GREEK-ROMAN-AND-
BYZANTINE-MONOGRAPHS

NUMBER 5

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Introduction

The text entitled ἐκ τῶν Ἡρακλείδου περὶ πολιτείαν (Excerpta Politiarum) consists of excerpts from forty of Aristotle’s Politiae, as well as four excerpts from Aristotle’s Νόμιμα βασιλείων (Nom. Bār.). Prior to the publication of a papyrus text of Aristotle’s Ἀθηναίου Πολιτείας (Ath. Pol.) in 1891, there was much discussion on the authenticity of these excerpts. For instance Köler, Deswert, Müller, Rose and Schrader denied that Exc.Polit. was derived directly from Aristotle’s Politiae and suggested Ephorus or other writings of Heraclides as sources. In his edition of 1847, Schneidewin stated that Aristotle was the sole source of Exc.Polit., and his conclusions have been confirmed by the discovery of Ath.Pol., which seems to have been the first constitution in Aristotle’s Politiae.

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

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1 See V. Rose, Aristotelis qui ferebantur librorum fragmenta (BT, Leipzig 1886) 8 (no.143) and 16 (no.135). Hereafter this book is referred to simply as Rose.
3 G. D. Köler, Heraclidæ Pontici fragmenta de rebus publicis (Halle 1804) 129-32; E. Deswert, Dissertatio de Heraclide Pontico (Louvain 1830) 159-62; C. Müller, Fragmenta Historiorum Graecorum II (Paris 1848) 204f; V. Rose, Aristoteles Pseudepigraphus (Leipzig 1863) 400f; H. Schrader, “Heraclidea,” Philologus 44 (1887) 236-61.
4 F. G. Schneidewin, Heraclidis Politiarum quae extant (Gottingen 1847) iii-xlii.
7 W. Jaeger, Aristoteles (Oxford 1962) 265–66. Weil, op.cit. (supra n.6) 323, finds evidence for Aristotle’s gathering material for this work while he was still a student at the Academy. Also Weil (119-20, 254) dates Nom.Bār. at an earlier period than Jaeger (328 n.1).
collection of constitutions in composing the *Politica*: *ἐπὶ ἐκ τῶν κυκλοφορίων πολιτειών θεωρήσας τὰ ποιά σφύζει καὶ βλέπεις τὰς πόλεις καὶ τὰ ποιά ἐκάστας τῶν πολιτειών, καὶ διὰ τῶν αἰτίας αἱ μὲν καλῶς αἱ δὲ τυχαίας πολλών πολιτειῶν*. Accordingly Wilamowitz stated that the *Politiae*, or material assembled for this work, was a source for books *D*, *E* and *Z* of the *Politica*.

The second alternative is the correct one, for after a detailed examination of the *Politiae* and the fragments of the *Politiae*, R. Weil concluded recently that *Politiae* was not used, but rather the materials assembled for this work ("collection en formation").

Unfortunately not much of this collection has been preserved. With the exception of *Ath.Pol.* the most important source is the excerpts made by Heraclides, who has been variously identified as Heraclides Ponticus (fourth century B.C.), Heraclides Lembus (second century B.C.), or Heraclides Ponticus the Younger (first century), and an anonymous Heraclides (third to sixth century). Thanks to a thorough and convincing study by Herbert Bloch, there is no longer any reason to doubt that the author of these excerpts is Heraclides Lembus, a statesman and scholar living in Alexandria during the second century B.C.

As a statesman he negotiated peace between Ptolemy VI and Antiochus IV in 169 B.C. In addition to *Exc.Polit.* his works include a lengthy historical work in thirty-seven books; *Λειμβεντικός λόγος*, unknown except for a reference at Diogenes Laertius 5.94; and excerpts from Satyrus’ *Bios*, Sotion’s *Διαδοχεί τῶν φιλοσοφῶν* and Hermippus of Smyrna’s *Bios* of Lawgivers, the Seven Sages, and Pythagoras (*POxy. XI 1367*).

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

8 Wilamowitz, op.cit. (supra n.3) 339.
9 Weil, op.cit. (supra n.6) 79 n.173; 308-90.
10 For references see H.Bloch, "Heraclides Lembos and his Epitome of Aristotle's *Politica*", *TAPA* 71 (1940) 31-32.

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

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

11 §§ 19, 26, 30, 45, 49, 55, 65, 66, 67, 75.
12 §§ 16, 21, 30, 32, 48, 62 bis, 69.
13 §§ 15, 44, 58.
14 For the significance of these excerpts, see von Holzinger, op.cit. (supra n.5), and Bloch, op.cit. (supra n.10) 39.
16 See F. Jacobs, *Aeliani de natura animalium libri XVII* (Jena 1832) iii-xvi, and Schneidewin, op.cit. (supra n.4) ix.
17 Rose, fr. 611, pp.370-86.
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(Vatic.gr. 1375, p). This inference can readily be shown to be false, since most of these manuscripts are older than Peruschi's editio princeps (1545). Moreover, even if Rose did not examine p, he could have deduced from Schneidewin's apparatus that Peruschi based his text on one of the libri deteriores, to which he made additions from V. Finally a collation of p with the primary manuscripts of the x family (see below pp.11f) proves that p is derived from one of these manuscripts, codex x:

14.4 δὲ om. ap, hab. dgb
16.10 δόλωσον ap, δόλωσον dgb
16.13 δὲ om. p, hab. dgb
20.25 λυμέον gap, λυμέον db
22.15 πέλεκες p, πέλεκες dgb
24.20 δὲ (1°) om. p, hab. dgb
30.14 γεοργία Ρ, γεοργίας dgb

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

16.21 ἐν τῇ πατρίδι om. V, hab. dgb
22.8 πατρίδοι om. V, hab. dgb
22.19 Αρχιδοχον τὸν ποιεῖν Κώραξ ὅμώς ἐκείνη, πρὸς om. V, hab. dgb

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

14.14 Κώλωσον V, Κώλων dgb
14.23 ἀπέκτειναι V, ἀπέκτειναι dgb
18.5 πάυσαν V, παύς dgb

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

21 See the readings reported by Bloch, op.cit. (supra n.10) 28-39, and M. Bertola, I due primi registri di prestito della Biblioteca Apostolica Vaticana (Vatican 1942) 64, lines 12-15 and n.8.

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

16.13 καὶ οἱ V, of Rose
16.18 ἔλεος καὶ ἔλεος Rose
18.17 έφ' V, ἀφ' Rose
18.23 πρῶτος V, πρῶτον Rose
26.5 τὸν V, τοῦ Rose
32.18 δὲ V, '8' Rose

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

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


On this manuscript see Jacobs, op.cit. (supra n.18) xiv f., xvii; Herzler, op.cit. (supra n.20) i, vii f.; H. Ormonde, Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale III (Paris 1888) 252f; A. Colonna ed., Himeri Declamationes et orationes cum deperditorum fragmentis (Rome 1971) xxviii f. Thanks to the recent publication of xv and xvi century Vatican catalogues (Studi e Testi 224), I can now correct a previous statement (Dilts, op.cit. [supra n.23] 60) that V does not appear in Vatican catalogues before 1553. V does appear in the catalogue of 1475 (no.362), 1641 (no.208), Vigili 201, Severo 199, and 1518 (no.214), etc.

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he gives his name as Joannes and the place of writing as Rome.39 This scribe is doubtless Joannes Severus Lacedaemonius, who also left records of six loans from the Vatican Library between 1519 and 1525.44

Codex Vatican. gr. 96,43 xvi century, paper, 24.4x17.5 cm., 29–30 lines, contains excerpts from thirteen constitutions48 on folios 131r–132r med. The only indication of the beginning of these excerpts is a sign (··) in the right margin. This manuscript represents a third witness to the archetype.39

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

89 Bercolla, op.cit. (supra n.21) 78, 13; 78, 16; 95, 29, 95, 31; 103, 27; 104, 1.
90 See E. L. de Stefani, "Gli excerpta della 'Historia Animalium' di Eliano," Sitzt 12 (1904) 154–58; A. Biedl, Das grosse Exzerpt (Studi e Testi 184 (1995)).
91 §§ 10, 14, 17, 19, 21, 44, 24, 33, 49, 65, 75, 71 and 72.
93 See Hercher, op.cit. (supra n.20) i–v, and Dilts, op.cit. (supra n.39).
94 I have received many useful suggestions from Professor Herbert Bloch of Harvard University and John J. Stäeman of the University of Illinois, but I must assume full responsibility for any inadequacies of this translation, which is to my knowledge the first complete English translation. A modern commentary is needed for this text; hopefully this need will be supplied in the continuation of FGrHist.

Paper, listed in the Vatican catalogues of 147546 and 151847 and in seven loan references dating from 1483–1522.48 This manuscript had headings for constitutions, which are preserved in its apographe. Still some headings were missing, for Peruschi added some (e.g. §§22, 56, 59, 72).39

From this manuscript were derived:

d Codex Laur. IX.1900 in the Biblioteca Mediceo-Laurenziana, Florence, xiv century, parchment, 21x14 cm., 26 lines, contains Exc.Polit. on folios 209v–220v [PLATE 2]. d has numerous marginal indices in the first hand.

g Codex Ambros. C 4 super. (gr. 164)41 in the Biblioteca Ambrosiana, Milan, parchment, 19.7x11.5 cm., contains Exc.Polit. on folios 152v–161v.42 g was copied before 1509, the date of codex Paris.gr. 1757, one of the apographe of g. Although there is no subscription, the handwriting can be recognized as that of Caesar Strategos (flor. ca. 1480–1500).43 Like many other manuscripts copied by Strategos, g is a codex de luxe with wide margins and uniform lines, 20 per page.

a Codex Paris.gr. 1693,44 xvi century, parchment, 33x22.5 cm., 36 lines, contains Exc.Polit. on folios 56v–60v [PLATE 3]. Codex a was also copied by Caesar Strategos.

b Codex Paris.gr. 1694,44 xvi century, paper, 33.1x22.7 cm., 30 lines, contains Exc.Polit. on folios 66v–71v [PLATE 4]. The scribe of b made a few personal notes in Greek in the margins, and in one of these (40v),
Excerpts from Heraclides’
On Constitutions

Constitution of the Athenians

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

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

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

4. Peisistratus was tyrant for thirty-three years, and he died an old man. Hipparchus, the son of Peisistratus, was fond of amusement, both love affairs and the arts, but Thessalus was younger and rash.

5. They (the Athenians) exiled those who had done this, since they were accused.

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

7. Peisistratus was tyrant for thirty-three years, and he died an old man. Hipparchus, the son of Peisistratus, was fond of amusement, both love affairs and the arts, but Thessalus was younger and rash.

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

9. Peisistratus was tyrant for thirty-three years, and he died an old man. Hipparchus, the son of Peisistratus, was fond of amusement, both love affairs and the arts, but Thessalus was younger and rash.

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

11. Peisistratus was tyrant for thirty-three years, and he died an old man. Hipparchus, the son of Peisistratus, was fond of amusement, both love affairs and the arts, but Thessalus was younger and rash.

12. While instituting laws for the Athenians, Solon also made a cancellation of debts, known as the “shaking off of burdens.” When some gave him trouble about his laws, he went to live in Egypt.
for the god ordered them to listen to him when he was inspired.

Thesmothetae, who, when they have been approved, swear that they
the descendants of Creophylus and was the first to bring it to the
the Lacedaemonians) also appoint Ephors, who have supreme
authority. They rise for no one except a King and an Ephor. When­
and Charillus a tyrannical ruler, he changed (the constitution). He
ever a King dies, nothing is sold for three days and i:he market
Lycurgus. Aleman was a household slave of Agesidas.
will rule justly and not accept bribes, or else will set up a golden
structs or builds balconies over them. Likewise, they appoint eleven
that he also introduced the
had many powers.
8. They (the ÆΣΤΟΝΟΜΟΙ) take charge of streets so that no one ob­
structs or builds balconies over them. Likewise, they appoint eleven
men to look after those in prison. There are also nine Archons and six
Thesmothetae, who, when they have been approved, swear that they
will rule justly and not accept bribes, or else will set up a golden
statue. The Basileus presides over sacrifices and matters of war.

Constitution of the Lacedaemonians

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

10. Lycurgus was in Samos. He received the poetry of Homer from
the descendants of Creophylus and was the first to bring it to the
Peloponnese. Finding a great deal of lawlessness in his fatherland
and Charillus a tyrannical ruler, he changed (the constitution). He
established (the institution of) armistice, an advantage for all. It is said
that he also introduced the crypteia. In accordance with this institution
even now they go out by day and conceal themselves, but at night
they use weapons to kill as many of the Helots as is expedient. They
attribute the whole constitution of the Lacedaemonians to

TRANSLATION

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

5. Ephialtes (sic, Cimon) made his own land available to those who
wished to harvest it. With this he gave dinners to many persons.
6. Cleon took over the government and corrupted it, and those
who followed him did so even more. They (the Thirty Tyrants) im­
bued everyone with lawlessness and killed no less than fifteen hun­
dred men. After they were overthrown, Thrasybulus and Rhinon, a
good and honorable man, governed.
7. Themistocles and Aristeides. And the Council of the Areopagus
had many powers.
8. They (the ÆΣΤΟΝΟΜΟΙ) take charge of streets so that no one ob­
structs or builds balconies over them. Likewise, they appoint eleven
men to look after those in prison. There are also nine Archons and six
Thesmothetae, who, when they have been approved, swear that they
will rule justly and not accept bribes, or else will set up a golden
statue. The Basileus presides over sacrifices and matters of war.
11. It is shameful for the Lacedaemonians to sell land, and it is not permitted (to sell land) from the ancient inheritance.

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

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

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

in being satisfied with a tax on goods from the market and the harbor, had all prostitutes thrown into the sea. At the last, he established a
and in being neither unjust nor overbearing, but hating knavery. He
But he was moderate in other respects: in not levying a tax on anyone,
and also by entirely outlawing the possession of slaves and luxuries.
strengthened their family that those descended from them were
punished and deprived of citizenship.
Not long afterwards she became putrescent while alive.
18. There was a law that those who engaged in many lawsuits and
in evil deeds were to be brought forward by the Ephors and be
and deprived of citizenship.

Constitution of the Cyrenaecans

Constitution of the Corinthians

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

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

<Constitution of the Tenedians>

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

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

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

Constitution of the Parians

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

Constitution of the Ceians

26. The island used to be called Hydrous and nymphae are said to have inhabited it earlier, but since a lion frightened them, they went to Carystus. For this reason, the promontory of Ceos is called Leon (Lion). Ceos, who came from Naupactus, settled the island, and they named it after him.
27. They say that Aristeus learned how to care for sheep and cattle from the nymphs, and from the Brisae, bee-keeping. There was a devastation of plants and animals because of the blasts of the etesian winds.

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

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

Constitution of the Samians

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

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

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

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

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

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

Constitution of the Cymeans

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

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

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

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

**Constitution of the Eretrians**

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

**Constitution of the Peparethians**

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

**Constitution of the Lepreatae**

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

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

Constitution of the Tyrrhenians

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

Constitution of the Molossi

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

Constitution of the Phasiani

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

Constitution of the Amorgians

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

Constitution of the Leucanians

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

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

Constitution of the Magnesians

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

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

<Constitution of the Delphians>

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

Constitution of the Athamanes

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

<Constitution of the Cytherians>

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

Constitution of the Rhegians

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

〈Constitution of the Corcyraeans〉

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

Constitution of the Tarantines

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

Constitution of the Thracians

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

<Constitution of the Minoans>

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

Constitution of the Locrians

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

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

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

<Constitution of the Chalcidians>

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

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

<Constitution of the Cephallenians>

64. In Cephallenia a son of Promnesus ruled and he was cruel, and he did not allow them more than two festivals nor to live more than
ten days of the month in the city. He himself knew carnally the virgins before they married. Antenor, who had put on a woman’s clothing and armed himself with a dagger, got into the bed and killed him. The people honored him and made him their leader, and the virgin for whom he had attacked (the tyrant) became famous. It is also said that Homer crossed over from Tyrrhenia to Cephallenia and Ithaca, when it is said that he lost his eyesight because of an illness.

〈Constitution of the Rhodians〉

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

〈Constitution of the Ephesians〉

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

〈Constitution of the Phocaeans〉

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

〈Constitution of the Crotoniats〉

68. In the beginning Croton settled Croton.

Constitution of the Acragantines

69. Phalaris was a tyrant and exceeded all in lawlessness, for he not only killed many, but he also resorted to illegal punishments. He put some men into boiling cauldrons, and others into craters of fire. He put still others into a brazen bull and burned them alive. The people punished him, and they also burned his mother and friends. After him, Alcamenes took over the government, and after him, Alcander, a good man, governed. And they flourished to the extent that they had himations fringed with purple.
70. The god told Cephalus, when he was consulting the oracle about children, to have sexual intercourse with whomever he should encounter first. He met a bear and through intercourse with the bear (ἔρως), he begot a woman, by whom it is said that Arceisius was appropriately named.

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

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

Constitution of the Iasians

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

Constitution of the Icarians

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

〈Ἀργιλίων〉 75. ἀργιλον τὸν μὲν καλοῦσι Θρίκες, οὐ οἴφλετος πάλιν κατὰ χρημάτων ἐτισκαν καὶ Ἀργιλον ὑώμαςαν.

〈Θεσπίων〉 76. πορᾷ Θεσπίων ἀλεχρὸν ἢν γέρην μαθεῖν καὶ περὶ γεωργίας διατρίβειν, καὶ διὰ ταῦτο πένητες οἱ πλείους ἠκαν καὶ 5 Θεβαῖοι οὐδε fειδώλοι τολλά ὁφεῖλον.

1 add. S ἀργιλον d gab Φ : ἀργειλον v, et sic 2 3 add. d 4 γεωργίαν
d ga : γεωργίας v b

TRANSLATION

〈Constitution of the Argilians〉

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

〈Constitution of the Thespians〉

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

m. = masculinus
n. = neuter
nom. = nominativus
num. = numerus
opt. = optativus
part. = participium
v. = vocativus

[ ] = verba in apparatu critico inclusa vel deleta

Capitulorum numeris indicantur loci. Formae eiusdem occasionum quantitas in capitulo eodem indicatur numeros minorum supra positis.

a. = accusativus
adv. = adverbium
c. = cum
coni. = coniunctivus
d. = dativus
f. = femininus
g. = genitivus
ind. = indicativus
inf. = infinitivus

Capitulorum numeris indicantur loci. Formae eiusdem occasionum quantitas in capitulo eodem indicatur numeros minorum supra positis.

Note: The image contains a Latin text, which is a page from a Latin lexicon or dictionary. The text is likely discussing the usage of Latin words and their parts of speech, as indicated by the sigla (short forms) and the numbered entries. The Latin text is dense and requires a reader familiar with Latin grammar and syntax to comprehend fully.
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