οὐρανὸν ἀναβιβαζόμενα καὶ κατα-
2 στερισθεὶσας ἀρκτοὺς προσαγορευόμενα· περὶ ὄν
καὶ τὸν "Ἀρατὸν συμφωνοῦντα τούτοις τεθεικέναι
κατὰ τὴν τῶν ἀστρῶν ποίησιν,

ἐμπαλὶν εἰς ὁμοὺς τετραμέναι· εἰ ἔτεον γε
Κρήτηθεν κεῖνας γε Δίὸς μεγάλου ἱότητι
οὐρανὸν εἰσανέβηκαν, ὡ μὲν τότε κοιρίζοντα
Δικτυῳ ἐν εὐώδει ὄρεος σχεδὸν Ἰδαιίῳ
ἀντρῷ ἐγκατέθεντο καὶ ἔγραφον εἰς ἐνεαυτὸν,¹
Δικταίοι Κορῆτες ὤτε Κρόνον ἐφεύσαντο.

3 Οὐκ ἄξιον δὲ παραλιπεῖν τὴν περὶ τὰς θεὰς
ἀνεῖλαι τε καὶ τὴν κατ' ἀνθρώπους ἐπιφάνειαν.
τιμῶσι δ' αὐτὰς οὐ μόνον οἱ ταύτην τὴν πόλιν
οἰκοῦστε, ἀλλὰ καὶ τινὶς τῶν ἄλλων περιοίκων
θυσίας τε μεγαλοπρεπέσα καὶ ταῖς ἄλλαις τιμαῖς
4 ἀποσεμανύοντοι τὰς θεὰς, ἐναῖς δὲ πόλεσι καὶ
πυθάρχωσιν χρησιμοὶ προσέταξαν τιμᾶν τὰς θεὰς.
ἐπεσθαί γὰρ τοῖς τουοῦτοις τοὺς τοῖς ἰδιωτῶν
βίους εὐθαῖρες καὶ τὰς πόλεις εὐθενήσεων.
τέλος δὲ προβασινούσης ἐπὶ πόλι τῆς κατὰ 
τὰς θεὰς ἐπιφανείας, οἱ μὲν ἐγχώριοι πολλοῖς ἀναβή-
μασιν ἄργυροι καὶ χρυσοῖς διετέλεσαν τιμῶντες
5 ἀχρὶ τῶν ἐγγεί τῶν ἱστοριῶν γραφομένων. νεὼν

¹ II. 4-5 added by Wesseling.

¹ Phaenomena, 30–35 (tr. by Mair in the L.C.L.).
² i.e. Ἐγγύμι.
home in Crete, since the Cretans also hold these goddesses in special honour.

80. The account which the myths preserve of the Mothers runs like this: They nurtured Zeus of old without the knowledge of his father Cronus, in return for which Zeus translated them into the heavens and designated them as a constellation which he named the Bears. And Aratus\(^1\) agrees with this account when he states in his poem on the stars:

Turned backwards then upon their shoulders are
The Bears; if true it be that they from Crete
Into the heavens mounted by the will
Of mighty Zeus, for that when he was babe
In fragrant Dicton near th' Idaean mount
They set him in a cave and nurtured him
A year, the while Curetes Dictaean
Practised deceit on Cronus.

There is no reason why we should omit to mention the sanctity of these goddesses and the renown which they enjoy among mankind. They are honoured, indeed, not only by the inhabitants of this city,\(^2\) but certain of the neighbouring peoples also glorify these goddesses with magnificent sacrifices and every other kind of honour. Some cities were indeed commanded by oracles from the Pythian god to honour the goddesses, being assured that in this way the lives of their private citizens would be blessed with good fortune and their cities would flourish. And in the end the renown of the goddesses advanced to such a degree that the inhabitants of this region have continued to honour them with many votive offerings in silver and gold down to the time of the writing of this history. For instance, a temple was
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μὲν γὰρ αὐταῖς κατεσκεύασαν οὐ μόνον τῷ μεγέθει διάφορον, ἀλλὰ καὶ τῇ πολυτελείᾳ τῇ κατὰ τὴν οἰκοδομίαν θαυμαζόμενον· οὐκ ἔχοντες γὰρ κατὰ τὴν ἱδίαν χώραν λίθου ἀξιόλογον παρὰ τῶν ἀστυνευτόνων Ἀγρύπναλων ἡγαγον, τῶν μὲν πόλεων διεστηκιώδως ὡς ἐκατόν σταδίους, τῆς δὲ ὅδος δι’ ἢς ἀνάγκη κομίζεσθαι τοὺς λίθους ὑπαρχοῦσης τραχείας καὶ παντελῶς δυσπορεῦτον· δι’ ἢν αὐτίκα κατασκευάσαντες ἀμάξας τετρακύκλους ἐκατόν ξεύγεσι βοῶν ἐκόμισαν τὸν λίθον. διὰ γὰρ τὸ πλήθος τῶν ἱερῶν χρημάτων εὐποροῦμεν, τῇ δαβίλεα τῆς εὐπορίας ὑπερείδον τῶν ἀναλωμάτων· βραχὺ γὰρ πρὸ ἡμῶν εἶχον αἱ θεᾶι βοῦς μὲν ἱερὰς τρυσχίλιας, χώρας δὲ πλῆθος ὡστε λαμβάνει μεγάλας προσόδους.

81. Ἡμεῖς δὲ περὶ τούτων ἄρκοι των διελθάτες περὶ Ἀρισταῖου γράφεως ἐγχειρήσωμεν. Ἀρισταῖος γὰρ ἦν υἱός μὲν Ἀπόλλωνος καὶ Κυρήνης τῆς Υψέως θυγατέρας τοῦ Πηνειοῦ. περὶ δὲ τῆς γενέσεως αὐτοῦ μυθολογούοι τωσ. Αἰσθητοῦ, περὶ τὸ Πήλιον τρεφομένης κόρης ὀνομα Κυρήνης κάλλει διαφεροῦσης, ἤρασθήναι τῆς παρθένου, καὶ μετενεγκεῖν αὐτὴν τῆς λυβής εἰς ταύτην τὴν χώραν, ἐν ἀπὸ κατὰ τοὺς υπέρον χρόνους τινά κτίσαντα πόλιν ἀπ’ ἑκείνης ὅνομάσαι Κυρήνην, τὸν δ’ οὖν Αἰσθητοῦ κατὰ ταύτην τὴν χώραν ἐκ Κυρήνης γεννησαντα υἱὸν Ἀρισταῖον τούτον μὲν νήσιον ὄντα παραδοῦναι ταῖς Νύμφαις τρέφειν· ταύτας δὲ τῷ παιδὶ τρεῖς

1 The native city of Diodorus.
built there for them which not only excels in size but also occasions wonder by reason of the expense incurred in its construction; for since the people had no suitable stone in their own territory they brought it from their neighbours, the inhabitants of Agryrium, though the cities were nearly one hundred stades apart and the road by which they had to transport the blocks were rough and altogether hard to traverse. For this reason they constructed wagons with four wheels and transported the stone by the use of one hundred span of oxen. Indeed, because of the vast quantity of the sacred properties of the temple they were so plentifully supplied with means that, by reason of their abundant prosperity, they took no account of the expense; for only a short time before our day the goddesses possessed three thousand head of sacred cattle and vast holdings of land, so that they were the recipients of great revenues.

81. But now that we have discoursed upon these matters at sufficient length, we shall next undertake to write about Aristaeus. Aristaeus was the son of Apollo and Cyrenē, the daughter of Hypseus the son of Peneius, and the manner of his birth is given by certain writers of myths as follows: Apollo became enamoured of a maiden by the name of Cyrenē, who was reared in the neighbourhood of Mt. Pelion and was of surpassing beauty, and he carried her off from there to that part of the land of Libya where in later times he founded a city and named it, after her, Cyrenē. Now Apollo begat by Cyrenē in that land a son Aristaeus and gave him while yet a babe into the hands of the Nymphs to nurture, and the latter

2 Cp. the account of Apollo and Cyrenē in Pindar, Pythian Odes, 9. 5. ff.
δόμασις προσάφαι· καλεῖν γὰρ αὐτὸν Νόμιμον, Ἄρισταίον, Ἀγρέα. τούτον δὲ παρὰ τῶν Νυμ-
φῶν μαθόντα τὴν τε τοῦ γάλακτος πῆξιν καὶ τὴν κατασκευὴν τῶν σμήνων, ἔτι δὲ τῶν ἐλαιῶν τὴν
κατεργασίαν, διδάξαι πρῶτον τοὺς ἀνθρώπους.

3 διὰ δὲ τὴν εὐχρηστίαν τὴν ἐκ τούτων τῶν εὐρη-
μάτων τοὺς εὐεργετηθέντας ἀνθρώπους τιμῆσαι
τὸν Ἀρισταίον ἱσοθέοις τιμαῖς, καθὰ καὶ τὸν
Διόνυσον.

Μετὰ δὲ ταῦτα φασίν αὐτὸν εἰς Βοωτίαν κατα-
τήσαντα γῆμαι τῶν Κάδμων θυγατέρων Αὐτούνην,
ἐξ ἃς φασίν Ἀκτέωνα γενέσθαι τὸν κατὰ τοὺς
μύθους ὑπὸ τῶν ἱδίων κυνῶν διασπασθέντα.

4 τὴν δ’ αὐτίαν ἀποδίδοσι τῆς ἀτυχίας οἱ μὲν ὁτι
κατὰ τὸ τῆς Ἀρτέμιδος ἱερὸν διὰ τῶν ἀνατι-
θεμένων ἀκροδιών ἐκ τῶν κυνηγίων προηρεῖτο
tὸν γάμον κατεργάσασθαι τῆς Ἀρτέμιδος, οἱ δ’
ὁτι τῆς Ἀρτέμιδος αὐτὸν πρωτεύειν ταῖς κυνη-

5 γίαις ἀπεφήνατο. οὐκ ἀπίθανον δὲ ἐπὶ ἀμφοτέ-
ρους τούτους μηνίσαι τὴν θεοῦ· εἰτε γὰρ τοὺς
ἀλισκομένους πρὸς τὴν ἀκοινώνητον τοὺς γάμοις
κατεχότα πρὸς τὸ συντελέσαι τὴν ἰδίαν ἑπιθυμίαν,
εἰτε καὶ ταύτης ἐτόλμησεν εἰπεῖν αἰτητῶτερον
αὐτὸν εἰλάν κυνηγὸν ἢ καὶ θεοὶ παρακεχωρή-
κασι τῆς ἐν τούτοις ἀμίλλης, ὁμολογουμένην καὶ
δικαίαν ὀργὴν ἐσχε πρὸς αὐτὸν ἡ θεὸς. καθὸλου
δὲ πιθανῶς εἰς τὴν τῶν ἀλισκομένων θηρίων μετα-
μορφωθεῖς ἴδεαν ὑπὸ τῶν καὶ τάλλα θηρία χειρο-
μένων κυνῶν διεφθάρη.

1 i.e. to make cheese.
bestowed upon him three different names, calling him, that is, Nomius, Aristacus, and Agreus. He learned from the Nymphs how to curdle milk,¹ to make bee-hives, and to cultivate olive-trees, and was the first to instruct men in these matters. And because of the advantage which came to them from these discoveries the men who had received his benefactions rendered to Aristaeus honours equal to those offered to the gods, even as they had done in the case of Dionysus.

After this, they say, Aristaeus went to Bocotia, where he married one of the daughters of Cadmus, Autonoë, to whom was born Acteon, who, as the myths relate, was torn to pieces by his own dogs. The reason for this bad turn of fortune of his, as some explain it, was that, presuming upon his dedication to Artemis of the first-fruits of his hunting, he purposed to consummate the marriage with Artemis at the temple of the goddess, but according to others, it was because he represented himself as superior to Artemis in skill as a hunter. But it is not incredible that it was for both these reasons that the goddess became angry; for whether Acteon made an improper use of the spoils of his hunting to satisfy his own desire upon her who has no part in marriage, or whether he was so bold as to assert that as a hunter he was to be preferred above her before whom even gods withdraw from rivalry in the chase, all would agree that the goddess was justified in having become indignant at him. And, speaking generally, we may well believe that, when he had been changed into the form of one of the animals which he was wont to hunt, he was slain by the dogs which were accustomed to prey upon the other wild beasts.
82. Τὸν δ’ Ἀρισταίον φασὶ μετὰ τὴν Ἀκτέωνος τελευτὴν ἐλθεῖν εἰς τὸ χρηστήριον τοῦ πατρός, καὶ τὸν Ἀπόλλων προετείνει αὐτῶ τὴν εἰς Κέων νῆσον μετάβασιν ἐσομένην αὐτοῦ καὶ τὰς ἐσομέ-2 νας παρὰ τοὺς Κείων τιμάς. τὸν δὲ πλεύσαι μὲν εἰς τὴν νῆσον ταύτην, λοιμοῦ δὲ τὴν Ἑλλάδα κατα-σχόντος ποιήσασθαι τὴν θυσίαν ὑπὲρ ἀπάντων τῶν Ἐλλήνων. γενομένης δὲ τῆς θυσίας κατὰ τὴν τοῦ σειρίου ἀστρον ἔπετολήν, καθ’ ἂν συνε-βανε πνεῦν τοὺς ἐνησίας, λήξας τὰς λομικὰς 3 νόσους. τούτο δ’ ἃν τις συλλογιζόμενος εἰκότως θαυμάσαι τὸ τῆς περιπετείας ἱδιον ὅ γաρ ὑπὸ τῶν κυνῶν ἱδών τὸν υἱὸν τετελευτηκότα, ὀδιος τῶν κατὰ τὸν οὐρανὸν ἀστρον τὸ τὴν αὐτὴν ἔχον προσηγορίαν καὶ φθείρειν νομιζόμενον τοὺς ἀνθρώ-πους ἐπανει, καὶ τοὺς ἄλλοις αἴτιοι ἐγένετο τῆς σωτηρίας.

4. Δέτοι δὲ τὸν Ἀρισταίον ἐγγόνους ἐν τῇ Κέω καταλυόντα, καὶ μετὰ ταῦτα εἰς τὴν Λιβύην ἐπανελθόντα,1 ὑπὸ 2 τῆς μητρὸς Νύμφης τὴν ἀναγωγὴν ποιησάμενον εἰς τὴν Σαρδώ νῆσον καταπλεύσαι. ἐν δὲ ταύτη κατοικήσαντα, καὶ τὴν νῆσον διὰ τοῦ κάλλους στέρξαντα, φυτεύοντο τε αὐτὴν καὶ τὸ πρότερον ἐξηγημομένην ἡμερώσαι. γεννήσαι δ’ ἐν αὐτῇ δύο παιδιᾶς, Χάρμου καὶ Καλλι-καρπῶν. μετὰ δὲ ταῦτα ἄλλας τε νῆσος ἐπελ-θεῖν καὶ κατὰ τὴν Σικελίαν διατρῆσαι τινα χρόνον,

1 For ἐπανελθόντα Wurm suggests ἐπικληθέντα.
2 ὑπὸ MSS., Bekker, ἀπὸ Wesseling, Dindorf, Vogel.

1 i.e. another name for Sirius was the “Dog-star.”
2 i.e. he could not save his own son, but he saved everyone else.

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82. As for Aristaeus, after the death of Acteon, we are told, he went to the oracle of his father, Apollo, who prophesied to him that he was to change his home to the island of Ceos and told him likewise of the honours which would be his among the Cians. To this island he sailed, but since a plague prevailed throughout Greece the sacrifice he offered there was on behalf of all the Greeks. And since the sacrifice was made at the time of the rising of the star Sirius, which is the period when the etesian winds customarily blow, the pestilential diseases, we are told, came to an end. Now the man who ponders upon this event may reasonably marvel at the strange turn which fortune took; for the same man who saw his son done to death by the dogs likewise put an end to the influence of that star which, of all the stars of heaven, bears the same name and is thought to bring destruction upon mankind, and by so doing was responsible for saving the lives of the rest.

We are further informed that Aristaeus left descendants behind on the island of Ceos and then returned to Libya, from where he set forth with the aid of his mother, a Nymph, and put ashore on the island of Sardinia. Here he made his home, and since he loved the island because of its beauty, he set out plantings in it and brought it under cultivation, whereas formerly it had lain waste. Here he begat two sons, Charmus and Callicarpus. And after this he visited other islands and spent some time in Sicily.

The text is corrupt; in the preceding chapter it is stated that Aristaeus was reared by "the Nymphs" and there is no suggestion that his mother Cyrene was a nymph. Diodorus may have written: "led (or persuaded) by Nymphē (or by a nymph), who was a friend of his mother, Aristaeus set forth, etc."
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dia de tìn aáficoian tòn en tìn nèsw karpos kai
tò plèbos tòn en autì, boaskomènwon ktnhòn filote-
methènai tois egxhrois eudèksiasthai tás idías
euergesiás. dial kai para tois kata tìn Sykelían
ókoiou diapherontos fasì tîmèsthain tòn 'Aristaïon
òs theón, kai mélisb' upò tòn sunkomiònton

6 tòn tès 'Elaias karpos. tò de teleustaión
muðo-

logouión autòn eis Thrákhn parabalónta pròs
Diónnous metasxein tòn òrgièn, kai sunvía-
trìfanta tò theò pollà maðèw par' autòi tòn
chrísmwn'. peri de tò òro to kalóymenon Aìmon
oukèastà tìna xronòn àfainton genèsthain, kai
tuchèn àdavanàtòn tímèn oú mónon èntaðha para

tois barbárois, allà kai para tois 'Ellnhs.

83. €ai peri mèn1 'Aristaïon tois òrhethèin
àrkesthosómea, peri de Dáfíndos kai 'Eýukos
peiràsómea dielèvhein. 'Eýukà fasìn vión mèn
genèsthain 'Afróditén kai Bobtà, basilewos tuìds
egxhrión dozì diapherontos: tuòton de diá tìn
apò tòn òthron ènugènèan ðaumásthain tè upò
tòn egxhriwòn kai basileúsan mérous tìn nèsw.

któsai de kai polìs àxiologon ðmòwn mèn autòi,
keimènì èpi tuòs úmphloù tòpòw: kata de tìn
ákran tìn en tìn póleì tìn òthron èkron ðdró-
saðha, kai kósmaì tìn te katakeúsh tòu

2 neòw kai tò plèbei tòn anáthmàtòn. tìn de
theòn diá tìn apò tòn egxhriwòn eusèbeían
kai diá tìn apò tòu teknwðentos uíou tîmèn
àgapeúðeia peritpòteron tìn polìn: dióter autòn

1 So Dindorf: kai tásìa mèn peri.

1 i.e. on Mount Òryx.
where, because of the abundance of the fruits on the island and the multitude of flocks and herds which grazed there, he was eager to display to its inhabitants the benefactions which were his to bestow. Consequently among the inhabitants of Sicily, as men say, Aristaeus received especial honour as a god, in particular by those who harvested the fruit of the olive-tree. And finally, as the myths relate, he visited Dionysus in Thrace and was initiated into his secret rites, and during his stay in the company of the god he learned from him much useful knowledge. And after dwelling some time in the neighbourhood of Mount Haemus he never was seen again of men, and became the recipient of immortal honours not only among the barbarians of that region but among the Greeks as well.

83. But as regards Aristaeus we shall rest content with what has been said, and we shall next endeavour to set forth what relates to Daphnis and Eryx. This is what is told of them: Eryx was a son of Aphrodite and Butas, a certain native king of Sicily of very great fame, and he was admired by the natives because of his noble birth on his mother's side and became king over a part of the island. He also founded a notable city which bore his name; it was set upon a lofty place, and on the highest point within the city he established a shrine of his mother, which he embellished not only with a beautifully built temple, but also with the multitude of his dedications. The goddess, both because of the reverence which the inhabitants of the region paid to her and because of the honour which she received from the son whom she had borne, displayed an exceptional love for the city, and for this reason she
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'Αφροδίτην Ἕρυκάνην ὄνομασθήναι. θαυμάσαι δ' ἂν τις εἰκότως ἀναλογισάμενος τὴν περὶ τὸ ἱερὸν
3 τούτῳ γενομένην δόξαν· τὰ μὲν γὰρ ἄλλα τεμεῖν
ἀνθήσαντα ταῖς δόξαις πολλάκις διὰ περιστάσεις
τινὰς τεταπείνωται, μόνον δὲ τούτῳ τῶν ἕξ
αιῶνος ἁρχῆν λαβὸν οὐδέποτε διέλυτε τιμῶ-
μενον, ἄλλα καὶ τοὐναντίον ἅπε διετέλεσε πολλῆς
4 τυχάνον αὐξήσεως. μετὰ γὰρ τὰς προειρημένας ὑπ’ Ἔρυκος τιμᾶς ὑστερον Ἀίνειας ὃ Ἀφροδίτης
πλέον εἰς Ἰταλίαν καὶ προσορμισθεὶς τῇ νήσῳ
πολλοῖς ἀναθήμασι τὸ ἱερὸν, ὡς ἂν ἴδιας μητρὸς
ὑπάρχον, ἐκόσμησε· μετὰ δὲ τούτων ἐπὶ πολλὰς
γενεὰς τιμῶντες οἱ Σικανοὶ τὴν θεόν θυσίας τε
μεγαλοπρεπεῖς συνεχῶς καὶ ἀναθήμασιν ἐκόσμοιν
μετὰ δὲ ταῦτα Καρχηδόνιοι, μέρους τῆς Σικελίας
κυριεύσαντες, οὐ διέλυσον τιμῶντες τὴν θεόν
διαφερόντως. τὸ δὲ τελευταῖον Ὀρμαιόι, πάσης
Σικελίας κρατήσαντες, ύπερεβάλοντο πάντας τοὺς
5 πρὸ αὐτῶν ταῖς εἰς ταύτην τιμαῖς. καὶ τούτῳ
εἰκότως ἐπολοῦν· τὸ γὰρ γένος εἰς ταύτην ἀναπέμπ-
οντες, καὶ διὰ τούτο ἐν ταῖς πράξεσιν ἐπιτυχεῖς
ὅντες, τὴν αἰτίαν τῆς αὐξήσεως ἡμεῖσθω τοῖς
6 προσηκούσαις χάρισι καὶ τιμαῖς. οἱ μὲν γὰρ
καταντῶντες εἰς τὴν νήσον ὑπατοὶ καὶ στρατηγοὶ
καὶ πάντες οἱ μετὰ τῶν ἔξουσιας ἐπιθημοῦντες,
ἐπειδὰν εἰς τὸν Ἕρυκα παραβάλοσι, μεγαλο-

1 τῶν Wettstein: τὴν.
came to be called Erycinian Aphroditē. And a man may well be filled with wonder when he stops to sum up the fame which has gathered about this shrine; all other sanctuaries have indeed enjoyed a flush of fame, but frequently sundry happenings have brought them low, whereas this is the only temple which, founded as it was at the beginning of time, not only has never failed to be the object of veneration but, on the contrary, has as time went on ever continued to enjoy great growth. For after Eryx has bestowed upon it the honours we have described, Aeneas, the son of Aphroditē, when at a later time he was on his way to Italy and came to anchor off the island, embellished the sanctuary, since it was that of his own mother, with many votive offerings; after him the Sicanians paid honour to the goddess for many generations and kept continually embellishing it with both magnificent sacrifices and votive offerings; and after that time the Carthaginians, when they had become the masters of a part of Sicily, never failed to hold the goddess in special honour. And last of all the Romans, when they had subdued all Sicily, surpassed all people who had preceded them in the honours they paid to her. And it was with good reason that they did so, for since they traced back their ancestry to her and for this reason were successful in their undertakings, they were but requiting her who was the cause of their aggrandisement with such expressions of gratitude and honours as they owed to her. The consuls and praetors, for instance, who visit the island and all Romans who sojourn there clothed with any authority, whenever they come to Eryx, embellish the sanctuary with magnificent
πρεπέσι θυσίαις καὶ τιμαῖς κοσμοῦσι τὸ τέμενος, καὶ τὸ σχισθρωτὸν τῆς ἐξουσίας ἀποθέμενοι μεταβάλλοντα εἰς παιδιάς καὶ γυναικῶν ὦμιλίας μετὰ πολλῆς ἱλαρότητος, μόνως οὕτω νομίζοντες κεχαρισμένη τῇ θεῷ ποιήσειν τὴν ἕαυτῶν παρουσίαν· 7 ἦ τε σύγκλητος τῶν Ρωμαίων εἰς τὰς τῆς θεοῦ τιμᾶς φιλοτιμηθείσα τάς μὲν πιστοτάτας τῶν κατὰ τὴν Σικελίαν πόλεων οὕτως ἐπτακαίδεικα χρυσοφορεῖν ἔδογμάτισε τῇ Ἀφροδίτῃ καὶ στρατιώτας διακοσίους τηρεῖν τὸ ἱερόν.

Καὶ περὶ μὲν Ἐρυκος εἰ καὶ πεπλεονάκαμεν, ἄλλῳ οὖν οἰκεῖαν πεποιήμεθα τὴν περὶ τῆς θεᾶς ἀπαγγέλλαν.

84. Νυνὶ δὲ περὶ Δάφνίδος πειρασόμεθα διελθείν τὰ μυθολογούμενα. Ἡραία γὰρ ὅρη κατὰ τὴν Σικελίαν ἑστὼ, ὡς φασὶ κάλλει τε καὶ φύσει καὶ τόπων ἱδιότητα πρὸς θερμὴν ἄνευν καὶ ἀπόλαυσιν εὖ πεφυκέναι. πολλὰς τε γὰρ πηγὰς ἔχειν τῇ γλυκύτητι τῶν ὦδατων διαφόρους καὶ δένδρους παντοῦς πεπληρώσαται. εἶναι δὲ καὶ δρυῶν μεγάλων πλῆθος, φερουσῶν καρπὸν τῷ μεγέθει διαλλάττοντα, διπλασιάζοντα τῶν ἐν ταῖς ἄλλαις χώραις φυομένων. ἔχειν δὲ καὶ τῶν ἔμερων καρπῶν ἀυτομάτων, ἀμπέλου τε πολλῆς φυομένης 2 καὶ μῆλων ἀμυθήτου πλῆθος. διὸ καὶ στρατόπεδον ποτε Καρχηδονίων ὑπὸ λιμῷ πιεζόμενον διαβρέσαι, παρεχομένων τῶν ὄρων πολλάς μυριάσι χορηγίας εἰς τροφὴν ἀνέκλειπτον.

Ἐν ταύτῃ δὲ τῇ χώρᾳ συναγκείας δένδρων
sacrifices and honours, and laying aside the austerity of their authority, they enter into sports and have conversation with women in a spirit of great gaiety, believing that only in this way will they make their presence there pleasing to the goddess. Indeed the Roman senate has so zealously concerned itself with the honours of the goddess that it has decreed that the seventeen cities of Sicily which are most faithful to Rome shall pay a tax in gold to Aphrodite, and that two hundred soldiers shall serve as a guard of her shrine.

Now if we have dwelt over-long on the topic of Eryx, we have at least given an account of the goddess such as was rightly her due.

84. At this time we shall endeavour to set forth what the myths relate concerning Daphnis. There are in Sicily, namely, the Heraean Mountains, which, men say, are naturally well suited, by reason of the beauty and nature and special character of the region round about, to relaxation and enjoyment in the summer season. For they possess many springs of exceptionally sweet water and are full of trees of every description. On them also is a multitude of great oak-trees which bear fruit of extraordinary size, since it is twice as large as any that grows in other lands. And they possess as well some of the cultivated fruits, which have sprung up of their own accord, since the vine is found there in profusion and tree-fruits in quantities beyond telling. Consequently the area once supported a Carthaginian army when it was facing starvation, the mountains supplying many tens of thousands of soldiers with sources of food for their unfailing sustenance.

It was in this region, where there were glens filled
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οὖσας θεοπρεπούσας καὶ Νύμφαις ἀλλοις ἀνειμένον μυθολογοῦσα γεννηθήναι τὸν ὄνομαζόμενον Δάφνιν, Ἐρμοῦ μὲν καὶ Νύμφης ιδὼν, ἀπο δὲ τοῦ πλῆθους καὶ τῆς πυκνότητος τῆς φυομένης δάφνης ὄνομά-σθαι Δάφνιν. τούτων δ’ ὑπὸ Νυμφῶν τραφέντα, καὶ βοῶν ἄγελας παμπληθεῖσις κεκτημένον, τούτων ποιεῖσθαι πολλὴν ἐπιμέλειαν ἂν ἦς αὐτίας Βουκόλων αὐτὸν ὄνομασθήναι. φύσει δὲ διαφόρων πρὸς εὐμελειαν κεχορηγημένον ἐξευρεῖν τὸ βου-κολικόν ποιήμα καὶ μέλος, δ’ μέχρι τοῦ νῦν κατὰ τὴν Σικελίαν τυγχάνει διαμένον ἐν ἀποδοχῇ.

4 μυθολογοῦσι δὲ τὸν Δάφνιν μετὰ τῆς Ἁρτέμιδος κυνηγεῖν υπηρετοῦντα τῇ θεῷ κεχαρισμένως, καὶ διὰ τῆς σύριγγος καὶ βουκολικής μελωδίας τέρπειν αὐτὴν διαφέροντως. λέγουσι δ’ αὐτοῦ μίαν τῶν Νυμφῶν ἔρασθειν προεπείν, ἐὰν ἄλλη τοι τῇ πλησιάσῃ, στερήσεται τῆς ὀράσεως κακεὶν ὑπὸ τῶν τυγατρῶν βασιλέως κατα- μεθυσθέντα καὶ πλησιάσαντα αὐτῇ, στερηθῇ τῆς ὀράσεως κατὰ τὴν γεγενημένην ὑπὸ τῆς Νύμφης πρόρρησιν, καὶ περὶ μὲν Δάφνιδος ἰκανός ἦμιν εἰρήσθω.

85. Περὶ δὲ Ὁρίωνος τὰ μυθολογούμενα νῦν διέξειμεν. λέγεται γὰρ τοῦτον σώματος μεγέθει καὶ ρώμη πολὺ τῶν μνημονευμένων ἤρωών ὑπεράγουστα φιλοκύνηγον γενέσθαι καὶ κατασκευάσαι μεγάλα ἔργα διὰ τὴν ἵσχυν καὶ φιλοδοξίαν. κατὰ μὲν γὰρ τὴν Σικελίαν κατασκευάσαι Ζάγκλω τῷ τότε βασιλεύσαι τῆς τότε μὲν ἀπ’ αὐτοῦ Ζάγκλης,

1 Thucydides (6. 4. 5) says that the Sicels gave it this name because the place was sickle-shaped; "for the Sicels call a sickle zanclion."
with trees and meet for a god and a grove consecrated
to the Nymphs, that, as the myths relate, he who was
known as Daphnis was born, a son of Hermes and a
Nymph, and he, because of the sweet bay (daphnē)
which grew there in such profusion and so thick, was
given the name Daphnis. He was reared by Nymphs,
and since he possessed very many herds of cattle and
gave great attention to their care, he was for this
reason called by the name Bucolus or "Neatherd."
And being endowed with an unusual gift of song,
he invented the bucolic or pastoral poem and the
bucolic song which continues to be so popular
throughout Sicily to the present day. The myths
add that Daphnis accompanied Artemis in her
hunting, serving the goddess in an acceptable manner,
and that with his shepherd's pipe and singing of
pastoral songs he pleased her exceedingly. The
story is also told that one of the Nymphs became
enamoured of him and prophesied to him that if
he lay with any other woman he would be deprived
of his sight; and indeed, when once he had been
made drunken by a daughter of a king and had
lain with her, he was deprived of his sight in
accordance with the prophecy delivered by the
Nymph. As for Daphnis, then, let what we have
said suffice.

85. We shall now recount what the myths relate
about Orion. The story runs like this: Orion, far
surpassing in size and strength of body all the heroes
of whom we have record, was a lover of the chase and
the builder of mighty works by reason of his great
strength and love of glory. In Sicily, for instance,
for Zanclus, who was king at that time of the city
which was called at that time after him Zanclē, 1
Diodorus of Sicily

νόν δὲ Μεσσήνης ὄνομαζομένης, ἀλλὰ τε καὶ τὸν λιμένα προσχώσαντα τὴν ὄνομαζομένην Ἀκτήν 2 ποιήσαι. ἐπεὶ δὲ τῆς Μεσσήνης ἐμνήσθημεν, οὐκ ἄνοικεοι προσθεῖναι νομίζομεν τοῖς προκειμένοις τὰς περὶ τῶν πορθμῶν διηγήσεις. φασὶ γὰρ οἱ παλαιοὶ μυθογράφοι τὴν Σικελίαν τὸ πρὸ τοῦ χερρότησον οὕτων ὑστερόν γενέσθαι νήσον διὰ τοιαύτας αἰτίας. τὸν ἱσθμὸν κατὰ τὸ στενώτατον ὑπὸ δυοῦν πλευρῶν θαλάττην ἰ προσκλυζόμενον ἀναρραγῆναι, καί τὸν τόπον ἀπὸ τούτου Ῥήγιον ὄνομαζόμενον, καὶ τὴν ὑστερόν πολλοὶ ἔτεσι κτισθεῖσαν πόλιν τυχεῖν τῆς ὅμωνυμου 4 προσηγορίας. ἔνοι δὲ λέγουσι σειαμών μεγάλων γενομένων διαρραγηθῆναι τὸν αὐχένα τῆς ἡπείρου, καὶ γενέσθαι τὸν πορθμὸν διειργοῦσθε τὴς θαλάττης τῆς τὴν ἱστερόν ἀπὸ τῆς νῆσου. Ἡσίοδος δὲ ὁ ποιητής φησὶ τοιναντίον ἀναπεπταμένου τοῦ πελάγους Ὀρίωνα προσχώσασι τὸ κατὰ τὴν Πελώριδα κείμενον ἀκρωτήριον, καὶ τὸ τέμενος τοῦ Ποσειδῶνος κατασκευάσαι, τιμῶμενον ὑπὸ τῶν ἐγχυρῶν διαφέροντως· τάστα δὲ διαπραξάμενον εἰς Ἐββοιαν μεταναστῆσαι κάκει κατοικῆσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ’ οὐρανὸν ἀστροὺς κατ- 6 αριθμηθέντα τυχέων ἀδιανάτου μνήμης. περὶ οὖ καὶ ὁ ποιητής Ὁμήρος ἐν τῇ Νεκυίᾳ μμμηκόμενος φησιν.

1 So Vogel (cf. 1. 31. 2): θαλάττης.

1 "Promontory."
2 The present Straits of Messina.
3 Rhegium.
4 Prg. 183 (Astronomia 18), Rzach.
5 The northeast tip of Sicily. 6 Odyssey, 11. 572–5.
but now Messenê, he built certain works, and among them he formed the harbour by throwing up a mole and made the Actê, as it is called. And since we have mentioned Messenê we think it will not be foreign to our purpose to add to what has been set forth thus far what men have written about the Strait. The ancient mythographers, that is, say that Sicily was originally a peninsula, and that afterward it became an island, the cause being somewhat as follows. The isthmus at its narrowest point was subjected to the dash of the waves of the sea on its two sides and so a gap (rhegma) was made (anar-rhegnusthai), and for this reason the spot was named Rhegion, and the city which was founded many years later received the same appellation as the place. Some men say, however, that mighty earthquakes took place and the neck of what was the mainland was broken through, and in this way the Strait was formed, since the sea now separated the mainland from the island. But the poet Hesiod states the very opposite, namely, that when the sea extended itself in between, Orion built out the headland which lies at Peloris and also erected there the sanctuary of Poseidon which is held in special honour by the natives; after he had finished these works he removed to Euboea and made his home there; and then, because of his fame, he was numbered among the stars of heaven and thus won for himself immortal remembrance. And he is also mentioned by the poet Homer in his "Necuia" when he says:

7 This is the title which the ancients gave to the eleventh Book of the Odyssey, which contains the story of the descent of Odysseus into the underworld and of his meetings with the dead.

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tὸν δὲ μὲτ' Ἡρώωνα πελάφριον εἰσενόησα
θῆρας ὁμοῦ εἰλεύντα κατ' ἀσφοδελὸν λειμὼν,
οὕς αὐτὸς κατέπεφνεν ἐν οἰοπόλοιοιν ὀρέσσι,
χερσὶν ἔχον ῥόπαλον παγχάλκεον, αἰὲν ἀγγές.

7 ὁμοίως δὲ καὶ περὶ τοῦ μεγέθους ἐμφανίζων, καὶ
προεκθέμενος τὰ περὶ τοὺς Ἀλωάδας, ὦτι ἐννα-
ετεῖς ἦσαν τὸ μὲν εὔρος πηχῶν ἐννέα, τὸ δὲ μῆκος
τῶν ἵσων ὀργυίων, ἐπιφέρει,

τοὺς δὴ μηκίστους θρέψει ξείδωρος ἀρουρα
καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ἡρώωνα.

'Ἡμεῖς δὲ κατὰ τὴν ἐν ἄρχῃ πρόθεσιν περὶ τῶν
ἥρώων καὶ ἡμιθέων ἄρκοντων εἰρηκότες αὐτοῦ
περιγράψομεν ¹ τῇδε τὴν βιβλίον.

¹ So Wesseling: παραγράψομεν.
And after him I marked Orion huge,
Driving wild beasts together o'er the mead
Of asphodel, the beasts that he himself
Had slain on lonely hills; and in his hands
He held a mace, ever unbroken, all
Of bronze.

Likewise, to show forth also his great size, whereas
he had spoken before of the Aloiaidae,¹ that at nine
years of age they were nine cubits in breadth and
an equal number of fathoms in height, he adds:²

These were the tallest men that ever earth,
Giver of grain, did rear, and goodliest
By far, save for Orion, famed abroad.

But for our part, since we have spoken, in accord-
ance with the plan which we announced at the
beginning,³ at sufficient length about the heroes and
demigods, at this point we shall close the present
Book.

¹ Otus and Ephialtes, the sons of Aloeus and Iphimedeia.
² Odyssey, 11. 300–10. ³ Cp. chap. 1. 5.
BOOK V
Τάδε ἔνεστιν ἐν τῇ πέμπτῃ τῶν Διοδώρου βιβλίων

Περὶ τῶν μυθολογουμένων κατὰ τὴν Σικελίαν καὶ τοῦ σχήματος καὶ μεγέθους τῆς νήσου.
Περὶ Δήμητρος καὶ Κόρης καὶ τῆς εὐφέσεως τοῦ πυρίνου καρποῦ.
Περὶ Διονύσου καὶ τῶν ἄλλων τῶν Διολίδων καλομένων νήσων.
Περὶ Μελίτης καὶ Ταύλου καὶ Κερκύνης.
Περὶ τῆς Αἰθαλείας καὶ Κύρνου καὶ Σαρδόνου.
Περὶ Πιτυνώσης καὶ τῶν νήσων τῶν Γυμνησίων, ἀς τινὲς Βαλιάρίδας ὀνομάζοντο.
Περὶ τῶν ἐν ὥκεανο ὑήσου τῶν πρὸς ἑσπέραν κειμένων.
Περὶ τῆς Βρεττανικῆς νῆσου καὶ τῆς ὀνομαζομένης Βασιλείας καθ’ ὅν τὸ ἔλεκτρον γίνεται.
Περὶ Γαλατίας καὶ Κελτιμαρίας, ἐτὶ δ’ Ἰβηρίας καὶ Διογκτησίβας καὶ Τυρρηνίας, καὶ τῶν ἐν ταύταις κατακούντων, τίσι χρώματι νομίμοις.
Περὶ τῶν κατὰ τὴν μεσημβρίαν ἐν ὥκεανῳ νῆσων, τῆς τε Περᾶς ὀνομαζομένης καὶ τῆς Παγχαῖας, καὶ τῶν ἐν αὐταῖς ἱστορομένων.
Περὶ Σαμουβράκης καὶ τῶν ἐν αὐτῇ μυστηρίων.
Περὶ Νάξου καὶ Σύμης καὶ Καλήνης.
Περὶ Ῥόδου καὶ τῶν κατ’ αὐτὴν μυθολογουμένων.

1 Cf. ch. 13: Αἰθαλείας.
2 Πρεττανικῆς D, Vogel.
CONTENTS OF THE FIFTH BOOK OF DIODORUS

On the myths which are recounted about Sicily and the shape and size of the island (chap. 2).

On Demeter and Corê and the discovery of the fruit of wheat (chaps. 3–6).

On Lipara and the other islands which are called the Aeolides (chaps. 7–11).

On Melitê, Gaulus, and Cercina (chap. 12).

On Aethaleia, Cyrnus (Corsica), and Sardinia (chaps. 13–15).

On Pityussa and the Gymnesiae islands, which some call the Balairides (chaps. 16–18).

On the islands in the ocean which lie towards the west (chaps. 19–20).

On the island of Britain and that called Basileia, where amber is found (chaps. 21–23).

On Gaul, Celtiberia, Iberia, Liguria, and Tyrrhenia, and on the inhabitants of these countries and the customs they observe (chaps. 24–40).

On the islands in the ocean to the south, both the one called Hiera and that called Panchaea, and on what they are said to contain (chaps. 41–46).

On Samothrace and the mysteries celebrated on the island (chaps. 47–49).

On Naxos and Symê and Calydna (chaps. 50–54).

On Rhodes and the myths which are recounted concerning it (chaps. 55–59).
Περὶ Χερρονήσου τῆς ἄνωτέρων τῆς Ῥοδίας κειμένης.
Περὶ Κρήτης καὶ τῶν ἐν αὐτῇ μυθολογουμένων μέχρι
tῶν νεώτερων καίρων.
Περὶ Λέσβου καὶ τῶν εἰς Χίον καὶ Σάμου καὶ Κῶν καὶ
Ῥόδου ἀποικιῶν ὑπὸ Μακαρέως.
Περὶ Τενέδου καὶ τοῦ κατ’ αὐτὴν οἰκισμοῦ καὶ τῶν ὑπὸ
Τενέδων περὶ Τέινου μυθευομένων.
Περὶ τῶν Κυκλάδων νήσων τῶν ἐλαττώνων\(^1\) οἰκισμοῦ
ὑπὸ Μίνωος.

\(^1\) καὶ τυχουσῶν after ἐλαττώνων omitted by D, Vogel.
CONTENTS OF FIFTH BOOK OF DIODORUS

On the Cherronesus which lies over against the territory of Rhodes (chaps. 60-63).

On Crete and the myths which are recounted about it, down to comparatively recent times (chaps. 64-80).

On Lesbos and the colonies which were led by Macareus to Chios, Samos, and Cos (chaps. 81-82).

On Tenedos, the colonization of the island, and the fabulous tales told by the Tenedians about Tennes (chap. 83).

On the colonization by Minos of the islands of the smaller Cyclades (chap. 84).
ΒΙΒΛΟΣ ΠΕΜΠΤΗ

1. Πάντων μὲν τῶν ἐν ταῖς ἀναγραφαῖς χρησίμων προνοητέον τοὺς ἱστορίας συνταττομένους, μάλιστα δὲ τῆς κατὰ μέρος οἰκονομίας. αὐτὴ γὰρ οὐ μόνον ἐν τοῖς ἰδιωτικοῖς βίοις πολλὰ συμβάλλεται πρὸς διαμονήν καὶ αὐξήσιν τῆς οὐσίας, ἀλλὰ καὶ κατὰ τὰς ἱστορίας οὐκ ὀλίγα ποιεῖ

2 προτερήματα τοῖς συγγραφεῖσιν. ένοια δὲ καὶ κατὰ τὴν λέξιν καὶ κατὰ τὴν πολυπερίαν τῶν ἀναγραφομένων πράξεων ἐπανούμενη δικαιώς, ἐν τῷ κατὰ τὴν οἰκονομίαν χειρισμῷ διήμαρτον, ὡστε τοὺς μὲν πόνους καὶ τὴν ἐπιμέλειαν αὐτῶν ἀποδοχῆς τυγχάνει παρὰ τοῖς ἀναγνώσκοις, τὴν δὲ τάξιν τῶν ἀναγεγραμμένων δικαίας τυγχάνει ἐπιτυμήσεως. Τίμαιος μὲν οὖν μεγίστην πρόνοιαν πεποιημένον τῆς τῶν χρόνων ἀκριβείας καὶ τῆς πολυπερίας πεφροντικῶς, διὰ τὰς ἀκαίρους καὶ μακρὰς ἐπιτυμήσεις εὐλόγως διαβάλλεται,

1 πικρᾶς, "sharp," suggested by Hertlein.

1 The word oikonomia, literally "management of a household," translated "arrangement" in the preceding sentence and "disposition of private affairs" here, in its transferred sense may mean "prudent management," "good organization of material," or, as here, "skilful disposition and arrangement."
BOOK FIVE

1. It should be the special care of historians, when they compose their works, to give attention to everything which may be of utility, and especially to the arrangement of the varied material they present. This eye to arrangement, for instance, is not only of great help to persons in the disposition of their private affairs if they would preserve and increase their property, but also, when men come to writing history, it offers them not a few advantages. Some historians indeed, although they are worthy objects of praise in the matter of style and in the breadth of experience derived from the events which they record, have nevertheless fallen short in respect of the way in which they have handled the matter of arrangement, with the result that, whereas the effort and care which they expended receive the approbation of their readers, yet the order which they gave to the material they have recorded is the object of just censure. Timaeus, for example, bestowed, it is true, the greatest attention upon the precision of his chronology and had due regard for the breadth of knowledge gained through experience, but he is criticized with good reason for his untimely and lengthy censures, and because of the excess to

2 Cp. Book 1. 1 f. for the value of the vicarious "experience" which history stores up for readers.
καὶ διὰ τὴν ὑπερβολὴν τῆς ἐπιτυμήσεως Ἡπιτί-4 μαίου ὑπὸ τῶν ἀνομάσθη. Ἔφορος δὲ τὰς
counațs prάξεις ἀναγράφων οὐ μόνον κατὰ τὴν
λέξιν, ἀλλὰ καὶ κατὰ τὴν οἰκονομίαν ἐπιτεθευχεν
tōn γὰρ βιβλίων ἐκάστην πεποίηκε περιέχειν
κατὰ γένος τὰς prάξεις. διόπερ καὶ ἦμεισ τοῦτο τὸ
γένος τοῦ χειρισμοῦ προκύναντες, κατὰ τὸ
dυνατόν ἀντεχόμεθα ταύτης τῆς προαίρεσεως. 2. καὶ
ταῦτην τὴν βιβλίον ἐπιγράφοντες νησιωτικήν ἀκο-
λούθως τῇ γραφῇ περὶ πρώτης τῆς Σικελίας
ἐρωμένην, ἐπεὶ καὶ κρατάτη τῶν νήσων ἔστι καὶ
tῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευκεν.
Προστάχτηκα, ἀπὸ μὲν τοῦ σχήματος
Τρυνακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων
αὐτῆς Σικανίων Ἐπαφίας προσαγορευθεῖσα, τὸ 1
teleutαίον ἀπὸ Σικαλόν τῶν ἐκ τῆς Ἰταλίας παν-
2 δημει περαποθέντων ἀνόμομοται Σικελία. ἔστι δὲ
αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακισχι-
λίων τριακοσίων ἑξήκοντα· τῶν γὰρ τριῶν πλευρῶν
ἡ μὲν ἀπὸ τῆς Πελοπονήσου ἐπὶ τὸ Λιλύβαον
ὑπάρχει σταδίων χιλίων ἐπτακοσίων, ἡ δ’ ἀπὸ
Λιλυβαού μέχρι Παχύνου τῆς Συρακοσίας χώρασ
σταδίων χιλίων καὶ πεντακοσίων, ἡ δ’ ἀπολεσπο-
3 μένη σταδίων χιλίων ἐκατόν τεσσαράκοντα. οἱ
ταύτην οὖν κατοικοῦντες Σικελίωται παρειλή-
φανε παρὰ τῶν προγόνων, ἀπὸ τῆς φήμης εἰ
αιῶνος παραδεδομένης τοῦς εἰκόνοις, ἱερὰν ὑπάρ-

1 So Madvig : teleutαίον δὲ.

1 i.e. each book was a unit. Diodorus says in another place (16. 76. 5) that each book had an Introduction.
2 No such title appears in the MSS.
which he went in censuring he has been given by some men the name Epitimaeus or Censorer. Ephorus, on the other hand, in the universal history which he composed has achieved success, not alone in the style of his composition, but also as regards the arrangement of his work; for each one of his Books is so constructed as to embrace events which fall under a single topic. Consequently we also have given our preference to this method of handling our material, and, in so far as it is possible, are adhering to this general principle. 2. And since we have given this Book the title "On the Islands," in accordance with this heading the first island we shall speak about will be Sicily, since it is both the richest of the islands and holds first place in respect of the great age of the myths related concerning it.

The island in ancient times was called, after its shape, Trinacria, then Sicania after the Sicani who made their home there, and finally it has been given the name Sicily after the Siceli who crossed over in a body to it from Italy. Its circumference is some four thousand three hundred and sixty stades; for of its three sides, that extending from Pelorias to Lilybaeum is one thousand seven hundred stades, that from Lilybaeum to Pachynus in the territory of Syracuse is a thousand five hundred, and the remaining side is one thousand one hundred and forty stades. The Siceliotae who dwell in the island have received the tradition from their ancestors, the report having ever been handed down successively from earliest time by one generation to the next, that the

3 "Three Capes"; cp. Strabo, 6. 2. 1.
4 The sum of the lengths of the three sides falls 20 stades short of the total circumference given before.
κεν τήν νήσον Δήμητρος καὶ Κόρης· ἐνιοῦ δὲ τῶν ποιητῶν μυθολογοῦσι κατὰ τὸν τοῦ Πλοῦτωνος καὶ Φερσεφόνης γάμον ὑπὸ Δίως ἀνακάλυπτρα τῇ 4 νύμφῃ δεδόσθαι ταύτῃ τήν νήσον. τοὺς δὲ κατουκοῦντας αὐτὴν τὸ παλαιὸν Σικανόν αὐτό- χθονας εἰναι φασιν οἱ νομιμώτατοι τῶν συγγρα- φέων, καὶ τὰς τε προειρημένας θέας ἐν ταύτῃ τῇ νήσῳ πρώτως φανήναι καὶ τὸν τοῦ σίτου καρπὸν ταύτῃ πρώτῃ ἀνείναι διὰ τὴν ἀρετὴν τῆς χώρας, περὶ ὧν καὶ τὸν ἐπιφανεστάτων τῶν ποιητῶν μαρτυρεῖν λέγοντα

ἀλλὰ τὰ γ’ ἀσπαρτα καὶ ἀνήροτα πάντα φύονται, πυρὸι καὶ κριθαί, ὅτε ἀμπελούν, αἱ τε φέρουσιν ὀίνον ἐριστάφυλον, καὶ σφιν Δίως ὀμβρός ἀέξει.

ἐν τε γὰρ τῷ Λεωντίνῳ πεδίῳ καὶ κατὰ πολλοὺς ἄλλους τόπους τῆς Σικελίας μέχρι τοῦ γιὸν φύεσθαι 5 τοὺς ἀγρίους ὀνομαζομένους πυροὺς. καθόλου δὲ πρὸ 1 τῆς εὐρέσεως τοῦ σίτου ξητομένου κατὰ πολίων τῆς οἰκουμένης γῆν πρῶτον ἐφάνησαν οἱ προειρημένοι καρποὶ, εἰκός ἐστιν ἀποδίδοσθαι τὸ πρωτεῖον τῇ κρατίστῃ χώρᾳ· καὶ τὰς θέας δὲ τῶς εὐροῦσις ἀκολούθως τοὺς εἰρημένους ὄρην ἐστι μάλιστα τιμωμένας παρὰ τοῖς Σικελιοῦσιας.

3. Καὶ τῆς ἁρπαγῆς τῆς κατὰ τήν Κόρην ἐν ταύτῃ γενομένης 2 ἀπόθεεις εἶναι λέγοντι φανερω-

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1 πρὸ Vogel, peri A, Bekker, Dindorf.
2 τῆν ἁρπαγήν τὴν . . . γενομένην Hertlein.

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1 The Greek word meant originally “festival of unveiling,” when the bride first took off her maiden veil and received presents.
island is sacred to Demeter and Corê; although there are certain poets who recount the myth that at the marriage of Pluton and Persephonê Zeus gave this island as a wedding present ¹ to the bride. That the ancient inhabitants of Sicily, the Sicani, were indigenous, is stated by the best authorities among historians, and also that the goddesses we have mentioned made their first appearance on this island, and that it was the first, because of the fertility of the soil, to bring forth the fruit of the corn, facts to which the most renowned of the poets also bears witness when he writes: ²

But all these things grow there for them unsown
And e'en untilled, both wheat and barley, yea,
And vines, which yield such wine as fine grapes give,
And rain of Zeus gives increase unto them.

Indeed, in the plain of Leontini, we are told, and throughout many other parts of Sicily the wheat men call "wild" grows even to this day. And, speaking generally, before the corn was discovered, ³ if one were to raise the question, what manner of land it was of the inhabited earth where the fruits we have mentioned appeared for the first time, the meed of honour may reasonably be accorded to the richest land; and in keeping with what we have stated, it is also to be observed that the goddesses who made this discovery are those who receive the highest honours among the Siceliotae.

3. Again, the fact that the Rape of Corê took place in Sicily is, men say, proof most evident that the

² Homer, Odyssey 9. 109–11, describing the land of the Cyclopes.
³ i.e. before the cultivation of wheat was known and then passed on from people to people.
tātēn ὅτι τὰς διατριβὰς αἱ θεαὶ κατὰ ταύτην τὴν νήσου ἐποιοῦντο διὰ τὸ στέργεσθαι μάλιστα παρ' ἑαυτῶν ταύτην. γενέσθαι δὲ μυθολογοῦσι τὴν ἄρταγγὴν τῆς Κόρης ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν "Ειναίαν. ἔστι δὲ ὁ τόπος αὐτὸς πλησίον μὲν τῆς πόλεως, οὐς δὲ καὶ τοὺς ἄλλους ἀνθέους παντοῦ δαπανοῦσ' ἐκπεπρήσατο καὶ τῆς θεᾶς ἄξιος. διὰ δὲ τὴν ἀπὸ τῶν φυομένων ἀνθῶν εὐωδίαν λέγεται τοὺς κυνηγεῖν ἐξωθότας κύνας μή δύνασθαι στι- βευεῖν, ἐμποδισμένους τὴν φυσικὴν αἰσθησιν. ἔστι δὲ ὁ προειρημένος λειμῶν ἀνώθεν μὲν ὁμαλὸς καὶ παντελῶς εὐυδρός, κύκλῳ δὲ υψηλὸς καὶ πανταχόθεν κρημνοῖς ἀπότομος. δοκεῖ δὲ ἐν μέσῳ κείσθαι τῆς ὀλής νῆσου, διὸ καὶ Σικελίας 3 ὄμφαλος ὑπὸ των προσαγορεύεται. ἔχει δὲ καὶ πλησίον ἀλσθ ¹ καὶ περὶ ταύτα ἐλη, καὶ στή- λαιον εὐμέγεθες, ἔχον χάσμα κατάγειον πρὸς τὴν ἄρκτον νενεκός, δι' οὗ μυθολογοῦσι τὸν Πλούτωνα μεθ' ἄρματος ἐπελθόντα ποιήσασθαι τὴν ἄρταγγὴν τῆς Κόρης. τὰ δὲ ἐκ καὶ τῶν ἄλλων ἀνθῶν τὰ παρεχόμενα τὴν εὐωδίαν παραδόξως δι' ὅλου τοῦ ἐναιστοῦ παραμένειν ἄλλοντα καὶ τὴν ὀλήν πρόσοψιν ἄνθρωπον καὶ εἰπερτή παρεχόμενα.

4. Μυθολογοῦσι δὲ μετὰ τῆς Κόρης τὰς τῆς ὁμολογίας παρθενίας ἡξιωμένας 'Αθηνᾶν τε καὶ Ἀρτεμίν συντρεφομένας συνάγειν μετ' αὐτῆς τὰ ἄνθη καὶ κατασκευάζειν κοινῇ τῷ πατρὶ Διῷ τὸν πέπλον. διὰ δὲ τὰς μετ' ἄλληλων διατριβάς τε καὶ ὁμολαία ἀπάσες ἀπερχομεν τὴν νήσου ταύτην μάλιστα, καὶ λαχεῖων ἑκάστην αὐτῶν χώραν, τὴν μὲν 'Αθηνᾶν

goddesses made this island their favourite retreat because it was cherished by them before all others. And the Rape of Corè, the myth relates, took place in the meadows in the territory of Enna. The spot lies near the city, a place of striking beauty for its violets and every other kind of flower and worthy of the goddess. And the story is told that, because of the sweet odour of the flowers growing there, trained hunting dogs are unable to hold the trail, because their natural sense of smell is balked. And the meadow we have mentioned is level in the centre and well watered throughout, but on its peripheriy it rises high and falls off with precipitous cliffs on every side. And it is conceived of as lying in the very centre of the island, which is the reason why certain writers call it the navel of Sicily. Near to it also are sacred groves, surrounded by marshy flats, and a huge grotto which contains a chasm which leads down into the earth and opens to the north, and through it, the myth relates, Pluton, coming out with his chariot, effected the Rape of Corè. And the violets, we are told, and the rest of the flowers which supply the sweet odour continue to bloom, to one’s amazement, throughout the entire year, and so the whole aspect of the place is one of flowers and delight.

And both Athena and Artemis, the myth goes on to say, who had made the same choice of maidenhood as had Corè and were reared together with her, joined with her in gathering the flowers, and all of them together wove the robe for their father Zeus. And because of the time they had spent together and their intimacy they all loved this island above any other, and each one of them received for her portion a territory, Athena receiving hers in the region of
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ἐν τοῖς περὶ τὸν Ἰμέραν μέρεσιν, ἐν οἷς τὰς μὲν Νύμφας χαριζομένας Ἀθηνᾶ τὰς τῶν θερμῶν ὑδάτων ἀνεῖναι πηγάς κατὰ τὴν Ἱππακλέους παρουσίαν, τοὺς δὲ ἐγχωρίους πόλιν αὐτὴ καθιερώσας καὶ χώραν τὴν ὀνομαζομένην μέχρι τοῦ νῦν

5 Ἀθηναιόν τὴν δ' Ἀρτέμιν τὴν ἐν ταῖς Συρακούσαις νήσου λαβεῖν παρὰ τῶν θεῶν τὴν ἀπ' ἑκαίνης Ὀρτυγίαν ὑπὸ τε τῶν χρησμῶν καὶ τῶν ἀνθρώπων ὀνομασθείσαν. ὅμως δὲ καὶ κατὰ τὴν νήσου ταύτην ἀνεῖναι τὰς Νύμφας ταύτας χαριζομένας τῇ Ἀρτέμιδι μεγάλητην πηγὴν τὴν ὀνομαζομένην.

6 ξομενήν Ἀρέθουσαν. ταύτην δ' οὖ μοῦν κατὰ τοὺς ἀρχαίοις χρόνοις ἔχειν μεγάλους καὶ πολλοὺς ἵχθυς, ἄλλα καὶ κατὰ τὴν ἡμετέραν ἥλικιαν διαμένειν συμβαίνει τούτους, ίεροὺς δῶτας καὶ ἄθλητας ἀνθρώποις. ἔξι δὲν πολλάκις τινῶν κατὰ τὰς πολεμικὰς περιστάσεις φαγόντων, παραδόξως ἐπεσήμην τὸ θεῖον καὶ μεγάλαις συμφοραῖς προσέβαλε τοὺς τολμήσαντας προσενέγκασθαι. περὶ 6ν ἄκριβῶς ἀναγράφομεν ἐν τοῖς οἰκεῖοις χρόνοις.

4. Ὅμως δὲ ταῖς προειρημέναις δυσὶ θεαι καὶ τὴν Κόρην λαχεῖν τους περὶ τὴν Ἐνναν λειμώνας. πηγὴν δὲ μεγάλην αὐτῇ καθιερωθῆναι ἐν τῇ Συρακοσίᾳ τὴν ὀνομαζομένην Κλάνθην.

2 τοῦ γὰρ Πλοῦτον μυθολογούσι τὴν ἀρπαγήν ποιησάμενον ἀποκομίσαι τὴν Κόρην ἢ ποθὸς πλησίον τῶν Συρακούσων, καὶ τὴν γῆν ἀναρρήξαντα αὐτῶν μὲν μετὰ τῆς ἀρπαγείης δύναι καθ' οὖν, πηγὴν δ' ἀνεῖναι τὴν ὀνομαζομένην

1 Mentioned before in Book 4, 23, 1.
Himera, where the Nymphs, to please Athena, caused the springs of warm water\(^1\) to gush forth on the occasion of the visit of Heracles to the island, and the natives consecrated a city to her and a plot of ground which to this day is called Athena's. And Artemis received from the gods the island at Syracuse which was named after her, by both the oracles and men, Ortygia.\(^2\) On this island likewise these Nymphs, to please Artemis, caused a great fountain to gush forth to which was given the name Arethusa. And not only in ancient times did this fountain contain large fish in great numbers, but also in our own day we find these fish still there, considered to be holy and not to be touched by men; and on many occasions, when certain men have eaten them amid stress of war, the deity has shown a striking sign, and has visited with great sufferings such as dared to take them for food. Of these matters we shall give an exact account in connection with the appropriate period of time.\(^3\)

4. Like the two goddesses whom we have mentioned Corē, we are told, received as her portion the meadows round about Enna; but a great fountain was made sacred to her in the territory of Syracuse and given the name Cyanē or "Azure Fount." For the myth relates that it was near Syracuse that Pluton effected the Rape of Corē and took her away in his chariot, and that after cleaving the earth asunder he himself descended into Hades, taking along with him the bride whom he had seized, and that he caused

\(^1\) "Quail-island." Several islands of this name are known in the Greek world, and on one of them Artemis slew Orion (Odyssey, 5. 123); hence she received the name "Ortygia."

\(^2\) Instances of punishments for the desecration of the shrines of Demeter and Corē are given in Book 14. 63 and 70-1.
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Κυάνην, πρὸς ἰδί κατ' ἐνιαυτὸν οἳ Συρακοσίου πανήγυριν ἐπιφανῆ συντελοῦσι, καὶ θύουσι οἳ μὲν ἰδιώται τὰ ἐλάττω τῶν ἱερείων, δημοσίᾳ δὲ ταύρους βυθίζουσιν ἐν τῇ λίμνῃ, ταύτην τὴν θυσίαν καταδείκνυτος Ἡρακλέους καθ’ ὅν καὶ ὁ πάσας Ἡρμώνοι βοῦς ἐλαύνων περιῆλθε πάσαν Σικελίαν.

3 Μετὰ δὲ τὴν τῆς Κόρης ἀρπαγὴν μυθολογοῦσι τὴν Δήμητραν μὴ δυναμένην ἀνευρεῖν τὴν θυγατέρα λαμπάδας ἐκ τῶν κατὰ τὴν Λιτηνοὺς κρατήρων ἀνασαμένην ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ’ ἄνθρωπων τοὺς οἴκους αὐτὴν προσδεξάμενον εὐεργετήσαται τὸν τῶν πυρῶν

4 καρπὸν ἀντιδωρησάμενην. φιλανθρωπότατα δὲ τῶν Ἀθηναίων ὑποδεξαμένων τὴν θεόν, πρῶτος τούτως μετὰ τοὺς Σικελιωτᾶς δωρήσασθαι τοῖς τῶν πυρῶν καρπὸν ἀντ’ ὅν ὁ δήμος οὗτος περιττότερον τῶν ἄλλων ἐτίμησαν τὴν θεόν θυσίας τ’ ἐπιφανεστάταις καὶ τοῖς ἐν Ἑλευσίνῳ μυστηρίοις, ἀ διὰ τὴν ὑπερβολὴν τῆς ἀρχαιότητος καὶ ἀγνείας ἐγένετο πᾶσιν ἄνθρωποις περιβόητα. παρὰ δὲ τῶν Ἀθηναίων πολλοὶ μεταλαβόντες τῆς ἐκ τοῦ σιτοῦ φιλανθρωπίας, καὶ τοῖς πλησιονόμοις μεταδίδοντες τοῦ σπέρματος, ἐπιλήφθησαν πᾶσαν τὴν

5 οἰκουμένην. οἱ δὲ κατὰ τὴν Σικελίαν, διὰ τὴν τῆς Δήμητρας καὶ Κόρης πρὸς αὐτοὺς οἰκειότητα πρῶτοι τῆς εὐρέσεως τοῦ σιτοῦ μεταλαβόντες, ἐκατέρα τῶν θεῶν κατεδείξαν θυσίας καὶ πανηγύρεις, ἐπωνύμους αὐτοῖς ποιήσαντες καὶ τῷ


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the fountain named Cyanè to gush forth, near which the Syracusans each year hold a notable festive gathering; and private individuals offer the lesser victims, but when the ceremony is on behalf of the community, bulls are plunged in the pool, this manner of sacrifice having been commanded by Heracles on the occasion when he made the circuit of all Sicily, while driving off the cattle of Geryones.¹

After the Rape of Corè, the myth goes on to recount, Demeter, being unable to find her daughter, kindled torches in the craters of Mt. Aetna and visited many parts of the inhabited world, and upon the men who received her with the greatest favour she conferred benefactions, rewarding them with the gift of the fruit of the wheat. And since a more kindly welcome was extended the goddess by the Athenians than by any other people, they were the first after the Siceliotae ² to be given the fruit of the wheat; and in return for this gift the citizens of that city in assembly honoured the goddess above all others with the establishment both of most notable sacrifices and of the mysteries of Eleusis, which, by reason of their very great antiquity and sanctity, have come to be famous among all mankind. From the Athenians many peoples received a portion of the gracious gift of the corn, and they in turn, sharing the gift of the seed with their neighbours, in this way caused all the inhabited world to abound with it. And the inhabitants of Sicily, since by reason of the intimate relationship of Demeter and Corè with them they were the first to share in the corn after its discovery, instituted to each one of the goddesses sacrifices and festive gatherings, which they named after them, and by the time chosen for these made

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6 χρόνω διασημήναντες τὰς δοθείσας δωρεὰς. τῆς μὲν γὰρ Κόρης τὴν καταγωγήν ἐπουήσαντο περὶ τὸν καυρὸν ἐν ὧδε τοῦ σιτου καρπὸν τελειουργεῖσθαι συνέβαινε, καὶ ταύτην τὴν θυσίαν καὶ πανήγυριν μετὰ τοσαύτης ἀγνείας καὶ σπουδῆς ἐπιτελοῦσιν ὅσης ἑικὼς ἐστὶ τοὺς τῇ κρατίστῃ δωρεᾷ προκρίβεντας τῶν ἄλλων ἀνθρώπων ἀποδιδό-7 ναι τὰς χάριτας τῆς δὲ Δήμητρος τὸν καυρὸν τῆς θυσίας προέκρυναν ἐν ὧδε τῇ ἁρχῇ ὧ δοσός τοῦ σιτου λαμβάνει, ἐπὶ δὲ ἡμέρας δέκα πανήγυριν ἄγουσιν ἐπώνυμον τῆς θεοῦ ταύτης, τῇ τῇ λαμπρότητι τῆς παρασκευῆς μεγαλопρεπεστάτη καὶ τῇ διασκευῇ μιμούμενοι τῶν ἁρχαίων βίων. ἔθος δὲ ἔστιν αὐτοῖς ἐν ταύταις ταῖς ἡμέραις αἰσχρολογεῖν κατὰ τὰς πρὸς ἄλλης διμιλίας διὰ τὸ τὴν θεοῦ ἐπὶ τῇ τῆς Κόρης ἁρπαγῆ λυπουμένην γελάσαι διὰ τῆς αἰσχρολογιῶν.

5. Περὶ δὲ τῆς κατὰ τὴν Κόρην ἁρπαγῆς, ὅτι γέγονεν ὡς προειρήκαμεν, πολλοὶ τῶν ἁρχαίων συγγραφέων καὶ ποιητῶν μεμαρτυρήκασι. Καρκυνὸς μὲν γὰρ ὁ τῶν τραγῳδίων ποιητής, πλεονάκης ἐν ταῖς Συρακούσαις παρεπιδεδημηκὼς καὶ τὴν τῶν ἐγχωρίων τεθεαμένος σπουδὴν περὶ τὰς θυσίας καὶ πανηγύρεις τῆς τῇ Δήμητρος καὶ Κόρης, κατεχώρισεν ἐν τοῖς ποιήμασι τούσδε τούς στίχους.

1 ὅσης Hertlein, Vogel, ὅσης Wesseling, Bekker, Dindorf: ὅσην.

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acknowledgment of the gifts which had been conferred upon them. In the case of Corē, for instance, they established the celebration of her return at about the time when the fruit of the corn was found to come to maturity, and they celebrate this sacrifice and festive gathering with such strictness of observance and such zeal as we should reasonably expect those men to show who are returning thanks for having been selected before all mankind for the greatest possible gift; but in the case of Demeter they preferred that time for the sacrifice when the sowing of the corn is first begun, and for a period of ten days they hold a festive gathering which bears the name of this goddess and is most magnificent by reason of the brilliance of their preparation for it, while in the observance of it they imitate the ancient manner of life. And it is their custom during these days to indulge in coarse language as they associate one with another, the reason being that by such coarseness the goddess, grieved though she was at the Rape of Corē, burst into laughter.

5. That the Rape of Corē took place in the manner we have described is attested by many ancient historians and poets. Carcinus¹ the tragic poet, for instance, who often visited in Syracuse and witnessed the zeal which the inhabitants displayed in the sacrifices and festive gatherings for both Demeter and Corē, has the following verses² in his writings:

¹ Two writers of tragedies by this name are known, both of Aeragas in Sicily, a Carcinus the elder, who was exhibiting in Athens at the opening of the Peloponnesian War, and his grandson.
² Frg. 5 (Nauck).
λέγουσι Δήμητρός ποτ' ἀρρητων κόρην
Πλουτώνα κρυφίοις ἀρπάσαι βουλεύμασι,
δύνα τε γαῖας εἰς μελαμφαεῖς μυχοὺς,
πόθω δὲ μητέρ' ἥφαψας μέγης κόρης
μαστὴρ' ἐπελθεῖν πᾶσαν ἐν κύκλῳ χθόνα.
καὶ γῆν 1 μὲν Αιτναίους Σικελίας πάγους
πυρὸς γέμουσαν βεύμασιν δυσεμβόλους
πᾶσαν στενάξαι, πένθεσιν δὲ παρθένου
αὐτῶν ἀμοιρον διοτρεφές φλίνεν γένος.
ὅθεν θεάς τιμῶσιν εἰς τὰ νῦν ἔτω.

2 Οὐκ ἔξιον δὲ παραλιπεῖν τῆς θεοῦ ταύτης τὴν
ὑπερβολὴν τῆς εἰς τοὺς ἀνθρώπους εὐεργεσίας
χωρίς γὰρ τῆς εὐρέσεως τοῦ σιτοῦ τῆν τε κατερ-
γασίαν αὐτοῦ τοὺς ἀνθρώπους ἐδίδαξε καὶ νόμους
εἰσηγήσατο καὶ οὐ δικαιοπραγεῖν εἰθίσθησαν,
δὲ ἦν αὐτίαν φασὶν αὐτὴν θεσμοφόρον ἐπονομαζῆ-
ναι. τούτων δὲ τῶν εὐρημάτων οὐκ ἂν τις
ἐτέραν εὐεργεσίαν εὑρεί μείζονα: καὶ γὰρ τὸ
ξῆν καὶ τὸ καλῶς ξῆν περιέγουσι. περὶ μὲν οὖν
τῶν μυθολογικῶν παρὰ τοὺς Σικελιώτας ἀρκεσ-
θησάμεθα τοῖς ῥηθεῖσιν.

6. Περὶ δὲ τῶν κατοικησάντων ἐν αὐτῇ πρώ-
των Σικανῶν, ἐπειδὴ τινὲς τῶν συγγραφέων
dιαφωνοῦσαν, ἀναγκαῖον ἐστὶ συντόμως εἰπεῖν.
Φιλιστῶν μὲν γὰρ φησιν ἔξι Ιβηρίας αὐτοὺς

1 γῆν . . . Σικελίας Ναυκ. τὴν . . . Σικελίαν, Ρhodomann, all editors: τὴν . . . Σικελίας.

BOOK V. 5. 1-6. 1

Demeter's daughter, her whom none may name,  
By secret schemings Pluton, men say, stole,  
And then he dropped into earth's depths, whose light  
Is darkness. Longing for the vanished girl  
Her mother searched and visited all lands  
In turn. And Sicily's land by Aetna's crags  
Was filled with streams of fire which no man could Approach, and groaned throughout its length;  
in grief  
Over the maiden now the folk, beloved  
Of Zeus, was perishing without the corn.  
Hence honour they these goddesses e'en now.

But we should not omit to mention the very great benefaction which Demeter conferred upon mankind; for beside the fact that she was the discoverer of corn, she also taught mankind how to prepare it for food and introduced laws by obedience to which men became accustomed to the practice of justice, this being the reason, we are told, why she has been given the epithet Thesmophoros or Lawgiver. Surely a benefaction greater than these discoveries of hers one could not find; for they embrace both living and living honourably. However, as for the myths which are current among the Siceliotae, we shall be satisfied with what has been said.

6. We must now write briefly about the Sicani who were the first inhabitants of Sicily, in view of the fact that certain historians are not in agreement about this people. Philistus,² for instance, says that

² Shortly before his death in about 365 B.C. Philistus of Syracuse composed in thirteen Books his history of Sicily from the earliest times to approximately his own day.
ἀποκισθέντας κατοικῆσαι τὴν ηῆσον, ἀπὸ τῶν Σικανῶν ποταμοὺ καὶ Ἰβηρίαν ὄντος τετευχότας ταύτης τῆς προσηγορίας. Τίμαιος δὲ τὴν ἄγριον τοῦτον τοῦ συγγραφέως ἐλέγχας ἀκριβῶς ἀποφαίνεται τούτους αὐτόχθονας εἶναι. πολλὰς δὲ αὐτῶν φέροντο ἀποδείξεις τῆς τούτων ἀρχαιότητος, οὐκ ἀναγκαῖον ἥγοιμεθα περὶ τούτων διεξέ-2 ναί. οἱ δὲ οὖν Σικανοὶ τὸ παλαιὸν κωμηδὸν ἁκοῦν, ἐπὶ τῶν ὄχυρωτάτων λόφων τὰς πόλεις κατασκευάζοντες διὰ τὸν ληστάς. οὐ γὰρ ἦσαν ὑπὸ μίαν ἡγεμονίαν βασιλέως τεταγμένοι, κατὰ 3 πόλιν δὲ ἐκάστην εἰς ἡν ἡ δυναστείων. καὶ τὸ μὲν πρώτον ἀπαισόν τὴν ηῆσον κατάκουν, καὶ τὴν χώραν ἐργαζόμενοι τὰς τροφὰς ἐξηκο-ντερον δὲ τῆς Αἴγινης ἐν πλείοσι πότοις ἀναφυσή- ματα πυρὸς ἄνεισης, καὶ πολλοὶ κατὰ τὴν χώραν ῥύακος ἐκχυθέντος, συνέβη φθαρῆρα τῆς γῆς ἐπὶ πολὺν τόπον. ἐπ’ ἐκεῖ δὲ πλεῖον τοῦ πυρὸς ἐπινεμομένου πολλὰν χώραν, φοβηθέντες τὰ μὲν πρὸς ἐαυτὰ κεκλιμένα τῆς Σικελίας ἐξέλισσαν, εἰς δε τά πρὸς δυσμᾶς νεύοντα μετάφορον. τὸ δὲ τελευταῖον πολλὰς γενεὰς ὑπερηφάνερον ἐκ τῆς Ἰταλίας τὸ τῶν Σικελῶν ἐδυναμεὶ περαιωθὲν εἰς τὴν Σικελίαν, τὴν ὑπὸ τῶν Σικανῶν ἐκλειφθεῖσαν 4 χώραν κατοικῆσαι. αἱ δὲ τῆς πλεονεξίας προβαίν- ὁντων τῶν Σικελῶν, καὶ τὴν ὅμορον πορθοῦντων, ἐγένοντο πόλεμοι πλεονάκις αὐτοῖς πρὸς τῶν Σικανοὺς, ἐως συνθῆκας ποιησάμενοι συμφώνουσι ὅρους ἔθεντο τῆς χώρας. περὶ ὧν τὰ κατὰ μέρος 6 ἐν τοῖς οἰκείοις χρόνοις ἀναγράψαμεν. ὡστατα
they removed from Iberia and settled the island, having got the name they bore from a certain river in Iberia named Sicanus, but Timaeus adduces proof of the ignorance of this historian and correctly declares that they were indigenous; and inasmuch as the evidences he offers of the antiquity of this people are many, we think that there is no need for us to recount them. The Sicani, then, originally made their homes in villages, building their settlements upon the strongest hills because of the pirates; for they had not yet been brought under the single rule of a king, but in each settlement there was one man who was lord. And at first they made their home in every part of the island and secured their food by tilling the land; but at a later time, when Aetna sent up volcanic eruptions in an increasing number of places and a great torrent of lava was poured forth over the land, it came to pass that a great stretch of the country was ruined. And since the fire kept consuming a large area of the land during an increasing number of years, in fear they left the eastern parts of Sicily and removed to the western. And last of all, many generations later, the people of the Siceli crossed over in a body from Italy into Sicily and made their home in the land which had been abandoned by the Sicani. And since the Siceli steadily grew more avaricious and kept ravaging the land which bordered on theirs, frequent wars arose between them and the Sicani, until at last they struck covenants and set up boundaries, upon which they had agreed, for the territory. With regard to the Sicani we shall give a detailed account in connection with the appropriate period of time.¹ The

¹ No such account is found in the extant books of Diodorus.
Diodorus of Sicily

δ' ἀποκαία τῶν Ἐλλήνων ἐγένοντο κατὰ τὴν Σικελίαν ἀξιόλογοι καὶ πόλεις παρὰ θάλασσαν ἐκτίσθησαν. ἀναμνησθέντες δ' ἄλληλοι καὶ διὰ τὸ πλῆθος τῶν καταπλεόντων Ἐλλήνων τὴν τε διάλεκτον αὐτῶν ἐμαθον καὶ ταῖς ἀγωγαῖς συντραφέντες τὸ τελευταίον τὴν βάρβαρον διάλεκτον ἀμα καὶ τὴν προσηγορίαν ἤλλαξαντο, Σικελιώται προσαγορευθέντες.

7. Ἡμεῖς δὲ περὶ τούτων ἀρκοῦντος εἰρηκότες μεταβιβάσομεν τὸν λόγον ἐπὶ τὰς νήσους τὰς ὅνομα-ζομένας Αιολίδας. αὕτε δ' εἰσὶ τὸν μὲν ἀριθμὸν ἑπτά, προσηγορίας δ' ἔχουσι ταύτας, Στρογγύλη καὶ Ἐνώνυμος, ἔτι δὲ Διδύμη καὶ Φωικώδης καὶ Ἐρικώδης, πρὸς δὲ τούτους Ἰερὰ Ἡφαίστου καὶ Λυπάρα, καθ' ἣν ὀμώνυμος πόλις καθιδρυταί.

2 κεῖται δ' αὕτε μεταξὺ Σικελίας καὶ Ἰταλίας ἐπ' εὔθειας ἀπὸ πορθμοῦ καὶ τῆς πρὸς ἐω πρὸς δύσων. ἀπέχουσι δὲ τῆς Σικελίας ὡς ἐκατόν πεντήκοντα σταδίων, καὶ τὸ μέγεθός εἰσιν ἀλλήλως παραπλησιαῖοι, ἢ δὲ μεγίστη αὐτῶν ἐστι τὴν περιμετρὸν 3 σταδίων ὡς ἐκατόν πεντήκοντα. αὕτε δὲ πᾶσαι πυρὸς ἐσχῆκασιν ἀναφυσικοῦ μεγάλα, ὅν κρατή-ρεσ οἱ γεγενημένοι καὶ τὰ στόμα μὲχρι τού νῦν εἰσι φανερά. ἐν δὲ τῇ Στρογγύλῃ καὶ τῇ ῾Ιερᾷ μέχρι τοῦ νῦν ἐκ τῶν χασμάτων ἐκπληττει πνεύματος μέγεθος καὶ βρόμους ἐξαισίους· ἐκφυσάται δὲ καὶ ἄμμος καὶ λίθων διαπύρων πλῆθος, καθάπερ 4 ἐστιν ὄραν καὶ περὶ τὴν Ἀἴτημα γυνόμενον. λέγουσι γὰρ τινες ἐκ τούτων τῶν νήσων ὑπονόμους εἶναι κατὰ

1 This name obviously is used here to include, not only the Greeks in contrast to Sicels, as in other authors, but such natives of Sicily as adopted the Greek language and manners.
colonies of the Greeks—and notable ones they were—were the last to be made in Sicily, and their cities were founded on the sea. All the inhabitants mingled with one another, and since the Greeks came to the island in great numbers, the natives learned their speech, and then, having been brought up in the Greek ways of life, they lost in the end their barbarian speech as well as their name, all of them being called Siceliotae.¹

7. But since we have spoken about these matters at sufficient length we shall turn our discussion to the islands known as the Aeolides.² These islands are seven in number and bear the following names: Strongylê, Euonymus, Didymê, Phoenicodes, Ericodes, Hiera Hephaestu,³ and Lipara,⁴ on which is situated a city of the same name. They lie between Sicily and Italy in a straight line from the Strait, extending from east to west. They are about one hundred and fifty stades distant from Sicily and are all of about the same size, and the largest one of them is about one hundred and fifty stades in circumference. All of them have experienced great volcanic eruptions, and the resulting craters and openings may be seen to this day. On Strongylê and Hiera even at the present time there are sent forth from the open mouths great exhalations accompanied by an enormous roaring, and sand and a multitude of red-hot stones are erupted, as may also be seen taking place on Aetna. The reason is, as some say, that passages lead under the earth from these islands

² The Lipari islands.
³ "Sacred to Hephaestus."
⁴ The modern names are Stromboli, Panarea, Salina, Filicuri, Alicuri, Vulcano, and Lipari respectively.
γῆς μέχρι τῆς Ἁἰτης καὶ τοὺς ἐπ' ἀμφότερα στοι-
μίους συνημμένους· διὸ καὶ κατὰ τὸ πλεῖστον ἐναλ-
λαξ κάεσθαι τοὺς ἐν ταύταις ταῖς νήσοις κρατήρας
tῶν κατὰ τὴν Ἁἰτην.

5 Φασὶ δὲ τὰς Ἀιλόλου νῆσους τὸ μὲν παλαιὸν ἐρή-
μους γεγονέναι, μετὰ δὲ ταύτα τὸν ὀμομαλόμενον
Λιπαροῦ, Ἀμοῦνος ὄντα τοῦ βασιλέως υἱόν, ὑπὸ
tῶν ἀδελφῶν καταστασιασθῆναι, κυριεύσαντα δὲ
νεών μακρῶν καὶ στρατιωτῶν ἐκ τῆς Ἰταλίας
φυγεὶν εἰς τὴν ἀπὸ τοῦτον Λιπάραν ὀνομασθείσαν·
ἐν ταύτῃ δὲ τὴν ἐπόνυμον αὐτοῦ πόλιν κτίσαι,
kai τὰς ἄλλας νῆσους τὰς προειρημένας γεωργῆσαι.

6 τοῦτον δὲ γεγρακότος Ἀιλόλον τὸν Ἰππότον μετὰ
τῶν παραβαλόντα εἰς τὴν Λιπάραν την τοῦ
Λιπάρου βυγατέρα γῆμαι Κυάνην· καὶ τοὺς λαοὺς
κοινῇ μετὰ τῶν ἐγχωρίων πολιτεύεσθαι πονήσας
βασιλεύσει τῆς νῆσου. τῷ δὲ Λιπάρῳ τῆς Ἰταλίας
ἐπιθυμοῦντε συγκατεσκεύασεν αὐτῷ 1 τοὺς περὶ
tὸ Σύμβαστρον τόπους, ὅπως βασιλεύσας καὶ μεγά-
λης ἀποδοχῆς τυχῶν ἐτελεύτησεν ταφεῖς δὲ
μεγαλοπρεπῶς τιμῶν ἔτυχεν ἠρωμάκων παρὰ τοὺς

7 ἐγχωρίοις. ὡς δὲ Ἀιλόλος ὁδὸν ἐστὶ πρὸς ἐκ
μυθολογοῦν τὸν Ὁδυσσέα κατὰ τὴν πλάνην
ἀφικέσθαι. γενέσθαι δὲ αὐτὸν φασιν εὐσεβῆ
καὶ δίκαιον, ἔτι δὲ καὶ πρὸς τοὺς ξένους
φιλάνθρωπον· πρὸς δὲ τούτοις τὴν τῶν ἱστῶν
χρείαν τοὺς ναυτικοὺς ἐπεισηγήσασθαι, καὶ ἀπὸ
tῆς τοῦ πυρὸς προσημασίας παρατετηρήκατα
προλέγειν τοὺς ἐγχωρίοις 2 ἀνέμους εὐστόχως,

1 αὐτῷ deleted by Reiske.
2 τοὺς ἐγχωρίους A, Bekker, Dindorf, τοὺς ἐγχωρίους other
MSS., Vogel.
to Aetna and are connected with the openings at both ends of them, and this is why the craters on these islands usually alternate in activity with those of Aetna.

We are told that the islands of Acolus\(^1\) were uninhabited in ancient times, but that later Liparus, as he was called, the son of Auson the king, was overcome by his brothers who rebelled against him, and securing some warships and soldiers he fled from Italy to the island, which received the name Lipara after him; on it he founded the city which bears his name and brought under cultivation the other islands mentioned before. And when Liparus had already come to old age, Acolus, the son of Hippotes, came to Lipara with certain companions and married Cyanē, the daughter of Liparus; and after he had formed a government in which his followers and the natives shared equally he became king over the island. To Liparus, who had a longing for Italy, Acolus gave his aid in securing for him the regions about Surrentum, where he became king and, after winning great esteem, ended his days; and after he had been accorded a magnificent funeral he received at the hands of the natives honours equal to those offered to the heroes. This is the Acolus to whom, the myth relates, Odysseus came in the course of his wanderings.\(^2\) He was, they say, pious and just and kindly as well in his treatment of strangers; furthermore, he introduced sea-farers to the use of sails and had learned, by long observation of what the fire \(^3\) foretold, to predict with accuracy the local winds,\(^4\) this being the reason why the myth has

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\(^1\) Called above the "Aeolides."

\(^2\) The account is in the *Odyssey*, 10. 1 ff.

\(^3\) i.e. of the volcano.

\(^4\) Or "predict . . . winds to the natives" (cp. critical note).
ἐξ οὖ ταμίαν αυτὸν εἶναι τῶν ἄνέμων ὁ μέθος ἀνέδειξε· διὰ δὲ τὴν ὑπερβολὴν τῆς εὐσεβείας φίλον τῶν θεῶν ὁνομασθήναι.

8. Τοῦ δ' Αἰώλου νῦν γενέσθαι τὸν ἀριθμὸν ἐξ, 'Αστύοχον καὶ Σοῦθων καὶ 'Ανδροκλέα, πρὸς δὲ τούτους Φεραίμωνα καὶ 'Ιόκαστον καὶ 'Αγάθυρνον πάντας δὲ τούτους διὰ τὴν τοῦ πατρὸς δόξαν καὶ διὰ τᾶς ἀρετᾶς ἀποδοχῆς μεγάλης τυχεῖν· τούτων δ' 'Ιόκαστος μὲν τῆς Ἰταλίας ἀντεχόμενος ἔβασιλευε τῆς παραλίας μέχρι τῶν κατὰ τὸ Ρήγιον τῶν, Φεραίμων δὲ καὶ 'Ανδροκλῆς ἐδυνάστευαν τῆς Σικελίας ἀπὸ 1 πορθμοῦ μέχρι τῶν κατὰ τὸ Διλύβαιον τόπων. ταύτης δὲ τῆς χώρας τὰ μὲν πρὸς ἐω κεκλιμένα μέρη κατὰ κοινὰν Σικελίαι, τὰ δὲ πρὸς δυσμᾶς Σικανοὶ.

2 ταύτα δὲ τὰ ἔθνη πρὸς ἀλληλα διεφέροντο, τοὺς δ' Αἰώλου πασί τοῖς προειρημένοις ἐκουσίως ὑπῆκοουν διὰ τε τὴν τοῦ πατρὸς Αἰώλου διαβεβημένην εὐσεβείαν καὶ διὰ τήν αὐτῶν ἑκείνων ἐπιείκειαν. ἐβασιλεύει δὲ καὶ Σοῦθων τῆς περὶ τοὺς Δεοντίους χώρας, ἢτις ἀπ' ἑκείνου μέχρι τοῦ νῦν χρόνου Σοῦθων προσαγόρευται. Ἀγάθυρνος δὲ βασιλεύσας τῆς νῦν ὁνομαζομένης Ἀγάθυρνιτιδος χώρας ἠκτίσε τῶν τὴν ἅπ' αὐτοῦ κληθέσαν Ἀγάθυρνος. Ἀστύοχος δὲ τῆς Λυπάρας ἐσχε τῆς ἁγεμονίας. πάντες δ' οὕτως μιμησάμενοι τὴν τοῦ πατρὸς εὐσεβείαν τε καὶ δικαιοσύνην μεγάλης ἐνυγχανον ἀποδοχῆς. ἐπὶ πολλὰς δὲ γενεὰς τῶν ἐκγόνων διαδεχομένων τὰς δυναστείας, τὸ τελευταῖον οἱ ἅπ' Αἰώλου γεγονότες βασιλεῖς κατὰ τὴν Σικελίαν διελύθησαν.
referred to him as the "keeper of the winds"; and it was because of his very great piety that he was called a friend of the Gods.

8. To Aeolus, we are told, sons were born to the number of six, Astyochus, Xuthus, and Androcles, and Phraemon, Jocastus, and Agathyrnus, and they every one received great approbation both because of the fame of their father and because of their own high achievements. Of their number Jocastus held fast to Italy and was king of the coast as far as the regions about Rhegium, but Phraemon and Androcles were lords over Sicily from the Strait as far as the regions about Lilybaeaum. Of this country the parts to the east were inhabited by Siceli and those to the west by Sicani. These two peoples quarrelled with each other, but they rendered obedience of their own free will to the sons of Aeolus we have mentioned, both because of the piety of their father Aeolus, which was famed afar, and because of the fair-dealing of the sons themselves. Xuthus was king over the land in the neighbourhood of Leontini, which is known after him as Xuthia to this day. Agathyrnus, becoming king of the land now called Agathyrnitis, founded a city which was called after him Agathyrnus; and Astyochus secured the lordship over Lipara. All these men followed the example which their father had set for both piety and justice and hence were accorded great approbation. Their descendants succeeded to their thrones over many generations, but in the end the kings of the house of Aeolus were overthrown throughout Sicily.

1 Cp. the Odyssey, 10. 21.

1 τοῦ after ἀπό omitted by D, Vogel.
9. Μετὰ δὲ ταῦτα οἱ μὲν Σικελοὶ τοῖς ἀρίστοις τῶν ἀνδρῶν τὰς ἡγεμονίας ἐνεχείριζον, οἱ δὲ Σικανοὶ περὶ τῆς δυναστείας διαφερόμενοι πρὸς ἀλλήλους ἐπολέμουν ἐπὶ πολλοὺς χρόνους. μετὰ δὲ ταῦτα πολλοῖς ἐτέσσαροι ύστερον, πάλιν τῶν νήσων ἐξερημουμένων ἤει καὶ κάλλους, Κυδίδου των καὶ Ῥώδου δυσαρεστήσαντες τῇ βαρύτητι τῶν κατὰ τὴν Ἄσιαν βασιλεύων ἐγνώσαν ἀποκινίαν ἐκπέμπειν.

2 διότερον ὑποθεσάμενοι σφῶν αὐτῶν ἡγεμόνας Πένταθλον τὸν Κυδίδον, δό ὃν ἀναφέρων τὸ γένος εἰς Ἡππότην τὸν ἄφεν· Ἡρακλέους γεγονότα, κατὰ τὴν Ὀλυμπιάδα τὴν πεντηκοστήν, ἦν ἐνίκη στάδιον Ἑπταελίδας Λάκων, οἱ δὲ ὁμοὶ περὶ τῶν Πένταθλον πλεύσαντες τῆς Σικελίας εἰς τοὺς κατὰ τὸ Διλίβαιον τόπους κατέλαβον Ὑγεσταίους καὶ Σελινουντίους διαπολεμοῦντας πρὸς ἀλλήλους.

3 πεισθέντες δὲ τοῖς Σελινουντίους συμμαχεῖν πολλοὺς ἀπέβαλον κατὰ τὴν μάχην, ἐν οἷς ὃν καὶ αὐτὸς ὁ Πένταθλος. διότερο οἱ περιλειψάντες, ἐπειδὴ κατεπλευμήθησαν οἱ Σελινουντίοι, διέγνωσαν ἀπείνας πάλιν ἐπὶ οἴκου ἐλόμενοι δὴ ἡγεμόνας τοὺς οὐκείους τοῦ Πεντάθλου Γόργου καὶ Θέστορα καὶ Ἐπίθερσίδην, ἀπέπλεον διὰ τοῦ

4 Τυρρηνικοῦ πειλάγους. προσπλευσάντων δ’ αὐτῶν τὴν Λιπάρα καὶ φιλόφρονος ἀποδοχῆς τυχόντων, ἐπείσθησαν κοινῆ μετὰ τῶν ἐγχωρίων κατοικήσαι τὴν Λιπάραν, ὄντων τῶν ἄπειρον αἰώνων περιλειμμένων ὡς πεντακοσίων. ὑστερον δὲ τῶν Τυρ-

1 διότερο deletaed by Reiske.
2 So Bekker: φιλόφρονος.
9. After this the Sicelii put the leadership in each case in the hands of the ablest man, but the Sicani quarrelled over the lordship and warred against each other during a long period of time. But many years later than these events, when the islands again were becoming steadily more destitute of inhabitants, certain men of Cnidus and Rhodes, being aggrieved at the harsh treatment they were receiving at the hands of the kings of Asia, resolved to send out a colony. Consequently, having chosen for their leader Pentathlus of Cnidus—who traced his ancestry back to Hippotes, who was a descendant of Hercules—in the course of the Fiftieth Olympiad, that in which Epitelidas of Sparta won the "stadium," these settlers, then, of the company of Pentathlus sailed to Sicily to the regions about Lilybaeum, where they found the inhabitants of Egesta and of Selinus at war with one another. And being persuaded by the men of Selinus to take their side in the war, they suffered heavy losses in the battle, Pentathlus himself being among those who fell. Consequently the survivors, since the men of Selinus had been defeated in the war, decided to return to their homes; and choosing for leaders Gorgus and Thestor and Epithersides, who were relatives of Pentathlus, they sailed off through the Tyrrhenian Sea. But when they put in at Lipara and received a kindly reception, they were prevailed upon to make common cause with the inhabitants of Lipara in forming a single community there, since of the colony of Aeolus there remained only about five hundred men. At a later

1 i.e. the Acolides.
2 i.e. between 580 and 576 B.C.
3 The famous foot-race at Olympia, 606 2 feet long.
Diodorus of Sicily

ρημῶν ληστευόντων τὰ κατὰ θάλατταν πολεμοῦ-μενοι κατεσκευάσαντο ναυτικάν, καὶ διελόμενοι σφᾶς αὐτοὺς οἵ μὲν ἐγεώργουσιν τὰς νῆσους κοινὰς ποιήσαντες, οἱ δὲ πρὸς τοὺς ληστὰς ἀντετάττουντο-καὶ τὰς οὐσίας δὲ κοινὰς ποιησάμενοι καὶ ἡσύνετε κατὰ συσοίτια, διετέλεσαν εἰπὶ τινὰς χρόνους ἡ κοινωνικὸς βιοῦντες. ὅστερον δὲ τὴν μὲν Λιπάραν, καθ' ἦν καὶ ἡ πόλις ἦν, διενείμαντο, τὰς δὲ ἄλλας ἐγεώργουσιν κοινῆ. τὸ δὲ τελευταίον πάσας τὰς νῆσους εἰς ἐκκοσά ἐτη διελόμενοι πάλιν κληροχοῦσιν, ὅταν ὁ χρόνος οὗτος διελθή. μετὰ δὲ ταῦτα πολλαῖς ναυμαχίαις ἐνίκησαν τοὺς Τυρρηνούς, καὶ ἀπὸ τῶν λαφύρων πλεονάκις ἀξιολόγους δεκάτας ἀνέθεσαν εἰς Δελφοὺς.

10. Δεύτερον δ' ἦμῶν περὶ τῆς τῶν Λιπαριῶν πόλεως τὰς αὐτίας ἀποδοῦναι, δι' ἂς ἐν τοῖς ὑστερον χρόνους ἔλαβεν αὐξησιν οὐ μόνον πρὸς εὐδαιμονίαν, ἀλλὰ καὶ πρὸς δόξαν. αὐτὴ γὰρ λυμέσι τε καλοῖς ὑπὸ τῆς φύσεως κεκόσμηται καὶ θερμὸς ὑδατιν τοῖς διαβεβομένοις· οὐ μόνον γὰρ πρὸς ὑγειαν τῶν νοσοῦντων τὰ κατ' αὐτίνας λουτρὰ πολλὰ συμβάλλεται, ἀλλὰ καὶ κατὰ τὴν τῶν θερμῶν ὑδάτων ιδιότητα παρέχεται τέρπων καὶ ἀπολαυσιν οὐ τὴν τυχοῦσαν. διόπερ πολλοὶ τῶν κατὰ τὴν Σικελίαν ὑπὸ νόσων ἰδιοτρόπων

1 Pöhlmann, Geschichte der sozialen Frage und des Sozialismus in der antiken Welt, 1. 36 ff. sees no ground for questioning the historicity of the preceding picture of a communistic state of the Liparians. Many parallels to its organization are pro-
time, because they were being harassed by the Tyrrheni who were carrying on piracy on the sea, they fitted out a fleet, and divided themselves into two bodies, one of which took over the cultivation of the islands which they had made the common property of the community, whereas the other was to fight the pirates; their possessions also they made common property, and living according to the public mess system, they passed their lives in this communistic fashion for some time. At a later time they apportioned among themselves the island of Lipara, where their city also lay, but cultivated the other islands in common. And in the final stage they divided all the islands among themselves for a period of twenty years, and then they cast lots for them again at every expiration of this period.¹ After effecting this organization they defeated the Tyrrhenians in many sea-fights, and from their booty they often made notable dedications of a tenth part, which they sent to Delphi.

10. It remains for us now, as regards the city of the Liparians, to give an explanation of the causes why in later times it grew to a position, not only of prosperity, but even of renown. These, then, are the reasons: The city is adorned by nature with excellent harbours and springs of warm water which are famed far and wide; for not only do the baths there contribute greatly to the healing of the sick, but they also, in keeping with the peculiar property of such warm springs, provide pleasure and enjoyment of no ordinary kind. Consequently many people throughout Sicily who are afflicted by illnesses

vided by the customs of the Germanic tribe of the Suebi, described by Caesar, The Gallic War 4. 1.
Diodorus of Sicily

ἐνοχλούμενοι καταντῶσιν εἰς αὐτὴν, καὶ τοῖς
λοιποῖς χρώμενοι παραδόξως ύψιστες καθίστανται.

2 ἐχεῖ δὲ ἡ νῆσος αὐτῇ τὰ διαβεβημένα μέταλλα
τῆς στυπτηρίας, ἐξ ἡς λαμβάνουσιν οἱ Λιπαραῖοι
καὶ Ῥωμαῖοι μεγάλας προσόδους. ὅμως γὰρ
τῆς οἰκουμένης τῆς τῆς στυπτηρίας γενομένης καὶ
πολλῆς χρείας παρεχομένης, εἰκότως μονοπόλιον
ἐχοντες καὶ τὰς τιμὰς ἀναβιβάζοντες πλήθος
χρημάτων λαμβάνουσιν ἀπίστου· ἐν μόνῃ γὰρ
τῆς νῆσος Μήλῳ φύεται μικρὰς τις στυπτηρίας,

3 μὴ δυναμένη διαρκεῖν πολλῶς πόλεων. ἔστι
δὲ καὶ ἡ νῆσος τῶν Λιπαραίων μικρά μὲν τὸ
μέγεθος, καρποφόρος δὲ ἱκανός καὶ τὰ πρὸς
ἀνθρώπων τρυφήν ἐχουσά διαφερόντως· καὶ γὰρ
ἰχθύων παντοδαπῶν παρέχεται πλήθος τοῖς κατοι-
κοῦσι καὶ τῶν ἀκροδρῶν τὰ μάλιστα δυνάμενα
παρέχεσθαι την ἐκ τῆς ἀπολαύσεως ἤδονήν· καὶ
περὶ μὲν Λιπάρας καὶ τῶν ἄλλων τῶν Αἰολοῦν νῆ-
σων καλουμένων ἀρκεσθησόμεθα τοῖς ρήθεισιν.

11. Μετὰ δὲ τὴν Λιπάραν εἰς τὸ πρὸς δυσμᾶς
μέρος νῆσος ἐστὶ πελαγία, μικρὰ μὲν τὸ μέγεθος,
ἐρήμος δὲ καὶ διὰ τινα περιπέτειαν Ὀστεώδης
ὄνομαζομένη. καθ’ δὲ γὰρ καριόν Καρχηδόνιοι
πρὸς Συρακοσίους διαπολεμοῦντες πολλοὺς καὶ
μεγάλους πολέμους δυνάμεις εἶχον ἀξιολόγους
πεζὰς 2 τε καὶ ναυτικάς, περὶ δὲ τούτους τοὺς
καριοὺς κυνοφόρον ὄντων παρ’ αὐτοῖς πολλῶν
καὶ παντοδαπῶν τοῖς ἐθνεσιν, οὗτοι δὲ 3 ταραχῶ-

1 τῆς omitted by D, Vogel. 2 So Vogel : πεζικάς.
3 δὲ deleted by Reiske.
of a peculiar nature come to the city and by taking the baths regain their health in a marvellous manner. And this island contains the far-famed mines of styptic earth,\(^1\) from which the Liparians and Romans derive great revenues. For since styptic earth is found nowhere else in the inhabited world and is of great usefulness, it stands to reason that, because they enjoy a monopoly of it and can raise the price, they should get an unbelievable amount of money; for on the island of Melos alone is there found a deposit of styptic earth, but a small one, which cannot suffice for many cities. The island of the Liparians is also small in extent but sufficiently fruitful and, so far as the wants of men are concerned, it supports even a high degree of luxury; for it supplies the inhabitants with a multitude of fish of every kind and contains those fruit trees which can offer the most pleasure when one enjoys them. But as regards Lipara and the rest of the islands of Aeolus, as they are called, we shall be satisfied with what has been said.

11. Beyond Lipara, toward the west, lies an island in the open sea which is small in extent and uninhabited and bears the name Osteodes\(^2\) because of the following strange occurrence. During the time when the Carthaginians were waging many great wars with the Syracusans they were employing notable forces on both land and sea, and on the occasion in question they had many mercenaries who were gathered from every people; such troops are always trouble-makers and make it their practice to cause many and serious

\(^1\) This is the alumen described by Pliny (35. 52), probably an iron sulphate, which was used in dyeing and in medicine.

\(^2\) “Bony.”
θότες πουεῖσθαι, καὶ μᾶλλον ὅταν τοὺς μοιθοὺς εὐκαίρως μὴ λαμβάνωσιν, ἔχρησαντο καὶ τότε
2 τῇ συνήθει ῥαδιουργίᾳ τε καὶ τόλμη. οὔτες γὰρ
τὸν ἄριθμον ὡς ἔξαικισχίζοι, καὶ τοὺς μοιθοὺς
οὐκ ἀπολαμβάνοντες, τὸ μὲν πρῶτον συντρέχοντες
κατεβόμεν τῶν στρατηγῶν, ἐκείνων δὲ ἀπορρουμένων
χρημάτων καὶ πολλάκης ἀναβαλλομένων τὰς ἀποδό-
σεις, ἦπελούν τοῖς ὀπλοῖς ἀμυνεῖσθαι τοὺς Καρ-
χηδονίους, καὶ τὰς χεῖρας προσέφερον τοὺς ἤγεμόσιν.
3 τῆς δὲ γερουσίας ἐγκαλουότης καὶ τῆς διαφορᾶς
ἀεὶ μᾶλλον ἐκκακομένης, ἢ μὲν γερουσία τοῖς
στρατηγοῖς ἐν ἀπορρήτω τροστεάζειν ἀφαιρίσαμεν
πάντας τοὺς ἐγκαλουμένους. οἱ δὲ λαβόντες τὰς
ἐντολὰς, καὶ τοὺς μισθοφόρους ἐμβιβάζοντες εἰς
tὰς ναῦς, ἔξεπλευσαν ὡς ἐπὶ τινα πολεμικὴν
χρείαν. προσπλεύσαντες δὲ τῇ προειρημένῃ νῆσῳ,
καὶ πάντας τοὺς μισθοφόρους ἀποβιβάζοντες εἰς
αὐτήν, ἀπέπλευσαν καταλίποντες ἐν αὐτῇ τοὺς
4 ἐγκαλουμένους. οἱ δὲ μισθοφόροι περιαλγεῖς ὄντες
tῇ περιστάσει καὶ μὴ δυνάμενοι τοὺς Καρχηδονί-
ους ἀμύνασθαι, λιμῷ διεφθάρσαν. ἐν νῆσῳ δὲ
μικρὰ τοσοῦτων αἰχμαλώτων τελευτησάντων συνέ-
βη τὸν τόπον ὑλίγον ὅταν πληρωθῆναι τῶν ὀστῶν
ἀφ’ Ἰστίας ἦν νῆσος ἔστηκε τῆς προσηγορίας. οἱ
μὲν οὖν μισθοφόροι τοῦτον τὸν τρόπον παρανομη-
θέντες τῆς μεγάλης συμφορᾶς ἔτυχον, ἐνδεικ
τροφῆς διαφθαρέντες.
12. Ἡμεῖς δὲ ἐπεὶ τὰ περὶ τὰς Αιολίδας νῆσους
dιήλθομεν, ἐν μέρει τὰς ἐκ θατέρου μέρους νῆσους

1 i.e. of the Carthaginians.
mutinies, especially on occasions when they do not get their pay promptly, and at the time of which we are speaking they practised their accustomed knavishness and audacity. For being in number about six thousand and not receiving their pay, they at first massed together and inveighed against the generals, and since the latter were without funds and time after time kept deferring payment, they threatened that they would take up arms and wreak vengeance upon the Carthaginians, and they even laid violent hands upon the commanders. Though the senate admonished them, the quarrel always blazed forth the more, whereupon the senate gave secret orders to the generals to do away with all the recalcitrants; and the generals then, acting upon the commands, embarked the mercenaries upon ships and sailed off as if upon some mission of war. And putting in at the island we have mentioned they disembarked all the mercenaries upon it and then sailed away, leaving the recalcitrants upon the island. The mercenaries, being in deep distress at the condition in which they found themselves and yet unable to wreak vengeance upon the Carthaginians, perished from hunger. And since it was a small island on which so many confined men died, it came to pass that the place, little as it was, was filled with their bones; and this is the reason why the island received the name it bears. In this way, then, did the mercenaries, who were guilty of crime in the manner we have described, suffer the greatest misfortune, perishing from lack of food.

12. But for our part, since we have set forth the facts concerning the islands of the Aeolides, we shall consider it appropriate to make mention in turn of

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κειμένας ἀναγραφῆς ἀξιώσομεν. τῆς γὰρ Σικελίας ὑπὸ τοῦ κατὰ μεσημβρίαν μέρους νῆσοι τρεῖς πρόκεινται πελάγιαι, καὶ τούτων ἐκάστη πόλις ἔχει καὶ λιμένας δυναμένους τοῖς χειμαζομένοις 2 σκάφεσι παρέχεσθαι τὴν ἀσφάλειαν. καὶ πρῶτη μὲν ἔστω ὡς προσαγορευμενὴ Μελίτη, τῶν Συρακουσῶν ἀπέχουσα σταθερῶς ὡς ὀκτακοιςίων, καὶ λιμένας μὲν ἔχει πολλὰς καὶ διαφόρους ταῖς εὐχρηστίαις, τούς δὲ κατοικοῦντας ταῖς οὐσίαις εὐδαιμόνας· τεχνίτας τε γὰρ ἔχει πιντοδαποὺς ταῖς ἐργασίαις, κρατίστους δὲ τοὺς ὁθόνα ποιοῦντας τῇ τε λεπτότητι καὶ τῇ μαλακότητί διαπρεπῇ, τὰς τε οἰκήσεις ἀξιολόγους καὶ κατεσκευασμένας φιλοτίμως γείοσι καὶ κοινάμασι περιττό· 3 τερον. ἐστὶ δ' ἡ νῆσος αὐτὴ Φωνικῶν ἄποικος, οὐ ταῖς ἐμπορίαις διατείνοντες μέχρι τοῦ κατὰ τὴν δύσιν ὁκεανοῦ καταφυγῆν εἰχὸν ταύτην, εὐλίμενον οὐσίαν καὶ κειμένην πελαγίαν· δι’ ἂν αἰτίαν οἱ κατοικοῦντες αὐτὴν εὐχρηστούμενοι κατὰ πολλὰ διὰ τοὺς ἐμπόρους ταχύ τοῖς τε βίοις ἀνέδραμον καὶ ταῖς δόξαις ἤδειχθησαν.

4. Μετὰ δὲ ταύτην τὴν νῆσον ἔστω ἐτέρα τῆς μὲν προσηγορίαν ἔχουσα Γαύλος, πελαγία δὲ καὶ λιμένας εὐκαλύπτως οἰκοσιμημένην. Φωνικῶν ἄποικος. ἔξῆς δ' ἔστι Κέρκυνα, πρὸς τὴν Λιβύην νευκυνία, πόλιν ἔχουσα σύμμετρον καὶ λιμένας εὐχρηστοτάτους, οὐ μόνον ταῖς ἐμπόροις, ἀλλὰ καὶ ταῖς μακράς ναυσὶν εὐθετοῦντας.

'Εσπεί δὲ περὶ τῶν κατὰ τὴν μεσημβρίαν νῆσων εἰρήκαμεν, ἐπάνυμεν πάλιν ἐπὶ τὰς ἔξης τῇ Δισάρᾳ

1 i.e. of Sicily. 2 Malta.
the islands which lie on the other side. For off the south of Sicily three islands lie out in the sea, and each of them possesses a city and harbours which can offer safety to ships which are in stress of weather. The first one is that called Melite, which lies about eight hundred stades from Syracuse, and it possesses many harbours which offer exceptional advantages, and its inhabitants are blest in their possessions; for it has artisans skilled in every manner of craft, the most important being those who weave linen, which is remarkably sheer and soft, and the dwellings on the island are worthy of note, being ambitiously constructed with cornices and finished in stucco with unusual workmanship. This island is a colony planted by the Phoenicians, who, as they extended their trade to the western ocean, found in it a place of safe retreat, since it was well supplied with harbours and lay out in the open sea; and this is the reason why the inhabitants of this island, since they received assistance in many respects through the sea-merchants, shot up quickly in their manner of living and increased in renown.

After this island there is a second which bears the name of Gaulus, lying out in the open sea and adorned with well-situated harbours, a Phoenician colony. Next comes Cercina, facing Libya, which has a modest city and most serviceable harbours which have accommodations not only for merchant vessels but even for ships of war.

But now that we have spoken of the islands which are to the south of Sicily, we shall turn back to those

3 The modern Gozo.
4 The modern Kerkena or Kerkenah, at the west end of the Lessor Syrtis.
νήσους τας κειμένας κατὰ τὸ Τυρρηνικόν καλούμενον πέλαγος.

13. Τῆς γὰρ Τυρρηνίας κατὰ τὴν ὄνομαξομενὴν πόλιν Ποπλώνιον νῆσός ἐστιν, ἦν ὄνομαξομοῦν Ἀιθάλειαν. αὐτὴ δὲ τῆς παραλίας ἀπέχουσα σταδίους ὡς ἐκατὸν τὴν μὲν προσηγορίαν εὐληφεν ἀπὸ τοῦ πλήθους τοῦ κατ’ αὐτὴν αἰθάλου. πέτραν γὰρ ἔχει πολλὴν σιδηρίτων, ἦν τέμνουσιν ἐπὶ τὴν χωνείαν καὶ κατασκευὴν τοῦ σιδήρου, πολλὴν ἔχοντες τοῦ μετάλλου δαμάλειαν. οἱ γὰρ ταῖς ἐργασίαις προσεδρεύοντες κόπτουσι τὴν πέτραν καὶ τοὺς τιμηθέντας λίθους κάουσιν ἐν τοις φιλοτέχνοις καμίνοις· ἐν δὲ ταύταις τῷ πλήθει τοῦ πυρὸς τήκοντες τοὺς λίθους καταμερίζοντον εἰς μεγέθη σύμμετρα, παραπλήσια ταῖς ἰδέαις μεγάλοις σπόγ-γυς. ταῦτα συναγοράζοντες ἐμποροὶ καὶ μεταβαλλόμενοι κομίζοντον εἰς τε Δικαιαρχείαν καὶ εἰς τάλλα ἐμπόρια. ταῦτα δὲ τὰ φορτία τινὲς ὄνομαμενοι καὶ τεχνίτῶν χαλκεῶν πλήθος ἀθροίζοντες κατεργάζονται, καὶ ποιοῦσα σιδήρου πλάσματα παντοδαπὰ. τούτων δὲ τὰ μὲν εἰς ὀπλῶν 2 τύπους χαλκεύοντο· τὰ δὲ πρὸς δικελλῶν καὶ δρεπάνων καὶ τῶν ἄλλων ἐργαλείων εὐθέτους τύπους φιλοτεχνοῦσιν· ὄν κομίζομενον ὑπὸ τῶν ἐμπόρων εἰς πάντα τόπον πολλὰ μέρη τῆς οἰκουμένης μεταλαμβάνει τῆς ἐκ τούτων εὐχρηστίας.

3 Μετὰ δὲ τὴν Ἀιθάλειαν νῆσός ἐστιν ἀπέχουσα μὲν ταύτης ὡς τριακοσίων σταδίους, ὄνομαζεται δὲ ὑπὸ μὲν τῶν Ἐλλήνων Κύρνος, ὑπὸ δὲ τῶν

1 παραλίας Wesseling, Δισάρας ADFG, Δισάρας παραλίας other MSS.
2 ὀπλῶν Boeze1: ὀφνέων.
which follow upon Lipara and lie in the sea which is known as the Tyrrenian.

13. Off the city of Tyrrenia known as Poplonium there is an island which men call Aethaleia. It is about one hundred stades distant from the coast and received the name it bears from the smoke (aithalos) which lies so thick about it. For the island possesses a great amount of iron-rock, which they quarry in order to melt and cast and thus to secure the iron, and they possess a great abundance of this ore. For those who are engaged in the working of the ore crush the rock and burn the lumps which have thus been broken in certain ingenious furnaces; and in these they smelt the lumps by means of a great fire and form them into pieces of moderate size which are in their appearance like large sponges. These are purchased by merchants in exchange either for money or for goods and are then taken to Didacearcheia or the other trading-stations, where there are men who purchase such cargoes and who, with the aid of a multitude of artisans in metal whom they have collected, work it further and manufacture iron objects of every description. Some of these are worked into the shape of armour, and others are ingeniously fabricated into shapes well suited for two-pronged forks and sickles and other such tools; and these are then carried by merchants to every region and thus many parts of the inhabited world have a share in the usefulness which accrues from them.

After Aethaleia there is an island, some three hundred stades distant, which is called Cyrrus by the Greeks, but Corsica by the Romans and those

1 Elba. 2 Tho Roman Puteoli.
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'Ρωμαίων καὶ τῶν ἑγχωρίων Κόρσικα. αὕτη δὴ ἡ νῆσος εὐπροσόμορμη ὄνομα κάλλιστον ἔχει λιμάνα τὸν ὀνομαζόμενον Σιρακόσιον. ὑπάρχουσι δὲ ἐν αὐτῇ καὶ πόλεις ἁξιόλογοι δύο, καὶ τούτων ἡ μὲν Κάλαρις, ἡ δὲ Νίκαια προσαγορεύεται. 4 τούτων δὲ τὴν μὲν Κάλαριν Φωκαείς ἔκτισαν, καὶ χρόνον τινὰ κατοικήσαντες ὑπὸ Τυρρηνῶν ἐξεβλήθησαν ἐκ τῆς νῆσου. τὴν δὲ Νίκαιαν ἔκτισαν Τυρρηνοὶ θαλασσοκρατοῦντες καὶ τὰς κατὰ τὴν Τυρρηνίαν κειμένας νῆσους ἵδιοποίουμενοι. ἔπε δὲ τινὰς χρόνους τῶν ἐν τῇ Κύρηῳ πόλεων κυριεύοντες ἐλάμβανον παρὰ τῶν ἑγχωρίων φόρους ἡπτίνην καὶ κηρον καὶ μέλι, φυσιμένων 5 τούτων δαφιλῶν ἐν τῇ νήσῳ. τὰ δὲ ἀνδράποδα τὰ Κύρινα διαφέρειν δοκεῖ τῶν ἄλλων δούλων εἰς τὰς κατὰ τὸν βίον χρείας, φυσικῆς ταύτης τῆς ἰδιότητος παρακολουθοῦσας. ἡ δὲ δὴ νῆσος εὐμεγέθης ὀνόμα πολλήν τῆς χώρας ὀρεινήν ἔχει, πεπυκασμένην δρυμοῖς συνεχέστερα καὶ ποταμοῖς διαρρεομένη μικροῖς.

14. Οἶ δὲ ἑγχωρίων τροφαίς μὲν χρώνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαφιλῶς πάντα ταῦτα παρεχομένης τῆς χώρας, τὰ πρὸς ἄλληλοις βιοῦσιν ἐπιεικοῖς καὶ δυκαλώς παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους· τὰ τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δενδρεσιν εὐρυσκόμενα κηρία τῶν πρότων εὐρυσκόντων ἑστί, μηθεῖν ἀμφισβητοῦντος, τὰ τε πρόβατα σμήνειοι διελημένα, καὶ μηθεὶς φυλάττῃ, σωζέται τοῖς κεκτημένοις, ἐν τε ταῖς ἄλλαις ταῖς ἐν τῷ βίῳ κατὰ μέρος οἰκονο-

1 Called by Horodotus (1. 165) Alalia, the Aleria of the Romans. The name "Calaris" here is probably a corruption.

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who dwell upon it. This island, being easy to land on, has a most excellent harbour which is called Syracosium. There are also on it two notable cities, the one being known as Calaris and the other as Nicaea. Calaris was founded by Phocaeans, who made their home there for a time and were then driven out of the island by Tyrrhenians; but Nicaea was founded by Tyrrhenians at the time they were masters of the sea and were taking possession of the islands lying off Tyrrhenia. They were lords of the cities of Cynrus for a considerable period and exacted tribute of the inhabitants in the form of resin, wax, and honey, since these things were found in the island in abundance. Slaves from Cynrus are reputed to be superior to all others for every service which the life of man demands, nature herself giving them this characteristic. And the entire island, which is of great extent, has mountainous land over much of its area, which is thickly covered with continuous forests and traversed by small rivers.

14. The inhabitants of Cynrus use for their food milk and honey and meat, the land providing all these in abundance, and among themselves they live lives of honour and justice, to a degree surpassing practically all other barbarians. Any honeycomb, for instance, which may be found in the trees on the mountainside belongs to the first man to find it, no one disputing his claim; their cattle are distinguished by brands, and even though no man may watch over them, they are still kept safe for their owners; and in their other ways of living one and

* But Strabo (5. 2. 7) says just the opposite, owners of Corsican slaves repenting of their purchase even though they had paid almost nothing for them.
μίας θαυμαστῶς προτιμῶσι τὸ δικαίοπραγεῖν. 

2 παραδοξότατον δ' ἐστὶ τὸ παρ' αὐτοῖς γινόμενον κατὰ τὰς τῶν τέκνων γενέσεις. ὅταν γὰρ ἡ γυνὴ τέκνη, ταύτης μὲν αὐθεντικοὶ γίνεται περὶ τὴν λοχείαν ἑπιμέλεια, ὁ δ' ἀνήρ αὐτῆς ἀναπεσόν ὡς νοσῶν λοχεύεται τακτάς ἡμέρας, ὡς τοῦ σώματος αὐτῶ 

3 κακοπαθοῦντος. φύεται δὲ κατὰ τὴν νήσου ταύτην καὶ πύξος πλείοτη καὶ διάφορος, δι' ἂν καὶ τὸ μέλι τὸ γινόμενον ἐν ταύτη παντελῶς γίνεται πικρόν. κατοικοῦσι δ' αὐτήν βάρβαροι, τὴν διάλεκτον ἐχοντες ἐξηλασμένην καὶ δυσκατανόητον, τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τούς τρισιμυρίους. 

15. 'Εχομένη δὲ ταύτης ἐστὶ νῆσος ἡ προσαγορευμένη Σαρδῶ, τῷ μὲν μεγέθει παραπλήσιος τῇ Σικελίᾳ, κατοικούμενη δ' ὑπὸ βαρβάρων τῶν ὄνομαξομένων 'Ιολαίων, οὐς νομίζουσιν ἀπογόνους εἶναι τῶν μετὰ 'Ιολάου καὶ τῶν Θεσπιαδῶν κατοικησάντων. κατὰ γὰρ τοὺς χρόνους ἐν ὁδὲ 'Ἡρα- 

κλῆς τοὺς διαβεβοημένους ἁθλοὺς ἔτελει, παίδων ὄντων αὐτῷ πολλῶν ἐκ τῶν Θεσπίου θυγατέρων, τούτους 'Ἡρακλῆς κατὰ των χρησίμων ἐξαπέ- 

στειλεν εἰς Σαρδῶ καὶ μετ' αὐτῶν δύναμιν ἀξιό-

λογον 'Ελλήνων τε καὶ βαρβάρων ἐπὶ τὴν ἀποκλίαν. 

2 ταύτῃς δὲ προεστηκὼς 'Ιδαίος ὁ ἀδελφιδοὺς 

'Ἡρακλέους ¹ καταλαβόμενος ὃκιςεν ἐν αὐτῇ 

πόλεις ἀξιολόγους, καὶ τῇ χώρᾳ κατακληρ-

¹ Vogel would add καὶ τὴν νῆσον after 'Ἡρακλέους.
all it is astonishing how they revere uprightness before everything else. But the most amazing thing which takes place among them is connected with the birth of their children; for when the wife is about to give birth she is the object of no concern as regards her delivery, but it is her husband who takes to his bed, as though sick, and he practises couvade for a specified number of days, feigning that his body is in pain.¹ There also grows in this island box-wood in great abundance and of excellent quality, and it is due to it that the honey of the island is altogether bitter. And the island is inhabited by barbarians who have a language which is different from others and hard to understand, and they are in number more than thirty thousand.

15. Adjoining Cynrus is an island which is called Sardinia, and in size it is about the equal of Sicily and is inhabited by barbarians who bear the name of Iolaës and are thought to be descendants of the men who settled there along with Iolaüs and the Thespiadæ.² For at the time when Heracles was accomplishing his famous Labours he had many sons by the daughters of Thespius, and these Heracles dispatched to Sardinia, in accordance with a certain oracle, sending along with them a notable force composed of both Greeks and barbarians, in order to plant a colony. Iolaüs, the nephew of Heracles, was in charge of the undertaking, and taking possession of the island he founded in it notable cities, and when he had divided the land into allotments he

¹ Strabo (3. 4. 17) ascribes this custom to the Basques, and Apollonius Rhodius (2. 101 ff.) to the Tibareni; it is still practised among several primitive peoples.
² Cp. Book 4. 29. 2 ff.
οὐχίσας τοὺς μὲν λαοὺς προσηγόρευσεν ἀφ' ἑαυτοῦ Ἰολαείς, ὁμοσκεύασε δὲ καὶ γυμνᾶσια καὶ θεῶν ναοὺς καὶ τάλλα πάντα τὰ πρὸς βίον ἀνθρώπων εὐδαίμονα, ὅν ὑπομνήματα μέχρι τῶν ἔτη τῶν καυρῶν διαμένει. τὰ μὲν γὰρ κάλλιστα πεδία τὴν προσηγορίαν ἀπ' ἐκείνου λαβόντα Ἰολάεια καλεῖται, τὸ δὲ πλήθος μέχρι τοῦ νῦν φυλάττει τὴν ἀπὸ Ἰολάον προσηγορίαν.

3 Τοῦ δὲ περὶ τῆς ἀπουκίας χρησμοῦ περιέχοντος ὅτι τοῖς τῆς ἀπουκίας ταύτης κοινωνήσασι διαμενεῖ τὰ τῆς ἐλευθερίας ἀπαντά τὸν αἰῶνα, συνέβη τὸν χρησμὸν παραδόξως μέχρι τοῦ νῦν αὐτονομίας τῶν τοῖς ἐγχειρίσις ἁσάλευτον φυλάξας. Καρχηδόνιοι τε γὰρ ἐπὶ πλέον ἱσχύσαντες καὶ τῆς νήσου κρατήσαντες οὐκ ἦδυνθήσασιν τοὺς προκατασχόντας τὴν νῆσον καταδουλώσασθαι, ἀλλ' οἱ μὲν Ἰολαεῖς καταφυγόντες εἰς τὴν ὀρεινὴν καὶ καταγείον οὐκήσεις κατασκευάσαντες ἔτρεφον πολλὰς ἀγέλας βοσκημάτων, διὸ παρεχوμένων δαμαλείας τροφᾶς ἕρκουτο προσφερόμενοι γάλα καὶ τυρόν καὶ κρέα, καὶ τῆς μὲν πεδιάδος γῆς ἐγχειρήσαντες τὴν ἐκ τῆς ἐργασίας κακοπαθείας ἐξεύκλιναν, τὴν δ' ὀρεινὴν νεμόμενοι καὶ βίον ἔχοντες ἁμοιον κακοπαθείας ταῖς προειρημέναις τροφαῖς διετέλεσαν χρώμενοι. τοῖς δὲ Καρχηδονίων πολλάκις ἀξιολόγοις δυνάμεισι στρατευσάντων ἐπὶ αὐτοῦς, διὰ τὰς δυσχωρίας καὶ τὴν ἐν τοῖς καταγείοις δυστραπέλειαν διέμειναν ἀδούλωτοι. τὸ δὲ τελευταῖον Ῥωμαίων ἐπικρατοῦντων καὶ πολλάκις

called the folk of the colony Iolaeis after himself; and he also constructed gymnasia and temples to the gods and everything else which contributes to making happy the life of man, memorials of this remaining even to this day; since the fairest plains there derive their name from him and are called "Iolacia," and the whole body of the people preserve to the present the name which they took from Iolaüs.

Now the oracle regarding the colony contained also the promise that the participants in this colony should maintain their freedom for all time, and it has indeed come to pass that the oracle, contrary to what one would expect, has preserved autonomy for the natives unshaken to this day. Thus the Carthaginians, though their power extended far and they subdued the island, were not able to enslave its former possessors, but the Iolaeis fled for safety to the mountainous part of the island and built underground dwellings, and here they raised many flocks and herds which supplied them with food in abundance, so that they were able to maintain themselves on a diet of milk and cheese and meat; and since they had retired from the plain country, they avoided the hardship which accompanies labour, but ranged over the mountainous part of the island and led a life which had no share in hardship, in that they continued to use the foods mentioned above. And although the Carthaginians made war upon them many times with considerable armies, yet because of the rugged nature of the country and the difficulty of dealing with their dug-out dwellings the people remained unenslaved. Last of all, when the Romans conquered the island and oftentimes made
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έπ' αὐτοὺς στρατευσάντων, διὰ ταῦτα τὰς αἰτίας
6 ἄχειρωτοι πολεμία δυνάμει διέμεναν. οὐ μὴν
ἀλλὰ κατὰ τοὺς ἀρχαίους χρόνοις Ἰόλαος μὲν
συγκατασκευάσας τὰ κατὰ τὴν ἀποκίνηα ἐπανήλθεν
εἰς τὴν Ἑλλάδα, οἱ δὲ Θεσπιάδαι τῆς νήσου
προεστῶτες ἐπὶ πολλὰς γενεὰς τὸ τελευταῖον
ἐξέπεσον εἰς τὴν Ἰταλίαν, καὶ κατώκησαν ἐν
tοῖς κατὰ Κύμην τόποις, τὸ δ' ἅλλο πλῆθος ἐκ-
βαρβαρῶν καὶ προστηράμενον ἐκ τῶν ἐγχυρίων
τοὺς ἀρίστους ἡγεμόνας διεφύλαξε τὴν ἐλευθερίαν
μέχρι τῶν καθ' ἡμᾶς χρόνων.

16. Ἡμεῖς δὲ ἀρκοῦντος εἰρηκότες περὶ τῆς
Σαρδόνος διέξυμεν περὶ τῶν ἔξωσεις ἱκεμένων νῆσων.
μετὰ γὰρ τὰς προειρημένας νῆσος ἔστων ὅνομα-
ζομένη μὲν Πιτυοῦσσα, τὴν δὲ προσηγορίαν
ἔχουσα ἀπὸ τοῦ πλῆθους τῶν κατ' αὐτήν φυμέ-
νους πτυῶν. πελαγία δὲ οὖσα διέστηκεν ἀπὸ
μὲν Ἡρακλεός στηλῶν πλοῦν ἡμέρῶν τριῶν καὶ
tῶν ἱσών νυκτῶν, ἀπὸ δὲ Ἀιβύς ἡμέρας καὶ
νυκτός, ἀπὸ δ' Ἰβηρίας μιᾶς ἡμέρας· κατὰ δὲ
2 τὸ μέγεθος παραπλήσιος ἔστι Κορκύρα. κατὰ
dὲ τὴν ἀρετὴν οὖσα μετρία τὴν μὲν ἀμπελόφυτον
χώραν ὀλίγην ἔχει, τὰς δὲ ἑλαίας ἐμπερφυτευμένας
ἐν τοῖς κοτών. τῶν δὲ φυμένων ἐν αὐτῇ καλ-
λιστεύει φασὶ τὴν μαλακότητα τῶν ἐρίων. διειλη-
μένη δὲ πεδίος ἀξιολόγους καὶ γεωλόφοις πόλιν
ἔχει τὴν ὀνομαζομένην Ἑρεσον, ἀποικών Καρχηδο-
3 νών. ἔχει δὲ καὶ λιμένας ἀξιολόγους καὶ τειχῶν
κατασκευάς εὐμεγέθεις καὶ οἰκίων πλῆθος ἐν
κατασκευασμένων. κατοικοῦσι δ' αὐτὴν βάρβαροι

1 νῆσος Wesseling: νήσους.

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war on them, they remained unsubdued by the troops of an enemy for the reasons we have mentioned. In the early period, however, Iolaüs, after helping to establish the affairs of the colony, returned to Greece, but the Thespiadae were the chief men of the island for many generations, until finally they were driven out into Italy, where they settled in the region of Cyme;¹ the mass of the colonists who were left behind became barbarized, and choosing the best among the natives to be their chieftains, they have maintained their freedom down to our own day.

16. But now that we have spoken about Sardinia at sufficient length we shall discuss the islands in the order in which they lie. After those we have mentioned there comes first an island called Pitussa,² the name being due to the multitude of pines (pityes) which grow throughout it. It lies out in the open sea and is distant from the Pillars of Heracles a voyage of three days and as many nights, from Libya a day and a night, and from Iberia one day; and in size it is about as large as Corcyra. The island is only moderately fertile, possessing little land that is suitable for the vine, but it has olive trees which are engrafted upon the wild olive. And of all the products of the island, they say that the softness of its wool stands first in excellence. The island is broken up at intervals by notable plains and highlands and has a city named Eresus, a colony of the Carthaginians. And it also possesses excellent harbours, huge walls, and a multitude of well-constructed houses. Its inhabitants consist of bar-

¹ Cumae.
² It is in fact, the two islands, Ibiza and Formentera.
παντοδαποί, πλείστοι δὲ Φοίνικες. ὁ δὲ ἀποικισμὸς αὐτῆς γέγονεν ύστερον ἔτεσιν ἐκατὸν ἐξήκοντα τῆς κατὰ τὴν Καρχηδόνα κτίσεως.

17. "Ἀλλαὶ δὲ ὑπάρχουσιν νῆσοι κατ ἀντικρὺ τῆς Ἰβηρίας, ὡποὶ μὲν τῶν Ἐλλήνων ὄνομαζόμεναι Γυμνῆσια διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ θέρους ἁραν, ὡποὶ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται 1 Βαλιαρίδες ἀπὸ τοῦ βάλλειν ταῖς σφενδόναις λίθους μεγάλους κάλλιστα τῶν ἀπάντων ἀνθρώπων. τούτων δὴ μεῖζον μεγίστη πασῶν ἔστι μετὰ τὰς ἐπτὰ νῆσους, Σικελίαν, Σαρδά, Κύπρον, Κρήτην, Εὔβοιαν, Κύρυνον, Λέσβον, ἀνέχει δὲ τῆς Ἰβηρίας πλοῦν ἡμερήσιον. ἡ δὲ ἐλάττων κέκλιται μὲν πρὸς τὴν ἑω, τρέφει δὲ κτήνη πολλά καὶ παντοδαπά, μάλιστα δὲ ἡμιόνους, μεγάλους μὲν τοὺς ἀναστήμασιν, ὑπεράγουν δὲ ταῖς 2 ρώμαις. ἀμφότεροι δὲ αἱ νῆσοι χώραν ἔχουσιν ἀγαθὴν καρποφόρον καὶ πλῆθος τῶν κατοικοῦντων ὑπὲρ τοὺς τρισμυρίους, τῶν δὲ πρὸς τὴν τροφὴν γεννημάτων οἶνον μὲν ὀλοοχερῶς ὧφελος διὸ καὶ πάντες εἰσὶν ὑπερβολὴ πρὸς τὸν οἶνον εὐκατάφορον, διὰ τὸ σπανίζειν παρ’ αὐτοῖς ἐλαίου δὲ παντελῶς σπανίζοντες κατασκευάζουσιν ἐκ τῆς σχάνου, καὶ μεγάνυτες ὑεῖν στέατα τὰ σώματα αὐτῶν ἀλείφουσιν τούτω.

3 Μάλιστα δὲ τῶν ἀπάντων ὄντες φιλογύναι 2 προτιμῶσιν αὐτὰς ἐπὶ τοσοῦτον, ὡσεὶ ὅταν τινὲς

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1 For προσαγορεύονται Vogel would read προσαγορευθέντων, or delete the word.
2 φιλογύναι Vogel: φιλογύναιοι.
barians of every nationality, but Phoenicians preponderate. The date of the founding of the colony falls one hundred and sixty years after the settlement of Carthage.¹

17. There are other islands lying opposite Iberia, which the Greeks call Gymnesiae because the inhabitants go naked (gymnot) of clothing in the summer time, but which the inhabitants of the islands and the Romans call Balarides because in the hurling (ballein) of large stones with slings the natives are the most skilful of all men. The larger of these is the largest of all islands after the seven, Sicily, Sardinia, Cyprus, Crete, Euboea, Cyrrhus, and Lesbos,² and it is a day's voyage distant from Iberia; the smaller lies more to the east and maintains great droves and flocks of every kind of animal, especially of mules, which stand very high and are exceptionally strong. Both islands have good land which produces fruits, and a multitude of inhabitants numbering more than thirty thousand, but as for their food products they raise no wine whatsoever; consequently the inhabitants are one and all exceedingly addicted to indulgence in wine because of the scarcity of it among them; and they are altogether lacking in olive-oil and therefore prepare an oil from the mastich-tree, which they mix with the fat from pigs, and with this they anoint their bodies.

The Balaeres are of all men the most fond of women and value them so highly above everything else that, when any of their women are seized by

¹ The date of the founding of Carthage given by Timaeus, whom Diodorus is probably following here, was 814 B.C.
² Strabo (14. 2. 10) makes the same assertion, on the authority of Timaeus, but adds that Timaeus was in error.
γυναῖκες ὑπὸ τῶν προσπλεόντων λῃστῶν ἀλώσων, ἀντὶ μᾶς γυναικὸς τρεῖς ἢ τέτταρας ἄνδρας διδόντες λυτροῦνται. οἰκοῦσι δὲ ὑπὸ ταῖς κοιλάσι πέτρας, καὶ παρὰ τοὺς κρημνοὺς ὄργαματα κατασκευάζοντες καὶ καθόλου πολλοὺς τόπους ὑπονόμους ποιοῦντες ἐν τούτοις βιοῦσιν, ἀμα τὴν ἐξ 4 αὐτῶν ἀκέπην καὶ ἀσφάλειαν θηρώμενοι. ἀργυρῷ δὲ καὶ χρυσῷ νομίσματι τὸ παράπαν οὐ χρώνται, καὶ καθόλου ταῦτα εἰσάγειν εἰς τὴν νῆσον κωλύουσιν: αἰτίαν δὲ ταύτην ἐπισφέρουσαν, ὅτι τὸ παλαιὸν Ἡρακλῆς ἐστράτευσεν ἐπὶ Γηρώνην, ὅμως Χρυσάορος μὲν ιῶν, πλεῖστον δὲ κεκτημένου ἄργυρον τε καὶ χρυσόν. ἦν οὖν ἀνεπιβούλευτον ἔχωσιν τὴν κτήσιν, ἀνεπικτότως ἑαυτοῖς ἐποίησαν τὸν ἐξ ἄργυρον τε καὶ χρυσὸν πλοῦτον. διὸ περ ἀκολούθως ταύτη τῇ κρίσει κατὰ 1 τὰς γεγενημένας πάλαι ποτὲ στρατείας παρὰ Καρχηδονίους τοὺς μυθοῦς οὐκ ἀπεκόμιζον εἰς τὰς πατρίδας, ἀλλ' ὑπομενοῦν γυναῖκας καὶ οἶνον ἀπαντὰ τὸν μισθὸν εἰς ταύτα κατεχορήγουν. 2

18. Παράδοξον δὲ τι καὶ κατὰ τοὺς γάμους νόμμου παρ' αὐτοῖς ἐστιν εὖ γὰρ ταῖς κατὰ τοὺς γάμους εὐωχίαις οἰκείων τε καὶ φίλων κατὰ τὴν ἡλικίαν ὁ πρῶτος ἀεὶ καὶ ὁ δεύτερος καὶ οἵ λοιποὶ κατὰ τὸ ἔξης μίανται ταῖς νύμφαις ἀνὰ μέρος, ἐσχάτου τοῦ νυμφίου τυγχάνοντος ταύτης τῇς τιμῆς. Ὡδοὺ δὲ τι ποιοῦσι καὶ παντελῶς ἔξηλαγμένου περὶ τὰς τῶν τετελευτηκότων ταφάς. 3 συγκόμισαν γὰρ ἕποιος τὰ μέλη τοῦ σώματος

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1 katá Dindorf: διά.
2 So Madvig: κατεχόμενον.
3 tás ... tafás Dindorf: τῆς ... ταφῆς.

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visiting pirates and carried off, they will give as ransom for a single woman three and even four men. Their dwellings they make under hollow rocks, or they dig out holes along the faces of sharp crags, in general putting many parts of them underground, and in these they pass their time, having an eye both to the shelter and to the safety which such homes afford. Silver and gold money is not used by them at all, and as a general practice its importation into the island is prevented, the reason they offer being that of old Heracles made an expedition against Geryones, who was the son of Chrysaor and possessed both silver and gold in abundance. Consequently, in order that their possessions should consist in that against which no one would have designs, they have made wealth in gold and silver alien from themselves. And so, in keeping with this decision of theirs, when in early times they served once in the campaigns of the Carthaginians, they did not bring back their pay to their native land but spent it all upon the purchase of women and wine.

18. The Balīares have also an amazing custom which they observe in connection with their marriages; for during their wedding festivities the relatives and friends lie with the bride in turn, the oldest first and then the next oldest and the rest in order, and the last one to enjoy this privilege is the bridegroom. Peculiar also and altogether strange is their practice regarding the burial of the dead; for they dismember the body with wooden knives,

2 A similar custom is ascribed by Herodotus (4. 172) to the Nasamones of Libya.
Diodorus of Sicily

eis ágygeion émbálloσσαι καὶ λίθουσ δαμιλείσ
3 ἐπιτιθέασι. ὁπλισμὸς δ’ ἐστὶν αὐτοῖσ τρεῖς
σφενδόνας, καὶ τούτως μίαν μὲν περὶ τὴν κεφαλὴν
ἐχοσαν, ἀλλὰν δὲ περὶ τὴν γαστέρα, τρίτην δέ
ἐν ταῖσ χερσί. κατὰ δὲ τὰς πολεμικὰς χρείας
βάλλοσσαι λίθουσ πολὺ μείζους τῶν ἄλλων οὐτῶς
εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ των κατα-
πέλτου φέρεσθαι. διὸ καὶ κατὰ τὰς τειχομαχίας
ἐν ταῖσ προσβολαῖσ τύπτουτε τοὺς ἐπὶ τῶν
ἐπάλξεων ἐφεστῶτας κατατραυματίζουσιν, ἐν δὲ
ταῖσ παρατάξεις τοὺς τε πυρεοὺς καὶ τὰ κράνη
4 καὶ πᾶν σκεπασσίμον ὅπλον συντρίβουσι. κατὰ
δὲ τὴν εὐστοχίαν οὕτως ἀκριβεῖσ εἰσίν, ὥστε κατὰ
τὸ πλεῖστον μὴ ἀμφίτανεν τὸν προκειμένου
σκοποῦ. αὕτια δὲ τούτων αἱ συνεχεῖς ἐκ παιδῶν
μελέται, καθ’ ἃς ὑπὸ τῶν μητέρων ἀναγκάζονται
παῖδες ὧντες συνεχώς 1 σφενδοῦν· προκειμένου
γὰρ σκοποῦ κατὰ τὶ ἔξωλον ἡρτημένου ἄρτου, οὐ
πρότερον διδόται τῷ μελετῶντι φαγεῖν, ἐὼς ἂν
τυχών τοῦ ἄρτου συγχωρούμενον λάβῃ παρὰ τῆς
μητρὸς καταφαγεῖν τοῦτον.

19. 'Επεὶ δὲ περὶ τῶν ἐντὸς Ἡρακλείων στη-
λῶν κειμένων νῆσους διεληλύθαμεν, περὶ τῶν κατὰ
τὸν ὠκεανὸν οὐσῶν διέξειμεν. κατὰ γὰρ τὴν
Λιβύην κεῖται 2 πελαγία νῆσος ἄξιόλογος μὲν τῷ
μεγέθει, κειμένῃ δὲ κατὰ τὸν ὠκεανὸν ἀπέχει
πλούν ἀπὸ τῆς Λιβύης ἡμερῶν πλειόνων, κεκλι-
μένῃ πρὸς τὴν δύσιν. ἔχει δὲ χώραν καρποφόρον,

1 συνεχῶς omitted by D, Vogel.
2 μὲν after κεῖται deleted by Bekker.
and then they place the pieces in a jar and pile upon it a heap of stones. Their equipment for fighting consists of three slings, and of these they keep one around the head, another around the belly, and the third in the hands. In the business of war they hurl much larger stones than do any other slingers, and with such force that the missile seems to have been shot, as it were, from a catapult; consequently, in their assaults upon walled cities, they strike the defenders on the battlements and disable them, and in pitched battles they crush both shields and helmets and every kind of protective armour. And they are so accurate in their aim that in the majority of cases they never miss the target before them. The reason for this is the continual practice which they get from childhood, in that their mothers compel them, while still young boys, to use the sling continually; for there is set up before them as a target a piece of bread fastened to a stake, and the novice is not permitted to eat until he has hit the bread, whereupon he takes it from his mother with her permission and devours it.

19. But now that we have discussed what relates to the islands which lie within the Pillars of Hercules, we shall give an account of those which are in the ocean. For there lies out in the deep off Libya an island 1 of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful,

1 The idyllic colours in which the picture of this island in the Atlantic is painted relieve the historian of any concern over its identification, although by some writers it is identified with the largest island of the Madeira group, which, however, has no navigable rivers.
πολλὴν μὲν ὀρεινὴν, οὐκ ὁλὴν δὲ πεδίαδα κάλλει

2 διαφέρουσαν. διαρρεομένη γὰρ ποταμοῖς πλω-

τοῖς ἐκ τούτων ἀρδεύεται, καὶ πολλοὺς μὲν ἔχει

παράδεισος καταφύτος παντοῖος δένδρες, παμ-

πληθεὶς δὲ κηπείας διελημμένας ύδασι γλυκέσων

ἐπαύλεις τε πολυτελεῖς ταῖς κατασκευαῖς ὑπάρχου-

σιν ἐν αὐτῇ καὶ κατὰ τὰς κηπείας κατασκευα-

μένα κωθωνιστῆρια τὴν διάθεσιν ἀνθηρᾶν ἔχοντα,

ἐν οἷς οἱ κατοικοῦντες κατὰ τὴν θερινὴν ἁραν

ἐνδιατρίβουσι, δαμφιλῶς τῆς χύρας χορηγοῦσις

3 τὰ πρὸς τὴν ἀπόλαυσιν καὶ τρυφήν. ἢ τε ορεινὴ

δρυμοὺς ἔχει πυκνούς καὶ μεγάλους καὶ δένδρα

παντοδαπὰ καρποφόρα καὶ πρὸς τὰς ἐν τοῖς ὀρεσι

διαίτας ἔχουσι 1 συναγκείας καὶ πηγὰς πολλὰς.

καθόλου δ' ἡ νήσος αὐτῇ κατάρρυτος ἐστὶ ναμα-

τιαῖς καὶ γλυκέσων ύδαις, δι' ὅτι οὐ μόνον ἀπό-

λαυσὶ ἐπιτερπῆς γίνεται τοῖς ἐμβιωθέντοις ἐν αὐτῇ,

ἀλλὰ καὶ πρὸς ὑγίειαν σωμάτων καὶ ρώμην συμ-

4 βαλλεται. κυνηγιά τε δαμφιλὴ παντοῖών ζώων

καὶ θηρίων ὑπάρχει, καὶ τούτων ἐν ταῖς εὐωχίαις

ἐυποροῦντες οὔδὲν ἐλλιπτὲς ἔχουσι τῶν πρὸς τρυφήν

καὶ πολυτελείας ἀνθηρῶν καὶ γὰρ ἰχθυῶν ἔχει

πλῆθος ἡ προσκλύζουσα τῇ νήσῳ βαλλαττα διὰ

τὸ φύσει τῶν ὑκεανῶν πανταχὴ πλῆθει παντοδα-

5 τῶν ἰχθυῶν. καθόλου δ' ἡ νήσος αὐτῇ τὸν

περικείμενον ἀέρα παντελῶς εὐκρατον ἔχουσα

τὸ πλέον μέρος τοῦ ἐναιμοῦ φέρει πλῆθος ἀκρο-

δρών καὶ τῶν ἄλλων τῶν ὑμαιών, ὥστε δοκεῖν

αὐτὴν ὅσει θεῶν τινῶν, οὐκ ἀνθρώπων ὑπάρχειν

ἐμμιαντήριον διὰ τὴν ὑπερβολὴν τῆς εὐδαιμονίας.

1 ἔχοντα deloted by Madvig.
much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flow navigable rivers which are used for irrigation, and the island contains many parks planted with trees of every variety and gardens in great multitudes which are traversed by streams of sweet water; on it also are private villas of costly construction, and throughout the gardens banqueting houses have been constructed in a setting of flowers, and in them the inhabitants pass their time during the summer season, since the land supplies in abundance everything which contributes to enjoyment and luxury. The mountainous part of the island is covered with dense thickets of great extent and with fruit-trees of every variety, and, inviting men to life among the mountains, it has cozy glens and springs in great number. In a word, this island is well supplied with springs of sweet water which not only makes the use of it enjoyable for those who pass their life there but also contribute to the health and vigour of their bodies. There is also excellent hunting of every manner of beast and wild animal, and the inhabitants, being well supplied with this game at their feasts, lack of nothing which pertains to luxury and extravagance; for in fact the sea which washes the shore of the island contains a multitude of fish, since the character of the ocean is such that it abounds throughout its extent with fish of every variety. And, speaking generally, the climate of this island is so altogether mild that it produces in abundance the fruits of the trees and the other seasonal fruits for the larger part of the year, so that it would appear that the island, because of its exceptional felicity, were a dwelling-place of a race of gods and not of men.
20. Κατὰ μὲν οὖν τοὺς παλαιοὺς χρόνους ἀνεύρετος ἦν διὰ τὸν ἀπὸ τῆς ὅλης οἰκουμένης ἐκτοπισμόν, ὑπερεῖν δὲ εὐρέθη διὰ τοιαύτας αἰτίας. Φοίνικες ἐκ παλαιῶν χρόνων συνεχῶς πλέοντες κατ’ ἐμπορίαν πολλὰς μὲν κατὰ τὴν Διβύην ἀποκλαύσαντο, οὐκ ἀλίγας δὲ καὶ τῆς Εὐρώπης ἐν τοῖς πρὸς δύσιν κεκλιμένους μέρεσι. τῶν δὲ ἐπιβολῶν αὐτῶν κατὰ νοῦν προσκυρουσῶν, πλούσιους μεγάλους ἤθερουσαν, καὶ τὴν ἐκτὸς Ἰερακλείων στηλῶν ἐπεβάλλοντο πλέων, ἡν ἰκεαίων

2 ὀνομάζοντο. καὶ πρῶτον μὲν ἐπ’ αὐτοῦ τοῦ κατὰ τὰς στήλας πόρου πόλυν ἐκτισαν ἄπι τῆς Εὐρώπης, ἦν οὕτων χερσόνησον προσηγόρευαν. Τάξεωρ, ἐν ἣ τὰ τε ἀλλα κατεσχεύασαν οἰκείως τοῖς τόποις καὶ νὰν Ἰερακλείως πολυτελῆ, καὶ δυσίς κατεδείγαν μεγαλοπρεπεῖς τοῖς τῶν Φοινικῶν ἔθεσι διοικομένας. τὸ δὲ ιερόν συνέβη τοῦτο καὶ τότε καὶ κατὰ τοὺς νεωτέρους χρόνους τμῆμα ἔχετο περιττότερον μέχρι τῆς καθ’ ἡμᾶς ἡλικίας. πολλοὶ δὲ καὶ τῶν Ῥωμαίων ἐπιφανείς ἄνδρες καὶ μεγάλα πράξεις κατευραγαμένοι ἐποίησαν μὲν τούτω τῷ θεῷ εὐχάς, συνετέλεσαν δ’ αὐτὰς μετὰ τῆς συντελείας τῶν κατορθωμάτων.

3 οὐ δ’ οὖν Φοίνικες διὰ τὰς προεἰρημένας αἰτίας ἐρευνώντες τὴν ἐκτὸς τῶν στηλῶν παραλλακαὶ καὶ παρὰ τὴν Διβύην πλέοντες, ὑπ’ ἀνέμων μεγάλων

1 Cadiz. The Greek name is derived from the Phoenician “Gadir” or “Agadir,” which the ancient writers understood to mean “citadel” or “fortress.”
2 The temple of the Tyrian god Molkart, whom the Greeks identified with Hercules.
3 Among the “distinguished” Romans Diodorus may well have had in mind his contemporary, Julius Caesar, who
20. In ancient times this island remained undiscovered because of its distance from the entire inhabited world, but it was discovered at a later period for the following reason. The Phoenicians, who from ancient times on made voyages continually for purposes of trade, planted many colonies throughout Libya and not a few as well in the western parts of Europe. And since their ventures turned out according to their expectations, they amassed great wealth and essayed to voyage beyond the Pillars of Heracles into the sea which men call the ocean. And, first of all, upon the Strait itself by the Pillars they founded a city on the shores of Europe, and since the land formed a peninsula they called the city Gadeira; in the city they built many works appropriate to the nature of the region, and among them a costly temple of Heracles, and they instituted magnificent sacrifices which were conducted after the manner of the Phoenicians. And it has come to pass that this shrine has been held in an honour beyond the ordinary, both at the time of its building and in comparatively recent days down even to our own lifetime. Also many Romans, distinguished men who have performed great deeds, have offered vows to this god, and these vows they have performed after the completion of their successes. The Phoenicians, then, while exploring the coast outside the Pillars for the reasons we have stated and while sailing along the shore of Libya, were driven by strong visited this temple early in his political career and upon seeing a statue of Alexander the Great, so Suetonius (Julius, 7. 1) recounts, heaved a sigh because at his age he had done nothing noteworthy, whereas Alexander in the same years had subdued the world. At a later time Caesar conferred Roman citizenship on the city.
Diodorus of Sicily

ἀπηνέχθησαν ἕπὶ πολὺν πλοῖν δὲ ὁκεανοῖ. χειμασθέντες δὲ ἔπὶ πολλὰς ἡμέρας προσηνέχθησαν τῇ προειρημένῃ νῆσῳ, καὶ τὴν εὐδαιμονίαν αὐτῆς καὶ φύσιν κατοπτεύσαντες ἀπασά γινώρμοιν ἐποίησαν. διὸ καὶ Τυρρηνῶν θαλασσοκρατοῦντων καὶ πέμπειν εἰς αὐτὴν ἀποκιάν ἐπιβαλλομένων, διεκώλυσαν αὐτοὺς Καρχηδόνιοι, ἀμα μὲν εὐλαβοῦμενοι μὴ διὰ τὴν ἁρετὴν τῆς νῆσου πολλοῖ τῶν ἐκ τῆς Καρχηδόνας εἰς ἐκείνην μεταστώσου, ἀμα δὲ πρὸς τὰ παράλογα τῆς τύχης κατασκευαζόμενοι καταφυγὴν, εἰ τι περὶ τὴν Καρχηδόνα ὀλοκληρέως πταίσαμα συμβαίνοι. δυνησθεῖσα γὰρ αὐτοὺς θαλασσοκρατοῦντας ἀπάραι πανουκίους εἰς ἀγνοομένην ὑπὸ τῶν ὑπερεχόντων νῆσον.

21. Ἔπει δὲ περὶ τοῦ κατὰ τὴν Αἰγίνην ὁκεανοῦ καὶ τῶν ἐν αὐτῷ νῆσων διήλθομεν, μεταβιβάσομεν τὸν λόγον ἐπὶ τὴν Εὐρώπην. κατὰ γὰρ τὴν Γαλατίαν τὴν παρωκεανῶν κατ’ ἀντικρὺ τῶν Ἑρκυρίων ὀνομαζομένων δρυμῶν (μεγίστους γὰρ ὑπάρχειν παρελθάμενοι τῶν κατὰ τὴν Εὐρώπην) νῆσοι πολλαὶ κατὰ τὸν ὁκεανὸν ὑπάρχοντας, ὡς ἔστι μεγίστη ἡ Βρεττανική ἐκαλομένη.

1 παράλογα Vogel: παράβολα.
2 In this Book (cc. 21 f., 32, 38) D preserves the older spelling Βρεττανική, which is retained by Vogel.

1 There seems no reason to doubt the statement that Phoenician sailors were actually driven out at some time to islands in the Atlantic, such as Madeira or the Canaries. Cp. R. Hennig, Historische Zeitschrift, 139 (1928), 9.
2 But just above we are told that the Phoenicians had made the island “known to all men.”

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winds a great distance out into the ocean. And after being storm-tossed for many days they were carried ashore on the island we mentioned above, and when they had observed its felicity and nature they caused it to be known to all men. Consequently the Tyrrhenians, at the time when they were masters of the sea, purposed to dispatch a colony to it; but the Carthaginians prevented their doing so, partly out of concern lest many inhabitants of Carthage should remove there because of the excellence of the island, and partly in order to have ready in it a place in which to seek refuge against an incausable turn of fortune, in case some total disaster should overtake Carthage. For it was their thought that, since they were masters of the sea, they would thus be able to move, households and all, to an island which was unknown to their conquerors.

21. But since we have set forth the facts concerning the ocean lying off Libya and its islands, we shall now turn our discussion to Europe. Opposite that part of Gaul which lies on the ocean and directly across from the Hercynian Forest, as it is called, which is the largest of any in Europe of which tradition tells us, there are many islands out in the ocean of which the largest is that known as Britain.

3 Since this forest lay deep in Germany, the mention of it is no aid in orienting the islands to be described. The classic description of the Hercynian Forest is in Caesar, Gallic War, 6. 25–8.

4 It appears that the name of the tribe which Caesar met on the island was originally Preteni; but that Caesar knew Britanni in Gaul and changed the P to B and the form of the spelling as well. Cp. R. G. Collingwood, J. N. L. Myres, Roman Britain and the English Settlement (1936), p. 31.
Diodorus of Sicily

2 αὕτη δὲ τὸ μὲν παλαιὸν ἀνεπίμικτος ἐγένετο ἐξεικαίς δυνάμεως· οὔτε γὰρ Διόνυσον οὐθ' Ἱππακλέα παρειλήφαμεν οὔτε τῶν ἄλλων ἢρώων ἢ δυναστῶν ἐστρατευμένοι ἐπὶ αὑτήν· καθ' ἦμας δὲ Γάιος Καίσαρ ὅ διὰ τὰς πράξεις ἐπονομαθεῖς θεοῦ πρῶτος τῶν μυθομονομένων ἐχειρώσατο τὴν νῆσον, καὶ τοὺς Βρεττανοὺς καταπολεμήσας ἦγανκασε τελείως ὁρισμένους φόρους. ἄλλα περὶ μὲν τῶν κατὰ μέρος πράξεις ἐν τοῖς οἰκείοις χρόνοις ἀναγράφομεν, περὶ δὲ τῆς νῆσου καὶ τοῦ φυομένου κατ' αὕτην κατατέρων νῦν διέξειμεν.

3 Αὕτη γὰρ τῷ σχήματι τρίγωνος οὐδα παραπλησίως τῇ Σικελίᾳ τὰς πλευρὰς οὐκ ἰσοκύλιος ἔχει. παρεκτενοῦσις δ' αὕτης παρὰ τὴν Ἑυρώπην λοξῆς, τὸ μὲν ἐλάχιστον ἀπὸ τῆς ἥπειρος διεστηκός ἀκρωτήριον, δ' καλούσι Κάντιον, φασὶν ἀπέχειν ἀπὸ τῆς γῆς σταδίους ὡς ἐκατόν, καθ' δὲ τόπον ἡ βάλαττα ποιεῖται τῶν ἔκρουν, τὸ δ' ἐπεροῦ ἀκρωτήριον τὸ καλούμενον Βελέρων ἀπέχειν λέγεται τῆς ἥπειρος πλοῦν ἡμερῶν τεττάρων, τὸ δ' ὑπολειπόμενον ἀνήκειν μὲν ἰσοροῦσιν εἰς τὸ πέλαγος, ὄνομαζεσθαι δ' ὁ Ὅρκαν. τῶν δὲ πλευρῶν τὴν μὲν ἐλαχίστην εἶναι σταδίων ἐπτακυκλιῶν πεντακοσίων, παρηκούσαν παρὰ τὴν Ἑυρώπην, τὴν δὲ δευτέραν τὴν ἀπὸ τοῦ πορθμοῦ πρὸς τὴν κορυ-

1 ἡ δυναστῶν omitted by E G, Vogel.

1 Caesar invaded Britain in 55 and 54 B.C., but the history of Diodorus did not come down to that date (cp. Vol. I, p. xix)
In ancient times this island remained unvisited by foreign armies; for neither Dionysus, tradition tells us, nor Heracles, nor any other hero or leader made a campaign against it; in our day, however, Gaius Caesar, who has been called a god because of his deeds, was the first man of whom we have record to have conquered the island, and after subduing the Britains he compelled them to pay fixed tributes. But we shall give a detailed account of the events of this conquest in connection with the appropriate period of time,¹ and at present we shall discuss the island and the tin which is found in it.

Britain is triangular in shape, very much as is Sicily, but its sides are not equal. This island stretches obliquely along the coast of Europe, and the point where it is least distant from the mainland, we are told, is the promontory which men call Cantium,² and this is about one hundred stades from the land,³ at the place where the sea has its outlet,⁴ whereas the second promontory, known as Belerium,⁵ is said to be a voyage of four days from the mainland, and the last, writers tell us, extends out into the open sea and is named Orca.⁶ Of the sides of Britain the shortest,⁷ which extends along Europe, is seven thousand five hundred stades, the second, from the Strait to the (northern) tip, is

² The Forelands and Kent.
³ i.e. from the mainland. One hundred stades is about eleven miles.
⁴ i.e. where the North Sea empties into the ocean.
⁵ Land's End.
⁶ Duncansbay Head with Dunnet Head, the northern tip of Scotland; modern writers also transliterate the name as "Orcas" and "Oearc."
⁷ From the Forelands in Kent to Land’s End.
διδού ἀνήκουσαν σταδίων μυρίων πεντακισχιλίων, τὴν δὲ λοιπὴν σταδίων δισμυρίων, ὡστε τὴν πάσαν ἐναὶ τῆς νήσου περιφορὰν σταδίων τετρα-κισμυρίων δισχιλίων πεντακοσίων. κατοικεῖν δὲ φασὶ τὴν Βρεττανίκην αὐτόχθονα γένη καὶ τὸν παλαιὸν βίον ταῖς ἄγωγαις διατηροῦντα, ἀρμασὶ μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἐλλήνων ἦρωες ἐν τῷ Τρωικῷ πολέμῳ κεχρῆσθαι παραδέδονται, καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ τῶν καλάμων ἦς ἔξων κατὰ τὸ πλεῖστον συγκεκριμένας. τὴν τε συναγωγὴν τῶν σιτικῶν καρπῶν ποιοῦνται τοὺς στάχυς αὐτοὺς ἀποτέμνοντες καὶ θησαυρίζοντες εἰς τὰς καταστέγους οἰκήσεις· ἐκ δὲ τούτων τοὺς παλαιοὺς στάχυς καθ' ἤμέραν τίλλειν, καὶ κατεργαζόμενοι ἔχειν τὴν τροφὴν. τοῖς δὲ ἔδεσιν ἀπλοῖς εἶναι καὶ πολὺ κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχυισίας καὶ πονηρίας. τὰς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τροφῆς πολὺ διαλλάττονται. 1 εἶναι δὲ καὶ πολυάρθρων τὴν νῆσον, καὶ τὴν τοῦ ἀέρος ἔχειν διάθεσιν πάντως κατεστραμμένην, ἀς ἐν υἱῷ αὐτῆς τὴν ἀρκτον κειμένην. βασιλεῖς δὲ καὶ δυνάσται πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἵρημικῶς διακεῖσθαι.

22. Ἀλλὰ πέρι μὲν τῶν κατ' αὐτὴν νομίμων καὶ τῶν ἄλλων ἰδιωμάτων τὰ κατὰ μέρος ἀναγράφοντες ὅταν ἐπὶ τὴν Καίσαρας γενομένην στρατεύλαις εἰς Βρεττανίαν παραγενηθῶμεν, νῦν δὲ περί τοῦ κατ' αὐτὴν φυσικοῦ καττυτέρου διεξέμεν. τῆς

1 For διαλλάττοντας Dindorf reads διαλλαττούσας.
fifteen thousand stades, and the last is twenty thousand stades, so that the entire circuit of the island amounts to forty-two thousand five hundred stades.¹ And Britain, we are told, is inhabited by tribes which are autochthonous and preserve in their ways of living the ancient manner of life. They use chariots, for instance, in their wars, even as tradition tells us the old Greek heroes did in the Trojan War, and their dwellings are humble, being built for the most part out of reeds or logs. The method they employ of harvesting their grain crops is to cut off no more than the heads and store them away in roofed granges, and then each day they pick out the ripened heads and grind them, getting in this way their food. As for their habits, they are simple and far removed from the shrewdness and vice which characterize the men of our day. Their way of living is modest, since they are well clear of the luxury which is begotten of wealth. The island is also thickly populated, and its climate is extremely cold, as one would expect, since it actually lies under the Great Bear. It is held by many kings and potentates, who for the most part live at peace among themselves.

22. But we shall give a detailed account of the customs of Britain and of the other features which are peculiar to the island when we come to the campaign which Caesar undertook against it, and at this time we shall discuss the tin which the island

¹ In miles about 861, 1723, and 2258 respectively, a total of 4842, which is more than double the actual circumference. These figures are from Pytheas, a sea captain of Massilia, who circumnavigated Britain around 300 B.C. and their inaccuracy is excusable in consideration of the fact that the ancients had no instruments for reckoning distance by sea.
Diodorus of Sicily

γὰρ Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλοῦ-
μενον Βελέριον οἱ κατοικοῦντες φιλόξενοι τε
diaφερόντως εἰσὶ καὶ διὰ τὴν τῶν ἐξέως ἐμπόρων
ἐπιμελεῖαν ἐξημερώμενοι τὰς ἀγωγὰς. οὕτω τὸν
cαττήρεον κατασκευάζουσι φιλοτέχνως ἔργα-
2 ξόμενοι τὴν θέρμους αὐτῶν γῆν. αὐτὴ δὲ πετρώ-
δης οὐ διαφύσει ἔχει γεώδεις, ἐν αἷς τὸν πόρον 1
κατεργαζόμενοι καὶ τῆς περίτεχός καθαίρουσιν.
ἀπο-
tηπούντες δὲ εἰς ἀστραγάλων ῥυθμοὺς κομίζουσιν
eἰς τινα νῆσον προκειμένην μὲν τῆς Βρεττανικῆς,
ὀνομαζόμενην δὲ Ἰκτινή· κατὰ γὰρ τὰς ἀμπυρίων
ἀναξηρανωμένον τοῦ μεταξὺ τόπου ταῖς ἀμάξαις
3 εἰς ταύτην κομίζουσι δαμήλη τὸν καττήρεον.
τίδον
de τι συμβαίνει περὶ τὸς πλησίον νῆσου τὸς μεταξὺ
κειμένας τῆς τε Εὐρώπης καί τῆς Βρεττανικῆς·
catὰ μὲν γὰρ τὰς πλημμυρίδας τοῦ μεταξὺ πόρου
πληρομένου νῆσοι φαινόνται, κατὰ δὲ τὸς ἀμπυ-
τεῖς ἀπορροεύσεως τῆς θαλάσσης καὶ πολύν τόπον
4 ἀναξηρανωμός θεωροῦνται χερρονήσου. ἐνετει-
θεν δὲ οἱ ἐμποροὶ παρὰ τῶν ἐγχωρίων ἀναφέρουν
c καὶ διακομίζουσιν εἰς τὴν Γαλατίαν· τὸ δὲ τελευ-
tατον πεζῇ διὰ τῆς Γαλατίας πορευθέντες ἡμέρας
διὰ τριάκοντα κατάγουσιν ἐπὶ τῶν ἱππῶν τὰ φορτία
πρὸς τὴν ἐκβολὴν τοῦ Ῥοδανοῦ ποταμοῦ.

1 πόρων D, πόρον other MSS. and all editors.

1 The area of modern Cornwall.
2 Literally, "marble" or "limestone." All the MSS. but one read "the source of their revenue (?)"; but compare Book 3. 12. 1, where quartz-rock in the gold mines of Nubia is called "marble."
produces. The inhabitants of Britain who dwell about the promontory known as Belerium ¹ are especially hospitable to strangers and have adopted a civilized manner of life because of their intercourse with merchants of other peoples. They it is who work the tin, treating the bed which bears it in an ingenious manner. This bed, being like rock, contains earthy seams and in them the workers quarry the ore,² which they then melt down and cleanse of its impurities. Then they work the tin into pieces the size of knuckle-bones and convey it to an island which lies off Britain and is called Ictis;³ for at the time of ebb-tide the space between this island and the mainland becomes dry and they can take the tin in large quantities over to the island on their wagons. (And a peculiar thing happens in the case of the neighbouring islands which lie between Europe and Britain, for at flood-tide the passages between them and the mainland run full and they have the appearance of islands, but at ebb-tide the sea recedes and leaves dry a large space, and at that time they look like peninsulas.)⁴ On the island of Ictis the merchants purchase the tin of the natives and carry it from there across the Strait to Galatia or Gaul; and finally, making their way on foot through Gaul for some thirty days, they bring their wares on horseback to the mouth of the river Rhone.

² Almost certainly the present St. Michael's Mount, an island in Mount's Bay of Cornwall; this is connected with the mainland by a causeway which is passable only at low tide. Op. T. R. Holmes, Ancient Britain and the Invasions of Julius Caesar, 499–514; R. Hennig, Rheinisches Museum, 83 (1934), 160.
³ The reference is probably to some islands off the northwest headland of France.
23. Περὶ μὲν οὖν τοῦ καττιτέρου τοῦ δηθείσων ἀρκεσθησόμεθα, περὶ δὲ τοῦ καλομένου ἢλεκτροῦ νῦν διέξιμων. τῆς Σκυθίας τῆς ύπέρ τῆς Γαλατίας κατ’ ἀντικρύ νήσος ἐστὶ πελαγία κατὰ τὸν ὄκεανὸν ἡ προσαγορευομένη Βασίλεια. εἰς ταύτην ὁ κλύδων ἐκβάλλει δαμφιλές τὸ καλομένου ἢλεκτρόν, οὕδαμον δὲ τῆς οἰκουμένης φαινόμενον. περὶ δὲ τούτου πολλοὶ τῶν παλαιῶν ἀνέγραφαν μύθους παντελῶς ἀπιστομένους καὶ διὰ τῶν ἀπο-2 τελεσμάτων ἔλεγχομένους. πολλοὶ γὰρ τῶν τε ποιητῶν καὶ τῶν συγγραφέων φασὶ Φαέθοντα τὸν Ἡλίου μὲν νῦν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσα τὸν πατέρα μιᾶν ἡμέραν παραχωρήσαντο τοῦ τεθρύππου· συγχωρηθέντος δ’ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τεθρύππον μὴ δύσασθαι κρατεῖν τῶν ἡμῶν, τοὺς δ’ ἱπποὺς καταφρονήσαντας τοῦ παιδός ἔξενεχθήναι τοῦ συνήθους δρόμου, καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένου ἐκπυρώσας τοῦτον καὶ ποησάν τὸν νῦν γαλαξίαν καλομένον κύκλων, μετὰ δὲ ταῦτα πολλὴν τῆς οἰκουμένης ἐπιφλέξαντας 3 οὐκ ἔλλην κατακάειν χώραν. διὸ καὶ τοῦ Διὸς ἀγανακτήσαντος ἐπὶ τοῖς γεγενημένοις, κεραυνώσατο μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν ἡλίου ἐπὶ τὴν συνθῆκη πορείαν. τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν καλομένου Πάδου ποταμοῦ, τὸ δὲ παλαιὸν Ἡριδανοῦ προσαγο- ῥευομένου, βρηκότοις μὲν τὰς ἄδελφας αὐτοῦ τὴν τελευτήν φιλοτιμότατα, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης ῥματισμοῦ τὴν φύσιν, γενο-1

1 ὑπὸ τῆς φύσεως after λύπης deleted by Dindorf.
23. But as regards the tin of Britain we shall rest content with what has been said, and we shall now discuss the *electron*, as it is called (amber). Directly opposite the part of Scythia which lies above Galatia there is an island out in the open sea which is called Basileia.\(^1\) On this island the waves of the sea cast up great quantities of what is known as amber, which is to be seen nowhere else in the inhabited world; and about it many of the ancient writers have composed fanciful tales, such as are altogether difficult to credit and have been refuted by later events. For many poets and historians give the story that Phaëthon, the son of Helius, while yet a youth, persuaded his father to retire in his favour from his four-horse chariot for a single day; and when Helius yielded to the request Phaëthon, as he drove the chariot, was unable to keep control of the reins, and the horses, making light of the youth, left their accustomed course; and first they turned aside to traverse the heavens, setting it afire and creating what is now called the Milky Way, and after that they brought the scorching rays to many parts of the inhabited earth and burned up not a little land. Consequently Zeus, being indignant because of what had happened, smote Phaëthon with a thunderbolt and brought back the sun to its accustomed course. And Phaëthon fell to the earth at the mouths of the river which is now known as the Padus (Po), but in ancient times was called the Eridanus, and his sisters vowed with each other in bewailing his death and by reason of their exceeding grief underwent a metamorphosis of their nature,

\(^1\) Identified as Heligoland by Cary in Cary and Warmington, *The Ancient Explorers*, 38.


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4 μένας αλγείροςς. ταύτας δὲ κατ’ ἐναντίον κατὰ τὴν αὐτὴν ὄραν δάκρυνον ἀφιέναι, καὶ τὸ τοῦτο πηγ- νύμενον ἀποτελεῖν τὸ καλοῦμενον ἡλεκτρον, λαμ- πρότητι μὲν τῶν ὁμοφύων διαφέρον, ἐπιχυριάζον δ’ ἐν ταῖς τῶν νέων τελευταίς κατὰ τὸ τούτων πένθος. διημαρτηκότων δὲ πάντων τῶν τοῦ μόθου τούτου πεπλακότων καὶ διὰ τῶν ἀποτελεσμά- των ἐν τοῖς ὑστεροίς χρόνοις ἐλεγχομένων, προσεκ- τέου ταῖς ἀληθιναῖς ἱστορίαις τὸ γὰρ ἡλεκτρον συνάγηται μὲν ἐν τῇ προειρήματι νῆσῳ, κομι- ζηταὶ δ’ ὑπὸ τῶν ἐγχυρίων πρὸς τὴν ἀντιπέρας ἡπείρου, δι’ ἥς φέρεται πρὸς τοὺς καθ’ ἡμᾶς τόπους, καθότι προείρηται.

24. Διελθεῖσθοτες δὲ περὶ τῶν νήσων τῶν κειμένων ἐν τοῖς πρὸς δυσμάς μέχρεσιν, οὐκ ἀνοί- κειον εἶναι νομίζομεν περὶ τῶν πλησίον τῆς Ἐυρώ- πης ἐθνῶν βραχέα διελθεῖν, ἀ παραλαμβαμεν ἐν ταῖς πρότερον βιβλίοις τῆς Κελτικῆς τούτων τοῦ παλαιών, ὡς φασιν, ἐδυνάστευσεν ἐπιφανῆς ἀνήρ, ὃς θυγάτηρ ἔγενεν τῷ μεγέθει τοῦ σῶματος ὑπερφυῆς, τῇ δ’ εὐπρεπείᾳ πολὺ διέχουσα τῶν ἄλλων. αὕτη δὲ διὰ τε τῆς τοῦ σῶματος ρώμης καὶ τῆς θαυμαξομένης εὐπρεπείας πεφρονηματισμένη παντὸς τοῦ μνηστεύοντος τῶν γάμων ἀπηρυθείτο, νομίζοσα μηδένα τούτων ἄξιον ἑαυτῆς εἶναι.

2 κατὰ δὲ τὴν Ἡρακλέους ἔπι Γηρυόνην στρατεύον κατανικαντος εἰς τὴν Κελτικὴν αὐτοῦ καὶ πόλιν Ἀλκησίαν ἐν ταύτῃ κτίσαντος, θεασάμενη τῶν Ἡρακλέα καὶ θαυμάσασα τὴν τε ἀρετὴν αὐτοῦ καὶ τὴν τοῦ σῶματος ὑπεροχὴν, προσεδέξατο τὴν

1 κατὰ Stephanus: καὶ.

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becoming poplar trees. And these poplars, at the same season each year, drip tears, and these, when they harden, form what men call amber, which in brilliance excells all else of the same nature and is commonly used in connection with the mourning attending the death of the young. But since the creators of this fictitious tale have one and all erred, and have been refuted by what has transpired at later times, we must give ear to the accounts which are truthful; for the fact is that amber is gathered on the island we have mentioned and is brought by the natives to the opposite continent, and that it is conveyed through the continent to the regions known to us, as we have stated.

24. Since we have set forth the facts concerning the islands which lie in the western regions, we consider that it will not be foreign to our purpose to discuss briefly the tribes of Europe which lie near them and which we failed to mention in our former Books. Now Celtica was ruled in ancient times, so we are told, by a renowned man who had a daughter who was of unusual stature and far excelled in beauty all the other maidens. But she, because of her strength of body and marvellous comeliness, was so haughty that she kept refusing every man who wooed her in marriage, since she believed that no one of her wooers was worthy of her. Now in the course of his campaign against Geryones, Heracles visited Celtica and founded there the city of Alesia, and the maiden, on seeing Heracles, wondered at his prowess and his bodily superiority and accepted

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1 The Greek word in the singular, as here, also means "sap."
DIODO RUS OF SICILY

ἐπιπλοκῆν μετὰ πάσης προθυμίας, συγκατανευσάντων καὶ τῶν γονέων. μιγείσα δὲ τῷ Ἡρακλεῖ ἐγέννησεν νεῖν ὀνόματι Γαλάτην, πολὺ προέχοντα τῶν ὀμοεθνῶν ἀρετῆς τε πυκνῆς καὶ ρώμης σώματος. ἀνδρωθεὶς δὲ τῇ ἡλικίᾳ καὶ διαδεξάμενος τῇ πατρῴᾳ βασιλείᾳ, πολλῆς μὲν τῆς προσορίζοντος χώρας κατεκτήσατο, μεγάλας δὲ πράξεις πολεμικὰς συνετέλεσε. περιβόητος δὲ γενόμενος ἐπὶ ἄνδρεία τοῦ ὑφ' αὐτῶν τεταγμένους ὀνόμασεν ἀφ' ἑαυτοῦ Γαλάτας· ἀφ' δὲν ἦ σύμπασα Γαλατία προσηγορεύθη.

25. Ἐπεὶ δὲ περὶ τῆς τῶν Γαλατῶν προσορίας διήλθομεν, καὶ περὶ τῆς χώρας αὐτῶν δεόν ἐστιν εἰπεῖν. ἡ τοιών Γαλατία κατοικεῖται μὲν ὡς πολλῶν ἐθνῶν διαφόρων τοῖς μεγέθεσιν, τὸ μέγιστον γὰρ αὐτῶν χειρὸς εἴκοσι μυριάδας ἀνδρῶν ἔχει, τὰ δ' ἐλάχιστα πέντε μυριάδας, δὲν ἐν ἐστι πρὸς τὰς Ῥωμαίους ἐχον συγγένειαν παλαιὰν καὶ φιλίαν τὴν μέχρι τῶν καθ' ἡμᾶς χρόνων δια-

2 μένουσαν. κειμένη δὲ κατὰ τὸ πλείστον ύπὸ τὰς ἀρκτοὺς χειμερίας ἑστὶ καὶ ψυχρὰ διαφέροντος. κατὰ γὰρ τὴν χειμερινὴν ὄραν ἐν ταῖς συννεφέσιν ἡμέραις ἀντὶ μὲν τῶν ὀμβρών χών πολλῆς νῦφεται, κατὰ δὲ τὰς αὐθρίας κρυστάλλως καὶ πάγους ἔξωσίοις πληθεί, δι' ὅτι οἱ ποταμοὶ πηγνύμενοι διὰ τῆς ἱδίας φύσεως γεφυρώνται· οὐ μόνον γὰρ οἱ τυχόντες ὀδίται κατ' ὀλίγους κατὰ τὸν κρυστάλλων πορεύμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἀμα-

1 τῶν omitted by Dindorf.
his embraces with all eagerness, her parents having given their consent. From this union she bore to Heracles a son named Galates, who far surpassed all the youths of the tribe in quality of spirit and strength of body. And when he had attained to man's estate and had succeeded to the throne of his fathers, he subdued a large part of the neighbouring territory and accomplished great feats in war. Becoming renowned for his bravery, he called his subjects Galatae or Gauls 1 after himself, and these in turn gave their name to all of Galatia or Gaul.

25. Since we have explained the name by which the Gauls are known, we must go on to speak about their land. Gaul is inhabited by many tribes of different size; for the largest number some two hundred thousand men, and the smallest fifty thousand, one of the latter 2 standing on terms of kinship and friendship with the Romans, a relationship which has endured from ancient times down to our own day. And the land, lying as it does for the most part under the Bears, has a wintry climate and is exceedingly cold. For during the winter season on cloudy days snow falls deep in place of rain, and on clear days ice and heavy frost are everywhere and in such abundance that the rivers are frozen over and are bridged by their own waters; for not only can chance travellers, proceeding a few at a time, make their way across them on the ice, but even armies with their tens of thousands, together with their beasts of burden and heavily laden

1 It may be observed that the ancient writers in general regarded the Germans as Gauls (Celts), and this fact explains why Diodorus makes no mention of the Germans while he is discussing western Europe.

2 The Aedui.
Diodorus of Sicily

3 Ξων γεμουσων ἀσφαλῶς περαιώνται. πολλῶν
de καὶ μεγάλων ποταμῶν ἔνεστιν διὰ τῆς Γαλα-
tίας καὶ τοὺς βέλτορος ποικίλως τὴν πεδίαδα γην
tεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ἡμέρων,
οἱ δὲ ἐκ τῶν ὀρῶν ἔχοντες τὰς πηγάς καὶ τὰς ἐπι-
ροίας τὴν δ ἐκβολὴν οἱ μὲν εἰς τὸν ὁκεανὸν
ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν.

4 μέγαστος δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος
ῥεόντων ὁ Ῥοδανός, τὰς μὲν πηγὰς ἔχων ἐν τοῖς
Ἀλπείοις ὀρεσί, πεντε δὲ στόμασαν ἐξερευγόμενος
eἰς τὴν θάλασσαν. τῶν δὲ εἰς τὸν ὁκεανὸν
ῥεόντων μέγαστοι δοκοῦν ὑπάρχειν δ' τε Δανοῦ-
βιος καὶ δ' Ῥήνος, δυν ὑπὸ τοὺς καθ' ἡμᾶς χρόνοις
Καισαρί κληθείς θεὸς ἐξευξεῖ παραδόξως, καὶ
περαιώσας πεζῆ τὴν δύναμιν ἐξειρωσάτω τοὺς

5 πέραν κατοικοῦντας αὐτῷ Γαλάτας. πολλοὶ δὲ
καὶ ἄλλοι πλωτοὶ ποταμοὶ κατὰ τὴν Κελτικήν
eἰσι, περὶ δ' ἐκ μακρὸν ἄν εἰς γράφειν. πάντες
dὲ σχεδὸν ὑπὸ τοῦ πάγου πηγνύμενοι γεφυροῦσι τὰ
βελθρα, καὶ τὸν κρυστάλλου διὰ τὴν φυσικὴν
λευκάτη ποιοῦντος τοὺς διαβαίνουσας ὀλισθάνειν,
ἀχύρων ἐπιβαλλομένων ἐπ' αὐτοὺς ἀσφαλὴ τὴν
διάβασιν ἔχουσιν.

26. "Ιδιον δὲ τι καὶ παράδοξον συμβαίνει κατὰ
τὴν πλείστην τῆς Γαλατίας, περὶ οὗ παραλίπετον
οὐκ ἄξιον ἡγούμεθα. ἀπὸ γὰρ θερμῆς δύσεως
cαὶ ἀρκτοῦ πνεύμων εἰώθασιν ἀνεμοί τηλικοῦ

ἐχοντες σφοδρότητα καὶ δύναμιν, ὡστε ἀναρράξειν
ἀπὸ τῆς γῆς λίθους χειροπληθυνίος τοὺς μεγέθεις

1 In the time of Diodorus the Romans gave the name
“Danube” to the upper waters of the modern Danube, which
Diodorus elsewhere (4. 56. 7) calls the Ister, knowing that it
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wagons, cross upon it in safety to the other side. And many large rivers flow through Gaul, and their streams cut this way and that through the level plain, some of them flowing from bottomless lakes and others having their sources and affluents in the mountains, and some of them empty into the ocean and others into our sea. The largest one of those which flow into our waters is the Rhone, which has its sources in the Alps and empties into the sea by five mouths. But of the rivers which flow into the ocean the largest are thought to be the Danube and the Rhine, the latter of which the Caesar who has been called a god spanned with a bridge in our own day with astonishing skill, and leading his army across on foot he subdued the Gauls who lived beyond it. There are also many other navigable rivers in Celtica, but it would be a long task to write about them. And almost all of them become frozen over by the cold and thus bridge their own streams, and since the natural smoothness of the ice makes the crossing slippery for those who pass over, they sprinkle chaff on it and thus have a crossing which is safe.

26. A peculiar thing and unexpected takes place over the larger part of Gaul which we think we should not omit to mention. For from the direction of the sun’s summer setting and from the north winds are wont to blow with such violence and force that they pick up from the ground rocks as large as can be held in the hand together with

flows into the Black Sea. It was probably this practice of the Romans which led Diodorus, who knew our Danube as the Ister, to think it was a distinct river; and it is not likely that the entire course of the Danube was known at this time.

2 i.e. the north-west.
Diodorus of Sicily

καὶ τῶν ψηφίδων ἀδρομερῆ κοινοτῶν· καθόλου δὲ καταγιζοντες λάβρως ἀρπάζουσιν ἀπὸ μὲν τῶν ἀνδρῶν τὰ ὅπλα καὶ τὰς ἑσθήτας, ἀπὸ δὲ τῶν ἀπὸ τοὺς ἀναβάτας. διὰ δὲ τὴν ὑπερβολὴν τοῦ ψύχους διαφθειρομένης τῆς κατὰ τὸν ἀέρα κράσεως οὔτ' οἶνον οὔτ' ἔλαιον φέρει· διόπερ τῶν Ἐλατῶν οἱ τούτων τῶν καρπῶν στερισκόμενοι πόμα κατασκευάζουσιν ἐκ τῆς κριθῆς τὸ προσαγορευόμενον ξύθος, καὶ τὰ κηρία πλέοντες τῷ 3 τούτων ἀποπλύματι χρώνται. κάτοικοι δὲ ὄντες καὶ ὑπερβολὴν τὸν εἰσαγόμενον ὑπὸ τῶν ἐμπόρων οἶνον ἀκρατον ἐμφοροῦνται, καὶ διὰ τὴν ἐπιθυμίαν λάβρω χρώμενοι τῷ ποτῷ καὶ μεθυσθέντες εἰς ὑπνον ἢ μανιάδεις διαθέσεις τρέπονται. διὸ καὶ πολλοὶ τῶν Ἰταλικῶν ἐμπόρων διὰ τὴν συνήθη φιλαργυρίαν ἔρμαιον ὑγεύονται τῇ τῶν Ἐλατῶν φιλονίαν. οὕτω γὰρ διὰ μὲν τῶν πλωτῶν ποταμῶν πλοίως, διὰ δὲ τῆς πεδιάδος χώρας ἀμάξως κομίζοντες τόν οἶνον, ἀντιλαμβάνουσι τιμῆς πλῆθος ἀπίστου· διδόντες γὰρ οἶνον κεράμων ἀντιλαμβάνουσι παίδα, τοῦ πόματος διάκονον ἀμείβομενοι.

27. Κατὰ γοῦν τὴν Ἐλατίαν ἄργυρος μὲν οὐ γίνεται τὸ σύνολον, χρυσός δὲ πολὺς, ὅτι τοῖς ἐγχυρίοις ἢ φύσις ἀνένε μεταλλείας καὶ κακοπαθείας ὑποργεῖ· ἡ γὰρ τῶν ποταμῶν ρύσις σκολιοὺς τοὺς ἀγκώνας ἔχουσα, καὶ ἐκ ὁποῖον παρακειμένων ὀρῶν ὀχθοὺς προσαράττουσα καὶ

1 καὶ omitted by D, Vogel, retained by Bekker, Dindorf, Jacoby.
dust composed of coarse gravel; and, generally speaking, when these winds rage violently they tear the weapons out of men's hands and the clothing off their backs and dismount riders from their horses. Furthermore, since temperateness of climate is destroyed by the excessive cold, the land produces neither wine nor oil, and as a consequence those Gauls who are deprived of these fruits make a drink out of barley which they call *zythos* or beer, and they also drink the water with which they cleanse their honeycombs. The Gauls are exceedingly addicted to the use of wine and fill themselves with the wine which is brought into their country by merchants, drinking it unmixed, and since they partake of this drink without moderation by reason of their craving for it, when they are drunken they fall into a stupor or a state of madness. Consequently many of the Italian traders, induced by the love of money which characterizes them, believe that the love of wine of these Gauls is their own godsend.\(^1\) For these transport the wine on the navigable rivers by means of boats and through the level plain on wagons, and receive for it an incredible price; for in exchange for a jar of wine they receive a slave, getting a servant in return for the drink.

27. Throughout Gaul there is found practically no silver, but there is gold in great quantities, which Nature provides for the inhabitants without their having to mine for it or to undergo any hardship. For the rivers, as they course through the country, having as they do sharp bends which turn this way and that and dashing against the mountains which

\(^{1}\) Literally "'gift of Hermes,'" as the god of gain and good luck.
DIODORUS OF SICILY

μεγάλους ἀπορρηγνύσα κολωνοῦς, πληροῖ χρυσοῦ

2 ψήγματος. τοῦτο δ’ οἱ περὶ τὰς ἐργασίας ἁσχο-

λούμενοι συνάγοντες ἀλήθουσιν ἡ συγκόπτουσι 1
tὰς ἐχούσας τὸ ψήγμα βῶλους, διὰ δὲ τῶν ὑδάτων
tῆς φύσεως τὸ γεώδες πλύνατες παραδιδόσασιν

3 ἐν ταῖς καμάνοις εἰς τὴν χωνείαν. τοῦτο δὲ τῶν
tρόπων σωρεύοντες χρυσοῦ πλῆθος καταχρώνται

πρὸς κόσμον οὐ μόνον αἱ γυναῖκες, ἅλλα καὶ

οἱ ἄνδρες. περὶ μὲν γὰρ τοὺς καρποὺς καὶ

τοὺς βραχίονας ψελία φοροῦσιν, περὶ δὲ τοὺς αὐ-

χένας κρίκους παχεῖς ὀλοχρύσους καὶ δακτυλίους

4 ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας. ἦδιον δὲ

τι καὶ παράδοξον παρὰ τοὺς ἀνῶν Κελτῶν ἔστι περὶ
tὰ τεμάνη τῶν θεῶν γινόμενον. ἐν γὰρ τοῖς ἱεροῖς

καὶ τεμένεσιν ἐπὶ τῆς χώρας ἀνειμένοις ἔρριπται

τοὺς χρυσὸς ἀνατεθειμένος τοῖς θεοῖς, καὶ τῶν

ἐγχυρῶν οὐδεὶς ἀπέτειν τούτοις διὰ τὴν δεισιδαι-

μονίαν, καίπερ ὄντων τῶν Κελτῶν φιλαργύρων

καθ’ ὑπερβολὴν.

28. Οἱ δὲ Παλάται τοὺς μὲν σώμασιν εἰσὶν

εὐμήκεις, ταῖς δὲ σαρξὶ κάθυγροι καὶ λευκοί,

ταῖς δὲ κοίμας οὐ μόνον έκ φύσεως ἵπποι, ἅλλα

καὶ διὰ τῆς κατασκήνης ἐπιτηδεύουσιν αὐξεῖν

2 τὴν ψυκήν τῆς χρόας ἰδιότητα. τιτάνων γὰρ

ἀποπλημμαί σιμώντες τὰς τρίχας συνεχῶς 2 ἀπὸ

τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τέντονας

ἀναστῶσιν, ὥστε τὴν πρόσοψιν αὐτῶν φανέσθαι

Σατύροις καὶ Πάσιν ἔοικοιν παχύνονται γὰρ

αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς

1 ἡ συγκόπτουσι deleted by Dindorf, Vogel, retained by Bekker, Jacoby.

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line their banks and bearing off great pieces of them, are full of gold-dust. This is collected by those who occupy themselves in this business, and these men grind or crush the lumps which hold the dust, and after washing out with water the earthy elements in it they give the gold-dust over to be melted in the furnaces. In this manner they amass a great amount of gold, which is used for ornament not only by the women but also by the men. For around their wrists and arms they wear bracelets, around their necks heavy necklaces of solid gold, and huge rings they wear as well, and even corselets of gold. And a peculiar and striking practice is found among the upper Celts, in connection with the sacred precincts of the gods; for in the temples and precincts made consecrate in their land, a great amount of gold has been deposited as a dedication to the gods, and not a native of the country ever touches it because of religious scruple, although the Celts are an exceedingly covetous people.

28. The Gauls are tall of body, with rippling muscles, and white of skin, and their hair is blond, and not only naturally so, but they also make it their practice by artificial means to increase the distinguishing colour which nature has given it. For they are always washing their hair in lime-water, and they pull it back from the forehead to the top of the head and back to the nape of the neck, with the result that their appearance is like that of Satyrs and Pans, since the treatment of their hair makes it so heavy and coarse that it differs in no respect from

1 The familiar Gallic torque.

2 καὶ after συμεχῶς deleted by Dindorf.
3 τῶν ἵππων χαίτης διαφέρειν. τὰ δὲ γένεια τινές μὲν ἔφεύγονται, τινὲς δὲ μετρίως ὑποτρέφοντοι· οἱ δ' εὐγενεῖς τὰς μὲν παρείσ ἀπολειαίνουσι, τὰς δ' ὑπήνας ἀνεμένας ἔσων, ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι. διόπερ ἐσθίοντων μὲν αὐτῶν ἐμπλέκονται ταῖς τροφαῖς, πινόντων δὲ καθαπερι διὰ τινος ἡμῶν φέρεται τὸ πόμα.

4 δευτέρου τε καθήμενοι πάντες οὐκ ἐπὶ θρόνων, ἀλλ' ἐπὶ τῆς γῆς, ὑποστρώμασι χρώμενοι λύκων ἡ κυνῶν δέρμασι. διακονοῦνται δ' ὑπὸ τῶν νεατάτων παίδων ἐχόντων ἡλικίαν, ἀρρένων τε καὶ θηλεών. πληρών δ' αὐτῶν ἑσχάροι κείναι γέμουσαι πυρὸς καὶ λέβητας ἐχούσαι καὶ ὀβελούς πληρέως κρεῶν ὁλομερῶν. τοὺς δ' ἀγαθοὺς ἀνδρας ταῖς καλλίσταις τῶν κρεών μοίραις γεραλρουσι καθάπερ καὶ ὅ ποιητῆς τῶν Αἴαντα παρεισάγει τιμώμενον ὑπὸ τῶν ἀριστεών, ὅτε πρὸς Ἕκτωρ μονομαχῆς ἐνίκησεν,


νότοισιν δ' Αἴαντα διηνεκέσσι γέραιρε.

5 καλούσι δὲ καὶ τοὺς ξένους ἐπὶ τὰς ἐνωχίας, καὶ μετὰ τὸ δείπνον ἐπερωτώσι τίνες εἰσὶ καὶ τίνων χρείαν ἔχουσιν. εἰσώθασι δὲ καὶ παρὰ τὸ δείπνον ἐκ τῶν τυχόντων πρὸς τὴν διὰ τῶν λόγων ἀμμλαν καταστάντες, ἐκ προκλήσεως μονομαχεῖν πρὸς ἄλλους, παρ' οὕτων τυθέμενοι τὴν τοῦ βίου τελευτήν ἐνιαχύει γὰρ παρ' αὐτοῖς ὁ Πυθαγόρου λόγος, ὅτι τὰς ψυχὰς τῶν ἀνθρώπων ἄθανάτως εἶναι συμβέβηκε καὶ δὲ έτῶν ὀρισμένων πάλιν βιοῦν, εἰς ἐτερον σῶμα τῆς ψυχῆς εἰσδυομένης.

1 Iliad, 7. 321.
the mane of horses. Some of them shave the beard, but others let it grow a little; and the nobles shave their cheeks, but they let the moustache grow until it covers the mouth. Consequently, when they are eating, their moustaches become entangled in the food, and when they are drinking, the beverage passes, as it were, through a kind of a strainer. When they dine they all sit, not upon chairs, but upon the ground, using for cushions the skins of wolves or of dogs. The service at the meals is performed by the youngest children, both male and female, who are of suitable age; and near at hand are their fireplaces heaped with coals, and on them are caldrons and spits holding whole pieces of meat. Brave warriors they reward with the choicest portions of the meat, in the same manner as the poet introduces Ajax as honoured by the chiefs after he returned victorious from his single combat with Hector:¹

To Ajax then were given of the chine
Slices, full-length, unto his honour.

They invite strangers to their feasts, and do not inquire until after the meal who they are and of what things they stand in need. And it is their custom, even during the course of the meal, to seize upon any trivial matter as an occasion for keen disputation and then to challenge one another to single combat, without any regard for their lives; for the belief of Pythagoras prevails among them, that the souls of men are immortal and that after a prescribed number of years they commence upon a new life, the soul entering into another body.² Consequently, we

¹ Metempsychosis was one of the cardinal tenets of the Druids (op. Caesar, Gallic War, 6. 14; Strabo, 4. 4. 4).

²
Diodorus of Sicily

did καὶ κατὰ τὰς ταφὰς τῶν τετελευτηκότων ἐνίους ἐπιστολάς γεγραμμένας τοῖς οἷκείοις τετελευτηκόσιν ἐμβάλλειν εἰς τὴν πυρὰν, ὡς τῶν τετελευτηκότων ἀναγνωσομένων ταῦτας.

29. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρώνται συνωρίσαι, ἔχοντος τοῦ ἄρματος ἥμισυον καὶ παραβάτην. ἀπαντῶντες δὲ τοῖς ἐφίππευσοις ἐν τοῖς πολέμοις συνυῖξοι τοὺς ἑαυτούς, καὶ καταβάντες τὴν ἀπὸ τοῦ ξίφους συνήστανται μάχην.

2 ἐνοι δὲ αὐτῶν ἐπὶ τοσοῦτο τοῦ θανάτου κατα- ϕρονοῦσιν, ὡστε γυμνοὺς καὶ περιεξωσμένους κατα- βαίνειν εἰς τὸν κύδωναν. ἐπάγονται δὲ καὶ θεράπουντας ἐλευθέρους ἐκ τῶν πενήτων καταλέγοντες, οἷς ἡμίσιοι καὶ παραπεσοῦσι χρώνται κατὰ τὰς μάχας. κατὰ δὲ τὰς παρατάξεις εἰώθασιν προάγειν τῆς παρατάξεως καὶ προκαλεῖ- σθαι τῶν ἀντιτηγόμενων τοὺς ἀρίστους εἰς μονο- μαχίαν, προανασείουσα τὰ ὀπλα καὶ καταπληττό-

3 μενοι τοὺς ἑαυτούς. ὅταν δὲ τῆς ὑπακοός- σης τῆς μάχης, τὰς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι καὶ τὰς ἑαυτῶν ἅρετας προφέρονται, καὶ τὸν ἀντιτιτόμουν ἐξονειδίζουσι καὶ ταπεινοῦσι καὶ τὸ σύνολον τὸ θάρσος τῆς ψυχῆς τοῖς λόγοις

4 προαφαιροῦνται. τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς αὐχέσι τῶν ἁπτομένων, δὲ σκύλα τοὺς θεράπουσι παραδόντες ἴμαμένα λαφυραγωγοῦσι, ἐπιπαῖανίζουσι καὶ ἱδοντες ὑμνον ἑπιλίκιον, καὶ τὰ ἀκροβίνια ταῦτα

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are told, at the funerals of their dead some cast letters upon the pyre which they have written to their deceased kinsmen, as if the dead would be able to read these letters.

29. In their journeyings and when they go into battle the Gauls use chariots drawn by two horses, which carry the charioteer and the warrior; and when they encounter cavalry in the fighting they first hurl their javelins at the enemy and then step down from their chariots and join battle with their swords. Certain of them despise death to such a degree that they enter the perils of battle without protective armour and with no more than a girdle about their loins. They bring along to war also their free men to serve them, choosing them out from among the poor, and these attendants they use in battle as charioteers and as shield-bearers. It is also their custom, when they are formed for battle, to step out in front of the line and to challenge the most valiant men from among their opponents to single combat, brandishing their weapons in front of them to terrify their adversaries. And when any man accepts the challenge to battle, they then break forth into a song in praise of the valiant deeds of their ancestors and in boast of their own high achievements, reviling all the while and belittling their opponent, and trying, in a word, by such talk to strip him of his bold spirit before the combat. When their enemies fall they cut off their heads and fasten them about the necks of their horses; and turning over to their attendants the arms of their opponents, all covered with blood, they carry them off as booty, singing a panegyric over them and striking up a song of victory, and these first-fruits of battle they fasten by nails upon their
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ταῖς οὖκισθα ἑπειρωθήσετι οὕσερ οἱ ἐν κυνηγίοις τισὶ
5 κεχειρωμένοι τὰ 1 θηρία. τῶν δὲ ἐπιφανεστάτων
πολεμίων κεδρώσαντες τὰς κεφαλὰς ἐπιμελῶς
τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύοντι
σεμνωνόμενοι διότι τῆς τῆς κεφαλῆς τῶν προ-
γώνων τις ἡ πατὴρ ἡ καὶ αὐτὸς πολλὰ χρῆματα
διδόμενα οὐκ ἔλαβε. φασὶ δὲ τινὰς αὐτῶν καυχά-
σθαι διότι χρυσὸν ἀντίσταθμον τῆς κεφαλῆς οὐκ
ἔδεξαντο, βάρβαρον τινα μεγαλοφυλιὰν ἐπιδεικνύ-
μενοι. οὐ γὰρ τὸ μὴ πωλεῖν τὰ σύσσωμα τῆς ἀρετῆς
εὐγενείς, ἀλλὰ τὸ πολεμεῖν τὸ ὁμόφυλον τετελευτη-
kός θηρίωδες.

30. Ἐσθήσοι δὲ χρώνται καταπληκτικάς, χυτῶσι
μὲν βαπτοῖς χρώμασι παντοδαποῖς διηνυσμένοις καὶ
ἀναξυρίοις, ὡς ἐκεῖνοι βράκας προσαγορεύοντον. ἐπι-
πορποῦνται δὲ σάγους βαρδωτοὺς ἐν μὲν τοῖς χει-
μώασι δασεῖς, κατὰ δὲ τὸ θέρος ψιλοὺς, πλυνθίους πυ-
2 κνοῖς καὶ πολυαιθέσι διελημμένους. ὅπλοις δὲ χρών-
ται θυρεῶσι μὲν ἄνδρομήκεσιν, πεποικιμένοις ἴδιο-
τρόπωσι. τινὲς δὲ καὶ ζῶων χαλκῶν ἐξοχὰς ἔχουσιν,
οὐ μόνον 2 πρὸς κόσμον, ἀλλὰ καὶ 2 πρὸς ἀσφάλειαν
ἐν δεδημουργημένας. κράνη δὲ χαλκὰ περιτι-
θένται μεγαλὰς ἐξοχὰς ἐξ ἑαυτῶν ἔχουσα καὶ 3
παμμεγέθη φαντασίαν ἐπιφέροντα τοῖς χρωμένοις.
τοῖς μὲν γὰρ 4 πρόσκευται συμφυὴ κέρατα, τοῖς δὲ

1 τὰ deleted by Bekker, Dindorf.
2 μόνον and καὶ omitted by D, Vogel, retained by Bekker,
Dindorf, Jacoby.
3 καὶ Α, Bekker, Dindorf, Vogel, omitted by all other Mss.,
Jacoby.
4 τοῖς μὲν γὰρ Vulgate, Bekker, Dindorf, Jacoby, ὃν τοῖς μὲν
D, Vogel.

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houses, just as men do, in certain kinds of hunting, with the heads of wild beasts they have mastered. The heads of their most distinguished enemies they embalm in cedar-oil and carefully preserve in a chest, and these they exhibit to strangers, gravely maintaining that in exchange for this head some one of their ancestors, or their father, or the man himself, refused the offer of a great sum of money. And some men among them, we are told, boast that they have not accepted an equal weight of gold for the head they show, displaying a barbarous sort of greatness of soul; for not to sell that which constitutes a witness and proof of one’s valour is a noble thing, but to continue to fight against one of our own race, after he is dead, is to descend to the level of beasts.

30. The clothing they wear is striking—shirts which have been dyed and embroidered in varied colours, and breeches, which they call in their tongue bracæ; and they wear striped coats, fastened by a buckle on the shoulder, heavy for winter wear and light for summer, in which are set checks, close together and of varied hues.¹ For armour they use long shields, as high as a man, which are wrought in a manner peculiar to them, some of them even having the figures of animals embossed on them in bronze, and these are skilfully worked with an eye not only to beauty but also to protection. On their heads they put bronze helmets which have large embossed figures standing out from them and give an appearance of great size to those who wear them; for in some cases horns are attached to the helmet so as to form a single piece, in other cases images of the

¹ Diodorus appears to be trying to describe a kind of Scotch tartan.
DIODORUS OF SICILY

ορνέων ἣ τετραπόδων ζῴων ἐκτετυπωμέναι προτο-
3 μαί. σάλπιγγας δ' ἔχουσιν ἰδιοφειεὶς καὶ βαρβαρικάς-
ἐμφυσώσι γάρ ταύταις καὶ προβάλλουσιν, ἥξον τραχὺν καὶ πολεμικῆς ταραχῆς οἴκειον. θυώρακας
δ' ἔχουσιν οἱ μὲν σιδηροῖς ἀλυσιδωτοῖς, οἱ δὲ τοῖς
ὑπὸ τῆς φύσεως δεδομένους ἁρκοῦνται, γνωμοὶ
μαχόμενοι. ἀντὶ δὲ τοῦ ἔξοδου σπάθας ἔχοντι
μακρὰς σιδηραῖς ἡ χαλκαῖς ἀλύσεων ἐξηρτη-
μέναις, παρὰ τὴν δεξίαν λαγόνα παρατεταμένας.
τωσὶ δὲ τούς χυτῶν ἐπιχύσοις ἡ καταργύρως
4 ἡωστήριοι συνεξώνται. προβάλλονται δὲ λόγχας,
ἀς ἐκεῖνοι λαγκίας καλοῦσιν, πηχυαία 1 τῷ μήκει
tοῦ σιδήρου καὶ ἐπὶ μείζων τὰ ἐπιθῆματα ἐχούσας,
πλάτεις δὲ βραχύ λείποντα διπαλαιώσων. τὰ μὲν
γὰρ ἐξή τῶν παρ' ἑτέροις σαυνῶν εἰσίν οὐκ
ἐλαττῶν, τὰ δὲ σαυνία τὰς ἀκμὰς ἔχει τῶν ἐξίφων
μείζους. τούτων δὲ τὰ μὲν ἐπ' εὐθείας κεχάλ-
κευταί, τὰ δ' ἐλκοοειδῆ δι' ὅλων ἀνάκλασιν
ἔχει πρὸς τὸ καὶ κατὰ τὴν πληγὴν μη μόνων
τέμνειν, ἀλλὰ καὶ θραύσει τὰς σάρκας καὶ κατὰ
tὴν ἀνακομῳδὴν τοῦ δόρατος σπαράττειν τὸ
τραύμα.

31. Αὐτοὶ δ' εἰσὶ τὴν πρόσοψιν καταπληκτικὸς καὶ
tαῖς φωναῖς βαρυγχεῖς καὶ παντελῶς τραχύφω-
νοι, κατὰ δὲ τᾶς ὀμλίας βραχυλόγων καὶ ἀειματινεῖς
καὶ τὰ πολλὰ αἰνωτόμενοι συνεκδοχικῶς: 2 πολλὰ δὲ
λέγουσι ἐν υπερβολῶς ἐπ' αὐξήσει μὲν ἑαυτῶν,
μειώσει δὲ τῶν ἄλλων, ἀπειληταί τε καὶ ἀνατατι-
κοὶ καὶ τετραγωνικοὶ ὑπάρχουσι, ταῖς δὲ
dιανοιαῖς ὀξεῖς καὶ πρὸς μάθησιν οὐκ ἀφυεῖς.

1 So Reiske: πηχυαίας ... λεπούσας.

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fore-parts of birds or four-footed animals. Their trumpets are of peculiar nature and such as barbarians use, for when they are blown upon they give forth a harsh sound, appropriate to the tumult of war. Some of them have iron cuirasses, chain-wrought, but others are satisfied with the armour which Nature has given them and go into battle naked. In place of the short sword they carry long broadswords which are hung on chains of iron or bronze and are worn along the right flank. And some of them gather up their shirts with belts plated with gold or silver. The spears they brandish, which they call lanceae, have iron heads a cubit in length and even more, and a little under two palms in breadth; for their swords are not shorter than the javelins of other peoples, and the heads of their javelins are larger than the swords of others. Some of these javelins come from the forge straight, others twist in and out in spiral shapes for their entire length, the purpose being that the thrust may not only cut the flesh, but mangle it as well, and that the withdrawal of the spear may lacerate the wound.

31. The Gauls are terrifying in aspect and their voices are deep and altogether harsh; when they meet together they converse with few words and in riddles, hinting darkly at things for the most part and using one word when they mean another; and they like to talk in superlatives, to the end that they may extol themselves and depreciate all other men. They are also boasters and threateners and are fond of pompous language, and yet they have sharp wits and are not without cleverness at learning. Among

\[\text{Kai τὰ . . . σωμερδοχικῶς}\] deleted by Reiske, Vogel, retained by Bokker, Dindorf, Jacoby.
DIODORUS OF SICILY

2 eisô de par' autois kai poietai melôn, ouc Bárdomos ónomázoisoi. ouc toî de meî' orhánwv taîs lýrâs òmòiwn âdotes ouc mév úmnoisoi, ouc de blasphè- moûsi. filosófoî tê tînês eisai kai theológoi peri-
3 tòûs tîmâmouâ noi, ouc Droûlidas1 ònomázoûsai. crântai
de kai mânûsai, âpodochês megálês âxiôntes
autois': ouc toî de diâ te tîs óiônoisîs kai
dia tîs tòw iereîwv thsiai tâ melânta pro-
leûsai, kai pâv to plêthos exousin úptikou-
mâliota de oti an peri tînôn megalôn épiskêptano-
taî, parâdôxon kai âpistôn exousi nómmou-
ánthrpoûn gar kataaspêiantes túptousi makhairî
kata tôn upér to diâfragma topôn, kai peseîntos
too plýgenonon ek tîs próswew kai too sparag-
mou tîw melôn, eîti de tîs too âmatoû rûseis to
melôn noûsai, palaîa tîw kai polûchronî ïpars-
4 târhse peri toûtôn peîpâteukôtes. ëthos de aoutoiôs
êstî mhdêna thsiai poièîn anevn filosôfou. diâ
gar tîwv émpeirowv tîs òeias fûseis òsperei
tînôn òmophônwn tâ xariotîria too òeis fasin
devn prôseferein, kai dia toûtôn ouîntai devn
5 tâgathâ autêîsthai. ouc mînon de ev tais eîrî-
nikaiâs xreîas, allâ kai kata tooû polêmous
toûs mâliota peîdoûntai kai tooû melôdoûsi
poîetai, ouc mînon ouc filoi, allâ kai ouc
polêmous pollakîs gar2 ev tais paratâxesti

1 So Ortol: Dropolidas.
2 gar Jacoby, 3° A, other editors, 6° omitted by the other MSS.

1 Strabo (4, 4, 5) merely says that they plunge the dagger
“in the back.”
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them are also to be found lyric poets whom they call Bards. These men sing to the accompaniment of instruments which are like lyres, and their songs may be either of praise or of obloquy. Philosophers, as we may call them, and men learned in religious affairs are unusually honoured among them and are called by them Druids. The Gauls likewise make use of diviners, accounting them worthy of high approbation, and these men foretell the future by means of the flight or cries of birds and of the slaughter of sacred animals, and they have all the multitude subservient to them. They also observe a custom which is especially astonishing and incredible, in case they are taking thought with respect to matters of great concern; for in such cases they devote to death a human being and plunge a dagger into him in the region above the diaphragm, and when the stricken victim has fallen they read the future from the manner of his fall and from the twitching of his limbs, as well as from the gushing of the blood, having learned to place confidence in an ancient and long-continued practice of observing such matters. And it is a custom of theirs that no one should perform a sacrifice without a "philosopher"; for thank-offerings should be rendered to the gods, they say, by the hands of men who are experienced in the nature of the divine, and who speak, as it were, the language of the gods, and it is also through the mediation of such men, they think, that blessings likewise should be sought. Nor is it only in the exigencies of peace, but in their wars as well, that they obey, before all others, these men and their chanting poets, and such obedience is observed not only by their friends but also by their enemies; many times, for

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32. Χρήσιμον δ’ ἐστι διορίσατο τὸ παρὰ πολλοὶς ἀγνοοῦμενον. τοὺς γὰρ ὑπὲρ Μασσαλίας κατοικοῦντας ἐν τῷ μεσογείῳ καὶ τοὺς παρὰ τὰς Ἀλπείς, ἔτι δὲ τοὺς ἐπὶ τάδε τῶν Πυρηναίων ὄρων Κελτοὺς ὄνομαξονοι, τοὺς δ’ ὑπὲρ ταύτης τῆς Κελτικῆς εἰς τὰ πρὸς ἀρκτον ¹ νεώστα μέρη παρὰ τε τὸν ἀκεανὸν καὶ τὸ Ἔρκυνιον ὥρος καθιδρυμόνισας καὶ πάντας τοὺς ἐξῆς μέχρι τῆς Σίκυβίας Γαλάτας προσαγορεύουσιν, οἱ δὲ Ἦρωμαὶ πάλιν πάντα ταῦτα τὰ ἐθνικὴ συλληβδην μετὰ προσηγορία περιλαμβανομένους, ὄνομαξονες Γαλάτας ἁπαντας.

2 Ἀλ δὲ γυναῖκες τῶν Γαλατῶν οὐ μόνον τοῖς μεγέθεσι παραπλησίοι τοῖς ἀνδράσιν εἰσίν, ἄλλα καὶ ταῖς ἁλκαῖς ἐναμμέλλοι. τὰ δὲ παιδία παρ’ αὐτοῖς ἐκ γενετήρι ὑπάρχει πολιά κατὰ τὸ πλεῖστον, προβαινοῦσα δὲ ταῖς ἡλικίαις εἰς τὸ τῶν πατέρων ἵνα μεγέθησθαι μετασχηματίζεται. ἄγριωτάτων δ’ ὄντων τῶν ὑπὸ τῶν ἀρκτών κατοικοῦντων καὶ τῶν τῆς Σίκυβίας πλησιοχώρων, φασὶ τινος ἀνθρώπους ἐσθλίες, ὀσσεῖ καὶ τῶν Βρεττανῶν

3 χρώμα ταῖς χρόνισ μετασχηματίζεται. ἄγριωτάτων δ’ ὄντων τῶν ὑπὸ τῶν ἀρκτῶν κατοικοῦντων καὶ τῶν τῆς Σίκυβίας πλησιοχώρων, φασὶ τινος ἀνθρώπους ἐσθλίες, ὀσσπεῖ καὶ τῶν Βρεττανῶν

4 τοὺς κατοικοῦντας τὴν ὄνομαξομένην Ἰριν. διαβεβοηθεῖς δὲ τῆς τοῦτων ἄλκης καὶ ἀγριότητος, φασὶ τινες ἐν τοῖς παλαιοὶς χρόνοις τοὺς τὴν Ἀσίαν ἀπασαν καταδραμόντας, ὄνομαξομένους δὲ Κιμμερίους, τούτους εἶναι, βραχὺ τοῦ χρόνου

¹ ἀρκτόν Wurm, Vogel, Jacoby, νότον MSS., Bekker, Dindorf.
instance, when two armies approach each other in battle with swords drawn and spears thrust forward, these men step forth between them and cause them to cease, as though having cast a spell over certain kinds of wild beasts. In this way, even among the wildest barbarians, does passion give place before wisdom, and Ares stands in awe of the Muses.

32. And now it will be useful to draw a distinction which is unknown to many: The peoples who dwell in the interior above Massalia, those on the slopes of the Alps, and those on this side the Pyrenees mountains are called Celts, whereas the peoples who are established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian Mountain, and all the peoples who come after these, as far as Scythia, are known as Gauls; the Romans, however, include all these nations together under a single name, calling them one and all Gauls.

The women of the Gauls are not only like the men in their great stature but they are a match for them in courage as well. Their children are usually born with grayish hair, but as they grow older the colour of their hair changes to that of their parents. The most savage peoples among them are those who dwell beneath the Bears and on the borders of Scythia, and some of these, we are told, eat human beings, even as the Britains do who dwell on Iris,¹ as it is called. And since the valour of these peoples and their savage ways have been famed abroad, some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having

¹ Ireland; cp. the old name Erin and the name Eire now chosen by the Irish Free State.
Diodorus of Sicily

την λέξιν θεϊραντος ἐν τῇ τῶν καλουμένων Κύμβουν προσηγορία. ζηλοῦσι γὰρ ἐκ παλαιοῦ ληστεύειν ἐπὶ τὰς ἀλλοτρίας χώρας ἐπερχόμενοι καὶ καταφρονεῖν ἀπάντων. οὕτω γὰρ εἰσιν οἱ τῆς μὲν 'Ῥώμην ἐλόντες, τὸ δὲ ἱερὸν τὸ ἐν Δελφοῖς συλήσαντες, καὶ πολλὴν μὲν τῆς Εὐρώπης, οὐκ ὀλίγην δὲ καὶ τῆς Ἀσίας φορολόγησαντες, καὶ τῶν καταπολεμηθέντων τὴν χώραν κατοικήσαντες, οἱ δὲ τὴν πρὸς τοὺς Ἐλληνας ἐπιπλοκὴν Ἐλληνογαλάται κληθέντες, τὸ δὲ τελευταῖον πολλὰ καὶ μεγάλα στρατόπεδα 'Ῥωμαίων συντρίβαντες.

6 ἀκολούθως δὲ τῇ κατ' αὐτοὺς ἀγριότητι καὶ περὶ τὰς θυσίας ἐκτόπισε ἀσεβοῦντος τοὺς γὰρ κακούργουσαν κατὰ πενταετηρίδα φιλάξαντες ἀνασκολοπίζονσαν τοὺς θεοὺς καὶ μετ' ἄλλων πολλῶν ἀπαρχών καθαγίζονσιν, πυρὸς παμμεγέθεις κατασκευάζοντες. χρώνται δὲ καὶ τοῖς αἰχμαλώτοις ὡς ἱερεῖοι πρὸς τὰς τῶν θεῶν τιμάς. τινές δ' αὐτῶν καὶ τὰ κατὰ πόλειον ληφθέντα ζώα μετά τῶν ἀνθρώπων ἀποκτείνουσιν ἡ κατακάουσιν ἡ τυχών ἄλλως τιμωρίας ἀφαιρίζουσι.

7 Γυναῖκας δ' ἔχοντες εὐειδεῖς ἦκιστα ταῦτας προσέχουσιν, ἀλλὰ πρὸς τὰς τῶν ἀρρένων ἐπιπλοκὰς ἐκτόπισες λυττώσιν. εἰώθαι δ' ἐπὶ δοραὶς θηρίων χαμαί καθεύδοντες εἰς ἀμφότερον τῶν μερῶν παρακοίτοις συγκυλλέσθαι. τὸ δὲ πάντων

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1 Much has been written to show that the Germanic tribe of the Cimbrians who threatened Italy shortly before 100 B.C. were belated Cimmerians who first entered Asia Minor in the seventh century B.C.

2 In 387–86 B.C. according to the chronology of Polybius and Diodorus; in 390 B.C. by Roman chronology.
slightly corrupted the word into the name of Cimbrians, as they are now called.¹ For it has been their ambition from old to plunder, invading for this purpose the lands of others, and to regard all men with contempt. For they are the people who captured Rome,² who plundered the sanctuary at Delphi,³ who levied tribute upon a large part of Europe and no small part of Asia, and settled themselves upon the lands of the peoples they had subdued in war, being called in time Greco-Gauls, because they became mixed with the Greeks, and who, as their last accomplishment, have destroyed many large Roman armies. And in pursuance of their savage ways they manifest an outlandish impiety also with respect to their sacrifices; for their criminals they keep prisoner for five years and then impale in honour of the gods, dedicating them together with many other offerings of first-fruits and constructing pyres of great size. Captives also are used by them as victims for their sacrifices in honour of the gods. Certain of them likewise slay, together with the human beings, such animals as are taken in war, or burn them or do away with them in some other vengeful fashion.

Although their wives are comely, they have very little to do with them, but rage with lust, in outlandish fashion, for the embraces of males. It is their practice to sleep upon the ground on the skins of wild beasts and to tumble with a catamite on each side.⁴ And the most astonishing thing of all is that

¹ In 279 B.C.
² The Greek may possibly mean, "with concubines of both sexes"; but Athenaeus (13. 603 A) states that the Celts were accustomed to sleep with two boys.
33. Ἡμεῖς δὲ ἀρκοῦντος περὶ Κελτών εἰρηκότες μεταβιβάσομεν τὴν ἱστορίαν ἐπὶ τοὺς πλησιοχώρους τούτους Κελτίβηρας. οὗτοι γὰρ τὸ πολαῖον περὶ τῆς χώρας ἀλλήλους διαπολεμήσαντες, οὐ τε Ἰβηρες καὶ οἱ Κέλτοι, καὶ μετὰ ταῦτα διαλυθέντες καὶ τὴν χώραν κοινῇ κατοικήσαντες, ἔτι δὲ ἐπιγαμίας πρὸς ἀλλήλους συνθέμενοι, διὰ τὴν ἐπιμεῖζαν ταύτης ἑτυχὸν τῆς προσηγορίας. δυσὶ δὲ ἐννῦν ἀλκίμων μυχθὲντων καὶ χώρας ὑποκειμένης ἀγαθῆς, συνέβη τοὺς Κελτίβηρας ἐπὶ πολὺ τῇ δοξῇ προελθεῖν, καὶ Ῥώμαιοι πολλοὶ χρόνους ἀντιταξαμένους μόνης καταπολεμήσαμεν. δοκοῦσι δὲ οὗτοι κατὰ τοὺς πολέμους οὐ μόνον ἐπεῖς ἀγαθοὺς, ἀλλὰ καὶ πεζοὺς παρέχοντο διαφόρους ταῖς ἀλκαισί καὶ ταῖς καρτερίαις. φοροῦσι δὲ οὗτοι σάγους μέλαινος τραχείς καὶ παραπλῆσιον ἑχοντας τὸ ἔριον ταῖς αἰγείαις θρεῖν. ὁπλίζονται δὲ τινὲς τῶν Κελτίβηρων Ἑλληνικοὶ χυρεῖς κούφοις, τινὲς δὲ κυρίαις κυκλοτερέσι ἀσπίδων ἑχούσαις τὰ μεγέθη, καὶ περὶ τὰς κυμάς τριχῶν ἐποιοῦσι χυμίδας, περὶ δὲ τὰς κεφαλὰς κράνης χαλκὰ περιτθένται φοινικοῖς ἑσκημέναι λόφοις. ξίφη δὲ ἀμφίστομα καὶ σιδήρω διαφόρῳ κεφαλκευμένα φοροῦσιν, ἑχοντες σπωβαμαιαῖς παραξιφίδας, αἰς χρωμνιεί κατὰ τὰς ἐν ταῖς

1 For ταύτης ἑτυχ Ο Jacoby follows the reading of C, λέγοντα ταύτης τιχεῖν.
they feel no concern for their proper dignity, but prostitute to others without a qualm the flower of their bodies; nor do they consider this a disgraceful thing to do, but rather when anyone of them is thus approached and refuses the favour offered him, this they consider an act of dishonour.

33. Now that we have spoken at sufficient length about the Celts we shall turn our history to the Celtiberians who are their neighbours. In ancient times these two peoples, namely, the Iberians and the Celts, kept warring among themselves over the land, but when later they arranged their differences and settled upon the land altogether, and when they went further and agreed to intermarriage with each other, because of such intermixture the two peoples received the appellation given above. And since it was two powerful nations that united and the land of theirs was fertile, it came to pass that the Celtiberians advanced far in fame and were subdued by the Romans with difficulty and only after they had faced them in battle over a long period. And this people, it would appear, provide for warfare not only excellent cavalry but also foot-soldiers who excel in prowess and endurance. They wear rough black cloaks, the wool of which resembles the hair of goats. As for their arms, certain of the Celtiberians carry light shields like those of the Gauls, and certain carry circular wicker shields as large as an aspis,¹ and about their shins and calves they wind greaves made of hair and on their heads they wear bronze helmets adorned with purple crests. The swords they wear are two-edged and wrought of excellent iron, and they also have dirks a span in length which they use

¹ The shield of a heavy-armed Greek soldier.
Diodorus of Sicily

4 μάχαις συμπλοκάς. ᾧδιον δὲ τι παρ’ αυτῶς ἔστι περὶ τὴν τῶν ὁπλῶν ἀμυντηρίων κατασκευὴν: ἐλάσματα γὰρ οὐδῆροι κατακρύπτουσιν εἰς τὴν γῆν, καὶ ταῦτα ἔως μὲχρι ἀν ὅτου διὰ τῶν χρόνων τοῦ ὁποῖο περιφαγόντος τὸ ἄσθενὲς τοῦ σιδήρου καταλείφθη τὸ στερεώτατον, εἶναι όντως κατασκευάζουσι διάφορα ἕξιθη καὶ τάλλα τὰ πρὸς τὸλμοιν ἀνήκοντα. τὸ δ’ ὅτως κατασκευασθέν ὁπλοῦ πῶς τὸ ὑποπεποίην διαρρέει, ἀφ’ οὗ περ’ οὔτε θυρεὸς οὔτε. κράνος οὔτε ὅστοιν ὑπομένει τὴν πληγὴν διὰ τὴν ὑπερβολήν τῆς ἁρετῆς τοῦ σιδήρου.

6 διμάχαι δ’ ὅντες, ἐπειδὰν ἀπὸ τῶν ἵππων ἀγωνισάμενοι νικήσωσιν, καταπτηδώντες καὶ τὴν τῶν πεζῶν τάξεων μεταλαμβάνοντες θαυμάστασι ποιοῦνται μάχας. ᾧδιον δὲ τι καὶ παράδοξον νόμιμον παρ’ αὐτῶς ἐστιν’ ἐπιμελεῖς γὰρ ὅντες καὶ καθάρειοι ταῖς διαίταις ἐν ἔργων ἐπιτηδεύουσι βάναυσον καὶ πολλῆς ἀκαθαρσίας κεκοιμητηκός· παρ’ ἑκατόν γὰρ τὸ σῶμα λούσιν οὐρω, καὶ τοὺς ὁδόντας παρατρίβοντες ταὐτὴν ἡγοῦνται θεραπεύειν ἐναὶ τοῦ σώματος.

34. Τοῖς δὲ ἱθεάει πρὸς μὲν τοὺς κακούργους καὶ πολεμίους υπάρχοντος ὁμοί, πρὸς δὲ τοὺς ἔνοικους ἐπιεικεῖς καὶ φιλάνθρωποι. τοὺς γὰρ ἐπιθημάτων ἔνοικος ἀπαντεῖ ἄξιος ἀυτῶς ἀπαντεῖ 

1 καὶ after ὁπλῶν deleted by Oldfather (cf. 3. 28. 6, 54. 3), ὁπλῶν καὶ deleted by Eichstädt, Bekker, Dindorf, Vogel; Jacoby reads τῶν for καὶ.

2 So Dindorf: ἀπαντεῖ.
in fighting at close quarters. And a peculiar practice is followed by them in the fashioning of their defensive weapons; for they bury plates of iron in the ground and leave them there until in the course of time the rust has eaten out what is weak in the iron and what is left is only the most unyielding, and of this they then fashion excellent swords and such other objects as pertain to war. The weapon which has been fashioned in the manner described cuts through anything which gets in its way, for no shield or helmet or bone can withstand a blow from it, because of the exceptional quality of the iron. Able as they are to fight in two styles, they first carry on the contest on horseback, and when they have defeated the cavalry they dismount, and assuming the rôle of foot-soldiers they put up marvellous battles. And a peculiar and strange custom obtains among them: Careful and cleanly as they are in their ways of living, they nevertheless observe one practice which is low and partakes of great uncleanness; for they consistently use urine to bathe the body and wash their teeth with it, thinking that in this practice is constituted the care and healing of the body.

34. As for the customs they follow toward malefactors and enemies the Celtiberians are cruel, but toward strangers they are honourable and humane. Strangers, for instance, who come among them they

2 A naïve explanation. Cp. O. Davies, Roman Mines in Europe, p. 59: "Owing to the uncertainty of its (steel) quality, the Celtiberians buried their iron in the ground, because soft iron rusts more quickly than steel, and so by reforging a superior product can be obtained."

3 Strabo (3. 4. 16) corroborates this fact; cp. also Catullus, 39. 17 ff.
Diodorus of Sicily

ποιεθ' οί θεοφιλεῖς καὶ πρὸς ἄλληλον ἀμφίλλονται περὶ τῆς φιλοξενίας. οὐδὲ ἄν ὁ θεόφιλός ἤγονται, τροφαῖς δὲ χρῶνται κρέασι παντοδαπῷ καὶ δαμφεῖς καὶ οἰνομέλιον πόματι, χορηγουόμεθα τῇ χώρᾳ τὸ μὲν μὲλὶ παμπληθὲς, τὸν δὲ οἶνον παρὰ τῶν ἐπιπλεόντων ἐμπόρων

3 ὀνομάζοντες. χαρίεστατον δὲ τῶν πλησιοχώρων ἐθνῶν αὐτῶν ἐστὶ τὸ τῶν Οὐακκαλῶν οὐνομαζόμενον σύστημα. οὐτοὶ γὰρ καθ’ ἐκαστὸν ἔτος διαιροῦμενοι τὴν χώραν γεωργούσι, καὶ τούτων καρποίς κοινοῦμενοι μεταδίδοσιν ἐκάστου τὸ μέρος, καὶ τοῖς νοσφισματέοις τι γεωργοῦσι

4 θάνατον τὸ πρόστιμον τεθείκασιν. τῶν δὲ Ιβηρῶν ἄλκιμαντατο μὲν εἶσιν οἱ καλοῦμενοι Δυνατοιοί, φοροῦσι δὲ ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύρως καὶ δυναμένας σκέπεων τὸ σώμα περιττότερον διὰ τὴν στερεότητά· ταῦτα γὰρ ἐν ταῖς μάχαις μεταφέροντες εὐλύτως ἄλλοις ἀπὸ τοῦ σώματος διακρούονται φιλοτέχνως πάν τὸ φερόμενον ἐπὶ αὐτῶν βέλος.

5 χρῶνται δὲ καὶ σαυνίως ὀλοκλήρους ἀγκιστρώδεσι, φοροῦσι δὲ κράνη καὶ ξίφη παραπλήσια Κελτιβηρῶν. ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν, καὶ καθόλου καρποπληγεῖς ὑπάρχουσιν. αὐτοὶ δὲ οίτις καὶ κούθοι βάδισι καὶ φεύγουσι καὶ διώκουσι, κατὰ δὲ τὸς ἐν ταῖς συστάσεσι τῶν δεινῶν ὑπομονᾶς πολὺ λείπονται τῶν Κελτιβηρῶν. ἐπιτηδεύοντες γάρ κατὰ μὲν τὴν εἰσήγησιν ὄρχησιν των κούφην καὶ περιέχουσαν πολλὴν

1 αὐτῶς ommitted by D. Vogel.
2 So Stephanus: οὐνομαζόμενον.

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one and all entreat to stop at their homes and they are rivals one of another in their hospitality, and any among them who are attended by strangers are spoken of with approval and regarded as beloved of the gods. For their food they use meats of every description, of which they enjoy an abundance, and a drink of honey mixed with wine, since the country supplies them with a great quantity of honey, although the wine they purchase from merchants who sail over the seas to them. Of the tribes neighbouring upon the Celtiberians the most advanced is the people of the Vaccaci, as they are called; for this people each year divides among its members the land which it tills and making the fruits the property of all they measure out his portion to each man, and for any cultivators who have appropriated some part for themselves they have set the penalty as death. The most valiant among the Iberians are those who are known as Lusitanians, who carry in war very small shields which are interwoven with cords of sinew and are able to protect the body unusually well, because they are so tough; and shifting this shield easily as they do in their fighting, now here, now there, they cleverly ward off from their person every blow which comes at them. They also use barbed javelins made entirely of iron, and wear helmets and swords very much like those of the Celtiberians. They hurl the javelin with good effect, even over a long distance, and, in fine, are doughty in dealing their blows. Since they are nimble and wear light arms, they are swift both in flight and in pursuit, but when it comes to enduring the hardships of a stiff fight they are far inferior to the Celtiberians. In time of peace they practise a kind of clifin dance which requires great nimbleness of
εὐτονίαν σκελῶν, ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμοῖς ἐμβαινούσι καὶ παιάνας ἁδονοῦσιν, ὅταν ἐπίσωσιν τοῖς ἀντιτεσσαμένοις. 'Ἰδιον' δὲ τι παρὰ τοῖς Ἰβηρισι καὶ μάλιστα παρὰ τοῖς Δυσιτανοῖς ἐπιτεθεῖται: τῶν γὰρ ἀκμαζόντων ταῖς ἥλικίαις οἱ μάλιστα ἀπορώτατοι ταῖς οὐσίαις, ῥώμη δὲ σώματος καὶ θράσει διαφέροντες, ἐφοδιάσαντες αὐτοὺς ἁλκή καὶ τοὺς ὄπλους εἰς τὰς ὅρεινας δυσχωρίας ἀθροίζονται, συστήματα δὲ ποιήσαντες ἀξιόλογα κατατρέχουσι τὴν Ἰβηρίαν καὶ ληστεύοντες πλοῦτος ἀθροίζουσι. καὶ τοῦτο διατελοῦσι πράττοντες μετὰ πάσης καταφρονήσεως· κούφοις γὰρ χρώμενοι καθοπλισμοῖς καὶ παντελῶς ὄντες εὐκίνητοι καὶ ἀείεις δυσχερότατοι τοῖς ἀλλοῖς εἰσὶ. καθόλου δὲ τὰς ἐν τοῖς ὅρεσι δυσχωρίας καὶ πραχτύντας ἱγούμενοι πατρίδας εἶναι, εἰς ταύτας καταφεύγουσι, δυσδιεξόδους οὕσας μεγάλους καὶ βαρέας στρατοπέδους. διὸ καὶ Ἡρωμαῖοι πολλάκις ἐν αὐτοῖς στρατεύσαντες τῆς μὲν πόλης καταφρονήσεως ἀπέστησαν αὐτούς, εἰς τέλος δὲ τὰ ληστήρια καταλύσατι πολλάκις φιλοτιμηθέντες οὐκ ἐδυνάμησαν. 35. Ἐπεὶ δὲ τὰ περὶ τῶν Ἰβηρίων διήλθομεν, οὐκ ἀνοίκειον εἶναι διαλαμβάνομεν περὶ τῶν ἐν αὐτῇ μετάλλων ἄργυρεῖων διελθεῖν· αὐτὴ γὰρ ἡ χώρα σχεδὸν τι πλείστον καὶ κάλλιστον ἔχει μεταλλευόμενον ἄργυρον καὶ πολλὰς τοῖς ἐργαζομένοις παρέχεται προσόδους. ἔργηται μὲν οὖν ἦμιν καὶ ἐν ταῖς πρὸ ταύτης βίβλοις ἐν ταῖς περὶ Ἦρακλέως πράξει τὰ κατὰ τὴν Ἰβηρίαν ὅρη τὰ καλούμενα
limb, and in their wars they march into battle with even step and raise a battle-song as they charge upon the foe. And a peculiar practise obtains among the Iberians and particularly among the Lusitanians; for when their young men come to the bloom of their physical strength, those who are the very poorest among them in worldly goods and yet excel in vigour of body and daring equip themselves with no more than valour and arms and gather in the mountain fastnesses, where they form into bands of considerable size and then descend upon Iberia and collect wealth from their pillaging. And this brigandage they continually practise in a spirit of complete disdain; for using as they do light arms and being altogether nimble and swift, they are a most difficult people for other men to subdue. And, speaking generally, they consider the fastnesses and crags of the mountains to be their native land and to these places, which large and heavily equipped armies find hard to traverse, they flee for refuge. Consequently, although the Romans in their frequent campaigns against the Lusitanians rid them of their great spirit of disdain, they were nevertheless unable, often as they eagerly set about it, to put a complete end to their plundering.

35. Since we have set forth the facts concerning the Iberians, we think that it will not be foreign to our purpose to discuss the silver mines of the land; for this land possesses, we may venture to say, the most abundant and most excellent known sources of silver, and to the workers of this silver it returns great revenues. Now in the preceding Books which told of the achievements of Heracles we have mentioned the mountains in Iberia which are known as the
Πυρηναία: ταῦτα δὲ καὶ κατὰ τὸ ύψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων· παρῆκει γὰρ ἀπὸ τῆς κατὰ τὴν μεσημβρίαν θαλάττης σχεδὸν ἁχρί πρὸς τὸν ὑπὸ τὰς ἄρκτους ὦκεανοῦ, διείργοντα δὲ ¹ τὴν Γαλατιὰν καὶ τὴν Ἰβηρίαν, ἐτὶ δὲ τὴν Κελτιβηρίαν, παρεκτείνει στάδιον ὡς τρισχι- λίους. πολλῶν δ' ὄντων ἐν αὐτοῖς δρυμῶν καὶ πυκνῶν τοῖς δένδροις, φαίνει ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τῶν νομέων ἄφεντων πῦρ κατακαθίναι παντελῶς ἀπασαν τὴν ὅρεινήν χώραν· διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς ἐπιφλέγοντος καθίναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὀρθὸ διὰ τὸ συμβεβηκὸς κληθῆναι Πυρηναία, τὴν δ' ἐπιφάνειαν τῆς κατακεκαμένης χώρας ἄργυρῳ Ῥώνην πολλῷ, καὶ χωνευθείσης τῆς φύσεως, ἐξ ὅς ὁ ἄργυρος κατασκευάζεται, ρύκας γενέσθαι πολ- λοὺς ἄργυρον καθαροῦ. τῆς δὲ τούτου χρείας ἀγνοομένης παρὰ τοῖς ἐνχωρίοις, τοὺς Φοίνικας ἐμπορίας χρωμένους καὶ τὸ γεγονὸς μαθόντας ἀγοράζειν τὸν ἄργυρον μικρὰς τινος ἀντιδόσεως ἄλλων φορτίων. διὸ δὲ τοὺς Φοίνικας μετακο- μίζοντας εἰς τε τὴν Ἐλλάδα καὶ τὴν Ἀσίαν καὶ τάλλα πάντα ἑδυν μεγάλους περιποιήσασθαι πλού- τους. ἐπὶ τοσοῦτο δὲ τοὺς ἐμπόρους διατείναι τῇς φιλοκερδίας, ὡστε ἐπειδὰν καταγόμενοι ὄντων τῶν πλοίων περιτεύῃ πολὺς ἄργυρος, ἐκκόπτεν τὸν ἐν ταῖς ἀγκυραῖς μόλυβδον, καὶ ἐκ τοῦ ἄργυρου 5 τὴν ἑκ τοῦ μόλυβδου χρείαν ἀλλάσσεσθαι. διόπερ ἐπὶ πολλοὺς χρόνους οἱ Φοίνικες διὰ τῆς τοιαύτης

¹ δὲ added by Eichstätt.
Pyrenees.¹ Both in height and in size these mountains are found to excel all others; for they stretch from the southern sea practically as far as the northern ocean ² and extend for some three thousand stades, dividing Gaul from Iberia and Celtiberia. And since they contain many thick and deep forests, in ancient times, we are told, certain herdsmen left a fire and the whole area of the mountains was entirely consumed; and due to this fire, since it raged continuously day after day, the surface of the earth was also burned and the mountains, because of what had taken place, were called the Pyrenees;³ furthermore, the surface of the burned land ran with much silver and, since the elementary substance out of which the silver is worked was melted down, there were formed many streams of pure silver. Now the natives were ignorant of the use of the silver, and the Phoenicians, as they pursued their commercial enterprises and learned of what had taken place, purchased the silver in exchange for other wares of little if any worth. And this was the reason why the Phoenicians, as they transported this silver to Greece and Asia and to all other peoples, acquired great wealth. So far indeed did the merchants go in their greed that, in case their boats were fully laden and there still remained a great amount of silver, they would hammer the lead off the anchors and have the silver perform the service of the lead. And the result was that the Phoenicians, as in the course of

¹ The mountains are not mentioned in the preceding two Books, which treat of Heracles.
² The Mediterranean sea and the Atlantic ocean respectively.
³ i.e. as if from the Greek word for fire, πῦρ (pyr); but the Celtic word for "mountain" is Bryn or Bryn.
Diodorus of Sicily

εμπορίας ἐπὶ πολὺ λαβόντες ἃ αὔξησιν ἀποκλιᾶς πολλὰς ἀπεστειλαν, τὰς μὲν εἰς Σικελίαν καὶ τὰς σύνεγγυς ταύτης νῆσος, τὰς δὲ εἰς τὴν Διβύνην καὶ Σαρδόνα καὶ τὴν Ἐβηρίαν.

36. Ἡ οὔτερον δὲ πολλοῖς χρόνοις οἱ μὲν Ἰβηρεῖς μαθόντες τὰ περὶ τὸν ἄργυρον ἰδιώματα κατασκευάσαν ἀξιόλογα μέταλλα· διόπερ ἄργυρον κάλλιστον καὶ σχῆδον τι πλείστον κατασκευάζοντες μεγάλας ἐλάμβανον προσόδους. ὃ δὲ τρόπος τῆς μεταλλείας καὶ τῶν ἠργῶν τοιούτως τὸς ἐστὶ παρὰ τοῖς Ἰβηρεῖσι.

2 ὄντως χαλκὸν καὶ χρυσὸν καὶ ἄργυρον μεταλλακτικῶν θαυμαστῶν, οἱ μὲν ἐργαζόμενοι τὰ χαλκοῦργεα τὸ τέταρτον μέρος χαλκοῦ καθαροῦ ἐκ τῆς ὀρυτομένης γῆς λαμβάνουσι, τῶν δὲ ἄργυρευόντων των ἰδιωτῶν ἐν τριάν ἡμέραις Ἐδοβοῖκον ἐξαίρουσι τάλαντον πάσα γὰρ ἡ βασίλειος ἐστὶ ψήγματος συμπεπηγότος καὶ ἀπολάμβανος μεστή, διὸ καὶ χαλκάσαι τὰς ἂν τῇ τῇ χώρᾳ φύσιν καὶ τῇ φιλοπονίᾳ τῶν ἐργαζομένων αὐτὴν ἀνθρώπων.

3 τὸ μὲν οὖν πρῶτον οἱ τυχόντες τῶν ἰδιωτῶν προσεκαρτέρουν τοῖς μεταλλοῖς, καὶ μεγάλους ἀπεφέροντο πλούτους διὰ τὴν ἐτοιμότητα καὶ δαμίλειαν τῆς ἄργυρίτιδος γῆς. Ὡστερον δὲ τῶν Ρωμαίων κρατησάντων τῆς Ἐβηρίας, πλῆθος Ἰταλῶν ἐπεπόλασε τοῖς μεταλλοῖς, καὶ μεγάλους ἀπεφέροντο πλούτους διὰ τῆς φιλοκερδίας. Ἀνοιξάνως γὰρ πλῆθος ἀνδραπόδων παραδιδόσας τοῖς ἐφεστηκόσι ταῖς μεταλλικαῖς ἐργασίαις· οὕτω δὲ κατὰ πλείστοις τοῖς ἀνδραπόδων ἑστώτας στόμια καὶ κατὰ βάθους ὀρύττοντες τὴν γῆν ἔφευγουσι τὸς πολυαρ-

1 So Vogel, Jacoby, ἐπὶ πολὺν λ. χρόνον MSS., πολλὴν λαβόντες Bekker, Dindorf.
many years they prospered greatly, thanks to commerce of this kind, sent forth many colonies, some to Sicily and its neighbouring islands, and others to Libya, Sardinia, and Iberia.

36. But at a much later time the Iberians, having come to know the peculiar qualities possessed by silver, sunk notable mines, and as a consequence, by working the most excellent and, we may say, the most abundant silver to be found, they received great revenues. The manner, then, in which the Iberians mine and work the silver is in part as follows. The mines being marvellous in their deposits of copper and gold and silver, the workers of the copper mines recover from the earth they dig out a fourth part of pure copper, and among the unskilled workers in silver there are some who will take out a Euboic talent \(^1\) in three days; for all the ore is full of solid silver-dust which gleams forth from it. Consequently a man may well be filled with wonder both at the nature of the region and at the diligence displayed by the men who labour there. Now at first unskilled labourers, whoever might come, carried on the working of the mines, and these men took great wealth away with them, since the silver-bearing earth was convenient at hand and abundant; but at a later time, after the Romans had made themselves masters of Iberia, a multitude of Italians have swarmed to the mines and taken great wealth away with them, such was their greed. For they purchase a multitude of slaves whom they turn over to the overseers of the working of the mines; and these men, opening shafts in a number of places and digging deep into the ground, seek out the seams of earth which are

\(^1\) About 57 pounds avoirdupois.
Diodorus of Sicily

γύρους καὶ πολυχρόσους πλάκας τῆς γῆς: καταβαίνοντες τε οὖ μόνον εἰς μῆκος, ἀλλὰ καὶ εἰς βάθος παρεκτείνοντες ἐπὶ πολλοὺς σταδίους τὰ ὄρυγματα, καὶ πλαγίας καὶ σκολιὰς διαδύσεις πουκίλως μεταλλουργοῦντες, ἀνάγουσιν εἰκ βυθῶν τὴν τὸ κέρδος αὐτοῖς παρεχομένην βῶλον.

37. Μεγάλην δ’ ἔχει παραλλαγὴν τὰ μέταλλα ταῦτα συγκωμόμενα τοῖς κατὰ τὴν Ἀττικὴν. ἐκεῖνα μὲν γὰρ οἱ μεταλλεύοντες καὶ πρὸς ταῖς ἐργασίαις μεγάλας προιέμενοι διαπάνας ά μὲν ἡλπισαν ἐνίοτε λαβεῖν οὐκ ἐλαβον, ἀ δ’ εἰχον ἀπέβαλον, ὠστε δοκεῖν αὐτοὺς ὠσπερ αὐτόματος τρόπον

2 ἀτυχείν οἱ δ’ κατὰ τὴν Σπανιάν μεταλλουργοὶ ταῖς ἐλπίσι 1 μεγάλους σωρεύοντο πλούτους έκ τούτων τῶν ἐργασιῶν. τῶν γὰρ πρῶτων ἔργων ἐπιτυγχανομένων διὰ τὴν τῆς γῆς εἰς τοῦτο τὸ γένος ἀρετὴν ἄει μάλλον εὐδαίμονας λαμπροτέρας φλέβας, γεμοῦνας ἄργυρον τε καὶ χρυσοῦ πάσα γὰρ ἡ σύνεγγυς γῆ διαπέπλεκται πολυμερῶς τοῖς

3 ἐλυγμοῖς τῶν βάθων. ἐνίοτε δὲ καὶ κατὰ βάθους ἐμπίπτουσιν ποταμοῖς ρέουσιν ὑπὸ τὴν γῆν, ὧν τῆς βίας περιγύνονται διακόπτοντες τὰς ρούσες αὐτῶν τὰς ἐμπιπτοῦσας τοῖς ὀρυγμασὶ πλαγίοις. ταῖς γὰρ ἀδιαφεύσεις τοῦ κέρδους προσδοκίαις πιε-

1 ταῖς ἐλπίσι deleted by Bekker, Dindorf, retained by Vogel, Jacoby; ἀκολουθοῦσ added by Wurm.

1 The silver-mines of Laurium.
2 The riddle is that propounded to Homer (Homeri Vita Herodotea, 35) by some fishermen who had had no luck and had covered with lice while sitting on the beach: ἄσον ἐλομεν λεπόμεσα, ἄ δ’ οὐκ ἐλομεν φερόμεσα ("What we caught we left behind, but what we failed to catch we brought

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rich in silver and gold; and not only do they go into the ground a great distance, but they also push their diggings many stades in depth and run galleries off at every angle, turning this way and that, in this manner bringing up from the depths the ore which gives them the profit they are seeking.

37. Great also is the contrast these mines show when they are compared with those of Attica. The men, that is, who work the Attic mines, although they have expended large sums on the undertakings, yet "Now and then, what they hoped to get, they did not get, and what they had, they lost," so that it would appear that they met with misfortune in a kind of riddle; but the exploiters of the mines of Spain, in their hopes, amass great wealth from their undertakings. For their first labours are remunerative, thanks to the excellent quality of the earth for this sort of thing, and they are ever coming upon more splendid veins, rich in both silver and gold; for all the ground in that region is a tangled network of veins which wind in many ways. And now and then, as they go down deep, they come upon flowing subterranean rivers, but they overcome the might of these rivers by diverting the streams which flow in on them by means of channels leading off at an angle. For being urged on as they are by expectations of

with us ")). Demetrius of Phalerum had applied the riddle to the capitalists of Attica, who did not receive the returns they expected from their investments in the Attic silver-mines. The observation of Demetrius was preserved in Posidonius, who is the source of the different forms in which it appears in Strabo (3. 2. 9), Athenaeus (6. 233 e), and Diodorus.

2 Or perhaps what Diodorus meant was, "wealth ... commensurate with their hopes."
Diodorus of Sicily

ζόμενοι πρὸς τὸ τέλος ἀγωνοῦ τὰς ἱδίας ἐπιβολάς, καὶ τὸ πάντων παραδοξότατον, ἀπαρύτουσι τὰς βίσεις τῶν ὑδάτων τοῖς Αἰγυπτιακοῖς λεγομένοις κοχλίαις, οὔτε Ἀρχιμήδης ὡς Συρακούσιος εὗρεν, ὅτε παρέβαλεν εἰς Αἰγύπτου διὰ δὲ τούτων συνεχῶς ἐκ διαδοχῆς παραδοτομεῖται μέχρι τοῦ στομίου, τῶν τῶν μετάλλων τόπων ἀναξηραίουσι καὶ κατασκευάζουσιν εὐθεῖαν πρὸς τὴν τῆς ἔργασίας παραματελάν. φιλοτέχνῳ δ' ὄντος τοῦ ὄργανον καθ' ὑπερβολήν, διὰ τῆς τυχούσης ἔργασίας ἀπλατον ὅσιον ἀναρρυπτεῖται παραδόξως, καὶ πᾶν τὸ ποτάμιον βεσίμα βαθὸς ἐκ βυθοῦ πρὸς τὴν ἐπιφάνειαν εἰκείηται. βαθύτατοι δ' ἂν τις εἰκότως τοῦ τεχνίτου τὴν ἐπίνωον οὐ μόνον ἐν τούτοις, ἀλλὰ καὶ ἐν ἄλλοις πολλοῖς καὶ μείζοσι, διαβεβοημένοις κατὰ πάσαν τὴν οὐκουμένην, περὶ ὅν τὰ κατὰ μέρος ὅταν ἐπὶ τὴν Ἀρχιμήδους ἡλικίαν ἐλθόμεν ἀκριβῶς διέξιμεν.

38. Οἱ δ' οὗν ταῖς ἐργασίαις τῶν μετάλλων ἐνδιατρίβοντες τοῖς μὲν κυρίους ἀπίστους τοῖς πλήθει τροφοδοτοῦσιν περιποιοῦσιν, αὐτοὶ δὲ κατὰ γῆς ἐν τοῖς ὀρύγμοις καὶ καθ' ἡμέραν καὶ νύκτα καταξιωμένοι τὰ σῶματα, πολλοὶ μὲν ἀποδυνάμοιοι διὰ τὴν ὑπερβολὴν τῆς κακοπαθείας ἀνεσίος γὰρ ἡ παῦλα τῶν ἐργῶν οὐκ ἔστιν αὐτοῖς, ἀλλὰ 1

1 ταῖς after ἀλλὰ omitted by D. Vogel, Jacoby.

1 This screw is mentioned before (1. 34. 2) as used by the Egyptians to irrigate the land of the Delta; on the evidence for its use in the mines of Spain and illustrations of such a screw and the manner of its operation see T. A. Rickard, "The Mining of the Romans in Spain," Journ. of Roman Studies, 18 (1928), 129–143.

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gain, which indeed do not deceive them, they push each separate undertaking to its conclusion, and what is the most surprising thing of all, they draw out the waters of the streams they encounter by means of what is called by men the Egyptian screw, which was invented by Archimedes of Syracuse at the time of his visit to Egypt;¹ and by the use of such screws they carry the water in successive lifts ² as far as the entrance, drying up in this way the spot where they are digging and making it well suited to the furtherance of their operations. Since this machine is an exceptionally ingenious device, an enormous amount of water is thrown out, to one's astonishment, by means of a trifling amount of labour, and all the water from such rivers is brought up easily from the depths and poured out on the surface. And a man may well marvel at the inventiveness of the craftsman,³ in connection not only with this invention but with many other greater ones as well, the fame of which has encompassed the entire inhabited world and of which we shall give a detailed and precise account when we come to the period of Archimedes.⁴

38. But to continue with the mines, the slaves who are engaged in the working of them produce for their masters revenues in sums defying belief, but they themselves wear out their bodies both by day and by night in the diggings under the earth, dying in large numbers because of the exceptional hardships they endure. For no respite or pause is granted them in their labours, but compelled beneath blows of

² i.e. the water was lifted by a series of such screws.
³ Archimedes.
⁴ This period was the third century B.C., which was covered by some of the lost Books.
τῶν ἐπιστατῶν πληγᾶς ἀναγκαζόντων ὑπομένειν τὴν δεινότητα τῶν κακῶν ἀτυχῶς προήνευται τὸ ζῆν, τινὲς δὲ ταῖς δυνάμεις τῶν σωμάτων καὶ ταῖς τῶν ψυχῶν καρτερίαις ὑπομένοντες πολυχρόνιον ἔχουσι τὴν ταλαιπωρίαν· αἱρετῶτερος γὰρ αὐτοῖς ὁ θάνατος ἐστι τοῦ ζῆν διὰ τὸ μέγεθος 2 τῆς ταλαιπωρίας. πολλῶν δὲ ὄντων περὶ τὰς προειρημένας μεταλλείας παραδόξων, οὐχ ἦκιστ' ἂν τις θαυμάσει διότι τῶν μεταλλουργείων οὐδὲν πρόσφατον ἔχει τὴν ἀρχὴν, πάντα δ᾽ ὑπὸ τῆς Καρχηδονίως φιλαργυρίας ἀνεφύλη καθ᾽ ὃν καίρων καὶ τῆς Ἰβηρίας ἐπεκράτουν. ἐκ τούτων γὰρ ἔσχον τὴν ἐπὶ πλέον αἰζήσαν, μισθούμενοι τοὺς κρατίστους στρατιῶτας καὶ διὰ τούτων πολλοὺς 3 καὶ μεγάλους πολέμους διαπολεμῆσαντες. καθόλου γὰρ ἀεὶ Καρχηδόνιοι διεσπέρασαν οὐτε πολιτικοῖς στρατιῶταις οὐτε τοῖς ἀπὸ τῶν συμμάχων ἄθροισμένοις πεποιθότες, ἀλλὰ καὶ Ἡρωικοὺς καὶ Σικελίωτας καὶ τοὺς κατὰ τὴν Διβήν οἰκούντας εἰς τοὺς μεγίστους ἤγον κινδύνους καταπλουτομαχοῦντες ἀπαντας διὰ τὴν ἐκ τῶν μετάλλων γνωμενήν εὐπορίαν. δεινοὶ γὰρ, ὡς ἔστηκαν, ὑπήρξαν οἱ Φοῖνκες ἐκ παλαιῶν χρόνων εἰς τὸ κέρδος εὑρεῖν, οἱ δ᾽ ἀπὸ τῆς Ἰταλίας εἰς τὸ μηδὲν 2 μηδὲν τῶν ἄλλων καταλιπεῖν.

4 Γίνεται δὲ καὶ καττήρεος ἐν πολλοῖς τόποις τῆς Ἰβηρίας, οὐχ ἐξ ἐπιτολῆς εὐρισκόμενος, ὡς ἐν ταῖς ἱστορίαις τινὲς τεθρυλλήκασιν, ἀλλὰ ὠροτόμουν καὶ χονευόμενος ὁμοίως ἀργύρῳ τε καὶ χρυσῷ. ἤπερανω γὰρ τῆς τῶν Δυστατῶν χώρας

1 tois omitted by D, Vogel, retained by other editors.
2 μηδὲν added by Reiske.

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the overseers to endure the severity of their plight, they throw away their lives in this wretched manner, although certain of them who can endure it, by virtue of their bodily strength and their persevering souls, suffer such hardships over a long period; indeed death in their eyes is more to be desired than life, because of the magnitude of the hardships they must bear. And although many are the astounding features connected with the mining just described, a man may wonder not the least at the fact that not one of the mines has a recent beginning, but all of them were opened by the covetousness of the Carthaginians at the time when Iberia was among their possessions. It was from these mines, that is, that they drew their continued growth, hiring the ablest mercenaries to be found and winning with their aid many and great wars. For it is in general true that in their wars the Carthaginians never rested their confidence in soldiers from among their own citizens or gathered from their allies, but that when they subjected the Romans and the Sicilians and the inhabitants of Libya to the greatest perils it was by money, thanks to the abundance of it which they derived from their mines, that they conquered them in every instance. For the Phoenicians, it appears, were from ancient times clever men in making discoveries to their gain, and the Italians are equally clever in leaving no gain to anyone else.

Tin also occurs in many regions of Iberia, not found, however, on the surface of the earth, as certain writers continually repeat in their histories, but dug out of the ground and smelted in the same manner as silver and gold. For there are many mines of tin
DIODORUS OF SICILY

έστι μετάλλα πολλά τοις καττιτέρου, καὶ 1 κατὰ τὰς προκειμένας τῆς Ἰβηρίας ἐν τῷ ὅκεανῷ νησίδας τὰς ἀπὸ τοῦ συμβεβηκότος Καττιτερίδας ὄνομαστι 5 μένας. πολὺς δὲ καὶ ἐκ τῆς Βρεττανικῆς νῆσου διακομίζεται πρὸς τὴν κατ’ ἀντίκρυ κειμένην Γαλάτην, καὶ διὰ τῆς μεσογείου Κελτικῆς ἐφ’ ἱππῶν ὑπὸ τῶν ἐμπόρων ἅγεται παρὰ τε τοὺς Μασσαλιώτας καὶ εἰς τὴν ὁνομαζόμενην πόλιν Ναρβώνα. αὕτη δ’ ἐστὶν ἀποικός μὲν Ἁρμαίων, διὰ δὲ τὴν εὐκαιρίαν 2 μέγιστον ἐμπόριον ἔχουσα τῶν ἐν ἑκείνοις τοῖς τόποις.

39. 'Ήμεις δ’ ἐπει τὰ κατὰ τοὺς Γαλάτας καὶ τοὺς Κελτίβρεις, ἔτι δ’ Ἰβηρίας διήλθομεν, ἐπὶ τοὺς Λήγανας μεταβησόμεθα. οὕτω γὰρ νέμονται μὲν χώραν τραχείαν καὶ παντελῶς λυπράν, τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν συνεχέσθαι κακοπάθειας ἐπίπονον τῶν βλοῦ καὶ ἄτυχη ἱώσι. 2 καταδεύδρον γὰρ τῆς χώρας οὔσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι’ ὄλης τῆς ἡμέρας σωμηροφοροῦντες ἐνεργοὺς πελέκεις καὶ βαρεῖς, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλέον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος σωμηροῦντες ὀνειδεῖαν γὰρ βῶλον τοῖς ἐργαλείοις ἀναστῆσαι ἄνευ λίθου. καὶ τοιάστην ἔχοντες ἐν τοῖς ἐργοῖς κακοπάθειαν τῇ συνεχείᾳ περιγύονται τῆς φύσεως, καὶ πολλὰ μοχθήσαντες ολύγους καρποὺς καὶ μόγις λαμβάνουσιν. διὰ δὲ τὴν συνεχείαν τῶν γυμνασιῶν καὶ τὸ τῆς τροφῆς ἐλλησὺς τοὺς σώμασιν ὑπάρχουσιν ἱσχυοὶ καὶ εὐτονοι. πρὸς δὲ τὴν κακοπάθειαν ταύτην

1 καὶ added by Jacoby (cf. Strabo 3. 2. 9).
2 καὶ τὴν εὐπορίαν often εὐκαιρίαν deleted by Wurm.
in the country above Lusitania and on the islets which lie off Iberia out in the ocean and are called because of that fact the Cassiterides.¹ And tin is brought in large quantities also from the island of Britain to the opposite Gaul,² where it is taken by merchants on horses through the interior of Celtica both to the Massalians and to the city of Narbo, as it is called. This city is a colony of the Romans, and because of its convenient situation it possesses the finest market to be found in those regions.

39. Since we have discussed the Gauls, the Celtiberians, and the Iberians, we shall pass on to the Ligurians. The Ligurians inhabit a land which is stony and altogether wretched, and the life they live is, by reason of the toils and the continuous hardships they endure in their labour, a grievous one and unfortunate. For the land being thickly wooded, some of them fell the wood the whole day long, equipped with efficient and heavy axes, and others, whose task it is to prepare the ground, do in fact for the larger part quarry out rocks by reason of the exceeding stoniness of the land; for their tools never dig up a clod without a stone. Since their labour entails such hardship as this, it is only by perseverance that they surmount Nature and that after many distresses they gather scanty harvests, and no more. By reason of their continued physical activity and minimum of nourishment the Ligurians are slender and vigorous of body. To aid them in their hard-

¹ From kassiteros ("tin"). These are the Scilly Isles, lying just off the tip of Cornwall; the ancients considered them as off Spain because of the easy access to them by way of the coast of Spain and the Bay of Biscay.
² Cp. ch. 22 above.
Diodorus of Sicily

συνεργούσι ἔχονσι τάς γυναῖκας, εἰθισμένας ἐπὶ

3 ἴσης τοῖς ἀνδρῶν ἐργάζεσθαι, κυνηγόλες δὲ

ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ τῶν θηρίων

χειρούμενοι τὴν ἐκ τῶν καρπῶν σπάνω διορ-

θοῦνται. διόπερ ἐμβιοῦντες ὅρεσι χιονοβολου-

μένους καὶ τραχύτητας ἀπίστοις ὑπειβατῶν εἰσ-

θότες, εὑτόνοι καὶ μυώδεις γίνονται τοῖς σώμασιν.

4 ἐνοι δὲ διὰ τὴν παρ’ αὐτοῖς σπανοκαρπίαν πάνουσι

μὲν ὕδωρ, σαρκοφαγοῦσι δὲ τὰς τῶν ἥμερῶν τε

καὶ ἄγριων ζώων σάρκας καὶ τῶν ἀπὸ τῆς χώρας

λαχάνων ἐμπύμπλανται, τὴν χώραν ἔχοντες ἄβατον

τοῖς προσφιλεστάτοις τῶν θεῶν Δήμητρι καὶ

Διονύσῳ.

5 Νυκτερεύονται δ’ ἐπὶ τῆς χώρας σπανίως μὲν ἐν

τισῶν εὐτελεσί ἐπαίλεσεν ἡ καλλαίς, τὰ δὲ πολλὰ

ἐν ταῖς κοίλαις πέτραις καὶ σπηλαίοις αὐτοφυέσι

καὶ δυναμένοις σκέπης ἢ καὶ παρέχεσθαι. ἄκο-

λουθὼς δὲ τούτοις καὶ τάλλα ποιοῦσι, διαφυλά-

τοντες τὸν ἀρχαῖον καὶ ἀκατάσκευον βίον. καθόλου

δ’ ἐν τοῖς τόποις τούτοις 1 αἱ μὲν γυναῖκες ἄνδρῶν,

οἱ δὲ ἄνδρες θηρίων ἔχουσι εὐτονίαν καὶ ἄλκην.

πολλάκις γούνας φασιν ἐν ταῖς στρατεύσεις τῶν μέγι-

στον τῶν Γαλατῶν ὑπὸ Δίνυος ἴσχυον παντελῶς

7 ἐκ προκλήσεως μονομαχήσαντα ἀνηρίζεσθαι. ὑπολι-

σμὸν δ’ ἔχουσιν οἱ Δίνυος ἐλαφρότερον τῶν

Ῥωμαίων τῇ κατασκευῇ σκεπάζει γὰρ αὐτοὺς

παραμᾶκις θυρεός εἰς τὸν Γαλατικὸν ὑβρισμὸν

δεδημουργημένος καὶ χωτῶν συνελημμένος ζω-

στήρι, καὶ περιτίθενται θηρίων δορᾶς καὶ ξίφος

σύμμετρον· τινὲς δ’ αὐτῶν διὰ τὴν ἐπιμεξίαν τῆς

1 τούτων added by Jacoby.
ships they have their women, who have become accustomed to labour on an equal basis with the men. They are continually hunting, whereby they get abundant game and compensate in this way for the lack of the fruits of the field. Consequently, spending their lives as they do on snow-covered mountains, where they are used to traversing unbelievably rugged places, they become vigorous and muscular of body. Some of the Ligurians, because of the lack among them of the fruits of the earth, drink nothing but water, and they eat the flesh of both domestic and wild animals and fill themselves with the green things which grow in the land, the land they possess being untrodden by the most kindly of the gods, namely, Demeter and Dionysus.

The nights the Ligurians spend in the fields, rarely in a kind of crude shanty or hut, more often in the hollows of rocks and natural caves which may offer them sufficient protection. In pursuance of these habits they have also other practices wherein they preserve the manner of life which is primitive and lacking in implements. Speaking generally, in these regions the women possess the vigour and might of men, and the men those of wild beasts. Indeed, they say that oftentimes in campaigns the mightiest warrior among the Gauls has been challenged to single combat by a quite slender Ligurian and slain. The weapons of the Ligurians are lighter in their structure than those of the Romans; for their protection is a long shield, worked in the Gallic fashion, and a shirt gathered in with a belt, and about them they throw the skins of wild animals and carry a sword of moderate size; but some of

1 i.e. they have no wine.
Diodorus of Sicily

'Ρωμαίων πολιτείας μετεσχημάτισαν τὸν ἀπλικμένος, ἐξομοιώντες ἑαυτοὺς τὸις ἱγουμένοις. θρασεῖος δ' εἶσαι καὶ γενναίοι οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίω περιστάσεις τὰς ἐχούσας δεινότητας. ἐμπορεύομενοι γὰρ πλέουσι τῷ Σαρδώνιον καὶ τῷ Διβυκόν πέλαγος, ἐτοίμως ἑαυτοὺς ῥυπούντες εἰς ἀβοηθήτους κινδύνους σκάφεσι γὰρ χρώμενοι τῶν σχεδίων εὐτελεστέροις καὶ τοῖς ἀλλοίς τοῖς κατὰ ναον χρησίμοι ήκιστα κατεσκευαζόμενοι ὑπομένουσι τὰς ἐκ τῶν χειμῶνον φοβερώτατας περιστάσεις καταπληκτικῶς.

40. Λείπεται δ' ἡμῖν εἰπεῖν περὶ τῶν Τυρρηνῶν. οὕτω γὰρ τὸ μὲν παλαιὸν ἀνδρεία διενεγκόντες χώραν πολλὴν κατεκτήσαντο καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἐκτισαν. ὁμοίως δὲ καὶ ναυτικῶς δυνάμεως ἱσχύσαντες καὶ πολλοὺς χρόνους θαλασσικρατήσαντες τὸ μὲν παρὰ τὴν Ἰταλίαν πέλαγος ἀφ ἑαυτῶν ἐποίησαν Τυρρηνικὸν προσαγορευθῆναι, τὰ δὲ κατὰ τὰς πεζὰς δυνάμεις ἐκπονήσαντες τὴν τε σάλπιγγα λεγομένην ἐξεύρον, εὐχρηστότατην μὲν εἰς τοὺς πολέμους, ἀπ' ἐκείνων δ' ὁμοιοθετεῖσθαι Τυρρηνῆς, τὸ τε περὶ τοὺς ἱγουμένους 1 ἀξίωμα κατεσκεύασαν, περιβέντες τοὺς ἱγουμένους ῥαβδιοῦχους καὶ δίφρον ἐλεφάντων καὶ περιπόρφυρον τήβενναν, ἐν τὲ ταῖς οἰκίαις τὰ περίστωτα πρὸς τὰς τῶν θεραπευόντων ὄχλων ταραχὰς ἐξεύρον εὐχρηστίαν· ὅν τὰ πλεῖστα

1 στρατηγοῦσ after ἱγουμένου questioned by Vogel, deleted by Jacoby.

1 The sella curulis of the Romans.
them, now that they have been incorporated in the Roman state, have changed the type of their weapons, adapting themselves to their rulers. And they are venturesome and of noble spirit, not only in war, but in those circumstances of life which offer terrifying hardships or perils. As traders, for instance, they sail over the Sardinian and Libyan seas, readily casting themselves into dangers from which there is no succour; for although the vessels they use are more cheaply fashioned than make-shift boats and their equipment is the minimum of that usual on ships, yet to one’s astonishment and terror they will face the most fearful conditions which storms create.

40. It remains for us now to speak of the Tyrhenians. This people, excelling as they did in manly vigour, in ancient times possessed great territory and founded many notable cities. Likewise, because they also availed themselves of powerful naval forces and were masters of the sea over a long period, they caused the sea along Italy to be named Tyrrenian after them; and because they also perfected the organization of land forces, they were the inventors of the *salpinx*, as it is called, a discovery of the greatest usefulness for war and named after them the "Tyrrenian trumpet." They were also the authors of that dignity which surrounds rulers, providing their rulers with lictors and an ivory stool and a toga with a purple band; and in connection with their houses they invented the peristyle, a useful device for avoiding the confusion connected with the attending throngs; and these things were

2 That part of the Roman house which lay back of the large reception hall and adjacent rooms, and consisted of an open court with rooms opening upon it.
ΔΙΟΔΟΡΟΣ ΤΟΥ ΣΙΚΙΛΙΟΥ

'Ρωμαίοι μυμησάμενοι καὶ πρὸς τὸ κάλλιον αὐξῆσαντες μετῆμεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν. 2 γράμματα δὲ καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνησαν ἐπὶ πλέον, καὶ τὰ περὶ τὴν κεραυνο-

3 σκοπίαν μᾶλιστα πάντων ἀνθρώπων ἐξειργάσαντο.

διὸ καὶ μέχρι τῶν τῶν χρόνων οἱ τὰς οἰκουμένης

σχέδω βλή ηγούμενοι ἑθομάζοντο τε τοὺς ἀνδράς καὶ κατὰ τὰς ἐν τοῖς κεραυνῶς διοικεῖσας

τούτοις ἐξηγηταῖς χρώνται.

Xώραν δὲ νεμόμενοι πάμφορυν, καὶ ταύτην

ἐξεργαζόμενου, καρπῶν ἀφθονίαν ἔχονσιν οὐ μόνον

πρὸς τὴν ἀρκοῦσαν διατροφήν, ἀλλὰ καὶ πρὸς

ἀπόλαυσιν δασική καὶ τρυφήν ἀνήκουσαν. παρα-

τίθενται γὰρ διὸς τῆς ἡμέρας τραπέζας πολυτελείς καὶ

τᾶλα τὰ πρὸς τὴν ὑπερβάλλουσαν τρυφήν οἰκεῖα,

στρωμνᾶς μὲν ἀνθείνας κατασκευάζοντες, ἐκπω-

μάτων δὲ ἁργυρῶν παντοδαπῶν πλῆθος καὶ τῶν

διακονοῦντων οἰκετῶν οὐκ ὀλίγον ἀριθμὸν ἄτομο-

κότες καὶ τούτων οἱ μὲν εὐπρεπεῖα διαφέροντές

εἰσιν, οἱ δὲ ἐσθησάς πολυτελεστέραις ἡ κατὰ δουλικὴν

ἀξίαν κεκόσμηται. οἰκήσεις τε παντοδαπὰς ἱδια-

ζούσας ἔχουσι παρ’ αὐτοῖς οὐ μόνον οἱ ἄρχοντες

ἀλλὰ καὶ τῶν ἑλευθέρων οἱ πλεῖσος. καθόλου

δὲ τὴν μὲν ἐκ παλαιῶν χρόνων παρ’ αὐτοῖς ἔχου-

μένην ἄλκην ἀποβεβλήκασιν, ἐν πότοις δὲ καὶ

ραβδῶμαι ἀνάνδροις βιούντες οὐκ ἀλόγως τὴν τῶν

πατέρων δόξαν ἐν τοῖς πολέμοις ἀποβεβλήκασι.

5 συνεβάλετο δ’ αὐτοῖς πρὸς τὴν τρυφὴν οὐκ ἑλά-

1 Jacoby adds ὁ 'Ρωμαίοι after ἡγούμενοι.

2 ἄρχοντες suggested by Vogel and adopted by Jacoby for θεράποντες of the MSS.
adopted for the most part by the Romans, who added to their embellishment and transferred them to their own political institutions. Letters, and the teaching about Nature and the gods they also brought to greater perfection, and they elaborated the art of divination by thunder and lightning more than all other men; and it is for this reason that the people 1 who rule practically the entire inhabited world show honour to these men even to this day and employ them as interpreters of the omens of Zeus as they appear in thunder and lightning.

The land the Tyrrhenians inhabit bears every crop, and from the intensive cultivation of it they enjoy no lack of fruits, not only sufficient for their sustenance but contributing to abundant enjoyment and luxury. For example, twice each day they spread costly tables and upon them everything that is appropriate to excessive luxury, providing gay-coloured couches and having ready at hand a multitude of silver drinking-cups of every description and servants-in-waiting in no small number; and these attendants are some of them of exceeding comeliness and others are arrayed in clothing more costly than befits the station of a slave. Their dwellings are of every description and of individuality, those not only of their magistrates but of the majority of the free men as well. And, speaking generally, they have now renounced the spirit which was emulated by their forebears from ancient times, and passing their lives as they do in drinking-bouts and unmanly amusements, it is easily understood how they have lost the glory in warfare which their fathers possessed. Not the least of the things which have contributed to

1 i.e. the Romans.
41. 'Επει δὲ περὶ τῆς πρὸς ἐσπέραν κεκλιμένης χώρας καὶ τῆς πρὸς τὰς ἄρκτους νενεκυμάς, ἔτι δὲ τῶν κατὰ τὸν ὦκεανὸν νῆσων διεζήλθομεν, ἐν μέρει διέξιμεν περὶ τῶν κατὰ τὴν μεσομβρίαν νῆσων τῶν ἐν ὦκεανῷ τῆς Ἀραβίας τῆς πρὸς ἀνατολὴν κεκλιμένης καὶ προσορίζονσας τῇ καλού-μένη Κεδρωσίᾳ. ἦ μὲν γὰρ χώρα πολλαῖς κώμαις καὶ πόλεσιν ἄξιολόγοις κατοικεῖται, καὶ τούτων αἱ μὲν ἐπὶ χωμάτων ἄξιολόγων κεῖναι, αἱ δὲ ἐπὶ γεωλόφων ἡ πεδίων καθιδρύνται. ἔχουσι δὲ αὐτῶν αἱ μέγισται βασιλεία κατεσκευασμένα πολυτελῶς, πλῆθος οἰκητῶρων ἔχουσα καὶ κτήσεις ικανάς. πάσα δ’ αὐτῶν ἡ χώρα γέμει θρημάτων παντοδαπῶν, καρποφοροῦσα καὶ νομᾶς ἀφθόνους παρεχομένη τοῖς βοσκήμασι ποταμοί τε πολλοὶ διαρρέοντες εἰς αὐτῆς πολλῆς ἄρδευσι χώραν, συνεργοῦντες πρὸς τελείαν αὐξήσιν τῶν καρπῶν. διὸ καὶ τῆς Ἀραβίας ἡ πρωτεύουσα τῇ ἀρετῇ προσηγορίαν ἔλαβεν οἰκείαν, Ἐυδαίμων ὁνομασθείσα.

1 νεμόμενοι χώραν CFG, Jacoby.
2 For τῶν Dindorf reads λόφων.
their luxury is the fertility of the land; for since it bears every product of the soil and is altogether fertile, the Tyrrenians lay up great stores of every kind of fruit. In general, indeed, Tyrrennia, being altogether fertile, lies in extended open fields and is traversed at intervals by areas which rise up like hills and yet are fit for tillage; and it enjoys moderate rainfall not only in the winter season but in the summer as well.

41. But now that we have described the lands which lie to the west and those which extend toward the north, and also the islands in the ocean, we shall in turn discuss the islands in the ocean to the south which lie off that portion of Arabia which extends to the east and borders upon the country known as Cedrosia. Arabia contains many villages and notable cities, which in some cases are situated upon great mounds and in other instances are built upon hillocks or in plains; and the largest cities have royal residences of costly construction, possessing a multitude of inhabitants and ample estates. And the entire land of the Arabians abounds with domestic animals of every description, and it bears fruits as well and provides no lack of pasturage for the fatted animals; and many rivers flow through the land and irrigate a great portion of it, thus contributing to the full maturing of the fruits. Consequently that part of Arabia which holds the chief place for its fertility has received a name appropriate to it, being called Arabia the Blest.

Sacred History, which combined with the picture of a political utopia an account of the origin of the gods.

2 Also called Cedrosia (as in Book 3. 15); the modern Baluchistan.

3 Yemen in southern Arabia, outside the Red Sea.
Ταύτης δὲ κατὰ τὸς ἐσχατιὰς τῆς παρωκεανίτιδος χώρας κατ’ ἀντικρὺ νήσοι κεῖνται πλείους, ὧν πρεῖς εἰσὶν ἀξίω τῆς ἱστορικῆς ἀναγραφῆς, μὲν μὲν ἡ προσαγορευομένη 'Ιερά, καθ’ ὅν οὐκ ἐξετήκεν τοὺς τετελευτηκότας θάπτειν, ἐτέρα δὲ πλησίον ταύτης, ἀπέχουσα σταδίους ἐπτά, εἰς ἦν κομίζουσι τὰ σώματα τῶν ἀποθανόντων ταφῆς ἀξιώντες. ἡ δ’ οὖν 'Ιερὰ τῶν μὲν ἄλλων καρπῶν ἀμοιρός ἦστι, φέρει δὲ λιβανωτὸν τοσοῦτο πλῆθος, ὡστε διαρκεῖν καθ’ ὅλην τὴν οἰκουμένην πρὸς τὰς τῶν θεῶν τιμὰς· ἔχει δὲ καὶ σμύρνης πλῆθος διάφορον καὶ τῶν ἄλλων θυμιμάτων παντοδαπᾶς φύσεις, παρεχόμενας πολλὴν εὐωδίαν. ἡ δὲ φύσις ἐστὶ τοῦ λιβανωτοῦ καὶ ἡ κατασκευὴ τουάδε· δένδρον ἐστὶ τῷ μὲν μεγέθει μικρόν, τῇ δὲ προσόψει τῇ ἀκάνθῃ τῇ Αἰγυπτίᾳ τῇ λευκῇ παρεμφερέσ, τὰ δὲ φύλλα τοῦ δένδρου ομοία τῇ ὀνομαζομένη λτέα, καὶ τὸ ἄνθος ἐπ’ αὐτῷ φύεται χρυσοειδές, ὁ δὲ λιβανωτός γυνόμενος ἐξ αὐτοῦ ὁπίζεται ὡς ἄν ἀνάκρυνοι. τὸ δὲ τῆς σμύρνης δένδρον ομοίον ἐστι τῇ σχῖνῳ, τὸ δὲ φύλλον ἔχει λεπτότερον καὶ πυκνότερον. ὁπίζεται δὲ περισκαφείσθῃ τῆς γῆς ἀπὸ τῶν ριζών, καὶ ὡς μὲν αὐτῶν ἐν ἀγαθῇ γῆ πέφυκεν, ἐκ τούτων γίνεται διὰ τοῦ ἐνιαυτοῦ, ἔαρος καὶ θέρους· καὶ ὁ μὲν πυρρὸς ἐαρινὸς ὑπάρχει διὰ τὰς δρόσους, ὁ δὲ λευκὸς θερινὸς ἔστι· τοῦ δὲ παλιοῦρου συλλέγουσι τὸν καρπὸν, καὶ χρώνται βρατοῖς καὶ ποτοῖς καὶ πρὸς τὰς κοιλίας τὰς ρεούσις φαρμάκω. 212
BOOK V. 4r. 4-6

On the farthest bounds of Arabia the Blest, where the ocean washes it, there lie opposite it a number of islands, of which there are three which merit a mention in history, one of them bearing the name Hiera or Sacred, on which it is not allowed to bury the dead, and another lying near it, seven stades distant, to which they take the bodies of the dead whom they see fit to inter.¹ Now Hiera has no share in any other fruit, but it produces frankincense in such abundance as to suffice for the honours paid to the gods throughout the entire inhabited world; and it possesses also an exceptional quantity of myrrh and every variety of all the other kinds of incense of highly fragrant odour. The nature of frankincense and the preparing of it is like this: In size it is a small tree, and in appearance it resembles the white Egyptian Acacia,² its leaves are like those of the willow, as it is called, the bloom it bears is in colour like gold, and the frankincense which comes from it oozes forth in drops like tears. But the myrrh-tree is like the mastich-tree, although its leaves are more slender and grow thicker. It oozes myrrh when the earth is dug away from the roots, and if it is planted in fertile soil this takes place twice a year, in spring and in summer; the myrrh of the spring is red, because of the dew, but that of the summer is white. They also gather the fruit of the Christ's thorn,³ which they use both for meat and for drink and as a drug for the cure of dysentery.

¹ These islands are probably Abd el Kuri and Socotra, however mythical may be the details.
² *Acacia albida*; cp. Theophrastus, *Enquiry into Plants*, 4. 2. 8.
³ A shrub of the buckthorn family.
42. Διήρηται δὲ τοῖς ἐγχώριοις ἡ χώρα, καὶ
taũτης ὁ βασιλεὺς λαμβάνει τὴν κρατιστὴν, καὶ
tῶν καρπῶν τῶν γυνομένων ἐν τῇ νήσῳ δεκάτην
λαμβάνει. τὸ δὲ πλάτος τῆς νῆσου φασίν εἶναι
2 σταδίων ὡς διακοσίων. κατοικοῦσι δὲ τὴν νῆσον
οἱ καλούμενοι Παγχαῖοι, καὶ τὸν τε λιβανωτὸν καὶ
tὴν σμύρναν κομίζουσιν εἰς τὸ πέραν καὶ πυλοῦσιν
toῖς τῶν Ἀράβων ἐμπόροις, παρ’ ὅν ἄλλοι τὰ
tουαῦτα 1 φορτία ὑνοῦμενοι διακομίζουσιν εἰς
tὴν Φοινίκην καὶ Κυόλην Συρίαν, ἔτι δ’ Ἀλγυπτον,
tὸ δὲ τελευταίον ἐκ τούτων τῶν τόπων ἐμποροὶ
3 διακομίζουσιν εἰς πᾶσαν τὴν οἰκουμένην. ἔστι
δὲ καὶ ἄλλη νῆσος μεγάλη, τῆς προειρημένης
ἀπέχουσα σταδίους τριάκοντα, εἰς τὸ πρὸς ἑω
μέρος τοῦ ὥκεανοῦ κειμένη, τῷ μὴ κείσει πολλῶν
των σταδίων ἀπὸ γάρ τοῦ πρὸς ἀνατολὰς ἀνή-
κοντος ἀκρωτηρίου φασὶ θεωρεῖσθαι τὴν Ἰνδικήν
ἀέριον διὰ τὸ μέγεθος τοῦ διαστήματος.

4. "Εχει δ’ ἡ Παγχαία κατ’ αὐτῆς πολλὰ τῆς
ιστορικῆς ἀναγραφῆς ἀξία. κατοικοῦσι δ’ αὐ-
tὴν αὐτόχθονες μὲν οἱ Παγχαίοι λεγόμενοι, ἐπή-
lυδες δ’ Ἡκαινίται καὶ Ἰνδοί καὶ Σκύθαι καὶ
5 Κρῆτες. πόλις δ’ ἐστιν ἀξιόλογος ἐν αὐτῇ, προσαγο-
ρευμένη μὲν Πανάρα, εὐδαιμονίᾳ δὲ διαφέρουσα.
οἱ δὲ ταύτην οἰκούντες καλοῦνται μὲν ἵκεται τοῦ
Δίδ τοῦ Τριφύλλου, μόνοι δ’ εἰσὶ τῶν τὴν Παγχαίαν
χώραν οἰκούντων αὐτόνομοι καὶ ἀβασίλευτοι.
ἀρχοντας δὲ καθιστάσι κατ’ ἑναυτὸν τρεῖς:
οὐτοὶ δὲ θανάτου μὲν οὐκ εἰσὶ κύριοι, τὰ δὲ λοιπὰ

1 tomauta omitted by D and Vogel; retained by Bekker, Dindorf, Jacoby.

1 This statement of course has no foundation in fact.

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42. The land of Hiera is divided among its inhabitants, and the king takes for himself the best land and likewise a tithe of the fruits which the island produces. The width of the island is reputed to be about two hundred stades. And the inhabitants of the island are known as Panchaeans, and these men take the frankincense and myrrh across to the mainland and sell it to Arab merchants, from whom others in turn purchase wares of this kind and convey them to Phoenicia and Coele-Syria and Egypt, and in the end merchants convey them from these countries throughout all the inhabited world. And there is yet another large island, thirty stades distant from the one we have mentioned, lying out in the ocean to the east and many stades in length; for men say that from its promontory which extends toward the east one can descry India, misty because of its great distance.¹

As for Panchaea itself,² the island possesses many things which are deserving to be recorded by history. It is inhabited by men who were sprung from the soil itself, called Panchaeans, and the foreigners there are Oceanites and Indians and Scythians and Cretans. There is also a notable city on the island, called Panara, which enjoys unusual felicity; its citizens are called "supplicants of Zeus Triphylius,"³ and they are the only inhabitants of the land of Panchaea who live under laws of their own making and have no king over them. Each year they elect three chief magistrates; these men have no authority over capital crimes, but render judgment in all other

¹ The following details are mythical and imaginary.
² i.e. "Zeus of the three tribes," because, as explained below in ch. 44. 6, the inhabitants were derived from three distinct peoples.
DIODORUS OF SICILY

πάντα διακρίνουσιν· καὶ αὐτοὶ δὲ οὕτως τὰ μέγιστα ἐπὶ τοὺς ἐρείπες ἀναφέρουσιν.

6 Ἀπὸ δὲ ταύτης τῆς πόλεως ἀπέχει σταδίους ὡς ἑξῆκοντα ἱερὸν Δίως Τριφυλίου, κείμενον μὲν ἐν χώρᾳ πεδίαδι, θαυμαζόμενον δὲ μάλιστα διὰ τὴν ἀρχαιότητα καὶ τὴν πολυτέλειαν τῆς κατασκευῆς καὶ τὴν τῶν τόπων εὐφυίαν. 1 43. Τὸ μὲν οὖν περὶ τὸ ἱερὸν πεδίον συνηρεθεῖ ἑστὶ παντοίοις δένδρεσιν, οὐ μόνον καρποφόροις, ἀλλὰ καὶ τοῖς ἄλλοις τοῖς δυναμένοις τέρπεσιν τὴν ὄρασιν· κυπαρίσσων τε γὰρ ἔξαισιν τοὺς μεγέθεσιν καὶ πλατάνων καὶ δάφνης καὶ μυρσίνης καταγέμει, πλῆθος τοῦ τόπου ναματιαίων ὀδάτων.

2 πλησίον γὰρ τοῦ τεμένους ἐκ τῆς γῆς ἐκτίππει θυλκαύτη τὸ μέγεθος πηγῆς γλυκέος ὀδάτος, ὡστε ποταμὸν ἐξ αὐτῆς 2 γίνεσθαι πλωτὸν. ἔκ τούτου δὲ εἰς πολλὰ μέρη τοῦ ὀδάτος διαρρομένου, καὶ τούτων ἀρδευμένων, κατὰ πάντα τὸν τοῦ πεδίου τόπον συνάγεται δένδρων υψηλῶν πεφύκασι συνεχεῖσι, ἐν αἷς πλῆθος ἄνδρῶν ἐν τοῖς τοῦ θέρους καιροῖς ἐνδιατρίβει, ὀρνέων τε πλῆθος παντοδαπῶν ἐννοεῖται, ταῖς χρώσεις διάφορα καὶ ταῖς μελῳδίαις μεγάλην παρεχόμενα τέρπων, κηρίπεια τε παντοδαπαὶ καὶ λειμὼνες πολλοὶ καὶ διάφοροι ταῖς χλόαις καὶ τοῖς ἄνθισιν, ὡστε τῇ θεοπρεπείᾳ τῆς προσόψεως ἅξιον τῶν ἐγχυρῶν

3 θεῶν φαίνεσθαι. ἦν δὲ καὶ τῶν φοινίκων στελέχη μεγάλα καὶ καρποφόρα διαφέροντας καὶ κατὰ πολλὰ ἀκροβρῶν δαμαλεστάτην τοῖς ἐγχυρῶις ἀπόλαυσον παρεχόμεναι. χωρίς δὲ τούτων ὑπήρ-

1 So Reiske: τῆς . . . εὐφυίας.
BOOK V. 42. 5–43. 3

matters; and the weightiest affairs they refer of
their own accord to the priests.

Some sixty stades distant from the city of Panara
is the temple of Zeus Triphylius, which lies out on a
level plain and is especially admired for its antiquity,
the costliness of its construction, and its favourable
situation. 43. Thus, the plain lying around the
temple is thickly covered with trees of every kind,
not only such as bear fruit, but those also which
possess the power of pleasing the eye; for the plain
abounds with cypresses of enormous size and plane-
trees and sweet-bay and myrtle, since the region is
full of springs of water. Indeed, close to the sacred
precinct there bursts forth from the earth a spring of
sweet water of such size that it gives rise to a river
on which boats may sail. And since the water is
led off from the river to many parts of the plain and
irrigates them, throughout the entire area of the plain
there grow continuous forests of lofty trees, wherein
a multitude of men pass their time in the summer
season and a multitude of birds make their nests,
birds of every kind and of various hues, which greatly
delight the ear by their song; therein also is every
kind of garden and many meadows with varied plants
and flowers, so that there is a divine majesty in the
prospect which makes the place appear worthy of
the gods of the country. And there were palm trees
there with mighty trunks, conspicuous for the fruits
they bore, and many varieties of nut-bearing trees,
which provide the natives of the place with the most
abundant subsistence. And in addition to what we

* αὐρής AE, Bekker, Dindorf, Vogel, αὗρη the other MSS.,
Jacoby.
χον ἀμπελοί τε πολλαὶ καὶ παντοδαπαί, αἱ ἐπὶ πρὸς ὑπὸσ ἀνηγμέναι καὶ διαπεπλευμέναι ποικίλως τὴν πρόσοψιν ἠδειαν ἐποίοιν καὶ τὴν ἀπόλαυσιν τῆς ὧρας ἐτοιμοτάτην παρείχοντο.

44. Ὁ δὲ ναὸς ὑπήρχεν ἀξιόλογος ἐκ λίθου λευκοῦ, τὸ μήκος ἔχων δυεῖν πλέθρων, τὸ δὲ πλάτος ἀνάλογον τῷ μήκει. Κύπες δὲ μεγάλοις καὶ παχέσιν ὑπήρειστο καὶ γλυφαῖς φιλοτέχνοις διειλημμένος. ἀγάλματα τε τῶν θεῶν ἀξιολογώντα, τῇ τέχνῃ διάφορα καὶ τοὺς βάρεις θαυματο-χώμενα. κύκλῳ δὲ τοῦ ναοῦ τὰς οἰκίας εἶχον οἱ θεραπεύοντες τοὺς θεοὺς ἱερεῖς, δὶ δὲ ἐπὶ ἀπαντά τά περὶ τὸ τέμνονος διωκεῖτο. ἀπὸ δὲ τοῦ ναοῦ δρόμοι κατεσκεύαστο, τὸ μὲν μήκος σταδίων 3 τεττάρων, τὸ δὲ πλάτος πλέθρου. παρὰ δὲ τὴν πλευράν ἐκατέρω τοῦ δρόμου χαλκεῖα μεγάλα κεῖται, τὰς βάσεις ἔχοντα τετραγώνους. ἑπὶ ἐσχάτῳ δὲ τοῦ δρόμου τὰς πηγὰς ἔχει λάβρως ἐκχεομένας ὁ προειρημένος ποταμός. ἔστι δὲ τὸ φερόμενον βεῦμα τῇ λευκότητι καὶ γλυκύτητι διαφέρου, πρὸς τῇ τὴν τοῦ σώματος ὑγείαν πολλὰ συμβαλλόμενον τοῖς χρωμένοις ὁνομάζεται δ."
have mentioned, grape-vines were found there in
great number and of every variety, which were trained
to climb high and were variously intertwined so that
they presented a pleasing sight and provided an
enjoyment of the season without further ado.

44. The temple was a striking structure of white
marble, two plethra in length and the width propor-
tionate to the length; it was supported by large and
thick columns and decorated at intervals with reliefs
of ingenious design; and there were also remarkable
statues of the gods, exceptional in skill of execution
and admired by men for their massiveness. Around
about the temple the priests who served the gods
had their dwellings, and the management of every-
thing pertaining to the sacred precinct was in their
hands. Leading from the temple an avenue had
been constructed, four stades in length and a ple-
thrum in width. On each side of the avenue are
great bronze vessels which rest upon square bases,
and at the end of the avenue the river we mentioned
above has its sources, which pour forth in a turbulent
stream. The water of the stream is exceedingly
clear and sweet and the use of it is most conducive
to the health of the body; and the river bears the
name "Water of the Sun." The entire spring is sur-
rounded by an expensive stone quay, which extends
along each side of it four stades, and no man except
the priests may set foot upon the place up to the
edge of the quay. The plain lying below the temple
has been made sacred to the gods, for a distance of
two hundred stades, and the revenues which are
derived from it are used to support the sacrifices.

2 So Reiske: χώρας.
Μετά δὲ τὸ προειρημένον πεδίον ὦρος ἐστὶν ὑψηλόν, καθευρμένον μὲν θεοῖς, ὄνομαζόμενον δὲ Οὐρανοῦ δήφρος καὶ Τριφύλιος Ὁλυμπος. 6 μυθολογοῦσι γὰρ τὸ παλαιὸν Οὐρανὸν βασιλεύοντα τῆς οἰκουμένης προσηνὼς ἐνδιάτριβευν ἐν τώδε τῷ τόπῳ, καὶ ἀπὸ τοῦ ὕψους ἐφορὰν τὸν τε οὐρανὸν καὶ τὰ κατ’ αὐτὸν ἄστρα, ὕστερον δὲ Τριφύλιον Ὁλυμπον κληθήναι διὰ τὸ τοὺς κατοικοῦντας ὑπάρχειν ἐκ τριῶν ἑθῶν ὄνομαζεσθαι δὲ τοὺς μὲν Παγχαίων, τοὺς δὲ Ὁμελεύτας, τοὺς δὲ Δώμων, οὓς ὕστερον ὑπ’ Ἀμμωνίαν ἐκβληθήναι.

7 τὸν γὰρ Ἀμμωνία φασὶ μὴ μόνον φυγαδεύσαι τούτο τὸ ἔθνος, ἀλλὰ καὶ τὰς πόλεις αὐτῶν ἅρδην ἀνελεῖν, καὶ κατασκάψαι τὴν τε Δώμαν καὶ Ἀστερούσαιαν. θυσίαις τε κατ’ ἐνιαυτὸν ἐν τούτῳ τῷ ὅρει ποιεῖ συμείοις μετὰ πολλῆς ἀγνείας.

45. Μετά δὲ τὸ ὄρος τοῦτο καὶ κατὰ τὴν ἄλλην Παγχαίων χώραν ὑπάρχειν φασὶ ξών παντοδαπῶν πλῆθος, ἔχειν γὰρ αὐτὴν ἐλέφαντάς τε πολλοὺς καὶ λέοντας καὶ παρδάλεας καὶ δορκάδας καὶ ἄλλα θηρία πλεῖον διάφορα ταῖς τε προσόψεσι καὶ ταῖς 2 ἀλκάζοις θαυμαστά. ἔχει δὲ ἡ νήσος αὐτὴ καὶ πόλεις τρεῖς ἀξιολόγους, Ἰτακιάν καὶ Δαλίδα καὶ Ὁκεανίδα. τὴν δὲ χώραν ὅλην εἶναι καρποφόρον, καὶ μάλιστα οὐν παντοδαπῶν ἔχειν πλῆθος. 3 εἶναι δὲ τοὺς ἄνδρας πολεμικούς καὶ ἀρματι χρήσθαι κατὰ τὰς μάχας ἀρχαῖκως.

Τὴν δ’ ὅλην πολυτείαν ἔχουσι τριμερῆ, καὶ πρῶτον ὑπάρχει μέρος παρ’ αὐτοῖς τὸ τῶν ἱερέων, προσκεμένων αὐτοῖς τῶν τεχνῶν, δευτέρα δὲ μερίς ὑπάρχει τῶν γεωργῶν, τρίτη δὲ τῶν στρατιω-
Beyond the above-mentioned plain there is a lofty mountain which has been made sacred to the gods and is called the "Throne of Uranus" and also "Triphylian Olympus." For the myth relates that in ancient times, when Uranus was king of the inhabited earth, he took pleasure in tarrying in that place and in surveying from its lofty top both the heavens and the stars therein, and that at a later time it came to be called Triphylian Olympus because the men who dwelt about it were composed of three peoples; these, namely, were known as Panchaeans, Oceanites, and Doians, who were expelled at a later time by Ammon. For Ammon, men say, not only drove this nation into exile but also totally destroyed their cities, razing to the ground both Doia and Asterusia. And once a year, we are told, the priests hold a sacrifice in this mountain with great solemnity.

45. Beyond this mountain and throughout the rest of the land of Panchaeitis, the account continues, there is found a multitude of beasts of every description; for the land possesses many elephants and lions and leopards and gazelles and an unusual number of other wild animals which differ in their aspect and are of marvellous ferocity. This island also contains three notable cities, Hyracia, Dalis, and Oceanis. The whole country, moreover, is fruitful and possesses in particular a multitude of vines of every variety. The men are warlike and use chariots in battle after the ancient manner.

The entire body politic of the Panchaeans is divided into three castes: The first caste among them is that of the priests, to whom are assigned the artisans, the second consists of the farmers, and the third is that of the soldiers, to whom are added
Diodorus of Sicily

4 τῶν, προστιθεμένων τῶν νομέων. οἱ μὲν οὖν ἱερεῖς τῶν ἀπαντῶν ἠσαν ἤγεμόνες, τάς τε τῶν ἀμφισβητήσεων κρίσεις ποιούμενοι καὶ τῶν άλλων τῶν δημοσίων πραττομένων κύριοι· οἱ δὲ γεωργοί τὴν γῆν ἐργαζόμενοι τοὺς καρποὺς ἀναφέρουσιν εἰς τὸ κοινὸν, καὶ ὅστις ἀν αὐτῶν δοκῇ μάλιστα γεγεωργηκέναι, λαμβάνει γέρας ἐξαίρετον ἐν τῇ διαιρέσει τῶν καρπῶν, κριθεὶς ὑπὸ τῶν ιερέων ὁ πρῶτος καὶ ὁ δεύτερος καὶ οἱ λοιποί μεχρὶ δέκα, τὸ προτροπὴς ἕνεκα τῶν άλλων. παραπλησίως δὲ τούτως καὶ οἱ νομεῖς τὰ τε ἱερεῖα καὶ τάλλα παραδίδοσιν εἰς τὸ δημόσιον, τὰ μὲν ἁριθμῷ, τὰ δὲ σταθμῷ, μετὰ πάσης ἀκριβείας... καθὸλον γὰρ οὐδὲν ἔστω ὧδη ἡ κτήσασθαι πλὴν οἰκίας καὶ κήπου, πάντα δὲ τὰ γεννήματα καὶ τὰς πρόσοδους οἱ ιερεῖς παραλαμβάνοντες τὸ ἐπιβάλλον ἐκάστῳ δικαίως ἀπονέμομαι, τοῖς δὲ ἱερεῖσι μόνοις δίδοται διπλάσιον.

5 Χρῶνται δὴ ἐσθῆται μὲν μαλακῶς διὰ τὸ παρατείνοντα ὑπάρχειν διαφέροντα τῶν άλλων διὰ τὴν μαλακότητα· φοροῦσι δὲ καὶ κόσμου χρυσοῦν οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες, περὶ μὲν τοὺς τραχύλους ἔχοντες στρεπτοὺς κύκλους, περὶ δὲ τὰς χεῖρας ψελίδια, ἐκ δὲ τῶν οὕτων παραπλησίως τοῖς Πέρσοις ἐξηρτημένους κρίκους. ὑποδέσσει δὲ κοινὰς 2 χρῶνται καὶ τοῖς χρώμασι πεπουκυλμέναις περιττότερον.

46. Οἱ δὲ στρατιῶται λαμβάνοντες τὰς μεμερισμένας συντάξεις φυλάττουσι τὴν χώραν, διειλη-

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1 So Jacoby, oûdēn ἐστιν Vogel, oûdēn ἐστιν Bekker, Dindorf.
2 κοινὰς MSS., Bekker, Jacoby, allaiis Wesseling, Dindorf, Vogel.

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the herdsmen. The priests served as the leaders in all things, rendering the decisions in legal disputes and possessing the final authority in all other affairs which concerned the community; and the farmers, who are engaged in the tilling of the soil, bring the fruits into the common store, and the man among them who is thought to have practised the best farming receives a special reward when the fruits are portioned out, the priests deciding who has been first, who second, and so in order to the tenth, this being done in order to spur on the rest. In the same manner the herdsmen also turn both the sacrificial animals and all others into the treasury of the state with all precision, some by number and some by weight. For, speaking generally, there is not a thing except a home and a garden which a man may possess for his own, but all the products and the revenues are taken over by the priests, who portion out with justice to each man his share, and to the priests alone is given two-fold.

The clothing of the Panchaeans is soft, because the wool of the sheep of the land is distinguished above all other for its softness; and they wear ornaments of gold, not only the women but the men as well, with collars of twisted gold about their necks, bracelets on their wrists, and rings hanging from their ears after the manner of the Persians. The same kind of shoes are worn by both sexes,¹ and they are worked in more varied colours than is usual.

46. The soldiers receive a pay which is apportioned to them and in return protect the land by means of

¹ Or "The boots they wear reach to mid-leg"; see critical note.
Diodorus of Sicily

φότες ὁχυρώμασι καὶ παρεμβολαῖς· ἡστὶ γὰρ τι μέρος τῆς χώρας ἔχον ληστήρια θρασεῖν καὶ παρανόμων ἀνθρώπων, οἱ τοὺς γεωργοὺς ἐνεδρεύ̣-
2 οντες πολεμοῦσι τούτους. αὐτοὶ δὲ οἱ ἱερεῖς πολὺ τῶν ἄλλων ὑπερέχουσι τρυφῇ καὶ ταῖς ἄλλαις ταῖς ἐν τῷ βίῳ καθαρεὐτῇ καὶ πολυτελεῖαις-
στολὰς μὲν γὰρ ἔχουσι λυνᾶς, τῇ λεπτότητι καὶ μαλακότητι διαφόρους, ποτὲ δὲ καὶ τὰς ἐκ τῶν μαλακωτάτων ἔριων κατεσκευασμένας ἑσθῆτας
φοροῦσι πρὸς δὲ τούτους μέτρας ἔχουσι χρυσο-
ὑφεῖς· τὴν δ' ὑπόδεισιν ἔχουσι σανδάλια ποικίλα
φιλοτέχνως εἰργαζομένα· χρυσοφοροῦσι δ' ὁμοίως
ταῖς γυναιξὶ πληθ τῶν ἐνωτίων. προσεδρεύοντι
δὲ μάλιστα ταῦτα τῶν θεῶν θεραπείαις καὶ τοῖς
περὶ τούτων ύμνοις τε καὶ ἐγκωμίοις, μετ' ὁδῆς
τὰς πράξεις αὐτῶν καὶ τὰς εἰς ἀνθρώπους εὐερ-
3 γείαις διαπορεύομενοι. μυθολογοῦσι δ' οἱ ἱερεῖς
τὸ γένος αὐτοῖς ἐκ Κρήτης ὑπάρχειν, ὑπὸ Διὸς
ἡγμένοις εἰς τὴν Παγχαίαν, ὅτε κατ' ἀνθρώπους
ἀν ἐβασίλευε τῆς οἰκουμένης· καὶ τούτων σημεῖα
φέρουσι τῆς διάλεκτος,1 δεικνὺντες τὰ πολλὰ
dιαμένειν παρ' αὐτοῖς Κριτικῶς ὀνομαζόμενα·
tὴν τε πρὸς αὐτοὺς οἰκεῖοτῆτα καὶ φιλανθρωπίαν
ἐκ προγόνων παρειληφέναι, τῆς φήμης τούτης
tοῖς ἐγκώνοις παραδιδομένης ἀεὶ. ἐδείκνυον δὲ
καὶ ἀναγραφᾶς τούτων, ὡς ἔφασαν τὸν Δία πεποιή-
σθαι καθ' ὄν καίρων ἔτι κατ' ἀνθρώπους ὠν ἱδρύ-
σατο τὸ ἱερόν.

1 So the MSS., τὴν διάλεκτον οἱ τὰ τῆς δ. Hesychius.
forts and posts fixed at intervals; for there is one section of the country which is infested with robber bands, composed of bold and lawless men who lie in wait for the farmers and war upon them. And as for the priests, they far excel the rest in luxury and in every other refinement and elegance of their manner of life; so, for instance, their robes are of linen and exceptionally sheer and soft, and at times they wear garments woven of the softest wool; furthermore, their headdress is interwoven with gold, their footgear consists of sandals which are of varied colours and ingeniously worked, and they wear the same gold ornaments as do the women, with the exception of the earrings. The first duties of the priests are concerned with the services paid to the gods and with the hymns and praises which are accorded them, and in them they recite in song the achievements of the gods one after another and the benefactions they have bestowed upon mankind. According to the myth which the priests give, the gods had their origin in Crete, and were led by Zeus to Panchaea at the time when he sojourned among men and was king of the inhabited earth. In proof of this they cite their language, pointing out that most of the things they have about them still retain their Cretan names; and they add that the kinship which they have with the Cretans and the kindly regard they feel toward them are traditions they received from their ancestors, since this report is ever handed down from one generation to another. And it has been their practice, in corroboration of these claims, to point to inscriptions which, they said, were made by Zeus during the time he still sojourned among men and founded the temple.
4 Ἔχει δ’ ἡ χώρα μεταλλα δαμιλῆ χρυσοῦ τε καὶ ἀργύρου καὶ χαλκοῦ καὶ καττιτέρου καὶ σιδή-
ρου. καὶ τούτων οὐδὲν ἔστιν ἐξενεγκεῖν ἐκ τῆς νῆσου, τοῖς δ’ ἱερεύσων οὐδ’ ἐξελθεῖν τὸ παράπαν
ἐκ τῆς καθιερωμένης χώρας. τοὺς δ’ ἐξελθόντα
5 ἐξουσίαν ἔχει ὁ περιτυχῶν ἀποκτεῖναι. ἀναθήματα
dὲ χρυσᾶ καὶ ἀργυρᾶ πολλὰ καὶ μεγάλα τοῖς θεοῖς
ἀνάκειται, σεσωρευκότος τοῦ χρόνου τὸ πλῆθος
6 τῶν καθιερωμένων ἀναθημάτων. τὰ τε θυρώματα
τοῦ ναοῦ θαυμαστὰς ἔχει τὰς κατασκευὰς ἐκ ἄρ-
γύρου καὶ χρυσοῦ καὶ ἐλεφαντός, ἄτι δὲ θυας δεδη-
μουργημένας. ἡ δὲ κλήτη τοῦ θεοῦ τὸ μὲν μῆκος
ὑπάρχει πηχῶν ἐκ, τὸ δὲ πλάτος τεττάρων, χρυσῆ
δ’ ὄλη καὶ τῇ κατὰ μέρος ἐργασίᾳ φιλοτέχνου
7 κατεσκευασμένη. παραπλησίος δὲ καὶ ἡ τράπεζα
tοῦ θεοῦ καὶ τῷ μεγέθει καὶ τῇ λουτῇ πολυτελείᾳ
παράκειται πλησίον τῆς κλήτης. κατὰ μέσην
δὲ τὴν κλήτην ἔστηκε στήλη χρυσῆ μεγάλη, γράμ-
ματα. ἔχουσα τὰ παρ’ Ἀιγυπτίους ἱερὰ καλουμένα,
δι’ ὅτι ἦσαν αἱ πράξεις Οὐρανοῦ τε καὶ Διὸς ἀνα-
γεγραμμέναι, καὶ μετὰ ταῦτα αἱ Ἀρτέμιδος καὶ
Ἀπόλλωνος υφ’ Ἐρμοῦ προσαναγεγραμμέναι.

Περὶ μέν οὖν τῶν κατ’ ἀντικρυ τῆς Ἀραβίας ἐν
ἀκεανῷ νῆσον ἀρκεσθησόμεθα τοῖς ῥηθεῖσι.

47. Περὶ δὲ τῶν κατὰ τὴν Ἐλλάδα καὶ τὸ
Ἀγαίον πέλαγος κειμένων νῦν διέξιμεν, τὴν
ἀρχὴν ἀπὸ τῆς Σαμοθράκης ποιησάμενοι. ταύτην

1 So Eichstädt: παραπλησίος.

1 i.e. the inscription was in hieroglyphs.
The land possesses rich mines of gold, silver, copper, tin, and iron, but none of these metals is allowed to be taken from the island; nor may the priests for any reason whatsoever set foot outside of the hallowed land, and if one of them does so, whoever meets him is authorized to slay him. There are many great dedications of gold and of silver which have been made to the gods, since time has amassed the multitude of such offerings. The doorways of the temple are objects of wonder in their construction, being worked in silver and gold and ivory and citrus-wood. And there is the couch of the god, which is six cubits long and four wide and is entirely of gold and skillfully constructed in every detail of its workmanship. Similar to it both in size and in costliness in general is the table of the god which stands near the couch. And on the centre of the couch stands a large gold stele which carries letters which the Egyptians call sacred, and the inscription recounts the deeds both of Uranus and of Zeus; and to them there were added by Hermes the deeds also of Artemis and of Apollo.  

As regards the islands, then, which lie in the ocean opposite Arabia, we shall rest content with what has been said.

47. We shall now give an account of the islands which lie in the neighbourhood of Greece and in the Aegean Sea, beginning with Samothrace. This

2 Cp. Lactantius, Inst. div. 1. 11: "(Enhemerus) composed his history on the basis of the holy inscriptions which were contained in very ancient temples, and especially in a shrine of Jupiter Triphylius, where, as the inscription stated, Jupiter himself had set up a gold stele on which he had written an account of his deeds, to serve posterity as a monument of what he had accomplished."
DIODORUS OF SICILY

γάρ τὴν νῆσον ἐνοικίας μὲν φασὶ τὸ παλαιὸν Σάμου ὄνομασθῆναι, τῆς δὲ νῆσος Σάμου κτισθέος διὰ τὴν ὄμωμιαν ἀπὸ τῆς παρακειμένης τῇ παλαιᾷ

2 Σάμου Θράκης Σαμοθράκης ὄνομασθῆναι. ᾧκησαν δ' αὐτὴν αὐτόχθονες ἀνθρωποί· διὸ καὶ περὶ τῶν πρῶτων γενομένων παρ’ αὐτοῖς ἀνθρώπων καὶ ἡγεμόνων οὐδεὶς παραδεδοταί λόγος. ἐνοικίας δὲ φασὶ τὸ παλαιὸν Σάμου καλουμένη διὰ τούς ἀποκυκαθέντας ἐκ τῆς Σάμου καὶ Θράκης Σαμοθράκης ὄνομασθῆναι. ἐσχάλασε δὲ παλαιῶν ἴδιων διάλεκτον οἱ αὐτόχθονες, ἦς πολλά ἐν ταῖς θυσίαις μέχρι τοῦ νῦν τηρεῖται. οἱ δὲ Σαμοθράκες ἰστοροῦσι πρὸ τῶν παρὰ τοῖς ἄλλοις γενομένων κατακλυσμῶν ἔτερον ἐκεῖ μέγαν γενέσθαι, τὸ μὲν πρῶτον τοῦ περὶ τὰς Κυανέας στόματος ῥαγέντως,

3 μετὰ δὲ ταῦτα τοῦ 'Ελλησπόντου. τὸ γὰρ ἐν τῷ Πόντῳ πέλαγος λίμνης ἔχον τάξιν μέχρι τοσοῦτον πεπληρώθη αὐτὸ τῶν εἰσρέοντων ποταμῶν, μέχρι οὗ τῶν διὰ τὸ πλῆθος παρεκχυθέν τὸ βεβία λάβρως ἐξέπεσεν εἰς τὸν 'Ελλησπόντον καὶ πολλὴν μὲν τῆς Ἀσίας τῆς παρὰ θάλασσαν ἐπέκλυσεν, οὐκ ὄλγον δὲ καὶ τῆς ἐπιπέδου γῆς ἐν τῇ Σαμοθρᾴκῃ θάλασσαν ἐπολύσει· καὶ διὰ τούτων ἔν τοῖς μεταγενεστέροις καιροῖς ἐνίοις τῶν ἀλιεῶν ἀνεσπάκειν τοὺς δικτύους λίθινα κιονόκρανα, ὡς καὶ πόλεων 5 κατακλυσμένων. τούς δὲ περιληφθέντας προσανάδραμεν εἰς τοὺς υψηλότερους τῆς νῆσου

1 So Vogel, περιληφθέντας CFG, Bekker, Dindorf.

1 Island of Saon.
2 i.e. of the Black Sea. The Cyanean Rocks (Symplegades) are described by Strabo, 7. 6. 1, where see the note of Jones in the L.C.L.

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island, according to some, was called Samos in ancient times, but when the island now known as Samos came to be settled, because the names were the same, the ancient Samos came to be called Samothrace from the land of Thrace which lies opposite it. It was settled by men who were sprung from the soil itself; consequently no tradition has been handed down regarding who were the first men and leaders on the island. But some say that in ancient days it was called Saonnesus and that it received the name of Samothrace because of the settlers who emigrated to it from both Samos and Thrace. The first and original inhabitants used an ancient language which was peculiar to them and of which many words are preserved to this day in the ritual of their sacrifices. And the Samothracians have a story that, before the floods which befell other peoples, a great one took place among them, in the course of which the outlet at the Cyanian Rocks was first rent asunder and then the Hellespont. For the Pontus, which had at the time the form of a lake, was so swollen by the rivers which flow into it, that, because of the great flood which had poured into it, its waters burst forth violently into the Hellespont and flooded a large part of the coast of Asia and made no small amount of the level part of the land of Samothrace into a sea; and this is the reason, we are told, why in later times fishermen have now and then brought up in their nets the stone capitals of columns, since even cities were covered by the inundation. The inhabitants who had been caught by the flood, the account continues, ran up

\textsuperscript{3} Asia Minor.
τόπους· τῆς δὲ θαλάττης ἀναβαινοῦσης ἀεὶ μᾶλ-
λον, εὐξασθαί τοὺς θεοὺς τοῖς ἐγχωρίοις, καὶ διασω-
θέντας κύκλω περὶ ὅλην τὴν νῆσον ὄρους θέσθαι
τῆς σωτηρίας, καὶ βωμοὺς ἱδρύσασθαι, ἐφ’ ὃν
μέχρι τοῦ νῦν θύειν· ὥστ’ εἶναι φανερὸν ὅτι πρὸ
τοῦ κατακλυσμοῦ κατάφκουν τὴν Σαμοθράκην.

48. Μετὰ δὲ ταύτα τῶν κατὰ τὴν νῆσον Σάωνα,
γενόμενον, ὃς μὲν τινὲς φασιν, ἐκ Δίως καὶ Νύμ-
φῆς, ὃς δὲ τινες, εἴς Ἐρμοῦ καὶ Ῥήνης, συναγα-
γεῖν τοὺς λαοὺς σποράδην οἰκοῦντας, καὶ νόμους
θέμενον αὐτῶν μὲν ἀπὸ τῆς νῆσος Σάωνα κλη-
θῶνα, τὸ δὲ πλῆθος εἰς πέντε φιλὰς διανείματα

2 τῶν ἱδίων νῦῶν ἐπωνύμους αὐτὰς ποιῆσαι. οὕτω
δ’ αὐτῶν πολυτευμένων λέγουσι παρ’ αὐτοῖς
τοὺς ἐκ Δίως καὶ μᾶς τῶν Ἀτλαντίδων Ἡλεκ-
τρας γενέσθαι Δάρδανον τε καὶ Ἰασίωνα καὶ
3 Ἀρμονίαν. ὅτι τὸν μὲν Δάρδανον μεγαλεπί-
βολον γενόμενον, καὶ πρῶτον εἰς τὴν Ἀσίαν ἐπὶ
σχεδίας διαπερασθέντα, τὸ μὲν πρῶτον κτίσαι
Δάρδανον πόλιν καὶ τὸ βασίλειον τὸ περὶ τῆς
ὕστερον κληθείσαι Τροίαν συστήσασθαι καὶ τοὺς
λαοὺς ἀφ’ ἑαυτοῦ Δαρδάνους ὁμομάσαι. ἐπάρξαι
δ’ αὐτῶν φασὶ καὶ πολλῶν ἔθνων κατὰ τὴν Ἀσίαν,
4 καὶ τοὺς ὑπὲρ Θράκης Δαρδάνους κατοικίσαι. τὸν
δὲ Δία βουληθέντα καὶ τὸν ἐτερον τῶν νῦῶν τιμῆς
tυχεῖν, παραδείξαι αὐτῷ τὴν τῶν μυστηρίων τελε-

1 τοῖς ἐγχωρίοις Oldfather: τοῖς ἐγχωρίοις.

1 i.e. Iasion.
to the higher regions of the island; and when the sea kept rising higher and higher, they prayed to the native gods, and since their lives were spared, to commemorate their rescue they set up boundary stones about the entire circuit of the island and dedicated altars upon which they offer sacrifices even to the present day. For these reasons it is patent that they inhabited Samothrace before the flood.

48. After the events we have described one of the inhabitants of the island, a certain Saon, who was a son, as some say, of Zeus and Nymphē, but, according to others, of Hermes and Rhenē, gathered into one body the peoples who were dwelling in scattered habitations and established laws for them; and he was given the name Saon after the island, but the multitude of the people he distributed among five tribes which he named after his sons. And while the Samothracians were living under a government of this kind, they say that there were born in that land to Zeus and Electra, who was one of the Atlantids, Dardanus and Iasion and Harmonia. Of these children Dardanus, who was a man who entertained great designs and was the first to make his way across to Asia in a make-shift boat, founded at the outset a city called Dardanus, organized the kingdom which lay about the city which was called Troy at a later time, and called the peoples Dardanians after himself. They say also that he ruled over many nations throughout Asia and that the Dardani who dwell beyond Thrace were colonists sent forth by him. But Zeus desired that the other 1 of his two sons might also attain to honour, and so he instructed him in the initiatory rite of the mysteries,
Diodorus of Sicily

thn, palai mewn othan en tw nhsow, tote de pws paraadoxias,\(^1\) wv ou thews akousai plhn twv megewmenwv. dekei d' othos prwtos xeounos mwnsai kai thn teletin dia touto evndoxon pohtsai. metà de tauta Kadmuon tov 'Agwnoros katà xhtesin ths Euvwpsis afiksethai prós aytous, kai ths teletis metaxhonta ymwsa thn adelefh thv 'Iasionov 'Aromynv, ou kathaper 'Ellhnves mutholousoi, thn 'Aresos.

49. Tov de gamon touto prwtov daiai theous, kai Deimytrwv mewn 'Iasionos eraodhesan ton karpton tov svtov dwhshsaibai, 'Empih de lypen, 'Athean de ton diabeboimvenon bremo kai petplon kai aylous, 'Hlektrwv de to ths megalhs kaloumeveni mptros twn thevn ierad meta kymbalwv kai tympanwv kai ton orqiazonwv kai 'Apollwv mewn kathariwv, tas de Mouvas aylhsai, touz de allous theous evphmoontas sunauxhsai ton gamon.

2 metà de tauta ton mewn Kadmuon kata ton paraedeomvenon xrhsmov ktsai Thebas tas en Bouwtpa fias, ton d' 'Iasiona ghmanta Kybelen genhsai Koryvanta. 'Iasionos de eis theous metaastantos, Dardwv kai Kybelen kai Koryvanta metaqmwsai eis thn 'Aisian ta ths mptros twn thewn ierad kai sunapwrai eis Phrugian. kai thn mewn Kybelen 'Olympov tw prwtov sunoikhtosan genhsai 'Alethn, kai thn thean Kybelen af' eauths onomasaiv tov de Koryvanta toous epw toous ths mptros ierous

\(^1\) So the MSS.; Dindorf's suggestion, paraadoxias ("had been discontinued"), is attractive.
which had existed on the island since ancient times but was at that time, so to speak, put in his hands; it is not lawful, however, for any but the initiated to hear about the mysteries. And Iasion is reputed to have been the first to initiate strangers into them and by this means to bring the initiatory rite to high esteem. And after this Cadmus, the son of Agenor, came in the course of his quest for Europè to the Samothracians, and after participating in the initiation he married Harmonia, who was the sister of Iasion and not, as the Greeks recount in their mythologies, the daughter of Ares.

49. This wedding of Cadmus and Harmonia was the first, we are told, for which the gods provided the marriage-feast, and Demeter, becoming enamoured of Iasion, presented him with the fruit of the corn, Hermes gave a lyre, Athena the renowned necklace and a robe and a flute, and Electra the sacred rites of the Great Mother of the Gods, as she is called, together with cymbals and kettledrums and the instruments of her ritual; and Apollo played upon the lyre and the Muses upon their flutes, and the rest of the gods spoke them fair and gave the pair their aid in the celebration of the wedding. After this Cadmus, they say, in accordance with the oracle he had received, founded Thebes in Boeotia, while Iasion married Cybelè and begat Corybas. And after Iasion had been removed into the circle of the gods, Dardanus and Cybelè and Corybas conveyed to Asia the sacred rites of the Mother of the Gods and removed with them to Phrygia. Thereupon Cybelè, joining herself to the first Olympus, begat Alcè and called the goddess Cybelè after herself; and Corybas gave the name
Diodorus of Sicily

ἐνθουσιάσαντας ὃ ύ ἐαυτοῦ Κορύβαντας προσαγορεῦσα, γῆμαν δὲ Θήβην τὴν Κῆλικος θυγατέρα. ὁμοίως δὲ τοὺς αὐλόντας εἰς Φρυγίαν ἐντεῦθεν μετενεχθήναι, καὶ τὴν λύραν τὴν Ἑρμοῦ εἰς Λυρνήσον, ἤν Ἀχιλλεύς ὑστερὸν ἐκπορθήσαντα λαβεῖν. εἷς Ἰασίωνος δὲ καὶ Δήμητρος Πλούτων γενέσθαι φασίν οἱ μύθου, τὸ δ’ ἀληθὲς, τὸν τοῦ σιτοῦ πλούτον, δωρηθέντα ἐν τῷ τῆς Ἀρμονίας γάμῳ διὰ τὴν συνοισίαν τοῦ Ἰασίωνος. καὶ τὰ μὲν κατὰ μέρος τῆς τελετῆς ἐν ἀπορρήτως τηροῦμενα μόνοις παραδίδοται τοῖς μυθεῖσι· διαβεβοήται δ’ ἡ τοῦτων τῶν θεῶν ἐπιφάνεια καὶ παράδοξος ἐν τοῖς κωδύνοις βοηθεία τοῖς ἐπικαλεσσαμένοις τῶν μυθείτων. γίνεσθαι δὲ φασὶ καὶ εὐσεβεστέρους καὶ δικαιοστέρους καὶ κατὰ τῶν βελτίων ἐαυτῶν τοὺς τῶν μυστηρίων κοινονήσαντας. διὸ καὶ τῶν ἄρχαίων ἡμῶν τε καὶ ἡμιθέων τοὺς ἐπιφανεστάτους πεφιλοτιμήσαθαι μεταλαβεῖν τῆς τελετῆς· καὶ γὰρ Ἰάσονα καὶ Διοκόρους, ἐπὶ δ’ Ἡρακλέα καὶ Ὄρφεα, μυθείτως ἐπιτυχεῖν ἐν ἀπάσαις ταῖς στρατείαις διὰ τὴν τῶν θεῶν τούτων ἐπιφάνειαν.

50. Ἐπεὶ δὲ περὶ τῆς Σαμοθράκης δυνήθομεν, ἀκολούθως καὶ περὶ τῆς Νάξου διέξιμεν· αὐτὴ γὰρ ἡ νῆσος τὸ μὲν πρῶτον προσηγορεύετο Στρογγυλῆ, ὥσπερ δ’ αὐτὴν πρῶτοι Ἐρίκες διὰ

1 The Cabeiri; cp. Book 4. 43. 1 f.
of Corybantes to all who, in celebrating the rites of his mother, acted like men possessed, and married Thebê, the daughter of Cilix. In like manner he also transferred the flute from Samothrace to Phrygia and to Lynnessus the lyre which Hermes gave and which at a later time Achilles took for himself when he sacked that city. To Iasion and Demeter, according to the story the myths relate, was born Plutus or Wealth, but the reference is, as a matter of fact, to the wealth of the corn, which was presented to Iasion because of Demeter's association with him at the time of the wedding of Harmonia. Now the details of the initiatory rite are guarded among the matters not to be divulged and are communicated to the initiates alone; but the fame has travelled wide of how these gods¹ appear to mankind and bring unexpected aid to those initiates of theirs who call upon them in the midst of perils. The claim is also made that men who have taken part in the mysteries become both more pious and more just and better in every respect than they were before. And this is the reason, we are told, why the most famous both of the ancient heroes and of the demi-gods were eagerly desirous of taking part in the initiatory rite; and in fact Jason and the Dioscroi,² and Heracles and Orpheus as well, after their initiation attained success in all the campaigns they undertook, because these gods appeared to them.

50. Since we have set forth the facts concerning Samothrace, we shall now, in accordance with our plan, discuss Naxos. This island was first called Strongylê and its first settlers were men from Thrace, the reasons for their coming being some-
2 τίνας τοιαύτας αιτιάς. μυθολογούντας Βορέου
gενέσθαι παίδες Βούτης καὶ Λυκούργος οὐχ
όμομήτριοι· τὸν δὲ Βούτην ὁντα νεώτερον ἐπι-
βουλεύσαν τάδελφῷ, καὶ καταφανῆ γενόμενον
ἐτερον μὲν μηδὲν παθεῖν ὑπὸ, τοῦ Λυκούργου,
πρόσταγμα δὲ λαβεῖν ὅπως μετὰ τῶν συνεπε-
βουλευσάντων λαβῶν πλοῖα ἤττη χώραν ἔτεραν εἰς
3 κατοίκησιν. διότερ τὸν Βούτην μετὰ τῶν συν-
εγκαλομέμενων Ὀρμακῶν ἐκπλεύσαντα καὶ διὰ τῶν
Κυκλάδων νῆσων κομιζόμενον κατασχεῖν τὴν
Στρογγύλην νῆσον, καὶ ἐν ταύτῃ κατοικοῦντα
λήζεσθαι πολλοὺς τῶν παραπλεόντων. σπανίζον-
τας δὲ γυναικῶν περιπλέοντας ἁρπάζειν ἀπὸ
4 τῆς χώρας γυναικὰς. τῶν μὲν οὖν Κυκλάδων
νῆσων αἱ μὲν ὀλοσχερῶς ἐρημοὶ ὑπῆρχον, αἱ δὲ
ὁλίγοις οἰκούμεναι· διότερ πορρωτέρω πλευ-
σάντων αὐτῶν, καὶ ἀπὸ μὲν τῆς Εὐβοίας ἀπο-
κρουσθέντων, τῇ δὲ Θετταλία προσενεχθέντων, οἱ
περὶ τὸν Βούτην ἀποβάντες ἐπὶ τὴν χώραν περι-
ἐτυχον ταῖς Διονύσου τροφοῖς περὶ τὸ καλούμενον
Δρίος τῷ θεῷ ὀργιαζοῦσας εἶν τῇ Φθιώτιδι Ἀχαΐᾳ.
5 ὀρμησάντων δὲ τῶν περὶ τὸν Βούτην, αἱ μὲν ἄλλαι
ῥύσασι τὰ ἱερὰ ἐς θάλασσαν ἐφιγυν, αἱ δὲ ἐῖς
ὁρος τὸ καλούμενον Δρίος. Κορωνίδα δὲ ἄρπαγεῖ-
σαν συναναγκασθήματι τῷ Βούτῃ συνοικῆσαι. ἔπὶ
δὲ τῇ ἄρπαγῇ καὶ τῇ ὑβρεῖ χαλεπῶς φέρουσαν
ἐπικαλέσασθαι τὸν Διόνυσον βοηθῆσαι αὐτῇ. τὸν
δὲ μανίαν ἐμβαλεῖν τῷ Βούτῃ, καὶ διὰ τοῦτο

1 So Hertlein: lereĩa.
what as follows. The myth relates that two sons, Butes and Lycurgus, were born to Boreas, but not by the same mother; and Butes, who was the younger, formed a plot against his brother, and on being discovered he received no punishment from Lycurgus beyond that he was ordered by Lycurgus to gather ships and, together with his accomplices in the plot, to seek out another land in which to make his home. Consequently Butes, together with the Thracians who were implicated with him, set forth, and making his way through the islands of the Cyclades he seized the island of Strongylê, where he made his home and proceeded to plunder many of those who sailed past the island. And since they had no women they sailed here and there and seized them from the land.\(^1\) Now some of the islands of the Cyclades had no inhabitants whatsoever and others were sparsely settled; consequently they sailed further, and having been repulsed once from Euboea, they sailed to Thessaly, where Butes and his companions, upon landing, came upon the female devotees of Dionysus as they were celebrating the orgies of the god near Drius, as it is called, in Achaea Phthiotis. As Butes and his companions rushed at the women, these threw away the sacred objects, and some of them fled for safety to the sea, and others to the mountain called Drius; but Coronis, the myth continues, was seized by Butes and forced to lie with him. And she, in anger at the seizure and at the insolent treatment she had received, called upon Dionysus to lend her his aid. And the god struck Butes with madness, because of

\(^1\) i.e. they got their pillage from the ships they seized, but their women by raids on the continent.
παρακόψαντα ῥύμαι ἕαυτὸν εἰς τῷ φρέαρ καὶ
6 τελευτῆσαι. οἱ δὲ ἄλλοι Ὄρακες ἐτέρας τινὰς
γυναῖκας ἤρπασαν, ἐπιφανεστάτας δὲ τὴν τε
Ἀλωέως γυναῖκα Ἰφιμέδειαν καὶ τὴν θυγατέρα
αὐτῆς Παγκράτιν. λαβόντες δὲ αὐτὰς ἀπέπλευσαν
εἰς τὴν Στρογγύλην. οἱ δὲ Ὄρακες ἀντὶ τοῦ
Βοώτου κατέστησαν βασιλέα τῆς νήσου Ἀγασ-
σαμενόν, καὶ τὴν Ἀλωέως θυγατέρα Παγκράτιν
7 κάλλει διαφέρουσαν συνάκισαν αὐτῶν πρὸ γὰρ
τῆς τούτου αἱρέσεως οἱ ἐπιφανέστατοι τῶν ἡγε-
μόνων Σικελῶς καὶ Ἐκήτορος ὑπέρ τῆς Παγκρά-
tίδος ἐρύσαντες ἀλλήλους ἀνείλον. οὗ δὲ Ἀγασσα-
μενοῦ ὑπαρχόν ἕνα τῶν φίλων καταστήσας συνά-
κισεν αὐτῶ τῆν Ἰφιμέδειαν.

51. Ὅ δ’ Ἀλωέως ἐπὶ ξήτησαν τῆς τε γυναίκος
καὶ τῆς θυγατρὸς ἐξέπεμψε τοὺς υἱοὺς Ὄμον καὶ
Ἐφιάλτην. οἱ πλεύσαντες εἰς τὴν Στρογγύλην
μάχῃ τε ἐνίκησαν τοὺς Ὄρακας καὶ τὴν πόλιν
2 ἐξεπολιόρκησαν. εἶτα ἡ μὲν Παγκράτις ἐτε-
λεύτησεν, οἱ δὲ περὶ τῶν Ὄμον καὶ Ἐφιάλτην ἐπ-
εβάλοντο κατοικεῖν ἐν τῇ νήσῳ καὶ ἄρχειν τῶν
Θρακῶν μετωνόμασαν δὲ καὶ τὴν νήσου Διαν,
ὑστερον δὲ στασιάσαντες πρὸς ἀλλήλους καὶ μάχῃ
συνάψαντες τῶν τε ἄλλων πολλοὺς ἀπέκτειναν καὶ
ἀλλήλους ἀνείλον, ὑπὸ δὲ τῶν ἐγχωρίων εἰς τὸν
3 λοιπὸν χρόνον ὡς ἤρωες ἐτιμήθησαν. οἱ μὲν οὖν
Θρακὲς ἐνταῦθα κατοικήσαντες ἐτη πλεῖον τῶν δια-
kοσίων ἐξέτεσαν αὐχέων γενομένων ἐκ τῆς νήσου.
μετὰ δὲ ταῦτα Κάρες ἐκ τῆς νῦν καλουμένης Λατμίας
μεταναστάντες ὤκησαν τὴν νήσου. δὲν βασιλεύ-
sας Νάξος ὁ Πολέμων ἀντὶ Δίας Νάξον ἀφ’
which he lost his mind and, throwing himself into a well, met his death. But the rest of the Thracians seized some of the other women, the most renowned of whom were Iphimedeia, the wife of Aloeus, and Pancratís, her daughter, and taking these women along with them, they sailed off to Strongylé. And in place of Butes the Thracians made Agassamenus king of the island, and to him they united in marriage Pancratís, the daughter of Aloeus, who was a woman of surpassing beauty; for, before their choice fell on Agassamenus, the most renowned among their leaders, Sicelus and Hecetorus, had quarrelled over Pancratís and had slain each other. And Agassamenus appointed one of his friends his lieutenant and united Iphimedeia to him in marriage.

51. Aloeus dispatched his sons Otus and Ephialtes in search of his wife and daughter, and they, sailing to Strongylé, defeated the Thracians in battle and reduced the city. Some time afterward Pancratís died, and Otus and Ephialtes essayed to take the island for their dwelling and to rule over the Thracians, and they changed the name of the island to Dia. But at a later time they quarrelled among themselves, and joining battle they slew many of the other combatants and then destroyed one another, and from that time on these two men have received at the hands of the natives the honours accorded to heroes. The Thracians dwelt on the island for more than two hundred years and then were driven out of it by a succession of droughts. And after that Carians removed to the island from Latmia, as it is now called, and made it their home; their king was Naxos, the son of Polemon, and he called the island Naxos after himself, in place of
Diodorus of Sicily

ἐαυτοῦ προσηγόρευσεν. ἐγένετο δ’ ἀνήρ ἀγαθὸς καὶ ἐπιφανὴς ὁ Νάξος, καὶ ἀπέλυσεν νῦν Δεύκυς-πον’ ὁδ γενόμενος νῦς Σμέρδιδος ἐβασάλευσεν 4 τῆς νῆσου. ἐπὶ δὲ τούτου Θησεύς ἐκ Κρήτης ἀναπλέων μετὰ τῆς Ἀριάδνης ἐπεξεύθηθη τοῖς ἐν τῇ νήσῳ καὶ κατὰ τὸν ὑπὸ τὸν Δίονυσον ἀπελυόντα αὐτῷ, εἶ μὴ ἀπολείψῃ τὴν Ἀριάδνην αὐτῷ, φοβηθεὶς κατελύπε καὶ ἐξέπλευσεν. Διό- νυσος δὲ νυκτὸς ἀπήγαγε τὴν Ἀριάδνην εἰς τὸ ὄρος τὸ καλοῦμενον Δρίος· καὶ ἐν ἄρχῃ μὲν ἡφανί- σθη ὁ θεός, μετὰ δὲ ταῦτα καὶ Ἡ Ἀριάδνη ἄφαντος ἐγενήθη.

52. Μυθολογοῦσι δὲ Νάξιοι περὶ τοῦ θεοῦ τούτου, φάσκοντες παρ’ αὐτοῖς τραφήναι,1 καὶ διὰ τοῦτο τῆς νῆσος αὐτῷ γεγονέναι προσφιλεστάτην καὶ ὑπὸ 2 τῶν Διονυσίαδα καλεῖσθαι. τὸν γὰρ Δία κατὰ τὸν παραδεδομένον μίθουν, τότε κεραυνωθείσης Σεμέλης πρὸ τοῦ τεκεῖν, τὸ βρέφος λαβόντα καὶ ἐρρώμαντα εἰς τὸν μηρὸν, ὡς ὁ τέλειος τῆς γενέ- σεως χρόνος ἤλθε, βουλόμενον λαθεῖν τὴν Ἡραν, ἐξέλειν τὸ βρέφος ἐν τῇ νῦν Νάξῳ, καὶ δούναι τρέφειν ταῖς ἐγχώριοις Νύμφαις Φιλία καὶ Κορω- νίδι καὶ Κλείδη· κεραυνωθείσαι δὲ τὴν Σεμέλην πρὸ τοῦ τεκεῖν, ὡς ποσὶ μὴ ἐκ θυτῆς, ἀλλ’ ἐκ δυεῖν θανατῶν ὑπάρξας εὐθὺς ἐκ γενετῆς ἀλάνατος ἦ.

3 Ὁ δὲ τῆς εἰς τὸν Διόνυσον εὐεργεσίαν ἐν τῇ τροφῇ τὸς χάριτας ἀπολαβεῖν τοὺς ἐγχωρίους.

1 τὸν θεόν after τραφήναι omitted by ADE, Vogel, retained by Bekker, Dindorf.

* Cp. the following account with that in Book 3. 64.*
Dia. Naxos was an upright and famous man and left behind him a son Leucippus, whose son Smerdius became king of the island. And it was during the reign of Smerdius that Theseus, on his voyage back from Crete together with Ariadné, was entertained as a guest by the inhabitants of the island; and Theseus, seeing in a dream Dionysus threatening him if he would not forsake Ariadné in favour of the god, left her behind him there in his fear and sailed away. And Dionysus led Ariadné away by night to the mountain which is known as Drius; and first of all the god disappeared, and later Ariadné also was never seen again.

52. The myth which the Naxians have to relate about Dionysus is like this: He was reared, they say, in their country, and for this reason the island has been most dear to him and is called by some Dionysias. For according to the myth which has been handed down to us, Zeus, on the occasion when Semelé had been slain by his lightning before the time for bearing the child, took the babe and sewed it up within his thigh, and when the appointed time came for its birth, wishing to keep the matter concealed from Hera, he took the babe from his thigh in what is now Naxos and gave it to the Nymphs of the island, Philia, Coronis, and Cleidé, to be reared. The reason Zeus slew Semelé with his lightning before she could give birth to her child was his desire that the babe should be born, not of a mortal woman but of two immortals, and thus should be immortal from its very birth. And because of the kindness which the inhabitants of Naxos had shown to Dionysus in connection with his rearing they received marks of his gratitude; for the island
ἐπιδούναι γὰρ τὴν νῆσον εἰς εὐθαμονίαν, καὶ
ναυτικὰς τε δυνάμεις ἀξιολόγους συστήσασθαι καὶ
ἀπὸ Ἑρέσου πρῶτοι ἀποστάντας ἀπὸ τοῦ ναυτι-
κοῦ συγκαταναλώμαχος τῶν βάρβαρων, καὶ τῆς
ἐν Πλαταιαῖς παρατάξεως οὐκ ἁσῆμαι μετασχεῖν.
εἶναι δὲ καὶ περὶ τὴν τοῦ οίνου ἴδιότητα διάφορον
τι παρ’ αὐτοῖς καὶ μηνύων τὴν τοῦ θεοῦ πρὸς τὴν
νῆσον οἰκειότητα.

53. Τῇν δὲ νῆσον τὴν Σύμην ὅνομαξομένην, τὸ
παλαιὸν ἔρημον οὖσαν, πρῶτοι κατώκησαν οἱ μετὰ
Τρίσσος ἁφικόμενοι, ἄν ἠγείτο Χθόνιος ὁ Ποσει-
δώνος καὶ Σύμης, ἀφ’ ἢς ἡ νῆσος ἐτυχε ταύτης
2 τῆς προσηγορίας. ὦστερον δ’ αὐτῆς ἐβασίλευσε
Νιρεύς ὁ Χαρότου καὶ Ἀγλάτας, κάλλει διαφέρων,
ὅς καὶ ἐπὶ Τρολάν μετ᾽ Ἀγαμέμνονος ἐστάτευσε,
τῆς τε νῆσου δυσαντεύων καὶ τῆς Κινδίας μέρους
cupriovn. μετὰ δὲ τοὺς Τρωικοὺς χρόνους κατέ-
σχον τὴν νῆσον Κάρες, καθ’ ὅν καιρὸν ἑβαλαττο-
κράτουν. ὦστερον δ’ αὐχμῶν γενομένων ἔφυγον
ἐκ τῆς νῆσου, καὶ κατώκησαν τὸ καλούμενον
Οὐράνιον. ἡ δὲ Σύμη διέμεινε νῆμον, ἐς ὁ
στόλος ὁ Δακαδαιμονίων καὶ Ἀργείων παρέβαλεν εἰς
tουτοὺς τοὺς τόπους: ἔπειτα κατωκίσθη πάλιν τόνδε
3 τὸν τρόπον. τῶν μετὰ Ιππότου τῆς μετασχῆσιν
τῆς ἀποκιάς, ὅνου Ναῦσος, ἀναλαμβάνου
tοὺς καθυστερήσαντας τῆς κληροδοσίας, ἔρημον οὖσαν
τὴν Σύμην κατώκησε καὶ τοὺς ἐτέρους ὦστερον
καταπλεύσασιν, ἄν ἦν Ξυθοῖς ἡγεμόνων, μεταδοὺς

1 In the battle of Salamis, 480 B.C.
2 In 479 B.C.
3 The poet Archilochus (Athenaeus, 1. 30 ὐ) compared the wine of Naxos to the nectar of the gods.

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increased in prosperity and fitted out notable naval forces, and the Naxians were the first to withdraw from the naval forces of Xerxes and to aid in the defeat at sea which the barbarian suffered, and they participated with distinction in the battle of Plataea. Also the wine of the island possesses an excellence which is peculiarly its own and offers proof of the friendship which the god entertains for the island.

53. As for the island which is called Symē and was uninhabited in ancient times, its first settlers were men who came together with Triops, under the leadership of Chthonius, the son of Poseidon and Symē, from whom the island received the name it bears. At a later time its king was Nireus, the son of Charops and Aglaia, an unusually handsome man who also took part with Agamemnon in the war against Troy both as ruler of the island and as lord of a part of Cnidia. But after the period of the Trojan War Carians seized the island, during the time when they were rulers of the sea. At a later time, however, when droughts came, the Carians fled the island and made their home in Uranium, as it is called. Thenceupon Symē continued to be uninhabited, until the expedition which the Lacedaemonians and the Argives made came to these parts, and at that time the island became settled again in the following manner. One of the companions of Hippotes, a certain Nausus by name, was a member of the colony, and taking those who had come too late to share in the allotment of the land he settled Symē, which was uninhabited at that time, and later, when certain other men, under the leadership of Xuthus, put in at the island, he gave
ΔΙΟΔΟΡΟΣ ΟΙΣ ΣΙΚΙΛΥ

τῆς πολιτείας καὶ χώρας κοινῆ τὴν νήσου κατώκησε. φαί δὲ τῆς ἀποικίας ταύτης μετασχέων τοὺς τε Κνιδίους καὶ Ῥοδίους.

54. Κάλυδναν δὲ καὶ Νάουρον τὸ μὲν ἄρχαῖον Κάρπας κατώκησαν, μετὰ δὲ ταύτα Θεττάλος ὁ 'Ἡρακλέους ἀμφοτέρας τὰς νήσους κατεκτήσατο. διὸ περὶ Ἀντιφός τε καὶ Φείδιππος οἱ Κόρων βασιλεῖς στρατεύοντες εἰς Ἰλιόν ἤρχον τῶν πλεόντων ἐκ 2 τῶν προερημένων νῆσων. κατὰ δὲ τὸν ἕκ Τροίας ἀπόπλουν τέταρας τῶν Ἀγαμέμνονος νεών ἔξ- ἐπεσον περὶ Κάλυδναν, καὶ τοῖς ἐγχωρίοις κατα- 3 μιγέντες κατώκησαν. οἱ δὲ τὴν Νάουρον τὸ παλαιὸν οἰκίσαντες ὑπὸ σεισμῶν διεφθάρησαν· ύστερον δὲ Κώοι, καθάπερ τὴν Κάλυδναν, ταύτην κατώκησαν· μετὰ δὲ ταύτα φθοραῖς ἀνδρώπων ἐν τῇ νήσῳ γενομένης οἱ Ῥώδιοι ἐποίκισαν εἰς αὐτὴν ἀπέστειλαν.

4 Τὴν δὲ Κάρπαθον πρῶτοι μὲν οἰκήσαν τῶν μετὰ Μίνωω τυνὲς συστρατευσαμένων, καθ’ δὲ χρόνων ἐθαλαττοκράτησαν πρῶτος τῶν Ἑλλήνων· ύστερον δὲ πολλαῖς γενεαῖς Ἰοκλος ὁ Δημολέοντος, Ἀργείος οὖν τὸ γένος, κατὰ τὶ λόγιον ἀποικίαν ἀπέστειλεν εἰς τὴν Κάρπαθον.

55. Τὴν δὲ νῆσον τὴν ὄνομαζομένην Ῥώδον πρῶτοι κατώκησαν οἱ προσαγορευόμενοι Τελχίνες· οὐδὲ δ’ ἦσαν νῦν μὲν Θαλάττης, ὡς ὁ μύθος παραδεδωκε, μυθολογοῦνται δὲ μετὰ Καβερίας τῆς Ὀκεανοῦ θυγατρὸς ἐκθρέφοι Ποσειδῶνα, 2 Ρέας αὐτοῖς παρακαταθεμένης τὸ βρέφος. γενε-

1 Sons of Thetallas; cp. the Iliad, 2. 676 ff.
2 The Sea.
them a share in the citizenship and in the land, and all of them in common settled the island. And we are told that both Cnidians and Rhodians were members of this colony.

54. Calydra and Nisyros were settled in ancient times by Carians, and after that Thetitalus, the son of Heracles, took possession of both islands. And this explains why both Antiphus and Pheidippus, who were kings of the Coans, in the expedition against Troy led those who sailed from the two islands just mentioned. And on the return from Troy four of Agamemnon's ships were wrecked off Calydra, and the survivors mingled with the natives of the island and made their home there. The ancient inhabitants of Nisyros were destroyed by earthquakes, and at a later time the Coans settled the island, as they had done in the case of Calydra; and after that, when an epidemic had carried away the population of the island, the Rhodians dispatched colonists to it.

As for Carpathos, its first inhabitants were certain men who joined with Minos in his campaigns at the time when he was the first of the Greeks to be master of the sea; and many generations later Iolcus, the son of Demoleon, an Argive by ancestry, in obedience to a certain oracle dispatched a colony to Carpathos.

55. The island which is called Rhodes was first inhabited by the people who were known as Telchines; these were children of Thalatta, as the mythical tradition tells us, and the myth relates that they, together with Capheira, the daughter of Oceanus, nurtured Poseidon, whom Rhea committed as a babe to their care. And we are told
σθαί δ' αύτοις καὶ τεχνῶν τινῶν εὑρετάς καὶ ἄλλων τῶν χρησίμων εἰς τὸν βίον τῶν ἀνθρώπων εἰσηγητάς. ¹ ἀγάλματα τε θεῶν πρῶτοι κατασκευάζας λέγονται, καὶ τινα τῶν ἀρχαίων ἀφιδρυμάτων ἀπ' ἐκείνων ἐπινοομάζοντας: παρὰ μὲν γὰρ Λυδίος Ἀπάλλωνα Τελχίνου προσαγορεύεται, παρὰ δὲ Ιαλυσίους Ἡραν καὶ Νῦμφας Τελχίνας, παρὰ δὲ Καμειρεύους Ἡραν Τελχινίαν.

3 λέγονται δ' οὕτω καὶ γόητες γεγονέναι καὶ παράγεις ὅτε βουλιόταν νέφη τε καὶ ὄμβρους καὶ χαλάζας, ὁμοίως δὲ καὶ χιόνα ἐφελίκεσθαι: ταῦτα δὲ καθάπερ καὶ τοὺς μάγους ποιεῖν ἱστοροῦν. ἀλλάττεσθαι δὲ καὶ τὸς ἰδίας μορφᾶς, καὶ εἶναι φθονεροῦς εν τῇ διδασκαλίᾳ τῶν τεχνῶν.

4 Ποσειδῶνα δὲ ἀνδρωβέντα ἐρασθήναι Ἀλλίας τῆς τῶν Τελχίνων ἀδελφής, καὶ μιχθέντα ² γεννήσαι παιδας εξ μεν ἄρρενας, μίαν δὲ θυγατέρα.

5 'Ῥόδον, ἄφ' ὅς τὴν νήσου ὀνομασθήναι. γενέσθαι δὲ κατὰ τὸν καιρὸν τούτου ἐν τοῖς πρὸς ἐως μέρεσι τῆς νῆσου τοὺς κληθέντας γίγαντας: ὅτε δὴ καὶ Ζεὺς λέγεται καταπεπολεμηκὼς Τιτάνας ἐρασθήναι μιᾶς τῶν νυμφῶν Ἰμαλίας ὀνομαζομένης, καὶ τρεῖς ἐξ αὐτῆς τεκνίσαι παιδας.

6 Σπαρταίον, Κράονον, Κύτον. κατὰ δὲ τὴν τούτων ἡλικίαν φασὶν Ἀφροδίτην ἐκ Κυθήρων κομμαζομένην εἰς Κύπρον καὶ προσσημοζομένην τῇ νῆσῳ καλουθήναι ὑπὸ τῶν Ποσειδῶνος νυῶν, ὀντῶν ὑπερηφάνων καὶ ὑβριστῶν τῆς δὲ θεοῦ

¹ So Vogel, ἄλλα (ΔΕ) ... εἰσηγήσασθαι MSS., Bokker, Dindorf.

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that they were also the discoverers of certain arts and that they introduced other things which are useful for the life of mankind. They were also the first, men say, to fashion statues of gods, and some of the ancient images of gods have been named after them; so, for example, among the Lindians there is an "Apollo Telchinius," as it is called, among the Ialysians a Hera and Nymphae, both called "Telchinian," and among the Cameirans a "Hera Telchinia." And men say that the Telchines were also wizards and could summon clouds and rain and hail at their will and likewise could even bring snow; these things, the accounts tell us, they could do even as could the Magi of Persia; and they could also change their natural shapes and were jealous of teaching their arts to others.

Poseidon, the myth continues, when he had grown to manhood, became enamoured of Halia, the sister of the Telchines, and lying with her he begat six male children and one daughter, called Rhodos, after whom the island was named. And at this period in the eastern parts of the island there sprung up the Giants, as they were called; and at the time when Zeus is said to have subdued the Titans, he became enamoured of one of the nymphs, Himalia by name, and begat by her three sons, Spartaeus, Cronius, and Cytus. And while these were still young men, Aphrodite, they say, as she was journeying from Cytherae to Cyprus and dropped anchor near Rhodes, was prevented from stopping there by the sons of Poseidon, who were arrogant and insolent men; whereupon the goddess, in her wrath, brought

\[\text{\footnotesize \textsuperscript{2} τακτη after μυκέτα omitted by ABDE, Vogel, retained by Böckler, Dindorf.}\]
διὰ τὴν ὀργὴν ἐμβαλούσης αὐτοῖς μανίαν, μυγηθναί αὐτοὺς βία τῇ μητρὶ καὶ πολλὰ κακὰ δρᾶν τοὺς ἑγχωρίους. Ποσειδώνα δὲ τὸ γεγονὸς αἰσθομένου τοὺς νῦν κρύψαι κατὰ γῆς διὰ τὴν πεπραγμένην αἰσχύνην, οὐς κληθῆναι προοφεύως δαίμονας· Ἀλίαν δὲ ῥίμααν ἑαυτὴν εἰς τὴν θάλατταν Λευκοθέαν ὀνομασθῆναι καὶ τιμῆς ἀθανάτου τυχεῖν παρὰ τοῖς ἑγχωρίοις.

56. Χρόνῳ δ’ ύστερον προαισθομένους τοὺς Τελχίνας τὸν μέλλοντα γίνεσθαι κατακλυσμὸν ἐκλυτεῖν τὴν νῆσον καὶ διασπαρῆναι. Λύκον δ’ ἐκ τούτων παραγενόμενοι εἰς τὴν Λυκίαν Ἀπόλλωνος Λυκίου ἱερὸν ἱερόθεοθαι παρὰ τὸν Ξάνθον ποταμὸν. τοῦ δὲ κατακλυσμοῦ γενομένου τοὺς μὲν ἄλλους διαφαρμάνει, τῆς δὲ νῆσος διὰ τὴν ἐπομβρίαν ἐπιπολαζόμενων τῶν ὑγρῶν λιμνάσαι τοὺς ἐπιπέδους τόπους, ὀλίγους δὲ εἰς τὰ μετέωρα τῆς νῆσου συμφυγόντας διασωθῆναι ἐν οἷς ὑπάρχειν καὶ τοὺς Διὸς παῖδας. Ἡλιον δὲ κατὰ μὲν τὸν μῦθον ἐρωσθέντα τῆς 'Ροδοῦ τὴν τε νῆσον ἀπ’ αὐτῆς ὀνομάζει 'Ροδον καὶ τὸ ἐπιπολαζόν ὠδορ ἀφαίρεσθαι. δ’ ἀληθῶς λόγος ὅτι κατὰ τὴν ἐξ ἀρχῆς οὕστατον τῆς νῆσου πηλώδους οὐσίας ἐτι καὶ μαλακῆς, τὸν ἦλιον ἀναγεράννατα τὴν πολλὴν υγρότητα ξωγονήσαι τὴν γῆν, καὶ γενέσθαι τοὺς κληθήσασαν ἀπ’ αὐτοῦ Ἡλιάδας, ἑπτὰ τὸν ἄριστόν, καὶ ἄλλους ὀρκίως λαοὺς ἅμα αὐτὸ-χθονες. ἀκολούθως δὲ τούτως νομισθῆναι τὴν

1 So Vogel, ἄλλους omitted by F, καὶ τοὺς (omitted by D) λαοὺς ὀρκίως Bekker, Dindorf.

2 The sun.
a madness upon them, and they lay with their mother against her will and committed many acts of violence upon the natives. But when Poseidon learned of what had happened he buried his sons beneath the earth, because of their shamef ul deed, and men called them the "Eastern Demons"; and Halia cast herself into the sea, and she was afterwards given the name of Leucothea and attained to immortal honour in the eyes of the natives.

56. At a later time, the myth continues, the Telechines, perceiving in advance the flood that was going to come, forsook the island and were scattered. Of their number Lycur went to Lycia and dedicated there beside the Xanthus river a temple of Apollo Lycurus. And when the flood came the rest of the inhabitants perished,—and since the waters, because of the abundant rains, overflowed the island, its level parts were turned into stagnant pools—but a few fled for refuge to the upper regions of the island and were saved, the sons of Zeus being among their number. Helius, the myth tells us, becoming enamoured of Rhodos, named the island Rhodes after her and caused the water which had overflowed it to disappear. But the true explanation is that, while in the first forming of the world the island was still like mud and soft, the sun dried up the larger part of its wetness and filled the land with living creatures, and there came into being the Heliadæ, who were named after him, seven in number, and other peoples who were, like them, sprung from the land itself. In consequence of these events the

2 "Children of the Sun." J. L. Myres (Who Were the Greeks?, 139-40) sees in these "Children of the Sun" the early Minoan inhabitants of Rhodes.
νήσου ἴεραν Ἡλίου καὶ τοὺς μετὰ ταῦτα γενομένους Ῥοδίους διατελέσαι περιττότερον τῶν ἄλλων θεῶν τιμῶντα τὸν Ἡλίου ὡς ἀρχηγὸν τοῦ γένους 5 αὐτῶν. εἶναι δὲ τοὺς ἐπτὰ νῦν ὡς Ὁχιμον, Κέρκαφον, Μάκαρα, Ἀκτίνα, Τενάγην, Τριόπαν, Κάνδαλον, θυγατέρα δὲ μίαν, Ἡλεκτρωνήν, ἣν ἔτι παρθένον ὁδόν μεταλλάξας τὸν βίον καὶ τιμῶν τυχεῖν παρὰ Ῥοδίους ἡρωικῶς. ἀνδρωθεῖν δὲ τοῖς Ἡλιάδαις εἰπεῖν τὸν Ἡλίου, ὅτι 1 οἴτινες ἄν Ἀθηνᾶς θύσσαι πρῶτοι, παρ’ ἐαυτοῖς ἔξουσι τὴν θεόν· τὸ δ’ αὐτὸ λέγεται διασαφῆσαι 6 τοῖς τὴν Ἀττικὴν κατοικοῦσι. διὸ καὶ φασί τοὺς μὲν Ἡλιάδας διὰ τὴν σπουδὴν ἐπιλαθομένους ἐνεγκεῖν πῦρ ἐπιθεῖναι τότε 2 τὰ θύματα, τὸν δὲ τότε βασιλεύοντα τῶν Ἀθηναίων Κέκροπα ἐπὶ 7 τοῦ πυρὸς θύσαι ὑστερον. διόπερ φασὶ διαμένειν μέχρι τοῦ νῦν τὸ κατὰ τὴν θυσίαν ἱδιον ἐν τῇ Ῥόδῳ, καὶ τὴν θεόν ἐν αὐτῇ καθιδρύσαται.

Περὶ μὲν οὖν τῶν ἀρχαιολογομεμένων παρὰ Ῥοδίους οὕτως τινὰς μυθολογοῦσιν· ἐν οἷς ἐστὶ καὶ Ζήμων ὁ τὰ περὶ ταύτης συνταξάμενος.

57. Οἱ δὲ Ἡλιάδαι διάφοροι γενηθέντες τῶν ἄλλων ἐν παιδείᾳ δυνήμαι καὶ μάλιστ’ ἐν ἀστρολογίᾳ. εἰσηγηθαίσθην̣ ὅτε καὶ περὶ τῆς ναυτιλίας 2 πολλὰ καὶ τὰ περὶ τὰς ἀραὶς διέταξαν. εὐφυέστα-

1 ὅτι added by Eichstädt.
2 So Oldfather: καὶ ἐπεθεῖνα τὸτε MSS., Bekker; καὶ and τὸτε omitted by Eichstädt, Dindorf, Vogel.

1 That is, the Heliadæ performed the sacrifice as soon as they were told and so before Cecrops did, but in their haste they forgot to light the fire before putting the victims on the kindling; Cecrops observed the correct custom of putting the victims on the blazing fire, but later than the Heliadæ.
island was considered to be sacred to Helius, and the Rhodians of later times made it their practice to honour Helius above all the other gods, as the ancestor and founder from whom they were descended. His seven sons were Ochimus, Cercaphus, Macar, Actis, Tenages, Triopas, and Candalus, and there was one daughter, Electryonē, who quit this life while still a maiden and attained at the hands of the Rhodians to honours like those accorded to the heroes. And when the Heliadæ attained to manhood they were told by Helius that the first people to offer sacrifices to Athena would ever enjoy the presence of the goddess; and the same thing, we are told, was disclosed by him to the inhabitants of Attica. Consequently, men say, the Heliadæ, forgetting in their haste to put fire beneath the victims, nevertheless laid them on the altars at the time, whereas Cecrops, who was king at that time of the Athenians, performed the sacrifice over fire, but later than the Heliadæ. This is the reason, men say, why the peculiar practice as regards the manner of sacrificing persists in Rhodes to this day, and why the goddess has her seat on the island.

Such, then, is the account which certain writers of myths give about the antiquities of the Rhodians, one of them being Zenon, who has composed a history of the island.

57. The Heliadæ, besides having shown themselves superior to all other men, likewise surpassed them in learning and especially in astrology; and they introduced many new practices in seamanship and established the division of the day into hours. The

2 Polybius (16. 14) considered Zenon of sufficient importance as a historian to criticize his local patriotism.
δὲ γενόμενος Τενάγης ὑπὸ τῶν ἀδελφῶν διὰ φθόνον ἀνήρρεθα γνωσθείης δὲ τῆς ἐπιβουλῆς οἱ μετασχόντες τοῦ φόνου πάντες ἐφυγοῦν. τούτων δὲ Μάκαρ μὲν εἰς Λέσβον ἄφικετο, Κάνδαλος δὲ εἰς τὴν Κῶ. Ἄκτις δ᾽ εἰς Ἀγίνυπτον ἀπάρας ἔκτισε τὴν Ἡλιούπολιν ὀνομαζομένην, ἀπὸ τοῦ πατρὸς θέμενος τὴν προσηγορίαν· οἱ δὲ Αγίνυπτοι ἐμαθοῦν παρ᾽ αὐτοῦ τὰ περὶ τὴν ἀστρολογίαν θεωρηματα. ὦστερον δὲ παρὰ τοῖς Ἑλλησι γενόμενον κατακλυσμοῦ, καὶ διὰ τὴν ἐπομβρίαν τῶν πλεῖστων ἀνθρώπων ἀπολομένων, ὁμοίως τούτως καὶ τὰ διὰ τῶν γραμμάτων ὑπομνήματα συνεβή φθαρμαν.  

3 ὃς αὐτίαν οἱ Αγίνυπτοι καίρον εὐθετον λαβόντες ἐξειδοποιήσαντο τὰ περὶ τῆς ἀστρολογίας, καὶ τῶν Ἑλλήνων διὰ τὴν ἁγνοιαν μηκέτι τῶν γραμμάτων ἀντιποιουμένων ἐνίσχυσαν, ὁς αὐτοὶ πρὸ τοῦ τῆς τῶν ἀστρων ἐυρεσιν ἐποιήσαντο. ὁμοίως δὲ καὶ Ἀθηναῖοι κτίσαντες ἐν Αγίνυπτῳ πόλιν τὴν ὀνομαζομένην Σάιν, τῆς ὁμοίας ἐτυχον ἁγνοιας διὰ τὸν κατακλυσμὸν. δὲ δὲ αὐτίας πολλαὶς ὦστερον γενεαῖς Κάδμος ὁ Ἀγήνωρ ἐκ τῆς Φοινίκης πρῶτος ὑπελήφθη κομίσα τığı γράμματα εἰς τὴν Ἑλλάδα· καὶ ἂν ἕκεινον τὸ λοιπὸν οἱ Ἑλληνες ἐδοξαν αἰὲ τὶ προσευρίσκειν περὶ τῶν γραμμάτων, κοινῆς τινος ἁγνοίας κατεχοῦσιν τοὺς Ἑλληνας.  

4 Ὄροπασ δὲ πλεύσας εἰς τὴν Καρίαν κατέσχεν ἀκρωτηρίου τὸ ἀπ᾽ ἕκεινον Ὅροπιον κληθέν.  

1 So Stephanus: ἐνίσχυσαν.
most highly endowed of them by nature was Tenages, who was slain by his brothers because of their envy of him; but when their treacherous act became known, all who had had a hand in the murder took to flight. Of their number Macar came to Lesbos, and Candalus to Cos; and Actis, sailing off to Egypt, founded there the city men call Heliopolis, naming it after his father; and it was from him that the Egyptians learned the laws of astrology. But when at a later time there came a flood among the Greeks and the majority of mankind perished by reason of the abundance of rain, it came to pass that all written monuments were also destroyed in the same manner as mankind; and this is the reason why the Egyptians, seizing the favourable occasion, appropriated to themselves the knowledge of astrology, and why, since the Greeks, because of their ignorance, no longer laid any claim to writing, the belief prevailed that the Egyptians were the first men to effect the discovery of the stars. Likewise the Athenians, although they were the founders of the city in Egypt men call Sais, suffered from the same ignorance because of the flood. And it was because of reasons such as these that many generations later men supposed that Cadmus, the son of Agenor, had been the first to bring the letters from Phoenicia to Greece; and after the time of Cadmus onwards the Greeks were believed to have kept making new discoveries in the science of writing, since a sort of general ignorance of the facts possessed the Greeks.¹

Triopas sailed to Caria and seized a promontory which was called Triopium after him. But the rest claims of the Greeks here set forth are empty boasting. On Cadmus and the “Phoenician letters” see Book 3. 67.
οι δὲ λοιποὶ τοῦ Ἡλίου παῖδες διὰ τὸ μὴ μετα-
σχεῖν τοῦ φόνου κατέμειναν ἐν τῇ Ἐρώτορα, καὶ κατ-
φύκησαν ἐν τῇ Ἰαλυσίᾳ κτίσαντες πόλιν Ἀχαῖαν.
7 ὃν ὁ προσβύτερος Ὁχιμος βασιλεύων ἔγημε
μιᾶν τῶν ἐγχωρίων Νυμφῶν Ἡγητορίαν, ἐξ
ἥς ἐγέννησε βυγατέρα Κυδίσπην τὴν μετὰ ταῦτα
Κυρβίαν μετονομασθεῖσαν ἢν γῆμας Κέρκαφος
8 ἀδελφὸς διεδέχατο τὴν βασιλείαν. μετὰ δὲ τὴν
τούτου τελευτήν διεδέχατο τὴν ἀρχὴν υἱὸι τρεῖς,
Λάμδος, Ἰάλυσος, Κάμειρος. ἐπὶ δὲ τούτων
γενομένης μεγάλης πλημμύρας, ἐπικλησθείσα ἡ
Κύρβη ἔρημος ἐγένετο, αὐτοὶ δὲ διείλοντο τὴν
χώραν, καὶ ἐκαστὸς ἐαυτοῦ πόλιν ὃμώνυμον
ἐκτίσε.

58. Κατὰ δὲ τούτους τοὺς χρόνους Δαναὸς
ἔφυγεν ἐξ Ἀιγύπτου μετὰ τῶν βυγατέρων κατα-
πλεύσας δὲ τῆς Ῥωδίας εἰς Λάμδον καὶ προσ-
dεχθεῖς ὑπὸ τῶν ἐγχωρίων, ἱδρύσατο τῆς Ἀθηνᾶς
ἱερὸν καὶ τὸ ἄγαλμα τῆς θεοῦ καθίσταται. τῶν
δὲ τοῦ Δαναοῦ βυγατέρων τρεῖς ἐτελεύτησαν κατὰ
τὴν ἐπιδημίαν τὴν ἐν τῇ Λάμδῳ, αἱ δὲ ἄλλαι μετὰ
2 τοῦ πατρὸς Δαναοῦ εἰς Ἀργὸς ἐξεπλευσαν. μι-
κρὸν δὲ υἱὸν τούτων τῶν χρόνων Κάδμος ὁ
Ἀγήνορος, ἀπεσταλμένος ὑπὸ τοῦ βασιλέως κατὰ
ζήτησιν τῆς Εὐρώπης, κατέπλευσεν εἰς τὴν
Ῥωδίαν. κεχειμασμένος δὲ ἱδρύσας κατὰ τὸν
πλοῦν καὶ πετομένως εὐχαὶ ἱδρύσασθαι Ποσειδώ-
νος ἱερὸν, διασωθεῖς ἱδρύσατο κατὰ τὴν ἴησον
τοῦ θεοῦ τούτου τέμενος καὶ τῶν Φαινίκων
ἀπέλπε τῶν τοὺς ἑπιμελησμένους. οὕτωι δὲ
καταμεγέντες Ἰαλυσίοις διετέλεσαν συμπολιτευ-
of the sons of Helius, since they had had no hand in the murder, remained behind in Rhodes and made their homes in the territory of Ialyssus, where they founded the city of Achaea. Ochimus, who was the oldest of them and their king, married Hegetoria, one of the Nymphs of that region, and begat by her a daughter Cydippê, whose name was afterwards changed to Cyrbia; and Cercaphus, another of the brothers, married Cyrbia and succeeded to the throne. Upon the death of Cercaphus his three sons, Lindus, Ialyssus, and Cameirus, succeeded to the supreme power; and during their lifetime there came a great deluge and Cyrbê was buried beneath the flood and laid waste, whereupon the three divided the land among themselves, and each of them founded a city which bore his name.

58. About this time Danaûs together with his daughters fled from Egypt, and when he put ashore at Lindus in Rhodes and received the kindly welcome of the inhabitants, he established there a temple of Athena and dedicated in it a statue of the goddess. Of the daughters of Danaûs three died during their stay in Lindus, but the rest sailed on to Argos together with their father Danaûs. And a little after this time Cadmus, the son of Agenor, having been dispatched by the king to seek out Europé, put ashore at Rhodes. He had been severely buffeted by tempests during the voyage and had taken a vow to found a temple to Poseidon, and so, since he had come through with his life, he founded in the island a sacred precinct to this god and left there certain of the Phoenicians to serve as its overseers. These men mingled with the Ialyssians and continued to live as fellow-citizens with them, and from them, we
ΔΙΟΔΟΡΟΥΣ ΟΦΕΙΛΕΙΤΟΥ ΤΟΥ ΣΙΚΙΛΊΚΟΥ

ἐκ δὲ ὧν μας πολὺς ἐξορίζετο κατὰ γένος
3 διαδέχεθαι τὰς ἱερωσύνας. ὁ δὲ Οὐδῆνος
καὶ τὴν Διονυσίαν Ἀθηναίων ἐτίμησεν ἀναθήματι,
ἐν οἷς ἦν χαλκοῦς λέβης ἄξιολογος κατεσκευασ-
μένος εἰς τὸν ἀρχαίον ρυθμὸν οὗτος δὲ εἶχεν
ἐπιγραφῆν Φοινίκων γράμμασιν, ἀφασι πρῶτον
ἐκ Φοινίκης εἰς τὴν Ἑλλάδα κομισθῆναι.
4 Μετὰ δὲ ταῦτα τῆς Ῥωμᾶς γῆς ἀνείσης ὀφεις
ὑπερμεγέθεις συνέβη πολλοὶ τῶν ἔγχωρίων ὑπὸ
tῶν ὀφειν διαφθαρήματι διότι οἱ περιλειψάντες
ἐπεμιᾷα εἰς Δῆλον τοὺς ἐπερωτήσαντος τὸν
5 θεόν περὶ τῆς τῶν κακῶν ἀπαλλαγῆς. τοῦ δὲ
Ἀπόλλωνος προστάζοντος αὐτοῖς παραλαβεῖν Φόρ-
βαντα μετὰ τῶν συνακολουθοῦντων αὐτῷ, καὶ
μετὰ τούτων κατοικεῖν τὴν Ῥώδην (οὗτος δὲ
ἡν υἱὸς μὲν Δανίδου, διετριβεῖ δὲ περὶ Θεσσαλίαν
μετὰ πλεῖστον, ζητῶν χώραν εἰς κατοικήσιν),
tῶν δὲ Ῥωμῶν μεταπεμφαμένων αὐτὸν κατὰ
τὴν μαντείαν καὶ μεταδόσαν τῆς χώρας, δὲ μὲν
Φόρβας ἀνείλε τοὺς ὀφεις, καὶ τὴν νῆσον ἔλευθερώ-
σας τοῦ φοβοῦ, κατακρίσας ἐν τῇ Ῥωμή, γενό-
μενος δὲ καὶ ταλλὰ ἀνὴρ ἀγάθος ἐσχε τιμᾶς
ἡμῶν καὶ τὴν τελευτήν.
59. Ὅστερον δὲ τούτων Ἀλβανίνης ὁ Κα-
τρέως υἱὸς τοῦ Κρήτην βασιλέως περὶ τῶν χρη-
stηματικῶν ἐλάβετε χρησμόν, ὅτι πεπρωμένων
ἐστίν αὐτῷ τοῦ πατρὸς αὐτόχειρα γενέσθαι.
2 βουλόμενος οὖν τούτο τὸ μῦσος ἐκφυγεῖν ἐκούσιας
ἐφυγεν ἐκ τῆς Κρήτης μετὰ τῶν βουλομένων
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are told, the priests were drawn who succeeded to the priestly office by heredity. Now Cadmus honoured likewise the Lindian Athena with votive offerings, one of which was a striking bronze cauldron worked after the ancient manner, and this carried an inscription in Phoenician letters, which, men say, were first brought from Phoenicia to Greece.

Subsequent to these happenings, when the land of Rhodes brought forth huge serpents, it came to pass that the serpents caused the death of many of the natives; consequently the survivors dispatched men to Delos to inquire of the god how they might rid themselves of the evil. And Apollo commanded them to receive Phorbas and his companions and to colonize together with them the island of Rhodes—Phorbas was a son of Lapithes and was tarrying in Thessaly together with a considerable number of men, seeking a land in which he might make his home—and the Rhodians summoned him as the oracle had commanded and gave him a share in the land. And Phorbas destroyed the serpents, and after he had freed the island of its fear he made his home in Rhodes; furthermore, since in other respects he proved himself a great and good man, after his death he was accorded honours like those offered to heroes.

59. At a later time than the events we have described Althaemenes, the son of Catreus the king of Crete, while inquiring of the oracle regarding certain other matters, received the reply that it was fated that he should slay his father by his own hand. So wishing to avoid such an abominable act, he fled of his free will from Crete together with such as desired to sail away with him, these being a con-
συναπάραι, πλεύσων ὄντων. οὕτως μὲν ὁν κατέπλευσε τῆς 'Ροδίας εἰς Κάμειρον καὶ ἐπὶ ὁ ὄρος Ἀταβύρου Διός ἱερὸν ἱδρύσατο τοῦ προσαγορευμένου Ἀταβυρίου. διότερ ἐπὶ καὶ νῦν τιμᾶται διαφερόντως, κείμενον ἐπὶ τῶν ύψηλῆς ἄκρας, ἀφ' ἦς ἔστω ἄφοράν τήν Κρήτην. ο μὲν οὖν Ἀλθαμένης μετὰ τῶν συνακολούθησάντων κατασκήνωσεν τῇ Καμείρῳ, τιμωμένος ὑπὸ τῶν ἐγχωρών· ὁ δὲ πατὴρ αὐτοῦ Κατρεύς, ἔρημος ὄν ἀρρένων παίδων καὶ διαφερόντως ἀγαθῶν τὸν Ἀλθαμένην, ἔπλευσεν εἰς Ῥόδον, φιλοτιμούμενος εὐρέως τὸν νιὸν καὶ ἀπαγαγεῖν εἰς Κρήτην. τῆς δὲ κατὰ τὸ πεπρωμένου ἀνάγκης ἐπισχυνύσης, ὁ μὲν Κατρεύς ἀπέβη μετὰ των ἐπὶ τὴν Ῥόδην νυκτός, καὶ γενομένης συμπλοκῆς καὶ μάχης πρὸς τοὺς ἐγχωρίους ὁ Ἀλθαμένης ἐκβοηθῶν ἥκοντισε λόγχη καὶ δὴ ἁγνοῖαν πάσας ἀπέκτεινε τὸν πατέρα.

4 μνωθείσης δὲ τῆς πράξεως, ὁ Ἀλθαμένης οὐ δυνάμενος φέρειν τὸ μέγεθος τῆς συμφορᾶς τὰς μὲν ἀπαντήσεις καὶ ὀμιλίας τῶν ἀνθρώπων περιέκαμπτε, διὸς οὐ ἐαυτὸν εἰς τὰς ἐρήμιας ἡλάτω μόνος καὶ διὰ τὴν λύπην ἑτελεύησεν. ὕστερον δὲ κατὰ των χρησίμων τιμᾶς ἔσχε παρὰ Ῥόδιος ἦρωικάς.

5 Βραχυ βορὸν τῶν Τροκίων Τληπόλεμος ὁ Ἡρακλεός φεύγων διὰ τὸν δικημαίον βάνατον, δὲν ἀκουόν ἂν ἀνθρηκόκας, ἐφυγεν ἐκουσίως εἰς Ἀργοὺς. χρησίμῳ δὲ λαβῶν ὑπὲρ ἀποφιλίας μετὰ των λαών κατέπλευσεν εἰς τὴν Ῥόδον, καὶ

1 So Vogel, καὶ ἐπὶ μὲν ΑΔ, ἐπὶ δὲ other MSS., Bekker, Dindorf.
2 μὲν after ὁ deleted by Bekker.
3 So Dindorf: παρέκαμπτε.
siderable company. Althaemenes, then, put ashore on Rhodes at Cameirus, and on Mount Atabyrus he founded a temple of Zeus who is called Zeus Atabyrius; and for this reason the temple is held in special honour even to this day, situated as it is upon a lofty peak from which one can discern Crete. So Althaemenes with his companions made his home in Cameirus, being held in honour by the natives; but his father Catreus, having no male children at home and dearly loving Althaemenes, sailed to Rhodes, being resolved upon finding his son and bringing him back to Crete. And now the fated destiny prevailed: Catreus disembarked by night upon the land of Rhodes with a few followers, and when there arose a hand-to-hand conflict between them and the natives, Althaemenes, rushing out to aid them, hurled his spear, and struck in ignorance his father and killed him. And when he realized what he had done, Althaemenes, being unable to bear his great affliction, shunned all meetings and association with mankind, and betook himself to unfrequented places and wandered about alone, until the grief put an end to his life; and at a later time he received at the hands of the Rhodians, as a certain oracle had commanded, the honours which are accorded to heroes.

Shortly before the Trojan War Tlepolemus, the son of Heracles, who was a fugitive because of the death of Licymnius, whom he had unwittingly slain, fled of his free will from Argos; and upon receiving an oracular response regarding where he should go to found a settlement, he put ashore at Rhodes together with a few people, and being kindly received

1 Cp. the similar account about Tlepolemus in Book 4. 58. 7-8.
Diodorus of Sicily

προσδεχθεὶς ὑπὸ τῶν ἐγχωρίων αὐτοῦ κατέφκησε. 6 γενόμενος δὲ βασιλεὺς πάσης τῆς νήσου τὴν τε χώραν ἐπὶ ἱστης κατεκληροῦχησε καὶ τάλλα διε- ἐτέλεσεν ἄρχων ἐπιεικῶς. τὸ δὲ τελευταῖον μετ' Ἀγαμέμνονος στρατεύματος ἐνὶ Ἄργοι τῆς μὲν Ῥώδου τὴν Ἰκημονίαν παρέδωκε Βούτα τῷ ἐς Ἀργοὺς αὐτῷ μετασχόντα τῆς φυγῆς, αὐτὸς δ' ἐπιφανῆς ἐν τῷ πολέμῳ γενόμενος ἐτελεύτησεν ἐν τῇ Τρῳάδι.

60. Ἐπεὶ δὲ ταῖς Ῥώδιδων πράξεσι τῆς κατ' ἀντιπέρας Χερρόνησου ἑνὶ τῷ συμπεπλέκθαι συμβεβηκεν, οὐκ ἀνοίκειον ἤγομαι περὶ αὐτῶν διελθέντων. ἡ Χερρόνησος τοῖς πάλαιοι, ὡς μὲν τῶν φασιν, ἀπὸ τοῦ τόπου τῆς φύσεως ἄνωτερος ὕψηλότους ταύτης ἐτυχε τῆς προσηγορίας, ὡς δὲ τῶν ἀναγεγράφασιν, ἀπὸ τοῦ δυναστεύσαντος τῶν τόπων ὄνομα Χερρονήσου προσηγόρευται. οὐ πολλῷ δ' ὑστερον τῆς τούτου δυναστείας λέγεται πέντε Κορήτας ἐκ Κρήτης εἰς αὐτὴν περαισθήναι τούτους δ' ἀπογόνους γεγονέναι τῶν ὑποδεξαμένων Δία παρὰ τῆς μητρὸς 'Ρεᾶς καὶ θρεψάντων ἐν τοῖς κατὰ τὴν Κρήτην 'Ιδαίους ὀρεσί. στόλῳ δ' ἀξιόλογως πλεύσαντας εἰς τὴν Χερρόνησον τούς μὲν κατοικοῦντας αὐτὴν Κάρας ἐκβαλεῖν, αὐτοὺς δὲ κατοικήσαντας τὴν μὲν χώραν εἰς πέντε μέρη διελεῖν, καὶ πόλιν ἐκαστὸν κτίσαν θέμενον ἀφ' ἐναι ὑπὸ τῆς προσηγορίας. οὐ πολὺ δὲ τούτων κατόπιν 'Ἰαχοῦ τὸν Ἀργελών βασιλέα, ἀφανισθείς τῆς θυγατρὸς Ἰους, ἔστειλτο τῷ Κύρνῳ, ἐνα τῶν ἱμερονυκῶν ἀνδρῶν, δότα αὐτῷ στόλον ἀξιόλογον, καὶ προστάζας ζητεῖν ἐν παντὶ τόπῳ.
by the inhabitants he made his home there. And becoming king of the whole island he portioned out the land in equal allotments and continued in other respects as well to rule equitably. And in the end, when he was on the point of taking part with Agamemnon in the war against Ilium, he put the rule of Rhodes in the hands of Butas, who had accompanied him in his flight from Argos, and he gained great fame for himself in the war and met his death in the Troad.

60. Since the affairs of Rhodes, as it happened, became interwoven with certain events occurring in the Cherronesus which lies opposite the island, I think it will not be foreign to my purpose to discuss the latter. The Cherronesus, as some men say, received in ancient times the name it bears from the fact that the natural shape of the region is that of an isthmus, but others have written that the name Cherronesus is given it from the man who once ruled over those parts. The account runs like this: Not long after Cherronesus had ruled, five Curetes passed over to it from Crete, and these were descendants of those who had received Zeus from his mother Rhea and had nurtured him in the mountains of Idée in Crete.¹ And sailing to the Cherronesus with a notable expedition they expelled the Carians who dwelt there, and settling down in the land themselves they divided it into five parts, each of them founding a city which he named after himself. Not long after this Inachus, the king of the Argives, since his daughter Io had disappeared, sent forth Cynurus, one of his men in high command, fitting him out with a considerable fleet, and ordered him to hunt for

¹ See chap. 65 below.
δὴ δὲ Κύρνος ἐπὶ πολλὰ μέρη τῆς οἰκουμένης πλανήθεις καὶ μὴ δυνάμενος εὑρεῖν ταύτην, κατέπλευσε τῆς Καρίας εἰς τὴν προερχόμενην Χερρόνησον. Ἀπογυνοὺς δὲ τὴν εἰς οἰκον άνακομιδήν κατάκησεν ἐν τῇ Χερρόνησῳ, καὶ τὰ μὲν πέσας, τὰ δ' ἀναγκάσας ἐβασιλεύσε μέρους τῆς χώρας καὶ πόλιν ἐκτισάνε ομώνυμον ἕαυτῷ Κύρνῳ. πολιτεύμενοι δὲ δημοτικῶς μεγάλης ἀποδοχῆς ἐτύγχανε παρὰ τοῖς συμπολιτευόμενοις.

61. Μετὰ δὲ ταῦτα Τριόποι, ἕνα τῶν Ἡλίου καὶ Ῥδόου παιδῶν, φεύγοντα διὰ 1 τῶν Γενάγεω τοῦ ἀδελφοῦ φόνον εἰς τὴν Χερρόνησον ἀφικέσθαι. ἐνταῦθα δὲ καθαρθέντα τὸν φόνον 2 ὑπὸ Μελισσείνως τοῦ βασιλέως εἰς τὴν Θετταλίαν πλεύσας ἐπὶ συμμαχίαν τοῖς Δευκαλίωνοις παισὶ, καὶ συνεκβαλεῖν ἐκ τῆς Θετταλίας τοὺς Πελασγοὺς, καὶ ἐν εἰς τὸ καλοῦμενον Δώτιον πεδίον. ἐνταῦθα δὲ τὸ τέμενος τῆς Δήμητρος ἐκκούσαντα τῇ 3 ὑλῇ καταχρῆσασθαι 4 πρὸς βασιλείως κατασκευήν· δι' ἡν αὐτίαν ὑπὸ τῶν ἐγχώρων μισηθέντα φυγεῖν ἐκ Θετταλίας, καὶ καταπλεύσει μετὰ τῶν συμπλευσάντων λαῶν εἰς τὴν Κυδίλαν, ἐν ἣ κτίσαι 3 τὸ καλοῦμενον ἀπ' αὐτοῦ Τριόποιον. ἐντεῦθεν δ' ὁρμώμενοι τῇ τῇ Χερρόνησον κατακτήσοντας καὶ τῆς ὁμόρου Καρίας πολλῆν. περὶ δὲ τοῦ γένους τοῦ Τριόπα πολλοὶ τῶν συγγραφέων καὶ ποιητῶν διαφωνήσασιν· οἱ μὲν γὰρ ἀναγράφουσιν αὐτὸν

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1 διὰ added by Hertlein.
2 τὸν φόνον DF, Vogel, τοῦ φόνου other MSS., Bekker, Dindorf.
3 μὲν after τῇ deleted by Bekker.

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Io in every region and not to return unless he had got possession of her. And Cymnus, after having wandered over many parts of the inhabited world without being able to find her, put ashore in Caria on the Cherronesus we are discussing; and despairing of ever returning to his house, he made his home in the Cherronesus, where, partly by persuasive means and partly by the use of force, he became king of a part of the land and founded a city which bore his name Cymnus. And by administering affairs in a popular fashion he enjoyed great favour among his fellow-citizens.

61. After this, the account continues, Triopas, one of the sons of Helius and Rhodos, who was a fugitive because of the murder of his brother Tenages, came to the Cherronesus. And after he had been purified there of the murder by Melisseus the king, he sailed to Thessaly to give assistance as an ally to the sons of Deucalion, and with their aid he expelled from Thessaly the Pelasgians and took for his portion the plain which is called Dotium. There he cut down the sacred grove of Demeter and used the wood to build a palace; and for this reason he incurred the hatred of the natives, whereupon he fled from Thessaly and put ashore, together with the peoples who sailed with him, in the territory of Cnidus, where he founded Triopium, as it was called after him. And setting out from this place as his base he won for himself both the Cherronesus and a large part of neighboring Caria. But as regards the ancestry of Triopas there is disagreement among many of the historians and poets; for some have recorded that

4 So CFG, Dindorf, καταχρησθαι other MSS., Bekker, Vogel.
νόν εἶναι Κανάχης τῆς Αἰόλου καὶ Ποσειδώνος, οἵ δὲ Λαπίθου τοῦ Ἀπόλλωνος καὶ Στιλβής τῆς Πηνελοῦ.

62. "Εστι δ' ἐν Καστάβω τῆς Χερρονήσου ἵππον ἄγιον Ἡμιθέας, ὡς τῆν περιπέτειαν οὐκ ἄξιον παραλιπεῖν. πολλοὶ μὲν οὖν καὶ ποικίλοι λόγοι περὶ ταύτης παραδείγματα· τὸν δ' ἐπικρατοῦντα καὶ συμφωνοῦμενον παρὰ τοῖς ἐγχυροῖς διέξειμεν.

Σταφύλου γὰρ καὶ Χρυσοθέμοδος φαινεῖ θυγατέρας, Μολπαδίαν καὶ 'Ροιώ καὶ Παρθένον ὄνομα· καὶ τῇ μὲν 'Ροιώ τὸν Ἀπόλλωνα μιγέντα ἐγκυόν ποιῆσαι· τὸν δὲ πατέρα αὐτῆς ὡς ὑπ' ἀνθρώπου τῆς φθορᾶς γεγενημένης ὀργυσθῆναι, καὶ διὰ τοῦτο τὴν θυγατέρα εἰς λάρνακα 2 συγκλείσαντα βαλεῖν εἰς τὴν βάλατταν. προσενεχθεῖσα δὲ τῆς λάρνακος τῇ Δήλῳ τεκεῖν ἄρρενα, καὶ προσαγορεῖσαι τὸ παιδίον Ἀνοῦν. τῇ δὲ 'Ροιῶ παραδόξως σωθεῖσαν ἀναθεῖναι τὸ βρέφος ἐπὶ τὸν βωμὸν τοῦ Ἀπόλλωνος, καὶ ἑπεύξασθαι τῷ θεῷ, εἰ ἔστιν εἰς ἐκείνου, σώζειν αὐτό· τὸν δ' Ἀπόλλωνα μυθολογοῦσιν τότε μὲν κρύβαι τὸ παιδίον, ὑστερον δὲ φροντίσαντα τῆς τροφῆς διδάξαι τὴν μαντικήν, καὶ τινας αὐτῷ περιπεθέναι 3 μεγάλας τιμάς. τὰς δὲ τῆς θαρείας ἄδελφος Μολπαδίαν καὶ Παρθένον φυλαττούσας τὸν τοῦ πατρὸς οἶνον, προσφάτως καὶ ἀνθρώπους εὐρήμενον, εἰς ὑπὸν κατενεχθῆναι· καθ' ὃν δὴ καίρον τὰς τρεφομένας παρ' αὐτοῖς ὡς ἐσελθεῖν, καὶ τὸν τε ἔχοντα τὸν οἶνον κέραμον συντρῆσαι καὶ τὸν οἶνον διαφθείραι. τὰς δὲ παρθένους μαθούσας τὸ γεγονός, καὶ φθορείσας τὸ ἀπότομον τοῦ
he was the son of Canachê, the daughter of Aeolus, and Poseidon, but others that he was born of Lapithes, the son of Apollo, and Stilbê, the daughter of Peneius.

62. In Castabus, on the Cherronesus, there is a temple which is sacred to Hemithea, and there is no reason why we should omit to mention the strange occurrence which befell this goddess. Now many and various accounts have been handed down regarding her, but we shall recount that which has prevailed and is in accord with what the natives relate.

To Staphylus and Chrysothemis were born three daughters, Molpadia, Rhœo, and Parthenos by name. Apollo lay with Rhœo and brought her with child; and her father, believing that her seduction was due to a man, was angered, and in his anger he shut up his daughter in a chest and cast her into the sea. But the chest was washed up upon Delos, where she gave birth to a male child and called the babe Anius. And Rhœo, who had been saved from death in this unexpected manner, laid the babe upon the altar of Apollo and prayed to the god to save its life if it was his child. Thereupon Apollo, the myth relates, concealed the child for the time, but afterwards he gave thought to its rearing, instructed it in divination, and conferred upon it certain great honours. And the other sisters of the maiden who had been seduced, namely, Molpadia and Parthenos, while watching their father's wine, a drink which had only recently been discovered among men, fell asleep; and while they were asleep some swine which they were keeping entered in and broke the jar which contained the wine and so destroyed the wine. And the maidens, when they learned what had happened, in fear of their father's severity fled to
πατρὸς, φυγεῖν ἐπὶ τὸν αἰγιαλὸν καὶ ἀπὸ τινων
4 πετρῶν ὑψηλῶν ἕαυτάς ρύψαι. Ἄπολλωνα δὲ
διὰ τὴν οἰκειότητα τὴν πρὸς τὴν ἀδελφήν ὑπολαβόντα
tὰς κόρας εἰς τὰς ἐν Χερρονῆσῳ πόλεις καταστή-
σαι. καὶ τὴν μὲν ὄνομαζομένην Παρθένον ἐποίη-
σεν ἐν Βουβαστῷ τῆς Χερρονήσου τιμᾶς ἔχειν
καὶ τέμενος, Μολπαδίαν δὲ εἰς Κάσταβον ἐθεοῦσαν
διὰ τὴν ἀπὸ τοῦ θεοῦ γενομένην ἐπιφάνειαν Ἡμι-
θέαν ὄνομαζομένη καὶ τιμᾶσθαι παρὰ πάσι τοῖς ἐν
5 Χερρονήσῳ. ἐν δὲ ταῖς θυσίαις αὐτῆς διὰ τὸ
συμβαίνον περὶ τὸν οἶνον πάθος τὰς μὲν σπονδᾶς μελι-
κράτων ποιοῦσιν, τὸν δ' ἄφαμενον ἡ φαγόντα ύδας
οὐ νόμιμων προσθεῖν πρὸς τὸ τέμενος.

63. Ἐν δὲ τοῖς ύστεροις χρόνοις ἐπὶ τοσοῦτον
ἔλαβε τὸ ἱερὸν αὐξήσων τῆς Ἡμιθέας, ὅστε μὴ
μόνον παρὰ τοῖς ἐγχωρίοις καὶ τοῖς περιοίκοις
tιμᾶσθαι διαφερόντως, ἀλλὰ καὶ τοὺς μακρὰν
οἰκοῦντας εἰς αὐτὸ φιλοτίμως φοιτῶν, καὶ θυσίαις
te μεγαλοπρεπέσι καὶ ἀναθήμασιν ἁξιολόγοις
tιμῶν, τὸ δὲ μέγιστον, Πέρσας ἡγουμένους τῆς
'Ἀσίας καὶ πάντα τὰ τῶν Ἑλλήνων ἅρπα τελεῖ
μόνου τοῦ τῆς Ἡμιθέας τεμένους ἀποσχέσθαι,
toὺς τε ληστὰς τοὺς πάντα διαρπάζοντας μόνον
tοῦτο ἄφεσιν παντελῶς ἄσυλον, καὶ περ ἀτείχοντον
2 ὑπάρχοι καὶ ἀκίνδυνοιν ἔχον τὴν ἄρπαγήν. αὐτίαν
δὲ τῆς ἐπὶ πλέον αὐξήσεως φέρουσι τὴν κοινὴν

1 Half-goddess.
2 Cicero (Laws, 2. 26) tells us that Xerxes burned the
temples of Greece in accordance with the advice of the Magi,
"on the ground that the Greeks shut up the gods within
walls, whereas all places consecrated to them ought to be open

the edge of the sea and hurled themselves down from some lofty rocks. But Apollo, because of his affection for their sister, rescued the maidens and established them in the cities of the Cherronesus. The one named Parthenos, as the god brought it to pass, enjoyed honours and a sacred precinct in Bubastus of the Cherronesus, while Molpadia, who came to Castabus, was given the name Hemithea, because the god had appeared to men, and she was honoured by all who dwelt in the Cherronesus. And in the sacrifices which are held in her honour a mixture of honey and milk is used in the libations, because of the experience which she had had in connection with the wine, while anyone who has touched a hog or eaten of its flesh is not permitted to draw near to the sacred precinct.

63. In later times the temple of Hemithea enjoyed so great a development that not only was it held in special honour by the inhabitants of the place and of neighbouring regions, but even peoples from afar came to it in their devotion and honoured it with costly sacrifices and notable dedications. And most important of all, when the Persians were the dominant power in Asia and were plundering all the temples of the Greeks, the precinct of Hemithea was the sole shrine on which they did not lay hands, and the robbers who were pillaging everything they met left this shrine alone entirely unplundered, and this they did despite the fact that it was unwalled and the pillaging of it would have entailed no danger. And the reason which men advance for its continued development is the benefactions which the

and free, seeing that this whole universe is their temple and home” (tr. of Keyes in the L.C.L.).
DIODORUS OF SICILY

eis ἀνθρώπους εὐθετεῖαν· τοῖς τε γὰρ κάμνουσι κατὰ τοὺς ὑπνοὺς ἐφισταμένην φανέρως διδόναι τὴν θεραπείαν καὶ πολλοὺς τοῖς ἀπεγνωσμένοις πάθεσι συνεχομένους ὑγιασθῆναι· πρὸς δὲ τούτοις τὰς δυστοκοῦσίς τῶν γυναικῶν τῆς ἐν ταῖς ἁδίσῃ ταλαιπωρίας καὶ κινδύνων ἀπαλλάττειν τὴν θεόν.

3 διὸ καὶ πολλῶν ἐκ παλαιῶν χρόνων σεσωσμένων πεπλήρωται τὸ τέμενος ἀναθημάτων, καὶ ταῦτα οὐθ’ ὑπὸ φυλάκων οὐθ’ ὑπὸ τεῖχους ὀχυρῶν φυλαττόμενα, ἀλλ’ ὑπὸ τῆς συνήθους δεισιδαιμονίας.

64. Περὶ μὲν όν Ῥόδου καὶ Χερσονήσου ἀρκεσθῆσόμεθα τοῖς ῥήθεισιν, περὶ δὲ Κρήτης νῦν διεξῆμεν. οἱ μὲν γὰρ τὴν Κρήτην κατοικοῦντες φασίν ἀρχαίοντος γενέσθαι παρ’ αὐτοῖς τοὺς ὀνομαζομένους Ἑτέοκρήτας αὐτόχθονας, ὃν τὸν 3 βασιλέα Κρήτην καλούμενον πλείστα καὶ μέγιστα κατὰ τὴν νήσον εὑρεῖν τα δυνάμενα τὸν κοινὸν τῶν ἄνθρωπων βίον ὑφελῆσαι. καὶ τῶν θεῶν δὲ τῶν πλείστους μυθολογοῦσιν παρ’ έαντοῖς γενέσθαι τοὺς διὰ τὰς κοινὰς εὐθετείας τυχόντας ἀδανάτων τιμῶν· περὶ δὲν ἡμεῖς ἐν κεφαλαίοι καὶ παραδεδεμένα διεξῆμεν ἀκολούθους τοῖς ἐνδοξοτάτους τῶν τὰς Κρητικὰς πράξεις συνταξαμένουν.

3 Πρώτοι τούτων τῶν εἰς μνήμην παραδεδεμένων ὄκησαν τῆς Κρήτης περὶ τὴν Ἰδην οἱ προσαγορευθέντες 'Ἰδαίοι Δάκτυλοι. τούτως δ’ οἱ μὲν ἐκατὸν τὸν ἁριμὸν γεγονέναι παραδεδώκασιν,

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1 περιτυχόντας after συνεχομένους deleted by Vogel.
2 τὸ περὶ after τούτοις deleted by Dindorf.
3 μὲν after τῶν omitted by OF, Bekker, Dindorf, retained by Vogel.
goddess confers upon all mankind alike; for she appears in visible shape in their sleep to those who are in suffering and gives them healing, and many who are in the grip of diseases for which no remedy is known are restored to health; furthermore, to women who are suffering in childbirth the goddess gives relief from the agony and perils of travails. Consequently, since many have been saved in these ways from most ancient times, the sacred precinct is filled with votive offerings, nor are these protected by guards or by a strong wall, but by the habitual reverence of the people.

64. Now as regards Rhodes and the Cherronesus we shall rest content with what has been said, and we shall at this point discuss Crete. The inhabitants of Crete claim that the oldest people of the island were those who are known as Eteocretans, who were sprung from the soil itself, and that their king, who was called Cres, was responsible for the greatest number of the most important discoveries made in the island which contributed to the improvement of the social life of mankind. Also the greater number of the gods who, because of their benefactions to all men alike, have been accorded immortal honours, had their origin, so their myths relate, in their land; and of the tradition regarding these gods we shall now give a summary account, following the most reputable writers who have recorded the affairs of Crete.

The first of these gods of whom tradition has left a record made their home in Crete about Mt. Idê and were called Idaean Dactyli. These, according to one tradition, were one hundred in number, but

1 "Genuine Cretans."
Diodorus of Sicily

οἱ δὲ δέκα φασὶν ὑπάρχοντας τυχεῖν ταύτης τῆς προσηγορίας, τοὺς ἐν ταῖς χεραὶ δακτύλωις ὄντας ἔστι καὶ ἑσφόροις, τοὺς Ἰδαίους Δακτύλους γενέσθαι μὲν κατὰ τὴν Ἡδήν ἐν Φρυγίᾳ, διαβῆναι δὲ μετὰ Μυγδόνος εἰς τὴν Ἑλλάδαν ὑπάρχαντας δὲ γόητας ἐπιτηδεύσαν τὰς τε ἐπιφάνειας καὶ τελετὰς καὶ μυστήρια, καὶ περὶ Σαμοθράκης διατριβάντας οὐ μετρίως ἐν τούτοις ἐκπλήττειν τοὺς ἐγχυροὺς· καθ’ ὑπὲρ χρόνου καὶ τὸν Ὀρφέα, φύσει διαφόρως κεχαρηγημένον πρὸς ποιήσεως καὶ μελωδίαν, μαθητὴν γενέσθαι τούτων, καὶ πρῶτον εἰς τοὺς Ἑλλήνας ἐξενεγεκείν τελετὰς καὶ μυστήρια.

5 Οἱ δὲ οὖν κατὰ τὴν Κρήτην Ἰδαίου Δακτυλοῦ παραδέδονται τήν τε τοῦ πυρὸς χρῆσιν καὶ τὴν τοῦ χαλκοῦ καὶ σιδήρου φύσις ἐξευρεῖν τῆς Ἀπεραιών χώρας περὶ τὸν καλούμενον Βερέκυνθον,

καὶ τὴν ἑργασίαν δι’ ἃς κατασκευάζεται· δόξαντας δὲ μεγάλων ἀγαθῶν ἀρχηγοὺς γεγενήσθαι τῷ γένει τῶν ἀνθρώπων τιμῶν τυχεῖν ἄθανάτων. ἱστοροῦσι δ’ αὐτῶν ἐνα μὲν προσαγορευθεῖν Ἡρακλεά, δόξῃ δὲ διενεγκόντα θεῦναι τὸν ἀγώνα τῶν τῶν Ὀλυμπίων· τοὺς δὲ μεταγενεστέρους ἀνθρώπους διὰ τὴν ὁμοιουμένης δοκεῖν τῶν ἔξ Ἀλκμήνης

7 αὐστηράσθαι τὴν τῶν Ὀλυμπίων θέσιν. σημειά ἓν τούτων φασὶ διαμένειν τὸ πολλάς τῶν γυναικῶν ἐτὶ καὶ νῦν λαμβάνειν ἐπιφάνεις ἀπὸ τούτων τοῦ θεοῦ καὶ περιάμματα ποιεῖν, ὡς γεγονότος αὐτοῦ γόητος καὶ τὰ περὶ τὰς τελετὰς ἐπιτετηδευκότος·

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BOOK V. 64. 3-7

others say that there were only ten to receive this name, corresponding in number to the fingers (dactyli) of the hands. But some historians, and Ephorus is one of them, record that the Idaean Dactyli were in fact born on the Mt. Idê which is in Phrygia and passed over to Europe together with Mygdon; and since they were wizards, they practised charms and initiatory rites and mysteries, and in the course of a sojourn in Samothrace they amazed the natives of that island not a little by their skill in such matters. And it was at this time, we are further told, that Orpheus, who was endowed with an exceptional gift of poesy and song, also became a pupil of theirs, and he was subsequently the first to introduce initiatory rites and mysteries to the Greeks.

However this may be, the Idaean Dactyli of Crete, so tradition tells us, discovered both the use of fire and what the metals copper and iron are, as well as the means of working them, this being done in the territory of the city of Aptera at Berecythus, as it is called; and since they were looked upon as the originators of great blessings for the race of men, they were accorded immortal honours. And writers tell us that one of them was named Heracles, and excelling as he did in fame, he established the Olympic Games, and that the men of a later period thought, because the name was the same, that it was the son of Almenê who had founded the institution of the Olympic Games. And evidences of this, they tell us, are found in the fact that many women even to this day take their incantations from this god and make amulets in his name, on the ground that he was a wizard and practised the arts of initiatory
ὅ δὲ πλεῖστον κεχωρίσθαι τῆς Ἡρακλέους συνθείας τοῦ γεγονότος εἰς Ἀλκμήνης.

65. Μετὰ δὲ τοὺς Ἰδαίους Δακτύλους ἱστοροῦσι γενέσθαι Κουρήτας ἕννεα. τούτους δὲ οἱ μὲν μυθολογοῦσι γεγονέναι γηγενεῖς, οἱ δὲ ἀπογόνους τῶν Ἰδαίων Δακτύλων. κατοικεῖν δὲ αὐτούς τῶν ὄρων τοὺς συνδέουσι καὶ φαράγγιοις τόπους καὶ τὸ σύνολον τοὺς ἔχοντας σκέπην καὶ ὑπόδυσιν φυσικῆν, διὰ τὸ μήπω κατασκευᾶς οἰκίων εὑρήσειν.

2 διενεγκόντας δὲ αὐτούς συνέσει πολλὰ τῶν κουνήχιων καταδείχαι: τάς τε γὰρ ποίμνας τῶν προβατών τούτους ἀθροίσαι πρῶτος καὶ τὰ γένη τῶν ἄλλων βοσκημάτων ἔξημερίσαι καὶ τὰ περὶ τὰς μελιτουργίας καταδείξαι. ὁμοίως δὲ καὶ τὰ περὶ τὴν τοξικὴν καὶ τὰς κυνηγίας εἰσηγήσασθαι, καὶ τῆς πρὸς ἀλλήλους κοινῆς ὀμολογίας καὶ συμβιώσεως, ἔτι δὲ ὀμονοιας καὶ των εὐταξίας ἀρχῆς γοὺς γενέσθαι. εὑρεῖν δὲ καὶ ξίφη καὶ κράνη καὶ τὰς ἐνυπλίους ἀρχήσεις, δι’ ὧν ποιοῦτος μεγάλους ψόφους ἀπατῶν τὸν Κρόνον. φασὶ δ’ αὐτοῦς τὸν Δίαν, λάθρα τοῦ πατρός Κρόνου παράδοον Ἐρέας τῆς μητρός, ὑποδέεσθαι καὶ θρέψαι: περὶ οὖτοι κατὰ μέρος μέλλοντας ἡμᾶς δηλοῦν ἀναγκαῖον ἀναλαβεῖν μικρῶν ἀνωτέρω τὴν διήγησιν.

66. Μυθολογοῦσι γὰρ οἱ Κουρήτες γενέσθαι κατὰ τὴν τῶν Κουρήτων ἡλικίαν τοὺς καλουμένους Τιτάνας. τούτους δὲ τῆς Κυνοσίας χώρας ἔχειν

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1 When Cronus was searching for the baby Zeus in order to destroy it, the Curetes drowned out its wailing by the din raised in their war-dance.
rites; but they add that these things were indeed very far removed from the habits of the Heracles who was born of Alcmenè.

65. After the Idaean Dactyls, according to accounts we have, there were nine Curetes. Some writers of myths relate that these gods were born of the earth, but according to others, they were descended from the Idaean Dactyls. Their home they made in mountainous places which were thickly wooded and full of ravines, and which, in a word, provided a natural shelter and coverage, since it had not yet been discovered how to build houses. And since these Curetes excelled in wisdom they discovered many things which are of use to men generally; so, for instance, they were the first to gather sheep into flocks, to domesticate the several other kinds of animals which men fatten, and to discover the making of honey. In the same manner they introduced the art of shooting with the bow and the ways of hunting animals, and they showed mankind how to live and associate together in a common life, and they were the originators of concord and, so to speak, of orderly behaviour. The Curetes also invented swords and helmets and the war-dance, by means of which they raised a great alarm and deceived Cronus. And we are told that, when Rhea, the mother of Zeus, entrusted him to them unbeknown to Cronus his father, they took him under their care and saw to his nurture; but since we purpose to set forth this affair in detail, we must take up the account at a little earlier point.

66. The myth the Cretans relate runs like this: When the Curetes were young men, the Titans, as they are called, were still living. These Titans had
Diodorus of Sicily

τὴν οἰκησίαν, ὅπουπερ ἔτι καὶ νῦν δείκνυται θεμέλια Ἦρεος οἰκόπεδα καὶ κυπαρίστων ἁλοσς εἰκ παρα-

2 λαιοῦ χρόνου ἀνειμένον. ὑπάρξαι δὲ τὸν ἀριθμὸν ἕξ μὲν ἄνδρας, πέντε δὲ γυναῖκας, ὡς μὲν τινες μιθολογοῦσιν, Οὐρανοῦ καὶ Γῆς ὄντας, ὡς δὲ τινὲς φασιν, ἕκ τινο Τουρήτων καὶ μητρὸς Τυταίας, ἥπ ἢς αὐτοὺς ταύτης τετευχέναι τῆς προσηγορίας. ἀρρενας μὲν ὁν γενέσθαι τόν τε Κρόνον καὶ 'Ὑπερίονα καὶ Κοῦν, ἔτι δὲ 'Ιαπετῶν καὶ Κρῶν καὶ τὸ τελευταῖον Ὀκεανῶν, ἀδελφᾶς δὲ τούτων τὴν τε 'Ῥέαν καὶ Θέμων καὶ Μνημοσύνην, ἔτι δὲ Φοιβὴν καὶ Τηθῶν. ἀν ἔκαστὸν τῶν εὐρετὴν γενέσθαι τοῖς ἀνθρώποις, καὶ διὰ τὴν εἰς ἀπαντας ἐνεργεσίαν τυχεῖν τιμῶν καὶ μνήμης ἀνέναι.

4 Τὸν μὲν οὖν Κρόνον ὄντα πρεσβύτατον βασιλέα γενέσθαι, καὶ τούτο καθ' έαυτὸν ἀνθρώπους ἕξ ἀγρίου διαίτης εἰς βίον ἀμερον μεταστήσαι, καὶ διὰ τούτῳ ἀποδοχῆς μεγάλης τυχόντα πολλοὺς ἐπελθεῖν τόπους τῆς οἰκουμένης. εἰσηγήσασθαι δ' αὐτὸν ἀπασί τὴν τε δικαιοσύνην καὶ τήν ἀπλό-

τητα τῆς φυχῆς· διὸ καὶ τούτο ἐπὶ Κρόνου γενο-

μένους ἀνθρώπους παραδεδόσθαι τοῖς μετα-

γενεστέροις εὐήθεις καὶ ἀκάκους παντελῶς, ἔτι

5 δ' εὐδαίμονας γεγονότας. δυναστεύσαι δ' αὐτὸν μάλιστα τῶν πρὸς ἐσπέραν τόπων καὶ μεγίστης ἀξιωθῆναι τιμής· διὸ καὶ μέχρι τῶν νεωτέρων χρόνων παρὰ Ῥωμαίοις καὶ Καρχηδονίοις, ἢν ἢ πόλεις αὐτή, ἔτι δὲ τοῖς ἄλλοις τοῖς πλησιοχώ-

ροις ἐθνεσιν ἐπεφανεῖς ἑορτᾶς καὶ θυσίας γενέσθαι τούτω τῷ θεῷ καὶ πολλοὺς τόπους ἐπωνύμους
their dwelling in the land about Cnosus, at the place where even to this day men point out foundations of a house of Rhea \(^1\) and a cypress grove which has been consecrated to her from ancient times. The Titans numbered six men and five women, being born, as certain writers of myths relate, of Uranus and Gē, but according to others, of one of the Curetes and Titaea, from whom as their mother they derive the name they have. The males were Cronus, Hyperion, Coeus, Iapetus, Crius, and Oceanus, and their sisters were Rhea, Themis, Mnemosynê, Phoebê, and Tethys. Each one of them was the discoverer of things of benefit to mankind, and because of the benefaction they conferred upon all men they were accorded honours and everlasting fame.

Cronus, since he was the eldest of the Titans, became king and caused all men who were his subjects to change from a rude way of living to civilized life, and for this reason he received great approbation and visited many regions of the inhabited earth. Among all he met he introduced justice and sincerity of soul, and this is why the tradition has come down to later generations that the men of Cronus' time were good-hearted, altogether guileless, and blest with felicity. His kingdom was strongest in the western regions, where indeed he enjoyed his greatest honour; consequently, down even to comparatively recent times, among the Romans and the Carthaginians, while their city still stood, and other neighbouring peoples, notable festivals and sacrifices were celebrated in honour of this god and many places bore

\(^1\) This "House of Rhea" has been found, in the opinion of Sir Arthur Evans (Palace of Minos, 2. 6 ff.), in the remains of an Hellenic temple lying within the palace area.
Diodorus of Sicily

6 autou genèthai. diá de tìn úperbolìn tòs euvomias ádikìmìa mèn mìdèn òlòs ùpò mìdènòs svnteleitai, pánntas dé toùs ùpò tìn ìgeiomyian toûtò tetagmémoun makárioun bìon ézhkeìna, pásìs ìghdounì anevmpodiástos ìpolalanòntas. perì dé toûtòv kai tòn poïהtìn 'Hoiódòn épìmarturelw ìn toûde toûs èpèsw:

oi mév èpì Krónou ìsan, òt' ouranìw èmbasì-leuven
òste theoi dé 'èzoun, akìdèa thymòn èchontes,
vòsfiw àter te kakkòn kai àter chalépòio
pònoi
voûsw tì ärvalèwv kai aptìmonves, ouðè méleseoi
ghìras èpìn, aièi dé pòdas kai xèiras ómòiòi
tèrponv ìn thaliìsak kakkòn èktoùthèn èchontes:
thnìskon dé 'òs ùpòv ìdedmènou. ìlla te
pòlla
tòswv èhn: karpòn dé èfere zeidwroìs aròura
automátì polllòn te kai afhounò: oí dé èpì gaiì
eùforves èry' ènèmouto ìn ìn èsbhloìsì polléssow,
áfneioi múlweoi, filoi makàresoi theoi.

perì mév òn Krónou toiaútà muthologousin.

67. 'Uperióna dé fíasi toû te ìliou tìn kínha
kai selýnhs kai tòn állwv àstrowv, èti dé tòs
òras tás svntelouménav ùpò toûtòv, pròtwon èx
épimeleías kai paratpèrsew katanôsanta toûs
állous eìs gnûswv paradóvna, kai diá toûto autòv
patera toûtòv ònòmatoùn, kathapereì geganntkóta

1 The Saturnalia of the Romans is well known; Diodorus elsewhere (13. 86; 20. 14) mentions the ancient practice of the Carthaginians of sacrificing children to Cronus.

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his name. And because of the exceptional obedience to laws no injustice was committed by any one at any time and all the subjects of the rule of Cronus lived a life of blessedness, in the unhindered enjoyment of every pleasure. To this the poet Hesiod also bears witness in the following words:  

And they who were of Cronus’ day, what time He reigned in heav’n, lived like the gods, no care In heart, remote and free from ills and toils Severe, from grievous sicknesses and cares; Old age lay not upon their limbs, but they, Equal in strength of leg and arm, enjoyed Endless delight of feasting far from ills, And when death came, they sank in it as in A sleep. And many other things were theirs: Grain-giving earth, unploughed, bore for them fruit Abundantly and without stint; and glad Of heart they dwelt upon their tilth throughout The earth, in midst of blessings manifold, Rich in their flocks, loved by the blessed gods.

This, then, is what the myths have to say about Cronus.

67. Of Hyperion we are told that he was the first to understand, by diligent attention and observation, the movement of both the sun and the moon and the other stars, and the seasons as well, in that they are caused by these bodies, and to make these facts known to others; and that for this reason he was called the father of these bodies, since he had begotten, so to speak, the speculation about them and
Diodorus of Sicily

2 τὴν τούτων θεωρίαν καὶ φύσιν. καὶ Κούλου μὲν καὶ Φοῖβης Λητῶ γενέσθαι, Ἡσαπετοῦ δὲ Προμηθέα τὸν παραδεδομένον μὲν ὑπὸ τινῶν μυθογράφων ὁτι τὸ πῦρ κλέψας παρὰ τῶν θεῶν ἔδωκε τοὺς ἀνθρώπους, πρὸς δὲ ἀλήθειαν εὐρέτην γενόμενον τῶν πυρείων, εξ ὧν ἐκκάσται τὸ πῦρ.

3 τῶν δὲ Τιτανίδων φασὶ Μηνμοσύνην λογισμοὺς εὑρεῖν καὶ τὰς τῶν ὄνομάτων θέσεις ἐκάστῳ τῶν ὄντων τάξαι, δὲ δὲν καὶ δηλοῦμεν ἐκαστα καὶ πρὸς ἀλλήλους διμιλοῦμεν. αὕτης τὸν Ἀρμῆν φανῆ εἰσήγησαθαι, προσάπτουσι δὲ τῇ θεῶ ταύτη καὶ τὰ πρὸς ἀνανέωσιν καὶ μνήμην γνώμενα παρὰ τοῖς ἀνθρώποις, ἀφ’ ὧν δὴ καὶ τῆς προσηγορίας τυ-

4 χεῖν αὐτὴν ταύτης. Θέμων δὲ μυθολογοῦσι μαντείας καὶ θυσίας καὶ θεσμούς τοὺς περὶ τῶν θεῶν πρώτην εἰσήγησαθαι καὶ τὰ περὶ τῆς εὐνομίας καὶ εἰρή


5 νην καταδείξαι. διὸ καὶ θεσμοφύλακας καὶ θεσμο-


6 θέτας ὄνομάζοσθαι τοὺς τὰ περὶ τοὺς θεοὺς ὁσια καὶ τοὺς τῶν ἀνθρώπων νόμους διαφυλά-


7 τοντας καὶ τὸν Ἀπόλλωνα, καθ’ ὃν ἡ χρόνον τοὺς χρησμοὺς διδόναι μέλλει, θεμοστείων λέγομεν ἀπὸ τοῦ τῆς Θέμων εὐφρετημένῳ γεγονέναι τῶν χρησμῶν. οὐδὲς μὲν ὅπως οἱ θεοὶ πολλά τῶν ἄνθρωπων βλέψ εὐεργετήσαντες οὐ μόνον ἀθανάτων τιμῶν ἥξιόθησαν, ἀλλὰ καὶ πρῶτοι τῶν Ὁλυμ-


8 πον ἐνομίσθησαν οἰκεῖων μετά τῆς ἐξ ἀνθρώπων μετάστασιν.

1 καὶ μνήμην deleted by Reiske.

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2 Themis ("law") and thesamos ("ordinance") are both derived from the stem the ("establish").
their nature. To Coeus and Phoebe was born Leto, and to Iapetus was born Prometheus, of whom tradition tells us, as some writers of myths record, that he stole fire from the gods and gave it to mankind, though the truth is that he was the discoverer of those things which give forth fire and from which it may be kindled. Of the female Titans they say that Mnemosyne discovered the uses of the power of reason, and that she gave a designation to every object about us by means of the names which we use to express whatever we would and to hold conversation one with another; though there are those who attribute these discoveries to Hermes.\(^1\) And to this goddess is also attributed the power to call things to memory and to remembrance (\textit{mnemē}) which men possess, and it is this power which gave her the name she received. Themis, the myths tell us, was the first to introduce divinations and sacrifices and the ordinances which concern the gods, and to instruct men in the ways of obedience to laws and of peace. Consequently men who preserve what is holy with respect to the gods and the laws of men are called "law-guardians" (\textit{thesmophulakes}) and "law-givers" (\textit{thesmothetae}),\(^2\) and we say that Apollo, at the moment when he is to return the oracular responses, is "issuing laws and ordinances" (\textit{themistuecin}), in view of the fact that Themis was the discoveress of oracular responses. And so these gods, by reason of the many benefactions which they conferred upon the life of man, were not only accorded immortal honours, but it was also believed that they were the first to make their home on Mount Olympus after they had been translated from among men.
68. Κρόνου δὲ καὶ Ἄρεας λέγεται γενέσθαι τῆν τε Ἑστίαν καὶ Δήμητραν καὶ Ἡραν, ἐτὶ δὲ Δία καὶ Ποσειδώνα καὶ Ἀιδην. τούτων δὲ λέγεται τῇ μὲν Ἑστίαι τῆν τῶν οίκων κατασκευὴν εὑρεῖν, καὶ διὰ τὴν εὐεργεσίαν ταύτην παρὰ πᾶσι σχεδὸν ἀνθρώποις ἐν πᾶσαις οἰκίαις καθιδρυθῆναι, τιμῶν καὶ θυσιῶν τυγχάνουσαν. Δήμητραν δὲ, τοῦ σίτου φυμένου μὲν ὡς ἐτυχε μετὰ τῆς ἄλλης βοτάνης, ἀγνοουμένου δὲ παρ’ ἀνθρώποις, πρώτην συγκομίσαι καὶ τὴν κατεργασίαν αὐτοῦ καὶ

2 φυλακὴν ἐπινοῆσαι καὶ σπείρειν καταδειξαί. εὑρεῖν μὲν ὡς αὐτὴν τὸν σίτου πρὸ τοῦ γεννῆσαι τὴν θυγατέρα Φερσεφόνην, μετὰ δὲ τὴν ταύτης γένεσιν καὶ τὴν ὑπὸ Πλούτωνος ἀρπαγὴν ἐμπρῆσαι πάντα τὸν καρπὸν διὰ τὴν ἑχθραν τὴν πρὸς τὸν Δία καὶ τὴν ἔπι τῇ θυγατρὶ λύπην. μετὰ δὲ τὴν εὐρέσιν τῆς Φερσεφόνης διαλαγήναι τε τῷ Διῷ καὶ τῷ Ἑρμοκεράρῳ ἀποδοθῶν τὸν τοῦ σίτου ὑπό, ὥς συντάξαι πᾶσιν ἀνθρώποις μεταδοθῆναι τῆς τε δωρεᾶς καὶ τὰ περὶ τὴν ἐργασίαν τοῦ ὑπόρου

3 διδάξαι. λέγουσι δὲ τινες ὅτι καὶ νόμους εἰσηγήσατο, καθ’ οὓς ἄλληλοις τὸ δίκαιον δίδοναι συνειδοθῆσαι ἀνθρώποι, καὶ τὴν παραδοθῶσαν αὐτοῖς θεᾶν θεσμοφόρον ἀπὸ τούτων προσηγορέσαν, μεγάλων γὰρ ἀγαθῶν ἀνθρώποις αὐτίαν γενομένην ἑπιφανεστάτων τυχεῖν τιμῶν καὶ θυσιῶν, ἔτι δ’ ἑορτῶν καὶ πανηγύρεων μεγαλοπρεπῶν, οὐ παρ’ Ἐλλησι μόνον, ἀλλὰ καὶ παρὰ πᾶσι σχεδὸν τοῖς βαρβάροις, ὅσιοι τῆς τροφῆς ταύτης ἐκοινώνησαν.

69. Ἀμφισβητοῦσι δὲ περὶ τῆς εὐρέσεως τοῦ καρποῦ τοῦτού πολλοῖ, τὴν θεῶν φάμενοι παρ’
BOOK V. 68. 1–69. 1

68. To Cronus and Rhea, we are told, were born Hestia, Demeter, and Hera, and Zeus, Poseidon, and Hades. Of these, they say, Hestia discovered how to build houses, and because of this benefaction of hers practically all men have established her shrine in every home, according her honours and sacrifices. And Demeter, since the corn still grew wild together with the other plants and was still unknown to men, was the first to gather it in, to devise how to prepare and preserve it, and to instruct mankind how to sow it. Now she had discovered the corn before she gave birth to her daughter Persephonē, but after the birth of her daughter and the rape of her by Pluton, she burned all the fruit of the corn, both because of her anger at Zeus and because of her grief over her daughter. After she had found Persephonē, however, she became reconciled with Zeus and gave Triptolemus the corn to sow, instructing him both to share the gift with men everywhere and to teach them everything concerned with the labour of sowing. And some men say that it was she also who introduced laws, by obedience to which men have become accustomed to deal justly one with another, and that mankind has called this goddess Thesmophoros 1 after the laws which she gave them. And since Demeter has been responsible for the greatest blessings to mankind, she has been accorded the most notable honours and sacrifices, and magnificent feasts and festivals as well, not only by the Greeks, but also by almost all barbarians who have partaken of this kind of food.

69. There is dispute about the discovery of the fruit of the corn on the part of many peoples, who

1 Law-giver.
αὐτοῖς πρώτοις ὄφθηναι καὶ τὴν τούτου φύσιν τε καὶ χρῆσιν καταδείξαι. Ἀλγυπτιοὶ μὲν γὰρ λέγουσι τὴν τε Δήμητραν καὶ τὴν Ἱσιω τὴν αὐτὴν εἶναι, καὶ εἰς Αἰγυπτον ἐνεγκεῖν τὸ σπέρμα πρώτην, ἀρδεύοντος μὲν εὐκαίρως τὰ πεδία τοῦ Νεῖλου ποταμοῦ, ταῖς δὲ ἄραις ἀριστὰ τῆς χώρας ταύτης κεκραμένης. τοὺς δ᾽ Ἀθηναίους, καὶ περ ἀποφαινομένους τὴν εὑρεσιν τοῦ καρποῦ τοῦτου γεγενημένην παρ᾽ αὐτοῖς, ὀμοιός μαρτυρεῖ ἀυτὸν ἐτέρωθεν κεκομισμένον εἰς τὴν Ἀττικὴν τὸν γὰρ τόπον τὸν ἔξ ἄρχης δεξάμενον τὴν δωρεὰν ταύτην Ἑλευσίνα προσαγορεῦεν ἀπὸ τοῦ παρ᾽ ἐτέρων ἐλθεῖν τὸ σπέρμα τοῦ σίτου κομμοθέν.

3 οἱ δὲ Σικελιώται, νήσου ίερὰν Δήμητρος καὶ Κόρης οἰκοῦντες, εἰκὸς εἰναι φασὶ τὴν δωρεὰν ταύτην πρώτως τοῖς τὴν προσφιλεστάτην χώραν νεμομένους δοθήναι. άτοπον μὲν γὰρ ἑπάρχειν εὐκαρποτάτην αὐτὴν ως ἱδίαν ποιῆσαι, τῆς δ᾽ εὐεργεσίας ὡς μηδὲν προσηκούσης ἐσχάτη μεταδοῦναι, καὶ ταύτῃ ἐν αὐτῇ τὴν οἴκησιν ἔχουσαν, εἰπέρ καὶ τῆς Κόρης τὴν ἄρπαγην ἐν τῇ νήσῳ ταύτῃ γεγονέναι συμμετέχονται. εἶναι δὲ καὶ τὴν χώραν οἰκειοτάτην τούτους τοῖς καρποῖς, ἐν ηῷ καὶ τοῦ ποιητὴν λέγειν

ἀλλὰ τὰ γ᾽ ἀσπαρτα καὶ ἀνήροτα πάντα φύσιον, πυροὶ καὶ κρησιαί.

περὶ μὲν οὗν Δήμητρος τοιαύτα μυθολογοῦσι.

1 ἕπὶ after προσηκούση deleted by Bekker, Dindorf, retained by Vogel.
claim that they were the first among whom the goddess was seen and to whom she made known both the nature and use of the corn. The Egyptians, for example, say that Demeter and Isis are the same, and that she was first to bring the seed to Egypt, since the river Nile waters the fields at the proper time and that land enjoys the most temperate seasons. Also the Athenians, though they assert that the discovery of this fruit took place in their country, are nevertheless witnesses to its having been brought to Attica from some other region; for the place which originally received this gift they call Eleusis; from the fact that the seed of the corn came from others and was conveyed to them. But the inhabitants of Sicily, dwelling as they do on an island which is sacred to Demeter and Kore, say that it is reasonable to believe that the gift of which we are speaking was made to them first, since the land they cultivate is the one the goddess holds most dear; for it would be strange indeed, they maintain, for the goddess to take for her own, so to speak, a land which is the most fertile known and yet to give it, the last of all, a share in her benefaction, as though it were nothing to her, especially since she has her dwelling there, all men agreeing that the Rape of Kore took place on this island. Moreover, this land is the best adapted for these fruits, even as the poet also says:

But all these things grow there for them unsown
And e'en untilled, both wheat and barley.

This, then, is what the myths have to say about Demeter.

2 Odyssey, 9. 109 f.
4 Τῶν δ' ἄλλων θεῶν τῶν ἐκ Κρόνου καὶ 'Ρέας γενομένων φασὶν οἱ Κρήτες Ποσειδώνα μὲν πρῶτον χρήσασθαι ταῖς κατὰ θάλατταν ἔργασίαις καὶ στόλους συστήσασθαι, παραδόντος αὐτῷ τὴν ἤγε-
μονίαν ταύτην τοῦ Κρόνου. διὸ καὶ παραδόσ-
σθαι τοῖς ἐπιγυνομένοις τούτον κύριον ὑπάρχειν τῶν
κατὰ θάλατταν πραττομένων καὶ θυσίαις ὑπὸ
tῶν ναυτιλλομένων τιμᾶσθαι. προσάπτουσι δ' αὐτῷ καὶ τὸ τοὺς ἱππίους δαμάσαι πρῶτον καὶ
tὴν ἐπιστήμην καταδείξαι τὴν περὶ τὴν ἱππικήν,
ἀφ' ἢς ἔποιον αὐτῶν ἰωνόμασθαι. τὸν δ' Ἀιδην
λέγεται τὰ περὶ τὰς ταφὰς καὶ τὰς ἐκφορὰς καὶ
tιμᾶς τῶν τεθνεότων καταδείξαι, τὸν πρὸ τοῦ
χρόνου μηδεμίας οὕτως ἐπιμελείας περὶ αὐτοῦς.
διὸ καὶ τῶν τετελευτηκότων ὁ θεὸς οὖσας παρει-
ληται κυριεύειν, ἀπονεμηθείς τὸ παλαιὸν αὐτῷ
tῆς τούτων ἀρχῆς καὶ φροντίδος.

70. Περὶ δὲ τῆς τοῦ Διὸς γενέσεως τε καὶ
βασιλείας διαφωνεῖται· καὶ τινὲς μὲν φασὶν αὐτὸν
μετὰ τὴν ἐξ ἀνθρώπων τοῦ Κρόνου μετάστασιν
eἰς θεοῦς διαδέξασθαι τὴν βασιλείαν, οὐ μόνον
καὶ δικάιως ἀξιοθέντα ταύτης τῆς τιμῆς· τινὲς ἔρο
μυθολογοῦσι τοῦ Κρόνου γενέσθαι λόγιον περὶ τῆς τοῦ Διὸς
γενέσεως, ὅτι παραρθήσεται τὴν βασιλείαν αὐτοῦ
βιαίως ὁ γεννήθησαι παῖς. διότι τὸν καὶ Ἄρη
τὰ γεννώμενα παιδία πλεονάκις ἀφαιρέσαι, τὴν
de Ἐρέαν ἀγανακτήσασαν, καὶ μὴ δυναμένην
μεταβείναι τὴν προαιρεσιν τάνδρος, τὸν Δία
284
As for the rest of the gods who were born to Cronus and Rhea, the Cretans say that Poseidon was the first to concern himself with sea-faring and to fit out fleets, Cronus having given him the lordship in such matters; and this is why the tradition has been passed along to succeeding generations that he controls whatever is done on the sea, and why mariners honour him by means of sacrifices. Men further bestow upon Poseidon the distinction of having been the first to tame horses and to introduce the knowledge of horsemanship (hippike), because of which he is called "Hippius." And of Hades it is said that he laid down the rules which are concerned with burials and funerals and the honours which are paid to the dead, no concern having been given to the dead before this time; and this is why tradition tells us that Hades is lord of the dead, since there were assigned to him in ancient times the first offices in such matters and the concern for them.

70. Regarding the birth of Zeus and the manner in which he came to be king, there is no agreement. Some say that he succeeded to the kingship after Cronus passed from among men into the company of the gods, not by overcoming his father with violence, but in the manner prescribed by custom and justly, having been judged worthy of that honour. But others recount a myth, which runs as follows: There was delivered to Cronus an oracle regarding the birth of Zeus which stated that the son who would be born to him would wrest the kingship from him by force. Consequently Cronus time and again did away with the children whom he begot; but Rhea, grieved as she was, and yet lacking the power to change her husband's purpose, when she
Diodorus of Sicily

teckódon en tê prosgagoreuomênh "Idê klêfai kai
doûnai lábrα toûs Kουρήstwn ékthreîmai toûs katoik-
ouši plêsiôn órrous tês "Idês. toûtous ò apeneγ-
kantas eîs ti anttron paraðoũnai taîs Nûmфаis,
parakaleusaménnous tên pásan êpimêleian autōû
3 poiêsai. autai ò ò meli kai gálα mýgounai
tò paidiôn êðreqai kai tês aîgos tês ónoma-
ζomênhs 'Amaðtheias toûn mastôn eîs diatropôh
pâreîchontos. sêmêia ò ò pollà mékri toûn vûn dia-
mênein tês genêsêis kai diatropês toû theôu toû-
4 toû katà tìn nêson. fêromênu men òpô toûn
Kουρήstwn autôû nêpion fəsion apôpeseîn tôn õm-
falôn pêri tô poutamôn tôn kaloulêmôn Trêtophâ,
kai tô χωρίōn te 1 toûto kathierwên âpô tôtô te
symbântos 'Omfalôn prosgagorouðhênai kai toû
perikêimôn pediôn õmôwos 'Omfalêion. katà ò ò tên
"Idên, en ò ò sunebê trâphêni tôn theôn, tô te aû-
tron en ò tên dikatôn eîxe kathêrswai kai oi pêri
autô leimânes õmôeis aneîntai pêri tên akrapôeian
5 òntes: tô ò ò pântwn paraðoζotaton kai múðolo-
goumên toû poutamôn õuk aξiav paraðî-
ein: tôn òpô theôn fassion aðanatôn mnêmhn tês proû
autâs oikeiôthêtos diaphulâxai boulômênon allâzai
men tên chrôsan autwôn kai pouîsai khalkô chrûsoeidei
paraplêsian, tôô tôpou ò oûtôs õûphûi kath'
ûperbolh, kai pnev mátôn te megálôn en autô
6 gnuromênwn kai chînos pollês pîptouûs, anepa-
dhîtous autâs kai apâthês pouîsai, diákeîmerotatô-
tous tôpous neîmômênas. tê õrephásê ò ò aûgi tîmâs

1 te Dindorf, did Wesseling ; ò ò.
had given birth to Zeus, concealed him in Idê, as it is called, and, without the knowledge of Cronus, entrusted the rearing of him to the Curetes who dwelt in the neighbourhood of Mount Idê. The Curetes bore him off to a certain cave where they gave him over to the Nymphs, with the command that they should minister to his every need. And the Nymphs nurtured the child on a mixture of honey and milk and gave him upbringing at the udder of the goat which was named Amalthcia. And many evidences of the birth and upbringing of this god remain to this day on the island. For instance, when he was being carried away, while still an infant, by the Curetes, they say that the umbilical cord (omphalos) fell from him near the river known as Triton, and that this spot has been made sacred and has been called Omphalus after that incident, while in like manner the plain about it is known as Omphaleium. And on Mount Idê, where the god was nurtured, both the cave in which he spent his days has been made sacred to him, and the meadows round about it, which lie upon the ridges of the mountain, have in like manner been consecrated to him. But the most astonishing of all that which the myth relates has to do with the bees, and we should not omit to mention it: The god, they say, wishing to preserve an immortal memorial of his close association with the bees, changed the colour of them, making it like copper with the gleam of gold, and since the region lay at a very great altitude, where fierce winds blew about it and heavy snows fell, he made the bees insensible to such things and unaffected by them, since they must range over the most wintry stretches. To the goat (aeg-) which suckled him
Diodorus of Sicily

tε τινας ἄλλας ἀπονείμαι καὶ τὴν ἐπωνυμίαν ἀπ’ αὐτῆς λαβεῖν, Ἀλγλοχον ἐπονομασθέντα. ἀνδρωθέντα δ’ αὐτών φασι πρῶτον πόλιν κτίσαι περὶ τὴν Δίκταν, ὅπου καὶ τὴν γένεσιν αὐτοῦ γενέσθαι μωθολογοῦσιν. ἦς ἐκλειψείσης ἐν τοῖς υστερον χρόνοις διαμένειν ἢτι καὶ νῦν ἔρματα τῶν θεμελίων.

71. Διενέγκαι δὲ τὸν θεὸν τούτον ἀπάντων ἀνδρείᾳ καὶ συνέσει καὶ δικαιοσύνη καὶ ταῖς ἄλλαις ἀπάσαις ἀρεταῖς: διὸ καὶ παραλαβόντα τὴν βασιλείαν παρὰ τοῦ Κρόνου πλείστα καὶ μέγιστα τὸν ἀνθρώπινον βίον εὐπρεπεῖσθαι. πρῶτον μὲν γὰρ ἀπάντων καταδείξα τοῖς ἀδικημάτων τὸ δίκαιον ἀλλήλοις διδόναι τοὺς ἀνθρώπους καὶ τοῦ βία τῶν πράσεων ἀποστῆσαι, κρίσει δὲ καὶ δικαστηρίῳ τὰς ἀμφιβολίας διαλύειν. καθόλου δὲ τὰ περὶ τὴν εὐνομίαν καὶ τὴν εὐρήμην προσαναπληρώσαι, τοὺς μὲν ἁγαθοὺς πείθοντα, τοὺς δὲ φαύλους τῇ τιμωρίᾳ καὶ 2 τῷ φόβῳ καταπληττόμενον. ἐπελθεῖν δ’ αὐτὸν καὶ τὴν ὀικουμένην σχεδὸν πᾶσαν τοὺς μὲν λῃστὰς καὶ ἁσεβείας ἀναρρώντα, τὴν δ’ ἱσότητα καὶ τὴν δημοκρατίαν εἰσηγοῦμεν: ὅτε δὴ φασίν αὐτὸν καὶ τοὺς γίγαντας ἀνελεῖν, ἐν μὲν Κρήτῃ τοὺς περὶ Μύλων, κατὰ δὲ τὴν Φρυγίαν τοὺς περὶ Τυφώνα.

3 πρὸ δὲ τῆς μάχης τῆς πρὸς τοὺς ἐν Κρήτῃ γίγαντας λέγεται τὸν Δία θύσαι βοῶν Ἡλίῳ καὶ Ὀὐρανῷ καὶ Γη. ἐπὶ δὲ τῶν ἱερῶν ἀπάντων φανῆσαι τὰ περὶ τούτων ἐπικριθέντα δι’ ἂν 1 ἐπιστημαλνεῖται

1 δ’ ἃν Reiske: & CF, πρῶτον other MSS.; the passage has been variously emended.
Zeus also accorded certain honours, and in particular took from it a surname, being called Aegiochus.\textsuperscript{1} And when he had attained to manhood he founded first a city in Dicta, where indeed the myth states that he was born; in later times this city was abandoned, but some stone blocks of its foundations are still preserved.

71. Now Zeus, the myth goes on to say, surpassed all others in manly spirit and wisdom and justice and in the other virtues one and all, and, as a consequence, when he took over the kingly power from Cronus, he conferred benefactions of the greatest number and importance upon the life of mankind. He was the first of all, for instance, to lay down rules regarding acts of injustice and to teach men to deal justly one with another, to refrain from deeds of violence, and to settle their differences by appeals to men and to courts of justice. In short, he contributed in abundance to the practices which are concerned with obedience to law and with peace, prevailing upon good men by persuasion and intimidating evil men by threat of punishment and by their fear. He also visited practically the entire inhabited earth, putting to death robbers and impious men and introducing equality and democracy; and it was in this connection, they say, that he slew the Giants and their followers, Mylinus in Crete and Typhon in Phrygia. Before the battle against the Giants in Crete, we are told, Zeus sacrificed a bull to Helius and to Uranus and to Gê; and in connection with each of the rites there was revealed to him what was the will of the gods in the affair, the omens

\textsuperscript{1} "Aegis-bearing," a common epithet of Zeus, from \textit{aegis} ("goat-skin").
DIODORUS OF SICILY

κράτος καὶ ἀπόστασις ἀπὸ τῶν πολεμίων πρὸς αὐτούς. ἀκόλουθον δὲ τούτοις γενέσθαι τοῦ πολέμου τὸ τέλος, αὐτομολήσαι μὲν γὰρ ἐκ τῶν πολεμίων Μουσαίων, καὶ τυχεῖν ὁρισμένων τιμῶν, κατακοπῆια δ’ ὑπὸ τῶν θεῶν ἀπαντᾶσ τοὺς ἀντιταξιμένους.

4 Συστήναι δὲ καὶ ἅλλους πολέμους αὐτῷ πρὸς γίγαντας, τῆς μὲν Μακεδονίας περὶ τὴν Παλ- λήνην, τῆς δὲ Ἰταλίας κατὰ τὸ πεδίον, δ’ τὸ μὲν παλαιὸν ἀπὸ τοῦ κατακεκαμένου τόπου Φλεγραίου οἰνομάζετο, κατὰ δὲ τοὺς ύστερον

5 χρόνους Κυμαίων προσηγόρευον. κολασθήναι δὲ τοὺς γίγαντας ὑπὸ Διῶς διὰ τὴν εἰς τοὺς ἅλλους ἀνθρώπους παρανομίας καὶ διὰ τὸ ταῖς τοῦ σώματος ὑπορχαῖς καὶ ρώμαις πεποιθότας κατα- δουλουθῆαι μὲν τοὺς πλησιοχώρους, ἀπειθεῖν δὲ τοῖς περὶ τοῦ δικαίου τιθεμένου νόμοις, πόλεμον δ’ ἐκφέρειν πρὸς τοὺς διὰ τὰς κοινὰς εὐεργεσίας ὑπὸ

6 πάντων θεῶν νομιζομένους. τὸν δ’ οὖν Δία λέγουσι μὴ μόνον ἀρκὴν ἐξ ἄνθρωπων ἀφανίσαι τοὺς ἁσιβεῖς καὶ πονηροὺς, ἄλλα καὶ τοῖς ἄριστοις τῶν θεῶν καὶ ἡρώων, ἐπὶ δ’ ἄνδρων τὰς ἀξίας ἀπονείμαι τιμᾶς. διὰ δὲ τὸ μέγεθος τῶν εὐεργε- σίων καὶ τὴν ὑπορχὴν τῆς δυνάμεως συμφώνως αὐτῷ παρὰ πάντων συγκεκριμένης τὴν τε βασι- λείαν εἰς τὸν ἀεὶ χρόνον καὶ τὴν οἰκίσθην τὴν ἐν Ὀλύμπῳ.

72. Καταδειχθῆται δὲ καὶ θυσίας αὐτῷ συν- τελεῖν ὑπὲρ τοὺς ἅλλους ἀπαντὰς, καὶ μετὰ τὴν ἐκ γῆς μετάστασιν εἰς τὸν οὐρανὸν ἐγγενέσθαι δόξας δικαίους ἐν ταῖς τῶν εὖ πεποιθότων ψυχαῖς, ὡς
indicating the victory of the gods and a defection to them of the enemy. And the outcome of the war accorded with the omens; for Musaeus deserted to him from the enemy, for which he was accorded peculiar honours, and all who opposed them were cut down by the gods.

Zeus also had other wars against the Giants, we are told, in Macedonia near Pallene and in Italy on the plain which of old was named Phlegraean ("fiery") after the region about it which had been burned, but which in later times men called Cumaean. Now the Giants were punished by Zeus because they had treated the rest of mankind in a lawless fashion and, confiding in their bodily superiority and strength, had enslaved their neighbours, and because they were also disobeying the rules of justice which he was laying down and were raising up war against those whom all mankind considered to be gods because of the benefactions they were conferring upon men generally. Zeus, then, we are told, not only totally eradicated the impious and evil-doers from among mankind, but he also distributed honours as they were merited among the noblest of the gods and heroes and men. And because of the magnitude of his benefactions and his superior power all men accorded to him as with one voice both the everlasting kingship which he possesses and his dwelling upon Mount Olympus.

72. And it was ordained, the myth continues, that sacrifices should be offered to Zeus surpassing those offered to all the other gods, and that, after he passed from earth into the heavens, a just belief should spring up in the souls of all who had received

ΔΙΟΔΟΡΟΣ ΟΦ ΣΙΚΙΛΥ

ἀπάντων τῶν γυνομένων κατ’ οὐρανον οὐτος εὖ κύριος, λέγω δ’ ὁμβρων τε καὶ βροντών καὶ κεραυνῶν καὶ τῶν ἄλλων τῶν τοιούτων. διόπερ αὐτὸν προσαγορευθήμεν Ζήνα μὲν ἀπὸ τοῦ δοκεῖν τοῖς ἀνθρώποις αἰτίων εἰναι τοῦ θῆν, ταῖς ἐκ τοῦ περί-έχοντος ἐικοσίας τοὺς καρποὺς ἀνάγοντα πρὸς τέλος, πατέρα δὲ διὰ τὴν φροντίδα καὶ τὴν εὐνοιαν τῆς ἐστὶ ἀπαντασ, ἐναὶ δὲ καὶ τὸ δοκεῖν ὁσπερ ἀρχηγὸν εἰναι τοῦ γένους τῶν ἀνθρώπων, ὑπατον δὲ καὶ βασιλεία διὰ τὴν τῆς ἀρχῆς ὑπεροχῆν, εὐβουλεία δὲ καὶ μητιέτην διὰ τὴν ἐν τῷ βουλευέσθαι καλῶς σύνεσιν.

3 Μυθολογοῦσι δὲ καὶ τὴν Ἀθηνᾶν κατὰ τὴν Κρήτην ἐκ Δίως ἐν ταῖς πηγαῖς τοῦ Τριτώνος ποταμοῦ γεννηθήμενι. διὸ καὶ Τριτογένειαν ὀνομασθήμεν. ἐστι δὲ καὶ νῦν ἐτὶ περὶ τὰς πηγὰς ταύτας ἱερὸν ἀγίον τῆς θεοῦ ταύτης, ἐν ὧ τόπῳ τὴν γένεσιν αὐτῆς ὑπάρξῃ μυθολογοῦσι. λέγουσι δὲ καὶ τοὺς γάμους τοῦ τε Δίως καὶ τῆς Ἡρας ἐν τῇ Κυνσίων χώρᾳ γενέσθαι κατὰ τὴν τόπον πλησίον τοῦ Θηρίου ποταμοῦ, καθ’ δὲ νῦν ἱερὸν ἔστιν, ἐν ὧ θυσίας κατ’ ἐνιαυτὸν ἀγίους ὑπὸ τῶν ἐγχυρίων συντελεύται, καὶ τοὺς γάμους ἀπομείσθαι, καθάπερ ἐξ ἀρχῆς γενέσθαι παρεδόθησαν.

4 Τοῦ ¹ δὲ Δίως ἐγκύωνος φασὶ γενέσθαι θεᾶς μὲν Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύτας Ἐιλειθυίαν καὶ τὴν ταύτης συνεργὸν Ἀρτέμιν, καὶ τὰς προσαγορευομένας Ὡρας, Ἑυνομίαν τε καὶ Δίκην, ἐναὶ δ’ Ἐιρήνην καὶ Ἀθηνᾶν καὶ Μοῦσας, ² θεοὺς δὲ

¹ τοῦ Dindorf: τοὺς.
² καὶ Ἀθηνᾶν κ. Μοῦσας added by Ionsius.
his benefactions that he is lord of all the phenomena of heaven, that is, both of rain and of thunder and of lightning and of everything else of that nature. It is for this reason also that names have been given him: Zên,¹ because in the opinion of mankind he is the cause of life (zên), bringing as he does the fruits to maturity by tempering the atmosphere; Father, because of the concern and goodwill he manifests toward all mankind, as well as because he is considered to be the first cause of the race of men; Most High and King, because of the preëminence of his rule; Good Counsellor and All-wise, because of the sagacity he manifests in the giving of wise counsel.

Athena, the myths relate, was likewise begotten of Zeus in Crete, at the sources of the river Triton, this being the reason why she has been given the name Tritogeneia.² And there stands, even to this day, at these sources a temple which is sacred to this goddess, at the spot where the myth relates that her birth took place. Men say also that the marriage of Zeus and Hera was held in the territory of the Cnosians, at a place near the river Theren, where now a temple stands in which the natives of the place annually offer holy sacrifices and imitate the ceremony of the marriage, in the manner in which tradition tells it was originally performed.

To Zeus also were born, they say, the goddesses Aphroditê and the Graces, Eileithyia and her helper Artemis, the Hours, as they are called, Eunomia and Dikê and Eirenê, and Athena and the Muses, and

² Another reason for this name is adduced in Book 1. 12. 8; cp. also 3. 70. 2.
"Ἡφαιστόν καὶ Ἀρην καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἐρμῆν καὶ Διὸνυσον καὶ Ἡρακλέα. 1

73. Τούτων δὲ ἐκαστῶν μυθολογούσι τὸν Δία τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, μουλόμενον αὐτῶν αὐτοὺς περι- 2 ποιήσαι μνήμην παρὰ πάσιν ἀνθρώποις. παρα- 

δοθήναι δὲ τῇ μὲν Ἀφροδίτῃ τήν τε τῶν παρ- 

θένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς, 

καὶ τὴν ἄλλην ἐπιμέλειαν τὴν ἐπὶ καὶ νῦν ἐν τοῖς 

γάμοις γυναῖκες μετὰ θυσίων καὶ σπονδῶν, ὡς 

ποιοῦσιν ἀνθρώποι τῇ θεῇ ταύτῃ. προδύνασθαι δὲ 

πρότερον ἀπαντεῖ τῷ Δίῳ τῷ τελείῳ καὶ Ἡρᾷ 

τελείᾳ διὰ τὸ τούτοις ἀρχηγοῖς γεγονέναι καὶ πάν- 

3 τῶν εὐρετάς, καθότι προείρηται. ταῖς δὲ Χάρις 

δοθήναι τὴν τῆς ὀψεως κόσμησιν καὶ τὸ 2 σχηματι- 

ζεῖν ἐκαστὸν μέρος τοῦ σώματος πρὸς τὸ βέλτιον 

καὶ προσηνέ τοῖς θεωροῦσιν, πρὸς δὲ τούτοις τὸ 

κατάρχειν εὐεργεσίας καὶ πάλιν ἀμείβεσθαι ταῖς 

4 προσηνοῦσιν εἰς νομίσματα. Εἰλει- 

θυναι δὲ λαβεῖν τὴν περὶ τάς τικτούσας ἐπιμέλειαν 

καὶ θεραπείαν τῶν ἐν τῇ τίκτειν κακοπαθοῦσιν. 

διὸ καὶ τὰς ἐν τοῖς τοιούτως κωνδυνοῦσας γυναῖ- 

κας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. 

5 "Ἀρτεμίν δὲ φασὶν εὑρέω τὴν τῶν νηπίων παιδίων 

θεραπείαν καὶ τροφᾶς τινάς ἀρμοζούσας τῇ φύσει 

τῶν βρεφῶν: ἀφ' ὑς αἰτίας καὶ Κοφοτρόφοι 

6 αὐτὴν ὀνομάζεσθαι. τῶν δ' ὀνομαζομένων 'Ωρῶν

1 And καὶ Διὸνυσον κ. Ἡρακλέα added by Ionsius.
2 τὸ Ionsius: τοῦ.

1 The same word as "Graces" above.
the gods Hephaestus and Ares and Apollo, and Hermes and Dionysus and Heracles.

73. To each one of the deities we have named, the myth goes on to relate, Zeus imparted the knowledge of the things which he had discovered and was perfecting, and likewise assigned to them the honour of their discovery, wishing in this way to endow them with immortal fame among all mankind. To Aphrodite was entrusted the youth of maidens, the years in which they are expected to marry, and the supervision of such matters as are observed even yet in connection with weddings, together with the sacrifices and drink-offerings which men perform to this goddess. Nevertheless, all men make their first sacrifices to Zeus the Perfecter and Hera the Perfectress, because they are the originators and discoverers of all things, as we have stated above. To the Graces was given the adornment of personal appearance and the beautifying of each part of the body with an eye to making it more comely and pleasing to the gaze, and the further privilege of being the first to bestow benefactions and, on the other hand, of requiting with appropriate favours such men as have performed good acts. Eileithyia received the care of expectant mothers and the alleviation of the travail of childbirth; and for this reason women when they are in perils of this nature call first of all upon this goddess. And Artemis, we are told, discovered how to effect the healing of young children and the foods which are suitable to the nature of babes, this being the reason why she is also called Kourotrophos. And as for the Hours,
ΔΙΟΔΟΡΟΣ ΟΙΚΗΣ

ἐκάστη δοθήναι τὴν ἐπώνυμον τάξιν τε καὶ 1 βίου διακόσμησιν ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὁφελείας· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαιμόνα βίων παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης.

7 Ἀθηνὰ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἁμέρωσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸ γὰρ τοῦ γενέσθαι τὴν θέον ταύτην ὑπάρξει μὲν τὸ γένος τοῦτο τῶν δένδρων μετὰ τῆς ἀλλῆς ἀγρίας ὥλης, τὴν μὲντοι γ’ ἐπιμέλειαν ταύτης 2 εἶναι καὶ τὴν ἐμπειρίαν τὴν ἐτί καὶ νὺν γινομένην περὶ τοῦτων.

8 πρὸς δὲ τούτους τὴν τῆς ἑσθήτους κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἀλλαὶς ἐπιστήμαις εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρείω δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν καὶ τὴν διὰ τούτων συντελομένην μούσικήν καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ’ ὧν ἐργάσθην αὐτὴν προσαγορεύσθαι.

74. Ταῖς δὲ Μυσίαις δοθήναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὐρέως καὶ τὴν τῶν ἐπώνυμων σύνθεσιν τὴν προσαγορευμένην ποιητικήν. πρὸς δὲ τούς λέγωνας, ὅτι Σύροι μὲν εὐρέται τῶν γραμμάτων εἰσί, παρὰ δὲ τούτων Φοῖνικες μαθόντες τοὺς '"Ελληνα παραδεδωκαίνω, οὕτως δ’ εἰσίν οἱ μετὰ Καρθαλίου πλεύσαντες εἰς τὴν Εὐρώπην, καὶ διὰ τούτο τούς '"Ελληνας τὰ γράμματα Φοῖνικεία προσαγορεύων, φασὶ τοὺς Φοῖνικας οὐκ εἷς ἀρχῆς εὐρείων, ἀλλὰ τοὺς τύπους τῶν γραμμάτων μεταβιβάζω μόνον, καὶ τῇ τε γραφῇ ταύτῃ

1 τοῦ after καὶ omitted by D, Vogel, retained by Bekker, Dindorf.

2 οὐκ after ταύτης deleted by Vogel.

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as they are called, to each of them, according as her name indicates, was given the ordering and adornment of life, so as to serve to the greatest advantage of mankind; for there is nothing which is better able to build a life of felicity than obedience to law (Eunomia) and justice (Dikē) and peace (Eirenē).

To Athena men ascribe the gift to mankind of the domestication and cultivation of the olive-tree, as well as the preparation of its fruit; for before the birth of this goddess this kind of tree was found only along with the other wild woody growths, and this goddess is the source of the care and the experience which men even to this day devote to these trees. Furthermore, Athena introduced among mankind the making of clothing and carpentry and many of the devices which are used in the other arts; and she also was the discoverer of the making of the pipes and of the music which they produce and, in a word, of many works of cunning device, from which she derives her name of Worker.

74. To the Muses, we are further told, it was given by their father Zeus to discover the letters and to combine words in the way which is designated poetry. And in reply to those who say that the Syrians are the discoverers of the letters, the Phoenicians having learned them from the Syrians and then passed them on to the Greeks, and that these Phoenicians are those who sailed to Europe together with Cadmus and this is the reason why the Greeks call the letters "Phoenician," men tell us, on the other hand, that the Phoenicians were not the first to make this discovery, but that they did no more than to change the forms of the letters, whereupon the majority of mankind made use of the way of writing them as
Diodorus of Sicily

toûs pleîastous tòn anôdrôpôn chrîmatai kai dia
touto tuχeîn tîs proeirhmêînhs proswphorîas.

2 "Hfaiostôn de légonouv eũrêtê̂n gêneîson tîs peri
tôn sîdhron érgasias âpîsos kai tîs peri tôn
chalîkon kai chrîsôn kai ârgumon kai tôn álloq
osâ tîn ek tout púròs érgasian épivdeîqetai, kai tâs
âllas de chrîias tás tout púròs ápâsas prôsèxeuropen
kai paradoûnai toûs te tâs têchinas érgazomêînos

3 kai toûs álloq ápasa anôdrôpou. diôster oi
tôn tekhîn tòutôn dîmourgoi tâs euχas kai
thúsias toutw touti Theo málîsta poiûsai, kai tout
pûr ouûtoi te kai pântes anôdrôpoi prôsagogorêîwes
"Hfaiostôn, eis mûmîn kai tîmîn álânaton teîmê-
menôi thn ex arxhîs tout kouîdô bîw deîmêîn

4 euergesian. touto "Arhoû de mútholôgouse prôton
katakevassai paînopliâin kai stratiwotás kath-
oplîsai kai thn en taîs máxais énagwôn enêr-
geiâin eîsagêgôsai, fôneîonta toûs âpèuoûntas

5 toûs theîs. 'Apôllwone dé toûs kubâras eũrêtê̂n
anagogorêûson kai tîs kat' autêîn moussikês' eît
de tîn iatrikhîn èpiostêmhe éxeveγêkeîn dia tîs
mântikhs têchnhs gwnomênhs, de' ës to palaiîn
sîmêbaino therapeias tuχhâneîn touto arwstotônias-
eũrêthi dé kai tout tâbou gênomènu diâdai touto
êgchwîous tà peri tîn toxeîan, af' ës aîtâs má-
listâ parà toûs Krhoûn èxhlôwosai tîn toxeikhîn

6 kai tout tâbou Krhoítikonî dénomázômei. 'Apôl-
lwvnos dé kai Korwîdos 'Askhîpîon gênēthênta,
kai pollâ parâ tout pâròs tout eîs iatrikhîn

1 So Bochart: Σκυθικῶν.


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the Phoenicians devised it, and so the letters received the designation we have mentioned above.¹

Hephaestus, we are told, was the discoverer of every manner of working iron and copper and gold and silver and everything else which requires fire for working, and he also discovered all the other uses to be made of fire and turned them over both to the workers in the crafts and to all other men as well. Consequently the workmen who are skilled in these crafts offer up prayers and sacrifices to this god before all others, and both they and all mankind as well call the fire "Hephaestus," handing down in this way to eternal remembrance and honour the benefaction which was bestowed in the beginning upon man's social life. Ares, the myths record, was the first to make a suit of armour, to fit out soldiers with arms, and to introduce the battle's fury of contest, slaying himself those who were disobedient to the gods. And of Apollo men recount that he was the discoverer of the lyre and of the music which is got from it; that he introduced the knowledge of healing, which is brought about through the faculty of prophecy, whereby it was the practice in ancient times that the sick were healed;² and as the discoverer of the bow he taught the people of the land³ all about the use of the bow, this being the reason why the art of archery is especially cultivated by the Cretans and the bow is called "Cretan." To Apollo and Coronis was born Asclepius, who learned from his father many matters which pertain to the

¹ A reference to the practice of incubation: the sick would sleep in temples in the hope that the god would reveal to them in dreams the cure for their maladies. Cp. Book 1. 25. 3.
² i.e. where the invention was made.
μαθόντα, προσεξευρέω τήν τε χειρουργίαν καὶ τὰς
tῶν φαρμάκων σκευασίας καὶ ρίζων δυνάμεις, καὶ
καθόλου προβιβάσαι τήν τέχνην ἐπὶ τοσοῦτον,
ὡς ἂς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

75. Τῷ δ᾽ Ἔρμην προσάπτουσι τὰς ἐν τοῖς
πολέμοις γυνομένας ἐπικηρυκείας καὶ διαλλαγὰς
καὶ σπονδάς καὶ τὸ τούτων σύσσημων κηρύκειοιν, δὲ
fορεῖν εἰώθασιν οἱ περὶ τῶν τοιούτων τοὺς
λόγους ποιοῦμενοι καὶ διὰ τούτου τυγχάνοντες
παρὰ τοῖς πολεμίοις ἰσφαλείας· δὴν δὴ καὶ
Κοινὸν Ἔρμην ὄνομασθαί, διὰ τὸ τήν ὤφελειαν
ἀμφοτέρους εἶναι κοινὴν τοῖς ἐν τῷ πολέμῳ
2 τήν ἐξήνην μεταλαμβάνουσι. φασὶ δ᾽ αὐτὸν
καὶ μέτρα καὶ σταθμὰ καὶ τὰ διὰ τῆς ἐμπορίας
κέρδη πρῶτον ἐπισήμασαι καὶ τὸ λάθρα τὰ τῶν
ἄλλων σφετερίζεσθαι. παραδεδομένου ποὺ αὐτὸν καὶ
κήρυκα τῶν θεῶν, ἐπὶ δ᾽ ἀγγελον ἄριστον διὰ τὸ
σαφῶς αὐτὸν ἔκαστο τῶν εἰς ἄντολην δοθέντων
ἐρμηνεύειν· ἀφ᾽ οὗ καὶ τετευχέναι τῆς προσηγορίας
αὐτοῦ ταύτης, οὐχ εὐρέτην τῶν ὀνομάτων καὶ λέ-
ζεων γενόμενον, ὡς τινὲς φασιν, ἀλλὰ τὸ τῆς ἀπαγ-
γελίας ἀρτιόν καὶ σαφῆς ἐκπεπονηκτά τεριττό-
3 τερον τῶν ἄλλων. εἰσηγητὴν δ᾽ αὐτὸν καὶ παλαί-
στρας γενέσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν
ἐπισημανει μετὰ τὴν Ἀπόλλωνος πρὸς Μαρσύαν
σύγκρισιν, καθ᾽ ἧν λέγεται τὸν Ἀπόλλωνα νυκτ-
σαντα καὶ τιμωρίαν ὑπὲρ τήν ἀξίαν λαβόντα παρὰ
tοῦ λειψάνους μεταμεληθῆναι, καὶ τὰς ἐκ τῆς

1 But the expression has the meaning of "Hermes Share the Luck" in Menander, Epit. 67, 100.

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healing art, and then went on to discover the art of surgery and the preparations of drugs and the strength to be found in roots, and, speaking generally, he introduced such advances into the healing art that he is honoured as if he were its source and founder.

75. To Hermes men ascribe the introduction of the sending of embassies to sue for peace, as they are used in wars, and negotiations and truces and also the herald's wand, as a token of such matters, which is customarily borne by those who are carrying on conversations touching affairs of this kind and who, by means of it, are accorded safe conduct by the enemy; and this is the reason why he has been given the name "Hermes Koinos" because the benefit is common (koinē) to both the parties when they exchange peace in time of war. They also say that he was the first to devise measures and weights and the profits to be gained through merchandising, and how also to appropriate the property of others all unknown to them. Tradition also says that he is the herald of the gods and their most trusted messenger, because of his ability to express clearly (hermēneuein) each command that has been given him; and this is the reason why he has received the name he bears, not because he was the discoverer of words and of speech, as some men say, but because he has perfected, to a higher degree than all others, the art of the precise and clear statement of a message. He also introduced wrestling-schools and invented the lyre out of a tortoise-shell after the contest in skill between Apollo and Marsyas, in which, we are told, Apollo was victorious and thereupon exacted an excessive punishment of his defeated adversary, but he afterwards repented

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κυθάρας χορδάς ἐκρήξαντα μέχρι τῶν χρόνων τῆς ἐν αὐτῇ μουσικῆς ἀποστήναι.

4 Διόνυσον δὲ μυθολογοῦσιν εὑρετὴν γενέσθαι τῆς τ’ ἀμπέλου καὶ τῆς περὶ ταύτην ἔργασιας, ἐτί δ’ οἰνοποιίας καὶ τοῦ\(^1\) πολλοῦς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζεσθαι καὶ τὰς χρείας καὶ τὰς τροφὰς παρέχεσθαι τοῖς ἀνθρώποις ἐπὶ πολὺν χρόνον. τούτων δὲ τῶν θεῶν γεγονέναι φαίνει εἰκ Διὸς καὶ Φεροσφόνης κατὰ τὴν Κρήτην, διὸ Ὀρφεὺς κατὰ τὰς τελετὰς παρέδωκε διασπώμενον ὑπὸ τῶν Τιτάνων πλείονας γὰρ Διονύσους συμβαίνει γεγονέναι, περὶ δὲν ἦμεῖς σαφέστερον τὰ κατὰ μέρος ἐν οἰκειότεροις καύριοις ἀναγεγράφαμεν. οἱ δ’ οὖν Κρίτης τῆς παρ’ αὐτοῖς γενέσεως τοῦ θεοῦ πειρῶνται σημεῖα φέρειν, λέγοντες ὅτι περὶ τὴν Κρήτην δύο νήσους κτίσας ἐπὶ τῶν καλοχμένων διδύμων κόλπων Διονυσίαδας ἀφ’ έαυτοῦ προσηγόρευσεν, ὅπερ μηδαμοῦ τῆς οἰκουμένης αὐτὸν ἐτέρωθι πεποιηκέναι.

76. Ἡρακλέα δὲ μυθολογοῦσιν ἐκ Διὸς γενέσθαι παμπόλλους ἔτεσι πρὸτερον τοῦ γεννηθέντος\(^2\) εἰς Ἀλκμήνης. τούτων δὲ μητρὸς μὲν μη παρειληφέναι τίνος ἢν, αὐτὸ δὲ μόνον ὅτι ρύμη σώματος πολὺ τῶν ἀπάντων διενεχέων ἐπήλθε τὴν οἰκουμένην, κολάξων μὲν τοὺς ἄδικους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία: πάσι δ’ ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας ἀήττητος μὲν ἐγένετο καὶ ἀτρωτος, διὰ δὲ τὰς εὐεργεσίας

\(^1\) τοῦ Reiske: τοὺς.

\(^2\) per λ Ἀργελάν after γεννηθέντος omitted by ADEFGN, Vogel, retained by Bekker, Dindorf.
of this and, tearing the strings from the lyre, for a time had nothing to do with its music.¹

As for Dionysus, the myths state that he discovered the vine and its cultivation, and also how to make wine and to store away many of the autumn fruits and thus to provide mankind with the use of them as food over a long time. This god was born in Crete, men say, of Zeus and Persephonē, and Orpheus has handed down the tradition in the initiatory rites that he was torn in pieces by the Titans. And the fact is that there have been several who bore the name Dionysus, regarding whom we have given a detailed account at greater length in connection with the more appropriate period of time.² The Cretans, however, undertake to advance evidences that the god was born in their country, stating that he formed two islands near Crete in the Twin Gulfs, as they are called, and called them after himself Dionysiadae, a thing which he has done, they say, nowhere else in the inhabited earth.

76. Of Heracles the myths relate that he was sprung from Zeus many years before that Heracles who was born of Alcmênē. As for this son of Zeus, tradition has not given us the name of his mother, but only states that he far excelled all others in vigour of body, and that he visited the inhabited earth, inflicting punishment upon the unjust and destroying the wild beasts which were making the land uninhabitable; for men everywhere he won their freedom, while remaining himself unconquered and unwounded, and because of his good deeds he

² On the three of that name, cp. Book 3. 63 ff.
2 ἀθανάτου τιμῆς ἔτυχε παρ᾿ ἀνθρώποις. τὸν δὲ Ἐλκμήνης Ἡρακλέα παντελῶς νεώτερον ὄντα, καὶ ξηλωτὴν γενομένου τῆς τοῦ παλαιοῦ προ- αερέσεως, διὰ τὰς αὐτὰς αἰτίας τυχεῖν τε τῆς ἀθανασίας καὶ χρόνων ἐγγενομένων διὰ τὴν ὁμοιόμορφαν δόξαι τοῦ αὐτοῦ εἶναι, καὶ τὰς τοῦ προτέρου πράξεις εἰς τοῦτον μεταπεσεῖν, ἀγνοούντων τῶν πολλῶν τάληθες. ὁμολογοῦσι δὲ τοῦ παλαιοτέρου θεοῦ κατὰ τὴν Ἁγιουπτοῦ πράξεις τε καὶ τιμᾶς ἐπιφανεστάτας διαμένειν καὶ πόλιν ὑπ᾿ ἐκείνου κτίσθεισαν.

3 Βρυτόμαρτιν δὲ τὴν προσαγορευμένην Δικτυν- ναν μυθολογοῦσι γενέσθαι μὲν ἐν Καυνοῖ τῆς Κρή- της ἐκ Δίως καὶ Κάρμης τῆς Εὐβούλου τοῦ γεννηθέντος ἐκ Δήμητρος· ταύτην δὲ εὑρέτων γενομένην δικτύων τῶν εἰς κυνηγίαν προσαγορευθῆναι Δικτυ- ναν, καὶ τὰς μὲν διατριβὰς ποιήσασθαι μετὰ τῆς Ἀρτέμιδος, ᾧ ἔστων ἀιτίας ἐνίους δοκεῖν τὴν αὐτὴν εἶναι Δικτυναν τε καὶ Ἀρτεμίνθες δὲ καὶ ναῶν κατασκευαίς τετιμήθησαν παρὰ τοῖς Κρησί.

4 τὴν θεοῦ ταύτην. τοὺς δὲ ἱστοροῦντας αὐτὴν ὁνομάσθαι Δικτυναν ἀπὸ τοῦ συμφυγοῦν εἰς Ἀλευτικὰ Δίκτυα, διωκόμενην ὑπὸ Μίνυς συνοισίας ἕνεκα, διημαρτηκέναι τῆς ἀληθείας· οὔτε γὰρ τὴν θεοῦ εἰς τοιαύτην ἀσβέσειν ἑλθεῖν πιθανῶν ὑπάρ- χειν ὡστε προσδεπθῆναι τῆς παρ᾿ ἀνθρώπων βοηθείας, τοῦ μεγίστου τῶν θεῶν οὕσαν θυγατέρα, οὔτε τῷ Μίνυς δίκαιων προσάπτειν τοιαύτην.
attained to immortal honour at the hands of man-kind. The Heracles who was born of Almenê was very much later, and, since he emulated the plan of life of the ancient Heracles, for the same reasons he attained to immortality, and, as time went on, he was thought by men to be the same as the other Heracles because both bore the same name, and the deeds of the earlier Heracles were transferred to the later one, the majority of men being ignorant of the actual facts.\(^1\) And it is generally agreed that the most renowned deeds and honours which belong to the older god were concerned with Egypt, and that these, together with a city which he founded, are still known in that country.

Britomartis, who is also called Dictynna, the myths relate, was born at Caeno in Crete of Zeus and Carmê, the daughter of Eubulus who was the son of Demeter; she invented the nets (dictya) which are used in hunting, whence she has been called Dictynna, and she passed her time in the company of Artemis, this being the reason why some men think Dictynna and Artemis are one and the same goddess; and the Cretans have instituted sacrifices and built temples in honour of this goddess. But those men who tell the tale that she has been named Dictynna because she fled into some fishermen’s nets when she was pursued by Minos, who would have ravished her, have missed the truth; for it is not a probable story that the goddess should ever have got into so helpless a state that she would have required the aid that men can give, being as she is the daughter of the greatest one of the gods, nor is it right to ascribe such an impious deed to Minos,

\(^1\) Cp. Book 3. 74. 4–5.
ἀσέβειαν, παραδεδομένων συμφώνως δικαίων προ-
αίρεσιν καὶ βίων ἐπαινοῦμενον ἐξηλωκέναι.

77. Πλούτον δὲ γενέσθαι φασίν ἐν Τριπόλιω
τῆς Κρήτης ἐκ Δήμητρος καὶ Ἰασίωνος, διττῶς
ἰστορομένης αὐτοῦ τῆς γενέσεως. οί μὲν γὰρ
φασί τὴν γῆν ὑπάρχουσαν ὑπὸ Ἰασίωνος καὶ τυγ-
χάνουσαν ἐπιμελείας τῆς προσηκούσης ἀνεῖλα
τοσοῦτο πλῆθος καρπῶν, ὡστε τοὺς ἰδόντας ἰδίων
όνομα θέσαντι τῷ πλῆθει τῶν γενομένων καρπῶν καὶ
προσαγορεύσας πλούτον διὸ καὶ τοῖς ἐπιγε-
νομένοις παραδόσιμον γενέσθαι τὸ τούς πλείω
2 τῶν ἰκανῶν κτησαμένους ἔχειν πλούτον. ἐπὶ
δὲ μυθολογοῦσιν ἐκ Δήμητρος καὶ Ἰασίωνος γενέ-
σθαι παῖδα Πλούτον ὄνομαζόμενον, ὅν πρῶτον
ἐπιμελείαν βίου καὶ χρημάτων ἀδροισμὸν καὶ
φυλακὴν εἰσηγήσασθαι, τῶν πρὸ τοῦ πάντων ὠλυ-
γόρως ἐχόντων περὶ τὸ σωρεύειν καὶ τηρεῖν ἐπι-
μελῶς χρημάτων πλῆθος.

3 Περὶ μὲν οὖν τῶν θεῶν οἱ Κρήτες τῶν παρ’
αὐτοῖς λεγομένων γεννηθῆναι τοιαύτα μυθολογοῦσιν:
τὰς δὲ τιμᾶς καὶ θυσίας καὶ τὰς περὶ τὰ μυστήρια τελε-
τάς ἐκ Κρήτης εἰς τοὺς ἄλλους ἀνθρώπους παραδεδο-
σθαι λέγοντες τούτο φέρουσιν, ὡς οἶονται, μέγιστον
τεκμήριον. τὴν τε γὰρ παρ’ Ἀθηναίοις ἐν Ἔλευσιν
γνωμένην τελετήν, ἐπιφανεστάτην σχεδον οὔσαν
ἀπασῶν, καὶ τὴν ἐν Σαμοθράκῃ καὶ τὴν ἐν Θράκῃ
ἐν τοῖς Κίκοσιν, ὡθεὶ τὸ καταδείξας Ὀρφεὺς ὑπ’,
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who tradition unanimously declares avowed just principles and strove to attain a manner of life which was approved by men.

77. Plutus, we are told, was born in Cretan Tripolus to Demeter and Iasion, and there is a double account of his origin. For some men say that the earth, when it was sowed once by Iasion and given proper cultivation, brought forth such an abundance of fruits that those who saw this bestowed a special name upon the abundance of fruits when they appear and called it *plutus* (wealth); consequently it has become traditional among later generations to say that men who have acquired more than they actually need have *plutus*. But there are some who recount the myth that a son was born to Demeter and Iasion whom they named Plutus, and that he was the first to introduce diligence into the life of man and the acquisition and safeguarding of property, all men up to that time having been neglectful of amassing and guarding diligently any store of property.

Such, then, are the myths which the Cretans recount of the gods who they claim were born in their land. They also assert that the honours accorded to the gods and their sacrifices and the initiatory rites observed in connection with the mysteries were handed down from Crete to the rest of men, and to support this they advance the following most weighty argument, as they conceive it: The initiatory rite which is celebrated by the Athenians in Eleusis, the most famous, one may venture, of them all, and that of Samothrace, and the one practised in Thrace among the Cicones, whence Orpheus came who introduced them—these
μυστικῶς παραδίδοσθαι, κατὰ δὲ τὴν Κρήτην ἐν Κνωσῷ νόμιμον ἐξ ἄρχαιων οἶναι φανερῶς τὰς τελετὰς ταύτας πάσι παραδίδοσθαι, καὶ τὰ παρὰ τοῖς ἄλλοις ἐν ἀπορρήτῳ παραδίδομεν παρ’ αὐτοῖς μηδένα κρύπτειν τῶν βουλομένων τὰ τοιαῦτα 4 γινώσκειν. τῶν γὰρ θεῶν φασὶ τοὺς πλείστους ἐκ τῆς Κρήτης ὁμοθένται ἐπὶ νεκρὰ πολλὰ μέρη τῆς οἰκουμένης, ευρεγετοῦντας τὰ γένη τῶν ἄνθρωπων καὶ μεταδίδοντας ἐκάστους τῆς ἐκ τῶν ἑδιῶν εὐρημάτων ὠφελείας. Δήμητραν μὲν γὰρ περαιώθεισαν εἰς τὴν Ἀττικήν ἐκείθεν εἰς Σικελίαν ἀπάρα τινὰ, καὶ μετὰ ταύτην εἰς Αἰγυπτὸν ἐν δὲ τούτως τόποις μάλιστα τὸν τοῦ σιτοῦ καρπὸν παραδοῦσαν καὶ τὰ περὶ τὸν σπόρον διδάσκασαν μεγάλων 5 τιμῶν τυχεῖν παρὰ τοῖς εὐ παθοῦσιν. ὡμοίως δ’ Ἀφροδίτην ἐνδιατρύματι τῆς μὲν Σικελίας περὶ τὸν Ἑρμοῦ, τῶν δὲ νήσων περὶ Κύθηρα καὶ Πάφου τῆς Κύπρου τῆς δὲ Ἀσίας περὶ τὴν Συρίαν διὰ δὲ τὴν ἐπιφάνειαν καὶ τὴν ἐπὶ πλέον ἐπιδημίαιν αὐτῆς τους ἐγχώριους ἐξειδιάζεσθαι τὴν θεόν, καλοῦντας Ἀφροδίτην Ἐρυκάρην καὶ Κυθέρειαν καὶ Παφίαν, 6 ἐτὶ δὲ καὶ Συρίαν. ὡσαυτῶς δὲ τὸν μὲν Ἀπόλλωνα πλείστον χρόνον φανῆναι περὶ Δήλου καὶ Λυκίαν καὶ Δελφοὺς, τὴν δὲ Ἀρτέμιν περὶ τὴν Ἐφεσον καὶ τὸν Πόντον, ἐτὶ δὲ τὴν Περσιδα καὶ 7 τὴν Κρήτην διόπερ ἀπὸ τῶν τόπων ἡ πρᾶξεως τῶν παρ’ ἐκάστους στυντελεσθεῖσθων τῶν μὲν Δήλου καὶ Λυκίου καὶ Πόντου ὄνομάζεσθαι, τὴν

1 i.e. secretly.
2 As the Syro-Phoenician Astartê.
3 At Didyma near Miletus.
are all handed down in the form of a mystery,¹ whereas at Cnosus in Crete it has been the custom from ancient times that these initiatory rites should be handed down to all openly, and what is handed down among other peoples as not to be divulged, this the Cretans conceal from no one who may wish to inform himself upon such matters. Indeed, the majority of the gods, the Cretans say, had their beginning in Crete and set out from there to visit many regions of the inhabited world, conferring benefactions upon the races of men and distributing among each of them the advantage which resulted from the discoveries they had made. Demeter, for example, crossed over into Attica and then removed from there to Sicily and afterwards to Egypt; and in these lands her choicest gift was that of the fruit of the corn and instructions in the sowing of it, whereupon she received great honours at the hands of those whom she had benefited. Likewise Aphroditē made her seat in Sicily in the region of Êryx, among the islands near Cythera and in Paphos in Cyprus, and in Asia in Syria; and because of the manifestation of the goddess in their country and her extended sojourn among them the inhabitants of the lands appropriated her to themselves, calling her, as the case might be, Erycinian Aphroditē, and Cytherian, and Paphian, and Syrian.² And in the same manner Apollo revealed himself for the longest time in Delos and Lycia ³ and Delphi, and Artemis in Ephesus and the Pontus and Persis and Crete; and the consequence has been that, either from the names of these regions or as a result of the deeds which they performed in each of them, Apollo has been called Delian and Lycian and Pythian, and Aphroditē
8' Ἐφεσίαν καὶ Κρησίαν, ἔτη δὲ Ταυροπόλου καὶ Περσίαν, ἀμφοτέρων ἐν Κρήτῃ γεγενημένων. 1
8 τιμᾶται δὲ καὶ παρὰ τοὺς Πέρσας ἡ θεός αὐτὴ διαφερόντως, καὶ μυστήρια ποιοῦσιν οἱ βάρβαροι, συντελοῦμεν παρ’ ἐτέρως μέχρι τῶν νῦν χρόνων Ἀρτέμιδι Περσία. παραπλησία δὲ μυθολογοῦσι καὶ περὶ τῶν ἄλλων θεῶν, περὶ δὲν ἦμιν ἀναγράφειν μακρὸν ἂν εἴη, τοῖς δὲ ἀναγνώσκουσι παντελῶς ἀσύνοπτον. 2

78. Μετὰ δὲ τὰς τῶν θεῶν γενέσεις υπότερον πολλαίς γενεαῖς φασι γενέσθαι κατὰ τὴν Κρήτην ἡρωισ οὐκ ὄλγους, ἀλλὰ ὑπάρχειν ἐπιφανεστάτους τοὺς περὶ Μίνω καὶ Ἡραδάμανθην καὶ Σαρπίδονα. τούτους γὰρ μυθολογοῦσιν ἐκ Διός γεγενημέθα αἰ τῆς Ἀγαθόρος Εὐρώπης, ἦν φασιν ἐπὶ ταύρου διακομισθῆναι προνοια θεῶν εἰς τὴν Κρήτην.

2 Μίνω μὲν οὖν πρεσβύτατον ὄντα βασιλεύσασα τῆς νῆσου, καὶ κτῖσαι πόλεις οὐκ ὄλγας ἐν αὐτῇ, τούτων δὲ ἐπιφανεστάτας τρεῖς, Κυνωνίαν μὲν ἐν τοῖς πρὸς τὴν Ἀσίαν νεώτεροι μέρεσι τῆς νῆσου, Φαεύτον δὲ ἐπὶ θαλάσσης ἐστραμμένην ἐπὶ μεσημβρίας, Κυδωνίαν δὲ ἐν τοῖς πρὸς ἐσσίραν τόποις καὶ ἀντικρυ

3 τῆς Πελοποννήσου. θεῶν δὲ καὶ νόμοις τοῖς Κρησίων οὐκ ὄλγους, προσποιούμενον παρὰ Διὸς τοῦ πατρὸς λαμβάνεις, συνερχόμενον εἰς λόγους αὐτῷ κατὰ τι στράτευμα. κτῆσαιβαὶ δὲ καὶ δύναμιν ναυτικὴν μεγάλην, καὶ τῶν τε νῆσῶν τὰς πλείστας καταστρέφεσαθαι καὶ πρῶτοι τῶν Ἐλ-

4 λήμνων θαλασσοκράτησαι. μεγάλην δὲ δόξαν περι-

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1 So Schäfer: γεγενημένων. 2 So Schäfer: ἀσύνοπτον.
3 κεκλεμένος after ἐσσίραν omitted by D, Vogel, retained by Bekker, Dindorf.

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has been called Ephesian and Cretan and Tauro-
polian and Persian, although both of them were
born in Crete. And this goddess is held in special
honour among the Persians, and the barbarians
hold mysteries which are performed among other
peoples even down to this day in honour of the
Persian Artemis. And similar myths are also re-
counted by the Cretans regarding the other gods,
but to draw up an account of them would be a long
task for us, and it would not be easily grasped by
our readers.

78. Many generations after the birth of the gods,
the Cretans go on to say, not a few heroes were to be
found in Crete, the most renowned of whom were
Minos and Rhadamanthys and Sarpedon. These
men, their myth states, were born of Zeus and
Europê, the daughter of Agenor, who, men say, was
brought across to Crete upon the back of a bull by
the design of the gods. Now Minos, by virtue of
his being the eldest, became king of the island, and
he founded on it not a few cities, the most renowned
of which were the three, Cnosus in those parts of the
island which look toward Asia, Phaestus on the sea-
shore to the south, and Cydonia in the regions to the
west facing the Peloponnesus. And Minos estab-
lished not a few laws for the Cretans, claiming that
he had received them from his father Zeus when
conversing with him in a certain cave. Furthermore,
he came to possess a great naval power, and he
subdued the majority of the islands and was the
first man among the Greeks to be master of the sea.
And after he had gained great renown for his manly

1 As the great Persian goddess Anaštis or Anahita, a chief
deity of Mazdaism.
Ποιησάμενον ἐπ’ ἀνδρεία καὶ δικαιοσύνη, καταστρέψατας τὸν βίον ἐν Σικελίᾳ κατὰ τὴν ἐπὶ Κάκαλον στρατεύμα, περὶ ἤς τὰ κατὰ μέρος ἀνεγράφομεν ὅτε τὰ περὶ Δαιδαλοῦ ἀνεγράφομεν, δι’ ὃν καὶ τὴν στρατεύμαν συνέβη γενέσθαι.

79. Ἡ Ῥαδάμανθος δὲ λέγουσι τάς τε κρίσεις πάντων δικαιοτάτας πεποιηθῆκαν καὶ τοῖς ἱσταίς καὶ ἀσεβέσι καὶ τοῖς ἄλλοις κακούργοις ἀπαραίτητον ἐπενηνοχέναι 1 τιμωρίαν. κατακτήσασθαι δὲ καὶ νῆσοὺς οὐκ ὄλγας καὶ τῆς Ἀσίας πολλήν τῆς παραθυλαστικῆς χώρας, ἀπάντων ἐκουσώσας παραδίδοντων έαντὸς διὰ τὴν δικαιοσύνην. τὸν δὲ Ῥαδάμανθον Ἐρυθροῦ μὲν ἐνὶ τῶν αὐτοῦ παιδών παραδοθοῦν τὴν βασιλείαν τῶν δὲ ἐκείνων Ἐρυθρῶν ἅνωμασθεῖσαν. Οἰνοποίῳ δὲ τῷ Ἀριάδνης τῆς Μίνων Χίων ἐγχειρίσαι φασίν, δὲν ἐνοῦ μυθολογοῦσαν Διονύσου γενόμενον μαθεῖν παρὰ τοῦ πατρὸς τα περὶ τὴν 2 ὀἰνοποίιαν. τῶν δ’ ἄλλων τῶν περὶ αὐτοῦ ἡγεμόνων ἐκάστω νῆσον οὐ πάλιν διωρίσασθαι λέγουσι τὸν Ῥαδάμανθον, Ὀδαντὶ μὲν Ἀχίλλου, Ἐνυεῖ δὲ Κύρνου, Σταφύλῳ δὲ Πεπάρθου, Ἐυάνθεῖ δὲ Μάρωνειαν, Ἀλκαίῳ δὲ Πάρου, Ἀνίωνι δὲ Δήλου, Ἀνδρεῖ δὲ τὴν ἄλλην ἐκείνων κληθεῖσαν Ἀνδροῦ. διὰ δὲ τὴν ὑπερβολὴν τῆς περὶ αὐτοῦ δικαιοσύνης μεμυθολογηθῆθαι δικαστὴν αὐτοῦ ἀποδεδειχθοῦ καθ’ ξόν καὶ διακρίνειν τοὺς εὐσεβεῖς καὶ τοὺς πονηρούς. τετευχέας δὲ τῆς αὐτῆς ημᾶς καὶ τὸν Μίνω, βεβαισιλευκότα νομιμότατα καὶ μάλιστα δικαίωσεις πεφροντικότα.

3 Ῥαδάμανθος δὲ τρίτον Ἀδελπὸν Σαρπηδόνα φασὶ μετὰ δυνάμεως εἰς τὴν Ἀσίαν διαβάντα κατακτήσασθαι,

1 So Hertlein: ἐπενηνοχέναι.
spirit and justice, he ended his life in Sicily in the
course of his campaign against Cocalus, the details
of which we have recounted in connection with our
account of Daedalus, because of whom the campaign
was made.¹

79. Of Rhadamanthus the Cretans say that of all
men he rendered the most just decisions and inflicted
inexorable punishment upon robbers and impious
men and all other malefactors. He came also to
possess no small number of islands and a large part
of the sea coast of Asia, all men delivering them-

selves into his hands of their free will because of his
justice. Upon Erythrus, one of his sons, Rhada-
manthus bestowed the kingship over the city which
was named after him Erythrae, and to Oenopion,
the son of Minos’ daughter Ariadné, he gave Chios,
we are told, although some writers of myths state
that Oenopion was a son of Dionysus and learned
from his father the art of making wine. And to
each one of his other generals, the Cretans say, he
made a present of an island or a city Lemnos to
Thoas, Cyrnus to Enyeus, Peparethos to Staphylus,
Maroneia to Euanthes, Paros to Alcaeus, Delos to
Anion, and to Andreus the island which was named
after him Andros. Moreover, because of his very
great justice, the myth has sprung up that he was
appointed to be judge in Hades, where his decisions
separate the good from the wicked. And the same
honour has also been attained by Minos, because he
ruled wholly in accordance with law and paid the
greatest heed to justice.

The third brother, Sarpedon, we are told, crossed
over into Asia with an army and subdued the regions

¹ Cp. Book 4. 79.
τοὺς περὶ Λυκίαν τόπους. Ἐξανδρόν δὲ γενόμενον
υἱὸν αὐτοῦ διαδέξασθαι τὴν ἐν Λυκίᾳ βασιλείαν,
καὶ γῆμαντα Δηιδάμειαν τὴν Βελλεροφόντου τεκ-
νώσαι Σαρπιδόνα τὸν ἐπὶ Τροίαν μὲν στρατεύ-
σαντα, ὑπὸ τινῶν δὲ Διὸς υἱὸν ὅνομαζόμενου. Μίνω
δὲ φασὶν υἱὸς γενέσθαι Δευκαλίωνα τε καὶ Μόλον·
καὶ Δευκαλίωνος μὲν Ἰδομενέα, Μόλον δὲ Μηριό-
νην ὑπάρχαι. τούτους δὲ ναυσὶ ἐνενηκόντα
στρατεύσατο μετ' Ἀγαμέμνονος εἰς Ἰλιον, καὶ
dιασωθέντας εἰς τὴν πατρίδα τελευτήσαται καὶ
tαφῆς ἐπιφανεῖς ἄξιωθήναι καὶ τιμῶν ἀθανάτων.
καὶ τὸν τάφον αὐτῶν ἐν τῇ Κνωσῷ δεικνύουσιν,
ἐπιγραφὴν ἔχοντα τοιάνδε,

Κνωσίου Ἰδομενής ὁρα τάφον. αὐτὰρ ἐγὼ τοῦ
πλησίου ἰδρυμαι Μηριόνης ὁ Μόλον.

τούτους μὲν οὖν ὡς ἤρωας ἐπιφανεῖς τιμῶσιν οἱ
Κρήτες διαφερόντως, θύουτες καὶ κατὰ τοὺς ἐν
τοῖς πολέμοις κυνδύνους ἐπικαλούμενοι βοηθοῦσ.

80. Τούτων δ' ἡμῖν διευκρινήμενων λείπεται
περὶ τῶν ἐπιμιχθέντων ἔθνων τοὺς Κρητην διελθεῖν.
ὅτι μὲν οὖν πρῶτοι κατάφκησαν τὴν νῆσον οἱ προσ-
αγορευθέντες μὲν Ἐτεόκρήτες, δοκοῦντες δ' ὑπάρχ-
ειν αὐτόχθονες, προειρήκαμεν· μετὰ δὲ τούτους
πολλὰς γενεὰς ὑπέρτον Πελαγοὺ πλανώμειν διὰ
τὰς συνεχεῖς στρατεύσεις καὶ μεταναστάσεις καταντή-
σαντες εἰς τὴν Κρήτην μέρος τῆς νῆσου κατάφκησαν.

2 τρίτον δὲ γένος φασὶ τῶν Δωρίων παραβάλειν εἰς

1 met' Ἀγαμέμνονος after στρατεύσαντα deleted by Dindorf.

1 The MSS. state that he took part "with Agamemnon," but Sarpedon was an ally of the Trojans.
about Lycia. Euandrus, his son, succeeded him in the kingship in Lycia, and marrying Deidameia, the daughter of Bellerophon, he begat that Sarpedon who took part in the expedition against Troy, although some writers have called him a son of Zeus. Minos' sons, they say, were Deucalion and Molus, and to Deucalion was born Idomeneus and to Molus was born Meriones. These two joined with Agamemnon in the expedition against Ilium with ninety ships, and when they had returned in safety to their fatherland they died and were accorded a notable burial and immortal honours. And the Cretans point out their tomb at Cnosus, which bears the following inscription:

Behold Idomeneus the Cnosian's tomb,
   And by his side am I, Meriones,
   The son of Molus.

These two the Cretans hold in special honour as heroes of renown, offering up sacrifices to them and calling upon them to come to their aid in the perils which arise in war.

80. But now that we have examined these matters it remains for us to discuss the peoples who have become intermixed with the Cretans. That the first inhabitants of the island were known as Eteocretans and that they are considered to have sprung from the soil itself, we have stated before; and many generations after them Pelasgians, who were in movement by reason of their continuous expeditions and migrations, arrived at Crete and made their home in a part of the island. The third people to cross over to the island, we are told, were Dorians,
DIODORUS OF SICILY

τὴν νήσον ἡγουμένου Τεκτάμου τοῦ Δώρου· τούτου δὲ τοῦ λαοῦ μέρος τὸ 1 μὲν πλεόν ἀδροιςθῆναι λέγουσιν ἐκ τῶν περὶ τὸν Ὁλυμπον τόπων, τὸ δὲ τὶ μέρος ἐκ τῶν κατὰ τὴν Δακωνικὴν Ἁχαιῶν διὰ τὸ τὴν ἀφορμὴν τὸν Δώρου ἐκ τῶν περὶ Μαλέαν τόπων ποιῆσαι. τέταρτον δὲ γένος συμμιγηναίοις φασιν εἰς τὴν Κρήτην μυγάδων βαρβάρων τῶν διὰ τὸν χρόνον ἔξομοιναι τῇ διαλέκτῳ τοῖς ἐγχωρίοις Ἑλλησ. μετὰ δὲ ταῦτα τοὺς περὶ Μίνω καὶ Ῥαδάμανθιν ἰσχύσαντας ὑπὸ μίαν ἀγαγεῖν συντελειαν τὰ ἐθνικά τα 2 κατὰ τὴν νῆσον. τὸ δὲ τελευταῖον μετὰ τὴν κάθοδον τῶν Ἡρακλείδῶν Ἀργείων καὶ Λακεδαίμονιοι πέμποντες ἀποκλίας ἄλλας τέ τινας νῆσους ἐκτισαν καὶ ταύτης τῆς νῆσου 3 κατακτησάμενου πόλεις τινὰς ὕκησαν 4 ἐν αὐταῖς· περὶ δὲν τὰ κατὰ μέρος ἐν τοῖς ἠδύνης χρόνοις ἀναγράφομεν. ἐπεὶ δὲ τῶν τὰ Κρητικὰ γεγραφότον οἱ πλεῖστοι διαφωνοῦσιν πρὸς ἅλλους, οὐ χρὴ θαυμάζειν ἐὰν μὴ πάσιν ὁμολογούμενα λέγωμεν· τοῖς γὰρ τὰ πιθανώτερα λέγουσι καὶ μᾶλιστα πιστευομένοις ἐπικολούθησαμεν, ἀ μὲν Ἐπιμενηδη ὑῷ τῷ θεολόγῳ προσοχότετε, ἀ δὲ Δωσιάδη καὶ Σωσκράτει καὶ Λαοσθάνιδα.

81. Ἐπεὶ δὲ περὶ Κρήτης ἰκανῶς διηλθομεν,

1 τὸ added by Hertlein.
2 τὰ added by Wesseling.
3 So Reiske: ταῦτα τῶν νῆσον.
4 So all the MSS. but F, Wesseling, Eichstädter; Iensius preferred the ἐκτισαν of F, and was followed by Dindorf, Bekker, Vogel.

1 Cp. Book 4. 60.

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under the leadership of Tectamus the son of Dorus; and the account states that the larger number of these Dorians was gathered from the regions about Olympus, but that a part of them consisted of Achaeans from Laconia, since Dorus had fixed the base of his expedition in the region about Cape Malea. And a fourth people to come to Crete and to become intermixed with the Cretans, we are told, was a heterogeneous collection of barbarians who in the course of time adopted the language of the native Greeks. But after these events Minos and Rhadamanthys, when they had attained to power, gathered the peoples on the island into one union. And last of all, after the Return of the Heracleidae, Argives and Lacedaemonians sent forth colonies which they established on certain other islands and likewise took possession of Crete, and on these islands they colonized certain cities; with regard to these cities, however, we shall give a detailed account in connection with the period of time to which they belong. And since the greatest number of writers who have written about Crete disagree among themselves, there should be no occasion for surprise if what we report should not agree with every one of them; we have, indeed, followed as our authorities those who give the more probable account and are the most trustworthy, in some matters depending upon Epimenides who has written about the gods, in others upon Dosiades, Sosicrates, and Laosthenidas.

81. Now that we have discussed the subject of

3 These writers on Cretan history are little more than names to us.
perὶ τῆς Λέσβου νῦν λέγειν ἐπιχειρήσομεν. ταύτην γὰρ τὴν νῆσον τὸ παλαιὸν ὄψις πλεῖσιν γένη, πολλῶν μεταναστάσεων ἐν αὐτῇ γενομένων. ἔρημον γὰρ οὕσης αὐτῆς πρῶτος Πελασγοὺς κατασχεῖν

2 αὐτὴν τοιῷδε τῶν τρόπων. Ξάνθος δὲ Τριώπου τῶν εἶ Ἀργοὺς Πελασγῶν βασιλεύων, καὶ κατασχὼν μέρος τῆς Λυκίας χώρας, τὸ μὲν πρῶτον ἐν αὐτῇ κατοικῶν ἐβασίλευε τῶν συνακολουθησάντων Πελασγῶν, ὑστερον δὲ περαιώθεις εἰς τὴν Λέσβον οὖσαν ἔρημον τὴν μὲν χώραν τοὺς λαοῖς ἐμέρισαι, τὴν δὲ νῆσον ἀπὸ τῶν κατοικοῦντων αὐτὴν Πελασγίαν ἀνόμασε, τὸ πρὸ τοῦ καλομένην

3 Ἰσσαν. ὑστερον δὲ γενεὰς ἐπτά γενομένου τοῦ κατὰ Δευκάλιωνα κατακλυσμὸς καὶ πολλῶν ἀνθρώπων ἀπολομένων, συνέβη καὶ τὴν Λέσβον διὰ τὴν ἐπομβριαν ἐρημωθῆναι. μετὰ δὲ ταῦτα Μακαρέως εἰς αὐτὴν ἀφικόμενος, καὶ τὸ κάλλος τῆς χώρας

4 κατανοήσας, κατώκησεν αὐτὴν. ἦν δὲ Μακαρέως ὡς μὲν Κρινάκου τοῦ Δίως, ὡς φησὶν Ἡσίοδος καὶ ἀλλοι τινὲς τῶν ποιητῶν, κατοικῶν δὲ ἐν Ὡλένῳ τῆς τότε μὲν Ἰάδος, νῦν δὲ Ἀχαϊας καλομένης. εἰκε δὲ λαοῦς ἠθροισμένους, τοὺς μὲν Ἰωνας, τοὺς δὲ ἐλλήνων ἐθνῶν παντοδαπῶν

5 συνερρυμηκότας. καὶ τὸ μὲν πρῶτον τὴν Λέσβον κατώκησε, μετὰ δὲ ταῦτα ἄει μᾶλλον αὐξόμενος διὰ τὴν ἀρετὴν τῆς νῆσος καὶ τὴν ἰδίαν ἐπιεικείαν τε καὶ δικαιοσύνην τὰς σύνεγγυς νῆσους κατεκτάτο, καὶ διεμέρισε τὴν χώραν ἔρημον

6 οὖσαν, κατὰ δὲ τούτους τοὺς χρόνους Λέσβος δὲ Δαπίθου τοῦ Αἰόλου τοῦ Ίππότου κατὰ τι πυθό-
Crete at sufficient length, we shall undertake at this point to speak about Lesbos. This island has been inhabited in ancient times by many peoples, since it has been the scene of many migrations. The first people to seize it, while it was still uninhabited, was the Pelasgians, and in the following manner: Xanthus, the son of Triopas, who was king of the Pelasgians of Argos, seized a portion of Lycia, and, making his home there, at the outset he became king over the Pelasgians who had accompanied him; but later he crossed over to Lesbos, which was uninhabited, and divided the land among the folk, and he named the island, which had formerly been called Issa, Pelasgia after the people who had settled it. And seven generations later, after the flood of Deucalion had taken place and much of mankind had perished, it came to pass that Lesbos was also laid desolate by the deluge of waters. And after these events Macareus came to the island, and, recognizing the beauty of the land, he made his home in it. This Macareus was the son of Crinacus, the son of Zeus, as Hesiod and certain other poets state, and was a native of Olenus in what was then called Ias, but is now called Achaea. The folk with him had been gathered from here and there, some being Ionians and the rest those who had streamed to him from every sort of people. Now at first Macareus made his home in Lesbos, but later, as his power kept steadily increasing because of the fertility of the island and also of his own fairness and sense of justice, he won for himself the neighbouring islands and portioned out the land, which was uninhabited. And it was during this time that Lesbos, the son of Lapithes, the son of Aeolus, the
χρηστον μετ’ οἰκητόρων πλείσας εἰς τὴν προειρήμενην νήσον, καὶ γῆμας τὴν θυγατέρα τοῦ Μακαρέως Μηθυμναν, κοινῆ κατάκης, γενόμενος δ’ ἐπιφανῆς ἀνὴρ τὴν τε νήσου Λέσβου ὄνομασεν ἀφ’ έαυτοῦ καὶ τοὺς λαούς Λεοβίους προσηγόρευσε.

7 Μακαρεῖ δ’ θυγατέρες ἐγένοντο σὺν ἄλλαις Μυτιλήνη καὶ Μηθυμνα, ἀφ’ δὲν αἱ πόλεις ἔσχον τὴν προσηγορίαν. Ὁ δὲ Μακαρεῖς ἐπιβαλλόμενος τὰς σύνεγγυς νήσους ἴδιας κατασκευάζειν ἐξέπεμψεν ἀποκινάν εἰς πρῶτην τὴν Χίον, ἐν τῶν ἐαυτοῦ παῖδών παραδοὺς τὴν ἠγεμονίαν· μετὰ δὲ ταῦτα εἰς τὴν Σάμον ἔτερον ἐξέπεμψε τῶν ὄνομαζόμενον Κυδρόλαιον, δι’ εὐ ταύτη κατακήςασα καὶ τὴν νήσου κατακληρονομήσασα ἐβασίλευσεν αὐτῆς τρίτην δὲ τὴν ἱππεύς κατοικίας. 1 ἀπεδείξεν αὐτῆς βασιλεὰ Νέανδρον. ἐξῆς δ’ εἰς τὴν 'Ρόδον Δευκίππον ἐξέπεμψε μετὰ συχνῶν οἰκητῶν, οὐς οἱ τὴν 'Ρόδου κατοικοῦντες διὰ τὴν ὁπάνω τῶν ἀνδρῶν ὁμοίουν προσεδέξαντο καὶ κοινῆ τὴν νήσου ὁκησαν.

82. Τὴν δ’ ἀντιπέρας τῶν νῆσων κατ’ ἐκεῖνος τοὺς καυροὺς συνεβή διὰ τοῦ κατακλυσμὸν μεγάλας καὶ δεινὰς κατασχεθὰς ἀτυχίας· διὰ μὲν γὰρ τὰς ἐπομβρίας ἐπὶ πόλλας χρόνους ἐφθαρμένων τῶν καρπῶν ὁπάνως τῶν ἐπιτηδείων ὑψήλης καὶ λοιμικῆς κατάστασις ἐπείχε τὰς πόλεις διὰ τὴν τοῦ 2 ἀέρος φθοράν. αἱ δὲ νῆσοι διαπνεόμεναι καὶ τὸν ἀέρα παρεχόμεναι τοὺς ἐνοικοῦν ὑγείων, ἐτί δὲ τοὺς καρποὺς ἐπιτυγχάνοντο, αἱ 2 μᾶλλον εὐπορίας ἐγεμοῦν, καὶ οἰκῆ τοὺς κατοικοῦντας αὐτῶς μακαρίον

1 So Iensius: κατοικήσας.
2 αἱ added by Dindorf.
son of Hippotes, in obedience to an oracle of Pytho, sailed with colonists to the island we are discussing, and, marrying Methymna, the daughter of Macareus, he made his home there with her; and when he became a man of renown, he named the island Lesbos after himself and called the folk Lesbians. And there was born to Macareus, in addition to other daughters, Mytilenê and Methymna, from whom the cities in the island got their names. Moreover, Macareus, essaying to bring under his control the neighbouring islands, dispatched a colony to Chios first of all, entrusting the leadership of the colony to one of his own sons; and after this he dispatched another son, Cydrolaüs by name, to Samos, where he settled, and after portioning out the island in allotments to the colonists he became king over it. The third island he settled was Cos, and he appointed Neandrus to be its king; and then he dispatched Leucippus, together with a large body of colonists, to Rhodes, and the inhabitants of Rhodes received them gladly, because there was a lack of men among them, and they dwelt together as one people on the island.

82. The mainland opposite the islands, we find, had suffered great and terrible misfortunes, in those times, because of the floods. Thus, since the fruits were destroyed over a long period by reason of the deluge, there was a dearth of the necessaries of life and a pestilence prevailed among the cities because of the corruption of the air. The islands, on the other hand, since they were exposed to the breezes and supplied the inhabitants with wholesome air, and since they also enjoyed good crops, were filled with greater and greater abundance, and they quickly made the inhabitants objects of envy.
εποίησαν. διό καὶ μακάρων ὁμομάθησαν νῆσοι, τῆς εὐπορίας τῶν ἀγαθῶν αὐτῶς γενομένης τῆς
3 προσηγορίας. ἔνιοι δὲ φασίν αὐτὰς μακάρων
νῆσους ὀμομάζθαι ἀπὸ Μακαρέως τῶν παιδῶν
dυναστευσάντων αὐτῶν. καθόλου δ’ αἱ προειρη-
μέναι νῆσοι διήνεγκαν εὐδαιμονία μάλιστα τῶν
σύμμετρος κειμένων οὐ μόνον κατὰ τοὺς ἄρχοντας
χρόνους, ἀλλὰ καὶ κατὰ τὴν ἁμετέραν ἡλικίαν.
4 ἀρετή γὰρ χώρας καὶ τόπων εὐκαιρίαι ἐτὶ δ’
ἀέρων κράσει καλλιστεύουσαι, κατὰ λόγον καλοῦν-
tαι καὶ πρὸς ἀληθείαν εἰσὶν εὐδαιμόνες. αὐτὸς δ’
ὁ Μακαρέως ἐν τῇ Λέσβῳ βασιλεύων 3 νόμων ἐγραφὲ
πολλὰ τῶν κοινῆς συμφερόντων περιέχοντα, ὄνομασε
δ’ αὐτὸν λέοντα, ἀπὸ τῆς τοῦ ζῆσον δυνάμεως καὶ
ἀληθῆς θέμενος τὴν προσηγορίαν.
88. Ὄστερον δὲ τῆς κατὰ τὴν Λέσβον ἀποκάλλα
ἰκανοῖς τοῖς χρόνοις συμβῇ τὴν νῆσον τὴν ὁνο-
μαζομένην Τένεδον κατουκισθήναι τοιῷδε των
τρόπων. Τέννης ἤν νεώς μὲν Κύκνου τοῦ βασιλεύ-
σαντος Κολώνης τῆς ἐν τῇ Τριφάδι, ἀνὴρ δ’ ἐπίση-
μος δὲ ἀρετὴν. οὗτος οὐκήτερος ἀδροίσας καὶ
τῆς ὀρμῆν ἐκ τῆς ἀντιπέρας ἥπερον ποιησάμενος,
κατελάβετο νῆσον ἔρημον οὕσαν τὴν ὀνομαζόμενην
Λεύκοφρων, κατακληρούχησας δ’ αὐτὴν τοῖς ὑπ’
aὐτὸν ταττομένοις, καὶ κτίσας ἐν αὐτῇ πόλιν,
3 ὀνόμασεν ἀφ’ ἑαυτοῦ Τένεδον. πολιτευόμενος
δὲ καλῶς καὶ πολλὰ τοὺς ἐγχωρίους εὐεργετήσας
ζῶν μὲν μεγάλης ἀποδοχῆς ἐτύγχανε, τελευτήσας

1 καὶ "Ἰωνίας after Μακαρέως deleted by Wurm.
2 So Bokker, Dindorf, ὑπὸ τῶν π. τούτων δ. omitting αὐτῶν
Vogel, τούτων τῶν παιδῶν CD, παιδῶν τῶν AFG, αὐτῶν omitted
by BCD.

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Consequently they have been given the name Islands of the Blessed, the abundance they enjoy of good things constituting the reason for the epithet. But there are some who say that they were given the name Islands of the Blessed (macarioi) after Macareus, since his sons were the rulers over them. And, speaking generally, the islands we have mentioned have enjoyed a felicity far surpassing that of their neighbours, not only in ancient times but also in our own age; for being as they are the finest of all in richness of soil, excellence of location, and mildness of climate, it is with good reason that they are called, what in truth they are, “blessed.”

As for Macareus himself, while he was king of Lesbos he issued a law which contributed much to the common good, and he called the law the “Lion,” giving it this name after the strength and courage of that beast.

83. When a considerable time had elapsed after the settlement of Lesbos, the island known as Tenedos came to be inhabited in somewhat the following manner. Tennes was a son of Cynenus, who had been king of Colonē in the Troad, and was a man who had gained renown because of his high achievements. Gathering together colonists and using as his base the mainland opposite to it, he seized an uninhabited island called Leucophrys; this island he portioned out in allotments among his followers, and he founded a city on it which he named Tenedos after himself. And since he governed uprightly and conferred many benefactions upon the inhabitants, during his lifetime he was in high favour, and upon his death

3 πρῶτον μὲν after βασιλείων deleted by Bekker.
δ’ ἀθανάτων τιμῶν ἡξιώθη· καὶ γὰρ τέμενος αὐτοῦ κατεσκεύασαν καὶ θυσίας ὡς θεῶν ἐτίμων, ὡς διετέλευσθαν θύοντες μέχρι τῶν νεωτέρων καιρῶν.

4 Οὐ παραλειπτέον δ’ ἦμιν περὶ τῶν παρὰ τοῖς Τενεδίους μυθολογομένων περὶ τοῦ κτίσαντος τὴν πόλιν Τέννου· Κύκνον γὰρ φασὶ τὸν πατέρα πιστεύσαντα γυναικὸς διαβολαίς ἀδίκους τὸν ὦν Τέννην εἰς λάρνακα θέντα καταποντίσαι· ταύτην δ’ ὑπὸ τοῦ κλάδωνος φερομένην προσενεχθῆναι τῇ Τενέδω, καὶ τὸν Τέννην παραδόξως σωθέντα θεῶν τινος προνοίας τῆς νήσου βασιλεύει, καὶ γενόμενον ἐπιφανῆ διὰ τὴν δικαιοσύνην καὶ τὰς ἄλλας ἀρετὰς τυχεῖν ἀθανάτων τιμῶν. κατὰ δὲ τὰς τῆς μητρώας διαβολάς αὐλητοῦ τινος ψευδῶς καταμαρτυρήσαντος, νόμιμον ἐθεντὸ μηδένα αὐλητὴν 5 εἰς τὸ τέμενος εἰσίεναι. κατὰ δὲ τοὺς Τρωικοὺς χρόνους Ἀχιλλέως τὸν Τέννην ἀνελόντος καθ’ ὦν καὶρὸν ἐπόρθησαν οἱ Ἑλληνες τὴν Τενεδον, νόμον ἐθέσαν οἱ Τενεδίους μηδένα ἐξεῖναι ἐν τῷ τεμένει τοῦ κτίστου οἰκομάσαι Ἀχιλλέα. περὶ μὲν οὖν τῆς Τενεδοῦ καὶ τῶν ἐν αὐτῇ τὸ παλαίνων οἰκησάντων τοιαῦτα μυθολογοῦσιν.

84. Ἐπεὶ δὲ περὶ τῶν ἄξιολογοτάτων νῆσων διήλθομεν, περὶ τῶν ἐλαττώνων ἀναγράφομεν. τῶν γὰρ Κυκλάδων νῆσων τὸ παλαίνων ἔρημων οὐσῶν Μίνως ὁ Διὸς καὶ Εὐρώπης, βασιλεύων τῆς Κρήτης καὶ μεγάλας δυνάμεις ἐχὼν πεζῶς τε καὶ ναυτικάς,
he was granted immortal honours; for they built for him a sacred precinct and honoured him with sacrifices as though he were a god, and these sacrifices they have continued to perform down to modern times.

But we must not omit to mention what the myths of the Tenedians have to tell about Tennes, the founder of the city. Cycnus his father, they say, giving credence to the unjust slanders of his wife, put his son Tennes in a chest and cast it into the sea; this chest was borne along by the waves and brought to shore on Tenedos, and since Tennes had been saved alive in this astonishing fashion by the providence of some one of the gods, he became king of the island, and becoming distinguished by reason of the justice he displayed and his other virtues, he was granted immortal honours. But it had happened, when his step-mother was slandering him, that a certain flute player had borne false witness against him, and so the Tenedians passed a law that no flute player should ever enter his sacred precinct. And when Tennes was slain by Achilles in the course of the Trojan War, on the occasion when the Greeks sacked Tenedos, the Tenedians passed a law that no man should ever pronounce the name of Achilles in the sacred precinct of the founder of their city. Such, then, is the account which the myths give regarding Tenedos and its ancient inhabitants.

84. Since we have set forth the facts concerning the most notable islands, we shall now give an account of the smaller ones. While in ancient times the Cyclades were still uninhabited, Minos, the son of Zeus and Europé, who was king of Crete and possessed great forces both land and naval, was
ἐθαλασσοκράτει καὶ πολλὰς ἀποκίας ἐξαπέστειλεν ἐκ τῆς Κρήτης, τῶν δὲ Κυκλάδων νῆσων τὰς πλείους κατάκυσε καὶ τοὺς λαοῖς κατεκληρούχησεν, οὐκ ὁλίγην δὲ καὶ τῆς Ἀσίας τῆς παραθαλάσσιον κατ—

2 ἐσχε. διόπερ ἐν ταῖς νῆσοι ἄμα ¹ καὶ κατὰ τὴν Ἀσίαν τὰς ἐπωνυμίας ἔχουσι Κρήτων λιμένες καὶ Μυκῶνες καλοῦμεναι. ὁ δὲ Μίνως ἐπὶ πολὺ τῇ δυναστείᾳ προκόπτων, καὶ τὸν ἁδελφὸν Ῥαδάμανθυν ἐχών πάρεδρον τῇ βασιλείᾳ, τούτῳ μὲν ἐφθάνησεν ἐπὶ δικαιοσύνη θαυμαζόμενος, βουλόμενος δὲ αὐτὸν ἕκτοι δὸν ποιήσασθαι εἰς τὰς ἐσχατιὰς τῆς ὑπ’ αὐτὸν τεταγμένης χώρας ἐξέσπευσθεν. ὁ δὲ Ῥαδάμανθος διατρίβων εἰς τὰς νήσους τὰς κατ’ ἀντικρὺ τῆς Ἰωνίας καὶ Ἰορδανίας κειμένας Ἐρυθρον μὲν κτίστην ἐποίησε τῆς ἐπωνύμου πόλεως κατὰ τὴν Ἀσίαν, Οἰνοπλωσαν δὲ τὸν Ἀριάδνης τῆς Μίνω

3 νῦν κύριον τῆς Χίου κατέστησε. ταῦτα μὲν ὁ ἐπιμέλης πρὸ τῶν Τροικῶν· μετὰ δὲ τὴν Τροίας ἀλωσιν Κάρες αὐξηθέντες ἐπὶ πλέον ἐθαλασσοκράτησαν, καὶ τῶν Κυκλάδων νῆσων κρατήσαντες τινὰς μὲν ἰδία κατέσχον καὶ τοὺς ἐν αὐταῖς κατοικούντας Κρήτας ἐξέβαλον, τινὰς δὲ κοινὶ μετὰ τῶν προενοικούντων Κρήτων κατφίησαν. ὦστερον δὲ τῶν Ἑλλήνων αὐξηθέντων, συνέβη τὰς πλείους τῶν Κυκλάδων νῆσων οἰκοσθῆναι καὶ τοὺς βαρβάρους Κάρας ἐξ αὐτῶν ἐκπεσεῖν. περὶ ὅν τὰ ² κατὰ μέρος ἐν τοῖς οἰκεῖοις χρόνοις ἀναγράφομεν.

¹ So Vogel: ἀλλα. ² τὰ added by Dindorf.
master of the sea and sent forth from Crete many colonies, and he settled the greater number of the Cyclades, portioning the islands out in allotments among the folk, and he seized no small part of the coast of Asia. And this circumstance explains why harbours on the islands as well as on the coast of Asia have the same designation as those of Crete, being called "Minoan." The power of Minos advanced to great heights; and having his brother Rhadamanthys as co-ruler, he envied him because of his fame for righteousness, and wishing to get Rhadamanthys out of the way he sent him off to the farthest parts of his dominion. Rhadamanthys went to the islands which lie off Ionia and Caria, spending his time upon them, and caused Erythrus to found the city which bears his name in Asia, while he established Oenopion, the son of Minos' daughter Ariadné, as lord of Chios. Now these events took place before the Trojan War; and after Troy was taken the Carians steadily increased their power and became masters of the sea; and taking possession of the Cyclades, some of the islands they appropriated to themselves, expelling the Cretans who had their homes on them, but in some islands they settled jointly with the Cretans who had been the first to dwell there. And at a later time, when the power of the Greeks increased, the major number of the Cyclades came to be inhabited by them, and the Carians, who were non-Greeks, were driven out of them. But of these matters we shall give a detailed account in connection with the appropriate period of time.

1 i.e. Asia Minor.  
2 Erythrae.
FRAGMENTS OF BOOKS VI–VIII
FRAGMENTA LIBRI VI

[Τῶν βιβλίων ἦμῶν ἦς μὲν αἱ πρῶται περιέχουσι τὰς πρὸ τῶν Τρωικῶν πράξεις καὶ μυθολογίας, καὶ τούτων αἱ μὲν προηγούμεναι τρεῖς τὰς βαρβαρικάς, αἱ δ’ ἐξῆς σχεδὸν τὰς τῶν Ἑλλήνων ἀρχαιολογίας. (Diodorus, 1. 4. 6.)]

1. Ταῦτα ὁ Διόδωρος ἐν τῇ τρίτῃ τῶν ἱστοριῶν. δ’ αὐτὸς καὶ ἐν τῇ ἕκτῃ ἀπὸ τῆς Εὐθυμέρου τοῦ Μεσσηνίου γραφῆς ἐπικυροὶ τὴν αὐτὴν θεολογίαν, κατὰ λέξιν ὁδὲ φάσκων.

2. Περὶ θεῶν τῶν δυτικῶν παλαιῶν τῶν ἀνθρώπων τοὺς μεταγενεστέρους παραδεδώκασιν ἐννοιάς. τοὺς μὲν γὰρ αὐτοὺς καὶ ἀφθάρτους εἶναι φασιν, οἶον ἦλιον τε καὶ σελήνην καὶ τὰ ἄλλα ἄστρα τὰ κατ’ οὐρανόν, πρὸς δὲ τούτους ἁνέμους καὶ τοὺς ἄλλους τοὺς τῆς ὅμοιας φύσεως τούτους τετευχότας· τούτων γὰρ ἐκαστῶν αἰδίοις ἔχειν τὴν γένεσιν καὶ τὴν διαμομήν· ἔτερος δὲ λέγουσιν ἐπιγείους γενέσθαι θεοὺς, διὰ δὲ τὰς εἰς ἄνθρωπους ἐνεργείας ἀθανάτου τετευχότας τυμῆς τε καὶ δόξης, οἶον Ἡρακλέα, Διόνυσον, Ἀρίστακου, καὶ τοὺς ἄλλους τοὺς τούτων ὅμοιους. περὶ δὲ τῶν ἐπιγείων θεῶν πολλοὺς καὶ ποικιλοὺς παραδεδομένους λόγους παρὰ τοὺς ἱστορικοὺς τε καὶ μυθογράφους· καὶ τῶν μὲν ἱστορικῶν Εὐθυμέρου δ’ τὴν ἱερὰν ἀναγραφὴν

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FRAGMENTS OF BOOK VI

[Our first six books embrace the events and legends prior to the Trojan War, the first three setting forth the antiquities of the barbarians, and the next three almost exclusively those of the Greeks.]

1. The foregoing is told by Diodorus in the Third Book of his history. And the same writer, in the sixth Book as well, confirms the same view regarding the gods, drawing from the writing of Euhemerus of Messenê, and using the following words:

"As regards the gods, then, men of ancient times have handed down to later generations two different conceptions: Certain of the gods, they say, are eternal and imperishable, such as the sun and the moon and the other stars of the heavens, and the winds as well and whatever else possesses a nature similar to theirs; for of each of these the genesis and duration are from everlasting to everlasting. But the other gods, we are told, were terrestrial beings who attained to immortal honour and fame because of their benefactions to mankind, such as Heracles, Dionysus, Aristaeus, and the others who were like them. Regarding these terrestrial gods many and varying accounts have been handed down by the writers of history and of mythology; of the historians, Euhemerus, who composed the Sacred

1 Chaps. 56-61, in which Diodorus purports to give the account of the Atlantians regarding the origin of the gods.
Diodorus of Sicily

ποιησάμενος ὑδίως ἀναγέγραφεν, τῶν δὲ μυθολογικῶν Ὄμηρος καὶ Ἡσίοδος καὶ Ὅρφεὺς καὶ ἔτεροι τουτοῦτοι περιπετεύομενοι μύθους περὶ θεῶν πεπλάκασιν ἡμεῖς δὲ τὰ παρὰ ἀμφοτέρους ἀναγεγραμμένα πειρασόμεθα συντόμως ἐπιδραμεῖν, στοχαζόμενοι τῆς συμμετρίας.

4 Εὐθύμερος μὲν οὖν, φίλος γεγονὼς Κασσάνδρου τοῦ βασιλέως καὶ διὰ τούτων ἦν γνακασμένος τελεῖν βασιλικάς τινας κρείσιας καὶ μεγάλας ἀποδημίας, φησιν ἐκτοπιαθῆναι κατὰ τὴν μεσημβρίαν εἰς τὸν ὀκεανόν ἐκπλεῦσαντα γὰρ αὐτὸν ἐκ τῆς Εὐθαίμωνος Ἀραβίας ποιήσασθαι τὸν πλοῦν διὰ ὀκεανοῦ πλείους ἡμέρας, καὶ προσενεκθῆναι νῆσοι πελαγίαις, ὡς μιᾶς ἑπάρχειν τὴν ὀνομαζομένην Παγχαίαν, ἐν ὧν τεθεᾶσθαι τοὺς ἐνοικοῦντας Παγχαίαν ἐνσυμβεία διαφέροντας καὶ τοὺς θεοὺς τιμῶντας μεγαλοπρεποῦστας θυσίας καὶ ἀναθήμασιν αξιο- 

5 λόγους ἄργυροις τε καὶ χρυσοῖς. εἶναι δὲ καὶ τὴν νήσου λείαν θεών καὶ ἔτερα πλεῖοι θαυμαζομένα κατὰ τῇ ἀρχαιότητα καὶ τῇ τῆς κατασκευῆς πολυτεχνίαν,1 περὶ δὲ τὰ κατὰ μέρος ἐν τὰῖς πρὸ ταῦτης βίβλου ἀναγεγράφαμεν.

6 εἶναι δ' ἐν αὐτῇ κατὰ τινα λόφον ὑψηλὸν καὶ ὑπερβολὴν ἱερὸν Δίως Τριφυλίῳ, καθιστομένον ὑπ' αὐτοῦ, καθ' ὃν καιρὸν ἐβασίλευε τῆς οἰκου-

7 μένης ἀπάσης ἐτί κατὰ ἄνθρωπους ὤν. ἐν τούτῳ τῷ ἱερῷ στήλῃ εἶναι χρυσῆν, ἐν ὧν τοῖς Παγχαίοις γράμμασιν ὑπάρχειν γεγραμμένας τὰς τὸν Ὀλυμποῦ καὶ Κρόνου καὶ Δίος πράξεις κεφαλαιώδεις.

1 Jacoby adds ἔχειν αὕτην πολυτεχνίαν.
History, has written a special treatise about them, while, of the writers of myths, Homer and Hesiod and Orpheus and the others of their kind have invented rather monstrous stories about the gods. But for our part, we shall endeavour to run over briefly the accounts which both groups of writers have given, aiming at due proportion in our exposition.

"Now Euhemerus, who was a friend of King Cassander ¹ and was required by him to perform certain affairs of state and to make great journeys abroad, says that he travelled southward as far as the ocean; for setting sail from Arabia the Blest he voyaged through the ocean for a considerable number of days and was carried to the shore of some islands in the sea, one of which bore the name of Panchaea. On this island he saw the Panchaeans who dwell there, who excel in piety and honour the gods with the most magnificent sacrifices and with remarkable votive offerings of silver and of gold. The island is sacred to the gods, and there are a number of other objects on it which are admired both for their antiquity and for the great skill of their workmanship, regarding which severally we have written in the preceding Books.² There is also on the island, situated upon an exceedingly high hill, a sanctuary of Zeus Triphylus, which was established by him during the time when he was king of all the inhabited world and was still in the company of men. And in this temple there is a stele of gold on which is inscribed in summary, in the writing employed by the Panchaeans, the deeds of Uranus and Cronus and Zeus.

¹ The first to become king of Macedonia after the death of Alexander; he was generally recognized as king in 301 B.C. and held the throne until his death in 297.
8 Μετὰ ταῦτα φησι πρῶτον Οὐρανὸν βασιλέα γεγονέναι, ἐπιεικῆ τινα άνδρα καὶ ευεργετικὸν καὶ τῆς τῶν ἀστρων κυνήσεως ἐπιστήμονα, διὰ καὶ πρῶτον θυσίας τιμήσαι τοὺς οὐρανίους ἥθεόντων· διό καὶ Οὐρανὸν προσαγορευθήναι. ύπός ἔν ἀυτῷ γενέσθαι ἀπὸ γυναικὸς Ἐστιάς Τιτᾶνα καὶ Κρόνου, θυγατέρας δὲ Ἄρεως καὶ Δήμητρα. Κρόνον δὲ βασιλεύσαι μετὰ Οὐρανοῦ, καὶ γήμαντα Ἄρεων γεννῆσαι Δία καὶ Ἡρα καὶ Ποσειδώνα. τὸν δὲ Δία διαδεξάμενον τὴν βασιλείαν γῆμαι Ἡραν καὶ Δήμητρα καὶ Θέμων, εἰς ὁν πάντας ποιήσασθαι Κούρητας μὲν ἀπὸ τῆς πρῶτης, Περσεφόνης δὲ ἐκ τῆς δεύτερας, Ἀθηνᾶν δὲ ἀπὸ τῆς τρίτης. ἐλθόντα δὲ εἰς Βαβυλῶνα ἐπιεξενωθήναι Βῆλης, καὶ μετὰ ταῦτα εἰς τὴν Παγχαιαν νῆσον πρὸς τῷ ἅκεανῷ κειμένην παραγενόμενον Οὐρανοῦ τοῦ ἒδον προπάτορος βωμὸν ἰδρύσασθαι. κακείθεν διὰ Συρίας ἐλθεῖν πρὸς τὸν τότε δυνάστην Κάσιον, εἰς οὖς τὸ Κάσιον ὄρος. ἐλθόντα δὲ εἰς Κιλικίαν πολέμῳ νικήσαι Κιλικα τοπάρχειν, καὶ ἄλλα δὲ πλεῖστα ἑυνὴ ἐπελθόντα παρὰ πάσιν τιμηθήναι καὶ θεον ἀναγορεύθηναι.

10 Ταῦτα καὶ τὰ τούτων παραπλήσια ως περὶ θυητῶν άνδρῶν περὶ τῶν θεῶν διελθῶν ἐπιφέρει λέγων· καὶ περὶ μὲν Εὐημέρου τοῦ συνταξαμένον τῆς ἓραν ἀναγραφῆν ἀρκεσθησόμεθα τοῖς ῥήθεισι,

1 So Dindorf: Πάνα. 2 Κάσιον Eusebius.
FRAGMENTS OF BOOK VI. 1. 8–11

\[\text{\"{}Euhemerus goes on to say that Uranus was the first to be king, that he was an honourable man and beneficent, who was versed in the movement of the stars, and that he was also the first to honour the gods of the heavens with sacrifices, whence he was called Uranus or \"{}Heaven.\"{} There were born to him by his wife Hestia two sons, Titan and Cronus, and two daughters, Rhea and Demeter. Cronus became king after Uranus, and marrying Rhea he begat Zeus and Hera and Poseidon. And Zeus, on succeeding to the kingship, married Hera and Demeter and Themis, and by them he had children, the Curetes by the first named, Persephonë by the second, and Athena by the third. And going to Babylon he was entertained by Belus, and after that he went to the island of Panchaeæa, which lies in the ocean, and here he set up an altar to Uranus, the founder of his family. From there he passed through Syria and came to Casius, who was ruler of Syria at that time, and who gave his name to Mt. Casius.}^1\text{ And coming to Cilicia he conquered in battle Cilix, the governor of the region, and he visited very many other nations, all of which paid honour to him and publicly proclaimed him a god."

After recounting what I have given and more to the same effect about the gods, as if about mortal men, Diodorus goes on to say: \text{\"{}Now regarding Euhemerus, who composed the Sacred History, we}^1\text{ Jebel el-Akra, a mountain nearly 6000 feet high on the coast a few miles south of the mouth of the Orontes. It is the most conspicuous landmark of North Syria, its summit commanding a view of Cyprus and the Taurus mountains. Hadrian once climbed the mountain to view the spectacle of the sunrise from it. It is the \"{}Mount Casius old\"{} of Paradise Lost, 2. 593.}
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tā δὲ παρὰ τοῖς Ἑλλησι πυθολογούμενα περὶ θεῶν ἀκολούθως Ἡσιόδῳ καὶ Ὀμήρῳ καὶ Ὀρφεῖ πειρασμούμεθα συντόμως ἐπιδραμεῖν. εἰδὴ ἐξῆς ἐπικοινώνας τὰς τῶν ποιητῶν μυθολογίας. (Eusebius, Praeparatio evangelica, 2. 2. 59β–61α.1)

2. Περὶ δὲν (θεῶν) εὖ ταῖς συγγραφαῖς αὐτοῦ λέγει καὶ ὁ Διόδωρος ὁ σοφότατος ταῦτα, ὧν ἀνθρώπων γεγοναυ εἰς θεοὶ, οὕτως οἱ ἀνθρώπωι ὡς νομίζοντες δὴ εὐεργεσίαν ἅθανάτους προσηγόρευεν. τινὰς δὲ καὶ ὄνομάτων προσηγορίας ἐσχηκέναι κρατήσαντας χώρας. (Malalas, p. 54.2)

3. Διόδωρος δὲ λέγει κατὰ μυθικὴν ἱστορίαν Σάνθου καὶ Βαλίων Τιτάνας εἰναι πρότερον, βοηθῆσαι δὲ τῷ Διῷ, Σάνθου μὲν Ποσειδόνος ἑταῖρον ὄντα, Βαλίων δὲ Διός· καὶ ἐν τῇ μάχῃ ἀξίωσι μεταθέσαι τὴν μορφήν, οἷα αἰδομένους ὀρᾶσθαι ὑπὸ τῶν ὁμογενῶν Τιτάνων, καὶ γενέσθαι τὴν αὐτῶν ἄξιωσιν καὶ εἰναι τούτως τοὺς τῷ Πηλεῷ δοθέντας. διὸ, φησί, καὶ Σάνθος μαντεύεται τῷ Ἀχίλλῃ τῶν ἅθαντον. (Eustathius, Commentary on the Iliad, Book 19, p. 1190.3)

4. Saturnum Pherecydes ante omnes refert coronatum, Iovem Diodorus post devictos Titanas hoc munere a ceteris honoratum; dat et Priapo taenias idem et Ariadnae sertum ex auro et Indicis gemmis, Vulcani ac post Liberi munus, postea sidus. (Tertullian, On the Crown, 13.4)

1 Ed. Gifford, Oxford, 1903.
2 Ed. Dindorf, Bonn, 1831.

1 The horses of Achilles (Iliad, 19. 400).
2 Between Zeus and the Titans.
FRAGMENTS OF BOOK VI. I. II-4. 1

shall rest content with what has been said, and shall endeavour to run over briefly the myths which the Greeks recount concerning the gods, as they are given by Hesiod and Homer and Orpheus.” Thereupon Diodorus goes on to add the myths as the poets give them.

2. Regarding the gods, the most learned Diodorus also says in his writings that those gods whom men were wont to address as immortal, considering them to be so because of their beneficences, had indeed been born human beings; but that certain of them had acquired the appellations they have after the lands they conquered.

3. Diodorus says, following the account preserved in the myths, that Xanthus and Baliaus1 were formerly Titans and had come to the aid of Zeus, Xanthus as a companion of Poseidon and Baliaus of Zeus; and in the battle² they asked that their shape might be changed, since they were ashamed to be seen by their brethren the Titans, and their request was granted; and it was these horses which were given to Peleus. This explains, Diodorus says, why Xanthus is able to prophesy his death to Achilles.

4. Pherencydes records that Saturnus was the first, before all others, to wear a crown, and Diodorus relates that, after he had defeated the Titans, Jupiter was rewarded by the rest with this same distinction; the same writer gives even to Priapus fillets and to Ariadne a wreath made of gold and precious stones from India, this wreath becoming also a distinction of Vulcan, and then of Liber, and later a constellation.³

5. Ὁ δὲ ἄδελφος Νῦν Πῖκος ὁ καὶ Ζεῦς ἐβασίλευσε τῆς Ἰταλίας, ἔτη ὑπ᾽ ἐκείνου τῆς δύσεως. ἔσχε δὲ ψυχῆς καὶ θυγατέρας πολλὰς ἀπὸ τῶν εὐπρεπεστάτων γυναικῶν· καὶ γὰρ καὶ μυστικὰς φαντασίας ποιῶν τινας καὶ ὑπονοοθεύων αὐτὰς. αὐτὶνες γυναικὲς καὶ ὡς θεοῦ 2 αὐτῶν εἶχον, φθειρόμεναι ὑπ᾽ αὐτοῦ. ἔσχε δὲ ὁ αὐτὸς Πῖκος ὁ καὶ Ζεῦς υἱὸν ὄνοματι Φαῦνον, ὅν καὶ Ἐρμῆν ἐκάλεσεν εἰς ὄνομα τοῦ πλανῆτος 3 ἀστέρος. μὲλλὼν δὲ τελευτῶν ὁ Ζεῦς ἐκέλευσε τὸ λείψανον αὐτοῦ τεθῆναι ἐν τῇ Κρήτῃ νήσῳ· καὶ κτύσαντες αὐτῷ ναὸν οἱ αὐτῶν παῖδες ἔθηκαν αὐτὸν ἐκεῖ· ὅπερ μνημα ἐστὶ μέχρι τῆς σήμερον, ὥ καὶ ἐπιγεγραμμένα χρονογράφοι, Ἡνθάδε κατάκευται Πῖκος, ὅν καὶ Δία καλοῦσι· περὶ οὗ συνεγράφατο Διόδωρος ὁ σοφότατος χρονογράφος. (From the Chronicle of John of Antioch, in Cramer, Anecd. Paris. 2, p. 236.1)

6. Ὅτι παραδέδονται Κάστωρ καὶ Πολυδεύκης, οἱ καὶ Διόσκοροι, πολὺ τῶν ἄλλων ἄρετῆς δυνατές καὶ συντραπέζια τοῦ Ἀργοναυτῶν ἐπιφανέστατα· πολλοὶ δὲ δεομένοις ἐπικουρίας βεβοηθήκειν. καθόλου δὲ ἐπὶ ἀνδρείας καὶ στρατηγικῆς, πρὸς δὲ τούτους δικαιοσύνης καὶ εὐσεβείας, 2 παρὰ πάσι σχεδὸν ἀνθρώποις ἔσχον δόξαν, ἐπιφανεῖς βοηθῶς τοῖς παρὰ λόγον κυκνυεύουσι γινόμενοι. διὰ δὲ τὴν ὑπερβολὴν τῆς ἀρετῆς

2 So Dindorf: ἀνδρεία καὶ δικαιοσύνη ... στρατηγικὰ καὶ εὐσεβεία.
FRAGMENTS OF BOOK VI. 5. r-6. r

5. Ninus' brother, Picus,1 who was also called Zeus, became king of Italy, holding sway over the west for one hundred and twenty years. And he had many sons and daughters by the most comely women; for he assumed in some cases mysterious aspects when seducing them. And these women, when they were being debauched by him, looked upon him as a god. This same Picus, who was also called Zeus, had a son named Faunus, whom he also called Hermes for the name of the wandering star.2 And when Zeus was on the point of death he gave orders that his remains be laid away on the island of Crete; and his sons built him a temple there in which they laid him. This monument exists even to the present day, and it bears the inscription, "Here lies Picus whom men also call Zeus." Diodorus, the most learned chronographer, has composed an account of this Picus.

6. According to tradition, Castor and Polydeuces, who were also known as the Dioscori, far surpassed all other men in valour and gained the greatest distinction in the campaign in which they took part with the Argonauts; and they have come to the aid of many who have stood in need of succour. And, speaking generally, their manly spirit and skill as generals, and their justice and piety as well, have won them fame among practically all men, since they make their appearance as helpers of those who fall into unexpected perils.3 Moreover, because of their exceptional valour they have been

1 Students of Euhemerism will be interested in the note on Picus in M. P. Nilsson, The Minoan-Mycenaean Religion, 483.
2 Mercury.
3 i.e. to mariners in storms; cf. Book 4. 43. 2, and note.
DIODORUS OF SICILY

Διὸς νῦνς νενομίσθαι, καὶ ἐξ ἀνθρώπων μεταστάντας τιμῶν τυχεῖν ἀθανάτων.

2 Ὁτι Ἐσπωπεύς βασιλεὺς Σικυώνος τούς θεοὺς εἰς μάχην προκαλούμενος τὰ τεμένη καὶ τοὺς βωμοὺς αὐτῶν ἐλυμαίνετο.

3 Φασὶ τὸν Σίσυφον πανοργία καὶ φιλοτεχνία διενεγκεῖν τῶν ἄλλων, καὶ διὰ τῆς ἱεροσκοπίας ἀπαντα εὑρίσκειν καὶ προλέγειν τοὺς ἀνθρώποις.

4 Ὁτι τὸ Σαλμωνεὺς ἄσεβὴς καὶ ύπερήφανος ἢ καὶ τὸ θεῖον διέσυρε, τὰς δὲ αὐτοῦ πράξεις ύπερέχεις τῶν τοῦ Διὸς ἀπεφαίνετο· διὸ καὶ κατασκευάζων διὰ τινος μηχανῆς ψόφον εξαίσιον καὶ μμούμενον τὰς βροντᾶς ἐβρόντα· καὶ οὔτε θυσίας οὔτε πανηγύρεις ἐτέλει.

5 Ὁτι οἱ αὐτὸς Σαλμωνεὺς ἐσχε θυγατέρα Τυρώ, ἢτις διὰ τὴν λευκότητα· καὶ τὴν τοῦ σώματος μαλάκοτητα ταύτης τῆς προσηγορίας ἐτυχεν. (Const. Exc. 2 (1), pp. 210–11.)

7. Ὁντο γὰρ ἄσεβῆς ὅν καὶ ύπερήφανος δὲ.

Σαλμωνεὺς τὸ μὲν θεῖον διέσυρεν, τὰς δὲ αὐτοῦ πράξεις ύπερέχεις τῶν τοῦ Διὸς ἀπεφαίνετο· διὸ καὶ κατασκευάζων διὰ τινος μηχανῆς ψόφον εξαίσιον καὶ μμούμενον τὰς βροντᾶς ἐαυτοῦ ἀπεφαίνετο μεῖζον βροντήσαι τοῦ Διὸς. καθόλου δὲ καταγελῶν τῶν θεῶν οὔτε θυσίας οὔτε πανηγύρεις τούτοις συνετέλει, καθάπερ οἱ λοιποὶ

2 δυνάσται ποιεῖν εἰώθασιν. ἐγένετο δὲ αὐτοῦ μονογενῆς θυγάτηρ Τυρώ, ἢν διὰ τὴν τοῦ σώματος

2 So Ludwick: αὐτοῦ.
3 καθάπερ... εἰώθασι deleted by Vogel,

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judged to be sons of Zeus, and when they departed from among mankind they attained to immortal honours.

Epopeus, the king of Sicyon, challenged the gods to battle and violated their sanctuaries and altars.

Sisyphus, we are told, excelled all other men in knavery and ingenuity, and by means of his skill in divination by inspection of victims he discovered everything that was to happen and foretold it to mankind.

Salmoneus was impious and arrogant and made it his practice to ridicule the divinity, and he declared that his achievements excelled those of Zeus. Consequently he used to make a tremendous noise by means of a machine he contrived and to imitate in this way peals of thunder, and he would celebrate neither sacrifices nor festivals.¹

The same Salmoneus had a daughter named Tyro,² who received this name by reason of the whiteness and softness of her body.

For Salmoneus, being impious and arrogant, made it his practice to ridicule the divinity and to declare that his achievements excelled those of Zeus; consequently he used to make a tremendous noise by means of a machine he contrived, and by imitating claps of thunder he would declare that he had thundered more loudly than Zeus. Speaking generally, in his mockery of the gods he would celebrate neither sacrifices nor festivals in their honour, as the other rulers were accustomed to do.³ And there was born to him an only daughter, Tyro, to whom he

¹ Cp. Book 4. 68.
² τυρός means “cheese.”
³ This last clause may have been added by the excerptor.
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μαλακότητα καὶ τὴν τοῦ χρώματος λευκότητα
ταῦτης τῆς προσηγορίας ἦξεσεν. ταῦτης δὲ
diā τὸ κάλλος ἐρασθεὶς Ποσειδῶν, καὶ μιγεῖς
αὐτῆς παῖδας ἐγένησε Πελίαν καὶ Νηλέα. Σαλ-
mωνεὺς δὲ ἀπιστῶν εἰ Ποσειδῶν 1 εἶθ' ὁ ταῦτης
τὴν παρθενίαν λύσας, κακοῦχων διετέλει τὴν
Τυρώ, τέλος δὲ διὰ τὴν ἀσεβείαν δίκαις τῶν
τῷ δαίμονι κεραυνώθεις ύπὸ τοῦ Διὸς κατέστρεψε
τὸν βίον. τῶν δὲ ἐκ Ποσειδῶνος καὶ Τυρωῦς
γεννωμένων παῖδων Πελίας μὲν νέος ὄν παντελῶς
ὑπὸ Μίμαντος ἔξεσεν ὁ τῆς πατρίδος καὶ
φυγῶν μετὰ τῶν φίλων μετὰ τούτων β' νήσους
κατεκτήσατο, Ζκίαθον καὶ Πεπάρηθον 2 ὡστερον
dὲ Χείρωνος αὐτῶν εὐεργετήσαντος καὶ τῆς
ἰδίας χώρας μεταδοντος ἀπῆρεν ἐκ τῶν προειρ-
mένων νήσων καὶ τῆς Ἰολκῶν 3 πόλεως ἔβασι-
λευσέ. τούτω δὲ θυγατέρες 4 ἐγένοντο πλείους,
αἱ καὶ τὴν ἐπωνυμίαν ἔσχον ἀπὸ τοῦ πατρὸς
Πελιάδες δυνασθείσαι. καὶ περὶ τούτων τοῖς
ρήθεσιν 4 ἀρκεσθησόμεθα. (Rhein. Museum, 34
(1879), p. 619.)

8. Ὅστι Ἀδμητος ἐπὶ δικαιοσύνη καὶ εὐσεβεία
dιενέγκας προσφιλὴς θεοὺς ἐγένετο. ἐπὶ τοσοῦτο
dὲ διὰ ἁρετὴν τιμηθήναι, ὅπερ τὸν Ἀπόλλωνα
προσκόμπα τὰ β' δοθῆναι θητεύειν παρὰ τὸν
Ἀδμητον. φασὶ δὲ Ἀλκηστὶν τὴν Πελίαν θυγα-
tέρα, μόνη τῆς κατὰ τὸν πατέρα ἀσεβείας οὐ

1 καὶ μιγεῖς ... Ποσειδῶν added by Vogel to fill a lacuna.
2 Vogel suggests 'Ἰολκῶν or Ἰολκοῦ.
3 θυγατέρες suggested by Vogel.
4 τοῖς ῥήθεσι added by Oldfather.

1 Or, better, of Iolcus, in Thessaly. 2 Cp. Book 4, 50 ff.
thought this name was appropriate by reason of the softness of her body and the whiteness of her skin. Poseidon became enamoured of this maiden because of her beauty, and lying with her he begat Pelias and Neleus. And Salmoneus, not believing that it was Poseidon who had taken her virginity, would not leave off ill-treating Tyro; but in the end he paid the penalty to the deity for his impiety, ending his life when struck by lightning from the hand of Zeus. Of the sons born of Poseidon and Tyro, Pelias, when very young, was banished from his native land by Mimas, and going into exile together with his friends, he seized, with their aid, two islands, Sciathos and Peparethos; but at a later time, since Cheiron conferred benefactions upon him and shared his own country with him he departed from the islands we have mentioned, and became king of the city of Iolei. And there were born to him a number of daughters who took their name from their father, being called the Peliades, regarding whom we shall rest content with what has been said.

8. Admetus was very dear to the gods because of his unusual righteousness and piety. His uprightness brought him such honour that once, when Apollo had offended Zeus, the command was given him that he should serve as a menial at the court of Admetus. And we are told that Alcestis, the daughter of Pelias, who was the only one of his daughters who had no part in the impiety practised upon

3 Zeus became annoyed at Asclepius, Apollo's son, who had discovered the healing art, because he was bringing the dead to life, and slew him with a thunderbolt. Apollo in revenge slew the Cyclopes, sons of Zeus, who, in their workshop under Mt. Aetna, forged the thunderbolts of Zeus.

Diodorus of Sicily

μετασχούσαν, δοθήναι γυναίκα δι' ευσέβειαν Ἀδμήτῳ.

"Οτι Μελάμπους εὐσέβεια διενεγκὼν φίλος ἐγένετο Ἀπόλλωνος. (Const. Exc. 2 (1), p. 211.)

9. "Οτι φόνον ἀκούσιον φεύγων ὁ Βελλεροφόντης ἔλθε πρὸς Προϊτων πατρικὸν ὄντα ξένον. τὴν δὲ Προϊτον γυναίκα διὰ τὸ κάλλος έρασθεύσαν τοῦ Βελλεροφόντου καὶ μὴ δυναμένην πείσαι διαβαλεῖν αὐτὸν πρὸς τὸν ἀνδρὰ ὡς 1 βιασάμενον αὐτήν. τὸν δὲ Προϊτον ἀνελεῖν μὲν τὸν ξένον μὴ βουληθήναι, ἀποστεῖλαι δὲ αὐτὸν εἰς Ἀκιάν γράμματα φέροντα πρὸς Ἰοβάτην τὸν βασιλέα ὄντα πενθερὸν. δὲν κομισάμενον τὴν ἐπιστολὴν εὗρεῖν ἐν αὐτῇ γεγραμμένον ὡς ἀνέλῃ 2 τὴν ταχίστην τὸν Βελλεροφόντην. δὲ μὴ βουλόμενος αὐτὸν ἀπολέσαι, τῇ πυρπόσῳ Χιμαίρᾳ ἐκελεύσει συνάψαι μάχην. (Const. Exc. 3, p. 197.)

1 ὡς added by Müller. 2 So Müller: ἀνέλῃ.
FRAGMENTS OF BOOK VI. 8. 1–9. 1

their father, was given as wife to Admetus because of her piety.

Melampus was a man of exceptional piety and became a friend of Apollo.

9. Bellerophon, who was in exile because of a murder he had unwittingly committed, came to Proetus who exchanged hospitality with his father; and the wife of Proetus became enamoured of Bellerophon because of his beauty, and since she was unable to win him by persuasion she accused him to her husband of having offered violence to her. Now Proetus was unwilling to slay his guest, and so instead he sent him to Lycia, having a written message to Iobates the king, who was his father-in-law. Iobates received the letter and discovered that in it was written that he should slay Bellerophon with all speed; but, being unwilling to put him to death, he commanded him instead to go join combat with the fire-breathing Chimaera.¹

¹ Op. the Iliad, 6. 152 ff.
FRAGMENTA LIBRI VII

[Ἐν ταῖς μετὰ ταύτας ἐνδεκα ταῖς ἀπὸ τῶν Ῥωμικῶν κοινὰς πράξεις ἀναγεγράφαμεν ἐως τῆς Ἀλεξάνδρου τελευτῆς. (Diod. 1. 4. 6.)]
[Kατὰ τὰς προερημένας ἐξ βιβλίου ἀνεγράφ


[Ἐν ταῖς πρὸ ταύτης βιβλίοις ἀνεγράφαμεν τὰς ἀπὸ Τροίας ἀλώσεως πράξεις ἐως ἐπὶ τὴν κατά


1. Καὶ ὁ Ὀρφεὺς ἐσφραγίζει τῷ Ἡρακλεὶ ὑπήρχε, πρὸ χρόνων ὀντες ἕκαστον τοῦ Ῥωμικοῦ


1 Seven to seventeen inclusive.
2 i.e. from 1184 B.C. to 323 B.C.
3 Seven to twelve inclusive.
4 i.e. from 1184 B.C. to 415 B.C.
FRAGMENTS OF BOOK VII

[In the following eleven Books we have written a universal history of events from the Trojan War to the death of Alexander.]

[In the preceding six Books we have set down a record of events from the Trojan War to the war which the Athenians decreed against the Syracusans.]

[In the preceding Books we have set down a record of events from the capture of Troy to the end of the Peloponnesian War and of the Athenian Empire, covering a period of seven hundred and seventy-nine years.]

1. Orpheus was contemporary with Heracles, both of them living one hundred years before the period of the Trojan War; and as I read in the work of Orpheus On Stones, where he speaks about himself, he says that he lived just a little after Helenus, and that Homer was one generation after Helenus. And Homer, according to Dionysius the writer of cycles, is said to have lived at the time of two

5 i.e. from 1184 B.C. to 405 B.C. Athens capitulated in April, 404 B.C., but Diodorus' year is the Athenian archon year, in this case July, 405 to July, 404.

6 That is, a composer of a collection of legends or poems. Dionysius Skytobrachion (“of the leathern arm”) of Alexandria wrote a mythical romance which told about the Amazons, the Atlantians, the Argonauts, and the like. On his use by Diodorus see Book 3. 52. 3 and note.
Θηβαϊκῆς Ἐλλήνων τε τῆς διὰ τὴν Ἑλένην. Διώδωρος τε σύντροχα λέγει Διονυσίω, καὶ άτεροι μυρίοι δέ.
(Tzetzes, Hist. 12. 179–83.)
2. Διώδωρος ἀποδείκνυσι τούτον (Homerum) πρὸ τῆς Ἡρακλείδων καθόδου τετελευτηκότα. (Cramer, Anecd. Paris. 2, p. 227.)
3. ὸτι Αἰγιάλεια ἡ τοῦ Διομήδους σύζυγος τελέως ἀπηλλοτριώθη τῆς τοῦ συμβιούντος εὐνοίας. ἦν οὖ δικαίως τῷ συνοικοῦντι προσφερομένῃ διὰ τὸ μέσος παρακαλέσαι τους συγγενεῖς πρὸς τὴν κατ' αὐτοῦ τιμωρίαν. τούτους δὲ προσλαβομένους. Αἴγισθθον προσφάτως κατασχηκότα τὴν ἐν Μυκῆναις βασιλεύον ἐπενεγκεῖν αὐτῷ θανάτου κρίσιν, κατηγοροῦντας ὅτι ξένου πατρὸς ὄν τοὺς μὲν εὐγενεῖς ἓκ τῆς πόλεως ἐκβαλεῖν βουλεύεται, τῶν δὲ συγγενῶν Αἰτωλῶν τινας κατοικίζειν. τῆς δὲ διαβολῆς πίστιν λαβούσης διοβηθέντα τὸν Διομήδην φεύγειν εὐς Ἀργοὺς μετὰ τῶν βουλομένων. (Const. Exc. 3, p. 197.)
4. ὸτι τῆς Τροίας ἀλούσης Αἰνείας μετὰ τινῶν καταλαβόμενος μέρος τῆς πόλεως τοὺς ἐπιόντας ἦμύνετο. τῶν δὲ Ἐλλήνων ὑποσπών- δους τούτους ἀφέντων, καὶ συγχωρησάντων ἑκάστῳ λαβεῖν ὅσα δύνατο τῶν ἰδίων, ὁ μὲν ἄλλοι πάντες ἀγγυρὸν ἡ χρυσὸν ἡ τινα τῆς ἄλλης πολυτελείας ἔλαβον, Αἰνείας δὲ τὸν πατέρα γεγηρακότα τελέως 2 ἀράμενος ἐπὶ τοὺς ὅμοιος εξήνεγκεν. ἐφ’ δὲ θαυμασθεὶς ὑπὸ τῶν Ἐλλήνων ἔλαβεν ἐξουσίαν 3 πάλιν δ’ βούλοιτο τῶν οἵκοθεν ἐκλέξωσαι. ἀνελομένου δὲ αὐτοῦ ἡ τερά τὰ πατρῷα, πολὺ μᾶλλον ἐπαινεθήναι συνεβή τὴν ἀρετὴν, καὶ παρὰ 2 πολε-
expeditions, that against Thebes and the one which the Greeks undertook on behalf of Helen. And Diodorus agrees with Dionysius, as do countless others.

2. Diodorus states that Homer died before the Return of the Heracleidae.

3. Aegialeia, the wife of Diomedes, fell altogether from favour with her husband. And in her hatred she acted unjustly toward her husband and called upon her kinsmen to take vengeance upon him. And they, taking as their helper Aegisthus, who had lately possessed himself of the throne of Mycenae, passed judgment of death upon Diomedes, alleging that, although his father had been a foreigner, he was planning to banish the nobles from the state and to settle in their place some of his kinsmen from Aetolia. And since this false charge was generally believed, Diomedes became afraid and fled from Argos, together with any who wished to accompany him.

4. When Troy was taken, Aeneas, together with some other Trojans, seized a part of the city and held off the attackers. And when the Greeks let them depart under a truce and agreed with them that each man might take with him as many of his possessions as he could, all the rest took silver or gold or some other costly article, whereas Aeneas lifted upon his shoulders his father, who was now grown quite old, and bore him away. For this deed he won the admiration of the Greeks and was again given permission to choose out what he would of his household possessions. And when he bore off the household gods, all the more was his virtue approved,

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1 Ed. Kiessling, Leipzig, 1826.
2 So Reiæke: κατέρ υπό.
Diodorus of Sicily

4 μίων ἐπισημασίας τυγχάνουσαν. ἐφαίνετο γὰρ ὁ ἀνήρ ἐν τοῖς μεγάλοις κωδικοῖς πλείστην φροντίδα πεποιημένος τῆς τε πρὸς γονεῖς ὁσιότητος καὶ τῆς πρὸς θεοὺς ἐυσεβείας. διότι περ ἀσιν αὐτῷ συγχωρηθήσαι μετὰ τῶν ὑπολειμβέντων Τρώων ἐκχωρήσαι τῆς Τρῳάδος μετὰ πάσης ἀσφαλείας καὶ ὅπου βούλεται. (Const. Exc. 2 (1), p. 211.)

Age nunc ad alterum harum rerum testem transseamus, Diodorum, videlicet, qui omnes bibliothecas in unum idemque emporium summam collegit: siquidem et Romanorum historiam septimo suo libro his verbis conscribit:

5. "Ενωσ μὲν οὖν τῶν συγγραφέων πλανηθέντες ὑπέλαβον τοὺς περὶ τοῦ Ῥωμύλου ἐκ τῆς Αἰνείου θυγατρός γεννηθέντας ἐκτικέναι τὴν Ῥώμην· τὸ δ’ ἄλλης οὐχ οὕτως ἔχει, πολλὰς μὲν ἐν τῷ μεταξὺ χρόνῳ τοῦ τ’ Αἰνείου καὶ Ῥωμύλου γεγονότων βασιλείων, ἐκτιμήσει δὲ τῆς πόλεως κατὰ τὸ δεύτερον ἔτος τῆς ἐβδόμης Ολυμπιάδος: αὐτῇ γὰρ ἡ κτίσις ὑπερεῖ τῶν Τρωικῶν ἔτεσι τριοί πλείοσι τῶν τετρακοσίων καὶ τριά-2 κοντα. Αἰνείας γὰρ μετὰ τὴν ἀλώσιν τῆς Τροίας ἐτῶν τριών παρελθόντων παρέλαβε τὴν τῶν Λατίνων βασιλείαν, καὶ κατασχων τριετῇ χρόνον

1 The Chronicle of Eusebius is preserved only in an Armenian version and the Latin text here given is the translation of this version by H. Petermann in the edition of Schöne (Berlin, 1875). But here and in the other passages from the Chronicle the English is drawn from the German translation of the Armenian by Karst in Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, vol. 5, pp. 136-39 (Leipzig, 1911). Scant attention has been paid in the trans-
receiving the plaudits even of his enemies; for the man showed that in the midst of the greatest perils his first concern was piety toward parents and reverence for the gods. And this was the reason, we are told, why he, together with the Trojans who still survived, was allowed to leave the Troad in complete safety and to go to whatever land he wished.

Eusebius, *Chronicle*

Let us now turn to another witness to the same affairs, namely, to Diodorus, who gathered in summary form all libraries into one and the same clearing-house of knowledge. For he writes of the history of the Romans in his seventh Book, in the following words:

5. Certain historians have assumed, though in error, that the Romulus who was born of the daughter of Aeneas was the founder of Rome. But the truth is otherwise, since there were many kings in the period between Aeneas and Romulus, and the city was founded in the second year of the Seventh Olympiad, and the date of this founding falls after the Trojan War by four hundred and thirty-three years. For three years elapsed after the taking of Troy before Aeneas received the kingship over the Latins; this kingship he held for three years, and

lation to the Armenian orthography; the proper names have, therefore, unless the variation was marked, been given the familiar Roman form.

2 Cp. the χρηματιστήριον of Book 1. 1. 3.

3 This paragraph is found in Synesius, whose version is preferred by editors, although it is also given by Eusebius.

4 i.e. in 751 B.C. Various dates for the founding of Rome were given by ancient writers—814 B.C., 753, 752, 751, 749, and 729.
Diodorus of Sicily

εξ ἀνθρώπων ἡφανίσθη καὶ τιμῶν ἔτυχεν ἄθανά-

3 των. τὴν δ’ ἀρχὴν διαδεξάμενος Ἀσκάνιος νῦν ἔκτισεν Ἀλβαν τὴν νῦν καλουμένην Δόγγαν, ὡν ἀνόμασεν ἀπὸ τοῦ ποταμοῦ τοῦ τότε μὲν Ἀλβα καλουμένου, νῦν δὲ Τιβέρεως ὀνομαζο-

4 μένου. περὶ δὲ τῆς προσηγορίας ταύτης Φάβιος ὁ τὰς Ῥωμαίων πράξεις ἀναγράφας ἄλλως με-

μυθολόγηκε. φησὶ γὰρ Αἰνεία γενέσθαι λόγιον, τετράπον αὐτῷ καθηγῆσθαι 1 πρὸς κτίσιον πόλεως· μέλλοντος δ’ αὐτοῦ θύειν ὃν ἐγκυνοῦν τῷ χρώματι λευκῆν, ἐκφυγεῖν ἐκ τῶν χειρῶν, καὶ διωχθῆναι πρὸς τινα λόφον, πρὸς ὧν κομπα-

5 θείσαν τεκεῖν τριάκοντα χοίρους. τὸν δὲ Αἰνείαν τὸ τε παράδοξον βαυμάσαντα καὶ τὸ λόγιον ἀνανοοῦμενον 2 ἐπιχειρήσαι μὲν οἰκίσαι 3 τὸν τόπον, ἵδιον δὲ κατὰ τὸν ὑπὸν οἷς ἐναργῶς διακω-

λύουσαν καὶ συμβουλεύουσαν μετὰ τριάκοντα ἐτῆς κτῖσεων, ὀσοσπερ ὃ τῶν τεχνῶν ἀριθμὸς ἦν, ἀποστήναι τῆς προθέσεως. (Georgius Syncellus, pp. 366-67.4)

6 Post Aeneam defunctum Askanius eiusdem filius regnum assumpsit: (dehinc vero) annis XXX trans-

actis collem aedificavit (i.e. aedificiis complevuit), et urbem Albam appellavit ad porcae colorem: nam Latini secundum suam linguam τὴν Λευκὴν Albam vocant. alteram quoque ci nomenclationem impo-

suisse (sc. dicitur) Longam, quae translata vocatur Μακρᾶν, quoniam latitudine angusta erat et longi-

tudine magna.

1 So Wesseling: καθηγήσασθαι.
2 So Oldfather: ἀνανοοῦμενον.
3 So Wesseling: οἰκίσαι.

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then he disappeared from among men and received immortal honours. His son Ascanius succeeded him on the throne and founded Alba Longa, as it is now called, naming it after the river which was then called Alba and now bears the name Tiber. As for the name of the city, however, Fabius, who wrote a history of the Romans, presents a different story. This is what he says: An oracle was given to Aeneas, stating that a four-footed animal would lead him to the place where he should found a city. And once, when he was in the act of sacrificing a sow, white in colour, which was pregnant, it escaped from his hands and was pursued to a certain hill, where it dropped a farrow of thirty pigs. Aeneas was astounded at this strange happening, and then, calling to mind the oracle, he made preparations to found a city on the spot. But in his sleep he saw a vision which strictly forbade him to do so and counselled him to found the city thirty years hence, corresponding to the number of the farrow of pigs, and so he gave up his design.

Upon the death of Aeneas his son Ascanius ascended the throne, and after thirty years he founded a settlement on the hill and gave the city the name of Alba after the colour of the sow; for the Latins call what is white alba. Ascanius also added another name, Longa, which translated means "the long," since the city was narrow in width and of great length.

1 Quintus Fabius Pictor was the first Roman to compose a history of his city, writing it in Greek shortly before 200 B.C.

4 Ed. Dindorf, Bonn, 1829.
DIODORUS OF SICILY

Iisdem addens dicit:

7 Askanius urbem regiam Albam fecit et non paucos e circumiacentibus incolis prostravit. vir praeclarus factus est et obiit annis regnans XXXVIII.

8 Postque eius obitum controversia orta est in media multitudine duorum causa de regno inter se invicem contendentium. Iulius enim cum filius esset Askani, dicebat: mihi convenit paternum imperium; et Silvius Askani frater Aencacque et Silvae primae uxoris Latini filius dicebat: mihi competit. Huic enim post Aeneae obitum insidia factae sunt ab Askano; namque dum adhaec infantulus esset, in monte a quibusdam armentariis educatus, Silvius est dictus ad nomen montis Latinorum, quem Silvam vocitabant. Ex utrque ergo parte disputabant, multitudinis electione regnum Silvius suscepit. Iulius autem imperio privatus, pontifex maximus constitutus est et quasi secundus rex erat: a quo ortam hucusque Iuliam familiam Romae perdurare aitut.

9 Silvius nihil dignum memoria in imperio egit et obiit, cum regnasset annis XLIX. Cuius imperium filius eiusdem Aenias accepit, qui cognominatus est Silvius; dominatusque plus quam triginta annos. Post quem Latinus regnavit, qui vocatus est Silvius, annis L. Hic in rebus gerendis et in bello validus

1 Karst reads "settlements" for "inhabitants" of the MSS.

2 So Karst restores the Armenian text which reads: "And Silvius, the brother of Ascanius and son of Aeneas and of Silva, the first wife (1) of Latinus, maintained, etc."

3 i.e. to the time of Diodorus, not of Eusebius.

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And he (Diodorus) goes on to say, "Ascanius made Alba the capital of his kingdom and subdued no small number of the settlements round about; and he became a famous man and died after a reign of thirty-eight years."

At the end of this period there arose a division among the people, because of two men who were contending with each other for the throne. For Iulius, since he was the son of Ascanius, maintained, "The rule which my father had belongs to me." And Silvius, the brother of Ascanius and, furthermore, a son of Aeneas by Lavinia, the daughter of Latinus, whereas Ascanius was a son of Aeneas by his first wife, who had been a woman of Ilium, maintained, "The rule belongs to me." Indeed, after Aeneas' death Ascanius had plotted against the life of Silvius; and it was while the latter as a child was being reared, because of this plot, by certain herdsmen on a mountain that he came to be called Silvius, after the name of the mountain, which the Latins called Silva. In this struggle of the two groups Silvius finally received the vote of the people and gained the throne. Iulius, however, though he lost the supreme power, was made pontifex maximus and became a kind of second king; and from him we are told, was sprung the Julian gens which exists in Rome even to this day.

Silvius accomplished nothing of note during his reign and died after a rule of forty-nine years. He was followed in the kingship by his son Aeneas, who was given the surname of Silvius and reigned over thirty years. After him Latinus, who was also called Silvius, reigned for fifty years. He was a vigorous ruler both in internal administration and in

10 Defuncto autem Latino rex electus est filius eiusdem Albas Silvius, qui annis XXXVIII imperavit. Post quem Epitus Silvas annis XXVI. Quo defuncto in regnum suffectus est Apis, qui annis regnavit duodetriginta. Et post eum Kalpet eiusdem filius; dominatusque est annis XIII, Tiberius Sylvius vero annis VIII. Hic adversus Tyrenos exerexitum movens cum per Albam amnem copias traduceret, in gurgitem lapsus obiit, unde et fluvius appellatus est Tiberis. At post eius obitum Agripas in Latinos regnavit unum supra quadraginta annos. Postque hunc suscepit (regnum) Arramulus Silvius undeviginti annis.

11 De hoc dicunt quod cunctis vitae diebus superbus fuerit, adeoque se efferebat et adversabatur contra vim Iovis (Aramazi): quin etiam quum interdum tempore fructuum (autumni) tonitrua assidua ingentiaque fieren, mandabat exercitibus, ut universi) ex uno edicto unanimiter gladiis clipeos conceuterent, quo (atque) existimabat somnum ex his editum superare posse vel ipsa tonitrua; proptereaque poenas dedit suae in deos arrogantiae, fulminis ictu extinctus, totaque domus eius in Albano stagno immergebatur. Ostendunt hucusque rerum vestigia Romani iuxta stagnum habitantes, columnas subter .

1 The Armenian text has "Aramazd."
FRAGMENTS OF BOOK VII. 5. 9-11

war, laying waste the neighbouring territory and founding the eighteen ancient cities which were formerly known as the "Latin cities": Tibur, Praeneste, Gabii, Tusculum, Cora, Pometia, Lanuvium, Labici, Scaptia, Satricum, Aricia, Telleneae, Crustumerium, Caenina, Fregellae, Cameria, Medullia, and Boilum, which some men also write Bola.

After Latinus died, his son Alba Silvius was chosen king, and he reigned for thirty-eight years; and after him Epitus Silva ruled for twenty-six years. At his death Capys replaced him in the kingship and reigned twenty-eight years. After him his son Calpetus reigned for thirteen years, and then Tiberius Silvius for eight years. The latter undertook a campaign against the Etruscans, but while leading his army across the Alba river he fell into the flood and met his death, whence the name of the river was made Tiber. And after his death Agrippa reigned over the Latins for forty-one years, and after him Aramulus Silvius for nineteen years.

Of Aramulus the story is told that he carried himself haughtily during his entire life and opposed the might of Jupiter in obstinate strife. Indeed, when at harvest time there would come incessant peals of heavy thunder, he used to order his soldiers, at the word of command, with one accord to strike their shields with the swords; and he would claim that the noise made in this fashion surpassed that of thunder. But he paid the penalty of his arrogance toward the gods, since he was slain by a stroke of lightning and his entire house was submerged in the Alban lake. And to this day the Romans who dwell near the lake point to evidences of this event in the form of columns

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aquis in altum visas, quae inibì in profunditate regiae domus exstant.

12 Post hunc Aventius electus fuit, qui cum VII supra XXX annos potitus esset, in quodam proelio cum suburbanis in angustiam actus iuxta Aventium collem cecidit, unde collis Aventius diebatur. Demortui in locum suffectus est filius eiusdem Prokas Silvins regnavitque annis IIII supra viginti. Quo mortuo iunior filius Amolius per vim regnum tenuit; eo quod in regiones longinquas profectus erat Numitor, eiusdem frater maior natu ac germanus. Amolius paulo plus annis XLIII regnavit atque a Remo et Romilo, qui Romam considerunt, interficitur. (Eusebius, Chronicle, 1, pp. 284–90, ed. Schöne.)

6. "Ὅτι μετὰ τὴν Αἰνελοῦ τελευτήν Σιλουύος ἐπέβουλεύθη ὑπὸ Ἀσκανίου νήπιος ὁ, τραφεὶς δὲ ἐν τοῖς οἴρεσιν ὑπὸ των βουκόλων Σιλουύος ὄνομάσθη, τῶν Λατίνων τό δρόσ αἰλούν ὄνομα-ζόντων. (Const. Exc. 3, p. 197.)

7. "Ὅτι τοῖς Ρομύλοις Σιλουύος παρ' ὅλον τὸν βίον ὑπερήφανος γενόμενος ἡμιλλάτο πρὸς τὸν θεόν, βροντώντος γὰρ αὐτοῦ κελεύειν τοὺς στρατιώ- 

θας ταῖς σπάθαις τύπτειν τὸς ἄσπίδας ἃφ' 1 ἑνὸς 

συνθήματος, καὶ λέγειν ως ὅ παρ' ἑαυτῷ γινόμενος ψόφος εἰς μελζον. διὸ κεραυνωθηναι. 

(Const. Exc. 2 (1), pp. 211–12.)

[Τρίτην εἶδε Μεσχέλαν, μεγίστην οὖσαν, ψυχικῆ 

μένην δὲ τὸ παλαιὸν ὑπὸ τῶν ἐκ Τρολάς ἀνακο- 

μιζωμένων Ἑλλήνων, περὶ ὃν εὐ τῇ τρίτῃ βιβλίῳ 

προσειρήκαμεν. (Diod. 20. 57. 6.)]

1 So Dindorf: ὃφ'.

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which stand up in the lake from the ruins of the royal palace lying in its depths.

After Aramulius the next king to be chosen was Aventius, who ruled thirty-seven years. Once, when pressed back in a war with some neighbours, he withdrew for protection to the Aventine hill, and for this reason the hill received the name Aventine. Upon his death he was succeeded in the kingship by his son Proca Silvius, who reigned twenty-three years. At his death his younger son Amulius seized the kingship by violence, since Numitor, who as his elder brother and his full-brother as well, was away in a distant region. Amulius reigned a little more than forty-three years and was slain by Remus and Romulus, who were the founders of Rome.

6. After the death of Aeneas a plot was formed by Ascanius against Silvius, who was still a child. He had been reared in the mountains by certain herdsmen and was given the name Silvius, because the Latins called the mountain Silva.

7. Romulus Silvius was an arrogant man throughout his entire life and dared to contend with God. For example, when God would thunder he used to order his soldiers at a single signal to strike their shields with their blades, and he would then say that the noise they raised was greater than the thunder. It was for this reason that he was struck by lightning.

[The third city he seized was Meschela, which was a very large place and had been settled in ancient times by Greek refugees from Troy, about whom we have already spoken in the third Book.\[1\]]

1 There is nothing about this incident in the third Book, and chronologically it should have fallen in this, the seventh, Book.
Diodorus of Sicily

[Φασὶ Θετταλῶν μετὰ ταῦτα ἐπανελθεῖν εἰς Ἰωλκόν, ἐν ἥ καταλαβόντα προσφάτως Ἀκαστον τὸν Πελίου τετελευτηκότα παραλαβεῖν κατὰ γένος προσήκουσαν τὴν βασιλείαν, καὶ τοὺς ὑφ’ ἑαυτῶν τεταγμένους ἢφ’ ἑαυτοῦ προσαγορεύσαι Θετταλοῦσ. οὐκ ἀγνοῶ δὲ διότι περὶ τῆς τῶν Θετταλῶν προσηγγορίας οὐ ταύτην μόνην τὴν ἱστορίαν, ἀλλὰ καὶ διαφόρους ἄλλους παραδεδόθαι συμβέβηκε, περὶ δὲ ἐν οἰκειοτέρους μνημονομέθα καιροῖς. (Diod. 4. 55. 2.)]

[Ὅς Ἡρακλείδα κατὰ τὰς ὁμολογίας ἀπε- στησαν τῆς καθόδου καὶ τῆς εἰς Τρικόρυθον ἐπάνω- δον ἐποιήσαντο. μετὰ δὲ τινὰς χρόνους Δικύμινος μὲν μετὰ τῶν παιδῶν καὶ Τληπολέμου τοῦ Ἡρακ- λέους, ἐκουσίως τῶν Ἀργείων αὐτοῦ προσ- δεξαμένων, ἐν Ἀργεῖ κατάκηκαν οἱ δ’ ἄλλοι πάντες εἰς Τρικορύθος κατοικήσαντες, ὡς ὁ πεντηκονταετής χρόνος διήλθη, κατήλθου εἰς Πελοπόννησον. ὅπεν τὰς πράξεις ἀναγράψομεν, όταν εἰς ἐκείνους τοὺς χρόνους παραγενηθῶμεν. (Diod. 4. 58. 4–5.)]

Lakedemoniorum reges ex Diodori voluminibus

8. Nos vero, quoniam ita evenit, ut a Troianorum rebus usque ad primam olimpiadem tempus difficile reperiatur, cum neodium iis temporibus neque Athenis neque alia in urbe annui principes fieri solerent, Lakedemoniorum reges pro exemplo usur- pabimus. A Troianorum eversione usque ad primam olimpiadem, prout Apolodorus Atheniensis ait,
[Thessalus, they say, after this removed to Ioleus; and finding on his arrival that Acastus, the son of Pelias, had recently died, he took over the throne which had belonged to him by inheritance and called the people who were subject to him Thessalians after his own name. I am not unaware that this is not the only explanation given of the name the Thessalians bear, but the fact is that the other accounts which have been handed down to us are likewise at variance with one another, and concerning these we shall speak on a more appropriate occasion.]

[The Heracleidae gave up, as they had promised, their effort to return and made their way back to Tricorythus. Some time later Licymnion and his sons and Tlepolemus, the son of Heracles, made their home in Argos, the Argives admitting them to citizenship of their own accord; but all the rest who had made their homes in Tricorythus, when the fifty-year period had expired, returned to the Peloponnesus. Their deeds we shall record when we have come to those times.]

Eusebius, Chronicle

Kings of Lacedaemon from the Books of Diodorus

8. Since it so happens that the interval is difficult to determine from the time of the events which gather around Troy to the first Olympiad, since there were no annual magistrates in this period either in Athens or in any other city, we shall use for our purpose the kings of Lacedaemon. From the Destruction of Troy to the First Olympiad, as Apollodorus of

\[1184 \text{ B.C. to 776 B.C.}\]
anni octo supra trecentos sunt. Ex illis octoginta (defluxerunt) usque ad Herakleorum excursionem; reliquos vero (annos) Lakedemoniorum reges, Prokles, Eurrystheus et ab ipsis prognati occuparunt; quorum singularum familiarum nos seorsum numerum exponemus usque ad primam olompiadem.


9. Τούτων ήμιν διευκρινημένων λείπεται περὶ τῆς Κορινθίας καὶ Σικυωνίας εἰπεῖν διὰ τρόπων ὑπὸ Δωρίων κατακτηθησαν. τὰ γὰρ κατὰ τὴν

1 From the Fall of Troy.
2 This should be "thirty-five," as the Table of kings which follows in Eusebius has the number.
Fragments of Book VII. 8. 1-9. 1

Athens says, is a period of four hundred and eight years. It was eighty years\(^1\) to the Return of the Heracleidae, and the remaining years were included in the reigns of the Lacedaemonian kings, Procles and Eurystheus, and their descendants; we shall now enumerate the individual kings by the two houses down to the First Olympiad.

Eurystheus began to reign in the eightieth year after the events which gather around Troy, and he ruled forty-two years; after him Agis ruled one year; Echestratus thirty-one; \(^2\) Labotas thirty-seven; Doristhus twenty-nine; Agesilaüs, his successor, forty-four; Archelaüs sixty; Teleclus forty; and Alcamenes thirty-eight. In the tenth year of the last reign fell the beginning of the First Olympiad, that in which Curibus of Elea won the “stadium.”

Of the other house Procles was the first ruler and reigned forty-nine years; \(^3\) after him Pritanis reigned forty-nine years; Eunomius forty-five; after him Chariclus sixty; after him Nicandrus thirty-eight; and Theopompos forty-seven. And in the tenth year also of the last reign begins the First Olympiad. And the total length of time from the taking of Troy to the Return of the Heracleidae is eighty years.

9. Now that we have examined into these matters, it remains for us to speak of Corinth and of Sicyon, and of the manner in which the territories of these cities were settled by the Dorians. For it came to

\(^{1}\) It would appear that there was a lacuna in the text of Diodorus which Eusebius had before him and it should be restored: “Procles 41 years, Soös 34, Eurypon 51.” Then the reigns yield the necessary total of 328 years; cp. Book 1. 5. 1.
Diodorus of Sicily

Πελοπόννησον ἔθησα σχεδὸν πάντα πλὴν Ἀρκάδων ἀνάστατα συνέβη γενέσθαι κατὰ τὴν κάθοδον τῶν Ἡρακλειδῶν. οἱ τοῖς Ἡρακλείδαι κατὰ τὴν διαλέξειν ἐξαίρετο πουησάμενοι τὴν Κορινθίαν καὶ τὴν ταύτης πλησίον, διεπέμψαντο πρὸς τὸν Ἀλήτην, παραδίδοντες αὐτῷ τὴν προειρημένην χώραν. ἐπιφανῆς δὲ ἀνήρ γενόμενος καὶ τὴν Κόρινθον αὐξῆσας ἐβασίλευσεν ἐτη λη'.

3 μετὰ δὲ τὴν τούτων τελευτήν ὁ πρεσβύτατος ἀεὶ τῶν ἐκγόνων ἐβασίλευσε μέχρι τῆς Κυψέλου τυραννίδος, ἦτις τῆς καθόδου τῶν Ἡρακλειδῶν ύστερει ἐτεσίν υμί'. καὶ πρῶτος μὲν παρ' αὐτοὶς διεδέξατο τὴν βασιλείαν Ἰξίων ἐτη λη' μεθ' ὅν ἦρξεν Ἀγέλας ἐτη λη', μετὰ δὲ τούτων Πρώμυνις ἐτη λη', καὶ Βάκχις ὁμοίως τὸν ἵσον χρόνον, γενόμενος ἐπιφανέστατος τῶν πρὸ αὐτοῦ διὸ καὶ συνέβη τοὺς μετὰ ταύτα βασιλεύσαντας οὐκέτι Ἡρακλείδας, ἀλλὰ Βακχίδας προσαγορεύεσθαι. μετὰ τούτων Ἀγέλας μὲν ἐτη λη', Εὐθήμος δὲ ἐτη 5 κε', Ἀριστομήδης ε' καὶ λ'. οὖν δὲ τελευτήσας ἀπέλυσεν υἱὸν Τελέστην παῖδα τὴν ἥλικιαν, οὗ τὴν κατὰ γένος βασιλείαν ἀφελάτω θείος ὁμί τοι ἐπιτρόπος Ἀγήμων, ὡς ἦρξεν ἐτη λη' μετὰ τούτων κατεσχεῖ Ἀλέξανδρος ἐτη κε'. τούτων ἀνελὼν Τελέστης ὁ στερηθεὶς τῆς πατρίως ἀρχῆς ἥρξεν ἐτη λη' τούτων δ' ὑπὸ τῶν συγγενῶν ἀναρεθέντος Αὐτομένης μὲν ἦρξεν ἐναυτόν, οἱ δ' ἀπὸ Ἡρακλέους Βακχίδαι πλείονς ὄντες.
pass that practically all the peoples throughout the Peloponnesus, except the Arcadians, were driven out on the occasion of the Return of the Heracleidae. Now when the Heracleidae divided up the land they made an exception of the territory of Corinth and the country lying about it, and sending word to Aletes they handed this territory over to him. Aletes, becoming a notable man, increased the city of Corinth in power and reigned as king over it thirty-eight years. After his death the kingship was assumed from time to time by the eldest son of his descendants, until the tyranny of Cypselus, which falls four hundred and forty-seven years after 657 B.C. the Return of the Heracleidae. The first of the Heracleidae to succeed to the kingship was Ixion, who reigned thirty-eight years; after him Agelas ruled for thirty-seven years, and then Prymnis for thirty-five. And Bacchis, who ruled for an equal number of years, became a more famous man than any of his predecessors, and this was the reason why the kings who followed him came to be called no longer Heracleidae, but Bacchidae. Agelas followed Bacchis and reigned for thirty years, Eudemus for twenty-five, and Aristomedes for thirty-five. At his death Aristomedes left a son Telestes, who was still a child in years, and Telestes was deprived of the kingship he had inherited by Agemon, his father’s brother and his own guardian, who reigned sixteen years. After him Alexander held the royal power for twenty-five years. Alexander was slain by that Telestes who had been deprived of the ancestral rule, and he then reigned for twelve years; and Telestes was slain by his kinsmen and Automenes reigned for a year. And the Bacchidae, who were
DIODORUS OF SICILY

diakosion katéshon tìn ãrhyn, kai kou ñi mèn prooioitêkesan tìs pòlews ápantèes, ëx aútw ñ de ëva kai eti ñenvont ñproûnto prútanw, òs tìn tòu basilewos ëiçhe tàçw, èpì ëtì ñi mékri tìs Kyphe ñou týpanvÎòdos, ñpì ñìs kataleûthèsan. (Georgius Syncellus, pp. 336–38.)

10. "Oti ëgëneto tûraînos kattà tìn Kûmyn tìn pòlîn ðnoma Málaços, ñs eûdokimàw parà tòûs ðlêthwsi kai tòûs ðnvaâtâs ñsì diabálwv periêuþhâsato tìn ðnvaâtelan, kai tòûs mèn eûporotâtous tòûn polîtwôn ðpèsthâzwv, tàs ñì ñuðwîs ðnalaðwv músthòforous ëtrephë kai ðfðeròs ñì tòûs Kûmaîwv. (Const. Exc. 2 (1), p. 212.)

[Tò televûaîon metà tìn ðáðodon tòûn Òrakliev- ðûn 'Argeîwv kai Lákedaimônoí pëmpontès àpouikías ãllas të twâs nhîsou ëkthwv kai taw- tîs tìs nhîsou (sc. Kîrtîs) kattakthâmenvi pòleis tînâs ðkhrhàn ën aûtwîs: perì ình tò kattà méros ën tòûs nhîsîw chrûnîs ànagráfîmenv. (Diod. 5. 80. 3.)]

[Metà tìn Trowâs ãlwîn Kàres aûxîthëntes ëpì pëleîw ððalattokrâthwv, kai tòûn Kuklâdowv nhîswv krasâthwntès tînâs mèn ðîa ñkatéshon kai tòûs ën aûtwîs ñatouikônntas Kîrtas ëxébalwv, tînâs ñì kou ñìt ñì tòûn prôenoukônntwv Kîrtîwv katâkhrhann. Ùstwron ñì tòûn 'Ellhîwv aûxî- ðwntwv, ñwvâbë tòûs pëleîwv tòûn Kuklâdowv nhîswv ôikîswîn kai tòûs barbâurou Kàrap ñì 366]
descendants of Heracles, were two hundred in number when they seized the rule, and they all maintained control over the state as a body; out of their own number they annually chose one man to be chief magistrate, who held the position of the king, this form of government continuing for ninety years until it was destroyed by the tyranny which Cypselus established.

10. In the city of Cymê there was a tyrant by the name of Malacus. He established his domination by ingratiating himself with the masses and by constantly calumniating the most influential citizens, and he continually put to the sword the wealthiest citizens, seized their possessions and thus maintained mercenaries, and was a terror to the Cymeans.

[And last of all, after the Return of the Heracleidae, Argives and Lacedaemonians sent forth colonies which they established on certain other islands and likewise took possession of Crete, and on these islands they took certain cities for their homes; but with regard to these cities we shall give a detailed account in connection with the period of time to which they belong.]

[After Troy was taken the Carians steadily increased their power and became masters of the sea; and taking possession of the Cyclades, some of the islands they appropriated to themselves, expelling the Cretans who inhabited them, but in some islands they settled jointly with the Cretans, who had been the first to dwell there. And at a later time, when the power of the Greeks increased, the major number of the Cyclades came to be inhabited by them, and the Carians, who were non-
Diodorus of Sicily

αὕτων ἐκπεσειν. περὶ δὲν τὰ κατὰ μέρος ἐν τοῖς οἰκείοις χρόνοις ἀναγράφομεν. (Diod. 5. 84. 4.)]

11. Ex Diodori scriptis breviter de temporibus Thalassocratorum, qui maria tenebant. Post bellum Trojanum mare obtinuerunt:

I. Lidi et Macones annos XCII
   II. Pelasgi " LXXXV
   III. Thrakii " LXXIX
   IV. Rhodii " XXIII
   V. Phrygii " XXV
   VI. Kiprii " XXXIII
   VII. Phynikii " XLV
   VIII. Egiptii " ....
   IX. Melesii " (XVIII)
   X. (Cares) " (LXI)
   XI. Lesbii " (LXVIII)
   XII. Phokaei " XLIV
   XIII. Samii " ....
   XIV. Lakedemonii " II
   XV. Naxii " X
   XVI. Eretrii " XV
   XVII. Eginenses " X

usque ad Alexandri [vel Xerxis] transfretationem. (Euseb. Chron. 1, p. 225.)

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1 Karst, pp. 106–7.
2 A defence of the general accuracy of the following list, together with a parallel table of similar lists from the Chronologies of Syncellus, of Eusebius' Canon, and of Jerome, is to be found in J. L. Myres, "On the 'List of Thalassocracies' in Eusebius," Journ. Hell. Studies, 26 (1906), 84–130.
3 For "Carians," found here in the Canon of Eusebius,
FRAGMENTS OF BOOK VII. IO. 1–II. 1

Greeks, were driven out by them. But of these matters we shall give a detailed account in connection with the appropriate period of time.]

11. Eusebius, Chronicle

The Periods when Certain Peoples were Masters of the Sea, Excerpted from the Writings of Diodorus. After the Trojan War the mastery of the sea was held by:

1. Lydians and Maenonians 92 years
2. Pelasgians . . . . . . . 85 "
3. Thracians . . . . . . 79 "
4. Rhodians . . . . . . 23 "
5. Phrygians . . . . . . 25 "
6. Cyprians . . . . . . 33 "
7. Phoenicians . . . . . 45 "
8. Egyptians . . . . . . — "
9. Milesians . . . . . . — "
10. . . . . . . . . . . . . — "
11. Lesbians . . . . . . — "
12. Phocians . . . . . . 44 "
13. Samians . . . . . . — "
14. Lacedaemonians . . . 2 "
15. Naxians . . . . . . 10 "
16. Eretrians . . . . . . 15 "
17. Aeginaetans . . . . . 10 "

down to the time when Xerxes crossed over to the other side.

Burn would read "Megarians" (Journ. Hell. Studies, 47 (1927), 167).

In 480 B.C.; the Armenian text reads "Alexander."

i.e. into Europe.

369
12. "Οτι τηλικώτερον περὶ τὸν Δυκόργον ἢν τῆς ἄρετῆς τὸ μέγεθος, ὧστε παραγενηθέντος εἰς Δελφοὺς αὐτὸῦ τὴν Πυθίαν ἀποφθέγματα ἐπη τάδε.  

ηκείς, ὁ Δυκόργε, ἐμὸν ποτὶ πίναν νηῶν, Ζηνὶ φίλος καὶ πᾶσιν 'Ολύμπια δῶματ' ἔχουσιν. δίξων ἢ σε θεδν μαντεύσομαι ἢ ἄνθρωπων· ἀπ' ἕτε καὶ μάλλον θεδν ἔλπομαι, ὁ Δυκόργε. ηκείς δ' εὐνομίαν αὐτείμενος· αὐτάρ ἐγώ γε δῶσω τὴν οὐκ ἁλλ' ἐπιχθονίῃ πόλις ἔξει·  

2 "Οτι δ' αὐτὸς ἱρωτήσε τὴν Πυθίαν, ποῖα νόμιμα καταστήσας μάλιστ' ἂν ὑφελήσαι τοὺς Σπαρτίτας. τῆς δὲ εἰπούσης 3 ἐὰν τοὺς μὲν καλῶς ἠγεῖοι, τοὺς δὲ πειθαρχείν νομοθετήσῃ, πάλιν ἱρωτήσε τί ποιοῦντες καλῶς ἠγήσονται· καὶ τί πειθαρχήσουσιν. ἡ δὲ ἀνείλε τούτον τὸν χρησμὸν·  

εἰσιν ὅδοι δύο πλείστον ἀπ' ἅλληλων ἀπέχουσαι, ἡ μὲν ἔλευθερίας ἐς τίμον οἶκον ἄγουσα, ἡ δ' ἐπὶ δουλείας φευκτὸν δόμον ἦμερίουσιν. καὶ τὴν μὲν διὰ τ' ἀνδροσύνης ἔρατης θ' ὀμονοίας ἐστὶ περάν, ἡν δὴ λαοῖς ἠγείσθη κέλευθον·  

τὴν δὲ διὰ στυγγρῆς ἔριδος καὶ ἀνάλκιδος ἄτης εἰσαφικάνουσιν, τὴν δὴ πεφύλαξο μάλιστα.  

1 To this point from Const. Exc. 2 (1), p. 212.
2 Ll. 1–4 of the oracle are taken from Herodotus, 1. 65. The collection of excerpts entitled De sententiis (Const. Exc. 4, pp. 272 ff.), commonly known as Excerpta Vaticana, opens with the middle of 1. 4 of the oracle.
3 εἰπούσης added by Dindorf.

1 The first four lines of the oracle are given also in Herodotus, 1. 65.

370
12. Such was the magnitude of the qualities of virtue possessed by Lycurgus that once, when he went to Delphi, the Pythian priestess delivered to him this utterance: 1

Lycurgus, loved of Zeus and all whose homes
Are on Olympus, thou art come unto
My wealthy shrine. I wonder how I shall
Reveal myself to thee, as god or man;
Yet more a god, Lycurgus, hold I thee.
Thou com’st in search of goodly laws; and such
A system of fair laws shall I now give
To thee as never city upon earth
Shall e’er possess.

The same Lycurgus inquired of the Pythian priestess what sort of customs he should establish for the Lacedaemonians whereby they might receive the greatest advantage. And when she replied that he should legislate in such fashion that the one group should govern fairly and the other group should obey those in authority, he inquired of her again, what should be done by those who were to govern fairly and by those who were to be obedient to men in authority. Whereupon the priestess delivered the following oracle:

Two paths there be which farthest parted are,
One leading on to freedom’s honoured halls,
The other to the house of slavery which
All mortals shun. The former path is trod
By those of manly soul and concord sweet;
And on this way I charge you lead the folk;
The latter is the path of loathsome strife
And weak delusion: This the way which thou
Must guard against most carefully.
To δε κεφάλαιον ἦν ὅτι μεγίστην πρόνοιαν ποιητέων ἐστὶν ὀμονοίας καὶ ἀνδρείας, ὅσ διὰ μόνων τοῦτων τῆς ἐλευθερίας φυλάττεσθαι δυναμείης, ἢς χωρίς οὐδὲν ὀφελος οὐδ' ἄλλο τι 1 τῶν παρὰ τοὺς πολλοὺς ὑπελημμένων ἁγαθῶν ἡ ἐχειν ἑτέρων ὑπῆκοον ὡντα: πάντα γὰρ τὰ τοιαῦτα τῶν ἁγουμένων, οὐ τῶν ὑποτεταμένων ἐστίν· ὡς εἰπέρ τις ἑαυτῷ βουλεται καὶ μὴ τοὺς ἄλλους κτῆσισθαι τὰ ἁγαθά, πρωτόν ἐστι κατασκευαστέον τήν ἐλευθερίαν, ἀμφοτέρων δὲ ἐκέλευσε ποιεῖσθαι πρόνοιαν, ὅτι θάτερα 2 αὐτῶν καὶ ἰδίαν οὐ ὅμως τοῦ περιποιησάμενον ὕφελησαι· οὐδὲν γὰρ ὀφελος ἀνδρείους οὐτας στασίαzei ἢ ὀμονοεῖν βεβαίως δειλοὺς ὡντας.

"Ὅτι δ' αὐτὸς Λυκοῦργος ἴδει τῷ Δελφῶν περὶ τῆς φιλορογίας τῶν ἐν παροιμίας μέρει μνημονεύομεν,

ἀς φιλοχρηματία Σπάρταν ὀλεῖ, 4 ἄλλο δὲ οὐδέν.

Ἡ Πυθία ἔχρησε τῷ Λυκοῦργῳ περὶ τῶν πολιτικῶν οὐτως,

"Ωδε γὰρ ἄργυρώτοξος ἁναξ ἐκαίριος Ἀπόλλωνος χρυσοκόμης ἔχρι πίνονς ἐξ ἀδύτου, ἄρχειν μὲν βουλῆς 5 θεοτιμήτως βασιλῆς, ὡς μέλει Σπάρτης ἰμερόεσσα πόλις.

1 τι added by Krebs.
2 So Krebs: ἁγαθῶν.
3 θάτερα, the emendation of Dindorf and Vogel, is rejected by Boissetain.
4 So Dindorf: ἐλοί.
5 So Dindorf: βουλῆ.
The sum and substance of the oracle was that the
greatest attention should be devoted to concord
and manly spirit, since it is by these alone that free-
dom can be maintained, and unless a man possesses
freedom nothing he has is of use to him, nor
indeed any goods which the majority of mankind
consider of value, seeing that he is the subject of
other men. For all such things belong to those
who hold authority, not to subjects; and so, if any
man wishes to lay up the good things of life for
himself, and not for others, to use, he must first
of all win freedom. And the oracle commanded
that both possessions\(^1\) should be the concern of men,
since neither one of them, without the other, can
be of advantage to him who has won it; for there is
no advantage to men to be brave, if they are at
odds among themselves, or to be wholly of one mind,
if they are cowards.

The same Lycurgus received from Delphi an
oracle with regard to covetousness, which is handed
down to memory in the form of a proverb:

Covetousness, and it alone, will work
The ruin of Sparta.

The Pythian priestess delivered to Lycurgus an
oracle regarding a political constitution in these
words:\(^2\)

Thus Lord Apollo, he of silver bow,
Far-darter, golden haired, has made response
From out his wealthy shrine: Let kings, to whom
Is honour 'mongst the gods, and in whose hearts
Is care for Sparta's lovely city, hold

\(^2\) This sentence is a marginal note; but the following
oracle, which is also attributed to Tyrtacus (4, Bergk), clearly
is not a part of what immediately precedes it in the MS.
DIODORUS OF SICILY

προσβυγενεῖς δὲ γέροντας, ἔπειτα δὲ δημότας ἄνδρας,
eυθείας ρήτρας ἀνταπαμειβομένους ¹
μυθεῖσθαι τε ² τὰ καλὰ καὶ ἔρθεν πάντα δίκαια,
μηδὲ τι βουλεύειν τῆδε πόλει σκολιόν,³
δήμου τε πλῆθει νίκην καὶ κάρτος ἐπεσθαί.
Φοίβος γὰρ περὶ τῶν ᾠδῶν ἀνέφηνε πόλει.

7 "Οτι τοὺς μὴ διαφυλάττοντας τὴν πρὸς τὸ
θείον εὐσέβειαν πολὺ μᾶλλον μὴ τηρεῖν τὰ πρὸς
tους ἀνθρώπους δίκαια. (Const. Exc. 4, pp.
272–74.)

8 "Οτι οἱ Δακεδαμίνοι χρησάμενοι τοὺς τοῦ
Λυκούργου νόμον εἰς ταπεινῶν δυνατότατοι ἐγέν-
οντο τῶν 'Ελλήνων, τὴν δὲ ἡγεμονίαν διεφύ-
λαξαν ἐπὶ ἐτῇ πλείω τῶν ν', μετὰ δὲ ταῖτα
ἐκ τοῦ κατ' ὅλγον καταλύοντες ἐκαστὸν τῶν
νομίμων, καὶ πρὸς τρυφὴν καὶ βαθμίαν ἀποκλώ-
οντες, ἐτὶ δὲ διαφθαρέων νομίσματι χρησθαι
καὶ πλουτοῦσι ἀθροίζειν, ἀπέβαλον τὴν ἡγεμο-
nίαν. (Const. Exc. 2 (1), p. 212.)

13. "Οτι Τήμενος τῆν 'Αργείαν λαχῶν ἐν-
έβαλε μετὰ τῆς στρατιάς εἰς τὴν τῶν πολεμίων
χώραν. χρονίζοτος δὲ τοῦ πολέμου τούς μὲν
νίους οὐ προῆγεν ἐπὶ τὰς ἡγεμονίας, τὸν δὲ
τῆς θυγατρὸς ἄνδρα Δηηφόντην διαφερόντως ἀπο-
δεχόμενος ἐτασσεν ἐπὶ τὰς ἐπιφανεστάτας πρά-

¹ Ll. 5–6 of the oracle may be interpolated; cp. Schwartz
in R.-B. 5, p. 678.
² So Dindorf: δὲ.
³ σκολιόν added by Wurm.
In Council the first place; and let old men,
Of ancient worth, and after them from out
The folk the warriors, all in turn yielding
Obedience to straight rhetrae,\(^1\) speak fair and hold
To justice in their ev'ry deed; nor let
Them profer crooked counsel to this state;
And in the body of the folk let there
Reside decision and the power. 'Tis thus
That Phoebus hath appointed for the city.

They who do not cherish piety toward the divinity
show all the less concern to observe justice toward
men.

The Lacedaemonians, by observing the laws of
Lycurgus, from a lowly people grew to be the most
powerful among the Greeks and maintained the
leadership among the Greek states for over four
hundred years.\(^2\) But after that time, as they little
by little began to relax each one of the institutions
and to turn to luxury and indifference, and as
they grew so corrupted as to use coined money and to
amass wealth, they lost the leadership.

13. Temenus,\(^3\) who obtained the territory of Argos
as his portion, together with his army invaded the
land of his enemies. And in the course of the war,
which was a long one, he did not advance his sons
to positions of command, but he assigned to Deiphontes,
his daughter's husband whom he especially
favoured, the undertakings which carried with them

\(^1\) "Covenants"; but the word is almost a technical term
for the laws of Lycurgus which were considered to be
"covenants" between the Spartans and the lawgiver.

\(^2\) To the battle of Leuctra in 371. There appears to be
good evidence from what is known of Diodorus' chronology
that the number should be "five hundred."

\(^3\) One of the Heracleidae.
DIODORUS OF SICILY

ξεις. ἐφ’ οίς οἱ παῖδες αὐτοῦ διαγανακτοῦντες Κίσσως καὶ Φάλκης καὶ Κερύνης ἐπιβουλήν κατὰ τοῦ πατρὸς συνετῆσαντο διὰ τῶν κακούργων οἱ πεισθέντες ὑπὸ τούτων ἐνήδρευσαν τὸν Τήμενον παρὰ τινα ποταμόν, καὶ φονεύσατε μὲν οὐκ ἡδυνήθησαν, κατατραμματίσαντες δὲ εἰς φυγήν ὤρμησαν.

2 Ὅτι Ἀργείοι πολλὰ κακοπαθήσαντες ἐν τῷ πολέμῳ τῷ πρὸς Λακεδαιμονίους μετὰ τοῦ ἑαυτῶν βασιλέως, καὶ τοῖς Ἀρκάσι τὰς πατρίδας ἀποκαταστήσαντες, ἐμέμφοντο τὸν βασιλέα διὰ τὸ τῆς χώρας αὐτῶν ἀποδεδωκέναι τοῖς φυγάσων, ἀλλὰ μὴ σφίσαν κατακληρούχησαι. οὐστάντος δ’ ἐπ’ αὐτὸν τοῦ δήμου, καὶ τὰς χεῖρας ἀπονεομένως προσφέροντος, ἐφυγεν εἰς Τεγέαν καὶ καὶ διετέλεσε τιμώμενος ὑπὸ τῶν εἶ παθόντων.

(Const. Exc. 2, pp. 197–98.)

14. Κατέσχεν οὖν ἡ βασιλεία 1 τῶν Ἀργείων ἐτη φιμθ’, καθὼς καὶ Διόδωρος ὁ σοφώτατος συνεγράψατο. (Malalas, p. 68.)

15. Cessante Assyriorum dynastia, post Sardanapalli ultimi regis Assyriorum mortem, Makedoniorum tempora succedunt.

Karanus ante primam olompiadem rerum cupiditate motus copias collegit ab Argivis et ab altera (regione) Peloponesiaca, et cum exercitu expeditio nem in partes Makedoniorum suscepit. Eodem tempore Orestarum regi bellum erat cum vicinis

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1 ητοι τοπαρχία after βασιλεία is probably a gloss.

2 On this king see Book 2. 23. ff.
the most renown. For this reason his sons, Cissus and Phalæs and Cerynes, became wroth with him and formed a plot against their father by the hands of certain villains; and the latter, at the instigation of the sons, lay in wait for Temenus beside a certain river. But they did not succeed in slaying him, and took to flight after only wounding him.

The Argives, since they had suffered serious reverses in the war which they together with their king had undertaken against the Lacedaemonians, and had been forced to hand over their ancestral homes to the Arcadians, laid the blame for this upon their king, on the ground that he had given over their land to the exiles and had not divided it in lots among them. And the mass of citizens rose up against him and in their despair laid violent hands upon him, whereupon he fled to Tegea, where he spent his days in the enjoyment of honours at the hands of those who had received his favours.

14. The kingship among the Argives lasted for five hundred and forty-nine years, as the most learned Diodorus has stated in his history.

15. Eusebius, Chronicle ¹

After the rule of the Assyrians came to an end 612 B.C. with the death of their last king, Sardanapallus,² there followed the period of the Macedonians.

Caranus, who was covetous of possessions, before the First Olympiad gathered forces from the Argives and from the rest of the Peloponnesus, and with this army he advanced against the territory of the Macedonians. It happened that at the same time the king of the Orestae was at war with his neighbours,
suis, qui vocantur Eordaei, rogavit Karanum, ut ipsi auxilio esset: suaeque regionis mediam partem se daturum pollicitus est Orestarum rebus compositis; et regi fidem exsolvente Karanum regionem obtinuit regnavitque in ea annis XXX, tempore senectutis e vita excessus (excedebat); cuius principatum filius eius, qui Kojinus nominatus est, except et dominatus est annis XXVIII. Post eum regnavit Tirimmus annis XLIII. Perdikas annis XLII. Hic regnum suum adaugere volebat (ac propterea) Delphos misit.

2 Et post paucA verba iisdem addens dicit:

3 Makedonici regni generationem hoc pacto historicorum fideles ad Heraklem referunt. A Karano, qui primus in unum conflatam tenuit Makedonio-rum potestatem, usque ad Alexandrum, qui Asiarorum terram subegit, viginti quatuor reges recensentur, anni CCCCLIII. (Euseb. Chron. 1, p.227.)

1 Diodorus.
who were known as Eordaei. He asked Caranus to come to his assistance and promised to give him half of his land, when he had established peace among the Orestae. The king was as good as his word, and Caranus received the land and ruled as king over it for thirty years. He died in his old age and was succeeded on the throne by his son who was known as Coenus, who reigned twenty-eight years. After him Tirimmus reigned for forty-three years, and Perdicas for forty-eight years. Perdicas wished to enlarge his kingdom and so made inquiry of Delphi.

And a little further on he writes on the same matters:

Perdicas reigned forty-eight years and left the kingship to Argaeus. And after a reign of thirty-one years Argaeus was succeeded on the throne by Philip, who reigned thirty-three years and left the rule to Aecropas. He ruled for twenty years, and then Alcetas succeeded to the throne and reigned eighteen years, leaving the kingship to Amintas. And after his rule of forty-nine years Alexander followed on the throne, which he held for forty-four years. After him Perdicas reigned for twenty-two years, then Archelaus for seventeen, and Aëorpus for six. After him Pausanias for one year, Ptolemaeus for three, then Perdicas for five, and Philip for twenty-four. And Alexander spent over twelve years warring with the Persians.

By such a genealogy trustworthy historians trace the line of the kings of Macedonia back to Heracles. From Caranus, who was the first to unite the power of Macedon and to hold it, to Alexander, who subdued the land of Asia, there are reckoned twenty-four kings and four hundred and eighty years.
DIODORUS OF SICILY

16. "Ὄτι Περδίκκας τὴν ἱδίαν βασιλείαν αὐξήσαι βουλόμενος ἥρωτησεν εἰς Δελφοὺς. ἡ δὲ ἐφή, ἐστι κράτος βασιλείου ἀγανως Τημενίδαις γαίης πλουτοφόροι. δίδωσι γὰρ αἰγίσχος Ζεὺς. ἀλλ' ἵθ' επειγόμενος Βοττηίδα 1 πρὸς πολυμηλὸς.
ἐνθα δ' ἂν ἄργικέρως ὑδής χιονώδες αἰγὰς εὐνηθέντας ὑπ' ἱώ, 2 κείνης χθονὸς ἐν δαπέδουσιν
θύε θεοῖς μακάρεσσι καὶ ἄστυ κτίζε πόλης.
(Const. Exc. 4, p. 274.)

17. Γενεαλογοῦσι δ' αὐτοὺς οὖτως, ὡς φησιν ὁ Διόδωρος καὶ 3 οἱ πολλοὶ τῶν συγγραφέων, ἀλλ' εἰς καὶ Θεόπομπος. Κάρανος Φείδωνος τοῦ Ἀριστοδαμίδα τοῦ Μέροπος τοῦ Θεστίου τοῦ Κισάίου τοῦ Τημένου τοῦ Ἀριστομάχου τοῦ Κλεοδαίου 4 τοῦ Ἡρακλέους. εἴναι δὲ ἄλλως, φησὶ, γενεαλογοῦσι, φάσκοντες εἴναι Κάρανος Πολιάντος τοῦ Κροίσου τοῦ Κλεοδαίου τοῦ Εὐρυμίδα τοῦ Δεβάλλου τοῦ Λαχάρους τοῦ Τημένου, ὅς καὶ κατηλθεν εἰς Πελοπόννησον.
( geometrius Syncellus, p. 499.)

1 So Dindorf: Βοτηήδα.
2 ὑπ' Herwerden (by error ?), Vogel for ὑπ' ήώ.
3 καὶ omitted by Vogel.
4 So Wesseling: Κλεοδάτους.
16. Perdiccas, wishing to increase the strength of his kingdom, sent to Delphi to consult the oracle. And the Pythian priestess replied to him:

Stands o’er a wealthy land a might of kings
Of Temenus’ right noble line,
Of Aegis-bearing Zeus. But swiftly go
To Bottaiæs, rich in flocks; and then
Where thou shalt see white-horned goats,¹ with fleece
Like snow, resting at dawn, make sacrifice
Unto the blessed gods upon that spot
And raise the chief city of a state.

17. The genealogy of Caranus is given in this wise, as Diodorus reports, as well as the majority of historians, one of whom is also Theopompus. Caranus was the son of Pheidon, the son of Aristodamis, the son of Merops, the son of Thestius, the son of Cissius, the son of Temenus, the son of Aristomachus, the son of Cleodaeus, the son of Hyllus, the son of Heracles. But there are some, he says, who adduce a different genealogy, saying that Caranus was the son of Poeas, the son of Croesus, the son of Cleodaeus the son of Eurybiades, the son of Deballus, the son of Lachares, the son of Temenus, who likewise returned into the Peloponnesus.

¹ A reference to Aegae ("city of goats"), the early capital of the Macedonians.
FRAGMENTA LIBRI VIII

1. "Ωτι των Ἡλείων πολυανδρουμένων καὶ νομίμως πολιτευμένων ύφοράσθαι τοὺς Δακεδα-μονίους τὴν τούτων αὐξήσει, συγκατασκευάσαι τὸν κοινὸν βίον, ἵνα εἰρήνης ἀπολαύσωτες μηδεμίαν ἐχώσων ἐμπείριαν τῶν κατὰ πόλεμον ἐργῶν. καὶ καθιέρωσαι αὐτοὺς τῷ θεῷ, συγχωρησάντων

2 σχεδὸν ἀπάντων τῶν Ἐλλήνων. καὶ οὔτε ἐπὶ τῆς Σέρβου στρατείας συνεστράτευσαν, ἀλλὰ ἀφ-εἰθήσαν διὰ τὸ ἐπιμελεῖσθαι τῆς τοῦ θεοῦ τιμῆς, ἐτι 1 δὲ καὶ κατ' ἱδίαν ἐν τοῖς τῶν Ἐλλήνων ἑμφυλίοις πολέμωις οὔδεις αὐτοὺς παρηνόχλει διὰ τὸ πάντας τὴν χώραν καὶ τὴν πόλιν σπεύδειν ἱεράν καὶ ἁσυλὸν φυλάττειν. ὑστερον δὲ πολλαῖς γενεαῖς καὶ συστατεῦσαι 2 τούτους καὶ ἱδία πολέ-μους ἐπανελέσθαι. (Const. Exc. 2 (1), pp. 212–13.)

3. "Ὡτι οἱ Ἡλείοι τῶν κοινῶν πολέμων οὐ μετεπ-χον. καὶ γὰρ ὅτε Σέρβης ταῖς τοσαῦταις μυριάσις στράτευσεν ἐπὶ τοὺς "Ελληνας, ἀφεϊθήσαν ὑπὸ τῶν συμμάχων τῆς στρατείας, προσταξάντων τῶν ἥγεμόνων πλέον αὐτοὺς ποιήσειν, ἐὰν ἐπι-μέλωνται τῆς τῶν θεών τιμῆς. (Const. Exc. 4, p. 274.)

1 So Reiske: ὅτι.
2 So Dindorf: στρατεύσαι.
FRAGMENTS OF BOOK VIII

Since the Eleans were becoming a numerous people and were governing themselves in accordance with law, the Lacedaemonians viewed their growing power with suspicion and assisted them in establishing a settled mode of life for the community, in order that they might enjoy the benefits of peace and never experience the activities of war. And they made the Eleans sacred to the god,1 with the concurrence of practically the whole Greek world. As a consequence the Eleans took no part in the campaign against Xerxes, but they were relieved of service because of their responsibility for the honour due to the god, and further, in local struggles, when the Greeks were warring among themselves, no state caused them any annoyance, since all Greek states were zealous to preserve the sanctity and inviolability of the land and city. Many generations later, however, the Eleans also began to join in campaigns and to enter upon wars of their own choosing.

The Eleans took no part in the wars in which all the rest of the Greeks shared. In fact, when Xerxes advanced against the Greeks with so many myriads of soldiers, the allies relieved them of service in the field, the leaders instructing them that they would be returning a greater service if they should undertake responsibility for the honour due to the gods.
2. 

Diodorus of Sicily

2. Kaĩ μῆς συγχωρηθεῖσας μηδὲ λαθραίας συμπλοκῆς πρὸς άνδρα, μηδένα γὰρ οὕτω παραφρονήσειν ὡστε ἐφημέρου χάριν ἰδονῆς τὰ μακαριζόμενα τοῦ βίου παντὸς ἀντικαταλάξασθαι. (Const. Exc. 4, p. 274.)

3. "Ὅτι Νεμέτωρ ὑπὸ τοῦ Ῥίδου ἀδελφοὶ στερηθεὶς τῆς βασιλείας, ὃς Ἄμφολιος ἐκαλεῖτο, ἐβασίλευε δὲ Ἀλβανῶν, τοὺς Ῥίδους ύιῶνος ¹ παρ᾽ ἔλπιδας ἀναγνωρίσας Ῥέμου καὶ Ῥωμύλου, ἐπεβουλευε κατὰ τοῦ Ῥίδου ἀδελφοῦ περὶ ἀναρεσεως. ὃ καὶ γέγονε: μεταπεμφάμενοι γὰρ τοὺς νομεῖς ἄρμησαν ἐπὶ τὰ βασιλεία, καὶ ἐντὸς τῶν θυρῶν εἰσεβίασαν καὶ τοὺς ² ύψοταμεῖνοι ἀνήρουν, ὑστερον δὲ καὶ αὐτὸν τὸν Ἀμβόλου. (Const. Exc. 3, p. 198.)


5. "Ὅτι ὁριθευομένων Ῥέμου καὶ Ῥωμύλου

¹ So Feder: ύιῶνος.
² τοὺς added by Müller.
2. Nor was she 1 allowed the embraces of a man, even in secret; for no one (Aemulus thought) would ever be so foolish as to exchange the felicities of an entire life for the pleasure of a moment.

3. Numitor 2 had been deprived of the kingship by his own brother, whose name was Amulius and who was king of the Albans, but when, contrary to his hopes, Numitor recognized his own grandsons, Remus and Romulus, he laid a plot against this same brother to work his death. And the plot worked out: Summoning the herdsmen they marched against the palace, forced their way inside the entrance and slew all who opposed them, and later also Amulius himself.

4. When these children, Romulus and Remus, who had been exposed in infancy, had attained in the course of time to manhood, they far surpassed all the rest in beauty of body and in strength. Consequently they provided protection for all the herds and flocks, easily repelling those who practised robbery, slaying many of them in their raids and even taking some alive. In addition to the zeal they displayed in these matters, they were friendly towards all the herdsmen of the region, joining in their gatherings and proving their character, to any who needed their aid, to be modest and sociable. Consequently, since the safety of all hung upon Remus and Romulus, the majority of the people subjected themselves to them and carried out their commands, assembling in whatever place they ordered.

5. When Remus and Romulus were observing the

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1 The reference is to the Vestal Rhea Silvia, the mother of Romulus and Remus.
2 Diodorus gives the name as "Nemetor."
perὶ οἰκισμοῦ πόλεως, καὶ ἕκ τῶν δεξιῶν μερῶν διοικημέαν γενέσθαι φασὶ, καταπλαγέντα δὲ τὸν Ἦπειρον ἐπιθεμεγέμενον εἰπτεῖν τῷ ἄδελφῳ, ὦτι ἐν ταύτῃ τῇ πόλει πολλάκις ἑπαρτοποιοῦσιν διοικήσῃς δύσχεις ἀκολουθήσει τῇ χείρι προσετῶς γὰρ αὐτοῦ τὸν ἄγγελον ἀποστείλαντος καὶ τὸ καθ’ αὐτὸν μέρος ὅλως ἡμαρτήκοτος ὑπὸ ταυτομάτου διαφθῶσθαι τῷ ἁγιοι. (Const. Exe. 4, p. 274.)

6. "Ὅτι ὁ Ὁρμύλος κτήζων τῇ Ἡράμην τάφρον περιέβαλε τῷ Παλατίῳ κατὰ σπονδήν, μὴ τίνος τῶν περιοίκων ἐπιβάλλοντας καλλύνει αὐτοῦ τὴν προαίρεσιν. ὁ δὲ Ἡρμος βαρέως φέρων ἐπὶ τῷ διασφάλθαι τῶν πρωτείων, διονυσίων δὲ ταῖς εὐτυχίαις τοῦ ἄδελφου, προσειὼν τοῖς ἐργαζομένοις ἐξεσπαίμει ἀπεφηνάντω γὰρ στενὴν εἴναι τὴν τάφρον, καὶ εἰποφαλῇ ἔσοδοι τῇ πόλιν, τῶν πολεμίων ραδίως αὐτὴν υπερβαίνοντων. ὁ δὲ Ὁρμύλος ῥυγισμένος ἔφη, Παραγγελῶ πᾶσι τοῖς πολίταις ἀμώνωσθαι τὸν υπερβαίνειν ἐπιχειροῦντα. καὶ πάλιν ὁ Ἦπειρος τοῖς ἐργαζομένοις ὅνειδιζων ἔφη στενὴν κατασκευάζειν τὴν τάφρον.

1 Boisssevain suggests καὶ should follow φασὶ; Meij suggests a lacuna after πόλεως and another after γενέσθαι.
2 δὲ added by Oldfather.
3 So Dindorf: δική.
4 So Dindorf: διορθώσασθαι.
5 So the MSS.: τῆς εὐτυχίας τῷ ἄδελφῳ Krebs, Vogel.
6 So Dindorf: ὅργισάμενος.

1 Literally, "on the right." The play upon "on the left (clumsy)" and "on the right (favourable)," in the following lines cannot be reproduced in the translation.
flight of birds for divination with a view to founding a city, there appeared (to Romulus), as we are told, a favourable omen, and Remus, amazed, said to his brother, “In this city it will happen many a time that clumsy counsels will be followed by a favourable turn of fortune.” The fact was that, although Romulus had been too hasty in dispatching the messenger and, on his own part, had been altogether wrong, yet his ignorance had been made right by mere chance.  

6. Romulus, in connection with his founding of Rome, was hastily throwing a ditch about it, to prevent any of his neighbours from attempting to hinder his undertaking. And Remus, angered at his failure to gain the chief place and jealous of the good fortune of his brother, came up to the labourers and belittled their work; for he declared that the ditch was too narrow and that the city would easily fall, since enemies would have no difficulty in getting over it. But Romulus replied in anger, “I give orders to all citizens to exact vengeance of any man who attempts to get over the ditch.” And a second time Remus cast insults at the labourers, and said they were making the ditch too narrow. “Why,

2 Diodorus’ account of this incident must have followed closely that of Dionysius of Halicarnassus, 1. 86: The brothers agree to watch in different places for an omen from the flight of birds, that one, to whom the omen first appeared, to be king of the city. Romulus, “in eagerness and envy,” sends false word to Remus that he has already seen the birds of omen; before the messengers reach Remus the latter has seen six vultures on the right. Remus rushes to Romulus and asks him what kind of birds he had been the first to see. While Romulus hesitates to reply, suddenly twelve vultures appear to him, and he asks Remus how he can raise the question when he can see for himself the very birds.
Diodorus of Sicily

εὐχερῶς γὰρ ὑπερβήσεσθαι τοὺς πολεμίους· καὶ γὰρ αὐτὸς ῥαδίως τὸῦτο πράττειν· καὶ ἂμα ταῦτα 3 λέγων ὑπερήλατο. ἦν δὲ τις Κέλερος, εἰς τῶν ἐργαζόμενων, δὲ ὕπολαβοι, Ἑγὼ δὲ, φησίν, ἀμυνόμαι τὸν ὑπερπηδῶντα κατὰ τὸ πρόσταγμα τοῦ βασιλέως, καὶ ἂμα ταῦτα λέγων ἀνέτεινε τὸ σκαφεῖον καὶ πατάξας τὴν κεφαλὴν ἀπέκτεινε τὸν Ῥέμον. (Const. Exc. 4, pp. 274–75.)

7. "Ὅτι Πολυχάρη Μεσσήνην πλούτω καὶ γένει διαφέροντα συνθέσαι μεθορίων¹ κοινωνίαν πρὸς Εὐαφυν Σπαρτιάτην. δὲν εἰς ἐπιμέλειαν καὶ φυλακὴν παραλαβόντα τὰς τὲ ἀγέλας καὶ τοὺς νομεῖς ἐπιχειρῆσαι μὲν πλεονεκτεῖν, κατα- 2 φανῇ δὲ γενέσθαι. πωλήσαντα γὰρ ἐμπόροις τῶν τε βοῶν καὶ τῶν νομεῶν τινὰς ἐπ᾽ ἐξ- αγωγῆς προσποιηθῆναι τὴν ἀπώλειαν αὐτῶν ὑπὸ λῃστῶν γεγονέναι βιαῖως.² τοὺς δὲ ἐμπόρους εἰς Σικελίαν πλέοντας κομίζεσθαι παρὰ τὴν Πελοπόννησον γενομένου δὲ χειμῶνος προσορμισθῆναι τῇ γῇ, καὶ τοὺς νομεῖς νυκτὸς ἀποβάντας διαδρᾶναι τῇ τῶν τόπων ἐμπειρία πιστεύοντας. 3 παραγενθέντων δὲ αὐτῶν εἰς Μεσσήνην, καὶ τῷ κυρίῳ πᾶσαν τὴν ἀλήθειαν ἐποντῶν, τὸν Πολυχάρη τούτους μὲν κρύψαι, τὸν δὲ κοινωνὸν 4 ἔκ τῆς Σπάρτης μεταπέμψασθαι. διαβεβαιο- μένου δὲ αὐτοῦ καὶ λέγοντος τῶν νομεῶν τοὺς μὲν ὑπὸ λῃστῶν ἀφηρπᾶσθαι, τοὺς δὲ τετελευτη- κέναι, τὸν Πολυχάρη προάγειν τοὺς ἀνδρασ. οὐς ἠδόντα τὸν Εὐαφυν καταπλαγῇ, καὶ

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¹ So Jacoby, ἀγέλων Krebs, Vogel: μεθῶν.
² So Dindorf: βιαῶν.
ENEMIES will get over it with no trouble. See, I can do it myself, easily.” And with these words he leaped over it. And a certain Celer, one of the labourers, answered him, “I will exact vengeance of the man who jumps over the ditch, even as the king commanded;” and with these words he raised his spade, and striking Remus on the head, slew him.

7. Polychares, a Messenian of great wealth and conspicuous ancestry, agreed with Euaeaphnus, a Spartan, to share together the border land. And when Euaeaphnus took over the oversight and protection of the flocks and herdsmen, he tried to take advantage of Polychares, but he was found out. The way of it was this: He sold some of the cattle and herdsmen to merchants, on the understanding that they would be taken out of the country, and then alleged that the loss was due to the violent attack of robbers. The merchants, who were going by ship to Sicily, were making their way along the Peloponnesus; and when a storm arose they dropped anchor near the land, whereupon the herdsmen slipped off the boat at night and made their escape, feeling safe in their knowledge of the region. They then made their way to Messenē and revealed to their master all the facts; and Polychares concealed the slaves and then asked his partner to come to him from Sparta. And when Euaeaphnus held to his story that some of the herdsmen had been carried off by the robbers and the rest had been killed by them, Polychares produced the men. When Euaeaphnus saw the men he was struck with consternation,

1 The story, with many differences, is also in Pausanias, 4. 4. 4 f.
2 Between Sparta and Messenia.

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θανερώς ἐλεγχόμενον τραπῆναι πρὸς δέησιν, καὶ τὰς τε βοῶς ἀποκαταστήσεις ἐπαγγελέσθαι καὶ 5 πᾶσαν προσέθαι φωνὴν εἰς τὸ σωθήναι. τὸν δὲ Πολυχάρη ἐντραπέντα τῇν ξενίαν κρύψαι τῇν πράξιν, καὶ τὸν ὑδὸν συναποστειλαί τῷ Σπαρτιάτῃ πρὸς τὸ τυχεῖν τῶν δικαίων. Ἐναίφιον δὲ καὶ τῶν ἐπαγγελίων ἐπιλαβέσθαι, τὸν δὲ εἰς Σπάρτην 6 συνεκπεμφθέντα νεανίσκον ἀνελεῖν. οὐ δυνελθόντος τὸν Πολυχάρη ως ἐπὶ τηλικοῦτος ἀνομῆ- μασιν ἀγανακτεῖν καὶ τὸν αὐτῶν ἑξαυτεῖν. τοὺς δὲ Λακεδαιμονίους τούτω μὴ προσέχειν, τὸν δὲ ὑδὸν Εὐαίφιον μετʼ ἐπιστολῆς εἰς Μεσσήνην ἀποστειλαί δηλοῦντα, διότι Πολυχάρης εἰς Σπάρτην κατηγορεῖτο περὶ ὁν ἐπαθεῖν ἐπὶ τε τῶν ἐφόρων καὶ τῶν βασιλέων. τὸν δὲ Πολυχάρη τυγχάνοντα 1 τῶν ἱσών τὸν τε νεανίσκον ἀνελεῖν καὶ τὴν πόλιν ρυσιάζειν. (Const. Exc. 2 (1), pp. 213–14.)

8. Ὄτι τῶν κυνῶν ὑρυμένων καὶ τῶν Μεσση- νίων ἀπελπιζόντων προσελθὼν τις τῶν προσ- βυτέρων παρεκάλει τὰ πλῆθη μὴ προσέχειν τοῖς μάντεσι σχεδιάζοντοι: καὶ γὰρ καὶ ἐπὶ τῶν ἱδίων βίων αὐτοὺς πλείοτοι ἀμαρτήσασι περιπλέκειν, μὴ δυναμένους προϊδέσθαι τὸ μέλλον, καὶ νῦν ύπερ ὧν εἰκὸς μόνους τοὺς θεοὺς γινώσκειν 2 ἀδυνατεῖν 2 ἀνθρώπους ὅντας ἐπίστασθαι. παρ- εκελεύετο οὖν πέμπειν εἰς Δελφοὺς. ἦ δὲ Πυθία ἀνείλειν οὕτως. ἐκ τοῦ Αἰτωλίδων γένος θύσαι

1 Jacoby adds μὴ after τυχόντα.
2 So Dindorf, Vogel, ἀδυνατον MS., Jacoby.
and, since his refutation was patent, he turned to entreaties, promising that he would restore the cattle and leaving no word unsaid whereby he might be spared. And Polychares, in reverence for the obligations of hospitality, made no mention of what the Spartan had done, and sent his son along with him, to receive his dues at his hands. But Euaephnus not only forgot the promises he had made but even slew the youth who had been along with him to Sparta. At this deed Polychares was so enraged at such acts of lawlessness that he demanded the person of the criminal. The Lacedaemonians, however, paid no attention to his demand, but sent the son of Euaephnus to Messenê with a reply, to the effect that Polychares should come to Sparta and prefer charges before the ephors and the kings for the wrongs he had suffered. But Polychares, now that he had the opportunity to return like for like, slew the youth and in reprisal plundered the city.¹

8. While the dogs were howling and the Messenians were in despair,² one of the elders advanced and urged the people to pay no heed to the off-hand pronouncements of the seers. For even in their private affairs, he said, they fall into many errors, by reason of their inability to foresee the future, and in this case, when matters were so involved as only the gods could be expected to know, they, being but men, could not understand them. He urged the people, therefore, to send a messenger to Delphi. And the Pythian priestess gave them the following answer: They should offer up in sacrifice a maiden

¹ According to the account of Pausanius (4. 9. 1 ff.), this took place after the Messenians had withdrawn before the Spartans into Ithomê.
κόρην τὴν τυχοῦσαν· εὖν δὲ ἡ λαχοῦσα ἄδυνατῆ καθοσιωθήναι, θύσαι τότε παρθένον τῇ τοῦ διδόντος ἐκουσίως ἐκ τοῦ αὐτοῦ γένους. καὶ ταῦτα πράξαντες ἔξετε νίκην τοῦ πολέμου καὶ κράτος.

9. Προέπιπτεν εἰς ἀνάξια τῆς περὶ αὐτὸν δόξης ἀμαρτήματα· δεινῶς γὰρ ὁ ἔρως σφηλᾶ τοὺς νέους, καὶ μάλιστα τοὺς μεγαλοφρονοῦντας ἐπὶ τῇ τοῦ σώματος βρώμη. διὸ καὶ παρεισήγαγον οἱ παλαιοὶ τῶν μυθογράφων τὸν ὑπὸ τῶν ἄλλων ἀνίκητον Ἡρακλέα ὑπὸ τῆς τούτου δυνάμεως νικώμενον. (Const. Exc. 4, p. 276.)

10. "Ὅτι Ἀρχίας ὁ Κορύνθιος ἐρασθῇ ὁ Ἀκταιώνος τὸ μὲν πρῶτον προσέπεμπε τινα τῶν παιδιῶν, θαυμαστὰς ἐπαγγελλάς ποιούμενος· οὐ δυνάμενος δὲ αὐτὸν ἀναλαβεῖν παρὰ τὴν τοῦ πατρὸς καλοκαγαθίαν καὶ τὴν αὐτοῦ τοῦ παιδὸς σωφροσύνην, ἤθροισε τῶν συνήθων τοὺς πλείστους, ὡς βιασύνεμος τοὺς χάριτι καὶ δεήσει μὴ ὑπακού-2 οντα. τέλος δὲ μεθυσθεὶς μετὰ τῶν συμπαρακληθέντων ἐπὶ τοσοῦτον ἄνοιας προέπεσεν ὑπὸ

1 In after τὸν deleted by Herwerden, retained by other editors.

1 The lost part probably described how the fathers avoided offering their children. Pausanias describes the affair rather fully.

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from the house of the Aepyptidae, any one at all; and if the one on whom the lot fell could not be devoted to the gods, they should sacrifice whatever maiden any father from the same family might freely offer. "If you will do this," the oracle continued, "you will gain the victory in the war and power." . . . ¹ For no honour, great as it might be, appeared in the eyes of the parents of equal weight with the life of their children, since compassion for one of his own blood stole into each man's heart as he pictured to his mind's eye the slaughter, while at the same time he was filled with misgivings that he should, like a traitor, deliver up his child to certain death.

9. He ² rushed headlong into errors unworthy of his fame; for the power of love is mighty to trip up youth, especially such youth as are proud of the strength of their bodies. And this is the reason why the ancient writers of myths have represented Heracles, him who was unconquerable by any others, as being conquered by the might of love.

10. Archias the Corinthian, being seized with love for Actaeon, first of all dispatched a messenger to the youth, making him marvellous promises; and when he was unable to win him over to act contrary to the honourable principles of his father and to the modesty of the youth himself, he gathered together the greater number of his associates, with the intention of using force on the youth who would not yield to favour or entreaty. And finally once, when Archias had become drunken in the company of the men he had called together, his passion drove

¹ Perhaps the reference is to the Archias of the following chapter.

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τοῦ πάθους, ὡστε εἰς τὴν οἰκίαν ἐμπεσὼν τοῦ
3 Μελίσσου τὸν παῖδα βιαίως ἀπήγαγεν. ἀντεχο-
μένου δὲ τοῦ πατρὸς καὶ τῶν ἄλλων τῶν κατὰ
τὴν οἰκίαν, παρ’ ἀμφοτέρους φιλοτιμίας βιωσοτέρας
γενομένης ἔλαβεν ὁ παῖς ἐν ταῖς χειρώ τῶν ἀντεχο-
μένων ἀφεῖς τὴν ψυχήν. ὡστε τὸ παράδοξον τῆς
πράξεως ἀναλογιζομένου ἐλεεῖν ἀμα τὴν τοῦ
παθόντος συμφορὰν καὶ θαυμάζειν τὴν τῆς τύχης
περιπέτειαν· ὥ γὰρ ὁ παῖς τῆς αὐτῆς ἐκείνης
ἐτυχε προσηγορίας, τούτω τὴν ὄμων τοῦ βίου
καταστροφὴν ἐσέχεν, ἐκατέρων ὑπὸ τῶν μάλιστα
ἀν βοηθησάντων ¹ τοῦ ζῆν παραπλησίω τρόπῳ
στηριθέντων.

11. Ὁτι Ἀγαθοκλῆς ἐπιστάτης αἴρεθεις τῆς
περὶ τῶν νεῶν τῆς Ἀθηνᾶς οἰκοδομίας, τοὺς
καλλίστους τῶν τεμνομένων λίθων ἐπιλεγόμενος
τὴν μὲν δαπάνην ἐκ τῆς ἒδιας οὐσίας ἐποιεῖτο,
τοὺς δὲ λίθους καταχρησάμενος οἰκίαν ὁκοδόμησε
πολυτελῆ. ἐφ’ οἷς φασιν ² ἐπιφανῆναι ³ τὸ δαι-
μόνιον· κεραιωθέντα γὰρ τῶν Ἀγαθοκλέα μετὰ
τῆς οἰκίας καταφλεγθῆναι. οἱ δὲ γεωμόροι ἔκρινα
τὴν οὐσίαν αὐτοῦ δημοσίαν εἶναι, καὶ περὶ τῶν
κληρονόμων δεικνυόντων μηδὲν ἐλληφότα τῶν
ἱερῶν ἥ ⁴ δημοσίων χρημάτων. τὴν δὲ οἰκίαν
καθιερώσαντες ἄβατον τοῖς εἰσοδούσι ἐποίησαν,
ὡς ἐτι καὶ νῦν ὁνομάζεται Ἔμβρονταῖον. (Const.
Exc. 2 (1), pp. 214–15.)

¹ So Schäfer: βοηθησάντων.
² So Wurm: ναόν.
³ So the MSS., ἐπιφανῆναι We cling, Dindorf, Vogel.
⁴ ἥ added by Reiske.
him to such madness that he broke into the house of Melissus and began to carry off the boy by force. But the father and the other inmates of the house held fast to him, and in the violent struggle which ensued between the two groups the boy was found, without any knowing it, to have given up the ghost while in the arms of his defenders. Consequently, when we reflect upon the strange turn of the affair, we are forced both to pity the fate of the victim and to wonder at the unexpected reversal of fortune. For the boy came to the same manner of death as did he\textsuperscript{1} whose very name he bore, since they both lost their lives in similar manner at the hands of those who had aided them most.

11. Agathocles\textsuperscript{2} was chosen to be superintendent of the building of the temple of Athena, and picking out the finest blocks of the hewn stone, he paid for them out of his own means, but making an improper use of the stones he built with them a costly house. And at this act of his, we are told, the deity made itself manifest to men; for Agathocles was struck by lightning and he together with his house was consumed in flames. The Geomori\textsuperscript{3} ruled that his property should be confiscated to the state, although his heirs offered evidence that he had taken no money which belonged to either the sanctuary or the state. The house they consecrated to the goddess and forbade that anyone should enter it, and to this day it is called the House Struck by Lightning.

\textsuperscript{1} Actaeon, the hunter, who was killed by his dogs; cp. Book 4. 81. 3 ff.
\textsuperscript{2} This Agathocles is otherwise unknown.
\textsuperscript{3} The Geomori ("land-owners") in Syracuse and Samos were the nobility; precisely what their class was in Athens is not yet established.
12. Ἔτη τοῦτο δὲ μὲν βασιλεὺς ἀναλαβὼν ἑαυτὸν ἐκ τῶν τραυμάτων προέθηκε κρίσιν ἀριστείον. κατέβησαν μὲν οὖν ἐπὶ τὸν ἄγωνα δύο, Κλέονις τε καὶ Ἀριστομένης, ὅπερ ἐκάτερος εἶχεν ὦν τι πρὸς δόξαν. ὦ γὰρ Κλέονις ὑπερασπίζατο τὸν βασιλέα πεπωκότα τῶν ἐπιφερομένων Σπαρτιατῶν ὁκτὼ νεκροὺς ἐπεπούχειν· καὶ τούτων ἦσαν δύο ἡγεμόνες ἐπιφανεῖς· πάντων δὲ τῶν ἀναφερόμενων ὑπὸ αὐτῶν τὰς πανοπλίας ἐσκυλευκὼς ἐδειξεν τοῖς ὑπασπισταῖς, ὥστε ἰσομεία τῇς ἰδίαις ἀρετῆς πρὸς τὴν κρίσιν. πολλοῖς δὲ περιπεσόν τραύμασιν ἀπαντὸς ἐσχεν ἑναντία, μέγιστον παρεχόμενος τεκμῆριον τοῦ μηδενὶ τῶν πολέμων εἶχαι. ὥ δὲ Ἀριστομένης ἐν τῷ πέρι τοῦ βασιλέως ἅγων πέντε μὲν ἀνηρίκει τῶν Δακεδαμονίων, καὶ τὰς πανοπλίας ἐσκυλεύκει τῶν πολείμων ἐπικειμένων. καὶ τὸ μὲν ἑαυτὸν σῶμα διεφύλαξεν ἄτρωτον, έκ δὲ τῆς μάχης ἀπερχόμενος εἰς τὴν πόλιν ἔργον ἐπαινοῦμενον ἐπράξεν. ὥ μὲν γὰρ Κλέονις ἀσθενῶς ἐκ τῶν τραυμάτων διακινεμένος οὔτε βαδίζειν καθ’ αὐτὸν οὗτε χειραγωγεῖσθαι δυνατός ἦν. ὥ δὲ Ἀριστομένης ἀράμενος αὐτῶν ἐπὶ τοὺς ὁμούς 4 ἀπῆρεγκεν εἰς τὴν πόλιν, οὗτος δὲ ἠττών κομίζων τὴν ἰδίαν πανοπλίαν, καὶ ταύτα τοῦ Κλεόνιδος προέχειν τῶν ἀλλων μεγέθει τε καὶ ῥᾳδίς σώματος. τοιαύτας δὲ ἐχόντων ἀφορμὰς εἰς τὴν ὑπὲρ τῶν ἀριστείων κρίσιν, ὥ βασιλεὺς ἐκάθισε μετὰ τῶν ταξιάρχων κατὰ τὸν νόμον. προλαβὼν οὖν τὸν λόγον ὥ Κλέονις τοιούτοις ἐχρήσατο λόγοις.

1 So Herwerden: ἐπὶ τοῦ σώματος.
12. After this the king,\(^1\) when he had recovered from his wounds, proposed that they hold a trial for the meed of valour. And two men entered the contest, Cleonnis and Aristomenes, each of whom possessed his own peculiar claim to fame. For Cleonnis had covered the king with his shield when he had fallen and had accounted for the death of eight Spartans who charged against him—two of them were distinguished chieftains—and he had stripped the complete armour from all whom he had slain and given it to his shield-bearers, in order that he might have it as evidence of his valour for the trial. And though he had received many wounds, he had got them all in front, thus providing the fullest proof that he had given way before no one of his foes. And as for Aristomenes, he had slain five Lacedaemonians in the struggle over the body of the king and had stripped their complete armour from the foemen who had set upon him. He had also kept his body free from any wound, and on his way back to the city from the battle he had performed a deed which was deserving of praise. For Cleonnis lay so weakened by his wounds that he could neither walk without support nor be led by the hand; and Aristomenes, raising him on his shoulders, brought him back to the city, notwithstanding that he was also carrying his own complete armour and that Cleonnis surpassed all other men in size and strength of body. Such were their resources as they came to the trial for the meed of valour, and the king together with his chief captains took his seat as the law prescribed. Thereupon Cleonnis spoke first and addressed them with the following words:

\(^1\) Euphaës of Messenê; op. Pausanias, 4. 10. 5.
6 Ἡραχύς μὲν ἐστιν ὁ περὶ τῶν ἀριστελῶν λόγος· κριταὶ γὰρ εἰσὶν τεθεαμένοι τὰς ἐκάστων ἀρετὰς· ὑπομνησαι δὲ δὲι με, διότι πρὸς τοὺς αὐτοὺς ἀνδρας ἐκατέρων διαγωνισμένων ὑφ’ ἑνα καιρὸν καὶ τότον ἐγὼ πλείους ἀπέκτενα. δὴλον οὖν ὡς κατὰ τὴν αὐτὴν περίοστασιν ὁ πρώτερος ἐν ἀριθμῷ τῶν ἀναιρεθέντων προτερεῖ καὶ τοῖς εἰς 7 τὸ πρωτεῖον δικαίος. ἀλλὰ μὴν καὶ τὰ σώματα ἐκατέρων ἐμφανεστάτοις ἀποδείξεις ἔχει τῆς ὑπεροχῆς· ὁ μὲν γὰρ πλήρης ὃν τραυμάτων ἐναντίων ἀπελύετο τῆς μάχης, δὲ δ’ ὡσπερ ἐκ πανηγύρεως, ἀλλ’ οὐ τηλικοῦτης παρατάξεως ἐξών οὐκ ἔπειραθη, τι δύναται πολεμίων σύνηρος, εὐτυχεστερος μὲν οὖν ἦσως Ἀριστομένης, ἀγαθότερος δ’ ἡμῶν οὐκ ἂν δικαίως κριθεὶς. πρόδηλος γὰρ ὁ ὑπομείνας τοσαῦτας διαιρέσεις τοῦ σώματος ὡς ἀφειδῶς ἑαυτῶν ἐπέδωκεν ὑπὲρ τῆς πατρίδος· δ’ ἐν πολεμίων συμπλοκῇ καὶ τοιούτων κινδύνων τηρήσας ἑαυτὸν ἀτρωτῶν εὐλαβείας τοῦ παθεῖν τι τοῦτ’ ἐνήργησεν. ἄτοπον οὖν εἰ παρὰ τοῖς ἐφαρμοσὶ τῆς μάχης ὃ τῶν πολεμίων μὲν ἐλάττους ἀνελὼν, τῷ δ’ ἕως σώματι κινδυνεύσας ἤττον, προκριθήσεται τοῦ πρωτεύοντος ἐν ἀμφοτεροῖς. ἀλλὰ μὴν καὶ τὸ μηδένος ἑτι κινδύνου οὐπάρχοντος βαστάσαι τὸ σῶμα καταπετυχημένον ὑπὸ τῶν τραυμάτων ἀνδρείαν μὲν οὐδεμίαν ἔχει, σώματος δ’ ἕως ἵσχυν ἐπιδείκνυται. ἵκανα μοι ταῦτα εἰρήται πρὸς ὑμᾶς· πρόκειται γὰρ ἀγῶν οὐ λόγων, ἀλλ’ ἔργων.

1 So Bekker: ὁπότερος.
"Only a brief speech is necessary regarding the meed of valour, since the judges are men who themselves have witnessed the exploits of each of us; and I need only to remind you that, as we both fought against the same foemen on this single occasion and in this single place, it was I who killed the greater number. It is obvious, therefore, that he who, under identical circumstances, was first in the number of foemen he slew is also first in his just claim to the meed of valour. Furthermore, the bodies of the two of us supply the most manifest proofs where is the superiority, for the one came out of the battle covered with wounds which are in front, while the other, returning as from a festive gathering and not from so fierce a pitched battle as that was, did not experience the might of an enemy's sword. More fortunate Aristomenes may well be, but he may not justly be judged to be the braver of us two. For it is manifest that the man who endured such lacerations of his body offered himself unsparingly for his fatherland; whereas the man who, in close grips with the enemy and amidst such perils, kept himself unwounded was able to do that only because he shunned hurt to his person. And so it would be absurd if, before judges who have themselves witnessed the battle, that man shall have the preference who slew a smaller number of the foe and exposed his own body to less danger, before the man who holds first place on both these counts. Furthermore, his carrying a body all worn out by its wounds, and when no further peril threatens, is no indication of bravery, though it does perhaps betoken strength of body. What I have said to you is sufficient; for the contest which you are to decide is one, not of words, but of deeds."

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10 Παραλαβών δ' ἐν μέρει τὸν λόγον Ἀριστομένης, Θαυμάζω, φησίν, εἰ μέλλει περὶ ἀριστείων ἀμφισβητεῖν ὅ σωθεῖς τῷ σώζαντι: ἀναγκαῖον γὰρ ἢ τῶν δικαζόντων αὐτὸν ἀνοιαν καταγωγή-σκεῖν ἢ τὴν κρίσιν δοκεῖν ἐκ τῶν νῦν λεγομένων, ἀλλ' οὐκ ἐκ τῶν τότε πεπραγμένων ἔσεσθαι. οὔ μόνον δὲ Κλέονις δειχθήσεται κατ' ἀρετὴν λειπόμενος, ἀλλὰ καὶ τελέως ἀχαίρητος. ἀφεῖς γὰρ τὸ τά συντελεσθέντα ὑπ’ αὐτοῦ καλῶς διαπορεύ-εσθαι, διέσυρε τὰς ἐμὰς πράξεις, φιλοτιμότερος ἦν ἡ δίκαιον: ὡς γὰρ καὶ ίδιας σωτηρίας τὰς μεγίστας ὀφείλει χάριτας, τούτου τὸν ἐπὶ τοὺς καλῶς πρακτεῖσιν ἔπαινον διὰ φθόνον ἄφηρηται. ἐγὼ δὲ ὀμολογῶ μὲν ἐν τοῖς τότε γεγενημένοις κυνόνοις εὐτυχῆς ὑπάρξαι, φημὶ δὲ πρότερον
11 ἀγαθὸς γενέσθαι. εἰ μὲν γὰρ ἐκκλίνας τὴν τῶν πολέμων ἐπιφοράν ἀτρωτός ἐγενομῆν, οὐκ εὐτυχῇ με προσήκεν ὄνομάζειν, ἀλλὰ δειλόν, οὐδ' ὑπὲρ ἀριστείων λέγειν κρίσιν, ἀλλὰ ταῖς ἐκ τῶν νόμων τιμωρίαις περιπετευκέναι· ἐπεὶ δ' ἐν πρώτοις μαχόμενος καὶ τοὺς υφισταμένους ἀναιρῶν οὐκ ἔπαθον ἀπερ ἐπραξά, ῥητέον οὐκ εὐτυχῇ με
12 μόνον, ἀλλὰ καὶ ἁγαθόν. εἰτε γὰρ οἱ πολέμοι καταπλαγέντες τὴν ἀρετὴν οὐκ ἐτόλμησαν ἀμύ- νασθαι, μεγάλων ἔπαινων ἄξιοι δὲν ἐφοβήθησαν, εἰτ' ἐκεῖνων ἄγωνιξομένων εὐθύμως εγὼ φονεύων τοὺς ἀνθεστηκότας καὶ τὸν σώματος ἐποιούμην
13 πρόνοιαν, ἀνδρεῖος ἃμα καὶ συνετός. δ' γὰρ
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It was now the turn of Aristomenes to speak, and he addressed the judges as follows: "I am astonished that the man who has been saved thinks to strive with his saviour for the meed of valour; for the necessary conclusion is, either that he charges the judges with folly, or that he thinks that the decision will be rendered on the basis of the words spoken now, not of the deeds done then. But it will be shown that Cleonnis is not only inferior to me in bravery, but wholly ungrateful as well. For, omitting to recount his own brave achievements, he set about disparaging my deeds, thus showing himself to be more grasping for honour than is just; for from the man to whom he owed the greatest gratitude for saving his life, from him he in his envy has taken away the praise earned by his own noble deeds. I am ready to concede that in the perils encountered in the battle I was fortunate, but I maintain that I showed myself his superior in bravery. If, indeed, I had come off unwounded because I avoided the onslaught of the foe, it would have been more fitting for me to call myself, not fortunate, but cowardly, and not even to plead for the meed of valour, but to have suffered the punishments prescribed by the law. However, since it was while fighting in the front of battle and slaying those who opposed me that I did not suffer what I inflicted on others, the necessary conclusion is that I was not only fortunate but also brave. For if the enemy, in terror, did not dare to face my valour, then am I, whom they feared, deserving of great praise; or else, if they fought with spirit, and yet I slaughtered them as they came on, taking thought at the same time for my body, then am I both courageous and cunning. For the man
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ἐν αὐτῷ τῷ ὑμιμομαχεῖν ἐμφρόνως ὑπομένων τὸ
δεων ἐκατέρας ἔχει τὰς ἀρετὰς, σώματὸς τε
καὶ ψυχῆς: καλτοι γε ταῦτα τὰ δίκαια πρὸς
ἐτέρους ἢν μοι ρητέον ἀμείνους τοῦτον. ὅτε
γὰρ Κλέονιν παραλευμένον ἐκ τῆς μάχης εἰς
τὴν πόλιν ἀπήνεγκα τάμαυτοῦ σῶξων ὅπλα, καὶ
15 ὑπ’ αὐτοῦ κεκρίσθαι νομίζω τὸ δίκαιον. καλτοι
γε παροραθεὶς τὸθ’ ὑφ’ ἡμῶν ἵψως οὐκ ἂν ἦριξεν νῦν
ὑπὲρ ἀριστεῖων, οὐδὲ διασύρων τηλικοῦτον μέγεθος
ἐυεργεσίας ἔλεγε μηθέν εἶναι μέγα τὸ πραξθὲν
διὰ τὸ κατ’ ἐκείνου τὸν καιρὸν ἀποχωρεῖν ἐκ τῆς
μάχης τοὺς πολέμους. τὸς γὰρ οὐκ οἶδεν, ὅτι
πολλάκις οἱ διαλυθέντες εἰς τῆς μάχης ἐξ
ὑποστροφῆς εἰώθαις ἐπιτίθεσθαι καὶ στρατηγίας
ταύτῃ χρησάμενοι τυχῆνεν τῆς νίκης; ἱκανά μοι
τὰ ρηθέντα: λόγων γὰρ πλειόνων οὐκ ὅμαι ύμᾶς
προσδείσθαι.

16 Τούτων ρηθέντων οἱ δικαίοτερες ὁμογνώμονες
γενόμενοι προέκριναν τοὺς Ἀριστομένην. (Cod.
513–14.)

13. Καὶ ταῖς προθυμίαις ἐπερρωθῆσαν· τοὺς
γὰρ ἐκ παιδῶν ἀνδρείαν καὶ καρτερίαν ἀσκοῦντας,
κἂν ἡ τύχη που ταπεινώθη, βραχὺς λόγος ἐφ’
ὁ δὲ παριστησιν. οὐ μὴν οὐδὲ οἱ Μεσσηνοὶ
tούτων ἀπελεύσαντο ταῖς προθυμίαις, ἀλλὰ ταῖς
σφῶν ἀρεταῖς πιστεύσαντες...

2 Ὅτι οἱ Δακεδαμόνοι καταπονοῦμενοι ὑπὸ
Μεσσηνῶν ἐπεμψαν εἰς Δελφοὺς. ἡ δὲ ἔχρησεν,

1 τῷ added by Dindorf.
2 τὰ added by Dindorf.
who, while fighting desperately, meets the threatening danger with calm mind, has a double claim to bravery, that of body and that of soul. And yet these just claims of mine I should plead against other men who are better than my opponent. For when I carried the disabled Cleomis from the scene of battle to the city, keeping my arms the while, he himself, in my judgment, had acknowledged the justice of my claim. Yet quite possibly, if I had paid no attention to him at that time, he would not now be striving with me for the meed of valour, nor would he be disparaging that great kindness I showed him, by claiming that the great deed I performed was nothing, because by that time the enemy had withdrawn from the field. Who, indeed, does not know that many times armies which have left the battle-field have made it their practice to wheel about and renew the attack, and to win the victory by the use of strategy of this kind? But I have said enough; for I cannot think you have need of further words."

After these speeches the judges with one accord gave their votes for Aristomenes.

13. The Lacedaemonians recovered their zeal; for if men have practised manly virtue and bravery from their youth, even though some turn of fortune has humbled them, yet a brief speech will recall them to their sense of duty. On the other hand the Messenians were not second to them in their zeal; nay rather, confiding in their own valour. . . .

Since the Lacedaemonians were being worsted by the Messenians, they sent to inquire of Delphi. And the priestess made answer to them:
οὐ σε μάχης μόνον ἐργ᾽ ἐφέπευν χερὶ Φοίβος ἀνώγει,
ἀλλ᾽ ἀπάτη μὲν ἔχει γαῖαν Μεσσηνίδα λάος,
ταῖς δ᾽ αὐταῖς τέχναισιν ἀλώσεται αἵσπερ ὑπηρέτευν.

ἔστι δὲ τὸ νοοῦμενον μὴ μόνον τοῖς ἐκ ἕκ μίας ἔργοις, ἀλλὰ καὶ τοῖς ἐκ δόλου. . . . (Const. Exc. 4, p. 276.)

14. Ὅτι Πομπήλιος ὁ Ἀρωμαίων βασιλεὺς πάντα τὸν τοῦ ζῆν χρόνου ἐν εἰρήνῃ διετέλεσε. λέγουσι δὲ τινες ἀκούστην γενόμενον Πυθαγόρου παρ᾽ ἐκείνου λαβεῖν τὰ τε περὶ θεῶν νομοθετήματα, καὶ πολλὰ διδαχθῆναι, δι᾽ ὧν ἐπιφανὴς ἄνὴρ ἐγένετο καὶ βασιλεὺς ἤρεθη μετάπεμπτος. (Const. Exc. 2 (1), p. 215.)

15. Ὅτι κατὰ τὴν ἄξιαν οὐδὲ θελήσαντες δυνάμεθα τιμῆσαι τὸ δαμόνιον. ἦστε εἰ μὴ κατὰ δύναμιν βουληθησάμεν εὐχαριστεῖν, τίνας δὲ ἐλπίδας τοῦ μέλλοντος βίου λαμβάνωμεν, εἰς τούτους ἐξαμαρτάνοντες οὐς ἀδικοῦντας οὐκ ἂν εἰς δυνατὸν οὔτε λαβεῖν οὔτε διαφυγεῖν; τὸ μὲν γὰρ ὠλον, παρ᾽ οἷς ἀδάνατον εἶναι συμβαῖνει καὶ τὴν εὐεργεσίαν καὶ τὴν κόλασιν, φανερῶν ὡς ἐν τούτους παρασκεύαξεν προσήκει τὴν μὲν ὀργὴν ἁγένητον, 2 τὴν δὲ εὖνοιαν αἰώνιον. — τηλικὰ τὴν γὰρ ἔχει παραλαγὴν ὁ τῶν ἁσέβων βίος πρὸς τὸν τῶν εὐσεβῶν, ὡστε προσδοκᾶν ἑκατέρον αὐτοῖς βεβαιώσειν τὸ θεῖον τοὺς μὲν τὰς ἴδιας εὐχὰς, τοὺς δὲ 3 τὰς παρὰ τῶν ἔχθρων εὐχὰς. . . . τὸ δὲ ὠλон, εἰ τοῖς μὲν ἔχθροις ὅταν πρὸς τοὺς βωμοὺς καταφύγωσι βοηθοῦμεν, τοῖς δὲ πολεμίοις διὰ τῶν 404
'Tis not alone the deeds of battle thou
Should ply at Phoebus' order. Guile it is
Whereby the folk doth hold Messenê's land,
And by the same device as it was gained
Shall it be won.

The thought is that it is not alone by deeds of strength
but by those of craft as well. . . .

14. Pompilius, the Roman king, lived at peace
for his entire life. And certain writers state that he
was a pupil of Pythagoras, and that he received from
him the ordinances he laid down regarding the worship
of the gods and was instructed in many other matters;
and it was because of this that he became a man of
renown and was summoned by the Romans to be
their king.

15. It is not within our power, much as we may wish
it, to honour the deity in a worthy manner. Conse-
quently, if we were not ready, according to our
ability, to show ourselves grateful, what hope should
we have of the life to come, seeing that we transgress
against those whom evil-doers may neither elude nor
escape? For, to sum up all, it is evident that, with
respect to those in whose power are both unending
reward and unending punishment, we should see
to it that their anger is not aroused and that their
favour is everlasting.—For so great is the difference
between the life of the impious and the life of the
pious, that though both expect of the deity the fulfil-
ment of their prayers, the former expect the fulfilment
of their own, the latter those of their enemies. . . .
In fine, if we give aid to enemies when they
flee for refuge to altars, and if we pledge with oaths

1 ἐκ βλάς MSS.; Vogel adds τῆς before βλάς.
DIODORUS OF SICILY

όρκων πίστεις δίδομεν μηδὲν ἄδικήσειν, ποιαν χρή πρὸς αὐτούς ποιεῖσθαι τοὺς θεοὺς σπουδὴν, οὐ οὐ μόνον τοὺς εὐσεβεῖς ἐν τῷ ζήν εὖ ποιοῦσιν, ἀλλὰ καὶ μετὰ τὸν βάναυσον, εἰ δὲ καὶ ταῖς τελεταῖς πιστεύομεν, διαγωγὴν μετ’ εὐφημίας ἠδείαν ¹ εἰς ἄπαντα τὸν αἰῶνα παρασκευάζουσιν; διὸ καὶ προσήκει μηδὲν οὖτω τῶν ἐν τῷ βίῳ σπουδάζων ὡς περὶ τὴν τῶν θεῶν τιμὴν.

4 "Ωτι ἀνδρείαν καὶ δικαιοσύνην καὶ τὰς ἄλλας ἀρετὰς ἀνθρώπων καὶ τὰ λοιπὰ τῶν ζῶν εὐρήσθαι συμβέβηκε, τὴν δὲ εὐσεβείαν τοσοῦτο τῶν ἄλλων ἀρετῶν προέχειν ὅσον καὶ τοὺς θεοὺς τῶν θνητῶν ἐν πάσι πρωτεύειν.

5 "Ωτι ξηλωτῆς ὦντος εὐσεβείας ² τοῖς ἱδιώταις, ³ πολὺ μᾶλλον οἰκεῖαν εἶναι ταῖς πόλεσιν; τῆς τε γὰρ ἀθανασίας ἐγγύτερον οὕτα προσωκειμένη τοῖς θεοῖς τὴν φύσιν ἔχουσι καὶ πολὺν χρόνον διαμένουσαι προσδοκῶσι τὴν ὁφειλομένην ἀμοιβήν, τῆς μὲν εὐσεβείας τὴν ἡγεμονίαν, τῆς δὲ εἰς τὸ θεῖον ὀλυγορίας τὴν τιμωρίαν. (Const. Exc. 4, pp. 276-77.)


17. "Οτι Μύσκελλος τις Ἀχαιὸς ὦν τὸ γένος ἐκ Ῥύπης ⁴ κατήντησεν εἰς Δελφοὺς καὶ τὸν θεὸν ἐπηρώτησε περὶ τέκνων γενέσεως; ἡ δὲ Πυθία ἀνέτειλεν οὖντος.

¹ πιστεύομεν (πιστεύει Krebs) added by Oldfather, διαγωγήν Mai, ἠδείαν Dindorf: τελετάς δεί ἀγωγήν ... ἠδείας. The passage has been variously emended.
² εὐσεβείας added by Mai.

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to hostile foes that we will do them no wrong, what sort of zeal should we show towards the gods themselves, who show kindnesses to the pious not only in this life, but also after death, and who, if we place confidence in the Mysteries, also have ready for them a happy existence and good fame for all eternity? Consequently there is nothing in this life about which we should be so in earnest as concerning the honour due to the gods.

Our conclusion is that bravery and justice and all the other virtues of mankind the other animals also have acquired, but that reverence for the deity in so far transcends all the other virtues as the gods themselves are in all respects superior to mortals.¹

While reverence for the deity is a desirable thing for men in private life, far more is it appropriate to states; for states, by reason of their nearer approach to immortality, enjoy a nature akin to that of the gods and, in the considerable length of time they endure, they may expect the reward they merit—sovereignty as the reward for reverence, punishment for slighting the divinity.

16. Deioctes, the king of the Medes, despite the great lawlessness which prevailed, practised justice and the other virtues.

17. Myscellus, an Achaean by birth, went from Rhypé ² to Delphi and inquired of the god concerning the begetting of children. And the Pythian priestess gave him the following answer:

¹ The thought appears to be that reverence for god is the single virtue found only in man and not in other animals.
² In Achaean.

² So Dindorf: ἱδίος. ⁴ So Bekker: Κρήτης.
Μύσκελλε βραχύνωτε, φίλεις ο’ ἐκάργγος Ἀπόλλων,
καὶ γενεὰν δώσει· τόδε δὲ πρῶτον σε κελεύει,
οἴκησαι σε Κρότωνα μέγαν καλαίς ἐν ἀρούραις.

tοῦ δὲ Κρότωνα ἀγνοούντος εἰπεῖν πάλιν τὴν Ἡπίαν,

αὐτὸς σοι φράζει ἐκατηβόλος ἀλλὰ συνίει.
οὗτος μὲν Τάφιος τοι αὐτοτος, ἤδε δὲ Ἡλκίς,
ἡδὲ δὲ Κουρήτων . . . η ἱερὰ χθών,
αἰδὲ δ’ Ἐξιωάδες εἰσί· πολὺς δ’ ἐπ’ ἀριστερὰ
πόντος.
οὗτω σ’ οὐκ ἂν φημὶ Δαικίνιον ἄκρου ἀμαρτεῖν
οὐδ’ ἱερὰς Κριμίσης οὐδ’ Λισάρου ποταμοῖο.

2 "Οτι τοῦ χρησμοῦ προστάττοντος Κρότωνοι
κτίζειν ὁ Μύσκελλος τὴν περὶ τὴν Σύβαριν χώραν
θεαιμάς ἐβούλετο κτίσαι, καὶ ἐξέπεσε χρησμὸς
αὐτῷ οὗτος,

Μύσκελλε βραχύνωτε, παρέκ θεοῦ ἄλλα ματεύσων
κλαύματα μαστεύεις· δῶρον δ’ ὁ διδῷ θεὸς
αινεῖ. (Const. Exc. 4, pp. 277–78.)

18. "Οτι οἱ Σύβαρῖται γαστριδουλοί εἰσι καὶ
τρυφηταί. τοσοῦτος δὲ ἦν ζῆλος παρ’ αὐτοῖς
τρυφῆς, ὅστε καὶ τῶν ἐξωθεὶν ἔθνων μάλιστα
ηγάπων Ἰωνας καὶ Τυρρηνοὺς, ὃτι συνεβαινεν
αὐτοῖς τοὺς μὲν τῶν Ἐλλήνων, τοὺς δὲ τῶν
βαρβάρων προέχειν τῇ κατὰ τὸ ζῆν πολυτελείᾳ.
(Const. Exc. 2 (1), p. 215.)

2 "Οτι φασὶ τινα τῶν εὐπόρων Σύβαριτῶν,

1 He is reputed to have been a hunchback.
FRAGMENTS OF BOOK VIII. 17. 1–18. 2

Myscellus, too short of back, beloved art thou
Of him, even Apollo, who works afar,
And he will give thee children; yet this first
Is his command, Croton the great to found
Amidst fair fields.

And since he did not understand the reference to
Croton, the Pythian priestess gave answer a second
time:

To thee the Far-darter in person now doth speak,
And give thou heed. Here lieth the Taphian land,
Untouched by plow, and Chalcis there, and there
The home of the Curetes, sacred soil,
And there the isles of the Echinades:
And on the islands’ left a mighty sea.
This way thou cans’t not miss the Lacinian Head,
Nor sacred Crimisê, nor Aesarus’ stream.

Although the oracle thus commanded Myscellus
to found Croton, he, because of his admiration of the
territory of Sybaris, wished to found a city there;
whereupon the following oracle was delivered to
him:

Myscellus, too short of back, in searching things
Other than god commands, thou seekest naught
But tears. Approve the gift the god doth give.

18. The Sybarites are slaves to their belly and
lovers of luxury. And so great was their devotion
to luxury that of the peoples elsewhere their prefer-
ence was above all for the Ionians and the Tyrrhenians,
because they found that the former surpassed the
other Greeks, and the latter the other barbarians,
in the extravagance of their manner of life.

We are told that a wealthy Sybarite, on hearing
ΔΙΟΔΟΡΟΣ Ο ΣΙΚΙΛΙΤΗΣ

ακούσαντα παρά τινων ὦτι θεασάμενος τις 1 τοὺς ἐργάτας εἰληφὼς εὖ πήγματα, 2 παρακαλέ-
σαι τὸν εἰπόντα μὴ θαυμᾶσαι καὶ γὰρ ἀκού-
σαντα τὸ γεγονὸς πεποιηκέναι τὴν πλευράν. ἔτερον δὲ λέγεται παραβαλόντα εἰς Σπάρτην εἰπεῖν ὦτι πρότερον μὲν θαυμάζοι τὴν τῶν Σπαρτια-
τῶν ἀνδρείαν, τότε δὲ θεασάμενον εὐτελῶς καὶ
μετὰ πολλῆς κακόπαθείας βιοῦντας εἰπεῖν ὦτι
tῶν ἐσχάτων οὐδὲν διαφέρουσι· τὸν γὰρ ἐν
Συβάρταις ἀνανδρότατον 3 μᾶλλον ἔλεσθαι ἄν
τρὶς ἀποθανεῖν ἢ τοιοῦτον βιῶν ζῶντα καρτερεῖν.
μάλιστα δὲ παρ’ αὐτοῖς περιουσίασαι λέγεται τρυφῆ
τῶν ὄνομαξόμενον Μινυρίδην. (Const. Exc. 4, p.
278.)

19. "Ὡτι Μινυρίδης λέγεται περιουσίασαι
τρυφῆ παρὰ Συβάρταις. τοῦτον 4 γὰρ, Κλεισ-
θένους τὸν Σικυώνιον τυράννου νικήσαντος ἄρματι
καὶ κηρύζαντος παραγενέσθαι τοὺς προαιρο-
μένους γαμεῖν τὴν αὐτοῦ θυγατέρα, δοκοῦσαν
κάλλει διαφέρειν, ἀναχθῆναι φασον 5 ἐκ Συβάρεως
ἐν πεντηκοντάρῳ τοὺς ἑρέτας ἑξοντα ὑδίους
οἰκέτας, ὥν εἶναι 6 τοὺς μὲν ἄλλες, τοὺς δὲ ὀρνιθο-
2 θηρας. παραγενόμενον δὲ εἰς Σικυώνα ταῖς
κατὰ τὴν οὐσίαν παρασκευαῖς οὐ μόνον τοὺς
ἀντιμισθεύοντας, ἀλλὰ καὶ τὸν τύραννον αὐτὸν
ὑπεράριστον, καὶ περὶ τῆς πόλεως αὐτῷ πάσης συμ-
φιλοτιμομομενῆς. εἴν δὲ τῷ μετὰ τὴν ἄφρω
δείπνων προσόντος τινὸς, ὅπως κατακλιθῇ πρὸς
αὐτὸν, εἰπεῖν ὦτι κατὰ τὸ κήρυγμα πάρεστιν ἢ
μετὰ τῆς γυναίκος ἢ μόνον κατακλιθησόμενον.
(Const. Exc. 2 (1), pp. 215–16.)

1 τις added by Capps. 2 So Krebs: πράγματα.
some persons say that a man had suffered a rupture at the sight of some men working, begged the speaker not to be astounded at that. "For I," he said, "at the mere hearing of it, have suffered a stitch in my side." Of another Sybarite it is told that he remarked after a visit to Sparta that he used to wonder at the bravery of the Spartans, but that now, after witnessing what a frugal and utterly miserable life they led, he could only conclude that they were no better than the lowest of men. "For the most cowardly Sybarite," he said, "would choose to die thrice rather than to endure a life like theirs." The man among them who, we are told, indulged in the greatest luxury was known as Mindyrides.

19. Mindyrides, men say, surpassed the other Sybarites in luxury. For when Cleisthenes, the tyrant of Sicyon, after winning the chariot-race made proclamation that any who purposed to marry his daughter, who was considered a girl of surpassing beauty, should gather at his home, Mindyrides, we are told, set sail from Sybaris in a ship of fifty oars, the rowers being slaves of his own household, some of them fishermen and others fowlers. And upon his arrival in Sicyon he surpassed, in the equipage his fortune afforded him, not only the rival suitors but also the tyrant himself, although the whole city was participating eagerly in the occasion. And at the dinner which was held after his arrival, when a certain man approached Mindyrides to recline beside him at the table, the latter remarked that he was here in accordance with the proclamation and intended to recline either with the lady or by himself.
"Ότι Μιλησίων τριφώντων φασὶ πρὸς αὐτοὺς ἀποδημήσαντά τινα τῶν Συβαριτῶν, ἔπειδὴ πάλιν πρὸς τὴν πατρίδα παρεγενήθη, τά τε ἄλλα τοῖς πολίταις ἔξηγεῖον καὶ δὴ καὶ

21. "Ότι συνταξαμένων τῶν ἐπευνακτῶν τῷ Φαλάνθῳ τότε ἤκειν πρὸς τὴν στάσιν κατὰ τὴν ἀγοράν, ὅταν ο ³ αὐτοῦ ἐπὶ τὸ μέτωπον ἐφελκύσῃ τὴν κυνήν, μετὰ τῶν ὀπλῶν ⁴ ἐμήνυσε δὲ τις τὸ μέλλον γίνεσθαι τοῖς ἐφόροις. τῶν δὲ πλείστων οἰκομένων δεῖν ἀποκτεῖναι τὸν Φάλανθον, Ἕγαθιᾶ-

2 συνεβούλευσαν εὖν τὸν κήρυκα ἀναγορεύσαι τὴν κυνήν εὖν ὥς ἔχει Φαλάνθον. οὗ γενομένου τοῦ μὲν παρθενίας ἀποστήσασθαι τῆς ἐπιβολῆς καὶ πρὸς διάλυσιν ὄρμησαι.

3 Ὅτι οἱ αὐτοὶ ⁵ ἐπευνακταὶ θεωροῦσι πέμψαντες εἰς Δελφοὺς ἐπηρώτων, εἰ δίδωσιν αὐτοῖς τὴν Συκυωνίαν. ἡ δὲ ἔφη,
FRAGMENTS OF BOOK VIII. 20. I-21. 3

20. The Milesians lived in luxury. And we are told that a Sybarite who had paid them a visit, after he returned to his native city remarked, among other things which he recounted to his fellow-citizens, that in his absence from home he had seen but one free city and that was the city of the Milesians.

21. The Epeunactae had agreed with Phalanthus that they would rise in revolt in the market-place, as soon as Phalanthus, in full armour, should pull his helmet over his forehead; but a certain man disclosed to the ephors what was going to take place. The majority of the ephors believed that they should put Phalanthus to death, but Agathiadus, who had become a lover of his, stated that if they did this they would plunge Sparta into the greatest civil strife, in which, if they were victorious, they would win a profitless victory, and, if they lost, they would utterly destroy their fatherland. He gave as his advice, therefore, that the herald should publicly proclaim that Phalanthus should let his helmet rest as it was. This was done, and the Partheniae gave up the undertaking and began to seek a reconciliation.

The Epeunactae sent envoys to Delphi and inquired of the god if he would give them the territory of Sicyon. And the priestess replied:

1 A group of Spartan helots which was formed during the Messenian Wars. Because of the heavy loss of Spartan citizens helots were "assigned to the nuptial beds" of the dead husbands; cp. Athenaeus, 271 c. They are identified below with the Partheniae, a slightly different group of helots formed at the same time.

2 Or "as soon as Phalanthus should pull his helmet over his forehead as far as the eyes" (Wurm; see critical note).
καλὸν τοι τὸ μεταξὶ Κορίνθου καὶ Σικυῶνος· ἄλλ’ οὐκ οἰκήσεις ὅπερ εἰ παγχάλκεος εϊς.
Σατύριον φράζουν σὺ Τάραντός τ’ 1 ἀγλαδὺ ὕψωρ καὶ λιμένα οἰκοῦν ταῖς ὑπὸ τράγος ἀλμυρὰν 2 οἴδαμ.
ἀμφαγαπῷ τέγγων ἄκρον πολιοῦ γενείου 3 ἔνθα Τάραντα ποιοὺ ἐπὶ Σατύριον βεβαιῶτα.
ἀκούσαντες δὲ ἡγέσουν· ἡ δὲ φανερώτεροι ἔφη,
Σατύριόν τοι ἐδωκα Τάραντά τε πίονα δὴμον οἰκήσαι καὶ πῆματ' Ἰαπύγεσσι γενέσθαι.
(Const. Exc. 4, pp. 278-79.)

22. "Οτι Ἰππομένης ὁ τῶν Ἀθηναίων ἀρχων, τῆς θυγατρὸς αὐτοῦ φθαρέσῃς υπὸ τινος, τιμωρίαν ἔλαβε παρ’ αὐτῆς ἀνήκεστον καὶ παρηλλαγμένην· μεθ’ ἵππου γὰρ αὐτὴν εἰς οἰκίσκον τινὰ συγκλεί-

σας, καὶ τὴν τροφὴν παρελόμενος ἐπὶ τινας ἡμέρας, ἡνάγκασε τὸ ζῷον διὰ τὴν ἑνδειαν ἀναλώ-

σαι τὸ σῶμα τῆς παραβληθεῖσης. (Const. Exc. 2 (1), p. 216.)

23. "Οτι Ἀντίφημος καὶ Ἐντιμος οἱ Γέλαν κτίσαντες ἡρωτήσαν τὴν Πυθλαν, καὶ ἔχρισε ταῦτα,

"Ἐντιμῷ ἂν Κράτωνος ἀγακλέος 4 ὡς δαίφρον, ἐλθόντες Σικελὴν καλὴν 5 χθόνα ναετον ἀμφω, δειμαμενοι πτολειθρόν ὄμοι Κρητῶν Ὀδίων τε πάρ προχοᾶς ποταμοί Γέλα συνομῶνυμον ἄγνου.

1 σὺ Τάραντός τ’ Hermann: καὶ Τάραντος.
2 So Dindorf: ἀγλαδῖ.
3 So Wurm, Dindorf reading τέγγων for Wurm’s βάπτει τ’: ἀμφαγαπῇ τ’ ἄκροπολιν ἄγενελον.
4 So Mai: ἀγακλέει.
Fair is the plain 'twixt Corinth and Sicyon;
But not a home for thee, though thou wert clad
Throughout in bronze. Mark thou Satyrion
And Taras' gleaming flood, the harbour on
The left, and where the goat catches with joy
The salt smell of the sea, wetting the tip
Of his gray beard. There build thou Taras firm
Within Satyrion's land.

When they heard this reply they could not understand it; whereupon the priestess spoke more plainly:

Satyrion is my gift to thee wherein
To dwell, and the fat land of Taras too,
A bane to be to the Iapygian folk.

22. Hippomenes, the Athenian archon, exacted of his daughter, who had been violated by an unknown person, a punishment which was cruel and extraordinary. He shut her up together with a horse in a small stall, and by keeping the beast without food for some days he forced it, through hunger, to eat the body of the girl who had been thrown to it.

23. Antiphemus and Entimus, who founded Gela, made inquiry of the Pythian priestess, who gave them the following answer:

Entimus and thou, illustrious Craton's son
Sagacious, fare ye two forth to Sicelê,
On her fair soil to dwell, where ye shall build
A city, home for men of Crete and Rhodes,
E'en Gela, at that sacred river's mouth
Whose name it too shall bear.

*καληρ added by Wurm.*
"Oti oi ek tis dekathis anatethentes 1 Xalikideis helhon xepsoimenoi peri apoukias, kai aneile,
'Afia i potamoun ieroughtatos eis aila pitei, 2 eno eisow bathonti ton aresena thilus ovpsei, entha polin oikize, didoi de soi Aousona xhara.

oi dev kata ton 'Afian potamou eurontes apmeleno periapleugmenhen emevis 3 ektopsan poln.

Paraporeuomenon megaly tis fowni legew, anti thnetoi bino dozan arhanaton peripoinhesaibai boulaitai tis; tis 4 erei proutos, epiddwmi ton emantou bino eis thn koyni asphaleiai;

"Oti twn eis agroun poreuomenon tis ekholis apantwn 5 horitsis mhi ti neasteron eih kata thn polin. kai ekhmiwsan auton oii thn arxih paral Dokrois ekontes: tosouton hsan peri to dikaiou hskolhekostes.

24. "Oti Sikonwionois ehrsean he Puthia ekaton  
eti mastigounomhesebas auntois. epertime  
santew de autgon tis o tauta pouhsow, polin  
apekrith, o ai katanpleusantes proutw gegovn  
menov wion akousow. etyugane de tois thewrois  
hkolouthkow tis thesias eneka mageiros, de

1 Vogel reads anatethentes.
2 So Dindorf: afishe potamoun ieroughtan eli aila pitein.
3 to legomeon aresenodhlin after emevis is clearly a gloss.
4 tis added by Vogel.
5 ekholis apantwn Wurm: horitseas apant|||.

1 According to Strabo (6. 1. 6), every tenth Chalcidian had been dedicated "because of a failure of crops."
2 The gender of "grape-vine" is feminine, of "fig-tree" masculine.

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FRAGMENTS OF BOOK VIII. 23. 2-24. 1

The Chalcidians, a tenth of whom had been dedicated\(^1\) to Apollo, came to the god to inquire about sending forth a colony, and they received the reply:

Where Apsia, most sacred river, falls
Into the sea, and as one enters it
The female weds the male, a city found
Thou there, the land of Auson is thy gift.

And they, finding on the banks of the river Apsia a grape-vine entwined about a wild fig-tree,\(^2\) founded there a city.\(^3\)

As he passed by he cried with a loud voice, "Is there anyone who is ready to win immortal glory in exchange for a mortal life? Who will be the first to say, 'I give my life for the safety of the commonwealth?'"

Once a worthless fellow, meeting a man on his way to the countryside, asked him whether there was anything unusual taking place in the city. And the fellow was fined by the Locrian magistrates, so intent were they upon the maintenance of justice.

24. The inhabitants of Sicyon received from the Pythian priestess the oracle that they would be "governed by the scourge" for one hundred years. And when they inquired further who would ply the scourge, she answered the second time that it would be the first man to whom they should hear, after they put ashor, a son had been born. Now it so happened that a cook by the name of Andreas\(^4\) had accompanied

\(^{1}\) Rhégium.

\(^{2}\) Andreas was the father of Myron, who became tyrant of Sicyon, handing down his power to his son Aristonymus and to his grandson Cleisthenes (Herodotus 6. 126).
DIODORUS OF SICILY

ἐκαλεῖτο Ἀνδρέας, μισθοῦ τοὺς ἄρχουσι μαστιγοφόρων ὑπηρέτει. (Const. Exc. 4, pp. 279-80.)

25. "Οτι ἐπὶ Ὀστιλλίου Τύλλου τοῦ Ῥωμαιῶν βασιλέως Ἀλβανοὶ τὴν αὐξῆσαν τῶν Ῥωμαιῶν ὑφομένου καὶ ταπεινώσαν τούτους βουλόμενοι, προσεποιήσαντο ἐπὶ τῆς ἑαυτῶν χώρας γεγονέναι ληστὰς Ῥωμαιῶς, καὶ ἐπεμφάνεις ἔστι Ῥώμην πρεσβευτῶς τοὺς τὸ δίκαιον αἰτήσοντας, εἰ δὲ

2 μὴ προσέχωσι, πόλεμον καταγγελοῦντας. Ὀστιλλίος δὲ ὁ τῶν Ῥωμαιῶν βασιλέως πυθόμενος ὡς ἤστοΐται πρόφασιν πολέμου, τοὺς μὲν φίλους παρήγγειλε τοὺς πρέσβεις ἐκδέξασθαι καὶ παρακαλεῖν ἐπὶ ξενίαν· αὐτὸς δὲ ἐκκλίνα τὴν πρὸς τούτους ἐντεύξει ἐπεμψεν εἰς Ἀλβανοὺς τοὺς 1 τὸ

3 παραπλησίου τοῖς ἑκείνων ποιήσοντας. τούτῳ δὲ συνετέλεσεν ἀρχαϊκῶς των προαθείσι ἐθεὶ, διὰ τὸ τοὺς παλαιοὺς μηδὲν οὐτωσ σπουδάζειν ὡς τὸ δίκαιον ἐνιστάσθαι πολέμου· εὐλαβεῖτο γάρ, μὴ τοὺς αὐτοὺς τῆς ληστείας οὐθ' εὑρεῖν δυνάμενος οὔτε παραδίδους τοῖς ἔξαιτοι δόξη πόλεμον ἄδικον ἐπαναφεύσηταί· εὐτυχοῦσιν δὲ πρότερον τῶν εἰς Ἀλβαν πεμφθέντων τὸ μὴ λαμβάνειν τὸ δίκαιον, εἰς ἡμέραν τριακοστὴν πόλεμον κατηγγειλαν, οἱ μὲν οὖν 2 τῶν Ἀλβανῶν πρεσβευταὶ κατὰ τὴν ἐξαίτησιν ἀπόκρισιν ἔλαβον, ὅτι πρότερον ἐκεῖνων οὐ διδόντων τὸ δίκαιον οἱ Ῥωμαιοὶ πόλεμον αὐτοῖς κατηγγελκάτες εὑροῦν. οἱ δὲ δὴμοι πρὸς ἀλληλοὺς ἐπιγαμίας ἐχόντες καὶ φιλίαν, ἀπὸ τεῦτης τῆς αὐτίας εἰς διαφορὰν κατέστησαν. (Const. Exc. 1, pp. 396-97.)

1 τοὺς added by Krebs.
the envoys, to have charge of the sacrifices. He was a hired servant of the magistrates, charged with bearing the scourges.

25. While Tullus Hostilius was king of the Romans, the Albans, viewing with suspicion the rising power of the Romans and wishing to humble them, claimed that the Romans had robbed their territory and sent ambassadors to Rome to demand justice, and, in case the Romans should give them no heed, to declare war. But Hostilius, the Roman king, learning that the Albans were only seeking a pretext for war, gave orders that his friends should receive the ambassadors and invite them to be their guests; while as for himself, avoiding any meeting with the ambassadors, he sent men to the Albans to make similar demands of them. This he did in pursuance of an ancient custom, because men of ancient times were concerned about nothing else so much as that the wars they waged should be just ones; for he was cautious lest, if he were unable to discover the men responsible for the robbery and to hand them over to those who demanded them, it should be thought that he was entering upon an unjust war. But by good fortune his ambassadors to Alba were the first to be refused justice, and they therefore declared war for the thirtieth day following. And the ambassadors of the Albans, therefore, when they presented their demands, received the answer that, since the Albans had been the first to refuse justice, the Romans had declared war upon them. Such, then, was the reason why these two peoples, who enjoyed mutual rights of marriage and of friendship, got at variance with each other.

2 So ed. Bip.: δν οἱ μέν.
26. Τὸ πρότερον τὸ γένος τῶν 'Ρωμαίων τῶν Λατίνων
οὐχὶ συνήπτε τὸν πόλεμον ἀκηρυκτεῖ πρὸς ἔθνος,
αλλὰ τῇ χώρᾳ πρότερον ἔθνος τοῦ πολέμου
δόρυ σημεῖον ἔρριπτεν, ἐχθρὰς ἄρχῃς σημαίνον.
ἐπειτα δὲ κατήρχετο πολέμου πρὸς τὸ ἔθνος.
τούτῳ φησὶ Διόδωρος, πᾶς τε Λατίνα γράφων.
(Tzetzes, Hist. 5. 555-60.)

27. "Ὅτι οἱ Σπαρτιάται ὑπὸ Μεσσηνίων Ἑττη-
θέντες εἰς Δελφοὺς πέμψαντες ἡρώτων περὶ
πολέμου. ἔχρησε δὲ αὐτοῖς παρὰ Ἀθηναίων
λαβεῖν ἡγεμόνα.

"Ὅτι οἱ Λακεδαιμόνιοι προτραπέντες ὑπὸ Τυρ-
ναίου οὕτω προθύμως εἶχον πρὸς παράταξιν,
ὡς τε μελλόντες παρατάττεσθαι τὰ ὄνοματα σφῶν
αὐτῶν ἐγράφαντο εἰς σκυταλίδα καὶ ἔξημαν ἐκ
τῆς χειρός, ἵνα τελευτῶντες μὴ ἀγνοοῦνται ὑπὸ τῶν
οἰκείων. οὕτω παρέστησαν ταῖς ψυχαῖς ἐτοιμοῖο
πρὸς τὸ τῆς νίκης ἀποτυγχάνοντες ἑτοίμως ἐπι-
δέχεσθαι τῶν ἐντιμοῦν θάνατον. (Const. Exc. 4, p. 280.)

28. Κυβαρώδους ὁ Τέρπανδρος τῷ γένει Μηθυ-
μαίοις.

σταυρισάντων δὲ ποτὲ τῶν Λακεδαιμονίων,
χρησμὸς αὐτοῖς ἐξέπεσε πάλιν φιλιωθῆναι,
αὖ ἐκ Μηθύμνης Τέρπανδρος ἑκείνοις κυβάρίσῃ.
καὶ δὴ τῷ μέλῳ Τέρπανδρος ἐντέχνως κυβαρίσας
αὐτοὺς πάλιν συνήρμοσε, Διόδωρος ὥς γράφει,
τῆς ἁρμονίας τῇ ὧδῇ. καὶ γὰρ μετατραπέντες
ἀλλήλους περιέβαλλον, ἥσσαξοντο δακρύσω.
(Tzetzes, Hist. 1. 385-92.)
26. In former times the Romans, who were by origin Latins, never waged war upon a people without formal announcement; but they would first hurl a spear, as a signal, into the territory of the opposing people, the spear denoting the beginning of hostilities. After doing this they commenced war upon the people. This is what Diodorus says, as well as every other writer on Latin affairs.

27. The Spartans, having suffered defeat at the hands of the Messenians, sent to Delphi and asked the god for advice concerning the war. And they were told to get a commander from the Athenians. The Lacedaemonians, under the inspiration of Tyrtacus, became so eager for battle that, when about to enter the conflict, they wrote their names on little sticks which they fastened to their arms, in order that, if they died, they would not be unidentified by their kinsmen. So ready were they in spirit to accept gladly an honourable death, if victory were beyond their grasp.

28. Terpander, who sang to the cithara, was a native of Methymna. And once, when the Lacedaemonians were embroiled in civil strife, an oracle came to them, that they would again be reconciled among themselves if Terpander of Methymna should sing to them to the accompaniment of the cithara. And Terpander did in fact so sing a song to them with an artist's skill, and by his harmonious lay, as Diodorus writes, brought harmony again into their midst. In fact they were entirely changed, and fell to embracing and tearfully kissing one another.

1 The lyric poet, sent to the Spartans by the Athenians to be their "commander."
DIODORUS OF SICILY

29. "Ὅτι Ἀριστοτέλης ὁ καὶ Βάττος κτίσαι θεουλόμενοι Κυρήνην ἔλαβε χρησμὸν σύνως. Βάττ', ἐπὶ φωνήν ἔλθε: ἀναξ δὲ σε Φοῖβος Ἀπόλλων,
εἰς Λιβύην πέμπει καλλιστέφανον Κυρήνης εὐρείας ἄρχειν καὶ ἐκεῖ βασιληῦσα τιμήν.
ἐνθὰ σε βάρβαροι ἄνδρες, ἐπὰν Λιβύης ἐπιβῆς, βασιλοῦροι ἔπιασι, σὺ δ' εὐχόμενος Κρονίων.
Παλλάδι τ' ἐγρεμάχῃ γλαυκόπτῳ καὶ Διὸς υἱῷ Φοῖβῳ ἀκρεσκόμῃ νίκην υποχείριον ἔξεισ, καὶ μάκαρος Λιβύης καλλιστέφανον βασιλεύσεις αὐτὸς καὶ γένος ὑμῶν' ἀγεί δὲ σε Φοῖβος Ἀπόλλων.

2 Ταῖς γὰρ εὐμερείας φυσικῶς ἀντικαθήμενος ὁ φθόνος καθαρεῖ τοὺς ταῖς δόξαις πρωτεύοντας.
(Const. Exc. 4, pp. 280–81.)

30. "Ὅτι Αρκεσίλαος ὁ τῶν Κυρηναίων βασιλέως δευνοταθήσας ἐπὶ ταῖς συμφοραῖς ἐπηρώτα εἰς Δελφοὺς. ἔχρησε δὲ ὅτι θεῶν ἐστὶ μήνις: τοὺς γὰρ ὑστερον βασιλεῖς οὐχ ὁμοίως ἄρχειν τῷ πρῶτῳ Βάττῳ. ἔκεινον μὲν γὰρ αὐτὴ τῇ προσηγορίᾳ τοῦ βασιλέως ἀρκόμενον ἐπεικικώς ἄρξαι καὶ δημοτικῶς, καὶ τὸ μέγιστον, τηροῦντα τὰς πρὸς τοὺς θεοὺς τιμὰς οὕτως ὑστερον ἀπὸ τυραννικῶτερον δυναστεύοντας ἐξιδιοποιῆσαοθα μὲν τὰς δημοσίας προσόδους, ὁλιγωρῆσαι δὲ τὰς πρὸς τὸ θεῖον εὐσεβείας.

1 So Dindorf: βασιλοῦροι ἔπιασι . . . ἦπαρλοι. 
2 So Valesius: ὅτι θεῶν ἐστίν μήνις.

1 "The Stutterer." See Herodotus 4. 15. 5.
FRAGMENTS OF BOOK VIII. 29. 1–30. 1

29. Aristotle, who was also called Battus,¹ wishing to found the city of Cyrenê, received an oracle to the following effect:

O Battus, thou did'st come about a voice; But Phoebus, even Lord Apollo, sends Thee forth to fair-crowned Libya, there to rule O'er broad Cyrenê and enjoy the place Reserved to kings. Barbarian warriors there, Clad in the skins of beasts, will rush against Thee, when thou settest foot on Libyan soil. But pray to Cronus' son, to Pallas who Stirs up the fight, of flashing eye, withal To Phoebus, ever-young, the son of Zeus, And in thy hand shall lie the victory. And over fair-crowned Libya shalt thou rule Blessed, thou and thy house: Thy guide thereto Is Phoebus Apollo.

For envy by its nature lies in wait for success, and therefore works the destruction of those who are pre-eminent in fame.

30. Arcesilaüs, the king of the Cyrenians, bitterly complaining of his misfortunes, made inquiry of Delphi, and received this reply: The gods were wroth; for the later kings were not ruling after the manner of Battus, the first king. For Battus had contented himself with the appellation alone of king, and had been an equitable ruler, friendly to the people, maintaining the while—the most important thing—the honours due to the gods. But the rule of the later kings had taken on more and more the character of tyranny, and they had appropriated to themselves the public revenues and had neglected reverence toward the deity.
2 "Οτι της των Κυρηναιων στασεως διαιτητης εγενετο Δημωναξ Μαντινευς, συνεσει και δικαιοσυνη δοκων διαφερειν. ουτος ουν πλευσας εις Κυρηνην και παρα παντων λαβων την επιτροπην, διελυσε τας πολεις επι τουτοις.

31. "Οτι Λευκιος Ταρκυνος ο των Ρωμαιων βασιλεως σπουδαιας έτυχεν αγωγης, και γενομενος ξηλωτης παιδειας ου μετριως δι’ αρετην έθαυμαζετο. άνδρωθεις γαρ συνεσταθη τω βασιλει των Ρωμαιων "Αγκων Μαρκιων, και φιλος αυτου μεγιστος εγενετο, και πολλα των κατα την βασιλειαν συνδιυκηκε τω βασιλει. και μεγαλοπλουτος ουν πολλοις των άπορων εβοηθει χρηματα διδους, και παοι προσφιλως ομιλων άμεμπτος ήν και ένδοξος επι σοφια. (Const. Exc. 2 (1), pp. 216-17.)

32. "Οτι οι Λοκροι επεμψαι εις Σπαρτην περι συμμαχιας δεομενοι. οι δε Λακεδαιμονιοι το μεγεθος της Κροτωνιατων δυναμεως άκοινοντες, άσπερ αφοσιομενοι και μωνως αν ουτω σωθεντων Λοκρων, απεκριθησαν αυτοις συμμαχους διδοναι 2 τους Τυνδαριδας. οι δε πρεσβεις ειτε προνοια θεου ειτε το ρηθεν οιονισαμενοι προσεδεξαντο την βοηθειαν παρ’ αυτων και καλλιερησαντες έστρωσαν τους Διοσκορους κληνην επι της νησος και απεπλευσαν επι την πατριδα.

1 Referring to the Epizephyrian Locrians of Southern Italy.
2 Castor and Polydeuces. But the Spartans also claimed
For the civil strife which arose among the Cyrenians an arbitrator appeared in the person of Demonax of Mantinea, who was considered to be a man of unusual sagacity and justice. Accordingly he sailed to Cyrene, and receiving from all the stewardship of public affairs, he reconciled the cities on the following conditions.

31. Lucius Tarquinius, the king of the Romans, received a careful rearing, and since he proved to be an eager seeker after knowledge, his virtue made him the object of no little admiration. For when he had attained to manhood, he became associated with the Roman king Aeneus Marcus, grew to be a most intimate friend of his, and aided the king in the administration of many affairs of the kingdom. And growing very wealthy, he aided by gifts of money many who were in need, and mingling as he did in friendly fashion with all men, he lived without reproach and was famed for his wisdom.

32. The Locrians sent to Sparta asking her aid in war. The Lacedaemonians, however, hearing of the great military strength of the inhabitants of Croton, replied, as if responding in a perfunctory manner, and as though the Locrians could be saved only in the way they suggested, that they were giving the Locrians for allies the sons of Tyndareus. And the ambassadors, whether under the guidance of the providence of God or because they took the reply as an omen, accepted the aid they proffered, and after they had received favourable signs in a sacrifice, they prepared a couch on their ship for the Dioscori and sailed back to their native land.

descent from their former king Tyndareus, and so their answer had the appearance of granting the request.
3 Ποταμάς δὲ ψυχὰς ἔξειν τοὺς συνηκολουθηκό- 
tας πατέρας, ὅταν ὄρωντες τοὺς ἑαυτῶν ὕιους ὑπὸ 
tῶν βαρβάρων ἀρρήτω συμφορᾶ περιπέτευτοντας 
μὴ δύνανται βοηθεῖν, ἀλλὰ τὰς ἑαυτῶν πολιάς 
σπαράσσουσες πρὸς κωφῇν ὠδύρωνται τύχην; (Const. 
Exc. 4. p. 281.)
FRAGMENTS OF BOOK VIII. 32. 3

How (he asked) will the fathers who have accompanied them feel when they, seeing their sons suffering unspeakable torment at the hands of the barbarians, can bring them no aid, and all they can do is to tear their gray hair and make lament to the deaf ears of Fate?
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