

KOSMOS OPEN HOUSE: December 13, 2018.
Gloria Ferrari: "The Legacy of Minos"

1. Thucydides 1.4. Translation Smith.

Μίνως γὰρ παλαιάτατος ὢν ἀκοῆ ἴσμεν ναυτικὸν ἐκτήσατο καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἤρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικόν, ὡς εἰκόσ, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὅσον ἐδύνατο, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ.

Minos is the earliest of all those known to us by tradition who acquired a navy. He made himself master of a very great part of what is now called the Hellenic Sea, and became lord of the Cyclades islands and first colonizer of most of them, driving out the Carians and establishing his own sons in them as governors. Piracy, too, he naturally tried to clear from the sea, as far as he could, desiring that his revenues should come to him more readily.

2. Thucydides 1.8. 1-4. Translation Crawley.

καὶ οὐχ ἦσσαν λησταὶ ἦσαν οἱ νησιῶται, Κᾶρές τε ὄντες καὶ Φοίνικες· οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήων ᾤκησαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ καὶ τῶν θηκῶν ἀναιρεθειῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὄπλων ξυντεθαμμένη καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσιν. καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλωιμώτερα ἐγένετο παρ' ἀλλήλους (οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτεπερ καὶ τὰς πολλὰς αὐτῶν κατώκιζε), καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον ἤδη τὴν κτήσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ᾤκουν, καὶ τινες καὶ τεῖχη περιεβάλλοντο ὡς πλουσιώτεροι ἑαυτῶν γιγνώμενοι· ἐφιέμενοι γὰρ τῶν κερδῶν οἱ τε ἦσσαν ὑπέμενον τὴν τῶν κρεισσόνων δουλείαν, οἱ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιοῦντο ὑπηκόους τὰς ἐλάσσους πόλεις.

The islanders, too, were great pirates. These islanders were Carians and Phoenicians, by whom most of the islands were colonized, as was proved by the following fact. During the purification of Delos by Athens in this war all the graves in the island were taken up, and it was found that above half their inmates were Carians: they were identified by the fashion of the arms buried with them, and by the method of interment, which was the same as the Carians still follow. But as soon as Minos had formed his navy, communication by sea became easier, as he colonized most of the islands, and thus expelled the malefactors. The coast populations now began to apply themselves more closely to the acquisition of wealth, and their life became more settled; some even began to build themselves walls on the strength of their newly-acquired riches. For the love of gain would reconcile the weaker to the dominion of the stronger, and the possession of capital enabled the more powerful to reduce the smaller towns to subjection.

3. Bacchylides, Ode 17. Translation Arnson Svarlien.

Ηίθεοι[ῆ]_Θησεύς
 Κυανόπρωρα μὲν ναῦς μενέκτυπον
 Θησέα δις ἑπτὰ τ' ἀγλαοὺς ἄγουσα
 κούρους Ἰαόνων
 Κρητικὸν τάμνε πέλαγος 5
 τηλαυγεί γὰρ [έν] φάρεϊ
 βορήϊαι πίτνον αὔραι
 κλυτᾶς ἔκατι π[ο]λεμαίγιδος Ἀθάνας:
 κνίσεν τε Μίνωϊ κέαρ
 ἡμεράμπυκος θεᾶς 10
 Κύπριδος αἰνὰ δῶρα:
 χεῖρα δ' οὐκέτι παρθενικᾶς
 ἄτερθ' ἐράτυεν, θίγεν
 δὲ λευκᾶν παρηΐδων:
 βόασέ τ' Ἐρίβοια χαλκο- 15
 θώρακα Πανδίοιος
 ἔκγονον: ἴδεν δὲ Θησεύς,
 μέλαν δ' ὑπ' ὄφρύων
 δίνασεν ὄμμα, καρδίαν τέ ροι
 σχέτλιον ἄμυξεν ἄλγος, 20
 εἶρέν τε: Διὸς υἱὲ φερτάτου,
 ὄσιον οὐκέτι τεᾶν
 ἔσω κυβερνᾶς φρενῶν
 θυμόν: ἴσχε μεγαλοῦχον ἦρωσ βίαν.
 ὅ τι μὲν ἐκ θεῶν μοῖρα παγκρατῆς 25
 ἄμμι κατένευσε καὶ Δίκας ῥέπει τά-
 λαντον, πεπρωμέναν
 αἴισαν ἐκπλήσομεν, ὅταν
 ἔλθῃ: σὺ δὲ βαρεῖαν κάτε-
 χε μῆτιν. εἰ καί σε κεδνὰ 30
 τέκεν λέχει Διὸς ὑπὸ κρόταφον Ἰδας
 μιγεῖσα Φοίνικος ἐρα-
 τώνυμος κόρα βροτῶν
 φέρτατον, ἀλλὰ κάμῃ
 Πιτθέος θυγάτηρ ἀφνεοῦ 35
 πλαθεῖσα ποντίῳ τέκεν
 Ποσειδᾶνι, χρύσειον
 τέ ροι δόσαν ἰόπλοκοι
 κάλυμμα Νηρηΐδες.

τῷ σε, πολέμαρχε Κνωσίων, 40
 κέλομαι πολύστονον
 ἐρύκεν ὕβριν: οὐ γὰρ ἂν θελοι-
² μ' ἀμβρότου ἔραννόν Ἄους
 ἰδεῖν φάος, ἐπεὶ τιν' ἠϊθέων
 σὺ δαμάσειας ἀέκον- 45
 τα: πρόσθε χειρῶν βίαν
 δείξομεν: τὰ δ' ἐπίοντα δαίμων κρινεῖ.
 τόσ' εἶ]πεν ἀρέταιχμος ἦρωσ:
 τάφον δὲ ναυβάται
 φωτὸς] ὑπεράφανον 50
 θάρσος: Ἄλιου τε γαμβρῶ χολώ[σατ' ἦτορ,
 ὕφαινε τε ποταινίαν
 μῆτιν, εἶπέν τε: μεγαλοσθενές
 Ζεῦ πάτερ, ἄκουσον: εἶπερ μ[ε κούρ]α
 Φοίνισσα λευκώλενος σοὶ τέκε, 55
 νῦν πρόπεμπ' ἀπ' οὐρανοῦ θ[οὰν
 πυριέθειραν ἀστραπὰν
 σᾶμ' ἀρίγνωτον: εἶ
 δὲ καὶ σὲ Τροϊζηνία σεισίχθονι
 φύτευσεν Αἴθρα Ποσει- 60
 δᾶνι, τόνδε χρύσειον
 χειρὸς ἀγλαὸν
 ἔνεγκε κόσμον ἐκ βαθείας ἀλός,
 δικῶν θράσει σῶμα πατρὸς ἐς δόμους.
 εἴσειαι δ' αἶ κ' ἐμᾶς κλύη 65
 Κρόνιος εὐχᾶς
 ἀναξιβρόντας ὁ πάντων μεδέων.
 κλύε δ' ἄμετρον εὐχὰν μεγασθενῆς
 Ζεὺς, ὑπέροχόν τε Μίνωϊ φύτευσε
 τιμὰν φίλῳ θέλων 70
 παιδὶ πανδερκέα θέμεν,
 ἄστραψέ θ': ὁ δὲ θυμάρμενον
 ἰδὼν τέρας πέτασε χεῖρας
 κλυτὰν ἐς αἰθέρα μενεπτόλεμος ἦρωσ,
 εἶρέν τε: Θησεῦ, σὺ τάδε 75
 μὲν βλέπεις σαφῆ Διὸς
 δῶρα: σὺ δ' ὄρνυ' ἐς βα-
 ρύβρομον πέλαγος: Κρονίδας
³ δέ τοι πατὴρ ἄναξ τελεῖ

Ποσειδᾶν ὑπέρτατον 80
 κλέος χθόνα κατ' ἠΰδενδρον.
 ὡς εἶπε: τῷ δ' οὐ πάλιν
 θυμὸς ἀνεκάμπτετ', ἀλλ' εὐ-
 πάκτων ἐπ' ἰκρίων
 σταθεῖς ὄρουσε, πόντιόν τέ νιν 85
 δέξατο θελημὸν ἄλσος.
 τά[φ]εν δὲ Διὸς υἱὸς ἔνδοθεν
 κέαρ, κέλευσέ τε κατ' οὐ-
 ρον ἴσχεν εὐδαίδαλον
 νᾶα: μοῖρα δ' ἐτέραν ἐπόρσυν' ὀδόν. 90
 ἔτεο δ' ὠκύπομπον δόρυ: σόει
 νιν βορεᾶς ἐξόπιν πνέουσ' ἀήτα:
 τρέσσαν δ' Ἀθαναίων
 ἠΐθέων πᾶν γένος, ἐπεὶ
 ἥρωσ θόρεν πόντονδε, κα- 95
 τὰ λειρίων τ' ὀμμάτων δά-
 κρυ χέον, βαρεῖαν ἐπιδέγμενοι ἀνάγκαν:
 φέρον δὲ δελφῖνες ἀλι-
 ναιέται μέγαν θοῶς
 Θησέα πατρὸς ἱππί- 100
 ου δόμον, μέγαρόν τε θεῶν
 μόλεν: τόθι κλυτὰς ἰδῶν
 ἔδεις' ὀλβίοιο Νη-
 ρέος κόρας: ἀπὸ γὰρ ἀγλα-
 ῶν λάμπε γυίων σέλας 105
 ὥτε πυρός, ἀμφὶ χαίταις
 δὲ χρυσεόπλοκοι
 δίνηντο ταινίαι: χορῶ δ' ἕτερ-
 πον κέαρ ὑγροῖσι ποσσίν:
 σεμνάν τε πατρὸς ἄλοχον φίλαν 110
 ἴδε βοῶπιν ἐρατοῖ-
 σιν Ἀμφιτρίταν δόμοις:
 ἅ νιν ἀμφέβαλεν αἰόλαν πορφύραν,
 κόμαισί τ' ἐπέθηκεν οὐλαῖς
 ἀμεμφέα πλόκον,
 τόν ποτέ φοι ἐν γάμῳ
 δῶκε δόλιος Ἀφροδίτα ῥόδοις ἐρεμνόν.
 ἄπιστον ὅ τι δαίμονες
 θέωσιν οὐδὲν φρενοάραις βροτοῖς:

νᾶα παρὰ λεπτόπρυμνον φάνη: φεῦ, 120
 οἷαισιν ἐν φροντίσι Κνώσιον
 ἔσχασεν στραταγέταν, ἐπεὶ
 μὸλ' ἀδίαντος ἐξ ἁλὸς
 θαῦμα πάντεσσι, λάμ-
 πε δ' ἀμφὶ γυίοις θεῶν δῶρ', ἀγλαό- 125
 θρονοί τε κοῦραι σὺν εὐ-
 θυμία νεοκτίτῳ
 ὠλόλυξαν, ἔ-
 κλαγεν δὲ πόντος: ἥϊθεοὶ δ' ἐγγύθεν
 νέοι παιάνιξαν ἐρατᾶ ροπί. 130
 Δάλιε, χοροῖσι Κηϊῶν
 φρένα ἰανθεὶς
 ὄπαζε θεόπομπον ἐσθλῶν τύχαν.

Youths, or Theseus

A dark-prowed ship, carrying Theseus, steadfast in the din of battle, and twice seven splendid Ionian youths, was cleaving the Cretan sea; [5] for northern breezes fell on the far-shining sail, by the will of glorious Athena, shaker of the aegis. And the holy gifts of Cypris with her lovely headband scratched the heart of Minos. [10] He no longer kept his hand away from the maiden; he touched her white cheeks. And Eriboea cried out [15] to the descendant of Pandion with his bronze breastplate. Theseus saw, and he rolled his dark eyes under his brows; cruel pain tore his heart, [20] and he spoke: "Son of greatest Zeus, the spirit you guide in your heart is no longer pious. Hero, restrain your overbearing force. Whatever the all-powerful fate of the gods [25] has granted for us, and however the scale of Justice inclines, we shall fulfill our appointed destiny when it comes. As for you, hold back from your oppressive scheme. It may be that the dear [30] lovely-named daughter of Phoenix went to the bed of Zeus beneath the brow of Ida and bore you, greatest of mortals, but I too was borne by the daughter of rich Pittheus, [35] who coupled with the sea-god Poseidon, and the violet-haired Nereids gave her a golden veil. And so, war-lord of Knossos, [40] I bid you to restrain your grievous violence; for I would not want to see the lovely immortal light of Dawn if you were to subdue one of these young people against her will. [45] Before that we will show the force of our arms, and what comes after that a god will decide." So spoke the hero, excellent with the spear; and the sailors were astonished at the man's extraordinary [50] boldness. The son-in-law of Helios was angered in his heart, and he wove a new scheme, and spoke: "Father Zeus, great in strength, hear me! If indeed the white-armed Phoenician girl bore me to you, [55] now send forth from the sky a fire-haired lightning bolt, a conspicuous sign. And you, if Troezenian Aethra bore you to Poseidon the earth-shaker, [60] bring this splendid gold ornament on my hand back from the depths of the sea, casting your body boldly down to your father's home. And you shall see whether my prayers are heard [65] by the son of Cronus, lord of the thunder and ruler of all." And Zeus, great in strength, heard his blameless prayer, and brought about a majestic honor for Minos, wanting it [70] to be seen by all for the sake of his dear son; he sent the lightning. And

the hero, steadfast in battle, seeing the marvel which pleased his spirit, stretched his hands to the glorious sky and said, “Theseus, [75] you see Zeus' clear gifts to me. It is your turn to leap into the loud-roaring sea. And your father lord Poseidon, son of Cronus, will grant you supreme [80] glory throughout the well-wooded earth.” So he spoke. And Theseus' spirit did not recoil; he stood on the well-built deck, and leapt, [85] and the precinct of the sea received him willingly. And the son of Zeus was astonished in his heart, and gave an order to hold the ornate ship before the wind; but fate was preparing another path. [90] The swift-moving ship hurtled forwards; and the north wind, blowing astern, drove it along. But the ... race of Athenian youths was afraid, when the hero jumped into the sea, [95] and they shed tears from their lily eyes, awaiting grievous compulsion. But sea-dwelling dolphins swiftly carried great Theseus to the home of his father, lord of horses; [100] and he came to the hall of the gods. There he saw the glorious daughters of prosperous Nereus, and was afraid; for brightness shone like fire from their splendid limbs, [105] and ribbons woven with gold whirled around their hair. They were delighting their hearts in a dance, with flowing feet. And he saw in that lovely dwelling the dear wife of his father, [110] holy, ox-eyed Amphitrite. She threw a purple cloak around him and placed on his curly hair a perfect wreath, [115] dark with roses, which once deceptive Aphrodite had given her at her marriage. Nothing that the gods will is unbelievable to sensible men. Theseus appeared beside the ship with its slender stern. Oh, [120] from what thoughts did he stop the war-lord of Knossos, when he emerged unwetted from the sea, a marvel to all, and the gifts of the gods shone on his body. [125] The splendid-throned maidens cried out with new-founded joy, and the sea resounded. Nearby the young people sang a paean with lovely voices. [130] God of Delos, may the choruses of the Ceans warm your heart, and may you grant god-sent noble fortune.

4. Bacchylides, *Ode 1*, 112-128. Translation McDevitt.

!!ς; τριτάτα με[- -
 ἀμέρα Μίνως ἀρ[ῆ]ος
 ἦλυθεν αἰολοπρύμνοις
 ναυσὶ πεντήκοντα σὺν Κρητῶν ὀμίλῳ: 115
 Διὸς εὐκλείου δὲ φέκα-
 τι βαθύζωνον κόραν
 Δεξιθέαν δάμασεν:
 καὶ φοι λίπεν ἦμισυ λαῶν,
 ἄνδρας ἀρηϊφίλους, 120
 τοῖσιν πολὺκρημνον χθόνα
 νείμας ἀποπλέων ὄχρετ' ἔς
 Κνωσὸν ἱμερτὰν πόλιν
 βασιλεὺς Εὐρωπιάδας:
 δεκάτῳ δ' Εὐξάντιον 125
 μηνὶ τέ]κ' εὐπλόκ[αμος
 νύμφα φερ]εκυδέ[ι νάσω

- ~ ~ -]πρύτα[νιν

on the third
 day Minos, the warrior,
 came – fifty ships with shimmering sterns
 and a host of Cretans with him.
 There he took the lovely girl
 Dexithea--
 Zeus, god of glory, willed it.
 He left her half his people,
 heroes, lovers of war,
 and sharing out the craggy land among them
 the king, Europa's son,
 sailed off
 to Knossos' lovely city.
 When the tenth [month] came
 his lovely-haired [bride
 brought forth Euxanthius
 ruler of that glorious [island].

Pindar, *Paeon* 4.35-53. Translation Rutherford

λόγο[ν ἄν]ακτορ Εὐξαν[τίου
 ἐπαίνεσα [Κρητ]ῶν μαιομένων ὃς ἀνα[ίνετο
 αὐταρχεῖν, πολίων δ' ἑκατὸν πεδέχει[ν
 μέρος ἑβδομον Πασιφ[ά]ας <σὺν> υἱ-
 40 οἷ]σι· τέρας δ' ἐὸν εἶ-
 πέν σφι· “τρέω τοι πόλεμον
 Διὸς Ἐννοσίδαν τε βαρ[ύ]κτυπον.
 χθόνα τοί ποτε καὶ στρατὸν ἀθρόον
 πέμψαν κεραυνῶ τριόδοντί τε
 ἐς τὸν βαθὺν Τάρταρον ἐμὰν μα-
 45 τέρα λιπόντες καὶ ὄλον οἶκον εὐερκέα·
 ἔπειτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον
 τεθμὸν π[ά]μπαν ἐρήμον ἀπωσάμενος
 μέγαν ἄλλοθι κλᾶρον ἔχω; λῖαν
 μοι [δέο]ς ἔμπεδον εἶ-
 50 η κεν. ἕα, φρήν, κυπάρισ-
 σον, ἕα δὲ νομὸν Περιδάιον.

I commend the saying of King Euxantius, who, although the men of Crete so desired, would not consent to rule alone or to take a seventh share of her hundred cities along with the sons of Pasiphae; but he declared to them this omen: "I fear the war of Zeus, I fear the loudly thundering Earthshaker. Once they sent the land and a countless host into the depths of Tartarus with thunderbolt and trident, while they left alone my mother and her well-walled home. And, after this, am I to hold a great estate elsewhere, striving after wealth and thrusting into complete neglect the local ordinance of the gods? There would be too much fear always. Leave, my heart, the cypress-tree; leave the dwellings that surround Ida. Only a few bushes ...have been given to me ...but I have had no lot in sorrow or in strife ..."

5. [Plato] *Minos* 318d-e. Translation Cobb.

S: Which of the ancient kings is said to have been a good founder of law, whose lawful traditions remain even to this day as ones that are divine?

C: I don't know.

S: Don't you know which of the Greeks use the most ancient laws?

C: Do you mean the Spartans and Lycurgus, the founder of their law?

S: Why, they go back hardly three hundred years, or a little more. Where do the best of their lawful traditions come from? Do you know?

C: From Crete, they say.

S: Then they are the Greeks who follow the most ancient laws?

C: Yes.

S: Then do you know who their good kings were? Minos and Rhadamanthus, the sons of Zeus and Europa; those laws were theirs.

6. Plato, *Laws* 624a-b. Translation Bury.

ΑΘ. Μῶν οὖν καθ' Ὀμηρον λέγεις, ὡς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε συνουσίαν δι' ἐνάτου ἔτους καὶ κατὰ τὰς παρ' ἐκείνου φήμας ταῖς πόλεσιν ὑμῖν θέντος τοὺς νόμους;

Do you then, like Homer, say that Minos used to go every ninth year to hold converse with his father Zeus, and that he was guided by his divine oracles in laying down the laws for your cities?

7. *Odyssey* 19.172-179. Translation Lattimore.

Κρήτη τις γαῖ' ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ,
καλὴ καὶ πείρα, περίρρυτος: ἐν δ' ἄνθρωποι
πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις.
ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη: ἐν μὲν Ἀχαιοί,
ἐν δ' Ἑτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωριέες τε τριχάϊκες δῖοί τε Πελασγοί.

τῆσι δ' ἐνὶ Κνωσός, μεγάλη πόλις, ἔνθα τε Μίνως
ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστῆς.

There is a land called Crete in the middle of the wine-blue water,
a handsome country and fertile, seagirt, and there are many
peoples in it, innumerable: there are ninety cities.
Language with language mix there together. There are Achaians,
there are great-hearted Eteokretans, there are Kydonians,
and Dorians in three divisions, and noble Pelasgians;
and there is Knossos, the great city, the place where Minos
was king for nine-year periods, and conversed with great Zeus.

8. Aristotle, *Politics* 1271b26-40. Translation Rackham.

φασὶ γὰρ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπείαν τὴν Χαριλάου τοῦ βασιλέως καταλιπὼν ἀπεδήμησεν, τότε τὸν πλείστον διατριῖψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν· ἄποικοι γὰρ οἱ Λύκτιοι τῶν Λακῶνων ἦσαν, κατέλαβον δ' οἱ πρὸς τὴν ἀποικίαν ἐλθόντες τὴν τάξιν τῶν νόμων ὑπάρχουσας ἐν τοῖς τότε κατοικοῦσιν· διὸ καὶ νῦν οἱ περίοικοι τὸν αὐτὸν τρόπον χρῶνται αὐτοῖς, ὡς κατασκευάσαντος Μίνω πρώτου τὴν τάξιν τῶν νόμων. δοκεῖ δ' ἡ νῆσος καὶ πρὸς τὴν ἀρχὴν τὴν Ἑλληνικὴν πεφυκέναι καὶ κεῖσθαι καλῶς· πάση γὰρ ἐπίκειται τῇ θαλάσσει, σχεδὸν τῶν Ἑλλήνων ἰδρυμένων περὶ τὴν θάλασσαν πάντων· ἀπέχει γὰρ τῆ μὲν τῆς Πελοποννήσου μικρόν, τῆ δὲ τῆς Ἀσίας τοῦ περὶ Τριόπιον τόπου καὶ Ῥόδου. διὸ καὶ τὴν τῆς θαλάσσης ἀρχὴν κατέσχευεν ὁ Μίνως, καὶ τὰς νήσους τὰς μὲν ἐχειρώσατο τὰς δ' ὤκισεν.

For it is said that when Lycurgus relinquished his post as guardian of King Charilaus and went abroad, he subsequently passed most of his time in Crete because of the relationship between the Cretans and the Spartans; for the Lyctians were colonists from Sparta, and the settlers that went out to the colony found the system of laws already existing among the previous inhabitants of the place; owing to which the neighboring villagers even now use these laws in the same manner, in the belief that Minos first instituted this code of laws. And also the island appears to have been designed by nature and to be well situated to be under Greek rule, as it lies across the whole of the sea, round which almost all the Greeks are settled; for Crete is only a short distance from the Peloponnese in one direction, and from the part of Asia around Triopium and from Rhodes in the other. Owing to this Minos won the empire of the sea, and made some of the islands subject to him and settled colonies in others.

9. Plato, *Laws* 626a-b. Translation Bury.

καὶ σχεδὸν ἀνευρήσεις οὕτω σκοπῶν τὸν Κρητῶν νομοθέτην, ὡς εἰς τὸν πόλεμον ἅπαντα δημοσίᾳ καὶ ἰδίᾳ τὰ νόμιμα ἡμῖν ἀποβλέπων συνετάξατο, καὶ κατὰ ταῦτα οὕτω φυλάττειν παρέδωκε τοὺς νόμους, ὡς τῶν ἄλλων οὐδενὸς οὐδὲν ὄφελος ὄν, οὔτε κτημάτων οὔτ' ἐπιτηδευμάτων, ἂν μὴ τῷ πολέμῳ ἄρα κρατῆ τις πάντα δὲ τὰ τῶν νικωμένων ἀγαθὰ τῶν νικῶντων γίγνεσθαι.

And if you look at the matter from this point of view you will find it practically true that our Cretan lawgiver ordained all our legal usages, both public and private, with an eye to war, and that he therefore charged us with the task of guarding our laws safely, in the conviction that without victory in war nothing else, whether possession or institution, is of the least value, but all the goods of the vanquished fall into the hands of the victors.

10. *Odyssey* 11.568–571. Translation Lattimore.

ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἰόν,
 χρύσειον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσσι,
 ἦμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα,
 ἦμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἄϊδος δῶ.

There I saw Minos, the glorious son of Zeus, seated holding a golden scepter and issuing judgments among the dead, who all around the great lord argued their cases, some sitting and some standing, by the wide-gated house of Hades.

11. *Odyssey* 11.321-324.

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,
 κούρην Μίνωος ὀλοόφρονος, ἦν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
 ἦγε ...

I saw Phaidra and Prokris and Ariadne, the beautiful daughter of malignant Minos. Theseus at one time was bringing her from Crete to the high ground of sacred Athens ...