

The Date of Ephorus' *Histories*

I. Link to Abstract

<https://camws.org/sites/default/files/meeting2020/abstracts/2021Ephorus.pdf>

II. Passages

Item 1: Ephorus (*FGrHist* 70) F 223 = Clement of Alexandria, *Stromata* 1.139.3 (tr. Parker)

ἀπὸ Τροίας ἀλώσεως ἐπὶ τὴν Ἡρακλειδῶν κάθοδον ἔτη ἑκατὸν εἴκοσι ἢ [ἑκατὸν] ὀγδοήκοντα. ἀπὸ τούτου ἐπὶ Εὐαίνετον ἄρχοντα, ἐφ' οὗ φασιν Ἀλέξανδρον εἰς τὴν Ἀσίαν διαβῆναι, ὡς μὲν Φανίας ἔτη ἑπτακόσια δεκαπέντε· ὡς δὲ Ἐφορος ἑπτακόσια τριάκοντα πέντε·

From the sack of Troy to the Return of the Heraclids is 120 or 80 years. From the latter to the archonship of Euainetos, when they say that Alexander crossed over to Asia, as Phantias states, it is 715 years, but as Ephorus states, it is 735.

Item 2: Aristotle, *Politics* 1271b 33-39 (tr. Rackham)

δοκεῖ δ' ἡ νῆσος καὶ πρὸς τὴν ἀρχὴν τὴν Ἑλληνικὴν πεφυκέναι καὶ κεῖσθαι καλῶς· πάση γὰρ ἐπίκειται τῇ θαλάττῃ, σχεδὸν τῶν Ἑλλήνων ἰδρυμένων περὶ τὴν θάλατταν πάντων· ἀπέχει γὰρ τῇ μὲν τῆς Πελοποννήσου μικρόν, τῇ δὲ τῆς Ἀσίας τοῦ περὶ Τριόπιον τόπου καὶ Ῥόδου. διὸ καὶ τὴν τῆς θαλάττης ἀρχὴν κατέσχεν ὁ Μίνως, καὶ τὰς νήσους τὰς μὲν ἐχειρώσατο τὰς δ' ὄκισεν.

Also, the island appears to be designed by nature and well situated to be the imperial state, as it lies across the whole of the sea, round which almost all the Greeks are settled; for Crete is only a short distance from the Peloponnese in one direction, and from the part of Asia around Triopium and from Rhodes on the other. Owing to this Minos won the empire of the sea and made some of the islands subject to him and settled colonies in others.

Item 3: Ephorus (*FGrHist* 70) F145 = Pseudo-Skymnos, *Periegesis* 535-546 (tr. Parker)

Κρήτη δὲ νῆσος τῆς Πελοποννήσου πέραν / κεῖται, μεγάλη τὸ μέγεθος εὐδαίμων τ' ἄγαν, / ἀπὸ τῆς Μαλείας τῆς Λακωνικῆς ἄκρας / κατὰ μῆκος εἰς τὸ πέλαγος ἄχρι τῆς Δωρίδος / Ῥόδου παρεκτείνουσα ... πρώτους δὲ Κρητὰς φασὶ τῆς Ἑλληνικῆς / ἄρξαι θαλάττης τὰς τε νησιώτιδας / πόλεις κατασχεῖν, ἃς δὲ καὶ συνοικίσει / αὐτῶν Ἐφορος εἴρηκεν.

The island of Crete lies beyond the Peloponnese. It is large in size and very prosperous, extending in width from the Laconian Cape Malea to the sea by Dorian Rhodes... They say that the Cretans were the first to rule the Greek sea and to gain possession of island cities, but which of them they also settled, Ephorus said.

Item 4: Ephorus (*FGrHist* 70) F149 = Strabo 10.4.18 (tr. Parker)

τὰ δὲ συσσίτια ἀνδρεῖα παρὰ μὲν τοῖς Κρησὶν καὶ νῦν ἔτι καλεῖσθαι, παρὰ δὲ τοῖς Σπαρτιάταις μὴ διαμεῖναι, καλούμενα ὁμοίως πρότερον· παρ’ Ἀλκμᾶνι γοῦν οὕτω κείσθαι· ‘θοίναις δὲ καὶ ἐν θιάσοισιν ἀνδρείων παρὰ δαιτυμόνεσσι πρέπει παιᾶνα κατάρχειν.’

The public messes are called *andreia* amongst the Cretans even today whereas amongst the Spartans they are no longer called the same as formerly. Alcman at least has the following to say: ‘In feasts and festivals, amongst the guests at the *andreia*, it is fitting to begin the Paean.’

Item 5: Aristotle, *Politics* 1272a 2-4 (tr. Rackham modified)

καὶ συσσίτια παρ’ ἀμφοτέροις ἔστιν, καὶ τό γε ἀρχαῖον ἐκάλουν οἱ Λάκωνες οὐ φιδίτια ἀλλ’ ἀνδρεῖα, καθάπερ οἱ Κρήτες, ἧ καὶ δῆλον ὅτι ἐκεῖθεν ἐλήλυθεν.

Also, both have public mess-tables, and in olden days the Spartans called them not *phiditia*, but *andreia*, as the Cretans do, which is a proof that they came from Crete.

Item 6: Ephorus and Heraclides Lembus on Periander of Corinth

***FGrHist* 70 F179 = Diogenes Laertius, *Lives of the Philosophers* 1.98 (tr. Parker modified)**

οὗτος (sc. Περίανδρος) πρῶτος, δορυφόρους ἔσχε καὶ τὴν ἀρχὴν εἰς τυραννίδα μετέστησε· καὶ οὐκ εἶα ἐν ἄστει ζῆν τοὺς βουλομένους, καθά φησιν Ἐφορος καὶ Ἀριστοτέλης.

(Periander) was the first to have bodyguards and to change his rule into tyranny. And he did not allow anyone who wished to live in the city, as Ephorus and Aristotle say.

Heraclides Lembus, *Excerpts of the Constitutions* 20 (tr. Dilts modified)

Περίανδρος δὲ πρῶτος μετέστησε τὴν ἀρχὴν δορυφόρους ἔχων καὶ οὐκ ἐπιτρέπων ἐν ἄστει ζῆν.

Periander was the first to change his rule by virtue of having a bodyguard and not allowing people to live in the city.

Item 7: Ephorus and Heraclides Lembus on Cretan *Paideia* and Pederasty

**Ephorus (*FGrHist* 70) F149 = Strabo
10.4.20-21 (tr. Parker modified)**

- a. χαμαὶ δὲ καθήμενοι διαιτῶνται μετ’ ἀλλήλων ἐν φαύλοις τριβωνίοις καὶ χειμῶνος καὶ θέρους τὰ αὐτά.

They (the boys) take their meals there sitting with each other upon the ground and dressed in paltry and worn clothes, the same ones both in winter and summer

- b. ἐκάστης δὲ τῆς ἀγέλης ἄρχων ἐστὶν ὡς τὸ πολὺ ὁ πατὴρ τοῦ συναγαγόντος, κύριος ὢν ἐξάγειν ἐπὶ θήραν καὶ δρόμους.

The leader of each *agele* is, as a rule, the father of the boy who calls it together; and he has the authority to lead the boys out to hunt or to run races.

- c. ἐπακολουθοῦσι δὲ τῇ ἀρπαγῇ οἱ παραγενόμενοι· ἐστιαθέντες δὲ καὶ συνθηρεύσαντες δίμηνον (οὐ γὰρ ἔξεστι πλείω χρόνον κατέχειν τὸν παῖδα) εἰς τὴν πόλιν καταβαίνουσιν. ἀφίεται δ’ ὁ παῖς δῶρα λαβῶν στολὴν πολεμικὴν καὶ βοῦν καὶ ποτήριον.

Those who were present at the abduction follow them; and after feasting and hunting together for two months – for it is not permitted to hold a boy for a longer period – they return to the city. When the boy is released, he receives as gifts military dress, a bull, and a cup.

Heraclides Lembus, *Excerpts of the Constitutions* 15 (tr. Dilts modified)

- a. οἱ παῖδες οἱ ἐν Κρήτῃ μετ’ ἀλλήλων διαιτῶνται ἐν ἱματίῳ θέρους καὶ χειμῶνος.

In Crete boys take their meals with each other, wearing a himation summer and winter.

- b. ἀθροίζονται δὲ ἀγέλαι τούτων, καὶ ἐφ’ ἐκάστης ἄρχων γίνεται, ὃν καλοῦσιν ἀγελάτην, καὶ ἀθροίζει αὐτοὺς ὅπου θέλει καὶ ἐπὶ θήραν ἐξάγει.

They are collected into *agelai*, and over each one there is a leader whom they call an *agelates*, and he musters them wherever he wishes and leads them out to hunt.

- c. ὅταν δὲ κρατήσωσιν, ἀπάγουσιν εἰς ὄρος ἢ τοὺς ἑαυτῶν χώρους κάκει ἐστιῶνται ἡμέρας ξ’· πλείους γὰρ οὐκ ἔξεστι. καὶ δίδωσιν ὁ φιλήτωρ ἐσθῆτα καὶ ἄλλα δῶρα καὶ βοῦν.

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, a bull.

III. Bibliography

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