**Chilon of Sparta: The Man and the Legend**

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**1. Most frequently cited list of the Seven Sages:** Cleobulus of Lindus, Solon of Athens, Chilon of Sparta, Bias of Priene, Pittacus of Mytilene, Thales of Miletus, and Periander of Corinth.

**2. My two main questions for this talk:**

1. Is there a common set of characteristics that all these men share?

2. If there is a set of shared characteristics, how are these qualities related to the legends about their wisdom?

**3. Sosicrates (apud Diogenes Laertius 1.68):**

καὶ πρῶτος εἰσηγήσατο ἐφόρους τοῖς βασιλεῦσι παραζευγνύναι.

"And he was the first to introduce the yoking together of the ephors to the kings.

**4. Xenophon, *Constitution of the Lacedaimonians*, 15.7:**

καὶ ὅρκους δὲ ἀλλήλοις κατὰ μῆνα ποιοῦνται, ἔφοροι μὲν ὑπὲρ τῆς πόλεως, βασιλεὺς δ’ ὑπὲρ ἑαυτοῦ. ὁ δὲ ὅρκος ἐστὶ τῷ μὲν βασιλεῖ κατὰ τοὺς τῆς πόλεως κειμένους νόμους βασιλεύσειν, τῇ δὲ πόλει ἐμπεδορκοῦντος ἐκείνου ἀστυφέλικτον τὴν βασιλείαν παρέξειν.

And they exchange oaths every month, the ephors on behalf of the city, and the king on behalf of himself. And the oath for the king is that he will rule according to the established laws of the city. And the oath for the city is that, as long as the king abides by his oath, they will preserve the kingship unshaken.

**5. Timeline of Early Spartan History**

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| Dates | Event | Comment |
| 770-760 | Synoicism at Sparta (Pitana, Mesoa, Limnai, Kynosoura) | Ephors existed as part of the Doric tribal structure |
| 740 | Incorporation of Amyklai | Ephors became 5 in number. |
| 706 | Great Rhetra | Ephors not mentioned because not yet important. |
| 690-670 | 1st Messenian War | Aristotle states that the ephorate was established at this time to place a check on royal power.  -We interpret this to mean that the powers of the ephorate were greatly increased. |
| 635-610 | 2nd Messenian War | Aristotle describes a conflict between the Spartan aristocracy and the demos, in which some highly indebted members of the demos were calling for a redistribution of land.  -Oliva (1966:132) argues that this conflict was settled by enhancing the powers of the ephorate. |
| 572-569 | Chilon was elected to the Gerousia in the 52nd Olympiad | Diogenes Laertius 1.72; Aris. *Rhet*. 1398 b14-15. |
| 556 | Chilon was eponymous ephor. | Sosicrates apud Diogenes Laertius 1.68.  -We argue that Chilon, as a member of the Gerousia, had already enhanced the power of the ephorate before this date.  -This may have occurred as a result of a conflict between the demos and the aristocracy.  -Chilon may also have been responsible for instituting the monthly oath between kings and ephors, as described by Xenophon. |

**6. Chilon's Family Tree** (from Huxley 1962: 149; cf. Stibbe 1985: 9):

**Chilon** (ephor 556 BC)

Demarmenus (Chilon's son)

Chilon (Chilon's grandson) Prinetidas (Chilon's granddaughter)

**Percalus** (Chilon's great-gdaughter) = **Demaratus** **Chilon's great-gdaughter** = **Anaxandridas**

**Cleomenes**

**7. Chilon's Heroön**  (Richer 2018:55)

