

Economics

Aristotle

Greek original

[1] ἡ οἰκονομικὴ καὶ πολιτικὴ διαφέρει οὐ μόνον τοσοῦτον ὅσον οἰκία καὶ πόλις· ταῦτα μὲν γὰρ αὐταῖς ἐστὶ τὰ ὑποκείμενα, ἀλλὰ καὶ ὅτι ἡ μὲν πολιτικὴ ἐκ πολλῶν ἀρχόντων ἐστίν, ἡ οἰκονομικὴ δὲ μοναρχία.

ἐνταῦθα μὲν οὖν τῶν τεχνῶν διήρηνται, καὶ οὐ τῆς αὐτῆς ἐστὶ ποιῆσαι καὶ χρῆσασθαι τῷ ποιηθέντι, ὥσπερ λύρα καὶ αὐλοῖς· τῆς δὲ πολιτικῆς ἐστὶ καὶ πόλιν ἐξ ἀρχῆς συστήσασθαι καὶ ὑπαρχούσῃ χρῆσασθαι καλῶς· ὥστε δῆλον ὅτι καὶ τῆς οἰκονομικῆς ἂν εἴη καὶ κτήσασθαι οἶκον καὶ χρῆσασθαι αὐτῷ.

πόλις μὲν οὖν οἰκιῶν πληθὸς ἐστὶ καὶ χώρας καὶ κτημάτων αὐταρκες πρὸς τὸ εὖ ζῆν. φανερόν δέ· ὅταν γὰρ μὴ δυνατοὶ ὦσι τούτου τυγχάνειν, διαλύεται καὶ ἡ κοινωνία. ἔτι δὲ ἕνεκα τούτου συνέρχονται. οὗ δὲ ἕνεκα ἕκαστόν ἐστι καὶ γέγονε, καὶ ἡ οὐσία αὐτοῦ τυγχάνει αὕτη οὕσα.

ὥστε δῆλον ὅτι πρότερον γενέσκει ἡ οἰκονομικὴ πολιτικῆς ἐστὶ. καὶ γὰρ τὸ ἔργον. μῶριον γὰρ οἰκία πόλεώς ἐστιν.

σκεπτέον οὖν περὶ τῆς οἰκονομικῆς καὶ τί τὸ ἔργον αὐτῆς.

μέρη δὲ οἰκίας ἀνθρωπός τε καὶ κτήσις ἐστίν. ἐπεὶ δὲ πρῶτον ἐν τοῖς ἐλαχίστοις ἡ φύσις [20] ἐκάστου θεωρεῖται, καὶ περὶ οἰκίας ἂν ὁμοίως ἔχοι. ὥστε καθ' Ἡσίοδον δέοι ἂν ὑπάρχειν

οἶκον μὲν πρῶτιστα γυναῖκά τε βοῦν τ' ἄροτῆρα.

τὸ μὲν γὰρ τῆς τροφῆς πρῶτον, τὸ δὲ τῶν ἐλευθέρων. ὥστε δέοι ἂν τὰ περὶ τὴν τῆς γυναικὸς ὁμιλίαν οἰκονομήσασθαι καλῶς· τοῦτο δὲ ἐστὶ τὸ ποῖαν τινὰ δεῖ ταύτην εἶναι παρασκευάσαι.

κτήσεως δὲ πρώτη ἐπιμέλεια ἡ κατὰ φύσιν. κατὰ φύσιν δὲ γεωργικὴ προτέρα, καὶ δευτέραι ὅσαι ἀπὸ τῆς γῆς, οἷον μεταλλευτικὴ καὶ εἰ τις ἄλλη τοιαύτη. ἡ δὲ γεωργικὴ μάλιστα, ὅτι δικαία· οὐ γὰρ ἀπ' ἀνθρώπων, οὐθ' ἐκόντων, ὥσπερ καπηλεία καὶ αἱ μισθαρνικαί, οὐτ' ἀκόντων, ὥσπερ αἱ πολεμικαί. ἔτι δὲ καὶ τῶν κατὰ φύσιν· φύσει γὰρ ἀπὸ τῆς μητρὸς ἡ τροφή πᾶσιν ἐστίν, [1] ὥστε καὶ τοῖς ἀνθρώποις ἀπὸ τῆς γῆς.

πρὸς δὲ τούτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μέγала· οὐ γὰρ ὥσπερ αἱ βάνανσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τοὺς πολεμίους· μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἐστίν.

τῶν δὲ περὶ τοὺς ἀνθρώπους ἡ περὶ γυναῖκα πρώτη ἐπιμέλεια· κοινωνία γὰρ φύσει τῷ θήλει καὶ τῷ ἄρρενι μάλιστα ἐστίν. ὑπόκειται γὰρ ἡμῖν ἐν ἄλλοις ὅτι πολλὰ τοιαῦτα ἡ φύσις ἐφίεται ἀπεργάζεσθαι, ὥσπερ καὶ τῶν ζώων ἕκαστον· ἀδύνατον δὲ τὸ θῆλυ ἄνευ τοῦ ἄρρενος ἢ τὸ ἄρρεν ἄνευ τοῦ θήλεος ἀποτελεῖν τοῦτο· ὥστ' ἐξ ἀνάγκης αὐτῶν ἡ κοινωνία συνέστηκεν.

ἐν μὲν οὖν τοῖς ἄλλοις ζώοις ἀλόγως τοῦτο ὑπάρχει, καὶ ἐφ' ὅσον μετέχουσι τῆς φύσεως, ἐπὶ τοσοῦτον, καὶ τεκνοποιίας μόνον χάριν· ἐν δὲ τοῖς ἡμέροις καὶ φρονιμωτέροις διήρθρωται μᾶλλον (φαίνονται γὰρ μᾶλλον βοήθειαι γινόμεναι καὶ εὐνοιαὶ καὶ συνεργαίαι ἀλλήλοις),

ἐν ἀνθρώπῳ δὲ μάλιστα, ὅτι οὐ μόνον τοῦ εἶναι ἀλλὰ καὶ τοῦ εὖ [20] εἶναι συνεργὰ ἀλλήλοις τὸ θῆλυ καὶ τὸ ἄρρεν ἐστί. καὶ ἡ τῶν τέκνων κτήσις οὐ λειτουργίας ἕνεκεν τῇ φύσει μόνον οὕσα τυγχάνει ἀλλὰ καὶ ὠφελείας· ἃ γὰρ ἂν δυνάμενοι εἰς ἀδυνάτους πονήσωσι, πάλιν κομίζονται παρὰ δυναμένων ἀδυνατοῦντες ἐν τῷ γήρῃ.

ἅμα δὲ καὶ ἡ φύσις ἀναπληροῖ ταύτην τῇ περιόδῳ τὸ αἰεὶ εἶναι, ἐπεὶ κατ' ἀριθμὸν οὐ δύναται,

ἀλλὰ κατὰ τὸ εἶδος. οὕτω προῤκονόμηται ὑπὸ τοῦ θεοῦ ἑκατέρου ἢ φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διείληπται γὰρ τῷ μὴ ἐπὶ ταῦτα πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἔνια μὲν ἐπὶ τὰναντία, εἰς ταὐτὸν δὲ συντείνοντα· τὸ μὲν γὰρ ἰσχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, [1] ἵνα τὸ μὲν φυλακτικώτερον ᾖ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρίαν, καὶ τὸ μὲν πορίζῃ τὰ ἔξωθεν, τὸ δὲ σώζῃ τὰ ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνάμενον ἐδραῖον εἶναι, πρὸς δὲ τὰς ἔξωθεν θυραυλίας ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χεῖρον, πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν κοινήν, τὴν δὲ ὠφέλειαν ἴδιον· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεῦσαί ἐστιν.

πρῶτον μὲν οὖν νόμοι πρὸς γυναῖκα, καὶ τὸ μὴ ἀδικεῖν· οὕτως γὰρ ἂν οὐδ' αὐτὸς ἀδικοῖτο. τοῦθ' ὑφηγεῖται δὲ ὁ καὶ ὁ κοινὸς νόμος, καθάπερ οἱ Πυθαγόρειοι λέγουσιν, ὥσπερ ἰκέτιν καὶ ἀφ' ἐστίας ἡγμένην ὥς ἥκιστα δεῖν δοκεῖν ἀδικεῖν· ἀδικία δὲ ἀνδρὸς αἰ θύραζε συνουσίαι γιγνόμεναι.

περὶ δὲ ὁμιλίας μήθ' ὥστε δεῖσθαι μηθὲν μήθ' ὥς ἀπόντος ἀδυνατεῖν ἡσυχάζειν, ἀλλ' οὕτως ἐθίζειν ὥστε ἱκανῶς ἔχειν παρόντος καὶ μὴ παρόντος. εὖ δ' ἔχει καὶ τὸ τοῦ Ἑσιόδου.

παρθενικὴν δὲ γαμεῖν, ἵνα ἡθεα κεδνὰ διδάξῃς.

αἱ γὰρ ἀνομοιότητες τῶν ἡθῶν ἥκιστα φιλικόν.

περὶ δὲ κοσμήσεως, ὥσπερ οὐδὲ τὰ ἡθῃ δεῖ [20] ἀλαζονευομένους ἀλλήλοις πλησιάζειν, οὕτως οὐδὲ τὰ σώματα. ἡ δὲ διὰ τῆς κοσμήσεως οὐδὲν διαφέρουσά ἐστι τῆς τῶν τραγωδῶν ἐν τῇ σκευῇ πρὸς ἀλλήλους ὁμιλία.

τῶν δὲ κτημάτων πρῶτον μὲν καὶ ἀναγκαιότατον τὸ βέλτιστον καὶ οἰκονομικώτατον· τοῦτο δὲ ἦν ἄνθρωπος. διὸ δεῖ πρῶτον δούλους παρασκευάζεσθαι σπουδαίους. δούλων δὲ εἶδη δύο, ἐπίτροπος καὶ ἐργάτης. ἐπεὶ δὲ ὀρῶμεν ὅτι αἱ παιδεῖται ποιούς τινας ποιοῦσι τοὺς νέους, ἀναγκαῖον καὶ παρασκευασάμενον τρέφειν οἷς τὰ ἐλευθέρια τῶν ἔργων προστακτέον.

ὁμιλία δὲ πρὸς δούλους ὥς μήτε ὑβρίζειν ἔαν μήτε ἀνιᾶν, καὶ τοῖς μὲν ἐλευθεριωτέροις τιμῆς μεταδιδόναι, τοῖς δ' ἐργάταις τροφῆς πλήθος. καὶ ἐπειδὴ ἡ τοῦ οἴνου πόσις καὶ τοὺς ἐλευθέρους ὑβριστὰς ποιεῖ, καὶ πολλὰ ἔθνη ἀπέχεται καὶ τῶν ἐλευθέρων, οἷον Καρχηδόνιοι ἐπὶ στρατιᾷς, φανερόν ὅτι τούτου ἢ μηδὲν ἢ ὀλιγάκις μεταδοτέον.

ὄντων δὲ τριῶν, ἔργου καὶ κολάσεως καὶ τροφῆς, τὸ μὲν μήτε κολάζεσθαι, μήτ' ἐργάζεσθαι, τροφήν δ' ἔχειν, ὕβριν ἐμποιεῖ· [1] τὸ δὲ ἔργα μὲν ἔχειν καὶ κολάσεις, τροφήν δὲ μή, βίαιον καὶ ἀδυναμίαν ποιεῖ. λείπεται δὴ ἔργα παρέχειν καὶ τροφήν ἱκανήν· ἀμίσθων γὰρ οὐχ οἷόν τε ἄρχειν, δούλῳ δὲ μισθὸς τροφή.

ὥσπερ δὲ καὶ τοῖς ἄλλοις ὅταν μὴ γίγνηται τοῖς βελτίοσι βέλτιον μηδὲ ἄθλα ἢ ἀρετῆς καὶ κακίας, γίνονται χεῖρους, οὕτω καὶ περὶ οἰκέτας.

διόπερ δεῖ ποιεῖσθαι σκέψιν καὶ διανέμειν τε καὶ ἀνιέναι κατ' ἀξίαν ἕκαστα, καὶ τροφήν καὶ ἐσθῆτα καὶ ἀργίαν καὶ κολάσεις, λόγῳ καὶ ἔργῳ μιμουμένους τὴν τῶν ἰατρῶν δύναμιν ἐν φαρμάκου λόγῳ, προσθεωροῦντας ὅτι ἡ τροφή οὐ φάρμακον διὰ τὸ συνεχές.

γένῃ δὲ ἂν εἴη πρὸς τὰ ἔργα βέλτιστα μήτε δειλὰ μήτε ἀνδρῖα ἄγαν. ἀμφοτέρω γὰρ ἀδικοῦσι. καὶ γὰρ οἱ ἄγαν δειλοὶ οὐχ ὑπομένουσι καὶ οἱ θυμοειδεῖς οὐκ εὐαρχοί.

χρὴ δὲ καὶ τέλος ὠρίσθαι πᾶσιν· δίκαιον γὰρ καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἄθλον· βούλονται γὰρ πονεῖν, ὅταν ᾖ ἄθλον καὶ ὁ χρόνος ὠρισμένος. δεῖ δὲ καὶ ἐξομηρεῦειν ταῖς τεκνοποιίαις· καὶ μὴ κτᾶσθαι ὁμοεθνεῖς πολλούς, ὥσπερ καὶ ἐν ταῖς πόλεσιν· καὶ τὰς θυσίας καὶ τὰς ἀπολαύσεις μᾶλλον τῶν δούλων ἔνεκα ποιεῖσθαι ἢ τῶν ἐλευθέρων· [20] πλείονα γὰρ ἔχουσιν

οὗτοι οὐπὲρ ἔνεκα τὰ τοιαῦτα ἐνομήσθη.

εἶδη δὲ τοῦ οἰκονόμου τέτταρα ἃ δεῖ ἔχειν περὶ τὰ χρήματα. καὶ γὰρ τὸ κτᾶσθαι δυνατόν χρή εἶναι καὶ φυλάττειν· εἰ δὲ μή, οὐδὲν ὄφελος τοῦ κτᾶσθαι· τῷ γὰρ ἡθμῷ ἀντλεῖν τοῦτ' ἔστιν, καὶ ὁ λεγόμενος τετρημένος πίθος. ἔτι δὲ καὶ εἶναι κοσμητικὸν τῶν ὑπαρχόντων καὶ χρηστικόν· τούτων γὰρ ἔνεκα κάκείνων δεόμεθα.

διηρῆσθαι δὲ δεῖ τούτων ἕκαστον, καὶ πλείω τὰ κάρπιμα εἶναι τῶν ἀκάρπων, καὶ τὰς ἐργασίας οὕτω νενεμῆσθαι, ὅπως μὴ ἅμα κινδυνεύσωσιν ἅπασιν. πρὸς δὲ φυλακὴν τοῖς τε Περσικοῖς συμφέρει χρῆσθαι καὶ τοῖς Λακωνικοῖς. καὶ ἡ Ἀττικὴ δὲ οἰκονομία χρήσιμος· ἀποδιδόμενοι γὰρ ὠνοῦνται, καὶ ἡ τοῦ ταμείου θέσις οὐκ ἔστιν ἐν ταῖς μικροτέραις οἰκονομίαις.

Περσικὰ δὲ ἦν τὸ πάντα τετάχθαι, καὶ πάντ' ἐφορᾶν αὐτόν, καθ' ὃ ἔλεγε Δίων περὶ Διονυσίου· οὐδεὶς γὰρ ἐπιμελεῖται ὁμοίως τῶν ἀλλοτρίων καὶ τῶν οἰκείων, ὥστε ὅσα ἐνδέχεται, [1] δι' ἑαυτοῦ ποιεῖσθαι χρή τὴν ἐπιμέλειαν. καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἂν ἔχοι. ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον πιαίνει, ὁ τοῦ δεσπότου ὀφθαλμός ἔφη· ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κόπρος ἀρίστη, τὰ τοῦ δεσπότου ἵχνη ἔφη.

ἐπισκεπτέον οὖν τὰ μὲν αὐτόν, τὰ δὲ τὴν γυναῖκα, ὡς ἑκατέροις διαιρεῖται τὰ ἔργα τῆς οἰκονομίας. καὶ τοῦτο ποιητέον ἐν μικραῖς οἰκονομίαις ὀλιγάκις, ἐν δ' ἐπιτροπευομέναις πολλάκις. οὐ γὰρ οἷόν τε μὴ καλῶς ὑποδεικνύντος καλῶς μιμεῖσθαι, οὐτ' ἐν τοῖς ἄλλοις, οὐτ' ἐν ἐπιτροπείᾳ, ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἶναι τοὺς ἐφεστῶτας.

ἐπεὶ δὲ ταῦτα καὶ καλὰ πρὸς ἀρετὴν καὶ ὠφέλιμα πρὸς οἰκονομίαν, ἐγείρεσθαι χρή πρότερον δεσπότας οἰκετῶν καὶ καθεύδειν ὕστερον· καὶ μηδέποτε ἀφύλακτον οἰκίαν εἶναι, ὥσπερ πόλιν· ὅσα τε δεῖ ποιεῖν μήτε νυκτὸς μήτε ἡμέρας παριέναι· τό τε διανίστασθαι νύκτωρ· τοῦτο γὰρ καὶ πρὸς ὑγίειαν καὶ οἰκονομίαν καὶ φιλοσοφίαν χρήσιμον.

ἐν μὲν οὖν ταῖς μικραῖς κτήσεσιν ὁ Ἀττικὸς τρόπος τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος· [20] ἐν δὲ ταῖς μεγάλαις, διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ τῶν κατὰ μῆνα δαπανωμένων, ὁμοίως δὲ καὶ περὶ σκευῶν χρήσεως τῶν καθ' ἡμέραν καὶ τῶν ὀλιγάκις, ταῦτα παραδοτέον τοῖς ἐφεστῶσιν. ἐπὶ τούτοις καὶ τὴν ἐπίσκεψιν αὐτῶν διὰ τινος χρόνου ποιητέον, ἵνα μὴ λανθάνῃ τὸ σωζόμενον καὶ τὸ ἐλλεῖπον.

οἰκίαν δὲ πρὸς τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν· λέγω δὲ κτήματα μὲν, οἷον καρποῖς καὶ ἐσθῆτι ποία συμφέρει, καὶ τῶν καρπῶν ποία ξηροῖς καὶ ποία ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποία ἐμψύχοις καὶ ποία ἀψύχοις, καὶ δούλοις καὶ ἐλευθέροις, καὶ γυναιξὶ καὶ ἀνδράσι, καὶ ξένοις καὶ ἀστοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ εἶναι, εὐπνουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος.

εἴη δ' ἂν ἡ τοιαύτη κατάβορρος οὕσα καὶ μὴ ἰσοπλάτης. δοκεῖ δὲ καὶ ἐν ταῖς μεγάλαις οἰκονομίαις χρήσιμος εἶναι θυρωρός, ὃς ἂν ᾗ ἄχρηστος τῶν ἄλλων ἔργων, πρὸς τὴν σωτηρίαν τῶν εἰσφερομένων καὶ ἐκφερομένων. [1] πρὸς εὐχρησίαν δὲ σκευῶν τὸ Λακωνικόν· χρή γὰρ ἐν ἕκαστον ἐν τῇ αὐτοῦ χώρᾳ κεῖσθαι· οὕτω γὰρ ἂν ἔτοιμον ὂν οὐ ζητοῖτο.

[7] τὸν οἰκονομεῖν μέλλοντά τι κατὰ τρόπον τῶν τε τόπων, περὶ οὓς ἂν πραγματεύηται, μὴ ἀπείρως ἔχειν, καὶ τῇ φύσει εὐφυῆ εἶναι καὶ τῇ προαιρέσει φιλόπονόν τε καὶ δίκαιον· ὃ τι γὰρ ἂν ἀπῇ τούτων τῶν μερῶν, πολλὰ διαμαρτήσεται περὶ τὴν πραγματείαν ἣν μεταχειρίζεται.

οἰκονομίαι δὲ εἰσι τέσσαρες, ὡς ἐν τύπῳ διελέσθαι· τὰς γὰρ ἄλλας εἰς τοῦτο ἐμπίπτουσας εὐρήσομεν, βασιλικήν, σατραπικὴν, πολιτικὴν, ἰδιωτικὴν.

τούτων δὲ μεγίστη μὲν καὶ ἀπλουστάτη ἡ βασιλική, , ποικιλωτάτη δὲ καὶ ῥάστη ἡ πολιτική, ἐλαχίστη δὲ καὶ ποικιλωτάτη ἡ ιδιωτική. ἐπικοινωνεῖν μὲν τὰ πολλὰ ἀλλήλαις ἀναγκαῖόν ἐστιν· ὅσα δὲ μάλιστα δι' αὐτῶν ἐκάστη συμβαίνει, ταῦτα ἐπισκεπτέον ἡμῖν ἐστιν.

πρῶτον μὲν τοίνυν τὴν βασιλικὴν ἴδωμεν. ἔστι δὲ αὕτη δυναμένη μὲν τὸ καθόλου, [20] εἶδη δὲ ἔχουσα τέσσαρα· περὶ νόμισμα, περὶ τὰ ἐξαγώνγισμα, περὶ τὰ εἰσαγώνγισμα, περὶ τὰ ἀναλώματα.

τούτων δὲ ἕκαστον μὲν περὶ τὸ νόμισμα λέγω ποῖον καὶ πότε τίμιον ἢ εὖωνον ποιητέον, περὶ δὲ τὰ ἐξαγώνγισμα καὶ εἰσαγώνγισμα πότε καὶ τίνα παρὰ τῶν σατραπῶν ἐν τῇ ταγῇ ἐκλαμβάνει αὐτῷ λυσιτελήσει διατίθεσθαι, περὶ δὲ τὰ ἀναλώματα τίνα περαιορετέον καὶ πότε, καὶ πότερον δοτέον νόμισμα εἰς τὰς δαπάνας ἢ ἂν τῷ νομίσματι ὄνια.

δεύτερον δὲ τὴν σατραπικὴν. ἔστι δὲ ταύτης εἶδη ἕξ τῶν προσόδων ἀπὸ γῆς, ἀπὸ τῶν ἐν τῇ χώρᾳ ιδίων γινομένων, ἀπὸ ἐμπορίων, ἀπὸ τελῶν, ἀπὸ βοσκημάτων, ἀπὸ τῶν ἄλλων.

αὐτῶν δὲ τούτων πρώτη μὲν καὶ κρατίστη ἡ ἀπὸ τῆς γῆς αὕτη δὲ ἐστὶν ἣν οἱ μὲν ἐκφόριον, οἱ δὲ δεκάτην προσαγορεύουσιν, δευτέρα δὲ ἡ ἀπὸ τῶν ιδίων γινομένη, οὗ μὲν χρυσίον, οὗ δὲ ἀργύριον, οὗ δὲ χαλκός, οὗ δὲ ὅποσα δύναται γίνεσθαι, τρίτη δὲ καὶ ἡ ἀπὸ τῶν ἐμπορίων [1] τετάρτη δὲ καὶ ἡ ἀπὸ τῶν κατὰ γῆν τε καὶ ἀγοραίων τελῶν γινομένη, πέμπτη δὲ ἡ ἀπὸ τῶν βοσκημάτων, ἐπικαρπία τε καὶ δεκάτη καλουμένη, ἕκτη δὲ ἡ ἀπὸ τῶν ἄλλων, ἐπικεφάλαιόν τε καὶ χειρωναξίον προσαγορευομένη.

τρίτον δὲ τὴν πολιτικὴν. ταύτης δὲ κρατίστη μὲν πρόσοδος ἡ ἀπὸ τῶν ιδίων ἐν τῇ χώρᾳ γινομένων, εἴτα ἡ ἀπὸ τῶν ἐμπορίων καὶ διαγωγῶν, εἴτα ἡ ἀπὸ τῶν ἐγκυκλίων.

τέταρτον δὲ καὶ τελευταῖον τὴν ιδιωτικὴν. αὕτη δὲ ἐστὶν ἀνώματος μὲν διὰ τὸ δεῖν μὴ πρὸς ἕνα σκοπὸν οἰκονομεῖν, ἐλαχίστη δὲ διὰ τὸ καὶ τὰς προσόδους καὶ τὰ ἀναλώματα βραχεὰ γίνεσθαι. αὐτῆς δὲ ταύτης κρατίστη μὲν πρόσοδος ἡ ἀπὸ γῆς γινομένη, δευτέρα δὲ ἡ ἀπὸ τῶν ἄλλων ἐγκλημάτων, τρίτη δὲ ἡ ἀπὸ ἀργυρίου. χωρὶς δὲ τούτων ὃ πάσαις μὲν ἐπικοινωνεῖται ταῖς οἰκονομίαις καὶ προσήκει σκοπεῖν αὐτὸ μὴ παρέργως, μάλιστα δὲ ταύτη, τὸ τὰ ἀναλώματα μὴ μείζω τῶν προσόδων γίνεσθαι.

ἐπεὶ τοίνυν τὰς διαιρέσεις εἰρήκαμεν, μετὰ τοῦτο πάλιν νοητέον ἡμῖν, ἡ σατραπεία, περὶ ἣν ἂν πραγματευώμεθα, ἢ πόλις, πότερον ἢ πάντα ἄρτι διειλόμεθα [20] ἢ τὰ μέγιστα τούτων εἰ δυνατὴ φέρειν ἐστί, τούτοις χρηστέον· μετὰ δὲ τοῦτο ποῖαι τῶν προσόδων ἢ τὸ παράπαν οὐκ εἰσὶ, δυνατὰ δ' εἰσὶ γενέσθαι, ἢ μικραὶ νῦν οὔσαι μείζους οἷαί τινες κατασκευασθῆναι, ἢ τῶν ἀναλωμάτων τῶν νῦν ἀναλουμένων, τίνα τε καὶ πόσα περαιορεθέντα τὰ ὅλα μὴθὲν βλάβει.

τὰ μὲν οὖν περὶ τὰς οἰκονομίας τε καὶ τὰ μέρη τὰ τούτων εἰρήκαμεν· ὅσα δὲ τινες τῶν πρότερον πεπράγασιν εἰς πόρον χρημάτων ἢ τεχνικῶς τι διώκησαν, ἃ ὑπελαμβάνομεν ἀξιόλογα αὐτῶν εἶναι, συναγρόχαμεν. οὐδὲ γὰρ ταύτην τὴν ἱστορίαν ἀχρεῖον ὑπολαμβάνομεν εἶναι. ἔστι γὰρ ὅτε τούτων ἐφαρμόσει τοῖς οἷα ἂν αὐτὸς πραγματεύηται.

Κύψελος ὁ Κορίνθιος εὐξάμενος τῷ Δίῳ, ἐὰν κύριος γένηται τῆς πόλεως, τὰ ὄντα Κορινθίοις πάντα ἀναθήσειν, ἐκέλευσεν αὐτοὺς ἀπογράψασθαι. [1] ἀπογραψαμένων δὲ τούτων τὸ δέκατον μέρος παρ' ἐκάστου ἔλαβε, τοῖς δὲ λοιποῖς ἐκέλευσεν ἐργάζεσθαι. περιελθόντος δὲ τοῦ ἐνιαυτοῦ τὸ αὐτὸ τοῦτο ἐποίησεν, ὥστε συνέβαινε ἐν δέκα ἔτεσι κεῖνόν τε ἅπαντα ἔχειν, ἅπερ ἀνιέρωσεν, τοὺς τε Κορινθίους ἕτερα κεκτήσθαι.

Λύγδαμις Νάξιος ἐκβαλὼν φυγάδας, ἐπειδὴ τὰ κτήματα αὐτῶν οὐθεὶς ἠθέλησεν ἀλλ' ἢ βραχέος ἀγοράζειν, αὐτοῖς τοῖς φυγάσιν ἀπέδοτο. τὰ τε ἀναθήματα, ὅσα ἦν αὐτῶν ἐν τισιν ἐργαστηρίοις ἡμέτερα ἀνακείμενα, ἐπώλει τοῖς τε φυγάσι καὶ τῶν ἄλλων τῷ βουλομένῳ ὥστ' ἐπιγραφῆναι τὸ

τοῦ πριαμένου ὄνομα.

Βυζάντιοι δὲ δεηθέντες χρημάτων τὰ τεμένη τὰ δημόσια ἀπέδοντο, τὰ μὲν κάρπιμα χρόνον τινά, τὰ δὲ ἄκαρπα ἀεννάως· τὰ τε θιασωτικά καὶ τὰ πατριωτικά ὡσαύτως, καὶ ὅσα ἐν χωρίοις ἰδιωτικοῖς ἦν· ὠνοῦντο γὰρ πολλοῦ ὧν ἦν καὶ τὸ ἄλλο κτῆμα. τοῖς δὲ θιασώταις ἕτερα χωρία, τὰ δημόσια, ὅσα ἦν περὶ τὸ γυμνάσιον ἢ τὴν ἀγορὰν ἢ τὸν λιμένα, [20] τοὺς τε τόπους τοὺς ἀγοραίους, ἐν οἷς ἐπώλει τίς τι· καὶ τῆς θαλάττης τὴν ἀλειάν, καὶ τὴν τῶν ἁλῶν ἀλατοπωλίαν, τῶν τ' ἐργαζομένων θαυματοποιῶν καὶ μάντεων καὶ φαρμακοπωλῶν καὶ τῶν ἄλλων τῶν τοιουτοτρόπων· τὸ τρίτον δὲ μέρος τοῦ ἐργαζομένου ἀποτελεῖν ἔταξαν. τῶν τε νομισμάτων τὴν καταλλαγὴν ἀπέδοντο μιᾷ τραπέζῃ, ἐτέρῳ δὲ οὐκ ἦν οὐθενὶ οὔτε ἀποδόσθαι ἐτέρῳ οὔτε πρίασθαι παρ' ἐτέρου· εἰ δὲ μή, στέρησις ἦν.

ὄντος δὲ νόμου αὐτοῖς μὴ εἶναι πολίτην ὃς ἂν μὴ ἐξ ἀστῶν ἀμφοτέρων ᾗ, χρημάτων δεηθέντες ἐψηφίσαντο τὸν ἐξ ἐνὸς ὄντα ἀστοῦ καταβαλόντα μναῖς τριάκοντα εἶναι πολίτην.

ἐν σιτοδείᾳ δὲ γενόμενοι καὶ ἀποροῦντες χρημάτων κατήγαγον τὰ πλοῖα τὰ ἐκ τοῦ Πόντου· χρόνου δὲ γενομένου, τῶν ἐμπόρων ἀγανακτούντων, ἐτέλουν αὐτοῖς τόκους ἐπιδεκάτους, τοῖς δ' ὠνούμενοις τι ἔταξαν χωρὶς τῆς τιμῆς διδόναι τὸ ἐπιδέκατον.

[1] μετοίκων δὲ τινων ἐπιδεδανεικότων ἐπὶ κτήμασιν, οὐκ οὔσης αὐτοῖς ἐγκτήσεως ἐψηφίσαντο τὸ τρίτον μέρος εἰσφέροντα τοῦ δανείου τὸν βουλόμενον κυρίως ἔχειν τὸ κτῆμα.

Ἰππίας ὁ Ἀθηναῖος τὰ ὑπερέχοντα τῶν ὑπερώων εἰς τὰς δημοσίας ὁδοὺς καὶ τοὺς ἀναβαθμοὺς καὶ τὰ προφράγματα καὶ τὰς θύρας τὰς ἀνοιγομένας ἔξω ἐπώλησεν· ὠνοῦντο οὖν ὧν ἦν τὰ κτήματα, καὶ συνελέγη χρήματα οὕτω συχνά.

τό τε νόμισμα τὸ ὃν Ἀθηναῖοις ἀδόκιμον ἐποίησε, τάξας δὲ τιμὴν ἐκέλευσε πρὸς αὐτὸν ἀνακομίζειν· συνελθόντων δὲ ἐπὶ τῷ κόψῃ ἕτερον χαρακτῆρα, ἐξέδωκε τὸ αὐτὸ ἀργύριον.

ὅσοι τε τριηραρχεῖν ἢ φυλαρχεῖν ἢ χορηγεῖν ἢ τινα εἰς ἐτέραν λειτουργίαν τοιαύτην ἤμελλον δαπανᾶν, τίμημα τάξας μέτριον ἐκέλευσε τὸν βουλόμενον ἀποτίσαντα τοῦτο ἐγγράφεσθαι εἰς τοὺς λειτουρηγικούς.

τῇ τε ἱερείᾳ τῇ τῆς Ἀθηνᾶς τῆς ἐν ἀκροπόλει ὑπὲρ τοῦ ἀποθανόντος φέρειν χοίνικα κριθῶν καὶ πυρῶν ἐτέραν καὶ ὀβολόν, καὶ ὅτῳ ἂν παιδάριον γένηται, τὸ αὐτὸ τοῦτο.

Ἀθηναῖοι δὲ οἱ ἐν Ποτιδαίᾳ οἰκοῦντες δεόμενοι χρημάτων εἰς τὸν πόλεμον ἀπογράψασθαι ἅπανι συνέταξαν τὰς οὐσίας, [20] μὴ ἀθρόας εἰς τὸν αὐτοῦ δῆμον ἕκαστον, ἀλλὰ κατὰ κτῆμα ἐν ᾧ τόπῳ ἕκαστον εἴη, ἵνα οἱ πένητες δύνωνται ὑποτιμᾶσθαι· ὅτῳ δὲ μὴ ἦν κτῆμα μηθέν, τὸ σῶμα διμναῖον τιμήσασθαι. ἀπὸ τούτων οὖν εἰσέφερον τὸ ἐπιγραφὲν ἕκαστος σῶον τῇ πόλει.

Σωσίπολις Ἀντισσαῖος δέ, δεηθείσης τῆς πόλεως χρημάτων, εἰθισμένων δὲ αὐτῶν λαμπρῶς ἄγειν Διονύσια, ἐν οἷς ἄλλα τε πολλὰ ἀνήλiskon ἐξ ἐνιαυτοῦ παρασκευάζοντες καὶ ἱερεῖα πολυτελῆ, ὑπογύου δὲ οὔσης ταύτης τῆς ἐορτῆς, ἔπεισεν αὐτοὺς τῷ μὲν Διονύσῳ εὐξασθαι ἐς νέωτα ἀποδώσειν διπλάσια, ταῦτα δὲ συναγαγόντας ἀποδόσθαι. συνελέγη οὖν αὐτοῖς χρήματα οὐκ ὀλίγα πρὸς τὴν χρεῖαν.

Λαμψακηνοὶ δὲ προσδοκίμων οὐσῶν τριηρῶν πολλῶν πρὸς αὐτούς, ὄντος μεδίμνου τῶν ἀλφίτων τετραδράχμου, προσέταξαν τοῖς ἀγοραίοις πωλεῖν ἑξάδραχμον, καὶ τοῦ ἐλαίου τὸν χοᾶ ὄντα δραχμῶν τριῶν, τεττάρων καὶ τριωβόλου, τοῦ τε οἴνου καὶ τῶν ἄλλων ὡσαύτως. τὴν μὲν οὖν ἀρχαίαν τιμὴν ἐλάμβανεν ὁ ἰδιώτης, [1] τὸ δὲ πλεόν ἢ πόλις, καὶ εὐπόρησε χρημάτων.

Ἡρακλεῶται πέμποντες ναῦς τετταράκοντα ἐπὶ τοὺς ἐν Βοσπόρῳ τυράννους, οὐκ εὐπορούμενοι

χρημάτων παρὰ τῶν ἐμπόρων συνηγόρασαν τὸν τε σῖτον πάντα καὶ τὸ ἔλαιον καὶ τὸν οἶνον καὶ τὴν ἄλλην ἀγορὰν χρόνου δισταμένου ἐν ᾧ ἔμελλον ἀποδώσειν τὴν τιμὴν. τοῖς δὲ δὴ ἐμπόροις καλῶς εἶχε μὴ κοτυλίζεин, ἀλλ' ἀθρόα τὰ φορτία πεπραῖσθαι, ἐκεῖνοί τε διδόντες δι' ἄλλην οὐ μισθὸν παρῆγον ἀλλὰ τὴν ἀγορὰν ἐν ὁλκάσι, καὶ ἄνδρα ταμίαν ἐπέστησαν ἐφ' ἐκάστη τῶν νεῶν. ἀφικομένων δ' εἰς τὴν πολεμίαν αὐτῶν ἠγόραζον οἱ στρατιῶται παρὰ τούτων ἅπαντα. πρότερον οὖν συνελέγη ἀργύριον ἢ ἐδίδοσαν οἱ στρατηγοὶ πάλιν τὸν μισθόν, ὥστε συνέβαινε ταῦτὸ τὸ ἀργύριον δίδοσθαι ἕως εἰς οἶκον ἀπῆλθον.

Λακεδαιμόνιοι Σαμίων δεηθέντων χρήματα αὐτοῖς εἰς τὴν κάθοδον δοῦναι, ἐψηφίσαντο μίαν ἡμέραν καὶ αὐτοὺς καὶ τοὺς οἰκέτας καὶ τὰ ὑποζύγια νηστεῦσαι, ὅσον δὲ ἐδαπάναι ἕκαστος, τοσοῦτον δοῦναι τοῖς Σαμίοις.

[20] Χαλκηδόνιοι δέ, ξένων ἐν τῇ πόλει συχνῶν παρ' αὐτοῖς γινομένων, ὀφείλοντες αὐτοῖς μισθὸν οὐκ ἠδύναντο διαλῦσαι. ἀνήγγειλαν οὖν, εἴ τις τῶν πολιτῶν ἢ μετοίκων σῦλον ἔχει κατὰ πόλεως ἢ ἰδιώτου καὶ βούλεται λαβεῖν, ἀπογράψασθαι. ἀπογραψαμένων δὲ συχνῶν, τὰ πλοῖα τὰ πλέοντα εἰς τὸν Πόντον ἐσύλων μετὰ προφάσεως εὐλόγου. ἔταξαν δὲ χρόνον ἐν ᾧ λόγον ὑπὲρ αὐτῶν ἔφασαν ποιήσασθαι. συλλεγόντων δὲ χρημάτων συχνῶν, τοὺς μὲν στρατιώτας ἀπῆλλαξαν, ὑπὲρ δὲ τῶν σύλων διεδικάσαντο. τοῖς δὲ μὴ δικαίως συληθεῖσιν ἢ πόλις ἀπὸ τῶν προσόδων ἀπεδίδου.

Κυζικηνοὶ δὲ στασιάσαντες πρὸς ἀλλήλους, ἐπικρατήσαντος τοῦ δήμου, τῶν δὲ πλουσίων συνειλημμένων, ὀφείλοντες χρήματα στρατιώταις ἐψηφίσαντο μὴ θανατῶσαι τοὺς συνειλημμένους, ἀλλὰ χρήματα πραξαμένους φυγαδεῦσαι.

Χῖοι δέ, νόμου ὄντος αὐτοῖς ἀπογράφεσθαι τὰ χρέα εἰς τὸ δημόσιον, δεηθέντες χρημάτων [1] ἐψηφίσαντο τοὺς ὀφείλοντας μὲν ἀποδοῦναι τῇ πόλει τὰ δάνεια, τὴν δὲ πόλιν ἐκ τῶν προσόδων τοὺς τόκους τοῖς δεδανεικόσι καταφέρειν, ἕως ἂν καὶ τὸ ἀρχαῖον εὐπορήσωσιν.

Μαύσωλος ὁ Καρίας τύραννος, πέμποντος βασιλέως πρὸς αὐτὸν ἐπὶ τῷ τοὺς φόρους δοῦναι, συναγαγὼν τοὺς εὐπορωτάτους ἐν τῇ χώρᾳ ἔλεγεν ὅτι ὁ βασιλεὺς αἰτεῖ τοὺς φόρους, αὐτὸς δὲ οὐκ εὐπορεῖται. κατασκευαστοὶ δ' ἄνδρες αὐτῷ εὐθέως ἐπηγγέλλοντο ὅσον εἰσείσει ἕκαστος. τούτων δὲ τοῦτο πραξάντων, οἱ εὐπορώτεροι τὰ μὲν αἰσχυνόμενοι τὰ δὲ φοβούμενοι πολλῶν τούτων πλείω ἐπηγγέλλοντο καὶ εἰσέφερον.

πάλιν δεηθεὶς χρημάτων ἐξεκκλησιάσας τοῖς Μυλασσεῦσιν ἔλεγεν ὅτι μητρόπολις οὖσα ἡ πόλις αὐτοῦ αὕτη ἀτείχιστός ἐστιν, ὁ δὲ βασιλεὺς ἐπ' αὐτὸν στρατεύει. ἐκέλευσεν οὖν τοὺς Μυλασσεῖς φέρειν ἕκαστον ὅτι πλεῖστα χρήματα, φάσκων αὐτοὺς τοῖς νῦν εἰσενεχθεῖσι καὶ τὰ λοιπὰ σῶζειν. εἰσενεχθέντων δὲ πολλῶν τὰ μὲν χρήματα εἶχε, τὸ δὲ τεῖχος οὐκ ἔφη τὸν θεὸν ἔαν ἐν τῷ παρόντι οἰκοδομεῖν.

Κόνδαλος Μαυσώλου ὑπαρχος, ὁπότε διαπορευομένῳ αὐτῷ διὰ τῆς χώρας προσενέγκοι τις πρόβατον [20] ἢ ὕν ἢ μόσχον, ἀπογραψάμενος τὸν δόντα καὶ τὸν χρόνον, ἀπαγαγόντα εἰς οἶκον ἐκέλευε τρέφειν ἕως ἂν ἐπανέλθοι· ὁπότε δὲ δοκοίη χρόνος ἰκανὸς εἶναι, αὐτὸ τε τὸ τραφὲν καὶ τὴν ἐπικαρπίαν λογισάμενος ἀπῆτει. τῶν τε δένδρων τὰ ὑπερέχοντα ἢ πίπτοντα εἰς τὰς ὁδοὺς τὰς βασιλικὰς ἐπώλει ὡς τὰς ἐπικαρπίας.

τῶν δὲ στρατιωτῶν εἴ τις τελευτήσῃ, διαπύλιον ἀπῆτει δραχμὴν τοῦ σώματος· ἅμα τε οὖν ἐντεῦθεν καὶ ἀργύριον ἐλάμβανεν, ἅμα τε οἱ ἡγεμόνες οὐ παρεκρούοντο αὐτόν, πότε τετελεύτηκεν ὁ στρατιώτης.

τούς τε Λυκίους ὁρῶν ἀγαπῶντας τὸ τρίχωμα φορεῖν, ἔφησε γράμματα ἡκεῖν παρὰ βασιλέως,

κόμας ἀποστεῖλαι εἰς προκόμια, προστετάχθαι οὖν αὐτῷ ὑπὸ Μαυσώλου ἀποκεῖραι αὐτούς. ἔφησεν οὖν, εἰ βούλονται ἐπικεφάλαιον τακτὸν αὐτῷ δοῦναι, μεταπέμψασθαι ἐκ τῆς Ἑλλάδος κόμην, οἱ δὲ ἀσμένως ἔδωσαν ὃ ἥτει, καὶ συνελέγη χρήματα πολλὰ ἀπὸ ὄχλου πολλοῦ.

Ἀριστοτέλης Ῥόδιος ἄρχων Φωκαίας, ἀπορῶν χρημάτων, ὁρῶν στάσεις οὔσας δύο τῶν Φωκαίων, λόγους ἐποιήσατο πρὸς τὴν ἐτέραν στάσιν ἐν ἀπορρήτοις, [1] φάσκων αὐτῷ διδόναι χρήματα τοὺς ἐτέρους ἐφ' ᾧ αὐτοῖς τὰ πράγματα ἐγκλῖναι, αὐτὸς δὲ μᾶλλον βούλεσθαι παρὰ τούτων λαβεῖν καὶ τὰ περὶ τὴν πόλιν τούτοις διοικεῖν παραδοῦναι. ἀκούσαντες δὲ ταῦτα εὐθέως τὰ χρήματα οἱ παρόντες πορίσαντες ὅσα ἐκέλευσεν ἔδωκαν. ὁ δὲ τοῖς ἐτέροις πάλιν ἔδειξεν ἃ εἰληφώς εἶη παρὰ τῶν ἐτέρων· οἱ δὲ καὶ αὐτοὶ ἔφασαν οὐκ ἐλάττω δώσειν. λαβὼν δὲ παρ' ἀμφοτέρων κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους.

τοῖς τε πολίταις κατιδὼν οὔσας δίκας πολλὰς, καὶ μεγάλας ἐκ πολλοῦ χρόνου ἀδικίας τουτοῖς διὰ πολέμου, δικαστήριον καθίσας προεῖπεν, ὅσοι ἂν μὴ δικάσωνται χρόνῳ ὃν ἔθηκε, μηκέτι εἶναι ὑπὲρ τῶν προτέρων ἐγκλημάτων κρίσεις. τότε δὴ παραβόλιον πολλῶν δικῶν καὶ τὰς ἐκκλήτους μετ' ἐπιτιμίων ἐφ' αὐτὸν ποιούμενος καὶ παρ' ἐκατέρων ἀργύριον δι' ἐτέρων λαμβάνων, συνήγαγεν οὐκ ὀλίγα χρήματα.

Κλαζομένοι δ' ἐν σιτοδείᾳ ὄντες χρημάτων τε ἀποροῦντες ἐψηφίσαντο, παρ' οἷς ἔλαιόν ἐστι τῶν ἰδιωτῶν, δανεῖσαι τῇ πόλει ἐπὶ τόκῳ· γίνεται δὲ πολὺς οὗτος ὁ καρπὸς ἐν τῇ χώρᾳ αὐτῶν. [20] δανεισάντων δὲ μισθωσάμενοι πλοῖα ἀπέστειλαν εἰς τὰ ἐμπόρια, ὅθεν αὐτοῖς ἦκε σῖτος, ὑποθήκης γενομένης τῆς τοῦ ἐλαίου τιμῆς.

ὀφείλοντές στρατιώταις μισθὸν εἴκοσι τάλαντα καὶ οὐ δοῦναι δυνάμενοι τόκον ἔφερον τοῖς ἡγεμόσι τέτταρα τάλαντα τοῦ ἐνιαυτοῦ· ἐπεὶ δὲ τοῦ μὲν ἀρχαίου ἀπέκοπτον οὐθέν, ἀεὶ δὲ μάτην ἐδαπάνων, νόμισμα ἔκοψαν σιδηροῦν εἰς ἀργυρίου λόγον εἴκοσι ταλάντων, εἶτα διδόντες τοῖς εὐπορωτάτοις ἐν τῇ πόλει κατὰ λόγον ἐκάστῳ ἀργύριον παρ' ἐκείνων ἔλαβον ἴσον. οἱ τε οὖν ἰδιῶται εἶχον εἰς τὰς καθ' ἡμέραν χρείας ἀναλίσκειν καὶ ἡ πόλις τοῦ χρέους ἀπηλλάγη. δεύτερον δὲ ἐκ τῶν προσόδων ἐκείνοις τὸν τε τόκον κατέφερον καὶ ἀεὶ διαιροῦντες ἐκάστῳ πρὸς μέρος διεδίδωσαν, τοὺς δὲ σιδηροῦς ἐκομίζοντο.

Σηλυβριανοὶ δὲ δεηθέντες χρημάτων, νόμου ὄντος αὐτοῖς σίτου μὴ ἐξάγειν ἐν λιμῷ γενομένοις, ἐκείνοις δὲ ὑπάρχοντος σίτου παλαιοῦ, ἐψηφίσαντο τῇ πόλει παραδοῦναι τοὺς ἰδιώτας τὸν σῖτον τῆς τεταγμένης τιμῆς, [1] ὑπολειπόμενον ἕκαστον ἐνιαυτοῦ τροφήν· εἶτα ἐξαγωγὴν ἔδωκαν τῷ βουλομένῳ, τάξαντες τιμὴν ἣν ἐδόκει καλῶς ἔχειν αὐτοῖς.

Ἀβυδηνοὶ δέ, διὰ στασιασμὸν τῆς χώρας ἀργοῦ γενομένης, καὶ τῶν μετοίκων οὐ προῖεμένων αὐτοῖς οὐδὲν διὰ τὸ καὶ ἔτι ὀφείλειν, ἐψηφίσαντο τὸν βουλόμενον τοῖς γεωργοῖς δανεῖζειν, ὡς ἐργάσωνται, ὡς πρῶτοις αὐτοῖς ἐσομένης τῆς κομιδῆς ἐκ τοῦ καρποῦ, τοῖς δὲ ἄλλοις ἐκ τῶν λειπομένων.

Ἐφέσιοι δεηθέντες χρημάτων νόμον ἔθεντο μὴ φορεῖν χρυσὸν τὰς γυναῖκας, ὅσον δὲ νῦν ἔχουσι δανεῖσαι τῇ πόλει.

τῶν τε κιόνων τισὶ τῶν ἐν τῷ νεῷ τάξαντες ἀργύριον ὃ δεῖ καταβαλεῖν εἴων ἐπιγράφεσθαι τὸ ὄνομα τοῦ δόντος τὸ ἀργύριον ὡς ἀνατεθεικότος.

Διονύσιος Συρακούσιος βουλόμενος χρήματα συναγαγεῖν, ἐκκλησίαν ποιήσας ἔφησεν ἑωρακέναι τὴν Δήμητραν, καὶ κελεύειν τὸν τῶν γυναικῶν κόσμον εἰς τὸ ἱερὸν ἀποκομίζειν. αὐτὸς μὲν οὖν τῶν παρ' αὐτῷ γυναικῶν τὸν κόσμον τοῦτο πεποιηκέναι· ἡξίου δὲ καὶ τοὺς ἄλλους, μή τι μήνιμα παρὰ τῆς θεοῦ γένηται· τὸν δὲ μὴ τοῦτο ποιήσαντα ἔνοχον ἔφησεν

ιεροσυλίας ἔσεσθαι. [20] ἀνενεγκάντων δὲ πάντων ἃ εἶχον διὰ τε τὴν θεὸν καὶ δι' ἐκεῖνον, θύσας τῇ θεῷ τὸν κόσμον ἀπηνέγκατο ὡς παρὰ τῆς θεοῦ δεδανεισμένος. προελθόντος δὲ χρόνου καὶ τῶν γυναικῶν πάλιν φορουσῶν, ἐκέλευσε τὴν βουλομένην χρυσοφορεῖν τάγμα τι ἀνατιθέναι ἐν τῷ ἱερῷ.

τριηρεῖς τε ναυπηγεῖσθαι μέλλων ἦδει ὅτι δεήσοιτο χρημάτων. ἐκκλησίαν οὖν συναγαγὼν ἔφη πόλιν αὐτῷ τινα προδίδοσθαι, εἰς ἣν δεῖσθαι χρημάτων, ἡξίου τε αὐτῷ τοὺς πολίτας εἰσενέγκαι δύο στατήρας ἕκαστον· οἱ δ' εἰσήνεγκαν. διαλιπὼν δὲ δύο ἢ τρεῖς ἡμέρας, ὡς διημαρτηκῶς τῆς πράξεως, ἐπαινέσας αὐτοὺς ἀπέδωκεν ἕκαστῳ ὃ εἰσήνεγκαν. ποιήσας δὲ τοῦτο ἀνεκτήσατο τοὺς πολίτας. εἶτα πάλιν οἰόμενοι ἀπολήψεσθαι εἰσήνεγκαν· ὃ δὲ λαβὼν εἶχεν εἰς τὴν ναυπηγίαν.

οὐκ εὐπορῶν δὲ ἀργυρίου νόμισμα ἔκοψε καττιτέρου, καὶ συναγαγὼν ἐκκλησίαν πολλὰ τοῦ κεκομμένου νομίσματος ὑπερεῖπεν· οἱ δὲ ἐψηφίσαντο καὶ μὴ βουλόμενοι ἕκαστος ὃ ἂν εἴλετο ἔχειν ὡς ἀργυροῦν ἀλλὰ μὴ καττιτέρινον.

[1] πάλιν τε δεηθεὶς χρημάτων ἡξίου τοὺς πολίτας εἰσενεγκεῖν αὐτῷ· οἱ δ' οὐκ ἔφασαν ἔχειν. ἐξενέγκας οὖν τὰ σκεύη τὰ παρ' αὐτοῦ ἐπώλει, ὡς δὴ δι' ἀπορίαν τοῦτο ποιῶν· ἀγοραζόντων δὲ Συρακουσίων ἀπεγράφετο τί ἕκαστος ἀγοράσειεν· ἐπεὶ δὲ τὴν τιμὴν κατέβαλον, ἐκέλευσε τὸ σκεῦος ἀναφέρειν ἕκαστον ὃ ἡγόρασεν.

τῶν τε πολιτῶν διὰ τὰς εἰσφορὰς οὐ τρεφόντων βοσκήματα, εἶπεν ὅτι ἱκανὰ ἦν αὐτῷ πρὸς τοσοῦτον· τοὺς οὖν νῦν τι κτησαμένους ἀτελεῖς ἔσεσθαι. πολλῶν δὲ ταχὺ κτησαμένων πολλὰ βοσκήματα, ὡς ἀτελῆ ἐξόντων, ἐπεὶ καιρὸν ὤετο εἶναι, τιμήσασθαι κελεύσας ἐπέβαλε τέλος. οἱ οὖν πολῖται ἀγανακτήσαντες ἐπὶ τῷ ἐξηπατῆσθαι, σφάζοντες ἐπώλουν. ὡς δὲ πρὸς τοῦτο ἔταξε σφάζεσθαι ὅσα δεῖ τῆς ἡμέρας, οἱ δὲ πάλιν ἱερόθυτα ἐποιοῦν· ὃ δὲ ἀπεῖπε θῆλυ μὴ θύειν.

πάλιν τε δεηθεὶς χρημάτων ἐκέλευσεν ἀπογράψασθαι χρημάτων πρὸς αὐτὸν ὅσοι οἰκοὶ εἰσιν ὀρφανικοί. ἀπογραψαμένων δὲ ἄλλων τὰ τούτων χρήματα ἀπεχρᾶτο, ἕως ἕκαστος εἰς ἡλικίαν ἔλθοι.

Ῥηγιόν τε καταλαβὼν, ἐκκλησίαν συναγαγὼν εἶπε διότι δικαίως μὲν ἂν ἐξανδραποδισθεῖεν ὑπ' αὐτοῦ, [20] νῦν μέντοι τὰ εἰς τὸν πόλεμον ἀνηλωμένα χρήματα κομισάμενος καὶ ὑπὲρ ἐκάστου σώματος τρεῖς μνᾶς ἀφήσειν αὐτούς. οἱ δὲ Ῥηγῖνοι ὅσα ποτ' ἦν αὐτοῖς ἀποκεκρυμμένα ἐμφανῆ ἐποιοῦν καὶ οἱ ἄποροι παρὰ τῶν εὐπορωτέρων καὶ παρὰ τῶν ξένων δανειζόμενοι ἐπόρισαν ἃ ἐκέλευσε χρήματα. λαβὼν δὲ ταῦτα παρ' αὐτῶν τὰ τε σώματα πάντα οὐδὲν ἥττον ἀπέδοτο τὰ τε σκεύη, ἃ τότε ἦν ἀποκεκρυμμένα, ἐμφανῆ ἅπαντα ἔλαβε.

δανεισάμενός τε παρὰ τῶν πολιτῶν χρήματα ἐπ' ἀποδόσει, ὡς ἀπῆτουν αὐτόν, ἐκέλευσεν ἀναφέρειν ὅσον ἔχει τις ἀργύριον πρὸς αὐτόν· εἰ δὲ μὴ, θάνατον ἔταξε τὸ ἐπιτίμιον. ἀνενεχθέντος δὲ τοῦ ἀργυρίου, ἐπικόψας χαρακτῆρα ἐξέδωκε τὴν δραχμὴν δύο δυναμένην δραχμὰς καὶ τό τε ὀφειλόμενον πρότερον ἀνήνεγκαν πρὸς αὐτόν.

εἰς Τυρρηνίαν τε πλεύσας ναυσὶν ἑκατόν, ἔλαβεν ἐκ τοῦ τῆς Λευκοθέας ἱεροῦ χρυσίον τε καὶ ἀργύριον πολὺ καὶ τὸν ἄλλον κόσμον οὐκ ὀλίγον. εἰδὼς δὲ ὅτι καὶ οἱ ναῦται πολλὰ ἔχουσι, [1] κήρυγμα ἐποιήσατο τὰ ἡμίσεια ὧν ἔχει ἕκαστος ἀναφέρειν πρὸς αὐτόν, τὰ δ' ἡμίσεια ἔχειν τὸν λαβόντα· τῷ δὲ μὴ ἀνενέγκαντι θάνατον ἔταξε τὸ ἐπιτίμιον. ὑπολαβόντες δὲ οἱ ναῦται ἀνενεγκόντες τὰ ἡμίσεια τὰ κατάλοιπα ἔχειν, ἀδεῶς ἀνήνεγκαν· ὃ δ' ἐπεῖπε ἐκεῖνα ἔλαβεν, ἐκέλευσε πάλιν τὰ ἡμίσεια ἀναφέρειν.

Μενδαῖοι δὲ τὰ μὲν ἀπὸ λιμένων καὶ τῶν ἄλλων τελῶν αὐτοῖς προσπορευόμενα ἐχρῶντο εἰς διοίκησιν τῆς πόλεως, τὰ δὲ ἀπὸ τῆς γῆς καὶ οἰκιῶν τέλη οὐκ ἔπραττον, ἀλλ' ἀνέγραφον τοὺς

ἔχοντας· ὁπότε δὲ δεηθεῖεν χρημάτων, ἀπεδίδοσαν οἱ ὀφείλοντες· ἐκέρδαινον οὖν τὸν παρεληλυθότα χρόνον ἀτόκοις τοῖς χρήμασιν ἀποκεχρημένοι.

πολεμοῦντες τὲ πρὸς Ὀλυνθίους καὶ δεόμενοι χρημάτων, ὄντων αὐτοῖς ἀνδραπόδων, ἐψηφίσαντο καταλειπομένων ἐνὶ ἐκάστῳ θήλεος καὶ ἄρρενος τὰ ἄλλα ἀποδόσθαι τῇ πόλει, ὡς ἐκδανεῖσαι τοὺς ἰδιώτας χρήματα.

Καλλίστρατος ἐν Μακεδονίᾳ πωλουμένου τοῦ ἐλλιμενίου ὡς ἐπὶ τὸ πολὺ εἴκοσι ταλάντων, ἐποίησεν εὐρεῖν τὸ διπλάσιον· κατιδὼν γὰρ ὠνουμένους τοὺς εὐπορωτέρους αἰεὶ διὰ τὸ δεῖν ταλαντιαίους καθιστάναι τοὺς ἐγγύους τῶν εἴκοσι ταλάντων, [20] προεκήρυξεν ὠνεῖσθαι τὸν βουλόμενον καὶ τοὺς ἐγγύους καθιστάναι τοῦ τρίτου μέρους καὶ καθ' ὅποσον ἕκαστος δύνηται πείθειν.

Τιμόθεος Ἀθηναῖος πολεμῶν πρὸς Ὀλυνθίους καὶ ἀπορούμενος ἀργυρίου, κόψας χαλκὸν διεδίδου τοῖς στρατιώταις. ἀγανακτούντων δὲ τῶν στρατιωτῶν ἔφη αὐτοῖς τοὺς ἐμπόρους τε καὶ ἀγοραίους ἅπαντα ὡσαύτως πωλήσειν. τοῖς δ' ἐμπόροις προεῖπεν, ὃν ἂν τις λάβῃ χαλκόν, τούτου πάλιν ἀγοράζειν τὰ τ' ἐκ τῆς χώρας ὦνια καὶ τὰ ἐκ τῶν λειῶν ἀγόμενα· ὃς δ' ἂν περιλειφθῇ αὐτοῖς χαλκός, πρὸς αὐτὸν ἀναφέροντας ἀργύριον λαμβάνειν.

περὶ Κέρκυραν δὲ πολεμῶν καὶ ἀπόρως διακείμενος καὶ τῶν στρατιωτῶν αἰτούντων τοὺς μισθοὺς καὶ ἀπειθούντων αὐτῷ καὶ πρὸς τοὺς ὑπεναντίους φασκόντων ἀποπορεύεσθαι, ἐκκλησίαν συναγαγὼν ἔφησεν οὐ δύνασθαι διὰ τοὺς χειμῶνας παραγενέσθαι αὐτῷ ἀργύριον, ἐπεὶ τοσαύτην εἶναι περὶ αὐτὸν εὐπορίαν, ὥστε τὴν προδεδομένην τριμήνου σιταρχίαν δωρεὰν αὐτοῖς διδόναι· [1] οἱ δὲ ὑπολαβόντες οὐκ ἂν ποτε προέσθαι τοσαῦτα χρήματα τὸν Τιμόθεον αὐτοῖς, εἰ μὴ τῇ ἀληθείᾳ προσδόκιμα ἦν τὰ χρήματα πρὸς αὐτόν, ἡσυχίαν εἶχον ὑπὲρ τῶν μισθῶν ἕως ἐκεῖνος διωκήσατο ἃ ἐβούλετο.

Σάμον δὲ πολιορκῶν τοὺς καρποὺς καὶ τὰ ἐπὶ τῶν ἀγρῶν ἀπεδίδοτο αὐτοῖς τοῖς Σαμίοις, ὥστε εὐπόρησε χρημάτων εἰς μισθοὺς τοῖς στρατιώταις. τῶν τε ἐπιτηδείων ἐπεὶ σπάνις ἦν ἐν τῷ στρατοπέδῳ διὰ τοὺς ἀφικνουμένους, ἀπηγόρευσε μὴ πωλεῖν σῖτον ἀλληλεσμένον μηδὲ μέτρον ἔλασσον ἢ μέδιμνον, μηδὲ τῶν ὑγρῶν μηθὲν ἔλαττον ἢ μετρητήν. οἱ μὲν οὖν ταξίαρχοι τε καὶ λοχαγοὶ ἀγοράζοντες ἀθρόα διεδίδουσιν τοῖς στρατιώταις, οἱ δὲ εἰσαφικνούμενοι ἦγον αὐτοῖς τὰ ἐπιτήδεια· ὁπότε δὲ ἀπαλλάττοντο, εἴ τι περίλοιπον εἶη αὐτοῖς, ἐπώλουν. ὥστε συνέβαιναν εὐπορεῖσθαι τοὺς στρατιώτας τῶν ἐπιτηδείων.

Διδάλης Πέρσης ἔχων στρατιώτας τὰ μὲν καθ' ἡμέραν πορίζειν ἐδύνατο ἐκ τῆς πολεμίας αὐτοῖς, νόμισμα δὲ οὐκ ἔχων διδόναι, ἀπαιτούμενος δέ, χρόνου γενομένου οὗ ὥφειλε, τεχνάζει τοιόνδε. [20] ἐκκλησίαν συναγαγὼν ἔφη οὐκ ἀπορεῖσθαι χρημάτων, ἀλλ' εἶναι αὐτῷ ἐν χωρίῳ τινί, λέγων ἐν ᾧ εἶη. καὶ ἀναζεύξας ἐβάδιζεν ἐπ' αὐτό· εἶτα, ὡς ἐγγὺς τοῦ χωρίου ἐγένετο, προελθὼν εἰς αὐτὸ ἔλαβεν ἐκ τῶν ἐνόντων ἱερῶν ὅσος ἐνῆν κοῖλος ἄργυρος· εἴτ' ἐπισκευάσας τὰς ἡμιόλους ὡς ἀγούσας ἀργύριον παραφαινούσας τε ταῦτα ἐβάδιζεν. ἰδόντες δὲ οἱ στρατιῶται καὶ νομίσαντες ἅπαντα εἶναι ἄργυρον τὰ ἀγόμενα, ἐθάρρησαν ὡς κομιούμενοι τὸν μισθόν. ὁ δὲ ἔφη δεῖν εἰς Ἀμισὸν ἐλθόντας ἐπισημῆνασθαι· ἦν δ' εἰς τὴν Ἀμισὸν ὁδὸς πολλῶν τε ἡμερῶν καὶ χειμέριος· τὸν δὴ χρόνον τοῦτον ἀπεχρᾶτο τῷ στρατοπέδῳ τὰ ἐπιτήδεια μόνον διδούς.

τούς τε τεχνίτας τοὺς ἐν τῷ στρατοπέδῳ αὐτὸς εἶχε καὶ τοὺς καπήλους τοὺς μεταβαλλομένους τι· ἄλλω δὲ οὐκ ἦν οὐθενὶ οὐθέν τούτων ποιεῖν.

Χαβρίας Ἀθηναῖος Ταῷ τῷ Αἰγυπτίων βασιλεῖ ἐκστρατεύοντι καὶ δεομένῳ χρημάτων συνεβούλευε τῶν τε ἱερῶν τινα καὶ τῶν ἱερέων τὸ πλῆθος φάναι πρὸς τοὺς ἱερεῖς δεῖν παραλυθῆναι διὰ τὴν δαπάνην. [1] ἀκούσαντες δὲ οἱ ἱερεῖς καὶ τὸ ἱερὸν παρ' αὐτοῖς ἕκαστοι

βουλόμενοι εἶναι, καὶ ἴδια αὐτοῖς οἱ ἱερεῖς ἐδίδοσαν χρήματα. ἐπεὶ δὲ παρὰ πάντων εἰλήφει, προστάξει αὐτοῖς ἐκέλευσεν εἰς μὲν τὸ ἱερὸν καὶ εἰς αὐτὸν τῆς δαπάνης ἥς πρότερον ἐποιοῦντο τὸ δέκατον μέρος ποιεῖσθαι, τὰ δὲ λοιπὰ αὐτῷ δανεῖσαι, ἕως ὁ πόλεμος ὁ πρὸς βασιλέα διαλυθῇ.

ἀπ' οἰκίας δὲ ἐκάστης κελεῦσαι ἅπαντας εἰσενέγκαι τάξαντα ὁ δεῖ, καὶ ἀπὸ τοῦ σώματος ὡσαύτως τοῦ σίτου τε πωλουμένου χωρὶς τῆς τιμῆς διδόναι τὸν πωλοῦντα καὶ ὠνούμενον ἀπὸ τῆς ἀρτάβης τὸν ὀβολόν· ἀπὸ τῶν πλοίων τε καὶ ἐργαστηρίων καὶ τῶν ἄλλων τινὰ ἐργασίαν ἐχόντων τῆς ἐργασίας μέρος τὸ δέκατον κελεῦσαι ἀποτελεῖν.

ἐκστρατεύειν δ' αὐτῷ μέλλοντι ἐκ τῆς χώρας, εἴ τίς τι ἔχει ἄσημον ἀργύριον ἢ χρυσίον, κελεῦσαι ἐνέγκαι πρὸς αὐτόν· ἐνεγκάντων δὲ τῶν πλείστων, ἐκέλευσε τούτῳ μὲν ἐκεῖνον χρῆσθαι, τοὺς δὲ δανείσαντας συστήσαι τοῖς νομάρχαις, ὥστ' ἐκ τῶν φόρων αὐτοῖς ἀποδοῦναι.

Ἰφικράτης Ἀθηναῖος, Κότυος συναγαγόντος στρατιώτας, ἐπόρισεν αὐτῷ χρήματα τρόπον τοιοῦτον. [20] ἐκέλευσε τῶν ἀνθρώπων ὧν ἦρχε προστάξει κατασπεῖραι αὐτῷ γῆν τριῶν μεδίμνων· τούτου δὲ πραχθέντος συνελέγη σίτου πολὺ πλῆθος. καταγαγὼν οὖν ἐπὶ τὰ ἐμπόρια ἀπέδοτο, καὶ εὐπόρησε χρημάτων.

Κότυς Θρᾷξ παρὰ Περινθίων ἐδανείζετο χρήματα εἰς τοὺς στρατιώτας συναγαγεῖν· οἱ δὲ Περίνθιοι οὐκ ἐδίδοσαν αὐτῷ. ἠξίωσεν οὖν αὐτοὺς ἄνδρας γε τῶν πολιτῶν φρουροὺς δοῦναι εἰς χωρία τινά, ἵνα τοῖς ἐκεῖ στρατιώταις νῦν φρουροῦσι σχῇ ἀποχρήσασθαι. οἱ δὲ τοῦτο ταχέως ἐποίησαν, οἰόμενοι τῶν χωρίων κύριοι ἔσεσθαι. ὁ δὲ Κότυς τοὺς ἀποσταλέντας εἰς φυλακὴν ποιήσας τὰ χρήματα αὐτοὺς ἐκέλευσεν ἀποστείλαντας, ἃ ἐδανείζετο παρ' αὐτῶν, κομίσασθαι.

Μέντωρ Ῥόδιος Ἑρμείαν συλλαβὼν καὶ τὰ χωρία αὐτοῦ κατασχὼν τοὺς ἐπιμελητὰς εἶασε κατὰ χώραν τοὺς ὑπὸ τοῦ Ἑρμείου καθεστηκότας. ἐπεὶ δὲ ἐθάρρησάν τε ἅπαντες καί, εἴ τί ποτ' ἦν αὐτοῖς ἀποκεκρυμμένον ἢ ὑπεκκείμενον, μεθ' αὐτῶν εἶχον, συλλαβὼν αὐτοὺς πάντα παρείλετο ἃ εἶχον.

[1] Μένων Ῥόδιος κυριεύσας Λαμψάκου δεηθεὶς χρημάτων ἐπέγραψε τοῖς πλουσιωτάτοις αὐτῶν πλῆθός τι ἀργυρίου, τούτοις δὲ τὴν κομιδὴν ἔσεσθαι παρὰ τῶν ἄλλων πολιτῶν ἔφησεν· ἐπεὶ δὲ οἱ ἄλλοι πολῖται εἰσήνεγκαν, ἐκέλευσε καὶ ταῦτα αὐτῷ δανεῖσαι ἐν χρόνῳ διειπάμενος ἐν ᾧ πάλιν αὐτοῖς ἀποδώσει.

πάλιν τε δεηθεὶς χρημάτων ἠξίωσεν αὐτοὺς εἰσενέγκαι, κομίσασθαι δὲ ἐκ τῶν προσόδων· οἱ δ' εἰσήνεγκαν ὥς διὰ ταχέων αὐτοῖς ἐσομένης τῆς κομιδῆς· ἐπεὶ δὲ καὶ αἱ καταβολαὶ τῶν προσόδων παρήσαν, ἔφησεν ἐπ' αὐτῷ χρεῖαν εἶναι καὶ τούτων, ἐκείνοις δὲ ὕστερον ἀποδώσειν σὺν τόκῳ.

τῶν τε στρατευομένων παρ' αὐτῷ παρηρεῖτο τὰς σιταρχίας καὶ τοὺς μισθοὺς ἕξ ἡμερῶν τὸν ἐνιαυτόν, φάσκων ταύταις ταῖς ἡμέραις οὔτε φυλακὴν αὐτοῖς οὐδεμίαν οὔτε πορείαν οὔτε δαπάνην ποιεῖσθαι, τὰς ἐξαιρεσίμους λέγων.

τόν τε πρὸ τοῦ χρόνον διδούς τοῖς στρατιώταις τῇ δευτέρᾳ τῆς νουμηνίας τὴν σιταρχίαν, τῷ μὲν πρώτῳ μηνὶ παρέβη τρεῖς ἡμέρας, τῷ δ' ἐχομένῳ πέντε. τοῦτον δὲ τὸν τρόπον προῆγεν, ἕως εἰς τὴν τριακάδα ἦλθεν.

Χαρίδημος Ὠρείτης ἔχων τῆς Αἰολίδος τινὰ χωρία, [20] ἐπιστρατεύοντος ἐπ' αὐτὸν Ἀρταβάζου χρημάτων ἐδεῖτο εἰς τοὺς στρατιώτας. τὸ μὲν οὖν πρῶτον εἰσέφερον αὐτῷ, εἶτα οὐκέτι ἔφασαν ἔχειν· ὁ δὲ Χαρίδημος, ὃ ὤετο χωρίον εὐπορώτατον εἶναι, ἐκέλευσεν καὶ εἴ τι νόμισμα ἔχουσιν ἢ τι ἄλλο σκεῦος ἀξιόλογον, εἰς ἕτερον χωρίον ἀποστέλλειν, παραπομπὴν δὲ δώσειν· ἅμα δὲ καὶ

αὐτὸς τοῦτο ποιῶν φανερὸς ἦν. πεισθέντων δὲ τῶν ἀνθρώπων, προαγαγὼν αὐτοὺς τῆς πόλεως μικρὸν καὶ ἐρευνήσας ἃ εἶχον, ἔλαβεν ὅσων ἐδεῖτο, ἐκείνους δὲ πάλιν εἰς τὸ χωρίον ἀπήγαγεν.

κήρυγμά τε ποιησάμενος ἐν ταῖς πόλεσιν, ὧν ἦρχε, μηδὲνα μηδὲν ὄπλον κεκτῆσθαι ἐν τῇ οἰκίᾳ, εἰ δὲ μή, ἀποτείσειν ἀργύριον ὃ ἐπεκήρυξεν, ἡμέλει καὶ οὐδεμίαν ἐπιστροφὴν ἐποιεῖτο. τῶν δὲ ἀνθρώπων οἰομένων τὸ κήρυγμα μάτην αὐτὸν πεποιῆσθαι, εἶχον ἃ ἔτυχον ἕκαστοι κεκτημένοι κατὰ χώραν. ὁ δ' ἔρευναν ἐξαίφνης ποιησάμενος τῶν οἰκιῶν, παρ' οἷς εὗρεν ὄπλον τι, ἐπράττετο τὸ ἐπιτίμιον.

Φιλόξενός τις Μακεδὼν Καρίας σατραπεύων δεηθεὶς χρημάτων Διονύσια ἔφασκε μέλλειν ἄγειν, [1] καὶ χοραγοὺς προέγραψε τῶν Καρῶν τοὺς εὐπορωτάτους καὶ προσέταττεν αὐτοῖς ἃ δεῖ παρασκευάζειν. ὁρῶν δ' αὐτοὺς δυσχεραίνοντας, ὑποπέμπων τινὰς ἡρώτα, τί βούλονται δόντες ἀπαλλαγῆναι τῆς λειτουργίας. οἱ δὲ πολλῶν πλέον ἢ ὅσον ᾤοντο ἀναλώσειν ἔφασαν δώσειν τοῦ μὴ ὀχλεῖσθαι καὶ ἀπὸ τῶν ἰδίων ἀπεῖναι. ὁ δὲ παρὰ τούτων λαβὼν ὃ ἐδίδουσαν ἐτέρους κατέγραψεν, ἕως ἔλαβε παρὰ τούτων ἃ ἐβούλετο καὶ προσῆν παρ' ἑκάστοις.

Εὐαίσης Σύρος Αἰγύπτου σατραπεύων, ἀφίστασθαι μελλόντων τῶν νομαρχῶν ἀπ' αὐτοῦ αἰσθόμενος, καλέσας αὐτοὺς εἰς τὰ βασιλεια ἐκρέμα ἅπαντας· πρὸς δὲ τοὺς οἰκείους ἐκέλευσε λέγειν ὅτι ἐν φυλακῇ εἰσιν. ἕκαστος οὖν τῶν οἰκείων ἔπραττον ὑπὲρ ἐκάστου, καὶ χρημάτων ἐξεωνοῦντο τοὺς συνειλημμένους. ὁ δὲ διομολογησάμενος ὑπὲρ ἐκάστου καὶ λαβὼν τὰ ὁμολογηθέντα ἀπέδωκεν ἑκάστοις τὸν νεκρόν.

Κλεομένης Ἀλεξανδρεὺς Αἰγύπτου σατραπεύων, λιμοῦ γενομένου ἐν μὲν τοῖς ἄλλοις τόποις σφόδρα, ἐν Αἰγύπτῳ δὲ μετρίως, ἀπέκλεισε τὴν ἐξαγωγὴν τοῦ σίτου. τῶν δὲ νομαρχῶν φασκόντων [20] οὐ δυνήσεσθαι τοὺς φόρους ἀποδοῦναι τῷ μὴ ἐξάγεσθαι τὸν σῖτον, ἐξαγωγὴν μὲν ἐποίησε, τέλος δὲ πολὺ τῷ σίτῳ ἐπέβαλεν, ὥστε συνέβαινε αὐτῷ, εἰ μὴ, ἐξαγομένου ὀλίγου πολὺ τέλος λαμβάνειν, αὐτοὺς τε τοὺς νομάρχας πεπαῦσθαι τῆς προφάσεως.

διαπλέοντος δ' αὐτοῦ τὸν νομόν, οὗ ἐστὶ θεὸς ὁ κροκόδειλος, ἠρπάσθη τις τῶν παίδων αὐτοῦ. καλέσας οὖν τοὺς ἱερεῖς ἔφη πρότερος ἀδικηθεὶς ἀμύνεσθαι τοὺς κροκοδείλους, καὶ προσέταξε θηρεύειν αὐτούς. οἱ δὲ ἱερεῖς, ἵνα μὴ ὁ θεὸς αὐτῶν καταφρονηθῇ, συναγαγόντες ὅσον ἡδύναντο χρυσίον ἔδωκαν αὐτῷ καὶ οὕτως ἐπαύσατο.

Ἀλεξάνδρου τοῦ βασιλέως ἐντειλαμένου αὐτῷ οἰκίσαι πόλιν πρὸς τῇ Φάρῳ καὶ τὸ ἐμπόριον τὸ πρότερον ὃν ἐπὶ τοῦ Κανώβου ἐνταῦθα ποιῆσαι, καταπλεύσας εἰς τὸν Κάνωβον πρὸς τοὺς ἱερεῖς καὶ τοὺς κτήματα ἔχοντας ἐκεῖ ἐπὶ τούτῳ ἦκειν ἔφη ὥστε μετοικίσει αὐτούς. οἱ δὲ ἱερεῖς καὶ οἱ κάτοικοι εἰσενέγκαντες χρήματα ἔδωκαν, ἵν' ἔᾳ κατὰ χώραν αὐτοῖς τὸ ἐμπόριον. ὁ δὲ λαβὼν τότε μὲν ἀπηλλάγη, εἶτα δὲ καταπλεύσας, ἐπεὶ ἦν εὐτρεπὴ αὐτῷ τὰ πρὸς τὴν οἰκοδομίαν, [1] ἡτεὶ αὐτοὺς χρήματα ὑπερβαλὼν τῷ πλήθει· τοῦτο γὰρ αὐτῷ τὸ διάφορον εἶναι, τὸ αὐτοῦ εἶναι τὸ ἐμπόριον καὶ μὴ ἐκεῖ. ἐπεὶ δ' οὐκ ἂν ἔφασαν δύνασθαι δοῦναι, μετώκισεν αὐτούς.

ἀποστείλας τέ τινα ἐπ' ἀγοράσμά τε καὶ αἰσθόμενος ὅτι εὐώνων ἐπιτετύχηκεν, αὐτῷ δὲ μέλλει ἐκτετιμημένα λογίζεσθαι, πρὸς τοὺς συνήθεις τοῦ ἀγοραστοῦ ἔλεγεν ὅτι ἀκηκοὺς εἶη τὰ ἀγοράσματα αὐτὸν ὑπερτίμια ἡγορακέναι· αὐτὸς οὖν οὐ προσέξειν· καὶ ἅμα τὴν ἀβελτερίαν αὐτοῦ ἐλοιδόρει μετ' ὀργῆς προσποιητοῦ. οἱ δὲ ταῦτα ἀκούοντες οὐκ ἔφασαν δεῖν πιστεύειν αὐτὸν τοῖς λέγουσί τι κατ' ἐκείνου, ἕως αὐτὸς παραγενόμενος τὸν λόγον αὐτῷ δῶ. ἀφικομένου δὲ τοῦ ἀγοραστοῦ ἀπήγγειλαν αὐτῷ τὰ παρὰ τοῦ Κλεομένου· ὁ δ' ἐκείνοις τε βουλόμενος ἐνδείξασθαι καὶ τῷ Κλεομένει, ἀνήνεγκε τὰς τιμὰς ὧνπερ ἦν ἡγορακῶς.

τοῦ τε σίτου πωλουμένου ἐν τῇ χώρᾳ δεκαδράχμου, καλέσας τοὺς ἐργαζομένους ἡρώτα, πόσου βούλονται αὐτῷ ἐργάζεσθαι· οἱ δ' ἔφασαν ἐλάσσονος ἢ ὅσου ἂν τοῖς ἐμπόροις ἐπώλουν. ὁ δ'

ἐκείνους μὲν ἐκέλευσεν αὐτῷ παραδιδόναι ὅσουπερ ἐπώλουν τοῖς ἄλλοις· αὐτὸς δὲ τάξας τριάκοντα καὶ [20] δύο δραχμὰς τοῦ σίτου τιμὴν οὕτως ἐπώλει.

τούς τε ἱερεῖς καλέσας ἔφησε πολὺ τὸ ἀνώμαλον ἀνάλωμα ἐν τῇ χώρᾳ γίνεσθαι εἰς τὰ ἱερά· δεῖν οὖν καὶ τῶν ἱερῶν τινα καὶ τῶν ἱερέων τὸ πλῆθος καταλυθῆναι. οἱ δὲ ἱερεῖς καὶ ἰδίᾳ ἕκαστος καὶ κοινῇ τὰ ἱερά χρήματα ἐδίδοσαν, οἰόμενοι τε αὐτὸν τῇ ἀληθείᾳ μέλλειν τοῦτο ποιεῖν, καὶ ἕκαστος βουλόμενος τό τε ἱερὸν τὸ αὐτοῦ μείναι κατὰ χώραν καὐτὸς ἱερεύς.

Ἀντιμένης Ῥόδιος ἡμιόδιος γενόμενος Ἀλεξάνδρου περὶ Βαβυλῶνα ἐπόρισε χρήματα ὧδε. νόμου ὄντος ἐν Βαβυλωνίᾳ παλαιοῦ δεκάτην εἶναι τῶν εἰσαγομένων, χρωμένου δὲ αὐτῷ οὐθενός, τηρήσας τούς τε σατράπας ἅπαντας προσδοκίμους ὄντας καὶ στρατιώτας, οὐκ ὀλίγους τε πρέσβεις καὶ τεχνίτας κλητοὺς ἄλλους τοὺς ἄγοντας καὶ ἰδίᾳ ἀποδημοῦντας, καὶ δῶρα πολλὰ ἀναγόμενα, τὴν δεκάτην ἔπρασσε κατὰ τὸν νόμον τὸν κείμενον.

πάλιν τε πορίζων τὰνδράποδα τὰ ἐπὶ στρατοπέδῳ ὄντα ἐκέλευσε τὸν βουλόμενον ἀπογράφεσθαι ὁπόσου θέλοι, μέλλειν δὲ τοῦ ἐνιαυτοῦ ὀκτῶ δραχμὰς ἀποτίσαι, ἂν δὲ ἀποδρᾷ τὸ ἀνδράποδον, κομίζεσθαι τὴν τιμὴν ἧς ἀνεγράψατο. [1] ἀπογραφέντων οὖν πολλῶν ἀνδραπόδων οὐκ ὀλίγον συντελεῖ ἀργύριον. εἰ δέ τι ἀποδρῶη ἀνδράποδον, ἐκέλευε τὸν σατράπην τῆς ἐν ἧ ἔστι τὸ στρατόπεδον, ἀνασώζειν ἢ τὴν τιμὴν τῷ κυρίῳ ἀποδοῦναι.

Ὁφέλας Ὀλύνθιος καταστήσας ἐπιμελητὴν εἰς τὸν νομὸν τὸν Ἀθριβίτην, ἐπεὶ προσελθόντες αὐτῷ οἱ νομάρχαι οἱ ἐκ τοῦ τόπου τούτου ἔφασαν βούλεσθαι πλείω αὐτοῖ πολὺ φέρειν, τὸν δ' ἐπιμελητὴν τὸν νῦν καθεστηκότα ἀπαλλάξαι αὐτὸν ἡξίου, ἐπερωτήσας αὐτοὺς εἰ δυνήσονται συντελεῖν ἅπερ ἐπαγγέλλονται, φησάντων αὐτῶν, τὸν μὲν ἐπιμελητὴν κατὰ χώραν εἶα, τοὺς δὲ φόρους πράσσεσθαι ἐκέλευεν ὅσους αὐτοὶ ὑπετιμήσαντο. οὔτε οὖν ὃν κατέστησεν ἀτιμάσαι ἐδόκει οὐτ' ἐκείνοις πλείους φόρους ἐπιβαλεῖν ἢ αὐτοὶ ἔταξαν, χρήματα δὲ πολλαπλάσια αὐτὸς ἐλάμβανεν.

Πυθοκλῆς Ἀθηναῖος Ἀθηναίοις συνεβούλευσε τὸν μόλυβδον τὸν ἐκ τῶν Λαυρίων παραλαμβάνειν παρὰ τῶν ἰδιωτῶν τὴν πόλιν, ὥσπερ ἐπώλουν, δίδραχμον, εἴτα τάξαντας αὐτοὺς τιμὴν ἑξαδράχμου οὕτω πωλεῖν.

Χαβρίας πληρωμάτων τε κατειλεγμένων εἰς [20] ἑκατὸν καὶ εἴκοσι ναῦς, τῷ δὲ Ταῷ ἐξήκοντα μόνον οὔσης χρείας, προσέταξε τοῖς ἐκ τῶν ἐξήκοντα νεῶν αὐτοῦ τῶν ὑπομενουσῶν τοὺς πλέοντας εἰς δῖμηνον σιτηρεσιάσαι, ἢ αὐτοὺς πλέειν. οἱ δὲ βουλόμενοι ἐπὶ τῶν ἰδίων μείναι ἔδωκαν ἃ προσέταξεν.

Ἀντιμένης τούς τε θησαυροὺς τοὺς παρὰ τὰς ὁδοὺς τὰς βασιλικὰς ἀναπληροῦν ἐκέλευε τοὺς σατράπας κατὰ τὸν νόμον τὸν τῆς χώρας· ὅποτε δὲ διαπορεύοιτο στρατόπεδον ἢ ἕτερος ὄχλος ἄνευ τοῦ βασιλέως, πέμψας τινὰ παρ' αὐτοῦ ἐπώλει τὰ ἐκ τῶν θησαυρῶν.

[1] Κλεομένης προσπορευομένης τε τῆς νουμηνίας καὶ δέον τοῖς στρατιώταις σιταρχίαν δοῦναι, κατέπλευσεν ἐξεπίτηδες· προπορευομένου δὲ τοῦ μηνὸς ἀναπλεύσας διέδωκε τὴν σιταρχίαν, εἴτα τοῦ εἰσιόντος μηνὸς διέλιπεν ἕως τῆς νουμηνίας. οἱ μὲν οὖν στρατιῶται διὰ τὸ νεωστὶ εἰληφέναι τὴν σιταρχίαν ἡσυχίαν εἶχον, ἐκείνος δὲ παραλλάξας ἓνα μῆνα παρὰ τὸν ἐνιαυτὸν ἀφήρει μισθὸν αἰεὶ μηνός.

Σταβέλβιος ὁ Μυσῶν στρατιώταις μισθὸν συγκαλέσας ἔφησεν αὐτῷ τῶν μὲν ἰδιωτῶν οὐδεμίαν χρείαν εἶναι, τῶν δὲ ἡγεμόνων, ὅταν δὲ δέηται στρατιωτῶν, ἐκείνων ἐκάστῳ δοὺς ἀργύριον ἀποστέλλειν ἐπὶ ξενολογίαν, τοὺς τε μισθοὺς οὓς δεῖ ἐκείνοις δοῦναι, τοῖς ἡγεμόσιν ἂν ἥδιον δίδόναι· ἐκέλευεν οὖν αὐτοὺς ἀποστέλλειν ἕκαστον τοὺς αὐτῶν καταλόγους ἐκ τῆς χώρας. τῶν

δὲ ἡγεμόνων ὑπολαβόντων χρηματισμὸν αὐτοῖς ἔσεσθαι, ἀπέστειλαν τοὺς στρατιώτας, καθάπερ ἐκεῖνος προσέταξε. διαλιπὼν δὲ ὀλίγον χρόνον καὶ συναγαγὼν αὐτοὺς οὔτε αὐλητὴν ἄνευ χοροῦ οὔτε ἡγεμόνας ἄνευ ἰδιωτῶν οὐδὲν ἔφη χρησίμους εἶναι· ἐκέλευεν οὖν αὐτοὺς ἀπαλλάττεσθαι ἐκ τῆς χώρας.

[20] Διονύσιος τὰ ἱερὰ περιπορευόμενος, εἰ μὲν τράπεζαν ἴδοι παρακειμένην χρυσὴν ἢ ἀργυρᾶν, ἀγαθοῦ δαίμονος κελεύσας ἐγγεῖαι ἐκέλευεν ἀφαιρεῖν, ὅσα δὲ τῶν ἀγαλμάτων φιάλην εἶχε προτετακότα, εἶπας ἂν ὅτι δέχομαι, ἐξαιρεῖν ἐκέλευε. τὰ θ' ἱμάτια τὰ τε χρυσαῖα καὶ τοὺς στεφάνους τοὺς περιήρει τῶν ἀγαλμάτων φάσκων αὐτὸς καὶ κουφότερα καὶ εὐωδέστερα δοῦναι· εἶτα ἱμάτια μὲν λευκά, στεφάνους δὲ λευκοῖνους περιετίθει.

English translation

[1] Between Housecraft (the art of governing a Household or Home) and Statecraft (the art of governing a Nation) there are differences corresponding to those between the two kinds of community over which they severally preside. There is, however, this further difference: that whereas the government of a nation is in many hands, a household has but a single ruler.

Now some arts are divided into two separate branches, one concerned with the making of an object—for example a lyre or a flute—and the other with its use when made. Statecraft on the other hand shows us how to build up a nation from its beginning, as well as how to order rightly a nation that already exists; from which we infer that Housecraft also tells us first how to acquire a household and then how to conduct its affairs.

By a Nation we mean an assemblage of houses, lands, and property sufficient to enable the inhabitants to lead a civilized life. This is proved by the fact that when such a life is no longer possible for them, the tie itself which unites them is dissolved. Moreover, it is with such a life in view that the association is originally formed; and the object for which a thing exists and has come into being is in fact the very essence of that particular thing.

From this definition of a Nation, it is evident that the art of Housecraft is older than that of Statecraft, since the Household, which it creates, is older; being a component part of the Nation created by Statecraft.

Accordingly we must consider the nature of Housecraft, and what the Household, which it creates, actually is.

The component parts of a household are (1) human beings, and (2) goods and chattels. And as households are no exception to the rule that the nature of a thing is first studied in its barest and simplest form, [20] we will follow Hesiod and begin by postulating Homestead first, and a woman; a plough-ox hardy to furrow. For the steading takes precedence among our physical necessities, and the woman among our free associates. It is, therefore, one of the tasks of Homecraft to set in order the relation between man and woman; in other words, to see that it is what it ought to be.

Of occupations attendant on our goods and chattels, those come first which are natural. Among these precedence is given to the one which cultivates the land; those like mining, which extract wealth from it, take the second place. Agriculture is the most honest of all such occupations; seeing that the wealth it brings is not derived from other men. Herein it is distinguished from trade and the wage-earning employments, which acquire wealth from others by their consent; and from war, which wrings it from them perforce. It is also a natural occupation; since by Nature's appointment all creatures receive sustenance from their mother, [1] and mankind like the rest from their common mother the earth.

And besides all this, agriculture contributes notably to the making of a manly character; because, unlike the mechanical arts, it does not cripple and weaken the bodies of those engaged in it, but inures them to exposure and toil and invigorates them to face the perils of war. For the farmer's possessions, unlike those of other men, lie outside the city's defences.

When we turn our attention to the human part of the household, it is the woman who makes the first claim upon it; for the natural comes first, as we have said, and nothing is more natural

than the tie between female and male. For we have elsewhere laid down the premiss that Nature is intent on multiplying severally her types; and this is true of every animal in particular. Neither the female, however, can effect this without the male, nor the male without the female; whence the union of the sexes has of necessity arisen.

Now among the lower animals, this union is irrational in character; it exists merely for the purpose of procreation, and lasts only so long as the parents are occupied in producing their brood. In tame animals, on the other hand, and those which possess a greater share of intelligence, it has assumed a more complex form; for in their case we see more examples of mutual help, goodwill, and co-operation.

It is, however, in the human species that this complexity is most marked; since the co-operation between woman and man aims not merely at existence, but at a happy [20] existence. Nor do mankind beget children merely to pay the service they owe to Nature, but also that they may themselves receive a benefit; for the toil they undergo while they are strong and their offspring is still weak is repaid by that offspring when it in turn is grown strong and the parents by reason of age are weak.

At the same time Nature, by this cycle of changes, fulfills her purpose of perpetuating existence; preserving the type when she is unable to preserve the individual. And so with this purpose in view Divine Providence has fashioned the nature of man and of woman for their partnership. For they are distinguished from each other by the possession of faculties not adapted in every case to the same tasks, but in some cases for opposite ones, though contributing to the same end. For Providence made man stronger and woman weaker, [1] so that he in virtue of his manly prowess may be more ready to defend the home, and she, by reason of her timid nature, more ready to keep watch over it; and while he brings in fresh supplies from without, she may keep safe what lies within. In handicrafts again, woman was given a sedentary patience, though denied stamina for endurance of exposure; while man, though inferior to her in quiet employments, is endowed with vigor for every active occupation. In the production of children both share alike; but each makes a different contribution to their upbringing. It is the mother who nurtures, and the father who educates.

We begin then with the rules that should govern a man's treatment of his wife. And the first of these forbids him to do her wrong; for if he observes this, he is not likely himself to suffer wrong at her hands. As the Pythagoreans declare, even the common rule or custom of mankind thus ordains, forbidding all wrong to a wife as stringently as though she were a suppliant whom one has raised from the hearthstone. And a man does wrong to his wife when he associates with other women.

As regards the intercourse of marriage, wives should neither importune their husbands, nor be restless in their absence; but a man should accustom his wife to be content whether he is at home or away. Good also is the advice of Hesiod:

Take thee a maiden to wife, and teach her ways of discretion.

For differences of ways and habits are little conducive to affection.

As regards adornment: it is not well [20] that souls should approach one another in borrowed plumes, nor is it well in the case of bodies. Intercourse which depends for its charm upon outward adornment differs in no respect from that of figures on the stage in their conventional attire.

Of property, the first and most indispensable kind is that which is also best and most amenable to Housecraft; and this is the human chattel. Our first step therefore must be to procure good slaves. Of slaves there are two kinds; those in positions of trust, and the laborers. And since it is matter of experience that the character of the young can be moulded by training, when we require to charge slaves with tasks befitting the free, we have not only to procure the slaves, but to bring them up for the trust.

In our intercourse with slaves we must neither suffer them to be insolent nor treat them with cruelty. A share of honor should be given to those who are doing more of a freeman's work, and abundance of food to those who are laboring with their hands. And whereas the use of wine renders even free men insolent, so that in many countries they too refrain from it—as, for instance, the Carthaginians do when they are on campaign—it follows that we must either deny wine to slaves altogether, or reserve it for rare occasions.

We may apportion to our slaves (1) work, (2) chastisement, and (3) food. If men are given food, but no chastisement nor any work, they become insolent. [1] If they are made to work, and are chastised, but stinted of their food, such treatment is oppressive, and saps their strength. The remaining alternative, therefore, is to give them work, and a sufficiency of food. Unless we pay men, we cannot control them; and food is a slave's pay.

Slaves, again, are no exception to the rule that men become worse when better conduct is not followed by better treatment, but virtue and vice remain alike unrewarded.

Accordingly we must keep watch over our workers, suiting our dispensations and indulgences to their desert; whether it be food or clothing, leisure or chastisement that we are apportioning. Both in theory and in practice we must take for our model a physician's freedom in prescribing his medicines; observing at the same time that food differs from medicine in that it requires to be constantly administered.

The best laborers will be furnished by those races of mankind which are neither wholly spiritless nor yet overbold. Each extreme has its vice; the spiritless cannot endure hard labor, and the high-spirited will not readily brook control.

Every slave should have before his eyes a definite goal or term of his labor. To set the prize of freedom before him is both just and expedient; since having a prize to work for, and a time defined for its attainment, he will put his heart into his labors. We should, moreover, take hostages for our slaves' fidelity by allowing them to beget children; and avoid the practice of purchasing many slaves of the same nationality, as men avoid doing in towns. We should also keep festivals and give treats, more on the slaves account than on that of the freemen; [20] since the free have a fuller share in those enjoyments for the sake of which these institutions exist.

There are four qualities which the head of a household must possess in dealing with his property. Firstly, he must have the faculty of acquiring, and secondly that of preserving what he has acquired; otherwise there is no more benefit in acquiring than in baling with a colander, or in the proverbial wine-jar with a hole in the bottom. Thirdly and fourthly, he must know how to improve his property, and how to make use of it; since these are the ends for which the powers of acquisition and of preservation are sought.

Everything we possess should be duly classified ; and the amount of our productive property exceed that of the unproductive. Produce should be so employed that we do not risk all our

possessions at once. For the safe keeping of our property, we shall do well to adopt the Persian and Laconian systems. Athenian housecraft has, however, some advantages. The Athenian buys immediately with the produce of his sales, and the smaller households keep no idle deposits in store.

Under the Persian system, the master himself undertook the entire disposition and supervision of the household, following the practice which Dion used to remark in Dionysius. No one, indeed, takes the same care of another's property as of his own; so that, as far as is possible, [1] each man ought to attend to his affairs in person. We may commend also a pair of sayings, one attributed to a Persian and the other to a Libyan. The former on being asked what best conditions a horse, replied His master's eye. The Libyan, when asked what kind of manure is best, answered The master's footprints.

The master and mistress should, therefore, give personal supervision, each to his or her special department of the household work. In small households, an occasional inspection will suffice; in estates managed through stewards, inspections must be frequent. For in stewardship as in other matters there can be no good copy without a good example; and if the master and mistress do not attend diligently to their estate, their deputies will certainly not do so.

Moreover, as such habits are both commendable for moral reasons and also conducive to good management, the master and mistress will do well to rise earlier than their servants and to retire later; to treat their home as a city, and never leave it unguarded; nor ever, by night or by day, to postpone a task which ought to be done. Rising before daylight is also to be commended; it is a healthy habit, and gives more time for the management of the household as well as for liberal studies.

We have remarked that on small holdings the Athenian method of disposing of the produce is advantageous. [20] On large estates, after the amount for the year's or the month's outlay has been set apart, it should be handed to the overseers; and so also with implements, whether for daily or for occasional use. In addition, an inspection of implements and stores should be made periodically, so that remainders and deficiencies may alike be noted.

In constructing a homestead, we have to provide for the stock which it is to shelter, and for its health and well-being. Providing for the stock involves questions such as these: What type of building is best for the storage of crops and of clothing? How are we to store the dry crops, and how the moist ones? Of the other stock, how is the living to be housed, and how the dead? and what accommodation are we to make for slaves and free, for women and men, for foreigners and fellow-citizens? For well-being and health, again, the homestead should be airy in summer, and sunny in winter.

A homestead possessing these qualities would be longer than it is deep; and its main front would face the south. On large estates, moreover, it seems worth while to instal as porter a man incapable of other work, to keep his eye on what passes in and out. [1] That implements may be ready for use, the Laconian practice should be followed. Each should be kept in its own place; thus it will always be to hand, and not require seeking.

[7] Right administration of a household demands in the first place familiarity with the sphere of one's action; in the second Place, good natural endowments; and in the third, an uprights and industrious way of life. For the lack of any one of these qualifications will involve many a failure in the task one takes in hand.

Of such administrations there are four main types, under which all others may be classified. We have the administration of a king; of the governors under him; of a free state; and of a private citizen.

Of these, that of a king is the most extensive, yet at the same time the simplest. A governor's office is also very extensive, but divided into a great variety of departments. The administration of a free state is again very varied, but it is the easiest to conduct; while that, of a private individual presents the like variety, but within limits which are narrowest of all. For the most part, all four will of necessity cover the same ground; we will, however, take them in turn, and see what is especially characteristic of each.

Taking first the royal administration, we see that while theoretically its power is unlimited, [20] it is in practice concerned with four departments, namely currency, exports, imports, and expenditure.

Taking these severally, I assign to that of currency the seasonable regulation of prices; to imports and exports, the profitable disposition, at any given time, of the dues received from provincial governors; and to expenditure, the reduction of outgoings as occasion may serve, and the question of meeting expenses by currency or by commodities.

The second kind of administration, that of the governor, is concerned with six different classes of revenue; those, namely, arising from agriculture, from the special products of the country, from markets, from taxes, from cattle, and from other sources.

Taking these in turn, the first and most important of them is revenue from agriculture, which some call tithe and some produce-tax. The second is that from special products; in one place gold, in another silver, in another copper, and so on. Third in importance is revenue from markets, [1] and fourth that which arises from taxes on land and on sales. In the fifth place we have revenue from cattle, called tithe or first-fruits; and in the sixth, revenue from other sources, which we term poll-tax, or tax on industry.

Of our third kind of administration, that of a free state, the most important revenue is that arising from the special products of the country. Next follows revenue from markets and occupations; and finally that from every-day transactions.

Fourthly and lastly, we must consider the administration of a private citizen. It is difficult to reduce this to rules owing to the necessary variety of its aims; yet it is the most limited of the four, because both revenues and expenses are comparatively small. Taking its revenues in turn, the chief are those from agriculture; next in importance, those from other every-day occupations; while third comes interest on money. Apart from all these, there is a matter common to all kinds of administration which is best considered at this particular point, and deserves more than cursory attention. This is the importance of keeping expenditure within the limits of revenue.

Having thus enumerated the divisions of our subject, we must next consider whether the province or the free state with which we are concerned is able to produce all the forms of revenue we have just detailed [20] or at least the chief of them; and this being known must make the best use of what we have. Next we must inquire what kinds of revenue, at present wholly lacking, are yet potentially existent; what kinds, though now small, may with care be increased, and how far certain items of present expenditure may without prejudice to the commonwealth be diminished.

Having spoken thus of administrations and their various departments, we have further proceeded to collect such instances as we deemed noteworthy of the means adopted by certain statesmen in times past for the replenishment of the treasury, and also of their skill in administration. These anecdotes which follow, seemed to us by no means lacking in utility; being capable from time to time of application by others to the business they themselves have in hand.

Cypselus of Corinth had made a vow that if he became master of the city, he would offer to Zeus the entire property of the Corinthians. Accordingly he commanded them to make a return of their possessions; [1] which done, he took from each a tenth part, and told them to employ the remainder in trading. A year later, he repeated the process. And so in ten years' time it came to pass that Cypselus received the entire amount which he had dedicated; while the Corinthians on their part had replaced all that they had paid him.

Lygdamis of Naxos, after driving into exile a party of the inhabitants, found that no one would give him a fair price for their property. He therefore sold it to the exiled owners. The exiles had left behind them a number of works of art destined for temple offerings, which lay in certain workshops in an unfinished condition. These Lygdamis proceeded to sell to the exiles and whoso else would buy them; allowing each purchaser to have his name engraved on the offering.

The people of Byzantium, being in need of funds, sold such dedicated lands as belonged to the State; those under crops, for a term of years, and those uncultivated, in perpetuity. In like manner they sold lands appropriated to religious celebrations or ancestral cults, not excepting those that were on private estates; for the owners of the surrounding land were ready to give a high price for them. To the dispossessed celebrants they assigned such other public lands surrounding the gymnasium, the agora, or the harbor, [20] as belonged to the State. Moreover they claimed as public property all open spaces where anything was sold, together with the sea-fisheries, the traffic in salt, and the trade of professional conjurors, soothsayers, charm-sellers, and the like; exacting from all these one-third of their gains. The right of changing money they sold to a single bank, whose proprietor was given a monopoly of the sale and purchase of coin, protected under penalty of confiscation.

And whereas previously the rights of citizenship were by law confined to those whose parents were both citizens, lack of funds, induced them to offer citizenship to him who had one citizen parent on payment of the sum of thirty minae.

On another occasion, when food and funds were both scarce, they called home all vessels that were trading in the Pontus. On the merchants protesting, they were at length allowed to trade on payment of a tithe of their profits. This tax of 10 per cent was also extended to purchases of every kind.

[1] It happened that certain aliens residing in the city had lent money on the security of citizens' property. As these aliens did not possess the right of holding such property, the people offered to recognize the title of anyone who chose to pay into the treasury one third of the amount secured.

Hippias of Athens offered for sale upper stories that projected over the public streets, together with flights of steps, railings, and doors that opened outwards. The owners of the buildings bought them, and in this way a large sum of money was collected.

He also called in the existing currency, promising to pay the holders at a fixed rate. But when they came to receive the new mintage, he reissued the old coins.

Those who were expecting to equip a war-vessel or preside over a tribe or train a chorus or undertake the expense of some other public service of the kind, he allowed, if they chose, to commute the service for a moderate sum, and to be enrolled on the list of those who had performed it.

Moreover, whenever a citizen died, the priestess of the temple of Athena on the Acropolis was to receive one quart measure of barley, one of wheat, and a silver obolus. And when a child was born, the father paid the same dues.

The Athenian colonists at Potidaea, being in need of funds for the war, agreed that all should make a return of their property for assessment of tax. [20] But instead of each returning the entire amount to his own parish, properties were to be assessed separately, each in its own locality, so that the poor might propose a reduced assessment; while those without any landed property were assessed at two minae a head. On these assessments each man paid the State the full amount of the war-tax.

The city of Antissa had been accustomed to celebrate the festival of Dionysus with great magnificence. Year by year great provision was made for the occasion, and costly sacrifices were prepared. Now one year the city found itself in need of funds; and shortly before the festival, on the proposal of a citizen named Sosipolis, the people after vowing that they would next year offer to Dionysus a double amount, collected all that had been provided and sold it. In this way they realized a large sum of money to meet their necessity.

On one occasion the people of Lampsacus were expecting to be attacked by a large fleet of triremes. The price of barley meal being then four drachmae for a bushel and a half, they instructed the retailers to sell it at six drachmae. Oil, which was at three drachmae for six pints, was to be sold at four drachmae and a half, and wine and other commodities at a proportionate increase. In this way the retailer got the original price, [1] while the State took the addition and filled its treasury.

The people of Heraclea, being about to dispatch a fleet of forty ships against the lords of Bosphorus, were at a loss for the necessary funds. They therefore bought up all the merchants' stock of corn and oil and wine and other marketable commodities, agreeing to pay at a future date. The merchants were well satisfied that they had disposed of their cargoes without breaking bulk; and the people, advancing two months' pay to their armament, sent along with it a fleet of merchant-vessels laden with the commodities, every ship being in charge of a public official. When the expedition reached its goal, the men purchased from these officials all they needed. In this way, the money was collected before the leaders again paid their men; so that the same payment sufficed until the expedition returned home.

When the Samians entreated the Lacedaemonians for money to enable them to return to their country, the Lacedaemonians passed a resolution that they and their servants and their beasts of burden should go without food for one day; and that the expense each one thus saved should be given to the Samians.

[20] The people of Chalcedon had a large number of mercenary troops in their city, to whom they could not pay the wages they owed. Accordingly they made proclamation that anyone, either citizen or alien, who had right of reprisal against any city or individual, and wished to

exercise it, should have his name entered on a list. A large number of names was enrolled, and the people thus obtained a specious pretext for exercising reprisal upon ships that were passing on their way to the Pontus. They accordingly arrested the ships and fixed a period within which they would consider any claims that might be made in respect of them. Having now a large fund in hand, they paid off the mercenaries, and set up a tribunal to decide the claims; and those whose goods had been unjustly seized were compensated out of the revenues of the state.

At Cyzicus, civil strife broke out between the democratic and oligarchic parties. The former proved victorious, and the rich citizens were placed under arrest. But as the city owed money to its troops, a resolution was passed that the lives of those under arrest should be spared, and that they should be allowed to depart into exile on paying a sum of money to the state.

At Chios there was a law that all debts should be entered on a public register. Being in need of funds, [1] the people resolved that debtors should pay their debts into the treasury, and that the state should meet the creditors' interest out of its revenues until its former prosperity returned.

Mausolus lord of Caria received from the King of Persia a demand for tribute. Therefore he summoned the wealthiest men in his dominion, and told them that the King was asking for the tribute, and he had not the means of paying it. Men whom he had previously suborned at once came forward and declared what each was ready to contribute. With this example before them, they who were wealthier than these, partly in shame and partly in alarm, promised and paid much larger sums than the others.

Being again in lack of funds, Mausolus summoned a public meeting of the people of Mylassa and told them that the King of Persia was preparing to attack him; and that Mylassa his capital city was unfortified. He therefore bade the citizens contribute each as liberally as he could, saying that what they now paid in would afford security to the rest of their possessions. By these means he obtained large contributions. But though he kept the money, he declared that heaven, for the present, forbade the building of the walls.

Condalus, who was a lieutenant-governor under Mausolus, whenever on his progress through the country he was presented with a sheep, [20] a pig, or a calf, had a record made of the donor's name and of the date. He then bade the man take the beast home and keep it until he should again pass that way. After what he considered a sufficient interval, he would demand the beast together with such profits as he reckoned it had produced. All trees, too, which projected over the king's highway, or fell thereon, he sold as profits accruing to the State.

When one of his soldiers died, he charged a drachma for the right of passing the body through the gates. This was not only a source of revenue, but a check on the commanders, who were thus prevented from falsifying the date of the man's death.

Noticing that the Lycians were fond of wearing their hair long, Condalus proclaimed that a dispatch had arrived from the King ordering him to send hair to make forelocks for his horses; and that Mausolus had therefore instructed him to shave their heads. However, if they would pay him a fixed sum per head, he would send to Greece for hair. They were glad to comply with his demand, and a large sum was collected, the number of those taxed being great.

Aristoteles of Rhodes, when governor of Phocaea, found himself in need of funds. Noticing that there were at Phocaea two opposing parties, he held a secret conference with one of them, [1] at which he declared that the other party was offering him money if he would favor their pretensions; that he, however, preferred to receive from those now before him, and to entrust

to them the administration of the city. On hearing this, they immediately contributed the money he asked, and gave it him. Thereupon he told the other party what he had received from them; and they in turn promised him at least an equal amount. Having thus taken the money of both factions, he effected a reconciliation between them.

He also observed that there were many law-suits pending between the citizens, and that they had grave and long-standing complaints against one another which had arisen in course of war. He therefore appointed a tribunal, and made proclamation that all who failed to appear before it within a stated period should lose the right to a legal decision of their outstanding claims. Then, by taking into his own hands the court-fees for a number of suits, and also those appeal-cases which involved penalties, and receiving [through others] money from both sides, he obtained altogether a very considerable sum.

The people of Clazomenae, suffering from dearth of grain and scarcity of funds, passed a resolution that any private citizens who had stores of oil should lend it to the State at interest; [20] this being a produce which their land bears in abundance. The loan arranged, they hired vessels and sent them to the depots whence they obtained their grain, and bought a consignment on security of the value of the oil.

The same people, owing their mercenaries twenty talents of pay and being unable to find it, were giving the leaders of the troop four talents of interest each year. But failing to reduce the capital debt, and committed to this fruitless drain on their revenue, they struck an iron coinage of twenty talents, bearing the face-value of the silver. This they distributed proportionately among the wealthiest citizens, and received from them silver to the same amount. Through this expedient, the private citizens possessed a currency which was good for their daily needs, and the state was relieved of its debt. Next, they proceeded to pay interest out of revenue to those who had advanced the silver; and little by little distributed repayment among them, recalling at the same time the currency of iron.

The people of Selybria had a law, passed in time of famine, which forbade the export of grain. On one occasion, however, they were in need of funds; and as they possessed large stores of grain, they passed a resolution that citizens should deliver up their corn to the state at the regular fixed price, [1] each retaining for himself a year's supply. They then granted right of export to any who desired it, fixing what they deemed a suitable price.

At Abydos civil strife had caused the land to remain uncultivated; while the resident aliens, to whom the city was already indebted, refused to make any further advances. A resolution was accordingly passed that anyone who would might lend money to enable the farmers to cultivate their land, on the understanding that the lender had the first claim on its produce; others taking from what was then left.

The people of Ephesus, being in need of funds, passed a law forbidding their women to wear gold, and ordering them to lend the State what gold they had in their possession.

They also offered to any citizen who was willing to pay a fixed sum the right of having his name inscribed on a certain pillar of their temple as the donor thereof.

Dionysius of Syracuse, being desirous of collecting funds, called a public assembly, and declared that Demeter had appeared to him, and bade him convey all the women's ornaments into her temple. That he himself had done so with the ornaments of his own household; and the others must now follow his example, and thereby avoid any visitation of the goddess's anger. Anyone

who failed to comply would, he declared, be guilty of sacrilege. [20] Through fear of the goddess as well as of the despot, all the citizens brought in whatever they had. Then Dionysius, after sacrificing to the goddess, removed the ornaments to his own treasury as a loan which he had borrowed from her. As time went on, the women again appeared with precious ornaments. Dionysius thereupon issued a decree that any woman who desired to wear gold should make an offering of a fixed amount in the temple.

Intending to build a fleet of triremes, Dionysius knew that he should require funds for the purpose. He therefore called an assembly and declared that a certain city was offered to him by traitors, and he needed money to pay them. The citizens therefore must contribute two staters apiece. The money was paid; but after two or three days, Dionysius, pretending that the plot had failed, thanked the citizens and returned to each his contribution. In this way he won the confidence of the citizens; so that when he again asked for money, they contributed in the expectation that they would receive it back. But this time he kept it for building the fleet.

On another occasion being in straits for silver he minted a coinage of tin, and summoning a public assembly, spoke at length in its favor. The citizens perforce voted that everyone should regard as silver, and not as tin, whatever he received.

[1] Again being in need of funds, he requested the citizens to contribute. On their declaring that they had not the wherewithal, he brought out the furnishings of his palace and offered them for sale, pretending to be compelled through lack of money. At the sale, he had a list made of the articles and their purchasers; and when they had all paid, he commanded every one to bring back the article he had bought.

Finding that because of his imposts the citizens were ceasing to rear sheep and cattle, he made proclamation that he needed no more money until a certain date; so that those who now became possessed of any stock would not be liable to taxation. A large number of citizens lost no time in acquiring a quantity of sheep and cattle, on the understanding that they would be free of impost. But Dionysius, when he thought the fitting time was come, had them all valued and imposed a tax. The citizens were angry at being thus deceived, and proceeded to kill and sell their beasts. On Dionysius's making a decree that only such beasts should be slain as were needed each day, the owners retorted by offering their animals as sacrifices; whereupon the despot forbade the sacrifice of female beasts.

Once more funds were lacking, and Dionysius ordered a list to be made for him of all houses whose heirs were orphan. Having obtained a complete list, he made use of the orphans' property until each should come of age.

After the capture of Rhegium, he summoned a meeting of the citizens, and told them why he had a good right to sell them as slaves. [20] If, however, they would pay him the expenses of the war and three minae a head besides, he would release them. The people of Rhegium brought forth all their hoards; the poor borrowed from the wealthier and from the foreigners resident in the city; and so the amount demanded was paid. But though he received this money from them, none the less he sold them all for slaves, having succeeded by his trick in bringing to light the hoarded goods which they had previously concealed.

On another occasion he had borrowed money from the citizens, promising to repay it. On their demanding its return, he bade each bring him, under pain of death, whatever silver he possessed. This silver when brought he coined into drachmae each bearing the face value of

two: with these he repaid the previous debt and also what had just been brought in.

He also made a raid on Tyrrhenia with a hundred ships, and rifled the temple of Leucothea of a large amount of gold and silver, besides a quantity of works of art. But being aware that his sailors too had taken much plunder, [1] he made proclamation that each should bring him, under pain of death, one-half of what he had; the remainder of their takings they might keep. On the understanding that if they brought in half their plunder they would retain the rest in security, they obeyed. But when Dionysius had got the treasure into his hands, he commanded them to bring him the other half as well.

The people of Mende used to meet the expenses of administration from harbor and other duties, but refrained from collecting the imposts on land and on houses. They kept, however, a register of the owners, and when the state was in need of funds, they collected the arrears. Meanwhile the owners had the advantage of trafficking with their whole property undiminished by any payment of percentages.

The same city being at war with Olynthus and needing funds, passed a resolution that all the slaves they possessed, with the exception of one male and one female apiece, should be sold on behalf of the State, which was thus enabled to raise a loan from private citizens.

Callistratus, when in Macedonia, caused the harbor-dues, which were usually sold for twenty talents, to produce twice as much. For noticing that only the wealthier men were accustomed to buy them because the sureties for the twenty talents were obliged to show talent for talent, [20] he issued a proclamation that anyone might buy the dues on furnishing securities for one-third of the amount, or as much more as could be procured in each case.

Timotheus of Athens during his campaign against Olynthus was short of silver, and issued to his men a copper coinage instead. On their complaining, he told them that all the merchants and retailers would accept it in lieu of silver. But the merchants he instructed to buy in turn with the copper they received such produce of the land as was for sale, as well as any booty brought to them; such copper as remained on their hands he would exchange for silver.

During the campaign of Corcyra this same Timotheus was reduced to sore straits. His men demanded their pay; refused to obey his orders; and declared they would desert to the enemy. Accordingly he summoned a meeting and told them that the stormy weather was delaying the arrival of the silver he expected; meanwhile, as he had on hand such abundance of provisions, he would charge them nothing for the three months' ration of grain already advanced. [1] The men, unable to believe that Timotheus would have sacrificed so large a sum to them unless he was in truth expecting the money, made no further claim for pay until he had completed his dispositions.

At the siege of Samos, Timotheus sold the crops and other country property to the besieged Samians themselves, and thus obtained plenty of money to pay his men. But finding the camp was short of provisions owing to the arrival of reinforcements, he forbade the sale of milled corn, or of any measure less than 1 1/2 bushels of corn or 8 1/2 gallons of wine or oil. Accordingly the officers bought supplies wholesale and issued them to their men; the reinforcements thenceforth brought their own provisions, and sold any surplus on their departure. In this way the needs of the soldiers were satisfactorily met.

Didales the Persian was able to provide for the daily needs of his mercenaries from the enemy's country; but had no coined money to give them. When their pay became due, and they

demanded it, he had recourse to the following trick. [20] He called a meeting, and told the men that he had plenty of money, but that it was stored in a certain fortress, which he named. He then broke up his encampment and marched in that direction. On reaching the neighborhood of the fortress, he himself went on ahead, and entering the place seized all the silver vessels in the temples. He then loaded his mules in such a way that this plate was exposed, thus suggesting that silver formed the entire load; and so continued his march. The soldiers, beholding the plate and supposing that they convoyed a full load of silver, were cheered by the expectation of their pay. They were informed however by Didales that they would have to take it to Amisus to be coined—a journey of many days, and in the winter season. And during all this time, he continued to employ the army without giving it more than its necessary rations.

Moreover, all the craftsmen in the army, and the hucksters who traded with the soldiers by barter, were under his personal control, and enjoyed a complete monopoly.

When Taos, king of Egypt, needed funds for an expedition he was making, Chabrias of Athens advised him to inform the priests that to save expense it was necessary to suppress some of the temples together with the majority of the attendant priests. [1] On hearing this, each priesthood, being anxious to retain their own temple, offered him money from their private possessions as well as from the temple funds. When the king had thus received money from them all, Chabrias bade him tell the priests to spend on the temple-service and on their own maintenance one-tenth of what they formerly spent, and lend him the remainder until he had made peace with the King of Persia.

Moreover, each inhabitant was to contribute a stated proportion of his household and personal possessions; and when grain was sold, buyer and seller were each to contribute, apart from the price, one obol per artabe; while a tax of one tenth was to be imposed on profits arising from ships and workshops and other sources of gain.

Again, when Taos was on the point of setting out from Egypt, Chabrias advised him to make requisition of all uncoined gold and silver in the possession of the inhabitants; and when most of them complied, he bade the king make use of the bullion, and refer the lenders to the governors of his provinces for compensation out of the taxes.

Iphicrates of Athens provided Cotys with money for a force which he had collected in the following manner. [20] He bade him order each of his subjects to sow for him a piece of land bearing $4\frac{1}{2}$ bushels. A large quantity of grain was thus gathered, from the price of which, when brought to the depots on the coast, the king obtained as much money as he wanted.

Cotys of Thrace asked the people of Peirinthus for a loan to enable him to raise an army. On their refusing, he begged them at any rate to let him have some of their citizens to garrison certain fortresses, and release for active service the men who were there on duty. They readily complied, thinking thus to obtain control of the fortresses. But Cotys placed in custody the men they sent, and told the citizens that they might have them back when they had sent him the amount of the loan he desired.

Mentor of Rhodes, after taking Hermias prisoner and seizing his fortresses, left in their various districts the officials appointed by him. By this means he restored their confidence, so that they all took again to themselves the property they had hidden or had sent secretly out of the country. Then Mentor arrested them and stripped them of all they had.

[1] Memnon of Rhodes, on making himself master of Lampsacus, found he was in need of funds.

He therefore assessed upon the wealthiest inhabitants a quantity of silver, telling them that they should recover it from the other citizens. But when the other citizens made their contributions, Memnon said they must lend him this money also, fixing a certain date for its repayment.

Again being in need of funds, he asked for a contribution, to be recovered, as he said, from the city revenues. The citizens complied, thinking that they would speedily reimburse themselves. But when the revenue payments came in, he declared that he must have these also, and would repay the lenders subsequently with interest.

His mercenary troops he requested to forgo six days' pay and rations each year, on the plea that on those days they were neither on garrison duty nor on the march nor did they incur any expense. (He referred to the days omitted from alternate months.)

Moreover, being accustomed previously to issue his men's rations of corn on the second day of the month, in the first month he postponed the distribution for three days, and in the second month for five; proceeding in this fashion until at length it took place on the last day of the month.

Charidemus of Oreus, being in occupation of certain fortress-towns in Aeolis, [20] and threatened with an attack by Artabazus, was in need of money to pay his troops. After their first contributions, the inhabitants declared they had no more to give. Charidemus then issued a proclamation to the town he deemed wealthiest, bidding the inhabitants send away to another fortress all the coin and valuables they possessed, under convoy which he would provide. He himself openly set the example with his own goods, and prevailed on them to comply. But when he had conducted them a little way out of the town, he made an inventory of their goods, took all he wanted, and led them home again.

He had also issued a proclamation in the cities he governed forbidding anyone to keep arms in his house, under pain of a stated fine. At first, however, he took no care to enforce it, nor did he make any inquisition; so that the people treated his proclamation as nugatory, and made no attempt to get rid of what arms each possessed. Then Charidemus unexpectedly ordered a search to be made from house to house, and exacted the penalty from those who were found in possession of arms.

A Macedonian named Philoxenus, who was governor of Caria, being in need of funds proclaimed that he intended to celebrate the festival of Dionysus. [1] The wealthiest inhabitants were selected to provide the choruses, and were informed what they were expected to furnish. Noticing their disinclination, Philoxenus sent to them privately and asked what they would give to be relieved of the duty. They told him they were prepared to pay a much larger sum than they expected to spend on the choruses in order to avoid the trouble and the interruption of their business. Philoxenus accepted their offers, and proceeded to enrol a second levy. These also paid; and at last he received what he desired from each company.

Euaides the Syrian, when governor of Egypt, received information that the local governors were meditating rebellion. He therefore summoned them to the palace and proceeded to hang them all, sending word to their relations that they were in prison. These accordingly made offers, each on behalf of his own kinsman, seeking by payment to secure their release. Euaides agreed to accept a certain sum for each, and when it had been paid returned to the relations the dead body.

While Cleomenes of Alexandria was governor of Egypt, at a time when there was some scarcity

in the land, but elsewhere a grievous famine, he forbade the export of grain. On the local governors representing [20] that if there were no export of grain they would be unable to pay in their taxes, he allowed the export, but laid a heavy duty on the corn. By this means he obtained a large amount of duty from a small amount of export, and at the same time deprived the officials of their excuse.

When Cleomenes was making a progress by water through the province where the crocodile is worshipped, one of his servants was carried off. Accordingly, summoning the priests, he told them that he intended to retaliate on the crocodiles for this unprovoked aggression; and gave orders for a battue. The priests, to save the credit of their god, collected all the gold they could, and succeeded in putting an end to the pursuit.

King Alexander had given Cleomenes command to establish a town near the island of Pharos, and to transfer thither the market hitherto held at Canopus. Sailing therefore to Canopus he informed the priests and the men of property there that he was come to remove them. The priests and residents thereupon contributed money to induce him to leave their market where it was. He took what they offered, and departed; but afterwards returned, when all was ready to build the town, [1] and proceeded to demand an excessive sum; which represented, he said, the difference the change of site would make to him. They however declared themselves unable to pay it, and were accordingly removed.

On another occasion he sent an agent to make a certain purchase for him. Learning that the agent had made a good bargain, but intended to charge him a high price, he proceeded to inform the man's associates that he had been told he had purchased the goods at an excessive price, and that therefore he did not intend to recognize the transaction; denouncing at the same time with feigned anger the fellow's stupidity. They on hearing this asked him not to believe what was said against the agent until he himself arrived and rendered his account. On the man's arrival, his associates told him what Cleomenes had said. He, desirous of winning their approval as well as that of Cleomenes, debited the latter with the actual price he had given.

At a time when the price of grain in Egypt was ten drachmae a measure, Cleomenes sent for the growers and asked them at what price they would contract to supply him with their produce. On their quoting a price lower than what they were charging the merchants, he offered them the full price they were accustomed to receive from others; and taking over the entire supply, [20] sold it at a fixed rate of thirty-two drachmae for the same measure.

He also sent for the priests, and told them that the expenditure on the temples was very unevenly distributed in the country; and that some of these, together with the majority of the attendant priests, must accordingly be suppressed. The priests, supposing him to be in earnest, and wishing each to secure the continuance of his own temple and office, gave him money individually from their private possessions as well as collectively from the temple funds.

Antimenes of Rhodes, who was appointed by Alexander superintendent of highways in the province of Babylon, adopted the following means of raising funds. An ancient law of the country imposed a tax of one-tenth on all imports; but this had fallen into total abeyance. Antimenes kept a watch for all governors and soldiers whose arrival was expected, and upon the many ambassadors and craftsmen who were invited to the city, but brought with them others who dwelt there unofficially; and also upon the multitude of presents that were brought to these persons, on which he exacted the legal tax of a tenth.

Another expedient was this. He invited the owners of any slaves in the camp to register them at whatever value they desired, undertaking at the same time to pay him eight drachmae a year. If the slave ran away, the owner was to recover the registered value. [1] Many slaves were thus registered, and a large sum of money was paid in premiums. And when a slave ran away, Antimenes instructed the governor of the province where the camp lay either to recover the man or to pay his master his value.

Ophellas of Olynthus appointed an officer to superintend the revenues of the Province of Athribis. The local governors came to him, and told him they were willing to pay a much larger amount in taxes; but asked him to remove the present superintendent. Ophellas inquired if they were really able to pay what they promised; and on their assuring him that they were, left the superintendent in office and instructed him to demand from them the amount of tax which they themselves had assessed. And so, without being chargeable either with discountenancing the officer he had appointed, or with taxing the governors beyond their own estimate, he obtained from the latter many times his previous revenue.

Pythocles the Athenian recommended his fellow-countrymen that the State should take over from private citizens the lead obtained from the mines of Laurium at the price of two drachmae per talent which they were asking, and should itself sell it at the fixed price of six drachmae.

Chabrias had levied crews for [20] a hundred and twenty ships to serve King Taos. Finding that Taos needed only sixty ships, he gave the crews of the superfluous sixty their choice between providing those who were to serve with two months' rations, and themselves taking their place. Desiring to remain at their business, they gave what he demanded.

Antimenes bade the governors of the provinces replenish, in accordance with the law of the country, the magazines along the royal highways. Whenever an army passed through the country or any other body of men unaccompanied by the king, he sent an officer to sell them the contents of the magazines.

[1] Cleomenes, as the beginning of the month approached when his soldiers' allowance became due, deliberately sailed away down the river; and not till the month was advanced did he return and distribute the allowance. For the coming month, he omitted the distribution altogether until the following month began. Thus the men were quieted by the recent distribution, and Cleomenes, passing over a month each year, docked his troops of a month's pay.

Stabelbius, king of the Mysians, lacking pay to give his troops, summoned a meeting of the officers, and declared that he no longer needed the private soldiers, but only the officers. When he required troops, he would entrust a sum of money to each officer and send him to collect mercenaries; but that meanwhile he preferred to give the officers the pay he would otherwise have to give the men. Accordingly he bade each dismiss the men who were on his own muster-roll. The officers, scenting a source of gain for themselves, dismissed their men, as they were bidden. Shortly afterwards, Stabelbius called them together and informed them that a conductor without his chorus and an officer without his men were alike useless; wherefore let them depart from his country.

[20] When Dionysius was making a tour of the temples, wherever he saw a gold or silver table set, he bade them fill a cup in honor of the good spirit, and then had the table carried away. Wherever, again, he saw a precious bowl set before one of the images, he would order its removal, with the words I accept it. He also stripped the images of their golden raiment and

garlands, and declaring he would give them lighter and more fragrant wear, arrayed them in robes of white linen and garlands of white socks.