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vocabulary

ἀγγήιον vessel
 ἄγχι near, nigh ~angina
 ἀδικία injustice, offence
 αἵρεσις -εως (f) choice, plan
 αἶσσω dart, glance
 αἰχμή spear point ~acute
 ἀμέλγω to milk ~milk
 ἀνατολή a rising in the sky ~apostle
 ἀνδρώ make a man
 ἀνθέω sprout
 ἀντικαθίζω place instead of; (mp)
 sit watching against
 ἀντιόω meet, fight, join
 ἄντρον cave
 ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀποδημέω be absent, abroad
 ἀπόδοσις -τος (f) payment;
 definition
 ἀποκλήϊω shut out; close up
 ἀποτέμνω cut off, sever ~tonsure
 ἀπωθέω repel, reject
 ἄρθρον joint
 ἄροτρον plow ~arable
 ἄσσω dart, glance
 αὐλός flute, tube, hollow
 ἀφανίζω do away with, make off
 with; (pass) disappear
 βορέας -οῦ (m, 1) north, north wind
 γάλα milk ~galaxy
 γλουτός buttock
 διαβαίνω pass over, cross ~basis
 διάβασις -εως (f) crossing, passage
 ~basis
 διέξειμι pass through; recount ~ion
 δίζημαι seek ~zeal
 δονέω shake, agitate
 εἰσβάλλω throw into ~ballistic

εἰστίθηναι put in
 εἰσχέω pour into
 ἐκδέχομαι receive; succeed to a
 position
 ἐκπλήσσω panic, be knocked out
 ~plectrum
 ἔλασις -εως (f) driving out
 Ἑλλήν Greek
 ἔνερθε beneath, below
 ἐνθεῦτεν thence
 ἐξελαύνω drive out, exile ~elastic
 ἐπείρομαι ask as well; ask then
 ἐπειρωτάω consult, ask
 ἐπεξέρχομαι sally
 ἐπιδιώκω chase after
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιτελής accomplished
 ἐπωνύμιος called, named
 ἔργω bound, fend off; do
 ~ergonomics
 ἐρήμιος empty
 εὖς good, brave, noble
 ἔχιδνα viper
 ζυγόν yoke, a joined pair ~zygote
 ζυγός yoke, a joined pair ~zygote
 θηλέω abound in ~thallium
 θῆλυς female; (rare) abundant
 ~female
 θυσία sacrifice
 ἱλάσσομαι appease
 καθίημι (ιτ) speed down upon; take
 down ~jet
 καθυπνόω fall asleep
 κατακοιμάω pass: go to sleep; have
 sex with
 καταπαύω stop, restrain ~pause
 κατασβέννυμι (ῡ) extinguish
 κατατείνω stretch out
 κάτειμι go down, disembark ~ion
 κατέρχομαι come down, out from
 κατοικίζω colonize
 κατύπερθε above, from above

κοῖλος hollow ~hollow
 κρυμός (ὑ) icy cold
 λίμνη lake, marsh, basin, sea
 ~limnic
 μάστιξ -γος (f) whip
 μέτειμι be among, go, follow ~ion
 μετέρχομαι seek, visit
 μίν him, her, it
 μισθός reward, wages
 μισθόω rent out; (pass) be hired
 νεότης -τος (f, 3) youth ~neon
 νομάς -δος (m, 3) roaming, grazing
 ξύλινος wooden
 ὀκτώ eight ~octopus
 ὄον οὔ type of fruit
 ὀρτή holiday, feast
 ὀρύσσω dig
 οὔθαρ -τος (n) udder
 ὄφεις ὄφεως (m) serpent ~ophidian
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 περιαιρέω strip off
 περιελαύνω drive around
 πλανάω lead astray; (mp) wander
 ~plankton
 ποίημα -τος (n, 3) work, deed
 προσδοκάω expect
 πρόσσειμι approach, draw near; add
 ~ion
 προσίημι be allowed near
 προσωτέρω farther
 πτερόν feather, wing ~pterodactyl
 πτερόω give wings
 ῥέω flow ~rheostat
 στήλη post, column

στράτευμα -τος (n, 3) army
 ~strategy
 στρατιά army ~strategy
 συγγιγνώσκω acknowledge; pardon
 σύμπας (ᾱ) all together
 συναγείρω gather together ~agora
 σύνειμι be with; have sex ~ion
 σῶστρα reward, offering of thanks
 τάφος (f) ditch, trench ~epitaph
 τίμιος honored, precious
 τίνω (ι) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 τοκεύς -ος (m) parent ~oxytocin
 τριφάσιος triple
 τρόφις -εως (n) big, swollen
 ~atrophy
 τυφλός blind
 τυφλώ blind
 ὑπαίθριος in open air
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπομένω stay behind, await
 ~remain
 ὑφίστημι promise, undertake
 ~station
 φιάλη jar ~vial
 φλέψ -βός (f) vein ~phlebotomy
 φοιτέω go back and forth
 φυσάω (ὑ) blow, puff, blow out
 χειμών -ος (m, 3) winter, storm
 χίλιοι (ιι) thousand ~kilo-
 χρυσός (ὑ) gold
 ὥρος year

4

4.1

Μετὰ δὲ τὴν Βαβυλῶνος αἵρεσιν¹ ἐγένετο ἐπὶ Σκύρας αὐτοῦ Δαρείου ἔλασις·² ἀνθεύσης γὰρ τῆς Ἀσίης ἀνδράσι καὶ χρημάτων μεγάλων συνιόντων, ἐπεθύμησε ὁ Δαρείος τίσασθαι Σκύθας, ὅτι ἐκείνοι πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν καὶ νικήσαντες μάχῃ τοὺς ἀντιουμένους ὑπῆρξαν ἀδικίης. τῆς γὰρ ἄνω Ἀσίης ἦρξαν, ὥς καὶ πρότερον μοι εἴρηται, Σκύθαι ἔτεα δυῶν δέοντα τριήκοντα. Κιμμερίους γὰρ ἐπιδιώκοντες ἐσέβαλον ἐς τὴν Ἀσίην, καταπαύσαντες τῆς ἀρχῆς Μήδους· οὗτοι γὰρ πρὶν ἢ Σκύθας ἀπικέσθαι ἦρχον τῆς Ἀσίης. τοὺς δὲ Σκύθας ἀποδημήσαντας ὀκτὼ καὶ εἴκοσι ἔτεα καὶ διὰ χρόνου τοσούτου κατιόντας ἐς τὴν σφετέρην ἐξεδέξατο οὐκ ἐλάσσων πόνος τοῦ Μηδικοῦ· εὗρον γὰρ ἀντιουμένην σφίσι στρατιὴν οὐκ ὀλίγην. αἱ γὰρ τῶν Σκυθέων γυναῖκες, ὥς σφί οἱ ἄνδρες ἀπῆσαν χρόνον πολλόν, ἐφοίτεον παρὰ τοὺς δούλους.

4.2

Τοὺς δὲ δούλους οἱ Σκύθαι πάντας τυφλοῦσι³ τοῦ γάλακτος εἵνεκεν τοῦ πίνουσι ποιεῖντες ὥδε. ἐπεὰν φυσητῆρας λάβωσι ὁστεῖνους αὐλοῖσι προσεμφερεστάτους, τούτους ἐσθέντες ἐς τῶν θηλέων ἵππων τά ἄρθρα φυσῶσι⁴ τοῖσι στόμασι, ἄλλοι δὲ ἄλλων φυσώντων ἀμέλγουσι.⁵ φασὶ δὲ τοῦδε εἵνεκα τοῦτο ποιέειν· τὰς φλέβας⁶ τε πίμπλασθαι φυσωμένας τῆς ἵππου καὶ τὸ οὐθαρ⁷ κατίεσθαι. ἐπεὰν δὲ ἀμέλξωσι τὸ γάλα, ἐσχέαντες ἐς ξύλινα ἀγγήια⁸ κοῖλα καὶ περιστίζαντες κατὰ τὰ ἀγγήια τοὺς τυφλοὺς δονέουσι⁹ τὸ γάλα, καὶ τὸ μὲν αὐτοῦ ἐπιστάμενον ἀπαρύσαντες ἡγεῖνται εἶναι τιμιώτερον, τό δ' ὑπιστάμενον ἦσσαν τοῦ ἐτέρου. τούτων μὲν εἵνεκα ἅπαντα τὸν ἂν λάβωσι οἱ Σκύθαι ἐκτυφλοῦσι. οὐ γὰρ ἀρόται εἰσὶ ἀλλὰ νομάδες.

¹ choice, plan ² driving out ³ blind ⁴ blow, puff, blow out ⁵ to milk ⁶ vein ⁷ udder ⁸ vessel ⁹ shake, agitate

4.3

Ἐκ τούτων δὴ ὦν σφι τῶν δούλων καὶ τῶν γυναικῶν ἐτράφη νεότης.¹⁰ οἱ ἐπεῖτε ἔμαθον τὴν σφετέρην γένεσιν, ἡντιοῦντο αὐτοῖσι κατιοῦσι ἐκ τῶν Μήδων. καὶ πρῶτα μὲν τὴν χώραν ἀπετάμοντο, τάφρον ὀρυζάμενοι εὐρέαν κατατείνουσιν ἐκ τῶν Ταυρικῶν ὀρέων ἐς τὴν Μαιήτιν λίμνην, τῇ περ ἐστὶ μεγίστη· μετὰ γε πειρωμένοισι ἐσβάλλειν τοῖσι Σκύθησι ἀντικατιζόμενοι ἐμάχοντο. γινομένης δὲ μάχης πολλάκις καὶ οὐ δυναμένων οὐδὲν πλέον ἔχειν τῶν Σκυθέων τῇ μάχῃ, εἰς αὐτῶν ἔλεξε τάδε. «οἶα ποιεῦμεν, ἄνδρες Σκύθαι· δούλοισι τοῖσι ἡμετέροισι μαχόμενοι αὐτοὶ τε κτεινόμενοι ἐλάσσονες γινόμεθα καὶ ἐκείνους κτείνοντες ἐλασσόνων τὸ λοιπὸν ἄρξομεν. νῦν ὦν μοι δοκεῖ αἰχμὰς μὲν καὶ τόξα μετεῖναι, λαβόντα δὲ ἕκαστον τοῦ ἵππου τὴν μάστιγα ἰέναι ἄσπον αὐτῶν. μέχρι μὲν γὰρ ὥρων¹¹ ἡμέας ὅπλα ἔχοντας, οἱ δὲ ἐνόμιζον ὅμοιοί τε καὶ ἐξ ὁμοίων ἡμῶν εἶναι· ἐπεὰν δὲ ἴδωνται μάστιγας ἀντὶ ὅπλων ἔχοντας, μαθόντες ὥς εἰσὶ ἡμέτεροι δούλοι καὶ συγγόντες τοῦτο. οὐκ ὑπομενέουσι.»

4.4

Ταῦτα ἀκούσαντες οἱ Σκύθαι ἐποίουν ἐπιτελέα· οἱ δὲ ἐκπλαγέντες τῷ γινομένῳ τῆς μάχης τε ἐπελάθοντο καὶ ἔφευγον. οὕτω οἱ Σκύθαι τῆς τε Ἀσίας ἤρξαν καὶ ἐξελασθέντες αὐτὶς ὑπὸ Μήδων κατήλθον τρόπῳ τοιούτῳ ἐς τὴν σφετέρην. τῶνδε εἵνεκα ὁ Δαρεῖος τίσασθαι βουλόμενος συνήγειρε ἐπ' αὐτοὺς στράτευμα.

4.5

Ὡς δὲ Σκύθαι λέγουσι, νεώτατον πάντων ἐθνέων εἶναι τὸ σφέτερον, τοῦτο δὲ γενέσθαι ὥδε. ἄνδρα γενέσθαι πρῶτον ἐν τῇ γῇ ταύτῃ εὐούση ἐρήμῳ τῷ οὐνομα εἶναι Ταργιτάον· τοῦ δὲ Ταργιτάου τούτου τοὺς τοκέας λέγουσι εἶναι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὦν, Δία τε καὶ Βορυσθέneos τοῦ ποταμοῦ θυγατέρα. γένεος μὲν τοιούτου δὴ τινος γενέσθαι τὸν Ταργιτάον, τούτου δὲ γενέσθαι παῖδας τρεῖς, Λιπόξαιν καὶ Ἀρπόξαιν καὶ νεώτατον Κολάξαιν. ἐπὶ τούτων ἀρχόντων ἐκ τοῦ

¹⁰ youth ¹¹ year

οὐρανὸν φερομένα χρύσεια ποιήματα,¹² ἄροτρον¹³ τε καὶ ζυγὸν καὶ σάγαριν καὶ φιάλην, πεσεῖν ἐς τὴν Σκυθικὴν· καὶ τῶν ἰδόντα πρῶτον τὸν πρεσβύτατον ἄσπον ἶναι βουλόμενον αὐτὰ λαβεῖν, τὸν δὲ χρυσὸν ἐπιόντος καίεσθαι. ἀπαλλαχθέντος δὲ τούτου προσιέναι τὸν δεύτερον, καὶ τὸν αὖτις ταῦτα ποιέειν. τοὺς μὲν δὴ καιόμενον τὸν χρυσὸν ἀπώσασθαι, τρίτῳ δὲ τῷ νεωτάτῳ ἐπελθόντι κατασβῆναι, καὶ μιν ἐκείνον κομίσαι ἐς ἑωυτοῦ· καὶ τοὺς πρεσβυτέρους ἀδελφεοὺς πρὸς ταῦτα συγγόντας τὴν βασιληίην πᾶσαν παραδοῦναι τῷ νεωτάτῳ.

4.6

Ἀπὸ μὲν δὴ Λιποξάιος γεγονέναι τούτους τῶν Σκυθέων οἱ Αὐχάται γένος καλέονται, ἀπὸ δὲ τοῦ μέσου Ἄρποξάιος οἱ Κατίαροί τε καὶ Τράσπιες καλέονται, ἀπὸ δὲ τοῦ νεωτάτου αὐτῶν τοῦ βασιλέως οἱ καλέονται Παραλάται· σύμπασι δὲ εἶναι οὖνομα Σκολότους, τοῦ βασιλέως ἐπωνυμίην. Σκύθας δὲ Ἕλληνες ὠνόμασαν.

4.7

Γεγονέναι μὲν νυν σφέας ὧδε λέγουσι οἱ Σκύθαι, ἔτεα δὲ σφίσι ἐπεῖτε γεγόνاسι τὰ σύμπαντα λέγουσι εἶναι ἀπὸ τοῦ πρώτου βασιλέως Ταργιτάου ἐς τὴν Δαρείου διάβασιν τὴν ἐπὶ σφέας χιλίων οὐ πλέω ἀλλὰ τοσαῦτα. τὸν δὲ χρυσὸν τοῦτον τὸν ἱρὸν φυλάσσουσι οἱ βασιλεῖς ἐς τὰ μάλιστα, καὶ θυσίῃσι μεγάλῃσι ἱλασκόμενοι¹⁴ μετέρχονται ἀνὰ πᾶν ἔτος. ὃς δ' ἂν ἔχων τὸν χρυσὸν τὸν ἱρὸν ἐν τῇ ὀρτῇ ὑπαίθριος κατακοιμηθῇ, οὗτος λέγεται ὑπὸ Σκυθέων οὐ διενιαντίζειν. δίδοσθαι δὲ οἱ διὰ τοῦτο ὅσα ἂν ἵππῳ ἐν ἡμέρῃ μῆ περιελάσῃ αὐτὸς. τῆς δὲ χώρας εὐούσης μεγάλης τριφασίας τὰς βασιληίας τοῖσι παισὶ τοῖσι ἑωυτοῦ καταστήσασθαι Κολάξαιν, καὶ τουτέων μίαν ποιῆσαι μεγίστην, ἐν τῇ τὸν χρυσὸν φυλάσσεσθαι. τὰ δὲ κατύπερθε πρὸς βορέην λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρας οὐκ οἶα τε εἶναι ἔτι προσωτέρω οὔτε ὀρᾶν οὔτε διεξιέναι ὑπὸ πτερῶν κεχυμένων· πτερῶν γὰρ καὶ τὴν γῆν καὶ τὸν ἥερα εἶναι πλέον, καὶ ταῦτα εἶναι τὰ ἀποκληρόντα τὴν ὄψιν.

¹² work, deed ¹³ plow ¹⁴ appease

4.8

Σκύθαι μὲν ὦδε ὕπερ σφέων τε αὐτῶν καὶ τῆς χώρας τῆς κατύπερθε λέγουσι, «Ἑλλήνων δὲ οἱ τὸν Πόντον οἰκέοντες ὦδε. Ἡρακλέα ἐλαύνοντα τὰς Γηρυόνεω βοῦς ἀπικέσθαι ἐς γῆν ταύτην ἐοῦσαν ἐρήμην, ἦντινα νῦν Σκύθαι νέμονται. Γηρυόνεα δὲ οἰκέειν ἕξω τοῦ Πόντου, κατοικημένον τὴν Ἑλληνές λέγουσι Ἐρύθειαν νῆσον τὴν πρὸς Γαδεύροισι τοῖσι ἕξω Ἡρακλέων στηλέων ἐπὶ τῷ Ὠκεανῷ. τὸν δὲ Ὠκεανὸν λόγῳ μὲν λέγουσι ἀπὸ ἡλίου ἀνατολέων ἀρξάμενον γῆν περὶ πᾶσαν ῥέειν, ἔργῳ δὲ οὐκ ἀποδεικνῦσι. ἐνθεῦτεν τὸν Ἡρακλέα ἀπικέσθαι ἐς τὴν νῦν Σκυθίην χώραν καλομένην, καὶ καταλαβεῖν γὰρ αὐτὸν χειμῶνα τε καὶ κρυμὸν, ἐπειρυσάμενον τὴν λεοντέην κατυπνῶσαι, τὰς δὲ οἱ ἵππους τὰς ὑπὸ τοῦ ἄρματος νεμομένας ἐν τούτῳ τῷ χρόνῳ ἀφανισθῆναι θείῃ τύχῃ.

4.9

Ὡς δ' ἐγερθῆναι τὸν Ἡρακλέα, δίζησθαι, πάντα δὲ τῆς χώρας ἐπεξελεθόντα τέλος ἀπικέσθαι ἐς τὴν Ὑλαίην καλομένην γῆν· ἐνθαῦτα δὲ αὐτὸν εὐρεῖν ἐν ἄντρῳ μζοπάρθενον τινά, ἔχιδναν¹⁵ διφυέα, τῆς τὰ μὲν ἄνω ἀπὸ τῶν γλουτῶν¹⁶ εἶναι γυναικός, τὰ δὲ ἔνερθε¹⁷ ὄφιος. ἰδόντα δὲ καὶ θωμάσαντα ἐπειρέσθαι μιν εἴ κου ἴδοι ἵππους πλανωμένας· τὴν δὲ φάναι ἐωυτήν ἔχειν καὶ οὐκ ἀποδώσειν ἐκείνῳ πρὶν ἢ οἱ μιχθῇ· τό δὲ Ἡρακλέα μιχθῆναι ἐπὶ τῷ μισθῷ τούτῳ. κείνην τε δὴ ὑπερβάλλεσθαι τὴν ἀπόδοσιν τῶν ἵππων, βουλομένην ὥς πλείστον χρόνον συνεῖναι τῷ Ἡρακλεῖ, καὶ τὸν κομισάμενον ἐθέλειν ἀπαλλάσσεσθαι· τέλος δὲ ἀποδιδούσαν αὐτὴν εἰπεῖν Ἴππους μὲν δὴ ταύτας ἀπικομένας ἐνθάδε ἔσωσα τοὶ ἐγώ, σῶστρά¹⁸ τε σὺν παρέσχε· ἐγὼ γὰρ ἐκ σεῦ τρεῖς παῖδας ἔχω. τούτους, ἐπεὰν γένωνται τρόφιες,¹⁹ ὁ τι χρή ποίειν, ἐξηγέο σύ, εἴτε αὐτοῦ κατοικίῳ χώρας γὰρ τῆσδε ἔχω τὸ κράτος αὕτη εἴτε ἀποπέμπω παρὰ σέ.» τὴν μὲν δὴ ταῦτα ἐπειρωτᾶν, τὸν δὲ λέγουσι πρὸς ταῦτα εἰπεῖν «ἐπεὰν ἀνδρωθέντας²⁰ ἴδῃ τοὺς παῖδας, τάδε ποιεύσα οὐκ ἂν ἀμαρτάνοις· τὸν μὲν ἂν ὀρᾷς

¹⁵ viper ¹⁶ buttock ¹⁷ beneath, below ¹⁸ reward, offering of thanks ¹⁹ big, swollen ²⁰ make a man

4

4.1

After Babylon had been taken, the march of Dareios himself against the Scythians took place: for now that Asia was flourishing in respect of population, and large sums were being gathered in as revenue, Dareios formed the desire to take vengeance upon the Scythians, because they had first invaded the Median land and had overcome in fight those who opposed them; and thus they had been the beginners of wrong. The Scythians in truth, as I have before said, had ruled over Upper Asia for eight and twenty years; for they had invaded Asia in their pursuit of the Kimmerians, and they had deposed the Medes from their rule, who had rule over Asia before the Scythians came. Now when the Scythians had been absent from their own land for eight and twenty years, as they were returning to it after that interval of time, they were met by a contest not less severe than that which they had had with the Medes, since they found an army of no mean size opposing them. For the wives of the Scythians, because their husbands were absent from them for a long time, had associated with the slaves.

4.2

Now the Scythians put out the eyes of all their slaves because of the milk which they drink; and they do as follows:— they take blow-pipes of bone just like flutes, and these they insert into the vagina of the mare and blow with their mouths, and others milk while they blow: and they say that they do this because the veins of the mare are thus filled, being blown out, and so the udder is let down. When they had drawn the milk they pour it into wooden vessels hollowed out, and they set the blind slaves in order about the vessels and agitate the milk. Then that which comes to the top they skim off, considering it the more valuable part, whereas they esteem that which settles down to be less good than the other. For this reason the Scythians put out the eyes of all whom they catch; for they are not tillers of the soil but nomads.

4.3

From these their slaves then, I say, and from their wives had been born and bred up a generation of young men, who having learnt the manner of their birth set themselves to oppose the Scythians as they were returning from the Medes. And first they cut off their land by digging a broad trench extending from the Tauric mountains to the Maiotian lake, at the point where this is broadest; then afterwards when the Scythians attempted to invade the land, they took up a position against them and fought; and as they fought many times, and the Scythians were not able to get any advantage in the fighting, one of them said: “What a thing is this that we are doing, Scythians! We

are fighting against our own slaves, and we are not only becoming fewer in number ourselves by being slain in battle, but also we are killing them, and so we shall have fewer to rule over in future. Now therefore to me it seems good that we leave spears and bows and that each one take his horse-whip and so go up close to them: for so long as they saw us with arms in our hands, they thought themselves equal to us and of equal birth; but when they shall see that we have whips instead of arms, they will perceive that they are our slaves, and having acknowledged this they will not await our onset.”

4.4

When they heard this, the Scythians proceeded to do that which he said, and the others being panic-stricken by that which was done forgot their fighting and fled. Thus the Scythians had ruled over Asia; and in such manner, when they were driven out again by the Medes, they had returned to their own land. For this Dareios wished to take vengeance upon them, and was gathering together an army to go against them.

4.5

Now the Scythians say that their nation is the youngest of all nations, and that this came to pass as follows:— The first man who ever existed in this region, which then was desert, was one named Targitaos: and of this Targitaos they say, though I do not believe it for my part, however they say the parents were Zeus and the daughter of the river Borysthenes. Targitaos, they report, was produced from some such origin as this, and of him were begotten three sons, Lipoxaïs and Arpoxaïs and the youngest Colaxaïs. In the reign of these there came down from heaven certain things wrought of gold, a plough, a yoke, a battle-axe, and a cup, and fell in the Scythian land: and first the eldest saw and came near them, desiring to take them, but the gold blazed with fire when he approached it: then when he had gone away from it, the second approached, and again it did the same thing. These then the gold repelled by blazing with fire; but when the third and youngest came up to it, the flame was quenched, and he carried them to his own house. The elder brothers then, acknowledging the significance of this thing, delivered the whole of the kingly power to the youngest.

4.6

From Lixopaïs, they say, are descended those Scythians who are called the race of the Auchatai; from the middle brother Arpoxaïs those who are called Catiaroi and Trasprians, and from the youngest of them the “Royal” tribe, who are called Paralatai: and the whole together are called, they say, Scolotoi, after the name of their king; but the Hellenes gave them the name of Scythians.

4.7

Thus the Scythians say they were produced; and from the time of their origin, that is to say from the first king Targitaos, to the passing over of Dareios against them, they say that there is a period of a thousand years and no more. Now this sacred gold is guarded by the kings with the utmost care, and they visit it every year with solemn sacrifices of propitiation: moreover if any one goes to sleep while watching in the open air over this gold during the festival, the Scythians say that he does not live out the year; and there is given him for this so much land as he shall ride round himself on his horse in one day. Now as the land was large, Colaxaïs, they say, established three kingdoms for his sons; and of these he made one larger than the rest, and in this the gold is kept. But as to the upper parts which lie on the North side of those who dwell above this land, they say one can neither see nor pass through any further by reason of feathers which are poured down; for both the earth and the air are full of feathers, and this is that which shuts off the view.

4.8

Thus say the Scythians about themselves and about the region above them; but the Hellenes who dwell about the Pontus say as follows:— Heracles driving the cattle of Geryones came to this land, then desert, which the Scythians now inhabit; and Geryones, says the tale, dwelt away from the region of the Pontus, living in the island called by the Hellenes Erytheia, near Gadeira which is outside the Pillars of Heracles by the Ocean.— As to the Ocean, they say indeed that it flows round the whole earth beginning from the place of the sunrising, but they do not prove this by facts.— From thence Heracles came to the land now called Scythia; and as a storm came upon him together with icy cold, he drew over him his lion's skin and went to sleep. Meanwhile the mares harnessed in his chariot disappeared by a miraculous chance, as they were feeding.

4.9

Then when Heracles woke he sought for them; and having gone over the whole land, at last he came to the region which is called Hylaia; and there he found in a cave a kind of twofold creature formed by the union of a maiden and a serpent, whose upper parts from the buttocks upwards were those of a woman, but her lower parts were those of a snake. Having seen her and marvelled at her, he asked her then whether she had seen any mares straying anywhere; and she said that she had them herself and would not give them up until he lay with her; and Heracles lay with her on condition of receiving them. She then tried to put off the giving back of the mares, desiring to have

Heracles with her as long as possible, while he on the other hand desired to get the mares and depart; and at last she gave them back and said: "These mares when they came hither I saved for thee, and thou didst give me reward for saving them; for I have by thee three sons. Tell me then, what must I do with these when they shall be grown to manhood, whether I shall settle them here, for over this land I have power alone, or send them away to thee?" She thus asked of him, and he, they say, replied: "When thou seest that the boys are grown to men, do this and thou shalt not fail of doing right:—whichsoever of them thou

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγγέλλω carry a message, announce
~angel

ἄθλον ἀέθλου prize ~athlete

ἄθλος ἀέθλου contest, trial ~athlete

ἄκοή hearing ~acoustic

ἄκρα at the edge, extreme ~acute

ἀλαζών -όνος (m, 3) charlatan, boaster

ἀμαχητί without a fight

ἀμφισβασίη dispute, controversy

ἀμφισβαστέω dispute

ἀνδριάς -ντος (m, 3) portrait, statue

ἀνδρώ make a man

ἀνοίγνυμι (ō) open

ἀπαλλάσσω free from, remove; be freed, depart

ἀράσσω smash

ἀριθμός number

ἀροτήρ -ος (m) plowman ~arable

ἀτρεκής precise, certain

αὐτόπτης -ου (m, 1) eyewitness

ἀφανίζω do away with, make off with; (pass) disappear

ἀφάνισις extermination

βορέας -οῦ (m, 1) north, north wind

βωμός altar; stand, pedestal

γρύψ griffin

δάφνη laurel

διαβαίνω pass over, cross ~basis

διακόσιοι (ἄ) two hundred

διαμάχομαι fight hard, contend

διατείνω extend; (mp) try hard

δίστημι stand apart ~stand

ἑβδομος seventh

εἰσβάλλω throw into ~ballistic

ἐκλείπω leave out, pass over

Ἑλλήν Greek

ἐμπόριον immigrant, metic, trading post

ἐμπόριος immigrant, metic, trading post

ἐντέλλω (mp) command

ἐντεταμένως vehemently

ἐντονος violent, intense

ἐξικνέομαι arrive at

ἐξοδος (f) leaving, way out

ἐξωθέω drive out

ἐπασκέω finish, complete; do habitually

ἐπειρωτάω consult, ask

ἐπίδοξος likely; famous

ἐπιστολή message, letter

ἐπιτελέω complete; do a religious duty

ἐπιτελής accomplished

ἐπωνύμιος called, named

ἐργαστήριον workshop

ἐρήμιος empty

εὖς good, brave, noble

ζώννυμι (ō) gird ~zone

ζωστήρ -ος (m) belt ~zone

θάπτω bury ~epitaph

ἱδρύω establish

καθήκω come down, (a day) to fall, arrive; be proper

κατακλείω enclose; shut up

καταλαμβάνω seize, understand, catch, overtake; (mp) happen

~epilepsy

καταμένω stay; not change

κατύπερθε above, from above

κέγχρος small thing, bit

κόραξ -κος (m) raven

κρόμμυον onion

κτίζω found, populate ~oxytocin

λογίζομαι reckon, consider

μεσόγαια inland

μηχανάομαι build, contrive

~mechanism

μνήμη reminder, memorial

μουνόφθαλμος one-eyed

νέμω to allot, to pasture ~nemesis
νευρή bowstring ~neuro
νομάς -δος (m, 3) roaming, grazing
νοτία rain shower
νότιος flowing; south
ξυνός (ὑ) common, shared
οἶκημα -τος (n, 3) room
οἰκήτωρ inhabitant
ὄον οὖ type of fruit
οὐκω no longer
παραθαλάσσιος by the sea
περίξ all around
πιέζω press, squeeze ~piezoelectric
πλησιόχωρος adjacent
πρῆσις sale
προδείκνυμι (ὅ) show by example;
 foreshadow
πρόκειμαι be placed by; be devoted
 to
προσήκω belong to, it beseems
προσωτέρω farther
σιτέομαι (ἰ) eat ~parasite
σίτησις (ιι) feeding
σκεδάννυμι (ὅ) shed, disperse
σκόροδον garlic
σπείρω sow ~diaspora
σποδός (f) embers; ashes

στρατός common people/soldiers
 ~strategy
στρατόω be on a campaign
 ~strategy
συγκυρέω meet or happen by
 chance
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συμβολή encounter; contribution
συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
συμφεύγω flee with; take refuge
συντυγχάνω fall in with; happen
τάφος (m) funeral, grave; (n)
 astonishment
ὑπεροικέω dwell above or beyond
ὑποδεής inferior; fearful
φάσμα phantom, apparition
φιάλη jar ~vial
φορέω frequentative of φέρω, to
 carry ~bear
χωρέω withdraw, give way to (+dat)
 ~heir
χωρίζω divide; distinguish, pull
 down

αὐτῶν τόδε τὸ τόξον ὦδε διατεινόμενον καὶ τῷ ζωστήρι¹ τῷδε κατὰ τάδε ζωννύμενον,² τοῦτον μὲν τῇσδε τῆς χώρας οἰκήτορα ποιεῦ· ὃς δ' ἂν τούτων τῶν ἔργων τῶν ἐντέλλομαι λείπηται, ἔκπεμπε ἐκ τῆς χώρας. καὶ ταῦτα ποιεύσα αὐτὴ τε εὐφρανέαι καὶ τὰ ἐντεταλμένα ποιήσεις.

4.10

Τὸν μὲν δὴ εἰρύσαντα τῶν τόξων τὸ ἕτερον δύο γὰρ δὴ φορέειν τέως Ἡρακλέα καὶ τὸν ζωστήρα προδέξαντα, παραδοῦναι τὸ τόξον τε καὶ τὸν ζωστήρα ἔχοντα ἐπ' ἄκρης τῆς συμβολῆς φιάλην χρυσήν, δόντα δὲ ἀπαλλάσσεσθαι. τὴν δ', ἐπεὶ οἱ γενομένους τοὺς παῖδας ἀνδρωθῆναι, τοῦτο μὲν σφι οὐνόματα θέσθαι, τῷ μὲν Ἀγάθυρσον αὐτῶν, τῷ δ' ἐπομένῳ Γελωνόν, Σκύθην δὲ τῷ νεωτάτῳ, τοῦτο δὲ τῆς ἐπιστολῆς μεμνημένην αὐτὴν ποιῆσαι τὰ ἐντεταλμένα. καὶ δὴ δύο μὲν οἱ τῶν παιδων, τὸν τε Ἀγάθυρσον καὶ τὸν Γελωνόν, οὐκ οἴους τε γενομένους ἐξικέσθαι πρὸς τὸν προκείμενον ἄεθλον, οἷχεσθαι ἐκ τῆς χώρας ἐκβληθέντας ὑπὸ τῆς γευναμένης, τὸν δὲ νεώτατον αὐτῶν Σκύθην ἐπιτελέσαντα καταμεῖναι ἐν τῇ χωρῇ. καὶ ἀπὸ μὲν Σκύθew τοῦ Ἡρακλέος γενέσθαι τοὺς αἰεὶ βασιλέας γινομένους Σκυθέων, ἀπὸ δὲ τῆς φιάλης ἔτι καὶ ἐς τόδε φιάλας ἐκ τῶν ζωστήρων φορέειν Σκύθας· τὸ δὴ μῦθον μηχανήσασθαι τὴν μητέρα Σκύθη. ταῦτα δὲ Ἑλλήνων οἱ τὸν Πόντον οἰκέοντες λέγουσι.

4.11

Ἔστι δὲ καὶ ἄλλος λόγος ἔχων ὦδε, τῷ μάλιστα λεγομένῳ αὐτός πρόσκειμαι, Σκύθας τοὺς νομάδας οἰκέοντας ἐν τῇ Ἀσίῃ, πολέμῳ πιεσθέντας ὑπὸ Μασσαγετέων, οἷχεσθαι διαβάντας ποταμὸν Ἀράξην ἐπὶ γῆν τὴν Κιμμερίην τὴν γὰρ νῦν νέμονται Σκύθαι, αὕτη λέγεται τὸ παλαιὸν εἶναι Κιμμερίων, τοὺς δὲ Κιμμερίους ἐπιόντων Σκυθέων βουλευέσθαι ὥς στρατοῦ ἐπιόντος μεγάλου, καὶ δὴ τὰς γνώμας σφέων κεχωρισμένας, ἐντόνους μὲν ἀμφοτέρας, ἀμείνω δὲ τὴν τῶν βασιλέων· τὴν μὲν γὰρ δὴ τοῦ δήμου φέρειν γνώμην ὥς

¹ belt ² gird

ἀπαλλάσσεσθαι πρῆγμα εἴη μηδὲ πρὸ σποδοῦ μένοντας κινδυνεύειν, τὴν δὲ τῶν βασιλέων διαμάχεσθαι περὶ τῆς χώρας τοῖσι ἐπιούσι. οὐκ ὄντι δὲ ἐθέλειν πείθεσθαι οὔτε τοῖσι βασιλεῦσι τὸν δῆμον οὔτε τῷ δήμῳ τοὺς βασιλέας· τοὺς μὲν δὲ ἀπαλλάσσεσθαι βουλεύεσθαι ἀμαχητὶ³ τὴν χωρὴν παραδόντας τοῖσι ἐπιούσι· τοῖσι δὲ βασιλεῦσι δόξαι ἐν τῇ ἐωυτῶν κείσθαι ἀποθανόντας μηδὲ συμφεύγειν τῷ δήμῳ, λογιζαμένους ὅσα τε ἀγαθὰ πεπόνθασιν καὶ ὅσα φεύγοντας ἐκ τῆς πατρίδος κακὰ ἐπίδοξα καταλαμβάνειν. ὥς δὲ δόξαι σφί ταῦτα, διαστάντας καὶ ἀριθμὸν ἴσους γενομένους μάχεσθαι πρὸς ἀλλήλους. καὶ τοὺς μὲν ἀποθανόντας πάντας ὑπ' ἐωυτῶν θάψαι τὸν δῆμον τῶν Κιμμερίων παρὰ ποταμὸν Τύρην καὶ σφεων ἔτι δηλὸς ἐστὶ ὁ τάφος, θάψαντας δὲ οὕτω τὴν ἔξοδον ἐκ τῆς χώρας ποιέεσθαι· Σκύθας δὲ ἐπελθόντας λαβεῖν τὴν χώραν ἐρήμην.

4.12

Καὶ νῦν ἔστι μὲν ἐν τῇ Σκυθικῇ Κιμμέρια τείχεα, ἔστι δὲ πορθμῆμα Κιμμέρια, ἔστι δὲ καὶ χωρὴ οὖνομα Κιμμερίη, ἔστι δὲ Βόσπορος Κιμμέριος καλεόμενος· φαίνονται δὲ οἱ Κιμμέριοι φεύγοντες ἐς τὴν Ἀσίην τοὺς Σκύθας καὶ τὴν χερσόνησον κτίσαντες, ἐν τῇ νῦν Σινώπῃ πόλιν Ἑλλὰς οἰκισται. φανεροὶ δὲ εἰσὶ καὶ οἱ Σκύθαι διώξαντες αὐτοὺς καὶ ἐσβαλόντες ἐς γῆν τὴν Μηδικήν, ἀμαρτόντες τῆς ὁδοῦ· οἱ μὲν γὰρ Κιμμέριοι αἰεὶ τὴν παρὰ θάλασσαν ἔφευγον, οἱ δὲ Σκύθαι ἐν δεξιῇ τὸν Καύκασον ἔχοντες ἐδίωκον ἐς οὗ ἐσέβαλον ἐς γῆν τὴν Μηδικήν, ἐς μεσόγαιαν τῆς ὁδοῦ τραφθέντες. οὗτος δὲ ἄλλος ξυνοῦς⁴ Ἑλλήνων τε καὶ βαρβάρων λεγόμενος λόγος εἴρηται.

4.13

Ἐφη δὲ Ἀριστέης ὁ Καῦστροβίου ἀνὴρ Προκοννήσιος ποιέων ἔπεα, ἀπικέσθαι ἐς Ἰσσηδόνας φοιβόλαμπτος γενόμενος, Ἰσσηδόνων δὲ ὑπερουκίειν Ἀριμασποὺς ἄνδρας μονοφθάλμους ὑπὲρ δὲ τούτων τοὺς χρυσοφύλακας γρῦπας, τούτων δὲ τοὺς Ὑπερβορέους κατήκοντας ἐπὶ θάλασσαν. τούτους ὦν πάντας πλὴν Ὑπερβορέων, ἀρξάντων

³ without a fight ⁴ common, shared

Ἀριμασπῶν, αἰεὶ τοῖσι πλησιοχώροισι ἐπιτίθεσθαι, καὶ ὑπὸ μὲν Ἀριμασπῶν ἐξωθέεσθαι ἐκ τῆς χώρας Ἰσσηδόνας, ὑπὸ δὲ Ἰσσηδόνων Σκύθας, Κιμμερίους δὲ οἰκέοντας ἐπὶ τῇ νοτίῃ θαλάσῃ ὑπὸ Σκυθέων πιεζομένους ἐκλείπειν τὴν χώραν. οὕτω οὐδὲ οὗτος συμφέρεται περὶ τῆς χώρας ταύτης Σκύθησι.

4.14

Καὶ ὅθεν μὲν ἦν Ἀριστέης ὁ ταῦτα εἶπας, εἴρηκα, τὸν δὲ περὶ αὐτοῦ ἤκουον λόγον ἐν Προκοννήσῳ καὶ Κυζίκῳ, λέξω. Ἀριστέην γὰρ λέγουσι, ἔοντα τῶν ἀστῶν οὐδενὸς γένος ὑποδεέστερον, ἐσελθόντα ἐς κναφήιον ἐν Προκοννήσῳ ἀποθανεῖν, καὶ τὸν κναφέα κατακλήσαντα τὸ ἐργαστήριον⁵ οἴχεσθαι ἀγγελέοντα τοῖσι προσήκουσι τῷ νεκρῷ. ἐσκεδασμένου⁶ δὲ ἤδη τοῦ λόγου ἀνὰ τὴν πόλιν ὡς τεθνεῶς εἴη ὁ Ἀριστέης, ἐς ἀμφισβασίας τοῖσι λέγουσι ἀπικνέεσθαι ἄνδρα Κυζικηνὸν ἥκοντα ἐξ Ἀρτάκης πόλιος, φάντα συντυχεῖν τε οἱ ἰόντι ἐπὶ Κυζίκου καὶ ἐς λόγους ἀπικέσθαι. καὶ τοῦτον μὲν ἐντεταμένως ἀμφισβατέειν, τοὺς δὲ προσήκοντας τῷ νεκρῷ ἐπὶ τὸ κναφήιον παρεῖναι ἔχοντας τὰ πρόσφορα ὡς ἀναιρεσομένους· ἀνοιχθέντος δὲ τοῦ οἰκήματος οὔτε τεθνεῶτα οὔτε ζῶντα φαίνεσθαι Ἀριστέην. μετὰ δὲ ἐβδόμῳ ἔτει φαίνεντα αὐτὸν ἐς Προκόννησον ποιῆσαι τὰ ἔπεα ταῦτα τὰ νῦν ὑπ' Ἑλλήνων Ἀριμάσπεα καλέεται, ποιήσαντα δὲ ἀφανισθῆναι τὸ δεύτερον.

4.15

Ταῦτα μὲν αἱ πόλεις αὗται λέγουσι, τάδε δὲ οἶδα Μεταποντῖνοι τοῖσι ἐν Ἰταλίῃ συγκυρήσαντα μετὰ τὴν ἀφάνισιν τὴν δευτέρην Ἀριστέω ἔτεσι τεσσεράκοντα καὶ διηκοσίοισι, ὡς ἐγὼ συμβαλλόμενος ἐν Προκοννήσῳ τε καὶ Μεταποντίῳ εὑρίσκον. Μεταποντῖνοι φασὶ αὐτὸν Ἀριστέην φανέντα σφί ἐς τὴν χώραν κελεύσαι βωμόν Ἀπόλλωνος ἰδρύσασθαι καὶ Ἀριστέω τοῦ Προκοννησίου ἐπωνυμίην ἔχοντα ἀνδριάντα⁷ παρ' αὐτὸν ἰστάναι· φάναι γὰρ σφί τὸν Ἀπόλλωνα Ἰταλιωτέων μούνοισι δὴ ἀπικέσθαι ἐς τὴν χώραν, καὶ αὐτὸς οἱ

⁵ workshop ⁶ shed, disperse ⁷ portrait, statue

ἔπεσθαι ὁ νῦν ἔων Ἀριστέης· τότε δέ, ὅτε εἶπετο τῷ θεῷ, εἶναι κόραξ. καὶ τὸν μὲν εἰπόντα ταῦτα ἀφανισθῆναι, σφέας δὲ Μεταποντῖνοι λέγουσι ἐς Δελφοὺς πέμψαντας τὸν θεὸν ἐπειρωτᾶν ὃ τι τὸ φάσμα⁸ τοῦ ἀνθρώπου εἴη. τὴν δὲ Πυθίην σφέας κελεύειν πείθεσθαι τῷ φάσματι, πειθομένοισι δὲ ἄμεινον συνοίσεσθαι. καὶ σφέας δεξαμένους ταῦτα ποιῆσαι ἐπιτελέα. καὶ νῦν ἔστηκε ἀνδριάς ἐπωνυμίην ἔχων Ἀριστέω παρ' αὐτῷ τῷ ἀγάλματι τοῦ Ἀπόλλωνος, περίξ δὲ αὐτὸν δάφναι⁹ ἐστᾶσι· τὸ δὲ ἄγαλμα ἐν τῇ ἀγορῇ ἵδρυται. Ἀριστέω μὲν νυν πέρι τοσαῦτα εἰρήσθω.

4.16

Τῆς δὲ γῆς, τῆς πέρι ὅδε ὁ λόγος ὄρμηται λέγεσθαι, οὐδεὶς οἶδε ἀτρεκέως ὃ τι τὸ κατύπερθε ἐστί· οὐδενὸς γὰρ δὴ αὐτόπτεω¹⁰ εἶδέναι φαμένου δύναμαι πυθέσθαι· οὐδὲ γὰρ οὐδὲ Ἀριστέης, τοῦ περ ὀλίγῳ πρότερον τούτων μνήμην ἐποιεύμην, οὐδὲ οὗτος προσωτέρω Ἰσηθόνων ἐν αὐτοῖσι τοῖσι ἔπεσι ποιέων ἔφησε ἀπικέσθαι, ἀλλὰ τὰ κατύπερθε ἔλεγε ἀκοῇ, φασ' Ἰσηθόνας εἶναι τοὺς ταῦτα λέγοντας. ἀλλ' ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἶοι τε ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρήσεται.

4.17

Ἀπὸ τοῦ Βορυσθενειτέων ἐμπορίου τοῦτο γὰρ τῶν παραθαλασσίων μεσαίτατον ἐστὶ πάσης τῆς Σκυθίης, ἀπὸ τούτου πρῶτοι Καλλιππίδαι νέμονται ἐόντες Ἑλληνές Σκύθαι, ὕπερ δὲ τούτων ἄλλο ἔθνος οἱ Ἀλαζόνες καλέονται. οὗτοι δὲ καὶ οἱ Καλλιππίδαι τὰ μὲν ἄλλα κατὰ ταυτὰ Σκύθησι ἐπασκέουσι, σῖτον δὲ καὶ σπείρουσι καὶ σιτέονται, καὶ κρόμμινα¹¹ καὶ σκόροδα¹² καὶ φακοὺς καὶ κέγχρους.¹³ ὕπερ δὲ Ἀλαζόνων οἰκέουσι Σκύθαι ἀροτῆρες, οἱ οὐκ ἐπὶ σιτήσι¹⁴ σπείρουσι τὸν σῖτον ἀλλ' ἐπὶ πρήσι.¹⁵ τούτων δὲ κατύπερθε οἰκέουσι Νευροί. νευρῶν δὲ τὸ πρὸς βορέην ἄνεμον ἔρημον ἀνθρώπων, ὅσον ἡμεῖς ἴδμεν.

⁸ phantom, apparition ⁹ laurel ¹⁰ eyewitness ¹¹ onion ¹² garlic
¹³ small thing, bit ¹⁴ feeding ¹⁵ sale

seest able to stretch this bow as I do now, and to be girded with this girdle, him cause to be the settler of this land; but whosoever of them fails in the deeds which I enjoin, send him forth out of the land: and if thou shalt do thus, thou wilt both have delight thyself and perform that which has been enjoined to thee.”

4.10

Upon this he drew one of his bows (for up to that time Heracles, they say, was wont to carry two) and showed her the girdle, and then he delivered to her both the bow and the girdle, which had at the end of its clasp a golden cup; and having given them he departed. She then, when her sons had been born and had grown to be men, gave them names first, calling one of them Agathysos and the next Gelonos and the youngest Skythes; then bearing in mind the charge given to her, she did that which was enjoined. And two of her sons, Agathysos and Gelonos, not having proved themselves able to attain to the task set before them, departed from the land, being cast out by her who bore them; but Skythes the youngest of them performed the task and remained in the land: and from Skythes the son of Heracles were descended, they say, the succeeding kings of the Scythians (Skythians): and they say moreover that it is by reason of the cup that the Scythians still even to this day wear cups attached to their girdles: and this alone his mother contrived for Skythes. Such is the story told by the Hellenes who dwell about the Pontus.

4.11

There is however also another story, which is as follows, and to this I am most inclined myself. It is to the effect that the nomad Scythians dwelling in Asia, being hard pressed in war by the Massagetai, left their abode and crossing the river Araxes came towards the Kimmerian land (for the land which now is occupied by the Scythians is said to have been in former times the land of the Kimmerians); and the Kimmerians, when the Scythians were coming against them, took counsel together, seeing that a great host was coming to fight against them; and it proved that their opinions were divided, both opinions being vehemently maintained, but the better being that of their kings: for the opinion of the people was that it was necessary to depart and that they ought not to run the risk of fighting against so many, but that of the kings was to fight for their land with those who came against them: and as neither the people were willing by means to agree to the counsel of the kings nor the kings to that of the people, the people planned to depart without fighting and to deliver up the land to the invaders, while the kings resolved to die and to be laid in their own land, and not to flee with the mass of the people, considering the many goods of fortune which they had enjoyed,

and the many evils which it might be supposed would come upon them, if they fled from their native land. Having resolved upon this, they parted into two bodies, and making their numbers equal they fought with one another: and when these had all been killed by one another's hands, then the people of the Kimmerians buried them by the bank of the river Tyras (where their burial-place is still to be seen), and having buried them, then they made their way out from the land, and the Scythians when they came upon it found the land deserted of its inhabitants.

4.12

And there are at the present time in the land of Scythia Kimmerian walls, and a Kimmerian ferry; and there is also a region which is called Kimmeria, and the so-called Kimmerian Bosphorus. It is known moreover that the Kimmerians, in their flight to Asia from the Scythians, also made a settlement on that peninsula on which now stands the Hellenic city of Sinope; and it is known too that the Scythians pursued them and invaded the land of Media, having missed their way; for while the Kimmerians kept ever along by the sea in their flight, the Scythians pursued them keeping Caucasus on their right hand, until at last they invaded Media, directing their course inland. This then which has been told is another story, and it is common both to Hellenes and Barbarians.

4.13

Aristeas however the son of Caÿ strobios, a man of Proconnesos, said in the verses which he composed, that he came to the land of the Issedonians being possessed by Phoebus, and that beyond the Issedonians dwelt Arimaspians, a one-eyed race, and beyond these the gold-guarding griffins, and beyond them the Hyperboreans extending as far as the sea: and all these except the Hyperboreans, beginning with the Arimaspians, were continually making war on their neighbours, and the Issedonians were gradually driven out of their country by the Arimaspians and the Scythians by the Issedonians, and so the Kimmerians, who dwelt on the Southern Sea, being pressed by the Scythians left their land. Thus neither does he agree in regard to this land with the report of the Scythians.

4.14

As to Aristeas who composed this, I have said already whence he was; and I will tell also the tale which I heard about him in Proconnesos and Kyzicos. They say that Aristeas, who was in birth inferior to none of the citizens, entered into a fuller's shop in Proconnesos and there died; and the fuller closed his workshop and went away to report the matter to those who were related to the dead man. And when the news had been spread abroad about

the city that Aristeas was dead, a man of Kyzicos who had come from the town of Artake entered into controversy with those who said so, and declared that he had met him going towards Kyzicos and had spoken with him: and while he was vehement in dispute, those who were related to the dead man came to the fuller's shop with the things proper in order to take up the corpse for burial; and when the house was opened, Aristeas was not found there either dead or alive. In the seventh year after this he appeared at Proconnesos and composed those verses which are now called by the Hellenes the Arimaspeia, and having composed them he disappeared the second time.

4.15

So much is told by these cities; and what follows I know happened to the people of Metapontion in Italy two hundred and forty years after the second disappearance of Aristeas, as I found by putting together the evidence at Proconnesos and Metapontion. The people of Metapontion say that Aristeas himself appeared in their land and bade them set up an altar of Apollo and place by its side a statue bearing the name of Aristeas of Proconnesos; for he told them that to their land alone of all the Italiotes Apollo had come, and he, who now was Aristeas, was accompanying him, being then a raven when he accompanied the god. Having said this he disappeared; and the Metapontines say that they sent to Delphi and asked the god what the apparition of the man meant: and the Pythian prophetess bade them obey the command of the apparition, and told them that if they obeyed, it would be the better for them. They therefore accepted this answer and performed the commands; and there stands a statue now bearing the name of Aristeas close by the side of the altar dedicated to Apollo, and round it stand laurel trees; and the altar is set up in the market-place. Let this suffice which has been said about Aristeas.

4.16

Now of the land about which this account has been begun, no one knows precisely what lies beyond it: for I am not able to hear of any one who alleges that he knows as an eye-witness; and even Aristeas, the man of whom I was making mention just now, even he, I say, did not allege, although he was composing verse, that he went further than the Issedonians; but that which is beyond them he spoke of by hearsay, and reported that it was the Issedonians who said these things. So far however as we were able to arrive at certainty by hearsay, carrying inquiries as far as possible, all this shall be told.

4.17

Beginning with the trading station of the Borysthenites,— for of the parts along the sea this is the central point of all Scythia,— beginning with this,

the first regions are occupied by the Callipidai, who are Hellenic Scythians; and above these is another race, who are called Alazonians. These last and the Callipidai in all other respects have the same customs as the Scythians, but they both sow corn and use it as food, and also onions, leeks, lentils and millet. Above the Alazonians dwell Scythians who till the ground, and these sow their corn not for food but to sell.

18. Beyond them dwell the Neuroi; and beyond the Neuroi towards the North Wind is a region without inhabitants, as far as we know. These races

vocabulary

ἄβατος untrodden; impassable
 ἄγαλμα -τος (n, 3) ornament, glory, statue
 ἄγριος wild, savage ~agriculture
 ἄμαξα wagon
 ἀμφιλαφής spreading, abundant
 ἀνακαίω light (a fire) ~caustic
 ἀναμίγνυμι mix ~mix
 ἀνδροφάγος man-eating
 ἀνίημι urge, impel; release ~jet
 ἄνω (ᾱ) accomplish, pass, waste; upwards, out to sea
 ἀπηνιότης -ου (m, 1) east wind
 ἀποκλίνω (i) bend aside ~incline
 ἀπορρέω flow, fall off
 ἀποτέμνω cut off, sever ~tonsure
 ἄρειος warlike
 ἅτε as if; since
 ἀτρεκής precise, certain
 αὐτόθι on the spot
 ἀφηνιότης -ου (m, 1) east wind
 ἀφοράω look away, at ~panorama
 ἀφόρητος unendurable; irresistible
 βασιλῆις kingly
 βορέας -οῦ (m, 1) north, north wind
 βροντή thunder ~brontosaurus
 γάλα milk ~galaxy
 γενετή birth ~genus
 γεωργέω farm, till land
 γεωργός farming
 γονεύς -ος (m) parent
 γρύψ griffin
 δένδρεον -οῦ tree
 δένδρον tree
 δένδρος tree
 διαβαίνω pass over, cross ~basis
 διαιρέω divide, distinguish, distribute
 διαπράσσω travel over, accomplish
 ~practice
 διατελέω accomplish; keep doing

~apostle
 διεξέρχομαι go through
 δυσχείμερος ill-wintered
 ἐκκαθαίρω clear out
 ἐκχέω pour out
 Ἑλλήν Greek
 ἐμπόριον immigrant, metic, trading post
 ἐμπόριος immigrant, metic, trading post
 ἑνδεκα eleven ~decimal
 ἐνδέχομαι accept, admit, be possible
 ἐπελαύνω beat out ~elastic
 ἐπέτειος of one year
 ἐπίλοιπος remaining
 ἐπιτελέω complete; do a religious duty
 ἐπιτέλλω order ~apostle
 ἐρήμιος empty
 ἐρμηνεύς -ος (m) interpreter
 ἐσθής clothes ~vest
 ἐσπέρα evening, west
 εὖς good, brave, noble
 ἐφέτειος of one year
 ἥμερος gentle; (animals) domesticated
 ἦμος when (ἦμος) ..., then (τῆμος)
 θάλλω bloom, flourish, abound
 ~thallium
 θέρος -εος (n, 3) summer ~thermos
 θήρα hunt ~fierce
 θυσία sacrifice
 καθεύδω lie down
 καθῆκω come down, (a day) to fall, arrive; be proper
 κατατάμνω cut up
 κατατείνω stretch out
 κατατέμνω cut up
 καταφεύγω resort to, flee to, appeal to ~fugitive
 καταχρυσόω (υ) gild
 κατύπερθεν above, from above

κρέας -ως (n) meat ~creatine
 κρημνός riverside cliff
 κρυμός (ὑ) icy cold
 κρύσταλλος ice ~crystal
 κύαμος bean
 λίμνη lake, marsh, basin, sea
 ~limnic
 λοχάω lie in wait for
 μεσαμβρία midday; the south
 μουνόφθαλμος one-eyed
 μυχός recess, nook
 νομάς -δος (m, 3) roaming, grazing
 νομή pasture; distribution
 ὀκτώ eight ~octopus
 ὄον οὔ type of fruit
 ὀρύσσω dig
 οὐδαμός not anyone
 πάλλω shake, brandish ~Pallas
 παντοῖος all kinds of
 παχύς thick, stout, clotted
 ~pachyderm
 παχύτης -τος (f, 3) thickness
 πεντεκαίδεκα 15
 πέπων familiar, 'softie'
 πέραν (ἄ) on the other side, across
 περιοικέω dwell around
 πήγνυμι (ὑ) stick, set, build ~fang
 πηλός clay, mud
 πῖλος felt
 πλόος -ῦ course, voyage ~float
 προσάγω bring to a place
 ~demagogue
 προσδοκάω expect

προσήκω belong to, it beseems
 προτίθημι prefer, set out ~thesis
 σιμός (ι) snub-nosed
 σιτέομαι (ι) eat ~parasite
 σπουδαῖος quick, active; excellent
 στεγνών plug, fix leaks
 συκέα -ῆς (ὑ) fig tree
 συκῇ fig tree
 συμμίσγνυμι mix with ~mix
 συνεχής (ὑ) continuously
 συντίθημι hearken, mark ~thesis
 τάφρος (f) ditch, trench ~epitaph
 τηνικαῦτα at that time, in that case
 τοξεύω shoot an arrow at ~toxic
 τραχύς (ἄ) rough ~trachea
 τρύξ -γός (f) wine must, lees
 τυφλός blind
 τυφλῶ blind
 ὑπερβαίνω pass, transgress ~basis
 ὑπεροικέω dwell above or beyond
 ὕω (ὑ) to rain
 φαλακρός bald
 φορέω frequentative of φέρω, to
 carry ~bear
 χωρίζω divide; distinguish, pull
 down
 χώρος place ~heir
 φιλός (ι) naked, bare ~epsilon
 φιλόω (ι) strip bare ~epsilon
 ψυχός -εος (n, 3) coolness
 ~psychology
 ὠραῖος ripe; young adult

4.18

Ταῦτα μὲν παρὰ τὸν Ὑπανιν ποταμὸν ἐστὶ ἔθνεα πρὸς ἐσπέρης τοῦ Βορυσθένεος· ἀτὰρ διαβάντι τὸν Βορυσθένα ἀπὸ θαλάσσης πρῶτον μὲν ἡ Ὑλαίη, ἀπὸ δὲ ταύτης ἄνω ἰόντι οἰκέουσι Σκύθαι γεωργοί, τοὺς Ἑλληνές οἱ οἰκέοντες ἐπὶ τῷ Ὑπάνι ποταμῷ καλέουσι Βορυσθενεΐτας, σφέας δὲ αὐτοὺς Ὀλβιοπολίτας. οὗτοι ὧν οἱ γεωργοὶ Σκύθαι νέμονται τὸ μὲν πρὸς τὴν ἡῶ ἐπὶ τρεῖς ἡμέρας ὁδοῦ, κατήκοντες ἐπὶ ποταμὸν τῷ οὖνομα κείται Παντικάπης, τὸ δὲ πρὸς βορέην ἄνεμον πλόον ἀνὰ τὸν Βορυσθένα ἡμερέων ἑνδεκα.¹ ἤδη δὲ κατύπερθε τούτων ἡ ἔρημος ἐστὶ ἐπὶ πολλόν. μετὰ δὲ τὴν ἔρημον Ἀνδροφάγοι² οἰκέουσι, ἔθνος ἐὼν ἴδιον καὶ οὐδαμῶς Σκυθικόν. τὸ δὲ τούτων κατύπερθε ἔρημον ἤδη ἀληθῶς καὶ ἔθνος ἀνθρώπων οὐδέν, ὅσον ἡμεῖς ἴδμεν.

4.19

Τὸ δὲ πρὸς τὴν ἡῶ τῶν γεωργῶν τούτων Σκυθέων, διαβάντι τὸν Παντικάπην ποταμόν, νομάδες ἤδη Σκύθαι νέμονται, οὔτε τι σπεύροντες οὐδὲν οὔτε ἀροῦντες· ψιλὴ δὲ δενδρέων ἡ πᾶσα αὕτη πλήν τῆς Ὑλαίης. οἱ δὲ νομάδες οὗτοι τὸ πρὸς τὴν ἡῶ ἡμερέων τεσσέρων καὶ δέκα ὁδὸν νέμονται χώραν κατατείνουσιν ἐπὶ ποταμὸν Γέρρον.

4.20

Πέρην δὲ τοῦ Γέρρου ταῦτα δὴ τὰ καλούμενα βασιλῆα ἐστὶ καὶ Σκύθαι οἱ ἄριστοί τε καὶ πλείστοι καὶ τοὺς ἄλλους νομίζοντες Σκύθας δούλους σφετέρους εἶναι· κατήκουσι δὲ οὗτοι τὸ μὲν πρὸς μεσαμβρίην ἐς τὴν Ταυρικὴν, τὸ δὲ πρὸς ἡῶ ἐπὶ τε τάφρον, τὴν δὴ οἱ ἐκ τῶν τυφλῶν γενόμενοι ὠρυξαν, καὶ ἐπὶ τῆς λίμνης τῆς Μαιήτιδος τὸ ἐμπόριον τὸ καλέεται Κρημνοί.³ τὰ δὲ αὐτῶν κατήκουσι ἐπὶ ποταμὸν Τάναϊν. τὰ δὲ κατύπερθε πρὸς βορέην ἄνεμον τῶν βασιλῆων Σκυθέων οἰκέουσι Μελάγχλαινοι, ἄλλο ἔθνος καὶ οὐ Σκυθικόν. μελαγχλαίνων δὲ τὸ κατύπερθε λίμναι καὶ ἔρημος ἐστὶ ἀνθρώπων, κατ' ὅσον ἡμεῖς ἴδμεν.

¹ eleven ² man-eating ³ riverside cliff

4.21

Τάναϊν δὲ ποταμὸν διαβάντι οὐκέτι Σκυθική, ἀλλ' ἡ μὲν πρώτη τῶν λαξίων Σαυροματέων ἐστὶ, οἱ ἐκ τοῦ μυχοῦ ἀρξάμενοι τῆς Μαιήτιδος λίμνης νέμονται τὸ πρὸς βορέην ἄνεμον ἡμερέων πεντεκαίδεκα ὁδόν, πᾶσαν ἐοῦσαν ψιλὴν καὶ ἀγρίων καὶ ἡμέρων⁴ δενδρέων· ὑπεροικέουσι δὲ τούτων δευτέρην λάξιν ἔχοντες Βουδίνοι, γῆν νεμόμενοι πᾶσαν δασέαν ὕλη παντοίη.

4.22

Βουδίνων δὲ κατύπερθε πρὸς βορέην ἐστὶ πρώτη μὲν ἔρημος ἐπ' ἡμερέων ἑπτὰ ὁδόν, μετὰ δὲ τὴν ἔρημον ἀποκλίνοντι μᾶλλον πρὸς ἀπηλιώτην ἄνεμον νέμονται Θυσσαγέται, ἔθνος πολλὸν καὶ ἴδιον· ζῶσι δὲ ἀπὸ θήρης. συνεχέες δὲ τούτοισι ἐν τοῖσι αὐτοῖσι τόποισι κατοικημένοι εἰσὶ τοῖσι οὖνομα κεῖται Ἰύρκαί, καὶ οὗτοι ἀπὸ θήρης ζῶντες τρόπῳ τοιῷδε· λοχᾶ⁵ ἐπὶ δένδρεον ἀναβάς, τὰ δὲ ἐστὶ πυκνὰ ἀνὰ πᾶσαν τὴν χώραν· ἵππος δὲ ἐκάστω δεδιδαγμένος ἐπὶ γαστέρα κεῖσθαι ταπεινότητος εἵνεκα ἕτοιμος ἐστὶ καὶ κύων· ἐπεὰν δὲ ἀπίδῃ τὸ θηρίον ἀπὸ τοῦ δενδρέου, τοξεύσας ἐπιβάς ἐπὶ τὸν ἵππον διώκει, καὶ ὁ κύων ἔχεται, ὑπὲρ δὲ τούτων τὸ πρὸς τὴν ἡῶ ἀποκλίνοντι οἰκέουσι Σκύθαι ἄλλοι, ἀπὸ τῶν βασιληίων Σκυθέων ἀποστάντες καὶ οὕτω ἀπικόμενοι ἐς τοῦτον τὸν χώρον.

4.23

Μέχρι μὲν δὴ τῆς τούτων τῶν Σκυθέων χώρας ἐστὶ ἡ καταλεχθεῖσα πᾶσα πεδιάς τε γῆ καὶ βαθύγαιος, τὸ δ' ἀπὸ τούτου λιθώδης τ' ἐστὶ καὶ τρηχέα. διεξελθόντι δὲ καὶ τῆς τρηχέως χώρας πολλὸν οἰκέουσι ὑπώρεαν ὀρέων ὑψηλῶν ἄνθρωποι λεγόμενοι εἶναι πάντες φαλακροὶ ἐκ γενετῆς⁶ γινόμενοι, καὶ ἔρσενες καὶ θήλεια ὁμοίως, καὶ σμιοὶ⁷ καὶ γένεια ἔχοντες μεγάλα, φωνὴν δὲ ἰδίην ἰέντες, ἐσθῆτι δὲ χρεώμενοι Σκυθηκῇ, ζῶντες δὲ ἀπὸ δενδρέων. ποντικὸν μὲν οὖνομα τῷ δενδρέῳ ἀπ' οὗ ζῶσι, μέγαθος δὲ κατὰ συκὴν μάλιστά

⁴ gentle; (animals) domesticated ⁵ lie in wait for ⁶ birth

⁷ snub-nosed

κη. καρπὸν δὲ φορέει κνάμφ⁸ ἴσον, πυρῆνα δὲ ἔχει. τοῦτο ἐπεὰν γένηται πέπον, σακκέουσι ἱματίοις, ἀπορρέει δὲ ἀπ' αὐτοῦ παχὺ καὶ μέλαν· οὖνομα δὲ τῷ ἀπορρέοντι ἐστὶ ἄσχυ· τοῦτο καὶ λείχουσι καὶ γάλακτι συμμίσγοντες πίνουσι, καὶ ἀπὸ τῆς παχύτητος⁹ αὐτοῦ τῆς τρυγὸς¹⁰ παλάθας συντιθεῖσι καὶ ταύτας σιτέονται. πρόβατα γάρ σφι οὐ πολλά ἐστί. οὐ γάρ τι σπουδαῖαι¹¹ αἱ νομαί¹² αὐτόθι εἰσί. ὑπὸ δεινδρέῳ δὲ ἕκαστος κατοίκεται, τὸν μὲν χειμῶνα ἐπεὰν τὸ δένδρεον περικαλύψῃ πῖλῳ¹³ στεγνῷ λευκῷ, τὸ δὲ θέρος ἄνευ πύλου. τούτους οὐδεὶς ἀδικεῖ ἀνθρώπων· ἱροὶ γὰρ λέγονται εἶναι· οὐδέ τι ἀρήιον ὄπλον ἐκτέαται. καὶ τοῦτο μὲν τοῖσι περιοικέουσι οὔτοι εἰσὶ οἱ τὰς διαφορὰς διαιρέοντες, τοῦτο δὲ ὃς ἂν φεύγων καταφύγῃ ἐς τούτους, ὑπ' οὐδενὸς ἀδικεῖται· οὖνομα δέ σφι ἐστὶ Ἀργιππαῖοι.

4.24

Μέχρι μὲν νυν τῶν φαλακρῶν τούτων πολλὴ περιφανείη τῆς χώρας ἐστὶ καὶ τῶν ἐμπροσθε ἐθνέων· καὶ γὰρ Σκυθέων τινὲς ἀπικνεύονται ἐς αὐτούς, τῶν οὐ χαλεπὸν ἐστὶ πυθέσθαι καὶ Ἑλλήνων τῶν ἐκ Βορυσθένεος τε ἐμπορίου καὶ τῶν ἄλλων Ποντικῶν ἐμπορίων· Σκυθέων δὲ οἱ ἂν ἔλθωσι ἐς αὐτούς, δι' ἐπτὰ ἐρμηνέων¹⁴ καὶ δι' ἐπτὰ γλωσσέων διαπρήσσονται.

4.25

Μέχρι μὲν δὴ τούτων γινώσκεται, τὸ δὲ τῶν φαλακρῶν κατύπερθε οὐδεὶς ἀτρεκέως οἶδε φράσαι. ὄρεα γὰρ ὑψηλὰ ἀποτάμνει ἄβατα¹⁵ καὶ οὐδεὶς σφεα ὑπερβαίνει. οἱ δὲ φαλακροὶ οὔτοι λέγουσι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, οἰκέειν τὰ ὄρεα αἰγίποδας ἀνδρας, ὑπερβάντι δὲ τούτους ἀνθρώπους ἄλλους οἱ τὴν ἐξάμηνον κατεύδουσι. τοῦτο δὲ οὐκ ἐνδέκομαι τὴν ἀρχήν, ἀλλὰ τὸ μὲν πρὸς ἡῷ τῶν φαλακρῶν γινώσκεται ἀτρεκέως ὑπὸ Ἰσσηδόνων οἰκεόμενον, τὸ μέντοι κατύπερθε πρὸς βορέην ἄνεμον οὐ γινώσκεται οὔτε τῶν φαλακρῶν οὔτε τῶν Ἰσσηδόνων, εἰ μὴ ὅσα αὐτῶν τούτων λεγόντων.

⁸ bean ⁹ thickness ¹⁰ wine must, lees ¹¹ quick, active; excellent
¹² pasture; distribution ¹³ felt ¹⁴ interpreter ¹⁵ untrodden; impassable

4.26

Νόμοισι δὲ Ἰσσηδόνες τοῖσιδε λέγονται χρᾶσθαι. ἐπεὰν ἀνδρὶ ἀποθάνῃ πατήρ, οἱ προσήκοντες πάντες προσάγουσι πρόβατα, καὶ ἔπειτα ταῦτα θύσαντες καὶ καταταμόντες τὰ κρέα κατατάμνουσι καὶ τὸν τοῦ δεκομένου τεθνεῶτα γονέα, ἀναμίξαντες δὲ πάντα τὰ κρέα δαῖτα προτίθενται· τὴν δὲ κεφαλὴν αὐτοῦ ψιλώσαντες καὶ ἐκκαθήραντες καταχρυσοῦσι καὶ ἔπειτα ἅτε ἀγάλματι χρέωνται, θυσίας μεγάλας ἐπετείους ἐπιτελέοντες. παῖς δὲ πατρὶ τοῦτο ποιέει, κατὰ περ Ἑλλήνες τὰ γενέσια. ἄλλως δὲ δίκαιοι καὶ οὔτοι λέγονται εἶναι, ἰσοκρατές δὲ ὁμοίως αἱ γυναῖκες τοῖσι ἀνδράσι.

4.27

Γινώσκονται μὲν δὴ καὶ οὔτοι, τὸ δὲ ἀπὸ τούτων τὸ κατύπερθε Ἰσσηδόνες εἰσὶ οἱ λέγοντες μονοφθάλμους ἀνθρώπους καὶ χρυσοφύλακας γρῦπας εἶναι· παρὰ δὲ τούτων Σκύθαι παραλαβόντες λέγουσι, παρὰ δὲ Σκυθέων ἡμεῖς οἱ ἄλλοι νενομίκामεν καὶ ὀνομάζομεν αὐτοὺς σκυθιστὶ Ἀριμασπούς· ἄριμα γὰρ ἐν καλέουσι Σκύθαι, σποῦ δὲ ὀφθαλμόν.

4.28

Δυσχεῖμερος δὲ αὕτη ἢ καταλεχθεῖσα πᾶσα χώρα οὕτω δὴ τι ἐστί, ἔνθα τοὺς μὲν ὀκτῶ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμός, ἐν τοῖσι ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν· ἢ δὲ θάλασσα πηγνυται καὶ ὁ Βόσπορος πᾶς ὁ Κιμμέριος, καὶ ἐπὶ τοῦ κρυστάλλου¹⁶ οἱ ἐντὸς τάφρου Σκύθαι κατοικημένοι στρατεύονται καὶ τὰς ἀμάξας ἐπελαύνουσι πέρην ἐς τοὺς Σίνδους. οὕτω μὲν δὴ τοὺς ὀκτῶ μῆνας διατελεεὶ χειμὼν ἑὼν, τοὺς δ' ἐπιλοίπους τέσσερας ψύχρα αὐτόθι ἐστί. κεχώρισται δὲ οὗτος ὁ χειμὼν τοὺς τρόπους πᾶσι τοῖσι ἐν ἄλλοισι χωρίοις γνωμένοις χειμῶσι, ἐν τῷ τὴν μὲν ὥραϊν οὐκ ὕει λόγου ἄξιον οὐδέν, τὸ δὲ θέρος ὕων¹⁷ οὐκ ἀνιέ· βρονταί τε ἡμος τῇ ἄλλῃ γίνονται, τηνικαῦτα¹⁸ μὲν οὐ γίνονται, θέρεος δὲ ἀμφιλαφές·

¹⁶ ice ¹⁷ to rain ¹⁸ at that time, in that case

are along the river Hypanis to the West of the Borysthenes; but after crossing the Borysthenes, first from the sea-coast is Hylaia, and beyond this as one goes up the river dwell agricultural Scythians, whom the Hellenes who live upon the river Hypanis call Borysthenites, calling themselves at the same time citizens of Olbia. These agricultural Scythians occupy the region which extends Eastwards for a distance of three days' journey, reaching to a river which is called Panticapes, and Northwards for a distance of eleven days' sail up the Borysthenes. Then immediately beyond these begins the desert and extends for a great distance; and on the other side of the desert dwell the Androphagoi, a race apart by themselves and having no connection with the Scythians. Beyond them begins a region which is really desert and has no race of men in it, as far as we know.

4.19

The region which lies to the East of these agricultural Scythians, after one has crossed the river Panticapes, is occupied by nomad Scythians, who neither sow anything nor plough the earth; and this whole region is bare of trees except Hylaia. These nomads occupy a country which extends to the river Gerros, a distance of fourteen days' journey Eastwards.

4.20

Then on the other side of the Gerros we have those parts which are called the "Royal" lands and those Scythians who are the bravest and most numerous and who esteem the other Scythians their slaves. These reach Southwards to the Tauric land, and Eastwards to the trench which those who were begotten of the blind slaves dug, and to the trading station which is called Cremnoi upon the Maiotian lake; and some parts of their country reach to the river Tanaïs. Beyond the Royal Scythians towards the North Wind dwell the Melanchlainoi, of a different race and not Scythian. The region beyond the Melanchlainoi is marshy and not inhabited by any, so far as we know.

4.21

After one has crossed the river Tanaïs the country is no longer Scythia, but the first of the divisions belongs to the Sauromatai, who beginning at the corner of the Maiotian lake occupy land extending towards the North Wind fifteen days' journey, and wholly bare of trees both cultivated and wild. Above these, holding the next division of land, dwell the Budinoi, who occupy a land wholly overgrown with forest consisting of all kinds of trees.

4.22

Then beyond the Budinoi towards the North, first there is desert for seven days' journey; and after the desert turning aside somewhat more towards

the East Wind we come to land occupied by the Thyssagetai, a numerous people and of separate race from the others. These live by hunting; and bordering upon them there are settled also in these same regions men who are called Irycai, who also live by hunting, which they practise in the following manner:— the hunter climbs up a tree and lies in wait there for his game (now trees are abundant in all this country), and each has a horse at hand, which has been taught to lie down upon its belly in order that it may make itself low, and also a dog; and when he sees the wild animal from the tree, he first shoots his arrow and then mounts upon his horse and pursues it, and the dog seizes hold of it. Above these in a direction towards the East dwell other Scythians, who have revolted from the Royal Scythians and so have come to this region.

4.23

As far as the country of these Scythians the whole land which has been described is level plain and has a deep soil; but after this point it is stony and rugged. Then when one has passed through a great extent of this rugged country, there dwell in the skirts of lofty mountains men who are said to be all bald-headed from their birth, male and female equally, and who have flat noses and large chins and speak a language of their own, using the Scythian manner of dress, and living on the produce of trees. The tree on the fruit of which they live is called the Pontic tree, and it is about the size of a fig-tree: this bears a fruit the size of a bean, containing a stone. When the fruit has ripened, they strain it through cloths and there flows from it a thick black juice, and this juice which flows from it is called as-chy. This they either lick up or drink mixed with milk, and from its lees, that is the solid part, they make cakes and use them for food; for they have not many cattle, since the pastures there are by no means good. Each man has his dwelling under a tree, in winter covering the tree all round with close white felt-cloth, and in summer without it. These are injured by no men, for they are said to be sacred, and they possess no weapon of war. These are they also who decide the disputes rising among their neighbours; and besides this, whatever fugitive takes refuge with them is injured by no one: and they are called Argippaians.

4.24

Now as far as these bald-headed men there is abundantly clear information about the land and about the nations on this side of them; for not only do certain of the Scythians go to them, from whom it is not difficult to get information, but also some of the Hellenes who are at the trading-station of the Borysthenes and the other trading-places of the Pontic coast: and those of the Scythians who go to them transact their business through seven interpreters and in seven different languages.

4.25

So far as these, I say, the land is known; but concerning the region to the North of the bald-headed men no one can speak with certainty, for lofty and impassable mountains divide it off, and no one passes over them. However these bald-headed men say (though I do not believe it) that the mountains are inhabited by men with goats' feet; and that after one has passed beyond these, others are found who sleep through six months of the year. This I do not admit at all as true. However, the country to the East of the bald-headed men is known with certainty, being inhabited by the Issedonians, but that which lies beyond both the bald-headed men and the Issedonians towards the North Wind is unknown, except so far as we know it from the accounts given by these nations which have just been mentioned.

4.26

The Issedonians are said to have these customs:— when a man's father is dead, all the relations bring cattle to the house, and then having slain them and cut up the flesh, they cut up also the dead body of the father of their entertainer, and mixing all the flesh together they set forth a banquet. His skull however they strip of the flesh and clean it out and then gild it over, and after that they deal with it as a sacred thing and perform for the dead man great sacrifices every year. This each son does for his father, just as the Hellenes keep the day of memorial for the dead. In other respects however this race also is said to live righteously, and their women have equal rights with the men.

4.27

These then also are known; but as to the region beyond them, it is the Issedonians who report that there are there one-eyed men and gold-guarding griffins; and the Scythians report this having received it from them, and from the Scythians we, that is the rest of mankind, have got our belief; and we call them in Scythian language Arimaspians, for the Scythians call the number one *arima* and the eye *spu*.

4.28

This whole land which has been described is so exceedingly severe in climate, that for eight months of the year there is frost so hard as to be intolerable; and during these if you pour out water you will not be able to make mud, but only if you kindle a fire can you make it; and the sea is frozen and the whole of the Kimmerian Bosphorus, so that the Scythians who are settled within the trench make expeditions and drive their waggons over into the country of the Sindians. Thus it continues to be winter for eight months, and even

for the remaining four it is cold in those parts. This winter is distinguished in its character from all the winters which come in other parts of the world; for in it there is no rain to speak of at the usual season for rain, whereas in summer it rains continually; and thunder does not come at the time when it comes in other countries, but is very frequent, in the summer; and

vocabulary

ἀγείρω gather ~agora
 ἀγχοτάτω nearest
 ἄδρός full-grown, fat
 αἰίδω sing
 ἀκτή beach; cereal grain
 ἀναισιμώ spend, use up
 ἀναπλέω sail up, through
 ἄνευ away from; not having; not
 needing ~Sp. sin
 ἀνίημι urge, impel; release ~jet
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀπηγέομαι lead; tell, relate
 ἀποδέχομαι accept
 ἀπονοστέω go home
 ἀποτέμνω cut off, sever ~tonsure
 ἀποφέρω carry off, carry back
 ~bear
 ἄρην ἄρνός (m, 3) lamb, sheep; wool
 ἀριστερός left-hand
 ἄρνός lamb, sheep; wool
 ἀσφάλεια safeguard
 αὐτόθι on the spot
 ἄφαρ quickly
 βορέας -οῦ (m, 1) north, north wind
 βροντή thunder ~brontosaurus
 βωμός altar; stand, pedestal
 γάμος wedding, sex ~bigamy
 γαστήρ -έρος (f) belly ~gastric
 γελάω laugh, smile, laugh at
 διαπορεύω carry over, through
 διέξειμι pass through; recount ~ion
 δίζημαι seek ~zeal
 διφάσιος of two kinds
 εἰκάζω liken; conjecture
 εἴσειμι go in; come in range; come
 to mind ~ion
 ἐκαστάτω afar, far off
 ἐκδίδωμι hand over ~donate
 ἐκλείπω leave out, pass over
 ἐλαία olive, olive tree ~olive

Ἑλλην Greek

ἐνδέω tie to, entangle; lack
 ἐνθαῦτα there, here
 ἐνθεν thence, whence
 ἐνθεῦτεν thence
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἐξελαύνω drive out, exile ~elastic
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπισκίπτω lay something on
 ἐπονομάζω to name
 ἐσπέρα evening, west
 εὖς good, brave, noble
 ἡμίονος (f) mule ~hemisphere
 ἡπειρος (f) mainland, continent
 θερμός warm, hot ~thermos
 θέρος -εος (n, 3) summer ~thermos
 θήκη chest, grave
 θρίξ hair ~tresses
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καλάμη straw, stubble
 καταγίζω devote, dedicate
 κατάρα curse
 κατατείνω stretch out
 κατύπερθεν above, from above
 κείρω shave, sever, raze; devour, use
 up
 κεραός horned ~ceratopsia
 κόλος stump-horned
 κόλπος bosom, lap-fold; gulf
 κολπώ swell, fold
 κρυμός (ῥ) icy cold
 κτήνος -ους (n, 3) herd animal
 κυῖσχομαι breed, reproduce,
 make/get pregnant (humans,
 animals, plants)
 κυκλοτερής rounded (by wear)
 ~cycle

μαρτυρέω testify, bear witness
 μεσαμβρία midday; the south
 μηρία -ου (n, 2) thigh bones
 wrapped in fat
 μόγεις with difficulty, barely
 μουνόφθαλμος one-eyed
 νησιώτης -ου (m, 1) insular
 νίφω (ι) it snows
 νοτία rain shower
 νότιος flowing; south
 νότος south, south wind
 ὅθι where
 οἰκήτωρ inhabitant
 οἰστός arrow
 ὄνος (f) donkey ~onager
 ὄον οὔ type of fruit
 ὀπισθεν behind, hereafter
 παραγίγνομαι be beside, attend
 ~genus
 παρατείνω extend, lengthen, torture
 παρθένος (f) girl, virgin ~Parthenon
 πέλας near, close
 πέρθω sack, ravage, plunder
 περίξ all around
 περίοδος picket, circuit
 περίοικος dwelling around
 περιφέρω carry around
 Πέρσης Persian
 πλησιόχωρος adjacent
 πλόκαμος lock of hair
 πομπός escort, guide ~pomp
 προπέμω send, send ahead
 ~pomp

προσδοκάω expect
 προσίημι be allowed near
 προσφερέης similar; useful
 πρόσω forward, in the future; far
 πτερόν feather, wing ~pterodactyl
 πτερώ give wings
 πυρά pyre ~pyre
 πυρός (ῥ) wheat
 πυρώ burn something
 ῥέω flow ~rheostat
 σεισμός shaking
 σῆμα -τος (n, 3) mark, sign, grave
 mound ~semaphore
 σιτέομαι (ι) eat ~parasite
 σποδός (f) embers; ashes
 τείνω stretch, tend ~tense
 τελέθω turn out, come around
 ~apostle
 τέρας -ως (n, 3) omen, fetish
 ὑμνέω recite, commemorate
 ὕμνος song ~hymn
 ὑπεροικέω dwell above or beyond
 φορέω frequentative of φέρω, to
 carry ~bear
 φόρον forum
 φόρος tribute, revenue
 φύω produce, beget; clasp ~physics
 χειμών -ος (m, 3) winter, storm
 χιών χιόνος (f, 3) snow
 χῶρος place ~heir
 ψυχός -εος (n, 3) coolness
 ~psychology
 ψυχρός (ῥ) cold ~psychology

ἦν δὲ χειμῶνος βροντὴ γένηται, ὥς τέρας νενόμισται θωμάζεσθαι. ὥς δὲ καὶ ἦν σεισμός γένηται ἦν τε θέρεος ἦν τε χειμῶνος ἐν τῇ Σκυθικῇ, τέρας νενόμισται. ἵπποι δὲ ἀνεχόμενοι φέρουσι τὸν χειμῶνα τοῦτον, ἡμίονοι δὲ οὐδὲ ὄνοι οὐκ ἀνέχονται ἀρχὴν· τῇ δὲ ἄλλῃ ἵπποι μὲν ἐν κρυμῷ ἐστεῶτες ἀποσφακελίζουσι, ὄνοι δὲ καὶ ἡμίονοι ἀνέχονται.

4.29

Δοκέει δέ μοι καὶ τὸ γένος τῶν βοῶν τὸ κόλον διὰ ταῦτα οὐ φύειν κέρεια αὐτόθι· μαρτυρεῖ δέ μοι τῇ γνώμῃ καὶ Ὅμηρου ἔπος ἐν Ὀδυσσεΐῃ ἔχον ὧδε, καὶ Λιβύην, ὅθι τ' ἄρνες ἄφαρ κεραοὶ¹ τελέθουσι,² ὀρθῶς εἰρημένον, ἐν τοῖσι θερμοῖσι³ ταχὺ παραγίνεσθαι τὰ κέρεια, ἐν δὲ τοῖσι ἰσχυροῖσι ψύχεσι ἢ οὐ φύειν κέρεια τὰ κτήνεα ἀρχὴν ἢ φύοντα φύειν μόγισ.

4.30

Ἐνθαῦτα μὲν νυν διὰ τὰ ψύχεα γίνεται ταῦτα. θωμάζω δέ προσθήκας γὰρ δὴ μοι ὁ λόγος ἐξ ἀρχῆς ἐδίξητο ὅτι ἐν τῇ Ἥλειῃ πάσῃ χώρῃ οὐ δυνέεται γίνεσθαι ἡμίονοι, οὔτε ψυχροῦ τοῦ χώρου ἐόντος οὔτε ἄλλου φανεροῦ αἰτίου οὐδενός. φασὶ δὲ αὐτοὶ Ἥλειοι ἐκ κατάρης⁴ τευ οὐ γίνεσθαι σφίσι ἡμίονους, ἀλλ' ἐπεὰν προσίῃ ἢ ὥρῃ κυῖσκεσθαι⁵ τὰς ἵππους, ἐξελαύνουσι ἐς τοὺς πλησιοχώρους αὐτάς, καὶ ἔπειτά σφι ἐν τῇ τῶν πέλας ἐπιείσι τοὺς ὄνους, ἐς οὗ ἂν σχῶσι αἱ ἵπποι ἐν γαστρί· ἔπειτα δὲ ἀπελαύνουσι.

4.31

Περὶ δὲ τῶν πτερῶν τῶν Σκύθαι λέγουσι ἀνάπλεον εἶναι τὸν ἥερα, καὶ τούτων εἵνεκα οὐκ οἰοί τε εἶναι οὔτε ἰδεῖν τὸ πρόσω τῆς ἡπίρου οὔτε διεξιέναι, τήνδε ἔχω περὶ αὐτῶν γνώμην· τὰ κατύπερθε ταύτης τῆς χώρας αἰεὶ νίφεται,⁶ ἐλάσσονι δὲ τοῦ θέρεος ἢ τοῦ χειμῶνος, ὥσπερ καὶ οἰκός. ἤδη ὦν ὅστις ἀγχόθεν χιόνα ἀδρῆν⁷ πίπτουσιν εἶδε οἶδε τὸ λέγω· ἔοικε γὰρ ἡ χιών πτεροῖσι καὶ διὰ τὸν χειμῶνα τοῦτον

¹ horned ² turn out, come around ³ warm, hot ⁴ curse ⁵ breed, reproduce, make/get pregnant (humans, animals, plants) ⁶ it snows
⁷ full-grown, fat

έόντα τοιοῦτον ἀνοίκητα τὰ πρὸς βορέην ἐστὶ τῆς ἡπείρου ταύτης. τὰ ὦν περὰ εἰκάζοντας τὴν χιόνα τοὺς Σκύθας τε καὶ τοὺς περιοίκους δοκέω λέγειν. ταῦτα μὲν νυν τὰ λέγεται μακρότατα εἴρηται.

4.32

Ὑπερβορέων δὲ περὶ ἀνθρώπων οὔτε τι Σκύθαι λέγουσι οὐδὲν οὔτε τινὲς ἄλλοι τῶν ταύτῃ οἰκημένων, εἰ μὴ ἄρα Ἰσσηδόνες. ὥς δὲ ἐγὼ δοκέω, οὐδ' οὔτοι λέγουσι οὐδέν· ἔλεγον γὰρ ἂν καὶ Σκύθαι, ὥς περὶ τῶν μουνοφθάλμων λέγουσι. ἀλλ' Ἡσιόδῳ μὲν ἐστὶ περὶ Ὑπερβορέων εἰρημένα, ἔστι δὲ καὶ Ὀμήρῳ ἐν Ἐπιγόνοισι, εἰ δὴ τῷ ἐόντι γε Ὀμηρος ταῦτα τὰ ἔπεα ἐποίησε.

4.33

Πολλῷ δέ τι πλείστα περὶ αὐτῶν Δῆλιοι λέγουσι, φάμενοι ἱρὰ ἐνδεδεμένα ἐν καλάμῃ πυρῶν ἐξ Ὑπερβορέων φερόμενα ἀπικνέεσθαι ἐς Σκύθας, ἀπὸ δὲ Σκυθέων ἤδη δεκομένους αἰεὶ τοὺς πλησιοχώρους ἐκάστους κομίζειν αὐτὰ τὸ πρὸς ἐσπέρης ἐκαστάτῳ ἐπὶ τὸν Ἀδρίην, ἐνθεῦτεν δὲ πρὸς μεσαμβρίην προπεμπόμενα πρώτους Δωδωναίους Ἑλλήνων δέκεσθαι, ἀπὸ δὲ τούτων καταβαίνειν ἐπὶ τὸν Μηλιά κόλπον καὶ διαπορεύεσθαι ἐς Εὐβοίαν, πόλιν τε ἐς πόλιν πέμπειν μέχρι Καρύστου, τὸ δ' ἀπὸ ταύτης ἐκλιπεῖν Ἄνδρον· Καρυστίους γὰρ εἶναι τοὺς κομίζοντας ἐς Τήνον, Τηνίους δὲ ἐς Δῆλον. ἀπικνέεσθαι μὲν νυν οὕτω ταῦτα τὰ ἱρὰ λέγουσι ἐς Δῆλον· πρῶτον δὲ τοὺς Ὑπερβορέους πέμψαι φερούσας τὰ ἱρὰ δὺο κόρας, τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην· ἅμα δὲ αὐτῇσι ἀσφαλείης εἵνεκεν πέμψαι τοὺς Ὑπερβορέους τῶν ἀστῶν ἄνδρας πέντε πομπούς,⁸ τούτους οἱ νῦν Περφερέες καλέονται τιμὰς μεγάλας ἐν Δῆλῳ ἔχοντες. ἐπεὶ δὲ τοῖσι Ὑπερβορείοις τοὺς ἀποπεμφθέντας ὀπίσω οὐκ ἀπονοστέειν, δεινὰ ποιευμένους εἰ σφέας αἰεὶ καταλάμβηται ἀποστέλλοντας μὴ ἀποδέκεσθαι, οὕτω δὴ φέροντας ἐς τοὺς οὖρους τὰ ἱρὰ ἐνδεδεμένα ἐν πυρῶν καλάμῃ τοὺς πλησιοχώρους ἐπισκίπτειν κελεύοντας προπέμπειν σφέα ἀπὸ

⁸ escort, guide

έωυτῶν ἐς ἄλλο ἔθνος. καὶ ταῦτα μὲν οὕτω προπεμπόμενα ἀπικνέεσθαι λέγουσι ἐς Δῆλον. οἶδα δὲ αὐτὸς τούτοις τοῖσι ἱροῖσι τόδε ποιούμενον προσφερές, τὰς Θρηκίας καὶ τὰς Παιονίδας γυναικάς, ἐπεὰν θύωσι τῇ Ἀρτέμει τῇ βασιλείῃ, οὐκ ἄνευ πυρῶν καλάμης ἐχούσας τὰ ἱρά.

4.34

Καὶ ταῦτα μὲν δὴ ταύτας οἶδα ποιέουσας· τῇσι δὲ παρθένοισι ταύτησι τῇσι ἐξ Ὑπερβορέων τελευτησάσῃσι ἐν Δήλῳ κείρονται καὶ αἱ κόραι καὶ οἱ παῖδες οἱ Δηλίων· αἱ μὲν πρὸ γάμου πλόκαμον⁹ ἀποταμνόμεναι καὶ περὶ ἄτρακτον εἰλίξασαι ἐπὶ τὸ σῆμα τιθεῖσι τὸ δὲ σῆμα ἐστὶ ἔσω ἐς τὸ Ἀρτεμίσιον ἐσιόντι ἀριστερῆς χειρός, ἐπιπέφυκε δὲ οἱ ἐλαίη, ὅσοι δὲ παῖδες τῶν Δηλίων, περὶ χλόην τινὰ εἰλίζαντες τῶν τριχῶν τιθεῖσι καὶ οὗτοι ἐπὶ τὸ σῆμα.

4.35

Αὐταὶ μὲν δὴ ταύτην τιμὴν ἔχουσι πρὸς τῶν Δήλου οἰκητόρων. φασὶ δὲ οἱ αὐτοὶ οὗτοι καὶ τὴν Ἀργὴν τε καὶ τὴν Ὠπιν εἰούσας παρθέτους ἐξ Ὑπερβορέων κατὰ τοὺς αὐτοὺς τούτους ἀνθρώπους πορευομένας ἀπικέσθαι ἐς Δῆλον ἔτι πρότερον Ὑπερόχης τε καὶ Λαοδίκης. ταύτας μὲν νυν τῇ Εὐλειθυῇ ἀποφερούσας ἀντὶ τοῦ ὠκυτόκου τὸν ἐτάξαντο φόρον ἀπικέσθαι, τὴν δὲ Ἀργὴν τε καὶ τὴν Ὠπιν ἅμα αὐτοῖσι θεοῖσι ἀπικέσθαι λέγουσι καὶ σφι τιμὰς ἄλλας δεδόσθαι πρὸς σφέων· καὶ γὰρ ἀγείρειν σφι τὰς γυναικάς ἐπονομαζούσας τὰ οὐνόματα ἐν τῷ ὕμνῳ¹⁰ τὸν σφι Ὠλὴν ἀνὴρ Λύκιος ἐποίησε, παρὰ δὲ σφέων μαθόντας νησιώτας¹¹ τε καὶ Ἴωνας ὑμνέειν Ὠπὶν τε καὶ Ἀργὴν ὀνομάζοντάς τε καὶ ἀγείροντας οὗτος δὲ ὁ Ὠλὴν καὶ τοὺς ἄλλους τοὺς παλαιούς ὕμνους ἐποίησε ἐκ Λυκίας ἐλθὼν τοὺς ἀειδομένους ἐν Δήλῳ, καὶ τῶν μηρίων¹² καταγιζομένων ἐπὶ τῷ βωμῷ τὴν σποδὸν¹³ ταύτην ἐπὶ τὴν θήκη τῆς Ὠπιός τε καὶ Ἀργῆς ἀναισιμοῦσθαι ἐπιβαλλομένην. ἡ δὲ θήκη αὐτέων ἐστὶ ὅπισθε τοῦ Ἀρτεμείου, πρὸς ἡῷ τετραμμένη,

⁹ lock of hair ¹⁰ song ¹¹ insular ¹² thigh bones wrapped in fat

¹³ embers; ashes

ἀγχοτάτω τοῦ Κηίων ἱστυτορίου.

4.36

Καὶ ταῦτα μὲν Ὑπερβορέων πέρι εἰρήσθω· τὸν γὰρ περὶ Ἀβάριος λόγον τοῦ λεγομένου εἶναι Ὑπερβορέου οὐ λέγω, ὥς τὸν ὁιστὸν περιέφερε κατὰ πᾶσαν γῆν οὐδὲν σιτεόμενος. εἰ δὲ εἰσι ὑπερβόρειοι τινὲς ἄνθρωποι, εἰσὶ καὶ ὑπερνότιοι ἄλλοι. γελῶ δὲ ὀρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη καὶ οὐδένα νοονεχόντως ἐξηγησάμενον· οἱ Ὀκεανόν τε ρέοντα γράφουσι περίξ τὴν γῆν ἐοῦσαν κυκλοτερέα¹⁴ ὥς ἀπὸ τόρνου, καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων ἴσην. ἐν ὀλίγοις γὰρ ἐγὼ δηλώσω μέγαθός τε ἐκάστης αὐτέων καὶ οἷη τις ἐστὶ ἐς γραφὴν ἐκάστη.

4.37

Πέρσαι οἰκέουσι κατήκοντες ἐπὶ τὴν νοτίην θάλασσαν τὴν, Ἐρυθρὴν καλεομένην, τούτων δὲ ὑπεροικέουσι πρὸς βορέην ἄνεμον Μῆδοι, Μήδων δὲ Σάσπειρες, Σασπείρων δὲ Κόλχοι κατήκοντες ἐπὶ τὴν βορηίην θάλασσαν, ἐς τὴν Φᾶσις ποταμὸς ἐκδιδοί. ταῦτα τέσσερα ἔθνηα οἰκέει ἐκ θαλάσσης ἐς θάλασσαν.

4.38

Ἐνθεῦτεν δὲ τὸ πρὸς ἐσπέρης ἀκταὶ διφάσαι¹⁵ ἀπ' αὐτῆς κατατείνουσι ἐς θάλασσαν, τὰς ἐγὼ ἀπηγήσομαι· ἔνθεν μὲν ἡ ἀκτὴ ἡ ἐτέρη τὰ πρὸς βορέην ἀπὸ Φάσιος ἀρξαμένη παρατέταται ἐς θάλασσαν παρὰ τε τὸν Πόντον καὶ τὸν Ἑλλήσποντον μέχρι Σιγείου τοῦ Τρωικοῦ· τὰ δὲ πρὸς νότου¹⁶ ἡ αὐτὴ αὕτη ἀκτὴ ἀπὸ τοῦ Μυριανδικοῦ κόλπου τοῦ πρὸς Φοινίκῃ κειμένου τείνει τὰ ἐς θάλασσαν μέχρι Τριοπίου ἄκρης. οἰκέει δὲ ἐν τῇ ἀκτὴ ταύτῃ ἔθνηα ἀνθρώπων τριήκοντα.

¹⁴ rounded (by wear) ¹⁵ of two kinds ¹⁶ south, south wind

if thunder comes in winter, it is marvelled at as a prodigy: just so, if an earthquake happens, whether in summer or in winter, it is accounted a prodigy in Scythia. Horses are able to endure this winter, but neither mules nor asses can endure it at all, whereas in other countries horses if they stand in frost lose their limbs by mortification, while asses and mules endure it.

4.29

I think also that it is for this reason that the hornless breed of oxen in that country have no horns growing; and there is a verse of Homer in the *Odyssey* supporting my opinion, which runs this:—

“Also the Libyan land, where the sheep very quickly grow horned,”

For it is rightly said that in hot regions the horns come quickly, whereas in extreme cold the animals either have no horns growing at all, or hardly any.

4.30

In that land then this takes place on account of the cold; but (since my history proceeded from the first seeking occasions for digression) I feel wonder that in the whole land of Elis mules cannot be bred, though that region is not cold, nor is there any other evident cause. The Eleians themselves say that in consequence of some curse mules are not begotten in their land; but when the time approaches for the mares to conceive, they drive them out into the neighbouring lands and there in the land of their neighbours they admit to them the he-asses until the mares are pregnant, and then they drive them back.

4.31

As to the feathers of which the Scythians say that the air is full, and that by reason of them they are not able either to see or to pass through the further parts of the continent, the opinion which I have is this:— in the parts beyond this land it snows continually, though less in summer than in winter, as might be supposed. Now whomsoever has seen close at hand snow falling thickly, knows what I mean without further explanation, for the snow is like feathers: and on account of this wintry weather, being such as I have said, the Northern parts of this continent are uninhabitable. I think therefore that by the feathers the Scythians and those who dwell near them mean symbolically the snow. This then which has been said goes to the furthest extent of the accounts given.

4.32

About a Hyperborean people the Scythians report nothing, nor do any of those

who dwell in this region, unless it be the Issedonians: but in my opinion neither do these report anything; for if they did the Scythians also would report it, as they do about the one-eyed people. Hesiod however has spoken of Hyperboreans, and so also has Homer in the poem of the “Epigonoι,” at least if Homer was really the composer of that Epic.

4.33

But much more about them is reported by the people of Delos than by any others. For these say that sacred offerings bound up in wheat straw are carried from the land of the Hyperboreans and come to the Scythians, and then from the Scythians the neighbouring nations in succession receive them and convey them Westwards, finally as far as the Adriatic: thence they are sent forward towards the South, and the people of Dodona receive them first of all the Hellenes, and from these they come down to the Malian gulf and are passed over to Euboea, where city sends them on to city till they come to Carystos. After this Andros is left out, for the Carystians are those who bring them to Tenos, and the Tenians to Delos. Thus they say that these sacred offerings come to Delos; but at first, they say, the Hyperboreans sent two maidens bearing the sacred offerings, whose names, say the Delians, were Hyperoche and Laodike, and with them for their protection the Hyperboreans sent five men of their nation to attend them, those namely who are now called Perpherees and have great honours paid to them in Delos. Since however the Hyperboreans found that those who were sent away did not return back, they were troubled to think that it would always befall them to send out and not to receive back; and so they bore the offerings to the borders of their land bound up in wheat straw, and laid a charge upon their neighbours, bidding them send these forward from themselves to another nation. These things then, they say, come to Delos being thus sent forward; and I know of my own knowledge that a thing is done which has resemblance to these offerings, namely that the women of Thrace and Paionia, when they sacrifice to Artemis “the Queen,” do not make their offerings without wheat straw.

4.34

These I know do as I have said; and for those maidens from the Hyperboreans, who died in Delos, both the girls and the boys of the Delians cut off their hair: the former before marriage cut off a lock and having wound it round a spindle lay it upon the tomb (now the tomb is on the left hand as one goes into the temple of Artemis, and over it grows an olive-tree), and all the boys of the Delians wind some of their hair about a green shoot of some tree, and they also place it upon the tomb.

4.35

The maidens, I say, have this honour paid them by the dwellers in Delos: and the same people say that Arge and Opis also, being maidens, came to Delos, passing from the Hyperboreans by the same nations which have been mentioned, even before Hyperoche and Laodike. These last, they say, came bearing for Eileithuia the tribute which they had laid upon themselves for the speedy birth, but Arge and Opis came with the divinities themselves, and other honours have been assigned to them by the people of Delos: for the women, they say, collect for them, naming them by their names in the hymn which Olen a man of Lykia composed in their honour; and both the natives of the other islands and the Ionians have learnt from them to sing hymns naming Opis and Arge and collecting;— now this Olen came from Lukia and composed also the other ancient hymns which are sung in Delos:— and moreover they say that when the thighs of the victim are consumed upon the altar, the ashes of them are used to cast upon the grave of Opis and Arge. Now their grave is behind the temple of Artemis, turned towards the East, close to the banqueting hall of the Keieans.

4.36

Let this suffice which has been said of the Hyperboreans; for the tale of Abaris, who is reported to have been a Hyperborean, I do not tell, namely how he carried the arrow about all over the earth, eating no food. If however there are any Hyperboreans, it follows that there are also Hypernotians; and I laugh when I see that, though many before this have drawn maps of the Earth, yet no one has set the matter forth in an intelligent way; seeing that they draw Ocean flowing round the Earth, which is circular exactly as if drawn with compasses, and they make Asia equal in size to Europe. In a few words I shall declare the size of each division and of what nature it is as regards outline.

4.37

The Persians inhabit Asia extending to the Southern Sea, which is called the Erythraian; and above these towards the North Wind dwell the Medes, and above the Medes the Saspeirians, and above the Saspeirians the Colchians, extending to the Northern Sea, into which the river Phasis runs. These four nations inhabit from sea to sea.

4.38

From them Westwards two peninsulas stretch out from Asia into the sea, and these I will describe. The first peninsula on the one of its sides, that is the Northern, stretches along beginning from the Phasis and extending to

the sea, going along the Pontus and the Hellespont as far as Sigeion in the land of Troy; and on the Southern side the same peninsula stretches from the Myriandrian gulf, which lies near Phenicia, in the direction of the sea as far as the headland Triopion; and in this peninsula dwell thirty races of men.

vocabulary

ἄγαμαι wonder, admire; resent,
 begrudge
ἀδελφεή sister
ἄθλον ἀέθλου prize ~athlete
ἄθλος ἀέθλου contest, trial ~athlete
ἀκρωτήριο cape, extremity
ἄκτῃ beach; cereal grain
ἄμαθής ignorant
ἄμητος (ἄ) harvest
ἀνασκολοπίζω impale
ἀνατέλλω cause to grow ~apostle
ἀνατολή a rising in the sky ~apostle
ἀνευρίσκω discover
ἀνθρωπῆιος human
ἄνωνυμος nameless ~name
ἀποδιδράσκω escape
ἀποπέμπω send away ~pomp
ἀποπλέω sail away ~float
ἀποστρέφω turn back, turn off
 course ~atrophy
ἀποφεύγω avoid, escape, go free
ἀράσσω smash
ἀρχαῖος ancient, from the beginning
 ~oligarch
αὐτόχθων native
βιάω use force against, overcome
βορέας -οῦ (m, 1) north, north wind
βρωτός food, meat
δεσπότης -ου (m, 1) master, despot
διαίρέω divide, distinguish,
 distribute
διαχρέομαι use habitually; lend out;
 reveal
διεξέρχομαι go through
διέχω pass through; be apart
διουρίζω delimit; determine
διῶρυξ -χος (f) ditch, canal
εἰσάγω lead in ~demagogue
εἴσειμι go in; come in range; come
 to mind ~ion
ἐκάστοτε each time

ἐκδέχομαι receive; succeed to a
 position
ἐκδίδωμι hand over ~donate
ἐκπλέω sail away ~float
ἐκών willingly, on purpose; giving
 in too easily
Ἑλλῆν Greek
ἐνθεν thence, whence
ἐνίσχω hold inside
ἐντέλλω (mp) command
ἐντίθημι load; mp: take to heart
 ~thesis
ἐντός within
ἐξευρίσκω find; discover ~eureka
ἐπιλήθω mp: forget ~Lethe
ἐπιτάσσω enjoin; place near
ἐπιτελέω complete; do a religious
 duty
ἐπιτιμάω honor, blame
ἐπωνύμιος called, named
ἐρημία wilderness, solitude
ἐρήμιος empty
ἐσθής clothes ~vest
ἐσπέρα evening, west
εὐνοῦχος eunuch
εὖρος -εος (n, 3) width; (caps) the
 east wind
εὖς good, brave, noble
ζημία loss, penalty ~zeal
θάλλω bloom, flourish, abound
 ~thallium
θερίζω reap, harvest
κάμπτω bend, bend in exhaustion
κάρτα very much ~κράτος
Καρχηδόνιος Carthaginian
κατάγω lead down/home; land
 ~demagogue
καταδείκνυμι (ο) discover, make
 known
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy

καταστρέφω overturn, subdue
 ~catastrophe
κατύπερθε above, from above
κόλπος bosom, lap-fold; gulf
κροκόδειλος lizard, crocodile
κτίζω found, populate ~oxytocin
λήγω cease, (+gen+ppl) cause to
 cease ~lax
λόγιος learned, eloquent; oracle
μεσαμβρία midday; the south
μεταλαμβάνω share in; swap
μῆκος -ους (n, 3) length, stature
μυριάς -δος (ὑ, f, 3) countless,
 myriad
ναύτης -ου (m, 1) sailor ~navy
νοτία rain shower
νότιος flowing; south
ὄον οὖ type of fruit
ὀπόθεν whence
ὄργυια fathom, arm's length ~reach
ὀργυιά fathom, arm's length
ὀρύσσω dig
οὐδαμὸς not anyone
οὐρίζω divide; ordain, define
οὐρισμα border
παντελής complete, absolute
παραιτέομαι entreat; beg for;
 decline
παράκειμαι be at hand, ready
παραπλέω sail past ~float
παρατείνω extend, lengthen, torture
πάρεξ alongside, diverging from;
 (+ῥ or gen) except; (+acc) beyond,
 alongside
παρήκω lie along; of time: to be
 past
παρθένος (f) girl, virgin ~Parthenon
πελάζω bring/come to, near, into
 contact with

περάω cross over, drive across; sell
 as a slave ~pierce
περιπλέω sail around ~float
περιπλώω sail around
περίρρυτος sea-girt ~rheostat
Πέρσης Persian
πλατύς extensive, wide
πλόος -ῦ course, voyage ~float
προβαίνω surpass, continue ~basis
προβάλλω throw before; propose;
 (mp) pretend, abandon, nominate
 ~ballistic
πρόκειμαι be placed by; be devoted
 to
πρόσω forward, in the future; far
ῥέω flow ~rheostat
ῥοά pl: waters of a river ~rheostat
ῥόος ῥοῦ stream, flow, current
 ~rheostat
σκύλαξ -χος (f) puppy
σοφία skill; wisdom ~sophistry
σοφός skilled, clever, wise
σπείρω sow ~diaspora
στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
στήλη post, column
συγγινώσκω acknowledge; pardon
συγχωρέω accede, concede
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
τριφάσιος triple
φοινικήιος of palm trees
φυλή (ῥ) tribe, military unit
φύω produce, beget; clasp ~physics
χίλιοι (ῡ) thousand ~kilo-
χωρέω withdraw, give way to (+dat)
 ~heir
χώρος place ~heir

4.39

Αὕτη μὲν νυν ἡ ἐτέρη τῶν ἀκτέων, ἡ δὲ δὴ ἐτέρη ἀπὸ Περσέων ἀρξαμένη παρατέταται ἐς τὴν Ἐρυθρὴν θάλασσαν, ἥ τε Περσικὴ καὶ ἀπὸ ταύτης ἐκδεκομένη ἡ Ἀσσυρίη καὶ ἀπὸ Ἀσσυρίης ἡ Ἀραβίη· λήγει δὲ αὕτη, οὐ λήγουσα εἰ μὴ νόμῳ, ἐς τὸν κόλπον τὸν Ἀράβιον, ἐς τὸν Δαρεῖος ἐκ τοῦ Νείλου διώρυχα ἐσήγαγε. μέχρι μὲν νυν Φοινίκης ἀπὸ Περσέων χώρος πλατὺς καὶ πολλὸς ἐστὶ· τὸ δὲ ἀπὸ Φοινίκης παρήκει διὰ τῆσδε τῆς θαλάσσης ἡ ἀκτὴ αὕτη παρά τε Συρίην τὴν Παλαιστίνην καὶ Αἴγυπτον, ἐς τὴν τελευτᾷ· ἐν τῇ ἔθνεα ἐστὶ τρία μούνα.

4.40

Ταῦτα μὲν ἀπὸ Περσέων τὰ πρὸς ἐσπέρην τῆς Ἀσίας ἔχοντα ἐστί· τὰ δὲ κατύπερθε Περσέων καὶ Μήδων καὶ Σασπείρων καὶ Κόλχων, τὰ πρὸς ἡῷ τε καὶ ἥλιον ἀνατέλλοντα, ἔνθεν μὲν ἡ Ἐρυθρὴ παρήκει θάλασσα, πρὸς βορέῳ δὲ ἡ Κασπίη τε θάλασσα καὶ ὁ Ἀράξης ποταμός, ῥέων πρὸς ἥλιον ἀνίσχοντα. μέχρι δὲ τῆς Ἰνδικῆς οἰκέεται Ἀσίη· τὸ δὲ ἀπὸ ταύτης ἔρημος ἤδη τὸ πρὸς τὴν ἡῷ, οὐδὲ ἔχει οὐδεὶς φράσαι οἶον δὴ τι ἐστί.

4.41

Τοιαύτη μὲν καὶ τοσαύτη ἡ Ἀσίη ἐστί, ἡ δὲ Λιβύη ἐν τῇ ἀκτῇ τῇ ἐτέρῃ ἐστί· ἀπὸ γὰρ Αἰγύπτου Λιβύη ἤδη ἐκδέκεται. κατὰ μὲν νυν Αἴγυπτον ἡ ἀκτὴ αὕτη στενὴ ἐστὶ· ἀπὸ γὰρ τῆσδε τῆς θαλάσσης ἐς τὴν Ἐρυθρὴν θάλασσαν δέκα μυριάδες εἰσὶ ὀργυιέων, αὗται δ' ἂν εἶεν χίλιοι στάδιοι· τὸ δὲ ἀπὸ τοῦ στενοῦ τούτου κάρτα πλατεά τυγχάνει εὐοῦσα ἡ ἀκτὴ ἥτις Λιβύη κέκληται.

4.42

Θωμάζω ὦν τῶν διουρισάντων καὶ διελόντων Λιβύην τε καὶ Ἀσίην καὶ Εὐρώπην· οὐ γὰρ σμικρὰ τὰ διαφέροντα αὐτέων ἐστί· μήκει μὲν γὰρ παρ' ἀμφοτέρας παρήκει ἡ Εὐρώπη, εὐρεος δὲ πέρι οὐδὲ συμβάλλειν ἀξίη φαίνεται μοι εἶναι. Λιβύη μὲν γὰρ δηλοῖ ἐωυτὴν

εοῦσα περίρρυτος, πλὴν ὅσον αὐτῆς πρὸς τὴν Ἀσίην οὐρίζει, Νεκῶ τοῦ Αἰγυπτίων βασιλέος πρώτου τῶν ἡμεῖς ἴδμεν καταδέξαντος· ὃς ἐπεῖτε τὴν διώρυχα ἐπαύσατο ὀρύσσων τὴν ἐκ τοῦ Νείλου διέχουσαν ἐς τὸν Ἀράβιον κόλπον, ἀπέπεμψε Φοίνικας ἄνδρας πλοίοισι, ἐντειλάμενος ἐς τὸ ὀπίσω δι' Ἡρακλέων στηλέων ἐκπλέειν ἕως ἐς τὴν βορητὴν θάλασσαν καὶ οὕτω ἐς Αἴγυπτον ἀπικνεέσθαι. ὁρμηθέντες ὦν οἱ Φοίνικες ἐκ τῆς Ἐρυθρῆς θαλάσσης ἔπλεον τὴν νοτίην θάλασσαν· ὅκως δὲ γίνοιτο φθινόπωρον προσσχόντες ἂν σπείρεσκον τὴν γῆν, ἵνα ἐκάστοτε¹ τῆς Λιβύης πλέοντες γινοίατο, καὶ μένεσκον τὸν ἄμητον.² θερίσαντες δ' ἂν τὸν σῆτον ἔπλεον, ὥστε δύο ἐτέων διεξελθόντων τρίτῳ ἔτι κάμψαντες³ Ἡρακλέας στήλας ἀπίκοντο ἐς Αἴγυπτον. καὶ ἔλεγον ἐμοὶ μὲν οὐ πιστά, ἄλλω δὲ δή τεω, ὡς περιπλῶντες τὴν Λιβύην τὸν ἥλιον ἔσχον ἐς τὰ δεξιὰ.

4.43

Οὕτω μὲν αὕτη ἐγνώσθη τὸ πρῶτον, μετὰ δὲ Καρχηδόνιοι εἰσὶ οἱ λέγοντες· ἐπεὶ Σατάσπης γε ὁ Τεάσπιος ἀνὴρ Ἀχαμεινίδης οὐ περιέπλωσε Λιβύην, ἐπ' αὐτὸ τοῦτο πεμφθείς, ἀλλὰ δείσας τό τε μῆκος τοῦ πλοῦ καὶ τὴν ἐρημίην⁴ ἀπῆλθε ὀπίσω, οὐδ' ἐπετέλεσε τὸν ἐπέταξε οἱ ἢ μήτηρ ἄελθον. θυγατέρα γὰρ Ζωπύρου τοῦ Μεγαβύζου ἐβίησατο παρθένον· ἔπειτα μέλλοντος αὐτοῦ διὰ ταύτην τὴν αἰτίην ἀνασκοποπιεῖσθαι ὑπὸ Χέρξεω βασιλέος, ἢ μήτηρ τοῦ Σατάσπεος εοῦσα Δαρείου ἀδελφεῇ παραιτήσατο, φᾶσά οἱ αὐτὴ μέζω ζήμῳ ἐπιθήσειν ἢ περ ἐκείνων· Λιβύην γάρ οἱ ἀνάγκην ἔσεσθαι περιπλῶειν, ἐς ὃ ἂν ἀπίκηται περιπλέων αὐτὴν ἐς τὸν Ἀράβιον κόλπον. συγχωρήσαντος δὲ Χέρξεω ἐπὶ τούτοις, ὁ Σατάσπης ἀπικόμενος ἐς Αἴγυπτον καὶ λαβὼν νέα τε καὶ ναύτας παρὰ τούτων ἔπλεε ἐπὶ Ἡρακλέας στήλας· διεκπλώσας δὲ καὶ κάμψας τὸ ἀκρωτήριον⁵ τῆς Λιβύης τῷ οὐνομα Σολοίς ἐστὶ, ἔπλεε πρὸς μεσαμβρίην· περήσας δὲ θάλασσαν πολλὴν ἐν πολλοῖσι μῆσι, ἐπεῖτε τοῦ πλεῦνος αἰεὶ ἔδεε, ἀποστρέψας ὀπίσω ἀπέπλεε ἐς Αἴγυπτον. ἐκ δὲ

¹ each time ² harvest ³ bend, bend in exhaustion ⁴ wilderness, solitude ⁵ cape, extremity

ταύτης ἀπικόμενος παρὰ βασιλέα Χέρξεα ἔλεγε φὰς τὰ προσωτάτω ἀνθρώπους μικροὺς παραπλέειν ἐσθῆτι φοινικῆ⁶ διαχρωμένους, οἳ ὅκως σφεῖς καταγοῖατο τῇ νηὶ φεύγεσκον πρὸς τὰ ὄρεα λείποντες τὰς πόλιας· αὐτοὶ δὲ ἀδικέειν οὐδὲν ἐσιόντες, βρωτὰ⁷ δὲ μούνα ἐξ αὐτέων λαμβάνειν. τοῦ δὲ μὴ περιπλῶσαι Λιβύην παντελέως⁸ αἴτιον τόδε ἔλεγε, τὸ πλοῖον τὸ πρόσω οὐ δυνατόν ἐτι εἶναι προβαίνειν ἀλλ' ἐνίσχυσθαι. Χέρξης δὲ οὗ οἱ συγγινώσκων λέγειν ἀληθέα οὐκ ἐπιτελέσαντά τε τὸν προκείμενον ἄεθλον ἀνεσκολόπισε, τὴν ἀρχαίην δίκην ἐπιτιμῶν. τούτου δὲ τοῦ Σατάσπεος εὐνοῦχος⁹ ἀπέδρη ἐς Σάμιον, ἐπέιτε ἐπύθετο τάχιστα τὸν δεσπότηα τετελευτηκότα, ἔχων χρήματα μεγάλα, τὰ Σάμιος ἀνὴρ κατέσχε, τοῦ ἐπιστάμενος τὸ οὐνομα ἐκὼν ἐπιλήθομαι.

4.44

Τῆς δὲ Ἀσίης τὰ πολλὰ ὑπὸ Δαρείου ἐξευρέθη, ὃς βουλόμενος Ἴνδον ποταμόν, ὃς κροκοδείλους¹⁰ δεύτερος οὗτος ποταμῶν πάντων παρέχεται, τοῦτον τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκδιδοί, πέμπει πλοίοισι ἄλλους τε τοῖσι ἐπίστευε τὴν ἀληθείην ἐρέειν καὶ δὴ καὶ Σκύλακα¹¹ ἄνδρα Καρυανδέα. οἳ δὲ ὀρμηθέντες ἐκ Κασπατύρου τε πόλιος καὶ τῆς Πακτυκῆς γῆς ἔπλεον κατὰ ποταμὸν πρὸς ἡῶ τε καὶ ἡλίου ἀνατολὰς ἐς θάλασσαν, διὰ θαλάσσης δὲ πρὸς ἐσπέρην πλέοντες τριηκοστῶ μηνὶ ἀπικνέονται ἐς τοῦτον τὸν χῶρον ὅθεν ὁ Αἰγυπτίων βασιλεὺς τοὺς Φοίνικας τοὺς πρότερον εἶπα ἀπέστειλε περιπλῶειν Λιβύην. μετὰ δὲ τούτους περιπλῶσαντας Ἴνδούς τε κατεστρέψατο Δαρείος καὶ τῇ θαλάσῃ ταύτῃ ἐχρᾶτο. οὕτω καὶ τῆς Ἀσίης, πλὴν τὰ πρὸς ἥλιον ἀνίσχοντα, τὰ ἄλλα ἀνεύρηται ὁμοια παρεχομένη τῇ Λιβύῃ.

4.45

Ἡ δὲ Εὐρώπη πρὸς οὐδαμῶν φανερὴ ἐστι γνωσκομένη, οὔτε τὰ πρὸς ἥλιον ἀνατέλλοντα οὔτε τὰ πρὸς βορέην, εἰ περὶ ῥυτος ἐστί· μήκει

⁶ of palm trees ⁷ food, meat ⁸ complete, absolute ⁹ eunuch

¹⁰ lizard, crocodile ¹¹ puppy

δὲ γινώσκεται παρ' ἀμφοτέρων παρήκουσα. οὐδ' ἔχω συμβαλέσθαι ἐπ' ὅτεν μὴ εὐσση γῇ οὐνόματα τριφάσια κέεται ἐπωνυμίας ἔχοντα γυναικῶν, καὶ οὐρίσματα¹² αὐτῇ Νεῖλός τε ὁ Αἰγύπτιος ποταμὸς ἐτέθη καὶ Φᾶσις ὁ Κόλχος οἱ δὲ Τάναιν ποταμὸν τὸν Μαϊήτην καὶ πορθμῖα τὰ Κιμμέρια λέγουσι, οὐδὲ τῶν διουρισάντων τὰ οὐνόματα πυθέσθαι, καὶ ὅθεν ἔθεντο τὰς ἐπωνυμίας. ἤδη γὰρ Λιβύη μὲν ἐπὶ Λιβύης λέγεται ὑπὸ τῶν πολλῶν Ἑλλήνων ἔχειν τὸ οὐνομα γυναικὸς αὐτόχθονος, ἡ δὲ Ἀσίη ἐπὶ τῆς Προμηθέος γυναικὸς τὴν ἐπωνυμίην. καὶ τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κότυος τοῦ Μάνεω κεκληθῆσθαι τὴν Ἀσίην, ἀλλ' οὐκ ἐπὶ τῆς Προμηθέος Ἀσίης. ἀπ' ὅτεν καὶ τὴν ἐν Σάρδισι φυλὴν κεκληθῆσθαι Ἀσιάδα. ἡ δὲ δὴ Εὐρώπη οὔτε εἰ περιέρρυτος ἐστὶ γινώσκεται πρὸς οὐδαμῶν ἀνθρώπων, οὔτε ὁκόθεν¹³ τὸ οὐνομα ἔλαβε τοῦτο, οὔτε ὅστις οἱ ἦν ὁ θέμενος φαίνεται, εἰ μὴ ἀπὸ τῆς Τυρίας φήσομεν Εὐρώπης λαβεῖν τὸ οὐνομα τὴν χώραν· πρότερον δὲ ἦν ἄρα ἀνώνυμος ὥσπερ αἱ ἕτεραι. ἀλλ' αὕτη γε ἐκ τῆς Ἀσίης τε φαίνεται εἶναι καὶ οὐκ ἀπικομένη ἐς τὴν γῆν ταύτην ἥτις νῦν ὑπὸ Ἑλλήνων Εὐρώπη καλεῖται, ἀλλ' ὅσον ἐκ Φωινίκης ἐς Κρήτην, ἐκ Κρήτης δὲ ἐς Λυκίην. ταῦτα μὲν νῦν ἐπὶ τοσοῦτον εἰρήσθω· τοῖσι γὰρ νομιζομένοισι αὐτῶν χρησόμεθα.

4.46

Ὁ δὲ Πόντος ὁ Εὐξείνιος, ἐπ' ὃν ἐστρατεύετο ὁ Δαρείος, χωρέων πασέων παρέχεται ἕξω τοῦ Σκυθικοῦ ἔθνεα ἀμαθέστατα.¹⁴ οὔτε γὰρ ἔθνος τῶν ἐντὸς τοῦ Πόντου οὐδὲν ἔχομεν προβαλέσθαι σοφίης πέρι οὔτε ἄνδρα λόγιον οἶδαμεν γενόμενον, πάρεξ τοῦ Σκυθικοῦ ἔθνεος καὶ Ἀναχάρσιος. τῷ δὲ Σκυθικῷ γένει ἐν μὲν τὸ μέγιστον τῶν ἀνθρωπείων¹⁵ πρηγμάτων σοφώτατα πάντων ἐξεύρηται τῶν ἡμεῖς ἴδμεν, τὰ μέντοι ἄλλα οὐκ ἄγαμαι· τὸ δὲ μέγιστον οὕτω σφι ἀνεύρηται ὥστε ἀποφυγεῖν τε μηδένα ἐπελθόντα ἐπὶ σφέας, μὴ βουλομένους τε ἐξευρεθῆναι καταλαβεῖν μὴ οἶον τε εἶναι. τοῖσι γὰρ μήτε ἄστεα μήτε τείχεα ἢ ἐκτισμένα, ἀλλὰ φερέοικοι ἐόντες πάντες

¹² border ¹³ whence ¹⁴ ignorant ¹⁵ human

4.39

This then is one of the peninsulas, and the other beginning from the land of the Persians stretches along to the Erythraian Sea, including Persia and next after it Assyria, and Arabia after Assyria; and this ends, or rather is commonly supposed to end, at the Arabian gulf, into which Dareios conducted a channel from the Nile. Now in the line stretching to Phenicia from the land of the Persians the land is broad and the space abundant, but after Phenicia this peninsula goes by the shore of our Sea along Palestine, Syria, and Egypt, where it ends; and in it there are three nations only.

4.40

These are the parts of Asia which tend towards the West from the Persian land; but as to those which lie beyond the Persians and Medes and Saspeirians and Colchians towards the East and the sunrising, on one side the Erythraian Sea runs along by them, and on the North both the Caspian Sea and the river Araxes, which flows towards the rising sun: and Asia is inhabited as far as the Indian land; but from this onwards towards the East it becomes desert, nor can any one say what manner of land it is.

4.41

Such and so large is Asia: and Libya is included in the second peninsula; for after Egypt Libya succeeds at once. Now about Egypt this peninsula is narrow, for from our Sea to the Erythraian Sea is a distance there of ten myriads of fathoms, which would amount to a thousand furlongs; but after this narrow part, the portion of the peninsula which is called Libya is, as it chances, extremely broad.

4.42

I wonder then at those who have parted off and divided the world into Libya, Asia, and Europe, since the difference between these is not small; for in length Europe extends along by both, while in breadth it is clear to me that it is beyond comparison larger; for Libya furnishes proofs about itself that it is surrounded by sea, except so much of it as borders upon Asia; and this fact was shown by Necos king of the Egyptians first of all those about whom we have knowledge. He when he had ceased digging the channel which goes through from the Nile to the Arabian gulf, sent Phenicians with ships, bidding them sail and come back through the Pillars of Heracles to the Northern Sea and so to Egypt. The Phenicians therefore set forth from the Erythraian Sea and sailed through the Southern Sea; and when autumn came, they would put to shore and sow the land, wherever in Libya they might happen to be as they sailed, and then they waited for the harvest: and having reaped the

corn they would sail on, so that after two years had elapsed, in the third year they turned through the Pillars of Heracles and arrived again in Egypt. And they reported a thing which I cannot believe, but another man may, namely that in sailing round Libya they had the sun on their right hand.

4.43

Thus was this country first known to be what it is, and after this it is the Carthaginians who make report of it; for as to Sataspes the son of Teaspis the Achaimenid, he did not sail round Libya, though he was sent for this very purpose, but was struck with fear by the length of the voyage and the desolate nature of the land, and so returned back and did not accomplish the task which his mother laid upon him. For this man had outraged a daughter of Zopyros the son of Megabyzos, a virgin; and then when he was about to be impaled by order of king Xerxes for this offence, the mother of Sataspes, who was a sister of Dareios, entreated for his life, saying that she would herself lay upon him a greater penalty than Xerxes; for he should be compelled (she said) to sail round Libya, until in sailing round it he came to the Arabian gulf. So then Xerxes having agreed upon these terms, Sataspes went to Egypt, and obtaining a ship and sailors from the Egyptians, he sailed to the Pillars of Heracles; and having sailed through them and turned the point of Libya which is called the promontory of Soloeis, he sailed on towards the South. Then after he had passed over much sea in many months, as there was needed ever more and more voyaging, he turned about and sailed back again to Egypt: and having come from thence into the presence of king Xerxes, he reported saying that at the furthest point which he reached he was sailing by dwarfish people, who used clothing made from the palm-tree, and who, whenever they came to land with their ship, left their towns and fled away to the mountains: and they, he said, did no injury when they entered into the towns, but took food from them only. And the cause, he said, why he had not completely sailed round Libya was that the ship could not advance any further but stuck fast. Xerxes however did not believe that he was speaking the truth, and since he had not performed the appointed task, he impaled him, inflicting upon him the penalty pronounced before. A eunuch belonging to this Sataspes ran away to Samos as soon as he heard that his master was dead, carrying with him large sums of money; and of this a man of Samos took possession, whose name I know, but I purposely pass it over without mention.

4.44

Of Asia the greater part was explored by Dareios, who desiring to know of the river Indus, which is a second river producing crocodiles of all the rivers in the world,— to know, I say, of this river where it runs out into the sea, sent

with ships, besides others whom he trusted to speak the truth, Skylax also, a man of Caryanda. These starting from the city of Caspatyros and the land of Pactyike, sailed down the river towards the East and the sunrising to the sea; and then sailing over the sea Westwards they came in the thirtieth month to that place from whence the king of the Egyptians had sent out the Phenicians of whom I spoke before, to sail round Libya. After these had made their voyage round the coast, Dareios both subdued the Indians and made use of this sea. Thus Asia also, excepting the parts of it which are towards the rising sun, has been found to be similar to Libya.

4.45

As to Europe, however, it is clearly not known by any, either as regards the parts which are towards the rising sun or those towards the North, whether it be surrounded by sea: but in length it is known to stretch along by both the other divisions. And I am not able to understand for what reason it is that to the Earth, which is one, three different names are given derived from women, and why there were set as boundaries to divide it the river Nile of Egypt and the Phasis in Colchis (or as some say the Maiotian river Tanaïs and the Kimmerian ferry); nor can I learn who those persons were who made the boundaries, or for what reason they gave the names. Libya indeed is said by most of the Hellenes to have its name from Libya a woman of that country, and Asia from the wife of Prometheus: but this last name is claimed by the Lydians, who say that Asia has been called after Asias the son of Cotys the son of Manes, and not from Asia the wife of Prometheus; and from him too they say the Asian tribe in Sardis has its name. As to Europe however, it is neither known by any man whether it is surrounded by sea, nor does it appear whence it got this name or who he was who gave it, unless we shall say that the land received its name from Europa the Tyrian; and if so, it would appear that before this it was nameless like the rest. She however evidently belongs to Asia and did not come to this land which is now called by the Hellenes Europe, but only from Phenicia to Crete, and from Crete to Lykia. Let this suffice now which has been said about these matters; for we will adopt those which are commonly accepted of the accounts.

4.46

Now the region of the Euxine upon which Dareios was preparing to march has, apart from the Scythian race, the most ignorant nations within it of all lands: for we can neither put forward any nation of those who dwell within the region of Pontus as eminent in ability, nor do we know of any man of learning having arisen there, apart from the Scythian nation and Anacharsis. By the Scythian race one thing which is the most important of all human things has been found out more cleverly than by any other men of whom we

know; but in other respects I have no great admiration for them: and that most important thing which they have discovered is such that none can escape again who has come to attack them, and if they do not desire to be found, it is not possible to catch them: for they who have neither cities founded nor walls built, but all

vocabulary

ἄγριος wild, savage ~agriculture
 ἀγχοῦ near, nigh; like ~angina
 ἄκρα at the edge, extreme ~acute
 ἄκρη at the edge, extreme
 ἄκρις -ός (f) hilltop ~acute
 ἀλαζών -όνης (m, 3) charlatan,
 boaster
 ἄμαχος unconquerable;
 noncombatant
 ἀμφιλαφής spreading, abundant
 ἀνακοινῶ communicate, impart
 ἀνατέλλω cause to grow ~apostle
 ἀντιτίθηναι oppose, balance
 ἄπεργος idle; obsolete
 ἄπλετος boundless, immense,
 abundant
 ἄπορος impassable, difficult
 ἀποστρέφω turn back, turn off
 course ~atrophy
 ἀποσχίζω sever
 ἀριθμός number
 ἄροτήρ -ος (m) plowman ~arable
 ἄροτος plowed field ~arable
 αὐθιγενής native-born
 αὐτόματος self-willed, accidental
 ~after
 βαθύς high, deep ~bathysphere
 βασιλείος kingly
 βορέας -οῦ (m, 1) north, north wind
 γεωργέω farm, till land
 γεωργός farming
 γλυκύς sweet, pleasant ~glycerine
 γλῶσσα tongue, language ~glossary
 διακριδόν without doubt ~critic
 διῶρυξ -χος (f) ditch, canal
 δρόμος running, racing ground
 ~hippodrome
 δυσμή sunset
 ἑβδομος seventh
 εἰσβάλλω throw into ~ballistic
 εἰσδίδωμι flow in, hand in

ἐκδίδωμι hand over ~donate
 ἕκτος sixth ~hexagon
 Ἑλλήν Greek
 ἔλος ἔλεος (n, 3) marsh
 ἔμβολος insertable peg; ram; wedge
 formation; porch
 ἐνιδρύω establish
 ἐξευρίσκω find; discover ~eureka
 ἐρήμιος empty
 ἐρημιώω raze, bereave; desert, isolate
 ἑσπέρα evening, west
 ἔσχατος farthest, last
 εὐρύνω broaden
 εὖς good, brave, noble
 εὐυδρος well watered
 ἐφέλκω drag; (mid) influence
 ζεύγος -ους (n, 3) team of animals
 ~zygote
 ἡδύς sweet, pleasant ~hedonism
 θέρος -εος (n, 3) summer ~thermos
 θέρω warm up ~thermos
 καθαρός clean, pure
 καταλέγω relate in detail, choose;
 enroll ~legion
 κατὑπερθεῖν above, from above
 κῆτος -εος (n, 3) whale ~cetacean
 κιρνάω mix ~crater
 κορυφή peak, crown
 κορυφῶ break (of a wave), come to
 a head
 κραίνω accomplish; (rare) rule
 κρήνη well, spring
 κτήνος -ους (n, 3) herd animal
 κῶας κῶως (n, 3) fleece
 λάβρος blustering, torrential
 λίμνη lake, marsh, basin, sea
 ~limnic
 μέγαθος tall, big (person)
 μεταξύ between
 μιν him, her, it
 νέμω to allot, to pasture ~nemesis
 νιφετός snow

νομάς -δος (m, 3) roaming, grazing
 νομή pasture; distribution
 οἶκημα -τος (n, 3) room
 ὄμβρος storm
 ὀνομαίνω to name ~name
 ὀνομαστός named ~name
 ὄον οὖ type of fruit
 ὄρος boundary marker ~horizon
 οὐρίζω divide; ordain, define
 οὐρόν boundary stone; unit of distance; limit
 οὐρός fair wind; guardian; hill
 οὔτις nobody, nothing
 πάμπαν completely
 πάντοθεν from all directions
 παραμείβω pass by ~amoeba
 πέμπτος fifth ~pentagon
 πεντάστομος with five mouths
 πέραν (ἄ) on the other side, across
 περίξ all around
 πηγῇ headwaters, fountain
 πήγνυμι (ϋ) stick, set, build ~fang
 πηγός stout, mighty
 πικρός sharp, bitter ~picric
 πλάγιος sideways; treacherous
 πλόος -ῦ course, voyage ~float
 πολλαπλήσιος many times more

προσμίγνυμι reach out to, approach
 προσμίσγω reach out to, approach
 πυρετός fever ~pyre
 ῥέω flow ~rheostat
 ῥοά pl: waters of a river ~rheostat
 ῥόος ῥοῦ stream, flow, current
 ~rheostat
 σπείρω sow ~diaspora
 σπόρος sowing, seed
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμμίγνυμι mix with ~mix
 σφέτερος their
 σχίζω split ~schism
 ταρίχευσις (τι) embalming; pickling
 τέρμα -τος (n, 3) mark, turn-around
 point
 τέταρτος fourth ~trapezoid
 τήκω melt
 τοιόσδε such
 ὕω (ϋ) to rain
 φύσις -εως (f) nature (of a thing)
 ~physics
 χειμών -ος (m, 3) winter, storm
 χιών χιόνος (f, 3) snow
 χώρος place ~heir

ἔωσι ἵπποτοξόται, ζῶντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνέων, οἰκήματα τε σφί ἢ ἐπὶ ζευγέων,¹ κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι² τε καὶ ἄποροι προσμίσγειν;

4.47

Ἐξεύρηται δέ σφί ταῦτα τῆς τε γῆς εἰσῆς ἐπιτηδέης καὶ τῶν ποταμῶν ἐόντων σφί συμμάχων. ἢ τε γὰρ γῇ εἰσῆς πεδιάς αὕτη ποιῶδης τε καὶ εὐνδρος³ ἐστί, ποταμοὶ τε δι' αὐτῆς ῥέουσι οὐ πολλῷ τεῷ ἀριθμὸν ἐλάσσονες τῶν ἐν Αἰγύπτῳ διωρύχων. ὅσοι δὲ ὀνομαστοί⁴ τε εἰσὶ αὐτῶν καὶ προσπλωτοὶ ἀπὸ θαλάσσης, τούτους ὀνομαμέω....⁵ Ἴστρος μὲν πεντάστομος,⁶ μετὰ δὲ Τύρης τε καὶ Ὑπανίς καὶ Βορυσθένης καὶ Παντικάπης καὶ Ὑπάκυρις καὶ Γέρρος καὶ Τάναϊς. ῥέουσι δὲ οἷδε κατὰ τάδε.

4.48

Ἴστρος μὲν, ἐὼν μέγιστος ποταμῶν πάντων τῶν ἡμεῖς ἴδμεν, ἴσος αἰεὶ αὐτὸς ἐωυτῷ ῥέει καὶ θέρεος καὶ χειμῶνος, πρῶτος δὲ τὸ ἀπ' ἐσπέρης τῶν ἐν τῇ Σκυθικῇ ῥέων κατὰ τοιόνδε μέγιστος γέγονε· ποταμῶν καὶ ἄλλων ἐς αὐτὸν ἐκδιδόντων εἰσὶ δὴ οἷδε οἱ μέγαν αὐτὸν ποιεῦντες, διὰ μὲν γε τῆς Σκυθικῆς χώρας πέντε μὲν οἱ ῥέοντες, τὸν τε Σκύθαι Πόρατα καλέουσι Ἑλλήνες δὲ Πυρετόν,⁷ καὶ ἄλλος Τιάραντος καὶ Ἀραρός τε καὶ Νάπαρις καὶ Ὀρδησσός. ὁ μὲν πρῶτος λεχθεὶς τῶν ποταμῶν μέγας καὶ πρὸς ἡῷ ῥέων ἀνακοινοῦται τῷ Ἰστρῷ τὸ ὕδωρ, ὁ δὲ δεύτερος λεχθεὶς Τιάραντος πρὸς ἐσπέρης τε μᾶλλον καὶ ἐλάσσων, ὁ δὲ δὴ Ἀραρός τε καὶ ὁ Νάπαρις καὶ ὁ Ὀρδησσός καὶ μέσου τούτων ἰόντες ἐσβάλλουσι ἐς τὸν Ἴστρον.

4.49

Οὗτοι μὲν αὐθιγενέες⁸ Σκυθικοὶ ποταμοὶ συμπληθύνουσι αὐτόν, ἐκ δὲ Ἀγαθύρσων Μάρις ποταμὸς ῥέων συμμίσγεται τῷ Ἰστρῷ, ἐκ δὲ τοῦ Αἴμου τῶν κορυφῶν τρεῖς ἄλλοι μεγάλοι ῥέοντες πρὸς βορέην

¹ team of animals ² unconquerable; noncombatant ³ well watered
⁴ named ⁵ to name ⁶ with five mouths ⁷ fever ⁸ native-born

ἄνεμον ἐσβάλλουσι ἐς αὐτόν, Ἄτλας καὶ Αὔρας καὶ Τίβισις. διὰ δὲ Θρηίκης καὶ Θρηίκων τῶν Κροβύζων ῥέοντες Ἄθρυς καὶ Νόης καὶ Ἀρτάνης ἐκδιδοῦσι ἐς τὸν Ἰστρον· ἐκ δὲ Παιόνων καὶ ὄρεος Ῥοδόπης Κίος ποταμὸς μέσον σχίζων τὸν Αἶμον ἐκδιδοὶ ἐς αὐτόν. ἐξ Ἰλλυριῶν δὲ ῥέων πρὸς βορέην ἄνεμον Ἄγγρος ποταμὸς ἐσβάλλει ἐς πεδίον τὸ Τριβαλλικὸν καὶ ἐς ποταμὸν Βρόγγον, ὁ δὲ Βρόγγος ἐς τὸν Ἰστρον· οὕτω ἀμφοτέρους ἔοντας μεγάλους ὁ Ἰστρος δέκεται. ἐκ δὲ τῆς κατύπερθε χώρας Ὀμβρικῶν Κάρπις ποταμὸς καὶ ἄλλος Ἄλπις ποταμὸς πρὸς βορέην ἄνεμον καὶ οὗτοι ῥέοντες ἐκδιδοῦσι ἐς αὐτόν· ῥέει γὰρ διὰ πάσης τῆς Εὐρώπης ὁ Ἰστρος, ἀρξάμενος ἐκ Κελτῶν, οἱ ἔσχατοι πρὸς ἡλίου δυσμέων μετὰ Κύνητας οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ· ῥέων δὲ διὰ πάσης τῆς Εὐρώπης ἐς τὰ πλάγια τῆς Σκυθίης ἐσβάλλει.

4.50

Τούτων ὦν τῶν καταλεχθέντων καὶ ἄλλων πολλῶν συμβαλλομένων τὸ σφέτερον ὕδωρ γίνεται ὁ Ἰστρος ποταμῶν μέγιστος, ἐπεὶ ὕδωρ γε ἐν πρὸς ἐν συμβάλλειν ὁ Νεῖλος πλήθει ἀποκρατέει. ἴσος δὲ γὰρ δὴ τοῦτον οὔτε ποταμὸς οὔτε κρήνη οὐδεμία ἐσδιδοῦσα ἐς πληθὺς οἱ συμβάλλεται. ἴσος δὲ αἰεὶ ῥέει ἐν τε θέρει καὶ χειμῶνι ὁ Ἰστρος κατὰ τοιόνδε τι, ὥς ἐμοὶ δοκέει· τοῦ μὲν χειμῶνος ἐστὶ ὅσος περ ἐστι, ὀλίγω τε μέζων τῆς ἐωυτοῦ φύσιος γίνεται· ὕεται γὰρ ἡ γῆ αὕτη τοῦ χειμῶνος πάμπαν ὀλίγω, νιφετῷ⁹ δὲ πάντα χρᾶται· τοῦ δὲ θέρεος ἡ χιὼν ἡ ἐν τῷ χειμῶνι πεσοῦσα, ἐοῦσα ἀμφιλαφής, τηκομένη¹⁰ πάντοθεν¹¹ ἐσδιδοὶ ἐς τὸν Ἰστρον. αὕτη τε δὴ ἡ χιὼν ἐσδιδοῦσα ἐς αὐτὸν συμπληθύνει καὶ ὄμβροι πολλοὶ τε καὶ λάβροι¹² σὺν αὐτῇ· ὕει γὰρ δὴ τὸ θέρος. ὅσω δὲ πλέον ἐπ' ἐωυτὸν ὕδωρ ὁ ἥλιος ἐπέλκεται ἐν τῷ θέρει ἢ ἐν τῷ χειμῶνι, τοσούτῳ τὰ συμμισγόμενα τῷ Ἰστροῦ πολλαπλήσια¹³ ἐστὶ τοῦ θέρεος ἢ περ τοῦ χειμῶνος· ἀντιτιθέμενα δὲ ταῦτα ἀντισήκως γίνεται, ὥστε ἴσον μιν αἰεὶ φαίνεσθαι ἔοντα.

⁹ snow ¹⁰ melt ¹¹ from all directions ¹² blustering, torrential

¹³ many times more

4.51

Εἷς μὲν δὴ τῶν ποταμῶν τοῖσι Σκύθησι ἐστὶ ὁ Ἰστρος, μετὰ δὲ τοῦτον Τύρης, ὃς ἀπὸ βορέω μεγάλης ἢ οὐρίζει τήν τε Σκυθικὴν καὶ Νευρίδα γῆν. ἐπὶ δὲ τῷ στόματι αὐτοῦ κατοικῶνται Ἕλληνες οἱ Τυρίται καλέονται.

4.52

Τρίτος δὲ Ὑπανὶς ποταμὸς ὁρμᾶται μὲν ἐκ τῆς Σκυθικῆς, ῥέει δὲ ἐκ λίμνης μεγάλης τὴν περίξ νέμονται ἵπποι ἄγριοι λευκοί· καλέεται δὲ ἡ λίμνη αὕτη ὀρθῶς μήτηρ Ὑπάνιος. ἐκ ταύτης ὦν ἀνατέλλων ὁ Ὑπανὶς ποταμὸς ῥέει ἐπὶ μὲν πέντε ἡμερέων πλόον βραχὺς καὶ γλυκὺς ἐστὶ, ἀπὸ δὲ τούτου πρὸς θαλάσσης τεσσέρων ἡμερέων πλόον πικρὸς δεινῶς· ἐκδιδοὶ γὰρ ἐς αὐτὸν κρήνη πικρή, οὕτω δὴ τι ἐοῦσα πικρή, ἢ μεγάλῃ συμκρῇ ἐοῦσα κινῶ τὸν Ὑπανὶν ἐόντα ποταμὸν ἐν ὀλίγοισι μέγαν. ἔστι δὲ ἡ κρήνη αὕτη ἐν οὖροισι χώρας τῆς τε ἀροτήρων Σκυθέων καὶ Ἀλαζόνων· οὖνομα δὲ τῇ κρήνῃ καὶ ὅθεν ῥέει τῷ χώρῳ σκυθιστὶ μὲν Ἑξαμπαῖος, κατὰ δὲ τὴν Ἑλλήνων γλῶσσαν Ἰραὶ ὁδοί. συνάγουσι δὲ τὰ τέρματα¹⁴ ὃ τε Τύρης καὶ ὁ Ὑπανὶς κατὰ Ἀλαζόνας, τὸ δὲ ἀπὸ τούτου ἀποστρέψας ἐκάτερος ῥέει εὐρύνων¹⁵ τὸ μέσον.

4.53

Τέταρτος δὲ Βορυσθένης ποταμὸς, ὃς ἐστὶ τε μέγιστος μετὰ Ἰστρον τούτων καὶ πολυαρκέστατος κατὰ γνώμας τὰς ἡμετέρας οὔτι μῦνοι τῶν Σκυθικῶν ποταμῶν ἀλλὰ καὶ τῶν ἄλλων ἀπάντων, πλην Νείλου τοῦ Αἰγυπτίου· τούτῳ γὰρ οὐκ οἶά τε ἐστὶ συμβαλεῖν ἄλλον ποταμόν· τῶν δὲ λοιπῶν Βορυσθένης ἐστὶ πολυαρκέστατος, ὃς νομάς τε καλλίστας καὶ εὐκομιδεστάτας κτήνεσι παρέχεται ἰχθύας τε ἀρίστους διακριδὸν καὶ πλείστους, πίνεσθαι τε ἥδιστος ἐστὶ, ῥέει τε καθαρὸς παρὰ θολεροῖσι, σπόρος¹⁶ τε παρ' αὐτὸν ἄριστος γίνεται, ποίη τε, τῇ οὐ σπεύρεται ἢ χώρα, βαθυτάτη· ἅλεις τε ἐπὶ τῷ στόματι

¹⁴ mark, turn-around point ¹⁵ broaden ¹⁶ sowing, seed

αὐτοῦ αὐτόματοι πήγνυνται ἄπλετοι· κήτεά τε μεγάλα ἀνάκανθα, τὰ ἀντακαίους καλέουσι, παρέχεται ἐς ταρίχευσιν,¹⁷ ἄλλα τε πολλὰ θωμάσαι ἄξια. μέχρι μὲν νυν Γερρέων χώρου, ἐς τὸν τεσσεράκοντα ἡμερέων πλόος ἐστί, γινώσκεται ῥέων ἀπὸ βορέω ἀνέμου· τὸ δὲ κατύπερθε δι' ὧν ῥέει ἀνθρώπων οὐδείς ἔχει φράσαι· φαίνεται δὲ ῥέων δι' ἐρήμου ἐς τῶν γεωργῶν Σκυθέων τὴν χώραν· οὔτοι γὰρ οἱ Σκύθαι παρ' αὐτὸν ἐπὶ δέκα ἡμερέων πλόον νέμονται. μούνου δὲ τούτου τοῦ ποταμοῦ καὶ Νείλου οὐκ ἔχω φράσαι τὰς πηγὰς, δοκέω δέ, οὐδὲ οὐδείς Ἑλλήνων. ἀγχοῦ τε δὴ θαλάσσης ὁ Βορυσθένης ῥέων γίνεται καὶ οἱ συμμίσγεται ὁ Ὑπανις ἐς τὼντο ἔλος¹⁸ ἐκδιδοῦς. τὸ δὲ μεταξὺ τῶν ποταμῶν τούτων, ἐὼν ἔμβολον τῆς χώρας, Ἰππόλεω ἄκρη καλέεται, ἐν δὲ αὐτῷ, ἱρὸν Δῆμητρος ἐνίδρυται· πέρην δὲ τοῦ ἱροῦ ἐπὶ τῷ Ὑπάνι Βορυσθενεῖται κατοικίηται.

4.54

Ταῦτα μὲν τὰ ἀπὸ τούτων τῶν ποταμῶν, μετὰ δὲ τούτους πέμπτος ποταμὸς ἄλλος, τῷ ὄννομα Παντικάπης, ῥέει μὲν καὶ οὗτος ἀπὸ βορέω τε καὶ ἐκ λίμνης, καὶ τὸ μεταξὺ τούτου τε καὶ τοῦ Βορυσθέneos νέμονται οἱ γεωργοὶ Σκύθαι, ἐκδιδοὶ δὲ ἐς τὴν Ὑβλαίην, παραμειβόμενος δὲ ταύτην τῷ Βορυσθενεῖ συμμίσγεται.

4.55

Ἐκτος δὲ Ὑπάκυρις ποταμός, ὃς ὀρμᾶται μὲν ἐκ λίμνης, διὰ μέσων δὲ τῶν νομάδων Σκυθέων ῥέων ἐκδιδοὶ κατὰ Καρκινίτιν πόλιν, ἐς δεξιὴν ἀπέργων τὴν τε Ὑλαίην καὶ τὸν Ἀχιλλήιον δρόμον καλεόμενον.

4.56

Ἐβδομος δὲ Γέρρος ποταμὸς ἀπέσχισται μὲν ἀπὸ τοῦ Βορυσθέneos κατὰ τοῦτο τῆς χώρας ἐς ὃ γινώσκεται ὁ Βορυσθένης· ἀπέσχισται μὲν νυν ἐκ τούτου τοῦ χώρου, ὄννομα δὲ ἔχει τό περ ὁ χώρος αὐτός, Γέρρος, ῥέων δὲ ἐς θάλασσαν οὐρίζει τὴν τε τῶν νομάδων χώραν καὶ τὴν τῶν βασιληῶν Σκυθέων, ἐκδιδοὶ δὲ ἐς τὸν Ὑπάκυριν.

¹⁷ embalming; pickling ¹⁸ marsh

carry their houses with them and are mounted archers, living not by the plough but by cattle, and whose dwellings are upon cars, these assuredly are invincible and impossible to approach.

4.47

This they have found out, seeing that their land is suitable to it and at the same time the rivers are their allies: for first this land is plain land and is grassy and well watered, and then there are rivers flowing through it not much less in number than the channels in Egypt. Of these as many as are noteworthy and also can be navigated from the sea, I will name: there is Ister with five mouths, and after this Tyras, Hypanis, Borysthenes, Panticapes, Kypakyris, Gerros and Tanaïs. These flow as I shall now describe.

4.48

The Ister, which is the greatest of all the rivers which we know, flows always with equal volume in summer and winter alike. It is the first towards the West of all the Scythian rivers, and it has become the greatest of all rivers because other rivers flow into it. And these are they which make it great: 46— five in number are those which flow through the Scythian land, namely that which the Scythians call Porata and the Hellenes Pyretos, and besides this, Tiarantos and Araros and Naparis and Ordessos. The first-mentioned of these is a great river lying towards the East, and there it joins waters with the Ister, the second Tiarantos is more to the West and smaller, and the Araros and Naparis and Ordessos flow into the Ister going between these two.

4.49

These are the native Scythian rivers which join to swell its stream, while from the Agathyrans flows the Maris and joins the Ister, and from the summits of Haimos flow three other great rivers towards the North Wind and fall into it, namely Atlas and Auras and Tibisis. Through Thrace and the Thracian Crobyzians flow the rivers Athrys and Noes and Artanes, running into the Ister; and from the Paionians and Mount Rhodope the river Kios, cutting through Haimos in the midst, runs into it also. From the Illyrians the river Angros flows Northwards and runs out into the Triballian plain and into the river Brongos, and the Brongos flows into the Ister; thus the Ister receives both these, being great rivers. From the region which is above the Ombricans, the river Carpis and another river, the Alpis, flow also towards the North Wind and run into it; for the Ister flows in fact through the whole of Europe, beginning in the land of the Keltoi, who after the Kynesians dwell furthest towards the sun-setting of all the peoples of Europe; and thus flowing through all Europe it falls into the sea by the side of Scythia.

4.50

So then it is because these which have been named and many others join their waters together, that Ister becomes the greatest of rivers; since if we compare the single streams, the Nile is superior in volume of water; for into this no river or spring flows, to contribute to its volume. And the Ister flows at an equal level always both in summer and in winter for some such cause as this, as I suppose:— in winter it is of the natural size, or becomes only a little larger than its nature, seeing that this land receives very little rain in winter, but constantly has snow; whereas in summer the snow which fell in the winter, in quantity abundant, melts and runs from all parts into the Ister. This snow of which I speak, running into the river helps to swell its volume, and with it also many and violent showers of rain, for it rains during the summer: and thus the waters which mingle with the Ister are more copious in summer than they are in winter by about as much as the water which the Sun draws to himself in summer exceeds that which he draws in winter; and by the setting of these things against one another there is produced a balance; so that the river is seen to be of equal volume always.

4.51

One, I say, of the rivers which the Scythians have is the Ister; and after it the Tyras, which starts from the North and begins its course from a large lake which is the boundary between the land of the Scythians and that of the Neuroi. At its mouth are settled those Hellenes who are called Tyritai.

4.52

The third river is the Hypanis, which starts from Scythia and flows from a great lake round which feed white wild horses; and this lake is rightly called “Mother of Hypanis.” From this then the river Hypanis takes its rise and for a distance of five days’ sail it flows shallow and with sweet water still; but from this point on towards the sea for four days’ sail it is very bitter, for there flows into it the water of a bitter spring, which is so exceedingly bitter that, small as it is, it changes the water of the Hypanis by mingling with it, though that is a river to which few are equal in greatness. This spring is on the border between the lands of the agricultural Scythians and of the Alazonians, and the name of the spring and of the place from which it flows is in Scythian Exampaioi, and in the Hellenic tongue Hierai Hodoi. Now the Tyras and the Hypanis approach one another in their windings in the land of the Alazonians, but after this each turns off and widens the space between them as they flow.

4.53

Fourth is the river Borysthenes, which is both the largest of these after the Ister, and also in our opinion the most serviceable not only of the Scythian rivers but also of all the rivers of the world besides, excepting only the Nile of Egypt, for to this it is not possible to compare any other river: of the rest however the Borysthenes is the most serviceable, seeing that it provides both pastures which are the fairest and the richest for cattle, and fish which are better by far and more numerous than those of any other river, and also it is the sweetest water to drink, and flows with clear stream, though others beside it are turbid, and along its banks crops are produced better than elsewhere, while in parts where it is not sown, grass grows deeper. Moreover at its mouth salt forms of itself in abundance, and it produces also huge fish without spines, which they call *antacaioi*, to be used for salting, and many other things also worthy of wonder. Now as far as the region of the Gerrians, to which it is a voyage of forty days, the Borysthenes is known as flowing from the North Wind; but above this none can tell through what nations it flows: it is certain however that it runs through desert to the land of the agricultural Scythians; for these Scythians dwell along its banks for a distance of ten days' sail. Of this river alone and of the Nile I cannot tell where the sources are, nor, I think, can any of the Hellenes. When the Borysthenes comes near the sea in its course, the Hypanis mingles with it, running out into the same marsh; and the space between these two rivers, which is as it were a beak of land, is called the point of Hippoles, and in it is placed a temple of the Mother, and opposite the temple upon the river Hypanis are settled the Borysthenites.

4.54

This is that which has to do with these rivers; and after these there is a fifth river besides, called Panticapes. This also flows both from the North and from a lake, and in the space between this river and the Borysthenes dwell the agricultural Scythians: it runs out into the region of Hylaia, and having passed by this it mingles with the Borysthenes.

4.55

Sixth comes the river Hypakyris, which starts from a lake, and flowing through the midst of the nomad Scythians runs out into the sea by the city of Carkinitis, skirting on its right bank the region of Hylaia and the so-called racecourse of Achilles.

4.56

Seventh is the Gerros, which parts off from the Borysthenes near about that part of the country where the Borysthenes ceases to be known,— it parts off, I

say, in this region and has the same name which this region itself has, namely Gerros; and as it flows to the sea it borders the country of the nomad and that of the Royal Scythians, and runs out into the Hypakyris.

vocabulary

ἀγάλλω exalt; mp: exult in
 ἄγαλμα -τος (n, 3) ornament, glory, statue
 ἄγγος -εος (n, 3) container
 ἀκινάκης -ου (m, 1) Persian short sword
 ἀνακαίω light (a fire) ~caustic
 ἀναφέρω bring up ~bear
 ἀναφύω grow back
 ἀνδραγαθία bravery
 ἀνδρόγυνος effeminate man
 ἀνέκαθεν from the start
 ἀνοίγνυμι (ō) open
 ἄξυλος thickly timbered
 ~xylophone
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπάρχω cut hairs ~oligarch
 ἄπεδος level, flat
 ἀπέργω exclude; divide; confine
 ἀπέρδω end
 ἀποδέρω flay completely
 ἀποέργω exclude; divide; confine
 ἀποπνίγω (ī) strangle; stew; (p) drown
 ἀποσφάζω cut the throat
 ἀποτέμνω cut off, sever ~tonsure
 ἀπότομος cut off; severe
 ἀποφέρω carry off, carry back
 ~bear
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἄτε as if; since
 ἀτιμώ (ī) punish, dishonor
 βασιλῆις kingly
 βρόχος rope, noose
 γεύω taste ~gusto
 γυμνόω strip, be defenseless
 ~gymnasium
 δάκτυλος finger, toe
 δέρμα -τος (n, 3) skin, hide

~dermatology
 δέψω knead
 διακέομαι repair
 διατείνω extend; (mp) try hard
 διάφορος different; difference; disagreeing; balance, bill
 εἰσβάλλω throw into ~ballistic
 ἐκδέρω to skin ~dermatology
 ἐκδίδωμι hand over ~donate
 ἐκκαθαίρω clear out
 ἐμπίνω (ī) drink from, drink one's fill
 ἐμποδίζω fetter, hinder
 ἐμπρόσθιος front, e.g., front feet
 ἔνερθε beneath, below
 ἐξάπτω fasten to ~haptic
 ἐξευρίσχω find; discover ~eureka
 ἐπέτειος of one year
 ἐπιλέγω say re, say also; choose; (mid) think over
 ἐπινέω allot
 ἐπισπένδω pour over
 ἐπιχώριος native
 ἔπω (mid) follow, accompany; (act, uncommon) handle, take care of
 ἑτεροῖος different; diverse
 εὐπετής coming out well; (adv) fortunately
 εὐπορος easily passed; rich
 εὖρος -εος (n, 3) width; (caps) the east wind
 ἐφρέτειος of one year
 ἐψω boil, be boiling
 ζωγρέω capture, give quarter; revive
 ~zoo
 θεσπίζω prophecy
 θύον kind of tree
 θυσία sacrifice
 ἰδρύω establish
 ἰλάσχομαι appease
 καλύπτρα head covering
 κάρτα very much ~κράτος

κατάρχω hold ready (sacrificial materials) ~oligarch
καταχεύω pour onto
καταχρυσόω (ῥ) gild
κατεργάζομαι achieve; cultivate; get; kill
κιρνάω mix ~crater
κύλιξ -κος (f) cup
κῶλον limb
λέβης -τος (m, 3) kettle, basin
λευκότης -τος (f, 3) whiteness
λήιη booty
μαντεύομαι to divine ~mantis
μαντικός prophetic
μάντις -ος (m) seer ~mantis
μεταλαμβάνω share in; swap
μίν him, her, it
νόμαιοs customary
νομάρχης -ου (m, 1) governor
νομός home, district ~nemesis
ὄγδοος eighth ~octopus
ὄγκος barb of an arrow
ὁμός same ~homoerotic
ὁμῶ unite ~homoerotic
ὄνειδος -εος (n, 3) blame; insult
ὄνυξ -χος (m) claw, nail, hoof, talon
ὄον οῦ type of fruit
ὀπισθεν behind, hereafter
οὐράνιος heavenly
οὐρίζω divide; ordain, define
οὔτις nobody, nothing
ὄφρυς -ος (f) eyebrow
παραμίγνυμι mix in
παράπαν completely

παραφέρω serve; carry past; outdo
πένης -τος (m) poor
περιάγω lead around
περιτείνω stretch all around, over
περιφέρω carry around
προσδοκάω expect
προσείκελος somewhat like
πωλέω sell
ῥάβδος (f) rod, wand
σηκός livestock pen
σπλάγχνον (pl) innards, (fig) feelings
στάδιος (adj) standing upright, firm; (pl noun) 200 meters
σταθμόομαι judge, conclude
στρόφος rope, cord ~atrophy
σύνδυο in pairs
συνειλέω crowd, bind together
συννέω swim together; pile together
συρράπτω stitch together
σχίζω split ~schism
τετράγωνος square
τρίχα divided into thirds ~three
ὑπονοστέω sink, settle
ὑψος ὕψους (n, 3) height, summit
φαρέτρα quiver
φαρετρεών quiver
φλοιός tree bark
φονεύω kill
φρύγανον (ῥ) kindling
χαλινός (ῥ) bit for a horse
χειρόμακτρον towel, head-cloth
φιλόω (ῥ) strip bare ~epsilon

4.57

Ὅγδοος¹ δὲ δὴ Τάναϊς ποταμός, ὃς ῥέει τἀνέκαθεν ἐκ λίμνης μεγάλης ὀρμώμενος, ἐκδιδοῖ δὲ ἐς μέζω ἔτι λίμνην καλεόμενον Μαιῆτιν, ἣ οὐρίζει Σκύθας τε τοὺς βασιλῆιους καὶ Σαυρομάτας. ἐς δὲ Τάναϊν τοῦτον ἄλλος ποταμός ἐσβάλλει τῷ ὄννομα ἐστὶ Ὑργις.

4.58

Τοῖσι μὲν δὴ ὀνομαστοῖσι ποταμοῖσι οὕτω δὴ τι οἱ Σκύθαι ἐσκευάδεται, τοῖσι δὲ κτήνεσι ἡ ποίη ἀναφυομένη ἐν τῇ Σκυθικῇ ἐστι ἐπιχλωτάτη πασέων ποιέων τῶν ἡμεῖς ἴδμεν· ἀνοιγομένοις δὲ τοῖσι κτήνεσι ἐστὶ σταθμώσασθαι² ὅτι τοῦτο οὕτω ἔχει.

4.59

Τὰ μὲν δὴ μέγιστα οὕτω σφι εὖπορα³ ἐστί, τὰ δὲ λοιπὰ νόμια κατὰ τάδε σφι διακέεται. θεοὺς μὲν μόνους τούσδε ἱλάσκονται,⁴ Ἰστίην μὲν μάλιστα, ἐπὶ δὲ Δία καὶ Γῆν, νομίζοντες τὴν Γῆν τοῦ Διὸς εἶναι γυναικα, μετὰ δὲ τούτους, Ἀπόλλωνά τε καὶ οὐρανίην⁵ Ἀφροδίτην καὶ Ἥρακλέα καὶ Ἄρεα. τούτους μὲν πάντες Σκύθαι νενομίκασι, οἱ δὲ καλεόμενοι βασιλῆιοι Σκύθαι καὶ τῷ Ποσειδέωνι θύουσι. ὀνομάζεται δὲ σκυθιστὶ Ἰστί μὲν Ταβιτί, Ζεὺς δὲ ὀρθότατα κατὰ γνώμην γε τὴν ἐμὴν καλεόμενος Παπαῖος, Γῇ δὲ Ἀπί. Ἀπόλλων δὲ Γοιτόσυρος, οὐρανὴ δὲ Ἀφροδίτη Ἀργίμπασα, Ποσειδέων δὲ Θαγιμασάδας. ἀγάλματα δὲ καὶ βωμοὺς καὶ νηοὺς οὐ νομίζουσι ποιεῖν πλὴν Ἄρεϊ. τούτῳ δὲ νομίζουσι.

4.60

Θυσίῃ δὲ ἡ αὕτῃ πᾶσι κατέστηκε περὶ πάντα τὰ ἱρὰ ὁμοίως, ἐρδομένη ὧδε· τὸ μὲν ἱρήιον αὐτὸ ἐμπεποδισμένον τοὺς ἐμπροσθίους πόδας ἔστηκε, ὃ δὲ θύων ὀπισθε τοῦ κτήνεος ἐστεῶς σπάσας τὴν ἀρχὴν τοῦ στρόφου⁶ καταβάλλει μιν, πίπτοντος δὲ τοῦ ἱρήιου ἐπικαλείει τὸν θεὸν τῷ ἂν θύῃ, καὶ ἔπειτα βρόχῳ⁷ περὶ ὧν ἔβαλε τὸν αὐχένα,

¹ eighth ² judge, conclude ³ easily passed; rich ⁴ appease

⁵ heavenly ⁶ rope, cord ⁷ rope, noose

σκυταλίδα δὲ ἐμβαλὼν περιάγει καὶ ἀποπνίγει, οὔτε πῦρ ἀνακαύσας οὔτε καταρξάμενος οὔτ' ἐπισπείσας· ἀποπνίξας δὲ καὶ ἀποδείρας τρέπεται πρὸς ἔψησιν.

4.61

Τῆς δὲ γῆς τῆς Σκυθικῆς αἰνῶς ἀξύλου⁸ εἰσότης ὥδε σφι ἐς τὴν ἔψησιν τῶν κρεῶν ἐξεύρηται· ἐπειδὴν ἀποδείρωσι τὰ ἱρήια, γυμνοῦσι τὰ ὀστέα τῶν κρεῶν, ἔπειτα ἐσβάλλουσι, ἣν μὲν τύχῳσι ἔχοντες, ἐς λέβητας ἐπιχωρίους, μάλιστα Λεσβίοισι κρητῆρσι προσεικέλους, χωρὶς ἢ ὅτι πολλῶ μέζοντας· ἐς τούτους ἐσβάλλοντες ἔψουσι ὑποκαίοντες τὰ ὀστέα τῶν ἱρηίων. ἣν δὲ μὴ σφι παρῇ, ὁ λέβης, οἱ δὲ ἐς τὰς γαστέρας τῶν ἱρηίων ἐσβάλλοντες τὰ κρέα πάντα καὶ παραμίζαντες ὕδωρ ὑποκαίουσι τὰ ὀστέα· τὰ δὲ αἶθεται κάλλιστα, αἱ δὲ γαστέρες χωρέουσι εὐπετέως τὰ κρέα ἐψιλωμένα τῶν ὀστέων· καὶ οὕτω βοῦς τε ἑωυτὸν ἐξέψει καὶ τᾶλλα ἱρήια ἑωυτὸ ἕκαστον. ἐπεὰν δὲ ἐψηθῇ τὰ κρέα, ὁ θύσας τῶν κρεῶν καὶ τῶν σπλάγχχνων ἀπαρξάμενος ρίπτει ἐς τὸ ἔμπροσθε. θύουσι δὲ καὶ τὰ ἄλλα πρόβατα καὶ ἵππους μάλιστα.

4.62

Τοῖσι μὲν δὴ ἄλλοισι τῶν θεῶν οὕτω θύουσι καὶ ταῦτα τῶν κτηνέων, τῷ δὲ Ἄρει ὥδε. κατὰ νομὸν ἐκάστους τῶν ἀρχέων ἐσίδρυνται σφι Ἄρεος ἱρὸν τοιόνδε φρυγάνων φάκελοι συννεύεσθαι ὅσον τ' ἐπὶ σταδίου τρεῖς μῆκος καὶ εὖρος, ὕψος⁹ δὲ ἔλασσον· ἄνω δὲ τούτου τετράγωνον ἅπεδον πεποιήται, καὶ τὰ μὲν τρία τῶν κώλων¹⁰ ἐστὶ ἀπότομα, κατὰ δὲ τὸ ἐν ἐπιβατόν. ἔτεος δὲ ἐκάστου ἀμάξας πεντήκοντα καὶ ἑκατὸν ἐπνέουσι φρυγάνων· ὑπονοστέει γὰρ δὴ αἰεὶ ὑπὸ τῶν χειμώνων. ἐπὶ τούτου δὴ τοῦ σηκοῦ ἀκινάκης σιδήρεος ἱδρυνται ἀρχαῖος ἐκάστοισι, καὶ τοῦτ' ἐστὶ τοῦ Ἄρεος τὸ ἄγαλμα. τούτῳ δὲ τῷ ἀκινάκῃ θυσίας ἐπετείους προσάγουσι προβάτων καὶ ἵππων, καὶ δὴ καὶ τοῖσιδ' ἔτι πλέω θύουσι ἢ τοῖσι ἄλλοισι θεοῖσι· ὅσους ἂν τῶν πολεμίων ζωγρήσωσι, ἀπὸ τῶν ἑκατὸν ἀνδρῶν ἀνδρα θύουσι

⁸ thickly timbered ⁹ height, summit ¹⁰ limb

τρόπῳ οὐ τῷ αὐτῷ καὶ τὰ πρόβατα, ἀλλ' ἑτεροίῳ.¹¹ ἔπεαν γὰρ οἶνον ἐπισπεύσωσι κατὰ τῶν κεφαλῶν, ἀποσφάζουσι τοὺς ἀνθρώπους ἐς ἄγγος¹² καὶ ἔπειτα ἀνενείκαντες ἄνω ἐπὶ τὸν ὄγκον τῶν φρυγάνων καταχέουσι τὸ αἷμα τοῦ ἀκινάκεω. ἄνω μὲν δὴ φορέουσι τοῦτο, κάτω δὲ παρὰ τὸ ἶρόν ποιεῖσι τάδε· τῶν ἀποσφαγέντων ἀνδρῶν τοὺς δεξιούς ὥμους πάντας ἀποταμόντες σὺν τῇσι χερσὶ ἐς τὸν ἡέρα ἰεῖσι, καὶ ἔπειτα καὶ τὰ ἄλλα ἀπέρξαντες ἱρήμια ἀπαλλάσσουνται. χεὶρ δὲ τῇ ἂν πέσῃ κέεται, καὶ χωρὶς ὁ νεκρός.

4.63

Θυσίαι μὲν νυν αὐταί σφι κατεστᾶσι. ὕσι δὲ οὗτοι οὐδὲν νομίζουσι, οὐδὲ τρέφειν ἐν τῇ χώρῃ τὸ παράπαν θέλουσι.

4.64

Τὰ δ' ἐς πόλεμον ἔχοντα ὧδέ σφι διακέεται· ἔπεαν τὸν πρῶτον ἄνδρα καταβάλλῃ ἀνὴρ Σκύθης, τοῦ αἵματος ἐμπίνει, ὅσους δ' ἂν φονεύσῃ ἐν τῇ μάχῃ, τούτων τὰς κεφαλὰς ἀποφέρει τῷ βασιλεί. ἀπενείκας μὲν γὰρ κεφαλὴν τῆς ληΐης μεταλαμβάνει τὴν ἂν λάβωσι, μὴ ἐνείκας δὲ οὐ. ἀποδείρει δὲ αὐτὴν τρόπῳ τοιῷδε· περιταμὼν κύκλῳ περὶ τὰ ὦτα καὶ λαβόμενος τῆς κεφαλῆς ἐκσεῖει, μετὰ δὲ σαρκίσας βοὸς πλευρῇ δέψει¹³ τῇσι χερσὶ, ὀργάσας δὲ αὐτὸ ἄτε χειρόμακτρον¹⁴ ἔκτεται, ἐκ δὲ τῶν χαλινῶν τοῦ ἵππου τὸν αὐτὸς ἐλαύνει, ἐκ τούτου ἐξάπτει καὶ ἀγάλλεται.¹⁵ ὅς γὰρ ἂν πλείστα δέρματα χειρόμακτρα ἔχῃ, ἀνὴρ ἄριστος οὗτος κέκριται. πολλοὶ δὲ αὐτῶν ἐκ τῶν ἀποδερμάτων καὶ χλαίνας ἐπείνυσθαι ποιεῖσι, συρράπτοντες κατὰ περ βαίτας. πολλοὶ δὲ ἀνδρῶν ἐχθρῶν τὰς δεξιὰς χεῖρας νεκρῶν ἐόντων ἀποδείραντες αὐτοῖσι ὄνυξι καλύπτρας¹⁶ τῶν φαρετρέων ποιεῖνται. δέρμα δὲ ἀνθρώπου καὶ παχὺ καὶ λαμπρὸν ἦν ἄρα, σχεδὸν δερμάτων πάντων λαμπρότατον λευκότητι.¹⁷ πολλοὶ δὲ καὶ ὅλους ἀνδρας ἐκδείραντες καὶ διατείναντες ἐπὶ ξύλων ἐπ' ἵππων περιφέρουσι.

¹¹ different; diverse ¹² container ¹³ knead ¹⁴ towel, head-cloth

¹⁵ exalt; mp: exult in ¹⁶ head covering ¹⁷ whiteness

4.65

Ταῦτα μὲν δὴ οὕτω σφι νενόμισται, αὐτὰς δὲ τὰς κεφαλὰς, οὔτι πάντων ἀλλὰ τῶν ἐχθίστων, ποιῶσι τάδε· ἀποπρίσας ἕκαστος πᾶν τὸ ἔνερθε¹⁸ τῶν ὀφρύων ἐκκαθαίρει· καὶ ἦν μὲν ἡ πένης, ὁ δὲ ἔξωθεν ὠμοβοέην μούνην περιτείνας οὕτω χρᾶται, ἦν δὲ ἡ πλούσιος, τὴν μὲν ὠμοβοέην περιτείνει, ἔσωθεν δὲ καταχρυσώσας οὕτω χρᾶται ποτηρίῳ. ποιῶσι δὲ τοῦτο καὶ ἐκ τῶν οἰκῆϊων ἦν σφι διάφοροι γένωνται καὶ ἦν ἐπικρατήσῃ αὐτοῦ παρὰ τῷ βασιλεί, ξείνων δέ οἱ ἐλθόντων τῶν ἂν λόγον ποιήται, τὰς κεφαλὰς ταύτας παραφέρει καὶ ἐπιλέγει ὥς οἱ ἐόντες οἰκῆιοι πόλεμον προσεθήκαντο καὶ σφεων αὐτὸς ἐπεκράτησε, ταύτην ἀνδραγαθίην¹⁹ λέγοντες.

4.66

Ἄπαξ δὲ τοῦ ἐνιαυτοῦ ἕκαστου ὁ νομάρχης²⁰ ἕκαστος ἐν τῷ ἔωυτοῦ νομῷ κινῶ κρητῆρα οἴνου, ἀπ' οὗ πίνουνσι τῶν Σκυθέων τοῖσι ἂν ἄνδρες πολέμοι ἀραιρημένοι ἔωσι. τοῖσι δ' ἂν μὴ κατεργασμένον ἡ τοῦτο, οὐ γέονται²¹ τοῦ οἴνου τούτου, ἀλλ' ἡτιμωμένοι²² ἀποκατέεται· ὄνειδος δὲ σφι ἐστὶ μέγιστον τοῦτο. ὅσοι δὲ ἂν αὐτῶν καὶ κάρτα πολλοὺς ἄνδρας ἀραιρηκότες ἔωσι, οὔτοι δὲ σύνδυο κύλικας ἔχοντες πίνουνσι ὁμοῦ.

4.67

Μάντιες δὲ Σκυθέων εἰσὶ πολλοί, οἱ μαντεύονται²³ ῥάβδοις ἱτεῖνῃσι πολλῇσι ὥδε· ἐπεὰν φακέλους ῥάβδων μεγάλους ἐνείκωνται, θέντες χαμαὶ διεξιέλισσους αὐτούς, καὶ ἐπὶ μίαν ἑκάστην ῥάβδον τιθέντες θεσπίζουσι,²⁴ ἅμα τε λέγοντες ταῦτα συνειλέουσι τὰς ῥάβδους ὀπίσω καὶ αὖτις κατὰ μίαν συντιθείσι. αὕτη μὲν σφι ἡ μαντικὴ²⁵ πατρωίη ἐστί. οἱ δὲ Ἑνάρεες οἱ ἀνδρόγυννοι²⁶ τὴν Ἀφροδίτην σφίσι λέγουσι μαντικὴν δοῦναι· φιλύρης δ' ὦν φλοιῷ μαντεύονται· ἐπεὰν τὴν φιλύρην τρίχα σχίσῃ, διαπλέκων ἐν τοῖσι δακτύλοις τοῖσι ἔωυτοῦ

¹⁸ beneath, below ¹⁹ bravery ²⁰ governor ²¹ taste ²² punish, dishonor ²³ to divine ²⁴ prophecy ²⁵ prophetic ²⁶ effeminate man

4.57

The eighth is the river Tanaïs, which starts in its flow at first from a large lake, and runs out into a still larger lake called Maiotis, which is the boundary between the Royal Scythians and the Sauromatai. Into this Tanaïs falls another river, whose name is Hyrgis.

4.58

So many are the rivers of note with which the Scythians are provided: and for cattle the grass which comes up in the land of Scythia is the most productive of bile of any grass which we know; and that this is so you may judge when you open the bodies of the cattle.

4.59

Thus abundant supply have they of that which is most important; and as for the rest their customs are as follows. The gods whom they propitiate by worship are these only:— Hestia most of all, then Zeus and the Earth, supposing that Earth is the wife of Zeus, and after these Apollo, and Aphrodite Urania, and Heracles, and Ares. Of these all the Scythians have the worship established, and the so-called Royal Scythians sacrifice also to Poseidon. Now Hestia is called in Scythian Tabiti, and Zeus, being most rightly named in my opinion, is called Papaïos, and Earth Api, and Apollo Oitosyros, and Aphrodite Urania is called Argimpasa, and Poseidon Thagimasidas. It is not their custom however to make images, altars or temples to any except Ares, but to him it is their custom to make them.

4.60

They have all the same manner of sacrifice established for all their religious rites equally, and it is thus performed:— the victim stands with its fore-feet tied, and the sacrificing priest stands behind the victim, and by pulling the end of the cord he throws the beast down; and as the victim falls, he calls upon the god to whom he is sacrificing, and then at once throws a noose round its neck, and putting a small stick into it he turns it round and so strangles the animal, without either lighting a fire or making any first offering from the victim or pouring any libation over it: and when he has strangled it and flayed off the skin, he proceeds to boil it.

4.61

Now as the land of Scythia is exceedingly ill wooded, this contrivance has been invented for the boiling of the flesh:— having flayed the victims, they strip the flesh off the bones and then put it into caldrons, if they happen to have any, of native make, which very much resemble Lesbian mixing-bowls

except that they are much larger,— into these they put the flesh and boil it by lighting under it the bones of the victim: if however they have not at hand the caldron, they put all the flesh into the stomachs of the victims and adding water they light the bones under them; and these blaze up beautifully, and the stomachs easily hold the flesh when it has been stripped off the bones: thus an ox is made to boil itself, and the other kinds of victims each boil themselves also. Then when the flesh is boiled, the sacrificer takes a first offering of the flesh and of the vital organs and casts it in front of him. And they sacrifice various kinds of cattle, but especially horses.

4.62

To the others of the gods they sacrifice thus and these kinds of beasts, but to Ares as follows:— In each district of the several governments they have a temple of Ares set up in this way:— bundles of brushwood are heaped up for about three furlongs in length and in breadth, but less in height; and on the top of this there is a level square made, and three of the sides rise sheer but by the remaining one side the pile may be ascended. Every year they pile on a hundred and fifty waggon-loads of brushwood, for it is constantly settling down by reason of the weather. Upon this pile of which I speak each people has an ancient iron sword set up, and this is the sacred symbol of Ares. To this sword they bring yearly offerings of cattle and of horses; and they have the following sacrifice in addition, beyond what they make to the other gods, that is to say, of all the enemies whom they take captive in war they sacrifice one man in every hundred, not in the same manner as they sacrifice cattle, but in a different manner: for they first pour wine over their heads, and after that they cut the throats of the men, so that the blood runs into a bowl; and then they carry this up to the top of the pile of brushwood and pour the blood over the sword. This, I say, they carry up; and meanwhile below by the side of the temple they are doing thus:— they cut off all the right arms of the slaughtered men with the hands and throw them up into the air, and then when they have finished offering the other victims, they go away; and the arm lies wheresoever it has chanced to fall, and the corpse apart from it.

4.63

Such are the sacrifices which are established among them; but of swine these make no use, nor indeed are they wont to keep them at all in their land.

4.64

That which relates to war is thus ordered with them:— When a Scythian has slain his first man, he drinks some of his blood: and of all those whom he slays in the battle he bears the heads to the king; for if he has brought a head he shares in the spoil which they have taken, but otherwise not. And

he takes off the skin of the head by cutting it round about the ears and then taking hold of the scalp and shaking it off; afterwards he scrapes off the flesh with the rib of an ox, and works the skin about with his hands; and when he has thus tempered it, he keeps it as a napkin to wipe the hands upon, and hangs it from the bridle of the horse on which he himself rides, and takes pride in it; for whosoever has the greatest number of skins to wipe the hands upon, he is judged to be the bravest man. Many also make cloaks to wear of the skins stripped off, sewing them together like shepherds' cloaks of skins; and many take the skin together with the finger-nails off the right hands of their enemies when they are dead, and make them into covers for their quivers: now human skin it seems is both thick and glossy in appearance, more brilliantly white than any other skin. Many also take the skins off the whole bodies of men and stretch them on pieces of wood and carry them about on their horses.

4.65

Such are their established customs about these things; and to the skulls themselves, not of all but of their greatest enemies, they do thus:— the man saws off all below the eyebrows and clears out the inside; and if he is a poor man he only stretches ox-hide round it and then makes use of it; but if he be rich, besides stretching the ox-hide he gilds it over within, and makes use of it as a drinking-cup. They do this also if any of their own family have been at variance with them and the man gets the better of his adversary in trial before the king; and when strangers come to him whom he highly esteems, he sets these skulls before them, and adds the comment that they being of his own family had made war against him, and that he had got the better of them; and this they hold to be a proof of manly virtue.

4.66

Once every year each ruler of a district mixes in his own district a bowl of wine, from which those of the Scythians drink by whom enemies have been slain; but those by whom this has not been done do not taste of the wine, but sit apart dishonoured; and this is the greatest of all disgraces among them: but those of them who have slain a very great number of men, drink with two cups together at the same time.

4.67

Diviners there are many among the Scythians, and they divine with a number of willow rods in the following manner:— they bring large bundles of rods, and having laid them on the ground they unroll them, and setting each rod by itself apart they prophesy; and while speaking thus, they roll the rods together again, and after that they place them in order a second time one by

one. This manner of divination they have from their fathers: but the Enareës or “man-women” say that Aphrodite gave them the gift of divination, and they divine accordingly with the bark of the linden-tree. Having divided the linden-bark into three strips, the man twists them together in his fingers and untwists them again, and as he does

vocabulary

ἄγαμαι wonder, admire; resent,
 begrudge
 ἀγγελιφόρος messenger
 ἀγχοτάτω nearest
 αἰχμή spear point ~acute
 ἄκανθα thorn bush; (pl)
 thistledown ~pyracantha
 ἀκινάκης -ου (m, 1) Persian short
 sword
 ἀκόντιον diminutive of javelin
 ἀλγέω suffer ~analgesic
 ἄμαξα wagon
 ἄμαξα wagon
 ἀμιλλάομαι contend
 ἀναβιβάζω make to mount, promote
 ἀνασχίζω rip/open up
 ἀπαρχή ἀπόρχης first offering
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀποπνίγω (i) strangle; stew; (p)
 drown
 ἀποτέμνω cut off, sever ~tonsure
 ἀποφεύγω avoid, escape, go free
 ἄργυρος silver, money ~Argentina
 αὐτόματος self-willed, accidental
 ~after
 ἀφίς -ος (i, f) mesh of a net
 βασιλῆις kingly
 βραχίων -ονος (m, 3) upper arm,
 shoulder
 δεινολογέομαι complain loudly
 δῆτα emphatic δῆ
 διάγνοια deliberation
 διαλαγχάνω divide, share
 διαλαμβάνω distribute
 διαλύω break up; relax, weaken
 διαφανής transparent
 διελαύνω drive through, over
 ~elastic
 διπλήσιος twofold, double
 ἐγγενής native, kindred; innate

ἐγχέω pour into
 εἰσβάλλω throw into ~ballistic
 ἐκπλύνω (i) wash dirt out; wash
 thoroughly
 ἐλέγχω shame; try, examine
 ἐμπίμπλημι fill with
 ἐμποδίζω fetter, hinder
 ἐμφερέης similar
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἐπιορκέω swear falsely ~oath
 ἐπίπαν =ἐπί
 ἐπιτέμνω cut into; shorten
 ἐστία hearth ~Hestia
 ἐσχατάω be at the edge
 εὐδοχιμέω be esteemed
 εὐωδία sweet smell
 εὐωχέω fete, feed well
 θήκη chest, grave
 θρίξ hair ~tresses
 θυμιάω (i) burn for smoke
 θυμίσμα incense
 ἵπποκόμος horse groom
 καθαίρω clean
 κάνναβις hemp
 κάρτα very much ~κράτος
 καταδέω tie up; fall short
 κατακαίω burn down ~caustic
 κατακηρόω cover with wax
 κατακρεμάννυμι hang up
 καταμύσσω tear, scratch
 καταπήγνυμι (i) to stick, plant
 ~fang
 κατατείνω stretch out
 κατεύχομαι pray, vow, curse
 κάτωθεν below, from below
 κέδρος (f) cedar ~cedar
 κεράμινος earthen, ceramic
 κοιλή belly; cavity
 κύλιξ -κος (f) cup
 κυπάρισσος (f) cypress
 λίνεος linen

λίνον cord, net, linen
 λουτρόν bathing water
 μάγειρος butcher
 μαντεύομαι to divine ~mantis
 μαντικός prophetic
 μάντις -ος (m) seer ~mantis
 μετέωρος up in the air ~meteor
 μῆκος -ους (n, 3) length, stature
 μίν him, her, it
 νηδύς -ος (f) belly, womb
 οἰνοχόος -ῶ cupbearer ~wine
 ὄον οὔ type of fruit
 ὀπισθεν behind, hereafter
 ὄρκιον oath ~orc
 ὄρυγμα -τος (n, 3) trench, tunnel
 ὀρύσσω dig
 παλλακή sex slave
 παραδείκνυμι (ῶ) receive, admit
 παράπαν completely
 παραχέω pour in, beside
 πάσσαλος hook, peg
 παχύτης -τος (f, 3) thickness
 περιάγω lead around
 περιέρχομαι go around; come next
 to
 περιτείνω stretch all around, over
 περιφέρω carry around
 πῖλος felt
 προθυμέομαι (ῶ) be eager
 ῥίς ῥινός (i, f) nose, nostrils
 ῥίψ ῥιπεσττός (f) wicker
 ῥυμός (ῶ) chariot pole
 σέλινον (i) wild celery?

σκάπτω dig
 σκάφη trough, tray
 σκέλος -εος (n, 3) leg ~scoliosis
 στιβάς -δος (f, 3) mattress
 στόμιον aperture; bit
 συγκατακαίω burn along with
 συμμίγνυμι mix with ~mix
 συρράπτω stitch together
 ταφή burial, grave
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τετράγωνος square
 τράχηλος neck ~trachea
 τραχύς (ᾱ) rough ~trachea
 τρίβω (i) rub; (mid) be worn out
 ~tribulation
 ὑπερέχω be over; protect
 ὑπερφέρω carry over; surpass
 ὑπέχω promise; hold out one's
 hand; submit to
 ὑποδέχομαι welcome, accept, suffer
 ὑποδύνω (mp) get under; play a
 character
 ὑποζεύγνυμι (υῶ) to yoke ~zygote
 ὑποπίμπρημι set on fire; burn on a
 pyre
 ὕπιος lying on one's back; flipped;
 flat
 φιάλη jar ~vial
 φρύγανον (ῶ) kindling
 χαλινός (i) bit for a horse
 χῶμα -τος (n, 3) mound of dirt

καὶ διαλύων χρᾶ.

4.68

Ἐπεὰν δὲ βασιλεὺς ὁ Σκυθέων κάμη, μεταπέμπεται τῶν μαντίων ἄνδρας τρεῖς τοὺς εὐδοκιμέοντας μάλιστα, οἱ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσι οὗτοι ὡς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιλῆας ἰστίας¹ ἐπιώρηκε ὃς καὶ ὅς, λέγοντες τῶν ἀστών τὸν ἄν δὴ λέγωσι. τὰς δὲ βασιλῆας ἰστίας νόμος Σκύθησι τὰ μάλιστα ἐστὶ ὁμνύναι τότε ἐπεὰν τὸν μέγιστον ὄρκον ἐθέλωσι ὁμνύναι. αὐτίκα δὲ διαλελαμμένος ἄγεται οὗτος τὸν ἄν δὴ φῶσι ἐπιορκῆσαι, ἀπιγμένον δὲ ἐλέγχουσι οἱ μάντιες ὡς ἐπιορκήσας φαίνεται ἐν τῇ μαντικῇ τὰς βασιλῆας ἰστίας καὶ διὰ ταῦτα ἀλγέει² ὁ βασιλεὺς· ὁ δὲ ἀρνέεται, οὐ φάμενος ἐπιορκῆσαι, καὶ δεινολογέεται.³ ἀρνεομένου δὲ τούτου ὁ βασιλεὺς μεταπέμπεται ἄλλους διπλησίους⁴ μάντιας· καὶ ἦν μὲν καὶ οὗτοι ἐσρωῶντες ἐς τὴν μαντικὴν καταδήσωσι ἐπιορκῆσαι, τοῦ δὲ ἰθέως τὴν κεφαλὴν ἀποτάμνουσι, καὶ τὰ χρήματα αὐτοῦ διαλαγχάνουσι οἱ πρῶτοι τῶν μαντίων· ἦν δὲ οἱ ἐπελθόντες μάντιες ἀπολύσωσι, ἄλλοι πάρεισι μάντιες καὶ μάλα ἄλλοι. ἦν ὧν οἱ πλεῖνες τὸν ἄνθρωπον ἀπολύσωσι, δέδοκται τοῖσι πρῶτοις τῶν μαντίων αὐτοῖσι ἀπόλλυσθαι.

4.69

Ἀπολλῷσι δῆτα⁵ αὐτοὺς τρόπῳ τοιῷδε· ἐπεὰν ἄμαξαν φρυγάνων πλήσωσι καὶ ὑποζεύξωσι βοῦς, ἐμποδίσαντες τοὺς μάντιας καὶ χεῖρας ὀπίσω δῆσαντες καὶ στομώσαντες κατεργνῶσι ἐς μέσα τὰ φρύγανα, ὑποπρήσαντες δὲ αὐτὰ ἀπιεῖσι φοβήσαντες τοὺς βοῦς. πολλοὶ μὲν δὴ συγκατακαίονται τοῖσι μάντισι βόες, πολλοὶ δὲ περικεκαυμένοι ἀποφεύγουσι, ἐπεὰν αὐτῶν ὁ ῥυμὸς⁶ κατακαυθῇ. κατακαίονσι δὲ τρόπῳ τῷ εἰρημένῳ καὶ δι' ἄλλας αἰτίας τοὺς μάντιας, ψευδομάντιας καλέοντες. τοὺς δ' ἂν ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας λείπει, ἀλλὰ πάντα τὰ ἔρσενα κτείνει, τὰ δὲ θήλεα οὐκ ἀδικεῖ.

¹ hearth ² suffer ³ complain loudly ⁴ twofold, double

⁵ emphatic δῆ ⁶ chariot pole

4.70

Ὅρκια δὲ ποιεῦνται Σκύθαι ὧδε πρὸς τοὺς ἂν ποιέωνται· ἐς κύλικα μεγάλην κεραμίνην⁷ οἶνον ἐγχέαντες αἷμα συμμίσγουσι τῶν τὸ ὄρκιον ταμνομένων, τύψαντες ὑπέατι ἢ ἐπιταμόντες μαχαίρῃ σμικρὸν τοῦ σώματος, καὶ ἔπειτα ἀποβάψαντες ἐς τὴν κύλικα ἀκινάκην καὶ ὀιστοὺς καὶ σάγαριν καὶ ἀκόντιον· ἐπεὰν δὲ ταῦτα ποιήσωσι, κατεύχονται πολλὰ καὶ ἔπειτα ἀποπίνουσι αὐτοὶ τε οἱ τὸ ὄρκιον ποιεῦμενοι καὶ τῶν ἐπομένων οἱ πλείστου ἄξιοι.

4.71

Ταφαῖ⁸ δὲ τῶν βασιλέων ἐν Γέρροισι εἰσὶ ἐς ὃ ὁ Βορυσθένης ἐστὶ προσπλωτός· ἐνθαῦτα, ἐπεὰν σφί ἀποθάνῃ ὁ βασιλεύς, ὄρυγμα⁹ γῆς μέγα ὀρύσσουσι τετράγωνον, ἔτοιμον δὲ τοῦτο ποιήσαντες ἀναλαμβάνουσι τὸν νεκρόν, κατακεκρωμένον μὲν τὸ σῶμα, τὴν δὲ νηδὺν ἀνασχιθεῖσαν καὶ καθαρθεῖσαν, πλήν κυπέρου κεκομμένου καὶ θυμὴματος¹⁰ καὶ σελίνου¹¹ σπέρματος καὶ ἀννήσου, συνερραμμένην ὀπίσω, καὶ κομίζουσι ἐν ἀμάξῃ ἐς ἄλλο ἔθνος. οἱ δὲ ἂν παραδέξωνται κομισθέντα τὸν νεκρόν, ποιεῦσι τά περ οἱ βασιλῆοι Σκύθαι· τοῦ ὥτος ἀποτάμνονται, τρίχας περικείρονται, βραχίονας¹² περιτάμνονται, μέτωπον καὶ ῥῖνα¹³ καταμύσσονται, διὰ τῆς ἀριστερῆς χειρὸς ὀιστοὺς διαβυνέονται. ἐνθεῦτεν δὲ κομίζουσι ἐν τῇ ἀμάξῃ τοῦ βασιλέως τὸν νέκυν ἐς ἄλλο ἔθνος τῶν ἄρχουσι· οἱ δὲ σφί ἔπονται ἐς τοὺς πρότερον ἦλθον. ἐπεὰν δὲ πάντας περιέλθωσι τὸν νέκυν κομίζοντες, ἔν τε Γέρροισι ἔσχατα κατοικημένοιισι εἰσὶ τῶν ἐθνέων τῶν ἄρχουσι καὶ ἐν τῇσι ταφῇσι. καὶ ἔπειτα, ἐπεὰν θέωσι τὸν νέκυν ἐν τῇσι θήκησι ἐπὶ στιβάδος,¹⁴ παραπήξαντες αἰχμὰς ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ ξύλα ὑπερτείνουσι καὶ ἔπειτα ῥυῖ¹⁵ καταστεγάζουσι, ἐν δὲ τῇ λοιπῇ εὐρυχωρίῃ τῆς θήκης τῶν παλλακέων τε μίαν ἀποπνίζαντες θάπτουσι καὶ τὸν οἶνοχόον¹⁶ καὶ μάγειρον¹⁷ καὶ

⁷ earthen, ceramic ⁸ burial, grave ⁹ trench, tunnel ¹⁰ incense

¹¹ wild celery? ¹² upper arm, shoulder ¹³ nose, nostrils

¹⁴ mattress ¹⁵ wicker ¹⁶ cupbearer ¹⁷ butcher

ἵπποκόμον¹⁸ καὶ διήκονον καὶ ἀγγελιηφόρον¹⁹ καὶ ἵππους καὶ τῶν ἄλλων πάντων ἀπαρχὰς καὶ φιάλας χρυσέας· ἀργύρῳ δὲ οὐδὲν οὐδὲ χαλκῷ χρέωνται. ταῦτα δὲ ποιήσαντες χούσι πάντες χώμα²⁰ μέγα, ἀμιλλώμενοι καὶ προθυμεόμενοι ὥς μέγιστον ποιῆσαι.

4.72

Ἐνιαυτοῦ δὲ περιφερομένου αὗτις ποιεῦσι τοιόνδε· λαβόντες τῶν λοιπῶν θεραπόντων τοὺς ἐπιτηδεοτάτους οἱ δὲ εἰσὶ Σκύθαι ἐγγενέες· οὗτοι γὰρ θεραπεύουσι τοὺς ἂν αὐτὸς ὁ βασιλεὺς κελεύσῃ ἀργυρώνητοι δὲ οὐκ εἰσὶ σφι θεράποντες, τούτων ὦν τῶν διηκόνων ἐπεὰν ἀποπνίξωσι πεντήκοντα καὶ ἵππους τοὺς καλλίστους πεντήκοντα, ἐξελόντες αὐτῶν τὴν κοιλίην καὶ καθήραντες ἐμπιπλάσι ἀχύρων καὶ συρράπτουσι. ἀψίδος²¹ δὲ ἥμισυ ἐπὶ δύο ξύλα στήσαντες ὕπτιον καὶ τὸ ἕτερον ἥμισυ τῆς ἀψίδος ἐπ' ἕτερα δύο, καταπήξαντες τρόπῳ τοιούτῳ πολλὰ ταῦτα, ἔπειτα τῶν ἵππων κατὰ τὰ μήκεια ξύλα παχέα διελάσαντες μέχρι τῶν τραχήλων²² ἀναβιβάζουσι αὐτοὺς ἐπὶ τὰς ἀψίδας· τῶν δὲ αἱ μὲν πρότεροι ἀψίδες ὑπέχουσι τοὺς ὤμους τῶν ἵππων, αἱ δὲ ὀπισθε παρὰ τοὺς μηροὺς τὰς γαστέρας ὑπολαμβάνουσι· σκέλεα²³ δὲ ἀμφότερα κατακρέματα μετέωρα. χαλινούς²⁴ δὲ καὶ στόμια²⁵ ἐμβαλόντες ἐς τοὺς ἵππους κατατείνουσι ἐς τὸ πρόσθε αὐτῶν καὶ ἔπειτα ἐκ πασσάλων²⁶ δέουσι. τῶν δὲ δὴ νεηνίσκων τῶν ἀποπεπνιγμένων τῶν πεντήκοντα ἓνα ἕκαστον ἀναβιβάζουσι ἐπὶ τὸν ἵππον, ὧδε ἀναβιβάζοντες, ἐπεὰν νεκροῦ ἐκάστου παρὰ τὴν ἄκανθαν²⁷ ξύλον ὀρθὸν διελάσωσι μέχρι τοῦ τραχήλου· κάτωθεν δὲ ὑπερέχει τοῦ ξύλου τούτου τὸ ἐς τὸν τὸρμον πηγνύουσι τοῦ ἐτέρου ξύλου τοῦ διὰ τοῦ ἵππου. ἐπιστήσαντες δὲ κύκλῳ τὸ σῆμα ἱππέας τοιούτους ἀπελαύνουσι.

4.73

Οὕτω μὲν τοὺς βασιλέας θάπτουσι· τοὺς δὲ ἄλλους Σκύθας, ἐπεὰν

¹⁸ horse groom ¹⁹ messenger ²⁰ mound of dirt ²¹ mesh of a net

²² neck ²³ leg ²⁴ bit for a horse ²⁵ aperture; bit ²⁶ hook, peg

²⁷ thorn bush; (pl) thistledown

ἀποθάνωσι, περιάγουσι οἱ ἀγχοτάτω προσήκοντες κατὰ τοὺς φίλους ἐν ἀμάξεισι κειμένους. τῶν δὲ ἕκαστος ὑποδεκόμενος εὐωχέει τοὺς ἐπομένους, καὶ τῷ νεκρῷ ἀπάντων παραπλησίως παρατίθῃσι ὅσα τοῖσι ἄλλοισι. ἡμέρας δὲ τεσσαράκοντα οὕτω οἱ ἰδιῶται περιάγονται, ἔπειτα θάπτονται. θάψαντες δὲ οἱ Σκύθαι καθαίρονται τρόπῳ τοιῷδε. σμησάμενοι τὰς κεφαλὰς καὶ ἐκπλυνάμενοι ποιέουσι περὶ τὸ σῶμα τάδε ἐπεὰν ξύλα στήσωσι τρία ἐς ἄλληλα κεκλιμένα, περὶ ταῦτα πύλους εἰρηνέους περιτείνουσι, συμφράξαντες δὲ ὡς μάλιστα λίθους ἐκ πυρὸς διαφανέας ἐσβάλλουσι ἐς σκάφην κειμένην ἐν μέσῳ τῶν ξύλων τε καὶ τῶν πύλων.²⁸

4.74

Ἔστι δέ σφι κάνναβις²⁹ φυομένη ἐν τῇ χώρῃ πλὴν παχύτητος³⁰ καὶ μεγάλους τῷ λίνῳ ἐμφερεστάτη· ταύτῃ δὲ πολλῷ ὑπερφέρει ἢ κάνναβις. αὕτῃ καὶ αὐτομάτῃ καὶ σπειρομένη φύεται, καὶ ἐξ αὐτῆς Θρήκες μὲν καὶ εἴματα ποιεῦνται τοῖσι λινέοις³¹ ὁμοιώτατα· οὐδ' ἂν, ὅστις μὴ κάρτα τρίβων εἴη αὐτῆς, διαγνοίῃ λίνου ἢ καννάβιος ἐστί· ὃς δὲ μὴ εἶδε κω τὴν κανναβίδα, λίνεον δοκήσει εἶναι τὸ εἶμα.

4.75

Ταύτης ὦν οἱ Σκύθαι τῆς καννάβιος τὸ σπέρμα ἐπεὰν λάβωσι, ὑποδύνουσι ὑπὸ τοὺς πύλους, καὶ ἔπειτα ἐπιβάλλουσι τὸ σπέρμα ἐπὶ τοὺς διαφανέας λίθους τῷ πυρί· τὸ δὲ θυμᾶται³² ἐπιβαλλόμενον καὶ ἀτμίδα παρέχεται τοσαύτην ὥστε Ἑλληνικὴ οὐδεμία ἂν μιν πυρὶν ἀποκρατήσκει. οἱ δὲ Σκύθαι ἀγάμενοι τῇ πυρὶν ὠρύονται. τοῦτό σφι ἀντὶ λουτροῦ ἐστί. οὐ γὰρ δὴ λούονται ὕδατι τὸ παράπαν τὸ σῶμα. αἱ δὲ γυναῖκες αὐτῶν ὕδωρ παραχέουσαι κατασώχουσι περὶ λίθον τρηχὺν τῆς κυπαρίσσου³³ καὶ κέδρου καὶ λιβάνου ξύλου, καὶ ἔπειτα τὸ κατασώχόμενον τοῦτο παχὺ ἐὼν καταπλάσσονται πᾶν τὸ σῶμα καὶ τὸ πρόσωπον· καὶ ἅμα μὲν εὐωδίῃ³⁴ σφέας ἀπὸ τούτου ἵσχει, ἅμα δὲ ἀπαιρέουσαι τῇ δευτέρῃ ἡμέρῃ τὴν καταπλαστὴν γίνονται

²⁸ felt ²⁹ hemp ³⁰ thickness ³¹ linen ³² burn for smoke
³³ cypress ³⁴ sweet smell

this he utters the oracle.

4.68

When the king of the Scythians is sick, he sends for three of the diviners, namely those who are most in repute, who divine in the manner which has been said: and these say for the most part something like this, namely that so and so has sworn falsely by the hearth of the king, and they name one of the citizens, whosoever it may happen to be: now it is the prevailing custom of the Scythians to swear by the hearth of the king at the times when they desire to swear the most solemn oath. He then who they say has sworn falsely, is brought forthwith held fast on both sides; and when he has come the diviners charge him with this, that he is shown by their divination to have sworn falsely by the hearth of the king, and that for this reason the king is suffering pain: and he denies and says that he did not swear falsely, and complains indignantly: and when he denies it, the king sends for other diviners twice as many in number, and if these also by looking into their divination pronounce him guilty of having sworn falsely, at once they cut off the man's head, and the diviners who came first part his goods among them by lot; but if the diviners who came in afterwards acquit him, other diviners come in, and again others after them. If then the greater number acquit the man, the sentence is that the first diviners shall themselves be put to death.

4.69

They put them to death accordingly in the following manner:— first they fill a waggon with brushwood and yoke oxen to it; then having bound the feet of the diviners and tied their hands behind them and stopped their mouths with gags, they fasten them down in the middle of the brushwood, and having set fire to it they scare the oxen and let them go: and often the oxen are burnt to death together with the diviners, and often they escape after being scorched, when the pole to which they are fastened has been burnt: and they burn the diviners in the manner described for other causes also, calling them false prophets. Now when the king puts any to death, he does not leave alive their sons either, but he puts to death all the males, not doing any hurt to the females.

4.70

In the following manner the Scythians make oaths to whomsoever they make them:— they pour wine into a great earthenware cup and mingle with it blood of those who are taking the oath to one another, either making a prick with an awl or cutting with a dagger a little way into their body, and then they dip into the cup a sword and arrows and a battle-axe and a javelin; and having done this, they invoke many curses on the breaker of the oath, and

afterwards they drink it off, both they who are making the oath and the most honourable of their company.

4.71

The burial-place of the kings is in the land of the Gerrians, the place up to which the Borysthenes is navigable. In this place, when their king has died, they make a large square excavation in the earth; and when they have made this ready, they take up the corpse (the body being covered over with wax and the belly ripped up and cleansed, and then sewn together again, after it has been filled with *kyperos* cut up and spices and parsley-seed and anise), and they convey it in a waggon to another nation. Then those who receive the corpse thus conveyed to them do the same as the Royal Scythians, that is they cut off a part of their ear and shave their hair round about and cut themselves all over the arms and tear their forehead and nose and pass arrows through their left hand. Thence they convey in the waggon the corpse of the king to another of the nations over whom they rule; and they to whom they came before accompany them: and when they have gone round to all conveying the corpse, then they are in the land of the Gerrians, who have their settlements furthest away of all the nations over whom they rule, and they have reached the spot where the burial place is. After that, having placed the corpse in the tomb upon a bed of leaves, they stick spears along on this side and that of the corpse and stretch pieces of wood over them, and then they cover the place in with matting. Then they strangle and bury in the remaining space of the tomb one of the king's mistresses, his cup-bearer, his cook, his horse-keeper, his attendant, and his bearer of messages, and also horses, and a first portion of all things else, and cups of gold; for silver they do not use at all, nor yet bronze. Having thus done they all join together to pile up a great mound, vying with one another and zealously endeavouring to make it as large as possible.

4.72

Afterwards, when the year comes round again, they do as follows:— they take the most capable of the remaining servants,— and these are native Scythians, for those serve him whom the king himself commands to do so, and his servants are not bought for money,— of these attendants then they strangle fifty and also fifty of the finest horses; and when they have taken out their bowels and cleansed the belly, they fill it with chaff and sew it together again. Then they set the half of a wheel upon two stakes with the hollow side upwards, and the other half of the wheel upon other two stakes, and in this manner they fix a number of these; and after this they run thick stakes through the length of the horses as far as the necks, and they mount them upon the wheels; and the front pieces of wheel support the shoulders of the

horses, while those behind bear up their bellies, going by the side of the thighs; and both front and hind legs hang in the air. On the horses they put bridles and bits, and stretch the bridles tight in front of them and then tie them up to pegs: and of the fifty young men who have been strangled they mount each one upon his horse, having first run a straight stake through each body along by the spine up to the neck; and a part of this stake projects below, which they fasten into a socket made in the other stake that runs through the horse. Having set horsemen such as I have described in a circle round the tomb, they then ride away.

4.73

Thus they bury their kings; but as for the other Scythians, when they die their nearest relations carry them round laid in waggons to their friends in succession; and of them each one when he receives the body entertains those who accompany it, and before the corpse they serve up of all things about the same quantity as before the others. Thus private persons are carried about for forty days, and then they are buried: and after burying them the Scythians cleanse themselves in the following way:— they soap their heads and wash them well, and then, for their body, they set up three stakes leaning towards one another and about them they stretch woollen felt coverings, and when they have closed them as much as possible they throw stones heated red-hot into a basin placed in the middle of the stakes and the felt coverings.

4.74

Now they have hemp growing in their land, which is very like flax except in thickness and in height, for in these respects the hemp is much superior. This grows both of itself and with cultivation; and of it the Thracians even make garments, which are very like those made of flaxen thread, so that he who was not specially conversant with it would not be able to decide whether the garments were of flax or of hemp; and he who had not before seen stuff woven of hemp would suppose that the garment was made of flax.

4.75

The Scythians then take the seed of this hemp and creep under the felt coverings, and then they throw the seed upon the stones which have been heated red-hot: and it burns like incense and produces a vapour so thick that no vapour-bath in Hellas would surpass it: and the Scythians being delighted with the vapour-bath howl like wolves. This is to them instead of washing, for in fact they do not wash their bodies at all in water. Their women however pound with a rough stone the wood of the cypress and cedar and frankincense tree, pouring in water with it, and then with this pounded stuff, which is thick, they plaster over all their body and also their face; and

not only does a sweet smell attach to them by reason of this, but also when they take off the plaster on the next day, their

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἀγοράζω do commerce ~agora

ἀδελφεή sister

ἀμφορεύς -ος (m) amphora

ἀνατίθηναι consecrate, lay on, impute; (mp) reproach

ἀντιάζω meet, fight, join

ἀντιάω meet, fight, join

ἀπάγω lead away, back

~demagogue

ἀπαλλάσσω free from, remove; be freed, depart

ἀπειλέω vow, threaten, boast

ἀπιστέω disbelieve ~stand

ἀποδείκνυμι (ū) show, point out; appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἀπονοστέω go home

ἀποπέμπω send away ~pomp

ἀπορρέω flow, fall off

ἀποτέμνω cut off, sever ~tonsure

ἀποτίθηναι put away ~thesis

ἀποφαίνω display, declare

ἄρδις arrowhead

ἀρέσκω please, satisfy; make amends

ἀριθμέω to count ~arithmetic

ἀριθμός number

ἀσθή inhabitant

ἄσυχλος busy

ἀτρεκής precise, certain

βασιλεύω be king

γλῶσσα tongue, language ~glossary

γράμμα -τος (n, 3) writing, letter

γρύψ griffin

δαίμων -ονος (m, 3) a god, fate, doom ~demon

δάκτυλος finger, toe

δέμω build ~domicile

δένδρεον -οῦ tree

δένδρον tree

δένδρος tree

διαδέχομαι be next, succeed

~doctrine

δίαιτα way of life; home; arbitration

διατρίβω (ιι) wear down, delay

~tribology

διάφορος different; difference; disagreeing; balance, bill

διαχράομαι use habitually; lend out; reveal

διαχρέομαι use habitually; lend out; reveal

δόλος trick, bait

δορυφόρος spear-bearing

δρόμος running, racing ground

~hippodrome

ἔθος ἔθεος (n, 3) custom, habit

~ethology

ἐκδέω attach, hang on

ἐκδημέω be abroad

ἐκδίδωμι hand over ~donate

ἐκκλείω shut out; prevent

Ἑλλήν Greek

ἐνάγω lead in/on; arraign

ἐνδύω go into, put on

ἐνσκήπτω throw, fall at

ἕξ six ~hexagon

ἑξακόσιοι 600

ἐξελαύνω drive out, exile ~elastic

ἐξευρίσκω find; discover ~eureka

ἐπικηρυκεύω send a herald, ambassador

ἐπιτελέω complete; do a religious duty

ἐπίτροπος agent, officer

ἐπιχώριος native

ἐσθής clothes ~vest

εὐπετής coming out well; (adv) fortunately

εὖς good, brave, noble

εὔτε when, as, since

ἦθος ἥθεος (n, 3) habit, habitat

~ethos

ἥκιστος least; above all

θύω (ῥ) rush; sacrifice ~θύω

καίτοι and yet; and in fact; although

κάρτα very much ~κράτος

καταγελάω laugh at, deride

καταδύω enter, sink

καταινέω agree, promise, grant

κατακαίω burn down ~caustic

κατάρρα curse

καταφεύγω resort to, flee to, appeal

to ~fugitive

κρήνη well, spring

κρητήρ -ος (m) mixing bowl for wine

λάθρα secretly

λαμπρός brilliant ~lamp

μαίνομαι be berserk ~maenad

μεγαλοπρεπής befitting greatness

μεταξύ between

μήτρως (m) maternal uncle

~maternal

μίν him, her, it

μνήμη reminder, memorial

μνημόσυνον memorial

νόμαιοις customary

οἷστός arrow

ὁμιλία (τι) intercourse, company

ὀνειδίζω upbraid, reproach

ὄον οῦ type of fruit

ὄρτή holiday, feast

οὐδαμὸς not anyone

ὄψις ὄψεως (f) sight, view

~thanatopsis

παιδεύω raise; train

παννυχίς night party, vigil

παντοῖος all kinds of

παραπλήσιος similar to

πάτρων -ος (m, 3) patron

πάχος -εος (n, 3) thickness

~pachyderm

πελάζω bring/come to, near, into contact with

περιβολή a covering; an interior

πέριξ all around

περιστελλώ lay out

πικρός sharp, bitter ~picric

πλάζω make to wander ~plankton

πλάσσω form ~plaster

πολυτελής very expensive; (person) extravagant

προάστειον suburb

προίστημι put forward; (+gen) be

head of, guard ~station

πρόφασις -εως (f) pretext; motive; prediction ~fame

πύργος ramparts, tower; line of troops

σημαίνω give orders to; show; mark ~semaphore

σοφία skill; wisdom ~sophistry

στολή equipment

στρατιά army ~strategy

συμφορά collecting; accident, misfortune

συνάπτω join, partake; adjoin; consult; fight ~haptic

σφίγγω bind

σώφρων sensible, prudent ~frenzy

τελετή rite, festival

τοιόσδε such

τοξεύω shoot an arrow at ~toxic

τοσόσδε this much

ὕγιής sound, profitable ~hygiene

φάσμα phantom, apparition

χωρέω withdraw, give way to (+dat) ~heir

χώρος place ~heir

καθαραὶ καὶ λαμπραί.

4.76

Ξεινικοῖσι δὲ νομαίοισι καὶ οὔτοι φεύγουσι αἰνῶς χρᾶσθαι, μήτε τεῶν ἄλλων, Ἑλληνικοῖσι δὲ καὶ ἥκιστα, ὥς διέδεξαν Ἀνάχαρσις τε καὶ δεύτερα αὐτῆς Σκύλης. τοῦτο μὲν γὰρ Ἀνάχαρσις ἐπέιτε γῆν πολλὴν θεωρήσας καὶ ἀποδεξάμενος κατ' αὐτὴν σοφίην πολλὴν ἐκομίζετο ἐς ἡθεα τὰ Σκυθέων, πλέων δι' Ἑλλησπόντου προσίσχει ἐς Κύζικον. καὶ εὔρε γὰρ τῇ μητρὶ τῶν θεῶν ἀνάγοντας τοὺς Κυζικηνοὺς ὀρτὴν μεγαλοπρεπέως¹ κάρτα, εὔξατο τῇ μητρὶ ὁ Ἀνάχαρσις, ἣν σῶς καὶ ὑγιῆς² ἀπονοστήσῃ ἐς ἑωυτοῦ, θύσειν τε κατὰ ταῦτα κατὰ ὥρα τοὺς Κυζικηνοὺς ποιεύντας καὶ παννυχίδα³ στήσῃ. ὥς δὲ ἀπύκετο ἐς τὴν Σκυθηκὴν καταδὺς ἐς τὴν καλεομένην Ὑλαίην ἢ δ' ἔστι μὲν παρὰ τὸν Ἀχιλλήϊον δρόμον, τυγχάνει δὲ πᾶσα ἐοῦσα δενδρέων παντοίων πλέη, ἐς ταύτην δὴ καταδὺς ὁ Ἀνάχαρσις τὴν ὀρτὴν ἐπετέλεε πᾶσαν τῇ θεῷ, τύμπανον τε ἔχων καὶ ἐκδησάμενος ἀγάλματα. καὶ τῶν τις Σκυθέων καταφρασθεὶς αὐτὸν ταῦτα ποιεύντα ἐσήμηνε τῷ βασιλεῖ Σαυλίῳ· ὁ δὲ καὶ αὐτὸς ἀπικόμενος ὥς εἶδε τὸν Ἀνάχαρσιν ποιεύντα ταῦτα, τοξεύσας αὐτὸν ἀπέκτεινε. καὶ νῦν ἦν τις εἴρηται περὶ Ἀναχάρσιος, οὐ φασὶ μιν Σκύθαι γινώσκειν, διὰ τοῦτο ὅτι ἐξεδήμησέ τε ἐς τὴν Ἑλλάδα καὶ ξεινικοῖσι ἔθεσι διεχρήσατο. ὥς δ' ἐγὼ ἤκουσα Τύμνεω τοῦ Ἀριαπείθεος ἐπιτρόπου, εἶναι αὐτὸν Ἰδανθύρσου τοῦ Σκυθέων βασιλέος πάτρων,⁴ παῖδα δὲ εἶναι Γνούρου τοῦ Λύκου τοῦ Σπαργαπέθεος. εἰ ὦν ταύτης ἦν τῆς οἰκίης ὁ Ἀνάχαρσις, ἴστω ὑπὸ τοῦ ἀδελφεοῦ ἀποθανών· Ἰδάνθυρσος γὰρ ἦν παῖς Σαυλίου, Σαύλιος δὲ ἦν ὁ ἀποκτείνας Ἀνάχαρσιν.

4.77

Καίτοι τινὰ ἤδη ἤκουσα λόγον ἄλλον ὑπὸ Πελοποννησίων λεγόμενον, ὥς ὑπὸ τοῦ Σκυθέων βασιλέος Ἀνάχαρσις ἀποπεμφθεὶς τῆς Ἑλλάδος μαθητὴς γένοιτο, ὁπίσω τε ἀπονοστήσας φαίη πρὸς τὸν ἀποπέμψαντα Ἑλληνας πάντας ἀσχόλους⁵ εἶναι ἐς πᾶσαν σοφίην

¹ befitting greatness ² sound, profitable ³ night party, vigil
⁴ patron ⁵ busy

πλὴν Λακεδαιμονίων, τούτοις δὲ εἶναι μούνοισι σωφρόνως δοῦναι τε καὶ δέξασθαι λόγον. ἀλλ' οὗτος μὲν ὁ λόγος ἄλλως πέπλασται ὑπ' αὐτῶν Ἑλλήνων, ὁ δ' ὦν ἀνὴρ ὥσπερ πρότερον εἰρέθη διεφθάρη.

4.78

Οὗτος μὲν νυν οὕτω δὴ ἔπραξε διὰ ξεινικά τε νόμια καὶ Ἑλληνικὰς ὁμιλίας.⁶ πολλοῖσι δὲ κάρτα ἔτεσι ὕστερον Σκύλης ὁ Ἀριαπιέθιος ἔπαθε παραπλήσια τούτῳ. Ἀριαπιέθει γὰρ τῷ Σκυθέων βασιλεῖ γίνεται μετ' ἄλλων παίδων Σκύλης· ἐξ Ἰστριηνῆς δὲ γυναικὸς οὗτος γίνεται καὶ οὐδαμῶς ἐγχωρίης· τὸν ἢ μήτηρ αὕτη γλῶσσάν τε Ἑλλάδα καὶ γράμματα ἐδίδαξε. μετὰ δὲ χρόνῳ ὕστερον Ἀριαπιέθης μὲν τελευτᾷ δόλῳ ὑπὸ Σπαργαπιέθιος τοῦ Ἀγαθύρων βασιλέως, Σκύλης δὲ τήν τε βασιλείην παρέλαβε καὶ τὴν γυναικα τοῦ πατρός, τῇ οὐνομα ἦν Ὀποίη· ἦν δὲ αὕτη ἢ Ὀποίη ἀστή,⁷ ἐξ ἧς ἦν Ὅρκιος Ἀριαπιέθει παῖς. βασιλεύων δὲ Σκυθέων ὁ Σκύλης διαίτη οὐδαμῶς ἠρέσκετο Σκυθικῇ, ἀλλὰ πολλὸν πρὸς τὰ Ἑλληνικὰ μάλλον τετραμμένος ἦν ἀπὸ παιδεύσιος τῆς ἐπεπαίδευτο, ἐποίεε τε τοιοῦτο· εὔτε ἀγάγοι τὴν στρατιὴν τὴν Σκυθέων ἐς τὸ Βορυσθενειτέων ἄστν οἱ δὲ Βορυσθενεῖται οὗτοι λέγουσι σφέας αὐτοὺς εἶναι Μιλησίους, ἐς τούτους ὅκως ἔλθοι ὁ Σκύλης, τὴν μὲν στρατιὴν καταλίπεσκε ἐν τῷ προαστείῳ, αὐτὸς δὲ ὅκως ἔλθοι ἐς τὸ τεῖχος καὶ τὰς πύλας ἐγκλήσειε, τὴν στολὴν ἀποθέμενος τὴν Σκυθικὴν λάβεσκε ἂν Ἑλληνίδα ἐσθῆτα, ἔχων δ' ἂν ταύτην ἠγόραζε οὔτε δορυφόρων⁸ ἐπομένων οὔτε ἄλλου οὐδενός· τὰς δὲ πύλας ἐφύλασσον, μή τις μιν Σκυθέων ἴδοι ἔχοντα ταύτην τὴν στολὴν· καὶ τά τε ἄλλα ἐχράτο διαίτη Ἑλληνικῇ καὶ θεοῖσι ἱρὰ ἐποίεε κατὰ νόμους τοὺς Ἑλλήνων. ὅτε δὲ διατρήσειε μῆνα ἢ πλεόν τούτου, ἀπαλλάσσετο ἐνδὺς τὴν Σκυθικὴν στολὴν. ταῦτα ποίεσκε πολλάκις καὶ οἰκία τε ἐδείματο⁹ ἐν Βορυσθενεῖ καὶ γυναικα ἔγημε ἐς αὐτὰ ἐπιχωρίην.

4.79

Ἐπεῖτε δὲ ἔδεε οἱ κακῶς γενέσθαι, ἐγίνετο ἀπὸ προφάσιος τοιῆσδε.

⁶ intercourse, company ⁷ inhabitant ⁸ spear-bearing ⁹ build

ἐπεθύμησε Διονύσῳ Βακχείῳ τελεσθῆναι· μέλλοντι δέ οἱ ἐς χεῖρας ἄγεσθαι τὴν τελετὴν ἐγένετο φάσμα¹⁰ μέγιστον. ἦν οἱ ἐν Βορυσθενείτων τῇ πόλει οἰκίης μεγάλης καὶ πολυτελούς περιβολή, τῆς καὶ ὀλίγῳ τι πρότερον τούτων μνήμην εἶχον, τὴν πέριξ λευκοῦ λίθου σφίγγες¹¹ τε καὶ γρύπες¹² ἔστασαν· ἐς ταύτην ὁ θεὸς ἐνέσκηψε βέλος. καὶ ἡ μὲν κατεκάη πᾶσα, Σκύλης δὲ οὐδὲν τούτου εἴνεκα ἦσσαν ἐπετέλεσε τὴν τελετὴν. Σκύθαι δὲ τοῦ βακχεύειν πέρι Ἑλλήσι ὀνειδίζουσι· οὐ γὰρ φασὶ οἶκός εἶναι θεὸν ἐξευρίσκειν τοῦτον ὅστις μαίνεσθαι ἐνάγει ἀνθρώπους. ἐπεῖτε δὲ ἐτελέσθη τῷ Βακχείῳ ὁ Σκύλης, διεπρήστευσε τῶν τις Βορυσθενείτων πρὸς τοὺς Σκύθας λέγων «ἡμῖν γὰρ καταγεῶνται, ὦ Σκύθαι, ὅτι βακχεύομεν καὶ ἡμέας ὁ θεὸς λαμβάνει· νῦν οὗτος ὁ δαίμων καὶ τὸν ὑμέτερον βασιλέα λελάβηκε, καὶ βακχεύει τε καὶ ὑπὸ τοῦ θεοῦ μαίνεται. εἰ δέ μοι ἀπιστέετε, ἔπεσθε, καὶ ὑμῖν ἐγὼ δέξω.» εἶποντο τῶν Σκύθων οἱ προεστεῶτες, καὶ αὐτοὺς ἀναγαγὼν ὁ Βορυσθενείτης λάβρῃ¹³ ἐπὶ πύργον κατεΐσε. ἐπεῖτε δὲ παρήιε σὺν τῷ θιάσῳ ὁ Σκύλης καὶ εἰδὼν μιν βακχεύοντα οἱ Σκύθαι, κάρτα συμφορὴν μεγάλην ἐποιήσαντο, ἐξελθόντες δὲ ἐσήμουνον πάσῃ τῇ στρατιῇ τὰ ἴδιοιεν.

4.80

Ὡς δὲ μετὰ ταῦτα ἐξήλανε ὁ Σκύλης ἐς ἡθεα τὰ ἑωυτοῦ, οἱ Σκύθαι προστησάμενοι τὸν ἀδελφεὸν αὐτοῦ Ὁκταμασάδην, γεγονότα ἐκ τῆς Τήρεω θυγατρὸς, ἐπανιστέατο τῷ Σκύλῃ. ὁ δὲ μαθὼν τὸ γινόμενον ἐπ' ἑωυτῷ καὶ τὴν αἰτίην δι' ἣν ἐποιέετο, καταφεύγει ἐς τὴν Θρηίκην. πυθόμενος δὲ ὁ Ὁκταμασάδης ταῦτα ἐστρατεύετο ἐπὶ τὴν Θρηίκην. ἐπεῖτε δὲ ἐπὶ τῷ Ἰστρῷ ἐγένετο, ἠντίασάν μιν οἱ Θρήικες, μελλόντων δὲ αὐτῶν συνάψειν ἔπεμψε Σιτάλκης παρὰ τὸν Ὁκταμασάδην λέγων τοιάδε. «τι δεῖ ἡμέας ἀλλήλων πειρηθῆναι; εἰς μὲν μεν τῆς ἀδελφεῆς παῖς, ἔχεις δέ μεν ἀδελφεόν. σὺ δέ μοι ἀπόδος τοῦτον, καὶ ἐγὼ σοὶ τὸν σὸν Σκύλην παραδίδωμι· στρατιῇ δὲ μῆτε σὺ κινδυνεύσης μῆτ' ἐγώ.» ταῦτά οἱ πέμψας ὁ Σιτάλκης ἐπεκηρυκεύετο· ἦν γὰρ παρὰ τῷ Ὁκταμασάδῃ ἀδελφεὸς Σιτάλκεω

¹⁰ phantom, apparition ¹¹ bind ¹² griffin ¹³ secretly

πεφηνγώς. ὁ δὲ Ὀκταμασάδης καταινέει ταῦτα, ἐκδοὺς δὲ τὸν ἑαυτοῦ μήτρωα¹⁴ Σιτάλκη ἔλαβε τὸν ἀδελφεὸν Σκύλην. καὶ Σιτάλκης μὲν παραλαβὼν τὸν ἀδελφεὸν ἀπήγετο, Σκύλεω δὲ Ὀκταμασάδης αὐτοῦ ταύτῃ ἀπέταμε τὴν κεφαλὴν. οὕτω μὲν περιστέλλουσι τὰ σφέτερα νόμια Σκύθαι, τοῖσι δὲ παρακτωμένοισι ξεινικοὺς νόμους τοιαῦτα ἐπιτίμια διδοῦσι.

4.81

Πλήθος δὲ τὸ Σκυθέων οὐκ οἷος τε ἐγενόμην ἀτρεκέως πυθέσθαι, ἀλλὰ διαφόρους λόγους περὶ τοῦ ἀριθμοῦ ἤκουον· καὶ γὰρ κάρτα πολλοὺς εἶναι σφέας καὶ ὀλίγους ὡς Σκύθας εἶναι. τοσόνδε μέντοι ἀπέφαινον μοι ἐς ὅσιν. ἔστι μεταξὺ Βορυσθένης τε ποταμοῦ καὶ Ὑπάνιος χώρος, οὖνομα δέ οἱ ἐστὶ Ἐξαμπαῖος· τοῦ καὶ ὀλίγῳ τι πρότερον τούτων μνήμην εἶχον, φάμενος ἐν αὐτῷ κρήνην ὕδατος πικροῦ εἶναι, ἀπ' ἧς τὸ ὕδωρ ἀπορρέον τὸν Ὑπανιν ἄποτον ποιεῖν. ἐν τούτῳ τῷ χώρῳ κέεται χαλκήιον, μεγάλῃ καὶ ἐξαπλήσιον τοῦ ἐπὶ στόματι τοῦ Πόντου κρητῆρος, τὸν Πausanίης ὁ Κλεομβρότου ἀνέθηκε. ὃς δὲ μὴ εἶδε κω τοῦτον, ὧδε δηλώσω. ἐξακοσίους¹⁵ ἀμφορέας εὐπετέως χωρεῖ τὸ ἐν Σκύθησι χαλκήιον, πάχος¹⁶ δὲ τὸ Σκυθικὸν τοῦτο χαλκήιον ἐστὶ δακτύλων ἕξ. τοῦτο ὦν ἔλεγον οἱ ἐπιχώριοι ἀπὸ ἀρδίων¹⁷ γενέσθαι. βουλόμενον γὰρ τὸν σφέτερον βασιλέα, τῷ οὖνομα εἶναι Ἀριάνταν, τοῦτον εἰδέναι τὸ πλήθος τὸ Σκυθέων κελεύει μιν πάντας Σκύθας ἄρδιν ἕκαστον μίαν ἀπὸ τοῦ ὀιστοῦ κομίσαι. ὃς δ' ἂν μὴ κομίση, θάνατον ἀπείλει. κομισθῆναι τε δὴ χρῆμα πολλὸν ἀρδίων καὶ οἱ δόξαι ἐξ αὐτέων μνημόσυνον ποιήσαντι λιπέσθαι. ἐκ τούτων δὴ μιν τὸ χαλκήιον ποιῆσαι τοῦτο καὶ ἀναθεῖναι ἐς τὸν Ἐξαμπαῖον τοῦτον. ταῦτα δὲ περὶ τοῦ πλήθους τοῦ Σκυθέων ἤκουον.

¹⁴ maternal uncle ¹⁵ 600 ¹⁶ thickness ¹⁷ arrowhead

skin is clean and shining.

4.76

This nation also is very averse to adopting strange customs, rejecting even those of other tribes among themselves, but especially those of the Hellenes, as the history of Anacharsis and also afterwards of Skyles proved. For as to Anacharsis first, when he was returning to the abodes of the Scythians, after having visited many lands and displayed in them much wisdom, as he sailed through the Hellespont he put in to Kyzicos: and since he found the people of Kyzicos celebrating a festival very magnificently in honour of the Mother of the gods, Anacharsis vowed to the Mother that if he should return safe and sound to his own land, he would both sacrifice to her with the same rites as he saw the men of Kyzicos do, and also hold a night festival. So when he came to Scythia he went down into the region called Hylaia (this is along by the side of the racecourse of Achilles and is quite full, as it happens, of trees of all kinds),— into this, I say, Anacharsis went down, and proceeded to perform all the ceremonies of the festival in honour of the goddess, with a kettle-drum and with images hung about himself. And one of the Scythians perceived him doing this and declared it to Saulios the king; and the king came himself also, and when he saw Anacharsis doing this, he shot him with an arrow and killed him. Accordingly at the present time if one asks about Anacharsis, the Scythians say that they do not know him, and for this reason, because he went out of his own country to Hellas and adopted foreign customs. And as I heard from Tymnes the steward of Ariapeithes, he was the uncle on the father's side of Idanthyrsos king of the Scythians, and the son of Gnuros, the son of Lycos, the son of Spargapeithes. If then Anacharsis was of this house, let him know that he died by the hand of his brother, for Idanthyrsos was the son of Saulios, and Saulios was he who killed Anacharsis.

4.77

However I have heard also another story, told by the Peloponnesians, that Anacharsis was sent out by the king of the Scythians, and so made himself a disciple of Hellas; and that when he returned back he said to him that had sent him forth, that the Hellenes were all busied about every kind of cleverness except the Lacedemonians; but these alone knew how to exchange speech sensibly. This story however has been invented without any ground by the Hellenes themselves; and however that may be, the man was slain in the way that was related above.

4.78

This man then fared thus badly by reason of foreign customs and communication with Hellenes; and very many years afterwards Skyles the

son of Ariapeithes suffered nearly the same fate as he. For Ariapeithes the king of the Scythians with other sons had Skyles born to him: and he was born of a woman who was of Istria, and certainly not a native of Scythia; and this mother taught him the language and letters of Hellas. Afterwards in course of time Ariapeithes was brought to his end by treachery at the hands of Spargapeithes the king of the Agathyrsians, and Skyles succeeded to the kingdom; and he took not only that but also the wife of his father, whose name was Opoia: this Opoia was a native Scythian and from her was born Oricos to Ariapeithes. Now when Skyles was king of the Scythians, he was by no means satisfied with the Scythian manner of life, but was much more inclined towards Hellenic ways because of the training with which he had been brought up, and he used to do somewhat as follows:— When he came with the Scythians in arms to the city of the Borysthenites (now these Borysthenites say that they are of Miletos),— when Skyles came to these, he would leave his band in the suburbs of the city and go himself within the walls and close the gates. After that he would lay aside his Scythian equipments and take Hellenic garments, and wearing them he would go about in the market-place with no guards or any other man accompanying him (and they watched the gates meanwhile, that none of the Scythians might see him wearing this dress): and while in other respects too he adopted Hellenic manners of life, he used also to perform worship to the gods according to the customs of the Hellenes. Then having stayed a month or more than that, he would put on the Scythian dress and depart. This he did many times, and he both built for himself a house in Borysthenes and also took to it a woman of the place as his wife.

4.79

Since however it was fated that evil should happen to him, it happened by an occasion of this kind:— he formed a desire to be initiated in the rites of Bacchus-Dionysos, and as he was just about to receive the initiation, there happened a very great portent. He had in the city of the Borysthenites a house of great size and built with large expense, of which also I made mention a little before this, and round it were placed sphinxes and griffins of white stone: on this house Zeus caused a bolt to fall; and the house was altogether burnt down, but Skyles none the less for this completed his initiation. Now the Scythians make the rites of Bacchus a reproach against the Hellenes, for they say that it is not fitting to invent a god like this, who impels men to frenzy. So when Skyles had been initiated into the rites of Bacchus, one of the Borysthenites went off to the Scythians and said: “Whereas ye laugh at us, O Scythians, because we perform the rite of Bacchus and because the god seizes us, now this divinity has seized also your king; and he is both joining in the rite of Bacchus and maddened by the influence of the god.

And if ye disbelieve me, follow and I will show you.” The chief men of the Scythians followed him, and the Borysthenite led them secretly into the town and set them upon a tower. So when Skyles passed by with the company of revellers, and the Scythians saw him joining in the rite of Bacchus, they were exceedingly grieved at it, and they went out and declared to the whole band that which they had seen.

4.80

After this when Skyles was riding out again to his own abode, the Scythians took his brother Octamasades for their leader, who was a son of the daughter of Teres, and made insurrection against Skyles. He then when he perceived that which was being done to his hurt and for what reason it was being done, fled for refuge to Thrace; and Octamasades being informed of this, proceeded to march upon Thrace. So when he had arrived at the river Ister, the Thracians met him; and as they were about to engage battle, Sitalkes sent a messenger to Octamasades and said: “Why must we make trial of one another in fight? Thou art my sister’s son and thou hast in thy power my brother. Do thou give him back to me, and I will deliver to thee thy brother Skyles: and let us not either of us set our armies in peril, either thou or I.” Thus Sitalkes proposed to him by a herald; for there was with Octamasades a brother of Sitalkes, who had gone into exile for fear of him. And Octamasades agreed to this, and by giving up his own mother’s brother to Sitalkes he received his brother Skyles in exchange: and Sitalkes when he received his brother led him away as a prisoner, but Octamasades cut off the head of Skyles there upon the spot. Thus do the Scythians carefully guard their own customary observances, and such are the penalties which they inflict upon those who acquire foreign customs besides their own.

4.81

How many the Scythians are I was not able to ascertain precisely, but I heard various reports of the number: for reports say both that they are very many in number and also that they are few, at least as regards the true Scythians. Thus far however they gave me evidence of my own eyesight:— there is between the river Borysthenes and the Hypanis a place called Exampaïos, of which also I made mention somewhat before this, saying that there was in it a spring of bitter water, from which the water flows and makes the river Hypanis unfit to drink. In this place there is set a bronze bowl, in size at least six times as large as the mixing-bowl at the entrance of the Pontus, which Pausanias the son of Cleombrotos dedicated: and for him who has never seen that, I will make the matter clear by saying that the bowl in Scythia holds easily six hundred amphors, and the thickness of this Scythian bowl is six fingers. This then the natives of the place told me had been made of arrow-heads: for

their king, they said, whose name was Ariantas, wishing to know how many the Scythians were, ordered all the Scythians to bring one arrow-head, each from his own arrow, and whosoever should not bring one, he threatened with death. So a great multitude of arrow-heads was brought, and he resolved to make of them a memorial and to leave it behind him: from these then, they said, he made this bronze bowl and dedicated it in this place Exampaïos.

vocabulary

ἀκέομαι heal, fix
 ἄκος ἄκος (n, 3) cure, remedy
 ἀναπλώ unfold; explain; simplify
 ἀναπλώω sail up, through
 ἀνατίθῃμι consecrate, lay on,
 impute; (mp) reproach
 ἀξιοθέητος well worth seeing
 ἀπαρχή ἀπώρχης first offering
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀποδείκνυμι (ῥ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀπορία difficulty, bottleneck ~pierce
 ἀποσφάζω cut the throat
 ἀριθμός number
 ἀρχιτέκτων -τος (m, 3) master,
 architect
 αὐχὴν -ένος (m, 3) neck
 βῆμα -τος (n, 3) step, pace
 βωμός altar; stand, pedestal
 γέφυρα (ῥ) dam, dike; bridge
 γεφυρώω (ῥ) dam, move earth
 γράμμα -τος (n, 3) writing, letter
 γραμματεὺς -ος (m) clerk,
 schoolmaster
 διαβαίνω pass over, cross ~basis
 δίπηχυς 2 cubits long
 δωρέω give ~donate
 ἐβδομήκοντα 70
 ἐγγράφω engrave, enroll
 εἰσβαίνω enter, board ~basis
 ἐκδίδωμι hand over ~donate
 ἐκτελέω complete, bring about
 ~apostle
 Ἑλλήν Greek
 ἑνδεκα eleven ~decimal
 ἐνείμι be in ~ion
 ἐνός speechless, dumbfounded
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence

ἐννέα nine
 ἐντέμνω engrave, cut up
 ἐξαριθμέω count up; recount
 ἐξελαύνω drive out, exile ~elastic
 ἐπιγράφω scratch, graze
 ~photograph
 ἐπίπαν =ἐπί
 ἐπιπέμπω send after, again, to,
 besides
 ἐπιτάσσω enjoin; place near
 ἐπιτελέω complete; do a religious
 duty
 εὖρος -εος (n, 3) width; (caps) the
 east wind
 εὖς good, brave, noble
 ζεύγνυμι (ῥ) yoke, join ~zygote
 ζῶον being, animal; picture
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἡπειρος (f) mainland, continent
 θαυμάσιος wonderful
 θεάομαι look at, behold, consider
 ~theater
 θερμός warm, hot ~thermos
 θηέομαι look at, behold, consider
 ~theater
 ἰχθυοίς full of fish
 ἵχνος -εος (n, 3) track, trace
 καταλέγω relate in detail, choose;
 enroll ~legion
 καταμένω stay; not change
 κατανύω accomplish,
 arrive,perpetrate
 κολωνός hill, mound
 κυάνεος dark ~cyan
 κῦδος -εος (n, 3) glory, renown
 ~kudos
 λίμνη lake, marsh, basin, sea
 ~limnic
 μέγαθος tall, big (person)
 μετρέω measure, traverse ~metric
 μέτριος medium, moderate

μηδαμός no one
 μῆκος -ους (n, 3) length, stature
 μνημόσυνον memorial
 μυριάς -δος (ῥ, f, 3) countless,
 myriad
 μυρίος (ῥ) 10,000 ~myriad
 νηός temple, shrine
 ὀκτώ eight ~octopus
 ὄον οὔ type of fruit
 ὄργυια fathom, arm's length ~reach
 ὀργυιά fathom, arm's length
 παραγγέλλω transmit; order,
 summon, recommend, encourage
 πάρεξ alongside, diverging from;
 (+ῃ or gen) except; (+acc) beyond,
 alongside
 παρέξειμι pass by; transgress
 πέλαγος -ους (n, 3) the open sea
 ~pelagic
 πεντακόσιοι 500
 περιμένω wait for
 περίοικος dwelling around
 περιτίθημι put around, endow with
 ~thesis
 περιχαρής very glad
 Πέρσης Persian
 πηγὴ headwaters, fountain
 πηγός stout, mighty
 πλαγκτός wandering, demented
 ~plankton
 πλόος -ῥ course, voyage ~float
 προεδρία pride of place
 ῥέω flow ~rheostat
 ῥίον summit, headland
 σοῦσον lily

σταδίη (adj) standing upright, firm;
 (pl noun) 200 meters
 στάδιον 200 meters (pl also masc)
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στέφανος ring
 στήλη post, column
 στρατηγή expedition, campaign
 στρατιά army ~strategy
 στρατοπεδεύω encamp or take up
 station ~strategy
 στρατός common people/soldiers
 ~strategy
 συλλέγω collect, assemble ~legion
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβουλευώ give advice; (mid)
 consult ~volunteer
 σχεδία raft
 σχεδίην at close quarters ~ischemia
 σχίζω split ~schism
 τείνω stretch, tend ~tense
 τετρακόσιοι 400
 τοιόσδε such
 τριηκόσιοι three hundred
 τρισχίλιοι 3000 ~kilo-
 φύω produce, beget; clasp ~physics
 χάσμα -τος (n, 3) chasm, gaping
 opening
 χίλιοι (ῥ) thousand ~kilo-
 χρηστός useful; brave, worthy
 χωρίς separately; except, other than
 ~heir
 χώρος place ~heir
 ψυχρός (ῥ) cold ~psychology

4.82

Θωμάσια δὲ ἡ χώρα αὕτη οὐκ ἔχει, χωρὶς ἢ ὅτι ποταμούς τε πολλῶ μεγίστους καὶ ἀριθμὸν πλείστους. τὸ δὲ ἀποθωμάσαι ἄξιον καὶ πάρεξ τῶν ποταμῶν καὶ τοῦ μεγάλθους τοῦ πεδίου παρέχεται, εἰρήσεται. ἶχνος¹ Ἡρακλέος φαίνουσι ἐν πέτρῃ ἐνεόν, τὸ ἔοικε μὲν βήματι² ἀνδρός, ἔστι δὲ τὸ μέγαθος δίπηχυ,³ παρὰ τὸν Τύρην ποταμόν. τοῦτο μὲν νυν τοιοῦτο ἐστί, ἀναβήσομαι δὲ ἐς τὸν κατ' ἀρχὰς ἡία λέξων λόγον.

4.83

Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας καὶ ἐπιπέμποντος ἀγγέλους ἐπιτάξοντας τοῖσι μὲν πεζὸν στρατόν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγνυσθαι τὸν Θρηίκιον Βόσπορον Ἀρτάβανος ὁ Ὑστάσπεος, ἀδελφεὸς ἐὼν Δαρείου, ἐχρήριζε μηδαμῶς⁴ αὐτὸν στρατηγὴν ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν Σκυθέων τὴν ἀπορίην. ἀλλ' οὐ γὰρ ἔπειθε συμβουλεύων οἱ χρηστά, ὃ μὲν ἐπέπαντο, ὃ δέ, ἐπειδὴ οἱ τὰ ἅπαντα παρεσκεύαστο, ἐξήλανε τὸν στρατὸν ἐκ Σούσων.⁵

4.84

Ἐνθαῦτα τῶν Περσέων Οἰόβαζος ἐδεήθη Δαρείου τριῶν ἐόντων οἱ παίδων καὶ πάντων στρατευομένων ἕνα αὐτῷ καταλειφθῆναι. ὁ δὲ ἔφη ὡς φίλῳ ἐόντι καὶ μετρίων δεομένῳ πάντας τοὺς παῖδας καταλείψειν. ὁ μὲν δὴ Οἰόβαζος περιχαρὴς ἦν, ἐλπίζων τοὺς υἱέας στρατηγὴς ἀπολεύσθαι. ὁ δὲ ἐκέλευσε τοὺς ἐπὶ τούτων ἐπεστεῶτας ἀποκτεῖναι πάντας τοὺς Οἰοβάζου παῖδας.

4.85

Καὶ οὗτοι μὲν ἀποσφαγέντες αὐτοῦ ταύτῃ ἐλείποντο· Δαρείος δὲ ἐπεῖτε πορευόμενος ἐκ Σούσων ἀπίκητο τῆς Καλχηδονίης ἐπὶ τὸν Βόσπορον ἵνα ἔξευκτο ἡ γέφυρα, ἐνθεῦτεν ἐσβὰς ἐς νέα ἔπλεε ἐπὶ

¹ track, trace ² step, pace ³ 2 cubits long ⁴ no one ⁵ lily

τὰς Κυανέας καλευμένας, τὰς πρότερον πλαγκτὰς⁶ Ἑλληνες φασὶ εἶναι, ἐξόμενος δὲ ἐπὶ ῥίω⁷ ἐθελείτο τὸν Πόντον ἐόντα ἀξιοθέητον.⁸ πελαγέων γὰρ ἀπάντων πέφυκε θωμασιώτατος· τοῦ τὸ μὲν μῆκος στάδιοι εἰς ἑκατὸν καὶ χίλιοι καὶ μύριοι, τὸ δὲ εὖρος, τῇ εὐρύτατος αὐτὸς ἑωυτοῦ, στάδιοι τριηκόσιοι καὶ τρισχίλιοι. τούτου τοῦ πελάγεος τὸ στόμα ἐστὶ εὖρος τέσσερες στάδιοι· μῆκος δὲ, τοῦ στόματος ὁ αὐχὴν, τὸ δὴ Βόσπορος κέκληται, κατ' ὃ δὴ ἕζευκτο ἡ γέφυρα, ἐπὶ σταδίους εἴκοσι καὶ ἑκατὸν ἐστι. τείνει δ' ἐς τὴν Προποντίδα ὁ Βόσπορος· ἡ δὲ Προποντὶς ἐοῦσα εὖρος μὲν σταδίων πεντακοσίων, μῆκος δὲ τετρακοσίων καὶ χιλίων, καταδιδοὶ ἐς τὸν Ἑλλήσποντον ἐόντα στενιότητα μὲν ἑπτὰ σταδίους, μῆκος δὲ τετρακοσίων. ἐκδιδοὶ δὲ ὁ Ἑλλήσποντος ἐς χάσμα πελάγεος τὸ δὴ Αἰγαῖον καλέεται.

4.86

Μεμέτρηται⁹ δὲ ταῦτα ὧδε. νηὺς ἐπίπαν μάλιστα κη κατανύει ἐν μακρημερίῃ ὀργυιὰς ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας. ἥδη ὦν ἐς μὲν Φᾶσιν ἀπὸ τοῦ στόματος τοῦτο γὰρ ἐστὶ τοῦ Πόντου μακρότατον ἡμερέων ἑννέα πλόος ἐστὶ καὶ νυκτῶν ὀκτώ· αὗται ἑνδεκα¹⁰ μυριάδες καὶ ἑκατὸν ὀργυιέων γίνονται, ἐκ δὲ τῶν ὀργυιέων τουτέων στάδιοι ἑκατὸν καὶ χίλιοι καὶ μύριοι εἰσί. ἐς δὲ Θεμυκίην τὴν ἐπὶ Θερμώδοντι ποταμῷ ἐκ τῆς Σινδικῆς κατὰ τοῦτο γὰρ ἐστὶ τοῦ Πόντου εὐρύτατον τριῶν τε ἡμερέων καὶ δύο νυκτῶν πλόος· αὗται δὲ τρεῖς μυριάδες καὶ τριήκοντα ὀργυιέων γίνονται, στάδιοι δὲ τριηκόσιοι καὶ τρισχίλιοι. ὁ μὲν νυν Πόντος οὗτος καὶ Βόσπορος τε καὶ Ἑλλήσποντος οὕτω τέ μοι μεμετρέεται καὶ κατὰ τὰ εἰρημένα πεφύκασι, παρέχεται δὲ καὶ λίμνην ὁ Πόντος οὗτος ἐκδιδοῦσαν ἐς αὐτὸν οὐ πολλῶ τεω ἑλάσσω ἑωυτοῦ, ἡ Μαιῆτις τε καλέεται καὶ μήτηρ τοῦ Πόντου.

4.87

Ὁ δὲ Δαρεῖος ὡς ἐθέησατο τὸν Πόντον, ἔπλεε ὀπίσω ἐπὶ τὴν γέφυραν,

⁶ wandering, demented ⁷ summit, headland ⁸ well worth seeing

⁹ measure, traverse ¹⁰ eleven

τῆς ἀρχιτέκτων¹¹ ἐγένετο Μανδροκλῆς Σάμιος· θεησάμενος δὲ καὶ τὸν Βόσπορον στήλας ἔστησε δύο ἐπ' αὐτοῦ λίθου λευκοῦ, ἐνταμὼν γράμματα ἐς μὲν τὴν Ἀσσύρια ἐς δὲ τὴν Ἑλληνικά, ἔθνεα πάντα ὅσα περ ἦγε· ἦγε δὲ πάντα τῶν ἦρχε. τούτων μυριάδες ἐξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἑβδομήκοντα σὺν ἵππεῦσι, νέες δὲ ἑξακόσαι συνλέχθησαν. τῇσι μὲν νυν στήλῃσι ταύτῃσι Βυζάντιοι κομίσαντες ἐς τὴν πόλιν ὕστερον τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὁρθωσίης Ἀρτέμιδος, χωρὶς ἐνὸς λίθου· οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου τὸν νηὸν ἐν Βυζαντίῳ, γραμμάτων Ἀσσυρίων πλέος. τοῦ δὲ Βοσπόρου ὁ χώρος τὸν ἔξευξε βασιλεὺς Δαρείος, ὡς ἐμοὶ δοκεῖ συμβαλλομένῳ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱρῶ.

4.88

Δαρείος δὲ μετὰ ταῦτα ἡσθεὶς τῇ σχεδίῃ τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδωρήσατο¹² πᾶσι δέκα· ἀπ' ὧν δὴ Μανδροκλῆς ἀπαρχὴν ζῶα γραψάμενος πᾶσαν τὴν ζεύξιν τοῦ Βοσπόρου καὶ βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα ταῦτα γραψάμενος ἀνέθηκε ἕς τὸ Ἥραιον, ἐπιγράψας τάδε.

Βόσπορον ἰχθυόεντα¹³ γεφυρώσας ἀνέθηκε Μανδροκλῆς Ἥρῃ μνημόσυνον σχεδῆς, αὐτῷ μὲν στέφανον περιθείς, Σαμίοισι δὲ κύδος, Δαρείου βασιλέος ἐκτελέσας κατὰ νοῦν.

4.89

Ταῦτα μὲν νυν τοῦ ζεύξαντος τὴν γέφυραν μνημόσυνα ἐγένετο. Δαρείος δὲ δωρησάμενος Μανδροκλέα διέβαινε ἐς τὴν Εὐρώπην, τοῖσι Ἰωσι παραγγείλας πλέειν ἐς τὸν Πόντον μέχρι Ἰστρου ποταμοῦ, ἐπεὰν δὲ ἀπίκωνται ἐς τὸν Ἰστρον, ἐνθαῦτα αὐτὸν περιμένειν ζευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον Ἰωνές τε καὶ Αἰολέες καὶ Ἑλλησπόντιοι. ὁ μὲν δὴ ναυτικὸς στρατὸς Κυανέας διεκπλώσας ἔπλεε ἰθὺ τοῦ Ἰστρου, ἀναπλώσας δὲ ἀνὰ ποταμὸν δυῶν

¹¹ master, architect ¹² give ¹³ full of fish

ἡμερέων πλόον ἀπὸ θαλάσσης, τοῦ ποταμοῦ τὸν ἀνχένα, ἐκ τοῦ σχίζεται τὰ στόματα τοῦ Ἰστρου, ἐξεύγνυε. Δαρείος δὲ ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδὴν, ἐπορεύετο διὰ τῆς Θρηίκης, ἀπικόμενος δὲ ἐπὶ Τεάρου ποταμοῦ τὰς πηγὰς ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

4.90

Ὁ δὲ Τέαρὸς λέγεται ὑπὸ τῶν περιοίκων εἶναι ποταμῶν ἄριστος τὰ τε ἄλλα τὰ ἐς ἅκεσιν φέροντα καὶ δὴ καὶ ἀνδράσι καὶ ἵπποισι ψώρην ἀκέσασθαι.¹⁴ εἰσὶ δὲ αὐτοῦ αἱ πηγαὶ δυὼν δέουσαι τεσσαεράκοντα, ἐκ πέτρης τῆς αὐτῆς ῥέουσαι, καὶ αἱ μὲν αὐτέων εἰσὶ ψυχραὶ αἱ δὲ θερμαί.¹⁵ ὁδὸς δ' ἐπ' αὐτὰς ἐστὶ ἴση ἐξ Ἡραίου τε πόλιος τῆς παρὰ Περὶνθω καὶ ἐξ Ἀπολλωνίης τῆς ἐν τῷ Εὐξείνῳ πόντῳ, δυὼν ἡμερέων ἑκατέρῃ. ἐκδιδοὶ δὲ ὁ Τέαρὸς οὗτος ἐς τὸν Κοντάδεσδον ποταμόν, ὁ δὲ Κοντάδεσδος ἐς τὸν Ἀγριάνην, ὁ δὲ Ἀγριάνης ἐς τὸν Ἐβρον, ὁ δὲ ἐς θάλασσαν τὴν παρ' Αἴνῳ πόλι.

4.91

Ἐπὶ τοῦτον ὦν τὸν ποταμόν ἀπικόμενος ὁ Δαρείος ὡς ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας λέγοντα τάδε. «Τεάρου ποταμοῦ κεφαλὰ ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν· καὶ ἐπ' αὐτὰς ἀπύκετο ἐλαύνων ἐπὶ Σκύθας στρατὸν ἀνὴρ ἄριστος τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρείος ὁ Ὑστάσπεος, Περσέων τε καὶ πάσης τῆς ἡπείρου βασιλεὺς.» ταῦτα δὲ ἐνθαῦτα ἐγράφη.

4.92

Δαρείος δὲ ἐνθεῦτεν ὀρμηθεὶς ἀπύκετο ἐπ' ἄλλον ποταμόν τῷ οὐνόμα Ἀρτησκός ἐστι, ὃς διὰ Ὀδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμόν ἀπικόμενος ἐποίησε τοιόνδε· ἀποδέξας χωρίον τῇ στρατιῇ ἐκέλευε πάντα ἄνδρα λίθον ἓνα παρεξιόντα τιθεῖν ἐς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὡς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνοὺς¹⁶ μεγάλους τῶν λίθων καταλιπὼν ἀπήλαυε τὴν στρατιήν.

¹⁴ heal, fix ¹⁵ warm, hot ¹⁶ hill, mound

4.82

This is what I heard about the number of the Scythians. Now this land has no marvellous things except that it has rivers which are by far larger and more numerous than those of any other land. One thing however shall be mentioned which it has to show, and which is worthy of wonder even besides the rivers and the greatness of the plain, that is to say, they point out a footprint of Heracles in the rock by the bank of the river Tyras, which in shape is like the mark of a man's foot but in size is two cubits long. This then is such as I have said; and I will go back now to the history which I was about to tell at first.

4.83

While Dareios was preparing to go against the Scythians and was sending messengers to appoint to some the furnishing of a land-army, to others that of ships, and to others the bridging over of the Thracian Bosphorus, Artabanos, the son of Hystaspes and brother of Dareios, urged him by no means to make the march against the Scythians, telling him how difficult the Scythians were to deal with. Since however he did not persuade him, though he gave him good counsel, he ceased to urge; and Dareios, when all his preparations had been made, began to march his army forth from Susa.

4.84

Then one of the Persians, Oiobazos, made request to Dareios that as he had three sons and all were serving in the expedition, one might be left behind for him: and Dareios said that as he was a friend and made a reasonable request, he would leave behind all the sons. So Oiobazos was greatly rejoiced, supposing that his sons had been freed from service, but Dareios commanded those who had the charge of such things to put to death all the sons of Oiobazos.

4.85

These then were left, having been slain upon the spot where they were: and Dareios meanwhile set forth from Susa and arrived at the place on the Bosphorus where the bridge of ships had been made, in the territory of Chalcedon; and there he embarked in a ship and sailed to the so-called Kyanean rocks, which the Hellenes say formerly moved backwards and forwards; and taking his seat at the temple he gazed upon the Pontus, which is a sight well worth seeing. Of all seas indeed it is the most marvellous in its nature. The length of it is eleven thousand one hundred furlongs, and the breadth, where it is broadest, three thousand three hundred: and of this great Sea the mouth is but four furlongs broad, and the length of the mouth, that is

of the neck of water which is called Bosphorus, where, as I said, the bridge of ships had been made, is not less than a hundred and twenty furlongs. This Bosphorus extends to the Propontis; and the Propontis, being in breadth five hundred furlongs and in length one thousand four hundred, has its outlet into the Hellespont, which is but seven furlongs broad at the narrowest place, though it is four hundred furlongs in length: and the Hellespont runs out into that expanse of sea which is called the Egean.

4.86

These measurements I have made as follows:— a ship completes on an average in a long day a distance of seventy thousand fathoms, and in a night sixty thousand. Now we know that to the river Phasis from the mouth of the Sea (for it is here that the Pontus is longest) is a voyage of nine days and eight nights, which amounts to one hundred and eleven myriads of fathoms; and these fathoms are eleven thousand one hundred furlongs. Then from the land of the Sindians to Themiskyra on the river Thermodon (for here is the broadest part of the Pontus) it is a voyage of three days and two nights, which amounts to thirty-three myriads of fathoms or three thousand three hundred furlongs. This Pontus then and also the Bosphorus and the Hellespont have been measured by me thus, and their nature is such as has been said: and this Pontus also has a lake which has its outlet into it, which lake is not much less in size than the Pontus itself, and it is called Maiotis and “Mother of the Pontus.”

4.87

Dareios then having gazed upon the Pontus sailed back to the bridge, of which Mandrocles a Samian had been chief constructor; and having gazed upon the Bosphorus also, he set up two pillars by it of white stone with characters cut upon them, on the one Assyrian and on the other Hellenic, being the names of all the nations which he was leading with him: and he was leading with him all over whom he was ruler. The whole number of them without the naval force was reckoned to be seventy myriads including cavalry, and ships had been gathered together to the number of six hundred. These pillars the Byzantians conveyed to their city after the events of which I speak, and used them for the altar of Artemis Orthosia, excepting one stone, which was left standing by the side of the temple of Dionysos in Byzantion, covered over with Assyrian characters. Now the place on the Bosphorus where Dareios made his bridge is, as I conclude, midway between Byzantion and the temple at the mouth of the Pontus.

4.88

After this Dareios being pleased with the floating bridge rewarded the chief

constructor of it, Mandrocles the Samian, with gifts tenfold; and as an offering from these Mandrocles had a painting made of figures to present the whole scene of the bridge over the Bosphorus and king Dareios sitting in a prominent seat and his army crossing over; this he caused to be painted and dedicated it as an offering in the temple of Hera, with the following inscription:

“Bosphorus having bridged over, the straits fish-abounding, to Hera Mandrocleēs dedicates this, of his work to record; A crown on himself he set, and he brought to the Samians glory, And for Dareios performed everything after his mind.”

4.89

This memorial was made of him who constructed the bridge: and Dareios, after he had rewarded Mandrocles with gifts, passed over into Europe, having first commanded the Ionians to sail into the Pontus as far as the river Ister, and when they arrived at the Ister, there to wait for him, making a bridge meanwhile over the river; for the chief of his naval force were the Ionians, the Aiolians and the Hellespontians. So the fleet sailed through between the Kyanean rocks and made straight for the Ister; and then they sailed up the river a two days' voyage from the sea and proceeded to make a bridge across the neck, as it were, of the river, where the mouths of the Ister part off. Dareios meanwhile, having crossed the Bosphorus on the floating bridge, was advancing through Thrace, and when he came to the sources of the river Tearos he encamped for three days.

4.90

Now the Tearos is said by those who dwell near it to be the best of all rivers, both in other respects which tend to healing and especially for curing diseases of the skin both in men and in horses: and its springs are thirty-eight in number, flowing all from the same rock, of which some are cold and others warm. The way to them is of equal length from the city of Heraion near Perinthos and from Apollonia upon the Euxine Sea, that is to say two days' journey by each road. This Tearos runs into the river Contadesdos and the Contadesdos into the Agrianes and the Agrianes into the Hebros, which flows into the sea by the city of Ainos.

4.91

Dareios then, having come to this river and having encamped there, was pleased with the river and set up a pillar there also, with an inscription as follows: “The head-springs of the river Tearos give the best and fairest water of all rivers; and to them came leading an army against the Scythians the best and fairest of all men, Dareios the son of Hystaspes, of the Persians and of all

the Continent king.” These were the words which were there written.

4.92

Dareios then set out from thence and came to another river whose name is Artescos, which flows through the land of the Odrysians. Having come to this river he did as follows:— he appointed a place for his army and bade every man as he passed out by it place one stone in this appointed place: and when the army had performed this, then he marched away his army leaving behind great mounds of these stones.

vocabulary

ἄγνωμοσύνη senselessness,
 ignorance, folly
 ἀθανατίζω make immortal
 αἰτιάομαι blame ~etiology
 ἀκόντιον diminutive of javelin
 ἀλάομαι wander, rove, roam ~Fr.
 aller
 ἀμαχητί without a fight
 ἄμμα -τος (n, 3) knot, cord
 ἀναδιδάσχω teach, teach better
 ἀναπείρω pierce on a spit ~pierce
 ἀνδροφάγος man-eating
 ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
 ἀπειλέω vow, threaten, boast
 ἀπηλιώτης -ου (m, 1) east wind
 ἀπιστέω disbelieve ~stand
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept
 ἀποκλήϊω shut out; close up
 ἀποπέμπω send away ~pomp
 ἀποπλέω sail away ~float
 ἀποτέμνω cut off, sever ~tonsure
 ἄρώω plow ~arable
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἀσθενής weak
 ἀστραπή lightning
 ἄτε as if; since
 ἀφανίζω do away with, make off
 with; (pass) disappear
 ἀφάπτω hang from, fasten to
 ἀφηλιώτης -ου (m, 1) east wind
 βαθύς high, deep ~bathysphere
 βροντή thunder ~brontosaurus
 γέφυρα (ῶ) dam, dike; bridge
 γουνός fruitful terrace
 δαίμων -ονος (m, 3) a god, fate,
 doom ~demon
 διαβαίνω pass over, cross ~basis

δίαίτα way of life; home; arbitration
 διαιτάω treat; live; arbitrate
 διαλαμβάνω distribute
 διεξέρχομαι go through
 δουλεύω serve, be a slave
 δουλόω enslave
 ἐκάστοτε each time
 ἐκδέχομαι receive; succeed to a
 position
 ἐκδίδωμι hand over ~donate
 ἐλεύθερος not enslaved
 Ἑλλήν Greek
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἐντέλλω (mp) command
 ἐξήκοντα sixty
 ἐπείγω weigh upon, drive; (mid)
 hurry
 ἐπιχώριος native
 ἑσπέρα evening, west
 εὖς good, brave, noble
 εὖωχέω fete, feed well
 ζεύγνυμι (ῶ) yoke, join ~zygote
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἥθος ἥθεος (n, 3) habit, habitat
 ~ethos
 ἡοῖος eastern, the morning ~Eocene
 ἡπειρος (f) mainland, continent
 ἱμάς -ντος (ī, m, 3) strap
 καθήκω come down, (a day) to fall,
 arrive; be proper
 κάρτα very much ~κράτος
 κατάγαιος at ground level;
 underground
 κατάκειμαι lie down
 καταλέγω relate in detail, choose;
 enroll ~legion
 καταμένω stay; not change
 κατασκευάζω equip, build
 κατύπερθεν above, from above
 κόλπος bosom, lap-fold; gulf

κολπόω swell, fold
κτάομαι acquire, possess
κῶας κῶως (n, 3) fleece
λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
λίην very
λίμνη lake, marsh, basin, sea
 ~limnic
λόγχη spear point; lot
μεσαμβρίη midday; the south
μεσόγαια inland
μεταδοκέω change one's mind
μέτειμι be among, go, follow ~ion
μετέωρος up in the air ~meteor
μίν him, her, it
μυχός recess, nook
νευρή bowstring ~neuro
νότος south, south wind
οἶκημα -τος (n, 3) room
ὀμιλέω (i) associate with ~homily
ὄον οὖ type of fruit
ὄρεινός mountainous
ὄρεύς -ος (m) mule ~hormone
ὄρος boundary marker ~horizon
οὔρον boundary stone; unit of
 distance; limit
οὔρος fair wind; guardian; hill
πάλος lot; ballot
παντελής complete, absolute
πάντη everywhere
πάντως by all means
παραπλήσιος similar to
παρόμοιος closely resembling
πενθέω grieve ~Nepenthe
πεντητηρίς five-year festival
περίειμι be superior to; be left over;

still exist
Πέρσης Persian
πιθανός persuasive
ποθέω miss, long for, notice an
 absence; lose ~bid
προθυμία (ὑ) zeal, alacrity ~fume
πρόκειμαι be placed by; be devoted
 to
προσδοκάω expect
πρόσω forward, in the future; far
ρίπτω hurl
σημαίνω give orders to; show; mark
 ~semaphore
σοφιστής -οῦ (m, 1) expert
στρατός common people/soldiers
 ~strategy
στρατόω be on a campaign
 ~strategy
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συμβουλή advice; consultation
συμπότης drinking companion,
 buddy
σφέτερος their
σχεδία raft
σχεδίην at close quarters ~ischemia
σωτηρία saving, preservation
τελευταῖος last, final
τέταρτος fourth ~trapezoid
τετράγωνος square
τοξεύω shoot an arrow at ~toxic
τύραννος tyrant
φυλακός guard; sentry
χειρώω dominate, subdue
χρηστός useful; brave, worthy
χώρος place ~heir

4.93

Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἰστρον, πρώτους αἰρέει Γέτας τοὺς ἀθανατίζοντας.¹ οἱ μὲν γὰρ τὸν Σαλμυδησσὸν ἔχοντες Θρήκες καὶ ὑπὲρ Ἀπολλωνίης τε καὶ Μεσαμβρίας πόλιος οἰκημένοι, καλεύμενοι δὲ Κυρμᾶναι καὶ Νυφαῖοι, ἀμαχητὶ² σφέας αὐτοὺς παρέδωσαν Δαρείῳ· οἱ δὲ Γέται πρὸς ἀγνωμοσύνην³ τραπόμενοι αὐτίκα ἐδουλώθησαν, Θρηκῶν ἐόντες ἀνδρηότατοι καὶ δικαιοτάτοι.

4.94

Ἀθανατίζουσι δὲ τόνδε τὸν τρόπον· οὔτε ἀποθνήσκειν ἑωυτοὺς νομίζουσι ἵεναι τε τὸν ἀπολλύμενον παρὰ Σάλμοξιν δαίμονα· οἱ δὲ αὐτῶν τὸν αὐτὸν τοῦτον ὀνομάζουσι Γεβελείζιν· διὰ πεντετηρίδος⁴ τε τὸν πάλω λαχόντα αἰεὶ σφέων αὐτῶν ἀποπέμπουσι ἄγγελον παρὰ τὸν Σάλμοξιν, ἐντελλόμενοι τῶν ἂν ἐκάστοτε δέωνται, πέμπουσι δὲ ὧδε· οἱ μὲν αὐτῶν ταχθέντες ἀκόντια τρία ἔχουσι, ἄλλοι δὲ διαλαβόντες τοῦ ἀποπεμπομένου παρὰ τὸν Σάλμοξιν τὰς χεῖρας καὶ τοὺς πόδας, ἀνακινήσαντες αὐτὸν μετέωρον ρίπτουσι ἐς τὰς λόγχας.⁵ ἦν μὲν δὴ ἀποθάνῃ ἀναπαρεῖς, τοῖσι δὲ ἵλεος ὁ θεὸς δοκέει εἶναι· ἦν δὲ μὴ ἀποθάνῃ, αἰτιῶνται αὐτὸν τὸν ἄγγελον, φάμενοί μιν ἄνδρα κακὸν εἶναι, αἰτησάμενοι δὲ τοῦτον ἄλλον ἀποπέμπουσι· ἐντέλλονται δὲ ἔτι ζῶντι. οὗτοι οἱ αὐτοὶ Θρήκες καὶ πρὸς βροντὴν τε καὶ ἀστραπὴν⁶ τοξεύοντες ἄνω πρὸς τὸν οὐρανὸν ἀπειλέουσι τῷ θεῷ, οὐδένα ἄλλον θεὸν νομίζοντες εἶναι εἰ μὴ τὸν σφέτερον.

4.95

Ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντων, τὸν Σάλμοξιν τοῦτον ἐόντα ἄνθρωπον δουλεῦσαι ἐν Σάμῳ, δουλεῦσαι δὲ Πυθαγόρῃ τῷ Μνησάρχῳ, ἐνθεῦτεν δὲ αὐτὸν γενόμενον ἐλεύθερον χρήματα κτήσασθαι μεγάλα, κτησάμενον δὲ ἀπελθεῖν ἐς τὴν ἑωυτοῦ. ἅτε δὲ κακοβίων τε ἐόντων τῶν Θρηκῶν καὶ ὑπαφρονεστέρων, τὸν Σάλμοξιν τοῦτον ἐπιστάμενον δίκαιάν τε Ἰάδα

¹ make immortal ² without a fight ³ senselessness, ignorance, folly

⁴ five-year festival ⁵ spear point; lot ⁶ lightning

καὶ ἦθεα βαθύτερα ἢ κατὰ Θρήικας, οἷα Ἑλλήσι τε ὁμιλήσαντα καὶ Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ⁷ Πυθαγόρῃ, κατασκευάσασθαι ἀνδρεῶνα, ἐς τὸν πανδοκεύοντα τῶν ἀστῶν τοὺς πρώτους καὶ εὐωχέοντα ἀναδιδάσκειν ὥς οὔτε αὐτὸς οὔτε οἱ συμπόται αὐτοῦ οὔτε οἱ ἐκ τούτων αἰεὶ γινόμενοι ἀποθανέονται, ἀλλ' ἥξουσι ἐς χῶρον τοῦτον ἵνα αἰεὶ περιεόντες ἔξουσι τὰ πάντα ἀγαθὰ. ἐν ᾧ δὲ ἐποίεε τὰ καταλεχθέντα καὶ ἔλεγε ταῦτα, ἐν τούτῳ κατάγειον οἶκημα⁸ ἐποιέετο. ὥς δὲ οἱ παντελέως⁹ εἶχε τὸ οἶκημα, ἐκ μὲν τῶν Θρηίκων ἠφανίσθη, καταβὰς δὲ κάτω ἐς τὸ κατάγειον οἶκημα διαιτᾶτο ἐπ' ἕτεα τρία· οἱ δὲ μιν ἐπόθεόν τε καὶ ἐπένθεον¹⁰ ὥς τεθνεῶτα. τετάρτῳ δὲ ἔτεϊ ἐφάνη τοῖσι Θρήιξι, καὶ οὕτω πιθανά¹¹ σφι ἐγένετο τὰ ἔλεγε ὁ Σάλμοξις. ταῦτα φασὶ μιν ποιῆσαι.

4.96

Ἐγὼ δὲ περὶ μὲν τούτου καὶ τοῦ καταγαίου οἰκήματος οὔτε ἀπιστέω οὔτε ὦν πιστεύω τι λήν, δοκέω δὲ πολλοῖσι ἔτεσι πρότερον τὸν Σάλμοξιν τοῦτον γενέσθαι Πυθαγόρῳ. εἴτε δὲ ἐγένετό τις Σάλμοξις ἄνθρωπος, εἴτ' ἐστὶ δαίμων τις Γέτῃσι οὗτος ἐπιχώριος, χαιρέτω. οὗτοι μὲν δὴ τρόπῳ τοιούτῳ χρεώμενοι ὥς ἐχειρώθησαν ὑπὸ Περσέων, εἶποντο τῷ ἄλλῳ στρατῷ.

4.97

Δαρεῖος δὲ ὥς ἀπύκετο καὶ ὁ πεζὸς ἅμ' αὐτῷ στρατὸς ἐπὶ τὸν Ἴστρον, ἐνθαῦτα διαβάντων πάντων Δαρεῖος ἐκέλευσε τοὺς τε Ἴωνας τὴν σχεδὴν λύσαντας ἔπεσθαι κατ' ἡπειρον ἐωντῷ καὶ τὸν ἐκ τῶν νεῶν στρατόν. μελλόντων δὲ τῶν Ἰώνων λύειν καὶ ποιέειν τὰ κελεύόμενα, Κώης ὁ Ἐρξάνδρου στρατηγὸς ἐὼν Μυτιληναίων ἔλεξε Δαρεῖν τάδε, πυθόμενος πρότερον εἰ οἱ φίλον εἶη γνώμην ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι. «ὦ βασιλεῦ, ἐπὶ γῇν γὰρ μέλλεις στρατεῦεσθαι τῆς οὔτε ἀρρομέονον φανήσεται οὐδὲν οὔτε πόλις οἰκομένη· σύ νυν γέφυραν ταύτην ἔα κατὰ χώραν ἐσθάναι, φυλάκους αὐτῆς λιπὼν τούτους οἵπερ μιν ἔξευξαν. καὶ ἦν τε κατὰ

⁷ expert ⁸ room ⁹ complete, absolute ¹⁰ grieve ¹¹ persuasive

νόον πρήξωμεν εύρόντες Σκύθας, ἔστι ἄποδος ἡμῖν, ἣν τε καὶ μὴ σφεας εύρεῖν δυνώμεθα, ἣ γε ἄποδος ἡμῖν ἀσφαλής· οὐ γὰρ ἔδεισά κω μὴ ἐσσωθέωμεν ὑπὸ Σκυθέων μάχῃ, ἀλλὰ μᾶλλον μὴ οὐ δυνάμενοι σφέας εύρεῖν πάθωμεν τι ἀλώμενοι. καὶ τὰδε λέγειν φαίη τις ἂν με ἐμεωυτοῦ εἶνεκεν, ὥς καταμένω· ἐγὼ δὲ γνώμην μὲν τὴν εὕρισκον ἀρίστην σοί, βασιλεῦ, ἐς μέσον φέρω, αὐτὸς μέντοι εἴβομαί τοι καὶ οὐκ ἂν λειφθείην.» κάρτα τε ἦσθη τῇ γνώμῃ Δαρείος καὶ μιν ἀμεύφατο τοῖσιδε. «ξέινε Λέσβιε, σωθέντος ἐμεῦ ὀπίσω ἐς οἶκον τὸν ἐμὸν ἐπιφάνηθί μοι πάντως, ἵνα σε ἀντὶ χρηστῆς συμβουλῆς χρηστοῖσι ἔργοισι ἀμεύφωμαι.»

4.98

Ταῦτα δὲ εἶπας καὶ ἀπάψας ἄμματα¹² ἐξήκοντα ἐν ἱμάντι καλέσας ἐς λόγους τοὺς Ἴωνων τυράννους ἔλεγε τάδε. «ἄνδρες Ἴωνες, ἡ μὲν πρότερον γνώμῃ ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω μοι, ἔχοντες δὲ τὸν ἱμάντα τόνδε ποιέετε τάδε. ἐπεὰν ἐμὲ ἴδητε τάχιστα πορευόμενον ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου λύετε ἄμμα ἐν ἐκάστης ἡμέρης· ἣν δὲ ἐν τούτῳ τῷ χρόνῳ μὴ παρέω ἀλλὰ διεξέλθωσι ὑμῖν αἱ ἡμέραι τῶν ἀμμάτων, ἀποπλέετε ἐς τὴν ὑμετέρεην αὐτῶν. μέχρι δὲ τούτου, ἐπεῖτε οὕτω μετέδοξε, φυλάσσετε τὴν σχεδίην, πᾶσαν προθυμίην σωτηρίας τε καὶ φυλακῆς παρεχόμενοι. ταῦτα δὲ ποιέοντες ἐμοὶ μεγάλως χαριεῖσθε.» Δαρείος μὲν ταῦτα εἶπας ἐς τὸ πρόσω ἐπείγετο.

4.99

Τῆς δὲ Σκυθικῆς γῆς ἡ Θρηίκη τὸ ἐς θάλασσαν πρόκειται· κόλπου δὲ ἀγομένου τῆς γῆς ταύτης, ἡ Σκυθική τε ἐκδέκεται καὶ ὁ Ἰστρος ἐκδιδοὶ ἐς αὐτήν, πρὸς εὖρον ἄνεμον τὸ στόμα τετραμμένος. τὸ δὲ ἀπὸ Ἰστροῦ ἔρχομαι σημανέων τὸ πρὸς θάλασσαν αὐτῆς τῆς Σκυθικῆς χώρας ἐς μέτρησιν. ἀπὸ Ἰστροῦ αὕτη ἦδη ἡ ἀρχαίη Σκυθίη ἐστί, πρὸς μεσαμβρίην τε καὶ νότον¹³ ἄνεμον κειμένη, μέχρι πόλιος Καρκινίτιδος καλεομένης. τὸ δὲ ἀπὸ ταύτης τὴν μὲν ἐπὶ θάλασσαν

¹² knot, cord ¹³ south, south wind

τὴν αὐτὴν φέρουσιν, εὐοῦσαν ὀρεινὴν τε χώραν καὶ προκειμένην τὸ ἐς Πόντον, νέμεται τὸ Ταυρικὸν ἔθνος μέχρι χερσονήσου τῆς τρηχέης καλεομένης· αὕτη δὲ ἐς θάλασσαν τὴν πρὸς ἀπηλιώτην ἄνεμον κατήκει. ἔστι γὰρ τῆς Σκυθικῆς τὰ δύο μέρη τῶν οὐρῶν ἐς θάλασσαν φέροντα, τὴν τε πρὸς μεσαμβρίην καὶ τὴν πρὸς τὴν ἡῶ, κατὰ περ τῆς Ἀττικῆς χώρας· καὶ παραπλήσια ταύτῃ καὶ οἱ Ταῦροι νέμονται τῆς Σκυθικῆς, ὡς εἰ τῆς Ἀττικῆς ἄλλο ἔθνος καὶ μὴ Ἀθηναῖοι νεμοίαιτο τὸν γουνὸν¹⁴ τὸν Σουνιακόν, μᾶλλον ἐς τὸν πόντον τὴν ἄκρην ἀνέχοντα, τὸν ἀπὸ Θορικοῦ μέχρι Ἀναφλύστου δήμου· λέγω δὲ ὡς εἶναι ταῦτα σμικρὰ μεγάλοισι συμβάλλειν· τοιοῦτον ἡ Ταυρικὴ ἐστι. ὃς δὲ τῆς Ἀττικῆς ταῦτα μὴ παραπέπλωκε, ἐγὼ δὲ ἄλλως δηλώσω· ὡς εἰ τῆς Ἰηπυγίης ἄλλο ἔθνος καὶ μὴ Ἰήπυγες ἀρξάμενοι ἐκ Βρεντεσίου λιμένος ἀποταμοίαιτο μέχρι Τάραντος καὶ νεμοίαιτο τὴν ἄκρην. δύο δὲ λέγων ταῦτα πολλὰ λέγω παρόμοια, τοῖσι ἄλλοισι ἔοικε ἡ Ταυρικὴ.

4.100

Τὸ δ' ἀπὸ τῆς Ταυρικῆς ἤδη Σκύθαι τὰ κατύπερθε τῶν Ταύρων καὶ τὰ πρὸς θαλάσσης τῆς ἡοίης¹⁵ νέμονται, τοῦ τε Βοσπόρου τοῦ Κιμμερίου τὰ πρὸς ἐσπέρης καὶ τῆς λίμνης τῆς Μαιήτιδος μέχρι Τανάιδος ποταμοῦ, ὃς ἐκδιδοῖ ἐς μυχὸν τῆς λίμνης ταύτης. ἤδη ὦν ἀπὸ μὲν Ἰστρου τὰ κατύπερθε ἐς τὴν μεσόγαιαν φέροντα ἀποκληίεται ἡ Σκυθικὴ ὑπὸ πρώτων Ἀγαθύρσων, μετὰ δὲ Νευρῶν, ἔπειτα δὲ Ἀνδροφάγων, τελευταίων δὲ Μελαγχλαίνων.

4.101

Ἔστι ὦν τῆς Σκυθικῆς ὡς εὐούσης τετραγώνου, τῶν δύο μερέων κατηκόντων ἐς θάλασσαν, πάντῃ ἴσον τό τε ἐς τὴν μεσόγαιαν φέρον καὶ τὸ παρὰ τὴν θάλασσαν. ἀπὸ γὰρ Ἰστρου ἐπὶ Βορυσθέnea δέκα ἡμερέων ὁδὸς ἀπὸ Βορυσθέneos τε ἐπὶ τὴν λίμνην τὴν Μαιήτιν ἑτερέων δέκα· καὶ τὸ ἀπὸ θαλάσσης ἐς μεσόγαιαν ἐς τοὺς Μελαγχλαίνους τοὺς κατύπερθε Σκυψέων οἰκημένους εἴκοσι ἡμερέων

¹⁴ fruitful terrace ¹⁵ eastern, the morning

4.93

But before he came to the Ister he conquered first the Getai, who believe in immortality: for the Thracians who occupy Salmydessos and are settled above the cities of Apollonian and Mesambria, called the Kyrmianai and the Nipsaioi, delivered themselves over to Dareios without fighting; but the Getai, who are the bravest and the most upright in their dealings of all the Thracians, having betaken themselves to obstinacy were forthwith subdued.

4.94

And their belief in immortality is of this kind, that is to say, they hold that they do not die, but that he who is killed goes to Salmoxis, a divinity, whom some of them call Gebeleizis; and at intervals of four years they send one of themselves, whomsoever the lot may select, as a messenger to Salmoxis, charging him with such requests as they have to make on each occasion; and they send him thus:— certain of them who are appointed for this have three javelins, and others meanwhile take hold on both sides of him who is being sent to Salmoxis, both by his hands and his feet, and first they swing him up, then throw him into the air so as to fall upon the spear-points: and if when he is pierced through he is killed, they think that the god is favourable to them; but if he is not killed, they find fault with the messenger himself, calling him a worthless man, and then having found fault with him they send another: and they give him the charge beforehand, while he is yet alive. These same Thracians also shoot arrows up towards the sky when thunder and lightning come, and use threats to the god, not believing that there exists any other god except their own.

4.95

This Salmoxis I hear from the Hellenes who dwell about the Hellespont and the Pontus, was a man, and he became a slave in Samos, and was in fact a slave of Pythagoras the son of Mnesarchos. Then having become free he gained great wealth, and afterwards returned to his own land: and as the Thracians both live hardly and are rather simple-minded, this Salmoxis, being acquainted with the Ionian way of living and with manners more cultivated than the Thracians were used to see, since he had associated with Hellenes (and not only that but with Pythagoras, not the least able philosopher of the Hellenes), prepared a banqueting-hall, where he received and feasted the chief men of the tribe and instructed them meanwhile that neither he himself nor his guests nor their descendants in succession after them would die; but that they would come to a place where they would live for ever and have all things good. While he was doing that which has been mentioned and was saying these things, he was making for himself meanwhile a chamber

under the ground; and when his chamber was finished, he disappeared from among the Thracians and went down into the underground chamber, where he continued to live for three years: and they grieved for his loss and mourned for him as dead. Then in the fourth year he appeared to the Thracians, and in this way the things which Salmoxis said became credible to them.

4.96

Thus they say that he did; but as to this matter and the chamber under ground, I neither disbelieve it nor do I very strongly believe, but I think that this Salmoxis lived many years before Pythagoras. However, whether there ever lived a man Salmoxis, or whether he is simply a native deity of the Getai, let us bid farewell to him now.

4.97

These, I say, having such manners as I have said, were subdued by the Persians and accompanied the rest of the army: and when Dareios and with him the land-army arrived at the Ister, then after all had passed over, Dareios commanded the Ionians to break up the floating bridge and to accompany him by land, as well as the rest of the troops which were in the ships: and when the Ionians were just about to break it up and to do that which he commanded, Coës the son of Erxander, who was commander of the Mytilenians, said thus to Dareios, having first inquired whether he was disposed to listen to an opinion from one who desired to declare it: "O king, seeing that thou art about to march upon a land where no cultivated ground will be seen nor any inhabited town, do thou therefore let this bridge remain where it is, leaving to guard it those same men who constructed it. Then, if we find the Scythians and fare as we desire, we have a way of return; and also even if we shall not be able to find them, at least our way of return is secured: for that we should be worsted by the Scythians in fight I never feared yet, but rather that we might not be able to find them, and might suffer some disaster in wandering about. Perhaps some one will say that in speaking thus I am speaking for my own advantage, in order that I may remain behind; but in truth I am bringing forward, O king, the opinion which I found best for thee, and I myself will accompany thee and not be left behind." With this opinion Dareios was very greatly pleased and made answer to him in these words: "Friend from Lesbos, when I have returned safe to my house, be sure that thou appear before me, in order that I may requite thee with good deeds for good counsel."

4.98

Having thus said and having tied sixty knots in a thong, he called the despots of the Ionians to speak with him and said as follows: "Men of Ionia, know

that I have given up the opinion which I formerly declared with regard to the bridge; and do ye keep this thong and do as I shall say:— so soon as ye shall have seen me go forward against the Scythians, from that time begin, and untie a knot on each day: and if within this time I am not here, and ye find that the days marked by the knots have passed by, then sail away to your own lands. Till then, since our resolve has thus been changed, guard the floating bridge, showing all diligence to keep it safe and to guard it. And thus acting, ye will do for me a very acceptable service.” Thus said Dareios and hastened on his march forwards.

4.99

Now in front of Scythia in the direction towards the sea lies Thrace; and where a bay is formed in this land, there begins Scythia, into which the Ister flows out, the mouth of the river being turned towards the South-East Wind. Beginning at the Ister then I am about to describe the coast land of the true Scythia, with regard to measurement. At once from the Ister begins this original land of Scythia, and it lies towards the midday and the South Wind, extending as far as the city called Carkinitis. After this the part which lies on the coast of the same sea still, a country which is mountainous and runs out in the direction of the Pontus, is occupied by the Tauric race, as far as the peninsula which is called the “Rugged Chersonese”; and this extends to the sea which lies towards the East Wind: for two sides of the Scythian boundaries lie along by the sea, one by the sea on the South, and the other by that on the East, just as it is with Attica: and in truth the Tauroi occupy a part of Scythia which has much resemblance to Attica; it is as if in Attica another race and not the Athenians occupied the hill region of Sunion, supposing it to project more at the point into the sea, that region namely which is cut off by a line from Thoricos to Anaphlystos. Such I say, if we may be allowed to compare small things such as this with great, is the form of the Tauric land. For him however who has not sailed along this part of the coast of Attica I will make it clear by another comparison:— it is as if in Iapygia another race and not the Iapygians had cut off for themselves and were holding that extremity of the land which is bounded by a line beginning at the harbour of Brentesion and running to Taras. And in mentioning these two similar cases I am suggesting many other things also to which the Tauric land has resemblance.

4.100

After the Tauric land immediately come Scythians again, occupying the parts above the Tauroi and the coasts of the Eastern sea, that is to say the parts to the West of the Kimmerian Bosphorus and of the Maiotian lake, as far as the river Tanaïs, which runs into the corner of this lake. In the upper parts

which tend inland Scythia is bounded (as we know) by the Agathyrsians first, beginning from the Ister, and then by the Neuroi, afterwards by the Androphagoi, and lastly by the Melanchlainoi.

4.101

Scythia then being looked upon as a four-sided figure with two of its sides bordered by the sea, has its border lines equal to one another in each direction, that which tends inland and that which runs along by the sea: for from Ister to the Borysthenes is ten days' journey, and from the Borysthenes to the Maiotian lake ten days' more; and the distance inland to the Melanchlainoi, who are settled above the Scythians, is a journey of twenty days. Now

vocabulary

ἄβρός graceful, delicate, pretty
 ἄγαλμα -τος (n, 3) ornament, glory, statue
 ἄγριος wild, savage ~agriculture
 ἄκος ἄκεος (n, 3) cure, remedy
 ἀλίσκομαι be captured ~helix
 ἀνασταυρόω impale
 ἀναφαίνω reveal, shine
 ~phenomenon
 ἀνδροφάγος man-eating
 ἄνωθεν from above, the beginning
 ἅπαξ once
 ἀποπέμπω send away ~pomp
 ἀποπλέω sail away ~float
 ἀποσκίδναμαι be dispersed
 ἀποτέμνω cut off, sever ~tonsure
 ἀποφέρω carry off, carry back
 ~bear
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 αὐτόθι on the spot
 αὐτόχθων native
 βωμός altar; stand, pedestal
 γλαυκός bright, gleaming
 ~glaucoma
 γλῶσσα tongue, language ~glossary
 γόης γῶτος (m, 3) sorcerer, trickster
 δαίμων -ονος (m, 3) a god, fate, doom ~demon
 δασύς hairy, brushy
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 δῆλσις mischief; harm
 δίατα way of life; home; arbitration
 διαιτάω treat; live; arbitrate
 διαρπάζω make prey of ~harpoon
 διωθέω tear, rend
 εἰκάζω liken; conjecture
 εἶμα -τος (n, 3) garment ~vest
 εἰρεσία rowing ~row
 ἐκγίγνομαι be born; be by birth

~genus

ἐκκόπτω cut out, down, off
 ἐκλείπω leave out, pass over
 ἐλεύθερος not enslaved
 Ἑλλήν Greek
 ἔλος ἔλεος (n, 3) marsh
 ἐμπόριον immigrant, metic, trading post
 ἐμπόριος immigrant, metic, trading post
 ἐνθαῦτα there, here
 ἐντέλλω (mp) command
 ἔνυδρις otter
 ἐξανίστημι raise, bring/send out
 ἐπανάγω sit up, bring up; retreat; set sail
 ἐπελαύνω beat out ~elastic
 ἐπικάρσιος running headlong
 ἐπίκοινος in common
 ἐπιπίπτω fall upon, attack
 ἐπωνύμιος called, named
 ἐργάτης -ου (α, m, 1) worker
 ἐρήμιος empty
 ἐσθής clothes ~vest
 εὐμάρεια ease, opportunity
 εὖς good, brave, noble
 ἔχθος -εος (n, 3) hatred ~external
 ζωγρέω capture, give quarter; revive
 ~zoo
 ἥθος ἥθεος (n, 3) habit, habitat
 ~ethos
 ἡλικία time of life, contemporaries
 θηρεύω hunt, fish ~fierce
 θύω (ū) rush; sacrifice ~θύω
 θῶμα a wonder, feeling of surprise
 ~theater
 ἰδέα ἰδῆς semblance; kind, style
 ἰδρύω establish
 ἱππάζομαι drive a chariot ~hippo
 ἰστίον sail ~stand
 κάλαμος reed
 κασίγνητος brother, sister

καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
κατάραχω hold ready (sacrificial
 materials) ~oligarch
κατασκευάζω equip, build
κῆπος garden, orchard
κρημνός riverside cliff
κρύπτω hide, cover ~cryptic
κῶλον limb
ληίζομαι plunder ~lucre
λήιη booty
λίμνη lake, marsh, basin, sea
 ~limnic
λύκος wolf ~lycanthropy
μέγαθος tall, big (person)
μεσαμβρία midday; the south
μεσόγαια inland
μίξις mixing; sex, commerce
νηνίσκος young man
νευρή bowstring ~neuro
νηός temple, shrine
νόμαιο customary
νομάς -δος (m, 3) roaming, grazing
ξύλινος wooden
ὁδοιπορέω walk over
ὄον οὔ type of fruit
ὀπόθεν whence
ὄρθιος shrill; steep, straight
ὄρχις -τος (m) testicle ~orchid
ὄφις ὄφεως (m) serpent ~ophidian
παίω hit
παντοῖος all kinds of
παρθένος (f) girl, virgin ~Parthenon
πέλαγος -ους (n, 3) the open sea
 ~pelagic
πηδάλιον rudder

πιέζω press, squeeze ~piezoelectric
πλησιόχωρος adjacent
πολίζω build a wall, city
 ~Minneapolis
προσχωρέω go to, join, support
πρόσω forward, in the future; far
ρόπαλον club, staff
σιτοφάγος (ι) eating food, grain
 ~parasite
σταδίη (adj) standing upright, firm;
 (pl noun) 200 meters
στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
στρατηλασίη expedition, campaign
στρατοπεδεύω encamp or take up
 station ~strategy
στρατός common people/soldiers
 ~strategy
στρατόω be on a campaign
 ~strategy
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συνέρχομαι come together
τετρακισχίλιοι 4000 ~kilo-
τοιόσδε such
ὑπερέχω be over; protect
ὑποφεύγω flee before ~fugitive
φθόνος malice, envy
φορέω frequentative of φέρω, to
 carry ~bear
φυλακός guard; sentry
χειρώω dominate, subdue
χρήσιμος useful
χρῶμα -τος (n, 3) color
ώθέω push

ὁδός· ἡ δὲ ὁδός ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληταί μοι. οὕτω ἂν εἴη τῆς Σκυθικῆς τὰ ἐπικάρσια τετρακισχιλίων¹ σταδίων καὶ τὰ ὄρθια τὰ ἐς τὴν μεσόγαιαν φέροντα ἐτέρων τοσούτων σταδίων. ἡ μὲν νυν γῆ αὕτη ἐστὶ μέγαθος τοσαύτη.

4.102

Οἱ δὲ Σκύθαι δόντες σφίσι λόγον ὥς οὐκ οἰοί τε εἰσὶ τὸν Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι μῦνοι, ἔπεμπον ἐς τοὺς πλησιοχώρους ἀγγέλους· τῶν δὲ καὶ δὴ οἱ βασιλέες συνελθόντες ἐβουλεύοντο ὥς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ συνελθόντες βασιλέες Ταύρων καὶ Ἀγαθύρσων καὶ Νευρῶν καὶ Ἀνδροφάγων καὶ Μελαγχλαίων καὶ Γελωνῶν καὶ Βουδίνων καὶ Σαυροματέων.

4.103

Τούτων Ταῦροι μὲν νόμοισι τοιοῖσινδε χρέωνται· θύουσι μὲν τῇ, παρθένῳ τοὺς τε ναυηγούς καὶ τοὺς ἂν λάβωσι Ἑλλήνων ἐπαναχθέντες τρόπῳ τοιῷδε· καταρξάμενοι ῥοπάλῳ² παίουσιν τὴν κεφαλὴν. οἱ μὲν δὴ λέγουσι ὥς τὸ σῶμα ἀπὸ τοῦ κρημνοῦ ὠθέουσι κάτω ἐπὶ γὰρ κρημνοῦ ἵδρυται τὸ ἱρόν, τὴν δὲ κεφαλὴν ἀνασταυροῦσι· οἱ δὲ κατὰ μὲν τὴν κεφαλὴν ὁμολογέουσι, τὸ μέντοι σῶμα οὐκ ὠθέεσθαι ἀπὸ τοῦ κρημνοῦ λέγουσι ἀλλὰ γῇ κρύπτεσθαι. τὴν δὲ δαίμονα ταύτην τῇ θύουσι λέγουσι αὐτοὶ Ταῦροι Ἰφιγένειαν τὴν Ἀγαμέμνονος εἶναι. πολεμίους δὲ ἄνδρας τοὺς ἂν χειρώσωνται ποιεῦσι τάδε· ἀποταμὼν ἕκαστος κεφαλὴν ἀποφέρεται ἐς τὰ οἰκία, ἔπειτα ἐπὶ ξύλου μεγάλου ἀναπείρας ἰσπᾶ ὑπὲρ τῆς οἰκίης ὑπερέχουσιν πολλόν, μάλιστα δὲ ὑπὲρ τῆς καπνοδόκης. φασὶ δὲ τούτους φυλάκους τῆς οἰκίης πάσης ὑπεραιωρέεσθαι. ζῶσι δὲ ἀπὸ ληΐης τε καὶ πολέμου.

4.104

Ἀγαθύρσοι δὲ ἀβρότατοι³ ἀνδρῶν εἰσι καὶ χρυσοφόροι τὰ μάλιστα, ἐπικοινωνοῦν δὲ τῶν γυναικῶν τὴν μίξιν⁴ ποιεῦνται, ἵνα κασίγνητοι τε

¹ 4000 ² club, staff ³ graceful, delicate, pretty ⁴ mixing; sex, commerce

ἀλλήλων ἕωσι καὶ οἰκῆιοι ἐόντες πάντες μήτε φθόνῳ μήτε ἔχθει⁵ χρέωνται ἐς ἀλλήλους. τὰ δὲ ἄλλα νόμαια Θρήξι προσκεχωρήκασι.

4.105

Νευροὶ δὲ νόμοισι μὲν χρέωνται Σκυθικοῖσι, γενεῇ δὲ μιῇ πρότερον σφέας τῆς Δαρείου στρατηλασίης⁶ κατέλαβε ἐκλιπεῖν τὴν χώραν πᾶσαν ὑπὸ ὀφίων· ὀφίας γάρ σφι πολλοὺς μὲν ἢ χώραν ἀνέφαινε, οἱ δὲ πλεῦνες ἀνωθέν σφι ἐκ τῶν ἐρήμων ἐπέπεσον, ἐς ὃ πιεζόμενοι οἴκησαν μετὰ Βουδίνων τὴν ἐωυτῶν ἐκλιπόντες. κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες⁷ εἶναι. λέγονται γὰρ ὑπὸ Σκυθέων καὶ Ἑλλήνων τῶν ἐν τῇ Σκυθικῇ κατοικημένων ὡς ἔτεος ἐκάστου ἅπαξ τῶν Νευρῶν ἕκαστος λύκος⁸ γίνεται ἡμέρας ὀλίγας καὶ αὐτῖς ὀπίσω ἐς τῶντο κατίσταται. ἐμὲ μὲν νυν ταῦτα λέγοντες οὐ πείθουσι, λέγουσι δὲ οὐδὲν ἡσσον, καὶ ὁμνῶσι δὲ λέγοντες.

4.106

Ἄνδροφάγοι δὲ ἀγριώτατα πάντων ἀνθρώπων ἔχουσι ἥθεα, οὔτε δίκην νομίζοντες οὔτε νόμῳ οὐδενὶ χρεώμενοι· νομάδες δὲ εἰσι, ἐσθῆτά τε φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην, ἀνδροφαγέουσι δὲ μῶνοι τούτων.

4.107

Μελάγχλαινοι δὲ εἴματα μὲν μέλανα φορέουσι πάντες, ἐπ' ὧν καὶ τὰς ἐπωνυμίας ἔχουσι, νόμοισι δὲ Σκυθικοῖσι χρέωνται.

4.108

Βουδῖνοι δὲ ἔθνος ἐὼν μέγα καὶ πολλὸν γλαυκόν⁹ τε πᾶν ἰσχυρῶς ἐστί καὶ πυρρόν· πόλις δὲ ἐν αὐτοῖσι πεπόλισται¹⁰ ξυλίνη, οὖνομα δὲ τῇ πόλει ἐστὶ Γελωνός. τοῦ δὲ τείχεος μέγαθος κῶλον¹¹ ἕκαστον τριήκοντα σταδίων ἐστί, ὑψηλὸν δὲ καὶ πᾶν ξύλινον, καὶ αἱ οἰκίαι αὐτῶν ξύλιναι καὶ τὰ ἱρά. ἔστι γὰρ δὴ αὐτόθι Ἑλληνικῶν θεῶν

⁵ hatred ⁶ expedition, campaign ⁷ sorcerer, trickster ⁸ wolf

⁹ bright, gleaming ¹⁰ build a wall, city ¹¹ limb

ἰρὰ Ἑλληνικῶς κατεσκευασμένα ἀγάλμασί τε καὶ βωμοῖσι καὶ νηοῖσι
 ξυλίνοισι, καὶ τῷ Διόνυσῳ τριετηρίδας ἀνάγουσι καὶ βακχεύουσι.
 εἰσὶ γὰρ οἱ Γελωνοὶ τὸ ἀρχαῖον Ἑλλήνες, ἐκ τῶν δὲ ἐμπορίων
 ἐξαναστάντες οἴκησαν ἐν τοῖσι Βουδίνουσι· καὶ γλώσση τὰ μὲν
 Σκυθικῇ, τὰ δὲ Ἑλληνικῇ χρέωνται.

4.109

Βουδῖνοι δὲ οὐ τῇ αὐτῇ γλώσση χρέωνται καὶ Γελωνοί, οὐδὲ δίαίτα
 ἢ αὐτῇ. οἱ μὲν γὰρ Βουδῖνοι ἐόντες αὐτόχθονες¹² νομάδες τε εἰσὶ καὶ
 φθειροτραγέουσι μῦνοι τῶν ταύτη, Γελωνοὶ δὲ γῆς τε ἐργάται καὶ
 σιτοφάγοι¹³ καὶ κήπους¹⁴ ἐκτημένοι, οὐδὲν τὴν ἰδέην¹⁵ ὅμοιοι οὐδὲ τὸ
 χρῶμα.¹⁶ ὑπὸ μέντοι Ἑλλήνων καλέονται καὶ οἱ Βουδῖνοι Γελωνοί,
 οὐκ ὀρθῶς καλεόμενοι. ἢ δὲ χώρα σφέων πᾶσα ἐστὶ δασέα¹⁷ ἰδησι
 παντοίησι· ἐν δὲ τῇ ἰδῇ τῇ πλείστη ἐστὶ λίμνη μεγάλη τε καὶ πολλή καὶ
 ἔλος¹⁸ καὶ κάλαμος¹⁹ περὶ αὐτήν. ἐν δὲ ταύτῃ ἐνύδριες ἀλίσκονται καὶ
 κάστορες καὶ ἄλλα θηρία τετραγωνοπρόσωπα, τῶν τὰ δέρματα παρὰ
 τὰς σισύρνας παραρράπτεται, καὶ οἱ ὄρχιες²⁰ αὐτοῖσι εἰσὶ χρήσιμοι
 ἐς ὑστερέων ἄκεσιν.

4.110

Σαυροματέων δὲ περὶ ᾧδε λέγεται. ὅτε Ἑλλήνες Ἀμαζόσι
 ἐμαχέσαντο τὰς δὲ Ἀμαζόνας καλέουσι Σκύθαι Οἰόρπατα, δύναται
 δὲ τὸ οὐνομα τοῦτο κατὰ Ἑλλάδα γλώσσαν ἀνδροκτόνοι· οἷον γὰρ
 καλέουσι ἄνδρα, τὸ δὲ πατὰ κτείνειν, τότε λόγος τοὺς Ἑλλήνας
 νικήσαντας τῇ ἐπὶ Θερμώδοντι μάχῃ ἀποπλέειν ἄγοντας τρισὶ
 πλοίοισι τῶν Ἀμαζόνων ὅσας ἐδυνάετο ζωγρῆσαι, τὰς δὲ ἐν τῷ
 πελάγει ἐπιθεμένας ἐκκόψαι τοὺς ἄνδρας. πλοῖα δὲ οὐ γινώσκειν
 αὐτὰς οὐδὲ πηδαλίοισι²¹ χρᾶσθαι οὐδὲ ιστίοισι οὐδὲ εἰρεσίῃ.²² ἀλλ'
 ἐπεὶ ἐξέκοψαν τοὺς ἄνδρας ἐφέροντο κατὰ κύμα καὶ ἄνεμον, καὶ
 ἀπικνέονται τῆς λίμνης τῆς Μαϊήτιδος ἐπὶ Κρημνούς· οἱ δὲ Κρημνοὶ

¹² native ¹³ eating food, grain ¹⁴ garden, orchard ¹⁵ semblance;
 kind, style ¹⁶ color ¹⁷ hairy, brushy ¹⁸ marsh ¹⁹ reed ²⁰ testicle
²¹ rudder ²² rowing

εἰσὶ γῆς τῆς Σκυθέων τῶν ἐλευθέρων. ἐνθαῦτα ἀποβᾶσαι ἀπὸ τῶν πλοίων αἱ Ἀμαζόνες ὁδοιπόρεον ἐς τὴν οἰκεομένην. ἐντυχοῦσαι δὲ πρώτῳ ἵπποφορβίῳ τοῦτο διήρπασαν, καὶ ἐπὶ τούτων ἵππαζόμεναι ἐλγίζοντο τὰ τῶν Σκυθέων.

4.111

Οἱ δὲ Σκύθαι οὐκ εἶχον συμβαλέσθαι τὸ πρήγμα· οὔτε γὰρ φωνὴν οὔτε ἐσθῆτα οὔτε τὸ ἔθνος ἐγίνωσκον, ἀλλ' ἐν θώματι ἦσαν ὁκόθεν ἔλθοιεν, ἐδόκεον δ' αὐτὰς εἶναι ἄνδρας τὴν αὐτὴν ἡλικίην ἔχοντας, μάχην τε δὴ πρὸς αὐτὰς ἐποιεῦντο. ἐκ δὲ τῆς μάχης τῶν νεκρῶν ἐκράτησαν οἱ Σκύθαι, καὶ οὕτω ἔγνωσαν εἰσάσας γυναῖκας. βουλευομένοισι ὦν αὐτοῖσι ἔδοξε κτείνειν μὲν οὐδενὶ τρόπῳ ἔτι αὐτάς, ἑωυτῶν δὲ τοὺς νεωτάτους ἀποπέμψαι ἐς αὐτάς, πλῆθος εἰκάσαντας ὅσαι περ ἐκεῖναι ἦσαν τούτους δὲ στρατοπεδεύεσθαι πλησίον ἐκεινῶν καὶ ποιέειν τὰ περ ἂν καὶ ἐκεῖναι ποιέωσι. ἦν δὲ αὐτοὺς διώκωσι, μάχεσθαι μὲν μή, ὑποφεύγειν δέ· ἐπεὰν δὲ παύσωνται, ἐλθόντας αὐτῖς πλησίον στρατοπεδεύεσθαι. ταῦτα ἐβουλεύσαντο οἱ Σκύθαι βουλόμενοι ἐξ αὐτέων παῖδας ἐκγενήσεσθαι. ἀποπεμφθέντες δὲ οἱ νεηνίσκοι ἐποίουν τὰ ἐντεταλμένα.

4.112

Ἐπεὶ δὲ ἔμαθον αὐτοὺς αἱ Ἀμαζόνες ἐπ' οὐδεμιῇ δηλήσι²³ ἀπιγμένους, ἥων χαίρειν· προσεχώρεον δὲ πλησιαιτέρῳ τὸ στρατόπεδον τῷ στρατοπέδῳ ἐπ' ἡμέρῃ ἐκάστη. εἶχον δὲ οὐδὲν οὐδ' οἱ νεηνίσκοι, ὥσπερ αἱ Ἀμαζόνες, εἰ μὴ τὰ ὄπλα καὶ τοὺς ἵππους, ἀλλὰ ζόην ἔζωον τὴν αὐτὴν ἐκείνησι, θηρεύοντές τε καὶ ληιζόμενοι.

4.113

Ἐποίουν δὲ αἱ Ἀμαζόνες ἐς τὴν μεσαμβρίην τοιούνδε· ἐγίνοντο σποράδες κατὰ μίαν τε καὶ δύο, πρόσω δὴ ἀπ' ἀλληλέων ἐς εὐμαρείην²⁴ ἀποσκιδνάμεναι. μαθόντες δὲ καὶ οἱ Σκύθαι ἐποίουν

²³ mischief; harm ²⁴ ease, opportunity

I have reckoned the day's journey at two hundred furlongs: and by this reckoning the cross lines of Scythia would be four thousand furlongs in length, and the perpendiculars which tend inland would be the same number of furlongs. Such is the size of this land.

4.102

The Scythians meanwhile having considered with themselves that they were not able to repel the army of Dareios alone by a pitched battle, proceeded to send messengers to those who dwelt near them: and already the kings of these nations had come together and were taking counsel with one another, since so great an army was marching towards them. Now those who had come together were the kings of the Tauroi, Agathyrans, Neuroi, Androphagoi, Melanchlainoi, Gelonians, Budinoi and Sauromatai.

4.103

Of these the Tauroi have the following customs:— they sacrifice to the “Maiden” both ship-wrecked persons and also those Hellenes whom they can capture by putting out to sea against them; and their manner of sacrifice is this:— when they have made the first offering from the victim they strike his head with a club: and some say that they push the body down from the top of the cliff (for it is upon a cliff that the temple is placed) and set the head up on a stake; but others, while agreeing as to the heads, say nevertheless that the body is not pushed down from the top of the cliff, but buried in the earth. This divinity to whom they sacrifice, the Tauroi themselves say is Iphigeneia the daughter of Agamemnon. Whatsoever enemies they have conquered they treat in this fashion:— each man cuts off a head and bears it away to his house; then he impales it on a long stake and sets it up above his house raised to a great height, generally above the chimney; and they say that these are suspended above as guards to preserve the whole house. This people has its living by plunder and war.

4.104

The Agathyrans are the most luxurious of men and wear gold ornaments for the most part: also they have promiscuous intercourse with their women, in order that they may be brethren to one another and being all nearly related may not feel envy or malice one against another. In their other customs they have come to resemble the Thracians.

4.105

The Neuroi practise the Scythian customs: and one generation before the expedition of Dareios it so befell them that they were forced to quit their land altogether by reason of serpents: for their land produced serpents in

vast numbers, and they fell upon them in still larger numbers from the desert country above their borders; until at last being hard pressed they left their own land and settled among the Budinoi. These men it would seem are wizards; for it is said of them by the Scythians and by the Hellenes who are settled in the Scythian land that once in every year each of the Neuroi becomes a wolf for a few days and then returns again to his original form. For my part I do not believe them when they say this, but they say it nevertheless, and swear it moreover.

4.106

The Androphagoi have the most savage manners of all human beings, and they neither acknowledge any rule of right nor observe any customary law. They are nomads and wear clothing like that of the Scythians, but have a language of their own; and alone of all these nations they are man-eaters.

4.107

The Melanchlainoi wear all of them black clothing, whence also they have their name; and they practise the customs of the Scythians.

4.108

The Budinoi are a very great and numerous race, and are all very blue-eyed and fair of skin: and in their land is built a city of wood, the name of which is Gelonos, and each side of the wall is thirty furlongs in length and lofty at the same time, all being of wood; and the houses are of wood also and the temples; for there are in it temples of Hellenic gods furnished after Hellenic fashion with sacred images and altars and cells, all of wood; and they keep festivals every other year to Dionysos and celebrate the rites of Bacchus: for the Gelonians are originally Hellenes, and they removed from the trading stations on the coast and settled among the Budinoi; and they use partly the Scythian language and partly the Hellenic. The Budinoi however do not use the same language as the Gelonians, nor is their manner of living the same:

4.109

For the Budinoi are natives of the soil and a nomad people, and alone of the nations in these parts feed on fir-cones; but the Gelonians are tillers of the ground and feed on corn and have gardens, and resemble them not at all either in appearance or in complexion of skin. However by the Hellenes the Budinoi also are called Gelonians, not being rightly so called. Their land is all thickly overgrown with forests of all kinds of trees, and in the thickest forest there is a large and deep lake, and round it marshy ground and reeds. In this are caught otters and beavers and certainly other wild animals with square-shaped faces. The fur of these is sewn as a fringe round their coats

of skin, and the testicles are made use of by them for curing diseases of the womb.

4.110

About the Sauromatai the following tale is told:— When the Hellenes had fought with the Amazons,— now the Amazons are called by the Scythians Oiorpata, which name means in the Hellenic tongue “slayers of men,” for “man” they call oior, and pata means “to slay,”— then, as the story goes, the Hellenes, having conquered them in the battle at the Thermodon, were sailing away and conveying with them in three ships as many Amazons as they were able to take prisoners. These in the open sea set upon the men and cast them out of the ships; but they knew nothing about ships, nor how to use rudders or sails or oars, and after they had cast out the men they were driven about by wave and wind and came to that part of the Maiotian lake where Cremnoi stands; now Cremnoi is in the land of the free Scythians. There the Amazons disembarked from their ships and made their way into the country, and having met first with a troop of horses feeding they seized them, and mounted upon these they plundered the property of the Scythians.

4.111

The Scythians meanwhile were not able to understand the matter, for they did not know either their speech or their dress or the race to which they belonged, but were in wonder as to whence they had come and thought that they were men, of an age corresponding to their appearance: and finally they fought a battle against them, and after the battle the Scythians got possession of the bodies of the dead, and thus they discovered that they were women. They took counsel therefore and resolved by no means to go on trying to kill them, but to send against them the youngest men from among themselves, making conjecture of the number so as to send just as many men as there were women. These were told to encamp near them, and do whatsoever they should do; if however the women should come after them, they were not to fight but to retire before them, and when the women stopped, they were to approach near and encamp. This plan was adopted by the Scythians because they desired to have children born from them.

4.112

The young men accordingly were sent out and did that which had been commanded them: and when the Amazons perceived that they had not come to do them any harm, they let them alone; and the two camps approached nearer to one another every day: and the young men, like the Amazons, had nothing except their arms and their horses, and got their living, as the Amazons did, by hunting and by taking booty.

4.113

Now the Amazons at midday used to scatter abroad either one by one or by two together, dispersing to a distance from one another to ease themselves; and the Scythians also having perceived this did the same thing: and one of the Scythians came near

vocabulary

ἀδικία injustice, offence
ἀέκων unwilling
ἀκοντίζω throw, (+gen) at ~acute
ἀλίζω gather, assemble
ἄμαξα wagon
ἀνδροφάγος man-eating
ἄνευ away from; not having; not needing ~Sp. sin
ἀνίημι urge, impel; release ~jet
ἀντιάζω meet, fight, join
ἀπαγγέλλω announce, order, promise ~angel
ἀπεῖπον refuse, renounce, declare
ἀπελαύνω expel, exclude, ward off; (intrans) ride away
ἀπολαγχάνω get by lot
ἀποστερέω despoil, defraud
ἀποφέρω carry off, carry back
 ~bear
ἀπωθέω repel, reject
ἀρχαῖος ancient, from the beginning
 ~oligarch
αὐχὴν -ένος (m, 3) neck
βασίλειος kingly
βορέας -οῦ (m, 1) north, north wind
γάμος wedding, sex ~bigamy
γέφυρα (ῥ) dam, dike; bridge
γεφυρώω (ῥ) dam, move earth
γηραιός old
γυναικίος of women
δέος fear ~Deimos
δηλέομαι hurt, spoil, steal ~delenda
διαβαίνω pass over, cross ~basis
διαίρῃω divide, distinguish, distribute
δίαιτα way of life; home; arbitration
δαιτάω treat; live; arbitrate
διακέομαι repair
δουλοσύνη slavery
ἐγγρίμπτω to near, bring near to
εἰσβάλλω throw into ~ballistic

ἐκδιδάσκω teach, explain
ἐκλείπω leave out, pass over
ἐκμανθάνω know by heart
ἐκπλέω sail away ~float
ἐκπολεμόω antagonize to war
ἐκτρίβω (ι) rub out
ἐκφοιτάω habitually go out
ἐκών willingly, on purpose; giving in too easily
ἐλαφρός nimble, light on one's feet; light, bearable ~elevator
ἐμποδών getting in the way
ἐμφανής visible
ἐντέλλω (mp) command
ἐξανίστημι raise, bring/send out
ἐπιβάλλω throw upon, head for ~ballistic
ἐπικρατέω rule over
ἐπιχειρέω do, try, attack ~chiral
εὖς good, brave, noble
ζεύγνυμι (ῥ) yoke, join ~zygote
ήμερώω tame
ἡπειρος (f) mainland, continent
θήρα hunt ~fierce
ἱππάζομαι drive a chariot ~hippo
καταλέγω relate in detail, choose; enroll ~legion
καταστρέφω overturn, subdue ~catastrophe
καταχράομαι (mp) abuse, use up; (act) be enough
κραίνω accomplish; (rare) rule
κρήνη well, spring
κτῆμα -τος (n, 3) possession
κτῆσις -ος (f) chattels
λίμνη lake, marsh, basin, sea ~limnic
μαρτύριον testimony, proof
μηκέτι no more
νεηνίσκος young man
νόμαιο customary
ὁδοιπορέω walk over

ὁδῶ lead well
 ὁμολογίη agreement, consent
 ὁμός same ~homoerotic
 ὁμοῦ together
 ὁμῶ unite ~homoerotic
 ὄον οῦ type of fruit
 οὐδαμῇ nowhere
 οὐδαμὸς not anyone
 παρθένος (f) girl, virgin ~Parthenon
 περάω cross over, drive across; sell
 as a slave ~pierce
 πέρθω sack, ravage, plunder
 περίοιδα have great, greater skill
 περιοράω look around; watch;
 permit
 Πέρσης Persian
 πιέζω press, squeeze ~piezoelectric
 πλησιόχωρος adjacent
 πρόβατον cattle, flocks, herds
 πρόδρομος running ahead
 προέχω be ahead, jut forward; mid:
 have before one
 προπέμπω send, send ahead
 ~pomp
 προσγίγνομαι become ally to
 προσδοκάω expect
 προσχωρέω go to, join, support
 σημαίνω give orders to; show; mark
 ~semaphore
 στολή equipment
 στρατηλατέω lead an army
 στρατιά army ~strategy
 συγχέω entangle, destroy, confound
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμμαχία alliance
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 συνέρχομαι come together

συνίημι send together; hear, notice,
 understand ~jet
 σχίζω split ~schism
 τιμωρέω (i) (+dat) take vengeance,
 punish; aid one who has been
 attacked
 τίνω (i) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 τοιόσδε such
 τοκεύς -ος (m) parent ~oxytocin
 τοξεύω shoot an arrow at ~toxic
 ὑπακούω listen, reply ~acoustic
 ὑπαντιάζω take a stand against
 ὑπείμι be under
 ὑπεξάγω lead to safety
 ~demagogue
 ὑπέξειμι withdraw; go out
 ὑποδέχομαι welcome, accept, suffer
 ὑποδύω (mp) get under; play a
 character
 ὑποκρίνομαι (i) answer; pretend
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 ὑπομένω stay behind, await
 ~remain
 ὑποστρέφω turn around, go back
 ~atrophy
 ὑποφεύγω flee before ~fugitive
 ὑστεραίως the next; later
 φοιτάω go back and forth
 φορβή food, pasture ~euphorbia
 φορέω frequentative of φέρω, to
 carry ~bear
 χρηστός useful; brave, worthy
 χωρέω withdraw, give way to (+dat)
 ~heir
 χωρίς separately; except, other than
 ~heir
 χώρος place ~heir

ταὐτὸ τοῦτο. καὶ τις μουνωθεισέων τινὶ αὐτέων ἐνεχρίμπετο, καὶ ἡ Ἀμαζὼν οὐκ ἀπωθέετο ἀλλὰ περιεῖδε χρήσασθαι. καὶ φωνῆσαι μὲν οὐκ εἶχε, οὐ γὰρ συνίεσαν ἀλλήλων, τῇ δὲ χειρὶ ἔφραζε ἐς τὴν ὑστεραίην ἐλθεῖν ἐς ταὐτὸ χωρίον καὶ ἕτερον ἄγειν, σημαίνουσα δύο γενέσθαι καὶ αὐτὴ ἐτέρην ἄξειν. ὁ δὲ νεηνίσκος, ἐπεὶ ἀπῆλθε, ἔλεξε ταῦτα πρὸς τοὺς λοιπούς· τῇ δὲ δευτεραίῃ ἦλθε ἐς τὸ χωρίον αὐτός τε οὗτος καὶ ἕτερον ἦγε, καὶ τὴν Ἀμαζόνα εὗρε δευτέρην αὐτὴν ὑπομένουσαν. οἱ δὲ λοιποὶ νεηνίσκοι ὥς ἐπύθοντο ταῦτα, καὶ αὐτοὶ ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαζόνων.

4.114

Μετὰ δὲ συμμίζαντες τὰ στρατόπεδα οἴκεον ὁμοῦ, γυναῖκα ἔχων ἕκαστος ταύτην τῇ τὸ πρῶτον συνεμίχθη. τὴν δὲ φωνὴν τὴν μὲν τῶν γυναικῶν οἱ ἄνδρες οὐκ ἔδυνάετο μαθεῖν, τὴν δὲ τῶν ἀνδρῶν αἱ γυναῖκες συνέλαβον. ἐπεὶ δὲ συνῆκαν ἀλλήλων, ἔλεξαν πρὸς τὰς Ἀμαζόνας τάδε οἱ ἄνδρες. «ἡμῖν εἰσὶ μὲν τοκέες, εἰσὶ δὲ κτήσιες· νῦν ὦν μηκέτι πλεῖνα χρόνον ζοῖν τοιήνδε ἔχωμεν, ἀλλ' ἀπελθόντες ἐς τὸ πλῆθος διαιωμέθα. γυναῖκας δὲ ἔξομεν ὑμέας καὶ οὐδαμὰς ἄλλας.» αἱ δὲ πρὸς ταῦτα ἔλεξαν τάδε. «ἡμεῖς οὐκ ἂν δυναίμεθα οἰκέειν μετὰ τῶν ὑμετερέων γυναικῶν· οὐ γὰρ τὰ αὐτὰ νόμια ἡμῖν τε ἀκεῖνησι ἐστί. ἡμεῖς μὲν τοξεύομεν τε καὶ ἀκοντίζομεν καὶ ἵππαζόμεθα, ἔργα δὲ γυναικῆα οὐκ ἐμάθομεν· αἱ δὲ ὑμέτεραι γυναῖκες τούτων μὲν οὐδὲν τῶν ἡμεῖς κατελέξαμεν ποιέῃσι, ἔργα δὲ γυναικῆα ἐργάζονται μένουσαι ἐν τῇσι ἀμάξῃσι, οὗτ' ἐπὶ θήρην ἰοῦσαι οὔτε ἄλλη οὐδαμῇ.¹ οὐκ ἂν ὦν δυναίμεθα ἐκεῖνησι συμφέρεσθαι. ἀλλ' εἰ βούλεσθε γυναῖκας ἔχειν ἡμέας καὶ δοκέειν εἶναι δίκαιοι, ἐλθόντες παρὰ τοὺς τοκέας ἀπολάχετε τῶν κτημάτων τὸ μέρος, καὶ ἔπειτα ἐλθόντες οἰκώμεν ἐπὶ ἡμέων αὐτῶν.» ἐπείθοντο καὶ ἐποίησαν ταῦτα οἱ νεηνίσκοι.

4.115

Ἐπεῖτε δὲ ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον ἦλθον ὀπίσω παρὰ τὰς Ἀμαζόνας, ἔλεξαν αἱ γυναῖκες πρὸς αὐτοὺς τάδε. «ἡμέας

¹ nowhere

ἔχει φόβος τε καὶ δέος ὅπως χρή οἰκέειν ἐν τῷδε τῷ χώρῳ, τοῦτο μὲν ὑμέας ἀποστερησάσας πατέρων, τοῦτο δὲ γῆν τὴν ὑμετέρεην δηλησάμενας² πολλά. ἀλλ' ἐπεῖτε ἀξιοῦτε ἡμέας γυναικας ἔχειν, τάδε ποιέετε ἅμα ἡμῖν· φέρετε ἐξαναστέωμεν ἐκ τῆς γῆς τῇσδε καὶ περήσαντες Τάναιν ποταμὸν οἰκέωμεν.»

4.116

Ἐπειθόντο καὶ ταῦτα οἱ νεηνίσκοι, διαβάντες δὲ τὸν Τανάιν ὁδοιπόρεον πρὸς ἥλιον ἀνίσχοντα τριῶν μὲν ἡμερέων ἀπὸ τοῦ Τανάιδος ὁδόν, τριῶν δὲ ἀπὸ τῆς λίμνης τῆς Μαιήτιδος πρὸς βορέην ἄνεμον. ἀπικόμενοι δὲ ἐς τοῦτον τὸν χώρον ἐν τῷ νυν κατοικῆνται, οἴκησαν τοῦτον. καὶ διαίτῃ ἀπὸ τούτου χρέωνται τῇ παλαιῇ τῶν Σαυροματέων αἱ γυναῖκες, καὶ ἐπὶ θήρην ἐπ' ἵππων ἐκφοιτῶσαι ἅμα τοῖσι ἀνδράσι καὶ χωρὶς τῶν ἀνδρῶν, καὶ ἐς πόλεμον φοιτῶσαι καὶ στολὴν τὴν αὐτὴν τοῖσι ἀνδράσι φορέουσai.

4.117

Φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῇ, σολοικίζοντες αὐτῇ ἀπὸ τοῦ ἀρχαίου, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν αἱ Ἀμαζόνες. τὰ περὶ γάμων δὲ ὧδέ σφι διακέεται. οὐ γαμέεται παρθένος οὐδεμία πρὶν ἂν τῶν πολεμίων ἄνδρα ἀποκτείνῃ· αἱ δὲ τινὲς αὐτέων καὶ τελευτῶσι γηραιαί³ πρὶν γήμασθαι, οὐ δυνάμεναι τὸν νόμον ἐκπλήσαι,

4.118

Ἐπὶ τούτων ὦν τῶν καταλεχθέντων ἐθνέων τοὺς βασιλέας ἀλισμένους ἀπικόμενος τῶν Σκυθέων οἱ ἄγγελοι ἔλεγον ἐκδιδάσκοντες ὡς ὁ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν ζεύξας ἐπὶ τῷ αὐχένι τοῦ Βοσπόρου διαβέβηκε ἐς τήνδε τὴν ἡπειρον, διαβὰς δὲ καὶ καταστρεψάμενος Θρήκας γεφυροὶ ποταμὸν Ἰστρον, βουλόμενος καὶ τάδε πάντα ὑπ' ἐωυτῷ ποιήσασθαι. «Ὑμεῖς ὦν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι περιύδητε ἡμέας διαφθαρέντας, ἀλλὰ τῶντὸ νοήσαντες

² hurt, spoil, steal ³ old

ἀντιάζωμεν τὸν ἐπιόντα. οὐκὼν ποιήσετε ταῦτα; ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείβομεν τὴν χώραν ἢ μένοντες ὁμολογίῃ χρησόμεθα. τί γὰρ πάθωμεν μὴ βουλομένων ὑμέων τιμωρέειν; ὑμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον.⁴ ἥκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, οὐδέ οἱ καταχρήσει ἡμέας καταστρεψαμένων ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν λόγων τῶνδε μαρτύριον ἐρέομεν. εἰ γὰρ ἐπ' ἡμέας μούρους ἐστρατηλάτεε⁵ ὁ Πέρσης τίσασθαι τῆς πρόσθε δουλυσύνης βουλόμενος, χρῆν αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον ἵεναι οὕτω ἐπὶ τὴν ἡμετέραν, καὶ ἂν ἐδήλου πᾶσι ὡς ἐπὶ Σκύθας ἐλαύνει καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεῖτε τάχιστα διέβη ἐς τήνδε τὴν ἡπειρον, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμεροῦται⁶ πάντας· τοὺς τε δὴ ἄλλους ἔχει ὑπ' ἑωυτῷ Θρήκας καὶ δὴ καὶ τοὺς ἡμῖν ἐόντας πλησιοχώρους Γέτας.»

4.119

Ταῦτα Σκυθέων ἐπαγγελλομένων ἐβουλευόντο οἱ βασιλέες οἱ ἀπὸ τῶν ἔθνέων ἦκοντες, καὶ σφεων ἐσχίσθησαν αἱ γνώμαι· ὁ μὲν γὰρ Γελωνὸς καὶ ὁ Βουδῖνος καὶ ὁ Σαυρομάτης κατὰ τῶντὸ γενόμενοι ὑπέδεκοντο Σκύθῃσι τιμωρήσειν, ὁ δὲ Ἀγάθυρσος καὶ Νευρὸς καὶ Ἄνδροφάγος καὶ οἱ τῶν Μελαγχλαίων καὶ Ταύρων τάδε Σκύθῃσι ὑπεκρίναντο. «εἰ μὲν μὴ ὑμεῖς ἔατε οἱ πρότεροι ἀδικήσαντες Πέρσας καὶ ἄρξαντες πολέμου, τούτων δεόμενοι τῶν νῦν δέεσθε λέγειν τε ἂν ἐφαίνεσθε ἡμῖν ὀρθά, καὶ ἡμεῖς ὑπακούσαντες τῶντὸ ἂν ὑμῖν ἐπρήσσομεν. νῦν δὲ ὑμεῖς τε ἐς τὴν ἐκείνων ἐσβαλόντες γῆν ἄνευ ἡμέων ἐπεκρατέετε Περσέων ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδου, καὶ ἐκεῖνοι, ἐπεὶ σφεας ὠντὸς θεὸς ἐγείρει, τὴν ὁμοίην ὑμῖν ἀποδιδούσι. ἡμεῖς δὲ οὔτε τι τότε ἡδίκησαμεν τοὺς ἄνδρας τούτους οὐδὲν οὔτε νῦν πρότεροι πειρησόμεθα ἀδικεῖν. ἦν μέντοι ἐπὶ καὶ τὴν ἡμετέραν ἄρξῃ τε ἀδικέων, καὶ ἡμεῖς οὐ πεισόμεθα, μέχρι δὲ τοῦτο ἴδωμεν, μενέομεν παρ' ἡμῖν αὐτοῖσι· ἥκειν γὰρ δοκέομεν οὐκ ἐπ' ἡμέας Πέρσας ἀλλ' ἐπὶ τοὺς αἰτίους τῆς ἀδικίης γενομένους.»

⁴ nimble, light on one's feet; light, bearable ⁵ lead an army ⁶ tame

4.120

Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι, ἐβουλεύοντο ἰθυμαχίην μὲν μηδεμίαν ποιεέσθαι ἐκ τοῦ ἐμφανέος, ὅτε δὴ σφι οὗτοι γε σύμμαχοι οὐ προσεγίνοντο, ὑπεξιώντες δὲ καὶ ὑπεξελαύνοντες τὰ φρέατα τὰ παρεξίοιεν αὐτοὶ καὶ τὰς κρήνας συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες. καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασίλευε Σκώπασις, προσχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ἣν ἐπὶ τοῦτο τράπηται ὁ Πέρσης ἰθὺ Τανάιδος ποταμοῦ παρὰ τὴν Μαιῆτιν λίμνην ὑποφεύγοντας, ἀπελαύνοντος τε τοῦ Πέρσεω⁷ ἐπιόντας διώκειν. αὕτη μὲν σφι μία ἦν μοῖρα τῆς βασιληΐης, τεταγμένη ταύτην τὴν ὁδὸν ἣ περ εἴρηται· τὰς δὲ δύο τῶν βασιληϊῶν, τὴν τε μεγάλην τῆς ἡρχε Ἰδάνθυρσος καὶ τὴν τρίτην τῆς ἐβασίλευε Τάξακις, συνελθούσας ἐς τὸν αὐτὸ καὶ Γελωνῶν τε καὶ Βουδίνων προσγενομένων, ἡμέρης καὶ τούτους ὁδῶ προέχοντας τῶν Περσέων ὑπεξάγειν, ὑπιόντας τε καὶ ποιεῦντας τὰ βεβουλευμένα· πρῶτα μὲν νυν ὑπάγειν σφέας ἰθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ γὰρ μὴ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ' ἀέκοντας ἐκπολεμώσωσι· μετὰ δὲ τοῦτο ὑποστρέφειν ἐς τὴν σφετέρην καὶ ἐπιχειρέειν, ἣν δὴ βουλευομένοισι δοκέη.

4.121

Ταῦτα οἱ Σκύθαι βουλευσάμενοι ὑπηγντίαζον τὴν Δαρείου στρατιήν, προδρόμους ἀποστείλαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἀμάξας ἐν τῇσι σφι διαιτᾶτο τὰ τέκνα καὶ αἱ γυναικες πάσας καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς φορβὴν⁸ ἱκανὰ ἦν τοσαῦτα ὑπολιπόμενοι, τὰ ἄλλα ἅμα τῇσι ἀμάξῃσι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέῳ ἐλαύνειν.

4.122

Ταῦτα μὲν δὴ προεκομίζετο. τῶν δὲ Σκυθέων οἱ πρόδρομοι ὡς εἶρον τοὺς Πέρσας ὅσον τε τριῶν ἡμερέων ὁδὸν ἀπέχοντας ἀπὸ

⁷ Persian ⁸ food, pasture

to one of those Amazons who were apart by themselves, and she did not repulse him but allowed him to lie with her: and she could not speak to him, for they did not understand one another's speech, but she made signs to him with her hand to come on the following day to the same place and to bring another with him, signifying to him that there should be two of them, and that she would bring another with her. The young man therefore, when he returned, reported this to the others; and on the next day he came himself to the place and also brought another, and he found the Amazon awaiting him with another in her company. Then hearing this the rest of the young men also in their turn tamed for themselves the remainder of the Amazons;

4.114

And after this they joined their camps and lived together, each man having for his wife her with whom he had had dealings at first; and the men were not able to learn the speech of the women, but the women came to comprehend that of the men. So when they understood one another, the men spoke to the Amazons as follows: "We have parents and we have possessions; now therefore let us no longer lead a life of this kind, but let us go away to the main body of our people and dwell with them; and we will have you for wives and no others." They however spoke thus in reply: "We should not be able to live with your women, for we and they have not the same customs. We shoot with bows and hurl javelins and ride horses, but the works of women we never learnt; whereas your women do none of these things which we said, but stay in the waggons and work at the works of women, neither going out to the chase nor anywhere else. We therefore should not be able to live in agreement with them: but if ye desire to keep us for your wives and to be thought honest men, go to your parents and obtain from them your share of the goods, and then let us go and dwell by ourselves."

4.115

The young men agreed and did this; and when they had obtained the share of the goods which belonged to them and had returned back to the Amazons, the women spoke to them as follows: "We are possessed by fear and trembling to think that we must dwell in this place, having not only separated you from your fathers, but also done great damage to your land. Since then ye think it right to have us as your wives, do this together with us,— come and let us remove from this land and pass over the river Tanaïs and there dwell."

4.116

The young men agreed to this also, and they crossed over the Tanaïs and made their way towards the rising sun for three days' journey from Tanaïs, and also towards the North Wind for three days' journey from the Maiotian lake: and

having arrived at the place where they are now settled, they took up their abode there: and from thenceforward the women of the Sauromatai practise their ancient way of living, going out regularly on horseback to the chase both in company with the men and apart from them, and going regularly to war, and wearing the same dress as the men.

4.117

And the Sauromatai make use of the Scythian tongue, speaking it barbarously however from the first, since the Amazons did not learn it thoroughly well. As regards marriages their rule is this, that no maiden is married until she has slain a man of their enemies; and some of them even grow old and die before they are married, because they are not able to fulfil the requirement of the law.

4.118

To the kings of these nations then, which have been mentioned in order, the messengers of the Scythians came, finding them gathered together, and spoke declaring to them how the Persian king, after having subdued all things to himself in the other continent, had laid a bridge over the neck of the Bosphorus and had crossed over to that continent, and having crossed over and subdued the Thracians, was making a bridge over the river Ister, desiring to bring under his power all these regions also. "Do ye therefore," they said, "by no means stand aloof and allow us to be destroyed, but let us become all of one mind and oppose him who is coming against us. If ye shall not do so, we on our part shall either be forced by necessity to leave our land, or we shall stay in it and make a treaty with the invader; for what else can we do if ye are not willing to help us? and for you after this it will be in no respect easier; for the Persian has come not at all less against you than against us, nor will it content him to subdue us and abstain from you. And of the truth of that which we say we will mention a strong evidence: if the Persian had been making his expedition against us alone, because he desired to take vengeance for the former servitude, he ought to have abstained from all the rest and to have come at once to invade our land, and he would thus have made it clear to all that he was marching to fight against the Scythians and not against the rest. In fact however, ever since he crossed over to this continent, he has compelled all who came in his way to submit to him, and he holds under him now not only the other Thracians but also the Getai, who are our nearest neighbours."

4.119

When the Scythians proposed this, the kings who had come from the various nations took counsel together, and their opinions were divided. The kings

of the Gelonians, of the Budinoi and of the Sauromatai agreed together and accepted the proposal that they should help the Scythians, but those of the Agathyrsians, Neuroi, Androphagoi, Melanchlainoi and Tauroi returned answer to the Scythians as follows: "If ye had not been the first to do wrong to the Persians and to begin war, then we should have surely thought that ye were speaking justly in asking for those things for which ye now ask, and we should have yielded to your request and shared your fortunes. As it is however, ye on the one hand made invasion without us into their land, and bare rule over the Persians for so long a time as God permitted you; and they in their turn, since the same God stirs them up, are repaying you with the like. As for us however, neither at that time did we do any wrong to these men nor now shall we attempt to do any wrong to them unprovoked: if however the Persians shall come against our land also, and do wrong first to us, we also shall refuse to submit 111: but until we shall see this, we shall remain by ourselves, for we are of opinion that the Persians have come not against us, but against those who were the authors of the wrong."

4.120

When the Scythians heard this answer reported, they planned not to fight a pitched battle openly, since these did not join them as allies, but to retire before the Persians and to drive away their cattle from before them, choking up with earth the wells and the springs of water by which they passed and destroying the grass from off the ground, having parted themselves for this into two bodies; and they resolved that the Sauromatai should be added to one of their divisions, namely that over which Scopasis was king, and that these should move on, if the Persians turned in that direction, straight towards the river Tanaïs, retreating before him by the shore of the Maiotian lake; and when the Persian marched back again, they should come after and pursue him. This was one division of their kingdom, appointed to go by the way which has been said; and the other two of the kingdoms, the large one over which Idanthysos was king, and the third of which Taxakis was king, were to join together in one, with the Gelonians and the Budinoi added to them, and they also were to retire before the Persians one day's march in front of them, going on out of their way and doing that which had been planned. First they were to move on straight for the countries which had refused to give their alliance, in order that they might involve these also in the war, and though these had not voluntarily undertaken the war with the Persians, they were to involve them in it nevertheless against their will; and after that they were to return to their own land and attack the enemy, if it should seem good to them in council so to do.

4.121

Having formed this plan the Scythians went to meet the army of Dareios, sending off the best of their horsemen before them as scouts; but all the waggons in which their children and their women lived they sent on, and with them all their cattle (leaving only so much as was sufficient to supply them with food), and charged them that they should proceed continually towards the North Wind. These, I say, were being carried on before:

4.122

But when the scouts who went in front of the Scythians discovered the Persians distant about three days' march from Ister, then the Scythians having discovered them continued to pitch

vocabulary

ἀλκή prowess, defense, victory
 ~Alexander
ἀνδροφάγος man-eating
ἀνευρίσκω discover
ἀνιάω (ι) vex
ἀνίημι urge, impel; release ~jet
ἀντίξοος opposed to
ἀντιόω meet, fight, join
ἀπαγορεύω forbid; fail, be worn out
ἀπαλλάσσω free from, remove; be freed, depart
ἀπειλή boast, threat
ἀπεῖπον refuse, renounce, declare
ἀπορία difficulty, bottleneck ~pierce
ἄτε as if; since
ἀφανίζω do away with, make off with; (pass) disappear
βασιλεια noblewoman
βάτραχος frog
βορέας -οῦ (m, 1) north, north wind
δαιμόνιος voc: you crazy guy
δεσπότης -ου (m, 1) master, despot
διαβαίνω pass over, cross ~basis
διαμάχομαι fight hard, contend
διεξέρχομαι go through
δουλοσύνη slavery
δρόμος running, racing ground
 ~hippodrome
ἐγκύρω (υ) encounter
εἰσβάλλω throw into ~ballistic
εἰσπίπτω fall into, rush in
ἐκάστοτε each time
ἐκδίδωμι hand over ~donate
ἐκλείπω leave out, pass over
ἐμπύμπρημι burn up ~pyre
ἐμπρήθω burn up
ἔξιμι go forth; is possible ~ion
ἐπαείρω raise, place on ~aorta
ἐπελαύνω beat out ~elastic
ἐπιδευής needy, lacking (+gen)
ἐπικουρέω fight in another's cause

~cereal

ἐπιλανθάνω mp: forget ~Lethe
ἐπιστέλλω send to, order
ἐπιφαίνω display ~photon
ἐρείπιον ruin, wreckage
ἐρείπιος wrecked, ruined
ἐρήμιος empty
ἐρημιόω raze, bereave; desert, isolate
ἐρύκω (υ) hold back ~serve
ἐσπέρα evening, west
εὖς good, brave, noble
ἔωθα be accustomed, in the habit
ζεύγνυμι (υ) yoke, join ~zygote
ἡμίονος (f) mule ~hemisphere
ἡσάομαι (pass) be weaker, be overcome; (active) defeat
ἡττάομαι (pass) be weaker, be overcome; (active) defeat
θορυβέω roar, cheer; disturb
θῶμα a wonder, feeling of surprise
 ~theater
ἰδρύω establish
ιθύω (ι) charge at, head for ~justice
ἱππότης -ου (m, 1) horseman
 ~hippo
καθηγέομαι lead
κατύπερθε above, from above
κείρω shave, sever, raze; devour, use up
κενόω make empty
λεαίνω to smooth, polish
λίμνη lake, marsh, basin, sea
 ~limnic
μεθίημι let go, cease; (mid) speed off
 ~jet
μῦς mouse
νωμάω give out; wield
ξύλινος wooden
ὄαρ wife
οἰστός arrow
ὀκτώ eight ~octopus
ὄμυρος bordering

ὀνίνημι help, please, be available
ὄνομαι blame ~name
ὄνος (f) donkey ~onager
ὄον οὐ type of fruit
ὄρεϋς -ος (m) mule ~hormone
ὄρος boundary marker ~horizon
οὐδαμός not anyone
οὔρον boundary stone; unit of distance; limit
οὔρος fair wind; guardian; hill
πάντως by all means
παραμένω stay with ~remain
παράπαν completely
παραπλήσιος similar to
πατρῷος of the father(s), ancestral ~paternal
πέρθω sack, ravage, plunder
περιέρχομαι go around; come next to
Πέρσης Persian
πλανάω lead astray; (mp) wander ~plankton
πλάνη wandering
πλάνης -τος (m, 3) wanderer
πρέπω be conspicuous, preeminent ~refurbish
πρόγονος elder, ancestor ~genus
προείπον foretell, proclaim, order before
προέχω be ahead, jut forward; mid: have before one
προλέγω prophecy, proclaim; preselect ~legion
προσβολή application, attack
πρόσω forward, in the future; far
ῥῆσις -ος (f) conversation, talk ~rhetoric
σημαίνω give orders to; show; mark ~semaphore

σίνομαι (i) rob, damage
σοφός skilled, clever, wise
στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm; (pl noun) 200 meters
στίβος trail
στρατιά army ~strategy
στρατοπεδεύω encamp or take up station ~strategy
στρατός common people/soldiers ~strategy
συγγιγνώσκω acknowledge; pardon
συγχέω entangle, destroy, confound
συμμαχία alliance
συμμίγνυμι mix with ~mix
σῶς safe, alive
ταράσσω mess things up ~trachea
τάφος (m) funeral, grave; (n) astonishment
τάχος -ους (n, 3) speed ~tachometer
τέθηπα be confused
τειχέω build
ὕβριζω insult, treat outrageously
ὕπεκφέρω move out, outward, onward ~bear
ὕπολείπω leave as a leftover; leave a person behind ~eclipse
ὕποστρέφω turn around, go back ~atrophy
ὕποφεύγω flee before ~fugitive
ὕφαινω weave
φαντάζω make visible; imagine
φρουρέω keep watch
φυτεύω plant, grow, cause, prepare ~physics
χέρος (f) dry land
χώρος place ~heir
ψυχος -εος (n, 3) coolness ~psychology

τοῦ Ἰστροῦ, οὗτοι μὲν τούτους εὐρόντες, ἡμέρης ὁδῷ προέχοντες, ἐστρατοπεδεύοντο τὰ ἐκ τῆς γῆς φυόμενα λεαίνοντες,¹ οἱ δὲ Πέρσαι ὡς εἶδον ἐπιφανείσαν τῶν Σκυθέων τὴν ἵππον, ἐπήμισαν κατὰ στίβον αἰὲ ὑπαγόντων· καὶ ἔπειτα πρὸς γὰρ τὴν μίαν τῶν μοιρέων ἴθυσαν οἱ Πέρσαι ἐδίωκον πρὸς ἡῷ τε καὶ ἰθὺ Τανάιδος. διαβάντων δὲ τούτων τὸν Τάναιν ποταμὸν οἱ Πέρσαι ἐπιδιαβάντες ἐδίωκον, ἐς ὃ τῶν Σαυροματέων τὴν χώραν διεξελθόντες ἀπίκοντο ἐς τὴν τῶν Βουδίνων.

4.123

Ὅσον μὲν δὴ χρόνον οἱ Πέρσαι ἦσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρας, οἱ δὲ εἶχον οὐδὲν σίνεσθαι² ἄτε τῆς χώρας ἐούσης χέρσου· ἐπείτε δὲ ἐς τὴν τῶν Βουδίνων χώραν ἐσέβαλλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεϊ, ἐκλελοιπότες τῶν Βουδίνων καὶ κεκενωμένου³ τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες εἶποντο αἰὲ τὸ πρόσω κατὰ στίβον, ἐς ὃ διεξελθόντες ταύτην ἐς τὴν ἔρημον ἀπίκοντο. ἡ δὲ ἔρημος αὕτη ὑπὸ οὐδαμῶν νέμεται ἀνδρῶν, κέεται δὲ ὑπὲρ τῆς Βουδίνων χώρας ἐούσα πλήθος ἐπτὰ ἡμερέων ὁδοῦ. ὑπὲρ δὲ τῆς ἐρήμου Θυσσαγέται οἰκέουσι, ποταμοὶ δὲ ἐξ αὐτῶν τέσσερες μεγάλοι ρέοντες διὰ Μαιητέων ἐκδιδοῦσι ἐς τὴν λίμνην τὴν καλεομένην Μαῖητιν, τοῖσι οὐνόματα κέεται τάδε, Λύκος Ὁαρος Τάναις Σύργις.

4.124

Ἐπεὶ ὦν ὁ Δαρείος ἦλθε ἐς τὴν ἔρημον, παυσάμενος τοῦ δρόμου ἵδρυσε τὴν στρατιὴν ἐπὶ ποταμῷ Ὁάρῳ. τοῦτο δὲ ποιήσας ὁκτὼ τείχεα ἐτείχεε μεγάλα, ἴσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίους ὡς ἐξήκοντα μάλιστά κη' τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σόα ἦν. ἐν ᾧ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι περιελθόντες τὰ κατύπερθε ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό⁴ σφι, οὕτω δὴ ὁ Δαρείος τείχεα μὲν ἐκεῖνα ἡμέτερα μετήκε, αὐτὸς δὲ ὑποστρέψας ἦε πρὸς ἐσπέρην,

¹ to smooth, polish ² rob, damage ³ make empty ⁴ make visible; imagine

δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι καὶ πρὸς ἐσπέρην σφέας φεύγειν.

4.125

Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν ὥς ἐς τὴν Σκυθικὴν ἀπῖκετο, ἐνέκυρσε ἀμφοτέρῃσι τῇσι μοίρῃσι τῶν Σκυθέων, ἐντυχὼν δὲ ἐδίωκε ὑπεκφέροντας ἡμέρης ὁδῶ. καὶ οὐ γὰρ ἀνίει ἐπιὼν ὁ Δαρείος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, πρῶτην δὲ ἐς τῶν Μελαγχλαίων τὴν γῆν. ὥς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἱ τε Σκύθαι καὶ οἱ Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους· ταραχθέντων δὲ καὶ τούτων ὑπήγον ἐπὶ τὴν Νευρίδα· ταρασσομένων δὲ καὶ τούτων ἦσαν ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἀγαθύρσοι δὲ ὀρέοντες καὶ τοὺς ὁμόιρους⁵ φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους, πρὶν ἢ σφί ἐμβαλεῖν τοὺς Σκύθας πέμψαντες κήρυκα ἀπηγόρευον Σκύθησι μὴ ἐπιβαίνειν τῶν σφετέρων οὖρων, προλέγοντες ὥς εἰ πειρήσονται ἐσβαλόντες, σφίσι πρῶτα διαμαχήσονται. Ἀγάθυρσοι μὲν προείπαντες ταῦτα ἐβοήθειον ἐπὶ τοὺς οὖρους, ἐρύκειν ἐν νόῳ ἔχοντες τοὺς ἐπιόντας· Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ ἐσβαλόντων τῶν Περσέων ἅμα Σκύθησι οὔτε πρὸς ἀλλήν ἐτράποντο ἐπιλαθόμενοί τε τῆς ἀπειλῆς ἔφευγον αἰεὶ τὸ πρὸς βορέω ἐς τὴν ἔρημον τεταραγμένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι ἀπείπαντας ἀπικνέοντο, οἱ δὲ ἐκ τῆς Νευρίδος χώρας ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσησι.

4.126

Ὡς δὲ πολλὸν τοῦτο ἐγένετο καὶ οὐκ ἐπαύετο, πέμψας Δαρείος ἱππέα παρὰ τὸν Σκυθέων βασιλέα Ἰδάνθυρσον ἔλεγε τάδε. «δαιμόνιε ἀνδρῶν, τί φεύγεις αἰεὶ, ἐξέόν τοι τῶνδε τὰ ἔτερα ποιέειν; εἰ μὲν γὰρ ἀξιοχρεὸς δοκέεις εἶναι σεωυτῷ τοῖσι ἐμοῖσι πρήγμασι ἀντιωθῆναι, σὺ δὲ τὰς τε καὶ πανσάμενος πλάνης μάχεσθαι· εἰ δὲ συγγινώσκειαι εἶναι ἥσων, σὺ δὲ καὶ οὕτω πανσάμενος τοῦ δρόμου δεσπότη τῷ σῷ

⁵ bordering

δῶρα φέρων γῆν τε καὶ ὕδωρ ἐλθὲ ἐς λόγους.»

4.127

Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς Ἰδάνθυσος λέγει τάδε. «οὐτῷ τὸ ἐμὸν ἔχει, ὦ Πέρσα. ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω, οὐδέ τι νεώτερον εἰμὶ ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν. ὅ τι δὲ οὐκ αὐτίκα μάχομαι τοι, ἐγὼ καὶ τοῦτο σημανέω. ἡμῖν οὔτε ἄσπερα οὔτε γῆ πεφυτευμένη ἐστί, τῶν πέρι δείσαντες μὴ ἀλῶ, ἢ καρῇ ταχύτερον ἂν ὑμῖν συμμίσγοιμεν ἐς μάχην. εἰ δὲ δέοι πάντως ἐς τοῦτο κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν ἔοντες τάφοι πατρώιοι· φέρετε, τούτους ἀνευρόντες συγγέειν πειρᾶσθε αὐτούς, καὶ γνώσεσθε τότε εἴτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων εἴτε καὶ οὐ μαχησόμεθα. πρότερον δέ, ἢν μὴ ἡμέας λόγος αἰρέῃ, οὐ συμμίζομεν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω, δεσπότης δὲ ἐμούς ἐγὼ Δία τε νομίζω τὸν ἐμὸν πρόγονον καὶ Ἰστίην τὴν Σκυθέων βασιλείαν μούνους εἶναι. σοὶ δὲ ἀντὶ μὲν δῶρων γῆς τε καὶ ὕδατος δῶρα πέμψω τοιαῦτα οἷα σοὶ πρέπει ἐλθεῖν, ἀντὶ δὲ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμός, κλαίειν λέγω.» τοῦτο ἐστὶ ἢ ἀπὸ Σκυθέων ῥήσις.⁶

4.128

Ὅ μὲν δὴ κῆρυξ οἰχώκεε ἀγγελέων ταῦτα Δαρείῳ, οἱ δὲ Σκυθέων βασιλεῖς ἀκούσαντες τῆς δουλοσύνης τὸ οὖνομα ὀργῆς ἐπλήσθησαν. τὴν μὲν δὴ μετὰ Σαυροματέων μοῖραν ταχθεῖσαν, τῆς ἡρχε Σκώπασις, πέμπουσι Ἰωσι κελεύοντες ἐς λόγους ἀπικέσθαι, τούτοις οἱ τὸν Ἰστρον ἐξευγμένον ἐφρούρεον· αὐτῶν δὲ τοῖσι ὑπολειπομένοις ἔδοξε πλανᾶν μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοις ἐπιτίθεσθαι. νομῶντες ὦν σῖτα ἀναιρεομένους τοὺς Δαρείου ἐποίουν τὰ βεβουλευμένα. ἡ μὲν δὴ ἵππος τὴν ἵππον αἰεὶ τράπεσκε ἢ τῶν Σκυθέων, οἱ δὲ τῶν Περσέων ἵππῳ φεύγοντες ἐσέπιπτον ἐς τὸν πεζόν, ὁ δὲ πεζὸς ἂν ἐπεκούρει· οἱ δὲ Σκύθαι ἐσαράξαντες τὴν ἵππον ὑπέστρεφον τὸν πεζὸν φοβεόμενοι. ἐποίοντο δὲ καὶ τὰς νύκτας

⁶ conversation, talk

παραπλησίας προσβολὰς οἱ Σκύθαι.

4.129

Τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον καὶ τοῖσι Σκύθησι ἀντίξουν ἐπιτιθεμένοισι τῷ Δαρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὄνων ἢ φωνῇ καὶ τῶν ἡμίονων τὸ εἶδος. οὔτε γὰρ ὄνον οὔτε ἡμίονον γῇ ἢ Σκυθικῇ φέρει, ὥς καὶ πρότερόν μοι δεδήλωται, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ τὰ ψύχρα.⁷ ὑβρίζοντες ὧν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων. πολλάκις δὲ ἐπελαυνόντων ἐπὶ τοὺς Πέρσας μεταξὺ ὅκως ἀκούσειαν οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐταράσσοντο τε ὑποστρεφόμενοι καὶ ἐν θώματι ἔσκον, ὀρθὰ ἰστάντες τὰ ὄτα, ἅτε οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης οὔτε ἰδόντες τὸ εἶδος.

4.130

Ταῦτα μὲν νυν ἐπὶ σμικρόν τι ἐφέροντο τοῦ πολέμου. οἱ δὲ Σκύθαι ὅκως τοὺς Πέρσας ἴδοιεν τεθορυβημένους,⁸ ἵνα παραμένειν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ καὶ παραμένοντες ἀνιώατο τῶν πάντων ἐπιδευέες ἐόντες, ἐποίεον τοιάδε· ὅκως τῶν προβάτων τῶν σφετέρων αὐτῶν καταλίποιεν μετὰ τῶν νομέων, αὐτοὶ ἂν ὑπεξήλαννον ἐς ἄλλον χώρον. οἱ δὲ ἂν Πέρσαι ἐπελθόντες λάβεσκον τὰ πρόβατα καὶ λαβόντες ἐπήειροντο ἂν τῷ πεπονημένῳ.

4.131

Πολλάκις δὲ τοιούτου γινομένου, τέλος Δαρείος τε ἐν ἀπορίῃσι εἶχετο, καὶ οἱ Σκυθέων βασιλεῖς μαθόντες τοῦτο ἔπεμπον κήρυκα δῶρα Δαρείῳ φέροντα ὄρνιθά τε καὶ μῦν⁹ καὶ βάτραχον¹⁰ καὶ οἰστοὺς πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐπειρώτεον τὸν νόον τῶν διδομένων, ὁ δὲ οὐδὲν. ἔφη οἱ ἐπεστάλθαι ἄλλο ἢ δόντα τὴν ταχίστην ἀπαλλάσσεσθαι· αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ σοφοὶ εἴσι, γνῶναι τὸ θέλει τὰ δῶρα λέγειν.

⁷ coolness ⁸ roar, cheer; disturb ⁹ mouse ¹⁰ frog

their camp one day's march in front, destroying utterly that which grew from the ground: and when the Persians saw that the horsemen of the Scythians had made their appearance, they came after them following in their track, while the Scythians continually moved on. After this, since they had directed their march towards the first of the divisions, the Persians continued to pursue towards the East and the river Tanaïs; and when the Scythians crossed over the river Tanaïs, the Persians crossed over after them and continued still to pursue, until they had passed quite through the land of the Sauromatai and had come to that of the Budinoi.

4.123

Now so long as the Persians were passing through Scythia and the land of the Sauromatai, they had nothing to destroy, seeing that the land was bare, but when they invaded the land of the Budinoi, then they fell in with the wooden wall, which had been deserted by the Budinoi and left wholly unoccupied, and this they destroyed by fire. Having done so they continued to follow on further in the tracks of the enemy, until they had passed through the whole of this land and had arrived at the desert. This desert region is occupied by no men, and it lies above the land of the Budinoi, extending for a seven days' journey; and above this desert dwell the Thyssagetai, and four large rivers flow from them through the land of the Maiotians and run into that which is called the Maiotian lake, their names being as follows,— Lycos, Oaros, Tanaïs, Syrgis.

4.124

When therefore Dareios came to the desert region, he ceased from his course and halted his army upon the river Oaros. Having so done he began to build eight large fortifications at equal distances from one another, that is to say about sixty furlongs, of which the ruins still existed down to my time; and while he was occupied in this, the Scythians whom he was pursuing came round by the upper parts and returned back to Scythia. Accordingly, since these had altogether disappeared and were no longer seen by the Persians at all, Dareios left those fortifications half finished, and turning back himself began to go towards the West, supposing that these were the whole body of the Scythians and that they were flying towards the West.

4.125

And marching his army as quickly as possible, when he came to Scythia he met with the two divisions of the Scythians together, and having fallen in with these he continued to pursue them, while they retired out of his way one day's journey in advance: and as Dareios did not cease to come after them, the Scythians according to the plan which they had made continued

to retire before him towards the land of those who had refused to give their alliance, and first towards that of the Melanchlainoi; and when Scythians and Persians both together had invaded and disturbed these, the Scythians led the way to the country of the Androphagoi; and when these had also been disturbed, they proceeded to the land of the Neuroi; and while these too were being disturbed, the Scythians went on retiring before the enemy to the Agathyrrians. The Agathyrrians however, seeing that their next neighbours also were flying from the Scythians and had been disturbed, sent a herald before the Scythians invaded their land and proclaimed to the Scythians not to set foot upon their confines, warning them that if they should attempt to invade the country, they would first have to fight with them. The Agathyrrians then having given this warning came out in arms to their borders, meaning to drive off those who were coming upon them; but the Melanchlainoi and Androphagoi and Neuroi, when the Persians and Scythians together invaded them, did not betake themselves to brave defence but forgot their former threat and fled in confusion ever further towards the North to the desert region. The Scythians however, when the Agathyrrians had warned them off, did not attempt any more to come to these, but led the Persians from the country of the Neuroi back to their own land.

4.126

Now as this went on for a long time and did not cease, Dareios sent a horseman to Idanthysos king of the Scythians and said as follows: "Thou most wondrous man, why dost thou fly for ever, when thou mightest do of these two things one?— if thou thinkest thyself able to make opposition to my power, stand thou still and cease from wandering abroad, and fight; but if thou dost acknowledge thyself too weak, cease then in that case also from thy course, and come to speech with thy master, bringing to him gifts of earth and water."

4.127

To this the king of the Scythians Idanthysos made answer thus: "My case, O Persian, stands thus:— Never yet did I fly because I was afraid, either before this time from any other man, or now from thee; nor have I done anything different now from that which I was wont to do also in time of peace: and as to the cause why I do not fight with thee at once, this also I will declare to thee. We have neither cities nor land sown with crops, about which we should fear lest they should be captured or laid waste, and so join battle more speedily with you; but if it be necessary by all means to come to this speedily, know that we have sepulchres in which our fathers are buried; therefore come now, find out these and attempt to destroy them, and ye shall know then whether we shall fight with you for the sepulchres or whether we shall

not fight. Before that however, unless the motion comes upon us, we shall not join battle with thee. About fighting let so much as has been said suffice; but as to masters, I acknowledge none over me but Zeus my ancestor and Hestia the queen of the Scythians. To thee then in place of gifts of earth and water I shall send such things as it is fitting that thou shouldest receive; and in return for thy saying that thou art my master, for that I say, woe betide thee." This is the proverbial "saying of the Scythians."

4.128

The herald then had departed to report this to Dareios; and the kings of the Scythians, having heard mention of subjection to a master, were filled with wrath. They sent accordingly the division which was appointed to be joined with the Sauromatai, that division of which Scopasis was in command, bidding them come to speech with the Ionians, namely those who were guarding the bridge of the Ister, and meanwhile they who were left behind resolved not to lead the Persians wandering about any more, but to attack them constantly as they were getting provisions. Therefore they observed the soldiers of Dareios as they got provisions, and did that which they had determined: and the cavalry of the Scythians always routed that of the enemy, but the Persian horsemen as they fled fell back upon the men on foot, and these would come up to their assistance; and meanwhile the Scythians when they had driven in the cavalry turned back, fearing the men on foot. Also by night the Scythians used to make similar attacks:

4.129

And the thing which, strange to say, most helped the Persians and hindered the Scythians in their attacks upon the camp of Dareios, I will mention, namely the voice of the asses and the appearance of the mules; for Scythia produces neither ass nor mule, as I have declared before, nor is there at all in the Scythian country either ass or mule on account of the cold. The asses accordingly by riotously braying used to throw into confusion the cavalry of the Scythians; and often, as they were in the middle of riding against the Persians, when the horses heard the voice of the asses they turned back in confusion and were possessed with wonder, pricking up their ears, because they had never heard such a voice nor seen the form of the creature before.

4.130

So far then the Persians had the advantage for a small part of the war. But the Scythians, whenever they saw that the Persians were disquieted, then in order that they might remain a longer time in Scythia and in remaining might suffer by being in want of everything, would leave some of their own cattle behind with the herdsmen, while they themselves rode out of the way to

another place, and the Persians would come upon the cattle and take them, and having taken them they were elated at what they had done.

4.131

As this happened often, at length Dareios began to be in straits; and the kings of the Scythians perceiving this sent a herald bearing as gifts to Dareios a bird and a mouse and a frog and five arrows. The Persians accordingly asked the bearer of the gifts as to the meaning of the gifts which were offered; but he said that nothing more had been commanded to him but to give them and get away as speedily as possible; and he bade the Persians find out for themselves, if they had wisdom, that which the gifts were meant to express.

vocabulary

αϊόλος gleaming, fast-moving
 ἀλκή prowess, defense, victory
 ~Alexander
 ἄλλοτε at another time ~alien
 ἀναπέτομαι fly away
 ἀντιπολέμιος warring against
 ἀντιτάσσω set against
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀποδείκνυμι (ῶ) show, point out; appoint; (mid) declare
 ἀπονοστέω go home
 ἀπορία difficulty, bottleneck ~pierce
 ἀριθμέω to count ~arithmetic
 ἀριθμός number
 ἀσθένεια weakness
 ἀσθενής weak
 ἅτε as if; since
 βάτραχος frog
 βιάω use force against, overcome
 βιόω live; (mp) make a living
 ~biology
 βοά din, a shout
 γέφυρα (ῶ) dam, dike; bridge
 δειμαίνω be afraid
 δεσπότης -ου (m, 1) master, despot
 δηλαδή clearly
 διαβαίνω pass over, cross ~basis
 διέξοδος διαζόδου (f) outlet, path; narrative
 δίζημαι seek ~zeal
 εἰκάζω liken; conjecture
 εἰσακούω hearken ~acoustic
 εἰσπηδάω burst in, rush in ~pedal
 ἐκκαίω set on fire
 ἐκμανθάνω know by heart
 ἐκτός outside
 ἐλάχιστος smallest, shortest, fewest
 ἐλευθερία freedom
 ἐλεύθερος not enslaved
 ἐλευθερώ set free

ἐντέλλω (mp) command
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξεργάζομαι accomplish; undo; destroy someone
 ἐξευρίσχω find; discover ~eureka
 ἐξήκοντα sixty
 ἐξικνέομαι arrive at
 ἐπείγω weigh upon, drive; (mid) hurry
 ἐπίσταμαι know how, understand
 ~station
 ἐπιτηδέως usefully, conveniently
 ἐρημώω raze, bereave; desert, isolate
 εὐπετής coming out well; (adv) fortunately
 εὖς good, brave, noble
 ἔωθα be accustomed, in the habit
 ζήτησις -εως (f) search, inquiry
 ἡδονή pleasure
 θόρυβος noise, clamor
 ἰθύω (ῖ) charge at, head for ~justice
 ἱππότης -ου (m, 1) horseman
 ~hippo
 καθαιρέω take down, close ~heresy
 καθαρός clean, pure
 καθήκω come down, (a day) to fall, arrive; be proper
 καταδέω tie up; fall short
 καταδύω enter, sink
 καταφρονέω scorn; think of
 κοιμή care, tending, providing for
 λαγός hare ~lagomorph
 λαγών -όνος (f, 3) flank
 λαγώς -ω (m, 2) hare ~lagomorph
 λίμνη lake, marsh, basin, sea
 ~limnic
 λόγιμος notable
 μηδαμὸς no one
 μῦς mouse
 μύω close
 νομάς -δος (m, 3) roaming, grazing
 νομή pasture; distribution

ὁδῶ lead well
 ὀιστός arrow
 ὄμιλος (ī) crowd, throng ~homily
 ὄνομαι blame ~name
 ὄνος (f) donkey ~onager
 ὄον οὖ type of fruit
 ὄρνις -θος (ī, f) bird ~ornithology
 οὐδαμὸς not anyone
 οὐκω no longer
 πάγχι entirely
 παραγίγνομαι be beside, attend
 ~genus
 παραιμένω stay with ~remain
 πέρθω sack, ravage, plunder
 Πέρσης Persian
 πόρος way, bridge ~fare
 πόρω aor. give, pf. be fated
 πρέπω be conspicuous, preeminent
 ~refurbish
 προδίδωμι betray
 προθυμία (ō) zeal, alacrity ~fume
 πρόκειμαι be placed by; be devoted
 to
 προτείνω hold out, offer
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 πυρά pyre ~pyre
 σιτέομαι (ī) eat ~parasite
 στρατηγέω be a general
 στρατιά army ~strategy
 στρατός common people/soldiers
 ~strategy
 στρατώ be on a campaign
 ~strategy
 συγχόω cover with dirt

συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβουλεύω give advice; (mid)
 consult ~volunteer
 σύντομος truncated, concise
 συστρέφω get together; condense
 ταλαιπωρία hard work, hardship
 ταρασσω mess things up ~trachea
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τίνω (ī) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 τόξευμα -τος (n, 3) arrow
 τυραννεύω be an absolute ruler
 τύραννος tyrant
 ὑπηρετέω serve
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑποκρίνομαι (ī) answer; pretend
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 ὑποστρέφω turn around, go back
 ~atrophy
 ὑποτίθημι suggest, advise
 ~hypothesis
 φθάνω (ᾱ) do first, outstrip
 φρουρέω keep watch
 χρηστός useful; brave, worthy
 ψῆφος (f) pebble, vote, decree,
 sentence
 ὠθέω push
 ὥρος year

4.132

Ταῦτα ἀκούσαντες οἱ Πέρσαι ἐβουλευόντο. Δαρείου μὲν νυν ἡ γνώμη ἦν Σκύθας ἐωυτῷ διδόναι σφέας τε αὐτοὺς καὶ γῆν τε καὶ ὕδωρ, εἰκάζων τῇδε, ὡς μὺς μὲν ἐν γῇ γίνεται καρπὸν τὸν αὐτὸν ἀνθρώπων σιτεόμενος, βάτραχος δὲ ἐν ὕδατι, ὄρνις δὲ μάλιστα ἔοικε ἵππῳ, τοὺς δὲ οἰστοὺς ὡς τὴν ἐωυτῶν ἀλκὴν παραδιδούσι. αὕτη μὲν Δαρείῳ ἀπεδέδεκτο ἡ γνώμη. συνεστήκεε δὲ ταύτῃ τῇ γνώμῃ ἡ Γοβρύεω, τῶν ἀνδρῶν τῶν ἑπτὰ ἐνὸς τῶν τὸν Μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν «ἦν μὴ ὄρνιθες γενόμενοι ἀναπτῆσθε ἐς τὸν οὐρανόν, ὦ Πέρσαι, ἢ μύες γενόμενοι κατὰ τῆς γῆς καταδύητε, ἢ βάτραχοι γενόμενοι ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὀπίσω ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.»

4.133

Πέρσαι μὲν δὴ τὰ δῶρα εἰκάζον. ἡ δὲ Σκυθίων μία μοῖρα ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαῖητιν λίμνην φρουρέειν, τότε δὲ ἐπὶ τὸν Ἰστρον Ἰωσι ἐς λόγους ἔλθειν, ὡς ἀπῖκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε. «ἄνδρες Ἰωνες, ἐλευθερίην ἤκομεν ὑμῖν φέροντες, ἦν πέρ γε ἐθέλητε ἑσακοῦν. πυνθανόμεθα γὰρ Δαρεῖον ἐντείλασθαι ὑμῖν ἐξήκοντα ἡμέρας μούνας φρουρήσαντας τὴν γέφυραν, αὐτοῦ μὴ παραγενομένου ἐν τούτῳ τῷ χρόνῳ, ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρην. νῦν ὦν ὑμεῖς τάδε πολεῦντες ἐκτὸς μὲν ἔσεσθε πρὸς ἐκείνου αἰτίας, ἐκτὸς δὲ πρὸς ἡμέων· τὰς προκειμένας ἡμέρας παραμείναντες τὸ ἀπὸ τούτου ἀπαλλάσσεσθε.» οὗτοι μὲν νυν ὑποδεξαμένων Ἰώνων ποιήσειν ταῦτα ὀπίσω τὴν ταχίστην ἐπείγοντο.

4.134

Πέρσῃσι δὲ μετὰ τὰ δῶρα ἐλθόντα Δαρείῳ ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πεζῷ καὶ ἵπποισι ὡς συμβαλέοντες. τεταγμένοιισι δὲ τοῖσι Σκύθησι λαγὸς ἐς τὸ μέσον διήμιξε. τῶν δὲ ὡς ἕκαστοι ὥρων¹ τὸν λαγὸν ἐδίωκον. ταραχθέντων δὲ τῶν Σκυθίων καὶ βοῇ χρεωμένων, εἶρετο ὁ Δαρεῖος τῶν ἀντιπολεμίων

¹ year

τὸν θόρυβον· πυθόμενος δὲ σφέας τὸν λαγὸν διώκοντας, εἶπε ἄρα πρὸς τοὺς περ ἐώθεε καὶ τὰ ἄλλα λέγειν «οὗτοι ὄνδρες ἡμέων πολλὸν καταφρονέουσι, καὶ μοι νῦν φαίνεται Γοβρύης εἶπαι περὶ τῶν Σκυθικῶν δώρων ὀρθῶς. ὥς ὦν οὕτω ἤδη δοκεόντων καὶ αὐτῷ μοι ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφαλῶς ἢ κομιδῇ² ἡμῖν ἔσται τὸ ὀπίσω.» πρὸς ταῦτα Γοβρύης εἶπε «ὦ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἠπιστάμην τούτων τῶν ἀνδρῶν τὴν ἀπορίην, ἐλθὼν δὲ μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαίζοντας ἡμῖν. νῦν ὦν μοι δοκεί, ἐπεὰν τάχιστα νῦξ ἐπέλθῃ, ἐκκαύσαντας τὰ πυρὰ ὥς ἐώθαμεν καὶ ἄλλοτε ποιέειν, τῶν στρατιωτέων τοὺς ἀσθενεστάτους ἐς τὰς ταλαιπωρίας³ ἐξαπατήσαντας καὶ τοὺς ὄνους πάντας καταδῆσαντας ἀπαλλάσσεσθαι, πρὶν ἢ καὶ ἐπὶ τὸν Ἰστρον ἰθῦσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ τι Ἰωσι δόξας τὸ ἡμέας οἶον τε ἔσται ἐξεργάσασθαι.»

4.135

Γοβρύης μὲν ταῦτα συνεβούλευε. μετὰ δὲ νύξ τε ἐγένετο καὶ Δαρεῖος ἐχράτο τῇ γνώμῃ ταύτῃ· τοὺς μὲν καματηροὺς τῶν ἀνδρῶν καὶ τῶν ἦν ἐλάχιστος ἀπολλυμένων λόγος, καὶ τοὺς ὄνους πάντας καταδῆσας κατέλιπε αὐτοῦ ἐν τῷ στρατοπέδῳ. κατέλιπε δὲ τοὺς τε ὄνους καὶ τοὺς ἀσθενεῖς τῆς στρατιῆς τῶνδε εἵνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν παρέχωνται· οἱ δὲ ἄνθρωποι ἀσθενεῖς μὲν εἵνεκεν κατελείποντο, προφάσιος δὲ τῇσδε δηλαδῇ,⁴ ὥς αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ στρατόπεδον τοῦτον τὸν χρόνον ῥυοῖατο. ταῦτα τοῖσι ὑπολελειμμένοισι ὑποθέμενος ὁ Δαρεῖος καὶ πυρὰ ἐκκαύσας τὴν ταχίστην ἐπέειγετο ἐπὶ τὸν Ἰστρον. οἱ δὲ ὄνοι ἐρημωθέντες⁵ τοῦ ὁμίλου οὕτω δὴ μᾶλλον πολλῶ ἔσαν τῆς φωνῆς· ἀκούσαντες δὲ οἱ Σκύθαι τῶν ὄνων ἀγᾶχυν κατὰ χώραν ἤλπιζον τοὺς Πέρσας εἶναι.

² care, tending, providing for ³ hard work, hardship ⁴ clearly

⁵ raze, bereave; desert, isolate

4.136

Ἡμέρης δὲ γενομένης γνόντες οἱ ὑπολειφθέντες ὡς προδομένοι εἶεν ὑπὸ Δαρείου, χεῖράς τε προετείνοντο τοῖσι Σκύθησι καὶ ἔλεγον τὰ κατήκοντα· οἳ δὲ ὡς ἤκουσαν ταῦτα τὴν ταχίστην συστραφέντες, αἱ τε δύο μοῖραι τῶν Σκυθέων καὶ ἡ μία καὶ Σαυρομάται καὶ Βουδῖνοι καὶ Γελωνοί, ἐδίωκον τοὺς Πέρσας ἰθὺ τοῦ Ἰστρου. ἅτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ ἐόντος πεζοῦ στρατοῦ καὶ τὰς ὁδοὺς οὐκ ἐπισταμένους, ὥστε οὐ τετμημένων τῶν ὁδῶν, τοῦ δὲ Σκυθικοῦ ἱππότεω καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένους, ἀμαρτόντες ἀλλήλων, ἔφθησαν πολλῶ οἳ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι. μαθόντες δὲ τοὺς Πέρσας οὐκ ἄπιγμένους ἔλεγον πρὸς τοὺς Ἴωνας ἐόντας ἐν τῇσι νηυσὶ «ἄνδρες Ἴωνες, αἱ τε ἡμέραι ὑμῖν τοῦ ἀριθμοῦ διοίχονται καὶ οὐ ποιεέτε δίκαια ἔτι παραμένοντες. ἀλλ' ἐπεὶ πρότερον δεμναίνοντες ἐμένετε, νῦν λύσαντες τὸν πόρον τὴν ταχίστην ἄπιτε χαίροντες ἐλεύθεροι, θεοῖσί τε καὶ Σκύθησι εἰδότες χάριν. τὸν δὲ πρότερον ἐόντα ὑμέων δεσπότην ἡμεῖς παραστησόμεθα οὕτω ὥστε ἐπὶ μηδαμοῦς⁶ ἔτι ἀνθρώπους αὐτὸν στρατεύσασθαι.»

4.137

Πρὸς ταῦτα Ἴωνες ἐβουλευόντο. Μιλτιάδew μὲν τοῦ Ἀθηναίου, στρατηγέοντος καὶ τυραννέοντος⁷ Χερσονησιτέων τῶν ἐν Ἑλλησπόντῳ, ἦν γνώμη πείθεσθαι Σκύθησι καὶ ἐλευθεροῦν Ἰωνίην, Ἰστιαίου δὲ τοῦ Μιλησίου ἐναντίῃ ταύτῃ, λέγοντος ὡς νῦν μὲν διὰ Δαρεῖον ἕκαστος αὐτῶν τυραννεύει πόλιος· τῆς Δαρείου δὲ δυνάμιος κατατρεθείσης οὔτε αὐτὸς Μιλησίων οἶος τε ἔσεσθαι ἄρχειν οὔτε ἄλλον οὐδένα οὐδαμῶν· βουλήσεσθαι γὰρ ἐκάστην τῶν πολιῶν δημοκρατέεσθαι μᾶλλον ἢ τυραννεύεσθαι. Ἰστιαίου δὲ γνώμην ταύτην ἀποδεικνυμένου αὐτίκα πάντες ἦσαν τετραμμένοι πρὸς ταύτην τὴν γνώμην, πρότερον τὴν Μιλτιάδew αἰρεόμενοι.

4.138

Ἦσαν δὲ οὗτοι οἳ διαφέροντές τε τὴν ψῆφον καὶ ἐόντες λόγου πρὸς

⁶ no one ⁷ be an absolute ruler

βασιλέος, Ἑλλησποντίων μὲν τύραννοι Δάφνις τε Ἀβυδηνὸς καὶ Ἴπποκλος Λαμβιακηνὸς καὶ Ἡρόφαντος Παριηνὸς καὶ Μητρόδωρος Προκοονήσιος καὶ Ἀρισταγόρης Κυζικηνὸς καὶ Ἀρίστων Βυζάντιος. οὗτοι μὲν ἦσαν οἱ ἐξ Ἑλλησπόντου, ἀπ' Ἰωνίης δὲ Στράττις τε Χίος καὶ Αἰάκης Σάμιος καὶ Λαοδάμας Φωκαεὺς καὶ Ἰστιαῖος Μιλήσιος, τοῦ ἦν γνώμη ἢ προκειμένη ἐναντὶ τῇ Μιλιτιάδῳ. Αἰολέων δὲ παρὴν λόγιμος⁸ μῦθος Ἀρισταγόρης, Κυμαῖος.

4.139

Οὗτοι ὦν ἐπέιτε τὴν Ἰστιαίου αἰρέοντο γνώμην, ἔδοξε σφί πρὸς ταύτῃ τάδε ἔργα τε καὶ ἔπεα προσθεῖναι, τῆς μὲν γεφύρης λύειν τὰ κατὰ τοὺς Σκύθας ἔοντα, λύειν δὲ ὅσον τόξευμα ἐξικνέεται, ἵνα καὶ ποιέειν τι δοκέωσι ποιεῦντες μηδὲν καὶ οἱ Σκύθαι μὴ πειρώατο βιώμενοι καὶ βουλόμενοι διαβῆναι τὸν Ἰστρον κατὰ τὴν γέφυραν, εἰπεῖν τε λύοντας τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον ὡς πάντα ποιήσουσι τὰ Σκύθησι ἐστὶ ἐν ἡδονῇ. ταῦτα μὲν προσέθηκαν τῇ γνώμῃ. μετὰ δὲ ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος τάδε λέγων. ἄνδρες Σκύθαι, χρηστὰ ἦκετε φέροντες καὶ ἐς καιρὸν, ἐπείγεσθε· καὶ τά τε ἀπ' ὑμέων ἡμῖν, χρηστῶς ὁδοῦται⁹ καὶ τὰ ἀπ' ἡμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετέεται. ὥς γὰρ ὁράτε, καὶ λύομεν τὸν πόρον καὶ προθυμίην πᾶσαν ἔχομεν θέλοντες εἶναι ἐλεύθεροι. ἐν ᾧ δὲ ἡμεῖς τάδε λύομεν, ὑμέας καιρὸς ἐστὶ διζῆσθαι ἐκείνους, εὐρόντας δὲ ὑπὲρ τε ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτω ὡς κείνους πρέπει.»

4.140

Σκύθαι μὲν τὸ δεύτερον Ἰωσι πιστεύσαντες λέγειν ἀληθέα ὑπέστρεφον ἐπὶ ζήτησιν¹⁰ τῶν Περσέων, καὶ ἡμάρτανον πάσης τῆς ἐκείνων διεξόδου. αἵτιοι δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο, τὰς νομὰς τῶν ἵππων τὰς ταύτῃ διαφθείραντες καὶ τὰ ὕδατα συγχώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρέιχε ἄν σφί, εἰ ἐβούλοντο, εὐπετέως¹¹ ἐξευρεῖν τοὺς Πέρσας. νῦν δὲ τά σφί ἐδόκεε

⁸ notable ⁹ lead well ¹⁰ search, inquiry ¹¹ coming out well; (adv) fortunately

4.132

Having heard this the Persians took counsel with one another; and the opinion of Dareios was that the Scythians were giving to him both themselves and also earth and water, making his conjecture by this, namely that a mouse is produced in the earth and feeds on the same produce of the earth as man, and a frog in the water, while a bird has great resemblance to a horse; and moreover that in giving the arrows they were delivering up their own might in battle. This was the opinion expressed by Dareios; but the opinion of Gobryas, one of the seven men who killed the Magian, was at variance with it, for he conjectured that the gifts expressed this: "Unless ye become birds and fly up into the heaven, O Persians, or become mice and sink down under the earth, or become frogs and leap into the lakes, ye shall not return back home, but shall be smitten by these arrows."

4.133

The Persians then, I say, were making conjecture of the gifts: and meanwhile the single division of the Scythians, that which had been appointed at first to keep guard along the Maiotian lake and then to go to the Ister and come to speech with the Ionians, when they arrived at the bridge spoke as follows: "Ionians, we have come bringing you freedom, if at least ye are willing to listen to us; for we are informed that Dareios gave you command to guard the bridge for sixty days only, and then, if he had not arrived within that time, to get you away to your own land. Now therefore, if ye do as we say, ye will be without blame from his part and without blame also from ours: stay the appointed days and then after that get you away." They then, when the Ionians had engaged themselves to do this, hastened back again by the quickest way:

4.134

And meanwhile, after the coming of the gifts to Dareios, the Scythians who were left had arrayed themselves against the Persians with both foot and horse, meaning to engage battle. Now when the Scythians had been placed in battle-array, a hare darted through them into the space between the two armies, and each company of them, as they saw the hare, began to run after it. When the Scythians were thus thrown into disorder and were raising loud cries, Dareios asked what was this clamour arising from the enemy; and hearing that they were running after the hare, he said to those men to whom he was wont to say things at other times: "These men have very slight regard for us, and I perceive now that Gobryas spoke rightly about the Scythian gifts. Seeing then that now I myself too think that things are so, we have need of good counsel, in order that our retreat homewards may be safely made." To

this replied Gobryas and said: "O king, even by report I was almost assured of the difficulty of dealing with these men; and when I came I learnt it still more thoroughly, since I saw that they were mocking us. Now therefore my opinion is, that as soon as night comes on, we kindle the camp-fires as we are wont to do at other times also, and deceive with a false tale those of our men who are weakest to endure hardships, and tie up all the asses and get us away, before either the Scythians make for the Ister to destroy the bridge or something be resolved by the Ionians which may be our ruin."

4.135

Thus Gobryas advised; and after this, when night came on, Dareios acted on this opinion. Those of his men who were weakened by fatigue and whose loss was of least account, these he left behind in the camp, and the asses also tied up: and for the following reasons he left behind the asses and the weaker men of his army,— the asses in order that they might make a noise which should be heard, and the men really because of their weakness, but on a pretence stated openly that he was about to attack the Scythians with the effective part of the army, and that they meanwhile were to be defenders of the camp. Having thus instructed those who were left behind, and having kindled camp-fires, Dareios hastened by the quickest way towards the Ister: and the asses, having no longer about them the usual throng, very much more for that reason caused their voice to be heard; so the Scythians, hearing the asses, supposed surely that the Persians were remaining in their former place.

4.136

But when it was day, those who were left behind perceived that they had been betrayed by Dareios, and they held out their hands in submission to the Scythians, telling them what their case was; and the Scythians, when they heard this, joined together as quickly as possible, that is to say the two combined divisions of the Scythians and the single division, and also the Sauromatai, Budinoi, and Gelonians, and began to pursue the Persians, making straight for the Ister: but as the Persian army for the most part consisted of men on foot, and was not acquainted with the roads (the roads not being marked with tracks), while the Scythian army consisted of horsemen and was acquainted with the shortest cuts along the way, they missed one another and the Scythians arrived at the bridge much before the Persians. Then having learnt that the Persians had not yet arrived, they said to the Ionians who were in the ships: "Ionians, the days of your number are past, and ye are not acting uprightly in that ye yet remain waiting: but as ye stayed before from fear, so now break up the passage as quickly as ye may, and depart free and unhurt, feeling thankfulness both to the gods and to the

Scythians: and him who was formerly your master we will so convince, that he shall never again march with an army upon any nation.”

4.137

Upon this the Ionians took counsel together; and Miltiades the Athenian on the one hand, who was commander and despot of the men of the Chersonese in Hellespont, was of opinion that they should follow the advice of the Scythians and set Ionia free: but Histiaios the Milesian was of the opposite opinion to this; for he said that at the present time it was by means of Dareios that each one of them was ruling as despot over a city; and if the power of Dareios should be destroyed, neither he himself would be able to bear rule over the Milesians, nor would any other of them be able to bear rule over any other city; for each of the cities would choose to have popular rather than despotic rule. When Histiaios declared his opinion thus, forthwith all turned to this opinion, whereas at the first they were adopting that of Miltiades.

4.138

Now these were they who gave the vote between the two opinions, and were men of consequence in the eyes of the king, 124— first the despots of the Hellespontians, Daphnis of Abydos, Hippoclos of Lampsacos, Herophantos of Parion, Metrodoros of Proconnesos, Aristagoras of Kyzicos, and Ariston of Byzantion, these were those from the Hellespont; and from Ionia, Strattis of Chios, Aiakes of Samos, Laodamas of Phocaia, and Histiaios of Miletos, whose opinion had been proposed in opposition to that of Miltiades; and of the Aiolians the only man of consequence there present was Aristagoras of Kyme.

4.139

When these adopted the opinion of Histiaios, they resolved to add to it deeds and words as follows, namely to break up that part of the bridge which was on the side towards the Scythians, to break it up, I say, for a distance equal to the range of an arrow, both in order that they might be thought to be doing something, though in fact they were doing nothing, and for fear that the Scythians might make an attempt using force and desiring to cross the Ister by the bridge: and in breaking up that part of the bridge which was towards Scythia they resolved to say that they would do all that which the Scythians desired. This they added to the opinion proposed, and then Histiaios coming forth from among them made answer to the Scythians as follows: “Scythians, ye are come bringing good news, and it is a timely haste that ye make to bring it; and ye on your part give us good guidance, while we on ours render to you suitable service. For, as ye see, we are breaking up the passage, and we shall show all zeal in our desire to be free: and while we are breaking up

the bridge, it is fitting that ye should be seeking for those of whom ye speak, and when ye have found them, that ye should take vengeance on them on behalf of us as well as of yourselves in such manner as they deserve.”

4.140

The Scythians then, believing for the second time that the Ionians were speaking the truth, turned back to make search for the Persians, but they missed altogether their line of march through the land. Of this the Scythians themselves were the cause, since they had destroyed the pastures for horses in that region and had choked up with earth the springs of water; for if they had not done this, it would have been possible for them easily, if they desired it, to discover the Persians: but as it was, by those things wherein they thought

vocabulary

ἀδελφιδέος -οῦ nephew
 αἶθω set on fire ~ether
 ἀνακαίω light (a fire) ~caustic
 ἄνανδρος without men; not manlike
 ~androgynous
 ἀνδάνω please ~hedonism
 ἀνδράποδον -ς slave ~androgynous
 ἀνοίγνυμι (ῶ) open
 ἀντιπολέμιος warring against
 ἀπηγέομαι lead; tell, relate
 ἀπόγονος descended from
 ἀποικία colony
 ἀπολαγχάνω get by lot
 ἀποπλέω sail away ~float
 ἀπορρίπτω cast away
 ἀρέσχω please, satisfy; make
 amends
 ἀριθμός number
 ἄρρωδίη terror
 ἀστή inhabitant
 ἄτε as if; since
 γάμος wedding, sex ~bigamy
 γέρας -ως (n, 3) reward, honor
 γεύω taste ~gusto
 γέφυρα (ῶ) dam, dike; bridge
 γυναικίος of women
 διαβαίνω pass over, cross ~basis
 διαιρέω divide, distinguish,
 distribute
 διαπορθμεύω ferry, bring across
 διέξιμι pass through; recount ~ion
 διεξέρχομαι go through
 δίζημαι seek ~zeal
 δόλος trick, bait
 ἐκδιδράσχω escape
 ἐκδίδωμι hand over ~donate
 ἐκφεύγω flee from, escape ~fugitive
 ἐλεύθερος not enslaved
 ἐλευθερόω set free
 ἐνάγω lead in/on; arraign
 ἐνδύω go into, put on

ἐνθεῦτεν thence
 ἕξ six ~hexagon
 ἕξιμι go forth; is possible ~ion
 ἐξελαύνω drive out, exile ~elastic
 ἐξυβρίζω have a violent breakout
 ἐπακούω hear, listen to ~acoustic
 ἐπικρατέω rule over
 ἐπτακαίδεκα 17
 ἐπωνύμιος called, named
 ἐρέσσω to row ~row
 ἐρκτή prison
 ἐσθής clothes ~vest
 εὖς good, brave, noble
 ζεύγνυμι (ῶ) yoke, join ~zygote
 θεοπρόπιον prophecy ~theology
 ἰδρύω establish
 ἵζω to seat ~sit
 κάρτα very much ~κράτος
 καταβάλλω throw down, cast off
 ~ballistic
 καταστρέφω overturn, subdue
 ~catastrophe
 καταχράομαι (mp) abuse, use up;
 (act) be enough
 κέλευθος (f) way, path
 κτίζω found, populate ~oxytocin
 ληίζομαι plunder ~lucre
 λύκος wolf ~lycanthropy
 μεταδίδωμι give part of ~donate
 μεταιτέω demand one's share; beg
 from
 μετέχω partake of
 μίν him, her, it
 μνήμη reminder, memorial
 μόγισ with difficulty, barely
 μυριάς -δος (ῶ, f, 3) countless,
 myriad
 ναυτιλία sailing ~navy
 νεηνίσκος young man
 νέμω to allot, to pasture ~nemesiς
 οἰκηῖω adopt, adapt
 οἷς sheep ~ewe

ὀκτώ eight ~octopus
 ὄον οὔ type of fruit
 ὀπόθεν whence
 ὀρρωδία terror
 οὐδαμός not anyone
 οὔτις nobody, nothing
 παραιτέομαι entreat; beg for;
 decline
 παρήκω lie along; of time: to be
 past
 παρίημι dangle; pass over, allow
 ~jet
 πέρθω sack, ravage, plunder
 Πέρσης Persian
 πορθέω sack, ravage, plunder
 πόρος way, bridge ~fare
 πόρω aor. give, pf. be fated
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 πύργος ramparts, tower; line of
 troops
 ροιὰ pomegranate
 στέλλω prepare, send, furl ~apostle
 στίβος trail
 στρατιά army ~strategy
 συγγενεύς inborn, kin to

συγγενής inborn, kin to
 συγχωρέω accede, concede
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμπλέω sail with ~float
 συνοικέω live together
 σφάλλω overthrow, balk, stagger
 σφέτερος their
 τοιόσδε such
 τρώγω nibble, crop
 τυφλός blind
 ὑπήκοον -ῦ cumin
 ὑπήκοος heeding, subject
 ὑποδέχομαι welcome, accept, suffer
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 ὑπομένω stay behind, await
 ~remain
 φυλή (ῥ) tribe, military unit
 φύλον race, tribe, class ~phylum
 φυτεύω plant, grow, cause, prepare
 ~physics
 χεῖλος -εος (n, 3) lip
 χιλός (ι) fodder
 χώρος place ~heir

ἄριστα βεβουλεῦσθαι, κατὰ ταῦτα ἐσφάλησαν. Σκύθαι μὲν νυν τῆς σφετέρης χώρας τῇ χιλός¹ τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτη διεξιόντες ἐδίζηντο τοὺς ἀντιπολεμίους, δοκέοντες καὶ ἐκείνους διὰ τοιούτων τὴν ἀπόδρησιν ποιέεσθαι. οἱ δὲ δὴ Πέρσαι τὸν πρότερον ἑωυτῶν γενόμενον στίβον, τοῦτον φυλάσσοντες ἦισαν, καὶ οὕτω μόγισ εὗρον τὸν πόρον. οἷα δὲ νυκτός τε ἀπικόμενοι καὶ λελυμένης τῆς γεφύρης ἐντυχόντες, ἐς πᾶσαν ἀρρωδίην ἀπίκοντο μὴ σφεας οἱ Ἴωνες ἕωσι ἀπολελοιπότες.

4.141

Ἦν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος φωνέων μέγιστον ἀνθρώπων· τοῦτον τὸν ἄνδρα καταστάντα ἐπὶ τοῦ χείλεος τῷ Ἰστρου ἐκέλευε Δαρεῖος καλέειν Ἰστιαῖον Μιλήσιον. ὁ μὲν δὴ ἐποίεε ταῦτα, Ἰστιαῖος δὲ ἐπακούσας τῷ πρώτῳ κελεύσματι τὰς τε νέας ἀπάσας παρείχε διαπορθμεύειν τὴν στρατιὴν καὶ τὴν γέφυραν ἔζευξε.

4.142

Πέρσαι μὲν ὦν οὕτω ἐκφεύγουσι Σκύθαι δὲ διζήμενοι καὶ τὸ δεύτερον ἤμαρτον τῶν Περσέων, καὶ τοῦτο μὲν ὥς ἐόντας Ἴωνας ἐλευθέρους κακίστους τε καὶ ἀνανδροτάτους κρίνουσι εἶναι ἀπάντων ἀνθρώπων, τοῦτο δέ, ὥς δούλων ἐόντων τὸν λόγον ποιούμενοι, ἀνδράποδα² φιλοδέσποτα φασὶ εἶναι καὶ ἄδρηστα. ταῦτα μὲν δὴ Σκύθησι ἐς Ἴωνας ἀπέριπται.

4.143

Δαρεῖος δὲ διὰ τῆς Θρηκίης πορευόμενος ἀπίκητο ἐς Σηιστὸν τῆς Χερσονήσου. ἐνθεῦτεν δὲ αὐτὸς μὲν διέβη τῇσι νηυσὶ ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγάβαζον ἄνδρα Πέρσην· τῷ Δαρεῖος κοτὲ ἔδωκε γέρας, τοιόνδε εἶπας ἐν Πέρσησι ἔπος. ὀρμημένου Δαρείου ροιὰς τρώγειν, ὥς ἀνοιξε τάχιστα τὴν πρώτην τῶν ροιῶν,³ εἶρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος ὃ τι βούλοιτ' ἂν οἱ τοσοῦτο πλήθος γενέσθαι ὅσοι ἐν τῇ ροιῇ κόκκοι· Δαρεῖος δὲ εἶπε Μεγαβάζους

¹ fodder ² slave ³ pomegranate

ἄν οἱ τοσούτους ἀριθμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκοον. ἐν μὲν δὴ Πέρσῃσι ταῦτά μιν εἶπας ἐτίμα, τότε δὲ αὐτὸν ὑπέλιπε στρατηγὸν ἔχοντα τῆς στρατιῆς τῆς ἐωυτοῦ ὀκτὼ μυριάδας.

4.144

Οὗτος δὲ ὁ Μεγάβαζος εἶπας τὸδε τὸ ἔπος ἐλίπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων. γενόμενος γὰρ ἐν Βυζαντίῳ ἐπύθετο ἑπτακαίδεκα⁴ ἔτεσι πρότερον Καλχηδονίους κτίσαντας τὴν χώραν Βυζαντίων, πυθόμενος δὲ ἔφη Καλχηδονίους τοῦτον τὸν χρόνον τυγχάνειν ἐόντας τυφλοὺς· οὐ γὰρ ἂν τοῦ καλλίωνος παρεόντος κτίζεε χώραν τὸν αἰσχίονα ἐλέσθαι, εἰ μὴ ἦσαν τυφλοί. οὗτος δὴ ὦν τότε ὁ Μεγάβαζος στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἑλλησποντίων τοὺς μὴ μηδίζοντας κατεστρέφετο.

4.145

Οὗτος μὲν νυν ταῦτα ἔπρησσε. τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύῃν ἄλλος στρατιῆς μέγας στόλος, διὰ πρόφασιν τὴν ἐγὼ ἀπηγγέσμαι προδιηγησάμενος πρότερον τάδε. τῶν ἐκ τῆς Ἀργοῦς ἐπιβατέων παίδων παῖδες ἐξελασθέντες ὑπὸ Πελασγῶν τῶν ἐκ Βραυρωνῶνος ληισαμένων τὰς Ἀθηναίων γυναικάς, ὑπὸ τούτων ἐξελασθέντες ἐκ, Λήμνου οἴχοντο πλείοντες ἐς Λακεδαίμονα, ἰζόμενοι δὲ ἐν τῷ Τηϋγέτῳ πῦρ ἀνέκαιον. Λακεδαιμόνιοι δὲ ἰδόντες ἄγγελον ἔπεμπον πευσόμενοι τίνες τε καὶ ὁκόθεν εἰσί· οἱ δὲ τῷ ἀγγέλῳ εἰρωτῶντι ἔλεγον ὥς εἴησαν μὲν Μινύαι, παῖδες δὲ εἶεν τῶν ἐν τῇ Ἀργοὶ πλεόντων ἡρώων, προσσχόντας δὲ τούτους ἐς Λήμνον φυτεῦσαι σφέας. οἱ δὲ Λακεδαιμόνιοι ἀκηκοότες τὸν λόγον τῆς γενεῆς τῶν Μινύων, πέμφσαντες τὸ δεύτερον εἰρωτῶν τί θέλοντες ἦκοιέν τε ἐς τὴν χώραν καὶ πῦρ αἴθιοιεν. οἱ δὲ ἔφασαν ὑπὸ Πελασγῶν ἐκβληθέντες ἦκειν ἐς τοὺς πατέρας· δικαιοτάτον γὰρ εἶναι οὕτω τοῦτο γίνεσθαι. δέεσθαι δὲ οἰκέειν ἅμα τούτοισι μοῖράν τε τιμέων μετέχοντες καὶ τῆς γῆς ἀπολαχόντες. Λακεδαιμόνιοι δὲ ἔαδε δέκεσθαι τοὺς Μινύας ἐπ' οἷσι θέλουσι αὐτοί. μάλιστα δὲ ἐνήγε σφέας ὥστε ποιέειν

⁴ 17

ταῦτα τῶν Τυνδαριδέων ἡ ναυτιλίῃ⁵ ἐν τῇ Ἀργοί. δεξάμενοι δὲ τοὺς Μινύας γῆς τε μετέδωσαν καὶ ἐς φυλὰς διεδάσαντο. οἱ δὲ αὐτίκα μὲν γάμους ἔγχευαν, τὰς δὲ ἐκ Λήμνου ἤγοντο ἐξέδωσαν ἄλλοισι.

4.146

Χρόνου δὲ οὐ πολλοῦ διεξελθόντος αὐτίκα οἱ Μινύαι ἐξύβρισαν, τῆς τε βασιληΐης μεταίτεοντες καὶ ἄλλα ποιέοντες οὐκ ὅσια. τοῖσι ὦν Λακεδαιμονίοισι ἔδοξε αὐτοὺς ἀποκτείνειν, συλλαβόντες δὲ σφέας κατέβαλον ἐς ἐρκτήν. κτείνουσι δὲ τοὺς ἂν κτείνωσι Λακεδαιμόνιοι νυκτός, μετ' ἡμέρην δὲ οὐδένα. ἐπεὶ ὦν ἐμὲλλον σφέας καταχρήσασθαι, παραιτήσαντο αἱ γυναῖκες τῶν Μινυέων, εὐῶσαι ἀσταί⁶ τε καὶ τῶν πρώτων Σπαρτιητέων θυγατέρες, ἐσελθεῖν τε ἐς τὴν ἐρκτήν καὶ ἐς λόγους ἐλθεῖν ἐκάστη τῷ ἐωντῆς ἀνδρί. οἱ δὲ σφέας παρήκαν, οὐδένα δόλον δοκέοντες ἐξ αὐτέων ἔσεσθαι. αἱ δὲ ἐπεῖτε ἐσῆλθον, ποιέουσι τοιάδε· πᾶσαν τὴν εἶχον ἐσθήτα παραδοῦσαι τοῖσι ἀνδράσι αὐταὶ τὴν τῶν ἀνδρῶν ἔλαβον, οἱ δὲ Μινύαι ἐνδύντες τὴν γυναικῆν ἐσθήτα ἅτε γυναῖκες ἐξήσαν ἔξω, ἐκφυγόντες δὲ τρόπῳ τοιούτῳ ἵζοντο αὐτὶς ἐς τὸ Τηϋῆγον.

4.147

Τὸν δὲ αὐτὸν τοῦτον χρόνον Θήρας ὁ Αὐτεσίωνος τοῦ Τισαμενοῦ τοῦ Θερσάνδρου τοῦ Πολυνείκεος ἔστειλλε ἐς ἀποικίην ἐκ Λακεδαίμονος· ἦν δὲ ὁ Θήρας οὗτος, γένος ἐὼν Καδμείος, τῆς μητρὸς ἀδελφεὸς τοῖσι Ἀριστοδήμου παισὶ Εὐρυσθένει καὶ Προκλές. ἐόντων δὲ ἔτι τῶν παίδων τούτων νηπίων ἐπιτροπαίην εἶχε ὁ Θήρας τὴν ἐν Σπάρτῃ βασιληίην. αὐξηθέντων δὲ τῶν ἀδελφιδέων καὶ παραλαβόντων τὴν ἀρχήν, οὕτω δὴ ὁ Θήρας δεινὸν ποιούμενος ἄρχεσθαι ὑπ' ἄλλων ἐπεῖτε ἐγεύσατο ἀρχῆς, οὐκ ἔφη μένειν ἐν τῇ Λακεδαίμονι ἀλλ' ἀποπλεύσεσθαι ἐς τοὺς συγγενέας. ἦσαν δὲ ἐν τῇ νῦν Θήρῃ καλεομένη νήσῳ, πρότερον δὲ Καλλίστῃ τῇ αὐτῇ ταύτῃ, ἀπόγονοι Μεμβλιάρου τοῦ Ποικίλεω ἀνδρὸς Φοίνικος. Κάδμος γὰρ ὁ Ἀγήνορος Εὐρώπῃν διζήμενος προσέσχε ἐς τὴν νῦν Θήρην καλεομένην· προσσχόντι δὲ

⁵ sailing ⁶ inhabitant

εἴτε δὴ οἱ ἢ χώρα ἤρεσε, εἴτε καὶ ἄλλως ἠθέλησε ποιῆσαι τοῦτο· καταλείπει γὰρ ἐν τῇ νήσῳ ταύτῃ ἄλλους τε τῶν Φοινίκων καὶ δὴ καὶ τῶν ἑωντοῦ συγγενέων Μεμβλῖαρον. οὗτοι ἐνέμοντο τὴν Καλλίστην καλεομένην ἐπὶ γενεάς, πρὶν ἢ Θήραν ἐλθεῖν ἐκ Λακεδαίμονος, ὁκτῶ ἀνδρῶν.

4.148

Ἐπὶ τούτους δὴ ὧν ὁ Θήρας λεὼν ἔχων ἀπὸ τῶν φυλέων ἔστελλε, συνοικήσων τούτοισι καὶ οὐδαμῶς ἐξελῶν αὐτοὺς ἀλλὰ κάρτα οἰκηούμενος.⁷ ἐπεῖτε δὲ καὶ οἱ Μινύαι ἐκδράντες ἐκ τῆς ἐρκτῆς ἵζοντο ἐς τὸ Τηϋῖγον, τῶν Λακεδαιμονίων βουλευομένων σφέας ἀπολλύναι παραιτέται ὁ Θήρας, ὅκως μῆτε φόνος γένηται, αὐτὸς τε ὑπεδέκετο σφέας ἐξάξειν ἐκ τῆς χώρας. συγχωρησάντων δὲ τῇ γνώμῃ τῶν Λακεδαιμονίων, τρισὶ τριηκοντέροισι ἐς τοὺς Μεμβιάρου ἀπογόνους ἔπλωσε, οὔτι πάντα ἄγων τοὺς Μινύας ἀλλ' ὀλίγους τινάς. οἱ γὰρ πλευνες αὐτῶν ἐτράποντο ἐς τοὺς Παραωρέατας καὶ Καύκωνας, τούτους δὲ ἐξελάσαντες ἐκ τῆς χώρας σφέας αὐτοὺς ἐξ μοίρας διεῖλον, καὶ ἔπειτα ἔκτισαν πόλιας τάσδε ἐν αὐτοῖσι, Λέπρεον Μάκιστον Φρίξας Πύργον Ἐπιον Νούδιον. τουτέων δὲ τὰς πλεῦνας ἐπ' ἐμέο Ἡλείοι ἐπόρθησαν. τῇ δὲ νήσῳ ἐπὶ τοῦ οἰκιστέω Θήρα ἢ ἐπωνυμίῃ ἐγένετο.

4.149

Ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύσεσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείβειν ὧν ἐν λύκοις.⁸ ἐπὶ τοῦ ἔπος τούτου οὔνομα τῷ νεηνίσκῳ τούτῳ Οἰόλυκος ἐγένετο, καί κως τὸ οὔνομα τοῦτο ἐπεκράτησε. Οἰολύκου δὲ γίνεται Αἰγεύς, ἐπ' οὗ Αἰγεῖδαι καλέονται φυλὴ μεγάλη ἐν Σπάρτῃ. τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο ἐκ θεοπροπίου⁹ Ἑρινύων τῶν Λαῖου τε καὶ Οἰδιπόδεω ἰρόν· καὶ μετὰ τοῦτο ὑπέμειναν.... τῷντὸ τοῦτο καὶ ἐν Θήῃ τοῖσι ἀπὸ τῶν ἀνδρῶν τούτων γεγονόσι.

⁷ adopt, adapt ⁸ wolf ⁹ prophecy

they had taken their measures best, they failed of success. The Scythians then on their part were passing through those regions of their own land where there was grass for the horses and springs of water, and were seeking for the enemy there, thinking that they too were taking a course in their retreat through such country as this; while the Persians in fact marched keeping carefully to the track which they had made before, and so they found the passage of the river, though with difficulty: and as they arrived by night and found the bridge broken up, they were brought to the extreme of fear, lest the Ionians should have deserted them.

4.141

Now there was with Dareios an Egyptian who had a voice louder than that of any other man on earth, and this man Dareios ordered to take his stand upon the bank of the Ister and to call Histiaios of Miletos. He accordingly proceeded to do so; and Histiaios, hearing the first hail, produced all the ships to carry the army over and also put together the bridge.

4.142

Thus the Persians escaped, and the Scythians in their search missed the Persians the second time also: and their judgment of the Ionians is that on the one hand, if they be regarded as free men, they are the most worthless and cowardly of all men, but on the other hand, if regarded as slaves, they are the most attached to their master and the least disposed to run away of all slaves. This is the reproach which is cast against the Ionians by the Scythians.

4.143

Dareios then marching through Thrace arrived at Sestos in the Chersonese; and from that place, he passed over himself in his ships to Asia, but to command his army in Europe he left Megabazos a Persian, to whom Dareios once gave honour by uttering in the land of Persia this saying:— Dareios was beginning to eat pomegranates, and at once when he opened the first of them, Artabanos his brother asked him of what he would desire to have as many as there were seeds in the pomegranate: and Dareios said that he would desire to have men like Megabazos as many as that in number, rather than to have Hellas subject to him. In Persia, I say, he honoured him by saying these words, and at this time he left him in command with eight myriads of his army.

4.144

This Megabazos uttered one saying whereby he left of himself an imperishable memory with the peoples of Hellespont: for being once at Byzantion he heard that the men of Calchedon had settled in that region seventeen years before

the Byzantians, and having heard it he said that those of Calchedon at that time chanced to be blind; for assuredly they would not have chosen the worse place, when they might have settled in that which was better, if they had not been blind. This Megabazos it was who was left in command at that time in the land of the Hellespontians, and he proceeded to subdue all who did not take the side of the Medes.

4.145

He then was doing thus; and at this very same time a great expedition was being made also against Libya, on an occasion which I shall relate when I have first related this which follows.— The children's children of those who voyaged in the Argo, having been driven forth by those Pelasgians who carried away at Brauron the women of the Athenians,— having been driven forth I say by these from Lemnos, had departed and sailed to Lacedemon, and sitting down on Mount Taÿ getos they kindled a fire. The Lacedemonians seeing this sent a messenger to inquire who they were and from whence; and they answered the question of the messenger saying that they were Minyai and children of heroes who sailed in the Argo, for these, they said, had put in to Lemnos and propagated the race of which they sprang. The Lacedemonians having heard the story of the descent of the Minyai, sent a second time and asked for what purpose they had come into the country and were causing a fire to blaze. They said that they had been cast out by the Pelasgians, and were come now to the land of their fathers, for most just it was that this should so be done; and they said that their request was to be permitted to dwell with these, having a share of civil rights and a portion allotted to them of the land. And the Lacedemonians were content to receive the Minyai upon the terms which they themselves desired, being most of all impelled to do this by the fact that the sons of Tyndareus were voyagers in the Argo. So having received the Minyai they gave them a share of land and distributed them in the tribes; and they forthwith made marriages, and gave in marriage to others the women whom they brought with them from Lemnos.

4.146

However, when no very long time had passed, the Minyai forthwith broke out into insolence, asking for a share of the royal power and also doing other impious things: therefore the Lacedemonians resolved to put them to death; and having seized them they cast them into a prison. Now the Lacedemonians put to death by night all those whom they put to death, but no man by day. When therefore they were just about to kill them, the wives of the Minyai, being native Spartans and daughters of the first citizens of Sparta, entreated to be allowed to enter the prison and come to speech every one with her own husband: and they let them pass in, not supposing that any craft would be

practised by them. They however, when they had entered, delivered to their husbands all the garments which they were wearing, and themselves received those of their husbands: thus the Minyai having put on the women's clothes went forth out of prison as women, and having escaped in this manner they went again to Ταῖ γέτος and sat down there.

4.147

Now at this very same time Theras the son of Autesion, the son of Tisamenos, the son of Thersander, the son of Polyneikes, was preparing to set forth from Lacedemon to found a settlement. This Theras, who was of the race of Cadmos, was mother's brother to the sons of Aristodemos, Eurysthenes and Procles; and while these sons were yet children, Theras as their guardian held the royal power in Sparta. When however his nephews were grown and had taken the power into their hands, then Theras, being grieved that he should be ruled by others after he had tasted of rule himself, said that he would not remain in Lacedemon, but would sail away to his kinsmen. Now there were in the island which is now called Thera, but formerly was called Callista, descendants of Membliaros the son of Poikiles, a Phenician: for Cadmos the son of Agenor in his search for Europa put in to land at the island which is now called Thera; and, whether it was that the country pleased him when he had put to land, or whether he chose to do so for any other reason, he left in this island, besides other Phenicians, Membliaros also, of his own kinsmen. These occupied the island called Callista for eight generations of men, before Theras came from Lacedemon.

4.148

To these then, I say, Theras was preparing to set forth, taking with him people from the tribes, and intending to settle together with those who have been mentioned, not with any design to drive them out, but on the contrary claiming them very strongly as kinfolk. And when the Minyai after having escaped from the prison went and sat down on Ταῖ γέτος, Theras entreated of the Lacedemonians, as they were proposing to put them to death, that no slaughter might take place, and at the same time he engaged himself to take them forth out of the land. The Lacedemonians having agreed to this proposal, he sailed away with three thirty-oared galleys to the descendants of Membliaros, not taking with him by any means all the Minyai, but a few only; for the greater number of them turned towards the land of the Paroreatai and Caucones, and having driven these out of their country, they parted themselves into six divisions and founded in their territory the following towns,— Lepreon, Makistos, Phrixai, Pyrgos, Epion, Nudion; of these the Eleians sacked the greater number within my own lifetime. The island meanwhile got its name of Thera after Theras who led the settlement.

4.149

And since his son said that he would not sail with him, therefore he said that he would leave him behind as a sheep among wolves; and in accordance with that saying this young man got the name of Oiolykos, and it chanced that this name prevailed over his former name: then from Oiolykos was begotten Aigeus, after whom are called the Aigeidai, a powerful clan in Sparta: and the men of this tribe, since their children did not live to grow up, established by the suggestion of an oracle a temple to the Avenging Deities of Laios and Oedipus, and after this the same thing was continued in Thera by the descendants of these men.

vocabulary

ἄγαμαι wonder, admire; resent,
 begrudge
 ἄγνοέω be ignorant of ~gnostic
 ἀδύνατος unable; impossible
 ἀκήρατος unharmed, pure
 ἄλογίη disrespect, disregard;
 unreason
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀναλαμβάνω take up, recover,
 resume
 ἀνασπάω draw again ~spatula
 ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
 ἀνδάνω please ~hedonism
 ἀνδρόω make a man
 ἀνίηναι urge, impel; release ~jet
 ἀπαγγέλλω announce, order,
 promise ~angel
 ἀπάγω lead away, back
 ~demagogue
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπάτη trick, fraud, deceit
 ~apatosaurus
 ἀπηλιώτης -ου (m, 1) east wind
 ἀπόγονος descended from
 ἀποδημέω be absent, abroad
 ἀποικία colony
 ἀποικίζω send away, resettle
 ~economics
 ἀπονοστέω go home
 ἀποπλέω sail away ~float
 ἀποφέρω carry off, carry back
 ~bear
 ἀτρέκεια precise certainty
 ἀφανής unseen, occult, obscure
 ἀφηλιώτης -ου (m, 1) east wind
 βαρύς heavy ~baritone
 βασιλεύω be king
 γλίχομαι cling to, long for

γλώσσα tongue, language ~glossary
 γρύψ griffin
 δέκατος tenth ~decimal
 δένδρεον -οῦ tree
 δένδρον tree
 δένδρος tree
 διαδέω bandage, bind
 διαλύω break up; relax, weaken
 διεκπεράω pass out through
 δίζηναι seek ~zeal
 διηκονέω serve, minister to
 δικαιοό demand/make justice
 δόκιμος trustworthy; excellent
 ἐγγίγνομαι live in ~genus
 ἑκατόμβη hecatomb
 ἐκγίγνομαι be born; be by birth
 ~genus
 Ἑλλήν Greek
 ἐμπόριον immigrant, metic, trading
 post
 ἐμπόριος immigrant, metic, trading
 post
 ἔμπορος passenger; merchant
 ~pierce
 ἐνθεῦτεν thence
 ἕξ six ~hexagon
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξορκόω swear in
 ἐπειρωτάω consult, ask
 ἐπεισέρχομαι come in also
 ἐπιλείπω fail, not work ~eclipse
 ἐπίλοιπος remaining
 ἐπιφέρω bestow, impute ~bear
 ἐπτάπηχυς 7 cubits long
 ἐπωνύμιος called, named
 ἐρείδω press; mid: lean something
 against something, prop up
 ἐρίζω struggle, contend
 θεσπίζω prophecy
 καθηγέομαι lead
 κατάγω lead down/home; land

~demagogue
καταποντώ throw into the sea;
 drown
κατάσκοπος spy, inspector
κερδαίνω profit, take advantage
κολοσσός statue, big statue
κρητήρ -ος (m) mixing bowl for
 wine
κτίζω found, populate ~oxytocin
λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
μαγλοσύνη lust
μεταξύ between
μέτοικος immigrant
μετονομάζω rename
μητρειά stepmother ~maternal
μηχανάομαι build, contrive
 ~mechanism
μήχος -εος (n, 3) means, remedy
 ~mechanism
μίν him, her, it
μισθός reward, wages
μισθόω rent out; (pass) be hired
ναύκληρος ship master, landlord
ξείνιος of hospitality
οὐδαμός not anyone
οὐκί intensified 'not'
πάλος lot; ballot
πέλαγος -ους (n, 3) the open sea
 ~pelagic
πεντηκόντερος (f) ship with 50 oars

περίειμι be superior to; be left over;
 still exist
περιημεκτέω be aggrieved
πέριξ all around
πομπή a sending, expedition ~pomp
προφέρω bring forth ~bear
σοφία skill; wisdom ~sophistry
στέλλω prepare, send, furl ~apostle
στήλη post, column
σύγκειμαι be composed of, agreed
 on
συμμίγνυμι mix with ~mix
συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
συμφορά collecting; accident,
 misfortune
σχοινίον cord
τάλαντον scale, a unit of weight
 ~talent
τοιόσδε such
ὕφιστημι promise, undertake
 ~station
ὕω (Ϝ) to rain
φιλία friendship ~philanthropy
φορτίον burden, load
φρόνιμος sensible, prudent
χρηστήριον oracle, response
χρηστός useful; brave, worthy
χώρος place ~heir

4.150

Μέχρι μὲν νυν τούτου τοῦ λόγου Λακεδαιμόνιοι Θηραίοισι κατὰ ταῦτα λέγουσι, τὸ δὲ ἀπὸ τούτου μοῦνοι Θηραῖοι ὧδε γενέσθαι λέγουσι. Γρῖννος ὁ Αἰσανίου ἐὼν Ψήρα τούτου ἀπόγονος καὶ βασιλεύων Θήρης τῆς νήσου ἀπῆκετο ἐς Δελφούς, ἄγων ἀπὸ τῆς πόλιος ἐκατόμβην· εἶποντο δὲ οἱ καὶ ἄλλοι τῶν πολιτῶν καὶ δὴ καὶ Βάττος ὁ Πολυμνήστου, ἐὼν γένος Εὐφημίδης τῶν Μινυέων. χρεωμένῳ δὲ τῷ Γρίνῳ τῷ βασιλεῖ τῶν Θηραίων περὶ ἄλλων χρῆ ἢ Πυθίῃ κτίζειν ἐν Λιβύῃ πόλιν. ὁ δὲ ἀμείβετο λέγων «ἐγὼ μὲν ὠναξ πρεσβύτερός τε ἤδη εἰμὶ καὶ βαρὺς ἀείρεσθαι· σὺ δὲ τινὰ τῶνδε τῶν νεωτέρων κέλευε ταῦτα ποιεῖν.» ἅμα τε ἔλεγε ταῦτα καὶ ἐδείκνυε ἐς τὸν Βάττον. τότε μὲν τοσαῦτα. μετὰ δὲ ἀπελθόντες ἀλογίην¹ εἶχον τοῦ χρηστηρίου, οὔτε Λιβύην εἰδότες ὅκου γῆς εἴη οὔτε τολμῶντες ἐς ἀφανὲς χρήμα ἀποστέλλειν ἀποικίην.

4.151

Ἐπτα δὲ ἐτέων μετὰ ταῦτα οὐκ ὕε τὴν Θήρην, ἐν τοῖσι τὰ δένδρεα πάντα σφί τὰ ἐν τῇ νήσῳ πλὴν ἐνὸς ἐξανάνθη. χρεωμένοισι δὲ τοῖσι Θηραίοισι προέφερε ἢ Πυθίῃ τὴν ἐς Λιβύην ἀποικίην. ἐπεῖτε δὲ κακοῦ οὐδὲν ἦν σφί μῆχος,² πέμπουσι ἐς Κρήτην ἀγγέλους διζημένους εἴ τις Κρητῶν ἢ μετοίκων ἀπιγμένος εἴη ἐς Λιβύην. περιπλανώμενοι δὲ αὐτὴν οὗτοι ἀπῆκοντο καὶ ἐς Ἴτανον πόλιν, ἐν ταύτῃ δὲ συμμίσγουσι ἀνδρὶ πορφυρεῖ τῷ οὐνομα ἦν Κορώβιος, ὃς ἔφη ὑπ' ἀνέμων ἀπενειχθεὶς ἀπικέσθαι ἐς Λιβύην καὶ Λιβύης ἐς Πλατέαν νήσον. μισθῷ, δὲ τοῦτον πείσαντες ἤγον ἐς Θήρην, ἐκ δὲ Θήρης ἔπλεον κατάσκοποι ἄνδρες τὰ πρῶτα οὐ πολλοί· κατηγρησαμένου δὲ τοῦ Κορωβίου ἐς τὴν νήσον ταύτην δὴ τὴν Πλατέαν, τὸν μὲν Κορώβιον λείπουσι, σιτία καταλιπόντες ὅσων δὴ μηνῶν, αὐτοὶ δὲ ἔπλεον τὴν ταχίστην ἀπαγγελέοντες Θηραίοισι περὶ τῆς νήσου.

¹ disrespect, disregard; unreason ² means, remedy

4.152

Ἀποδημεόντων δὲ τούτων πλέω χρόνον τοῦ συγκεκριμένου τὸν Κορώβιον ἐπέλιπε τὰ πάντα, μετὰ δὲ ταῦτα νηὺς Σαμίη, τῆς ναύκληρος³ ἦν Κωλαῖος, πλέουσα ἐπ' Αἰγύπτου ἀπηνείχθη ἐς τὴν Πλατέαν ταύτην· πυθόμενοι δὲ οἱ Σάμιοι παρὰ τοῦ Κορωβίου τὸν πάντα λόγον, σιτία οἱ ἐνιαυτοῦ καταλείπουσι. αὐτοὶ δὲ ἀναχθέντες ἐκ τῆς νήσου καὶ γλιχόμενοι⁴ Αἰγύπτου ἔπλεον, ἀποφερόμενοι ἀπηλιώτῃ ἀνέμῳ· καὶ οὐ γὰρ ἀνίει τὸ πνεῦμα, Ἡρακλέας στήλας διεκπερήσαντες ἀπίκοντο ἐς Ταρτησσόν, θεῇ πομπῇ χρεώμενοι. τὸ δὲ ἐμπόριον τοῦτο ἦν ἀκήρατον⁵ τοῦτον τὸν χρόνον, ὥστε ἀπονοστήσαντες οὗτοι ὀπίσω μέγιστα δὴ Ἑλλήνων πάντων τῶν ἡμεῖς ἀτρεκέϊν ἴδμεν ἐκ φορτίων⁶ ἐκέρδησαν, μετὰ γε Σώστρατον τὸν Λαοδάμαντος Αἰγινῆτην· τούτῳ γὰρ οὐκ οἶα τε ἐστὶ ἐρίσαι ἄλλον. οἱ δὲ Σάμιοι τὴν δεκάτην τῶν ἐπικερδίων ἐξελόντες ἕξ τάλαντα ἐποιήσαντο χαλκήιον κρητῆρος Ἀργολικοῦ τρόπον· περίξ δὲ αὐτοῦ γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι. καὶ ἀνέθηκαν ἐς τὸ Ἥραιον, ὑποστήσαντες αὐτῷ τρεῖς χαλκούς κολοσσούς⁷ ἑπταπύχας⁸ τοῖσι γούνασι ἐρηρυσμένους. Κυρηναίοισι δὲ καὶ Θηραίοισι ἐς Σαμίους ἀπὸ τούτου τοῦ ἔργου πρῶτα φιλαί μεγάλαι συνεκρήθησαν.

4.153

Οἱ δὲ Θηραῖοι ἐπέιτε τὸν Κορώβιον λιπόντες ἐν τῇ νήσῳ ἀπίκοντο ἐς τὴν Θήρην, ἀπήγγελλον ὥς σφι εἴη νήσος ἐπὶ Λιβύῃ ἐκτισμένη. Θηραίοισι δὲ ἔαδε ἀδελφεόν τε ἀπ' ἀδελφεοῦ πέμπειν πάλῳ λαγχάνοντα καὶ ἀπὸ τῶν χώρων ἀπάντων ἑπτὰ ἐόντων ἄνδρας, εἶναι δὲ σφέων καὶ ἡγεμόνα καὶ βασιλέα Βάττον. οὕτῳ δὴ στέλλουσι δύο πεντηκοντέρους ἐς τὴν Πλατέαν.

4.154

Ταῦτα δὲ Θηραῖοι λέγουσι, τὰ δ' ἐπίλοιπα τοῦ λόγου συμφέρονται ἤδη Θηραῖοι Κυρηναίοισι. Κυρηναῖοι γὰρ τὰ περὶ Βάττον οὐδαμῶς

³ ship master, landlord ⁴ cling to, long for ⁵ unharmed, pure

⁶ burden, load ⁷ statue, big statue ⁸ 7 cubits long

ὁμολογέουσι Θηραίοισι λέγουσι γὰρ οὕτω. ἔστι τῆς Κρήτης Ὅαξος πόλις, ἐν τῇ ἐγένετο Ἑτέαρχος βασιλεύς, ὃς ἐπὶ θυγατρὶ ἀμήτορι τῇ οὔνομα ἦν Φρονίμη, ἐπὶ ταύτῃ ἔγημε ἄλλην γυναῖκα. ἡ δὲ ἐπεσελθοῦσα ἐδικαίου καὶ τῷ ἔργῳ εἶναι μητρυνή⁹ τῇ Φρονίμῃ, παρέχουσα τε κακὰ καὶ πᾶν ἐπ' αὐτῇ μηχανωμένη, καὶ τέλος μαχλοσύνην¹⁰ ἐπενείκασά οἱ πείθει τὸν ἄνδρα ταῦτα ἔχειν οὕτω. ὁ δὲ ἀναγνωσθεὶς ὑπὸ τῆς γυναικὸς ἔργον οὐκ ὅσιον ἐμχανᾶτο ἐπὶ τῇ; θυγατρὶ. ἦν γὰρ δὴ Θεμίσων ἀνὴρ Θηραῖος ἔμπορος ἐν τῇ Ὅαξῳ· τοῦτον ὁ Ἑτέαρχος παραλαβὼν ἐπὶ ξείνια ἐξορκοῖ ἢ μὲν οἱ διηκονήσῃν ὅ τι ἂν δεηθῇ. ἐπεῖτε δὴ ἐξώρκωσε, ἀγαγὼν οἱ παραδιδόει τὴν ἑωυτοῦ θυγατέρα καὶ ταύτην ἐκέλευε καταποντῶσαι ἀπαγαγόντα. ὁ δὲ Θεμίσων περὶ μεκτῆσας τῇ ἀπάτῃ τοῦ ὄρκου καὶ διαλυσάμενος τὴν ξενίην ἐποίεε τοιάδε· παραλαβὼν τὴν παῖδα ἀπέπλεε· ὥς δὲ ἐγένετο ἐν τῷ πελάγῃ, ἀποσιεύμενος τὴν ἐξόρκωσιν τοῦ Ἑτεάρχου, σχοινίοισι¹¹ αὐτὴν διαδήσας κατήκε ἐς τὸ πέλαγος, ἀνασπάσας δὲ ἀπύκετο ἐς τὴν Θήρην.

4.155

Ἐνθεῦτεν δὲ τὴν Φρονίμην παραλαβὼν πολύμνηστος, ἐὼν τῶν Θηραίων ἀνὴρ δόκιμος, ἐπαλλακεύετο. χρόνου δὲ περιμόντος ἐξεγένετο οἱ παῖς ἰσχύφωνος καὶ τραυλός, τῷ οὔνομα ἐτέθη Βάττος, ὥς Θηραῖοι τε καὶ Κυρηναῖοι λέγουσι, ὥς μέντοι ἐγὼ δοκέω, ἄλλο τι· Βάττος δὲ μετωνομάσθη, ἐπεῖτε ἐς Λιβύην ἀπύκετο, ἀπὸ τε τοῦ χρηστηρίου τοῦ γενομένου ἐν Δελφοῖσι αὐτῷ καὶ ἀπὸ τῆς τιμῆς τὴν ἔσχε τὴν ἐπωνυμίην ποιούμενος. Λίβυες γὰρ βασιλέα βάττον καλέουσι, καὶ τούτου εἵνεκα δοκέω θεσπίζουσιν¹² τὴν Πυθίην καλέσαι μιν Λιβυκῇ γλώσσῃ, εἰδυῖαν ὥς βασιλεὺς ἔσται ἐν Λιβύῃ. ἐπεῖτε γὰρ ἡνδρώθη¹³ οὗτος, ἦλθε ἐς Δελφοὺς περὶ τῆς φωνῆς· ἐπειρωτῶντι δὲ οἱ χρᾶ ἢ Πυθὶ τὰδε.

Βάττ' ἐπὶ φωνὴν ἦλθες. ἀναξ δέ σε Φοῖβος Ἀπόλλων ἐς Λιβύην πέμπει μηλοτρόφον οἰκιστήρα, ὥσπερ εἰ εἴποι Ἑλλάδι γλώσσῃ χρεωμένη «ὦ

⁹ stepmother ¹⁰ lust ¹¹ cord ¹² prophecy ¹³ make a man

βασιλεῦ, ἐπὶ φωνὴν ἦλθες.» ὁ δ' ἀμείβετο τοῖσινδε. «ἄναξ, ἐγὼ μὲν ἦλθον παρὰ σέ χρησάμενος περὶ τῆς φωνῆς, σὺ δέ μοι ἄλλα ἀδύνατα χρᾶς, κελεύων Λιβύην ἀποικίζειν τέω δυνάμι, κοίῃ χειρὶ;» ταῦτα λέγων οὐκ ἔπειθε ἄλλα οἱ χρᾶν· ὥς δὲ κατὰ ταῦτὰ ἐθέσπιζε οἱ καὶ πρότερον, οἷχετο μεταξὺ ἀπολιπὼν ὁ Βάττος ἐς τὴν Θήρην.

4.156

Μετὰ δὲ αὐτῷ τε τούτῳ καὶ τοῖσι ἄλλοισι Θηραίοισι συνεφέρετο παλιγκότως. ἀγνοεῦντες δὲ τὰς συμφορὰς οἱ Θηραῖοι ἔπεμπον ἐς Δελφοὺς περὶ τῶν παρεόντων κακῶν. ἡ δὲ Πυθίη σφι ἔχρησε συγκτίζουσι Βάττῳ Κυρήνην τῆς Λιβύης ἄμεινον πρήξειν. ἀπέστελλον μετὰ ταῦτα τὸν Βάττον οἱ Θηραῖοι δύο πεντηκοντέροις. πλώσαντες δὲ ἐς τὴν Λιβύην οὗτοι, οὐ γὰρ εἶχον ὅ τι ποιέωσι ἄλλο, ὀπίσω ἀπαλλάσσοντο ἐς τὴν Θήρην. οἱ δὲ Θηραῖοι καταγομένους ἔβαλλον καὶ οὐκ ἔων τῇ γῇ προσίσχειν, ἀλλ' ὀπίσω πλώειν ἐκέλευον. οἱ δὲ ἀναγκαζόμενοι ὀπίσω ἀπέπλεον καὶ ἔκτισαν νῆσον ἐπὶ Λιβύῃ κειμένην, τῇ οὖνομα, ὥς καὶ πρότερον εἰρέθη, ἐστὶ Βλατέα. λέγεται δὲ ἴση εἶναι ἡ νῆσος τῇ νῦν Κυρηναίων πόλι.

4.157

Ταύτην οἰκέοντες δύο ἔτεα, οὐδὲν γάρ σφι χρηστὸν συνεφέρετο, ἓνα αὐτῶν καταλιπόντες οἱ λοιποὶ πάντες ἀπέπλεον ἐς Δελφοὺς, ἀπικόμενοι δὲ ἐπὶ τὸ χρηστήριον ἐχρέωντο, φάμενοι οἰκέειν τε τὴν Λιβύην καὶ οὐδὲν ἄμεινον πρήσσειν οἰκεῦντες. ἡ δὲ Πυθίη σφι πρὸς ταῦτα χρᾶ τάδε.

Αἰ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας ἄμεινον, μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγμαι σοφίην σευρ'.

Ἀκούσαντες δὲ τούτων οἱ ἀμφὶ τὸν Βάττον ἀπέπλων ὀπίσω· οὐ γὰρ δὴ σφεας ἀπείε ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην. ἀπικόμενοι δὲ ἐς τὴν νῆσον καὶ ἀναλαβόντες τὸν ἔλιπον, ἔκτισαν αὐτῆς τῆς Λιβύης χώρον ἀντίον τῆς νήσου τῷ οὖνομα ἦν

4.150

Up to this point of the story the Lacedemonians agree in their report with the men of Thera; but in what is to come it is those of Thera alone who report that it happened as follows. Grinnos the son of Aisanios, a descendant of the Theras who has been mentioned, and king of the island of Thera, came to Delphi bringing the offering of a hecatomb from his State; and there were accompanying him, besides others of the citizens, also Battos the son of Polymnestos, who was by descent of the family of Euphemos of the race of the Minyai. Now when Grinnos the king of the Theraians was consulting the Oracle about other matters, the Pythian prophetess gave answer bidding him found a city in Libya; and he made reply saying: "Lord, I am by this time somewhat old and heavy to stir, but do thou bid some one of these younger ones do this." As he thus said he pointed towards Battos. So far at that time: but afterwards when he had come away they were in difficulty about the saying of the Oracle, neither having any knowledge of Libya, in what part of the earth it was, nor venturing to send a colony to the unknown.

4.151

Then after this for seven years there was no rain in Thera, and in these years all the trees in their island were withered up excepting one: and when the Theraians consulted the Oracle, the Pythian prophetess alleged this matter of colonising Libya to be the cause. As then they had no remedy for their evil, they sent messengers to Crete, to find out whether any of the Cretans or of the sojourners in Crete had ever come to Libya. These as they wandered round about the country came also the city of Itanos, and there they met with a fisher for purple named Corobios, who said that he had been carried away by winds and had come to Libya, and in Libya to the island of Platea. This man they persuaded by payment of money and took him to Thera, and from Thera there set sail men to explore, at first not many in number; and Corobios having guided them to this same island of Platea, they left Corobios there, leaving behind with him provisions for a certain number of months, and sailed themselves as quickly as possible to make report about the island to the men of Thera.

4.152

Since however these stayed away longer than the time appointed, Corobios found himself destitute; and after this a ship of Samos, of which the master was Colaios, while sailing to Egypt was carried out of its course and came to this island of Platea; and the Samians hearing from Corobios the whole story left him provisions for a year. They themselves then put out to sea from the island and sailed on, endeavouring to reach Egypt but carried away

continually by the East Wind; and as the wind did not cease to blow, they passed through the Pillars of Heracles and came to Tartessos, guided by divine providence. Now this trading-place was at that time untouched by any, so that when these returned back home they made profit from their cargo greater than any other Hellenes of whom we have certain knowledge, with the exception at least of Sostratos the son of Laodamas the Eginetan, for with him it is not possible for any other man to contend. And the Samians set apart six talents, the tenth part of their gains, and had a bronze vessel made like an Argolic mixing-bowl with round it heads of griffins projecting in a row; and this they dedicated as an offering in the temple of Hera, setting as supports under it three colossal statues of bronze seven cubits in height, resting upon their knees. By reason first of this deed great friendship was formed by those of Kyrene and Thera with the Samians.

4.153

The Theraians meanwhile, when they arrived at Thera after having left Corobios in the island, reported that they had colonised an island on the coast of Libya: and the men of Thera resolved to send one of every two brothers selected by lot and men besides taken from all the regions of the island, which are seven in number; and further that Battos should be both their leader and their king. Thus then they sent forth two fifty-oared galleys to Platea.

4.154

This is the report of the Theraians; and for the remainder of the account from this point onwards the Theraians are in agreement with the men of Kyrene: from this point onwards, I say, since in what concerns Battos the Kyrenians tell by no means the same tale as those of Thera; for their account is this:— There is in Crete a city called Oāxos in which one Etearchos became king, who when he had a daughter, whose mother was dead, named Phronime, took to wife another woman notwithstanding. She having come in afterwards, thought fit to be a stepmother to Phronime in deed as well as in name, giving her evil treatment and devising everything possible to her hurt; and at last she brings against her a charge of lewdness and persuades her husband that the truth is so. He then being convinced by his wife, devised an unholy deed against the daughter: for there was in Oāxos one Themison, a merchant of Thera, whom Etearchos took to himself as a guest-friend and caused him to swear that he would surely serve him in whatsoever he should require: and when he had caused him to swear this, he brought and delivered to him his daughter and bade him take her away and cast her into the sea. Themison then was very greatly vexed at the deceit practised in the matter of the oath, and he dissolved his guest-friendship and did as follows, that is to say, he

received the girl and sailed away, and when he got out into the open sea, to free himself from blame as regards the oath which Etearchos had made him swear, he tied her on each side with ropes and let her down into the sea, and then drew her up and came to Thera.

4.155

After that, Polymnestos, a man of repute among the Theraians, received Phronime from him and kept her as his concubine; and in course of time there was born to him from her a son with an impediment in his voice and lisping, to whom, as both Theraians and Kyrenians say, was given the name Battos, but I think that some other name was then given, and he was named Battos instead of this after he came to Libya, taking for himself this surname from the oracle which was given to him at Delphi and from the rank which he had obtained; for the Libyans call a king battos: and for this reason, I think, the Pythian prophetess in her prophesying called him so, using the Libyan tongue, because she knew that he would be a king in Libya. For when he had grown to be a man, he came to Delphi to inquire about his voice; and when he asked, the prophetess thus answered him:

“For a voice thou camest, O Battos, but thee lord Phoebus Apollo Sendeth as settler forth to the Libyan land sheep-abounding,”

Just as if she should say using the Hellenic tongue, “For a voice thou camest, O king.” He thus made answer: “Lord, I came to thee to inquire concerning my voice, but thou answerest me other things which are not possible, bidding me go as a settler to Libya; but with what power, or with what force of men should I go?” Thus saying he did not at all persuade her to give him any other reply; and as she was prophesying to him again the same things as before, Battos departed while she was yet speaking, and went away to Thera.

4.156

After this there came evil fortune both to himself and to the other men of Thera; and the Theraians, not understanding that which befell them, sent to Delphi to inquire about the evils which they were suffering: and the Pythian prophetess gave them reply that if they joined with Battos in founding Kyrene in Libya, they would fare the better. After this the Theraians sent Battos with two fifty-oared galleys; and these sailed to Libya, and then came away back to Thera, for they did not know what else to do: and the Theraians pelted them with missiles when they endeavoured to land, and would not allow them to put to shore, but bade them sail back again. They accordingly being compelled sailed away back, and they made a settlement in an island lying near the coast of Libya, called, as was said before, Platea. This island is said to be of the same size as the now existing city of Kyrene.

4.157

In this they continued to dwell two years; but as they had no prosperity, they left one of their number behind and all the rest sailed away to Delphi, and having come to the Oracle they consulted it, saying that they were dwelling in Libya and that, though they were dwelling there, they fared none the better: and the Pythian prophetess made answer to them thus:

“Better than I if thou knowest the Libyan land sheep-abounding, Not having been there than I who have been, at thy wisdom I wonder.”

Having heard this Battos and his companions sailed away back again; for in fact the god would not let them off from the task of settlement till they had come to Libya itself: and having arrived at the island and taken up him whom they had left, they made a settlement in Libya itself at a spot opposite the island, called Aziris,

vocabulary

ἀγοράζω do commerce ~agora
 ἀέκων unwilling
 ἀμφίρυτος flow-girt ~rheostat
 ἀμφορεύς -ος (m) amphora
 ἀναγιγνώσκω recognize, read, understand, persuade
 ἀναδασμός redistribution
 ἀναέξω enlarge, increase
 ἀνατίθηναι consecrate, lay on, impute; (mp) reproach
 ἀντιστασιώτης -ου (m, 1) partisan adversary
 ἀξιοθέητος well worth seeing
 ἀπαιτέω demand to have returned
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀποικία colony
 ἀπονοστέω go home
 ἀποπέμπω send away ~pomp
 ἀποπνίγω (i) strangle; stew; (p) drown
 ἀποφέρω carry off, carry back ~bear
 ἀρτίπος swift-footed ~pedal
 ἄτε as if; since
 βασιλεύω be king
 δειμαίνω be afraid
 διαδέχομαι be next, succeed ~doctrine
 διστάω treat; live; arbitrate
 διατελέω accomplish; keep doing ~apostle
 διάω blow through
 διέξιμι pass through; recount ~ion
 δόκιμος trustworthy; excellent
 δόλος trick, bait
 δωρέω give ~donate
 ἑβδομος seventh
 εἴριον wool ~Eriogonum
 ἐκκαίδεκα 16
 ἐκλείπω leave out, pass over

ἐκπίμπλημι fulfil, accomplish
 ἐκστρατεύω march out; (mp) take the field
 ἐκών willingly, on purpose; giving in too easily
 Ἑλλήν Greek
 ἐπίμπρημι burn up ~pyre
 ἐμπρήθω burn up
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἕξ six ~hexagon
 ἐξαιρέω pick, steal; dedicate; destroy ~heresy
 ἐξεργάζομαι accomplish; undo; destroy someone
 ἐξοπτάω bake well
 ἐπεῖπον say besides or afterwards
 ἐπείρομαι ask as well; ask then
 ἐπιδιώκω chase after
 ἐπικαλέω call upon
 ἐπικρατέω rule over
 ἐπιμέμφομαι blame
 ἔργω bound, fend off; do ~ergonomics
 ἐσπέρα evening, west
 εὐδαίμων blessed with a good genius
 εὐεργεσία good deed, public service ~ergonomics
 εὖς good, brave, noble
 ἡλακάτη distaff, spindle
 ἡοῖος eastern, the morning ~Eocene
 ἡσάομαι (pass) be weaker, be overcome; (active) defeat
 ἡσυχος quiet
 θησαυρός treasury ~treasure
 ἰδιωτικός private, amateurish
 ἱρωσύνη priesthood, ceremonies
 καλλιστεύω be the best
 κάμινος (i, f) oven, furnace
 κάμνω toil, be tired, acquire by toil; be troubled; be sick

κατάγνυμι (ὄ) break up, shatter
κατάγω lead down/home; land
 ~demagogue
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
καταμανθάνω examine, observe
καταφεύγω resort to, flee to, appeal
 to ~fugitive
κατέρχομαι come down, out from
κάτοδος descent, return, cycle
κρήνη well, spring
κτίζω found, populate ~oxytocin
μαντεῖον prophetic warning
 ~mantis
μίν him, her, it
νάπη valley
νησιώτης -ου (m, 1) insular
ὀκτώ eight ~octopus
ὄμιλος (ἰ) crowd, throng ~homily
ὄον οὖ type of fruit
ὄρος boundary marker ~horizon
οὔρον boundary stone; unit of
 distance; limit
οὔρος fair wind; guardian; hill
παράγω deflect; bring forward
παραινέω recommend, exhort, warn
παραιτέομαι entreat; beg for;
 decline
παράπαν completely
παραρρέω flow past, slip by
παρίζω sit beside ~sit
πελάζω bring/come to, near, into
 contact with
πενθερός father in law ~Nepenthe
περινέω swim around; pile around
περίοικος dwelling around
περιτάμνω surround to steal
περιυβρίζω insult wantonly
πολυήρατος charming, desirable
 ~erotic
πρόγονος elder, ancestor ~genus

πρόσειμι approach, draw near; add
 ~ion
πύργος ramparts, tower; line of
 troops
στασιάζω revolt, be divided
στέλλω prepare, send, furl ~apostle
στερέω steal, take
στρατιά army ~strategy
στρατός common people/soldiers
 ~strategy
στρατόω be on a campaign
 ~strategy
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συλλέγω collect, assemble ~legion
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συμβολή encounter; contribution
συμφορά collecting; accident,
 misfortune
συναγείρω gather together ~agora
συνοικέω live together
ταραχή upsetness, confusion
ταῦρος bull ~steer
τελευταῖος last, final
τέμενος -εος (n, 3) non-common
 land
τετραίνω pierce ~tribulation
ὕποδείκνυμι (υῦ) show, trace out
ὕποδέχομαι welcome, accept, suffer
 ~doctrine
φάρμακον drug, potion ~pharmacy
φυγάς -δος (m, 3) exile, refugee
 ~fugitive
φυγή flight, means of escape
 ~fugitive
χειρόω dominate, subdue
χρησμός oracular response
χρηστήριον oracle, response
χωλός lame
χώρος place ~heir

Ἄξιρις· τὸν νάπαι¹ τε κάλλισται ἐπ' ἀμφότερα συγκληίουσι καὶ ποταμὸς τὰ ἐπὶ θάτερα παραρρέει.

4.158

Τοῦτον οἶκεον τὸν χώρον ἔξ ἔτεα, ἐβδόμῳ δὲ σφέας ἔτει παραιτησάμενοι οἱ Λίβυες ὡς ἐς ἀμείνονα χώρον ἄξουσι, ἀνέγνωσαν ἐκλιπεῖν. ἦγον δὲ σφέας ἐνθεῦτεν οἱ Λίβυες ἀναστήσαντες πρὸς ἐσπέρην, καὶ τὸν κάλλιστον τῶν χώρων ἵνα διεξιόντες οἱ Ἕλληνες μὴ ἴδοιεν, συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης νυκτὸς παρήγον. ἔστι δὲ τῷ χώρῳ τούτῳ οὖνομα Ἰρασα. ἀγαγόντες δὲ σφέας ἐπὶ κρήνην λεγομένην εἶναι Ἀπόλλωνος εἶπαν «ἄνδρες Ἕλληνες, ἐνθαῦτα ὑμῖν ἐπιτήδεον οἰκέειν. ἐνθαῦτα γὰρ ὁ οὐρανὸς τέτρηται.»²

4.159

Ἐπὶ μὲν νυν Βάττου τε τοῦ οἰκιστέω τῆς ζόης, ἄρξαντος ἐπὶ τεσσεράκοντα ἔτεα, καὶ τοῦ παιδὸς αὐτοῦ Ἀρκεσίλῳ ἄρξαντος ἐκαίδεκα³ ἔτεα, οἶκεον οἱ Κυρηναῖοι ἐόντες τοσοῦτοι ὅσοι ἀρχὴν ἐς τὴν ἀποικίην ἐστάλησαν. ἐπὶ δὲ τοῦ τρίτου, Βάττου τοῦ εὐδαίμονος⁴ καλεομένου, Ἕλληνας πάντας ὥρμησε χρήσασα ἡ Πυθίη πλέειν συνοικήσοντας Κυρηναίοισι Λιβύην· ἐπεκαλέοντο γὰρ οἱ Κυρηναῖοι ἐπὶ γῆς ἀναδασμῶ· ἔχρησε δὲ ὧδε ἔχοντα.

Ὅς δέ κεν ἐς Λιβύην πολυήρατον ὕστερον ἔλθῃ γὰς ἀναδαιομένης, μετὰ οἱ ποκα φάμι μελήσειν.

συλλεχθέντος δὲ ὁμίλου πολλοῦ ἐς τὴν Κυρήνην, περιταμνόμενοι γῆν πολλὴν οἱ περίοικοι Λίβυες καὶ ὁ βασιλεὺς αὐτῶν τῷ οὖνομα ἦν Ἀδικράν, οἷα τῆς τε χώρας στερισκόμενοι⁵ καὶ περιωβριζόμενοι ὑπὸ τῶν Κυρηναίων, πέμφαντες ἐς Αἴγυπτον ἔδοσαν σφέας αὐτοὺς Ἀπρίῃ τῷ Αἰγύπτου βασιλεί. ὁ δὲ συλλέξας στρατὸν Αἰγυπτίων πολλὸν ἐπεμψε ἐπὶ τὴν Κυρήνην. οἱ δὲ Κυρηναῖοι ἐκστρατευσάμενοι ἐς Ἰρασα χώρον καὶ ἐπὶ κρήνην Θέστην συνέβαλόν τε τοῖσι Αἰγυπτίοισι καὶ ἐνίκησαν τῇ συμβολῇ. ἄτε γὰρ οὐ πεπειρημένοι πρότερον οἱ Αἰγύπτιοι

¹ valley ² pierce ³ 16 ⁴ blessed with a good genius ⁵ steal, take

Ἑλλήνων καὶ παραχρεώμενοι διεφθάρησαν οὕτω ὥστε ὀλίγοι τινὲς αὐτῶν ἀπενόστησαν ἐς Αἴγυπτον. ἀντὶ τούτων Αἰγύπτιοι καὶ ταῦτα ἐπιμεμφόμενοι Ἀπρίη ἀπέστησαν ἀπ' αὐτοῦ.

4.160

Τούτου δὲ τοῦ Βάττου παῖς γίνεται Ἀρκεσίλεως. ὃς βασιλεύσας πρῶτα τοῖσι ἑωυτοῦ ἀδελφεοῖσι ἐστασίασε, ἐς ὃ μιν οὗτοι ἀπολιπόντες οἴχοντο ἐς ἄλλον χώρον τῆς Λιβύης καὶ ἐπ' ἑωυτῶν βαλόμενοι ἔκτισαν πόλιν ταύτην ἣ τότε καὶ νῦν Βάρκη κλέεται· κτίζοντες δὲ ἅμα αὐτὴν ἀπιστᾶσι ἀπὸ τῶν Κυρηναίων τοὺς Λίβυας. μετὰ δὲ Ἀρκεσίλεως ἐς τοὺς ὑποδεξαμένους τε τῶν Λιβύων καὶ ἀποστάντας τοὺς αὐτοὺς τούτους ἐστρατεύετο· οἱ δὲ Λίβυες δέισαντες αὐτὸν οἴχοντο φεύγοντες πρὸς τοὺς ἠοίους⁶ τῶν Λιβύων. ὁ δὲ Ἀρκεσίλεως εἵπετο φεύγουσι, ἐς οὗ ἐν Λεύκωνι τε τῆς Λιβύης ἐγένετο ἐπιδιώκων καὶ ἔδοξε τοῖσι Λίβυσι ἐπιθέσθαι οἱ. συμβαλόντες δὲ ἐνίκησαν τοὺς Κυρηναίους τοσοῦτο ὥστε ἑπτακισχιλίους ὀπλίτας Κυρηναίων ἐνθαῦτα πεσεῖν. μετὰ δὲ τὸ τρῶμα τοῦτο Ἀρκεσίλεω μὲν κάμνοντά τε καὶ φάρμακον πεπωκότα ὁ ἀδελφεὸς Ἀλίαρχος ἀποπνίγει, Ἀλίαρχον δὲ ἡ γυνὴ ἢ Ἀρκεσίλεω δόλω κτείνει, τῇ οὖνομα ἦν Ἐρυξώ.

4.161

Διεδέξατο δὲ τὴν βασιλίην τοῦ Ἀρκεσίλεω ὁ παῖς Βάττος, χωλὸς τε ἑὼν καὶ οὐκ ἀρτίπους.⁷ οἱ δὲ Κυρηναῖοι πρὸς τὴν καταλαβοῦσαν συμφορὴν ἔπεμπον ἐς Δελφοὺς ἐπειρησομένους ὄντινα τρόπον καταστησάμενοι κάλλιστα ἂν οἰκέοιεν. ἡ δὲ Πυθίη ἐκέλευε ἐκ Μαντινέης τῆς Ἀρκάδων καταρτιστῆρα ἀγαγέσθαι. αἵτεον ὦν οἱ Κυρηναῖοι, καὶ οἱ Μαντινέες ἔδοσαν ἄνδρα τῶν ἀστῶν δοκιμώτατον, τῷ οὖνομα ἦν Δημῶναξ. οὗτος ὦν ὠνήρ ἀπικόμενος ἐς τὴν Κυρήνην καὶ μαθὼν ἕκαστα τοῦτο μὲν τριφύλους ἐποίησε σφεας, τῇδε διαθείς·⁸ Θηραίων μὲν καὶ τῶν περιόικων μίαν μοῖραν ἐποίησε, ἄλλην δὲ Πελοποννησιῶν καὶ Κρητῶν, τρίτην δὲ νησιωτέων⁹ πάντων. τοῦτο

⁶ eastern, the morning ⁷ swift-footed ⁸ blow through ⁹ insular

δὲ τῷ βασιλεί Βάττω τεμένεα¹⁰ ἐξελών καὶ ἱρωσύνας,¹¹ τὰ ἄλλα πάντα τὰ πρότερον εἶχον οἱ βασιλέες ἐς μέσον τῷ δήμῳ ἔθηκε.

4.162

Ἐπὶ μὲν δὴ τούτου τοῦ Βάττου οὕτω διετέλεε εἶντα, ἐπὶ δὲ τοῦ τούτου παιδὸς Ἀρκεσίλειω πολλὴ ταραχὴ¹² περὶ τῶν τιμῶν ἐγένετο. Ἀρκεσίλειος γὰρ ὁ Βάττου τε τοῦ χωλοῦ καὶ Φερετίμης οὐκ ἔφη ἀνέξεσθαι κατὰ τὰ ὁ Μαντινεὺς Δημῶναξ ἔταξε, ἀλλὰ ἀπαίτεε τὰ τῶν προγόνων γέρεα. ἐνθεῦτεν στασιάζων ἐσώθη καὶ ἔφυγε ἐς Σάμον, ἣ δὲ μήτηρ οἱ ἐς Σαλαμῖνα τῆς Κύπρου ἔφυγε. τῆς δὲ Σαλαμῖνος τοῦτον τὸν χρόνον ἐπεκράτεε Εὐέλθων, ὃς τὸ ἐν Δελφοῖσι θυμητήριον, ἐὼν ἀξιοθέτητον¹³ ἀνέθηκε, τὸ ἐν τῷ Κορινθίων θησαυρῷ κέεται. ἀπικομένη δὲ παρὰ τοῦτον ἡ Φερετίμη ἐδέετο στρατιῆς ἣ κατάξει σφέας ἐς τὴν Κυρήνην. ὁ δὲ Εὐέλθων πᾶν μᾶλλον ἢ στρατιὴν οἱ ἐδίδου· ἡ δὲ λαμβάνουσα τὸ διδόμενον καλὸν μὲν ἔφη καὶ τοῦτο εἶναι, κάλλιον δὲ ἐκείνο, τὸ δοῦναι οἱ δεομένην στρατιήν. τοῦτο ἐπὶ παντὶ γὰρ τῷ διδομένῳ ἔλεγε, τελευταῖόν οἱ ἐξέπεμψε δῶρον ὁ Εὐέλθων ἄτρακτον χρύσειον καὶ ἡλακάτην,¹⁴ προσῆν δὲ καὶ εἴριον.¹⁵ ἐπειπάσης δὲ αὖτις τῆς Φερετίμης τὸντοῦτο ἔπος, ὁ Εὐέλθων ἔφη τοιούτοις γυναικας δωρέεσθαι¹⁶ ἀλλ' οὐ στρατιῇ.

4.163

Ὅ δὲ Ἀρκεσίλειος τοῦτον τὸν χρόνον ἔων ἐν Σάμῳ συνήγειρε πάντα ἄνδρα ἐπὶ γῆς ἀναδασμῷ· συλλεγομένου δὲ στρατοῦ πολλοῦ, ἐστάλη ἐς Δελφοὺς Ἀρκεσίλειος χρυσόμενος τῷ χρηστηρίῳ περὶ κατόδου. ἡ δὲ Πυθίη οἱ χρᾶ τάδε. «ἐπὶ μὲν τέσσερας Βάττους καὶ Ἀρκεσίλειος τέσσερας, ὅκτῳ ἀνδρῶν γενεάς, διδοὶ ὑμῖν Λοξίης βασιλεύειν Κυρήνης,^{163.3} πλέον μέντοι τούτου οὐδὲ πειρᾶσθαι παραινεῖ. σὺ μέντοι ἥσυχος¹⁷ εἶναι κατελθὼν ἐς τὴν σεωντοῦ. ἦν δὲ τὴν κάμινον¹⁸ εὕρης πλέην ἀμφορέων, μὴ ἐξοπτήσης τοὺς ἀμφορέας ἀλλ' ἀπόπεμπε κατ' οὖρον· εἰ δὲ ἐξοπτήσεις τὴν κάμινον, μὴ ἐσέλθης

¹⁰ non-common land ¹¹ priesthood, ceremonies ¹² upsetness, confusion ¹³ well worth seeing ¹⁴ distaff, spindle ¹⁵ wool ¹⁶ give ¹⁷ quiet ¹⁸ oven, furnace

ἐς τὴν ἀμφίρρυτον· εἰ δὲ μὴ ἀποθανέαι καὶ αὐτὸς καὶ ταῦρος ὁ καλλιστεύων.» ταῦτα ἡ Πυθίη Ἀρκεσίλειω χρᾶ.

4.164

Ὁ δὲ παραλαβὼν τοὺς ἐκ τῆς Σάμου κατῆλθε ἐς τὴν Κυρήνην, καὶ ἐπικρατήσας τῶν πρηγμάτων τοῦ μαντηίου¹⁹ οὐκ ἐμέμνητο, ἀλλὰ δίκας τοὺς ἀντιστασιώτας αἵτεε τῆς ἐωυτοῦ φυγῆς. τῶν δὲ οἱ μὲν τὸ παράπαν ἐκ τῆς χώρας ἀπαλλάσσοντο, τοὺς δὲ τινὰς χειρωσάμενος ὁ Ἀρκεσίλειος ἐς Κύπρον ἀπέστειλε ἐπὶ διαφθορῇ. τούτους μὲν νυν Κνίδιοι ἀπενειχθέντας πρὸς τὴν σφετέρην ἐρρύσαντο καὶ ἐς Θήρην ἀπέστειλαν· ἐτέρους δὲ τινὰς τῶν Κυρηναίων ἐς πύργον μέγαν Ἀγλωμάχου καταφυγόντας ἰδιωτικὸν²⁰ ὕλην περυνήσας ὁ Ἀρκεσίλειος ἐνέπρησε. μαθὼν δὲ ἐπ' ἐξεργασμένοισι τὸ μαντήιον ἐὼν τοῦτο, ὅτι μιν ἡ Πυθίη οὐκ ἔα εὐρόντα ἐν τῇ καμίνῳ τοὺς ἀμφορέας ἐξοπτήσαι, ἔρχετο ἐκὼν τῆς τῶν Κυρηναίων πόλιος, δειμαίνων τε τὸν κεχρησμένον θάνατον καὶ δοκέων ἀμφίρρυτον τὴν Κυρήνην εἶναι. εἶχε δὲ γυναικα συγγενέα ἐωυτοῦ, θυγατέρα δὲ τῶν Βαρκαίων τοῦ βασιλέως, τῷ οὖνομα ἦν Ἀλάζειρ· παρὰ τοῦτον ἀπικνέεται, καὶ μιν Βαρκαῖοί τε ἄνδρες καὶ τῶν ἐκ Κυρήνης φυγάδων²¹ τινὲς καταμαθόντες ἀγοράζοντα κτείνουσι, πρὸς δὲ καὶ τὸν πενθερὸν²² αὐτοῦ Ἀλάζειρα. Ἀρκεσίλειος μὲν νυν εἴτε ἐκὼν εἴτε ἀέκων ἀμαρτῶν τοῦ χρησμοῦ ἐξέπλησε μοῖραν τὴν ἐωυτοῦ.

4.165

Ἡ δὲ μήτηρ Φερετίμη, ἕως μὲν ὁ Ἀρκεσίλειος ἐν τῇ Βάρκῃ διαιτᾶτο ἐξεργασμένος ἐωυτῷ κακόν, ἥ δὲ εἶχε αὐτὴ τοῦ παιδὸς τὰ γέρεα ἐν Κυρήνῃ καὶ τᾶλλα νεμομένη καὶ ἐν βουλῇ παρίζουσα. ἐπεῖτε δὲ ἔμαθε ἐν τῇ Βάρκῃ ἀποθανόντα οἱ τὸν παῖδα, φεύγουσα οἰχώκεε ἐς Αἴγυπτον. ἦσαν γάρ οἱ ἐκ τοῦ Ἀρκεσίλειω εὐεργεσίαι ἐς Καμβύσεια

¹⁹ prophetic warning²⁰ private, amateurish²¹ exile, refugee²² father in law

which is enclosed by most fair woods on both sides and a river flows by it on one side.

4.158

In this spot they dwelt for six years; and in the seventh year the Libyans persuaded them to leave it, making request and saying that they would conduct them to a better region. So the Libyans led them from that place making them start towards evening; and in order that the Hellenes might not see the fairest of all the regions as they passed through it, they led them past it by night, having calculated the time of daylight: and this region is called Irasa. Then having conducted them to the so-called spring of Apollo, they said, "Hellenes, here is a fit place for you to dwell, for here the heaven is pierced with holes."

4.159

Now during the lifetime of the first settler Battos, who reigned forty years, and of his son Arkesilaos, who reigned sixteen years, the Kyrenians continued to dwell there with the same number as when they first set forth to the colony; but in the time of the third king, called Battos the Prosperous, the Pythian prophetess gave an oracle wherein she urged the Hellenes in general to sail and join with the Kyrenians in colonising Libya. For the Kyrenians invited them, giving promise of a division of land; and the oracle which she uttered was as follows:

"Who to the land much desired, to Libya, afterwards cometh, After the land be divided, I say he shall some day repent it."

Then great numbers were gathered at Kyrene, and the Libyans who dwelt round had much land cut off from their possessions; therefore they with their king whose name was Adicran, as they were not only deprived of their country but also were dealt with very insolently by the Kyrenians, sent to Egypt and delivered themselves over to Apries king of Egypt. He then having gathered a great army of Egyptians, sent it against Kyrene; and the men of Kyrene marched out to the region of Irasa and to the spring Theste, and there both joined battle with the Egyptians and defeated them in the battle: for since the Egyptians had not before made trial of the Hellenes in fight and therefore despised them, they were so slaughtered that but few of them returned back to Egypt. In consequence of this and because they laid the blame of it upon Apries, the Egyptians revolted from him.

4.160

This Battos had a son called Arkesilaos, who first when he became king made a quarrel with his own brothers, until they finally departed to another region

of Libya, and making the venture for themselves founded that city which was then and is now called Barca; and at the same time as they founded this, they induced the Libyans to revolt from the Kyrenians. After this, Arkesilaos made an expedition against those Libyans who had received them and who had also revolted from Kyrene, and the Libyans fearing him departed and fled towards the Eastern tribes of Libyans: and Arkesilaos followed after them as they fled, until he arrived in his pursuit at Leucon in Libya, and there the Libyans resolved to attack him. Accordingly they engaged battle and defeated the Kyrenians so utterly that seven thousand hoplites of the Kyrenians fell there. After this disaster Arkesilaos, being sick and having swallowed a potion, was strangled by his brother Haliarchos, and Haliarchos was killed treacherously by the wife of Arkesilaos, whose name was Eryxo.

4.161

Then Battos the son of Arkesilaos succeeded to the kingdom, who was lame and not sound in his feet: and the Kyrenians with a view to the misfortune which had befallen them sent men to Delphi to ask what form of rule they should adopt, in order to live in the best way possible; and the Pythian prophetess bade them take to themselves a reformer of their State from Mantinea of the Arcadians. The men of Kyrene accordingly made request, and those of Mantinea gave them the man of most repute among their citizens, whose name was Demonax. This man therefore having come to Kyrene and having ascertained all things exactly, in the first place caused them to have three tribes, distributing them thus:— one division he made of the Theraians and their dependants, another of the Peloponnesians and Cretans, and a third of all the islanders. Then secondly for the king Battos he set apart domains of land and priesthoods, but all the other powers which the kings used to possess before, he assigned as of public right to the people.

4.162

During the reign of this Battos things continued to be thus, but in the reign of his son Arkesilaos there arose much disturbance about the offices of the State: for Arkesilaos son of Battos the Lame and of Pheretime said that he would not suffer it to be according as the Mantineian Demonax had arranged, but asked to have back the royal rights of his forefathers. After this, stirring up strife he was worsted and went as an exile to Samos, and his mother to Salamis in Cyprus. Now at that time the ruler of Salamis was Euelthon, the same who dedicated as an offering the censer at Delphi, a work well worth seeing, which is placed in the treasury of the Corinthians. To him having come, Pheretime asked him for an army to restore herself and her son to Kyrene. Euelthon however was ready to give her anything else rather than that; and she when she received that which he gave her said that this too was

a fair gift, but fairer still would be that other gift of an army for which she was asking. As she kept saying this to every thing which was given, at last Euelthon sent out to her a present of a golden spindle and distaff, with wool also upon it: and when Pheretime uttered again the same saying about this present, Euelthon said that such things as this were given as gifts to women and not an army.

4.163

Arkesilaos meanwhile, being in Samos, was gathering every one together by a promise of dividing land; and while a great host was being collected, Arkesilaos set out to Delphi to inquire of the Oracle about returning from exile: and the Pythian prophetess gave him this answer: "For four named Battos and four named Arkesilaos, eight generations of men, Loxias grants to you to be kings of Kyrene, but beyond this he counsels you not even to attempt it. Thou however must keep quiet when thou hast come back to thy land; and if thou findest the furnace full of jars, heat not the jars fiercely, but let them go with a fair wind: if however thou heat the furnace fiercely, enter not thou into the place flowed round by water; for if thou dost thou shalt die, both thou and the bull which is fairer than all the rest."

4.164

Thus the Pythian prophetess gave answer to Arkesilaos; and he, having taken to him those in Samos, made his return to Kyrene; and when he had got possession of the power, he did not remember the saying of the Oracle but endeavoured to exact penalties from those of the opposite faction for having driven him out. Of these some escaped out of the country altogether, but some Arkesilaos got into his power and sent them away to Cyprus to be put to death. These were driven out of their course to Cnidos, and the men of Cnidos rescued them and sent them away to Thera. Some others however of the Kyrenians fled to a great tower belonging to Aglomachos a private citizen, and Arkesilaos burnt them by piling up brushwood round. Then after he had done the deed he perceived that the Oracle meant this, in that the Pythian prophetess forbade him, if he found the jars in the furnace, to heat them fiercely; and he voluntarily kept away from the city of the Kyrenians, fearing the death which had been prophesied by the Oracle and supposing that Kyrene was flowed round by water. Now he had to wife a kinswoman of his own, the daughter of the king of Barca whose name was Alazeir: to him he came, and men of Barca together with certain of the exiles from Kyrene, perceiving him going about in the market-place, killed him, and also besides him his father in law Alazeir. Arkesilaos accordingly, having missed the meaning of the oracle, whether with his will or against his will, fulfilled his own destiny.

4.165

His mother Pheretime meanwhile, so long as Arkesilaos having worked evil for himself dwelt at Barca, herself held the royal power of her son at Kyrene, both exercising his other rights and also sitting in council: but when she heard that her son had been slain in Barca, she departed and fled to Egypt: for she had on her side services done for Cambyses the

vocabulary

ἀκτή beach; cereal grain
 ἀμφιλαφής spreading, abundant
 ἀνίημι urge, impel; release ~jet
 ἄνυδρος waterless
 ἀποδείκνυμι (ὁ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποπέμπω send away ~pomp
 ἀργύριον small coin
 ἄρειος warlike
 ἄρεστός satisfactory, pleasing
 αὐαίνω to dry; (mp) wither
 ἀφέψω purify by boiling
 γάλα milk ~galaxy
 δαιτυμόν -όνος (m, 3) dinner guest
 ~demon
 δασύς hairy, brushy
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 διακόσιοι (ἄ) two hundred
 διεξέρχομαι go through
 δορά hide, flaying
 ἐκδίδωμι hand over ~donate
 ἔλυτρον covering, case; reservoir
 ἔνθεν thence, whence
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἐντός within
 ἐνύπνιος seen in dreams
 ἐξαπόλλυμι (ὁ) disappear from
 ἐπανίστημι rise up ~station
 ἐπιδείκνυμι (ὁ) display, exhibit
 ἐπείκειμαι impose; shut a door
 ἐπίκοινος in common
 ἐπιτηδεύω practice, pursue
 ἐπιφέρω bestow, impute ~bear
 ἐσθής clothes ~vest
 ἐσπέρα evening, west
 ἥμιστος least; above all
 ἥπειρος (f) mainland, continent
 θέρος -εος (n, 3) summer ~thermos

θηρεύω hunt, fish ~fierce
 θηριώδης savage, wild
 θρίξ hair ~tresses
 ἵζω to seat ~sit
 ἱκέτις female suppliant
 καθάλλομαι rush down ~sally
 καθαρός clean, pure
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καρποφόρος fruit-bearing
 κατάγαιος at ground level;
 underground
 καταστροφή end, conclusion
 καταχώννυμι (ὁ) bury
 κατεργάζομαι achieve; cultivate;
 get; kill
 κατεύχομαι pray, vow, curse
 κατοιικτείρω have mercy,
 compassion
 κατοιικτίρω have mercy, compassion
 κατύπερθεν above, from above
 κείρω shave, sever, raze; devour, use
 up
 κνήμη lower leg
 κνημός shoulder of a mountain
 κομάω have long hair
 κόπτω beat, cut, strike
 κτίζω found, populate ~oxytocin
 λόφος neck, crest on a helmet,
 hilltop
 λωτός clover? lotus?
 μαντεύομαι to divine ~mantis
 μαντικός prophetic
 μεταξύ between
 μιμέομαι (ἰ) imitate, represent
 μιν him, her, it
 μίξις mixing; sex, commerce
 μισθός reward, wages
 μνημόσυνον memorial
 νέμω to allot, to pasture ~nemesiς
 νόμισμα -τος (n, 3) institution; coin
 νότος south, south wind

νύμφα nymph; bride
ὁμιλία (ιι) intercourse, company
ὄρκιον oath ~orc
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
παντοῖος all kinds of
παράκειμαι be at hand, ready
παραπλήσιος similar to
παρήκω lie along; of time: to be past
παρθένος (f) girl, virgin ~Parthenon
πελάζω bring/come to, near, into contact with
περιδέω tie around, on
πλατύς extensive, wide
πλυνός washing trough
πνέω breathe, blow ~apnea
πρόβατον cattle, flocks, herds
πρόγονος elder, ancestor ~genus
προέχω be ahead, jut forward; mid: have before one
προσείκελος somewhat like
πρόσχημα -τος (n, 3) screen, pretext, appearance, ornament
πρόφασις -εως (f) pretext; motive; prediction ~fame
ρέω flow ~rheostat
ρίπτέω hurl
ρίπτω hurl
ῥοά pl: waters of a river ~rheostat
ῥόος ῥοῦ stream, flow, current ~rheostat
σῆμα -τος (n, 3) mark, sign, grave mound ~semaphore
σίλφιον a medicinal fennel
σποδός (f) embers; ashes

στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm; (pl noun) 200 meters
στρατιά army ~strategy
στρατός common people/soldiers ~strategy
στρουθός (f) sparrow
 ~struthiomimus
συνοικέω live together
τιμωρέω (ι) (+dat) take vengeance, punish; aid one who has been attacked
τοιόσδε such
τρώγω nibble, crop
τύμβος grave mound ~tomb
ύγρός wet
ύπαρχος subordinate
ύπήκοον -ῦ cumin
ύπήκοος heeding, subject
ύποδέχομαι welcome, accept, suffer
φθείρω destroy, ruin
φοίνιξ -κος (m) red or purple dye or color; bay (horse); palm tree
φοιτέω go back and forth
φορέω frequentative of φέρω, to carry ~bear
φόρον forum
φόρος tribute, revenue
φροντίζω consider, ponder
φύω produce, beget; clasp ~physics
χαμᾶθεν from the ground
χρυσίον (ῖ) gold coin
χώρος place ~heir
ψάμμος (f) sand
φέλιον armlet, anklet
φιλός (ι) naked, bare ~epsilon

τὸν Κύρου πεποιημένοι· οὗτος γὰρ ἦν ὁ Ἀρκεσίλεως ὃς Κυρήνην Καμβύση ἔδωκε καὶ φόρον ἐτάξατο. ἀπικομένη δὲ ἐς τὴν Αἴγυπτον ἡ Φερετίμη Ἀρυνάνδεω ἰκέτις¹ ἕζετο, τιμωρησάι ἐαυτῇ κελεύουσα, προισχομένη πρόφασιν ὡς διὰ τὸν μηδισμὸν ὁ παῖς οἱ τέθηκε.

4.166

Ὁ δὲ Ἀρυνάνδης ἦν οὗτος τῆς Αἰγύπτου ὑπαρχος ὑπὸ Καμβύσειω κατεστεῶς, ὃς ὑστέρω χρόνῳ τούτων παρισούμενος Δαρείῳ διεφθάρη. πυθόμενος γὰρ καὶ ἰδὼν Δαρεῖον ἐπιθυμέοντα μνημόσυνον² ἑωυτοῦ λιπέσθαι τοῦτο τὸ μὴ ἄλλω εἴῃ βασιλεῖ κατεργασμένον, ἐμιμέετο τοῦτον, ἐς οὗ ἔλαβε τὸν μισθόν. Δαρείος μὲν γὰρ χρυσίον καθαρώτατον ἀπειρήσας ἐς τὸ δυνατώτατον νόμισμα ἐκόψατο, Ἀρυνάνδης δὲ ἄρχων Αἰγύπτου ἀργύριον τὰντὸ τοῦτο ἐποίεε, καὶ νῦν ἐστὶ ἀργύριον καθαρώτατον τὸ Ἀρυνανδικόν. μαθὼν δὲ μιν Δαρείος ταῦτα ποιεῖντα, αἰτίην οἱ ἄλλην ἐπενείκας ὥς οἱ ἐπανίσταιτο, ἀπέκτεινε.

4.167

Τότε δὲ οὗτος ὁ Ἀρυνάνδης κατοικτεῖρας Φερετίμην διδοῖ αὐτῇ στρατὸν τὸν ἐξ Αἰγύπτου ἅπαντα καὶ τὸν πεζὸν καὶ τὸν ναυτικόν· στρατηγὸν δὲ τοῦ μὲν πεζοῦ Ἄμασιω ἀπέδεξε ἄνδρα Μαράφιον, τοῦ δὲ ναυτικοῦ Βάδρην ἐόντα Πασαργάδην γένος. πρὶν δὲ ἢ ἀποστεῖλαι τὴν στρατιὴν, ὁ Ἀρυνάνδης πέμψας ἐς τὴν Βάρκην κήρυκα ἐπυνθάνετο τίς εἴῃ ὁ Ἀρκεσίλεως ἀποκτείνας. οἱ δὲ Βαρκαῖοι αὐτοὶ ὑπεδέκοντο πάντες· πολλὰ τε γὰρ καὶ κακὰ πάσχειν ὑπ' αὐτοῦ. πυθόμενος δὲ ταῦτα ὁ Ἀρυνάνδης οὕτω δὴ τὴν στρατιὴν ἀπέστειλε ἅμα τῇ Φερετίμῃ. αὕτη μὲν νῦν αἰτίη πρόσχημα τοῦ στόλου ἐγένετο, ἀπεπέμπετο δὲ ἡ στρατιή, ὡς ἐμοὶ δοκέειν, ἐπὶ Λιβύης καταστροφῇ. Λιβύων γὰρ δὴ ἔθνεα πολλὰ καὶ παντοῖα ἐστὶ, καὶ τὰ μὲν αὐτῶν ὀλίγα βασιλέος ἦν ὑπήκοα, τὰ δὲ πλέω ἐφρόντιζε Δαρείου οὐδέν.

¹ female suppliant ² memorial

4.168

Οἰκέουσι δὲ κατὰ τάδε Λίβνες. ἀπ' Αἰγύπτου ἀρξάμενοι πρῶτοι Ἄδурμαχίδαι Λιβύων κατοίκηνται, οἱ νόμοισι μὲν τὰ πλέω Αἰγυπτίοισι χρέωνται, ἐσθῆτα δὲ φορέουσι οἷν περ οἱ ἄλλοι Λίβνες. αἱ δὲ γυναῖκες αὐτῶν ψέλιον³ περὶ ἐκατέρῃ τῶν κνημέων φορέουσι χάλκεον· τὰς κεφαλὰς δὲ κομῶσαι, τοὺς φθείρας ἐπεὰν λάβωσι τοὺς ἐωυτῆς ἐκάστη ἀντιδάκνει καὶ οὕτω ρίπτει. οὗτοι δὲ μῶνοι Λιβύων τοῦτο ἐργάζονται, καὶ τῷ βασιλεί μῶνοι τὰς παρθένους μελλούσας συνοικεῖν ἐπιδεικνύουσι. ἡ δὲ ἂν τῷ βασιλεί ἀρεστή γένηται, ὑπὸ τούτου διαπαρθενέεται. παρήκουσι δὲ οὗτοι οἱ Ἄδурμαχίδαι ἀπ' Αἰγύπτου μέχρι λιμένος τῷ οὐνομα Πλυνός⁴ ἐστι.

4.169

Τούτων δὲ ἔχονται Γιλγάμαι, νεμόμενοι τὸ πρὸς ἐσπέρην χώραν μέχρι Ἀφροδισιάδος νήσου. ἐν δὲ τῷ μεταξὺ τούτου χώρῳ ἡ τε Πλατέα νήσος ἐπικέεται, τὴν ἔκτισαν οἱ Κυρηναῖοι, καὶ ἐν τῇ ἡπίρῳ Μενέλαος λιμὴν ἐστι καὶ Ἄζιρις, τὴν οἱ Κυρηναῖοι οἴκεον, καὶ τὸ σίλφιον ἄρχεται ἀπὸ τούτου· παρήκει δὲ ἀπὸ Πλατέης νήσου μέχρι τοῦ στόματος τῆς Σύρτιος τὸ σίλφιον. νόμοισι δὲ χρέωνται οὗτοι παραπλησίοισι τοῖσι ἑτέροισι.

4.170

Γιλιγαμέων δὲ ἔχονται τὸ πρὸς ἐσπέρης Ἀσβύσαι. οὗτοι ὑπὲρ Κυρήνης οἰκέουσι. ἐπὶ θάλασσαν δὲ οὐ κατήκουσι Ἀσβύσαι τὸ γὰρ παρὰ θάλασσαν Κυρηναῖοι νέμονται. τεθριπποβάται δὲ οὐκ ἥκιστα ἀλλὰ μάλιστα Λιβύων εἰσὶ, νόμους δὲ τοὺς πλεῖνας μιμέεσθαι ἐπιτηδεύουσι τοὺς Κυρηναίων.

4.171

Ἀσβυστέων δὲ ἔχονται τὸ πρὸς ἐσπέρης Αὐσχίσαι· οὗτοι ὑπὲρ Βάρκης οἰκέουσι, κατήκοντες ἐπὶ θάλασσαν κατ' Εὐεσπερίδας. Αὐσχισέων δὲ κατὰ μέσον τῆς χώρας οἰκέουσι Βάκαλες, ὀλίγον ἔθνος, κατήκοντες

³ armlet, anklet ⁴ washing trough

ἐπὶ θάλασσαν κατὰ Ταύχειρα πόλιν τῆς Βαρκαίης· νόμοισι δὲ τοῖσι αὐτοῖσι χρέωνται τοῖσι καὶ οἱ ὑπὲρ Κυρήνης.

4.172

Αὐσχισέων δὲ τούτων τὸ πρὸς ἐσπέρης ἔχονται Νασαμῶνες, ἔθνος ἐὼν πολλόν, οἳ τὸ θέρος καταλείποντες ἐπὶ τῇ θαλάσῃ τὰ πρόβατα ἀναβαίνουνσι ἐς Αὔγυλα χῶρον ὁπωριεῦντες τοὺς φοίνικας. οἳ δὲ πολλοὶ καὶ ἀμφιλαφές πεφύκασι, πάντες ἐόντες καρποφόροι. τοὺς δὲ ἀττελέβους ἐπεὰν θηρεύσωσι, αὐήναντες⁵ πρὸς τὸν ἥλιον καταλέουσι καὶ ἔπειτα ἐπὶ γάλα ἐπιπάσσοντες πίνουνσι. γυναῖκας δὲ νομίζοντες πολλὰς ἔχειν ἕκαστος ἐπίκεινον αὐτέων τὴν μῖξιν ποιεῦνται τρόπῳ παραπλησίῳ τῷ καὶ Μασσαγέται· ἐπεὰν σκίπωνα προστήσωνται, μίσγονται. πρῶτον δὲ γαμέοντος Νασαμῶνος ἀνδρὸς νόμος ἐστὶ τὴν νύμφην νυκτὶ τῇ πρώτῃ διὰ πάντων διεξελθεῖν τῶν δαιτυμόνων⁶ μισγομένην· τῶν δὲ ὡς ἕκαστος οἱ μυχθῇ, διδοὶ δῶρον τὸ ἂν ἔχῃ φερόμενος ἐξ οἴκου. ὀρκίοισι δὲ καὶ μαντικῇ⁷ χρέωνται τοιῇδε· ὁμνύουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι, τούτους, τῶν τύμβων⁸ ἀπτόμενοι· μαντεύονται⁹ δὲ ἐπὶ τῶν προγόνων φοιτέοντες τὰ σήματα, καὶ κατευξάμενοι ἐπικατακομῶνται· τὸ δ' ἂν ἴδη ἐν τῇ, ὅψι ἐνύπνιον, τούτῳ χρᾶται. πίστισι δὲ τοιῇσιδε χρέωνται· ἐκ τῆς χειρὸς διδοὶ πιεῖν καὶ αὐτὸς ἐκ τῆς τοῦ ἐτέρου πίνει. ἦν δὲ μὴ ἔχῃσι ὕγρον μηδὲν, οἳ δὲ τῆς χαμᾶθεν¹⁰ σποδοῦ λαβόντες λείχουσι.

4.173

Νασαμῶσι δὲ προσόμουροι εἰσὶ Ψύλλοι. οὗτοι ἐξαπολώλασι τρόπῳ τοιῷδε· ὁ νότος σφί πνέων ἄνεμος τὰ ἔλυτρα¹¹ τῶν ὑδάτων ἐξηγήνε, ἡ δὲ χώρα σφί ἅπασα ἐντὸς εὐῶσα τῆς Σύρτιος ἦν ἄνυδρος. οἳ δὲ βουλευσάμενοι κοινῶ λόγῳ ἐστρατεύοντο ἐπὶ τὸν νότον λέγω δὲ ταῦτα τὰ λέγουσι Δίβυες, καὶ ἐπεῖτε ἐγίνοντο ἐν τῇ ψάμμῳ, πνεύσας ὁ νότος κατέχωσε σφέας. ἐξαπολομένων δὲ τούτων ἔχουσι τὴν χώραν

⁵ to dry; (mp) wither ⁶ dinner guest ⁷ prophetic ⁸ grave mound

⁹ to divine ¹⁰ from the ground ¹¹ covering, case; reservoir

οἱ Νασαμώνες.

4.174

Τούτων δὲ κατύπερθε πρὸς νότον ἄνεμον ἐν τῇ, θηριώδεϊ οἰκέουσι Γαράμαντες, οἳ πάντα ἄνθρωπον φεύγουσι καὶ παντὸς ὀμίλῃν,¹² καὶ οὔτε ὄπλον ἐκτέεται ἀρήμιον οὐδὲν οὔτε ἀμύνεσθαι ἐπιστέαται.

4.175

Οὗτοι μὲν δὴ κατύπερθε οἰκέουσι Νασαμώνων· τὸ δὲ παρὰ τὴν θάλασσαν ἔχονται τὸ πρὸς ἐσπέρης Μάκαι, οἳ λόφους κείρονται, τὸ μὲν μέσον τῶν τριχῶν ἀνιέντες αὔξεσθαι, τὰ δὲ ἔνθεν καὶ ἔνθεν κείροντες ἐν χροῖ, ἐς δὲ τὸν πόλεμον στρουθῶν καταγαίῳν δορὰς¹³ φορέουσι προβλήματα. διὰ δὲ αὐτῶν Κύνψι ποταμὸς ῥέων ἐκ λόφου καλευμένου Χαρίτων ἐς θάλασσαν ἐκδιδοί. ὁ δὲ λόφος οὗτος ὁ Χαρίτων δασὺς ἴδῃσι ἐστί, ἐούσης τῆς ἄλλης τῆς προκαταλεχθείσης Λιβύης ψιλῆς· ἀπὸ θαλάσσης δὲ ἐς αὐτὸν στάδιοι διηκόσιοι εἰσί.

4.176

Μακέων δὲ τούτων ἐχόμενοι Γινδᾶνες εἰσί, τῶν αἱ γυναῖκες περισφύρια δερμάτων πολλὰ ἐκάστη φορεῖ κατὰ τοιόνδε τι, ὡς λέγεται· κατ' ἄνδρα ἕκαστον μιχθέντα περισφύριον περιδέεται· ἥ δὲ ἂν πλείστα ἔχῃ, αὕτη ἀρίστη δέδοκται εἶναι ὡς ὑπὸ πλείστων ἀνδρῶν φιληθεῖσα.

4.177

Ἀκτὴν δὲ προέχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι, οἳ τὸν καρπὸν μούνον τοῦ λωτοῦ τρώγοντες ζώουσι. ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγαθος ὅσον τε τῆς σχίνου, γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ προσείκελος. ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον.

¹² intercourse, company ¹³ hide, flaying

son of Cyrus by Arkesilaos, since this was the Arkesilaos who had given over Kyrene to Cambyses and had laid a tribute upon himself. Pheretime then having come to Egypt sat down as a suppliant of Aryandes, bidding him help her, and alleging as a reason that it was on account of his inclination to the side of the Medes that her son had been slain.

4.166

Now this Aryandes had been appointed ruler of the province of Egypt by Cambyses; and after the time of these events he lost his life because he would measure himself with Dareios. For having heard and seen that Dareios desired to leave behind him as a memorial of himself a thing which had not been made by any other king, he imitated him, until at last he received his reward: for whereas Dareios refined gold and made it as pure as possible, and of this caused coins to be struck, Aryandes, being ruler of Egypt, did the same thing with silver; and even now the purest silver is that which is called Aryandic. Dareios then having learnt that he was doing this put him to death, bringing against him another charge of attempting rebellion.

4.167

Now at the time of which I speak this Aryandes had compassion on Pheretime and gave her all the troops that were in Egypt, both the land and the sea forces, appointing Amasis a Maraphian to command the land-army and Badres, of the race of the Pasargadai, to command the fleet: but before he sent away the army, Aryandes despatched a herald to Barca and asked who it was who had killed Arkesilaos; and the men of Barca all took it upon themselves, for they said they suffered formerly many great evils at his hands. Having heard this, Aryandes at last sent away the army together with Pheretime. This charge then was the pretext alleged; but in fact the army was being sent out (as I believe) for the purpose of subduing Libya: for of the Libyans there are many nations of nations of various kinds, and but few of them are subject to the king, while the greater number paid no regard to Dareios.

4.168

Now the Libyans have their dwelling as follows:— Beginning from Egypt, first of the Libyans are settled the Adyrmachidai, who practise for the most part the same customs as the Egyptians, but wear clothing similar to that of the other Libyans. Their women wear a bronze ring upon each leg, and they have long hair on their heads, and when they catch their lice, each one bites her own in retaliation and then throws them away. These are the only people of the Libyians who do this; and they alone display to the king their maidens when they are about to be married, and whosoever of them proves to be pleasing to the king is deflowered by him. These Adyrmachidai extend

along the coast from Egypt as far as the port which is called Plynos.

4.169

Next after these come the Giligamai, occupying the country towards the West as far as the island of Aphrodisias. In the space within this limit lies off the coast the island of Platea, where the Kyrenians made their settlement; and on the coast of the mainland there is Port Menelaos, and Aziris, where the Kyrenians used to dwell. From this point begins the silphion and it extends along the coast from the island of Platea as far as the entrance of the Syrtis. This nation practises customs nearly resembling those of the rest.

4.170

Next to the Giligamai on the West are the Asbystai: these dwell above Kyrene, and the Asbystai do not reach down the sea, for the region along the sea is occupied by Kyrenians. These most of all the Libyans are drivers of four-horse chariots, and in the greater number of their customs they endeavour to imitate the Kyrenians.

4.171

Next after the Asbystai on the West come the Auchisai: these dwell above Barca and reach down to the sea by Euesperides: and in the middle of the country of the Auchisai dwell the Bacales, a small tribe, who reach down to the sea by the city of Taucheira in the territory of Barca: these practise the same customs as those above Kyrene.

4.172

Next after these Auchisai towards the West come the Nasamonians, a numerous race, who in the summer leave their flocks behind by the sea and go up to the region of Augila to gather the fruit of the date-palms, which grow in great numbers and very large and are all fruit-bearing: these hunt the wingless locusts, and they dry them in the sun and then pound them up, and after that they sprinkle them upon milk and drink them. Their custom is for each man to have many wives, and they make their intercourse with them common in nearly the same manner as the Massagetai, that is they set up a staff in front of the door and so have intercourse. When a Nasamonian man marries his first wife, the custom is for the bride on the first night to go through the whole number of the guests having intercourse with them, and each man when he has lain with her gives a gift, whatsoever he has brought with him from his house. The forms of oath and of divination which they use are as follows:— they swear by the men among themselves who are reported to have been the most righteous and brave, by these, I say, laying hands upon their tombs; and they divine by visiting the sepulchral mounds of

their ancestors and lying down to sleep upon them after having prayed; and whatsoever thing the man sees in his dream, this he accepts. They practise also the exchange of pledges in the following manner, that is to say, one gives the other to drink from his hand, and drinks himself from the hand of the other; and if they have no liquid, they take of the dust from the ground and lick it.

4.173

Adjoining the Nasamonians is the country of the Psylloi. These have perished utterly in the following manner:— The South Wind blowing upon them dried up all their cisterns of water, and their land was waterless, lying all within the Syrtis. They then having taken a resolve by common consent, marched in arms against the South Wind (I report that which is reported by the Libyans), and when they had arrived at the sandy tract, the South Wind blew and buried them in the sand. These then having utterly perished, the Nasamonians from that time forward possess their land.

4.174

Above these towards the South Wind in the region of wild beasts dwell the Garamantians, who fly from every man and avoid the company of all; and they neither possess any weapon of war, nor know how to defend themselves against enemies.

4.175

These dwell above the Nasamonians; and next to the Nasamonians along the sea coast towards the West come the Macai, who shave their hair so as to leave tufts, letting the middle of their hair grow long, but round this on all sides shaving it close to the skin; and for fighting they carry shields made of ostrich skins. Through their land the river Kinyps runs out into the sea, flowing from a hill called the “Hill of the Charites.” This Hill of the Charites is overgrown thickly with wood, while the rest of Libya which has been spoken of before is bare of trees; and the distance from the sea to this hill is two hundred furlongs.

4.176

Next to these Macai are the Gindanes, whose women wear each of them a number of anklets made of the skins of animals, for the following reason, as it is said:— for every man who has commerce with her she binds on an anklet, and the woman who has most is esteemed the best, since she has been loved by the greatest number of men.

4.177

In a peninsula which stands out into the sea from the land of these Gindanes dwell the Lotophagoi, who live by eating the fruit of the lotos only. Now the fruit of the lotos is in size like that of the mastich-tree, and in flavour it resembles that of the date-palm. Of this fruit the Lotophagoi even make for themselves wine.

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue
ἄδρός full-grown, fat
ἅλης crowded; all together
ἅλινος of salt
ἀμβολάδην spurting up ~ballistic
ἀναβιβάζω make to mount, promote
ἀνακοντίζω spurt up ~acute
ἄνειμι go up, inland, to, back ~ion
ἄνομβρος having little rain
ἄνυδρος waterless
ἄνώνυμος nameless ~name
ἀπήμων unharmed, not harmful
ἀποκλίνω (i) bend aside ~incline
ἀπορέω be confused, distressed
ἀποτελέω accomplish, produce
ἀποφέρω carry off, carry back
 ~bear
ἄρδω give water
αὐθιγενής native-born
αὐτόθι on the spot
βορέας -οῦ (m, 1) north, north wind
δέρμα -τος (n, 3) skin, hide
 ~dermatology
διακέομαι repair
διέκπλοος passage, breaking through
δίιστημι stand apart ~stand
δίχα in two, in two ways
εἰστίθηναι put in
ἐκάστοτε each time
ἐκατόμβη hecatomb
ἐκγονος offspring, descendant
 ~genus
ἐκδίδωμι hand over ~donate
Ἑλλην Greek
ἐμψυχος (ō) animate, animated
ἐνειμι be in ~ion
ἐνιαύσιος yearling
ἐνύπνιος seen in dreams
ἐξαγωγή going out, export

ἐξεργάζομαι accomplish; undo; destroy someone
ἐπίκλησις -τος (f) nickname; nominally ~gallo
ἐπικoinos in common
ἐπιτριβω rub on; destroy
ἐπιφορέω pile on
ἐπιχώριος native
ἐπώνυμος named for a reason
 ~name
ἐρημώω raze, bereave; desert, isolate
ζέω boil ~eczema
θερμός warm, hot ~thermos
θέρος -εος (n, 3) summer ~thermos
θηρεύω hunt, fish ~fierce
θηριώδης savage, wild
καθήκω come down, (a day) to fall, arrive; be proper
καθοράω look down ~panorama
καλλιστεύω be the best
καρποφόρος fruit-bearing
κάρτα very much ~κράτος
κατάκειμαι lie down
καταράομαι (αἶα) curse
κῆπος garden, orchard
κίων κίονος (i, f) pillar
κολωνός hill, mound
κομέω have long hair
κοσμέω marshal, array ~cosmos
κράνος -εος (n, 3) helmet; ship's ram
κρηναῖος of a spring or fountain
κρήνη well, spring
κριοπρόσωπος (i) ram-faced
κτίζω found, populate ~oxytocin
κύκλος circle, wheel ~cycle
κυκλοτερής rounded (by wear)
 ~cycle
κυνέα -ης helmet ~hound
κύνεος doglike, shameless ~hound
κυνέω kiss
κύπτω stoop, bend down

λίμνη lake, marsh, basin, sea
 ~limnic
 λόγιος learned, eloquent; oracle
 λοιδορέω abuse, revile
 λωτός clover? lotus?
 μέφομαι blame; reject
 μεσαμβρία midday; the south
 μεσόγαια inland
 μέταλλον mine; mineral
 μίν him, her, it
 μίξις mixing; sex, commerce
 νομάς -δος (m, 3) roaming, grazing
 νότος south, south wind
 νυκτερίς -δος (f) bat (animal)
 ~nocturnal
 ὄον οὖ type of fruit
 ὄρθρος dawn
 ὀρύσσω dig
 οὐρίζω divide; ordain, define
 ὄφις ὄφεως (m) serpent ~ophidian
 ὀφρύη eyebrow
 παλαίω wrestle ~Pallas
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 πανοπλία suit of armor
 παραθαλάσσιος by the sea
 παρατείνω extend, lengthen, torture
 παρόμοιος closely resembling
 πάτριος of the father(s), ancestral
 παχύτης -τος (f, 3) thickness
 περιάγω lead around
 περίξ all around
 περιπλώω sail around
 πληθύνω become full; abound,

multiply
 πόρος way, bridge ~fare
 πορφύρεος purple
 σημαίνω give orders to; show; mark
 ~semaphore
 σιτέομαι (ι) eat ~parasite
 στήλη post, column
 συμπλέω sail with ~float
 συμφοιτάω regularly attend
 together
 συμφοιτέω regularly attend together
 συνοικέω live together
 σύντομος truncated, concise
 τέθριππος four-horse
 τηνικαῦτα at that time, in that case
 τοῖχος wall of a house
 τρίζω scream
 τρίπους three-legged cauldron
 ~pedal
 τρύφος -εος (n, 3) fragment ~drop
 τρωγλοδύτης -ου (m, 1)
 hole-dweller; wren
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑφίημι lower; admit; slack off ~jet
 ὕω (υ) to rain
 φοίνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 χώρος place ~heir
 φάμμος (f) sand
 ψευδοπάρθενος fake virgin
 ψυχρός (υ) cold ~psychology
 φύχω (υ) breathe, blow
 ~psychology

4.178

Λωτοφάγων δὲ τὸ παρὰ θάλασσαν ἔχονται Μάχλυες, τῷ λωτῷ¹ μὲν καὶ οὗτοι χρεώμενοι, ἀτὰρ ἦσσαν γε τῶν πρότερον λεχθέντων, κατήκουσι δὲ ἐπὶ ποταμὸν μέγαν τῷ οὐνόμα Τρίτων ἐστί· ἐκδιδοὶ δὲ οὗτος ἐς λίμνην μεγάλην Τριτωνίδα. ἐν δὲ αὐτῇ, νῆσος ἐνι τῇ, οὐνόμα Φλά. ταύτην δὲ τὴν νῆσον Λακεδαιμονίοισι φασὶ λόγιον εἶναι κτίσαι.

4.179

Ἔστι δὲ καὶ ὅδε λόγος λεγόμενος. Ἰήσωνα, ἐπεῖτε οἱ ἐξεργάσθη ὑπὸ τῷ Πηλίῳ ἢ Ἀργῷ, ἐσθέμενον ἐς αὐτὴν ἄλλην τε ἑκατόμβην καὶ δὴ καὶ τρίποδα χάλκεον περιπλώειν Πελοπόννησον, βουλόμενον ἐς Δελφοὺς ἀπικέσθαι. καί μιν, ὥς πλέοντα γενέσθαι κατὰ Μαλήν, ὑπολαβεῖν ἄνεμον βορέην καὶ ἀποφέρειν πρὸς τὴν Διβύην· πρὶν δὲ κατιδέσθαι γῆν, ἐν τοῖσι βράχεσι γενέσθαι λίμνης τῆς Τριτωνίδος. καὶ οἱ ἀπορέοντι τὴν ἐξαγωγὴν λόγος ἐστὶ φανῆναι Τρίτωνα καὶ κελεύειν τὸν Ἰήσωνα ἑωυτῷ δοῦναι τὸν τρίποδα, φάμενόν σφι καὶ τὸν πόρον δέξειν καὶ ἀπήμονας ἀποστελέειν. πειθομένου δὲ τοῦ Ἰήσονος, οὕτω δὴ τὸν τε διέκπλοον τῶν βραχέων δεικνύναι τὸν Τρίτωνα σφι καὶ τὸν τρίποδα θεῖναι ἐν τῷ ἑωυτοῦ ἱρῷ, ἐπιθεσπίσαντά τε τῷ τρίποδι καὶ τοῖσι σὺν Ἰήσωνι σημήναντα τὸν πάντα λόγον, ὥς ἐπεὰν τὸν τρίποδα κομίσηται τῶν ἐκγόνων τις τῶν ἐν τῇ Ἀργοῖ συμπλεόντων, τότε ἑκατὸν πόλιας οἰκῆσαι περὶ τὴν Τριτωνίδα λίμνην Ἑλληνίδας πᾶσαν εἶναι ἀνάγκη. ταῦτα ἀκούσαντας τοὺς ἐπιχωρίους τῶν Διβύων κρύψαι τὸν τρίποδα.

4.180

Τούτων δὲ ἔχοντας τῶν Μαχλύων Αὐσέες· οὗτοι δὲ καὶ οἱ Μάχλυες πέριξ τὴν Τριτωνίδα λίμνην οἰκέουσι, τὸ μέσον δὲ σφι οὐρίζει ὁ Τρίτων. καὶ οἱ μὲν Μάχλυες τὰ ὀπίσω κομῶσι τῆς κεφαλῆς, οἱ δὲ Αὐσέες τὰ ἔμπροσθε. ὁρτῇ δὲ ἐνιαυσίῃ Ἀθηναίης αἱ παρθέναι αὐτῶν δίχα διαστᾶσαι μάχονται πρὸς ἀλλήλας λίθοισι τε καὶ ξύλοις, τῷ αὐθιγενεί² θεῷ λέγουσαι τὰ πάτρια ἀποτελέειν, τὴν Ἀθηναίην

¹ clover? lotus? ² native-born

καλέομεν. τὰς δὲ ἀποθνησκούσας τῶν παρθένων ἐκ τῶν τρωμάτων ψευδοπαρθένους³ καλέουσι. πρὶν δὲ ἀνείναι αὐτὰς μάχεσθαι, τάδε ποιέουσι κοινῇ. παρθένον τὴν καλλιστεύουσαν ἐκάστοτε⁴ κοσμήσαντες κυνέη τε Κορινθίῃ καὶ πανοπλίῃ⁵ Ἑλληνικῇ καὶ ἐπ' ἄρμα ἀναβιβάσαντες περιάγουσι τὴν λίμνην κύκλῳ. ὁτέοισι δὲ τὸ πάλαι ἐκόσμεον τὰς παρθένους πρὶν ἢ σφί Ἑλλήνας παροικισθῆναι, οὐκ ἔχω εἰπεῖν, δοκέω δ' ὡν Αἰγυπτίοισι ὅπλοισι κοσμέεσθαι αὐτάς· ἀπὸ γὰρ Αἰγύπτου καὶ τὴν ἀσπίδα καὶ τὸ κράνος⁶ φημὶ ἀπῆλθαι ἐς τοὺς Ἑλλήνας. τὴν δὲ Ἀθηναίην φασὶ Ποσειδέωνος εἶναι θυγατέρα καὶ τῆς Τριτωνίδος λίμνης, καὶ μιν μεμφθεῖσάν τι τῷ πατρὶ δοῦναι ἑωυτὴν τῷ Δίῳ, τὸν δὲ Δία ἑωυτοῦ μιν ποιήσασθαι θυγατέρα. ταῦτα μὲν λέγουσι, μῖζιν δὲ ἐπίκεινον τῶν γυναικῶν ποιέονται, οὔτε συνοικέοντες κτηνηδόν τε μισγόμενοι. ἐπεὰν δὲ γυναικὶ τὸ παιδίον ἀδρὸν⁷ γένηται, συμφοιτῶσι ἐς τὸντὸ οἱ ἄνδρες τρίτου μηνός, καὶ τῷ ἂν οἴκῃ τῶν ἀνδρῶν τὸ παιδίον, τούτου παῖς νομίζεται.

4.181

Οὔτοι μὲν οἱ παραθαλάσσιοι τῶν νομάδων Λιβύων εἰρέαται, ὑπὲρ δὲ τούτων ἐς μεσόγαιαν ἢ θηριώδης ἐστὶ Λιβύη, ὑπὲρ δὲ τῆς θηριώδους ὀφρὺν ψάμμις κατήκει παρατείνουσα ἀπὸ Θηβέων τῶν Αἰγυπτίων ἐπ' Ἡρακλέας στήλας. ἐν δὲ τῇ ὀφρύνῃ ταύτῃ μάλιστα διὰ δέκα ἡμερέων ὁδοῦ ἄλός ἐστι τρύφεα⁸ κατὰ χόνδρους μεγάλους ἐν κολωνοῖσι, καὶ ἐν κορυφῇσι ἐκάστου τοῦ κολωνοῦ ἀνακοντίζει ἐκ μέσου τοῦ ἄλδος ὕδωρ ψυχρὸν καὶ γλυκύ, περὶ δὲ αὐτὸν ἄνθρωποι οἰκέουσι ἔσχατοι πρὸς τῆς ἐρήμου καὶ ὑπὲρ τῆς θηριώδους, πρῶτοι μὲν ἀπὸ Θηβέων διὰ δέκα ἡμερέων ὁδοῦ Ἀμμώνιοι, ἔχοντες τὸ ἱρὸν ἀπὸ τοῦ Θηβαιέος Διός· καὶ γὰρ τὸ ἐν Θήβῃσι, ὡς καὶ πρότερον εἴρηται μοι, κριοπρόσωπον⁹ τοῦ Διὸς τῷγαλμα ἐστί. τυγχάνει δὲ καὶ ἄλλο σφί ὕδωρ κρηναῖον¹⁰ ἐὸν, τὸ τὸν μὲν ὄρθρον¹¹ γίνεται χλιαρόν, ἀγορῆς δὲ πληθυνούσης¹² ψυχρότερον, μεσαμβρίῃ¹³ τε ἐστὶ καὶ τὸ

³ fake virgin ⁴ each time ⁵ suit of armor ⁶ helmet; ship's ram ⁷ full-grown, fat ⁸ fragment ⁹ ram-faced ¹⁰ of a spring or fountain ¹¹ dawn ¹² become full; abound, multiply ¹³ midday; the south

κάρτα γίνεται ψυχρόν· τηνικαῦτα¹⁴ δὲ ἄρδουσι¹⁵ τοὺς κήπους·¹⁶ ἀποκλινομένης δὲ τῆς ἡμέρης ὑπίεται τοῦ ψυχροῦ, ἐς οὗ δύεται τε ὁ ἥλιος καὶ τὸ ὕδωρ γίνεται χλιαρόν. ἐπὶ δὲ μᾶλλον ἰὸν ἐς τὸ θερμὸν¹⁷ ἐς μέσας νύκτας πελάζει, τηνικαῦτα δὲ ζέει¹⁸ ἀμβολάδην· παρέρχονται τε μέσαι νύκτες καὶ ψύχεται¹⁹ μέχρι ἐς ἡῶ. ἐπὶ κλησιν δὲ αὕτη ἡ κρήνη καλεῖται ἡλίον.

4.182

Μετὰ δὲ Ἀμμωνίους διὰ τῆς ὀφρύνης τῆς ψάμμου δι' ἀλλέων δέκα ἡμερέων ὁδοῦ κολωνός τε ἁλός ἐστι ὅμοιος τῷ Ἀμμωνίῳ καὶ ὕδωρ, καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι· τῷ δὲ χώρῳ τούτῳ οὖνομα Αὐγίλα ἐστί. ἐς τοῦτον τὸν χώρον οἱ Νασαμῶνες ὀπωριεῦντες τοὺς φοίνικας φοιτῶσι.

4.183

Ἀπὸ δὲ Αὐγίλων διὰ δέκα ἡμερέων ἀλλέων ὁδοῦ ἕτερος ἁλὸς κολωνός καὶ ὕδωρ καὶ φοίνικες καρποφόροι πολλοί, κατὰ περ καὶ ἐν τοῖσι ἐτέροισι· καὶ ἄνθρωποι οἰκέουσι ἐν αὐτῷ τοῖσι οὖνομα Γαράμαντες ἐστί, ἔθνος μέγα ἰσχυρῶς, οἱ ἐπὶ τὸν ἅλα γῆν ἐπιφορέοντες οὕτω σπεύρουσι. συντομώτατον δ' ἐστὶ ἐς τοὺς Λωτοφάγους, ἐκ τῶν τριήκοντα ἡμερέων ἐς αὐτοὺς ὁδός ἐστι· ἐν τοῖσι καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθονόμοι δὲ διὰ τόδε εἰσι. τὰ κέρεα ἔχουσι κεκυφότα ἐς τὸ ἔμπροσθε· διὰ τοῦτο ὀπίσω ἀναχωρέοντες νέμονται· ἐς γὰρ τὸ ἔμπροσθε οὐκ οἶοι τε εἰσὶ προεμβαλλόντων ἐς τὴν γῆν τῶν κερέων. ἄλλο δὲ οὐδὲν διαφέρουσι τῶν ἄλλων βοῶν ὅτι μὴ τοῦτο καὶ τὸ δέρμα ἐς παχύτητά²⁰ τε καὶ τρυῖψιν. οἱ Γαράμαντες δὴ οὗτοι τοὺς τρωγλοδύτας²¹ Αἰθίοπας θηρεύουσι τοῖσι τεθρίπποισι·²² οἱ γὰρ τρωγλοδύται Αἰθίοπες πόδας τάχιστοι ἀνθρώπων πάντων εἰσὶ τῶν ἡμεῖς περὶ λόγους ἀποφερομένους ἀκούομεν. σιτέονται δὲ οἱ τρωγλοδύται ὄφεις καὶ σαύρους καὶ τὰ τοιαῦτα τῶν ἐρπετῶν·

¹⁴ at that time, in that case ¹⁵ give water ¹⁶ garden, orchard ¹⁷ warm, hot ¹⁸ boil ¹⁹ breathe, blow ²⁰ thickness
²¹ hole-dweller; wren ²² four-horse

γλώσσαν δὲ οὐδεμιῇ ἄλλῃ παρομοίῃν νενομίκασι, ἀλλὰ τετρίγασι²³ κατὰ περ αἱ νυκτερίδες.²⁴

4.184

Ἀπὸ δὲ Γαραμάντων δι' ἀλλέων δέκα ἡμερέων ὁδοῦ ἄλλος ἀλὸς τε κολωνὸς καὶ ὕδωρ, καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι τοῖσι οὕνομα ἐστὶ Ἀτάραντες, οἱ ἀνώνυμοι εἰσὶ μῦνοι ἀνθρώπων τῶν ἡμεῖς ἴδμεν· ἀλέσι²⁵ μὲν γάρ σφι ἐστὶ Ἀτάραντες οὕνομα, ἐνὶ δὲ ἐκάστῳ αὐτῶν οὕνομα οὐδὲν κέεται. οὗτοι τῷ ἡλίῳ ὑπερβάλλοντι καταρῶνται καὶ πρὸς τούτοις πάντα τὰ αἰσχρὰ λοιδοροῦνται, ὅτι σφέας καίων ἐπιτρίβει, αὐτοὺς τε τοὺς ἀνθρώπους καὶ τὴν χώραν αὐτῶν. μετὰ δὲ δι' ἀλλέων δέκα ἡμερέων ἄλλος κολωνὸς ἀλὸς καὶ ὕδωρ, καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι. ἔχεται δὲ τοῦ ἀλὸς Τούτου ὅρος τῷ οὕνομα ἐστὶ Ἄτλας, ἔστι δὲ στεινὸν καὶ κυκλοτερές²⁶ πάντη, ὑψηλὸν δὲ οὕτω δὴ τι λέγεται ὥς τὰς κορυφὰς αὐτοῦ οὐκ οἶά τε εἶναι ἰδῆσθαι. οὐδέκοτε γὰρ αὐτὰς ἀπολείπειν νέφεα οὔτε θέρεος οὔτε χειμῶνος. τοῦτο τὸν κίονα²⁷ τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι. ἐπὶ τούτου τοῦ ὅρους οἱ ἄνθρωποι οὗτοι ἐπώνυμοι ἐγένοντο· καλέονται γὰρ δὴ Ἄτλαντες. λέγονται δὲ οὔτε ἐμψυχον οὐδὲν σιτέεσθαι οὔτε ἐνύπνια ὁρᾶν.

4.185

Μέχρι μὲν δὴ τῶν Ἀτλάντων τούτων ἔχω τὰ οὐνόματα τῶν ἐν τῇ ὀφρύνῃ κατοικημένων καταλέξει, τὸ δ' ἀπὸ τούτων οὐκέτι. διήκει δ' ὦν ἡ ὀφρὺν μέχρι Ἡρακλέων στηλέων καὶ τὸ ἔξω τουτέων. ἔστι δὲ ἀλὸς τε μέταλλον ἐν αὐτῇ διὰ δέκα ἡμερέων ὁδοῦ καὶ ἄνθρωποι οἰκόντες. τὰ δὲ οἰκία τούτοις πᾶσι ἐκ τῶν ἀλίνων²⁸ χόνδρων οἰκοδομέαται. ταῦτα γὰρ ἦδη τῆς Λιβύης ἄνομβρα ἐστί· οὐ γὰρ ἂν ἡδυνέατο μένειν οἱ τοῖχοι ἐόντες ἄλινοι, εἰ ὕε. ὁ δὲ ἄλς αὐτόθι καὶ λευκὸς καὶ πορφύρεος τὸ εἶδος ὀρύσσεται. ὑπὲρ δὲ τῆς ὀφρύνῃς τὸ πρὸς νότου καὶ ἐς μεσόγειαν τῆς Λιβύης ἔρημος καὶ ἄνυδρος καὶ ἄθηρος

²³ scream ²⁴ bat (animal) ²⁵ crowded; all together ²⁶ rounded
(by wear) ²⁷ pillar ²⁸ of salt

4.178

Next after the Lotophagoi along the sea-coast are the Machlyans, who also make use of the lotos, but less than those above mentioned. These extend to a great river named the river Triton, and this runs out into a great lake called Tritonis, in which there is an island named Phla. About this island they say there was an oracle given to the Lacedemonians that they should make a settlement in it.

4.179

The following moreover is also told, namely that Jason, when the Argo had been completed by him under Mount Pelion, put into it a hecatomb and with it also a tripod of bronze, and sailed round Pelopponese, desiring to come to Delphi; and when in sailing he got near Malea, a North Wind seized his ship and carried it off to Libya, and before he caught sight of land he had come to be in the shoals of the lake Tritonis. Then as he was at a loss how he should bring his ship forth, the story goes that Triton appeared to him and bade Jason give him the tripod, saying that he would show them the right course and let them go away without hurt: and when Jason consented to it, then Triton showed them the passage out between the shoals and set the tripod in his own temple, after having first uttered a prophecy over the tripod and having declared to Jason and his company the whole matter, namely that whensoever one of the descendants of those who sailed with him in the Argo should carry away this tripod, then it was determined by fate that a hundred cities of Hellenes should be established about the lake Tritonis. Having heard this the native Libyans concealed the tripod.

4.180

Next to these Machlyans are the Auseans. These and the Machlyans dwell round the lake Tritonis, and the river Triton is the boundary between them: and while the Machlyans grow their hair long at the back of the head, the Auseans do so in front. At a yearly festival of Athene their maidens take their stand in two parties and fight against one another with stones and staves, and they say that in doing so they are fulfilling the rites handed down by their fathers for the divinity who was sprung from that land, whom we call Athene: and those of the maidens who die of the wounds received they call "false-maidens." But before they let them begin the fight they do this:—all join together and equip the maiden who is judged to be the fairest on each occasion, with a Corinthian helmet and with full Hellenic armour, and then causing her to go up into a chariot they conduct her round the lake. Now I cannot tell with what they equipped the maidens in old time, before the Hellenes were settled near them; but I suppose that they used to be

equipped with Egyptian armour, for it is from Egypt that both the shield and the helmet have come to the Hellenes, as I affirm. They say moreover that Athene is the daughter of Poseidon and of the lake Tritonis, and that she had some cause of complaint against her father and therefore gave herself to Zeus, and Zeus made her his own daughter. Such is the story which these tell; and they have their intercourse with women in common, not marrying but having intercourse like cattle: and when the child of any woman has grown big, he is brought before a meeting of the men held within three months of that time, and whomsoever of the men the child resembles, his son he is accounted to be.

4.181

Thus then have been mentioned those nomad Libyans who live along the sea-coast: and above these inland is the region of Libya which has wild beasts; and above the wild-beast region there stretches a raised belt of sand, extending from Thebes of the Egyptians to the Pillars of Heracles. In this belt at intervals of about ten days' journey there are fragments of salt in great lumps forming hills, and at the top of each hill there shoots up from the middle of the salt a spring of water cold and sweet; and about the spring dwell men, at the furthest limit towards the desert, and above the wild-beast region. First, at a distance of ten days' journey from Thebes, are the Ammonians, whose temple is derived from that of the Theban Zeus, for the image of Zeus in Thebes also, as I have said before, has the head of a ram. These, as it chances, have also other water of a spring, which in the early morning is warm; at the time when the market fills, cooler; when midday comes, it is quite cold, and then they water their gardens; but as the day declines, it abates from its coldness, until at last, when the sun sets, the water is warm; and it continues to increase in heat still more until it reaches midnight, when it boils and throws up bubbles; and when midnight passes, it becomes cooler gradually till dawn of day. This spring is called the fountain of the Sun.

4.182

After the Ammonians, as you go on along the belt of sand, at an interval again of ten days' journey there is a hill of salt like that of the Ammonians, and a spring of water, with men dwelling about it; and the name of this place is Augila. To this the Nasamonians come year by year to gather the fruit of the date-palms.

4.183

From Augila at a distance again of ten days' journey there is another hill of salt and spring of water and a great number of fruit-bearing date-palms, as there are also in the other places: and men dwell here who are called the

Garmantians, a very great nation, who carry earth to lay over the salt and then sow crops. From this point is the shortest way to the Lotophagoi, for from these it is a journey of thirty days to the country of the Garmantians. Among them also are produced the cattle which feed backwards; and they feed backwards for this reason, because they have their horns bent down forwards, and therefore they walk backwards as they feed; for forwards they cannot go, because the horns run into the ground in front of them; but in nothing else do they differ from other cattle except in this and in the thickness and firmness to the touch of their hide. These Garmantians of whom I speak hunt the "Cave-dwelling" Ethiopians with their four-horse chariots, for the Cave-dwelling Ethiopians are the swiftest of foot of all men about whom we hear report made: and the Cave-dwellers feed upon serpents and lizards and such creeping things, and they use a language which resembles no other, for in it they squeak just like bats.

4.184

From the Garmantians at a distance again of ten days' journey there is another hill of salt and spring of water, and men dwell round it called Atarantians, who alone of all men about whom we know are nameless; for while all taken together have the name Atarantians, each separate man of them has no name given to him. These utter curses against the Sun when he is at his height, and moreover revile him with all manner of foul terms, because he oppresses them by his burning heat, both themselves and their land. After this at a distance of ten days' journey there is another hill of salt and spring of water, and men dwell round it. Near this salt hill is a mountain named Atlas, which is small in circuit and rounded on every side; and so exceedingly lofty is it said to be, that it is not possible to see its summits, for clouds never leave them either in the summer or in the winter. This the natives say is the pillar of the heaven. After this mountain these men got their name, for they are called Atlantians; and it is said that they neither eat anything that has life nor have any dreams.

4.185

As far as these Atlantians I am able to mention in order the names of those who are settled in the belt of sand; but for the parts beyond these I can do so no more. However, the belt extends as far as the Pillars of Heracles and also in the parts outside them: and there is a mine of salt in it at a distance of ten days' journey from the Atlantians, and men dwelling there; and these all have their houses built of the lumps of salt, since these parts of Libya which we have now reached are without rain; for if it rained, the walls being made of salt would not be able to last: and the salt is dug up there both white and purple in colour. Above the sand-belt, in the parts which are in the direction

of the South Wind and towards the interior of Libya, the country is

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγχου near, nigh; like ~angina

αἴγεις of goats

αἰγίς -δος (f) the aegis, a shield of Zeus or cloak of Athena

ἄκος ἄκεος (n, 3) cure, remedy

ἄκρον crest, extremity ~acute

ἄμπελος (f) vine

ἀμφορεύς -ος (m) amphora

ἀναφαίνω reveal, shine

~phenomenon

ἀναφέρω bring up ~bear

ἀνθήρικος stalk of corn

ἄνομβρος having little rain

ἄξυλος thickly timbered

~xylophone

ἀπάρχω cut hairs ~oligarch

ἄρκτος (f) bear

ἄροτήρ -ος (m) plowman ~arable

ἄσφαλτος (f) asphalt, bitumen

ἀτρεκής precise, certain

αὐτόθι on the spot

ἄφθονος ungrudging, plentiful

βάθος -ους (n, 3) depth, height

γαλακτοπότης -ου (m, 1) milk drinker

γεύω taste ~gusto

δασύς hairy, brushy

δηλέομαι hurt, spoil, steal ~delenda

δημιοεργός public worker

διαβατός crossable, fordable

δικαίω demand/make justice

εἰσπίπτω fall into, rush in

εἰσχέω pour into

ἐλαία olive, olive tree ~olive

ἔλαιον oil, olive oil ~olive

ἔλαφος (f) deer

Ἑλλην Greek

ἐμφορής similar

ἐξάλλομαι break away from ~sally

ἐξευρίσκω find; discover ~eureka

ἐξικνέομαι arrive at

ἐπέξειμι attack, prosecute

ἐπιτελέω complete; do a religious duty

ἐπιχώριος native

ἐσθής clothes ~vest

ἐσπέρα evening, west

ἐφεξής in order, in a row

ἔωθα be accustomed, in the habit

ἡνιοχεύς -ος (m) rein holder

θηλέω abound in ~thallium

θηριώδης savage, wild

θύσανος tassel

θυσανωτός fringed, with tassels

θυσία sacrifice

θώς jackal

ιχμάς -δος (f, 3) moisture

ιλύς -ος (f, 3) mud, slime

καθίημι (ι) speed down upon; take down ~jet

κάρτα very much ~κράτος

Καρχηδόνιος Carthaginian

κατάγαιος at ground level; underground

καταρρέω flow down ~rheostat

καταχεύω pour onto

κατεργάζομαι achieve; cultivate; get; kill

κείρω shave, sever, raze; devour, use up

κοντός pole

κριός (f) ram

κροκόδειλος lizard, crocodile

κρόταφος temple (forehead)

κτάομαι acquire, possess

λάκκος pond, tank

λίμνη lake, marsh, basin, sea

~limnic

μέλι honey, a sweet

μέλισσα bee

μεστός full

μετεξέτεροι (+gen) some ones of
 μετονομάζω rename
 μῆκος -ους (n, 3) length, stature
 μίν him, her, it
 μυάω make a moue
 μυέω initiate into
 μύρσινος myrtle
 μῦς mouse
 μυών -ος (m, 3) muscle
 νομάς -δος (m, 3) roaming, grazing
 οἶκημα -τος (n, 3) room
 ὀλολυγή (ῥ) women's ecstatic shout
 ὄνος (f) donkey ~onager
 ὄον οῦ type of fruit
 ὄρεινός mountainous
 ὄρος boundary marker ~horizon
 ὀρύσσω dig
 ὀσμὴ smell ~osmium, odor
 οὔρον boundary stone; unit of
 distance; limit
 οὔτις nobody, nothing
 πατέομαι eat, drink ~pastor
 πατέω trample ~peripatetic
 πῆχυς forearm, cubit
 πίσσα pitch, resin ~pitch
 πλάτος -εος (n, 3) width
 προσδέω bind also; need also
 πτερόν feather, wing ~pterodactyl
 σίλφιον a medicinal fennel
 σκύτινος (ῥ) of leather
 σπασμός convulsion
 σπένδω libate; (mid) make a treaty
 ~spontaneous
 σταδίη (adj) standing upright, firm;

(pl noun) 200 meters
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στέλλω prepare, send, furl ~apostle
 στήλη post, column
 στολή equipment
 στρουθός (f) sparrow
 ~struthiomimus
 συχνός long; many; extensive
 σχοῖνος rush, bed of rushes; rope,
 measuring line; 10 km
 ταπεινός low
 τετραέτης of four years
 τράγος male goat
 τριξός threefold
 τρίπηχυς 3 cubits long
 τρώγω nibble, crop
 ὑγιηρός healthful; healthy
 ὕπιος lying on one's back; flipped;
 flat
 φλέγμα -τος (n, 3) flame ~flame
 φλέψ -βός (f) vein ~phlebotomy
 φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 φορτίον burden, load
 χερσαῖος of dry land
 χρίω (ῥ) anoint ~Christ
 χώρος place ~heir
 ψαμμώδης sandy
 ψῆγμα gold dust; shavings,
 scrapings
 φιλός (ῥ) naked, bare ~epsilon
 ὥρος year

καὶ ἄνομβρος καὶ ἄξυλος¹ ἐστὶ ἡ χώρα, καὶ ἱκμάδος² ἐστὶ ἐν αὐτῇ οὐδέν.

4.186

Οὕτω μὲν μέχρι τῆς Τριτωνίδος λίμνης ἀπ' Αἰγύπτου νομάδες εἰσὶ κρεοφάγοι τε καὶ γαλακτοπόται³ Λίβυες, καὶ θηλέων τε βοῶν οὔτι γενομένοι, διότι περ οὐδὲ Αἰγύπτιοι, καὶ ὧς οὐ τρέφοντες. βοῶν μὲν νυν θηλέων οὐδ' αἱ Κυρηναίων γυναικες δικαιοῦσι πατέεσθαι διὰ τὴν ἐν Αἰγύπτῳ Ἱσιν, ἀλλὰ καὶ νηστηίας αὐτῇ καὶ ὀρτὰς ἐπιτελέουσι. αἱ δὲ τῶν Βαρκαίων γυναικες οὐδὲ ὑῶν πρὸς τῇσι βουσί γεύονται.

4.187

Ταῦτα μὲν δὴ οὕτω ἔχει. τὸ δὲ πρὸς ἐσπέρης τῆς Τριτωνίδος λίμνης οὐκέτι νομάδες εἰσὶ Λίβυες οὐδὲ νόμοισι τοῖσι αὐτοῖσι χρεώμενοι, οὐδὲ κατὰ τὰ παιδία ποιεῦντες οἷον τι καὶ οἱ νομάδες ἐώθασι⁴ ποιεῖν. οἱ γὰρ δὴ τῶν Λιβύων νομάδες, εἰ μὲν πάντες, οὐκ ἔχω ἀτρεκέως τοῦτο εἰπεῖν, ποιεῦσι δὲ αὐτῶν συχνοὶ τοιάδε· τῶν παιδίων τῶν σφετέρων, ἐπεὰν τετραέτεα⁵ γένηται, οἷσπη προβάτων καίουσι τὰς ἐν τῇσι κορυφῇσι φλέβας,⁶ μετεξέτεροι δὲ αὐτῶν τὰς ἐν τοῖσι κροτάφοις,⁷ τοῦδε εἵνεκα ὥς μὴ σφεας ἐς τὸν πάντα χρόνον καταρρέον φλέγμα ἐκ τῆς κεφαλῆς δηλέηται. καὶ διὰ τοῦτο σφέας λέγουσι εἶναι ὑγιηροτάτους·⁸ εἰσὶ γὰρ ὥς ἀληθέως οἱ Λίβυες ἀνθρώπων πάντων ὑγιηρότατοι τῶν ἡμεῖς ἴδμεν, εἰ μὲν διὰ τοῦτο, οὐκ ἔχω ἀτρεκέως εἰπεῖν, ὑγιηρότατοι δ' ὦν εἰσὶ. ἦν δὲ καίουσι τὰ παιδία σπασμὸς⁹ ἐπιγένηται, ἐξεύρηται σφι ἄκος·¹⁰ τράγου γὰρ οὖρον σπείσαντες ρύονται σφέα. λέγω δὲ τὰ λέγουσι αὐτοὶ Λίβυες.

4.188

Θυσίαι δὲ τοῖσι νομάσι εἰσὶ αἶδε. ἐπεὰν τοῦ ὠτὸς ἀπάρζωνται τοῦ κτήνεος, ρίπτέουσιν ὑπὲρ τὸν δόμον, τοῦτο δὲ ποιήσαντες

¹ thickly timbered ² moisture ³ milk drinker ⁴ be accustomed, in the habit ⁵ of four years ⁶ vein ⁷ temple (forehead) ⁸ healthful; healthy ⁹ convulsion ¹⁰ cure, remedy

ἀποστρέφουσι τὸν αὐχένα αὐτοῦ· θύουσι δὲ ἡλίῳ καὶ σελήνῃ μούνοισι. τούτοισι μὲν νυν πάντες Λίβυες θύουσι, ἀτὰρ οἱ περὶ τὴν Τριτωνίδα λίμνην νέμοντες τῇ Ἀθηναίῃ μάλιστα, μετὰ δὲ τῷ· Τρίτῳ καὶ τῷ Ποσειδέωνι.

4.189

Τὴν δὲ ἄρα ἐσθῆτα καὶ τὰς αἰγίδας τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν Λιβυσσέων ἐποιήσαντο οἱ Ἕλληνες· πλὴν γὰρ ἢ ὅτι σκυτίνη¹¹ ἢ ἐσθῆς τῶν Λιβυσσέων ἐστὶ καὶ οἱ θύσανοι¹² οἱ ἐκ τῶν αἰγίδων αὐτῇσι οὐκ ὄφιος εἰσὶ ἀλλὰ ἱμάντινοι, τά γε ἄλλα πάντα κατὰ τῶντὸ ἔσταλται. καὶ δὴ καὶ τὸ οὖνομα κατηγορεῖ ὅτι ἐκ Λιβύης ἦκει ἢ στολὴ τῶν Παλλαδίων· αἰγέας¹³ γὰρ περιβάλλονται ψιλὰς περὶ τὴν ἐσθῆτα θυσανώτας¹⁴ αἱ Λίβυσσαι κεχριμένας ἐρευθεδάνῳ, ἐκ δὲ τῶν αἰγέων τουτέων αἰγίδας οἱ Ἕλληνες μετωνόμασαν. δοκεῖ δ' ἔμοιγε καὶ ὀλολυγῇ¹⁵ ἐν ἱροῖσι ἐνθαῦτα πρῶτον γενέσθαι· κάρτα γὰρ ταύτη χρέωνται καλῶς αἱ Λίβυσσαι. καὶ τέσσερας ἵππους συζευγνύναι παρὰ Λιβύων οἱ Ἕλληνες μεμαθήκασιν.

4.190

Θάπτουσι δὲ τοὺς ἀποθνήσκοντας οἱ νομάδες κατὰ περ οἱ Ἕλληνες, πλὴν Νασαμώνων· οὗτοι δὲ κατημένους θάπτουσι, φυλάσσοντες, ἐπεὰν ἀπιῇ τὴν ψυχὴν, ὅπως μιν κατίσουσι μηδὲ ὕπτιος ἀποθανέεται. οἰκήματα¹⁶ δὲ σύμπηκτα ἐξ ἀνθερίκων ἐνείρμενων περὶ σχοίνους ἐστί, καὶ ταῦτα περιφορητά. νόμοισι μὲν τοιούτοις οὗτοι χρέωνται.

4.191

Τὸ δὲ πρὸς ἐσπέρης τοῦ Τρίτωνος ποταμοῦ Αὐσέων ἔχονται ἀροτῆρες¹⁷ ἥδη Λίβυες καὶ οἰκίας νομίζοντες ἐκτῆσθαι, τοῖσι οὖνομα κέεται Μάξυες. οἱ τὰ ἐπὶ δεξιὰ τῶν κεφαλέων κομόωσι, τὰ δ' ἐπ' ἀριστερὰ κείρουσι, τὸ δὲ σῶμα χρίονται μίλτῳ. φασὶ δὲ οὗτοι εἶναι τῶν ἐκ Τροίης ἀνδρῶν. ἡ δὲ χώρα αὕτη τε καὶ ἡ λοιπὴ τῆς

¹¹ of leather ¹² tassel ¹³ of goats ¹⁴ fringed, with tassels
¹⁵ women's ecstatic shout ¹⁶ room ¹⁷ plowman

Λιβύης ἢ πρὸς ἐσπέρην πολλῶ θηριωδεστέρα τε καὶ δασυτέρα ἐστὶ τῆς τῶν νομάδων χώρας. ἡ μὲν γὰρ δὴ πρὸς τὴν ἡῶ τῆς Λιβύης, τὴν οἱ νομάδες νέμονται, ἐστὶ ταπεινή¹⁸ τε καὶ ψαμμώδης¹⁹ μέχρι τοῦ Τρίτωνος ποταμοῦ, ἡ δὲ ἀπὸ τούτου τὸ πρὸς ἐσπέρην ἡ τῶν ἀροτήρων ὀρεινὴ τε κάρτα καὶ δασέα καὶ θηριώδης· καὶ γὰρ οἱ ὄφεις οἱ ὑπερμεγάρηες καὶ οἱ λέοντες κατὰ τούτους εἰσὶ καὶ οἱ ἐλέφαντές τε καὶ ἄρκτοι καὶ ἀσπίδες τε καὶ ὄνοι οἱ τὰ κέρα ἔχοντες καὶ οἱ κυνοκέφαλοι καὶ οἱ ἀκέφαλοι οἱ ἐν τοῖσι στήθεσι τοὺς ὀφθαλμοὺς ἔχοντες, ὥς δὴ λέγονται γε ὑπὸ Λιβύων, καὶ οἱ ἄγριοι ἄνδρες καὶ γυναῖκες ἄγριαι, καὶ ἄλλα πλήθει πολλὰ θηρία ἀκατάφραστα.

4.192

Κατὰ τοὺς νομάδας δὲ ἐστὶ τούτων οὐδέν, ἀλλ' ἄλλα τοιάδε, πύγαργοι καὶ ζορκάδες καὶ βουβάλιες καὶ ὄνοι, οὐκ οἱ τὰ κέρα ἔχοντες ἀλλ' ἄλλοι ἄποτοι οὐ γὰρ δὴ πίνουνσι, καὶ ὄρνες, τῶν τὰ κέρα τοῖσι φοίνιξι οἱ πήχες ποιεῦνται μέγαθος δὲ τὸ θηρίον τοῦτο κατὰ βούν ἐστι, καὶ βασσάρια καὶ ὕαι καὶ ὕστριχες καὶ κριοὶ²⁰ ἄγριοι καὶ δίκτυες καὶ θῶες²¹ καὶ πάνθηρες καὶ βόρνες, καὶ κροκόδειλοι²² ὅσον τε τριπήχες²³ χερσαῖοι,²⁴ τῇσι σαύρῃσι ἐμφερέστατοι, καὶ στρουθοὶ κατάγαιοι, καὶ ὄφεις μικροί, κέρας ἐν ἑκαστος ἔχοντες· ταυτὰ τε δὴ αὐτόθι ἐστὶ θηρία καὶ τὰ περ τῇ ἄλλῃ, πλὴν ἐλάφου τε καὶ ὕος ἀγρίου· ἔλαφος δὲ καὶ ὕς ἄγριος ἐν Λιβύῃ πάμπαν οὐκ ἔστι. μῶν δὲ γένεα τριζᾶ²⁵ αὐτόθι ἔστι· οἱ μὲν δίποδες καλέονται, οἱ δὲ ζεγέριες τὸ δὲ οὖνομα τοῦτο ἐστὶ μὲν Λιβυστικόν, δύναται δὲ κατ' Ἑλλάδα γλῶσσαν βουνοί, οἱ δὲ ἐχινέες. εἰσὶ δὲ καὶ γαλαὶ ἐν τῷ σιλιφίῳ γινόμεναι τῇσι Ταρτησίῃσι ὁμοιόταται. τοσαῦτα μὲν νυν θηρία ἡ τῶν νομάδων Λιβύων γῇ ἔχει, ὅσον ἡμεῖς ἱστορέοντες ἐπὶ μακρότατον οἰοί τε ἐγενόμεθα ἐξικέσθαι.

4.193

Μαζύων δὲ Λιβύων Ζαυήκες ἔχονται, τοῖσι αἱ γυναῖκες ἡμιοχεῦσι τὰ

¹⁸ low ¹⁹ sandy ²⁰ ram ²¹ jackal ²² lizard, crocodile ²³ 3 cubits long ²⁴ of dry land ²⁵ threefold

ἄρματα ἐς τὸν πόλεμον.

4.194

Τούτων δὲ Γύζαντες ἔχονται, ἐν τοῖσι μέλι πολλὸν μὲν μέλισσαι κατεργάζονται, πολλῶ δ' ἔτι πλέον λέγεται δημοεργοῦς²⁶ ἄνδρας ποιεῖν. μιλτοῦνται δ' ὧν πάντες οὗτοι καὶ πιθηκοφαγέουσι. οἱ δὲ σφι ἄφθονοι ὅσοι ἐν τοῖσι ὄρεσι γίνονται.

4.195

Κατὰ τούτους δὲ λέγουσι Καρχηδόνιοι κεῖσθαι νῆσον τῇ οὐνομα εἶναι Κύραυν, μῆκος μὲν διηκοσίων σταδίων, πλάτος²⁷ δὲ στερινήν, διαβατὸν ἐκ τῆς ἡπείρου, ἐλαιέων τε μεστὴν καὶ ἀμπέλων. λίμνην δὲ ἐν αὐτῇ εἶναι, ἐκ τῆς αἰ παρθένου τῶν ἐπιχωρίων πτεροῖσι ὀρνίθων κεχρμμένοισι πίσσῃ ἐκ τῆς ἰλύος²⁸ ψήγμα²⁹ ἀναφέρουσι χρυσοῦ. ταῦτα εἰ μὲν ἔστι ἀληθῶς οὐκ οἶδα, τὰ δὲ λέγεται γράφω· εἴη δ' ἂν πᾶν, ὅκου καὶ ἐν Ζακύνθῳ ἐκ λίμνης καὶ ὕδατος πίσσαν ἀναφερομένην αὐτὸς ἐγὼ ὥρων. εἰσὶ μὲν καὶ πλεῦνες αἱ λίμναι αὐτόθι, ἡ δ' ὦν μεγίστη αὐτέων ἐβδομήκοντα ποδῶν πάντη, βάθος δὲ διόργυιος ἐστί· ἐς ταύτην κοντὸν³⁰ κατιεῖσι ἐπ' ἄκρῳ μυρσίνην³¹ προσδήσαντες καὶ ἔπειτα ἀναφέρουσι τῇ μυρσίνῃ πίσσαν, ὁδμὴν μὲν ἔχουσιν ἀσφάλτου, τὰ δ' ἄλλα τῆς Περικῆς πίσεως ἀμείνω. ἐσχέουσι δὲ ἐς λάκκον³² ὀρωρυγμένον ἀγχοῦ τῆς λίμνης. ἐπεὰν δὲ ἀθροίσωσι συχνήν, οὕτω ἐς τοὺς ἀμφορέας ἐκ τοῦ λάκκου καταχέουσι. ὁ τι δ' ἂν ἐσπέσῃ ἐς τὴν λίμνην, ὑπὸ γῆν ἰὸν ἀναφαίνεται ἐν τῇ θαλάσῃ· ἡ δὲ ἀπέχει ὡς τέσσαρα στάδια ἀπὸ τῆς λίμνης. οὕτω ὦν καὶ τὰ ἀπὸ τῆς νήσου τῆς ἐπὶ Λιβύῃ κειμένης οἰκότα ἐστὶ ἀληθείη.

4.196

Λέγουσι δὲ καὶ τάδε Καρχηδόνιοι. εἶναι τῆς Λιβύης χώρον τε καὶ ἀνθρώπους ἕξω Πρακλέων στηλέων κατοικημένους· ἐς τοὺς ἐπεὰν ἀπίκωνται καὶ ἐξέλωνται τὰ φορτία,³³ θέντες αὐτὰ ἐπεξῆς παρὰ

²⁶ public worker ²⁷ width ²⁸ mud, slime ²⁹ gold dust; shavings, scrapings ³⁰ pole ³¹ myrtle ³² pond, tank ³³ burden, load

uninhabited, without water and without wild beasts, rainless and treeless, and there is no trace of moisture in it.

4.186

I have said that from Egypt as far as the lake Tritonis Libyans dwell who are nomads, eating flesh and drinking milk; and these do not taste at all of the flesh of cows, for the same reason as the Egyptians also abstain from it, nor do they keep swine. Moreover the women of the Kyrenians too think it not right to eat cows' flesh, because of the Egyptian Isis, and they even keep fasts and celebrate festivals for her; and the women of Barca, in addition from cows' flesh, do not taste of swine either.

4.187

Thus it is with these matters: but in the region to the West of lake Tritonis the Libyans cease to be nomads, and they do not practise the same customs, nor do to their children anything like that which the nomads are wont to do; for the nomad Libyans, whether all of them I cannot say for certain, but many of them, do as follows:— when their children are four years old, they burn with a greasy piece of sheep's wool the veins in the crowns of their heads, and some of them burn the veins of the temples, so that for all their lives to come the cold humour may not run down from their heads and do them hurt: and for this reason it is (they say) that they are so healthy; for the Libyans are in truth the most healthy of all races concerning which we have knowledge, whether for this reason or not I cannot say for certain, but the most healthy they certainly are: and if, when they burn the children, a convulsion comes on, they have found out a remedy for this; for they pour upon them the water of a he-goat and so save them. I report that which is reported by the Libyans themselves.

4.188

The following is the manner of sacrifice which the nomads have:— they cut off a part of the animal's ear as a first offering and throw it over the house, and having done this they twist its neck. They sacrifice only to the Sun and the Moon; that is to say, to these all the Libyans sacrifice, but those who dwell round the lake Tritonis sacrifice most of all to Athene, and next to Triton and Poseidon.

4.189

It would appear also that the Hellenes made the dress and the aegis of the images of Athene after the model of the Libyan women; for except that the dress of the Libyan women is of leather, and the tassels which hang from their aegis are not formed of serpents but of leather thongs, in all other respects

Athene is dressed like them. Moreover the name too declares that the dress of the figures of Pallas has come from Libya, for the Libyan women wear over their other garments bare goat-skins (aigeas) with tasselled fringes and coloured over with red madder, and from the name of these goat-skins the Hellenes formed the name aegis. I think also that in these regions first arose the practice of crying aloud during the performance of sacred rites, for the Libyan women do this very well. The Hellenes learnt from the Libyans also the yoking together of four horses.

4.190

The nomads bury those who die just in the same manner as the Hellenes, except only the Nasamonians: these bury bodies in a sitting posture, taking care at the moment when the man expires to place him sitting and not to let him die lying down on his back. They have dwellings composed of the stems of asphodel entwined with rushes, and so made that they can be carried about. Such are the customs followed by these tribes.

4.191

On the West of the river Triton next after the Auseans come Libyans who are tillers of the soil, and whose custom it is to possess fixed habitations; and they are called Maxyans. They grow their hair long on the right side of their heads and cut it short upon the left, and smear their bodies over with red ochre. These say that they are of the men who came from Troy.

This country and the rest of Libya which is towards the West is both much more frequented by wild beasts and much more thickly wooded than the country of the nomads: for whereas the part of Libya which is situated towards the East, where the nomads dwell, is low-lying and sandy up to the river Triton, that which succeeds it towards the West, the country of those who till the soil, is exceedingly mountainous and thickly-wooded and full of wild beasts: for in the land of these are found both the monstrous serpent and the lion and the elephant, and bears and venomous snakes and horned asses, besides the dog-headed men, and the headless men with their eyes set in their breasts (at least so say the Libyans about them), and the wild men and wild women, and a great multitude of other beasts which are not fabulous like these.

4.192

In the land of the nomads however there exist none of these, but other animals as follows:— white-rump antelopes, gazelles, buffaloes, asses, not the horned kind but others which go without water (for in fact these never drink), oryes, whose horns are made into the sides of the Phœnician lyre (this animal is

in size about equal to an ox), small foxes, hyenas, porcupines, wild rams, wolves, jackals, panthers, boryes, land-crocodiles about three cubits in length and very much resembling lizards, ostriches, and small snakes, each with one horn: these wild animals there are in this country, as well as those which exist elsewhere, except the stag and the wild-boar; but Libya has no stags nor wild boars at all. Also there are in this country three kinds of mice, one is called the “two-legged” mouse, another the zegeris (a name which is Libyan and signifies in the Hellenic tongue a “hill”), and a third the “prickly” mouse. There are also weasels produced in the silphion, which are very like those of Tartessos. Such are the wild animals which the land of the Libyans possesses, so far as we were able to discover by inquiries extended as much as possible.

4.193

Next to the Maxyan Libyans are the Zaukes, whose women drive their chariots for them to war.

4.194

Next to these are the Gyzantes, among whom honey is made in great quantity by bees, but in much greater quantity still it is said to be made by men, who work at it as a trade. However that may be, these all smear themselves over with red ochre and eat monkeys, which are produced in very great numbers upon their mountains.

4.195

Opposite these, as the Carthaginians say, there lies an island called Kyrauis, two hundred furlongs in length but narrow, to which one may walk over from the mainland; and it is full of olives and vines. In it they say there is a pool, from which the native girls with birds’ feathers smeared over with pitch bring up gold-dust out of the mud. Whether this is really so I do not know, but I write that which is reported; and nothing is impossible, for even in Zakynthos I saw myself pitch brought up out of a pool of water. There are there several pools, and the largest of them measures seventy feet each way and is two fathoms in depth. Into this they plunge a pole with a myrtle-branch bound to it, and then with the branch of the myrtle they bring up pitch, which has the smell of asphalt, but in other respects it is superior to the pitch of Pieria. This they pour into a pit dug near the pool; and when they have collected a large quantity, then they pour it into the jars from the pit: and whatever thing falls into the pool goes under ground and reappears in the sea, which is distant about four furlongs from the pool. Thus then the report about the island lying near the coast of Libya is also probably enough true.

4.196

The Carthaginians say also this, namely that there is a place in Libya and men dwelling there, outside the Pillars of Heracles, to whom when they have come and have taken the merchandise forth from their ships, they set it in order along the beach

vocabulary

αἰρετός takeable, desirable ~heresy
ἀμάω (ᾱα) collect
ἀνασκολοπίζω impale
ἀνδάνω please ~hedonism
ἀνδραποδίζω enslave
ἀνευρίσκω discover
ἀνοίγνυμι (ῶ) open
ἀπαγγέλλω announce, order, promise ~angel
ἀπαλλάσσω free from, remove; be freed, depart
ἀποκαλέω call back; call a name
ἀποκρούω drive away
ἀπονοστέω go home
ἀποτέμνω cut off, sever ~tonsure
ἀποτρέχω run away
ἀσθενής weak
ἀσπαστός gladly, with glad welcome
αὐτόχθων native
αὐχμέω be dirty, squalid
αὐχμός drought
βορέας -οῦ (m, 1) north, north wind
γέφυρα (ῶ) dam, dike; bridge
δάπεδον floor, prepared ground
δηλέομαι hurt, spoil, steal ~delenda
διέξειμι pass through; recount ~ion
διεξέρχομαι go through
εἰσβαίνω enter, board ~basis
ἐκαστάτω afar, far off
ἐκατοστός hundredth
ἐκβαίνω come forth, disembark ~basis
ἐκδίδωμι hand over ~donate
ἐκπίνω (ι) drink up, consume
ἐκφέρω carry off ~bear
Ἑλλην Greek
ἐμπίπτω fall into; attack ~petal
ἐνθεῦτεν thence
ἐξαναχωρέω retreat, withdraw
ἐξευρίσκω find; discover ~eureka
ἐπέχω hold, cover; offer; assail

ἔπηλος strange, foreign
ἐπιπολή (gen) on top of
ἐπιτείνω intensify
ἐπίφθονος jealous
ἐπιφορέω pile on
ἐπιφράζω realize, think of ~frenzy
ἐπιχέω pour over
ἐπιχώριος native
ἔπυδρος rain-making
ἐσθής clothes ~vest
εὐλή worm, maggot
εὖς good, brave, noble
ἐφέλω drag; (mid) influence
ἐφόδιον supplies, funding
ἐφόδιος for a journey
θῶμα a wonder, feeling of surprise ~theater
ἰδρύω establish
ἵζω to seat ~sit
ἰσόπεδον (ι) flat spot
καπνός smoke
καρτερός strong, staunch
Καρχηδόνιος Carthaginian
καταβιβρώσκω devour
καταπλέκω entwine, braid
καταρρήγνυμι (ῶ) break down
κατύπερθε above, from above
κρυπτός hidden, secret ~cryptic
κύκλος circle, wheel ~cycle
κώμη village
κωφός blunt, insensible
λήϊη booty
λόγιος learned, eloquent; oracle
μαστός nipple, breast
μελάγγαιος with black soil
μεταίτιος accessory
μεταμέλομαι (impers.+dat.) cause regret to; (mp) regret
μέτρον measure ~metric
μηχανάομαι build, contrive ~mechanism
νομάς -δος (m, 3) roaming, grazing

νότος south, south wind
ὀκτώ eight ~octopus
ὄμβρος storm
ὁμολογίη agreement, consent
ὄον οὖ type of fruit
ὀπώρα fall (season)
ὀργάω be turned on
ὄρχιον oath ~orc
ὄρυγμα -τος (n, 3) trench, tunnel
ὀρύσσω dig
οὐδέτερος neither
ὄχθος bank, hill
παραβάλλω put at risk ~ballistic
παραθαλάσσιος by the sea
παρίημι dangle; pass over, allow
 ~jet
πεπαίνω ripen
περιφέρω carry around
Πέρσης Persian
πίδαξ -κος (f) spring
προκαλέω challenge, call out ~gallo
προσβολή application, attack
πρόσω forward, in the future; far
σκέπτομαι look, look at, watch
 ~skeptc
σκευή equipment
σπουδαῖος quick, active; excellent
στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
στέλλω prepare, send, furl ~apostle

στρατιά army ~strategy
στρατόω be on a campaign
 ~strategy
συγκομίζω gather
τάφρη ditch, trench
τάφρος (f) ditch, trench ~epitaph
τελευταῖος last, final
τιμωρία (ι) vengeance, punishment
τιμωρός (ι) avenging
τίνω (ι) pay, atone for; (mp) punish
τίω value, honor; mp: exact
 recompense for
τοσόσδε this much
τριβω (ι) rub; (mid) be worn out
 ~tribulation
τρυγάω harvest grapes
τύφω (υ) to smoke
ὕπोगαιος underground
ὕπολείπω leave as a leftover; leave a
 person behind ~eclipse
ὕποτελέω pay a tax
ὔω (υ) to rain
φονεύω kill
φορτίον burden, load
φροντίζω consider, ponder
χαλκεύς -ος (m) smith
χοῦς jar, jug; loose dirt
χόω heap up
χρυσίον (υ) gold coin
χώρος place ~heir

τὴν κυματωγὴν, ἐσβάντες ἐς τὰ πλοῖα τύφειν¹ καπνόν. τοὺς δ' ἐπιχωρίους ἰδομένους τὸν καπνὸν ἰέναι ἐπὶ τὴν θάλασσαν καὶ ἔπειτα ἀντὶ τῶν φορτίων χρυσὸν τιθέναι καὶ ἐξαναχωρεῖν πρόσω ἀπὸ τῶν φορτίων. τοὺς δὲ Καρχηδονίους ἐκβάντας σκέπτεσθαι, καὶ ἦν μὲν φαίνεται σφι ἄξιος ὁ χρυσὸς τῶν φορτίων, ἀνελόμενοι ἀπαλλάσσονται, ἦν δὲ μὴ ἄξιος, ἐσβάντες ὀπίσω ἐς τὰ πλοῖα κατέαται· οἱ δὲ προσελθόντες ἄλλον πρὸς ὧν ἔθηκαν χρυσόν, ἐς οὗ ἂν πείθωσι. ἀδικεῖν δὲ οὐδετέρους.² οὔτε γὰρ αὐτοὺς τοῦ χρυσοῦ ἄπτεσθαι πρὶν ἂν σφι ἀπισωθῇ τῇ ἀξίῃ τῶν φορτίων, οὔτ' ἐκείνους τῶν φορτίων ἄπτεσθαι πρότερον ἢ αὐτοὶ τὸ χρυσίον λάβωσι.

4.197

Οὔτοι μὲν εἰσὶ τοὺς ἡμεῖς ἔχομεν Λιβύων ὀνομάσαι, καὶ τούτων οἱ πολλοὶ βασιλέος τοῦ Μήδων οὔτε τι νῦν οὔτε τότε ἐφόρτιζον οὐδέν. τοσούδε δὲ ἔτι ἔχω εἰπεῖν περὶ τῆς χώρας ταύτης, ὅτι τέσσερα ἔθνεα νέμεται αὐτὴν καὶ οὐ πλέω τούτων, ὅσον ἡμεῖς ἴδμεν, καὶ τὰ μὲν δύο αὐτόχθονα τῶν ἐθνέων τὰ δὲ δύο οὐ, Λίβυες μὲν καὶ Αἰθίοπες αὐτόχθονες,³ οἱ μὲν τὰ πρὸς βορέω οἱ δὲ τὰ πρὸς νότου τῆς Λιβύης οἰκόντες, Φοίνικες δὲ καὶ Ἑλληνες ἐπήλυδες.

4.198

Δοκέει δέ μοι οὐδ' ἀρετὴν εἶναι τις ἢ Λιβύῃ σπουδαίῃ⁴ ὥστε ἢ Ἀσίῃ ἢ Εὐρώπῃ παραβληθῆναι, πλὴν Κύνυπος μόνησ'· τὸ γὰρ δὴ αὐτὸ οὐνομα ἢ γῇ τῷ ποταμῷ ἔχει. αὕτη δὲ ὁμοίῃ τῇ ἀρίστῃ γέων Δήμητρος καρπὸν ἐκφέρειν οὐδὲ ἔοικε οὐδὲν τῇ ἄλλῃ Λιβύῃ. μελάγγαίος⁵ τε γὰρ ἐστὶ καὶ ἔπυδρος πίδαξι,⁶ καὶ οὔτε αὐχμοῦ φροντίζουσα οὐδὲν οὔτε ὄμβρον πλέω πιούσα δεδήληται. ὕεται γὰρ δὴ ταῦτα τῆς Λιβύης. τῶν δὲ ἐκφορίων τοῦ καρποῦ ταῦτα μέτρα τῇ Βαβυλωνίῃ γῇ κατίσταται. ἀγαθὴ δὲ γῇ καὶ τὴν Εὐεσπερίται νέμονται· ἐπ' ἑκατοστὰ⁷ γάρ, ἐπεὰν αὐτῇ ἐωυτῆς ἄριστα ἐνείκη, ἐκφέρει, ἢ δὲ ἐν τῇ Κύνυπὶ ἐπὶ τριηκόσια.

¹ to smoke ² neither ³ native ⁴ quick, active; excellent ⁵ with black soil ⁶ spring ⁷ hundredth

4.199

ἔχει δὲ καὶ ἡ Κυρηναίη χώρα, ἐοῦσα ὑψηλοτάτη ταύτης τῆς Λιβύης τὴν οἱ νομάδες νέμονται, τρεῖς ὥρας ἐν ἑωυτῇ ἀξίας θώματος. πρῶτα μὲν γὰρ τὰ παραθαλάσσια τῶν καρπῶν ὀργᾶ⁸ ἀμᾶσθαι τε καὶ τρυγᾶσθαι.⁹ τούτων τε δὴ συγκεκομισμένων τὰ ὑπὲρ τῶν θαλασσιδίων χώρων τὰ μέσα ὀργᾶ συγκομίζεσθαι, τὰ βουνοὺς καλέουσι· συγκεκόμισται τε οὗτος ὁ μέσος καρπὸς καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται¹⁰ τε καὶ ὀργᾶ, ὥστε ἐκπέποται τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς καὶ ὁ τελευταῖος συμπαραγίνεται. οὕτω ἐπ' ὀκτὼ μῆνας Κυρηναίους ὀπώρη¹¹ ἐπέχει. ταῦτα μὲν νυν ἐπὶ τοσοῦτον εἰρήσθω.

4.200

Οἱ δὲ Φερετίμης τιμωροὶ¹² Πέρσαι ἐπέιτε ἐκ τῆς Αἰγύπτου σταλέντες ὑπὸ Ἀρυάνδεω ἀπίκατο ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν ἐπαγγελλόμενοι ἐκδιδόναι τοὺς αἰτίους τοῦ φόνου τοῦ Ἀρκεσίλειω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὴ ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἐννέα, ὀρύσσοντες τε ὀρύγματα¹³ ὑπόγαια φέροντα ἐς τὸ τεῖχος καὶ προσβολὰς καρτερὰς ποιούμενοι. τὰ μὲν νυν ὀρύγματα ἀνὴρ χαλκεὺς¹⁴ ἀνεῦρε ἐπιχάλκω ἀσπίδι, ὧδε ἐπιφρασθεῖς· περιφέρων αὐτὴν ἐντὸς τοῦ τεύχεος προσίσχε πρὸς τὸ δάπεδον¹⁵ τῆς πόλιος. τὰ μὲν δὴ ἄλλα ἔσκε κωφὰ¹⁶ πρὸς τὰ προσίσχε, κατὰ δὲ τὰ ὀρυσσόμενα ἠχέεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δ' ἂν ταύτῃ οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρυχέοντας. τοῦτο μὲν δὴ οὕτω ἐξευρέθη, τὰς δὲ προσβολὰς ἀπεκρούοντο οἱ Βαρκαῖοι.

4.201

Χρόνον δὲ δὴ πολλὸν τριβομένων¹⁷ καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἦσσαν τῶν Περσέων, Ἄμασις ὁ στρατηγὸς τοῦ

⁸ be turned on ⁹ harvest grapes ¹⁰ ripen ¹¹ fall (season)

¹² avenging ¹³ trench, tunnel ¹⁴ smith ¹⁵ floor, prepared ground

¹⁶ blunt, insensible ¹⁷ rub; (mid) be worn out

πεζοῦ μηχανᾶται τοιάδε. μαθὼν τοὺς Βορκαίους ὡς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἶρετοί¹⁸ εἶεν, δόλῳ δὲ αἶρετοί, ποιέει τοιάδε· νυκτὸς τάφρην ὀρύξας εὐρέαν ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς, κατύπερθε δὲ ἐπιπολῆς τῶν ξύλων χοῦν γῆς ἐπεφόρησε ποιέων τῇ ἄλλῃ γῇ ἰσόπεδον. ἅμα ἡμέρη δὲ ἐς λόγους προεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπήκουσαν, ἐς ὃ σφι ἔαδε ὁμολογίῃ χρήσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιγύνηδε τινά, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια, ἔστ' ἂν ἡ γῇ αὕτη οὕτω ἔχῃ, μένειν τὸ ὄρκιον κατὰ χώραν, καὶ Βαρκαίους τε ὑποτελέειν φάναι ἀξίην βασιλείᾳ καὶ Πέρσας μηδὲν ἄλλο νεοχμοῦν κατὰ Βαρκαίους. μετὰ δὲ τὸ ὄρκιον Βαρκαῖοι μὲν πιστεύσαντες τούτοισι αὐτοὶ τε ἐξήσαν ἐκ τοῦ ἄστεος καὶ τῶν πολεμίων ἔων παριέναι ἐς τὸ τεῖχος τὸν βουλόμενον, τὰς πάσας πύλας ἀνοίξαντες. οἱ δὲ Πέρσαι καταρρήξαντες τὴν κρυπτὴν γέφυραν ἔθεον ἔσω ἐς τὸ τεῖχος. κατέρρηξαν δὲ τοῦδε εἵνεκα τὴν ἐποίησαν γέφυραν, ἵνα ἐμποδορκόειν, ταμώντες τοῖσι Βαρκαίοισι χρόνον μένειν αἰεὶ τὸ ὄρκιον ὅσον ἂν ἡ γῇ μένῃ κατὰ τότε εἶχε· καταρρήξασι δὲ οὐκέτι ἔμενε τὸ ὄρκιον κατὰ χώραν.

4.202

Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπεῖτε οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκολόπισε κύκλῳ τοῦ τεύχεος, τῶν δὲ σφι γυναικῶν τοὺς μαζοὺς ἀποταμοῦσα περιέστιξε καὶ τούτοισι τὸ τεῖχος· τοὺς δὲ λοιποὺς τῶν Βαρκαίων ληΐην ἐκέλευε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοις δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη.

4.203

Τοὺς ὦν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπήσαν ὀπίσω· καὶ ἐπεῖτε ἐπὶ τῇ Κυρηναίων πόλιν ἐπέστησαν, οἱ Κυρηναῖοι λόγιόν τι ἀποσιεύμενοι διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιούσης δὲ τῆς στρατιῆς Βάδρης μὲν ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγὸς ἐκέλευε αἰρέειν τὴν πόλιν, Ἄμασις δὲ ὁ τοῦ πεζοῦ οὐκ

¹⁸ takeable, desirable

ξα· ἐπὶ Βάρκην γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν· ἐς ὃ διεξελθοῦσι καὶ ἰζομένοισι ἐπὶ Διὸς Λυκαίου ὄχθον¹⁹ μετεμέλλσέ σφι οὐ σχοῦσι τὴν Κυρήνην. καὶ ἐπειρῶντο τὸ δεύτερον παρίεναι ἐς αὐτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρων. τοῖσι δὲ Πέρσῃσι οὐδενὸς μαχομένου φόβος ἐνέπεσε, ἀποδραμόντες τε ὅσον τε ἐξήκοντα στάδια ἵζοντο· ἰδρυθέντι δὲ τῷ στρατοπέδῳ ταύτῃ ἦλθε παρὰ Ἀρυνάνδεω ἄγγελος ἀποκαλέων αὐτούς. οἱ δὲ Πέρσαι Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι ἔτυχον, λαβόντες δὲ ταῦτα ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αὐτοὺς Λίβυες τῆς τε ἐσθίτης εἵνεκα καὶ τῆς σκευῆς²⁰ τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφόνεον, ἐς ὃ ἐς τὴν Αἴγυπτον ἀπίκοντο.

4.204

Οὗτος ὁ Περσέων στρατὸς τῆς Λιβύης ἐκαστάτῳ ἐς Εὐεσπερίδας ἦλθε. τοὺς δὲ ἡνδραποδίσαντο τῶν Βαρκαίων, τούτους δὲ ἐκ τῆς Αἰγύπτου ἀνασπάστους ἐποίησαν παρὰ βασιλέα, βασιλεὺς δὲ σφι Δαρεῖος ἔδωκε τῆς Βακτρίας χώρας κώμην ἐγκατοικῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὖνομα ἔθεντο Βάρκην, ἥ περ ἔτι καὶ ἐς ἐμὲ ἦν οἰκεομένη ἐν γῇ τῇ Βακτρίῃ.

4.205

Οὐ μὲν οὐδὲ ἡ Φερετίμη εὖ τὴν ζόην κατέπλεξε. ὥς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης τισαμένη τοὺς Βαρκαίους ἀπενόστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζῶσα γὰρ εὐλέων²¹ ἐξέξεσε, ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι γίνονται· ἐκ μὲν δὴ Φερετίμης τῆς Βάττου τοιαύτη τε καὶ τοσαύτη τιμωρίῃ ἐγένετο ἐς Βαρκαίους.

¹⁹ bank, hill ²⁰ equipment ²¹ worm, maggot

and embark again in their ships, and after that they raise a smoke; and the natives of the country seeing the smoke come to the sea, and then they lay down gold as an equivalent for the merchandise and retire to a distance away from the merchandise. The Carthaginians upon that disembark and examine it, and if the gold is in their opinion sufficient for the value of the merchandise, they take it up and go their way; but if not, they embark again in their ships and sit there; and the others approach and straightway add more gold to the former, until they satisfy them: and they say that neither party wrongs the other; for neither do the Carthaginians lay hands on the gold until it is made equal to the value of their merchandise, nor do the others lay hands on the merchandise until the Carthaginians have taken the gold.

4.197

These are the Libyan tribes whom we are able to name; and of these the greater number neither now pay any regard to the king of the Medes nor did they then. Thus much also I have to say about this land, namely that it is occupied by four races and no more, so far as we know; and of these races two are natives of the soil and the other two not so; for the Libyans and the Ethiopians are natives, the one race dwelling in the Northern parts of Libya and the other in the Southern, while the Phenicians and the Hellenes are strangers.

4.198

I think moreover that (besides other things) in goodness of soil Libya does not very greatly excel as compared with Asia or Europe, except only the region of Kinyps, for the same name is given to the land as to the river. This region is equal to the best of lands in bringing forth the fruit of Demeter, nor does it at all resemble the rest of Libya; for it has black soil and is watered by springs, and neither has it fear of drought nor is it hurt by drinking too abundantly of rain; for rain there is in this part of Libya. Of the produce of the crops the same measures hold good here as for the Babylonian land. And that is good land also which the Euesperites occupy, for when it bears best it produces a hundred-fold, but the land in the region of Kinyps produces sometimes as much as three hundred fold.

4.199

Moreover the land of Kyrene, which is the highest land of the part of Libya which is occupied by nomads, has within its confines three seasons of harvest, at which we may marvel: for the parts by the sea-coasts first have their fruits ripe for reaping and for gathering the vintage; and when these have been gathered in, the parts which lie above the sea-side places, those situated in the middle, which they call the hills, are ripe for the gathering in; and as

soon as this middle crop has been gathered in, that in the highest part of the land comes to perfection and is ripe; so that by the time the first crop has been eaten and drunk up, the last is just coming in. Thus the harvest for the Kyrenians lasts eight months. Let so much as has been said suffice for these things.

4.200

Now when the Persian helpers of Pheretime, having been sent from Egypt by Aryandes, had arrived at Barca, they laid siege to the city, proposing to the inhabitants that they should give up those who were guilty of the murder of Arkesilaos: but as all their people had taken a share in the guilt, they did not accept the proposals. Then they besieged Barca for nine months, both digging underground passages which led to the wall and making vigorous attacks upon it. Now the passages dug were discovered by a worker of bronze with a shield covered over with bronze, who had thought of a plan as follows:— carrying it round within the wall he applied it to the ground in the city, and whereas the other places to which he applied it were noiseless, at those places where digging was going on the bronze of the shield gave a sound; and the men of Barca would make a countermine there and slay the Persians who were digging mines. This then was discovered as I have said, and the attacks were repulsed by the men of Barca.

4.201

Then as they were suffering hardship for a long time and many were falling on both sides, and especially on that of the Persians, Amasis the commander of the land-army contrived as follows:— perceiving that the Barcaians were not to be conquered by force but might be conquered by guile, he dug by night a broad trench and over it he laid timber of no great strength, and brought earth and laid it above on the top of the timber, making it level with the rest of the ground: then at daybreak he invited the men of Barca to a parley; and they gladly consented, and at last they agreed to make a treaty: and the treaty they made with one another was taken over the hidden trench, namely that so long as this earth should continue to be as it was, so long the oath should remain firm, and that the men of Barca should promise to pay tribute of due amount to the king, and the Persians should do no further violence to the men of Barca. After the oath the men of Barca trusting to these engagements both went forth themselves from their city and let any who desired it of the enemy pass within their walls, having opened all the gates; but the Persians first broke down the concealed bridge and then began to run inside the city wall. And the reason why they broke down the bridge which they had made was that they might keep their oaths, since they had sworn to the men of Barca that the oath should remain firm continually for

so long time as the earth should remain as it then was, but after that they had broken it down, the oath no longer remained firm.

4.202

Now the most guilty of the Barcaians, when they were delivered to her by the Persians, Pheretime impaled in a ring round about the wall; and she cut off the breasts of their wives and set the wall round with these also in order: but the rest of the men of Barca she bade the Persians carry off as spoil, except so many of them as were of the house of Battos and not sharers in the guilt of the murder; and to these Pheretime gave the city in charge.

4.203

So the Persians having made slaves of the rest of the Barcaians departed to go back: and when they appeared at the gates of the city of Kyrene, the Kyrenians let them go through their town in order to avoid neglect of some oracle. Then as the army was going through, Badres the commander of the fleet urged that they should capture the city, but Amasis the commander of the land-army would not consent to it; for he said that they had been sent against no other city of the Hellenes except Barca. When however they had passed through and were encamping on the hill of Zeus Lycaios, they repented of not having taken possession of Kyrene; and they endeavoured again to pass into it, but the men of Kyrene would not allow them. Then upon the Persians, although no one fought against them, there fell a sudden panic, and they ran away for about sixty furlongs and then encamped. And when the camp had been placed here, there came to it a messenger from Aryandes summoning them back; so the Persians asked the Kyrenians to give them provisions for their march and obtained their request; and having received these, they departed to go to Egypt. After this the Libyans took them up, and killed for the sake of their clothes and equipment those of them who at any time were left or straggled behind, until at last they came to Egypt.

4.204

This army of the Persians reached Euesperides, and this was their furthest point in Libya: and those of the Barcaians whom they had reduced to slavery they removed again from Egypt and brought them to the king, and king Dareios gave them a village in the land of Bactria in which to make a settlement. To this village they gave the name of Barca, and it still continued to be inhabited by them even down to my own time, in the land of Bactria.

4.205

Pheretime however did not bring her life happily to an end any more than they: for as soon as she had returned from Libya to Egypt after having

avenged herself on the Barcaians, she died an evil death, having become suddenly full of worms while yet alive: for, as it seems, too severe punishments inflicted by men prove displeasing to the gods. Such and so great was the punishment inflicted by Pheretime the wife of Battos on the men of Barca.