

Notizie su Sibari tratte da Ateneo, *I sofisti a banchetto*

VI 273c

ἀλλ' οὐ Σμινδυρίδης ὁ Συβαρίτης τοιοῦτος, ὃ Ἕλληνες, ὃς ἐπὶ τὸν Ἀγαρίστης τῆς Κλεισθένους θυγατρὸς ἐξορμῶν γάμον ὑπὸ χλιδῆς καὶ τρυφῆς χιλίους συνεπήγετο οἰκέτας, ἀλιεῖς καὶ ὀρνιθευτὰς καὶ μαγειροὺς: οὗτος δ' ὁ ἀνὴρ καὶ ἐνδείξασθαι βουλόμενος ὡς εὐδαιμόνως ἔζη, ὡς ἱστορεῖ Χαμαιλέων ὁ Ποντικός ἐν τῷ περὶ ἡδονῆς τὸ δ' αὐτὸ βιβλίον καὶ ὡς Θεοφράστου φέρεται οὐκ ἔφη τὸν ἥλιον ἐτῶν εἴκοσιν οὔτ' ἀνατέλλοντα οὔτε δυόμενον ἑωρακέναι. καὶ τοῦτ' ἦν αὐτῷ μέγα καὶ θαυμαστὸν πρὸς εὐδαιμονίαν. οὗτος, ὡς ἔοικεν, πρῶτὸ μὲν ἐκάθευδεν, ὀψὲ δ' ἤγειρετο, κατ' ἀμφοτέρωθεν δυστυχῶν. ὁ δὲ Ποντικός Ἑστιαῖος καλῶς ἐκαυχᾶτο μῆτε ἀνατέλλοντα μῆτε καταδύμενόν ποτε τὸν ἥλιον ἑωρακέναι διὰ τὸ παιδεῖα παντὶ καιρῷ προσέχειν, ὡς ὁ Νικαεὺς Νικίας ἱστορεῖ ἐν ταῖς Διαδοχαῖς.

But Smindyrides of Sybaris was a very different sort of man, my Greek friends, who, when he went forth to marry Agariste, the daughter of Cleisthenes, carried his luxury and ostentation to such a height, that he took with him a thousand slaves, fishermen, bird-catchers, and cooks. But this man, wishing to display how magnificently he was used to live, according to the account given to us by Chamaeleon of Pontus, in his book *On Pleasure*, (but the same book is also attributed to Theophrastus,) said that for twenty years he had never seen the sun rise or set; and this he considered a great and marvellous proof of his wealth and happiness. For he, as it seems, used to go to bed early in the morning, and to get up in the evening, being in my opinion a miserable man in both particulars. But Hestiaeus of Pontus boasted, and it was an honourable boast, that he had never once seen the sun rise or set, because he had been at all times intent upon study, as we are told by Nicias of Nicaea in his *Successions*.

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518c διαβρόητοι δ' εἰσὶν ἐπὶ τρυφῇ καὶ αἱ τῶν Σικελῶν τράπεζαι, οἵτινες καὶ τὴν παρ' αὐτοῖς θάλατταν λέγουσιν εἶναι γλυκεῖαν, χαίροντες τοῖς ἐξ αὐτῆς γινομένοις ἐδέσμασιν, ὡς φησι Κλέαρχος ἐν πέμπτῳ Βίων. περὶ δὲ Συβαρίτων τί δεῖ καὶ λέγειν; παρ' οἷς πρώτοις εἰσήχθησαν εἰς τὰ βαλανεῖα λουτροχοοὶ καὶ παραχῦται πεπεδημένοι, τοῦ μὴ θᾶττον ἰέναι καὶ ὅπως μὴ σπεύδοντες κατακαίωσι τοὺς λουομένους. πρῶτοι δὲ Συβαρίται καὶ τὰς ποιούσας ψόφρον τέχνας οὐκ ἔωσιν ἐπιδημεῖν τῇ πόλει, **518d** οἷον χαλκίων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ὦσιν οἱ ὕπνοι: οὐκ ἐξῆν δ' οὐδ' ἀλεκτρούνα ἐν τῇ πόλει τρέφεσθαι. ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος ὅτι ἀνὴρ Συβαρίτης εἰς ἀγρόν ποτε πορευόμενος ἔφη ἰδὼν τοὺς ἐργάτας σκάπτοντας αὐτὸς ῥῆγμα λαβεῖν: πρὸς δὲ ἀποκρινασθαί τινα τῶν ἀκουσάντων 'αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπονεκέναι τὴν πλευράν.' ἐν Κρότωνι δὲ σκάπτοντί τι τὴν τῶν ἀθλούντων κόνιν ἐπιστάντες τινὲς Συβαρίτων ἐθαύμαζον λέγοντες, εἰ τηλικαύτην ἔχοντες πόλιν οἰκέτας μὴ κέκτηνται τοὺς σκάφοντας ἑαυτοῖς τὴν παλαιστράν. **518e** ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαιμόνα καὶ κληθεὶς εἰς φιδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπληχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοὺς διαφέρειν. καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἐλέσθαι ἀποθανεῖν ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.

518c The tables of the Sicilians also are very notorious for their luxury. “And they say that even the sea in their region is sweet, delighting in the food which is procured from it,” as Clearchus says, in the fifth book of his *Lives*. And why need we mention the Sybarites, among whom bathing men and pourers of water were first introduced in fetters, in order to prevent their going too fast, and to prevent also their scalding the bathers in their haste? And the Sybarites were the first people to forbid those who practise noisy arts from dwelling in their city; such as braziers, and smiths, and carpenters, and men of similar trades; providing that their slumbers should always be undisturbed. And it used to be unlawful to rear a cock in their city. **518d** And Timæus relates concerning them, that a citizen of Sybaris once going into the country, seeing the husbandmen digging, said that he himself felt as if he had broked his bones by the sight; and some one who heard him replied, “I, when I heard you say this, felt as if I had a pain in my side.” And once, at Crotona, some Sybarites were standing by some one of the athletes who was digging up dust for the palæstra, and said they marvelled that men who had such a city had no slaves to dig the palæstra for them. But another Sybarite, coming to Lacedæmon, and being invited to the phiditium, sitting down on a wooden seat and eating with them, said that originally he had been surprised at hearing of the valour of the Lacedæmonians; but that now that he had seen it, he thought that they in no respect surpassed other men: for that the greatest coward on earth would rather die a thousand times than live and endure such a life as theirs.

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518e ἔθος δὲ παρ’ αὐτοῖς καὶ τοὺς παῖδας μέχρι τῆς τῶν ἐφήβων ἡλικίας ἀλουργίδας τε φορεῖν καὶ πλοκαμῖδας ἀναδεδεμένους χρυσοφορεῖν. ἐπιχωριάζειν δὲ παρ’ αὐτοῖς διὰ τὴν τρυφήν ἀνθρωπάκια μικρὰ καὶ τοὺς σκοπαίους, **518f** ὧς φησὶν ὁ Τίμαιος, τούτους καλουμένους παρὰ τισὶ στίλπωνας καὶ κυνάρια Μελιταῖα, ἅπερ αὐτοῖς καὶ ἔπεσθαι εἰς τὰ γυμνάσια. πρὸς οὓς καὶ τοὺς ὁμοίους τούτοις Μασσανάσσης ὁ τῶν Μαυρουσίων βασιλεὺς ἀπεκρίνατο, ὧς φησὶ Πτολεμαῖος ἐν ὀγδόῳ Ὑπομνημάτων, ζητοῦσιν συνωνεῖσθαι πιθήκους: παρ’ ὑμῖν, ὧ οὔτοι, αἱ γυναῖκες οὐ τρίτουσιν παιδία; παιδίοις γὰρ ἔχαιρον ὁ Μασσανάσσης καὶ εἶχεν παρ’ αὐτῷ τρεφόμενα τῶν υἱῶν **519a** πολλοὶ δὲ ἦσαν τὰ τέκνα καὶ τῶν θυγατέρων ὁμοίως. καὶ πάντα ταῦτα αὐτὸς ἔτρεφεν μέχρι τριῶν ἐτῶν: μεθ’ ἃ ἀπέπεμπε πρὸς τοὺς γεγεννηκότας, παραγινόμενων ἄλλων. τὰ δ’ αὐτὰ ἔφη καὶ Εὐβουλος ὁ κωμικὸς ἐν Χάρισιν οὕτως:

καὶ γὰρ πόσῳ κάλλιον, ἰκετεύω, τρέφειν
 ἄνθρωπον ἔστ’ ἄνθρωπον, ἃν ἔχη βίον,
 ἢ χῆνα πλατυγίζοντα καὶ κεχηνότα
 ἢ στρουθὸν ἢ πιθήκον, ἐπίβουλον κακόν.

519b καὶ Ἀθηνόδωρος δὲ ἐν τῷ περὶ Σπουδῆς καὶ Παιδείας Ἀρχύταν φησὶ τὸν Ταραντῖνον πολιτικὸν ἄμα καὶ φιλόσοφον γενόμενον πλείστους οἰκέτας ἔχοντα αἰεὶ τούτοις παρὰ τὴν διαίταν ἀφιεμένοις εἰς τὸ συμπόσιον ἥδεσθαι. ἀλλ’ οἱ Συβαρῖται ἔχαιρον τοῖς Μελιταίοις κυνίδιοις καὶ ἀνθρώποις οὐκ ἀνθρώποις.

518e And it is a custom among them that even their children, up to the age when they are ranked among the ephebes, should wear purple robes, and curls braided with gold. And it is a custom with them also to breed up in their houses little mannikins and dwarfs **518f** (as Timæus says), who are called by some people στίλπωνες; and also little Maltese dogs, which follow them even to the gymnasium. [And it was these men, and men like them, to whom

Masinissa, king of Mauretania, made answer (as Ptolemy relates, in the eighth book of his *Commentaries*), when they were seeking to buy some monkeys: "Why, - do not your wives, my good friends, produce any offspring?" For Masinissa was very fond of children, and **519a** kept about him and brought up the children of his sons, and of his daughters equally, and he had a great many of them; and he brought them all up till they were three years old, and after that he sent them to their parents, having the younger ones to take their places. And Eubulus the comic writer has said the same thing in his *Graces*:-

For is it not, I pray you, better far
 For one man, who can well afford such acts,
 To rear a man, than a loud gaping goose,
 Or sparrow, or ape - most mischievous of beasts?

519b And Athenodorus, in his treatise on *Serious Studies and Amusements*, says that "Archytas of Tarentum, who was both a statesman and a philosopher, having many slaves, was always delighted at his entertainments when any of [their children] came to his banquets.] But the Sybarites delighted only in Maltese puppy dogs, and in men which were no men."

ἐφόρουν δ' οἱ Συβαρῖται καὶ ἱμάτια Μιλησίων ἐρίων πεποιημένα: ἀφ' ὧν δὴ καὶ αἱ φιλῖαι ταῖς πόλεσιν ἐγένοντο, ὡς ὁ Τιμαῖος ἱστορεῖ *FHG I 205*! **519c** ἠγάπων γὰρ τῶν μὲν ἐξ Ἰταλίας Τυρρηνοῦς, τῶν δ' ἔξωθεν τοὺς Ἴωνας, ὅτι τρυφῇ προσεῖχον. οἱ δ' ἵππεῖς τῶν Συβαριτῶν ὑπὲρ τοὺς πεντακισχιλίους ὄντες ἐπόμπευον ἔχοντες κροκωτοὺς ἐπὶ τοῖς θώραξιν, καὶ τοῦ θέρους οἱ νεώτεροι αὐτῶν εἰς τὰ τῶν Νυμφῶν λουτρὰ τῶν Λουσιάδων ἀποδημοῦντες διετέλουν μετὰ πάσης τρυφῆς. οἱ δ' εὐποροὶ αὐτῶν ὁπότε εἰς ἀγρὸν μεταβάλλοιεν, καίπερ ἐπὶ ζευγῶν πορευόμενοι τὴν ἡμερησίαν πορείαν ἐν τρισὶν ἡμέραις διήνυον. ἦσαν δὲ τινες αὐτοῖς καὶ τῶν εἰς τοὺς ἀγροὺς φερουσῶν ὀδῶν κατὰστέγοι. **519d** τοῖς δὲ πλείστοις αὐτῶν ὑπάρχουσι οἰνῶνες ἐγγὺς τῆς θαλάσσης, εἰς οὓς δι' ὀχετῶν τῶν οἴνων ἐκ τῶν ἀγρῶν ἀφειμένων τὸν μὲν ἔξω τῆς χώρας πιπράσκεισθαι, τὸν δὲ εἰς τὴν πόλιν τοῖς πλοίοις διακομίζεσθαι. ποιοῦνται δὲ καὶ δημοσίᾳ πολλὰς καὶ πυκνάς ἐστιάσεις καὶ τοὺς λαμπρῶς φιλοτιμηθέντας χρυσοῖς στεφάνοις τιμῶσι καὶ τούτους ἀνακηρύττουσιν ἐν ταῖς δημοσίαις θυσίαις καὶ τοῖς ἀγῶσιν, προσκηρύττοντες οὐκ εὐνοίαν, ἀλλὰ τὴν εἰς τὰ δεῖπνα χορηγίαν: **519e** ἐν οἷς στεφανοῦσθαι καὶ τῶν μαγεῖρων τοὺς ἄριστα τὰ παρατεθέντα διασιευάσαντας. παρὰ Συβαρίταις δ' εὐρέθησαν καὶ πύλοιοι, ἐν αἷς κατακείμενοι ἐπυριῶντο. πρῶτοι δὲ καὶ ἀμίδας ἐξεῦρον, ἃς εἰσέφερον εἰς τὰ συμπόσια. καταγελῶντες δὲ τῶν ἀποδημούντων ἐκ τῶν πατρίδων αὐτοὶ ἐσεμνύοντο ἐπὶ τῷ γεγηρακέναι ἐπὶ ταῖς τῶν ποταμῶν γεφύραις.

The Sybarites used to wear also garments made of Milesian wool, from which there arose a great friendship between the two cities, as Timaeus relates. **519c** For of the inhabitants of Italy, the Sybarites gave the preference to the Etruscans, and of foreigners to the Ionians, because they were devoted to luxury. But the cavalry of the Sybarites, being in number more than five thousand, used to go in procession with saffron-coloured robes over their breastplates; and in the summer their younger men used to go away to the caves of the Nymphs of the river Lusias, and live there in all kinds of luxury. And whenever the rich men of that country left the city for the country, although they always travelled in chariots, still they used to consume three days in a day's journey. **519d** And some of the roads which led to their villas in the country were covered with awnings all over; and a great many of them had cellars near the sea, into which their wine was brought by canals from the country, and some of it was then sold out of the district, but some was brought into the city in boats. They also celebrate in public numbers of feasts; and they honour those who display great magnificence on such occasions with golden crowns, and they proclaim their names at the

public sacrifices and games; announcing not only their general goodwill towards the city, but also the great magnificence which they had displayed in the feasts. 519e And on these occasions they even crown those cooks who have served up the most exquisite dishes. And among the Sybarites there were found baths in which, while they lay down, they were steamed with warm vapours. And they were the first people who introduced the custom of bringing chamber-pots to banquets. But laughing at those who left their countries to travel in foreign lands, they themselves used to boast that they had grown old without ever having crossed the bridges which led over their frontier rivers.

δοκεῖ δὲ μέγα τῆς εὐδαιμονίας αἴτιον εἶναι ὅτι ἐκ τῆς χώρας, ἀλιμένου τῆς θαλάσσης παρηκούσης 519f καὶ τῶν καρπῶν σχεδὸν ἀπάντων ὑπὸ τῶν πολιτῶν καταναλισκομένων, ὃ τε τῆς πόλεως τόπος καὶ ὁ παρὰ τοῦ θεοῦ χρησμός συμπαροξῦναι πάντας ἐκτροφῆσαι καὶ ποιῆσαι ζῆσαι ὑπὲρ τὸ μέτρον ἐκλελυμένως. ἡ δὲ πόλις αὐτῶν ἐν κοίλῳ κειμένη τοῦ μὲν θέρους ἔωθεν τε καὶ πρὸς ἑσπέραν ψῦχος ὑπερβάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον: ὥστε τοὺς πλείστους αὐτῶν ὑπειληφέναι πρὸς ὑγίειαν διαφέρειν τοὺς πότους: 520a ὅθεν καὶ ῥηθῆναι ὅτι τὸν βουλούμενον ἐν Συβάρει μὴ πρὸ μοίρας ἀποθανεῖν οὔτε δυόμενον οὔτε ἀνίσχοντα τὸν ἥλιον ὄραν δεῖ. ἔπεμψαν δὲ ποτε καὶ εἰς θεοῦ τοὺς χρησομένους, ὧν ἦν εἷς Ἄμυρις, πυνθανόμενοι μέχρι τίνος εὐδαιμονήσουσι. καὶ ἡ Πυθία ἔφη:

εὐδαιμῶν, <Συβαριῖτα, πανευδαιμῶν> σὺ μὲν αἰεὶ
ἐν θαλίῃσιν ἔση, τιμῶν γένος αἰὲν ἐόντων.

εὔτ' ἂν δὲ πρότερον θνητὸν θεοῦ ἄνδρα σεβίσης,
τηνίκα σοι πόλεμος τε καὶ ἔμφυλος στάσις ἦξει.

520b τούτων ἀκούσαντες ἔδοξαν λέγειν αὐτοῖς τὸν θεὸν ὡς οὐδέποτε παύσονται τρυφῶντες: οὐδέποτε γὰρ τιμήσειν ἄνθρωπον μᾶλλον θεοῦ. ἐγένετ' οὖν αὐτοῖς τῆς τύχης ἡ μεταβολή, ἐπεὶ τις τῶν οἰκετῶν τινα μαστιγῶν καὶ τοῦτον καταφυγόντα εἰς τὰ ἱερὰ πάλιν ἐμαστίγου: ὡς δὲ τὸ τελευταῖον κατέδραμεν ἐπὶ τὰ τοῦ πατρὸς αὐτοῦ μνήματα, ἀφῆκεν αἰδεσθεῖς. 520c ἐξαναλώθησαν δὲ φιλοτιμούμενοι πρὸς ἑαυτοὺς τρυφαῖς, καὶ ἡ πόλις δὲ πρὸς ἀπάσας τὰς ἄλλας ἡμίλλᾳτο περὶ τρυφῆς. εἶτα μετ' οὐ πολὺ γινομένων αὐτοῖς σημείων πολλῶν καὶ ἀπωλείας, περὶ ἧς οὐ κατεπίγει λέγειν, διεφθάρησαν.

519f But it seems to me, that besides the fact of the riches of the Sybarites, the very natural character of their country,- since there are no harbours on their coasts, and since, in consequence, nearly all the produce of the land is consumed by the citizens themselves,- and to some extent also an oracle of the God, has excited them all to luxury, and has caused them to live in practices of most immoderate dissoluteness. But their city lies in a hollow, and in summer is liable to excess of cold both morning and evening, 520a but in the middle of the day the heat is intolerable, so that the greater part of them believe that the rivers contribute a great deal to the health of the inhabitants; on which account it has been said, that "a man who, living at Sybaris, wishes not to die before his time, ought never to see the sun either rise or set." And once they sent to the oracle to consult the God (and one of the ambassadors was named Amyris), and to ask how long their prosperity should last; and the priestess of Delphi answered them-

You shall be happy, Sybarite,- very happy,
And all your time in entertainments pass,
While you continue to the immortal gods
The worship due: but when you come, at length,
To honour mortal man beyond the gods,

Then foreign war and intestine sedition
Shall come upon you, and shall crush your city.

520b When they had heard this they thought the God had said to them that they should never have their luxury terminated; for that there was no chance of their ever honouring a man more than God. But in agreement with the oracle they experienced a change of fortune, when one of them flogging one of his slaves, continued to beat him after he had sought an asylum in a temple; but when at last he fled to the tomb of his father, he let him go, out of shame. But their whole revenues were dissipated by the way in which they rivalled one another in luxury. **520c** And the city also rivalled all other cities in luxury. And not long after this circumstance, when many omens of impending destruction, which it is not necessary to allude to further at present, had given them notice, they were destroyed.

εἰς τηλικούτον δ' ἦσαν τρυφῆς ἐληλακότες ὡς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι πρὸς αὐλὸν ὀρχεῖσθαι. τοῦτ' οὖν εἰδότες οἱ Κροτωνιάται ὅτε αὐτοῖς ἐπολέμουν, ὡς καὶ Ἀριστοτέλης ἱστορεῖ **520d** διὰ τῆς Πολιτείας αὐτῶν 'fr. 533 R', ἐνέδοσαν τοῖς ἵπποις τὸ ὀρχηστικὸν μέλος: συμπαρῆσαν γὰρ αὐτοῖς καὶ αὐληταὶ ἐν στρατιωτικῇ σκευῇ: καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἠτύμολγησαν πρὸς τοὺς Κροτωνιάτας ... **521a** Συβαριτῶν δέ τις εἰς Κρότωνά ποτε διαπλευσάμενος βουληθεὶς ἐκ τῆς Συβάρεως ἰδιόστολον ἐναυλώσατο πλοῖον, ἐφ' ᾧ οὔτε ῥαντισθήσεται οὔτ' ἐμβήσεται ἕτερος καὶ ἐφ' ᾧ τὸν ἵππον ἀναλήψεται. τοῦ δ' οὕτως συμφωνήσαντος ἐνεβίβασέν τε τὸν ἵππον καὶ ὑποστορέσαι τῷ ζῳῷ ἐκέλευσεν. ἔπειτα τινὸς τῶν προπεμπόντων ἐδεῖτο συμπλευσάμενος αὐτῷ, λέγων ὅτι προδιεστειλάμενος τῷ πορθμεῖ ἵνα παρὰ τὴν γῆν πλέῃ. ὃ δὲ ἀπεκρίνατο ὅτι μόλις ἄν σου ὑπήκουσα, εἰ παρὰ τὴν θάλασσαν ἔμελλες περὶ εὐεῖν καὶ μὴ παρὰ τὴν γῆν πλεῖν.

But they had carried their luxury to such a pitch that they had taught even their horses to dance at their feasts to the music of the flute. Accordingly the people of Croton, knowing this, and being at war with them, as Aristotle relates **520d** in his *History of the Constitution of Sybaris*, played before their horses the tune to which they were accustomed to dance; for the people of Croton also had flute-players in military uniform. And as soon as the horses heard them playing on the flute, they not only began to dance, but ran over to the army of the Crotonians, carrying their riders with them. ... **521a** And one of the Sybarites, once wishing to sail over to Croton, hired a vessel to carry him by himself, on condition that no one was to splash him, and that no one else was to be taken on board, and that he might take his horse with him. And when the captain of the ship had agreed to these terms, he put his horse on board, and ordered some straw to be spread under the horse. And afterwards he begged one of those who had accompanied him down to the vessel to go with him, saying, "I have already stipulated with the captain of the ship to keep along the shore." But he replied, "I should have had great difficulty in complying with your wishes if you had been going to walk along the seashore, much less can I do so when you are going to sail along the land."

521b Φύλαρχος δ' ἐν τῇ πέμπτῃ καὶ εἰκοστῇ τῶν Ἱστοριῶν εἰπὼν ὅτι παρὰ Συρακοσίοις νόμος ἦν τὰς γυναῖδας μὴ κοσμεῖσθαι χρυσῷ μηδ' ἀνθινὰ φορεῖν μηδ' ἐσθῆτας ἔχειν πορφύρας ἐχούσας παρυφάς, ἐὰν μὴ τις αὐτῶν συγχωρῇ ἐταίρα εἶναι κοινή, καὶ ὅτι ἄλλος ἦν νόμος τὸν ἄνδρα μὴ καλλωπιζέσθαι μηδ' ἐσθῆτι περιεργῶ χρῆσθαι καὶ διαλλαττοῦση, ἐὰν μὴ ὁμολογῇ μοιχεύειν ἢ κίναιδος εἶναι, καὶ τὴν ἐλευθέραν μὴ ἐμπορεύεσθαι ἡλίου δεδουκότος, ἐὰν μὴ μοιχευθησομένην: ἐκωλύετο δὲ καὶ ἡμέρας ἐξέναι ἄνευ τῶν γυναικονόμων ἀκολουθούσης αὐτῇ

μῆς θεραπαινίδος— **521c** ‘Συβαριῖται, φησίν, ἐξοκειλάντες εἰς τρυφήν ἔγραψαν νόμον τὰς γυναικας εἰς τὰς ἐορτὰς καλεῖν καὶ τοὺς εἰς τὰς θυσίας καλοῦντας πρὸ ἐνιαυτοῦ τὴν παρασκευὴν ποιῆσθαι, ἵνα ἀξίως ποιούμενοι τοῦ χρόνου τῶν τε ἱματίων καὶ τοῦ λοιποῦ κόσμου προάγωσιν οὕτως εἰς τὰς κλήσεις. εἰ δέ τις τῶν ὀφιοποιῶν ἢ μαγείρων ἴδιον εὔροισι βρῶμα καὶ περιττόν, [τὴν] ἐξουσίαν μὴ εἶναι χρῆσασθαι τούτῳ [ἕτερον] πρὸ ἐνιαυτοῦ ἀλλ’ <ἢ> αὐτῷ τῷ εὐρόντι, τὸν χρόνον τοῦτον ὅπως **521d** ὁ πρῶτος εὐρόν καὶ τὴν ἐργασίαν ἔχη, πρὸς τὸ τοὺς ἄλλους φιλοπονοῦντας αὐτοὺς ὑπερβάλλεσθαι τοῖς τοιοῦτοις. ὡσαύτως δὲ μηδὲ τοὺς τὰς ἐγγέλεις πωλοῦντας τέλος ἀποτίειν μηδὲ τοὺς θηρεύοντας, τὸν αὐτὸν τρόπον καὶ τοὺς τὴν πορφύραν τὴν θαλαττίαν βάπτοντας καὶ τοὺς εἰσάγοντας ἀτελεῖς ἐποίησαν.

521b But Phylarchus, in the twenty-fifth book of his *History*, (having said that there was a law at Syracuse, that the women should not wear golden ornaments, nor garments embroidered with flowers, nor robes with purple borders, unless they admitted that they were public prostitutes; and that there was another law, that a man should not adorn his person, nor wear any extraordinarily handsome robes, different from the rest of the citizens, unless he meant to confess that he was an adulterer and a profligate: and also, that a freewoman was not to walk abroad when the sun had set, unless she was going to commit adultery; and even by day they were not allowed to go out without the leave of the regulators of the women, and without one female servant following them,)- Phylarchus, I say, states, that **521c** "the Sybarites, having given loose to their luxury, made a law that women might be invited to banquets, and that those who intended to invite them to sacred festivities must make preparation a year before, in order that they might have all that time to provide themselves with garments and other ornaments in a suitable manner worthy of the occasion, and so might come to the banquet to which they were invited. And if any caterer or cook invented any peculiar and excellent dish, no other artist was allowed to make this for a year; **521d** but he alone who invented it was entitled to all the profit to be derived from the manufacture of it for that time; in order that others might be induced to labour at excelling in such pursuits. And in the same way, it was provided that those who sold eels were not so be liable to pay tribute, nor those who caught them either. And in the same way the laws exempted from all burdens those who dyed the marine purple and those who imported it."

πάνυ οὖν ἐξοκειλάντες εἰς ὕβριν τὸ τελευταῖον παρὰ Κροτωνιατῶν λ# πρεσβευτῶν ἠρόντων ἅπαντας αὐτοὺς ἀπέκτειναν καὶ πρὸ τοῦ τείχους τὰ σώματα ἐξέριψαν καὶ ὑπὸ θηρίων εἶασαν διαφραρῆναι. αὕτη δ’ αὐτοῖς καὶ τῶν κακῶν ἐγένετο ἀρχὴ μνησίαντος τοῦ δαιμονίου. **521e** ἔδοξαν γοῦν μετ’ ὀλίγας ἡμέρας πάντες αὐτῶν οἱ ἄρχοντες τὴν αὐτὴν ἰδεῖν ὄψιν ἐν τῇ αὐτῇ νυκτί: τὴν γὰρ Ἥραν ἰδόντες ἐλθοῦσαν εἰς μέσην τὴν ἀγορὰν καὶ ἐμοῦσαν χολήν: ἀνέβλυσεν δὲ καὶ αἵματος πηγὴ ἐν τῷ ἱερῷ αὐτῆς: καὶ οὐδὲ οὕτως ἔληξαν τῆς ὑπερηφανίας, ἕως πάντες ὑπὸ Κροτωνιατῶν ἀπώλοντο. Ἡρακλείδης δ’ ὁ Ποντικὸς ἐν τῷ περὶ Δικαιοσύνης φησίν: ‘Συβαριῖται τὴν Τήλυος τυραννίδα καταλύσαντες **521f** τοὺς μετασχόντας τῶν πραγμάτων ἀναιροῦντες καὶ φονεῦντες ἐπὶ τῶν βωμῶν ἅπαντες ... καὶ ἐπὶ τοῖς φόνοις τούτοις ἀπεστράφη μὲν τὸ τῆς Ἥρας ἄγαλμα, τὸ δὲ ἔδαφος ἀνήκε πηγὴν αἵματος, ὥστε τὸν σύνεγγυς ἅπαντα τόπον κατεχάλωσαν θυρίσι, βουλόμενοι στήσαι τὴν τοῦ αἵματος ἀναφορὰν. διόπερ ἀνάστατοι ἐγένοντο καὶ διεφθάρησαν ἅπαντες, **522a** οἱ καὶ τὸν τῶν Ὀλυμπίων τῶν πάνυ ἀγῶνα ἀμαυρῶσαι ἐβελήσαντες. καθ’ ὃν γὰρ ἄγεται καιρὸν ἐπιτηρήσαντες ἄθλων ὑπερβολῆ ὡς αὐτοὺς καλεῖν ἐπεχείρουν τοὺς ἀθλητάς.’

They then, having carried their luxury and insolence to a great height, at last, when thirty ambassadors came to them from the people of Croton, slew them all, and threw their bodies

down over the wall, and left them there to be eaten by beasts. And this was the beginning of great evils to them, as the Deity was much offended at it. 521e Accordingly, a few days afterwards all their chief magistrates appeared to see the same vision on one night; for they thought that they saw Hera coming into the midst of the market-place, and vomiting gall; and a spring of blood arose in her temple. But even then they did not desist from their arrogance, until they were all destroyed by the Crotonians. But Heracleides of Pontus, in his treatise *On Justice*, says, 521f "The Sybarites having put down the tyranny of Telys and having destroyed all those who had exercised authority, (?) met them and slew them at the altar of the gods. And at the sight of this slaughter the statue of Hera turned itself away, and the floor sent up a fountain of blood, so that they were forced to cover all the place around with brazen tablets, wishing to stop the rising of the blood: on which account they were all driven from their city and destroyed. 522a And they had also been desirous to obscure the glory of the famous games at Olympia; for watching the time when they are celebrated, they attempted to draw over the athletes to their side by the extravagance of the prizes which they offered."

καὶ Κροτωνιάται δ', ὡς φησι Τίμαιος, μετὰ τὸ ἐξελεῖν Συβαρίτας ἐξώκειλαν εἰς τρυφήν: ὥστε καὶ τὸν ἄρχοντα αὐτῶν περιμέναι κατὰ τὴν πόλιν ἀλουργίδα ἡμφιεσμένον καὶ ἐστεφανωμένον χρυσῷ στεφάνῳ, ὑποδεδεμένον λευκὰς κρηπίδας. 522b οἱ δὲ οὐ διὰ τρυφήν φασὶ τοῦτο γεγονέναι, ἀλλὰ διὰ Δημοκῆδη τὸν ἰατρόν: ὃς τὸ μὲν γένος ἦν Κροτωνιάτης, Πολυκράτει δὲ τῷ Σαμίων τυράνῳ συνῶν καὶ μετὰ τὸν ἐκείνου θάνατον αἰχμαλωτισθεὶς ὑπὸ Περσῶν ἀνήχθη ὡς βασιλέα, Ὀροίτου τὸν Πολυκράτη ἀποκτείναντος. θεραπεύσας δ' ὁ Δημοκῆδης Ἄτοσσαν τὴν Δαρείου μὲν γυναῖκα, Κύρου δὲ θυγατέρα, τὸν μαστὸν ἀλγήσασαν, ἤτησε ταύτην δωρεὰν καταπεμφθῆναι εἰς τὴν Ἑλλάδα ὡς ἐπανελευσόμενος: καὶ τυχῶν ἦκεν εἰς Κρότωνα. βουλομένου τε αὐτόθι καταμένειν, ἐπιλαβομένου 522c τινὸς τῶν Περσῶν καὶ λέγοντος ὅτι βασιλέως εἶη δοῦλος, ἐκείνον μὲν ἀφείλαντο οἱ Κροτωνιάται, ἐκδύσαντες δὲ τὴν στολὴν τοῦ Πέρσου ἐνέδυσαν τὸν ὑπηρέτην τοῦ πρυτανεύοντος. ἐξ οὗ δὴ Περσικὴν ἔχων στολὴν περιέρχεται ταῖς ἐβδόμαις τοὺς βωμοὺς μετὰ τοῦ πρυτάνεως, οὐ τρυφῆς χάριν οὐδὲ ὕβρεως, ἀλλ' ἐπηρείας τῆς εἰς τοὺς Πέρσας [τοῦτο πράττοντες]. ὕστερον δὲ καὶ οἱ Κροτωνιάται, φησὶν ὁ Τίμαιος, ἐπεχείρησαν τὴν Ὀλυμπικὴν πανήγυριν καταλῦσαι, τῷ αὐτῷ χρόνῳ προθέτες ἀργυρικὸν σφόδρα πλούσιον ἀγῶνα. 522d οἱ δὲ Συβαρίτας τοῦτο ποιῆσαι λέγουσιν.

And the men of Croton, as Timaeus says, after they had destroyed the people of Sybaris, began to indulge in luxury; so that their chief magistrate went about the city clad in a purple robe, and wearing a golden crown on his head, and wearing also white sandals. 522b [But some say that this was not done out of luxury, but owing to Democedes the physician, who was by birth a native of Croton; and who having lived with Polycrates the tyrant of Samos, and having been taken prisoner by the Persians after his death, was taken to the king of Persia, after Oroetes had put Polycrates to death. And Democedes, having cured Atossa the wife of Darius, and daughter of Cyrus, who had a complaint in her breast, asked of her this reward, to be sent back to Greece, on condition of returning again to Persia; and having obtained his request he came to Croton. 522c And as he wished to remain there, when some Persian laid hold of him and said that he was a slave of the king of Persia, the Crotonians took him away, and having stripped the Persian of his robe, dressed the servant of their chief magistrate in it. And from that time forward, the servant, having on the Persian robe, went round with the chief magistrate to all the altars on the seventh day of every month; not for the sake of luxury or insolence, but doing it for the purpose of insulting the Persians.] But after this the men of Croton, as Timaeus says, attempted to put an end to the Assembly at

Olympia, by appointing a meeting for games with enormously rich prizes, to be held at exactly the same time as the Olympian games; 522d but some say that the Sybarites did this.

XII 541a-c

Ἀλκισθένην δὲ τὸν Συβαρίτην φησὶν Ἀριστοτέλης ἐν τοῖς [περὶ τρυφῆς] Θαυμασίοις ὑπὸ τρυφῆς ἰμάτιον τοιοῦτον κατασκευάσασθαι τῇ πολυτελείᾳ ὡς προτίθεσθαι αὐτὸ ἐπὶ Λακινίου ἐν τῇ πανηγύρει τῆς Ἥρας, εἰς ἣν συμπορεύονται πάντες Ἰταλιῶται, καὶ τῶν δεικνυμένων <μάλιστα> πάντων ἐκεῖνο θαυμάζεσθαι. οὗ φασὶ κυριεύσαντα Διονύσιον τὸν πρεσβύτερον ἀποδόσθαι Καρχηδονίοις ρ# καὶ κ# ταλάντων. ἱστορεῖ δὲ καὶ Πολέμων περὶ αὐτοῦ ἐν τῷ ἐπιγραφομένῳ περὶ τῶν ἐν Καρχηδόνι Πέπλων.' περὶ δὲ Σμινδυρίδου τοῦ Συβαρίτου καὶ τῆς τούτου τρυφῆς ἱστόρησεν Ἡρόδοτος ἐν τῇ ἕκτῃ,' ὡς ἀποπλέων ἐπὶ τὴν μνηστειᾶν τῆς Κλεισθένου τοῦ Σικυωνίου τυράννου θυγατρὸς Ἀγαρίστης, φησὶν, 'ἀπὸ μὲν Ἰταλῆς <ἦλθε> Σμινδυρίδης ὁ Ἱπποκράτης Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο.' εἶποντο γοῦν αὐτῷ χίλιοι μάγειροι καὶ ὀρνιθευταί. ἱστορεῖ περὶ αὐτοῦ καὶ Τίμαιος ἐν τῇ ἑβδόμῃ.'

But Aristotle, in his treatise on *Admirable and Wonderful Things*, says that "Alcisthenes of Sybaris, out of luxury, had a garment prepared for him of such excessive expensiveness that he exhibited it at Lacinium, at the festival of Hera, at which all the Italians assemble, and that of all the things which were exhibited that was the most admired." And he says that "Dionysius the elder afterwards took possession of it, and sold it to the Carthaginians for a hundred and twenty talents." Polemon also speaks of it in his book entitled, *A Treatise concerning the Sacred Garments at Carthage*. But concerning Smindyrides of Sybaris, and his luxury, Herodotus has told us, in his sixth book, saying that he sailed from Sybaris to court Agariste, the daughter of Cleisthenes the tyrant of Sicyon. "And," says he, "there came from Italy Smindyrides, the son of Hippocrates, a citizen of Sybaris; who carried his luxury to the greatest height that ever was heard of among men. At all events he was attended by a thousand cooks and bird-catchers." Timaeus also mentions him in his seventh book.