HERODOTOS
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Edited by

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Cambridge:
at the University Press
1906
PREFACE.

This book has been prepared on the same plan as the fifth, sixth, eighth, and ninth published by me some fifteen years ago. Information on names of persons and places is put together at the end in the Historical and Geographical Index, the notes are mainly concerned with explanations of meaning and construction. For the text I have used the collations of the MSS. by Gaisford, and later by Stein, Holder, van Herwerden, and Blaydes in his Adversaria in Herodotum (1901). For the many problems, geographical and ethnological, involved in the account of Skythia I have found most help in the notes and dissertations of Rawlinson, in the History of Ancient Geography by Sir E. H. Bunbury (1879) and Mr Tozer (1897). I have also consulted Rennell’s Geography of Herodotus, Pallas’ Travels through the southern provinces of Russia (1812), Reinach Tolstoi and Kondakoff, Antiquités de la Russie Méridionale. For the Greek settlers K. Neumann Die Griechen in Skythenland (1855) is a standard book.

I have to thank Mr E. H. Minns, of Pembroke College, for giving me help on various matters concerning South Russia; and Prof. W. Ridgeway for allowing me the use of certain coins from his Metallic Currency.
I have, as ever, much cause to be thankful that the book is printed at the Pitt Press, where the extraordinary care and accuracy of the Reader, as well as the skill of the compositors, have saved me and my readers many mistakes and inaccuracies.

E. S. SHUCKBURGH.

Cambridge,
February 1906.
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INTRODUCTION.

The amount of actual narrative contained in this book is comparatively small, and its connexion with the main theme of the whole work—the contest between the Greeks and Persians—is sometimes not very close. It is true that what took place at the bridge over the Danube is a kind of prelude to the Ionian Revolt, which in its turn is directly connected with the invasions of Greece. But the Skythian invasion in itself is rather an episode in Persian than in Greek history, and the long digression on the geography and inhabitants of Skythia does not do much to enlarge our knowledge of the Greeks in their northern settlements. Still less obvious is the pertinency of the narrative from the 148th chapter. The story of the colonization of Thera and Kyrene is extremely interesting, as is the digression on the geography and people of Libya. But it does not get us much farther, except perhaps as showing how the extension of the Persian empire into Egypt brought the Persians once again into collision with Greeks. The expedition against Barca also, extending as it did as far as Euesperides, may help to account for the Carthaginians being sufficiently impressed with Persian power to induce them to cooperate with Xerxes in
b.c. 480 by attacking the western Hellenes in Sicily, while he was attacking the more eastern in Greece [7, 166].

The main interest of the book, however, is the account of Northern Europe and of Northern Africa, and the tribes inhabiting them. The European part is less satisfactory than the African. Apparently Herodotos had not been personally farther than Olbia¹, near the mouth of the Bog, and trusted for information to the Greek settlers in that and other towns, whose geographical knowledge was neither extensive nor accurate. For a considerable part of his information as to Libya, on the other hand, he was probably indebted to personal observation, and at any rate had conversed with men living as far west as Carthage.

A desire to retaliate upon the Skythian invaders of Asia, whose depredations had lasted many years, is the motive attributed by Herodotos to Dareios for his northern expedition [c. 4]. It seems probable that this is only part of the truth. The Greek cities on the western shore of Asia Minor, and along the Hellespont and Propontis, were now included in two Satrapies, and Dareios, the organizer of the empire, desired above all that he should be able to trust to their loyalty and avail himself of their naval resources. This loyalty was continually endangered by intercourse with the still independent Greek cities on the European side of the Hellespont and Propontis, and on the northern shore of the Aegean, or in the islands. It was necessary that these states should be forced to recognise the overlordship of the Great King; and accordingly we find that though the march across the

¹ Herod. indicates his personal visit to Olbia in c. 76.
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Danube produced no results, the secondary object of the expedition was not abandoned. When Dareios returned to Asia he left Megabazos with a large part of the army to secure Persian supremacy in Thrace and Macedonia [cc. 143-4]. This object was in fact secured. Megabazos conquered Paeonia and exacted tokens of submission from Macedonia [cc. 5, 12—22], and his successor Otanes reduced a number of Greek cities on both sides—Byzantium, Kalchedon, Antandros, Lamponium (in the Troad), and the islands of Lemnos and Imbros [cc. 5, 26].

The first object, however, was the invasion of the country beyond the Danube, and in this Dareios personally commanded. With an army enrolled from all parts of his dominions and amounting to 700,000 men, without counting those serving on board his 600 ships, he crossed the Bosporus by a bridge of boats constructed by Madrokles of Samos [cc. 87-8] and marched through Thrace to the point on the Danube—two days' sail from its mouth—at which he had ordered the Greeks serving in his navy to construct another bridge of ships [c. 89]. Having thus got his army across the Danube he meditated marching through the unknown country beyond and reentering Asia by the same pass over the Caucasus by which the Skythian invaders had come. He accordingly ordered the bridge of ships to be broken up and the Greeks serving on board to join the army. On the advice of Koes of Mytilene, however, he abandoned this plan and left the Greek tyrants in charge of the bridge with orders to break it up if he had not returned in 60 days [cc. 97-8].

Then follows an enumeration of the tribes living round the territory of the Skythians, an account of the
appeal made to them for help, and certain traditions as to some of them, especially the Sauromatae [cc. 99—117].

The story of the actual march of Dareios has been rejected by most authorities as either wholly mythical, or so incredible in details as to be worthless as history. The points urged are as follows. Granting that Dareios only got as far as Gelonos and that Gelonos was between the Upper Don and the Volga, then we have to account, first, for a large army crossing such great rivers as the Dniester, the Dnieper, and the Don, and other minor streams, when they were not frozen, and though there is no account of ships being found on the rivers or means of making bridges. Secondly, we have to imagine a great host marching for 60 days through a country, always barren enough, but which had just been purposely devastated by its inhabitants to prevent the invaders obtaining provisions. These are formidable objections, and no explanation seems possible resting merely on the facts alleged by Herodotos. We have, however, to consider certain suggestions made by writers who have special knowledge of Asiatic peoples. In the first place, it is said that those who lived near the Tigris, Euphrates, and other great rivers were familiar with the art of crossing streams by the aid of inflated skins; secondly, it is pointed out that, according to Herodotos, the Skythians avoided an engagement and therefore did not attempt to prevent these crossings; thirdly, that

1 This detail seems to answer one criticism of Grote, 'how these rivers could have been passed in the face of enemies we are left to conjecture,' vol. iv. p. 191; though of course there are many other difficulties left untouched.
there is nothing in the narrative precluding the possibility of boats being found belonging to natives which the Persians could seize and use; and lastly, that part of the Persian march at any rate was through a well-wooded country, in which they could find materials for rafts. As to the absence of provisions, that indeed would be fatal to a modern European army. But there are undoubted instances of great hosts of Asiatics covering an incredible space of country, either carrying food with them or supporting themselves by the chase. We cannot fully understand it, though we must admit the fact. But none of these things are hinted at by Herodotus, who would have been certain to have mentioned them if he had ever heard of them.

Other difficulties in the way are geographical—the position of rivers named by Herodotus, and the situation of certain tribes which he names. If in other respects he had shown a clear or accurate notion of the lie of the country this last would not have been fatal. The people were in many cases nomads, and apt to shift their quarters year by year,—as they still do every summer and winter—so that they might by the time of Herodotus conceivably be hundreds of miles from the region which they are represented as occupying at the time of the expedition.

All such explanations however are conjectural. The plain fact is that we cannot be sure of the line of Dareios's march, nor of the distance to which it extended, nor of the time which it occupied. The writer nearest the age of Herodotus—Ctesias—says that Dareios was only fifteen days north of the Danube, and that meeting with disaster in a combat with the natives he recrossed the Danube and ordered the bridge
to be broken up in such haste that a large number of his troops were unable to cross and consequently fell into the hands of the Skythians. In itself this is far from an improbable statement; yet we cannot suppose that the account which Herodotos found prevalent among the Pontic Greeks was so entirely without foundation. The outline of his story is as follows:

The Skythians not finding the support which they had hoped from neighbouring tribes agreed to avoid a pitched battle with Dareios, and to retire before his advance, wasting the country as they went, in order to starve him out [cc. 119—120], and keeping a day's march ahead [cc. 121—4]. After a long but undefined period of these operations, during which Dareios in vain attempted to catch the Skythian forces and bring them to an engagement, in the course of which messages passed between the kings, and the mysterious present of a bird, a mouse, a frog and arrows was sent to Dareios [cc. 125—132, 134], the Persian king determined to retreat to the Danube [c. 135]. This was accomplished successfully, though the Skythians pursued the retreating host [c. 136]. Meanwhile the Ionians left in charge of the bridge had been approached by certain Skythians and had promised not to wait beyond the 60 days [c. 133], and presently another band of Skythian horsemen, who had outstripped the retreat, appeared on the left bank of the Danube professing to bring news of Dareios being certain of defeat, and urging the Ionians to break up the bridge and depart [c. 136]. The Greek rulers were about to do so on the advice of Miltiades, but were dissuaded by Histiaeos of Miletos, who urged that their position as

1 Ctesias, ap. Photium, ch. 17.
tyranni depended on the support of the Persian king. They therefore temporized. Some ships at the northern end of the bridge were removed, but the rest were left in their places. When Dareios arrived, an Egyptian herald who possessed an unusually loud voice shouted to Histiace, the ships swung back into their places and the army was got across, some in vessels and some by the restored bridge [cc. 136—141]. That the Persian march was not intercepted by the Skythians who arrived at the Danube, but were persuaded to turn back and meet the enemy, Herodotos accounts for by the fact of their being mounted and therefore obliged to keep in the line of country which had not been denuded of pasture, whereas the Persian army being mostly infantry marched back by the same route which they had followed on the advance [c. 140].

This is in outline the view of the affair presented by Herodotos. Ctesias, as I have pointed out, gives a different complexion to the last act in the drama. According to him Dareios crossed the bridge and then ordered it to be broken up in such haste that 80,000 men were left on the other side and were destroyed by the Skythians. The hasty breaking up of the bridge may account for what Herodotos says of some of the army being ferried across in vessels, but the abandonment of the rear-guard looks like a confusion with the fact that Dareios left 80,000 men with Megabazos in Thrace [c. 143]. The general story,—the tactics of the nomad Skythians, the hesitation of the Ionian guardians of the bridge, the vain attempt to bring the Skythians to an engagement, the final resolution to return when the real situation became clear to the king, the immense length of the
proposed march, the impossibility of successfully dealing with the nomad tribes, and the terrible wildness of the district, which it had been proposed that they should traverse,—all this is within the bounds of possibility. But what is clearly unhistorical, or so different from modern conditions as to be inexplicable, is the geography of the country described by Herodotos. The time, too, assigned to the expedition is too long or too short. Too long for a mere military demonstration: too short for the outward and return march of so large an army through so many miles of such a country. Rennell [pp. 113–14] reckons with reason that the mere unopposed march from the Danube to the Don would have taken 60 days, and that the whole circuit of the march as described by Herodotos would have taken 150 days. The 60 days originally named by Dareios may of course have been a mere expectation on his part, grounded on ignorance of the conditions, but that he should have actually traversed the extent of country indicated by Herodotos in the time is clearly impossible: and though Herodotos does not actually state that he returned within that time, he certainly does imply that it was not far exceeded.

That Herodotos should have believed Dareios to have reached the Don is to be accounted for by his having conceived a thoroughly defective notion of the nature and extent of the country which he calls Skythia. The fundamental error of this conception is that which concerns the Palus Maeotis (Sea of Azov). This sea he regards as being nearly as large as the Black Sea, and to extend northward so as to form one side of a square, the base of which extended from the mouth of the Ister to the southern corner of the Maeotis. To this square the Tauric Chersonese or
Crimea was a pendant not counted in Skythia\(^1\). The sides of this square he reckons at 4000 stades (about 500 miles). The eastern angle of it is at the mouth of the Tanaïs (Don). This square is intersected by three great rivers, the Tyras (**Dniester**), the Hypanis (**Bog**) and the Borysthenes (**Dnieper**), which Herodotos gives in their right order, adding some particulars of them which are correct as far as concerns the lower part of their course [cc. 48—53]; but he also mentions between the Dnieper and the Don three other streams—Panticapes, Hypacyris, Gerrhus—either branches or tributaries of these great rivers, which cannot be identified or made to tally with the courses of any known streams [cc. 54—6]\(^2\). This vagueness or incorrectness vitiates also his geographical distribution of the several tribes of the Skythians, which he locates by reference to these rivers, as well as the division of the country into corn-growing, pastoral, and forest (**Hylaea**) districts. The four tribes into which he divides the Skythians he calls Ploughmen (**Aroteres**), Agriculturists (**Georgoi**), Nomads, and Royal Skythians. The last named were the most eastern, the most numerous and warlike, and regarded the rest as their subjects if not their slaves [cc. 17—20].

\(^1\) Difficult as this geographical system is to conceive or to square with the true facts, it seems to me more reasonably deduced from the text of c. 101 than that of Rawlinson, who imagines the two sides (**δύο μέρη**), said by Herodotos to touch in the sea, to be the two halves of the base (from the Ister to the Borysthenes and from the Borysthenes to the Maeotis). This seems to put a very unnatural interpretation upon the words of Herodotos. I prefer the scheme of Bunbury, as displayed in the accompanying sketch-map in his *Ancient Geography*, vol. I. p. 206. It is true, however, that in c. 20 Herodotos seems to bring the mouth of the Tanaïs further south and make the eastern side of his square coincide partly with the coast of the Maeotis and partly with the Tanaïs.

INTRODUCTION.

The most valuable part of the book in regard to the Skythians is the long passage containing an enumeration of their religious beliefs, habits, and customs generally [cc. 61—82]. For of these Herodotos must have heard much at first hand from natives as well as from Greeks in the neighbouring colonies, whose business often led them to visit and trade with the several tribes. Perhaps he was sometimes incorrectly or imperfectly informed. But in making such inquiries he had had great experience and had learned when to be sceptical and when to warn his readers that his information was not to be trusted. Archaeology has done something to show that on the whole Herodotos has told us the truth in these matters. We should especially notice in this view his description of the burial of Skythian chiefs or kings, which has been almost exactly confirmed by the discovery of a royal tomb near Panticapaeum (Kertch), as well as others elsewhere [c. 71]; and also the existence of tomb buildings in the country of the Volga, the remains of which were noticed by Pallas in many parts of the country [c. 124].

But if the geography of Skythia is difficult to follow much more difficult is that of the nations whom he describes living round it and outside its borders. They too are described with reference to another group of rivers—Tanaïs, Oaros, Lycos, and Syrgis, all said to flow into the Maeotis. The Tanaïs (Don) alone of these can be certainly identified, and even in regard to the Don it seems doubtful whether Greeks even after his time had

1 Pallas, *Travels through the S. Provinces of Russia*, i. p. 108.

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learned to distinguish it from its tributary the Donetz. And if those who identify the Oaros with the Volga are right Herodotos is convicted of the error of making it fall into the Maeotis instead of the Caspian [c. 123]. Here again the shifting nature of the tribes named may account in some degree for the vagueness of the geography: the Sauromatae, for instance, being heard of in later times in the neighbourhood of the Danube. The tribes named as thus surrounding the Skythians are the Agathyrsoi, Neuroi, Androphagoi, Melanchlaenoi, Tauroi, Gelonoi, Budinoi, Sauromatae [cc. 100—2]. In their case also the most important part of the account given is that describing their manners, beliefs, and customs—how far they resembled or differed from those of the Skythians [cc. 103—117]. The correctness of Herodotos' information has again been vindicated in more than one particular. Thus the belief of the Neuroi in the were-wolf has been found in a large number of northern nations. Their suffering from a plague of serpents has been confirmed by descriptions of experiences in southern Russia [c. 105]. The wearing of gold ornaments by the Agathyrsoi is accounted for if they lived in Transylvania, where there are still gold mines [c. 104]; the cannibalism of the Androphagoi [c. 106] survived in various parts of that country through the middle ages; and the practice among the Tauroi of sacrificing sailors driven upon their shores

1 Bunbury, L.c. 1. p. 187; Rennell, Geography of Herodotus, p. 57.

2 Ovid, Tr. 2, 198; 3, 3, 6; 3, 10, 5, etc. But it is generally agreed to identify the Sauromatae with the Sarmatae, who afterwards crossed the Tanaïs, driving back the Skyths from the steppes of the Euxine and finally occupied the plains of Poland and Hungary, and are called Slavs.
has reappeared in the ‘wreckers’ of many European coasts [c. 103].

Of one tribe—the Budinoi—the account given by Herodotos has raised some controversy. This red-haired, blue-eyed race may or may not be connected with the Germanic races, for these characteristics appear in other parts of the world, even in Mongolia, but their country was not merely a wide steppe or plain such as other nomad races inhabited. It was varied by wide forests, lakes, and marshland in which great variety of habit and mode of life might be expected, and a plentiful supply of timber was procurable. It was among them that another race had settled and built a town called after them Gelonos. The Gelonoi were not nomads but agriculturists having gardens or orchards, and raising corn for their support. Their language was peculiar, being a mixture of Greek and Skythian. Their town was built of timber, and its fortifications were of the same material. They had temples also of timber fashioned after Greek models and dedicated to gods whom Herodotos identifies with those of Greece. He therefore believes them to have been originally Greeks, who having been driven from the settlements on the coast took refuge among the Budinoi and there founded the city¹. There is nothing incredible in the description of the timber city. Surviving accounts of certain old Slavonian cities are very similar, and ‘Saratov on the Volga is said to have retained its ancient walls and towers of wood down to a late period².’ There

¹ The Greeks confounded them, wrongly according to Herodotos, with the Budinoi.

is nothing, however, in Herodotos justifying the theory that Gelonos was a Greek settlement or factory, deliberately made for the purpose of carrying on the trade with the north. Rather he regards the Gelonoi as a barbarous tribe, whose language and customs had been modified by the accidental admixture of Greek refugees. Though the town is mentioned by later writers, such as Aristotle and Stephanos of Byzantium, it is chiefly on account of the animals found near it, especially the ῥάπανδος or elk, and no fresh light is thrown upon its origin [cc. 108–9].

The second section of this book has no connexion with the first except in point of time. Contemporary with the Skythian expedition was an attack of Aryandes, Persian governor of Egypt, upon Barca in the territory of Kyrene, professedly to avenge the assassination of Arcesilaos III (circ. B.C. 514), who had in some way acknowledged the supremacy of the Persian king; the real object, according to Herodotos, being to extend the Persian authority among the free Libyan tribes [cc. 145, 167]. This at once suggests to Herodotos to narrate the origin of Hellenic Kyrene. He goes back to the colonization of the island of Thera by Theras, a Theban by birth but resident in Sparta, accompanied by certain descendants of the Argonauts [cc. 145–155], and the subsequent colonization of Kyrene by Battos from Thera [cc. 156–8]. He thus gives a sketch of the history of the Battiadae, the kings being called alternately Battos and Arcesilaos, to the assassination of the sixth sovereign Arcesilaos III in Barca [cc. 159–164].

But the expedition of Aryandes, which Herodotos regards as in reality meant to be preliminary to the
subjection of all Libya, gives him the opportunity of entering upon a detailed account of all he had been able to learn by inquiry or personal investigation of the tribes inhabiting Africa between the great desert and the coast, from Egypt in the east to the Tritonian Lake near the coast of the Lesser Syrtis [cc. 168—199]. Westward of this the coast-district is recognised, as far as the shores of the ocean, as being inhabited by Libyans, but Herodotos is apparently little informed about them and misconceives the lie and shape of the western corner of Africa.

Going from north to south he divides the country into three belts—the first, the coast-region from Egypt to Cape Soloeis, beyond the Pillars of Hercules, is the region inhabited by Libyans, with settlements of Phoenicians and Greeks at various points. South of this is a belt of country which he calls the wild beast region (\(\theta\etaριωδης\)), which owing to the number of dangerous animals could not be permanently inhabited. South of that is the third belt, a desolate desert of sand. Of what was south of the Sahara Herodotos had no knowledge. This division is roughly correct, but the coast-line is misunderstood: 'the principal interruption to its symmetry, arising from the projection of the Carthaginian territory to the north, was unknown to Herodotos, who undoubtedly shared the error of almost all his successors in regarding the coast-line of Northern Africa as com-

1 Herodotos does not use this term. He only knows of one Syrtis [cc. 169, 173] and appears to mean what was afterwards called the Greater Syrtis, the gulf between Benghazi and Lebdeh. He probably confused Lake Tritonis with the Lesser Syrtis (Gulf of Cabes).
paratively straight, so that the parallelism of the three zones would be much more nearly preserved than is really the case. He in fact regarded Cape Soloeis (probably Cape Cantin) as the north-western promontory of Africa [c. 43], and thus ignores the corner containing Tangier and part of Morocco.

The misconception of the western corner of Africa helped to render inaccurate also his account of the Oases, of which he heard from the caravans which made their way across the continent. He conceives a broad expanse or ridge of sand (ὁφρύν ψάμμου), starting from opposite Egyptian Thebes and extending to the western coast, on which at regular intervals there are oases, districts more or less well-watered and fertile. The first is that of Ammon (modern Siwah), the next Augila (mod. Aujilah), correctly placed at ten days' journey from Ammon, and the last in the country of the Atlantes. But two things vitiate this conception. Siwah is placed three degrees and a half of latitude too far south, and the extreme western oasis is nowhere near the range of Atlas, of the true position of which—though aware that Africa projected beyond it—he has no idea, and only knows the semi-mythical traditions concerning it [cc. 181-5]. Still, though Herodotos had imperfect knowledge of Western Africa between Carthage and the Pillars of Hercules, he has

1 Bunbury, History of Ancient Geography, i. pp. 275-6.
2 'It is probable that in this instance Herodotos confounded the Great Oasis, which is really situated due west of Thebes, and where there was also a temple of Ammon, with the Oasis of Ammon, properly so called, from which it is more than four hundred miles distant,' Bunbury, i.e. p. 278.
3 It is not opposite Thebes, but immediately to the west of Lake Moeris (Fayum).
learnt some interesting facts about its inhabitants. He had, for instance, met Carthaginians and had been told of a Libyan race in the south with whom they dealt by a kind of dumb commerce, exchanging gold for their produce; and the truth of the story has been confirmed by the fact that the custom still exists in the dealings between the Moors and negro tribes of the western coasts [c. 196]. A similar confirmation of a statement of Herodotos occurs in regard to the Garamantes [c. 183]. He describes them as employing four-horse chariots to pursue and capture Troglodyte Ethiopians, who were swiftest-footed of all known men. The Garamantes seem to have inhabited the fertile district running southward into the desert, now called Fezzan. And the people of Fezzan still make slave-hunting raids upon the black Tibboos who live farther south, many of whom still live in caves and still speak an unintelligible language, which their neighbours liken to the whistling of birds. There are other cases in which Herodotos is confirmed by modern evidence; and in the darkness of those distant times and their remote and unfamiliar habits, we have reason to be supremely grateful for what fragment of truth he has rescued from oblivion, and particularly cautious how we allow our own notions of probability to lead us into a hasty rejection of what he has recorded.

The story of the siege and capture of Barca, on which Herodotos had started in c. 146, is resumed after this great digression and finished in a very few pages. The Barceans are enslaved, and the widow Pheretima is

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1 Bunbury, I.e. p. 288, who quotes modern travellers.

2 Bunbury quotes Herneman's Travels, p. 199; Lyon's Travels in Northern Africa.
allowed to execute a hideous vengeance upon them for the assassination of her husband. The Persians return to Egypt apparently without having impressed the native Libyans, who harass them on their march, cutting off stragglers for the sake of getting possession of their clothes and armour [cc. 200–3].

The story ends with the usual removal of the surviving Barceans to Asia, and with the painful death of Queen Pheretima. The end of the fourth book may be compared with that of the ninth and last. There too a story of varied adventure and heroic struggle is followed by a ghastly tale of cruelty and intrigue [cc. 204–5]. It is as though Herodotos purposely wished to leave in the minds of his readers a feeling of repulsion in regard to the habits and methods adopted or permitted by the Persian officers and governors, with whom the Greeks were soon to be engaged in a deadly struggle.
NOTES ON THE TEXT.

[The mss. of Herodotos of most importance are:

1. A, the Medicean, in the Laurentian Library at Florence, 10th Century.
   These two are from the same archetype, and indicates their agreement.

2. R, in the Vatican Library, 14th Century.
   V, Vindobonensis, in the Imperial Library of Vienna, 10th Century.
   (β stands for the agreement of these two mss.)
   S, the Sancroft ms. in the Library of Emmanuel College, Cambridge, 14th Century.
   (Vτ stands for the agreement of V and S.)

3. Among other mss. corrected from various sources are C (Florentine), 11th Century: P (Parisian), 13th Century.]

Ch. II., p. 2, l. 9. περιστήσαντες S and V. Some mss. have περιστήσαντες.

p. 2, l. 10. κατά is omitted in three mss., and van Herwerden proposes to omit κατὰ τὰ ἀγγέλα and γάλα.

p. 2, l. 21. θηπερ. Dobree τῆπερ. He is followed by Stein, Abicht and Holder, and I now think is right.

Ch. III., p. 3, ll. 1, 2. αὐτοὶ τε...κτεινόμενοι omitted in A and B. Herw. omits κτεινόμενοι and ἐκείνους κτεινόντες.

Ch. VII., p. 5, l. 5. πλέον. Blaydes and van Herwerden propose ἀνάπλεον because Herod. has ἀνάπλεον in Ch. 31. But there is no means of determining which of the two should be altered, and this slight variation in telling the same story is characteristic of Herodotos.

Ch. VIII., p. 5, l. 20. λεοντέννυ. Most mss. λεοντήνυ. But there seems to have been some doubt, as certain mss. give λεοντήνυ or λεοντην. Analogy is in favour of the uncontracted form. See 7, 69 and cp. κυνή, βοή, παρδαλέη (Blaydes).
Ch. ix., p. 5, l. 25. διψεύα. Nodell proposes to omit as an explanation of μιξοπάρθενον, but such amplification is characteristic of Herod., and perhaps μιξοπάρθενον τινα might be regarded as a substantive in apposition to ἔχιδναν δ.

Ch. xi., p. 7, l. 21. πρὸς πολλοῖς μένοντας. The best mss. have πρὸς πολλοῖς δεόμενον. The middle form for δέον is probably impossible. See R. C. Jebb on Sophocles Oed. Col. 570. The emendations have been almost as many as editors. Buttmann, μηδὲ πρὸς πολλοῖς δεόι μένοντας. Valckenaer, μηδὲ πρὸς πολλοῖς οὐδὲν δέον. Madv., μηδὲ πρὸ πολλοῦ δέομενα οίρὸς πολλοῦ δεόν γέμοντα. Blaydes, πρὸς πολλῷ πλέονας οίρὸς πολλοῦ ἐρχομένους (though doubtfully in both cases). Abicht, πρὸς πολλοῖς δεόι ἀνακινδυνεῖν which he gets from the δεόμενα of some mss. One class of mss. has πρὸ πολλοῦ, whence Stein elicits πρὸ σποδοῦ, which I regard as the worst of all. It does not seem to me to be justified by reference to c. 172. What is needed is some example of σποδός used for ‘land’ or ‘mere earth.’ The reading in the text is simple and intelligible but it does not account for the MS. δεόμενον and cannot be considered certain.

Ch. xii., p. 8, l. 12. φυγόντες Cobet for φεύγοντες, yet the present might be defended. The flying from the Skythians was a long process, the founding of the city (κτίσαντες) on the Chersonese was to those looking back a single historical fact.

Ch. xii., p. 8, l. 14. οἰκήται Cobet for οἰκεῖται with β. This is probably right, for the perfect of οἰκεῖος is often used by Herod. in present sense.

Ch. xvii., p. 11, l. 12. Ἐλλήνες Σκύθαι, some mss. have Ἐλληνοσκύθαι which Holder adopts.

Ch. xxii., p. 13, l. 21. ἐχεῖται, so the a group of mss. β has ἐπεται, the want of breathing being in favour of an original ἐχεῖται. The latter is the more forcible descriptive word, and it seems unnecessary to substitute the more commonplace ἐπεται without more authority.

Ch. xxv., p. 15, l. 15. ἀρχήν β. a has τὴν ἀρχήν, but both classes of mss. omit the article in other instances of this adverbal ἀρχήν.

Ch. xxviii., p. 16, l. 25. πάσι τοῖσι. The regular construction of χωρίζειν is with genitive, and accordingly the passage has been emended by writing (a) πάντων τῶν...γινομένων χειμῶν,
or (b) τῶν (sc. τρόπων) ἐν πᾶσι τοῖς κτλ. But Stein quotes the analogous cases of οὐρίζειν, διαλλάσσειν [2, 16; 7, 70], and as there is no trace of variation in the mss., it seems better to leave it and to regard κεχῶροται as equivalent to ἀνύμοιος ἐστι.

Ch. xxxiii., p. 19, l. 22. τοὺς πλησιοχώρους. Holder and others write τοῖς πλησιοχώρους, and Stein who retains the accusative connects it with κελεύοντας. But ἐπισκήπτευν is found with accusative in poetry, Soph. Trach. 1221 τοσοῦτον δὴ σ’ ἐπισκήπτω.

Ch. xxxiii., p. 19, l. 28. ϑυούσας, six mss. have ἔχοντας ‘holding’ which Stein adopts.

Ch. xxxvi., p. 21, l. 7. νόον ἔχοντως. Some edd. write as one word, but Plato Legg. 126 εὐ καὶ ἔχοντως νόον shows this to be unnecessary. The mss. have ἔχοντας. Dobree and Bekker corrected to ἔχοντως. Badham proposed καὶ οὐδένα νόον ἔχοντα ἐξηγησαμένων. Blaydes, καὶ οὐδένα νόον ἔχοντα ἐξήγησαμένους.

Ch. xl., p. 23, l. 21. περιπλώουντες, here and in cc. 156, 174 the mss. concur in πλω-, elsewhere the best have πλε-.

Ch. li., p. 30, l. 16. αἰνώς. There is about equal authority for this word and for δεινώς. Cp. cc. 61, 76; 2, 76, 3, 5.

Ch. lxiv., p. 36, l. 4. ἐπέννυσθαι thus the θ group: a has ἐπελνυσθαι. One of the θ group has ἐφιέννυσθαι in the margin, so that the supposed Ionic form ἐπελνυσθαι (of which there is no other example) was early suspected [Schaefer writes ἐπιέννυσθαι]. II. xxiii. 135 καταειννυσάν is not decisive for εἰννύμι.

Ch. lxxi., p. 39, l. 11. ἐσ ὁ Ὅροσθένης ἐστι προσπλωτός. Stein says that these words cannot come from Herod, because they must refer to the rapids which interrupt the free navigation of the river, and that if II Herod. had known of them he would have mentioned them in c. 53. But Herod. may have been informed of the distance to which the Borysthenes was navigable without being told why it was so no farther. In fact he says that no one knows anything about it beyond 40 days’ sail.

Ch. lxxii., p. 41, l. 12. κύκλῳ τὸ σῆμα. Reiske inserted περί, which in his later edition Stein admits in brackets. It is not known to the mss. The passage of Demosth. quoted by Liddell and Scott [i Olynth. § 4] is not to the point, for it does not govern the accusative, but is adverbial.

Ch. lxxviii., p. 45, ll. 10, 13. καταλίπεσκε, λάβεσκε. Some mss. have -λειπεσκε [S has καταλειπέσκε], and Blaydes would write
NOTES ON THE TEXT.

λαμβάνεσκε as in c. 130 Schaefer wrote λαμβάνεσκον [p. 75, l. 8]. But the frequentative termination added to the verb stem is attested here and in c. 130 by all mss., some of the best also giving the augment κατελίπεσκε. On the other hand if regarded as an imperfect the present stem should be used.

Ch. LXXIX., p. 46, l. 8. διεπρήστευσε RV, an ἀπάξ λέγ., nor is it easy to account for. See note. Accordingly both mss. and edd. present varied corrections,—ἐπρήστευσε (Aldine), διεπίστευσε (S), διεδρήστευσε (Schweigh.), διεπρίστευσε (Badham), διεδρηπέτευσε (Dindorf, whom Blaydes follows). The sense required seems to be 'to go in haste,' or 'to address himself with eagerness.' Stein 'to mock.' The word is very likely corrupt, but the corrections are none of them convincing.

Ch. LXXXI., p. 48, l. 5. τοῦτον Schaefer omits; Stein defends it by c. 35. It is in all mss.

Ch. LXXXI., p. 48, l. 7. Stein brackets ἀπὸ τοῦ διυστοῦ, and it might certainly be a marginal explanation. But all mss. have it, and ἄρδει may perhaps admit of a defining word. See 1, 215; and Aesch. P.V. 899 ἄπυρος ἄρδει of the 'sting' of the gad-fly.

Ch. LXXX., p. 48, l. 24. ἐπιπέμποντος. Cobet proposed περιπέμποντος unnecessarily; the point is the sending of orders by the king [1, 60; 7, 6], not the extension of the missives.

Ch. LXXX., p. 50, l. 11. καταδίδω. Cobet would write ἐκδιδό as in 1, 80, 89; 4, 48, 49; 5, 118, etc. But the mss. do not vary, and perhaps Herod. had some notion as to the different level of the seas that made him use this compound.

Ch. LXXXVIII., p. 52, l. 1. πᾶσι δέκα [Ald. παισὶ]. Edd. have proposed νησι, μνεασι, ταλάντος [Gompertz]. But it seems a well understood formula for 'a tenth,' here apparently of the equipment or cost of the bridge, including the animals and slaves employed on it. Cp. IX. 81.

Ch. XCIV., p. 54, l. 17. νομίζουσι. Holder accepts Mehler’s ὅνομάζουσι. This is attractive, but the mss. do no vary, and perhaps it is more in Herod.'s way to use a word with a religious connotation.

Ch. XCV., p. 55, l. 27. ἐντελλονται δὲ ἐτι ἱφώντι. Naber would omit these words, but they appear to me to be too characteristic of Herod. to be put aside.

Ch. XCV., p. 55, l. 27. ἐφάνη. Stein writes ἀνεφάνη. This is
of course more accurate, but it emphasises the wrong point, which is his appearance alive, not their seeing him again.

Ch. xcvii., p. 56, l. 25. \textit{κω} has been altered to \textit{kws} and \textit{kow}, but the word admits of explanation, see note, and the MSS. show no variation. See i, 153 and ch. 127.

Ch. iii., p. 60, l. 9. \textit{ἐπαναχθέντας}, MSS. Stein \textit{ἐπαναχθέντες}. Schweigh., Abicht, \textit{ἀπενειχθέντας}. Stein's reading would mean that the Tauri 'put to sea to attack them,' see Thucyd. viii. 42. The sense required would be rather given by \textit{kατενεχθέντας} [Thucyd. vi. 2; vii. 71].

Ch. cx., p. 64, l. 17. \textit{ἐκγενήσεσθαι} [Reiske for MSS. \textit{ἐγγεν-}]. Van Herwerden proposes \textit{ἐκγενέσθαι}, but though the fut. infin. is not used by Herod. elsewhere after \textit{βούλομαι}, he does use it after words of similar meaning, and later writers still more often. See Goodwin \textit{M. and T.} § 113.

Chs. cxv. and cxvi., p. 66, l. 2 and l. 11. \textit{ἐπέδθοντο}. Cobet would write \textit{ἐπέδθοντο} in both cases. But the imperfect seems right. The conviction was continuous and resulted in action.

Ch. cxix., p. 68, l. 8. \textit{πρότερον}. Blaydes and Stein \textit{πρότεροι}, and perhaps this is better as meaning 'taking the initiative.' The MSS., however, all have \textit{πρότερον}.

Ch. cxix., p. 68, l. 18. \textit{οὐ περιοψομέθα} Bekker, approved by Blaydes and Cobet. MSS. \textit{οὐ πεισόμεθα}, except S, \textit{οἰσόμεθα}. Other corrections are \textit{οὐ παυσόμεθα} (Schweigh.), \textit{οὐ ϊπησόμεθα} (conj. Gaisford), \textit{οὐ κατακεισόμεθα} (Steger), \textit{σφε τισόμεθα} (Valcken.), \textit{οὐ κισόμεθα} (Stein). For Steger's conj. may be quoted, Xen. \textit{Anab.} iii. 14 \textit{κατακεισόμεθα} \textit{ώσπερ ἡξων ἦσυχλαν ἄγειν}. Stein's is nearest to the MSS., but it seems doubtful whether \textit{κισόμεθα} can mean 'we will remain inactive.' As the objection to the MS. reading is the meaning of \textit{πάσχειν σινερε}, it might be possible to take it as future of \textit{πεισόμεθα}.

Ch. cxxix., p. 70, l. 11. \textit{τοῦ Τανάδος}. Stein \textit{ἀδ} Ταν. This is paleographically ingenious and may be right. But it is not certain and \textit{ἀδ} is somewhat awkward so soon after \textit{θυσαν}, and the river-name without article is unusual.

Ch. cxxix., p. 70, l. 23. \hbox{ἡ δὲ ἐρημος} to end of chapter is excised by Borheck, as a late explanation, and as involving many geographical difficulties. But neither style nor geography justify us in assuming a non-Herodotean authorship.
NOTES ON THE TEXT.

Ch. cxxvii., p. 73, l. 13. *μαχησόμεθα* has much greater ms. support than *μαχεσόμεθα*, which, however, Cobet would write.

Ch. cxxvii., p. 73, l. 21. *τούτο—βησις*. Most edd. regard this as a gloss explaining the origin of a well-known proverb.


Ch. cxxxvii., p. 80, l. 3. *πρὸς ταύτην τὴν γνώμην*. Cobet rejects these words, and both Stein and Holder bracket them. They are certainly unnecessary, but Herod. is prone to such repetitions.

Ch. cxxxix., p. 80, l. 21. *καὶ βουλόμενοι...γέφυραν*. Stein omits this clause, perhaps rightly. But a less violent remedy is to omit only *καὶ βουλόμενοι* which are wanting in one ms.

Ch. cxlvi., p. 82, l. 5. *ἐπακούσας*. Baehr ὑπακούσας. But ὑπακούειν is ‘to obey’ or ‘to answer.’ The point here is that he *heard*. ἐπακούειν ‘to hear,’ ‘to be within hearing of’ takes the genitive of this head, see Soph. Phil. 1417 and passage quoted in note below. But it may perhaps take the dative when there is the added notion. Or πρῶτῳ κελεύματι might be regarded as a dative of circumstance, not governed by ἐπακούσας, ‘at the first command.’

Ch. cxlvi., p. 86, l. 12. *γένηται* mss. Cob. γενήσεται, but either construction with ὅπως is legitimate [Goodwin M. and T. § 339], and therefore it is safer to stand by the mss.

Ch. cxlvi., p. 87, l. 4. *συνέβη* δὲ Blaydes. συνήρεικε δὲ Cobet. συνέβη after τούτο, Reiske and Schweigh., but some conjunction is wanted.

Ch. clviii., p. 93, l. 2. *παρατησάμενοι* mss. *παραφησάμενοι* Madv. But this (Homeric) word does not occur elsewhere in Herod., and there is perhaps an intentional irony in *παρατησι*. ‘they begged to be allowed to lead them to a better district.’


Ch. clxiv., p. 98, l. 3. *ἀμφίρρυτον τὴν Κυρήνην εἶναι*. Schweig. τὴν ἀμφ. K. εἶναι ‘that the sea-girt meant Kyrene,’ and many edd. have adopted this. But the mistake may have been in believing Kyrene to be surrounded by sea. The Acropolis was so, Diodor. xix. 79.

Ch. clxvii., p. 99, l. 25. *πρόσχημα λόγου* ‘a mere pretext,’ Krüger: cp. 6, 133. mss. *πρόσχημα τοῦ λόγου*. Stein *πρόσχημα τοῦ στόλου*, cp. 6, 44.
Ch. CLXXXI., p. 105, l. 22. ψάμμον β': ψάμμης a. I think -ης is clearly a slip. In all other places Herod. has ψάμμος, -ου, see p. 107, l. 2. Dindorf, whom Blaydes follows, corrected to -ου. Holder and Stein retain -ης.

Ch. CLXXXIII., p. 107, l. 12. τρίψιν (tactu). Van Herwerden proposes τρίχωσων or θρίζω. But the reference is evidently to the substance of the hide.

Ch. CLXXXVII., p. 110, l. 2. καλουσί. Van Herw. καιοντων, but the change is unnecessary.

Ch. CLXXXVII., p. 110, l. 4. ἐπισπεισάντες Van Herw., Stein. mss. σπεισάντες.

Ch. CXCII., p. 112, l. 12. φοίνιξί. Blaydes suggests φόρμιγξι. There does not seem to be any other instance of φοίνιξ for a 'cithern' till Athen. 636 B., 637 B.

Ch. CXCIV., p. 114, l. 2. Πιερίκης. S πευκίνης.

Ch. CXCIV., p. 114, l. 22. és oυ mss. and the phrase is well established in Herod. See Stein on 1, 67. But many edd. change to ἐς ὦ.

Ch. CXCIV., p. 114, l. 24. πρὶν ἄν ἀπισωθῆ: Blaydes πρὶν ἦ ἄνισωθῆ. But the phrase implies futurity sufficient to justify πρὶν ἄν, 'they are sure not to touch it till,' 'they are not going to touch it till.'

Ch. CXCIX., p. 116, l. 4. τῶν καρπῶν. Schenkl adds μεστά. Most recent editors regard it as spurious.

Ch. CCI., p. 117, l. 19. μένειν. Schenkl proposes fut. μένειν [μενέειν] here and at p. 118, l. 2; but μένειν may perhaps be regarded as vivid construction for certain future.

Ch. CCI., p. 117, l. 21. φάναι. St. φόνου. Van Herw. τοῦ φόνου.

Ch. CCI., p. 118, ll. 1—4. ταμόντες...χόρην. Van Herw. would omit all this sentence. Yet the repetition is Herodotean, and in a work intended for recitation might seem necessary for clearness.

Ch. CCV., p. 119, l. 21. ἦ μέν. Stein ἐκ μέν.
The invasion of Asia by the Skythians and their occupation of it for 28 years.

I. Metà dé tòn Baβvulóνον αὔρεσιν ἐγένετο ἐπὶ Σκύθας αὐτοῦ Δαρείου ἑλασίς. ἀνθεύσης γὰρ τῆς Ἀσίης ἀνδράσι καὶ χρημάτων μεγάλων συνιότων ἐπεθύμησε ὁ Δαρείος τίσασθαι Σκύθας, ὧν ἐκεῖνοι πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν καὶ νικήσαντες 5 μάχη τοὺς ἀντιομένους ὑπῆρξαν ἀδικίας. τῆς γὰρ ἀνω Ἀσίης ἤρξαν, ὡς καὶ πρότερον μοι εἴρηται, Σκύθαι ἐτεα δυῶν δέοντα τριήκοντα. Κιμμερίους γὰρ ἐπι-διώκοντες ἐσβαλον ἐς τὴν Ἀσίην, καταπαύσαντες τῆς ἄρχῆς Μηδοῦς· οὗτοι γὰρ πρὶν ἢ Σκύθας ἑπτεκέσθαι ἥρχον τῆς Ἀσίης. τοὺς δὲ Σκύθας ἀποδημήσαντας ὅκτω καὶ εἰκοσὶ ἐτεα καὶ διὰ χρόνου τοσοῦτον κατιότας ἐς τὴν σφετέρην ἐξεδέξατο οὐκ ἑλάσσων πόνος τοῦ Μηδικοῦ· εὑρον γὰρ ἀντιομένην σφι στρατηγὴν οὐκ ὀλίγην· αἱ γὰρ τῶν Σκυθέων 15 γυναῖκες, ὡς σφι οἱ ἄνδρες ἀπῆσαν χρόνον πολλὸν, ἐφοίτεον παρὰ τοὺς δούλους.
The milking of mares.

II. Τούς δὲ δούλους οἱ Σκῦθαι πάντας τυφλοῦσι τοῦ γάλακτος εἶνεκεν τοῦ πίνουσι, ποιεύντες δὲ ἐπεὶν φυσητηρᾶς λάβωσι ὅστείνους, αὐλοῖσι προσεμ-

féreστάτους, τούτους ἐσθέντες ἐς τῶν θηλέων ῥπτὸν
tὰ ἀρθρὰ φυσώσι τοῖσι στόμασι, ἄλλοι δὲ ἄλλων
φυσεόντων ἀμέλγουσι. φασὶ δὲ τούδε εἶνεκεν τοῦτο
pοιεύντης φλέβας τε πίμπλασθαι φυσεμένας τῆς
ὕπτου· καὶ τὸ οὐθαρ κατίσθαι. ἐπεὶν δὲ ἀμέλξωσι
tὸ γάλα, ἐσχέαντες ἐς ξύλαινα ἀγγηγία κοῖλα καὶ περι-

10 στήσαντες κατὰ τὰ ἀγγηγία τοὺς τυφλοὺς δονέουσι τὸ
γάλα, καὶ τὸ μὲν αὐτοῦ ἐπιστάμενον ἀπαρύσαντες

ηγεῦνται εἶναι τιμιώτερον, τὸ δ' ὑπιστάμενον ἔσσον
tοῦ ἑτέρου, τούτων μὲν εἶνεκεν ἄπαντα, τὸν ἄν

λάβωσι, οἱ Σκῦθαι ἐκτυφλοῦσι· οὐ γὰρ ἀρόται εἰσὶ,
15 ἄλλα νομάδες.

The return of the Skythian invaders to their home is resisted,

III. Ἐκ τούτων δὴ ὃν σφι τῶν δούλων καὶ τῶν

γυναικῶν ἐπετράφη νεότης, οἱ ἐπεὶ τε ἐμαθον τὴν
σφετέρην γένεσιν, ἤπτιοῦντο αὐτοῖσι κατιοῦσι ἐκ τῶν
Μῆδων. καὶ πρότα μὲν τὴν χώρην ἀπετάμοντο

20 τάφρον ὁρυξάμενοι εὐρέαν κατατείνουσιν ἐκ τῶν
Ταυρικῶν ὄρεων ἐς τὴν Μαιήτιν κλίμην, ἢ πέρ

ἔστι μεγίστη· μετὰ δὲ πειρεομένους ἐσβάλλειν
tοῖσι Σκῦθησι ἀντικατιζόμενοι ἐμάχοντο. γνωμένης
de μάχης πολλάκις καὶ οὐ δυναμένων οὐδὲν πλέον

25 ἕχειν τῶν Σκυθέων τῇ μάχῃ, εἰς αὐτῶν ἔλεξε τάδε·
Οὶ ποιεύμεν, ἀνδρεὶς Σκῦθαι; δούλοισι τοῖσι ἡμετέ-
but unsuccessfully. Darius resolves to retaliate by an invasion of their country.

IV. Ταῦτα ἀκούσαντες οἱ Σκύθαι ἔποιενν ἐπιτε- 10 λέα· οἱ δ' ἐκπλαγέντες τῷ γινομένῳ τῆς μάχης τε ἐπελάθοντο καὶ ἐφευγον. οὔτω οἱ Σκύθαι τῆς τε Ἀσίας ἥρξαν, καὶ ἐξελασθέντες αὐτης ὑπὸ Μῆδων κατήλθον τρόπῳ τοιούτῳ ἐς τὴν σφετέρην. τῶν δὲ εἶνεκεν ὁ Δαρείος τίσασθαι βουλόμενος συνήγειρε ἐπ' 15 αὐτοὺς στράτευμα.

The legends of their origin current among the Skythians.

V. Ἡ ως δὲ Σκύθαι λέγουσι, νεῶτατον ἀπάντων ἐθνῶν εἶναι τὸ σφέτερον, τούτο δὲ γενέσθαι ὡδε· ἄνδρα γενέοντι πρῶτον ἐν τῇ γῇ ταύτῃ έους ἐρήμῳ, τῷ οὖνομά εἶναι Ταργίταον τοῦ δὲ Ταργιτάον τούτου 15 τούς τοκέας λέγουσι εἶναι, ἐμοί μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὅν, Δία τε καὶ Βορυσθένεος τοῦ ποταμοῦ θυγατέρα. γένεος μὲν τοιούτου δὴ τινος γενέοντι τοῦ Ταργίταον, τούτου δὲ γενέσθαι παιδας τρεῖς, Διπόξαϊν
καὶ Ἀρπόζαϊν καὶ νεώτατον Κολάξαϊν. ἐπὶ τούτων ἀρχόντων ἐκ τοῦ οὐρανοῦ φέρομεν χρύσεα ποιήματα, ἀροτρόν τε καὶ ξυγόν καὶ σάγαριν καὶ φιάλην, πεσεῖν ἐς τὴν Σκυθικὴν. καὶ τῶν ἴδοντα πρῶτον τὸν πρεσ-
βύτατον ἁσσόν ἱέναι, βουλόμενον αὐτὰ λαβεῖν, τὸν δὲ χρυσὸν ἐπίοντος καίεσθαι. ἀπαλλαχθέντος δὲ τούτου προσιέναι τὸν δεύτερον, καὶ τὸν αὐτὸς ταύτα ποιεῖν. τοὺς μὲν δὴ καὶδόμενον τὸν χρυσὸν ἀπώσασθαι, τρίτῳ δὲ τῶν νεωτάτω ἐπέλθοντι κατασβῆναι καὶ μιν ἑκείνῳ κομίσαι ἐς ἑωυτοῦ· καὶ τοὺς πρεσβυτέρους ἀδελφοὺς πρὸς ταύτα συγγόντας τὴν βασιληῆν πᾶσαν παραδοῦναι τῷ νεωτάτῳ. VI. Ἀπὸ μὲν δὴ Ἀἰτωξάιος γεγονέναι τούτους τῶν Σκυθέων, οὗ Ἀμχάται γένος καλέονται, ἀπὸ δὲ τοῦ μέσου Ἀρπόζαίος οὐ
15 Κατίαροι τε καὶ Τράσπιες καλέονται, ἀπὸ δὲ τοῦ νεωτάτου αὐτῶν τοὺς βασιλέας οὐ καλέονται Παρα-
λάται· σύμπασι δὲ εἶναι οὐνόμα Σκολότους, τοῦ βασιλέας ἐπωνυμίας· Σκύθαις δὲ Ἑλληνες οὐνόμασαν. 
VII. Γεγογόναι μὲν νυν σφέας ὁδὲ λέγουσι οἱ Σκύθαι, 20 ἐτεά δὲ σφί, ἐπεὶ τε γεγόνασι, τὰ σύμπαντα λέγουσι εἶναι ἀπὸ τοῦ πρῶτον βασιλέας Ταργιτάου ἐς τὴν 
Δαρείου διάβασιν τὴν ἐπὶ σφέας χιλίων οὐ πλέω, ἄλλα τοσαῦτα. τὸν δὲ χρυσὸν τούτον τὸν ἱρὸν 
φυλάσσουσι οἱ βασιλέες ἐς τὰ μάλιστα, καὶ θυσίησι 25 μεγάλησι ἰλασκόμενοι μετέρχονται ἀνὰ πᾶν ἕτος. 
δε δὲ ἂν ἐχον τὸν χρυσὸν τὸν ἱρὸν ἐν τῇ ὥρτῃ ὑπαί-
θριος κατακοιμηθῇ, οὔτος λέγεται ὑπὸ Σκυθέων οὐ 
διενιατίζειν· διδοσθαί δὲ οἱ διὰ τοῦτο ὅσα ἄν ὑπερ ἐν ἡμέρῃ μὴ περιελάσῃ αὐτὸς. τῆς δὲ χώρης ἔούσης 30 μεγάλης τριφασίας τὰς βασιληῆς τοῦ αὐτοῦ παισὶ τοῖς ἑωυτοῦ καταστήσασθαι Κολάξαϊν, καὶ τούτων μίαν
The Greek legends as to the Skythians. The journey of Herakles who became father of Skythes.

VIII. Σκύθαι μὲν ὡδε ὑπὲρ σφέων τε αὐτῶν καὶ τῆς χώρης τῆς κατύπερθε λέγουσι, Ἐλλήνων δὲ οἱ τῶν Πόντου οὐκέοντες ὡδε. Ἡρακλέα ἐλαύνοντα τὰς Γηρυόνεως βοῦς ἀπικέσθαι ἐσ γῆν ταύτην ἐούσαν 10 ἐρήμην, ἤτεινα νῦν Σκύθαι νέμονται. Γηρυόνεα δὲ οἰκειεὶν ἔξω τοῦ Πόντου, κατοικημένον τὴν οἱ “Ἐλλήνες λέγουσι Ἐρύθειαν νῆσον, τὴν πρὸς Γηδείρουσι τοῖσι ἔξω Ἡρακλέων στηλέων, ἐπὶ τῷ ’Οκεανῷ. τὸν δὲ Ὀκεανὸν λόγῳ μὲν λέγουσι ἀπὸ ἦλιον ἀνατολέων 15 ἀρξάμενον γῆν περὶ πᾶσαν ῥέειν, ἔργῳ δὲ οὐκ ἀποδεικνύσι. ἐνθεύτευν τὸν Ἡρακλέα ἀπικέσθαι ἐς τὴν νῦν Σκυθικὴν χώρην καλεομένην· καταλαβείν γὰρ αὐτὸν χειμῶνα τε καὶ κρυμών· ἐπειρυσάμενον δὲ τὴν λεοντέναν κατυπνώσαι, τὰς δὲ οἱ ὑποὺς τὰς ἀπὸ τοῦ 20 ἄρματος νεμομένας ἐν τούτῳ τῷ χρόνῳ ἄφανισθῆναι θείη τύχη. IX. Ὁς δὲ ἐγερθῆναι τὸν Ἡρακλέα, δίζησθαι, πάντα δὲ τὰ τῆς χώρης ἐπεξείλθοντα τέλος ἀπικέσθαι ἐς τὴν Ῥαίην καλεομένην γῆν· ἐνθαῦτα δὲ αὐτὸν εὑρεῖν ἐν ἀντρῷ μιξοπάρθενον τινα ἔχειν διδύνα, 25 τῆς τὰ μὲν ἄνω ἀπὸ τῶν γλουτῶν ἐσται ἑυναῖκος, τὰ δὲ ἑνερθεὶς ὁ φίος. ἢδοντα δὲ καὶ θωμόμασται ἐπείρεσθαί
μὲν, εἴ κοι ἐπὶ ποιεῖσθαι πλανωμένας· τὴν δὲ φάνατε ἔσωτὴν ἔχειν, καὶ οὖκ ἀποδώσειν ἔκειν πρὸς ἥν οἱ μιχθῆναι· τὸν δὲ Ἡρακλέα μιχθῆναι ἐπὶ τῷ μισθῷ τούτῳ. ἔκεινην τε δὴ ὑπερβάλλεισθαι τὴν ἀπόδοσιν τῶν ἔπων, βουλομένην ὡς πλείστου χρόνον συνείμαι τῷ Ἡρακλεῖ, καὶ τὸν κομισάμενον ἑθέλειν ἀπαλλάσσεσθαι· τέλος δὲ ἀποδίδουσαν αὐτὴν εἴπειν. "Ὑπὸς μὲν δὴ ταύτας ἀπικομένας ἔνθαδε ἐσωσά τοῖς ἐγώ, σῶστρα δὲ σὺ παρέσχες· ἐχῶ γὰρ ἐκ σεό παῖδας τρεῖς· τούτους, ἐπεάν γένωνται τρόφις, ὅ τι χρή ποιέως, ἐξηγεῖές σὺ, εἰτε αὐτοῦ κατοικίζω (χώρης γὰρ τῆς ἔχω τὸ κράτος αὐτῆ) εἰτε ἀποπέμπω παρὰ σέ. Τὴν μὲν δὲ ταύτα ἐπειρωτάν, τὸν δὲ λέγουσιν πρὸς ταύτα εἰπεῖν. Ἐπεάν ἀνδρωθέντας ἴδει τοὺς παῖδας, τάδε ποιεῦσα σὺν ἀμαρτάνως· τὸν μὲν ἀν ὅρας αὐτῶν τόδε τὸ τόξον ὡδε διαιτειώμενον καὶ τῷ ἔοιστρῷ τόδε κατὰ τάδε ἔφυσιμον, τούτου μὲν τῆς ἐν χώρῃς οἰκήτωρ ποιεῦμεν δέ δὲ ἂν τούτων τῶν ἔργων τῶν ἐντέλλομαι λείπηται, ἐκπεμπε ἐκ τῆς χώρης. καὶ ταύτα ποιεῦσα αὐτῇ τε εὐφρανεία καὶ τὰ ἐντεταλμένα ποιήσεις. Χ. Τὸν μὲν δὴ εἰρύσαντα τῶν τόξων τὸ ἐτερον (δύο γὰρ δὴ φορέειν τέως Ἡρακλέα), καὶ τὸν ἔοιστρῷ προδέξαντα παραδούναι τὸ τόξον τε καὶ τὸν ἔοιστρῷ ἔχοντα ἐπ' ἕκρη τῆς συμβολῆς φιάλης· χρυσῆν, δόντα δὲ ἀπαλλάσσεσθαι, τὴν δὲ, ἐπεὶ οἱ γενομένους τοὺς παῖδας ἀνδρωθῆναι, τούτῳ μὲν σφί αὐνόματα θέσθαι, τῷ μὲν Ἁγάθυρσον αὐτῶν, τῷ δὲ ἐπομένῳ Γελωνῶν, Σκύθην δὲ τῷ νεωτάτῳ, τούτῳ δὲ τῆς ἐπιστολῆς μεμημένην αὐτὴν ποιῆσαι τὰ ἐντε-30 ταλμένα. καὶ δὴ δύο μὲν οἱ τῶν παίδων, τὸν τε Ἁγάθυρσον καὶ τὸν Γελωνῶν, οὔκ οίοις τε γενομένοις
Another legend which the historian prefers.

XI. "Εστι δὲ καὶ ἄλλος λόγος ἄχων ὠδὲ, τῷ 10 μάλιστα λεγομένῳ αὐτῶς πρόσκειμαι, Σκύθαις τοὺς νομάδας οἰκέοντας ἐν τῇ 'Ασίᾳ πολέμῳ πιεσθέντας ὑπὸ Μασσαγετών οἰχέσθαι διαβάντας ποταμὸν 'Αράξεα ἐπὶ γῆν τὴν Κιμμερίην (τὴν γὰρ νῦν νέμονται Σκύθαις, αὐτῇ λέγεται τὸ παλαιὸν εἶναι Κιμμερίων), 15 τοὺς δὲ Κιμμερίους ἐπιόντων Σκυθέων βουλεύεσθαι, ὡς στρατοῦ ἐπιόντος μεγάλου, καὶ δὴ τὰς γνώμας σφέων κεχωρισμένας, ἐντόνους μὲν ἄμφοτέρας, ἀμείνω δὲ τὴν τῶν βασιλέων τὴν μὲν γὰρ δὴ τοῦ δήμου πέρειν γνώμην, ὡς ἀπαλλάσσεσθαι πρήγμα εἶναι μηδὲ 20 πρὸς πολλοὺς μένοντας κινδυνεύειν, τὴν δὲ τῶν βασιλέων διαμάχεσθαι περὶ τῆς χώρης τοῖς ἐπιοῦσι. οὖν ὡς δὴ ἐθέλειν πείθεσθαι οὔτε τοῖς βασιλεῦσι τὸν δήμον οὔτε τῷ δήμῳ τοὺς βασιλέας. τοὺς μὲν δὴ ἀπαλλάσσεσθαι βουλεύεσθαι ἀμαχητὶ τὴν χώρην 25 παραδόντας τοῖς ἐπιοῦσι, τοῖς δὲ βασιλεῦσι δόξαι ἐν τῇ ἐωτῶν κέεσθαι ἀποθανόντας μηδὲ συμφεύγειν τῷ δήμῳ, λογισμένους, ὡσα τε ἀγαθὰ πεπόνθασι καὶ
οὐας φεύγοντας ἐκ τῆς πατρίδος κακὰ ἐπίδοξα καταλαμβάνειν. ὡς δὲ δόξαι σφί ταῦτα, διαστάντας καὶ ἀριθμὸν ἵσους γενομένους μάχεσθαι πρὸς ἄλληλους· καὶ τοὺς μὲν ἀποθανόντας πάντας ὑπ' ἐωτῶν θάψαι 5 τὸν δῆμον τῶν Κιμμερίων παρὰ ποταμὸν Τύρην (καὶ σφεων ἐτὶ δῆλος ἐστὶ ὁ τάφος), θάψαντας δὲ οὖτω τῇν ἐξοδον ἐκ τῆς χώρης ποιεσθαί, Σκύθας δὲ ἐπελθόντας λαβεῖν ἐρήμην τῆν χώρην. XII. Καὶ νῦν ἔστι μὲν ἐν τῇ Σκυθικῇ Κιμμερίᾳ τεῖχεα, ἐστὶ δὲ πορθμήθια 10 Κιμμερία, ἐστὶ δὲ καὶ χώρη οὐνομα Κιμμερίη, ἐστι δὲ Βόσπορος Κιμμερίος καλεόμενος. φαινονται δὲ οὶ Κιμμέριοι φυγόντες ἐς τὴν Ἀσίην τοὺς Σκύθας καὶ τὴν χερσόνησον κτίσαντες, ἐν τῇ νῦν Σινώτῃ πόλις Ἐλλάς οἰκηται. φανεροὶ δὲ εἰσὶ καὶ οἱ 15 Σκύθαι διώξαντες αὐτοὺς καὶ ἐσβαλόντες ἐς γῆν τὴν Μηδικὴν, ἀμαρτόντες τῆς ὀδοῦ. οἱ μὲν γὰρ Κιμμέριοι αἰεὶ τὴν παρὰ θάλασσαν ἐφευγον, οἱ δὲ Σκύθαι ἐν ἐξῳ τὸν Καύκασον ἐχοντες ἐδίωκον, ἐς ὁ ἐσβαλον ἐς τὴν Μηδικὴν γῆν, ἐς μεσόγαιαν τῆς ὀδοῦ 20 τραφθέντες. οὔτος δὲ ἀλλος ἔννοις Ἐλλήνων τε καὶ βαρβάρων λεγόμενος λόγος εἰρηται.

Another account, that of Aristeas of Proconnesos.

XIII. Ἐφη δὲ Ἄριστεν ὁ Καύστροβίου ἄνηρ Προκοννήσιος, ποιεὼν ἐπεα, ἀπικέσθαι εἰς Ἰσσηδόνας φοιβόλαμπτος γενόμενος, Ἰσσηδόνων δὲ ὑπεροικεῖν 25 Ἀριμασποὺς ἀνδρὰς μουνοθάλμους, ὑπὲρ δὲ τοὺτων τοὺς χρυσοφύλακας γρῦπας, τούτων δὲ τοὺς Ἠπερ- βορέους κατήκοντας ἐπὶ θάλασσαν. τούτους ὁμ πάντας πλὴν Ἡπερβορέων ἀρξάντων Ἀριμασπῶν
The mysterious disappearance of Aristeas in Proconnesos and his reappearance in the seventh year afterwards.

XIV. Καὶ ὅθεν μὲν ἦν Ἀριστέης οἱ ταῦτα ποιήσας, εἶρηται· τὸν δὲ περὶ αὐτοῦ ἦκουν λόγον ἐν Προκοννησῷ καὶ Κυζίκῳ, λέξω. Ἀριστέην γὰρ λέγουσι, ἐόντα τῶν ἀστῶν οὐδενὸς γένους ὑποδείστερον, ἵνα ἐσελθόντα ἐς κναφήιον ἐν Προκοννησῷ ἀποθανεῖν, καὶ τὸν κναφέα κατακληίσαντα τὸ ἐργαστήριον οἰκεσθαι ἀγγελεόντα τοῖς προσήκουσι τῷ νεκρῷ. ἐσκεδασμένου δὲ ήδη τοῦ λόγου ἀνὰ τὴν πόλιν, ὡς τεθνεώς εἰς ὁ Ἀριστέης, ἐς ἀμφισβασίας τοῖς 15 λέγουσι ἀπικέσθαι ἄνδρα Κυζίκην Ἦκοντα ἔξ Ἀρτάκης πόλιος, φάντα συντυχεῖν τε οἱ ἵντι ἐπὶ Κυζίκου καὶ ἐς λογοὺς ἀπικέσθαι. καὶ τούτου μὲν ἐντεταμένως ἀμφισβατεῖν, τοὺς δὲ προσήκοντας τῷ νεκρῷ ἐπὶ τὸ κναφήιον παρεῖναι ἔχοντας τὰ πρόσφορα 20 ὡς ἀναίρησιμούς. ἄνοιχθέντος δὲ τοῦ οἰκήματος οὕτε τεθνεώτα οὕτε ξώσαντα φαίνεσθαι Ἀριστέην. μετὰ δὲ ἐβδόμῳ ἔτει φανέντα αὐτὸν ἐς Προκοννησὸν ποιήσαι τὰ ἔπεα ταῦτα, τὰ ὑπ’ Ἐλλήνων Ἀρμάςτεα καλέσται, ποιήσαντα δὲ ἀφανισθῆναι τὸ 25 δεύτερον.
The miraculous appearance of Aristeas two hundred and forty years afterwards at Metapontum in Italy.

XV. ταύτα μὲν αἱ πόλεις αὕται λέγουσι, τάδε δὲ οίδα Μεταποντίνοισι τοίσι ἐν Ἰταλίᾳ συγκυρήσαντα μετὰ τὴν ἀφάνισιν τὴν δευτέρην 'Αριστέεω ἐτεσὶ τεσσεράκοντα καὶ διηκοσίοις, ὡς εὖ ὑποθάλμην ἐν Προκοινήσῳ τε καὶ Μεταποντίῳ εὑρίσκον. Μεταποντίνοι φασὶ αὐτὸν 'Αριστέην φανέντα σφι ἐς τὴν χώρην κελεύσαι βωμὸν 'Απόλλωνι ἱδρύσασθαι καὶ 'Αριστέεω τοῦ Προκοινησίου ἐπώνυμην ἔχοντα ἀνδριάντα παρ’ αὐτὸν στήσαι· φάναι γὰρ σφι τὸν Ἀπόλλωνα Ἰταλιωτέων μούνοις δὴ ἀπικέσθαι ἐς τὴν χώρην, καὶ αὐτὸς οἱ ἐπέσθαι ὁ νῦν ἐδών 'Αριστέης. τότε δὲ, ὅτε ἐπέπτω τῷ θεῷ, εἶναι κόραξ. καὶ τὸν μὲν εὐπαντὰ ταύτα ἀφαινισθῆναι, σφέας δὲ Μεταποντίνοι λέγουσι ἐς Δελφοὺς πέμψαντας τὸν θεόν ἐπειρωτάν, ὦ τι τὸ φάσμα τοῦ ἀνθρώπου εὑρ. τὴν δὲ Πυθίην σφεάς κελεύειν πείθεσθαι τῷ φάσματι, πειθομένοις δὲ ἀμεινὸν συνοίσεσθαι. καὶ σφεάς δεξαμένους ταύτα ποίησαι ἐπιτελέα. καὶ νῦν ἐστηκε ἀνδριὰς ἐπωνυμήν ἔχων 'Αριστέεω παρ’ αὐτῷ τῷ ἀγάλματι τοῦ Ἀπόλλωνος, πέριξ δὲ αὐτὸν δάφναι ἐστάσι, τὸ δὲ ἄγαλμα ἐν τῇ ἀγορῇ ἱδρύται. 'Αριστέεω μὲν νυν πέρι τοσαῦτα εἰρήσθω.

The northern part of Skythia is an unknown land.

XVI. Τῆς δὲ γῆς, τῆς πέρι ὁδὲ ὁ λόγος ὀρμηται λέγεσθαι, οὐδεὶς οἴδε ἀτρεκέως, ὦ τι τὸ κατύπερθε
The geography and tribes of Skythia, as far as they are known.

XVII. 'Από τοῦ Βορυσθενείτεων ἐμπορίου (τούτῳ γὰρ τῶν παραθαλασσίων μεσαίτατον ἐστὶ 10 πάσης τῆς Σκύθης), ἀπὸ τούτου πρῶτου Καλλιπίδαι νέμονται ἑόντες "Ελληνες Σκύθαι, ὑπὲρ δὲ τούτων ἄλλο ἐθνὸς, οἳ Ἀλαξώνες καλέονται. οὐτοὶ δὲ καὶ οἱ Καλλιπίδαι τὰ μὲν ἄλλα κατὰ ταῦτα Σκύθης ἐπασκέουσι, σῖτον δὲ καὶ σπείρουσι καὶ σινέονται, 15 καὶ κρόμμυα καὶ σκόρδα καὶ φακοὺς καὶ κέγχρους. ὑπὲρ δὲ Ἀλαξώνων οἰκέουσι Σκύθαι ἀροτῆρες, οἱ οὐκ ἔπι σιτῆσι σπείρουσι τὸν σῖτον, ἄλλ' ἐπὶ πρῆσι. τούτων δὲ κατύπερθε οἰκέουσι Νευροῖ, Νευρῶν δὲ τὸ πρὸς βορέν ἀνέμον ἔρημος ἀνθρώπων, οὐσον ἥμεις ἔδειμεν. 20 ταῦτα μὲν παρὰ τὸν "Τπανίν ποταμὸν ἐστὶ ἔθνεα πρὸς ἐσπέρης τοῦ Βορυσθένεως. XVIII. 'Ατὰρ διαβάντι τὸν Βορυσθένεα ἀπὸ θαλάσσης πρῶτον μὲν ἢ 'Τλαίη, ἀπὸ δὲ ταύτης ἀνθρώπου οἰκέουσι Σκύθαι γεωργοὶ, τοὺς "Ελληνες οἱ οἰκέουν ἐπὶ τοῦ 25 Ἰπανί ποταμῷ καλέοντο Βορυσθενεῖτας, σφέας δὲ αὐτοὺς Ὀλβιοπολίτας. οὕτω οὖν οἱ γεωργοὶ Σκύθαι
νέμονται τὸ μὲν πρὸς τὴν ἥ ἐπὶ τρεῖς ἡμέρας ὁδοῖ, κατήκοντες ἐπὶ ποταμὸν, τῷ οὖνομα κεῖται Παντικάτης, τὸ δὲ πρὸς βορέῃ ἀνεμον πλόου ἀνὰ τὸν Βορυσθένεα ἡμερέων ἐνδεκα. ἦ δὲ κατύπερθε τοῦτων 5 ἔρημος ἐστὶ ἐπὶ πολλὸν. μετὰ δὲ τὴν ἔρημον Ἀνδροφάγοι οἰκέουσι, ἔθνος ἐδον ἰδίον καὶ οὐδαμῶς Σκυθικόν. τὸ δὲ τοῦτον κατύπερθε ἔρημος ἤδη ἀληθέως καὶ ἔθνος ἀνθρώπων οὐδὲν, ὥσπερ ἡμεῖς ἰδμεν. XIX. Τὸ δὲ πρὸς τὴν ἥ ἔστε τῶν γεωργῶν τοῦτων Σκυθέων 10 διαβάντι τὸν Παντικάτην ποταμὸν νομάδες ἤδη Σκύθαι νέμονται, οὔτε ἐπὶ σπείροντες οὐδὲν οὔτε ἀροῦντες. ψιλή δὲ δευδρεῶν ἡ πάσα αὐτῇ γῆ πλήν τῆς Ῥᾳήνης. οἱ δὲ νομάδες οὐτοὶ τὸ πρὸς τὴν ἥ ἡμερέων τεσσέρων καὶ δέκα ὀδὸν νέμονται χώρην 15 κατατείνοντον ἐπὶ ποταμὸν Γέρρον. XX. Πέριν δὲ τοῦ Γέρρου ταῦτα δὴ τὰ καλεύμενα βασιλεύη ἐστὶ καὶ Σκύθαι οἱ ἀριστοὶ τε καὶ πλείστοι καὶ τοὺς ἄλλους νομίζοντες Σκύθας δούλους σφετέρους εἶναι· κατήκουσι δὲ οὕτω τὸ μὲν πρὸς μεσαμβρίνην ἐς τὴν 20 Ταυρίκην, τὸ δὲ πρὸς ἴδο ἐπὶ τε τάφρον, τὴν δὴ οἱ ἐκ τῶν τυφλῶν γενόμενοι ὄρυξαν, καὶ ἐπὶ τῆς λήμνης τῆς Μαίντεδος τὸ ἐμπόριον, τὸ καλέσται Κρημνοί· τὰ δὲ αὐτῶν κατήκουσι ἐπὶ ποταμὸν Τάναϊν. τὰ δὲ κατύπερθε πρὸς βορεῷ ἀνεμον τῶν βασιλείων 25 Σκυθέων οἰκέουσι Μελάγχλαινοι, ἄλλο ἔθνος καὶ οὐ Σκυθικῶν. Μελαγχλαινῶν δὲ τὸ κατύπερθε λίμναι καὶ ἔρημος ἐστὶ ἀνθρώπων, κατ' ὥσπερ ἡμεῖς ἰδμεν.
Beyond the Tanais are other non-Skythian tribes, the Sauromatae and Boudini.

XXI. Τάναϊν δὲ ποταμὸν διαβάντι οὐκέτι Σκυθική, ἀλλ’ ἦ μὲν πρώτῃ τῶν λαξίων Σαυροματέων ἔστὶ, οὐ ἐκ τοῦ μυχοῦ ἀρξάμενοι τῆς Μαυρίτιδος λίμνης νέμονται τὸ πρὸς βορέθν ἄνεμον, ἡμερέων πεντεκαίδεκα ὀδὸν, πᾶσαν ἐούσαν ψιλῆν καὶ ἄγριῶν 5 και ἡμέρων δευδρέων· ὑπεροικεύσι δὲ τούτων δευτέρην λάξιν ἔχοντες Βούδινοι, γῆν νεμόμενοι πᾶσαν δασέαν ὑλῆ παντοίη.

The Thussagetae and Iurkae, and their manner of hunting.

XXII. Βούδινων δὲ κατύπερθε πρὸς βορέθν ἐστὶ πρώτῃ μὲν ἔρημος ἐπὶ ἡμερέων ἐπτὰ ὀδὸν, μετὰ 10 δὲ τὴν ἔρημον ἀποκλίνοντι μᾶλλον πρὸς ἄπηλιώτην ἄνεμον νέμονται Θυσσαγέται, ἔθνος πολλὸν καὶ ἱδιον· ξώουσι δὲ ἀπὸ θήρης. συνεχέες δὲ τούτοις ἐν τοῖς αὐτοῖς τόποις κατοικημένοι εἰσὶ, τοῖς οὐνομα κεῖται Ίδρκαί, καὶ οὗτοι ἀπὸ θήρης ξώουτες τρόπῳ 15 τοιῷδε· λοχὰ ἐπὶ δευδρέου ἀναβάς (τὰ δὲ ἐστὶ πυκνὰ ἀνὰ πᾶσαν τὴν χώρην), ὕππος δὲ ἐκάστῳ δεδιδαγμένος ἐπὶ γαστέρα κέεσθαι ταπεινότητος εἶνεκεν ἐτοιμός ἐστι καὶ κύων· ἐπεᾶν δὲ ἀπιδή τὸ θηρίον ἀπὸ τοῦ δευδρέου, τοξεύσας καὶ ἐπιβας ἐπὶ τὸν 20 ὕππον διώκει, καὶ ὁ κύων ἔχεται. ὑπὲρ δὲ τούτων τὸ πρὸς τὴν ἱῶ ἀποκλίνοντι οἰκέουσι Σκύθαι ἄλλοι, ἀπὸ τῶν βασιληῶν Σκυθέων ἀποστάντες καὶ οὕτω ἀπικόμενοι ἐς τούτον τὸν χώρον.
A bold tribe the Argippaeans who live on the fruit of the Ponticum.

XXIII. Μέχρι μὲν δὴ τῆς τούτων τῶν Σκυθέων χώρης ἐστὶ ἡ καταλεχθεῖσα πᾶσα πεδιάς τε γῆ καὶ βαθύγαιος, τὸ δ' ἀπὸ τούτον λιθώδης τ' ἐστὶ καὶ τρηχέα. διεξελθόντι δὲ καὶ τῆς τρηχέως χώρον 5 πολλὸν οἰκέουσι ὑπώρεαν οὐρέων υψηλῶν ἀνθρωποι λεγόμενοι εἶναι πάντες φαλακροὶ ἐκ γενεῖς γινόμενοι, καὶ ἔρσενες καὶ θήλεαι ὀμοίως, καὶ σιμοὶ καὶ γένεια ἔχοντες μεγάλα, φωνὴν δὲ ἰδίην ἱέντες, ἐσθήτι δὲ χρεόμενοι Σκυθικῆ, ξώνοντες δὲ ἀπὸ δευνδρέων. ποντι-10 κὸν μὲν οὖνομα τῷ δευνδρῷ, ἀπ' οὐ ξώνουσι, μέγαθὸς δὲ κατὰ συκέως μάλιστα κη' καρπὸν δὲ φορεῖει κυάμῳ ἱσον, πυρῆνα δὲ ἔχει. τοῦτο ἐπεάν γένηται πέπον, σακκέουσι ομαρίουσι, ἀπορρέει δ' ἀπ' αὐτοῦ παχὺ καὶ μέλαιν, οὖνομα δὲ τῷ ἀπορρέοντι ἐστὶ ἁσχυν. 15 τούτῳ καὶ λείχουσι καὶ γάλακτι συμμίσγουντες πίνουσι, καὶ ἀπὸ τῆς παχύτητος αὐτοῦ τῆς τρυγὸς παλάθας συντιθέασι καὶ ταύτας σιτέονται. πρόβατα γάρ σφι οὐ πολλὰ ἐστὶ' οὐ γάρ τι σπουδαῖα νομαί αὐτοθι εἰσί. ὑπὸ δευνδρέω δὲ ἐκαστος κατοϊκηται, 20 τὸν μὲν χειμῶνα, ἐπεάν τὸ δευνδρεον περικαλύψῃ πῖλῳ στεγνῷ λευκῷ, τὸ δὲ θέρος ἀνευ πῖλου τούτους οὐδεὶς ἄδικεει ἀνθρώπων· ἱρὸ γάρ λέγονται εἶναι. οὐδὲ τι ἄρηίον ὄπλον ἐκτέαται. καὶ τούτῳ μὲν τοισὶ περιοικέουσι οὕτωσι εἰςι οἱ τὰς διαφορὰς 25 διαφέοντες, τοῦτο δὲ, ὃς ἄν φεύγων καταφύγῃ ἐσ τού- τους, ὑπ' οὐδενὸς ἄδικεεται· οὖνομα δὲ σφὶ ἐστὶ 'Ὀργιεμπαῖοι.
To the north of the Argippaeans is a land unknown, of which fabulous stories are told.

XXIV. Méχrι μεν νυν τῶν φαλακρῶν τούτων πολλὴ περιφάνεια τῆς χώρης ἐστὶ καὶ τῶν ἐμπροσθε ἐθνῶν· καὶ γὰρ Σκυθέων τινὲς ἀπικνέονται ἐς αὐτοὺς, τῶν οὖ χαλεπῶν ἑστὶ πυθέσθαι, καὶ Ἑλλήνων τῶν ἐκ Βορυσθένεως τε ἐμπορίου καὶ τῶν ἄλλων Ποντικῶν 5 ἐμπορίων. Σκυθέων δὲ οἳ ἂν ἐλθόσων ἐς αὐτοὺς, δὶ ἐπτὰ ἐρμηνεύων καὶ δὶ ἐπτὰ γλωσσεῶν διαπρήσονται. XXV. Μέχρι μὲν δὴ τούτων γιωσκεται, τὸ δὲ τῶν φαλακρῶν κατύπερθε οὐδεὶς ἀτρεκέως οἴδε φράσαι· οὐρεὰ τε γὰρ ύψηλα ἀποτάμνει ἅβατα καὶ 10 οὐδεὶς σφεα ὑπερβαίνει. οἳ δὲ φαλακροὶ οὕτωι λέγουσι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, οἰκεῖοι τὰ οὐρεα αἰγύπτοδας ἄνδρας, ὑπερβαίνει δὲ τούτως ἄλλους ἄνθρωπους, οἳ τὴν ἔξαμην κατεύδουσι· τοῦτο δὲ οὐκ ἐνδεκομαι ἁρχήν. ἄλλα τὸ μὲν πρὸς ἥν τῶν 15 φαλακρῶν γιωσκεται ἀτρεκέως ὑπὸ Ἰσσηδόνων οἰκεόμενον, τὸ μέντοι κατύπερθε πρὸς βορέην ἀνέμον οὐ γιωσκεται, οὔτε τῶν φαλακρῶν οὔτε τῶν Ἰσσηδόνων, εἰ μὴ ὅσα αὐτῶν τούτων λεγόντων.

To the east are the Issedones, who have several strange customs. Beyond these are the one-eyed Arimaspians.

XXVI. Νόμοι οὗ δὲ Ἰσσηδόνες τοιοισίδε λέγουν-20 ται χράσθαι· ἐπεάν ἀνδρὶ ἀποθάνη πατήρ, οἱ προσήκοντες πάντες προσάγουσι πρόβατα, καὶ ἐπειτεν ταῦτα θύσαντες καὶ καταταμόντες τὰ κρέα κατατάμνουσι καὶ τὸν τοῦ δεκομένου τεθνεώτα γονέα,
The severity of the climate of Skythia.

15 XXVIII. Δυσχείμερος δὲ αὐτὴ ἡ καταλεχθεῖσα πάσα χώρῃ οὔτω δὴ τί ἐστι, ἐνθά τοὺς μὲν ὅκτῳ τῶν μηνῶν ἄφορητος οἶος γίνεται κρυμὸς, ἐν τοῖς υδώρ ἐκχέας πηλὸν οὗ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλὸν. ἡ δὲ θάλασσα πήγενται καὶ ὁ Βόσπορος πᾶς ὁ Κιμμέριος, καὶ ἐπὶ τοῦ κρυστάλλου οἰς ἑνῶς τάφροι Σκύθαι κατοικημένοι στρατεύονται, καὶ τὰς ἁμάξας ἐπελαύνουσι πέρην ἐς τοὺς Σινδοὺς. οὔτω μὲν δὴ τοὺς ὅκτῳ μήνας διατελεῖ χειμών ἕως, τοὺς δὲ ἐπιλοίπους τέσσερας ψύχεα αὐτοθι ἐστί. κεχώρισται 20 δὲ οὖτος ὁ χειμών τοὺς τρόπους πάσι τοῦτοι ἐν ἀλληγο χόρῃσι γινομένοις χειμώσι, ἐν τῷ τὴν μὲν ὦραῖν οὐκ ἤει λόγον ἄξιον οὐδὲν, τὸ δὲ θέρος ὑπὸν οὐκ ἀνείλ. βρονταὶ τε ἦμος τῇ ἀλλη γίνονται, τηνικαύτα μὲν οὐ
γίνονται, θέρεος δὲ ἀμφιλαφέες· ἢν δὲ χειμώνος βροντῇ γένηται, ὡς τέρας νενόμισται θωμαζεσθαι· ὥς δὲ καὶ ἢν σεισμὸς γένηται, ἢν τε θέρεος ἢν τε χειμώνος, ἐν τῇ Σκυθικῇ, τέρας νενόμισται. ἵπποι δὲ ἀνεχόμενοι φέρουσι τὸν χειμώνα τούτον, ἡμίονοι 5 δὲ οὐδὲ ὅνοι οὐκ ἀνέχονται ἄρχην· τῇ δὲ ἄλλῃ ἵπποι μὲν ἐν κρυμφέ ἐστεώτες ἀποσφακελίζουσι, ὅνοι δὲ καὶ ἡμίονοι ἀνέχονται.

Hornless cattle.

XXIX. Δοκεῖ εἰ δέ μοι καὶ τὸ γένος τῶν βοῶν τὸ κόλον διὰ ταῦτα οὐ φύειν κέρεα αὐτόθι· μαρτύρει τοῦ δέ μοι τῇ γνώμῃ καὶ 'Ομήρου ἔπος ἐν Ὁδυσσείᾳ ἔχον ὅπε·

Καὶ Διβύην, ὅθι τ' ἄρνες ἀφαρ κεραοὶ τελέθουσιν, ὀρθῶς εἰρήμενον, ἐν τοῖσι θερμοὶς ταχὺ παραγίνεσθαι τὰ κέρεα. ἐν δὲ τοῖσι ἱσχυροῖς ψύχεσσι ἢ οὐ 15 φύει κέρεα τὰ κτήνεα ἄρχην, ἢ φύοντα φύει μόγις.

Mules not produced in Elis.

XXX. Ἐνθαῦτα μὲν νῦν διὰ τὰ ψύχεα γίνεται ταῦτα, θωμαμάξω δὲ (προσθήκας γὰρ δὴ μοι ὁ λόγος ἐξ ἀρχῆς ἐδίζητο), ὅτι ἐν τῇ Ἡλείᾳ πάσῃ χώρῃ οὐ δυνάται γίνεσθαι ἡμίονοι, οὔτε ψυχρῷ τοῦ χώρου 20 ἐόντος οὔτε ἄλλου φανεροῦ αἰτίου οὐδενός. φασὶ δὲ αὐτοῖ 'Ἡλείαι ἐκ κατάρης τευ οὐ γίνεσθαι σφίσι ἡμίονοι. ἀλλ' ἐπεάν προσίη ἢ ὅρη κυίσκεσθαι τὰς ἱππους, ἐξελαύνουσι ἐς τοὺς πλησιοχώρους αὐτὰς, καὶ ἐπείτεν σφι ἐν τῇ τῶν πέλας ἐπιείοι τοὺς ὄνους, 25 ἐς οὖ ἄν σχῶσι αἱ ἱπποὶ ἐν γαστρί· ἐπείτεν δὲ ὅπισω ἀπελαύνουσι.
Feathery snow.

XXXI. Peri δὲ τῶν πτερῶν, τῶν Σκύθαι λέγουσι ἀνάπλεον εἶναι τὸν ἴμαρα, καὶ τούτων εἶνεκεν οὐκ οἶδα τε εἶναι οὔτε ἱδεῖν τὸ πρόσω τῆς ἱππείρου οὔτε διεξέναι, τήνδε ἔχω περὶ αὐτῶν γνώμην· 5 τὰ κατύπερθε ταύτης τῆς χώρης αἰεὶ νίφεται, ἐλάσσονι δὲ τοῦ θέρεος ἡ τοῦ χειμῶνος, ὥσπερ καὶ οἶκος· ἣδι ὀν ὅστις ἀγχόθεν χιόνα ἀδρήν πιπτούσαν εἰδε, οἴδε τὸ λέγω· οἶκε γὰρ ἡ χιών πτεροῖσι· καὶ διὰ τὸν χειμῶνα τούτον ἐόντα τοιοῦτον ἀναίκητα τὰ 10 πρὸς βορέαν ἐστὶ τῆς ἱππείρου ταύτης. τὰ ὧν πτερὰ εἰκάζοντας τὴν χιόνα τοὺς Σκύθας τε καὶ τοὺς περιοίκους δοκέω λέγειν. ταῦτα μὲν νυν, τὰ λέγεται μακρότατα, έιρηται.

The Hyperboreans.

XXXII. 'Ὑπερβορεόν δὲ πέρι ἀνθρώπων οὔτε 15 τὶ Σκύθαι λέγουσι οὔτε τινὲς ἅλλοι τῶν ταύτης οἰκημένων, εἰ μὴ ἄρα Ἰσσηδόνες. ὡς δὲ εγὼ δοκέω, οὐδ' οὔτοι λέγουσι οὔδέν· ἔλεγον γὰρ ἂν καὶ Σκύθαι, ὡς περὶ τῶν μουνοθάλμων λέγουσι. ἀλλ' Ἡσίόδῳ μὲν ἐστὶ περὶ 'Ὑπερβορέων εἰρημένα, ἐστὶ δὲ καὶ 20 Ὀμήρῳ ἐν Ἐπιγόνοις, εἰ δὴ τῷ ἐόντι γε Ὁμήρος ταῦτα τὰ ἐπεα ἐποίησε.

Hyperborean maidens Hyperoche and Laodice convey sacred objects by the trade route to the Adriatic and thence to Dodona, Euboea, and Delos.

XXXIII. Πολλῷ δὲ τι πλείστα περὶ αὐτῶν Δήλιοι λέγουσι, φάμενοι ἵπταν ἐνδεδεμένα ἐν καλάμη
πυρῶν εἴς ὁμορέων φερόμενα ἀπικνέεσθαι ἐς Σκύθας, ἀπὸ δὲ Σκυθέων ἦδη δεκομένοις αἰεὶ τοὺς πλησιοχώρους ἐκάστους κομίζειν αὐτὰ τὸ πρὸς ἐσπέρης ἐκαστάτῳ ἐπὶ τῶν Ἄδριῆν, ἐνθεύτεν δὲ πρὸς μεσαμβρήν προπεμπόμενα πρὸ τοὺς Δωδώναιοις 5 Ἐλλήνων δέκεσθαι, ἀπὸ δὲ τούτων καταβαίνειν ἐπὶ τὸν Μηλιέα κόλπον καὶ διαπορεύεσθαι ἐς Εὐβοίαν, πόλιν τε ἐς πόλιν πέμπειν μέχρι Καρύστου, τὸ δ’ ἀπὸ ταύτης ἐκλιπεῖν ὅδρον. Καρυστίους γὰρ εἶναι τοὺς κομίζοντας ἐς Τήνου, Τηνίους δὲ ἐς Δῆλον. 10 ἀπικνέσθαι μὲν νυν ταῦτα τὰ ίρὰ οὕτω λέγουσι ἐς Δῆλον, πρώτου δὲ τοὺς ὁμορέουσιν πέμψαι φερούσας τὰ ἱπτα δύο κοῦρας, τὰς οὐνομάζουσι Δῆλοι εἶναι ὁμορέχειν τε καὶ Δαοδίκην· ἀμα δὲ αὐτῆς ἀσφαλείας εἰνεκεν πέμψαι τοὺς ὁμορέουσιν τῶν ἀστῶν 15 ἄνδρας πέντε πομποὺς τούτους, οὐ νῦν περφέρει καλέονται, τιμᾶς μεγάλας ἐν Δήλῳ ἔχοντες. ἐπεὶ δὲ τοισὶ ὁμορέοισι τοὺς ἀποπεμφθέντας ὑπόσω οὐκ ἀπονοστέειν, δεινὰ ποιευμένους, εἰ σφες αἰεὶ καταλαμψεται ἀποστέλλοντας μὴ ἀποδέκεσθαι, οὕτω δὴ 20 φέροντας ἐς τοὺς οὐροὺς τὰ ἱρὰ ἐνδεδεμένα ἐν πυρῶν καλάμη τοὺς πλησιοχώρους ἐπισκήπτειν κελεύοντας προπέμπειν σφέα ἀπὸ ἐωτῶν ἐς ἀλλὰ ἐθνῶς. καὶ ταῦτα μὲν οὕτω προπεμπόμενα ἀπικνέσθαι λέγουσι ἐς Δῆλον, οἶδα δὲ αὐτὸς τούτοις τοῖς ἱρώτι ἱρῷτι τὸδε 25 ποιεύμενον προσφέρει, τᾶς Ὁρηκίας καὶ τᾶς Παιονίδας γυναῖκας, ἐπεὶ ἡ θυσία τῆς Ἀρτέμιδο τῆς βασιληῆ, οὐκ ἀνεύ πυρῶν καλάμης θυνύσας τὰ ἱρά. XXXIV. καὶ ταῦτα μὲν δὴ οἶδα ταῦτας ποιεύσας, τῇ θεί δὲ παρθένοις ταύτησι τῇς ἐς ὁμορέων 30 τελευτησάσηι ἐν Δήλῳ κείροντας καὶ αὐτὰς καὶ
Another legend names Arge and Opis as having come to Delos before Hyperoche and Laodice.

XXXV. Ἀργήν τε καὶ τὴν Ὄμην ἀυτοῖς τούτοις ἄλλας ἀνθρώπων παρθένους ἐξ Ἰπποβορέων κατὰ τοὺς αὐτούς τούτους ἀνθρώπους πορευομένας ἀπεκέ−

θαί εἰς Δήλου ἔτι πρότερον Ἰππόρχης τε καὶ Λαο−
dίκης. ταῦτας μὲν νυν τῇ Εἰλειθυίᾳ ἀποφεροῦσας ἀντὶ τοῦ ὠκυτόκου τὸν ἑτάξαντο φόρον ἀπικέσθαι, 

15 τὴν δὲ Ἀργήν τε καὶ τὴν Ὄμην ἀμα αὐτοῖς τοῖς 

θεοῖς ἀπεκέσθαι λέγουσι καὶ σφι τιμᾶς ἀλλὰς 

dedósthai πρὸς σφέων· καὶ γὰρ ἀγείρειν σφι τὰς 

γυναῖκας ἐπονομαζούσας τὰ ὀνύματα ἐν τῷ ὑμνῷ, 

tὸν σφι Ὅμην ἀνήρ Δύκιος ἐποίησε, παρὰ δὲ σφέων 

20 μαθόντας νησιώτας τε καὶ Ἰωνᾶς ὑμνεῖν Ὄμην τε 

καὶ Ἀργήν ὑμομάζοντας τε καὶ ἀγείροντας (οὕτως δὲ 

ὁ Ὅμην καὶ τοὺς ἄλλους τοὺς παλαιοὺς ὑμνοὺς ἐποίησε εἰς Δυκίας ἑλθὼν τοὺς ἀειδομένους ἐν Δήλῳ), 

cαὶ τῶν μηρίων καταγιξομένων ἐπὶ τῷ βωμῷ τὴν 

25 σποδὸν ταῦτην ἐπὶ τὴν θήκην τὴν Ὅμην τε καὶ 

Ἀργής ἀναισιμοῦσθαι ἐπίβαλλομένην. η δὲ θήκη 

αὐτέων ἐστὶ ὅπισθε τοῦ Ἀρτεμισίου πρὸς ἠδὶ τετραμ−

μένη ἀγχοτάτω τοῦ Κηνῶν ἰστιτηρίου.
The false ideas of ancient geographers as to the shape and proportions of the earth.

XXXVI. Καὶ ταῦτα μὲν 'Ὑπερβορέων πέρι εἰρήσθω. τὸν γὰρ περὶ Ἀβάριος λόγον τοῦ λεγομένου εἶναι ὑπερβορέου οὐ λέγω, λέγων ὡς τὸν ὀἰστὸν περιέφερε κατὰ πάσαν τὴν γῆν οὐδὲν σιτεόμενος. εἰ δὲ εἰσὶ τινες ὑπερβόρεοι ἄνθρωποι, εἰσὶ 5 καὶ ὑπερνότιοι ἄλλοι. γελῶ δὲ ὅρεων γῆς περιόδους γράφαντας πολλοὺς ἦδη, καὶ οὐδένα νόον ἐχόντως ἐξηγησάμενον, οἱ 'Ὀκεανὸν τε ῥέοντα γράφουσι πέριξ τῆς γῆς, ἐούσαν κυκλοτερέα ὡς ἀπὸ τόρνου, καὶ τὴν Ἄσιν τῇ Εὐρώπῃ ποιεύσι ἑσην. ἐν οἶλοισι γὰρ τοῖ 10 ἐγὼ δηλώσω μέγαθος τε ἐκάστης αὐτέων, καὶ οἷα τις ἐστι ἐς γραφὴν ἐκάστη.

Asia, its extent and inhabitants.

XXXVII. Πέρσαι οἰκέουσι κατήκοντες ἐπὶ τὴν νοτίην θάλασσαν τὴν Ἐρυθρὴν καλεομένην· τούτων δ' ὑπεροικέουσι πρὸς βορέην ἀνεμον Μήδοι, Μήδων 15 δὲ Σάσπειρες, Σασπείρων δὲ Κόλχοι, κατήκοντες ἐπὶ τὴν βορηήν θάλασσαν, ἐς τὴν Φάσις ποταμὸς ἐκδιδοῖ. ταῦτα τέσσερα ἐθνεα οἰκεῖει ἐκ θαλάσσης ἐς θάλασσαν. XXXVIII. Ἔνθευτεν δὲ τὸ πρὸς ἐσπέρης ἀκταὶ διφάσια ἀπ' αὐτής κατατείνουσι εἰς θάλασσαν, 20 τὰς ἐγὼ ἀπηγήσομαι. ἐνθευ μὲν ἡ ἀκτῇ ἡ ἐτέρη τὰ πρὸς βορέην ἀπὸ Φάσιος ἀρξαμένη παρατέταται εἰς θάλασσαν παρά τε τὸν Πόντου καὶ τὸν Ἑλλησπόντου μέχρι Σιγείου τοῦ Τρωίκοῦ, τὰ δὲ πρὸς νότου ἡ
αὐτῇ αὕτη ἀκτῇ ἀπὸ τοῦ Μυριανδρικοῦ κόλπου τοῦ πρὸς Φοινίκη κειμένου τείνει τὰ ἐς θάλασσαν μέχρι Τρισπίου ἀκρῆς. οἰκεῖε δ' ἐν τῇ ἀκτῇ ταύτῃ ἔθνεα ἀνθρώπων τριήκοντα. XXXIX. αὐτῇ μὲν νυν ἢ 5 ἑτέρη τῶν ἀκτέων, ἢ δὲ δὴ ἑτέρη ἀπὸ Περσέων ἀρξαμένη παρατέταται ἐς τὴν 'Ερυθρῆν θάλασσαν, ἢ τε Περσικὴ καὶ ἢ ἀπὸ ταύτης ἐκδεκομένη 'Ασσυρία καὶ ἀπὸ 'Ασσυρίας ἢ 'Αραβίας. λήγει δὲ αὕτη, οὐ λήγουσα εἰ μὴ νόμῳ, ἐς τὸν κόλπον τὸν 'Αράβιον, ἐς 10 τὸν Δαρείος ἐκ τοῦ Νείλου διώρυγα ἐσήγαγε. μέχρι μὲν νυν Φοινίκης ἀπὸ Περσέων χώρος πλατὺς καὶ πολλὸς ἐστὶ, τὸ δὲ ἀπὸ Φοινίκης παρῆκε διὰ τῆς ἡδύνης ἡ ἀκτὴ αὕτη παρὰ τε Συρίν τὴν Παλαιστίνην καὶ Λύγυπτον, ἐς τὴν τελευτῶ, ἐν 15 τῇ ἑθνεᾷ ἐστὶ τρία μοῦνα. ταύτα μὲν ἀπὸ Περσέων τὰ πρὸς ἑσπέρης τῆς 'Ασίας ἔχοντα ἐστὶ, XL. τὰ δὲ κατύπερθε Περσέων καὶ Μήδων καὶ Σασσείρων καὶ Κόλχων, τὰ πρὸς ἥδω τε καὶ ἥλιον ἀνατέλλοντα, ἐνθεὶ μὲν ἡ 'Ερυθρὴ παρῆκε θάλασσα, 20 πρὸς βορέω δὲ ἡ Καστῆ τε θάλασσα καὶ ὁ 'Αραξῆς ποταμὸς, ῥεὼν πρὸς ἥλιον ἀνισχοῦτα. μέχρι δὲ τῆς Ἰνδικῆς οἰκεῖεται 'Ασία. τὸ δὲ ἀπὸ ταύτης ἔρημος ἥδη τὸ πρὸς τὴν ἥδω, οὐδ' ἔχει οὐδεὶς φράσαι, οἶον δὴ τι ἐστὶ.  

Libya.

25  XLI. τοιαύτῃ μὲν καὶ τοσαύτῃ ἡ 'Ασία ἐστὶ, ἡ δὲ Διβύη ἐν τῇ ἀκτῇ τῇ ἑτέρῃ ἐστὶ. ἀπὸ γὰρ Λύγυπτον Διβύη ἱδη ἐκδέκεται. κατὰ μὲν νυν Λύγυπτον ἡ ἀκτὴ αὐτῇ στεινή ἐστι (ἀπὸ γὰρ τῆς
The circumnavigation of Libya by Phoenician adventurers.

XLII. Θωμαμάζω ὃν τῶν διουρισάντων καὶ διε-5 λόντων Λιβύην τε καὶ Ἀσίην καὶ Εὐρώπην. οὐ γὰρ σμικρὰ τὰ διαφέροντα αὐτῶν ἐστὶ· μήκεὶ μὲν γὰρ παρ’ ἀμφότερας παρῆκει ἡ Εὐρώπη, εὔρεος δὲ πέρι οὐδὲ συμβαλέειν ἀξίη φαίνεται μοι εἶναι. Λιβύη μὲν γὰρ δηλοὶ ἐσώτην ἐόυσα περίρρυτος, πλὴν ὅσον 10 αὐτῆς πρὸς τὴν Ἀσίην οὐρίζει, Νεκῶ τοῦ Ἀἰγυπτίων βασιλέως πρῶτον τῶν ἡμεῖς ὕμεν καταδεξάντος, ὅς ἔπει τε τὴν διώρυχα ἐπαύσατο ὅρυσσων τὴν ἐκ τοῦ Νείλου διέχουσαν ἐς τὸν Ἀράβιον κόλπον, ἀπέπεμψε Φοίνικας ἄνδρας πλοίοις, ἐντείλαμενος ἐς τὸ ὁπίσω 15 δι᾽ Ἰρακλέων στηλέων διεκπλέειν ἔως ἐς τὴν βορηήν θάλασσαν καὶ οὔτω ἐς Ἀἰγυπτον ἀπικνέσθαι. ὅρμηθέντες δὲν οἱ Φοίνικες ἐκ τῆς Ἐρυθρῆς θαλάσσης ἐπλέον τὴν νοτίην θάλασσαν· ὅκως δὲ γῆνοιτ φθινόπωρον, προσίσχοντες ἄν σπείρεσκον τὴν γῆν, 20 ἰνα ἐκάστοτε τῆς Λιβύης πλέοντες γυναῖκας, καὶ μένεσκον τὸν ἄμητον, θερίσαντες δὲ ἀν τὸν σίτων ἐπλέον, ὡστε δύο ἕτεων διεξελθόντων τρίτω ἐτεὶ κάμψαντες Ἰρακλέας στῆλας ἀπίκουσι ἐς Ἀἰγυπτον. καὶ ἔλεγον ἐμοὶ μὲν οὐ πιστὰ, ἅλλῳ δὲ δὴ τετω, ὡς 25 περιπλώοντες τὴν Λιβύην τὸν ἥλιον ἐσχοῦν ἐς τὰ δεξιά.
Sataspes attempted the circumnavigation of Libya the reverse way, but his courage failed him and he returned to Egypt.

XLIII. οὔτω μὲν αὐτὴ ἐγνώσθη τὸ πρῶτον, μετὰ δὲ Καρχηδόνιοι εἰσὶ οἱ λέγοντες, ἐπεὶ Σατάσπης γε ὁ Τεάσπιος ἀνὴρ Ἀχαιμενίδης οὗ περιέπλωσε Λιβύην, ἐπὶ αὐτὸ τούτο πεμφθεὶς, ἀλλὰ δείσας τὸ τε 5 μῆκος τοῦ πλόου καὶ τὴν ἐρημὴν ἀπῆλθε ὀπίσω, οὗτο ἐπετέλεσε τὸν ἑπτάτεξος οὗ ἡ μῆτηρ ἁεθλοῦν. θυγατέρα γὰρ Ζωπύρου τοῦ Μεγαβύζου παρθένου ἐβιήσατο· ἐπειτεν μέλλοντος αὐτοῦ διὰ ταύτην τὴν αὐτὴν ἀνασκολοπιεῖσθαι ὑπὸ Ξέρξεως βασιλέως ἡ 10 μῆτηρ τοῦ Σατάσπεος ἐουσα Δαρείου ἀδελφεῖ παραιτήσατο, φασά οἱ αὐτῇ μέξω ξημὴν ἐπιθήσειν ἕπερ ἑκεῖνον. Λιβύην γὰρ οἱ ἀνάγκην ἔσεσθαι περιπλώειν, ἐς δὲ ἀν ἀπίκησι περιπλέων αὐτήν ἐς τὸν Ἀράβιον κόλπον. συγγορήσαντος δὲ Ξέρξεως 15 ἐπὶ τούτου οὐ Σατάσπης ἀπικόμενος ἐς Λιγυμπτον καὶ λαβὼν νέα τε καὶ ναύτας παρὰ τούτων ἔπλεε ἐπὶ Ἡρακλέας στῆλας, διεκπλώσας δὲ καὶ κάμψας τὸ ἀκρωτήριον τῆς Λιβύης, τῇ οὖνομα Σολόεις ἐστὶ, ἔπλεε πρὸς μεσαμβρίην, περήσας δὲ θάλασσαν πολ- 20 λὴν ἐν πολλοίσι μησὶ, ἐπεὶ τοῦ πλεῖνος αἰεὶ ἔδεε, ἀποστρέψας ὀπίσω ἀπέπλεε ἐς Λιγυμπτον. ἐκ δὲ ταύτης ἀπικόμενος παρὰ βασιλέα Ξέρξεα ἐλεγε φᾶς τὰ προσωτάτω ἀνθρώπους σμικροῦς παραπλώειν ἐσθήτῳ φοινικῇ διαχρομένους, οἷ, ὅκος σφεῖς 25 καταγοίατο τῇ νη, φεύγεσκον πρὸς τὰ οὐρεα λεί- ποντες τὰς πόλις, αὐτοὶ δὲ ἀδικεῖεν οὐδὲν ἐσιόντες, πρόβατα δὲ μοῦνα ἔξ αὐτέων λαμβάνειν. τοῦ δὲ
μὴ περιπλῶσαι Διβύνην παντελῶς αὐτίον τόδε ἔλεγε, τὸ πλοῖον τὸ πρόσω οὐ δυνατόν ἔτι εἶναι προβαίνειν, ἀλλὰ ἐνίσχησθαι. Ξέρξης δὲ οὐ οἱ συγγενέσκοι νέγειν ἀληθέα, οὐκ ἐπιτελέσαντα τε τὸν προκείμενον ἀεθλον ἀνεσκολόπισε, τῇν ἁρχαίην δίκην ἐπιτιμῶν. 5 τοῦτον δὲ τοῦ Σατάσπεος εὐνοῦχος ἀπέδρη ἐς Σάμον, ἐπείτε ἐπύθετο τάχιστα τὸν δεσπότα τετελευτηκότα, ἐχων χρήματα μεγάλα, τὰ Σάμιος ἀνὴρ κατέσχε, τοῦ ἐπιστάμενος τὸ οὖνομα ἕκὼν ἐπιλήθομαι.

The explorations of Darius in Asia. He sends Skylax down the Indus.

XLIV. Τῆς δὲ Ἀσίης τὰ πολλὰ ὑπὸ Δαρείου ἐξευρέθη, ὃς βουλόμενος Ἰνδῶν ποταμῶν, ὃς κροκοδείλους δεύτερος οὕτος ποταμῶν πάντων παρέχεται, τοῦτον τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκδιδοῖ, πέμπει πλοίοις ἄλλους τε, τοῖς ἐπίστευε τῇν ἁλη-15 θέινην ἑρέειν, καὶ δὴ καὶ Σκύλακα ἀνδρὰ Καρναιδέα. οἱ δὲ ὀρμηθέντες ἐκ Κασπατύρου τε πόλιος καὶ τῆς Πακτυϊκῆς γῆς ἔπλεον κατὰ ποταμὸν πρὸς ἕω τε καὶ ἥλιον ἀνατολᾶς ἐς θάλασσαν, διὰ θαλάσσης δὲ πρὸς ἐσπέρην πλέοντες τριηκοστῶ μηνι ἀπικυνέονται 20 ἐς τοῦτον τὸν χώρον, ὃθεν ὁ Αἰγυπτίων Βασιλεὺς τοὺς Φοίνικας, τοὺς πρότερον εἶπα, ἀπέστειλε περιπλῶσει Διβύνην. μετὰ δὲ τοῦτον περιπλῶσαντας Ἰνδῶν τε κατεστρέψατο Δαρείος καὶ τῇ θαλάσσῃ ταύτῃ ἐξράτο. οὕτω καὶ τῆς Ἀσίης, πλὴν τὰ πρὸς 25 ἥλιον ἀνίσχοντα, τὰ ἄλλα ἀνεύρηται ὁμοία παρεχομένη τῇ Διβύνη.
The boundaries of Europe, and the origin of the names Europe, Asia and Libya.

XLV. Η δὲ Εὐρώπη πρὸς οὐδαμῶν φανερὴ ἔστι γυνωσκομένη, οὔτε τὰ πρὸς ἢλιον ἀνατέλλοντα οὔτε τὰ πρὸς βορέν, εἰ περίρρυτος ἐστὶ· μήκει δὲ γυνώσκεται παρ' ἀμφοτέρας παρήκουσα. οἶδ' ἔχω 5 συμβαλέσθαι, ἐπ' ὅτευ μὴ ἐούσῃ γῇ οὐνόματα τριφάσια κέεται, ἐπωνυμίας ἕχοντα γυναικῶν, καὶ οὐρίσματα αὐτῆ Νεῖλός τε ό Αἰγύπτιος ποταμὸς ἑτέθη καὶ Ψάσις ο Κόλχος (οὶ δὲ Τάναϊν ποταμῶν τὸν Μαίητην καὶ Πορθμῆία τὰ Κιμμέρια λέγουσι), 10 οὐδὲ τῶν διουρισάντων τὰ οὐνόματα πυθέσθαι, καὶ ὅθεν ἔθεντο τὰς ἐπωνυμίας. ἥδε γὰρ Λιβύη μὲν ἐπὶ Διβύης λέγεται ὑπὸ τῶν πολλῶν Ἑλλήνων ἔχειν τὸ οὐνόμα γυναικὸς αὐτοχθόνος, ἢ δὲ Ἀσίη ἐπὶ τῆς Προμηθεοῦ γυναικὸς τὴν ἐπωνυμίαν. καὶ 15 τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ 'Ἀσίεω τοῦ Κότυος τοῦ Μάνεω κεκλήσθαι τὴν 'Ασίην, ἀλλ' οὐκ ἐπὶ τῆς Προμηθεοῦ 'Ἀσίῆς, ἀπ' ὅτεν καὶ τὴν ἐν Σάρδισι φυλῆν κεκλήσθαι 'Ἀσιάδα. ἢ δὲ Ἰ Εὐρώπη οὔτε εἰ περίρ- 20 ρυτὸς ἐστὶ γυνώσκεται πρὸς οὐδαμῶν ἀνθρώπων, οὔτε ὅκοδεν τὸ οὐνόμα ἔλαβε τοῦτο, οὔτε ὅστις οἱ ἢν ὁ θέμενος φαίνεται, εἰ μὴ ἀπὸ τῆς Τυρίης φήσομεν Εὐρώπης λαβεῖν τὸ οὐνόμα τὴν χώρην· πρότερον δὲ ἢν ἀρα ἀνώνυμος, ὥσπερ αἱ ἐτεραι. ἀλλ' αὐτὴ γε 25 εκ τῆς 'Ασίῆς τε φαίνεται ἐούσα καὶ οὐκ ἀπικομένη ἐς τὴν γῆν ταύτην, ἦτις νῦν ὑπὸ Ἐλλήνων Εὐρώπη καλέεται, ἀλλ' ὅσον ἐκ Φοινίκης ἐς Κρήτην, ἐκ Κρήτης δὲ ἢς Λυκίην. ταύτα μὲν νυν ἐπὶ τοσοῦτο εἱρήσθω· τοῖς γὰρ νομιζόμενοισι αὐτῶν χρησόμεθα.
The superiority of the Skythians to the neighbouring tribes. Their nomadic habits.

XLVI. ‘O δὲ Πόντος ὁ Εὐξεινος, ἐπ’ ὅν ἐστρατεύετο Δαρείος, χορέων πασέων παρέχεται ἔξω τοῦ Σκυθικοῦ ἔθνεα ἀμαθέστατα: οὔτε γὰρ ἔθνος τῶν ἐντὸς τοῦ Πόντου οὐδὲν ἔχομεν προβαλέσθαι σοφίς πέρι, οὔτε ἄνδρα λόγιον οὐδαμεν γενόμενον, πάρεξ 5 τοῦ Σκυθικοῦ ἔθνεος καὶ Ἀναχάρσιος. τῷ δὲ Σκυθικῷ γένει ἐν μὲν τὸ μέγιστον τῶν ἀνθρωπηνῶν πρηγμάτων σοφότατα πάντων ἑξεύρηται, τῶν ἴμείς ἓδειν, τὰ μέντοι ἄλλα οὐκ ἄγαμαι. τὸ δὲ μέγιστον οὔτω σφὶ ἀνεύρηται ὡστε ἀποφυγεῖν τε μηδένα ἰο ἐπελθῶντα ἐπὶ σφέας, μὴ βουλομένους τε ἑξευρεθήναι καταλαβεῖν μὴ οἶον τε εἶναι· τοῖς γὰρ μῆτε ἁστεα μῆτε τείχεα ἢ ἐκτισμένα, ἄλλα φερεόικοι ἐώντες πάντες ἐωσὶ ἱπποτοξότατι, ἥψωντες μὴ ἀπ’ ἀρότον, ἄλλα ἀπὸ κτηνέων, οἰκήματα τὲ σφὶ ἢ ἐπὶ ξενγέων, 15 κῶς οὐκ ἄν εἶχαν οὔτοι ἄμαχοί τε καὶ ἀποροὶ προσμίσχειν;

The rivers of Skythia watering wide pasture lands.

XLVII. Ἐξεύρηται δὲ σφὶ ταῦτα τῆς τε γῆς ἐούσης ἐπιτυρίδες καὶ τῶν ποταμῶν ἐόντων σφὶ συμμάχων· ἢ τε γὰρ γῆ ἐούσα πεδιάς αὐτὴ ποιώδης 20 τε καὶ εὐνύδρος ἔστι, ποταμοῖ τε δ’ αὐτῆς βέουσι οὐ πολλῷ τέω ἁριθμῷ ἐλάσσονες τῶν ἐν Αἰγύπτῳ διωρύχων. ὁςοὶ δὲ οὐνομαστοί τὲ εἰσὶ αὐτῶν καὶ προσπλωτοὶ ἀπὸ θαλάσσης, τούτους οὐνομανέων. Ἰστρος μὲν πεντάστομος, μετὰ δὲ Τύρης τε καὶ 25
"Τπανις καὶ Βορυσθένης καὶ Παντικάπης καὶ 'Τπάκυρις καὶ Γέρρος καὶ Τάναις· réουσι δὲ οὗτοι κατὰ τάδε.

(1) The Ister [Danube] and its tributaries.

XLVIII. "Ιστρος μὲν ἐων μέγιστος ποταμῶν 5 πάντων τῶν ἡμείς ἱδμεν, ἵσος αἰεὶ αὐτὸς ἐωντῷ ἐρεί καὶ θέρει οἱ καὶ χειμῶνος, πρῶτος δὲ τὸ ἄπ' ἐσπέρης τῶν ἐν τῇ Σκυθικῇ ρέων κατὰ τοιόνδε μέγιστος γέγονε, ποταμῶν καὶ ἄλλων ἐς αὐτῶν ἐκδιδόντων. εἰσὶ δὲ οὐδε οἱ μέγαν αὐτῶν ποιεῦντες, διὰ μὲν γε 10 τῆς Σκυθικῆς χώρης πέντε μὲν οἱ ῥέουτες, τὸν τε Σκύθαι Πόρατα καλέουσι, "Ελληνες δὲ Πυρετῶν, καὶ ἄλλος Τιαραντὸς καὶ Ἀραρός τε καὶ Νάπαρις καὶ Ὀρδησόσ. ο μὲν πρῶτος λεχθεὶς τῶν ποταμῶν μέγας καὶ πρὸς ἡδ ρέων ἀνακοινοῦται τῷ "Ιστρῳ 15 τὸ ὕδωρ, δ ὁ δὲ δεύτερος λεχθεὶς, Τιαραντὸς, πρὸς ἐσπέρης τε μᾶλλον καὶ ἐλάσσων, δ ὁ δὲ Ἰδίος τε καὶ ὁ Νάπαρις καὶ ὁ Ὀρδησόσ διὰ μέσου τούτων ῥέουτες ἐσβάλλουσι ἐς τὸν "Ιστρον. οὕτωι μὲν αὐθι- γενεῖς ποταμοί Σκυθικοὶ συμπληθοῦσι αὐτῶν, ἐκ δὲ 20 Ἀγαθίρσων Μάρις ποταμὸς ρέων συμμίσγεται τῷ "Ιστρῳ. XLIX. Ἐκ δὲ τοῦ Αἴμου τῶν κορυφέων τρεῖς ἄλλοι μεγάλοι ῥέουτες πρὸς βορέην ἄνεμον ἐσ- βάλλουσι ἐς αὐτόν, "Ατλας καὶ Αὔρας καὶ Τίβιςις· διὰ δὲ Ὄρηκης καὶ Ὄρηκων τῶν Κροβύζων ῥέουτες 25 Ἀθρὺς καὶ Νόης καὶ Ἀρτάνης ἐκδιδοῦσι ἐς τὸν "Ιστρον· ἐκ δὲ Παιόνων καὶ οὐρεος Ἀρδάτης Σκίος ποταμὸς μέσον σχίζων τὸν Αἴμου ἐκδιδοῖ ἐς αὐτῶν. ἐξ Ἰλλυρίων δὲ ρέων πρὸς βορέην ἄνεμον "Αγγρος
The reason of the rising of the Ister in the summer.

L. Τούτων ὃν τῶν καταλεχθέντων καὶ ἀλλῶν πολλῶν συμβαλλομένων τὸ σφέτερον ὕδωρ γίνεται ὁ Ἰστρος ποταμῶν μέγιστος, ἐπεὶ ὕδωρ γε ἐν πρὸς ἐν συμβάλλειν ὁ Νείλος πλήθει ἀποκρατεῖει. ἐς γὰρ δὴ τούτων οὕτε ποταμὸς οὕτε κρήνη οὐδεμία ἐκδι- 15 δοῦσα ἐς πλῆθος οἱ συμβάλλεται. ὦσος δὲ αἰτὶ ἰέει ἐν τε θέρει καὶ ἐν χειμῶν ὁ Ἰστρος κατὰ τοιόνδε τι, ὃς ἐμοὶ δοκεῖε· τοῦ μὲν χειμῶνος ἐστὶ ὦσος περ ἑστὶ, ὅλης τε μέξων τῆς ἔωντος φύσιος γίνεται· ὑπεται γὰρ ἡ γῆ αὐτὴ τοῦ χειμῶνος πάμπαν ὀλίγος, 20 νυφετὸ δὲ πάντα χράται· τοῦ δὲ θέρεος ἡ χιών ἡ ἐν τῷ χειμῶνι πεσοῦσα, ἔσωσα ἀμφιλαφῆς, τηκομένη πάντοθεν ἐσθιδοῖ ἐς τὸν Ἰστρον· αὕτη τε δὴ ἡ χιῶν ἐσθιδοῦσα ἐς αὐτὸν συμπληθύει καὶ ὁμβροὶ πολλοὶ τε καὶ λάβροι σὺν αὐτῷ· ὑεὶ γὰρ δὴ τὸ θέρος. ὦσῳ 25 δὲ πλέον ἐπὶ ἔωντον ὕδωρ ὁ ἡλιος ἐπέλκεται ἐν τῷ θέρει ἡ ἐν τῷ χειμῶνι, τοσοῦτω τὰ συμμισγόμενα
τῷ Ἰστρῷ πολλαπλήσια ἦστι τοῦ θέρεος ἦπερ τοῦ χειμώνος, ἀντιτιθέμενα δὲ ταῦτα ἀντισήκωσις γίνεται ὡστε ἵσον μιν αἰεὶ φαίνεσθαι ἐόντα.

Other rivers of Skythia: (2) the Tyras [Dniester], (3) the Hypanis [the Bog].

LI. Εἰς μὲν δὴ τῶν ποταμῶν τοῦ Σκύθησι 5 ἦστι ὁ Ἰστρος, μετὰ δὲ τούτου Τύρης, ὃς ἀπὸ βορέως μὲν ἀνέμου ὀρμᾶται, ἀρχεῖται δὲ ρέων ἐκ λίμνης μεγάλης, ἤ οὐρίζει τὴν τε Σκυθικὴν καὶ τὴν Νευρίδα γῆν. ἐπὶ δὲ τῷ στόματι αὐτοῦ κατοίκηνται "Ελληνες, οἱ Τυρῖται καλέονται. LII. Τρίτος δὲ "Τσανις 10 ποταμὸς ὀρμᾶται μὲν ἐκ τῆς Σκυθικῆς, ἰέει δὲ ἐκ λίμνης μεγάλης, τὴν πέριξ νέμονται ἦπποι ἄγριοι λευκοὶ. καλέσται δ’ ἡ λίμνη αὐτὴ ὅρθως μέγη τ’ ἤπανιος, ἐκ ταύτης ὃν ἀνατέλλων ὁ "Τσανις πο- 15 ταμὸς ἰέει ἐπὶ μὲν πέντε ἡμερέων πλόον βραχύς καὶ γλυκὸς ἦτι, ἀπὸ δὲ τούτου πρὸς θαλάσσης τεσσάρων ἡμερέων πλόον πικρὸς αἰνῶς. ἐκδιδοῖ γὰρ ἐς αὐτὸν κρήνη πικρῇ, οὕτω δὴ τὶ έόντα πικρῇ, ἢ μεγάθει σμικρῇ έόντα κιρνά τὸν "Τσανιν 20 εόντα ποταμὸν ἐν ολύγοις μέγαν. ἐστὶ δὲ ἡ κρήνη αὐτὴ ἐν οὐροισὶ χώρης τῆς τε ἄροτηρων Σκυθέων καὶ Ἀλαξάων: οὐνομα δὲ τῇ κρήνῃ καὶ οθεν ῥεει τῷ χώρῳ Σκυθιστὶ μὲν Ἑξαμπαιος, κατὰ δὲ τὴν Ἐλλήνων γλῶσσαν Ἰραὶ ὀδοὶ. συνάγουσι δὲ τὰ τέρματα ὁ τε Τύρης καὶ ὁ "Τσανις κατὰ Ἀλά- 25 ξωνας· τὸ δὲ ἀπὸ τούτου ἀποστρέψας ἐκάτερος ῥεει εὐρύνων τὸ μέσον.
(4) The Borysthenes [the Dnieper].

LIII. Τέταρτος δὲ Βορυσθένης ποταμός, ὃς ἐστὶ μέγιστός τε μετὰ Ἡστρον τούτων καὶ πολυαρκέ-στατος κατὰ γυμνᾶς τὰς ἡμετέρας οὕτω μοῦδον τῶν Σκυθικῶν ποταμῶν, ἀλλὰ καὶ τῶν ἄλλων ἀπάντων, πλὴν Νείλου τοῦ Δίγυπτου· τούτῳ γὰρ οὐκ οἷά 5 τέ ἐστι συμβαλέειν ἄλλον ποταμόν· τῶν δὲ λοιπῶν Βορυσθένης ἐστὶ πολυαρκέστατος, ὃς νομᾶς τε καλ-λίστας καὶ εὐκομιδεστάτας κτίνεσι παρέχεται, ἰχθυὸς τε ἀρίστους διακριδὸν καὶ πλείστους, πίνεσθαί τε ἡδιστὸς ἐστι, ἰέει τε καθαρὸς παρὰ θολεροῖς, σπό-10 ῥος τε παρ’ αὐτῶν ἀριστὸς γίνεται, ποίη τε, τῇ οὖν σπείρεται ἡ χώρῃ, βαθυτάτῃ. ἀλες τε ἐπὶ τῷ στόματι αὐτοῦ αὐτόματοι πήγυνναι ἀπλετοῖ. κη-τεά τε μεγάλα ἀνάκανθα, τὰ ἀντακαίους καλέουσι, παρέχεται ἐς ταρίχευσιν, ἀλλὰ τε πολλὰ θυμάσαι 15 ἄξια. μέχρι μὲν νυν Γέρρου χώρου, ἐς τὸν τεσσερά-κοντα ἡμερέων πλόος ἐστὶ, γινώσκεται ἰέων ἀπὸ βορέω ἀνέμου, τὸ δὲ κατύπερθε δ’ ἐάν οὕτω ἀνθρώ-πων, οὐδεὶς ἔχει φράσαι· φαίνεται δὲ ἰέων δ’ ἔρημον ἐς τῶν γεωργῶν Σκυθέων τὴν χώρην· οὕτωι 20 γὰρ οἱ Σκύθαι παρ’ αὐτῶν ἐπὶ δέκα ἡμερέων πλόον νέμονται. μοῦνον δὲ τούτου τοῦ ποταμοῦ καὶ Νείλου οὐκ ἔχω φράσαι τὰς πηγὰς, δοκέω δὲ, οὐδὲ οὐδεὶς Ἑλλήνων. ἀγχοῦ τε δ’ θαλάσσης ὁ Βορυσθένης ἰέων γίνεται καὶ οἱ συμμίσχεται ὁ "Τπανὶς ἐς τῶντο 25 ἐλος ἐκδίδουσ. τὸ δὲ μεταξὺ τῶν ποταμῶν τούτων ἐδίκαιον τῆς χώρης Ἡππόλεως ἀκρη καλέεται, ἐν δὲ αὐτῷ ἢρων Δήμητρος ἐνίδρυται, πέρην δὲ τοῦ ἢρου ἐπὶ τῷ Ἡππον ὁ Βορυσθενεῖται κατοικηνται. ταῦτα μὲν τὰ ἀπὸ τούτων τῶν ποταμῶν.
(5) The Panticapes, (6) the Hypacyris, (7) the Gerrhus, (8) the Tanais [the Don].

LIV. Μετὰ δὲ τούτους πέμπτος ποταμὸς ἄλλος, τῷ οὐνομα Παντικάπης· ῥέει δὲ καὶ οὕτος ἀπὸ βορέω τε καὶ ἐκ λίμνης, καὶ τὸ μεταξὺ τούτου τε καὶ τοῦ Βορυσθένεος νέμονται οἱ χειρόγοι Σκύθαι, 5 ἐκδιδοὶ δὲ ἐς τὴν Τλαίνην, παραμειψάμενος δὲ ταύτην τῷ Βορυσθένει συμμίσθεται. LV. Ὁκτὸς δὲ Τπάκυρις ποταμὸς, ὁς ὀρμᾶται μὲν ἐκ λίμνης, διὰ μέσων δὲ τῶν νομάδων Σκυθέων ῥέων ἐκδιδοὶ κατὰ Καρκινίτιν πόλιν, ἐς δεξιὰν ἀπέργων τῆν τε Τλαίνην 10 καὶ τὸν Αχιλλήιον καλέομενον δρόμον. LVI. Ὁβδόμος δὲ Γέρρος ποταμὸς ἀπέσχισται μὲν ἀπὸ τοῦ Βορυσθένεος κατὰ τοῦτο τῆς χώρης, ἐς δὲ γινώσκεται ὁ Βορυσθένης. ἀπέσχισται μὲν νυν ἐκ τούτου τοῦ χώρου, οὐνομα δὲ ἔχει, τὸ περ ὁ χώρος αὐτὸς, Γέρρος, 15 ῥέων δὲ ἐς θάλασσαν οὐρίζει τὴν τε τῶν νομάδων χώρην καὶ τὴν τῶν βασιλείων Σκυθέων, ἐκδιδοὶ δὲ ἐς τὸν Τπάκυριν. LVII. Ὁγγοος δὲ ἦν Τάναις ποταμὸς, ὁς ῥεῖ τάνεκαθέν ἐκ λίμνης μεγάλης ὀρμομένος, ἐκδιδοὶ δὲ ἐς μέξω ἐτὶ λίμνην καλεο- 20 μένην Μαύτιν, ὁ οὐρίζει Σκύθας τε τοὺς βασιληίους καὶ Σαυρομάτας. ὅτι τῷ Τάναιῳ τοῦτον ἄλλος ποταμὸς ἐσβάλλει, τῷ οὐνομα ἐστὶ "Τργις. LVIII. Τοῦτο μὲν δὴ οὐνομαστοῦσι ποταμοῖσι οὕτω δὴ τῷ οἴ Σκύθαι ἐσκενάδαται, τοῦτο δὲ κτήνεσι ἢ 25 ποιή ἀναφυμενή ἐν τῇ Σκυθικῇ ἐστὶ ἐπιχολωτάτῃ πασίων ποιέων τῶν ἰμεῖς ὕδαμεν· ἀνουγομένουςι δὲ τοῦτο κτήνεσι ἐστὶ σταθμώσασθαι, ὅτι τοῦτο οὕτω ἔχει.
The religion of the Skythians and their mode of sacrifice.

LIX. Τὰ μὲν δὴ μέγιστα οὔτω σφί εὐπορά ἐστι, τὰ δὲ λοιπὰ νόμαια κατὰ τάδε σφὶ διακέεται. θεοὺς μὲν μούνους τοὺς ἰλάσκονται, Ἰστίην μὲν μάλιστα, ἐπὶ δὲ Δία τε καὶ Γῆν, νομίζοντες τὴν Γῆν τοῦ Διὸς εἶναι γυναίκα, μετὰ δὲ τούτους Ἀπόλλωνα 5 τε καὶ οὐρανίην Ἀφροδίτην καὶ Ἡρακλέα καὶ Ἀρεά. τούτους μὲν πάντες οἱ Σκύθαι νεομίκασι, οἱ δὲ καλεόμενοι βασιλῆιοι Σκύθαι καὶ τῷ Ποσειδέων θύουσι. οὐνομάζεται δὲ Σκυθιστὶ Ἰστίη μὲν Ταβιτῆ, Ζεὺς δὲ ὥρθοτατα κατὰ γυνώμην γε τὴν ἐμὴν καλεό- 10 μενὸς Παπαίδος, Γῆ δὲ Ἀπία, Ἀπόλλων δὲ Οἰτό- συρος, οὐρανίη δὲ Ἀφροδίτη Ἀρτίμπασα, Ποσειδέων δὲ Θαμιμασάδας. ἀγάλματα δὲ καὶ βωμοῦς καὶ νησίων οὗ νομίζουσι ποιεέσθω πλὴν Ἀρεί. τούτῳ δὲ νομί- ξουσι. LX. Θυσίη δὲ η ἀυτῇ πᾶσι κατέστηκε περὶ 15 πάντα τὰ ἰρὰ ὀμοίως, ἔρδομεν ὅδε· τὸ μὲν ἱρήνιον αὐτὸ ἐμπεποδισμένον τοὺς ἐμπροσθίους πόδας ἔσ- τηκε, ο δὲ θύουν ὁπισθε τοῦ κτήνεος ἐστεώς σπάσας τὴν ἀρχὴν τοῦ στρόφου καταβάλλει μιν, πίπτοντος δὲ τοῦ ἱρήνιον ἐπικαλέει τὸν θεοῦ, τῷ ἀν θὕῃ, καὶ 20 ἐπείτεν βρόχῳ περὶ ὁν ἐβαλε τὸν αὐχένα, σκυτα- λίδα δὲ ἐμβαλὼν περιάγει καὶ ἀποπνύγει, οὔτε πῦρ ἀνακάισας οὔτε καταρξάμενος οὔτ' ἐπισπεῖςας· ἀποπνύξας δὲ καὶ ἀποδείρασ τράπεται πρὸς Ἐψησιν.

Meat cooked over a fire made by the animal's bones.

LXI. Τῆς δὲ γῆς τῆς Σκυθικῆς αἴνως ἄξολον 25 ἔοις ὅδε σφί ἐς τὴν Ἐψησιν τῶν κρεῶν ἔξεύρηται. ἐπεάν ἀποδείρωσι τὰ ἱρῆα, γυμνοῦσι τὰ ὀστέα τῶν

H. IV.
The worship of Ares.

15 LXII. Τοῦτο μὲν δὴ ἄλλοις τῶν θεῶν οὕτω θύουσι καὶ ταῦτα τῶν κτημέων, τῷ δὲ Ὁρεῖ ὁδὲ· κατὰ νομοὺς ἐκάστοις τῶν ἀρχέων ἐσίδρυται σφί Ὁρεῖς ἱρὸν τοιόντε· φρυγάνων φάκελοι συννεφέαται ὅσον τ’ ἐπὶ στάδιοι τρεῖς μήκος καὶ εὕρος, ὤψος 20 δὲ ἔλασσον. ἄνω δὲ τούτου τετράγωνον ἀπεδον πεποίηται, καὶ τὰ μὲν τρία τῶν κόλων ἐστὶ ἀπότομα, κατὰ δὲ τὸ ἐν ἐπιβατόν. ἐτεος δὲ ἐκάστου ἀμάξας πεντήκοντα καὶ ἐκατὸν ἐπινέουσι φρυγάνων· ὑπονοστεί ἡ γὰρ ἴαι ὑπὸ τῶν χειμώνων. ἐπὶ 25 τούτου δὴ τοῦ ὕγκου ἀκινάκης σιδῆρεος ἔδρυται ἀρχαιος ἐκάστοις, καὶ τούτ’ ἐστὶ τοῦ Ὁρεῖς τὸ ἀγαλμα. τοῦτῳ δὲ τῷ ἀκινάκει θυσίας ἐπετέους προσάγουσι προβάτων καὶ ἱππῶν, καὶ δὴ καὶ τοισίδ
έτι πλέω θύουσι ή τοίς ἄλλοις θεοῖς. ὁσοὺς ἂν τῶν πολεμίων ζωγρήσωσι, ἀπὸ τῶν ἑκατὸν ἄνδρῶν ἄνδρα ἕνα θύουσι τρόπῳ οὗ τῷ αὐτῷ καὶ τὰ πρόβατα, ἀλλ' ἑτεροί. ἐπεάν γὰρ οἶνον ἐπισπέφυσι κατὰ τῶν κεφαλῶν, ἀποσφαξοῦσι τοὺς ἄνθρωποις ἄνω ἐπὶ τὸν ὀγκον τῶν φυγάνων καταχέουσι τὸ αἷμα τοῦ ἄκινάκεος. ἄνω μὲν δή φορέουσι τούτο, κάτω δὲ παρὰ τὸ ἱρὸν ποιεῖσθαι τάδε. τῶν ἀποσφαγέντων ἄνδρῶν τοὺς δεξιοὺς ὄμοιος πάντας ἀποταμόντες σὺν τῇ χερσὶ 10 ἐς τὸν ἡρά ἰεῖσι, καὶ ἐπείτεν καὶ τὰ ἄλλα ἀπέρξαντες ἱρήν ἀπαλλάσσονται. χεῖρ δὲ τῇ ἀν πέσῃ κέεται, καὶ χωρὶς ὁ νεκρός. LXIII. Θυσίαι μὲν υπὲρ αὐτῶν σφί κατεστέασι, ὑστὶ δὲ οὐτοὶ οὐδὲν νομίζουσι, οὐδὲ τρέφειν ἐν τῇ χώρῃ τὸ παράπαν 15 ἐθέλουσι.

The war customs of the Skythians.
Scalping slain enemies.

LXIV. Τὰ δ' ἐς πόλεμον ἐχοντα οὐδὲ σφὶ διακέεται, ἐπεάν τὸν πρῶτον ἄνδρα καταβάλῃ ἄνὴρ Σκύθης, τοῦ αἵματος ἐμπίνει. ὁσοὺς δ' ἂν φονεύῃ ἐν τῇ μάχῃ, τούτων τὰς κεφαλὰς ἀποφέρει τῷ 20 βασιλεῖ, ἀπενείκας μὲν γὰρ κεφαλὴν τῆς ληθῆς μεταλαμβάνει, τὴν ἀν λάβωσι, μὴ ἐνείκας δὲ οὔ. ἀποδείρει δὲ αὐτὴν τρόπῳ τοιοῦτον, περιταμὸν κύκλῳ περὶ τὰ ὀτα καὶ λαβόμενος τῆς κεφαλῆς ἐκσείει, μετὰ δὲ σαρκίσας βοθοὺς πλευρὰς δέψει τῇς χερσὶ 25 ὄργασας δὲ αὐτὸ ἄτε χειρόμακτρον ἐκπηται, ἐκ δὲ τῶν χαλινῶν τοῦ ἔππο, τὸν αὐτὸς ἐλαύνει, ἐκ
τούτου ἐξάπτει καὶ ἀγάλλεται· ὅσ γὰρ ἂν πλεῖστα δέρματα χειρόμακτρα ἔχῃ, ἀνήρ ἄριστος οὗτος κεκριται. πολλοὶ δὲ αὐτῶν ἐκ τῶν ἀποδερμάτων καὶ χλαίνας ἐπένυνθαί ποιεύσι, συνράπτουντες κατὰ 5 περ βαίτας· πολλοὶ δὲ ἄνδρῶν ἔχθρῶν τὰς δεξιὰς χεῖρας νεκρῶν έἐντων ἀποδείραντες αὐτοῖσι ὄνυξι καλύπτρας τῶν φαρετρῶν ποιεύνται· δέρμα δὲ ἄνθρωπον καὶ παχὺ καὶ λαμπρὸν ἢν ἀρα, σχεδὸν δερμάτων πάντων λαμπρότατον λευκότητι. πολλοὶ 10 δὲ καὶ ὅλους ἄνδρας ἐκδείραντες καὶ διασείναντες ἔπι ξύλων ἐπ' ἵππων περιφέρουσι.

Drinking cups made of skulls.

LXV. ταύτα μὲν δὴ οὕτω σφὶ νενόμισται, αὐτὰς δὲ τὰς κεφαλὰς, οὕτι πάντων, ἀλλὰ τῶν ἐχθρίστων, ποιεύσι τάδε· ἀποπρίσσας ἐκαστὸς πάν 15 τὸ ἐνερθε τῶν ὀφρύων ἐκκαθαίρει· καὶ ἢν μὲν ἡ πένης, ὦ δὲ ἐξωθεὶν ὀμοβοήν μοῦνν περιτείνας οὕτω χράται, ἢν δὲ ἡ πλούσιος, τὴν μὲν ὀμοβοήν περιτεῖνε, ἐσωθεὶν δὲ περιχρυσώσας οὕτω χράται ποτηρίω. ποιεύσι δὲ τούτο καὶ ἐκ τῶν οἰκητῶν, ἢν 20 σφὶ διάφοροι γένωνται καὶ ἢν ἐπικρατήσῃ αὐτοῦ παρὰ τῷ βασιλεῖ. Ἑσιῶν δὲ οἱ ἐλθόντων, τῶν ἂν λόγον ποιέσθαι, τὰς κεφαλὰς ταύτας παραφέρει, καὶ ἐπιλέγει, ὡς οἱ ἐόντες οἰκήσιοι πόλεμον προσεβήκαντο καὶ σφεών αὐτὸς ἐπεκράτησε, ταύτην ἄνδραγαθήν 25 λέγουντες.

Who share in the governor's bowl of wine.

LXVI. Ἄπαξ δὲ τοῦ ἐνιαυτοῦ ἐκάστου ὁ νομ-άρχης ἐκαστὸς ἐν τῷ ἐωντοῦ νομῷ κιρνᾶ κρητῆρα
Divination in Skythia.

LXVII. Μάντιες δὲ Σκυθέων εἰσὶ πολλοὶ, οἱ μαντεύονται ράβδοισι ἵπτεινσι πολλὴσι ωδὲ ἐπεάν ἑκέλους ράβδους μεγάλους ἑνείκωνται, θέντες χαμάι ιο διεξειλίσσουσι αὐτοὺς, καὶ ἐπὶ μίαν ἐκάστην ράβδον τιθέντες ἀσπίζουσι. ἀμα τε λέγοντες τάῦτα συνειλέουσι τάς ράβδους ὅπισώ καὶ αὐτῖς κατὰ μίαν συντιθεὶσι. αὐτῇ μέν σφι ἡ μαντικὴ πατρῳίη ἐστί, οἱ δὲ Ἐνάρες οἱ ἀνδρόγυνοι τὴν Ἀφροδίτην σφι 15 λέγουσι μαντικὴν δοῦναι· φιλύρης ὃν φλοιῷ μαντεύονται· ἐπεάν τὴν φιλύρην τρίχα σχίσῃ, διαπλέκων ἐν τοῖσι δακτύλοισι τοῖσι ἑωυτοῦ καὶ διαλύων χρῆ.

Divination used during the illness of the king.

LXVIII. Ἐπεάν δὲ βασιλεὺς ὁ Σκυθέων κάμη, μεταπέμπτει τῶν μαντίων ἄνδρας τρεῖς τούς 20 εὐδοκιμέοντας μάλιστα, οἱ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσι οὗτοι ὃς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιληθίας ἱστίας ἐπιώρκηκε ὃς καὶ ὃς, λέγοντες τῶν ἀστῶν τῶν ἄν ἰ ἱλγώσι. τὰς δὲ βασιληθίας ἱστίας νόμος Σκύθησι τὰ μάλιστα 25
Execution of false diviners.

LXIX. Ἀπολλυσὶ δὴ ταῦτα αὐτοὺς τρόπῳ τουρδὲ· ἐπεάν ἀμαξαν φρυγάνων πλήσωσι καὶ ὑποζεύξωσι βοῦς, ἐμποδίσαντες τοὺς μάντιας καὶ χείρας ὁπίσω δήσαντες καὶ στομώσαντες κατεργύσσει ἑς μέσα τὰ 20 φρύγανα, ὑποπρήσαντες δὲ αὐτὰ ἀπιεῖσι φοβήσαντες τοὺς βοῦς. πολλοὶ μὲν δὴ συγκατακαλοῦνται τοῖς μάντισι βοῖς, πολλοὶ δὲ περικεκαμένοι ἀποφεύγουσι, ἐπεάν αὐτῶν ὁ ρυμὸς κατακανθῇ. κατακαλοῦσι δὲ τρόπῳ τῷ εἰρημένῳ καὶ δὶ ἄλλας αἰτίας 25 τοὺς μάντιας, ψευδομάντιας καλέοντες. τοὺς δὲ ἀν ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας λείπει, ἄλλα πάντα τὰ ἔρεσσα κτεῖνει, τὰ δὲ θῆλεα οὐκ ἀδικεῖ.
Manner of taking oaths among the Skythians.

LXX. "Ὅρκων δὲ ποιεῖται Σκύθαι ὁδε πρὸς τοὺς ἄπνοιων ταῖς κύλικαι μεγάλης κεραμίας οἶνον ἐγχέαντες αἷμα συμμίσγουσι τῶν τά ὅρκων ταμνομένων, τύφαντες ὑπέστη ἡ ἐπίταμόντες μαχαίρα σμικρὸν τοῦ σώματος καὶ ἔπειτεν ἀποβύψαντες ἐσ τῆν κύλικα ἀκινάκεα καὶ δίστος καὶ σάγαριν καὶ ἀκόντιον ἔπειν δὲ ταῦτα ποιήσωσι, κατεύχονται πολλὰ καὶ ἔπειτεν ἀποπίνουσιν αὐτοῖ τε οἱ τὸ ὅρκιον ποιεύμενοι καὶ τῶν ἐπομένων οἱ πλείστου ἄξιοι.

Burial of the kings.

LXXI. Ταφαὶ δὲ τῶν βασιλέων ἐν Γέρροισι 10 εἰς, ἐσ δ' οὐ Βορυσθένης ἐστὶ προσπλωτός. ἐνθαῦτα, ἐπεῖν σφὶ ἀποθάνη ὁ βασιλεὺς, ὄρυγμα γῆς μέγα ὥρυσσουσι πετράγωνον, ἑτοίμον δὲ τοῦτο ποιήσαντες ἀναλαμβάνουσι τὸν νεκρὸν, κατακεκηρωμένον μὲν τὸ σῶμα, τὴν δὲ νήδυν ἀνασχισθεῖσαν καὶ καθαρθεῖσαν, 15 πλέον κυτέρου κεκομμένον καὶ θυμήματος καὶ σελίνου στέρματος καὶ ἀνήσου, συνερραμμένην ὅπισώ, καὶ κομίζουσι ἐν ἀμάξῃ ἐς ἄλλο ἔθνος. οἱ δ' ἂν παραδέχονται κομισθέντα τὸν νεκρὸν, ποιεῦσι τὰ περ οἱ βασιλῆιοι Σκύθαι· τοῦ ὁτὸς ἀποτάμουνται, 20 τρίχας περικείρονται, βραχίονας περιτάμουνται, μέτωπον καὶ ρίνα καταμύσσονται, διὰ τῆς ἀριστερῆς χειρὸς δίστος διαβύνονται. ἐνθεοῦν δὲ κομίζουσι ἐν ἀμάξῃ τῶν νεκρῶν τού βασιλέως ἐς ἄλλο ἔθνος τὸν ἄρχουσι· οἱ δὲ σφὶ ἐπονταί, ἐς τοὺς πρῶτους ἡλιθοῦ. 25 ἐπειν δὲ πάντας περιέλθοσι τῶν νεκρῶν κομίζουσι, ἐν τῇ Γέρροισι ἐσχατα κατοικημέναι εἰσὶ τῶν
εθνέων, τῶν ἀρχοντι καὶ ἐν τῇ ταφήσι. καὶ ἐπείτειν, ἐπείν θέωσι τῶν νέκυν ἐν τῇ τή κήσῃ ἐπὶ στιβάδος, παραπτήζαντες αἰχμάς ἐνθεν καὶ ἐνθεν τοῦ νεκροῦ ξύλα ὑπερτείνουσι καὶ ἐπείτειν ριψὶ καταστεγάζουσι, 5 ἐν δὲ τῇ λοιπῇ ἐυρυχωρίᾳ τῆς θήκης τῶν πάλλακέων τε μίαν ἀποστόλως θάπτουσι καὶ τῶν οἰνοχόν καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον καὶ ἀγγελιφόρον καὶ ἱππούς καὶ τῶν ἀλλῶν ἀπάντων ἀπαρχὰς καὶ φίλας χρυσέας· ἀργύρῳ δὲ οὐδὲν ὑπὲρ χαλκὸς χρέονται· ταῦτα δὲ ποιήσαντες χοῦσι πάντες χῶμα μέγα, ἀμιλλεόμενοι καὶ προθυμεόμενοι ὡς μέγιστον ποιήσαι.

A year later fifty men and fifty horses are killed, impaled, and set up round the tomb.

LXXII. Ενιαυτοῦ δὲ περιφερομένου αὐτῶν ποιεῖσθι τοιόντε: λαβόντες τῶν λοιπῶν θεραπόντων 15 τοὺς ἐπιτηδεωτάτους (οὐ δὲ εἰσὶ Σκύθαι ἐγγενεῖς· οὗτοι γὰρ δὴ θεραπεῖσθι τοὺς ἀν αὐτῶς ὁ βασιλεὺς κελεύσῃ, ἀργυρώνητοι δὲ οὐκ εἰσὶ σφι θεράπουται), τούτων ὡς τῶν διηκόνων ἐπέαυ ἀποστόλοι πεντήκοντα καὶ ἱπποὺς τοὺς καλλιστεύοντας πεντήκοντα, 20 ἔξελοντες αὐτῶν τὴν κοιλίν καὶ καθήραντες ἐμπιμπλάσι ἁχύρων καὶ συρράπτουσι· ἀψίδος δὲ ἠμισὺ ἐπὶ δύο ξύλα στήσαντες ὑπτιον καὶ τὸ ἔτερον ἠμίσῃ τῆς ἀψίδος ἐπὶ ἔτερα δύο, καταπτήζαντες τρόπῳ τοιούτῳ πολλὰ ταῦτα, ἐπείτειν τῶν ἱππῶν 25 κατὰ τὰ μῆκα ξύλα παχέα διελάσαντες μέχρι τῶν τραχύλων ἀναβιβάζουσι αὐτοὺς ἐπὶ τὰς ἀψίδας· τῶν δὲ αἱ μὲν πρότεραι ἀψίδες υπέχουσι τοὺς ὁμοὺς
Funeral ceremonies of private persons.

LXXIII. Οὕτω μὲν τοὺς βασιλέας θάπτουσιν, τοὺς δὲ ἄλλους Σκύθας, ἐπεάν ἀποθάνωσιν, περιάγουσι 15 οἱ ἀγχοτάτω προσήκοντες κατὰ τοὺς φίλους ἐν ἀμάξῃς κειμένους, τῶν δὲ ἐκαστὸς ὕποδεκόμενος εὐωχεῖ τοὺς ἐπομένους, καὶ τῷ νεκρῷ πάντων παρατίθει τῶν καὶ τοῖς ἄλλοις ἡμέρας δὲ τεσσεράκοντα οὕτω οἱ ἰδίωται περιάγονται, ἔπειτεν θάπτουσιν. Θάψαντες δὲ οἱ Σκύθαι καθαίρονται τρόπῳ τοιῷδε· σμησάμενοι τὰς κεφαλὰς καὶ ἐκπλυνάμενοι ποιεῖσθαι περὶ τὸ σῶμα τὰδε· ἐπεάν ξύλα στῆσωσιν τρία ἐς ἀλληλα κεκλιμένα, περὶ ταῦτα πῖλους εἰρυνεῖς περιτείνουσιν, συμφράζαντες δὲ ὡς μάλιστα 25 λίθους ἐκ πυρὸς διαφανεῖς ἐσβάλλουσιν ἐς σκάφην κειμένην ἐν μέσῳ τῶν ξύλων τε καὶ τῶν πῖλων.
Hemp woven into cloth in Skythia.

LXXIV. "Εστι δὲ σφί καννάβις φυμένη ἐν τῇ χώρῃ, πλὴν παχύτητος καὶ μεγάθεος τῷ λίνῳ ἐμφερεστάτη. ταύτῃ δὲ πολλῷ ὑπερφέρει ἡ κάνναβις. αὕτη καὶ αὐτομάτη καὶ σπειρομένη φύεται, 5 καὶ ἐξ αὐτῆς Θρήικες μὲν καὶ εἶματα ποιεῖνται τοῖς λυνόσι ὁμοίοτατα. οὖδ' ἂν, ὅστις μὴ κάρτα τρίβων εἶ ἄυτῆς, διαγνοί, λίνου ἢ καννάβιός ἐστι· ὥς δὲ μὴ εἰδι̇κὰ κω τὴν καννὰβιδα, λίνου δοκήσει εἶναι τὸ εἶμα.

Purification by burning hemp.

10 LXXV. Ταύτης ἄν οἱ Σκύθαι τῆς καννάβιος τὸ σπέρμα ἐπεάν λάβωσι, ὑποδύνουσι ὑπὸ τοὺς πύλους, καὶ ἐπειτεν ἐπιβάλλουσι τὸ σπέρμα ἐπὶ τοὺς διαφανεῖς λίθους τῷ πυρλ. τὸ δὲ θυμίαται ἐπιβαλλόμενοι καὶ ἀτμίδα παρέχεται τοσαύτην, 15 ὡστε Ἑλληνικὴ οὐδεμία ἂν μῖν πυρῆ λατοκρατήσειε. οἱ δὲ Σκύθαι ἀγάμενοι τῇ πυρή ὀρύνονται· τοῦτῳ σφι ἀντὶ λουτρὸν ἐστί· οὐ γὰρ δὴ λοῦνται ὑδατὶ τὸ παράπαν τὸ σῶμα· αἱ δὲ γυναίκες αὐτῶν ὕδωρ παραχέουσαι κατασώκουσι περὶ λίθου τρηχῦν τῆς 20 κυπαρίσσου καὶ κέδρου καὶ λιβάνου ξύλου, καὶ ἐπειτεν τὸ κατασωχόμενον τοῦτο παχὺ ἐὼν κατα- πλάσσονται πᾶν τὸ σῶμα καὶ τὸ πρόσωπον· καὶ ἀμα μὲν εὐωδὴ ςφέας ἀπὸ τοῦτον ἱσχει, ἀμα δὲ ἀπαιρέουσαι τῇ δευτέρῃ ἠμέρῃ τὴν καταπλαστῶν 25 γίνονται καθαραί καὶ λαμπραί.
The dislike of the Skythians for all things foreign illustrated by the killing of Anacharsis the traveller.

LXXVI. Ξεινικοίσι δὲ νομαίοισι καὶ οὕτωι αἰνῶς χράσθαι φεύγουσι, μή τί γε ὃν ἄλλων, Ἀλληνικοίσι δὲ καὶ ἥκιστα, ὡς διέδεξαν Ἀναχάρσι τε καὶ δεύτερα αὐτῶς Σκύλης. τούτο μὲν γὰρ Ἀνάχαρσις ἐπεί τε γῆν πολλὴν θεωρήσας καὶ ἄπο-5 δεξάμενος κατ’ αὐτὴν σοφίτα πολλὴν ἐκομίζετο ἐς ἤθεα τὰ Σκυθεῶν, πλῶν δὲ δὲ Ἕλλησπόντου προσίσχει ἐς Κυζικοῦ, καὶ εὑρε γὰρ τῇ μητρὶ τῶν θεῶν ἀνάγοντας τοὺς Κυζικηνοὺς ὅρτῃν κάρτα μεγαλοπρεπέως, εὐξάτο τῇ μητρὶ ὁ Ἀνάχαρσις, ἦν σῶς 10 καὶ ύγιῆς ἀπονοστήσῃ ὡς ἐωτοῦ, θύσειν τε κατὰ ταύτα κατὰ ὧρα τοὺς Κυζικηνοὺς ποιεῶντας καὶ παννυχίδα στήσειν. ὃς δὲ ἀπίκετο ἐς τὴν Σκυθικὴν, καταδύσε τῆς καλεομένην Ὁλαιν (ἡ δ’ ἐστὶ μὲν παρὰ τὸν Ἀχιλλῆιον δρόμον, τυγχάνει δὲ πᾶσα 15 ἕούσα δευτέρων παντοίων πλέη), ἐς ταύτην δὴ καταδύν ὁ Ἀνάχαρσις τὴν ὅρτῃν πᾶσαν ἐπετέλεε τῇ θεῷ, τύμπανόν τε ἔχον καὶ ἐκδησάμενος ἀγάλματα. καὶ τῶν τις Σκυθεῶν καταφρασθεῖς αὐτὸν ταύτα ποιεῶντα ἔσήμην ὑπὸ βασιλεῖ Σαυλίῳ. ὁ 20 δὲ καὶ αὐτὸς ἀπικόμενος ὡς εἴδε τὸν Ἀνάχαρσιν ποιεῶντα ταύτα, τοξεύσας αὐτὸν ἄπεκτεινε. καὶ νῦν ἄν τις εἰρήται περὶ Ἀναχάρσιος, οὐ γαςί μὲν Σκύθαι γυνώσκειν, διὰ τοῦτο, ὃτι ἐξεδήμησέ τε ἐς τὴν Ἐλλάδα καὶ ἦν καὶ ἥκινοι ἐθελει διεχρήσατο. ὃς δ’ 25 ἔγω ἄκουσα Τίμνεω τοῦ Ἀριαπέθεεος ἐπιτρόπου, εἶναι αὐτὸν Ἰδανθύρον τοῦ Σκυθεῶν βασιλέος
πάτρων, παῖδα δὲ εἶναι Γνοὺρον τοῦ Λύκου τοῦ Σπαργαπείθεος. εἰ ὦν ταύτης ἢν τῆς οἰκίας ὁ Ἀνάχαρσις, ὡστὸ ὑπὸ τοῦ ἀδελφεοῦ ἀποθανὼν Ἰδάνθυρσος γὰρ ἢν παῖς Σαυλίου, Σαύλιος δὲ ἢν ὁ 5 ἀποκτείνας Ἀνάχαρσιν.

Another account of Anacharsis.

LXXVII. Καίτοι τινὰ ἦδη ἦκονσα λόγου ἄλλον ὑπὸ Πελοποννησίων λεγόμενον, ὥς ὑπὸ τοῦ Σκυθέων βασιλέως Ἀνάχαρσις ἀποπεμφθεὶς τῆς Ἑλλάδος μαθητὴς γένοιτο, ὁπίσω τε ἀπονοστήσας φαίν πρὸς 10 τὸν ἀποπέμψαντα Ἑλληνας πάντας ἀσχόλους εἶναι ἐς πᾶσαν σοφίαν πλὴν Δακεδαμονίων, τούτους δὲ εἶναι μούνουσι σωφρόνως δούναι τε καὶ δεξασθαί λόγον. ἀλλ' οὕτος μὲν ὁ λόγος ἄλλως πέπαινται ὑπ' αὐτῶν Ἑλλήνων, ὁ δὲ ὅν ἀνήρ, οὕσπερ πρότερον 15 εἰρέθη, διεφθάρη. οὕτος μὲν νῦν οὕτω δὴ τι ἐπρηξὲ διὰ ξεινικὰ τε νόμαι καὶ Ἑλληνικὰς ὁμιλίας.

King Skyles also adopted Greek customs.

LXXVIII. Πολλοὶσι δὲ κάρτα ἔτεσὶ ύστερον Σκύλης ὁ Ἀριαπείθεος ἔπαθε παραπλήσια τούτῳ. Ἀριαπείθει γὰρ τῷ Σκυθέων βασιλείῳ γίνεται μετ' 20 ἄλλων παίδων Σκύλης, ἐξ Ἰστρινής δὲ γυναικὸς οὗτος γίνεται καὶ οὐδαμῶς ἑγχωρίης, τὸν ἡ μήτηρ αὐτὴ γῆλοσάν τε Ἑλλάδα καὶ γράμματα ἑδίδαξε. μετὰ δὲ χρόνῳ ύστερον Ἀριαπείθης μὲν τελευτά τὸν ὑπὸ Σπαργαπείθεος τοῦ Ἀγαθύρσων βασιλεός, 25 Σκύλης δὲ τὴν τε βασιληγῆν παρέλαβε καὶ τὴν
γυναῖκα τοῦ πατρὸς, τῇ οὐνομα ἦν 'Οποίη. ἦν δὲ αὐτῇ ἦ 'Οποίη ἀστή, ἔξ ἦς ἦν Ὁρικος Ἀριστείδει παῖς. βασιλεύων δὲ Σκυθέων ὁ Σκύλης διαίτη σύνωμος ἤρέσκετο Σκυθική, ἀλλὰ πολλῶν πρὸς τὰ 'Ελληνικὰ μᾶλλον τετραμμένος ἦν ἀπὸ παιδεύσιος 5 τῆς ἐπεπαιδεύτου, ἐποίει το τοιοῦτο· εὔτε ἀγάγοι τὴν στρατηγὸν τὴν Σκυθέων ἐς τὸ Βορυσθενεῖτέων ἀστιν (οἱ δὲ Βορυσθενεῖται ἦντο λέγουσι σφέασ αὐτοῦς εἶναι Μιλησίους), ἐς τούτους ὦκως ἔλθοι ὁ Σκύλης, τὴν μὲν στρατιῶν καταλίπεσκε ἐν τῷ προαστείῳ, 10 αὐτὸς δὲ ὦκως ἔλθοι ἐς τῷ τεῖχῳ καὶ τὰς πύλαις ἐγκλησείε, τὴν στολὴν ἀποθέμενος τὴν Σκυθικὴν λάβεσκε ἀν 'Ελληνίδα ἐσθήτα, ἔχων δ' ἀν ταύτην ἡγόραζε οὔτε δορυφόρων ἐπομένων οὔτε ἄλλου οὐδενός (τὰς δὲ πύλαις ἐφύλασσον, μὴ τῖς μὲν 15 Σκυθέων ἵδοι ἔχοντα ταύτην τὴν στολὴν), καὶ τἀλλα ἐχράτο διαίτῃ 'Ελληνική, καὶ θεοῦ ἱρὰ ἐποίεε κατὰ νόμους τοὺς 'Ελλήνων. ὅτε δὲ διατρίψει μὴν ἡ πλέον τούτου, ἀπαλλάσσετο ἐνδύς τὴν Σκυθικὴν στολὴν. ταῦτα ποιεῖσκε πολλάκις καὶ οἰκία το 20 ἑδείματο ἐν Βορυσθενεῖ καὶ γυναίκα ἐγήμε ἐς αὐτά ἐπιχωρίην.

Skyles initiated in Bacchic mysteries.

LXXIX. Ἐπεὶ τε δὲ ἐδεέ οἱ κακῶς γενέσθαι, ἐγένετο ἀπὸ προφάσιος τοιῆστε· ἐπεθύμησε Διονύσῳ Βακχείῳ τελεσθήναι· μέλλοντι δὲ οἱ ἐς χείρας 25 ἄγεσθαι τὴν τελετὴν ἐγένετο φάσμα μέγιστον. ἦν οἱ ἐν Βορυσθενεῖτέων τῇ πόλις οἰκίας μεγάλης καὶ πολυτελέος περιβολῆ, τῆς καὶ ὀλίγον τι πρότερον
τούτων μνήμην εἰχον, τὴν περὶ λευκοῦ λίθου σφίγγες τε καὶ γρύπες ἔστασαν· ἐς ταύτην ὁ θεὸς ἐνέσκηψε βέλος. καὶ ἡ μὲν κατεκάθη πᾶσα, Σκύλης δὲ σκέντι οὐδὲν τούτων εἶνεκεν ἔσσον ἔπετέλεσε τὴν τελετήν. 

5 Σκύθαι δὲ τοῦ βακχεῦειν πέρι Ἐλλησι συνείδιξον· οὐ γάρ φασιν οἰκὸς εἶναι θεῶν ἐξευρήσκειν τούτων, ὡστὶς μαίνεσθαι εὐναγεί ἀνθρώπων. ἐπεὶ τε δὲ ἐτελέσθη τῷ Βακχείῳ ὁ Σκύλης, διεπρῆστευσε τῶν τις Βορυσθενεῖτέων πρὸς τοὺς Σκύθας λέγων· Ἡμῖν γὰρ καταγελάτε, ὁ Σκύθαι, ὃτι βακχεῦομεν καὶ ἡμέας ὁ θεὸς λαμβάνει· νῦν οὖτος ὁ δαίμων καὶ τὸν ύμέτερον βασιλέα λελάβηκε, καὶ βακχεῦει καὶ ὑπὸ τοῦ θεοῦ μαίνεται. εἰ δὲ μοι ἀπιστεῖτε, ἔπεσθε, καὶ ἴμιν ἐγώ δέξων. Εἴποντο τῶν Σκυθέων οἱ προε-15 στεῶτες, καὶ αὐτοῖς ἀναγαγὼν ὁ Βορυσθενεῖτης λάθρη ἐπὶ πύργον κάτισε. ἐπεὶ τε δὲ παρῆκε σὺν τῷ θιάσῳ ὁ Σκύλης καὶ εἰδόν μιν βακχεῦοντα οἱ Σκύθαι, κάρτα συμφορὴν μεγάλην ἐποιήσαντο, ἐξελθόντες δὲ ἐσῆμαινόν πάση τῇ στρατίᾳ τὰ ἱδοιεν.

Death of Skyles.

20 ΛΧΧΧ. Ὅνσ δὲ μετὰ ταύτα ἐξήλαυνε ὁ Σκύλης ἐς ἡθεα τὰ ἐωντοῦ, οἱ Σκύθαι προστησάμενοι τὸν ἀδελφέδων αὐτοῦ Ὁκταμασάδην, γεγονότα έκ τῆς Τήρεω θυγατρός, ἐπανιστέατο τῷ Σκύλη. ὁ δὲ μαθὼν τὸ γυνόμενον ἐπʼ ἐωντῷ καὶ τὴν αὐτὶν, δι’25 ἦν ἑποιεότα, καταφεύγει ἐς τὴν Ὀρηϊκην. πυθόμενος δὲ ὁ Ὁκταμασάδης ταύτα ἐστρατεύετο ἐπὶ τὴν Ὀρηϊκην· ἐπεὶ τε δὲ ἐπὶ τῷ Ἰστρῳ ἐγένετο, ἡμτίασαν μιν οἱ Ὀρηϊκες, μελλόντων δὲ αὐτῶν συνάψειν
επεμψε Σιτάλκης παρὰ τὸν Ὄκταμασάδην λέγων τοιάδε. Τι δεὶ ἡμέας ἄλληλων πειρηθῆναι; εἰς μὲν μὲν τῆς ἀδελφείας παῖς, ἔχεις δὲ μὲν ἀδελφοῦ. σὺ τ’ ἐμοὶ ἀπόδος τοῦτον, καὶ ἔγω σοί τοῦ σοῦ Σκύλην παραδίδωμι. στρατηγῷ δὲ μήτε σὺ κινδυνεύῃς μήτ’ ἔγω. Ταύτα οἱ πέμψας ὁ Σιτάλκης ἐπεκηρυκεύετο· ἦν γὰρ παρὰ τῷ Ὄκταμασάδη ἀδελφοῦ Σιτάλκεω πεφευγὼς [τοῦτον]. ὁ δὲ Ὅκταμασάδης καταινέει ταύτα, ἐκδοὺς δὲ τὸν ἐωτοῦ μήτρωα Σιτάλκην ἔλαβε τὸν ἀδελφοῦν Σκύλην. καὶ Σιτάλκης μὲν παρὰ-ὶο λαβὼν τὸν ἀδελφὸν ἀπήγετο, Σκύλεω δὲ Ὅκταμασάδης αὐτοῦ ταύτη ἀπέταμε τὴν κεφαλὴν. οὕτω μὲν περιστέλλουσι τὰ σφέτερα νόμαια Σκύθαι, τοῖς δὲ παρακτωμένουις ξεινικοὺς νόμους τοιαῦτα ἐπιτίμηα διδοῦσι.

A census of the Skythians by arrowheads.

LXXXI. Πλήθος δὲ τὸ Σκυθέων οὐκ οἶδος τε ἐγενόμην ἀτρεκέως πυθέσθαι, ἀλλὰ διαφόρους λόγους περὶ τοῦ ἀριθμοῦ ἦκουν· καὶ γὰρ κάρτα πολλοὺς εἶναι σφέας καὶ ὀλίγους ὅσ Σκύθας εἶναι. τοσὸνδε μέντοι ἀπέφαινον μοι ἐς ὅψιν· ἔστι μεταξὺ Βορυ-20 σθενεός τε ποταμοῦ καὶ ὁ Τπάνιος χῶρος, οὗνομα δὲ οὐ̂ ἔστι Εἰσαμπαῖος, τοῦ καὶ ὀλίγου τι πρότερον τοῦτων μνήμην εἴχον, φάμενος ἐν αὐτῷ κρήνην ὑδατος πικροῦ εἶναι, ἀπ’ ἴδιο τὸ ύδωρ ἀπορρέουν τὸν Ὅπανιν ἀποτοῦν ποιέειν. ἐν τούτῳ τῷ χῶρῳ κέεσαι 25 χαλκῆιον, μεγάθει καὶ ἐξαπλήσσιον τοῦ ἐπὶ στοματὶ τοῦ Πόντου κρητῆρος, τοῦ Παυσανίας ὁ Κλεομβρότου ἀνέθηκε. ὃς δὲ μὴ εἰδέ κω τοῦτον, ὅδε δηλώσω.
The rivers and steppes the principal features of Skythia.

LXXXII. Θωμυάσια δὲ ἡ χώρη αὕτη οὐκ ἔχει, 15 χωρίς ἡ ὅτι ποταμοὺς τε πολλὰς μεγίστους καὶ ἀριθμῶν πλείστους. τὸ δὲ ἀποθωμυᾶσαι ἄξιοι καὶ πάρεξ τῶν ποταμῶν καὶ τοῦ μεγάθεος τοῦ πεδίου παρέχεται, εἰρήσεται. ἢχος Ὁρακλέος φαινομένοις ἐν πέτρῃ ἔνεον, τὸ οίκε μὲν βήματι ἀνδρὸς, ἐστὶ δὲ τὸ 20 μέγαθος δίπηχυ, παρὰ τὸν Τύρνην ποταμόν. τούτῳ μὲν νυν τοιοῦτο ἐστι, ἀναβήσομαι δὲ ἐς τὸν κατʼ ἄρχας ἡ Ἵη ἀβών λόγον.

Preparations of Darius for the invasion of Skythia, about B.C. 516—515.

LXXXIII. Παρασκευαζομένου Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας καὶ ἐπιπέμποντος ἀγγέλους ἐπιτα-
The sons of Oiobazus put to death for their father's disloyalty.

LXXXIV. 'Ενθαύτα τῶν Περσέων Οἰόβαζος ἐδείηθη Δαρείου τριῶν έόντων οἱ παίδων καὶ πάντων ιο στρατευμένων ἦνα αὐτῷ καταλείψηναι. ὁ δὲ οἱ ἔφη ὡς φίλω έόντι καὶ μετρίων δεομένω πάντας τοὺς παίδας καταλείψειν. ὁ μὲν δὴ Οἰόβαζος περιχαρῆς ἦν, ἐλπίζων τοὺς νίεας στρατηγῆς ἀπολελύσθαι, ὁ δὲ ἐκελεύσε τοὺς ἐπὶ τούτων ἐπεστεώτας ἀποκτεῖναι 15 πάντας τοὺς Οἰοβάζου παίδας. καὶ οὕτω μὲν ἀποσφαγέντες αὐτοῦ ταὐτῇ ἐλείποντο.

Darius arrives at Chalkedon on the Bosphorus. Measurements of the Euxine, Bosphorus, Propontis, and Hellespont.

LXXXV. Δαρείος δὲ ἐπεί τε πορευόμενος ἐκ Σοῦσων ἀπίκετο τῆς Καλχηδονίης ἐπὶ τοῦ Βόσπορον, ἦνα ἐξευκτὸ ἡ γέφυρα, ἐνθεύτευ ἐσβᾶς ἐς νέα ἔπλεε 20 ἐπὶ τὰς Κυναέας καλεμένας, τὰς πρότερον πλαγκτὰς "Ελληνές φασὶ εἶναι, ἐξόμενος δὲ ἐπὶ τῷ ἱρῷ ἐθνεῖτο

H. IV.
The methods of taking these measurements.

15 LXXXVI. Μεμέτρηται δὲ ταῦτα ὅδε· νηὸς ἐπίπαν μάλιστα κη κατανύει ἐν μακρημερίᾳ ὅργυίᾳ ἐπτακισμυρίᾳ, νυκτὸς δὲ ἑξακισμυρίᾳ. ἥδη ὁν ἐς μὲν Φάσιν ἀπὸ τοῦ στόματος (τοῦτο γὰρ ἔστι τοῦ Πόντου μακρότατον) ἤμερέων ἐννέα πλοῖος ἐστὶ καὶ 20 νυκτῶν ὡκτῶ· αὐταὶ ἐνυδὲκα μυριάδες καὶ ἕκατον ὅργυιέων γίνονται, ἐκ δὲ τῶν ὅργυιῶν τούτων στάδιοι ἐκατόν καὶ χίλιοι καὶ μύριοι εἰσὶ. ἐς δὲ Θεμισκύρῃν τῆν ἐπὶ Θερμώδουτι ποταμῷ ἐκ τῆς Σινδικῆς (κατὰ τοῦτο γὰρ ἔστι τοῦ Πόντου εὐρύ-25 τατον) τριῶν τε ἤμερέων καὶ δύο νυκτῶν πλοῖος· αὐταὶ δὲ τρεῖς μυριάδες καὶ τριήκοντα ὅργυιέων γίνονται, στάδιοι δὲ τριήκοσιοι καὶ τρισχίλιοι. Ὁ μὲν νυν Πόντος οὕτος καὶ Βόσπορός τε καὶ Ἐλλήσ-
The marble pillars of Darius recording the tribes which composed his army.

LXXXVII. 'O dè Δαρείος ὡς ἐθηῆσατο τὸν Πόντον, ἔπλεε ὀπίσω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλῆς Σάμιος· θησάμενος δὲ καὶ τὸν Βόσπορον στήλας ἐστήσε δύο ἐπ’ αὐτῷ λίθου λευκοῦ, ἐνταμῶν γράμματα ἐς μὲν τὴν Ἀσσύρια, ἐς 10 δὲ τὴν Ἑλληνικὰ, ἐθνεα πάντα, ὡσα περ ἤγη· ἡγε δὲ πάντα, τῶν ἤχει· τούτων μυριάδες ἐξηριθμηθησαν χωρίς τοῦ ναυτικοῦ ἐβδομήκοντα σὺν ἰππεύσι, νέες δὲ ἐξακόσιαι συνελέχθησαν. τῇσι μὲν νυν στήλησι ταύτης Βυζάντιωι, κομίσαντες ἐς τὴν πόλιν, ὑστερον 15 τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὀρθωσίης Ἀρτέμιδος, χωρίς ἐνὸς λίθου (οὕτος δὲ κατελείφθη παρὰ τοῦ Διονύσου τὸν νηὸν ἐν Βυζαντίῳ γραμμάτων Ἀσσυρίων πλέος), τοῦ δὲ Βοσπόρου ὁ χωρός, τὸν ἐξευξε βασιλεὺς Δαρείος, ώς ἐμοὶ δοκεῖν συμ-20 βαλλομένῳ, μέσον ἐστὶ Βυζαντίον τε καὶ τοῦ ἐπὶ στόματι ἱροῦ.

Picture of the bridge across the Bosphorus constructed by the Samian architect Mandrokles.

LXXXVIII. Δαρείος δὲ μετὰ ταύτα ἥσθεις τῇ σχεδίᾳ τῶν ἀρχιτέκτων αὐτῆς Μανδροκλέα τὸν
Σάμιων ἑδωρήσατο πᾶσι δέκα. ἀπ’ ὄν δὴ Μανδροκλέης ἀπαρχὴν, ξύλα γραψάμενοι πᾶσαι τὴν ξεύξιν τοῦ Βοσπόρου καὶ βασιλέα τε Δαρείον ἐν προεδρίᾳ κατίμενον καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, 5 ταῦτα γραψάμενος ἀνέθηκε ἐς τὸ Ἡραῖον, ἐπι- γράψας τάδε·

Βόσπορον ἵχθυόντα γεφυρώσας ἀνέθηκε
Μανδροκλέης ὁ Ηρης μνημόσυνον σχεδίς,
Αὐτῷ μὲν στέφανον περιθεῖς, Σαμίωσι δὲ κύδος,
10 . Δαρείον βασιλέος ἐκτελέσας κατὰ νῦν.

ταῦτα μὲν νυν τοῦ ξεύξαντος τὴν γεφυραν μνημό-

συνα ἐγένετο.

Darius crosses the Bosphorus, while his fleet sails up the
Danube, and advances through Thrace to the river
Tearus (Teare).

LXXXIX. Δαρείος δὲ δωρησάμενος Μανδρο-
15 κλέα διέβαινε ἐς τὴν Εὐρώπην, τοῖς Ἰωσί παραγ-
γείλας πλέειν ἐς τὸν Πόντον μέχρι Ἰστροῦ ποταμοῦ,
ἐπεὶ δὲ ἀπίκωνται ἐς τὸν Ἰστροῦ, ἐνθαῦτα αὐτοῦ
περιμένειν, ξενυγνύτας τὸν ποταμὸν. τὸ γὰρ δὴ
ναυτικὸν ἥγον Ἰωνές τε καὶ Αἰολέες καὶ Ἐλλησ-
πόντιοι. ὃ μὲν δὴ ναυτικὸς στρατὸς τὰς Κυανέας
20 διεκπλώσας ἔπλεε ἵθ᾽ ὁ Ιστροῦ, ἀναπλώσας δὲ
ἀνὰ τοῦ ποταμοῦ δυόν ἡμερέων πλόον ἀπὸ θαλάσσης
τοῦ ποταμοῦ τοῦ αὐξένα, ἐκ τοῦ σχίζεται τὰ στὸ-
ματα τοῦ Ἰστροῦ, ἐξεύγυνε. Δαρείος δὲ ὃς διέβη
τὸν Βόσπορον κατὰ τὴν σχεδίην, ἐπορεύετο διὰ τῆς
25 Θρηκῆς, ἀπικόμενος δὲ ἐπὶ Τεάρου ποταμοῦ τὰς
πηγὰς ἑσπρατοπεδεύσατο ἡμέρας τρεῖς.
The healing virtues of the Tearus, commemorated by a pillar set up by Darius.

XC. Ο δὲ Τέαρος λέγεται ύπο τῶν περιοίκων εἶναι ποταμῶν ἄριστος τά τε ἄλλα ἐς ἀκεσιων φέροντα, καὶ δὴ καὶ ἀνδράσι καὶ ὑποσει ψωρην ἀκέσασθαι. εἰσὶ δὲ αὐτοῦ αἱ πηγαὶ δυῶν δέουσαι τεσσεράκοντα, ἐκ πέτρης τῆς αὐτῆς ῥέουσαι· καὶ 5 αἱ μὲν αὐτέων εἰσὶ ψυχραί, αἱ δὲ θερμαί. ὁδὸς δ' ἐπ' αὐτάς ἔστι ίση ἐξ Ἡραίου τε πόλιος τῆς παρὰ Περίνθῳ καὶ ἐξ Ἀπολλωνίης τῆς ἐν τῷ Ἐὐξείνῳ πόντῳ, δυῶν ἡμερέων ἐκατέρη. ἐκδιδοὶ δὲ ὁ Τέαρος οὕτως ἐς τὸν Κοντάδεστον ποταμῶν, ὁ δὲ Κοντά- 10 δεστος ἐς τὸν Ἀγριάνην, ὁ δὲ Ἀγριάνης ἐς τὸν Ἐβρον, ὁ δὲ ἐς θάλασσαν τῆν παρ' Λίμνω πόλι. ΧΣΙ. Ἔπι τοῦτον ὅν τὸν ποταμὸν ἀπικόμενον Δαρείδος ὡς ἑστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας 15 λέγοντα τάδε· Τεάρου ποταμοῦ κεφαλαὶ ὑδῷ ἀρι- στόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν καὶ ἔπι αὐτὰς ἀπίκετο ἐλαύνων ἐπὶ Σκύθας στρατὸν ἀνήρ ἀριστός τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρείος ὁ Ὁστάσπεος, Περσέων τε καὶ πάσης τῆς 20 ἥπειρον βασιλεύς. ταῦτα δὴ ἐνθαῦτα ἐγράφη.

The march to the river Artiskos and the conquest of the Getae and other Thracian tribes.

XCII. Δαρείος δὲ ἐνθεύτεν ὀρμηθεὶς ἀπίκετο ἐς ἄλλον ποταμὸν, τῷ οὖνομα Ἀρτισκός ἐστι, ὅς διὰ Ὄδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμὸν
The belief of the Getae in immortality and their method of communicating with their God Zalmoxis.

XCIV. Ἀθανατίζουσι δὲ τόνδε τὸν τρόπον. 15 οὔτε ἀποθνήσκειν ἔσωτος νομίζουσι, ἱέναι τε τὸν ἀπολλύμενον παρὰ Ζάλμοξιν δαίμονα. οἱ δὲ αὐτῶν τὸν αὐτὸν τοῦτον νομίζουσι Γεβελέιξιν. διὰ πεντετρίδος δὲ τὸν πάλῳ λαχόντα αἰεί σφέων αὐτῶν ἀποπέμπουσι ἀγγελον παρὰ τὸν Ζάλμοξιν, ἐντελλόμενοι τῶν ἀν ἐκάστοτε δέωνται. πέμπουσι δὲ φηδοί, οἱ μὲν αὐτῶν ταχθέντες ἀκόντια τρία ἔχουσι, ἄλλοι δὲ διαλαβόντες τοῦ ἀποπεμπμενοῦν παρὰ τὸν Ζάλμοξιν τὰς χεῖρας καὶ τοὺς πόδας, ἀνακινήσαντες αὐτῶν μετέωρον βιπτέουσι ἐς τὰς λόγχας. ἦν μὲν δὴ 25 ἀποθάνῃ ἀναπαρεῖς, τοῖσι δὲ ὀλεως ὁ θεὸς δοκεῖ εἶναι· ἦν δὲ μὴ ἀποθάνῃ, αἰτιῶνται αὐτὸν τὸν ἀγγελον, φάμενοι μιν ἀνδρα κακὸν εἶναι, αἰτησα-
The legend of Zalmoxis and his underground chamber.

ΧCV. Ὡς δὲ ἐγὼ πυθάνομαι τῶν τῶν Ἑλλήσ-ποντῶν οἰκεύτων Ἑλλήνων καὶ Πόντου, τῶν Ζάλ-μοξιν τοῦτον ἐόντα ἀνθρωπὸν δουλεύσαι ἐν Σάμῳ, δουλεύσαι δὲ Πυθαγόρη τῷ Μνησάρχῳ. ἐνθεύτευν δὲ αὐτὸν γενόμενον ἐλεύθερον χρήματα κτήσασθαι 10 συχνά, κτησάμενον δὲ ἀπελθεῖν ἐς τὴν ἐσωτερικήν ἀτε δὲ κακοβίων τε ἐόντων τῶν Ὀρηίκων καὶ ὑπαφρονε-στέρων τῶν Ζάλμοξιν τοῦτον ἐπιστάμενον διαιτάν τε Ἰάνδα καὶ ἰθεα βαθύτερα ἢ κατὰ Ὀρηίκας, οἷα Ἔλληςί τε ὀμιλήσαντα καὶ Ἑλλήνων οὐ τῷ ἄσθενε-15 στάτῳ σοφιστῆ Πυθαγόρη, κατασκευάσασθαι ἀν-δρεῶν, ἐς τὸν παινοκεύσαντα τῶν ἀστῶν τῶν πρῶτος καὶ εὐσχέοντα ἀναδίδασκευ, ὡς οὔτε αὐτὸς οὔτε οἱ συμπόται αὐτοῦ οὔτε οἱ ἐκ τοῦτος ἀιεί γνώ-μενοι ἀποθανέονται, ἀλλ’ ἰένουσι ἐς χῶρον τοῦτον, 20 ῥα αἱεὶ περιεύοντες ἑξουσί τὰ πάντα ἁγαθά. ἐν ὧν δὲ ἐποίεε τὰ καταλεχθέντα καὶ ἐλεγε ταῦτα, ἐν τούτῳ κατάγαινον οἰκημα ἐποίεστο. ὡς δὲ οἱ παντελέως εἴχῃ τὸ οἰκήμα, ἐκ μὲν τῶν Ὀρηίκων ἡφαίσθη, καταβὰς δὲ κάτω ἐς τὸ κατάγαινον οἰκήμα διαιτάτο ἐπ’ ἔτει 25 τρία. οἱ δὲ μὲν ἐποίθεον τε καὶ ἐπένθεον ὡς τεθνεώτα-τετάρτῳ δὲ ἐτεὶ ἐφάνη τοῖς Ὀρηίξι, καὶ οὕτω πιθανό σφι ἐγένετο τὰ ἐλεγε ὁ Ζάλμοξις. ταῦτα
Darius crosses the Danube by the bridge constructed by his navy. Shall the bridge be broken down behind him? Coes of Mytilene advises against it.

XCVII. Dareios δὲ ὃς ἀπίκετο καὶ ὁ πεζὸς ἀμ' 10 αὐτῷ στρατὸς ἐπὶ τὸν 'Ιστρον, ἑνθαύτα διαβάντων πάντων Δαρείου ἐκέλευσε τοὺς 'Ιωνας τὴν σχεδίαν λύσαντας ἔπεσθαι κατ' ἕπειρον ἐωυτῷ καὶ τὸν ἐκ τῶν νεῶν στρατὸν. μελλόντων δὲ τῶν 'Ιώνων λυέων καὶ ποιεῖν τὰ κελευόμενα Κώης ὁ Ἐρξάνδρου 15 στρατηγὸς ἐὼν Μυτιληναῖον ἔλεξε Δαρείῳ τάδε, πυθόμενος πρότερον, εἰ οἱ φίλοι εἰπὶ γνώμην ἀποδε- κεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι. Ὡ βασιλεὺ, ἐπὶ γῆν γὰρ μέλλεις στρατεύεσθαι, τῆς οὗτε ἀρηρομένου φανήσεται οὐδὲν οὗτε πόλις οἰκεο- 20 μένη, σὺ νυν γέφυραν ταύτην ἐα κατὰ χώρην ἐστάναι, φυλάκους αὐτῆς λιπὼν τοῦτος, οἱ περ μιν ἔξευξαν. καὶ ἦν τε κατὰ νόον πρίξῳμεν εὑρόντες Σκύθας, ἐστὶ ἀποδόσις ἡμῖν, ἦν τε καὶ μὴ σφαζας εὐρείν δυνόμεθα, ἢ γε ἀποδόσις ἡμῖν ἀσφαλής· οὗ γὰρ 25 ἐδεισά κω, μὴ ἐσσωθέωμεν ὑπὸ Σκυθέων μάχη, ἀλλὰ μᾶλλον μὴ οὐ δυνάμενοι σφαζας εὐρείν πάθωμεν τι
Darius orders the Ionians to maintain the bridge for sixty days.

XCVIII. Ταύτα εἴπας καὶ ἀπάψας ἄμματα ἐξήκοντα ἐν ἰμάντι, καλέσας ἐς λόγους τοὺς Ἰώνων ἐοι τυράννους ἔλεγε τάδε: Ἄνδρες Ἰωνεῖς, ἢ μὲν πρότερον γνώμη ἀποδεχθέσα ἐς τὴν γέφυραν μετείσθω μοι, ἔχοντες δὲ τῶν ἰμάντα τόνδε ποιέετε τάδε· ἐπεάν μὲ ὦπητε τάχιστα πορεύομεν έπὶ Σκύθας, ἀπὸ τούτου ἄρξάμενοι τοῦ χρόνου λύετε ἄμμα ἐν ἐκάστης 15 ἡμέρης· ἢν δὲ ἐν τούτῳ τῷ χρόνῳ μὴ παρέω, ἀλλὰ διεξέλθωσι ύμῖν αἱ ἡμέραι τῶν ἄμματῶν, ἀποπλέετε ἐς τὴν ύμετέρην αὐτῶν. μέχρι δὲ τούτου, ἐπεί τε οὕτω μετέδοξε, φυλάσσετε τὴν σχεδίην, πᾶσαν προθυμίαν σωτηρίας τε καὶ φυλακῆς παρεχόμενοι. ταύτα 20 δὲ ποιεύ̃ντες ἐμοὶ μεγάλως χαριέσθηκε. Δαρείος μὲν ταύτα εἴπας ἐς τὸ πρόσω ἡπείγητο.

The country from the Danube to the Tauric Chersonese (Crimea).

XCIX. Τῆς δὲ Σκυθικῆς γῆς ἡ Θρη̃κη τὸ ἐς θάλασσαν πρόκειται. κόλπον δὲ ἀγορένου τῆς γῆς
ταύτης ἢ Σκυθική τε ἐκδέκεται καὶ ὁ Ἰστρος ἐκδίδοι ἐς αὐτὴν, πρὸς εὐρον ἀνεμον τὸ στόμα τετραμμένον. τὸ δὲ ἀπὸ Ἰστρον ἔρχομαι σημανέων τὸ πρὸς θάλασσαν αὐτῆς τῆς Σκυθικῆς χώρης ἐς μέτρησιν. 5 ἀπὸ Ἰστρον αὐτὴ ἦδη ἄρχαι Ἐλιπθική ἐστι, πρὸς μεσαμβρίην τε καὶ νότον ἀνεμον κειμένη, μέχρι πόλιος καλεομένης Καρκινίτιδος. τὸ δὲ ἀπὸ ταύτης τὴν μὲν ἐπὶ θάλασσαν τὴν αὐτῆς φέρουσαν, ἐσύσαν ὅρεινή τε χώρην καὶ προκειμένην τὸ ἐς Πόντον, 10 νέμεται τὸ Ταυρικὸν ἔθνος μέχρι χερσονήσου τῆς τρηχέης καλεομένης· αὐτὴ δὲ ἐς θάλασσαν τὴν πρὸς ἀπηλώτην ἀνεμον κατήκει. ἐστὶ γὰρ τῆς Σκυθικῆς τὰ δύο μέρεα τῶν οὖρων ἐς θάλασσαν φέροντα, τὴν τε πρὸς μεσαμβρίην καὶ τὴν πρὸς τὴν ἡδό, κατὰ 15 περ τῆς Ἀττικῆς χώρης· καὶ παραπλήσια ταύτη καὶ οἱ Ταύροι νέμονται τῆς Σκυθικῆς, ὡς εἰ τῆς Ἀττικῆς ἄλλο ἔθνος καὶ μῆ Ἀθηναῖοι νεμοίσατο τὸν γονῦν τὸν Σουνιακὸν, μᾶλλον ἐς τὸν πόντον τὴν ἀκρὴν ἀνέχοντα, τὸν ἀπὸ Θορικοῦ μέχρι Αναφλύστου 20 δήμου. λέγω δὲ ὡς εἶναι ταῦτα σμικρὰ μεγάλοισι συμβαλέειν. τοιοῦτο ἡ Ταυρική ἐστι. δὲ δὲ τῆς Ἀττικῆς ταῦτα μὴ παραπέπλωκε, ἐγὼ δὲ ἄλλως δηλώσω· ὡς εἰ τῆς Ἰησυγῆς ἄλλο ἔθνος καὶ μῆ Ἰησυγῆς ἀρξάμενοι ἐκ Βρεντεσίου λιμένος ἀποτα- 25 μοίσατο μέχρι Τάραντος καὶ νεμοίσατο τὴν ἀκρὴν. δύο δὲ λέγοντα ταῦτα πολλὰ λέγω παρόμοια, τοῖσι ἄλλοισι ὁ Ταυρική.
Skythia to the Tanais—enclosed by the tribes of Agathyrsi, Neuri, Androphagi and Melanchlaeni—is square-shaped.

C. Τὸ δ’ ἀπὸ τῆς Ταυρικῆς ἤδη Σκύθαι τὰ κατύπερθε τῶν Ταύρων καὶ τὰ πρὸς θαλάσσης τῆς ἡοίης νέμονται (τοῦ τε Βοσπόρου τοῦ Κιμμερίου τὰ πρὸς ἔσπέρης καὶ τῆς λίμνης τῆς Μαίητιδος) μέχρι Τανάϊδος ποταμοῦ, ὅσ εκδιδοὶ ἐσ μυχὸν τῆς λίμνης 5 ταύτης. ἢδη ὅν ἀπὸ μὲν Ἦστρον τὰ κατύπερθε ἐς τὴν μεσόγαιαν φέροντα ἀποκληθεῖται ἡ Σκυθική ὑπὸ πρῶτων Ἀγαθύρσων, μετὰ δὲ Νευρῶν, ἐπειτέν δὲ Ἀνδροφάγων, τελευταῖον δὲ Μελαγχλαίων.

CII. Οἱ δὲ Σκύθαι δόντες σφίσι λόγον, ὡς οὐκ οἴοι τε εἰσὶ τὸν Δαρείου στρατὸν ἰθυμαχία διώσασθαι
The custom among the Tauri of sacrificing persons shipwrecked on their coast to Iphigeneia.

CIII. Τούτων Ταύρων μὲν νόμοις τοιούτοις χρέονται: θύουσι μὲν τῇ παρθένῳ τοὺς τε ναυηγοὺς καὶ τοὺς ἄν λάβωσι Εὐλήμνου ἐπαναχθέντας τρόπῳ τοιούτῳ καταρξάμενοι ῥοπᾶλω παύουσι τὴν κεφαλήν. οἱ μὲν δὲ λέγουσι, ὡς τὸ σῶμα ἀπὸ τοῦ κρημνοῦ ὄθεόντοι κάτω (ἐπὶ γὰρ κρημνοῦ ἱδρυται τὸ ἱρὸν), τὴν δὲ κεφαλὴν ἀνασταυροῦσι, οἱ δὲ κατὰ μὲν τὴν κεφαλὴν ὁμολογέουσι, τὸ μὲντοι σῶμα οὐκ ὀθέεσθαι ἅπο τοῦ κρημνοῦ λέγουσι, ἀλλὰ γῆ κρύπτεσθαι. τὴν δὲ δαίμονα ταύτην, τῇ θύουσι, λέγουσι αὐτῷ Ταύρῳ Ἰφιγένειαν τὴν Ἀγαμέμνονος εἶναι. πολεμίους δὲ ἄνδρας, τοὺς ἀν χειρόσωσιν, ποιεῦσι τάδε ἀποταμῶν ἐκαστὸς κεφαλὴν ἀποφέρεται ἐς τὰ οἰκία, ἐπειτεν ἐπὶ ξύλου μεγάλου ἀναπείρας ιστὰ ὑπὲρ τῆς οἰκίας ὑπερέχουσαν πολλὸν, μάλιστα δὲ ὑπὲρ τῆς καπνοδόκης· φασὶ δὲ τούτους φυλάκους τῆς οἰκίας πάσης ὑπεραιρεῖσθαι. ξώουσι δὲ ἀπὸ ληψῆς τε καὶ πολέμου.
Community of wives among the Agathyrsi.

CIV. Ἀγάθυρσοι δὲ ἀβρότατοι ἀνδρῶν εἰσὶ καὶ χρυσοφόροι τὰ μάλιστα, ἐπίκοινον δὲ τῶν γυναικῶν τὴν μίξιν ποιεῦνται, ἵνα κασίγνητοι τῇ ἀλλήλων ἔως καὶ οἰκήτιοι ἔοντες πάντες μήτε φθόνῳ μήτ' ἔχθει χρέωνται ἐς ἀλλήλους. τὰ δ' ἄλλα νόμαια 5 Ὄρηξὶ προσκεχωρήκασι.

A plague of serpents among the Neuri.
Transformation into wolves.

CV. Νευροὶ δὲ νόμοισι μὲν χρέονται Σκυθικοίσι, γενεῆ δὲ μὴ πρότερόν σφεας τῆς Δαρείου στρατηλασίης κατέλαβε ἐκλιπεῖν τὴν χώρην πᾶσαν ὑπὸ ὀφέων. οὕτως γὰρ σφι πολλοὺς μὲν ἡ χώρη ἀνέφαινε, τοι δὲ πλευνὲς ἀνωθὲν σφι ἢ τῶν ἔρημων ἐπέπεσον, ἐς δ' πιεξόμενοι οὐκησαν μετὰ Βουδίνων τὴν ἐωτῶν ἐκλιπόντες. κινδυνεύουσι δὲ οἱ ἀνδρωτοὶ οὕτω γόντες εἶναι. λέγονται γὰρ ὑπὸ Σκυθέων καὶ Ἐλλήνων τῶν ἐν τῇ Σκυθικῇ κατοικημένων ὡς ἔτεος 15 ἔκαστον ἀπάξ τῶν Νευρῶν ἐκαστὸς λύκος γίνεται ἡμέρας ὀλίγας καὶ αὐτὶς ὀπίσω ἢ τῶν κατισταται. ἐμὲ μὲν νῦν ταῦτα λέγοντες οὐ πείθουσι, λέγουσι δὲ οὖδὲν ἐσσον, καὶ ὄμνυόνους δὲ λέγοντες.

The cannibal Androphagi and the black-clothed Melanchlaeni.

CVI. Ἀνδροφάγοι δὲ ἀγριώτατα πάντων ἀνθρώ- 20 πων ἔχουσι ἥθεα, οὔτε δίκην νομίζοντες οὔτε νόμῳ
The blue-eyed Budini, and the semi-Greek staple town Gelonos.

CVIII. Βουδίνοι δὲ ἔθνος ἔδω μέγα καὶ πολλὸν γλαυκόν τε παῦν ἵσχυρον ἐστὶ καὶ πυρρόν. πόλις δὲ ἐν αὐτοῖς πεπόλισται ξυλίνη, οὐνομα δὲ τῇ πόλι 10 ἐστὶ Γελωνός· τοῦ δὲ τείχεος μέγαθος κόσμον ἐκαστὸν τριήκοντα σταδίων ἐστὶ, ύψηλὸν δὲ καὶ παῦν ξύλων, καὶ οἰκίαι αὐτῶν ξύλιναι καὶ τὰ ἱρά. ἐστὶ γὰρ δὴ αὐτόθι Ἑλληνικῶν θεῶν ἱρὰ Ἑλληνικῶς κατεσκευα- 15 σμένα ἁγάλμασι τε καὶ βωμοῖς καὶ νηοῖς ξυλίνοις, καὶ τῷ Διονύσῳ τριετηρίδας ανάγουσι καὶ βακχεύουσι. εἰσὶ γὰρ οἱ Γελωνοὶ τὸ ἀρχαῖον Ἑλληνες, ἐκ δὲ τῶν ἐμπορίων ἔξαναστάντες οἱκησαν ἐν τοῖς Βουδίνοις, καὶ γλώσσῃ τὰ μὲν Σκυθικῆ, τὰ δὲ Ἑλληνικῆ χρέονται.

The Budini and Geloni distinguished.

CIX. Βουδίνοι δὲ οὗ τῇ αὐτῇ γλώσσῃ χρέονται καὶ Γελωνοὶ, οὐδὲ διάιτα ἢ αὐτῇ ἐστὶ· οἱ μὲν γὰρ Βουδίνοι έόντες αὐτόχθονες νομάδες τε εἰσὶ καὶ φθειροτραγέουσι μούνοι τῶν ταύτη, Γελωνοὶ δὲ γῆς τε ἐργάται καὶ σιτοφάγοι καὶ κήπους ἐκτημένοι,
ούδεν τὴν ἰδέην ὀμοίοι οὐδὲ τὸ χρῶμα. ὑπὸ μέντοι Ἕλληνων καλέονται καὶ οἱ Βουδίνοι Γελωνοί, οὐκ ὀρθὸς καλεόμενοι. ἡ δὲ χώρη σφέων πᾶσὰ ἐστὶ δασεῖα ἴδησι παντοίης. ἐν δὲ τῇ ἴδῃ τῇ πλείστῃ ἐστὶ λίμνη μεγάλη τε καὶ πολλή καὶ ἔλος καὶ 5 κάλαμος περὶ αὐτῆς, ἐν δὲ ταύτῃ ἐνύδριες ἀλίσκονται καὶ κάστορες καὶ ἄλλα θηρία τετραγωνοπρόσωπα, τῶν τὰ δέρματα περὶ τὰς σισύρας παραρράπτεται, καὶ οἱ ὀρχῖες αὐτοῖς εἰσὶ χρήσμιοι ἐς ύστερέων ἄκεσιν.

The Sauromatae descended from the Amazons, who wedded Skythian youths and settled three days' march from the Palus Maeotis.

CX. Σαυροματέων δὲ πέρι ὤδε λέγεται. ὅτε Ἕλληνες Ἀμαζόσι ἐμαχέσαντο (τὰς δὲ Ἀμαζόνας καλέουσι Σκύθαι Οἰόρπατα, δύναται δὲ τὸ οὐνόμα τούτο κατὰ Ἕλλάδα γλώσσαν ἀνδροκτόνοι· οἷορ γὰρ καλέουσι ἄνδρα, τὸ δὲ πατὰ κτείνειν), τότε 15 λόγος τοὺς Ἕλληνας νικήσαντας τῇ ἑπτὰ Θερμόδοντι μάχῃ ἀποπλῶειν ἁγνοτας τρισὶ πλοίοισι τῶν Ἀμα-ζόνων ὅσα ἤδυνέατο ξωγρῆσαι, τὰς δὲ ἐν τῷ πελάγει ἐπιθεμένας ἐκκόψαι τοὺς ἄνδρας. πλοῖα δὲ οὐ γινώσκειν αὐτάς, οὐδὲ πηδαλίοις χρᾶσθαι οὐδὲ 20 ἑκτίοις οὐδὲ εἰρεσίη· ἀλλ' ἐπεὶ ἐξέκοψαν τοὺς ἄνδρας, ἐφέροντο κατὰ κύμα καὶ ἄνεμον, καὶ ἀπ-ικνέονται τῆς λίμνης τῆς Μαυήτιδος ἐπὶ Κρημνοῦς. οἱ δὲ Κρημνοὶ εἰσὶ γῆς τῆς Σκυθέων τῶν ἔλευθέρων. ἐνθαῦτα ἀποβᾶσαι ἀπὸ τῶν πλοίων αἱ Ἀμαζόνες 25 ὀδοιπόροις ἐς τὴν οἰκεομένην. ἐντυχοῦσαι δὲ πρῶτῳ.
ιπποφορβίῳ τοῦτο διήρπασαν, καὶ ἔπὶ τούτων ἵππα-κόμεναι ἐληίζοντο τὰ τῶν Σκυθέων. CXI. Οἱ δὲ Σκύθαι οὐκ ἔχουν συμβαλέσθαι τὸ πρῆγμα· οὔτε γὰρ φωνὴν οὔτε ἑσθήτα οὔτε τὸ ἔθνος ἐγνώσκον,
5 ἀλλ’ ἐν θώματι ἦσαν, ὅκοθεν ἐλθοιεν, ἐδόκεον δ’ αὐτὰς εἶναι ἄνδρας τὴν αὐτὴν ἥλικίνην ἔχοντας, μάχην τε δὴ πρὸς αὐτὰς ἐποιεύτο. ἐκ δὲ τῆς μάχης τῶν νεκρῶν ἐκράτησαν οἱ Σκύθαι, καὶ οὗτο ἐγνωσαν ἕνωσας γυναίκας. Βουλευομένοισι ἄν αὐτοῖς ἐδοξέ
10 κτείνειν μὲν οὐδετὶ τρόπῳ ἔτι αὐτὰς, ἐωτὸν δὲ τοὺς νεωτάτους ἀποτέμψασι ἐς αὐτὰς, πλήθος εἰκάσαντας ὅσα περ ἐκεῖναι ἦσαν· τούτως δὲ στρατοπεδεύεσθαι πλησίον ἐκεῖνων καὶ ποιεῖν τὰ περ ἄν καὶ ἐκεῖναι ποιέωσι, ἢν δὲ αὐτοὺς διώκωσι, μάχεσθαι μὲν μὴ,
15 ὑποφεύγειν δὲ, ἐπεὶ δὲ παύσωνται, ἐλθόντας αὐτοὺς πλησίον στρατοπεδεύεσθαι. ταῦτα ἐβουλεύσαντο οἱ Σκύθαι βουλόμενοι ἐξ αὐτῶν παίδας ἐκγεννήσεσθαι. CXII. Ἀποπεμφθέντες δὲ οἱ νενίσκοι ἐποίεν τὰ ἐντεταλμένα. ἔπει δὲ ἔμαθον αὐτοὺς αἱ Ἀμαζόνες
20 ἐπ’ οὐδεμιῇ δηλήσι ἀπιγμένους, ἔων χαῖρειν, προσεχώρεον δὲ πλησιαίτερῳ τῷ στρατόπεδῳ τῷ στρατοπέδῳ ἐπ’ ἡμέρῃ ἐκάστῃ. ἐίχον δὲ οὐδὲν οὐδ’ οἱ νενίσκοι, ὡσπερ οὐδὲ αἱ Ἀμαζόνες, εἰ μὴ τὰ ὅπλα καὶ τοὺς ἴππους, ἀλλὰ ζώῃν ἔξων
25 τὴν αὐτὴν ἐκείνην, θηρεύοντες τε καὶ ληξίζομενοι. CXIII. Ἐποίεν δὲ αἱ Ἀμαζόνες ἐς τὴν μεσαμβρῆν τοιόνυν· ἐγένοντο σποράδες κατὰ μίαν τε καὶ δύο, πρόσω δὴ ἀπ’ ἄλληλέων ἐς ἐυμαρείν ἀποσκιδνάμεναι. μαθόντες δὲ καὶ οἱ Σκύθαι ἐποίεν τῶντὸ
30 τοῦτο. καὶ τις μονωθείσεως τινὶ αὐτέων ἐνεχρίμπτετο, καὶ ἡ Ἀμαζῶν οὐκ ἀπωθέετο, ἀλλὰ περιείδε
χρῆσασθαί. καὶ φωνῆσαι μὲν οὐκ εἶχε (οὐ γὰρ συνίεσαν ἀλλήλων), τῇ δὲ χειρὶ ἑφραζε ἐς τὴν ὑστεραίην ἐλθεῖν ἐς τῶντὸ χωρίον καὶ ἔτερον ἀγείν, σημαίνουσα δύο γενέσθαι καὶ αὐτῇ ἑτέρην ἄξειν. ο ὃ δὲ νεφώσκος ἐπεὶ ἀπῆλθε, ἔλεξε ταῦτα πρὸς τοὺς 5 λοιποὺς: τῇ δὲ δευτεραίῃ ἦλθε ἐς τὸ χωρίον αὐτὸς τε οὕτως καὶ ἔτερον ἦγε, καὶ τὴν Ἀμαξόνα ἐδρε δευτέρῃν αὐτὴν ὑπομένουσαν. ο ὃ δὲ λοιποὶ νεφώσκοι ὡς ἐπύθοντο ταῦτα, καὶ αὐτοὶ ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαξῶνων. 

CXIV. Μετὰ δὲ συμμ-10 ξαντες τὰ στρατόπεδα οἶκεον ὁμοί, γυναίκα ἔχων ἕκαστος ταύτην, τῇ τὸ πρῶτον συνεμίχθη. τὴν δὲ φωνὴν τὴν μὲν τῶν γυναικῶν οἱ ἄνδρες οὐκ ἐδυνάτο μαθεῖν, τὴν δὲ τῶν ἄνδρῶν αἱ γυναίκες συνέλαβον. ἐπεὶ δὲ συνήκαν ἀλλήλων, ἔλεξαν πρὸς τὰς Ἀμα-15 ξόνας τάδε οἱ ἄνδρες: "Ἡμῖν εἰσὶ μὲν τοκεῖς, εἰσὶ δὲ κτήσεις. νῦν ὃν μηκέτι πλεύνα χρόνον ζῷν τοῦ τούτου ἔχωμεν, ἀλλ' ἀπελθόντες ἐς τὸ πλήθος διαίτομεθα, γυναίκας δὲ ἐξομεν ύμεας καὶ οὐδαμᾶς ἄλλας." Αἱ δὲ πρὸς ταῦτα ἔλεξαν τάδε: "Ἡμεῖς οὐκ 20 ἂν δυναίμεθα οἴκεειν μετὰ τῶν ύμετέρων γυναικῶν· οὐ γὰρ τὰ αὐτὰ νόμαι ἦμῖν τε καὶ ἐκείνης ἐστι. ἥμεῖς μὲν τοξευομέν τε καὶ ἀκοντίζομεν καὶ ἱππα-ξόμεθα, ἔργα δὲ γυναικῆα οὐκ ἐμάθομεν, αἱ δὲ ύμετέραι γυναίκες τοῦτων μὲν οὕδεν τῶν ἥμεις 25 κατελέξαμεν ποιεύσι, ἔργα δὲ γυναικῆα ἐργάζομαι, καὶ μένουσιν εν τῇ ἡμᾶξησι, οὔτ' ἐπὶ θήρην ἱοῦσαι οὔτε ἄλλη οὐδαμῇ, οὐκ ἂν ἰν δυναίμεθα ἐκείνης συμφέρεσθαι. ἀλλ' εἰ βούλεσθε γυναίκας ἔχειν ἥμεας καὶ δοκεῖειν εἶναι δίκαιοι, ἐλθόντες παρὰ 30 τοὺς τοκεὰς ἀπολάχετε τῶν κτημάτων τὸ μέρος,
καὶ ἐπείτεν ἐλθόντες οἰκέωμεν ἐπʼ ἡμέων αὐτῶν." CXV. Ἐπείθοντο καὶ ἐποίησαν ταῦτα οἱ νεηνίσκοι. ἐπεί τε δὲ ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον ἦλθον ὅπισώ παρὰ τὰς Ἄμαξόνας, ἔλεξαν αἱ γυναῖκες 5 πρὸς αὐτούς τάδ' ὡς Ἡμέας ἔχει φόβος τε καὶ δέος, ὅκως χρῆ οἰκέειν ἐν τῷ τῷ χώρῳ, τούτῳ μὲν ἡμέας ἀποστερησάσας πατέρων, τούτῳ δὲ τὴν γῆν τὴν ὑμετέρην δηλησμένας πολλά. ἀλλ' ἐπεί τε ἀξιόυτε ἡμέας γυναίκας ἔχειν, τάδε ποιέετε ἄμα ἡμῖν· φέρετε, 10 ἐξαναστέωμεν ἐκ τῆς γῆς τῆς τῆς, καὶ περίσσαντες Τάναϊν ποταμὸν οἰκέωμεν." CXVI. Ἐπείθοντο καὶ ταῦτα οἱ νεηνίσκοι. διαβάντες δὲ τὸν Τάναϊν ὅδοι-πόρεοι πρὸς ἡλίου ἀνίσχοντα τρίῳ μὲν ἡμερέων ἀπὸ τοῦ Τανάϊδος ὅδον, τριῶν δὲ ἀπὸ τῆς Λίμνης τῆς 15 Μαυήτιδος πρὸς βορέην ἀνεμον. ἀπικόμενοι δὲ ἐς τούτον τὸν χώρον, ἐν τῷ νῦν κατοίκηται, οἰκήσαν τούτον. καὶ διαίτη ἀπὸ τούτου χρέωνται τῷ πάλαι τῶν Σαυροματέων αἱ γυναῖκες, καὶ ἐπὶ θήρην ἐπὶ ῥπτων ἐκφοιτᾶσαι ἄμα τοσί ἀνδράσι καὶ χωρίς τῶν 20 ἀνδρῶν, καὶ ἐς πόλεμον φοιτᾶσαι, καὶ στολὴ τῇ τὴν αὐτὴν τοσί ἀνδράσι φορέουσαι. CXVII. Φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῆ, σολοικίζοντες αὐτῇ ἀπὸ τοῦ ἄρχαιον, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν αἱ Ἄμαξόνες. τὰ περὶ γάμων δὲ ὅδε σφί διακέεται: 25 οὐ γαμέται παρθένοι οὐδεμία, πρὶν ἄν τῶν πολεμίων ἀνδρα ἀποκτείνῃ. αἱ δὲ τινὲς αὐτῶν καὶ τελευτῶσι γηραιαὶ πρὶν γῆμασθαί, οὐ δυνάμεναί τὸν νόμον ἐκπλήσαι.
The envoys of the Skythians appeal to the assembled chiefs for help against Darius.

CXVIII. 'Επὶ τούτων ὃν τῶν καταλεχθέντων ἔθνεων τοὺς βασιλέας ἡλισμένους ἀπικόμενοι τῶν Σκυθέων οἱ ἄγγελοι ἔλεγον ἐκδιδάσκοντες, ὡς ὁ Πέρσης, ἐπείδη οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἑτέρῃ πάντα κατέστραπται, γέφυραν ξεύξας ἐπὶ τῶ αὐχένι τοὺ 5 Βοστόρου διαβέβηκε ἐς τὴν τὴν ἡπείρου, διαβάς δὲ καὶ καταστρεψάμενος Θρήκειας γεφυροὶ ποταμὸν Ἰστρον, βουλόμενοι καὶ τάδε πάντα ὑπ' ἑωυτῷ ποιῆσασθαι. "Ὑμεῖς ὃν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι περίδηθε ἢμέας διαφθαρέντας, ἀλλὰ τῶντο 10 νοήσαντες ἀντιάξομεν τὸν ἐπιόντα. οὐκ ὃν ποιήσετε ταῦτα; ὑμεῖς μὲν πιεζόμενοι ἢ ἐκλείψαυμεν τὴν χώρην, ἢ μένοντες ὁμολογή χρησόμεθα. τι γὰρ πάθωμεν μὴ βουλομένων ὑμέων τιμωρεῖν; ὑμῖν δὲ οὐδέν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἢκε γὰρ ὁ Πέρσης οὐδέν 15 τι μᾶλλον ἐπ᾽ ἢμέας ἢ οὐ καὶ ἐπὶ ἢμέας, οὐδὲ οἱ καταχρίσει ἢμέας καταστρεψαμένω ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν λόγον τῶνδε μαρτύριον ἐρέομεν· εἰ γὰρ ἐπὶ ἢμέας μοῦνοις ἐστρατηλάτες ὁ Πέρσης τίσασθαι τῆς πρόσθε δουλοσύνης βουλόμενοι, χρῆν 20 αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον οὕτω ἔναι ἐπὶ τὴν ἠμετέρην, καὶ ἀν ἐδῆλου πᾶσι, ὡς ἐπὶ Σκύθας ἐλαίνει καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεί τε τὰ-χιστα διέβη ἐς τὴν τὴν ἡπείρου, τοὺς αἰεὶ ἐμποδῶν γινομένους ἠμεροῦται πάντας. τοὺς τε δὴ ἄλλους 25 ἔχει ὑπ' ἑωυτῷ Θρήκειας καὶ δὴ καὶ τοὺς ἡμῖν ἑοῦτας πλησιοχώρους Γέτας."
Some of the chiefs promise help, others declare the Skythians to have been the aggressors and decline to give active help.

CXIX. Ταῦτα Σκυθέων ἐπαγγελλομένων ἐβουλεύοντο οἱ βασιλεῖς οἱ ἀπὸ τῶν ἐθνεῶν ἥκουτες, καὶ σφενῶν ἐσχίσθησαν αἱ γυναικεῖς· ὁ μὲν Γελωνὸς καὶ ὁ Βουδίνος καὶ ὁ Σαυρομάτης κατὰ τῶν ἅγες ἔγερμενοι ὑπεδέκοντο 5 Σκύθησι τιμωρήσειν, ὁ δὲ Ἀγάθυρσος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν Μελαγχαλίνων καὶ Ταῦρων τάδε Σκύθησι ὑπεκρίναντο· Ἔι μὲν μὴ ὑμεῖς ἔστε οἱ πρότεροι ἄδικήσαντες Πέρσας καὶ ἄρξαντες πολέμου, τούτων δέ ομοίως τῶν ὑπὸ δέσσεθε λέγειν τε ἀν ἐφαί-10 νεσθε ἡμῖν ὀρθὰ, καὶ ἡμεῖς ὑπακούσαντες τῶντ᾽ ἀν ὑμῖν ἐπρήσομεν. τῶν δὲ ὑμεῖς τε ἐς τὴν ἐκεῖνον ἐσβαλόντες γῆν ἀνευ ἡμέων ἐπεκρατέσσετε Περσέων, ὡς οὖν ἥμιν ὑμῖν ὁ θεὸς παρεδίδον, καὶ ἐκεῖνοι, ἐπεὶ σφενῶν ὑπὸ τὴν ἑγείρει, τὴν ὁμοίην ὑμῖν ἀποδι-15 δοῦσι. ἡμεῖς δὲ οὔτε τι τότε ἄνδικήσαμεν τοὺς ἄνδρας τούτους οὕδεν, οὔτε τῶν πρότεροι πειρησόμεθα ἀδι-κέειν. ἦν μέντοι ἐπὶ καὶ ἐπὶ τὴν ἡμετέρην ἁρξία τε ἄδικέων, καὶ ἡμεῖς οὐ [περιοψόμεθα]. μέχρι δὲ τοῦτο ἰδομέν, μενέόμεν παρ᾽ ἡμῖν αὐτοὶ ἰδομέν, ἦκειν γὰρ 20 δοκέομεν οὐκ ἐπ᾽ ἠμέας Πέρσας, ἀλλ᾽ ἐπὶ τοὺς αἰτίους τῆς ἄδικης γενομένως.”

The Skythians therefore decide to avoid pitched battles, but to retire before the invaders, and waste the country so as to deprive them of provisions.

CXX. Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι, ἐβουλεύοντο ἴθυμαχίν μὲν μηδεμίαν πολέ-εσθαι εἰκ τοῦ ἐμφανέος, ὅτι δὴ σφὶ οὕτω γε σύμμαχοι
οὐ προσεγένοντο, ὑπεξίόντες δὲ καὶ ὑπεξελαύνοντες τὰ φρέατα, τὰ παρεξίονεν αὐτοῖ, καὶ τὰς κρήνας συγχων, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διέχου σφέας διελόντες. καὶ πρὸς μὲν τὴν μίαν τῶν μοιρῶν, τῆς ἐβασίλευε Σκώπασις, προσχωρεῖν Σαυρομάτας· 5 τούτους μὲν δὴ ὑπάγειν, ἢν ἐπὶ τούτῳ τράπηται ὁ Πέρσης, ἵδι Τανάίδος ποταμοῦ παρὰ τὴν Μαιήτην λίμνην ὑποθεύγουτας, ἀπελαύνοντός τε τοῦ Πέρσεω ἐπίοντας διόκειν. αὐτὴ μὲν σφί μία ἢν μοῖρα τῆς βασιληῆς, τεταγμένη ταύτην τὴν ὄδον, ἢ περ 10 εἰρήται. τὰς δὲ δύν τῶν βασιληῶν, τὴν τε μεγάλην, τῆς ἡρχε Ἰδαύθυρος, καὶ τὴν τρίτην, τῆς ἐβασίλευε Τάξακις, συνελθοῦσας ἐς τὸντο καὶ Γελωνῶν τε καὶ Βουδίνων προσγενομένων, ἡμέρης καὶ τούτους ὀδὴ προέχοντας τῶν Περσέων ὑπεξάγειν, ὑπιόντας τε καὶ 15 ποιεῦντας τὰ βεβουλευμένα. πρῶτα μὲν νυν ὑπάγειν σφέας ἱδι τῶν χωρεῶν τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμῶσωσι, εἰ δὲ μὴ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ' ἀέκοντας ἐκπολεμῶσαι, μετὰ δὲ τούτο 20 ύποστρέφειν ἐς τὴν σφετέρην καὶ ἐπιχειρέειν, ἢν δὴ βουλευομένοισι δοκέι.
άμα τῆςιν ἀμάξησι προεπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέεω ἔλαύνειν. CXXII. Ταῦτα μὲν δὴ προεκομίζετο, τῶν δὲ Σκυθέων οἱ πρόδρομοι ὡς εὐρον τοὺς Πέρσας ὅσον τε τριῶν ἥμερῶν ὀδὸν ἀπέχοντας 5 ἀπὸ τοῦ Ἰστροῦ, οὐτοὶ μὲν τούτους εὐρόντες ἥμερης ὀδὸς προέχοντες ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φυόμενα λεαινοῦστε. οἱ δὲ Πέρσαι ὡς εἶδον ἐπι- φανείσαν τῶν Σκυθέων τὴν ἵππον, ἐπήισαν κατὰ στίβον αἰεὶ ὑπαγόντων. καὶ ἔπειτεν (πρὸς γὰρ τὴν 10 μίαν τῶν μοιρῶν ἰθυσιν) οἱ Πέρσαι ἐδίωκον πρὸς ἦν τε καὶ τοῦ Ταναίδος. διαβάντων δὲ τούτων τῶν Τάναϊν ποταμὸν οἱ Πέρσαι ἐπιδιαβάντες ἐδίωκον, ἐς τῶν Σαυροματέων τὴν χώρην διεξελθόντες ἀπίκοντο ἐς τὴν τῶν Βουδίνων.

The Persians burn Gelonus in the territories of the Budini, and then come upon a wide extent of desert land.

15 CXXIII. "Οσον μὲν δὴ χρόνον οἱ Πέρσαι ἠήσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρης, οἱ δὲ εἴχον οὐδὲν σώσθαι ἀτε τῆς χώρης ἐούσης χέρσου, ἐπεῖ τε δὲ ἐς τὴν τῶν Βουδίνων χώρην ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχει ἐκλελοι- 20 πότων τῶν Βουδίνων καὶ κεκενωμένου τοῦ τείχεος πάντων ἐνέπρησαν αὐτῷ. τούτῳ δὲ ποιῆσαντες εἶποντο αἰεὶ τὸ πρόσω κατὰ στίβον, ἐς ὧς δειξελθόντες ταῦταν ἐς τὴν ἔρημον ἀπίκοντο. ἡ δὲ ἐρήμος αὐτὴ ὑπὸ οὐδαμῶν νέμεται ἀνδρῶν, κέεται δὲ ὑπὲρ τῆς Βουδίνων χώρης, ἐούσα πλῆθος ἐπτὰ ἡμερέων ὀδοῦ. ὑπὲρ δὲ τῆς ἐρήμου Θυσσαγήται οἰκέουσι, ποταμοὶ δὲ ἐξ
Darius builds forts on the R. Oarus (the Volga).

CXXIV. Ἐπεὶ δὲ ὁ Δαρείος ἦλθε ἐς τὴν ἔρημον, 5 παυσάμενος τοῦ δρόμου ἵδρυσε τὴν στρατιὰν ἐπὶ ποταμῷ Ὀαρῷ. τοῦτο δὲ ποιήσας ἀκτῶ τείχεα ἐτείχεε μεγάλα, ἵσον ἀπ’ ἀλλήλων ἀπέχουσιν, σταδίουσ ὡς ἐξήκοντα μάλιστα κη, τῶν ἐτὶ ἐς ἐμὲ τὰ ἑρείπια σόα ἦν. ἐν ὃ δὲ οὕτως πρὸς ταῦτα ἐτράπετο, 10 οἱ διωκόμενοι Σκύθαι περιελθόντες τὰ κατύπερθε ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφαινθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφάνταξοντο σφι, οὕτω δὴ ὁ Δαρείος τείχα μὲν ἐκεῖνα ἡμέργα μετῆκε, αὐτὸς δὲ ὑποστρέψας ἤιε πρὸς ἐσπέρην, δοκέων 15 τούτους τε πάντας τοὺς Σκύθας εἶναι καὶ πρὸς ἐσπέρην σφέας φεύγειν.

Darius vainly tries to catch up the retreating Skythians.

CXXV. Ἐλαίνων δὲ τῆς ταχιστῆς τοῦ στρατὸν ὡς ἐς τὴν Σκυθικὴν ἀπίκετο, ἐνέκυρσε ἀμφοτέρησι τῇσι μοίρῃσι τῶν Σκυθέων, ἐντυχὸν δὲ ἐδίωκε ὑπεκ- 20 φέροντας ἡμέρης ὁδῷ. καὶ οὐ γὰρ ἀνύει ἐπὶδῶν ὁ Δαρείος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίαν, πρῶτην δὲ ἐς τῶν Μελαγχλαῖνων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἑταραξαν οἱ τε Σκύθαι καὶ οἱ 25
Πέρσαι, κατηγεόμεντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χῶρους, ταραχθέντων δὲ καὶ τούτων ὑπῆργον ἐπὶ τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων ἡσαν ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἄγαθυρσοι δὲ ὀρέουντες καὶ τοὺς ὀμούρους φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους, πρὶν ἡ σφὶ ἐμβαλέειν τοὺς Σκύθας πέμψαντες κήρυκα ἁπηγόρευον Σκύθησι μὴ ἐπιβαίνειν τῶν σφετέρων οὐρῶν, προλέγοντες, ὡς εἰ πειρήσονται ἐσβάλλοντες, σφίσι πρῶτα διαμαχήσονται. Ἄγαθυρσοι μὲν προείπαντες ταῦτα ἐβοήθεον ἐπὶ τοὺς οὐροὺς, ἐρύκειν εν νῦ ἔχοντες τοὺς ἐπιόντας, Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ ἐσβαλόντων τῶν Περσέων ἀμα Σκύθησι οὔτε πρὸς ἀλκήν ἐτράποντο, ἐπιλαθόμενοι τῇ ἁπειλῇ ἐφευγοῦν εἰς τὸ τρὸς βορέεω εἰς τὴν ἑρήμον τεταραγμένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι ἀπείπαντας ἀπικνέοντο, οἱ δὲ ἐκ τῆς Νευρίδος χώρης ἐς τὴν σφετέρην κατηγεόμενο τοῖς Πέρσησι.

Message of Darius to the Skythian king.

CXXVI. Ὡς δὲ πολλὸν τοῦτο ἐγίνετο καὶ οὐκ ἐπαύετο, πέμψας Δαρείος ἵππεα παρὰ τὸν Σκυθέων βασιλέα Ἰδάνθυρσον ἔλεγε τάδε· "Δαιμόνιε ἄνδρων, τι φεύγεις αἰεὶ, ἕξον τοι τὸν ἄτε ἐτερα ποιεῖν; εἰ καὶ γὰρ ἀξιόχρεος δοκεῖς εἶναι σεωτῷ τοῖς ἐμοίσι πρήγμασι ἀντιωθήναι, σύ δὲ στᾶς τε καὶ παυσάμενοι πλάνης μάχεσθαι, εἰ δὲ συγγινώσκεαι εἶναι ἔσσων, σύ δὲ καὶ οὐτὸ παυσάμενος τοῦ δρόμον δεσπότη τῷ σῷ δῶρα φέρων γῆν τε καὶ ὑδωρ ἐλθεὶ εἰς λόγους."
Answer of the Skythian king.

CXXVII. Πρὸς ταῦτα δὴ Σκυθέων βασιλεὺς Ἰδάνθυρσος ἔλεγε τάδε. "Ὁὕτω τὸ ἐμὸν ἔχει, ὁ Πέρσα· ἐγὼ οὐδένα κοι ἀνθρώπων δείσας ἐφιγον οὕτε πρότερον, οὕτε νῦν σε φεύγω, οὐδὲ τι νεώτερόν εἰμι ποιήσας νῦν ἥ καὶ ἐν εἰρήνῃ ἑώθεα ποιεῖν. 5 ὁ τι δὲ οὐκ αὐτίκα μάχομαι τοι, ἐγὼ καὶ τοῦτο σημανέω· ἡμῖν οὕτε ἀστεα οὕτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι δείσαντες, μὴ ἄλφῃ ἡ καρῆ, ταχύτερον ὑμῖν ἄν συμμισγομεν ἐς μάχην· εἰ δὲ δέοι πάντως ἐς τοῦτο κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν 10 ἐόντες τάφοι πατρώιοι. φέρετε, τούτους ἀνευρώτες συγχέειν πειράσθε αὐτούς, καὶ γνώσεσθε τότε, εἰτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων εἰτε καὶ οὐ μαχησόμεθα. πρότερον δὲ, ἢν μὴ ἡμέας λόγος αἰρῇ, οὐ συμμιξομέν τοι. ἀμφὶ μὲν μάχη τοσαῦτα εἰρήσθω, 15 δεσπότας δὲ ἐμοὺς ἐγὼ Δία τε νομίζω τὸν ἐμὸν πρόγονον καὶ Ἰστίνη τὴν Σκυθέων βασιλείαν μούνους εἶναι. σοὶ δὲ ἀντὶ μὲν δῶρῳ γῆς τε καὶ ὠδατος δῶρα πέμψω τοιαῦτα, οἰα τοι πρέπει ἐλθεῖν, ἀντὶ δὲ τοῦ ὅτι δεσπότης ἐφήσας εἶναι ἐμὸς κλαίειν λέγω." 20 [τοῦτο ἐστι ἡ ἀπὸ Σκυθέων ῥῆσις.]

The Skythians assume the offensive and harass the Persians.

CXXVIII. Ὁ μὲν δὴ κῆρυξ οἰχώκεε ἀγγελέων ταῦτα Δαρείῳ, οἱ δὲ Σκυθέων βασιλεῖς ἀκούσαντες τῆς δουλοσύνης τὸ οὖνομα ὀργῆς ἐπλήσθησαν. τῆς μὲν δὴ μετὰ Σαυροματέων μοῦραν ταχθεῖσαν, τῆς 25
Hora $\Sigma$κώπασις, πέμπουσι Ίωσι κελεύοντες ἐς λόγους ἀπικέσθαι τούτους, οἱ τὸν Ἦστρον ἐξευγμένον ἐφρου- ρεον, αὐτῶν δὲ τοῦς ὑπολειπομένους ἐδοξέ πλανᾶν μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένους 5 ἐπιτίθεσθαι. νωμῶντες δὲν σῖτα ἀναιρεομένους τοὺς Δαρείου ἐποίειν τὰ βεβοῦλευμένα. ἡ μὲν δὴ ὑπος τὴν ὑπὸν αἰεὶ τράπεσκε ἡ τῶν $\Sigma$κυθέων, οἱ δὲ τῶν Περσέων ὑπὸται φεύγοντες ἐσέπιπττον ἐς τὸν πεζὸν, ὁ δὲ πεζὸς ἀν ἐπεκούρεε· οἱ δὲ $\Sigma$κύθαι ἐσπαράξαντες 10 τὴν ὑπὸν ὕπεστρεφον, τὸν πεζὸν φοβεόμενι ἐποιεύντο δὲ καὶ τὰς νύκτας παραπλησίας προσ- βολὰς οἱ $\Sigma$κύθαι.

The Skythian horses frightened by the braying of the asses.

CXXIX. Τὸ δὲ τοῖς Πέρσησι τε ἡν σύμμαχον καὶ οἱ Περσαῖοι Ἰσιαν αὐτίξον ἐπιτιθεμένοις τῷ Δα- 15 ρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὁνων ἡ φωνὴ καὶ τῶν ἡμιώνων τὸ εἰδός. οὔτε γὰρ ὁνων οὔτε ἡμίων ἡ Ἡθη $\Sigma$κυθηκὴ φέρει, ὡς καὶ πρῶτον μοι δεδήλωται, οὐδὲ ἐστὶ ἐν τῇ $\Sigma$κυθηκῇ πάση χώρῃ τὸ παράπαν οὔτε ὁνος οὔτε ἡμίωνος διὰ τὰ ψύχεα. ἕβριξοντες ὃν τοὺς ἐταράσσον τὴν ὑπὸν τῶν $\Sigma$κυθέων, πολλάκις δὲ ἐπελαυνόντων ἐπὶ τοὺς Πέρσας μεταξὺ ὅκως ἀκούσειαν οἱ ὑποι τῶν ὁνων τῆς φωνῆς, ἐταράσσοντο τε ὑποστρεφόμενοι καὶ ἐν θῶματι ἐσκοῦν, ὁρθὰ ιστάντες τὰ ὡτα, ἀτε 20 οὔτε ἀκούσαντες πρῶτερον φωνῆς τοιαύτης οὔτε ἰδόντες τὸ εἰδός.
The mysterious present sent by the Skythians to Darius—a bird, a mouse, a frog and five arrows.

CXXX. ταύτα μέν νυν ἐπὶ σμικρόν τι ἐφέροντο τοῦ πολέμου. οἱ δὲ Σκύθαι οἴκως τοὺς Πέρσας ἵδοιεν τεθορυβημένους, ἵνα παραμένοιεν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ καὶ παραμένοντες ἀνυφατο τῶν πάντων ἐπιδεέεις ἑόντες, ἐποίειν τοιάδε· ὅκως τῶν προβάτων 5 τῶν σφετέρων αὐτῶν καταλίποιεν μετά τῶν νομέων, αὐτοὶ ἀν ὑπεξῆλανυν ἐς ἄλλον χώρον, οἱ δὲ ἄν Πέρσαι ἐπελθόντες λάβεσκον τὰ πρόβατα, καὶ λαβόντες ἐπηείροντο ἀν τῷ πεποιημένῳ. CXXXI. Πολλάκις δὲ τοιούτου γυνομένου τέλος Δαρείδος τε ἐν 10 ἀπορίησι εἴχετο, καὶ οἱ Σκυθέων βασιλέες μαθόντες τούτο ἐπεμπὸν κήρυκα δῶρα Δαρείῳ φέροντα ὀρνιθά τε καὶ μῦν καὶ βάτραχον καὶ οἴστους πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐπειρότευν τὸν νόον τῶν διδομένων· ο δὲ οὐδὲν ἐφη οἱ ἐπεστάλθαι ἄλλο ἡ 15 δόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ σοφοὶ εἴσι, γνῶναι τὸ θέλει τὰ δῶρα λέγειν. ταύτα ἀκούσαντες οἱ Πέρσαι ἐβουλεύοντο.

The meaning of the present.

CXXXII. Δαρείου μὲν νυν ἡ γυνώμη ἢν Σκύθας 20 ἐσωτῆρι διδόναι σφέας τε αὐτοὺς καὶ γῆν τε καὶ ὕδωρ, εἰκάζων τῇ δε, ὡς μῦς μὲν ἐν γῇ γίνεται καρπὸν τῶν αὐτῶν ἀνθρώπῳ σιτεόμενος, βάτραχος δὲ ἐν ὑδατί, ὅρινς δὲ μάλιστα οἰκε ὑπῆρ, τοὺς δὲ οἰστοὺς ὡς τὴν
έωντων ἀλκήν παραδιδοὺσι. αὕτη μὲν Δαρείῳ ἡ ἡγώμη ἀπεδέδεκτο, συνεστήκεε δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἐπτὰ ἐνὸς τῶν τῶν μάγων κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν: "Ἡν 5 μὴ ὀρνίθες γενόμενοι ἀναπτήςθε ἐς τὸν ὑφρανῶν, ὁ Πέρσαι, ἥ μῦς γενόμενοι κατὰ τῆς γῆς καταδύητε, ἡ βάτραχοι γενόμενοι ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὁπίσω ὑπὸ τῶν τῶν τοξευμάτων βαλλόμενοι."

Meanwhile the Skythians left behind near the Danube try to tamper with the Ionians left in charge of the bridge.

10 ΣΧΧΧΧΙ. Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἰκαζοῦν, ἡ δὲ Σκυθεῶν μία μοῖρα ἡ ταχθείσα πρότερον μὲν παρὰ τὴν Μαιήτιν κλίμνην φουρρεῖν, τότε δὲ ἐπὶ τὸν "Ἰστρον Ἰωσί εἰς λόγους ἐλθεῖν, ὥς ἀπίκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε: ""Ἄνδρες Ἰωνεῖς, ἔλευθερίην 15 ύμῶν ἥκομεν φέροντες, ἦν πέρ γε ἐθέλητε ἐσακοῦειν. πυθανόμεθα γὰρ Δαρείον ἐντείλαπται ύμῖν ἐξήκοντα ἡμέρας μοῦνας φουρνήσων τὴν γέφυραν αὐτοῦ μή παραγενομένου ἐν τούτῳ τῷ χρόνῳ ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρην. ύνω ᾧν ύμεῖς τάδε ποιεῖτες ἐκτὸς 20 μὲν ἔσεσθε πρὸς ἐκείνου αἰτίς, ἐκτὸς δὲ πρὸς ἡμέων. τὰς προκειμένας ἡμέρας παραμείναντες τὸ ἀπὸ τούτου ἀπαλλάσσεσθε." Οὕτω μὲν νῦν ὑποδεξαμένων Ἰωνοῦ ποιήσειν ταῦτα ὁπίσω τὴν ταχύστην ἐπείγοντο.
A battle interrupted by a hare. Gobryas advises a retreat.

CXXXIV. Πέρσησι δὲ μετὰ τὰ δώρα τα ἐλθόντα Δαρείῳ ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πεζῷ καὶ ἵπποισι ὡς συμβαλέοντες· τεταγμένοισι δὲ τοῖς Σκύθησι λαγὸς ἐς τὸ μέσον διήξε· τῶν δὲ ὡς ἕκαστοι ὀρέου τὸν λαγὸν ἐδίωκον. ταραχθέντων 5 δὲ τῶν Σκυθέων καὶ βοὴ χρεομένων εἰρετο ὁ Δαρείος τῶν ἀντιπολέμων τὸν θόρυβον, πυθόμενος δὲ σφεάς τὸν λαγὸν διώκοντας εἶπε ἄρα πρὸς τοὺς περ ἐώθεε καὶ τὰ ἄλλα λέγειν. "Οὕτω ἄνδρες ἡμέων πολλὸν καταφρονέουσι, καὶ μοι νῦν φαίνεται Γωβρής εἰπαι 10 περὶ τῶν Σκυθικῶν δόρων ὄρθως. ὡς ὁν οὕτω ἡδὴ δοκεόντων καὶ αὐτῷ μοι ἔχειν βουλῆς ἀγαθῆς δεῖ, ὅκως ἀσφαλέως ἡ κομιδὴ ἡμῖν ἔσται τὸ ὁπίσω." Πρὸς ταύτα Γωβρής εἶπε· "Ὥ βασίλευ, ἐγὼ σχεδόν μὲν καὶ λόγῳ ἡπιστάμην τούτων τῶν ἄνδρων τὴν 15 ἀπορίην, ἐλθὼν δὲ μᾶλλον ἐξέμαθον, ὀρέων αὐτώς ἐμπαίζοντας ἡμῖν. νῦν ὁν μοι δοκεῖ, ἐπεὰν τάχιστα νῦς ἐπέλθη, ἐκκαύσαντας τὰ πυρὰ, ὡς καὶ ἄλλοτε ἐώθαμεν ποίειν, τῶν στρατιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς ταλαιπωρίας ἐξαπατήσαντας καὶ τοὺς 20 ὄνους πάντας καταδήσαντας ἀπαλλάσσεσθαι, πρὶν ἡ καὶ ἐπὶ τῶν Ἰστρον ἰδὼσαι Σκύθας λύσοντας τὴν γέφυραν, ἦ καὶ τι ἤωσι δόξα τὸ ἡμέας οἴον τε ἔσται ἐξεργάσασθαι."
Darius starts on his return march to the Danube, leaving his sick and feeble behind.

CXXXV. Γωβρύς μὲν ταύτα συνεβούλευε, μετὰ δὲ νῦξ ὑπὲρ ἑγένετο, καὶ Δαρείως ἔχρατο τῇ γυναίκες ταύτῃ· τοὺς μὲν καματηροὺς τῶν ἀνδρῶν καὶ τῶν ἢν ἐλάχιστος ἀπολλυμένων λόγος, καὶ τοὺς 5 ὅνως πάντας καταδήσας κατέλιπε αὐτοῦ ταύτῃ ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὅνους καὶ τοὺς ἀσθενείας τῆς στρατιάς τῶν εἶνεκεν, ἵνα οἱ μὲν ὅνου βοὴν παρέχωνται, οἱ δὲ ἀγρόποποι ἀσθενεῖς μὲν εἶνεκεν κατελείποντο, προφάσιος δὲ τῆς δηλάδη, 10 ὡς αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἑπιθήσε- σθαι μέλλοι τοῖς Σκύθησι, οὕτω δὲ τὸ στρατόπεδον τούτον τὸν χρόνον ῥυοίατο. ταῦτα τοῖς υπολειπο- μένοισι υποθέμενος ὁ Δαρείος καὶ πυρὰ ἐκκαίσας τὴν ταχίστην ἐπέγετο ἐπὶ τῶν Ἰστρον. οἱ δὲ ὅνοι 15 ἔρημωθέντες τοῦ ὁμίλου ὅντω μὲν δὴ μᾶλλον πολλῷ ἱέσαν τῆς φωνῆς, ἀκούσαντες δὲ οἱ Σκύθαι τῶν ὅνων πάγχυ κατὰ χώρην ἤλπιζον τοὺς Πέρσας εἶναι.

The Skythians and allies pursue Darius. Some of them reach the Danube first and try to persuade the Ionians to break the bridge.

CXXXVI. Ἡμέρης δὲ γενομένης γυνοτοις οἱ υπολειψθέντες, ως προδεδομένοι εἶνεν ὑπὸ Δαρείου, 20 χεῖρας τε προετίνυντο τοῖς Σκύθησι καὶ ἔλεγον τὰ κατήκοντα· οἱ δὲ ως ἤκουσαν ταῦτα, τὴν ταχύστην συστραφέντες, αἳ τε δύο μοῖραι τῶν Σκυ- θέων καὶ ἡ μετὰ Σαυροματέων καὶ Βουδίνωι καὶ
Γελώνοι, ἐδώκον τοὺς Πέρσας ἰθὺ τοῦ Ἰστροῦ. ἀτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ ἐόντος πεζοῦ στρατοῦ καὶ τὰς ὁδοὺς οὐκ ἐπισταμένου ὡστε οὐ τετμημένων τῶν ὁδῶν, τοῦ δὲ Σκυθικοῦ ἐπιπότεω καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένου ἀμαρτόντες ἀλλ᾽ 5 λήλων, ἐφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι. μαθόντες δὲ τοὺς Πέρσας οὕκω ἀπιγμένους ἐλεγον πρὸς τοὺς Ἰωνας ἐόντας ἐν τῇς νυσί. "Ἀνδρεῖς Ἰωνεῖς, αἱ τῇ ἡμέρᾳ ὡμίν τοῦ ἀριθμοῦ διοίκηκται, καὶ οὐ ποιέστε δίκαια ἐτὶ 10 παραμένοντες. ἀλλ᾽ ἔπει πρότερον δειμαίνοντες ἐμενετε, νῦν λύσαντες τὸν πόρον τὴν ταχίστην ἀπιτε χαίροντες ἑλεύθεροι, θεοῖσι τε καὶ Σκύθῃσι εἰδότες χάριν, τὸν δὲ πρότερον ἐόντα ὑμέων δεσπότην ἡμείς παραστησόμεθα οὐτω ὡστε ἐπὶ μηδαμοὺς ἐτὶ 15 θρόπους αὐτὸν στρατεύσεσθαι."

Miltiades the Athenian advises the Ionians to break the bridge, but they are dissuaded from doing so by Histiaeus of Miletus.

CXXXVII. Πρὸς ταῦτα οἱ Ἰωνεῖς ἐβουλεύοντο. Μιλτιάδεω μὲν τοῦ Ἀθηναίου, στρατηγέουντος καὶ τυραννεύοντος Χερσονησιτέων τῶν ἐν Ἕλληνσόντων, ἦν γνώμη πείθεσθαι Σκύθῃ καὶ ἑλεύθερον Ἰωνίην, 20 Ἰστιαίον δὲ τοῦ Μιλησίου ἑναντίη ταῦτη, λέγοντος, ὡς νῦν μὲν διὰ Δαρείου ἐκαστὸς αὐτῶν τυραννεύει πόλιοι, τῆς Δαρείου δὲ δυνάμιοι καταρεθείσης οὔτε αὐτὸς Μιλησίων ὁδὸς τε ἑσσεθαὶ ἄρχειν οὔτε ἀλλον οὐδένα οὐδαμῶν. βουλήσεσθαι γὰρ ἑκάστην 25
τῶν πολίων δημοκρατεσθαί μᾶλλον ἢ τυραννεσθαί. Ἦστιαίον δὲ γνώμην ταύτην ἀποδεικνυμένου αὐτίκα πάντες ἦσαν πετραμμένοι πρὸς ταύτην τὴν γνώμην, πρότερον τὴν Μιλτιάδεω αἱρεόμενοι.

5 CXXXVIII. Ἡσαν δὲ οὗτοι οἱ διαφέροντες τε τὴν ψήφον καὶ ἐόντες λόγου πρὸς βασιλέος, Ἑλλησποντῶν μὲν τυραννοὶ Δάφνης τε Ἀβιδηνὸς καὶ Ἰσποκλὸς Λαμψακὴνος καὶ Ἡρόφαντος Παριὴνος καὶ Μητρόδωρος Προκοννήσιος καὶ Ἀρισταγόρης

10 Κυξικῆνος καὶ Ἀρίστων Βυζάντιος" οὗτοι μὲν ἦσαν οἱ ἔξ Ἐλλησπόντου, ἀπ’ Ἰωνίας δὲ Στράττος τε Χῖος καὶ Αἰάκης Σάμιος καὶ Λασώμας Φωκαίεως καὶ Ἦστιαίος Μιλῆσιος, τοῦ ἦν γνώμην ἢ προκειμένη ἐναντία τῇ Μιλτιάδεῳ. Αἰολέων δὲ παρῆν λόγιμος

15 μοῦνος Ἀρισταγόρης Κυμαίος.

They however unfasten the ships forming the bridge for a bowshot from the Skythian bank, and persuade the Skythians to go back to encounter Darius.

CXXXIX. Οὗτοι δὲν ἐπεὶ τε τὴν Ἦστιαίον αἵρεστον γνώμην, ἔδοξε σφι πρὸς ταύτη τάδε ἔργα τε καὶ ἔπεα προσθείναι, τῆς μὲν γεφύρης λύειν τὰ κατὰ τοὺς Σκύθας ἑόντα, λύειν δὲ ὅσον τὸξευμα 20 ἔξικνεται, ἵνα καὶ ποιέειν τι δοκέωσι ποιεῖντες μηδὲν καὶ οἱ Σκύθαι μὴ πειράματο βιώμενοι [καὶ βουλόμενοι] διαβῆναι τὸν Ἦστρον κατὰ τὴν γέφυραν, εἰπεῖν τε λύοντας τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον, ὡς πάντα ποιήσουσι τὰ Σκύθησι ἔστι ἐν ἡδονῇ. 25 ταύτα μὲν προσέθηκαν τῇ γνώμη, μετὰ δὲ ἐκ πάντων ὑπεκρίνατο Ἦστιαίος τάδε λέγων. "Ἀνδρεὶς Σκύθαι,
The Skythians miss the Persians' march because they directed their course where water and forage were to be found. The Persians arrive at the River.

CXL. Σκύθαι μὲν τὸ δεύτερον Ἰωσὶ πιστεύοντες λέγειν ἀληθεὰ υπέστρεφον ἐπὶ ξήτησιν τῶν Ἱοι Περσίων, καὶ ἡμάρτανον πάσης τῆς ἐκείνων διεξόδου. αὐτίοι δὲ τούτοι αὐτοὶ οἱ Σκύθαι ἔγενοντο, τὰς νομᾶς τῶν ὑπ'πων τὰς ταύτην διαφθείραντες καὶ τὰ ὑδάτα συγχώσαντες. εἶ γὰρ ταύτα μὴ ἐποίησαν, παρεῖχε ἀν σφι, εἰ ἐμβούλιοντο, εὑπτεῖως ἐξευρέειν τοὺς Πέρσας· 15 νῦν δὲ τὰ σφὶ ἐδόκεε ἀριστα βεβουλεύσθαι, κατὰ ταύτα ἐσφάλησαν. Σκύθαι μὲν νυν τῆς σφετέρης χώρης τῇ χιλὸς τε ὑπ'ποιοὶ καὶ ὑδάτα ἦν, ταύτη διεξίοντες ἐδίζηντο τοὺς ἀντιπολεύουσι, δοκεόντες καὶ ἐκεῖνος διὰ τοιούτων τὴν ἀπόδρησιν ποιεῖσθαι, οἱ 20 δὲ δὴ Πέρσαι τὸν πρότερον ἑωυτῶν γενόμενον στίβον, τούτων φυλάσσοντες ἦσαν, καὶ οὕτω μόνης εὐρὸν τὸν πόρον. οὐ δὲ νυκτὸς τε ἀπικόμενοι καὶ λευμένης τῆς γεφύρης ἐντυχόντες ἐς πᾶσαν ἀρρωδίην ἀπίκοντο, μὴ σφεας οἱ Ἰωνεὶ ἔωσι ἀπολελοιπότες.
An Egyptian with a loud voice shouts ‘Histiaeus,’ and the bridge is at once made complete, and the Persians cross.

CXLI. Ἡν δὲ περὶ Δαρεῖον ἀνὴρ Ἁγυπτίως φωνεῖοι φωνεῖοι μέγιστον ἀνθρώπων τοῦτον τὸν ἄνδρα καταστάντα ἐπὶ τοῦ χείλεος τοῦ Ἰστροῦ ἐκέλευε Δαρεῖος καλέειν Ἰστιαίον Μιλήσιον. ὃ μὲν δὴ ἐποίεε ταῦτα, Ἰστιαίος δὲ ἐπακούσας τῷ πρῶτῳ κελεύματι τάς τε νέας ἀπάσας παρεῖχε διαπορθεμένειν τὴν στρατιὰν καὶ τὴν γέφυραν ἔξευξε. CXLII. Πέρσαι μὲν δὲν οὗτο ἐκφεύγουσι, Σκύθαι δὲ διξῆμενοι καὶ τὸ δεύτερον ἡμαρτον τῶν Περσέων, καὶ τοῦτο μὲν, ὃς ἑόντας Ἰωνας ἔλευθερον, κακίστους τε καὶ ἀνανδροτάτους κρίνουσι εἶναι ἀπάντων ἀνθρώπων, τοῦτο δὲ, ὃς δούλων Ἰώνων τὸν λόγον ποιεύμενοι, ἀνδράποδα φιλοδέσποτά φασὶ εἶναι καὶ ἀδρηστὰ μάλιστα. ταῦτα μὲν δὴ Σκύθησι ἐς Ἰωνας ἀπέρριπται.

Darius reaches Sestos, whence he crosses to Asia, leaving Megabazus in command.

CXLIII. Δαρεῖος δὲ διὰ τῆς Θηρίκης πορενόμενος ἀπίκετο ἐς Σηστὸν τῆς Χερσονήσου· ἐνθεῦτεν δὲ αὐτὸς μὲν διέβη τῇς νυσί ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώτῃ Μεγάβαζον ἄνδρα Πέρσην, τῷ Δαρεῖος κοτε ἐδοκε γέρας τοιὸνδε εἶπας ἐν Πέρσην ἔποιος· ὁρμημένου Δαρείου ροίας τρώγειν, ὃς ἀνοίξῃ τάχιστα τὴν πρώτην τῶν ροίεων, εἴρετο αὐτὸν ὃ ἀδελφεὸς Ἀρτάβανος, ὁ τι βούλloit ἀν οἱ
The remark of Megabazus as to the sites of Kalchedon and Byzantium.

CXLIV. Οὗτος δὲ ὁ Μεγάβαζος εἶπεν τόδε τὸ ἐπος ἐλίπετο ἀθάνατον μνήμην πρὸς Ἐλλησποντίων· γενόμενος γὰρ ἐν Βυζαντίῳ ἐπύθετο ἐπτακαίδεκα ἐτέσι πρῶτεν Καλχηδονίους κτίσαντας τὴν χώρην 10 Βυζαντίων, πυθόμενος δὲ ἐφὶ Καλχηδονίους τοῦτον τὸν χρόνον τυγχάνειν ἔοντας τυφλοὺς· οὐ γὰρ ἂν τοῦ καλλίους παρέοντος κτίζειν χώρου τὸν αἰσχίνα ἐλέσθαι, εἰ μὴ ἦσαν τυφλοὶ. οὗτος δὴ ἢν τότε ὁ Μεγάβαζος στρατηγὸς λειφθεῖς ἐν τῇ χώρῃ Ἐλλησ-/ 15 ποντίων τοὺς μὴ μηδίζοντας κατεστρέφετο.

The Minyae, descendants of the Argonauts, occupy Mt. Taygetos in Laconia, and are admitted to citizenship by the Lacedemonians.

CXLV. Οὗτος μὲν νῦν ταῦτα ἐπρησσε, τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Διβύνην ἄλλος στρατηγὸς μέγας στόλος διὰ πρόφασιν, τὴν ἐγὼ ἀπηγήσομαι, προδιηγησάμενος πρῶτεν τάδε. Τῶν ἐκ 20 τῆς Ἀργούς ἐπιβατέων παῖδων παῖδες ἐξελαθέντες ὑπὸ Πελασγῶν τῶν ἐκ Βραυρώνοις λησσαμένων τὰς Ἀθηναίων γυναίκας, ὑπὸ τοῦτων ἐξελαθέντες ἐκ
Δήμνου οίχοντο πλέοντες ές Δακεδαίμωνα, ίζόμενοι δέ ἐν τῷ Τηγινίτῳ πῦρ ἀνέκαιον. Δακεδαιμόνιοι δέ ἵδοντες ἀγγέλου ἐπέμπουν, πενύδομενοι, τίνες τε καὶ ὁκόθεν εἰσί· οἱ δὲ τῷ ἀγγέλῳ εἰρωτέοντι ἔλεγον, ὡς 5 εἴησαν μὲν Μινύαι, παῖδες δὲ εἶεν τῶν ἐν τῇ Ἀργοῖ πλέοντων ἥρωιν, προσσχόντας δὲ τούτους ἐς Δήμνου φυτεύσαν σφέας. οἱ δὲ Δακεδαιμόνιοι ἀκηκοότες τῶν λόγων τῆς γενεῆς τῶν Μινυέων, πέμψαντες τὸ δεύτερον εἰρώτεον, τὶ θέλοντες ήκοιέν τε ἐς τὴν χώρην καὶ πῦρ αἴθοιεν. οἱ δὲ ἐφασαν ὑπὸ Πελασγῶν ἐκβληθέντες ἤκειν ἐς τοὺς πατέρας· δικαιώτατον γὰρ εἶναι οὕτω τοῦτο γίνεσθαι· δέεσθαι δὲ οἰκέειν ἁμα τούτους μοῖραν τε τιμέων μετέχοντες καὶ τῆς γῆς ἀπολαμβόντες. Δακεδαιμονίουις δὲ έάδε δέκεσθαι τοὺς 15 Μινύας ἐπ᾽ οἰσι θέλοντι αὐτῶι. μάλιστα δὲ ἐνηγέ σφεας ὡστε ποιέειν ταῦτα τῶν Τυνδαρίδεων ἡ ναυ- τιλία ἐν τῇ Ἀργοῖ. δεξάμενοι δὲ τοὺς Μινύας γῆς τε μετέδοσαν καὶ ἐς φυλὰς διεδάσαντο. οἱ δὲ αὐτίκα μὲν γάμους ἐγημαν, τὰς δὲ ἐκ Δήμνου ἡγοῦντο ἐξέδοσαν 20 ἀλλοιοις.

Becoming troublesome to the government they are condemned to death, but are saved by their wives and again occupy Taygetos.

CXLVI. Χρόνου δὲ οὐ πολλοῦ διεξελθόντος αὐτίκα οἱ Μινύαι ἐξύβρισαν, τῆς τε βασιλείης μεταιτέοντες καὶ ἄλλα ποιεύντες οὐκ ὁσία. τούτι ὁν Δακεδαιμονίουις ἐδοξε αὐτοὺς ἀποκτεῖναι, συλλα- 25 βόντες δὲ σφεας κατέβαλον ἐς ἐρκτήν. κτείνουσι δὲ τοὺς ἄν κτείνωσι Δακεδαιμόνιου νυκτὸς, μετ’ ἡμέρην δὲ οὐδένα· ἐπεὶ ὁν ἐμελλόν σφεας καταχρή-
σεσθαί, παραιτήσαντο αἱ γυναῖκες τῶν Μινυέων, ἐούσαι ἀσταί τε καὶ τῶν πρώτων Σπαρτιητέων θυγατέρες, ἐσελθεῖν τε ἐς τὴν ἐρκτὴν καὶ ἐς λόγους ἐλθεῖν ἐκάστῃ τῷ ἐωτήν ἀνδρὶ. οἱ δὲ σφεᾶς παρῆκαν, οὐδένα δόλον δοκέοντες ἐξ αὐτέων ἐσεσθαί. αἱ δὲ 5 ἐπεὶ τε ἐσήλθον, ποιεῦσι τοιάδε· πᾶσαν τὴν εἶχον ἐσθήτα παραδοῦσαι τοὺς ἀνδράς αὐταὶ τὴν τῶν ἀνδρῶν ἑλαβον. οἱ δὲ Μινύαι εὐδύντες τὴν γυναικείαν ἐσθήτα, ἀτε γυναῖκες, ἐξήισαν ἐξω, ἐκφυγόντες δὲ πρὸς τοιοῦτο ἤζοντο αὐτὶς ἐς τὸ Τηύγετον. 10

From Taygetos some of the Minyans were taken with him by Theras to settle in the Island of Thera, while others went to Triphylia in Elis.

CXLVII. Τὸν δὲ αὐτὸν τούτον χρόνον Θήρας ὁ Αὐτεσίωνος τοῦ Τισαμενοῦ τοῦ Θερσάνδρου τοῦ Πολυνείκεως ἐστελλε ἐς ἀποικίην ἐκ Λακεδαιμονος. ἦν δὲ ὁ Θήρας οὔτος, γένος ἐων Καδμεῖος, τῆς μητρὸς ἀδελφοῦ τοῦ 'Αριστοδήμου παισὶ Εὐρυσθένει καὶ 15 Προκλεῖ, ἐόντων δὲ ἔτι τῶν παῖδων τούτων νηπίων ἐπιτροπάιην εἰχε ὁ Θήρας τὴν ἐν Σπάρτῃ βασιληυὴν. αὐξηθέντων δὲ τῶν ἀδελφιδέων καὶ παραλαβόντων την ἀρχὴν οὔτω δη ὁ Θήρας δεινὸν ποιεύμενος ἀρχεθαι ὑπ' ἄλλων, ἐπεί τε ἐγεύσατο ἀρχῆς, οὐκ ἐφη 20 μενέειν ἐν τῇ Λακεδαιμονι, ἀλλ' ἀποπλεύσεσθαι ἐς τοὺς συγγενεάς. ἦσαν δὲ ἐν τῇ νῦν Ἰήρῃ καλεομένη νήσῳ, πρότερον δὲ Καλλίστη τῇ αὐτῇ ταύτῃ, ἀπόγονοι Μεμβλιάρεω τοῦ Ποικίλεω ἀνδρὸς Φοίνικος. Κάδμος γὰρ ὁ Ἄγηνορος Εὐφώπην διζήμενον προσ- 25 ἐσχε ἐς τὴν νῦν Θήρην καλεομένῃ, προσσχόντι δὲ
eίτε δὴ οἴ ἡ χώρη ἦρεσε, εἰτε καὶ ἄλλως ἡθέλησε ποιήσαι τούτο, καταλείπει γὰρ ἐν τῇ νήσῳ ταύτῃ ἄλλους τε τῶν Φοινίκων καὶ δὴ καὶ τῶν ἑωτοῦ συγγενεών Μεμβλίαρον. οὗτοι ἐνέμοντο τῇν Καλ-5 λίστην καλεσμένην ἐπὶ γενεάς, πρὶν ἡ Θήραν ἔλθεῖν ἐκ Δακεδαίμονος, ὥκτῳ ἀνδρῶν. Κείση τούτους δὴ ὁ Θήρας λεών ἔχων ἀπὸ τῶν φυλέων ἑστελλε, συνοικήσων τούτοις καὶ οὐδαμῶς ἐξελῶν αὐτοὺς, ἀλλὰ κάρτα οἰκητείμενος. οὕτε τε δὲ καὶ οἱ 10 Μινύαι ἐκδράντες ἐκ τῆς ἐρκτῆς ἵζοντο ἐς τὸ Τήγυγετον, τῶν Δακεδαίμονίων βουλευμένων σφέας ἀπολλύναι παραίτεται ὁ Θήρας, ὅκις μήτε φόνος γένηται, αὐτὸς τε ὑπεδεκτό σφεας ἐξάξειν ἐκ τῆς χώρης. συγχωρησάντων δὲ τῇ γνώμῃ τῶν Δακεδαίμονίων 15 τρισὶ τριηκοντέροισι ἐς τοὺς Μεμβλίαρεω ἀπογόνους ἐπλώσε, ὅτι πάντας ἄγων τοὺς Μινύας, ἀλλ' ὅλιγους τινάς. οἱ γὰρ πλεῖνες αὐτῶν ἐτράποντο ἐς τοὺς Παρωρεήτας καὶ Καύκωνας, τούτους δ' ἐξελάσαντες ἐκ τῆς χώρης σφέας αὐτοὺς ἐξ μοίρας διείλον, καὶ 20 ἐπείτεν ἐκτίσαν πόλιας τάσθε ἐν αὐτοῖς, Δέπρεον, Μάκιστον, Φρίξας, Πύργον, Ἑπιον, Νοῦδιον· τούτων δὲ τὰς πλεύνας ἐπ' ἐμέο 'Ἡλείοι ἐπόρθησαν· τῇ δὲ νήσῳ ἐπὶ τοῦ οἰκιστῶν Θῆρα ἡ ἐπωνυμικὴ ἐγένετο.

Oiolykos, son of Theras, 'a sheep among wolves,' ancestor of the Aegidae of Sparta.

CXLIX. Ὁ δὲ παῖς οὖ γὰρ ἐφη οἱ συμπλευ-25 σεθαι, τοιγαρῶν ἐφη αὐτῶν καταλείψεων οἴν ἐν λύκοισι· ἐπὶ τοῦ ἔπεος τούτου οὖνομα τῇ νεφώσκης τούτῳ Οἰόλυκος ἐγένετο, καὶ κως τὸ οὖνομα τοῦτο ἐπεκράτησε. Οἰολύκον δὲ γίνεται Αἰγεύς, ἀτ' οὐ
Aigéidai kaleúntai, phulè megálè en Σπάρτη. toîsi de en tê phulè taúth àndrási ou gar ùpêmeinàn tâ têkna, iôrûsanô to ek theoîroî toî 'Erimúon tîon Laîou te kai Oîdipódêw iîron. kai metai toûto ùpêmeine. [sûvèbh de] tòûtô toûto kai en ßhûrî̔ òoisî apò tîon àndràn 5 tòûton ùegovôsi.

Grinos, the descendant of Theras, ordered by the Oracle to colonise Libya. He suggests Battos as leader.


A drought in Thera warns the Theraeans to obey the Oracle in colonising Libya. Korobios sets sail to explore and lands on Platea (Island of Bomba).

CLI. 'Eppà de ëtêw men meta taútî ûk ùe tîn ßhûrîn, en toîsi ta déndrea pànta ñhî ta ën tî 25
νήσῳ πλὴν ἐνὸς ἔξηνάνθη. χρεομένοις δὲ τοίς Ἡπραίοισι προέφερε ἡ Πυθίη τὴν ἐς Διβύνην ἀποικίην. ἐπεὶ τε δὲ κακοῦ οὐδὲν ἦν σφι μῆχος, πέμπτουσι ἐς Κρήτην ἀγγέλους διημένους, εἰ τις Κρήτων ἦ μετ-5 οίκων ἀπηγμένοις εἶ ἐς Διβύνην. περιπλανώμενοι δὲ αὐτὴν οὕτω ἀπίκοντο καὶ ἐς Ἰτανον πόλιν, ἐν ταύτῃ δὲ συμμίσγουσι ἄνδρὶ πορφυρί, τῷ οὖνομα ἦν Κορώβιος, δὲ ἐφὶ ὑπ’ ἀνέμων ἀπενείξθεις ἀπικέσθαι ἐς Διβύνην καὶ Διβύνης ἐς Πλατέαν νῆσον. 10 μισθῷ δὲ τούτων πείσαντες ἤγον ἐς Ἡήρην, ἐκ δὲ Ἡήρης ἐπλεον κατάσκοποι ἄνδρες τὰ πρῶτα οὐ πολλοὶ· κατηγγεσαμένου δὲ τοῦ Κορώβιον ἐς τὴν νῆσον ταύτῃ δὴ τὴν Πλατέαν τὸν μὲν Κορώβιον λείπουσι, σιτία καταλιπόντες ὅσων δὴ μηνῶν, αὐτοὶ 15 δὲ ἐπλεον τὴν ταχίστην ἀπαγγελέοντες Ἡπραίοισι περὶ τῆς νῆσου.

He is relieved by a Samian vessel which was making for Egypt, but was then driven out of its course and reached Tartessos (in Southern Spain).

CLII. Ἀποδημεόντων δὲ τούτων πλέω χρόνον τοῦ συγκειμένου τοῦ Κορώβιον ἐπέλιπε τὰ πάντα. μετὰ δὲ νῆσος Σαμίη, τῆς ναύκληρος ἦν Κωλαίος, 20 πλέονσα ἐπ’ Αἰγύπτου ἀπηνείξθη ἐς τὴν Πλατέαν ταύτῃ· πυθόμενοι δὲ οἱ Σάμιοι παρὰ τοῦ Κορώβιον τὸν πάντα λόγου σιτία οἱ ἐναυτοῦ καταλείπουσι, αὐτοὶ δὲ ἀναχθέντες ἐκ τῆς νῆσου καὶ γλυχόμενοι Αἰγύπτου ἐπλεον, ἀποφέρομενοι ἀπηλιώτη ἀνέμῳ. 25 καὶ οὐ γὰρ ἀνεῖ τὸ πνεῦμα, Ἡρακλέας στῆλας διεκπερήσαντες ἀπίκοντο ἐς Ταρτησσὸν, θείῃ πομπῇ
χρεόμενοι. το δὲ ἐμπόριον τοῦτο ἢν ἀκήρατον τοῦτον τῶν χρόνων, ὡστε ἀπονοστήσαντες οὕτω ὁπίσω μέγιστα δὴ Ἑλληνῶν πάντων τῶν ἡμεῖς ἀτρεκεῖν ὑμῖν εἶχεν εἰς φορτίων ἐκέρδησαν, μετά γε Σώστρατον τὸν Λαοδάμαντος Ἀιγινήτην τοῦτο γὰρ οὐκ οἶα τέ 5 ἐστὶ ἐρίσατ ἄλλον. οἱ δὲ Σάμιοι τὴν δεκάτην τῶν ἐπικερδίων ἐξελόντες ἐξ τάλαντα ἐποιήσαντο χαλκίου κρητήρως Ἀργολικοῦ τρόπων, πέριξ δὲ αὐτοῦ γρυπῶν κεφαλὰς πρόκροσσοί εἰσὶ, καὶ ἀνέθηκαν ἐς τὸ "Ήραιον, ὑποστήσαντες αὐτὸ τρεῖς χαλκέους 10 κολοσσοὺς ἐπταπήχεα, τοῖς γούνασι ἐρημεισμένους. Κυρηναίοις δὲ καὶ Θεραίοις ἐς Σαμίους ἀπὸ τοῦτον τοῦ ἔργου πρῶτα φιλίας μεγάλας συνεκρήθησαν.

Battos leader of a Colony in the island of Platea.

CLIII. Οἱ δὲ Θεραῖοι ἐπεί τε τῶν Κορώβιον λιπόντες ἐν τῇ νήσῳ ἀπίκοντο ἐς τὴν Θήρην, ἀπῆγ 15 γελλοῦν, ὡς σφι εἰη νήσος ἐπὶ Διβύη ἐκτισμένη. Θεραίοις δὲ ἔδε αὐτοὺς ἄδελφους τε ἀπ' ἄδελφους πέμπειν πάλιν λαχώντα, καὶ ἀπὸ τῶν χώρων ἀπαντῶν ἐπὶ τὰ ἐόντων ἀνδρας, εἰναι δὲ σφεων καὶ ἱγμένα καὶ βασιλέα Βάττον. οὕτω δὴ στέλλουσι δύο πεντῆ 20 κοντέρους ἐς τὴν Πλατέαν.

Another account of Battos current in Cyrene. Etearchos of Crete, his daughter Phronime, and the oath treacherously obtained from Themison.

CLIV. Ταῦτα δὲ Θεραῖοι λέγουσι, τὰ δ' ἐπίλουσα τοῦ λόγου συμφέρονται ἢ δὴ Θεραίοι Κυρηναίοις. Κυρηναίοι γὰρ τὰ περὶ Βάττον οὐδαμῶς
όμολογέουσι Θηραίοις. Λέγουσι γὰρ οὕτω· ἔστι τῆς Κρήτης Ἀξός πόλεις, ἐν τῇ ἐγένετο Ἑτεάρχος βασιλεύς, δὲ ἐπὶ θυγατρὶ ἀμήτορι, τῇ οὖνομα ἥν Φρονίμη, ἐπὶ ταύτῃ ἔγημε ἄλλην γυναῖκα. ἦ δὲ 5 ἐπεισελθοῦσα ἐδικαίει εἶναι καὶ τῷ ἔργῳ μητρικῇ τῇ Φρονίμῃ, παρέχουσά τε κακὰ καὶ πάν ἐπʼ αὐτῇ μηχανωμένη, καὶ τέλος μαχλοσύνην ἐπενείκασά οἱ πείθει τὸν ἄνδρα ταύτα ἔχειν οὕτω. ὁ δὲ ἀναγνωσθεὶς ὑπὸ τῆς γυναικὸς ἔργου οὐκ ὅσιον ἐμηχανάτο ἐπὶ τῇ 10 θυγατρὶ. ἦν γὰρ δὴ Θεμίσων ἀνὴρ Θηραίος ἐμπόρος ἐν τῇ Ἀξῷ. τοῦτον ὁ Ἑτεάρχος παραλαβὼν ἐπὶ ξείνια ἐξορκοὶ ἢ μέν οἱ διηκονύσεις ὃ τι ἀν δεηθῇ. ἐπεὶ τε δὲ ἐξώρκωσε, ἀγαγῶν οἱ παραδίδοι τὴν ἑωυτοῦ θυγατέρα καὶ ταύτην ἐκέλευε καταποντᾶσαι 15 ἀπαγαγόντα. ὁ δὲ Θεμίσων περιημεκτῆσας τῇ ἀπάτῃ τοῦ όρκου καὶ διαλυσάμενος τὴν ξεινίαν ἐποίεε τοιάδε· παραλαβὼν τὴν παίδα ἀπέπλεε, ὡς δὲ ἐγένετο ἐν τῷ πελάγει, ἀποσειεύμενος τὴν ἐξόρκωσιν τοῦ ᾿Ετεάρχου σχοινίοις αὐτὴν διαδήσας κατῆκε ἐς τὸ πέλαγος, 20 ἀνασπάσας δὲ ἀπίκετο ἐς τὴν Θήρην.

At Thera Phronime becomes by Polymnestos the mother of Battos, who stammered and had a lisp. He consulted the Oracle about his voice and was ordered to found a colony in Libya.

CLV. Ἔνθευτεν δὲ τὴν Φρονίμην παραλαβὼν Πολύμνηστος, ἐδυ τὸν Θηραίον ἀνὴρ ἐδόκιμος, ἐπαλ- λακεύετο· χρόνου δὲ περιόντος ἐξεγένετο οἱ παῖς ἰσχόφωνος καὶ τραυλὸς, τῷ οὖνομα ἐτέθη Βάττος, 25 ὡς Θηραίοι τε καὶ Κυρηναῖοι λέγουσι, ὃς μέντοι
Urged again by the Oracle Battos settled in Platea.

CLVI. Metà dé autò te toútw kal toìsi álloisì 20 Θηραιοίσι συνεφέρετο παλιγκότως. ἀγνοεύντες δὲ τὰς συμφορὰς οἱ Θηραιοί ἐπεμπόν ἐς Δελφοὺς περὶ τῶν παρεόντων κακῶν. ἢ δὲ Πυθίη σφί ἔχρησε συγκτίζουσι Βάττῳ Κυρὴνς τῆς Διβύης ἄμεινων πρήξειν. ἀπέστελλον μετὰ ταύτα τὸν Βάττον οἱ 25 Θηραιοί δύο πεντηκοντέροισι. πλώσαντες δὲ ἐς τὴν Διβύην οὔτοι, οὐ γὰρ εἰχον ὁ τι ποιέωσι ἄλλο, ὅπισω
ἀπαλλάσσοντο ἐς τὴν Θήρην· οἱ δὲ Ἐθραῖοι κατ- 
αγομένους ἐβαλλον καὶ οὐκ ἔων τῇ γῇ προσίχειν,
ἀλλ’ ὅπισώ πλώειν ἐκέλευον. οἱ δὲ ἀναγκαζόμενοι ὁπίσω ἀπέπλεον, καὶ ἐκτίσαν νῆσον ἐπὶ Διβύνη
5 κειμένην, τῇ οὐνομα, ὡς καὶ πρότερον εἰρέθη, ἔστι
Πλατέα. λέγεται δὲ ἵση εἶναι ἡ νῆσος τῇ νῦν
Κυρηναίων πόλι.

Τῶο years after, again urged by the Oracle, Battos
and his companions made a settlement on the main-
land of Libya—Aziris.

CLVII. Ταύτην οἰκέουτες δύο έτεα, οὐδὲν γάρ
σφι χρηστοῦν συνεφέρετο, ἕνα αὐτῶν καταλιπόντες
10 οἱ λοιποὶ πάντες ἀπέπλεον ἐς Δελφοὺς, ἀπικόμενοι
dὲ ἐπὶ τὸ χρηστήριον ἐχρέοντο, φάμενοι οἰκέειν τε
τὴν Διβύνην καὶ οὐδὲν ἀμεινον πρήσσειν οἰκεύντες.
ἡ δὲ Πυθίη σφὶ πρὸς ταῦτα χρῆν τάδε·

Αἶ τῷ ἐμεὶ Διβύνην μηλοτρόφον οἴδας ἀμεινον,
15 μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγαμαι σοφίνην σεν.

ἀκούσαντες δὲ τούτων οἱ ἄμφι τὸν Βάττον ἀπέπλεον
ὁπίσω· οὐ γὰρ δὴ σφεας ἀπίει ο θεὸς τῆς ἀποκίνης,
πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Διβύνην. ἀπικόμενοι δὲ
edὲ τὴν νῆςον καὶ ἀναλαβόντες τὸν ἐλιπον ἐκτίσαν
20 αὐτῆς τῆς Διβύνης χῶρον ἀντίον τῆς νῆςον, τῷ
οὖνομα ἣν Ἀξιρίσ, τὸν νάπαι τε κάλλισται ἐπὶ
ἀμφότερα συγκληθοῦσι καὶ ποτάμος τὰ ἐπὶ θάτερα
παραρρέει.
Six years afterwards they removed to Irasa near Cyrene.

CLVIII. Τούτων οίκεον τὸν χώρον ἐξ ἔτεα· ἐβδόμῳ δέ σφεας ἔτει παρατησάμενοι Λίβνες, ως ἐς ἀμείνοα χώρον ἄξουσι, ἀνέγνωσαν ἐκλιπεῖν. ἦγον δὲ σφεας ἐνθεύτεν οἱ Λίβνες ἀναστησάντες πρὸς ἐσπέρην καὶ τὸν κάλλιστον τῶν χώρων ὅνα 5 διεξόντες οἱ "Ελληνες μὴ ἱδοιεν, συμμετρησάμενοι τὴν ὤρν τῆς ἡμέρης νυκτὸς παρῆγον. ἔστι δὲ τῷ χώρῳ τούτῳ οὖνομα Ἰρασα. ἀγαγόντες δὲ σφεας ἐπὶ κρήνην λεγομένην εἶναι 'Ἀπόλλωνος εἶπαν· "Ἀνδρεὶς Ἑλληνες, ἐνθαύτα ὑμῖν ἐπιτήδεον οἰκέειν· 10 ἐνθαύτα γὰρ ὁ οὐρανὸς τέτρηται."

Battos reigned forty years, but it was not till the reign of Battos III. that the Greeks began coming in great numbers to Cyrene. The Egyptians vainly tried to champion the native Libyans against the Colonists.

CLIX. Ἐπὶ μὲν νῦν Βάττου τε τοῦ οἰκιστέω τῆς ζόης ἄρξαντος ἐπὶ τεσσεράκοντα ἔτεα καὶ τοῦ παιδὸς αὐτοῦ Ἀρκεσίλεως ἄρξαντος ἐκκαίδεκα ἔτεα οἰκεον οἱ Κυρηναῖοι ἐόντες τοσοῦτοι, ὡσοι ἄρχην ἐς 15 τὴν ἀποικίην ἐστάλησαν· ἐπὶ δὲ τοῦ τρίτου Βάττου, τοῦ εὐδαίμονος καλεομένου, "Ελληνας πάντας ὄρμησε χρήσασα ἡ Πυθία πλέειν συνοικίσοντας Κυρηναίους Λιβύην· ἐπεκαλέοντο γὰρ οἱ Κυρηναῖοι ἐπὶ γῆς ἀναδασμὼ. ἔχρησε δὲ ὡδε ἔχοντα. 20 Ὄσο δὲ κεν ἐς Διβύην πολυήρατον ὑστερον ἔλθῃ γᾶς ἀναδαιμένας, μετὰ οἱ ποκά φαμι μελήσειν.
In the reign of Arcesilaus (successor of Battos III.) the Cyrenians suffered a great disaster, and the king was murdered by his brother Learchos.

CLX. Τούτων δὲ τοῦ Βάττου γίνεται παῖς Ἀρκεσίλεως, ὁς βασιλεύσας πρῶτα τοῦτο ἑωτοῦ ἀδελφοῦ ἔστασίασε, ἐς ὁ μιν ὡς τοὺς ἀπολυπόντος οὐχοῦν ἐς ἄλλου χῶρον τῆς Λιβύης καὶ ἔπ ἑωτοῦν 20 ἐκτισάν ἐπὶ τὰ χωρία τοῦτον κυρήναίων τους Λίβνας. μετὰ δὲ Ἀρκεσίλεως ἐς τοὺς ὑποδέξαμένους τε τοὺς Λιβύων καὶ ἀποστάτας τοὺς αὐτοὺς τούτους ἑστρατεύετο. οἱ 25 δὲ Λίβνες δεῖσαντες αὐτὸν οἰκονομίᾳ ἐπὶ τοὺς ἄριστους τῶν Λιβύων. ὁ δὲ Ἀρκεσίλεως ἐπετευχθεῖσαν τοῖς Λεύκοις τῆς Λιβύης ἔγινετο
Arsesilas succeeded by his son Battos IV, 'the Lame.'

A new constitution devised for Cyrene by Demónax of Mantineia.

CLXI. Διεδέξατο δὲ τὴν βασιλην̄ην τοῦ Ἀρκεσίλεω τοῦ Ἀρκεσίλεω τοῦ παῖς Βάττος, χωλὸς ἔδω καὶ ὅνικ ἀρτίπους. οἱ δὲ Κυρηναιοὶ πρὸς τὴν καταλαβοῦσαν συμφορὴν ἵνα ἐπεμποῦν ἐς Δελφοὺς ἐπειρησομένους, ὅτι τὰ τρόπον καταστησάμενοι κάλλιστα ἄν οἰκέοιευ. ἦ δὲ Πυθή ἐκέλευε ἐκ Μαντινεῆς τῆς Ἀρκάδων καταρτιστὴρα ἀγαγέσθαι. αἶτεον ὅν οἱ Κυρηναιοὶ, καὶ οἱ Μαντινεῖς ἔδοσαν ἄνδρα τῶν ἀστῶν δοκιμῶτατον, τῷ 15 οὖνομα ἡν Ἰημώναξ. ὄντως ὅν ὁ νή ἀπικόμενος ἓν τὴν Κυρήνην καὶ μαθὼν ἔκαστα τοῦτο μὲν τριφύλους ἐποίησε σφεας, τῇ δὲ διαθεις, Θηραίων μὲν καὶ τῶν περιοίκων μίαν μοίραν ἐποίης, ἀλλὰ ἐν Πελοποννησίων καὶ Κρητῶν, τρίτην δὲ ἡσιωτέων πάντων, 20 τοῦτο δὲ τῷ βασιλείᾳ Βάττῳ τεμένεα ἐξελῶν καὶ ἰρωσύνας τὰ ἄλλα πάντα, τὰ πρῶτον εἶχον οἱ βασιλεῖς, εἰς μέσου τῷ δῆμῳ ἐθηκε.
Battos IV. was succeeded by Arkesilas III. who tried to upset the constitution of Demônax, but had to fly to Samos, and his mother Pheretimē to Cyprus, where she tried to get an army.

CLXII. 'Επὶ μὲν δὴ τούτου τοῦ Βάπτου οὖτω διετέλεε ἐόντα, ἐπὶ δὲ τούτου παιδὸς Ἀρκεσίλεως πολλὴ ταραχὴ περὶ τῶν τιμῶν ἐγένετο. Ἀρκεσίλεως γὰρ ὁ Βάπτου τε τοῦ χιλιαί τε καὶ Φερετίμης οὐκ ἦφη 5 ἀνέξεσθαι κατὰ τὰ ὁ Μαντίνεως Δημώναξ ἔταξε, ἀλλὰ ἀπαίτεε τὰ τῶν προγόνων γέρεα. ἐνθευτεν στασιάζων ἑσσώθη καὶ ἐφυγε ἦς Σάμου, ἡ δὲ μήτηρ οἱ ἐς Σαλαμίνα τῆς Κύπρου ἐφυγε. τῆς δὲ Σαλαμίνος τοῦτον τοῦ χρόνου ἐπεκράτεε Εὐέλθων, ὅς τὸ ἐν 10 Δελφοῖς θυμιητήριον ἐδόν ἄξιοθέτον ἀνέθηκε, τὸ ἐν τῷ Κορινθίων θησαυρῷ κέεται. ἀπικομένη δὲ παρὰ τοῦτον ἡ Φερετίμη ἐδέετο στρατηγὴς, ἡ κατάξει σφέας ἦς τὴν Κυρήνην· ὁ δὲ γε Εὐέλθων πᾶν μᾶλλον ἡ στρατηγὴν οἱ ἐδίδου. ἡ δὲ λαμβάνουσα τὸ διδόμενον 15 καλὸν μὲν ἐφη καὶ τοῦτο εἶναι, κάλλιον δὲ ἐκεῖνο, τὸ δοῦναι οἱ δεομένη στρατηγὴν· τοῦτο γὰρ ἐπὶ παντὶ τῷ διδομένῳ ἔλεγε. τελευταίον οἱ ἐξεπεμψε δῶρον ὁ Εὐέλθων ἀτρακτὸν χρύσεων καὶ ἔλακάτην, προσήν δὲ καὶ εἴριον· ἐπειπάσης δὲ αὕτης τῆς Φερετίμης τῶντὸ 20 ἐπος ὁ Εὐέλθων ἐφη τοιούτου εἰς γυναῖκας δωρέεσθαι, ἀλλ' οὐ στρατηγὴ.

Arkesilas raises troops in Samos and is encouraged by the Oracle.

CLXIII. Ὅ δὲ ὁ Ἀρκεσίλεως τοῦτον τὸν χρόνον ἐδόν ἐν Σάμῳ συνήγειρε πάντα ἀνδρα ἐπὶ γῆς
Ἀναδασμῷ. συλλεγομένου δὲ στρατοῦ πολλοῦ ἔστάλη ἐς Δελφοὺς Ἀρκεσίλεως χρησόμενος τῇ χρυστηρίῳ περὶ κατόδου. ἡ δὲ Πυθίη οἱ χρὶ τάδε· "Επὶ μὲν τέσσερας Βάστους καὶ Ἀρκεσίλεως τέσσερας, ὡκτὼ ἀνδρῶν γενέας, διδοὶ ὑμῖν Δοξῆς βασι-5 λεύειν Κυρήνης· πλέον μέντοι τούτον οὐδὲ πειρᾶσθαί παρανεῖ. σύ μέντοι ἦσυχος εἶναι κατελθὼν ἐς τὴν σεωτοῦ. ἢν δὲ τὴν κάμινον εὕρης πλέον ἀμφορέων, μὴ ἔξοπτήσης τοὺς ἀμφορέας, ἀλλ’ ἀπόπεμπτε κατ’ οὖρον· εἰ δὲ ἔξοπτῆσες τὴν κάμινον, μὴ ἐσέλθης 10 ἐς τὴν ἀμφίρρυτον· εἰ δὲ μὴ, ἀποθανεῖαι καὶ αὐτὸς καὶ ταύρος ὁ καλλιστεύων."

Arcesilaus effected his restoration, but disobeyed the Oracle by a deed of cruelty and had to retire to Barca where he was killed.

CLXIV. Ταῦτα ἡ Πυθίη Ἀρκεσίλεως χρὰ. ὁ δὲ παραλαβὼν τοὺς ἐκ τῆς Σάμου κατηλθὲ ἐς τὴν Κυρήνην, καὶ ἐπικρατήσας τῶν πρηγμάτων τοῦ 15 μαντήιον οὐκ ἔμεμνητο, ἀλλὰ δίκαιας τοὺς ἀντιστα-σιωτᾶς αὐτεῖ τῆς ἐσωτοῦ φυγῆς. τῶν δὲ οἱ μὲν τὸ παράπαν ἐκ τῆς χώρης ἀπαλλάσσοντο, τοὺς δὲ τινας χειρωσάμενος ὁ Ἀρκεσίλεως ἐς Κύπρον ἀπέ-στειλε ἐπὶ διαφθορῆ. τούτους μὲν νυν Κνίδιοι 20 ἀπενεχθέντας πρὸς τὴν σφετέρην ἔρρυσαντο καὶ ἐς Θῆρην ἀπέστειλαν, ἔτερους δὲ τινας τῶν Κυρηναίων ἐς πύργων μέγαν Ἀγλωμάχου καταφυγόντας ἰδιωτικῶν ὑλὴν περινήσας ὁ Ἀρκεσίλεως ἐνέπρησε. μαθὼν δὲ ἐτ’ ἐξεργασμένους τὸ μαντήιον ἐδὲ τοῦτο, ὅτι μιν ἡ 25 Πυθίη οὐκ ἔα εὐρόντα ἐν τῇ καμίνῳ τοὺς ἀμφορέας H. IV.
πέρα τούτον ἀπικνέται, καὶ μὲν Ἄρκεσίλεως μὲν νῦν εἶτε ἐκὼν εἶτε 10 ἀέκων ἀμαρτῶν τοῦ χρήσμοῦ ἐξέπλησε μοῦραν τὴν ἑωτοῦ.

Pheretim, who had been acting as regent at Cyrene, fled to Egypt, at that time governed by Aryandes for the king of Persia since B.C. 525—521.

CLXV. Ἡ δὲ μήτηρ Φερετίμη, ἔως μὲν ὁ Ἄρκεσίλεως ἐν τῇ Βάρκῃ διαίτατο ἐξεργασμένος ἑωτῷ κακῶν, ἢ δὲ εἰχε αὐτῇ τοῦ παιδὸς τὰ γέρεα 15 ἐν Κυρήνῃ, καὶ τᾶλα νεομομένη καὶ ἐν Βουλῇ παρίζουσα, ἐπεὶ τε δὲ ἔμαθε ἐν τῇ Βάρκῃ ἀποθανόντα οἱ τὸν παιδα, φεύγουσα οἰχώκεε ἐς Αἰγυπτον. ἦςαν γὰρ οἱ ἐκ τοῦ Ἄρκεσίλεω εὐεργεσίαι ἐς Καμβύσεα τοῦ Κύρου πεποιημέναι· οὐτὸς γὰρ ἦν ὁ Ἄρκεσίλεως, 20 ὁς Κυρῆνην Καμβύση ἔδωκε καὶ φόρον ἐπάξατο. ἀπικομένη δὲ ἐς Αἰγυπτον ἡ Φερετίμη Ἀρνάνδεω ἰκέτις ἔζετο, τιμωρότηται ἑωτῇ κελέουσα, προϊσχομένῃ πρόφασιν, ὡς διὰ τὸν μηδίσμον ὁ παῖς οἱ τέθυηκε.
Aryandes was afterwards put to death by Darius.

CLXVI. 'O de 'Aruánýðhs ἵν οὗτος τῆς Αἰ-
γύπτου ὑπάρχος ὑπὸ Καμβύσεω κατεστεώς, ὡς ὑστέρῳ χρόνῳ τοῦτων παρισούμενοι Δαρεῖος διε-
φάρη. πυθόμενος ἡρ καὶ ἰδὼν Δαρείων ἐπιθυμεόντα μνημόσυνον ἐωτοῦ λυπέσθαι τοῦτο, τὸ μὴ ἄλλῳ εἴη 5
βασιλεῖ θατεργασμένου, ἐμιμέετο τοῦτον, ἐς ἐλαβε
τὸν μισθόν. Δαρείως μὲν γὰρ χρυσίον καθαρώτατον ἀπεψήπασ α ἕς τὸ δυνατότατον νόμισμα ἐκόψατο,
'Aruánýðhs de ἄρχων Ἀλγύπτου ἁργύριον τῶντὸ τοῦτο ἐποίεε' καὶ νῦν ἔστι ἁργύριον καθαρώτατον τὸ 10
'Aruánýδικον. μαθὼν de Δαρείος μὲν ταῦτα ποιεῖντα,
αἰτήν οἱ ἄλλην ἐπενείκας, ὡς οἱ ἐπανίσταιτο, ἀπέ-
κτείνε.
The Libyan Tribes: the Adurmachidae.

5 CLXVIII. Οἰκέουσι δὲ κατὰ τάδε Δίβνες, ἀπ’ Αἰγύπτου ἀρξάμενοι. πρῶτοι Ἀδυρμαχίδαι Διβύων κατοικηται, οἱ νόμοι μὲν τὰ πλέω Αἰγυπτίοις χρέοται, ἐσθῆτα δὲ φορέουσι οἷς περ οἱ ἄλλοι Δίβνες. αἱ δὲ γυναῖκες αὐτῶν ψέλιον περὶ ἐκατέρθη τῶν κυμεῶν φορέουσι χάλκεον, τὰς κεφαλὰς δὲ κομῶσαν, τοὺς φθείρας ἐπεὰν λάβωσι τοὺς ἔως ἡγησθης, ἐκάστη ἀντιδάκνει καὶ οὕτω βίπτει. παρῆκουσι δὲ οὕτωι οἱ Ἀδυρμαχίδαι ἀπ’ Αἰγύπτου μέχρι λιμένος, τῷ οὖνομα Πλυνὸς ἐστὶ.

The Giligammae.

15 CLXIX. Τούτων δὲ ἔχονται Γιλιγάμμαι, νεμόμενοι τῆν πρὸς ἐσπέρην χώρην μέχρι Ἀφροδίσιάδος νῆσου. ἐν δὲ τῷ μεταξὺ τούτου χώρῳ ἦ τε Πλατέα νῆσος ἐπικεῖται, τῆν ἐκτίσαν Κυρηναίοι, καὶ ἐν τῇ ἡπείρῳ Μενελαίοις λιμήν ἐστὶ καὶ Ἀξιρίς, τῆν οἱ Κυρηναίοι οἰκεοῦν καὶ τὸ σίλφιον ἀρχεῖται ἀπὸ τούτου. παρῆκει δὲ ἀπὸ Πλατέης νῆσου μέχρι τοῦ στόματος τῆς Σύρτιος τὸ σίλφιον. νόμοις δὲ χρέωνται οὕτωι παραπλησίοις τοῖς ἑτέροις.

The Asbutae.

CLXXX. Γιλιγαμμέων δὲ ἔχονται τὸ πρὸς ἐστὶ 25 πέρης Ἀσβύται: οὕτοι τὸ υπὲρ Κυρηνῆς οἰκεοῦσι.
ἐπὶ θάλασσαν δὲ οὐ κατήκουσι 'Ασβύται· τὸ γὰρ παρὰ θάλασσαν Κυρηναῖοι νέμονται. τεθριππο-βάται δὲ οὐκ ἦκιστα, ἀλλὰ μάλιστα Λιβύων εἰσὶ, νόμους δὲ τοὺς πλείνας μιμέεσθαι ἐπιτηδεύουσι τοὺς Κυρηναίουν.

The Auschisae and Bakales.

CLXXI. Ἀσβύτεων δὲ ἔχονται τὸ πρὸς ἐσπέρης Αὔσχισαι. οὔτοι ὑπὲρ Βύρκης οἰκέουσι, κατήκουσε ἐπὶ θάλασσαν κατ' Εὐεσπερίδας. Αὔσχισεων δὲ κατὰ μέσον τῆς χώρης οἰκέουσι Βάκαλες, ὀλίγον ἔθνος, κατήκουσε ἐπὶ θάλασσαν κατὰ Ταύχειρα 10 πόλιν τῆς Βαρκαίης· νόμοις δὲ τοίοι αὐτοῖς χρέωνται τοίσι καὶ οἱ ὑπὲρ Κυρήνης.

The Nasamonians.

CLXXII. Αὔσχισεων δὲ τούτων τὸ πρὸς ἐσπέρης ἔχονται Νασαμώνες, ἔθνος ἐὼν πολλὸν, οἱ τὸ θέρος καταλείποντες ἐπὶ τῇ θαλάσσῃ τὰ πρόβατα 15 ἀναβαίνουσι ἐς Λύγιλα χώρον ὁπωριεύντες τοὺς φοίνικας· οἱ δὲ πολλοὶ καὶ ἀμφιλαφέες πεφύκασι, πάντες ἐόντες καρποφόροι. τοὺς δὲ ὀπτελέσθην ἐπεὰν θηρεύσωσι, αὐχναντες πρὸς τὸν ἀλίον καταλεί- 

ουσι καὶ ἐπειτεν ἐπὶ γάλα ἐπιπάσσουσες πίνουσι. 20 Ὁρκίοισι δὲ καὶ μαντικῇ χρέωνται τοιῇδε· ὀμνύουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι τούτους, τῶν τύμβων ἀπτόμενοι, μαντεύονται δὲ ἐπὶ τῶν προγόνων φοι- 

tέοντες τὰ σήματα, καὶ κατευξάμενοι ἐπικατακοί 25 

μώνται, τὸ δ' ἄν ἴδῃ ἐν τῇ ὤψι ἐνύπνιον, τούτω
χράται. πίστισι δὲ τοιχίδε χρέονται· ἐκ τῆς χειρὸς διδοὶ πιεῖν καὶ αὐτὸς ἐκ τῆς τοῦ ἔτερου πίνει· ἂν δὲ μὴ ἔχωσι ύγρὸν μηδὲν, οἱ δὲ τῆς χαμάθεν σποδοῦ λαβόντες λείχουσι.

The Psylli.

5 CLXXIII. Νασαμώνοι δὲ προσόμουροί εἰσι Ψύλλοι. οὗτοι ἔξαπολώλασι τρόπῳ τοιῷδε· ὁ νότος σφι πνεῶν ἄνεμος τὰ ἔλυτρα τῶν υδάτων ἔξηνηνε, ἡ δὲ χώρῃ σφι πᾶσα ἔντος ἔουσα τῆς Σύρτιος ἢν ἀνυδρος· οἱ δὲ βουλευσάμενοι κοινῷ λόγῳ ἐστρατεύοντο ἐπὶ τὸν νότον (λέγω δὲ ταῦτα, τὰ λέγουσι Δίβνες), καὶ ἐπεὶ τε ἐγίνοντο ἐν τῇ ψάμμῳ, πνεῦσας ὁ νότος κατέχωσε σφέας. ἔξαπολομένων δὲ τούτων ἔχουσι τὴν χώρην οἱ Νασαμώνες.

The Garamantians.

CLXXIV. Τούτων δὲ κατύπερθε πρὸς νότον 15 ἄνεμον ἐν τῇ θηριώδει ὁικέουσι Γαράμαντες, οὐ πάντα ἄνθρωπον φεύγουσι καὶ παντὸς ὁμιλίην, καὶ οὔτε ὀπλοῦ ἐκτέαται ἀρῆιον οὐδὲν οὔτε ἄμυνεσθαι ἐπιστεάται.

The Macae.

CLXXV. Οὗτοι μὲν δὴ κατύπερθε οἰκέουσι 20 Νασαμώνων, τὸ δὲ παρὰ τὴν θάλασσαν ἔχονται τὸ πρὸς ἐσπέρης Μάκαι, οὐ λόφοις κείρονται, τὸ μὲν μέσον τῶν τριχῶν ἀνιέντες αὐξεσθαι, τὰ δὲ ἐνθεν καὶ ἐνθεν κείροντες ἐν χροῖ, ἐς δὲ τὸν πόλεμον στηρυθῶν καταγαίων δορὰς φορέουσι προβλήματα.


The Gindanes.

CLXXVI. Μακέων δὲ τούτων ἐχόμενοι Γιν-
δάνες εἰσί, τῶν αἱ γυναῖκες περισφύρια δερμάτων
πολλὰ ἕκαστη φορεῖ, ἢ δὲ ἀν πλεῖστα ἔχῃ, αὕτη
ἀρίστη δέδοκται εἶναι.

The Lotophagi.

CLXXVII. Ἀκτὴν δὲ προέχουσαν ἐς τὸν πόλιο-
τον τούτων τῶν Γινδάνων νέμονται Δωτοφάγοι, οἱ
τὸν καρπὸν μοῦνον τοῦ λωτοῦ τρώγοντες ζώουσι::
ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγαθος ὡς ὁ πεῖ τῆς
σχίνου, γλυκύτητα δὲ τοῦ φολίκος τῷ καρπῷ προσι-
κέλος. ποιεύται δὲ ἐκ τοῦ καρποῦ τούτου οἱ 15
Δωτοφάγοι καὶ οἶνον.

The Machlyans.

CLXXVIII. Δωτοφάγων δὲ τὸ παρὰ θάλασσαν
ἔχονται Μάχλυες, τῷ λωτῷ μὲν καὶ οὗτοι χρεώ-
μενοι, ἀπὸ ἐσσόν γε τῶν πρότερον λεχθέντων.
κατήκουσι δὲ ἐπὶ ποταμῶν μέγαν, τῷ οὖνομα Τρίτων 20
ἐστὶ.; έκδιδοὶ δὲ οὗτος ἐς λίμνην μεγάλην Τριτωνίδα-
ἐν δὲ αὕτη νήσος ἐνι, τῇ οὖνομα Φλά. ταύτην δὲ τῇ
νῆσου Λακεδαιμονίοις φασι λόγιον εἶναι κτίσαι.
Jason and the Argo in lake Tritonis.

CLXXIX. "Εστι δὲ καὶ ὁ δε λόγος λεγόμενος, Ἰήσονα, ἐπεὶ τε οἱ ἐξεργάσθη ὑπὸ τῷ Πηλίῳ ἢ Ἀργῳ, ἐσθέμενον ἐς αὐτὴν ἄλλην τε ἐκατόμβην καὶ δὴ καὶ τρίποδα χάλκεου περιπλώειν Πελοπόννησον, 5 βουλόμενον ἐς Δελφοὺς ἀπικέσθαι. καὶ μν ὁς πλέοντα γενέσθαι κατὰ Μαλένην, ὑπολαβεῖν ἁνεμον βορέην καὶ ἀποφέρειν πρὸς τὴν Διβύνην· πρὶν δὲ κατιδέσθαι γῆν εν τοῖσι βραχεσι γενέσθαι λίμνης τῆς Τριτωνίδος. καὶ οἱ ἀπορέοντε τὴν ἔξαγωγὴν 10 λόγος ἐστὶ φανῆναι Τρίτωνα, καὶ κελεῦειν τὸν Ἰήσονα ἐωυτῷ δοῦναι τὸν τρίποδα, φάμενον σφι καὶ τὸν πόρον δέξειν καὶ ἀπήμονας ἀποστελέειν. πειθομένου δὲ τοῦ Ἰήσους οὐτὸ δὴ τὸν τε διέκπλουν τῶν βραχέων δεικνύναι τὸν Τρίτωνα σφι, καὶ τὸν τρίποδα 15 θεῖναι εν τῷ ἑωυτῷ ἱρῷ ἐπιθεσπίζαντα τε τῷ τρίποδι καὶ τοῖσι σὺν Ἰήσου σημήναντα τὸν πάντα λόγον, ὅς ἐπεάν τὸν τρίποδα κομίσηται τῶν τις ἐκγόνων τῶν ἐν τῇ Ἀργῳ συμπλεόντων, τότε ἐκατὸν πόλιας οἰκῆσαι περὶ τὴν Τριτωνίδα λίμνην Ἐλληνίδας πᾶσαν 20 εἶναι ἀνάγκην. ταῦτα ἀκούσαντας τοὺς ἐπιχωρίους τῶν Διβύων κρύψας τὸν τρίποδα.

The Auseans. The fighting maidens.

CLXXX. Τοῦτων δὲ ἔχονται τῶν Μαχλῶν Ἀυσσέες. οὗτοι δὲ καὶ οἱ Μάχλων πέριξ τῆς Τριτωνίδα λίμνην οἰκέουσι, τὸ μέσον δὲ σφι οὐρίζει 25 ὁ Τρίτων. καὶ οἱ μὲν Μάχλων τὰ ὀπίσω κομέουσι τῆς κεφαλῆς, οἱ δὲ Ἀυσσέες τὰ ἐμπροσθε. ὅρτῇ δὲ
ἐνιαυσίᾳ Ἀθηναίς αἱ παρθένοι αὐτῶν δίχα διαστᾶσαι μάχονται πρὸς ἀλλήλας λίθοις τε καὶ ἔριδοις, τῇ αὐτογενεῖ θεῷ λέγουσαι τὰ πάτρια ἀποτελέειν, τὴν Ἀθηναίην καλέομεν. τὰς δὲ ἀποθυηνούσας τῶν παρθένων ἐκ τῶν τρωμάτων ψευδοπαρθένους καλέοις. πρὶν δ' ἀνείναι αὐτὰς μάχεσθαι τάδε ποιεῖσθι· κοινῇ παρθένῳ τὴν καλλιστεύουσαν ἐκάστοτε κοσμήσατε κυνέγη τε Κορινθία καὶ πανοπλίῃ Ἑλληνικῇ καὶ ἐπ' ἀρμα ἀναβιβάσαστε περιάγωσι τὴν λίμνην κύκλῳ. ὁτέοισι δὲ τὸ πάλαι ἐκόσμεων τὰς παρθένους 10 πρὶν ἡ σφί Ἑλληνας παροικισθήναι, οὐκ ἔχω εἰπαι, δοκέω δ' ὧν Αἰγυπτίοις ὅπλοις κοσμεῖσθαι αὐτὰς· ἀπὸ γὰρ Αἰγύπτου καὶ τὴν ἀσπίδα καὶ τὸ κράνος φημὶ ἀπίχθαι ἐς τοὺς Ἑλλήνας. τὴν δὲ Ἀθηναίην φασί Ποσειδέωνος εἶναι θυγατέρα καὶ τῆς Τριτωνίδος 15 λίμνης, καὶ μιν μεμβεθεῖσαν τι τῷ πατρὶ δοῦναι ἐωτυῦ τῷ Δίῳ, τὸν δὲ Δία ἐωτοῦ μιν ποιήσασθαι θυγατέρα.

The Libyan deserts. The Ammonians, the temple of Zeus, and the Salt Spring.

CLXXXI. Οὕτωι μὲν οἱ παραθαλάσσιοι τῶν νομάδων Λιβύων εἰρέται, ὑπὲρ δὲ τούτων ἐς μεσὸ-20 γαῖαν ἡ θηριώδης ἐστὶ Λιβύη, ὑπὲρ δὲ τῆς θηριώδεος ὁφρύς ψάμμου κατήκει, παρατείνουσα ἀπὸ Θηβαῖων τῶν Αἰγυπτίων ἐπὶ Ἦρακλεάς στῆλας. ἐν δὲ τῇ ὁφρύς ταύτῃ μάλιστα διὰ δέκα ἥμερῶν ὁδὸν ἀλὸς ἐστὶ τρύφεα κατὰ χόνδρους μεγάλους ἐν κολωνοῖς, 25 καὶ ἐν κορυφῆι ἐκάστου τῶν κολωνοῦ ἀνακοντίζει
Augila, and its date-palms.

**CLXXXII.** *Metà δὲ Ἀμμωνίους, διὰ τῆς ὀφρύης τῆς ψάμμου δὲ ἄλλων δέκα ἡμερέων ὁδοῦ, κολονῶς 20 τε ἄλος ἐστὶ ὁμοίος τῷ Ἀμμωνίῳ καὶ ὕδωρ, καὶ ἀνθρωποὶ περὶ αὐτῶν οἰκέουσιν τῷ δὲ χώρῳ τούτῳ οὐνόμα Αὔγιλά ἐστι. ἐς τούτον τὸν χώρον οἱ Νασαμώνες ὀπωριέντες τοὺς φοίνικας φοιτέουσι.

The Garamantians and Trogloodytes, and a strange breed of Oxen.

**CLXXXIII.** Ἀπὸ δὲ Ἀὔγιλαν διὰ δέκα ἡμερέων 25 ἄλλων ὁδοῦ ἔτερος ἄλος κολωνὼς καὶ ὕδωρ καὶ φοί-
MEAT70MENH

107

Kara irep ical iv rolcri ereiv avrw, rolai ovvopa
oUeovat
avdpwTTOi

voces Kap7ro<f>6pot, rroXXol,
poiai, zeal

ot iirl rbv
Tapdp,avre<; iart, edvo? pueya laxvp&S,
ovrco
dXa yrjv iirMpopeovres
airelpovai. avvrop-wrarov

royv rpnj/covra r)p,epia>v
Kal
ol 6maQov6p,oL /So'e?
e'9 avrovs 686s iart, iv rolai
ra icepea
oTriadovopboi Be 81a r68e elal
ytvovrat.
S'

iarl

e'9

roix;

Aarocpdyovs,

eic

5

'

eyovau KeKU<p6ra

e'9

'

dXXo

he ov8ev 8ia<pepovat,

rovro Kal rb 8epp,a
8e

Yapdp,avres

81a rovro oiriato

ro epuirpoaQe.

e'9
avayaypeovre? vep,ovrat
olol re elai 7rpoep,/3aXX6vra)v

e'9

ovrot

yap ro
e'9

ep-rrpoade

rtjv yrjv roiv

r&v dXXcov

ftowv,

ovk

Kepewv.

on

01
rrayyrrird re teal rply^nv.
rovs rpcoyXo8vra<; AiOioiras

ol yap rpcoyXo8vrat
drjpevovat rolcri redpliriroiat.
ir68as
AWtorres
rdy^tarot dvdpwrrwv rrdvrwv elal,

rSiv

r]p.ets

irept

Xoyovs

dirocpepofiei'ovs

atrkovrat 8e ol rpa>yXo8vrat

rotavra rdv eprrer&v
irapoptolrjv vevopiiKaai,

10

p,r)

'

Septs

15

aKovoptev.

Kal aavpas Kal ra

yXwaaav 8e ovBepttfj aXXij
dXXa rerptyaat Kara rrep at
20

vvKrepi8e<i.

The Atarantians, who have no names, and who
The Atlantes.
curse the Sun.

CLXXXIV. 'A7J-0 8e Yapaptdvrcav 81 aXXwv
8eKa r)p.epewv 680O aXXos dXos re koXcovos Kal v8oop,
Kal dvdpwTroi Trepl avrov ot/ceovat, rolai ovvopta iart
'Ardpavres,
•

rjp,els

i8p,ev

o'l

dvoovvptol elai piovvot dvdpanrcov

dXeai

ptev

yap

acpl

iart,

rwv

Arapavres

ovvopta, evl 8e eKaarco avrcov ovvop,a ov8ev Keerat.

ovrot ru> rfXim virepfiaXXovn Karapeovrai Kat npos

25


The Salt-houses in the Great Desert.

15 CLXXXV. Μέχρι μὲν δὴ τῶν Ἀτλάντων τούτων ἔχω τὰ οὐνόματα τῶν ἐν τῇ ὀφρύῃ κατοικημένων καταλέξαι, τὸ δὲ ἀπὸ τούτων οὐκετί. διήκει δὲ ὁ ὑπάρξας ἦν ὁφρύς μέχρι Ἡρακλεών στηλέων καὶ τοῦ ἐξω τούτων. ἐστὶ δὲ ἄλος τοὺς μεταλλου ἐν αὐτῇ διὰ δέκα ήμερῶν ὁδοῦ καὶ ἀνθρώποι οὐτοι ἐπώνυμοι ἐγένοντο· καλέονται γὰρ δὴ Ἀτλαντες. λέγονται δὲ οὔτε ἐμψυχον οὔδεν σιτεσθαι οὔτε ἐνύπναι ὀρᾶν.
These are all wandering tribes, who drink milk and feed on flesh of all animals except the cow and swine.

CLXXXVI. Oùtw mèn mékri tîs Τριτώνιδος λίμνης ἀπ' Αἰγύπτου νομάδες εἰσὶ κρεοφάγοι τε καὶ γαλακτοπόται Λίβνες, καὶ θηλέων τε βοῶν οὕτω γενόμενοι, διότι περ οὐδὲ Αἰγύπτιοι, καὶ ὡς οὖ τρέφοντες. βοῶν μὲν υἱὶ θηλέων οὐδ' αἱ Κυρηναίων γυναῖκες δικαιεῖσθαι πατέσθαι διὰ τήν ἐν Αἰγύπτῳ Ἰσίων, ἀλλὰ καὶ νηστηνίας αὐτῇ καὶ ὀρτάς ἐπιτελέουσιν, αἱ δὲ τῶν Βαρκαίων γυναῖκες οὐδὲ υἱὴν πρὸς τής βουσ θεοῦνται.

West of lake Tritonis the tribes are not nomads. The nomads all scorch the tops of their children's heads with wool.

CLXXXVII. Ταῦτα μὲν δὴ οὕτω ἔχει, τὸ δὲ 10 πρὸς ἐσπέρης τῆς Τριτώνιδος λίμνης οὐκέτι νομάδες εἰσὶ Λίβνες, οὐδὲ νόμοις τοῖς αὐτοῖς χρεώμενοι, οὕτω κατὰ τὰ παιδία ποιεῖντες οἶνον τι καὶ οἱ νομάδες ἐώθασι ποιεῖν. οἱ γὰρ δὴ τῶν Λιβύων νομάδες, εἰ μὲν πάντες, οὐκ ἔχω ἀτρεκέως τούτο εἶπαι, ποιεῖν 15 δὲ αὐτῶν συχνοὶ τοιάδε· τῶν παιδίων τύν σφετέρων, ἐπειδὲ τετραέτεα γένηται, οὕστη προβάτων καὶ οὐσί ταῖς ἐν τῇς κυρούσι φλέβασι, μετεξέτεροί δὲ αὐτῶν τὰς ἐν τοῖς κροτάφοις τούτες εἶνεκεν, ὡς μὴ σφασὶ ἐς τὸν πάντα χρόνων καταρρέουν φλέγμα ἐκ τῆς 20 κεφαλῆς δηληται. καὶ διὰ τούτο σφας λέγουσι εἶναι γυηροτάτους. εἰσὶ γὰρ ὡς ἀληθέως οἱ Λίβνες ἀνθρώπων πάντων υγιηροτάτοι τῶν ἴμείς ἰδμεν· εἰ
The sacrificial rites of the Libyans.

CLXXXVIII. Ὑνσίαι δὲ τοῖσι νομάσι εἰσὶ αὖδε, ἐπεῖδη τοῦ ὡτὸς ἀπάρξωνται τοῦ κτήνεος, ῥυπτέουσι ὑπὲρ τὸν δόμον, τοῦτο δὲ ποιῆσαντες ἀποστρέφουσι τὸν αὐχένα αὐτοῦ. θύουσι δὲ ἥλιω 10 καὶ σελήνη μούνοισι. τούτοις μὲν ὑπὸ πάντες Δίβνες θύουσι, ἀτὰρ οἱ περὶ τὴν Τριτώνίδα Λίμην νέμοντες τῇ Ἀθηναίη μάλιστα, μετὰ δὲ τῷ Τρίτωνι καὶ τῷ Ποσειδέωνι.

The dress of Libyan women.

CLXXXIX. Τὴν δὲ ἄρα ἐσθήτα καὶ τὰς αἰγίδας 15 τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν Διβνοσείων ἐποίησαντο οἱ Ἑλληνες· πλὴν γὰρ ἢ ὅτι σκυτάνη ἢ ἐσθής τῶν Διβνοσείων ἐστὶ καὶ οἱ θύσανοι οἱ ἐκ τῶν αἰγίδων αὐτῇσι οὐκ ὄφιες εἰσὶ, ἀλλὰ ἰμάντινοι, τὰ δὲ ἄλλα πάντα κατὰ τόυτο ἐσταλται. καὶ δὴ 20 καὶ τὸ σύνομα κατηγορεῖ, ὅτι ἐκ Διβύς ἢ ἱκεὶ ἡ στολὴ τῶν Παλλαδίων· αἰγέας γὰρ περιβάλλονται ψιλᾶς περὶ τὴν ἐσθήτα θυσανωτὰς αἰ Διβυσσαί, κεχριμένας ἐρευθεδάνῳ, ἐκ δὲ τῶν αἰγέων τούτων αἰγίδας οἱ Ἑλληνες μετονύμισαν. δοκεῖε δ᾽ ἐμοιγε 25 καὶ ἡ ὁλολυγὴ ἐπὶ ἱροῖσι ἐνθαῦτα πρῶτον γενέσθαι·
κάρτα γὰρ ταύτη χρέωνται καλῶς αἱ Δίβυσσαι καὶ τέσσερας ὕππους συζευγνύναι παρὰ Διβύων οἱ Ἕλληνες μεμαθήκασι.

The modes of burial. Peculiarity of the Nasamonian burials and houses.

CXC. Ὀάπτουσι δὲ τοὺς ἀποθηνήσκοντας οἱ νομάδες κατὰ περὶ οἱ Ἕλληνες, πλὴν Νασαμώνων: 5 οὗτοι δὲ κατημένους θάπτουσι, φυλάσσοντες, ἐπεὶν ἀπὶ τὴν ψυχήν, ὥσπερ καὶ κατέσουσι μηδὲ ὕππιος ἀποθανέται. οἰκήματα δὲ σύμπηκτα εἰς ἀνθερίκων ἐνερμένων περὶ Σχοίνους ἦστε, καὶ ταύτα περιφορήτα. νόμοισι μὲν τοιοῦτοι οὗτοι χρέωνται.

The Maxyans west of the river Triton. The forests and wild beasts.

CXCI. Τὸ δὲ πρὸς ἐσπέρης τοῦ Τρῖτωνος ποτα-μοῦ Λύσέων ἔχονται ἀροτήρες ἣδη Δίβυνες καὶ οἰκίας νομίζοντες εκτήσθαι, τοῖς οὖνομα κέεται Μάξενες, οἱ τὰ ἐπὶ δεξιὰ τῶν κεφαλέων κομέουσι, τὰ δὲ ἐπὶ ἀριστερὰ κείρουσι, τὸ δὲ σώμα μίλτῳ χρίνονται. φασὶ 15 δὲ οὗτοι εἶναι τῶν ἐκ Τροίης ἀνδρῶν. ἡ δὲ χώρη αὕτη τε καὶ ἡ λοιπὴ τῆς Διβύῆς ἢ πρὸς ἐσπέρην πολλῷ θηριωδεστήρῃ τε καὶ δασυτέρῃ ἦστε τῆς τῶν νομαδῶν χώρης. ἡ μὲν γὰρ δὴ πρὸς τὴν ἣδω τῆς Διβύῆς, τὴν οἱ νομάδες νέμουσι, ἐστὶ ταπεινῆ τε καὶ 20 ψαμμώδης μέχρι τοῦ Τρῖτωνος ποταμοῦ, ἡ δὲ ἀπὸ τούτου τὸ πρὸς ἐσπέρης, ἡ τῶν ἀροτήρων, ὀρεινῆ τε κάρτα καὶ δασία καὶ θηριώδης. καὶ γὰρ οἱ ὀφίες οἱ
The various species of animals found in the forests.

CXCII. Κατὰ τοὺς νομάδας δὲ ἐστὶ τοὺτον οὐδὲν, ἀλλ’ ἄλλα τοιάδε, πῦγαργοι καὶ ζορκάδες καὶ βουβάλιες καὶ ὤνοι, οὐκ οἱ τὰ κέρεα ἔχοντες, ἀλλὰ ἄλλοι ἄποτοι (οὐ γὰρ δὴ πίνουσι), καὶ ὄρνες, τῶν τὰ κέρεα τοῖσι φοίνιξι οἱ πτήκες ποιεύνται (μέγαθος δὲ τὸ θηρίον τοῦτο κατὰ βοῦν ἐστὶ), καὶ βασσάρια καὶ ύαιναὶ καὶ ύστριχες καὶ κριοὶ ἄγριοι καὶ δίκτυες καὶ θάσι καὶ πάνθηρες καὶ βόρνες, καὶ κροκόδειλοι ὅσον τε πτηκές χερσαίοι, τῇσι σαύρησι ἐμφερέστατοι, καὶ στροβοῦνται κατάγαιοι καὶ ὄφιες σμικροὶ, κέρας ἐν ἑκαστὸς ἔχοντες. ταύτα τε δὴ αὐτόθι ἐστὶ θηρία, καὶ τὰ περ τῇ ἄλλῃ, πλὴν ἐλάφου τε καὶ ὅς ἄγριον.

ἐλαφος δὲ καὶ ύς ἄγριος ἐν Διβύῃ πάμπαν οὐκ ἐστὶ. μὺν δὲ γένεα τριξὰ αὐτόθι ἐστὶ· οἱ μὲν δίποδες καλέονται, οἱ δὲ ζεγερίες (τὸ δὲ οὐνομα τοῦτο ἐστὶ μὲν Διβυκόν, δύναται δὲ κατ’ Ἑλλάδα γλώσσαν Βούνοι), οἱ δὲ ἐχινεῖς. εἰσὶ δὲ καὶ γαλέαι ἐν τῷ

σιλῆν γινόμεναι, τῇσι Ταρτησσίησι ορμοίσταται. τοσαῦτα μὲν νῦν θηρία ἡ τῶν νομάδων Διβύων γῇ ἔχει, ὅσον ἡμεῖς ἰστορέοντες ἐπὶ μακρότατον οἷοί τε ἐγενώμεθα ἐξικέσθαι.
The Zavekians and Gyzantians. Bees and artificial honey.

CXCIII. Μαξύων δὲ Διβύων Ζαύηκες ἔχονται, τοῖσι αἱ γυναῖκες ἡμιοχεῖσι τὰ ἀρματα ἐς τὸν πόλεμον. CXCIV. Τούτων δὲ Γύζαντες ἔχονται, ἐν τοῖσι μέλι πολλὸν μὲν μέλισσαι κατεργάζονται, πολλῷ δ' ἔτι πλέον λέγεται δημιουργοῦσι ἀνδρᾶς 5 ποιέων. μιλτοῦνται δ' ὁν πάντες οὕτωι καὶ πιθη- κοφαγέουσι· οἳ δὲ σφι ἄφθονοι ὁσοὶ ἐν τοῖσι ὅρεσι γίνονται.

The Island of Cyraunis, its vines, olives, gold dust and pitch.

CXCV. Κατὰ τούτους δὲ λέγουσι Καρχηδόνιοι κέεσθαι νῆσον, τῇ οὐνομα εἶναι Κύραννι, μῆκος μὲν 10 διηκοσίων σταδίων, πλάτος δὲ στεινῆ, διαβατόν ἐκ τῆς ἡπείρου, ἐλαιέων τε μεστήν καὶ ἀμπέλων. λίμνην δὲ ἐν αὐτῇ εἶναι, ἐκ τῆς αἱ παρθένοι τῶν ἐπιχωρίων πτεροίσι ὀρνίθων κεχριμένοις πίσσῃ ἐκ τῆς ἤλυος ψῆγμα ἀναφέρουσι χρυσοῦ. ταῦτα εἰ μὲν 15 ἔστι ἀληθέως, οὐκ οἶδα, τὰ δὲ λέγεται γράφω. εἰν δ' ἀν πᾶν, ὅκου καὶ ἐν Ζακύνθῳ ἐκ λίμνης καὶ ὑδατος πίσσαν ἀναφερομένην αὐτὸς ἐγὼ ὄρεον· εἰσὶ μὲν καὶ πλεῖνας αἱ λίμναι αὐτοῦ, ἢ δ' ἄν μεγίστη αὐτέων ἐβδομήκοντα ποδῶν πάντη, βάθος δὲ διόργυιος ἐστι· 20 ἐς ταύτην κοντὸν κατιείσι ἐπ' ἄκρῳ μυρσίνην προσδή- σαντες, καὶ ἐπειτεν ἀναφέρουσι τῇ μυρσίνη πίσσαν,
όδημην μὲν ἔχουσαν ἀσφάλτου, τὰ δ’ ἄλλα τῆς Πιερικῆς πίσσης ἀμείων. ἐσχέουσι δὲ ἐσ λάκκον ὄρωρυμένον ἄγχου τῆς λίμνης· ἐπειών δὲ ἀθροίσωσι συχνῆν, οὐτω ἐσ τοὺς ἀμφορέας ἐκ τοῦ λάκκου 5 καταχέουσι. ὁ τι δ’ ἂν ἐσπέσῃ ἐς τήν λίμνην, ὡπὸ γῆν ἰὸν ἀναφαίνεται ἐν τῇ θαλάσσῃ, ἢ δὲ ἀπέχει ὡς τέσσερα στάδια ἀπὸ τῆς λίμνης. οὐτω ὁ ποι καὶ τὰ ἀπὸ τῆς νῆσου τῆς ἐπὶ Διβύης κειμένης οἰκότα ἐστὶ ἀληθείᾳ.

The Carthaginian trade with West Africa.

10 CXCVI. Λέγουσι δὲ καὶ τάδε Καρχηδόνιοι, εἶναι τῆς Διβύης χωρὸν τε καὶ ἀνθρώπους ἔξω Ἡρακλέων στηλέων κατοικημένους, ἐς τοὺς ἐπειών ἀπίκωνται καὶ ἐξέλονται τὰ φορτία, θέντες αὐτὰ ἐπεξῆς παρὰ τὴν κυματωγὴν, ἐσβάντες ἐς τὰ πλοία 15 τύφειν καπνόν. τοὺς δ’ ἐπιχωρίους ἰδομένους τὸν καπνὸν ἴναι ἐπὶ τὴν θάλασσαν, καὶ ἐπειτεν ἀντὶ τῶν φορτίων χρυσὸν τιθέναι καὶ ἐξαναχωρέειν πρόσω ἀπὸ τῶν φορτίων. τοὺς δὲ Καρχηδόνιον ἐκβάντας σκέπτεσθαι, καὶ ἢν μὲν φαύνηται σφι ἄξιοι ὁ χρυσὸς 20 τῶν φορτίων, ἀνελόμενοι ἀπαλλάσσονται, ἢν δὲ μὴ ἄξιοι, ἐσβάντες ὡπίσω ἐς τὰ πλοία κατέτασι, οἱ δὲ προσελθόντες ἄλλον πρὸς ὃν ἐθηκαν χρυσὸν, ἐς οὐ ἀν πείθωσι. ἀδικήειν δὲ οὐδετέρους· οὔτε γὰρ αὐτοὺς τοῦ χρυσοῦ ἀπτεσθαι, πρὶν ἂν σφι ἀπισωθῇ τῇ ἄξιῃ 25 τῶν φορτίων, οὔτε ἐκεῖνους τῶν φορτίων ἀπτεσθαι πρῶτον, ἢ αὐτοὶ τὸ χρυσίον λάβωσι.
The Natives of this great district are (1) Libyans, (2) Ethiopians. The immigrants are (1) Phoenicians, (2) Greeks.

CXCVII. Οὗτοι μὲν εἰσὶ τοὺς ἡμεῖς ἔχομεν Λιβύων οὐνομάσαι· καὶ τούτων οἱ πολλοὶ βασιλεός τοῦ Μῆδαυ ὤυτε τὶ νῦν ὤυτε τότε ἐφρόντιζον οὐδέν. τοσόνδε δὲ ἐτὶ ἕχω εἰπεῖν περὶ τῆς χώρης ταύτης, ὅτι τέσσερα ἔθνεα νέμεται αὐτὴν καὶ οὐ πλέω 5 τούτων, ὅσον ἡμεῖς ἤδη, καὶ τὰ μὲν δύο αὐτόχθονα τῶν ἑθνῶν, τὰ δὲ δύο οὐ, Λίβυες μὲν καὶ Αἰθίοπες αὐτόχθονες, οἱ μὲν τὰ πρὸς βορέεω, οἱ δὲ τὰ πρὸς νότον τῆς Λιβύης οἰκεόντες, Φοίνικες δὲ καὶ "Ελληνες ἐπίλυδες.

Comparison of Libya with Asia and Europe.

CXCVIII. Δοκέει δὲ μοι οὐδ' ἀρετὴν εἶναι τις ἡ Λιβύη σπουδαῖ' ὡστε ἡ Ἀσίη ἡ Εὐρώπη παραβληθήναι, πλῆν Κίνυπος μοῦνης· τὸ γὰρ δὴ αὐτὸ οὖνομα ἡ γῆ τῷ ποταμῷ ἔχει. αὐτὴ δὲ ὁμοῖα τῇ ἀρίστῃ γεῶν Δήμητρος καρπὸν ἐκφέρειν, οὐδὲ ὅικε 15 οὖν τῇ ᾿Αλλη Λιβύη· μελάγγαιος τε γὰρ ἔστι καὶ ἐπιφερομένη πίδαξε, καὶ οὕτω αὐχμοῦ φροντίζουσα οὐδὲν οὕτε ὄμβρον πλέω πιούσα δεδήληται· ὅτευται γὰρ δὴ τὰυτα τῆς Λιβύης· τῶν δὲ ἐκφορίων τοῦ καρποῦ ταύτα μέτρα τῇ Βαβυλωνίᾳ γῆ κατίσταται. ἀγαθὴ 20 δὲ γῆ καὶ τὴν Εὐεσπερίται νέμονται· ἐπ' ἑκατοστὰ γὰρ, ἐπειδ' αὐτὴ ἐσωτήρ ἄριστα ἐνείκη, ἐκφέρει, ἡ δὲ ἐν τῇ Κίνυπτι ἐπὶ τριηκόσια.
The successive harvests in Cyrenaica.

CXCIX. "Εχει δὲ καὶ ἡ Κυρηναίη χώρη, ἐοῦσα ύψηλοτάτη ταύτης τῆς Λιβύης, τῇν οἱ νομάδες νέμονται, τρεῖς ὄρας ἐν ἑωυτῇ ἀξίας θώματος. πρώτα μὲν γὰρ τὰ παραθαλάσσια [τῶν καρπῶν] ὄργα 5 ἀμάσθαί τε καὶ τρυγάσθαι. τούτων τε δὴ συγκεκομισμένων τὰ ὑπὲρ τῶν θαλασσιδίων χώρων τὰ μέσα ὄργα συγκομίσθη, τὰ βουνοὺς καλέοντι συγκεκομίστα τε οὕτως ὁ μέσος καρπὸς καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαινεται τε καὶ ὄργα, ὡστε 10 ἐκπέποται τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς καὶ ὁ τελευταῖος συμπαραγίνεται. οὕτω ἐπὶ ὁκτὼ μῆνας Κυρηναίους ὀπώρη ἐπέχει. ταῦτα μὲν νυν ἐπὶ τοσοῦτον εἰρήσθω.

The siege of Barca by the Persian army sent to aid Pheretimne.

CC. Οἱ δὲ Φερετίμης τιμωροὶ Πέρσαι ἐπείτε ἐκ 15 τῆς Αἰγύπτου σταλέντες ὑπὸ τοῦ Ἀρνάνδου ἀπίκατο ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι ἐκδιδόναι τοὺς αὐτίους τοῦ φόνου τοῦ Ἀρκεσίλεως τῶν δὲ πάν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὲ ἐπολιόρκεον 20 τὴν Βάρκην ἐπὶ μῆνας ἐννέα, ὀρύσσοντες τε ὀρύγματα ὑπόγαϊα φέροντα ἐς τὸ τεῖχος, καὶ προσβολὰς καρτερὰς ποιεῦμενοι. τὰ μὲν νυν ὀρύγματα ἀνὴρ χάλκεος ἀνεβρε ἐπιχάλκῳ ἀσπίδι, δόε ἐπιφρασθεῖσι περιφέρων αὐτὴν ἐντὸς τοῦ τεῖχος προσίσχε πρὸς
τὸ δάπεδον τῆς πόλεως. τὰ μὲν δὴ ἄλλα ἐσκε κωφὰ, πρὸς τὰ προσήχε, κατὰ δὲ τὰ ὄρυσσόμενα ἥχεσσε καὶ χαλκὸς τῆς ἀσπιδος. ἀντορύσσοντες δὲ ἀν ταύτη οἱ Βαρκαίοι ἐκτείνουν τῶν Περσέων τοὺς γεωργικούς τοῖς δὲ προσβολὸς ἀπεκρούοντο οἱ Βαρκαίοι.

Barca taken by a ruse of Amasis the Persian leader.

CCI. Χρόνον δὲ δὴ πολλὸν τριβομένων καὶ πιπτόντων ἀμφιτέρων πολλῶν, καὶ ὅπις ἔσσον τῶν Περσέων, Ἀμασις ὁ στρατηγὸς τοῦ πεζοῦ μηχανᾶται τοιάδε· μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ἱσχυρὸν ὅπις αἴρετοι εἶχεν, δόλῳ δὲ αἴρετοι, ποιεῖ· τοιάδε· νυκτὸς τάφρον ὀρύξας εὐρέαν ἐπέτεινε ξύλα ἀσθενέα ύπερ αὐτῆς, κατύπερθε δὲ ἐπιπολὴς τῶν ξύλων χοῦν γης ἐπεφόρησε, ποιεῖν τῇ ἀλλῃ γη ἰσόπεδον. ἀμα ἡμέρη δὲ ἐς λόγους προσεκάλεστο 15 τοὺς Βαρκαίους. οἱ δὲ ἀσπαστῶς ὑπῆκουσαν, ἐς ο σφι ἔσθη ὁμολογία χρήσασθαι. τὴν δὲ ὁμολογίαν ἐποιεύντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρον τάμνοντες ὀρκίᾳ, ἔστ' ἄν ἡ γῆ αὐτὴ οὔτω ἔχη, μένειν τὸ ὅρκιον κατὰ χώρην, καὶ Βαρκαίους τε ὑποτελέειν 20 φάναι ἄξιην βασιλεία καὶ Πέρσας μηδὲν ἄλλο νεοχ- μοῦν κατὰ Βαρκαίους. μετὰ δὲ τὸ ὅρκιον Βαρκαίοι μὲν πιστεύσαντες τοῦτοι αὐτοὶ τε ἐξῆγαν ἐκ τοῦ ἀστεος καὶ τῶν πολεμίων ἐσώ παριέναι ἐς τὸ τεῖχος τοῦ βουλόμενου, τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ 25 Πέρσαι καταρρήξαντες τὴν κρυπτῆς γέφυραν ἔθεον ἐς ὅ το τεῖχος. κατέρρηξαν δὲ τούδε εἰνεκεν τὴν
Cruelties practised on the Barcaeans.

5 CCII. Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπείτε οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκολόπισε κύκλῳ τοῦ τείχεος, τῶν δὲ σφὶ γυναικῶν τοὺς μαζῶν ἀποταμοῦσα περιέστιξε καὶ τούτοις τὸ τείχος. τοὺς δὲ λοιποὺς τῶν Βαρκαίων λῃθ᾽ ἐκέλευσε 10 θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοις δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη.

Aryandes and his Persians return to Egypt by way of Cyrene, which they wished to seize, but did not.

CCIII. Τοὺς δὲν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπῆϊσαν ὅπλῳ· καὶ ἐπεί 15 τε ἐπὶ τῇ Κυρηναίῳ πόλι πέστησαν, οἱ Κυρηναιοὶ λόγιον τι ἀποσειεύμενοι διεξήκαν αὐτοὺς διὰ τοῦ ἀστεσ. διεξιούσης δὲ τῆς στρατιῆς Βάδρης μὲν ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγὸς ἐκέλευε αἰρέειν τὴν πόλιν, 'Αμασίς δὲ ὁ τοῦ πεζοῦ οὐκ ἦα, ἐπὶ 20 Βάρκην γὰρ ἀποσταλῆμαι μοῦνν᾽ Ἐλληνίδα πόλιν, ἐσὶ δὲ διεξελθοῦσι καὶ ἵσομένοις ἐπὶ Δῖος Δυκαίον ὥρθον μετεμέλησε σφὶ οὐ σχοῦσι τῇ Κυρήνῃ, καὶ ἐπειρὼντο τὸ δεύτερον παριέναι ἐς αὐτὴν, οἱ δὲ Κυρηναιοὶ οὐ περιώρεων. τοῖς δὲ Πέρσησι οὐδενὸς 25 μαχομένου φῶβος ἐνέπεσε, ἀποδραμόντες δὲ ὅσον τε ἐξήκοντα στάδια ἰζοντο. ἱδρυθέντες δὲ τῶν στρατοπέδων
The Barcaean prisoners transferred to Bactria.

CCIV. Οὕτως ὁ Περσέων στρατὸς τῆς Λιβύης ἔκαστάτω ἐς Εὐσεπερίδας ἦλθεν. τοὺς δὲ ἴδραποδίσαντο τῶν Βαρκαίων, τοὺτος δὲ ἐκ τῆς Αἰγύπτου οὐακαστάπτους ἐποίησαν παρὰ βασιλεὰ. βασιλεὺς δὲ σφὶ Δαρείος ἔδωκε τῆς Βακτρίης χώρης κάμην ἐγκατοικῆσαι. οἱ δὲ τῇ κάμῃ ταύτῃ οὖνομα ἐθεντὸ Βάρκην, ἡ περ ἐτὶ καὶ ἐς ἐμὲ ἡν οἰκευμένη ἐν τῇ γῇ τῆς Βακτρίης.

Dreadful end of Pheretime.

CCV. Οὐ μὲν οὗδὲ ἡ Φερετίμη εὗ τῇν ξόην κατέπλεξε. ὡς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης τισαμένη τοὺς Βαρκαίους ἀπενόστησε ἐς τὴν Αἰγύπτου, ἀπέθανε κακῶς. ξώουσα γὰρ εὐλέων ἐξεξέσε, ώς ἅρα ἀνθρώπους αἱ λίπν ἱσχυρὰ τιμωρία πρὸς 20 θεῶν ἐπίφθονοι γίνονται. ἡ μὲν δὴ Φερετίμης τῆς Βάττου τοιαύτῃ τε καὶ τοσαύτῃ τιμωρίῃ ἐγένετο ἐς Βαρκαίους.
NOTES.

CHAPTER I.

1. metà de tην...αἰρεσιν. The siege and capture of Babylon is narrated in 3, 151—158. Herod. places it soon after the fall of Polycrates of Samos, about B.C. 520—518. The siege of Babylon lasted a year and seven months.

2. αὐτοῦ 'in person,' i.e. not by some subordinate general.

3. συνιόντων 'being collected,' 'coming into the treasury.' Cp. 1, 64 τῶν μὲν χρημάτων τῶν μὲν αὐτοθεν, τῶν δὲ ἀπὸ Στράμονος συνιόντων. The tribute thus flowing into the royal treasury was collected in the 20 satrapies established by Darius, with their amount of tribute fixed. See 3, 89—96.

4. ὅτι πρῶτοι... ἀδίκης 'because in earlier times they had invaded Media and conquered those that opposed them in battle and so began the wrong.' πρῶτοι might be taken closely with ὑπῆρξαν 'they were guilty of the first provocation,' but it probably means 'on a former occasion,' cp. 3, 47 ὅτι σφι πρῶτοι αὑτοὶ νησὶ ἐβοηθησαν ἐπὶ Μεσσηνίους. The previous battle of the Median king Cyaxares with the Skythians is narrated in 1, 106. For the meaning of ὑπῆρξαν cp. 1, 5 τῶν δὲ οἶδα αὐτὸς πρῶτον ὑπάρχαντα ἁδικὼν ἔργων ἐς τοὺς Ελλήνας. There is no proof that the original invaders were connected with the Skythians whom Darius now proposed to attack, nor could an offence against the Median sovereignty which the Persian dynasty had suppressed be sufficient justification of the expedition. Other motives must be sought. Probably the chief design was to impress the Greeks in Thrace and prevent their aiding the Asiatic Greeks to rebel.

6. τῆς ἀνω Ἀσίης. Upper Asia means in the language of
Herodotos all beyond the river Halys. Cp. 1, 103 ὁ τὴν "Ἀλιος ποταμὸν ἀνω Άσιν πᾶσαν συντήσας ἐωτυφ.

7. πρότερον, see 1, 106. The date is somewhere between B.C. 650 and 620. ἤρχον 'got the chief power in,' ingressive aorist, cp. ἢρχον τῆς 'Ἀσιάς 'were the ruling people in Asia.' He cannot mean 'ruled all Asia.' At no time would that be true.

12. διὰ χρόνον τοσούτου 'after such a long interval of time.' Cp. 6, 118 δ' ἐτέων ἐλκοσι.

13. κατιόντας 'on their return home.' So κάτοδος 5, 62, κατελθεῖν 5, 30; περιώμενοι κατιέναι καὶ ἐλευθερῶν τὰς Ἀθήνας 5, 62; cp. 9, 26. ἐξεδέξατο 'awaited them.' So of one country coming next to another, p. 22, l. 7; p. 58, l. 1; cp. 1, 16 ἄλλα τε ἔργα ἀπεδέξατο.


17. ἐφοίτευον 'cohabited with.' 2, 111 παρὰ τὴν ἐωτῆς ἄνδρα μοῦνον πεφολτηκε. A somewhat similar story was told of the Spartan women during the Messenian wars, see 6, 83.

CHAPTER II.

2 2. τοῦ for τὸ = ὀ attracted into the case of its antecedent, p. 6, l. 18.

8. κατεσθαί 'hangs down loose.'

10, 11. δονέουσι 'they shake it up.' τὸ...ἐπιστάμενον 'that part of the milk which rises to the top.' The milk of mares is still the food of the tribes of Cалmukas as it had been in the time of Homer, II. 13, 5 αλαν...ἀγανῶν 'Ἰππημολγῶν γλακτοφάγων. The food thus prepared is called koumiss (Rawl.)—a kind of butter milk; but the koumiss is made by fermentation, not by shaking the milk.

14. οὖ γὰρ ἀράται...νουμάδες 'for they are not an agricultural but a pastoral people,' and therefore, Herodotos implies they didn’t need slaves who could see, as men ploughing and cultivating the ground must. But even such work as here described one would suppose would be done better by men with eyes. The only real purpose of blinding them must have been to prevent their running away.

CHAPTER III.

16. δὴ ὄν. The δὴ belongs to τούτων, the ὄν is resumptive after a digression like ὅ' ὅν, 'well, then, from these slaves.'

ἐπετραφῇ [Stein with some mss. reads ἐπάφη] seems to mean little more than ἐγένετο 'was born,' cp. 2, 121 ἀ τῶν ὀστερον ἐπιτραφέντων βασιλέων 'of the kings that afterwards existed' or 'were born afterwards.'

19. ἀπεταμοῦντο 'they cut off the district for themselves,' Cp. p. 58, l. 24. But mountains, rivers etc. are said ἀποτάμενων p. 15, l. 10.

20, 21. ἐκ τῶν Ταυρικῶν ὑστερών, i.e. from the mountains of the Tauric Chersonese. The dyke seems to be conceived by Herodotos as made across the narrow neck of land leading to the Eastern projection of the Crimea. If the returning Skyths crossed the Cimmerian Bosporus it would thus bar their way. If they went round the Maeotis (sea of Azov) crossing the Tanais (Don) and then entered the Crimea on the North, the dyke must be conceived as affording a place of retreat for the slaves.

21. ἡ περ...μεγάλη 'which is a very large sea,' and would take the Skyths a long time to march round.
The meaning does not seem very clear or forcible and most editors have adopted Dobree's emendation τὸ περ 'where the sea is at its broadest,' but there does not appear to be much more point in mentioning that the dyke touched the Maeotis at the place where it was broadest, nor do I think that μεγίστη is exactly the word which H. would have used in that connexion.

22. μετὰ δὲ adverbia l, 'but afterwards.'

24. πλέον ἔχειν 'to win any advantage,' sometimes followed by the genitive of the person over whom the success is won, 9, 7ο πόλλω πλέον εἰχον τῶν Δακεδαμονίων.

26. οἷα exclamatory as often in Homer etc. Cp. 7, 1ος οἷον ἐφθέγξαο ἐπος.

3 1. ἐλάσσονες 'diminished in number.'
2. τὸ λοιπὸν 'for the future,' 'ever after.' The genitive τοῦ λοιποῦ (2, 1ο) is slightly different in meaning, it contemplates certain recurring periods in the future, rather than uninterrupted time.
4. τοῦ ἵππου τὴν μάστιγα 'his horse's whip,' as though each of course had a horse. 'The ancient Scythian whip seems to have closely resembled the nogaik of the modern Cossack.' Rawl.
6. οἱ δὲ for δὲ with apodosis see 9, 48 εἰ δὲ καὶ μὴ δοκεῖο, ἀλλὰ ἡμέας μοῦνος ἀποχράν, ἡμεῖς δὲ διαμαχεσθεῖθα, p. 55, l. 25.

CHAPTER IV.

10. ἐπολευν ἐπιτελέα 'began carrying out the suggestion.' Herod. uses ἐπιτελέα with ποιεῖν or γίνεσθαι as equivalent to ἐπιτελεῖν or ἐπιτελεῖσθαι.
12. καὶ ἔφευγον 'and began running away.'
14. κατῆλθον 'came home,' see on p. 1, l. 13.

CHAPTER V.

17. νεώτατον. The editors all quote Justin (2, 1) who asserts on the contrary that the Skythians are the most ancient of all races.
22. λέγουσι δ' ὅν 'anyhow they do say.' Cp. 3, 8ο ἐλέχθησαν λόγοι ἀπιστοῦ μὲν ἐνίοισι Ελλήνων, ἐλέχθησαν δ' ὅν.
1. ἐπὶ...ἀρχόντων 'during their tenure of power,' as 3, 89 ἐπὶ Κύρου 4 ἄρχοντος.

2. ποιήματα 'things made,' 'articles,' so of iron spits in 2, 135; cp. 7, 84 ποιήματα χάλκεα καὶ σιδήρεα.

3. ἀρωτρον...φιάλην. These objects are mentioned by Curtius, Alexandr. 7, 8, 8, as peculiarly the emblems of the Skyths—iugum bourn, aratrum, hasta, sagitta et patera—They symbolise the pastoral, martial and religious customs of the people. The ploughshare seems rather out of place, see p. 2, 1. 14.

6. ἐπιόντος sc. αὐτοῦ 'as he approached it.'

7. τὸν for αὐτὸν, i.e. the gold, subject of the infin. ποιέων.

8. δὴ used in a clause summing up a statement, 'so.'

10. ἐς ἐσωτερικὸν sc. οἶκον 'to his own house.'

11. πρὸς ταύτα συγγνώντας 'influenced in their decision in face of these things,' 'being convinced by these facts.' Cp. 9, 122 ὅστε συγγνώντες οἱ Πέρσαι οἶχοντο ἀποστάντες. For πρὸς ταύτα 'in view of these things,' cp. 9, 95 ὁ μὲν δὴ πρὸς ταύτα δεινὰ ἐποίησε, 5, 124 πρὸς ταύτα δὴ ὄν συγκαλέσας τοὺς συναταισώτας ἔβουλευτο.

CHAPTER VI.

13. Αὐχάται γένος 'Auchatae by race,' Auchatae is their race-name. Pliny, N. H. 4, 88 places them near the source of the Hypanis (Boug).

17. τοῦ βασιλέως ἐπωνυμίην. The accusative of this word is used almost in an adverbial sense 'after the name of their king,' 'in accordance with the name of,' cf. 1, 14 καλεῖται Τυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην. The word is sometimes used as merely equivalent to ὄνομα, but its proper meaning is a name derived from someone or something else.

The etymology of these names is quite uncertain. The word Σκύθης is connected by some with Sakae—who appear among the Asiatic peoples (1, 153; 7, 9, etc.)—by others it has been connected with O. G. skiutam 'to shoot,' as though a nation of archers. At any rate the word is not Greek in origin.
CHAPTER VII.

22. διάβασιν. The word is appropriate to the crossing of the Bosporus or the Danube.

23. τοσαύτα 'just that number,' no more nor less. There is no means of criticising such a calculation.

24. οἱ βασιλείες, the chief of the three divisions.

25. μετέρχονται 'worship,' 'propitiate.' The word has good or bad meaning according to the context, (1) to punish, (2) to implore.

26. ὁσ τὰ μάλιστα 'with special care.' Herod. often uses the phrase, which differs little from μάλιστα, see 6, 63, 89 etc.

27. διηναυτίζειν 'to live through the year.' The present is used rather than the future as expressing a fact that is certain to occur, and as a matter of fact has occurred.

28. διδοσθαί 'and he therefore receives as pay,' i.e. because of the danger of the service.

29. περιελάσῃ αὐτός 'he shall have personally ridden round.' The αὐτός shews that it is not a general measure—as much as any horseman could ride round. He must do it himself.

30. τῆς χώρης, that is, Skythia.

31. καταστήσασθαι sc. λέγεται 'it is said that Colaxais established.'

1. φυλάσσεσθαι the infinitive in a subordinate clause of oratio obliqua. It may, like the others, be regarded as depending on a λέγεται understood.

2. τα δὲ κατύπερβε...τῆς χώρης 'but as to the country of those living beyond towards the North.'

3. οἱδὲ τὲ for οἱδὸν τὲ 'possible,' cp. I, 194 ἀνὰ τὸν ποταμὸν οὐκ οἱδὰ τὲ ἐστὶ πλέων.

4. ὑπὸ πτερῶν which Herod. in ch. 31 explains as snowflakes.

5. πλέον, m. acc. of πλέος, Attic πλέως, πλέων.
CHAPTER VIII.

8. κατύπερδε, i.e. north of them.

'Ελλήνων...οἰκέοντες 'those of the Greeks that live about the Pontus Euxinus.' It was from these that Herodotos probably learnt what he knew of the expedition of Darius. There were Greek colonies all round the Euxine as far north as Tanais at the mouth of the Don on the Sea of Azov. On the south coast the most important are Heraclea Pontica, Sinope, and Trapezus. See Map, p. 123.

9. ὅτε sc. λέγουσι 'as follows.' The ὅτε of line 7 refers to what has been said before and would more naturally have been οὖτω.

12. κατοικημένον...νῆσον. The perfect passive in middle sense, cp. 1, 27 τοῖς τὰς νῆσους οἰκημένους, Thucyd. 1, 120 τοὺς μεσόγειαν κατοικημένους.

14. καταδέρμενον 'near Cadiz,' but others placed Erytheia 'the red island' near the coast of Ambracia.

15. λόγῳ is here used in the sense of 'legend,' 'historical statement,' but also as opposed to ἐργῷ it indicates that Herodotos regards the story as mythical. He was sceptical as to the Ocean on the West of Europe, and at any rate had not been able to get any clear information, see 3, 115—6. See p. 21, l. 6—8; p. 26, l. 19.

16. ἐργῷ...ἀποδεικνύσι 'but they in fact give no proof': opp. to λόγῳ.

17. ἐς...καλεομένην 'into the land that now goes by the name of Skythia.' For the position and meaning of καλεομένην cp. 1, 1 ἀπὸ τῆς 'Ερυθρῆς καλεομένης θαλάσσης...ἐν τῇ νῦν 'Ελλάδι καλεομένη χώρῃ.

18. καταλαβεῖν αὐτὸν 'overtook him.' Often used by Herod. impersonally 'it happened to one,' p. 61, l. 9.

19. ἐπειρασάμενον 'having drawn over himself,' 'having covered himself with.'

20, 21. κατυπνώσαι 'fell fast asleep.' τὰς ἀπὸ τοῦ ἄρματος 'belonging to his chariot,' 'which had been unharnessed from his chariot.' οἱ possessive dative 'his mares.' νεμομένας 'in the course of grazing.'

CHAPTER IX.

22. ως δὲ ἐγερθῆναι, the infin. in subordinate clause of orat. obliqua, see p. 5, l. 137 ταύτην (χώρην), ως ἰδεῖν τοὺς 'Ἀθηναίους ἐξεργασμένην.'
διξηθαί 'went in search of them,' διξημα is present, but has all the characteristics of a perfect passive except the reduplication. There is an imperfect ἐδιξήμην p. 17, l. 19 and a participle διξημενός 2, 66; διξηθαί 2, 147; Homer has a future διξήσωμαι.

26. ἐναι γυναικὸς 'were those of a woman.' So also ὁφιος 'those of a serpent.' The myth of a twyformed monster, half woman, half snake, was also Greek. Hesiod, Theog. 297. For μοστάρθενος 'half-maiden,' cp. μύζόθηρ 'half-beast,' Eur. Ion 1161 Euripides uses μοστάρθενος of the Sphinx, Phoen. 1023.

6 1. ἵδοι, opt. of indirect question.

ἐωυτὴν ἐχεύν 'that she had got them herself, the reflexive pronoun a subject of infinitive though referring to subj. of main verb, used for emphasis.

6. καλ τὸν sc. αὐτὸν, 'and that he wished to get them and depart.'
8. τοι 'as you see,' introducing some self-evident statement.
9. σώστρα 'payment for their preservation,' observe the emphatic contrast ἐγὼ—σύ. ἐχω 'I am bearing,' 'I am with child with.'
10. 11. τρόφιμες seems to mean 'grown up.' It is a rare word. In II. 11. 307 τρόφα κῦμα is a 'big wave.' εἰτε...κατοικίζω...εἰτε ἄποστέπω 'whether I am to settle them here or send them off to you.' The present indicative expresses the deliberation vividly instead of a future, as we might say 'Do I settle them here or do I send them to you?'
14. τάδε ποιεύσα = el τάδε ποιήσεις.
16. ὧδε 'as I am doing.' Heracles may be imagined to suit the action to the word—he strings and stretches his bow and puts on his belt.

διατεινόμενος is used (1) of the position of a man preparing to shoot with a bow or hurl a javelin—see Xenoph. Cyrop. I, 4, 7 διατεινόμενος εὐστόχως βάλλει εἰς τὸ μέτωπον καὶ κατέσχε τὸν κάτρον, id. § 23 διατεινόμενοι οἱ μὲν τὰ παλτὰ οἱ δὲ τὰ τῆς ἐστήκεσαν, 'they were standing in the attitude for shooting or hurling'; (2) it applies to the weapons themselves as in 9, 18 καὶ δὴ διατεινοῦντο τὰ βέλεα, Polyb. 15, 28, 2 διατεινόμενοι τὰς μάστιγας.

18. οἰκήτορα 'settler' or 'ockist.' So in 7, 153 τοῦ Γέλωνος τούτου πρόγονος, οἰκήτωρ ὁ ἐν Γέλη, ἢν ἐκ νήσου κτλ. Though Herod. uses the technical word οἰκιστῆς elsewhere p. 93, l. 12; 6, 39. ποιεύ 'adopt,' the middle because the serpent-woman is supposed to remain in the land as her own home. For ποιεῶθαι in this sense see 1, 129 el ἐωυτοῦ ποιεῖται τὸ Κύρου ἔργον. Soph. O. C. 285 αὐτὸν τὸν θεὸν ποιούμενος ἄρωγὸν.
CHAPTER X.

21. ἐφύσαντα 'having bent,' it is not the same as διατεινόμενος which includes the attitude of the man as well as the action of preparing the bow.

23. προδέξαντα 'having shewn her beforehand how to fasten the belt.' Cp. 1, 60 προδέξαντες σχῆμα οἷον τι ἐμελλε εὐπρεπεστατον φαίνεσθαι ἔχουσα.

24. ἐπ' ἀκρής τῆς συμβολῆς at the extremity where the two ends of the belt are fastened together—commissura.

26. ἀνδρωθηναί. For the infinitive in subordinate clause of oratio obliqua see p. 5, 1. 1.

τούτο μὲν...τούτο δὲ 'in the first place'...‘in the second place,' 9, 110 etc. For a variation see on p. 43, 1. 4.

29. τῆς ἐπιστολῆς 'the order,' cp. 6, 50 ἐξ ἐπιστολῆς τῆς Δημαρήτου.

1. ἐξικέσθαι 'to attain to,' to be able to perform the feat proposed 7 to them, the opposite of λειτεσθαι, p. 6, 1. 19.

5. τοὺς αἰεὶ βασιλέας 'all the kings in their turn.'

6. ἔτι καὶ ἐς τὸ δὲ 'still to this day.'

7. μηχανήσασθαι, p. 6, 1. 26.

CHAPTER XI.

10. τῷ...λεγομένῳ 'to which as it is told.'

12. νοιμάδας properly shepherd or pasturing tribes, hence 'nomads' in our sense of wandering, because such tribes move from place to place, as the need of pasturage directs.

15. αὕτη...εἶναι Κιμμέριων 'this is said to belong of old to the Cimmerii.'
17. ὡς...μεγάλου 'in view of the fact that a great host was coming upon them.' ὡς with gen. absolute is equivalent to ὅτι with indicative preceded by some verb of knowing, seeing, or feeling. It emphasises the fact that some action is taken in consequence of the circumstances indicated by the genitive clause.

καὶ δὴ...κεχωρισμένας dependent upon λόγος, 'and that in fact (δὴ) their opinions were divided.'

18. ἐντόνως 'strong,' 'vehement,' a good classical word, but in this sense rather poetical. Cp. Thucyd. 5, 70 ἐντόνως καὶ ὄργανον ἔρρηται.

20. φέρειν γνώμην ὡς 'the opinion of the people at large was that.' In this favourite usage of Herod. φέρειν is sometimes followed by infinitive, as 6, 110 οἱ στρατηγοὶ, τῶν ἡ γνώμη ἐφεξε συμβάλλειν 'whose opinion was in favour of engaging.'

πρῆγμα 'a good thing to do,' 7, 12 εὐρίσκει οἱ οὐ πρῆγμα εἶναι στρατευεσθαι. The optative εἶθα because of the whole being oratio obliqua.

21. μηδὲ πρὸς πολλοὺς μένοντας κινδυνεύειν 'and not to stay where they were and fight against large numbers.' The mss. however have πρὸς πολλοὺς δεόμενον οἱ πρὸς πολλοῦ δεόμενα. For the various emendations proposed, see Notes on the Text. The reading of the text makes fair sense, but it is far from certain. Stein's πρὸ σπάσων for πρὸ πολλοῦ is hardly justified by reference to ch. 172, p. 101, l. 14. For μένοντας cp. 6, 22 ἐδόκεε...ἐσ ἀποκίνην ἐκπλάσεων μηδὲ μένοντας...δουλεύειν. τὴν δὲ τῶν βασιλέων, i.e. γνώμην φέρειν.

23. ὃν δὴ, the former particle is resumptive, summing up the effect of the previous statement, the second emphasises the connexion, 'so, naturally,' 'so of course.'

27. κέεσθαι ἀποδοθανόντας 'to perish and be buried in their own land.'

8 1. ὁσα...καταλαμβάνειν 'all the evils that were to be expected to befall them if they fled from their fatherland,' p. 5, l. 18.

2. δοξαί, for infinitive, see p. 5, l. 1.

3. ἀριθμόν, adverbal 'in number.'

4. ὑπ’ ἔως τῶν = ὑπ’ ἀλλήλων 'by each other's hands,' 'by mutual slaughter.' So the brothers who fall by mutual slaughter are said to be αὐτοδαίκται in Aesch. S. c. Th. 732.

6. βασανούσας δὲ οὐτώ...ποιεσθαι 'and it was not till they had buried them that they started,' for οὐτώ after a participle see 8, 137 οἱ δὲ τῶν ἐφασαν δικαιοὶ εἶναι ἀπολαβόντες οὕτω εξεῖναι, i.e. not till they had received their pay. In this sense οὕτω δὴ is usual, p. 71, l. 14.
8. λαβεῖν ἑρήμην τὴν χώρην 'took possession of a deserted country.' ἑρήμην is predicative 'found no one in the country when they took it.'

CHAPTER XII.

8. καὶ τὸν 'even now,' 'to this day.'
9. πορθμηία Κιμμέρια 'a ferry called Cimmerian,' i.e. probably the narrowest part of the Cimmerian Bosporus. The names of Crim Tartary and Crimea still retain this old designation.
10. οὖν ομα 'by name,' cp. ἀριθμὸν l. 3.
11. φαίνονται...φυγόντες...κτίσαντες 'evidently fled into Asia from the Skythae and established themselves on the Chersonese.' For κτίσεως of a district, cp. 1, 149 ὁ Αἰσιλέας χώρην ἐτυχον κτίσαντες ἀμείνω Ἰῶνων, infr. p. 103, l. 23.
14—16. φανεροὶ...ἀμαρτόντες τῆς ὁδοῦ, the φανεροὶ (with the same construction as φαίνονται) may be taken with the first two participles not with the last, 'it is clear that the Skythae pursued them and entered Media from having missed their way.'
17. τὴν παρὰ θάλασσαν 'the coast-road,' i.e. along the east coast of the Black Sea.
18. ἐν δεξιᾷ...δεξιώντες, that is, they took the eastern route nearer the west coast of the Caspian, but not it seems close to the coast, where a passage is impracticable. They went through the 'Caucasian Gates' leading into Georgia. ἐσ ὅ 'until' [for which Stein with some mss. gives ἐσ οὗ, a phrase which occurs elsewhere in Herod., both being nearly equivalent to ἐσ τε].
19. ἐσ μεσόγαιαν τῆς ὁδοῦ τραφθέντες 'having turned inland,' lit. 'to the midland part of the route,' thus distinguishing two possible routes into Asia, cp. 9, 89 τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ 'keeping the inland route.'

CHAPTER XIII.

23. ποιεῖν ἔπεια 'in his epic poem.'
24. φοιβολάμπτος γενόμενος 'inspired by Phoebus,' 'carried away by poetical inspiration,' p. 46, l. 11 ἡμέας ὁ θεὸς λαμβάνει. Proconnesus
NOTES ON XIII

(Marmora) was a colony of Miletus, where there are traces of the worship of Apollo.

25. Μονοφθάλμους ἄγρυπας. See 3, 116, where Herod. has already stated the fact of the existence of gold in Northern Europe, and his disbelief in these monsters. He seems to refer to the gold mines of Siberia, which according to his geography is counted as in Europe.

27. ἐπὶ θᾶλασσαν, i.e. to the Northern Ocean, though Herod. was doubtful of its existence, 3, 115; p. 26, l. 25: it is opposed to the νοτίῃ θαλάσσῃ of p. 9, l. 4, i.e. the Black Sea.

28. ἀρχαίον Ἀρμασπῶν 'beginning with the Arimaspi,' lit. 'the Arimaspi having made a beginning.' Herod. uses ἀρχεῖν 'to begin' as well as ἀρχεῖσθαι, but generally with a genitive (1, 130 Κρόιον ἀρχαία ἄδικης) or with participle as in p. 68, l. 17. It occurs also in good Attic prose, though the middle is more common.

CHAPTER XIV.

7. ὁ ταῦτα ποιήσας 'who composed this poetical account.'

10. γένος 'in birth,' cp. p. 8, l. 3 and 10. οὐδενὸς ὑποδείστερον, sc. γένος, a euphemism for 'as good as anyone's.' 1, 91 πατρὸς ὑποδείστερον.

15. ἐστὶν ἀμφισβασίαι...ἀπικέσθαι 'entered into a dispute with those who told the story,' 'threw doubt on their veracity.' Cp. 9, 55 ὧρα...ἐστὶν ἀπηγείμνοντο αὐτῷ τοὺς πρώτους. 8, 91 λόγων ἀμφισβασίᾳ 'counter proposals,' 'dispute.'

18. καλ ἐστὶ λόγοις ἀπικέσθαι 'and had conversed with him.' So p. 74, l. 1.

20. τὰ πρόσφορα what was necessary, i.e. a bier etc. Cp. 7, 20 παρασκευάστε τὰ πρόσφορα τῇ στρατῇ. παρελθεῖν 'arrived,' for παραγενέσθαι.

21. ἀναρατησόμενοι, sc. τὸν νεκρὸν, cp. 9, 22 ὥς ἐν τὸν γε νεκρὸν ἀνελοιπο. έν

23. μετὰ δέ, adverbial 'and afterwards,' p. 2, l. 22.
CHAPTER XV.

1. 2. τάδε δὲ οἶδα 'but the following I myself know.' Herodotos lived during his later years at Thurii in S. Italy which is not far from Metapontum.

4. ἔτεσι...διηκοσλοισι. If Herod. went to Thurii about B.C. 440 this would make the date of Aristeas about B.C. 680, which is possible; but some mss. have τριηκοσλοισι, this would push the date back another century, and it is unlikely that such a poem should have been written before the foundation of the Greek colonies on the Pontus. As for the personality of Aristeas himself or his epoch we have no means of arriving at any conclusion. Various accounts place him about the time of Croesus (about B.C. 580) or Homer. Others regarded him as a magician, and Dionysius of Halicarnassus (de Thucyd. 23) says that the writings attributed to him were generally believed not to be genuine. Eight lines are quoted from it by Longinus, de Subl. 10, 4, on the terrors of a seafaring life.

6. Μεταποντῖνοι φασί carries on the statement from τάδε in l. 1 without any conjunctive word or particle. φανέντα...ἐσ τὴν χώρην. See p. 9, l. 23.

9. παρ’ αὐτὸν sc. βόμιον.

10. ἙΤαλιώτεϊν μούνοισι δή 'absolutely alone of the Greeks in Italy.' σφι is possessive dative going with χώρην. The term ἙΤαλιώτης 'Greek Italian' is opposed to Ἑταλός 'native Italian' in later writers, as Σικελιώτης to Σικέλιος, but Herodotos has no occasion to use the latter form.

11. καὶ αὐτὸς the nominative because the very words of Aristeas are given depending on φάναι, here equivalent to ἐφη.
12. κόραξ the 'raven' was sacred to Apollo, and is connected with him in many legends, see Ovid, Fast. 2, 247—266. The Edd. quote Aelian, hist. anim. 1, 48 ὁρν ἄνθρωπον φασί εἶναι ἄρον καὶ Ἀπόλλωνος ἀκόλουθον.

15. ὃ τι τὸ φάσμα τοῦ ἄνθρωπον 'of what importance the appearance of the man was,' 'what it forebodes.'

17. πειθόμενοι...συνοίσεσθαι 'and if they obeyed it would turn out better for them.' Cp. p. 91, l. 21; 5, 82 καὶ σφι ἰδρυσαμένουσι ἄμεινον συνοίσεσθαι.

18. θυσίαι ἐπιτελεῖα ἐπετέλεσαν 'carried them out,' 'performed them,' p. 3, l. 10. καὶ νῦν 'and to this day.' As Abicht suggests Herodot. had doubtless seen it himself.

19. παρ' αὐτῷ τῷ ἄγαλματι. The common technical sense of ἄγαλμα (‘ornament’) is ‘a figure of a god’ as opposed to ἄνθρωπος ‘a statue of a man,’ p. 106, l. 7. Here Stein is probably right in explaining it to mean the whole sacred structure, altar, laurel, etc. In p. 16, l. 3 it is applied to the gilded sheep’s skull which is to be in the place of a figure of a god. In an inscription of Miletus (Cauer 484) it stands for certain marble lions. δάφναι. From a fragment of Theopompus quoted by Athenaeus 605 it appears that the δάφναι were bronze, not natural trees.

22. εἰρήσθω a formula for dismissing a subject. Cp. 6, 55 καὶ ταῦτα μὲν νῦν περὶ τοῦτον εἰρήσθω, p. 73, l. 15.

CHAPTER XVI.

23. τῆς γῆς governed by κατύπερθε in l. 24. ὄρμησαι λέγεσθαι ‘was the original subject of this discussion,’ 6, 86 τοῦ δὲ εἶνεκεν ὁ λόγος ὅδε, ὁ Ἀθηναῖοι, ὀρμήθη λέγεσθαι ἐστὶ ὑμέας, εἰρήσθεται.

1, 2. οὐδενὸς...πυθόμεναι ‘for from absolutely no one professing to know by the evidence of his own eyes can I get any information.’ For the genitive of the source with πυθόμεναι, cp. 1, 123 τοῦ πάντα λόγον τῶν ποπυτῶν πυθόμεναι; 2, 160 ἐπυθάνεισαι τῶν Ἡλεων λεγόντων ἀπαντα. φαμένου, the middle is chiefly Ionic and poetical, though it occurs in Xenophon, Aristotle and the later writers. οὐδὲ...οὐδὲ...οὐδὲ...οὐδὲ...οὐδὲ οὐτος. Notice the emphatic repetition of the negative. Cp. 1, 115 σιδήρω δὲ οὐδ’ ἄργυρῳ χρέωνται οὐδὲν· οὐδὲ γὰρ οὐδὲ σφι ἐστὶ ἐν τῇ χώρῃ.

3. μνήμην ἐποιεύμην = ἐμνησάμην 6, 55 etc.

4. ἐν αὐτοῖς τοῖς ἐπεστὶ ποιέων ‘even in writing his Epic itself,'
implying that some poetical license might have been expected. For ποιέων ἔφης etc. p. 86, ii. 22—3. ἔλεγε ἀκοῇ, the latter is the emphatic word 'he did speak of it, but only from hearsay,' opposed to αὐτόπτεω in 1. 1.

7. ἐπὶ μακρότατον (quam longissime) goes closely with ἀκοῇ ἔξικέωδαι, 'but as much as I was able to learn accurately from hearsay to the farthest point which that method admits of.' Cp. p. 113, l. 15.

CHAPTER XVII.

9. τού...ἐμπορίου, Olbia on the right bank of the Hypanis (Bou) about 30 miles from where, with the Borysthenes (Dnieper), it joins the Black Sea.

10. μεσαίτατον 'the most central point.' This is further explained by Chapter 101, where he gives the measurements from Olbia in various directions. For the neuter μεσαίτατον without article cp. 1, 170 Τέων γὰρ μέσον εἶναι Ἰωνίς.

12. 'Ελλήνες Σκύθαι, to be taken together 'Graeco-Skythae.' It seems to mean those Skythae who from intercourse with the Greek settlers and merchants had acquired a tincture of Greek ideas and habits.

14, 15. τὰ μὲν...σιτεόνται 'in other respects have habits like those of the Skythae, but they both sow and eat corn etc.' (which the Skythae being nomads do not do). Millet (κέγχρους) is said to be still extensively cultivated in these regions. The Nojais now eat millet but the Kalmuks live on meal and dairy produce. The deponent σιτέομαι is used absolutely or with the accusative in Herodotos and the Attic writers. In later Greek it is found with genitive or dative.

17. ἄροτῆρες 'men who use the plough,' tribes which cultivate the land. So γεωργοὶ in l. 25.

18. ἐπὶ πρῆσι 'for sale.' The corn exported from the shores of the Black Sea continued to be of the utmost importance to the Greeks, especially to Athens, and is at the bottom of the Athenian policy between B.C. 500 and 300, as seen in the determination to prevent the Persians or hostile Greek States or the Macedonian kings obtaining command of the Bosporus or the Hellespont. So king Philip attempted to secure Byzantium βουλόμενος τῆς σιτοπομπελας κύριος γενέσθαι, Demosth. de Cor. 254 (quoted by Rawlinson).

19. Νευρῶν...ἀνθρωπ. 'Northward of the Neuri the country is
bared of inhabitants.' With ἐρημὸς must be supplied χώρη, p. 12, l. 5: τὸ πρὸς βορέων ἄνεμον is adverbial.

CHAPTER XVIII.

23. ἀπὸ θαλάσσης 'starting from the Black Sea.'

24. η Ὑλαίη 'the forest district.' Where the Dnieper spreads into numerous channels there are 'forests of oaks, alders, poplars and aspens,' Mad. de Halle quoted by Rawlinson. The same is true more or less of all the rivers, as contrasted with the barren, treeless Steppe.

26. The people near the Hypanis (Boug) speak of the dwellers near the Borysthenes (Dnieper) as 'Borysthenites,' while these same people adopt the name of the chief colony Olbia and call themselves 'Olbiopolitans.' By ἔλληνες οἱ οἰκέοντες ἐπὶ τῷ 'Πάνι ποταμῷ' he seems to mean outlying settlers or farmers. There was no other regular Greek Colony that came under the description as being near the Hypanis, unless we may include Tyras on the Dniester.

12 1. τὸ...πρὸς τὴν ἥω, eastward of the Borysthenes. ἐπὶ τρεῖς ἡμέρας ὁδοῦ. See p. 59, l. 17 where Herod. reckons a day's journey as 200 stades, about 25 miles.

2. Παντικάπης, see p. 32, l. 2. There seems now to be no river which answers to the description. Herodotos probably was inaccurately informed as to some stream in the Crimea from which the Greek colony of Panticapaeum (Kertch) got its name. Some have supposed that the face of the country has considerably changed since the time of Herod. and that the stream whatever it was has disappeared.

κεῖται 'has been given,' as passive of ἐπιτίθεσθαι, see p. 108, l. 10.

4. ἡμερέων ἐνδεκα, see on p. 31, l. 16. As Herod. says that the Dnieper is navigable for forty days' sail, and as it is now navigable for barges for 1500 miles, a day's sail would be reckoned at about 37 miles. But this is probably too much, and we cannot be sure of how far up stream Herod. had any knowledge.

ἡ ἐκ κατύπερθε τοὺτων sc. χώρη, the country north of these agricultural Skyths.

6. ἐδων, see p. 13, l. 12.

8. καὶ ἔθνος ἀνθρώπων οὐδὲν sc. ἐστὶ or νέμεται.
CHAPTER XIX.

10. ἡδη 'from this point' directly we get there, the notions of time and place coalescing. νόμαδες, see p. 7, l. 12.

15. Γέρρον described as a branch of the Borysthenes in ch. 56.

CHAPTER XX.

16. ταῦτα δὴ...βασιλεία εστι 'it is these districts which are called royal.' δὴ refers back to a previous statement about those Skyths who were divided into these ‘kingdoms,’ and so were called ‘kingly,’ the others having no such government. See p. 4, l. 10. With βασιλεία we may possibly understand γένη or χαρία, the tribes that are called royal, i.e. because they have kings, or 'the district called royal.' In 1, 30 τὰ βασιλεία (sc. οἰκλα) means 'the palace.'

18. δούλους 'tributaries.'

19, 20. ἐς τὴν Ταυρικὴν 'to the Tauric Chersonese' (the Crimea).

21, 22. οἱ ἐκ τῶν τυφλῶν 'the descendants of the blinded slaves,' p. 2, l. 1.

23. τὰ δὲ αὐτῶν κατηκοουσι 'and their district reaches,' the plural κατηκοουσι because τὰ αὐτῶν is equivalent to αὐτόλ. So frequently when living persons are implied by a noun, with στρατόπεδα in 5, 112, with τέκνα at p. 87, l. 2.

25. ἄλλο 'different.'

27. ἔρημος as p. 11, l. 20.

CHAPTER XXI.

2. λαξίων 'allotments' (λαγχάνω).

3. ἐκ τοῦ μυχοῦ 'from the inmost recess,' i.e. from the end of the Sea of Azov where it is joined by the Tanais and forms a narrow projection from the main sea.

5. καὶ ἀγρίων καὶ ἱμέρων 'whether wild or cultivated.'
CHAPTER XXII.

12. ἰδιον 'separate,' 'apart,' distinct from other races, p. 12, l. 6.
15. κείται 'is given,' with some notion of permanence, see p. 107, l. 25. καὶ οὖτοι 'they too,' referring to l. 13.
16. τὰ δὲ sc. δινότα, implied by ἐπὶ δεινότα.
17. ἐκάστῳ possessive dative, 'each man's horse having being trained to lie upon its belly.'
21. ὁ μὲν ἀριστούργημα, 'they too,' referring to l. 13.
22. ἐκεῖνοι ὀνομαζόμενοι, given, 'with some notion of permanence, see p. 107, l. 25.
25. ἵνα δῆται ὑπὸ τοῦ θήριου, 'keeps close to it'; the genitive must be supplied from τὸ θηρίου.
23. τὰς βασιλικὰς ἀποστάντες 'having broken off from;' 'revolted from.'

CHAPTER XXIII.

2. ἡ καταλεξθεῖσα 'that has been described,' p. 16, l. 15.
3. βαθύγαιος with deep soil and therefore fruitful. τὸ δὲ ἀπὸ τοῦτο 'but after this,' the neuter article is used in an adverbial phrase, see 9, 40.
4. διεξελθὼν...χώρον πολλῶν 'when one has passed through a great region of the rough country also.'
5. υπώρεων...ὑψηλῶν 'at the foot of a lofty range of mountains,' sc. the Urals.
7. γένεια 'chins' (probably not 'beards'), cp. 2, 36 τὰς τρίχας αὐξεθαίνας τάσ τε ἐν τῇ κεφαλῇ καὶ τῷ γένειῳ. σμοῖν 'flat-nosed,' like negroes. Neither the baldness nor the long chins nor the flat noses appear to characterize the Kalmuks who now inhabit these regions; though some of the tribes are said to have scanty hair.
9. ποντικὸν, this is said to be a kind of wild cherry, which the Kalmuks still eat in almost the same manner (R.).
11. μάλιστα καὶ generally with numerals, but also with size or position 1, 191 ὡς ἐσε ὑπὸ μέρους μηρῶν μάλιστα καὶ. p. 50, l. 16.
13. σακκέωσι εἰματίοισι 'they strain it with cloths.' ἀπορρέω...μέλαν 'and what runs off from it is thick and black.'
16. ἀπὸ τῆς παχύτητος...πρυγῶς 'from its lees when they are thickened', lit. 'from the thickness of its lees.'
17. παλάθας 'cakes' of dried fruits etc. The word does not occur again till the 4th century writers.
21. πιλω...λευκω 'with thick white felt,' partly it seems to preserve the tree, and partly to form a kind of tent for themselves. The πίλος seems to have been made of wool, p. 41, 1. 24; p. 42, 1. 12.

23. έκτέαται=κέκτηνται. For unreduplicated perf. έκτησθαι p. 111, 1. 13. For the resolution of -ηνται into -εαται cp. ψμέαται, κέαται, βεβέλεαι k.t.l.

24. οὕτω...διαιρέοντες 'they are the men who act as arbitrators to settle disputes.' This use of διαιρέων seems mainly poetical, see διαιρεῖν δίκην Aesch. Agam. 472. φεύγων 'when flying from justice,' 'when in exile.'

CHAPTER XXIV.

2. πολλή περιφάνεια...ἐστι 'much light has been thrown on the geography of the country,' 'we have considerable knowledge of the country.'

τῶν έμπροσθε έθνεων 'of the nations on this side' the φάλακροι, 'before you get to them,' opposed to κατύπερθε of 1. 9.

5. εκ Βορυσθένοις...εμπορίον see p. 11, 1. 9. άλλων...εμπορίων such as Panticapaeum, Phanagoria, Tanais.

6. Σκυθεών...αύτούς 'such Skythians as have at any time succeeded in reaching them.'

7. δι' έπτά...γλωσσέων 'by means of seven interpreters and the use of seven languages.' The seven are Sauromatae, Budini, Thyssagates, Iyrki, Argippaei, Geloni. The last used a mixed language, Greek and Scythian, p. 62, l. 18.

διαπρήσσονται 'conduct their business,' so in 9, 41 κατ' ήσυχίν ήμελενος διαπρήσσοσθαι. He is thinking of traders who go on commercial journeys through the tribes.

CHAPTER XXV.

8. γινώσκεται sc. ἡ χώρη. ἀπρεκέως may go either with άιδε or φράσαι 'can give an accurate account.'

10. οὐρά, the Urals.

14. τὴν έξαμηνον κατεύδουσι sc. άρην 'sleep half the year.' That some account of the long darkness of the arctic regions had early reached the Greeks is shewn by Homer’s account of the Cimmerians on
whom 'the sun never looks with his rays, neither when he mounts the starry heaven, nor when he turns back again down to the earth from the sky: but baneful night is stretched out for poor mortals.'

*Odys. 11, 15.*

15. ἀρχήν 'at all,' with negatives, cp. 5, 16 οὐκ ἐξειρώθησαν ἀρχήν ὑπὸ Μεγαβάξου.

18. οὔτε τῶν φαλακρῶν οὔτε τῶν Ἰσσηδόνων sc. τὸ κατάπερθε, 'neither the district north of the Bald-men nor that north of the Issedones.'

19. εἰ μὴ ὅσα ὑπὸ τῶν λεγόντων 'except so much as these tribes themselves tell us,' i.e. no travellers have penetrated these northern regions, the only authority for them is what is told by the tribes immediately south of them.

**CHAPTER XXVI.**

21. ἀνδρὶ possessive dative, p. 13, l. 17.

22. προσάγονσι 'bring as presents.'

24. τοῦ δεκομένου 'of their host.'

16. προτιθενταί 'they set out,' 'they give,' cp. 9, 109 φυλάξασα... Ἐρέχθη βασιλῆιν δεῖπνον προτιθέμενον.

3. ἀγάλματι 'an ornament,' 'a sacred utensil, see on p. 10, l. 19.

Livy ascribes this custom to the Boii (23, 24).

4. ἐπιτελέοντες 'when performing.'

5. πατρὶ τοῦτο ποιεῖτε sc. θυσιαν ἐπέτεεν 'performs this in honour of his father.' τὰ γενέσια 'the Genesia,' a feast in memory of the dead held on the anniversary of their death, whereas γενέθλια was a birthday feast of the living.

6, 7. ἵσοκρατεῖς...ἀνδράσι, approaches to this equality of the sexes have been observed in various barbarous tribes.

**CHAPTER XXVII.**

9. Ἰσσηδόνες εἰσὶ οἱ λέγοντες 'the Issedones are our authorities for the story.' μονονοθάλμους, for the legend see Aesch. Pr. V. 903.

11. λέγοντι 'assert the fact.' νεομάκαμεν 'have accepted the statement.'

13, 14. ἄμμα...ὀφθαλμῶν. Later writers, who only have this passage and that of Aeschylus as their authorities sometimes give the
word for 'eye' as μασπός. The etymology is probably fanciful and derived from the Epic of Aristeas. See Rawl. vol. ii. p. 161, who connects ἄρμα with primus, Goth. fruma and Lithuanian firma: στού with spicere, épier, syp.

CHAPTER XXVIII.

16. οὕτω δὴ τί ἐστι 'is to such an extent.' The indefinite τί modifies the statement conveyed by δυσχέλεσθος and makes it somewhat less precise, cp. p. 30, l. 17.

17. ἀφόρητος οἶος 'of an intolerable kind.' οἶος thus added to an adjective does not differ from the meaning of ὁς, cp. 3, 113 θεσπέσιον ὃς ἡδύ. See p. 113, l. 7 ἀφθονοὶ ὁσοι.

19. ή δὲ θάλασσα...Συνδοὺς. This reminds us of Ovid's description of winter at Tomi and the freezing of the Danube and the Pontus. Both descriptions are substantially true, but the eight months is an exaggeration, six would be nearer the truth; though the severity of the climate has been modified by clearing forests and by cultivation.

20. οἱ ἔντοσ τάφρον p. 2, l. 20, 'those west of the trench.'

24. ψύχεα αὐτόθι ἐστὶ 'there is cold weather.' The plural (as Lat. frigora) is used in this connexion (p. 17, l. 15) perhaps because of the intermittent nature of such cold snaps, p. 74, l. 20.

αὐτόθι 'there,' 'in that country,' implying a comparison with other countries.

26. ἐν τῷ 'in which,' sc. χείμων. τὴν ὑφαλὴν 'during the seasonable time,' i.e. in winter, when rain is expected.

28. τὴν ἄλλη sc. χώρα 'elsewhere.'

1. ἀμφιλαφέος 'violent,' 'very extensive,' used of trees (p. 101, 17 l. 17), of elephants (3, 114).

2. νενόμισται θωμαξεθαί 'it is usually regarded with wonder.' [Abicht would read ὡς τέρας θωμαξηταί.]

3. ὡς = οὕτω as in Homer, though in Attic prose only in the phrases καὶ ὡς and οὖς ὡς (or μηδ' ὡς).

6. ἀρχήν, p. 15, l. 15.

7. ἐστεώτες 'if they stand still.' ἀποσφακελίζοντι 'perish from mortification,' i.e. from being frost-bitten. Thus σφακελίζειν 'to mortify,' 3, 66; 6, 136 σφακελίσαντος τοῦ μήρου καὶ σαπέντος.
CHAPTER XXIX.

11. 'Ομήρου ἔπος 'a verse of Homer,' Odys. 4, 85, as though Homer by noticing the horned sheep of Libya indicated a knowledge of the lack of horns elsewhere.

14. ὄρθως εἰρημένον 'containing the correct statement,' lit. 'rightly expressed.'

ἐν τοῖσι θερμοῖσι sc. χωρίοις 'in hot countries.'

15. ψύχεσθι, p. 16, l. 24.

CHAPTER XXX.

18. προσθηκας...ἐδίξητο 'for the plan of my work all along required digressions' or 'additional notes,' much the same as what he calls a παρευθήκη in 7, 171: but there may be something in Rawlinson's idea that this chapter was inserted later than the original work as recited, and when Herod. was at Thurii. ἐδίξητο is the imperf. of δίξημαι, δίξημενος, an Epic and Ionic verb, see 3, 41.

22. ἐκ κατάρης 'in consequence of a curse.' Plutarch (Q. Graec.) attributes this to the mythical Oenomaus, king of Elis, who laid a curse on the breeding of mules, out of his love for horses.

23. ἥ ὥρη κυνοκεσθαὶ τὰς ἱπποὺς 'the season for the mares to breed.'

26. ἐκ οὗ, p. 8, l. 18. ἐκ...γαστρὶ 'until such time as the mares are in foal.'

CHAPTER XXXI.

1. τῶν πτερῶν, see p. 5, l. 4.

5. τὰ...χώρης adverbial 'to the north of this region,' i.e. in the country north of it.

6. ἔλασσον 'to a less degree,' p. 29, l. 20 ἐσται γὰρ ἡ γῆ αὕτη τοῦ χειμῶνος πάμπαν ὀλίγην.

τοῦ θέρους...χειμῶνος, genitives of the time within which a thing happens.

7. ἄδρην here = ἀδλην (with which it is connected) 'in abundance,' 'in a thick fall.' In 1, 7 it is an epithet of fruit 'ripe,' 'swollen,' also of a child 'fully developed.' Herodotos is writing to men who have
but little experience of snow, yet it does fall occasionally in Southern Italy and Greece.

12. τῆν χιόνα...δοκεῖον λέγειν 'I think that Scythians and their neighbours by feathers are using a similitude and mean snow.' 

ekázon tas is to be taken closely with λέγειν, both τὰ πτέρα and τὴν χιόνα are the objects of λέγειν 'they call the snow feathers' or 'they mean by the word feathers snow.'

12. ταῦτα...ἐρήμαι 'I have now given an account of the most distant regions of which any account exists.' τὰ λέγεται μακρότατα, the most remote countries which are described, a shortened expression for τὰ μακρότατα τὰ (= ἃ) λέγεται, cp. p. 11, l. 7.

CHAPTER XXXII.

16. εἶ μὴ ἄρα nisi forte, introducing an unlikely proposition 'unless we may suppose,' so ἣν ἄρα si forte.

17. οὐδ'...οἶδέν, see p. 12, l. 11. ἐλεγον...ἄν 'for (if the Issedones had given any account) the Skyths also would have had something to say.'

18. 'Ησιόδω there is no mention of the Hyperboreans in any of the extant works of Hesiod. Pindar (Oly. 3, 249) refers to them, and Hellanicus gave an account of them. They cannot be localised, but were placed in various parts of the North by different writers, and were an ideal people credited with all the virtues.

20. 'Επιγόνους. The title of an Epic on the war of the Seven against Thebes, the descendants of those killed in the first siege. It is generally supposed to be of later date than the Trojan Cycle.

'Ομηρῷ and 'Ησιόδῳ are datives of the agent with a perfect passive.

CHAPTER XXXIII.

22. τὰ an indefinite adverb modifying πολλῷ πλεῖστα, it may be translated 'in a sense,' 'in a certain way,' p. 16, l. 16.

23. Δήλοισσα. The Delians having charge of the temple and birthplace of Apollo were the sources of various myths in relation to that god and his worship. As the god of light and sun the inhabitants of the cold dark North may well have been represented as sending offerings to him.

ἐνδεδεμένα ἐν καλῶμη πυρῶν 'offerings wrapped in wheaten straw.'
The Edd. quote Callim. *Hym. Del.* 283 οἱ μὲν τοι (Ὑπερβορεοὶ) καλάμην καὶ λεπά δράγματα πρῶτοι | ἀσταχιῶν φορέουσι; ἵδ. 278 ἄμφιετεὶς δεκατη-
φοροὶ αἰὲν ἀπαρχαῖ | πέμπονται. The route hereafter described to the head of the Adriatic and so into Italy or Greece is the trade route from the North indicated by many other circumstances. Pausanias however (1, 31, 2) sends them by Sinope, and thence to Athens (the route of the corn trade) and from Athens to Delos.

19. έκάστοις 'severally,' 'one after the other.' τὸ πρῶτο εὐστέρης έκαστάτω 'to the farthest point westward.'

9. έκλιπεῖν Ἀνδρόν 'omit Andros,' which comes between Carystos, on the S. of Euboea, and Tenos.

12. πρῶτον 'originally,' 'in the earliest times.'

16. περφερεῖς Hesychius explains as = θεωροὶ 'sacred delegates,' Niebuhr and Helbig connect it with perferro; other names given to these envoys are ἀμαλλόφοροι (Porphyrus), συλλόφοροι (Servius, unless the latter is a mere corruption of the former word) which means 'sheaf-bearers.' The origin of the first syllable of περφερεῖς is uncertain. Perhaps it should be πυροφόροι 'wheat-bearers.'

19. ἄπωνοστείν for the infinitive in a subordinate sentence in oratio obliqua, see on p. 5, l. 1.

20. οὖτω δὴ 'it was these circumstances,' summing up the result of the previous statement, as at p. 9, l. 5. The Hyperboreans trust the transmission of their offerings to the intervening tribes and no more send their own men all the way.

25. οἴδα αὐτός 'I know of my own experience,' appealing to his personal knowledge as in p. 10, l. 2.

26. προσφερές 'analogous,' 'in harmony with.'

27. τῇ 'Αρτέμιδι τῇ βασιληή. The Thracian name for Artemis was Bendis or Cotytto. Hence the shrine at Munychia called the Bendideion, see on 5, 7.

28. θυνοὺς following θύωσι is so much in the manner of Herod, that there is no need to substitute ἐξοῦς, which has some doubtful MS. authority.

**CHAPTER XXXIV.**

29. καὶ ταύτα...δὴ 'this then is what I know that they do,' δὴ is used in such sentences of recapitulation, see l. 20. By μὲν...δὲ the contrast is drawn between the women and their actions.

30. τῆς δὲ παρθένοις 'now in honour of these virgins when they died.' Dative of person affected.
31. κείρονται 'cut their hair,' as from Pausanias (1, 43) appears to have been the custom of the girls and boys at Delos in certain religious ceremonies.

1. πλόκαμον 'a lock.'
2. τὸ σημα i.e. the tomb of Hyperoche and Laodice.
3. τὸ Ἄρτεμίσιον i.e. the temenos of Artemis. It is not mentioned elsewhere, and there doesn’t seem to have been a temple or at least anything more than a chapel. Strabo (10, 5) in his description of Delos only mentions a temple of Apollo and a Latoum. Perhaps both the Latoum and the Artemisium were chapels, each with a separate temenos, adjoining the great temple of Apollo.
4. αριστερῆς χειρός 'on the left,' genitive of definition.
5. περὶ χλόην τινα 'round a particular kind of grass.' τῶν τριχῶν, partitive, 'some of their hair.'

CHAPTER XXXV.

10. κατὰ τοὺς αὐτοὺς τούτους ἀνθρώπους 'by way of these same races of men,' i.e. by the same route as Hyperoche and Laodice. So 8, 53 κατὰ τὸ ἵππον 'by way of the temple,' 'by the road leading past the temple.'

14. τὸν ἔταξαντο 'which they had imposed upon themselves,' 'which they had undertaken to pay,' i.e. to Eilethtyia, goddess of child-birth, p. 98, 1. 20. ἀντὶ τοῦ ὑκτοῦκου 'in return for rapid child-birth,' the adjective with neut. article used as substantive. For ἀποφέρειν of paying tribute or debt, cp. 5, 85 ὅ δίκαιω εἶναι ἀποφέρειν ἑτὶ (τὰ συνέδεμα).

15. Αργην...Ὤπιν. Pausanias (1, 43, 4) calls them Hekaerge and Opis. ἄμα αὐτοῖς τοῖς θεοῖς 'at the same time as the gods themselves,' i.e. Apollo and Artemis, born in the island.

17. καὶ γὰρ ἄγειρεν...ὑμῖν 'for in truth it is in their name that the women raise subscriptions—mentioning their names in the hymn.' ἄγειρεν, cp. 1, 61 ἡγερον δωτινας ἐκ τῶν πολέων, 1, 62 τὰ χρήματα ὡγειρε, cp. Plato, Rep. 381 D μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω Ἡραν ἡλλουμένην ὑσ ἵερελαν ἄγειρουσαν. Hence ἄγυρτης a seer or mendicant priest. ὅφι is dat. of remoter object—those persons in whose honour the subscriptions are raised.

22. ὁ Ὅλην, for this reputed earliest lyrical poet see Historical Index.
23. τοὺς...Δήλω 'which are still sung in Delos,' i.e. at the sacred festival.

24. τὴν σποδόν ταύτην 'the ash thus produced,' i.e. by burning the μήρια.

26. ἀνασιμοῦσθαι (Ionic for ἀναλίσκεσθαι) 'is used up.' See 5, 53 etc.

27. τοῦ 'Ἀρτεμισίου, see l. 3.

28. ἱστιητορίου (ἐστιατορίου) 'banqueting hall.' As the various Ionian states took part in the periodical festival at Delos they seem each to have had some building for their particular use. Various ἑστιάσεις 'banquets' were a conspicuous feature in the festival. See Plut. Niciaś, 3, § 6.

CHAPTER XXXVI.

2. εἰρήσθω, see p. 10, l. 22.

3. οὐ λέγω, λέγων. If this (the mss.) reading is to stand it must be explained as referring to the subject of λέγω, 'I do not tell the story generally narrated of Abaris, recounting how he carried round etc.' But it would perhaps be better to accept Schweighäuser's emendation λέγοντα. 'the story which tells how etc.' as in 9, 122 ἡξηγησάμενος λέγον...λέγοντα τάδε.

4. ὁ οὐστὸν...συνεόμενος. The magic arrow according to the myth enabled Abaris to cross rivers, lakes and mountains. Some have supposed it is a mythical reference to the properties of the magnet. Others regard it as a symbol of Apollo. Abaris is said to have given it to Pythagoras in return for being instructed in his philosophy.

6. ὑπερνότιον 'beyond the south wind.' The argument from analogy fails, and Herod. has no notion of a spherical earth.

γῆς περιόδους 'maps of the world.' See 5, 49 where Aristagoras is described as bringing to Sparta a bronze tablet ἐν τῷ γῆς ἀπάσης περιόδου ἐτέμητο. The first to make such a map was said to be Anaximander of Miletos, who was followed by Hecataeos of Miletos, and others. See Bunbury, Ancient Geography, vol. I. p. 122. In the account of the shield of Achilles (Iliad 18, 483) the poet says of Hephaestos—ἐν μὲν γαῖαν ἐτευμε', ἐν δ' οὐρανοῦ. Cp. Arist. Nic. 206 αὐτὴ δὲ σοι γῆς περιόδος πάσης...ὅρας; αἰδέ μὲν Ἀθῆναι. It would represent the greater part of Europe, a part of Asia (including Egypt) and the rest of the northern shore of Africa, all surrounded by the
Ocean, making an exact circle. But as to this circum-ambient Ocean Herod. has already expressed his incredulity. See supr. ch. 8 and 2, 23.

7. ἥδη 'ere this, 'before my time.' καὶ οὐδένα...ἐξηγησάμενον 'and not one of them having given a rational explanation.'


9. ὡς ἀπὸ τόρνου 'as though described by a pair of compasses.'

12. ἐσ γραφὴν 'for description,' 'for representation in a map.'

CHAPTER XXXVII.

14. τὴν Ἐρυθρὴν καλεομένην 'called the Red,' including what is now called the Persian Gulf or Indian Ocean.

17. τὴν βορητὴν θάλασσαν 'the Euxine,' though some of the ancient writers believed the Phasis to fall into the Northern Ocean. It was regarded as separating Europe and Asia on the east of the Euxine.

CHAPTER XXXVIII.

19. τὸ πρὸς ἐσπέρης, adverbial, 'westwards' p. 12, l. 1, p. 18, l. 5.

20. ἀκταὶ διφασίαι 'two different projections,' 'lands running to the sea.' The word is used in an extended meaning, as we talk of the 'Balkan peninsula.' For διφασίαι of two different or alternative things cp. 3, 122 αἰτία διφάσια λέγονται τοῦ θανάτου, 2, 36 διφασίωσι γράμμασι χρέωσται. ἐσθαλασσαν i.e. the Mediterranean. This first ἀκτή answers roughly to what we call Asia Minor.

22. παρατέταται the perfect pass. is used in the sense of the present active παρατέτειν.

23. τὸν Ἐλλησπόντον here, as at p. 43, l. 7 and p. 80, l. 6 used in the extended sense of all the coast-line from the Black Sea to Sestos, including the Propontis (sea of Marmora). So in 5, 103.

2. πρὸς Φοινίκην 'close to Phoenicia.' The Myriandric gulf is 22 also called the gulf of Issos.

τὰ ἐσθαλασσαν adverbial, 'sea-wards,' towards the Aegean.

3. Τρισθόν ἄκρης the projecting peninsula in Caria, on the extremity of which is the town of Cnidus.

4. τριήκοντα this is a fairly accurate but not exact calculation. In the list of natives of this region serving in the army of Xerxes (7, 72—77) there are 28 names, in 3, 90 (a tribute list) about 19.
CHAPTER XXXIX.

6. ἐς τὴν Ἑρυθρὴν see p. 21, l. 14. ἢ τε Περσίκη... Αραβίη 'that is to say, Persia and next Assyria and then Arabia.'

8. οὖ λήγονσα εἶ μὴ νόμῳ 'though it doesn't end except by a façon de parler,' 'conventionally.' He means that there is no natural boundary between Arabia and Northern Egypt (the district between the head of the Red Sea and the coast), which according to some ancient geographers was included in Asia. κόλπον τὸν 'Αραβίον what we call the Red Sea.

10. διώρυχα, see 2, 158. It had been made by Remeses II. (circ. B.C. 1311) and cleared out by Neco (c. B.C. 610) and renewed by Darius (c. B.C. 485). It ran from the Pelusiac branch of the Nile near Bubastis to the Red Sea near Suez. Its object of course was to facilitate trade (principally in corn) with Arabia and other Eastern countries.

12. διὰ τῆς δε τῆς θαλάσσης 'through the district bordering on our sea,' i.e. the Mediterranean.

15. τρία μόνα 'three nations only'—Persians, Assyrians, Arabians, see ll. 7, 8. The Syrians and Phoenicians seem included under the Assyrians. Rawlinson omits the Persians and considers the three to be Assyrians (including Syrians) Arabians and Phoenicians. But Herodotus evidently includes the Persians.

ἀπὸ Περσέων 'from and including Persia,' as is shown by l. 7.

CHAPTER XL.

19. ἐνθεὶ μὲν 'on one side' i.e. the south, answered by πρὸς βορίῳ δὲ 'on the north.'

20. ὁ 'Αράξης ..ἀνίσχοντα. Herodotos can only mean by this description the Armenian Araxes which flows eastward into the Caspian, though for marking the region it would seem possible that he has confused it with the Iaxartes (Sir Darja) which flows westward into the Lacus Oxianus and is considerably to the east of the Caspian, as perhaps at p. 7, l. 14.

22. ἐρῆμος sc. ἐστὶ, see 3, 98. Rawlinson suggests that as Herodotos knows nothing of India except the Punjaub, the district which he here calls 'desert' means the sandy tract lying north of the Himalaya which extends for about 2000 miles, including the great desert of Shamoo. ἡδῆ of place 'straight away,' from this point,' p. 12, l. 10.
CHAPTER XLI.

26. ἐν τῇ ἀκτῇ τῇ ἑτέρᾳ ‘in the second (the more southern) of the two tracts.’

3. στάδιοι (or στάδια as at p. 59, l. 18). The length of the stade 23 was 600 feet according to Polybius, 625 feet according to Strabo. See on 5, 53. A hundred ὄργυλαι = one stade, see 2, 49, p. 50, l. 20.

4. ήτις...κέκληται ‘and this is what has received the name of Libya.’

CHAPTER XLII.

5. θωμαζό...διουρισάντων ‘I wonder at those who divided.’ This verb is commonly followed by genitive of person joined with acc. of the thing wondered at, or with some clause beginning with ὅτι. But the accusative of person is also used, and Herodotos elsewhere has the acc. though in a different sense ‘to admire’ or ‘express admiration of,’ 3, 82 ἦν αὐτῶν μετρὼν θωμαζός κ.τ.λ. διουρισάντων καὶ διελόντων ‘who have reckoned as divisions of the world—Libya, Asia and Europe.’

7. τὰ διαφέροντα ‘the difference’ i.e. in size. μήκει ‘in length’ i.e. from West to East.

8. παρ’ ἀμφιτέρας παρῆκε ‘extends as far as both put together.’ Roughly speaking he takes the whole expanse from Gibraltar to the Caspian Sea. The part north of the Mediterranean and thence of the Araxes and Caspian is Europe, below that line is Asia and Libya.

9. οὐδὲ...εἶναι ‘ought not in my opinion to be compared with them,’ i.e. because it is so much greater—from N. to S. For though Herodotos was informed of the truth as to Africa being surrounded by sea except at the isthmus of Suez he seems to have no conception of its size. For ἄξιος with active infinitive instead of passive cp. 9, 77 συμφορὴν ἐποιεύτω μεγάλην ἄξιολ τε ἐφασαν εἶναι σφέας ζημιῶσαι.

10. δηλοῖ...περίπρουτος ‘is shewn to be surrounded by water.’ Elsewhere a clause introduced by ὅτι or ὡς follows δῆλοι used intransitively, cp. 2, 149 ὅτι χειροποιητός ἐστι αὐτὴ δῆλοι; 5, 78 δῆλοι ἡ ἱσηγορία ὡς ἐστὶ χρήμα σπουδαῖον; 6, 21 Ἀθηναῖοι δὴλον ἐποίησαν ὑπεραχθεοθέντες.

13. τὴν διώρυχα see p. 22, l. 10.

14. ἀπέτειψε Φοίνικας ἄνδρας. The Phoenicians had long been the most noted sailors in the Mediterranean. But they were also the most skilful engineers, and had no doubt been employed in digging the
canal, as they were afterwards by Darius in digging that across the Isthmus of Mt Athos, see 7, 23, 34. Neco had become lord of the Phoenicians in B.C. 605, see 2, 112.

15. ἐς τὰ ὄπλασμα, adverbial 'back again,' 'on their return voyage.' ἐς τὴν βορείην θάλασσαν here means the Mediterranean, as opposed to the ocean on the S. of Africa. The Carthaginian Hanno about B.C. 520 accomplished the same voyage the reverse way, starting from Cadiz. Pliny, N. H. 2 § 169.

19. ἐπλευν τὴν νοτίην θάλασσαν. This cognate accusative, or perhaps it approaches nearer to an accusative of extent, is found in Attic also, as πλεῖν θάλασσαν Andoc. 18, 3 etc., see L. and Sc. So Odys. 3, 71 ὑπάρκην κέλευθα πλεύν. ὀκώς γίνοιτο, optative of frequency, there were three autumns during the voyage and he means 'each time autumn came,' 'whenever it was autumn,' 1, 17 ὀκώς κάρπου ἄδρος εἶν; 6, 31 ὀκώς λάβοι τινὰ τῶν νήσων etc. ἀν σπείρεσκον 'they used to sow,' the iterative use of ἄν and imperfect indicative, as in ll. 22, 23. The -σκον as in l. 22 is the Ionic termination of the imperfect, or frequentative tense, which never has the augment, cp. ἀγεσκον, ποιέσκον, βαλεσκόμην, ὑσχον, ἔχεσκον κ.τ.λ. See also Goodwin, G. G. § 206. For the iterative imperfect or aor. indic. with ἄν in an apodosis of which the protasis has the optative cp. Thucyd. 7, 71 εἰ τίνες ἔδωκαν την τοὺς σφετέρους ἑπικρατοῦντας ἀνεθαρσησαν ἄν. Xen. Mem. 4. 6, 13 εἰ τις αὐτῷ περὶ τοῦ ἀντιλέγομα μηδὲν ἔχων σαφῆς λέγειν, ἕπτι τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον.

21. ἱνα...τῆς Διβύης 'at whatever point in Libya,' a partitive genitive. γινοματο, indefinite optative.

25. ἄλλω διὰ δὴ τεῳ 'but of course some may be found to believe.'

26. ἐς τὰ δεξιά. As we have seen, Herodotus had no idea of the southern extent of Africa (he regarded Arabia as the most southern of inhabited countries, 3, 107), nor of course had he any conception of the equator, but he reports this phenomenon faithfully, as it was told by them who on passing the line found the relative position of the sun reversed—it would be north of them instead of south.

CHAPTER XLIII.

24 1. ἐγνώσθη sc. περίπρουτος ἐσώσα, p. 23, l. 10.

2. μετά δε adverbial, 'and subsequently.' Καρχηδόνιοι, see on p. 23, l. 15. λέγοντες sc. γνώσαν περίπρουτον ἐσώσαν 'claim to have ascertained that it was surrounded by water.'
4. 

Though sent for that express purpose.

7. Zopyrus was one of the seven magi who overthrew Smerdis and put Darius on the throne, and he was the agent in the capture of Babylon, 3, 153—158.

9. fut. infin. after μέλλοντος, the middle form is here used in passive sense, 'when on the point of being impaled.' Cp. ἔκαναντος τεινονταὶ 6, 9.

11. 

she would herself impose.'

13. ἕδει ἄν 'until such time as,' or, 'the whole way till.' The ἄν makes the phrase vague and indefinite in length or extent, cp. ἕδει ἄν p. 17, l. 26; p. 114, l. 22.

15. ἐπὶ τούτων 'in these circumstances,' 'acting under these conditions.'

16. παρὰ τούτων i.e. from the Egyptians, implied by the ἐς Ἀλγυρίου in previous line. See on p. 2, l. 17.

18. Σολόεις, Cape Cantin or Cape Spartel, see Historical Index.

20. τοῦ πλεῖνος αἰεὶ ἔδεε 'always seemed to demand more (time),' referring to ἐν πολλοῖς μησί, just as in 5, 23 τοῦ πλεῖνος τε ἔδεε τὸ πολυῳρκηθεῖσα on καταδαπάνητο and προσανασιμύστω πολλὰ (χρήματα).

23. τὰ προσώπητά, adverbial 'at the farthest point' i.e. of his voyage.

24, 25. φοινικῆ made of palm leaves or bark. So 2, 86 ὄνος φοινικῆος 'palm wine,' etc. ἐκεῖ...καταγολατεῖσα 'whenever they came to shore,' see on p. 23, l. 19. For κατάγεται sc. νέας, cf. 8, 4 ὡς εἶδον νέας πολλὰς καταρχηθεῖσας ἐς τὰς Ἀφέτας. Here τὸ νῆσος is an instrumental dative.

27. ὥστε αὐτῶν sc. τῶν πολέων.

3. ἐνισχεσθαι 'was stopped,' it is conjectured that this would be by the southerly trade winds off the coasts of Guinea, which prevail in the early summer for a long time. Others explain that shallows or sand banks are meant, cp. 2, 102, where Sesostris is said to have been thus prevented from getting out of the Red Sea into the Ocean. οὐ συνγενώσκων...ἀληθέα 'convinced that he was not speaking the truth,' cp. 9, 122 συγγυνωτεῖ 'being convinced.'

The position of the negative is in the analogy of words saying; cp. 6, 61 οὐ συγγενώσκων αὐτὸς τούτων εἶναι αἰτίος 'he was convinced that he was not himself the cause of this.'
NOTES ON XLIII

5. ἐπιτιμῶν 'imposing upon him.' The accusative δίκη is cognate 'punishing him with the old penalty,' cp. p. 47, l. 15 ἐπιτίμων. Elsewhere Ηρωδ. uses ἐπιτιμῶν = 'to pay honour to,' see 6, 39.

9. κατέσχε 'took possession of,' the ingressive aorist, p. 1, l. 7. ἐκὼν ἐπιλήθομαι 'I deliberately refrain from mentioning,' perhaps Herodotos was afraid that he might bring evil consequences on the man's heirs if he disclosed his name; or it may be only consideration for the family. He more than once uses the same or equivalent phrase for a discreet silence, see 1, 51 (οὐκ ἐπιλήθομαι); 2, 123; 3, 75.

CHAPTER XLIV.

12, 13. ἔξευρέθη 'was discovered.' Ἰνδὸν ποταμὸν...τοῦτον τὸν ποταμὸν, this repetition of the object of the verb after a relative or parenthetic clause is common in Ηρωδ.

δεύτερος οὗτος 'the only river with one exception,' the exception being the Nile. In 2, 32 he mentions another river in Africa reported to have crocodiles, which is perhaps the Niger, but he either did not believe the story, or thought that in some way it was connected with the Nile.

16. Σκύλακα, a 'periplous' under his name is extant, but it is by some writer of the Macedonian period, B.C. 360—300.

18. πρὸς ἡ...ἀνατολᾶς, the course of the Indus is only a little West of South. But Herodotos' conception of the geography of Northern India was quite wrong.

21. ἐς τοῦτον τὸν χῶρον the place where the canal from the Nile reached the Red Sea, p. 23, l. 15.

25. ἔχρατο 'began the use of...' τὰ...ἀνδρόχωντα, adv. 'eastward,' 'the part towards the rising sun.' τῆς Ἀσίας...τὰ ἄλλα 'in regard to other parts of Asia.' ἀνεύρηται sc. Ἰ'Asia, or it may be regarded as construction κατὰ σύνεσιν,—τὰ ἄλλα τῆς Ἀσίας being taken as equivalent to Ἰ'Asia.

26. ὁμοία παρεχομένη 'presenting the same features,' p. 27, l. 2. He seems to mean that both are washed by a southern sea.

CHAPTER XLV.

26 1—3. ἡ δὲ Εὐρώπη...ἐστι 'but no one knows for certain whether Europe is washed by the sea either on the east or the north.'

3. ἀνέκει...παρῆκουσα, see p. 23, l. 7.
5. ἐπ' ὅτευ 'on what grounds.' μὴ 'continuous,' undivided by any sea.
6. τριφάσια, Europe, Asia, Libya.
8. Ταναῖν τὸν Μανήτην 'the Maeotic Tanais,' the Don, which flows into the Sea of Azov.
10. οὐδὲ...πυθεόθαι sc. ἔχω 'nor can I learn the names of those who so divided the world.'
11. οὗθεν...ἐπωνυμίας 'whence (i.e. from whom) they derived the designations which they gave them.' ἐπωνυμία is a name derived from some person or thing. The middle θέσθαι is regularly used of giving a name. ήδη γὰρ 'for granting,' taking it as an established fact to start with.
12. ἐπὶ Λιβύης 'after Libye.' The myth is thus given by Apollodorus (2, 1, 4) 'Epaphos, king of the Egyptians, wedded Memphis the daughter of Nilus, and from her he founded the city Memphis and begat a daughter Libye, from whom the country was called Libye.'
14. τὴν ἐπωνυμίαν sc. ἔχειν λέγεται. Another version of the legend made Asia the mother of Prometheus.
15. μεταλαμβάνονται 'claim a share in.'
17. τῆς Προμηθέως sc. γυναικὸς.
21. οὗτε ὁκόθεν τὸ οὖνομα ἔλαβε τοῦτο. The generally received etymology of Europe is the Semitic Ereb—'western land,' as though the Phoenician sailors and explorers had given it the name.
22. τῆς Τυρίης 'the Tyrian woman'—Europa, the daughter of the king of Tyre, carried off by Cretan pirates. See 1, 2.
28. ἐπὶ τοσοῦτο εἰρήσθω, see p. 10, l. 22. τοίχι...χρησὸμεθα 'for of the names we shall continue to use those generally employed.'

CHAPTER XLVI.

1. ὁ Πόντος here stands for the country on the borders of the Pontos Euxinos, and especially for that on the west and north of it.
3. ἀμαθέστατα 'most completely uninstructed; 'uncivilized.'
4. ἐντὸς i.e. west. προβαλέσθαι 'to adduce,' 'to quote as an instance.'
5. λόγιος 'learned.' Herod. is thinking especially of men learned in history as he conceived it, men who travelled and inquired. See 1, 1; 2, 3, 77.
8. σοφωτάτα adv. 'most acutely.'
NOTES ON XLVI

9. οὐκ ἄγαμαι 'I don't admire,'—i.e. as it is the fashion of the Greeks to regard them, as though models of simple life and all the virtues.

11. μὴ βουλομένους...εἴναι 'and that if they do not wish to be discovered it is impossible for him (the invader) to catch them.' μὴ with conditional participle.

12. τοῖοι γὰρ...ἔστι...ἡ. These subjunctives are generic, 'for as they are a people of such a kind as to have no cities or city-walls, but universally to carry their houses with them—mounted archers, living not by the plough but on their cattle, while their houses are packed on wagons.'

Though put as a question it is really a conditional sentence: εὰν...ἡ...ἔστι, ἃν εἴησαν οὕτωι κ.τ.λ. For a subjunctive in a clause depending on optative with ἃν see Goodw. M. and T. § 556. For the relative without ἃν see id. § 540. So 2, 85 τοῖν τις καὶ λόγος ἡ; but p. 37, l. 1 with ἃν.

15. ἐπὶ ξευγέων 'on harnessed animals' here for 'wagons drawn by animals.' The reference is to covered wagons or carts. According to Aeschylus (Pr. V. 709) the huts on the wagons were made of wicker work; according to Hippocrates of a wooden frame covered with felt. Doubtless there was considerable variety. Hippocrates also says that some had four wheels, some six. There were also it appears two-wheeled covered carts. They were generally drawn by oxen.

16. κἂς οὐκ ἂν εἴησαν 'how could they fail to be?' ἀποροὶ προσφίγγειν 'impossible to get at close quarters with.' Cp. 9, 49 προσφέρεσθαι ἀποροῖ.

CHAPTER XLVII.

19. ἐπιτηθένης 'adapted to the purpose.'

21. οὐ πολλῷ τέφῳ...ελάσσονες 'not much less numerous.' For the indefinite τέφῳ (τινί) cp. 1, 181 οὐ πολλῷ τέφῳ ἀσθενέστερον.

23. διωρύχων. Egypt was so cut up by these canals that though entirely flat it was unsuited for the use of horses or wagons. See 2, 108.

24. προσπλωτόλ, navigable by sailing vessels up to a certain distance from the sea.

25. πεντάστομος. The Danube has now four mouths, but there
seem to have been changes, as is often the case with rivers, and other ancient authorities mention six or even seven mouths.

2. κατὰ τάδε 'as follows.'

CHAPTER XLVIII.

5. τῶν, the usual attraction of relative for τούς.
6. θέρεος καὶ χριμώνος, for the case see p. 18, l. 6. πρῶτος...τὸ ἀπ’ ἐσπέρης 'first as one starts from the west,' 'first beginning from the west.'
7. κατὰ τοῖονδε...ἐκδιδόντων 'has become the largest for the following reason, namely because other rivers discharge themselves into it.' The genitive absolute explains κατὰ τοῖονδε.
Stein however puts a colon after γέγονε, and a comma only after ἐκδιδόντων, and reads εἰς ὅν οὖδε, when the meaning will be 'this river... has become the largest for the following reason: among other rivers that discharge themselves into it the following are those which make it great.'
9. μέν γε almost equals γοῦν 'at least' and introduces details in a calculation justifying a general statement which precedes, see 5, 52; 6, 46.
11. Πόρατα Pruth.
14. πρῶς ἡ ὥ 'on the east,' joined closely with πρῶτος.
18. αὐθεντεύεις, springing in the country itself, i.e. in Skythia.

CHAPTER XLIX.

4. ἐκ τῆς κατύπερβη χώρης'Ομβρίκων 'from the district north of the 29 Umbrians'—a loose description of the valley of the Po up to the Alps.
4, 5. Κάρπις..."Αλπις 'Herodotus knows the fact that the Danube receives two great tributaries from the South (the Drave and the Saave) in the upper part of its course, but he does not any longer know the true direction of the streams. Possibly also he conceives the rivers, of which he had heard the Umbrians tell as running northwards from the Alps above their country, to be identical with the great tributaries whereof the dwellers on the middle Danube spoke.' Rawlinson. In the names Κάρπις and "Αλπις we have the earliest trace of the names of the Carpathian mountains and the Alps, but Herodotus conceives them as rivers.
7. ἐκ Κελτῶν. cp. 2, 33 Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν
The geography is so wild that it is impossible to give an exact account of it. The general idea of the western source of the Danube is all that can be understood. The Ковиитес appear to refer to some tribe of Southern Spain, and Pyrene is a town at the foot of the Pyrenees.

10. ἐσ τὰ πλάγια 'on the flanks' i.e. it washes the side of Skythia. For another description see p. 57, l. 23—p. 58, l. 2.

CHAPTER L.

13. οὖσα γε 'as far as mere body of water is concerned.' ἐν πρὸς ἐν συμβάλλειν 'to compare stream with stream simply,' i.e. without taking account of tributaries. For this absolute use of the infinitive cp. such phrases as ἐκὼν εἶναι, εἰπεῖν or ὡς εἰπεῖν, δοκεῖν ἐμοὶ κ.τ.λ. The phrase ἐν πρὸς ἐν indicates a general comparison without regarding external circumstances, cf. Thucyd. 2, 97 ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν διὶ δύνατον Σκύθας ὁμογενῶσον οἰκον πᾶσιν ἀντιστήναι. ἀποκρατεῖ 'is easily superior,' cp. p. 42, l. 15. The ἀπὸ strengthens the sense of the verb. See p. 35, l. 11.

16. ἐσ πλῆθος...συμβάλλεται 'contributes to its quantity,' lit. contributes to it as to its quantity, cp. 3, 135 ἐσ τὰ δῶρα ὅλκάδα οἱ ἐφι συμβαλέσθαι.

20. ὤσα 'is rained upon.' ὅλγῳ adv. 'little,' 'to a small extent,' p. 18, l. 6.

21. πάντα, sc. τῶν χειμῶν, all through the winter. νιφετῷ χράται = νιφέται, 'it is snowed on,' cp. p. 18, l. 5 αἰεὶ νιφέται.

25. ὁ θέρος 'in the course of the summer.'

30. ἀντισήκωσις 'a balance,' created by the two peculiarities counteracting each other.

3. αἰεὶ i.e. both summer and winter.

CHAPTER LI.

5. Τύρης Dniester, 'still called the Tyral near its mouth,' R.

6. ἐκ λήμνης μεγάλης, the Dniester is connected with a considerable lake near Lemberg, but its true source is separate from it.

8. "Ελληνες...καλέονται, Tyras was a colony from Miletus.
CHAPTER LII.

11. λίμνης, the Bong (Hypanis) does not flow from a lake. ἔπποι ἄγριοι, there are still herds of horses running loose in Ukraine.

12. μητηρ Ὑπάνιος, so the Maeotis is called the mother of the Pontus, p. 51, l. 4.

15. πρὸς βαλάσσως 'in the direction of the sea,' p. 11, l. 22.

17. κρήνη πικρή, no such 'brackish fountain' is known to exist.

19. ἐν ὀλίγοις μεγαν 'greater than most,' lit. great among a few, cp. 9, 41 ὃ ἐν ὀλίγοισ Περσέων ἢν ἀνήρ ὄντεμος παρὰ Ξέρξη.

26. εὐρὺνων τὸ μέσον 'gradually widening the space between them.'

CHAPTER LIII.

2. πολυαρκέστατος 'of the most varied productiveness,' 'useful for the greatest number of purposes.'

5. τούτῳ i.e. to the Nile, which was always regarded as the most wealth-giving of rivers owing to its flooding of the country.

8. εὐκομίδεστάτας 'most cared for,' and so, 'richest.' εὐκομίδης does not seem to occur elsewhere. κτήσει 'for the use of cattle,' i.e. for feeding cattle. The dative depends on the νομᾶς...εὐκομίδεστάτας rather than on παρέχεται.

10. παρὰ θολεροῖς 'by the side of muddy streams.' The streams running in the same direction and in its neighbourhood are turbid.

12. πηγινναὶ 'form,' 'crystallize.'

14. ἀνάκανθα 'without backbones,' said to be a kind of sturgeon (acipenser). ἐς ταράχεων ἃ для salting and preserving.' Athenaeus enumerates among salt fish τάρχειοι ἀνακάινοι (3, 118 D).

16. ἐς τὸν τεσσεράκοντα...εὐς. Barges go up the Dnieper as far as Smolensko, about 1500 miles. Whether Herodotos considered that distance possible in 40 days we cannot be certain. There are some rapids near Ekaterinoslaw (about a fourth of the way up) of which Herodotos takes no notice, and it seems clear that he did not know so much as 1500 miles of its course.

19. φαίνεται βέων 'it evidently flows,' p. 8, l. 11.
NOTES ON

24—5. ὡγχοῦτε... γίνεται καὶ οἱ συμμίσγεται ὁ Ἑπεν̄ς 'when the Borysthenes nears the sea the Hypanis joins it.' For simultaneousness indicated by τε—καὶ cp. 9, 35 ἐς νεκέα τε συμπεσόντες ἄπικατο καὶ ὁ κήρυξ τῶν 'Ἀθηναίων παρίστατο 'they had just come to a quarrel when the Athenian herald arrived.' So 9, 55; 8, 83 ἡσ τε ἥδι διέφανε καὶ οἱ σύλλογον ποιησάμενοι κ.τ.λ. See also 5, 41, 86; 6, 134 and elsewhere.

ἐς τῶν ἔλος 'into the same mere or ἔλαμ,'—a shallow firth, which in summer is almost a marsh.

27. ἔν ἔμβολον τῆς χώρης 'a tract of country shaped like the beak of a ship,' lit. 'being a ship's-beak of the land,' though Herodotos uses the masculine for a real beak, 1, 166 αἱ περιεούσαι νῆς ἀπεστράφατο τοὺς ἔμβολους.

28. Δῆμητρος, some mss. have Μῆτρος sc. Cybele, whose head appears on coins of Olbia. But there is not sufficient authority for the change.

29. Βορυσθενεῖται κατόικηται, that is, the city of Olbia.

30. τὰ ἀπὸ τοῦτων τῶν ποταμῶν 'the facts ascertained about these rivers.' ἀπὸ is used with a noun indicating something distant from which news or information is brought, where we should say 'in' or 'about.' Cp. p. 114, 1. 8 τὰ ἀπὸ τῆς νῆσου, 8, 94 οὔτε τὶ τῶν ὑπὸ τῆς στρατιᾶς εἴδοσι προσφέρεσθαι τοῖς Κορυνθίοις. Eurip. I. T. 540 τίς εἶ ποθ; ὡς εὖ πυνθάνει τάφ; 'Ελλάδος,' 'the things occurring in Greece.'

CHAPTER LIV.

32. Παντικάπης, see p. 12, l. 2. This and the two rivers next named cannot be identified.

5. Ὑλαίνη, p. 12, l. 13.

CHAPTER LV.

10. τῶν Ἀχιλληϊον καλεόμενου δρόμου 'what is called the race-course of Achilles,' a sandy tract now called Kora Tendra which seemed a good place for a stadium, and was therefore connected by the Greeks with the 'swift-footed' Achilles, whose name is found in connexion with several of these northern districts. It was also called the White Strand, (Λευκῆ Ἀκτῆ), see Eurip. Andrōν. 1262 and Ιϕ. Ταῦρ. 436 ...λευκὰν ἀκτάν, Ἀχιλῆος δρόμους καλλιστᾶς, ξεινον κατὰ πόντουν. Pausanias (3, 19, 11) speaks of a temple of Achilles in an island Leukė at the mouth of the Ister.
CHAPTER LVI.

12. κατὰ τοῦτο...ὁ Βορυσθένης 'at the farthest point up to which the Borysthenes is known.'
16. τῶν βασιληῶν Σκυθέων, p. 12, l. 16.

CHAPTER LVII.

18. τὰνέκαθεν (τὰ ἀνέκαθεν) 'far up country,' or 'primarily,' 'originally,'—used chiefly in regard to descent or pedigree, see 5, 55; 6, 125, 128. ἐκ λίμνης μεγάλης, the lake Ivan-Ozero which is the source of the Don is a small one.
20. Μαιήτιν, see p. 13, l. 3.
22. ἄλλος ποταμός, several rivers flow into the Don, and some identify the Hyrgis with the Donetz, others with the Seviersky.

CHAPTER LVIII.

23. οὕτω δη, used in summing up, 'thus as described.'
24. ἐσκευάδαται 'are furnished with.' For the form of the 3rd person plural perf. passive of -ιω verbs cp. ἀγωνιδαται.
25. ἐστὶ ἐπιχολωτάτη 'most prone to produce gall,' 'most bilious,'
26. τῶν...ἐδειν, for the attraction see p. 28, l. 5.
27. ἐστὶ σταθμώσασθαι, 'it can be inferred,' with dative of means as 3, 15 πολλοὶς καὶ ἄλλοις ἐστὶ σταθμώσασθαι ὅτι τούτῳ οὕτω νευμίκασι πούειν. Herodotos has three forms σταθμάσθαι, σταθμεύσθαι, σταθμοῦσθαι.

CHAPTER LIX.

1. εὔπορα 'in abundant supply.' δή summarises and dismisses 33 a subject, the English 'then' may perhaps best represent it, p. 4, l. 8.
2. κατὰ τάδε σφὶ διακέεται 'are established among them as follows.' σφὶ is ethic dative. For νόμαι see p. 43, l. 1; p. 44, l. 16 etc.
4. ἐτὶ δὲ, adv. 'and besides them.' ἰλάσκονται 'worship,' equivalent to the σέβονται of 5, 7. The pre-eminence of Ἰστίη (Εστρα Vesta), by which Herod. represents the Skythian Τάβίτι, seems connected (1) with the worship of fire, widely spread in Eastern lands and
perhaps even more natural in a rigorous climate, and (2) with the domestic life and the family. The latter idea is found among the Mongols.

8. ἑαυτής...Ποσειδέων, for the 'royal Skyths' bordered on the Palus Maeotis (Sea of Azov). See p. 12, l. 16.

10. ὁρθότατα 'very correctly,' because Παπάς seems to Herodotus to indicate 'father.' The other deities seem to represent a system of element worship. Οὐρανίη Ἀφροδίτη, as Stein explains on 1, 105, was widely worshipped under different names—in Assyria as Mylitta, in Arabia as Allat, in Phoenicia as Astarte, in Ascalon as Derketo, among the Iranians as Anaitis.

Herodotus gives no Skythic word for Heracles or Ares, and we know nothing of what they represent among the Skythians. But a warlike nation would be certain to have some object of worship connected with war, and from p. 34, l. 25 this deity seems at any rate to have been represented by the scimitar or sword. Θαμμασάδας has been connected with the Zend word for God—mazdāo.

CHAPTER LX.

15. θυσίη 'the method of sacrificing,' p. 110, l. 20. περὶ πάντα...ὀμοίως 'in all the sacred rites alike,' i.e. whichever of the above-named gods is being worshipped.

19. τὴν ἁρχὴν τοῦ στρόφου, 'the end of the rope,' cf. Eurip. Ἱηρ. 761 εὖθεσαντο πλεκτὰς πεισμάτων ἁρχάς. πίπτοντος 'while the victim is in the act of falling.'

21. περὶ ἄν ἔβαλε, 'he slips the halter round its neck.' βρόχῳ is an instrumental dative, so in 1, 141 περιβαλέων πλῆθος πολλὰν τῶν ἱερῶν when ἀμφιβαλήστρῷ is understood. ἔβαλε is an instantaneous aorist, and the insertion of ἄν between περὶ and ἔβαλε by tmesis adds to the notion of quickness.

σκυταλίδα...ἀποτενίγει 'putting a stick (into the knot of the rope) he twists it round and chokes the animal.' He makes a kind of tourniquet.

22. οὔτε πῦρ ἀνακαύσας, that is, without lighting any fire on the altar for burning the thighs or feet. The carcass is boiled over the fire described below. οὔτε καταρχάμενος, without performing any initiatory rites, as cutting off and burning hair, sprinkling with meal etc.
CHAPTER LXI.

25. αἰνῶς, cp. p. 30, l. 16.
26. ἡδὲ...ἐξεύρηται 'they have hit upon the following contrivance for boiling the flesh.'

1, 2. ἢν μὲν...ἐπιχωρίους 'into vessels of the country if they have happen to have any,' μάλιστα...προσικέλους, 'which are very like Lesbian mixing bowls.' The shape of the crater is attested by various ancient representations, but what peculiarity marked those of Lesbos is not known.

3. χωρίς ἢ ὅτι 'otherwise than that,' 'except that,' cp. p. 48, l. 15; 1, 94 νόμοι καταληψίας καὶ Ἑλληνες χρέωνται χωρίς ἢ ὅτι κ.τ.λ.

7. τὰ δὲ...κάλλιστα 'and they (the bones) burn splendidly.'

12. τῶν κρέων...ἀπαρκάμενος 'after consecrating some of the flesh and parts of the entrails.' Partitive genitives.

13. πρόβατα, used in the general sense of 'animals' or 'herds.' See p. 14, l. 17: 'they principally sacrifice horses, but they also sacrifice all sorts of cattle besides.'

CHAPTER LXII.

17. κατὰ νομοὺς...τοιόνδε 'in the several districts they have a shrine of Ares of the following kind set up in their respective court houses,' or 'seats of government.' ἐκάστους would thus be governed by ἐστινται and σφι is the ethic dative. Stein reads κατὰ νομοὺς ἐκάστους τῶν ἄρχεων 'in the several districts of the kingdoms.' Abicht κατὰ νομοὺς ἐκάστους ἐν τῷ ἄρχηῳ ἐστινται σφι 'Ares of the seat, where ἐκάστους must agree with σφι 'they have each in their several districts a shrine of Ares set up in the court house.' The difficulty of a fixed place of government for people of the nomadic habits attributed to the Skyths will doubtless occur to everyone. συννενέται = συννένηται. See p. 32, l. 24.

18—20. φρυγάνον...ἐλασσόν, so again to pile up fagots enclosing three-quarters of a mile square would imply the existence of great woodlands, of which the country has been shown to be mostly bare. The στάδιος is 625 feet.

20. ἀνω δὲ τούτου 'and on the top of this structure'; some word must be supplied representing the result of the process described in the last sentence.
22. ἐπιβατόν 'possible to ascend,' supply ἔστι.
23. ἀμάξας...φρυγάνων 'they load 150 waggons with faggots.' The genitive φρυγάνων follows ἐπιβλέωσι 'to pile up' because the verb implies the sense of filling.
24. ὑπονοστεῖε 'sinks,' 'settles down,' so in 1, 191 ὑπονοστηκότος τοῦ ποταμοῦ 'when the river had fallen.'
25. ὅγκος 'pile,' 'heap,' but many MSS. have σηκών which means 'sacred enclosure.'
26. ἐκάστοις sc. ὅγκοις 'on each of such mounds.' τὸ ἄγαλμα = τὸ ἵπόν, 'this is the so-called shrine.' For ἄγαλμα used in a general sense of anything consecrated see p. 10, l. 20; p. 16, l. 3. The custom of setting up and worshipping these sacred swords is attributed by many authors to several Northern tribes: to the Skythians by Lucian, and others: to the Alani and Huns by Ammianus; to the Goths by Jornandes and others (R.). The passage of Ammianus (31, 2, 23) exactly repeats the account of Herodotus: nec templum apud eos visitatur aut delubrum...sed gladius barbarico ritu humili figitur nudus eumque ut Martem regionum quas circumcircant praesulem verecundius colunt.
28. προβάτων, see l. 13. καὶ δὴ καὶ τοισὶδ' 'and they actually sacrifice to such (swords) a good deal more than to the other gods,' καὶ δὴ καὶ introduces an emphatic climax.
I have taken τοισὶδε as dative after βύουσι, as does Halm. But others take it to mean 'in the following cases.'
35 2. ὀσοὺς without ὃ' must be taken to explain the previous sentence. With ὃ' it introduces another and separate detail. ἀπὸ τῶν ἐκατὸν ἀνδρῶν 'from every hundred men.'
3. τρόπῳ ὑπὸ τῶν αὐτῶν καὶ τὰ πρόβατα 'not in the same way as they do the cattle.' For καὶ after expressions implying comparison cp. 5, 65 ἐκ τῶν αὐτών γεγονότες καὶ οἱ ἄμφι Κόδρον. ib. 92 § 2 φέρον τε ἐστὶ τωτὸ καὶ τὸ τοῦ Ἡλειώνος. 6, 92 ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρόπετον.
5. κατὰ τῶν κεφαλῶν 'upon their heads,' i.e. so that the wine runs down their heads.
6. ἐσ ἄγγος, so that the blood falls 'into a vessel.' Cp. 5, 5 σφάξεται ἐσ τῶν τάφων. Aeschyl. S. c. Τή. 43 ταυροσφαγοῦντες ἐσ μελάνθετων σύκος.
7. καταχέουσι...τοῦ ἀκινάκεος 'they pour the blood over the scimitar,' the genitive after the κατὰ of καταχέουσι as in l. 5.
8. δὴ, continuing the narrative, 'so then,' p. 36, l. 12. ἀνω...κάτω 'at the top of the mound,' 'at the bottom of the mound.'
11. ἰείσι 'they toss into the air,' καὶ τὰ ἄλλα...ἱπήμα 'and
having also finished the rest of the sacrifices.’ This meaning of ἀπέργειν ‘to finish’ is not found elsewhere, but ἀπό in composition has this sense of completeness in several words, see ἀποτείχασθαι (9, 21), ἀποκηδεύειν (9, 31), ἀποτύψωνται (2, 40). See p. 29, l. 13 (n.).

CHAPTER LXIII.

14. κατεστάσις (better perhaps κατεστάσις from κατέστασις) ‘have been established,’ ‘are in existence.’ ὅποι...νομίζουσι sc. θύειν (or χράσθαι) ‘with pigs it is not their practice to sacrifice.’ Cp. 2, 50 νομίζουσι δ’ ὧν Δλυπτιον οὐδ’ ἦρωσι οὔδέν.

15. τὸ παράπαν ‘at all.’

CHAPTER LXIV.

17. τὰ δὲ ἐσ πόλεμον ἐχόντα ‘but as to matters pertaining to war,’ cp. 6, 2 τὰῦτα ἐσ τὴν ἀπόστασιν ἐχόντα, 9, 43 χρησμὸς ἐσ Πέρσας ἐχῳν.


21. τῆς λήθης μεταλαμβάνει ‘he gets a share in the booty.’

24. λαβόμενος τῆς κεφαλῆς ‘having taken hold of the head,’ λαβήσθαι followed by genitive of the thing held on analogy with ἔχομενος. ἐκσείει ‘he shakes it out,’ i.e. out of the skin.

25. βοὸς πλευρῇ ‘with a rib of an ox,’ used as a knife. θεύει τῇς χεροῖ ‘he softens (the scalp) with his hands,’ i.e. by rubbing it,—the word for scalp is understood from σαρκίσας ‘having scraped the flesh from the skin’ (τὸ δέρμα), Poll. 2, 233 σαρκίσαι, τὸ τοῦ δέρματος τὴν σάρκα ἀφελεῖν.


ἐκ δὲ...ἐξάπτει ‘and to the bridle of his horse, which he personally rides, he fastens it.’

1. ἐκ τοῦτου, for ἐκ τῶν χαλινῶν τοῦτον τοῦ ἵππου, the horse standing for horse and bridle.

2. χειρόμακρα ‘as napkins.’

4. ἐπένυνσθαι (= ἐφένυνσθαι) ‘to clothe themselves with,’ epexegetic infinitive.

5. βαίτας, leather coats or jerkins, worn by peasants, Poll. 7, 7 βαίτη ἐστι προμῆχης χιτῶν, 10, 175 βαίτας τὰς τῶν ἀγροίκων διφθέρασ...δ
NOTES ON LXIV.

12. δὴ in continuation as p. 35, 1. 8 etc.

13. αὐτῶς τᾶς κεφαλᾶς 'the skulls themselves they treat as follows.' For the double accus. cp. 7, 156 ἐποίεε δὲ ταῦτα τούτους.

14. ἀποπρῖσας, a single instance is taken in spite of the plural ὑπεδσε, cp. p. 37, 1. 17.

16. οἱ δὲ...χράται 'he merely puts leather round the exterior and so uses it.' For ὁ in apodosis cp. p. 41, 1. 10; 5, 37 τοὺς δ' ἔλαβε τυράννους...τούτους δὲ...ἐξείδειον.

20, 21. διάφοροι 'at feud.' παρὰ τῷ βασιλεῖ 'before the king as judge,' 'in the king's court of justice,' cp. 3, 160 παρὰ Δαρείῳ κρίτῃ.

21. τῶν ἀν λόγον ποιήται 'if they are men of whom he makes great account.' Cp. 1, 62 λόγον (αὐτοῦ) οὐδένα ἔλεγον. 9, 7 καὶ δὴ λόγον οὐδένα τῶν 'Ἀθηναῖων ποιέσθε.

23. ἐπιλέγει 'he (the host) adds.' 2, 156 λόγον τόνδε ἐπιλέγοντες. 5, 4 γὰρ κρύπτουσι ἐπιλέγοντες ὅσον κακῶν ἐξαπαταλαχθεῖς εστί ἐν πάσῃ εὐδαιμονίᾳ.

οἱ...πόλειμον...προσεθήκαντο 'levied war upon him.' Cp. 7, 229 ὁ γὰρ ἵππος Σπαρτιτῶν μέριμνας ὁδεγμάτα προσθέσθαι.

24. ταύτην ἀνδραγαθῆνα λέγοντες 'alleging this as a proof of bravery.'
CHAPTER LXVI.

26—7. νομάρχης...νομώ, see p. 34, l. 17.

1. τοῖς ἄν...ἀραιρήμενοι ἔσοι 'any Skythians by whom enemies have been slain'; for the dative of agent with perf. passive verb, see p. 27, l. 12.

4. ἀποκατέστηται 'sit apart,' for form see p. 34, l. 17.

6. σύνδυο κύλικας 'two cups apiece.' In the passages in which this compound occurs it generally has the sense of 'in pairs' except in Pind. P. 3, 145 where the meaning is rather 'double,' ἐν παρ' ἐσὲν πήματα σύνδυο δαἰοῦται βροτοῖς ἀθάνατοι.

CHAPTER LXVII.

11. ἐνι μίαν ἐκάστην 'each by itself,' or 'one behind the other,' as 7, 188 ὄρμεν...ἐπ' ὀκτὼ νέας; 9, 31 ἐνι τάξεις πλεῖνας. The use of a divining rod was very widely spread, as seen in the Old Testament, and the account of the Germans by Tacitus (ch. 10).

12. λέγοντες ταύτα, referring to θεσπίζουσι which implies the uttering of some charm or mystical sentences.

15. 'Εναρέες...ἀνδρόγυνοι. In 1, 105 Herod. relates how a band of Skythians for plundering a temple of Aphrodite were afflicted with some mysterious disease which deprived them of virility—and were called ἐναρέες: but no one knows the origin of the word. Hippocrates calls them ἄναρες, and attributes this loss of virility principally to climate and constant riding on horseback.

17. ἐπεδν...σχίσῃ, a change to the singular, where a single instance is taken instead of a group, as in p. 36, l. 14. τρίχα, three was a mystic number.

18. Χρὰ 'divines,' absolutely as 1, 19; but with accusative and infin. p. 91, l. 22; and with acc. p. 97, l. 13.

CHAPTER LXVIII.

22. ὦς τὸ ἐπίπαν 'as a rule,' 8, 60 § 3 οἰκότα μὲν νν βουλευομένοις ἀνθρώποις ὦς τὸ ἐπίπαν ἔθελε γενέσθαι.

23. τὰς βασιλείας...ἐπιώρκηκε 'has sworn falsely by the king's heart.'

24. ὦς καὶ ὦς 'so and so.' In this phrase ὦς is a demonstrative pronoun as in the common phrase ἦ δ' ὦς 'quoth he.'
NOTES ON

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2. διαλελαμμένος ‘having been arrested,’ the idea suggested by the verb is of the man held on both sides to prevent his escape, cp. i, 114 ἐκέλευε αὐτὸν τοὺς ἄλλους παιδάς διαλαβεῖν.

7. δεινολογήται ‘makes a grievance of it,’ i.e. of being charged with perjury. i, 44 μᾶλλον τι ἐδεινολογήτω ὅτι μὴν ἀπέκτεινε τὸν αὐτὸς φόνον ἐκάθηρε ‘spoke somewhat more bitterly because his son had been killed by the man whom he himself purified of blood-guiltiness.’

9. καταδήσωσι ‘convict him,’ opposed to ἀπολέσεωι also in 2, 174 δοὺς αὐτὸν ἀπέλυσαν μὴ φώρα εἶναι...δοὺς μὴν κατέδησαν φώρα εἶναι. τοῦ δὲ, for δὲ in apodosis see p. 36, l. 16.

14. δέδοκται ‘it is a settled law,’ 9, 74 δέδοκτο ‘it was his regular plan.’

CHAPTER LXIX.

19. στομάσαντες ‘having gagged him.’

23. ἐπέκαν...κατακαυθῆ ‘when their pole has been burnt through,’ the yoke which went across the shoulders of oxen was attached to the pole, when therefore the latter was burnt through the animals were free.

26. οὐδὲ τοὺς παιδᾶς λείπει ‘he does not leave their sons alive either,’ a policy not peculiar to Skythians. According to Polybius (23, 10) Philip V. of Macedonia did the same, quoting a verse of Stasinus,

νήπιος δὲ πατέρα κτῆνας νιόν καταλείπεις.

See also Cicero de off. 1 §97; Brut. ep. 1, 16 §6.

CHAPTER LXX.

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3. τῶν τὰ ὁρκία ταμνομένων ‘of those taking the oath,’ lit. ‘of those having the oath-victims killed for them.’ 9, 26 ὁρκία ἐταμον, inf. p. 118, l. 5. The middle is used here of those who get the victims and thus take the oath upon themselves. So l. 9 ποιεθμενοι, and ὁρκίων ἐποιήσατο 1, 141; 9, 92. Tacitus (A. 12, 47) ascribes a similar custom to the Iberi and Armenians. We may compare the mediæval superstition of signing a contract with blood.

4. ὑπέστη seems a very doubtful form, though in the mss. Stein writes ὑπέστη. But the best attested form is ὑπέας (Poll. 10, 141), one of the tools of a shoemaker, ‘an awl.’ A diminutive ὑπήτιον is also given, connected with ὑπή ‘an opening.’
7. κατεύχονται πολλά 'they utter long and earnest prayers,' p. 101, l. 25.

CHAPTER LXXI.

11. ἐς δ ἀσ far as,' p. 32, l. 12.
14. κατακεκηρωμένον 'covered all over with wax,' as among the Persians, 1, 140.
17. συνεργαμένην ὀπίσω 'and when it is sewn up again.' For ὀπίσω 'again' cp. 2, 86 συνράπτουσιν τὴν νηδὺν ὀπίσω, 1, 61 ἀνακτάσθαι ὀπίσω τὴν τυραννίδα.
20. βασιληύιν, p. 12, l. 16. τοῦ ὥτος 'a piece of the ear,' cp. p. 35, l. 19.
22. καταμύθονται, 'lacerate and disfigure,' see 3, 76, 108.
23. διαβύνονται, 'they thrust arrows through their left hand,' used before of putting the rudder through the keel, 2, 96.
27. ἐν Γέρροισι...εἰσι, 'there they are in the territory of the Gerrhoi who dwell farthest off of any of the tribes.' ἔσχατα is adverbial.
1. καὶ ἐν τῇ ταφῇ 'at the place of tombs,' 'among the tombs.' 40
4. ῥψι 'with osiers.' Naturally the tombs that have remained to be found by modern explorers are those which were made of stone.
5. τῶν παλλακέων...χρυσάς. In the tomb opened near Kertch, described by Rawlinson, and in that figured in Reinach Tolstoi and Kondakoff's Antiquités de la Russie Meridionale, these several objects appear—skeletons of a woman and of certain slaves, and many vessels of earthenware and of the precious metals. The idea is evidently that which appears in the burial customs of many nations, of the king or warrior being accompanied in the other world by all the service and splendour to which he was accustomed in this life. The slaughter and burial of the horse was common to many German and Celtic tribes, as well as the Mongols.
7. διήκονον, his personal attendant. The courier taking the royal messages (ἀγγελήφορος) would be an important member of a court, as he was among the Persians and in the Roman provinces.
9. ἀργύρῳ οὐδὲν...χρεόνται, both silver and bronze objects have been found in the tombs. But perhaps Herodotos only means in royal tombs, or he may have been misinformed. Of the Massagetæ he says (1, 215) that they used gold and bronze, but not silver or iron.
CHAPTER LXXII.

13. ἐνιαυτοῦ περιφερομένου 'at the end of a year,' 'as a year comes round.' The present participle is used poetically of the continuous lapse of time. But Homer's plural περιπλομένων ἐνιαυτῶν is not really parallel. The singular ought to mean 'in the course of a year,' i.e. some time during the year.

15. τοὺς ἐπιτηδεωτάτους 'the most suited to the purpose,' i.e. the best.

17. ἀργυρώνητοι, just as he has preserved a tradition of a time in Greece when there were no slaves (6, 137 οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφικτον κω οὐδὲ τοίς ἄλλοις 'Ελλησι οἰκέτας, cp. Polyb. 12, 6).

21. ἀψίδος ἡμισυ 'half a wheel.' ὑπτίον with the concave side uppermost.

41. τολλὰ ταύτα 'many such stakes and half wheels.'

22. κατὰ τὰ μῆκεα adv. 'lengthways.'

2. ἀμφότερα, both the fore and hind legs.

3. μετέωρα, not touching the ground.

4, 5. ἐκ τὸ πρόσθε, adv. 'in front.' εἰκ πασσάλων δέουσι 'fasten to pegs.' Cp. 5, 31 τὰς ἐκ ταύτης (νήσου) ἀρτημένας.

9. παρὰ τὴν ἄκανθαν 'alongside of the backbone.'

10. δὲ in apodosis, p. 36, l. 16. ὑπερέχει τού ξύλου τοῦτον 'there is a part of this stake projecting,' a partitive genitive standing for μέρος τι ξύλου.

11. τὸρμον 'a hole' or 'socket' [τορέω].

12. κύκλῳ τὸ σήμα 'round the tomb'; in I, 185 he has κρηπίδα κύκλῳ περὶ αὐτῆς ἡλασε, and both Stein and Abicht insert περὶ here. It is just possible to regard it as a construction κατὰ σύνεσιν, and that κύκλῳ may govern an accusative as implying περὶ: or that ἐπιστήσαντες may be regarded as = στήσαντες ἐπὶ, cp. p. 20, l. 2 ἐπὶ τὸ σήμα τιθεῖτο. See p. 118, l. 7 κύκλῳ τοῦ τείχεος when κύκλῳ has a certain prepositional force 'on the wall all round.'

16. κατὰ τοὺς φίλους 'to the presence of their several friends,' so 8, 85 κατὰ μὲν' Ἀθηναλοὺς ἑτεράχατο Φολικες 'opposite the Athenians.'

17. κειμένους refers to the dead men, not to φίλους.

19. τῶν καὶ τοῖς ἄλλοις, attraction of relative to the partitive genitive of antecedent, p. 28, l. 5, 'some of all the things which (τὰ) they give to the others.'

20. ἰδιώται 'private persons,' as opposed to the kings.
21. καθαίρονται 'purify themselves.'
συμφραζαντες ὡς μᾶλιστα 'having made them (the pieces of felt) join as closely as possible.' This is a primitive form of a tent, used here as a vapour-bath.
26. ἵκ πυρὸς διαφανεῖς 'made red hot in a fire,' 2, 92 ἐν κλιβάνῳ διαφανεῖ πυξάντες. ἵκ πυρὸς is little more than the instrumental πυρὶ, it is more common with genitive of agent.
27. ἐν μέσῳ...πῖλων 'in the centre of the hut formed by the sticks and felt.'

CHAPTER LXXIV.
1, 2. κάνναβις...λίνῳ 'hemp'...'flax.' Hemp is not now grown in Southern Russia.
3. ταύτῃ 'in this respect,' i.e. in its thickness and size. ὑπέρφερε sc. τοῦ λινοῦ, but it is also used absolutely, 8, 144 χώρη καλλεὶ καὶ ἄρετῇ μέγα ὑπέρφεροσα.
5. ποιοῦνται, see on p. 36, l. 7.
6. ὀστή...εἴῃ 'unless he was well acquainted with it.' So διὶ μὴ in the sense of 'except' can stand even without a verb. The optative and μὴ are used to give a general or indefinite sense, as also the μὴ in ὅσ δὲ μὴ εἰδὲ κω 'anyone without previous acquaintance with.'
7. λίνον ἦ καννάβιος ἐστι 'whether these garments were of flax or hemp.'
8. δοκήσει 'will be sure to think.' This future for δοξῶ does not occur again in Herodotos and rarely in Attic poetry.

CHAPTER LXXV.
10. ὅν resumptive, after the digression on the nature of the hemp.
13. θυμάται 'catches fire,' 'burns' (like incense).
15. πυρῆ 'vapour-bath.' For ἀποκρατήσεις used absolutely, see p. 29, l. 14.
19, 20. κατασχόμουσι...πηχὺν 'pound on a rough stone.' ξίλου is partitive, 'some of the wood of cypress, cedar and frankincense.'
21. παχὺ ἐν 'becoming a thick paste.'
23. ἀμα μὲν...ἀμα δὲ indicate the same operation rather than the same time, like the English 'at once.' σφέας...ἰσχεῖ 'pervades them,' 'is imparted to them.'
CHAPTER LXXVI.

2. μὴ τί γε ὄν ἄλλων 'to say nothing of those (νόματα) of other people.' Cp. Plato Protag. 319 D μὴ τούνων ὅτι τὸ κοινὸν τῆς πίστεως οὖν τὸ ἄλλο ιδία κτλ. 'to say nothing of public business being so conducted.'

3. ἢκιστα δὲ sc. χρῶνται. ὃς διεδεξαν...Σκύλη 'as they showed in the case of Anacharsis and again a second time in that of Skyle.'

4. δεύτερα is adverbial. The duplication of such words is like αὐ τάλν. Cp. Homer Il. 1, 513 δεύτεροι αὐτίς.

tοῦτο μὲν 'in the first place,' usually answered by τοῦτο δέ. Here there is nothing to answer it till the δέ of p. 44, l. 17. So in Soph. Aj. 670—3, and Oed. C. 440—1 τοῦτο μὲν is answered simply by δέ. Conversely we have τοῦτο δέ without τοῦτο μὲν in 5, 45; 8, 60; in 6, 125 τοῦτο μὲν is followed by μετὰ δέ. In the present case the long interval between the two would make τοῦτο δέ unnatural.

5. ἀποδεξάμενος σοφίν πολλήν 'having displayed much wisdom,' having taught people a great deal. So often with ἔργα 1, 59; 8, 17; 9, 71. Cp. 2, 111 ἀποδεξάσθαι οὐδεμίην στρατηγίν.

6. κατ' αὐτὴν 'all over it,' sc. τὴν γῆν.

7. ἡθεα τα Σκυθέων 'the dwelling-places of the Skyths,' p. 46, l. 21; 1, 15 Κιμιμερίοι εἰς ἡθέων ὑπὸ Σκυθέων ἐξαναστάντες. δὲ 'Ελλη-σπόντου p. 21, l. 23.

8. εὖρε γάρ, the anticipatory γάρ, the reason being given before the statement of the consequent action, εὔξατο κτλ. p. 49, l. 5. τῇ μητρὶ Rhea, as Cybele, whose worship was widely spread in Asia Minor. The female head which appears on the coins of Cyzicus has been supposed to represent Cybele, though it seems more probably Persephone. The worship of Cybele is mentioned also at Sestos, Polyb. 21, 6.

10. κατὰ = καθ᾽ α, 6, 89 κατὰ συνεθήκατο 'Αθηναίοις, 'according to his agreement with the Athenians.'

13. παννυχίδα 'a festival (of songs and dances) lasting all night.' Thus there was a παννυχίς in the Peiraeus in honour of Bendis, the Thracian Artemis, Plato Rep. 1, 1; and at the Panathenaea, Eurip. Hept. 781 ἀνεμβείτι δὲ γὰς ἔπτ᾽ ὄχθι | ὀλολύγματα παννυχίοις ὑπὸ παρ- | θένων ἱακχεὶ ποδῶν χρότοισιν.

14, 15. 'Ὑλών p. 11, l. 24. 'Ἀχιλληίον δρόμον p. 32, l. 10.

16. δὴ resumptive after a parenthesis, p. 35, l. 8.
18. τῦμπανον 'cymbal' or 'tabour,' the well-known accom-
paniment of the rites of Cybele. Eurip. Bacch. 59; Polyb. 22, 20
(21, 37) παραγγελονται Γάλλοι (priests of Cybele) παρὰ τῶν ἐκ
Πασσιὼντος ἱερῶν τῆς μητρὸς τῶν θεῶν, ἐχόντες προστηθεῖα καλὰ τύπους.
The προστηθεῖα here mentioned are what Herod. calls ἀγάλματα,
smaller figures of the goddess which the priests wore fastened to the
breast of their robes. ἐκδησάμενος 'having fastened to himself.'
20. ὀδὲ...ἀπικόμενος 'and he having come also in person.'
23. οὐ̓ φασι...γυνώσκειν 'Skyths deny all knowledge of him.'
The omission of the article makes the reference more general.
25, 26. ὡς...ἐπιτρόπου. This is one of the indications of Herodot.
having made a tour among the Northern Greek colonies for personal
enquiries. Ariapeithes was a king of some tribe of Skyths, p. 44,
l. 19, and ἐπιτρόπου 'steward' or 'representative' may mean someone
who was superintending his interests in the commercial town Olbia.
3. ἵστω...ἀποθανόν 'it is certain that he was killed by his
brother,' lit. 'let him know that he was killed etc.' A curious way of
speaking, as though Anacharsis were conscious and needed to be
informed. All the Edd. quote an imitation of this form of speech in
Pausanias 1, 6, 8, εἰ δὲ ὁ Πηλεμαίως ὄντος ἄληθεί λόγῳ Φιλίππου τοῦ
Ἄμυντου παῖς ἦν, ἵστω τὸ ἐπιμανεῖ τὰς γυναικάς κατὰ τὸν πατέρα
κεκτημένος. Diogenes Laertius 8, 4 gives two accounts of his death, one
that he was shot by his brother during a hunting expedition, another
that he was killed while actually performing Greek religious rites
(τελετᾶς 'Ελληνικά διατελοῦντα).

CHAPTER LXXVII.

10. ἀσχόλους...ἐς πᾶσαν σοφίν 'without leisure for any wisdom,'
i.e. that they paid no attention to any wisdom. ἀσχόλος however
generally means 'busy' 'occupied with.'

13. ἅλλως πέπαινες 'has been circulated by the Greeks them-
­selves as a foolish jest.' Still this accomplishment was always
regarded as a characteristic of the Spartans: and at the supposed
period of the visit of Anacharsis (about B.C. 600) the Spartans were
the leading people in Greece in the eyes of foreigners. σοφίν must not
here be taken in its later meaning of philosophy, but of that practical
wisdom described by Plutarch (Them. 2) τὴν καλομενὴν σοφίαν, οὕτων
de δεινότητα πολιτικὴν καὶ δραστηρίαν σώσειν, which he conceives how-
ever to begin with Solon of Athens; but the institutions at Sparta were
older and would be regarded as the most prominent product of such
practical philosophies. See p. 55, l. 15.
NOTES ON

LXXVII

12. δοῦναὶ τε καὶ δέξασθαι λόγον 'to give and take an argument,' 'to argue.' Part of the training of the Spartan youths was intended to make them both pithy and acute in answers—

τὴν πολλὴν σωφρὸν τοὺς παιδαὶς ἀποφθεγματικοὺς καὶ πεπαθεμένους πρὸς τὰς ἀποκρίσεις 

μηχανώ-μενος, Plut. Lyce. 19. And in view of the shrewd opinions expressed by Spartans, Plutarch reports someone as saying that 'to Laconize was rather to sharpen the wits than to train the body'—

μᾶλλον ἐστὶ τὸ φιλοσοφεῖν ἢ τὸ γυμναστεῖν λακωνίζειν (ib. 20).

15. οὕτω δὴ τι ἐπρήξῃ 'met with a fate somewhat as I have described,' the τι indefinite indicates that Herod. is not sure of the exact story but is satisfied as to the general statement that his fate was
dia ξενικά τε νόματα καὶ Ἐλληνικὰ δρᾶλας 'owing to his introduction of foreign habits and his intercourse with Greeks.'

CHAPTER LXXVIII.

18. παραπλήσια τούτῳ = παραπλήσια ἐκεῖνος δὲ ἔπαθε οὕτος 'met with much the same fate as Anacharsis.'

20. ἐξ Ἰστρινῆς 'by a woman of Istria,' a Milesian colony at the mouth of the Danube; the woman was therefore a Greek.

15. ἀστῆ 'a native woman,' opposed to δοῦλος in 1, 173. See p. 85, l. 1.

3, 4. διαλη....Σκυθικῆ 'was by no means fond of the Skythian mode of life.' ἀφέσκεσθαι in Herod. is constructed in two ways. (1) With dat. of person, 9, 79 μὴ ἁδοιμὶ τοὺς ταῦτα ἀφέσκεται 'are pleasing to.' (2) With dative of the thing or person liked, as here, and 9, 66 οὐκ ἄρεσκόμενος τοῖς πρήγμασι. (3) With a participial sentence, ib. οὐκ ἄρεσκετο Μαρδοῦνιον λειπομένου.

5. ἀπὸ παιδεύσιος 'as the result of the education.'

6. τῆς ἐπεπαθευτο 'in which he had been brought up,' τῆς represents a cognate accusative (ἡν παιδευσων) but is attracted into the case of 

παιδεύσιος, see p. 41, l. 19.

ἐνέ τέ ἀγάμου 'whenever he led,' optative of repeated action, p. 23, l. 20.

7. Βορυσθενεῖτέων ἀστῦ 'Olbia,' see p. 11, l. 11.

9. ἐς τοῦτον following ἀστῦ 'to the men of this city,' cp. p. 24, l. 16.

ἐκὼς ἐλθοῦ, as in l. 6. This temporal use of ἐκὼς and optative with indefinite meaning 'as often as' is common in Herod., cp. p. 23, l. 20; 1, 17 ἐκὼς ἐξοικεῖν ἐνθειδεῖν ὀρμώμενον τὴν γῆν σπείρειν: but it does not seem to be usual in Attic.
10. καταλλήπτεσκε ‘used to leave.’ This iterative tense—always without augment—is formed by adding ε-σκον to the present stem, or as here and in l. 13 λάβεσκε to the aorist stem. For the latter cp. εἰπεσκε, φάνεσκε, p. 74, l. 7. In Homer we have among others ἔσκε ‘used to be’ as imperf. of εὑρ. Monro, Homeric Grammar, § 49.

13. λάβεσκε ἄν ‘used to assume,’ for ἄν with imperf. in iterative sense cp. Plat. Ἀριστ. 22 β διηρώτων ἄν αὐτοὺς τί λέγοιεν. See Goodwin, M. and T. § 162.

14. ἡγόραζε ‘used to go into the market-place,’ cp. 2, 35 αἱ γυναῖκες ἄγοράζουσι καὶ καπνεσθευσι, 3, 137 εὐφράντες μὲν ἄγοράζοντα, instr. p. 98, l. 7.

16. καὶ τάλλα... ‘Ελληνων ‘and besides the other Greek customs which he adopted he used to sacrifice to the gods according to the laws of the Greeks.’ τάλλα ‘in other respects.’

18. διατρήψειε opt. of indefinite repetition as in l. 6.

21. ἐν Βορυσθενεῖ, in Olbia. ἐσ αὐτά sc. οἰκία ‘he brought a wife into his house there.’ ἔγνυμε is constructed as if it were ἔγνυμε καὶ ἡγάγετο, cp. 6, 69 ὡς με ἡγάγετο ἐσ ἑωντο, 9, 108 ἐπεὶ... ἡγάγετο ἐσ ἑωντο Δαρείῳ τὴν γυναίκα.

22. ἔπιχαρίην ‘a native of the town.’

CHAPTER LXXIX.

23. ἔδεε ‘it was fated,’ cp. 6, 64 ἔδεε δὲ, ὡς οἶκε, ἀνάπυστα γενόμενα ταῦτα καταπαύσαι Δημάρητον τής βασιληῆς, 6, 135 ἄλλα δὲ εἰν γὰρ Μιλησίους τελευτάν μὴ εὖ. See also 5, 33, 95; 9, 109.

24, 25. ἐγένετο sc. κακῶς. ἀπὸ προφάσιος τοιῆσθε, ‘from the following cause,’ from a circumstance which I will now narrate. πρόφασις in Herod. is often a real cause or occasion, rather than a pretext, as in 6, 54 ταύτης τῆς προφάσιος ἐχόμενος ‘seizing this opportunity.’ At p. 78, l. 9 it is nearer the sense of ‘pretext.’ See also διὰ πρόφασιν, p. 83, l. 19.

Διονύσῳ...τελεσθήναι ‘to be initiated in the Dionysian mysteries.’ The Bacchic revels were a kind of secret mystery connected with the Eleusinian mysteries, as is seen in the Bacchae of Euripides. The Dative of the god to whom the initiated is consecrated is not the commonest construction. The phrase in Aristoph. Καναή, 357, ἐσ βαρχεῖα τελεσθήναι: but see Xen. Συμφ. 1, 10 ἄξιοθέατος ἦν τοὺς τετελεσμένους τούτως τῷ θεῷ.

25. μέλλοντι...τελεῦν ‘when he was about to begin the sacred rite.’ ἐσ χεῖρας ἀγεσθαί, ‘to take in hand,’ cp. 7, 8 ὡς ἐμέλλε ἐσ χεῖρας ἀγεσθαί
NOTES ON LXXIX

to στράτευμα, 1, 126 αὐτὸς δοκεῖ τῇ γεγονός τάδε έσ χεῖρας ἀγεσθαι.

26. μέγιστον 'very extraordinary,' 'most portentous.'
28. ὅλγον τι πρότερον. The MSS. vary between ὅλγον and ὅλγυφ, see p. 51, l. 3; p. 29, l. 20; p. 46, l. 22.

2. σφίγγες τε καὶ γρύπες. Griffins are said to be frequently found as ornaments on Skythian tombs, but not Sphinxes. Pausanias (1, 25, 5) describes the helmet of Athena in the Parthenon as having a figure of a Sphinx, with griffins on either side of it. For the Egyptian Sphinx, see 2., 175.

46. ὁ θεὸς 'Zeus.'
3. κατεκάθη πάσα 'was entirely consumed.'
5. τού βακχεύειν πέρι, 'in regard to their indulgence in the Bacchic revel.'

6. ἐξευσάκειν 'to invent,' 'to imagine.' τοῦτον ὀστῖς 'of such a kind as to': see p. 99, l. 5, where the same meaning is given to τοῦτο τὸ by the use of μὴ and the optative, as is here given by the use of ὀστῖς. In Latin this modification of sense would have been effected by the use of the subjunctive.

8. τῷ Βακχείῳ sc. Διονύσῳ, p. 45, l. 24.

diεπρήστευε, a wholly unknown word. It appears to mean 'hastened,' 'went in a state of excitement.' Abicht reads διέδρη ἐνθεύεν. For other emendations see Notes on the Text. It may be connected with the root seen in προσθέρ (πιμπρημ) 'in hot haste'; or, as Stein suggests, a local dialect word meaning 'to deride,' 'to mock.'

10. γὰρ beginning a speech. Here it implies 'I say this for you laugh at us,' and may be represented by the English 'so' or 'so then.'

11. λαμβάνει, 'takes possession of us,' 'inspires us.' Cf. νυμφοληπτος, θεόληπτος, φοιβόληπτος, p. 8, l. 24.

12. ὑπὸ...μαίνεται 'is maddened by the god,' like such constructions as ἀπόθανειν ὑπὸ τίνος.

16. σὺν τῷ θιάσῳ 'with his band of Bacchanals.'

18. κάρτα συμφορῆν μεγάλην ἑποιήσαντο 'regarded it with very great indignation,' 5, 5 αἱ δὲ ἄλλαι συμφορῆν μεγάλην ποιεύνται, and so often.

CHAPTER LXXX.

21. ἡθεα, p. 43, l. 7. προσηπάμενοι 'having put at their head,' 'having adopted as their leader.'

23. ἐπανιστέατο = ἐπανισταντο, 'began an insurrection against.'
24. μαθὼν τὸ γινόμενον ἐπ' ἑωνυφ 'understanding that the measure was directed against himself,' or, 'having been informed of the measures that were being taken against himself,' repeating the sense of ἐπὶ in ἐπαναστάτῳ. Cp. 6, 74 συνιστάς τοὺς 'Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ib. 88 μηχανήσασθαι ἐπί Αἰγύπτιος.

5. παραδίωμι, pres. for certain and immediate future, 'I will at once hand over,' p. 54, l. 22.

11. ἀπήγετο 'departed with him,' 'took him away with him.'

12. αὐτοῦ ταύτη 'on the spot.'

13. περιστέλλουσι 'jealously guard,' 'carefully maintain.' 3, 31 τὸν νόμον περιστέλλοντες, 3, 82 τὸ τοιοῦτο περιστέλλειν. See also 2, 147; 9, 60.

14. παρακτωμένοι 'who adopt from outside,' the παρὰ implies addition to existing customs.

15. ἐπιτίμημα, p. 25, l. 5.

CHAPTER LXXXI.

18, 19. ἦκονον 'I used to be told,' i.e. when in the country. καὶ γὰρ...ἐίναι 'for in fact (I was told) both that they were very numerous, and that they were few for Skyths,' i.e. for such a great people as the Skyths. Thucydides (1, 97) says that no nation whether in Europe or Asia could withstand the Skyths if they were only of one mind. Xenophon also (Cyr. 1, 1, 4) notices their great numbers. For the construction ὡς Σκύθας εἶναι cp. p. 58, l. 20; 2, 8 οὐκέτι πολλῶν χωρίων ὡς εἶναι Αἰγύπτου. Without the infinitive this use of ὡς is frequent, as in Thucyd. 4, 84 οὐδὲ ἀδύνατος ὡς Λακεδαιμόνιος εἰπείν. 20. ἐς ὄψιν 'by ocular demonstration.'

22. ὁλίγον τι πρότερον, see p. 45, l. 28.

26. ἐπὶ στόματι τοῦ Πῶντου seems to mean 'at the entrance of the Bosporus.' The epigram referred to in the next note simply says, that it was Πῶντου ἐπ' Εὐξείνου, but Athenaeus describes it as dedicated τοῖς θεοῖς τοῖς ἐπὶ τοῦ στόματος ἵδρυμένοις.

27. Παυσανίης the Spartan regent who won the battle of Plataea (B.C. 479) and afterwards lost credit by his haughty conduct during the siege of Byzantium (B.C. 477). During this latter operation he is said to have set up this bronze bowl with an inscription (Athenaeus, 12, 9, 536 b), in which he speaks of himself as ἀρχων Ἐλλάδος εὐρυχόρου. The bowl was still in its place when Athenaeus wrote—second century A.D.
NOTES ON LXXXI

28. ὅσ for τοῦτῷ ὅσ. μὴ indefinite 'to anyone who has never seen this bowl.'

48 1. ἐξακοσίους ἀμφόρεας, six hundred amphorae would be about 4500 gallons. εὐπετέεως χωρέει, see p. 34, l. 8; and 1, 51 (the vessel of Croesus at Delphi).

3. ἔλεγον 'always said' i.e. when I conversed with them, see p. 47, l. 18.

4. ἀπὸ ἀρδίων γενέσθαι 'was made of arrow heads.' ἀπὸ with gen. of material.

8. δὴ continuing a story, 'so,' 'so then.'

9. χρῆμα πολλὸν 'a great number,' cf. 3, 109 πολλὸν χρῆμα τῶν τέκνων, so also 3, 130; 6, 43; Arist. Νικ. 1 ὁ Ζεὺς βασίλευ, τὸ χρῆμα τῶν νυκτῶν-δοσον.

10. μνημόσυνον ποιῆσαιντι λιπέσθαι 'to create a memorial of himself to leave behind him.' For this sense of the middle λιπέσθαι cp. 6, 109 μνημόσυνα λιπέσθαι ἐς τὸν πάντα ἀνθρώπων βίον, 2, 136 μνημόσυνον πυραμίδα λιπέσθαι.

11, 12. ἐς τὸν Ἑξαμπαίον τοῦτον 'in this spot called Exampaeus.' The ἐς is pregnant,—he brought it to Exampaeus and there dedicated it. ταῦτα δὴ...ηκονον, ‘these then are the facts which I was told.’ δὴ sums up, but some read δὲ as at p. 7, l. 8.

CHAPTER LXXXII.

15. χωρίς ἡ ὅτι 'except,' p. 34, l. 3.

16. τὸ δὲ ἀποθεματίσαι δὲιον 'but what is most worthy of admiration.' For this construction of ἄειον with active infinitive cp. p. 23, l. 9; 1, 14 τοῦ μάλιστα μνήμην ἄειον ἔχειν ἔστι.

18. παρέχεται sc. ἡ χώρη. ἔχνος, such marks in the rocks have been similarly regarded as footprints in other places, as at Rome. For the size (ἀπεγείνει) compare that of the shoe of Perseus preserved in Egypt, 2, 91. φαίνοντι 'they (the natives) show.'

21. ἐς τὸν...λόγον 'to the story which I originally started with the intention of telling,' i.e. the account of the expedition of Darius.

CHAPTER LXXXIII.

23, 24. ἐπὶ τοὺς Σκύθας 'to attack the Skyths.' The force of ἐπὶ in ἐπιτέµποντος seems to be partly that of repetition and partly of purpose, cp. 1, 160 ἐπιτέµποντος τοῦ Μαξάρεος ἀγγελίας ἐκδίδοναι τὸν Πακτύνη. ἐπιτάξοντας 'to levy upon,' 'to order them to furnish.'
2.  γεννύναι 'to bridge,' 7, 33 τδν Ελλησπόντου έξεόγυνου.

4. 5. ἐξηύζε...ποιεσθαι 'besought him by no means to undertake an expedition against Skythians.' Artabanus similarly dissuaded Xerxes from the invasion of Greece, see 7, 10. For absence of article see on p. 56, l. 25.

καταλέγων 'alleging in detail,' 'dwelling upon,' p. 55, l. 22; p. 65, l. 26. τὴν ἀπορίαν 'the difficulty of attacking them.' See p. 77, l. 16:

αλλ' оν γὰρ ἔπειθε 'but as he had failed to convince him.' The ov γὰρ gives the reason, the ἀλλὰ logically belongs to ὅ μὲν ἐπέπαυτο κτλ. But the expression had come to be used independently, see 8, 8 ἐν νῆω μὲν εἰχε...αὐτομολῆσεν ἐς τοὺς Ἑλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε, 'but he had not done so for he had not had the opportunity,' or 'but in point of fact he had not had the opportunity.' Like this clause, where the reason precedes the statement of result, is 9, 27 ἀλλ' οὐ γὰρ ἐν τῷ τοιῷδε τάξιος εἰνεκεν στασάζειν πρέπει, ἀρτιοὶ εἰμεν πεθεσθαι ὑμῖν.

Cp. p. 43, l. 8.

6. ἐπέπαυτο 'had ceased to offer advice,' 'had been silenced.'

CHAPTER LXXXIV.

15. τοὺς ἐπὶ τούτων ἐπεστεώτας 'the men in charge of such matters,' 3, 29 ἐνετελεῖτο τοῖς ταῦτα πρῆσοντες τοὺς ιρέας ἀπομαστιγώσαι.

17. αὐτοῦ ταύτη 'on the spot,' 'at home,' p. 47, l. 12; p. 78, l. 5.

CHAPTER LXXXV.

19. ἀπίκετο τῆς Καλκηδονίης ἐπὶ τὸν Βόσπορον 'when he arrived at the Bosporus in the district of Calchedon,' i.e. on the Eastern shore of the Bosporus. The topographical genitive, cp. 9, 28 τοὺς νεκροὺς φαμεν θάσαι τῆς ἡμετέρης ἐν Ἐλευσίνι, 6, 94 καταστρέφειται τῆς Ἑλλάδος τοὺς μὴ δῶτας αὐτῷ γῆν τε καὶ υδῷρ, ἵδι. 95 ἀπίκεντο τῆς Κιλικίης ἐς τὸ Ἀλπίνον πεδίου, p. 94, l. 27.

20. ἡ γέφυρα 'the bridge of boats,' l. 2. Polybius says (4, 43) that it began at a headland called Hermaeum which reduced the distance across from 14 to 12 stades.

21. πλαγκτάς 'floating,' or 'movable.' The legend of the clashing rocks or Symplegades referred to in the opening lines of the Medea:

εἶθ' ὀφελ' Ἀργοὺς μὴ διαπτᾶσθαι σκάφος
Κόλχων ἐς αἶαν κυνέας Συμπληγάδας.

H. IV.
The natural explanation is the appearance presented at different points of the voyage towards the entrance of the Bosporus, which seems at one time closed, at another open. The rocks, according to the story, remained fixed after the passage of the Argo.

22. ἐπὶ τῷ ἱρῷ. Polybius (4, 39) says that the point on the Asiatic side of the entrance to the Bosporus from the Pontus was called Ἰερῆν, the opposite point being named Σαραπεῖεν. Perhaps the word ought here to be written ἵρῷ, rather than that it should be regarded as referring to a particular temple—that of Zeus Ourios, which was probably of later construction. See p. 51, l. 21. ἐθῃεῖτο 'proceeded to take a view of.'

3. στάδιοι...μύριοι, 'the distance from the mouth of the Bosporus to the Phasis by the most direct course is about 5,500 stades, little more than 630 miles, and even allowing for the sinuosities of the coast it is not more than 7,000 stades or about 800 miles.' Rawl. Herodotos therefore is far in excess of the truth in his calculation of 11,100 stades or about 1,280 miles.

4. τριηκόστοι καὶ τρισχίλιοι. The broadest part of the Pontus, from the river Thermodon to the Sindic peninsula, is only 2,340 stades. The calculation of Herod. therefore is again too great by about 100 miles.

5. τὸ στόμα...στάδιοι. Four stades is less than half a mile, the canal of Constantinople is reckoned as three-quarters of a mile; but it may have become wider since the time of Herodotos.

7. αὐξήν, the same word is used for the channel by Aeschylus, Pers. 73. τὸ refers to στόματος.

8. ἑκοσι καὶ ἑκατόν. This (about 131/2 miles) is also the reckoning of Polybius and others. The true length is 16 miles. Rawlinson suggests that the ancient calculation was made by the rate of a vessel sailing with the current. Something must also be allowed for possible variation of the exact points from which measurements are made.

10. ἐφώς...πεντακόσιων. Here again the calculations do not tally with any known line of measurement, though the discrepancy is not very great. Herod. makes it about 55 instead of 50 miles, Strabo taking another line makes it more than double this.

11. μῆκος...χιλιῶν, 1,400 stades is about 153 miles, which is apparently too long, though skirting the western coast the distance is about 135 miles.

12. ἐπτὰ σταδίους, the channel between Sestos and Abydus is about a mile, though the current forces a swimmer or a boat to make a
longer circuit. The length from Gallipoli to the open sea is 40 miles or about 34.5 stades. The 400 stades (about 45 miles) of Herod. is given by other ancient authorities, and no doubt there is some difference of opinion as to the exact point to which the measurement is to extend.

στεινότητα 'at its narrowest point,' designedly used instead of ἐφοσ.

14. ἐς χάσμα πελάγεος 'into open sea.' So Plato (Rep. 614 d) speaks of τὸ χάσμα τοῦ οὐρανοῦ.

δὴ introducing a final and well-known fact, 'and that is what is called Aegean.'

CHAPTER LXXXVI.

15. μεμέτρηται sc. ἐμοὶ, 'I took the measurement.'

νῆσις, that is, a sailing ship.

16. μάλιστα κῇ 'on an average' or 'roughly speaking,' p. 14, l. 11.

20. ἕνδεκα μυριάδες καλ ἐκατόν, 111 × 10,000. Herod. (2, 149) reckons 100 ὀργυναί to a stade.

23. τῆς Σινδικῆς. Island of Taman at the entrance of the Cimmerian Bosporus, p. 16, l. 22.

1, 2. μεμετρέαται, for the form see on p. 14, l. 23. καὶ κατὰ τὰ 51 εἰρημένα πεφύκασι 'and their natural features are such as I have described.'

παρέχεται 'exhibits,' 'has attached to it,' cp. p. 27, l. 2.

3. πολλῷ τέω, p. 45, l. 28.

4. μήτηρ, cp. p. 30, l. 12. Whether this was the real meaning of Μαίητις (μαῖα) or not, it was adopted by other writers. Pliny (N.H. 6, § 20) says that the Skythian name was 'Temarinda, quo significant matrem maris.' Another explanation connects it with the Μαίητις or Μαίωται the name of a tribe on its shores. Steph. Byz. Μαίωται, ἦθος Σκυθικὸν μέγιστον καὶ πολιάνθρωπον καὶ τὸ θηλυκὸν Μαίωτις, ὡς Μαίωτις λίμνη, ἤν φασὶ κληθήναι ἀπὸ τοῦ μαίαν εἶναι τοῦ Εὐξείνου πόντου.

CHAPTER LXXXVII.

6. ὡς ἐθησαυτο 'when he had inspected, 'when he had finished his observation of.'

7. ἀρχιτέκτων 'chief constructor.'
8. Σάμιος. Samos was a Persian dependency, since the fall of Polycrates, see 3, 139—149.

11. ἔθνεα πάντα governed by ἐνταμών γράμματα as being equivalent to ἕγγράφας, p. 52, l. 2.

13. σὺν ἰππέως ‘counting cavalry.’

16. πρὸς τὸν...’Αρτέμιδος ‘to help in the construction of the altar of Orthosian Artemis.’ The Byzantines were colonists from the Dorian Megara, and the worship of Artemis Orthosia or Orthia was known among the Dorians, as at Sparta. It was at the altar of Artemis Orthia that Spartan boys were flogged. Pindar (Olym. 3, 30) records the legend of a consecration of a doe to Ορθωσία, by the nymph Taygeta. The title is explained in the Etym. Magn. διὰ τὸ ὀρθοῦν τῶν βίου τῶν ἁνθρώπων.

20. ὡς ἐμὸι δοκεῖειν συμβαλλόμενω ‘as I conjecture,’ ‘as I think on making conjecture.’ The phrase ὡς ἐμὸι δοκεῖειν is very frequent in Herod. Sometimes as 5, 67, 69; 8, 22 the ὡς is omitted. For συμβαλλόμενον modifying a verb cf. 8, 30 ὡς συμβαλλόμενον εὐρίσκω, 7, 24 ὡς ἐμὲ συμβαλλόμενον εὐρίσκειν.

21. μέσον. So Polybius (4, 43) puts the point on the European side where the bridge began as just half-way up the channel.

τὸ ἔπὶ στόματι ἰροῦ, see on p. 49, l. 22.

CHAPTER LXXXVIII.

24. τῇ σχεδίῃ ‘the bridge of boats.’ σχεδίῃ is properly a raft or temporarily constructed bridge. Herod. calls it γέφυρα in l. 7. In 8 97 he speaks of the bridge of ships across the Hellespont as γέφυρα, and the one hastily begun from Attica to Salamis as σχεδίη, but in 8, 107 he speaks of the Hellespontine bridge as τὰς σχεδίας. For its use in this book see p. 52, l. 24 (on the Bosporus); p. 57, l. 19 (on the Danube, as also 5, 23), which at p. 79, l. 7 is called τὴν γέφυραν, as also p. 82, l. 7. Every σχεδίη was in a sense a γέφυρα, but a γέφυρα was not necessarily a σχεδίη.

52 1. πάσι δέκα ‘ten of everything,’ i.e. a tenth of all kinds of booty, cp. 9, 81 Παυσανίη πάντα δέκα εξαιρέθη τε καὶ ἐδόθη, γυναικεῖς, ἵππου, τάλαντα, κάμηλοι, ὡς δ’ αὐτῶς καὶ τὰ ἄλλα χρήματα.

2. ἀπαρχήν ‘as firstfruits,’ cp. 1, 92 ἀνέθηκε τῶν πατριών χρημάτων ἀπαρχήν (Croesus).

Ἀμφὶ in the sense of pictures of any kind, 3, 88 ἦς ἤπιον δὲ οἴκιν ἣν, ἄνηρ ἰππεῖς, ἢδ. 47 ἦς ἢπιον ἐνυφασμένων (τῷ θώρηκι) συχνῶν. The phrase
CHAPTER LXXXIX.

14. διέβαυε 'set about his crossing.'
17. γεγυγύντας, obs. the present participle 'employing themselves in bridging the river.'
20. ἐδὼ τοῦ Ἰστροῦ 'straight to the Danube,' p. 79, 1. 1.
22. τὸν αἰχένα the stream just above the bifurcation. We have it used of the Bosporus p. 50, 1. 7; p. 67, 1. 5.
24. ἐπορεύετο Ὀρηκής 'pursued his march through Thrace.'
25. ἐπι...πηγάς, the identification of the Tearus or its sources is uncertain, though it is mentioned by other authors, such as Simonides and Pliny the Elder.

CHAPTER XC.

2. τὰ τε ἄλλα ἐς ἄκεσιν φέροντα 'both in regard to other healing qualities.' For ἐς ἄκεσιν φέροντα cp. 1, 10 εἰς αἰδχύνην φέρει. ἄκεσις p. 63, 1. 10 is only found again in the medical writers.
3. καὶ δὴ 'and especially.'
4. ἀκέσασθαι depends upon ἄριστος.
8. ἐν τῷ...πόντῳ 'on the shore of the Euxine.' This 'Ἀπολλωνίᾳ' is so described to distinguish it from Apollonia in Epirus (ἡ ἐν τῷ Ἰονίῳ κόλπῳ) 9, 92.
9. δῦνω ἥμερέων, for Herodotos' calculation of a day's journey, see p. 12, l. 1; p. 59, l. 17. But it cannot be supposed that an army would keep up to the standard.
12. θάλασσαν 'the Aegean.'

CHAPTER XCI.

15. καὶ ἔνθαδέν 'there too,' i.e. as well as on the Bosporus, p. 51, l. 9.
16. λέγοντα applied to writing, cp. 1, 124 τὰ γράμματα ἔλεγε τάδε, also 8, 22 and elsewhere, as we say 'he said in his letter.'
20. πάσης τῆς ἡπείρου, i.e. of all Asia, 1, 4 τὴν Ἀσίην καὶ τὰ ἐνοικεόντα ἐθνα ὁικνεύται οἱ Πέρσαι, 9, 116 τὴν 'Ἀσίην πᾶσαν νομίζουσι ἔωστῶν εἶναι Πέρσαι.

CHAPTER XCII.

24. ἐπὶ τοῦτον δή. The particle δή is resumptive, 'well, when he arrived at this river.'
54 2. παρεξίόντα 'as he marched past.'
5. καταλιπὼν. This is an instance in which the main idea of the sentence is expressed by the participle rather than by the verb which is the formal predicate of the sentence, 'he left great piles of stones behind him when he marched his army past.'

CHAPTER XCIII.

7. τοὺς ἀθανατίζοντας 'who believe in their immortality.' See 5, 4 Γέται οἱ ἀθανατίζοντες. Plato, Charm. 156 ὁ ἐμαθὼν δ' αὐτῆν (ἐπωδήν) παρά τινος τῶν Θρακῶν τῶν Ζαλμόζιδος ιατρῶν, οἱ λέγονται καὶ ἀπαθανατίζειν.
11. πρὸς ἀγνωσμοσύνην τραπέζων 'taking up an attitude of obstinate resistance.' Cp. p. 72, l. 14; 5, 11 κατὰ (=καθ' ὄ) εἰλοντο ἐτραπόντο 'were set upon the objects of their choice.' τραπέζων 'to turn one's attention to,' 5, 83 τραπέζων πρὸς τὰ ἀγάλματα.
CHAPTER XCIV.

15. οὗτε ἀποθνῄσκειν ἐσώτερον νομίζουσι λέναι τε 'they believe that they personally do not die but that a man on his departure goes to their god Zalmoxis.' οὗτε...τε is equivalent to οὐ...ἄλλα, cp. 6, 30 οὐτ' ἄν ἐπαθε κακὸν οὐδὲν, δοκεῖν εἶμι, ἀπήκε τ' ἄν αὐτῷ τὴν αἰτίην. ἐσώτερον. The accusative reflexive pronoun is used as the subject of the infinitive when emphasis or emphatic distinction from some other word or clause is desired, cp. οἷμα γὰρ μὲ παρὰ σον σοφίας πληρωθῆσεθαι Plat. Symp. 176 δ.; φημί δέιν ἐκεῖνοι μὲν ἀπολέσθαι ἐμὲ δὲ σώζεθαι, Madvig, Gr. Synt. § 160, Clyde, Gr. Synt. § 66, p. 6, l. 1. Observe the distinction between ἀποθνῄσκεων and ἀπολλύσθαι: they would not allow that they died, they could not deny that they passed away and disappeared. But the man thus disappearing (τὸν ἀπολλύμενον) was going to Zalmoxis, whom the Thracian in the Charmides is represented as calling ὁ ἴμετέρος βασιλεὺς, θεὸς ὄν. So the Jew spoke of death as going to 'Abraham's bosom.'

16. οἱ δὲ αὐτῶν...Γεβελέζων, parenthetical, 'though some of them hold the true name to be Gebeleīzis.'

17. διὰ πεντετράδος 'every fifth year,' i.e. with an interval of four years.

18. τὸν πάλω λαχόντα 'the man on whom the lot has fallen,' p. 89, l. 18.

21. οἱ μὲν...ἄλλοι δὲ 'some of them specially appointed for the purpose'...'while others.'

22. διαλαβόντες 'having laid hold upon,' p. 38, l. 2.

τοῦ ἀποτεμπομένου, present for immediate future, 'who is being sent,' i.e. who is just going to be sent, p. 47, l. 5.

25. ἀναπαρέλις 'on being impaled.' τοῖς δὲ, for the δὲ in apodosis after a protasis with μὲν, see p. 3, l. 6, and cp. 6, 30 εἰ μὲν νῦν ἀνήχθη παρὰ βασιλέα, ὁ δὲ οὐκ ἄν ἐπαθε κακὸν οὐδὲν.

3. τοξεύοντες ἀνώ...ἀπειλεύοντι τῷ θεῶ. The notion of punishing the gods for human misfortunes is found in various races, as also the opposing the forces of nature by human arms. Thus the Caunii beat the air with spears (1, 172) and the Psylli made war on the south wind, p. 102, l. 10; and certain Kelts were said to take arms against the flowing tide (whence Shakespeare's expression for desperate measures 'to take arms against a sea of troubles'). See Stobaeus, Florileg. 7, 40; Strabo 7, 2.
8. ἑόντα ἀνθρωπον 'being a human being,' i.e. not a god.
12. κακοβίων 'of a wretched way of life.' ὑπαφρονεστέρων 'something unintelligent,' 'semi-barbarous.' ὑπάφρων seems not to occur elsewhere.
14. Ἰάδα 'Ionian,' e.g. of the Ionian Greeks of Samos. οἶα with participles does not differ in meaning from ἄτε above or ὄς: they may all be represented by some such phrase as, 'in view of the fact that,' 'considering that.'

ἡθεα βαθύτερα ἡ κατὰ Θρηκίας 'a refinement of manners above the standard of Thracians,' like μελίζων ἡ κατ' ἀνθρωπον, etc. The sense of βαθύς comes from such phrases as φην βαθεῖα, II. 19, 125; βαθύς τῆς ψυχῆς, Polyb. 6, 24, which imply wisdom. Plato (Laws, 930 Α) has βαθύτερα καὶ πράτερα τρόπων ἡθῇ in the same sense.
15. οὐ τῷ ἄθενεστάτῳ σοφιστῇ meiosis, 'the most powerful exponent of philosophy.' σοφιστῆς has here none of its later associations: it stands for what was afterwards called φιλοσοφός, though according to Cicero (Tusc. 5, 3) Pythagoras himself first employed this latter term. Herod. does not use it (though he does φιλοσοφέων 1, 301), but he applies σοφός and σοφιστῆς to the mythical seer Melampus (2, 49) and to Solon and other wise men like him (1, 29). See on p. 44, 1. 13.
16. ἀνδρεώνα 'a man's chamber,' opening out of the αἰλη (3, 77) and with a θελαμος or bed-chamber adjoining (3, 78). It was the chief room in the house of Polycrates (3, 121, 123). Here it is evidently regarded as a large reception room.
17. εἰς τὸν ἀναδιάδασκεν 'into which he received and feasted the chief citizens and tried to convince them.' πανδοκεύειν afterwards used for keeping an inn or house of public entertainment, seems here to me what we express by 'keeping open house,' 'entertaining indiscriminately.'
18. εὐωχέονται, cp. 6, 129 βίους βοῦς ἐκατὸν ὁ Κλεισθένης εὐώχει αὐτοὺς τε τοὺς μνησθήσας καὶ τοὺς Σικυωνίους πάντας. The meaning of ἀναδιάδασκεν is, to bring over a person to some opinion, cp. 8, 63 τὰῦτα Θεωστοκλῆς λέγοντος ἀνεδιάδακτο Eὐρυβιδῆς.
20. 21. τοῖτον = τοιοῦτον 'to a place of such a kind,' see p. 46, l. 6; p. 99, l. 5. ἵνα 'where,' 'in which.' τὰ πάντα ἀγαθά 'unalloyed happiness.' So 6, 57 διπλῆσια τὰ πάντα 'double of everything.'
22. τὰ καταλέξθεντα 'what I have described,' see p. 49, l. 5.
23. ἐποιέοτο 'he was having made for him,' cp. 6, 46 ναυπηγεύμενοι 'having ships built for them.'
24. ἐκ τῶν Θρητικῶν 'from among the Thracians.'
26. ἐπόθεον 'were regretting him,' 'were lamenting his loss.'

CHAPTER XCVI.

3. οὔτε ὅν 'nor indeed'; for ὅν with such negative alternatives, see 56 9, 18 οὔ νικήσετε οὔτε ὅν ἐμὲ οὔτε βασιλέα, ἵδ. 26 οὔτ' ὅν κανά οὔτε παλαῖα.
6. χαιρέτω 'goodbye to him,' 'I will say no more about him,' cp. 2. 118 Ὄμηρος μὲν νῦν καὶ τὰ Κύπρια ἐπεά χαιρέτω.
7. δὴ resuming from ἐδονλάθησαν at p. 54, l. 12, οὔτοι μὲν is balanced by Δαρείος δὲ. τρόπῳ τοιούτω, see p. 54, l. 14.

CHAPTER XCVII.

12. τῶν ἐκ τῶν νεῶν στρατῶν 'the fighting men on board the ships.' ἐκ like ἀπὸ, p. 31, l. 30.
15. στρατηγὸς, the Mytileneans appear not to have been under a τυράννος. Koes was afterwards made tyrannus, to the wrath of the people.
19. ἄρρημομένον, ἄρρω, internal or Attic reduplication, cp. ὀμῶμομαί, ὀμράμμει κτλ. 'that has been ploughed.' See p. 12, l. 12.
20. σύ νῦν...έκ 'I pray thee then, allow,' the pronoun is respectfully emphatic. κατὰ χώρην 'in place,' 'as it is.' Cp. 1, 17 έκ πάντα κατὰ χώρην ἐστάναι.
21. τούτους, οί περ 'the very men who,' or, pointing to Ionian leaders, 'these men here, who are the men who made it.'
22. καὶ ἦν...Σκύθας 'and if it comes to pass that we find the Skyths and have been as successful as we could wish.'
23. ἐστι, vivid present for future, p. 47, l. 5; p. 54, l. 22. ἀποδος 'a retreat,' a means of getting back.
24. γε 'at least,' 'at any rate.' οὐ γάρ ἐδεισά κω, γάρ is apologetic, 'I speak of not being able to find the enemy, for of course I have no fear of not beating them.' The particle κω refers rather to a state of feeling than to time 'I have not got to the pitch of being afraid,' 'I don't go so far as to fear,' p. 73, l. 3.
25. ὑπὸ Σκυθεῶν 'by Skyths'; notice the absence of article, when a reference is meant to the general characteristics of a people, see p. 53,
NOTES ON

1. 18, though Herodotus seems to drop it also with proper names repeatedly mentioned without any such idea.

26. ὦ δυνάμενοι 'by being unable,' 'by failing.'

1. ἀλώμενοι 'losing our way.' φαί τις ἄν 'someone will perhaps say.'

2. ἔγω is emphatic. γνώμην μέν...φέρω. The advice not to go contrasts with αὐτὸς μέντοι ἐξορμαί 'in my person however I will follow.'

3. ἐς μέσον, adverbial, 'publicly,' 'openly,' cf. 6, 130 σιγὴν ποιησάμενος ἔλεξε ἐς μέσον τάδε.

6. σωθέντος ἐμεῦ 'when I get safe back,' the king would hardly admit an 'if.'

7. πάντως 'in any case,' 'whatever else you do.'

CHAPTER XCVIII.

9. ἄπαψας... ημάντι 'having tied sixty knots in a thong.' Such a contrivance for measuring an exact space of time may have been less superfluous than it would seem to us, when there were no kalendars and when it was necessary for a number of men to be in agreement as to their calculations.

10. ἐς λόγους 'to a conference,' cp. 1, 82 ἐς λόγους συνελθόντες.

12. γνώμη 'opinion,' 'decision,' here equivalent to a 'command.' ἐς τὴν γέφυραν 'in regard to the bridge.'

13. μοι is ethic 'as far as I am concerned.' ἔπει'ν...τάχιστα 'as soon as.'

15. ἔκαστης ημέρης, genitive of time within which an action takes place, p. 18, l. 6.

17. αἱ ημέραι τῶν ἀμμάτων 'the days recorded by the knots.'

18. αὐτῶν, i.e. each to his own land.

19, 20. πᾶσαν προθυμίην...παρεχόμενοι 'shewing unstinting zeal in preserving and guarding it.' 7, 6 πᾶσαν προθυμίην παρεχόμενοι ἐπὶ τὴν 'Ελλάδα.

CHAPTER XCIX.

23. τὸ ἐς θάλασσαν, adverbial, 'seawards,' 'by the sea coast.' The sea is the Euxine.

24. κόλπου υγιέων τῆς υγῆς ταύτης 'the district here sweeping round,' lit. 'a bosom of the land here being formed.' Herod. seems to
refer to the shape of the W. coast of the Euxine. Elsewhere he uses κόλπος (a) of the fold of a garment, (b) of a bay of the sea.

1. ἐκδέκεται 'comes next.' ἐκδιδοί ἐστι αὐτήν 'flows into it as it approaches the sea.' The phrase is a compressed one. ἐκδιδοῖ 'dis-charges itself' properly applies to the sea or to another river, it here means that it comes into this land (ἐστι αὐτήν) and reaches the sea. Cp. p. 29, l. 10 ὁ Ἰστρος...ἐστά τὰ πλάγια τῆς Σκυθικῆς ἐσβάλλει.

2. πρὸς εὔρον ἀνέμων 'towards the South East,' cp. p. 28, l. 28. 

3. τὸ στόμα, accusative of reference, 'as to its mouth.'

3. τὸ δὲ ἀπὸ Ἰστροῦ 'starting from the Danube.' τὸ πρὸς βαλάσσαν 'the sea coast.'

4. ἐστὶ μέτρησιν 'in regard to measurement.' αὐτῆς...χώρης 'of Skythia proper,' i.e. not including the Tauric Chersonese (Crimea), or at least not its mountainous southern district, and the eastern part, which is now called the Peninsula of Kertch.

5. 6. πρὸς...ἀνέμων 'to the south,' lit. towards mid-day and the S. wind, cp. 2, 8 πρὸς μεσημβρίην τε καὶ νότου, p. 25, l. 18 πρὸς ἕω τε καὶ ἥλιον ἀνατολᾶς.

7. τὸ δὲ ἀπὸ ταύτης and τὸ ἐστὶ Πόντου (l. 9) are both adverbal, 'further on,' 'hereafter' . . . 'Euxine-wards,' 'towards the Euxine.'

8. τὴν ἐπὶ βαλάσσαν τὴν αὐτήν φέρονταν 'that which extends towards the same sea,' cf. 7, 201 τὰ μὲν πρὸς βορῶν ἔχοντα τὰ δὲ πρὸς νότον φέροντα.

10. νέμεται...καλεομένης 'the tribe of the Tauri inhabit (τὴν ἐπὶ βαλάσσαν κ.τ.λ.) up to what is called the Rugged Chersonese,' that is, the southern and eastern parts of the Crimea (Kertch) which are mountainous, the rest belonging to the Steppes. For position of καλεομένης see p. 5, l. 17.

14. κατὰ πέρ τῆς 'Ἀττικῆς χώρης sc. τὰ δύο μέρεα τῶν οὐρῶν 'two-thirds of the boundaries,' 'two of the three frontiers,' Attica being roughly bordered by sea everywhere except where Kithaeron separates it from Boeotia and the Megarid. By the 'Southern and Eastern Sea' Herodot. seems to mean the Euxine and the Sea of Azov.

17, 18. τὸν γονόν τὸν Σουνιακὸν 'the headland of Sunium.' γονός is an Homeric word and has been generally translated 'fruitful spot or land.' That would certainly not apply to this corner of Attica. The Etymol. M. explains it as meaning 'high ground' (ὑψηλὸς τόπος) and connects it with γόνιον. The meaning 'fruitful' does not seem necessary in the passages in Homer, and in Odyssey. 11, 323 (of Ariadne) ἥν ποτε ὶνθεῖν | ἐκ Κρήτης ἐστι γονόν 'Ἀθηνᾶς ἱερὰς | ἔγε—-the meaning may
well be 'to the rocky shore or headland of Sacred Athens,' for it was from such a shore that Aegeus was waiting to see the ship of his returning son.

18. μᾶλλον...άνέχοντα 'if it threw out its point into the sea more than it does.'

19. Θορικοῦ...Ἀναφλύστου. These two demes are on the western and eastern coasts respectively of the southern Attic projection about eight miles from Sunium.

20. ὡς εἶναι 'as far as it is possible,' 'as far as one may.' Cp. 2, 10 ὡς γε εἶναι σμικρὰ ταῦτα μεγάλουσι συμβαλείν. An absolute use of the infinitive as in the phrases ἐκὼν εἶναι, δοκεῖν μοι κ.τ.λ., which we also find sometimes qualified by ὡς, p. 29, l. 13.

21, 22. ὡς δὲ = τοῦτῳ δὲ ὡς. ἄλλως 'by another example.'

24. ἀρχάμενοι...Τάραντος 'starting from Brundisium were to draw a line of demarcation to Tarentum.' The last part of the via Appia would exactly represent this line and the via probably followed an ancient track. Herod. introduces this illustration because he was living close by at Thurii and would have many readers among the Italian Greeks. For ἀποταμολατο see p. 2, l. 19.

26. δύο...παρόμοια 'but while I only mention these two I could mention many others similar.' ἄλλοισι belongs to πολλὰ but is attracted into the relative clause.

27. ἡ Ταυρική sc. Χερσόνησος, the Crimea.

CHAPTER C.

59 1. τὸ δὲ ἀπὸ τῆς Ταυρικῆς ἡδη, adverbial, 'immediately on leaving the Crimea.' ἡδη, local, p. 12, l. 10.

2. θαλάσσης τῆς ἡοῖς the Sea of Azov, which Herod. seems to distinguish from the upper marsh-like portion (μυχὸς τῆς Λημνῆς) at the mouth of the Tanais (Don).

5. μυχὸν, p. 13, l. 3.

6. ἡδη as in l. 1. τὰ κατύπερθε adverbial 'in the northward parts.'

фέροντα, p. 58, l. 8.

8. ύπὸ πρῶτον for πρῶτον ύπὸ 'Αγ. So in l. 9 τελευταίων δὲ Μελαγχαλίνων for τελευταίον δὲ ύπὸ Μ. μετὰ adverb, p. 2, l. 22 'next.'
CHAPTER CI.

10—13. ἐστὶ...θάλασσαν 'Skythia then being square, with two sides reaching down to the sea, its extent along the sea coast is precisely equal to that inland.' πάντη 'on every side' reiterates the geometrical definition, cp. 1, 181 Δῶς Βῆλου ἵππον...δὸς στάδιον πάντη, ἓν τετράγωνον, 2, 168 ἄροινα ἐκατὸν πιγχέων ἐστὶ πάντη.

17, 18. ἡ δὲ ἡδος ἡ ἡμερησίη, p. 12, 1, 1; p. 23, 1, 3. συμβεβληται μοι 'I have computed,' cp. 6, 63 επὶ δακτυλῶν συμβαλλόμενος τοὺς μῆνας. The stade was 600 feet. Herod, however reckons the day's journey as that of which a single active man (ἀνήρ εἴζωνος) is capable, see 1, 72: it has no relation to the distance which can be traversed by an army.

ἄνα with distributive sense, 'at the rate of two hundred stades.'

19, 20. τὰ ἐπικάρσεια, the extent from west to east. τὰ ὄρθια 'the sides at right angles,' i.e. the extent from south to north.

CHAPTER CII.

23. δόντες σφίσι λόγον 'having made up their minds after consideration,' cp. 6, 86 ἐμωντὶ λόγους ἐδίδουν, 5, 68 μετέπειτεν μέντοι λόγον σφίσι δόντες 'on further consideration,' 8, 9 τοῦτο δὲ ἄκοισαντες οἱ Ἑλλήνες λόγον σφίσι αὐτοῖς ἐδίδοσαν.

24. θυμαχίῃ 'in open battle,' p. 68, 1, 23.

2. καὶ δὴ...ἐβουλεύοντο 'had already met and were holding council,' 60 for καὶ δὴ cp. 9, 60 ὡς ἐπὶ καὶ δὴ ἐν τῷ Βουδητὶ ἔλεγετο εἶναι, ἰδ. 11 οἱ ἐφοροὶ εἶπαν ἐπὶ ὄρκον καὶ δὴ δοκεῖν εἶναι εὖ Ὀρεστῆς.

3. ἡς with gen. abs. p. 7, 1, 17 'in view of the fact that an army was marching upon them in great force,' cp. 8, 76 ἐς τὴν νησίδα...ἀπεβίαζον...ὡς εὐναῦτα μάλιστα ἐξουσιομένων τῶν τε ἄνδρῶν καὶ τῶν ναυτῶν. Observe that the position of μεγάλου gives it a predicative force. It was the size of the army that alarmed the chiefs and induced them to meet for consultation.

CHAPTER CIII.

8. τῇ παρθένῳ 'to the Maiden.' Strabo (7, 4, 2) says: 'In Chersonesos is the temple of the Maiden, as a certain goddess is called, after whom the headland which extends a hundred stades from the
town, is named, being called Parthenium, containing a temple and wooden image of the goddess.'

9. τοὺς ἄν...ἐπαναχθέντας 'and whatever Greeks they catch on the high seas making for that coast.' Strabo (l.c.) says that the harbours were used by the Tauri to lie in wait for such ships.

ἐπαναχθέντας has been generally translated 'who come to land,' but ἀνάγεσθαι always means 'to put to sea,' and ἐπανάγεσθαι, 'to put to sea against' (see 7, 194; 9, 98). The difficulty was early felt; Schweighäuser therefore suggested ἀπενεικθέντας, see p. 97, l. 21; 2, 114, Abicht adopts this, while Stein reads ἐπαναχθέντες, the nominative referring to the Tauri. The mss. however do not vary, and the interpretation suggested above is possible and brings out the contrast of ναυγοὺς in the same sense as that indicated by Stein's reading. The two classes of men sacrificed were shipwrecked men and men caught out at sea by the piratical vessels.

10. καταρξάμενοι 'after performing the initiatory rites upon them,' cf. Eurip. I. T. 38,

ΙΦ. θῶν γὰρ ὄντος τοῦ νόμου καὶ πρὶν πόλει,
διὰ δὲ κατέλθῃ τῆς γῆς Ἀθηναίων ἀνήρ.
κατάρχομαι μὲν, σφάγια δ' ἄλλοις σφαλεὶ.

Part of these initiatory rites was the solemn sprinkling of the victim with water see ib. 54—8, 244 χέρνιβας δὲ καὶ κατάργυμα | οὐκ δὲν φθάνοις ἄν εὗτρετῆ ποιουμένη.

11. δὴ emphasises the fact that the account is that of others, to which the writer does not mean to express assent.

12. ἐπὶ κρημνοῦ 'on a high cliff.' Strabo l.c. speaks of the temple as on the ἀκρα. Beneath it were rocky caverns and a beach. Eur. I. T. 262—3. The ἀκρα is now called Cape Aia, on which stands the Monastery of St George.

13. κατὰ τὴν κεφαλὴν 'as far as the head is concerned.' According to Euripides the skulls were fixed under the eaves of the temple, see Iph. T. 74,

ΟΡ. θρυγκοῦσ' δ' ὑπ' αὐτοῖς σκῦλ' ὁρᾶσ ἢρτημένα;
ΠΤ. τῶν καταθάντων γ' ἄκροθλίνα ξένων.

17. 'Ιφιγένειαν. The offering of human sacrifices was no doubt earlier than the arrival of Greek colonists, but the Tauri seem to have adopted the Greek legend, with this difference—that Iphigeneia is represented as a goddess, instead of the priestess of the temple of a goddess whom the Greeks identified with Ἄρτεμις Ταυρόπολος. The sacrificing of shipwrecked men and Greek sailors caught at sea was
a crime common to piratical folk, and can be accounted for partly by sheer greed, partly perhaps by the determination of the natives (like Thibetans in our own day) not to admit strangers and above all Greeks, who usually came to stay. The religious motive was a convenient one and perhaps came in time to be entertained with more or less sincerity.

17. *πολέμους δὲ ἄνδρας* 'but even those with whom they are at war,' referring to hostile tribes as opposed to mere shipwrecked sailors or to foreigners caught at sea.

21. *μάλιστα δὲ...καπνοδόκης* 'but most generally over the smoke-vent.' An orifice in the roof. In 4, 137 the sun is said to be pouring in *κατὰ τὴν καπνοδόκην*. Philocleon in the *Wasps* tries to get out by this vent, see Arist. *Vesp.* 139—143.

**CHAPTER CIV.**

2. *χρυσοφόροι τὰ μάλιστα* 'most addicted to wearing gold ornaments,' no doubt because gold was found in their country (mod. Transylvania).

4. *οἰκήμοι* 'members of the same family.'

5. *τὰ...νόμαμα* 'in regard to the rest of their customs.'

6. *προσκεχωρήκασι* 'they have approached,' 'they resemble,' cp. 1, 172 προσκεχωρήκασι γλώσσαν πρὸς τὸ καρικὸν γένος.

**CHAPTER CV.**

8. *γενεὴ μην...στρατηλασίης* 'a generation earlier than the expedition of Darius,' lit. 'earlier by one generation,' dative of measure of time.

9. *κατέλαβε, p. 5, 1. 18. ἐκλιπεῖν...ὑπὸ ὀφίων* 'to be forced to abandon the whole country by serpents.' For ὑπὸ cp. p. 72, 1. 5 φεύγοντας ὑπὸ Σκυθέων. It has been supposed that flights of locusts were mistaken for serpents.

10. *ἀνέφαινε* 'produced.'

11. *ἐκ τῶν ἑρήμων, p. 11, 1. 20.*

12. *ἐσ δὲ 'until,' see on p. 8, 1. 18.*

13. *κινδυνεύοντι* 'would seem,' a common use of the word in Plato, but not occurring elsewhere in Herod.

15. *ἐτεος ἐκάστου ἀπαξ* 'once in the course of each year,' gen. of time within which, p. 57, 1. 15.
16. λύκος γίνεται, an incident which is found in the fairy-tales of many countries, as in the German legend of the were-wolf; see Frazer, Golden Bough, 1. 260.

17. ήμέρας ολίγας ‘during a few days,’ nine is the number usual in German fables. ἐστιν τώντο κατοσταται ‘is restored to the same shape,’ i.e. to the human form.

CHAPTER CVI.

20. ἀνδροφάγος is not a proper name but a descriptive epithet. Herod. had probably not been informed as to the name borne by this savage and perhaps mythical tribe.

3. μούνοι τούτων ‘alone of the tribes in these parts.’

CHAPTER CVII.

4. ἐπ’ ἄν...ἐξουσί, for constr. of this phrase see p. 26, l. 12. ‘There is at present a tribe in the Hindoo Koosh, who call themselves Siah-koosh, which is an exact equivalent of Μελάγχλαυνος.’ Rawl.

CHAPTER CVIII.

7. μέγα καὶ πολλόν ‘powerful and numerous,’ p. 63, l. 5.

8. γλαυκόν καὶ πυρρόν ‘blue-eyed and red- (or yellow-) haired.’ On the whole this seems the most likely meaning of these words, corresponding with other instances of the use of πυρρός and with the description of the Germans by Tacitus G. 4 as having caerulei oculi, rutilae comae: though it does not follow that we can connect the Budini with the ancestors of the Teutonic people. Others however explain πυρρός of the complexion, referring to χρώμα in p. 63, l. 1, and quoting Hippocr. περὶ ἀέρος 2ο πυρρόν δὲ τὸ γένος ἐστὶ τὸ Σκυθικὸν διὰ τὸ ψύχος, οὐκ ἐπιγνωμένου ὄξεος τοῦ ἡλίου· ὑπὸ δὲ τοῦ ψυχεος ἡ λευκότης ἐπικαλεῖται καὶ γίνεται πυρρή. But this explanation is in itself fanciful, while the present inhabitants of the district are dark. See Bunbury, Ancient Geography, vol. 1. p. 193 f.

9. πεπόλισται (from πολίστων) ‘has been founded.’ The word occurs twice in Homer, several times in Herod., but very rarely in the Attic writers.
in their territory, though not belonging to them.

10. **Γελωνός.** The description of this city and of the Geloni generally depends for us wholly on Herodotos, the later writers merely copying him. The wooden houses and wooden wall are said to be paralleled by later cities of the Slavs, but the existence of a settlement of Greeks so far north, and apparently without communication with the Greek cities on the Pontus, is difficult to believe. One suggestion is that it was a staple town for the fur trade, but there is no evidence of such a trade, or of any extensive use of furs in Greece. Some have thought that in **Γελωνός** was to be recognised a connection with the name **Gal-li**.

13, 14. ιπά...νησίς. The ιπά includes the whole consecrated space with its outside altar (βωμός) and other buildings, the νησίς the actual shrine or temple. Cp. the distinction in Latin between templum and aedes. The same is marked in 1, 181; cp. p. 33, l. 13.

15. **τριετηρίδας** 'triennial festivals,' which were characteristic of the orgiastic worship of Bacchus, see Eurip. **Bacch.** 132 χαρεύματα... τριετηρίδων οίς χαίρει Διόνυσος. ἀνάγονται, p. 43, l. 9. Βακχεύονται, see p. 46, l. 5.

17. **ἐκ τῶν ἐμπορίων ἐξαναστάντες** 'having been forced to quit their trading towns.' This passive meaning of ἐξαναστάντες is common in Herod. See 1, 15 Κυμέρων ἐξ ἡθέων ὑπὸ Σκυθέων ἐξαναστάντες, and cp. 1, 56; 5, 15, 57; 7, 75; 8, 43. And it makes the removal of the Greeks more explicable; though Herod. does also use it of voluntary removal, as at p. 66, l. 10.

18. **tà μὲν...tà δὲ,** adverbial, 'partly...' 'partly.'

**CHAPTER CIX.**

20, 21. **ἡ αὐτὴ...καὶ** 'the same as,' cf. 8, 45 Μεγαρεῖς τῶν τοῦτο πλήρωμα παρέχοντο καὶ ἐπ᾽ Ἀρτέμισι, and so often, p. 35, l. 3.

23. **φθειροτραγεύουσι.** Some translate 'they eat lice,' others 'they eat pine-cones.' It is not easy to decide which is the less likely or attractive food. The evidence for the second translation is Photius, Lex. φθείρ. ὁ τῆς πίτυς καρπός, and Theoph. Hist. pl. 2, 26 πίτυς φθειροπόιος. Arrian, peripl. Eux. 18, says that a people near Pityus (Pine-town) were those that Herod. describes as φθειροτραγευόντας. As Abicht says, it is difficult to conceive eating lice.

24. **ἐργάται** 'agriculturists,' 'tillers of the soil,' as ἐργα means 'agricultural labour.'
NOTES ON

63 1. τὴν ἰδέην 'their physical appearance.' μέντοι 'however,' 'in spite of that.' χρώμα, see on p. 62, l. 8.

4. διαφανείς ἰδέη παντοφλίσι, p. 13, l. 8.

6. ἐνυδρίες...κόστορες 'otters,' 'beavers,' but there seems to be the difficulty that in the wooded district here described (about Zodensk and Woronetz) there are no lakes.

7. θηρία τετραγωνοπρόσωπα. These 'square-faced beasts' have been supposed to be seals, which however are not found so high up in the rivers. A more likely explanation is that a species of elk is meant, described by Theophrastes under the name of τάρανδος as of the size of an ox with a face like that of a stag, only flatter and twice as broad.

8. σισύρας 'goatskin cloaks,' 7, 67 Κάσπιοι σισύρας ἐνδεπικότες.

παραρραπτεται 'are sewn on as a fringe along the edges.' 'A border of fur—common at the present day—is frequently represented on sepulchral vases of the Skythians.' Rawl.

9, 10. καλ...ἀκεσιν, the oil from the beaver (castor) may be meant or of the musk deer, but the sentence contains a common error.

CHAPTER CX.

12. Αμαξόσι. It is useless to discuss this myth, which Herodotos does not pretend to be history. It is an admirably told story.

13. δύναται 'is equivalent to,' 'means.' Cp. 6, 98 δύναται κατὰ Ἑλλάδα γλώσσαν ταύτα τὰ οὐνδιάτα, Δαρείος ἑρέης, Ξέργης ἄρηδος.

18. ἐν τῷ πελάγει, in the Euxine.

19. ἐκκόψας 'thrust overboard.'

22. ἐφέροντο 'drifted.' κατὰ...ἀνεμον 'at the mercy of wave and wind.'

23. Κρημνοῦσ 'high cliffs,' see p. 12, l. 22. 'Probably a Greek port...high cliffs are difficult to find on the Sea of Azof. Perhaps the most probable site is near Marianpol where the coast attains some elevation.' Rawl.

24. τῶν ἐλευθέρων, see p. 12, l. 17.

26. ἐς τὴν οἰκεομένην 'the inhabited region,' 1, 170 τὰς ἄλλας πῦλις οἰκεομένας.

64 1. ἵπποφορβίῳ (1) 'a horse-pasture,' (2) 'a drove of horses.'

2. ἐλημόσιοντο 'they proceeded to plunder the Skythian lands.'
CHAPTER CXI.

3. συμβαλέσθαι τὸ πρήγμα 'to understand what was going on.'

7. ἐκ 'after.' Cp. 8, 101 ὡς ἐκ κακῶν 'as being after a state of misery,' 8, 61 καλλιστὴν ἐξ αἰσχίστης γενομένη 'becoming very handsome after being very ugly.'

11. πλῆθος ἐκάσαντας ὅσα περ 'making their number the same as they conjectured to be the number of the women.' It is a very much compressed clause.

17. ἐγκενήσεσθαι, the future infinitive is sometimes used after verbs of wishing or intending. Cp. 8, 97 ἐκ παντὸς νόου παρεσκευασθαι μένων πολεμήσειν.

CHAPTER CXII.

20. ἐπ’ ούδεμι θηλήσῃ 'with no intention of inflicting damage.' Cp. I, 41 μὴ τινες κατ’ δόδων κλώτες κακοῦργοι ἐπὶ δηλήση φανέως ύμῖν. ἐν χαίρειν 'they let them alone,' i.e. did not attack them. So 9, 41 τὰ σφάγια ἐὰν χαίρειν 'to take no notice of the sacrifices.'

21. προσεχώρεον 'they kept approaching.'

τὸ στρατόπεδον, in apposition to the subject of προσεχώρεον. Or the plural verb may follow στρατόπεδον as equivalent to the persons in the camp. See on p. 12, l. 23; p. 87, l. 2.

CHAPTER CXIII.

26. ἐπόλεμον τοιόνδε 'began acting as follows.' ἐς τὴν μεταμβρήν 'at midday'; for ἐς in expression of time cp. 6, 126 ἢκεν ἐς ἔξηκοστὴν ἡμέρην, ib. 128 ἀπικομένων ἐς τὴν προερμημένην ἡμέρην.

8. δευτέρην αὐτῆν 'with a companion,' the common use of αὐτὸς 65 with ordinal numbers—as πέμπτος αὐτός etc.

9. ἐκτιλώσαντο 'tamed,' 'rendered tractable.' The adjective κτιλος occurs in Pindar, Pyth. 2, 31 ἱερὰ κτιλον 'Αφροδίτας.

CHAPTER CXIV.


12. ἐκάστος in apposition to the plural subj. of the verb.

14. συνέλαβον 'took in,' 'learnt.' Cp. 2, 56 συνέλαβε τὴν 'Ελλάδα
However mythical the story there is a natural verisimilitude in this statement.

15. ἔλεεαν πρὸς τὰς Ἀμαζόνας 'spoke as follows in the presence of the Amazons.' There is a certain formality in λέγειν πρὸς not quite equivalent to λέγειν with dative. See 9, 16 ἥκον...ὡς αὐτὸς αὐτίκα λέγοι ταῦτα πρὸς ἀνθρώπους πρὸτερον ἢ γενέσθαι ἐν Πλαταιᾷ τὴν μάχην.

18. ἐς τὸ πλῆθος 'to join the rest of our tribe.' τὸ πλῆθος 'the multitude' or 'people,' cf. 3, 81 ἐς τὸ πλῆθος φέρειν τὸ κράτος.

25. τῶν = τούτων ἄ.
26. κατελέξαμεν, see p. 55, l. 22.
27. ἐν τῇ ἑι ἀμάξιοι 'in their covered waggons,' in which the nomad people lived, see p. 27, l. 13 φερέοικοι ἑόντες, p. 69, l. 25 τὰς ἀμάξας ἐν τῇ οἴσι σφί διαίτατο τὰ τέκνα τε καὶ αἱ γυναῖκες.

31. ἀπολάχετε...μέρος 'take your share of the family property,' cp. 7, 23 ἀπολαχώντες μόριον ὅσον αὐτοῦ ἐπέβαλε.

CHAPTER CXV.

3. τὸ ἑπιβάλλον, see p. 65, l. 31, and cp. Dem. de Cor. §254 τῆς τῶν ἀλλών ἀνθρώπων τούχης τὸ ἑπίβαλλον ἐφ' ἡμᾶς μέρος μετειληφέναι νομίζω τὴν πόλιν.

5. φόβος τε καὶ δέος, the duplication is Homeric. In II. 4, 440 the two sons of Ares are δειμός and φόβος 'Dread and Fear.' In 8, 70 we have δέος τε καὶ ἀφρωδίη.

6. τοῦτο μὲν...τοῦτο δὲ 'partly because we have torn you from your fathers, and partly because we have inflicted much damage on your land.' See p. 14, l. 23.

10. ἑξαναστέωμεν 'let us remove from,' see on p. 62, l. 17.

CHAPTER CXVI.

13. τρωῶν ἡμερέων...ὀδόν, see on p. 12, l. 1; p. 59, l. 17.
17. ἀπὸ τοῦτου 'from that time forth.'
18. τῶν Σαυροματέων αἱ γυναῖκες go together, 'the women of the Sauromatae.'
CHAPTER CXVII.

21. φωνή...νομίζουσι 'use the Skythian language'; in p. 107, l. 18 we have the accusative in this phrase γλώσσαν ουδεμιή ἀλλὰ παρομοίην νεομικάσι, but p. 35, l. 14 ὧσι οὖδεν νομίζουσι. At p. 33, l. 14 νομίζουσι is followed by infinitive. In the dative construction χράσθαι or some similar word is to be understood, or we may say that as νομίζειν in this phrase equals χράσθαι it takes its construction κατὰ σῶσειν.

22. σολοκλίζοντες 'speaking a corrupt dialect.' The verb σολοκλίζειν (whence our 'solecism') was derived by some from Soloi in Cilicia and by others from Soloi in Cyprus. In either case it referred to people speaking Greek corrupted by the dialect of surrounding barbarians. αὐτῇ 'in it,' sc. φωνῇ.

23. χρηστώς 'properly,' 'thoroughly.'

24. ὥδε διακέται 'the custom is as follows.' Thus in 9, 26 τὰ διακειμένα means what is settled, 'terms.' See p. 33, l. 2.

26. ἀι δὲ τινας αὐτέον, in this phrase τινες must be regarded as in apposition to αἰ and explanatory of it, 'but they, that is, some of them.' τελευτῶσι γηραιάλ 'become old and die.'

CHAPTER CXVIII.

2. ἡλισµένους 'assembled in conference.'

5. ἐπὶ τῷ αὐχένι, p. 50, l. 7.

7. γεφυροῦ 'is actually engaged in bridging the Ister.'

8. καὶ τάδε πάντα 'all this part of the country also,' 'all our country.'

9. ἐκ τοῦ μέσου κατήµενοι 'holding aloof,' cp. 3, 83 οὗτος μὲν δὴ σφὶ οὐκ ἐννηγονίζετο ἀλλ´ ἐκ μέσου κατῆστο. 8, 22 ἐκ τοῦ μέσου ἦµῖν ἐξεσθε. See also p. 37, l. 4 ἀποκατέστα. 10. τῶντο νοήσαντες 'with one accord,' 'having arrived at unanimity': so 5, 3 φρονεῖν κατὰ τῶντό.

11. ἀντιάξωµεν, p. 46, l. 27. οὐκ ὁν...ταῦτα, the question takes the place of a protasis—'if you won’t do so, we will abandon etc.' Instead of that he says 'Will you not do so? (If you won’t) we will abandon our country.'

13. ὠµολογήντας χρηστώµεθα 'we will come to terms,' i.e. with the invaders, p. 117, l. 17. τῇ γὰρ...τιµωρεῖν; 'for what is to become of us if you won’t help us?' μὴ not oβ because the participle is conditional.
14. ἐπὶ τούτῳ 'in this case,' i.e. if we go away.

15. οὔδεν μάλλον... quam 'than against you.' This negative cannot be translated, cp. 5, 94 ἀποδεικνύντες οὔδεν μάλλον Ἀλωνέων μετέπι τῆς Ἰλιάδος χώρης ἦ οὗ καὶ σφίας. Thus Greek idiom admitted the negative in both clauses of a comparison, as it also admitted two adjectives in the comparative degree, as, πλουσιότερος ἢ σοφότερος.

16. οὐδὲ οἱ καταχρήσει... ἀπέχονται 'nor will he be satisfied to abstain from attacking you,' cp. 1, 164 προσχόμενοι ἐπεα ὡς οἱ καταχρῆσει... ἀποθεμένοι τοῦ κρήτηρος τῆς ἀρπαγῆς 'to punish the Samians for the theft of the bowl.' χρὴν regularly without ἔν, as also ἔδει.

20. τῆς πρόσθε δουλοσύνης 'for the slavery formerly endured at our hands,' alluding to the invasions of Asia by the Skyths, see 1, 103-5. The genitive expresses the crime to be punished (the persons to be avenged, with ὑπέρ see 1, 27, 73), cp. 3, 47 [Σαμίους] τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς 'to punish the Samians for the theft of the bowl.'

22. ὡς ἐπὶ Σκύθας ἐλαύνει 'that it is against Skythians that he is marching.'

25, 26. τοὺς τε δὴ ἄλλους... Ὑφήκας in apposition, 'both the other tribes who are Thracians.'

Kal δὴ καὶ... Γέτας 'and above all our immediate neighbours the Getae,'—who are always classed among the Thracians.

CHAPTER CXIX.

68 4. κατὰ τῶντὸ γενόμενοι 'by unanimous resolution,' 'having come to an agreement.' The participle γενόμενοι indicates the result of consultation or consideration. They were not agreed at first.

10. ὑπακούσαντες 'in compliance with your wishes,' cp. 3, 148 οἱ δ' ὑπακούσαντες ἐξεκήρυξαν Μαιάνδριον. The common meaning of this compound 'to answer' does not seem to occur in Herod. See p. 117, l. 16. τῶντο ἄν ὑμῖν ἐπρήσῳσομεν 'we would have joined arms with you,' 'we would have been acting with you.'

11. νῦν δὲ 'but as it is,' the rhetorical use of νῦν referring to circumstances rather than time.

13. ὃσον... παρείδον 'for such time as God permitted you.' 5, 67 ἐπεὶ ὁ θεὸς τούτῳ γε ὡς παρείδον. 7, 18 τοῦ θεοῦ παραδίδοντος.

14. τῆν ὀμοίην, the word to be understood will vary according to
the context. In 6, 21 οὐκ ἀπέδοσαν τὴν ὄμολην it is χάριν. In 9, 78 as here it is δίκην, cp. δίπην, p. 117, l. 21.

18. μέχρι δὲ τοῦτο ἰδωμέν 'but until we see this,' like ἐως or ἐως ἄν. For the omission of ἄν cp. Thucyd. 1, 137 μηδένα ἐκβήναι μέχρι πλοίου γένηται. Soph. A j. 555 ἐως τὸ χαλέπιν καὶ τὸ λυπείσθαι μάθης. Goodwin, M. and T. 618—620. οὖ περιοψόμεθα 'we will not let it pass unresisted,' p. 67, l. 10. See Notes on Text.

CHAPTER CXX.

22. ἀπενεχθέντα 'reported.'
23. ἰδομαχίην, p. 59, l. 24.
24. ἐκ τοῦ ἐμφανέως παλατ 'openly,' 'without disguise,' 5, 37 ἐκ τοῦ ἐμφανέως ἀπεστήκεε. οὔτε δὴ 'seeing that' or 'because.' The δὴ shows that it is the thought of the persons not the writer 'because as they reflected.' See p. 60, l. 11; 6, 41 δοκέοντες χάριτα μεγάλην καταθήσεσθαι οὔτε δὴ Μιλτιάδης γνώμην ἀπεδέξατο κ.τ.λ. Stein reads οὔτε quando. οὔτοι γε 'such important tribes as these.'

1. ὑπεξίοντες δὲ καὶ ὑπεξελαύνοντες 'but retiring before the invaders and driving off their cattle.' Stein however refers ὑπεξελαύνοντες to the mounted men 'riding away.'

2. 3. τὰ φρέατα...συγχών 'to choke up all wells and streams themselves as they passed them.' The αὐτόι may best be taken closely with συγχών, they planned to choke the wells themselves instead of leaving them to be destroyed by the invaders. It is possible however to take it with παρεξιοεῖν 'in the course of their own march' as opposed to that of the invaders. ἐκτρίβειν 'to destroy utterly,' 6, 37 σφέας πίτυος τρόπῳ ἀπειλεῖ ἐκτρίβειν.

5. προσχωρεῖν governed by ἔβουλευοντο 'and they planned that the Sauromatae should join the one of the two divisions which was governed by Skopasis.'

6. τοῦτοις referring to μιαν τῶν μοιρῶν, see on p. 2, l. 17; p. 24, l. 16; p. 45, l. 9, 'and that they should retire, if the Persian took that route, retreating in the direction of the Tanais along the coast of the Maeotic Lake.' ὑπάγειν intransitive, 'to retreat,' see p. 70, l. 9. It depends on ἔβουλευοντο.

8. ἀπελαύνοντος τε τοῦ Πέρσεω 'and if the Persian retired they should pursue and harass his rear.'

11. τὰς δὲ δύο τῶν βασιληῶν 'the two bands of the Royal Skyths.' These two work together, so that διχοῦ in l. 3 is justified. The second
great division is composed of two groups of tribes. For βασιληών see p. 12, l. 16.

13. συνελθούσας εσ τάντο ‘having combined.’

14. ήμέρης...Πέρσεον ‘being like the others one day’s march in advance of the Persians.’ ὁδῷ dative of measure, p. 61, l. 8. ὑπεξάγειν ‘should keep gradually retiring,’ is still dependent on ἐβουλεύοντο or some verb understood from it.

16. πρῶτα μὲν...συμμαχίαν ‘at first (the plan was) that they should retire in the direction of the districts which had declined their alliance.’ 6, 100 οὐκ ἀπείπαντο τὴν ἐπικουρίαν.

18. ἵνα...ἐκπολεμῶσων ‘that they might compel them as well as the rest (καλ) to take part in the war’; slightly different in sense is 3, 66 οἷς ὁ ἐκπολεμοῦσιν πᾶν τῷ Περσικῷ, ‘that all Persia might be moved to war against him.’

19. ὑπέδυσαν ‘undertook,’ ‘took the risk of.’ 7, 10 εἰ δὲ ταῦτα ὑποδύσαν οὔκ ἐθελήσεις. 7, 134 ἐθελονταί ὑπέδυσαν τοινὴν τίσαι Σέρεθ.

20. ἄλλοι ἀκούσας ‘yet even against their will’; ἄλλα after εἰ μὴ or similar conditional particles equals saltem or certe ‘at least.’ Madv. G. Synt. Append. § 277. More often it is accompanied by οὖν, cp. Eurip. Phoen. 497

εἰ καὶ μὴ καθ’ Ἑλλήνων χθόνα
tεθράμμεθ’, ἄλλοι οὖν συνετὰ μοι δοκεῖς λέγεν.

Isocrates 294 δὴ καὶ τὴν φύσιν καταδειστέραν ἐχώσιν ἄλλοι οὖν ταῖς γ’ ἐμπειρίαις προέχουσιν.

21, 22. καὶ ἐπιχειρεῖν...δοκέτι ‘and to take such measures as may seem to them on consultation to be right.’ ἦν δὴ emphases the vagueness—it might be that they would determine to do nothing, but if they decide on anything, then they are to do this.

CHAPTER CXXI.


28. τοσαύτα referring back to ὅσα, as οὗτος frequently does: ‘leaving I say just so many with their host, the rest they sent forward with the waggons.’

70 1. τὸ πρὸς βορεῖω adverbial, ‘northwards.’
CHAPTER CXXII.

4. ὦςον τε adv. 'about,' 'as much as'; the τε has the force of an indefinite τι as in οἶδος τε.

5. οὗτοι μὲν, the advanced guard. ἡμέρης ὤδε p. 69, l. 14.

7. φυμένα, the passive or middle present is somewhat rare, yet occurs in poetry and the later Attic writers, Plato and Xenophon. See 8, 138 ἐν τοῖς κηφοιιι φύεαι ρόδα. λεαλνεῖν, (1) to smooth, (2) to pound (1, 200), is applied to the destruction of crops and things above ground with much the same idea as ἐκτρίβειν in p. 69, l. 3.

9. αἰὲν ὑπαγόντων 'as they continually retired,' the genitive may be regarded as absolute, or as agreeing with τῶν Σκυθῶν. κατὰ στίβον 'on their heels,' lit. 'by their tracks.'

10, 11. The subject of ἠθύσαν is Σκύθαι understood from τῶν Σκυθῶν τὴν ἔποιον. πρὸς ἡμὲν τε καὶ τοῦ Τανάϊδος 'towards the East and towards the Don.'

12. ἐπιδιασάντες 'having crossed behind them.' ἐδίωκον 'continued the pursuit.' ἐσ ὅ, p. 8, l. 18.

CHAPTER CXXIII.

16. οἱ δὲ, for δὲ in apodosis see p. 3, l. 6; p. 55, l. 25.

17. χέρσου 'barren,' elsewhere 'dry,' see 2, 99. The Skyths had laid it waste and stopped up the wells, p. 69, l. 3, and above, l. 6.

19. ἐνιλὺς τείχεῖ, see p. 62, ll. 9—12.

23. ἐσ τὴν ἔρημον, see p. 13, l. 10.

25. πλῆθος 'extent,' applied to a range of mountains in 1, 203. ἐπτὰ ἡμερέων ὀδοῦ, about 175 miles, see p. 12, l. 1.

CHAPTER CXXIV.

6. τοῦ δρόμου 'hurried march,' 9, 59 ἤγε τοὺς Πέρσας δρόμῳ. ἔδρυσε τὴν στρατινήν, i.e. pitched a camp, lit. brought the army to a fixed place, cp. p. 118, l. 26.

7. τείχεα 'forts' or 'block-houses.' It is supposed that they were ancient barrows, more or less decayed, which Darius had restored.

9. ἐσ ἐμὲ 'to my time.' These words do not necessarily imply that Herod. means to say that he had personally seen them. He may only mean that he heard of them as still standing. Yet it must be confessed
that such an interpretation would be a very natural one, and it is not easy to set exact bounds to his travels or to his geographical misconceptions.

10. σᾶ, cp. 8, 39 oι δὲ πεσόντες ἀπὸ τοῦ Παρνησσοῦ λίθοι ἔτι καὶ ἐσ ἡμέας ἦσαν σῶοι 'were in situ to our day.' See p. 119, l. 14.

πρὸς τὰυτα ἐτράπετο 'was attending to these (forts),' 5, 11 ἐτράποντο πρὸς τὰ πρόβατα.

11. περιλεκθόντες τὰ κατύπερθε 'having made a detour through the northern regions,' i.e. to the north of Skythia, p. 5, l. 8.

12. ὑπέστρεψεν ἐσ τὴν Σκυθικὴν 'then turned back and reentered Skythia.'

14. οὕτω δὴ 'it was in these circumstances,' summing up the result of the previous sentences—the non-appearance of the enemy, p. 8, l. 6.

15, 16. δοκεῖν...Σκύθαις εἶναι 'thinking that these men (whom he had seen) were the entire Skythian nation,' i.e. that there were no more of them to fight.

CHAPTER CXXV.

20. ὑπεκφέροντας...διδ 'keeping out of their way by the length of a day's march.' The intransitive ὑπεκφέρεω does not seem to occur elsewhere; in Hom. II. 22, 202 if sound it means 'to avoid.' Here it is a variation of ὑπεξίσωντες and προέχοντας p. 69, ll. 1 and 15.

21. καὶ οὐ γὰρ, the anticipatory γὰρ, see p. 43; l. 8; p. 49, l. 1. οὐ...ἀνείπων 'did not relax his pursuit.'

23. ἐς...συμμαχήν, p. 69, l. 16.

72 1. κατηγέοντο sc. τῶι Πέρσας, see below, l. 18. The verb κατηγέοςαυ takes the dative of the person and sometimes an accusative of the thing introduced or explained. But it is also frequently used as here absolutely without the persons guided being expressed. Cp. 9, 40 οἱ Θηβαίοι ἀεὶ κατηγέοντο, 9, 66 οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο 'he no longer led in the same order.' So 7, 130 οἱ κατηγέμενοι 'the guides.'

2. ὑπῆγον 'lured them on,' 9, 94 ταύτῃ ὑπάγοντες 'leading him cunningly on to this point.'

5. φεύγονται ὑπὸ Σκυθέων 'being driven from their country by the Skythians,' φεύγεων is constructed as a passive of ἀγω.

7. ἀπηγόρευον...μὴ ἐπιβάλλειν 'forbade them to set foot upon.' The Greek idiom preferred the negative after a verb of hindrance, prohibition etc., which cannot be represented in English. See Goodwin, M. and T. 807 (c).
9. εἰ περήσονται ἐσβάλλοντες 'if they tried to invade them.' Herod. constructs περήσονται with participle or infinitive indifferently, though the former is more frequent. So 1, 77 ἐπειράτο ἐπιόν, but 9, 33 ἐπειρώντο ποιέσθαι and so p. 73, l. 12.

σφίσι...διαμαχήσονται 'they will have to fight it out with them first of all.' διαμαχήσονται is stronger than μάχεσθαι, 'to fight to the bitter end,' p. 7, l. 22.

14. πρὸς ἀλκην ἐτράποντο 'shewed fight,' p. 54, l. 11. Cp. 9, 102 etc.

15. τὸ πρὸς βορέω, adverbal, 'northwards,' p. 21, l. 19; p. 70, l. 1.

16. οὐκέτι ἀπείπαντας 'who no longer forbade them,' referring to ἄπηγγέρευν above, l. 7.

CHAPTER CXXVI.

19. πολλὸν 'for a long while.'

22. τῶνδε τὰ ἐτερα 'either of the following alternatives.'

23. ἀξιόχρεος 'fit,' here, fit or able to fight. τοίσι ἐμοίσι πρήγμασι 'my power,' cp. 3, 137 καταφροδέοντες τὰ Περσικὰ πρήγματα, Lat. opes.

24. οὔ δὲ, see on p. 70, l. 17.

25. μάχεσθαι, infin. as imperative.

συγγνωσκεῖαι εἶναι 'are conscious of being,' understand σεωντῷ.

26. τοῦ δρόμου, p. 71, l. 6.

27. γῆν τε καὶ ὄδωρ, the regular symbols of submission to the Persian king, 6, 48 διέπεμπε κήρυκας...ἀνὰ τὴν Ἑλλάδα κελεύων αἱ τέειβαςιλεῖ γῆν τε καὶ ὄδωρ.

ἐλθε ἐς λόγους 'come to a parley,' 9, 44 ἐδιξητό τοῖσι στρατηγοῖσι ἐς λόγους ἐλθεῖν.

CHAPTER CXXVII.

3. κα, p. 56, l. 24.

4. νεώτερον 'unusual,' any innovation on my ordinary habits. ἐμὶ τοιήσασ, periphrastic tense for πεποιήκα.

6. οὔτι 'why,' for διότι: 3, 27 εἴρετο ὅτι πρώτερον μὲν ἐόντος αὐτοῦ ἐν Μέμφι ἐποίεσαν τοιούτου οὐδὲν Διγύπτιον.

7. πεφυτεύμενη, p. 12, l. 12.

8. καρπῆ [κείρω] specially used of felling trees by an invading army, 6, 99 τούτους ἐπολιόρκησαν καὶ τὴν γῆν σφέων ἐκείρων. 6, 75 ἐν Ἑλευσῖνα ἐσβάλον ἐκείρε τὸ τέμενος τῶν θεῶν. 9, 15 τῶν Ὁμβαδῶν ἐκείρε τοὺς χόρους.
NOTES ON CXXVIII.

24. τῆς δουλοσύνης τὸ ὄνομα 'the word slavery.' The word is implied by δεσπότης, properly 'a master of slaves,' p. 72, l. 26.

74 1. Ἰῳσὶ κελεύοντες...τούτωι 'bidding them seek an interview
with those Ionians who etc. ' τέλος ἄπικέσθαι, p. 9, l. 18; p. 72, l. 27.

3. πλανάν 'to cause to wander,' 'to lead about the country.'

4. σίτα...ἀναφεισόνυσι 'whilst they were gathering corn from time to time.'

5. νωμώντες 'watching,' 'observing,' an unexampled meaning, though in Homer it means sometimes 'to consider,' 'to turn over in the mind' (Odys. 18, 216; 20, 217 etc.), as also in Attic poetry occasionally. Plato says that it means the same as σκοπεῖν, Cratyl. 411 D.

7. τράπεσκε, see on p. 23, l. 20.

9. ἄν ἐπεκουρεῖ 'would come to the rescue.' The imperfect with ἄν expressing what would from time to time happen, p. 23, l. 20; p. 117, l. 3. Plat. Apol. 22 διηρώτων ἄν αὐτοῦ τί λέγοιεν 'I used to ask them,' 'I would ask them.' Madv. Gr. Synt. § 117 R. 3. ἑσαραξαντες 'having driven in,' i.e. upon the infantry. So 5, 116 ἑσαραξαντες σφεας ἐς τὰς νέας.

II. καὶ τὰς νύκτας 'during the night hours also,' 'at night.' παραπλησίας, similar to those they made by day.

CHAPTER CXXIX.

18. πρότερον, p. 17, l. 5.

20. ὑβρίζουσε here = 'braying.' It may be used of any loud and violent display, arising from wantonness or excitement.

21. ἐπελαυνόντων μεταξὺ 'in the middle of their charge,' 'while they (the Skyths) were actually charging.' Gen. abs. See p. 91, l. 18; Madvig, Gr. Synt. § 175. μεταξὺ is an adv. and does not affect the case of the participle.

22. οἴκως ἄκουσειαν 'whenever they heard,' or, 'no sooner did they hear.' Frequentative and indefinite optative, p. 45, l. 9.

24. ἐσκον (εἰμί), Ionic imperfect. See on p. 23, l. 20.

CHAPTER CXXX.

1. ἐπὶ σμικρὸν τι...τῷ πολέμῳ 'these advantages, then, did (the 75 Persians) secure during a short period of the war.' The subject of ἐφέροντο must be οἱ Πέρσαι understood from the previous chapter. But the meaning of ἐπὶ σμικρὸν τι is not certain—it seems to mean 'during a small part' or 'period,' ἐπὶ meaning extension over, as it does in such
phrases as ἐπὶ δέκα ἐτη, ἐπὶ πᾶν, ἐπὶ πλέων and l. 3 ἐπὶ πλέω χρόνων. The middle ἐφέροντο 'carried off for themselves,' 'gained' is common. Cp. 7, 211 οὐδέν πλέων ἐφέροντο 'they succeeded no better'; 6, 10 ὦδια κέρδεα φέρεσθαι.

2. οὖκος ἵδοιεν, p. 74, l. 22. The iterative sense is less pronounced than in l. 6.

7. ἄν ύπεξίλαυνον 'they would covertly drive off,' see p. 74, l. 9.

8. λάβεσκον, p. 23, l. 20.

9. ἐπηερόντο ἄν 'would be elated,' 9, 49 ἐπαρθεὶς ψυχῆς νικη.

CHAPTER CXXXI.

10. ἐν ἀπορήσῃ εἰθετο 'was in difficulty,' 'did not know what to do.' εἰθετο=ἢν, cp. 6, 11 ἐπὶ ξυροῦ ἀκμῆς ἐξεταί τὰ πράγματα. 9, 98 ἐν ἀπορίᾳ εἰκονοὶ ἄ τι ποιεσοι.

12. ὀρνιθα...διστούς. Ctesias (57) says that Darius and the Skyths sent each other bows and arrows (τὸξα) apparently as a mutual defiance.

16. τὴν ταχύστην sc. ὁδόν 'with all speed,' p. 71, l. 18.

17. τὸ θέλει...λέγειν 'what the gifts meant to convey.'

CHAPTER CXXXII.

21. γῆν τε καὶ ὕδωρ, p. 72, l. 27.

24. μάλιστα οἶκε ἐππώ 'is very like a horse,' as being swift. The Skythians were mounted, p. 67, l. 25.

76 1. τὴν ἐωντῶν ἀλκήν 'what they depended upon in war,' 'their own strength.'

2. συνεστήκες 'was opposed to this,' cp. 1, 208 γνῶμαι αἰδε συνεστησάν 'these opinions were conflicting.' 7, 142 γνῶμαι αἰδε συνεστησήσαμεν μάλιστα. Cp. 8, 79 συνεστηκότων τῶν στρατηγῶν 'the generals being at variance.'

3. τῶν ἐπτα, the seven Persians who combined to depose and slay Smerdis, the Magus who got the throne before Darius by pretending to be a son of Cyrus. See 3, 67—79.

CHAPTER CXXXIII.

12. ἐπὶ τῶν ἰστρον...ἐς λόγους ἑλθεῖν sc. ἐπιταξθεῖσα 'ordered to go up to the Ister in order to hold parley with the Ionians.' The
Ελθείν in a slightly different sense goes both with ἐπὶ τ. Ἰστ. and ἐσ λόγου, p. 72, 1. 27.

18. ἐν τούτῳ τῷ χρόνῳ 'at the end of that time.' So in Soph. Phil. 235 ἐν χρόνῳ μακρῷ 'after a long time.' Eurip. Phoen. 305 μηδεὶς ἐν ἡμέραις 'after countless days.' μη παραγενομένου 'if he had not arrived.'

21—23. τάς προκειμένας ἡμέρας παραμείναντες. These words by themselves might admit of the time having already passed, but the next phrase τὸ ἀπὸ τούτου must be taken as referring to the future, 'When you have waited the appointed number of days—depart at once,' τὸ ἀπὸ τούτου sc. χρόνου 'from that moment,' 'directly that time is over.' So also the future ποιήσεων 'the Ionians having promised that they would do so.'

CHAPTER CXXXIV.

3. πεζῷ καὶ ἵπποις ὡς συμβαλέοντες 'with the intention of engaging them with foot-soldiers and cavalry.' The warriors were all mounted, but on this occasion the whole tribe is engaged. ὡς is used with the future participle to emphasize the intention, but without materially modifying its meaning.

4. ἐς τὸ μέσον 'into the space between the two armies,' τὸ μεταίχμιον.

5. έκαστοι 'the several companies,' 'one after the other,' p. 19, 1. 3.

6. εἴρητο...τὸν θόρυβον 'asked about the noise.'

8. εἴπε ἄρα 'thereupon remarked,' the ἄρα indicates the effect of the circumstances in which the remark was made, as in 9, 9 after a statement of certain circumstances and a question and answer about them ...ἀκούσας δὲ ὁ Χλεός ἔλεγε ἄρα σφι τάδε.

πρὸς τοὺς περ...λέγειν 'to those to whom he was accustomed to address himself in general.' καί τὰ ἄλλα 'the rest of his conversation also.'

11. ὡς δὲν...αὐτῷ μοι ἔχειν sc. τῶν πραγμάτων 'as I have now had an opportunity of personally knowing that things stand thus.' ἔχειν = εἶναι, depending on δοκεῖντων. For ὡς with gen. abs. cp. p. 7, 1. 17; p. 60, 1. 3.

13. ὅκως...ὀπίσω 'that our return march may be accomplished in safety.' For adverb with ἐσταί cp. p. 113, 1. 16. τὸ ὀπίσω is closely connected with ἡ κομίδη 'the conveyance back.'
NOTES ON

14, 15. ἐγὼ…ἀπορήν ‘for my part I was pretty well sure from what I was told that these men were difficult to deal with.’ For ἀπορήν see p. 49, l. 5. ἡπιστάμην, like some other compound verbs ἐπισταμαι is augmented as though simple and inseparable.

16. ἔλθων δὲ ‘but when I came into actual contact,’ opp. to λόγῳ ‘by verbal information.’

έξεμαθον ‘learnt fully.’

18. ἐκκαύσαντας τὰ πυρὰ ‘having got our watch-fire alight,’ p. 78, l. 13.

19. τοὺς ἀσθενεστάτους ἐς τὰς ταλαιπωρίας ‘those most unfitted by the state of their health to endure fatigues.’ ἐς ‘for,’ ‘with a view to,’ cp. 1, 115 ἐς τοῦτο ἐπιτηδείωσατος, 2, 116 εὐπρεπῆς ἐς τὴν ἐπιποίην. Demosthenes, Letters 2 § 15 εἰς ὥφελελαν ἀσθενεῖς ‘too weak to give help.’ But the superlative here makes the construction less obvious.

20. ἐξαπατήσαντας ‘having eluded,’ for the sick would clamour to be taken. See the pathetic passage Thucyd. vii. 75, 3—4.

21. καταδήσαντας ‘having tethered,’ in order to make the enemy think that, their means of transport being thus still in place, they had not left camp.

22, 23. θυσία (θυὼν) ‘to go straight to,’ p. 70, l. 10. τὸ ἡμέας…ἐξεργάσασθαι ‘which may possibly utterly destroy us,’ cp. 3, 52 αὐτὸς σφε ἐξεργασάμην. 5, 19 ἐνα μὴ ἐξεργάσῃ ἡμέας.

CHAPTER CXXXV.

2. μετὰ δὲ, p. 2, l. 22; p. 9, l. 23. ἐξάρατο τῇ γνώμῃ ταύτῃ ‘followed this advice,’ ‘began acting in accordance with this opinion.’ For χράσθαι see p. 67, l. 12. τε…καλ expressing simultaneousness, ‘no sooner was it night than Darius began’ etc., p. 106, l. 9; p. 116, l. 12.

4. τοῦν…λόγος ‘whose loss mattered least,’ λόγος ‘account,’ ‘value.’ 9, 7 οὐτὸ ἐν οὐδεὶν λόγῳ ἀπώλεσατο. 8, 102 Μαρδονίου δὲ, ἦν τι πάθη λόγος οὐδεὶς γίνεται. In 3, 155 ὥρη is used in the same sense.

5. αὐτοῦ ταύτῃ, p. 49, l. 17.

9. προφάσισι δὲ τὴν ἐν δηλαδὴ. sc. εἶνεκεν ‘but it was on the following pretext as he gave out—namely that he was about to attack the Skyths with the sound part of his army while they should meanwhile guard the camp.’ δηλαδὴ indicates that the reason given was not the real one as in 6, 39; 5, 116. For πρόφασις see p. 45, l. 24.
10. τῷ καθαρῷ, incolumi, 'the sound part,' i.e. without admixture of sick and wounded. Cp. 1, 21 1 τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὅπλω... λευφθέντος δὲ τοῦ ἄχρητου. Thucyd. 5, 8, 2 τῶν Ἀθηναίων ὅπερ ἐστράτευε καθαρόν ἔξηκλε.

11. μέλλοι...νυνιτο, optatives in reported speech depending on προφάσιος τῇσδε.

12. ταῦτα...ὑποθέμενος 'having given this explanation.' Herod. is fond of this word for 'making a suggestion,' generally with a slight tinge of insincerity or reserve,—see 6, 52, 124; 5, 92—though it is in itself perfectly neutral.

13. ἐκκαύσας, p. 77, l. 18.

14. τὴν ταχίστην sc. ὅδον 'as fast as possible,' 'by the most direct route.'

15. οὕτω δή, recapitulating the sense of ἐρημωθέντες. μᾶλλον πολλῷ 'much more than usual.'

16. ἔσταν τῆς φωνῆς 'kept braying,' partitive genitive.

17. κατὰ χώρην, p. 117, l. 20.

CHAPTER CXXXVI.

21. τὰ κατῆκοντα sc. πράγματα 'which had happened,' cp. 5; 49 τὰ κατῆκοντα ἑστὶ τοιαῦτα.

22. α’ τε δύο...Γελωνόλ, in apposition to the subject of the verb (οἰ δέ).

23. ἥ μετά...Γελωνόλ sc. μοῦρα, 'and the division which was with Sauromatae consisting both of Boudini and Geloni.'

1. ἰδὺ τοῦ Ἰστροῦ, p. 52, l. 20.

2. τοῦ πολλοῦ 'for the most part.'

3. ὡστε...όδου 'as might be expected when the roads had not been regularly made.' For ὡστε = ὡς or ὡτε cp. 5, 35 οὐδαμῶς εἰχὲ ἀσφαλέως σημεῖα ὡστε φυλασσομένων τῶν ὅδων. ib. 42 ὡστε δὲν οὕτω φρονέων κ.τ.λ. 6, 44 etc. Regular roads are still practically non-existent in this country.

4. τετρημένων refers to the actual construction of roads, but the phrase τέμνειν ὅδον came also to mean to 'pursue a route,' perhaps originally from the idea of cutting a way through a forest. See 9, 89 τὴν μεσογιαίαν τάμνων τῆς ὅδου.

τοῦ δὲ Σκυθικοῦ sc. στρατοῦ. ἱππότεω gen. of ἱππότης here used as adjective, ἐντος being understood—'but the Skythian host being mounted.' So Eurip. Suppl. 666 ὥχλος ἱππότης.
5. τὰ σύντομα τῆς ὀδοῦ 'the shortest road,' 'short cuts,' Lat. *compendia viarum.

ameraτόντες* sc. Σκόπαι καὶ Περσαί, implied from the following clause.

9. ημέραι i.e. the sixty days, see ch. 98. ὑμῖν ethic dative, 'for you.'


13. ἐλεύθεροι 'as free men.' εἰδότες χάριν 'grateful both to the gods and to the Skyths.' Sometimes the object of gratitude is not expressed, 9, 79 χάριν ἔσθι ἐὼν ἀπαθῆς 'be thankful to have got off scot free.'

16. ὁρματευσασθάι. The mss. mostly have ὁρματευσασθαί. The aorist is of course possible in such phrases, but in the instances quoted by Stein the notion of futurity is either absent or subordinate, while that of single and instantaneous action is prominent. Here 'not to go on an expedition' implies something continuous in the future. I think therefore the future infin. is right.

CHAPTER CXXXVII.

17. πρὸς ταῦτα 'in view of these circumstances,' see p. 4, l. 11.

18. ὁρματηγέοντος καὶ τυραννεύοντος Χερσονησιτῶν 'who was then general and tyrant of the people of the Chersonese.' The words plainly mean that Miltiades was commanding the forces sent from the Chersonese, not the whole Greek contingent.

Some doubt has been thrown on the whole story and on the position of Miltiades. It will be well therefore to state briefly the account given by Herodotos.

Some time in the reign of Peisistratus (B.C. 560—527) and before the defeat of Croeus (B.C. 547) Miltiades son of Kypselos was invited by the Dolonkoi to come to the Chersonese and found a stable state (as ὀἰκιστῆς). He then became a tyrannus of the whole (6, 34—7).

He was succeeded by his nephew Stesagoras son of Kimon, who was assassinated during the reign of the Peisistratidae B.C. 527—510.

The Peisistratidae then sent the other son of Kimon, Miltiades, to take over the government of the Chersonese apparently as ὁρματηγός; but he too became a ὁρμαννος—perhaps in conformity with the wishes of the Persian Court. He got the rulers of the various States into his hands, maintained a bodyguard of 500 men and married the daughter
of a Thracian king (Olorus). This had occurred not long before the Skythian expedition of Darius (6, 39). It was in consequence of the coup d'état by which Miltiades became tyrannus of the whole Chersonese that when in after years he retired to Athens he was impeached for 'tyranny.' Herodotos probably got his information as to what happened on the Danube from his speech in his defence.

It has been objected that it is improbable that Miltiades would have been left undisturbed by the Persians after giving such advice. But it does not appear that those who at first agreed with him were punished by the king, though Histiaeus and Coes of Mytilene were rewarded, and as the breaking of the bridge did not take place the policy of the Persian Court, which was always to avoid difficulties with the Greek states, may have been one of convenient blindness.

22. διὰ Δαρείου 'owing to Darius,' i.e. by his support. So 6, 38 διὰ Κροίσου 'owing to the interference of Croesus.'

4. πρότερον...αἱρεόμενοι 'though before that they were for the proposal of Miltiades.' The participle here stands for an imperfect.

CHAPTER CXXXXVIII.

5. οἱ διαφέροντες...βασιλέως 'the following were those who voted and were consequentially held in honour by the king.' The te—καὶ connects the two clauses together as consequent the one upon the other. διαφέροντες does not differ much from φέροντες except that the preposition διὰ indicates that there was a division or rivalry between two lists of voters—cp. διανέμοσθαι, διατοξεύοσθαι, διαπίεσω κ.τ.λ. λόγου = ἐν λόγῳ, cp. 1, 33 οὔτε λόγου μιν ποιησάμενος. Coes of Mytilene is omitted from this list, because he was not a tyrannus at this time, but only στρατηγός.

13. ἡ προκειμένη 'that was given,' used as passive of φέρειν.

CHAPTER CXXXXIX.

17. πρὸς ταύτην sc. γυνῆ, 'in addition to this resolution.'

ἐργα τε καὶ ἔργα 'things to do and say,' the latter is explained by εἰπεῖν τε in l. 23.

18, 19. τὰ κατὰ τοὺς Σκύθας ἔόντα 'at the end next the Skyths,' i.e. near the north bank. ὁσον τὸξεμα εξικνέται 'a bow-shot,' for εξικνέται see p. 7, l. 1.
20. τοιεύντες μηδὲν 'while really doing nothing.'

21. βιώμενοι 'by force,' i.e. without connivance on the part of the Ionians.

καὶ βουλόμενοι, if it is to stand, must mean 'even though they were minded to do so.'

22. λύονται 'while breaking up.' τῆς γεφυρῆς, partitive depending on τὸ...ἐξον. For έχειν ἐστί 'to be in the direction of' cp. 1, 191 τὰς ἐς τὸν ποταμὸν πυλίδας ἐγκύλαται.

24. τὰ Σκύθησι ἐστὶν ἦδον 'which the Skyths desire;' 7, 15 εἰ ὁ πάντως ἐν ἦδον ἐστιν γενέσθαι στρατηλασθήν 'if it is his pleasure in any case.'

25. μετὰ δὲ, p. 2, 1. 22. ἐκ πάντων 'out of the whole number,' i.e. acting as spokesman of the assembled tyrants.

81. 1. χρηστά φέροντες 'with an excellent proposal.' ἐς καρδὸν opportune 'at the nick of time,' 'advantageously.' 1, 206 οὐκ ἐν εἴδελης εἰ τοι ἐς καρίδον ἐσταὶ ταῦτα τελεύμενα.

2. ημῖν χρηστῶς ὁδοῦται 'are being managed to our advantage.' 6, 73 ὃς τῷ Κλεομένει ὅδωρ ἐν τὸ ἐς τὸν Δημάρχην πρήγμα 'when Cleomenes had succeeded in his intrigue against Demaratus.'

τὰ ἅπτ' ἡμῶν ἐς ὑμέας 'and as far as our conduct towards you is concerned.'

3. ἐπιτηθέως ὑπηρετεῖται 'your commands are being properly carried out.' The verb is impersonal, 1, 108 χρῆ δῆ το γε ἐμὸν ὑπηρετεῖται ἐπιτηθέως 'it is right of course that as far as I am concerned your will should be duly obeyed.'

4. λύομεν...ξέμομεν 'we are actually breaking up the bridge...and we shall henceforth be very zealous.'

6. δίησθαι ἐκεῖνον 'to be making search for those men,' i.e. the Persian army. For δίησθαι see p. 5, 1. 22. The present infinitive because the action is continuous, the aorist πισάσθαι of a single action.

CHAPTER CXL.

9. τὸ δεύτερον 'for the second time,' see p. 76, ll. 22—4.

11. πᾶσης τῆς ἐκεῖνων διεξόδου 'their entire line of march,' cp. 2, 24 ἡ τοῦ ἧλιον διεξόδος. A certain divagation is implied as 1, 199 διεξόδοι ὡδὼν 'intersecting roads,' but in this case though the Skyths expected to find this divagation they were mistaken.

12—14. τὰς νομὰς...συγχέσαντες, see p. 69, ll. 2, 3. 

παρεῖχε = παρῆν impers., 5, 48 ὣμιν παρέχει σῶξεσθαι and so often.
16. νῦν δὲ 'but as it was.'
19. διεξόντες 'taking a circuitous course,' see l. 3.
20. διὰ τοιούτων 'through districts of that nature,' i.e. where fodder and water were to be found.
22. φυλάσσοντες 'observing,' 'keeping to.'
23. oia δὲ...ἐντυχόντες 'but as might be expected when they arrived at night and found the bridge broken.' For genitive instead of dative after ἐντυχόντες cp. Soph. Phil. 1333 ἐντυχὼν Ἀσκληπιόδων 'having met with (succeeded in finding) physicians.' The construction of the simple verb overpowers that of the compound.
25. μη...ἐσον 'lest the Ionian may have abandoned them,' the subjunctive in subordinate clause dramatically used after an historic tense. They would have said φοβοῦμεθα μη...ἐσοι κ.τ.λ. Cp. 9, 18 δείσαντες μη καὶ σφίσι γένηται τραύματα οὕτω δὴ ἀπήλαυνον. Goodwin, M. and T. §305.

CHAPTER CXLII.

8. ἐκφεύγουσι, historical present. καὶ τὸ δεύτερον 'a second time also.'
9—11. τοῦτο μὲν...τοῦτο δὲ, p. 6, l. 26, 'and in the first place they consider Ionians, regarded as free men, to be the most base and
cowardly of mankind, in the second place in speaking of Ionians as slaves they say that of all bondsmen they are the most devoted to their masters and the least inclined to run away.'

13, 14. ταῦτα...ἀπέρριπται 'such are the taunts that have been hurled at Ionians by Skythians.' Dative of agent after perf. pass. verb. For ἀπέρριπται cp. 1, 153 ταῦτα ἐσ τοὺς πάντας "Ελλήνας ἀπέρριψε ὁ Κῦρος τὰ ἐπεα.

CHAPTER CXLIII.

16. τῆς Χερσονήσου, topographical gen., p. 94, l. 27.
19. ἔσωκε γέρας 'paid a compliment to.'
20. ἐν Πέρσησι 'in the presence of Persians,' 'in an assembly of Persians.' ἐπος 'remark,' 'pointed saying.'
83 2. ἀριθμὸν 'in number,' adverbial, p. 8, l. 3.
5. ὑπέλιπτε, he left him behind to complete the conquest of Thrace, Macedonia, and northern Greece: and whatever may be thought as to the credibility of the Skythian campaign, there seems little doubt that this object was attained with more or less success. Not that the Persians obtained complete control of these countries, but some of the chief cities were held by their garrisons and the influence of the great king was acknowledged everywhere, and remained supreme after the suppression of the Ionian revolt, until the failures of B.C. 490 and 480 destroyed his prestige.

CHAPTER CXLIV.

8. ἐλπιστευ ἀθάνατον μνήμην 'left an undying memorial of himself.' Cp. 6, 109 μνημόσυνα ληπεσθαι. πρὸς Ἑλλησποντίων 'by the lips of the Hellespontines,' because they would keep alive his memory by repeating the remark.
9. ἐπτακαδέκα, Kalchedon was founded B.C. 674, Byzantium B.C. 657, both by Megarians.
12. τύφλοις, according to later writers (Strabo 464; Tac. Ann. 12, 63) this saying was much earlier and came from the oracle at Delphi, which being consulted as usual by the leaders of the colonists (see 5, 42) told them to found a city opposite to that of the blind, meaning, it was afterwards said, opposite to Kalchedon. But a more natural explanation may be that Kalchedon was originally selected in
preference to Byzantium because the latter on the land side was exposed to the constant attacks of warlike Thracian tribes, as Polybius (4, 45) remarks when contrasting the situation of the two cities, though he also speaks in glowing terms of the advantages of Byzantium.

16. τοὺς μη μηδείηντας 'such as did not submit to the Persians.'
This word (see p. 98, l. 24) which was to mean so much in the next half century of Greek history here occurs for the first time. It covers various shades of policy, from active cooperation to unwilling submission to the Persian government.

CHAPTER CXLV.

[This chapter begins an entirely new section of the history, and is somewhat remotely connected with the main current of the narrative. The Persian occupation of Egypt had been described in Book II; now an expedition led by Aryandes, the Persian commander in Egypt, to Cyrene and towards Carthage, supplies Herodotos with a pretext for telling us all he had learnt, by travel and otherwise, of N. Western Africa—Libya. He seems to regard it as one episode in the attack on Hellenism—thus ultimately affecting the western Hellenes in Sicily, as the other activities of Persia affected the eastern Hellenes in Asia and Greece.]

19. δια πρόφασιν...τάδε 'on grounds which I will describe when I have first stated the following preliminary facts.' The cause of the expedition is stated in Ch. 167. δια πρόφασιν does not necessarily indicate insincere pretext. 7, 230 οἱ μὲν νῦν οὔτω σωθήναι λέγουσι 'Αριστοδήμου éς Σπάρτην καὶ διὰ πρόφασιν τοιήνδε, where the truth of Aristodemus's story is not impugned.

21. παιδῶν παιίδες 'descendants,' not confined to the second generation. ἐπιβατέων, warriors sailing on the Argo, opposed to ναῦται, cp. 6, 12.

22, 23. ὑπὸ Πελασγῶν...γυναῖκας 'by the Pelasgians who at Brauron carried off the women of the Athenians.' The story is told in 6, 137—8. The Pelasgoi, after fortifying the Acropolis, had been expelled from Athens and had gone to Lemnos. But being acquainted with the Attic festivals they came by sea and laid in wait at Brauron on the east coast of Attica, where there was a festival every fourth year at which Attic girls were initiated in mysteries before marriage (4, 145). They carried off a great number to Lemnos and married them. But before this there had been a tragedy at Lemnos (τὰ Λήμνια)—the women of
the island having murdered all their husbands from jealousy (Apol·lodor. 1, 9, 17). When the Argonauts touched on the island they found none but women inhabitants, by whom they became the fathers of a numerous progeny, who are here mentioned as having been driven out by the Pelasgoi.

5. Μινύαι, an ancient people of Greece, but connected especially with Thessaly from which the Argo started. Jason himself was said to be descended from Minyas. Hence the descendants of the crew of the Argo call themselves Minyae.

6. τοῦτος sc. τοὺς ἠρωσ, see note on p. 83, l. 22. προσσχόντας εσ, in this sense of 'touching at' Herod. also constructs προσέχεων with προς (6, 99), and the dative (p. 92, l. 2).

10. αἴθουεν 'light.' It is a word usually confined to poetry, but Herod. has used it before, p. 34, l. 8.

11. εσ τοὺς πατέρας 'to the land of their ancestors,' referring specially, as seen below, to Castor and Pollux who were on the Argo, and whose father Tyndareus was a Spartan.

12. ἀμα τοῦτοι 'along with the present inhabitants,' whom they regard as representatives of their ancestors.

15. έπ' οίσι θέλουσι αὐτοῖ (έπι τούτους ἀ θ.) 'upon their own conditions.'

19. τάς δὲ sc. γυναικας, implied by γάμους.

Εξέδοσαν 'they gave in marriage.' 1, 196 έκδούει τὴν έωντος θυγατέρα. Sometimes the middle is preferred, as 2, 47 ούδ' οφι έκδιδοσθαι θυγατέρα ούδες έδέλει.

CHAPTER CXLVI.

26. νυκτός, p. 18, l. 6.

5. εξ αὐτέων 'on their part,' genitive of origin.

10. έξοντο...ές το Τηγέτων 'they went to Taygetus and took up their position once more.' A pregnant construction of εσ after an intransitive verb.

CHAPTER CXLVII.

13. ἑστελλε (intr. as in p. 86, 1, 8 and 5, 124) 'was about to set out.' Soph. Phil. 571 κεῖνος ὅ' έπ' ἄλλον ἀνδρ' ὁ Τυδέως τε παῖς ἑστελλόν.
14. **Καδμείος**, a descendant of Kadmos and so ‘a Theban.’ His father Autesion son of Tisamenus migrated from Thebes. His sister Argia married Aristodemos, fourth in descent from Heracles, whose two sons Eurysthenes and Prokles were regarded as the ancestors of the two royal houses at Sparta. See 6, 51—2.

τῆς μητρὸς ἀδελφὸς ‘uncle by the mother’s side.’

17. ἐπιτροπαίην ἔχε ‘held in wardship,’ ‘was guardian of.’ Cp. 3, 142 ἐπιτροπαίην παρὰ πολυκράτεος λαβὼν τὴν ἀρχήν. Thus Pausanias, the conqueror of Plataea, was acting as guardian to the young king son of Leonidas.

19. οὕτω δὴ ‘in these circumstances,’ i.e. when he had lost his vice-royal position. Cp. p. 9, l. 5.

ποιεύμενος ‘ill-brooking,’ ‘indignant,’ 5, 33 ὁ δὲ ποιεύμενος ποιησάμενος κ.τ.λ.

23. τῇ αὐτῇ ταύτῃ in apposition with Καλλιστῇ, cp. p. 94, l. 24.

24. Μεμβλιάρεω, who according to Steph. Byz. had given his name to a small island near Thera.

25. προσέχεις, π. 84, l. 6.

1. ἐκεῖ δὴ ‘whether it really was that.’ ἄλλως ‘on other grounds.’

2. γὰρ refers to the indecision between the two reasons. ‘I won’t stop to decide which was his motive, for the chief point is that he left behind in this island’ etc.

3. καλ δὴ καλ ‘and among them in point of fact Membliarius one of his own kindred.’

5. ἐπὶ γενέας...δικτῶ ‘for eight generations,’ ἐπὶ indicates extension over a time, cp. 9, 8 ἐπὶ δέκα ἡμέρας etc., p. 12, l. 1.

**CHAPTER CXLVIII.**

6. ἐπὶ τούτους δὴ διν ‘it was then to join these men.’

7. ἀπὸ τῶν φυλέων, from the (three) Dorian tribes inhabiting Sparta, a division always characteristic of the Dorians.

8. ἔστηλε, p. 85, l. 13. οὔδαμως ἔξελὼν ‘by no means with any idea of driving them out’ (ἔξελαῦν).

9. οἰκηιεύμενος ‘claiming kindred with them,’ 3, 2 Ἀγυπτίων οἰκηιεύμενα Καρμβσεα.

12. μήτε, the τέ properly belongs to παρατείτεται. ‘Theras both begged them off (hist. pres.) and undertook personally’ etc. But the clause which expresses the object of his intercession is contrasted with
the second as though it were an alternative, which in sense it is: the
two courses of action being that the Spartans should put them to death
or Theras take them away.

15. τριηκοντεροιν 'triaconters' were boats rowed by 30 oars, i.e.
15 on each side on the same level, νέες with rowers on different tiers
were of later date, first used it was said by the Corinthians (Thucyd.
1, 13).

18. Παρωρεήτας...Καύκωνας. The first name only means 'inhabitants of
mountain spurs,' the latter is a name belonging to pre-hellenic
Greece. The district meant is some part of what was afterwards called
Triphylia, 'land of the three tribes.' Of the cities here named Lepreum
is known from Thucydides and elsewhere, the rest did not survive
the destruction mentioned by Herodotus.

22. ἐπ' ἐμέο 'in my lifetime,' p. 4, l. 1.
23. ἐπὶ τοῦ οἰκιστεῖω...ἐπωνυμίη, see on p. 4, l. 17.

CHAPTER CXLIX.

24. οἱ παῖς the son of Theras. οὐ γὰρ ἐφη, the reason given in
anticipation, see p. 43, l. 8.

25. δίν ἐν λύκοισι. St Matt. x. 16 ἀποστέλλω ἵμας ὡς πρόβατα ἐν
μέσῳ λύκων.

1. φυλή or rather 'clan,' 'family.' It was never the name of any
of the three Dorian tribes.

2. οὐ γὰρ...τέκνα 'as their children did not survive.' ὑπέμειναι,
for pl. verb after τὰ τέκνα see p. 108, l. 21.

3. 'Ερινύων...Οἰδιπόδεω ἵρόν 'a temple of the furies of Laius
and Oedipus,' for according to Pausanias (9, 5, 15) it was the wrath
of these furies that had fallen on their ancestor Autesion and driven him
from his kingdom of Thebes.

4. ὑπέμεινε, sc. the children ceased to die off.

CHAPTER CL.

9. Γρίνως, in an inscription which seems to be the will of a lady called
Epicteta (C. I. G. 2448), the name of her father is given as Γρίνως and
of her husband as Φοῖνιξ. These names with others have led to the
assignment of the inscription to Thera.

15. περὶ ἄλλων 'upon quite other subjects.' It was the habit of
the Pythia frequently to give responses that did not directly refer to the
questions put: and sometimes these questions were so general or vague that the answer might touch on almost any subject. See 5, 63; 9, 33.

17. ὣναξ sc. 'Απόλλων. The Pythia is only the mouthpiece of the god, who is thus addressed directly by Grinus, as though he had spoken.

βαρὺς 'too inactive to remove,' the positive adjective is used with an infinitive, with or without ὥστε with a comparative meaning, cp. Thucyd. 2, 61 ταπευθ ὑμῶν ἢ διὰνοα ἐγκαρτέρειν. Eurip. Ἀνδρ. 80 γέρων ἑκέινοι ὥστε σ' ὥφελεν παρών. So often with ὅλγοι, see 6, 109; 7, 207. Thucyd. 1, 150. It is here coupled with πρεσβύτερος which, never, was felt as a synonym of γέρων.

18. ἀδέρφηθαί 'to start on a journey either by land or sea,' 'to remove myself,' 1, 165 ἀδρέβεντες ἐκ τῶν Ὀινοςσέων ἔπλεον, but 9, 52 (of land) ἕνθαυτα ἀδρέβεντες οἱ πολλοὶ ἀπαλλάσσαντο (the Greeks before the battle of Plataea).

20. μετὰ δὲ, p. 2, l. 22. ἀπελθόντες 'after leaving Delphi and going hence.'

21. ἀλογίην εἶχον 'they disregarded.' Herod. more frequently writes ἐν ἄλογῇ τι ἔχειν or ποιέσθαι, as in 7, 226; 6, 75.

οὗτο... γῆς εἶν 'neither knowing where in the world Libya was.' This ignorance would not be unnatural in the earliest Hellenic inhabitants of Greece. Libya is not mentioned in the Iliad, and only twice in the Odyssey (4, 85; 14, 295). And the same may be said of Egypt, except that the poet knows of 'hundred-gated Thebes' (II. 9, 381—2).


ἐς ἀφανὲς χρῆμα 'to the Unknown,' χρῆμα may stand for anything, thus τυραννίς is a χρῆμα σφαλερὸν (3, 53), ἱσηγορία is a χρῆμα σπουδαίον (5, 78) and so on. Here with its epithet it stands for an abstract noun 'Uncertainty.'

CHAPTER CLI.

25. ἐπτὰ ἐτέων, gen. of time within which a thing occurs. οὐκ ὤε τὴν Θηρην sc. ὦ Θεὸς 'god sent no rain on Thera.' We have had ὥται passive ὥται ᾧ γῆ p. 29, l. 20, but there is no other instance of the transitive use of ὥει.

2. προεφέρε 'continued to enjoin,' cp. 5, 63 τὴν Πυθην... προφέρεων προφέρεων σφι ἐλευθεροῦν τὰς Ἀθῆνας. There is nothing in the word προφέρεων
necessarily of reproach, though of course it may involve that according to circumstances as in 1, 3 προφέρειν σφι Μηδείς τὴν ἀρπαγήν. The Pythia would doubtless refer to the neglect of her former response.

4. μετοικῶν, residents or settlers in Crete who might have come from Libya or gone there on trading expeditions. μετοικοῦ are residents in a country other than their own.

5. περιπλανώμενοι αὐτῶν 'in the course of' their wanderings about it,' i.e. Crete.

6. καὶ ἐσ'Itanov πόλιν 'to Itanus among other cities.'

7. πορφυρεί 'a purple-fisher,' one who fished for the murex, from the shell of which purple dye was made.

8. ὑπ'. ἀνέμων ἀπενεχθεῖς 'under stress of wind,' 'having been carried (out of his course) by winds.'

9. Δίβυς, topographical genitive 'in' or 'of Libya,' p. 82, 1. 16. Platea was a small island off the coast on the borders of Egypt and Cyrene, but is counted as a part of Libya.

13. τούτην δὴ 'this above mentioned.'

14. ὁσων δὴ 'for a certain number of months,' no matter how many. Cp. 1, 86 οἷα δὴ εἴπασ. 3, 145 ὅτι δὴ ἔξαμαρτών 'having committed some crime or other, no matter what.' στία...μηνῶν, cp. such phrases as στία τριῶν ἡμερῶν etc., a genitive of measure.

CHAPTER CLII.

18. τοῦ συγκεκμένου 'than had been agreed upon.' 3, 157 αἱ συγκεκμέναι ἥμεραι. So impersonal 9, 52 ὥρας ἐσ τὴν συνέκειτο σφι ἀπαλλάσσεσθαι. It serves as the passive of συντιθέναι.

20. ἐπ᾽ Ἀλγύπτου 'towards Egypt,' as ἐπ᾽ οἰκον etc. ἀπηνείχθη 'was carried out of its course,' as 1. 8. Samos was early a seat of trade.

23, 24. γλυκόμενοι Ἀλγύπτου 'being eager to reach Egypt.' 8, 143 ἐλευθερίης γλυκόμενοι. But sometimes absolutely, as 2, 102 δεινῶς γλυκομέναι περὶ τῆς ἐλευθερίης, 7, 161 γλίχεια ὡς στρατηγήσεις. ἐπλευον 'started on their voyage.'

26. ἐσ Ταρτησσόν, near Cadiz. p. 5, 1. 13. Sailors from Phocaea are said by Herodotos (1, 163) to have been the first Greeks regularly to frequent it for merchandise.

θεῖη πομηπῆ χρεόμενοι 'under the guidance of heaven,' cp. 1, 62: 3, 77: in both these places it means rather 'by divine instigation,' 'by divinely suggested impulse.'
1. τὸ ἐμπόριον τούτο 'this market' at Tarshus. ἀκήρατον integrum 'fresh,' it had not been exploited by Greek merchants. If it is the Tarshish of the O.T., it was a Tyrian colony and had kept up a trade with Phoenicia and Palestine. Iron, tin, lead and silver were the staple exports.

2, 3. μέγιστα δὴ 'by far the most,' δὴ with superlative is merely emphatic. τῶν...ὑδεμ 'of whom we have accurate knowledge.'

4. μετά γε 'next of courage to.'

5. οἶα τε, plur. for ὅλον τε, see p. 5, l. 3.

6. ξε τάλαντα, the whole profit therefore was 60 talents or about £14,400. χαλκήιον, see p. 47, l. 26.

8. κρητηρίους Ἀργολικοῦ τρόπου 'in the shape of an Argolic mixing-bowl.' Baehr quotes Athenaeus 1, 21, and 11, 480 c, where Argolic crateres and calices are mentioned as well known.

9. πρόκροσσοι, 'in relief,' 'standing out.' In 7, 188 νεες πρόκροσσαι are ships with their beaks to the sea. In 2, 125 κρόσσαι are the outstanding platforms or steps in the Pyramids as they were being built.

10. τὸ Ἑραίων, the temple of Herè at Samos was according to Herodotos (3, 60) the largest existing Greek temple. He dwells also on the great mechanical and artistic skill of the Samians. Among them the art of casting bronze statues was invented by Rhoecus (Paus. 8, 14, 5).

10, 11. τρεῖς...ἐρημευόμενοι 'three colossal figures in bronze seven cubits high kneeling.'

12. ἀπὸ τούτου ἐργοῦ 'from this transaction,' i.e. from the supply of the year's provision to the men left in Thera.

13. φίλαι μεγάλαι, the plural seems to be used to indicate repeated acts of friendship or renewals of alliance.

συνεκρήθησαν [συγκεραίν] 'were formed,' 7, 151 εἶ σφι ἐμμένει τὴν [ἡν] πρὸς Ξέρκεα φίλην συνεκράσαντο.

CHAPTER CLIII.

16. ἐπὶ Διβύη 'near Libya,' 6, 7 ἤ δὲ Λάδη ἐστὶ νῆσος σμίκρη ἐπὶ τῇ πόλι τῇ Μιλησίων κειμένη. ἐκτισμένη 'settled,' 'founded as a colony.' Generally with πόλις or city-names but cp. 1, 167 τῷ Κύρνον σφι ἡ Πυθία ἐχρησεν κτίσαι ἧρων ἑόντα ἀλλ.' οὐ τὴν νῆσον.

17. ἀδελφεῖον τε ἀπ' ἀδελφεῖον 'brother from brother,' i.e. when there were two or more brothers they were to draw lots as to which was to go.
18. πάλω λαχόντα, p. 54, l. 18.
20. οὖτω δη 'it was in these circumstances,' p. 9, l. 5.
πεντηκοντέρους, boats rowed by 25 men on each side. The largest vessels used by the Greeks till the invention of triremes. See 1, 163; 8, 1; Thucyd. 1, 14. It is not quite certain how many men could be carried by a penteconter. In 7, 184 he reckons 80 to each penteconter, but he may mean that only of the crew, as he reckons 200 to each trireme 8, 17. It does not seem probable that the number would have been much over a hundred, two would therefore convey but a small nucleus for a new colony.

CHAPTER CLIV.

22. τὰ δ' ἐπιλουτα τοῦ λόγου 'but it is only in the later part of the story that the Theraeans agree with the Cyrenians.' ἥδη ‘then and not till then,’ i.e. when they get to the later story.

90
2. τῆς Κρήτης, topographical gen. ‘in Crete,’ p. 89, l. 9.
3. ἐπὶ θυγατρὶ ἀμήτωρι...ἐπὶ ταύτῃ ἔγγευε ‘when he had a motherless daughter he married a step-dame.’ The technical word for a second marriage was ἐπιγαμεῖν cp. Eur. Alc. 305 καὶ μη’πινήμας τοίοῦτο μητρωνίων τέκνων. And Medea says of her husband (694) γυναίκ’ ἐφ’ ἡμῖν δεσπότειν ὄμων ἔχει. So that although the ἐπὶ originally meant only ‘additional’ it had come to be looked upon as indicating some one put over those already in the family.

5. ἐπασειθδοῦσα, the second wife was said ἐπιέναι. Alc. 309 ἔχθρα γὰρ ἦ’ πιοῦσα μητρωνίων τέκνων τοὺς πρῶτες.
καὶ τῷ ἐργῷ ‘in deed as well as in name,’ referring to the sinister character always attached to the μητρωνία. See previous note. ἐdvkayν ‘resolved,’ the notion of ‘thinking right’ or ‘to have a right to,’ though the original meaning of this verb is sometimes merged in that of simply ‘resolving to.’

7. ἐπενείκασα ‘having charged her with,’ 1, 68 ἐκ λόγου πλαστοῦ ἐπενείκασε σι αἰτήν.
9. ἐπὶ τῇ θυγατρὶ ‘against his daughter’ as in 1. 6: cp. 6, 49 ἐπὶ τινι ἔχεω ‘to be hostile to someone.’
11. παραλαβὼν ἐπὶ ξένια ‘having entertained him as a guest-friend,’ a ξένος. It is more than merely an invitation to a feast: it is the formation of a sacred tie.
12. ἤ μέν generally ἦ μην, the formula for an oath.
15, 16. τῇ ἀπάτῃ τοῦ ὄρκου 'at the fraud used in obtaining his oath,' objective genitive.

diαλυσάμενος τὴν ξενίνην 'having broken off friendship with him.'

18. ἀποσείεμενος τὴν ἔξορκοσίν 'by way of absolving himself from the obligation of his oath,' p. 118, l. 16.

19. διαδήσας 'having tied a rope to her on both sides,' 2, 29 τὸ πλοῖον διαδήσαντες ἀμφότεροθεν.

CHAPTER CLV.

21. παραλαβὼν 'having taken her into his house.'

1. ἄλλο τι 'some other name,' the name was Ἀριστοτέλης Pind. 91 Pyth. 5, 87. μετωνομάσθη 'his name was changed to Battus.' ἐπεὶ τε...ἀπίκερο 'after his arrival in Libya.'

3. τιμής 'office.'

4. ἐπωνυμίην, see on p. 4, l. 17. ποιεύμενος 'adopting,' as 7, 157 πρὸςχημα ποιεύμενος 'using as a pretext,'—making for oneself.

5. βάττος, nothing seems known of this word in this sense. Hesychius who gives it is only quoting Herodotos. θεσπλήσουσαν 'in delivering an oracle,' 'in speaking prophetically,' 1, 48 ταῦτα θεσπισάσθη ἡς Πυθής. See p. 37, l. 12.

8. περὶ τῆς φωνῆς, that is, how to cure his stammer, a curious illustration of the fact, amply confirmed by the tablets found at Dodona, that the Greeks used their oracles where moderns consult physicians.

10. 11. ἐπὶ φωνήν 'to enquire after a voice.'

οἰκιστήρα 'as a settler' or 'founder.'

14. ὄναξ, see on p. 87, l. 17.

15. ἄλλα, see on p. 87, l. 15. ἀδύνατα (not with ἄλλα but in apposition) 'which are besides impossible.'

16. τέως δυνάμι, κοίλη χειρί 'with what resources and what band of followers?' Where am I to get the means and the men?

17. οὐκ ἐπείδη 'he failed to induce her,' i.e. the Pythia. κατὰ ταῦτα...καὶ 'in the same way as,' 6, 92 ἐπεκαλέωντο τοὺς αὐτοὺς καὶ πρότερον, p. 35, l. 3.

18. μεταξὺ 'in the midst of the Pythia's speech,' 'while she was still talking,' supply λέγοντας.
CHAPTER CLVI.

20. μετὰ δὲ, p. 2, l. 22.

21. συνεφέρετο παλιγκότως 'kept going wrong with,' Aesch. 

22. τὸ χεῖρ. The word has probably nothing to do with 

23. κότος 'wrath,' but is compounded of πάλιν and adjectival termination 

24. κότος (cp. ἀλλόκοτος). The notion implied is of recurrence or re-

25. crudescence of misfortune. ἄγνοεύντες 'not knowing what to make of.'

26. 23—25. σφι ἄχρησθεν πρήξειν 'the Pythia told them that if they 

27. joined Battus in colonizing Cyrene in Libya things would go better 

28. with them,' after the dative συγκτιζοντας some word like ἔσεσθαι or 

29. συνοίσεσθαι was to be expected. The subject of πρήξειν must be an 

30. accusative. We may either explain it as an oversight or as a case of 

31. attraction συγκτιζοντας taking the case of σφι, or lastly by understanding 

32. φάς with πρήξειν. None of these explanations are very satisfactory 

33. and various emendations have been proposed—as συγκτιζοντας or ei 

34. συγκτιζοντας. τῆς Διβύης, p. 89, l. 9.

35. 26. δῦο = δυοῖν or δυοῖσι. Here δῦο is indeclinable as in 3, 130 δῦο 

36. ἰσύγεις, 7, 149 μετὰ δῦο τῶν σφετέρων, 8, 82 δῦο νηῶν.

37. 27. οὖ γὰρ ἵππον ὃ τι ποιέωςι ἀλλο 'for they did not know what 

38. else to do.' The deliberative subjunctive retained dramatically after 

39. historic verb. They would have said τὶ ποιέωμεν; or οὐκ ἰσμεν τι 

40. ποιέωμεν, p. 81, l. 25.

41. 92 1, 2. καταγομένους 'as they were trying to come to land,' p. 24, 

42. l. 25; 8, 4 ὡς εἶδον νέας τε πολλὰς καταχθείσας ἐς τὰς Αφετας. ἐβαλλον 

43. 'began throwing missiles at them.' τὴν γην προσώπεχεν, see p. 84, l. 6.

44. 4. ἐπὶ Διβύη κεμένην, see p. 89, l. 16; p. 100, l. 18.

CHAPTER CLVII.

11, 12. ολκεῖεν...πρῆσσειν, notice the present, 'that they are 

13. already inhabiting Libya and are none the more prosperous.'

14. άι = εἰ, so once in Herod. αἱ γάρ = εἴθε (1, 27). It is Doric 

15. and Epic.

16. μὴ έλθων 'though you have not been there,' the oracle will not 

17. allow Platea to be part of Libya.

18. 22. τὰ ἐπὶ θάτερα 'on one side.' For the plural cp. 6, 33 τὰ ἐπὶ 

19. ἀριστερὰ...τοῦ Ἐλλησπόντου, 2, 93 τὰ ἐπὶ ἀριστερὰ τῶν κεφαλῶν.
CHAPTER CLVIII.

2. παραπτησάμενοι 'having talked them over,' 'having persuaded them,' the word would imply that the Libyans were acting in their own terests.

6. συμμετρησάμενοι i.e. having so measured their march as to coincide with length of daylight, lit. 'having proportioned the day-time.'

7. νυκτός παρήγον goes closely with τῶν κάλλιστον τῶν χώρων: they so arranged the time that they led them past the best part of the country at night. For gen. see p. 18, 1. 6.

τὴν ὥρην τῆς ἡμέρης 'the period of the day,' not equivalent to our 'hour,' though sometimes nearly approaching it as 8, 14 φυλάζαντες τὴν αὐτὴν ὥρην. In 2, 109 the twelve 'hours' of the day are called τὰ διωδεκα μέρεα τῆς ἡμέρης.

9. κρήνην Ἀπόλλωνος called, according to some, Κύρη, from which came the name Κυρήνη.

11. τέτρηται (τετράω) 'has been bored,' i.e. has a hole letting out the rain, which according to authorities quoted by Rawlinson descends with great violence in this district in the middle of November. He also compares 2 Kings vii. 2 'if the Lord should make windows in heaven.' The perfect τέτρημαι from the root τρα- [τράω is obsolete] occurs in good Attic writers, e.g. Arist. Pyx 21 etc.

CHAPTER CLIX.

15. ἀρχὴν 'originally,' p. 17, 1. 6.

τοσοῦτοι ὅσοι 'the same number as,' i.e. without increase in number.

19. ἐπεκαλέοντο 'were inviting them to come.' εἶπ...ἀναδασμῷ 'to take part in a division of land,' εἶπ expresses the condition or object 'with a view to,' 'with a promise of,' like εἶπ μεθῷ, and δέεσν εἶπ θανάτῳ 8, 37.

21, 22. ύστερον...γὰς ἀναδαιομένας 'too late for the division of land.' 6, 120 ύστεροι ἀπικόμενοι τῆς συμβολῆς. μετὰ adv. 'hereafter.' ποκᾶ = ποτέ.

2. περιταμμένοι γῆν πολλὴν 'in process of being deprived of much land.' περιτέμενων like ἀφαιρεῖσθαι [cp. 2, 141 σφέας ἀπελέοσθαι τὰς ἀροῦρας] might take two accusatives, and like it retains the second in the passive.

H. IV.
NOTES ON

11. οὐ πεπερημένοι 'not having had experience of.' Perf. pass. as middle, 9, 46 οὖδείς πεπερημέναι ὁδῶν.

'Ελλήνων, notice absence of article 'of Greeks' as a race, of whatever country.

12. παραχρεόμενοι 'being reckless,' 'taking no care.' 7, 223 παραχρεόμενοι καὶ ἄτεοντες (of the Spartans at Thermopylae). Sometimes with acc. 'to neglect,' 8, 20 παραχρησάμενοι τῶν Βάκιδος χρησιμῶν.

1. 108 πρήγμα...μηδαμῶς παραχρήσῃ.

14. κατὰ ταῦτα 'on the ground of this same disaster,' but perhaps it would be better to read καὶ ταῦτα as Stein does after Bekker as in the passage (2; 161) in which Herod. has already mentioned this disaster Ἀγυπτίων δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ. The Egyptians, he says, believed that Aprias had deliberately sent them to what he knew would be their destruction that he might be able better to control the rest.

CHAPTER CLIX.

17. βασιλεύσας 'when he became king,' an ingressive aorist, see p. 1, l. 7.

18. ἐς ὅ 'until,' see on p. 8, l. 13.

19. ἐπ' ἐωντῶν βαλλόμενοι 'deliberating by themselves,' 3, 155 ἐπ' ἐμεωντοῖ βαλλόμενοι. 8, 109 ἐπὶ σφεὼν αὐτῶν βαλλόμενοι. For ἐπὶ with genitive defining and limiting connexion cp. 9, 17 ἐπ' ἐωντῶν... ἤσσωσα, 8, 32 κορυφή...κειμένη ἐπ' ἐωντής.

21. ἀπιστασί 'they take means to make the Libyans revolt.'

22. μετὰ δὲ, p. 2, l. 22.

23. ἐς...ἐστρατευτο 'went on an expedition against those of the Libyans who accepted the proposal and therefore did actually revolt.' τοὺς αὐτοὺς τούτους emphasises the fact that the people attacked were those who revolted and only those. See p. 85, l. 23; p. 101, l. 24.

27. τῆς Αἰβύνης, topographical genitive 'in Libya,' p. 94, l. 27.

4. τρόμα 'defeat,' 6, 132 μετὰ τὸ ἐν Μαραθῶν τρόμα γενόμενον.

5. φάρμακον πεπωκότα 'when he had taken a draught' and was therefore unconscious, or asleep.

7. δόλω κτείνει, the story is told by Polyaeon 8, 41. Learchus was guardian to his brother Arcesilaus's son, but made himself tyrant, and wished to marry Euruco, who, confiding the matter to her brothers, arranged to invite him to their house for a conference at night. He came unarmed and without guards and was killed by the young men,
who proclaimed the boy Battos (son of Arcesilaus and Eruxo) king, and restored the constitution. Plutarch Moralia 260 also tells the story, but makes Learchus a friend and not a brother of Arcesilaus.

CHAPTER CLXI.

9. χωλός...καὶ οὐκ ἄρτιποις 'lame and not sound on his feet,' so 3, 23 ἐμμανήσ τε ἑών καὶ οὐ φρενήρης. The second is explanatory of the former, more closely defining the nature of his infirmity. In 3, 130 Darius is ἄρτιποις after recovering from a dislocated ankle, while χωλός might refer to other parts of the body, as to the hand, in the general sense of 'maimed.' But Herod. is also fond of these combinations of positive and negative clauses emphasising each other. See 2, 172; 3, \emph{5}; 5, 42 etc.

10. πρὸς 'in view of,' p. 4, l. 11. τὴν καταλαβοῦσαν συμφορὴν 'the misfortune which had befallen them,' p. 8, l. 1.

11. ὅντινα τρόπων καταστησάμενοι 'having settled their affairs in what way,' 'by what kind of settlement.' In 5, 92, § 6 τρόπων must be taken as object of the verb, ἐπινεθάνετο ὅντινα ἃν τρόπων ἀσφαλέστατον καταστησάμενοι τῶν πρηγμάτων κάλλιστα τὴν πόλιν ἐπιτροπεῖοι. Here too Stein understands πρηγμάτων, but the participle καταστησάμενοι may be taken independently 'have established themselves' i.e. their government, as 5, 92, § 2 πόλιοι κατάστασις.

13. καταρτιστήρα, an arbitrator to settle their differences. So the Parians were called in to act as arbitrators in the civil broils of Miletos and Naxos, see 5, 28.

17. τριφύλους 'in three tribes'—an arrangement common to most Dorian states. Though the ancestors of these settlers, the Minyae, had once lived in Laconia and had been indeed admitted to citizenship in Sparta they were not Dorians. The changes introduced by Demonax seem to have been (1) the extension of political privileges to all inhabitants, the περιοικοι having apparently been like those in Laconia, free but not full citizens, (2) the restriction of the powers of the king to certain sacred functions.

21. τεμένεα ἑξελὼν καὶ ἱρωσύνας 'having reserved for him certain domain lands and priesthoods.' This meaning of τεμένεα is better than that of 'sacred enclosures' which Rawlinson follows Schweighäuser in adopting. Thus when Bellerophon is established as a king of half Lykia, \emph{II. 6}, 194 οἱ Λύκιοι τέμενος τάμον ἑξοχοῦ ἄλλων, \emph{Odyss. 17}, 299
'Οδυσσής τέμενος μέγα 'the wide farmland of Ulysses.' For ἰπωσύνας see 6, 56 where two priesthoods are put first among the privileges of the Spartan kings. The edd. all quote Aristotle (Pol. 3, 9) who says that the tendency was always for the βασιλεία to lose all powers except those connected with religion. Thus the kingship at Athens only survived in the title of ἄρχων βασιλεύς whose duties were connected with certain religious rites, and though the kings of Sparta retained nominally certain political powers they were practically superseded by the Ephors. For ἐξελών see p. 89, l. 6; 6, 57 προεδρίας ἔξαιρέτους. 1, 148 χῶρος ἐξαραιρημένος ὕπο Ἰώνων Ποσειδέων. 9, 81 ανυφθοῦσαντες τὰ χρήματα καὶ δεκάτῳ ἐξελύσετε τῷ ἐν Δελφοῖς θεῷ. ἰβ. Παιανίς δὲ πάντα δέκα ἔξαιρέθη τε καὶ ἓδόθη.

23: ἐς μέσον, p. 57, l. 3, 'promiscuously,' 'open to everybody.'
So ὑπὸ τὸ μέσον 'for public discussion,' 6, 129.

CHAPTER CLXII

2. διετέλεε sc. τὰ πρήγματα.

3. περὶ τῶν τιμεῶν sc. βασιλεῖα 'about the prerogatives of the king.'

4. 5. οὐκ ἐφη...ἐτάξε 'refused to put up with the arrangement made by Demonax.'

7. ἐς Σάμον, see ch. 152. Polycrates was now at the height of his power.

10. τὸ ἐν τῷ Κορυνθῶν θησαυρῷ that is, in the treasury of the Cypsalids of Corinth, which was afterwards called by the national name. See 1, 14.

12. κατάξει 'restore.' So 5, 92 κατάγοντες Ἰππίην and often.

16. ἐπὶ παντὶ τῷ διδομένῳ 'would crown everything which he offered her,' i.e. what was needed to complete the gift, cp. 9, 78 σὲ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τοῦτοι ποίησον 'do what remains to crown your achievement.'

19. ἐπειπάσης...Φερέτίμῃς 'and when Pheretima repeated the same remark,' i.e. that the best thing he could give her was an army.

20. δωρέσται 'that he was accustomed to present,' 1, 54 δωρεῖται δύο στατήρες ἐκαστον. It is also constructed with dative of recipient, see 5, 37.
CHAPTER CLXIII.

23. ἐπὶ γῆς ἄναδασμῆ, p. 93, l. 19.
3. περὶ κατόδου, see on p. 1, l. 13.
4. ἐπὶ τέσσερας 'for the lifetime of four kings called Battos and four called Arcesilaus.' These kings took the name of Battos and Arcesilaus alternately, and the dynasty lasted from about B.C. 631 to about B.C. 431, the succession being unbroken.

7. ἐς τὴν σεωνοῦ sc. γῆ, p. 4, l. 10. ἡσυχὸς εἶναι 'be gentle,' i.e. do not offer violence to your political opponents. Infinitive for imperative, p. 72, l. 25.

8. ἦν δὲ...οὖρον. It is not easy to say precisely what the oracle means—except generally to enforce clemency and moderation. To 'heat a furnace' is a natural image of wrath and fury and consequent oppression: Jeremiah xi. 4 'I brought them forth out of the land of Egypt, from the iron furnace.' Isaiah xlvi. 10 'in the furnace of affliction.' Id. xxxi. 9 'the Lord, whose fire is in Zion, and his furnace in Jerusalem.' Dent. xxxii. 22 'a fire is kindled in mine anger.' The amphorae put in the furnace to be baked complete the picture and represent the objects of the fury. By telling him to let them go 'down wind' the image is farther extended to the shipping of the amphorae for exportation, which represents the permission given to conquered rebels to migrate, as so often happened after such civil broils. The particular interpretation of the oracle as applying to burning of the men in the tower is an afterthought.

10. εἴ...ξοπτήσεις 'but if you intend to roast.' μὴ ἐσέλθῃς ἐς τὴν ἀμφίρρυμον 'don't enter the water-girdled land'; though neither Cyrene nor Barca was an island they were well supplied with water which may be loosely said to be on both sides of them.

12. ταῦρος ὁ καλλιστεύων 'the bull that carries off the palm of beauty.' There is nothing said to make this applicable to Alazir, the father-in-law of Arcesilaus, but Herod. regards his death as the fulfilment of the prophecy, p. 98, l. 8. The king perhaps is indicated by the bull about to be sacrificed, as the Pythia prophesied the death of Philip II—ἔστηται μὲν ὁ ταῦρος, ἐχει τέλος, ἐστίν ὁ θυσίαν (Diodor. 16, 91). Stein also quotes Homer II. 2, 480 where a king is likened to the bull of a herd.
CHAPTER CLXIV.

15. τῶν πραγμάτων sc. the control of affairs, 'royal power.'
18. τὸ παράπαν...ἀπαλλάσσοντο 'began to depart for good from the country.' The τὸ παράπαν 'altogether' indicates that no mere temporary absence is meant, but a departure with family and belongings, 'bag and baggage,' as in 1, 61 of Pisistratus. Herod. nearly always prefixes τὸ, as at p. 35, l. 15; p. 71, l. 12; p. 74, l. 17.
20. ἐπὶ διαφθορῇ 'with a view to putting an end to them.' See on p. 93, l. 19.
21. ἀπενειχθέντας...σφετέρην 'when they had been carried out of their course to their land,' see on p. 60, l. 9; p. 104, l. 7.
23. ἵδιωτικὸν 'which belonged to a private person,' i.e. which was not a state fortification.
25. ἐπ' ἐξεργασμένοις 'after the event,' 'when all was over,' 8, 94 etc. ἐπὶ with dat. indicating existing conditions or circumstances.

98 1. ἔργητο ἐκών 'he acquiesced in his exclusion from,' 'he voluntarily refrained from entering:' Cp. 7, 197 ἔργητος, ὡς κατὰ τὸ ἄλος ἐγένετο, αὐτῶς τε ἐργητὸ αὐτοῦ καὶ τῇ στρατιᾷ πάση παρῆγετε sc. ἔργησατι.
4. συγγενέα ἐωτοῦ 'a kinswoman of his own.' We know nothing of the kings of Barca or of the intermarriage with the royal family of Cyrene. It has been suggested that the non-Greek name of 'Alazir' had been adopted to conciliate the natives. But this is only a guess.
7. ἀγοράζοντα 'when he was in the agora,' p. 45, l. 14; 2, 35 ἄνωγακες ἀγοράζονι καὶ κατηλεύουσι 'frequent the market-place'; 3, 137 εἰρόντες μὲν ἀγοράζοντα 'walking in the market-place.'
8. πρὸς δὲ, adverbial, 'and besides,' 'and in addition.'
10. ἀμαρτῶν τοῦ χρηματοῦ 'having mistaken the oracle,' 'having missed it,' 3, 65 παντὸς τοῦ μελλόντος ἐσεσθαι ἀμαρτῶν. With acc. 7, 139 οὐκ ἂν ἄμαρτάνοι τὸ ἀληθὲς. ἐξεπλησε μοίραν τὴν ἐωτοῦ 'fulfilled his destiny,' as 3, 142 Πολυκράτης ἐξεπλησε τὴν μοίραν τὴν ἐωτοῦ.

CHAPTER CLXV.

12—14. ἔως μὲν...ἡ δὲ. For this δὲ in apodosis after μὲν, cp. 6, 30 εἰ μὲν...ἀνήχθη...οὶ δὲ οὐκ ἂν ἔπαθε, ἢβ. 52 καὶ ἥν μὲν κατὰ ταυτά φαίνησα αἰεὶ ποιεῦσα τοὺς δὲ πᾶν ἔξειν κτλ.
13. ἐξεργασμένος here middle 'having accomplished for himself.'
18. ἐκ τοῦ Ἀρκεσίλεως ἐνεργεσίαις claims for good services rendered Arcesilaus.’ For the custom of the Persian kings of keeping a register of men who had done good service (ἐνεργεσίαι), see 8, 85 ἐνεργεσίαις βασιλέως ἀνεγράφη, and note there.

20. φόρον ἔταξατο ‘assessed the tribute he was to pay.’ The middle indicates that Arcesilaus was assessing the tribute of his own country. p. 20, l. 14. The Persian king ἔταξε. For the fact see 3, 13.

23. διὰ τὸν μηδισμὸν ‘owing to his devotion to the Persian government,’ i.e. because he had acknowledged the King as his overlord, and had consented to pay tribute, p. 83, l. 16.

CHAPTER CLXVI.

2. ὑπὸ...κατεστεώς ‘having been appointed by,’ passive sense of intransitive perfect. So φεύγειν ὑπὸ, p. 72, l. 5.

3. παρισεύμενος ‘trying to make himself equal to,’ 8, 140 μὴ ὧν βούλεσθε παρισεύμενοι βασιλεῖ στέρεσθαι τῆς χώρης. Egypt was a troublesome province of the Persian kingdom from constant revolts, and the governors often found opportunities for asserting a quasi-independence.

5. λιπέσθαι, see p. 6, l. 19. τοῦτο, τὸ ‘of such a nature as,’ p. 46, l. 6. εἶ, indefinite optative.

6. βασιλεῖ, dat. of agent with perf. passive verb, p. 110, l. 3.

7. τὸν μισθὸν ‘his reward,’ i.e. death.

Δαιρειο...ἐκόψατο ‘for Darius on his part smelted the purest gold dust and had the most valuable coinage in the world struck.’ The Persian gold coins were called Darics (δαρικόλ) and were in circulation when the Greeks as yet had no gold coinage. This word was supposed to be derived from Darius, and he was believed to be the first king who coined gold money. But there seems good reason for believing that the word is not connected with the name, but with Dariker, a word found
on a Babylonian contract table before the conquest of Babylon by Cyrus. See Head's Historia numorum p. 698, cp. Ridgeway, Origin of Currency, p. 300. Herodotos certainly does not assert that Darius was the first to coin money. That he attributes to the Lydians (1, 94), the great traders of Asia Minor. Silver money in Greece was much earlier.

8. δυνατώτατον 'of the greatest value,' from a meaning of δύνασθαι 'to be equivalent to,' 2, 142 τριηκάσιαν ἀνδρῶν γενεὰς δύνασθαι μύρια ἔτεα. So δύναμις χρημάτων, Thucyd. 6, 46, § 3. Of language 'it is equivalent to,' p. 112, l. 23, cp. p. 63, l. 13.

9. 'Ἀργάνδης. The offence of Aryandes was not the coining of silver, for that was allowed to Persian Satraps, but coining it of finer silver than the king's. It would I suppose not only be an act of presumption, but would cause difficulties in trade. No specimen of this coinage has been certainly identified.

12. αἰτήσις...ἀλλήν. As the coining of the silver was not a legal offence the king affected to believe that he was plotting a rebellion. The same indirect way of preventing increasing power was employed by Darius in regard to Histiaeus, though with less severity (5, 24).

CHAPTER CLXVII.

17. 'Αμασίν, an Egyptian name, though the man was a Persian.

23. οὕτω δη 'with this information,' p. 8, l. 6; p. 71, l. 14.

25. πρόσχημα λόγου 'a mere pretext,' λόγου is the defining genitive, a pretext consisting of a reason alleged. 6, 133 τούτῳ μὲν δη πρόσχημα λόγου ἦν, ἀτάρ κτλ. So p. 73, l. 24 τῆς δουλοσύνης τὸ οὖνομα.

1. ὃς ἐμόλ δοκεῖν 'as it seems to me,' sometimes without ὃς, 8, 22 Θεμιστοκλῆς ταῦτα ἐγραψε δοκεῖν ἐμοί, ἐπὶ ἀμφίτερα νοέων. It is an idiomatic infinitive like ἐκὼν εἶναι which cannot be brought under any rule. See p. 29, l. 13.

ἐπὶ καταστροφῆ 'to subdue,' see p. 97, l. 20. 1, 6 οὐ καταστροφῆ ἐγένετο τῶν πολιῶν, ἀλλὰ ἐξ ἐπιδρομῆς ἀρπαγῆ.

CHAPTER CLXVIII.

5. κατὰ τάδε 'in the following order,' beginning from the East, i.e. from the Egyptian frontier.
9. ψέλιον 'bangle,' still worn in Egypt, and frequently found in tombs, both bronze and silver (R.).
11. κομωσαί 'wearing long hair.'
12. καὶ σύνω 'and having done so.'

CHAPTER CLXIX.

18. ἐπικέεται, cp. p. 89, l. 16.
20. τὸ σιλφίον, this plant formed the chief article of export from Cyrene, and accordingly constantly appears on the coins of the country. It is not a settled question what it exactly was, and whether it is represented by any existing plant. Its Latin name is laserpitium, and some identify it with assafetida. It was widely used both as a medicine, and in flavouring food (Aristoph. Æq. 895; Av. 534, 1579). Theophrastus, Histor. pl. 6, 3, describes it as like a νάρθης, that is, a plant with a thick hollow stem and thick leaves. The stem grew fresh every year and was eaten as a relish, and the juice (ὀης) of the roots and stem was also used for flavouring and for medicine. It is now nearly extinct, but is believed to be a plant found occasionally and named δραίος by the Arabs.

21. μέχρι τοῦ στόματος 'up to the entrance,' i.e. of the Greater Syrtis.
23. τοῖς ἐτέρωι, a compendious comparative, for τοῖσι τῶν ἐτέρων sc. νόμῳσι.

CHAPTER CLXX.

24. τὸ πρὸς ἐσπέρης, p. 17, l. 3; p. 21, l. 19.
2. τεθριπποβάται 'riders in four-horse chariots.' Cyrene had a good breed of horses. Pind. Pyth. 4, 2 Κυπάνε εὐπρας and Pyth. 9, 5
NOTES ON CLXX

διώξιμπως. So also Soph. Electr. 702 Λίβνες ἔγγωτων ἄρμάτων ἐπιστάται. Libya is also called εὐάρματος (Pyth. 4, 11). There has been a tendency of late to look to north Africa for the origin of the thoroughbred horse rather than to Arabia. The wild ancestor of the horse, however, has never been traced.

CHAPTER CLXXI.

8. Ἐνεσπερίδας also written Ἐσπερίδας.

Ἀυστρικῶν...Βακάλες 'and in the midst of the territory of the Auschisae live the Bakales, a small tribe.' Some texts have Kabales, and a Berber tribe called Calyiles still live there.

12. οἱ ὑπὲρ Κυρήνης 'those above Kyrene' means those immediately south of it. So in p. 102, l. 14 κατύπερθε means 'to the South.' See p. 105, l. 20.

CHAPTER CLXXII.

13. τὸ πρὸς ἑσπέρης, p. 19, l. 3, 'westward.'
14. ἔχονται with gen. 'come next to,' p. 100, l. 15.
16. ὀπωριεύντες τοὺς φοίνικας 'to gather the crop of dates' (ὀπωρίζεν), p. 106, l. 23.
19. καταλέουσι 'they grind to powder.'
21—3. ὀμηνύουσι...τοῦτος 'they swear by those men who are said to have been the best and most just among them.' τοῦτος merely repeats the object of the verb, cp. p. 94, l. 24; p. 85, l. 23.
24. ἐπὶ belongs to ὑδὰς ἁμᾶτα.
25. ἐπικατακοιμόνται 'they lie down to sleep ὑπὸν them.'

102 1. χρῆται 'consults,' as an oracle. πίστις 'pledges of faith.'
3. οἱ δὲ, for δὲ in apodosis see on p. 3, l. 6.
4. σποδοῦ (partitive) 'some of the dust off the ground.' Both this and the last-named custom appear to have survived in some shape in Northern Africa.

CHAPTER CLXXIII.

7. Ἀλντρα, artificial receptacles for water, 'tanks' or 'reservoirs.'
1, 185—6.
235

10. έστρατεύοντο ἐπὶ τὸν νότον 'they started on a warlike expedition against the South wind.' See on p. 55, l. 3; p. 107, l. 27.

12. ξαπολομέονων 'having utterly perished.' Yet some of them were believed to have survived in the country between the Greater and Lesser Syrtes, who had the art of curing the bites of snakes, to which they were personally impervious (Pliny, N.H. 5, § 27; 7, §§ 13, 14; 21, § 78). The snake-charmers of Barbary still profess the same powers, and the name seems to have come to represent the craft rather than a nation. So Augustus employed ψυλλί to suck the poison from Cleopatra, according to Suetonius (Aug. 17). See also Plutarch Cato mi. 57; Pausan. 9, 28.

CHAPTER CLXXIV.

15. ἐν τῇ θηριώδει 'in the country abounding with wild beasts,' p. 105, l. 21. θηρία is sometimes applied specially to snakes, but the variety of wild animals in Libya is noticed by Polybius 12, 3.

17. οὐτε ἀμύνεσθαι ἐπιστήματι 'and have no knowledge of how to defend themselves.'

CHAPTER CLXXV.

20. έχονται sc. τούτων, p. 101, l. 6.

21. οἱ λόφοις κελρονται 'who cut their hair so as to form crests.' λόφοις is proleptic.

23. ἐν χροὶ 'close’—lit. ‘on skin.’ ἐς τὸν πόλεμον 'when going to war.'

24. στρονθῶν καταγαίων 'ostriches,' terrestrial birds, i.e. not flying. Elsewhere κατάγαιος means 'subterranean,' p. 55, l. 25; p. 56, l. 2; 2, 150 etc. Polybius 12, 3 calls them simply στρονθαί.

25. προβλήματα 'as shields,' 7, 70 προβλήματα δὲ ἀντ' ἀσπίδων ἐποιεῖτο γεράνων δοράς.

3. δασὺς ἵδης, see p. 63, l. 4.

4. προκαταλευκῆς 'before described,' p. 16, l. 15.

5. διηκόσιοι, the Gharian range is only between four and five miles from the coast, which, however, may have been encroached upon by the sea since the time of Herodotos, or he may simply have been wrongly informed in thus placing the hill at more than 20 miles inland.
CHAPTER CLXXVII.

12. ωτοῦ. There is some dispute as to what plant is meant by ωτὸς, but it seems probable that the word refers to a stone-fruit still found and called rhamnus lotus (2, 96). It may or may not be the fruit which according to Homer produced by its sweetness oblivion of home in those who ate it (Odyssey. 9, 94 ff.), but the next earliest description of it is that of Polybius (12, 2, quoted by Athenaeus): 'The Lotus is not a large tree; but it is rough and thorny, and has a green leaf like the rhamnus, a little longer and broader. The fruit is like white myrtle-berries when they are come to perfection; but, as it grows, it becomes purple in colour, and in size about equal to round olives, and has a very small stone. When it is ripe they gather it, and some of it they pound up with groats of spelt and use for food. It tastes like a fig or a date, but is superior to them in aroma. A wine is made of it also by steeping it in water and crushing it, sweet and pleasant to the taste, like good mead; and they drink it without mixing it with water.' It does not seem to be connected with the Egyptian lotus lily of Herod. 2, 92.

14. σχίνον 'mastic' (pistacia lentiscus), from which a resinous gum exudes which is used for various purposes: it was specially cultivated in the island of Chios, and Herod. was doubtless familiar with it. γλυκύτητα 'in regard to sweetness.'

CHAPTER CLXXVIII.

20. Τρήτων, there is no large river in this district now, and for the various suggestions as to the identification of this stream, and island, see Historical Index.

22. ταύτην...κτίσαι 'and they say that the Lacedaemonians had an oracle bidding them colonise this island.'

CHAPTER CLXXIX.

2. ἐπεὶ τε οἱ ἔργασθή...Ἀργῷ 'when his construction of the Argo under Mt Pelion was finished.' The οἱ is not exactly a dative of the agent, for he could not have built the ship with his own hands. It is rather a dative of advantage. The Argo was built at Iolcos.
3. ἄλλην τε ἐκατόμβην 'besides a hecatomb,' lit. 'both a hecatomb besides.'

7, 8. ἀποφέρειν 'carried out of his course,' p. 88, 1. 8; p. 97, l. 21. πρὶν...κατιδέσθαι γῆν 'before sighting land,' κατιδέσθαι is middle, see 7, 20 τοῦς ἐσω οὐκ οἶδα τε κατιδέσθαι.

8, 9. ἐν τοῖσι βραχεῖσι...Τριτωνίδος 'in the shallows of the Tritonian lake,' which Herod. therefore regards as a salt water lagoon, connected with the sea. The shore is so sandy and low that such lagoons may well have disappeared before the encroachment of the sea.

15. ἐπιθεοπισάντα 'having delivered an oracle on the tripod.'

16. τὸν πάντα λόγον 'an account of all that was to happen.'

18. ἐκατὸν πόλιας οἰκήσαι 'that a hundred cities should be established.' οἰκήσαι is intransitive as in 2, 166 οὕτως ὡν ἐν νήσῳ οἰκέει 'this district is situated in an island.'

19, 20. πάσαν εἶναι ἀνάγκην 'it was absolutely decreed by fate.'

For πάσα ἀνάγκη see 1, 112; 2, 22; 5, 52. It is merely a strengthened expression for ἀνάγκη.

CHAPTER CLXXX.

3. τὴν 'Ἀθηναίνην καλέομεν 'whom we Greeks call Athena,' the 105 Egyptian name was Neith or Nit. τῇ αὐτιγενεί θεό 'the indigenous goddess,' hence the epithet Tritonis applied to Athena, although there was another Triton, a spring in Arcadia, also connected with the birth of Athena (Pausan. 8, 26, 4).

tὰ πάτρια, i.e. not derived from the Greeks.

6. ποιεῖσθαι, i.e. the Ausees.

9. τὴν λίμνην, the acc. from the influence of περι- in περιάγωναι. Cp. 1, 84 περιενείχθεντος τοῦ λέοντος τὸ τεῖχος.

13. ἀπὸ γᾶρ Ἀιγύπτου, whether it is true or not that the fashion of Greek armour was derived from Egypt, the likeness of the shields and spears was noticed by others. See Plato, Tim. 24 b.

17. ποιήσασθαι 'adopted her,' see p. 6, l. 18. So ποιεῖσθαι ἐωντοῦ, to regard or claim as belonging to oneself. 8, 58 πάντα... ἐωντοῦ ποιεῦμενοι. 1, 129 ἐωντοῦ ποιεῖται τὸ Κύρου ἔργον. Soph. Antig. 547 μηδ' ἀ μηθ' θυγες ποιοῦ σεαυτῆς. O.C. 1285 τὸν θεὸν ποιοῦμενος ἄρωγὸν. So 8, 33 πολιῆτην σφέτερον ποιήσασθαι. Cp. p. 110, 1. 16.
CHAPTER CLXXXI.

21. ἡ θημιώδης, p. 102, l. 15.
22. ὀφρύ πάμμου 'a ridge' or 'belt' of sand. He means roughly the Great Sahara.
24, 25. διὰ δέκα ἡμερέων ὀδοῦ 'extending through a journey of ten days.' See p. 12, l. 1; p. 59, l. 17. ἄλος τρύφεα 'fragments of salt,' τρύφωs [θρύπτευν 'to break'] is a rare word, mostly poetical. Odysse. 4, 508 of a piece of rock broken off by the trident of Poseidon ὁ δὲ τρύφωs ἐμπεσε πόντῳ.
25. κατὰ χόνδρους μεγάλους 'in great lumps,' ἀλεξ χόνδροι 'rock salt,' though χόνδροι generally means small grains.
26. ἀνακοινίζει 'darts upwards.'
2. ἐσχατοὶ πρὸς τῆς ἐρήμου 'farthest on the side of the desert,' 'in the direction of the desert,' p. 30, l. 15.
3. ὑπέρ, p. 105, l. 20.
4, 5. ἀπὸ τοῦ Ἐθναῖος Διός 'derived from the Theban Zeus,' i.e. of the Egyptian Thebes.
6. πρότερον, see 2, 42—3.
9. ἀγορῆς πληθυνόσας 'at the full market hour,' about 8 to 10 A.M., between dawn (τὸ ὄρθριον) and midday (μεσαμβρίη). 2, 173 τὸ ὄρθριον μέχρι ὅτου πληθώρης ἀγορῆς. 7, 223 ἐπισχῦν χρόνον ἐς ἀγορῆς κοι μάλιστα πληθώρην.
9, 10. μεσαμβρίη τε...καὶ 'no sooner is it midday than it becomes very cold.' For τε—καὶ denoting simultaneous occurrence, see l. 12; 9, 55 ἐς νεικεῖα τε συμπεσόντες ἀπικέατο καὶ ὁ κηρὺς τῶν Ἀθηναίων παρίστατο. ib. 57 νὶ τε...παρεγινοντὸ σφί καὶ ἢ ἐπος προσέκειτο, 8, 5 ταῦτα τε ἀμα ἡγόρευε καὶ πέμπει κ.τ.λ., p. 78, l. 2.
10. τηνικαῦτα δὲ 'and it is at that hour.'
12. ὑπεταὶ sc. τὸ ὕδωρ. The middle is used in this sense to 'relax,' as the active: cp. 2, 121, § 4 ὑπεσθαι τῆς ὀργῆς. ἐς δ...χλιαρὸν 'until at sunset the water becomes tepid.'
13. ἐπὶ δὲ 'and besides,' p. 33, l. 4. μᾶλλον ἵδιν ἐς τὸ θερμὸν 'becoming gradually hotter and hotter.'
15. ἀμβολάδην 'bubbling up,' II. 21, 362 λέβης ἕκτ ὕδωρ... Πάντοθεν ἀμβολάδην. Oppian Halieut. 5, 25 περιστενεῖα δὲ οἱ ὕδωρ ἀμβολάδην (Bachr.). Bubbles occur in sulphurous springs though they are not really boiling.
16. ψύχεται 'it continues to cool.' ἐπίκλησιν like οἴνομα, p. 8, l. 10, ‘by name,’ ‘by title.’ ‘There can be little doubt that the phenomena are exaggerated. All that can now be found at Siwab is a tepid spring, the water of which feels somewhat warmer in the night than in the daytime. It is doubtful whether the temperature really varies’ (Rawl.).

CHAPTER CLXXXII.

19. κολωνύς τε ἀλὸς. There is only one hill in the Oasis now called Audschila, and the French traveller Pacho records finding on it great masses of salt. The distance—ten days’ journey—is also said to be correct.

23. ὀπωριεύντες τοὺς φοίνικας, see p. 101, l. 16. The dates of this district are still famous and a chief article of food.

CHAPTER CLXXXIII.

24. διὰ δέκα ἡμερέων. The country of the Garamantes is identified with Fezzan, and in that case the distance is considerably understated—by at least a third.

4, 5. συντομώτατον ‘the shortest route,’ i.e. from them, see 107 p. 50, l. 19.

5. εἰς τοὺς Λωτοφάγους, ch. 177. From Murzah, the capital of Fezzan, the great caravan routes diverge.

ἐκ τῶν τριήκοντα ἡμερέων ‘consisting of,’ ‘amounting to’ 30 days. The journey of a caravan from Tripoli to Fezzan still occupies 30 days.

6. ὀπισθόνομοι ‘feeding backwards,’ i.e. stepping backwards as they feed.

10. προεμβαλλόντων...τῶν κερέων ‘since the horns project and fix themselves in the earth.’

12. τριψιν ‘hardness to the touch,’ lit. ‘rubbing,’—it does not seem to occur elsewhere in this sense.

13. τρωγλοδύτας ‘cave-dwellers,’ ‘who live underground,’ of whom there are many tribes still existing in various parts of Africa. The tribe meant here is said to be that of the Tibboos.

14. θηρεύοντι ‘hunt,’ i.e. to get slaves, as is still done.

19. ἀλλὰ τετράγαστο...υκτερίδες ‘but they screech like bats.’ So the Greeks spoke of the sounds of an unknown language as the
'twittering of swallows.' Aesch. Ag. 1050; Arist. Av. 1681; Ran. 681 etc. Rawlinson quotes a modern traveller (Horneman)—'The people of Augila in speaking of the Tibboos say that their language is like the whistling of birds.'

CHAPTER CLXXXIV.

25. ἀλέσι (ἀλής) 'as a whole,' 'as a tribe.' Cp. ἀλα 'assembly.'
26. κέσται, p. 13, l. 15.
27. ὑπερβάλλοντι 'as he rises high in the heavens.' ὑπερβάλλειν used without case generally means 'to be excessive,' 'to be overpowering,' and this may be the sense here. καταρέονταi 'curse,' see on p. 55, l. 3.
1. πάντα τὰ αἰσχρὰ 'every kind of opprobrious epithet.'
2. ἐπιπρίσει 'wears out and destroys.'
3. μετὰ δὲ, here adv. of place 'next.'
6—11. This description does not suit any peak in the Atlas range. It is suggested that the peak of Teneriffe was that really meant, Herodotos and his informers supposing it to be in Africa.
8. ἰδεσθαι mid. for act.—'impossible to see'; 2, 42, 135; 3, 6, 68; p. 3, l. 7.
9. θέρεοσ...χειμώνος, for the genitives see p. 18, l. 6; p. 87, l. 24.
10. κίονα. Aesch. Pr. V. 357

πρὸς ἑσπέρους τόπους
ἐστηκε κιον' οὐρανόν τε καὶ χθονός
ὠμον ἐρείδων, ἄχθος οὐκ εὐάγαλας.

So Homer Odys. 1, 52

ἐχεῖ δὲ τε κιόνας αὑτὸς
μακρὰς αἱ γαϊάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι,

and so frequently.
11, 12. ἐπὶ...ἐπώνυμοι, p. 4, l. 17.

CHAPTER CLXXXV.

17. δ' ὅν 'at any rate,' i.e. though I can't give details.
19. ἀλὸς μεταλλον 'a salt mine,' as opposed to the block of surface salt. διὰ δέκα ἡμερέων όδου 'at the distance of ten days' journey,' i.e. from the Atlantes, p. 105, l. 24.
20. τὰ δὲ οἰκία...οἰκοδομέαται 'their houses are built of blocks of
ult.' The MSS. all have this plural verb, and it is perhaps to be justified by the fact that the houses are 'necessarily distributed and numerous,' Donaldson, Gr. Gr. p. 399. But the rule of a singular verb with neuter plural subject was occasionally violated by all writers, sometimes because the neuter represented living persons and sometimes from a feeling that the plural idea was strong and superior to an arbitrary rule. See p. 87, l. 2.

21. ταύτα...τής Διβύνης sc. χωρά 'these regions of Libya.'
22. ήδη of place 'when we get as far as this,' p. 12, l. 10.
23. εόντες 'had they been,' the participle representing a conditional clause, as at p. 27, l. 11.
24. τὸ εἶδος 'in its appearance.'
27. καλ ιεμαθεὶς...οὐδέν 'and of moisture there is not a drop in it.'

The desert of Sahara, however, has many oases in which there are palm-trees and wells, and some animals throughout—such as gazelles, wild asses and ostriches. But the horror of the great loneliness could not well have been expressed with greater simplicity and force.

CHAPTER CLXXXVI.

3. θηλέων βοῶν, cows were not slaughtered by the Egyptians as 109 being sacred to Isis, the goddess with horned face, 2, 41.
4. ὸς, for the horror of the pig felt by the Egyptians, who were defiled by their touch, and would not associate with swineherds, see 2, 47. So also the Skythians, p. 35, ll. 14, 15.
5. βοῶν...πατέεσθαι, 2, 47, 61 πατέονται τῶν κρεῶν.
7. νηστήματι 'fasts.' As the Egyptians προνήστεισαντες θύουσι, 2, 40.

CHAPTER CLXXXVII.

10. ἡ, resuming the thread of the narrative, p. 12, l. 16.
13. κατὰ τὰ παιδία 'in regard to their children.'
οἶν τι καλ 'of the same kind as,' the τι makes the comparison less definite and more general. The καλ belongs to οἷο νομάδες strictly, yet it is felt as appropriate after οἶος as after ὁ αὐτός (p. 35, l. 3). See 2, 21 οὐδέν τοιοῦτο πάσχουσι οἶν τι καλ ὁ Νεῖλος.
16. αὐτῶν συχνὸν, in opposition to νομάδες and taking up the verb properly belonging to it.
20. καταρρέον φλέγμα 'rheum running down from the head.
The practice of cautery is still known among Arabs and other Easterns, and it is not so very long ago that our own physicians extensively employed it, as veterinary surgeons still do in the case of horses: and perhaps it is not more unreasonable than many other remedies and precautions that have prevailed under high authority.

ēs τον πάντα χρόνον 'for the rest of their life.'

23. τόν, attraction of relative, p. 2, l. 2. The descendants of these men living away from the coast are said to be still unusually vigorous and healthy.

20. Διβυσσέων 'Libyan women.'

16. ἐπουρήσαντο 'adopted,' p. 105, l. 17. πλὴν γάρ ἢ ὅτι 'for except for the fact that.'

18. ιμάντινοι 'made of leather thongs,'—hanging round the waist as a kind of short skirt or apron.

19. δὲ in apodosis, p. 102, l. 3. ἐσταλταὶ sc. ἦ 'Ἀθηναῖ. καὶ δὴ καὶ 'and moreover the very name.'

21. αἰγέας...ψιλὰς 'goat skins with the hair stripped off.'
22. ἑυσαγωτάς...ἐρευνθεδάνῳ 'tasselled and stained with red dye' or 'madder.' The whole formed a kind of kilt or sporran.

23, 24. ἐκ δὲ τῶν αἰγέων...μετονύμμασάν. The aegis or the Statues of Athena is not a shield, but a kind of tunic covered with scales and adorned with a Gorgon's head. The derivation from αἰγή was no doubt accepted by the Greeks, but modern philology connects it with ἀάσεων 'to flash,' μετονύμμασαν 'transferred the name.' Elsewhere Herod. uses this word in sense of 'to change the name' (1, 94; 8, 44).

25. ἡ ὀλυνύγη ἐπὶ ἱροῖστι, the shouting (of women) at the sacred rites of Athena. The edd. quote Homer Odys. 3, 450 al δ' ὀλυνύξαν Θυγατέρες τε νυό τε καὶ αἴδοιῃ παράκοιτος: and Aesch. S. c. Th. 257 κάμψων ἀκούσας εὐγμάτων ἐπείτα σὺ ὀλυνύμην λερὸν εὐμενὴ παιόνισον. See also Xenoph. An. 4, 3, 19 συνολύξαν δὲ καὶ αἱ γυναίκες ἀπασά. The Hebrew hallelujah has been also connected with it (St.).

2. τέσσερας ἔπονοι, see p. 101, l. 2. The use of the four-horse chariot in Greece was as old at any rate as the Homeric poems (II. 8, 185; Odys. 3, 81). If it was derived from Egypt or Libya it implies a very early connexion between those countries and Greece.

CHAPTER CXC.

6. ἐπεάν ἀπίτη τὴν ψυχήν 'at the moment of his giving up the ghost.' A similar custom has been observed in the Canary Islands, and by some is attributed to certain of the ancient Britons. 

φυλάσσοντες...ὀκώς κατίσουσι 'watching the moment so as to make him sit up.' 'Object clauses with ὀπως after verbs signifying to strive, to place, to care for, to effect regularly have the future indicative after primary tenses to express the object aimed at.' Goodw. M. and T. § 339.

8. ἐξ ἀνθρείκων...σχοίνους 'of stalks of asphodel intertwined (ἐνέρεω) with rushes.' A kind of screen of wattles to ward off the sun —βοσον σκίας ἐνέκα (Hellen. ap. Athen. 11, 462 b).

9. περιφορητά 'and that too of portable weight.'—At p. 27, l. 13 the nomad Skyths are also said to be φερέωκοι, but in their case it was rather that they used covered waggons. The wattles of the Libyans could be packed on beasts of burden or carried by men.
CHAPTER CXCI.

11. τὸ δὲ πρὸς ἐσπερίσ, i.e. along the coast, Herodotos now leaves the interior and enumerates the coast tribes.

13. νομιζοντες ἐκτησθαί 'with the habit of possessing houses,' 'whose custom it is to inhabit houses.'

14. κομέωσι 'let their hair grow.' For these tufts of hair see 2, 65.

15. μλτω 'with red ochre,' p. 13, l. 6.

16. τῶν ἐκ Τροιν 'of the Trojans,' as in 5, 13. It refers to the Trojan Antenor, of whom one legend asserted that having made friends with the Greeks he embarked with Menelaus and Helen and was carried by the winds to Kyrene. Pindar Pyth. 5, 110. The description which follows accurately represents the general features of Morocco, Algiers and Tunis.

19. η μεν...πρὸς τὴν ηῶ, i.e. the modern districts Tripoli and Barca, which are flat and sandy.

20. νέμουσι, see p. 110, l. 12.

23. ὀφίες ὑπερμεγάθεις, various serpents of the Python tribe, which are still found there.

112 2. ἐλέφαντες. Elephants seem not to have been indigenous so far north. They may have been brought in, as the Carthaginians certainly used them. ἀσπίδες 'cobras.' ὀνο...ἐχοντες, Herod. is supposed by Rawlinson to be describing some sort of antelope in speaking of 'horned asses.'

3—7. Various kinds of Baboons and Gorillas may have given rise to these semi-fabulous descriptions, which Herod. does not believe, for he distinguishes them from θηρία ἀκατάψευστα 'wild beasts that are not to be counted fabulous.' The monsters were described in mediaeval travellers' tales with no less credulity, as Othello tol Desdemona of

The Anthropophagi, and men whose heads
Do grow beneath their shoulders.

6. πληθεὶ πολλά 'numerous,' 'many in amount.'

CHAPTER CXCII.

8. τούτων οἴδει, none of these monstrous animals. κατὰ τοὺς νομάδας 'in the country of the nomads.'
CXCII

HERODOTOS. IV. 245

—18. πύγαργοι—ἐχοντες. The list of the fauna of Libya is, it seems, fairly accurate—antelopes, gazelles, buffaloes, wild asses, oryxes (antilope addax), foxes, hyenas, porcupines, wild rams, dictyes (not identified), jackals, panthers, loryes (not identified), land crocodiles, ostriches, small snakes.

11. ἀποτοι 'that do not drink,' this does not seem true, though the wild asses can go for a long time without water.

tῶν τὰ κέρατα...ποιεῖνται 'whose horns are used to form the two sides of citherns.' The cithern or lyre was called φοῖνιξ because it reached the Greeks from Egypt through the Phoenicians. It was an instrument consisting of two πῆξεις or side-bars, but the strings are open without sounding board, and the number of strings varied from 4 to 8. The curling horns would exactly suit for these πῆξεις, but they were of other shapes also.

15. κροκόδειλοι...χερσαίοι are in fact huge lizards, called 'monitors.'

17. στρογγόλι κατάγατοι, see p. 102, l. 24.

20. ἔλαφος...ύς ἄγριος. These are rare, though not wholly absent, as Herodotos says; but the wild boars are not like those in Europe. Aristotle (hist. anim. 8, 28) also says that there are no wild boars in Libya.

21. δύσοδες the jerboa, whose front legs and feet are very small and are used more like hands.

22—24. ζεγέριες...ἐχυνεῖς. These have not been identified, nor the meaning of the former word explained. The latter means 'urchins,' but what kind of mouse it indicates is not known.

23. δύναται 'is equivalent to,' p. 99, l. 8.

24. βουνόλ. This word has caused some difficulty. At p. 116, l. 7 it means 'hillocks,' as it was used in later Greek, see Pausan. 2, 12, 4 περὶ τὸν βουνόν ποιεῖν, ὡς...οὖ πολὺ ἐτέρου λόφου διεστηκὼς κ.τ.λ. Cp. also the adjectives βουνοεἰδῆς and βουνόδης used by Diodorus and Polybius. But Hesychius gives two meanings of the word (a) βωμός, (b) στιβάς, Κύπριοι. That is, the Cyprians called στιβάς a βωμός, and the Cyprians were largely Phoenician. Now a meaning of στιβάς preserved by Aratus (1139) is 'a nest of mice.' It is possible therefore that what was meant by it was some sort of field mouse or mole that threw up piles of earth, whence it came also to mean a hillock, just as cuniculus means a 'rabbit,' and an underground channel or mine like a rabbit's burrow; and that it was of Phoenician origin.
ev τῷ σιλφίῳ, i.e. in the district where Silphium is grown. See p. 100, l. 20. The weasel appears on coins of Kyrene with the Silphium.

25. Ταρτησσόσιοι ὀμοιόταται 'exactly like those found at Tartessus (Cadiz).’ They might have been brought from Tartessus by the Phokaean traders who first reached that place (1, 163); as a certain sort of rat is called the Hanover rat, because it is believed to have been brought thence to England.

26. μὲν νῦν 'then,' summing up and discussing the subject.

28. ἐξικέσθαι 'to arrive at,' 'to ascertain,' p. 11, l. 8; see also p. 18, l. 12.

CHAPTER CXCIV.

113 5. δημιουργοῦσ ἀνδρας 'professional manufacturers.' A kind of honey is still made there from the juice of the palm. In 7, 31 manufacturers of honey from wheat and tamarisks are mentioned in Lydia.

6. μιλτοῦται 'paint themselves red,' p. 111, l. 15. δ' ὄν 'at any rate,' i.e. whether they do manufacture honey or not.

7. οἱ δὲ sc. πιθηκοί, implied in πιθηκοφαγέοντες. ἀφθονοὶ ὅσοι 'in great abundance,' cp. ἀφόρητος όσος p. 16, l. 17.

CHAPTER CXCIV.

9. κατὰ τούτους 'opposite these people,' i.e. off their coast.

11. διαβατῶν ἐκ τῆς θαλάσσας 'that can be reached on foot from the continent,' i.e. by some ford. If Cercina is meant there are two islands joined by a mole. The Syrtis is therefore shallow and it may well have been reached by fording. διαβατῶν = ἐς ἥν διαβατῶν ἑστι.


ἐγὼ δ' ἂν πᾶν, ὅκου...όρεον 'but I could think anything possible after seeing in Zakynthus with my own eyes tar being raised from a lake and water.' He refers to the pitch-springs still existing in Zante, from which, according to an account quoted by Rawlinson, the pitch is gathered by dipping boughs into the spring, and shaking them over a reservoir, where it is hardened by the sun. For ἐγὼ ἂν πᾶν (concessive) cp. 5, 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. ὅκου 'considering that,' 'when the fact is,' quandoquidem or si quidem, cp. 1, 68 εἰ περ εἰδὲς τὸ περ ἐγώ, κάρτα ἂν ἐθωῦμα, ὅκου νῦν οὕτω τυγχάνεις θώμα ποιεόμενος τὴν ἐργασίαν.
22. τῇ μυρσίνῃ either 'by means of the myrtle bough,' or, 'on the myrtle bough.'


4. οὖτω, p. 89, l. 20.

7. οὖτω ὅν 'such being the case then,' or 'in view of such facts as these.' τά ἀπὸ τῆς νῆσου, 'the account of the island,' p. 31, l. 30.

8. οἰκότα ἐστὶ ἀληθεῖη verisimilia sunt 'are very likely true.'

CHAPTER CXCVI.

11. ἔξω, i.e. to the West of.

12. ἐπεᾶν...ἐξελωνταῖ, 'when they have taken the cargoes out of the ships.'

14. ἐπεξῆς 'in a row,' 'in good order.' κυματωγὴν 'the beach' [κύμα, ἄγνυμι].

15. τύφευν 'to raise a smoke.' καπνόν is a cognate accusative with acc. of place smoked. Ar. Vesp. 1079 καπνῷ τύφευν πόλων.

22. ἐς οὖ ἄν 'until such time as,' p. 17, l. 26; p. 24, l. 13. This kind of dumb commerce is said to exist still on the west coast of Africa and in certain parts of the Soudan.

πρὸς ὅν ἐθηκαν, the iterative aorist 'continue to add.' Madv. Gr. Synt. § 111 R. a; Goodwin, M. and T. § 155. The ὅν means 'accordingly, 'in due course.'

24. πρὶν ἄν ἀπισωθῆ sc. ὁ χρυσός. ἀξῆ, subst. 'value,' see on p. 117, l. 21.

26. πρότερον ἃ...λάβωσι 'before they have taken the gold.' πρότερον ἃ is generally followed by infinitive. There are five cases in Herod. of the construction with subj. (see 9, 86, 89) and one in Thucyd. 7, 63. In our passage it may be influenced by the regular construction of πρὶν ἄν in the previous sentence. Goodwin, M. and T. § 653.

αὐτὸλ sc. the merchants.

CHAPTER CXCVII.

3. ἐφρόντιξον οὐδὲν 'cared nothing at all for,' 'didn't trouble their heads about.' The Persian conquest of Egypt never extended to any purpose in Libya.
5. τέσσερα έθνεα. He is now thinking of the larger division of races, not of the numerous subdivisions or tribes. The Libyans are the 'Berbers,' a name which includes all that were not negroes (Ethiopians). The Phoenicians (Carthaginians) and Greeks are immigrants. He is not thinking of Egypt, which the ancient geographers included in Asia.

6. αυτόχθονα 'natives of the soil,'—that is, people who cannot be traced elsewhere. No doubt some interpreted the word more literally, as did the Athenians, to mean that the people actually sprang from the soil.

CHAPTER CXCVIII.

11. ἀρετήν 'in excellence,' in regard to the goodness of its soil.
12. σπουδαίη ὤστε...παραβληθῆναι 'good enough to be compared.'
13. πλην Κύνωνος μούνης 'except the Cinyps-region alone.' The plain of Lebida is a rich corn-growing country, besides abounding in olives and dates. Ovid, Pont. 2, 7, 25 Cinyphiae segetis citius numerabis aristas.
14. τῷ ποταμῷ, p. 103, l. 1. γάρ, the force of γάρ here is 'I say Cinyps, because the land in fact has the same name as the river.'
15. πλέω 'too much,' 'excessive.' ὑπελαγρον ΐτη ταὐτα τῆς Διβύνης 'for this district of Libya is in fact rained upon.' The ἦ calls special attention to the fact as compared with other parts of Libya. The rains come generally in November. For ὑπελαγρα see p. 29, l. 20.
19. ἐκφορέων (ἐκφόροιν) 'produce.' Pollux (1, 237) enumerates it as among the words applicable to καρπός, but it rarely occurs.
20. τῇ Βαβυλωνίᾳ, i.e. from two hundred-fold to three hundredfold, see 1, 193.
21. τῇ Ἐνεστπερίται νέμονται, the district round the modern town of Benghazi (corrupted from Berenice as it was named by the Ptolemies). It is a rich corn-growing district.

ἔπ' ἐκατοστά 'at the rate of a hundred a piece,' 'a hundred-fold.'
22. αὐτῇ ἐωτής, the same phrase in 1, 193 ἐπεὶ αὐτῇ ἐωτής ἐνελκυ ἐπὶ τριήμερα ἐκφέρει: so 2, 25 ὁ ποταμὸς αὐτὸς ἐωτοῦ βέει πολλῷ ὑποδεότετερος, cp. 1, 203; 2, 149; 8, 137 etc.
CHAPTER CXCIX.

3. τρεῖς ὀπασ 'three seasons,' i.e. three harvests.
5. ἀμάσθαι καὶ τρυγασθαί 'for reaping and gathering in.' The latter word belongs rather to vines and fruits. Yet it is also applied to corn, II. 18, 566 ὀτε τρυγόθεν ἄλωνη. The processes are connected in Arist. Ἀν. 1698 θερίζουσι καὶ σπείρουσι καὶ τρυγώσι. The infinitives express the result of ὀργα 'swell so as to be reaped and gathered.' Cp. Hom. Ὀδυσ. 15. 457 ἀλλ᾽ ὀτε δὴ κοίλῃ νῆσὺ ἤχετο τοῖς νέεσθαι 'when their ship was loaded and so was ready to sail.' So in l. 7 ὀργα συγκομίζοσθαι.

7. βουνοῦς 'hillocks,' p. 112, l. 24. συγκομισταὶ τε...καὶ ὁ ἐν τῇ κατυπερτάτῃ 'and no sooner has this corn crop in the middle district been housed than that in the highest land ripens and swells.' For τε...καὶ here and at l. 10 marking simultaneousness see p. 106, ll. 9 and 12.
10. ἐκπέποταὶ τε καὶ καταβεβρωται, referring to the vintage and harvest.
12. ἐπ᾽ ὀκτὼ μῆνας, for ἐπὶ of extension over space of time see p. 12, l. 1. Κυρηναίους...ἐπέχει 'keeps Kyrenaeans busy,' 'occupies them.'
13. εἰρήσθω, p. 10, l. 22; p. 73, l. 15.

CHAPTER CC.

16. ἐπολιόρκεον 'began besieging.' ἐπαγγελλόμενοι 'making the demand,' 'proclaiming as their terms.'
18. γὰρ anticipatory, the reason coming before the action, p. 43, l. 8; p. 49, l. 4.
19. ἐπολιόρκεον 'they continued the siege.'
21. προσβολὰς 'assaults,' 6, 101 προσβολῆς γενομένης πρὸς τὸ τεῖχος.
2. ἡχέσκε 'always sounded,' for the frequentative termination τί see on p. 23, l. 20.
3. 4. ταύτη 'at that point.' ἄν...ἐκτείνου 'killed on each occasion,' 'used always to kill.' For the iterative use of ἄν cp. p. 23, l. 20.
5. τούτο μὲν δὴ 'so this manœuvre,' i.e. the tunnelling. δὴ summing up, p. 4, l. 8; p. 33, l. 1.
CHAPTER CCI.

10. κατὰ τὸ ἴσχυρὸν ‘by force,’ ‘by way of force,’ 3, 65 κατὰ τὸ καρτερὸν.


ἐπέτεινεν ἥξιλα, cp. 1, 186 ἐπιτελέσκει ἐπὶ τὴν γέφυραν ἥξιλα τετράγωνα.

13. κατύπερθε...ἐξιλων ‘and above the surface of the planks.’

16. ἀπαστῶσ = ἀπασίωσ ‘gladly.’ ὑπῆκουσαν, see p. 68, l. 10.

17. ὀμολογή χρήσασθαι ‘to come to terms,’ 1, 150 ὀμολογή ἐχρήσαντο, p. 67, l. 13.

19. ταμίνοντες ὅρκια ‘taking oath,’ lit. killing oath-victims, p. 39, l. 3. μένειν ‘should remain,’ ‘is to remain,’ pres. for certain future.

20, 21. τὸ ὅρκιον ‘the sworn treaty,’ 1, 141 πρὸς τούτους ὅρκιον Κύρος ἐποιήσατο.

κατὰ χώρην, p. 78, l. 17.

ὑποτελέειν ἄξιην ‘should pay a just sum,’ ἄξιη, with some word such as τιμή understood, is used substantively for what is sufficient and proper—here it means ‘tribute.’ Sometimes ἴημι is understood, 7, 39 τὴν μὲν ἄξιην οὐ λάμψει έλάσσω δὲ τῆς ἄξιης. Of ‘price’ see p. 114, l. 24.

24. παριέναι εἰς τὸ τεῖχος ‘to come within the wall.’

1. ταμόντες sc. ὅρκια, p. 117, l. 19.

3. κατὰ = καθ’ ἀ. 6, 88 καταλαμβάνει κατὰ ὑπεθήκατο Ἀθηναίου ὁ Νικόδρομος.

4. κατὰ χώρην ‘fixed,’ ‘in its original position,’ p. 117, l. 21.

CHAPTER CCII.

6. ἐκ τῶν Περσῶν ‘by the Persians,’ ἐκ with gen. of agent is common in Herod. and does not differ appreciably from ὑπὸ, though it indicates rather the source of action than the literal agent. So 6, 13 μαθώντες ταῦτα τὰ γυνόμενα ἐκ τῶν Ἰωνῶν may possibly be translated ‘on the side of the Ionians,’ but in other cases the distinction is scarcely marked.

7. κύκλῳ τοῦ τεῖχεος, see p. 41, l. 12.

8. τούτοις instr. dat. ‘stuck the wall round with them.’

9, 10. ληπήν...θέσθαι ‘to regard as booty,’ ‘to enslave.’
CHAPTER CCIII.

15. ἐπὶ...ἐπέστησαν ‘had arrived under the walls of Kyrene.’
16. ἀποστείμενοι, p. 90, l. 18.
17. δειξούσης ‘whilst it was marching through.’
19. οὐκ ἦν ‘forbade it,’ ‘spoke against it.’
21. ἐπὶ...ὀχθον, acc. because of the motion implied.
22. οὐ σχούσι ‘because they had not taken possession of.’ Ingressive aorist, p. 1, l. 7; p. 94, l. 18.
24. οὐδενὸς μαχομένου ‘though no one was showing fight.’
26. ἵδρυθεντι, p. 71, l. 6.
1. ἀποκαλέων ‘recalling them,’ 3, 53 πέμψας ἐς τὴν Κέρκυραν 11 ἀπεκάλεε τὸν Δυνόφρονα.
3. ἔτυχον ‘they obtained their request,’ 5, 23 τὴν παρὰ Δαρελοῦ αἰτήσας ἔτυχε μισθὸν ὁρθεῖν φυλακῆς τῆς σχεδίης. Soph. Ant. 778 αἰτουμένη ποὺ τείχεται τὸ μῆ θανεῖν. In both of which cases the accusative as here is governed by the participle.
6. ἐπελκομένους ‘dragging on slowly,’ ‘lagging behind,’ 3, 105 παραλύσθαι, ἐπελκομένους οὐκ ὅμοι ἀμφοτέρους.
ἔφόνευν iterative ‘kept slaughtering.’

CHAPTER CCIV.

11. ἀνασπάστους ἐποίησαν ‘caused to be taken up country,’ cp. 6, 32 ἐπολευν...παρθένους καλλιστενώσας ἀνασπάστους παρὰ βασιλέα. For similar transportations of whole peoples, see 5, 25 (the Paonians); 6, 119 (the Eretrians). The latter were treated much as these Barceans.
14. καὶ ἐσ ἐμῆ, p. 71, l. 9.

CHAPTER CCV.

17. κατέπλεξε ‘finished,’ ‘brought to an end,’ a metaphor from spinning, ‘to ward off,’ 5, 92 διαπλέξαντος τὸν βλοῦ ἐν. Pind. Nem. 7, 99 βιοτον...διαπλέκοις εὐδαίμον’ ἔστα.
19. εὐλέων ἐξέσσε σwarmed (lit. boiled over) with worms. The genitive from the notion of fullness in ἐξέσσε, cp. the account of Herod's death, Acts xii. 23.

20. πρὸς θεῶν ἐπίφθονοι 'subject to anger on the part of the gods' who are φοβητοί of everything excessive, see 1, 32; 3, 40; 7, 10, 35, 46, 236; 8, 109. Cp. ἐπίφθονείν 9, 5.
HISTORICAL AND GEOGRAPHICAL INDEX.

"Αβαρις, c. 36.

Abaris the Hyperborean is the subject of many traditions, but both the time of his visit to Greece, and the actions attributed to him are in the highest degree uncertain and mythical. Plato [Charm, 158 c] speaks of certain charms (ἐπιφάλη) believed to have been composed by him, and Suidas mentions other works in poetry and prose of which he was supposed to be author. Other writers speak of his having been instructed by Apollo, who gave him the miraculous arrow enabling him to travel into various countries, and taught him the art of prophecy, and the means to avert a pestilence which was at that time afflicting many lands. He is also said to have learned philosophy of Pythagoras. His visit to Greece has been placed about B.C. 560 (in the reign of Croesus), and by others a century earlier. The chief references to him are in Iamblichus' Life of Pythagoras. Harpocrates' Lexicon. Pausanias [3, 13, 2] attributes to him doubtfully the erection of a temple at Sparta to Κόρη σώτειρα. Bentley [Phalaris, p. 34] discusses his age. Some have regarded him as the introducer of the worship of Apollo into Greece, and it has been suggested that the miraculous arrow was in some way connected with a knowledge of the compass.

'Aβυθνοί, 138.

Inhabitants of Abydos, a town in Mysia, on the Asiatic side of the Hellespont, opposite Sestos. It was a colony from Miletos [Thucyd. 8, 61]. Like the other Greek towns in Asia it had been obliged under Persian influence to accept the government of a tyrannus. It afterwards joined in the Ionian revolt and was captured by the Persians [5, 117].

'Aγάθυρσοι, cc. 49, 100, 102, 104, 119.

A Skythian people, in what was afterwards Dacia, whom Herodotos places north of the Danube where he conceives that river to be joined by the Maris (Marosch), which however really falls into the Theiss.

'Aγάθυρσος, c. 10.

Mythical name-hero of the Agathyrsi, fabled to be the son of Herakles and the monstrous inhabitant of the woody district beyond the Borysthenes.
**HISTORICAL AND**

"Αγαμέμνων, c. 103.

King of Argos, leader of the Greeks against Troy, who sacrificed his daughter Iphigeneia to obtain a fair wind for the expedition.

"Αγγρος, c. 49.

A tributary of the Danube, identified either with the Morava or the Ibar.

"Αγηνώρ, c. 147.

Father of Kadmos, the Phoenician. He was also called father of Κίλις [7, 91], and was reputed to be the son of Belos (Poseidon) and Libya: or again Poseidon and Libya had two sons, Agenor and Belos [Apollod. 2, 1, 2—3].

"Αγλώμαχος, c. 164.

The unknown builder of a castle in Kyrene.

"Αγρίανης, c. 90.

A tributary of the Hebros (Maritza), now called Erkene.

"Αδικράν, c. 159.

A king of the native Libyans in the neighbourhood of Kyrene.

"Αδρίης, c. 33.

The Adriatic Sea. It seems to have been very little known to Herodotos. He mentions the Eneti as living to the north of it [5, 9] and says that the first Greeks to navigate it were the Phokaeans [1, 163].

"Αδυμαχίδαι, c. 168.

A Libyan people (otherwise attributed to Egypt) living in the coast district from the Canopic mouth of the Nile to some dozen miles west of Paraetonium (mod. Baretoun and later Berek Marsah).

"Αξίρις, cc. 157, 169.

A town in Libya of uncertain site opposite the island Platea (Bhourda). It is placed by modern explorers somewhere in the valley of the Temineh.

"Αθηναίη, cc. 180, 188, 189.

The Greek goddess Athena was identified with Neith the goddess of the Egyptians. Plato [Tim. 21 E] says of the people of the Delta τῆς πόλεως θεὸς ἀρχηγός τῆς ἔστω, Αἰγυπτιστὶ μὲν τούνομα Νείθ, Ἑλληνιστὶ δὲ, ὡς ἐκείνων λόγος, 'Αθηνᾶ.

"Αθηναῖοι, cc. 99, 137, 145.

The inhabitants of Athens. The incident in the history of Athens
alluded to in this book is more fully dealt with in 6, 138. Athens at this
time was only just beginning to be important in Greece. The story
told as to Miltiades marks the beginning of her great period.

Ἄθρος, c. 49.

Counted by Herod. among the tributaries of the Danube, perhaps
the modern Jantra.

Αλάκης, c. 138.

Tyrant of Samos, son of Syloson, who had been put by the Persians
in the place of his brother Polykrates [3, 149; 6, 13, 14, 15, 22].

Αλγαίον πέλαγος, τό, c. 85.

The Aegean Sea. Elsewhere Herod. calls it simply τὸ Αλγαίον
[2, 113; 7, 36, 55] or ὁ Αλγαίος πότνος [2, 97]. That part of the
Mediterranean now called the Archipelago. The derivation is uncertain
—it has been connected with Aegae in Euboea, with Aegeus father of
Theseus, with Aegaea queen of the Amazons, and with αἰγός a squall.

Αλγές, c. 149.

Ancestor of the Αλγείδαι a family at Sparta, according to Herod.:
and Pausanias [3, 15, 4] says that there was an heroon at Sparta in his
honour. But in 4, 8, 3 he says that he was a relation of Kadmos and
came originally from Thebes. Hence Pindar claims the Αλγείδαι as
his ancestors [Pyth. 5, 102; Isth. 7, 21].

Αλγυνήτης, c. 152.

An Aeginetan, a man of the island of Aegina, which was colonised
by Dorians from Epidauros [8, 46]. It was very early important as a
trading place, and in it the earliest Mint was established by Pheidon of
Argos.

Αλγυπτός, cc. 39, 41—43, 47, 152, 159, 165—168, 180, 186, 200, 204, 205.

Αλγυπτηχος, cc. 48, 49, 53, 141, 159, 165, 180, 186.

Herodotos gives an account of Egypt and its inhabitants in his
second book. It had been subjected to Persia since about B.C. 525.
Ancient geographers considered Egypt—that is, the valley of the Nile
—to belong to Asia. Its western frontier however had no natural
demarcation. Herod. traces the origin of most of the arts of civilized
life to Egypt.

Αλθίονες, c. 183.

The many black or dark tribes living in equatorial Africa, S. of
Egypt, bounded on the west by the great Libyan desert, and on the east
by the Red Sea. They were little known to the Greeks at this time,
and the expedition of the Persians under Kambyses was a failure [3,
It was not till some years after this that the Greeks began to establish trading centres on the coast of the Red Sea, whence Greek arts gradually penetrated Aethiopia.

**Almos, c. 49.**

The range of mountains now called the Balkans.

**Alnos, c. 90.**

A Greek town on the southern coast of Thrace, some few miles east of the mouth of the Hebrons. It was an Aeolian colony [7, 58] either from Kyme or Mytilene, or both. It had once been called Poltyobria.

**Aoleis, c. 89, 138.**

The Aeolians were one of the great branches of the Hellenic race, descended, according to the received myth, from Aeolos second son of Hellen. The Aeolians are found in Thessaly, Boeotia, Aetolia, Lokris, Corinth, Elis and Messenia, as well as in the northern part of Asia Minor and Lesbos. In illustration of Herodotos' statement that they furnished Dareios with much of his navy we are to observe that they were always eminent as sailors and were specially devoted to the worship of Poseidon. The earliest legend of Greek naval adventure, that of the Argo, makes the ship start from an Aeolian town, Iolkos. And as an illustration of their antiquity Herod. [7, 96] preserves a tradition that they were once called Pelasgians.

**Alodnos, c. 150.**

Father of Grinos king of Thera, and a descendant of Theras. He is not otherwise recorded.

**Alagip, c. 164.**

A king of Barca, who appears to have been a native Libyan, or as some think a Greek who adopted a Libyan name.

**Alagoves, cc. 17, 52.**

A Skythian tribe north of Olbia. They had apparently disappeared in Strabo's time, who doubted their existence [12, 3, 21].

**Alpis, c. 49.**

This is a name given by Herod. to a western tributary of the Danube. It is uncertain which river he means, or whether he has not been misled by a confusion with the name of the range of mountains. The earliest writer in which the name of the mountains "Alpēis occurs is Polybius [2, 14 etc.].

**Amagoves, cc. 110, 112—115, 117.**

The tribe of fighting women was said to live on the banks of the
Thermodon, in Pontus. The story of their invasion of Attica and repulse by Theseus is referred to in 9, 27; and this was commemorated in many works of art at Athens. There were myths also relating attacks upon them by Bellerophon and Herakles [Apollod. 2, 3, 1, 2; 2, 5, 9].

"Αμασίς, cc. 167, 201, 203.
A Persian general who led the land attack upon Barca. He belonged to the Maraphian tribe, one of the most dignified of the Persian tribes [1, 125].

"Αμμώνιοι, cc. 181, 182.
A nation of Libyans living close to the great desert. The temple of Zeus Ammon was at the modern Siwah which is 20 days’ journey from Egyptian Thebes, double the distance indicated by Herodotos. For the ‘fountain of the Sun’ which Herod. describes as being in it see Diodorus 17, 50; Pliny N. H. 2 § 228 Λούσ Ηαμονί θάγημα ἅ γερνιον νυκτίζ νεμέτεν.

"Ανάφλυστος, c. 99.
A deme in Attica, on the west side of the peninsula of Sunium, mod. Anaphiso. It belonged to the tribe Antiochis, and was about eight miles from Thorikos [Xenoph. Vect. 4, 43].

"Ανάχαρις, cc. 46, 76.
A Skythian, who travelled in Greece, and was assassinated on his return for his supposed adoption of Greek customs. Diogenes Laertius [1, 8], who has collected some of his sayings, describes him as the son of Gnurus by a Greek mother, and quotes Sosikrates as affirming that he came to Greece in the 47th Olympiad, in the Archonship of Eukrates (b.c. 592). But this does not tally with his interview with Croesus who began to reign b.c. 560, and the real time of his visit is uncertain. He is sometimes reckoned among the Seven Wise Men, and is said to have invented the double anchor, and the potter’s wheel, but, as Strabo points out, the latter was known to Homer [H. 18, 600], Strab. 7, 3, 9.

"Ανδρος, c. 33.
The second largest and the most northern of the Cyclades, fertile and rich in vines. It is 21 miles long by 8 broad. Tenos is close to its southern extremity.

"Ανδρόφαγος, cc. 18, 100, 102, 106, 119, 125.
A tribe in central Russia that fed on human flesh. Herod. gives no other tribal name. Some have supposed the Bastarnae to be meant, but nothing that is recorded of them from Polybius downwards justifies this idea. Pliny’s account of the Anthropophagi [N.H. 7, 2, 11—12] seems only founded on Herodotos.
AXOS, c. 154.

Axos, a city of Crete, called "Axos or Ἀξός on its coins, was on the north of Mt Ida, not far from Knossos, and is still called by the same name. It was on the river Oaxus. See Head, Historia numorum, p. 387.

ΑΠΙΑ, c. 59.

A Skythian goddess, identified with Tellus 'the Earth,' connected it is suggested with Latin Ops. There was a mythical king of the Peloponnesos Ἀπίς, from whom the name Ἀπία was given to the Peloponnesian, see Aesch. Ag. 256; Supp. 263; Soph. O. C. 1303. Pausan. 2, 5, 7. The Homeric ἄπιη γαῖη for Peloponnese, probably means 'distant' [H. i. 270].

ΑΠΟΛΛΩΝ, cc. 15, 59, 158. ΑΠΟΛΛΩΝ ΟΙΤΟΣΥΡΟΣ, c. 59.

The Sun-god and the god of prophecy. In the former capacity he is identified with the Skythian Oitosyros (Sansk. sūrya 'the sun') and his worship was widely spread, for in the north the sun would be a chief object of desire and in the south a danger to be propitiated. The 'fountain of Apollo' [c. 158] is called elsewhere the fountain of Kyros [Call. ad Apoll. 81] and is still existing near the ancient site of Kyrene. See Pind. Pyth. 4, 294 where of king Arcesilaus he says εὐχεταί... ἐπὶ Απόλλωνος κράνα συμποσίας θυμὸν ἐκδοσθαι πρὸς ἡβαν πολλάκις.

ΑΠΟΛΛΩΝΙΑ, cc. 90, 93.

Apollonia in the Euxine, a colony of Miletos. The modern town is called Sizeboli, derived from a later name given to it Σωζόπολις.

ΑΠΡΗΣ, c. 159.

King of Egypt B.C. 595—575. He is the Pharaoh-Hophra of Jeremiah xlii. 30. He had hitherto had a prosperous reign, had reduced the whole coast of Phoenicia [Diod. i. 68], and had advanced as far as Jerusalem to raise the siege which was being laid to it by the Chaldeans. The ill success of the expedition against Kyrene caused a rebellion among his Egyptian subjects and soldiers, who fancied that he had deliberately betrayed them in order to establish a tyranny by means of his Greek mercenaries. Amasis who was sent to quell the rebellion accepted the offer of the kingdom for himself and defeated and captured Apries. See 2, 161—169. His daughter Niketis married Kyros and was the mother of Cambyses [Polyaen. 8, 29].

ΑΡΑΒΙΑ, c. 34.

Denotes the peninsula still called Arabia, the wedge-shaped projection south of Idumaea washed on the west by the Red Sea (sinus Arabicus) and on the east by the Persian Gulf to the Indian Ocean (mare Erythraeum).
The Red Sea. It does not seem to have been called by the name ἔρυθρη θαλάσσα till the time of the Ptolemies. Herod. regards it as 'a long narrow gulf running inland from the Erythraean Sea, a voyage of 40 days in a row boat from its head to the open sea, and half a day's row across at its widest part' [2, 11].

others hold that the river meant by Herod. is the Jaxartes (Sirr). Hecataeus and the later geographers—Strabo and others—made the Tanai's the boundary line between Europe and Asia. For the conception of the river formed by Herodotos see 1, 202.

*Aπαρος, c. 48.
A Skythian river, probably the Sereth.

*Ἀργη, c. 35.
A Hyperborean maiden who came on a visit to Delos.

*Aριλππαιοι, c. 23.
A Skythian tribe, whose peculiar habits as given by Herodotos have been described by Pliny and Mela also, but only on the authority of Herodotos. Their exact locality is uncertain.

'Αργολικὸς κρήτηρ, c. 152.
A bowl manufactured at Argos in which wine was mixed before being ladled into cups. The plastic arts were very early cultivated with success at Argos, and as the Argives had the character of being fond of wine [Aelian, Vitt. 3, 15; Athen. 10, 442 D] no doubt they had their own fashions in such things. The Argive pottery is mentioned in 5, 88 as being necessarily used in religious rites, to exclude that of Athens and Aegina, a measure partly of retaliation and partly of protection for a home industry.

'Αργό, cc. 145, 179.
The ship built by Iason at Iolkos in Thessaly and manned by Minyae and other heroes to go to Colchos in search of the golden fleece from Aietes the king of that country. See 7, 193. The legend was older than the Odyssey [see Od. 12, 70], but is not mentioned in the Iliad or by Hesiod. It formed the basis of a play of Euripides (Medea) and is celebrated by Pindar [Olymp. 13 and Pyth. 4 etc.], but it is chiefly from the later writers Apollonius Rhodius [Argonautica] and Apollodorus [1, 9] that the details of the legend are known to us.
The god of War. Though Herodotos mentions him among the gods worshipped by the Skyths, he does not give the Skythian name, as he does of other gods, and it may be that the worship of the sword which he describes in c. 62 is all that he means by the worship of Ares. In mentioning the same worship among the Thrakians he in the same way omits to mention any Thrakian name [5, 7].

\'Aριάντας, c. 81.
A Skythian king, otherwise unknown.

\'Αριαπείθης, cc. 76, 78.
A Skythian king, father of Skylas.

\'Αρίμασποι, cc. 13, 27.
A Skythian nation, people said to have one eye. Herodotos derives the name from arima 'one' and spù 'the eye,' which words have been connected with primus and spec- (speculor, specto etc.), cp. O. H. G. spítron.

\'Αριμάσσπεα ἑπεα, c. 14.
An epic poem of Aristeas (q.v.), said by Suidas to have been in three books, on the history and country of the Arimaspi. See Paus. 1, 24, 5; Strab. 1, 2, 10. The doubt as to the genuineness of the poem was early. See Dionys. Hal. de Thucyd. Jud. 23; and therefore (Longinus) de Sublim. x., when quoting some lines does not name Aristeas but says ὁ τὰ Ἀριμάσσπεαι ποιήσας.

\'Αρισταγόρης, c. 138.
(1) Aristagoras tyrant of Kyzikos.
(2) Aristagoras, son of Heraclides, tyrant of Kyme [5, 37].

\'Αριστέης, cc. 13—16.
Aristeas of Proconnesus (Marmora) who wrote a poem on the Arimaspi (q.v.). Though his poem is often referred to we have no information about the man himself, except what Herod. here gives us, and a short account by Suidas, and by Tzetzes [Chil. II. 724] who represents him as a magician, whose soul could enter and quit his body at will. He is placed by some about B.C. 560, by others as contemporary with or even more ancient than Homer.

\'Αριστόδημος, c. 147.
Aristodemos, fourth in descent from Herakles. He married Argeia, sister of Theras, and became the father of Eurysthenes and Prokles, the ancestors of the two lines of Spartan kings [6, 52; 7, 204; 8, 131].

\'Αρίστων, c. 138.
Tyrant of Byzantium.
The inhabitants of Arcadia, the central province of the Peloponnnesos.

The dynasty founded by Battos (q.v.) in Kyrene lasted through eight generations, descending it is said, directly from father to son, who were alternately named Battos and Arcesilaus, as was the custom in some other Greek families. Herod. only names six, three called Battos and three Arcesilaus. The first Arcesilaus reigned sixteen years (circ. B.C. 599—583) apparently without any striking adventure. The second Arcesilaus (whose ten years' reign has been variously dated as B.C. 560—550 and B.C. 554—544) was surnamed 'the harsh' (χαλεπός) because of the dynastic quarrels with his brothers and acts of oppression towards his subjects which led to the political reforms of the next reign. Arcesilaus III. (circ. B.C. 530—514) tried to regain the royal prerogatives lost by his father, and during a time of temporary success revenged himself cruelly on his opponents. He also tried to strengthen himself by submitting to king Cambyses in B.C. 525, but was eventually forced to go into exile to Barca, where he was murdered. The fourth Arcesilaus (not mentioned by Herodotus) was the winner of the Chariot race of B.C. 466 celebrated by Pindar in his fourth Pythian ode. At his death (between B.C. 450 and 431) royalty was abolished.

Son of Targitaus, mythical progenitor of the Skythians.

A brother of Dareios. He advised his brother against the Skythian expedition, as he did his nephew Xerxes against the expedition into Greece [7, 10—17, 46—53].

Artaka (mod. Erdek) was a town on the west of the peninsula of Kyzikos opposite Priapos, a colony of Miletos. It was burnt by the Persians in B.C. 494 [6, 33].

A tributary of the Danube, perhaps the modern Vid, running from the northern skirts of the Haemos (Balkan).

The virgin Goddess of the chase, sister of Apollo, with whose worship at Delos she was connected, her shrine or sacred enclosure ('Αρτεμίσιον) being close to that of the god. She is called Orthosia at Byzantium as having preserved the city. She is identified elsewhere by Herod. with the Thrakian goddess Bendis [5, 7].
"Ἀρτισκός, c. 92.  
A river of Thrakia, which has not been identified with certainty. Some hold it to be the Arda a tributary of the Hebro (Maritza), others the Tekedereh, which is remarkable for a vast number of loose stones in its bed and on the low grounds by its banks.

Ἀρνάνδης, cc. 165—7, 200, 203.  
A Persian appointed governor of Egypt by Cambyses. No specimens of his silver coinage ("Ἀρνανδίκον ἀργύριον") have been identified. His offence was not simply coining money, for that was permitted to the Satraps, but coining it of silver of greater purity than that of the king, suggesting a bid for power above that of his master. See Head, Historia numorum, pp. 699, 711.

Ἀσβύσται, cc. 170—1.  

Ἀσιάς φυλή, c. 45.  
A tribe in Sardis, supposed to be so called from Asies (q. v.).

Ἀσίη, cc. 1, 4, 11, 12, 36—7, 41—2, 44—5, 143, 198.  
The ancient geographers included in Asia the valley of the Nile, and reckoned all Libya west of it in Europe. But Herod. divides the world into three—Europe, Asia, Libya, and makes the Red Sea (Sinus Arabicus) the boundary of Asia and Libya. In Homer [II. 2, 461] 'Ασίη is a district of Lydia, the basin of the Kaystros. Herod. gives us here the derivation of the name from a mythical hero. It is said, however, to mean 'land of the sun.' Afterwards a distinction was made between 'Ασίη ἡ κάτω (Asia Minor) and ἡ ἀνω 'Ασίη.

Ἀσίη, c. 45.  
The wife of Prometheus or according to some legends of Iapetos, daughter of Oceanos and Tethys.

Ἀσίης, c. 45.  
A king of Lydia, son of Cotys, from whom according to the Lydians the name first of a tribe at Sardis and then of the continent is derived.

Ἀσούρλη, c. 39.  'Ασσύρια γράμματα, c. 87.  
Assyria proper was a strip of territory separated from Armenia on the N. by the Nephates, on the W. from Mesopotamia by the Tigris, on the S.E. from Susiana, and on the E. from Media by a range of mountains called Zagros (Mts of Kurdistan). Its capital was Nineveh. Herodotos, however, includes Babylonia under this name [1, 192—3]. In speaking of 'Assyrian letters' [c. 87] he probably confounds Assyrian and Persian writing, Assyria being now subject to the Persian king.
'Ardpavrfs, c. 184.
A Libyan tribe, whose position has not been identified with certainty, though it was probably somewhere near the Western Sahara.

"A̓tλας, c. 49.
A river flowing from Mt Haemos into the Danube, probably the modern Taban.

"A̓tλας, c. 184.
Mt Atlas meant probably in the early writers the Peak of Teneriffe, which they believed to be in Africa. It was afterwards applied to the chain of mountains in the N.W. of Africa opposite Gibraltar, which is still called by the same name. It possesses no single peak such as that described by Herodotos.

"A̓tλαντες, c. 184.
A Libyan tribe living in the mountain district of Atlas.

'Απτική, c. 99.
The name of Attica is probably derived from ἄκτη 'headland' or 'coast-land.' It contains 700 square miles, its greatest length is 50 miles and its greatest breadth 30 miles. Its southern district, ending with Cape Sunium, was rich in silver mines, but it is generally mountainous, with few plains, and far from productive soil.

Αὔγιλα, cc. 172, 182—3.
A city—still called by the same name—on the road from Egypt and Mauretania, immediately south of Kyrene. Modern travellers say that the description of Herod. is still applicable in every respect.

Αὔρας, c. 49.
A stream flowing from Mt Haemos into the Danube, probably the modern Drista.

Αὔσες, cc. 180, 191.
A tribe on the coast of Libya, otherwise unknown.

Αὔσχωσις, cc. 171—2.
A Libyan tribe living near Barca.

Αὔτεσων, c. 147.
Father of Argeia and Theras (q. v.) and colonizer of Thera. He was son of Tisamenos and great-grandson of Polyneikes [6, 52]. He migrated from Thebes to Sparta, where there was a statue of him [Pausan. 3, 1, 7; 3, 15, 6; 4, 3, 4; 9, 5, 15].

'A̓φροδιτιάς νήσος, c. 169.
An island off the coast of Kyrene, also called Leia.
Elsewhere Herod. identifies 'Celestial Aphrodite' with the Syrian Atergatis or Astarté [1, 105]. Here she seems to be identified with the goddess of the moon, as is Όυρανι in 3, 8.

The Achaemenidae, the family from which the kings of Persia were descended, the founder being Achaemenes [7, 11], from one of whose grandsons (Cambyses) Kyros descended, from another (Ariaramnes) Dareios.

A tract of sand along the Northern coast of the Black Sea opposite the town of Kalantchak. It is now called Koratendra and is joined to the mainland by a long isthmus. The worship of Achilles, as a hero, was common among the Greeks along the Pontus. He had an heroon at Olbia and other places.

Babylon, on the Euphrates, which passed through the centre of the city, was the capital of a territory described by Herodotos in 1, 179, 192—203, as part of Mesopotamia, differing in extent at various times. After the fall of Nineveh, Babylon became the chief seat of the Assyrian Empire, until its capture by Kyros in b.c. 538. After that it became part of the Medo-Persian Empire [3, 150—160].

A Persian who commanded the fleet in the attack upon Barca.

Bactria, bounded on the N. and N.E. by the river Oxus, on the South by the mountain range Paropamisus, was a large province of Upper Asia, once part of the Assyrian Empire, and then of the Medo-Persian. It formed the 12th Satrapy in the organisation of Dareios [3, 92; 7, 66, 86]. Its capital was Bactra and its modern name is Balk or Baklidi.

A city in the territory of Kyrene, founded by discontented Kyreneans, and inhabited by a population of mixed Greeks and Libyans. It was superseded in the third century by Ptolemais, founded on the site of what had been its harbour town, whereas it was itself an inland city. Its name survives in Barca, a district of Tripoli: the town itself seems to have disappeared sometime after the second century after Christ.
Bárkη, c. 204.

A district in Baktria.


The founder of the family of Battiiadae, the royal family of Kyrene, was the son of Polynestres, a noble of Thera. He is said to have been originally called Aristoteles [Pind. Pyth. 5, 116], and his name Báttos is of doubtful origin. Herodot. says that it was Libyan for ‘king.’ Others regard it as indicating the impediment in his speech. The dynasty founded by him lasted in direct descent from father to son for eight generations.

Báttos
founder of Kyrene, and the creator of many great public works;
(Pind. Pyth. 5, 120)
ob. circ. B.C. 599.

Arcesilaus I. (q. v.)
circ. B.C. 599–582.

Báttos II. (ὁ εὐθαλύσων)
defeats Apries king of Egypt and the Libyans;
circ. B.C. 582–[560].

Arcesilaus II. (ὁ χαλεπός) (q. v.)
tries revolution, while malcontents found Barca.
Strangled by his brother;

Báttos III. (the Lame)
circ. B.C. 544–B.C. 529,
new constitution at Kyrene by Demonax of Mantinea.

Arcesilaus III. (q. v.)
circ. B.C. 530–514,
submits to Persians.

Báttos IV. (ὁ καλὸς)
(c. 163. Pind. Pyth. 4, 115)
Chronology unknown.
Barca captured by Persians
circ. B.C. 512.

Arcesilaus IV. (q. v.)
won in Chariot race at the Pythian games B.C. 466
and at Olympia B.C. 460.
It is not known when the dynasty of the Battiadae came to an end, or whether it was by the death or deposition of Arcesilaus IV. A conjectural date is B.C. 450.

**Bopvo-04vT)S, cc. 5, 17—8, 24, 47, 53—4.**

The river Dnieper, the largest and most important of the rivers of Southern Russia which fall into the Black Sea: in its lower course it splits up into many channels, flowing through forests, and divided by many islands.


Another name for Olbia (q. v.), hence the inhabitants are called Borysthenes by Herodotos.

**Bó]opropos, (1) cc. 83, 85—89.**

The Thracian Bosporus, the narrow channel between Byzantium and Chalcedon, still called by the same name. Its length is 15 miles, and its breadth varies from 600 to 1000 yards.

(2) cc. 12, 28, 100.

The Cimmerian Bosporus, the narrow channel between the Black Sea and the Sea of Azov: it is now called the Strait of Yeni Kali. It is between 7 and 8 miles long, and varies in breadth from about 3 to 7 miles.

**BouSivoi, cc. 21—2, 102, 105, 108—9, 120, 122—3, 136.**

A nation of Skythia inhabiting a wooded district 15 days' journey from the Lake Maeotis (Sea of Azov). It was among them that the wooden town of Gelonos (q. v.) is said to have existed. They were a nomad, i.e. pastoral, people. Their description as being a blue-eyed and red-haired folk has been held to indicate that they were among the ancestors of the Teutonic races.

**Bra]Urov, c. 145.**

One of the twelve ancient cantons of Attica. The name continued though it was not a deme. It was on the eastern coast south of the river Erasinos; the modern village Palô Vrâbna preserves its name. At a quadrennial festival Attic girls were initiated in religious mysteries there before marriage [Arist. Lys. 646]. The carrying off of the girls by the Pelasgi was said to be an act of vengeance for their expulsion from Athens [6, 138]. There was a temple of Artemis at Brauron in which Orestes deposited the ancient image brought from the Tauric Chersonese [Eur. I. T. 1452].

**BpevT€<riov, c. 99.**

Brundisium (mod. Brindisi), the harbour on the S.E. coast of Italy. His residence at Thurii made Herod. acquainted with this coast.
Brágyos, c. 49.

A tributary of the Danube, mod. the eastern Morava.

Bvázántioi, cc. 87, 144. Bvázántioi, cc. 87, 138, 144.

A colony of Megara, on the site of the modern Constantinople, founded B.C. 657. The advantages of its situation in regard to the sea were counterbalanced by the fact that on the land side it was exposed to the attacks of Barbarians [Polyb. 4, 30]. Its importance to the Greeks arose principally from the corn ships coming through the Bosporus. Accordingly it was always an object of contention. It was captured by the Persians in B.C. 514 [5, 26] and again after the Ionian revolt [5, 103]. In B.C. 47 it was freed from the Persians and became a member of the Confederacy of Delos [Thucyd. 1, 94], and during the Peloponnesian war was alternately taken by Spartans and Athenians [Xen. Hell. 1, 1, 36; 1, 3, 14—20; 2, 21], as afterwards it became a subject of dispute between Athens and king Philip.

Gádeira, τά, c. 8.

The Phoenician word Gadir is said to mean ‘an enclosure,’ and indicates a city called by the Roman Gades and in modern times Cadiz. It was a Phoenician colony of unknown antiquity, placed on an island close to the S. W. coast of Spain. This island (Isla de León) was called Aphrodisias or Cotinussa, and sometimes the whole was called Tartessus. It was established for trading purposes, but the earliest of the Greeks to reach it were the Phokaeans [1, 163].


Gelonos was a city in the territory of the Budini (q. v.) built and fortified with timber—as some towns in S. Russia still are. We have no means of identifying it. From the fact that Herodotos describes the temples in it as being built on Greek models it has been variously inferred (1) that it was built by Greeks to form a staple town for the fur trade, or (2) that it was a native town to which certain Greeks of the northern colonies had found their way for purposes of trade or safety. Herod. warns us that it is a mistake to identify the Gelon with the Budini, from whom they differed in language and habits of life.

Gelovós, c. 10.

One of the three sons of Herakles and a monstrous snake-woman of the forests of Skythia.

Géppos, cc. 19, 20, 47, 56.

A branch of the river Borysthenes (q. v.), ending in a lake which communicates with the Maeotis. It has been identified with the modern Moloschnijawoda.
The region in Skythia which lies along the above-named river, said to be 14 days' journey from the mouth of the Borysthenes. The Gerrhi were nomads inhabiting a treeless steppe.

A Thracian tribe immediately south of the Danube [5, 3—4]. The name was used in late times as equivalent to 'Dacians' [Dio Cass. 51, 22]. Many regard them as identical with the Goths.

The Earth goddess, wife of Zeus—the Latin Tellus, whom the Skythians worshipped under the name of Apiā.

The mythical inhabitant of Erytheia, the island of Cadiz, whose oxen were driven off by Herakles. He is represented as having three heads and shoulders [Apoll. 2, 5, 10].

A tribe of Libya living partly within the territory of Kyrene. They are not known from any other source.

A Libyan tribe supposed to be identical with the Lotophagi (q. v.).

Father of Anacharsis (q. v.).

King of Thera, and a descendant of Theras (q. v.).

A Libyan tribe in N.W. Africa. Their country in Roman times was called Zeugetania—embracing Carthage, Hippo and Utica.

Father of Mardonios, one of the Seven Magi who deposed Smerdis [3, 70, 73, 78]. He married a sister of Dareios [7, 5].

Dareios, son of Hystaspes, king of Persia B.C. 521—485. He came of the royal Achaemenid stock (q. v.) and served under Kambyses in Egypt B.C. 525 [3, 38]. On the death of Kambyses he joined in
deposing the false Smerdis and was himself made king [3, 88—96]. He organised the Empire founded by Kyros, dividing it into twenty Satrapies paying a fixed tribute. He was married to two daughters of Kyros, Atossa and Artystone [3, 88].

∆έφυς, c. 138.

A tyrant of Abydos. We know nothing else of him.

Δελφοί, cc. 15, 150, 155—157, 161—3, 179.

Delphi, standing in an amphitheatrical of hills at the foot of the Parnassus range, was the site of the most famous oracle of Apollo. The answers were given by a priestess called Pythia from the ancient name of Delphi Pytho [1, 54]. The oracle was consulted on every kind of subject public and private, by individuals and states alike. Sparta especially kept up close relations with the oracle, four officers (Pythioi) being nominated by the kings expressly to visit it [6, 57]. Most states sent an annual offering with a general question as to the prosperity of the state. But as occasion arose the Pythia was consulted on definite matters of importance, especially as to sending out colonists. The temple was burnt about B.C. 548 but restored by the Alkimaeonidae [1, 50; 2, 180; 5, 62].

Δήλος, cc. 33—5. Δήλωι, c. 34.

Delos, the central island of the Cyclades, had a peculiar sanctity as the birthplace of Apollo and the ancient seat of his worship, and at one time was the place of meeting of all Ionians. The yearly festival is described in an Homeric hymn and survived to the Roman period, though deprived of some of its importance by the establishment of the Ephesia by Polykrates of Samos as the national festival of the Ionians (B.C. 530—520). It was the smallest of the Cyclades, lying between Rheneia and Mykonos, and could have had at this time few inhabitants beyond those engaged in the care of the temple [see 1, 64; 2, 170; 6, 98; 8, 132; 9, 90].

Δημήτηρ, cc. 53, 198.

The goddess of corn, for which the name stands in c. 198. She was the most venerable of the goddesses, and represented mystically the operations of nature in growth and production. She is identified by Herod. with the Egyptian Isis [2, 59, 156]. Her temples were generally in lonely places as in c. 53 [cp. 9, 69, 97, 101].

Δημώναξ, cc. 161—2.

A man of Mantinea, a professional lawgiver or framer of constitutions. According to Hermippos, who wrote a book (circ. B.C. 200) about Lawgivers, the Mantineans adopted a custom of fighting matches between two champions on his advice, and the people of Kyrene imitated it [Athen. 4, 154 D]. It does not seem, however, that these
were of the same nature as the gladiatorial combats at Rome. They seem to have been sportive fights, though they may have at times led to bloodshed.

**Διόνυσος**, cc. 87, 108. **Διόνυσος Βάκχειος**, c. 79.

The god of wine, whose worship seems to have been introduced into Greece from the North. Its characteristic was orgiastic revels, and the women who joined in them were called Βάκχαι. Hence the epithet Βάκχειος indicates him as the god and leader of the Bacchic revels. In the temple of Dionysos at Sikyon the figure of the god has by it a group of Βάκχαι, and on certain occasions it was carried in procession with torches and hymns and was called, to distinguish it from another image of the god, ὅ Βάκχειος [Paus. 2, 7, 5; cp. 2, 2, 6; Hom. Hymn, 19, 47].

**Δωδώναιοι**, c. 33.

At Dodona, near Dramisos seven miles from Jannina, was the most ancient oracle of Greece, and frequented by Greeks of the N. and N.W. till about B.C. 219 when the temple was plundered and destroyed by the Aetolians. It was believed to have been begun by a dove flying from the oracle of Ammon and alighting on an oak at Dodona [2, 34—6]. Hence the three priestesses who delivered the oracles were called περιστεραί [2, 55]. The oracles were supposed to be derived from the rustling of the leaves of a holm oak (φῆγος) growing by itself in a solitary plain [Paus. 8, 22, 6].

"Εβρος, c. 90.

The river Hebros, which traverses the whole of Thrace and falls into the Aegean Sea at Oenos, is now called the Maritsa.

**Ειλεθυνια, c. 35.**

The goddess of childbirth. She sometimes shared the temple of Apollo and Artemis, as at Sparta [Paus. 3, 14, 6].

"Ελλάς, cc. 12, 14, 26, 76—7, 143.

"Ελλάς γλώσσα, cc. 78, 110, 155, 192.

"Ελληνες, cc. 6, 8, 10, 12, 14, 17—8, 24, 26, 33, 45, 48, 51—3, 77—9, 85, 95, 103, 105, 108—10, 152, 158—9, 180, 189—90, 197. "Ελληνες Τυρίται, c. 51; "Ελληνες Σκύθαι, c. 17; "Ελληνική διαλέκτα, c. 78; "Ελληνική γλώσσα, c. 108; "Ελληνική πυριτί, c. 75; "Ελληνικοί θεοί, c. 108; "Ελληνικά όμιλαι, c. 78; τὰ "Ελληνικά, c. 78; "Ελληνικά γράμματα, c. 87, νόματα, c. 76; "Ελληνικῶς, c. 108; "Ελληνισμός, c. 75; "Ελληνιδές πόλεις, c. 179.

Herodotos uses Ἑλλάς of any part of the world where Greeks are settled in any considerable numbers, possessing cities and territory. He also uses it in the more restricted sense of what we call Greece. The
name was not used for the country in general till after the Homeric period. Its real origin is not known, it was mythically said to be derived from "Ελλην the ancestor of the Hellenes.

By "Ελληνες Τυρίται Herod. means the Greeks living on the banks of the river Tyras (q. v.). By "Ελληνες Σκύθαι he means a race of mixed blood, part Greek and part Skythian.

'Ελλησπόντος, cc. 38, 76, 85—6, 95. 'Ελλησπόντιοι, cc. 29, 138, 144.

The Hellespont is the narrow channel between the Aegean and Sea of Marmora, now called the Dardanelles. By 'Ελλησπόντιοι Herod. means the Greeks living in the colonies established on both sides of it, as well as those on the shores of the Sea of Marmora.

'Ενάρες, c. 67.

A race in Skythia who suffered from the loss of virility, incurred they believed as punishment for plundering the temple of Aphrodite in Kythera [1, 105]. The derivation of the word is uncertain. Some connect it with ἐναίρω, others conceive it to be a Skythic word.

'Εξαιμπαῖος, cc. 52, 81.

A tract of country between the Dnieper and the Bog, and also the name of a bitter spring which rises in it near the Dnieper. The word is said to mean 'holy roads' or 'witches' path.'

'Επίγονοι, οἱ, c. 32.

'The Next Generation' the title of an epic poem on the second siege of Thebes, by the sons of the seven heroes who fell in the first siege. The poem was probably later in date than the Homeric poems. Their statues were at Delphi [Paus. 9, 4, 5; 10, 10, 4].

"Επιον, c. 148.

A town in Elis built by the Minyae, when expelled from Lacedaemonia. It has not been identified. 'Επειοί is the name of some of the ancient inhabitants of Elis.

'Ερνύες, c. 149.

The Furies, avengers of Sin especially of blood-guiltiness. Herod. mentions another temple τῶν Πιονυέων at Mykale [9, 149]. By an euphemism they were also called Eumenides.

"Ερξανδρός, c. 97.

A man of Mytilene, father of Koes (q. v.).

'Ερυθεία, c. 8.

An island on which the town of Gades (Cadiz) partly stood, now joined to the mainland by the deposits of the Guadalquivir.
The 'Red Sea' meant what we call the Persian Gulf to the East of Arabia, what we call the Red Sea was called the Arabian Gulf. But Herod also regards the 'Ερυθρή θάλασσα as including the Indian Ocean with the two inlets the Arabian Gulf (Red Sea) and the Persian Gulf.

Wife of Arcesilaus II. king of Kyrene (q. v.).

King of Axos in Crete, father of Phronima.

Euboea, a long narrow island extending from the Malian Gulf southward, about half-way along the coast of Attica. The narrowest part of the channel between it and the mainland was called Euripos. It is divided into three regions by mountain chains and its principal towns were Hestiaea and Oreos in the North, Chalkis and Eretria in the centre of the West coast, and Karystos in the extreme South. The Euripos was narrow enough (about 40 yards) to admit of a bridge, which was first made in B.C. 410.

A king of Salamis in Kypros. His great-grandson Gorgos was king in B.C. 501 and was expelled for refusing to join the Ionian revolt [5, 104].

A town 72 miles west of Barca. Its name was afterwards changed to Bernice, which has been corrupted into the modern Benghazi. Near it were placed the fabled Gardens of the Hesperides. It became large and important under the Ptolemies.

The 'hospitable sea,' a name given by euphemism to the Black Sea the ἀξιόνας or ἄξιόνας 'inhospitable' [Pind. Pyth. 4, 362]. Elsewhere in this book Herod. calls it simply ὁ Πόντος (q. v.). The expression Ἡ βορράς θάλασσα [c. 37] is only to distinguish it from the Indian Ocean.

The elder son of Argeia direct descendant of Polynikes and Aristodemos fourth in descent from Herakles.

The Western and Northern extremities of Europe were unknown to Herodotos [3, 115]. The dividing line between it and Asia, besides
the Hellespont, the Bosporus and the Euxine was the river Phasis (\textit{Kioni}), though others took it to be the Tanais (\textit{Don}). Herod. doubts as to the derivation of the word. The most probable suggestion is the Assyrian \textit{erêb} ‘darkness’ as being in the west, the land of the setting sun.

\textit{Eupòny}, c. 45.

A Phoenician princess, daughter of Agenor, who was also father of Kadmos, Kilix etc. [7, 91].

\textit{Ephénods}, c. 156.

A descendant of Euphemos. The ancestor of the royal family of Kyrene was said to be Euphemos son of Neptune, one of the Argonauts. Hence Pindar calls Arcesilaus \textit{γένος Εὐφάμων} \textit{[Pyth. 4, 256]}. 

\textit{Zákuvbos}, c. 195.

An island off the west coast of Greece, the modern Zante. Its chief town was a colony of Achaeans. The mineral pitch referred to by Herod. is still produced there.

\textit{Zeús}, cc. 5, 59, 127, 180—1, 203.

Zeus, the chief god of the Greeks, is identified by Herodotus with the chief god of other peoples, as with Papaenos of the Skythians [c. 59] and with Ammon of the Egyptians as \textit{Zeus Θηβαῖος} [c. 181], and with the special god of the Arcadians as \textit{Zeus Λυκαῖος} [c. 203], worshipped on Mt Lycaeus in Arcadia where a yearly festival was held in his honour \textit{[Pind. Ol. 9, 145; Paus. 8, 2, 6]}. 

\textit{Zóypuros}, c. 43.

A Persian, son of Megabyzos, whose daughter was outraged by Sataspes (q. v.). His father was one of the seven who overthrew Smerdis [3, 70], and he himself was the chief agent in the capture of Babylon by Dareios [3, 153—160].

\textit{Ηλεῖη χώρη. Ηλεῖοι}, c. 30.

Elis, the N. Western province of Peloponnese, in which was Olympia the scene of the Olympic games, the management of which gave the Eleans some importance among the Greeks. The name is written \textit{Palaēsoi} on the Serpent-stand for the trophy of the Persian war at Delphi, and appears to be connected with \textit{vallis}, and to indicate lowlands, perhaps especially the valley of the Alphaeos.

\textit{Ηλίος}, cc. 184, 188. \textit{Ηλίου κρήνη}, c. 181.

The Sun, worshipped as a god by several Libyan tribes, as well as by Eastern nations generally. The ‘Fountain of the Sun’ was a warm or tepid spring in the territory of the Ammonians, mod. \textit{Siwah}. 

H. IV.
"Ἡραῖον, cc. 88, 152.

The temple of Herè at Samos, which Herod. said was the largest temple known to him [3, 60].

Ἡραῖον, c. 00.

A small fortified town near Perinthos on the Propontis, called Ἡραῖον τεῖχος by Demosthenes, Olynth. III. § 5, mod. Ereklei.

Ἡρακλῆς, cc. 8—10, 59, 82.

The son of Zeus and Alkmena, and the impersonification of physical strength and endurance. He was also the god of good luck. His worship was widely extended according to Herodotos, but perhaps it was carried by Greek settlers with them as in Egypt [2, 43, 145] and Tyre [2, 44]. As the Skythian name-heroes are here represented as his sons, so the royal families of Sparta and Lydia were held to be his descendants [1, 7; 7, 204; 9, 26].

Ἡρακλῆια στήλαι, cc. 8, 42—3, 152, 181, 185, 196.

The mountains on either side of the Straits of Gibraltar, Abila and Calpe (Gibraltar). The name came, it is thought, from the Tyrian Herakles or Melcath = 'Lord of the city.'

Ἡρη, c. 88.

The wife of Zeus, see Ἡραῖον.

Ἡρῴφαντος, c. 138.

Tyrant of Parium.

Ἡσιὸδος, c. 32.

Beyond the fact that Hesiod was believed to have lived at Asca in Bocotia, and that certain poems were current under his name, nothing certain is known of his life or date. Herodotos seems to have considered him to be about contemporary with Homer, both poets living between 900 and 800 B.C. [3, 53]. The poems extant under his name are 'the Works and Days' (on farming and other things), 'the Shield of Herakles,' and the 'Theogonia.' Among others once current which have not survived was one called Πῆς περίοδος, which may have contained the mention of the Hyperboreans here attributed to him.

Θαμμασάδας, c. 59.

The Skythian equivalent of Poseidon. It is said to be compounded of Τέμε 'mother of the sea,' and Μάσας 'great river' and the 'water-god.'

Θεμισκύρη, c. 86.

A Greek city at the mouth of the Thermodon (q. v.).
GEOGRAPHICAL INDEX.

Θεμίσων, c. 154.
A merchant of Thera, who lived at Axus in Crete.

Θεμισίδων, cc. 86, 110.
A river of Pontus, mod. Thermeh, which flows northward into the Euxine at the town of Themiskyra, about 100 miles east of Sinope.

Θέρσανδρος, c. 147.
Son of Polynices, and ancestor of Theras (q. v.).

Θέστες, c. 159.
The name of a fountain or spring at Irasa near Kyrene.

Θῆβαι, c. 181.
Thebes (Egyptian Απε, Ῥαπε 'capital'), a city on both sides of the Nile, of immemorial antiquity and immense extent, the capital of Upper Egypt, which indeed was long identified with the Thebaid. It was conveniently placed for commanding the trade with the Red Sea and Arabia on the East, and with the interior of Libya on the West. It was also the religious centre of the worshippers of Ammon, whose priests lived there in great numbers, and was the seat of a great linen manufacture. It declined in importance with the rise of the lower kingdom in the Delta, and the advent of the Persians in the sixth century was the end of its supremacy.

Θήρας, cc. 147-8, 150.
Theras, a descendant of Polynices of Thebes. His sister Argeia is represented as marrying Aristodemos, the descendant of Herakles, and thus becoming the ancestress of the Spartan kings. He himself on being driven out of Thebes removed to Sparta, and having for a time acted as guardian and regent for his nephews, on their arriving at man's estate, he left Sparta and led a colony to Thera.

Θηρη, cc. 147, 149-151, 153-6, 164. Θηραίοι, cc. 150-6, 161.
The group of islands lying south of the Cyclades which was called Thera is now called Santorin. It is supposed that about B.C. 237—when Pliny (N. H. 2 § 37) says that it first appeared—some volcanic action split the island into the existing group. The chief island has a chain of high cliffs and mountains on the western shore, and the eastern slopes are rich in vineyards. It was once called Καλλιστή 'most beautiful.' It is about 80 miles from Crete, and has a circumference of 30 miles, but its breadth is nowhere more than 3 miles. Among the myths concerning it was one of its having been formed by a clod of earth thrown from the Argo. Before the colonisation by Theras it had been inhabited by Phoenicians. The two chief islets forming the group, besides the chief island, were called Therasia and Aspronisi. Two of the still smaller islets only emerged from the sea in comparatively late times, the last (Nea Kammeni) in 1707.
Θορικός, c. 99.

A village in Attica on the east coast of the peninsula of Sunium, still called Thorico. It was fortified to protect the silver mines.

Θοητηκη, cc. 49, 80, 89, 99, 143. Θηνίκες, cc. 49, 74, 80, 93—5, 104, 118. Θηνίσσα γυναικες, c. 33.

The district north of Macedonia, separated from Skythia (according to Herodotos) by the Danube. The Thrakians were divided into many tribes, of which Herodotos names 18, Strabo 22. The Thrakians, says Herodotos, 'are the most numerous people in the world, except of course the Indians, and if they had one head and would cooperate, I believe that their match could not be found anywhere' [5, 3]. Their subjugation by the generals of Dareios did not turn out to be by any means complete [8, 115—6].

Θηνίκιος Βόσπορος, c. 83.

The narrow Strait between the Propontis (Sea of Marmora) and the Euxine, still called the Bosphorus or Channel of Constantinople.

Θυσσάγεταί, c. 22.

A race in Skythia, probably connected with the Getae (q. v.). The word perhaps means 'lesser Getae' as opposed to Moiragetae 'great Getae.'

'Ιάνδηλαίτσα, c. 95

'The Ionic way of life,' that is, the customs of the Greeks of Asia Minor and certain Islands, here especially of Samos. These cities had sent out the largest number of colonists in the north and therefore to the Northern barbarians, as well as to Phoenicians and other Easterns, 'Ionian civilisation' was their first experience of Greece and Greek habits.

'Ιδανθυρος, cc. 76, 120, 126, 127.

One of the three kings of the Skythia s. He claimed descent from Papaeos the Skythian Zeus [c. 3].

'Ιτανύγιη. 'Ιτανύγιοι, c. 99.

The district at the S.E. of Italy (the heel) mod. Terra di Otranto. The name Iapygia is sometimes confined to what the Romans called Calabria, sometimes extended to the whole of Apulia. The name was not retained as a geographical term in Roman times (though the Roman poets used it) and the Iapygians seem to have been a Pelasgic or old Greek people [7, 170].

'Ιησών, c. 170.

Jason of Iolkos, who being ordered by king Pelius to fetch the golden fleece from Colchis, built the ship Argo and gathered a band of
heroes to aid him. The legend referred to by Herodotos regards his visit to Africa as coming before the voyage to Colchis, and as having occurred in the course of his voyage to consult the oracle of Delphi. Other legends send him to the coast of Africa (either voluntarily or under stress of weather) in the course of the wandering of the Argo to the west, inflicted on the Argonauts for the murder of Absyrtus, Medea’s brother.

'Ιλλύριοι, c. 49.

Illyris (Lat. Illyricum) included generally the district between Istria and Epirus, lying along the Eastern Coast of the Adriatic. To the east was Macedonia with the kings of which country the Illyrians were constantly at war. One tribe of them is mentioned by Herod., the Eneti, who seem to have gone round the head of the Adriatic and were the ancestors of the Veneti of later times [1, 196]. It included what the Romans called Liburnum and Dalmatia.

'Ινδική, c. 40. "Ινδοί, c. 44.

The India known to Herodotos was what is now called the Punjaub, of the various tribes of which he gives an account in 3, 98, 105.

"Ινδος, c. 44.

The river Indus, flowing into the Indian Ocean, formed by the union of the five rivers of the Punjaub.

"Ιπποκλος, c. 138.

Tyrant of Lampsakos.

'Ιππόλεως ἄκρη, c. 53.

‘Promontory of Hippolaus’—a name given to the projecting wedge of land between the mouths of the Hypanis (Bog) and the Borysthenes (Dnieper).

'Ιραλ ὅδωι, c. 52.

‘Sacred Ways,’ the Greek equivalent for Exampaeos (q. v.).

"Ιρασα, cc. 158, 159.

A city near Kyrene, the site of which has not been identified.

"Ισις, c. 186.

The Egyptian goddess, with the body of a woman but with the horns of a cow [2, 41]. She was identified by the Greeks with Demeter [2, 59, 156]. One Greek tradition was that she was Io transformed, who came to Egypt in the course of her wanderings [Diodoros 1, 24].
HISTORICAL AND

'HISTORICAL AND

Ιστορίδονς, cc. 13, 16, 25—27, 32.

A people of Central Asia, farthest east of all those known to the Greeks about the Euxine. They seem to have lived between the Ural and Altai ranges of mountains.

Ιστιαίος, cc. 137—139, 141.

Histiaeos, son of Lysagoras, and tyrant of Miletos. For his service to Dareios in resisting the proposal to break this bridge over the Danube, he was rewarded by the gift of Myrkinos and its territory [5, 11]. Later on he instigated the Ionian revolt [5, 35], and yet was sent by the king to pacify it [5, 106—108], but finding that the Satrap Artaphernes was fully aware of his treason, he tried to save his life by taking refuge in various places and collecting ships, but was eventually captured by Artaphernes and put to death [6, 28, 30].

Ιστίη, cc. 59, 127.

Hestia (= Vesta), the goddess of the hearth. Herod, identifies her with the Skythian goddess Tabiti, whom the Skyths regarded as Queen of Heaven. She is among the deities regarded by Herod, as pure Greek or Pelasgan, i.e. not derived from Egypt [2, 50].

'Ιστρος, cc. 47—51, 53, 80, 89, 93, 97, 99—101, 118, 122, 128, 135, 136, 139, 141.

The Danube, which Herod, regards as the boundary between Skythia and Thrakia. He believed it to rise near a town named Pyrene, somewhere in the country of the Keltae, and he only knows of two affluents on the right bank which he calls Alpis and Carpis, and one on the left bank which he calls Maris (Marosch and Theiss) till he comes to Skythia, when he names the Porata (Preuth) and five others which cannot be identified with certainty, though it is conjectured that the Terantus is the Aluta, the Araros the Sereth, the Naparis the Praova, and the Ordessus the Arditich. Even his conception of the lower course of the river is vitiated by the idea that it enters the Euxine with its mouth facing the south-east; his knowledge of the upper stream, such as it is, seems not to have extended to the Cataracts or Iron Gates, which are about 450 miles from the mouth.

Ιταλίη, c. 15. Ιταλιώτης, c. 15.

By 'Italy' Herod, means what was afterwards called Lucania and perhaps Calabria, though the latter he speaks of as Lapygia (q. v.), and it does not seem clear whether he conceives Tarentum as being in Italy proper [1, 24; 3, 138; 7, 176]. The most northerly towns on the west coast which he mentions are Velia and Posidonium, the former of which he describes as in Oenotria [1, 167]. Of the rest of what we call Italy he only knows the Tyrrenhians [1, 163, 166, 167; 6, 17, 22].

'Ιτανός, c. 151.

A town and promontory on the east of Crete. The town was an ancient Phoenician station connected with the trade in purple. The
coins shew that it was connected with the worship of Athena Salmonia whose temple was close by, and of some sea or fish god, and that its importance remained to the post-Alexandrine period.

'Türkei, c. 22.

A Skythian tribe north of the Budini (q. v.). Later Latin writers call them Turcae.

'Iphýnéia, c. 103.

The daughter of Agamemnon who was sacrificed at Aulis in order to obtain a fair wind for the Greek fleet sailing for Troy. Another legend asserted that she was withdrawn from the altar by Artemis and transferred to the Tauric Chersonese (Crimea) where she officiated as priestess of Artemis in the sacrifice of all Greeks landing there. This is probably a wholly Greek legend, founded on the fact of such cruelties really inflicted by the Tauri upon shipwrecked sailors.

'Iýnes, cc. 35, 89, 97, 98, 128, 133, 134, 136, 137, 140, 142. 'Iýnie, cc. 137, 138.

Ionia was the maritime district of Asia Minor extending from the river Hermos on the north to a short distance south of Miletos. The cities in this district were Miletos, Myas and Priene in Karia, Ephesos, Kolophon, Lebedos, Teos, Klaizomenae, Erythrae, Phokaea in Lydia, with the islands of Samos and Chios. All these, except Samos, were reduced to Persian obedience by Harpagos about B.C. 528, and Samos after a longer term of independence under Polykrates by B.C. 518 [1, 162—170; 3, 39—47, 54—56, 120—123]. It was the tyrants of these cities who ruled by the support of the Persian king, and were present with their contingents of ships in the Danube.

Kásaless, c. 171.

A small Libyan tribe living in what is now Algeria, where the name survives in the Berber races of Cabyles.

Kádmos, c. 147. Kádmeía, c. 147.

Kadmos, according to Herodotus, was a Tyrian, a son of Agenor, who set out in search of Europa and landed in Thera. There he left some of his Phoenician companions and proceeded himself to Bocotia, where he founded or occupied Thebes and was father of Semele, Inoe, and Agae [2, 45, 49]. There were various legends as to his origin and after career, but it seems probable that they represent some real fact of a Phoenician emigration to Greece. His name means the 'Eastern,' and the Acropolis of Thebes was called the Kadmeia as the supposed site of his dwelling.

Kalíptidai, c. 17.

A mixed race of Greeks and Skyths living north of Olbia. They are mentioned by Hellanicus and other writers, but Strabo [12, 3, 21] regarded the name as an invention of Herodotus and others.
An ancient name of the island of Thera (q. v.).

Kalchedon was situated on the Asiatic side of the Bosporus, a few miles south of the modern Scutari. It was a colony from Megara founded B.C. 674, seventeen years before Byzantium (q. v.). Kalchedon means the district belonging to Kalchedon. The disadvantage of its site as compared with that of Byzantium seems principally, to be that the tides passing through the Bosporus are more convenient for approaching Byzantium, and cause the fishing to be more profitable there. On the other hand Kalchedon was less exposed to attacks from neighbouring tribes.

A city—also called Karkine—at the head of the isthmus which unites the Tauric Chersonese to the mainland near the mod. Perëkop. It was not a Greek town.

A tributary of the Ister from the north. It may possibly represent the Save, but Herod. does not really know anything about the Ister at this distance up stream.

Of Karyanda, a city on a small island off the coast of Karia, birthplace of the geographer Skylax.

A city in the south of Euboea near Mt Oche, where there were famous marble quarries.

The inhabitants of Carthage, a Phoenician settlement. The name means New Town as opposed to Utica the Old Town. Beginning probably as a trading depot it had become a powerful town, and its inhabitants were enterprising navigators and merchants, seeking in many directions to establish centres of trade. For their understanding with Persia in opposition to Greek settlements and commercial activity, see 7, 163, 165—167.

A town near the Indus. It has been variously identified with Cabul and Cashmere, but in neither case with any certainty. Herod. describes it as in a district which he calls Pactyika [3, 102].
GEOGRAPHICAL INDEX.

Kaspitē, c. 40.

The Caspian Sea, which Herodotos regards as part of the boundary between Europe and Asia. He was better acquainted with its position than other writers before and after him, even including Strabo, who believed that it was connected with the Northern Ocean. See 1, 203, 204.

Karlapoi, c. 6.

One of the three great divisions of the Skythians.

Kaukasos, c. 12.

The range of mountains between the Black Sea and Caspian still called Caucasus.

Kaukowes, c. 148.

The name given to very ancient inhabitants of Greece, settled in the west of the Peloponnese [Odyssey 3, 366] and in Asia Minor [1, 147; Iliad 10, 429; 20, 329].

Kaustróbios, c. 13.

Father of Aristeas (q. v.).

Keltai, c. 49.

The land of the Kelts to Herodotos meant the extreme west of Europe, of which he did not profess to have any definite knowledge. He can only say of them that they ‘live beyond (i.e. north of) the Pillars of Hercules’ [2, 33].

Kētoi, c. 35.

The inhabitants of the island of Keos opposite the promontory of Sunium. It had been settled by Ionians from Athens [8, 46]. It was the native place of Simonides [8, 102], and is now called Zea.


The name given to a nation living north of the Danube, whom Homer describes as living on the verge of the ocean, and in perpetual darkness—ἄλλα ἐπὶ νυξ ὀλοθρέω τέταρτη δειλοὶ βροτοὶ, Odyssey 11, 14—19. Aeschylus also places them near the Maeotis [Pr. V. 748]. Herod. describes them as driven from their homes by the Nomad-Skythians and thereupon invading Asia, capturing Sardis, and making their way as far south as Ionia, until driven out of Asia by the Lydian king Alyattes [1, 6, 15, 16].

All trace of them is lost except in certain surviving names, as Krim-Tartary, Crimea, and perhaps the Cimbri and Cymry. These last names suggest their having been driven to the west.
Historical

The Strait between the eastern point of the Crimea and the mainland, and connecting the Palus Maeotis (Sea of Azov) with the Pontus. It is now called the Strait of Yeni Kale.

The ‘Cimmerian Ferry’ seems to indicate the narrowest part of the Cimmerian Bosporus. Others have taken it to be the name of a town. A village named *Porthnium* is mentioned by later writers.

A river in Libya near Leptis (mod. Lebeda); but the streams in this district are merely winter torrents, dry in the summer. Rawlinson thinks the *Wad el-Khāhan* is that which best deserves to be called a river and to represent the ancient Cinyps, which is mentioned by all geographers.

A Spartan, father of the regent Pausanias (q. v.).

A city and promontory of Karia, a Lacedaemonian colony and one of the Doric Hexapolis [1, 144]. It was built partly on an island (*Cape Krio*), joined to the mainland by a causeway and bridge [1, 174], and possessing two harbours. Its commercial activity is shown by its joining other Hellenic cities in erecting the Hellenium in Egypt [2, 178] and by keeping up close relations with Tarentum [3, 138].

The third son of Targitaus, mythical ancestor of the Skythians.

The Colchians inhabited a district on the Eastern Coast of the Pontus between the Caucasus and the river Phasis. They were, according to Herodotos, of Egyptian origin, being the remains of the army of Sesostris, the great Egyptian conqueror who harassed Asia [1, 104, 105].

A river of Thrakia—now Karishiran—which flows into the Erkence, a tributary of the Maritza (Hebros).

A purple-seller of Itanos in Crete.

Father of Asies, mythical name-hero of Asia.
A town (‘the Cliffs’) on the Palus Macotis (Sea of Azov). Its exact site is uncertain. It is only on the S. E. that the cliffs are lofty in the Crimea and especially near the villages of Alupka and Limen.

The island of Crete (called by the Venetians Candia) forms a kind of base to the Aegean Sea, its western extremity being nearly opposite Cape Malea the southern extremity of Lakonia, from which it is distant about 60 miles. It is the largest island in the Eastern Mediterranean, and legend spoke of it as being the seat of a powerful kingdom long before the Hellenic settlements in Greece, which has been amply confirmed by recent discoveries. Its original inhabitants were probably not Hellenes, but there were Hellenic colonies in it [3, 44, 59], and Herod. holds that the Spartan constitution was derived from it [1, 65]. This opinion, entertained also by Aristotle [Pol. 2, 7, 1], was rejected by Polybius [6, 45—47]. The presence of Dorians, Achaeans, and Pelasgi is noticed by Homer [Odys. 19, 175—177], and its position made it a natural channel for intercourse between Egypt and Hellas.

Δ Thracian tribe, whose name is supposed to survive in the Russian Krivitski.

Called also Symplegades, and regarded as two islands, one on the European side, the other on the Asiatic side, of the Bosporus at its northern end. They are two rocks, which in stormy weather are separated by the sea from the mainland. The legend of their clashing until after the voyage of the Argo, may have been suggested by the different view of them caught by those sailing through the Bosporus, or it may simply be the work of imagination which requires no explanation.

A city of Mysia on the extremity of a peninsula (once an island) projecting into the Propontis. The ruins are now called Bal Kiz. The Kyzikenes were Greeks, but it is not known from what city they came.

The inhabitants of Kyme, an Aeolian town in Asia Minor on the river Hermos, near a place now called Sanderli. Like the other Greek towns of Asia Minor it was at this time under the supremacy of the king of Persia.

A nation in the extreme south-west of Spain. Herod. had only heard of them as the most western inhabitants of Europe [5, 33].
**Kúpos, cc. 162, 164.**

An island opposite the coast of Kilikia. It was inhabited by Phoenicians, though there were Greek settlements in it. It had once been under Amasis, king of Egypt [2, 182], but was now tributary to the king of Persia [3, 91], to whom it was valuable as a connecting link with the Phoenicians and their navy.

**Kúpavvis, c. 195.**

Probably the island Kerkina in the lesser Syrtis, mod. Karkennua. Others identify it with Cerne, an island in the Atlantic, the modern Arquin.

**Kypēmē, cc. 156, 159, 161, 163—165, 170, 171, 203. Kypēmatai, cc. 152, 154—156, 159—161, 164, 169, 170, 186, 199.**

The foundation of Kyrene, and the history of her kings forms the chief theme of the later part of this book. Its inhabitants were Dorians from Thera, and it quickly rose to importance, both from the beauty and fertility of its territory and from the activity of its people. It was early celebrated for possessing the best medical school next to that of Kroton [3, 131], and though we find it resisting Aryandes with success [c. 203], it had already submitted to pay tribute to Kambyses [3, 131]. In Roman times it became a province sometimes separate, sometimes united with Crete. It is now called Ghrennah.

**Kúpos, c. 165.**

Founder of the Medo-Persian Empire [1, 107 sqq.]. About B.C. 560, at the head of the Persae, he conquered the Medes and dethroned Astyages. In B.C. 546 he conquered the Lydian kingdom and thus came into contact with the Greek cities of Asia Minor. In B.C. 528 he took Babylon [1, 192], and in B.C. 328 perished in battle with Queen Tomyris [1, 214].

**Kôns, c. 97.**

Son of Evander and commander of the ships furnished by Mytilene for the expedition of Dareios. In return for his services in resisting the destruction of the bridge over the Danube he was made Tyrant of Mytilene [5, 11]. At the outbreak of the Ionian revolt in B.C. 502, he was deposed by the people of Mytilene and stoned to death [5, 37, 38].

**Kołaīos, c. 152.**

The captain of a ship of Samos.

**Δiāios, c. 149.**

Father of Oedipus and king of Thebes. He exposed his son to perish in consequence of an oracle, but the child grew up to manhood, slew his own father without knowing him, and married his mother Iocasta and became king of Thebes.
Δακεδαδών, cc. 145, 147. Δακεδαδώνιοι, cc. 77, 145, 146, 148, 150, 178.

These words are used as synonymous with Sparta and Spartans, but sometimes Herod. uses Δακεδαδώνιοι for the inhabitants of Lakonia as opposed to the Spartiatae proper, i.e. the citizens of Sparta [see 6, 80; 9, 28]. The original Achaeon inhabitants of Sparta had by this time been superseded by the Dorian invaders and either reduced to slavery or suffered to remain in the country as free but unprivileged farmers. The Spartan citizens were Dorian, and Sparta was looked up to as the head of the Dorian Greeks.

Δαμψακηνοί, c. 138.

The inhabitants of Lampsakos, a city in the Troad, on the Hellespont, once called Pityusa, but colonised and renamed by Phokaeans and Milesians. It was noted for its harbour and its vineyards.

Δαοδάμας.

(1) c. 152. A rich merchant of Aegina.
(2) c. 138. Tyrant of Phokaea.

Δαοδίκη, cc. 33, 35.

One of the two Northern maidens who came with offerings to Delos.

Δέαρχος, c. 160.

A brother of Arcesilaus II., king of Kyrene (q. v.). He murdered Arcesilaus. Nicolas of Damascus [fr. 51] says that Arcesilaus poisoned himself after his defeat and that Learchos strangled him because he lingered in agony (δυσθνητοὐντα).

Δέπτρεον, c. 148.

A town in Elis. Its origin seems to have caused it to hold aloof from other cities in Elis, and it long declined to be reckoned as belonging to a confederacy of Elis, preferring to be counted as Arcadian [Thucyd. 5, 21; Paus. 5, 5, 3].

Δέσβιος, c. 97. Δέσβιοι κρατηρες, c. 61.

Of Lesbos, an island about 7 miles off the coast of Mysia, was inhabited mostly by Aeolians, and was regarded as the metropolis of the Aeolians. It was early a flourishing place and had produced the chief lyrical poets. Its most important cities were Mytilene and Methymna. It had submitted to the Persians although not previously conquered by the Lydian kings [1, 169].

Δέυκων, c. 160.

An unknown town of the Libyans not far from Kyrene.
Δημος, c. 145.

An island in the Aegean Sea between Mt Athos and the Hellespont. Its earliest inhabitants, called Sinties, were overpowered by the Pelasgians expelled from Attica [6, 138—140]. It was conquered by the Persian Otanes but delivered by Miltiades and came into the possession of the Athenians [5, 26; Thucyd. 4, 28; Polyb. 30, 18].


By Libya Herodotos means all the country of Africa between Egypt and the shores of the Atlantic. Its southward extension beyond the great desert was unknown to him, although he had heard of a voyage of Phoenician sailors down the Red Sea and round its southern extremity, coming back by the Straits of Gibraltar: but he does not seem to have had any conception of its extent. He divides it, starting from the north, into three regions, (1) the inhabited, (2) the wild beast territory, (3) the desert [2, 32]. Sometimes he includes Egypt and Ethiopia in Libya, regarding it as beginning with the Isthmus of Suez. But Egypt was commonly reckoned by ancient geographers as belonging to Asia. The inhabitants he divides into Libyans, Ethiopians, Phoenicians, and Greeks.

Δίβη, c. 45.

The supposed heroine who gave her name to Libya. She was said to be the daughter of Epaphos and to have become the mother by Poseidon of Agenor and Belos [Aesch. Suppl. 311; Apollod. 2, 1, 4].

Διόξαις, cc. 5, 6.

One of the sons of Targitaus, mythical ancestor of the Skythians.

Δοξης, c. 163.

A title given to Apollo, connected with λέγω, λόγος, as the mouth-piece of Zeus [1, 91].

Δυσολ, c. 45.

The inhabitants of Lydia. a district in Asia Minor between Mysia and Karia. Its inhabitants are called Μυόνες by Homer [Ili. 2, 865 etc.] and were connected with the Pelasgoi. The Lydi conquered the Meiones, and under a dynasty of kings ending with Croesos [B.C. 560—546] spread their powers over the greater part of Asia. They were conquered and annexed by Kyros in B.C. 546, and Sardis became the seat of a Satrapy. Herodotos says they were active and warlike, and were the first to engage in commerce and to coin money [1, 7, 94], and were connected by blood with the Greeks [1, 35, 74, 94].
Zeus, c. 203.
Zeus as worshipped in Arcadia on Mt Lykaeos [Pausan. 8, 2, 1].

Lykia, a district in Asia Minor, east of Karia, south of Pisidia, and bounded on the east by Pamphylia. Its name was as old as Homer [H. 6, 171 etc.], but Herodotos says that its inhabitants were once called Solymi and the country Milyas [1, 173]. It is a mountainous country, and its inhabitants were probably connected with the Phoenicians. Its cities present one of the earliest instances of free confederation, the chief magistrate being called Λυκάρχης, which lasted till the Roman conquest, though the country fell under the supremacy of the Persians [3, 90], the Macedonians [Arrian Anab. 1, 24], and the Syrian kingdom and the Rhodians in succession [Polyb. 22, 7; 23, 3; 26, 7].

Λυκός.

(1) c. 76. Lycus, grandfather of Anacharsis.

(2) c. 123. Lycus, a river falling into the Sea of Azov, but it is uncertain what river is meant. Rennell suggests the Medweditz.

Λωτοφάγοι, cc. 177, 178, 183.
A Libyan tribe inhabiting a peninsula near the Lesser Syrtis, now called Zarzis. For the Lotus see notes to c. 177. They are described by Homer in Odyssey 9, 94—96.

Μάγοι, c. 132.
The Magi were a priestly caste whom Herodotos says differed from Egyptian priests and all other men whatever [1, 140]. They were of Median origin [1, 101]. The reference here, however, is to the Magus, who, pretending to be Smerdis, son of Kyros, held the kingdom of Persia for a short time after the death of Cambyses [3, 61—63, 67—80].

Μανται, c. 123.
The tribes living north of the Palus Maeotis (Sea of Azov), who were numerous and had many distinctive names.

Μαντίς λίμνη, cc. 3, 20, 21, 45, 86, 100, 101, 110, 116, 120, 123, 133.
The Palus Maeotis, mod. Sea of Azov, now contains about 13,000 square miles, separated from the Pontus by the Cimmerian Bosporus (q. v.). Herodotos appears to have exaggerated its size greatly, but it is probable that it once extended considerably farther east than it does now. Volcanic eruptions of mud may have helped to curtail it. See Pallas, Travels in S. Russia, II. 316. Its waters are not brackish except in certain conditions of the tides.

Μάκαι, cc. 175, 176.
A Libyan tribe on the shores of the Greater Syrtis. They are heard of later as furnishing mercenaries to the Carthaginians [Polyb. 3, 33].
Mákiontos, c. 148.

A town in Triphylia, a part of Elis. Strabo [8, 3, 16] says that it was also called Platanistos.

Maléai, c. 179.

The southern promontory of Lakonia, still called Malia. The plural form occurs again in 1, 82.

Mánthokleîs, cc. 87—89.

A Samian, who superintended the construction of the bridge over the Danube made for Darcius.

Mánis, c. 45.

Grandfather of Asies (q. v.), name-hero of a tribe at Sardis (Asias) from which the Lydians asserted that the name Asia was derived.

Mártineî, c. 161. Mártnivēes, cc. 161, 162.

A town on the eastern border of Arcadia, now called Paleopolis. Being in a plain and at the junction of roads from Orchomenos, Pallantium, Tegea, and Argos, it was often the scene of battles—in B.C. 418, 362, 295, and 242—besides being repeatedly occupied by enemies, partially destroyed and then restored.

Máçetes, c. 191.

A Libyan tribe living in North Western Africa, somewhere in the parts now called Tunis and Algiers.

Maráphios, c. 167.

The Maraphioi were a Persian tribe, one of the three which Herod. regards as the most important [1, 125].

Mários, c. 49.

A river of Skythia, probably the Marosch which flows into the Theiss.

Másgavetai, cc. 11, 172.

A numerous and warlike nation living in the Plains east of the Caspian Sea. It was their queen Tomyris who defeated and slew Cyrus. They were believed to have come from Skythia [1, 201—214]. Their southern boundary was the river Araxes [Jaxartes], and their country is now Singaria and Mongolia.

Máxlvus, cc. 178, 180.

A Libyan tribe on the Lesser Syrtis, probably connected with the Máçetes (q. v.).
Megábaizos, cc. 143, 144.
A Persian, left by Dareios to continue the subjugation of Thrace and Macedonia.

Megávios, c. 43.
A Persian, son of Zopyrus, commanded in Egypt in B.C. 461—455, when the Athenian fleet was disastrously defeated, and Egypt reduced to obedience to the Persian king [3, 160; Thucyd. 1, 109, 110].

Melánxalwv, cc. 20, 100—102, 107, 119, 125.
A tribe living to the north of Skythia, and named from their custom of wearing black cloaks.

Meglíauros, cc. 147, 148.
A Phoenician and kinsman of Kadmos, who was one of the earliest settlers in Thera.

Méneidóis liýn, c. 169.
A harbour (afterwards blocked up) on the coast of the Cyrenaica.

Mesambrí, c. 63.
A Megarian colony on the coast of Thrakia, just south of the base of Mt Haemos.

Metapontion, c. 15. Metapontinos, ib.
An Achaean city on the western coast of the gulf of Tarentum, opposite the city of Tarentum. It was about 50 miles from Thurii, where Herodotos spent his later life.

Méðikí, cc. 1, 12. Méðikós, cc. 1, 3, 4, 37, 48. Méðoi, cc. 1, 3, 4, 37.
The Medes, when first heard of, were in a district south of the Caspian, now Khorassan. Thence they occupied the district called Media Magna, and about B.C. 635 broke off from the Assyrian monarchy, and extended their borders beyond the river Halys [1, 103]. About B.C. 560 they were conquered by Kyros, and the new monarchy of Medes and Persians became supreme in Asia. The names Medes and Persians seem often used indifferently, but Herod. elsewhere clearly distinguishes between the two peoples [9, 68].

Méllwvs kóltos, c. 33.
The ‘Maliac Gulf,’ the indentation of the coast of Malis, opposite the N.W. promontory of Euboea.
HISTORICAL AND

Μήτηρ τῶν Θεῶν, c. 76.

Kybele, the great goddess of the Phrygians and Lydians, whose orgiastic worship was mostly celebrated on mountains and in woods [Strabo 10, 3, 15]. She was identified by the Greeks with Rhea [5, 102].

Μητρόδωρος, c. 138.

Tyrant of Proconnesos (q. v.).

Μιλήσιος, c. 78. Μιλήσιος, c. 137.

Inhabitants of Miletos, an Ionian city of Karia. Originally inhabited by Karians, it had been colonised by Ionians led, according to tradition, by Neileus son of Kodros king of Athens [9, 97], and therefore in a certain sense it looked to Athens as its mother city. It had risen to great wealth and influence among the Ionian towns, chiefly because it possessed an excellent harbour, now choked up by the deposits of the Maeander, and had always resisted the Lydian kings [1, 17—22], as well as Kyros [1, 143, 169], and had enjoyed a better position in regard to them than other cities. It was much injured and depopulated after the Ionian revolt [5, 120], but was restored after the Persian war of B.C. 480—479.

Μιλτιάδης, cc. 137, 138.

Miltiades, son of Kimon, succeeded his brother Stesagoras in the rule of the Chersonese, which his uncle (or half brother) Miltiades, son of Kypselos, had established there on being invited by the Dolonki (about B.C. 550) to lead them against hostile barbarians. The Athenians appear to have regarded the Chersonese as in some sense their territory all the time, for on the return of Miltiades to Athens he was prosecuted for ‘tyranny.’ The Persians do not seem to have disturbed him on account of his advice given as to the bridge on the Danube. It was not till the measure taken against the northern Greek cities after the suppression of the Ionian revolt, that he found it necessary to fly to Athens for safety [6, 34—41].

Μινώας, cc. 145, 146, 148, 150.

A race of some importance found at various places in Greece, as at Orchomenos in Arcadia [1, 146]. They are here, as in other places [Pind. Π. 4, 69], spoken of as equivalent to the Argonauts, which is explained by some to be because Iason was descended from the Minyae, and by others because Iolkos was a colony of Orchomenos [Strabo 9, 2, 40].

Μυριανδρικὸς κόλπος, c. 38.

Called also the bay of Issus, between Kilikia and Syria, it got its name from the Phoenician city Muriandros on its south-eastern shore.
Inhabitants of Mytilene, the chief town of the island of Lesbos (q. v.), to which it afterwards gave its name. It had been subject to Persia now for some years, and Dareios made Koes tyrant of it [5, 11, 37].

**Náparis**, c. 48.

A river of Skythia, either the modern Praova or Jalomnitzia.

**Naşamônes**, cc. 172, 173.

A Libyan tribe living on the shores of the Greater Syrtis [2, 32].

**Neülos**, cc. 39, 42, 45, 50, 53.

The Nile, which Herodotos knew as far as the first Cataract, but of whose source he was of course ignorant [2, 19—29].

**Nekós**, c. 42.

Neco, king of Egypt, was the son of Psammetichus, of the twenty-sixth dynasty. He succeeded to the throne about B.C. 610. The purpose of his canal was to improve the commercial prosperity of Egypt by facilitating communication with the East [2, 158]. He reigned 16 years, during which he unsuccessfully invaded Babylonia, but crushed and slew Josiah king of Judaea, who attempted to hinder his march [2, 159; 2 Chron. xxxv. 22; 2 Kings xxiii. 29].

**Neurís**, cc. 51, 125. **Neurón**, cc. 17, 100, 105, 125. ó Neurós, c. 119.

The land of the Neuri, a Skythian tribe on the Dniester.

**Nysaíon**, c. 93.

A Thrakian tribe. Steph. Byz. names their chief city Nýsa.

**Nýshs**, c. 49.

A tributary of the Dannube, descending from Mt Haemos in Thrace, perhaps the Osma.

**Nýdion**, c. 148.

A town in Triphylia in Elis.

**Xépéis**, c. 43.

King of Persia from B.C. 485 to B.C. 465. He was the younger son of Dareios, but became king because his mother Atossa was a daughter of Kyros. It was in his reign that the great invasion of Greece took place, and he was present at the battles of Thermopylae and Salamis.
"Οαρός, cc. 123, 124.

A river supposed to be identified with the Volga, one of the four rivers said by Herod. to fall into the Palus Maeotis.

"Οδρύσαι, c. 92.

The Odrysians, a Thrakian tribe, living in the great plain enclosed by the mountain ranges of Rhodope, Haemos and the Little Balkan. They dwelt along the bank of the river Artiscus, an affluent of the Hebrus, and they are connected by tradition with the poets Thamyris and Orpheus [Paus. 4, 33, 4].

"Οδυσσεί, c. 29.

The Hómeric poem concerned with the adventures of Odysseus in his 10 years wandering after the fall of Troy. The doubt as to its unity of authorship with the Iliad was started by a grammarian named Hellanicus about B.C. 146, and the school of critics who adopted this theory were called οἱ χωρίζοντες 'The Separators.'

Οδιτόδης, c. 149.

Oedipus, 'swell-foot,' son of Laïus (q. v.), reported to be so called because when exposed for death by his father's orders his feet were tied with leather thongs. His after-adventures—his unwitting slaughter of his father, his marriage with his mother, and self-inflicted blindness when he learnt what he had done—formed the subject of many tragedies.

Οίβαξος, c. 84.

A Persian, whose three sons were put to death by Darcios [cp. 7, 39].

Οίλουκος, c. 149.

The father of Aegeus (q. v.).

Οίρωπατα, c. 110.

The Skythian name of the Amazons (q. v.).

Οιτόσυρος, c. 59.

See 'Ἀπόλλων.

'Οκτομασάδης, c. 80.

A Skythian chief or general.

'Ολβιοπολίται, c. 18.

The inhabitants of Olbia, an important city on the right bank of the Hypanis, about 30 miles from its mouth, also called Borysthenes (q. v.). The Greeks called the city Olbia and themselves Ολβιοπολίται to
distinguish themselves from the native Borysthenitae. Its ruins are at a place called Stomogil. It was a colony of Miletos founded about B.C. 655, and it remained a prosperous town till its destruction by the Goths in A.D. 250. In the third century B.C. it suffered much from the wandering Celts [C. I. G. 2058].

"Ομβρικος, c. 49.

The Umbrians of North Italy, whom Herod. only knew vaguely as inhabiting a district in the West. He seems to indicate under the name the whole of Northern Italy including Etruria [1, 94]. Besides these two the only Italian names known to Herodotos are those of the Veneti or 'Ενετοί [1, 196; 5, 9], Oenotria [1, 167], Messapii [7, 170].

"Ομηρος, cc. 29, 30.

The reputed author of the Iliad and Odyssey and of a number of hymns and other poems. The controversies which have raged over the unity of the poems, the personality, the age, and the very existence of Homer, do not affect the fact that the Iliad and Odyssey were the great national Epics of Greece, to which all went for lessons in history, theology, and morals. The poems were recited by Rhapsodes travelling from place to place, who probably introduced local allusions and episodes. The earliest authorised collection of which we hear is that made for the Athenians by order of Peisistratos (about B.C. 560—540).

"Οπολή, c. 78.

A Skythian woman, wife of king Ariapeithes (q. v.).

"Οργιμπαῖος, c. 23.

Called also 'Δργιμπαῖος, a Skythian people, connected by some with the modern Calmucks. But nothing is known of them beyond what Herod. here tells.

"Ορδησσός, c. 48.

A Skythian river falling into the Danube, by some supposed to be the modern Arditich.

"Ορθωσή, c. 87; see "Αρτωσή.

"Ορικος, c. 78.

Son of king Ariapeithes and Opoea.

Ουρανή, c. 59; see 'Αφροδίτη.

Παιόνες, c. 49. Παιονίδες γυναίκες, c. 33.

Paonia was a district on both sides the river Axios. The name had a different extension at different periods, originally perhaps including most of what was afterwards called Macedonia, and later being
confined to the district on the Axios, while some Paeonians were pushed eastwards to the Strymon [7, 113; Thucyd. 2, 96]. It was these latter apparently that were removed by Dareios [5, 12—15]. The Paeonians were of different blood from the surrounding barbarians and claimed to be descended from the Trojans [5, 13, 24, 98].

Πακτυίκη, c. 44.
A district in N.W. India answering to the modern Kashmir [3, 93; 7, 67, 85].

Παλαιστίνη Συρία, c. 39.
Palestine. The name is the Greek form of the Hebrew for 'Phillistine,' and by Syrian Palestine Herod understands the part of the Syrian coast from Phoenicia to Egypt [7, 89] with Gaza as its chief town. The exact extent of it is somewhat differently stated by him in different places [see 1, 105; 2, 116, 157; 3, 9].

Παλαλίαδα, c. 189.
Images of Pallas. See 'Aθηναίη.

Παντικάπης, cc. 18, 19, 47, 54.
A river which Herod speaks of as three days' journey east of the Hypanis (Bog), but it cannot be identified.

Παπαῖος, c. 59.
A Skythian deity whom Herod identifies with Zeus, on the ground of the fatherhood indicated by the root of the word, which reappears in Païias (Asia Minor), Papa (Latin), πάπας (Greek), papa, Papst, pope (Teutonic).

Παραλάται, c. 6.
A name given to the 'Royal' Skythians. The meaning of the word is unknown. Rawlinson compares Paralasa 'a mountain chain.' Verlat or Varlat is said to be still found in the names of Tartar families.

Πάρθενος, c. 103.
The Virgin Goddess, Artemis (q. v.).

Παρινός, c. 138.
Of Parium, a town in the Troad on the shore of the Propontis, a joint colony from Miletos, Erythrae and Paros. Its modern name is Kamares. It had a large harbour.

Παρωρεκαταί, c. 148.
'Dwellers by the mountain,' here refers to a district called Triphylia, a part of Elis, inhabited partly at any rate by settlers from Lemnos [8, 73].
The Pasargadae were the noblest tribe of Persians [1, 125]. It was also the name of a city which was the capital of Persia in the reigns of Kyros and Kambyses.

A nephew of Leonidas, of whose son Pleistarchos he was the guardian, acting as regent after the death of Leonidas at Thermopylae in B.C. 480. He afterwards commanded the Greek fleet at Byzantium in B.C. 478, but was recalled for supposed treasonable correspondence with the king of Persia. In B.C. 477 he rejoined the fleet with a single ship, but was again recalled and starved to death in a temple of Athene, in which he had taken refuge when he found that the Ephors had detected his renewed correspondence with Persia [5, 32; 8, 2; Thucyd. 1, 94 sq.].

The name Peloponnese (‘Island of Pelops’) came into use after the Dorian conquest. In Homeric times the nearest approach to a general title is "Ἄργος or Ἄργος Ἀχαιός [Odys. 3, 251], or perhaps Ἄρις [H. 1, 270]. It contains about eighteen hundred and seventy square miles. By ‘Peloponnnesians’ in cc. 77 and 161 Herod. seems to mean ‘Lacedaemonians.’

Perinthos was a city on the European side of the Propontis, a colony from Samos founded about B.C. 599. It was afterwards called Heraclea (mod. Ereklei).

The Persians were a mountain race which under the leadership of Kyros conquered first the Medes (circ. B.C. 560), then the kingdom of Lydia, which brought with it the Asiatic Greek cities (circ. B.C. 546), and next the Babylonians (circ. B.C. 538). Kambyses the successor of Kyros extended the conquests to Egypt in B.C. 525, having first secured the close alliance or submission of the Phoenicians and the use of their ships. After Kyros the kingdom is properly that of Medes and Persians, and either name is used, as in the verb μετάπεθανον, but sometimes Herod. distinguishes clearly between them [9, 68].

A mountain ridge in Thessaly, extending from Ossa to the promontory Sepias at the extremity of the district called Magnesia. Iolkos was at the foot of its western slopes.
Πιερικὴ πόση, c. 195.

Pitch from Pieria, a district in Macedonia bounded on the west by the chain of Olympia.

Πλατέα, cc. 151—153, 156, 169.

A small island on the coast of Libya, now called Bomba, in the bay called by the same name.

Πλυνός, c. 168.

A port between Egypt and Kyrene in a district called Marmarica, called later Panormos and now Port Bardeah.

Ποκύλης, c. 147.

A Phoenician, father of Membliaros (q. v.).

Πολύμηνστος, cc. 150, 155.

A native of Thera, father of Battos (q. v.).

Πολυνεής, c. 147.

Son of Oedipus and Iocasta, one of the seven heroes who fell in their attack on Thebes, he and his brother slaying each other. He was the ancestor of Argeia mother by Aristodemos of Eurysthenes and Procles, reputed founders of the two royal families of Sparta [6, 52].

Ποντικόν, c. 23.

A fruit found in Skythia, supposed to be a kind of wild cherry (Prumis Padus).

Πόντος, cc. 8, 10, 81, 85—87, 89, 95, 99. ο Πόντος, cc. 38, 46.

Ποντικός, c. 24.

The Euxine (q. v.). Its shore was fringed by Greek colonies.

Πόρατα, c. 48.

The river Pruth.

Ποσειδέων, cc. 59, 180, 188.

Poseidon, the god of the sea, identified by Herod. with the Skythian Thamimasadas. The worship of Neptune was naturally most common in cities by the sea, and Herod. believed that it was derived by the Greeks from Libya [2, 50].

Προκλέης, c. 147.

Son of Aristodemos and Argeia (q. v.).

Προκόννηστος, cc. 14, 15. Προκοννήστος, c. 13.

An island and town in the Propontis, which from its marble quarries afterwards got the name of Marmora, from which the Propontis came to be called the Sea of Marmora.
Anatole, c. 45.

Son of Jupiter, of whom many legends were told, the chief being of his having conveyed fire to man, by which he gave them the opportunity of supplying their needs and inaugurating the arts of life. For thus rendering men less dependent upon the gods, he fell under the wrath of Zeus, by whose order he was riveted to a wild and solitary rock and a vulture fed perpetually on his liver. His torture and his defiance of Zeus form the substance of the great tragedy of Aeschylus. He was eventually released by Herakles, but the play of Aeschylus which represented that has not survived. The legend is not alluded to by Homer.

Pytho, c. 85.

The sea joined to the Pontus by the Bosporus and to the Mediterranean by the Hellespont. It is now called the Sea of Marmora. See Προκόμνησος.

Pythagoras, c. 95, 96.

Pythagoras, son of Mnesarchos, of Samos. The dates assigned to his birth vary from B.C. 608 to B.C. 570. He was the most celebrated of the early philosophers. His followers formed clubs or societies to keep up his maxims and teach his doctrines in politics, morals and physics. The transmigration of souls and the duty of abstaining from flesh food are among the most famous doctrines ascribed to him. Sometime before B.C. 518 he migrated to Magna Graecia and settled at Croton, where, as well as at Sybaris, Metapontum, and Tarentum, Pythagorean clubs long existed. Cicero says that he died at Metapontum (de fin. 5, § 4). The date seems to have been between B.C. 498 and 472.

Pythia, η, c. 15, 150, 151, 155—157, 159, 161, 163, 164.

The prophetess of the temple of Apollo at Delphi, so called from Πυθώ the ancient name of Delphi. She was generally a young girl of the lower class selected by certain families at Delphi. She gave out the replies which the προφητής reduced to writing. She was supposed to be inspired by a certain subterranean gas coming from a hole over which her tripod was placed. It was of great importance that she should be impartial and uninfluenced, for the oracle was consulted on the most important affairs. Yet Herod. narrates several instances of her being bribed or being believed to be bribed [5, 63, 90; 6, 66].

Penetes, c. 48.

The Greek name of the Pruth; see Πόρπαρα.

Rodope, c. 49.

A mountain chain of Thrakia, now called Despoto Dagh, separating the valleys of the Nestos and the Hebros.
Σάλαμις, c. 163.

A town in the island of Kypros, believed to have been founded by Teukros from the island of Salamis. It is now called Nicosia and is on the east coast.

Σάλμοξις, cc. 94—96.

The chief deity of the Getae, also called Gebeleizis (q. v.), said by some to have been a slave or follower of Pythagoras [Diog. Laert. 8, 1]. The Getae regarded him much as the Greeks regarded Kronos.

Σαλμυδησσός, c. 93.

A strip of shore near a river of the same name which flowed into the Euxine about 70 miles from the entrance of the Bosporus. Near it is the modern town of Midjeh.

Σάμος, cc. 43, 95, 162—164. Σάμιος, cc. 43, 87, 88, 138, 152. 

Samos, an island off the coast of Karia. It had been rich and possessed a strong navy under Polykrates from B.C. 535—522, but then fell under the Persians and was by them subjected to the rule of a tyrant [3, 120—125]. It joined the Ionian revolt soon after this period [5, 99, 112]. For its eminence in engineering and architecture, see 3, 60.

Σάρδιας, c. 45.

The capital of Lydia, and after the conquest of Kyros the seat of the Persian Satraps of the southern part of Asia Minor. It was on the northern slopes of Mt Tmolos, and on either bank of the Paktolos.

Σάσπειρας, cc. 37, 40.

A people living in the valley of the Kur (Kûpos) and dividing Media from Kolchis, roughly the modern Georgia [1, 104, 110].

Σαπάστης, c. 43.

A Persian who made an unsuccessful attempt to circumnavigate Africa.

Σαύλιος, c. 76.

A Skythian king.

Σαυρομάτας, cc. 21, 57, 102, 110, 116, 117, 119, 120, 122, 128, 136. 

A powerful Skythian nation, afterwards called Sarmatians and then Slavs. Their name is said to mean Northern-Medes. They were now living in the plains of the lower Volga north of the Caspian.
The Moon goddess, worshipped by the Libyans.

A town in the Troad, on a promontory of the same name. About B.C. 606 it had fallen into the hands of the Athenians, but was held almost independently for some time by the Peisistratidae.

A tribe living on the Asiatic side of the Cimmerian Bosporus (Straits of Kerch), said by Steph. Byz. to be a branch of the Skythian Maeotae.

King of the Thrakian Odrysae, who was an ally of the Athenians in the early part of the Peloponnesian war, B.C. 430—426 [7, 137; Thucyd. 2, 29, 67, 95—101; Arist. Ach. 134—150]. He died B.C. 424 in a war with the Triballi [Thucyd. 4, 101].

A river rising on the northern flank of Mt Haemos and flowing into the Danube. Its modern name is Isker.

An ancient name of the Skythians, said to be derived from a king Skolotos.

A Greek colony from Miletos on a promontory on the southern coast of the Euxine in Paphlagonia. It quickly grew to great wealth and power, with a territory extending to the river Halys. It afterwards became the capital of the kings of Pontus, until it fell into the hands of the Romans in the Mithradatic war, and received a Roman colony in the time of Julius Caesar, B.C. 47—46.

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The Greek word Σκύθης is said to be a form of the Asiatic *Saka* or Σάκκα, as though a contraction from Σακά-θης. The name is not known to Homer, though he mentions certain Skythian tribes (Abii, Glacophagi, Hippomolgi), but it is used by Hesiod [fr. ap. Strabo 7, 3, 7]. To Herod. as to the Greeks generally, the word stood for the inhabitants of north-eastern Europe north of the Danube. How far north they extended no one knew. Herodotos seems to have got his information as to the names of their tribes and the geography of their country from Olbia and the Greek cities on the Pontus. How imperfect that information was is made clear only too often, but such as it was it was probably a great advance on popular knowledge in Greece. Certain names (as the Getae and the Sauromatae=Sarmatians) connect them with the Slavs or the Teutonic nations, but the evidence is too slight to establish any certain conclusion.

Σκύθης, c. 10.

The son of Herakles and the Serpent-woman, who according to one vague myth was the name-hero of the Skythians.

Σκύλαξ, c. 44.

A native of Karyanda (q. v.) who was a famous traveller and the author of a *Periplus*, of which only a few fragments remain, though a work survives under his name written in the fourth century B.C. Though he is occasionally referred to—even by Aristotle [*Pol. 7, 13*; cp. Athenaeus 2, 70 ὃ], and by Scholiasts and Grammarians—we know little more of him than what Herod. here tells us.
A Skythian king, son of Ariapeithes (q. v.) by a Greek woman of the Milesian colony of Istria.

A Thrakian tribe living near Mesambria (q. v.).

A Skythian general or chieftain.

A promontory on the west coast of Libya (Mauretania), now called Cape Spartel, or according to Rennel Cape Cautin.

The highlands of Cape Sunium, at the extreme south of Attica, now called Cape Colonna.

Susa, the capital of Susiana on the eastern bank of the Choaspes, a tributary of the Tigris, called in the O.T. Shushan. Its name is said to mean Lilies from the abundance of wild flowers in the district. It had been one of the principal royal residences since the time of Kyros [1, 188].

(a) A Skythian king.
(b) King of the Agathyrsi (q. v.).

The Spartans, properly so called, are the Dorian nobles or peers, who alone had the citizenship. The legend referred to in c. 146 must belong to the very early days of the Dorian occupation. See Λακεδαιμών.

Strattis, tyrant of Chios: though no doubt deposed like the rest of the Ionian tyrants at the beginning of the revolt in B.C. 502 [5, 37] he was restored afterwards and is mentioned as tyrant of Chios in B.C. 479 [8, 132].

Συρίη, c. 39; see Πολαιστίνη.

The greater Syris, modern Gulf of Sidra, the one great indentation in the north coast of Africa between Cyrenaica and Carthage; the
district along its coast is now called *Tripolis*. The two opposite sides of it were afterwards called Syrtis minor (west) and Syrtis major (east), but Herodotus does not make the distinction.

**Σώστρατος**, c. 152.

A successful merchant of Aegina.

**Ταβιτί**, c. 59.

A Skythian goddess whom Herod. identifies with Hestia (*Vesta*).

**Τάναις**, cc. 20, 21, 45, 47, 57, 100, 115, 116, 120, 122, 123.

The river *Don*, rising in a lake called *Ivan-Ozero*, falls into the Palus Maeotis by 13 mouths. The word *don* or *dan* means water; cp. Dan-ubius, Eri-dan-us, etc.

**Τάξακις**, c. 120.

A Skythian chieftain or king.

**Τάρας**, c. 99.

Tarentum, a colony from Sparta, in southern Italy (Magna Graecia). Mod. *Taranto*.

**Ταργίταος**, cc. 5, 7.

The mythical founder and first king of the Skythians.

**Τάρτησσος**, c. 152. **Ταρτήσιαι γαλέαι**, c. 192.

A Phoenician colony on what was then an island at the mouth of the Baetis (*Guadalquivir*) near the site of the modern *Cádiz*. It is identified with the *Tarshish* of the O.T. [1 Chron. i. 7 etc.], and was the emporium for the metals in which Spain was rich [1, 163]. The name applied not only to the city but to the district round it.


**Ταύροι**, cc. 99, 100, 102, 103, 119.

The mountainous district on the south of the Tauric Chersonese, mod. *Crimea*. The Tauri have been supposed to be Cimmerians driven south by the Skyths, but there is little actual evidence of the fact.

**Ταύχειρα**, c. 171.

A Libyan city, now *Tokrah* or *Terkeru* in *Algeria*, where there are considerable ruins of the ancient city.

**Τέαρος**, cc. 89—91.

A river in Thrakia, flowing eventually through other tributaries into the Hebros. It has been identified with the modern *Simerdere*, rising in the *Little Balkan*. 
ΣΕΛΗΝΟΣ, c. 33. ΣΕΛΗΝΟΣ, c. 33.
Tenos was one of the Cyclades, separated by a narrow channel from the southern point of Andros. It was also called 'Οφιούσα, 'snaky,' and a snake sometimes appears on its coins. It was chiefly noted for a splendid temple to Poseidon and for its vines.

ΣΗΡΗΣ, c. 30.
Grandfather of Ortamasadas (q. v.) and father of Sitalkes (q. v.). He was king of the Odrysae in Thrakia (7, 137).

ΣΗΥΓΕΤΟΝ, cc. 145, 146, 148.
Taygetum, a range of mountains west of the valley of the Eurotas in Lakonia, mod. Penteaactylon.

ΤΙΑΡΑΝΤΟΣ, c. 48.
A Skythian river, a tributary of the Danube, supposed to be identified with the mod. Alula.

ΤΙΜΙΩΣ, c. 49.
One of the rivers flowing from Mt Haemos into the Danube, conjectured to be the mod. Kara Lom.

ΤΙΣΑΜΕΝΟΣ, c. 147.
Father of Autesion and grandfather of Theras (q. v.).

ΤΡΑΣΠΙΕΣ, c. 6.
A tribe of Skythians.

ΤΡΙΒΑΛΙΚΟΝ ΠΕΔΙΟΝ, c. 49.
A flat district answering roughly to the mod. Servia.

ΤΡΙΩΠΙΟΝ, c. 38.
A promontory in Karia, in the territory of Cnidos, either the modern Cape Krio or one to the north of it. There was a temple on it also called Tripodium, which was the common place of worship for the cities of the Doric Hexapolis [1, 144, 174].

ΤΡΙΤΩΝ.
(1) c. 179, 188. A sea-god worshipped in connexion with Poseidon.
(2) c. 178, 180, 191. A river or stream falling into the lake Tritonis (q. v.).
According to the most likely theory the Tritonis lake of Herod, includes both the modern lake Shibk-el-Lowdeah and the lesser Syrtis, which were once united by a channel since filled up. This would account for Iason’s ship being said to have `got among the shallows of lake Tritonis’ [c. 179]. This is Rennell’s theory [Geography of Herod, pp. 659—667].

The site of the Homeric Troy has always been a subject of dispute. About B.C. 700 a new town was founded on the mound now called Hissarlik and was supposed to occupy the site of Troy. Others find it on a hill called Bali Dagl, above a village named Burnarbashi. Schliemann’s famous discoveries at Hissarlik proved at least that there had been a series of towns on that site.

People living in subterranean chambers or caverns: see Althiones. They are the modern Tibboos, Tozer, Anc. Geog. p. 90.

A Skythian, steward of Ariapeithes (q. v.).

The sons of Tyndarus, Castor and Pollux, heroes of Sparta, who accompanied Iason on the Argo. According to the myth they were really sons of Zeus and Leda.

Of Tyre, a city of Phoenicia; see Εὐρώπη.

The Tyras, a Skythian river, now called the Dniester. The Tyras itself does not rise from a lake, as Herodotos says, but its tributary the mod. Sered does. It is in Gallicia. The Tyritae are the inhabitants of Tyras, a town standing at the mouth of the Dniester, a Greek colony from Miletos.

The Weald or Forest region. The country about the lower Dnieper, where its divided channels flow through forests of oaks, alders, poplars and aspens. It got its name from contrast with the treeless steppes.

A river of Skythia, forming the boundary between Skythia proper and Taurica. It fell into the gulf called Καρκωμίης (Gulf of Perêkôp), and is generally identified with a stream now called Kalantchak.
"Ὑπανις, cc. 17, 18, 47, 52, 53, 81.
A Skythian river, mod. Bog, falling into the Euxine near Olbia.

Ὑπερβόρειοι, cc. 13, 32—36. Ὑπερβόρεος, c. 35.
A general name given to the inhabitants of the unknown north of Europe, supposed to be 'beyond the North Wind.' The entire ignorance concerning them enabled the poets to ascribe all manner of excellencies to them and their country [Hom. Hymns 7, 29; Pind. Pyth. 10, 30; Apoll. Rhod. 2, 675; 4, 614 etc.].

Ὑπερόχη, cc. 33, 35.
One of the northern maidens, who came to Delos with offerings from the Hyperboreans; see Λαόδικη.

Ὑγις, cc. 57, 123.
A tributary of the Tanaïs (Don), which has not been identified. The Seviersky and the Donetz have been suggested.

Ὑστάσσης, cc. 83, 91.
The father of Dareios (q. v.).

Φάσις, cc. 37, 38, 45, 86.
A river in Colchis flowing into the Black Sea on its eastern coast, the mod. Rioni. It flows from the Montes Moschici, a branch of the Caucasus.

Φερετίμη, cc. 162, 165, 167, 200, 202, 205.
Wife of Battos III. king of Kyrene (q. v.).

Φλά, c. 178.
An island in the lake Tritonis (q. v.), now probably a sandbank in the lake (mod. Shibk-el-Lowdeah) or part of the sand now left dry between that lake and the sea.

Φοίβος, c. 155, see Ἀπόλλων.

Φολικές, cc. 42, 44, 147, 197. Φολίκη, cc. 38, 39, 45.
The Phoenicians inhabited the north of Palestine, whither they were believed to have come from the shores of the Persian Gulf [1, 1]. They sent out trade colonies to Kypros, Libya and Europe. Herod. attributed to them the introduction of letters into Greece [5, 58]. They also had large commercial dealings with the Ionians [3, 107], taught them mining and engineering work generally [6, 47; 7, 23, 34]. They were also a great seafaring race, and on them the Persian kings chiefly depended for their navy [7, 89; Thucyd. 1, 16, 100; 8, 46, 81]. Their skill in working metals was famous before the time of Homer [II. 23, 744], and in the Odyssey they are called ναυσικλιντόλ [Od. 15, 415].
The people of Phokaea, a city of Lydia, on the mouth of the Hermos. They were active mariners, and are said to have been the first Greeks to pass the Pillars of Hercules \[1, 163\]. Rather than yield to Harpagos, the general of Kyros in B.C. 545, many of them sailed away to Chios and thence to Corsica, from which place they sent settlers to Massilia in Gaul, and Rhegium and Velia in Italy \[1, 163—167\].

A town in Triphylia, a part of Elis. Pausanias \[6, 21, 6\] describes its ruins as being on a sharp-peaked hill, and possessing a temple of Athena Kydonia.

'Hill of the Graces,' a spot in Libya among the range of mountains now called Gharian. The difficulty is that this only gives the river Cinyps a course of five miles.

(a) c. 143. The Thracian Chersonese on the European side of the Hellespont. It had been colonised by Greeks from very ancient times. Its principal cities were Kardia, Paktya, Kallipolis, Sestos, Madytos and Elaeos. Between B.C. 493 and B.C. 479 it was subject to the Persian supremacy.

(b) c. 99. The Tauric Chersonese, mod. Crimea.

(c) c. 12. The Chersonese on which stood Sinope (q. v.).

The inhabitants of Chios, an island off the coast of Asia Minor opposite Erythrae. It was celebrated for its wine and pottery, and the Chians were said to be the wealthiest people in Greece \[Thucyd. 8, 24, 25\]. It had apparently shared in the subjection of Ionia by Harpagos in B.C. 545, but was occupied by Histiaeos for a time after the fall of Miletos in B.C. 494: it was then taken by the Persians \[6, 31\].
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## GERMAN.

The Volumes marked * contain Vocabulary.

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C. F. CLAY, MANAGER.  
London: FETTER LANE, E.C.  
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