

A COLLECTION OF THE LITERARY AND EPIGRAPHICAL
TESTIMONIA FOR THE ISLAND OF SALAMIS

A Thesis

Presented in Partial Fulfillment of the Requirements
for the Degree Master of Arts

by

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Approved by

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The author is responsible for any errors which may appear in the text.

PREFACE

The purpose of this thesis is to present a collection of the literary and epigraphical testimonia for the island of Salamis exclusive of the famous battle in 480. No such collection currently exists; and with the exception of the battle, the island has received little scholarly attention. With this work I hope to provide a foundation for further work on the history of the island and the problems related to it. Places where the island is merely mentioned in passing have not been included, otherwise I have tried to include all substantive references pertinent to the mythology, history and topography of Salamis in literature and epigraphy from Homer to the second century A.D.

Various methods of organization have been considered and abandoned for equally varied reasons. For example, an attempt to present the material in an historically chronological order would have demanded lengthy discussion of problems outside of both the purpose and knowledge of the author. In addition, a chronological order of presentation seemed to provide no real aid to the user. At last the simplest method seemed best; and so I have arranged the material in alphabetical order by author, within the categories of Greek literature, Latin literature, and inscriptions. The numbering of the selections is consecutive across the categories. As an introduction to the testimonia, I have provided a short history of the island based on the data in this collection. Unless otherwise noted, literary selections have been taken from either Oxford Classical Texts or a Teubner text, translations from the Loeb Classical Library.

The island of Salamis, thirty-nine square miles in area, lies approximately ten miles off the west coast of Attica and one-half mile off the east coast of Megara in the north end of the Saronic gulf. Its position is very strategic as it all but closes off the gulf and makes it extremely difficult for ships to reach the mainland unnoticed. It possesses many good harbors on all sides, a fact which was well appreciated by the ancients as it still is today. These harbors are not only wide and deep, but more importantly they afford easy access to the Peiraeus, Eleusis, Megara, southward to Aigina, and thence to the whole Peloponnese. This combination of strategic location and a plethora of good harbors is what makes the island such a valuable and frequently disputed naval base. The terrain is fairly mountainous with a small amount of arable land on which grain and grapes are still grown today as they were in antiquity. Water on the island, as elsewhere in Greece, is scarce. Strabo does, however, mention two rivers on Salamis, a Bocalia and a Cephissus (51, 52).*

The earliest references to Salamis in the literary sources consist of mythological tales dealing with the settlement of the island and the birth of Ajax. Homer (27) and Hesiod (26) both refer to the island as the home of Ajax, as do the tragedians (25, 48); but for the full story of the settlement of Salamis, we must rely on later sources. Diodorus Siculus (14) tells us that Poseidon carried off Salamis, a daughter of Asopus, to

*Bold-faced numbers in parentheses refer to the selections in this collection. For the geography of the island, the reader should consult the map on page 16.

the island, which he subsequently named for her. She bore Poseidon a son, Cychreus. This Cychreus became king of Salamis by killing a snake which had been depopulating the island.

Legend has it that while Cychreus was ruling in Salamis, Telamon, son of the king of Aigina, plotted with his brother Peleus to kill his other sibling Phocus. Three different account of Phocus' death are given: Apollodorus (3) says that it was on account of Phocus' athletic prowess that his brothers became jealous and killed him; Diodorus Siculus (14) states that Peleus accidentally hit Phocus in the head with a discus; and Pausanias (36) tells us that Peleus and Telamon committed the murder in order to please their mother, who had not borne Phocus. In any event, the two brothers, upon the discovery of the murder, were driven from Aigina, and Telamon fled to Salamis. There he was received and welcomed by Cychreus and eventually made heir to the island. Diodorus Siculus (14) specifies that Telamon inherited the island by marrying Cychreus' daughter Glauce. When Glauce died, Telamon married Eriboea, daughter of Alcathus, an Athenian. It was she who bore Ajax.

If one wishes to assume that these legends preserve a kernel of truth, then the Telamon story may preserve evidence of Aiginetan settlement of the island and an early alliance with Athens. Unfortunately for us, the sources are essentially silent on this period. Pausanias (32) does say that the Aiginetans with Telamon colonized the island, but this may well be an attempt to rationalize the story of Telamon's flight to Salamis following the murder of Phocus. Plutarch (41), however, supports an early connection between Salamis and Athens by reporting that the sons

of Ajax, Philaeus and Eurysaces, became Athenian citizens and handed over the island to the Athenians.

As the period between the Trojan War and the seventh century is unaccounted for in our sources, Salamis' next most famous son after Telamon and Ajax is Solon. Though born on Salamis, Solon was the child of Execestides, a noble Athenian, and therefore was himself an Athenian citizen. Diogenes Laertius (18) says that his greatest service was the recovery of the island for Athens. At some point between the end of the Trojan war and the end of the seventh century, Salamis became a point of contention between two emerging economic and political powers: Megara and Athens. We know from both Demosthenes (12), who tells us that Salamis revolted from Athens, and from Pausanias (34), who says that the Athenians evacuated Salamis and left it to the Megarians, that Athens controlled the island in the mid-seventh century B.C. By the end of that century, Megara had taken over, and Athens had passed a law forbidding even discussion of recovering the island. The passage of such a severe law argues for long, possibly repeated fighting over a piece of land which the Athenians coveted greatly, but at some point decided was simply not worth the trouble. We are not told when or why Athens' alliance with or conquest of Salamis came about, unless we accept the legendary account in Plutarch and postulate an unbroken association from the period immediately following the Trojan War to the mid-seventh century. Nor do we know what caused Salamis' subsequent revolt from Athens and alliance with Megara. A possible explanation is that the Salaminians themselves, recognizing the strategic importance of their island decided to break from outside

domination. One doubts, however, that Salamis was able to maintain its own army or navy and would therefore not be strong enough to exploit that importance. Athens and Megara would have had the requisite military strength and so their interest in the island is quite understandable; but we are still left with the question of why Salamis revolted. The question may be unanswerable, but when considering it, we must keep in mind that not all of the sources refer to a revolt. Some say only that possession of the island was in dispute (Ath. Pol., 8, Diogenes Laertius, 18, Plutarch, 41, and Strabo, 51), which might lead one to believe that the island, rather than being disaffected with Athens, was merely a pawn in the power struggle between Athens and Megara.

In any event, at Solon's urging and in spite of the above-mentioned law, the Athenians re-opened hostilities with Megara and won possession of the island. Why Solon should have been so interested in recovering Salamis is not clearly stated by the sources. Demosthenes (12) says that he "removed a standing dishonour." The fragments of Solon's poem, quoted by Diogenes Laertius (18), seem to support the idea that Solon was acting out of honor. Plutarch (41) states that Solon "could not endure the disgrace" of the Athenians giving up the struggle for possession of the island and for this reason he wrote his verses which inspired a renewal of hostilities. Plutarch also, in the same selection, records another account of Solon's involvement in this war. He says that Solon received from Delphi an oracle charging him with the recovery of Salamis. In all probability Solon's motives were partly personal (the island was after all his birthplace) and partly political. Solon was born of a noble family

and may have seen this conflict as a good opportunity to establish himself in Athenian politics.

Whatever his reasons, the outcome was successful for Athens. Plutarch gives us two different versions of the course of the war, both of which are dominated by Solon. In the first version, Solon tricks the Megarians by dressing up his younger soldiers as women who first entice the enemy onto the Eleusinian shore, then kill them to a man. This, Plutarch says, is the popular version. The second version recounts a more complex land and sea strategy in which Solon captures a Megarian vessel, then remains it with Athenians who seize the Salaminian capital while he himself leads an attack on land. This second version sounds more authentic if only because it is less fanciful. It is hard to believe that all the Megarians would be killed in a single action such as that described in the first account. In any event, both versions make clear that Solon was the key figure in Athens' success. The last of Solon's connections with Salamis were posthumous. Upon his death and at his request, his ashes were scattered over the island (Diogenes Laertius, 19 and Plutarch, 43). Some 200 years later a statue was erected on the island in his honor (Aeschines, 1 and Demosthenes, 12).

While Solon dominated the history of the island in the seventh century, Salamis in the sixth century must remain essentially a mystery; for the literary sources are silent about this period. There is one important inscription (66) which may record the responsibilities of a cleruch on Salamis and is therefore thought to confirm that Salamis was an Athenian cleruchy. The principal problem with this inscription is that there is a very important word missing from it: "cleruch."

There is room at the end of the first line for approximately eleven letters, three of which constitute the dative singular ending, -υυ, on the word "ΣΑΛΑΜΙΝΙ." For the remaining eight spaces at least three conjectures other than "ΚΑΕΡΟΧΟΣ" have been suggested: "ΟΙΚΟΝΤΑΣ," "ΑΘΕΝΑΙΟΣ," "ΑΘΕΝΑΙΟΝ."¹ R. Meiggs and D. Lewis argue for reading "ΚΑΕΡΟΧΟΣ" based on a scholiast's reference to the existence of a cleruchy on the island² and a later inscription³ which dates to 386 B.C. and deals with Athens regaining power over Lemnos. This latter inscription mentions Salamis, but in a line for which we really have very little context. On the basis of this evidence, then, all of which is considerably later than the decree itself, it seems best here to be as conservative as possible and say that we simply do not know what was in those last eight or so spaces at the end of the first line. We must share A. J. Graham's skepticism when he concludes that "definite evidence is lacking for an early cleruchy as such on Salamis."⁴

Throughout the fifth century Salamis played a key role in Athenian military policy. We know from Herodotus (25b,c and f) and a fourth or third century B.C. copy of a fifth century decree, the famous Themistocles decree (65), that the island was used twice during the Persian Wars as a place of refuge for the Athenians. The first time was, of course, the summer of 480, prior to the sea-battle in September; and the second was approximately ten months later when Mardonius entered Athens. Certainly the more famous event connected with Salamis and recorded by the sources is the battle of 480 B. C. This celebrated battle has received much attention and rightly so. All that need be said here is that the battle

amply demonstrates Salamis' strategic importance. For the particulars of the battle, one can refer to Herodotus' account in book eight and P. Wallace's article in AJA 73 (1969), 293-303.

Probably between 480 and 440 B.C., the Athenians erected a fort on the site of Boudorion or Boudoron, which became one of a number of Attic border forts used essentially as look-out stations with troops stationed there for emergency purposes only. In addition to its use as a military station in war time, the fort was probably used to enforce the Athenian trade sanctions against Megara. Thucydides tells us that the site of Boudoron lay on the promontory facing Megara (53). This description is sufficiently vague to provoke a good deal of scholarly debate. Here we can do no more than summarize the principle arguments for the possible position of the fort. The fort had to be able to accommodate at least 600 men (the crews of the three triremes stationed there), command a good view of the Megarian coast and plain, and be near a peak from which Peiraeus was visible (a necessary prerequisite since the fort was used to send fire-signals to Peiraeus). There are at least three possible sites for the fort: the promontory of Kara toward the southern end of Salamis, the peninsula immediately north of Kara across the bay of Salamis, and the promontory of Perama on the northwestern end of the island. W. E. McLeod⁵ argues for the latter on the basis of some rubble walls found there, the existence of a nearby peak from which Peiraeus can be seen, and a fine vantage point for viewing the plain and coast of Megara. C. W. J. Eliot does not accept McLeod's identification for three reasons: the length of the fort (1500 meters) postulated by McLeod seems to Eliot too great;

McLeod has assumed that the walls, traces of which are still visible on the promontory, ran down to the sea although there is no trace of them for the last 250 meters; and perhaps most important, there is no proof of the age of the walls. They are simple rubble walls of a type still constructed today, and Eliot rightly points out that the parallels cited by McLeod are dated on grounds other than construction. He notes that "in the case of Boudoron, no additional reasons are given for the date....the wall lacks all distinctive features such as towers and gates; no traces of buildings were discovered within the walled area; no pottery was found, at least not of an informative nature."⁶ Thus, while McLeod's suggestion is attractive, it seems best to delay positive identification until more solid evidence can be adduced.

Thucydides gives us more information about the island during the Peloponnesian War, which again demonstrates its strategic value. He mentions (54) that the ships used to protect Salamis, Euboea, and the Attic coast at the outset of the war numbered 100 in all, almost one-half of the entire Athenian fleet at that time. He tells us (53) that the Spartans were able, in 429/28, to capture the fort at Boudoron with relative ease by sailing across from Megara in the night. The Spartans were unable to hold the fort because of quick action by the Athenians stationed there; they sent fire-signals from Boudoron itself via Peiraeus to Athens. The Athenians in the city, although they initially misread the fire-signals and thought that there was trouble in Peiraeus, eventually brought the fleet across to Salamis, and the Spartans were forced to retreat to Megara and ultimately to Corinth. This sally by the Spartans

indicates that they were well aware of the crippling effect the capture of this island would have on all of Attica.

We must turn to Xenophon for the information on the final Spartan capture of the island. He tells us (57) that in 404 B.C. Lysander, after liberating Aigina and Melos, laid waste Salamis and then moved into the Peiraeus. The fact that Lysander felt it necessary to ravage the island while leaving Aigina unharmed, re-emphasizes the crucial strategic significance of Salamis. He could not take the chance that the island once again offer a place of refuge or a military base to the Athenians.

There is one final event which took place on the island in the closing years of the fifth century and receives some mention in the literature of the fourth. Both Lysias (28, 29) and Diodorus (16a) record this incident. At the close of the Peloponnesian war, when the Thirty were in control at Athens, they arrested 300 of the inhabitants of Salamis and Eleusis and put them to death. This event demonstrates once again the importance of the island to Athenian security; for the Thirty did not necessarily fear an uprising by the Salaminians themselves, but rather were concerned that the island might be used by their enemies as a base for counter-operations. Although we do not know the names of the 300 citizens put to death by the Thirty, they must have been supporters of Thrasybulus, who had been trying to restore democracy at Athens and was at this time encamped in the fort at Phyle in the mountains north of Athens. We do seem to have the name of one of these men, however, recorded for posterity in the trial of another, more famous, fifth-century Athenian, Socrates. In Plato's Apology, (37) Socrates tells the court that he was

simply following his conscience when he refused an order of the Thirty "to bring Leon the Salaminian from Salamis to be put death." Since the Thirty were only in power nine months (September ? 404 - June 403), it seems likely that Socrates and his fellow officials had as their charge to bring back one of these nameless 300.

When we move into the fourth century, we find that the island was overrun once again in 318 by Cassander, the Macedonian monarch. According to Diodorus Siculus (16b), Cassander laid siege to the island and assaulted it daily with missiles. But Polyperchon, who was camped near Athens, sent a naval force which drove off Cassander and lifted the siege. Only later in the year, after Polyperchon's failure at Megalopolis, did the Athenians, and the Salaminians also, submit to Polyperchon, who placed Demetrius of Phaleron as commander over them.⁷ Salamis remained under Macedonian rule until the 220's when, as Pausanias (35) and Plutarch (44, 45) tell us, Aratus, having ravaged the island not long before, bribed the Macedonian commander, Diogenes, and freed Peiraeus, Munychia, Sunium, and Salamis.

Inscriptional evidence adds much to our knowledge of life on Salamis in Hellenistic times. We know, for example, through a large body of evidence (67) that the Athenian ephebes, as part of their initiation into the Ephebia,⁸ performed certain ceremonial activities on and near Salamis. Part of these ceremonies involved both naval manoeuvres recalling a sea battle at Salamis, and participation in religious activities on the island.

Chrysis Pelekidis describes the religious activities involving the Ephebes:

En l'honneur d'Aias etaient celebrees les Aianteia, a Salamine....

La presence des ephebes a cette fete est largement attestee: ils arrivaient a Salamine sur deux bateaux; avant de se rendre au sanctuaire d'Aias, l'Aianteion, ils s'arretaient au trophée eleve par les Grecs apres la bataille et y sacrifiaient a Zeus Tropaios. Les Salaminiens et les ephebes participaient a la procession solennelle ou l'on transportait sur un lit la statue d'Aias armee de toutes les armes de l'hoplite. Les ephebes sacrifiaient a Aias et a Asclepios. Les concours consistaient en une course aux flambeaux, une longue course (la seule fois que cette epreuve est attestee les ephebes d'Athenes et ceux de Salamine se sont dispute le prix), et des joutes navales.

These were apparently a part of the Ephebic rites until the time of Sulla, at which point they seem to have been discontinued (IG II² 1039 does not mention them). This is not surprising considering Sulla's hostile attitude towards Greece. One would hardly expect him to favor an institution designed to keep the young men of Athens militarily alert. Ephebic rites on Salamis, however, do appear once more in Julius Caesar's time,¹⁰ probably as a result of Caesar's support of Athenian culture.

There is an inscription dated to the first half of the fourth century B.C. (74) which mentions Kolouri, a city on Salamis. This inscription seems to deal with land sale or rental on the island. In addition to these inscriptions, there are a few honorific decrees (69, 70, 72 and 73) which demonstrate that the island retained sufficient political independence through the third and second centuries B.C. at least to deal with such activities as honoring citizens for their civic involvement. The language of these decrees is quite similar to that of deme decrees

from this same period; and, in fact, the island appears to have functioned very much like a deme, at least during Hellenistic times.¹¹ While it is impossible in a study of this sort to explore fully the question of Salamis' political status, it is clear that its position is not well understood and demands a detailed investigation.

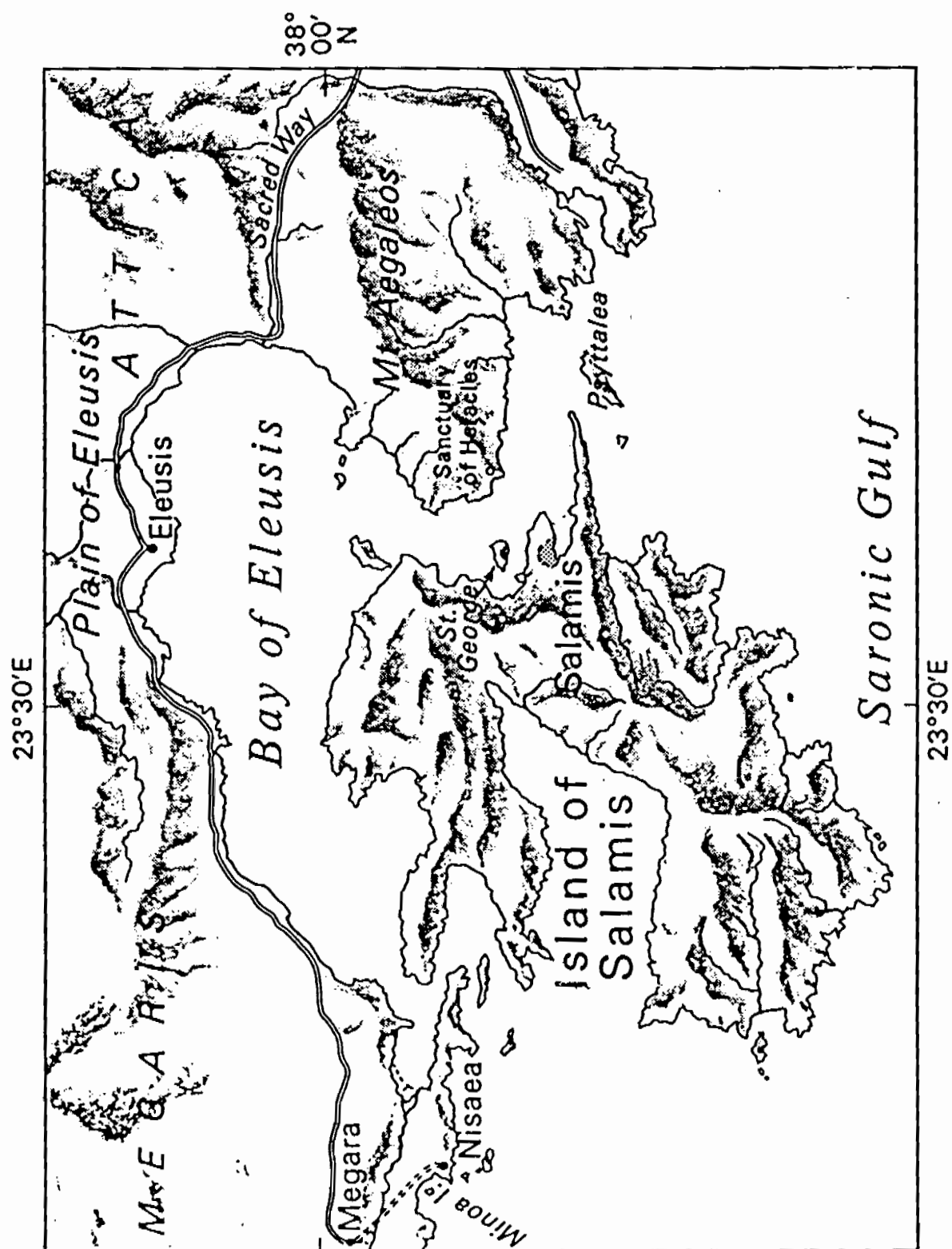
Dio Chrysostom (13a) mentions one final event in the history of Salamis which took place in the closing years of the first century B.C. Inscriptional evidence suggests that the Athenians lost control of the island, possibly when Sulla came into power.¹² Around the last decade of the century,¹³ however, Nikanor, the epic poet, purchased the island and gave it back to the Athenians.

The remainder of our information concerning Salamis in ancient times is of an anecdotal nature, connecting well known historical figures with the island.¹⁴ Euripides is said to have been born on the island and to have written plays there in a foul and frightful cave.¹⁵ Plutarch says that the faithful dog of Xanthippus, Pericles' father, upon being left on shore when the Athenians set sail for Salamis in 480, leapt into the water, swam across the channel by Xanthippus' boat and collapsed dead on the shore of Salamis, thereby giving the name "kynos" to a spot on the island.¹⁶ A fragment of Melanthius, preserved in Plutarch, records for us that Cimon had a girlfriend from Salamis by the name of Asteria.¹⁷ Such stories, coupled with the curiously obscene references in Aristophanes (4, 5, 6),¹⁸ allow us to view the island with a different perspective; for they demonstrate that Salamis was appreciated for more than simply strategic considerations.

NOTES

1. Wilhelm, Sitz. Wien. 217.5 (1939), B. Meritt, Hesperia 10 (1941) Wade-Gery, CQ 40 (1946) respectively.
2. R. Meiggs and D. Lewis, A Selection of Greek Historical Inscriptions, (Oxford, 1969) 25-27.
3. IG II² 30.
4. O.C.D., 252.
5. W. E. McLeod, "Boudorion, an Athenian Fort on Salamis," Hesperia 29 (1960) 316-23.
6. C. W. J. Eliot, Coastal Demes of Attica (Toronto 1962) 132, n. 1.
7. Diod. Sic. 17.74-75.
8. The Attic Ephebia was at first designed to train the youth of Attica in the art of war, then slowly broadened its educational base to include more intellectual training under the guidance of a kosmetes and sophronistes, officials whose functions are not well understood. Ultimately it became an honorary society for the children of the rich, with little resemblance to its original form. Cf. O. Reinmuth, The Ephebic Inscriptions of the Fourth Century B.C. (Leiden 1971) and Chrysis Pelekidis, Histoire de L'Ephebie Attique (Paris 1962).
9. Pelekidis, 247-48.
10. IG II² 1041.
11. Cf. IG II² 1202, 1214, et al.
12. P. Graindor, Athenes Sous Auguste (Cairo 1927) 8-10.

13. G. R. Culley, The Restoration of Sanctuaries in Attica: IG II² 1035, Hesperia, 44 (1975) 213-223.
14. Cf. Mary B. Moore, "Exekias and Telamonian Ajax," AJA 84 (1980) 417-34, who suggests that Exekias was born on Salamis, based on the high frequency of depictions of Ajax in his work.
15. For his birth see Plut. Mor. 717c, tragedies composed there, Aul. Gel. 15.20.5.
16. Plut. Life of Themistocles, 10.6.
17. Plut. Life of Cimon, 4.9.
18. Modern commentators have noted a peculiar sexual overtone in aristophanic references to Salamis. Cf. Aristophanes Ecclesiazusae line 38 (p. 78 ed. Ussher) and Aristophanes Lysistrata line 59 (p. 10 ed. B. Rogers, London 1911).



T E S T I M O N I A

I

1.

Aeschines (c.397-c.322 B.C.)
Against Timarchus
Section 25

25 καὶ οὕτως ἦσαν σώφρονες οἱ
ἀρχαῖοι ἐκεῖνοι ῥήτορες, ὁ Περικλῆς
καὶ ὁ Θεμιστοκλῆς καὶ ὁ Ἀριστείδης,
ὁ τὴν ἀνδρομειδίαν ἔχων ἐπωνυμίαν
Τιμάρχῃ τουτῷ, [ὁ δὲ καὶ
ἐπικαλούμενος], ὥστε ὁ νυνὶ πάντες
ἐν ἔθει πράττομεν, τὸ τὴν χειρὰ
ἔξω ἔχοντες λέγειν, τότε τοῦτο
θρασύ τι ἐδόκει εἶναι καὶ
εὐλαβοῦντο αὐτὸ πράττειν. μέγα
δὲ τούτου πᾶν σημεῖον ἔργῳ ὑμῶν
οἶμαι ἐπιδείξειν. εὖ γὰρ οἶδ'
ὅτι πάντες ἐκπεπλεύκατε εἰς
Σαλαμῖνα καὶ τεθεωρήκατε τὴν
Σόλωνος εἰκόνα, καὶ αὐτοῖς
μαρτυρήσαιτ' ἂν, ὅτι ἐν τῇ ἀγορᾷ
τῇ Σαλαμινίων ἀνάκειται ὁ Σόλων
ἐντὸς τὴν χειρὰ ἔχων. τοῦτο δ'
ἐστὶν ὡς ἄνδρες Ἀθηναῖοι ὑπόμνημα
καὶ μῦθμα τοῦ Σόλωνος σχήματος,
ὃν τρόπον ἔχων αὐτὸς διελέγετο τῷ
δῆμῳ [τῶν Ἀθηναίων].

This statue would have been
erected, no doubt, as a result of
Solon's Salaminian lineage. Cf.
Diodorus Siculus IX.I.

And so decorous were those
public men of old, Pericles,
Themistocles, and Aristides
(who was called by a name most
unlike that by which Timarchus
here is called), that to speak
with the arm outside the cloak,
as we do nowadays as a matter
of course, was regarded then as
an ill-mannered thing, and they
carefully refrained from doing
it. And I can point to a
piece of evidence which seems
to me very weighty and tangible.
I am sure you have all sailed
over to Salamis, and have seen
the statue of Solon there. You
can therefore yourselves bear
witness that in the statue that
is set up in the Salaminian
market-place Solon stands with
his arm inside his cloak. Now
this is a reminiscence, fellow
citizens, and an imitation of
the posture of Solon, showing
his customary bearing as he
used to address the people of
Athens.

2.
Against Ktesiphon
Section 158

158 οὔτε πόλις γὰρ οὔτ' ἀνὴρ
ἰδιώτης οὐδεὶς πώποτε καλῶς
ἀπήλλαξε Δημοσθένει συμβούλῳ
χρησάμενος. ὑμεῖς δ' ὧ ἄνδρες
Ἀθηναῖοι οὐκ αἰσχύνεσθε, εἰ ἐπὶ
μὲν τοὺς πορθμέας τοὺς εἰς
Σαλαμῖνα πορθμεύοντας νόμον
ἔθεσθε, ἐὰν τις αὐτῶν ἄκων ἐν
τῷ πόρῳ πλοῦον ἀνατρέψῃ, τοῦτω
μὴ ἐξεῦναι πάλιν πορθμεὺ γενέσθαι,
ἓνα μηδεὶς αὐτοσχεδίαζῃ εἰς τὰ τῶν
Ἑλλήνων σώματα, τὸν δὲ τὴν Ἑλλάδα
καὶ τὴν πόλιν ἄρδην ἀνατετροφοῦτα,
τοῦτον ἐάσετε πάλιν ἀπευθύνειν τὰ
κοινά;

For there is no city, there is
no private man -- not one --
that has ever come off safe
after following Demosthenes'
counsel. You have passed a law,
fellow citizens, governing the
men who steer the boats across
the strait to Salamis; if one of
them by accident overturns a
boat in the strait, your law
permits him no longer to be a
ferryman, in order that no man
may be careless of Greek lives;
are you not then ashamed if this
man, who has utterly overturned
the city and all Hellas, if
this man is to be permitted
again to pilot the ship of state?

3.
Apollodorus (2nd Century B.C.)
The Bibliotheca
Section III, 12.7

διαφέροντος δὲ ἐν τοῖς ἀγῶσι
φώκου, τοὺς ἀδελφοὺς Πηλέα καὶ
Τελαμῶνα ἐπιβουλευσάαι καὶ λαχὼν
κλήρῳ Τελαμῶν συγγυμναζόμενον αὐτὸν
βαλὼν δίσκῳ κατὰ τῆς κεφαλῆς
κτείνει, καὶ κομίσας μετὰ Πηλέως
κρύπτει κατὰ τινος ὕλης. φωραθέντος
δὲ τοῦ φόνου φυγάδες ἀπὸ Αὔγινης
ὑπὸ Αἰάκοῦ ἐλαύνονται. καὶ Τελαμῶν

As Phocus excelled in athletic
sports, his brothers Peleus and
Telamon plotted against him, and
the lot falling on Telamon, he
killed his brother in a match by
throwing a quoit at his head,
and with the help of Peleus
carried the body and hid it in a
wood. But the murder being

μὲν εἰς Σαλαμῖνα παραγίνεται πρὸς
 Κυχρεά τὸν Ποσειδῶνος καὶ Σαλαμῖνος
 τῆς Ἀσωποῦ. κτείνας δὲ ὄφιν οὗτος
 ἀδικοῦντα τὴν νῆσον ἧς αὐτὸς
 ἐβασίλευε, καὶ τελευτῶν ἄπαυς τὴν
 βασιλείαν παραδίδωσι Τελαμῶνι.

detected, the two were driven
 fugitives from Aegina by Aeacus.
 And Telamon betook himself to
 Salamis, to the court of
 Cychreus, son of Poseidon and
 Salamis, daughter of Asopus.
 This Cychreus became king of
 Salamis through killing a snake
 which ravaged the island, and
 dying childless he bequeathed
 the kingdom to Telamon.

4.
 Aristophanes (c.457-c.385 B.C.)
 The Ekklesiazusae
 Lines 31-40

Πρ. ἐγὼ δέ γ' ὑμᾶς προσδοκῶς
 ἡγρηγόρη
 τὴν νύκτα πᾶσαν. ἀλλὰ
 φέρε τὴν γεύτονα
 τήνδ' ἐκκαλέσωμαι θρυγονῶσα
 τὴν θύραν.
 δεῦ γὰρ τὸν ἄνδρ' αὐτῆς
 λαθεῖν.

ΓΥΝΗ Β ἤκουσά τοι 35
 ὑποδομένη τὸ κνῦμά σου
 τῶν δακτύλων,
 ἅτ' οὐ καταδαρθοῦς, ὁ γὰρ
 ἀνὴρ ὃ φιλιτάτη,
 Σαλαμῖνιος γὰρ ἐστὶν ὃς
 ξύνειμ' ἐγώ,
 τὴν νύχθ' ὅλην ἤλαυνέ μ'
 ἐν τοῖς στρώμασιν,
 ὥστ' ἄρτι τοῦτ' ἐοίματόν
 αὐτοῦ λαβόν. 40

PR. I have been waiting, watch-
 ing for you all
 The whole night long; and
 now I'll summon forth
 My neighbour here, scratch-
 ing her door so gently
 As not to rouse her husband.
 SECOND WOMAN. Yea, I heard
 (For I was up and putting on
 my shoes)
 The stealthy creeping of thy
 finger-nail,
 My husband, dear -- a
 Salaminian he --
 Has all night long been
 tossing in his bed;
 Wherefore I could not steal
 his garb till now.

5.
The Lysistrata
Lines 54-60

Αυ. ἀρ' οὐ παρεῦναι τὰς
 γυναῖκας δῆτ' ἐχρῆν;
Κα. οὐ γὰρ μὰ Δῖ' ἀλλὰ
 πετομένας ἦκειν πάλαι 55
Αυ. ἀλλ' ὦ μέλ' ὄφει τοι
 σφόδρ' αὐτὰς Ἀττικὰς,
 ἅπαντα δρῶσας τοῦ
 δέοντος ὕστερον.
 ἀλλ' οὐδε Παράλων
 οὐδεμὶα γυνὴ πάρα,
 οὐδ' ἐκ Σαλαμῖνος.
 Κα. ἀλλ' ἐκεῖναί γ'
 οἶδ' ὅτι
 ἐπὶ τῶν κελήτων 60
 διαβεβήκασ' ὄρθριαι.

LY. Should not the women, then,
 have come betimes?
CA. Come? no, by Zeus; they
 should have flown with
 wings.
LY. Ah, friend, you'll find them
 Attic to the core:
 Always too late in every-
 thing they do.
 Not even one woman from the
 coast has come,
 Not one from Salamis.
CA. O they, no doubt,
 Will cross this morning,
 early, in their boats.

6.
The Lysistrata
Lines 403-413

Πρ. νῆ τὸν Ποσειδῶ τὸν
 ἀλυκτὸν δικάϊα γε.
 ὅταν γὰρ αὐτοῖς
 ξυμπονηρευώμεθα
 ταῦσιν γυναιξὶ καὶ 405
 διδάσκωμεν τρυφᾶν,
 τοιαῦτ' ἀπ' αὐτῶν βλαστάνει
 βουλευματα.
 οἷ λέγομεν ἐν τῶν δημιουργῶν
 τοιαδὲ
 'ὦ χρυσοχόε τὸν ὄρμον ὃν
 ἐπεσκεύασας,

MAG. Ay, by Poseidon, and it
 serves us right.
 Tis all our fault: they'll
 never know their place.
 These pampered women,
 whilst we spoil them so.
 Hear how we talk in every
 workman's shop.
 "Goldsmith", says one, "this
 necklace that you made,
 My gay young wife was
 dancing yestereve,

ὀρχουμένης μου τῆς
 γυμαικὸς ἐσπέρας
 ἢ βάλανος ἐκπέπτωκεν 410
 ἐκ τοῦ τρήματος.
 ἔμοῦ μὲν οὖν ἔστ' ἐς
 Σαλαμῖνα πλευστέα
 συ δ' ἦν σχολάσης, πάση
 τέχνη πρὸς ἐσπέραν
 ἐλθὼν ἐκέλευε τὴν
 βάλανον ἐνάρμοσον.

And lost, sweet soul, the
 fastening of the clasp;
 I have to sail to Salamis;
 if you have leisure,
 Do not fail to visit her
 this evening
 And fit in the peg.

7.
 Aristotle (384-322 B.C.)
 The Rhetoric, 1375b30

περὶ δὲ μαρτύρων, μάρτυρες εἰσιν
 διττοί, οἳ μὲν παλαιοὶ οἳ δὲ
 πρόσφατοι, καὶ τούτων οἳ μὲν
 μετέχοντες τοῦ κινδύνου οἳ δ'
 ἐκτός. λέγω δὲ παλαιοὺς μὲν
 τοὺς τε ποιητὰς καὶ ὅσων ἄλλων
 γνωρίμων εἰσιν κρίσεις φανεραί,
 οἷον Ἀθηναῖοι Ὀμήρῳ μάρτυρι
 ἐχρήσαντο περὶ Σαλαμῖνος, καὶ
 Τενέδιοι Ἐναγχος Περιάνδρῳ τῷ
 Κορινθίῳ πρὸς Σιγελεῦς, καὶ
 Κλεοφῶν κατὰ Κριτίου τοῦς Σόλωνος
 ἐλεγείους ἐχρήσατο, λέγων ὅτι
 πάλαι ἀσελγῆς ἢ οἰκία οὐ γὰρ ἂν
 ποτε ἐποίησε Σόλων

εἰπεῖν μοι Κριτίᾳ πυρρότριχε
 πατρὸς ἀκούεῖν.

Witnesses are of two kinds,
 ancient and recent; of the latter
 some share the risk of the
 trial, others are outside it.
 By ancient I mean the poets
 and men of repute whose judge-
 ments are known to all; for
 instance, the Athenians, in the
 matter of Salamis, appealed to
 Homer as a witness, and recently
 the inhabitants of Tenedos to
 Periander of Corinth against the
 Sigeans. Cleophon also made use
 of the Elegiacs of Solon against
 Critias, to prove that his
 family had long been notorious
 for licentiousness, otherwise
 Solon would never have written:

Bid me the fair-haired Critias
 listen to his father.

The matter of Salamis referred to
 by Aristotle is the war between
 Athens and Megara over the posses-
 sion of the island.

8.
The Constitution of the Athenians
Section 17.1-2

17 Πεισίστρατος μὲν οὖν
ἐγκατεγήρασε τῇ ἀρχῇ καὶ ἀπέθανε
νοσήσας ἐπὶ Φιλόνεω ἄρχοντος, ἀφ'
οὗ μὲν κατέστη τὸ πρῶτον τύραννος
ἔτη τριάκοντα καὶ τρία βιώσας, ἃ
δ' ἐν τῇ ἀρχῇ διέμεινε ἐνδὲς δέοντα
εἴκοσι· ἔφευγε γὰρ τὰ λοιπὰ. διδὼ
καὶ φανερώς ληροῦσιν οἱ φάσκοντες
ἐρώμενον εἶναι Πεισίστρατον
Σόλωνος καὶ στρατηγεῖν ἐν τῇ
πρὸς Μεγαρέας πολέμῳ περὶ
Σαλαμῖνος οὐ γὰρ ἐνδέχεται
ταῦς ἡλικίαις, ἐάν τις ἀναλογίζηται
τὸν ἑκατέρου βίον καὶ ἐφ' οὗ
ἀπέθανεν ἄρχοντος. τελευτήσαντος
δὲ Πεισιστράτου.

XVII. Peisistratus, therefore,
grew old in office, and died of
disease in the archonship of
Philoneos, having lived thirty-
three years since he first
established himself as tyrant,
but the time that he remained in
office was nineteen years, as he
was in exile for the remainder.
Therefore the story that
Peisistratus was a lover of
Solon and that he commanded in
the war against Megara for the
recovery of Salamis is clearly
nonsense, for it is made
impossible by their ages, if
one reckons up the life of each
and the archonship in which he
died.

9.
Section 54.8

Κληροῦσι δὲ καὶ εἰς Σαλαμῖνα
ἄρχοντα, καὶ εἰς Πειραιέα
δήμαρχον, οἳ τὰ τε Διονύσια
ποιοῦσιν ἑκατέρωθεν καὶ χορηγοὺς
καθιστᾶσιν. ἐν Σαλαμῖνι δὲ καὶ
τοῦνομα τοῦ ἄρχοντος ἀναγράφεται.

They also elected by lot an
archon for Salamis and a demarch
for Peiraeus, who hold the
Festivals of Dionysus in each of
those places and appoint Choir-
leaders; at Salamis the name of
the archon is recorded in an
inscription.

10.
Section 62.2

Μισθοφοροῦσι δὲ πρῶτον ὁ δῆμος
ταῦς μὲν ἄλλαις ἐκκλησίαις δραχμὴν,
τῇ δὲ κυρίᾳ ἐννέα (ὀβολοῦς).
Ἔπειτα τὰ δικαστήρια τρεῖς ὀβολοῦς.
εἴθ' ἡ βουλὴ πέντε ὀβολοῦς τοῖς δὲ
πρυτανεύουσιν εἰς σῖτησιν ὀβολὸς
προστίθεται [δέκα προστίθενται] .
Ἔπειτ' εἰς σῖτησιν λαμβάνουσιν
ἐννὲ ἄρχοντες τέτταρας ὀβολοὺς
ἕκαστος καὶ παρατρέφουσι κῆρυκα
καὶ αὐλητὴν, ἔπειτ' ἄρχων εἰς
Σαλαμῖνα δραχμὴν τῆς ἡμέρας.

Payment for public duties is as follows: first, the People draw a drachma for ordinary meetings of the Assembly, and a drachma and a half for a sovereign meeting; second, the Jury-courts half a drachma; third, the Council five obols; and those acting as president have an additional obol for food. Also the Nine Archons get four obols each for food, and have to keep a herald and a flute-player as well; and the archon for Salamis gets a drachma a day.

11.
Athenaeus (fl. c. A.D. 200)
The Deipnosophistai 136e

Νηδὺς δ' οὐχ ὑπέμενε, βιάζετο
γάρ ῥ' ἀχέεσσι δάμνα μιν ζωμός
τε μέλας ἀκροκώλιδ' θ' ἐφθά. παῖς
δὲ τις ἐκ Σαλαμῖνος ἄγεν
τρισκαίδεκα νήσσας, λύμνης ἐξ
ἱερῆς, μάλα πύονας ἃς ὁ μάγειρος
θῆκε φέρων, Ἦν' Ἀθηναίων κατέκειντο
φάλαγγες. . . .
Χαιρεφών δ' ἐνόησεν ἅμα πρόσσω
καὶ ὀπίσσω ὄρνιθας γινῶναι καὶ
ἐναΐσιμα σιτίζεσθαι. ἦσθιε δ'
ᾧστε λέων, . . .

"'But my belly could not hold out, for it was overcome with pains; the black broth overpowered it, and the boiled pigs' feet as well. But a slave brought from Salamis thirteen fat ducks from the sacred lake, which the cook took and placed where the Athenian phalanxes were posted. And Chaerephon, directing his mind forward and back, recognized the birds, and perceived that they were

Cf. The selection from
Homer Book II.557-58.

12.

Demosthenes (384-322 B.C.)
XIX.251-252

φέρει δὴ καὶ περὶ τοῦ Σόλωνος
ὃν εἶπε λόγον σκέψασθε. ἔφη
τὸν Σόλωνα' ἀνακεῖσθαι τῆς τῶν
τότε δημηγορούντων σωφροσύνης
παράδειγμα, εἴσω τὴν χεῖρ ἔχοντ'
ἀναβεβλημένον, ἐπιπλήττων τι
καὶ λοιδορούμενος τῇ τοῦ
Τιμάρχου προπετεῖα. αὐτοῦ
τὸν μὲν ἀνδριάντα τοῦτον οὕτω
κεντήκοντ' ἔτη φάσ' ἀνακεῖσθαι
Σαλαμῖνιοι, ἀπὸ Σόλωνος δ'
ὁμοῦ διακῶσι' ἐστὶν ἔτη καὶ
τεττάρκοντ' εἰς τὸν νυνὶ
παρόντα χρόνον, ὥστ' ὁ δημιουργὸς
ὁ τοῦτο πλάσας τὸ σχῆμα οὐ
μόνον οὐκ αὐτὸς ἦν κατ' ἐκεῖνον,
ἀλλ' οὐδ' ὁ πάππος αὐτοῦ. τοῦτο
μὲν τοῦνυν εἶπε τοὺς δικασταὺς
καὶ ἐμυμήσατο ὃ δὲ τοῦ σχήματος
ἦν τούτου πολλῶ τῇ πόλει
λυσιτελέστερον, τὸ τὴν ψυχὴν
τὴν Σόλωνος ἰδεῖν καὶ τὴν
διάνοιαν, ταύτην οὐκ ἐμυμήσατο,
ἀλλὰ πᾶν τοῦναντίον. ἐκεῖνος
μὲν γ' ἀφροσύνας Σαλαμῖνος
Ἀθηναίων καὶ θάνατον ζημίαν
ψηφισαμένων, ἃν τις εἴπη
κομίζεσθαι, τὸν ἴδιον κίνδυνον
ὑποθεὶς ἐλεγχεῖα ποιήσας ἦδε,

auspicious for eating. So he
ate like a lion, . . .

Let us now turn to his remarks
about Solon. By way of censure
and reproach of the impetuous
style of Timarchus, he alleged
that a statue of Solon, with
his robe drawn round him and
his hand enfolded, had been set
up to exemplify the self-
restraint of the popular
orators of that generation.
People who live at Salamis,
however, inform us that this
statue was erected less than
fifty years ago. Now from the
age of Solon to the present day
about two hundred and forty
years have elapsed, so that the
sculptor who designed that
disposition of drapery had not
lived in Solon's time, -- nor
even his grandfather. He
illustrated his remarks by
representing to the jury the
attitude of the statue; but his
mimicry did not include what,
politically, would have been
much more profitable than an
attitude, -- a view of Solon's
spirit and purpose, so widely

καὶ τὴν μὲν χώραν ἂν ἔσωσε τῇ
 πόλει, τὴν δ' ὑπάρχουσαν αἰσχύνην
 ἀπήλλαξεν· οὗτος δ', ἦν βασιλεὺς
 καὶ πάντες οἱ Ἕλληνες ὑμετέραν
 ἔγνωσαν, Ἀμφίπολιν, ταύτην
 ἐξέδωκε καὶ ἀπέδοτο καὶ τῷ
 ταῦτα γράφοντι συνεῖπε Φιλοκράτει.
 ἄξιόν γ', οὐ γάρ; ἦν Σόλωνος
 αὐτῷ μεμνησθαι.

different from his own. When Salamis had revolted, and the Athenian people had forbidden under penalty of death any proposal for its recovery, Solon, accepting the risk of death, composed and recited an elegiac poem, and so retrieved that country for Athens and removed a standing dishonour. Aeschines, on the other hand, gave away and sold Amphipolis, a city which the King of Persia and all Greece recognized as yours, speaking in support of the resolution moved by Philocrates. It was highly becoming in him, was it not? to remind us of Solon!

13. The Erotic Essay, 1415-1416

οὐχ ὥς ἀναινόμενος δὲ ταῦτα
 διορθοῦμαι τὴν τῶν σοφιστεῦν
 ἐλομένων δόξεν, ἀλλ' ὅτι τάληθές
 τοῦτον ἔχον τυγχάνει τὸν τρόπον
 ἐπεὶ σύνοιδά γε πολλοὺς μὲν ἐξ
 ἀδόξων καὶ ταπεινῶν ἐπιφανεῖς
 διὰ τῆς πραγματείας ταύτης
 γεγεννημένους, Σόλωνα δὲ καὶ
 ζῶντα καὶ τελευτήσαντα μεγύστης
 δόξης ἡξιωμένον ὃς οὐκ
 ἀπεληλαμένος τῶν ἄλλων τιμῶν,
 ἀλλὰ τῆς μὲν ἀνδρείας τὸ πρὸς

Not that in disavowing these subjects of instruction I am impugning the reputation of those who have chosen the profession of sophist, but many men have risen to eminence from humble and obscure estate through the practice of this art, and that Solon, both living and dead, was deemed worthy of the highest renown. He was not disqualified for the

Μεγαρέας τρόπαιον ὑπόμνημα
καταλείπων, τῆς δ' εὐβουλίας τὴν
Σαλαμῖνος κορυφαίαν, τῆς δ' ἄλλης
συνέσεως τοὺς νόμους, οἷς ἔτι
καὶ ὕν οἱ πλεῖστοι τῶν
Ἑλλήνων χρώμενοι διατελοῦσιν.

others honours but left behind
him a memorial of his courage
in the trophy of victory over
the Megarians, of his astute-
ness in the recovery of
Salamis, and of general sagacity
in the laws which the majority
of the Greeks continue using
to this day.

13a.
Dio Chrysostom (c. A.D. 40-112)
The Discourses, 31.116

λέγειν δὲ εἰώθασιν οἱ
διασύροντες τὴν πόλιν καὶ
τὸ ἐπίγραμμα τὸ ἐπὶ τῆς
Νικάνορος εἰκόνης, ὡς
αὐτοὺς καὶ τὴν Σαλαμῖνα
ἐωνήσατο.

Those who disparage their
city and the inscription on
the statue of Nicanor are
accustomed to say that it
actually bought Salamis for
them.

14.

Diodorus Siculus (fl. c. first century A.D.)
The Library, IV.72

72 Περὶ μὲν οὖν Ἀσκληπιοῦ καὶ
τῶν υἱῶν αὐτοῦ τοὺς ῥηθεῦσιν
ἀρκεσθῆσόμεθα, περὶ δὲ τῶν Ἀσωποῦ
θυγατέρων καὶ τῶν Αἰακῶ γενομένων
υἱῶν νῦν διέξιμεν. Ὠκεανοῦ καὶ
Τηθύος κατὰ τοὺς μύθους ἐγένοντο
καὶ ἄλλοι τε πλεῖους ἐπώνυμοι
ποταμῶν, ἐν οἷς ὑπάρξει Πηνειὸν
καὶ Ἀσωπὸν. Πηνειὸς μὲν οὖν
κατοικήσας περὶ τὴν νῦν οὔσαν
Θετταλίαν ἐπώνυμον ἑαυτοῦ τὸν
προειρημένον ποταμὸν ἐποίησεν
Ἀσωπὸς δ' ἐν Φλιοῦντι κατοικήσας
ἔγημε Μετώπην τὴν Λαδωνος, ἐξ
ἧς ἐγένοντο δύο μὲν υἱοί,
Πελασγὸς καὶ Ἰσμηνός, θυγατέρες
δὲ δώδεκα, Κόρκυρα καὶ Σαλαμίς,
ἔτι δ' Αἰγίνα καὶ Πειρήνη καὶ
Κλεῶνη, πρὸς δὲ ταύταις Θήβη
τε καὶ Τάναγρα καὶ Θέσπεια καὶ
Ἀσωπὺς, ἔτι δὲ Σινώπη, πρὸς δὲ
ταύταις Ὀρνία καὶ Χαλκίς. τούτων

72 We shall now recount the
story of the daughters of Asopus
and of the sons who were born to
Aeacus. According to the myths
there were born to Oceanus and
Tethys, a number of children who
gave their names to rivers, and
among their number were Peneius
and Asopus. Now Peneius made
his home in what is now Thessaly
and called after himself the
river which bears his name; but
Asopus made his home in Phlius,
where he married Metope, the
daughter of Ladon, to whom were
born two sons, Pelasgus and
Ismenus, and twelve daughters,
Corcyra and Salamis, also Aegina,
Peirene, and Cleone, then Thebe,
Tanagra, Thespeia, and Asopis,
also Sinope, and finally Ornias
and Chalcis. One of his sons,

δ' Ἰσμενὸς μὲν εἰς Βοιωτίαν
 ἔλθων κατῴκησε περὶ τὸν ποταμὸν
 τὸν ἀπ' ἐκεῖνου τὴν ὠμωνύμειαν
 λαβόντα, τῶν δὲ θυγατέρων Σινώπῃ
 μὲν ὑπὸ Ἀπόλλωνος ἀρπαγεύσα
 ἀπηνέχθη πρὸς τοῦτον τὸν τόπον
 οὗ νῦν ἐστὶν ἡ ἀπ' ἐκεῖνης
 ὀνομασθεῖσα πόλις Σινώπῃ· ἐκ
 δὲ ταύτης καὶ Ἀπόλλωνος γένεσθαι
 υἱὸς Σύρος ἐβασίλευσε τῶν ἀπ' ἐκεῖνου
 Σύρων ὀνομασθέντων. Κόρκυρα δ'
 ὑπὸ Ποσειδῶνος ἀπηνέχθη εἰς
 νῆσον τὴν ἀπ' ἐκεῖνης Κόρκυραν
 ὀνομαζομένην· ἐκ ταύτης δὲ καὶ
 Ποσειδῶνος ἐγένετο Φαίαξ, ἀφ' οὗ
 τοὺς Φαίακας συνέβη τυχεῖν ταύτης
 τῆς προσηγορίας. Φαίακος δ'
 ἐγένετο Ἀλκίνοος ὁ τὸν Ὀδυσσεῆα
 καταγαγὼν εἰς τὴν Ἰθάκην.
 Σαλαμῖς δ' ὑπὸ Ποσειδῶνος
 ἀρπαγεύσα ἐκομίσθη εἰς τὴν ἀπ'
 αὐτῆς νῆσον Σαλαμῖνα προσ-
 αγορευθεῖσαν· αὕτη δὲ μιγεῖσα
 Ποσειδῶνι Κύχρεα ἐγέννησεν, ὃς
 βασιλεύσας τῆς νήσου ταύτης καὶ
 γένεσθαι ἐπιφανῆς ἀπέκτεινεν
 ὄφιν ὑπερφυῆ τὸ μέγεθος καὶ
 λυμαινόμενον τοὺς ἐγχωρίους.
 Αἴγινα δ' ἐκ Φλίου τοῦ ὑπὸ Διὸς
 ἀρπαγεύσα εἰς νῆσον ἀπεκομίσθη
 τὴν ἀπ' ἐκεῖνης Αἴγιναν ὀνομασθεῖσαν,
 ἐν ταύτῃ δὲ Διὶ μιγεῖσα ἐτέκνωσεν
 Αἰακόν, ὃς ἐβασίλευσε τῆς νήσου.
 τούτου δ' ἐγένοντο υἱοὶ Πηλεὺς καὶ
 Τελαμών. τούτων δὲ Πηλεὺς ὄρσκη

Ismenus, came to Boeotia and
 settled near the river which
 received its name from him; but
 as for the daughters, Sinope
 was seized by Apollo and carried
 off to the place where now
 stands the city of Sinope, which
 was named after her, and to her
 and Apollo was born a son Syrus,
 who became king of the Syrians,
 who were named after him.
 Corcyra was carried off by
 Poseidon to the island which
 was named Corcyra after her; and
 to her and Poseidon was born
 Phaeax, from whom the Phaeacians
 afterwards received the name
 they bear. To Phaeax was born
 Alcinous, who brought about the
 return of Odysseus to Ithaca.
 Salamis was seized by Poseidon
 and taken to the island which
 was named Salamis after her; and
 she lay with Poseidon and bore
 Cychreus, who became king of
 this island and acquired fame by
 reason of his slaying a snake
 of huge size which was destroying
 the inhabitants of the island.
 Aegina was seized by Zeus and
 taken off by him from Phlius to
 the island which was named Aegina
 after her, and lying with Zeus on
 this island she gave birth to
 Aeacus, who became its king.

βαλὼν ἀπέκτεινεν ἀκουσίως
 Φῶκον ὁμοπάτριον ἀδελφόν, ἐξ
 ἄλλης δὲ μητρὸς γεγεννημένον.
 διὰ δὲ τὸν φόνον Πηλεὺς ὑπὸ
 τοῦ πατρὸς φυγαδευθεὶς ἔφυγε
 τῆς νῦν Θετταλίας καλουμένης
 εἰς Φθίαν, καὶ καθαρθεὶς ὑπὸ
 Ἄκτορος τοῦ βασιλέως δειδέξατο
 τὴν βασιλείαν, ἄπαιδος ὄντος
 τοῦ Ἄκτορος. ἐκ δὲ Πηλέως καὶ
 Θέτιδος γενόμενος Ἀχιλλεὺς
 ἐστράτευσε μετ' Ἀγαμέμνονος
 εἰς Τροίαν. Τελαμῶν δὲ φυγὼν
 ἐξ Αἰγίνης κατήντησεν εἰς
 Σαλαμίνα, καὶ γήμας Κύχρεως
 τοῦ βασιλέως τῶν Σαλαμίνων
 θυγατέρα Γλαύκην ἐβασίλευσε
 τῆς νήσου. τῆς δὲ γυναικὸς
 Γλαύκης ἀποθανούσης ἔγημεν ἐξ
 Ἀθηναίων Ἐρίβοιαν τὴν Ἀλκάθου,
 ἐξ ἧς ἐγέννησεν Αἴαντα τὸν ἐπὶ
 Τροίαν στρατεύσαντα.

To Aeacus sons were born, Peleus
 and Telamon. Of these, Peleus,
 while hurling a discus, acciden-
 tally slew Phocus, who was his
 brother by the same father al-
 though born of another mother.
 Because of this slaying Peleus
 was banished by his father and
 fled to Phthia in what is now
 called Thessaly, where he was
 purified by Actor the king of
 the country and succeeded to
 the kingship, Actor being child-
 less. To Peleus and Thetis was
 born Achilles, who accompanied
 Agamemnon in the expedition
 against Troy. Telamon, being
 also a fugitive from Aegina,
 went to Salamis and marrying
 Glauce, the daughter of Cychreus,
 the king of the Salaminians, he
 became king of the island.
 When his wife Glauce died he
 married Eriboea of Athens, the
 daughter of Alcathus by whom
 he begat Ajax, who served in the
 expedition against Troy.

15.

The Library, IX.1

1 Ἦν δὲ καὶ Σόλων πατρὸς μὲν
 Ἐξηkestίδου, τὸ γένος ἐκ
 Σαλαμῖνος τῆς Ἀττικῆς, σοφία
 δὲ καὶ παιδεία πάντας τοὺς

1 Solon was the son of
 Execestides and his family was
 of Salamis in Attica; and in
 wisdom and learning he surpassed

καθ' ἑαυτὸν ὑπερβεβληκώς.
 φύσει δὲ πρὸς ἀρετὴν τῶν
 ἄλλων οὐδὲ διαφέρων ἐξήλωσεν
 ἀρετὴν ἐπαινουμένην· πᾶσι γὰρ
 τοῖς μαθήμασι πολλὸν χρόνον
 ἐνδιαιτῶν ἀθλητῆς ἐγένετο
 πάσης ἀρετῆς.

16.

The Library, XII.49

49 Ἐπ' ἀρχοντος δ' Ἀθήνησι
 Διοτίμου [428 B.C.] Ῥωμαῖοι
 μὲν ὑπάτους κατέστησαν Γάιον
 Ξούλιον καὶ Πρόκλον Οὐεργίνιον
 Τρίχοστον, Ἡλεῖοι δ' ἤγαγον
 Ὀλυμπιάδα ογδόην πρὸς ταῖς
 ὀγδοήκοντα, καθ' ἣν ἐνέκα
 στάδιον Σύμμαχος Μεσσήνιος ἀπὸ
 Σικελίας. ἐπὶ δὲ τούτων Κνήμος
 ὁ τῶν Λακεδαιμονίων ναύαρχος ἐν
 τῇ Κορίνθῳ διατρίβων ἔκρινε τὸν
 Πειραιᾶ καταλαβέσθαι. ἐπυνθάνετο
 γὰρ μήτε ναῦς ἐν αὐτῇ καθελκυ-
 μένας ὑπάρχειν· μήτε στρατιώτας
 εἶναι τεταγμένους ἐπὶ τῆς φυλακῆς
 τοὺς γὰρ Ἀθηναίους ἀμελῶς ἔχειν
 περὶ τῆς τούτου φυλακῆς διὰ τὸ
 μηδαμῶς ἐλπίζειν τολμησαί τινα
 καταλαβέσθαι τὸν τόπον. διόπερ
 ἐν τοῖς Μεγάροις καθελκύσας τὰς
 νενεωκημένας τετταράκοντα
 τριήρεις νυκτὸς ἐπλευσεν εἰς
 τὴν Σαλαμῖνα· προσπεσὼν δ'

all the men of his time. Being
 by nature far superior as regards
 virtue to the rest of men, he
 cultivated assiduously a virtue
 that wins applause; for he de-
 voted much time to every branch
 of knowledge and became prac-
 tised in every kind of virtue.

49 When Diotimus was archon in
 Athens, [428 B.C.] the Romans
 elected as consuls Gaius Julius
 and Proculus Verginius Tricostus,
 and the Eleians celebrated the
 Eighty-eighth Olympiad, that in
 which Symmachus of Messene in
 Sicily won the "stadion." In
 this year Cnemus, the Lacedae-
 monian admiral, who was inac-
 tive in Corinth, decided to
 seize the Peiraeus. He had
 received information that no
 ships in the harbour had been
 put into the water for duty
 and no soldiers had been
 detailed to guard the port; for
 the Athenians, as he learned,
 had become negligent about
 guarding it because they by no
 means expected any enemy would
 have the audacity to seize the
 place. Consequently Cnemus,

ἀπροσδοκῆτως εἰς τὸ φρούριον
 τῆς Σαλαμῖνος· τὸ καλούμενον
 Βουδόριον, τρεῖς ναῦς ἀπέσπασε
 καὶ τὴν ὅλην Σαλαμῖνα κατέδραμε.
 τῶν δὲ Σαλαμινίων πυρσευσάντων
 τοὺς κατὰ τὴν Ἀττικὴν, οἱ μὲν
 Ἀθηναῖοι δόξαντες τὸν Πειραιᾶ
 κατειληφθαι ταχέως ἐξεβοήθουν
 μετὰ πολλῆς ταραχῆς· γνόντες δὲ
 τὸ γεγονός, ταχέως πληρώσαντες
 ναῦς ἱκανὰς ἔπλεον εἰς τὴν
 Σαλαμῖνα. οἱ δὲ Πελοποννήσιοι
 τῆς ἐπιβολῆς διαφουσθέντες
 ἀπέπλυσαν ἐκ τῆς Σαλαμῖνος εἰς
 τὴν οἰκείαν. οἱ δ' Ἀθηναῖοι,
 τῶν πολεμίων ἀποπεπλευκότων,
 τῆς μὲν Σαλαμῖνος ἐπιμελεστέραν
 φυλακὴν ἐποιήσαντο καὶ κατέλιπον
 φρουροὺς τοὺς ἱκανοὺς, τὸν δὲ
 Πειραιᾶ κλείθροισι καὶ φυλακαῖς
 ἱκαναῖς διαλαβόντες ὠχύρωσαν.

The fort of Boudorium may have been situated on one of the promontories on the north-west facing Megara. PECS, pages 796-97. cf. Thuc. II.94.3 and III.51.2.

launching forty triremes which had been hauled up on the beach at Megara, sailed by night to Salamis, and falling unexpectedly on the fortress on Salamis called Boudorium, he towed away three ships and overran the entire island. When the Salaminians signalled by beacon-fires to the inhabitants of Attica, the Athenians, thinking that the Peiraeus had been seized, quickly rushed forth in great confusion to its succour; but when they learned what had taken place, they quickly manned a considerable number of warships and sailed to Salamis. The Peloponnesians, having been disappointed in their main design, sailed away from Salamis and returned home. And the Athenians, after the retreat of the enemy, in the case of Salamis gave it a more vigilant guard and left on it a considerable garrison, and the Peiraeus they strengthened here and there with booms and adequate guards.

16a.

The Library, XIV.32.4-5

·Οὐ δὲ τριάκοντα θεωροῦντες τοὺς
 πολίτας ἐν Ἀθήναις, ὅσοι μὴ
 μετεῦχον τῆς τῶν τρισχιλίων πολι-
 τείας, μετέωρους ὄντας πρὸς τὴν
 κατάλυσιν τῆς δυναστείας, μετῴκισαν
 αὐτοὺς εἰς τὸν Πειραια, καὶ τοὺς
 ξενικοὺς ὅπλους διακατεῦχον τὴν
 πόλιν· Ἐλευσινίους δὲ καὶ
 Σαλαμινίους αἰτιασάμενοι τὰ
 τῶν φυγάδων φρονεῖν, ἅπαντας
 ἀνεῖλον. τούτων δὲ πραττομένων
 πολλοὶ τῶν φυγάδων συνέρρεον
 πρὸς τοὺς περὶ Θρασύβουλον...

The Thirty, seeing that those
 citizens of Athens who enjoyed
 no political rights in the
 government of the three thou-
 sand were elated at the
 prospect of the overthrow of
 their control of the state,
 transferred them to the
 Peiraeus and maintained their
 control of the city by means
 of mercenary troops; and
 accusing the Eleusians and
 Salaminians of siding with the
 exiles, they put them all to
 death. While these things
 were being done, many of the
 exiles flocked to Thrasybulus;

16b.

The Library, XVIII.69.12

69. Τοῦ δὲ Πολυπέρχοντος περὶ ταῦτα διατρίβοντος ὁ Κάσανδρος ἀναλαβὼν τὸν στόλον Αἰγινήτας μὲν προσηγάγετο, τοὺς δὲ Σαλαμινίους ἀλλότρια φρονοῦντας εἰς πολιορκίαν συνέκλεισε. καθ' ἡμέραν δὲ συνεχεῶς ποιούμενος προσβολὰς καὶ βελῶν καὶ στρατιωτῶν εὐπορῶν εἰς τοὺς ἐσχάτους κινδύνους ἤγαγε τοὺς Σαλαμινίους. κινδυνευούσης δὲ τῆς πόλεως ἀλῶναι κατὰ κράτος ὁ Πολυπέρχων ἐξέπεμψε δύναμιν ἀξιόλογον πεζικὴν τε καὶ ναυτικὴν τὴν ἐπιθησομένην τοῖς πολιορκοῦσι. διόπερ ὁ Κάσανδρος καταπλαγεὶς καὶ λύσας τὴν πολιορκίαν ἀπέπλευσεν εἰς τὸν Πειραιᾶ.

69. While Polyperchon was busy with these affairs, Cassander with the fleet secured the allegiance of the people of Aegina and closely invested the Salaminians, who were hostile to him. Since he made continuous onslaughts day after day and was well supplied with both missiles and men, he reduced the Salaminians to the most desperate straits. The city was already in danger of being taken by storm when Polyperchon sent a considerable force of infantry and ships to attack the besiegers. At this Cassander was alarmed, abandoned the siege, and sailed back to the Piraeus.

17.

Diogenes Laertius (fl. c. third century A.D.)
The Lives of the Philosophers I.45

45 Σόλων Ἐξηκεστίδου Σαλαμίνιος
πρῶτον μὲν τὴν σευσάχθειαν
εἰσηγήσατο Ἀθηναίους· τὸ δὲ ἦν
λύτρωσις σωμάτων τε καὶ κτημάτων.

Solon, the son of Execestides,
was born at Salamis. His first
achievement was the σευσάχθεια
or Law of Release, which he
introduced at Athens; its effect
was to ransom persons and
property.

18.

The Lives of the Philosophers
I.46-48

46 Τὸ δὲ μέγιστον, τῆς
πατρίδος αὐτοῦ [Σαλαμίνος]
ἀμφισβητουμένης ὑπὸ τε
Ἀθηναίων καὶ Μεγαρέων καὶ
πολλάκις τῶν Ἀθηναίων
ἐπταυκότων ἐν τοῖς πολέμοις
καὶ ψηφισαμένων εἴ τις ἔτι
συμβουλευσοί περὶ Σαλαμίνος
μάχεσθαι, θανάτῳ ζημιοῦσθαι
οὗτος μάλνεσθαι προσποιησάμενος
καὶ στεφανωσάμενος εἰσέπαυσεν
εἰς τὴν ἀγορὰν ἔνθα τοῖς
Ἀθηναίοις ἀνέγνω διὰ τοῦ κήρυκος
τὰ συντείνοντα περὶ Σαλαμίνος
ἐλεγεῖα καὶ παρώρμησεν αὐτούς.
καὶ αὐτοὺς πρὸς τοὺς Μεγαρέας
ἐπολέμησαν καὶ ἐνικῶν διὰ
Σόλωνα. ἦν δὲ τὰ ἐλεγεῖα τὰ
μάλιστα καθαφάμενα τῶν Ἀθηναίων
τάδε (Diehl 2).

His greatest service was this:
Megara and Athens laid rival
claims to his birthplace Salamis,
and after many defeats the
Athenians passed a decree
punishing with death any man
who should propose a renewal
of the Salaminian war. Solon,
feigning madness, rushed into
the Agora with a garland on
his head; there he had his
poem on Salamis read to the
Athenians by the herald and
roused them to fury. They
renewed the war with the
Megarians and, thanks to Solon,
were victorious. These were
the lines which did more than
anything else to inflame the
Athenians:

εἴην· δὴ τότ' ἐγὼ Φολεγάνδριος
 ἢ Σικυνίτης
 ἀντὶ γ' Ἀθηναίου, πατρίδ'
 ἀμειψάμενος·
 αἶψα γάρ· ἄν· φάτις ἦδε μετ'
 ἀνθρώποισι γένουτο·
 Ἀττικὸς οὗτος ἀνὴρ τῶν
 Σαλαμιναφετῶν.

εἰτα

ζομεν ἐς Σαλαμῖνα μαχησόμενοι
 περὶ νήσου
 ἡμερτῆς χαλεπὸν τ' αἰσχος
 ἀπωσόμενοι.

ἔπεισε δὲ αὐτοὺς καὶ τὴν ἐν
 Θράκῃ χερρόνησον προσκτήσασθαι.
 ὥνα δὲ μὴ δοκοῖν βλάβῃ μόνον, ἀλλὰ
 καὶ ἰδὲ τὴν Σαλαμῖνα κεκτησθαι,
 ἀνασκάψας τινὰς τάφους ἔδειξε
 τοῖς νεκροῖς πρὸς ἀνατολὰς,
 ἐστραμμένους, ὡς ἦν ἔθος θάπτειν
 Ἀθηναίους· ἀλλὰ καὶ αὐτοὺς τοῖς
 τάφους πρὸς ἄνω βλέποντας καὶ ἀπὸ
 τῶν ἱδμῶν τοῖς χρηματισμοῖς
 ἐγκεχαραγμένους, ὅπερ ἦν ἔθελον
 Ἀθηναίων. ἔνιοι δὲ φασὶ καὶ
 ἐγγράφαι αὐτὸν εἰς τὸν κατάλογον
 τοῦ Διμήρον μετὰ τῶν (B 557-8)

Ἀῖας δ' ἐκ Σαλαμῖνος ἄγεν
 δουκαῖδεκα νῆας --
 στήσε δ' ἄγων ἐν Ἀθηναίων
 ἕσταντο φάλαγγες.

Cf. Quint. Inst. Orat.
 5.11.40 and Pompeius Trogus
 Frag. 39.

Would I were citizen of some
 mean isle
 Far in the Sporades! For
 men shall smile
 And mock me for Athenian:
 "Who is this?"
 "An Attic slave who gave up
 Salamis";

and

Then let us fight for
 Salamis and fair fame,
 Win the beloved isle, and
 purge our shame!

He also persuaded the Athenians
 to acquire the Thracian
 Chersonese. And lest it should
 be thought that he had acquired
 Salamis by force only and not
 of right, he opened certain
 graves and showed that the dead
 were buried with their faces
 to the east, as was the custom
 of burial among the Athenians;
 further, that the tombs them-
 selves faced the east, and that
 the inscriptions graven upon
 them named the deceased by their
 demes, which is a style peculiar
 to Athens. Some authors assert
 that in Homer's catalogue of
 the ships after the line:

Ajax twelve ships from
 Salamis commands,

Solon inserted one of his own:

And fixed their station next
 the Athenian bands.

19.
The Lives of the Philosophers
I. 61-63

Γέγραφε δὲ δῆλον μὲν ὅτι τοῖς
νόμοις, καὶ δημηγορίας καὶ εἰς
ἑαυτὸν ὑπαθήκας, ἔλεγετα, καὶ
τὰ περὶ Σαλαμῖνος καὶ τῆς
Ἀθηναίων πολιτείας ἔπη
πεντακισχίλια, καὶ ἰάμβους
καὶ ἐπωδοίους.

62 Ἐπὶ δὲ τῆς εἰκόνος αὐτοῦ
ἐπιγέγραπται τὰδε (A. Pal. vii
86)·

ἡ Μήδων ἀδικον παύσας ὕβριν,
ἦδε Σόλωνα
τόνδε τεκνοῦ Σαλαμῖς θεσμοθέτην
ἱερὸν.

Ἦκμαζε μὲν οὖν περὶ τὴν τεσσαρακοστήν
ἔκτην Ὀλυμπιάδα, ᾗς τῷ τρίτῳ ἔτει
ᾗρξεν Ἀθήνησι, καθά φησι Σωσικράτης
ὅτε καὶ ἰτέθησι τοῖς νόμοις.
ἔτελευτήσῃ δ' ἐν Κύπρῳ βιοῦς ἔτη
ὀγδόηκοντα, τοῦτον ἐπισκήψας τοῖς
ἰδούσι τὸν τρόπον, ἀποκαμῖσαι
αὐτοῦ τὰ ὅσα εἰς Σαλαμίνα καὶ
τεφρώσαντας εἰς τὴν χῶραν
σπετραί. ὅθεν καὶ Κρατῖνος
ἐν τοῖς Χείρωνί φησιν, αὐτὸν
ποίων λέγοντα (Kock i.82, fr.
228)·

οἶκός δ' ἐν νήσον, ὡς μὲν
ἀνθρώπων λόγος,
ἐσπαρμένος κατὰ πᾶσαν
Ἀζαντος πόλιν.

He is undoubtedly the author of
the laws which bear his name;
of speeches, and of poems in
elegiac metre, namely, counsels
addressed to himself, on Salamis
and on the Athenian constitution,
five thousand lines in all, not
to mention poems in iambic metre
and epodes.

His statue has the following
inscription:

At Salamis, which crushed the
Persian might,
Solon the legislator first
saw light.

He flourished, according to
Sosicrates, about the 46th
Olympiad, in the third year of
which he was archon at Athens;
it was then that he enacted his
laws. He died in Cyprus at
the age of eighty. His last
injunctions to his relations
were on this wise: that they
should convey his bones to
Salamis and, when they had been
reduced to ashes, scatter them
over the soil. Hence Cratinus
in his play, *The Chirons*, makes
him say:

This is my island home; my

63 Ἔστι δὲ καὶ ἡμέτερον
ἐπίγραμμα ἐν τῇ προειρημένῃ
Παμμέτρῳ, ἔνθα καὶ περὶ πάντων
τῶν τελευτησάντων ἐλλογίμων
δυσέλεγμαί παντὶ μέτρῳ καὶ
ῥυθμῷ, ἐπιγράμμασι καὶ μέλεσιν,
ἔχον οὕτως (A. Pal. vii. 87)·

σῶμα μὲν ἦρε Σόλωνος ἐν
ἄλλοδαπῇ Κύπριον πῦρ·
ὅστα δ' ἔχει Σαλαμῖς, ὧν
κόρυς ἀστάχυσ.
ψυχὴν δ' ἄξονες εὐθύς ἐς
οὐρανὸν ἤγαγον· εὖ γὰρ
ἔθηκε νόμους αὐτοῖς ἄχθεα
κουφότατα.

20.
Euphorion (fl. c. third century B.C.)
The Hippomedon, Frag. 30

30 Scholie à Lycophron 451:

Κυχρεὺς Σαλαμῖνος καὶ Ποσειδῶνος
υἱὸς· ἐβασίλευσε δὲ οὗτος Σαλαμινίων,
ὡς Εὐφορίων ἐν Ἱππομέδοντι φησι·

τοῦτος γὰρ κυχρεὺς ἐνὶ
φαφαρῇ Σαλαμῖνι
ἄλλοι δέ, ὅτι ὄφεις ποτὲ
ἐλύμαίνετο τὴν Σαλαμῖνα καὶ
ἀοίκητον ἐποίησεν, ἕως ὃ
Κυχρεὺς αὐτὸν ἀπώλεσε.

The text is taken from Euphorion
ed. B.A. Van Groningen (1977).

dust, men say,
Is scattered far and wide
o'er Ajax' land.
An epigram of my own is also
contained in the collection of
Epigrams in Various Metres
mentioned above, where I have
discoursed of all the illus-
trious dead in all metres and
rhythms, in epigrams and lyrics.
Here it is:

Far Cyprian fire his body
burnt: his bones,
Turned into dust, made grain
at Salamis:
Wheel-like, his pillars bore
his soul on high;
So light the burden of his
laws on men.

Kychreus was the son of Salamis
and Poseidon. This man ruled
the Salaminioi, as Euphorion
says in the Hippomedon:

Such [was] Kychreus in sandy
Salamis;

But others say that once a
snake was ruining Salamis and
making it uninhabitable until
Kychreus killed it.

(My translation)

21.
Euripides (c.485-406 B.C.)
The Troades lines 779-807

Χο. μελισσοτρόφου Σαλαμῖνος .
 ὦ βασιλεῦ Τελαμών,
 νάσου περικύμονος 800
 οἰκήσας ἔδραν
 τᾷς ἐπικεκλυμένας ὄχθους
 ἱεροῦς, ἔν' ἐλαίας
 πρῶτον ἔδειξε κλάδον
 γλαυκᾷς Ἀθήνα,
 οὐράνιον στέφανον
 λιπαραῖσι τε κόσμον
 Ἀθήναις,
 ἔβας ἔβας τῇ τοξοφόρῳ
 συναρι-
 στεύων ἄμ' Ἀλκμήνας 805
 γόνυ
 "Ἴλιον" Ἴλιον ἐκπέρσων
 πόλιν
 αμετέραν τὸ πάροιθεν
 [ὅτ' ἔβας ἀφ' Ἑλλάδος].

Ch. O Telamon, king of the land
 where the wing of the
 bee flits aye round Salamis'
 shore,--
 Who didst make thee a home
 in the isle with the
 foam
 of the sea ringed round and
 the surges' roar,
 Which over the tide looketh
 up to the pride of the
 hallowed heights whose
 ridge first bore,
 At Athena's hest, in the
 lordship-test, the olive
 grey,
 A crown heaven-high, whose
 radiancy bright Athens
 to bind her brows hath
 ta'en,--
 Brother-in-chief didst
 thou go with the lord
 of the bow,
 with the son of Alcmena,
 over the main
 Unto Ilium bound, to raze
 to the ground our city,
 devising our Ilium's bane,
 When from Hellas afar thou
 didst wend to the
 war in the olden day,

22.

The Troades lines 1089-1099

τέκνων δὲ πλῆθος ἐν πύλαις
 δάκρυσι κατφόρα στένει· 1090
 βοῶ βοῶ
 Μᾶτερ, ὦμοι, μόναν δὴ μ'
 Ἀχαιοὺ κομῖ-
 ζουσι σέθεν ἀπ' ὀμμάτων
 κυανέαν ἐπὶ ναῦν
 εἰναλῖαισι πλάταις 1095
 ἢ Σαλαμῖν' ἱερὰν
 ἢ Δίπορον κορυφάν.
 Ἴσθμιον, ἔνθα πύλας
 Πέλοπος ἔχουσιν ἔδραι. 1099

And our babes at the gates,
 in a long, long line,
 Cling to their mothers with
 wail and with weeping
 that cannot avail -- [the
 Achaeans hale
 "O mother," they moan, "alone,
 alone, woe's me!
 Me from thy sight--from
 thine--
 To the dark ship, soon o'er
 the surge to be riding,
 To Salamis gliding,
 To the hallowed strand,
 Or the Isthmian hill 'twixt
 the two seas swelling,
 Where the gates of the
 dwelling
 Of Pelops stand!"

23.

The Helen lines 83-88

Ελ. τίς δ' εἶ; πόθεν γῆς
 τῆσδ' ἐπεστράφης πέδον;
 Τε. εἷς τῶν Ἀχαιῶν, ὦ γύναι,
 τῶν ἀθλίων.
 Ελ. οὐ τᾶρα σ' Ἑλένην εἶ
 στυγεῖς θαυμαστέον. 85
 ἀτὰρ τίς εἶ πόθεν;
 τίλος δ' αὐδᾶν σε χρὴ;
 Τε. ὄνομα μὲν ἡμὲν Τεῦκρος,

Hel. Who art thou, and whence
 com'st thou to this
 land?
 Teu. One, lady, of the
 Achaeans evil-starred.
 Hel. No marvel then if Helen
 thou abhor.
 But thou, who art thou?--
 whence, and who thy sire?

ὁ δὲ φύσας πατήρ
 Τελαμών, Σαλαμῖς δὲ
 πατρὶς ἡ θρέφασά με.

Teu. Teucer my name is,
 Telamon my sire,
 And Salamis the land
 that fostered me.

24.

Iphigenia in Aulis

Lines 185-94

The chorus describes the scene
 on the beach at Troy.

πολύθύτον δὲ δι' ἄλσος Ἄρ-
 τέμιδος ἦλυθον ὁρομένα,
 φουνίσσουσα παρῇδ' ἐμὴν
 αἰσχύνα νεοθαλεῦ,
 ἀσπίδος ἔρυμα καὶ κλισίας
 ὀπλοφορούς Δαναῶν θέλουσ'
 ἔππων τ' ὄχλον ἰδέσθαι.
 κατεῦδον δὲ δὴν Αἴαντε
 συνέδρω,
 τὸν Οὐλέως Τελαμῶνός τε
 ἰγόνον, τὸν
 Σαλαμῆνος στέφανον·

And through Artemis' grove of
 sacrifice
 Hasting I came,
 While swift in my cheeks did the
 crimson rise,
 The rose of shame:
 For to look on the shields, on
 the tents agleam
 With arms, was I fain,
 And on thronging team upon
 chariot-team.
 There marked I twain,
 The Oïlid Aias and Telamon's
 child,
 Salamis' pride.

25.

Ibid.

Lines 289-98

Αἴας δ' ὁ Σαλαμῆνος ἔντροφος
 δεξιὸν κέρας †πρὸς τὸ λαὸν, 290
 ξυνᾶγε†,
 τῶν ἄσσον ὥρμει πλάταισιν
 ἐσχάταισι συμπλέκων
 δώδεκ' εὐστροφωτάταισι

Aias, Salamis' fostering,
 Held in touch his rightward wing
 With their left who nearest lay:
 Helm-obeying keels were they
 Twelve, which, marshalled
 uttermost,

ναυσίν. ὥς
 ἄλιον καὶ ναυβάταν
 εἰδόμαν λεών· 295
 ὃ τις εἰ προσαρμόσει
 βαρβάρους βάριδας,
 νόστον οὐκ ἀποίσεται,

Closed the line that fringed
 the coast
 As I heard, and now might mark.
 Whoso with barbaric bark
 Meets him from the grapple
 stern
 Never home shall he return.

25a.
 Herodotus (mid-fifth century B.C.)
 The Histories, 8.11

τοὺς δ' ἐν τῇ ναυμαχίῃ ταύτῃ
 ἑτεραλκέως ἀγωνιζομένους νύξ.
 ἐπελθοῦσα διέλυσε. οἱ μὲν δὲ
 Ἕλληνες ἐπὶ τὸ Ἀρτεμίσιον
 ἀπέπλεον, οἱ δὲ βάρβαροι ἐς
 τὰς Ἀφέτας, πολλὸν παρὰ δόξαν
 ἀγωνισάμενοι. ἐν ταύτῃ τῇ
 ναυμαχίῃ Ἀντίδωρος Λήμνιος
 μόνος τῶν σὺν βασιλεῖ
 Ἑλλήνων ἐόντων αὐτομολέει
 ἐς τοὺς Ἕλληνας, καὶ οἱ
 Ἀθηναῖοι διὰ τοῦτο τὸ ἔργον
 ἔδοσαν [αὐτῷ] χώρον ἐν Σαλαμῖνι.

They fought that seafight with
 doubtful issue, and nightfall
 ended the battle; the Greeks
 sailed back to Artemisium,
 and the foreigners to Aphetae,
 after faring far below their
 hopes in the fight. In that
 battle Antidorus of Lemnos
 deserted to the Greeks, alone
 of all the Greeks that were
 with the king; and for that
 the Athenians gave him lands
 in Salamis.

25b.
 The Histories, 8.40-41

Ὁ δὲ Ἑλλήνων ναυτικὸς στρατός
 ἀπὸ τοῦ Ἀρτεμισίου Ἀθηναίων
 δεηθέντων ἐς Σαλαμῖνα κατίσχει
 τὰς νέας. τῶνδε δὲ εἵνεκα
 προσεδεήθησαν αὐτῶν σχεῖν πρὸς

The Greek fleet, after it had
 left Artemisium came by the
 Athenians' entreaty to land at
 Salamis; the reason why the
 Athenians entreated them to

Σαλαμῖνα Ἀθηναῖοι, ἵνα αὐτοὶ
 παῦδάς τε καὶ γυναῖκας
 ὑπεξαγάγωνται ἐκ τῆς Ἀττικῆς,
 πρὸς δὲ καὶ βουλευσονται τὸ
 ποιητέον αὐτοῖσι ἔσται....
 οὕτω δὲ προσεδέηθησάν σφεν
 σχεῖν πρὸς τὴν Σαλαμῖνα,
 Ἀθηναῖοι δὲ ἐς τὴν ἐωυτῶν.
 μετὰ δὲ τὴν ἄπιξιν κήρυγμα
 ἐποιήσαντο, Ἀθηναίων τῇ τις
 δύναται σφῆζειν τέκνα τε καὶ
 τοὺς οἰκέτας. ἐνθαῦτα οἱ μὲν
 πλεῖστοι ἐς Τροιζῆνα ἀπέστειλαν,
 οἱ δὲ ἐς Αἶγινα, οἱ δὲ ἐς
 Σαλαμῖνα.

put in there being, that
 they themselves might convey
 their children and women safe
 out of Attica, and moreover
 take counsel as to what they
 should do.They
 therefore entreated the fleet
 to put in at Salamis.

So the rest made sail
 thither, and the Athenians
 to their own country. Being
 there arrived they made a
 proclamation that every
 Athenian should save his
 children and servants as he
 best could. Thereat most of
 them sent their households
 to Troezen, and some to
 Aegina and Salamis.

25c.
 The Histories, 8.60

ἦν δὲ τὰ ἐγὼ λέγω ποιήσης,
 τοσάδε ἐν αὐτοῖσι χρηστὰ
 εὐρήσεις· πρῶτα μὲν ἐν
 στείνῳ συμβάλλοντες νηυσὶ
 ὀλίγησι πρὸς πολλὰς, ἦν τὰ
 οἰκῶτα ἐκ τοῦ πολέμου
 ἐκβάλῃ, πολλὸν κρατήσομεν·
 τὸ γὰρ ἐν στείνῳ ναυμαχεῖν
 πρὸς ἡμέων ἐστὶ, ἐν εὐρυχωρίῃ
 δὲ πρὸς ἐκείνων. αὗτις δὲ
 Σαλαμῖς περιγίγνεται, ἐς τὴν

But if you do as I counsel
 you, you will thereby profit
 as I shall show: firstly, by
 engaging their many ships
 with our few in narrow seas,
 we shall win a great victory,
 if the war have its rightful
 issue; for it is for our
 advantage to fight in a strait
 as it is theirs to have
 wide sea-room. Secondly, we

ἡμῶν ὑπέκκευται τέκνα τε καὶ
γυναῖκες.

save Salamis, whither we
have conveyed away our
children and our women.

25d.
The Histories, 8.64

οὕτω μὲν οἱ περὶ Σαλαμῖνα
ἔπεσι ἀκροβολισάμενοι, ἐπεῖτε
Εὐρυβιάδῃ ἔδοξε, αὐτοῦ παρε-
σκευάζοντο ὡς ναυμαχῆσόντες.
ἡμέρη τε ἐγίνετο καὶ ἅμα τῷ
ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο
ἐν τε τῇ γῇ καὶ τῇ θαλάσῃ.
ἔδοξε δέ σφι εὐξασθαι τοῖσι
θεοῖσι καὶ ἐπικαλέσασθαι τοὺς
Αἰακίδας συμμάχους. ὥς δέ
σφι ἔδοξε, καὶ ἐπόλευν ταῦτα
εὐξάμενοι γὰρ πᾶσι τοῖσι
θεοῖσι αὐτόθεν μὲν ἐκ Σαλαμῖνος
Αἴαντά τε καὶ Τελαμῶνα
ἐπεκαλέοντο, ἐπὶ δὲ Αἰακὸν καὶ
τοὺς ἄλλους Αἰακίδας νέα
ἀπέστελλον ἐς Αἴγινα.

Thus after this wordy
skirmish the Greeks at
Salamis prepared, since
Eurybiades so willed, to
fight their battle where they
were. At sunrise on the next
day there was an earthquake
on land and sea; and they
resolved to pray to the gods,
and to call the sons of
Aeacus to be their helpers.
As they resolved, so they
did; they prayed to all the
gods, and called Aias and
Telamon to come to them from
Salamis, where the Greeks
were; and they sent a ship
to Aegina for Aeacus and the
rest that were of his House.

25e.
The Histories, 8.94

Ἀδείμαντον δὲ τὸν Κορίνθιον
στρατηγὸν λέγουσι Ἀθηναῖοι
αὐτίκα κατ' ἀρχάς, ὡς συνέμισγον
αἱ νέες, ἐκπλαγέντα τε καὶ

As for the Corinthian admiral
Adimantus, the Athenians say
that at the very moment when
the ships joined battle he

ὑπερδελσαντα, τὰ ἱστία ἀειράμενον
οὔχεσθαι φεύγοντα, ἰδόντας δὲ τοὺς
Κορινθίους τὴν στρατηγίδα
φεύγουσαν ὡσαύτως οὔχεσθαι.
ὥς δὲ ἄρα φεύγοντας γίνεσθαι
τῆς Σαλαμυνίης κατὰ τὸ ἑρδὸν
Ἀθηναίης Σκυράδος, περιπλπτειν
σφι κέλητα θείῃ πομπῇ, τὸν
οὔτε πέμφαντα φανῆναι οὐδένα,
οὔτε τι τῶν ἀπὸ τῆς στρατιῆς
εἰδῶσι προσφέρεισθαι τοῖσι
Κορινθίοις.

was struck with terror and
panic, and hoisting his sails
fled away; and when the
Corinthians saw their admiral's
ship fleeing they were off
and away likewise. But when
(so the story goes) they came
in their flight near that part
of Salamis where is the temple
of Athene Sciras, there by
heaven's providence a boat met
them which none was known to
have sent, nor had the
Corinthians, ere it drew nigh
to them, known aught of the
doings of the fleet.

25f.
The Histories, 9.3
Mardonius captures Athens.

ὅς οὐδε τότε ἀπικόμενος ἐς τὴν
Ἀττικὴν εὗρε τοὺς Ἀθηναίους, ἀλλ'
ἐν τε Σαλαμῶνι τοὺς πλείστους
ἐκυνθάνετο εἶναι ἐν τε τῇσι
νηυσί, αἰρέει τε ἔρημον τὸ
ἄστυ. ἡ δὲ βασιλέος αἵρεσις
ἐς τὴν ὑστέρην τὴν Μαρδονίου
ἐπιστρατηγὴν δεκάμηνος ἐγένετο.

Yet on his coming to Attica he
found the Athenians no more there
than before, but, as he learnt,
the most of them were on ship-
board at Salamis; and he took
the city, but no men therein.
There were ten months between
the king's taking of the place
and the later invasion of
Mardonius.

Cf. Diod. Sic. XI.28.5.

25g.

The Histories, 9.5-6

5. τούτων μὲν εἴνεκα ἀπέπεμψε Μουρυχίδα ἐς Σαλαμίνα· ὁ δὲ ἀπικόμενος ἐπὶ τὴν βουλὴν ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτῶν Λυκίδης εἶπε γνώμην ὡς οὐ ἐδόκει ἀμεινον εἶναι δεξαμένους τὸν λόγον τὸν σφί Μουρυχίδης προσφέρει ἐξενεσθαι ἐς τὸν δῆμον. ὁ μὲν δὲ ταύτην τὴν γνώμην ἀπεφάνετο, εἴτε δὴ δεδεγμένος χρήματα παρὰ Μαρδονίου, εἴτε καὶ ταῦτά οὐ ἐάνδανε· Ἀθηναῖοι δὲ αὐτίκα δεινὸν ποιησάμενοι, οἳ τε ἐκ τῆς βουλῆς καὶ οἳ ἔξωθεν, ὡς ἐπύθοντο, περιστάντες Λυκίδην κατέλευσαν βάλλοντες, τὸν δὲ Ἑλλησπόντιον Μουρυχίδα ἀπέπεμψαν ἀσυνέα. γενομένου δὲ θαυροῦ ἐν τῇ Σαλαμίνι περὶ τὸν Λυκίδα, πυκνάνονται τὸ γινόμενον αἱ γυναῖκες τῶν Ἀθηναίων, διακελευσαμένη δὲ γυνὴ γυναικὶ καὶ παραλαβοῦσα ἐπὶ τὴν Λυκίδα οἰκίην ἦσαν αὐτοκελές, καὶ κατὰ μὲν ἔλευσαν αὐτὴν τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα. ἐς δὲ τὴν Σαλαμίνα διέβησαν οἱ Ἀθηναῖοι ὥδε· ἕως μὲν προσεδέκοντο ἐκ τῆς

5. For this reason he sent Murychides to Salamis, who came before the council and told them Mardonius' message. Then Lycidas, one of the councillors, gave it for his opinion that it seemed to him best to receive the offer brought to them by Murychides and lay it before the people. This was the opinion which he declared, either because he had been bribed by Mardonius, or because the plan pleased him; but the Athenians in the council were very wroth, and so too when they heard of it were they that were outside; and they made a ring round Lycidas and stoned him to death. But they suffered Murychides the Hellespontian to depart unharmed. There was much noise at Salamis over the business of Lycidas; and when the Athenian women learnt what was afoot, one calling to another and bidding her follow, they went of their own motion to the house of Lycidas, and stoned to death his wife and his children.

Πελοποννήσου στρατὸν ἦξειν
 τιμωρήσοντά σφι, οἳ δὲ ἔμενον ἐν
 τῇ Ἀττικῇ· ἐπεὶ δὲ οἳ μὲν
 μακρότερα καὶ σχολαίτερα
 ἐπόλεον, ὁ δὲ ἐπὶ πῶν καὶ δὴ ἐν
 τῇ Βοιωτίῃ ἐλέγετο εἶναι, οὕτω
 δὴ ὑπεξεκομίσαντό τε πάντα
 καὶ αὐτοὶ διέβησαν ἐς Σαλαμίνα.

Now this was how the
 Athenians had passed over to
 Salamis. As long as they
 expected that the Peloponnesian
 army would come to their aid,
 so long they abode in Attica.
 But when the Peloponnesians
 were ever longer and slower in
 action, and the invader was said
 to be already in Boeotia, they
 did then convey all their goods
 out of harm's way and themselves
 crossed over to Salamis.

26.

Hesiod (8th century B.C.)

Frag. 204, Lines 44-45

· Αἴας δ' ἐκ Σαλαμῖνος
 ἀμώμητος πολεμιστῆς·
 μνᾶτο· δίδου δ' ἄρα ἔδνα
 ἐ[ο]υκότα, θαυματὰ ἔργα· 45

But Aias the blameless warrior
 from Salamis
 Courted (her), and offered
 suitable gifts, amazing
 deeds.

(My translation)

27.

Homer (8th century B.C.)

Iliad, ii.557-558

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν
 δυοκαίδεκα νῆας,
 στήσε δ' ἄγων ἐν Ἀθηναίων
 ἕσταντο φάλαγγες.

And Aias led from Salamis
 twelve ships,
 And stationed them where the
 battalions of the Athenians
 stood.

Cf. Iliad, vii.199 and
 Dictys Cretensis Belli
 Troiani 1.17.

28.

Lysias (c.459-380 B.C.)

The Speech Against Eratosthenes

Sections 50-52

50 Ἴσως δ' ἂν ἔχου εἰπεῖν ὅτι
 ἐδεδοόκει, καὶ ὑμῶν τοῦτο ἐνέους
 ἱκανὸν ἔσται. ὅπως τολύου μὴ
 φανήσεται ἐν τῷ λόγῳ τοῦς
 τριάκοντα ἐναντιούμενος· εἰ δὲ
 μὴ, ἐνταυθοῦ δηλὸς ἔσται ὅτι
 ἐκεῖνά τε αὐτῷ ἤρεσκε, καὶ
 τοσοῦτον ἐδύνατο ὥστε
 ἐναντιούμενος μηδὲν κακὸν
 παθεῖν ὑπ' αὐτῶν. χρῆν δ' αὐτὸν
 ὑπὲρ τῆς ὑμετέρας σωτηρίας
 ταύτην τὴν προθυμίαν ἔχειν,
 ἀλλὰ μὴ ὑπὲρ θηραμένων, ὅς
 εἰς ὑμᾶς πολλὰ ἐξήμαρτεν. ἀλλ'
 οὗτος τὴν μὲν πόλιν ἐχθρὰν
 ἐνόμιζεν εἶναι, τοὺς δ' ὑμετέρους
 ἐχθροὺς φίλους, ὡς ἀμφοτέρω
 ταῦτα ἐγὼ πολλοὺς τεκμηρίους
 παραστήσω, καὶ τὰς πρὸς ἀλλήλους
 διαφορὰς οὐχ ὑπὲρ ὑμῶν ἀλλ' ὑπὲρ
 ἑαυτῶν γιγναμένας, ὁποῖοι ταῦτα
 πράξουσιν καὶ τῆς πόλεως ἀρξουσιν.
 εἰ γὰρ ὑπὲρ τῶν ἀδικουμένων
 ἐστασέμεν, ποσὸν κάλλιον [ἂν]
 ἦν ἀνδρὶ ἀρχόντι, ἢ θρασυβουλοῦ
 φυλὴν κατευληφότος, τότε
 ἐπιδείξασθαι τὴν αὐτοῦ εὐνοίαν;
 ὁ δ' ἀντὶ τοῦ ἐπαγγελάσθαι τι
 ἢ πράξαι ἀγαθὸν πρὸς τοὺς ἐπὶ
 φυλῇ, ἐλθὼν μετὰ τῶν συναρχόντων

He could say, perhaps, that he
 was afraid, and to some of you
 this plea will be satisfactory.
 Then he must take care that
 he is not found to have
 opposed the Thirty in discus-
 sion: otherwise the fact will
 declare him an approver of
 their conduct who was, more-
 over, so influential that his
 opposition would bring him to
 no harm at their hands. He
 ought to have shown this zeal
 in the interest rather of
 your safety than of Theramenes,
 who has committed numerous
 offences against you. No,
 this man considered the city
 his enemy, and your enemies
 his friends; both of these
 points I will maintain by many
 evidences, showing that their
 mutual disputes were not con-
 cerned with your advantage but
 with their own, in the context
 of their two parties as to
 which should have the admini-
 stration and control the city.
 For if their quarrel had been
 in the cause of those who had

εἰς Σαλαμῖνα καὶ Ἐλευσίναδε
 τριακοσίους τῶν πολιτῶν ἀπήγαγεν
 εἰς τὸ δεσμωτήριον, καὶ μιᾷ
 ψήφῳ αὐτῶν ἀπάντων θάνατον
 κατεψηφίσατο.

suffered wrong, at what moment
 could a ruler have more
 gloriously displayed his own
 loyalty than on the seizure
 of Phyle by Thrasybulus? But,
 instead of offering or bring-
 ing some aid to the men at
 Phyle, he went with his
 partners in power to Salamis
 and Eleusis, and haled to
 prison three hundred of the
 citizens, and by a single
 resolution condemned them all
 to death.

29.

The Speech Against Agoratus
 Sections 43-44

43 Οὗτοι μὲν τοίνυν, ὧς ἄνδρες
 Ἀθηναῖοι, ὑπ' Ἀγοράτου ἀπογραφέντες
 ἀπέθανον· ἐπεὶ δὲ τούτους
 ἐκποδὼν ἐποίησαντο οἱ τριάκοντα,
 σχεδὸν ὄλιγοι ὑμᾶς ἐπίστασθαι
 ὥς πολλὰ καὶ δεινὰ μετὰ ταῦτα
 τῇ πόλει ἐγένετο· ὧν οὗτος
 ἀπάντων αἰτιὸς ἐστὶν ἀποκτείνας
 ἐκείνους. ἀνιδῶμαι μὲν οὖν
 ὑπομνησθῆναι τὰς γεγενημένας
 συμφορὰς τῇ πόλει, ἀνάγκη δ'
 ἐστίν, ὧς ἄνδρες δικασταί, ἐν
 τῇ παρόντι καιρῷ, ἵν' εἰδῆτε
 ὥς σφόδρα ὑμῖν ἔλεετο προσήκει
 Ἀγόρατον. ὥστε μὲν γὰρ τοὺς
 ἐκ Σαλαμῖνος τῶν πολιτῶν

So then these persons, men of
 Athens, lost their lives through
 the depositions of Agoratus.
 But after the Thirty had
 cleared them out of their way,
 you know well enough, I
 imagine, what a multitude of
 miseries next befell the city;
 and for all of them this man,
 by taking those people's lives,
 was responsible. It gives me
 pain, indeed, to recall the
 calamities that have befallen
 the city, but it is a
 necessity, gentlemen of the
 jury, at the present moment,

κομισθέντας, οἷοι ἦσαν καὶ
 ὅσοι, καὶ οἷψ' ὀλέθρῳ ὑπὸ τῶν
 τριάκοντα ἀπώλοντο· ἔστε δὲ
 τοὺς ἐξ Ἐλευσίνος, ὡς πολλοὶ
 ταύτῃ τῇ συμφορᾷ ἐχρήσαντο·

so that you may know how richly
 Agoratus deserves your pity!
 For you know the character and
 number of the citizens who were
 brought away from Salamis, and
 the way in which they were
 destroyed by the Thirty. You
 know what a great number of
 the people of Eleusis shared
 that calamity.

30.

Pausanias (fl. c.150 A.D.)

The Description of Greece, Attica III.2

Pausanias describes a group of statuary
 near the Stoa Basileios in the Athenian
 Agora.

πλησίον δὲ τῆς στοᾶς Κόνων
 ἔστηκε καὶ Τιμόθεος υἱὸς
 Κόνωνος καὶ βασιλεὺς Κυπρίων
 Εὐαγόρας, ὃς καὶ τὰς τριήρεις
 τὰς Φουνίσσας ἔπραξε παρὰ
 βασιλέως Ἀρταξέρξου δοθῆναι
 Κόνωνι· ἔπραξε δὲ ὡς Ἀθηναῖος
 καὶ τὸ ἀνέκαθεν ἐκ Σαλαμῖνος,
 ἐπεὶ καὶ γενεαλογῶν ἐς
 προγόνους ἀνέβαινε Τεύκρον
 καὶ Κινύρον θυγατέρα.

Near the Portico stand Conon,
 Timotheus his son and Evagoras
 King of Cyprus, who caused the
 Phoenician men-of-war to be
 given to Conon by King Arta-
 xerxes. This he did as an
 Athenian whose ancestry
 connected him with Salamis,
 for he traced his pedigree
 back to Teucer and the daughter
 of Cinyras.

31.

The Description of Greece, Attica XXV.6

The events related took place in 318 B.C.

Ἀντιπάτρου δὲ ἀποθανόντος Ὀλυμπιάς
 διαβάσα ἐξ Ἠπείρου χρόνον μὲν τινα
 ἤρξεν ἀποκτείνουσα Ἀριδαῖον, οὐ

On the death of Antipater
 Olympias came over from Epeirus,
 killed Aridaeus, and for a time

πολλῶν δὲ ὕστερον ἐκπολιορκηθεῖσα
 ὑπὸ Κασσάνδρου παρεδόθη τῷ
 πλήθει. Κασσάνδρος δὲ Βασιλεύσας --
 τὰ δὲ ἐς Ἀθηναίους ἐπέξεισί μοι
 μόνον ὁ λόγος -- Πάνακτον τεῦχος
 ἐν τῇ Ἀττικῇ καὶ Σαλαμῖνα εἵλε
 τύραννον τε Ἀθηναίους ἔπραξε
 γενέσθαι Δημήτριον τὸν
 Φανοστράτου, τὰ πρὸς δόξαν
 εἰληφότα ἐπὶ σοφίᾳ.

occupied the throne; but
 shortly afterwards she was
 besieged by Cassander, taken
 and delivered up to the
 people. Of the acts of
 Cassander when he came to
 the throne my narrative will
 deal only with such as concern
 the Athenians. He seized the
 fort of Panactum in Attica
 and also Salamis, and estab-
 lished as tyrant in Athens
 Demetrius the son of
 Phanostratus, a man who had
 won a reputation for wisdom.

32.

The Description of Greece, Attica XXXV.1-4.

Σαλαμῖς δὲ κατὰ Ἐλευσίνα κειμένη
 παρῆκει καὶ ἐς τὴν Μεγαρικὴν.
 πρῶτον δὲ ἐν τῇ νήσῳ Κυχρῆα
 τὸ ὄνομα θέσθαι τοῦτο ἀπὸ τῆς
 μητρὸς Σαλαμῖνος τῆς Ἀσωποῦ,
 καὶ ὕστερον Αἰγυινήτας τοῦς.
 σὺν Τελαμῶνι ἐποικῆσαι· Φίλαϊον
 δὲ τὸν Εὐρυσάκους τοῦ Αἴαντος
 παραδοῦναι λέγουσιν Ἀθηναίους
 τὴν νῆσον, γενόμενον ὑπ' αὐτῶν
 Ἀθηναῖον. Σαλαμινίους δὲ
 Ἀθηναῖοι τούτων ὕστερον πολλοὺς
 ἔτεσιν ἀναστάτους ἐποίησαν,
 καταγνόντες ἐθελοκακῆσαι σφᾶς
 ἐν τῷ πολέμῳ τῷ πρὸς
 Κασσάνδρον καὶ τὴν πόλιν γνώμη

Salamis lies over against
 Eleusis, and stretches as far
 as the territory of Megara.
 It is said that the first to
 give this name to the island
 was Cychreus, who called it
 after his mother Salamis, the
 daughter of Asopus, and
 afterwards it was colonised
 by the Aeginetans with
 Telamon. Philaeus, the son
 of Eurysaces, the son of Ajax,
 is said to have handed the
 island over to the Athenians,
 having been made an Athenian
 by them. Many years afterwards

τὸ πλεον Μακεδόσιν ἐνδοῦναι·
καὶ Αἰσχητάδου τε κατέγνωσαν
θάνατον, ὅς ποτε ἤλρητο ἐς τὴν
Σαλαμῖνα στρατηγός, καὶ ἐς τὸν
πάντα ἐπώμοσαν χρόνον Σαλαμινίους
ἀπομνημονεύσειν προδασίαν. ἔστι
δὲ ἀγορᾶς τε ἔτι ἐρείπια καὶ
ναὸς Αἴαντος, ἄγαλμα δὲ ἐξ ἐβένου
ξύλου· διαμένουσι δὲ καὶ ἐς τὸδε
ταῖς Αἴαντι παρὰ Ἀθηναίους τιμαὶ
αὐτῷ τε καὶ Εὐρυσάκει, καὶ γὰρ
Εὐρυσάκους βωμός ἐστιν ἐν Ἀθήναις·
δείκνυται δὲ λίθος ἐν Σαλαμῖνι
οὐ πόρρω τοῦ λυμένος· ἐπὶ τούτου
καθήμενον Τελαμῶνα ὁρᾶν λέγουσιν
ἐς τὴν ναῦν ἀποπλεόντων οὐ τῶν
παίδων ἐς Ἀυλίδα ἐπὶ τὸν κοινόν
τῶν Ἑλλήνων στόλον. λέγουσι δὲ
οὐ περὶ τὴν Σαλαμῖνα οἰκοῦντες
ἀποθανόντος Αἴαντος τὸ ἄνθος
σφίσις ἐν τῇ γῇ τότε φανῆναι
πρῶτον· λευκὸν ἐστίν,
ὑπερυθρον, κρίνου καὶ αὐτὸ
ἐλασσον καὶ τὰ φύλλα· γράμματα
δὲ ἔπεστιν οἷα τοὺς ὑακίνθους
καὶ τούτῳ.

the Athenians drove out all
the Salaminians, having dis-
covered that they had been
guilty of treachery in the war
with Cassander, and mainly of
set purpose had surrendered
to the Macedonians. They
sentenced to death Aeschetades,
who on this occasion had been
elected general for Salamis,
and they swore never to for-
get the treachery of the
Salaminians. There are still
the remains of a market-place,
a temple of Ajax and his
statue in ebony. Even at the
present day the Athenians pay
honours to Ajax himself and to
Eurysaces, for there is an
altar of Eurysaces also at
Athens. In Salamis is shown
a stone not far from the
harbour, on which they say
that Talamon sat when he
gazed at the ship in which his
children were sailing away
to Aulis to take part in the
joint expedition of the Greeks.
Those who dwell about Salamis
say that it was when Ajax died
that the flower first appeared
in their country. It is white
and tinged with red, both
flower and leaves being smaller

than those of the lily; there are letters on it like to those on the iris.

33.

The Description of Greece, Attica XXXVI.1

36. Ἐν Σαλαμῶνι δέ -- ἐπάνειμι
γάρ ἐς τὸν προκείμενον λόγον --
τοῦτο μὲν Ἀρτέμιδος ἐστὶν ἱερὸν,
τοῦτο δὲ τρόπαιον ἔστηκεν ἀπὸ
τῆς νίκης ἣν θεμιστοκλῆς ὁ
Νεοκλέους αὔτοις ἐγένετο
γενέσθαι τοῖς Ἕλλησι· καὶ
Κυχρέως ἐστὶν ἱερὸν. ναυμαχούντων
δὲ Ἀθηναίων πρὸς Μήδους δράκοντα
ἐν ταῖς ναυσὶ λέγεται φανῆαι·
τοῦτον ὁ θεὸς ἔχρησεν Ἀθηναίοις
Κυχρεά εἶναι τὸν ἥρωα. νῆσος
δὲ πρὸ Σαλαμῶνός ἐστι καλουμένη
Ψυττάλεια· ἐς ταύτην τῶν
Βαρβάρων ὅσον τετρακοσίους
ἀποβῆναι λέγουσιν, ἡττωμένου
δὲ τοῦ Ξέρξου ναυτικοῦ καὶ
τούτους ἀπολέσθαι φασὶν
ἐπιδιδάξαντων ἐς τὴν Ψυττάλειαν
τῶν Ἑλλήνων. ἄγαλμα δὲ ἐν
τῇ νήσῳ σὺν τέχνῃ μὲν ἐστὶν
οὐδέν, Πανὸς δὲ ὡς ἕκαστον
εἴτιχε ξόανα πεποιημένα.

XXXVI. But I will return to my subject. In Salamis is a sanctuary of Artemis, and also a trophy erected in honour of the victory which Themistocles the son of Neocles won for the Greeks. There is also a sanctuary of Cychreus. When the Athenians were fighting the Persians at sea, a serpent is said to have appeared in the fleet, and the god in an oracle told the Athenians that it was Cychreus the hero. Before Salamis there is an island called Psyttalea. Here they say that about four hundred of the Persians landed, and when the fleet of Xerxes was defeated, these also were killed after the Greeks had crossed over to Psyttalea. The island has no artistic statue, only some roughly carved wooden images of Pan.

34.
Attica, XL.5

έν δὲ αὐτῷ τῷ ναῷ τριήρους
ἀνάκειται χαλκοῦν ἔμβολον· ταύτην
τὴν ναῦν λαβεῖν φασὶ περὶ
Σαλαμῖνα ναυμαχῆσαντες πρὸς
Ἀθηναίους· ὁμολογοῦσι δὲ καὶ
Ἀθηναῖοι χρόνον τινα Μεγαρεῦσιν
ἀποστῆναι τῆς νήσου, Σόλωνα δὲ
ὕστερόν φασιν ελεγεῖα ποιήσαντα
προτρέψαι σφᾶς, καταστῆναι δὲ
ἐπὶ τούτοις ἐς ἀμφισβήτησιν
Ἀθηναῖοι, κρατήσαντες δὲ πολέμῳ
Σαλαμῖνα αὖθις ἔχειν. Μεγαρεῖς
δὲ παρὰ σφῶν λέγουσιν ἄνδρας
φυγάδας, οὓς Δορυκλεῖους ((
ὀνομάζουσιν, ἀφικομένους παρὰ
τοῦς ἐν Σαλαμῖνι κληρούχους
προδοῦναι Σαλαμῖνα Ἀθηναίους.

The temple referred to is the
Temple of Olympian Zeus in ^{Athens.}
^{Megara.}

In the temple itself is
dedicated a bronze ram of a
galley. This ship they say
that they captured off Salamis
in a naval action with the
Athenians. The Athenians too
admit that for a time they
evacuated the island before
the Megarians, saying that
afterwards Solon wrote elegiac
poems and encouraged them,
and that thereupon the
Athenians challenged their
enemies, won the war and
recovered Salamis. But the
Megarians say that exiles
from themselves, whom they
call Dorycleans, reached the
colonists in Salamis and
betrayed the island to the
Athenians.

35.
Corinthia, VII.6

Ἄρατος δέ, ὥς οἱ τὰ ἐν
Πελοποννήσῳ προεκεχωρήκει,
δελνδὸν ἡγεῖτο Πειραιᾶ καὶ
Μουνυχίαν, ἔτι δὲ Σαλαμῖνα
καὶ Σούνιον ἐχόμενα ὑπὸ
Μακεδόνων περιφθῆναι, καὶ --
οὐ γὰρ ἤλπιζε δύνασθαι πρὸς

After the success in the
Peloponnesus, Aratus thought
it a shame to allow the
Macedonians to hold unchal-
lenged Peiraeus, Munychia,
Salamis, and Sunium; but not
expecting to be able to take

βίαν αὐτὰ ἐξελεῦν -- Διογένην
 πείθει τὸν ἐν τοῖς φρουροῖς
 ἄρχοντα ἀφεῖναι τὰ χωρία ἐπὶ
 ταλάντοις πεντήκοντα καὶ ἑκατόν,
 καὶ τῶν χρημάτων συνετέλεσεν
 αὐτοῖς Ἀθηναίοις ἕκτον μέρος.

The year in which Aratus' actions took place is c.222 B.C.

36.
 Corinthia, XXVIII.9-10
 Pausanias describes the sights
 in the harbor area at Aigina.

παρὰ δὲ τὸ Αἰάκειον φώκου
 τάφος χῶμα ἐστὶ περιεχόμενον
 κύκλῳ κρηπιδι, ἐπύλεται δὲ
 οὐ λῦθος τραχύς· καὶ ἦν ἔκα
 φῶκον Τελαμῶν καὶ Πηλεὺς
 προηγάγοντο ἐς ἀγῶνα πεντάθλου
 καὶ περιήλθεν ἐς Πηλέα ἀφεῖναι
 τὸν λίθον -- οὗτος γὰρ ἄνθρωπος
 δίσκου σφύσειν ἦν --, ἐκῶν
 τυγχάνει τοῦ φώκου. ταῦτα
 δὲ ἐχαρίζοντο τῇ μητρί· αὐτοῖς
 μὲν γὰρ ἐγεγόνεσαν ἐκ τῆς
 Σκίρωνος θυγατρὸς, φῶκος δὲ
 οὐκ ἐκ τῆς αὐτῆς, ἀλλ' ἐξ
 ἀδελφῆς θέτιδος ἦν, εἰ δὴ τὰ
 ὄντα λέγουσιν Ἕλληνες. Πυλάδης
 τέ μοι καὶ διὰ ταῦτα φαίνεται καὶ
 οὐκ ὕρεστου φιλικῶς μόνον
 βούλευσαι Νεοπτολέμῳ τὸν
 φόνον. τότε δὲ ὡς τῷ δίσκῳ
 πληγεὶς ἀπέθανεν ὁ φῶκος,

them by force he bribed
 Diogenes, the commander of the
 garrisons, to give up the
 positions for a hundred and
 fifty talents, himself helping
 the Athenians by contributing
 a sixth part of the sum.

Beside the shrine of Aeacus is
 the grave of Phocus, a barrow
 surrounded by a basement, and
 on it lies a rough stone. When
 Telamon and Peleus had induced
 Phocus to compete at the
 pentathlon, and it was now
 the turn of Peleus to hurl
 the stone, which they were
 using for a quoit, he inten-
 tionally hit Phocus. The act
 was done to please their
 mother; for, while they were
 both born of the daughter of
 Sciron, Phocus was not, being,
 if indeed the report of the
 Greeks be true, the son of a
 sister of Thetis. I believe
 it was for this reason, and
 not only out of friendship for
 Orestes, that Pylades plotted

φεύγουσιν ἐπίβαντες νεῶς οὐ
 Ἐνδελίδος παῖδες· Τελαμῶν δὲ
 ὕστερον κήρυκα ἀποστέλλων
 ἤρνετο μὴ βουλευσάι Φῳκῶι
 θάνατον. Αἰακὸς δὲ ἐς μὲν
 τὴν νῆσον ἀποβάλλειν αὐτὸν
 οὐκ εἶα, ἐστηκότα δὲ ἐπὶ νεώς,
 εἰ δὲ ἐθέλοι, χῶμα ἐν τῇ
 θαλάσῃ χῶσαντα ἐκέλευεν
 ἐντεύθεν ἀπολογήσασθαι. οὕτως
 ἐς τὸν Κρυπτὸν καλούμενον
 λιμένα ἐσπλεύσας νύκτωρ
 ἐποίει χῶμα. καὶ τοῦτο μὲν
 ἐξεργασθὲν καὶ ἐς ἡμᾶς ἔτι
 μένει· καταγνωσθεὺς δὲ οὐκ
 ἀναύτιος εἶναι Φῳκῶι τῆς τελευτῆς,
 τὸ δεύτερον ἐς Σαλαμῖνα ἀπέπλευσε.

the murder of Neoptolemus.
 When this blow of the quoit
 killed Phocus, the sons of
 Endeis boarded a ship and
 fled. Afterwards Telamon
 sent a herald denying that
 he had plotted the death of
 Phocus. Aeacus, however,
 refused to allow him to land
 on the island, and bade him
 make his defence standing
 on board ship, or, if he
 wished, from a mole raised
 in the sea. So he sailed
 into the harbour called
 Secret, and proceeded to make
 a mole by night. This was
 finished, and still remains
 at the present day. But
 Telamon, being condemned as
 implicated in the murder of
 Phocus, sailed away a second
 time and came to Salamis.

37.

Plato (c.429-347 B.C.)

Apology 32, b-e

ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖτοι,
 ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε
 ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ·
 καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίδς
 πρυτανεύουσα ὅτε ὑμεῖς τοὺς δέκα
 στρατηγούς τοὺς οὐκ ἀνελομένους
 τοὺς ἐκ τῆς ναυμαχίας ἐβουγεύσασθε

I, men of Athens, never held
 any other office in the state,
 but I was a senator; and it
 happened that my tribe held
 the presidency when you wished
 to judge collectively, not
 severally, the ten generals

ἀθρόους κρίνειν, παρανόμως, ὡς
 ἐν τῇ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν
 ἔδοξεν. τότε ἐγὼ μόνος τῶν
 πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν
 ποιεῖν παρὰ τοὺς νόμους καὶ
 ἐναντία ἐψηφισάμην· καὶ ἐτοίμων
 ὄντων ἐνδεικνύμαι με καὶ ἀπαγγεῖν
 τῶν ῥητόρων, καὶ ὑμῶν κελευόντων
 καὶ βοώντων, μετὰ τοῦ νόμου καὶ
 τοῦ δικαίου ᾧμην μᾶλλον με δεῦν
 διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι
 μὴ δίκαια βουλευομένων, φοβηθέντα
 δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν
 ἦν ἔτι δημοκρατουμένης τῆς
 πόλεως· ἐπειδὴ δὲ ὀλιγαρχία
 ἐγένετο, οὐ τριάκοντα αὖ
 μεταπεμφάμενοί με πέμπτον αὐτὸν
 εἰς τὴν θόλον προσέταξεν ἀγαγεῖν
 ἐκ Σαλαμῖνος Λέοντα τὸν Σαλαμῖνιον
 ἵνα ἀποθάνῃ, οἷα δὲ καὶ ἄλλοις
 ἐκεῖνοι πολλοῖς πολλὰ προσέταττον,
 βουλόμενοι ὡς πλείστους ἀναπλῆσαι
 αἵτιων. τότε μὲντοι ἐγὼ οὐ λόγῳ
 ἀλλ' ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ
 θανάτου μὲν μέλει, εἰ μὴ
 ἀγροικότερον ἦν εἶπεῖν, οὐδ'
 ὀτιοῦν, τοῦ δὲ μηδὲν ἄδικον
 μηδ' ἀνόσιον ἐργάζεσθαι, τούτου
 δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκέλευε
 ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως
 ἰσχυρὰ οὖσα, ὥστε ἄδικόν τι
 ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς
 θόλου ἐξήλθομεν, οὐ μὲν τέτταρες
 ᾗχοντο εἰς Σαλαμῖνα καὶ ἡγαγον
 Λέοντα, ἐγὼ δὲ ᾗχόμεν ἀπὼν

who had failed to gather up
 the slain after the naval
 battle; this was illegal, as
 you all agreed afterwards. At
 that time I was the only one
 of the prytanes who opposed
 doing anything contrary to
 the laws, and although the
 orators were ready to impeach
 and arrest me, and though you
 urged them with shouts to do
 so, I thought I must run the
 risk to the end with law and
 justice on my side, rather
 than join with you when your
 wishes were unjust, through
 fear of imprisonment or death.
 That was when the democracy
 still existed; and after the
 oligarchy was established, the
 Thirty sent for me with four
 others to come to the rotunda
 and ordered us to bring Leon
 the Salaminian from Salamis to
 be put to death. They gave
 many such orders to others also,
 because they wished to impli-
 cate as many in their crimes
 as they could. Then I, however,
 showed again, by action, not in
 word only, that I did not care
 a whit for death if that be
 not too rude an expression,
 but that I did care with all my
 might not to do anything unjust

οἴκαδε. καὶ ἴσως ἂν διὰ ταῦτα
ἀπέθανον. εἰ μὴ ἡ ἀρχὴ διὰ ταχέων
κατελύθη. καὶ τούτων ὑμῶν
ἔσονται πολλοὶ μάρτυρες.

Cf. Diogenes Laertius. Lives
of the Philosophers II.24.

or unholy. For that government,
with all its power, did not
frighten me into doing anything
unjust, but when we came out
of the rotunda, the other four
went to Salamis and arrested
Leon, but I simply went home;
and perhaps I should have been
put to death for it, if the
government had not quickly been
put down. Of these facts you
can have many witnesses.

38.
Alcibiades I, 121.b

ΕΩ. Σκεψώμεθα δὴ, τοὺς ἐκείνων
τὰ ἡμέτερα ἀντιτιθέντες, πρῶτον
μὲν εἰ δοκοῦσι φαυλοτέρων γενῶν
εἶναι οἱ Λακεδαιμονίων καὶ Περσῶν
βασιλῆς. ἢ οὐκ ἔσμεν ὥς οἱ μὲν
Ἡρακλέους, οἱ δὲ Ἀχαμένους
ἐκγονοί, τὸ δ' Ἡρακλέους τε γένος
καὶ τὸ Ἀχαμένους εἰς Περσέα
τὸν Διὸς ἀναφέρεται;
ΑΛ: Καὶ γὰρ τὸ ἡμέτερον, ὦ
Σώκρατες, εἰς Εὐρυσάκη, τὸ δ'
Εὐρυσάκους εἰς Δία.

ΕΩ. Καὶ γὰρ τὸ ἡμέτερον, ὦ
γενναῖε Ἀλκιβιάδη, εἰς Δαίδαλον,
ὁ δὲ Δαίδαλος εἰς Ἥφαιστον τὸν
Διὸς. ἀλλὰ τὰ μὲν τούτων ἀπ'
αὐτῶν ἀρξάμενα βασιλῆς εἰσιν
ἐκ βασιλέων μέχρι Διὸς, οἱ μὲν
Ἀργούς τε καὶ Λακεδαιμόνος, οἱ

SOC. Then let us consider, by
comparing our lot with theirs,
whether the Spartan and Persian
kings appear to be of inferior
birth. Do we not know that
the former are descendants of
Hercules and the latter of
Achaemenes, and that the line
of Hercules and the line of
Achaemenes go back to Perseus,
son of Zeus?

ALC. Yes, and mine, Socrates,
to Eurysaces, and that of
Eurysaces to Zeus!

SOC. Yes, and mine, noble
Alcibiades, to Daedalus, and
Daedalus to Hephaestus, son of
Zeus! But take the lines of
those people, going back from

δὲ τῆς Περσίδος τὸ αἶψ, πολλάκις
 δὲ καὶ τῆς Ἀσίας, ὥσπερ καὶ νῦν·
 ἡμεῖς δὲ αὐτοῖ τε ἰδιῶται καὶ οἱ
 πατέρες. εἰ δὲ καὶ τοὺς
 προγόνους σε δέοι καὶ τὴν πατρίδα
 Εὐρυσάκους ἐπιδεῦξει Σαλαμῖνα ἢ
 τὴν Αἰάκου τοῦ ἔτι προτέρου
 Αἰγίναν Ἀρτοξέρξη τῷ Ξέρξου,
 πόσον ἂν οἷε γέλωτα ὀφλεῖν;

them; you have a succession of
 kings reaching to Zeus--on the
 one hand, kings of Argos and
 Sparta; on the other, of Persia,
 which they have always ruled,
 and frequently Asia also, as
 at present; whereas we are
 private persons ourselves, and
 so were our fathers. And then,
 suppose that you had to make
 what show you could of your
 ancestors, and of Salamis as
 the native land of Eurysaces,
 or of Aegina as the home of
 the yet earlier Aeacus, to
 impress Artaxerxes, son of
 Xerxes, how you must expect to
 be laughed at!

39.

Plutarch (c.50 A.D. - c.120 A.D.)
 Life of Theseus
 Section 10

Χ. Σκεῖρωνα δὲ πρὸ τῆς
 Μεγαρικῆς, ἀνεῖλε βίβας κατὰ
 τῶν πετρῶν, ὡς μὲν ὁ πολὺς
 λόγος ληστεύοντα τοὺς παριόντας,
 ὡς δ' ἔνιοι λέγουσιν ὕβρει καὶ
 τρυφῇ προτείνοντα τῷ πόδε τοὺς
 ξένους καὶ κελεύοντα νύπτειν,
 εἴτα λακτίζοντα καὶ ἀπωθοῦντα
 νύπτοντας εἰς τὴν θάλατταν. οἱ
 δὲ Μεγαρόθεν συγγραφεῖς, ὁμῶσε
 τῇ φήμῃ βαδίζοντες καὶ τῷ πολλῷ
 χρόνῳ, κατὰ Σιμωνίδην,

X. He also slew Sciron on the
 borders of Megara, by hurling
 him down the cliffs. Sciron
 robbed the passers by, accord-
 ing to the prevalent tradition;
 but as some say, he would
 insolently and wantonly thrust
 out his feet to strangers and
 bid them wash them, and then,
 while they were washing them,
 kick them off into the sea.
 Megarian writers, however,

πολεμοῦντες, οὔτε ὕβριστήν οὔτε
 ληστήν γεγανέναι τὸν Σκεῖρωνά
 φασιν, ἀλλὰ ληστῶν μὲν κολαστήν,
 ἀγαθῶν δὲ καὶ δικαίων οἰκέτοιν
 ἀνδρῶν καὶ φύλον. Αἰακὸν τε
 γὰρ Ἑλλήνων ὁσιώτατον νομίζεσθαι,
 καὶ Κυχρέα τιμᾶς θεῶν ἔχειν
 Ἀθήνησι τὸν Σαλαμῖνιον, τὴν
 δὲ Πηλέως καὶ Τελαμῶνος ἀρετὴν
 ὑπ' οὐδενὸς ἀγνοεῖσθαι. Σκεῖρωνα
 τοῖνυν Κυχρέως μὲν γενέσθαι
 γαμβρόν, Αἰακοῦ δὲ πενθερόν,
 Πηλέως δὲ καὶ Ταλαμῶνος πάππον,
 ἐξ Ἐνδηΐδος γεγονότων τῆς
 Σκεῖρωνος καὶ Χαρικλοῦς θυγατρὸς.
 οὕκουν εἰκόδες εἶναι τῷ κακίστῳ
 τοὺς ἀρίστους εἰς κοινωνίαν
 γένους ἐλθεῖν, τὰ μέγιστα καὶ
 τιμιώτατα λαμβάνοντας καὶ
 διδόντας. ἀλλὰ θησέα φασὶν
 οὐχ ὅτε τὸ πρῶτον ἐβάδιζεν
 εἰς Ἀθήνας, ἀλλ' ὕστερον
 Ἐλευσινά τε λαβεῖν Μεγαρέων
 ἐχόντων, παρακρουσάμενον
 Διοκλέα τὸν ἄρχοντα, καὶ
 Σκεῖρωνα ἀποκτεῖναι. ταῦτα
 μὲν οὖν ἔχει τοιαύτας
 ἀντιλαγίας.

taking issue with current
 report, and, as Simonides
 expresses it, "waging war with
 antiquity," say that Sciron
 was neither a violent man nor
 a robber, but a chastiser of
 robbers, and a kinsman and
 friend of good and just men.
 For Aeacus, they say, is re-
 garded as the most righteous
 of Hellenes, and Cychreus the
 Salaminian has divine honours
 at Athens, and the virtues of
 Peleus and Telamon are known
 to all men. Well, then, Sciron
 was a son-in-law of Cychreus,
 father-in-law of Aeacus, and
 grandfather of Peleus and
 Telamon, who were the sons of
 Endeis, daughter of Sciron and
 Chariclo. It is not likely,
 then, they say, that the best
 of men made family alliances
 with the basest, receiving and
 giving the greatest and most
 valuable pledges. It was not,
 they say, when Theseus first
 journeyed to Athens, but after-
 wards, that he captured Eleusis
 from the Megarians, having
 circumvented Diocles its ruler,
 and slew Sciron. Such, then,
 are the contradictions in which
 these matters are involved.

40.

Life of Theseus, 17.5-6

Ὁ δὲ Σιμωνίδης οὐ λευκὸν φησιν
 εἶναι τὸ δοθὲν ὑπὸ τοῦ Αἰγέως,
 ἀλλὰ "φοινίκεον ἱστὶον ὑγρῷ
 πεφυρμένον πρίνου ἄνθει
 ἐριθαλλοῦ·" καὶ τοῦτο τῆς
 σωτηρίας αὐτῶν ποιήσασθαι
 σημεῖον. ἐκυβέρνα δὲ τὴν
 ναὺν Ἀμαρσῦδας Φέρεκλος, ὥς
 φησι Σιμωνίδης. Φιλόχορος
 δὲ παρὰ Σκίρου φησὶν ἐκ
 Σαλαμῖνος τὸν Θησέα λαβεῖν
 κυβερνήτην μὲν Ναυσίθοον,
 πρῶτά δὲ Φαίακα, μηδέπω
 τότε τῶν Ἀθηναίων προσεχόντων
 τῇ θαλάττῃ· καὶ γὰρ εἶναι τῶν
 ἡϊθέων ἓνα Μενέσθην Σκίρου
 θυγατριδοῦν. μαρτυρεῖ δὲ
 τοῦτοις ἡρῶα Ναυσιθοῦ καὶ
 Φαίακος εἰσαμένου Θησέως
 Φαληροῦ πρὸς τῷ τοῦ Σκίρου
 ἱερῷ, καὶ τὴν ἐορτὴν τὰ
 Κυβερνήσιά φασιν ἐκεῖνοις
 τελεῖσθαι.

Simonides, however, says that
 the sail given by Aegeus was
 not white, but "a scarlet sail
 dyed with the tender flower of
 luxuriant holm-oak," and that
 he made this a token of their
 safety. Moreover, the pilot
 of the ship was Phereclus, son
 of Amarsyas, as Simonides says;
 but Philochorus says that
 Theseus got from Scirus of
 Salamis Nausithous for his
 pilot, and Phaeax for his look-
 out man, the Athenians at that
 time not yet being addicted to
 the sea, and that Scirus did
 him this favour because one of
 the chosen youths, Menesthes,
 was his daughter's son. And
 there is evidence for this in
 the memorial chapels for
 Nausithous and Phaeax which
 Theseus built at Phalerum near
 the temple of Scirus, and they
 say that the festival of the
 Cybernesia, or Pilot's Festival,
 is celebrated in their honour.

41.
Life of Solon
Sections 8-10

VII. Ἐπεὶ δὲ μακρὸν τινα καὶ
δυσχερῆ πόλεμον οὐ ἐν ᾧστευ περὶ
τῆς Σαλαμινίων νήσου Μεγαρεῶσι
πολεμοῦντες ἐξέκαμον, καὶ νόμον
ἔθεντο μήτε γράψαι τινα μήτ' εἰπεῖν
αὐτοῖς ὥς χρή τὴν πόλιν ἀντιποιεσθαι
τῆς Σαλαμίνος, ἢ θανάτῳ ζημιωσθαι,
βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων,
καὶ τῶν νέων ὄραν πολλοὺς
δεαμένους ἀρχῆς ἐπὶ τὸν πόλεμον,
αὐτοὺς δὲ μὴ θαρροῦντας ἀρξασθαι
διὰ τὸν νόμον, ἐκλήψατο μὲν
ἐκστασίην τῶν λογισμῶν, καὶ λόγος
εἰς τὴν πόλιν ἐκ τῆς οἰκίας
δεδόθη παρακλυητικῶς ἔχειν
αὐτόν, ἔλεγετο δὲ κρύφα συνθεὶς
καὶ μελετήσας ὥστε λέγειν
ἀπὸ στόματος, ἐξεπήδησεν εἰς
τὴν ἀγορὰν ἄφνω πυλῶδον
περιθέμενος. ὄχλου δὲ πολλοῦ
συνδραμόντος ἀναβὰς ἐπὶ τὸν
τοῦ κήρυκος λίθον ἐν ᾧ
διδραχμὴ τὴν ἐλεγείαν, ἧς ἐστὶν
ἀρχή·

Αὐτὸς κηρύξ ἦλθον ἀφ' ἡμερτῆς

Σαλαμῖνος,

κόσμον ἐπέων ᾧδῃν ἀντ'

ἀγορῆς θέμενος.

τοῦτο τὸ ποίημα Σαλαμῖς·

ἐπυγράπται καὶ στίχων ἑκατόν

ἐστὶ, χαριέντως πάνυ πεποιημένον.

VII. Once when the Athenians
were tired out with a war which
they were waging against the
Megarians for the island of
Salamis, they made a law that
no one in future, on pain of
death, should move, in writing
or orally, that the city take
up its contention for Salamis.
Solon could not endure the
disgrace of this, and when he
saw that many of the young men
wanted steps taken to bring
on the war, but did not dare to
take those steps themselves on
account of the law, he pretended
to be out of his head, and a
report was given out to the
city by his family that he
showed signs of madness. He
then secretly composed some
elegiac verses, and after
rehearsing them so that he
could say them by rote, he
sallied out into the market-
place of a sudden, with a cap
upon his head. After a large
crowd had collected there, he
got upon the herald's stone
and recited the poem which
begins: --

τότε δὲ ἀσθέντος αὐτοῦ καὶ τῶν
φίλων τοῦ Σόλωνος ἀρξαμένων
ἐπαίνεσθαι, μάλιστα δὲ τοῦ
Πεισιστράτου τοῦ πολίταις
ἐγκελευομένου καὶ παρορμῶντος
πεισθῆναι τῷ λέγοντι, λύσαντες
τὸν νόμον αὐτοῖς ἤπτοντο τοῦ
πολέμου, προστησάμενοι τὸν
Σόλωνα.

Τὰ μὲν οὖν δημῳδῇ τῶν λεγομένων
τοιαῦτ' ἐστίν, ὅτι πλεύσας ἐπὶ
Κωλικιάδα μετὰ τοῦ Πεισιστράτου,
καὶ καταλαβὼν αὐτόθι πάσας τὰς
γυναῖκας τῇ Διμήτρει τὴν Πάτριον
θυσίαν ἐπιτελοῦσας, ἔπεμψεν
ἄνδρα πιστὸν εἰς Σαλαμῖνα
προσποιούμενον αὐτόμολον εἶναι,
κελεύοντα τοὺς Μεγαρεῖς, εἰ
βούλονται τῶν Ἀθηναίων τὰς
πρώτας λαβεῖν γυναῖκας, ἐπὶ
Κωλικιάδα μετ' αὐτοῦ πλεῖν τὴν
ταχίστην. ὥς δὲ πεισθέντες
οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν
ἐν τῷ πλοίῳ καὶ κατεῦδεν ὁ
Σόλων τὸ πλοῖον ἐλαυνόμενον
ἀπὸ τῆς νήσου, τὰς μὲν γυναῖκας
ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν
δὲ νεωτέρων τοὺς μηδέπω
γενειῶντας ἐνδύμασι καὶ ἱμάτiais
καὶ ὑποδήμασι τοὺς ἐκείνων
σκευασμένους καὶ λαβόντας
ἐγχευρίδια κρυπτὰ παίζειν καὶ
χορεύειν πρὸς τῇ
θαλάσῃ, μέχρις ἂν ἀποβῶσιν οἱ
πολέμοι καὶ γένῃται τὸ πλοῖον

"Behold in me a herald come
from lovely Salamis,
With a song in ordered verse
instead of a harangue."

This poem is entitled "Salamis" and contains a hundred very graceful verses. When Solon had sung it, his friends began to praise him, and Peisistratus in particular urged and incited the citizens to obey his words. They therefore repealed the law and renewed the war, putting Solon in command of it.

The popular account of his campaign is as follows. Having sailed to Cape Colias with Peisistratus, he found all the women of the city there, performing the customary sacrifice to Demeter. He therefore sent a trusty man to Salamis, who pretended to be a deserter, and bade the Megarians, if they wished to capture the principal women of Athens, to sail to Colias with him as fast as they could. The Megarians were persuaded by him, and sent off some men in his ship. But when Solon saw the vessel sailing back from the island, he ordered the women to withdraw, and directed those of the younger men who were still

ὑποχείριον. οὕτω δὲ τούτων
πρατταμένων, ὑπαχθέντες οἱ
Μεγαρεῖς τῇ ὄψει καὶ προσμύξαντες
ἐγγύς, ἐξεπήδων ὡς ἐπὶ γυναῖκας,
ἀμιλλώμενοι πρὸς ἀλλήλους, ὥστε
μηδένα διαφυγεῖν, ἀλλὰ πάντας
ἀπολέσθαι, καὶ τὴν νῆσον ἐπιπλεύ-
σαντας εὐθύς ἔχειν τοὺς Ἀθηναίους.

ΙΧ. Ἄλλοι δὲ φασιν οὐ τοῦτον
τὸν τρόπον γενέσθαι τὴν κατάληψιν,
ἀλλὰ πρῶτον μὲν αὐτῷ τὸν ἐν Δελφοῦς
θεὸν χρῆσαι·

Ἄρχηγους χώρας θυσέλαις ἦρωας
ἐνοίκους

Ἰλασο, τοὺς κόλπους Ἀσωπιάς
ἀμφικαλύπτει,

οὗ φθίμενοι δέρονται ἐς
ἡέλιον ἰδύνοντα·

τὸν δὲ Σόλωνα διαπλεύσαντα νυκτὸς
εἰς τὴν νῆσον ἐντεμεῖν ἱσφάγια
Περιφήμῃ καὶ Κυχρεῦ τοῖς ἦρωσιν.
εἵτα παρὰ τῶν Ἀθηναίων ἐθελοντάς·
λαβεῖν πεντακασίους, ἰδύματος
γενομένου τούτους, ἃν κατασχῶσι
τὴν νῆσον, κυρίους εἶναι τοῦ
πολιτεύματος. ἀναχθέντα δὲ
συχναῖς ἀλιάσιν ἄμα τριακοντόρου
συμπαραπλευούσης ὑφορμύσασθαι
τῇ Σαλαμῖνι κατὰ χηλὴν τινα
πρὸς τὴν Εὐβοίαν ἀποβλέπουσαν.
πυθομένους δὲ τοὺς ἐν Σαλαμῖνι
Μεγαρεῖς ἐκ τινος φήμης οὐδὲν
βέβαλον, αὐτοὺς μὲν εἰς τὰ ὄπλα
θοραβουμένους βαδίζειν, ναῦν δ'
ἀποστελεῖν κατασκεφομένην τῶν

beardless, arraying themselves
in the garments, head-bands,
and sandals which the women
had worn, and carrying con-
cealed daggers, to sport and
dance on the sea shore until
the enemy had disembarked and
the vessel was in their power.
This being done as he directed,
the Megarians were lured on by
what they saw, beached their
vessel, and leapt out to
attack women, as they supposed,
vying with one another in
speed. The result was that not
a man of them escaped, but
all were slain, and the
Athenians at once set sail and
took possession of the island.

ΙΧ. Others, however, say
that the island was not taken
in this way, but that Solon
first received this oracle
from the god at Delphi: --
"The tutelary heroes of the
land where once they lived,
with sacred rites
Propitiate, whom the Asopian
plain now hides in its bosom;
There they lie buried with
their faces toward the setting
sun."

Thereupon Solon sailed by night
to the island and made sacri-
fices to the heroes Periphemus

πολεμίων· ἥς ἐγγύς ἐλθούσης
κρατῆσαι τὸν Σόλωνα καὶ καθεῖρξαι
τοὺς Μεγαρεῦς. ἐμβιβάσαι δὲ τῶν
Ἀθηναίων τοὺς κρατίστους
κελεύσαντα πλεῖν ἐπὶ τὴν πόλιν,
ὥς ἂν ἐνδέχεται· μάλιστα
κρύπτοντας ἑαυτοὺς· ἅμα δὲ τοὺς
ἄλλους Ἀθηναίους ἀναλαμβάνοντα περὶ
συμφέρεσθαι τοῖς Μεγαρεῦσι· καὶ
τῆς μάχης ἔτι συνεστώσης φθάσαι
τοὺς ἀπὸ τῆς νεῶς καταλαμβάνοντας
τὴν πόλιν.

Ἔοικε δὲ τῷ λόγῳ τούτῳ καὶ τὰ
δρῶμενα μαρτυρεῖν. ναῦς γάρ τις
Ἀττικὴ προσέπλει σιωπῇ τὸ πρῶτον,
εἴτα κραυγῇ καὶ ἀλαλαγμῷ
προσφερομένων εἰς ἀνὴρ· ἔνοπλος
ἐξαλλόμενος μετὰ βοῆς ἔθει· πρὸς
ἄκρον τὸ Σκυράδιον ἐκ γῆς
προσφερομένους· πλησίον δὲ τοῦ
Ἐνυαλίου τὸ ἱερὸν ἐστίν
Ἰδρυσαμένου Σόλωνος. ἐνέκησε
γὰρ τοῖς Μεγαρέας, καὶ ὅσοι μὴ
διεφθάρησαν ἐν τῇ μάχῃ, πάντας
ὑποσπόνδους ἀφῆκεν.

Χ. Οὐ μὴν ἀλλὰ τῶν Μεγαρέων
ἐπιμενόντων πολλὰ κακὰ καὶ δρῶντες
ἐν τῷ πολέμῳ καὶ πᾶσχοντες,
ἐποιήσαντο Λακεδαιμονίους διαλλα-
κτὰς καὶ δικαστάς. οἱ μὲν οὖν
πολλοὶ τῷ Σόλῳ συναγωνίσασθαι
λέγουσι τὴν Ὀμήρου· ὁδξαν·
ἐμβαλόντα γὰρ αὐτὸν ἔπος εἰς
νεῶν κατάλογον ἐπὶ τῆς δόλης
ἀναγνῶναι·

and Cychreus. Then he took
five hundred Athenian volun-
teers, a decree having been
made that these should be
supreme in the government of
the island if they took it,
and setting sail with a
number of fishing boats
convoysed by a thirty-oared
ship, he anchored off the
island of Salamis, at a point
of land looking towards
Euboea. But the Megarians
in the city of Salamis, hearing
only an uncertain report of
what had happened, armed them-
selves hurriedly and set out
for the place, at the same
time dispatching a ship to spy
out the enemy. This ship came
near and was captured by Solon,
who put her crew in confine-
ment. Then he manned her with
the best of his Athenians,
and ordered them to sail against
the city, keeping themselves
as much concealed as was
feasible. At the same time,
with the rest of his
Athenians, he engaged the
Megarians on land, and while
the fighting was still raging,
the crew of the ship succeeded
in capturing the city.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν
 δυοκαίδεκα νῆας,
 στήσε δ' ἄγων ἔν' Ἀθηναίων
 ἕσταντο φάλαγγες.
 αὐτοὶ δ' Ἀθηναῖοι ταῦτα μὲν
 οἴονται φλυαρίαν εἶναι, τὸν δὲ
 Σόλωνά φασιν ἀποδεῦξαι τοὺς δι-
 κασταῖς ὅτι Φιλαῖος καὶ Εὐρυσάκης,
 Αἶαντος υἱοί, Ἀθήνησι πολιτείας
 μεταλαβόντες παρέδωσαν τὴν
 νῆσον αὐτοῖς, καὶ κατόκησαν ὁ
 μὲν ἐν Βραυρώνι τῆς Ἀττικῆς, ὁ
 δὲ ἐν Μελλίτῃ καὶ ὄημον ἐπώνυμον
 Φιλαίου τῶν Φιλαϊδῶν ἔχουσιν,
 ὅθεν ἦν Πεισίστρατος. ἔτι δὲ
 μᾶλλον ἐξελέγξει τοὺς Μεγαρέας
 βουλόμενον ἰσχυρῶσθαι περὶ
 τῶν νεκρῶν ὥς οὐχ ὃν τρόπον
 ἐκεῖνοι θάπτουσι κεκηδευμένων,
 ἀλλ' ὃν αὐτοί. θάπτουσι δὲ
 Μεγαρεῖς πρὸς ἔω τοὺς νεκροὺς
 στρέφοντες, Ἀθηναῖοι δὲ πρὸς
 ἐσπέραν. Ἡρέας δὲ ὁ Μεγαρεὺς
 ἐνιστάμενος λέγει καὶ Μεγαρεῖς
 πρὸς ἐσπέραν τετραμμένα τὰ
 σώματα τῶν νεκρῶν τιθέναι
 καὶ μετزون ἔτι τούτου, μίαν
 ἕκαστον Ἀθηναίων ἔχειν θήκην,
 Μεγαρέων δὲ καὶ τρεῖς καὶ
 τέσσαρας ἐν μιᾷ κεῖσθαι. τῷ
 μέντοι Σόλωνι καὶ Πυθικοῦς
 τινὰς βοηῆσαι λέγουσι
 χρησμούς, ἐν οἷς ὁ θεὸς
 Ἰαονίδα τὴν Σαλαμίνα

Now there seems to be a con-
 firmation of this story in
 certain ceremonies afterwards
 established. Namely, an Attic
 ship would approach the island
 in silence at first, then its
 crew would make an onset with
 shouts and cries, and one man
 in full armour would leap out
 with a shout of triumph and
 run to the promontory of
 Sciradium to inform those who
 were attacking by land. Hard
 by that place is the temple of
 Enyalios which was erected by
 Solon. For he conquered the
 Megarians, and all who were
 not slain in the battle were
 released on parole.

X. Notwithstanding all this,
 the Megarians persisted in their
 opposition, and both sides in-
 flicted and suffered many
 injuries in the war, so that
 finally they made the
 Lacedaemonians arbiters and
 judges of the strife.
 Accordingly; most writers say
 that the fame of Homer favoured
 the contention of Solon; for
 after himself inserting a verse
 into the Catalogue of Ships, he
 read the passage at the trial
 thus :--

προσηγόρευσε. ταύτην τὴν
 δόλκην ἐδίκησαν Σπαρτιατῶν πέντε
 ἄνδρες, Κριτολαΐδας, Ἀμοφάρετος,
 Ὑψηλίδας, Ἀναξίλας, Κλεομένης.

"Ajax from Salamis brought
 twelve ships,
 And bringing, stationed them
 near the Athenian hosts."

The Athenians themselves, however, think this an idle tale, and say that Solon proved to the judges that Philaeus and Eurysaces, the sons of Ajax, became citizens of Athens, made over their island to them, and took up their residence in Attica, one at Brauron, and the other at Melite; and they have a township named after Philaeus, namely Philaidae, to which Peisistratus belonged. They say, too, that Solon, wishing to refute the claims of the Megarians still further, made the point that the dead on the island of Salamis were not buried after the Megarian, but after the Athenian fashion. For the Megarians bury their dead facing the east, but the Athenians facing the west. However, Hereas the Megarian denies this, and says that the Megarians also turn the faces of their dead to the west. And what is still more important than this, he says that the Athenians use one tomb for each

body, whereas the Megarians (like the early inhabitants of Salamis) place three or four bodies in one tomb. However, they say that Solon was further supported by sundry Pythian oracles, in which the god spoke of Salamis as Ionian. This case was decided by five Spartans, Critolaidas, Amompharetus, Hypsechidas, Anaxilas, and Cleomenes.

42.

The Life of Solon, XII.4

ταύταις δὲ ταῦς ταραχαῖς καὶ
Μεγαρέων συνεπιθεμένων ἀπέβαλόν
τε Νίσαιαν οἱ Ἀθηναῖοι καὶ
Σαλαμῖνος ἐξέπεσον αὖθις. καὶ
φόβου τινὲς ἐκ δεισιδαιμονίας
ἅμα καὶ φάσματα κατεῖχε τὴν
πόλιν, οἷ τε μάντις ἄγῃ καὶ
μιασμοῦς δεομένους καθαρῶν
προφαίνεσθαι διὰ τῶν ἱερῶν
ἠγόρευον.

During these disturbances the Megarians also attacked the Athenians, who lost Nisaea, and were driven out of Salamis once more. The city was also visited with superstitious fears and strange appearances, and the seers declared that their sacrifices indicated pollutions and defilement which demanded expiation.

43.

The Life of Solon, XXXIII.4

ἡ δὲ διασπορὰ κατακαυθέντος
αὐτοῦ τῆς τέφρας περὶ τὴν
Σαλαμινίων νῆσον ἔστι μὲν διὰ
τὴν ἀτοπίαν ἀπίθανος
παντάπασι καὶ μυθώδης,
ἀναγέγραπται δ' ὑπὸ τε ἄλλων
ἀνδρῶν ἀξιολόγων καὶ
Ἀριστοτέλους τοῦ φιλοσόφου.

The story that his body was
burned and his ashes scattered
on the island of Salamis is
strange enough to be altogether
incredible and fabulous, and
yet it is given by noteworthy
authors, and even by
Aristotle the philosopher.

44.

The Life of Aratus, XXIV.3

The year is 318 B.C.

Μεγαρεῦς τε γὰρ ἀποστάντες
Ἀντιγόνου τῷ Ἀράτῳ προσέθεντο,
καὶ Τροιζῆνιοι μετὰ Ἐπιδαυρίων
συνετάχθησαν εἰς τοὺς Ἀχαιοὺς,
ἔξοδόν τε πρώτην θέμενος εἰς
τὴν Ἀττικὴν ἐνέβαλε, καὶ τὴν
Σαλαμῖνα διαβάς ἐλεηλάτησεν,
ὥσπερ, ἐξ εἰρηκτῆς λελυμένη τῇ
δυνάμει τῶν Ἀχαιῶν ἐφ' ὃ τι
βούλοιοτο χρώμενος. Ἀθηναίους
δὲ τοὺς ἐλευθέρους ἀφῆκεν
ἄνευ λύτρων, ἀρχὰς ἀποστάσεως
ἐνδιδοὺς αὐτοῖς.

For Megara seceded from
Antigonus and attached herself
to Aratus; Troezen and Epi-
daurus were enrolled in the
Achaean League; and Aratus,
making a distant expedition
for the first time, invaded
Attica, and crossing the strait
plundered Salamis, his
Achaean forces, as though
released from prison, obeying
his every wish. But the free-
men among his prisoners he
sent back to the Athenians
without ransom, thus laying
a foundation for their revolt
from Antigonus.

45.

The Life of Aratus, XXXIV.4

Οὐ δὲ Ἀθηναῖοι συμφρονήσαντες
 αὐτοῦ τὴν ἀρετὴν, ἐπεὶ Δημητρίου
 τελευτήσαντος ὥρμησαν ἐπὶ τὴν
 ἐλευθερίαν, ἐκεῖνον ἐκάλουν. ὁ
 δέ, καί περ ἐτέρου μὲν ἄρχοντος
 τότε τῶν Ἀχαιῶν, αὐτὸς δὲ
 ἀρρωστήσας μακρῶς κλυτῆρης
 ὑπάρχων, ὅμως ἐν φορέλῳ
 κομιζόμενος ὑπήντησε τῇ πόλει
 πρὸς τὴν χρεῖαν, καὶ τὸν ἐπὶ
 τῆς φρουρᾶς Διογένη συνέπεισεν
 ἀποδοῦναι τὸν τε Πειραιᾶ καὶ
 τὴν Μουνυχίαν καὶ τὴν Σαλαμῖνα
 καὶ τὸ Σούνιον τοῖς Ἀθηναίοις
 ἐπὶ πεντήκοντα καὶ ἑκατὸν
 ταλάντοις, ὧν αὐτὸς ὁ Ἄρατος
 εὔκοσι τῇ πόλει συνεβάλετο.

So the Athenians came to
 recognize the excellence of
 his character, and when, upon
 the death of Demetrius, they
 set out to regain their
 freedom, they called upon him.
 Then Aratus, although another
 was at that time general of
 the Achaeans, and he himself
 was confined to his bed by a
 long sickness, nevertheless
 was carried in a litter to
 help the city in its time of
 need, and joined in persuading
 Diogenes, the commander of
 the garrison, to give up the
 Peiraeus, Munychia, Salamis,
 and Sunium to the Athenians
 for a hundred and fifty
 talents, twenty of which
 Aratus contributed himself.

46.

The Moralia, Parallel Stories 312.27

The story below is compared to
 that of Lucius Troschius, whose
 daughter Florentia was raped by
 a certain Calpurnius. Ordered
 to be cast into the sea, she
 was rescued and sold into slavery
 and eventually bought by
 Calpurnius.

27. Τελαμών ὁ Αἰακοῦ καὶ
 Ἐνδηίδος ἐλθὼν εἰς Εὐβοίαν
 διέφθειρε τὴν Ἀλκοθόου Ἑρίβοιαν
 καὶ * * * νυκτὸς ἔφυγεν. ὁ δὲ
 πατὴρ αἰσθόμενος καὶ τῶν πολιτῶν
 τινα ὑποπτεύσας ἔδωκε τὴν κόρην
 καταποντωθῆναι τινι τῶν
 δορυφόρων. ὁ δ' ἐλεήσας
 ἀπημπόλησε· προσσχούσης δὲ τῆς
 νεῶς, Σαλαμῖνι Τελαμὼν ὠνήσατο·
 ἢ δ' ἔτεκεν Αἶαντα· ὡς Ἀρητάδης
 Κνίδιος ἐν δευτέρῳ Νησιωτικῶν.

27. Telamon, the son of Aeacus
 and Endeis, came to Euboea,
 <violated the daughter of
 Alcothous, Eriboea> and escaped
 by night. But when her father
 discovered the matter and
 suspected someone of the
 citizens, he gave the girl to
 one of his guardsmen to be
 cast into the sea. But the
 guardsman took pity on her,
 and sold her into slavery.
 When the ship on which she was
 put in at Salamis, Telamon
 bought her, and she bore Ajax.
 So Aretades the Cnidian in the
 second book of his History of
 the Islands.

47.
 Solon

See Diogenes Laertius, Sel.
 and Plutarch, Sel. for the
 fragments of Solon's poems.

48.
 Sophocles (c.496-406 B.C.)
 Ajax, lines 134-136
 The chorus addresses Ajax.

XO. Τελαμώνιε παῦ, τῆς
 ἀμφιρύτου
 Σαλαμῖνος ἔχων βᾶθρον
 ἀγχιάλου,
 σὲ μὲν εὖ πράσσοντ'
 ἐπιχάλω·

CH. Son of Telamon, thou
 whose isle,
 Sea-girt Salamis, doth
 smile
 O'er the surge, thy joys
 I share

When thy fortunes promise
fair;

49.
Ajax, lines 596-607

Χο. ὦ κλεινὰ Σαλαμίς,
σὺ μὲν
που νάεις ἀλίπλακτος
εὐδαίμων,
πᾶσιν περίφαντος
αἰεὶ·
ἐγὼ δ' ὁ τλάμων παλαιὸς
ἀφ' οὗ χρόνος
μύμων ἀν' Ἴδαν λειμῶνι
ποῶντι μη-
νῶν ἀνήριθμος αἰὲν εὐ-
νῶμαι χρόνῳ τρυχόμενος,
κακὰν ἐλπιδ' ἔχων ἔτι μέ-
ποτ' ἀνύσειν τὸν ἀπότροπον
ἄλδηλον Ἄιδαν.

CH. Ah Salamis, blest isle,
Secure, serene,
Above the waves that lash
thy shore,
As ocean's queen,
Thou sittest evermore.
But I in exile drear,
Month after month, year
after year,
On Ida's meads must
bivouac, all forlorn
By time outworn;
And ever nearer, ever
darker loom
The night of Hades and
eternal gloom.

50.
Ajax, lines 859-865

ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας
πέδον
Σαλαμῖνος, ὦ πατρῷον ἐστίας
βάθρον,
κλειναί τ' Ἀθῆναι, καὶ τὸ
σύντροφον γένος.
κρηναί τε ποταμοί θ' οὔδε,
καὶ τὰ Τρωικὰ
πεδία προσαυδῶ, χαίρετ', ὦ

O light! O sacred soil of mine
own land,
My Salamis! my home, my
ancestral hearth!
O far-famed Athens, race akin
to mine,
Ye Trojan springs and streams,
ye plains of Troy,
Farewell, ye nurses of my fame,

τροφῆς ἐμολ΄
 τοῦθ' ὤμιν. Αἶας τοῦπος ὕστατον
 θροεῦ,
 τὰ δ' ἄλλ' ἐν Ἅιδου τοῦς κάτω
 μυθήσομαι.

farewell!
 This is the last word Ajax
 speaks to you.
 Henceforth he talks in Hades
 with the dead.

51.
 Strabo (c.64 B.C. - c.21 A.D.)
 The Geography, 9.1-9.11

9. Πρόκειται δ' ἀπὸ Νισαίας
 πλέοντι εἰς τὴν Ἀττικὴν πέντε
 νησίαι. εἴτα Σαλαμῖς. ἑβδομήκοντά
 που σταδίων οὔσα τὸ μήκος, οἱ δ'
 ὀγδοήκοντά φασι· ἔχει δ'
 ὁμώνυμον πόλιν τὴν μὲν ἀρχαίαν
 ἔρημον πρὸς Αἴγιναν τετραμμένην
 καὶ πρὸς νότον (καθάπερ καὶ
 Αἰσχύλος εἴρηκεν "Αἴγινα δ' αὕτη
 πρὸς νότου κεῖται πνοάς"), τὴν
 δὲ νῦν ἐν κόλπῳ κειμένην ἐπὶ
 χερρονησοειδοῦς τόπου συνάπτοντος
 πρὸς τὴν Ἀττικὴν. ἐκαλεῖτο δ'
 ἑτέροις ὀνόμασι τὸ παλαιόν·
 καὶ γὰρ Σκιρὰς καὶ Κύχρεια ἀπὸ
 τιῶν ἡρώων, ἀφ' οὔ μὲν Ἀθηνᾶ τε
 λέγεται Σκιρὰς καὶ τόπος Σκίρα
 ἐν τῇ Ἀττικῇ καὶ ἐπὶ Σκίρῳ
 ἱεροποιία τις καὶ ὁ μὴν ὁ
 Σκιροφοριῶν, ἀφ' οὔ δὲ καὶ
 Κυχρείδης θῆς, ὃν φησιν
 Ἡσίοδος τραφέντα ὑπὸ Κυχρέως
 ἐξελαθῆναι ὑπὸ Εὐρυλόχου
 λυμαινόμενον τὴν νῆσον,
 ὑποδέξασθαι δὲ αὐτὸν τὴν

9. On the voyage from Nisaea
 to Attica one comes to five
 small islands. Then to Salamis,
 which is about seventy stadia
 in length, though some say
 eighty. It contains a city of
 the same name; the ancient city,
 now deserted, faces towards
 Aegina and the south wind
 (just as Aeschylus has said, "
 "And Aegina here lies towards
 the blasts of the south wind"),
 but the city of to-day is
 situated on a gulf, on a
 peninsula-like place which
 borders on Attica. In early
 times it was called by differ-
 ent names, for example,
 "Sciras" and "Cychreia," after
 certain heroes. It is from
 one of these heroes that Athena
 is called "Sciras," and that a
 place in Attica is called
 "Scira," and that a certain
 sacred rite is performed in

Δήμητρα εἰς Ἐλευσῖνα καὶ
γενέσθαι ταύτης ἀμφίπολον.
ὠνομάσθη δὲ καὶ Πιτυοῦσσα ἀπὸ
τοῦ φυτοῦ· ἐπιφανῆς δὲ ἡ νῆσος
ὑπῆρξε διὰ τε τοὺς Αἰακίδας
ἐπάρξαντας αὐτῆς, καὶ μάλιστα
δι' Αἴαντα τὸν Τελαμώνιον, καὶ
διὰ τὸ περὶ τὴν νῆσον ταύτην
καταναυμαχηθῆναι Ξέρην ὑπὸ
τῶν Ἑλλήνων καὶ φυγεῖν εἰς τὴν
οἰκείαν. συναπέλαυσαν δὲ καὶ
Αἰγυληταὶ τῆς περὶ τὸν ἀγῶνα
τοῦτον δόξης, γείτονές τε ὄντες
καὶ ναυτικὸν ἀξιόλογον
παρασχόμενοι. Βῶκαρος δ' ἐστὶν
ἐν Σαλαμῖνι ποταμός, ὁ νῦν
Βωκαλία καλούμενος.

10. Καὶ νῦν μὲν ἔχουσιν
Ἀθηναῖοι τὴν νῆσον, τὸ δὲ
παλαιὸν πρὸς Μεγαρέας ὑπῆρξεν
αὐτοῖς ἔρις περὶ αὐτῆς· καὶ
φασιν οἱ μὲν Πεισίστρατον οὐ
δὲ Σόλωνα παρεγγράψαντα ἐν τῷ
νεῶν καταλόγῳ μετὰ τὸ ἔπος
τοῦτο "Αἴας δ' ἐκ Σαλαμῖνος ἄγεν
δυοκαίδεκα νῆας" ἐξῆς τοῦτο
"στήσε δ' ἄγων, ἔν' Ἀθηναίων
ἔσταντο φά--"θαλαγγες," μάρτυρι
χρήσασθαι τῷ ποιητῇ τοῦ τὴν
νῆσον ἐξ ἀρχῆς Ἀθηναίων
ὑπάρχειν. οὐ παραδέχονται δὲ
τοῦθ' οἱ κριτικοὶ διὰ τὸ πολλὰ
τῶν ἐπῶν ἀντιμαρτυρεῖν αὐτοῖς.
διὰ τί γὰρ ναυλοχῶν ἔσχατος

honour of "Scirus," and that
one of the months is called
"Scirophorion." And it is
from the other hero that the
serpent "Cychreides" took
its name--the serpent which,
according to Hesiod, was
fostered by Cychreus and
driven out by Eurylochus
because it was damaging the
island, and was welcomed to
Eleusis by Demeter and made
her attendant. And the
island was also called Pityussa,
from the tree. But the fame
of the island is due to the
Aiacidae, who ruled over it,
and particularly to Aias, the
son of Telamon, and also to
the fact that near this island
Xerxes was defeated by the
Greeks in a naval battle and
fled to his home-land. And
the Aeginetans also shared in
the glory of this struggle,
since they were neighbours
and furnished a considerable
fleet. And there is in
Salamis a river Bocarus, which
is now called Bocalia.

10. At the present time the
island is held by the Athenians,
although in early times there
was strife between them and the

φαίνεται ὁ Αἴας, οὐ μετ'
 Ἀθηναίων ἀλλὰ μετὰ τῶν ὑπὸ
 Πρωτεσιλάφ·θετταλῶν; "ἔνθ'
 ἔσαν Αἴαντός τε νέες καὶ
 Πρωτεσιλάου" καὶ ἐν τῇ
 ἐπιπώλῃσει ὁ Ἀγαμέμνων
 "ἔϋρ' υἱὸν Πετewο" Μενεσθεῖα
 πλή[ξιππον ἔστα]ότ', ἀμφὶ δ'
 Ἀθηναῖοι, "μήστωρες αὐτῆς.
 αὐτὰρ ὁ πλησίον ἐστήκει
 πολύμητις Ὀδυσσεύς, πὰρ
 δὲ Κεφαλλήνων ἀμφὶ στήλῃς."
 ἐπὶ δὲ τὸν Αἴαντα καὶ τοὺς
 Σαλαμινίους πάλιν" ἦλθε δ'
 ἐπ' Αἰάντεσσι, "καὶ παρ' αὐτοὺς
 "Ἴδομενεὺς δ' ἐτέρωθεν," οὐ
 Μενεσθεύς. οἱ μὲν δὲ Ἀθηναῖοι
 τοιαύτην τινα σκήψασθαι
 μαρτυρίαν παρ' Ὀμήρου δοκοῦσιν,
 οἱ δὲ Μεγαρεῖς ἀντιπαρωδῆσαι
 οὕτως "Αἴας ἐκ Σαλαμῖνος
 ἄγεν νέας, ἔκ τε Πολύχνης, ἔκ
 τ' Αἰγυριούσης Νισαῖης τε
 Τριπόδων τε." ἃ ἔστι χωρία
 Μεγαρικά, ὧν οἱ Τρίποδες
 Τριποδίσκοιν λέγονται, καθ'
 ὃ ἡ νῦν ἀγορὰ τῶν Μεγάρων
 κεῖται.

11. Τινὲς δ' ἀπὸ τοῦ τὴν
 ἰέρειαν τῆς Πολιάδος Ἀθηνᾶς
 χλωροῦ τυροῦ τοῦ μὲν ἐπιχωρίου
 μὴ ἄπτεσθαι, ξενικὸν δὲ μόνον
 προσφέρεισθαι, χρῆσθαι δὲ καὶ
 τῷ Σαλαμινίῳ, ξένην φασὶ τῆς

Megarians for its possession.
 Some say that it was
 Peisistratus, others Solon,
 who inserted in the Catalogue
 of Ships immediately after
 the verse, "and Aias brought
 twelve ships from Salamis,"
 the verse, "and, bringing
 them, halted them where the
 battalions of the Athenians
 were stationed," and then used
 the poet as a witness that the
 island had belonged to the
 Athenians from the beginning.
 But the critics do not accept
 this interpretation, because
 many of the verses bear witness
 to the contrary. For why is
 Aias found in the last place
 in the ship-camp, not with the
 Athenians, but with the
 Thessalians under Protesilaus?
 "where were the ships of Aias
 and Protesilaus." And in the
Visitation of the troops,
 Agamemnon "found Menestheus
 the charioteer, son of Peteos,
 standing still; and about him
 were the Athenians, masters
 of the battle-cry. And near
 by stood Odysseus of many wiles,
 and about him, at his side,
 the ranks of the Cephalenians."
 And back again to Aias and the

Ἀττικῆς τὴν Σαλαμῖνα οὐκ εὔ·
καὶ γὰρ τὸν ἀπὸ τῶν ἄλλων νήσων
τῶν ὁμολογουμένως τῇ Ἀττικῇ
προσχώρων προσφέρεται, ξενικὸν
πάντα τὸν διαπόντιον νοησάντων
τῶν ἀρξάντων τοῦ ἔθνους τούτου.
ἔοικε δὲ τὸ παλαιὸν ἢ νῦν
Σαλαμῖς καθ' αὐτὴν τάττεσθαι,
τὰ δὲ Μέγαρα τῆς Ἀττικῆς
ὑπάρξει μέρος. ἐν δὲ τῇ παραλίᾳ
τῇ κατὰ Σαλαμῖνα κεῖσθαι
συμβαίνει τὰ ὄρια τῆς τε
Μεγαρικῆς καὶ τῆς Ἀιθίδος, ὅρη
δύο αἱ καλοῦσι Κέρατα.

Salaminians, "he came to the
Aiantes," and near them,
"Idomeneus on the other side,"
not Menestheus. The Athenians
then, are reputed to have cited
alleged testimony of this kind
from Homer, and the Megarians
to have replied with the fol-
lowing parody: "Aias brought
ships from Salamis, from
Polichne, from Aegeirussa,
from Nisaea, and from Tripodes";
these four are Megarian places,
and, of these, Tripodes is
called Tripodiscium, near which
the present market-place of
the Megarians is situated.

11. Some say that Salamis is
foreign to Attica, citing the
fact that the priestess of
Athens Polias does not touch
the fresh cheese made in Attica,
but eats only that which is
brought from a foreign country,
yet uses, among others, that
from Salamis. Wrongly, for she
eats cheese brought from the
other islands that are admittedly
attached to Attica, since those
who began this custom considered
as "foreign" any cheese that was
imported by sea. But it seems
that in early times the present
Salamis was a separate state,

and that Megara was a part of Attica. And it is on the sea-board opposite Salamis that the boundaries between the Megarian country and Atthis are situated--two mountains which are called Cerata.

52.

The Geography, 9.3.16

ἔστι δὲ Κηφισσὸς ὃ τε Φωκικὸς
καὶ ὁ Ἀθήνησι καὶ ὁ ἐν Σαλαμῖνι,
τέταρτος δὲ καὶ πέμπτος ὁ ἐν
Σικυῶνι καὶ ὁ ἐν Σκύρῳ, ἐν
Ἀπολλωνίᾳ δὲ τῇ πρὸς Ἐπιδάμνῳ
πηγὴ ἐστὶ κατὰ τὸ γυμνάσιον,
ἣν καλοῦσι Κηφισσόν.

There are, besides the Phocian Cephissus, the one at Athens, the one in Salamis, a fourth and a fifth in Sicyon and in Scyros, and a sixth in Argos, which has its sources in Mt. Lyrceius; and at Apollonia near Epidamnus there is a fountain near the gymnasium which is called Cephissus.

53.

Thucydides (c.460 B.C. - c.400 B.C.)
The Peloponnesian War, Book II.93.4-94.4
Cnemus and Brasidas try to capture
Peiraeus in the winter of 429/8.

καὶ ἀφικόμενοι νυκτὸς καὶ
καθελκύσαντες ἐκ τῆς Νισαίας
τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν
Πειραιᾶ οὐκέτι, ὥσπερ διε-
νοοῦντο, καταδείσαντες τὸν
κίνδυνον (καὶ τις καὶ ἄνεμος
αὐτοῦς λέγεται κωλῦσαι), ἐπὶ

Reaching Nisaea at night they launched the ships and sailed, not now to the Peiraeus as they had intended, since they were appalled by the risk--and a wind, too, is said to have prevented them--but to the

δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον
τὸ πρὸς Μέγαρα ὄρων· καὶ φρούριον
ἐπ' αὐτοῦ ἦν καὶ νεῶν τριῶν φυλακὴ
τοῦ μὴ ἐσπλεῦν Μεγαρεῦσι μηδὲ
ἐκπλεῦν μηδέν. τῷ τε φρουρῷ
προσέβαλον καὶ τὰς τριήρεις
ἀφείλκυσαν κενᾶς, τὴν τε ἄλλην
Σαλαμῖνα ἀπροσδοκῆτοισι ἐπιπεσόντες
ἐπόρθουν. ἐς δὲ τὰς Ἀθήνας
φρυκτοὶ τε ἦροντο πολέμιοι καὶ
ἐκπληξίς ἐγένετο οὐδεμιᾶς τῶν
κατὰ τὸν πόλεμον ἐλάσσω. οὐ
μὲν γὰρ ἐν τῷ ἄστεϊ ἐς τὸν
Πειραιᾶ ὄντο τοὺς πολεμίους
ἐσπεπλευκέναι ἤδη, οὐ δ' ἐν τῷ
Πειραιεῦ τὴν τε Σαλαμῖνα ἤρῃσθαι
καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῦν
αὐτοῦς· ὅπερ ἂν, εἰ ἐβουλήθησαν
μὴ κατοκνησαί, ῥαδίως ἐγένετο,
καὶ οὐκ ἂν ἄνεμος ἐκώλυσεν.
βοηθήσαντες δὲ αἱ ἡμέραι πανδημεῖ
οὐ Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς
τε καθεύτην καὶ ἐσβάντες κατὰ
σπουδὴν καὶ πολλῷ θορύβῳ ταῦς
μὲν ναυσὶν ἐπὶ τῇ Σαλαμῖνᾳ
ἔπλεον, τῷ περὶ δὲ φυλακᾷ τοῦ
Πειραιῶς καθίσταντο. οὐ δὲ
Πελοποννήσιοι ὥς ἦσθοντο τὴν
βοήθειαν, καταδραμόντες τῆς
Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους
καὶ λείαν λαβόντες καὶ τὰς τρεῖς
ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρῶ
κατὰ τάχος ἐπὶ τῆς Νισαίας
ἀπέπλεον· ἔστι γὰρ ὅτι καὶ αἱ
νῆες αὐτοῦς οὐκ ἔχοντες

promotory of Salamis that
looks towards Megara. There
was a fort here and a guard
of three ships to prevent
anything from entering or
leaving the harbour of the
Megarians. This fort they
assaulted, towed away the
triremes without their crew,
and ravaged the rest of Salamis,
falling on the inhabitants
unawares.

XCIV. Meanwhile fire-signals
indicating a hostile attack
were flashed to Athens, where
a panic was caused as great as
any in this war. For the
inhabitants of the city thought
that the enemy had already
entered the Peiræus, and those
of the Peiræus that they had
taken Salamis and were all but
sailing into their own harbour--
as indeed might easily have
happened if the enemy had re-
solved that there should be no
flinching; and no mere wind
would have prevented them. But
at dawn the Athenians hastened
down to the Peiræus with all
their forces, launched ships,
and embarking in haste and with
much confusion sailed with the
fleet to Salamis, setting their
land-forces to guard the

καθελκυσθεῖσαι καὶ οὐδέν
 στέγουσαι ἐφόβουν. ἀφικόμενοι
 δὲ ἐς τὰ Μέγαρα πάλιν ἐπὶ τῆς
 Κορίνθου ἀπεχώρησαν πεζῇ· οἱ δ'
 Ἀθηναῖοι οὐκέτι καταλαβόντες
 πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν
 καὶ αὐτοί, καὶ μετὰ τοῦτο
 φυλακὴν ἤδη τοῦ Πειραιῶς μᾶλλον
 τὸ λοιπὸν ἐποιοῦντο λιμένων
 τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

Peiraeus. The Peloponnesians
 had already overrun most of
 Salamis and had taken prisoners
 and booty and the three ships
 at the fort of Budorum, when
 they saw the relief expedition
 coming, whereupon they sailed
 in haste toward Nisaea; to some
 extent too there was appre-
 hension about their own ships,
 which had not been drawn down
 into the sea for a long time
 and were anything but water-
 tight. On reaching Megara they
 withdrew on foot to Corinth,
 and the Athenians, finding them
 no longer at Salamis, likewise
 sailed back. After this they
 kept stricter guard over the
 Peiraeus, closing up the
 harbour as well as taking other
 precautions.

54.

Book III.17.1-3

Thucydides describes the
 strength of the fleet in
 the summer of 428 B.C.

17. καὶ κατὰ τὸν χρόνον
 τοῦτον ὃν αἱ νῆες ἔπλεον ἐν
 τοῖς πλεῖσται δὴ νῆες ἅμ'
 αὐτοῖς ἐνεργοὶ κάλλει
 ἐγένοντο, παραπλήσιαι δὲ
 καὶ ἔτι πλείους ἀρχομένου
 τοῦ πολέμου. τὴν τε γάρ.

XVII. At the time when these
 ships were at sea about the
 largest number the Athenians
 ever had at once were on
 active service, though there
 were as many or even more at
 the beginning of the war. For

Ἀττικὴν καὶ Εὐβοίαν καὶ
 Σαλαμῖνα ἑκατὸν ἐφύλασσον,
 καὶ περὶ Πελοπόννησον ἕτεραι
 ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ
 Ποτείδαιαν καὶ ἐν τοῖς ἄλλοις
 χωρίοις, ὥστε αἱ πᾶσαι ἅμα
 ἐγγίνοντο ἐν ἐνὶ θέρει
 διακόσμαι καὶ πεντήκοντα.
 καὶ τὰ χρήματα τοῦτο μάλιστα
 ὑπανήλωσε μετὰ Ποτειδαίας.

one hundred ships were guarding
 Attica, Euboea and Salamis,
 and another hundred were
 cruising off the Peloponnesus,
 besides those at Potidaea and
 in other places, so that the
 number in service at the same
 time in a single summer was
 all told two hundred and fifty.
 It was this effort, together
 with Potidaea, that chiefly
 exhausted their resources of
 money.

55.

The Peloponnesian War, Book III.51.1-2
 The year is 427 B.C.

Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν
 Λέσβου ἄλωσιν Ἀθηναῖοι Νικίου
 τοῦ Νικηράτου στρατηγοῦντος
 ἐστράτευσαν ἐπὶ Μινώαν τὴν
 νήσον, ἥ κεῖται πρὸ Μεγάρων·
 ἐχρῶντο δὲ αὐτῇ πύργον
 ἐνοικοδομήσαντες οἱ Μεγαρεῖς
 φρουρῶν. ἐβούλετο δὲ Νικίας
 τὴν φυλακὴν αὐτόθεν δι'
 ἐλάσσονος τοῖς Ἀθηναίοις καὶ
 μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς
 Σαλαμῖνος εἶναι, τοὺς τε
 Πελοποννησίους, ὅπως μὴ
 ποιῶνται ἔκπλους αὐτόθεν
 λανθάνοντες τριήρων τε, οἷον
 καὶ τὸ πρὶν γενόμενον, καὶ
 ληστῶν ἐκπομπὰς, τοὺς τε

LI. In the same summer, after
 the capture of Lesbos, the
 Athenians, under the command of
 Nicias son of Niceratus, made
 an expedition against the island
 of Minoa, which lies in front
 of Megara and was used as a
 garrison-station by the
 Megarians, who had built a
 tower upon it. But Nicias was
 desirous that the watch which
 the Athenians kept should be
 maintained at that point,
 which would be at closer range
 for them, instead of at
 Bodorum in Salamis, the purpose
 of the watch being to prevent

Μεγαρεῦσιν ἅμα μηδὲν
ἐσπλεῦν.

the Peloponnesians from using
the harbour of Megara as a base
from which to send out unob-
served either triremes, as they
had done once before, or
expeditions of privateers, and
at the same time to see to it
that nothing was brought in
by sea for the Megarians.

56.
Book VIII.94.1
The year is 411 B.C.

94. ἐπειδὴ δὲ ἐπῆλθεν ἡ
· [ἐν Διονυσου] ἐκκλησία καὶ
ὅσον οὐ ξυνειλεγμένοι ἦσαν,
ἀγγέλλονται αἱ δύο καὶ τεσ-
σάρακοντα νῆες καὶ ὁ Ἀγησανδρίδας
ἀπὸ τῶν Μεγάρων τὴν Σαλαμῖνα
παραπλεῦν· καὶ πᾶς τις [τῶν
πολλῶν ὀπλιτῶν] αὐτὸ τοῦτο
ἐνόμιζεν εἶναι τὸ πάλαι
λεγόμενον ὑπὸ Θηραμένους καὶ
τῶν μετ' αὐτοῦ, ὥς ἐς τὸ
τείχισμα ἔπλεον αἱ νῆες,
καὶ χρησίμως ἐδόκει κατα-
πεπρωμέναι.

XCIV. When the time had come
for the meeting of the assembly
in the precinct of Dionysus and
they had all but gathered there,
it was announced that
Hegesandridas with his forty-
two ships had left Megara and
was sailing along the coast of
Salamis; and the hoplites to a
man believed that this was
precisely the move that had
long since been predicted by
Theramenes and his party and
that the ships were coming in
to occupy the fort; and they
felt that its demolition had
served a useful purpose.

57.
Xenophon
Hellenica, II.2.9

Λύσανδρος δὲ ἀφικόμενος εἰς
Αἴγινα ἀπέδωκε τὴν πόλιν
Αἰγινήταις, ὅσους ἐδύνατο
πλείστους αὐτῶν ἀθροίσας, ὥς
δ' αὐτῶς καὶ Μηλίου καὶ τοῦς
ἄλλους ὅσοι τῆς αὐτῶν ἐστέροντο.
μετὰ δὲ τοῦτο δηρώσας Σαλαμῖνα
ὥρμίσατο πρὸς τὸν Πειραιᾶ
ναυσὶ πεντήκοντα καὶ ἑκατόν,
καὶ τὰ πλοῖα εἴργε τοῦ
εἰσπλου.

Meantime Lysander, upon
reaching Aegina, restored the
state to the Aeginetans,
gathering together as many
of them as he could, and he
did the same thing for the
Melians also and for all the
others who had been deprived
of their native states. Then,
after laying waste Salamis,
he anchored at Piraeus with
one hundred and fifty ships and
closed the entrance to the
harbour against all merchant-
men.

58.
Paroemiographi Graeci
Appendix 4.97

97. Τοὺς Κόσσα λόγους: Κόσσας
ἀνὴρ δίκαιος, Πελληνεὺς τὸ γένος·
οἱ δὲ Πελληνεῖς οὗτοι πόλεμον
ἔχοντες πρὸς Σαλαμινίους
ἐπεκαλέσαντο συμμάχους τοὺς
γείτονας, ὁμολογήσαντες
αὐτοῖς μεταδώσειν τῆς χώρας.
Νικήσαντες οὖν οὐ μετέδωκαν,
τοῦ Κόσσα συμβουλευόντος ταῦς
ὁμολογίας ἐμμένειν· ἀνθ' ὧν
λοιμῷ περιπεσόντες τοὺς Κόσσα
λόγους ἐπὶήνουν.

The words of Kossa: Kossa
was a just man of the tribe of
Pellene. These Pelleneans,
while waging a war against the
Salaminiens called upon their
neighboring allies, agreeing
to divide the land with them.
However, when they won the war,
they did not share it, although
Kossa advised them to stand by
their word. Later when they
were stricken with the plague

59.
Parekboloi, 3.3

3. Ὅτι Κάσανδρος τὴν
Σαλαμῖνα πολιορκῶν, πολεμῶν δὲ
καὶ μετὰ τῶν πλοίων πρὸς
Ἀθηναίους νικήσας ἐν τῇ
ναυμαχίᾳ ὅσους ἔλαξε ζῶντας
τῶν Ἀθηναίων δωρεὰν ἀπέλυσεν
ἄνευ τιμημάτων ὅπερ μαθόντες
οἱ Σαλαμίνιοι παρέδωκαν ἑαυτούς·
τῷ Κασάνδρῳ πιστεύσαντες τῇ
φιλανθρωπίᾳ αὐτοῦ.

The seige referred to took place
in 322. Cf. Stratagemata, 4.6;
Paus. XXV.6.

they praised the words of
Kossa.

(My translation)

(That) Kassander, besieging
Salamis and at the same time
fighting a sea battle with
the Athenians, having con-
quered in the sea battle,
however, many of the Athenians
he captured, he released as
a gift without ransom. When
the Salaminians learned this,
they surrendered to Kassander,
trusting in his philanthropy.

(My translation)

60.

Accius (170-c.90 B.C.)
Eurysaces 363-64

Nonius, 259, 22: 'Contendere'
iterum significat extorquere...-

...Iam potero; incipiam, et
si nequit, vi contendam ut hinc
conportet secum Salaminem
habeam

The text is taken from Remains
of Old Latin, ed. E.H. Warmington
(London, 1961), v. 2.

Nonius: 'Contendere' (strive)
also means to extort...-

Well, now I'll be able;
and I will begin;

And if he fails, I will
strive mightily

So that he will convey him
hence with you

To Salamis.

61.

Horace (65-8 B.C.)
Odes I.7.21-32

....Teucer Salamina patremque
cum fugeret, tamen uda Lyaeo
tempora populae fertur vinxisse
corona
sic tristis adfatus amicos;

'quo nos cumque feret melior
fortuna parente,
ibimus, o socii comitesque,
nil desperandum Teucro duce et
auspice Teucro.

certus enim promisit Apollo

ambiguam tellure nova Salamina
futuram.

o fortes peioraque passi

Teucer, as he fled from
Salamis and his father, is yet
said to have bound garlands
of poplar about his temples
flushed with wine, addressing
thus his sorrowing friends:
"Withersoever Fortune, kinder
than my sire, shall bear us,
thither let us go, O friends
and comrades! Never despair
under Teucer's lead and Teucer's
auspices! For the unerring
Apollo pledged us that there
should be a second Salamis
in a new land. O ye brave
heroes, who with me have often

mecum saepe viri, nunc vino
 pellite curas;
 eras ingens iterabimus aequor.'

Cf. Odes I.15.23

62.
 Pacuvius (c.220-130 B.C.)
 Teucer, Lines 345-49

Cicero, de Orat., II, 46, 193 :
 Quid potest esse tam fictum quam
 versus, quam scaena, quam fabulae?
 Tamen in hoc genere saepe ipse
 vidi, ut ex persona mihi ardere
 oculi hominis histrionis
 viderentur spondaulia illa
 dicentis--

Telamo: Segregare abs te ausu's
 aut sine illo Salamina ingredi,
 neque paternum aspectum es
 veritus;

numquam illum aspectum
 dicebat quin mihi Telamo
 iratus furere luctu filii
 videretur.

The text is taken from Remains
 of Old Latin, ed. E.H. Warmington
 (London, 1961), v. 2.

suffered worse misfortunes,
 now banish care with wine!
 To-morrow we will take again
 our course over the mighty
 main."

Cicero: What can be more
 artificial than verses, than
 the plays on the stage? Yet
 in this category I have myself
 often seen how from out of
 the mask the eyes of the actor
 appeared to me to be burning
 as he spoke those solemn lines
 with flute obligato--

Tel: So you durst separate
 Ajax from you, or without him
 durst set foot on Salamis,
 and shrank not from your
 father's sight;

he never used to speak that
 word 'sight' without my thinking
 that it was Telamon who in his
 anger was raving with grief for
 his son.

63.

Statius (c. A.D. 45-96)

Thebaid I.625-31

linquitur Eois longe speculabile
proris

Sunion, unde vagi casurum in
nomina ponti

Cressia decepit falso ratis
Aegea velo.

hos Salamin populos, illos
Cerealis Eleusin

horrida suspensis ad proelia
misit aratris,

et quos Callirhoe noviens
errantibus undis

implicat, et raptae qui
consciis Orithyiae

celavit ripis Geticos Elisos
amores.

Sunion, far seen of Eastern
prows, is left behind, whence
Aegeus fell, deceived by the
lying sails of the Cretan bark,
and gave a name to the wandering
main. These folk from Salamis,
those from Eleusis, Ceres' town,
were sent, their ploughs hung
up, to the dreadful fray, and
they whom Callirhoe enfolds
with her nine errant streams,
and Elisos who privy to
Orithyia's rape concealed
beneath his banks the Thracian
lover.

64.

Vergil (70-19 B.C.)

Aeneid 8.152-59

Dixerat Aeneas. ille os
oculosque loquentis
iamdudum et totum lustrabat
lumine corpus.
tum sic pauca refert: 'ut te,
fortissime Teucrum,
accipio agnoscoque libens! ut
uerba parentis
et uocem Anchisae magni
uultumque recordor!

Aeneas ceased. As he spake,
Evander had long scanned his
face, and eyes, and all his
form; then thus briefly replies:
"Bravest of the Teucrians, how
glad do I receive and recognize
thee! How I recall thy father's
words, and the voice and
features of great Anchises!
For I remember how Priam,

nam memini Hesionae uisentem
regna sororis
Laomedontiaden Priamum Salamina
petentem
protinus Arcadiae gelidos
inuisere finis.

Laomedon's son, when on his
way to Salamis he came to see
the realm of his sister Hesione,
passed on to visit Arcadia's
cold borders.

65.

The Decree of Themistocles*

Fourth or fifth century B.C.

[θεοί.]

ἔδοξ[εν] τῇ βουλῇ καὶ τῷ δήμῳ·

θεμισ[τοκλ]ῆς Νεοκλέους Φρεάρριος εἶπεν·

τῇ[μ] μὲν πό[λιν] παρ[α]κατ[αθέ]σθαι τῇ Ἀθηναίᾳ τῇ Ἀθηναίᾳ

μ [μεδεο]ύ[σης] καὶ τοῖς ἄλλοις θεοῖς ἅπασιν φυλάττειν 5

ν κα[ὶ] ἅμ[ύνειν] τὸν βά[ρβαρ]ον ὑπὲρ τῆς χώρας· Ἀθηναίου-

[ς δ' ἅπ]α[ντας] καὶ τοὺς ξένο[υ]ς τοὺς οἰκοῦντας Ἀθήνησι

[τὰ τέκ]ν[α] καὶ τὰς γυναῖκ[ας] ε[ἰς] Τροίηνα καταθέσθαι

τ[.....20.....] τοῦ ἀρχηγέτου τῆς χώρας· τ-

[οὺς δὲ] πρεσβύτας καὶ τὰ κτήματα εἰς Σαλαμῖνα καταθ- 10

έ[σ]θ[αι]· τοὺς δὲ ταμίαι καὶ τ[ὰς] ἑρέας ἐν τῇ ἀκροπόλει-

[ν] μένειν φυλάττοντας τὰ τῶν θεῶν· τοὺς δὲ ἄλλους Ἀθη-

[ναίους] ἅπαντας καὶ τοὺς ξέ[νους] τοὺς ἡβῶντας εἰσβαί-

νειν εἰς τὰς ἐτοιμασθ[ε]ῖ[σ]α[ς] διακοσίας ναῦς καὶ ἀμύ-

νεσ[θαι] τ[ὸν] βάρβαρον ὑπὲρ τῆς ἐλευθερίας τῆς τε ἑαυ- 15

τῶν [καὶ] τῶν ἄλλων Ἑλλήνων μετὰ Λακεδαιμονίων καὶ Κο-

ριν[θίων] καὶ Αἰγινήτων καὶ τῶν ἄλλων τῶν βουλομένων-

[ν] κοινῶς νῆσειν τοῦ κινδύνου· καταστήσαι δὲ καὶ τριη-

[ρ]ῆ[ρχους] διακοσμούς· ἕνα ἐπὶ τὴν ναὺν ἐκάστην τοὺς[σ]-

τρατη[γ]οῦς ἀρχομένους τῇ αὔριον ἡμέρᾳ ἐκ τῶν κ[εκ]- 20

τημέν[ω]ν γ[ρη]ν τ[ε] κα[ὶ] [οἰκί]αν Ἀθ[ή]νησι καὶ οἷς αἱ παῖδ[ες]

ᾧσι γνή[σιοι] μὴ πρεσβυτέρο[υ]ς πεντήκοντα ἔτην κα[ὶ] ἐ-

πικλ[ηρωσαι] αὐτ[ο]ὺς [τ]ὰς ναῦς· ὅν καταλέξει δὲ καὶ ἐπ[ι]-

βάτας [δ]έκα [ἐφ' ἐκάστη]ν ναὺν ἐκ τῶν ὑπὲρ εἰκοσιν ἔτη [γ]-

εγονότω[ν] μέχρι τριάκοντα ἔτην καὶ τοξότας τέτταρ- 25

ας· διακλήρωσαι δὲ κα[ὶ] τὰς ὑπηρεσίας ἐπὶ τὰς ναῦς δι-

αμπερ κα[ὶ] τοὺς τριηρά[ρχους] ἐπικληρωσιν· ἀναγράψα-

ν δὲ κα[ὶ] τοὺς ἄλλους κατὰ τὴν ναὺν τοὺς στρατηγούς εἰς λ-

ευκώ[ματα], τοὺς μὲν Ἀθηναίους ἐκ τῶν ληξιαρχικῶν γρ-

αμματεῖ[ων], τοὺς δὲ ἑ[έν]ους ἐκ τῶν ἀπογεγραμμένων πα- 30

[ρ]ὰ τῶι [πολε]μ[άρχ]ω[ι·] ἀναγράφειν δὲ νέμοντας κατὰ τάξε-
 εις [ε]ὺς διακοσίας ἑ[ν]ὰ ἑκατὸν ἀριθμὸν καὶ ἐπιγράφα-
 ι τῇι [τάξ]ει ἐκαστῇ τῆς τριήρους τοῦνομα καὶ τοῦ τρι-
 ηράρχου καὶ τῆς ὑπηρε[σί]ας ὅπως ἂν εἰδῶσιν εἰς ὁποί-
 αν τριήρη ἐ[μ]βήσεται ἢ [τ]άξις ἐ[κ]άστη· ἐπειδὴν δὲ νεμη- 35
 θῶσιν ἅπα[σ]αι αἱ τάξεις καὶ ἐπικληρωθῶσι ταῦς τριή-
 ρεσι, πληροσὺν ἑ[κ]άσας τὰς διακοσίας ναῦς τῇι βουλῇ
 καὶ τ[ο]ῦ στρατηγοῦ [ς θύ]σαντας ἀρεστήριον τῶι Διὶ τῶι
 Παγκρατεῦ καὶ τῇι Ἀθηνᾶι καὶ τῇι Νέκῃ καὶ τῶι Ποσει
 δῶνι τῶι Ἀσφα[λ]εῖωι· ὅν ἐπειδὴν δὲ πεπληρωμένοι ᾖσιν 40
 αἱ νῆες, τα[ῦ]ς μὲν ἑκατὸν αὐτῶν βοηθεῖν ἐπὶ τὸ Ἄρτεμις-
 [ι]ον τῷ Εὐβοϊκῷ, ταῦς δὲ ἑκατὸν αὐτῶν περὶ τὴν Σαλαμ-
 ῖνα καὶ τὴν ἄλλην Ἀττικὴν ναυλοχεῖν καὶ φυλάττειν
 τὴν χώραν· ὅπως δ' ἂν καὶ ὁμονοοῦντες ἅπαντες Ἀθηναῖοι
 ἀμύνωνται τῷ βάρβαρον, τοὺς μὲν μεθεστηκότας τὰ [δ]- 45
 [έκα] ἔτη ἀπέναι εἰς Σαλαμῖνα καὶ μένειν αὐτοὺς ἐ[κε]-
 [τ] ἕως ἂν τι τῶι δήμῳ δοῇ περὶ αὐτῶν· τοὺς δὲ [ἀτίμου]-
 [ς-----] traces [-----]

*The text is taken from Meiaqs and Lewis, A Selection of Greek Inscriptions, Oxford, 1969. The translation is taken from the Editio Princeps of M. Jameson, Hesperia 29 (1960) 198-223.

The Gods.

Resolved by the Council and the People on the motion of Themistokles, son of Neokles, of the deme Phrearrhoi: to entrust the city to Athena the Mistress of Athens and to all other gods to guard and defend from the Barbarian for the sake of the land. The Athenians themselves and the foreigners who live in Athens are to remove their women and children to Troizen...the archegetes of the land....The old men and the movable possessions are to be removed to Salamis. The treasures and the priestesses are to remain on the acropolis protecting the possessions of the gods.

All the other Athenians and foreigners of military age are to embark on the 200 ships that lie ready and defend against the Barbarian for the sake of their own freedom and that of the rest of the Greeks, along with the Lakedaimonians, the Corinthians, the Aiginetans, and all others who wish to share the danger.

The generals are to appoint, starting tomorrow, 200 trierarchs, one to a ship, from among those who have ancestral land in Athens and legitimate children and who are not older than fifty; to these men the ships are to be assigned by lot. They are also to enlist marines, 20 to a ship, from men between the ages of twenty and thirty, and four archers to a ship. They are also to assign the petty officers to the ships at the same time that they allot the trierarchs. The generals are also to write up the names of the crews of the ships on white boards, taking the names of the Athenians from the lexiarchic registers, the foreigners from those registered with the polemarch. They are to write up the names assigning the whole number to 200 equal divisions and to write above each division the name of the trireme and trierarch and the names of the petty officers so that each division may know on which trireme it is to embark. When all the divisions have been composed and allotted to the triremes, the Council and the generals are to complete the manning of the 200 ships, after sacrificing a placatory offering to Zeus the Almighty, Athena, Victory, and Poseidon the Securer.

When the manning of the ships has been completed, with one hundred of them they are to meet the enemy at Artemision in Euboia, and with the other hundred of them they are to lie off Salamis and the rest of Attika and keep guard over the land.

In order that all Athenians may be united in their defense against the Barbarian, those who have been sent into exile for ten years are to go to Salamis and to stay there until the People come to some decision about them, while those who have been deprived of citizens rights....

66.

IG I³ 1

Late sixth century B.C.

ἔδοχσεν τοῖς δέμοις· τ[ὸς ἐ Σ]αλαμ[ῖνι κληροδότης]
 οἰκῆν ἐὰν Σαλαμῖνι [...5...]λεν [...7.... 'Αθῆνε]-
 σι τελέων καὶ στρατ[εύεσθ]αι· τ[ὸ δ' ἐ Σαλαμῖνι μ]-
 ἐμισθ[ῶν, ἐὰν μὲ οἰκ[...7....]ο[μισθόμενος· ἐὰ]-
 ν δὲ μισθῶν, ἀποτι[νεν τὸ μισθόμενον καὶ τὸ μ]- 5
 ισθῶντα ἡεκάτερο[ν.....19.....]
 ἐς δεμόσιον· ἐσπράττει δὲ τὸν ἀ]-
 ρχον[τα, ἐὰν [δὲ μὲ, εὐθ]ύ[νεσθαι· τ]-
 ἂ δὲ [ἡ]όπλα π[αρέχεσθ]αι αὐτὸς· τ]-
 ριά[κ]οντα· δραχμῶν·] ἡο[πλισμένο]- 10
 ν δὲ [τ]ὸν ἄρχοντα τὰ ἡόπλα κρίν]-
 εν· [ἐπ]ὶ τοῖς β[ο]λῆ[ς.....c. II.....]

"It was decreed by the people to allow those [cleruchs] on Salamis to reside on Salamis [...5...]-len [...7....] to pay taxes and to fight for Athens." (Lines 3 to 8 are very fragmentary and apparently deal with restrictions on property rental on Salamis.) "Each man will furnish his own weapons valued at 30 drachmas. The archon will judge the arms of those so armed."

[Ἐπὶ ληναίου ἄρχοντι]ος ἐπὶ τῆς Πανδιονεύδο[ς] τρύτης πρυτανείας, [ἧ] Ἰσίδωρος Ἀπολ[λωνίου] Σκαμβ[ω]νιδῆ[ς]
[ἐγραμμάτευεν· βοη]δρομιῶνος δ[εκὰ]την ὑσταμένη[ου] δεκάτη τῆς [πρυτα]νείας· ἐκκλησία κ[υ]-
[ρία ἐν τῷ θεάτρῳ· τῶν π]ροέδρων ἐ[πεψέφ]εν Ζώπυρο[ς] Ἀριστείδο[υ] Ἀλωπ[ε]κῆθεν καὶ Φυνπρόδε-
[δροι·] ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Σ[ωκράτης] Ἀριστίνωνος ἐξ Οἴου [εἵ]πεν· ἐ]πειδὴ οὐ ξηβου οὐ ἐπὶ ἱ-
[πάρχου] ἄρχοντος θύσαντες τοὺς ἐγγραφ[αὺς] ἐν τῷ πρυτανείῳ ἐπὶ τ[ῆς] κ[υ]λινῆς ἐστέας τοῦ δήμου 5
[κ]αὶ καλλιε[ρήσαντες] μετὰ τε τ[οῦ] κοσμητοῦ καὶ τοῦ ὑε[ρέως] τοῦ δήμου κα[ὶ] τ[ῶν] Χ[αρ]-
[ύ]τιων καὶ τῶν ἐξ[ηγητῶν] ἐπόμπευσαν τῇ Ἀρτέμιδι τῇ Ἀγροτέρῃ, ἐποικήσ[α]ντο δὲ καὶ τῇν [ύ]πα[πάν]-
[τ]ησ[ι]ν τοὺς ὑεροὺς ἐ[ν] ὄπλοισ καὶ προέπειψαν αὐτὰ καὶ τ[ὸν] Ἰαχον ὡσαύτως· ἦ[ραν] τ[ο] δ[ὲ] καὶ τοὺς
μυ[σθηρ]ύ[-

[οι]ς ἐν Ἐλευσίῃ τῇ θυσίῃ τοὺς βοὺς καὶ αὐ[τοὶ] ἐβουθύτησαν ἐν τῷ [περιβόλῳ·] ἐ]ξήγαγον δὲ κ[αὶ]
[τ]ὴν Παλλάδα Φ[αληροῦ] κἀκεῖθεν πάλιν συνευ[σήγαγον] μετὰ φ[ω]τὸς [μετὰ πάσης] εὐκοσμίας· συν[ε]- 10
[τ]έλεσαν δὲ καὶ τοῖς δρόμοις τοὺς ἐν τοῖς ἀγῶ[σι] καὶ τοὺς [γυ]μνασίους [ἅπαντας] κ[αὶ] ἥραντο τοὺς θυ-
σίαις τοὺς βοὺς εὐσχ[ημόνως] καὶ τὰς λαμπάδας] ξέδραμον [ἀπάσας] καὶ τὰς πομπὰς ἐπόμ[πευσαν] πάσας·
ἀπήντησαν δὲ καὶ [τοὺς] φίλους καὶ συμμάχους τοῖς [δ]ήμο[υ] ῥω[μ]αίοις· παρήγαγον δὲ κ[αὶ] τοὺς Πειρ[αίους]
τῷ Διονύσῳ ταῦρον κ - - - - - ανε - - - - - ου καὶ ἐ[ύ]σηγα- 15

γον τὸν θεὸν ἀπὸ τῆς [ἐσχάρας] εἰς τὸ θέατρον, - [α] - - - - - τῇ ποιμ[ν]ῇ καὶ
θύσαντες ἐπὶ τοῖς ἐκαλλιέρησαν· ποιησάμενοι δ[ὲ] κα[ὶ] μελέτην ἐν τοῖς ὄπλοισ ἀπεδ[ί]ξαντο τοὺς
θησεῖους κ[αὶ] τοῖς Ἐπι[ταφίοις] ἀνέπευσαν δὲ καὶ ἐπὶ τῷ πρὸ[παιον] δυσὶ πλοίοις καὶ ξέθυσαν τῷ Διὶ τῷ
Τροπαίῳ· ἐ[ποιήσαντο] δὲ καὶ τῇ ποιμ[ν]ῇ τῶν μετ[ά]λων θεῶν [ἄμυλλαν] ἐν τῷ λιμ[ν]ῇ καὶ τοὺς θεοὺς ξέ-
θυσαν καὶ [- - - - - ἐποιήσαντο τ[- - - - - ἐξήλ]θον δὲ καὶ εἰς τὴν χ[ω]ρ[ον]
[ρ]αν ἐν ὄπλοις καθὼς ἐπέταττον αὐτοῖς] τὰ φηφύσμα τα τῆς β[ουλῆς] καὶ τοῦ δήμου· παρήδρευσαν δὲ καὶ 20
τα[ῖς]

ἐκκλη[σ]ίαυς [πάσαις ἐν ὅπλοις· - - - δέ καὶ τοὺς Δι]ωσ[τ]η[τ]ήρους τῷ Διι τῷ Σω]τήρι καὶ τῇ

Ἀθηνᾶι τ[ῇ]

C.10

Σωτήραι καὶ [... ..] ἔπλευσαν δέ καὶ εἰς Σαλα]μῶνι τ[οῖς Αἰαντε]ίοις κάκεῦ ποι]ησάμενοι τ[ὴν ἀμ]υλλαν]
τῶν π[λ]οῦ[ων] καὶ πομπεύσαντες καὶ θύσαντες τῷ Αἴαντι ἐπηυνέθησαν ὑπὸ τῶν τῇ]ν νῆσον κατοικούντων[ν]

[κ]αὶ ἐσ[τεφανώθησαν χρυσῷ στεφάνῳ] ἐπὶ τῷ εὐτάκτως καὶ εὐσχημόνως πεποιθ[η]σθαι τὴν ἐπιδημία[ν]

[- - - - - ἐν τῷ ἱ]ερῷ τάς τε ἄλλα[ς]....

25

[Φ]υλοκλῆς Ἡυλόχου Ποτάμιος εὔπεν· ἐπευδὴ οὐ ἔφηβου οὐ ἐπὶ [Π]υθέου ἄρχοντος ἐν Σαλαμῶνι, ἐν ᾧ στεί δέ

75

Ἰπτόρχου παραγε-

[ν]όμενοι δυσὶ πλοίοις δικρότοις ἐπὶ τὴν πομπήν καὶ θυσίαν καὶ τὸν ἀγῶνα τῶν Αἰαντεῶν τὴν τε πομπήν

συνέπεμψαν τῷ

[Α]ἴαντι καὶ ἔθυσαν μετὰ τε τοῦ ἄρχοντος καὶ τοῦ στρατηγοῦ καὶ τῶν ἐπιμελητῶν· ἀνεστράφησαν δέ ἔν τε τῷ

ἐπιδημία εὐτά-

[κ]ίτως καθάπερ ἦν αὐτοῖς ἀρμόττον· ὅπως οὖν τούτων αὐτοῖς ὑπάρχη ὑπόμνημα παρὰ τοῦ δήμου τοῦ Σαλαμινίων

ἀγαθεῦ τ[ύ]-

[χ]η δ]εδόχθαι τεῦ βουλεῦ, τοὺς λαχόντας προέδρους εἰς τὴν ἐπιόσσαν ἐκκλησίαν χρηματίσαι περὶ τούτων,

γνώμην δέ συμβάλλει-

[θαυ τ]ῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τε β[ουλη], ἐπαινέσαι τοὺς ἐφήβους τοὺς ἐπὶ Πυθέου [ἄρ]χοντος

80

ἐν Σαλαμῶνι, ἐν ᾧ στεί

[δὲ τ]ῆς βουλῆς καὶ τὸν κοσμητὴν αὐτῶν θεόχαριν Ἑστιαίου ἐκ Κεραμείων καὶ στεφανώσαι αὐτ[όν] χρυσῷ στεφάνῳ

κατὰ τὸν νό[μον],

[καὶ ἀνε]ῖλκεν τὸν στέφανον τοῦτον Διονυσίων [τ]ῶν ἐν Σαλαμῶνι τραγυῶδων τῷ ἀγῶνι· τῆς δέ ποιήσ[εω]ς τοῦ

στεφάνου καὶ ἀναγορεύ[σεως]

[έ]πιμεληθῆναι τὸν ἄρχοντα καὶ τὸν στρατηγὸν καὶ τοὺς ἐπιμελητάς· ἐπαινέσαι δὲ καὶ τὸν παιδοτ[ρίβ]ην
 Αυσικράτην Κλειτομάχου [Κεφαλ]-

[ῆ]θε[ν] καὶ τὸν ὀπλομάχον Νυκάδα Μελυτιά καὶ τὸν τοξότην Διοκλήν Ξενοπέθου Κολω[νῆ]θεν καὶ
 τὸν ἀκοντιστὴν Ἰ[έρω]-

[ν]α Ἡρ[α]κλείδου Ἀναγυράσιον καὶ τὸν ἀ[φ]έτην Κα[λχηδόνα Καλχηδόνης Περιθοίδην καὶ τὸν γραμμ[ατ]έα
 αὐτῶν Μενεκαῖον Ἀπ[ολλω]- 85

νίου Κυδαντίδην καὶ τὸν ὑπηρέ[την] αὐτῶν Διον[ύσιον Θ]εοτελῆχου Εὐπυρίδην, καὶ ὅτεφανω[σα] ἕκαστον αὐτῶν
 θαλλοῦ σ[τ]ε-

φάνψ· ἀναγράψαι δὲ [τόδε τὸ ψήφισμα] α. τὸν γραμμα[τέα τοῦ] δήμου· εἰς στήλην λιθίνην καὶ σ[τ]η[σ]α[ν] ἐν τῷ
 Αἶαντεῳ, εἰς δὲ τὴν ἀ[να]-

[γ]ραφὴν τ[ῆ]ς στήλης μ[ε]ρ[ε]ρ[ε]σαι τὸν τ[α]μῆν ἐκ τῶν εἰς τὰ κατὰ ψ[ηφίσματα ἀναλισκομένων τῶ] δ[ι]ή[μ]ω.

Lines 17-18

And they sailed to the tropaion in 2 boats and sacrificed to Zeus tropaios; they took part in the procession for the great gods and performed the contest in the harbor, then sacrificed to the gods.

Lines 22-24

And they (the ephebes) sailed to Salamis during the Aianteia and there performed the contest of the boats; and having participated in the procession and sacrificed to Ajax, they were praised by those living on the island and were crowned with a gold crown for passing their time on the island in a well disciplined and noble manner...

Lines 75-87

Philokles son of Eniochos of Potamios moved: since the Ephebes, in the archonship of Pytheus on Salamis and Hipparchus in the city, having arrived in 2 double banked ships for the procession, sacrifice and athletic contest for the Aianteia, took part in the procession and sacrificed to Ajax with the Archon and the strategos and the epimeletes; and they conducted themselves during their stay with good discipline as was fitting for them; in order that a proper memorial exist for them of these things from the deme of the Salaminians, a decree was passed by the boule (of the Salaminians) under good auspices. The proedroi for the coming ekklesia are to take on this business and to share the opinion of the boule with the people that it was resolved by the boule to praise the Ephebes, those in the archonship of Pytheus on Salamis and Hipparchus in the city, and to praise their kosmetes Theochares son of Hestiaeus from the Kerameikos and to crown him with a golden crown according to custom and to proclaim this crown for the theatrical contest of the Dionysia on Salamis. The archon, the strategos and the epimelete will take care of the creation of the crown and its proclamation. [Also it seemed good] to praise the paidotribes, Lysicrates son of Kleitomachos from Kephale and the 'drill sergeant' Nikades son of Nikades from Melitea and the archery instructor Diocles son of Xenopeithes from Kolone, and the javelin instructor Hieron son of Heracleides from Anagyrasios, and the missile instructor Kalchydon son of Kalchydon from Perithoides, and their secretary Menekles, son of Apollonius from Kydantis and their servant Dionysius son of Theoteichus from Eupyrides, and to crown each of them with a crown of a young shoot of laurel....

Cf. IG II² 2-3 1006, 1009, 1011, 1028, 1029, 1030, 1031, 1041, IG II² 2-3, part 2 v. 2 1996.

68.

IG II² 1035*

Lines 30 ff.

First century B.C.

[----- ἐν τῷ ἐπὶ -] κομήδους ἄρχοντος ἐνιαυτ[ῶ] Μητροδόωρος Ξέν[ωνος
φυλ]άσιος τάδε ἀποκατέστησε·

[----- τέμενος? τοῦ δεῦνα ὃ Σολ[ων] ἀνῆκε τῇ Πολ[ιάδ]ῃ καθι[ερ]ωθὲν
πρότερον ὑπ' [αὐτοῦ το]ῦ κτίσαντος τὴν νῆσον

[----- ὅπου κεῖτ[αι] ἡ ἀρχαία πόλις ἢ [πρ]οσων[ο]μασθεῖσα Κύχ[ρεα]
τέμεν]ος Αἴαντος ὃ καθιέρωσε

[----- ἀκρωτήριον ἐφ' οὗ κεῖται τὸ θ[εμισ]τ[ροκ]λέους τρ[όπαι]ον κατὰ
Περσῶν καὶ πολυάνδρειον τῶν

[ἐν τῇ μάχῃ τελευτησάντων· -----]ένοις καὶ προθυσαμένο[ις] ἐν τῷ
πρὸς Μ[εγαρέας] πρὸ τῆς νήσου πολέμῳ·

*The text is taken from Gerald R. Culley, "The Restoration of Sanctuaries in Attica: IG, II², 1035," Hesperia 44 (1975), 207-223.

...in the year of the archonship of ---comedes, Metrodoros the son of Xenon of Phyle restored the following [buildings] the temenos of such a type as Solon set up to Athena Polias.....sanctified in time before by the one founding the island,..... where the ancient city lies, the one named Kychrea; the temenos of Aias which -- consecrated ---- the point on which the trophy of Themistocles for the battle against the Persians sits, and the polyandreion of those who died in the battle....and those sacrificed in the war with Megara for [possession of] the island.

69.
IG II² 1225
c.250 B.C.

Χαιρέδημος Ἐπιχαρίνου Κολωνῆθεν εἶπεν· ἐπειδὴ Ἡρά-
κλειτος Ἀσκληπιάδου Ἀθμονεὺς πρότερόν τε παρὰ τῷ βα-
σιλεῦ Ἀντιγόνῳ τεταγμένος διετέλει λέγων καὶ πράττ-
ων ὑπὲρ τοῦ δήμου τοῦ Σαλαμινίων ὅσα ὑπελάμβανεν συμ-
φέρειν καὶ τοῖς ἰδοῖαι Σαλαμινίων ἀφικνουμένοις πρὸς τὸν 5
βασιλέα συμφυλοτιμούμενο(ς) εἰς τὸ μηθενὸς τῶν δυνατῶ-
[ν] ἀπράκτους γενομένους ἀπιέναι, καὶ νῦν καθεστηκῶς ὑπὸ τ-
[ο]ῦ βασιλέως στρατηγὸς ἐπὶ τοῦ Πε(ι)ραιέως καὶ τῶν ἄλλων τῶν
ταττομένων μετὰ τοῦ Πειραιέως διατελεῖ πολλὴν πρόνοιαν
ποιούμενος ὅπως ἂν μηθὲν ἀδίκημα γίνηται κατὰ τὴν χώρ- 10
[α]ν, καὶ τῶν τευχῶν τῶν ἐν τῇ νήσῳ πεπτωκότων συνεπεμε-
[λ]ήθη ὅπως ανοικοδομηθεῖ καὶ πολέμου γενομένου τοῦ περὶ Ἀ-
λέξανδρον καὶ πειρατικῶν ἐκπλεόντων ἐκ τοῦ Ἐπικυμίου
τὴν πᾶσαν πρόνοιαν ἐποεῖτο τοῦ μηθὲν βλαβερόν γίνεσθαι π-
ερὶ τὴν χώραν, ἀκολούθως τὴν τούτων ἐπιμέλειαν ποιούμεν- 15
ος τῇ τοῦ βασιλέως πρὸς τὸν δήμον αἰρέσει· ἔτι δὲ καὶ σώματ-
ος ἀρπ[ασ]θέντος ἐκ τῆς νήσου καὶ ἐξαχθέντος εἰς τοὺς ὑπεναντ-
[ίου]ς ἀντέ[λυ]σεν καὶ τοὺς ἀδικήσαντας ἐκόλασεν φανερ[ο]ν ποιῶν
[ὅτι οὐ]κ ἐπιτρέψει τοῖς ἀδικοῦσιν τὰ ἐν τῇ πόλει καὶ τὰ ἐν τῇ χώ-
[ραι, π]αρέχεται δὲ καὶ κοινῇ καὶ ἰδοῖαι χρεῖαν τῷ βουλομένῳ Σαλ- 20
[αμν]η[ίων] καὶ τᾶλλα πράττων διατελεῖ τὰ συμφέροντα Σαλαμινί-
[ους καὶ ἰδοῖα]ι κα[ὶ] κοινεῖ· ἀγαθεῖ τύχει, δεδόχθαι τῷ δήμῳ τῷ
Σα[λ]-
[αμνίων ἐπαυνέσ]α[ι] Ἡρά[κλει]τον Ἀσκ[λη]π[ιά]δου Ἀθ[μ]ονέ[α - - -]

Chaeredemos the son of Epicharnos from Kolonos moved: Since Heraklitus the son of Asklepiades from Athmone both earlier when he was assigned to king Antigonos' court continued to say and do, on behalf of the Demos of the Salaminioi, whatever things he judged to be advantageous, and zealously advocated for those of the Salaminians coming in a private capacity to the king, that they depart

unsuccessful in nothing, and now having been appointed general by the king over Peiraeus and all others stationed in the Peiraeus he continues to exhibit much foresight that no injustice occur throughout the countryside. And he saw to it that the walls which had collapsed on the island were rebuilt. Also in the war with Alexander when the pirates were raiding from Epilimnius he showed great concern that no harm come to the land, accomplishing his administration of these things in accord with the (good) wishes of the king toward the deme; and moreover, when a slave was stolen from the island and led away to the enemy, he ransomed him and punished the wrongdoers making it plain that he will not yield either the affairs of the city or of the countryside to unjust men. He also supplied both in public and private what was necessary for anyone of the Salaminians, and continues to do all things advantageous for the Salaminians both in public and private. Under good auspices, it was resolved by the deme of the Salaminians to praise Heraklitus the son of Asklepiades of Athmone, κτλ.

70.
IG II² 1227
131/0 B.C.

Ἐπὶ Ἐπικλέους ἄρχοντος ἐν ἄστει, ἐν Σαλαμῖνι δὲ Ἀνδρονίκ[ου]-
Μεταγελτινῶνος τετράδι μετ' εὐκάδας υἱ θεογένης Κ[α]λλι-
μάχου Λευκοναεὺς εἶπεν· υἱ ἐπειδὴ θεόδοτος Εὐστρόφου
Πειραιεὺς χειροτονηθεὶς γυμνασίαρχος εἰς τὸν ἐνιαυτὸν
τὸν ἐπὶ Ἐργοκλέους ἄρχοντος τὰς τε θυσίας ἐβουθ[ύ]τησεν 5
ἀπάσας τὰς καθηκούσας καὶ ὑπεδέξατο τοὺς ἀλειφο-
μένους πάντας· υἱ συνέτέλεσεν δὲ καὶ τὰ Ἑρμαῖα κα[ὶ] ὑ[πε]-
δέξατο πάντας ἀναλῶσας εἰς ταῦτα οὐκ ὀλίον· υἱ προ[σε]-
δαπάνησε δὲ καὶ πρὸς τὸ μερισθὲν αὐτῷ εἰς τὸ ἔλαιον ἐκ
τῶν ὑδῶν· υἱ ἀνέθηκεν δὲ καὶ ὄπλᾳ ὀκτῶ καὶ ἀνέγραψ[ε]ν τοῦ[ς]
νενικηκότας τοὺς δρόμους· ὁμοίως δὲ καὶ τοὺς τ[ὰ] κ[α]να [εἰ]- 10
ληφότας· υἱ ἐπανήγαγεν δὲ καὶ τὰς ἐπαναγωγὰς καθ' ἕκα[σ]-
τον μῆνα ποιούμενος ἐν ταῖς καθηκούσαις ἡμέραις·
ἦρξεν δὲ καὶ τὴν ἀρχὴν καὶ ἐν τοῖς λοιποῖς δικαίως κα[ὶ]
κατ[ὰ] τ[οὺς] νόμους φιλοτιμίας καὶ σπουδῆς οὐθὲν ἔλλε[λλ]- 15
πων· υἱ εἰς ταῦτα πάντα ἀνηλῶσας πλεον ἀργύριον·
ὠικοδόμησεν δὲ καὶ τὸν τοῦτον ἐκ τῶν ὑδῶν τῆς στο[ᾶς]
τὸν βλέποντα πρὸς νότον, υἱ καὶ περὶ τούτων πάντω[ν]
ἀπολελόγισται τεῦ βουλευτῆ καὶ τῷ δήμῳ, υἱ δέδωκε δ[ὲ] καὶ]
τὰς εὐθύνας· ὅπως ἐφάμιλλον ἦε πᾶσι τοῖς βουλομέ[νοις] 20
φιλοδοξεῖν εἰδόσιν ὅτι καταξίως τιμηθήσονται τ[ῶν]
εὐεργεσιῶν. υἱ ἀγαθεῖ τύχει δεδόχθαι τεῦ βουλευτῆ
τοὺς λαχόντας προέδρους εἰς τὴν ἐπιλοῦσαν ἐκ-
κλησίαν χρηματίσαι περὶ τούτων, γνώμην δὲ ξυμ-
βάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τεῦ βου- 25
λεῦ· υἱ ἐπαινέσαι τὸν γυμνασιάρχῆσαντα τὸν ἐνιαυ-
τὸν τὸν ἐπὶ Ἐργοκλέους ἄρχοντος θεόδοτον Εὐστρό-
φου Πειραιέα καὶ στεφανῶσαι αὐτὸν χρυσῷ στεφά-
νῳ κατὰ τὸν νόμον φιλοτιμίας ἔνεκεν τῆς εἰς τὸν δῆ-
μον τὸν Σαλαμινίων καὶ ἀνειπεῖν τὸν στέφανον 30

τοῦτον Διονυσίων τῶν ἐν Σαλαμῖνι τραγωδοῖς, ὅταν
 πρῶτον γίνηται ὕ καὶ Αἰαντείοις τῶν γυμνικῶν ἀγῶνι.
 ἀναγράφαι τόδε τὸ ψήφισμα τὸν γραμματέα τοῦ δή-
 μου εἰστήλας λιθίνας [δ]ύο ὕ καὶ στήσαι μίαν μὲν ἐν τῶν
 γυμνασίῳ ὕ μίαν δὲ ἐν τῶν ἐπιφανεστάτῳ τῆς ἀγο- 35
 ρᾶς τόπῳ. ὕ τῆς δὲ ἀναγορεύσεως τοῦ στεφάνου
 καὶ τῆς ἀναθέσεως τῶν στηλῶν ἐπιμεληθῆναι τοὺς
 ἐπιμελητάς, ὕ μερίσαι δὲ τὸν ταμίαν φιλοκλήν Πειραι-
 [έ]α ἐκ τῶν εἰς τὰ κατὰ ψήφισματα ἀναλίσκομένων
 [τῶ]ν δήμῳ. 40

vacat 0,02

Ὁ δῆμος ὁ Σαλαμινίων

in corona

θεόδοτον

Εὐστρόφου

Πειραιέα γυμνασι-

αρχήσαντα ἐπὶ Ε[ρ]- 45

γοκλέους ἄρ-

χοντος.

In the archonship of Epikles in the city, and Andronicus on Salamis;
 on the 24th of Metageitnion. Theogones the son of Kallimachos of
 Leukonoës proposed: Whereas Theodotus the son of Eustrophos of
 Peiræus, elected gymnasiarch for the year in which Ergokles was
 archon, performed all the proper sacrifices and took under his care
 all the young gymnasts; he also brought about the Hermaia and covered
 all of the expenses for it which was no small thing; he also con-
 tributed from his own private funds for the oil over and above what
 was allotted him; he set up eight shields and inscribed [the names]
 of those who won the races; he did likewise for those who won the
 baskets. He held the monthly naval manoeuvres on the proper days;
 he exercised his office also in all other matters justly and according
 to the laws, omitting nothing of honor or zeal. For all these things
 he spent much money. He also built, from his private funds, the

north wall of the stoa, and concerning all these things he gave his account before the Boule and the people and underwent the audit. In order that it may be a paradigm to all those wishing to seek honor knowing that they will be honored worthily for good deeds -- With good fortune it was decreed in the Boule that those presidents allotted for the coming ekklesia take care for these matters and refer the opinion of the Boule to the deme that it seems proper to the Boule to praise Theodotus, son of Eustrophos of Peiraeus, the gymnasiarch for the year in which Ergokles was archon, and to crown him with a gold crown, according to custom, on account of his beneficence towards the deme of Salamis; and to proclaim this crown at the tragedies of the Dionysia held on Salamis whenever they next take place and at the Aianteia in the gymnastic contest. [It is also decreed that] the secretary shall inscribe the resolution of the deme on 2 stone stelai and set one in the gymnasium and one in the most conspicuous place in the agora. The proclamation of the crown and the setting up of the stelai shall be handled by the epimeletes. The tamias, Philokles of Peiraeus, shall pay for it from the monies used by the deme for the things decreed.

THE DEME OF THE SALAMINIANS

(in corona)

Theodotus son of

Eustrophus

of Peiraeus

Gymnasiarch in the

archonship of

Ergokles

71.
IG II² 1228
116/5 B.C.

[- - - - -] γδόσει
 - - - - - ις ποιεῖσθ[αι] ντιθεμε-
 [ν - - - - -]ν [κ]ειμένους μόνους καταβάλῃσθω-
 [σαν λόγον ὧ]ν τε ἄν [λ]άβωσιν ἐμ προσόδωι καὶ ἀνηλώσωσιν ε[ἰ]ς [τὸν]
 [ένιαυτ]ὸ[ν] τὸ[ν] μετὰ Σαραπλῶνα ἄρχοντα· ὅν ὑποθέτωσαν δὲ καὶ 5
 [ἐάν τι προε]ισενέγκωσιν διαφόρου εἰς τὰ ἔργα· ὅ εἶναι δὲ τοῦς ἀνδρά-
 [σιν ἐπιμε]ληθεῖσιν καλῶς καὶ δικαίως τῆς κατασκευῆς τῶν προγε-
 [γραμμέν]ων ἔργων ἐπαινεθῆναι καὶ στεφανωθῆναι ὑπὸ τοῦ δήμου
 [τοῦ Σαλ]αμινίων ἕκαστον θαλλοῦ στεφάνωι εὐσεβείας ἔνεκεν καὶ κα-
 λο[κ]αγαθίας τῆς πρὸς τοὺς θεοὺς. ὅ ἀναγράψαι δὲ τόδε τὸ φήμισμα τὸν 10
 [γ]ραμματέα τοῦ δήμου εἰστήλην λιθίνην καὶ στήσαι εἰς τὴν ἐξέδραν,
 [τὸ] δὲ γενόμενον εἰς αὐτὴν ἀνήλωμα μερίσαι τοὺς ἐπὶ τὴν ἐπισκευήν·
 [ἀν]αγράψαι δὲ εἰς αὐτὴν καὶ τῶν ἐπιδεωκότων τὰ ὀνόματα καὶ πόσον
 ἐπέδωκεν, ἵνα τούτων συντελουμένων καλῶς ἔχη καὶ εὐσεβῶς τῷ
 δήμῳ τῷ Σαλαμινίων τὰ πρὸς τοὺς θεοὺς. ὅ τὸ δὲ φήμισμα τόδε [ἐ]- 15
 πειδὴ ἐστὶν περὶ ἱερῶν ἐπισκευῆς καὶ τῆς ἐπικοσμήσεως τῶν κοι[νων],
 [ἐ]πειδὴ καὶ ὁ στρατηγὸς κα[ὶ] οἱ ἐ[πι]μεληταὶ συναποφ[α]ίνονται,
 ἅπαν ἔ[στω]
 εἰς φυλακὴν. ὅ οἱ κατασκ[ευ]ῶντες τὰ ἱερὰ καὶ τὴν ἐξέδραν κατὰ
 τὸ φ[ή]-
 [φ]ισμα· οἷδε εἰρέθησαν· ὅ θεόδοτος Πειραιεύς· ὅ Ἀσχωρὼν Ἀξωνε[ύς],
 [Χ]αρικλῆς Λευκονοεύς. 20
 [Ο] δήμος ὁ Σαλαμινίων ὁ δήμος ὁ Σαλαμινίων ὁ δήμος ὁ Σαλαμινίων

in corona	in corona	in corona
θεόδο-	Ἀσχωρ-	Χαρι-
τον	να	κλῆν
Πειραιέα	Ἀξωνέ-	Λευκονο-
	α	έα

 25

...let them give an account of whatever they may receive in revenue and whatever they expend for the year after Sarapion was archon. And let them record in addition if they advance any money for the work. It is possible for the men if they oversee well and properly the preparation of the above inscribed works, to be praised and crowned by the deme of the Salaminians each with a crown of young olive shoots on account of their piety and reverence towards the gods and for the secretary of the deme to inscribe the decree on a stone stele and set it up in the exedra. The resultant expense for it, those commissioned for repairs shall pay. He will also engrave the names of those who contributed and how much each one gave. [These decisions have been made] in order that when these things are brought to completion, the religious affairs of the demos of the Salaminians might flourish. Since this decree concerns the repair of the shrines and the adornment of the common areas, and also since the strategos and the epimeletai join in supporting it, let there be every precaution [to uphold it]. The following are selected as those preparing the holy places and the exedra according to the decree: Theodotus of Peiraus; Aischron of Aixone; Charikles of Leukone.....

72.
IG II² 1260
307-304 B.C.

..... 29 5
..... 26 Ἑλληνι.....
..... 24 ἴλου τῶν ξέ[νων]
[διετέλει λέγων καὶ πράττω?]ν τὰ συμφέροντ[α Ἄ]-
[θηναίοις καὶ πᾶσιν τοῖς?] συμμάχοις καὶ [διὰ τ]- 5
[αὔτα ἐστεφάνωσαν αὐτὸν] οἱ σύμμαχοι ἄρε[της]
[ἔνεκα καὶ δικαιοσύνης· κ]αὶ ἐπὶ τοῦ Πειρα[ιέω]-
[ς κατασθεθεὶς· πλεύσας] ἐπὶ Σούνιον διεφ[ύλα]-
[ξεν τὸ φρούριον τῷ δήμ]ωι· καὶ περιπόλαρχ[ος]
[χειροτονηθεὶς· ὑπὸ τοῦ] δήμου ἐξήγαγεν εἰς [τ]- 10
[οὺς· δήμους τῶν περιπόλ?]ων τοὺς β[ου]λομένους
[διατηρῶν τὴν ἀσφάλεια?]ν τὴν ἐν τῇ χώρῃ καὶ
[ἐλθὼν· ἐπὶ τὰ ὄρια· φιλοτ]ίμως ἐπεμελήθη τῆς [φ]-
[υλακῆς τῆς χώρας· καὶ στ]ρατηγὸς χειροτονηθ
[εἰς ὑπὸ τοῦ δήμου εἰς Σα]λαμῖν[α] χρήματά τε πρ- 15
[οεδάνεισεν Σαλαμινί]οις εἰς τὴν ἐπισκευήν.
[τῆς πόλεως καὶ αὐτὸς ἐ]πεμελήθη τῶν τε τειχῶ-
[ν καὶ τῆς φυλακῆς δικα]ίως καὶ φιλοτίμως καὶ
[διὰ ταῦτα ἐστεφάνωσ]αν αὐτὸν· Σαλαμίνι[οι] αὐ-
[ρετῆς ἔνεκα καὶ δικαί]οσύνης τῆς εἰς εα[υ]τούς· 20
[καὶ νῦν χειροτονηθε]ῖ[ς ὑ]πὸ τοῦ δήμου στρατη-
[γὸς ἐπὶ τὴν· χώραν ἐπι]μεμέληται Σουνίου καὶ
[Ψαμνοῦντος καὶ τῆς ἄλ]λης παραλίας πάσης, ὁμ-
[οίως δὲ καὶ πάντων τῶν στρ]ατιωτῶν καλῶς καὶ
[φιλοτίμως καὶ κατὰ τὸν ἐπίπλ]ουν τῶν κακο[ποι]- 25
[οῦντων τὴν χώραν ἐβοήθησεν] καὶ διασέσωι[κε]
[- - - - - τῷ] δήμωι κ.....⁶

He continues to say and do the appropriate things for the Athenians and all their allies and because of these things, the allies crowned him in recognition of his excellence and sense of justice. Even though

he was stationed at Peiraeus, he sailed to Sounion and protected the fort for the people; and having been elected patrol commander by the people, he stationed in the demes those men of the patrols who wished that duty, [thereby] assuring safety in the countryside; and having gone to the borders he attended assiduously to the guard of the countryside; [when] elected general for Salamis by the deme he advanced money to the Salaminians for the rebuilding of the city and he himself took care of their walls and protection justly and honorably, and for these things the Salaminians crowned him on account of his virtue and sense of justice towards them; and now elected general for the countryside by the people, he has supervised Sounion and Rhamnous and all the other shore line and likewise he commanded all the soldiers well and with honor and he helped and saved the countryside in the sea raid of the criminals. . . .

73.

IG II² 1317

End of third century B.C.

Ἐπὶ λυ[σ]θέλδου ἄρχοντος Σκίροφοριφῶνός δευτέρα[υ· ἀγορᾷ κυρταί· -]
 σῆνος εἶπεν· ἐπειρή [ό] ταμίας καὶ οἱ συνεπεμελητ[αὶ καλῶς καὶ φιλοτι]-
 μως ἐπεμελήθησαν τῶν τε θυσ[ιῶν ὧ]ν π[ροσηκεν αὐτοὺς καὶ τῶν ἄλλων τῶν]
 περὶ τὸ κοινὸν τῶν θιασῶτων καὶ [προσανήλωσαν ἀργύριον παρ' ἑαυ]-
 τῶν· ἀγαθῆι τύχηι δεδόχθαι τοὺς θιασ[ώταις, ἐπαινέσαι αὐτοὺς καὶ στε]-
 φανῶσαι [ε]καστον [αὐ]τῶν θαλλοῦ σ[τεφάνω]ι ἀρετῆς ἕνεκα καὶ δικαιοσύ]-
 νης Νυκίαν ταμίαν, [Ναυ?]σίαν ἐπε[μελητήν, - - - ἐπεμελητήν, - - -]
 να ἐπεμελητήν, Στρατοκλῆν γρα[μματέα νε] γρα[μματοφύλακα· τὸν δὲ ταμίαν - - -]
 δῶρον μερίσαι [αὐ]τοῖς ἀπὸ τῶν [κοινῶν χρημάτων? - - - - δρα]-
 [χ]μῶς εἰς ἀν[άθημα? - - - - - στῆσαι ἐν τῶι]
 ἑρῶι τῆς [β]ενδόσο[s - - - - - - - - - - -]

10

Νυκίαν

In the archonship of Lysitheides, on the second of Skirophorion, in the main meeting -----sinos
 moved: Whereas the tamias and fellow caretakers set up the sacrifices which were assigned them well
 and honorably, as well as the other sacrifices of the association of the thiasotai, and they spent
 their own money for this; under good auspices it was decreed by the thiasotai to praise them and to
 crown each with a crown of a young branch of olive on account of their excellence and sense of
 justice; Nikias the tamias, Nausian, an epimelete, -----an epimelete, ----na, an epimelete,
 Stratokles the secretary; the tamias ----doros will pay the cost from the common funds.

74.
IG II² 2-3 part 2² 1590a
First half of 4th century B.C.

- - - - - αδ - - - - -
- - - - - αν[.]ο - - - - -
[.....¹⁰... τή]ν Συπταλ[λα]ν Μύρω[ν - - - - -]
[ἐγγυηταί]. Σμικυθίων Σμικύθο 'Ελευσίνιο[ς - - - - -]
[- - - 'Ε]λευσίνιος : [Δ Δ Δ : τήν. Βο(σ)φαγέαν [Ναύμαχος] 5
...⁶... δο Περιθοίδης : ἐγγυηταί Ναυσικλέους Να[υσικλέος]
[Ἀν]αγυράσιος : Δ Δ Δ [τ τ τ] : Βοειοτομῖαν : μι : Διόφαντο[ς - - - : ἐγ:]
'Αγνόθεος Πειραιεύς : [τ τ τ] : Κολοῦριν Ναύμα[χος - -]
[.]δ[ο] Περιθοίδης : ἐ[γ]γυη[τής] Σμικυθίων 'Ισον[δ]μ[ο - -]
. . : Δ [τ] : κεφάλ[αιον - - -] [τ τ τ].

.....10..... of Syptalia Myron [renter] [guarantors] Smikythios son
of Smikythos of Eleusis and ..5... of Eleusis: 80 drachmas: of
Bousphagea [Naumachos] ...6... DO Perithoides [renter]: guarantors:
Nausigenes son of Na[usikles] of [An]agyrasios: 34 drachmas:
Boeiotomia: Diophantos [---renter] ...guarantor: Agnotheos of Peiraeus:
2 drachmas, 3 obols: of Kolouris Nauma[chos] [.] D[O] Perithoides
[renter] guarantor Smikythion Ison[o]m[o---]...: 16 drachmas: Total
..... 2 drachmas, 3 obols.

75.
IG II² 2-3 part 3¹ 2800
First half of second century B.C.

ὁ δῆμος ὁ Σ[α]λαμινίων
στρατη[γ]ή[σαντ]α
Εὐφάνην Ἐπιγένου
Εὐωνυμέα. Δίης ἐποίησεν.

The deme of the Salaminians, [erects this statue of] Euphanes' son of Epigenes of Euonumon, when he was general. Dies made [this].

76.
IG II² 2-3 part 3¹ 3093
Early 4th century B.C. Found on Salamis

Διόδωρος Ἐξηκεστίδο
νικήσας χορῶν παίδων.

Παιδέας ἐδίδασκε.
Τηλεφάνης ἤϋλε Μεγαρεύς.
φιλόμηλος ἦρχε.

Diodorus son of Execestides having won in the chorus of Children

Paideas was the trainer; Telephanes of Megara, played the flute;
Philomel was archon.

77.
IG II² 2-3 part 3¹ 3830
Middle of the 4th century B.C. Found on Salamis

Νικοκλῆς Ἡγησίππου Ἀναγυράσιος.
εἰκόνα τήνδε ἀνέθηκεν [Ἀπή]μων πατὺρ ἑαυτοῦ
ἀθανάτοισι θεοῖς, κοσμῶν ἱερὰν Σαλαμῖνα.

Nikokles son of Hegesippus of Anagyrasios, dedicated this monument of Apemon, his father, to the immortal gods, adorning holy Salamis.