

1. Diod. I 28-29 (trans. Oldfather, LCL)

<p>οἱ δ' οὖν Αἰγύπτιοί φασι καὶ μετὰ ταῦτα ἀποικίας πλείστας ἐξ Αἰγύπτου κατὰ πᾶσαν διασπαρῆναι τὴν οἰκουμένην. εἰς Βαβυλῶνα μὲν γὰρ ἀγαγεῖν ἀποίκους Βῆλον τὸν νομιζόμενον Ποσειδῶνος εἶναι καὶ Λιβύης· ὃν παρὰ τὸν Εὐφράτην ποταμὸν καθιδρυθέντα τοὺς τε ἱερεῖς καταστήσασθαι παραπλησίως τοῖς κατ' Αἴγυπτον ἀτελεῖς καὶ πάσης λειτουργίας ἀπολελυμένους, οὓς Βαβυλώνιοι καλοῦσι Χαλδαίους, τὰς τε παρατηρήσεις τῶν ἄστρον τούτους ποιεῖσθαι, μιμουμένους τοὺς παρ' Αἰγυπτίοις ἱερεῖς καὶ φυσικούς, ἔτι δὲ ἀστρολόγους. [2] λέγουσι δὲ καὶ τοὺς περὶ τὸν Δαναὸν ὀρμηθέντας ὁμοίως ἐκεῖθεν συνοικίσαι τὴν ἀρχαιοτάτην σχεδὸν τῶν παρ' Ἑλλήσι πόλεων Ἄργος, τὸ τε τῶν Κόλχων ἔθνος ἐν τῇ Πόντῳ καὶ τὸ τῶν Ἰουδαίων ἀνὰ μέσον Ἀραβίας καὶ Συρίας οἰκίσαι τινὰς ὀρμηθέντας παρ' ἑαυτῶν: [3] διὸ καὶ παρὰ τοῖς γένεσι τούτοις ἐκ παλαιοῦ παραδεδόνθαι τὸ περιτέμνειν τοὺς γεννωμένους παῖδας, ἐξ Αἰγύπτου μετενηνεγμένου τοῦ νομίμου. [4] καὶ τοὺς Ἀθηναίους δὲ φασιν ἀποίκους εἶναι Σαῖτῶν τῶν ἐξ Αἰγύπτου, καὶ πειρῶνται τῆς οἰκειότητος ταύτης φέρειν ἀποδείξεις: παρὰ μόνοις γὰρ τῶν Ἑλλήνων τὴν πόλιν ἄστρῳ καλεῖσθαι, μετενηνεγμένης τῆς προσηγورίας ἀπὸ τοῦ παρ' αὐτοῖς Ἄστεος. ἔτι δὲ τὴν πολιτείαν τὴν αὐτὴν ἐσχηκέναι τάξιν καὶ διαίρεσιν τῇ παρ' Αἰγυπτίοις, εἰς τρία μέρη διανεμηθείση: [5] καὶ πρώτην μὲν ὑπάρχει μερίδα τοὺς εὐπατρίδας καλουμένους, οἵτινες ἱεροποιοὶ ὑπῆρχον ἐν παιδείᾳ μάλιστα διατετριφότες καὶ τῆς μεγίστης ἡξιωμένοι τιμῆς παραπλησίως τοῖς κατ' Αἴγυπτον ἱερεῦσι: δευτέραν δὲ τάξιν γενέσθαι τὴν τῶν γεωμόρων τῶν ὀφειλόντων ὄπλα κεκτῆσθαι καὶ πολεμεῖν ὑπὲρ τῆς πόλεως ὁμοίως τοῖς κατ' Αἴγυπτον ὀνομαζομένοις γεωργοῖς καὶ τοὺς μαχίμους παρεχομένοις: τελευταίαν δὲ μερίδα καταριθμηθῆναι τὴν τῶν δημιουργῶν τῶν τὰς βαναύσους τέχνας μεταχειριζομένων καὶ λειτουργίας τελούντων τὰς ἀναγκασιότατας, τὸ παραπλήσιον ποιούσης τῆς τάξεως ταύτης παρ' Αἰγυπτίους. [6] γεγονέναι δὲ καὶ τῶν ἡγεμόνων τινὰς Αἰγυπτίους παρὰ τοῖς Ἀθηναίοις: τὸν γὰρ Πέτην τὸν πατέρα Μενεσ-</p>	<p>Now the Egyptians say that also after these events a great number of colonies were spread from Egypt over all the inhabited world. To Babylon, for instance, colonists were led by Belus, who was held to be the son of Poseidon and Libya; and after establishing himself on the Euphrates river he appointed priests, called Chaldaeans by the Babylonians, who were exempt from taxation and free from every kind of service to the state, as are the priests of Egypt; and they also make observations of the stars, following the example of the Egyptian priests, physicists, and astrologers. [2] They say also that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city in Greece, Argos, and that the nation of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country; [3] and this is the reason why it is a long-established institution among these two peoples to circumcise their male children, the custom having been brought over from Egypt. [4] Even the Athenians, they say, are colonists from Saïs in Egypt, and they undertake to offer proofs of such a relationship; for the Athenians are the only Greeks who call their city "Asty," a name brought over from the city Asty in Egypt. Furthermore, their body politic had the same classification and division of the people as found in Egypt, where the citizens have been divided into three orders: [5] the first Athenian class consisted of the "eupatrids," as they were called, being those who were such as had received the best education and were held worthy of the highest honour, as is the case with the priests of Egypt; the second was that of the "geomoroi," who were expected to possess arms and to serve in defence of the state, like those in Egypt who are known as husbandmen and supply the warriors; and the last class was reckoned to be that of the "demiurgoi," who practise the mechanical arts and render only the most menial services to the state, this class among the Egyptians having a similar function.</p> <p>[6] Moreover, certain of the rulers of Athens were originally Egyptians, they say. Petes, for instance, the father of that Menestheus who took part in the</p>
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θέως τοῦ στρατεύσαντος εἰς Τροίαν φανερώς Αἰγύπτιον ὑπάρξαντα τυχεῖν ὕστερον Ἀθήνησι πολιτείας τε καὶ βασιλείας. [7] διφυοῦς δ' αὐτοῦ γεγονότος, τοὺς μὲν Ἀθηναίους μὴ δύνασθαι κατὰ τὴν ἰδίαν ὑπόστασιν ἀποδοῦναι περὶ τῆς φύσεως ταύτης τὰς ἀληθεῖς αἰτίας, ἐν μέσῳ κειμένου πᾶσιν ὅτι δυοῖν πολιτειῶν μετασχόν, Ἑλληνικῆς καὶ βαρβάρου, διφυῆς ἐνομίσθη, τὸ μὲν ἔχων μέρος θηρίου, τὸ δὲ ἀνθρώπου.

**29** ὁμοίως δὲ τούτῳ καὶ τὸν Ἐρεχθέα λέγουσι τὸ γένος Αἰγύπτιον ὄντα βασιλεῦσαι τῶν Ἀθηνῶν, τοιαύτας τινὰς φέροντες ἀποδείξεις: γενομένων γὰρ ὁμολογουμένως αὐχμῶν μεγάλων κατὰ πᾶσαν σχεδὸν τὴν οἰκουμένην πλὴν Αἰγύπτου διὰ τὴν ιδιότητα τῆς χώρας, καὶ φθορᾶς ἐπιγενομένης τῶν τε καρπῶν καὶ πλήθους ἀνθρώπων, ἐξ Αἰγύπτου τὸν Ἐρεχθέα κομίσαι διὰ τὴν συγγένειαν σίτου πλῆθος εἰς τὰς Ἀθήνας: ἀνθ' ὧν τοὺς εὖ παθόντας βασιλέα καταστήσαι τὸν εὐεργέτην. [2] τοῦτον δὲ παραλαβόντα τὴν ἡγεμονίαν καταδείξαι τὰς τελετὰς τῆς Δήμητρος ἐν Ἐλευσίνι καὶ τὰ μυστήρια ποιῆσαι, μετενεγκόντα τὸ περὶ τούτων νόμιμον ἐξ Αἰγύπτου. καὶ τῆς θεοῦ δὲ παρουσίαν εἰς τὴν Ἀττικὴν γεγонуῖαν κατὰ τούτους τοὺς χρόνους παραδεδοῦσθαι κατὰ λόγον, ὥς ἂν τῶν ἐπωνύμων ταύτης καρπῶν τότε κομισθέντων εἰς τὰς Ἀθήνας, καὶ διὰ τοῦτο δόξαι πάλιν ἐξ ἀρχῆς τὴν εὖρεσιν γεγονέναι τοῦ σπέρματος, δωρησαμένης τῆς Δήμητρος. [3] ὁμολογεῖν δὲ καὶ τοὺς Ἀθηναίους ὅτι βασιλεύοντος Ἐρεχθέως καὶ τῶν καρπῶν διὰ τὴν ἀνομβρίαν προηφανισμένων ἢ τῆς Δήμητρος ἐγένετο παρουσία πρὸς αὐτοὺς καὶ ἡ δωρεὰ τοῦ σίτου. πρὸς δὲ τούτοις αἱ τελεταὶ καὶ τὰ μυστήρια ταύτης τῆς θεοῦ τότε κατεδείχθησαν ἐν Ἐλευσίνι. [4] τὰ τε περὶ τὰς θυσίας καὶ τὰς ἀρχαιότητος ὡσαύτως ἔχειν Ἀθηναίους καὶ τοὺς Αἰγυπτίους: τοὺς μὲν γὰρ Εὐμολπίδας ἀπὸ τῶν κατ' Αἴγυπτον ἱερέων μετενηνέχθαι, τοὺς δὲ Κήρυκας ἀπὸ τῶν παστοφόρων. τὴν τε Ἴσιν μόνους τῶν Ἑλλήνων ὀμνύειν, καὶ ταῖς ιδέαις καὶ τοῖς ἥθεσιν ὁμοιοτάτους εἶναι τοῖς Αἰγυπτίοις. [5] πολλὰ δὲ καὶ ἄλλα τούτοις παραπλήσια λέγοντες φιλοτιμότερον ἢ περ ἀληθινώτερον, ὥς γ' ἐμοὶ φαίνεται, τῆς ἀποικίας ταύτης ἀμφισβητοῦσι διὰ τὴν δόξαν τῆς πόλεως. καθόλου δὲ πλείστας ἀποικίας Αἰγύπτιοί φασιν ἐκπέμψαι τοὺς ἑαυτῶν προγόνους ἐπὶ πολλὰ μέρη τῆς οἰκουμένης διὰ τὴν ὑπεροχὴν τῶν βασιλευσάντων παρ' αὐτοῖς

expedition against Troy, having clearly been an Egyptian, later obtained citizenship at Athens and the kingship. [7] He was of double form, and yet the Athenians are unable from their own point of view to give the true explanation of this nature of his, although it is patent to all that it was because of his double citizenship, Greek and barbarian, that he was held to be of double form, that is, part animal and part man.

**29** In the same way, they continue, Erechtheus also, who was by birth an Egyptian, became king of Athens, and in proof of this they offer the following considerations. Once when there was a great drought, as is generally agreed, which extended over practically all the inhabited earth except Egypt because of the peculiar character of that country, and there followed a destruction both of crops and of men in great numbers, Erechtheus, through his racial connection with Egypt, brought from there to Athens a great supply of grain, and in return those who had enjoyed this aid made their benefactor king. [2] After he had secured the throne he instituted the initiatory rites of Demeter in Eleusis and established the mysteries, transferring their ritual from Egypt. And the tradition that an advent of the goddess into Attica also took place at that time is reasonable, since it was then that the fruits which are named after her were brought to Athens, and this is why it was thought that the discovery of the seed had been made again, as though Demeter had bestowed the gift. [3] And the Athenians on their part agree that it was in the reign of Erechtheus, when a lack of rain had wiped out the crops, that Demeter came to them with the gift of grain. Furthermore, the initiatory rites and mysteries of this goddess were instituted at Eleusis at that time. [4] And their sacrifices as well as their ancient ceremonies are observed by the Athenians in the same way as by the Egyptians; for the Eumolpidae were derived from the priests of Egypt and the Ceryces from the pastophoroi. They are also the only Greeks who swear by Isis, and they closely resemble the Egyptians in both their appearance and manners. [5] By many other statements like these, spoken more out of a love for glory than with regard for the truth, as I see the matter, they claim Athens as a colony of theirs because of the fame of that city.

In general, the Egyptians say that their ancestors sent forth numerous colonies to many parts of the inhabited world, the pre-eminence of their former kings and their excessive population; [6] but since they offer no precise

καὶ διὰ τὴν ὑπερβολὴν τῆς πολυανθρωπίας: [6] ὑπὲρ ὧν μήτε ἀποδείξεως φερομένης μηδεμιᾶς ἀκριβοῦς μήτε συγγραφέως ἀξιοπίστου μαρτυροῦντος, οὐκ ἐκρίναμεν ὑπάρχειν τὰ λεγόμενα γραφῆς ἄξια.	proof whatsoever for these statements, and since no historian worthy of credence testifies in their support, we have not thought that their accounts merited recording.
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## 2. Diod. XL 3 (trans. attalus.org)

<p>Ἡμεῖς δὲ μέλλοντες ἀναγράφειν τὸν πρὸς Ἰουδαίους πόλεμον, οἰκεῖον εἶναι διαλαμβάνομεν προδιελθεῖν ἐν κεφαλαίοις τὴν τε τοῦ ἔθνους τούτου ἐξ ἀρχῆς κτίσιν καὶ τὰ παρ' αὐτοῖς νόμιμα. κατὰ τὴν Αἴγυπτον τὸ παλαιὸν λοιμικῆς περιστάσεως γενομένης ἀνέπεμπον οἱ πολλοὶ τὴν αἰτίαν τῶν κακῶν ἐπὶ τὸ δαιμόνιον· πολλῶν γὰρ καὶ παντοδαπῶν κατοικούντων ξένων καὶ διηλλαγμένοις ἔθεσι χρωμένων περὶ τὸ ἱερὸν καὶ τὰς θυσίας, καταλελύσθαι συνέβαινε παρ' αὐτοῖς τὰς πατρίους τῶν θεῶν τιμὰς. [2] διόπερ οἱ τῆς χώρας ἐγγενεῖς ὑπέλαβον ἐὰν μὴ τοὺς ἄλλοφυλοὺς μεταστήσωνται, λύσιν οὐκ ἔσεσθαι τῶν κακῶν. εὐθὺς οὖν ξενηλατουμένων τῶν ἄλλοεθνῶν, οἱ μὲν ἐπιφανέστατοι καὶ δραστικώτατοι συστραφέντες ἐξερρίφησαν, ὥς τινές φασιν, εἰς τὴν Ἑλλάδα καὶ τινὰς ἐτέρους τόπους, ἔχοντες ἀξιολόγους ἡγεμόνας, ὧν ἡγοῦντο Δαναὸς καὶ Κάδμος τῶν ἄλλων ἐπιφανέστατοι· ὁ δὲ πολὺς λεὼς ἐξέπεσεν εἰς τὴν νῦν καλουμένην Ἰουδαίαν, οὐ πόρρω μὲν κειμένην τῆς Αἰγύπτου, παντελῶς δὲ ἔρημον οὖσαν κατ' ἐκείνους τοὺς χρόνους. [3] ἡγεῖτο δὲ τῆς ἀποικίας ὁ προσαγορευόμενος Μωσῆς, φρονήσει τε καὶ ἀνδρείᾳ πολὺ διαφέρων. οὗτος δὲ καταλαβόμενος τὴν χώραν ἄλλας τε πόλεις ἔκτισε καὶ τὴν νῦν οὖσαν ἐπιφανεστάτην, ὀνομαζομένην Ἱεροσόλυμα. ἰδρύσατο δὲ καὶ τὸ μάλιστα παρ' αὐτοῖς τιμώμενον ἱερὸν, καὶ τὰς τιμὰς καὶ ἀγιστείας τοῦ θεοῦ κατέδειξε, καὶ τὰ κατὰ τὴν πολιτείαν ἐνομοθέτησέ τε καὶ διέταξε. διεῖλε δὲ τὸ πλῆθος εἰς δώδεκα φυλὰς διὰ τὸν ἀριθμὸν τοῦτον τελειότατον νομίζεσθαι καὶ σύμφωνον εἶναι τῷ πλήθει τῶν μηνῶν τῶν τὸν ἐνιαυτὸν συμπληρούντων.</p> <p>(...)</p> <p>[7] ἐποιεῖτο δὲ καὶ στρατείας εἰς τὰ πλησιόχωρα τῶν ἐθνῶν, καὶ πολλὴν κατακτησάμενος χώραν κατεκληρούχησε, τοῖς μὲν ιδιώταις ἴσους ποιήσας κλήρους, τοῖς δ' ἱερεῦσι μείζονας, ἵνα λαμβάνοντες ἀξιολογωτέρας προσόδους ἀπερίσπαστοι συνεχῶς προσεδρεύωσι ταῖς τοῦ θεοῦ τιμαῖς. οὐκ ἐξῆν δὲ τοῖς ιδιώταις τοὺς ἰδίους</p>	<p>Since we are about to give an account of the war against the Jews, we consider it appropriate, before we proceed further, in the first place to relate the origin of this nation, and their customs. In ancient times a great plague occurred in Egypt, and many ascribed the cause of it to the gods, who were offended with them. For since the multitudes of strangers of different nationalities, who lived there, made use of their foreign rites in religious ceremonies and sacrifices, the ancient manner of worshipping the gods, practised by the ancestors of the Egyptians, had been quite lost and forgotten. [2] Therefore the native inhabitants concluded that, unless all the foreigners were driven out, they would never be free from their miseries. All the foreigners were forthwith expelled, and the most valiant and noble among them, under some notable leaders, were brought to Greece and other places, as some relate; the most famous of their leaders were Danaus and Cadmus. But the majority of the people descended into a country not far from Egypt, which is now called Judaea and at that time was altogether uninhabited. [3] The leader of this colony was one Moses, a very wise and valiant man, who, after he had possessed himself of the country, amongst other cities, built that now most famous city, Jerusalem, and the temple there, which is so greatly revered among them. He instituted the holy rites and ceremonies with which they worship God; and made laws for the methodical government of the state. He also divided the people into twelve tribes, which he regarded as the most perfect number; because it corresponds to the twelve months within a whole year.</p> <p>(...)</p> <p>[7] Moreover, he undertook many wars against the neighbouring nations, and gained much territory by force of arms, which he gave as allotments to his countrymen, in such a way as that everyone shared alike, except the priests, who had a larger portion than the rest; so that, because they had a larger income, they might continually attend upon the public worship of God without interruption. Neither was it lawful for any man to sell his allotment, lest, by the greed of those that bought the allotments, the others might be made poor</p>
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<p>κλήρους πωλεῖν, ὅπως μή τινες διὰ πλεονεξίαν ἀγοράζοντες τοὺς κλήρους ἐκθλίβωσι τοὺς ἀπορωτέρους καὶ κατασκευάζωσιν ὀλιγανδρίαν. [8] τεκνοτροφεῖν τε ἡνάγκαζε τοὺς ἐπὶ τῆς χώρας· καὶ δι' ὀλίγης δαπάνης ἐκτρεφομένων τῶν βρεφῶν αἰεὶ τὸ γένος τῶν Ἰουδαίων ὑπῆρχε πολυάνθρωπον. καὶ τὰ περὶ τοὺς γάμους δὲ καὶ τὰς τῶν τελευτώντων ταφὰς πολὺ τὸ παρηλλαγμένον ἔχειν ἐποίησε νόμιμα πρὸς τὰ τῶν ἄλλων ἀνθρώπων. κατὰ δὲ τὰς ὕστερον γενομένας ἐπικρατείας ἐκ τῆς τῶν ἀλλοφύλων ἐπιμιξίας ἐπὶ τε τῆς τῶν Περσῶν ἡγεμονίας καὶ τῶν ταύτην καταλυσάντων Μακεδόνων πολλὰ τῶν πατρίων τοῖς Ἰουδαίοις νομίμων ἐκινήθη ... περὶ μὲν τῶν Ἰουδαίων Ἐκαταῖος ὁ Ἀβδηρίτης ταῦτα ἰστόρηκεν.</p>	<p>and oppressed, and so the nation might suffer a shortage of manpower. [8] He also ordered the inhabitants to be careful in rearing their children, who are brought up with very little expense; and by that means the Jewish nation has always been very populous. As to their marriages and funerals, he instituted customs far different from all other people. But under the empires which rose up in later ages, especially during the rule of the Persians, and in the time of the Macedonians, who overthrew the Persians, through intermingling with foreign nations, many of the traditional customs among the Jews were altered . . . This is what Hecataeus of (?) Abdera has related about the Jews.</p>
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### 3. Diod. I 95.4-6 (trans. Oldfather, LCL)

<p>ἕκτον δὲ λέγεται τὸν Ξέρξου πατέρα Δαρεῖον τοῖς νόμοις ἐπιστῆναι τοῖς τῶν Αἰγυπτίων: μισήσαντα γὰρ τὴν παρανομίαν τὴν εἰς τὰ κατ' Αἴγυπτον ἱερὰ γενομένην ὑπὸ Καμβύσου τοῦ προβασιλεύσαντος ζηλῶσαι βίον ἐπιεικῇ καὶ φιλόθεον. [5] ὁμιλῆσαι μὲν γὰρ αὐτοῖς τοῖς ἱερεῦσι τοῖς ἐν Αἰγύπτῳ καὶ μεταλαβεῖν αὐτὸν τῆς τε θεολογίας καὶ τῶν ἐν ταῖς ἱεραῖς βίβλοις ἀναγεγραμμένων πράξεων: ἐκ δὲ τούτων ἱστορήσαντα τὴν τε μεγαλοψυχίαν τῶν ἀρχαίων βασιλέων καὶ τὴν εἰς τοὺς ἀρχομένους εὖνοιαν μιμήσασθαι τὸν ἐκείνων βίον, καὶ διὰ τοῦτο τηλικαύτης τυχεῖν τιμῆς ὥσθ' ὑπὸ τῶν Αἰγυπτίων ζῶντα μὲν θεὸν προσαγορεύεσθαι μόνον τῶν ἀπάντων βασιλέων, τελευτήσαντα δὲ τιμῶν τυχεῖν ἴσων τοῖς τὸ παλαιὸν νομιμώτατα βασιλεύσασιν κατ' Αἴγυπτον. [6] τὴν μὲν οὖν κοινὴν νομοθεσίαν συντελεσθῆναι φασιν ὑπὸ τῶν εἰρημένων ἀνδρῶν, καὶ δόξης τυχεῖν τῆς διαδεδομένης παρὰ τοῖς ἄλλοις: ἐν δὲ τοῖς ὕστερον χρόνοις πολλὰ τῶν καλῶς ἔχειν δοκούντων νομίμων φασὶ κινήσθαι, Μακεδόνων ἐπικρατησάντων καὶ καταλυσάντων εἰς τέλος τὴν βασιλείαν τῶν ἐγχωρίων.</p>	<p>A sixth man to concern himself with the laws of the Egyptians, it is said, was Darius the father of Xerxes; for he was incensed at the lawlessness which his predecessor, Cambyses, had shown in the treatment of the sanctuaries of Egypt, and aspired to live a life of virtue and of piety towards the gods. [5] Indeed he associated with the priests of Egypt themselves, and took part with them in the study of theology and of the events recorded in their sacred books; and when he learned from these books about the greatness of soul of the ancient kings and about their goodwill towards their subjects he imitated their manner of life. For this reason he was the object of such great honour that he alone of all the kings was addressed as a god by the Egyptians in his lifetime, while at his death he was accorded equal honours with the ancient kings of Egypt who had ruled in strictest accord with the laws. [6] The system, then, of law used throughout the land was the work, they say, of the men just named, and gained a renown that spread among other peoples everywhere; but in later times, they say, many institutions which were regarded as good were changed, after the Macedonians had conquered and destroyed once and for all the kingship of the native line.</p>
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### 4. Pl. Leg. III 695b-695e (trans. Bury, LCL)

<p>παραλαβόντες δ' οὖν οἱ παῖδες τελευτήσαντος Κύρου τρυφῆς μεστοὶ καὶ ἀνεπιπληξίας, πρῶτον μὲν τὸν ἕτερον ἄτερος ἀπέκτεινε τῷ ἴσῳ ἀγανακτῶν, μετὰ δὲ τοῦτο αὐτὸς μαινόμενος ὑπὸ μέθης τε καὶ ἀπαιδευσίας τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων τε καὶ τοῦ λεγομένου</p>	<p>So when, at the death of Cyrus, his sons took over the kingdom, over-pampered and undisciplined as they were, first, the one killed the other, through annoyance at his being put on an equality with himself, and presently, being mad with drink and debauchery, he lost his own throne at the hands of the Medes, under the man then</p>
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<p>τότε ευνούχου, καταφρονήσαντος τῆς Καμβύσου μωρίας.</p> <p>[c] (...)</p> <p>Δαρεῖος γὰρ βασιλέως οὐκ ἦν υἱός, παιδεία τε οὐ διατρυφώση τεθραμμένος, ἐλθὼν δ' εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἑβδομος, διείλετο ἐπὶ τὰ μέρη τεμόμενος, ὧν καὶ νῦν ἔτι σμικρὰ ὀνείρατα λείπεται, [d] καὶ νόμους ἡξίου θέμενος οἰκεῖν ἰσότητα κοινὴν τινα εἰσφέρων, καὶ τὸν τοῦ Κύρου δασμόν, ὃν ὑπέσχετο Πέρσαις, εἰς τὸν νόμον ἐνέδει, φιλίαν πορίζων καὶ κοινωνίαν πᾶσιν Πέρσαις, χρήμασι καὶ δωρεαῖς τὸν Περσῶν δῆμον προσαγόμενος: τοιγαροῦν αὐτῷ τὰ στρατεύματα μετ' εὐνοίας προσεκτήσατο χώρας οὐκ ἐλάττους ὧν κατέλιπε Κῦρος. μετὰ δὲ Δαρεῖον ὁ τῇ βασιλικῇ καὶ τρυφῇ πάλιν παιδευθεὶς παιδείᾳ Ξέρξης – ‘ὦ Δαρεῖε,’ εἰπεῖν ἔστιν δικαιοτάτον ἴσως, ‘ὅς τὸ Κύρου κακὸν οὐκ ἔμαθες, [e] ἐθρένω δὲ Ξέρξην ἐν τοῖς αὐτοῖς ἡθεσιν ἐν οἷσπερ Κῦρος Καμβύσῃν’ – ὁ δέ, ἅτε τῶν αὐτῶν παιδείων γενόμενος ἔκγονος, παραπλήσια ἀπετέλεσεν τοῖς Καμβύσου παθήμασιν</p>	<p>called the Eunuch, who despised the stupidity of Cambyses.</p> <p>[c] (...)</p> <p>Darius was not a king's son, nor was he reared luxuriously. When he came and seized the kingdom, with his six companions, he divided it into seven parts, of which some small vestiges remain even to this day; [d] and he thought good to manage it by enacting laws into which he introduced some measure of political equality, and also incorporated in the law regulations about the tribute-money which Cyrus had promised the Persians, whereby he secured friendliness and fellowship amongst all classes of the Persians, and won over the populace by money and gifts; and because of this, the devotion of his armies won for him as much more land as Cyrus had originally bequeathed. After Darius came Xerxes, and he again was brought up with the luxurious rearing of a royal house: “O Darius”—for it is thus one may rightly address the father—“how is it that you have ignored the blunder of Cyrus, [e] and have reared up Xerxes in just the same habits of life in which Cyrus reared Cambyses?” And Xerxes, being the product of the same training, ended by repeating almost exactly the misfortunes of Cambyses.</p>
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**5. [Arist.] *Oec.* II 1352a23-1352b25 (trans. Armstrong, LCL)**

<p>διαπλέοντος δ' αὐτοῦ τὸν νομόν, οὗ ἔστι θεὸς ὁ κροκόδειλος, ἡρπάσθη τις τῶν παίδων αὐτοῦ. καλέσας οὖν τοὺς ἱερεῖς ἔφη πρότερος ἀδικηθεὶς ἀμύνεσθαι τοὺς κροκοδείλους, καὶ προσέταξε θηρεύειν αὐτούς. οἱ δὲ ἱερεῖς, ἵνα μὴ ὁ θεὸς αὐτῶν καταφρονηθῇ, συναγαγόντες ὅσον ἠδύναντο χρυσίον ἔδωσαν αὐτῷ καὶ οὕτως ἐπαύσατο.</p> <p>Ἀλεξάνδρου τοῦ βασιλέως ἐντειλαμένου αὐτῷ οἰκίσαι πόλιν πρὸς τῇ Φάρῳ καὶ τὸ ἐμπόριον τὸ πρότερον ὃν ἐπὶ τοῦ Κανώβου ἐνταῦθα ποιῆσαι, καταπλεύσας εἰς τὸν Κάνωβον πρὸς τοὺς ἱερεῖς καὶ τοὺς κτήματα ἔχοντας ἐκεῖ ἐπὶ τούτῳ ἦκειν ἔφη ὥστε μετοικίσει αὐτούς. οἱ δὲ ἱερεῖς καὶ οἱ κάτοικοι εἰσενέγκαντες χρήματα ἔδωκαν, ἵν' ἐᾷ κατὰ χώραν αὐτοῖς τὸ ἐμπόριον. ὁ δὲ λαβὼν τότε μὲν ἀπηλλάγη, εἶτα δὲ καταπλεύσας, ἐπεὶ ἦν εὐτρεπὴ αὐτῷ τὰ πρὸς τὴν οἰκοδομίαν, ἥτει αὐτοὺς χρήματα ὑπερβαλὼν τῷ πλήθει: τοῦτο γὰρ αὐτῷ τὸ διάφορον εἶναι, τὸ αὐτοῦ εἶναι τὸ ἐμπόριον καὶ μὴ ἐκεῖ. ἐπεὶ δ' οὐκ ἂν ἔφασαν δύνασθαι δοῦναι, μετῴκισεν αὐτούς.</p> <p>(...) τοὺς τε ἱερεῖς καλέσας ἔφησε πολὺ τὸ ἀνώμαλον ἀνάλωμα ἐν τῇ χώρᾳ γίνεσθαι εἰς τὰ</p>	<p>When Cleomenes was making a progress by water through the province where the crocodile is worshipped, one of his servants was carried off. Accordingly, summoning the priests, he told them that he intended to retaliate on the crocodiles for this unprovoked aggression; and gave orders for a battue. The priests, to save the credit of their god, collected all the gold they could, and succeeded in putting an end to the pursuit.</p> <p>King Alexander had given Cleomenes command to establish a town near the island of Pharos, and to transfer thither the market hitherto held at Canopus. Sailing therefore to Canopus he informed the priests and the men of property there that he was come to remove them. The priests and residents thereupon contributed money to induce him to leave their market where it was. He took what they offered, and departed; but afterwards returned, when all was ready to build the town, and proceeded to demand an excessive sum; which represented, he said, the difference the change of site would make to him. They however declared themselves unable to pay it, and were accordingly removed.</p> <p>(...) He also sent for the priests, and told them that the expenditure on the temples was very unevenly distributed in the country; and that some of these,</p>
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<p>ιερά: δεῖν οὖν καὶ τῶν ἱερῶν τινα καὶ τῶν ἱερέων τὸ πλῆθος καταλυθῆναι. οἱ δὲ ἱερεῖς καὶ ἰδία ἕκαστος καὶ κοινῇ τὰ ἱερὰ χρήματα ἐδίδοσαν, οἰόμενοι τε αὐτὸν τῇ ἀληθείᾳ μέλλειν τοῦτο ποιεῖν, καὶ ἕκαστος βουλόμενος τό τε ἱερὸν τὸ αὐτοῦ μείναι κατὰ χώραν καὶ τὸς ἱερεῖς.</p>	<p>together with the majority of the attendant priests, must accordingly be suppressed. The priests, supposing him to be in earnest, and wishing each to secure the continuance of his own temple and office, gave him money individually from their private possessions as well as collectively from the temple funds.</p>
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**6. Arr. Anab. VII 23.6-8** (trans. Brunt, LCL)

<p>καὶ Κλεομένει, ἀνδρὶ κακῷ καὶ πολλὰ ἀδικήματα ἀδικήσαντι ἐν Αἰγύπτῳ, ἐπιστέλλει ἐπιστολὴν. καὶ ταύτην τῆς μὲν ἐς Ἡφαιστίωνα καὶ ἀποθανόντα φιλίας ἔνεκα καὶ μνήμης οὐ μέφομαι ἔγωγε, ἄλλων δὲ πολλῶν ἔνεκα μέφομαι. (...) ἐκεῖνα δὲ καὶ πάνυ μέφομαι. ἦν γὰρ καταλάβω ἐγώ, ἔλεγε τὰ γράμματα, τὰ ἱερὰ τὰ ἐν Αἰγύπτῳ καλῶς κατεσκευασμένα καὶ τὰ ἱερῶν τὰ Ἡφαιστίωνος, εἴ τί τι πρότερον ἡμάρτηκας, ἀφήσω σε τούτου, καὶ τὸ λοιπόν, ὅπῃλίκον ἂν ἀμάρτης, οὐδὲν πείσῃ ἐξ ἐμοῦ ἄχαρι. τοῦτο ἀνδρὶ ἄρχοντι πολλῆς μὲν χώρας, πολλῶν δὲ ἀνθρώπων ἐκ βασιλέως μεγάλου ἐπεσταλμένον, ἄλλως τε καὶ κακῷ ἀνδρὶ, οὐκ ἔχω ἐπαινέσαι.</p>	<p>Cleomenes, a rascal who had been guilty of many wrongful acts in Egypt, was sent a letter which I personally censure, not for its affectionate recollection of Hephaestion even in death but for many other reasons; (...) But what follows I do censure strongly. The letter ran: "If I find these temples set in good order in Egypt, and these shrines of Hephaestion, whatever wrong you have hitherto done, I pardon it; and for the future, of whatever nature your fault may be, you shall receive no harm at my hands". I cannot approve this mandate from a great king to a man who was ruling a large and populous area, all the more as the man was wicked.</p>
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**7. Plut. Alex. 47.5** (trans. Perrin, LCL)

<p>ἐπεὶ δὲ καὶ τῶν φίλων ἑώρα τῶν μεγίστων Ἡφαιστίωνα μὲν ἐπαινοῦντα καὶ συμμετακοσμούμενον αὐτῷ, Κρατερὸν δὲ τοῖς πατρίοις ἐμμένοντα: δι' ἐκείνου μὲν ἐχρημάτιζε τοῖς βαρβάροις, διὰ τούτου δὲ τοῖς Ἑλλήσι καὶ τοῖς Μακεδόσι.</p>	<p>Moreover, when he saw that among his chiefest friends Hephaestion approved his course and joined him in changing his mode of life, while Craterus clung fast to his native ways, he employed the former in his business with the Barbarians, the latter in that with the Greeks and Macedonians.</p>
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**8. Diod. XVII 77.7-78.1** (trans. Welles, LCL)

<p>τούτοις μὲν οὖν τοῖς ἔθισμοις Ἀλέξανδρος σπανίως ἐχρῆτο, τοῖς δὲ προϋπάρχουσι κατὰ τὸ πλεῖστον ἐνδιέτριβε, φοβούμενος τὸ προσκόπτειν τοῖς Μακεδόσιν. [78.1] ὅμως δὲ πολλῶν αὐτῷ μεμψιμοιρῶντων τούτους μὲν ταῖς δωρεαῖς ἐθεράπευεν</p>	<p>Alexander, as a matter of fact, employed these customs rather sparingly and kept for the most part to his accustomed routine, not wishing to offend the Macedonians. [78.1] Many, it is true, did reproach him for these things, but he silenced them with gifts.</p>
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**9. Diod. I 18.1** (trans. Oldfather, LCL)

<p>τῷ δ' οὖν Ὀσίριδι συνεστρατεῦσθαι δύο λέγουσιν υἱοὺς Ἄνουβιν τε καὶ Μακεδόνα, διαφέροντας ἀνδρείᾳ. ἀμφοτέρους δὲ χρήσασθαι τοῖς ἐπισημοτάτοις ὅπλοις ἀπὸ τινων ζώων οὐκ ἀνοικείων τῇ περὶ αὐτοὺς εὐτολμία: τὸν μὲν γὰρ Ἄνουβιν περιθέσθαι κυνῆν, τὸν δὲ Μακεδόνα λύκου προτομήν: ἃς αἰτίας καὶ τὰ ζῷα ταῦτα τιμηθῆναι παρὰ τοῖς Αἰγυπτίοις.</p>	<p>Now Osiris was accompanied on his campaign, as the Egyptian account goes, by his two sons Anubis and Macedon, who were distinguished for their valour. Both of them carried the most notable accoutrements of war, taken from certain animals whose character was not unlike the boldness of the men, Anubis wearing a dog's skin and Macedon the fore-parts of a wolf; and it is for this reason that these animals are held in honour among the Egyptians.</p>
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**10. Diod. I 20.1-3** (trans. Oldfather, LCL)

<p>ἐπελθεῖν δὲ καὶ τᾶλλα τὰ κατὰ τὴν Ἀσίαν ἔθνη, καὶ περαιωθῆναι κατὰ τὸν Ἑλλήσποντον εἰς τὴν Εὐρώπην. [2] καὶ κατὰ μὲν τὴν Θράκην Λυκοῦργον τὸν βασιλέα τῶν βαρβάρων ἐναντιούμενον τοῖς ὑπ' αὐτοῦ πραττομένοις ἀποκτεῖναι, Μάρωνα δὲ γηραιὸν ἤδη καθεστῶτα καταλιπεῖν ἐπιμελητὴν τῶν ἐν ταύτῃ τῇ χώρᾳ φυτευομένων, καὶ κτίστην αὐτὸν ποιῆσαι τῆς ἐπωνύμου πόλεως, ἣν ὀνομάσαι Μαρώνειαν. [3] καὶ Μακεδόνα μὲν τὸν υἱὸν ἀπολιπεῖν βασιλέα τῆς ἀπ' ἐκείνου προσαγορευθείσης Μακεδονίας, Τριπτολέμῳ δ' ἐπιτρέψαι τὰς κατὰ τὴν Ἀττικὴν γεωργίας. τέλος δὲ τὸν Ὅσιριν πᾶσαν τὴν οἰκουμένην ἐπελθόντα τὸν κοινὸν βίον τοῖς ἡμερωτάτοις καρποῖς εὐεργετῆσαι.</p>	<p>And he visited all the other nations of Asia as well and crossed into Europe at the Hellespont. [2] In Thrace he slew Lycurgus, the king of the barbarians, who opposed his undertaking, and Maron, who was now old, he left there to supervise the culture of the plants which he introduced into that land and caused him to found a city to bear his name, which he called Maroneia. [3] Macedon his son, moreover, he left as king of Macedonia, which was named after him, while to Triptolemus he assigned the care of agriculture in Attica. Finally, Osiris in this way visited all the inhabited world and advanced community life by the introduction of the fruits which are most easily cultivated.</p>
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**11. Diod. V 57.1-5** (trans. Oldfather, LCL)

<p>οἱ δ' Ἡλιάδαι διάφοροι γενηθέντες τῶν ἄλλων ἐν παιδείᾳ διήνεγκαν καὶ μάλιστα ἐν ἀστρολογίᾳ. εἰσηγήσαντο δὲ καὶ περὶ τῆς ναυτιλίας πολλὰ καὶ τὰ περὶ τὰς ὥρας διέταξαν. [2] εὐφυέστατος δὲ γενόμενος Τενάγης ὑπὸ τῶν ἀδελφῶν διὰ φθόνον ἀνῆρέθη: γνωσθείσης δὲ τῆς ἐπιβουλῆς οἱ μετασχόντες τοῦ φόνου πάντες ἔφυγον. τούτων δὲ Μάκαρ μὲν εἰς Λέσβον ἀφίκετο, Κάνδαλος δὲ εἰς τὴν Κῶ: ἀκτίς δ' εἰς Αἴγυπτον ἀπάρας ἔκτισε τὴν Ἡλιούπολιν ὀνομαζομένην, ἀπὸ τοῦ πατρὸς θέμενος τὴν προσηγορίαν: οἱ δ' Αἰγύπτιοι ἔμαθον παρ' αὐτοῦ τὰ περὶ τὴν ἀστρολογίαν θεωρήματα. [3] ὕστερον δὲ παρὰ τοῖς Ἑλλήσι γενομένου κατακλυσμοῦ, καὶ διὰ τὴν ἐπομβρίαν τῶν πλείστων ἀνθρώπων ἀπολομένων, ὁμοίως τούτοις καὶ τὰ διὰ τῶν γραμμάτων ὑπομνήματα συνέβη φθαρῆναι: [4] δι' ἣν αἰτίαν οἱ Αἰγύπτιοι καιρὸν εὐθετον λαβόντες ἐξειδιοποίησαντο τὰ περὶ τῆς ἀστρολογίας, καὶ τῶν Ἑλλήνων διὰ τὴν ἄγνοιαν μηκέτι τῶν γραμμάτων ἀντιποιοιμένων ἐνίσχυσεν, ὥς αὐτοὶ πρῶτοι τὴν τῶν ἄστρον εὕρεσιν ἐποιήσαντο. [5] ὁμοίως δὲ καὶ Ἀθηναῖοι κτίσαντες ἐν Αἰγύπτῳ πόλιν τὴν ὀνομαζομένην Σαῖν, τῆς ὁμοίας ἔτυχον ἀγνοίας διὰ τὸν κατακλυσμόν. δι' ἧς αἰτίας πολλαῖς ὕστερον γενεαῖς Κάδμος ὁ Ἀγήνορος ἐκ τῆς Φοινίκης πρῶτος ὑπελήφθη κομίσαι γράμματα εἰς τὴν Ἑλλάδα: καὶ ἀπ' ἐκείνου τὸ λοιπὸν οἱ Ἕλληνες ἔδοξαν ἀεὶ τι προσευρίσκειν περὶ τῶν γραμμάτων, κοινῆς τινος ἀγνοίας κατεχούσης τοὺς Ἕλληνας.</p>	<p>The Heliadae, 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. [2] The 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. [3] 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; [4] 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. [5] Likewise the Athenians, although they were the founders of the city in Egypt men call Saïs, 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.</p>
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**12. Pl. Tim. 21e** (trans. Lamb, LCL)

<p>‘ἔστιν τις κατ’ Αἴγυπτον,’ ἣ δ’ ὅς, ‘ἐν τῷ Δέλτα, περὶ ὃν κατὰ κορυφὴν σχίζεται τὸ τοῦ Νείλου ῥεῦμα Σαΐτικὸς ἐπικαλούμενος νομός, τούτου δὲ τοῦ νομοῦ μεγίστη πόλις Σαῖς—ὅθεν δὴ καὶ Ἄμασις ἦν ὁ βασιλεύς—οἷς τῆς πόλεως θεὸς ἀρχηγός τις ἐστίν, Αἰγυπτιστὶ μὲν τοῦνομα Νηίθ, Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ: μάλα δὲ φιλαθῆναι καὶ τινα τρόπον οἰκεῖοι τῶνδ’ εἶναι φασιν. οἱ δὲ Σόλων ἔφη πορευθεὶς σφόδρα τε γενέσθαι παρ’ αὐτοῖς ἔντιμος’</p>	<p>“In the Delta of Egypt,” said Critias, “where, at its head, the stream of the Nile parts in two, there is a certain district called the Saitic. The chief city in this district is Sais—the home of King Amasis,—the founder of which, they say, is a goddess whose Egyptian name is Neith, and in Greek, as they assert, Athena. These people profess to be great lovers of Athens and in a measure akin to our people here. And Solon said that when he travelled there he was held in great esteem amongst them”</p>
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**13. Diod. V 69.1-3** (trans. Oldfather, LCL)

<p>ἀμφισβητοῦσι δὲ περὶ τῆς εὐρέσεως τοῦ καρποῦ τούτου πολλοί, τὴν θεὸν φάμενοι παρ’ αὐτοῖς πρώτοις ὀφθῆναι καὶ τὴν τούτου φύσιν τε καὶ χρῆσιν καταδείξαι. Αἰγύπτιοι μὲν γὰρ λέγουσι τὴν τε Δήμητραν καὶ τὴν Ἴσιν τὴν αὐτὴν εἶναι, καὶ εἰς Αἴγυπτον ἐνεγκεῖν τὸ σπέρμα πρώτην, ἀρδεύοντος μὲν εὐκαίρως τὰ πεδία τοῦ Νείλου ποταμοῦ, ταῖς δ’ ὥραις ἄριστα τῆς χώρας ταύτης κεκραμένης. [2] τοὺς δ’ Ἀθηναίους, καίπερ ἀποφαινομένους τὴν εὔρεσιν τοῦ καρποῦ τούτου γεγεννημένην παρ’ αὐτοῖς, ὅμως μαρτυρεῖν αὐτὸν ἐτέρωθεν κεκομισμένον εἰς τὴν Ἀττικὴν: τὸν γὰρ τόπον τὸν ἐξ ἀρχῆς δεξάμενον τὴν δωρεὰν ταύτην Ἐλευσίνα προσαγορεύειν ἀπὸ τοῦ παρ’ ἐτέρων ἔλθειν τὸ σπέρμα τοῦ σίτου κομισθέν. [3] οἱ δὲ Σικελῶται, νῆσον ἱερὰν Δήμητρος καὶ Κόρης οἰκοῦντες, εἰκὸς εἶναι φασὶ τὴν δωρεὰν ταύτην πρώτοις τοῖς τὴν προσφιλεστάτην χώραν νεμομένοις δοθῆναι: ἄτοπον μὲν γὰρ ὑπάρχειν εὐκαρποτάτην αὐτὴν ὡς ἰδίαν ποιῆσαι, τῆς δ’ εὐεργεσίας ὡς μηδὲν προσηκούση μηδ’ ἐσχάτη μεταδοῦναι, καὶ ταῦτ’ ἐν αὐτῇ τὴν οἰκῆσιν ἔχουσαν, εἴπερ καὶ τῆς Κόρης τὴν ἀρπαγὴν ἐν τῇ νήσῳ ταύτῃ γεγονέναι συμπεφώνηται. εἶναι δὲ καὶ τὴν χώραν οἰκειοτάτην τούτοις τοῖς καρποῖς, ἐν ἧ καὶ τὸν ποιητὴν λέγειν (...)</p>	<p>There is dispute about the discovery of the fruit of the corn on the part of many peoples, who 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. [2] 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. [3] But the inhabitants of Sicily, dwelling as they do on an island which is sacred to Demeter and Corê, 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 Corê took place on this island. Moreover, this land is the best adapted for these fruits, even as the poet also says: (...)</p>
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**14. Diod. V 77.4** (trans. Oldfather, LCL)

<p>τῶν γὰρ θεῶν φασὶ τοὺς πλείστους ἐκ τῆς Κρήτης ὀρμηθέντας ἐπιέναι πολλὰ μέρη τῆς οἰκουμένης, εὐεργετοῦντας τὰ γένη τῶν ἀνθρώπων καὶ μεταδιδόντας ἐκάστοις τῆς ἐκ τῶν ἰδίων εὐρημάτων ὠφελείας. Δήμητραν μὲν γὰρ περαιωθεῖσαν εἰς τὴν Ἀττικὴν ἐκεῖθεν εἰς Σικελίαν ἀπᾶραι, καὶ μετὰ ταῦτ’ εἰς Αἴγυπτον:</p>	<p>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</p>
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ἐν δὲ τούτοις τοῖς τόποις μάλιστα τὸν τοῦ σίτου καρπὸν παραδοῦσαν καὶ τὰ περὶ τὸν σπóρον διδάξασαν μεγάλων τιμῶν τυχεῖν παρὰ τοῖς εὖ παθοῦσιν.	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.
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**15. Hdt. VII 161.3** (trans. Godley, LCL)

‘μάτην γὰρ ἂν ὧδε πάραλον Ἑλλήνων στρατὸν πλεῖστον εἶμεν ἐκτιμένοι, εἰ Συρηκοσίοισι ἐόντες Ἀθηναῖοι συγχωρήσομεν τῆς ἡγεμονίας, ἀρχαιότατον μὲν ἔθνος παρεχόμενοι, μούνοι δὲ ἐόντες οὐ μετανάσται Ἑλλήνων: τῶν καὶ Ὅμηρος ὁ ἐποποιὸς ἄνδρα ἄριστον ἔφησε ἐς Ἴλιον ἀπικέσθαι τάξαι τε καὶ διακοσμήσαι στρατόν. οὕτω οὐκ ὄνειδος οὐδὲν ἡμῖν ἐστι λέγειν ταῦτα.’	“It would be for nothing, then, that we possess the greatest number of seafaring men in Hellas, if we Athenians yield our command to Syracusans,—we who can demonstrate the longest lineage of all and who alone among the Greeks have never changed our place of habitation; of our stock too was the man of whom the poet Homer says that of all who came to Ilion, he was the best man in ordering and marshalling armies. We accordingly cannot be reproached for what we now say.”
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**16. Pl. Menex. 245c-d** (trans. Lamb, LCL)

καὶ τῶν μὲν ἄλλων συμμάχων ἐνεύσθη: ἠθέλησαν γὰρ αὐτῷ ἐκδιδόναι καὶ συνέθεντο καὶ ὤμοσαν Κορίνθιοι καὶ Ἀργεῖοι καὶ Βοιωτοὶ καὶ οἱ ἄλλοι σύμμαχοι, εἰ μέλλοι χρήματα παρέξειν, ἐκδώσειν τοὺς ἐν τῇ ἡπείρῳ Ἕλληνας: μόνοι δὲ ἡμεῖς οὐκ ἐτολμήσαμεν οὔτε ἐκδοῦναι οὔτε ὁμόσαι. οὕτω δὴ τοι τό γε τῆς πόλεως γενναῖον καὶ ἐλεύθερον βέβαιόν τε καὶ ὑγιές ἐστιν καὶ φύσει μισοβάρβαρον, [245d] διὰ τὸ εἰλικρινῶς εἶναι Ἕλληνας καὶ ἀμιγεῖς βαρβάρων. οὐ γὰρ Πέλοπες οὐδὲ Κάδμοι οὐδὲ Αἴγυπτοὶ τε καὶ Δαναοὶ οὐδὲ ἄλλοι πολλοὶ φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες, συνοικοῦσιν ἡμῖν, ἀλλ’ αὐτοὶ Ἕλληνες, οὐ μειξοβάρβαροι οἰκοῦμεν, ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως. ὅμως δ’ οὖν ἐμονώθημεν πάλιν διὰ τὸ μὴ ἐθέλειν αἰσχρὸν καὶ ἀνόσιον ἔργον ἐργάσασθαι Ἕλληνας βαρβάροις ἐκδόντες.	Now in the case of the rest of his allies he was mistaken; for they all—including the Corinthians, Argives, Boeotians, and the rest—consented to hand them over to him, making a sworn agreement that if he would supply them with money they would hand over the Greeks in the Continent; but we, and we alone, could not bring ourselves either to hand them over or to join in the agreement. So firmly-rooted and so sound is the noble and liberal character of our city, and endowed also [245d] with such a hatred of the barbarian, because we are pure-blooded Greeks, unadulterated by barbarian stock. For there cohabit with us none of the type of Pelops, or Cadmus, or Aegyptus or Danaus, and numerous others of the kind, who are naturally barbarians though nominally Greeks; but our people are pure Greeks and not a barbarian blend; whence it comes that our city is imbued with a whole-hearted hatred of alien races. None the less, we were isolated once again because of our refusal to perform the dishonorable and unholy act of surrendering Greeks to barbarians.
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**17. Isoc. 4.25-29** (trans. Norlin, LCL)

τὴν πόλιν ἔχοντες προσεπειν: μόνοις γὰρ ἡμῖν τῶν Ἑλλήνων τὴν αὐτὴν τροφὸν καὶ πατρίδα καὶ μητέρα καλέσαι προσήκει. καίτοι χρὴ τοὺς εὐλόγως μέγα φρονούντας καὶ περὶ τῆς ἡγεμονίας δικαίως ἀμφισβητοῦντας καὶ τῶν πατρίων πολλάκις μεμνημένους τοιαύτην τὴν ἀρχὴν τοῦ γένους ἔχοντας φαίνεσθαι. [26] τὰ μὲν οὖν ἐξ ἀρχῆς ὑπάρξαντα καὶ παρὰ τῆς τύχης δωρηθέντα τηλικαῦθ’ ἡμῖν τὸ μέγεθός ἐστιν: ὅσων δὲ τοῖς ἄλλοις ἀγαθῶν αἵτιοι γεγόναμεν, οὕτως ἂν	for we alone of all the Hellenes have the right to call our city at once nurse and fatherland and mother. And yet, if men are to have good ground for pride and make just claims to leadership and frequently recall their ancestral glories, they must show that their race boasts an origin as noble as that which I have described. [26] So great, then, are the gifts which were ours from the beginning and which fortune has bestowed upon us. But how many good things we have contributed to the rest of the world we could estimate to best advantage
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κάλλιστ' ἐξετάσαιμεν, εἰ τὸν τε χρόνον ἀπ' ἀρχῆς καὶ τὰς πράξεις τὰς τῆς πόλεως ἐφεξῆς διέλθοιμεν: εὐρήσομεν γὰρ αὐτὴν οὐ μόνον τῶν πρὸς τὸν πόλεμον κινδύνων ἀλλὰ καὶ τῆς ἄλλης κατασκευῆς, [27] ἐν ᾗ κατοικοῦμεν καὶ μεθ' ἧς πολιτευόμεθα καὶ δι' ἣν ζῆν δυνάμεθα, σχεδὸν ἀπάσης αἰτίαν οὖσαν. (...)

[28] πρῶτον μὲν τοίνυν, οὗ πρῶτον ἢ φύσις ἡμῶν ἐδέηθη, διὰ τῆς πόλεως τῆς ἡμετέρας ἐπορίσθη: καὶ γὰρ εἰ μυθώδης ὁ λόγος γέγονεν, ὅμως αὐτῷ καὶ νῦν ῥηθῆναι προσήκει. Δήμητρος γὰρ ἀφικομένης εἰς τὴν χώραν ὅτ' ἐπλανήθη τῆς Κόρης ἀρπασθείσης, καὶ πρὸς τοὺς προγόνους ἡμῶν εὐμενῶς διατεθείσης ἐκ τῶν εὐεργεσιῶν ἃς οὐχ οἷόν τ' ἄλλοις ἢ τοῖς μεμνημένοις ἀκούειν, καὶ δούσης δωρεὰς διττὰς αἵπερ μέγισται τυγχάνουσιν οὔσαι, τοὺς τε καρπούς, οἱ τοῦ μὴ θηριωδῶς ζῆν ἡμᾶς αἵτιοι γεγόνασι, καὶ τὴν τελετὴν, ἧς οἱ μετασχόντες περὶ τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδίου τὰς ἐλπίδας ἔχουσιν, [29] οὕτως ἡ πόλις ἡμῶν οὐ μόνον θεοφιλῶς ἀλλὰ καὶ φιλανθρώπως ἔσχεν, ὥστε κυρία γενομένη τοσοῦτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις, ἀλλ' ὧν ἔλαβεν ἅπασι μετέδωκεν. καὶ τὰ μὲν ἔτι καὶ νῦν καθ' ἕκαστον τὸν ἐνιαυτὸν δείκνυμεν, τῶν δὲ συλλήβδην τὰς τε χρείας καὶ τὰς ἐργασίας καὶ τὰς ὠφελίας τὰς ἀπ' αὐτῶν γιγνομένας ἐδίδαξεν.

if we should recount the history of our city from the beginning and go through all her achievements in detail; for we should find that not only was she the leader in the hazards of war, but that the social order in general in which we dwell, [27] with which we share the rights of citizenship and through which we are able to live, is almost wholly due to her. (...)

[28] Now, first of all, that which was the first necessity of man's nature was provided by our city; for even though the story has taken the form of a myth, yet it deserves to be told again. When Demeter came to our land, in her wandering after the rape of Kore, and, being moved to kindness towards our ancestors by services which may not be told save to her initiates, gave these two gifts, the greatest in the world—the fruits of the earth, which have enabled us to rise above the life of the beasts, and the holy rite which inspires in those who partake of it sweeter hopes regarding both the end of life and all eternity, [29] —our city was not only so beloved of the gods but also so devoted to mankind that, having been endowed with these great blessings, she did not begrudge them to the rest of the world, but shared with all men what she had received.<sup>1</sup> The mystic rite we continue even now, each year,<sup>2</sup> to reveal to the initiates; and as for the fruits of the earth, our city has, in a word, instructed the world in their uses, their cultivation, and the benefits derived from them.