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Sources of Information and Extracts from the Ancient Authorities
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Excerpt
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CHRONOLOGICAL TABLES.

2 FIRST PERIOD. From the Earliest Times to the Migration of the Dorians and Herakleidæ.

FIRST PERIOD.

FROM THE EARLIEST TIMES TO THE MIGRATION OF THE DORIANS
AND HERAKLEIDÆ.

X—1104 B.C.

PREHISTORIC AGE.

Pelasgian tribes, the earliest inhabitants of Greece known to us (from legend), lay amid continual migrations the first foundation of civilised life, their progress being advanced by their struggles with one another and also by the foreign influence, which they first admit, then happily overcome. The way is paved for the development of a peculiar Hellenic nationality by several wars, undertaken more or less in concert, and by a national folk-lore, which arises chiefly from these wars and assumes artistic shape. With the establishment of the Dorians and Herakleidæ in the Peloponnese permanent settlements become general in all parts of Greece, and the first condition of a steady inner development is thus satisfied.

AUTHORITIES. Our historical knowledge of this period, so far as this is possible, is to be drawn from Hellenic legend, which lies before us, partly in the epic poems of Homer, Hesiod, and the so-called Homeric hymns, to all of which it gave birth, partly in the geographical writings of Strabo (born circ. 60 B.C. His work, *Γεωγραφικά* in seventeen books, was composed in the first years of the reign of the Emperor Tiberius) and of Pausanias (*Ἑλλάδος περιήγησις* circ. 150 A.D.), partly in the collection of Apollodorus (*Βιβλιοθήκη* in three books, circ. 140 B.C.), partly in later writings of various contents, e.g. in the Biographies of Plutarch (born 50 A.D.), in Diodorus Siculus (born 1 A.D.), in the *Ὀνομαστικόν* of Julius Pollux (circ. 180 A.D.), in Eusebius, a contemporary of Constantine the Great (*παντοδαπὴ ἱστορία* in two books; part of the first book is preserved in the *εὐαγγελικῆς ἀποδείξεως παρασκευή* of Eusebius himself, the second book in the Latin translation of

Hieronymus, and both books in an Armenian translation), in Synkellus (*ἐκλογὴ χρονολογίας* circ. 800 A.D.), and in the Scholia of Eustathius and others on Homer, and of Tzetzes on Lykophron (in xiith sæcl. A.D.). From these fragmentary records our history is pieced together. As for chronology, the so-called Marmor Parium yields some important materials. This is a marble table, found on the island of Paros, which was executed in the third century before Christ, and is now at Oxford: it contains a list of dates taken out of Greek history from the earliest times down to the year 264, with chronological notes: but the part preserved only goes down to 355 (it may be found printed in C. Müller's *Fragm. Histor. Græc.* vol. i.). Further, scattered notices are found in the fragments of the so-called logographi, Hekataeus, Pherekydes, Akusilaus, Hellanikus, and also in those of Ephorus; lastly, more numerous and of greater value, in Herodotus and Thucydides.

B. C.	(LEGENDARY) HISTORY.	GENEALOGY	
		of the most illustrious royal families in	
		<i>Argos.</i>	<i>Athens.</i>
1533 ¹⁾	Immigration of Kekrops from Sais in Lower Egypt into Athens ²⁾ .		Kekrops ³⁾ .
1500	.....	.....	Kranaus.
1466	Immigration of Danaus from Chemmis in Upper Egypt into Argos ⁴⁾ .	Danaus ⁵⁾ .	Atthis.
1433	.....	Hypermnestra = Lynkeus.	Erichthonius.

1) The chronology of this period is based, partly upon the genealogies of the most celebrated families, our accounts of which are in fair accordance; partly, upon the computation of the time of the Trojan war; for which latter see p. 8, obs. 25.

2) The legends of the immigrations of Kekrops, Danaus, Kadmus, and Pelops, originated at a later period, and have only so far a certain historical significance, as they exhibit the conviction of the Greeks themselves of an influence, which at a very remote period the East exercised upon the development of Greece. Of these, the legend of the immigration of Kekrops is the latest in its origin. Theopompus (in 1vth sæcl. B. C.) first mentioned a colony of Ægyptians at Athens (Fr. 172 ed. Müller); the statement that Kekrops came from Sais, is found first in Eusebius and other later writers. The older legend, based on the notion that the Athenians were aboriginal and pure from admixture with foreigners (see Int. obs. 15), made Kekrops into a twin-shaped being, in its upper part human, but from the hips downwards a snake [Demosth.] Epit. p. 1398. Justin. II, 6; and related of Erechtheus (or of Erichthonius, Isocr. Panath. p. 248. d. Apollod. III, 14, 6. Paus. J, 2, 5), that he was the son of the Earth, Hom. II. II, 546. Herod. VIII, 55. According to the Marm. Par., Kekrops commenced his reign in 1581, according to Eusebius in 1557, according to Hellanikus and Philochorus in 1607.

3) The chief passages referring to the royal houses at Athens are Apollod. III, 14, 15. 16. Paus. I, 2, 5. 5, 3. Strab. p. 397. Kekropia, the citadel of Athens, is said to have received its name from Kekrops.

This prince died without leaving a male heir; he was therefore succeeded by Kranaus (αὐτόχθων ὢν, Apoll. III, 14, 5); Atthis, daughter of Kranaus (from whom, it is asserted, the name Attica comes), married Amphiktyon, who, however, was expelled by Erichthonius. For the names of the country and people cf. Herod. VIII, 44: Ἀθηναῖοι δὲ ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ελλάδα καλεομένην ἦσαν Πελασγοὶ οὐνομαζόμενοι Κραναιοί, ἐπὶ δὲ Κέκροπος βασιλεὺς ἐπεκλήθησαν Κεκροπίδαι, ἐκδεξαμένου δὲ Ἐρεχθέος τὴν ἀρχὴν Ἀθηναῖοι μετονομάσθησαν, Ἴωνος δὲ τοῦ Διούθου στρατάρχειω γενομένου Ἀθηναῖοισι ἐκλήθησαν ἀπὸ τούτου Ἴωνες.

4) See Herod. II, 43, 91. Paus. II, 16, 1 and the most detailed account of all, Apollod. II, 1. According to this latter passage Danaus, like his brother Ægyptus, before whom he flies from Chemmis, is a descendant of Ino, see Int. obs. 28 (Ino—Epaphus—Libye—Belus—Egyptus, Danaus). Gelanor, on the arrival of Danaus at Argos, makes over the sovereignty to him; and this the latter then bequeaths to Lynkeus, the consort of his daughter Hypermnestra. For his 50 daughters cf. Strab. p. 371: αἱ (i.e. the springs at Argos) ταῖς Δαναΐσιν ἀνάπτουσιν, ὡς ἐκείνων ἐξευρουσῶν, ἀφ' οὗ καὶ τὸ ἔπος εἰπεῖν τοῦτο. “Ἀργος ἀνυδρον ἐὼν Δανααὶ θέσαν Ἀργος ἐνυδρον,” and for Danaus himself, id.: Τὴν δὲ ἀκρόπολιν τῶν Ἀργείων οἰκίσαι λέγεται Δαναός, ὃς τοσούτον τοὺς πρὸ αὐτοῦ δυναστεύοντας ἐν τοῖς τόποις ὑπερβαλέσθαι δοκεῖ, ὥστε κατ’ Εὐρύπιδην “Πελασγίωτας ὠνομασμένους τὸ πρὶν Δαναοὺς καλεῖσθαι νόμον ἔθηκ’ ἀν’ Ελλάδα.”

5) Apollod. II, 1 ff. Paus. II, 16.

4 FIRST PERIOD. From the Earliest Times to the Migration of the Dorians and Herakleidæ.

B. C.	(LEGENDARY) HISTORY.	GENEA of the Hellenes.
1400	Flood of Deukalion ⁶).	Deukalion ⁷).
1366	Immigration of Kadmus from Phœnicia into Thebes ⁸).	Hellen.
1333	.....	Æolus ¹⁰), Dorus ¹¹), Xuthus.
1300	.....	Ion, Achæus ¹²).

6) The oldest home of the legend of the flood of Deukalion was the valley of Dodona (cf. Int. obs. 6), see Aristot. Meteorol. I, 14: ὁ καλούμενος ἐπὶ Δευκαλίωνος κατακλυσμός· καὶ γὰρ οὗτος περὶ τὸν Ἑλληνικὸν ἐγένετο μάλιστα τόπον καὶ τοῦτου περὶ τὴν Ἑλλάδα τὴν ἀρχαίαν· αὕτη δ' ἐστὶν ἡ περὶ Δωδώνην καὶ τὸν Ἀχελῷον· οὗτος γὰρ πολλαχοῦ τὸ ρεῦμα μεταβέβηκεν· ὥκουν γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Γραικοί, νῦν δ' Ἕλληνες. With Deukalion and his descendants the legend migrated to Thessaly, Apollod. I, 7, 2 (in this case Deukalion's ark landed, according to Hellanikus, Schol. Pindar, Ol. IX, 64, on Othrys, or again, according to Apollod. loc. cit., on Parnassus upon the peak Lykorea), and still further to Lokris, Boeotia, even to Attica, in all which countries Parnassus was regarded as the landing-place of Deukalion, Schol. Pind. loc. cit. Strab. p. 332, 425. Paus. I, 18, 7. 40, I. X, 6, 1. Marm. Par.

7) Deukalion, the son of Prometheus (the fire-giver and consequently the author of civilisation), see Apollod. I, 7, 2. Hesiod and Hellanikus in Schol. Apollon. III, 1085. 1086, lived according to Arist. loc. cit. in Dodona, or according to Schol. Pind. loc. cit. in Opus, or in Kynos, see id. and Strab. 425, or in Lykoreia in Phokis, see Marm. Par., or in Delphi, see Plut. Quæst. Gr. p. 292; according to Dionys. Hal. I, 17 he is thought to have migrated (from Parnassus) to Thessaly, cf. Strab. p. 432. But according to the common tradition his son Hellen is said to have first founded a settlement. For him and his descendants see Hesiod in Tzetzes on Lykophr. 284: Ἕλληνας δ' ἐγένοντο θεμιστοπόλοι βασιλῆες | Δωρὸς τε Ξουθὸς τε καὶ Αἰόλος ἱππιόχαρμης, | Αἰολίδαί δ' ἐγένοντο θεμιστοπόλοι βασιλῆες | Κρηθεὺς ἦ δ' Ἀθάμας καὶ Σίσυφος αἰολομήτης | Σαλμωνεύς τ' ἄδικος καὶ ὑπέρθυμος Περέρρης. Æolus generally passes for his eldest son, to whom accordingly the father's sovereignty in Thessaly descends, whilst the two other sons emigrate to seek new homes, see Strab. p. 383. Konon in Phot. p. 437. For the conception of Thucydides as to the method, in which the extension of the Hellenes took place, and their earliest ethnographical relations generally, see the locus classicus I, 3: Πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλὰς· δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξυμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνων τοῦ Δευκαλίωνος καὶ πάνν οὐδὲ εἶναι ἢ ἐπικλησῖς αὕτη, κατὰ ξῆνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἐαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἕλληνας δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυράντων καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφέλῃ ἐς τὰς ἄλλας πόλεις καθ' ἐκάστους μὲν ἦδη τῇ ὁμίλῃ μᾶλλον καλεῖσθαι Ἕλληνας, οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκκησθαι. τεκμηριῶ δὲ μάλιστα Ὅμηρος· πολλὰ γὰρ ὕστερον ἐτι καὶ τῶν Τρωικῶν γενόμενος οὐδαμῶς τοὺς ξυμπαντας ἀνόμασεν οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεισι καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ· οὐ μὴν οὐδὲ βαρβάρους εἶρηκε διὰ τὸ μηδὲ Ἑλληνάς πω, ὥς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἐν ὀνομα ἀποκεκρίσθαι· οἱ δ' οὖν ὥς ἕκαστοι Ἕλληνες

κατὰ πόλεις τε ὅσοι ἀλλήλων ξυνέσαν καὶ ξυμπαντες ὕστερον κληθέντες—, with which Herodotus also agrees, when he calls (VIII, 44) Ion a στρατάρχης of the Athenians. The passages in Homer are Il. II, 684. XVI, 595. Od. I, 344. XI, 495. XV, 80. For the primitive seats of the Hellenes see Strab. loc. cit. and p. 431. According to Apollodorus in Strab. p. 370 the name Hellenes, as a collective name of the Greeks, occurs first in Hesiod and Archilochus, therefore in 8th sæcl. B.C., and it is exceedingly probable, that at this very time, with the growing consciousness of a common nationality, the belief in their common descent from Hellen and Deukalion gradually grew up and established itself among the Hellenes.

8) Kadmus, son of Agenor, Eurip. Bacch. v. 171, of Tyre in Phœnicia, Herod. II, 49. Eurip. Phœn. v. 639 (but also according to others of Sidon, Eurip. Bacch. loc. cit., or even of Thebes in Egypt, Diodor. I, 23. Paus. IX, 12, 2), was sent forth by his father to search for Europa, who had been carried off by Zeus, and came by way of Krete, Rhodes (Diodor. V, 58), Thera (Herod. IV, 147), Samothrace, Lemnos, Thasos (Herod. II, 44. VI, 47), to Boeotia, where, at the instance and under the guidance of the oracle at Delphi, he founded the Kadmea, and by sowing the dragon's teeth created a new race, that of the Σπαρτοί, see Paus. IX, 12, 1. Schol. Eurip. Phœn. 638. Aristoph. Ran. 1256. Kadmus (from the Phœnician word Kedem, land of the morning) is the representative of the Phœnician colonisations of the Greek islands and mainland and of the influence of the Phœnicians upon the development of the Greeks. Besides the colonies on the above-mentioned spots, which were everywhere founded with a view to commerce and mining, Cyprus and Kythera are also mentioned as seats of Phœnician settlers, see Herod. I, 105. Furthermore the service of Aphrodite Urania (= the Astarte of the Phœnicians) at Athens and Corinth (Paus. I, 14, 6. Strab. p. 379), the worship of Melikertes (= the Phœnician god Melkarth) at the latter place (Plut. Thes. 25), the sacrifice of human victims amongst the Minyæ (see infr. obs. 21), and the subjection of Attica and Megara under the rule of Krete (see infr. obs. 16 and 20), all point back to a time, in which at all these places Phœnician settlements exercised a ruling influence. As an example of their influence upon the culture of the Greeks, special prominence is usually given to the introduction of the alphabet, which is ascribed to them; see especially Herod. V, 58: Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι—ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν Ἑλλήσιν ὥς ἐμοὶ δοκεῖν, πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες, μετὰ δὲ χρόνον προβαίνοντος ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ρυθμὸν τῶν γραμμάτων. Περιοίκεον δὲ σφῆας τὰ πολλὰ τῶν χωρίων τοῦτον τὸν χρόνον Ἕλλήνων Ἰωνες, οἱ παραλαβόντες διδασχῇ παρὰ τῶν Φοινίκων τὰ γράμματα μεταβρῦθυσαντες σφῶν ὀλίγα ἐχρέοντο· χρεόμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα Φοινικῆμα κεκλησθαι. Cf. Diod. III, 67. Plin. H. N.

LOGY

of the most illustrious royal families in

Argos.	Athens.	Thebes.
Abas.	Pandion.	
|	|	Kadmus.
Akrisius, Prœtus ⁹).	Erechtheus.	|
|	Kreusa = Xuthus, Kekrops II.	Polydorus.
Danae = Zeus.	|	|
|	Ion ¹³), Pandion II.	Labdakus.
Perseus ¹⁴).		

VII, 56. Hygin. Fab. 277. That the Greek alphabet is related to the Phœnician is clearly proved by the names and original forms of the Phœnician and Greek letters.

9) Akrisius and Prœtus were at war with one another: Prœtus was expelled by his brother, but established himself at Tiryns, and there asserted himself, whilst Akrisius remained at Argos, see Paus. II, 16, 2. Apollod. II, 2, 1. Strab. p. 372 and 373. Cf. Hom. II. VI, 152—210. Of the walls, with which according to the legend the Cyclopes surrounded Tiryns, Apollod. II, 2, 2. Paus. II, 16, 2, important remains are still preserved—one of the most remarkable monuments of the so-called Cyclopean structure.

10) A most important passage with regard to the fortunes and wanderings of the three brothers is that already cited from Strabo (p. 383): *φασί δὲ Δευκαλίωνος μὲν Ἑλλήνα εἶναι, τοῦτον δὲ περὶ τὴν Φθίαν τῶν μεταξὺ Πηγίου καὶ Ἀσωποῦ δυναστεύοντα τῷ πρεσβυτάτῳ τῶν παίδων παραδόναι τὴν ἀρχήν, τοὺς δ' ἄλλους ἔξω διαπέμψαι ζητήσοντας ἰδρυσὶν ἕκαστον αὐτῷ· ὣν Δῶρος μὲν τοὺς περὶ Παρνασσὸν Δωριέας συνοικίσας κατέλιπεν ἐπώνυμους αὐτοῦ, Ξούθος δὲ τὴν Ἐρεχθεῖος θυγατέρα γήμας ᾤκισε τὴν Τετράπολιν τῆς Ἀττικῆς, Οἰνόνην, Μαραθῶνα, Προβάλινθον καὶ Τρικρόρυθον.* Later, the greater part of all the Hellenes was comprehended under the name Æolians, see Strab. p. 333: *πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται*: thus to Æolus was attributed an especial wealth of posterity. According to the passage quoted obs. 7, he had five sons, Kretheus, Athamas, Sisyphus, Salmoneus, Perieres; according to Apollod. I, 7, 4 he had seven sons (in addition to those mentioned Deion and Magnes) and five daughters; according to others the number was still greater, and from these sons and daughters were derived the old ruling families in numerous towns and districts; thus from Sisyphus (for whom see Hom. II. VI, 152 ff. Od. XI, 593 ff. Paus. II, 1, 2) the rulers of Corinth are said to be descended, from Athamas those of the Minyan Orchomenus, from Kretheus those of Iolkus, and from Kretheus again Neleus and Nestor at Pylus, etc.

11) For the Dorians see the important passage Herod. I, 56: *Δωρικὸν γένος—πολυπλάνητον κάρτα· ἐπὶ μὲν γὰρ Δευκαλίωνος βασιλεὺς οἰκεε γῆν τὴν Φθιήτην· ἐπὶ δὲ Δῶρου τοῦ Ἑλλήνος τὴν ὑπὸ τὴν Ὀσσαν τε καὶ τὸν Οὐλύμπιον χώραν, καλεομένην δὲ Ἰστιαίητην· ἐκ δὲ τῆς Ἰστιαίητιδος ὡς ἐξανέστη ὑπὸ Καδμείων, οἰκεε ἐν Πίνδῳ Μακεδόνι καλεόμενον· ἐνθεύτην δὲ αὐτὺς ἐς τὴν Δρυοπίδα μετέβη καὶ ἐκ τῆς Δρυοπίδος οὕτως ἐς Πελοπόννησον ἔλθόν Δωρικὸν ἐκλήθη.* For the first settlements of the Dorians in Hestiaotis cf. besides Diod. IV, 37, 67, Strab. p. 437. 475. 476.

12) See the passage of Strabo (p. 383) quoted in obs. 10, which in reference to the sons of Xuthus proceeds thus: *τῶν δὲ τούτου παίδων Ἀχαιοὺς μὲν φόνον ἀκούσιον πράξας ἐφυγεν εἰς Λακεδαίμονα καὶ Ἀχαιοὺς τοὺς ἐκεῖ κληθῆναι παρεσκεύασεν, Ἴων δὲ τοὺς μετ' Εὐμόλπου νικήσας Θρᾷκας οὕτως ἠδδοκίμησεν, ὥστ' ἐπέτρεψαν αὐτῷ τὴν πολιτείαν Ἀθηναῖοι. ὁ δὲ πρῶτον μὲν εἰς τέτταρας φυλὰς διείλε το πλῆθος, εἴτα εἰς τέτταρας βίους.—οὕτω δὲ πολυανδρῆσαι τὴν χώραν τότε συνέπεσεν, ὥστε καὶ ἀποικίαν τῶν Ἰώνων ἔστειλαν εἰς Πελοπόννησον Ἀθηναῖοι καὶ τὴν χώραν ἣν κατέσχον ἐπώνυμον ἐαυτῶν ἐποίησαν Ἴωνίαν ἀντ' Αἰγιάλου κληθεῖσαν, οἳ τε ἄνδρες ἀντὶ Αἰγιάλεων Ἴωνες προσηγορεύθησαν εἰς δώδεκα πόλεις μερισθέντες.* Cf. Paus. VII, 1, 2 (according to which passage Achæus returned to Thessaly). Herod. VII, 94. Euripid. Ion, v. 59 ff. (according to which Ion is the son of Apollo and Kreusa, but adopted by Xuthus). But Achæus at the same time passed for a Pelasgian, see Introduction obs. 10, cf. also Paus. loc. cit., which makes the sons of Achæus, Archandrus and Architeles, come from Thessaly to Argos in the time of Danaus; but even the Ionians are looked upon by Herodotus as Pelasgians, see I, 56. VII, 94. Such a proof as the genealogy, which connected the Ionians and Achæans with the Hellenic stock, had by no means found full or universal recognition.

13) Ion (who, according to Conon Narrat. 27, was also made king of Attica) is held to be the founder of the four Athenian tribes (φυλαί), see Herod. V, 66: *τετραφύλους ἐόντας Ἀθηναίους δεκαφύλους (ὁ Κλεισθένης) ἐποίησε, τῶν Ἰωνος παίδων Γελέοντος καὶ Αἰγυκρέος καὶ Ἀργάδεω καὶ Ὀπλητος ἀπαλλάξας τὰς ἐπωνυμίας.* Cf. Euripid. Ion v. 1579 ff. Pollux VIII, 109. Plut. Solon. 23. The names of the four tribes: *Γελέοντες* (other readings: *Τελέοντες*, *Γεδέοντες*), *Ὀπλητες*, *Αἰγυκορεῖς*, *Ἀργαδεῖς*.

14) See Apollod. II, 4, 1—5. Paus. II, 16. Schol. Apollon. IV, 1091. After Perseus had escaped the machinations of his grandfather, who in consequence of an oracle apprehended death at his hands, and had performed marvellous exploits in other lands (cutting off Medusa's head, rescuing Andromeda), he returned to Argos, sought out his grandfather in Pelasgiotis, who had retired thither to avoid him, killed him unintentionally by a quoit-throw, then, returning to the Peloponnese, exchanged Argos, which had been rendered distasteful to him by his grandfather's death, for the territory of Tiryns, the heritage of Megapenthes the son of Prœtus; there he built himself a new town and citadel, Mykenæ. Important remains of both are still in existence; of the citadel, the gate with two lions represented in relief above it; of the town, besides other less important ruins, the so-called treasure-house of Atreus. On this point cf. Paus. loc. cit. § 4 and 5.

6 FIRST PERIOD. From the Earliest Times to the Migration of the Dorians and Herakleidæ.

B. C.	(LEGENDARY) HISTORY.	GENEALOGY of the Hellenes.
1266	Immigration of Pelops from Asia Minor into Elis ¹⁵).	<i>Dorus.</i>
1233	.....	Ægimius ¹⁹).
1225	Argonautic Expedition ²¹).	|
1213	Expedition of the Seven against Thebes ²²).	Pamphylus, Dymas.
1200	.....

15) Pelops was, according to the (later) legend, the son of Tantalus, king of Mysia, or Phrygia, or Lydia, or Paphlagonia, Paus. II, 22, 4. V, 13, 4. Diodor. IV, 74. Strab. p. 571. 580. Schol. Pind. Ol. I, 27. Expelled from his home by Ilus, the king of Troas, he comes to Pisa, conquers the king Ænomaus in a chariot race, and wins, as the prize of his victory, the king's daughter Hippodameia and his kingdom Elis, see esp. Pindar. Ol. I, 67 ff. Paus. V, 17, 4. 10, 2. VI, 21, 9. Homer knows Tantalus Od. XI, 581, and also πῶλος Pelops, Il. II, 104, but knows nothing of the descent of Pelops from Tantalus or of his immigration into Greece. For the proverbial wealth and power of Pelops see Thuc. I, 9: Λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννησίων μνήμη παρὰ τῶν πρότερον δεδεγμένοι Πέλοπα τε πρώτον πλήθει χρημάτων, ἃ ἦλθεν ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπύρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα ὅμως σχεῖν καὶ ὕστερον τοῖς ἐγγόνοις ἔτι μείζω ξυνεχέσθηναι.— For the name Peloponnese cf. Int. obs. 19.

16) King Pandion II, according to the legend, divided his kingdom (which also comprised Eubœa and Megaris) amongst his four sons mentioned above; Ægeus, as the eldest, received Kekropia; Nisus the Isthmus and Megaris; Lykus Marathon with Eubœa; Pallas the mountainous district in the east and south of the peninsula (cf. the distribution of the country into 4 parts, Aktsæ, Mesogæa, Paralia, Diakris, Pollux VIII, 109), see Sophokles in Strab. p. 392. Schol. Aristoph. Lysistr. 58. Lykus was expelled by Ægeus, Herod. I, 173; Nisus lost his life through an invasion of king Minos of Krete, Apollod. III, 15, 8, in which Megaris was also taken, and Ægeus compelled to pay a tribute (consisting of 7 youths and 7 maidens, who had to be sent every nine years to Krete, there to be sacrificed to the Minotaur), Apollod. loc. cit. Plut. Thes. 15. Paus. I, 27, 9.

17) Herakles, the son of Zeus and Alkmene, connected both by Alkmene and Amphitryon with the Perseid family, was born at Thebes, Hom. Il. XIX, 97 ff.; for Amphitryon had killed his uncle and father-in-law Elektryon, and had therefore fled from Mykenæ, see Hesiod, Scut. Herc. v. 11. 80. Hated and persecuted by Hera, he was in consequence of a rash oath of Zeus (see Hom. Il. loc. cit.) compelled to serve Eurystheus, a far paltrier man, by whose orders he performed difficult and demeaning tasks, Hom. Il. VIII, 362. Of these tasks Homer only mentions one, that he fetched up the hound of Hades from the lower world and brought it to Mykenæ, Il. V, 395. Odys. XI, 622; further, reference is made in Homer to the murder of Iphitos, Od. XXI, 22—30, to the murder of the sons of Nestor, Il. XI, 690 ff., and to his expedition against Troy, Il. XX, 145. XXI, 442; Homer knows nothing of the later legends of his death, see Il. XVIII, 115. Od. XI, 600 ff. In Hesiod mention is found of some few other legends, e.g. that of the Nemean lion, Theog. 326—332, of the Lernæan hydra,

id. 314 ff., of the oxen of Geryones, id. 287, of the slaughter of the eagle, which devoured the liver of Prometheus, id. 530, and of Kyknus, Sc. Herc. 122 ff. All else belongs to the further development of the myth; which process was completed, partly under Phœnician influence (of Melkarth), partly in conformity with new ideas springing up amongst the Hellenes themselves: hence the twelve labours, the motive of the bondage under Eurystheus, the voluntary death by burning on Æta (Soph. Trachin.), etc. The whole myth is presented in its most perfect form in the connected arrangement of the various details by Apollodorus II, ch. 4, 5 to ch. 7. Cf. also Xen. Mem. II, 1, 21.

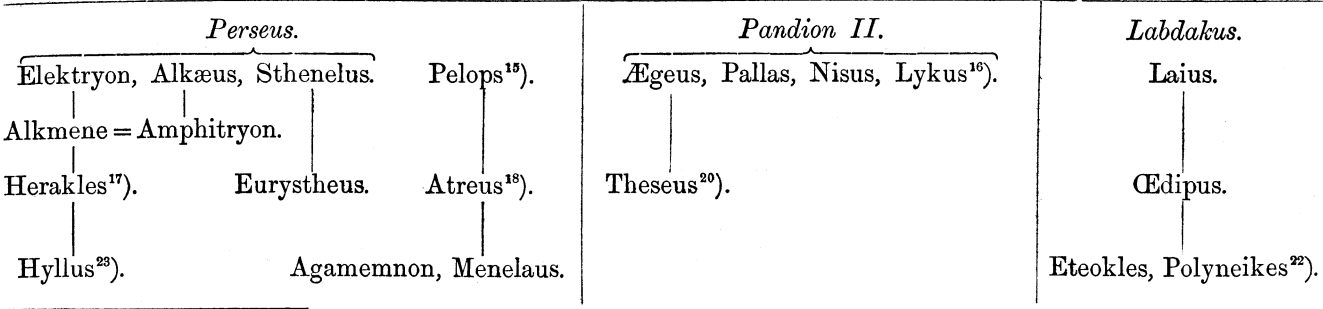
18) With Atreus the sovereignty of Mykenæ passed from the Perseidæ to the Pelopidæ. That is to say, Sthenelus married Nikippe, the daughter of Pelops, Apollod. II, 4, 5, and made over the sovereignty of Midea to the two sons of Pelops, Atreus and Thyestes; see id. § 6. But when Eurystheus marched to Attica against the Herakleidæ and lost his life in the battle (see obs. 23), Atreus was first raised to be regent, then to be the successor of Eurystheus, see Thuc. I, 9. The sovereignty of Mykenæ next passed to Agamemnon, the elder son of Atreus, while the younger son through his marriage with Helena, the daughter of Tyndareus (Apollod. III, 10, 6. 7), became possessed of Sparta. For the genealogy of the Atridæ see Hom. Il. II, 105 ff.; for their power see the continuation of the passage quoted from Thucydides in obs. 15, (I, 9):—καὶ τῶν Περσείδων τοὺς Πελοπίδας μείζους καταστῆναι· ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν καὶ ναυτικῶ ἅμα ἐπὶ πλέον τῶν ἄλλων ισχύσας τὴν στρατιάν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι· φαίνεται γὰρ ναυσὶ τε πλείεσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχών, ὥς Ὅμηρος τοῦτο δεδήλωκεν (Il. II, 576, 610), εἰ τῷ ἱκανὸς τεκμηριώσαι· καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παραδόσει εἰρηκεν αὐτὸν πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν (Il. II, 108). οὐκ ἂν οὖν νήσων ἔξω τῶν περικοιδῶν (αὐταὶ δ' οὐκ ἂν πολλὰ εἴησαν) ἡγερώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

19) Herakles assisted the Dorian Ægimius (or Æpalius, Strab. p. 427) in the struggle against the Lapithæ; in return for which Ægimius, conformably to the condition laid down by Herakles, adopted his son Hyllus and made over to him the third part of his territory and the succession to the crown, Apollod. II, 7, 7. Diod. IV, 37. Pind. Pyth. I, 62. V, 66. Hence the union of the Dorians and Herakleidæ, and hence too the division of the Dorians into the three tribes of the Ὑλλεῖς, Πάμφυλοι and Δυμῆνες, see Herod. V, 68. Steph. Byz. s. v. Δυμῆνες.

20) Theseus, son of Ægeus (or Poseidon) and Æthra the daughter of king Pittheus of Trœzen, see Apollod. III, 16, 1. Plut. Thes. 3. Paus. I, 27, 8, was brought up in Trœzen: then, on his way to Athens, he slew Periphetes, Sinis, the Krommyonian sow, Skiron, Kerkyon,

LOGY

of the most illustrious royal families in Argos, Athens, and Thebes.



Damastes or Prokrustes, Plut. Thes. 6—11; then subdued and exterminated the Pallantidæ, the sons of Pallas (see obs. 16), Plut. 13, caught the Marathonian bull, Plut. 14. Paus. I, 27, 9, next slew the Minotaur and thereby put an end to the tribute (obs. 16), Plut. 15—22, cf. Hom. Od. XI, 321. Schol. Hom. II. XVIII, 590; and when, after the death of Ægeus, he had himself come to the sovereignty, he made Athens the central point and seat of government for the whole country, by abolishing the deliberative assemblies in the single districts as hitherto constituted, and combining them in the Prytaneium at Athens (*συντοκισμός*, feast of the *συντοκία* and of the *παναθήναια*), Plut. 24. Thuc. II, 15; invited strangers to Athens and founded the feast of the *μετοικία*, Plut. loc. cit.; divided the whole of the people into the three orders of the *εὐπατρίδαι*, *γεωμόροι* and *δημιοῦργοι*, Plut. 25, furthermore conquered the Amazons, who had invaded Attica, Plut. 26. 27. Paus. I, 2, 1. 17, 2. Æsch. Eumen. 685, reduced Megaris again to subjection, and founded the Isthmian games, Plut. 25; but was nevertheless, in spite of these heroic deeds and services (he is said also to have wished to set aside the monarchy and to introduce a democracy, Plut. 25. Thuc. II, 15), during his absence with his friend and comrade Peirithous in the attempt to carry off Kora for the latter, Plut. 31. Apollod. III, 10, 7, supplanted in the sovereignty by Mnesteus, who stirred up the nobles against him; finally he died in Skyros, Plut. 30—35. For the succession of kings, see p. 12, obs. 9.

21) In the legend of the voyage of the Argonauts the scene is laid at Iolkus and Halus on the Pagasæan Gulf, which in consequence of their favourable situation (see Int.) had probably at a very early time raised themselves, like Corinth, to great prosperity by commerce and sea-traffic, and attained great wealth; and for this very reason necessarily recommended themselves to the Phœnicians as places to settle at. In Halus (Herod. VII, 197. Strab. p. 433, or perhaps in Orchomenus, Paus. IX, 34, 5) dwelt Athamas, king of the Minyæ, son of Æolus (Hesiod in Tzetzes ad Lykophr. 284. Apollod. I, 7, 3), who by Nephele begot Phrixus and Helle, and afterwards Learchus and Melikertes by Ino (cf. obs. 8). After his death he was succeeded by his brother Kretheus, of whose 5 sons, Pelias, Neleus, Æson, Pheres, Amythaon (Hom. Od. XI, 254, ff.), the first mentioned made Iolkus the seat of his rule, and from hence despatched Jason, son of Æson, whom he had robbed of his share in the sovereignty, to fetch back the golden fleece of Phrixus. This is the outline or framework, in which the Argonaut legend is set; and for it see Hom. II. VII, 467. Od. XII, 69—72. Hesiod Theog. 955—962. 991—1003. Fragm. 85. 86. 111. 114. 145. 183. Pindar. Pyth. IV. Herod. I, 2. IV, 179. VII, 197. Apollod. I, 9. Paus. IX, 34, 4. I, 44, 11. By degrees all celebrated heroes of the time were claimed by the legend as participators in the voyage: besides Argus, the builder of the ship Argo, Herakles, Orpheus, Kastor and Polydeukes, Theseus, Peleus, Telamon, Idas and Lynkeus, Zetes and Kalais, Meleagrus etc., see Apoll. I, 9, 16. The goal of the expedition, at first conceived only as at an indefinite distance, becomes

fixed, in proportion as the east (after the VIIIth century) becomes better known, and so the route is described with increasing exactness with the chief stations Lemnos, Lampsakus, Kyzikus, Herakleia, Sinope. But at the same time all that the Greeks knew of legendary sea-voyages and sea-adventures, was gradually incorporated in the legend, so especially by Apollonius (circ. 200 B. C.) in his epic poem, the Argonautica. The connexion of the Argonautic legend with Phœnician influence, besides the name Melikertes and the adoration paid to Melikertes as to a god, is still further attested by the intended sacrifice of Phrixus and Helle, by the common belief at Halus, which, as the sequel of the meditated crime, was still retained in the fifth century, that if the head of the house of the Athamantidæ allowed himself to be seen in the Prytaneium there, he must be sacrificed to Zeus Laphystius (i. e. the devourer), Herod. VII, 197, and by the close connexion of the legend with Lemnos, a chief centre of Phœnician settlements, etc.

22) The genealogy of the house of Kadmus, see Herod. V, 59—61. Apollod. III, 4, 2. 5, 5 ff. Paus. IX, 3. The Œdipus legend—for the earlier and simpler form of which, differing in several points from the later, see Hom. Od. XI, 271—280. II. XXIII, 680. Paus. IX, 5, 5. Pind. Ol. II, 43—45—was afterwards expanded and recast by the tragic poets in the form in which it appears, notably in the ‘Seven against Thebes’ of Æschylus, in the ‘Œdipus Rex’ and the ‘Œdipus at Kolonus’ of Sophokles, and in the ‘Phœnissæ’ of Euripides; also in the compilation of Apollodorus, III, 5, 7—9. For the expedition of the Seven, with regard to which there are found, even in Homer, several details chiefly concerned with Tydeus, II. IV, 376. V, 802. X, 285, see the collection of the various legends, Apollod. III, 6. The names of the Seven: Adrastus (for whom see Herod. V, 67. Pind. Nem. IX, 25—65, grandson of Bias), Amphiaraus (who was enticed by his wife Eriphyle to take part in the war, Hom. Od. XI, 327, great-grandson of Melampus; but Bias and Melampus, grandsons of Kretheus, the son of Æolus, were by Proetus placed in possession, each of a third, of the kingdom of Argos, Herod. IX, 34. Apollod. II, 2, 2. Paus. II, 18, 4. Diod. IV, 86), Kapaneus (the descendant of Proetus in the fourth generation), Hippomedon, Parthenopæus, Tydeus, Polyneikes, see Apollod. III, 6, 3. On the way to Thebes the Nemean games were founded, Apollod. id. § 4.

23) Herakles had entrusted his children to Keyx, the sovereign of Trachis. But at the demand of Eurystheus he sent them away to Theseus, with whom they found shelter and protection. In consequence of this, Eurystheus invaded Attica, but was defeated in a battle on the field of Marathon, and killed, see Apollod. II, 8, 1. Paus. I, 32, 5. 44, 14. Herod. IX, 27. Thuc. I, 9. Cf. Strab. p. 377. Diod. IV, 57. Hyllus, after waiting in compliance with the oracle for the third harvest, thereupon marched towards the Peloponnese, to subdue his heritage, the kingdom of the Perseidæ, but was slain at the Isthmus in a duel with Echemus of Tegea, see Herod. IX, 26. Apollod. II, 8, 2. Paus. I, 41, 3. 44, 14. VIII, 5, 1. 45, 2. Diod. IV, 58.

8 FIRST PERIOD. From the Earliest Times to the Migration of the Dorians and Herakleidæ.

B. C.	(LEGENDARY) HISTORY.
1200	.....
1198	Expedition of the Epigoni against Thebes ²⁴).
1193—1184 ²⁵)	Trojan War ²⁶).
1166	.....
1133	.....
1124	Invasion of the Thessalians into what is now called Thessaly; the Bœotians expelled from Arne in Thessaly ²⁷).
1104	The Dorians under the conduct of the Herakleidæ, Temenus, Aristodemus, and Kresphontes in the Peloponnese; the Ætolians under Oxylyus in Elis ²⁸).

24) According to Apollodor. III, 7, 2 the expedition of the Epigoni was ten years later than that of the Seven; yet on account of Hom. II. VI, 222, we must suppose an interval of at least 15 years. Those taking part in the expedition are the sons of the Seven (hence Epigoni), viz. Ægialeus, son of Adrastus, Diomedes, son of Tydeus, Sthenelus, son of Kapaneus, Promachus of Parthenopæus, Thersandrus of Polyneikes, Alkmæon of Amphiaræus. The last named is the leader of the expedition; and Thebes is taken after the flight of Laodamas, son of Eteokles. Thersandrus is made king of Thebes. See Herod. V, 61. Apollod. III, 7, 2—4. Paus. IX, 5, 7, 8, 3. Cf. Hom. II. IV, 406. Pindar Pyth. VIII, 41 ff.

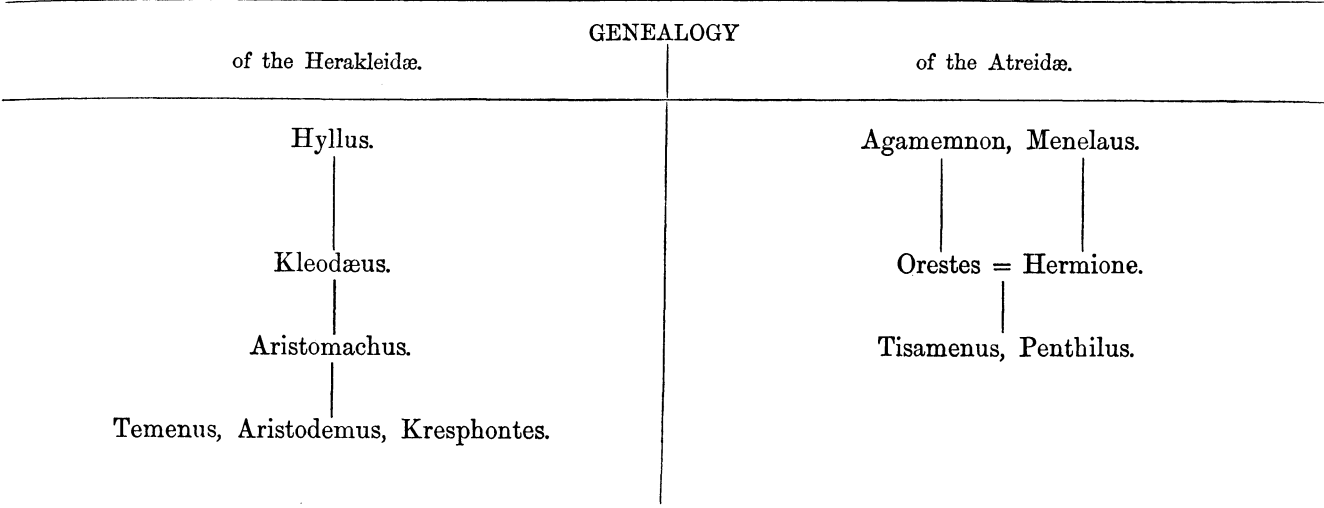
25) The date as determined above rests upon the testimony of Eratosthenes (in the second half of the third century B.C.) and Apollodoros, see Clem. Alex. Strom. I, 21, p. 402: 'Ερατοσθένης τοὺς χρόνους ὧδε ἀναγράφει. Ἀπὸ μὲν Τροίας ἀλώσεως ἐπὶ Ἡρακλειδῶν καθόδον ἔτη ὀγδοήκοντα, ἐντεῦθεν δὲ ἐπὶ τῆς Ἰωνίας κτίσιν ἔτη ἐξήκοντα, τὰ δὲ τούτοις ἐξῆς ἐπὶ μὲν τὴν ἐπιτροπίαν τὴν Λυκούργου ἔτη ἑκατὸν πεντήκοντα ἐννέα, ἐπὶ δὲ προηγούμενον ἔτος τῶν πρώτων Ὀλυμπίων ἔτη ἑκατὸν ὀκτώ, accordingly 776 + 108 + 159 + 60 + 80 = 1183; Diodor. I, 5: Ἀπὸ δὲ τῶν Τρωϊκῶν ἀκολούθως Ἀπολλοδώρῳ τῷ Ἀθηναίῳ τίθεμεν ὀγδοήκοντα ἔτη πρὸς τὴν καθόδον τῶν Ἡρακλειδῶν, ἀπὸ δὲ ταύτης ἐπὶ τὴν πρώτην Ὀλυμπιάδα δυοὶ λείποντα τῶν τριακοσίων καὶ τριάκοντα, συλλογίζόμενοι τοὺς χρόνους ἀπὸ τῶν ἐν Λακεδαίμονι βασιλευσάντων, consequently 776 + 328 + 80 = 1184, so too id. XIV, 2, 3. XIX, 1. Dionys. Hal. I, 74. One of these numbers we find also in Thuc. I, 12, and thus the date of the Trojan war adopted above appears to have been the foundation, or at least an essential part, of a widely extended chronological system for the history of the earliest period. Yet many different accounts are found. Thus 1217—1208, Marm. Par., about 1280, Herod. II, 145, cf. II, 13, etc. (The discrepancy Thuc. V, 112 is only apparent, reference there being only made to round numbers.) Starting from another basis, the dates given for the Trojan war and likewise the succeeding events would be brought down about one hundred years later, see p. 14, obs. a.

26) For the oath, which Tyndareus exacted from the suitors for the hand of his daughter Helena, as occasion of the Trojan war, see Apollod. III, 10, 7—9, cf. Thuc. I, 9: Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων καὶ οὐ τοσοῦτον τοῖς Τυνδάρεω ὄρκους κατελλημένους τοὺς Ἑλένης μνηστῆρας ἄγων τὸν στόλον ἀγεῖραι. The chief heroes of the war on the side of the Greeks (who are comprehended in Homer under the collective names of Danaoi, Ἀργεῖοι, Ἀχαιοί, see Thuc. I, 3) are, besides Agamemnon and Menelaus, Achilles, son of Peleus, the sovereign of

Phthia, Nestor of Pylus, Odysseus of Ithaka, Ajax, Telamon's son, from the island of Salamis, Diomedes, son of Tydeus, Sthenelus, son of Kapaneus, Ajax, son of Oileus, Idomeneus, from the island of Krete, etc. Priam was the king of the Trojans, and his family was descended from Dardanus (Dardanus—Erichthonius—Iros—Ilus—Laomedon—Priam). On their side only Hektor and Æneas stand prominently forward as heroes, the former a son of Priam, the latter of Anchises (Tros—Assarakus—Kapys—Anchises). The Trojans were moreover assisted by Phrygians, Lykians, Mæonians, Thrakians, and even by Pæonians from the banks of the Axios. On the strength of the Greek forces Thucydides makes the following observation, I, 10: νομίζειν δὲ (εἰκὸς) τὴν στρατιὰν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὐτοῖς ποιήσει εἰ τι χρὴ κἀνταῦθα πιστεύειν, ἢ εἰκὸς ἐπὶ τὸ μέizon μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα· πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν (more exactly 1186), τὰς μὲν Βοιωτῶν εἰκοσι καὶ ἑκατὸν ἀνδρῶν (II. II, 510), τὰς δὲ Φιλοκτήτου πεντήκοντα (id. 719), δηλῶν ὡς ἐμοὶ δοκεῖ τὰς μεγίστας καὶ ἐλαχίστας, according to which the number of the combatants amounted to some 100,000 men; to this, according to Hom. II. II, 123 ff., the number of the Trojans was in the proportion of 1 to 10. The political relations of the Greeks appear in Homer such as we find them later in the monarchical period in the Hellenic states in general, and in that of Sparta in particular; only that in Homer they are nowhere circumscribed, and nowhere rest on laws or other settled principles, but everywhere upon divine ordinance. A king stands everywhere at the head (οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, II. II, 204), of divine descent (διογενεῖς βασιλῆες), to whom, as such, there belonged by way of provision a public estate (τέμενος), and to whom men brought complimentary presents and portions of the spoil (γέρατα, δωτῆναι, δῶρα, θέμιστες); near, but subordinate to him, were the nobles forming his council (γέροντες, μέδοντες, ἡγήτορες, ἄριστοι, βασιλῆες, ἀνακτες); lastly the people, which was assembled, yet not by any settled rule, and only to hear the resolution of the king and his council; besides these classes of perfectly free persons, there were still the θῆτες and δμῶες, the latter either taken as spoil in war or bought of pirates. Very noticeably, mention is made of Phratries and Phylæ in the following passage: κρίν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον, ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις, II. II, 362.

27) For the determination of the date see obs. 25. For the event see Thuc. I, 12: καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἐτι μεταναστεύουσα τε καὶ κατὰ κίετο ὥστε μὴ ἡσυχάσασα αὐξηθῆναι· ἥ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ

X—1104 B.C. PREHISTORIC AGE.



Ἰλίου χρονία γενομένη πολλὰ ἐνεόχμωσε καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ πολὺ ἐγίνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἐκτιζόν. Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀργῆς ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ὤκισαν, ἣν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν. The Thessalians, coming from Thesprotia (Herod. VII, 176: Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσαντες γῆν τὴν Αἰολίδα, τήνπερ νῦν ἐκτέαται), established themselves in the country, which now first received from them the name Thessaly, see id., and expelled the Arnæans from the valley of the Spercheius, the latter throwing themselves into Bœotia and taking possession of it, see Thuc. loc. cit. Diod. IV, 67. Paus. X, 8, 3. Strab. p. 401; they further expelled the Dorians dwelling on Pindus, who in their turn expel the Dryopes dwelling on the southern slope of Cæta, and found here the so called Doric tetrapolis, see Herod. I, 56. VIII. 31, 73. Paus. IV, 34, 6.

28) Aristomachus, the grandson of Hyllus, in the third fruit of the oracle (see obs. 23) more correctly discerning the third generation, renewed the expedition against the Peloponnese, but, mistaking the

direction of the oracle, that he should pass into the land "by way of the sea-strait," took his way over the Isthmus, and was in consequence defeated and slain. His son Temenus with his brothers and the Dorians now marched to the promontory of Antirrhium, there built ships (hence Naupaktus, see Ephorus in Strab. p. 426), and crossed over to the Peloponnese, conducted by the "three-eyed guide," the Ætolian Oxylus (Ephor. in Strab. p. 357). There Tisamenus was defeated in a great battle; whereupon Temenus took possession of Argos, Aristodemus of Sparta, Kresphontes of Messenia, see Thuc. I, 12. Herod. I, 56. VI, 52. Isocr. Archidam. p. 119. Ephor. in Strab. p. 357. Apollod. II, 8. Paus. II, 18, 6. V, 3, 5. Oxylus with the consent of the Herakleidæ took possession of the land of the Epeians, after the Ætolian Pyræchmes had there defeated the Epeian Degmenus in a duel, see Ephor. loc. cit. Paus, V, 4. Tisamenus with the Achæans turned to the land now called Achaia, and overthrew the Ionians: whereupon the Achæans established themselves in the country. Paus. II, 18, 7. VII, 1, 3. Herod. I, 145. VIII, 73. Polyb. II, 41, 4. Strab. p. 383.

SECOND PERIOD.

1104—500 B. C.

THE AGE OF THE INNER DEVELOPMENT OF THE HELLENES.

When the Dorians had permanently established themselves and their empire in the Peloponnese, the movement, which had hitherto continued almost uninterruptedly, subsided in the rest of Greece also. In consequence, an impulse makes way in the several states, leading men to develope and determine their internal organisation. In most states monarchy is speedily abolished. Its place is taken by an aristocratic constitution: this, as a rule, degenerates and is overthrown. Then, after a short interruption of the natural development by tyranny, the tendency to democracy begins to assert itself in a large number of instances. At the same time the consciousness of unity, the feeling of nationality, gradually grows up in all the Greek states. This result is chiefly due to two causes: firstly, to the extension and growing importance of the Hellenic Dorians; and, secondly, to the influence of the national games and Delphic oracle. Colonies spread the influence and commercial dealings of Greece beyond the boundaries of the country, and draw the surrounding coasts of the Mediterranean into the circle of Hellenic life.

During this period Greek literature, following in its peculiar development the laws of an inherent necessity, takes its commencement with epic and lyric poetry: whilst art cannot as yet free itself from the fetters of the traditional and symbolic, and so its advances are at first confined to mere technical acquirement.

Obs. The authorities are in general the same as in the former period. The most important information for this period is to be found above all in Herodotus; but still—with the exception of Plutarch, whose biographies of Lykurgus and Solon belong to this age—we have little to go upon except scattered notices. For the Greek colonies these notices are to be looked for, besides Herodotus and Strabo, chiefly in the *Περίγηγσις* of the so called Skymnus of Chios (ed. Meineke), and in an excerpt from the geographical lexicon (*Ἐθνικά*)

of Stephanus of Byzantium (Vth sæcl. A. D.); for the national games and questions connected with them Pindar and the Scholiasts on that author yield plenty of material; for the constitutional history the *Politika* of Aristotle are the most important and instructive authority.—We have only very scanty information about the three centuries, which lie between the migration of the Dorians and the first Olympiad, and to a certain extent form the boundary line between mythical and historical Greece.