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DIODORUS OF SICILY

II
DIODORUS OF SICILY

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IN TWELVE VOLUMES

II

BOOKS II (continued) 35–IV, 58

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INTRODUCTION

Books II, 35–IV, 58

Book II, 35–42 is devoted to a brief description of India which was ultimately derived from Megasthenes. Although Diodorus does not mention this author, his use of him is established by the similarity between his account of India and the Indica of Arrian and the description of that land by Strabo, both of whom avowedly drew their material from that writer. Megasthenes was in the service of Seleucus Nicator and in connection with embassies to the court of king Sandracottus (Chandragupta) at Patna was in India for some time between 302 and 291 B.C. In his Indica in four Books he was not guilty of the romances of Ctesias, but it is plain that he was imposed upon by interpreters and guides, as was Herodotus on his visit to Egypt. It cannot be known whether Diodorus used Megasthenes directly or through a medium; his failure to mention his name a single time is a little surprising, if he used him directly.\(^1\) The Scythians, the Amazons of Asia Minor, and the Hyperboreans are then briefly discussed, and Chapters 48–54 are devoted to Syria, Palestine, and Arabia. It is thought that this last section may go

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\(^1\) On Megasthenes see now B. C. J. Timmer, Megasthenes en de Indische Maatschappij, Amsterdam, 1930.
INTRODUCTION

back to the Stoic philosopher, Poseidonius of Apamnia, especially because of its explanation of the varied colouring of birds and different kinds of animals as being due to the "helpful influence and strength of the sun." The Book closes with a description of a fabulous people living in a political Utopia on an island "in the ocean to the south," the account purporting to be the adventure of a certain Iambulus, which may indeed be the name of the author of the original tale.

The Third Book opens with an account of the Ethiopians on the upper Nile, then describes the working of the gold mines on the border between Egypt and Ethiopia, and includes a long discussion of the Red Sea and the peoples dwelling about it, with some mention of the tribes along the shores of the Indian Ocean and the Persian Gulf. Much of this material was drawn from the geographer Agatharchides of Cnidus, whose work, *On the Red Sea*, is preserved to us in the excerpts of Photius. This work of Agatharchides, composed in the latter part of the second century B.C., embraced five Books and is on the whole a sober and fairly trustworthy discussion of that region; much of it was certainly based upon the stories and accounts of travellers in these parts and on personal observation. With chapter 49 Diodorus turns to Libya and embarks upon the myths of the Libyans about the Gorgons and Amazons, this subject serving to lead him over into Greek mythology, which is the theme of the entire Fourth Book.

Since, as Diodorus tells us, Ephorus, and Callisthenes and Theopompus, contemporaries of Ephorus, had not included the myths in their histories,
INTRODUCTION

Diodorus opens the Fourth Book with a defence of his exposition of Greek mythology. The gods were once kings and heroes who have been deified because of the great benefits which they conferred upon mankind; they have been the object of veneration by men of old and we "should not fail to cherish and maintain for the gods the pious devotion which has been handed down to us from our fathers" (ch. 8.5); if their deeds appear superhuman it is because they are measured by the weakness of the men of Diodorus’ day. Much of this material was drawn directly from Dionysius of Mitylene who lived in Alexandria in the second century B.C. and composed, doubtless with the aid of the library in that city and certainly with considerable indulgence in the romantic, his Kyklos, a kind of encyclopaedia of mythology, which included accounts of the Argonauts, Dionysus, the Amazons, events connected with the Trojan War, and all this he described with such devotion and assiduity that he was given the nickname Skytobrachion ("of the leathern arm"). It is generally held that for his account of Heracles Diodorus took generously from a Praise of Heracles by Matris of Thebes,¹ who is otherwise unknown and composed his ecomium with vigorous rhetorical flourishes, taking care to mention every maiden ravished by Heracles and her child, in order to establish Heraclean ancestry for the numerous families in the Greek world which raised such a claim. But here and there, when he touched the western Mediterranean, Diodorus used Timaeus of Tauromenium, who, an exile in Athens for the best

¹ Cp. E. Holzer, Matris, ein Beitrag zur Quellenkritik Diodors, Program Tübingen, 1881.
fifty years of his life, completed, not long before his death about 250 B.C. and almost altogether from literary sources, a history of Sicily and the western Mediterranean in thirty-eight Books. Any attempt to continue further the quest for the sources of Diodorus in this section of his work must run into the sands.
THE LIBRARY OF HISTORY
OF
DIODORUS OF SICILY
BOOK II
35. Η τούτων Ἰνδικὴ τετράπλευρος οόσα τῷ σχῆματι, τῇ μὲν πρὸς ἀνατολὰς νεώσουσαν πλευρὰν καὶ τῆν πρὸς μεσημβρίαν ἢ μεγάλη περιέχει θάλαττα, τῇ δὲ πρὸς τὰς ἄρκτους τῷ Ἡμωδών ὄρος διείργει τῆς Σκυθίας, ἦν κατοικοῦσι τῶν Σκυθῶν οἱ προσαγορευόμενοι Σάκαί· τῇ δὲ τετάρτην πρὸς δύσιν ἐστραμμένην διείληφεν ὁ Ἰνδὸς προσαγορευόμενος ποταμός, μέγιστος ὁ ἢ τῶν πάντων μετὰ τὸν Νέιλον. τὸ δὲ μέγεθος τῆς ὅλης Ἰνδικῆς φασὶν ὑπάρχειν ἀπὸ μὲν ἀνατολῶν πρὸς δύσιν δισμυρίων ὀκτακοσχίλιων σταδίων, ἀπὸ δὲ τῶν ἄρκτων πρὸς μεσημβρίαν τρισμυρίων δισχίλιων. τηλικαίτη δ’ οόσα τὸ μέγεθος δοκεῖ τοῦ κόσμου μάλιστα περιέχειν τοῦ τῶν θερμῶν τροπῶν κύκλων, καὶ πολλαχῇ μὲν ἐπ’ ἄκρας τῆς Ἰνδικῆς ἱδεῖν ἔστιν ἀσκίως ὄντας τοὺς γνώμονας, νυκτὸς δὲ τὰς ἄρκτους

1 Τὴν πρὸς Bokker: πρὸς D, τὴν πρὸς τὴν Vulgato.
2 Τὴν after τετάρτην omitted by D, Bokker, Vogel.

1 The Indian Ocean.
THE LIBRARY OF HISTORY
OF
DIODORUS OF SICILY

BOOK II

35. Now India is four-sided in shape and the side which faces east and that which faces south are embraced by the Great Sea,\(^1\) while that which faces north is separated by the Emodus range of mountains from that part of Scythia which is inhabited by the Scythians known as the Sacae; and the fourth side, which is turned towards the west, is marked off by the river known as the Indus, which is the largest of all streams after the Nile. As for its magnitude, India as a whole, they say, extends from east to west twenty-eight thousand stades, and from north to south thirty-two thousand. And because it is of such magnitude, it is believed to take in a greater extent of the sun’s course in summer\(^2\) than any other part of the world, and in many places at the Cape of India the gnomons of sundials may be seen which do not cast a shadow, while at night the Bears are

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\(1\) Lit. “of the summer turnings” of the sun, i.e., the course which the sun seems to traverse in the heavens from the solstice on June 22 to the equinox in September, corresponding to the part of the earth lying between the Tropic of Cancer and the equator.
ἀθεωρήτους· ἐν δὲ τοῖς ἐσχάτοις οὐδ' αὐτὸν τὸν ἀρκτοῦρον φαίνεσθαι· καθ' ὄν δὲ τόπον ¹ φασὶ καὶ τὰς σκιὰς κεκλίσθαι πρὸς μεσημβρίαν.

3 Ἡ δ' οὖν Ἰνδικὴ πολλὰ μὲν ὄρη καὶ μεγάλα ἔχει δεύτεροι παντοδαποῖς καρπίμοις πλήθοντα, πολλὰ δὲ πεδία καὶ μεγάλα καρποφόρα, τῶν μὲν κάλλει διάφορα, ποταμῶν δὲ πλῆθεσι διαφρέομενα. τὰ πολλὰ δὲ τῆς χώρας αρδεύεται, καὶ διὰ τούτο διπτοὺς ἔχει τοὺς κατ' ἐτοὺς καρποὺς· ζώων τε παντοδαπῶν γέμει διαφόρων τοῖς μεγέθεσι καὶ ταῖς ἀλκαῖς, τῶν μὲν χερσαίων, τῶν δὲ καὶ πτηνῶν. καὶ πλεῖστοις δὲ καὶ μεγίστοις ἐλέφαντας ἐκτρέφει, χορηγοῦσα τὰς τροφὰς ἀφθόνους, δι' ὅσ ταῖς ρώμασι τὰ θηρία ταῦτα πολὺ προέχει τῶν κατὰ τὴν Διβύθη γεννωμένων· διὸ καὶ πολλῶν θηρευμένων ὑπὸ τῶν Ἰνδών καὶ πρὸς τοὺς πολεμικοὺς ἁγώνας κατασκευαζομένων μεγάλας συμβαίνει ῥοπᾶς γίνεσθαι πρὸς τὴν νίκην.

36. Ὄμοιως δὲ καὶ τοὺς ἀνθρώπους ἡ πολυκαρπία τρέφουσα τοῖς τε ἀναστήμασι τῶν σωμάτων καὶ τοῖς ὄγκοις ὑπερφέροντας κατασκευάζει· εἶναι δ' αὐτοῦς συμβαίνει καὶ πρὸς τὰς τέχνας ἐπιστήμονας, ἡς ἄν ἀέρα μὲν ἐλκοντας καθαρόν, ὡδ' ὃς ἐπετομερέστατον 2 πινοντας. ἡ δὲ γῆ πάμφορος οὖσα τοῖς ἡμέροις καρποῖς ἔχει καὶ φλέβας καταγείλουσι πολλῶν καὶ παντοδαπῶν μετάλλων· γίνεται γὰρ ἐν αὐτῆς πολὺς μὲν ἄργυρος καὶ χρυσός, οὐκ ὀλίγος δὲ χαλκὸς καὶ σίδηρος, ἔτι δὲ καττήρεος καὶ τάλλα τὰ πρὸς κόσμον τε καὶ χρείαιν καὶ πολεμικὴν

¹ τόπον Hertlein: τρόπον.
not visible; in the most southerly parts not even Arcturus can be seen, and indeed in that region, they say, the shadows fall towards the south.\(^1\)

Now India has many lofty mountains that abound in fruit trees of every variety, and many large and fertile plains, which are remarkable for their beauty and are supplied with water by a multitude of rivers. The larger part of the country is well watered and for this reason yields two crops each year; and it abounds in all kinds of animals, remarkable for their great size and strength, land animals as well as birds. It also breeds elephants both in the greatest numbers and of the largest size, providing them with sustenance in abundance, and it is because of this food that the elephants of this land are much more powerful than those produced in Libya; consequently large numbers of them are made captive by the Indians and trained for warfare, and it is found that they play a great part in turning the scale to victory.

36. The same is true of the inhabitants also, the abundant supply of food making them of unusual height and bulk of body; and another result is that they are also skilled in the arts, since they breathe a pure air and drink water of the finest quality. And the earth, in addition to producing every fruit which admits of cultivation, also contains rich underground veins of every kind of ore; for there are found in it much silver and gold, not a little copper and iron, and tin also and whatever else is suitable

\(^1\) Cp. Strabo, 2. 5. 37: "In all the regions that lie between the tropic and the equator the shadows fall in both directions, that is, towards the north and towards the south ... and the inhabitants are called Amphiscians" (i.e., "throwing shadows both ways"); tr. of Jones in L.C.L.)
DIODORUS OF SICILY

3 παρασκευήν ἀνήκοντα. χωρὶς δὲ τῶν δημη-
τριακῶν καρπῶν φύεται κατὰ τὴν Ἰνδικὴν πολλή-
μὲν κέγχρος, ἀρδευομένη τῇ τῶν ποταμῶν να-
μάτων δαμάλεια, πολὺ δὲ ὄσπριον καὶ διάφορον,
ἐπὶ δὲ ὄρυξα καὶ ὁ προσαγορευόμενος βόσπορος,
καὶ μετὰ ταῦτα ἄλλα πολλὰ τῶν πρὸς διατροφήν
χρησίμων καὶ τούτων τὰ πολλά ὑπάρχει αὐ-
τοφυῆ. οὐκ ὀλίγους δὲ καὶ ἂλλους ἐδωδίμους
καρποὺς πέρει δυναμένους τρέφειν ξώα, περὶ ὧν
μακρὸν ἂν εἴη γράφειν.

4 Διὸ καὶ φασὶ μηδέποτε τὴν Ἰνδικὴν ἐπισκεῖν
λιμὸν ὥς καθόλου σπάνιως τῶν πρὸς τροφῆν
ήμερον ἀνηκόντων. διττῶν γὰρ ὄμβρων ἐν αὐτῇ
γινομένων καθ’ ἐκαστὸν ἔτος, τοῦ μὲν χειμερινοῦ,
καθ’ παρὰ τοῖς ἄλλοις, ὁ σπόρος τῶν πυρῶν
γίνεται καρπῶν, τοὺς δ’ ἔτερους κατὰ τὴν θερμῆν
τροπῆν ὁπείρεσθαι συμβαίνει τῆς ὄρυξαν καὶ
tὸν βόσπορον, ἐπὶ δὲ σήμανον καὶ κέγχρον.
κατὰ δὲ τῷ πλεῖστον ἀμφοτέρους τοῖς καρποῖς
οἱ κατὰ τὴν Ἰνδικὴν ἐπιτυγχάνουσι, πάντων δὲ,
tελεσφορομένων θατέρου τῶν καρπῶν, οὐκ
5 ἀποτυγχάνουσιν. οἱ τε αὐτοματίζοντες καρποὶ
καὶ αἱ κατὰ τοὺς ἐλώδεις τόπους φυόμεναι δίδα
διάφοροι ταῖς γυλικύτησιν οὐδεὶ πολλὴν παρέ-
χονται τοῖς ἀνθρώπως δαμάλεια. πάντα γὰρ
σχεδὸν τὰ κατὰ τὴν χώραν πεδία γυλικείαν ἔχει
τὴν ἀπὸ τῶν ποταμῶν ἰκμάδα καὶ τὴν ἀπὸ τῶν
ὄμβρων τῶν ἐν τῷ θέρει κατ’ ἐναυτὸν κυκλικῇ
τῶν περιόδων παραδόξως ἐωθότων γίνεσθαι,

1 καθ’ ἂν after τροπῆν deleted by Vogel.
2 γινομένων after θέρει deleted by Reiske.
for adornment, necessity, and the trappings of war. In addition to the grain of Demeter\textsuperscript{1} there grows throughout India much millet, which is irrigated by the abundance of running water supplied by the rivers, pulse in large quantities and of superior quality, rice also and the plant called \textit{bosporos};\textsuperscript{2} and in addition to these many more plants which are useful for food; and most of these are native to the country. It also yields not a few other edible fruits, that are able to sustain animal life, but to write about them would be a long task.

This is the reason, they say, why a famine has never visited India\textsuperscript{3} or, in general, any scarcity of what is suitable for gentle fare. For since there are two rainy seasons in the country each year, during the winter rains the sowing is made of the wheat crops as among other peoples, while in the second, which comes at the summer solstice, it is the general practice to plant the rice and \textit{bosporos}, as well as sesame and millet; and in most years the Indians are successful in both crops, and they never lose everything, since the fruit of one or the other sowing comes to maturity. The fruits also which flourish wild and the roots which grow in the marshy places, by reason of their remarkable sweetness, provide the people with a great abundance of food. For practically all the plains of India enjoy the sweet moisture from the rivers and from the rains which come with astonishing regularity, in a kind of fixed

\textsuperscript{1} Wheat.
\textsuperscript{2} A kind of millet; called \textit{bosmoron} in Strabo, 15. 1. 13.
\textsuperscript{3} This statement may be true in the sense of a general and protracted famine; but the Buddhist records often refer to scarcity of food because of drought or floods; op. \textit{The Cambridge History of India}, I. p. 203.
Diodorus of Sicily

δαφυλεία, χιλιαρῶν πυτώντων ύδάτων ἐκ τοῦ περιέχοντος ἁέρος, καὶ τὰς ἐν τοῖς ἐλεσι βίζας ἐξοντος τοῦ καύματος, καὶ μάλιστα τῶν μεγάλων καλάμων. συμβάλλονται δὲ παρὰ τοῖς Ἰνδοῖς καὶ τὰ νόμμα πρὸς τὸ μηδέποτε ἐνδειαν τροφῆς παρ᾽ αὐτοῖς εἶναι παρὰ μὲν γὰρ τοῖς ἄλλως ἀνθρώποις οἱ πολέμοι καταφθείροντες τὴν χώραν ἀγεωργητὸν κατασκευάζουσι, παρὰ δὲ τούτος τῶν γεωργῶν ἱερῶν καὶ ἀσύλων ἐσωμένων, οἱ πλησίον τῶν παρατάξεων γεωργοῦντες ἀνε-

7 παίσβητοι τῶν κινδύνων εἰσίν. ἀμφότεροι γὰρ οἱ πολέμοιντες ἀλλήλους μὲν ἀποκτείνουσιν ἐν τοῖς μάχαις, τοὺς δὲ περὶ τὴν γεωργίαν ὄντας ἐδῶν ἀβλαβεῖς, ὡς κοινοὶ ὄντας ἀπάντων εὐεργέτας, τὰς τε χώρας τῶν ἀντιπολεμοῦντων οὐτ᾽ ἐμπυρίζουσιν οὔτε δενδροτομοῦσιν.

37. Ἐχει δὲ καὶ ποταμοὺς ἡ χώρα τῶν Ἰνδῶν πολλοὺς καὶ μεγάλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὀρέσι τοῖς πρὸς τὰς ἄρκτους κεκλιμένους φέρονται διὰ τῆς πεδιάδος, ὥς οὐκ ὁλύοι συμμίσειντες ἀλλήλους ἐμβάλλουσι εἰς 2 ποταμὸν τὸν ὀνομαζόμενον Γάγγγην. οὕτως δὲ τὸ πλάτος γυνόμενος στάδιῶν τριάκοντα φέρεται μὲν ἀπὸ τῆς ἄρκτου πρὸς μεσημβρίαν, ἐξερεύ- γεται δ᾽ εἰς τὸν ὦκεανόν, ἀπολαμβάνων εἰς τὸ πρὸς ἐω μέρος τὸ ἐθνὸς τὸ τῶν Γανδαρίδων, 3 πλείστους ἔχον καὶ μεγάστους ἐλέφαντας. διὸ καὶ τῆς χώρας ταύτης οὐδεὶς πώποτε βασιλεὺς ἐπηλυς ἐκράτησε, πάντων τῶν ἀλλοεθνῶν φοβου-

1 δαφυλεία Oldfather: δαφυλεία D, δαφυλείας A B, Bokker, Dindorf, Vogel, δαφυλείας . . . ἁέρος omitted II.
cycle, every year in the summer, since warm showers fall in abundance from the enveloping atmosphere and the heat ripens\(^1\) the roots in the marshes, especially those of the tall reeds. Furthermore, the customs of the Indians contribute towards there never being any lack of food among them; for whereas in the case of all the rest of mankind their enemies ravage the land and cause it to remain uncultivated, yet among the Indians the workers of the soil are let alone as sacred and inviolable, and such of them as labour near the battle-lines have no feeling of the dangers. For although both parties to the war kill one another in their hostilities, yet they leave uninjured those who are engaged in tilling the soil, considering that they are the common benefactors of all, nor do they burn the lands of their opponents or cut down their orchards.

37. The land of the Indians has also many large navigable rivers which have their sources in the mountains lying to the north and then flow through the level country; and not a few of these unite and empty into the river known as the Ganges. This river, which is thirty stades in width, flows from north to south and empties into the ocean, forming the boundary towards the east of the tribe of the Gandaridae, which possesses the greatest number of elephants and the largest in size. Consequently no foreign king has ever subdued this country, all alien

\(^1\) Literally, “boils” or “heats.” Strabo (15. 1. 20) says that what other peoples call the “ripening” of fruits is called by the Indians the “heating.”
DIODORUS OF SICILY

μένων τό τε πλήθος καί τήν ἀλήθιν τῶν θηρίων. καὶ γὰρ Ἀλέξανδρος ὁ Μακεδών ἀπάσης τῆς Ἀσίας κρατήσας μόνον τοὺς Γαυδαρίδας οὖκ ἐπολέμησε· καταντήσας γὰρ ἐπὶ τὸν Γάγγην ποταμὸν μετὰ πάσης τῆς δυνάμεως, καὶ τοὺς ἄλλους Ἰνδοὺς καταπολεμήσας, ὥς ἐπύθετο τοὺς Γαυδαρίδας ἔχειν τετρακισχιλίους ἑλέφαντας πολεμικὸς κεκοσμημένους, ἀπέγνω τὴν ἐπ’ αὐτοὺς ὀπτατέλαιν.

4 Ο δὲ παραπλήσιος τῷ Γάγγῃ ποταμός, προσαγωρεύομενος δὲ Ἰνδός, ἀρχεῖται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ εἰς τὸν ἀκεινόν ἀφορίζει τὴν Ἰνδικῆν· πολλῆν δὲ διεξούσα πε- διάδα χώραν δέχεται ποταμοῦς οὐκ ὄλγους πλωτοὺς, ἐπιφανεστάτους δ᾿ Ἰπανων καὶ Ἰδά- 5 σπην καὶ Ἀκεσώνον. χωρίς δὲ τούτων ἄλλο πλῆθος ποταμῶν παντοδαπῶν διαρρέει καὶ ποιεῖ κατάφυτον 1 πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν. τού δὲ κατὰ τοὺς ποταμοὺς πλήθους καὶ τῆς τῶν ὀδάτων ὑπερβολῆς αἰτλαν ἕφορον εἰς παρ’ αὐτοῖς φιλόσοφοι καὶ 6 φυσικοὶ τουαύτην· τῆς Ἰνδικῆς φασί τὰς περι- κειμένας χώρας, τὴν τε Σκυθῶν καὶ Βακτριανῶν, ἐτὶ δὲ καὶ τῶν Ἀριανῶν, ύψηλοτέρας εἶναι τῆς Ἰνδικῆς, ὥστ’ εὐλόγως εἰς τὴν ὑποκειμένην χώραν πανταχόθεν συρρεοῦσας τὰς λιβάδας ἐκ τοῦ κατ᾽ ὀλγον ποιεῖν τοὺς τόπους καθύγρους καὶ γενινὴν

1 κατάφυτον Dindorf: κατάρρυτον.

1 A fuller account of this incident is given in Book 17. 93. But Alexander did not reach the river system of the Ganges, the error being due to a confusion of the Ganges with the
nations being fearful of both the multitude and the strength of the beasts. In fact even Alexander of Macedon, although he had subdued all Asia, refrained from making war upon the Gandaridae alone of all peoples; for when he had arrived at the Ganges river with his entire army, after his conquest of the rest of the Indians, upon learning that the Gandaridae had four thousand elephants equipped for war he gave up his campaign against them.\footnote{1}

The river which is nearly the equal of the Ganges and is called the Indus rises like the Ganges in the north, but as it empties into the ocean forms a boundary of India; and in its course through an expanse of level plain it receives not a few navigable rivers, the most notable being the Hypanis, Hydaspes, and Accsinus. And in addition to these three rivers a vast number of others of every description traverse the country and bring it about that the land is planted in many gardens and crops of every description. Now for the multitude of rivers and the exceptional supply of water the philosophers and students of nature among them advance the following cause: The countries which surround India, they say, such as Scythia, Bactria, and Ariana, are higher than India, and so it is reasonable to assume that the waters which come together from every side into the country lying below them, gradually cause the regions to become soaked and to generate a multitude of

\footnote{1} In Book 17. 93. 1 and Arrian, 5. 24. 8, this river is called the Hypphasis, which is the name preferred by most modern writers. Strabo (15. 1. 27, 32), however, calls it the Hypanis, and Quintus Curtius (9. 1. 35), Hypasis.
DIODORUS OF SICILY

7 potamōn plēthos. Ὡδὸν δὲ τι συμβαίνει περὶ τινα τῶν κατὰ τὴν 'Ινδικὴν ποταμῶν τὸν ὄνομα-
ζόμενον Σίλλαν, ἰχθὺν δ' ἐκ τινος ὀμωνύμου κρήνης· ἐπὶ γὰρ τούτου μόνον τῶν ἄπαντων ποτα-
μῶν οὐδὲν τῶν ἐμβαλλομένων εἰς αὐτὸν ἐπιπλεῖ, πάντα δ' εἰς τὸν βυθὸν καταδύεται παραδόξως.

38. Τὴν δ' ἄλλην 'Ινδικὴν ὄνυσ τῷ πολλά καὶ παντοδαπά, καὶ τούτων μηδὲν ἔχειν τὴν εἰς ἀρχῆς γένεσιν ἔπηλυν,
ἀλλὰ πάντα δοκεῖν ὑπάρχειν αὐτῷ θύσιον, πρὸς δὲ τούτους μῆτε ξενικὴν ἀποκιάν προσδέχεσθαι πώποτε
μὴν εἰς ἄλλο ἔθνος ἀπεσταλκέναι. μυθολογοῦσι
δὲ τοὺς ἀρχαίοτάτους ἀνθρώπους τροφαῖς μὲν κε-
χρήσθαι τοῖς αὐτομάτωσ φυμένοις ἐκ τῆς γῆς καρ-
ποις, ἐσθῆσαι δὲ ταῖς δοραῖς τῶν ἐγχωρίων ζῴων,
καθάπερ καὶ παρ' Ἑλλησ. ὀμοίως δὲ καὶ τῶν
τεχνῶν τὰς εὐρέσεις καὶ τῶν ἄλλων τῶν πρὸς βίον
χρησίμων ἐκ τοῦ κατ᾽ ἄλγον γενέσθαι, τῆς
χρείας αὐτῆς ὑφηγουμένης εὑρεῖν ζῷω καὶ συνερ-
γοὺς ἔχοντι πρὸς ἀπαντὰ χεῖρας καὶ λόγον καὶ
ψυχῆς ἀγγίζοναν.

3  Μυθολογοῦσι δὲ παρὰ τοῖς 'Ινδοῖς οἱ λογιῶ-
tatou, περὶ οὖν καθήκον αὐτῆς συντόμως
διελθεῖν. φασὶ γὰρ ἐν τοῖς ἀρχαίοις
χρόνοις, παρ' αὐτοῖς ἔτι τῶν ἀνθρώπων κωμηδῶν
οἰκούντων, παραγενέσθαι τὸν Διόνυσον ἐκ τῶν
πρὸς ἐστέραν τόπων ἔχοντα δύναμιν ἄξιολογον·
ἐπελθεῖν δὲ τῇ 'Ινδικῇ ἀπασαν, μηδεμίας ὄνωσις

1 ἄλλο ἔθνος MSS., Bekker: ἄλλα ἔθνης emendation of
Dindorf and adopted by Vogel (ep. ch. 39. 4).
2 οὖ Βογ.: οὖ F, Bekker, Dindorf.

1 The same words appear in Book 1. 8. 9.
rivers. And a peculiar thing happens in the case of one of the rivers of India, known as the Silla, which flows from a spring of the same name; for it is the only river in the world possessing the characteristic that nothing cast into it floats, but that everything, strange to say, sinks to the bottom.

38. Now India as a whole, being of a vast extent, is inhabited, as we are told, by many peoples of every description, and not one of them had its first origin in a foreign land, but all of them are thought to be autochthonous; it never receives any colony from abroad nor has it ever sent one to any other people. According to their myths the earliest human beings used for food the fruits of the earth which grew wild, and for clothing the skins of the native animals, as was done by the Greeks. Similarly too the discovery of the several arts and of all other things which are useful for life was made gradually, necessity itself showing the way to a creature which was well endowed by nature and had, as its assistants for every purpose, hands and speech and sagacity of mind.¹

The most learned men among the Indians recount a myth which it may be appropriate to set forth in brief form. This, then, is what they say: In the earliest times, when the inhabitants of their land were still dwelling in scattered clan-villages,² Dionysus came to them from the regions to the west of them with a notable army; and he traversed all India, since there was as yet no notable city which would

¹ It was the teaching of Aristotle that the State (or city) rises out of the Household through the intermediate institution of the Village. So the Indians, in this case, were in the second stage of this evolution; Dionysus, as is stated below, combines the villages into cities and thus makes the good life possible.
4 ἀξιολόγου πόλεως ἰ δυναμένης ἀντιτάξασθαι. ἐπι-
γενομένων δὲ καυμάτων μεγάλων, καὶ τῶν τοῦ
Διονύσου στρατιωτῶν λομικῆς νόσῳ διαφθειρο-
μένων, συνέσει διαφέροντα τὸν ἡγεμόνα τούτου
ἀπαγαγεῖν τὸ στρατόπεδον ἐκ τῶν πεδινῶν τόπων
εἰς τὴν ὀρεινήν ἐν ταύτῃ 2 δὲ πυνθανῶν ψυχρῶν ἀνέ-
μων καὶ τῶν ναματιαίων ὑδάτων καθαρῶν ἱερῶν
πρὸς αὐταῖς ταῖς θηγαίς, ἀπαλλαγὴν τῆς νόσου
tὸ στρατόπεδον. οὐκομάζεσθαι δὲ τῆς ὀρεινῆς τοῦ
tόπου τοῦτον Μηρόν, καθ' ὅν ὁ Διόνυσος ἐξέτρεψε
τὰς δυνάμεις ἐκ τῆς νόσου: ἄφ' οὗ δὴ καὶ τοὺς
Ἔλληνας περὶ τοῦ θεοῦ τούτου παραδεδωκέναι
τοὺς μεταγενεστέρους τεθράφθαι τὸν Διόνυσον ἐν
μηρῷ.

5 Μετὰ δὲ ταύτα τῆς παραβέβευσας τῶν καρ-
pών ἐπιμεληθέντα μεταδιδόναι τοῖς 'Ἰνδοῖς, καὶ
τὴν εὐρέων τοῦ οἴου καὶ τῶν ἄλλων τῶν εἰς
tὸν βίον χρησίμων παραδούναι. πρὸς δὲ τούτων
πόλεων τοῖς ἀξιολόγων γενηθῆναι κτίστην, μεταγα-
γόντα τὰς κώμας εἰς τοὺς εὐθέτους τόπους, τιμᾶν
τε καταδείξαι τὸ θείου καὶ νόμους ἐπιγρήσασθαι
cαὶ δικαιστήρια, καθόλου δὲ πολλῶν καὶ καλῶν
ἔργων ἐπεργηθήν τενόμενον θεὸν νομοθῆκαι καὶ
6 τυχεῖν ἀθανάτων τιμῶν. ἢστοροῦσι δ' αὐτῶν καὶ
γνωσικῶν πλῆθος μετὰ τοῦ στρατοπέδου περιάγε-
σθαι, καὶ κατὰ τὰς ἐν τοῖς πολέμοις παρατάξεις
τυμπάνοις καὶ κυμβάλοις κεχρῆσθαι, μῆπω σάλπιγ-
γος εὐρημένης. βασιλεύσαντα δὲ πάσης τῆς 'Ἰνδι-

1 τῆς after πόλεως omitted C D, Dindorf, Vogel, retained by
Bekker.
2 ἐν ταύτῃ Dindorf, Vogel: ἐνταῦθα C F, Bekker.

14
have been able to oppose him. But when an oppressive heat came and the soldiers of Dionysus were being consumed by a pestilential sickness, this leader, who was conspicuous for his wisdom, led his army out of the plains into the hill-country; here, where cool breezes blew and the spring waters flowed pure at their very sources, the army got rid of its sickness. The name of this region of the hill-country, where Dionysus relieved his forces of the sickness, is Meros; and it is because of this fact that the Greeks have handed down to posterity in their account of this god the story that Dionysus was nourished in a thigh (meros).¹

After this he took in hand the storing of the fruits and shared this knowledge with the Indians, and he communicated to them the discovery of wine and of all the other things useful for life. Furthermore, he became the founder of notable cities by gathering the villages together in well-situated regions, and he both taught them to honour the deity and introduced laws and courts; and, in brief, since he had been the introducer of many good works he was regarded as a god and received immortal honours. They also recount that he carried along with his army a great number of women, and that when he joined battle in his wars he used the sounds of drums and cymbals, since the trumpet had not yet been discovered. And after he had reigned over all

¹ When Zeus, at the request of Semele, appeared to her with his thunderbolts, the sight was too much for her mortal eyes and her child by Zeus, Dionysus, was born untimely. Zeus covered the babe in his thigh until it came to maturity. There is no agreement among modern writers on the location of Meros.
κής ἐτή δύο πρὸς τοῖς πεντήκοντα γὰρ τελευτῆσαι. διαδεξαμένους δὲ τοὺς ὑώσεις αὐτοὺς τὴν ἡγεμονίαν ἄει τοῖς ἀφ’ ἐαυτῶν ἀπολυτεῖν τὴν ἀρχὴν τὸ δὲ τελευταῖον πολλαῖς γενεάσι ύστερον καταλυθεῖσας τῆς ἡγεμονίας δημοκρατηθῆναι τὰς πόλεις.

39. Περὶ μὲν οὖν τοῦ Διονύσου καὶ τῶν ἀπογόνων αὐτοῦ τοιαύτα μυθολογούσιν οἱ τὴν ὀρεινὴν τῆς Ἰησοῦς κατοικοῦντες. τὸν τε ᾿Ηρακλέα φασὶ παρ’ αὐτοῖς γεγενηθῆναι, καὶ παραπλησίως τοῖς ᾿Ελλησ πὸ τε βόσαλον καὶ τὴν λειτυτῆν αὐτῷ

2 προσάρτουσι. τῇ δὲ τοῦ σώματος ῥώμης καὶ ἀλκῆ πολλῷ τῶν ἀλλών ἀνθρώπων διενεγκεῖν, καὶ καθαρὰν ποιήσαι τῶν θηρίων γῆν τε καὶ θάλατταν. γέμαντα δὲ πλείους γυναικές ὑώσεις μὲν πολλοὺς, θυγατέρα δὲ μίαν γεννηθῆναι, καὶ τούτων ἐνηλίκων γενομένων πᾶσαν τὴν Ἰησοῦς διελόμενον εἰς ἔσσας τοῖς τέκνοις μερίδας, ἄπαντας τοὺς ὑώσεις ἀποδείξαι βασιλέας, μίαν δὲ θυγατέρα θρέψαντα καὶ ταύτην

3 βασιλεύσαν ἀποδείξαι. κτίσατον τε πόλεων οὐκ ὀλίγων γενέσθαι, καὶ τούτων τὴν ἐπιφανεστάτην καὶ μεγίστην προσαγορεύσαι Παλιβοθρά. κατασκευής δὲ ἐν αὐτῇ καὶ βασίλεια πολυτελὴ καὶ πλῆθος οἰκητόρων καθισθῶσαι τὴν τε πόλιν ὁμομῳραῖα τάφρους ἄξιολόγους ποταμίως ὑδασί

4 πληρουμένως.1 καὶ τὸν μὲν ᾿Ηρακλέα τὴν ἐξ ἀνθρώπων μετάστασιν ποιησάμενον ἀθανάτου τυχεῖν τιμῆς, τοὺς δ’ ἀπογόνους αὐτοῦ βασιλεύσαντας ἐπὶ πολλαῖς γενεάσι καὶ πράξεις ἄξιολόγους μεταχειρισμένους μήτε στρατεύαν ὑπερ-

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1 πληρουμένως Rhodemann: πληρουμένους C F, πληρουμένην ois D.
India for fifty-two years he died of old age. His sons, who succeeded to the sovereignty, passed the rule on successively to their descendants; but finally, many generations later, their sovereignty was dissolved and the cities received a democratic form of government.

39. As for Dionysus, then, and his descendants, such is the myth as it is related by the inhabitants of the hill-country of India. And with regard to Heracles they say that he was born among them and they assign to him, in common with the Greeks, both the club and the lion's skin. Moreover, as their account tells us, he was far superior to all other men in strength of body and in courage, and cleared both land and sea of their wild beasts. And marrying several wives, he begot many sons, but only one daughter; and when his sons attained to manhood, dividing all India into as many parts as he had male children, he appointed all his sons kings, and rearing his single daughter he appointed her also a queen. Likewise, he became the founder of not a few cities, the most renowned and largest of which he called Palibothra. In this city he also constructed a costly palace and settled a multitude of inhabitants, and he fortified it with remarkable ditches which were filled with water from the river. And when Heracles passed from among men he received immortal honour, but his descendants, though they held the kingship during many generations and accomplished notable deeds, made no campaign beyond their own frontiers and despatched

1 Arrian, *Indica*, 8 f., gives a much fuller account of this daughter, whose name was Pandaea.
Diodorus of Sicily

ὅριον πουήσασθαι μήτε ἀποκιάν εἰς ἄλλο ἔθνος ἀποστείλαι. ὕστερον δὲ πολλοὶ ἔτεσι τὰς πλεῖστας μὲν τῶν πόλεων δημοκρατηθῆναι, τινῶν δὲ ἔθνων τὰς βασιλείας διαμείναι μέχρι τῆς Ἀλεξάνδρου διαβάσεως.

5 Νομίμων δ' ὄντων παρὰ τοῖς Ἰνδοῖς ἐνίων ἐξηλ- λαγμένων θαυμασιώτατον ἂν τις ἡγήσατο τὸ κατα- δειχθὲν ὑπὸ τῶν ἀρχαίων παρ' αὐτοῖς φιλοσόφων νεομοδθῆταί γὰρ παρ' αὐτοῖς δούλων μὲν μηδένα εἶναι τὸ παράπταν, ἐλευθέρους δ' ὕπαρχοντας τὴν ἰσότητα τιμᾶν ἐν πάσι. τοὺς γὰρ μαθόντας μὴν ὑπερέχειν μὴθ' ὑποπίπτειν ἀλλοις κράτιστον ἐξειν βίον πρὸς ἀπάσας τὰς περιστάσεις. εὐθῆς γὰρ εἶναι νόμων μὲν ἐπ' ὅσης τιθέναι πᾶσι, τὰς δ' συνοψίας ἀνωμάλους κατασκευάζειν.

40. Τὸ δὲ πᾶν πλῆθος τῶν Ἰνδῶν εἰς ἐπτὰ μέρη διήρηται, ὃν ἄστι τὸ μὲν πρῶτον σύστημα φιλοσό- φων, πλῆθει μὲν τῶν ἄλλων μερῶν λειτόμενον, τῇ δ' ἐπιφάνεια πάντων πρωτεύον. ἀλευρίζοντος γὰρ ὄντες οἱ φιλόσοφοι πάσης ὑπουργίας οὕθ' ἐτέρων κυριεύουσιν οὔθ' ὑφ' ἐτέρων δεσπόζονται.

2 παραλαμβάνονται δ' ὑπὸ μὲν τῶν ἰδιωτῶν εἰς τέ τὰς ἐν τῷ βίῳ θυσίας καὶ εἰς τὰς τῶν τετελευτηκότων ἐπιμελείας, ὡς θεοὶς γεγονότες προσφιλέστατοι καὶ περὶ τῶν ἐν ἄδου μάλιστ' ἐμπείρως ἔχοντες, ταύτης τε τῆς ὑπουργίας διώρα τε καὶ τιμᾶς

1 ἄλλο ἔθνος C.F., Dindorf, Bekker: ἄλλοι οὖσαι remaining MSS., Vogel.
2 εὐθῆς Rhodomann: εὐθῆς.
3 So Capps: οὖσαι MSS., Vogel, εξουσίας Dindorf, Bekker.

18
no colony to any other people. But many years later most of the cities had received a democratic form of government, although among certain tribes the kingship endured until the time when Alexander crossed over into Asia.

As for the customs of the Indians which are peculiar to them, a man may consider one which was drawn up by their ancient wise men to be the most worthy of admiration; for the law has ordained that under no circumstances shall anyone among them be a slave, but that all shall be free and respect the principle of equality in all persons. For those, they think, who have learned neither to domineer over others nor to subject themselves to others will enjoy a manner of life best suited to all circumstances; since it is silly to make laws on the basis of equality for all persons, and yet to establish inequalities in social intercourse.

40. The whole multitude of the Indians is divided into seven castes, the first of which is formed of the order of the philosophers, which in number is smaller than the rest of the castes, but in dignity ranks first. For being exempt from any service to the state the philosophers are neither the masters nor the servants of the others. But they are called upon by the private citizens both to offer the sacrifices which are required in their lifetime and to perform the rites for the dead, as having proved themselves to be most dear to the gods and as being especially experienced in the matters that relate to the underworld, and for this service they receive both notable

1 Cp. the account of the castes in Strabo, 15. 1. 39 ff., and in Arrian, Indica, 11 ff., and the article "Caste" in the Encyclopaedia Britannica.
λαμβάνουσιν ἀξιολόγους· τῷ δὲ κοινῷ τῶν Ἰνδῶν μεγάλας παρέχονται χρείας παραλαμβανόμενοι μὲν κατὰ τὸ νέον ἔτος ἐπὶ τὴν μεγάλην σύνοδον, προ-
λέγοντες δὲ τοῖς πλήθεσι περὶ αὐχμῶν καὶ ἐπομ-
βρίας, ἔτι δ’ ἀνέμων εὐπνοιάς καὶ νόσων καὶ τῶν ἄλλων τῶν δυναμένων τοὺς ἀκούοντάς ὀφελῆσαι.

3 τὰ μέλλοντα γὰρ προακούσαντες οἶ τε πολλοὶ καὶ δ’ 
βασιλεὺς ἐκπληροῦσιν ἀεὶ τὸ μέλλον ἐκλείπειν καὶ 
προκατασκευάζουσιν ἀεὶ τι τῶν χρησίμων. δ’ δ’ 
ἀποτυχῶν τῶν φιλοσόφων ἐν ταῖς προρρήσεσιν 
ἄλλην μὲν οὐδεμίαν ἀναδέχεται τιμωρίαν ἡ βλασ-
φημίαν, ἀφωνος δὲ διατελεῖ τὸν λοιπὸν βίον.

4 Δεύτερον δ’ ἐστὶ μέρος τὸ τῶν γεωργῶν, οἰ τῷ 
πλήθει τῶν ἄλλων πολὺ προέχει δοκοῦσιν. οὕτωι 
δὲ πολέμων καὶ τῆς ἀλλής λειτουργίας ἀφευμένοι 
περὶ τὰς γεωργίας ἀσχολοῦνται καὶ οὑδεὶς ἄν 
πολέμιος περιτυχῶν γεωργῷ κατὰ τὴν χώραν ἀδικη-
σεἰν ἂν,1 ἀλλ’ ὡς κοινώς εὐεργέτας ἡγούμενοι 

5 πάσης ἀδικίας ἀπέχονται. διότι δ’ ἀδιάφθορος ἡ 
χώρα διαμένουσα καὶ καρποὶς βρίθουσα πολλὴν 
ἀπόλαυσιν παρέχεται τῶν ἐπιτηδείων τοῖς ἀνθρώ-
ποις. βιοῦσι δ’ ἐπὶ τῆς χώρας μετὰ τέκνων καὶ 
γυναικῶν οἱ γεωργοί, καὶ τῆς εἰς τὴν πόλιν κατα-
βάσεως παντελῶς ἀφεστῆκασι. τῆς δὲ χώρας 
μισθοὺς τελοῦσι τῷ βασιλεῖ διὰ τὸ πᾶσαι τὴν 
Ἰνδικὴν βασιλικὴν εἶναι, ἰδιώτη δὲ μηδενὶ γῆν

1 ᾧ D, Dindorf, Vogel: omitted by Vulgate, Bekker.
BOOK II. 40. 2–5

gifts and honours. Moreover, they furnish great services to the whole body of the Indians, since they are invited at the beginning of the year to the Great Synod and foretell to the multitude droughts and rains, as well as the favourable blowing of winds, and epidemics, and whatever else can be of aid to their auditors. For both the common folk and the king, by learning in advance what is going to take place, store up from time to time that of which there will be a shortage and prepare beforehand from time to time anything that will be needed. And the philosopher who has erred¹ in his predictions is subjected to no other punishment than obloquy and keeps silence for the remainder of his life.

The second caste is that of the farmers, who, it would appear, are far more numerous than the rest. These, being exempt from war duties and every other service to the state, devote their entire time to labour in the fields; and no enemy, coming upon a farmer in the country, would think of doing him injury, but they look upon the farmers as common benefactors and therefore refrain from every injury to them.² Consequently the land, remaining as it does unravaged and being laden with fruits, provides the inhabitants with a great supply of provisions. And the farmers spend their lives upon the land with their children and wives and refrain entirely from coming down into the city. For the land they pay rent to the king, since all India is royal land and no man of private station is permitted

¹ Strabo (loc. cit.) says he must have erred "three times."
² Cp. chap. 36. 6 f.
δὲ ἡ τῆς μισθώσεως τετάρτην εἰς τὸ βασιλικὸν τελοῦσι.

6 ἔστι φύλον τὸ τῶν βουκόλων καὶ ποιμένων καὶ καθόλου πάντων τῶν νομέων, οἱ πόλεις μὲν ἢ κώμην οὐκ οἰκοῦσι, σκηνήγει δὲ βίων χρώματι, οἴ δὲ αὐτοὶ καὶ κυνηγοῦσι καθαρὰν ποιοῦσι τὴν χώραν ὑπὲρ τοῖς καὶ θηρίων. ἐστὶν ταύτα δ' ἀσκοῦσις καὶ φιλοτεχνοῦσι τὴν Ἰνδικήν, πλῆθουσαν πολλὰ καὶ παντοδαπῶν θηρίων τε καὶ ὑπὲρ τῶν κατεσθίοντων τὰ σπέρματα τῶν γεωργῶν.

41. Τέταρτον δ', ἐστὶ μέρος τὸ τῶν τεχνῶν καὶ τούτων οἱ μὲν εἰσὶν ὑπολογοῦν, οἱ δὲ τοὺς γεωργοὺς ἢ τις ἄλλος τὰ χρήσιμα πρὸς υπηρεσίαν κατασκευάζοντον. οὗτοί δ' οὐ μόνον ἀτελεῖς εἰσιν, ἀλλὰ καὶ οἰκομετρώσει ἐκ τοῦ βασιλικοῦ λαμβάνουσι.

2 Πέμπτον δὲ τὸ στρατιωτικόν, εἰς τοὺς πολέμους εὐθετοῦν, τῷ μὲν πλῆθει δεύτερον, ἀνέσει δὲ καὶ παιδίᾳ πλείστῃ χρώμαν εἰς ταῖς εἰρήνας. τρέφονται δ' ἐκ τοῦ βασιλικοῦ πάν τὸ πλῆθος τῶν στρατιωτῶν καὶ τῶν πολεμιστῶν ἢπιον τε καὶ ἔλεφαντων.

3 Ἐκτὸς δ', ἐστὶ τὸ τῶν ἐφόρων, οὗτοι δὲ πολυπραγμονοῦσιν πάντα καὶ ἐφορώντες τὰ κατὰ τὴν Ἰνδικήν ἀπαγγέλλοντο τοῖς βασιλεύοις, εἴ τις δ' ἡ πόλις αὐτῶν ἀβασιλεύει, ἢ τοῖς ἀρχούσι.

4 Ἐβδομον δ' ἐστὶ μέρος τὸ βουλευὸν μὲν καὶ συνεδρεύον τοῖς ὑπὲρ τῶν κοινῶν βουλευομένων, πληθεὶς μὲν ἐλάχιστον, εὐγενεῖς δὲ καὶ φρονίμως

1 φιλοτεχνοῦντες B D, Vogel: φιλοτεχνοῦντες F, Dindorf, Bekker, φιλοσοφοῦντες A C.

2 τὸ added by Hertlein.

1 i.e. of the produce.
to possess any ground; and apart from the rental they pay a fourth part\(^1\) into the royal treasury.

The third division is that of the neatherds and shepherds, and, in general, of all the herdsmen who do not dwell in a city or village but spend their lives in tents; and these men are also hunters and rid the country of both birds and wild beasts. And since they are practised in this calling and follow it with zest they are bringing India under cultivation, although it still abounds in many wild beasts and birds of every kind, which eat up the seeds sown by the farmers.

41. The fourth caste is that of the artisans; of these some are armourers and some fabricate for the farmers or certain others the things useful for the services they perform. And they are not only exempt from paying taxes but they even receive rations from the royal treasury.

The fifth caste is that of the military, which is at hand in case of war; they are second in point of number and indulge to the fullest in relaxation and pastimes in the periods of peace. And the maintenance of the whole multitude of the soldiers and of the horses and elephants for use in war is met out of the royal treasury.

The sixth caste is that of the inspectors. These men inquire into and inspect everything that is going on throughout India, and report back to the kings or, in case the state to which they are attached has no king, to the magistrates.

The seventh caste is that of the deliberators and councillors, whose concern is with the decisions which affect the common welfare. In point of number this group is the smallest, but in nobility of birth and
μάλιστα θαυμαζόμενον· εἰκ τούτων γὰρ οἱ τε σύμβουλοι τοὺς βασιλεύσαν εἰσὶν οἱ τε διοικηταί
τῶν κοινῶν καὶ οἱ δικασταὶ τῶν ἠμφιοβιτουμένων,
καὶ καθόλου τοὺς ἡγεμόνας καὶ τοὺς ἄρχοντας
εἰκ τούτων ἔχουσι.

5 Τὰ μὲν οὖν μέρη τῆς διηρήμενης πολιτείας παρ' Ἰνδοῖς σχεδὸν ταῦτα ἔστω· οὐκ ἔξεστι δὲ γαμεῖν
ἐξ ἀλλου γένους ἡ προαιρέσεις ἡ τέχνης μεταχειρίζεσθαι, οἷον στρατιωτὴν οὐτα γεωργεῖν ἡ
tεχνίτην οὖντα φιλοσοφεῖν.

42. "Εχει δ' ἡ τῶν Ἰνδῶν χώρα πλείστους καὶ
μεγίστους ἑλέφαντας, ἀλλὰ τε καὶ μεγέθει πολὺ
diaφέροντας· ὡς ἐν τούτῳ τὸ ζῷον οὐχ
ὡσπερ τινες φασιν, ἐξηλλαγμένως, ἀλλ' ὡμοίως
ἵπποι καὶ τοῖς ἄλλοις τετράπονι ζῴοις· κυνὸι
dὲ τοὺς μὲν ἐλαχίστους μήνας ἐκκαίδεκα, τοὺς δὲ
2 πλείστους ὀκτωκαίδεκα. τίκτουσι δὲ καθάπερ
ἵπποι κατὰ τὸ πλείστον ἐν· καὶ τρέφουσι τὸ γεννηθέν
αἱ 1 μητέρες ἐπ' ἐτη ἐξ. ζῷοι δ' οἱ πλείστοι
cαθάπερ οἱ μακροβιώτατοι ἄνθρωπος, οἱ δὲ
mάλιστα γηράσαντες ἐτη διακόσια.

3 Εἰς δὲ παρ' Ἰνδοῖς καὶ ἐπὶ τοὺς ζένους ἄρχον-
tes tetaγαμένου καὶ φροντίζοντες ὅπως μηδεῖς ζένουs
ἀδικήται· τοὺς δ' ἀρριστοτέρας τῶν ζέων ἱεροὺς
eἰσάγονυ καὶ την ἅλλην ἐπιμέλειαν ποιοῦνται, καὶ
tελευτήσαντας βάπτουσιν, ἐτὶ δὲ τὰ καταλειφθέντα
4 χρήματα τοῖς προσήκουσιν ἀποδιδόσιν. οἱ τε
dικασταὶ τὰς κρίσεις παρ' αὐτοῖς ἄκριβῶς
diαγινώσκουσιν, καὶ πικρῶς τοῖς ἀμαρτάνουσιν
προσφέρονται.

1 α' added by Reiske.
wisdom the most worthy of admiration; for from their body are drawn the advisers for the kings and the administrators of the affairs of state and the judges of disputes, and, speaking generally, they take their leaders and magistrates from among these men.

Such in general terms are the groups into which the body politic of the Indians is divided. Furthermore, no one is allowed to marry a person of another caste or to follow another calling or trade, as, for instance, that one who is a soldier should become a farmer, or an artisan should become a philosopher.

42. The country of the Indians also possesses a vast number of enormous elephants, which far surpass all others both in strength and in size. Nor does this animal cover the female in a peculiar manner, as some say, but in the same way as horses and all other four-footed beasts; and their period of gestation is in some cases sixteen months at the least and in other cases eighteen months at the most. They bring forth, like horses, but one young for the most part, and the females suckle their young for six years. The span of life for most of them is about that of men who attain the greatest age, though some which have reached the highest age have lived two hundred years.

There are among the Indians also magistrates appointed for foreigners who take care that no foreigner shall be wronged; moreover, should any foreigner fall sick they bring him a physician and care for him in every other way, and if he dies they bury him and even turn over such property as he has left to his relatives. Again, their judges examine accurately matters of dispute and proceed rigorously against such as are guilty of wrongdoing.
Περὶ μὲν οὖν τῆς Ἰνδικῆς καὶ τῶν κατ’ αὐτὴν ἀρ-χαιολογουμένων ἀρκεσθησόμεθα τοῖς ῆπθείσιν.

43. Περὶ δὲ τῶν Σκυθῶν τῶν οἰκοῦντων τὴν ὁμο-ρον χώραν ἐν μέρει διέξειμεν. οὕτως γὰρ τὸ μὲν ἔξ ἀρχῆς ὁλίγην ἐνεμοντο χώραν, ὡστερον δὲ κατ’ ὀλί-γον αὐξηθέντες διὰ τᾶς ἀλκᾶς καὶ τῆς ἀνδρείας πολλὴν μὲν κατεκτήσαντο χώραν, τὸ δ’ ἔθνος ἐις 2 μεγάλην ἡγεμονίαν καὶ δόξαν προῆγαγον. τὸ μὲν οὖν πρῶτον παρὰ τὸν Ἀράξην ποταμὸν ὁλίγοι κατ-φίκουν παντελῶς καὶ διὰ τὴν ἀδοξίαν καταφρο-νούμενοι· ἕνα δὲ τῶν ἀρχαίων ἅχοντες βασιλέα φιλοπόλεμον καὶ διαφέροντα στρατηγικὰ προσεκτή-σαντο χώραν, τῆς μὲν ὀρεινῆς ἐως πρὸς τὸν Καύκασον, τῆς δὲ πεδινῆς τὰ παρὰ τὸν ὦκεανὸν καὶ τὴν Μαιώτιν θάμνην καὶ τὴν ἄλλην χώραν ἐως Τανάδος ποταμοῦ.

3 ὡστερον δὲ μυθολογοῦσι Σκύθαι παρ’ αὐτοῦς γενέσθαι γηγενὴ παρθένων· ταῦτην δὲ ἔχειν τὰ μὲν ἄνω μέρη τοῦ σώματος μέχρι τῆς ζώνης γυ-ναικεία, τὰ δὲ κατώτερα ἔχινυς· ταῦτῃ δὲ Δία μυγέντα γενήσαι παῖδα Σκύθην ὄνομα. τούτων δὲ γενόμενον ἐπιφανέστατον τῶν πρὸ αὐτοῦ τοὺς λα-οὺς ἀφ’ ἕαυτον Σκύθας προσαγορεῦσαι. τῶν δὲ ἀπογόνων τοῦτο τοῦ βασιλέως ἀδελφῶς δύο γενέσθαι διαφόρους ἄρετην, καὶ τὸν μὲν Πάλον, τὸν 4 δὲ Νάπην ὀνομάσθαι. τούτων δὲ ἐπιφανεῖς πρά-ξεις κατεργασάμενων καὶ διελομένων τῆς βασιλείας, ἀφ’ ἕκατέρου τοὺς λαοὺς τοὺς μὲν Πάλους, τοὺς

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1 The Aras.
2 The Sea of Azof.
As for India, then, and its antiquities we shall be satisfied with what has been said.

43. But now, in turn, we shall discuss the Scythians who inhabit the country bordering upon India. This people originally possessed little territory, but later, as they gradually increased in power, they seized much territory by reason of their deeds of might and their bravery and advanced their nation to great leadership and renown. At first, then, they dwelt on the Araxes river, altogether few in number and despised because of their lack of renown; but since one of their early kings was warlike and of unusual skill as a general they acquired territory, in the mountains as far as the Caucasus, and in the steppes along the ocean and Lake Maeotis and the rest of that country as far as the Tanais river.

At a later time, as the Scythians recount the myth, there was born among them a maiden sprung from the earth; the upper parts of her body as far as her waist were those of a woman, but the lower parts were those of a snake. With her Zeus lay and begat a son whose name was Scythes. This son became more famous than any who had preceded him and called the folk Scythians after his own name. Now among the descendants of this king there were two brothers who were distinguished for their valour, the one named Palus and the other Napes. And since these two performed renowned deeds and divided the kingship between them, some of the people were called Pali after one of them and some Napae

3 The Don.
4 A similar story is in Herodotus (4. 8 ff.), where, however, the father is Heracles and the sons are Agathyrsus, Gelonus, and Scythes.
Diodorus of Sicily

dé Náptas prosagoreuθhēnai. metà dé tinaς χρόνους
tous ἀπογόνους τούτων τῶν βασιλέων ἀνδρεία καὶ
στρατηγικά διενεγκόντας πολλῆν μὲν πέραν τοῦ Τα-
νάιδος ποταμοῦ χώραν καταστρέφασθαι μέχρι τῆς
Θράκης, ἐπὶ δὲ θάτερα μέρη στρατεύσαντας διατεί-
ναι τῇ δυνάμει 1 μέχρι τοῦ κατ' Ἁγγυττον Νείλου.

5 πολλὰ δὲ καὶ μεγάλα τῶν ἀνὰ μέσον τοῦτων
ἔθνων καταδουλωσαμένους προβιβάσαι τὴν ἡγε-
μονίαν τῶν Σκυθῶν τῇ μὲν ἐπὶ τὸν πρὸς ἀνατολάς
ἀκεανόν, τῇ δ' ἐπὶ τὴν Κασπίαν θάλασσαν καὶ
Μαιοτὶν Λήμνην ἡμῖν γὰρ ἐπὶ πολὺ τοῦτο τὸ
ἐθνὸς καὶ βασιλεῖς ἐσχεῖν αἰξιολόγους, ἀφ' ὅν
τοὺς μὲν Σάκας προσαγορευθῆναι, τοὺς δὲ Μασσαγέτας,
tινὰς δ' Ἀρμασπούς, καὶ τοὺτος ἀμοίως ἄλλους

6 πλεονας. ὑπὸ δὲ τοῦτων τῶν βασιλέων πολλὰ μὲν
cάν καὶ τῶν ἄλλων τῶν καταπολεμηθέντων ἑθνῶν
μετεκισθαί, δύο δὲ μεγίστος ἀποκίας γενέσθαι,
τὴν μὲν εκ τῶν Ἀσσυρῶν μετασταθέντος εἰς τὴν
μεταξὺ χώραν τῆς τε Παφλαγονίας καὶ τοῦ Πόντου,
tῆς δ' ἐκ τῆς Μηδίας παρὰ τὸν Τάναϊν καθιδρυ-
θείσαν, ὡς τοὺς λαοὺς Σαυρομάτας ὁνομασθῆναι.

7 τούτους δ' ὑστεροὶ πολλοὶ ἐτεσιν αὐξηθέντας
πορθῆσαι πολλῆν τῆς Σκυθίας, καὶ τοὺς καταπο-
λεμηθέντας ἄρδην ἀναρροῦντας ἔρημον ποιῆσαι τὸ
πλεῖστον μέρος τῆς χώρας.

44. Μετὰ δὲ ταύτα ἀναρχίας γενομένης κατὰ
τὴν Σκυθίαν, ἐβασιλεύσαν γυναῖκες ἀλκή διαφέ-

1 τῇ δυνάμει Π. Dindorf, Vogel (ep. 1. 4. 3): τὴν δύναμιν
A B D, Bekker.

1 Probably the south side of the Black Sea is meant; cp. chap. 46. 2.
after the other. But some time later the descendants of these kings, because of their unusual valour and skill as generals, subdued much of the territory beyond the Tanaïs river as far as Thrace, and advancing with their armies to the other side they extended their power as far as the Nile in Egypt. And after enslaving many great peoples which lay between the Thracians and the Egyptians they advanced the empire of the Scythians on the one side as far as the ocean to the east, and on the other side to the Caspian Sea and Lake Maeotis; for this people increased to great strength and had notable kings, one of whom gave his name to the Sacae, another to the Massagetæ, another to the Arimaspæ, and several other tribes received their names in like manner. It was by these kings that many of the conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanaïs, its people receiving the name Sauromatae. Many years later this people became powerful and ravaged a large part of Scythia, and destroying utterly all whom they subdued they turned most of the land into a desert.

44. After these events there came in Scythia a period of revolutions, in which the sovereigns were women endowed with exceptional valour. For

2 In this incursion, which occurred between 630 and 625 B.C., the Scythians overran Palestine, but according to Herodotus (1. 105) were turned back from Egypt by Psammetichus. A vivid picture of these foes from the north is preserved in Jeremiah, 4–5 passim.

3 These are the "White Syrians" of Strabo (12. 3. 9).
rousai. ἐν τούτοις γὰρ τοῖς ἑθεσιν αἱ γυναῖκες γυμνάζονται πρὸς πόλεις παραπλησίως τοῖς ἀνδράσι καὶ ταῖς ἀνδρείασι οὐδὲν λείπονται τῶν ἀνδρῶν. διὸ καὶ γυναικῶν ἐπιφανῶν πολλαὶ καὶ μεγάλαι πράξεις ἐπετελέσθησαν οὐ μόνον κατὰ τὴν Σκυθίαν, ἀλλὰ καὶ κατὰ τὴν ὀμορφον ταύτης χώραν. Κύρον μὲν γὰρ τοῦ Περσῶν βασιλέως πλείστον ἰσχύσαντος τῶν καθ' αὐτὸν καὶ στρατευσάντος ἀξιολόγος δυνάμεως εἰς τὴν Σκυθίαν, ἡ βασίλισσα τῶν Σκυθῶν τὸ τε στρατόπεδον τῶν Περσῶν κατέκοψε καὶ τὸν Κύρον αἶχμαλωτον γενόμενον ἀνεσταύρωσε· τὸ τε συσταθὲν ἔθνος τῶν Ἀμαξῶν τοσοῦτον ἀνδρεία διήνεγκεν ὡστε μὴ μόνον πολλὴν χώραν ὀμορφον καταδραμείν, ἀλλὰ καὶ πολλὴν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστέψασθαι. ἦμεῖς δ' ἐπειδή περὶ τῶν Ἀμαξονίδων ἐμνήσθημεν, οὐκ ἀνοίκειον εἶναι νομίζομεν διελθέντι περὶ αὐτῶν, εἰ καὶ διὰ τὴν παραδοξολογίαν μόθως ὀμοια φανησται τὰ ῥηθέντα. 45. Παρὰ τὸν Θερμώδοντα τοῖνυν ποταμὸν ἑθνοὺς κρατοῦντος 1 γυναικοκρατουμένου, καὶ τῶν γυναικῶν ὡμοίως τοῖς ἀνδράσι τὰς πολέμικὰς χρείας μεταχειριζόμενων, φασὶ μίαν ἐξ αὐτῶν βασιλικὴν ἐξουσίαν ἔχουσαν ἀλκῆ καὶ ρώμη διενεχεῖν· συστησαμένην δὲ γυναικῶν στρατόπεδον γυμνάσαι τε τούτο καὶ τυχεῖ τῶν ὀμόρων καταπολεμῆσαι. 2 αὐξομένης δὲ τῆς περὶ αὐτὴν ἀρετῆς τε καὶ δόξης

1 κρατοῦντος MSS: κατοικοῦντος Rhodomann, Dindorf, Vogel.
among these peoples the women train for war just as do the men and in acts of manly valour are in no wise inferior to the men. Consequently distinguished women have been the authors of many great deeds, not in Scythia alone, but also in the territory bordering upon it. For instance, when Cyrus the king of the Persians, the mightiest ruler of his day, made a campaign with a vast army into Scythia, the queen of the Scythians not only cut the army of the Persians to pieces but she even took Cyrus prisoner and crucified him; and the nation of the Amazons, after it was once organized, was so distinguished for its manly prowess that it not only overran much of the neighbouring territory but even subdued a large part of Europe and Asia. But for our part, since we have mentioned the Amazons, we feel that it is not foreign to our purpose to discuss them, even though what we shall say will be so marvellous that it will resemble a tale from mythology.

45. Now in the country along the Thermodon river, as the account goes, the sovereignty was in the hands of a people among whom the women held the supreme power, and its women performed the services of war just as did the men. Of these women one, who possessed the royal authority, was remarkable for her prowess in war and her bodily strength, and gathering together an army of women she drilled it in the use of arms and subdued in war some of the neighbouring peoples. And since her valour and fame increased, she made war upon

1 There are many different accounts of the death of Cyrus, but they all agree that he met his end fighting on the far eastern border of his empire.
2 In Pontus (cp. Strabo, 12. 3. 14-15).
συνεχῶς ἐπὶ τὰ πλησιόχωρα τῶν ἑθνῶν στρατεύειν, καὶ τῆς τύχης εὐροούσης φρονήματος ἐμπίπτιται, καὶ θυγατέρα μὲν "Ἀρεώς αὐτῆς προσαγορεῦσαι, τοῖς δὲ ἀνδράσι προσνεῦμαι τὰς ταλασσουργίας καὶ τὰς τῶν γυναικῶν κατ᾽ οἶκους ἐργασίας. νόμον τε καταδείξαι, δι᾽ ὧν τὰς μὲν γυναίκας ἐπὶ τοὺς πολεμικοὺς ἀγώνας προάγει, τοῖς δὲ ἀνδράσι ταπείνωσιν καὶ δουλεῖαν περιάπτειν. τῶν δὲ γεννωμένων τοὺς μὲν ἀρρεναὶ ἐπήρουν τὰ τε σκέλη καὶ τοὺς βραχίωνας, ἄχρηστους κατασκευάζοντες πρὸς τὰς πολεμικὰς χρείας, τῶν δὲ θηλυτικῶν τὸ δεξίον μαστὸν ἑπέκαυν, ἣν μὴ κατὰ τὸς ἀκμᾶς τῶν σωμάτων ἐπαιρόμενον ἐνοχλήσας ἀφ᾽ ἦς αὐτίς συμβῆναι τὸ ἑθνὸς τῶν Ἀμαζόνων ταύτης τυχεῖν τῆς προσηγορίας. καθόλου δὲ διαφέρουσιν αὐτὴν συνέσει καὶ στρατηγία πόλιν μὲν κτίσαι μεγάλην παρὰ τὰς ἐκβολὰς τοῦ Θερμώδουντος ποταμοῦ, τοῦνομα Θεμίσκυραν, καὶ βασίλεια κατασκευάζωσι περιβόται, κατὰ δὲ τὰς στρατεύεις ἐπιμελομένην πολὺ τῆς ἐυταξίας τὸ μὲν πρῶτον καταπολεμῆσαι πάντας τοὺς ὁμόρους μέχρι τοῦ Τανάίδος ποταμοῦ. καὶ ταύτην μὲν φασὶν ταύτας τὰς πράξεις ἐπιτελεσμένην καὶ κατὰ τινὰ μάχην λαμπρῶς ἀγωνισμένην ἡρωικῶς τελευτήσαι τὸν βίον.

46. Διαδεξαμένην δὲ τὴν ταύτης θυγατέρα τὴν βασίλειαν ζηλώσας μὲν τὴν ἀρετὴν τῆς μητρὸς, ὑπερβαλέσθαι δὲ ταῖς κατὰ μέρος πράξεσι. τὰς

<sup>1</sup> ἀκμᾶς Dindorf: μάχας.
people after people of neighbouring lands, and as the tide of her fortune continued favourable, she was so filled with pride that she gave herself the appellation of Daughter of Arces; but to the men she assigned the spinning of wool and such other domestic duties as belong to women. Laws also were established by her, by virtue of which she led forth the women to the contests of war, but upon the men she fastened humiliation and slavery. And as for their children, they mutilated both the legs and the arms of the males, incapacitating them in this way for the demands of war, and in the case of the females they seared the right breast that it might not project when their bodies matured and be in the way; and it is for this reason that the nation of the Amazons received the appellation it bears. In general, this queen was remarkable for her intelligence and ability as a general, and she founded a great city named Themiscyra at the mouth of the Thermodon river and built there a famous palace; furthermore, in her campaigns she devoted much attention to military discipline and at the outset subdued all her neighbours as far as the Tanaïs river. And this queen, they say, accomplished the deeds which have been mentioned, and fighting brilliantly in a certain battle she ended her life heroically.

46. The daughter of this queen, the account continues, on succeeding to the throne emulated the excellence of her mother, and even surpassed her in

1 Amazon is commonly derived from ἄ and μαῖσσος, a form of μαστός ("breast"), and so means "without a breast," because the right breast was got rid of, that it might not hinder the use of the bow. For a slightly different account, cp. Book 3. 53.
DIODORUS OF SICILY

μὲν γὰρ παρθένους ἀπὸ τῆς πρώτης ἦλικίας ἐν τε ταῖς θήραις γυμνάζειν καὶ καθ’ ἡμέραν ἄσκειν τὰ πρὸς πόλεμον ἀνήκοντα, καταδείξει δὲ καὶ θυσίας μεγαλοπρεπεῖς Ἀρεί τε καὶ Ἀρτέμιδι τῇ προσα-2 γορευμομένῃ Ταυροπόλῳ. στρατεύσασαι δὲ εἰς τὴν πέραν τοῦ Τανάδος ποταμοῦ χώραν καταπολεμήσαι πάντα τὰ ἐθνα τὰ συνεχῇ μέχρι τῆς Θρᾴκης· ἀνακάμψασαν δὲ μετὰ πολλῶν λαφύρων εἰς τὴν ὀικείαν ναοὺς μεγαλοπρεπεῖς κατασκευάσαι τῶν προειρημένων θεῶν, καὶ τῶν ὑποτεταγμένων ἐπεικώς ἄρχουσαν ἀποδοχῆς τυγχάνειν τῆς μεγίστης. στρατεύσαι δὲ καὶ ἐπὶ θάτερα μέρη, καὶ πολλὴν τῆς Ἀσίας κατακτήσασαι, καὶ διατείναι τῇ δυνάμει μέχρι τῆς Συρίας.

3 Μετὰ δὲ τὴν ταύτης τελευτῆν ἄεὶ τὰς προσφε-κόυσας τῷ γένει διαδεχομένας τὴν βασιλείαν ἀρξαί μὲν ἐπιφανῶς, αὐξήσαι δὲ τὸ ἔθνος τῶν Ἀμαζόνων δυνάμεи τε καὶ δόξη. μετὰ δὲ ταύτα πολλαῖς γενεαῖς ύστερον, διαβεβηκόμενης κατὰ πᾶσαν τὴν οἰκουμένην τῆς περὶ αὐτῶς ἀρετῆς, Ἡρακλέα φασὶ τὸν ἐξ Ἀλκμήνης καὶ Διὸς ἄθλουν λαβεῖν παρ’ Εὐρυσθέων τὸν Ἰππολύτης

4 τῆς Ἀμαζόνων ζωτήρα. διόπερ στρατεύσαι μὲν αὐτὸν, παρατάξει δὲ μεγάλῃ νικήσαντα τὸ τε στρατο-πεδον τῶν Ἀμαζόνων κατακόψαι καὶ τὴν Ἰππολύτην μετὰ τοῦ ζωτήρος ἐγγρηγόρησαν τὸ ἔθνος τοῦτο τελέως συντρίψαι. διόπερ τοὺς περιουκοῦντας βαρ-βάρους τῆς μὲν ἀσθενείας αὐτῶν καταφρονήσαντας,

34
BOOK II. 46. 1–4

some particular deeds. For instance, she exercised in the chase the maidens from their earliest girlhood and drilled them daily in the arts of war, and she also established magnificent festivals both to Ares and to the Artemis who is called Tauropolis. Then she campaigned against the territory lying beyond the Tanaïs and subdued all the peoples one after another as far as Thrace; and returning to her native land with much booty she built magnificent shrines to the deities mentioned above, and by reason of her kindly rule over her subjects received from them the greatest approbation. She also campaigned on the other side and subdued a large part of Asia and extended her power as far as Syria.

After the death of this queen, as their account continues, women of her family, succeeding to the queenship from time to time, ruled with distinction and advanced the nation of the Amazons in both power and fame. And many generations after these events, when the excellence of these women had been noised abroad through the whole inhabited world, they say that Heracles, the son of Alemné and Zeus, was assigned by Eurystheus the Labour of securing the girdle of Hippolytē the Amazon. Consequently he embarked on this campaign, and coming off victorious in a great battle he not only cut to pieces the army of Amazons but also, after taking captive Hippolytē together with her girdle, completely crushed this nation. Consequently the neighbouring barbarians, despising the weakness of

1 The Taurian Artemis, so well known from the Iphigeneia among the Taurians of Euripides.
2 i.e. south of the Black Sea.
3 The story is given in detail in Book 4. 16.
τῶν δὲ καθ’ ἑαυτοὺς μυθισκακήσαντας, πολεμήσας συνεχῶς τὸ ἔθνος ἐπὶ τοσοῦτον ὡστε μὴ ὄνομα τοῦ γένους τῶν Ἀμαζόνιδων ἀπολι- 5 πεῖν. μετὰ γὰρ τὴν Ἡρακλέους στρατεῖαν ὀλί-
γος ύστερον ἔτεσι κατὰ τὸν Τρωικὸν πόλεμον φασι
Πενθεσίλειαν τὴν βασιλεύουσαν τῶν ὑπολειμ-
μένων Ἀμαζόνιδων, Ἀρεος μὲν οὐδὲν θυγατέρα,
φόνον δὲ ἐμφύλιον ἐπιτελεσαμένην, φυγεῖν ἐκ τῆς
πατρίδος διὰ τὸ μῦσος. συμμαχήσαν δὲ τοῖς
Τρωικὸι μετὰ τὴν Ἑκτορὸς τελευτήν πολλοὺς
ἀνελεῖν τῶν Ἐλλήνων, ἀριστεύσασαν δὴ αὐτὴν
ἐν τῇ παρατάξει καταστρέφει τὸν βίον ἥρωικῶς
οὔτ᾽ Ἀχιλλέως ἀναφεύγεσαν. τῶν μὲν οὖν Ἀμα-
ζόνιδων ἐσχάτην ταύτην λέγουσιν ἀνδρεία διενεγ-
κεῖν, καὶ τὸ λοιπὸν ἄει τὸ ἔθνος ταπεινοῦμεν
ἀσθενήσαι παντελῶς. διὸ καὶ κατὰ τοὺς νεωτέρους
καιροὺς, ἐπειδὰν τινές περὶ τῆς αὐτῶν ἀνδρείας
διεξίωσι, μύθους ἡγοῦνται πεπλασμένους τὰς
περὶ τῶν Ἀμαζόνιδων ἀρχαιολογίας.

47. Ἡμεῖς δὲ ἐπεί τὰ πρὸς ἄριστους κεκλιμένα
μέρη τῆς Ἀσίας ἰσωσίας ἀναγραφῆς, οὐκ
ἀνοίκειον εἶναι νομίζομεν τὰ περὶ τῶν Ἡπερβορέων
μυθολογοῦμενα διελθεῖν. τῶν γὰρ τὰς παλαιὰς
μυθολογίας ἀναγεγραφῶτεν Ἑκαταίοι καὶ τινὲς
ἐπερί φασιν ἐν τοῖς ἀντιπέρας τῆς Κελτικῆς
τόπους κατὰ τὸν ὥκεανὸν εἶναι νῆσον οὐκ
ἐλάττω

1 Quintus Smyrnaeus (1. 24 f.) says that she killed her sister
Hippolytā on a hunt, while hurling her spear at a stag.
2 There seems good reason (see R. Hennig, “Die Anfänge
des kulturellen und Handelsverkehr in der Mittelmeerwelt,”
Historische Zeitschrift, 139 (1928), 1–33) to see in this people
who live “beyond the north wind,” as their name signifies,
this people and remembering against them their past injuries, waged continuous wars against the nation to such a degree that they left in existence not even the name of the race of the Amazons. For a few years after the campaign of Heracles against them, they say, during the time of the Trojan War, Penthesileia, the queen of the surviving Amazons, who was a daughter of Ares and had slain one of her kindred, fled from her native land because of the sacrilege.² And fighting as an ally of the Trojans after the death of Hector she slew many of the Greeks, and after gaining distinction in the struggle she ended her life heroically at the hands of Achilles. Now they say that Penthesileia was the last of the Amazons to win distinction for bravery and that for the future the race diminished more and more and then lost all its strength; consequently in later times, whenever any writers recount their prowess, men consider the ancient stories about the Amazons to be fictitious tales.

47. Now for our part, since we have seen fit to make mention of the regions of Asia which lie to the north, we feel that it will not be foreign to our purpose to discuss the legendary accounts of the Hyperboreans.² Of those who have written about the ancient myths, Hecataeus and certain others say that in the regions beyond the land of the Celts³ there lies in the ocean an island no smaller

an early acquaintance of the Greeks, through the medium of the Celts, with Britain and its inhabitants. In this chapter Apollo would be the Celtic sun-god Borvon, and the “sacred precinct” of Apollo would be the famous Stone Age remains of Stonehenge.

² i.e. Gaul.
Diodorus of Sicily

"Αβαρίν εἰς τὴν 'Ελλάδα καταντήσαντα τὸ παλαιὸν ἀνασώσαι τὴν πρὸς Δηλίους εὐνοίαν τε καὶ συγγένειαν. φαί δὲ καὶ τὴν σελήνην ἐκ ταύτης τῆς νήσου φαινεσθαι παντελῶς ὄλγου ἀπέχοσαν τῆς γῆς καὶ τινὰς ἐξοχὰς γεώδεις ἔχουσαν ἐν αὐτὴς φανεράς. λέγεται δὲ καὶ τὸν θεὸν δι' ἐτῶν ἐνεακαϊδεκα ταχυνὰν εἰς τὴν νήσουν, ἐν αἰς αἰ τῶν ἄστρων ἀποκαταστάσεις ἐπὶ τέλος ἀγονταί· καὶ διὰ τούτο τὸν ἐνεακαϊδεκαετή χρόνον ὑπὸ τῶν 'Ελλήνων Μέτωνος ἐναυτὸν ὁνομάξεθαι.

κατὰ δὲ τὴν ἐπιφάνειαν ταύτην τὸν θεὸν κυθαρίζειν τε καὶ χορεύειν συνεχῶς τάς νύκτας ἀπὸ ἴσημερίας ἐλαυνῆς ἐως πλεῖάδος ἀνατολῆς ἐπὶ τοὺς ἱδίους εὐημερήσα τερπόμενον. βασιλεύειν δὲ τῆς πόλεως ταύτης καὶ τοῦ τεμένους ἐπάρχειν τοὺς ὁνομαζομένους Βορεάδας, ἀπογόνους ὄντας Βορέου, καὶ κατὰ γένος αἰ διαδέχεσθαι τᾶς ἀρχᾶς.

48. Τούτων δ' ἡμῶν διευκρινισμένων μεταβιβάσομεν τὸν λόγον ἐπὶ τὰ ἔτερα μέρη τῆς Ἀσίας τὰ μὴ τετευχότα τῆς ἀναγραφῆς, καὶ μάλιστα τὰ κατὰ τὴν Ἀραβίαν. αὐτὴ γὰρ κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπτου, κολλοῖς δὲ καὶ παντοδαποῖς ἐθνείς διείληπται. τὰ μὲν οὖν πρὸς τὴν ἐως μέρη κατακοῦσιν "Ἀραβεὶς οὐς ὁνομάζουσι Ναβαταῖους, νεμόμενοι χώραν τὴν μὲν ἔρημον, τὴν δὲ ἄνωθεν, ὄλγου δὲ καρποφόρου. ἔχουσι δὲ βίον ληστρικὸν, καὶ πολλὰς τῆς ὁμορο χώρας κατατρέ-
to Greece in ancient times and renewed the goodwill and kinship of his people to the Delians. They say also that the moon, as viewed from this island, appears to be but a little distance from the earth and to have upon it prominences, like those of the earth, which are visible to the eye. The account is also given that the god visits the island every nineteen years, the period in which the return of the stars to the same place in the heavens is accomplished; and for this reason the nineteen-year period is called by the Greeks the "year of Meton." At the time of this appearance of the god he both plays on the cithara and dances continuously the night through from the vernal equinox until the rising of the Pleiades, expressing in this manner his delight in his successes. And the kings of this city and the supervisors of the sacred precinct are called Boreadae, since they are descendants of Boreas, and the succession to these positions is always kept in their family.

48. But now that we have examined these matters we shall turn our account to the other parts of Asia which have not yet been described, and more especially to Arabia. This land is situated between Syria and Egypt, and is divided among many peoples of diverse characteristics. Now the eastern parts are inhabited by Arabs, who bear the name of Nabataeans and range over a country which is partly desert and partly waterless, though a small section of it is fruitful. And they lead a life of brigandage, and overrunning a large part of the neighbouring terri-

was actually inaugurated at this time has been maintained, most recently, by W. B. Dinsmoor, *The Archons of Athens in the Hellenistic Age* (1931), pp. 320–1 and passim.
Diodorus of Sicily

χοντες ληστεύονσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. κατὰ γὰρ τὴν ἀνυδρὸν χώραν λεγομένην κατεσκευακότες εὐκαιρα φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἔγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως.

3 αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ύδάτων, καὶ ταῦτα ἀνοίγοντες, χρωμαί τοιοῦτοι, δαβιδέσι ποτοῖς· οἱ δὲ τούτους ἐπιδιώκοντες ἀλλοεθνεῖς σπανίζοντες τῆς ὕδρειας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιαν τῶν ύδάτων, οἱ δὲ πολλὰ κακοπαθήσαντες μόνης εἰς τὴν

4 οἰκεῖαν σώζονται. διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβεῖς, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδύνατον, πρὸς δὲ τούτους ἐπηλθὼν μὲν ἡγεμόνα τὸ παράπαν οὐ προσδέχονται, διατελοῦσι δὲ τὴν ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

5 διόπερ οὔτ' Ἀσσύρωι τὸ παλαίον οὐθ' οἱ Μῆδων καὶ Περσῶι, ἤτιο τοῦ Ἑλληνικοῦ καὶ Περσικοῦ, εὐχαριστοῦσιν αὐτοῖς καταδουλώσασθαι, πολλὰς μὲν καὶ μεγάλας δυνάμεις ἐπ' αὐτοὺς ἄγαγόντες, οὐδὲποτὲ δὲ τὰς ἐπιβολὰς συντελέσαντες.

6 Ἡστί δ' ἐν τῇ χώρᾳ τῶν Ναβαταίων καὶ πέτρα καθ' ὑπερβολὴν ὄχυρα, μιᾶν ἀνάβασιν ἔχουσα, δι' ἢς κατ' ὁλίγους ἀναβαίνοντες ἀποτίθενται τὰς ἀποσκευάς. λίμνη τε μεγάλη φέρουσα πολλήν

1 ἄλλοις ἔθνεσιν MSS.: ἀλλοεθνεῖσιν Dindorf, Vogel.

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1 A fuller description of this custom is given in Book 19. 94 in connection with the expedition of Antigonus against the Nabataeans.

2 Cp. chap. 1. 5.

3 The city of Petra (rock); cp. Book 19. 97 and Strabo, 16. 21.

42
tory they pillage it, being difficult to overcome in war. For in the waterless region, as it is called, they have dug wells at convenient intervals and have kept the knowledge of them hidden from the peoples of all other nations, and so they retreat in a body into this region out of danger.¹ For since they themselves know about the places of hidden water and open them up, they have for their use drinking water in abundance; but such other peoples as pursue them, being in want of a watering-place by reason of their ignorance of the wells, in some cases perish because of the lack of water and in other cases regain their native land in safety only with difficulty and after suffering many ills. Consequently the Arabs who inhabit this country, being difficult to overcome in war, remain always unenslaved; furthermore, they never at any time accept a man of another country as their over-lord and continue to maintain their liberty unimpaired. Consequently neither the Assyrians of old, nor the kings of the Medes and Persians, nor yet those of the Macedonians have been able to enslave them, and although they led many great forces against them, they never brought their attempts to a successful conclusion.²

There is also in the land of the Nabataeans a rock,³ which is exceedingly strong since it has but one approach, and using this ascent they mount it a few at a time and thus store their possessions in safety. And a large lake ⁴ is also there which pro-

¹ The Dead Sea; cp. Strabo 16. 42 f. The remainder of this chapter appears in the same words in Book 19. 98, which has been the basis of many changes in the text of the present passage.
ΔΙΟΔΟΡΟΣ ΟΦ ΣΙΚΗΛΗ

ἀσφάλτων, εξ ἡς λαμβάνουσιν οὐκ ὀλίγας προσό-7 δους. αὐτή δ' ἔχει τὸ μὲν μῆκος σταδίων ὡς
πεντακοσίων, τὸ δὲ πλάτος ὡς ἐξήκοντα, τὸ δ' ὑδωρ
dυσάδες καὶ διάπικρον, ὡστε μὴ δύναοναι
μὴ ἰχθύν τρέφειν μὴ ἄλλο τῶν καθ' ὑδατος
eἰσθῶτων ζώων εἶναι. ἐμβαλλόντων δ' εἰς αὐτὴν
ποταμῶν μεγάλων τῇ γλυκύτητι διαφόρων, τούτων
μὲν περιγίνεται κατὰ τὴν δυσάδαν, εξ αὐτῆς
dὲ μέσης κατ' ἐναυτὸν ἐκφυσε ἀσφάλτων μέγεθος
ποτὲ μὲν μεῖζον ἡ τρίπλεθρον, ἐστὶ δ' ὅτε δυοῖν
πλέθρων. ἐφ' ᾧ ἡ συνήθως οἱ περιουκοῦν-
tες βάρβαροι τὸ μὲν μεῖζον καλοῦσιν ταύρον, τὸ δ' 8
ἐλαττόν μόσχον ἐπονομάζουσιν. ἐπιπλεούσης δὲ τῆς
ἀσφάλτου πελαγίας ὁ τύπος 2 φαίνεται τοῖς 3 εξ
ἀποστῆματος θεωροῦσιν οἶνοι νῆσος. τὴν δ' ἐκπτω-
itω τῆς ἀσφάλτου συμβαίνει φανερὰν γίνεσθαι τοῖς
ἀνθρώποις πρὸ ἡμερῶν εἰκοσι. 4 κύκλω γὰρ τῆς
λίμνης ἐπὶ πολλοὺς σταδίους ὑσμῆ προσπίπτει μετὰ
πνεύματος, καὶ πᾶς ὁ περὶ τὸν τόπον ἄργυρος τε
cαι χρυσός καὶ χαλκὸς ἀποβάλλει τὴν ἰδιότητα τοῦ
χρώματος. ἀλλ' αὐτὴ μὲν ἀποκαθίσταται πάλιν,
ἐπειδὰν ἀναφυτηθῇν 5 συμβῇ πάσαν τὴν ἀσφαλ-
tον. δ' ὁ δὲ πλησίον τόπος ἐμπυρὸς ὄν καὶ δυσώδης
ποιεῖ τὰ σώματα τῶν ἀνθρώπων ἐπίνοσα καὶ παντε- 9
λῶς ὀλιγοχρόνια. ἀγαθὴ δ' ἐστὶ φοινικόφυτος ὅσην
αὐτῆς συμβαίνει ποταμοῖς διειλήφθαι χρησίμως
ἡ πηγαῖς δυναμέναι ἀρδεύειν. γίνεται δὲ περὶ

1 Ὅ Wesseling: ὁν.
2 τύπος Schläfer: τόπος.
3 μὲν after τοῖς deleted by Dindorf.
4 δύο after εἰκοσι deleted by Dindorf.
5 ἀναφυτηθῇν Dindorf: ἀναφυτήσαι.
duces asphalt in abundance, and from it they derive not a little revenue. It has a length of about five hundred stades and a width of about sixty, and its water is so ill-smelling and so very bitter that it cannot support fish or any of the other animals which commonly live in water. And although great rivers of remarkable sweetness empty into it, the lake gets the better of them by reason of its evil smell, and from its centre it spouts forth once a year a great mass of asphalt,¹ which sometimes extends for more than three plethra, and sometimes for only two; and when this occurs the barbarians who live about the lake usually call the larger flow a “bull” and to the smaller one they give the name “calf.” Since the asphalt floats on the surface of the lake, to those who view it from a distance it takes the appearance of an island. And the fact is that the emission of the asphalt is made known to the natives twenty days before it takes place; for to a distance of many stades around the lake the odour, borne on the wind, assails them, and every piece of silver and gold and brass in the locality loses its characteristic lustre. But this returns again as soon as all the asphalt has been spouted forth; and the region round about, by reason of its being exposed to fire and to the evil odours, renders the bodies of the inhabitants susceptible to disease and makes the people very short-lived. Yet the land is good for the growing of palms, wherever it happens to be traversed by rivers with usable water or to be supplied with springs which can irrigate it. And

¹ Asphalt even now occasionally floats ashore from the Dead Sea.
Diodorus of Sicily

τούς τόπους τούτους ἕν αὐτῷν τινι καὶ το καλοῦ-
μενον βάλσαμον, ἐξ ὀσ προσοδον ἀδράν λαμβά-
νουσιν, οὐδαμοῦ μὲν τής ἄλλης οἰκουμένης εὐρι-
σκομένου τοῦ φυτοῦ τούτου, τῆς δ’ ἐξ αὐτοῦ
χρείας εἰς φάρμακα τοῖς ἵπτροις καὶ ἦπερβολὴν
εὐθετοῦσιν.

49. Ἡ δ’ ἐξομήν τῆς ἀνύδρου καὶ ἐρήμου
χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης ὡστε διὰ
τὸ πλῆθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ
tῶν ἄλλων ἄγαθῶν Εὐδαίμονα Ἀραβίαν προσαγο-
2 ρευθήματι. καλαμοῦ μὲν γὰρ καὶ σχοινῶν καὶ τήν
ἄλλην ξύλην τὴν ἀρωματικῶς πολλὴν φέρει καὶ
καθόλου παντοδαπὸς φύλλων εὐωδίας, καὶ τῶν
ἀποσταζόντων δακρύων δομαὶς ποικίλαις διει-
lηται τῆν τε γάρ σμύρναν καὶ τοῦ προσφιλέ-
στατον τοῖς θεοῖς εἰς τε τῆν οἰκουμένην ἀπασαν
dιαπόστις αἰ ταύτης 3 ἐσχατιαὶ φέ-
3 πασι. τοῦ δὲ κόστους καὶ κασίας, ἐτὶ δὲ κιναμώ-
μου καὶ τῶν ἄλλων τῶν τοιούτων χόρτοι καὶ
θάμνοι βαθεῖα τοσαῦται πεφύκασιν ὡστε τὰ παρὰ
τοῖς ἄλλοις σπανίως ἐπὶ βωμοὺς θεῶν τιθέμενα
παρ’ ἐκείνους καὶ κλιβάνων ὑπάρχειν ἐκκαύματα,
kαὶ τὰ παρὰ τοῖς ἄλλοις μικρὸ δείγματε ὑπάρχοντα

1 τούτους omitted by C D F, Vogel; but cp. 19. 98. 4.
2 ἀδράν Vogel, from 19. 98. 4: μικράν D, Bekker, who adds
ὅ, λαμπράν II, Dindorf.
3 αἱ ταύτης Reiske: ἀπ’ αὐτῆς αἱ ταύτης.

1 The Jordan valley at Jericho.
2 Strabo (16. 2. 41) briefly describes how the resin, perhaps
the Biblical “balm of Gilead,” was extracted from this tree.

46
there is also found in these regions in a certain valley the balsam tree, as it is called, from which they receive a substantial revenue, since this tree is found nowhere else in the inhabited world and the use of it for medicinal purposes is most highly valued by physicians.

49. That part of Arabia which borders upon the waterless and desert country is so different from it that, because both of the multitude of fruits which grow therein and of its other good things, it has been called Arabia Felix. For the reed and the rush and every other growth that has a spicy scent are produced in great abundance, as is also, speaking generally, every kind of fragrant substance which is derived from leaves, and the land is distinguished in its several parts by the varied odours of the gums which drip from them; for myrrh and that frankincense which is most dear to the gods and is exported throughout the entire inhabited world are produced in the farthest parts of this land. And kostos and cassia and cinnamon and all other plants of this nature grow there in fields and thickets of such depth that what all other peoples sparingly place upon the altars of the gods is actually used by them as fuel under their pots, and what is found among all other peoples in small speci-

3 Chaps. 49–53 are commonly attributed to Posidonius (cp. Jacoby, FGR HIST., No. 87, F 114).
4 The “sweet reed” (sweet-flag) of Theophrastus, Enquiry into Plants, 9. 7. 1, 3 (Vol. 2, pp. 247 f. in L.C.L. tr. by Hort).
5 Ginger-grass; cp. ibid.
6 Saussurea Lappa; cp. ibid.
7 Cinnamomum iners, idem, 9. 5. 3 (Vol. 2, pp. 243 f. in L.C.L.).
8 i.e. aromatic plants.
DIODORUS OF SICILY

παρ' ἐκείνως στιβάδας οἰκετικὰς ἐπὶ τῶν οἰκίων παρέχεσθαι. τὸ τε καλούμενον κινάμωμον διά-
φορον χρείαν παρεχόμενον καὶ ρητὴν καὶ τερέ-
βιθος ἀπλατος εὐώδης φύεται περὶ τοὺς τόπους.
ἐν δὲ τοῖς ὀρεσιν οὐ μόνον ἐλάτη καὶ πεύκη φύεται
dαμφίλης, ἄλλα καὶ κέδρος καὶ ἄρκευθος ἀπλατος
cαὶ τὸ καλούμενον βόρατον. πολλαὶ δὲ καὶ
ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροιάς
cαὶ προσπνεύεσις ἔχουσι τοῖς ἐγγύσαι προση-
νεστάτας. καὶ γὰρ αὐτὸ τὸ τῆς γῆς ἔχει τὶ
ψυκῆς ἔνατῳ καὶ θυμάμασιν ἥδεις ἐοικός.

5 διὸ καὶ κατὰ τινὰς τόπους τῆς Ἀραβίας ὀρυττο-
μένης τῆς γῆς εὑρίσκονται φλέβες εὐώδεις, ὅπως
μεταλλευμένων ἔξαρσοι τὸ μέγεθος λατομία
γίνονται: ἐκ δὲ τούτων τὰς οἰκίας συλλέγοντες
κατασκεύαζοντως αἰς ὅταν ἐκ τοῦ περιέχοντος
προσπέσωσι ψεκάδες, τὸ διατηροῦμενον ὑπὸ τῆς
ἰκμάδος συρρεῖ εἰς τὰς ἀρμογάς τῶν λίθων,
cαὶ πηγνύμενον συμπνεῖς ἀπεργάζεται τούχους.

50. Μεταλλεύεται δὲ κατὰ τὴν Ἀραβίαν καὶ ὁ
προσαγορευόμενος ἀπρος χρυσός, οὐχ ὅσπερ
παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεφόμενος,
ἄλλ' εὐθὺς ὀρυττόμενος εὑρίσκεται τὸ μέγεθος
καρύου κασταναίκιοις παραπλήσιος, τὴν δὲ χρόαν
οὕτω φλογώδης ὅστε τοὺς ἐντιμοτάτους λίθους
ὑπὸ τῶν τεχνών ἐνδεχόντας ποιεῖν τὰ κάλλιστα

1 τὸ διατηροῦμεν Wesseling: τὸ omitted A D, diα τὸ
tηροῦμεν C F.
2 ὑπὸ Dindorf: ἀπό.
3 μὲν after τὸ added by Jacoby.

1 Turpentine tree; cp. Theophrastus, ibid. 3. 15. 3–4 and
passim.
mens there supplies material for the mattresses of the servants in their homes. Moreover, the cinnamon, as it is called, which is exceptionally useful, and resin of the pine, and the terebinth,\(^1\) are produced in these regions in great abundance and of sweet odour. And in the mountains grow not only silver fir and pine in abundance, but also cedar and the Phoenician cedar \(^2\) in abundance and boraton,\(^3\) as it is called. There are also many other kinds of fruit-bearing plants of sweet odour, which yield sap and fragrances most pleasing to such as approach them. Indeed the very earth itself is by its nature full of a vapour which is like sweet incense. Consequently, in certain regions of Arabia, when the earth is dug up, there are discovered veins of sweet odour, in the working of which quarries of extraordinary magnitude are formed; and from these they gather stones and build their houses. And as for their houses, whenever rain drops from the enveloping atmosphere, that part \(^4\) which is melted down by the moisture flows into the joints of the stones and hardening there makes the walls solid throughout.

50. There is also mined in Arabia the gold called "fireless,"\(^5\) which is not smelted from ores, as is done among all other peoples, but is dug out directly from the earth; it is found in nuggets about the size of chestnuts, and is so fiery-red in colour that when it is used by artisans as a setting for the most precious gems it makes the fairest of adornments.

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\(^1\) These two cedars are distinguished in Theophrastus, \textit{ibid.} 3. 12. 3–4 (Vol. 2, pp. 235 f. in \textit{L.C.L.}).

\(^2\) Juniper.

\(^3\) Presumably, the clay of the roof.

\(^4\) i.e. unsmelted.
2 τῶν κοσμημάτων. θρεμμάτων τε παντοδαπῶν τουσκύτου κατ᾽ αὐτήν ὑπάρχει πλήθος ὦστε ἔδην πολλὰ νομάδα βιών ἡρμένα δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, τῇ δ᾽ ἀπὸ τούτων δαμιλεία χορηγοὺμενος. θηρίων τε πλήθος ἀλκίμων ἡ προσορίζουσα τῇ Συρίᾳ τρέφει· καὶ γὰρ λέοντας καὶ παρδάλεις ἐν αὐτῇ πολλῷ πλείονας καὶ μείζους καὶ ταῖς ἀλκαῖς διαφόρους πεφυκέναι ἦπερ ἐν τῇ Διβύῃ συμβέβηκε· πρὸς δὲ τούτως οἱ καλούμενοι Βαβυλόνιοι τίγρεις.

3 φέρει δὲ καὶ ξώα διφυῆ καὶ μεμυγμένα ταῖς ἱδέαις, ὅιν αἱ μὲν διομαζόμεναι στροουθοκάμηλοι περιειλήφασι τοῖς τὐποῖς μίγματα πτηνῶν καὶ καμηλῶν ἀκολούθως τῇ προσηγορίᾳ. τὸ μὲν γὰρ μέγεθος ἔχουσι νεογενεῖς καμηλῶν παραπλήσιον, τὰς δὲ κεφαλὰς πεφυκύλια 2 θρέξι λεπταῖς, τους δ᾽ ὀφθαλμοὺς μεγάλους καὶ κατὰ τὴν χρώαν μέλανας, ἀπαραλλάκτους κατὰ τὸν τύπον καὶ τὸν χρώμα τοῖς τῶν καμηλῶν. μακροτράχηλον δ᾽ ὑπάρχου ῥύγχος ἔχει βραχὺ παντελῶς καὶ εἰς ὁξὺ συνηγμένον. ἐπτέρωται δὲ ταρσοῖς μαλακῶς τετριχωμένοι, καὶ δυσὶ σκέλεσι στηρίζομεν καὶ ποσὶ διχόλοις χερσαίοι ἀμα φαινεται καὶ πτηνῶν.

4 διὰ δὲ τὸ βάρος οὗ δυνάμενον ἔξαραι καὶ πέτεσθαι κατὰ τῆς γῆς ὁκεώς ἀκροβατεῖ, καὶ διωκόμευνον ὑπὸ τῶν ἰππέων τοῖς ποσὶ τοὺς ὑποπτίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδόνᾳ πρὸς τοὺς διώκοντας ὦστε πολλάκις καρπερᾶς πληγαῖς.

1 ττηνών Rhodoman, Dindorf, Bakker: χτηων MSS., Vogel.
2 πεφυκύλιας Cobet: πεφυκύλιας.

50
There is also in the land such a multitude of herds that many tribes which have chosen a nomad life are able to fare right well, experiencing no want of grain but being provided for in abundance by their herds. That part of the country which borders upon Syria breeds a multitude of fierce wild beasts; for the lions and leopards there are far more numerous and larger and superior in ferocity as compared with those of Libya, and in addition to these there are the Babylonian tigers, as they are called. And it produces animals which are of double form and mingled in their natures, to which belong the struthocamelii, which, as their name implies, embrace in their form the compound of a bird and of a camel. For in size they are like a newly-born camel, but their heads bristle with fine hair, and their eyes are large and black, indistinguishable in general appearance and colour from those of the camel. It is also long-necked and has a beak which is very short and contracted to a sharp point. And since it has wings with feathers which are covered with a fine hair, and is supported upon two legs and on feet with cloven hoofs, it has the appearance of a land animal as well as of a bird. But being unable by reason of its weight to raise itself in the air and to fly, it swiftly skims over the land, and when pursued by hunters on horseback with its feet it hurls stones as from a sling upon its pursuers, and with such force

1. The MSS. write "of a goose." Oppian, *Cyneggetica*, 3. 483, says that the animal was of the nature of a camel and of an "ostrich" (*struthos*).

Diodorus of Sicily

αὐτοὺς περιπέτειων. ἐπειδὰν δὲ περικατάληπτον
6 ᾧ, τὴν κεφαλὴν εἷς τών θάμνων ἢ τοιαύτην
σκέπην ἀποκρύπτεται, οὐχ, ὡς οἰονται τινες,
ἀφροσύνη καὶ νωθρότητι ψυχῆς διὰ τὸ μὴ βλέπειν
ἐτέρους μηδ’ αὐτὸ βλέπεσθαι διαλαμβάνον ὑφ’
ἐτέρων, ἀλλὰ διὰ τὸ τοῦ σώματος ἔχειν τοῦτο τὸ
μέρος ἀσθενέστατον σκέπην αὐτῷ 1 πρὸς σωτηρίαν
7 περιποιεῖ· ἀγαθὴ γὰρ ἡ φύσις διδάσκαλος ἀπασι
toῖς ζῶοις πρὸς διατήρησιν οὐ μόνον ἑαυτῶν,
ἀλλὰ καὶ τῶν γεννωμένων, διὰ τῆς συγγενείας
φιλοξενίας τὰς διαδοχὰς εἰς ἄδιδου ἄγουσα διαμονῆς
κύκλων.

51. Αἱ δὲ καλοῦμενα καμηλοπαρδάλεις τὴν 2
μίξιν ἀμφοτέρων ἔχουσι τῶν ἐν τῇ προσηγορίᾳ
περιελθμένων ζώων. τῷ μὲν γὰρ μεγέθει μικρό-
tεραι τῶν καμηλών εἰσὶ καὶ βραχυπραξχλότεραι, 3
τὴν δὲ κεφαλὴν καὶ τὴν τῶν ὀμμάτων διάθεσιν
παράλει παρεμφερεῖς 4 διατετύπωνται· τὸ δὲ
cατὰ τὴν ράχιν κύρτωμα παρεμφερὲς ἔχουσι καμηλάρια,
tῷ χρώματι καὶ τῇ τριχώσει παράλεις ἔσικασιν· ὀμψίως δὲ καὶ τὴν οὐρὰν μακρὰν ἔχουσι
2 τὴν τοῦ θηρίου φύσιν ἀποτυποῦνται. γίνονται δὲ
καὶ τραγελαφοὶ καὶ βούβαλοι καὶ ἄλλα πλεῖόν γένη
δίμορφα ζώων καὶ τὴν σύνθεσιν ἐκ τῶν πλεῖστον
τὴν φύσιν κεχωρισμένων ἔχοντα, περὶ ὧν τὰ κατὰ

1 αὐτῷ Jacoby: αὐτῷ.
2 μὲν after τὴν deleted by Dindorf.
3 μακροπραξχλότεραι has been suggested.
4 παρεμφερεῖς Hertlein: προσεμφερῇ D, προσεμφερεῖ A B, παρεμφερεῖ C.
that they often receive severe wounds. And whenever it is overtaken and surrounded, it hides its head in a bush or some such shelter, not, as some men suppose, because of its folly and stupidity of spirit, as if it thought that since it could not see the others it could not itself be seen by others either, but because its head is the weakest part of its body it seeks a shelter for it in order to save its life; for Nature is an excellent instructor of all animals for the preservation not only of their own lives but also of their offspring, since by planting in them an innate love of life she leads successive generations into an eternal cycle of continued existence.

51. The camelopards,\(^1\) as they are called, represent the mixing of the two animals which are included in the name given to it. For in size they are smaller than the camel and have shorter necks,\(^2\) but in the head and the arrangement of the eyes they are formed very much like a leopard; and although they have a hump on the back like the camel, yet with respect to colour and hair they are like leopards; likewise in the possession of a long tail they imitate the nature of this wild beast. There are also bred *tragelaphoi* (goat-stags) and *bubali*\(^3\) and many other varieties of animals which are of double form and combine in one body the natures of creatures most widely different, about all of which it would

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\(^1\) "Camel-leopards," or giraffes.

\(^2\) "Longer necks" has been suggested. Agatharchides (ap. Photius 455. 4) had said that their necks were so long that they could get their food from the "tops of trees." Giraffes had been exhibited in Alexandria in the third century B.C., and one was brought to Rome by Julius Caesar in 46 B.C. (Dio 43. 23).

\(^3\) Apparently a kind of antelope.
3 μέρος μακρὸν ἄν εἴη γράφειν. δοκεῖ γὰρ ἡ συνεγγύωσις κόρα τῇ μεσημβρίᾳ τὴν ἀφ’ ἡλιοῦ δύναμιν ζωτικοτάτην οὕσαν πολλὴν ἐμπνεύσθαι, καὶ διὰ τοῦτο πολλῶν καὶ ποικίλων, ἐτι δὲ καλῶν χρῶν 4 φύσεως γεννᾶν· διὰ δὲ τὰς αὐτὰς αὐτίας κατὰ μὲν τὴν Ἀἰγυπτίων τοὺς τε κροκοδέλους φύεσθαι καὶ τοὺς ποταμίους ἵππους, κατὰ δὲ τὴν Ἀθηναίων καὶ τὴν τῆς Λιβυῆς ἔρημον ἐλεφάντων τε πλῆθος καὶ παντοδαπῶν ὀφεὼν τε καὶ τῶν ἄλλων θηρίων καὶ δρακόντων ἐξηλαγμένων τοῖς τε μεγέθεσι καὶ ταῖς ἀλκαῖς, ὁμολογῶ δὲ καὶ τοὺς περὶ τὴν Ἰνδικῆν ἐλέφαντας, ὑπερβάλλων τοῖς τε ὄγκοις καὶ πλῆθεσιν, ἐτι δὲ ταῖς ἀλκαῖς.

52. Οὐ μόνον δ’ ἐν ταύταις ταῖς χώραις χρῶν γεννᾶται ταῖς ἱδέαις ἐξηλαγμένα διὰ τὴν ἀφ’ ἡλιοῦ συνεργίαν καὶ δύναμιν, ἀλλὰ καὶ λίθων παντοῖων ἐκφύσεις διάφοροι ταῖς χρόνις καὶ ταῖς λαμπρότητις διαφανεῖς. τοὺς γὰρ κρυστάλλους λίθους ἔχειν τὴν σύστασιν εἰς ὑδατοὺς καθαροὺς παγέντας υπὸ ψύχους, ἀλλ’ ὑπὸ θείου πυρὸς δυνάμεως, δι’ ἄλλ’ ἀστήπτους μὲν αὐτοὺς διαμένειν, βαφθῆναι δὲ πολυ- 3 μόρφων ἀναθυμόμεναι πνεύματος. σμαράγδους γὰρ καὶ τὰ καλούμενα βηρύλλια κατὰ τὰς ἐν τοῖς χαλκουργείοις μεταλλείαις γινόμενα διὰ τὴν ἀπὸ τῶν θείων βαφῆν καὶ σύνθεσιν συγχρύσεσθαι, τοὺς δὲ χρυσόλιθους ὑπὸ καπνώδους ἀναθυμάσεως ἡλίου θερμότητι φυομένους λέγονται τυχόνεις 4 τούτου τοῦ χρώματος. διὸ καὶ τοὺς ὀνομαζομένους ψευδοχρύσους κατασκευάζοντες διὰ τοῦθεν καὶ ὑπ’ ἀνθρώπων γεγονότος πυρὸς βαπτο- 1 Perhaps emeraldas.
be a long task to write in detail. For it would seem that the land which lies to the south breathes in a great deal of the sun's strength, which is the greatest source of life, and that, for that reason, it generates breeds of beautiful animals in great number and of varied colour; and that for the same reason there are produced in Egypt both the crocodiles and the river-horses, in Ethiopia and in the desert of Libya a multitude of elephants and of reptiles of every variety and of all other wild beasts and of serpents, which differ from one another in size and ferocity, and likewise in India the elephants of exceptional bulk and number and ferocity.

52. In these countries are generated not only animals which differ from one another in form because of the helpful influence and strength of the sun, but also outcroppings of every kind of precious stone which are unusual in colour and resplendent in brilliancy. For the rock-crystals, so we are informed, are composed of pure water which has been hardened, not by the action of cold, but by the influence of a divine fire, and for this reason they are never subject to corruption and take on many hues when they are breathed upon. For instance smaragdi ¹ and beryllia,² as they are called, which are found in the shafts of the copper mines, receive their colour by having been dipped and bound together in a bath of sulphur, and the chrysoliths,³ they say, which are produced by a smoky exhalation due to the heat of the sun, thereby get the colour they have. For this reason what is called "false gold," we are told, is fabricated by mortal fire, made

² A diminutive of the word beryl.
³ "Gold-stone," perhaps the topaz.
Diodorus of Sicily

μένων τῶν κρυστάλλων. τάς δὲ τῶν ἀνθράκων φύσεις φωτός δύναμιν ἐμπιστεύεσθαι τῇ τῇ ἡμέρᾳ φασίν ¹ ἀποτελεῖν τῷ μάλλον καὶ ἢς τόσον τάς ἐν αὐτοῖς διαφοράς. παραπλησίως δὲ καὶ τάς τῶν ὀρνέων μορφάς ἐπιχρώζεσθαι, τάς μὲν ὀλοπορφύρους φαινομένας, τάς δὲ κατὰ μέρος παντολειχρόις διειλημμένας. τὰ μὲν γὰρ φλόγινα, τὰ δὲ κροκόδη, τινὰ δὲ σμαραγδεῖοντα, πολλὰ δὲ χρυσοειδῆ φαινομεῖν κατὰ τάς πρὸς τὸ φῶς ἐγκλίσεις αὐτῶν, καὶ καθόλου πολυνεοί καὶ δυσερμηνεύουσας ἀποτελεῖσθαι χρόας. ὑπὲρ καὶ ἐπὶ τῆς κατ᾽ ὀφρανὸν ἵριδος ὅρασθαι γινόμενον ὑπὸ τοῦ περὶ τῶν ἦλιον 6 φωτός. ἐκ δὲ τούτων τούς φυσιολόγους συλλογιζομένους ἀποφαίνεσθαι δυστι καὶ τήν ἀνωθεν τῆς τῶν προειρημένων ἐκφύσεως ποικιλίαν ἐβασμένης ἡ συγγενής θερμασία, συνεργήσαντος ἦλιον τοῦ 7 ζωοποιοῦντος τὰς ἐκάστων μορφάς. καθόλου δὲ καὶ τῆς περὶ τὰ ἄνθη διαφοράς τῆς χρόας καὶ τῆς τῆς γῆς ποικιλίας τούτον ὑπάρχειν αὐτῶν καὶ δημιουργοῦν. οὗ τῆς φυσικῆς ἐνέργειαν τὰς θητῶς τέχνας μιμησαμένας βάπτειν ἔκαστα καὶ ποικίλλειν, 8 μαθητριάς γενομένας τῆς φύσεως. τὰ μὲν γὰρ χρώματα τὸ φῶς ἀπεργάζεσθαι, τὰς δὲ σμαραγδεῖσθαι τῶν καρπῶν καὶ τᾶς ἴδιότητας τῶν χυλῶν, ἐτι δὲ τὰ μεγέθη τῶν ζώων καὶ τᾶς ἐκάστου διαθέσεις, πρὸς δὲ τούτως τὰς τῆς γῆς ἴδιότητας, γεννᾶν τὴν

¹ ἐν Rhodomann: φύσιν.

¹ Such as carbuncles, rubies, and garnets.
by man, by dipping the rock crystals into it. And as for the natural qualities of the dark-red stones, it is the influence of the light, as it is compressed to a greater or less degree in them when they are hardening, which, they say, accounts for their differences. In like manner, it is reported, the different kinds of birds get their colouring, some kinds appearing to the eye as pure red, other kinds marked with colours of every variety one after the other; for some birds are flaming red in appearance, others saffron yellow, some emerald green, and many of the colour of gold when they turn towards the light, and, in brief, hues are produced in great variety and difficult to describe; and this same thing can be seen taking place in the case of the rainbow in the heavens by reason of the light of the sun. And it is from these facts that the students of nature draw their arguments when they affirm that the variety of colouring that is put forth by the things which we have mentioned above was caused by the heat coincident with their creation which dyed them, the sun, which is the source of life, assisting in the production of each several kind. And it is generally true, they continue, that of the differences in the hues of the flowers and of the varied colours of the earth the sun is the cause and creator; and the arts of mortal men, imitating the working of the sun in the physical world, impart colouring and varied hues to every object, having been instructed in this by nature. For the colours, they continue, are produced by the light, and likewise the odours of the fruits and the distinctive quality of their juices, the different sizes of the animals and their several forms, and the peculiarities which the earth shows, all are
περὶ τὸν ἥλιον θερμασίαν, εἰς πολυτραφῆ χώραν καὶ γόνυμον ὕδωρ ἐνθαλποῦσαν καὶ δημιουργὸν
9 γνωμένην τῆς ἐκάστου φύσεως. διόπερ οὔτε ἡ Παρία λύγδος οὔτε ἦλθη θαυμαζομένη πέτρα τοῖς Ἀραβίων λίθοις ἐξισωθημέναι δύναται, ὡς λαμπροτάτη μὲν ἡ λευκότης, βαρύτατος δὲ ὁ σταθμὸς, ἡ δὲ λειότης ὑπερβολὴν ἐτέρους οὐκ ἀπολείπουσα. αἰτία δὲ τῆς χώρας τῆς κατὰ μέρος ἰδιότητος, καθάπερ προέποι, ἡ περὶ τοῦ ἥλιου δύναμις, θερμασία μὲν πῆξασα, ἔπροτητι δὲ πυλήσασα, φέγγει δὲ λαμπρύνασα.

53. Διὸ καὶ τὸ τῶν ὄρνεων γένος πλείστης θερμασίας κεκοινωνικὸς ἐγένετο διὰ μὲν τὴν κονφύτητα πτηνοῦ, διὰ δὲ τὴν ἀφ’ ἥλιου συνεργίαν ποικίλον, καὶ μάλιστα κατὰ τὰς προσκεμένας ἡλίων 2 χώρας. ἡ μὲν γὰρ Βαβυλωνία ταῦταν ἐκτρέφει πλῆθος ποικιλών χρώσεων ἐπηρεισμένων, αἱ δὲ τῆς Συρίας ἐσχατιαὶ ψιττακόνες καὶ πορφυρώνες καὶ μελαγρίδας καὶ ἄλλας ζώων ἱδίαις φύσεις τοῖς χρώμασι καὶ ποικίλας συγκρίσεις. ὁ δὲ αὐτὸς λόγος καὶ κατὰ τὰς ἄλλας χώρας τῆς γῆς τὰς κατὰ τὴν ὁμοίαν κράσιν κειμένας, λέγω δ’ Ἰνδικὴν καὶ τὴν Ἐρυθρὰν θάλασσαν, ἔτι δὲ Ἀιθιοπίαν καὶ των μέρη τῆς Λιβύης. ἄλλα τῆς μὲν πρὸς ἀνάτολας κεκλιμένης πιστέρας οὐσίας εὐγενέστερα καὶ μείζονα φυστὶ πτεραὶ ἐξα. τῆς δ’ ἄλλης αἰεὶ κατὰ τὸν τῆς ἀρετῆς λόγον ἐκάστα ταῖς διαθέσεις γεννᾶται.

5 Ὀμοίως δὲ καὶ τῶν δένδρων οἱ φοίνικες κατὰ μὲν

1 προσκειμένας εἰς Ἰακώμη: προσκειμένας.
generated by the heat of the sun which imparts its warmth to a fertile land and to water endowed with the generative power and thus becomes the creator of each separate thing as it is. Consequently, neither the white marble of Paros nor any other stone which men admire can be compared with the precious stones of Arabia, since their whiteness is most brilliant, their weight the heaviest, and their smoothness leaves no room for other stones to surpass them. And the cause of the peculiar nature of the several parts of the country is, as I have said, the influence of the sun, which has hardened it by its heat, compressed it by its dryness, and made it resplendent by its light.

53. Hence it is that the race of birds also, having received the most warmth, became flying creatures because of their lightness, and of varied colour because of the influence of the sun, this being especially true in the lands which lie close to the sun. Babylonia, for instance, produces a multitude of peacocks which have blossomed out with colours of every kind, and the farthest parts of Syria produce parrots and purple coots and guinea-fowls and other kinds of animals of distinctive colouring and of every combination of hues. And the same reasoning applies also to all the other countries of the earth which lie in a similar climate, such as India and the Red Sea and Ethiopia and certain parts of Libya. But the eastern part, being more fertile, breeds nobler and larger animals; and as for the rest of Libya, each animal is produced in form and characteristics corresponding to the quality of the soil.

Likewise as regards trees, the palms of Libya bear

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1 Cp. Book 1. 7. 5.
Diodorus of Sicily

tην Διβύην αὐχμηροὺς καὶ μικροὺς ἐκφέρουσι καρποὺς, τῆς δὲ Συρίας κατὰ μὲν τὴν Κοῖλην οἱ καρυωτοὶ προσαγορεύμενοι γεννᾶνται, διάφοροι κατὰ τε τὴν γλυκύτητα καὶ τὸ μέγεθος, ἐτὶ δὲ τοὺς χυμοὺς. τούτων δὲ πολλῶν μεῖζους κατὰ τὴν Ἀραβίαν καὶ τὴν Βαβυλωνίαν ὅραν ἔστι γυνομένους, κατὰ μὲν τὸ μέγεθος ἐξ δακτύλων ὄντας, τῇ δὲ χρόσ τοὺς μὲν μηλίνους, τοὺς δὲ φωικούς, ἐνίους δὲ πορφυρίζοντας. ἀσθενὸν όπ' αὐτῶν ἁμα καὶ τὴν ὦμων τέρπεσθαι καὶ τὴν γεύσιν ψυχαγωγεῖσθαι. τὰ δὲ στελέχη τῶν φοινικῶν τὸ μὲν μήκος ἀέριον ἔχει, τὴν δὲ περιφέρειαν ψυλὴν πανταγόθεν μέχρι τῆς κορυφῆς. ἀκρόκομα δ' ὄντα διαφόρους ἔχει τὰς ἀπὸ τῆς κοίμης διαθέσεις. τὰ μὲν γὰρ πάντη τοὺς βάδικας ἔχει περικεχυμένους, καὶ κατὰ μέσον ἐκ τινὸς περιγράφουσα φλοιοῦ βοτρυώδη καρπὸν ἀνίησι, τὰ δὲ ἐφ' ἐν μέρος ἔχοντα κεκλιμένας τὰ ἐπὶ τῆς κορυφῆς κόμας σχηματισμὸν ἀποτελεί λαμπάδος ἀπαθυνυσσομένης, ἐνία δ' ἐπ' ἀμφότερα τὰ μέρη περικλώμενα καὶ δυσλή τῇ καταθέσει τῶν κλάδων ἀμφίχαι ἑινόμενα γραφικὴν ἀποτελεῖ τὴν πρόσοψιν.

54. Τῆς δ' ἀλῆς Ἀραβίας τὴν μὲν ἐπὶ μεσημβρίαν νεῦουσαν Ἐυδαίμονα προσαγορεύουσι, τὴν δ' ἐνδοτέρως κειμένην νέμεται πλῆθος Ἀράβων νομάδων καὶ σκηνήτηρ κίουν ἥρημένων. οὗτοι δὲ βρεματοτροφοῦντες ἀγέλας μεγάλας βοσκημάτων ἐναυλίζονται πεδίοις ἀμετρήτοις. ἡ δ' ἀν' μέσον ταύτης τε καὶ τῆς Ἐυδαίμονος Ἀραβίας ἑρημοὺς καὶ ἀνυδρός ἔστι, καθάπερ προείρηται: τὰ δὲ πρὸς δυσμάς μέρη

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1 i.e. at the side. The lamp of Diodorus' period had its
dry and small fruit, but in Coele-Syria dates called caryotis are produced which excel as to both sweetness and size and also as to their juices. But dates much larger than these can be seen growing in Arabia and Babylonia, six fingers in size and in colour either yellow like the quince, or dark red, or in some cases tending to purple, so that at the same time they both delight the eye and gratify the taste. The trunk of the palm stretches high in the air and its surface is smooth all over as far as its crown. But though they all have a tuft of foliage at the top, yet the arrangement of the foliage varies; for in some cases the fronds spread out in a complete circle and from the centre the trunk sends up, as if from out its broken bark, the fruit in a cluster like grapes, in other cases the foliage at the crown droops down on only one side so that it produces the appearance of a lamp from which the flame flares out,¹ and occasionally they have their fronds bent down on both sides and by this double arrangement of the branches show a crown of foliage all about the trunk, thus presenting a picturesque appearance.

54. That part of Arabia as a whole which lies to the south is called Felix, but the interior part is ranged over by a multitude of Arabians who are nomads and have chosen a tent life. These raise great flocks of animals and make their camps in plains of immeasurable extent. The region which lies between this part and Arabia Felix is desert and waterless, as has been stated ²; and the parts of Arabia which lie to nozzle on the side opposite the handle, and so the comparison is apt.

¹ Cp. chap. 48.
κεκλημένα τῆς Ἀραβίας διείληται πεδίοις ἀμβώδεσιν ἁερίοις τοῦ μέγεθος, δι' ὃν οἱ τὰς ὁδοιπορίας ποιούμενοι καθάπερ οἱ ἐν τοῖς πελάγεσι πρὸς τὰς ἀπὸ τῶν ἀρκτων σημαίας τῇ διεξοδοι 3 ποιοῦνται. τὸ δ' ύπολειπόμενον μέρος τῆς Ἀραβίας τὸ πρὸς τὴν Συρίαν κεκλημένον πλήθει γεωργῶν καὶ παντοδαπῶν ἐμπόρων, οἳ διὰ τὰς τῶν φορτίων εὐκαίρους ἀντιδόσεις τὰ παρ' ἀμφοτέρους σπανίζοντα πρὸς δαβίδειαν τῶν χρησίμων 4 διορθοῦνται. ἦ δὲ παρὰ τὸν ὁκεανὸν Ἀραβία κείται μὲν ὑπεράνω τῆς Εὐθαῖμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένη πολλοὺς ποιεῖ τόπους λυμνάζοντας καὶ μεγάλων ἐλών 5 περιμέτρους. τοῖς δὲ ἐκ τῶν ποταμῶν ἐπακτοῖς ὦδας καὶ τοῖς ἐκ τῶν θερινῶν ὄμβρων γινομένους ἀρδεύοντες πολλὰς χώρας, καὶ διπλῶς καρποὺς λαμβάνουσι. τρέφει δὲ τότος οὕτος ἐλεφάντων ἀγέλας καὶ ἄλλα ζώα κητώδη χερσαίας 1 καὶ δίμορφα, τοῖς ἱδέας ἐξηλλαγμένας πρὸς δὲ τούτους θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων τῶν τὰς μεγάλας καὶ παχείας ἑχόντων οὐράς.

6 Πλεῖστα δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, τῶν τε ψιλῶν καὶ δασέων καὶ διπλῶν ἀνατετακτῶν τὸ κατὰ τὴν ράχιν κύρτωμα καὶ διὰ τοῦτο δυτικῶν ὄνομαζομένων, ὅν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι πολλῆς παρέχονται τοῖς ἐγχωρίοις δαβίδειαι, αἱ δὲ πρὸς νωτοφορίαν ἑσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακει-

1 θηρία after χερσαία omitted by E.
the west are broken by sandy deserts spacious as the air in magnitude, through which those who journey must, even as voyagers upon the seas, direct their course by indications obtained from the Bears. The remaining part of Arabia, which lies towards Syria, contains a multitude of farmers and merchants of every kind, who by a seasonable exchange of merchandise make good the lack of certain wares in both countries by supplying useful things which they possess in abundance. That Arabia which lies along the ocean is situated above Arabia Felix, and since it is traversed by many great rivers, many regions in it are converted into stagnant pools and into vast stretches of great swamps. And with the water which is brought into them from the rivers and that which comes with the summer rains they irrigate a large part of the country and get two crops yearly. This region also breeds herds of elephants and other monstrous land animals, and animals of double shape which have developed peculiar forms; and in addition to these it abounds in domestic animals of every kind, especially in cattle and in the sheep with large and fat tails.

This land also breeds camels in very great numbers and of most different kinds, both the hairless and the shaggy, and those which have two humps, one behind the other, along their spines and hence are called *dituloi*. Some of these provide milk and are eaten for meat, and so provide the inhabitants with a great abundance of this food, and others, which are trained to carry burdens on their backs, can carry some ten *medimni* of wheat and bear up five

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1 "Double-humped" or "double-knobbed."
2 About 14½ bushels, or 900 pounds.
DIODORUS OF SICILY

μένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δὲ ἀνάκωλοι καὶ λαγαραὶ ταῖς συντάσσεσι δρομάδες εἰσὶ, καὶ διατείνουσι πλεῖστον ὀδοὺ μῆκος, καὶ 

da deleted by Kallenberg.

7 συντελομένας ὀδοῦπορίας. αἱ δὲ αὐταὶ καὶ κατὰ 

tous πολέμους εἰς τὰς μάχας ἠχοῦσα τοξότας 

55. Περὶ μὲν οὖν τῆς Ἀραβίας καὶ τῶν ἐν αὐτῇ 

ϕυσικῶν εἰ καὶ πεπλεονάκαμεν, ἀλλ' οὖν πολλὰ 

τοῖς φιλαναγωνιστοῦσι πρὸς φιληκοῖαν ἀπηγ- 

γέλκαμεν.

2 Ἰαμβοῦλος ἦν ἐκ παιδιῶν παιδεῖαν ἐξηλωκὼς, 

μετὰ δὲ τὴν τοῦ πατρὸς τελευτὴν ὄντος ἐμπόρου καὶ 

αὐτὸς ἐδικηκέν ἑαυτὸν ἐπὶ τὴν ἐμπορίαν· ἀναβαίνων 

da 1 τῆς Ἀραβίας ἐπὶ τὴν ἀρωματοφόρον ὑπὸ 

tῶν ληστῶν συνελήφθη μετὰ τῶν συνοδουπόρων. 

τὸ μὲν οὖν πρῶτον μετὰ τῶν συνελαυκότων 

ἀπεδείχθη νομεύς, ᾿υστερὸν δ' ὕπο τῶν Ἀθηνῶν 

μετὰ τοῦ συνόντος ληστευθεῖς ἀπήχθη πρὸς τὴν 

3 παραβαλλόμενο τῆς Ἀθηναίας. οὗτοι δὲ συνηρπα- 

1 Perhaps Ceylon, if the unknown writer of the following 

account of a fabulous people and a political Utopia localized 

it in any known spot.
men lying outstretched upon a couch. Others which have short legs and are slender in build are dromedaries and can go at full stretch a day’s journey of a very great distance, especially in the trips which they make through the waterless and desert region. And also in their wars the same animals carry into battle two bowmen who ride back to back to each other, one of them keeping off enemies who come on them from in front, the other those who pursue in the rear.

With regard, then, to Arabia and the products of that land, even if we have written at too great length, we have at any rate reported many things to delight lovers of reading.

55. But with regard to the island which has been discovered in the ocean to the south and the marvellous tales told concerning it, we shall now endeavour to give a brief account, after we have first set forth accurately the causes which led to its discovery. There was a certain Iambulus who from his boyhood up had been devoted to the pursuit of education, and after the death of his father, who had been a merchant, he also gave himself to that calling; and while journeying inland to the spice-bearing region of Arabia he and his companions on the trip were taken captive by some robbers. Now at first he and one of his fellow-captives were appointed to be herdsmen, but later he and his companion were made captive by certain Ethiopians and led off to the coast of Ethiopia. They were kid-

2 Perhaps the author of the following account, which is known only from this passage.

3 The “spice-bearing country” was usually placed in Somaliland, but according to Strabo (I. 2. 32) it is in Arabia, where Diodorus also apparently places it.
γησαν εἰς καθαρμὸν τῆς χώρας, οὖντες ἀλλοεθεῖς.
νόμμον γὰρ ἦν τῶν τὴδε κατοικοῦν Αἰθίοπι
παραδεδομένων ἐκ παλαιῶν χρόνων, χρησμοῖς θεῶν
κεκυρωμένων, διὰ γενεῶν μὲν εἰκῶσιν, ἐτῶν δὲ
ἐξακοσίων, τῆς γενεᾶς ἀριθμομένης τριακοντα-
ετῶν, τοῦ δὲ καθαρμοῦ γινομένου δυοῖν ἀνθρώπων
ἡμῶν αὐτοῖς πλοιάριοι κατεσκευασμένον τῷ μεγέθει
οὕμνου, τοὺς τ' ἐν τῇ θαλάσσῃ χειμῶνας
αναφέρειν ἱσχύον καὶ ῥαδίως ὑπὸ δυοῖν ἀνθρώπων
ὑπηρετεῖσθαι δυνάμενον. εἰς δὲ τοῦτο τροφὴν δυοῖν
ἀνθρώπων ἱκανήν εἰς εἰς μήνας ἐνθέμενοι, καὶ τοὺς
ἀνδρας ἐμβιβάζαντες, προσέταττον ἀνάγεσθαι κατὰ
τὸν χρησμόν. πλεῖν δὲ διεκελεύοντο πρὸς τὴν
4 μεσημβρίαν· ἦσεν γὰρ αὐτοῖς εἰς νῆσον εὐθαίμονα
καὶ ἐπιεικεῖς ἀνθρώπους, παρ' οῖς μακαρίως
ζήσασθαι. ὁμοίως δὲ καὶ τὸ ἐαυτῶν ἐθνὸς ἐφασαν,
εὰν μὲν οἱ πεμφθέντες εἰς τὴν νῆσον διασωθῶσιν,
ἐξακοσίων ἐτῶν εἰρήνης καὶ βίου κατὰ πάν
εὐθαίμονος ἀπολαύσεων: εἰ δὲ καταπλαγέντες τὸ
μήκος τοῦ πελάγους εἰς τοῦτο ὑπήσονται τὸν
πλοῖον, ως ἀσεβεῖς καὶ λυμεώνας ὀλοῦ τοῦ ἔθνους
5 τιμωρίας περιπετείσθαι ταῖς μεγίσταις. τοὺς μὲν
οὖν Αἰθιοπίας φασὶ μεγάλην πανήγυριν ἀγαγεῖν
παρὰ τὴν θάλασσαν, καὶ θυσίας μεγαλοπρεπεῖς
ἐπιτελέσαντας καταστέφαι τοὺς σκευομένους καὶ
καθαρμὸν ποιησομένους τοῦ ἔθνους ἐξαποστείλαι.
6 τούτους δὲ πλεύσαντας πέλαγος μέγα καὶ χειμασ-
θέντας ἐν μησὶ τέτταρι προσενεχθῆναι τῇ προση-
napped in order that, being of an alien people, they might effect the purification of the land. For among the Ethiopians who lived in that place there was a custom, which had been handed down from ancient times, and had been ratified by oracles of the gods, over a period of twenty generations or six hundred years, the generation being reckoned at thirty years; and at the time when the purification by means of the two men was to take place, a boat had been built for them sufficient in size and strong enough to withstand the storms at sea, one which could easily be manned by two men; and then loading it with food enough to maintain two men for six months and putting them on board they commanded them to set out to sea as the oracle had ordered. Furthermore, they commanded them to steer towards the south; for, they were told, they would come to a happy island and to men of honourable character, and among them they would lead a blessed existence. And in like manner, they stated, their own people, in case the men whom they sent forth should arrive safely at the island, would enjoy peace and a happy life in every respect throughout six hundred years; but if, dismayed at the extent of the sea, they should turn back on their course they would, as impious men and destroyers of the entire nation, suffer the severest penalties. Accordingly, the Ethiopians, they say, held a great festal assembly by the sea, and after offering costly sacrifices they crowned with flowers the men who were to seek out the island and effect the purification of the nation and then sent them forth. And these men, after having sailed over a vast sea and been tossed about four months by storms, were carried to the island
μανθείσην νήσων, στρογγύλη μὲν ὑπαρχοῦση τῷ σχῆματι, τὴν δὲ περὶμετρὸν ἐχοῦσῃ σταδίων ὡς πεντακισχιλίων.

56. Ἡδὴ δ’ αὐτῶν ἐγγυζόντων τῇ νήσῳ τῶν ἐγχωρίων τινὰς ἀπαντήσαντας καταγαγεῖν τὸ σκάφος· τοὺς δὲ κατὰ τὴν νῆσον συνδραμόντας θαυμάζειν μὲν τὸν τῶν ξένων κατάπλους, προσενεχθήμαν δὲ αὐτοῖς ἐπιεικῶς καὶ μεταδιδόναι τῶν παρ’ αὐτοῖς 2 χρησίμων. εἶναι δὲ τοὺς τὴν νῆσον οἰκούντας ταῖς τε τῶν σωμάτων ἰδιότητι καὶ ταῖς ἁγιογαῖς πολὺ διαλαύσοντας τῶν κατὰ τὴν ἥμετέραν οἰκομένην πάντας μὲν γὰρ παραπλησίους εἶναι τοῖς ἀναπλάσμασι τῶν σωμάτων, καὶ κατὰ τὸ μέγεθος ὑπεράγεν τοὺς τέταρτας πήχεις, τὰ δὲ ὡστὰ τοῦ σώματος ἔχειν ἐπὶ ποσὸν καμπτόμενα καὶ πάλιν ἀποκαθιστάμενα παραπλησίως τοῖς 3 νευρῶδεσι τόποις. εἶναι δὲ τοῖς σώμασιν ἀπαλουσ μὲν καθ’ ὑπερβολὴν, εὐτυνωτέρους δὲ πολὺ τῶν παρ’ ἡμῖν διαξαμένων γὰρ αὐτῶν ταῖς χερσίν ὀδηποτοῦν μηδένα δύνασθαι τὸ τοῖς δακτυλίοις περιληφθένην ἐκτρέψαι. τρίχας δ’ ἀπλῶς μηδαμὴ τοῦ σώματος ἔχειν πλὴν ἐν τῇ κεφαλῇ καὶ ὀφρύσι καὶ βλεφάροις, ἔτι δὲ καὶ πῶγων, τὰ δὲ ἄλλα μέρη τοῦ σώματος οὕτω λεία ὡστε μηδὲ τὸν ἐλάχιστον 4 χρονὸν ἐν τῷ σώματι φαίνεσθαι. εἶναι δὲ καὶ τῷ κάλλει διαπρετεῖς καὶ ταῖς ἄλλαις περιγραφαῖς τοῦ σώματος εὐρύθμοις, καὶ τὰ μὲν τῆς ἀκοῆς τρήματα πολὺ τῶν παρ’ ἡμῖν ἔχειν εὐρυχωρέστερα, καὶ καθάπερ ἐπιγλωττίδος αὐτοῖς ἐκπεφυκέναι. 5 ἰδιον δὲ τι καὶ περὶ τὴν γλώτταν αὐτούς ἔχειν, τὸ μὲν φυσικῶς αὐτοῖς συγγεγενημένον, τὸ δ’ ἐξ ἐπινοιας φιλοτεχνοῦμεν· διπτυχον μὲν γὰρ αὐτοὺς 68
about which they had been informed beforehand; it was round in shape and had a circumference of about five thousand stades.

56. But when they were now drawing near to the island, the account proceeds, some of the natives met them and drew their boat to land; and the inhabitants of the island, thronging together, were astonished at the arrival of the strangers, but they treated them honourably and shared with them the necessities of life which their country afforded. The dwellers upon this island differ greatly both in the characteristics of their bodies and in their manners from the men in our part of the inhabited world; for they are all nearly alike in the shape of their bodies and are over four cubits in height, but the bones of the body have the ability to bend to a certain extent and then straighten out again, like the sinewy parts. They are also exceedingly tender in respect to their bodies and yet more vigorous than is the case among us; for when they have seized any object in their hands no man can extract it from the grasp of their fingers. There is absolutely no hair on any part of their bodies except on the head, eyebrows and eyelids, and on the chin, but the other parts of the body are so smooth that not even the least down can be seen on them. They are also remarkably beautiful and well-proportioned in the outline of the body. The openings of their ears are much more spacious than ours and growths have developed that serve as valves, so to speak, to close them. And they have a peculiarity in regard to the tongue, partly the work of nature and congenital with them and partly intentionally brought about by artifice; among them, namely, the tongue
DIODORUS OF SICILY

ἐχειν τὴν γλώτταν ἐπὶ ποσόν, τὰ δ᾿ εὐδοτέρων προοδιαίρεσιν, ὥστε διπλῆν αὐτήν γίνεσθα μείζον 
τὰς φωναῖς ὑπὸ μόνον πᾶσαν ἀνθρωπίνην καὶ 
διηρθρωμένην διάλεκτον μιμομένους, ἀλλὰ καὶ 
τὰς τῶν ὁρνέων πολυφωνίας, καὶ καθόλου πᾶσαν 
ηχοῦ ἰδιότητα προέσβαι· τὸ δὲ πάντων παραδο-
ξότατον, ἀμα πρὸς δύο τῶν ἐνυγχανόντων λαλεῖν 
ἐντελῶς, ἀποκρυνομένους τε καὶ τὰς ὑποκειμένας 
περιστάσεως οἰκείως ὁμολογοῦντας. τῇ μὲν γὰρ 
έτερᾳ πτυχῇ πρὸς τὸν ἐνα, τῇ δὲ ἅλλῃ πάλιν ὁμοίως 
πρὸς τὸν ἔτερον διαλέγεσθαι.

7. Εὐκρατότατον δ᾿ εἶναι τὸν ἀέρα παρ᾿ αὐτοῖς, 
ὡς ἂν κατὰ τὸν ἱσιμερωνον οἰκοῦντας, καὶ μὴν 
ὑπὸ καύματος μὴν ὑπὸ ψύχους ἐνυχλουμένους. 
καὶ τὰς ὀπίσω δὲ παρ᾿ αὐτοῖς παρ᾿ ὅλον τὸν 
ἐναυτὸν ἀκμάζεων, ᾧσπερ καὶ δ᾿ οἰνητῆς φησιν 

ὀχύρη ἐπ᾿ ὀχύρη γηράσκει, μῆλον δ᾿ ἐπὶ μῆλῳ, 
ἀυτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σύκον δ᾿ ἐπὶ σύκῳ.

ἐλναι δὲ διὰ πάντως παρ᾿ αὐτοῖς τὴν ἥμεραν ἵσον 
τῇ νυκτὶ, καὶ κατὰ τὸ μέσον τῆς ἥμερας μὴ γίνε
σθαι παρ᾿ αὐτοῖς σκιᾶν μηδενὸς διὰ τὸ κατὰ κορυ
φήν εἶναι τὸν ἡλιον.

57. Βιοῦν δ᾿ αὐτοῖς κατὰ συγγενείας καὶ συστη
ματα, συνηγμένοι τῶν οἰκείων οὐ πλειονών ἡ τετρα
κοσίων· τούτους δ᾿ ἐν τοῖς λειμῶσι διαζῆν, πολλά 
τῆς χώρας ἐχούσης πρὸς διατροφὴν· διὰ γὰρ τὴν

1 προοδιαίρεσιν Schäfer: πρὸς διαίρεσιν.
2 καὶ αὐτῷ εἶναι deleted by Dindorf.
is double for a certain distance, but they divide the inner portions still further, with the result that it becomes a double tongue as far as its base. Consequently they are very versatile as to the sounds they can utter, since they imitate not only every articulate language used by man but also the varied chatterings of the birds, and, in general, they can reproduce any peculiarity of sound. And the most remarkable thing of all is that at one and the same time they can converse perfectly with two persons who fall in with them, both answering questions and discoursing pertinently on the circumstances of the moment; for with one division of the tongue they can converse with the one person, and likewise with the other talk with the second.

Their climate is most temperate, we are told, considering that they live at the equator, and they suffer neither from heat nor from cold. Moreover, the fruits in their island ripen throughout the entire year, even as the poet writes,1

Here pear on pear grows old, and apple close
On apple, yea, and clustered grapes on grapes,
And fig on fig.

And with them the day is always the same length as the night, and at midday no shadow is cast of any object because the sun is in the zenith.

57. These islanders, they go on to say, live in groups which are based on kinship and on political organizations, no more than four hundred kinsmen being gathered together in this way; and the members spend their time in the meadows, the land supplying them with many things for sustenance;

1 *Odyssey*, 7. 120–21, describing the land of the Phaeacians.
Diodorus of Sicily

ἀρετὴν τῆς νήσου καὶ τῆς εὐκρασίαν τοῦ ἀέρος
gεννάσθαι τροφὰς αὐτομάτους πλείους τῶν ἱκανῶν.
2 φύεσθαι γὰρ παρ' αὐτοῖς καλαμον πολὺν, φέροντα
καρπὸν δαμιλῆ, παρεμφερῆ τοῖς λευκοῖς ὀράμοις.
τούτων οὖν συναγαγόντες βρέχουσιν ἐν ὑδατι
θερμῷ, μέχρι ἂν τὸ μέγεθος σχῶσιν ὡς φοῦ
περιστερᾶς. ἔπειτα συνθλάσαντες καὶ τρίψανε
ἐμπείρως ταῖς χεραὶ διαπλάττουσιν ἄρτους, οὓς
ὀπτήσαντες συντόνως διαφόρους οἴτας τῇ γλυ
3 κύττητι. εἶναι δὲ καὶ πηγὰς ὑδάτων δαμιλεῖς,
tὰς μὲν θερμῶν εἰς λουτρὰ καὶ κόπων ἀφαίρεσιν
εὔθετους, τὰς δὲ ψυχρῶν τῇ γλυκύτητι διαφόρους
καὶ πρὸς θύλλειν συνεργεῖν δυναμένας. ὑπάρχειν δὲ
παρ' αὐτοῖς καὶ παιδείας πάσης ἐπιμέλειαν, μάλιστα
4 δὲ ἀστρολογίας: γράμμασι τε αὐτοῖς χρήσαται κατὰ
μὲν τὴν δύναμιν τῶν σημαίνοντων εἰκοσι καὶ
ὀκτὼ τῶν ἁριθμῶν, κατὰ δὲ τοὺς χαρακτήρας
ἐπτὰ, ὃν ἔκαστον τετραχῶς μετασχηματίζεσθαι.
γράφονσι δὲ τοὺς στίχους οὖς εἰς τὸ πλάγιον
ἐκτείνοντες, ὥσπερ ἥμεισ, ἀλλ' ἄκουθεν κάτω κατα-
γράφοντες εἰς ὄρθον.¹ πολυχρωμίους δ' εἶναι
τοὺς ἀνθρώπους καὶ ὑπερβολὴν, ὡς ἂν ἄρχο τῶν
πεντήκοντα καὶ ἐκατόν ἐτῶν ζῶντας καὶ γινομένους
5 ἀνόσους κατὰ τὸ πλεῖστον. τὸν δὲ πηρωθέντα ἦ
καθόλου τι ἑλάττωμα ἔχοντα ἐν τῷ σώματι
μεθυστῶς ἐαυτὸν ἐκ τοῦ ζῆν ἄναγκαζουσι κατὰ
τῶν νόμων ἀπότομον. νόμων δ' αὐτοῖς ἐστὶ
ζῆν ἄρχει ἐτῶν ὀρισμένων, καὶ τὸν χρόνον τούτον

¹ ὄρθον transposed by Wesseling: after ἀπότομον in second sentence below.
for by reason of the fertility of the island and the mildness of the climate, food-stuffs are produced of themselves in greater quantity than is sufficient for their needs. For instance, a reed grows there in abundance, and bears a fruit in great plenty that is very similar to the white vetch.\(^1\) Now when they have gathered this they steep it in warm water until it has become about the size of a pigeon's egg; then after they have crushed it and rubbed\(^2\) it skilfully with their hands, they mould it into loaves, which are baked and eaten, and they are of surprising sweetness. There are also in the island, they say, abundant springs of water, the warm springs serving well for bathing and the relief of fatigue, the cold excelling in sweetness and possessing the power to contribute to good health. Moreover, the inhabitants give attention to every branch of learning and especially to astrology; and they use letters which, according to the value of the sounds they represent, are twenty-eight in number, but the characters are only seven, each one of which can be formed in four different ways. Nor do they write their lines horizontally, as we do, but from the top to the bottom perpendicularly. And the inhabitants, they tell us, are extremely long-lived, living even to the age of one hundred and fifty years, and experiencing for the most part no illness. Anyone also among them who has become crippled or suffers, in general, from any physical infirmity is forced by them, in accordance with an inexorable law, to remove himself from life. And there is also a law among them that they should live only for a stipulated number of

\(^1\) Possibly a reference to rice.
\(^2\) In order to remove the husk.
ΔΙΟΔΟΡΟΣ ΟΥ ΣΙΚΙΛΙΟΥ

'EKPLHRWΔΣΤΑΝΤΑΣ ΕΚΟΥΣΙΩΣ ΜΕΤΑΛΛΑΤΤΕΩΝ ΕΞΗΛΛΑΓ-
ΜΕΝΩ ΘΑΝΑΤΩ ΦΥΣΘΑΙ ΓΑΡ ΠΑΡ' ΑΥΤΟΪΣ ΗΔΙΟΦΥΗ 1
ΒΟΤΑΝΗΝ, ΕΦ' ΉΣ ΌΤΑΝ ΤΙΣ ΚΟΥΜΗΘΗ, ΛΕΠΘΩΤΑΣ ΚΑΙ
ΠΡΟΣΗΝΩΣ ΕΙΣ ΥΨΟΝ ΚΑΤΕΝΕΧΘΕΙΣ ΑΠΟΘΗΣΚΕΙ.
58. ΓΥΝΑΙΚΑΣ ΔΕ ΜΗ ΓΑΜΕΙΝ, ΑΛΛΑ ΚΟΙΝΑΣ ΕΧΕΙΝ,
ΚΑΙ ΤΟΥΣ ΓΕΝΝΗΘΕΝΤΑΣ ΠΑΙΔΑΣ ΏΣ ΚΟΙΝΟΥΣ ΤΡΕΦΟΝΤΑΣ
ΕΠ' ΊΣΗΣ ΑΓΑΠΑΝ. ΝΗΠΙΩΝ Δ' ΌΝΤΩΝ ΑΥΤΩΝ ΠΟΛΛΑΚΙΣ
ΤΑΣ ΤΡΕΦΟΥΣΑΣ ΔΙΑΛΛΑΤΤΕΙΝ ΤΑ ΒΡΕΦΗ, ΌΠΩΣ ΜΗΔ' ΑΙ
ΜΗΤΕΡΕΣ ΕΠΙΓΙΝΟΣΚΩΝ ΤΟΥΣ ΗΔΙΟΥΣ. ΔΙ' ΑΡΙΘΜΟΥΜΕΝΟΣ
ΠΑΡ' ΑΥΤΟΪΣ ΓΝΩΜΕΝΗΣ ΦΙΛΟΣΥΦΙΑΣ ΑΣΤΥ-
ΣΙΑΣΤΟΥΣ ΚΑΙ ΤΗΝ ΟΜΟΝΟΙΑΝ ΠΕΡΙ ΠΛΕΙΣΤΟΝ ΠΟΙΟΥΜΕ-
ΝΟΥΣ ΔΙΑΤΕΛΕΙΝ.

2 ΕΙΝΑΙ ΔΕ ΠΑΡ' ΑΥΤΟΪΣ ΚΑΙ ΖΩΑ, ΜΙΚΡΑ ΜΕΝ ΤΟΙΣ
ΜΕΓΕΘΕΙ, ΠΑΡΑΔΟΞΑ ΔΕ ΤΗ ΦΥΣΗ ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ
ΤΗ ΔΥΝΑΜΕΙ ΤΟΥ ΑΙΜΑΤΟΣ, ΕΙΝΑΙ ΓΑΡ ΑΥΤΑ ΤΗ
ΣΧΗΜΑΤΙ ΣΤΡΟΥΟΥΛΑ ΚΑΙ ΠΑΡΕΜΦΕΡΕΣΤΑΤΑ ΤΑΙΣ
ΧΕΛΩΝΑΙΣ, ΤΗΝ Δ' ΕΠΙΦΑΝΕΙΑΝ ΔΥΣΙ ΘΡΑΜΜΑΙΣ ΜΗΛΩ-
ΝΑΙΣ ΚΕΧΙΣΜΕΝΑ, ΕΦ' ΕΚΑΣΤΗΣ ΔΕ ΑΚΡΑΣ ΕΧΕΙΝ

3 ΩΦΙΑΛΜΟΝ ΚΑΙ ΣΤΟΜΑ, ΔΙΟΙ ΚΑΙ ΤΕΣΤΑΡΟΝ ΘΡΑΜΜΟΙ
ΒΛΕΠΟΝΤΑ ΚΑΙ ΤΟΙΣ ΙΑΟΙΣ ΣΤΟΜΑΙ ΧΡΩΜΕΝΑ ΕΙΣ ΕΝΑ
ΦΑΡΥΑ ΣΥΝΑΓΕΙΝ ΤΑ ΣΥΝΤΑ, ΚΑΙ ΔΙΑ ΤΟΥΤΟΥ ΚΑΤΑΠΙΝΩ-
ΜΕΝΗΣ ΤΗΣ ΤΡΟΦΗΣ ΕΙΣ ΜΙΑΝ ΚΟΙΛΙΑΝ ΣΥΡΡΕΙΝ ΑΠΑΝΤΑ-
ΟΜΟΙΩΣ ΔΕ ΤΑ ΣΠΑΧΓΑΝΑ ΚΑΙ ΤΑΛΛΑ ΤΑ ΕΥΤΟΣ ΠΑΝΤΑ
ΕΧΕΙΝ ΜΟΝΑΧΑ. ΠΟΔΑΣ ΔΕ ΥΠΟΟΙΚΩΘΗΝΙ ΚΥΚΛΩ ΤΗΣ
ΠΕΡΙΦΕΡΕΙΑΣ ΠΟΛΛΟΥΣ, ΔΙ' ΩΝ ΔΥΝΑΘΑΙ ΠΟΡΕΥΕΤΑΙ
4 ΠΡΟΣ ΔΑΝ ΜΕΡΟΣ ΒΟΥΛΛΩΤΑΙ. ΤΟ Δ' ΑΙΜΑ ΤΟΥΤΟΥ ΤΟΥ
ΖΩΟΥ ΘΑΥΜΑΣΤΟΝ ΕΧΕΙΝ ΔΥΝΑΜΗΝ ΠΑΝ ΓΑΡ ΤΟ ΔΙΑ-
ΤΜΗΘΕΝ ΕΜΠΝΕΟΝ ΣΩΜΑ ΚΟΛΛΑΝ ΠΑΡΑΧΡΗΜΑ, ΚΑΙΝ

1 ΗΔΙΟΦΥΗ Dindorf: ΗΔΙΟΦΥΗ,

1 Plato's famous theory recurs here.
years, and that at the completion of this period they should make away with themselves of their own accord, by a strange manner of death; for there grows among them a plant of a peculiar nature, and whenever a man lies down upon it, imperceptibly and gently he falls asleep and dies.

58. They do not marry, we are told, but possess their children in common, and maintaining the children who are born as if they belonged to all, they love them equally; and while the children are infants those who suckle the babes often change them around in order that not even the mothers may know their own offspring. Consequently, since there is no rivalry among them, they never experience civil disorders and they never cease placing the highest value upon internal harmony.

There are also animals among them, we are told, which are small in size but the object of wonder by reason of the nature of their bodies and the potency of their blood; for they are round in form and very similar to tortoises, but they are marked on the surface by two diagonal yellow stripes, at each end of which they have an eye and a mouth; consequently, though seeing with four eyes and using as many mouths, yet it gathers its food into one gullet, and down this its nourishment is swallowed and all flows together into one stomach; and in like manner its other organs and all its inner parts are single. It also has beneath it all around its body many feet, by means of which it can move in whatever direction it pleases. And the blood of this animal, they say, has a marvellous potency; for it immediately glues on to its place any living member that has been

\[1\] i.e. the wet-nurses of the community.

\[2\]
DIODORUS OF SICILY

ἀποκοπεῖσα χείρ ἢ ὄμοιον εἴπειν τύχῃ, δι' αὐτοῦ κολλάσθαι προσφάτου τῆς τομής οὕσης, καὶ τάλα δὲ μέρη τοῦ σώματος, ὃσα μὴ κυρίοις τόποις καὶ συνέχουσι τὸ ζῆν κατέχεται. ἔκαστον δὲ τῶν συντήματων τρέφειν ὄρνεον εὐμέγεθες ὕδιαζον τῇ φύσει, καὶ διὰ τοῦτο πειράζεται τὰ νῆπια τῶν βρεφῶν ποιάς τινὰς ἔχει τὰς τῆς ψυχῆς διαθέσεις. ἀναλαμβάνουσι γὰρ αὐτὰ ἐπὶ τὰ ζώα, καὶ τούτων πετομένων ἡ μὲν τὴν διὰ τοῦ ἄρεος φοράν ὑπομένουν τρέφουσιν, τὰ δὲ περιναύτια γυνόμενα καὶ βάμβους πληροῦμενα βίπτουσιν, ὡς οὐτὲ πολυχρώμα καθεστῶτα οὔτε τοῖς ἄλλοις τοῖς τῆς ψυχῆς λήμμασιν ἀξιόλογα.

6 Ἐκάστου δὲ συντήματος ὁ πρεσβύτερος ἀεὶ τὴν ἠγεμονίαν ἔχει, καθάπερ τις βασιλεῖς, καὶ τούτω πάντες πελθοῦνται. ὅταν δ' ὁ πρῶτος τελέσας τὰ ἐκατόν καὶ πεντήκοντα ἔτη κατὰ τὸν νόμον ἀπαλλάξῃ ἐαυτὸν τοῦ ζῆν, ὃ μετὰ τούτον πρεσβύτερος διαδέχεται τὴν ἠγεμονίαν. ἢ δὲ περὶ τὴν νῆσον θάλαττα, ροώδης οὐσα καὶ μεγάλας ἀμπώτεις καὶ πλημμύρας ποιούμενη, γλυκεῖα τὴν γεώσιν καθέστηκε. τῶν δὲ παρ' ἡμῶν ἄστρων τὰς ἀρκτούς καὶ πολλὰ ¹ καθόλου μὴ φαίνεσθαι. ἐπὶ ταύτα δ' ἦσαν αὐταὶ νῆσοι παραπλησία μὲν τοῖς μεγέθεσι, σύμμετρον δ' ἄλληλων διεστηκυία, πᾶσαι δὲ τοῖς αὐτοῖς ἔθεσι καὶ νόμους χρώμεναι.

759. Πάντες δ' οἱ κατουκούντες ἐν αὐταῖς, καίπερ δαιμονεῖς ἔχοντες πάντων χορηγῖα αὐτοφυεῖς, ὃμως οὐκ ἀνέδην χρώνται ταῖς ἀπολαύσεσιν, ἀλλὰ τὴν

¹ πολλὰ E, Wesseling: πολλὰ τὸ C, πολλὰ τῶν καθ' ἡμᾶς all other MSS.
severed; even if a hand or the like should happen to have been cut off, by the use of this blood it is glued on again, provided that the cut is fresh, and the same thing is true of such other parts of the body as are not connected with the regions which are vital and sustain the person's life. Each group of the inhabitants also keeps a bird of great size and of a nature peculiar to itself, by means of which a test is made of the infant children to learn what their spiritual disposition is; for they place them upon the birds, and such of them as are able to endure the flight through the air as the birds take wing they rear, but such as become nauseated and filled with consternation they cast out, as not likely either to live many years and being, besides, of no account because of their dispositions.

In each group the oldest man regularly exercises the leadership, just as if he were a kind of king, and is obeyed by all the members; and when the first such ruler makes an end of his life in accordance with the law upon the completion of his one hundred and fiftieth year, the next oldest succeeds to the leadership. The sea about the island has strong currents and is subject to great flooding and ebbing of the tides and is sweet in taste. And as for the stars of our heavens, the Bears and many more, we are informed, are not visible at all. The number of these islands was seven, and they are very much the same in size and at about equal distances from one another, and all follow the same customs and laws.

59. Although all the inhabitants enjoy an abundant provision of everything from what grows of itself in these islands, yet they do not indulge in the enjoyment of this abundance without restraint, but they
DIODORUS OF SICILY

λιτότητα διώκουσι καὶ τὴν ἀρκοῦσαν τροφὴν προσφέρονται· κρέα δὲ καὶ τὰλλα πάντα ὅπτὰ καὶ ἔξ ὦδατος ἐφθα σκευάζουσι· τῶν δὲ ἄλλων τῶν τοῖς μαγείροις πεφιλοτεχνημένων χυμῶν καὶ τῆς κατὰ τὰς ἀρτύσεις ποικιλίας ἀνεπινόητοι παντελῶς εἶσι. 2 σέβονται δὲ θεούς τὸ περιέχον πάντα καὶ ἥλιον καὶ καθόλου πάντα τὰ οὐράνια. ἵχθυον δὲ παντοδαιμόν πλῆθος ἀλιεύοντες ποικίλως καὶ τῶν πτηνῶν οὐκ 3 ὀλίγα θηρεύονται. γίνεται δὲ παρ' αὐτοῖς ἀκροδρύων τε πλῆθος αὐτομάτων, καὶ ἐλαιαὶ φύονται καὶ ἄμπελοι, ἐξ ὑλὴν ἐλαιών τε ποιοῦσι δαμιλές καὶ ὀλον. ὄψεις τε τοῖς μεγέθεσι διαφέρονται, οὐδὲν δὲ ἀδικοῦντας τοὺς ἀνθρώπους, ἐξωδίμον ἔχειν τὴν 4 σάρκα καὶ γλυκύτητι διαφέρουσαν. ἐσθήτας δὲ αὐτοὺς κατασκευάζειν ἐκ τινῶν καλάμων ἐχόντων ἐν τῷ μέσῳ χυσίν λαμπρόν καὶ μαλακόν, ὅν συνάγοντας καὶ τοῖς θαλασσίως ὀστρέοις συγκεκομένους 1 μίσχοντας θαυμαστὰ κατασκευάζειν ἰμάτια πορφυρά. ἔχουν δὲ παρηλλαγμένας φύσεις καὶ διὰ τὸ παράδοξον ἀπιστούμενα.

5 Πάντα δὲ παρ’ αὐτοῖς ὀρισμένην ἔχειν 2 τάξιν τὰ κατὰ τὴν δίαιταν, οὐχ ἄμα πάντων τὰς τροφὰς καὶ τὰς αὐτῶς λαμβανόντων διατετάχθαι δὴ ἐπὶ τινας ὀρισμένας ἡμέρας ποτὲ μὲν ἰχθύων βρῶσιν, ποτὲ δὲ ὄρνεων, ἐστὶ δὴ τε χερσαῖον, ἐνίοτε δὲ ἐλαιῶν καὶ τῶν λυτότατων προσοψημάτων. ἐναλλάξ δὲ αὐτοὺς τοὺς μὲν ἄλληλοις διακονεῖν, τοὺς δὲ

1 συγκεκομένους Reiske: συγκεκολλημένους.
2 ἔχειν Reiske: ἔχει.
practise simplicity and take for their food only what suffices for their needs. Meat and whatever else is roasted or boiled in water are prepared by them, but of all the other dishes ingeniously concocted by professional cooks, such as sauces and the various kinds of seasonings, they have no notion whatsoever. And they worship as gods that which encompasses all things\(^1\) and the sun, and, in general, all the heavenly bodies. Fishes of every kind in great numbers are caught by them by sundry devices and not a few birds. There is also found among them an abundance of fruit trees growing wild, and olive trees and vines grow there, from which they make both olive oil and wine in abundance. Snakes also, we are told, which are of immense size and yet do no harm to the inhabitants, have a meat which is edible and exceedingly sweet. And their clothing they make themselves from a certain reed which contains in the centre a downy substance\(^2\) that is bright to the eye and soft, which they gather and mingle with crushed sea-shells and thus make remarkable garments of a purple hue. As for the animals of the islands, their natures are peculiar and so amazing as to defy credence.

All the details of their diet, we are told, follow a prescribed arrangement, since they do not all take their food at the same time nor is it always the same; but it has been ordained that on certain fixed days they shall eat at one time fish, at another time fowl, sometimes the flesh of land animals, and sometimes olives and the most simple side-dishes. They also take turns in ministering to the needs of one

\(^1\) i.e. the atmosphere or aether.
\(^2\) Probably cotton is meant.
ΔΙΟΔΟΡΟΣ ΟF ΣΙΚΙΛΥ

άλλοις, τοὺς δὲ περὶ τὰς τέχνας εἶναι, ἄλλους δὲ περὶ άλλα τῶν χρησίμων ἀσχολεῖται, τοὺς δὲ ἐκ περιόδου κυκλικῆς λειτουργεῖν, πλὴν τῶν ἦδη γεγορικῶτων. ἐν τε ταῖς ἔφορταίς καὶ ταῖς εὐωχίαις ἐλέγεσθαι τε καὶ ἄδεσθαι παρ’ αὐτοῖς εἰς τοὺς θεοὺς ὑμνοὺς καὶ ἑγκώμια, μάλιστα δὲ εἰς τὸν ἦλιον, ἀφ’ ὅ τάς τε νήσους καὶ ἐαυτοὺς προσαγορεύοντο.  

8 Θάπτοντι δὲ τοὺς τελευτησαντας ὀταν ἀμπωτις γένηται καταχωνυντες εἰς τὴν ἄμμον, ὅστε κατὰ τὴν πλημμύριδα τὸν τόπον ἐπιχώνυνοθαί. τοὺς δὲ καλάμους, ἐξ ὧν ὁ καρπὸς τῆς προφήτης γίνεται, φασὶ σπιθαμιάίοις ὅντας τὸ πάχος κατὰ τὰς τῆς σελήνης ἀναπληρώσεις ἀναπληρούθαι, καὶ πάλιν κατὰ τὰς ἐλαττώσεις ἀνὰ λόγον ταπεινοῦθαι.  

9 τὸ δὲ τῶν θερμῶν πηγῶν υδῶρ γλυκὸ καὶ ύμεινὸν διαφυλάττει τὴν θερμασίαν, καὶ οὐδέποτε θύχεται, ἕως ὑπὸ ψυχρὸν υδώρ ἢ ὅνος συμμίσγηται.  

60. Ἐπεὶ δ’ ἐτη μείναντας παρ’ αὐτοῖς τοὺς περὶ τῶν 'Ιαμβούλων ἐκβιληθῆναι ἀκοντας, ὡς κακούργους καὶ πονηροὺς ἐδισμοῖς συντεθραμμένους. πάλιν οὖν τὸ πλαοῦμεν κατασκευάζεισας συναναγκασθῆναι τὸν χωρισμὸν ποιῆσαι, καὶ τροφὴν ἐνθέμενος πλεῦσαι πλέον ἢ τέτταρας μῆνας ἐκπεσεῖν δὲ κατὰ τὴν 'Ινδικήν εἰς ἁμμοὺς καὶ 2 τεναγώδεις τόπους καὶ τὸν μὲν ἐπέροιν αὐτῶν ὑπὸ τοῦ κλύσωνος διαφθάρηναι, τὸν δὲ 'Ιαμβούλων πρὸς τινα κόμην προσενεχθέντα ὑπὸ τῶν ἐγχωρίων

1 εὐωχίαις Wasseling; εὐχαίσ MSS., Bekker.  
2 ἀφ’ added by Kallenberg.  
3 σπιθαμιάιος Reiske: σπιθαμιαίος MSS., Bekker.  
4 ὅ τ’ added by Dindorf.  

80
BOOK II. 59. 6-60. 2

another, some of them fishing, others working at the crafts, others occupying themselves in other useful tasks, and still others, with the exception of those who have come to old age, performing the services of the group in a definite cycle. And at the festivals and feasts which are held among them, there are both pronounced and sung in honour of the gods hymns and spoken laudations, and especially in honour of the sun, after whom they name both the islands and themselves.\(^1\)

They inter their dead at the time when the tide is at the ebb, burying them in the sand along the beach, the result being that at flood-tide the place has fresh sand heaped upon it. The reeds, they say, from which the fruit for their nourishment is derived, being a span in thickness increase at the times of full-moon and again decrease proportionately as it wanes. And the water of the warm springs, being sweet and health-giving, maintains its heat and never becomes cold, save when it is mixed with cold water or wine.

60. After remaining among this people for seven years, the account continues, Iambulus and his companion were ejected against their will, as being malefactors and as having been educated to evil habits. Consequently, after they had again fitted out their little boat they were compelled to take their leave, and when they had stored up provisions in it they continued their voyage for more than four months. Then they were shipwrecked upon a sandy and marshy region of India; and his companion lost his life in the surf, but Iambulus, having found his way to a certain village, was then brought by the

\(^{1}\) i.e. "The Islands and Children of the Sun."
Diodorus of Sicily

ἀναχθήναι πρὸς τὸν βασιλέα εἰς πόλιν Πολιβοδρα, πολλῶν ἡμερῶν ὁδὸν ἀπέχουσαν τῆς θαλάττης. 3 ὁντὸς δὲ φιλέλληνος τοῦ βασιλέως καὶ παιδείας ἀντεχομένου, μεγάλης αὐτοῦ ἀποδοχῆς κατα-ξιῶσας: τὸ δὲ τελευταῖον μετὰ τῶν ἀσφαλείας τοῦ μὲν πρῶτον εἰς τὴν Περσίδα διελθεῖν, ὑστερον δὲ εἰς τὴν Ἑλλάδα διασωθήναι.

Ὄδε Ἠαμβοῦλος ἡμεῖς ταύτα τε ἀναγραφῆς ἦξίωσε καὶ περὶ τῶν κατὰ τὴν Ἰνδικὴν οὐκ ὅλιγα συνετάξατο τῶν ἀγνοουμένων παρὰ τοῖς ἄλλοις. ἦμεῖς δὲ τὴν ἐν ἀρχῇ τῆς βιβλίου γεγενημένην ἐπαγγελίαν τετελεκότες αὐτοῦ περιγράψομεν τήνδε τὴν βιβλίου.

1 οὗτος after Ἠαμβοῦλος omitted E, all editors.
natives into the presence of the king at Palibothra, a city which was distant a journey of many days from the sea. And since the king was friendly to the Greeks and devoted to learning he considered Iambulus worthy of cordial welcome; and at length, upon receiving a permission of safe-conduct, he passed over first of all into Persia and later arrived safe in Greece.

Now Iambulus felt that these matters deserved to be written down, and he added to his account not a few facts about India, facts of which all other men were ignorant at that time. But for our part, since we have fulfilled the promise made at the beginning of this Book, we shall bring it to a conclusion at this point.
BOOK III
ΒΙΒΛΟΣ ΤΡΙΤΗ

1. Τῶν πρὸ ταύτης βιβλίων δυοίν οὐσῶν ἢ μὲν πρώτη περιέχει τάς κατὰ τὴν Αἰγυπτίου πράξεις τῶν ἀρχαίων βασιλέων καὶ τὰ μυθολογύμενα περὶ τῶν παρ’. Αἰγυπτίους θεῶν, πρὸς δὲ τούτους περὶ τοῦ Νείλου καὶ τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ Παντοδαπῶν ξών, περὶ τε τῆς τοποθεσίας τῆς Ἀγυπτίου καὶ τῶν νομίμων τῶν παρὰ τοῖς ἐγχωρίοις καὶ τῶν δικαστηρίων, ἢ δὲ δευτέρα τὰς κατὰ τὴν Ἀσίαν ἐν τοῖς ἀρχαίοις συντελεσθείσας πράξεις ὑπὸ τῶν Ἀσσυρίων, ἐν ἀλὸς ἐστὶν ἡ τε Σεμιράμιδος γένεσις καὶ αὐξήσεως, καὶ ἡ ἐκτισμὸν μὲν Βαβυλώνα καὶ πολλάς ἄλλας πόλεις, ἐστράτευσε δὲ ἐπὶ τὴν Ἰνδικὴν μεγάλας δυνάμεως ἐξῆς δὲ περὶ τῶν Ἀράμων καὶ τῆς παρ’ αὐτῶν τῶν ἄστρων παραπνημέσως, καὶ περὶ τῆς Ἀραβίας καὶ τῶν ἐν αὐτῇ παραδόξων, περὶ τε τῆς Σκυθῶν βασιλείας, καὶ περὶ Ἀμαζώνων, καὶ τὸ τελευταῖον περὶ τῶν Ωκεανόρεων. ἐν δὲ ταύτῃ τὰ συνεχῆ τοῖς προῖτοις ρημέως προστιθέντες διέξιμεν περὶ Ἀθηναίων καὶ τῶν Αἰγυπτίων καὶ τῶν θυματιμένων Ἀτλαντῶν.

2. Ἀθηναίων τοῖς ἰστοροῦσα πρώτως ἀνθρώπων ἀπάντων γεγονέναι, καὶ τὰς ἀποδείξεις τούτων ἐμφανεῖς εἶναι φασιν. ὅτι μὲν γὰρ οὐκ ἐπήλυδεν

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1 oūs after τῆς deleted by Reiske.  
2 καὶ τὰς after Ἀσίαν deleted by Dindorf.
BOOK III

1. Of the two preceding Books the First embraces the deeds in Egypt of the early kings and the accounts, as found in their myths, of the gods of the Egyptians; there is also a discussion of the Nile and of the products of the land, and also of its animals, which are of every kind, and a description of the topography of Egypt, of the customs prevailing among its inhabitants, and of its courts of law. The Second Book embraces the deeds performed by the Assyrians in Asia in early times, connected with which are both the birth and the rise to power of Semiramis, in the course of which she founded Babylon and many other cities and made a campaign against India with great forces; and after this is an account of the Chaldaeans and of their practice of observing the stars, of Arabia and the marvels of that land, of the kingdom of the Scythians, of the Amazons, and finally of the Hyperboreans. In this present Book we shall add the matters which are connected with what I have already narrated, and shall describe the Ethiopians and the Libyans and the people known as the Atlantians.

2. Now the Ethiopians, as historians relate, were the first of all men and the proofs of this statement, they say, are manifest. For that they did not come into their land as immigrants from abroad but were

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8 'Ατλαντίων Dindorf: 'Ατλαντίδων.
ΔΙΟΔΟΡΟΣ Ο ΣΙΚΙΛΗ

ἐλθόντες, ἀλλ’ ἐγγενεῖς ὑπερ τῆς χώρας δικαῖως αὐτόχθονες νομομάζονται, σχεδὸν παρὰ πάσιν συμφωνεῖσθαι. 1 ὅτι δὲ τοὺς ὑπὸ τὴν μεσημβρίαν οἰκοῦντας πιθανὸν ἐστὶν πρῶτον ὑπὸ τῆς γῆς ἐξωγονηθοῖς, προφανὲς ύπάρχειν ἀπασιν’ τῆς γὰρ περὶ τὸν ἦλιον θερμασίας ἀναξηρανοῦσης τῆς γῆς ὑγρὰν ὁδουν ἐτὶ 2 κατὰ τὴν τῶν ὅλων γένεσιν καὶ ἐξωγονοῦσης, εἰκὸς εἶναι τὸν ἐγγυτάτω τόπον ὑπερ τοῦ ἦλιον πρῶτον ἐνεγκεῖ φῦσεις ἐμφύχυοι.

2 φασὶ δὲ παρ’ αὐτοῖς πρῶτοι καταδευκθῆναι θεοὺς τιμᾶν καὶ θυσίας ἐπιτελεῖν καὶ πομπὰς καὶ πανηγύρεις καὶ τάλλα δι’ ὃν ἀνθρώποι τὸ θεῖον τιμῶσιν διὸ καὶ τὴν παρ’ αὐτοῖς εὐσεβείαν διαβεβαιόθησαν παρὰ πάσιν ἀνθρώποις, καὶ δοκεῖν τὰς παρὰ Ἀθηναίας μάλιστ’ εἶναι τῷ δαιμονίῳ κεχαρισμέναι.

3 μάρτυρα δὲ τούτων παρέχονται τὸν πρεσβύτατον σχεδὸν καὶ μάλιστα τῶν ποιητῶν θαυμαζόμενον παρ’ Ἐλλησι’ τούτου γὰρ κατὰ τὴν Ἰλιάδα περευσάγειν τὸν τε Δία καὶ τοὺς ἄλλους μετ’ αὐτοῦ θεοὺς ἀποδημοῦντας εἰς Ἀλισσίαν πρὸς τε τὰς θυσίας τὰς ἀπονεμομένας αὐτοῖς κατ’ ἔτος καὶ εὐωχίαν κοινὴν παρὰ τοὺς Ἀθηναίοι.

Ζεὺς γὰρ ἐσ’ Ὑμειαν μετ’ ἀμόμονας Ἀθηναίας χθεῖς ἐβη ἐκεῖ χαίτα, θεοὶ δ’ ἀµα πάντες ἐποντο.

4 λέγουσι δὲ καὶ τῆς εἰς τὸ θείον εὐσεβείας φανερῶς αὐτοὺς κοµλέεσθαι τὰς χάριτας, μηδέποτε δεσπο-

1 συμφωνεῖσθαι Wesseling; συμφωνεῖται.
2 δὲ after ἐτὶ deleted by Vogel.

1 i.e. “sprung from the soil itself.”
natives of it and so justly bear the name of "auto-
chthones"¹ is, they maintain, conceded by practically
all men; furthermore, that those who dwell beneath
the noon-day sun were, in all likelihood, the first to
be generated by the earth, is clear to all; since,
inasmuch as it was the warmth of the sun which,
at the generation of the universe, dried up the earth
when it was still wet and impregnated it with life,²
it is reasonable to suppose that the region which was
nearest the sun was the first to bring forth living
creatures. And they say that they were the first
to be taught to honour the gods and to hold sacrifices
and processions and festivals and the other rites by
which men honour the deity; and that in consequence
their piety has been published abroad among all
men, and it is generally held that the sacrifices
practised among the Ethiopians are those which
are the most pleasing to heaven. As witness to this
they call upon the poet who is perhaps the oldest
and certainly the most venerated among the Greeks;
for in the Iliad³ he represents both Zeus and the
rest of the gods with him as absent on a visit to
Ethiopia to share in the sacrifices and the banquet
which were given annually by the Ethiopians for
all the gods together:

For Zeus had yesterday to Ocean's bounds
Set forth to feast with Ethiop's faultless men,
And he was followed there by all the gods.

And they state that, by reason of their piety towards
the deity, they manifestly enjoy the favour of the
gods, inasmuch as they have never experienced the

Diodorus of Sicily

τείας ἐπήλυδος πείραν λαβόντας: εξ αὐτῶν γὰρ ἐν ἐλευθερίᾳ μεμενηκέναι καὶ τῇ πρὸς ἀλλήλους ὁμονοίας, πολλῶν μὲν καὶ δυνατῶν ἐστρατευκότων ἐπὶ αὐτούς, μηδενὸς δὲ τῆς ἐπιβολῆς καθικο-μένου.

3. Καμβύσην μὲν γὰρ μεγάλη δυνάμει στρατεύ-σαντα τὴν τε στρατιάν ἀποβαλεῖν ἄπασαν καὶ αὐτὸν τοῖς ὀλίσι κυδυνεύσαν. Σεμίραμιν δὲ, τῷ μεγέθει τῶν ἐπιβολῶν καὶ πράξεων διωνομασμένην, ἔπι βραχῦ τῆς Ἀθηναίας προσέλθοσαν ἀπογνώνια τὴν ἐπὶ τὸ σύμπαν ἐθνὸς στρατεύαν· τοὺς τε περὶ Ἦρακλεα καὶ Διόνυσον ἐπίωντας ἄπασαν τὴν οἰκουμένην μόνους τοὺς Ἀθηναίας τοὺς ὑπὲρ Ἀγγύπτου μὴ καταπολεμήσαι διὰ τῇ ἐνυσθειῶν τῶν ἀνδρῶν καὶ τὸ δυσκράτητον τῆς ἐπιβολῆς.

Φαύ δὲ καὶ τοὺς Ἀγγύπτιους ἑαυτῶν ἀποίκους ὑπάρχειν, Ὀσύριδος ἡγησαμένου τῆς ἀποικίας.

2 καθόλου γὰρ τὴν νῦν οὐδὰν Ἀγγύπτου λέγοντων οὐ χώραν, ἀλλὰ θάλασσα ἐγενέσθαι κατὰ τὴν εἰς ἀρχῆς τοῖς κόσμων σύστασι. ὢστερον μέντοι τοῦ Ἕλλον κατὰ τὰς ἀναβάσεις τὴν ἐκ τῆς Ἀθηναίας ἠλθον καταφέροντος ἐκ τοῦ κατ' ὁλίγον προσχωρησάν. ὧτι δ' ἐστὶν αὐτῶν ἡ χώρα πᾶσα ποταμόχωστος ἐναργεστάτην ἔχειν ἀπόδειξιν τὴν

3 γυνομένην κατὰ τὰς ἐκβολέας τοῦ Ἕλλον· καθ' ἐκα- στὸν γὰρ ἐτος ἄει νέας ἱλῖος ἀβρουζομένης πρὸς τὰ στόματα τοῦ ποταμοῦ καθορᾶται τὸ μὲν πέλαγος ἐξωθούμενον τοῖς προσχωρήσαι, ἡ δὲ χώρα τὴν αὐξησιν λαμβάνουσα. τα δὲ πλεῖστα τῶν νομίμων τοῖς Ἀγγύπτιοι ὑπάρχειν Ἀθηναϊκά, τηρομένης

1 An account of his campaign is in Herodotus 3. 25.
rule of an invader from abroad; for from all time they have enjoyed a state of freedom and of peace one with another, and although many and powerful rulers have made war upon them, not one of these has succeeded in his undertaking.

3. Cambyses,¹ for instance, they say, who made war upon them with a great force, both lost all his army and was himself exposed to the greatest peril; Semiramis also, who through the magnitude of her undertakings and achievements has become renowned, after advancing a short distance into Ethiopia gave up her campaign against the whole nation; and Heracles and Dionysus, although they visited all the inhabited earth, failed to subdue the Ethiopians alone who dwell above Egypt, both because of the piety of these men and because of the insurmountable difficulties involved in the attempt.

They say also that the Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony. For, speaking generally, what is now Egypt, they maintain, was not land but sea when in the beginning the universe was being formed; afterwards, however, as the Nile during the times of its inundation carried down the mud from Ethiopia, land was gradually built up from the deposit. Also the statement that all the land of the Egyptians is alluvial silt deposited by the river receives the clearest proof, in their opinion, from what takes place at the outlets of the Nile; for as each year new mud is continually gathered together at the mouths of the river, the sea is observed being thrust back by the deposited silt and the land receiving the increase. And the larger part of the customs of the Egyptians are, they hold, Ethiopian, the
ΔΙΟΔΟΡΟΣ ΟΥΣ ΣΙΚΥΛΗΣ

τῆς παλαιᾶς συνθήκειας παρὰ τοῖς ἀποκειμένοις. 4 τὸ τε γὰρ τοὺς βασιλεῖς θεωσι νομίζειν καὶ τὸ περὶ
tὰς ταφὰς μάλιστα σπουδάζειν καὶ πολλὰ τοιαῦθ'
ἐτερα πράττειν Ἀθηναίων ὑπάρχειν ἐπιτηδεύματα,
tὰς τε τῶν ἀγαλμάτων ἱδέας καὶ τοὺς τῶν γραμ-
5 μάτων τύπους Ἀθηναίων ὑπάρχειν. διετέλει
γὰρ Ἀγνωστός ὡς τῶν γραμμάτων, τὰ μὲν δημοδὴ
προσαγορεύμενα πάντας μανθάνειν, τὰ δὲ ἱερὰ
caluμένα παρὰ μὲν τοῖς Ἀγνωστοῖς μόνοις
γινώσκειν τοὺς ἱερεῖς παρὰ τῶν πατέρων ἐν
ἀπορρήτωι μανθάνοντας, παρὰ δὲ τοῖς Ἀθηναῖοι
6 ἀπαντᾶς τοῦτοις χρῆσθαι τοῖς τύπους. τὰ τε
συστήματα τῶν ἱερεῶν παραπλησίαν ἔχειν τάξιν
παρ' ἀμφοτέροις τοῖς ἔδεισιν καθαρεύσει 
ἀπαντᾶς τοὺς περὶ τὴν τῶν θεῶν θεραπείαν ὡς
όμοιως ἐξυπηρετοῦσι καὶ τὰς στολὰς τὰς αὐτὰς
ἐχοντας καὶ τὸν τοῦ σκῆπτρου τύπου ἁρτοτεθή
cadeστώτα, ὅν ἐχοντας τοὺς βασιλεῖς χρὴσθαι
πίλοις μακροίς ἐπὶ τοῦ πέρατος ὀμφαλὸν ἐχονι
καὶ περισσεπραμένοις ὁφεσιν οὐς καλοῦσιν ἀστιδασ-
τοῦτο δὲ τὸ παράσημον έυκε συνεμφαίνειν ὅτι
τοὺς ἐπιθέοις τολμήσοντας τοῦ βασιλείος συμβή-
7 σεταί βεανακτηφόροις περιπετείων δήγμαιν, πολλὰ
δὲ καὶ ἄλλα λέγουσι περὶ τῆς αὐτῶν ἀρχαίττητος
καὶ τῆς τῶν Ἀγνωστῶν ἀποκλίας, περὶ δὲ ὅν 
κατεπείγει γράφειν.

4. Περὶ δὲ τῶν Ἀθηναίων γραμμάτων τῶν παρ' 
Ἀγνωστοῖς καλουμένων ἱερολυφικῶν ῥήτεον, ἢν

1 διετέλει Stroth: ἰδίων.

1 Cp. Book 1. 81. 1 and note.
2 Now commonly called the “hieratic.”

94
colonists still preserving their ancient manners. For instance, the belief that their kings are gods, the very special attention which they pay to their burials, and many other matters of a similar nature are Ethiopian practices, while the shapes of their statues and the forms of their letters are Ethiopian; for of the two kinds of writing¹ which the Egyptians have, that which is known as "popular" (demotic) is learned by everyone, while that which is called "sacred"² is understood only by the priests of the Egyptians, who learn it from their fathers as one of the things which are not divulged, but among the Ethiopians everyone uses these forms of letters. Furthermore, the orders of the priests, they maintain, have much the same position among both peoples; for all are clean³ who are engaged in the service of the gods, keeping themselves shaven, like the Ethiopian priests, and having the same dress and form of staff, which is shaped like a plough and is carried by their kings, who wear high felt hats which end in a knob at the top and are circled by the serpents which they call asps; and this symbol appears to carry the thought that it will be the lot of those who shall dare to attack the king to encounter death-carrying stings.⁴ Many other things are also told by them concerning their own antiquity and the colony which they sent out that became the Egyptians, but about this there is no special need of our writing anything.

4. We must now speak about the Ethiopian writing which is called hieroglyphic among the Egyptians,

³ i.e. they observe certain rites and practices of purification.
⁴ The snake was the sacred uraeus, the symbol of the Northern Kingdom.
µηδὲν παραλίπωμεν τῶν ἄρχαιοι λογομερέων. συμβεβήκε τοινυν τούς μὲν τύπους ύπάρχειν αὐτῶν ὁμοίους ζώους παντοδαποῖς καὶ ἀκρωτηρίους ἀνθρώπων, ἔτι δ' ὁργάνους, καὶ μάλιστα τεκτονικότητι οὐ γὰρ ἐκ τῆς τῶν συλλαβῶν συνθέσεως ἡ γραμματικὴ παρ' αὐτοῖς τῶν ὑποκείμενον λόγον ἀποδίδωσιν, ἀλλ' εὖ ἐμφάσεως τῶν μεταγραφομένων καὶ μεταφορᾶς μυθὴς συνηθισμένης. γράφονσι γὰρ ίέρακα καὶ κροκόδειλων, ἐτι δ' ὁφων καὶ τῶν ἕκ τοῦ σώματος τῶν ἄνθρωπων ὄφθαλμων καὶ χείρα καὶ πρόσωπον καὶ ἑτέρα τουαῦτα. ἦ μὲν ous ίέραξ αὐτοῖς σημαίνει πάντα τὰ ὁξέως γινόμενα, διὰ τὸ τὸ ἐξ ὄραν τὸῦ τῶν πτημῶν σχεδὸν ύπάρχειν ὑξύτατον. μεταφέρεται τε ὁ λόγος ταῖς οἰκείαις μεταφοράς εἰς πάντα τὰ ὁξέα καὶ τὰ τούτοις οἰκεῖαι παραπλησίως τοῖς εἰρημένοις. ὁ δὲ κροκόδειλος σημαντικός ἐστιν πάσης κακίας, ὁ δὲ ὄφθαλμος δίκης τηρήτης καὶ παντὸς τοῦ σώματος φύλαξ; τῶν δ' ἀκρωτηρίων ἡ μὲν δεξία τοὺς δακτύλους ἐκτεταμένους ἔχουσα σημαίνει βίου πορισμὸν, ἦ δ' εὐώνυμος συνηθέν τήρησιν καὶ φυλακῆς χρημάτων. ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων τύπων τῶν ἕκ τοῦ σώματος καὶ τῶν ὄργανων καὶ τῶν ἄλλων ἀπάντων· ταῖς γὰρ ἐν ἐκάστοις ἐνούσαις ἐμφάσεις συνακολουθοῦντες, καὶ μελέτη πολυχρονίω καὶ μυθήμα γυμνάζοντες τὰς ψυχὰς, ἐκτικῶς ἐκαστα τῶν γεγραμμένων ἀναγινώκουσιν.

5. Τῶν δὲ παρ' Ἀθηναίοι νομίμων οὐκ ἄλγα δοκεῖ
in order that we may omit nothing in our discussion of their antiquities. Now it is found that the forms of their letters take the shape of animals of every kind, and of the members of the human body, and of implements and especially carpenters’ tools; for their writing does not express the intended concept by means of syllables joined one to another, but by means of the significance of the objects which have been copied and by its figurative meaning which has been impressed upon the memory by practice. For instance, they draw the picture of a hawk, a crocodile, a snake, and of the members of the human body—an eye, a hand, a face, and the like. Now the hawk signifies to them everything which happens swiftly, since this animal is practically the swiftest of winged creatures. And the concept portrayed is then transferred, by the appropriate metaphorical transfer, to all swift things and to everything to which swiftness is appropriate, very much as if they had been named. And the crocodile is a symbol of all that is evil, and the eye is the warder of justice and the guardian of the entire body. And as for the members of the body, the right hand with fingers extended signifies a procuring of livelihood, and the left with the fingers closed, a keeping and guarding of property. The same way of reasoning applies also to the remaining characters, which represent parts of the body and implements and all other things; for by paying close attention to the significance which is inherent in each object and by training their minds through drill and exercise of the memory over a long period, they read from habit everything which has been written.

5. As for the customs of the Ethiopians, not a few
Diodorus of Sicily

πολύ τῶν παρὰ τοῖς ἄλλοις διαφέρειν, καὶ μᾶλλον τὰ περὶ τὴν αἱρεσίαν τῶν βασιλέων. οἱ μὲν γὰρ ἰερεῖς εἰς αὐτῶν τοὺς ἀρίστους προκρίνουσιν, ἐκ δὲ τῶν καταλεξιθέντων, ὅπως ἂν ὁ θεὸς κωμᾶξων κατὰ τινὰ συνήθειαν περιφερόμενος λάβῃ, τοῦτον τὸ πλῆθος αἱρεῖται βασιλέα: εὐθὺς δὲ καὶ προσκυνεῖ καὶ τιμᾶε καθάπερ θεόν, ὡς ὑπὸ τῆς τοῦ δαμονίου 2 προνοίας ἐγκεχειρισμένης αὐτῷ τῆς ἀρχῆς. ὁ δὲ αἱρεθεὶς διαίτη τε χρῆται τῇ τεταγμένῃ κατὰ τοὺς νόμους καὶ τάλα πράττει κατὰ τὸ πάτριον ἔθος, οὐτὲ εὐεργεσίαν οὔτε τιμωρίαν ἀπονέμων οὐδὲν παρὰ τὸ δεδογμένων εἰς ἀρχῆς παρ' αὐτοῖς νόμων ἔθος δὲ αὐτοῖς ἔστι μηδένα τῶν υποτεταγμένων θανάτῳ περιβάλλειν, μηδὲ ᾧ καταδικασθεὶς ἐπὶ θανάτῳ τις φανῇ τιμωρίας ἀξίας, ἀλλὰ πέμπει τῶν υπηρετῶν τινὰ σημεῖον ἔχοντα θανάτου πρὸς τὸν παρανεομοκότα: οὕτως δὲ ιδίων τὸ σύστημα, καὶ παραχρῆμα εἰς τὴν ιδίαν οἰκίαν ἀπελθών, ἐαυτὸν ἐκ τοῦ ζῆν μεθίστηκεν. φεύγειν δὲ ἐκ 1 τῆς ιδίας χώρας εἰς τὴν θύμον καὶ τὴν μεταστάσει τῆς παράδοσις λύει τὴν τιμωρίαν, καθάπερ παρὰ τοῖς 3 Ἔλλησιν, οὐδαμῶς συγκεχώρηται. διδ καὶ φασὶ τινα, τοῦ θανατηφόρου σημείον πρὸς αὐτὸν ἀποσταλέντος ὑπὸ τοῦ βασιλέως, ἐπιβαλέσθαι μὲν ἐκ τῆς Ἀληθείας φεύγειν, αἰσθομένης δὲ τῆς μητρὸς καὶ τῆς ζώνης τοῦ τράχηλον αὐτοῦ σφυγγοῦσας, ταύτη μηδὲ καθ' ἕνα τρόπον τολμήσαι προσενεγκεῖν τόσον.
of them are thought to differ greatly from those of the rest of mankind, this being especially true of those which concern the selection of their kings. The priests, for instance, first choose out the noblest men from their own number, and whichever one from this group the god may select, as he is borne about in a procession in accordance with a certain practice of theirs, him the multitude take for their king; and straightway it both worships and honours him like a god, believing that the sovereignty has been entrusted to him by Divine Providence. And the king who has been thus chosen both follows a regimen which has been fixed in accordance with the laws and performs all his other deeds in accordance with the ancestral custom, according neither favour nor punishment to anyone contrary to the usage which has been approved among them from the beginning. It is also a custom of theirs that the king shall put no one of his subjects to death, not even if a man shall have been condemned to death and is considered deserving of punishment, but that he shall send to the transgressor one of his attendants bearing a token of death; and the guilty person, on seeing the warning, immediately retires to his home and removes himself from life. Moreover, for a man to flee from his own into a neighbouring country and thus by moving away from his native land to pay the penalty of his transgression, as is the custom among the Greeks, is permissible under no circumstances. Consequently, they say, when a man to whom the token of death had been sent by the king once undertook to flee from Ethiopia, and his mother, on learning of this, bound his neck about with her girdle, he dared not so much as raise his
χειρας, αυτων δ' αγχόμενον καρτερήσαι μεχρι της
teleutης, ινα μη τοις συγγενέσιν ονείδη καταλυτη
μειζω.
6. Πάντων δ' εστι παραδοξοτατον το γινόμενον
περι την teleutην των βασιλεων. κατα γαρ την
Μερόην οι περι τας των θεων θεραπειας τε και
τιμας διατριβοντες ιερεις, μεγαλην και κυριωτατην
tαξιν έχοντες, επειδαν επι νουν αυτοις έλθη,
πέμπουσιν αγγελον προς τον βασιλεα, κελευντες
2 αποθησειν. τοις γαρ θεους αυτοις ταυτα κεχρη-
ματικειναι, και δειν το προσταγμα των θανατων υπο
θυνης φωτεως μηδαμως παροραθηναι. και έτε-
ρους δ' επιφθεγγονται λόγους, οιους αν1 άπλη
dιανοια προσδεξατο φωτος ορχαλα μεν και δυσεξ-
αλειπτω συνηθεια συντεθραμμενη, λόγου δ' ουκ
έχουσα τον έναντιωσόμενον τοις ουκ άναγκαιος
3 προστατωμενοις. κατα μεν ουν τους έπανω χρό-
νους υπηκοουν οι βασιλεις τοις ιερευσιν, ουχ
όπλων ουδε βια κρατηθεντες, άλλων υπ' αυτης της
dευσιδαιμονιας τους λογισμους καταχυσόμενοι. κατα
dε των δευτερων Πτολεμαιων ο βασιλεις των
Αθινων Έρωμενης, μετεσχηκως Έλληνικης
άγωνης και φιλοσοφης, πρωτος έθαρρησε κατα-
4 φρονησα τοι προσταγματος. λαβων γαρ φρονημα
tης βασιλειας ξειον παρηλθε μετα των 2 στρα-
tτηστων εις το αβατον, ου συνεβαινει ειναι τον
χρυσουν ναον των Αθινων, και τους μεν ιερεις

1 δ' added by Dindorf.
2 των omitted by D, Vogel.
hands against her in any way but submitted to be strangled until he died, that he might not leave a greater disgrace to his kinsmen.

6. Of all their customs the most astonishing is that which obtains in connection with the death of their kings.² For the priests at Meroë who spend their time in the worship of the gods and the rites which do them honour, being the greatest and most powerful order, whenever the idea comes to them, dispatch a messenger to the king with orders that he die. For the gods, they add, have revealed this to them, and it must be that the command of the immortals should in no wise be disregarded by one of mortal frame. And this order they accompany with other arguments, such as are accepted by a simple-minded nature, which has been bred in a custom that is both ancient and difficult to eradicate and which knows no argument that can be set in opposition to commands enforced by no compulsion. Now in former times the kings would obey the priests, having been overcome, not by arms nor by force, but because their reasoning powers had been put under a constraint by their very superstition; but during the reign of the second Ptolemy the king of the Ethiopians, Ergamenes, who had had a Greek education and had studied philosophy, was the first to have the courage to disdain the command. For assuming a spirit which became the position of a king he entered with his soldiers into the unapproachable place where stood, as it turned out, the golden shrine of the Ethiopians, put the priests to the sword, and after

² Some of the following account is found in Strabo (17.2.1-3, especially § 3, tr. by Jones, in the L.C.L.).
ΔΙΟΔΟΡΟΣ ΟΥ ΣΙΚΙΛΙΟΥ

άπεσφαξε, τὸ δὲ ἔθος τούτῳ καταλύσας διωρθώσατο πρὸς τὴν ἑαυτοῦ προαιρέσειν.

7. Τὸ δὲ περὶ τοὺς φίλους τοῦ βασιλέως νόμιμον, καὶ περὶ δὲ παράδοξον, διαμένειν ἐφασαν ἔως τῶν καθ' ἡμᾶς χρόνων. ἔθος γὰρ ὑπάρχειν λέγουσι τοῖς Ἀιθιοπῶν, ἔπεις δὲ βασιλεὺς μέρος τοῦ σώματος πηρωθή δι' ἰδιοποτοὺς αὐτίκας, ἀπαντας τοὺς συνήθεις συναποβάλλειν τούτῳ κατὰ προαιρέσειν. αἰσχρῶν γὰρ ὑπολαμβάνειν τοῦ βασιλεὺς πεπηρωμένου τὸ σκέλος ἀρτίποδας εἶναι τοὺς φίλους, καὶ μὴ πάντας ἐν ταῖς ἕξοδοις συνέπεσθαι.

2 χώλους ὁμοίως. ἅτοπον γὰρ εἶναι τὸ συμπενθεῖν μὲν καὶ συλλυπεῖσθαι καὶ τῶν ἄλλων ὁμοίως ἀγαθῶν ἀπάντων τε καὶ κακῶν κοινωνεῶν τὴν βεβαλαν φιλίαν, τῆς δὲ εἰς τὸ σῶμα λύπης ἀμοιρον γίνεσθαι. φασὶ δὲ σύνηθες εἶναι καὶ τὸ συντελεύτῶν ἐκούσιως τοὺς ἑταίρους τοὺς βασιλεύοι, καὶ τούτον εἶναι τὸν βάναυσον ἐνδοξον καὶ φιλίας ἀληθῶς

3 μάρτυρα. διὸ περὶ μὴ ῥαδίως ἐπεβουλῆν γίνεσθαι παρὰ τοῖς Ἀιθιοπὶ κατὰ τοῦ βασιλέως, ὡς ἐν τῶν φίλων ἀπάντων ἔπι ἵσης προνοομένων τῆς τ' ἐκείνου καὶ τῆς ἰδίας ἀσφαλείας. ταῦτα μὲν σὺν τὰ νόμιμα παρὰ τοῖς Ἀιθιοπῖν ἐστὶ τοῖς τὴν μητρόπολιν αὐτῶν οἰκούσι καὶ νεμομένοις τὴν τε νήσον τὴν Μερόν καὶ τὴν χώραν τὴν πλησίον Ἀιγύπτου.

8. Ἐστὶ δὲ καὶ ἄλλα γένη τῶν Ἀιθιόπων παμπληθῆ, τὰ μὲν ἐξ ἀμφοτέρων τῶν μερῶν τὴν παραποτάμων τοῦ Ἅηλου κατοικοῦντα καὶ τὰς ἐν τῷ

1 τὸ after καὶ deleted by Dindorf.
2 So Kiechstädte: κατὰ τῶν φίλων ὡς ἐν τοῦ βασιλέως καὶ τῶν φίλων ἀπάντων.
abolishing this custom thereafter ordered affairs after his own will.

7. As for the custom touching the friends of the king, strange as it is, it persists, they said, down to our own time. For the Ethiopians have the custom, they say, that if their king has been maimed in some part of his body through any cause whatever, all his companions suffer the same loss of their own choice; because they consider that it would be a disgraceful thing if, when the king had been maimed in his leg, his friends should be sound of limb, and if in their goings forth from the palace they should not all follow the king limping as he did; for it would be strange that steadfast friendship should share sorrow and grief and bear equally all other things both good and evil, but should have no part in the suffering of the body. They say also that it is customary for the comrades of the kings even to die with them of their own accord and that such a death is an honourable one and a proof of true friendship. And it is for this reason, they add, that a conspiracy against the king is not easily raised among the Ethiopians, all his friends being equally concerned both for his safety and their own. These, then, are the customs which prevail among the Ethiopians who dwell in their capital and those who inhabit both the island of Meroë and the land adjoining Egypt.

8. But there are also a great many other tribes of the Ethiopians, some of them dwelling in the land lying on both banks of the Nile and on the islands in

1 Napata.
ποταμῷ νήσους, τὰ δὲ τὴν ὄμορφον τῆς Ἀραβίας νεμόμενα, τὰ δὲ ἐν τοῖς μεσογεῖοι τῆς Λιβύης
καθιδρυμένα. οἱ πλείστοι δὲ τούτων καὶ μάλιστ' οἱ παρὰ τὸν ποταμὸν οἰκονύτες ταῖς μὲν χρώαις εἰσὶ μέλανες, ταῖς δὲ ἱδέαις σιμοί, τοῖς δὲ τριχώμασιν ὀξλοί. καὶ ταῖς μὲν ἰνυχαίς πάντελῶς ύπάρχουσιν ἄγριοι καὶ τὸ θηριώδες ἐμφαίνοντες,
οὐχ οὐτὸ δὲ τοὺς θυμοῖς ὡς τοῖς ἐπιτηδεύμασιν αὐχυμηροὶ γὰρ ὄντες τοῖς ὀξλοῖς σώματι τούς μὲν ἰνυχαῖς ἐπὶ πολὺ παρηγμένους ἔχοντο τοῖς θηρίοις παραπλησίως, τῇς δὲ πρὸς ἀλλήλους φιλανθρωπίας
πλείστον ὀσον ἀφεστήκασι καὶ τὴν μὲν φωνὴν ὀξείαν προβάλλοντες, τῶν δὲ παρὰ τοὺς ἀλλοὺς ἐπιτηθευσάμενοι εἰς βλὸν ἡμερον οὐδ' ὅτι οὕτων ἔχοντες, μεγάλην ποιοῦσι πρὸς τὰ καθ' ἡμᾶς ἐδίκη τὴν διαφοράν.
Καθοπλίζονται δ' αὐτῶν οἱ μὲν ἀστίσαν ὤμοβοτινας καὶ μικροῖς δόρασιν, οἱ δὲ ἀκοντίοις ἀναγκύλους,
ἐνίοτε δὲ ἐιλύνοις τόξοις τετετραπήχεσιν, οἷς τοξεύομεν μὲν τῷ ποδὶ προβαλλοντές, ἀναλωθέντων
dὲ τῶν οὐστῶν σκυτάλαις ἐιλύναις διαγωνίζονται. καθοπλίζονται δὲ καὶ τὰς γυναῖκας, ὀρίζοντες
αὐταῖς τεταγμένην ἡλικίαν, ὅπως τοῖς πλείστοις νόμιμον ἐστὶ χαλκοῦν κρίκον φέρειν ἐν τῷ χείλει
τοῦ στόματος. ἐσθήτη δὲ τινες μὲν αὐτῶν ἀπλῶς οὐ χρώνται, γυμνήτα βλὸν ἔχοντες δὲ αἰῶνος καὶ
πρὸς μόνα τὰ καύματα ποριζόμενοι βοήθειαν αὐτουργὸν ἐκ τοῦ παραπεσόντος· τινὲς δὲ τῶν
προβάτων τὰς οὐράς ἀποκόπτουντες ἐκ τῶν ὅπως ἐπισθεν
καλύπτουσι διὰ τούτων τὰ ἱσχύα, καθάπερ αἰώνω
the river, others inhabiting the neighbouring country of Arabia,¹ and still others residing in the interior of Libya. The majority of them, and especially those who dwell along the river, are black in colour and have flat noses and woolly hair. As for their spirit they are entirely savage and display the nature of a wild beast, not so much, however, in their temper as in their ways of living; for they are squalid all over their bodies, they keep their nails very long like the wild beasts, and are as far removed as possible from human kindness to one another; and speaking as they do with a shrill voice and cultivating none of the practices of civilized life as these are found among the rest of mankind, they present a striking contrast when considered in the light of our own customs.

As for their arms, some of them use shields of raw ox-hide and short spears, others javelins without a slinging-thong and sometimes bows of wood, four cubits in length, with which they shoot by putting their foot against them, and after their arrows are exhausted they finish the fight with wooden clubs. They also arm their women, setting an age limit for their service, and most of these observe the custom of wearing a bronze ring in the lip. As for clothing, certain of them wear none whatsoever, going naked all their life long and making for themselves of whatever comes to hand a rude protection from the heat alone; others, cutting off the tails and the ends of the hides of their sheep, cover their loins with them, putting the tail before them to screen, after a

DIODORUS OF SICILY

tau'thν προβαλλόμενοι: εννοι δὲ χρώνται ταῖς δοραῖς τῶν κτηνῶν, εἰσὶ δὲ οἱ περιζώμασι μέχρι μέσου 1 τὸ σῶμα καλύπτουσιν, ἐκ τῶν τριχῶν πλέκοντες, ὡς ἄν τῶν παρ' αὐτοῖς προβάτων ὄντων μὴ φερόντων ἑρικ διὰ τὴν ιδιότητα τῆς χάρας.

6 τροφῆ δὲ χρώνται τινὲς μὲν λαμβάνοντες τὸν γεννώμενον ἐν τοῖς ὦδασι καρπὸν, δὲ αὐτοφυῆς ἀνατέλλει περὶ τὰς λίμνας καὶ τοὺς ἐλώδεις τόπους, τινὲς δὲ τῆς ἀπαλωτάτης ύλης τοὺς ἀκρεμόνας περικλώντες, οἷς καὶ τὰ σῶματα σκιάζοντες περὶ τὰς μεσημβρίας καταψύχουσιν, ἓνιοι δὲ σπείροντες σήμωμον καὶ λυσόν, εἰσὶ δ' οἱ ταῖς ρίζαις τῶν καλάμων ταῖς ἀπαλωτάταις διατρεφόμενοι. οὐκ ὄλγοι δ' αὐτῶν καὶ ταῖς τοξείαις ἐνηθηκότες τῶν πτηνῶν εὐστόχως πολλὰ τοξεύουσιν, δι' ὅν τὴν τῆς φύσεως ἐνδεικνύουσιν· οἱ πλεῖστοι δὲ τοῖς ἀπὸ τῶν βοσκημάτων κρέασι καὶ γάλακτι καὶ τυρῷ τὸν πάντα βίον διαζύωσι.

9. Περὶ δὲ θεῶν οἱ μὲν ἀνώτεροι Μερόης οἰκούντες ἐννοιάς ἔχουσι διυπάς. ὑπολαμβάνουσι γὰρ τοὺς μὲν αὐτῶν αἰώνιον ἔχειν καὶ ἄφθαρτον τὴν φύσιν, οἶνον ἢ λοιπόν καὶ σελήνην καὶ τὸν σύμπαντα κόσμον, τοὺς δὲ νομίζουσι βιοτῆς φύσεως κεκοιμηθηκέναι καὶ δι' ἄρετην καὶ κομψὴν εἰς ἀνθρώπους ἐνεργείαν 2 τετευχέναι τιμῶν ἀθανάτων· τὴν τε γὰρ Ἰσων καὶ τὸν Πάνα, πρὸς δὲ τούτως Ἡρακλέα καὶ Δία

1 μέσου Dindorf: μέσου.

1 The obscure description of this custom may be clarified by a statement of Strabo (17. 2. 3) who apparently is greatly condensing the same source which Diodorus has used in this passage. Strabo writes of the Ethiopians: "... and some go naked, or wear around their loins small sheep-skins or..."
manner, the shameful part\(^1\); and some make use of
the skins of their domestic animals, while there are
those who cover their bodies as far as the waist with
shirts, which they weave of hair, since their sheep do
not produce wool by reason of the peculiar nature of
the land. For food some gather the fruits which are
generated in their waters and which grow wild in
both the lakes and marshy places, certain of them
pluck off the foliage of a very tender kind of tree,
with which they also cover their bodies in the midday
and cool them in this way, some sow sesame and
lotus,\(^2\) and there are those who are nourished by
the most tender roots of the reeds. Not a few of
them are also well trained in the use of the bow and
bring down with good aim many birds, with which
they satisfy their physical needs; but the greater
number live for their entire life on the meat and
milk and cheese of their herds.

9. With regard to the gods, the Ethiopians who
dwell above Meroë entertain two opinions: they
believe that some of them, such as the sun and the
moon and the universe as a whole, have a nature
which is eternal and imperishable, but others of
them, they think, share a mortal nature and have
come to receive immortal honours because of their
virtue and the benefactions which they have bestowed
upon all mankind; for instance, they revere Isis and
Pan, and also Heracles and Zeus,\(^{\text{3}}\) considering that

\(^{1}\) girdles of well-woven hair \(''\) (tr. of Jones in the \(L.C.L.\)). When
this statement is combined with that of Diodorus, it would
appear that when the tail of the sheep was cut off a portion
of the hide was left attached to it and that this hide was put
about the loins in such a way that the tail hung down in front.

\(^{2}\) Cp. Book 1. 34. 6.
σέβονται, μάλιστα νομίζοντες ὑπὸ τούτων εὐηργετήσαι τὸ τῶν ἀνθρώπων γένος. ὅλγοι δὲ τῶν Ἀἰθιόπων καθόλου θεοὺς οὐ νομίζουσι εἶναι· διὸ καὶ τὸν ἥλιον ὡς πολεμιώτατον ὄντα κατὰ τὰς ἀνατολὰς βλασφημῆσαντες φεύγουσι πρὸς τοὺς ἐλώδεις τῶν τόπων.

3 Παρηλλαγμένοις δ’ ἔθεσι χρῶνται καὶ περὶ τοὺς παρ’ αὐτοῖς τελευτῶντας· οἱ μὲν γὰρ εἰς τὸν ποταμὸν βάλλοντες ἄφισιν, ἀρίστην ἤγοιμένοι ταφὴν ταύτην, οἱ δὲ περιχέαντες ἤλευν εἰς ταῖς οἰκίαις φιλάπτοντες νομίζουσι δεῖν μὴτε τῶν τελευτῶντων ἀγνοεῖσθαι τὰς ὄψεις τοῖς συγγενεσί μήτ’ ἐπιλανθάνεσθαι τοὺς προσήκοντας τῷ γένει τῶν προσωπειωμένων, ἡνοι δ’ εἰς ὀστρακίνας σοροὺς ἐμβάλλοντες κατορύττουσι κύκλῳ τῶν ἱερῶν, καὶ τὸν ἐπὶ τούτους γινόμενον ὄρκου μέγιστον ἤγοιμεν.

4 Τὰς δὲ βασιλείας ἐγχειρίζουσιν οἱ μὲν τοῖς εὐπρεπεστάτοις, τύχης ἤγοιμενοι δώρα ἀμφότερα, τὴν τε μοναρχίαν καὶ τὴν εὐπρέπειαν, οἱ δὲ τοῖς ἐπιμελεστάτοις κτηνοτρόφοις παραδίδοσι τὴν ἁρχὴν, ὡς μόνους ἀριστὰ τῶν ὑποτελαγμένων φροντισοῦντας, ἐνοι δὲ τοῖς πλουσιωτάτοις τούτο τὸ τίμιον ἀπονέμουσιν, ἤγοιμενοι μόνους αὐτοὺς ἐπικουρεῖν τοῖς ὀχλοῖς δύνασθαι διὰ τὴν ἐτοιμότητα τῆς εὐπορίας, εἰσὶ δ’ οἱ τοὺς ἀνδρεῖς διαφέροντας αἰροῦνται βασιλεῖς, κρίνοντες τοὺς ἐν πολέμῳ πλείστον δυναμένους ἄξιους εἶναι μόνους τυχάνεν τῶν πρωτείων.

108
these deities in particular have been benefactors of the race of men. But a few of the Ethiopians do not believe in the existence of any gods at all; consequently at the rising of the sun they utter imprecations against it as being most hostile to them, and flee to the marshes of those parts.

Different also from those of other peoples are the customs they observe with respect to their dead; for some dispose of them by casting them into the river, thinking this to be the best burial; others, after pouring glass about the bodies, keep them in their houses, since they feel that the countenances of the dead should not be unknown to their kinsmen and that those who are united by ties of blood should not forget their near relations; and some put them in coffins made of baked clay and bury them in the ground in a ring about their temples, and they consider that the oath taken by them is the strongest possible.

The kingship some of them bestow upon the most comely, believing both supreme power and comeliness to be gifts of fortune, while others entrust the rule to the most careful keepers of cattle, as being the only men who would give the best thought to their subjects; some assign this honour to the wealthiest, since they feel that these alone can come to the aid of the masses because they have the means ready at hand; and there are those who choose for their kings men of unusual valour, judging that the most efficient in war are alone worthy to receive the meed of honour.

1 Strabo (17. 2. 3, tr. by Jones in the L.C.L.) says that these Ethiopians lived near the torrid zone.

2 Cp. Book 2. 15 for a fuller account of this custom.
Diodorus of Sicily

10. Τῆς δὲ παρὰ τῶν Νείλων χώρας τῆς ἐν τῇ Διβυῆς κειμένης ἐστὶ τι μέρος τῷ κάλλει διαφέρον τροφᾶς τε γὰρ φέρει δαμάλεσ καὶ ποικίλας, καὶ πρὸς τὰς τῶν καυμάτων ὑπερβολὰς ἐχει βοσκείς εὐθέτους τὰς ἐν τοῖς ἔλεσι καταφυγὰς. διὸ καὶ περιμάχοιτος ὦτος ὁ τόπος γίνεται τοὺς τε Διβυοῦ καὶ τοὺς Αἰθίοπη, καὶ πρὸς ἀλλήλους ὑπὲρ αὐτοῦ 2 πολεμοῦντες διατελοῦσι. φοιτᾷ δ᾽ εἰς αὐτὸν καὶ πλῆθος ἐλεφάντων εἰς τῆς ἀνω χώρας, ὡς μὲν ἔννοι λέγοντα, διὰ τὴν δαμάλειαν καὶ τὴν ἥδον τῆς νομῆς ἐλη γὰρ βαυμαστά παρεκτείνεται τοῖς χείλεσι τοῦ ποταμοῦ, πολλὴς καὶ παντοίας ἐν 3 αὐτοῖς φυομένης τροφῆς. διότι ὅταν γεύσωνται τοῦ βρῶν καὶ τοῦ καλάμου, διὰ τὴν γλυκύτητα τῆς τροφῆς μένει καὶ τὴν τῶν ἀνθρώπων δίαιταν καταφθείρει δὲ ἴνα αὐτίκας καταναγκάζονται φεῦγειν 4 τούτους τοὺς τόπους, ἄντε νομάδες καὶ σκηνίζει, τὸ σύνολον τῷ συμφέροντι τὰς πατρίδας ὀρίζοντες. αἰ δ᾽ ἀγέλαι τῶν εἰρημένων θηρίων τὴν μεσόγειον χώραν εἰκλείπουσι διὰ σπάνιον τροφῆς, ἅτε συντόμως τῶν φυομένων ἐν τῇ γῇ πάντων αὐνανομένων. διὰ γὰρ τὴν τοῦ καυμάτων ὑπερβολὴν καὶ τὴν λειψανίαν τῶν πηγαίων καὶ ποταμίων ύδατων σκληρᾶς καὶ σπανίως συμβαίνει γίνεσθαι τὰς τροφὰς.

5 Ὁς δὲ τινὲς φασίν, ὅφεις βαυμαστοί γίνονται τὸ τε μέγεθος καὶ τὸ πλῆθος κατὰ τὴν θηριώδη καλομένην χώραν ὦτοι δὲ περὶ τὰς συστάσεις τῶν ύδατων ἐπιτίθενται τοῖς ἔλεφασι, καὶ τραπέντες εἰς ἀλκήν περιπλέκονται ταῖς σπείραις εἰς τὰ ἡν ἑις after φεῦγειν deleted by Vogel.
10. In that part of the country which lies along the Nile in Libya there is a section which is remarkable for its beauty; for it bears food in great abundance and of every variety and provides convenient places of retreat in its marshes where one finds protection against the excessive heat; consequently this region is a bone of contention between the Libyans and the Ethiopians, who wage unceasing warfare with each other for its possession. It is also a gathering-place for a multitude of elephants from the country lying above it because, as some say, the pasturage is abundant and sweet; for marvellous marshes stretch along the banks of the river and in them grows food in great plenty and of every kind. Consequently, whenever they taste of the rush and the reed, they remain there because of the sweetness of the food and destroy the means of subsistence of the human beings; and because of this the inhabitants are compelled to flee from these regions, and to live as nomads and dwellers in tents—in a word, to fix the bounds of their country by their advantage. The herds of the wild beasts which we have mentioned leave the interior of the country because of the lack of food, since every growing thing in the ground quickly dries up; for as a result of the excessive heat and the lack of water from springs and rivers it comes to pass that the plants for food are rough and scanty.

There are also, as some say, in the country of the wild beasts, as it is called, serpents which are marvellous for their size and multitude; these attack the elephants at the water-holes, pit their strength against them, and winding themselves in coils about

1 i.e. on the west bank.
Diodorus of Sicily

...kai peiras eis touton sunegoubei biazoimenoi kai phiygontes tois deemoi eis avn affrasanta ta theia pesi dia to barbaros. Epeinv atheirozomenoi to peson sarkefagousi, radios epikratoutes dia 6 tyn duskinthes tin zoun. Apoleipomenon o apoerimatos, dia tin alians ou synepton tai eis elaphas eis tin proeirmenei parapatamian diakontas tas syneithes trophas, fasai 1 tois thlikouitous ofeis tin men epitpeidon tis xouras feugenei, periec de tin uporeian en tais faragei tais eis 2 to mikos anikousais kai tois stghelious tois to bathos exeouei synekhws eenaulizesiav. Disper tois symferontas kai syneithes toupous mydamos ekleipen, autodidaktoi pros ta touiata tis fousias outhis apaiei tois zous.

Peri men ouv Athenaiou kai tis xouras autwv tousaata legomean.

11. Peri de twn syggrafeon etin dioristexen, osti polloi synggerafasi peri te tis Aiguptou kai tis Athiopias, odn oi men syndeitai fymhe pepisteukotes, od peri exastwn polla tis psychagwgas 3 eneke pepiakotes, dikais ouv apistoyno. 'Agatharxhdeis men gary o Kvidios en tis deuterai biblou twn peri tnu 'Asian, kai o tais synggrafias syntaizomenos 'Artemidworos o 'Efevsios kata tin ogydoun biblon, kai tives euterai twn en Aigupto katoikoynwv, istorphikes tais pleista twn proe-

1 at after fasi deleted by Reiske.
2 eis added by Wesseling, Vogel; omitted by Bakker, Dindorf.

1 An historian and geographer of the second century B.C.
BOOK III. IO. 5-II. 2
	heir legs continue squeezing them tighter and tighter in their bands until at last the beasts, covered with foam, fall to the ground from their weight. Thereupon the serpents gather and devour the flesh of the fallen elephant, overcoming the beast with ease because it moves only with difficulty. But since it still remains a puzzle why, in pursuit of their accustomed food, they do not follow the elephants into the region along the river, which I have mentioned, they say that the serpents of such great size avoid the level part of the country and continually make their homes at the foot of mountains in ravines which are suitable to their length and in deep caves; consequently they never leave the regions which are suitable to them and to which they are accustomed, Nature herself being the instructor of all the animals in such matters.

As for the Ethiopians, then, and their land, this is as much as we have to say.

11. Concerning the historians, we must distinguish among them, to the effect that many have composed works on both Egypt and Ethiopia, of whom some have given credence to false report and others have invented many tales out of their own minds for the delectation of their readers, and so may justly be distrusted. For example, Agatharchides of Cnidus ¹ in the second Book of his work on Asia, and the compiler of geographies, Artemidorus of Ephesus,² in his eighth Book, and certain others whose homes were in Egypt, have recounted most of what I have set forth above and are, on the whole,

¹ His work in eleven books on the lands and peoples about the Mediterranean Sea was composed around 100 B.C.
3 ῥημένων ἐν πᾶσι σχεδὸν ἐπιτυγχάνουσι. καὶ γὰρ ἦμεῖς καθ’ ἄν καὶρέαν παρεβάλομεν εἰς Ἀγίνπτον, πολλοίς μὲν τῶν ἱερέων ἐνετύχομεν, οὐκ ὀλίγοις δὲ καὶ πρεσβευταῖς ἀπὸ τῆς Ἁθιοπίας παράσῳν εἰς λόγους ἀφικόμεθα. παρ’ ὅν ἀκριβῶς ἐκαστὰ πυθόμενοι, καὶ τοὺς λόγους τῶν ἱστορικῶν ἐξελέγ-ξαντες, τοῖς μάλιστα συμφωνοῦσιν ἀκόλουθον τὴν ἀναγραφήν πεποιήμεθα.

4 Περὶ μὲν οὖν Ἁθιόπων τῶν πρὸς τῇ δύσει κατοικοῦντων ἀρκεσθησόμεθα τοῖς ῥηθείσιν, περὶ δὲ τῶν κατὰ τὴν μεσημβρίαν καὶ τὴν Ἐρυθρᾶν ἤλαπται κειμένων ἐν μέρει διεξέλλομε. δοκεῖ δὲ ἡμῖν ἀρμόττευξι προδιελθεῖν περὶ τῆς τοῦ χρυσοῦ κατασκευῆς τῆς ἐν τούτοις τοῖς τόποις γινομένης.

12. Περὶ γὰρ τὰς ἐσχάτιάς τῆς Ἀγίνπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Ἁθιοπίας τόποις ἐστὶν ἔχων μεταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγο-μένου πολλῆς πολλῆς κακοπαθείας τε καὶ δαπάνης. τῆς γὰρ γῆς μελαίνης οὕσης τῇ φύσει καὶ διαφάνας καὶ φλέβας ἔχουσης μαρμάρου τῇ λευκότητι διαφε-ρούσας καὶ πάσας ὑπὸ περιλαμμομένας φύσεις ὑπερβαλλόσσαι τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοι τῷ πλήθει τῶν ἐργαζό-2 μένων κατασκευάζουσι τὸν χρυσὸν. οἱ γὰρ βασιλεῖς τῆς Ἀγίνπτου τοὺς ἐπὶ κακοὺς κατα-δυσεῖσθεντας καὶ τοὺς κατὰ πόλεμον αἰχμαλωτισθέντας, ἐτὶ δὲ τοὺς ἰδίοις διαβολαὶς περιπεσόντας καὶ διὰ τῆς ἕλεος φιλακᾶς παραδεδομένους, ποτὲ μὲν αὐτούς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας, ἀθροίσαντες παραδίδοσιν πρὸς τὴν τοῦ χρυσοῦ.

1 The Persias Gulf.
accurate in all they have written. Since, to bear witness ourselves, during the time of our visit to Egypt, we associated with many of its priests and conversed with not a few ambassadors from Ethiopia as well who were then in Egypt; and after inquiring carefully of them about each matter and testing the stories of the historians, we have composed our account so as to accord with the opinions on which they most fully agree.

Now as for the Ethiopians who dwell in the west, we shall be satisfied with what has been said, and we shall discuss in turn the peoples who live to the south and about the Red Sea. However, we feel that it is appropriate first to tell of the working of the gold as it is carried on in these regions.

12. At the extremity of Egypt and in the contiguous territory of both Arabia and Ethiopia there lies a region which contains many large gold mines, where the gold is secured in great quantities with much suffering and at great expense. For the earth is naturally black and contains seams and veins of a marble which is unusually white and in brilliancy surpasses everything else which shines brightly by its nature, and here the overseers of the labour in the mines recover the gold with the aid of a multitude of workers. For the kings of Egypt gather together and condemn to the mining of the gold such as have been found guilty of some crime and captives of war, as well as those who have been accused unjustly and thrown into prison because of their anger, and not only such persons but occasionally all their relatives as well, by this means not only

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2 Cp. the account of the mines in Spain (Book 5. 35 ff.).
3 i.e. a quartz-rock; cp. below, § 5.
καταγνωσθέντων, ἀμα μὲν τιμωρίαν λαμβάνοντες παρὰ τῶν καταγνωσθέντων, ἀμα δὲ διὰ τῶν ἐργαζομένων
3 μεγάλας προσόδους λαμβάνοντες. οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ
πέδας δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις
συνεχῶς καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτός,
ἀνάπαυσιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ
ἐπανότος φιλοτίμως εἰργόμενοι· φυλακαὶ γὰρ ἐκ
στρατιωτῶν βαρβάρων καὶ ταῖς διαλεκτοῖς διαφό-
ρους 1 χρημάτων ἐφεστήκασιν, ὥστε μηδένα δύνα-
σθαι δι' ὀμμῖλίας ἢ φιλανθρώπου τῶν ἐντεῦξεως
4 φθείραλ τυλί τῶν ἑπιστατούντων. τῆς δὲ τὸν
χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ
πολλῷ καύσαντες καὶ πουήσαντες χαῦρην προσά-
γοσι τὴν διὰ τῶν χειρῶν κατεργασίαν· τὴν
dὲ ἀνειμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην
ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυράδες
5 ἀκληροῦντων ἀνθρώπων. καὶ τῆς μὲν ὅλης πραγ-
ματείας οὐ τὸν λίθον διακρίνων τεχνίτης καθη-
γείται καὶ τοῖς ἐργαζομένοις ὑποδείκνυσι· τῶν
dὲ πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων οἱ
μὲν σώματος ρώμην διαφέροντες τυπισὶ σιδήραις
τὴν μαρμαρίζουσαν πέτραν κόπτουσι, οὐ τέχνην
τοῖς ἔργοις, ἀλλὰ βιον προσάγοντες, ὑπονόμους
dὲ διακόπτουντες, οὐκ ἐπ' εὐθείας, ἀλλ' ὡς ἢν ἤ
6 διάφως ἢ τῆς ἀποστιλβοῦσης πέτρας. οὔτοι
μὲν οὖν διὰ τὰς ἐν ταῖς διώρυξι καμπάς καὶ
σκολιότητας ἐν σκότει διατρίβοντες λύχνους ἐπὶ
tῶν μετώπων πεπηγμένους 2 περιφέρουσι· πολ-

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1 διαφόρος Dindorf: διαφόρως.
2 So Cappá, πεπραγματευόμενος all editors, πεφραγμένους
inflicting punishment upon those found guilty but also securing at the same time great revenues from their labours. And those who have been condemned in this way—and they are a great multitude and are all bound in chains—work at their task unceasingly both by day and throughout the entire night, enjoying no respite and being carefully cut off from any means of escape; since guards of foreign soldiers who speak a language different from theirs stand watch over them, so that not a man, either by conversation or by some contact of a friendly nature, is able to corrupt one of his keepers. The gold-bearing earth ¹ which is hardest they first burn with a hot fire, and when they have crumbled it in this way they continue the working of it by hand; and the soft rock which can yield to moderate effort is crushed with a sledge by myriads of unfortunate wretches. And the entire operations are in charge of a skilled worker who distinguishes the stone ² and points it out to the labourers; and of those who are assigned to this unfortunate task the physically strongest break the quartz-rock ³ with iron hammers, applying no skill to the task, but only force, and cutting tunnels through the stone, not in a straight line but wherever the seam of gleaming rock may lead. Now these men, working in darkness as they do because of the bending and winding of the passages, carry lamps bound on their foreheads; and since

¹ Here and below "earth" must be the equivalent of the "marble" mentioned before.
² i.e. picks out that which is gold-bearing.
³ Literally, "the rock which contains the marble."

CE; op. Agatharchides 25 (Müller): οὕτω μὲν οὖν λίχνου προσδεδεμένους τοῖς μετώποις ἐχοντες λατομοῦσιν.
Diodorus of Sicily

λαχώς δὲ πρὸς τὰς τῆς πέτρας ἴδιήτητας μετασχη-ματίζοντες τὰ σώματα καταβάλλουσιν εἰς ἔδαφος τὰ λατομούμενα θραύματα· καὶ τούτῳ ἀδιαλείπτως ἐνεργοῦσι πρὸς ἐπιστάτοι βαρύτητα καὶ πληγάς.

13. Οἱ δὲ ἄνηβοι παῖδες εἰσδυόμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας ἀναβάλλουσιν ἐπιπόνως τὴν ῥυπτομένην κατὰ μικρὸν πέτραν καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὑπαιθρὸν ἀποκομίζουσιν. οἱ δ' ὑπὲρ ἐτής τριάκοντα παρὰ τούτων λαμβάνοντες ὄρισμένον μέτρον τοῦ λατομή-ματος ἐν ὅλως λιθίνοις τύππουσι σιδηροῖς ὑπέροις, ἄχρι αὖ ὅρῳβον τὸ μέγεθος κατεργάσωνται.

2 παρὰ δὲ τούτων τὸν ὅροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλειώνων οὐτων ἐπὶ τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἡ δύο πρὸς τὴν κάτων ἀλήθουσιν, ἐὼς αὖ εἰς σεμιδάλεως τρόπου τὸ δαθέν μέτρου κατεργάσωνται. προσούσης δ' ἀπειρίων ἀθε-ραπευσίας σώματος καὶ τῆς τὴν αἰδώς περιστελλοῦσης ὑσθήτου μὴ προσούσης, οὐκ ἔστιν δε ἰδῶν οὐκ αὖ ἐλεύθερον τοὺς ἀκληροῦντας διὰ τὴν ὑπερβολὴν τῆς ταλαιπωρίας. οὐ γὰρ τυχάναι συγγνώμης οὐδ' ἀνέσεως ἀπλῶς οὐκ ἄρρωστος, οὐ πεπηρωμένος, οὐ γεγηρακώς, οὐ γυναικὸς ἀσθένεια, πάντες δὲ πληγαῖς ἀναγκάζονται προσκαρτερεῖν τοῖς ἔργοις, μέχρι αὖ κακονομοῦντες τελευτήσωσιν ἐν ταῖς ἀνάγκαις. διὸπερ οἱ δυστυχεῖς φοβερῶ-

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1 i.e. as the gold-bearing stratum turns in one direction and another.
2 Agatharchides 26 (ed. Müller), whom Diodorus is following here, say these workers were "under" thirty.

118
much of the time they change the position of their bodies to follow the particular character\(^1\) of the stone they throw the blocks, as they cut them out, on the ground; and at this task they labour without ceasing beneath the sternness and blows of an overseer.

13. The boys there who have not yet come to maturity, entering through the tunnels into the galleries formed by the removal of the rock, laboriously gather up the rock as it is cast down piece by piece and carry it out into the open to the place outside the entrance. Then those who are above\(^2\) thirty years of age take this quarried stone from them and with iron pestles pound a specified amount of it in stone mortars, until they have worked it down to the size of a vetch. Thereupon the women and older men receive from them the rock of this size and cast it into mills of which a number stand there in a row, and taking their places in groups of two or three at the spoke or handle of each mill they grind it until they have worked down the amount given them to the consistency of the finest flour. And since no opportunity is afforded any of them to care for his body and they have no garment to cover their shame, no man can look upon the unfortunate wretches without feeling pity for them because of the exceeding hardships they suffer. For no leniency or respite of any kind is given to any man who is sick, or maimed, or aged, or in the case of a woman for her weakness,\(^3\) but all without exception are compelled by blows to persevere in their labours, until through ill-treatment they die in the midst of their tortures. Consequently the poor unfortunates be-

\(^2\) Or "illness."
DIODORUS OF SICILY

τερον ἄει τὸ μέλλον τοῦ παρόντος ἴγκυνται διὰ τῆν ὑπερβολὴν τῆς τιμωρίας, ποθεινότερον δὲ τοῦ ξῆν τὸν θάνατον προσδέχονται.

14. Τὸ δὲ τελευταίον οἷς τεχνίται παραλαβόντες τὸν ἀληθεσμένον λίθον πρὸς τὴν ὅλην ἁγουσα συντέλεσαν ἐπὶ γὰρ πλατείας σανίδος μικρὸν ἑγκλημένης τρίβουσι τὴν κατευγασμένην μάρμαρον ὑδρῷ ἐπιχέοντες· εἰτα τὸ μὲν γεώδης αὐτῆς ἐκτηκόμενον διὰ τῶν ὑγρῶν καταρρέει κατὰ τὴν τῆς σανίδος ἐγκλύσιν, τὸ δὲ χρυσοῦν ἡξολ ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος. πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσίν ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγους ἀραιοῖς κούφως ἐπιθλίβοντες τὸ χαῦνον καὶ γεώδες διὰ τούτων ἀναλαμβάνουσιν, μέχρι ἣν ὅτιν καθαρὸν 3 γένηται τὸ ψήγμα τοῦ χρυσοῦ. τὸ δὲ τελευταίον ἄλλοι τεχνίται παραλαμβάνοντες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμεῶς χύτρους ἐμβάλλουσι· μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον μολίβδου βύλων καὶ χώνδρους ἄλων, ἔτι δὲ βραχὺ καττείρου, καὶ κρίθων πότωρ προσεμβάλλουσιν· ἀρμοστὸν δὲ ἐπίθημα ποιεσάντες καὶ τηλὸς φιλοπόνως περιχρίσαντες ὀπτώσις ἐν καμίνῳ πέντε ἡμέρας καὶ 4 νύκτας ἵσας ἀδιαλείπτως· ἐπειτα ἐάσαντες ψυχθήναι τῶν μὲν ἄλλων οὐδὲν εὐδίκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν δλίγης ἀπουσίας γεγενημένης. ἡ μὲν οὖν ἐργασία τοῦ χρυσοῦ περὶ τὰς ἐσχατιὰς τῆς Ἀλγύπτου γινομένη μετὰ τοσοῦτον καὶ τηλικούτων πόνων 5 συντελεῖται· αὐτῇ γὰρ ἡ φύσις, οἶμαι, ποιεὶ

1 Vogel suggests χρυσοῦ.
lieve, because their punishment is so excessively severe, that the future will always be more terrible than the present and therefore look forward to death as more to be desired than life.

14. In the last steps the skilled workmen receive the stone which has been ground to powder and take it off for its complete and final working; for they rub the marble \(^1\) which has been worked down upon a broad board which is slightly inclined, pouring water over it all the while; whereupon the earthy matter in it, melted away by the action of the water, runs down the inclined board, while that which contains the gold remains on the wood because of its weight. And repeating this a number of times, they first of all rub it gently with their hands, and then lightly pressing it with sponges of loose texture they remove in this way whatever is porous and earthy, until there remains only the pure gold-dust. Then at last other skilled workmen take what has been recovered and put it by fixed measure and weight into earthen jars, mixing with it a lump of lead proportionate to the mass, lumps of salt and a little tin, and adding thereto barley bran; thereupon they put on it a close-fitting lid, and smearing it over carefully with mud they bake it in a kiln for five successive days and as many nights; and at the end of this period, when they have let the jars cool off, of the other matter they find no remains in the jars, but the gold they recover in pure form, there being but little waste. This working of the gold, as it is carried on at the farthest borders of Egypt, is effected through all the extensive labours here described; for Nature herself, in my opinion, makes

\(^1\) Cp. p. 115, n. 3.
ΔΙΟΔΟΡΟΣ ΟΥΣΙΚΗΣ

πρόδηλον ὡς ὁ χρυσὸς γένεσιν μὲν ἐπίπονον ἔχει, φυλακὴν δὲ χαλεπὴν, σπουδὴν δὲ μεγίστην, χρήσιν δὲ ἀνὰ μέσον ἡδονῆς τε καὶ λύπης.

'Η μὲν οὖν τῶν μετάλλων τούτων εὔρεσις ἀρχαία παντελῶς ἔστω, ὡς ἄν ὑπὸ τῶν παλαιῶν Βασιλεῶν καταδειχθείσα. περὶ δὲ τῶν ἐθνῶν τῶν κατοικούντων τῆν τε παράλοιπο τοῦ Ἀραβίου κόλπου καὶ Τρωγοδυτικῆς, ἔτη δ' Ἀλθιόπου τὴν πρὸς μεσημβρίαν καὶ νότον, πεφυσμεθα διεξίεναι.

15. Περὶ πρῶτων δὲ τῶν Ἰχθυοφόρων ἐρούμεν τῶν κατοικούντων τῆν παράλοιπον τῆν ἀπὸ Καρμανίας καὶ Γεδρωσίας ἐως τῶν ἐσχάτων τοῦ μυχοῦ τοῦ κατὰ τὸν Ἀραβίου κόλπου ἰδρυμένου, ὡς εἰς τὴν μεσόγειον ἀνήκων ἀπιστον διάστημα δυσὶν ἡπείρους περικλείεται πρὸς τὸν ἐκπλου, τῇ μὲν ὑπὸ τῆς Εὐδαίμονος Ἀραβίας, τῇ δ' ὑπὸ τῆς Τρωγοδυτικῆς.

2 τούτων δὲ τῶν βαρβάρων τινὲς μὲν γυμνοὶ τὸ παράπαν βιοῦντες κοινὰς ἔχουσι τὰς γυναῖκας καὶ τὰ τέκνα παραπλησίως ταῖς τῶν θρεμμάτων ἀγέλας, ἡδονῆς δὲ καὶ πόνου τὴν φυσικὴν μόνον ἀντιλήψιν ποιούμενοι τῶν αὐξηρῶν καὶ καλῶν οὐδεμίαν

3 λαμβάνουσιν ἐννοιαν. τᾶς δὲ οἰκήσεως ἔχουσιν οὐκ ἀπωθεὶ τῆς βαλάττης παρὰ τὰς ραχίας, καθ' ἀσ ἐίναι οὐ μόνον βαθεῖαι κοιλάδες, ἀλλὰ καὶ φάραγγες ἀνώμαλοι καὶ στενοὶ παντελῶς αὐλώνες σκολιαῖς ἑκτροπαῖς ὑπὸ τῆς φύσεως διειλημμένοι. τούτων δὲ τῇ κρεία τῶν ἐγγενῶν πεθυκότων ἀρμοζόντως, τὰς ἑκτροπὰς καὶ διεξόδους συγκεχώκασι λίθοις

1 ὁ Reiske: ὁ μὲν.
2 τούτων after ἐθνῶν deleted by Dindorf.
3 For καὶ Capps suggests κατὰ τάς, “at their outlets.”

122
it clear that whereas the production of gold is laborious, the guarding of it is difficult, the zest for it very great, and that its use is half-way between pleasure and pain.

Now the discovery of these mines is very ancient, having been made by the early kings. But we shall undertake to discuss the peoples which inhabit the coast of the Arabian Gulf¹ and that of the Trogodytes and the part of Ethiopia that faces the noon-day sun and the south wind.

15. The first people we shall mention are the Ichthyophagi² who inhabit the coast which extends from Carmania and Gedrosia³ to the farthest limits of the arm of the sea which is found at the Arabian Gulf, which extends inland an unbelievable distance and is enclosed at its mouth by two continents, on the one side by Arabia Felix and on the other by the land of the Trogodytes. As for these barbarians, certain of them go about entirely naked and have the women and children in common like their flocks and herds, and since they recognize only the physical perception of pleasure and pain they take no thought of things which are disgraceful and those which are honourable. They have their dwellings not far from the sea along the rocky shores, where there are not only deep valleys but also jagged ravines and very narrow channels which Nature has divided by means of winding side-branches. These branches being by their nature suited to their need, the natives close up the passages and⁴ outlets with heaps of great

¹ The Red Sea.
² Fish-eaters.
³ Approximately modern south-eastern Persia and Baluchistan.
⁴ Or "at their outlets"; cp. critical note.
DIODORUS OF SICILY

μεγάλοις, δι' ὧν ἀστερ δικτύων τὴν θήραν τῶν
4 ἴχθυων ποιοῦνται. οταν γὰρ ἡ πλημμυρὶς τῆς
θαλαττῆς ἐπὶ τὴν χέρσον φέρηται λάβρως, δοιεὶ
dις τῆς ἡμέρας περὶ τρίτην καὶ ἐνάτην μᾶλιστα πως
ἀραν, ἡ μὲν θαλάττα πᾶσαν τὴν ραχίαν ἐπικλύζουσα
καλύπτει, καὶ λάβρω καὶ πολλῷ κύματι συναποκο-
μίζει πρὸς τὴν χέρσον ἀπίστον πλήθος παντοῦν
ἴχθυών, οἱ τὸ μὲν πρῶτον ἐν τῇ παραλή μένουσι,
νομίζει χάριν πλανώμενοι περὶ τὰς ὑποδύσεις καὶ τὰ
κοιλώματα· ἐπάνω δ' ὅ τῆς ἀμπώτεως ἐλθεὶς χρόνος,
τὸ μὲν ὄγρον ἐκ τούτῳ κατ' ὀλγον διὰ τῶν κεχωριμένων
λίθων καὶ φαράγγων ἀπορρεῖ, οἱ δ' ἴχθυες ἐν τοῖς
5 κοιλώμασι καταλείπονται. κατὰ δὲ τοῦτον τὸν
καυρὸν τὸ πλῆθος τῶν ἐγχωρίων μετὰ τέκνων καὶ
γυναικῶν εἰς τὰς ραχίας ἀθροίζεται καθάπερ ἀφ'
ἐνός κελεύσματος. σχηματίζοντας δὲ τῶν βαρβάρων
εἰς τὰ κατὰ μέρος συστήματα, πρὸς τοὺς ἱδίους
ἐκαστοί τόπους μετὰ βοηθὸς ἐξαισθήματι φέρονται,
καθάπερ αἰφνιδίου τυχός κυνηγίας ἀμπεπτωκυλίας.
6 εἰθ' αἱ μὲν γυναικεῖς μετὰ τῶν παιδῶν τοὺς ἔλατ-
τονας τῶν ἴχθυών καὶ πλησίον ὄντας τῆς χέρσου
συλλαμβάνουσαι ῥίπτουσιν ἐπὶ τὴν γῆν, οἱ δὲ τοῖς
σώμασιν ἀκμάξοντες προσφέροντο τὰς χείρας τοῖς
dιὰ τὸ μέγεθος δυσκατάγωνίστοις· ἐκπίπτουσι γὰρ
ἐκ τοῦ πελάγους ὑπερμεγέθεις οὐ μόνον σκορπίοι
καὶ μῦρανει καὶ κόνες, ἀλλὰ καὶ φώκαι καὶ πολλὰ
tοιαῦτα ἐξαν καὶ ταῖς ὀψεῖ καὶ ταῖς προσηγορίαις.
7 ταῦτα δὲ τὰ θηρία καταμάχονται τεχνικῆς μὲν
ὀπλῶν κατασκευῆς οὐδὲν ἔχοντες, κέρασι δὲ αἰγῶν
124
stones, and by means of these, as if with nets, they carry on the catching of the fish. For whenever the flood-tide of the sea sweeps violently over the land, which happens twice daily and usually about the third and ninth hour, the sea covers in its flood all the rocky shore and together with the huge and violent billow carries to the land an incredible multitude of fish of every kind, which at first remain along the coast, wandering in search of food among the sheltered spots and hollow places; but whenever the time of ebb comes, the water flows off little by little through the heaps of rocks and ravines, but the fish are left behind in the hollow places. At this moment the multitude of the natives with their children and women gather, as if at a single word of command, at the rocky shores. And the barbarians, dividing into several companies, rush in bands each to its respective place with a hideous shouting, as if they had come unexpectedly upon some prey. Thereupon the women and children, seizing the smaller fish which are near the shore, throw them on the land, and the men of bodily vigour lay hands upon the fish which are hard to overcome because of their size; for there are driven out of the deep creatures of enormous size, not only sea-scorpions\(^1\) and sea-cels and dog-fish, but also seals\(^2\) and many other kinds which are strange both in appearance and in name. These animals they subdue without the assistance of any skilful device of weapons but by piercing them through with sharp goathorns and by

\(^1\) Perhaps the *scorpaena scrofa*, which is described in Athenaeus 320 D, where Gulick (in the L.C.L.) suggests “sculpin” as an “inexact but convenient” equivalent.

\(^2\) Perhaps the *phoca monachus* of *Odyssey* 4. 404.
δείξει κατακεντούντες καὶ τοὺς ἀπορρῶξι πέτρας ἐπιτέμωντες: πάντα γὰρ ἡ χρεία διδάσκει τὴν φύσιν, οὐκείσοδος τοῦ ὑποκειμένου καιροὺς ἀρμοδιό-
μένην πρὸς τὴν ἐκ τῆς ἐλπίδος εὐχρηστίαν.

16. Ἐπειδὰν δὲ ἀθροίσωσιν ἱχθυῶν παντοδαπῶν πλῆθος, μεταφέρουσι τοὺς ληφθέντας καὶ πάντας ὀπτῶσιν ἐπὶ τῶν πετρῶν τῶν ἐγκεκλημένων πρὸς μεσημβρίαν. διαπύρων δὲ οὐσῶν διὰ τὴν τοῦ καθάριος ὑπερβολήν, βραχὺν ἔσαυτος χρόνον στρέφουσι, κατευθεῖα τῆς οἷρᾶς λαμβανόμενοι σείουσι

2 τῶν ὁλον ὅγκον. καὶ αὖ μὲν σάρκες θρυπτάμεναι διὰ τὴν θερμασίαν ἀποπίπτουσιν, αὖ δὲ ἄκαθαϊ ρυπτοῦμεναι πρὸς ἐνα τόπον μέγαν σωρὸν ἀποτε-
λοῦσιν, ἄθροιζόμεναι χρείας ἕνεκεν περὶ ἦς μικρὸν ὑστερον ἐροῦμεν. μετὰ δὲ ταῦτα τὰς μὲν σάρκας ἐπὶ τοὺς λευκοτερίας κατατιθέμενοι πατόους ἐπιμελῶς ἐφ’ ἰκανὸν χρόνον καὶ καταμίσχουσι τὸν τοῦ παλιοῦ-

3 ροὺ καρπὸν τοῦτον γὰρ συναναχρωσθέντος τὸ πάν γίνεται χρῆμα 1 κολλώδες καὶ δοκεῖ τοῦτο καθάπερ ἡδύσματος παρ’ αὐτοὺς ἐχειν τάξιν. τὸ δὲ τελευταίον τὸ καλὸς πατηθὲν εἰς πλυσθῆναι παρα-

μήκες τυπούντες τιθέασι εἰς τὸν ἦλιον. ἀς συμμέτρως ἐξηραυνθείς καθίσαντες κατευκρούνται, οὐ μὴν πρὸς μέτρον ἡ σταθμὸν ἐσθίοντες, ἀλλὰ πρὸς τὴν ἰδιὰν ἐκάστου 2 βούλησιν, τὴν φυσικὴν

4 ὀρέξιν ἔχοντες τῆς ἀπολαύσεως περιγραφήν ἀνεκ-

κελιτοις 3 γὰρ καὶ διὰ παντὸς ἐτοίμους χρῶνται ταμιεύμασιν, ὡς ἃν τοῦ Ποσειδώνος τὸ τῆς Δήμητρος ἔργον μετεληφότος.

1 χρῆμα Reiske: χρώμα MSS, Bekker, Dindorf.
2 ἐκάστου MSS, Bekker, Vogel: ἐκαστος Hertlein, Dindorf.
3 ἀνεκκελιτοις Dindorf: ἀνεκκελιτως.

126
gashing them with the jagged rocks; for necessity teaches Nature everything, as Nature, in her own fashion, by seizing upon the opportunities which lie at hand adapts herself to their hoped-for utilization.

16. Whenever they have collected a multitude of all kinds of fish they carry off their catch and bake the whole of it upon the rocks which are inclined towards the south. And since these stones are red-hot because of the very great heat, they leave the fish there for only a short time and then turn them over, and then, picking them up bodily by the tail, they shake them. And the meat, which has become tender by reason of the warmth, falls away, but the backbones are cast into a single spot and form a great heap, being collected for a certain use of which we shall speak a little later. Then placing the meat upon a smooth stone they carefully tread upon it for a sufficient length of time and mix with it the fruit of the Christ's thorn¹; for when this has been thoroughly worked into the meat the whole of it becomes a glutinous mass, and it would appear that this takes the place among them of a relish. Finally, when this has been well trodden, they mould it into little oblong bricks and place them in the sun; and after these have become thoroughly dry they sit down and feast upon them, eating not according to any measure or weight but according to every man's own wish, inasmuch as they make their physical desire the bounds of their indulgence. For they have at all times stores which are unfailing and ready for use, as though Poseidon had assumed the task of Demeter.

¹ A shrub of the buckthorn family.
'Ενώτε δὲ τηλικούτων ἐκ τού πελάγους εἰς τὴν χέρσον κυλινδεῖται κῦμα καὶ τὰς ράχιας ἐφ’ ἡμέρας πολλὰς κατακλύζει λάβρον, ὥστε μηδένα δύνασθαι τοῖς τόποις προσεγγίζειν. διόπερ κατὰ τούτους τοὺς καιροὺς σπανίζοντες τρόφης τὸ μὲν πρὸτον τοὺς κόγχους συλλέγονται, τηλικούτους τὸ μέγεθος ὅσον εὐρύσκοντοι τινὲς τετραμναῖοι· τὰ μὲν γὰρ κύτη συντρίβουσι λίθους εὖμεγέθεις ἐμβάλλοντες, τὴν δὲ ἐντὸς σάρκα κατεσθίουσιν ὁμίλη, τῆς γεύσεως οὕτης παρεμφερῶς τοῖς ὀστρεῶι.
6 ἔπον δὲ διὰ τὴν συνέχειαν τῶν πνευμάτων ἐπὶ πλείονα χρόνον πλῆθει συμβαίνῃ τῶν ὁδεινῶν, καὶ τὴν εἰσθαννίαν θήραν τῶν ἱερῶν ἐκκλείσῃ τὸ τῆς περιστάσεως ἀδύνατον, ἐπὶ τοὺς κόγχους, ὥσ εἰρήται, τρέπονται, εἰ δὲ ἡ ἐκ τῶν κόγχων τροφὴ σπανίζει, καταφεύγουσιν ἐπὶ τῶν τῶν ἀκανθῶν σωρῶν· ἐκ τούτου γὰρ ἐκλέγοντες τὰς ἐγχύλους καὶ προσφάτους τῶν ἀκανθῶν διαρροοῦσι κατ’ ἀρθρον, καὶ τὰς μὲν αὐτόθεν τοῖς ὄδουσι κατεργάζονται, τὰς δὲ σκληρὰς λίθους θραύσομεν καὶ προὐπεραλχόμενοι κατεσθίουσι, παραπλησίαν διάθεσιν ἔχουσι τοῖς φωλεῦοι τῶν θηρίων.
7 17. Τῆς μὲν οὖν ἔχειριᾶς τροφῆς τὸν εἰρημένον τρόπον εὐποροῦσι, τῆς δ’ ύγρας παράδοξον ἔχουσι καὶ παντελῶς ἀπιστομένην τὴν χρήσιν. ταῖς μὲν γὰρ θῆρας προσκαρτεροῦσιν ἐφ’ ἡμέρας τέταρας, εὐωχούμενοι πανδημεῖ μὲθ’ ὐλαρότητος καὶ ταῖς ἀνάρθροις φώναις ἀλλήλους ψυχαγωγοῦντες· πρὸς δὲ τούτους ἔπιμισγονται τοτε ταῖς γυναιξίν ἀλς ὁν τύχουσι παιδοποιίας ἑνεκα, πάσης ἀσχολίας

1 For λάβρον Vogel suggests λάβρως (ch. 15. 4).
But at times a tidal wave of such size rolls in from the sea upon the land, a violent wave that for many days submerges the rocky shores, that no one can approach those regions. Consequently, being short of food at such times, they at first gather the mussels, which are of so great a size that some of them are found that weigh four minas\(^1\); that is, they break their shells by throwing huge stones at them and then eat the meat raw, its taste resembling somewhat that of oysters. And whenever it comes to pass that the ocean is high for a considerable period because of the continued winds, and the impossibility of coping with that state of affairs prevents them from making their usual catch of fish, they turn, as has been said, to the mussels. But if the food from the mussels fails them, they have recourse to the heap of backbones; that is, they select from this heap such backbones as are succulent and fresh and take them apart joint by joint, and then they grind some at once with their teeth, though the hard ones they first crush with rocks and thus prepare them before they eat them, their level of life being much the same as that of the wild beasts which make their homes in dens.

17. Now as for dry\(^2\) food they get an abundance of it in the manner described, but their use of wet food is astonishing and quite incredible. For they devote themselves assiduously for four days to the sea-food they have caught, the whole tribe feasting upon it merrily while entertaining one another with inarticulate songs; and furthermore, they lie at this time with any women they happen to meet in order to beget children, being relieved of every concern

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1 About five pounds.  
2 i.e. "solid."
ΔΙΟΔΟΡΟΥΣ ΟΙΣ ΣΙΚΙΛΙΚΗΣ

ἀπολελυμένοι διὰ τὴν εὐκοπίαν καὶ τὴν ἑτοιμότητα
2 τῆς τροφῆς. τῇ δὲ πέμπτῃ πρὸς τὴν ὑπώρειαν ἐπελεγονταὶ πανδημεὶς ποτοῦ χαρῆν, ἐνθα συρρύσσεις ὑδάτων γλυκέων εἰς, πρὸς αἷς οἱ νομάδες τὰς ἄγελας τῶν θρεμμάτων ποτίζοντες. ἡ δὲ διδομορία τούτων παραπλήσιος γίνεται ταῖς ἄγελας τῶν βων, πάντων φωνὴν ἀφιέντων οὐκ ἐναρθρον, ἀλλ' ἤχον μόνον ἀποτελοῦσαν. τῶν δὲ τέκνων τὰ μὲν νήπια παντελῶς αἱ μητέρες ἐν ταῖς ἀγκάλαις φέρουσί, τὰ δὲ κεχωρισμένα τοῦ γάλακτος οἱ πατέρες, τὰ δ' ύπερ πενταετῆ χρόνον ὁμα τροφεύεται μετὰ τῶν γονέων ἐκ τῶν παιδιῶν, πεπληρωμένα χαράς, ὡς ἡ ἑπτάτη ἀπόλαυσιν ὀρμῶν".
4 μεν. ἡ γὰρ φύσις αὐτῶν ἀδιάστροφος οὕσα τὴν ἀναπλήρωσιν τῆς ἐνδείας ἕχειν ταῖς μέγιστον ἁγαθῶν, οὐδὲν τῶν ἐπεισάκτων ἠδὲν ἐπίζητοῦσα. ὅταν δὲ ταῖς τῶν νομάδων ποτίστροφοι ἐκχύσωσι καὶ τοῦ ποτοῦ πληρωθῶσι τὰς κοιλίας, ἐπανέρχονται, μόνισι βαδίζοντες διὰ τὸ βάρος. κακελήνη λέν τὴν ἡμέραν οὐδενὸς γεύονται, κεῖται δ' ἐκαστός ὑπεργέμων καὶ δύσπυος καὶ τὸ σύνολον παρεμφερῆς τῷ μεθύοντι. τῇ δ' ἐξῆς ἐπὶ τὴν ἀπὸ τῶν ἤχουν πάλιν τροφὴν ἀνακάμπτοντι καὶ τούτων τὸν τρόπον ἡ διάτητα κυκλεῖται παρ' αὐτοῖς πάντα τὸν τοῦ ζην χρόνον.

Οἱ μὲν οὖν τὴν παράλυον τὴν ἐντὸς τῶν στενῶν κατοικοῦντες ὑπὸ βιοῦσι, νόστοι μὲν διὰ τὴν ἀπλότητα τῆς τροφῆς σπανίως περιπλανοῦντες, ὀλυγοχρονίωτεροι δὲ πολὺ τῶν παρ' ἡμῖν ὄντες.
18. Τοῖς δὲ τὴν ἐκτὸς τοῦ κόλπου καράλιον νεμομένοις

1 Dindorf suggests πληρώσωι.
because their food is easily secured and ready at hand. But on the fifth day the whole tribe hurries off in search of drink to the foothills of the mountains, where there are springs of sweet water at which the pastoral folk water their flocks and herds. And their journey thither is like that of herds of cattle, all of them uttering a cry which produces, not articulate speech, but merely a confused roaring. As for their children, the women carry the babies continually in their arms, but the fathers do this after they have been separated from their milk, while those above five years of age lead the way accompanied by their parents, playing as they go and full of joy, as though they were setting out for pleasure of the sweetest kind. For the nature of this people, being as yet unperverted, considers the satisfying of their need to be the greatest possible good, desiring in addition none of the imported pleasures. And so soon as they arrive at the watering-places of the pastoral folk and have their bellies filled with the water, they return, scarcely able to move because of the weight of it. On that day they taste no food, but everyone lies gorged and scarcely able to breathe, quite like a drunken man. The next day, however, they turn again to the eating of the fish; and their way of living follows a cycle after this fashion throughout their lives.

Now the inhabitants of the coast inside the Straits lead the kind of life which has been described, and by reason of the simplicity of their food they rarely are subject to attacks of disease, although they are far shorter-lived than the inhabitants of our part of the world.

18. But as for the inhabitants of the coast outside
DIODORUS OF SICILY

νούς πολλῶ τούτων παραδοξότερον εἶναι τὸν βίον
συμβεβηκέν, ὡς ἂν ἀδυμὸν ἐχόντων καὶ ἀπαθὴ
tὴν φύσιν. ἀπὸ γὰρ τῶν οἰκουμένων τῶν εἰς
tὴν ἐρήμων ὑπὸ τῆς τύχης ἐκτεταμιεύον τὰς μὲν
ἀπὸ τῶν ἱκθῶν ἁγρας εὐποροῦσιν, ὑγρὰν δὲ τροφὴν
2 οὐκ ἐπιζητοῦσι. προσφέρομενοι γὰρ τῶν ἱκθῶν
ἐγχυλον, μικρὰ ἔχουσα τῶν ὠμῶν τὴν παραλλαγὴν,
οὐχ οἷον ὑγρὰν τροφὴν ἐπιζητοῦσιν, ἀλλ' ὄνειρο
ἐννοιαν ἔχουσι ποτοῦ. στέργουσι δὲ τὴν ἐξ
ἀρχῆς διάνταν ὑπὸ τῆς τύχης αὐτοῖς προσκληρω-
θεῖσαν, εὐδαιμονίαν ἕγομενοι τὴν ἑκ τῆς ἐνδείας
αὐτοῦ τοῦ λυπούστος ὑπεξαίρεσιν.

3 Τὸ δὲ πάντων παραδοξότατον, ἀπαθεία τοσοῦτον
ὑπερβάλλουσι πάντας ὡς μη ῥαδίως πιστευθῆναι
tὸν λόγον. καίτοι γε πολλοὶ τῶν ἀπ' Ἀειγύπτου
πλεούντων διὰ τῆς Ἑρμήνευσ παλάττης ἐμποροὶ
μέχρι τοῦ νῦν, πολλάκις προσπεπλευκότες πρὸς
tὴν τῶν Ἰχθυοφάγων χώραν, ἐξηγοῦντο σύμφωνα
τοῖς υφ' ἡμῶν εἰρημένως περὶ τῶν ἀπαθῶν
4 ἀνθρώπων. καί ὁ τρίτος δὲ Πτολεμαῖος, ὁ
φιλοτιμηθεῖς περὶ τὴν θήραν τῶν ἐρεφάντων τῶν
περὶ τὴν χώραν ταύτην ὄντων, ἐξέπεμψεν ἕνα
τῶν φίλων, ὁνομα Σαμμιλαν, κατασκευόμενον τὴν
χώραν. οὗτος δὲ μετὰ τῆς ἀρμοτούσης χορηγίας
ἀποσταλεὶς ἀκριβῶς, ὥς φησιν Ἀγαθαρχίδης
ὁ Κυίδιος ἱστορογράφος, ἐξήτασε τὰ κατὰ τὴν
παραλλαγὴν ἔννη. φησίν οὖν τὸ τῶν ἀπαθῶν Ἀθηνῶν

1 The Epicurean doctrine. Cp. Lucretius 2. 20–1 : ergo cor-
poream ad naturam pauca videmus esse opus omnino, quae
demant cumque dolorem. (Therefore we see that few things
altogether are necessary for the bodily nature, only such in
each case as take pain away"; tr. of Rouse.)

132
the gulf, we find that their life is far more astonishing than that of the people just described, it being as though their nature never suffers from thirst and is insensible to pain. For although they have been banished by fortune from the inhabited regions into the desert, they fare quite well from their catch of the fish, but wet food they do not require. For since they eat the fish while it is yet juicy and not far removed from the raw state, they are so far from requiring wet food that they have not even a notion of drinking. And they are content with that food which was originally allotted to them by fortune, considering that the mere elimination of that pain which arises from want (of food) is happiness.¹

But the most surprising thing of all is, that in lack of sensibility they surpass all men, and to such a degree that what is recounted of them is scarcely credible. And yet many merchants of Egypt, who sail, as is their practice, through the Red Sea down to this day and have often sailed as far as the land of the Ichthyophagi, agree in their accounts with what we have said about the human beings who are insensible to pain. The third Ptolemy ² also, who was passionately fond of hunting the elephants which are found in that region, sent one of his friends named Simmias to spy out the land; and he, setting out with suitable supplies, made, as the historian Agatharchides of Cnidus asserts, a thorough investigation of the nations lying along the coast. Now he ³ says that the nation of the "insensible" Ethiopians ⁴

² Ptolemy Euergetes I, who reigned 246-221 B.C.
³ i.e. Agatharchides, who is the chief source of Diodorus in this section of his work; cp. Agatharchides, 41 (Müller).
⁴ The Ethiopians of the east; cp. Book 2. 22. 2 and note.
DIODORUS OF SICILY

ένως τὸ σύνολον ποτῶ μὴ χρῆσθαι, μηδὲ τὴν
φύσιν αὐτῶν ἐπιζητεῖν διὰ τὰς προειρημένας
αἰτίας. καθόλου δ’ ἀποφαίνεται μὴ τ’ εἰς σύλλογον
ἐρχεσθαι πρὸς τοὺς ἀλλοεθνεῖς, μήτε τὸ ἔξον τῆς
όμως τῶν προσπλεύσεως κινεῖν τοὺς ἐγχώριους,
ἀλλ’ ἐμβλέποντας ἀτενῶς ἀπαθεῖς ἔχειν καὶ ἀκινή-
tους τὰς αἰσθήσεις, ὡς ἂν 1 μηδενὸς παρόντος, οὔτε
γὰρ ξίφος σπασαμένου τινὸς καὶ καταφέροντος
ὑπεξέφυγον, οὐθ’ ὑβριν οὐδὲ 2 πληγὰς ὑπομενόντες
ἡρεθίζοντο, τὸ τε πλῆθος οὐ συνηγανάκτει τοῖς
πάσχουσιν, ἀλλ’ ἐνίοτε τέκνων ἡ γυναικῶν σφατ-
tομένων ἐν οἴκοις ἀπαθεῖς ταῖς διαθέσεσιν
ἔμενον, οὐδεμίαν ἐμφασὶν ὄργης ἢ πάλιν ἔλεου
6 διδόντες. καθόλου δὲ τοῖς ἐκπληκτικωτάτοις δει-
νοῖς περιπλοτοτεῖς ἠρεμαίοι διέμενον, βλέποντες
μὲν ἀτενῶς εἰς τὰ συντελοῦμεν, ταῖς δὲ κεφαλαῖς
παρ’ ἐκαστα διανεόντες. διὸ καὶ φασιν αὐτοὺς
διαλέκτου μὲν μὴ χρῆσθαι, μμιπτικῇ δὲ δηλώσει διὰ
τῶν χειρῶν διασημαινέων ἐκαστα τῶν πρὸς τὴν
7 χρείαν ἀνηκόντων. καὶ τὸ πάντων βαυμασιώτατον,
φῶκα τοῖς γένεσθαι τούτως συνιατρίβουσα θῆραν
ποιοῦνται τῶν ἀχθῶν καθ’ αὐτὰς παραπλησίως
ἀνθρώποις. ὁμοίως δὲ καὶ περὶ τὰς κοίτας καὶ
τὴν τῶν γεννηθέντων ἀσφάλειαν μεγίστῃ πίστει τὰ
γένη χρῆσθαι ταῦτα πρὸς ἄλλα. χωρὶς γὰρ
ἀδικήματος ἀλλοφύλους ζώοις ἡ συναστροφή
gίνεται μετ’ εἰρήνης καὶ πάσης εὐλαβείας. Οὕτοις
μὲν οὖν ὁ βίος, καίπερ ὅν παράδοξος, ἐκ πολλαῖῶν
χρόνων τετήρηται τοῖς γένεσθαι τούτως, εἰτε ἐθισμῷ

1 ἂν deleted by Vogel.
2 οὔδε Dindorf: οὔτε.
makes no use whatsoever of drink and that their nature does not require it for the reasons given above. And as a general thing, he relates, they have no intercourse with other nations nor does the foreign appearance of people who approach their shores have any effect upon the natives, but looking at them intently they show no emotion and their expressions remain unaltered, as if there were no one present. Indeed when a man drew his sword and brandished it at them they did not turn to flight, nor, if they were subjected to insult or even to blows, would they show irritation, and the majority were not moved to anger in sympathy with the victims of such treatment; on the contrary, when at times children or women were butchered before their eyes they remained "insensible" in their attitudes, displaying no sign of anger or, on the other hand, of pity. In short, they remained unmoved in the face of the most appalling horrors, looking steadfastly at what was taking place and nodding their heads at each incident. Consequently, they say, they speak no language, but by movements of the hands which describe each object they point out everything they need. And the most marvellous fact of all is that seals live with these tribes and catch the fish for themselves in a manner similar to that employed by the human beings. Likewise with respect to their lairs and the safety of their offspring these two kinds of beings place the greatest faith in one another; for the association with animals of a different species continues without any wrongdoing and with peace and complete observance of propriety. Now this manner of life, strange as it is, has been observed by these tribes from very early times, whether it
DIODORUS OF SICILY

dia tov chrónon eite anaγkaiá xreía dia to kata-
peívovn ἡμισμένον.

19. Oikísei de tā ēthēn oux ómōiais χρήται, prós
dè tās tēs periσtásēs iđiōtētas diηλλαγμένais
emβiow. tūnēs mēn gár eivn opēlaiōn kataiκouši
kekluménoi μάλιστα prós tās ārktous, ev ouλ
katafíkouvēn ēautous diā te tō bαbōs tēs skīas
kai diā tās periπneoušas aúras: tā mēn gár prós
meσhμbrían neúnta, toutis ēπinουs parapλησiān
ēxonta tēn thēμasían, apōsita toutis ἀνθρώπων
2 eōs diā tēn tōu kaúmatos ὑπερβολῆν. oi de tōn
prōs ārktōn neυntωn opēlaiōn spανιζοντες
abροίζουσι tās pleυράς tōn ek tōu peλάγουs
ekπυδόντωv kētōn toū tōutōn deμιυλειάς
pōllēs συμ., kαταπλέξαντες eis ekatērōν mērous
kυρτās kai prōs allēlās nevēnkūías, tw prōs-
φατω φυκεi taútαs diapλēkouši, skēpαζομένης
ōn tēs kαmārās, en taútē tō bαρύτατον tōu
kaúmatos ānαπαύονται, tēs κατά φύνω xreías
autōdidaktoν tēxhēn ὑφηγουμένης.

3 Tρίτος de tρόπoς eōtis toutis 'Iπθυοφάγον tēs
akhnósēsws tōuōtōs. ēlαiαi2 φυονται πανί polλai
peri toutis tōpous toutous, tā mēn peri tēn rèzān
ēxousai prōskλυζομενa tē thalāttē, πυκνai de
tōi̇ φυλλωμαι, tōn de karptōn òmōiōn ēxουsoi tōv

1 kυρτάς kai ABD, Wesseling, Elechstüdt; kυρτας FGMN,
Dindorf, Bekker, Vogel.
2 ēlaiαi Casaubon, op. Agatharchides, 43; Capps suggests
ēlaiαi tīnes for ēlαta of the MSS.

1 Diodorus evidently refers to the interweaving of the
rib-ends at the top, like the poles of the tepee or wigwam of
the American Indian.

136
has been fashioned by habit over the long space of time or by a need imposed by necessity because of stress of circumstances.

19. As for their dwelling-places, those used by these tribes are not all similar, but they inhabit homes modified to suit the peculiar nature of their surroundings. For instance, certain of them make their home in caves which open preferably towards the north and in which they cool themselves, thanks to the deep shade and also to the breezes which blow about them; since those which face the south, having as they do a temperature like that of an oven, cannot be approached by human beings because of the excessive heat. But others who can find no caves facing the north collect the ribs of the whales which are cast up by the sea; and then, since there is a great abundance of these ribs, they interweave them from either side, the curve outwards and leaning towards each other, and then weave fresh seaweed through them. Accordingly, when this vaulted structure is covered over, in it they gain relief from the heat when it is most intense, the necessity imposed by Nature suggesting to them a skill in which they were self-taught.

A third method by which the Ichthyophagi find a dwelling for themselves is as follows. Olive trees grow about these regions in very great numbers and their roots are washed by the sea, but they bear thick foliage and a fruit which resembles the sweet

2 Strabo (15. 2. 2) also says that their dwellings were made of whale ribs; cp. his account (15. 2. 11–13) of the “spouting whales” of the Persian Gulf (tr. by Jones in the L.C.L.).

3 Or “olive trees of a kind”; see critical note. Since the fruit is quite different the emendation seems justified.
κασταναίκως καρύω, ταύτας ἀλλήλαις συμπλέκοντες καὶ συνεχὴ σκιὰν ποιοῦντες ἵδιαζοῦσας σκηναῖς ἐμβιοῦσιν· ἁμα γὰρ ἐν ἑῇ καὶ θαλάττῃ διατριβοῦντες ἐπιτερπῶς διεξάγουσι, τὸν μὲν ἠλθὸν φεύγοντες τῇ διὰ τῶν ἀκρεμόνων σκιὰ, τὸ δὲ φυσικὸν περὶ τοὺς τόπους καῦμα τῇ συνεχεί τοῦ κύματος προσκλύει διορθούμενοι, ταῖς δὲ περιπνοῖς τῶν εὐκαίρων ἀνέμων εἰς βαστώνην ἐγοντες τὰ σώματα.


6 τοὺς δὲ τελευτήσαντας θάπτουσι κατὰ μὲν τὸν τῆς ἁμπυρίως καὶ χρῆμα ἐνντες ἐφημένους, ὅταν δὲ η ἁμπυρί ἐπέλθῃ, θάπτουσιν εἰς τὴν ἄλατταν τὰ σώματα, διὸ καὶ τὴν ἑδίαν ταφὴν τροφὴν τῶν

1 κασταναίκω: Eichstädt: καστανίω.
2 So Eichstädt: κατευχησόμενοι.
chestnut. These trees they interlace, forming in this way a continuous shade, and live in tents of this peculiar kind; for passing their days as they do on land and in the water at the same time, they lead a pleasurable life, since they avoid the sun by means of the shade cast by the branches and offset the natural heat of the regions with the continual washing of the waves against them, giving their bodies comfort and ease by the pleasant breezes which blow about them.

We must speak also about the fourth kind of habitation. From time immemorial there has been heaped up a quantity of seaweed of tremendous proportions, resembling a mountain, and this has been so compacted by the unceasing pounding of the waves that it has become hard and intermingled with sand. Accordingly, the natives dig in these heaps tunnels of the height of a man, leaving the upper portion for a roof, and in the lower part they construct passage-ways connected with each other by borings.\(^1\) As they cool themselves in these tunnels they free themselves from all troubles, and leaping forth from them at the times when the waves pour over the shore they busy themselves with the catching of the fish; then, when the ebb-tide sets in, they flee back together into these same passage-ways to feast upon their catch. Their dead, moreover, they "bury" by leaving the bodies just as they are cast out\(^2\) at the ebb of the tide, and then when the flood-tide sets in they cast the bodies into the sea. Consequently, by making their own interment a

\(^1\) This custom and the following about the disposal of the dead is recounted by Strabo (16. 4. 14) in connection with the "Turtle-eaters."

\(^2\) i.e. without formal burial.
ΔΙΟΔΟΡΟΣ ΟΥ ΣΙΚΙΛΙΤΗ

ιγθόνων ποιούμενοι κυκλούμενον ἰδιοτρόπως τὸν βίον ἔχουσι παρ’ ὅλον τὸν αἰῶνα.

20. “Ἐν δὲ γένος τῶν Ἰθυνοφάγων τοιαύτας ἔχει τάς οἰκήσεις ὡστε πολλὴν ἀπορίαν παρέχεσθαι τοῖς τά τοιαύτα φιλοτιμοῦμένοις ζητεῖν· ἐν γὰρ ἀποκρήμωνοις φάραγξι καθιδρυνταί τινες, εἰς ἀς εἰς ἀρχὴν ἢν ἀδύνατον παραβάλλειν τοὺς ἀνθρώπους, ἀνωθεν μὲν ἐπεχούσης πέτρας ὑψηλῆς καὶ πανταχόθεν ἀποτόμων, ἐκ πλαγίων δὲ κρήμνων ἀπροσίτων υφαιρουμένων τάς παρόδους, τὴν δὲ λοιπὴν πλευρὰν τοῦ πελάγους ὁρίζοντος, δὲ πεζῇ μὲν διειλθέων ἀδυνατον, σχεδίαις δὲ ὦ χρώνται τὸ παράπαν, πλοίων τε τῶν παρ’ ἡμῖν υπάρχουσιν ἀνεννοητοι.

3 τοιαύτης δὲ ἀπορίας περὶ αὐτῶν οὐσίας, ὑπολείπεται λέγειν αὐτόχρονας αὐτῶν ὑπάρχει, ἀρχὴν μὲν τοῦ πρώτου γένους μηδεμίαν ἐσχηκότας, ἄει δὲ εἰς αἰῶνος γεγονότας, καθάπερ ἐνιοὶ τῶν φυσιολόγων περὶ πάντων τῶν φυσιολογουμένων ἀπεφήναντο.

3 ἄλλα γὰρ περὶ μὲν τῶν τοιούτων ἀνεφίκτου τῆς ἐπινοιας ἡμῖν οὐσίας οὐδὲν κωλύει τοὺς τὰ πλείστα ἀποφημαμένους ἐλάχιστα γινώσκειν, ὡς ἄν τῆς ἐν τοῖς λόγοις πιθανότητος τῆς μὲν ἀκοὴν πειθοῦσι, τῆς δὲ ἀλήθειαν οὐδαμῶς εὐρισκοῦσι.

21. Ρητέον δ’ ἡμῖν καὶ περὶ τῶν καλουμένων Χελωνοφάγων, ὃν τρόπον ἔχουσι τὴν ὀλην διάθεσιν τοῦ βίου. νήσου γὰρ εἰς κατὰ τῶν ὕκεανον πλησίον τῆς γῆς κείμεναι, πολλαὶ μὲν τὸ πλῆθος, μικραὶ δὲ τοῖς μεγέθεσι καὶ ταπεινοῖς, καρπὸν δὲ οὐθ’ ἡμερον οὔτ’ ἄγριων ἔχουσι. ἐν ταύταις διὰ τὴν πυκνότητα κῦμα μὲν οὐ γίνεται, τοῦ κλῦδωνος

nutriment of the fish, they have a life which follows in singular fashion a continuous cycle throughout all eternity.

20. One tribe of the Ichthyophagi has dwellings so peculiar that they constitute a great puzzle to men who take a pride in investigating such matters; for certain of them make their homes among precipitous crags which these men could not possibly have approached at the outset, since from above there overhangs a lofty rock, sheer at every point, while on the sides unapproachable cliffs shut off entrance, and on the remaining face the sea hems them in, which cannot be passed through on foot, and they do not use rafts at all, while of boats such as we have they have no notion. Such being the puzzle concerning them, the only solution left to us is that they are autochthonous, and that they experienced no beginning of the race they originally sprang from, but existed always from the beginning of time, as certain natural philosophers have declared to be true of all the phenomena of nature. But since the knowledge of such matters is unattainable by us, nothing prevents those who have the most to say about them from knowing the least, inasmuch as, while plausibility may persuade the hearing, it by no means discovers the truth.

21. We must speak also about the Chelonophagi, as they are called, and the nature of their entire manner of life. There are islands in the ocean, which lie near the land, many in number, but small in size and low-lying, and bearing no food either cultivated or wild. Because these islands are so near to one another no waves occur among them,

2 Turtle-eaters; cp. Strabo 16. 4. 14 ff.
Diodorus of Sicily

βραυνομένου περὶ τὰς ἀκραὶς τῶν νῆσων, χελώνων δὲ θαλαττῶν πλῆθος ἐνδιατρίβει περὶ τοὺς τόπους τούτους, πανταχόθεν καταφεύγον πρὸς τὴν ἐκ τῆς γαλήνης σκέπην. αὕται δὲ τὰς μὲν νῦκτας ἐν βυθῶν διατρίβονται ἀσχολούμεναι περὶ τὴν νομῆν, τὰς δὲ ἡμέρας εἰς τὴν ἀνὰ μέσον τῶν νῆσων θάλασσαν φοινύσας κομώνται μετέωροι τοῖς κύτεσι πρὸς τὸν ἡλιον, παρεμφερὴ τὴν πρόσωπιν ποιοῦσα ταῖς κατεστραμμέναις ἄκατοι. ἔξαλθει γὰρ τοὺς μεγέθεις ὑπάρχουσι καὶ τῶν ἐλαχίστων ἀλιάδων

οὐκ ἔλαττους. οἱ δὲ τὰς νῆσους κατοικοῦντες βάρβαροι κατὰ τούτον τὸν καίδον ἡρέμα προσνηχοῦνται ταῖς χελώναις. πρὸς ἐκατέρω δὲ μέρους πλησιάσαντες, οἱ μὲν πεῖζουσι, οἱ δὲ ἐξαιρούσιν,

ἐως ὅπου γένηται τὸ ζῷον. ἔπειθ᾽ οἱ μὲν ἐξ ἐκατέρω μέρους οἰκίζουσι τὸν ὀλον ζῷον, ὡς μὲν ὑπερῴειν τὸ ζῷον καὶ νυκτάμενον τῷ τῆς φύσεως βοηθήματι φύγη κατὰ βάθους, εἰς δ᾽ ἐχών μέριμνα μακράν καὶ δήσας τῆς οὐρᾶς νήχεται πρὸς τὴν γῆν καὶ προσελκυςται μετάγων τὸ ζῷον ἐπὶ τὴν χέρσον, συμμπαρακομιζομένων τῶν ἐξ ἁρχῆς τὴν

ἐπίθεσιν πεποιημένων. ὅταν δ᾽ εἰς τὴν νῆσον ἐκκομίσωσι, τὰ μὲν ἐντὸς πάντα βραχυν χρόνον ἐν ἡλίῳ παραπτίσαντες κατευναύται, τοῖς δὲ κύτεσιν οὖσι σκαφοειδέσι χρύται πρὸς τε τὸν εἰς τὴν ἡπειρόν διάπλουν, ὅν ποιούνται τῆς ὕδρειας ἐνεκεν, καὶ πρὸς τὰς σκηνώσεις, τιθέντες πρηνεῖς ἐφ᾽ ὑψιλῶν τόπων, ὡστε δοκεῖν τούτους τὴν φύσιν δεδωρήθησαι μᾶ ἵππων πολλὰς χρείαις.

1 ἐν added by Dindorf.
since the surf breaks upon the outermost islands, and so a great multitude of sea-turtles tarry in these regions, resorting thither from all directions to gain the protection offered by the calm. These animals spend the nights in deep water busied with their search for food, but during the days they resort to the sea which lies between the islands and sleep on the surface with their upper shells towards the sun, giving to the eye an appearance like that of overturned boats; for they are of extraordinary magnitude and not smaller than the smallest fishing skiffs. And the barbarians who inhabit the islands seize the occasion and swim quietly out to the turtles; and when they have come near the turtle on both sides, those on the one side push down upon it while those on the other side lift it up, until the animal is turned over on its back. Then the men, taking hold on both sides, steer the entire bulk of the creature, to prevent it from turning over and making its escape into the deep water by swimming with the means with which Nature has endowed it, and one man with a long rope, fastening it to its tail, swims towards the land, and drawing the turtle along after him he hauls it to the land, those who had first attacked it assisting him in bringing it in. And when they have got the turtles upon the shore of their island, all the inside meat they bake slightly for a short time in the sun and then feast upon it, but the upper shells, which are shaped like a boat, they use both for sailing over to the mainland, as they do in order to get water, and for their dwellings, by setting them right side up upon elevations, so that it would appear that Nature, by a single act of favour, had bestowed upon these peoples the
DIODORUS OF SICILY

τὴν γὰρ αὐτὴν αὐτοῖς εἶναι τροφῆν, ἀγγεῖον, οἴκιαν, ναῦν.

6 Οὐ μακρὰν δὲ ταύτων διεστῶτες νέμονται τὴν παράλιον βάρβαροι βίον ἀνώμαλον ἔχοντες. διατρέφονται γὰρ ἀπὸ τῶν ἐκπεπτότων εἰς τὴν χέρσον η κτῶν, ποτὲ μὲν δαφιλέιαν τροφῆν ἔχοντες διὰ τὰ μεγέθη τῶν εὐρικομένων θηρίων, ποτὲ δὲ διαλειμμάτων γυνομένων κακῶς ἀπαλλάττουσιν ὑπὸ τῆς ἐνδείας· καθ’ δὲν δὴ χρόνον ἀναγκάζονται κατεργάζεσθαι διὰ τὴν ὁπάνω τῶν ἀρχαίων ὀστῶν χόνδρους καὶ τὰς ἀκρας τῶν πλευρῶν ἐκφύσεις.

Τῶν μὲν οὖν Ἰχθυοφάγων τὰ γένη τοσαῦτ’ ἐστὶ καὶ τοιοῦτος χρῶνται βίοις, ὡς ἐν κεφαλαῖος εἰπεῖν.

22 Ὅ δὲ κατὰ τὴν Βαβυλωνίαν παράλιον συνάπτει μὲν ἡμέρα καὶ καταφύτω χώρα, τοσοῦτο δὲ ἐστὶ πλῆθος τῶν ἱχθυῶν τοῖς ἐγχυρίως ὡστε τοὺς ἀναλάκτων μὴ δύνασθαι ῥαδίως περιγενέσθαι 2 τῆς δαφιλείας. παρὰ γὰρ τοὺς αἰγιαλοὺς ἵστασι καλάμους πυκνοὺς καὶ πρὸς ἄλληλους διαπεπληγμένους, ὡστε τὴν πρόσοψιν εἶναι δικτύω παρὰ θαλατταν ἐστηκότι. κατὰ δὲ πάν τὸ 1 ἔργον ὑπάρχουσι πυκναὶ θύραι, τῇ μὲν πλοκῇ ταρσώδεις, τὰς στροφᾶς 2 δὲ ἐχουσαὶ πρὸς τὰς εἰς ἐκάτερα τὰ μέρη κινήσεις εὐλύτους. ταῦτας δ’ κλύδων φερό-

1 τὸ added by Dindorf.
2 στροφᾶ is not known elsewhere in the sense of “hinge” and probably στροφέις (i.e. στροφεῖς) without the article, the reading of C E, is what Diodorus actually wrote.

1 In using the term “Babylonia” Diodorus must be thinking of the satrapy of that name, which included the
satisfaction of many needs; for the same gift constitutes for them food, vessel, house and ship.

Not far distant from these people the coast is inhabited by barbarians who lead an irregular life. For they depend for their food upon the whales which are cast up on the land, at times enjoying an abundance of food because of the great size of the beasts which they discover, but at times, when interruptions of the supply occur, they suffer greatly from the shortage; and when the latter is the case they are forced by the scarcity of food to gnaw the cartilages of old bones and the parts which grow from the ends of the ribs.

As for the Ichthyophagi, then this is the number of their tribes and such, speaking summarily, are the ways in which they live.

22. But the coast of Babylonia\(^1\) borders on a land which is civilized and well planted and there is such a multitude of fish for the natives that the men who catch them are unable readily to keep ahead of the abundance of them. For along the beaches they set reeds close to one another and interwoven, so that their appearance is like that of a net which has been set up along the edge of the sea. And throughout the entire construction there are doors which are fixed close together and resemble basket-work\(^2\) in the way they are woven, but are furnished with hinges that easily yield to movements of the water in either direction. These doors are opened by the

north coast of the Persian Gulf and presumably extended down the west coast of the Gulf as far as "the uninhabited portion of Arabia" (cp. Book 18. 6. and below ch. 23. 1).

\(^2\) i.e. they are closely woven, so as to offer resistance to the water.
μενος μὲν εἰς τὴν γῆν κατὰ τὸν τῆς πλημμυρίδος καιρὸν ἀνοίγει, παλισουτῶν δὲ κατὰ τὴν ἀμπωτίν 3 ἀποκλείει. διὸ περὶ συμβαίνει καθ’ ἐκάστην ἁμέραν πλημμυρούσης μὲν τῆς θαλάττης ἐκ βυθοῦ τους ἰχθύς συνεκφερομένους διὰ τῶν θυρῶν παρεισπήπτειν, ἀναχωρούσης δὲ μὴ δύνασθαι τοῖς ύγροῖς συνδιαρρέειν διὰ τῆς τῶν καλάμων πλοκῆς. διὸ καὶ παρὰ τὸν ἀκεανὸν ἐνοτε σωροὺς ἰχθύων σπαρόντων ὅραν ἔστι γυνομένους, οὐς ἀναλεγόμενοι συνεχώς οἱ πρὸς τούτοις τεταγμένοι δαμιλεῖς 4 ἀπολαύσεις ἔχουσι καὶ μεγάλας προσόδους. ἐναὶ δὲ τῶν περὶ τοὺς τόπους διατριβῶντων, πεδιάδως τε καὶ ταπεινῆς τῆς χώρας ύπαρχοῦσης, τάφρους ὃροττουσών ἀπὸ θαλάττης εὐρέας ἐπὶ πολλοὺς σταδίους μέχρι ἰδίων ἐπαύλεων, ῥαβδωτὰς δὲ θύρας ἐπὶ ἀκρας αὐτὰς ἐπιστήσαντες ἀναβαυνούσης μὲν τῆς πλημμυρίδος ἀνοίγοντο, εἰς δὲ τούναυτίων μεταπιπτούσης κλείοντος. εἰτὰ τῆς μὲν θαλάττης διὰ τῶν τῆς θύρας ἀραμώμάτων ἀπορρεοῦτης, τῶν 8’ ἰχθύων ἀποληφθέντων ἐν ταῖς τάφροις, ταμεύονται καὶ λαμβάνοντος ὅσους ἀν προαιρῶνται καὶ καθ’ ὃν ἀν χρόνον βούλωνται.

23. Διελθηθότες δὲ περὶ τῶν παρουκούντων τὴν ἀπὸ τῆς Βαβυλωνίας παράλλων ἦσσο ’Αραβίου κόλπου, περὶ τῶν ἐξῆς τουτοῖς ἔθνων διεξέχειν. κατὰ γὰρ τὴν Ἁἰθιοπικὴν τὴν ὑπὲρ Αἰγύπτου παρὰ τῶν Ἀσών καλουμένου ποταμὸν παρουκεῖ τὸ τῶν Ρεβεθάγων ἔθνος. ἐκ γὰρ τῶν πλημμυρίων 146
waves as they roll towards the shore at the time of flood-tide, and are closed at ebb-tide as they surge back. Consequently it comes about that every day, when the sea is at flood-tide, the fish are carried in from the deep water with the tide and pass inside through the doors, but when the sea recedes they are unable to pass with the water through the interwoven reeds. As a result it is possible at times to see beside the ocean heaps being formed of gasping fish, which are being picked up unceasingly by those who have been appointed to this work, who have from their catch subsistence in abundance as well as large revenues. And some of the inhabitants of these parts, because the country is both like a plain and low-lying, dig wide ditches leading from the sea over a distance of many stades to their private estates, and setting wicker gates at their openings they open these when the flood-tide is coming inland and close them when the tide changes to the opposite direction. Then, inasmuch as the sea pours out through the interstices of the gate but the fish are held back in the ditches, they have a controlled store of fish and can take of them as many as they choose and at whatever time they please.

23. Now that we have discussed the peoples who dwell on the coast from Babylonia to the Arabian Gulf, we shall describe the nations who live next to them. For in the Ethiopia which lies above Egypt there dwells beside the river Asa the nation of the Rhizophagi. For the barbarians here dig

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1 The Red Sea.
2 Called Astabara by Agatharchides (On the Red Sea, 50) and Astaboras by Strabo (16. 4. 8).
3 Root-eaters.
Diodorus of Sicily

ἐλὼν 1 τὰς ῥίζας τῶν καλάμων ὀρύττοντες οἱ βάρβαροι πλύνουσι φιλοτήμον: ποιήσαντες δὲ καθαράς κόπτουσι λίθοις, μέχρι ἂν γένηται τὸ ἔργον λεῖον καὶ κολλώδες. ἔπειτα περιπλάναντες χειροπληθβαινοὺς ὄγκους ἐν ἡλίῳ παροπτῶσι, καὶ ταύτη χρώμενοι τροφῆ πάντα τοῦ βιόν διατελοῦσι.

2 ἀνεκλείπτοις δ' ἔχοντες τὰς τῆς τροφῆς ταύτης δαψιλείας, καὶ πρὸς ἀλλήλους ἅει εἰρήνην ἁγοντες, ὑπὸ πλήθους λέοντων πολεμοῦντας. ἐμπύρου γὰρ τοῦ πέρεξ ἀέρος ὅντος ἐκ τῆς ἔρημου πρὸς αὐτοὺς φοιτῶσι λέοντες σκιὰς ἐνεκεν, οἱ δὲ καὶ θῆρας τῶν ἐλαπτόνων θηρίων. διόπερ τοὺς ἐκ τῶν τελμάτων ἐξόντας τῶν Ἀλκιστών ὑπὸ τοῦτων τῶν θηρίων ἀναλίσκεσθαι συμβαίνει: ἀδύνατον γὰρ υφίστασθαι τὰς ἄλκας τῶν λέοντων, ὡς ἂν μηδεμίαν βοήθειαν ὄπλων ἔχοντες, καὶ πέρας ἄρθην ἂν αὐτῶν διεθάρη τὸ γένος, εἰ μὴ ἡ 2 φύσις τι αὐτοῖς

3 αὐτόματον ἐποίησε βοήθημα. ὑπὸ γὰρ τὴν ἀνατολὴν τοῦ κυνὸς παραδόξως 3 γνωμενίας νηνεμάς περὶ τοὺς τόπους τοσοῦτο πλῆθος ἀφροίζεται κωμώτων, ὑπερέχουν δυνάμει τοὺς γνωρίζομενος, ὡστε τοὺς μὲν ἀνθρώπους καταφυγόντας εἰς τὰς ἐλώδεις λίμνας μηδὲν πάσχειν, τοὺς δὲ λέοντας πάντας φεύγειν ἐκ τῶν τόπων, ἀμα μὲν ὑπὸ τοῦ δημοῦ κακουχομένους, ἀμα δὲ τὸν ἀπὸ τῆς φωνῆς ἡχον καταπετληγμένους.

24. Ἐπόμενοι 4 δὲ τούτοις εἰσὶν οἱ τε Ὡλοφάγοι

1 ἐλὼν added by Rhodomann but by no other editors; yet cp. Agatharchides (50): ἐκ τοῦ παρῆκοντος ἐλουσ τὰς ῥίζας τῶν καλάμων ὀρύττει; Strabo 16. 4. 9; Book 2. 36. 5.
2 ἡ added by Dindorf.
3 μηδεμίας after παραδόξως deleted by Vogel, but retained by Bekker, Dindorf, who read μηδᾶς (AB) for μηνείας.
4148
up the roots of the reeds which grow in the neighbouring marshes and then thoroughly wash them; and after they have made them clean they crush them with stones until the stuff is without lumps and glutinous; and then, moulding it into balls as large as can be held in the hand, they bake it in the sun and on this as their food they live all their life long. Enjoying as they do the unfailing abundance of this food and living ever at peace with one another, they are nevertheless preyed upon by a multitude of lions; for since the air about them is fiery hot, lions come out of the desert to them in search of shade and in some cases in pursuit of the smaller animals. Consequently it comes to pass that when the Ethiopians come out of the marshy lands they are eaten by these beasts; for they are unable to withstand the might of the lions, since they have no help in the form of weapons, and indeed in the end the race of them would have been utterly destroyed had not Nature provided them with an aid which acts entirely of itself. For at the time of the rising of the dog-star,\(^1\) whenever a calm unexpectedly comes on, there swarms to these regions such a multitude of mosquitoes, surpassing in vigour those that are known to us, that while the human beings find refuge in the marshy pools and suffer no hurt, all the lions flee from those regions, since they not only suffer from their stings but are at the same time terrified by the sound of their humming.

24. Next to these people are the Hylophagi\(^2\)

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\(^1\) Sirius.

\(^2\) Wood-eaters.

\(^4\) ἐπόμενοι Bekker: ἐχόμενοι.
καὶ οἱ Σπερματοφάγοι καλούμενοι. τούτων δ' οἱ μὲν ὑπὸ τὴν θερείαν τὸν πλησιν ταρπὸν ἀπὸ τῶν δένδρων ὄντα πολὺν ἀθροίζοντες ἀπόνως διατρέ-
φονται, κατά δὲ τὸν ἄλλον καιρὸν τῆς βοτάνης τῆς ἐν ταῖς σκιαζομέναις συναγκείαις ἕν 
φυομένης προσ-
φέρονται τῇ προσεπεστάτῃ στερεᾷ γὰρ οὕσα τὴν φύσιν, καὶ καυλὸν ἔχουσα παραπλῆσιον ταῖς 
λεγομέναις βουνάς, ἐκπληροὶ τῇ τῆς ἀναγκαίᾳ 
τροφῆς ἔνδειαν. οἱ δὲ Ἡλοφάγοι μετὰ τέκνων καὶ 
γυναικῶν ἐπὶ τὰς νομᾶς ἐξιόντες ἀναβάινουσιν 
ἐπὶ τὰ δένδρα καὶ τοὺς ἀπαλοὺς τῶν ἀκρεμών 
προσφέρονται. τοιαύτην δ' ἐκ τῆς συνεχοῦς μελέ-
της τῆς ἐπ' ἀκροὺς τοὺς κλάδους ἀναδρομὴν ποιοῦν-
ται πάντες ὡστε ἀπίστον εἶναι τὸ γινόμενον· καὶ 
γὰρ μεταπτήδωσιν ἂφ' ἔτερου ἐφ' ἔτερον δένδρον 
ὅμοιος τοῖς ὀρνέοις, καὶ τὰς ἀναβάσεις ἐπὶ τῶν 
λεπτοτάτων κλάδων ποιοῦνται χωρὶς κινδύνων.

3 ἵσχυότητη γὰρ σώματος καὶ κουφότητι διαφέρονται, 
ἐπειδὰν τοὺς ποσὶ σφάλλωνται, ταῖς χερῶν ἀντιλαμ-
βάνονται· καὶ τὸ ὑγείος πεσόντες ἂφ' ὑψοῦς, οὔδὲν 
pάγον χαί διὰ τὴν κουφότητα· καὶ πάντα δὲ 
κλάδον ἐγχυλον τοῖς ὀδοὺς κατέρρικομενοι πέττου-

4 σὺν εὐκόπως ταῖς κολίαις. οὕτωι δ' ἀεὶ βιωοῦσιν γαμηνοῖ 
μὲν ἐσθήτως, κοωαῖς δὲ χραίμενοι γυναιξὶν ἀκολού-
θως καὶ τοὺς γεννηθέντας παιδίς κοωις ἦγοῦνται. 
διαπλημμοῦσι δὲ πρὸς ἀλλήλους περὶ τῶν τόπων 
ῥάβδους ὁπλισμένοι, καὶ ταύτας ἀμμυνομενοι τοὺς 
ἔναντις διαστάθωσι τοὺς χειρῳβεντας. τελευτώσι 
δ' αὐτῶν οἱ πλεῖστοι λιμῷ καταπονθεντές, ὅταν

1 σχιζομένης καὶ after συναγκείαις doluted by Reiske.
2 λεγομέναις Vogel: γινόμεναι.
and the Spermatothagi,¹ as they are called. The latter gather the fruit as it falls in great abundance from the trees in the summer season and so find their nourishment without labour, but during the rest of the year they subsist upon the most tender part of the plant which grows in the shady glens; for this plant, being naturally stiff and having a stem like the bournias,² as we call it, supplies the lack of the necessary food. The Hylophagi, however, setting out with children and wives in search of food, climb the trees and subsist off the tender branches. And this climbing of theirs even to the topmost branches they perform so well as a result of their continued practice that a man can scarcely believe what they do; indeed they leap from one tree to another like birds and make their way up the weakest branches without experiencing dangers. For being in body unusually slender and light, whenever their feet slip they catch hold instead with their hands, and if they happen to fall from a height they suffer no hurt by reason of their light weight; and every juicy branch they chew so thoroughly with their teeth that their stomachs easily digest them. These men go naked all their life, and since they consort with their women in common they likewise look upon their offspring as the common children of all. They fight with one another for the possession of certain places, arming themselves with clubs, with which they also keep off enemies, and they dismember whomsoever they have overcome. Most of them die from becoming exhausted by hunger, when cataclysms form upon

¹ Seed-eaters, called by Strabo (16. 4. 9) Spermophagi.
² "French turnip," *Brassica Napus.*
DIODORUS OF SICILY

τῶν ὁμμάτων ἀπογλαικωθέντων τὸ σῶμα στερηθῇ τῆς ἀναγκαίας ἐκ ταύτης τῆς αἰσθήσεως χρέας.

25. Τὴν δὲ ἐξῆς χώραν τῶν Ἀἰθίουπων ἐπέχουσαν οἱ καλούμενοι Κυνηγοί, συμμετοχῇ μὲν κατὰ τὸ πλῆθος, βίον δὲ οἰκεῖον ἔχοντες τῇ προσηγορίᾳ. θηριώδους γὰρ σύμης τῆς χώρας καὶ παντελῶς λυπρᾶς, ἔτι δὲ υδάτων ῥύσεις ναματιαῖοι ἐχοῦσις ὀλγας, καθευδουσι μὲν ἐπὶ τῶν δέντρων διὰ τοῦ ἀπὸ τῶν θηρίων φόβου, ὑπὸ δὲ τὴν ἐωθικὴν πρὸς τὰς συρρύσεις τῶν υδάτων μὲθ’ ὀπλῶν φοιτῶντες ἐαυτοὺς ἀποκρύβουσιν εἰς τὴν ὀλην καὶ σκοπεύουν·

2 σων ἐπὶ τῶν δέντρων. κατὰ δὲ τὸν καύματος καιρόν, ἐρχομένων βοῶν τε ἀγρίων καὶ παρδάλεων καὶ τῶν ἄλλων θηρίων πλῆθους πρὸς τὸ ποτόν, ταῦτα μὲν διὰ τὴν ὑπερβολὴν τοῦ τε καύματος καὶ δύσως λάβρως προσφέρεται τὸ υγρόν, μέχρι ἂν ἐμπληθῇ, οἱ δὲ Ἀἰθίοπες, γενομένων αὐτῶν βαρέων καὶ δυσκινῆτων, καταπηδώντες ἀπὸ τῶν δέντρων καὶ χρώμενοι ξύλοις πεπυρακτωμένοι καὶ λίθους, ἐτὶ δὲ τοξεύμασι, ῥαδίως καταπονοῦσι.

3 κατὰ δὲ συστήματα ταύταις χρώμενοι ταῖς κυνηγίαις σαρκοφαγούσι τὰ ληφθέντα, καὶ σπανίως μὲν ὑπὸ τῶν ἀλκυμωτάτων ζῶνων αὐτῶν διαφθείρονται, τὰ δὲ πολλὰ δόλῳ τὴν ἐκ βίας ὑπεροχὴν

4 χαμηλικοί. ἐάν δὲ ποτὲ τῶν κυνηγομένων ζῶνων σπανίζωσι, τὰς δορᾶς τῶν πρότερον εἰλημμένων βρέξαντες ἐπιτυθέσαντες ἐπὶ πῦρ ἄπαλον· ἐποδίσαντες δὲ τὰς τρίχας τὰ δέρματα διαφορώς, καὶ κατεσθιόντες βεβιασμένοις ἀναπληροῦσι τὴν ἐνδειμαν, τοὺς δὲ ἀνήβους παῖδας γυμνάζουσιν ἐπὶ σκοποῦν

1 Hunters.
their eyes and the body is deprived of the necessary use of this organ of sense.

25. The next part of the country of the Ethiopians is occupied by the Cynegi, as they are called, who are moderate in number and lead a life in keeping with their name. For since their country is infested by wild beasts and is utterly worthless, and has few streams of spring water, they sleep in the trees from fear of the wild beasts, but early in the morning, repairing with their weapons to the pools of water, they secrete themselves in the woods and keep watch from their positions in the trees. And at the time when the heat becomes intense, wild oxen and leopards and a multitude of every other kind of beast come to drink, and because of the excessive heat and their great thirst they greedily quaff the water until they are gorged, whereupon the Ethiopians, the animals having become sluggish and scarcely able to move, leap down from the trees, and by the use of clubs hardened in the fire and of stones and arrows easily kill them. They hunt in this way in companies and feed upon the flesh of their prey, and although now and then they are themselves slain by the strongest animals, yet for the most part they master by their cunning the superior strength of the beasts. And if at any time they find a lack of animals in their hunt they soak the skins of some which they had taken at former times and then hold them over a low fire; and when they have singed off the hair they divide the hides among themselves, and on such fare as has been forced upon them they satisfy their want. Their boys they train in shooting at a mark and give

* i.e. not suitable for agriculture.
βάλλειν, καὶ μόνοις διδόσαι τροφῆν τοῖς ἐπιτυχοῦσιν,...
διὸ καὶ θαυμαστοὶ ταῖς εὐστοχίαις ἀνδρεῖς γίνονται,
κάλλιστα διδασκόμενοι ταῖς τοῦ λιμὸν πληγαῖς.

26. Ταύτης δὲ τῆς χώρας εἰς τὰ πρὸς δυσμᾶς
μέρη πολὺ διεστηκότες Αἰλίτοπες ὑπάρχουσιν Ἕλε-
φαντομάχοι κυνηγοὶ. νεμόμενοι γὰρ δρυμῶδεις
καὶ πυκνοὶ τοῖς δένδρει τόπους παρατηροῦσι
τῶν ἐλεφάντων τὰς εἰσόδους καὶ τὰς ἐκτροπάς,
σκοπᾶς ἀπὸ τῶν ψηλοτάτων δένδρων ποιού-
μενοι· καὶ ταῖς μὲν ἀγέλαις αὐτῶν οὐκ ἐπιτί-
θενται διὰ τὸ μηδεμίαν ἑπίδα ἔχειν καταρθώσεως,
τοῖς δὲ καθ' ἕνα πορευομένους ἐπιβάλλουσι τὰς
2 χεῖρας, παραδόξους ἐγχειροῦντες τολμήμασιν. ὅταν
γὰρ τὸ ςοῦν διεξίον 1 γένηται κατὰ τὸ δένδρον
ἐν ὡς συμβαίνει τὸν σκοπεύοντα κεκρύβθαι, ἀμα
τῶν παραλλάττων τὸν τόπον ταῖς μὲν χερῶν
ἔδραζατο τῆς οὐρᾶς, τοῖς δὲ ποσὶν ἀντέβη πρὸς τὸν
ἀριστερὸν μηρὸν. ἔχων δ' ἐκ τῶν ὦμων ἐξηρτη-
μένον πέλεκαν, κούβοι μὲν πρὸς τὴν ἀπὸ τῆς μᾶς
χειρὸς πληγήν, ὁξύν δὲ καθ' ὑπερβολὴν, τοῦτον λα-
βόμενος ἐν τῇ δεξιᾷ χειρὶ νευροκοπεῖ τὴν δεξιὰν
ἱγὺν, πυκνὰς καταφέρων πληγὰς καὶ διὰ τῆς
ἀριστερᾶς χειρὸς ολακίζων τὸ ἱδίον σώμα. παρά-
δοξοῖς δὲ ὀξύτητα τοῖς ἐργοὶς προσφέρουσι,
ὡς καὶ ἄθλου τῆς ἱδίας ψυχῆς ἐκάστῳ 2 προκειμένου.
ἡ γὰρ χειρώσασθαι τὸ ςοῦν ἡ τελευτὰς αὐτῶν
λείπεται, τῆς περιστάσεως οὐκ ἐπιδεχομένης ἐτέρου
3 ἀποτέλεσμα. τὸ δὲ νευροκοπηθὲν ςοῦν ποτὲ μὲν
diὰ τῆς δυσκυπησίαν ἀδυνατοῦν στρέφεσθαι καὶ
συνεγκλυόμενον ἐπὶ τὸν πεπουθότα τόπον πίπτει

1 διεξίον Dindorf: δεξίον.
2 ἐκάστῳ Reiske: ἐκάστου.
food only to those who hit it. Consequently, when they come to manhood, they are marvellously skilled in marksmanship, being most excellently instructed by the pangs of hunger.

26. Far distant from this country towards the parts to the west are Ethiopians known as Elephant-fighters, hunters also. For dwelling as they do in regions covered with thickets and with trees growing close together, they carefully observe the places where the elephants enter and their favourite resorts, watching them from the tallest trees; and when they are in herds they do not set upon them, since they would have no hope of success, but they lay hands on them as they go about singly, attacking them in an astonishingly daring manner. For as the beast in its wandering comes near the tree in which the watcher happens to be hidden, the moment it is passing the spot he seizes its tail with his hands and plants his feet against its left flank; he has hanging from his shoulders an axe, light enough so that a blow may be struck with one hand and yet exceedingly sharp, and seizing this in his right hand he hamstrings the elephant’s right leg, raining blows upon it and maintaining the position of his own body with his left hand. And they bring an astonishing swiftness to bear upon the task, since there is a contest between the two of them for their very lives; for all that is left to the hunter is either to get the better of the animal or to die himself, the situation not admitting another conclusion. As for the beast which has been hamstrung, sometimes being unable to turn about because it is hard for it to move and sinking down on the place where it has been hurt, it falls to the ground and causes the death of the Ethiopian
καὶ τὸν Αιθίοπα συναπόλλυσι, ποτὲ δὲ πρὸς πέτραν ἢ δένδρον ἀποθλύσαν τὸν ἄνθρωπον τῷ βάρει πιέζει 4 μέχρι ἕν ἀποκτείνῃ. Ἐνιοὶ δὲ τῶν ἑλέφαντων περιαλγεῖς γινόμενοι τοῦ μὲν ἀμύνεσθαι τὸν ἑπιβουλεύσαντα μακράν ἀフェστήκασι, τὴν δὲ φυγὴν διὰ τοῦ πεδίου ποιοῦνται, μέχρις ἄν οὐ συνεχῶς ὁ1 προσβεβθήκως τῦτων εἰς τὸν αὐτὸν τόπον τῷ πελέκει διακόψας τὰ νεῦρα ποιήσας πάρετον τὸ ζώον. ὅταν δὲ τὸ ζώον πέσῃ, συντρέχουσι κατὰ συστήματα, καὶ ζῶντος ἐτε τέμνοντες τὰς σάρκας ἐκ τῶν ὁπίσθεν μερῶν εὐωχοῦνται.

27. "Ενιοὶ δὲ τῶν πλησίων κατοικοῦντων χωρίς κοινόνων θηρεύουσι τοὺς ἑλέφαντας τέχνη τῆς βίας περιγυμνομένου. εἰώδε γὰρ τοῦτο τὸ ζώον, ἐπειδὰν ἀπὸ τῆς νομῆς πληρωθῆ, πρὸς ύπνον καταφέρεσθαι, διαφορὰ ἔχουσις τῆς περὶ αὐτὸ 2 διαθέσεως πρὸς τὰ λουτὰ τῶν τετραπόδων. οὐ γὰρ δύναται τοῖς γόνασι πρὸς τὴν γῆν συγκαθίζει τὸν ὅλον ὄγκον, ἀλλὰ πρὸς δένδρον ἀνακλιθέν ποιεῖται τὴν διὰ τῶν ύπνων ἀνάπαυσιν. διόσπερ τὸ δένδρον διὰ τὴν γυνομένην πρὸς αὐτὸ πλεονάκης πρόσκλισιν τοῦ ζώου τετριμμένον τε ἐστὶ καὶ ῥύπου πληρῆς, πρὸς δὲ τοῦτος ὁ περὶ αὐτὸ τόπος ἵχνη τε ἐχει καὶ σημεῖα πολλὰ, δι᾽ ἃν οἱ τὰ τοιαῦτα ἑρευνώντες Αιθιοπεῖς γνωρίζουσι τὰς τῶν ἑλέφαντων κοινὰς. 3 ὅταν οὖν ἐπιτύχωσι τοιοῦτω δένδρῳ, πρίζουσιν αὐτὸ παρὰ τὴν γῆν, μέχρι ἄν ὄλγην ἔτι τὴν ῥοπὴν ἔχῃ πρὸς τὴν πτώσιν· εἰθ᾽ οὕτω καὶ τὰ σημεῖα τῆς ἱδίας παρουσίας αἱματίσαντες ταχέως ἀπαλλάτ-

1 ὁ after προσβεβθήκως MSS, corrected by Ursinus and adopted by Dindorf, Bakker; Vogel reads προσβεβθήκως (D) ὁ.
along with its own, and sometimes squeezing the man against a rock or tree it crushes him with its weight until it has killed him. In some cases, however, the elephant in the extremity of its suffering is far from thinking of turning on its attacker, but flees across the plain until the man who has set his feet upon it, striking on the same place with his axe, has severed the tendons and paralysed the beast. And as soon as the beast has fallen they run together in companies, and cutting the flesh off the hind-quarters of the elephant while it is still alive they hold a feast.

27. But some of the natives who dwell near by hunt the elephants without exposing themselves to dangers, overcoming their strength by cunning. For it is the habit of this animal, whenever it has had its fill of grazing, to lie down to sleep, the manner in which it does this being different from that of all other four-footed animals; for it cannot bring its whole bulk to the ground by bending its knees, but leans against a tree and thus gets the rest which comes from sleep. Consequently the tree, by reason of the frequent leaning against it by the animal, becomes both rubbed and covered with mud, and the place about it, furthermore, shows both tracks and many signs, whereby the Ethiopians who search for such traces discover where the elephants take their rest. Accordingly, when they come upon such a tree, they saw it near the ground until it requires only a little push to make it fall; thereupon, after removing the traces of their own presence, they quickly depart in antici-
DIODORUS OF SICILY

tονται, φθάνοντες την ἑφοδον τοῦ ζώου, ὁ δ' ἐλέφας πρὸς τὴν ἑσπέραν ἐμπληθοῦσας τῆς τροφῆς ἐπὶ τὴν συνήθη καταντὰ κοίτην. κατακλυθεῖς δὲ ἄθρω 1 τῷ βάρει παραχρῆμα μετὰ τῆς τοῦ δένδρου φορᾶς ἐπὶ τὴν γῆν καταφέρεται, πεσούν δ' ὑπτιός μένει τὴν νύκτα κείμενος διὰ τὸ τὴν σώματος φύσιν
4 ἀδημούργητον εἰναι πρὸς ἀνάστασιν. οἱ δὲ πρε- σαντες τὸ δένδρον Αἰθίοπες ἁμὴρ καταντῶσιν, καὶ χωρὶς κυνόνων ἀποκτείνοντες τὸ ζώον σκηνο- ποιοῦνται περὶ τὸν τόπον καὶ παραμένουσι μέχρι ἄν τὸ πτεστώκας ἀναλῶσωσι.

28. Τούτων δὲ τῶν γενόντων τὰ μὲν πρὸς ἑσπέραν μέρη κατοικοῦσαν Αἰθίοπες οἱ προσαγορευόμενοι Σιμοί, τὰ δὲ πρὸς μεσημβρίαν κεκλιμένα νέμεται τὸ
2 τῶν Στροφοφαγῶν 2 γένος. έστι γὰρ παρ' αὐτοῦς ὄρνεον τι γένος μεμυγμένην ἔχων τὴν φύσιν τῷ χερσαλῷ ζῷῳ, δι' ἡν τῆς συνθέτου τέτευχε προσ- ηγορίας. τούτο δὲ μεγέθει μὲν οὐ λείπεται τῆς μεγίστης ἐλάφου, τὸν δὲ αὐχένα μακρὸν ἔχον καὶ περιφερεῖς τὰς πλευρὰς καὶ πτερωτὰς ὑπὸ τῆς φύσεως δεδημούργηται. καὶ κεφάλιον μὲν ἀσθενεῖς ἔχει καὶ μικρὸν, 3 μηροὶς δὲ καὶ κύκλοις ὑπάρχει
3 καρπερώτατον, διχτῆλον τῆς βάσεως οὐδῆς. τοῦτο

1 ἄθρω Dindorf: ἄθρως.
2 Boldor suggests Στροβοθρακφαγῶν.
3 μικρὸν Rhodemann: μακρὸν.

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1 Strabo (16. 4. 10) in a similar account of the hunting of elephants says this is because "its legs have a continuous and unbending bone"; cp. a similar account of how the Germans capture the elk of the Harynian forest in Caesar, Galic War, 6. 27 (tr. by Edwards in the L.C.L.). J. E. Tennent, The Natural History of Ceylon, pp. 100-106, gives examples of the prevalence of the idea, both in antiquity and the Middle
pation of the approach of the animal, and towards evening the elephant, filled with food, comes to his accustomed haunt. But as soon as he leans against the tree with his entire weight he at once rolls to the ground along with the tree, and after his fall he remains there lying on his back the night through, since the nature of his body is not fashioned for rising.\textsuperscript{1} Then the Ethiopians who have sawn the tree gather at dawn, and when they have slain the beast without danger to themselves they pitch their tents at the place and remain there until they have consumed the fallen animal.

28. The parts west of these tribes are inhabited by Ethiopians who are called Simi,\textsuperscript{2} but those towards the south are held by the tribe of the Struthophagi.\textsuperscript{3} For there is found among them a kind of bird having a nature which is mingled with that of the land animal, and this explains the compound name it bears.\textsuperscript{4} This animal is not inferior in size to the largest deer and has been fashioned by Nature with a long neck and a round body, which is covered with feathers. Its head is weak and small, but it has powerful thighs and legs and its foot is cloven. It is unable to fly in the air

Ages, that the legs of the elephant had no joints. The facts lying back of the account in our author are that elephants, after wallowing in pools, rub their sides against trees and that they do often sleep leaning against rocks or trees.

\textsuperscript{2} Flat-nosed.

\textsuperscript{3} Bird-eaters; but see the following note.

\textsuperscript{4} Probably a double compound stood above, such as "Struthooamelophagi" (cp. the critical note). The struthocameli (from strouthos, "sparrow," and kameios, i.e. the "bird like a camel," or the "ostrich") are described in Book 2. 50. 3.
DIODORUS OF SICILY

πέτεσθαι μὲν μετέφθων οὐ δύναται διὰ τὸ βάρος, τρέχει δὲ πάντων ὁκύτατον, μικρὸν ἄκροις τοῖς ποσὶ τῆς γῆς ἐπιψαῖν· μάλιστα δὲ ὅταν κατ’ ἀνέμου πνεός ἔξαιρῃ τὰς πτέρυγας, ὑπεξάγει καθαπερεί τις ναὸς ἱστιοδρομοῦσα· τοὺς δὲ διώκοντας ἀμένεται διὰ τῶν ποδῶν ἀποσφενδοῦν. 1

4 παραδόξως λίθους χειροπληθυνόμενος. ὅταν δ’ ἐν νηρείᾳ διώκηται, ταχὺ συνιζοῦσών 2 τῶν πτερύγων ἀδύνατες χρῆσασθαι τοῖς τῆς φύσεως προτερήμασιν, καὶ βαθὺς καταλαμβανόμενον ἀλόικεται.

5 τούτων δὲ τῶν ζώων ἀμυθητῶν ὄντων τῷ πλῆθει κατὰ τὴν χώραν, οἱ βάρβαροι παντοταπάς μηχαναὶ ἐπινοοῦσι κατ’ αὐτῶν τῆς θῆρας· βαθὺς δὲ πολλοὺς ἀλισκομένων ταῖς μὲν σαρξὶ χρῶνται πρὸς διατροφήν, ταῖς δὲ δοράις πρὸς ἐσθήτα καὶ στρωμήν.

6 ὑπὸ δὲ τῶν Σιμῶν ὀνομαζομένων Αἰθιόπων πολεμοῦμεν διακυβευόμενον πρὸς τοὺς ἐπιτιθεμένους, ὅπλως ἀμυντηρίας ἀρμάζομεν τοῖς τῶν ὀργῶν κέρασι. ταῦτα δὲ μεγάλα καὶ τριμικτά καθεστώτα μεγάλην παρέχεται χρῆαν, διαμελεῖας οὐσίας κατὰ τὴν χώραν διὰ τὸ πλῆθος τῶν ἔχοντων αὐτὰ ζώων.

29. Βραχὺ δὲ τούτων ἀπέχοντες Ἀκριδοφάγοι κατοικοῦσι τὰ συνορίζοντα πρὸς τὴν ἔρημον, ἀνθρωποὶ μικρότεροι μὲν τῶν ἄλλων, ἢγκοι δὲ τοῖς ὅγκοις, μέλανες δὲ καθ’ ὑπερβολήν. κατὰ γάρ τὴν ἔαρνην ὄραν παρ’ αὐτοῦς ζέφυροι καὶ λίβες παμμεγέθεις ἐκρυπτοῦσιν ἐκ τῆς ἐρήμου πλῆθος ἀκριδών ἀμύθητον, τοῖς τε μεγάλεσθε διαλλάττων καὶ τῇ χρόᾳ τοῦ πτερώματος εἰδεχθεῖς καὶ ρυπαρῶν.

1 So Wesseling: ἀποσφενδοῦσα.

160
because of its weight, but it runs more swiftly than any other animal, barely touching the earth with the tips of its feet; and especially when it raises its wings adown the blasts of the wind it makes off like a ship under full sail; and it defends itself against its pursuers by means of its feet, hurling, as if from a sling, in an astonishing manner, stones as large as can be held in the hand. But when it is pursued at a time of calm, its wings quickly collapse, it is unable to make use of the advantages given it by Nature, and being easily overtaken it is made captive. And since these animals abound in the land in multitude beyond telling, the barbarians devise every manner of scheme whereby to take them; moreover, since they are easily caught in large numbers, their meat is used for food and their skins for clothing and bedding. But being constantly warred upon by the Ethiopians known as "Simi," they are in daily peril from their attackers, and they use as defensive weapons the horns of gazelles; these horns, being large and sharp, are of great service and are found in abundance throughout the land by reason of the multitude of the animals which carry them.

29. A short distance from this tribe on the edge of the desert dwell the Acridophagi, men who are smaller than the rest, lean of body, and exceeding dark. For among them in the spring season strong west and south-west winds drive out of the desert a multitude beyond telling of locusts, of great and unusual size and with wings of an ugly, dirty colour.

1 Locust-eaters.

2 σωματικῶν Rhodomann: σωματικοι MSS and all editors.
2 ἐκ τούτου δαμαλεῖς τροφᾶς ἔχουσιν ἀπαντὰ τὸν βίον, ἰδιοτρόπως αὐτῶν ποιοῦμενοι τὴν βῆμαν. παρὰ γὰρ τὴν χώραν αὐτῶν ἐπὶ πολλοὺς σταδίους παρῆκε χαράδρα βάθος ἔχουσα καὶ πλάτος ἀξιό- λογον· ταύτην πληροῦσιν ἀγρίας ὀλῆς, οὔσης ἀφθόνου κατὰ τὴν χώραν· ἐπειδ’ ὅταν τῶν προειρη- μένων ἀνέμων πνεόντων προσφέρηται τὰ νέφη τῶν ἄκριδων, καταδειλόμενοι πάντα τὸν τῆς χαράδρας
tόπον πυρόθεσι τὸν ἐν αὐτῇ χώρτον. ἐγερομένου δὲ καπνοῦ πολλοῦ καὶ δριμέως, αἱ μὲν ἄκριδες ὑπερ- πετόμεναι τὴν χαράδραν, καὶ διὰ τὴν τοῦ καπνοῦ δριμύτητα πυγόμεναι, καταπέπτουσιν ἐπὶ τὴν γῆν ὄλγου διαπετασθείσαι τόπον, τῆς δὲ τούτων ἀπωλείας ἐπὶ πλείονας ἡμέρας γνωμένης μεγάλοι διανόστανται σωροὶ· καὶ τῆς χώρας ἔχουσης ἀλμυρίδα πολλὴν, πάντες προσφέρουσι ταύτην ἀθρόους τοῖς σωροῖς, καὶ διατήρομεν οἰκεῖς ποιοῦσι τὴν τε γεύσιν πρόσφορον καὶ τὸν
4 ἀποθησαυρυμὸν ἄσπιτον καὶ 1 πολυχρόνον. ἡ μὲν σὺν διατροφῇ τούτως παραχρῆμα καὶ τὸν ἔστερον χρόνον ἀπὸ τούτων τῶν ἔξων ὑπάρχει· οὔτε γὰρ κτηνοτροφοῦσιν οὔτε θαλάττης ἔγγυς οἰκοῦσι οὔτε ἄλλης ἐπικουρίας οὐδεμιᾶς τυγχάνουσι· τοῖς δὲ σύμμασιν ὅντες κοῦφοι καὶ τοῖς ποσίν ὀξύτατοι βραχύβιοι παντελῶς εἰσίν, ὡς ἀν τῶν πολυχρονω- τάτων παρ’ αὐτοῖς οὐχ ὑπερβαλλόντων ἐτη τετ- ταράκοντα.
5 Τὸ δὲ τοῦ βίου τέλος οὐ μόνον παράδοξον ἔχουσιν, ἀλλὰ καὶ πάντων ἀκληρότατον. ὅταν γὰρ πλησιάζῃ τὸ γῆρας, ἐμφύουν τοῖς σώμασι

1 ἄσπιτον καὶ omitted by D, Vogel; retained by Bekker, Dindorf.

162
BOOK III. 29. 2-5

From these locusts they have food in abundance all their life long, catching them in a manner peculiar to themselves. For along the border of their land over many stades there extends a ravine of considerable depth and width; this they fill with wood from the forests, which is found in plenty in their land; and then, when the winds blow which we have mentioned and the clouds of the locusts approach, they divide among themselves the whole extent of the ravine and set fire to the brush in it. And since a great volume of pungent smoke rises, the locusts, as they fly over the ravine, are choked by the pungency of the smoke and fall to the ground after they have flown through it only a short space, and as the destruction of them continues over several days, great heaps of them are raised up; moreover, since the land contains a great amount of brine, all the people bring this to the heaps, after they have been gathered together, soak them to an appropriate degree with the brine and thus both give the locusts a palatable taste and make their storage free from rot and lasting for a long time. Accordingly, the food of this people, at the moment and thereafter, consists of these animals; for they possess no herds nor do they live near the sea nor do they have at hand any other resources; and light in body and very swift of foot as they are, they are also altogether short-lived, the oldest among them not exceeding forty years of age.

As for the manner in which they end their lives, not only is it astounding but extremely pitiful. For when old age draws near there breed in their

1 A much shorter account of the same custom is in Strabo (16. 4. 12).
πτερωτοὶ φθείρες οὐ μόνον διάφοροι τοὺς εἶδεσιν, ἀλλὰ καὶ ταῖς ἱδέαις ἄγριοι καὶ παντελῶς εἰδεχθεῖσιν.
6 ἄρξάμενον δὲ τὸ κακὸν ἀπὸ τῆς γαστρᾶς καὶ τοῦ θώρακος ἐπινέμεται πάντα τὸν ὄγκον ἐν ὀλύνῳ χρόνῳ. δὲ δὲ πάσχων τὸ μὲν πρῶτον ὡς ὑπὸ ψόρας τυνδὲ ἐρεθιζόμενοι μετρίως ὀδαξᾶσθαι φιλοτιμεῖται, μεμυγμένην ἔχοντος τοῦ πάθους ἀλγηδοὺ τὴν χαρὰν· μετὰ δὲ ταῦτα ἂεὶ μᾶλλον τῶν ἐγγενομένων θηρίων εἰς τὴν ἐπιφάνειαν ἐκπυττότων συνεκχεῖται πλῆθος ἱχώρος λεπτοῦ, τὴν δρμύτητα παντελῶς ἔχοντος ἀνυπομόνητον.
7 διόπερ δὲ συνεχόμενος τῷ πάθει βιαώτερον ἀμύττει τοὺς ὅνυξι, στεναγμοῦς μεγάλους προϊέμενος. κατὰ δὲ τὰς τῶν χειρῶν ἐξελκώσεις τοσοῦτο πλῆθος ἐκπίπτει τῶν ἐρπετῶν ὡστε μηδὲν ἀνύει τοὺς ἀπολέγοντας, ὡς ἄν ἄλλοιν ἐπ᾽ ἄλλοις ἐκφαινομένων καθάπερ ἐκ τυνὸς ἀγγείου πολλαχῶς κατατηρημένου. οὕτως μὲν οὖν εἰς τοιαύτην διάλυσιν τοῦ σώματος καταστρέφουσι τὸν βίον ὑποτυχῶς, εἰτε διὰ τὴν ἰδιότητα τῆς τροφῆς εἰτε διὰ τὸν ἀέρα τοιαύτης τυχάνοντες περιπετείας.

30. Ὁ δὲ ἐθνεὶ τούτῳ χώρᾳ παρῆκει κατὰ τὸ μέγεθος πολλῆ καὶ κατὰ τὰς τῆς νομῆς ποικιλίας ἀγαθῆ· ἔρημος δ᾽ ἐστὶ καὶ παντελῶς ἀβατος, οὐκ ἀπ᾽ ἀρχῆς σπανίζουσα τοῦ γένους τῶν ἀνδρῶπων, ἀλλ᾽ ἐν τοῖς ύστερον χρόνων ἐκ τυνὸς ἐπομβρίας ἀκαίρου πλῆθος φαλαγγῶν καὶ σκορπίων ἐξενέγ-2 κασα. τοσοῦτο γὰρ ἴστορούσιν ἐπιπολάσαι τῶν

164
bodies winged lice, which not only have an unusual form but are also savage and altogether loathsome in aspect. The affliction begins on the belly and the breast and in a short time spreads over the whole body. And the person so affected is at first irritated by a kind of itching and insists on scratching himself a bit, the disease at this point offering a satisfaction combined with pain; but after this stage the animals, which have been continuously engendered more and more in the body, break out to the surface and there is a heavy discharge of a thin humour, the sting of which is quite unbearable. Consequently the man who is in the grip of the disease lacerates himself with his nails the more violently, groaning and moaning deeply. And as his hands tear at his body, such a multitude of the vermin pours forth that those who try to pick them off accomplish nothing, since they issue forth one after another, as from a kind of vessel that is pierced throughout with holes. And so these wretches end their lives in a dissolution of the body after this manner, a miserable fate, meeting with such a sudden reversal of fortune either by reason of the peculiar character of their food or because of the climate.

30. Along the borders of this people there stretches a country great in size and rich in its varied pasturage; but it is without inhabitants and altogether impossible for man to enter; not that it has from the first never known the race of men, but in later times, as a result of an unseasonable abundance of rain, it brought forth a multitude of venomous spiders and scorpions. For, as historians relate, so great a multitude of these

1 Cp. Strabo 16. 4. 12; Aelian, History of Animals, 17. 40; Pliny 8. 29.
Diodorus of Sicily

εἰρημένων θηρίων πλῆθος ὦστε τοὺς κατουκουντας ἀνθρώπους τὸ μὲν πρῶτον πανδημεὶς κτεὶνειν ἡ τῇ φύσει πολέμιον, ἀπεργενήτου δὲ τοῦ πλῆθους ὄντος καὶ τῶν δημιάτων ὑεῖς τοῖς πληγεῖαι τοὺς θανάτους ἐπιφέροντων, ἀπογόνατα τὴν πάτριον γῆν τε καὶ δίαιταν φυγεῖν ἐκ τῶν τόπων. οὐ χρὴ δὲ θαυμάζειν οὐδὲ ἀπιστεῖν τοῖς λεγομένοις, πολλὰ τοῦτων παραδοξότερα κατὰ πᾶσαν τὴν ὦκουμενὴν γεγονότα διὰ τῆς ἀληθοῦς ἱστορίας παρελθότα. περὶ γὰρ τὴν Ἰταλίαν μνῆμα πλῆθος ἀρουραίων ἐγγενηθέν τοῖς πεδίωσ δὲ βιβλιαλέ τως ἐκ τῆς πατρίου χώρας, κατὰ δὲ τὴν Μηδίαν ἐπιπολάσαντες ἀμβυθτοῖ στραβοῖ καὶ τὰ σπέρματα τῶν ἀνθρώπων ἀφανίζοντες ἥραγκασαν εἰς ἐτερογενεῖς τόπους μεταστήναι, τοὺς δὲ καλουμένους Ἀὐταριάτας βάτραχοι τὴν ἀρχέγονον σύστασιν ἐν τοῖς νέφεσι λαμβάνοντες καὶ πίπτοντες ἀντὶ τῆς συνήθους ἤσκος ἐβιάσαντο τὰς πατρίδας καταλιπεῖν καὶ καταφυγεῖν εἰς τοῦτον τὸν τόπον ἐν ὧν καθίδρυνται. καὶ μὴν τῆς ὦχι ἱστορίας Ἡρακλῆι τῶν ὑπὲρ τῆς ἀθανασίας ἄθλων συντελεσθέντων ἐνα καταρθιμούμενον καθ' ὃν ἐξήλασεν ἐκ τῆς Στυμφαλίδος λίμνης τὸ πλῆθος τῶν ἐπιπολασάντων ὅρνηθω ἐν αὐτῇ; ἀνάστατοι δὲ κατὰ τὴν Λιβύην πόλεις τινὲς ἐγένοντο πλῆθους λεοντῶν ἐπελθόντος ἐκ τῆς ἑρήμου.

Ταῦτα μὲν οὖν ἦμιν εἰρήθων πρὸς τοὺς ἄπλι

2 πάντα other MSS, after κτεὶνειν deleted by Vogel.

166
animals came to abound that, although at the outset
the human beings dwelling there united in killing
the natural enemy, yet, because the multitude of
them was not to be overcome and their bites brought
swift death to their victims, they renounced both
their ancestral land and mode of life and fled from
these regions. Nor is there any occasion to be
surprised at this statement or to distrust it, since
we have learned through trustworthy history of
many things more astonishing than this which have
taken place throughout all the inhabited world.
In Italy, for instance, such a multitude of field-
mice was generated in the plains that they drove
certain people out of their native country; in Media
birds, which came to abound beyond telling and
made away with the seeds sown by the inhabitants,
compelled them to remove into regions held by
another people; and in the case of the Autariatae,¹
as they are called, frogs were originally generated in
the clouds, and when they fell upon the people in place
of the customary rain, they forced them to leave their
native homes and to flee for safety to the place where
they now dwell. And who indeed has not read in
history, in connection with the Labours which Heracles
performed in order to win his immortality, the account
of the one Labour in the course of which he drove out
of the Stymphalian Lake the multitude of birds which
had come to abound in it? Moreover, in Libya
certain cities have become depopulated because a
multitude of lions came out of the desert against
them.

Let these instances, then, suffice in reply to those

¹ A people of Illyria; Justin (15. 2) also says that they
were driven out in this way.
Diodorus of Sicily

οτός διὰ τὸ παράδοξον πρὸς τὰς ἱστορίας διακει-
μένους: πάλιν δὲ ἐπὶ τὰ συνεχῆ τοῖς προειρημένοις
μεταβησόμεθα.

31. Τὰς δὲ ἐσχατίας τῶν πρὸς μεσημβρίαν μερῶν
κατοικοῦσιν ἄνδρες ὑπὸ μὲν τῶν Ἐλλήνων καλοῦ-
μενοι Κυναμολγοί, κατὰ δὲ τὴν τῶν πλησιοχώρων
βαρβάρων διάλεκτον Ἄγριοι. οὗτοι δὲ πῶγωνας
μὲν φέρουσι παμμεγέθεις, κυνῶν δὲ τρέφουσιν
ἀγρίων ἀγέλας πρὸς τὴν βίου χρείαν εὐθέτους.

2 ἀπὸ γὰρ τῶν πρώτων τροπών τῶν θερινῶν μέχρι
μέσου χειμῶνος Ἰνδικοὶ βάς ἀμύθητοι τὸ πλῆθος
ἐπιφοιτώσων αὐτῶν τὴν χώραν, ἀδήλου τῆς αἰτίας
οὖσης: οὐδεὶς γὰρ οἴδει εἶη ὑπὸ ζῴων πολλῶν καὶ
σαρκοφάγων πολεμούμενοι φεύγουσιν, εἰτε δι᾽
ἀνδρῶν τροφῆς ἐκλείπουσε τοὺς οἰκείους τόπους
εἰτε δὲ ἄλλην περιπέτειαν, ἢν ἢ μὲν πάντα τὰ
παράδοξα γεννῶσα φύσις κατασκευάζει, τὸ δὲ τῶν

3 ἄνθρωπων γένος ἄδυνατε τῷ νῦν συνιδεῖν. οὐ
μὴν ἄλλα τοῦ πλῆθους οὐ κατοιχύνοντες δι᾽ ἐαυτῶν
περιγενέσθαι τοὺς κύνας ἑπαφίᾳ, καὶ μετὰ
tούτων ποιοῦμενοι τῆν θήραν πολλὰ πάνυ τῶν
ζῴων χειροότας τῶν δὲ ληφθέντων ἃ μὲν πρόσ-
φατα κατεσθίοισιν, ἢ δὲ εἰς ἀλὰς συνιδεῖτε
ἀποθησαυρίζοισιν. πολλὰ δὲ καὶ τῶν ἄλλων ζῴων
diὰ τῆς τῶν κυνῶν ἀλκης θηρεύοντες ἀπὸ κρεο-
φαγίας τὸν βίον ἔχουσι.

4 Τὰ μὲν οὖν τελευταία γένη τῶν πρὸς μεση-
μβρίαν οἰκούντων ἐν μορφαῖς ἄνθρωπων τὸν βίον

1 Milkers of bitches.
2 Savages.
3 Strabo (16. 4. 10) also says that the dogs hunt the cattle;
but Agatharchides (60) and Aelian (History of Animals, 16. 31)
168
who adopt a sceptical attitude towards histories because they recount what is astonishing; and now we shall in turn pass on to what follows the subjects we have been treating.

31. The borders of the parts to the south are inhabited by men whom the Greeks call "Cynamolgi," but who are known in the language of the barbarians who live near them as Agrii. They wear great beards and maintain packs of savage dogs which serve to meet the needs of their life. For from the time of the beginning of the summer solstice until mid-winter, Indian cattle, in a multitude beyond telling, resort to their country, the reason for this being uncertain; for no man knows whether they are in flight because they are being attacked by a great number of carnivorous beasts, or because they are leaving their own regions by reason of a lack of food, or because of some other reversal of fortune which Nature, that engenders all astonishing things, devises, but which the mind of the race of men cannot comprehend. However, since they have not the strength of themselves to get the better of the multitude of the cattle, they let the dogs loose on them, and hunting them by means of the dogs they overcome a very great number of the animals; and as for the beasts which they have taken, some of them they eat while fresh and some they pack down with salt and store up. Many also of the other animals they hunt, thanks to the courage of their dogs, and so maintain themselves by the eating of flesh.

Now the most distant tribes of those peoples who live to the south have indeed the forms of men but add that this people drink the milk of bitches when they have no meat.
διέχει θηριώδης· λειπεῖται δὲ διελθεῖν ύπερ δύο ἑβδόμων, τῶν τε Ἀθηναίων καὶ τῶν Τρωγοδυτῶν. ἄλλα περὶ μὲν Ἀθηναίων ἀναγεγράφαμεν ἐν ἄλλοις, περὶ δὲ τῶν Τρωγοδυτῶν νῦν ἐρωτοῦμεν.

32. Οἱ τοῖνων Τρωγοδύται προσαγορεύονται μὲν ὑπὸ τῶν 'Ελλήνων Νομάδων, βίον δ' ἔχοντες ἀπὸ ὅρμαμάτων νομαδικῶν κατὰ συστήματα τυραννοῦντα, καὶ μετὰ τῶν τέκνων τὰς γυναίκας ἔχουσιν κοινάς πλὴν μιᾶς τῆς τοῦ τυράννου τοῦ δὲ ταύτης πλησιάσαντα πρόστιμον ὁ δυνάστης πράττεται τεταγμένον ἀρμικῶν προβάτων. κατὰ δὲ τῶν τῶν ἔτησίων καιρὸν γνωμένων παρ' αὐτοῖς ὀμβρών μεγάλων, ἀφ' αἰμάτως καὶ γάλακτος διατρέφονται, μίσγοντες ταύτα καὶ βραχὺν χρόνον ἔφησαντες. μετὰ δὲ ταύτα διὰ τὴν τῶν καιμάτων ὑπερβολὴν τῆς νομῆς ἔφησαν μείζων καταφεύγουσιν εἰς τοὺς ἐλώδεις τόπους, καὶ περὶ τῆς τῆς χώρας νομῆς πρὸς ἀλλήλους διαμάχονται. τῶν δὲ βοσκημάτων τὰ προεξόντερα καὶ νοεῖν ἄρχομενα καταναλίσκοντες ἀπὸ τούτων τὸν ἄπαντα χρόνον διατρέφονται. διὸ περὶ τὴν τῶν γονέων προσηγορίαν ἀνθρώπων μὲν οὕδεν προσάπτουσι, ταύρῳ δὲ καὶ βοὸ καὶ πάλω κριῶν καὶ προβάτων τούτων δὲ τοὺς μὲν πατέρας, τὰς δὲ μητέρας καλοῦσι διὰ τὸ πορίζονθαι τὰς ἐφημέρους τροφὰς ἂεὶ παρὰ τούτων, ἄλλα μη παρὰ τῶν γεγεννηκότων. ποτῷ δ' οἱ μὲν ἑιδιῶται συγχρόνωνται πολιούρων βρέχματι, τοῖς δὲ δυνάσταις ἀπὸ τινὸς ἀνθρός κατασκευάζεται πόμα παραπλήσιων τῷ χειρῆσθαι παρ' ἡμῶν γλυκείς. τοῖς δὲ

¹ Much of what follows is in Strabo (16. 4. 17). The spelling of Trogodutes, without the λ, is supported by D, the oldest 170
their life is that of the beasts; however, it remains for us to discuss two peoples, the Ethiopians and the Trogodytes. But about the Ethiopians we have written in other connections, and so we shall now speak of the Trogodytes.

32. The Trogodytes,\(^1\) we may state, are called Nomads by the Greeks, and living as they do a nomadic life off their flocks, each group of them has its tyrant, and their women, like their children, they hold in common, with the single exception of the wife of the tyrant; but if any man goes in to this woman the ruler exacts of him a fine of a specified number of sheep. At the time of the etesian winds, when there are heavy rains in their country, they live off blood and milk which they mix together and seethe for a short while. But after this season the pasturage is withered by the excessive heat, and they retreat into the marshy places and fight with each other for the pasturage of the land. They eat the older animals of their flocks and such as are growing sick and maintain themselves on them at all times. Consequently they give the name of parents to no human being, but rather to a bull and a cow, and also to a ram and a sheep; these they call their fathers or their mothers, by reason of the fact that they ever secure their daily food from them, and not from those who had begotten them. And as a drink the common people make use of juice from the plant Christ's-thorn, but for the rulers there is prepared from a certain flower a beverage like the vilest of our sweet new wines. Following after their

MS., and Vogel (I. lxxii) regrets that he did not adopt it. On further grounds for this spelling cp. Kallenberg, Textkritik u. Sprachgebrauch Diodors, I. 1.
ΔΙΟΔΟΡΟΣ ΟΦ ΣΙΚΗΛΙΑ

ἀγέλαις τῶν θρεμμάτων ἐπακολουθοῦντες ἄλλην ἔξ ἄλλησ χώραν ἐπιπορεύονται, φεύγοντες τὸ 4 τοὺς αὐτοῖς τόποις ἔνδιατρίβειν. καὶ γυμνοὶ μὲν εἰσὶ πάντες τὰ σώματα πλὴν τῶν ἱσχίων, ἡ δὲμασι σκεπάζουσι. τὰ δ’ αἰδοῖα πάντες οἱ Τρωγοδύται παραπλησίως τοὺς Ἀγνυπτίους περιτέμνονται πλὴν τῶν ἀπὸ τοῦ συμπτώματος ὀνομαζόμενων κολοβῶν. οὕτω γὰρ μόνοι τὴν ἑντὸς τῶν στενῶν νεμόμενοι χώραν ἐκ νηπίου ξυροῖς ἀποτέμνονται πάν τὸ τοὺς ἄλλους μέρος περιτομῆς τυγχάνον.

33. Ὁπλισμὸν δ’ ἔχουσι τῶν Τρωγοδυτῶν οἱ μὲν ὀνομαζόμενοι Μεγάβαροι κυκλοτερεῖς ὀμοβοῖνας ἀσπίδας καὶ ρόπαλον τύλους ἔχον περιουδήρους, οἱ δὲ ἄλλοι τόξα καὶ λόγχας. ταφαὶ δὲ 2 παντελῶς ἐξηλλαγμέναι ἐπιχωρμαίζουσι. τοῖς γὰρ τῶν παλιούρων λύγοις δήσαντες τῶν τετελευτηκότων τὰ σώματα προσάπτουσι τὸν αὐχένα τοῖς σκέλεσι, θέντες δὲ τὸν νεκρὸν ἐπὶ τινὸς ἀναστήματος βάλλουσι λίθους χειροπληθέσι γελώντες, μέχρι ἃν ὅτου τοὺς λίθους περιχώσαντες ἀποκρύψωσι τὰ σώματα. τὸ δὲ τελευταῖον αἰγὸς κέρας ἐπιθέντες ἀπολύονται, συμπάθειαν οὐδεμίαν λαμβάνοντες.

3 πολεμοῦσι δὲ πρὸς ἄλληλους οὐχ ὀμοίως τοῖς Ἔλλησιν ὑπὲρ γῆς ἡ τινων ἄλλων ἑγκλημάτων, ἄλλ’ ὑπὲρ τῆς ἐπιγυμνομένης ἄει νομῆς. ἐν δὲ τοῖς φιλονεκίασ τὸ μὲν πρῶτον ἄλληλους τοῖς λίθους βάλλουσι, μέχρι ἃν τινες πρωθώσι, καὶ τὸ λοιπὸν ἐπὶ τὸν τῶν τόξων ἀγώνα καταντῶσι. πολλοὶ δὲ ἐν ἀκαρεί χρόνως τελευτῶσιν, ὡς ἂν εὐ-

1 So Wesseling: ταφαίς. ἐξηλλαγμέναι.
2 γῆς Dindorf: ὀργῆς.

172
herds and flocks they move about from one land to another, avoiding any stay in the same regions. And they are all naked as to their bodies except for the loins, which they cover with skins; moreover, all the Trogodytes are circumcised like the Egyptians with the exception of those who, because of what they have experienced, are called "colobi"; for these alone of all who live inside the Straits have in infancy all that part cut completely off with the razor which among other peoples merely suffers circumcision.

33. As for the arms of the Trogodytes, those who bear the name of Megabari have round shields covered with raw ox-hide and a club with iron knobs, but the rest of them have bows and arrows and lances. Again, the burials practised by them differ entirely from all others; for after binding the bodies of the dead with withes of Christ's-thorn they tie the neck to the legs, and then placing the corpse upon a mound they cast at it stones as large as can be held in the hand, making merry the while, until they have built up a heap of stones and have hidden the bodies from sight; and finally they set up a goat's horn on the heap and separate, having shown no fellow-feeling for the dead. And they fight with one another, not, as the Greeks do, for the possession of land or because of some alleged misdeeds, but for the pasturage as it comes up at one time and another. In their quarrels they at first hurl stones at each other, until some are wounded, and the rest of the time they resort to the struggle with bows and arrows. And it is but a moment before many are

1 The word means "mutilated" (persons whose sexual organs have been removed).
2 At the entrance into the Red Sea.
στόχως μὲν βαλλόντων διὰ τὴν ἐν τούτοις ἀθλησιν, τὸν δὲ σκοπὸν ἑχόντων γυμνὸν τῶν σκεπαστηρίων ὁπλών. διαλύοντοι δὲ τὴν μάχην τῶν γυναικῶν αἰ πρεσβύτεραι, προβαλλόμεναι μὲν εἰς τὸ μέσον, ἐντροπῆς δὲ τυγχάνουσιν νόμμουν γάρ ἐστιν αὐτοῖς ταύτας κατὰ μηδένα τῶν τρόπων τύπτειν, ὅθεν ἀμα τῷ φανήναι παύονται τοῦ τοξεύειν. 5 οἴ δὲ διὰ τὸ γῆρας οὐ δυνάμενοι ταῖς πολίμασις ἀκολουθεὶν θὸς οὐρὰ τῶν αὐχένα περισφυγάντες ἐαυτῶν ἀπολύονται τῷ ζην προθύμως τοῦ δὲ τὸν βάναυσον ἀναβάλλομένου τὴν ἐξουσίαν ὁ βουλόμενος ἔχει τὸν δεσμὸν ὡς ἐπ᾽ εὐνολη περιβείναι καὶ μετὰ νοθετήσεως στερησαί τοῦ ζην. ὁμοίως δὲ νόμμουν αὐτοῖς ἐστὶ τοὺς πηρωθέντας ἡ νόσους δυσιστῶς συνεχομένους ἐξάγειν ἐκ τοῦ ζην μέγιστον γὰρ τῶν κακῶν ἁγιοῦται τοῦ φιλοφιλεῖν τὸν μηδὲν ἄξιον τοῦ ζῆν πράττειν δυνάμενον. διὸ καὶ πάντας ἡταν ἐστὶ τοὺς Τρωγοῦτας ἀρτίους μὲν τοῖς σώμασιν, ἵσχυοντρας δ᾽ ἔτι ταῖς ἡλικίαις, ὡς ἐν μηδένος υπερβάλλοντος τὰ ἐξήκοντα ἐτη. 7 Καὶ περὶ μὲν τῶν Τρωγοῦτῶν ἑκάνως εἰρήκαμεν εἰ δὲ τὸν ἀναγνωσκόντων διὰ τὸν ἑνισμὸν καὶ τὸ παράδοξον τῶν ἀναγεγραμμένων βίων ἀπιστήσει ταῖς ἰστορίαις, θεῖς πρὸ τῆς διανοίας παρ᾽ ἀλληλα τὸν τε περὶ τὴν Σκυθίαν ἀέρα καὶ τὸν περὶ τὴν Τρωγοῦτικήν, καὶ τὰς ἐκατέρων διαφορὰς ἰδῶν, οὐκ ἀπιστήσει τοῖς ἰστορημένοις. 34. Τοσαύτη γὰρ παραλαγη τῶν παρ᾽ ἡμῶν ἀέρων πρὸς τοὺς ἰστορημένους ὡστε τὴν κατὰ

1 So the MSS. and Bekker; Dindorf and Vogel read προ- αλλόμεναι (“leaping in front of”).
2 μὲν after πάντας deleted by Dindorf.
BOOK III. 33. 3–34. i

dead, since they are accurate shooters by reason of their practice in archery and the object at which they are aiming is bare of protective armour. The fighting is terminated by the older women, who rush into the fray and offer themselves as a protection to the fighters, and are the object of respect; for it is a custom with these people that they shall in no wise strike one of these women, and so at their appearance they cease shooting. Those who can no longer accompany the flocks by reason of old age bind the tail of an ox about their own necks and so put an end to their lives of their own free will; and if a man postpones his death, anyone who wishes has the authority to fasten the noose about his neck, as an act of good-will, and, after admonishing the man, to take his life. Likewise it is a custom of theirs to remove from life those who have become maimed or are in the grip of incurable diseases; for they consider it to be the greatest disgrace for a man to cling to life when he is unable to accomplish anything worth living for. Consequently, a man can see every Trogodyte sound in body and of vigorous age, since no one of them lives beyond sixty years.

But we have said enough about the Trogodytes; and if anyone of our readers shall distrust our histories because of what is strange and astonishing in the different manners of life which we have described, when he has considered and compared the climate of Scythia and that of the Trogodyte country and has observed the differences between them, he will not distrust what has been here related.

34. So great, for instance, is the contrast between our climate and the climates which we have described that the difference, when considered in detail,
2 μέρος διαφοράν ἀπιστον εἶναι. ὅπου μὲν γὰρ διὰ τὴν ὑπερβολὴν τοῦ ψύχους πήγωνται μὲν οἱ μέγιστοι ποταμοὶ, στέγουσος τοῦ κρυστάλλου διαβάσεις στρατοπέδων καὶ ἀμαξῶν καταγόμων ἐφόδους, πήγωνται δὲ δὲ οἶνος καὶ τὰ λοιπὰ τῶν χυμῶν ὡστε μαχαίραις ἀποτέμνεσθαι, καὶ τὰ τούτων θαυμασιώτερα, τὰ μὲν ἀκρωτήρια τῶν ἄνθρωπων τῆς ἔσθητος παρατριβοῦσις περιρρεῖ, τὰ δὲ ομματα ἀμαιροῦται, τὸ δὲ πῦρ ἀλευρὰν οὐ ποιεῖ, καὶ χαλκοὶ μὲν ἄνθριάντες ὥγγυνται, κατὰ δὲ τινὰς καυσῶς διὰ τὴν πυκνάτητα τῶν νεφῶν οὕτε ἄστραπτην οὕτε βροντήν γίνεσθαι περὶ τοὺς τόπους φαινεῖ· πολλὰ δὲ καὶ ἄλλα τούτων παραδοξο-ξότερα συντελεῖται, τοῖς μὲν ἀγνοοῦσιν ἄπιστα,
3 τοῖς δὲ πειραν εἰληφόσιν ἀνυπομονοῦσι. περὶ δὲ τὰς ἐσχατιὰς τῆς Ἀθηναίων καὶ Ἰρωνοδυτικής διὰ τὴν ὑπερβολὴν τῆς ἀφ’ ἠλίου ἡρμασίας κατὰ τὸν τῆς μεσομήδειας καιρὸν οὐδὲ συνορᾶν ἀλλήλως οἱ παραστῶτες δύνανται διὰ τὴν παχύτητα τῆς περὶ τῶν ἀέρα πυκνώσεως, χωρὶς δὲ ὑποδέσεως πάντες ἀδυνατοῦσι βαδίζειν, ὡς ἂν τοῖς ἀνυποδητοῖς παρα-
4 χρήμα φλικτῶν γινομένων. κατὰ δὲ τὸ ποτόν, εάν μὴ τὴν ἐξείδειν ἑτοίμως ἀφαιρήται, ταχέως τελευτώσων, ὡς ἂν τῆς ἡρμασίας τὴν τῶν ὑγρῶν ἐν τῷ σώματι φύσιν δέξεως ἀναλυσκούσης. πρὸς δὲ τούτως, ὅταν τις εἰς χαλκοῦν ἀγγείον ἐμβαλλών τῶν ἐσωδίμων ὁδηποτοῦ μεθ’ ύδατος εἰς τὸν ἥλιον ὑπ’,
5 ταχέως ἐφετείς χωρὶς πυρὸς καὶ ἔμφων. ἀλλ’ ὃμως οἷς κατακούσατε ἀμφοτέρας τὰς εἰρήμενας χώρας οὐχ ὁδὸν φεύγειν βούλονται τὴν ὑπερβολὴν τῶν συμ-
βαινόντων αὐτοῖς κακῶν, ἀλλὰ καὶ τούναντίον ἐκουσίως προένει ἐν τούτῳ μὴ βιασθήσαι.
surpasses belief. For example, there are countries where, because of the excessive cold, the greatest rivers are frozen over, the ice sustaining the crossing of armies and the passage of heavily laden wagons, the wine and all other juices freeze so that they must be cut with knives, yea, what is more wonderful still, the extremities of human beings fall off when rubbed by the clothing, their eyes are blinded, fire furnishes no protection, even bronze statues are cracked open, and at certain seasons, they say, the clouds are so thick that in those regions there is neither lightning nor thunder; and many other things, more astonishing than these, come to pass, which are unbelievable to such as are ignorant of them, but cannot be endured by any who have actually experienced them. But on the farthestmost bounds of Egypt and the Trogodyte country, because of the excessive heat from the sun at midday, men who are standing side by side are unable even to see one another by reason of the thickness of the air as it is condensed, and no one can walk about without foot-gear, since blisters appear at once on any who go barefoot. And as for drink, unless it is ready to hand to satisfy the need of it, they speedily perish, since the heat swiftly exhausts the natural moisteries in the body. Moreover, whenever any man puts any food into a bronze vessel along with water and sets it in the sun, it quickly boils without fire or wood. Nevertheless, the inhabitants of both the lands which we have mentioned,¹ far from desiring to escape from the excessive evils which befall them, actually, on the contrary, give up their lives of their own accord simply to avoid being com-

¹ i.e. Scythia and the Trogodyte land.

¹ προτέραι Dindorf: προτέραι BDG, προτέραι other MSS.
 DioDorus of Sicily

6 διαίτης ἐτέρας καὶ βίων πειραθήκαι. οὕτως αὐτοφνεῖς ἔχει τι φίλτρον πάσα συνήθης χώρα, καὶ περιγίνεται τῆς ἐκ τῶν ἀέρων κακοπαθεῖας ὁ
7 χρόνος ὁ τῆς ἐκ νηπίου παραλαβών ἥλικιαν. τᾶς δὲ τηλικαῦτας ἐν ἀμφότερα διαφοράς οὐ πολὺ διορίζει τόπου διάστημα. ἀπὸ γὰρ τῆς Μαυρώδους
λίμνης, ἢ προσομοία τινὲς τῶν Σκυθῶν ἐν πάγει καὶ ψυχεῖσιν ὑπερβάλλουσι καθιδρυμένου, πολλοὶ τῶν πλοίοι μέκρερον ὑπορευμούσαις νωοὶ φορτίων
ἐις μὲν Ἰούδουν δεκατάιοι καταπεπλεύκασι, ἐξ ἂς εἰς Ἀλεξάνδρειαν τεταρταίοι καταντῶσιν, ἐκ δὲ ταύτης κατὰ τὸν Νείλον πλέουσε πολλοὶ δεκαταίοι
κατηρήκασιν εἰς Ἀλβιοπλὰν, ὡστε ἀπὸ τῶν κατε
ψυχεῖσιν μερῶν τῆς οἰκουμένης ἐπὶ τὰ θερμοτάτα
μέρη μὴ πλέον εἰκοσι καὶ τεττάρων ἠμερῶν
ἐναι τὸν πλοῦν τοῦ κατὰ τὸ συνεχεῖς κομιζομένους.
8 διόπερ τῆς διαφορᾶς τῆς τῶν ἀέρων ἐν ὀλίγῳ
diastēmati μεγάλης οὐσίας οὐδὲν παραδόξου καὶ τὴν
diáta καὶ τοὺς βίους, ἐτὶ δὲ τὰ σώματα πολὺ
diaλλάττεων ὑπὸ ἕμιν.

35. Ἐπεὶ δὲ τῶν ἐθνῶν καὶ βίων τὰ κεφάλαια
τῶν δοκοῦντων εἶναι παραδόξων διελθθάθαμεν, περὶ
tῶν ἃν θηρίων τῶν κατὰ τὰς ὑποκειμένας χώρας
2 ἐν μέρει διέξιμεν. ἔστι γὰρ ἰζων ὃ καλείται μὲν
ἀπὸ τοῦ συμβεβηκόσας μυσκουρός, ἀλλὰ δὲ καὶ
βία παραπλήσιον ὃν ἐλέφαντο, τῷ δὲ ὑπει δαπειο
τερον, τὴν μὲν δορᾶν ἱσχυροτάτην ἐξεί, τὴν δὲ
χρόαν πυξοεἴδη. ἐπὶ δ' ἄκρων τῶν μυκτήρων

1 ὡστάν after τῶν deleted by Eichstädt.
2 ὄν added by Dindorf.

1 i.e. as to severe cold and severe heat.
peled to make trial of a different fare and manner of life. Thus it is that every country to which a man has grown accustomed holds a kind of spell of its own over him, and the length of time which he has spent there from infancy overcomes the hardship which he suffers from its climate. And yet countries so different in both ways 1 are separated by no great interval of space. For from Lake Maeotis, 2 near which certain Scythians dwell, living in the midst of frost and excessive cold, many sailors of merchant vessels, running before a favourable wind, have made Rhodes in ten days, from which they have reached Alexandria in four, and from that city many men, sailing by way of the Nile, 3 have reached Ethiopia in ten, so that from the cold parts of the inhabited world to its warmest parts the sailing time is not more than twenty-four days, if the journey is made without a break. Consequently, the difference in climates in a slight interval being so great, it is nothing surprising that both the fare and the manners of life as well as the bodies of the inhabitants should be very different from such as prevail among us.

35. And now that we have discussed the principal facts concerning the nations and the manners of life which men consider astonishing, we shall speak in turn of the wild animals of the countries which we are considering. There is an animal, for instance, which is called, from its characteristic, rhinoceros 4; in courage and strength it is similar to the elephant but not so high, and it has the toughest hide known and a colour like box-wood. 5 At the tip of its nostrils

2 The Sea of Azof.
3 i.e. instead of by the Red Sea.
4 Nose-horn.
5 i.e. pale yellow.
Diodorus of Sicily

φέρει κέρας τῷ τύπῳ σιμόν, τῇ δὲ στερεό-
3 τῇ σιδήρῳ παρεμφερές. τοῦτο περὶ τῆς
νομῆς ἄει διαφερόμενον ἐλέφαντι τὸ μὲν κέρας
πρὸς τινα τῶν πετρῶν θήγει, συμπεσόν δὲ εἰς
μάχην τῷ προειρημένῳ θηρίῳ καὶ ὑποδύουν ὑπὸ
tὴν κοιλίαν ἀναρρήττει τῷ κέρατι καθάπερ ἔξει
tὴν σάρκα. τῷ δὲ τοιούτῳ τρόπῳ τῆς μάχης
χρώμενον ἑξαμία ποιεῖ τὰ θηρία καὶ πολλὰ δια-
φθείρει. ὅταν δὲ ὁ ἐλέφας φθάσας τὴν ὑπὸ τὴν
κοιλίαν ὑπόδυσαι τῇ προβοσκίδι προκαταλάβηται
τῶν ρινόκερων, περιγιγνεῖται ῥάδιως τύπτων τοῖς
ὀδούσι καὶ τῇ βίᾳ πλέον ἴσχυσι.

4 Αἱ δὲ σφῆνες γίνονται μὲν περὶ τῆς Ἰρωγο-
dυτικῆς καὶ τῆς Ἀλθισίας, ταῖς δὲ μορφαῖς
ὑπάρχουσιν οὐκ ἀνόμοιοι ταῖς γραφομέναις, μόνον
δὲ ταῖς δασάτησι διαλλάττουσι, τάς δὲ ψυχὰς
ἡμέρους ἔχουσαι καὶ πανοῦργους ἐπὶ πλέον καὶ
dιδασκολλῆς μεθοδικῆς ἑπιδέχονται.

5 Οἱ δὲ οὖν ομοιόμοιοι κυνοκέφαλοι τοῖς μὲν σώμασιν
ἀνθρώπως δυσείδέσι παρεμφερέσι εἰσὶ, ταῖς δὲ
φωναῖς μνημονικῶς ἀνθρωπίνως προέρχεται. ἀγριώ-
tατα δὲ ταῦτα τὰ ζωὰ καὶ παντελῶς ἀτίθάσευτα
καθεστώτα τῆς ἀπὸ τῶν ὀφρῶν πρόσοψιν αὐστη-
ροτέραν ἔχει. ταῖς δὲ θηλείαις ὑδαντίωταν συμβαίνει
τὸ τῆς μήτραν ἐκτὸς τοῦ σῶματος φέρειν πάντα
tῶν χρόνων.

6 'Ο δὲ λεγόμενος κῆπος ὑνόμασται μὲν ἀπὸ τῆς

1 i.e. bent backwards. Diodorus uses a term familiar to
the Greeks but not used of a back-pointing horn.

180
it carries a horn which may be described as snub and in hardness is like iron. Since it is ever contesting with the elephant about pasturage it sharpens its horn on stones, and when it opens the fight with this animal it slips under his belly and rips open the flesh with its horn as with a sword. By adopting this kind of fighting it drains the blood of the beasts and kills many of them. But if the elephant has avoided the attempt of the rhinoceros to get under his belly and has seized it beforehand with his trunk, he easily overcomes it by goring it with his tusks and making use of his superior strength.

These are also sphinxes in both the Trogodyte country and Ethiopia, and in shape they are not unlike those depicted in art save that they are more shaggy of hair, and since they have dispositions that are gentle and rather inclined towards cunning they yield also to systematic training.

The animals which bear the name cynocephali are in body like misshapen men, and they make a sound like the whimpering of human beings. These animals are very wild and quite untamable, and their eyebrows give them a rather surly expression. A most peculiar characteristic of the female is that it carries the womb on the outside of its body during its entire existence.

The animal called the catus has received its

2 The large baboon (*Papio sphinx*).
3 Dog-heads, the sacred dog-faced baboon (*Papio hamadryas*).
4 A long-tailed monkey. The more common form of the word was "cebus," but the explanation of the name shows that Diodorus used the spelling of the text (*kepos*, "garden," was used metaphorically in the sense of "pleasure" or "grace").
Diodorus of Sicily

περὶ τὸν ὁγκὸν ὅλον ὁραίας καὶ προσηνοὺς ἡλικίας, τὸ δὲ πρόσωπον ἔχων ὅμοιον λέοντι τὸ λοιπὸν σῶμα φέρει πάνθηρι παραπλήσιον, πλὴν τοῦ μεγέθους, ὁ παρισσοῦται δορκάδι.

7 Πάντων δὲ τῶν εἰρημένων ζῴων ὁ σαρκοφάγος ταῦτος ἄγριωτατός ἐστι καὶ παντελῶς δυσκαταμάχητος. τῷ μὲν γὰρ ὄγκῳ τοῦτο μεῖζὸν ἐστὶ τῶν ἡμέρων ταύρων, δεύτερῳ δὲ ποδῶν οὐ λειπόμενον ὑππο, τῷ στόματι δὲ διεστηκός ἀχρὶ τῶν ἔτων. τὸ δὲ χρώμα πυρρὸν ἔχει καὶ ὑπερβολὴν, καὶ τὰ μᾶν ὄμματα γλαυκότερα λέοντος καὶ τὰς νύκτας ἀστράπτοντα, τὰ δὲ κέρατα φύσεως ἰδιοτρόπου κοινωνώντα: τὸν μὲν γὰρ ἄλλον χρόνον αὐτὰ κυνεῖ παραπλησίος τοῖς ὤσὶ, κατὰ δὲ τὰς μάχας ἱστησιν ἀράρτως. τὴν δὲ τῆς τριχῆς έπαγωγῆν ἔχει τοῖς ἄλλοις ἱώσις ἔναντι. ἐστὶ δὲ τὸ θηρίον ἄλκη τε καὶ δυνάμει διάφορον, ὡς ἄν ἐπιτιθέμενον τοῖς ἄλκισι ωτοῖς τῶν ζῴων καὶ τὴν προφητεύουν ἐκ τῆς τῶν χειρωθέντων σαρκοφάγιας. διαφθείρει δὲ καὶ τὰς ποίμνας τῶν ἑγχωρίων, καὶ καταπληκτικῶς ἀγνωστὲται πρὸς ὅλα συστήματα τῶν ποιμένων καὶ κυνῶν ἁγέλασι. λέγεται δὲ καὶ τὸ δέρμα ἀτρωτὸν ἔχειν: πολλῶν γοῦν ἐπιβεβλημένων λαβεῖν ὑποχείριον μηδένα κατασχυ- 

9 κεναί. τὸ δὲ εἰς ὄρυγμα πεσοῦ ἢ δὲ ἄλλης ἀπά- 

tης χειρωθέν ὑπὸ τοῦ θυμοῦ γίνεται περιπτυγγές, 

tῇς ἐλευθερίας οὐδαμῶς ἀλλάττεται τὴν ἐν τῷ 

tιθασεύουσα φιλανθρωπίαν. διόπερ εἰκότως οἱ 

tρωγοῦνται τούτο τὸ θηρίον κράτιστον κρύνουσιν, 

ὡς ἄν τῆς φύσεως αὐτῶν δεδωρημένης ἅλκην

1 ἄτων (Agatharchides 76) Dindorf: ἄμματων MSS., Bokker.
name from the beautiful and pleasing grace which characterizes its entire body, and it has a head like that of a lion, but the rest of its body is like that of a panther, save in respect to its size, in which it resembles a gazelle.

But of all the animals named the carnivorous bull is the wildest and altogether the hardest to overcome. For in bulk he is larger than the domestic bulls, in swiftness of foot he is not inferior to a horse, and his mouth opens clear back to the ears. His colour is a fiery red, his eyes are more piercing than those of a lion and shine at night, and his horns enjoy a distinctive property; for at all other times he moves them like his ears, but when fighting he holds them rigid. The direction of growth of his hair is contrary to that of all other animals. He is, again, a remarkable beast in both boldness and strength, since he attacks the boldest animals and finds his food in devouring the flesh of his victims. He also destroys the flocks of the inhabitants and engages in terrible combats with whole bands of the shepherds and packs of dogs. Rumour has it that their skin cannot be pierced; at any rate, though many men have tried to capture them, no man has ever brought one under subjection. If he has fallen into a pit or been captured by some other ruse he becomes choked with rage, and in no case does he ever exchange his freedom for the care which men would accord to him in domestication. It is with reason, therefore, that the Trogodytes hold this wild beast to be the strongest of all, since Nature has endowed it with the
DIODORUS OF SICILY

μὲν λέοντος, ἵππου δὲ τάχος, βρώμην δὲ ταύρου, τῆς δὲ πάντων κρατίστης σιδήρου φύσεως οὐχ ἢττώμενον.

10 'Ο δὲ λεγόμενος παρ' Αιθίοψι κροκόττας μεμυγμένην μὲν ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δ' αγριότητα φοβερωτέραν ἀμφοτέρων, τοῖς δὲ ὁδούσι πάντων ὑπεράγει. τὰν γὰρ οὐσίων μέγεθος συντρίβει ῥάδιως, καὶ τὸ καταποθέν διὰ τῆς κοιλίας πέττει παραδόξως. τούτο δὲ τὸ ζῷον τῶν ψευδῶς παραδοξολογούντων ἵστοροντες ἐννοι μιμεῖσθαι τὴν τῶν ἀνθρώπων διάλεκτον ἡμᾶς μὲν οὐ πείθουσιν.

36. "Οφεὼν δὲ γένη παντοδαπᾶ καὶ τοῖς μεγέθεσιν ἀπίστα θεωρεῖον διασημόνι τὴν πλησίον τῆς ἑρήμου καὶ θηριώδους κατοικοῦντες. ἕκατον γὰρ πυθῶν τὸ μῆκος ἑορτάζει τινὲς ἀποφαίνομενοι δικαιῶς ἃν οὐχ ὑφ' ἡμῶν μόνων, ἀλλὰ καὶ ὑπὸ τῶν ἄλλων ἀπάντων ψευδολογείων ὑποληφθεῖσαν' προστιθέασι γὰρ τῷ διαπιστομένῳ πολλῷ παραδόστερα, λέγοντες ὅτι τῆς χώρας οὕσης πεδιάδος, ὡσεὶ τὰ μέγιστα τῶν θηρίων περιπεπεραθῇ, ποιεῖ ταῖς ἐγκυκλῳδείαις ἐπ' ἀλλήλας σπείρας ἀναστήματα πόρρωθεν φαινόμενα λόφῳ παραπλῆσια.

2 τῶν μὲν οὖν μεγέθει τῶν ῥηθέντων θηρίων οὐκ ἂν τις ῥάδιως δυσκατάθοιτο. περὶ δὲ τῶν μεγίστων θηρίων 1 τῶν εἰς ὅπως ἔληθοτόν καὶ κομισθέντων ἐν τισιν ἀγγείοις εὐθέτοις εἰς τὴν 'Αλεξανδρείαν ποιησόμεθα τὴν ἀναγραφὴν, προστιθέντες καὶ τῆς 2 θήρας τὴν κατὰ μέρος ὀικονομίαν.

1 θηρίων ὁφεὼν MSS.: ὁφεὼν deleted by Vogel, θηρίων deleted by Eichstädt, Dindorf, Bekker.

2 κατὰ μέρος after τῆς deleted by Dindorf.

1 Probably a kind of hyena.

184
prowess of a lion, the speed of a horse, and the might of a bull, and since it is not subdued by the native strength of iron which is the greatest known.

The animal which the Ethiopians call the crocotta\textsuperscript{1} has a nature which is a mixture of that of a dog and that of a wolf, but in ferocity it is more to be feared than either of them, and with respect to its teeth it surpasses all animals; for every bone, no matter how huge in size, it easily crushes, and whatever it has gulped down its stomach digests in an astonishing manner. And among those who recount marvellous lies about this beast there are some who relate that it imitates the speech of men, but for our part they do not win our credence.

36. As for snakes, those peoples which dwell near the country which is desert and infested by beasts say that there is every kind of them, of a magnitude surpassing belief. For when certain writers state that they have seen some one hundred cubits long, it may justly be assumed, not only by us but by everybody else, that they are telling a falsehood; indeed they add to this tale, which is utterly distrusted, things far more astonishing, when they say that, since the country is flat like a plain, whenever the largest of these beasts coil themselves up, they make, by the coils which have been wound in circles and rest one upon another, elevations which seen from a distance resemble a hill. Now a man may not readily agree as to the magnitude of the beasts of which we have just spoken; but we shall describe the largest beasts which have actually been seen and were brought to Alexandria in certain well-made receptacles, and shall add a detailed description of the manner in which they were captured.

185
DIODORUS OF SICILY

3 Ὅ γὰρ δεύτερος Πτολεμαῖος, περὶ τῆς τῶν ἐλεφάντων κυνηγίαν φιλοτιμηθεὶς καὶ τοῖς τὰς παραδόξους θήρας τῶν ἄλκημωτάτων ζῴων ποιου-μένοις μεγάλας ἀπονέμον χωρεάς, πολλὰ δὲ χρήματα δαπανῆσας εἰς ταύτην τὴν ἐπιθυμίαν, ἐλεφαντάς τε συχνῶς πολέμωσα περιεποιήσατο καὶ τῶν ἄλλων ζῴων ἀθεωρήτους καὶ παραδόξους φύσεις ἐποίησεν εἰς γνῶσιν ἐλθεῖν τοῖς Ἑλλησίου.

4 διὸ καὶ τινες τῶν κυνηγῶν, ὀρῶντες τὴν τοῦ βασιλέως μεγαλομνήχιαν ἐν ταῖς δωρεάσις, συστρα-φέντες εἰς ἱκανον πλῆθος ἐκριναν παραβαλέσθαι ταῖς ψυχαῖς, καὶ τῶν μεγάλων ὄφεων ἑνὰ θηρεύ-σαντες ἀνακομίσαι ζῶντα εἰς τὴν Ἀλεξάνδρειαν

5 πρὸς τὸν Πτολεμαῖον. μεγάλης δ' οὔσης καὶ παραδόξου τῆς ἐπιβολῆς, ἡ τύχη συνεργῆσασα ταῖς ἐπινοίαις αὐτῶν καὶ τὸ τελος οἰκεῖον περιε-ποίησε τῆς πράξεως. σκοπεῦοντες γὰρ ἕνα τῶν ὄφεων τριάκοντα πτῆχων διατρίβοντα περὶ τὰς συστάσεις τῶν ὑδάτων, τὸν μὲν ἄλλον χρόνον ἀκινήτου τοῦ σώματος τὸ κύκλωμα τηροῦντα, κατὰ δὲ τὰς ἐπιφανείας τῶν διὰ τὴν δύσαν ζῴων φουτώ-ντων ἐπὶ τὸν τόπον ἄφιν εἰς κυνησάμενον, καὶ τῷ μὲν στόματι διαρπάζοντα, τῷ δὲ σπειράματι κατα-πλέκοντα τὸν ὄγκον τῶν φανέντων ζῴων, ὡστε μηδενὶ τρόπῳ δύνασθαι τὸ παραπεσόν ἐκφυγεῖν—

1 Ptolemy Philadelphus, 235–246 B.C. Ptolemy’s interest in wild animals has long been known from this passage and

186
The second Ptolemy, who was passionately fond of the hunting of elephants and gave great rewards to those who succeeded in capturing against odds the most valiant of these beasts, expending on this hobby great sums of money, not only collected great herds of war-elephants, but also brought to the knowledge of the Greeks other kinds of animals which had never before been seen and were objects of amazement. Consequently certain of the hunters, observing the princely generosity of the king in the matter of the rewards he gave, rounding up a considerable number decided to hazard their lives and to capture one of the huge snakes and bring it alive to Ptolemy at Alexandria. Great and astonishing as was the undertaking, fortune aided their designs and crowned their attempt with the success which it deserved. For they spied one of the snakes, thirty cubits long, as it loitered near the pools in which the water collects; here it maintained for most of the time its coiled body motionless, but at the appearance of an animal which came down to the spot to quench its thirst it would suddenly uncoil itself, seize the animal in its jaws, and so entwine in its coil the body of the creature which had come into view that it could in no wise escape its doom. And so, since the beast was long and slender and sluggish in nature, hoping that they could master it with nooses and ropes, they approached it with confidence the first time, having ready to hand everything which

Theocritus 2. 67–8. That he was as deeply interested in introducing new breeds of domesticated animals into Egypt is attested by a papyrus (P. Cairo Zenon I. 59,075), written in 257 B.C., in which an Ammonite chief from east of the Jordan river says that he is sending the king a gift of horses, dogs, asses and several specimens of cross-breeding with the wild ass.
DIODORUS OF SICILY

6 ὡς δ’ ἐπηλησίαζον, ἀεὶ μᾶλλον ἐξεπλήττοντο τῷ δέει, θεωροῦντες ὅμμα πυρωτόν καὶ λυχμωρένην πάντῃ τὴν γλώτταν, ἐτι δὲ τῇ τραχύτητι τῶν φολίδων ἐν τῇ διὰ τῆς ὑλῆς πορείᾳ καὶ παρατρίψει ψόφουν ἐξαίσιον κατασκευάζοντα, τὸ μέγεθὸς τε τῶν ὀδόντων ὑπερφυές καὶ στόματος ἀγρίαν πρόσοψιν
7 καὶ κυκλώματος ἀνάστημα παράδοξον. διόπερ τῷ φόβῳ τὰ χρώματα τῶν προσώπων ἀποβεβληκότες δειλῶς ἐπέβαλον τοὺς βρόχους ἀπὸ τῆς οὐρᾶς· τὸ δὲ θερίον Ἀμα τῷ προσάφασθαι τοῦ σώματος τὸν κάλων ἐπεστράφη μετὰ πολλοῦ φυσήματος καταπληκτικῶς, καὶ τὸν μὲν πρῶτον ἀρπάξει τῷ στόματι μετεωρισθέν ὑπὲρ τῆς κεφαλῆς, καὶ τὰς σάρκας ἐτὶ ζῴντος κατευθεῖτο, τὸν δὲ δεύτερον φεύγοντα τῇ οπείρᾳ πόρρωθεν ἐπεσπάσατο, καὶ περιειλθὲν ἐσφιγγέ τὴν κοιλίαν τῷ δεσμῷ· οἱ δὲ λουποὶ πάντες ἐκπλαγέντες διὰ τῆς φυγῆς τὴν σωτηρίαν ἐπορίσαντο.

37. Ὡς μὴν ἀπέγνωσαν τὴν θηραῖ, ὑπερβαλλούσης τῆς ἀπὸ τοῦ βασιλέως χάριτος καὶ δωρεᾶς τοὺς ἀπὸ τῆς πείρας ἐγνωσμένους κινδύνους, φιλοτεχνία δὲ καὶ δόλῳ τῷ τῇ βίᾳ δυσκαταγώνιστον ἐχειρώσαντο, τοιάνδε τινὰ μηχανὴν πορισάμενοι. κατεσκεύασαν ἀπὸ σχοινί πυκνῆς περιφερές πλόκανον, τῷ μὲν τὶς πτώς τοῖς κύρτοις ἐμφερές, τῷ δὲ μεγέθης καὶ τῇ διαλύσει τῆς χώρας δυνάμενον
2 δέξασθαι τὸν ὄγκον τοῦ θηρίου. κατοπτεύσαντες οὖν τὸν φωλεόν αὐτοῦ καὶ τὴν ὄραν τῆς τε ἐπὶ τὴν νομὴν εξόδου καὶ πάλιν τῆς ἐπανόδου, ὡς
they might need; but as they drew near it they constantly grew more and more terrified as they gazed upon its fiery eye and its tongue darting out in every direction, caught the hideous sound made by the roughness of its scales as it made its way through the trees and brushed against them, and noted the extraordinary size of its teeth, the savage appearance of its mouth, and the astonishing height of its heap of coils. Consequently, after they had driven the colour from their cheeks through fear, with cowardly trembling they cast the nooses about its tail; but the beast, the moment the rope touched its body, whirled about with so mighty a hissing as to frighten them out of their wits, and raising itself into the air above the head of the foremost man it seized him in its mouth and ate his flesh while he still lived, and the second it caught from a distance with a coil as he fled, drew him to itself, and winding itself about him began squeezing his belly with its tightening bond; and as for all the rest, stricken with terror they sought their safety in flight.

37. Nevertheless, the hunters did not give up their attempt to capture the beast, the favour expected of the king and his reward outweighing the dangers which they had come to know full well as the result of their experiment, and by ingenuity and craft they did subdue that which was by force well-nigh invincible, devising a kind of contrivance like the following:—They fashioned a circular thing woven of reeds closely set together, in general shape resembling a fisherman’s creel and in size and capacity capable of holding the bulk of the beast. Then, when they had reconnoitred its hole and observed the time when it went forth to feed and
τάχισθεν ὄρμησεν ἐπὶ τὴν ἄγραν τὴν συνήθη τῶν ἑτερογενῶν ζώων, τὸ μὲν προὐπάρχον τοῦ φωλεοῦ στάμα λίθοις εὐμεγέθει καὶ γῆ συνωκοδόμησαν, τὸν δὲ πλησίον τῆς λόχμης τόπον ὑπόνομον ποιήσαντε καὶ τὸ πλοκάνων εἰς αὐτὸν ἐνθέντες ἐναντίον ἐποίησαν τὸ στόμιον, ἥστε ἐξ ἑτούμων τῷ θηρίῳ τὴν εἴσοδον ὑπάρχειν. κατὰ δὲ τὴν ἐπάνωδον τοῦ ζώου παρεσκευασμένοι τοξότας καὶ σφενδονήτας, ἔτι δὲ ἰππεῖς πολλοὺς, πρὸς δὲ τούτοις σαλπικτὰς καὶ τὴν ἀλλήν ἁπασαν χαργιλίαν, ἀμα τῷ προσπελάζειν τὸ μὲν θηρίῳ μετεωρότερον τῶν ἱππέων ἐξήρε τὸν αὐχένα, οἷ δ' ἐπὶ τὴν θηριάν ἡροιομένου προσεγγίσας μὲν οὐκ ἑτόλμων, νενωθητημένου ταῖς προγεγενημέναις συμφοραῖς, πόρρωθεν δὲ πολλαῖς χερσίν ἐφ᾽ ἐνα καὶ μέγαν σκωπόν βάλλοντες ἑτύγχανον, καὶ τῇ τε τῶν ἱππέων ἐπιφανεία καὶ πλήθει κυνῶν ἀλκίμων, ἔτι δὲ τῷ διὰ τῶν σαλπίγγων ἠχῳ, κατέπληττον τὸ ζώον. διόσπερ ὑποχωροῦντος αὐτοῦ πρὸς τὴν οὐκείαν λόχμην τοσοῦτον ἐπεδίωκον ὡστε μὴ παροξύνειν ἐπὶ πλέον. ὥσ δὲ τῆς ἐνσκοδομημένης φάραγγος ἡγισεν, ἀθρόως ψόφον μὲν πολὺν διὰ τῶν ὄπλων ἐποίησαν, ταραχὴν δὲ καὶ φόβον διὰ τῆς τῶν ὄχλων ἐπιφανείας καὶ σαλπίγγων. τὸ δὲ θηρίον τὴν μὲν εἴσοδον οὐχ ἦρισκε, τὴν δὲ τῶν κυνηγῶν ὀρμήν καταπληττόμενον κατέφυγεν εἰς τὸ πλησίον κατεσκευασμένον στόμιον. πυμπλαμένου δὲ τοῦ πλοκάνου τῇ διαλύσει τῆς σπείρας, ἐφθασαν τῶν κυνηγῶν τινὲς προσπίπταμενοι, καὶ πρὸ τοῦ στραφῆναι τῶν ὅφει ἐπὶ τὴν

1 δὲ after ἀμα deleted by Reiske.
2 αὐτοῦ deleted by Dindorf, retained by Bekker, Vogel.
returned again, so soon as it had set out to prey upon
the other animals, as was its custom, they stopped
the opening of its old hole with large stones and
earth, and digging an underground cavity near its
lair they set the woven net in it and placed the
mouth of the net opposite the opening, so that it
was in this way all ready for the beast to enter.
Against the return of the animal they had made
ready archers and slingers and many horsemen, as
well as trumpeters and all the other apparatus needed,
and as the beast drew near it raised its neck in air
higher than the horsemen. Now the company of
men who had assembled for the hunt did not dare to
draw near it, being warned by the mishaps which
had befallen them on the former occasion, but shoot-
ing at it from afar, and with many hands aiming at a
single target, and a large one at that, they kept
hitting it, and when the horsemen appeared and the
multitude of bold fighting-dogs, and then again
when the trumpets blared, they got the animal
terrified. Consequently, when it retreated to its
accustomed lair, they closed in upon it, but only so
far as not to arouse it still more. And when it came
near the opening which had been stopped up, the
whole throng, acting together, raised a mighty din
with their arms and thus increased its confusion and
fear because of the crowds which put in their appear-
ance and of the trumpets. But the beast could not
find the opening and so, terrified at the advance of
the hunters, fled for refuge into the mouth of the
net which had been prepared near by. And when
the woven net began to be filled up as the snake
uncoiled itself, some of the hunters anticipated its
movements by leaping forward, and before the snake
DIODORUS OF SICILY

έξοδον κατελάβοντο δεσμοῖς τὸ στόμον πρόμηκες ὁ̄ν καὶ πεφιλοτεχνημένον πρὸς ταύτην τὴν ἐξύτητα· ἐξελκύσαντες δὲ τὸ πλόκανον καὶ φάλαγγας ύποθέντες μετέωρον ἐξήραν. τὸ δὲ θηρίον ἀπελημμένον ἐν ἀπεστενωμένῳ τόπῳ παρὰ φύσιν συριγμὸν ἐξαίσιον ἦφει καὶ τοῖς ὀδούσι τὴν περιέχουσαν σχοῖνον κατέστη, πάντη δὲ διασειόμενον προσδοκιάν ἐποίησε τοῖς φέρουσιν ὡς ἐκπρήξασιν ἐκ τοῦ περιέχοντος αὐτὸ φιλοτεχνήματος. διὸ καὶ καταπλαγέντες ἔθεσαν ἐπὶ τὴν γῆν τὸν ὄφιν, καὶ τοὺς περὶ τὴν οὐράν τόπους κατακεντούντες ἀντι- περιέσσαν τοῦ θηρίου τὸν ἀπὸ τῶν ὀδόντων σπαραγμὸν ἐπὶ τὴν αἴσθησιν τῶν ἀλγοῦτων μερῶν.

7 Ἀπενέγκαντες δὲ εἰς τὴν Ἀλεξάνδρειαν ἐδωρήσαντο τῷ βασιλεῖ, παράδοξον θέαμα καὶ τοῖς ἀκούσασιν ἀπιστοῦμενον. τῇ δὲ ἐνδείας τῆς τροφῆς καταπονήσαντες τὴν ἀλκήν τοῦ θηρίου τιθασόν ἐκ τοῦ κατ᾽ ὀλίγον ἐποίησαν, ὡστε θαιμαστὴν αὐτοῦ γενέσθαι τὴν ἕξημέρωσιν. δὲ Πτολεμαῖος τοῖς μὲν κυνηγοῖς τὰς ἄξιὰς ἀπένεμε δωρεάς, τὸν δὲ ὀφιν ἔτρεφε τετυθασειμένον καὶ τοῖς εἰς τὴν βασιλείαν παραβάλλουσι ξένοις μέγιστον παρεχό- 9 μενον καὶ παραδοξότατον θέαμα. διόπερ τηλικοῦτον μεγέθους ὄφεως εἰς ὀφιν κοινὴν κατηνηκότος οὐκ ἄξιον ἀπιστεῖν τοῖς Αἰθίοις σοφῶς ὑπὲρ δὲ μὴν ὑπολαμβάνει τῷ θρυλοῦμενον ὑπ᾽ αὐτῶν. ἀποφαίνονται γὰρ ὀρασθαὶ κατὰ τὴν χώραν αὐτῶν ὄφεις τηλικοῦτος τὸ μέγεθος ὅστε μὴ

1 So Dindorf: μετεωρότερον.
could turn about to face the entrance they closed and fastened with ropes the mouth, which was long and had been shrewdly devised with such swiftness of operation in mind; then they hauled out the woven net and putting rollers under it drew it up into the air. But the beast, enclosed as it was in a straitened place, kept sending forth an unnatural and terrible hissing and tried to pull down with its teeth the reeds which enveloped it, and by twisting itself in every direction created the expectation in the minds of the men who were carrying it that it would leap out of the contrivance which enveloped it. Consequently, in terror, they set the snake down on the ground, and by jabbing it about the tail they diverted the attention of the beast from its work of tearing with its teeth to its sensation of pain in the parts which hurt.

When they had brought the snake to Alexandria they presented it to the king, an astonishing sight which those cannot credit who have merely heard the tale. And by depriving the beast of its food they wore down its spirit and little by little tamed it, so that the domestication of it became a thing of wonder. As for Ptolemy, he distributed among the hunters the merited rewards, and kept and fed the snake, which had now been tamed and afforded the greatest and most astonishing sight for the strangers who visited his kingdom. Consequently, in view of the fact that a snake of so great a size has been exposed to the public gaze, it is not fair to doubt the word of the Ethiopians or to assume that the report which they circulated far and wide was a mere fiction. For they state that there are to be seen in their country snakes so great in size that they not only eat both
Diodorus of Sicily

μόνον βοῦς τε καὶ ταῦρους καὶ τῶν ἄλλων ζῴων τὰ τηλυκαίτα τοῖς ὄγκοις ἀναλίσκειν, ἄλλα καὶ τοῖς ἐλέφασιν εἰς ἄλκην συνίστασθαι, καὶ διὰ μὲν τῆς σπείρας ἐμπλεκομένους τοῖς σκέλεσιν ἐμποδίζειν τὴν κατὰ φύσιν κίνησιν, τὸν δὲ αὐχένα μετεωρίσαντας ὑπὲρ τὴν προβοσκίδα τὴν κεφαλὴν έναντιὰ ποιεῖν τοὺς ἐλέφαντας ὁμμασί, διὰ δὲ τοῦ πυρωποῦ τῶν ὀφθαλμῶν ἀστραγάλης παραπλησίας ἡς λαμπηδόνας προβάλλοντας ἀποτυφλοῦν τὴν ὀρασίαν, καὶ σφήλαντας ἐπὶ τὴν γῆν σαρκοφαγεῖν τὰ χειρωθέντα τῶν ζῴων.

38. Διευκρινικότερες δ' ἄρκοινται τὰ περὶ τὴν Ἁθηναίαν καὶ Τρωγοντυκήν καὶ τὴν ταῦτας συνάπτουσαν μέχρι τῆς διὰ καῦμα ἀοικήτου, πρὸς δὲ ταύτας περὶ τῆς παραλλας τῆς παρὰ τὴν Ἐρυθρὰν θάλασσαν καὶ τὸ Ἀτλαντικὸν πέλαγος τὸ πρὸς μεσημβρίαν κεκλιμένον, περὶ τοῦ καταλειμμένου μέρους, λέγω δὲ τοῦ Ἀραβίου κόλπου, πουσσάμεθα τὴν ἀναγραφήν, τὰ μὲν ἐκ τῶν ἐν Ἀλεξανδρείᾳ βασιλείων ὑπομνημάτων ἐξειληφότες, τὰ δὲ παρὰ τῶν αὐτοπτῶν πεπυσμένοι.

2 τούτο γὰρ τὸ μέρος τῆς οἰκουμένης καὶ τὸ περὶ τὰς Βρεττανικὰς νῆσους καὶ τὴν ἄρκτον ἤκιστα πεπτωκεν ὑπὸ τὴν κοινὴν ἀνθρώπων ἐπίγνωσιν. ἄλλα περὶ μὲν τῶν πρὸς ἄρκτον κεκλιμένων μερῶν τῆς οἰκουμένης τῶν συναπτόντων τῇ διὰ ψύχος ἀοικήτων διεξείμεν, ὡταν τὰς Γαίαν Καῖσαρας

1 ὑπὲρ Reiske: ὑπὸ.
2 So Dindorf: παραπλησίας.

1 The Persian Gulf and contiguous shores must be meant.
oxen and bulls and other animals of equal bulk, but even join issue in battle with the elephants, and by intertwining their coil about the elephants' legs they prevent the natural movement of them and by rearing their necks above their trunks they put their heads directly opposite the eyes of the elephants, and sending forth, by reason of the fiery nature of their eyes, brilliant flashes like lightning, they first blind their sight and then throw them to the ground and devour the flesh of their conquered foes.

38. But now that we have examined with sufficient care Ethiopia and the Trogodyte country and the territory adjoining them, as far as the region which is uninhabited because of excessive heat, and, beside these, the coast of the Red Sea \(^1\) and the Atlantic deep \(^2\) which stretches towards the south, we shall give an account of the part which still remains—and I refer to the Arabian Gulf\(^3\)—drawing in part upon the royal records preserved in Alexandria, and in part upon what we have learned from men who have seen it with their own eyes. For this section of the inhabited world and that about the British Isles and the far north have by no means come to be included in the common knowledge of men. But as for the parts of the inhabited world which lie to the far north and border on the area which is uninhabited because of the cold, we shall discuss them when we record the

\(^1\) Apparently Diodorus uses the term "Atlantic," although it is derived from the word "Atlas," and regularly designated the western ocean, in the sense employed by the geographer Eratosthenes, who, about 200 B.C., applied it to the entire expanse of water which surrounded the "inhabited world" (op. H. Berger, Geschichte der wissenschaftlichen Erdkunde der Griechen\(^2\), pp. 323, 377, 396).

\(^2\) The Red Sea.
8 πράξεις ἀναγράφωμεν· οὕτως γὰρ τὴν Ἦρωμαιν ἡγεμόνιαν εἰς ἐκεῖνα τὰ μέρη πορρωτάτω προβιβάσας πάντα τὸν πρότερον ἀγνοούμενον τόπον
4 ἐποίησε πεσείν εἰς σύνταξις ἱστορίας· δὲ δὲ προσαγορεύομεν Ἀράβιος κόλπος ἀνεστόμωται μὲν εἰς τὸν κατὰ μεσημβρίαν κεῖμενον ἡκεανόν,
τῷ μῆκει δὲ ἐπὶ πολλοὺς πάνω παρῆκαν σταδίους τὸν μυχὸν ἔχει περιοριζόμενον ταῖς ἐσχατιαῖς τῆς Ἀραβίας καὶ Τρωγυδυτικῆς. εὗρος δὲ κατὰ μὲν
τὸ στόμα καὶ τὸν μυχὸν ὑπάρχει περὶ ἐκκαίδεκα σταδίους, ἀπὸ δὲ Πανόρμου λιμένος πρὸς τὴν ἀντιπέρας ἤπειρον μακρὰς νεὼς διωγμὸν ἠμερήσιον.
τὸ δὲ μέγιστὸν ἐστὶ διάστημα κατὰ τὸ Τύρκαιον ὅρος καὶ Μακαρίαν νῆσον πελαγίαν, ὡς ἄν τῶν ἡπείρων ὄψα ὁρμημέναν ἀπ’ ἀλλήλων.
5 ἀπὸ δὲ τούτου τὸ πλάτος ἀεὶ μᾶλλον συγκλείεται καὶ τὴν συναγωγὴν ἔχει μέχρι τοῦ στόματος. δὲ παράπλους αὐτοῦ κατὰ πολλοὺς τόπους ἔχει νῆσος μακρὰς, στενοὺς μὲν διαδρόμους ἐχούσας, ῥόνδιν δὲ πολὺν καὶ σφυδρὸν. ἡ μὲν
οὖν κεφαλαιώδης τοῦ κόλπου τούτου θέσις ὑπάρχει τοιαύτη. ἧμεῖς δὲ ἀπὸ τῶν ἐσχάτων τοῦ μυχοῦ τόπων ἀρξάμενοι τὸν ἐφ’ ἐκάτερα τὰ μέρη παράπλους τῶν ἡπείρων καὶ τὰς ἀξιολογωτάτας κατ’
αὐτὰς ἰδιότητας διέξιμον· πρῶτον δὲ ληφώμεθα τὸ δεξιὸν μέρος, οὐ τὴν παραλίαν τῶν Τρωγυδυτῶν ἔθνη νέμεται μέχρι τῆς ἐρήμου.

1 τούτου after ἐσχάτων deleted by Dindorf.

1 Cp. Book 1. 4. 7.
2 The Indian Ocean.

196
BOOK III. 38. 2-5

deeds of Gaius Caesar; for he it was who extended the Roman Empire the farthest into those parts and brought it about that all the area which had formerly been unknown came to be included in a narrative of history; but the Arabian Gulf, as it is called, opens into the ocean which lies to the south, and its innermost recess, which stretches over a distance of very many stades in length, is enclosed by the farthermost borders of Arabia and the Trogodyte country. Its width at the mouth and at the innermost recess is about sixteen stades, but from the harbour of Panormus to the opposite mainland is a day’s run for a warship. And its greatest width is at the Tyraeus mountain and Macaria, an island out at sea, the mainlands there being out of sight of each other. But from this point the width steadily decreases more and more and continually tapers as far as the entrance. And as a man sails along the coast he comes in many places upon long islands with narrow passages between them, where the current runs full and strong. Such, then, is the setting, in general terms, of this gulf. But for our part, we shall make our beginning with the farthest regions of the innermost recess and then sail along its two sides past the mainlands, in connection with which we shall describe what is peculiar to them and most deserving of discussion; and first of all we shall take the right side, the coast of which is inhabited by tribes of the Trogodytes as far inland as the desert.

a Strabo (16. 4. 4) and others say the straits at Deirë are sixty stades wide (about seven miles), which is much nearer the present width than the “sixteen” of Diodorus.

b Panormus and this mountain are otherwise unknown.

c i.e. the western or Egyptian side.
39. Ἀπὸ πόλεως τούτων Ἀρσινόης κομιζο-μένως παρὰ τὴν δεξιὰν ἦπειρον ἐκπέπτει κατὰ πολλοὺς τόπους ἐκ πέτρας εἰς θάλαττα ἠδατα πολλά, πυκνὰς ἀλμυρίδος ἔχοντα γεῦσιν. παράδραμον δὲ τὰς πηγὰς ταύτας ¹ ὑπέρκευται μεγάλου πεδίου μιμτώδη χρώμαν ἔχον ὅρος καὶ τὴν ὤραν τῶν ἐπὶ πλέον ἀτενώντων εἰς αὐτὸ λυμαίνο-μενον. ὕπο δὲ τὰς ἐσχατιὰς τῆς ὑπωρείας κεῖται λιμνὴ σκολιῶν ἔχων τὸν εὔσπλοιον, ἐπώνυμος 2 Ἀφροδίτης. ὑπέρκευται δὲ τούτου νῆσοι τρεῖς, ὅπερ δύο μὲν πλήρεις εἰσὶν ἐλαιῶν καὶ σύκιου, μία δὲ λειπομένη τῷ πλῆθει τῶν προειρημένων δένδρων, πλῆθος δὲ ἔχουσα τῶν ὀνομαζόμενων 3 μελεαγρίδων. μετὰ δὲ ταῦτα κόλπος ἐστὶν εὔμεγέθης ὁ καλούμενος Ἀκάθαρτος, καὶ πρὸς αὐτῷ βαθεία καθ' ὑπερβολὴν χερρόνησος, ὡς κατὰ τὸν αὐχένα στενῶν ὄντα διακομίζουσι τὰ σκάφη πρὸς τὴν ἀντιπέρας θάλατταν.

4 παρακομοσθέντες δὲ τοὺς τόπους τούτους κεῖται νῆσος πελαγία μὲν τῷ διαστήματι, τὸ δὲ μῆκος εἰς ὄγδοοκοντα σταδίων παρεκτείνουσα, καλούμενη δὲ Ὁμιώδης, ὡς τὸ μὲν παλαιὸν ὑπήρχε πλῆρης παντοδαπῶν καὶ φοβερῶν ἑρπτῶν, ἀφ' ὃν καὶ ταύτης ἔτυχε τῆς προσηγορίας, ἐν δὲ τοῖς μεταγενεστέροις χρόνοις ὑπὸ τῶν κατὰ τὴν Ἀλεξάνδρειαν βασιλέων οὕτως ἐξημερώθη φιλοτήμως ὡστε μηδὲν ἔτι κατ' αὐτὴν ὄρασθαι τῶν προὔπαρξάντων ζώων.

¹ ταύτας Eichstätt: aú̂τας.
39. In the course of the journey,¹ then, from the city of Arsinoë along the right mainland, in many places numerous streams, which have a bitter salty taste, drop from the cliffs into the sea. And after a man has passed these waters, above a great plain there towers a mountain whose colour is like ruddle and blinds the sight of any who gaze steadfastly upon it for some time. Moreover, at the edge of the skirts of the mountain there lies a harbour, known as Aphroditē’s Harbour, which has a winding entrance. Above ² this harbour are situated three islands, two of which abound in olive trees and are thickly shaded, while one falls short of the other two in respect of the number of these trees but contains a multitude of the birds called meleagrides.³ Next there is a very large gulf which is called Acathartus,⁴ and by it is an exceedingly long peninsula, over the narrow neck of which men transport their ships to the opposite sea. And as a man coasts along these regions he comes to an island which lies at a distance out in the open sea and stretches for a length of eighty stades; the name of it is Ophiodes ⁵ and it was formerly full of fearful serpents of every variety, which was in fact the reason why it received this name, but in later times the kings at Alexandria have laboured so diligently on the reclaiming of it that not one of the animals which were formerly there is any longer to be seen on the island.

¹ Strabo (16. 4. 5 ff.) follows much the same order in his description of the Gulf.
² Strabo (16. 4. 5) says these islands lie “off,” Agatharchides (81), that they lie “in” the harbour.
³ Guinea-fowls.
⁴ i.e. “Foul.”
⁵ i.e. “Shaky.”
5 Οὐ παραλειπτέον δ᾿ ἡμῖν οὐδὲ τὴν αἰτίαν τῆς περὶ τὴν ἡμέρας φιλοτιμίας. εὐρίσκεται γὰρ ἐν τῇ νήσῳ ταύτῃ τὸ καλοῦμενον τοπάζιον, ὅπερ ἐστὶ λίθος διαφανώμενος ἐπιτερπής, ὕαλῳ παρεμιφέρης καὶ βαυμαστὴν ἐγχυρσοῦν πρόσοψιν παρεχόμενος. διόπερ ἀνεπίβατος τοὺς ἄλλους τηρεῖται, ßανατομέου παντὸς τοῦ προσπλεύσαντος ὑπὸ τῶν καθεσταμένων ἐπ` αὐτῆς ¹ φυλάκων. οὕτω δὲ τὸν ἀριθμὸν ὄντες ὅλοι βίον ἔχουσιν ἀτυχῆ. ἢν μὲν γὰρ μηδεὶς λίθος διακλαπῇ, πλοίοι σὺν ἀπολεῖται τὸ παράπαν ἐν τῇ νήσῳ· οἱ δὲ παραπλέοντες αὐτὴν διὰ τὸν ἀπὸ τοῦ βασιλέως φόβον πάρρῳθεν παραθέουσι. τροφαί δὲ αἱ μὲν παρακομιζομέναι ταχέως ἐκλείπουσιν, ἐπεραι δὲ ἐγχώριαι τὸ σύνολον οὐχ ὑπάρχουσα. διόπερ ὅταν τῶν συλλίματος ἄλγα καταλαίμηται, καθηται πάντες οἱ κατὰ τὴν κύμην προσδεχόμενοι τὸν τῶν κυμίζοντων τὰς τροφὰς κατάπλους· ὡς βραδυνότων ἐλε τὰς ἐσχάτας ἐλπίδας συστέλλονται. ὁ δὲ προειρήμενος λίθος φυόμενος ἐν ταῖς πέτραις τῆς μεν ἡμέρας διὰ τὸ πῦῆς οὐχ ὄραται, κρατοῦμενος ὑπὸ τοῦ περὶ τὸν ἡλιόν κένγους, τῆς δὲ νυκτὸς ἐπιγυμνώμενης ἐν σκότει διαλάμπει καὶ πάρρῳθεν ὁ δὴ ἤπλος ἐστὶν ἐν ὧ ποτ’ ἀν ἦ τόπῳ. οἱ δὲ νησοφύλακες κλήρων διηρημένοι τοὺς τόπους ἐφεδρεύουσιν, καὶ τῷ φανερῷ λίθῳ περιτεθείσας σημεῖον ἄγγισ τηλικοῦτον ἥλικον ἄν ἦ τὸ μέγεθος τοῦ στελβοῦτος λίθου· τῆς δὲ ἡμέρας περιόντες περιτέμουσι τὸν σημεωθέντα τόπον τῆς πέτρας, καὶ παραδίδοσι τοὺς διὰ τῆς τέχνης δυναμένους ἐκλειάσειν τὸ παραδοθὲν οἰκεῖως.

¹ ἐπ` αὐτῆς Hertlein: ὑπ` αὐτῶν.
However, we should not pass over the reason why the kings showed diligence in the reclamation of this island. For there is found on it the topaz, as it is called, which is a pleasing transparent stone, similar to glass, and of a marvellous golden hue. Consequently no unauthorized person may set foot upon the island and it is closely guarded, every man who has approached it being put to death by the guards who are stationed there. And the latter are few in number and lead a miserable existence. For in order to prevent any stone being stolen, not a single boat is left on the island; furthermore, any who sail by pass along it at a distance because of their fear of the king; and the provisions which are brought to it are quickly exhausted and there are absolutely no other provisions in the land. Consequently, whenever only a little food is left, all the inhabitants of the village sit down and await the arrival of the ship of those who are bringing the provisions, and when these are delayed they are reduced to their last hopes. And the stone we have mentioned, being found in the rocks, is not discernible during the day because of the stifling heat, since it is overcome by the brilliance of the sun, but when night falls it shines in the dark and is visible from afar, in whatever place it may be. The guards on the island divide these places by lot among themselves and stand watch over them, and when the stone shines they put around it, to mark the place, a vessel corresponding in size to the chunk of stone which gives out the light; and when day comes and they go their rounds they cut out the area which has been so marked and turn it over to men who are able by reason of their craftsmanship to polish it properly.

201
40. Παραπλεύσαντι δὲ τούτους τοὺς τόπους πολλὰ μὲν Ἰχθυοφάγων ἐθνὸν κατοικεῖ τὴν παράλιον, πολλοὶ δὲ νομάδες Τρωγοδώται. πρὸς δὲ τούτοις ὑπὲρ παντοῖα ταῖς ἰδιότητις ὑπάρχει μέχρι λιμένος τοῦ προσαγορευθέντος σωτηρίας, ὡς ἐστικε τῆς ὀνομασίας ταύτης ἀπὸ τῶν πρῶτων πλευσάντων
2 Ἐλλήνων καὶ διασωθέντων. ἀπὸ δὲ τούτων τῶν μερῶν ἄρχεται συναγωγὴν λαμβάνειν ὁ κόλπος καὶ τὴν ἐπιστροφήν ἐπὶ τὰ κατὰ τὴν Ἰραβίαν μέρη ποιεῖται. καὶ τῆς φύσεως ἐντὸς τῆς χώρας καὶ θαλάσσης ἄλλοις εἶναι συμβέβηκε διὰ τὴν ἰδιότητα τῶν τόπων. ἦ τε γὰρ ἤπειρος ταπεινὴ καθορᾶται, μηδαμόθεν ἀναστήματος ὑπερκειμένου, ἦ τε θάλασσα τεναγώδης οὕσα τὸ βάθος οὐ πλέον εὑρίσκεται τριῶν ὄργων, καὶ τῇ χρόᾳ παντελῶς ὑπάρχει χλωρά. τούτῳ δ’ αὐτῇ φασι συμβαίνειν οὐ διὰ τὸ τὴν τῶν ύγρῶν φύσιν εἶναι τοιαύτην, ἄλλα διὰ τὸ πλῆθος τοῦ διαφαινομένου καθ’ ὑδατος μνίου
3 καὶ φύκους. ταῖς μὲν οὖν ἐπικώποις τῶν νεών εὐθετός ἔστιν ὁ τόπος, κλύσων μὲν οὐκ ἐκ πολλοῦ κυλίν διαστήματος, βήραν δ’ ἰχθύων ἀπλατον παρεχόμενος· αἱ δὲ τοὺς ἐλέφαντας διάγουσι, διὰ τὰ βάρη βαθύπλοι καθεστώσαι καὶ ταῖς κατασκευαῖς ἐμβριθέως, μεγάλους καὶ δεισιδικοὺς ἐπιφέρουσι κυνύνους τοὺς ἐν αὐταῖς πλέουσι. 4 καὶ φύκους. ταῖς μὲν οὖν ἐπικώποις τῶν νεών εὐθετός ἔστιν ὁ τόπος, κλύσων μὲν οὐκ ἐκ πολλοῦ κυλίν διαστήματος, βήραν δ’ ἰχθύων ἀπλατον παρεχόμενος· αἱ δὲ τοὺς ἐλέφαντας διάγουσι, διὰ τὰ βάρη βαθύπλοι καθεστώσαι καὶ ταῖς κατασκευαῖς ἐμβριθέως, μεγάλους καὶ δεισιδικοὺς ἐπιφέρουσι κυνύνους τοὺς ἐν αὐταῖς πλέουσι. 5 διάρρηκε γὰρ ἱστών θέουσι καὶ διὰ τὴν τῶν πνευμάτων βίαν πολλάκις νυκτὸς ὀδούμεναι, ὡστε μὲν πέτραις προσπεσοῦσα ναναγοῦσι, ποτὲ δ’ εἰς τεναγώδεις ἰσθμοὺς ἀμπηπτοῦσι· οἱ δὲ ναναγοῦσι παρακαταβήσαι μὲν ἀδυνατοῦσι διὰ τὸ πλέον

1 i.e. "Safety."
40. After sailing past these regions one finds that the coast is inhabited by many nations of Ichthyocephagi and many nomadic Trogodytes. Then there appear mountains of all manner of peculiarities until one comes to the Harbour of Soteria,\(^1\) as it is called, which gained this name from the first Greek sailors who found safety there. From this region onwards the gulf begins to become contracted and to curve toward Arabia. And here it is found that the nature of the country and of the sea has altered by reason of the peculiar characteristic of the region; for the mainland appears to be low as seen from the sea, no elevation rising above it, and the sea, which runs to shoals, is found to have a depth of no more than three fathoms, while in colour it is altogether green. The reason for this is, they say, not because the water is naturally of that colour, but because of the mass of seaweed and tangle which shows from under water. For ships, then, which are equipped with oars the place is suitable enough, since it rolls along no wave from a great distance and affords, furthermore, fishing in the greatest abundance; but the ships which carry the elephants,\(^2\) being of deep draft because of their weight and heavy by reason of their equipment, bring upon their crews great and terrible dangers. For running as they do under full sail and often times being driven during the night before the force of the winds, sometimes they will strike against rocks and be wrecked or sometimes run aground on slightly submerged spits. The sailors are unable to go over the sides of the ship because the water is

\(^2\) A little south of this region, according to Strabo (16. 4. 7), lay the city of Ptolemais, founded under Ptolemy Philadelphus near the hunting-grounds for elephants.
Diodorus of Sicily

εἶναι τὸ βάθος ἀνδρομήκους, διὰ δὲ τῶν κοντῶν τῷ σκάφει βοηθοῦντες ὅταν μηδὲν ἀνύψωσιν, ἐκβάλλουσιν ἄπαντα πλὴν τῆς τροφῆς. οὐδὲ οὕτω δὲ τῆς ἀποστροφῆς ἑταίραι ἐναέροις εἰς μεγάλην ἀπορίαν ἐμπιπτοῦσι διὰ τὸ μήτε νῦν μήτε ᾠκραν ἢπείρου μήτε ναῦν ἑτέραν πλησίον ὑπάρχουσαν ὁρᾶσθαι. ἄξενοι γὰρ παντελῶς οἱ τόποι καὶ σπανίως ἔχοντες τοὺς ναυὶς διακομιζόμενους.

6 χρόνος δὲ τούτων τῶν κακῶν ὁ κλῦδων ἐν ἀκραῖ ιχθύων τῷ κύτε τῆς νεώς τοσοῦτο πλῆθος ἁμοῦ προσβάλλεται καὶ συσωρεύει παραδόξως ὡστε τὸν κύκλο τοῦν περικόλλησθαι καὶ τὸ σκάφος ῥοπτε ἐπίπτησεν ἐνεδυσμενεύσθαι τῇ χέρας.

7. Οἱ δὲ τούτων ταὐτόσυματα περιπεσόντες τὸ μὲν πρῶτον μετρίως ὀδύρονται πρὸς κωφὴν ἐρημίαν, οὐ παντελῶς ἀπεγνωκότες εἰς τέλος τὴν σωτηρίαν, παλάκις γὰρ τοὺς τοιούτους ἐπιφανεῖς οὐ τῆς πλημμυρίδος κλύδων ἐξήρεν εἰς ὑψος, καὶ τοὺς ἐσχάτως κυνυμεύοντας ὑσπερεῖ θεοὶ ἐπιφανεῖς διεφύλαξαν. ὅταν δὲ ἀπὸ μὲν τῶν θεῶν ἡ προειρήμενη μή παρακολουθήσῃ βοήθεια, τὰ δὲ τῆς τροφῆς λίπη, τοὺς μὲν ἀσθενοστέρους οἱ καταυχύντες ἐκβάλλουσιν εἰς βάλατταν, ὅπως τοῖς ὀλίγοις τὰ λειτομένα τῶν ἃναγκαίων πλείονας ἡμέρας ἀντέχῃ, πέρας δὲ πάσας τὰς ἐλπίδας ἐξαλειφάντες ἀπόλυνται πολὺ χείρου τῶν προσπαθαινόντων, οἱ μὲν γὰρ ἐν ἀκαρεῖ ιχθὺς τὸ πνεῦμα

1 So Wesseling, Vogel, τροφῆς MSS., Bekker, σωτηρίας Dindorf, ἀναστροφῆς Bezzel, Conjecturae Diodoreae, 10 f.
2 εἰς τέλος deleted by Dindorf, Vogel, retained by Bekker.

1 The reference is to the "epiphany" of a god in tragedy, effected by the use of a "machine" which suddenly hoisted.
BOOK III. 40. 5-7

deeper than a man's height, and when in their efforts to rescue their vessel by means of their punting-poles they accomplish nothing, they jettison everything except their provisions; but if even by this course they do not succeed in effecting an escape, they fall into great perplexity by reason of the fact that they can make out neither an island nor a promontory nor another ship near at hand;—for the region is altogether inhospitable and only at rare intervals do men cross it in ships. And to add to these evils the waves within a moment's time cast up such a mass of sand against the body of the ship and heap it up in so incredible a fashion that it soon piles up a mound round about the place and binds the vessel, as if of set purpose, to the solid land.

Now the men who have suffered this mishap, at the outset bewail their lot with moderation in the face of a deaf wilderness, having as yet not entirely abandoned hope of ultimate salvation; for oftentimes the swell of the flood-tide has intervened for men in such a plight and raised the ship aloft, and suddenly appearing, as might a deus ex machina, has brought succour to men in the extremity of peril. But when such god-sent aid has not been vouchsafed to them and their food fails, then the strong cast the weaker into the sea in order that for the few left the remaining necessities of life may last a greater number of days. But finally, when they have blotted out of their minds all their hopes, these perish by a more miserable fate than those who had died before; for whereas the latter in a moment's time returned to Nature him into view, that he might offer to the problems of the tragedy a solution which was beyond the power of mortals to foresee or bring to pass.
τῇ δοῦσῃ φύσει πάλιν ἀπέδωκαν, οἰ δὲ εἰς πολλὰς ταλαιπωρίας καταμερίσαντες τὸν θάνατον πολυχρονίους τὰς συμφορὰς έχοντες τῆς τοῦ βίου καταστροφῆς τυγχάνουσι. τὰ δὲ σκάφη ταῦτα τῶν ἐπιβατῶν οἰκτρῶς στερηθέντα, καθαρτερ τοῖς κενοτάφια, διαμένει πολὺν χρόνον πανταχόθεν περιχωνυμένα, τοὺς δὲ ἵστοὺς καὶ τὰς κεραίας μετεώρους έχοντα πόρρωθεν τοὺς ὀρῶνας εἰς οἰκτόν καὶ συμπάθειαν ἀγεί τῶν ἀπολωλότων. πρόσταγμα γὰρ ἐστι βασιλέως ἐὰν τὰ τοιαῦτα συμπτώματα τοῖς πλέουσι διασημαίνει τοὺς τὸν ὀλέθρον περιπουντάσσεσ τόπους. παρὰ δὲ τοῖς πλησίον κατοικοῦσιν Ισραήλοις παραδέδοται λόγος, ἐκ προγόνων ἔχων φυλαττομένην τὴν φήμην, ὅτι μεγάλης τινὸς γενομένης ἀμπώτεως ἔγειρὴν τοῦ κόλπου πᾶς ὁ τόπος ὁ τὴν χλωρῶν ἔχων τοῦ τύπου πρόσωπων, μεταπεσοῦσά τις θαλάττης εἰς τάναντία μέρη, καὶ φανείσας τῆς ἐπὶ τῶν βυθῶν χέρσου πάλιν ἐπελθοῦσαν ξεισίων πλήμνην ἀποκαταστήσαν τὸν πόρον εἰς τὴν προϋπάρχουσαν τάξιν.

41. Ἀπὸ δὲ τούτων τῶν τόπων τὸν μὲν ἀπὸ Πτολεμαίδος παράπλουν ἔως τῶν Ταύρων ἀκρωτηρίων προερήκαμεν, ὅτε Πτολεμαῖος τὴν τῶν ἐλεφάντων θήραν ἀπηγγείλαμεν ἀπὸ δὲ τῶν Ταύρων ἐπιστρέψει μὲν ἡ παράλιος πρὸς τὰς ἀνατολὰς, κατὰ δὲ τὴν θερμήν τροπὴν αἱ σκιαὶ πέπτουσι πρὸς μεσημβρίαν ἐναντίον ταῖς παρ’

1 τύπου Eichstätt: τόπου.

1 The older commentators saw in this story a memory of the miraculous passage of the Israelites through the Red Sea.
the spirit which she had given them, these parcelled out their death into many separate hardships before they finally, suffering long-protracted tortures, were granted the end of life. As for the ships which have been stripped of their crews in this pitiable fashion, there they remain for many years, like a group of cenotaphs, embedded on every side in a heap of sand, their masts and yard-arms still standing aloft, and they move those who behold them from afar to pity and sympathy for the men who have perished. For it is the king's command to leave in place such evidences of disasters that they may give notice to sailors of the region which works their destruction. And among the Ichthyophagi who dwell near by has been handed down a tale which has preserved the account received from their forefathers, that once, when there was a great receding of the sea, the entire area of the gulf which has what may be roughly described as the green appearance became land, and that, after the sea had receded to the opposite parts and the solid ground in the depths of it had emerged to view, a mighty flood came back upon it again and returned the body of water to its former place.\(^1\)

41. The voyage along the coast, as one leaves these regions, from Ptolemaïs as far as the Promontories of the Tauri we have already mentioned, when we told of Ptolemy's hunting of the elephants; and from the Tauri the coast swings to the east, and at the time of the summer solstice the shadows fall to the south, opposite to what is true with us, at about the second

\(^1\) Cp. chap. 18, where, however, there is no mention of either Ptolemaïs or the Promontories of the Tauri.
Diodorus of Sicily

2. ήμων ἀρχη πρὸς ὦραν δευτέραν. ἔχει δὲ καὶ ποταμοῦ ἡ χώρα, ἰέσθαν τῶν ὀρῶν τῶν προσαγωγομένων Ψεβαιῶν. διείλθη τε καὶ πεδίων μεγάλων φέροντο μαλάχης καὶ καράβαμον καὶ φοίνικος ἀπίστα μεγέθη· ἐκφέρει δὲ καὶ καρποὺς παντοῖος, τὴν μὲν γεύσαν ἔχοντας
3 νυχθράν, ἀγνοομένους δὲ παρ' ἧμιν. ἡ δὲ πρὸς τὴν μεσόγειον ἀνατείνουσα πλήρης ἦσον ἐλεφάντων καὶ ταῦρων ἀγρίων καὶ λεόντων καὶ πολλῶν ἀλλίων παντοδιποτίνῳ θηρίων άλκίμων. ὁ δὲ πόρος νήσων διείλθητι καρποί]{discord} μὲν οὐδένα φεροῦσιν ήμερον, ἐκτρέφοντα δ' ὀρνέων ὦδια γένη καὶ ταῖς
4 προσόδεις θαυμαστά. ἡ δ' ἐξής θάλασσα βαθείᾳ παντελῶς ἐστι, καὶ κῆτε φέρει παντοδιποτίνῳ παρά
δοξα τοῖς μεγέθεσιν, οὐ μέντοι λυποῦτα τοὺς ἀν-
θρώπους, ἐὰν μὴ τις ἄκουσας αὐτῶν ταῖς λοφιαῖς
περιπέσῃ· οὐ δύνανται γὰρ διώκειν τοὺς πλέοντας,
δ' ὅτι κατὰ τὴν ἐκ 1 τῆς θαλάσσης ἄραν ἀμαυρο-
μένων αὐτοῖς τῶν ὀμμάτων ὑπὸ τοῦ κατὰ τὸν
ηλιον φέγγου. ταῦτα μὲν οὐν τὰ μέρη τῆς
Τρωγοδυτικῆς ἐσχάτα γνωρίζεται, περιγραφόμενα
ταῖς ἀκροῖς ὡς οὐνομάζουσι Ψεβαιὰς.

42. Τὸ δ' ἀλλο μέρος τῆς ἀντιπέρα παράλιον τὸ
προσκεκλιμένον Ἄραβλα πάλιν ἀναλάβοντες ἀπὸ
tοῦ μυχοῦ διέξεμιν. οὔτος γὰρ οὐνομάζεται Ποσέ
dein, ἱδρυσαμένου Ποσειδῶν πελαγίῳ βαμβάν
Ἀρίστωνος τοῦ περιφθέντος ὑπὸ Πτολεμαίου
πρὸς κατασκοπὴν τῆς ἐως ὦκεανοῦ παρηκούσης

1 ἐκ added by Wesseling.
hour of the day.\textsuperscript{1} The country also has rivers, which flow from the Ṣebaean mountains, as they are called. Moreover, it is checkered by great plains as well, which bear mallows, cress, and palms, all of unbelievable size; and it also brings forth fruits of every description, which have an insipid taste and are unknown among us. That part which stretches towards the interior is full of elephants and wild bulls and lions and many other powerful wild beasts of every description. The passage by sea is broken up by islands which, though they bear no cultivated fruit, support varieties of birds which are peculiar to them and marvellous to look upon. After this place the sea is quite deep and produces all kinds of sea-monsters of astonishing size, which, however, offer no harm to men unless one by accident falls upon their back-fins; for they are unable to pursue the sailors, since when they rise from the sea their eyes are blinded by the brilliance of the sun. These, then, are the farthest known parts of the Trogodyte country, and are circumscribed by the ranges which go by the name of Ṣebaean.

42. But we shall now take up the other side, namely, the opposite shore which forms the coast of Arabia, and shall describe it, beginning with the innermost recess. This bears the name Poseideion,\textsuperscript{2} since an altar was erected here to Poseidon Pelagius \textsuperscript{3} by that Ariston who was dispatched by Ptolemy to investigate the coast of Arabia as far as the ocean.

\textsuperscript{1} The direction of the shadow to the south at about 7 a.m. on June 21\textsuperscript{st} shows that the place was south of the tropic of Cancer.

\textsuperscript{2} The Roman Posidium, the present Ras-Mohammed, at the southern tip of the Peninsula of Sinai (op. Strabo 16. 4. 18).

\textsuperscript{3} i.e. "of the sea."
2 ᾿Αραβίας. ἐξῆς δὲ τοῦ μυχοῦ τόπος ἐστὶ παραβαλλόττιος ὁ τιμώμενος ὑπὸ τῶν ἐγχυρών διαφέροντας διὰ τὴν εὐχρηστίαν τὴν ἐξ αὐτοῦ. οὗτος δὲ ὄνομαζεται μὲν Φοινικῶν, ἔχει δὲ πλῆθος τούτου τοῦ φυτοῦ πολύκαρπον καθ’ ὑπερβολὴν καὶ πρὸς ἀπόλαυσιν καὶ τρυφῆν1 διαφέρον. πᾶσα δ’ ἡ σύνεγγυς χώρα σπανίζει ναματιαίων ὕδατων καὶ διὰ τὴν πρὸς μεσημβρίαν ἐγκλισέως ἐμπύρου ὑπάρχει διὸ καὶ τὸν κατάφυτον τόπον, ἐν ἀπανθρωποτάτους ὀντα μέρεσι καὶ χορηγοῦντα τὰς τροφὰς, εἰκάτως οἱ βάρβαροι καθερώκασε. καὶ γὰρ ὕδατος οὐκ ὁλίγα πηγαί καὶ λιβάδες ἐκπίπτουσιν ἐν αὐτῷ, ψυχρότητι χιόνος οὐδὲν λειπομέναι· αὐταί δ’ ἐφ’ ἐκάτερα τὰ μέρη τὰ κατὰ τὴν2 γῆν χλωρὰ πούοισι καὶ παντελῶς ἐπιτερητή. ἐστὶ δὲ καὶ βωμὸς ἐκ στερεοῦ λίθου παλαιὸς τοῖς χρόνοις, ἐπιγραφὴν ἐχων ἀρχαῖος γράμμασιν ἀγνώστοις. ἐπιμέλονται δὲ τοῦ τεμένους ἀνήρ καὶ γυνή, διὰ βίου τὴν λεωσώμην ἔχοντες. μακρόβιοι δ’ εἰσών οἱ τῆς δεκακοῦντες, καὶ τὰς καύτας ἐπὶ τῶν δεινῶν ἔχουσι διὰ τῶν ἀπὸ τῶν θηρίων φόβου.

5 Παραπλεύσαντι δὲ τῶν Φοινικῶν3 πρὸς ἀκρωτηρίῳ τῆς ἥπειρου νῆσος ἐστὶν ἀπὸ τῶν ἐναυλιζομένων ἐν αὐτῇ ᾿Ζυφῶν Φωκῶν νῆσος ὄνομαζομένης τοσοῦτο γὰρ πλῆθος τῶν θηρίων τούτων ἐνδιατρίβει τοῖς τόποις ὡστε θαμμάζειν τοὺς ἵδοντας. τὸ δὲ προκείμενον ἀκρωτήριον τῆς νῆσου κεῖται κατὰ τὴν καλουμένην Πέτραν καὶ τὴν Παλαιστίνην.4

1 διατροφήν Π. 2 τὴν omitted by D, Vogel.
3 So Dindorf: Φοινικῶντα.
4 τῆς ᾿Αραβίας after Παλαιστίνη deleted by Vogel, placed after Πέτραν by Salmasius, Bekker, Dindorf.

210
Directly after the innermost recess is a region along the sea which is especially honoured by the natives because of the advantage which accrues from it to them. It is called the Palm-grove and contains a multitude of trees of this kind which are exceedingly fruitful and contribute in an unusual degree to enjoyment and luxury. But all the country round about is lacking in springs of water and is fiery hot because it slopes to the south; accordingly, it was a natural thing that the barbarians made sacred the place which was full of trees and, lying as it did in the midst of a region utterly desolate, supplied their food. And indeed not a few springs and streams of water gush forth there, which do not yield to snow in coldness; and these make the land on both sides of them green and altogether pleasing. Moreover, an altar is there built of hard stone and very old in years, bearing an inscription in ancient letters of an unknown tongue. The oversight of the sacred precinct is in the care of a man and a woman who hold the sacred office for life. The inhabitants of the place are long-lived and have their beds in the trees because of their fear of the wild beasts.

After sailing past the Palm-grove one comes to an island off a promontory of the mainland which bears the name Island of Phocae ² from the animals which make their home there; for so great a multitude of these beasts spend their time in these regions as to astonish those who behold them. And the promontory which stretches out in front of the island lies over against Petra, as it is called, and Palestine; for to

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¹ i.e. date-palms.
² Soails.
ΔΙΟΔΟΡΟΣ ΟΙ ΣΙΚΙΛΙΑ

εἰς γὰρ ταύτην τὸν τε λίβανον καὶ τᾶλλα φορτία τὰ πρὸς εὐωδίαν ἀνήκοντα κατάγουσιν, ὡς λόγος, ἐκ τῆς δὲ λεγομένης Ἀραβίας οἳ τε Γερραίοι καὶ Μυσσαίοι. 1

43. Τὴν δὲ ἑξῆς παραβαλάττον τὸ μὲν παλαιὸν ἐνέμοντο Μαρανίται, μετὰ δὲ ταύτα Γαρδαναίς, οἵτις πλησίόχωροι. τὴν δὲ χώραν κατέσχον τοιῷδε των τρόπων· ἐν τῷ πρόσθεν λεχθέντι Φοινικῶν συντελομένης πανηγύρεως πενταετηρικῆς ἐφοίτων πανταχόθεν οἱ περίοικοι, καμῆλων εἰς τεθραμμένων ἐκατόμβας τοὺς ἐν τῷ τεμένει θεοὶ θύσοντες, ὅμως δὲ καὶ τῶν ὑδάτων τῶν ἐξ αὐτοῦ κομοῦντες εἰς τὰς πατρίδας διὰ τὸ παραδίδοσθαι τοῦτο τὸ ποτὸν παρασκεύαζεν τοῖς προσενεγκαμένοις τὴν ὕγειαν.

2 διὰ δὴ ταύτας τὰς αἰτίας τῶν Μαρανιτῶν καταντησάντων εἰς τὴν πανηγυρίων, οἱ Γαρδαναῖς τοὺς μὲν ἀπολελειμμένους ἐν τῇ χώρᾳ κατασφάζοντες, τοὺς δὲ ἐκ τῆς πανηγύρεως ἐπανόισασιν ἐνδερεύοντες διείσδυσαν, ἐρημώσαντες δὲ τὴν χώραν τῶν οἰκητῶν κατεκληροῦσαν πεδία καρποφόρα καὶ 3 νομάς τοῖς κτήσει δαμιλείς ἐκτρέφοντα. αὐτὴ δὲ ἡ παράλοιπος λιμένας μὲν ὀλόγους ἔχει, διελθεῖται δὲ ὄρεσι πυκνοῖς καὶ μεγάλοις, εἰ δὲν παντοὺς ποικιλίας χρωμάτων ἔχουσα θαυμαστὴν παρέχεται θέαν τοῖς παραπλέουσι.

4 Παραπλεύσαντι δὲ ταύτην τὴν χώραν ἐκδέχεται κόλπος Λαιανίτης, περιοικούμενος πολλαῖς κάμαις Ἀράβων τῶν προσαγορευμένων Ναβαταίων. οὗτοι δὲ πολλὴν μὲν τῆς παραλίου νέμονται, οὐκ

1 So Dindorf: Μυσσαίοι
this country, as it is reported, both the Gerrhaeans and Minaeans convey from Upper Arabia, as it is called, both the frankincense and the other aromatic wares.

43. The coast which comes next was originally inhabited by the Maranitae, and then by the Garindanes who were their neighbours. The latter secured the country somewhat in this fashion: In the above-mentioned Palm-grove a festival was celebrated every four years, to which the neighbouring peoples thronged from all sides, both to sacrifice to the gods of the sacred precinct hecatombs of well-fed camels and also to carry back to their native lands some of the water of the place, since the tradition prevailed that this drink gave health to such as partook of it. When for these reasons, then, the Maranitae gathered to the festival, the Garindanes, putting to the sword those who had been left behind in the country, and lying in ambush for those who were returning from the festival, utterly destroyed the tribe, and after stripping the country of its inhabitants they divided among themselves the plains, which were fruitful and supplied abundant pasture for their herds and flocks. This coast has few harbours and is divided by many large mountains, by reason of which it shows every shade of colour and affords a marvellous spectacle to those who sail past it.

After one has sailed past this country the Laeunites Gulf\(^1\) comes next, about which are many inhabited villages of Arabs who are known as Nabataeans. This tribe occupies a large part of the coast and not a

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\(^1\) Diodorus turns north into the modern Gulf of Akaba, the "Aelanites" Gulf of Strabo 16. 4. 18.
Diodorus of Sicily

ολίγην δὲ καὶ τῆς εἰς μεσόγειον ἁνηκούσης χώρας,
τὸν τε λαὸν ἄμυθητον ἔχοντες καὶ θρημάτων
5 ἀγέλας ἀπίστους τοῖς πλῆθεσιν. οὐ τὸ μὲν παλαιὸν
ἐξῆγον ἕκαστος ἡμῶν καὶ τοῖς ἀπὸ τῶν
θρημάτων τροφαῖς ἀρκοῦμενοι, ὡστερον δὲ τῶν
ἀπὸ τῆς Ἀλεξανδρείας βασιλέων πλωτῶν τοῖς
ἐμπόροις ποιησάντων τὸν πόρον τοῖς τε ναυαγοῖς
ἐπετίθεντο καὶ ληστρικὰ σκάφη κατασκευάζοντες
ἐξήραντος τοῖς πλέοντας, μιμούμενοι τὰς ἀγριότη-
τας καὶ παρανομίας τῶν ἐν τῷ Πόντῳ Ταύρων,
μετὰ δὲ ταύτα ληφθέντες ὡς τετρημερίων σκαφῶν
πελάγιου προσκόπτοις ἐκολάσθησαν.

6 Μετὰ δὲ τούτους τοὺς τόπους ὑπάρχει χώρα
πεδίας κατάρρυτος, ἐκτρέψουσα διὰ τὰς πάντις
διαρρεύσας πηγὰς ἁγρωστικὰς καὶ μηδίκης, ἔτι
δὲ λαῶν ἀνδρομήκης. διὰ δὲ τὸ πλῆθος καὶ τὴν
ἀρετὴν τῆς νομῆς οὕτως μόνον κτηνῶν παντοδαπῶν
ἀμύθητον ἐκτρέψει πλῆθος, ἄλλα καὶ καμήλως
7 ἁγρίας, ἐπὶ δ' ἑλάφους καὶ δορκάδας. πρὸς δὲ τὸ
πλῆθος τῶν ἐντεροφομένων ζῴων φοιτῶσιν ἐκ τῆς
ἐρήμου λεόντων καὶ λύκων καὶ παρδάλεων ἄγελαι,
πρὸς ὁς οἱ κτηνοτροφοῦντες ἀναγκάζονται καὶ
μεθ' ἡμέραν καὶ νύκτωρ θηριομάχειν ὑπὲρ τῶν
θρημάτων. οὕτω τὸ τῆς χώρας εὐτύχειμα τοῖς
κατοικοῦσιν ἀνυξίας αἰτίαν γίνεται διὰ τὸ τὴν
φύσιν ὡς ἐπίπταν τοῖς ἀνθρώποις μετὰ τῶν ἀγαθῶν
διδόναι τὰ βλάπτοντα.

44. Παραπλεύσαντι δὲ τὰ πεδία ταῦτα κόλπος
ἐκδέχεται παράδοξον ἔχων τήν φύσιν. συννεῦει
μὲν γὰρ εἰς τὸν μυχὸν τῆς χώρας, τῶ νυκτὸς
ἐπὶ σταδίους πεντακοσίους παρεκτείνεται, περι-

1 διῆγον Cobot; Vogel suggests διέξῆγον.
little of the country which stretches inland, and it has a people numerous beyond telling and flocks and herds in multitude beyond belief. Now in ancient times these men observed justice and were content with the food which they received from their flocks, but later, after the kings in Alexandria had made the ways of the sea navigable for their merchants, these Arabs not only attacked the shipwrecked, but fitting out pirate ships preyed upon the voyagers, imitating in their practices the savage and lawless ways of the Tauri of the Pontus; some time afterward, however, they were caught on the high seas by some quadriremes and punished as they deserved.

Beyond these regions there is a level and well-watered stretch of land which produces, by reason of springs which flow through its whole extent, dog's-tooth grass, lucerne, and lotus as tall as a man. And because of the abundance and excellent quality of the pasturage, not only does it support every manner of flocks and herds in multitude beyond telling, but also wild camels, deer, and gazelles. And against the multitude of animals which are nourished in that place there gather in from the desert bands of lions and wolves and leopards, against which the herdsmen must perform battle both day and night to protect their charges; and in this way the land's good fortune becomes a cause of misfortune for its inhabitants, seeing that it is generally Nature's way to dispense to men along with good things what is hurtful as well.

44. Next after these plains as one skirts the coast comes a gulf of extraordinary nature. It runs, namely, to a point deep into the land, extends in length a distance of some five hundred stades, and

1 The Black Sea.
κλειόμενος δὲ κρημνώς θαυμασίους τὸ μέγεθος σκολιῶν καὶ δυσέξιτον ἔχει τὸ στόμα: ἀλητευός γὰρ πέτρας τὸν εἰσπλοῦν διαλαμβανούσης οὕτ' εἰσπλέξσι δυνατῶν ἐστίν εἰς τὸν κόλπον οὕτ' 2 ἐκπλεύσαι. κατὰ δὲ τὰς τοῦ βοῦ προσπήψεις καὶ τὰς τῶν ἀνέμων μεταβολὰς ὁ κλύδων προσπέττων τῇ ἀρχῇ καχλάζει καὶ τραχύνεται πάντη περὶ τὴν παρήκουσαν πέτραν. οἱ δὲ τὴν κατὰ τὸν κόλπον χώραν νεμόμενοι, Βανιζομενεῖς ὄνωμαζο- μενοι, τὰς τροφὰς ἔχουσι κυνηγοῦντες καὶ σαρκοφα- γοῦντες τὰ χερσαία ξύα, ἴερον δ' ἀγιώτατον ἱδρυτον, τιμώμενον ὑπὸ πάντων Ἀράβων περιτ- τότερον.

3 Ἐξῆς δὲ τῇ προειρημένῃ παραλίᾳ νῆσος τρεῖς ἐπίκειται, λιμένας ποιοῦσαι πλείους. καὶ τού- των τὴν μὲν πρῶτὴν ἱστοροῦσιν ὑπάρχειν ἴερὰν Ἰσιδος, ἐρήμων οὖσαν, παλαιὸν δ' οἰκιῶν ἔχειν λιθίνας ὑποστάθμας καὶ στήλας γράμμασι βαρβαρ- κοῖς κεχαραγμένης ὁμοίως δὲ καὶ τὰς ἄλλας ἐρήμους ὑπάρχειν πάσας δ' ἐλαίας καταπεφυτεύοθαι

4 διαφόρου τῶν παρ᾽ ἡμῖν. μετὰ δὲ τὰς νῆσους ταῦτας αὐγιαλὸς παρῆκε κρημνώδης καὶ δυσπαρά- πλους ἐπὶ σταδίους ὡς χιλίους· οὕτε γὰρ λιμήν οὕτε σάλος ἐπὶ ἀγκύρας ὑπόκειται τοῖς ναυτίλοις, οὐ χηλὴ 1 δυναμένη τοῖς ἄπορομένοις τῶν πλεον- τῶν τὴν ἀναγκαίαν ὑπόδυσιν παρασχέσθαι. ὁρος δὲ ταῦτα παράκειται κατὰ μὲν 2 κορυφὴν πέτρας ἀποτομᾶς ἔχον καὶ τοῖς ύψει καταπληκτικάς, ὑπὸ δὲ τὰς ρύζας σπιλάδας οξείας καὶ πυκνὰς ἐνθαλάττους καὶ κατόπιν αὐτῶν φάραγγας ὑποβε-

1 οὐ χηλὴ Hudson: οὐχ ἡλη.
shut in as it is by crags which are of wondrous size, its mouth is winding and hard to get out of; for a rock which extends into the sea obstructs its entrance and so it is impossible for a ship either to sail into or out of the gulf. Furthermore, at times when the current rushes in and there are frequent shiftings of the winds, the surf, beating upon the rocky beach, roars and rages all about the projecting rock. The inhabitants of the land about the gulf, who are known as Banizomenes, find their food by hunting the land animals and eating their meat. And a temple has been set up there, which is very holy and exceedingly revered by all Arabians.

Next there are three islands which lie off the coast just described and provide numerous harbours. The first of these, history relates, is sacred to Isis and is uninhabited, and on it are stone foundations of ancient dwellings and stelae which are inscribed with letters in a barbarian tongue; the other two islands are likewise uninhabited and all three are covered thick with olive trees which differ from those we have. Beyond these islands there extends for about a thousand stades a coast which is precipitous and difficult for ships to sail past; for there is neither harbour beneath the cliffs nor roadstead where sailors may anchor, and no natural breakwater which affords shelter in emergency for mariners in distress. And parallel to the coast here runs a mountain range at whose summit are rocks which are sheer and of a terrifying height, and at its base are sharp undersea ledges in many places and behind them are ravines which are eaten away underneath and turn this way

2 τῆς after μὲν omitted DF, Vogel
6 Βρωμένας καὶ σκολιάσ. συντετρημένων δὲ αὐτῶν πρὸς ἄλληλας, καὶ τῆς θαλάττης βάθος ἐχούσης, ὅο κλύδων ποτὲ μὲν εἰσπίπτων, ποτὲ δὲ παλισσουτῶν βρόμω μεγάλῳ μερισμῷ παραπλήσιον ἦχον εξήγη. τοῦ δὲ κλύδωνος τὸ μὲν πρὸς μεγάλας πέτρας προσαραττόμενον εἰς ὕψος ἡπταται καὶ τὸν ἄφρον βασιλικόν τὸ πλῆθος κατασκευάζει, τὸ δὲ καταπνῶμενον κοιλώματι ὅσα σπασμὸν καταπληκτικὸν παρέχει, ὡστε τοὺς ἄκουσάς ἐγγύςαστας τοῖς τόποις διὰ τὸ δέος οἴονει προσαπθήνησεν.

6 Ταῦτην μὲν οὖν τὴν παράλιον ἔχουσιν Ἀραβεῖς οἱ καλούμενοι Θαμουθηνοὶ. τὴν δὲ ἑξῆς ἔπεχε κόλπος εὐμεγέθης, ἐπικειμένων αὐτῷ νήσων σπορᾶδων, τὴν πρόσοψιν ἐχουσῶν ὁμοίων ταῖς καλούμενοι Ἔχιναίοι νῆσοι. ἐκδέχονται δὲ ταῦτην τὴν παράλιον ἀέριοι θυινα ἠμμοῦ κατὰ τε τὸ μήκος καὶ 7 τὸ πλάτος, μέλανες τὴν χρόναν. μετὰ δὲ τούτους ὄραται χερρόνησος καὶ λυπὴν κάλλιστος τῶν εἰς ἱστορίαν πεπτωκότων, ὄνομαζόμενος Χαρμοῦθας. ὅπο γὰρ χθῆν ἔξαισιν κεκλιμέθην πρὸς ζέφυρον κόλπος ἔστων οὐ μόνον κατὰ τὴν ἱδέαν βασιλικόν, ἀλλὰ καὶ κατὰ τὴν εὐχρηστίαν πολὺ τοὺς ἀλλοὺς ὑπερέχουσαν παρῆκε γὰρ αὐτῶν ὅρος συνεργεῖ, κυκλούμενον πανταχόθεν ἐπὶ σταδίους ἔκατον, εἶπαν δὲ ἔχει διπληθροῦν, νανάν διαχυλίας.

8 ἄκλιστον λιμένα παρεχόμενος. χωρὶς δὲ τούτων εὔνυδρός τ’ ἔστι καθ’ ὑπερβολήν, ποταμοῦ μείζονος εἰς αὐτὸν ἐμβάλλοντος, καὶ κατὰ μέσον ἔχει νῆσον εὔνυδρον καὶ δυναμένην ἤχεων κηπεύματα. καθόλου δὲ ἐμφερέστατος ἔστι τῷ κατὰ τὴν Καρχηδόνα

1 So Wurm: κοιλώμα.
and that. And since these ravines are connected by passages with one another and the sea is deep, the surf, as it at one time rushes in and at another time retreats, gives forth a sound resembling a mighty crash of thunder. At one place the surf, as it breaks upon huge rocks, leaps on high and causes an astonishing mass of foam, at another it is swallowed up within the caverns and creates such a terrifying agitation of the waters that men who unwittingly draw near these places are so frightened that they die, as it were, a first death.

This coast, then, is inhabited by Arabs who are called Thamudeni; but the coast next to it is bounded by a very large gulf, off which lies scattered islands which are in appearance very much like the islands called the Echinades.¹ After this coast there come sand dunes, of infinite extent in both length and width and black in colour. Beyond them a neck of land is to be seen and a harbour, the fairest of any which have come to be included in history, called Char-muthas. For behind an extraordinary natural breakwater which slants towards the west there lies a gulf which not only is marvellous in its form but far surpasses all others in the advantages it offers; for a thickly wooded mountain stretches along it, enclosing it on all sides in a ring one hundred stades long; its entrance is two plethra wide, and it provides a harbour undisturbed by the waves sufficient for two thousand vessels. Furthermore, it is exceptionally well supplied with water, since a river, larger than ordinary, empties into it, and it contains in its centre an island which is abundantly watered and capable of supporting gardens. In general, it resembles most closely the

¹ Now called the Kurtzolares, off the Gulf of Corinth.
45. Παραπλεύσαντι δὲ τοὺς τόπους τούτους ὅρη πέντε διεστηκότα ἀλλήλων εἰς ὕψος ἀνατείνει, συναγομένας ἔχοντα τὰς κορυφὰς εἰς πετρώδη μαστόν, παραπλήσαντον φαντασίαν ἀποτελοῦντα ταῖς 2 κατ᾽ Ἀγγυπτον πυραμίδων. ἔξης δ' ἔστι κόλπος κυκλοτερής μεγάλοις ἀκρωτηρίοις περιεχομένος, οὗ κατὰ μέσην τὴν διάμετρον ἀνέστηκε λάφος τραπεζειδής, ἐφ' ὑπὲρ τρεῖς ναοί βαθμωστὸν τοῖς ὑφεσιν ὁμοδόμηται θεῶν, ἀγνοούμενον μὲν ὑπὸ τῶν Ἐλλήνων, τιμωρέμενον δ' ὑπὸ τῶν ἐγχωρίων 3 διαφερόντως. μετὰ δὲ ταῦτα ἀγιιαλὸς παρῆκε κάθυνος, ναματιαίοις καὶ γλυκέσι πεθροίς διελθημένος. 1 καθ' ὅν ἐστιν ὄρος ὁμομαζόμενον μὲν Χαβίνων, δρυμοὺς δὲ παντοδαποῖς πεπυκνωμένον. τὴν δὲ χέρσον τὴν ἔχομένην τῆς δρενῆς νέμονται 4 τῶν Ἄραβων οί καλούμενοι Δέβαι. οὕτοι δὲ καμηλοτροφοῦντες πρὸς ἀπαντα χρώνται τὰ μέγίστα τῶν κατὰ τὸν βίον τῇ τοῦ ζῶου τοῦτον χρείαν πρὸς μὲν γαρ τοὺς πολεμίους ἀπὸ τούτων μάχονται, τὰς δὲ κομιδὰς τῶν φορτίων ἐπὶ τούτων φοροῦντες 2 ῥοδίους ἀπαντα συντελοῦσιν, τὸ δὲ γάλα πίνοντες ἀπὸ τούτων διατρέφονται, καὶ τὴν ὅλην χώραν περιπολοῦσι ἑπὶ τῶν δρομάδων ἡ καμήλων. κατὰ δὲ μέσην τὴν χώραν αὑτῶν

1 So Wesseling: κατειλημένος.
2 φοροῦντες A, κατάφοροποῦντες other MSS., all editors.
harbour of Carthage, which is known as Cothon, of the advantages of which we shall endeavour to give a detailed discussion in connection with the appropriate time.\(^1\) And a multitude of fish gather from the open sea into the harbour both because of the calm which prevails there and because of the sweetness of the waters which flow into it.

45. After these places, as a man skirts the coast, five mountains rise on high separated one from another, and their peaks taper into breast-shaped tips of stone which give them an appearance like that of the pyramids of Egypt. Then comes a circular gulf guarded on every side by great promontories, and midway on a line drawn across it rises a trapezium-shaped hill on which three temples, remarkable for their height, have been erected to gods, which indeed are unknown to the Greeks, but are accorded unusual honour by the natives. After this there is a stretch of dank coast, traversed at intervals by streams of sweet water from springs; on it there is a mountain which bears the name Chabinus and is heavily covered with thickets of every kind of tree. The land which adjoins the mountainous country is inhabited by the Arabs known as Debae. They are breeders of camels and make use of the services of this animal in connection with the most important needs of their life; for instance, they fight against their enemies from their backs, employ them for the conveyance of their wares and thus easily accomplish all their business, drink their milk and in this way get their food from them, and traverse their entire country riding upon their racing camels. And down the centre of their country runs a river which carries

\(^1\) This description was probably in Book 32.
φέρεται ποταμὸς τοσότῳ χρυσοῦ καταφέρων ψῆγμα φαινόμενον ἀστε κατὰ τὰς ἐκβολὰς τὴν ἱλὺν ἀποφέρεσθαι περιστλῆβουσαν. οἱ δ' ἐγχώριοι τῆς μὲν ἔργασίας τῆς τοῦ χρυσοῦ παντελῶς εἰσών ἀπειρού, φιλοξενοῦν δ' ὑπάρχουσιν, οὐ πρὸς πάντας τοὺς ἀφικνομένους, ἀλλὰ πρὸς μόνους τοὺς ἀπὸ Βοιωτίας καὶ Πελοποννήσου διὰ τινα παλαιὰν ἀφ' Ἡρακλέους οἰκεῖότητα πρὸς τὸ ἕθος, ἢν μυθικῶς εαυτοὺς παρειληφέναι παρὰ τῶν προγόνων ἱστοροῦσιν.

6 Ἔδειξε χώρα κατουκείται μὲν ὑπὸ Ἀράβων Ἀλεπίων καὶ Γασανδών, οὐκ ἐμπυρος οὖσα καθα- περ αἱ πλησίων, ἀλλὰ μαλακάς καὶ δασεῖας νεφέλας πολλάκις κατεχόμενη· ἐκ δὲ τούτων ὑετοὶ γίνονται καὶ χειμώνες εὐκαίρως καὶ ποιοῦντες τὴν θερμήν ὡραίαν εὐκρατοῦν. ἦ τε χώρα πάμφορος ἑστὶ καὶ διάφορος κατὰ τὴν ἀρετὴν, οὐ μέντοι τυγχάνει τῆς ἐνδεχομένης ἐπιμελείας διὰ τῆς τῶν λαῶν ἀπειρίαν. τὸν δὲ χρυσὸν εὐρίσκοντες ἐν τοῖς φυσικοῖς ὑπονόμοις τῆς γῆς συνάγουσι πολῶν, οὐ̣ τὸν ἐκ τοῦ ψῆγματος συνικόμενον, ἀλλὰ τὸν αὐτοφυῆ καὶ καλοῦμενον ἀπὸ τοῦ συμβεβηκότος ἀπουροῦ. κατὰ δὲ τὸ μέγεθος ἐλάχιστος μὲν εὐρίσκεται παραπλήσιος πυρήνη, μέγιστος δὲ οὗ πολὺ λειπό- τε τῶν καρποὺς τῶν χειρῶν καὶ περὶ τῶν τραχή-
down such an amount of what is gold dust to all appearance that the mud glitters all over as it is carried out at its mouth. The natives of the region are entirely without experience in the working of the gold, but they are hospitable to strangers, not, however, to everyone who arrives among them, but only to Boeotians and Peloponnesians, the reason for this being the ancient friendship shown by Heracles for the tribe, a friendship which, they relate, has come down to them in the form of a myth as a heritage from their ancestors.

The land which comes next is inhabited by Alilaci and Gasandi, Arab peoples, and is not fiery hot, like the neighbouring territories, but is often overspread by mild and thick clouds, from which come heavy showers and timely storms that make the summer season temperate. The land produces everything and is exceptionally fertile, but it does not receive the cultivation of which it would admit because of the lack of experience of the folk. Gold they discover in underground galleries which have been formed by nature and gather in abundance—not that which has been fused into a mass out of gold-dust, but the virgin gold, which is called, from its condition when found, "unfired" gold. And as for size the smallest nugget found is about as large as the stone of fruit, and the largest not much smaller than a royal nut. This gold they wear about both their wrists and necks.

1 The text may be corrupt; "dark and thick" and "mild and dewy" have been suggested (cp. critical note).
2 i.e. fused into artificial nuggets.
3 The word puren was used for the stone of any stone-fruit, such as olive, pomegranate, grape, and was, therefore, a very indefinite term of measurement; the "royal nut," mentioned below, however, was the Persian walnut.
Diodorus of Sicily

λουσ, τετρημένον ἐναλλὰξ λίθους διαφανέσι. καὶ
toύτου μὲν τοῦ γένους ἐπισπολάξοντος παρ' αὐτοῖς,
χαλκοῦ δὲ καὶ σιδήρου σπανίζοντος, ἐπ' ἱστη
ἀλλάττονται ταῦτα τὰ φορτία πρὸς τοὺς ἐμπόρους.

46. Μετὰ δὲ τούτους ὑπάρχουσιν οἱ ὄνομαζό-
μενοι Κάρβαι, καὶ μετὰ τούτους Σαββαῖοι, πολυαν-
θρωπότατοι τῶν 'Αραβικῶν ἔθνων ὄντες. νέμονται
dὲ τὴν εὐδαίμονα λεγομένην 'Αραβίαν, φέρουσαν
tὰ πλεῖότα τῶν παρ' ἧμῖν ἀγαθῶν καὶ θρεμ-
μάτων παντοδαπῶν ἐκτρέφουσαν πλῆθος ἀμυθήτων.
eὐῳδία τε ἑαυτὴν πάσαν ἐπέχει φυσικὴ διὰ τὸ
πάντα σχέδιο τὰ ταῖς ὁσμαῖς πρωτεύοντα φύεσθαι
2 κατὰ τὴν χώραν ἀνέκλειπτα. κατὰ μὲν γὰρ τὴν
παράλιον φύεται τὸ καλούμενον βάλσαμον καὶ
κασία καὶ πόα τις ἀλλή ἱδιαίαςιν φύσιν ἔχουσα·
αὐτὴ δὲ πρόσφατος μὲν οὖν τοῖς ὁμοίως προσην-
στάτην παρέχεται τέρψιν, ἐγχρονισθείσα δὲ συντό-
3 μοις γίνεται ἔξιτηλος. κατὰ δὲ τὴν μεσαίγιον
ὑπάρχουσι δρυμοὶ συνηρρέεις, καθ' οὓς ἔστι δένδρα
μεγάλα λιβανωτοῦ καὶ σμύρνης, πρὸς δὲ τούτους
φοίνικος καὶ καλάμου καὶ κιναμώμου καὶ τῶν
ἀλλων τῶν τούτων ὁμοίων ἐχόντων τὴν εὐῳδίαν·
οὐδὲ γὰρ ἐξαιροθμῆσασθαι δυνατὸν τὰς ἐκάστων
ἰδιότητὰς τε καὶ φύσεις διὰ τὸ πλῆθος καὶ τὴν
ὑπερβολὴν τῆς ἐκ πάντων ἀθροιζομένης ὁσμῆς.
4 θείᾳ γὰρ τις φαίνεται καὶ λόγου κρείττων ἡ προσ-

1 te Bekker: τε γάρ,
perforating it and alternating it with transparent stones. And since this precious metal abounds in their land, whereas there is a scarcity of copper and iron, they exchange it with merchants for equal parts of the latter wares.¹

46. Beyond this people are the Carbæ, as they are called, and beyond these the Sabaeans, who are the most numerous of the tribes of the Arabians. They inhabit that part of the country known as Arabia the Blest,² which produces most of the things which are held dear among us and nurtures flocks and herds of every kind in multitude beyond telling. And a natural sweet odour pervades the entire land because practically all the things which excel in fragrance grow there unceasingly. Along the coast, for instance, grow balsam, as it is called, and cassia and a certain other herb possessing a nature peculiar to itself; for when fresh it is most pleasing and delightful to the eye, but when kept for a time it suddenly fades to nothing. And throughout the interior of the land there are thick forests, in which are great trees which yield frankincense and myrrh, as well as palms and reeds, cinnamon trees and every other kind which possesses a sweet odour such as these have; for it is impossible to enumerate both the peculiar properties and natures of each one severally because of the great volume and the exceptional richness of the fragrance as it is gathered from each and all. For a divine thing and beyond the power of words to describe seems the fragrance which greets

¹ Here Diodorus departs radically from Agatharchides (96), who says that they exchange one part of gold for three of copper or two of iron; op. Strabo 16. 4. 18.
² The Arabia Felix of the Romans.
πίπτουσα καὶ κινοῦσα τὰς ἐκάστων αἰσθήσεως εὐωδία. καὶ γὰρ τοὺς παραπλέοντας, καίπερ πολὺ τῆς χέρσου κεχωρισμένους, οὐκ ἀμοίρους θεοῦ τῇ τουιάτῃς ἀπολαύσεως. κατὰ γὰρ τῆν θεραπεύσαν ὁρᾶν, ὅταν ἀνεμος ἀπόγειος γένηται, συμβαίνει τὰς ἀπὸ τῶν σμυρνοφόρων δένδρων καὶ τῶν ἄλλων τῶν τουιώτων ἀποπευμένας εὐωδίας δικνεύσαν πρὸς τὰ πλησίον μέρη τῆς θαλάττης, οὐ γὰρ ὦσπερ παρ' ἡμῖν ἀποκειμένη καὶ παλαιὰν ἔχει τὴν τῶν ἀρωμάτων φύσιν, ἀλλὰ τὴν ἀκμά-ζουσαν ἐν ἀνθεία νεαρὰν δύναμιν καὶ δικνυμένην 5 πρὸς τὰ λεπτομερέστατα τῆς αἰσθήσεως. κομιζόμεθα γὰρ τῇς αὐρας τὴν ἀπόρροιαν τῶν εὐωδε-στάτων, προσπίπτει τοῖς προσπλέουσι τὴν παράλοιπον προσθήκη καὶ πολὺ, πρὸς δὲ τούτως ὑγιεινὸν καὶ παρηλλαγμένον ἕκ τῶν ἀρίστων μέγαμα, οὔτε τετειμένου τοῦ καρποῦ καὶ τὴν ἰδίαιν ἀκμὴν ἐκπεπνευκότος, οὔτε τὴν ἀπόθεσιν ἔχοντος ἐν ἑπεραγενέσι ἀγγείος, ἀλλὰ ἀπ' αὐτῆς τῆς νεαρωτά-της ἀρας καὶ τῶν βλαστῶν ἀκέραιον παρεχομένης τῆς θείας φύσεως, οὔτε τοὺς μεταλαμβάνοντας τῆς ἱδιότητος δοκεῖν ἀπολαύσεις τῆς μυθολογομενῆς ἀμβροσίας διὰ τὸ τὴν ὑπερβολὴν τῆς εὐωδίας μηδεμίαν ἐπέρεαν εὐρίσκειν οἰκεῖαν προσ-ηγορίαν.

47. Οὐ μὴν ὄλοκληρον καὶ χωρίς φθόνου τὴν εὐδαιμονίαν τοῖς ἀνθρώποις ἡ τύχη περιέθηκεν, ἀλλὰ τοῖς τριλούκουσι δωρήμασι παρεξευξέ ὑπ' ὑπαστόν καὶ νουθετήσαν τοὺς διὰ τὴν συνέχειαν τῶν ἀγαθῶν εὐθότας καταφρονεῖν τῶν θεῶν.

1 γὰρ after οὔτε deleted by Dindorf,
the nostrils and stirs the senses of everyone. Indeed, even though those who sail along this coast may be far from the land, that does not deprive them of a portion of the enjoyment which this fragrance affords; for in the summer season, when the wind is blowing off shore, one finds that the sweet odours exhaled by the myrrh-bearing and other aromatic trees penetrate to the near-by parts of the sea; and the reason is that the essence of the sweet-smelling herbs is not, as with us, kept laid away until it has become old and stale, but its potency is in the full bloom of its strength and fresh, and penetrates to the most delicate parts of the sense of smell. And since the breeze carries the emanation of the most fragrant plants, to the voyagers who approach the coast there is wafted a blending of perfumes, delightful and potent, and healthful withal and exotic, composed as it is of the best of them, seeing that the product of the trees has not been minced into bits and so has exhaled its own special strength, nor yet lies stored away in vessels made of a different substance, but taken at the very prime of its freshness and while its divine nature keeps the shoot pure and undefiled. Consequently those who partake of the unique fragrance feel that they are enjoying the ambrosia of which the myths relate, being unable, because of the superlative sweetness of the perfume, to find any other name that would be fitting and worthy of it.

47. Nevertheless, fortune has not invested the inhabitants of this land with a felicity which is perfect and leaves no room for envy, but with such great gifts she has coupled what is harmful and may serve as a warning to such men as are wont to despise the gods because of the unbroken succession of their
Diodorus of Sicily

2 κατὰ γὰρ τοὺς εὐδεστάτους δρυμοὺς ὁφεὶν ὑπάρχει πλῆθος, οἷ τὸ μὲν χρώμα φοινικοῦ ἔχουσι, μῆκος δὲ σπιθαμῆς, δήγματα δὲ ποιοῦνται παντελῶς ἀνίατα. Διὰκωσεῖ δὲ προσπηδώντες καὶ ἄλλομενοι πρὸς ὑφος αἰμάττους τῶν χρῶτα.

3 ίδουν δὲ τι παρὰ τοῖς ἐγχώριοις συμβαίνει περὶ τοὺς ἠσθενήκότας ὑπὸ μακρὰς νόσου τὰ σώματα. Διαπνεομένου γὰρ τοῦ σώματος ὑπ’ ἀκράτων καὶ τυπικῆς φύσεως, καὶ τῆς συγκρίσεως τῶν ἁγικών εἰς ἀραίωμα συναγομένης, ἐκλυσὺς ἐπακολουθεῖ δυσβοήθητος. Διὸ όπερ τοῖς τοιούτοις ἄσφαλτον παραδομοῦσι καὶ τράγου πῶγωνα, τοῖς ἐναντίων φύσεως καταμαχόμενοι τὴν ὑπερβολὴν τῆς εὐνοίας. τὸ γὰρ καλὸν ποσότητι μὲν καὶ τάξει μετρού- μενον ὁφελεῖ καὶ τέρπει τοὺς ἀνθρώπους, ἀναλογίας δὲ καὶ καθήκοντος καὶρὸν διαμαρτὸν ἀνόητον ἔχει τὴν δωρέαν.

4 Τοῦ δ’ ἔθνουσ τούτου μητρόπολις ἐστὶν ἦν καλοῦσι Σαβᾶς, ἐπ’ ὄρους ὕκισμεν. βασιλέας δ’ ἐκ γένους ἔχει τοὺς διαδεχομένους, οἷς τὰ πλῆθη τιμᾶσ ἀπονεῖμει μεμιγμένας ἁγαθοῖς καὶ κακοῖς. μακάριον μὲν γὰρ βλοῦ ἔχειν δοκοῦσιν, ότι πάσων ἐπιτάττοντες ὕπεξέναι λόγου ὑπέχουσι τῶν πραττο- μένων· ἄτυχεὶς δὲ νομίζονται καθ’ ὅσον οὐκ ἔξεστιν αὐτοῖς οὐδέποτε ἐξελθεῖν ἐκ τῶν βασιλείων, εἰ δὲ μὴ, γίνονται λιθόλευσοι ὑπὸ τῶν ὁχλῶν ὅ κατὰ τινα χρησμὸν ἀρχαῖον. τούτῳ δὲ τὸ ἔθνος

1 τὰ σώματα deleted by Reiske.

1 7½ inches.
2 Strabo (16. 4. 19) says this was done to overcome the
blessings. For in the most fragrant forests is a multitude of snakes, the colour of which is dark-red, their length a span,¹ and their bites altogether incurable; they bite by leaping upon their victim, and as they spring on high they leave a stain of blood upon his skin. And there is also something peculiar to the natives which happens in the case of those whose bodies have become weakened by a protracted illness. For when the body has become permeated by an undiluted and pungent substance and the combination of foreign bodies settles in a porous area, an enfeebled condition ensues which is difficult to cure: consequently at the side of men afflicted in this way they burn asphalt and the beard of a goat,² combating the excessively sweet odour by that from substances of the opposite nature. Indeed the good, when it is measured out in respect of quantity and order, is for human beings an aid and delight, but when it fails of due proportion and proper time the gift which it bestows is unprofitable.

The chief city of this tribe is called by them Sabae and is built upon a mountain. The kings of this city succeed to the throne by descent and the people accord to them honours mingled with good and ill. For though they have the appearance of leading a happy life, in that they impose commands upon all and are not accountable for their deeds, yet they are considered unfortunate, inasmuch as it is unlawful for them ever to leave the palace, and if they do so they are stoned to death, in accordance with a certain ancient oracle, by the common crowd. This tribe drowsiness caused by the sweet odours; the disease appears to be mentioned by no other ancient writer, and presumably was caused by the continued inhaling of these powerful scents.
οὔ μόνον τῶν πλησιοχώρων Ἀράβων, ἀλλὰ καὶ τῶν ἄλλων ἄνθρωπων διαφέρει πλοῦτῳ καὶ ταῖς ἄλλαις ταῖς 1 κατὰ μέρος πολυτελείαις. ἐν γὰρ ταῖς τῶν φορτών ἄλλαγαίς καὶ πράσεων ὅγκοις ἐλαχίστοις πλείστην ἀποφέρονται τιμὴν ἀπάντων ἄνθρωπων τῶν ἄργυρων ἀμείψεως ἑνέκα τὸς ἐμπορίας ποιουμένων. διόπερ ἐξ αἰώνος ἀπορβῆτων αὐτῶν γεγενημένων διὰ τὸν ἐκτοπισμὸν, καὶ χρυσῷ τε καὶ ἄργυρῳ πλήθους ἐπικεκλυκότος παρ' αὐτοῖς, καὶ μάλιστ' ἐν Σαβαῖς, ἐν ἦ τὰ βασίλεια κεῖται, τορεύματα μὲν ἄργυρα τε καὶ χρυσὰ παντοδαπῶν ἐκπωμάτων ἔχουσι, κλίνας δὲ καὶ τρίποδας ἄργυροποδᾶς, καὶ τὴν ἄλλην κατασκευὴν ἀποστὸν τῇ πολυτελείᾳ, κόμων τε ἀδρῶν περιστυλα, τὰ μὲν ἐπίχρυσα, τὰ δ' ἄργυροσείδεις τύπους ἐπὶ τῶν 7 κιονοκράνων ἔχοντα. τὰς δ' ὀροφὰς καὶ θύρας χρυσαίς φιάλαις λιθοκολλητοῖς καὶ πυκναῖς διελθοφότες ἀπασαν τὴν τῶν οἰκίων κατὰ μέρος οἰκοδομίαις πεποιημέναι θαυμαστὴν ταῖς πολυτελείαις. τὰ μὲν γὰρ ἐξ ἄργυρου καὶ χρυσοῦ, τὰ δ' ἐξ ἐλέφαντος καὶ τῶν διαπρεπεστάτων λίθων, ἔτι δὲ τῶν ἄλλων τῶν τιμωτῶν παρ' ἄνθρωποις, 8 κατεσκευάσαυσιν. ἀλλὰ γὰρ οὕτωι μὲν ἐκ πολλῶν χρόνων τὴν εὐδαιμονίαν ἀσάλευτον ἔσχων διὰ τὸ παντελῶς ἀπεξενώθαι τῶν διὰ τὴν ἱδίαν πλεονεξίαν ἐρμαινον ἤγομενών τῶν ἀλλότριων πλούτων. ἦ δὲ κατὰ τούτους βάλαττα λευκὴ φαίνεται τὴν χρόνα, ὅσθ' ἀμα βαμμάζει τὸ παράδοξον καὶ 9 τὸν αἰτίαν τοῦ συμβαινόντος ἐπιζητεῖν. νῦσθι δ'  

1 ταῖς added by Dindorf.
surpasses not only the neighbouring Arabs but also all other men in wealth and in their several extravagancies besides. For in the exchange and sale of their wares they, of all men who carry on trade for the sake of the silver they receive in exchange, obtain the highest price in return for things of the smallest weight. Consequently, since they have never for ages suffered the ravages of war because of their secluded position, and since an abundance of both gold and silver abounds in the country, especially in Sabae, where the royal palace is situated, they have embossed goblets of every description, made of silver and gold, couches and tripods with silver feet, and every other furnishing of incredible costliness, and halls encircled by large columns, some of them gilded, and others having silver figures on the capitals. Their ceilings and doors they have partitioned by means of panels and coffers \(^1\) made of gold, set with precious stones and placed close together, and have thus made the structure of their houses in every part marvellous for its costliness; for some parts they have constructed of silver and gold, others of ivory and the most showy precious stones or of whatever else men esteem most highly. For the fact is that these people have enjoyed their felicity unshaken since ages past because they have been entire strangers to those whose own covetousness leads them to feel that another man’s wealth is their own godsend. \(^2\) The sea in these parts looks to be white in colour, so that the beholder marvels at the surprising phenomenon and at the same time seeks for its cause. And there

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\(^1\) i.e. certain panels were deeply recessed.

\(^2\) Literally “gift of Hermes,” as the god of gain and good luck.
Diodorus of Sicily

ευδαίμονες πλησίον ὑπάρχουσιν, ἐξουσια πόλεως ἀτειχίστους, ἐν αἷς τὰ βοσκῆματα πάντα λευκὴν ἔχει τὴν χρόνιν, καὶ τοὺς θήλεις αὐτῶν οὐκ ἐπιφύεται τὸ καθόλου κέρας. εἰς ταύτας δὲ ἐμποροὶ πάντοθεν καταπλέουσι, μάλιστα δ᾽ ἐκ Ὁσάνας, ἢν Ἀλεξανδρὸς ῥίκεσε παρὰ τὸν Ἰνδὸν ποταμὸν, ναύσταθμον ἔχειν βουλόμενος τῆς παρὰ τὸν ὦκεανόν παραλίου.

Περὶ μὲν οὖν τῆς χώρας καὶ τῶν ἐν αὐτῇ κατοικοῦντων ἀρχεσθησόμεθα τοῖς εἰρημένοις.

48. Περὶ δὲ τῶν κατὰ τὸν οὐρανόν ὄρωμάνων παραδόξων ἐν τοῖς τόποις οὐ παραλειπέσθαι. θαυμασώντας μὲν ἐστὶ τὸ περὶ τὴν ἄρκτον ἱστορούμενον καὶ πλείστην ἀπορίαν παρεχόμενον τοῖς πλοῖοικομένοις· ἀπὸ γὰρ μηνὸς ὅτι καλούσαν Ἀθηναίων Μαρκατριώνα τῶν ἐπτά τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδένα φασίν δρᾶσθαι μέχρι τῆς πρώτης φυλακῆς, τῷ δὲ Ποσειδέωνι μέχρι δευτέρας, καὶ κατὰ τοὺς ἔτης ἐκ τοῦ κατ᾽ ὅλγον τοῖς πλοῖοικομένοις ἄθεωρτοι ὑπάρχειν. τῶν δὲ ἄλλων τοὺς, ὑομαζομένους πλανήτας τοὺς μὲν μείζονας τῶν παρ᾽ ἦμῖν, ἐτέρους δὲ μηδὲ τὰς ὀμολογὶς ἀνατολὰς καὶ δύσεις ποιεῖσθαι· τὸν δὲ ἦλιον οὐχ

1 ἐκ Rhodemann: εἰς.
2 καὶ ὅλγον, κατὰ λόγον (“at the same rate”) Agatharchides, 104.
3 πλοῖοικομένου deleted by Bokker, Vogel.
4 ἄθεωρτοι ὑπάρχειν after πλανήτας all MSS. but AD; Bokker, Dindorf.

1 The adjective is that translated “Blest” in Arabia the Blest.
2 The fifth month of the Attic year, approximately our November.
3 The sixth month, approximately our December.
BOOK III. 47. 9-48. 2

are prosperous ¹ islands near by, containing unwalled cities, all the herds of which are white in colour, while no female has any horn whatsoever. These islands are visited by sailors from every part and especially from Potana, the city which Alexander founded on the Indus river, when he wished to have a naval station on the shore of the ocean.

Now as regards Arabia the Blest and its inhabitants we shall be satisfied with what has been said.

48. But we must not omit to mention the strange phenomena which are seen in the heavens in these regions. The most marvellous is that which, according to accounts we have, has to do with the constellation of the Great Bear and occasions the greatest perplexity among navigators. What they relate is that, beginning with the month which the Athenians call Maemacterion, ² not one of the seven stars of the Great Bear is seen until the first watch, in Poseideon ³ none until the second, and in the following months they gradually drop out of the sight of navigators. ⁴ As for the other heavenly bodies, the planets, as they are called, are, in the case of some, larger than they appear with us, and in the case of others their risings and settings are also not the same; and the sun does

¹ In the second century B.C., the period when Agatharchides, from whom Diodorus has taken this statement, wrote his work entitled On the Red Sea, at latitude 15 north, which is the probable region of this statement, on November 1st the sun set at approximately 5.45 p.m. and the first star (alpha) of the Great Bear rose at approximately 8.45 p.m. Its rising did, therefore, fall within the first watch of the night. However, the statement that on December 1st it did not rise until the second watch is false, since on that date it rose at approximately 6.40 p.m.; indeed the rising of the Great Bear, instead of receding month by month, as Diodorus states, in fact advances.
Diodorus of Sicily

'ósper par' ἢμὶν βραχύ πρὸ τῆς ἱδίας ἀνατολῆς προαποστέλλειν τὸ φῶς, ἀλλ' ἐτὶ νυκτὸς οὐσῆς σκοταίου παραδόξως ἂφνω φανέντα ἐκλάμπειν.

3 διὸ καὶ μηδέποθ' ἢμέραν μὲν ἐν ἑκείνως τοῖς τόποις γίνεσθαι πρὶν ὀραθῆναι τὸν ἦλιον, ἐκ μέσου δὲ τοῦ πελάγους φασὶν ἀναφαινόμενον αὐτὸν δράσθαι μὲν ἄνθρακι παραπλήσιον τῷ πυρωδεστάτω, συνυθήρας δ' ἀφ' έαυτοῦ μεγάλους ἀπορρίπτειν, καὶ τῷ τύπῳ μὴ κωσσείδη 1 φαίνεσθαι, καθάπερ ἢμεῖς δοξάζομεν, ἀλλὰ κύον τὸν τύπον ἔχειν ἐμφερή, μικρὸν ἐμβρυθεστέραν ἔχοντι τὴν ἀπὸ τῆς κεφαλῆς ἐπιφάνειαν, πρὸς δὲ τοῦτοις μῆτ' αὐγήν ποιεῖν μῆτ' ἀκτίνας βάλλειν ἀχρί πρώτης ὠρίσ. φαινομένου πυρὸς ἀλάμπους ἐν σκότει. δευτέρας δ' ἀρχομένης ἀσπιδοειδῆ γίνεσθαι καὶ τὸ φῶς βάλλειν ἀπότομον καὶ πυρώδες καθ' ὑπερβολὴν.

4 κατὰ δὲ τὴν δύσων ἐναντία γίνεσθαι συμπτώματα περὶ αὐτῶν· δοκεῖν γὰρ τοὺς ὀρῶν καιναίς ἀκτίνας φωτίζειν τὸν κόσμον οὐκ ἔλαττον 2 ὄρῳ δυναί, ὥς δ' Ἁγαθαρχίδης ὁ Κνίδιος ἀνέγραψε, τριῶν. τοῦτον δὲ τὸν καὶ ὑδατόν τοῖς ἐγχυρίοις φαίνεσθαι, ταπεινομένου τοῦ καύματος διὰ τὴν δύσων τοῦ ἦλιον.

5 Τῶν δ' ἀνέμων ζέφυροι μὲν καὶ λίβες, ἐτὶ δ' ἀργεσταὶ καὶ εὐροί, πνέουσι καθάπερ καὶ παρὰ τοῖς ἄλλοις· νότοι δὲ κατὰ μὲν Αἰθιοπίαν οὔτε πνέουσιν

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1 δισκοειδή Agatharchides, 105.
2 So Rhudomann: ἔλαττόνων.

The cause for this statement is the phenomenon of twilight, which is dependent upon atmospheric as well as astronomical conditions. Its duration varies with the depth, clarity, and density of the atmosphere, the latitude and elevation of the
not, as with us, send forth its light shortly in advance of its actual rising, but while the darkness of night still continues, it suddenly and contrary to all expectation appears and sends forth its light.\(^1\) Because of this there is no daylight in those regions before the sun has become visible, and when out of the midst of the sea, as they say, it comes into view, it resembles a fiery red ball of charcoal which discharges huge sparks, and its shape does not look like a cone,\(^2\) as is the impression we have of it, but it has the shape of a column which has the appearance of being slightly thicker at the top; and furthermore it does not shine or send out rays before the first hour, appearing as a fire that gives forth no light in the darkness; but at the beginning of the second hour it takes on the form of a round shield and sends forth a light which is exceptionally bright and fiery. But at its setting the opposite manifestations take place with respect to it; for it seems to observers to be lighting up the whole universe with a strange kind of ray \(^3\) for not less than two or, as Agatharchides of Cnidus has recorded, for three hours. And in the opinion of the natives this is the most pleasant period, when the heat is steadily lessening because of the setting of the sun.

As regards the winds, the west, the south-west, also the north-west and the east blow as in the other parts of the world; but in Ethiopia the south winds place of observation, and the time of year. The Greek navigator found less twilight as he travelled south from Greece towards the equator, at which point, in fact, it has its minimum duration.

\(^{1}\) Agatharchides (105) says “discus-shaped.”
\(^{2}\) Agatharchides (105) says that this takes place after the sun has already set.
DIODORUS OF SICILY

οὕτε γνωρίζονται τὸ σύνολον, κατὰ δὲ τὴν Τρωγο-
δυτικὴν καὶ τὴν Ἀραβίαν θερμοὶ γίνονται καθ' ὑπερβολὴν, ὡστε καὶ τὰς Ἴλας ἕκπυρον καὶ τῶν
καταφευγόντων εἰς τὰς ἐν ταῖς καλύβαις σκιὰς
ἐκλύειν τὰ σώματα. δὲ δὲ βορέας δικαίως ἂν
ἀριστος νομίζοντο, διυκνοῦμενος εἰς πάντα τόπον
τῆς οἰκουμένης καὶ διαμένων ψυχρός.
49. Τούτων δ' ἦμων διευκρινιμένων οἰκεῖον ἂν
eἰς διελθεῖν περὶ τῶν Λιβύων τῶν πλησίων Λιγύπτου
κατοικοῦντων καί τῆς δήμορος χώρας. τὰ γὰρ
περὶ Κυρήνην καὶ τὰς Σύρτεις, ἐτι δὲ τῆς μεσο-
γείου τῆς κατὰ τοὺς τόπους τούτους χέρσου,
κατοικεῖ τέταρα γένη Λιβύων· ὅποιος δὲ μὲν ἄνομα-
ζόμενοι Νασαμώνες νέμονται τὰ νεόντα μέρη
πρὸς νότον, οὶ δ' Αὐσχίσας τὰ πρὸς τὴν δύσιν,
οἱ δὲ Μαρμαρίδαι κατοικοῦσιν τὴν μεταξὺ ταύτων
Λιγύπτου καὶ Κυρήνης, μετέχοντες καὶ τῆς παρα-
lίου, οἱ δὲ Μάκαι πολυανθρωπία τῶν ὁμοθνών
προέχοντες νέμονται τοὺς τόπους τοὺς περὶ τῆς
2 Σύρτων, τῶν δὲ προειρήμενων Λιβύων γεωργοῖ
μὲν εἰσιν οἰς ὑπάρχει χώρα δυναμένη καρπῶν
φέρειν δαμαλή, νομάδες δ' ὅσοι τῶν κτηνῶν τὴν
ἐπιμέλειαν ποιοῦμενοι τὰς τροφὰς ἔχουσιν ἀπὸ
tούτων· ἀμφότερα δὲ τὰ γένη ταῦτα βασιλέας
ἐχει καὶ βίων οὐ παντελῶς ἀγρίου οὐδ' ἀνθρωπίνης
ἡμερότητος ἔξηλαγμένον. τὸ δὲ τρίτον γένος
οὕτε βασιλέως ὑπακούουν οὕτε τοῦ δικαίου λόγον
οὐδ' ἐννοιαν ἔχοι αἰει ληστεύει, ἀπροσδοκήτως δὲ
τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιοῦμενον ἀρπάζει τὰ
παρατυχόντα, καὶ ταχέως ἀνακάμπτει πρὸς τὸν

1 i.e. to the plan of Diodorus' history.
neither blow nor are known at all, although in the Trogodyte country and Arabia they are so exceptionally hot that they set the forests on fire and cause the bodies of those who take refuge in the shade of their huts to collapse through weakness. The north wind, however, may justly be considered the most favourable of all, since it reaches into every region of the inhabited earth and is ever cool.

49. But now that we have examined these matters, it will be appropriate to discuss the Libyans who dwell near Egypt and the country which borders upon them. The parts about Cyrenæ and the Syrtes as well as the interior of the mainland in these regions are inhabited by four tribes of Libyans; of these the Nasamones, as they are called, dwell in the parts to the south, the Auschisae in those to the west, the Marmaridae occupy the narrow strip between Egypt and Cyrene and come down to the coast, and the Macae, who are more numerous than their fellow Libyans, dwell in the regions about the Syrtis. Now of the Libyans whom we have just mentioned those are farmers who possess land which is able to produce abundant crops, while those are nomads who get their sustenance from the flocks and herds which they maintain; and both of these groups have kings and lead a life which is not entirely savage or different from that of civilized men. The third group, however, obeying no king and taking no account or even thought of justice, makes robbery its constant practice, and attacking unexpectedly from out of the desert it seizes whatever it has happened upon and quickly withdraws to the place from which it had set

2 The Greater Syrtis.
3 αὐτὸν τὸπον. πάντες δ’ οἱ Λίβνες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαλθροὶ διαμένοντες καὶ τὸ τῶν ἐπιτηθεμάτων ἄγριον ἐξηλωκότες· οὕτε γὰρ ἢμέρου διαίτης οὕτε ἐσθήτως μετέχουσιν, ἀλλὰ δορὰς αἰγῶν σκεπάζουσι τὰ σώματα. τοῖς δὲ δυνάσταις αὐτῶν πόλεις μὲν τὸ σύνολον οὐχ ὑπάρχουσι, πύργοι δὲ πλησίον τῶν ὑδάτων, εἰς οὓς ἀποτίθενται τὰ πλεονάζοντα τῆς ὕφελειας. τοὺς δὲ ὑποτεταγμένους λαοὺς καὶ ἐνιαυτὸν ἐξορκίζουσι πεθαρχῆσαι καὶ τῶν μὲν ὑπακουούντων ὡς συμμάχων φροντίζουσι, τῶν δὲ μὴ προσεχόντων θάνατον καταγνώτες ὡς λησταίς πολε-μοῦσιν. δ’ οὗτοι οὕλης αὐτῶν ἐστὶν οἰκείος τῆς τε χώρας καὶ τῶν ἐπιτηθεμάτων. κούφοι γὰρ ὧντες τοῖς σώμασι καὶ χώραν οἰκοῦντες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κυδώνους ὁρμῶντο λόγχας ἔχουν τρεῖς καὶ λίθους ἐν ἄγγεισι σκυτίνοις. ξίφος δ’ οὗ φοροῦσιν οὐδὲ κράνος οὐδ’ ὀπλον οὐδὲν ἔτερον, στο-χαζόμενοι τοῦ προτερεῖν ταῖς εὐκυνησίαις ἐν τοῖς διωγμοῖς καὶ πάλιν ἐν ταῖς ἀποχρήσεις. διὸπερ εὐθεῖοι πρὸς δρόμον εἶλαι καὶ λιθοβολίαν, διαπεταμ-κότες τῇ μελέτῃ καὶ τῇ συνθείᾳ τὰ τῆς φύσεως προτερήματα. κοθύλου δὲ πρὸς τοὺς ἀλλοφύλους οὗτε τὸ δύκαιον οὕτε τὴν πίστιν κατ’ οὐδένα τρόπον διατηροῦσιν.

50. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρήνη γεωδῆς ἐστὶ καὶ πολλοὺς φέρουσα καρποὺς· οὐ μόνον γὰρ ὑπάρχει σιτοφόρος, ἀλλὰ καὶ πολλὴν ἁμπελον, ἔτι δ’ ἐλαῖαν ἔχει καὶ τὴν ἁγρίαν ὕλην καὶ ποταμῶς εὐχρηστῶν παρεχομένους· δ’ ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, καθ’ ἄν̄ τὸ νύμφον φύεσθαι συμβεβήκεν, ἄσπορος οὖσα καὶ ὀπανί-238
out. All the Libyans of this third group lead a life like that of the wild beasts, spending their days under the open sky and practising the savage in their mode of life; for they have nothing to do with civilized food or clothing, but cover their bodies with the skins of goats. Their leaders have no cities whatsoever, but only towers near the sources of water, and into these they bring and store away the excess of their booty. Of the peoples who are their subjects they annually exact an oath of obedience to their authority, and to any who have submitted to them they extend their protection as being allies, and such as take no heed of them they first condemn to death and then make war upon them as robbers. Their weapons are appropriate to both the country and their mode of life; for since they are light of body and inhabit a country which is for the most part a level plain, they face the dangers which beset them armed with three spears and stones in leather bags; and they carry neither sword nor helmet nor any other armour, since their aim is to excel in agility both in pursuit and again in withdrawal. Consequently they are expert in running and hurling stones, having brought to full development by practice and habit the advantages accorded them by nature. And, speaking generally, they observe neither justice nor good faith in any respect in dealing with peoples of alien race.

50. That part of the country which lies near the city of Cyrenē has a deep soil and bears products of many kinds; for not only does it produce wheat, but it also possesses large vineyards and olive orchards and native forests, and rivers which are of great utility; but the area which extends beyond its southern border where nitre is found, being unculti-
Diodorus of Sicily

ζουσα ναματιαίων ὑδάτων, τὴν πρόσοψιν ἔχει πελάγει παρεμφερή οὐδεμιάν δὲ παρεχομένη ποικιλίαν κατὰ τὴν ἱδέαν ἔρημῳ γῆ περιέχεται, τῆς ὑπερκειμένης ἐρήμου δυσέξιτον ἔχοντις τὸ 2 πέρασ. διόπερ οὐδ’ ὅρνεον ὑδεῖν ἐστιν, οὐ τετράπον ἐν αὐτῇ ζώον πλὴν δορκάδος καὶ βοῶς, οὐ μὴν οὔτε φυτὸν οὔτ’ ἄλλο τῶν δύναμεν ἤψαγαγώγησαι τὴν ὀρασίν, ὡς ἂν τῆς εἰς μεσόγειον ἀνθικούσης γῆς ἔχουσης ἐπὶ τὸ μῆκος ἀθρόους θῶν. ἐφ’ ὅσον δὲ σπανίζει τῶν προς ἡμέρον βλούν ἄνθηκοντων, ἐπὶ τοσοῦτο πλήθει παντοτῶν ταῖς ἱδέαις καὶ τοῖς μεγέθεσις ἀσφέων, μάλιστα δὲ τῶν τοιούτων οὐς προσαγορεοῦσιν κεράστας, οἱ τὰ μὲν δὴγματα θανατηφόρα ὑποίσται, τὴν δὲ χρόναν ἄμμων παρα- 3 πλησίαν ἔχοντι. διόπερ ἐξωμομεμένων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἐδάφεσιν ὄλγοι μὲν ἐπιγυνώσκουσιν, οἱ πολλοὶ δ’ ἄργοντις παμοῦσι καὶ κυνόνοις περιπληστοῦσιν ἀποροδοκήτως. λέγεται δὲ τούτους τὸ παλαιὸν ἐπελθόντας ποτὲ πολλὴν τῆς Αἰγύπτου ποιήσας τὴν ὑποκειμένην χώραν ἀδικητον. 4 Γίνεται δὲ τὰ θαυμάσιαν περὶ τε ταύτην 1 τὴν χέρσον καὶ τὴν ἐπέκεινα τῆς Σύρτεως Λιβύην. περὶ γὰρ τινὰς καιροὺς καὶ μάλιστα κατὰ τὰς ἰχνείας συστάσεις ὄρωντας κατὰ τὸν ἄερα παντοτῶν ζώων ἱδέας ἐμφαίνονται τούτων δ’ αἱ μὲν ἠρεμοῦσιν, αἱ δὲ κίνησιν λαμβάνοντοι, καὶ ποτὲ μὲν

1 τὴν χώραν καὶ after ταύτην deleted by Reiske.

1 Literally, “horned serpents,” or asps.
2 Cp. Aristophanes, The Clouds, 346: “Didst thou never espy a cloud in the sky which a centaur or leopard might be, 240
vated and lacking springs of water, is in appearance like a sea; and in addition to its showing no variety of landscape it is surrounded by desert land, the desert which lies beyond ending in a region from which egress is difficult. Consequently not even a bird is to be seen there nor any four-footed animal except the gazelle and the ox, nor indeed any plant or anything that delights the eye, since the land which stretches into the interior contains nearly continuous dunes throughout its length. And greatly as it is lacking in the things which pertain to civilized life, to the same degree does it abound in snakes of every manner of appearance and size, and especially in those which men call cerastes,¹ the stings of which are mortal and their colour is like sand; and since for this reason they look like the ground on which they lie, few men discern them and the greater number tread on them unwittingly and meet with unexpected perils. Moreover, the account runs that in ancient times these snakes once invaded a large part of that section of Egypt which lies below this desert and rendered it uninhabitable.

And both in this arid land and in Libya which lies beyond the Syrtis there takes place a marvellous thing. For at certain times, and especially when there is no wind, shapes are seen gathering in the sky which assume the forms of animals of every kind ²; and some of these remain fixed, but others begin to move,

or a wolf or a cow? ” (tr. by Rogers in the L.C.L.); and Lucertius 4. 139–42: “For often giants’ countenances appear to fly over and to draw their shadow afar, sometimes great mountains and rocks torn from the mountains to go before and to pass by the sun, after them some monster pulling and dragging other clouds” (tr. by Rouse in the L.C.L.).
DIODORUS OF SICILY

υποφεύγουσι, ποτὲ δὲ διώκουσι, πάσαι δὲ τὸ μέγεθος ἀπλατων ἔχουσαι θαυμαστὴν κατάπληξιν καὶ ταραχὴν παρασκευάζουσι τοῖς ἀπείροις. αἱ γὰρ ἐπιδιώκουσαι τοὺς ἀνθρώπους ἐπειδὰν καταλάβωσι, περιχέονται τοῖς σώμασι φυχραὶ καὶ παλμώδεις, ὡστε τοὺς μὲν ἔξον τοὺς ἀσυνήθεις ὄντας διὰ τὸ δέος ἐκπεπλήξθαι, τοὺς δὲ ἐγχωρίους πολλάκις συγκεκριμένοις τοῖς τοιούτοις καταφρονεῖν τοῦ συμβαίνοντος.

51. Παραδόξοι δὲ έίναι δοκοῦντος τοῦ πράγματος καὶ μίθων πεπλασμένων παραπλησίων, πειρώντας τινας τῶν φυσικῶν αἰτίας ἀποδιδόναι τοῦ γιγανμένου τοιαύτας. ἀνέμους φασὶ κατὰ τὴν χώραν τοὺς μὲν τὸ σύνολον μὴ πνεῖν, τοὺς δὲ παντελῶς εἶναι βληχροὺς καὶ κωφοὺς. ὑπάρχει δὲ καὶ περὶ τὸν ἀέρα πολλάκις ἥρεμαν καὶ θαυμαστὴν ἀκαταδιάφορα διὰ τὸ μήτε νάπτας μήτε συσυκίους αὐλόνως παρακείονται πλησίον μήτε λόφων ὑπάρχειν ἀναστήματα ποταμῶν τε μεγάλων σπανίζεσαν τοὺς τόπους, καὶ καθόλου τὴν σύνεγγυς χώραν ἀπασαν ἀκαρπον οὖσαν μηδεμίαν ἀνεμόν ἀναδημά- σιν. εὖ δὲ ἀπάντων εἰσέβαλε γεννᾶσθαι τινας

3 ἀρχαὶ καὶ συστάσεις πνευμάτων. διόπερ συμπτυ- γοῦσι περιστάσεως τὴν χέρσου ἐπέκοψης, ὴπερ ἄρομεν ἐπὶ τῶν νεφῶν ἐνίοτε συμβαίνον ἐν ταῖς νοτίας ἡμέρας, τυπομένων ἰδεῶν παντοδαπῶν, τόστο γίνεσθαι καὶ περὶ τὴν Διβύτην, πολλαχῶς μορφουμένου τοῦ συμπτυπτοντος ἀέρος· δν ταῖς μὲν ἀσθενείς καὶ βληχραῖς αὐραίς ὧξεσθαι μετεωρι- ξόμενον καὶ παλμοὺς ποιοῦντα καὶ συγκρούοντα συστήμασιν ἐτέροις ὄμοιοι, νυμφείας δὲ ἐπιλαμ-
sometimes retreating before a man and at other times pursuing him, and in every case, since they are of monstrous size, they strike such as have never experienced them with wondrous dismay and terror. For when the shapes which are pursuing overtake the persons they envelop their bodies, causing a chilling and shivering sensation, so that strangers who are unfamiliar with them are overcome with fear, although the natives, who have often met with such things, pay no attention to the phenomenon.

51. Now incredible though this effect may seem and like a fanciful tale, yet certain physical philosophers attempt to set forth the causes of it somewhat as follows: The winds, they say, either blow in this land not at all or else are altogether sluggish and without vigour; and often there prevails in the air a calm and wondrous lack of movement, because of the fact that neither wooded vales nor thickly-shaded glens lie near it nor are there any elevations that make hills; furthermore, these regions lack large rivers and, in general, the whole territory round about, being barren of plants, gives forth no vapour. Yet it is all these things which are wont, they explain, to generate beginnings, as it were, and gatherings of air-currents. Consequently, when so stifling an atmosphere extends over the arid land the phenomenon which we observe taking place now and then with respect to the clouds on humid days, when every kind of shape is formed, occurs likewise in Libya, they tell us, the air as it condenses assuming manifold shapes. Now this air is driven along by the weak and sluggish breezes, rising aloft and making quivering motions and impinging upon other bodies of similar character, but when a calm succeeds, it then descends.
Diodorus of Sicily

βασιλεὺς καθίστασθαι πρὸς τὴν γῆν, βαρὺν ὁντα καὶ τετυπωμένον ὡς ἔτυχεν ἔπειτα μηδὲν ὁντος τοῦ συγχέοντος προσπελάζειν τοὺς αὐτομάτως περιτυγχάνουσι τῶν ζῴων. τὰς δὲ ἐφ’ ἐκάτερα κυνήσεις αὐτῶν φασὶ προσελεύεσθαι μὲν μηδεμίαν ἐμφαίνειν· ἐν ἀφώνῳ γὰρ ἀδύνατον ὑπάρχειν φυγὴν ἐκούσιον ἡ δίωξις· τὰ μὲν οὖν ζώα λεπηθότως αὕτη τῆς μεταρρίας κυνήσεως γίνεσθαι προσιόντων μὲν γὰρ αὐτῶν τὸν ὑποκείμενον ἀέρα μετὰ βίας ἀναστέλλειν, καὶ διὰ τοῦθ’ ὑποχωρεῖν τὸ συνεστηκὸς εἰδῶλον καὶ ποιεῖν τὴν ἐμφασιν ὑποφεύγοντος· τοῖς δὲ ἀναχωροῦσι κατὰ τούναντίων ἐπακολουθεῖν, ἀντιστραμμένης τῆς αὐτίας, ὡς ἂν τοῦ κενοῦ καὶ τῆς ἀραιώσεως ἐπιστρεφόμενης.

διὸπερ ἐοικέται διώκοντι τοὺς ὑποχωροῦντας· ἐλκεσθαι γὰρ αὐτὸ καὶ προπίπτειν εἰς τὸ πρόσθεν ἄθροιν ὑπὸ τῆς πάλιν ῥύμης· τοὺς δὲ ὑποφεύγοντας, ὅταν ἐπιστραφῶσιν ἡ μένωσιν, εὐλόγως ὑπὸ τοῦ συνακολουθοῦντος εἰδῶλον ψαύσεσθαι τοῖς ὑγκοῖς· τοῦτο δὲ κατὰ τὴν πρὸς τὸ στερέμνων πρόσπτωσιν περιθρύβησθαι, καὶ πανταχόθεν προσχέομεν καταψύχειν τὰ σώματα τῶν περιτυγχανόντων.

52. Τούτων δ’ ἡμῖν διευκρινημένων οἶκεῖον ἂν εἴη τοῖς προειρημένοις τόποις διελθεῖν τά περὶ τᾶς Ἀμαζόνων ἱστορούμενα τάς γενόμενα τὸ παλαιόν κατὰ τὴν Διβύνην, οἱ πολλοὶ μὲν γὰρ ὑπειλήφασι

1 i.e. either pursuing or retreating before men; cp. chap. 50. 4 and below.

244
towards the earth by reason of its weight and in the shape which it may chance to have assumed, whereupon, there being nothing to dissipate it, the air clings to such living creatures as accidentally come to be in the way. As for the movements which these shapes make in both directions, these, they say, indicate no volition on their part, since it is impossible that voluntary flight or pursuit should reside in a soulless thing. And yet the living creatures are, unknown to themselves, responsible for this movement through the air; for, if they advance, they push up by their violent motion the air which lies beneath them, and this is the reason why the image which has formed retreats before them and gives the impression of fleeing; whereas if the living creatures withdraw, they follow in the opposite direction, the cause having been reversed, since that which is empty and rarefied draws the shapes towards itself. Consequently it has the appearance of pursuing men who withdraw before it, for the image is drawn to the empty space and rushes forward in a mass under the influence of the backward motion of the living creature; and as for those who flee, it is quite reasonable that, whether they turn about or stand still, their bodies should feel the light touch of the image which follows them; and this is broken in pieces as it strikes upon the solid object, and as it pours itself out in all directions it chills the bodies of all with whom it comes in contact.

52. But now that we have examined these matters it will be fitting, in connection with the regions we have mentioned, to discuss the account which history records of the Amazons who were in Libya in ancient times. For the majority of mankind believe that
Diodorus of Sicily

tás perī tōn Θερμώδοντα potamōn ēn τῷ Πόντῳ
λεγομένας κατωκικέναι μόνας ὑπάρξαι: τὸ δὲ
ἀληθὲς οὐχ οὕτως ἔχει, διὰ τὸ πολὺ προτερεῖν
τοῖς χρόνοις τάς κατὰ Λιβύην καὶ πράξεις ἀξιολο-
2 γος ἐπιτελέσασθαι. οὐκ ἀγνοοῦμεν δὲ διότι
pollōis tōn ἀναγινωσκόντων ἀνήκουσ φανεῖται
καὶ ξένη παντελῶς ἡ περὶ τούτων ἱστορία. ἡφανε-
μένου γὰρ ὀλοσχερῶς τοῦ γένους τῶν Ἀμαζονίδων
touš ἐπολλαῖς γενεᾶς πρότερον τῶν Ἑρωκῶν,
tων δὲ περὶ τὸν Θερμώδοντα ποταμὸν γυναικῶν 1
ηκμακυίων μικρὸν πρὸ τούτων τῶν χρόνων, οὐκ
ἀλώγοις αἱ μεταγενεστέραι καὶ μάλλον γνωριζό-
μεναι τὴν δόξαν κεκληρονομήκασι τὴν τῶν παλαιῶν
καὶ παντελῶς ἀγνοοῦμεν διὰ τῶν χρόνων ὑπὸ
3 τῶν πλείστων. οὐ μὴν άλλ' ἡμεῖς εὐδίκοντες
pollōis μὲν τῶν ἀρχαίων ποιητῶν τε καὶ συγγρα-
φέων, οὐκ ὀλγοῦσ δὲ καὶ τῶν μεταγενεστέρων
μνήμην πεποιημένους αὐτῶν, ἀναγράφεσιν τόσ
πράξεις πειρασμθήκατο ἐν κεφαλαίοις ἀκολουθοῖς
Διονυσίῳ τῷ συντεταγμένῳ τά περὶ τούς Ἀργοναύ-
tας καὶ τόν Διόνυσον καὶ ἑτερα πολλά τῶν ἐν
τοῖς παλαιότατοι χρόνοις πραξῆτεν.

4 Γέγονε μὲν οὖν πλείω γένη γυναικῶν κατὰ τὴν
Λιβύην μάχιμα καὶ τεθαυμασμένα μεγάλως ἐπὶ ἀν-
δρεία: τό τε γὰρ τῶν Γοργόνοις ἔθνος, ἐφ' ὅ λέγεται
tὸν Περσέα στρατεύσαι, παρειλήφαμεν ἄληθ' δια-

1 γυναικῶν omitted by E, Bekker, Dindorf, Vogel, retained by Jacoby.

2 This Dionysius, nicknamed Skytobrachion, “of the leathern arm,” lived in Alexandria in the middle of the second century B.C. and composed a mythical romance from which
the only Amazons were those who are reported to have dwelt in the neighbourhood of the Thermodon river on the Pontus; but the truth is otherwise, since the Amazons of Libya were much earlier in point of time and accomplished notable deeds. Now we are not unaware that to many who read this account the history of this people will appear to be a thing unheard of and entirely strange; for since the race of these Amazons disappeared entirely many generations before the Trojan War, whereas the women about the Thermodon river were in their full vigour a little before that time, it is not without reason that the later people, who were also better known, should have inherited the fame of the earlier, who are entirely unknown to most men because of the lapse of time. For our part, however, since we find that many early poets and historians, and not a few of the later ones as well, have made mention of them, we shall endeavour to recount their deeds in summary, following the account of Dionysius, who composed a narrative about the Argonauts and Dionysus, and also about many other things which took place in the most ancient times.

Now there have been in Libya a number of races of women who were warlike and greatly admired for their manly vigour; for instance, tradition tells us of the race of the Gorgons, against whom, as the account is given, Perseus made war, a race dis-

Diodorus drew the following account of the Amazons and his description of the Atlantians (cc. 56, 57, 60, 61), of the Dionysus born in Libya (cc. 66. 4–73. 8), and of the Argonauts (Book 4. 40–55). The following account is an excellent example of the syncretism and rationalization of the old Greek myths.
Diodorus of Sicily

φέρον· τὸ γὰρ τὸν Διὸς μὲν νίον, τῶν δὲ καθ’ έαυτὸν Ἐλλήνων ἀριστον, τελέσαι μέγιστον ἄλλον τὴν ἐπὶ ταύτας στρατείαν τεκμήριον ἄν τις λάβοι τῆς περὶ τὰς προειρημένας γυναίκας ὑπεροχῆς τε καὶ δυνάμεως· η τούτων νῦν μελλουσῶν ἱστορεῖσθαι ἄνδρεια παράδοξον ἐχει τὴν ὑπεροχήν πρὸς τὰς καθ’ ἡμᾶς φύσεως τῶν γυναικῶν συγκρινομένη.

53. Φασί γὰρ ὑπάρξαι τῆς Λιβύης ἐν τοῖς πρὸς ἐσπέραν μέρεσιν ἐπὶ τοὺς πέρας τῆς οἰκουμένης ἔδωκαν γυναικοκρατούμενον καὶ βίον ἐξηλωκός οὐχ ὁμοίου τῷ παρ’ ἡμῖν. ταῖς μὲν γὰρ γυναιξίν ἔθος εἶναι διαπονεῖν τὰ κατὰ πόλεμον, καὶ χρόνους ἀριστήμενοι ὀφείλειν στρατεύεσθαι, διατηρούμενης τῆς παρθενίας: διελθόντων δὲ τῶν ἐτῶν τῶν τῆς στρατείας προσεῖναι μὲν τοῖς ἀνδράσι παιδοποιθᾶς ἐνεκα, τὰς δ’ ἄρχας καὶ τὰ κοινὰ διοικεῖν ταύτας ἀπαντα. τοὺς δ’ ἀνδράς ὁμοίως ταῖς παρ’ ἡμῖν γαμεταῖς τὸν κατοικίδιον ἔχειν βίον, ὑπηρετοῦντας τοῖς ὑπὸ τῶν συνοικουσῶν προστατομένους· μὴ μετέχειν δ’ αὐτοὺς μήτε στρατείας μὴτ’ ἀρχῆς μήτ’ ἀλλῆς τινός ἐν τοῖς κοινοῖς παρρησίας, ἥς ἦσεν ἐμελλόν φρονηματισθέντες ἐπιθυμεῖσθαι ταῖς γυναιξί. κατὰ δὲ τὰς γενέσεις τῶν τέκνων ταῖς μὲν βρέφη παραδίδοσθαι τοῖς ἄνδράσι, καὶ τούτως διαστρέφειν αὐτὰ γάλακτι καὶ ἄλλους των ἐφήμαισιν οἰκεῖοι ταῖς τῶν νηπίων ἥλιοις: εἰ δὲ τύχοι θῆλυ γεννηθέν, ἐπικάεσθαι αὐτοῦ τοὺς μαστοὺς,
BOOK III. 52. 4-53. 3

tinguished for its valour; for the fact that it was the
son of Zeus,1 the mightiest Greek of his day, who
accomplished the campaign against these women,
and that this was his greatest Labour may be taken
by any man as proof of both the pre-eminence
and the power of the women we have mentioned.
Furthermore, the manly prowess of those of whom
we are now about to write presupposes an amazing
pre-eminence when compared with the nature of
the women of our day.

53. We are told, namely, that there was once in
the western parts of Libya, on the bounds of the
inhabited world, a race which was ruled by women
and followed a manner of life unlike that which
prevails among us. For it was the custom among
them that the women should practise the arts of
war and be required to serve in the army for a fixed
period, during which time they maintained their
virginity; then, when the years of their service in
the field had expired, they went in to the men for
the procreation of children, but they kept in their
hands the administration of the magistracies and of
all the affairs of the state. The men, however, like
our married women, spent their days about the
house, carrying out the orders which were given
them by their wives; and they took no part in
military campaigns or in office or in the exercise of
free citizenship2 in the affairs of the community by
virtue of which they might become presumptuous
and rise up against the women. When their children
were born the babies were turned over to the men,
who brought them up on milk and such cooked foods
as were appropriate to the age of the infants; and
if it happened that a girl was born, its breasts were

249
Diodorus of Sicily

ἲνα μὴ μετεωρίζωνται κατὰ τοὺς τῆς ἀκμῆς χρόνους ἔμποδίον γὰρ οὗ τὸ τυχὸν εἶναι δοκεῖν ἐπὶ τὰς στρατείας τοὺς ἔξεχοντας τοῦ σώματος μαστοὺς. διὸ καὶ τούτων αὐτὰς ἀπεστηρημένας ὑπὸ τῶν Ἑλλήνων Ἀμαζώνας προσαγορεύεσθαι.

4 Μυθολογοῦσι δ' αὐτὰς ὁκικέναι νήσου τὴν ἀπὸ μὲν τοῦ πρὸς δυσμὰς ὑπάρχειν αὐτὴν Ἑσπέραν προσαγορευθεῖσαν, κειμένην δ' ἐν τῇ Τριτωνίδι λίμνῃ. ταύτην δὲ πλησίον ὑπάρχειν τοῦ περιεχοντος τὴν γῆν ὦκεανοῦ, προσηγορεῦσθαι δ' ἀπὸ τῶν ἐμβαλλόντων εἰς αὐτὴν ποταμοῦ Τριτώνων· κεῖσθαι δἐ τὴν λίμνην ταύτην πλησίον Ἀθηναίας καὶ τοῦ παρὰ τὸν ὦκεανόν ὄρους, ὁ μέγιστον μὲν ὑπάρχειν τῶν ἐν τοῖς τόποις καὶ προσπεπτωκὸς εἰς τὸν ὦκεανὸν, ὀνομάζεσθαι δ' ὑπὸ τῶν Ἑλλήνων

5 Ἀτλαντα. τὴν δὲ προειρημένην νῆσον ὑπάρχειν μὲν εὐμεγέθη καὶ πληρῇ καρπίμων δένδρων παντοδαπῶν, ἀφ' ὧν πορίζεσθαι τὰς τροφὰς τοὺς ἐγχυρίους. ἔχειν δ' αὐτὴν καὶ κτηνῶν πλῆθος, αἰγῶν καὶ προβάτων, εἴ ὧν γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχειν τοῖς κεκτημένοις· σίτω δὲ τὸ σύνολον μὴ χρῆσθαι τὸ ἔθνος διὰ τὸ μῆτω τοῦ καρποῦ τούτου τὴν χρεὶαν εὑρεθῆναι παρ' αὑτοῖς.

6 Τὰς δ' ὀν Ἀμαζώνας ἄλλη διαφέρουσας καὶ πρὸς πόλεμον ὁρμημένας τὸ μὲν πρῶτον τὰς ἐν τῇ νῆσῳ πόλεις καταστρέφεσθαι πλὴν τῆς ὁνομαζομένης Μήνης, ἱερᾶς δ' εἶναι νομιζομένης, ἡν κατουκεῖσθαι μὲν υπ' Ἀθηναίων Ἰχθυοφάγων, ἔχειν δὲ πυρὸς ἐκφυσάματα μεγάλα καὶ λίθην πολυτελῶν πλῆθος τῶν ὁνομαζομένων παρ' Ἑλ

1 δοκεῖν Dindorf: δοκεῖ.
seared that they might not develop at the time of maturity; for they thought that the breasts, as they stood out from the body, were no small hindrance in warfare; and in fact it is because they have been deprived of their breasts that they are called by the Greeks Amazons.¹

As mythology relates, their home was on an island which, because it was in the west, was called Hespera, and it lay in the marsh Tritonis. This marsh was near the ocean which surrounds the earth and received its name from a certain river Triton which emptied into it; and this marsh was also near Ethiopia and that mountain by the shore of the ocean which is the highest of those in the vicinity and impinges upon the ocean and is called by the Greeks Atlas. The island mentioned above was of great size and full of fruit-bearing trees of every kind, from which the natives secured their food. It contained also a multitude of flocks and herds, namely, of goats and sheep, from which the possessors received milk and meat for their sustenance; but grain the nation used not at all because the use of this fruit of the earth had not yet been discovered among them.

The Amazons, then, the account continues, being a race superior in valour and eager for war, first of all subdued all the cities on the island except the one called Menê, which was considered to be sacred and was inhabited by Ethiopian Ichthyophagi, and was also subject to great eruptions of fire and possessed a multitude of the precious stones which the Greeks


² προσπεπτωκός AB, Jacoby, προπεπτωκός other MSS., Dindorf, Bekker, Vogel.
Diodorus of Sicily

λησιν ἀνθράκων καὶ σαρδίων καὶ σμαράγδων· μετὰ δὲ ταῦτα πολλοὺς τῶν πλησιοχώρων Λιβύων καὶ νομάδων καταπολεμῆσαι, καὶ κτίσαι πόλιν μεγάλην ἐντὸς τῆς Τριτωνίδος λίμνης, ἦν ἀπὸ τοῦ σχήματος ὄνομασά τις Χερρόνησον.

54. Ἐκ δὲ ταύτης ὄρμωμεν ἐγχειρῆσαι μεγάλαις ἐπιβολαῖς, ὅρμης αὐταῖς ἐμπεσούσης ἐπελθεῖν πολλὰ μέρη τῆς οἰκουμενῆς. ἐπὶ πρῶτον δὲ αὐτὰς στρατεύσαι λέγεται τοὺς 'Ατλαντίους, ἄνδρας, ἣμερωτάτους τῶν ἐν τοῖς τόποις ἐκεῖνοι καὶ χῶραν νεομένους εὐδαιμονία καὶ πόλεως μεγάλας· παρ' οἷς δὴ μοιθολογεῖσθαι φασὶ τὴν τῶν θεῶν γένεσιν ὑπάρξει πρὸς τοῖς κατὰ τὸν ὦκεανόν τόποις, συμφώνως τοῖς παρ' Ἐλλησι μοιθολόγοις, περὶ δὲ τὰ κατὰ μέρος μικρῶν ὄστερον διέξειμον.

2 Τῶν οὖν 'Αμαιζώνων λέγεται βασιλεύσασαν Μύρων συστήσασθαι στρατόπεδον πεζῶν μὲν τρισ-μυρίων, ἵππεων δὲ τρισχιλίων, ζηλομένης παρ' αὐταῖς περιπτότητον ἐν τοῖς πολέμοις τῆς ἀπὸ τῶν ἵππων χρείας. ὁπλοὶς δὲ χρῆσθαι σκεπαστηρίους ὁφεὼν μεγάλων δοραῖς, ἑχούσης τῆς Λιβύης ταῦτα τὰ ξώα τοῖς μεγέθεσιν ἀπίστα, ἀμυντηρίους δὲ ἐξεῖσοι καὶ λόγχαις, ἕτεροι δὲ τόξοις, οἷς μὴ μόνον ἐξ ἐναντίαις βάλλειν, ἀλλὰ καὶ κατὰ τὰς φυγὰς τοῖς ἐξεῖσοι καὶ ταῖς λόγχαις. All MSS. but A.

1 The anthrax was a precious stone of dark red colour, such as the carnelian, ruby, and garnet; the sardion included our cornelian and sardine; the smaragdós was any green stone.

252
call *anthrax, sardion, and smaragdos*; and after this they subdued many of the neighbouring Libyans and nomad tribes, and founded within the marsh Tritonis a great city which they named Cherronesus after its shape.

54. Setting out from the city of Cherronesus, the account continues, the Amazons embarked upon great ventures, a longing having come over them to invade many parts of the inhabited world. The first people against whom they advanced, according to the tale, was the Atlantians, the most civilized men among the inhabitants of those regions, who dwell in a prosperous country and possessed great cities; it was among them, we are told, that mythology places the birth of the gods, in the regions which lie along the shore of the ocean, in this respect agreeing with those among the Greeks who relate legends, and about this we shall speak in detail a little later.

Now the queen of the Amazons, Myrina, collected, it is said, an army of thirty thousand foot-soldiers and three thousand cavalry, since they favoured to an unusual degree the use of cavalry in their wars. For protective devices they used the skins of large snakes, since Libya contains such animals of incredible size, and for offensive weapons, swords and lances; they also used bows and arrows, with which they struck not only when facing the enemy but also when in flight, by shooting backwards at their

\[\text{i.e. "Peninsula"; presumably the city lay on a ridge of land running out into the marsh.}\]

\[\text{i.e. the birth of the gods; op. chap. 56 below.}\]

\[\text{A strange statement, in connection with so small a number of cavalry. Perhaps the numbers should be transposed.}\]
τοὺς ἐπιδιώκοντας εἰς τοὐπίσω τοξεύειν εὐστόχως. 4 ἐμβαλοῦσας δὲ αὐτῶς εἰς τὴν τῶν Ἀτλαντῶν χώραν τοὺς μὲν τὴν Κέρνην καλομένην οἰκοδύνας παρατάξεις νικήσαι, καὶ συνεισπεσοῦσας τοὺς θενγοὺς ἐντὸς τῶν τειχῶν κυριεύσαι τῆς πόλεως βουλομένας δὲ τῷ φόβῳ καταπλήξασθαι τοὺς περιοίκους ὑμῶν προσενεχθῆναι τοῖς ἄλοιποι, καὶ τοὺς μὲν ἄνδρας ἡβηδὸν ἀποσφάξας, τέκνα δὲ καὶ γυναῖκας ἐξαινδραποδισμένας κατασκάψαι τὴν 5 πόλιν. τῆς δὲ περὶ τοὺς Κερνάιους συμφορᾶς διαδοθείσης εἰς τοὺς ὁμοειδεῖς, λέγεται τοὺς μὲν Ἀτλαντίους καταπλαγέντας δὲ ὁμολογίας παραδοῦναι τὰς πόλεις καὶ πᾶν τὸ προσταχθὲν ποιήσεων ἐπαγγελθεῖσαν, τὴν δὲ βασιλίσσαν Μῦριναν ἐπιεικὸς αὐτὸς προσενεχθεῖσαν φιλίαν τε συνθέσθαι καὶ πόλιν ἀντὶ τῆς κατασκαφείσης ὁμόνυμον ἐσονῆς κτίσαι κατακλίσαι δὲ εἰς αὐτὴν τοὺς τε αἰχμαλώτους καὶ τοὺς ἐγχωρίοις τὸν βουλόμενον. 6 μετὰ δὲ ταῦτα τῶν Ἀτλαντῶν δώρα τε μεγαλοπρεπῆ δόντων αὐτῇ καὶ τιμᾶς ἀξιολόγους κοινῇ ψήφισμαμένοις, ἀποδέξασθαι τε τὴν φιλανθρωπίαν αὐτῶν καὶ προσεπαγγελθεῖσαν τὸ ἔθνος 7 εὐεργετῆσειν. τῶν δὲ ἐγχωρίων πεπολεμημένων πολλάκις ὑπὸ τῶν ὁνομαξομένων Γοργόνων, οὐσῶν πλησιοχόρων, καὶ τὸ σύνολον ἐφεδρον ἐχόντων 1 τοῦτο τὸ ἔθνος, φασὶν ἀξιωθεῖσαν τὴν Μῦριναν ὑπὸ τῶν Ἀτλαντῶν ἐμβαλείν εἰς τὴν χώραν τῶν προειρημένων. ἀντιταξιμένων δὲ τῶν Γοργόνων γενέσθαι καρτέραν μάχην, καὶ τὰς Ἀμαζόνας ἐπὶ τοῦ προτερήματος γενομένας ἀνελεῖν μὲν τῶν ἀντιαχθεισῶν παμπληθεῖσι, ζωγρῆσαι δὲ οὖν

1 So Eichstädt: ἐχοῦσών.
pursuers with good effect. Upon entering the land of the Atlantians they defeated in a pitched battle the inhabitants of the city of Cernê, as it is called, and making their way inside the walls along with the fleeing enemy, they got the city into their hands; and desiring to strike terror into the neighbouring peoples they treated the captives savagely, put to the sword the men from the youth upward, led into slavery the children and women, and razed the city. But when the terrible fate of the inhabitants of Cernê became known among their fellow tribesmen, it is related that the Atlantians, struck with terror, surrendered their cities on terms of capitulation and announced that they would do whatever should be commanded them, and that the queen Myrina, bearing herself honourably towards the Atlantians, both established friendship with them and founded a city to bear her name in place of the city which had been razed; and in it she settled both the captives and any native who so desired. Whereupon the Atlantians presented her with magnificent presents and by public decree voted to her notable honours, and she in return accepted their courtesy and in addition promised that she would show kindness to their nation. And since the natives were often being warred upon by the Gorgons, as they were named, a folk which resided upon their borders, and in general had that people lying in wait to injure them, Myrina, they say, was asked by the Atlantians to invade the land of the afore-mentioned Gorgons. But when the Gorgons drew up their forces to resist them a mighty battle took place in which the Amazons, gaining the upper hand, slew great numbers of their opponents and took no fewer than
ΔΙΟΔΟΡΟΣ Ο ΣΙΚΥΛΗ

ελάττως τρισχιλίων τῶν δ' ἄλλων εἰς τινα δρυμόθη τόπον συμφυγουσάν ἐπιβαλέσθαι μὲν τὴν Μύριναν ἐμπρήσαι τὴν ὦλην, σπεύδουσαν ἄρδην ἀνελεῖν τὸ ἔθνος, οὐ δυνηθέσαν δὲ κρατήσαι τῆς ἐπιβολῆς ἐπανελθεῖν ἐπὶ τοὺς ὅρους τῆς χώρας,

55. Τῶν δ' Ἀμαζόνων νυκτὸς τὰ περὶ τὰς φυλάκας ῥαθυμουσῶν διὰ τὴν εὐθυμερίαν, ἐπιθε- μένας τὰς αἰχμαλωτίδας, σπασάμενας τὰ ἔχθη τῶν δοκουσῶν κεκρατηκέναι πολλὰς ἀνελεῖν τέλος δὲ τοῦ πλῆθους αὐτὰς πανταχόθεν περιχυθέντος εὐγε- νῶς μαχομένας ἀπάσας κατακοπῆαι. τὴν δὲ Μύριναν θάψασαν τὰς ἀναιρεθείσας τῶν συστρατευοσῶν ἐν τριαὶ πυρὰῖς χωμάτων μεγάλων ἐπιστῆσαι τάφους τρεῖς, οὓς μέχρι τοῦ νῦν Ἀμα-

3 ξόνων σωροὺς ὀνομάζεσθαι. τὰς δὲ Γοργόνας ἐν τοῖς ὑστερον χρόνοις αὐξηθείσας πάλιν ὑπὸ Περσῶς τοῦ Διὸς καταπολεμῆθημαιν, καθ' δὲ καὶ τοὺς ἐβασίλευεν αὐτῶν Μέδουσα. τὸ δὲ τελευταίον ύπ' Ἦρακλεοὺς ἄρδην ἀναιρεθῆναι ταύτας τε καὶ τὰ τῶν Ἀμαζόνων ἔθνος, καθ' δὲ καὶ τοὺς πρὸς ἐσπέραν τοὺς ἐπελθόν ἔθετο τὰς ἐπὶ τῆς Λιβύης στήλας, δεινὸν ἥγοομενος, εἰ προελο- μενος τὸ γένος κομῆ τῶν ἀνθρώπων εὐεργετεῖν περιώψεται των τῶν ἔθνων γυναικοκρατοῦμενα. λέγεται δὲ καὶ τὴν Τριτωνίδα λίμνην σεισμῶν γενομένων ἀφανισθῆναι, ῥαγέτων αὐτῆς τῶν πρὸς τὸν ὀκεανὸν μερῶν κεκλιμένων.

4 Τὴν δὲ Μύριναν βασι ὑπ' τῆς τοῦ Λιβύης τὴν πλείστην ἐπελθεῖν, καὶ παραβαλουσάν εἰς Αἰγυπτον πρὸς 256
three thousand prisoners; and since the rest had fled for refuge into a certain wooded region, Myrina undertook to set fire to the timber, being eager to destroy the race utterly, but when she found that she was unable to succeed in her attempt she retired to the borders of her country.

55. Now as the Amazons, they go on to say, relaxed their watch during the night because of their success, the captive women, falling upon them and drawing the swords of those who thought they were conquerors, slew many of them; in the end, however, the multitude poured in about them from every side and the prisoners fighting bravely were butchered one and all. Myrina accorded a funeral to her fallen comrades on three pyres and raised up three great heaps of earth as tombs, which are called to this day "Amazon Mounds." But the Gorgons, grown strong again in later days, were subdued a second time by Perseus, the son of Zeus, when Medusa was queen over them; and in the end both they and the race of the Amazons were entirely destroyed by Heracles, when he visited the regions to the west and set up his pillars \(^1\) in Libya, since he felt that it would ill accord with his resolve to be the benefactor of the whole race of mankind if he should suffer any nations to be under the rule of women. The story is also told that the marsh Tritonis disappeared from sight in the course of an earthquake, when those parts of it which lay towards the ocean were torn asunder.

As for Myrina, the account continues, she visited the larger part of Libya, and passing over into

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\(^1\) Cp. Book 4. 18.
μὲν Ὠρον τὸν Ἰσιδοὺς βασιλεύοντα τὸτε τῆς Ἀλγύπτου φιλῶν συνθέσθαι, πρὸς δὲ Ἄραβας διαπολεμήσασαν καὶ πολλοὺς αὐτῶν ἀνελοῦσαν, τὴν μὲν Συρίαν καταστρέφασαν, τῶν δὲ Κιλίκων ἀπαντησάντων αὐτῇ μετὰ δώρων καὶ τὸ κελευ- όμενον ποιήσειν ὁμολογήσανται, ἐλευθέρους ἀφεῖναι τοὺς ἐκουσίως προσχωρήσαντας, οὕς ἀπὸ ταύτης τῆς αὐτίας μέχρι τοῦ μὸν Ἐλευθεροκίλικας καλεί- δοσθαί. καταπολεμήσαι δ’ αὐτῆν καὶ τὰ περὶ τὸν Ταύρον. ἔθνη, διάφορα ταῖς ἀλκαῖς ὄντα, καὶ διὰ Φρυγίας τῆς μεγάλης ἐπὶ θάλατταν καταβῇνες ἔξης δὲ τὴν παραβαλάττον χώραν προσαγαγομένην ὄρους θέσαν τῆς στρατείας 6 τὸν Καίκον ποταμόν. τῆς δὲ δορικτῆτον χώραν ἐκλεξαμένην τοὺς εὐθέτους τόπους εἰς πόλεων κτίσεις οἰκοδομήσαι πλείους πόλεις, καὶ τούτων ὁμώνυμων μίαν ἔαυτῇ κτίσαι, τὰς δὲ ἄλλας ἀπὸ τῶν τάς ἱγγεμονίας τὰς μεγίστας ἐχουσῶν, Κύμην, Πυτάναν, Πριήνην.

7 Ταύτας μὲν οὖν οἰκίσαι παρὰ θάλατταν, ἄλλας δὲ πλείους ἐν τοῖς πρὸς μεσόγειον ἀνήκουσι τόποις. κατασχεῖν δ’ αὐτῆν καὶ τῶν νήσων τινάς, καὶ μά- λιστα τὴν Δέσβον, ἐν ἢ κτίσαι πόλιν Μυτιλήνην ὁμώνυμον τῇ μετεχούσῃ τῆς στρατείας ἄδελφῃ.

8 ἔπειτα καὶ τῶν ἄλλων νήσων τινάς καταστρεφ- μένην χειμασθῆναι, καὶ ποιησαμένην τῇ μητρὶ τῶν θεῶν εὐχὰς ὑπὲρ τῆς σωτηρίας προσευχῆναι νήσω τινὶ τῶν ἔρημων· ταύτην δὲ κατὰ τινα ἐν

1 The Mediterranean.
2 This river flows past Pergamum and empties into the Aegean Sea.
BOOK III. 55. 4-8

Egypt she struck a treaty of friendship with Horus, the son of Isis, who was king of Egypt at that time, and then, after making war to the end upon the Arabians and slaying many of them, she subdued Syria; but when the Cilicians came out with presents to meet her and agreed to obey her commands, she left those free who yielded to her of their free will and for this reason these are called to this day the "Free Cilicians." She also conquered in war the races in the region of the Taurus, peoples of outstanding courage, and descended through Greater Phrygia to the sea; then she won over the land lying along the coast and fixed the bounds of her campaign at the Caicus River. And selecting in the territory which she had won by arms sites well suited for the founding of cities, she built a considerable number of them and founded one which bore her own name, but the others she named after the women who held the most important commands, such as Cymê, Pitana, and Prienê.

These, then, are the cities she settled along the sea, but others, and a larger number, she planted in the regions stretching towards the interior. She seized also some of the islands, and Lesbos in particular, on which she founded the city of Mitylenê, which was named after her sister who took part in the campaign. After that, while subduing some of the rest of the islands, she was caught in a storm, and after she had offered up prayers for her safety to the Mother of the Gods, she was carried to one of the uninhabited islands; this island, in obedience

3 The city of Myrina in Mysia; cp. Strabo 13. 3. 6.
4 Cybelê.
DIODORUS OF SICILY

toῖς ὀνείροις φαντασίαν καθιερώσαι τῇ προειρήμενῇ θεῷ καὶ βαμβὸς ἱδρύσασθαι καὶ θυσίας μεγαλοπρεπεῖς ἐπιτελέσαι· ὅνομάσαι δ' αὕτην Σαμοθράκην, ὅπερ εἶναι μεθερμηνευόμενον εἰς τὴν Ἑλληνικὴν διάλεκτον ἠερτάν νήσον· ἔνοικοι δὲ τῶν ἱστορικῶν λέγουσι τὸ πρὸ τοῦ Σάμου αὕτην καλουμένην ὑπὸ τῶν κατοικοῦντων ἐν αὕτῃ ποτὲ 9 Ὁρακῶν Σαμοθράκην ὄνομασθήναι, οὐ μὴν ἀλλὰ τῶν Ἀμαζώνων ἐπανελθοῦσών εἰς τὴν ἡπείρον μυθολογοῦσι τὴν μητέρα τῶν θεῶν εὐαρεστηθείσαν τῇ νήσῳ ἄλλους τέ των ἐν αὕτῃ κατοικούσι καὶ τοὺς ἑαυτής νῖους τοὺς ὄνομαζομένους Κορύβαντας· ἐξ οὗ δ' εἶπεν πατρὸς ἐν ἀπορρήτῳ κατὰ τὴν τελετὴν παραδίδοσθαι· καταδείξας δὲ καὶ τὰ νῦν ἐν αὕτῃ συντελούμενα μυστήρια καὶ τὸ τέμενος ἄσυλον νομοθετῆσαι.

10 Περὶ δὲ τούτους τοὺς χρόνους Μόψων τὸν Ὁράκα, φυγάδα γενόμενον ὑπὸ Δυκαῦργου τοῦ βασιλέως τῶν Ὁρακῶν, ἐμβαλεῖν εἰς τὴν χώραν τῶν Ἀμαζώνων μετὰ στρατιάς τῆς συνεκπεσοῦσθαι αὐτῷ· συστρατεύσας δὲ καὶ Σίπυλον τῷ Μόψῳ τῶν Σκύθων, πεφυγαδευμένον ὁμοίως ἐκ τῆς ὁμόρου τῇ Ὁράκῃ Σκυθίας· γενομένης δὲ παρατάξεως, καὶ τῶν περὶ τὸν Σίπυλον καὶ Μόψων προτερησάντων, τὴν τε βασιλίσσαν τῶν Ἀμαζώνων Μύριναί ἀναφεθῆναι καὶ τῶν ἄλλων τῶν πλείους· τοῦ δὲ χρόνου προβαίνοντος, καὶ κατὰ τὰς μάχας ἀεὶ τῶν Ὁρακῶν ἐπικρατοῦντων, τὸ τελευταῖον τὰς περιλειφθέντας τῶν Ἀμαζώνων ἀνακάμψαι πάλιν εἰς Διβύνην, καὶ τὴν μὲν στράτευσιν τῶν ἀπὸ Διβύνης Ἀμαζώνων μυθολογοῦσι τοιοῦτο λαβεῖν τὸ πέρας.

260
to a vision which she beheld in her dreams, she made sacred to this goddess, and set up altars there and offered magnificent sacrifices. She also gave it the name of Samothrace, which means, when translated into Greek, "sacred island." although some historians say that it was formerly called Samos and was then given the name of Samothrace by Thracians who at one time dwelt on it. However, after the Amazons had returned to the continent, the myth relates, the Mother of the Gods, well pleased with the island, settled in it certain other people, and also her own sons, who are known by the name of Corybantes—who their father was is handed down in their rites as a matter not to be divulged; and she established the mysteries which are now celebrated on the island and ordained by law that the sacred area should enjoy the right of sanctuary.

In these times, they go on to say, Mopsus the Thracian, who had been exiled by Lycurgus, the king of the Thracians, invaded the land of the Amazons with an army composed of fellow-exiles, and with Mopsus on the campaign was also Sipylus the Scythian, who had likewise been exiled from that part of Scythia which borders upon Thrace. There was a pitched battle, Sipylus and Mopsus gained the upper hand, and Myrina, the queen of the Amazons, and the larger part of the rest of her army were slain. In the course of the years, as the Thracians continued to be victorious in their battles, the surviving Amazons finally withdrew again into Libya. And such was the end, as the myth relates, of the campaign which the Amazons of Libya made.
56. Ἡμεῖς δ’ ἐπειδῆ περὶ τῶν Ἀτλαντῶν ἐμνησθήμεν, οὐκ ἀνοίκειον ἡγούμεθα διελθεῖν τὰ μυθολογούμενα παρ’ αὐτοῖς περὶ τῆς τῶν θεῶν γενέσεως, διὰ τὸ μὴ πολὺ διαλλάττειν αὐτὰ τῶν μυθολογούμενων μένων παρ’ Ἐλλησιον. οὐ τοίνυν Ἀτλαντιοὶ τοὺς παρὰ τὸν ὤκεανὸν τόπους κατουκοῦντες καὶ χῶραν εὐδαιμονα νεμόμενοι πολὺ, μὲν εὑρειεῖς καὶ φιλανθρωπία τῇ πρὸς τοὺς ξένους δοκοῦσι διαφέρειν τῶν πλησιοχώρων, τὴν δὲ γένεσιν τῶν θεῶν παρ’ αὐτοῖς γενέσθαι φασί. συμφωνεῖν δὲ τοὺς λεγομένους ὡς ἄντων καὶ τὸν ἐπιφανέστατον τῶν παρ’ Ἐλλησιον ποιητῶν ἐν οἷς παρεισάγει τὴν Ἡραν λέγουσαν

εἰμι γὰρ ὁφομένη πολυφόρβου πείρατα γαλης, Ὡκεανὸν τε θεῶν γένεσιν καὶ μητέρα Τηθῶν.

3. Μυθολογοῦσι δὲ πρῶτον παρ’ αὐτοῖς Οὐρανὸν βασιλεύσας καὶ τοὺς ἀνθρώπους σποράδην οὐκούντας συναγαγεῖν εἰς πόλεως περίβολον, καὶ τῆς μὲν ἀνομίας καὶ τοῦ θηριώδους βίου παῦσαι τοὺς ἑπακούοντας, εὐρῶντα τὰς τῶν ἥμερων καρπῶν χρείας καὶ παραδέεσθαι καὶ τῶν ἀλλῶν τῶν χρησίμων οὐκ ὀλίγα· κατακτήσασθαι δ’ αὐτὸν καὶ τῆς οἰκουμένης τὴν πλείστην, καὶ μάλιστα τοὺς πρὸς 4 τὴν ἐσπέραν καὶ τὴν ἄρκτον τόπους. τῶν δὲ ἄστρων γενόμενον ἐπιμελή παρατηρητὴν πολλὰ προλέγειν τῶν κατὰ τὸν κόσμον μελλόντων γίνεσθαι εἰσηγήσασθαι δὲ τοῖς ὁχλοῖς τῶν μὲν ἐναυατῷ ἀπὸ τῆς τοῦ ἥλιου κυνήσεως, τοὺς δὲ μῆνας ἀπὸ τῆς

1. πολὺ Dindorf, Bekker, πολλῷ Vogel, πολλῇ MSS.
2. τῆς added by Oldfather.
56. But since we have made mention of the Atlantians, we believe that it will not be inappropriate in this place to recount what their myths relate about the genesis of the gods, in view of the fact that it does not differ greatly from the myths of the Greeks. Now the Atlantians, dwelling as they do in the regions on the edge of the ocean and inhabiting a fertile territory, are reputed far to excel their neighbours in reverence towards the gods and the humanity they showed in their dealings with strangers, and the gods, they say, were born among them. And their account, they maintain, is in agreement with that of the most renowned of the Greek poets \(^1\) when he represents Hera as saying:

For I go to see the ends of the bountiful earth,  
Oceanus source of the gods and Tethys divine  
Their mother.

This is the account given in their myth: Their first king was Uranus, and he gathered the human beings, who dwelt in scattered habitations, within the shelter of a walled city and caused his subjects to cease from their lawless ways and their bestial manner of living, discovering for them the uses of cultivated fruits, how to store them up, and not a few other things which are of benefit to man; and he also subdued the larger part of the inhabited earth, in particular the regions to the west and the north. And since he was a careful observer of the stars he foretold many things which would take place throughout the world; and for the common people he introduced the year on the basis of the movement of the sun and the months on that of the

\(^1\) Homer; the lines are from the *Iliad* 14. 200-1.
DIODORUS OF SICILY

tῆς σελήνης, καὶ τὰς κατ’ ἐτος ἔκαστον ὀφραὶ ὅ διδάξατι. διὸ καὶ τοὺς πολλοὺς, ἀγνοοῦντας μὲν τὴν τῶν ἄστρων αἰώνιον τάξιν, θαυμάζοντας δὲ τὰ γινόμενα κατὰ τὰς προορήσεις, ὑπολαβεῖν τὸν τούτων εἰσηγητὴν θείας μετέχειν φύσεως, μετὰ δὲ τὴν ἐξ ἀνθρώπων αὐτοῦ μετάστασιν διὰ τὰς εὐεργεσίας καὶ τὴν τῶν ἄστρων ἐπίγνωσιν ἀθανάτους τιμᾶς ἀπονείματε μεταγαγεῖν δὲ αὐτοῦ τὴν προσηγορίαν ἐπὶ τὸν κόσμον, ἀμα μὲν τῷ δοκεῖν οἴκεις ἐσχηκέναι πρὸς τὰς τῶν ἄστρων ἐπίτολας τε καὶ δύσεις καὶ τὰλλα τὰ γινόμενα περὶ τὸν κόσμον, ἀμα δὲ τῷ μεγέθει τῶν τιμῶν ὑπερβάλλεν τὰς εὐεργεσίας, καὶ πρὸς τὸν αἰώνα βασιλέα τῶν ὅλων αὐτὸν ἄναγορεύσαντας.

57. Οὕτως δὲ μυθολογοῦσα γενέσθαι παῖδας ἐκ πλειώνων γυναικῶν πέντε πρὸς τοῖς τετταράκοντα, καὶ τούτων ὀκτώκαιδεκα λέγουσιν ὑπάρχειν ἐκ Τυταίας ὄνομα μὲν ἰδιον ἐχοντας ἐκάστους, κοινῇ δὲ πάντας ἀπὸ τῆς μητρὸς ὀνομαζόμενους Τυτάνας.

2 τὴν δὲ Ἰταίαν, σώφρονα σοφών καὶ πολλῶν ἀγαθῶν αἰτίαις γενομένης τοὺς λοιποὺς, ἀποθεωθήναι μετὰ τὴν τελευτὴν ὑπὸ τῶν εἰς παθῶν Πήν ἐνεμομασθεῖσαν. γενέσθαι δὲ αὐτῷ καὶ βουνάτρεις, ὅτι εὐνῦν τὰς προσβυτάτας πολὺ τῶν ἄλλων ἐπιφανεστάτας, τὴν τε καλουμένην Βασίλειαν καὶ Ἱέαν τὴν ὑπὸ ἑνῶν Πανδώραν 3 ὀνομαζεῖσαν. τούτων δὲ τὴν μὲν Βασίλειαν, προσβυτάτην σοφῶν καὶ σωφροσύνης τε καὶ συνέσει πολὺ τῶν ἄλλων διαφέρουσαν, ἐκδρέψατε πάντας τοὺς ἀδελφοὺς κοινῆς μητρὸς εὐδοκιμε-
moon, and instructed them in the seasons which recur year after year. Consequently the masses of the people, being ignorant of the eternal arrangement of the stars and marvelling at the events which were taking place as he had predicted, conceived that the man who taught such things partook of the nature of the gods, and after he had passed from among men they accorded to him immortal honours, both because of his benefactions and because of his knowledge of the stars; and then they transferred his name to the firmament of heaven, both because they thought that he had been so intimately acquainted with the risings and the settings of the stars and with whatever else took place in the firmament, and because they would surpass his benefactions by the magnitude of the honours which they would show him, in that for all subsequent time they proclaimed him to be the king of the universe.

57. To Uranus, the myth continues, were born forty-five sons from a number of wives, and, of these, eighteen, it is said, were by Titaca, each of them bearing a distinct name, but all of them as a group were called, after their mother, Titans. Titaea, because she was prudent and had brought about many good deeds for the peoples, was deified after her death by those whom she had helped and her name was changed to Gê. To Uranus were also born daughters, the two eldest of whom were by far the most renowned above the others and were called Basileia and Rhea, whom some also named Pandora. Of these daughters Basileia, who was the eldest and far excelled the others in both prudence and understanding, reared all her brothers, showing them collectively a mother's kindness; consequently she was
νην. διὸ καὶ μεγάλην μητέρα προσαγορευθήνας
μετὰ δὲ τὴν τοῦ πατρὸς ἐξ ἀνθρώπων εἰς θεοὺς
μετάστασιν, συγχωροῦντων τῶν ὄχλων καὶ τῶν
ἀδελφῶν, διαδέξασθαί τὴν βασιλείαν παρθένον οὖσαν
ἐτὶ καὶ διὰ τὴν ὑπερβολὴν τῆς σωφροσύνης
οὐδεὶς συνοικήσας βουλθεύεσαν. Ὑστερον δὲ βουλο-
μένην διαδόχους τῆς βασιλείας ἀπολύσειν νῦν, Ὑ-
περίονι συνοικήσαι τῶν ἀδελφῶν ἐνί, πρὸς δὲν
οἰκειώτατα διέκειστο. γενομένων δὲ αὐτῇ δύο τέκ-
νων, Ἡλίων καὶ Σελήνης, καὶ θαυμαζομένων ἐπὶ
tε τῷ κάλλει καὶ τῇ σωφροσύνῃ, φασὶ τοὺς
ἀδελφοὺς ταύτῃ μὲν ἐπὶ εὐτεκνίᾳ φθονοῦντας,
tὸν δὲ Ὑπερίονα φοβηθέντας μήποτε τὴν βασιλείαν
εἰς αὐτὸν περιστάσῃ, πρᾶξεν ἐπιτελέσασθαι παντε-
δῶς ἄνοσον. συνωμοσίαν γὰρ ποιησαμένους τὸν
μὲν Ὑπερίονα κατασφάξαι, τὸν δὲ "Ἡλιον ὄντα παῖδα
τῆς ἥλικιαν ἐμβαλόντας εἰς τὸν Ἡρῴδαν ποταμὸν
ἀποπνίξαι; καταφανοὺς δὲ γενομένης τῆς ἀτυχίας,
tὴν μὲν Σελῆνην φιλάδελφον οὖσαν καθ’ ὑπερβολὴν
ἀπὸ τοῦ τέγους έαυτὴν ῥύσαι, τὴν δὲ μητέρα
ἐξήτουσαι τὸ σῶμα παρὰ τὸν ποταμὸν σύγκοπον
γενέσθαι, καὶ κατενεχθέντας εἰς ὑπὸν οἶδαν ὑμῖν,
cαθ’ ἑνὸς ἐπιστάντα τὸν "Ηλιον παρακαλεῖν
αὐτὴν μὴ θρηνεῖν τῶν τῶν τέκνων θάνατον; τοὺς
μὲν γὰρ Τιτάνας τεῦξεσθαι τῆς προσηκούσης
tιμωρίας, ἐαυτὸν δὲ καὶ τὴν ἀδελφὴν εἰς ἀθανάτους
φύσεις μετασχηματισθῆσθαι θεία τινὶ προνολα;
ὀνομαθήσεσθαι γὰρ ὑπὸ τῶν ἀνθρώπων Ἡλιον
μὲν τὸ πρότερον ἐν οὐρανῷ πῦρ ἱερὸν καλοῦμενον,

1 ἐτὶ Bekker: ἐτὶ δέ.

1 The "sun" and the "moon" respectively.
given the appellation of "Great Mother;" and after her father had been translated from among men into the circle of the gods, with the approval of the masses and of her brothers she succeeded to the royal dignity, though she was still a maiden and because of her exceedingly great chastity had been unwilling to unite in marriage with any man. But later, because of her desire to leave sons who should succeed to the throne, she united in marriage with Hyperion, one of her brothers, for whom she had the greatest affection. And when there were born to her two children, Helius and Selenê,\(^1\) who were greatly admired for both their beauty and their chastity, the brothers of Basileia, they say, being envious of her because of her happy issue of children and fearing that Hyperion would divert the royal power to himself, committed an utterly impious deed; for entering into a conspiracy among themselves they put Hyperion to the sword, and casting Helius, who was still in years a child, into the Eridanus\(^2\) river, drowned him. When this crime came to light, Selenê, who loved her brother very greatly, threw herself down from the roof, but as for his mother, while seeking his body along the river, her strength left her and falling into a swoon she beheld a vision in which she thought that Helius stood over her and urged her not to mourn the death of her children; for, he said, the Titans would meet the punishment which they deserve, while he and his sister would be transformed, by some divine providence, into immortal natures, since that which had formerly been called the "holy fire" in the heavens would be called by men Helius ("the sun") and that

\(^1\) The Po.

\(^2\) The Po.
6 σελήνην δὲ τὴν μῆνιν προσαγορευομένην. διεγερθείσαν δὲ καὶ τοῖς ὁχλοις τὸν τε ὀνειρον καὶ τὰ περὶ αὐτὴν ἀτυχήματα διελθοῦσαν ἀξίωσαν τοῖς μὲν τετελευτηκόσιν ἀπονεῖμαι τιμᾶς ἱσοδέους, τοῦ δ' αὐτῆς σώματος μηκέτι μηδένα θυγείν. Ι μετὰ δὲ ταῦτα ἐρμανή γενομένην καὶ τῶν τῆς θυγατρὸς παιγνίων τὰ δυνάμενα ψόφον ἐπιτελεῖν ἀρπάσασαν πλανᾶσθαι κατὰ τὴν χώραν, λευμένην 1 μὲν τὰς τρίχας, τῷ δὲ διὰ τῶν τυμπάνων καὶ κυμβάλων ψόφω ἐνθέδονοιν ὅστε καταπλήθ-8 τεσσαρέως ὀρῶνται. πάντων δὲ τὸ περὶ αὐτὴν πάθος ἔλεοντων, καὶ τινῶν ἀντεχομένων τοῦ σώματος, ἐπιγενέσθαι πλήθος ὄμβρου καὶ συνεχεῖς κεραυνῶν πτώσεις: ἐνταῦθα δὲ τὴν μὲν Βασίλειαν ἀφανῆ γενόμενα, τοὺς δ' ὁχλοὺς θαυμάζοντας τὴν περιπέτειαν τὸν μὲν Ἡλιον καὶ τὴν Σελήνην τῇ προσηγορίᾳ καὶ ταῖς τιμαῖς μεταγαγείν ἐπὶ τὰ κατ' οὕρανον ἄστρα, τὴν δὲ μητέρα τούτων θεοῦ τε νομίζαι καὶ βωμοῦς ἱδρύσασθαι, καὶ ταῖς διὰ τῶν τυμπάνων καὶ κυμβάλων ἐνεργείαις καὶ τοῖς ἄλλοις ἀπασιν ἀπομομουμένοις τὰ περὶ αὐτὴν συμβάντα θυσίας καὶ τὰς ἄλλας τιμὰς ἀπονεῖμαι.

58. Παραδέδοται δὲ τῆς θεοῦ ταύτης καὶ κατὰ τὴν Φρυγίαν γένεσις. οἱ γὰρ ἐγχώριοι μυθολογοῦσι τὸ πολαίδιον γενέσθαι βασιλέα Φρυγίας καὶ

1 So Eusebius (Praep. Ev. 2. 2. 39): καταλευμένην.
BOOK III. 57. 5–58. 1

addressed as "menē" would be called Selenē ("the moon"). When she was aroused from the swoon she recounted to the common crowd both the dream and the misfortunes which had befallen her, asking that they render to the dead honours like those accorded to the gods and asserting that no man should thereafter touch her body. And after this she became frenzied, and seizing such of her daughter’s playthings as could make a noise, she began to wander over the land, with her hair hanging free, inspired by the noise of the kettledrums and cymbals, so that those who saw her were struck with astonishment. And all men were filled with pity at her misfortune and some were clinging to her body, when there came a mighty storm and continuous crashes of thunder and lightning; and in the midst of this Basileia passed from sight, whereupon the crowds of people, amazed at this reversal of fortune, transferred the names and the honours of Helius and Selenē to the stars of the sky, and as for their mother, they considered her to be a goddess and erected altars to her, and imitating the incidents of her life by the pounding of the kettledrums and the clash of the cymbals they rendered unto her in this way sacrifices and all other honours.

58. However, an account is handed down also that this goddess 2 was born in Phrygia. For the natives of that country have the following myth: In ancient times Meion became king of Phrygia and Lydia;

1 Cp. the scene in Sophocles, Oedipus at Colonus, 1620–1, immediately before Oedipus passes from earth in the storm:

So clinging to each other sobbed and wept
Father and daughters both.

(tr. by Storr in the L.C.L.)

2 i.e. the Magna Mater.
Διοδόρος Μήονα. γήμαντα δὲ Διωνίμην γεννήσαι μὲν παιδίων θήλυ, τρέψειν δ’ αυτὸ μὴ βουλόμενον εἰς ὄρος ἔκθεινα τὸ προσαγορεύμενον Κυβέλην. ἐνταῦθα τῷ παιδίῳ κατά τινα θείαν πρόνοιαν τὰς τε παράδεισι καὶ τινα τῶν ἄλλων τῶν ἀλκῆ διαφερόντων θηρίων παρέχεσθαι τὴν θηλῆν καὶ 2 διατρέφειν, γύναια δὲ τινα περὶ τὸν τόπον ποιμαίνοντα κατιδείν τὸ γινόμενον, καὶ θαυμάσαντα τὴν περιπέτειαν ἀνελέοθαι τὸ βρέφος, καὶ προσαγορεύσαι Κυβέλην ἀπὸ τοῦ τόπου. αὐξομένην δὲ τὴν παιδὰ τῷ τε κάλλει καὶ σώφροσύνη διενεγκεῖν, ἢτι δὲ συνέσει γενέσθαι θαυμαστήν: τὴν τε γὰρ πολυκάλαμον σύριγγα πρὸ τὴν ἐπινοῦσαι καὶ πρὸς τὰς παιδὰς καὶ χορείας εὑρεῖν κύμβαλα καὶ τύμπανα, πρὸς δὲ τούτοις καθαρμοῦς τῶν νοσούντων κατηγοῦν τε καὶ νηπίων παιδῶν εὐσημήσασθαι.

3 διὸ καὶ τῶν βρέφῶν ταῖς ἐπιφανεῖς σωζομένων καὶ τῶν πλεῖστων ὑπ’ αὐτῆς ἐναγκαλιζομένων, διὰ τὴν εἰς ταῦτα σπουδὴν καὶ φιλοστοργίαν ὑπὸ πάντων αὐτῆς ὑπέρ μητέρα προσαγορευτὴν. συναστρέφεσθαι δ’ αὐτῇ καὶ φιλίαν ἔχειν ἐπὶ πλέον φασὶ Μαρσύαν τὸν Φρύγα, θαυμαζοµένον ἐπὶ συνέσει καὶ σωφροσύνη καὶ τῆς μὲν συνέσεως τεκμήριον λαμβάνοντι τὸ μιμήσασθαι τοὺς φθόγγους τῆς πολυκάλαμου σύριγγας καὶ μετενεγκείν ἐπὶ τοὺς αὐλοὺς τὴν ὀλήν ἀρμονίαν, τῆς δὲ σωφροσύνης σημείον εἶναι φασὶ τὸ μέχρι τῆς τελευτηθεὶς ἀπείρουτος γενέσθαι τῶν ἀφροδίσιων.

4 Τῇν οὖν Κυβέλην εἰς ἀκμὴν ἠλλικίας ἐλθούσαν ἀγαπήσας τῶν ἐγχωρίων τινὰ νεανίσκοι τὸν
BOOK III. 58. 1–4

and marrying Dindymē he begat an infant daughter, but being unwilling to rear her he exposed her on the mountain which was called Cybelus. There, in accordance with some divine providence, both the leopards and some of the other especially ferocious wild beasts offered their nipples to the child and so gave it nourishment, and some women who were tending the flocks in that place witnessed the happening, and being astonished at the strange event took up the babe and called her Cybelē after the name of the place. The child, as she grew up, excelled in both beauty and virtue and also came to be admired for her intelligence; for she was the first to devise the pipe of many reeds and to invent cymbals and kettledrums with which to accompany the games and the dance, and in addition she taught how to heal the sicknesses of both flocks and little children by means of rites of purification; in consequence, since the babes were saved from death by her spells and were generally taken up in her arms, her devotion to them and affection for them led all the people to speak of her as the "mother of the mountain." The man who associated with her and loved her more than anyone else, they say, was Marsyas the Phrygian, who was admired for his intelligence and chastity; and a proof of his intelligence they find in the fact that he imitated the sounds made by the pipe of many reeds and carried all its notes over into the flute,¹ and as an indication of his chastity they cite his abstinence from sexual pleasures until the day of his death.

Now Cybelē, the myth records, having arrived at full womanhood, came to love a certain native youth

¹ i.e. into a single pipo.
Diodorus of Sicily

προσαγορευόμενον μὲν "Αττιν, άστερον δ’ ἐπικληθέντα. Πάπας’ συνελθοῦσαν δ’ εἰς ὁμιλιάν αὐτῷ λάθρα καὶ γενομένην ἐγκυνὸν ἑπιγνωσθήναι κατὰ τούτον τὸν καιρὸν ὑπὸ τῶν γονέων. 59. διόπερ ἀναχθείσης αὐτῆς εἰς τὰ βασίλεια, καὶ τοῦ πατρὸς τὸ μὲν πρῶτον ὡς παρθένον προσδεξαμένου, μετὰ δὲ ταῦτα γνώντος τὴν φθοράν, καὶ τόσος τε προφούς καὶ τὸν "Αττιν ἀνελόντος καὶ τὰ σώματα ἐκράφαστος ἀταφα, φασὶ τὴν Κυβέλην διὰ τὴν πρὸς τὸ μειράκιον φιλοστοργίαν καὶ τὴν ἐπὶ ταῖς τροφοῖς λύτην ἐμμανῆ γενομένην εἰς τὴν χώραν ἐκτηθήσασι. καὶ ταῦτην μὲν ὄλολυζουσαν καὶ τυμπανίζουσαν μόνην ἑπιέναι πάσαν χώραν, λευμένην τὰς τρίχας, τὸν δὲ Μαρσύαν ἐλεοῦντα τὸ πάθος ἐκούσιος αὐτῆς συνακολουθεῖν καὶ συμπλανᾶσθαι διὰ τὴν προὔπαρ-χουσαν φιλίαν. παραγενομένους δ’ αὐτοὺς πρὸς Διόνυσον εἰς τὴν Νύσαν καταλαβεῖν τὸν Ἀπόλλωνα τυγχάνοντα μεγάλης ἀποδοχῆς διὰ τὴν κιθάραν, ἡν Ἐρμήν εὐρείν φασιν, Ἀπόλλωνα δὲ πρῶτον αὐτῆς κατὰ τρόπον χρῆσθαι έρίζοντος δὲ τοῦ Μαρσύου πρὸς τὸν Ἀπόλλωνα περὶ τῆς τέχνης, καὶ τῶν Νυσαιών ἀποδειχθέντων δικαστῶν, τὸν μὲν Ἀπόλλωνα πρῶτον κιθαρίσαι ψιλῆν, τὸν δὲ Μαρσύαν ἐπιβαλόντα τοῖς αὐλοῖς καταπλῆξαι τὰς ἄκοας τῷ ξενίζοντι, καὶ διὰ τὴν εὐμέλειαν1 δόξαι πολὺ 3 προέχειν τοῦ προηγουμενοῦ. συντεθειμένων δ’ αὐτῶν παρ’ ἄλληλα τοῖς δικασταῖς ἐπιδείκνυσθαι

1 Reiske suggests ἐμμέλειαν (“harmony”).

272
who was known as Attis, but at a later time received
the appellation Papas\textsuperscript{1}; with him she consorted
secretly and became with child, and at about the
same time her parents recognized her as their child.
59. Consequently she was brought up into the palace,
and her father welcomed her at the outset under
the impression that she was a virgin, but later, when
he learned of her seduction, he put to death her
nurses and Attis as well and cast their bodies forth
to lie unburied; whereupon Cybelê, they say,
because of her love for the youth and grief over the
nurses, became frenzied and rushed out of the
palace into the countryside. And crying aloud and
beating upon a kettledrum she visited every country
alone, with hair hanging free, and Marsyas, out of
pity for her plight, voluntarily followed her and
accompanied her in her wanderings because of the
love which he had formerly borne her. When they
came to Dionysus in the city of Nysa they found
there Apollo, who was being accorded high favour
because of the lyre, which, they say, Hermes invented,
though Apollo was the first to play it fittingly;
and when Marsyas strove with Apollo in a contest of
skill and the Nysaeans had been appointed judges,
the first time Apollo played upon the lyre without
accompanying it with his voice, while Marsyas,
striking up upon his pipes, amazed the ears of his
hearers by their strange music and in their opinion
far excelled, by reason of his melody, the first
contestant. But since they had agreed to take
turn about in displaying their skill to the judges,

\textsuperscript{1} "Papa" or "father." Attis-Papas was the supreme
god of the Phrygians, occupying the position held by Zeus
in the Greek world.
Diodorus of Sicily

τὴν τέχνην, τὸν μὲν Ἀπόλλωνα φασὶν ἐπιβαλεῖν τὸ δεύτερον ἀρμόττουσαι τῷ μέλει τῆς κιθάρας ὑδήν, καθ’ ἣν ὑπερβαλέσθαι τὴν προύπαρξασαν τῶν αὐλῶν ἀποδοχὴν· τὸν δὲ πρῶτον ἀγανακτήσαντα διδάσκειν τοὺς ἀκροατὰς ὅτι παρὰ πᾶν τὸ δίκαιον αὐτὸς ἐλάττωται· δεῖν γὰρ γίνεσθαι τέχνης σύγκρισι, οὐ φωνῆς, καθ’ ἣν προσήκει τὴν ἀρμονίαν καὶ τὸ μέλος ἐξετάζεσθαι τῆς κιθάρας καὶ τῶν αὐλῶν καὶ πρὸς τούτοις ἀδικον εἶναι δύο τέχνας ἀμα πρὸς μίαν συγκρίνεσθαι. τὸν δὲ Ἀπόλλων μυθολογοῦσιν εἰπεῖν ὡς οὐδὲν αὐτὸν πλεονεκτοῖν· καὶ γὰρ τὸν Μαρσύαν τὸ παραπλήσιον αὐτῷ ποιεῖν, εἰς τοὺς αὐλοὺς ἐμφυσώντα· δεῖν οὖν ὡς τὴν ἐξουσίαν ταύτην ἔσχεν ἀμφοτέρως διδοῦσα τῆς κράσεως, ἡ μηδέτερον τῷ στόματι διαγωνιζόμενον διὰ μόνων τῶν χειρῶν ενδείκνυσθαι τὴν ἱδίαν τέχνην. ἐπικρινάντων δὲ τῶν ἀκροατῶν τὸν Ἀπόλλων δικαιότερα λέγειν, συγκρίθηκαί πάλιν ταῖς τέχναις, καὶ τὸν μὲν Μαρσύαν λειψακεί, τὸν δ’ Ἀπόλλων διὰ τὴν ἔριν πικρότερον χρησάμενον ἐκδείχατι τῶν ἑττηθέντα. ταχὺ δὲ μεταμεληθέντα καὶ βαρέως ἐπὶ τοῖς ὑπ’ αὐτοῦ πραχθεῖσιν ἐνέγκαντα τῆς κιθάρας ἐκρήζατι τὰς χορὰς καὶ τὴν εὐρημένην ἀρμονίαν ἀφανίζας.

6 ταύτης δ’ ὑστερον Μοῦσας μὲν ἀνευρεῖν τὴν μέσην, Λίνον δὲ τὴν λίχανον, Ὄρφεα δὲ καὶ

1 κράσεως Eichstätt: κράσεως.
Apollo, they say, added, this second time, his voice in harmony with the music of the lyre, whereby he gained greater approval than that which had formerly been accorded to the pipes. Marsyas, however, was enraged and tried to prove to the hearers that he was losing the contest in defiance of every principle of justice; for, he argued, it should be a comparison of skill and not of voice, and only by such a test was it possible to judge between the harmony and music of the lyre and of the pipes; and furthermore, it was unjust that two skills should be compared in combination against but one. Apollo, however, as the myth relates, replied that he was in no sense taking any unfair advantage of the other; in fact, when Marsyas blew into his pipes he was doing almost the same thing as himself; consequently the rule should be made either that they should both be accorded this equal privilege of combining their skills, or that neither of them should use his mouth in the contest but should display his special skill by the use only of his hands. When the hearers decided that Apollo presented the more just argument, their skills were again compared; Marsyas was defeated, and Apollo, who had become somewhat embittered by the quarrel, flayed the defeated man alive. But quickly repenting and being distressed at what he had done, he broke the strings of the lyre and destroyed the harmony of sounds which he had discovered. This harmony of the strings, however, was rediscovered, when the Muses added later the middle string, Linus the string struck with the foresfinger, and Orpheus and Thamyras the lowest

1 i.e. they were both using their breath; Marsyas to make the pipes sound, Apollo to produce vocal notes.
DIODORUS OF SICILY

Θαμύραν ὑπάτην καὶ παρυπάτην. τὸν δ’ Ἀπόλλωνα ἄγαν ἐις τὸ ἀντρον τοῦ Διονύσου τὴν τε καθάραν καὶ τοὺς αὐλοὺς ἀναδέντα, καὶ τὴς Κυβέλης ἐρασθέντα, συμπλανηθήναι ταύτῃ μέχρι τῶν Ἑπεξορέων. 7 Κατὰ δὲ τὴν Φρυγίαν ἐπισεούσης νόσου τοῖς ἀνθρώποις καὶ τῆς γῆς ἀκάρπου γενομένης, ἐπερωτησάντων τῶν ἀτυχοῦντων τὸν θεόν 1 περὶ τῆς τῶν κακῶν ἀπαλλαγῆς προστάξεως ἂν τούτως θάμαι τὸ Ἀττιδος σῶμα καὶ τιμᾶν τὴν Κυβέλην ὡς θεόν. διόπερ τοὺς Φρυγιακῷ ἠμασμένου τοῦ σώματος διὰ τὸν χρόνον εἰδωλον κατασκευάζει τοῦ μειρακίου, πρὸς δὲ θηριωντάς ταῖς οἰκείαις τιμαῖς τοῦ πάθους εξιλάσκεσθαι τὴν τοῦ παρανομοθέντος μὴν: ὀπερ μέχρι τοῦ καθʼ ἡμῶς βίου ποιοῦντας αὐτοὺς διατελεῖν, τῆς δὲ Κυβέλης τὸ παλαιὸν βωμὸν ἤδινοιμένους θυσίας ἐπιτελεῖν κατ’ ἑτος: ύστερον δ’ ἐν Πισινοῦντι τῆς Φρυγίας κατασκευάζει νεων πολυτελή καὶ τιμάς καὶ θυσίας καταδείξαι μεγαλοπρεπούσας, Μίδου 2 τοῦ βασιλέως εἰς ταύτα συμφιλοκαλήσαντος: τῷ δ’ ἀγάλματι τῆς θεοῦ παραστησάται παράλεις καὶ λέοντας διὰ τὸ δοκεῖν ύπ’ τούτων πρῶτον τραφήναι. Περὶ μὲν οὖν μητρὸς θεῶν τοιαύτα μυθολογεῖται παρὰ τε τοῖς Φρυξὶ καὶ τοῖς Ἀτλαντίοις τοῖς παρὰ τῶν ῥακανόν οἰκοίδων.

1 So Dindorf: τον θεον ἀτυχοῦντων D, ἀτυχοῦντων omitted in Vulgate.
2 Μίδου Wesseling: Μήδου.
string and the one next to it. And Apollo, they say, laid away both the lyre and the pipes as a votive offering in the cave of Dionysus, and becoming enamoured of Cybelê joined in her wanderings as far as the land of the Hyperboreans.

But, the myth goes on to say, a pestilence fell upon human beings throughout Phrygia and the land ceased to bear fruit, and when the unfortunate people inquired of the god how they might rid themselves of their ills he commanded them, it is said, to bury the body of Attis and to honour Cybelê as a goddess. Consequently the Phrygians, since the body had disappeared in the course of time, made an image of the youth, before which they sang dirges and by means of honours in keeping with his suffering propitiated the wrath of him who had been wronged; and these rites they continue to perform down to our own lifetime. As for Cybelê, in ancient times they erected altars and performed sacrifices to her yearly; and later they built for her a costly temple in Pisinus of Phrygia, and established honours and sacrifices of the greatest magnificence. Midas their king taking part in all these works out of his devotion to beauty; and beside the statue of the goddess they set up panthers and lions, since it was the common opinion that she had first been nursed by these animals.

Such, then, are the myths which arc told about the Mother of the Gods both among the Phrygians and by the Atlantians who dwell on the coast of the ocean.

It is these additional four strings which then had to be rediscovered.
DIODORUS OF SICILY

60. Μετὰ δὲ τὴν Ὑπερίονος τελευτητὴν μυθολογοῦσι τοὺς νῖους τοῦ Οὐρανοῦ διελέσθαι τὴν βασιλείαν, ἂν ὑπάρχειν ἐπιφανεστάτους "Ἀτλαντα καὶ Κρόνον. τούτων δὲ τὸν μὲν "Ἀτλαντα λαχεῖν τοὺς παρὰ τὸν ὦκεανον τόπους, καὶ τοὺς τε λαοὺς Ἀτλαντίους δομομάσαι καὶ τὸ μέγιστον τῶν κατὰ τὴν χώραν ὄρμον ὁμοίως "Ἀτλαντα προσαγορεύσαι.

2 φασὶ δὴ αὐτὸν τὰ περὶ τὴν ἀστρολογίαν ἐξακριβώσαι καὶ τὸν σφαιρικὸν λόγον εἰς ἀνθρώπους πρῶτον ἐξενεγκεῖν· ἂφ’ ἢς αἰτίας δοξαὶ τὸν σύμπαντα κόσμον ἐπὶ τῶν Ἀτλαντος ἀμων ὁχεῖσθαι, τοῦ μὲν τὴν τῆς σφαίρας εὐφραίνως καὶ καταγράφω αἰνιττομένων. γενέσθαι δὲ αὐτῶ πλείους νιοὺς, ὃν ἔνα διενεγκεῖν εὐσεβεία καὶ τῇ πρὸς τοὺς ἄρχομένους δικαιοσύνη καὶ φιλανθρωπία, τὸν

3 προσαγορεύομενον "Ἐσπεριον. τούτων δὲ ἐπὶ τὴν κορυφὴν τοῦ Ἀτλαντος ὄρους ἀναβαίνοντα καὶ τῶν ἀστρων παρατηρήσεις ποιούμενον ἐξαισθηθεῖς ὕπο πνευμάτων συναρπαγέντα μεγάλων ἄφαντον γενέσθαι· διὰ δὲ τὴν ἄρετὴν αὐτοῦ ὁ πάθος τὰ πλῆθο ἐλεύθερα σικαλμᾶς ἀθανάτους ἀπονεῖμαι καὶ τῶν ἐπιφανεστάτων τῶν κατὰ τὸν οὐρανὸν ἀστερών ὁμοιόμοιοι ἐκεῖνοι προσαγορεύσαι.

4 'Ὑπάρξαι δ’ Ἀτλαντὶ καὶ θυγατέρας ἐπτά, ταῖς κοινῶς μὲν ἀπὸ τοῦ πατρὸς καλουμένας Ἀτλαντί-
60. After the death of Hyperion, the myth relates, the kingdom was divided among the sons of Uranus, the most renowned of whom were Atlas and Cronus. Of these sons Atlas received as his part the regions on the coast of the ocean, and he not only gave the name of Atlantians to his peoples but likewise called the greatest mountain in the land Atlas. They also say that he perfected the science of astrology and was the first to publish to mankind the doctrine of the sphere; and it was for this reason that the idea was held that the entire heavens were supported upon the shoulders of Atlas, the myth darkly hinting in this way at his discovery and description of the sphere. There were born to him a number of sons, one of whom was distinguished above the others for his piety, justice to his subjects, and love of mankind, his name being Hesperus. This king, having once climbed to the peak of Mount Atlas, was suddenly snatched away by mighty winds while he was making his observations of the stars, and never was seen again; and because of the virtuous life he had lived and their pity for his sad fate the multitudes accorded to him immortal honours and called the brightest of the stars of heaven after him.

Atlas, the myth goes on to relate, also had seven daughters, who as a group were called Atlantides beginnings of astronomical thinking among the Greeks, we have in these references to the "doctrine of the sphere" and the "spherical nature of the stars" a memory of the Pythagorean quadrivium, in which "sphaeric" means astronomy, being the geometry of the sphere considered solely with reference to the problem of accounting for the motions of the heavenly bodies" (T. L. Heath, Greek Mathematics, 1. p. 11).

Hesperus.
Diodorus of Sicily

ddas, ἰδίᾳ δ᾽ ἐκάστην ὄνομαξομένην Μαίαν, Ἡλέκτραν, Ταύγητην, Στερόπην, Μερόπην, Ἀλκυόνην καὶ τελευταίαν Κελανιώ. ταῦτας δὲ μυγείσας τοῖς ἐπιφανεστάτοις ἤρωσι καὶ θεοῖς ἀρχηγοὺς καταστήναι τοῦ πλείστου 1 γένους τῶν ἀνθρώπων, τεκούσας τοὺς δ᾽ ἄρετήν θεοὺς καὶ ἢρωας ὄνομασθέντας, οἶνον τὴν πρεσβυτάτην Μαίαν Διὸ μυγείσαν Ἐρμην τεκνώσας, πολλῶν εὐρετὴν γενόμενον τοῖς ἀνθρώποις· παραπλησίως δὲ καὶ τὰς ἄλλας Ἀτλαντίδας γεννήσαι παῖδας ἐπιφανεῖς, ὅπι τοὺς μὲν ἑθνῶν, τοὺς δὲ πόλεων γενέσθαι κτίστασ. 5 διόπερ οὐ μόνον παρ᾽ εἶνοις τῶν βαρβάρων, ἀλλὰ καὶ παρὰ τοῖς Ἑλλησπόντους τῶν ἀρχαιοτάτων ἢρωών εἰς ταῦτα ἀναφέρειν τὸ γένος. ὑπάρξας δ᾽ αὐτὰς καὶ σώφρονας διαφέροντως, καὶ μετὰ τὴν τελευτήν τυχεῖν ἄθανάτου τιμής παρ᾽ ἀνθρώποις καὶ 2 καθισμεῖσαι ἐν τῷ κόσμῳ καὶ τῇ τῶν Πλείάδων προσηγορίᾳ περιληφθείσας. ἐκλήθησαν δὲ αἱ 3 Ἀτλαντίδες καὶ νῦμφαι διὰ τὸ τοὺς ἐγχωρίους κοινὴ τὰς γυναῖκας νῦμφας προσαγορεῖν.

61. Κρόνον δὲ μυθολογοῦσιν, ἀδελφὸν μὲν Ἀτλαντὸς ὄντα, διαφέροντα δ᾽ ἄσσεβείας καὶ πλευρεξίας, γῆμαι τὴν ἀδελφὴν Ἱέαν, ἐξ ἦς γεννῆσαι Δία τὸν Ὀλύμπιον ὕστερον ἐπικληθέντα. γεγονέως δὲ καὶ ἔτερον Δία, τὸν ἀδελφὸν μὲν Οὐρανοῦ, τῆς δὲ

1 πλείστου omitted by DF, Vogel.
2 καὶ after ανθρώποις deleted by Dindorf, Bekker, Vogel.
3 αἱ added by Reiske.
after their father, but their individual names were Mæca, Electra, Taïgetê, Steropê, Meropê, Halyconê, and the last Celaeno. These daughters lay with the most renowned heroes and gods and thus became the first ancestors of the larger part of the race of human beings, giving birth to those who, because of their high achievements, came to be called gods and heroes; Mæca the eldest, for instance, lay with Zeus and bore Hermes, who was the discoverer of many things for the use of mankind; similarly the other Atlantides also gave birth to renowned children, who became the founders in some instances of nations and in other cases of cities. Consequently, not only among certain barbarians but among the Greeks as well, the great majority of the most ancient heroes trace their descent back to the Atlantides. These daughters were also distinguished for their chastity and after their death attained to immortal honour among men, by whom they were both enthroned in the heavens and endowed with the appellation of Pleiades. The Atlantides were also called "nymphs" because the natives of that land addressed their women by the common appellation of "nymph."  

61. Cronus, the brother of Atlas, the myth continues, who was a man notorious for his impiety and greed, married his sister Rhea, by whom he begat that Zeus who was later called "the Olympian." But there had been also another Zeus, the brother of Uranus

1 It has been conjectured that the name is derived from the verb "to sail" (Pleœ), since this constellation rose at the beginning of the sailing season.

2 i.e. in addressing their women they did not distinguish between the married and unmarried, as most Greeks did.
Κρήτης βασιλεύσαντα, τῇ δόξῃ πολύ λειτούρμενον
2 τοῦ μεταγενεστέρου. τοῦτον μὲν οὖν βασιλεύσα
τοῦ σύμπαντος κόσμου, τὸν δὲ προγενεστέρον, δυναστεύοντα τῆς προειρημένης νήσου, δεκα παίδας
γεννήσαι τοὺς ὀνομαθέντας Κουρήτας· προσαγο-
ρεύσαι δὲ καὶ τὴν νήσου ἀπὸ τῆς γυναικὸς Ἰδαλών,
ἐν ἕ καὶ τελευτήσαντα ταφῆναι, δεικνυμένον τοῦ
τῆς ταφῆς δεξαμενού τόπου τέχνη ψυχῆς τῶν καθ᾽
3 ἡμᾶς χρόνων. οὐ μὴν οἱ γε Κρήτης ὁμολογοῦ-
μενα τούτως μυθολογοῦσι,1 περὶ δὲν ἦμεις ἐν
τοῖς περὶ Κρήτης τὰ κατὰ μέρος ἄναγραμμενα
δυναστεύσαι δὲ φασὶ τὸν Κρόνου κατὰ Σικελίαν καὶ
Λιβύην, ἐτί δὲ τὴν Ἰταλίαν, καὶ τὸ σύνολον ἐν τοῖς
πρὸς ἐσπέραν τόπως συντήσασθαι τῆς βασιλείας
παρὰ πᾶσι δὲ φρουραίς διακατέχειν τὰς ἀκροπό-
λεις καὶ τοὺς ὀχυρώσ τῶν τόπων.2 ἀφ᾽ οὗ δὴ
μέχρι τοῦ νῦν χρόνου κατὰ τὲ τὴν Σικελίαν καὶ
tὰ πρὸς ἐσπέραν νεώντα μέρη πολλοὺς τῶν ψηλῶν
τόπων ἀπ᾽ ἐκείνου Κρόνων προσαγορεύεσθαι.
4. Κρόνου δὲ γενόμενον ὑδίν Δία τὸν ἐναντίον τῶν
πατρί βίων ζηλώσας, καὶ παρεχόμενον ἐαυτὸν
πᾶσιν ἐπιεικῆ καὶ φιλάνθρωπον ὑπὸ τοῦ πλῆθος
πατέρα προσαγορευθῆναι. διαδέξασθαι δ᾽ αὐτὸν
φασὶ τὴν βασιλείαν οἱ μὲν ἐκουσίως τοῦ πατρὸς
παραχωρήσαντος, οἱ δ᾽ ὑπὸ τῶν ὄχλων αἴρε-
θέντα διὰ τὸ μίας τὸ πρὸς τὸν πατέρα· ἐπιστρα-
τεύσαντος δ᾽ ἐπὶ αὐτὸν τὸν Κρόνου μετὰ τῶν
Τυτάνων κρατήσας τῇ μάχῃ τὸν Δία, καὶ κύριον
gενόμενον τῶν ὄλων ἐπελθεῖν ἀπασαν τὴν οἰκου-
μένην, εὐργετοῦντα τὸ γένος τῶν ἄνθρωπων.
1 μυθολογοῦσι ABD, ἱστοροῦσι II, Jacoby.
2 τοῦτων after τόπων deleted by Dindorf.
and a king of Crete, who, however, was far less famous than the Zeus who was born at a later time. Now the latter was king over the entire world, whereas the earlier Zeus, who was lord of the above-mentioned island, begat ten sons who were given the name of Curetes; and the island he named after his wife Idaea, and on it he died and was buried, and the place which received his grave is pointed out to our day. The Cretans, however, have a myth which does not agree with the story given above, and we shall give a detailed account of it when we speak of Crete. Cronus, they say, was lord of Sicily and Libya, and Italy as well, and, in a word, established his kingdom over the regions to the west; and everywhere he occupied with garrisons the commanding hills and the strongholds of the regions, this being the reason why both throughout Sicily and the parts which incline towards the west many of the lofty places are called to this day after him "Cronia."

Zeus, however, the son of Cronus, emulated a manner of life the opposite of that led by his father, and since he showed himself honourable and friendly to all, the masses addressed him as "father." As for his succession to the kingly power, some say that his father yielded it to him of his own accord, but others state that he was chosen as king by the masses because of the hatred they bore towards his father, and that when Cronus made war against him with the aid of the Titans, Zeus overcame him in battle, and on gaining supreme power visited all the inhabited world, conferring benefactions upon the

1 i.e. "the Olympian."   2 In Book 5. 64 ff.
5 διενεκεῖν δ' αυτὸν καὶ σώματος ῥώμη καὶ ταῖς ἄλλαις ἀπάσαις ἀρεταῖς, καὶ διὰ τοῦτο ταχὺ κύριον γενέσθαι τοῦ σύμπαντος κόσμου. καθόλου δ' αυτὸν τὴν ἀπασαν σπουδὴν ἔχειν εἰς κόλασιν μὲν τῶν ἀσεβῶν καὶ πονηρῶν, εὐεργεσίαιν δὲ τῶν ὁχλων. ἀνθ' ὅπερ μετὰ τὴν εἰς ἀνθρώπων μετάστασιν ὄνομασθήναι μὲν Ζήνα διὰ τὸ δοκεῖν τοῦ καλῶς ξῆνα αὐτὸν γενέσθαι τοῖς ἀνθρώποις, καθηδρυθήναι δὲ ἐν τῷ κόσμῳ τῇ τῶν εὗ παθόντων τιμῇ, πάντων προθύμως ἀναγορευόντων θεόν καὶ κύριον εἰς τὸν αἰῶνα τοῦ σύμπαντος κόσμου.

Τῶν μὲν οὖν παρὰ τοῖς Ἀτλαντίοις θεολογομένων τὰ κεφάλαια ταῦτ' ἐστίν.

62. 'Ἡμεῖς δ' ἐπεὶ προειρήκαμεν ἐν τοῖς Αἰγυπτιακοῖς περὶ τῆς τοῦ Διονύσου γενέσεως καὶ τῶν ὑπ' αὐτοῦ πραγμάτων ἀκολούθως ταῖς ἐγχειρίοις ἱστορίαις, οἱκεῖοι εἰναι διαλαμβάνομεν προσθεῖναι τὰ μυθολογούμενα περὶ τοῦ θεοῦ τούτου παρὰ τοῖς Ἑλλησ. τῶν δὲ παλαιῶν μυθογράφων καὶ ποιητῶν περὶ Διονύσου γεγραφότων ἀλλήλως ἀσύμφωνα καὶ πολλοὺς καὶ τερατώδεις λόγους καταβεβλημένων, δυσχερές ἐστιν ὑπὲρ τῆς γενέσεως τοῦ θεοῦ τούτου καὶ τῶν πράξεων καθαρῶς εἰπεῖν. οἱ μὲν γὰρ ἐνα Διόνυσον, οἱ δὲ τρεῖς γεγονέναι παραδεδώκασιν, εἰς θ' οἱ γένεσιν μὲν τούτου ἀνθρωπόμορφον μὴ γεγονεῖν τὸ παράπαν ἀποφαίνομεν, τὴν δὲ

2 This is another form of the name "Zeus," and also the infinitive of the verb "live."
race of men. He was pre-eminent also in bodily strength and in all the other qualities of virtue and for this reason quickly became master of the entire world. And in general he showed all zeal to punish impious and wicked men and to show kindness to the masses. In return for all this, after he had passed from among men he was given the name of Zên,¹ because he was the cause of right "living" among men, and those who had received his favours showed him honour by enthroning him in the heavens, all men eagerlly acclaming him as god and lord for ever of the whole universe.

These, then, are in summary the facts regarding the teachings of the Atlantians about the gods.

62. But since we have previously made mention, in connection with our discussion of Egypt, of the birth of Dionysus and of his deeds as they are preserved in the local histories of that country,² we are of the opinion that it is appropriate in this place to add the myths about this god which are current among the Greeks. But since the early composers of myths and the early poets who have written about Dionysus do not agree with one another and have committed to writing many monstrous tales, it is a difficult undertaking to give a clear account of the birth and deeds of this god. For some have handed down the story that there was but one Dionysus, others that there were three,³ and there are those who state that there was never any birth of him in human form whatsoever, and think that

³ Cicero (On the Nature of the Gods, 3. 58) said there had been five.
DIODORUS OF SICILY

3 toû oînou dòsan Diónusov elnav nomízontes. diáper ἡμεῖς τῶν παρ’ ἐκάστοις λεγομένων τὰ κεφάλαια πειρασόμεθα συντόμως ἐπιδραμεῖ.

Oî toûn phusiolouγoûntes peri tou theou tou- tou kai ton àpò tûs ampelòu karpòn Diónusov wno- mázonîtes fasi tûn gêyn autómâtov metà tûn allôn fútôn envekeîn tûn ampelôu, alî ouk eîz arêkhîs

4 upò tinon evretoû futeudhînai. tekmûrion d’ elnav toûtou tò mékro tou vûn en pollois topous âgrías ampelou futebhai, kai karpofofoin autâs para- plhôsas taîs upò tûs ânthropiînhs epimeiriâs xei- d rouggouvmenâs. diâmeîpôra de tûn Diónusov upò tûn palaiôn wnoamâsthai, mîas mên kai prôtis genvêseos ârithmoumênes õtân tò fútôn eîz tûn gêyn tebèn lambánh tûn autêkhs, deutêrâs d’ õtân brîth kai tûs bôrrus pepâînh, õoste tûn mên ek gêhs, tûn d’ ek tûs ampelôn gêneseu toû theou nomízethai.

6 paraðedwkoûtôn de tûn muðográfôn kai trûtîn gêneseu, kath’ õn fasi tûn theon ek Dîos kai Dîmîtoûs teknothênta diâspasoûnai mên upò tûn gêny- vôn kai kathêthiînai, pâlîn d’ upò tôs Dîmîttros tûn melôn sunarmiôsotôn eîz arêkhîs nêuon genifi- õnai, eîs fônukâs tûnais autîas metâgoujîs tûs
7 toûouîtou lógoûs. Dîos mên gêr kai Dîmîttroûs autôn légeiethai diâ tô tûn ampelôn ek te gês kai ðìbrwv lambânousan tûn autêkhs karpofofoin tôv ek tôv bôrrus apthlubômenev oînou’ tô d’ upò tûn gênegvôn nêuon õnta diâspasoûn dêlouîn tûn upò

1 "Twice-born."
2 i.e. the Titans, or "sons of earth."

286
the word Dionysus means only "the gift of wine" (oinou dosis). For this reason we shall endeavour to run over briefly only the main facts as they are given by each writer.

Those authors, then, who use the phenomena of nature to explain this god and call the fruit of the vine "Dionysus" speak like this: The earth brought forth of itself the vine at the same time with the other plants and it was not originally planted by some man who discovered it. And they allege as proof of this the fact that to this day vines grow wild in many regions and bear fruit quite similar to that of plants which are tended by the experienced hand of man. Furthermore, the early men have given Dionysus the name of "Dimetor,"¹ reckoning it as a single and first birth when the plant is set in the ground and begins to grow, and as a second birth when it becomes laden with fruit and ripens its clusters, the god, therefore, being considered as having been born once from the earth and again from the vine. And though the writers of myths have handed down the account of a third birth as well, at which, as they say, the Sons of Gaia ² tore to pieces the god, who was a son of Zeus and Demeter, and boiled him, but his members were brought together again by Demeter and he experienced a new birth as if for the first time, such accounts as this they trace back to certain causes found in nature. For he is considered to be the son of Zeus and Demeter, they hold, by reason of the fact that the vine gets its growth both from the earth and from rains and so bears as its fruit the wine which is pressed out from the clusters of grapes; and the statement that he was torn to pieces, while yet a youth, by the
Diodorus of Sicily

tōn ἑωργῶν συγκομιδὴν τῶν καρπῶν,1 τὴν δὲ καθέβησιν τῶν μελῶν μεμυθησάμεθα διὰ τὸ τοὺς πλεῖστους ἔσειν τὸν οἶκον καὶ μίσγοντας εὐωδεστέραν αὐτοῦ καὶ βελτίων τὴν φύσιν κατασκευάζειν· τὸ δὲ τὰ ἐπὶ τῶν γηγενῶν λυμανθένα τῶν μελῶν ἀρμοσθέντα πάλιν ἔπει τὴν προγεγενημένην φύσιν ἀποκαθίστασθαι παρεμφαίνειν ὅτι πάλιν ἢ γῇ τὴν τρυγηθεῖσαν ἀμπελοῦν καὶ τηρηθείσαν ταῖς κατ᾽ ἐνωσ ὁπραίς εἰς τὴν προὐπάρξασαν ἐν τῷ καρποφόρειν ἀκμὴν ἀποκαθίστησι. καθόλου γὰρ ὑπὸ τῶν ἁρχαίων ποιητῶν καὶ μυθογράφων τὴν Δήμητραν γῆν
8 μητέρα προσαγορεύεον, σύμφωνα δὲ τούτοις εἶναι τά τε δηλούμενα διὰ τῶν Ὄρφικων ποιημάτων καὶ τὰ παρεισαγόμενα κατὰ τάς τελετάς, περὶ ὧν οὐ δέμοι τοὺς ἀμφότεροι ἱστορεῖν τὰ κατὰ μέρος.
9 Όμοιως δὲ καὶ τὴν ἐκ Σεμέλης γένεσιν εἰς φυσικὰς ἁρχὰς ἀνάγουσιν, ἀποφαινόμενοι Θυώνην ὑπὸ τῶν ἁρχαίων τὴν γῆν ὁμομάσθαι, καὶ τεθείον τὴν προσηγορίαν 3 Σεμέλην μὲν ἀπὸ τοῦ σεμιμίνειν εἶναι τῆς θεοῦ ταύτης τὴν ἐπιμέλειαν καὶ τιμῆν, Θυώνην δὲ ἀπὸ τῶν θυμομένων αὐτῇ θυσιῶν καὶ 10 θυηλῶν. διὸς δὲ αὐτοῦ τὴν γένεσιν ἐκ Δίως παραδόσονται διὰ τὸ δοκεῖν μετὰ τῶν ἄλλων ἐν τῷ κατὰ τὸν Δευκαλίωνα κατακλυσμῷ φθαρῆναι καὶ τοῦτος

1 διὰ τὸ τοὺς ἄνθρωπους τὴν γῆν Δήμητραν νομίζειν after καρπῶν deleted by Reiske.
2 τὸ δὲ τὰ Dindorf: τὰ δὲ.
3 καὶ after προσηγορίαν deleted by Eichstädt.
BOOK III. 62. 7–10

"earth-born"¹ signifies the harvesting of the fruit by the labourers,² and the boiling of his members has been worked into a myth by reason of the fact that most men boil the wine and then mix it, thereby improving its natural aroma and quality. Again, the account of his members, which the "earth-born" treated with despite, being brought together again and restored to their former natural state, shows forth that the vine, which has been stripped of its fruit and pruned at the yearly seasons, is restored by the earth to the high level of fruitfulness which it had before. For, in general, the ancient poets and writers of myths spoke of Demeter as Gê Meter (Earth Mother). And with these stories the teachings agree which are set forth in the Orphic poems and are introduced into their rites, but it is not lawful to recount them in detail to the uninitiated.

In the same manner the account that Dionysus was born of Semelê they trace back to natural beginnings, offering the explanation that Thyonê³ was the name which the ancients gave to the earth, and that this goddess received the appellation Semelê because the worship and honour paid to her was dignified (semné), and she was called Thyonê because of the sacrifices (thusiai) and burnt offerings (thueling) which were offered (touomenai) to her. Furthermore, the tradition that Dionysus was born twice of Zeus arises from the belief that these fruits also perished in common with all other plants in the flood at the time of Deucalion, and that when they

interpolate the explanation "because men consider the earth to be Demeter"; cp. Book 1. 12. 4.

³ Thyonê was the name which was given Semelê after she was received into the circle of the gods (cp. Book 4. 26. 4).
Diodorus of Sicily

tous karpoous, kal metà twn epomberian palin anafyntan oôperai deuteran epifaneian taùtên upárxei tou theou par' anthropousi, kal' ën ek tou Dios µērou geneiðhai palin ton theon 1 meµvthopoih- σthai. oi mên oðn tìn xheían kai dynamin tou kata tôn oînon euperimatos apofaioménoi Dionouson upárchei toiauta peri autou µuthologousi.

63. Toûn ðe µuthograîfoun oi oumatoeidê tôn theon parauságontes tìn mên eûresea tûs ãmpeloi kai φuteiai kata ðe toû oînon pragraumatelai smfónoi autôi prosapáitousi, peri ðe toû plieíous 2 gegeonéiain Dionousous amphiβhetóousi. ënoin mèn gar ëna kai toûn autôn apofaiîntai geneiðhai ton te katadeîxanta tà kata tâs oînopoiais kai synkómidas tûs xulínon kaloumênon karpopoi kata tôn strateusámenon ëpî pásan tûn oîkoumênh, ëti ðe tôn ða µwstíria kai teletos kai baikeias eîsthqisâmenon. ënoin ðe, kalâper prosêton, treîs úporthámei gegeonéiain kata diesthikotai õrô- nous, eîkástw prosapáitousin õdlas práxeis.

3 Kai fasi tôn mên arxaiotaton 'Ivðon gegeonéiain, kai tûs xýrhas autômarai diâ tûn eîkrasián feroûseis pollhν ãmpeloi prôton touton apô呼吸ei Bolton kai tûn xheían tûs peri tô toû oînon fûseus

1 touton after theon omitted CD, Vogel.

1 Cp. Book 2. 38, 4, and chap. 62 below. The story of the birth of Dionysus from the thigh of Zeus is partly etymological, Dio- from Dios, the genitive form of the nominative Zeus.

2 The “mythographi” appeared in Greek literature.

299
sprang up again after the Deluge it was as if there had been a second epiphany of the god among men, and so the myth was created that the god had been born again from the thigh of Zeus. However this may be, those who explain the name Dionysus as signifying the use and importance of the discovery of wine recount such a myth regarding him.

63. Those mythographers, however, who represent the god as having a human form ascribe to him, with one accord, the discovery and cultivation of the vine and all the operations of the making of wine, although they disagree on whether there was a single Dionysus or several. Some, for instance, who assert that he who taught how to make wine and to gather "the fruits of the trees," as they are called, he who led an army over all the inhabited world, and he who introduced the mysteries and rites and Bacchic revelries were one and the same person; but there are others, as I have said, who conceive that there were three persons, at separate periods, and to each of these they ascribe deeds which were peculiarly his own.

This, then, is their account: The most ancient Dionysus was an Indian, and since his country, because of the excellent climate, produced the vine in abundance without cultivation, he was the first to press out the clusters of grapes and to devise the use of wine as a natural product, likewise to give the

towards the close of the fourth century B.C. By that time the myths tended to drop out of sober historical writing and to become the subject of separate treatises, the writers of such works being called by the Greeks "mythographi."

a This was a vernacular term used to include wine, fruit, olive-oil, etc., as opposed to cereals ("dry fruit ").
ΔΙΟΔΟΡΟΣ ΠΟΛΙΤΩΝ ΚΑΙ ΤΩΝ ΣΥΚΩΝ ΚΑΙ ΤΩΝ ΆΛΛΩΝ ΑΚΡΟΔΡΥΩΝ ΤΗΝ ΚΑΘΗΚΟΝΣΑΝ ἘΠΙΜΕΛΕΙΑΝ ΠΟΥΣΑΣΘΑΙ, ΚΑΙ ΚΑΘΟΛΟΥ ΤΑ ΠΡΟΣ ΤΗΝ ΣΥΝΗΧΗΚΟΜΙΔΗΝ ΚΑΙ ΠΑΡΑΒΕΣΙΝ 2 ΤΟΥΤΩΝ ΤΩΝ ΚΑΡΠΩΝ ἘΠΙΝΟΗΣΑΙ. 3 ΤΟΝ ΑΥΤΟΝ ΔΕ ΚΑΙ ΚΑΤΑΠΩΓΩΝΑ ΛΈΓΟΥΣΙ ΚΑΤΑ ΤΟΥΣ \'Ινδοῖς νόμιμον εἶναι μέχρι τῆς τελευταῖας ἐπιμελῶς ὑποτρέφειν τοὺς πῶγωνας. 4 ΤΟΝ δ' οὖν ΔΙΩΝΥΣΟΥΝ ἑπελθόντα μετὰ στρατοπέδου πάσαν τὴν οἰκουμένην διδάσκει τὴν τε φυτεύαν τῆς ἀμπελοῦ καὶ τὴν ἐν ταῖς ληστοίς ἀποθυμηνοῦν τῶν βοτρύων. ἄφ', οὖν Δηναίον αὐτὸν ὑνομιασθήναι. ὁμοίως δὲ καὶ τῶν ἄλλων εὐρήματων μεταδόντα πᾶσι τυχεῖν αὐτὸν μετὰ τὴν εἰς ἀνθρώπων μετάστασιν ἀθανάτου τιμῆς παρὰ τοὺς εὗ παθοῦσιν. 5 δεῖκνυσθαι δὲ παρ' \'Ινδοῖς μέχρι τοῦ νῦν τὸν τε τόπον ἐν δ' συνεβη γενέσθαι τὸν θεὸν καὶ προσηγορίας πόλεων ἄπ' 4 αὐτοῦ κατὰ τὴν τῶν ἐγχωρίων διάλεκτον καὶ πολλὰ ἐτέρα διαμένειν ἀξιόλογα τεκμηρία τῆς παρ' \'Ινδοῖς γενέσεως, περὶ ᾧν μακρὸν ἄν εὗ γράφειν.

64. ΔΕΥΤΕΡΟΝ δὲ μυθολογούσι γενέσθαι ΔΙΩΝΥΣΟΥΝ ἐκ ΔΙΩΣ ΚΑΙ ΦΕΡΣΕΦΩΝΗΣ, ὡς δὲ τινες, ἐκ ΔΗΜΗΤΡΟΥΣ. ΤΟΥΤΟΝ δὲ παρεισάγουσι πρῶτον βοῦς ὑπ' ἀρτρον ζεῦξι, τὸ πρὸ τοῦ ταῖς χερσὶ τῶν ἀνθρώπων τὴν γῆν κατεργαζομένων. πολλὰ δὲ καὶ ἄλλα φιλοτέχνους ἐπινοῆσαι τῶν πρὸς τὴν γεωργίαν χρησίμων, δι' ᾧν ἀπολυθῆναι τοὺς ωκλους τῆς πολλῆς κακοπα-2 θείας: ἀνθ' ᾧν τοὺς εὗ παθόντας ἀπονεῖμαι τιμᾶς

1 τὴν after καὶ deleted by Dindorf.
2 καὶ παράβεσιν added by Dindorf (op. 2. 38. 5; 3. 56. 3).
3 Here the MSS. add διὸ καὶ ληστοῖς ὑνομιασθήναι, which editors omit as an interpolation; op. § 4 below.
proper care to the figs and other fruits which grow upon trees, and, speaking generally, to devise whatever pertains to the harvesting and storing of these fruits. The same Dionysus is, furthermore, said to have worn a long beard, the reason for the report being that it is the custom among the Indians to give great care, until their death, to the raising of a beard. Now this Dionysus visited with an army all the inhabited world and gave instruction both as to the culture of the vine and the crushing of the clusters in the wine-vats (lenoi), which is the reason why the god was named Lenaeus. Likewise, he allowed all people to share in his other discoveries, and when he passed from among men he received immortal honour at the hands of those who had received his benefactions. Furthermore, there are pointed out among the Indians even to this day the place where it came to pass that the god was born, as well as cities which bear his name in the language of the natives;¹ and many other notable testimonials to his birth among the Indians still survive, but it would be a long task to write of them.

64. The second Dionysus, the writers of myths relate, was born to Zeus by Persephonē, though some say it was Demeter. He is represented by them as the first man to have yoked oxen to the plough, human beings before that time having prepared the ground by hand. Many other things also, which are useful for agriculture, were skilfully devised by him, whereby the masses were relieved of their great distress; and in return for this those whom he had


4 δπ’ Dindorf; ῥπ’. 293
ΔΙΟΔΟΡΟΥΣ Ο ΣΙΚΥΛΟΥ

ισοθέους αυτῷ καὶ θυσίας, προθύμως ἀπάντων ἀνθρώπων διὰ τὸ μέγεθος τῆς εὐεργεσίας ἀπονεμάντων τῇ θανασίᾳ. παράσημοι δὲ αυτῷ ποιήσαι κέρατα τοὺς κατακεντάζοντας τὰς γραφὰς ἢ τοὺς ἀνδριάντας, ἀμα μὲν δηλοῦντας ἑτέραν Διονύσου φύσιν, ἀμα δὲ ἀπὸ τῆς περὶ τὸ ἄροτρον εὑρέσεως ἐμφαίνοντας τὸ μέγεθος τῆς ἐπιστηθείσης τοῖς γεωργοῖς εὐχρηστίας.

3 Τρίτου δὲ γενέσθαι Διόνυσον φασιν ἐν Θήβαις ταῖς Βουστίαις ἐκ Δίως καὶ Σεμέλης τῆς Κάδμου. μιθολογοῦσι γὰρ ἔρασθεν τὰ ἐν αὐτῇ διὰ τὸ κάλλος, τὴν δ' Ἡραν ξηλοτυποῦσαν καὶ βουλομένην τιμωρία περίβαλε γὰρ τὸν ἀνθρωπον, ὄμωσθήναι μὲν τῶν ἀποδοχῆς τυχανουσῶν παρ' αὐτῇ γυναικῶν, παρακρούσασθαι.

4 δὲ τῆς Σεμέλης· εἰπεῖν γὰρ πρὸς αὐτὴν ὅτι καθήκον ἢν τὸν Δία μετά τῆς αὐτής ἐπιφανείας τε καὶ τιμής ποιεῖσθαι τὴν ὀμίλιαν ἦπερ χρῶται κατὰ τὴν πρὸς τὴν Ἡραν συμπεριφοράν. διὸ καὶ τὸν μὲν Δία, τῆς Σεμέλης ἀξιούσης τυχανσίων τῶν ἱσον Ἡρα τιμῶν, παραγενόσθαι μετα βροντῶν καὶ κεραυνῶν, τὴν δὲ Σεμέλην οὖχ ὑπομείνασαν τὸ μέγεθος τῆς περιστάσεως τελευτήσαι καὶ τὸ βρέφος ἐκτρώσαι πρὸ τοῦ καθῆκοντος χρόνου. καὶ τοῦτο μὲν τὸν Δία ταχέως εἰς τὸν ἑαυτοῦ μηρὸν ἐγκρυφαίομετα δὲ ταῦτα τοῦ κατὰ φύσιν τῆς γενέσεως χρόνου τῆς τελείαν αὐξήσων ποιήσατο ἀπενεγκαὶ κεῖν τὸ βρέφος εἰς Νῦσαν τῆς Ἀραβίας. ἔνταθα δὲ ὑπὸ νυμφῶν τραφέντα τὸν παῦσα προσαγορευθήσατο μὲν ἀπὸ τοῦ πατρὸς καὶ τοῦ τόπου Διόνυσου,
benefited accorded to him honours and sacrifices like those offered to the gods, since all men were eager, because of the magnitude of his service to them, to accord to him immortality. And as a special symbol and token the painters and sculptors represented him with horns, at the same time making manifest thereby the other nature of Dionysus and also showing forth the magnitude of the service which he had devised for the farmers by his invention of the plough.

The third Dionysus, they say, was born in Boeotian Thebes of Zeus and Semelē, the daughter of Cadmus. The myth runs as follows: Zeus had become enamoured of Semelē and often, lured by her beauty, had consorted with her, but Hera, being jealous and anxious to punish the girl, assumed the form of one of the women who was an intimate of Semelē's and led her on to her ruin; for she suggested to her that it was fitting that Zeus should lie with her while having the same majesty and honour in his outward appearance as when he took Hera to his arms. Consequently Zeus, at the request of Semelē that she be shown the same honours as Hera, appeared to her accompanied by thunder and lightning, but Semelē, unable to endure the majesty of his grandeur, died and brought forth the babe before the appointed time. This babe Zeus quickly took and hid in his thigh, and afterwards, when the period which nature prescribed for the child's birth had completed its growth, he brought it to Nysa in Arabia. There the boy was reared by nymphs and was given the name Dionysus after his father (Dios) and after the place (Nysa); and since he grew to be

1 Cp. the other account of this Semelē in Book 1. 23. 4 ff.
Diodorus of Sicily

γενόμενον δὲ τῷ κάλλει διάφορον τὸ μὲν πρῶτον ἐν χορείαις καὶ γυναικῶν διάσοις καὶ παντοδαπῇ τρυφῇ καὶ παιδιᾷ διατελέων· μετὰ δὲ ταῦτα στρατόπεδον ἐκ τῶν γυναικῶν συναγαγόντα καὶ θύρως καθοπλίσαντα στρατεύαν ἐπὶ πάσαν ποιή-7 σανθα τὴν οἰκουμένην. καταδείξαι δὲ καὶ τὰ περὶ τὰς τελετὰς καὶ μεταδοθοῦν τῶν μυστηρίων τοὺς εὑσεβέστερα τῶν ἀνθρώπων καὶ δίκαιων βίων ἀσκούσι, πρὸς δὲ τούτους πανταχοῦ πανηγυρίας ἄγειν καὶ μουσικοὺς ἀγώνας συντελεῖν, καὶ τὸ σύνολον συλλύουσα τὰ 1 νείκη τῶν ἔθνων καὶ πόλεων ἀντὶ τῶν στάσεων καὶ τῶν πολέμων ὁμόνοιαν καὶ πολλὴν εἰρήνην κατασκευάζειν.

65. διαβοηθεῖσθι δὲ κατὰ πάντα τόπον τῆς τοῦ θεοῦ παρουσίας, καὶ διότι πᾶσιν ἐπιτευκώς προσφερό-μενος πολλά συμβάλλεται πρὸς τὴν ἐξημέρωσιν τοῦ κοινοῦ βίου, πανδημείς συναντάν αὐτῷ καὶ 2 προσδέχεσθαι μετὰ πολλῆς χαρᾶς. ὅλης δὲ ὀντῶν τῶν δι' ὑπερηφανίαν καὶ ἀσέβειαν κατα-φρονοῦντων καὶ φασκόντων τὰς μὲν βάκχας δι' ἀκρασίαν αὐτῶν περιάγεσθαι, τὰς δὲ τελετὰς καὶ τὰ μυστηρία φθορᾶς ἐνεκα τῶν ἄλλων γυναικῶν καταδεικνύειν, κολάξειον τοὺς τοιούτους ὑπ' 3 αὐτοῦ παραρθήμα. ἐνίοτε γὰρ τῇ τῆς θείας φύσεως ὑπεροχῇ χρώμενον τιμωρεῖσθαι τοὺς ἀσέβεις, ποτὲ μὲν αὐτοῖς ἐμβάλλοντα μανίαν, ποτὲ δὲ ταῖς τῶν γυναικῶν χερσὶ ἐξωτας διαμελι-ζοντα· ἐνίοτε δὲ καὶ διὰ τῆς στρατηγικῆς ἐπινοιας

1 τὰ Bekker: τὰ τε.

1 Wands wreathed in ivy and vine-leaves with a pine-cone at the top.

296
of unusual beauty he at first spent his time at dances and with bands of women and in every kind of luxury and amusement, and after that, forming the women into an army and arming them with thyrsi, he made a campaign over all the inhabited world. He also instructed all men who were pious and cultivated a life of justice in the knowledge of his rites and initiated them into his mysteries, and, furthermore, in every place he held great festive assemblages and celebrated musical contests; and, in a word, he composed the quarrels between the nations and cities and created concord and deep peace where there had existed civil strifes and wars.

65. Now since the presence of the god, the myth goes on to say, became noised abroad in every region, and the report spread that he was treating all men honourably and contributing greatly to the refinement of man's social life, the whole populace everywhere thronged to meet him and welcomed him with great joy. There were a few, however, who, out of disdain and impiety, looked down upon him and kept saying that he was leading the Bacchantes about with him because of his incontinence and was introducing the rites and the mysteries that he might thereby seduce the wives of other men, but such persons were punished by him right speedily. For in some cases he made use of the superior power which attended his divine nature and punished the impious, either striking them with madness or causing them while still living to be torn limb from limb by the hands of the women; in other cases he destroyed such as opposed him by a military device which took

2 e.g. the "Dionyaia."
ДИОДОРАС ОФ СИКИЛЯ

παραδόξως ἀναίρετι τοῦς ἑναντιοπραγοῦντας. ἀνα-
διδότας γὰρ ταῖς βάκχαις ἀντί τῶν θύρασιν λόγχας
τῷ κυττῷ κεκαλυμμένας τὴν ἀκμὴν τοῦ σιδήρου, διὸ
καὶ τῶν βασιλέων διὰ τὴν ἄγνωσιν καταφρονοῦντων
ὡς ἄν γνωσκῶν, καὶ διὰ τούτῳ ἀπαρασκευῶν ὄντων,
4 ἀνελπιστῶς ἐπιτιθέμενον κατακοντίζειν. τῶν δὲ
cολασθέντων ὑπ’ αὐτοῦ φασιν ἐπιφανεστάτους εἰναι
Πενθέα μὲν παρὰ τοῖς Ἐλλησι, Μύρρανον δὲ τὸν
βασιλέα παρ’ Ἰνδοῖς, Λυκοῦργον δὲ παρὰ τοῖς
Θραζί. μυθολογοῦσι γὰρ τὸν Διὸνυσον ἐκ τῆς
'Ασίας μέλλοντα τὴν δύναμιν διαβιβάζειν εἰς τὴν
Εὐρώπην, συνθέονται φιλίαν πρὸς Λυκοῦργον τὸν
Θράς βασιλέα τῆς ἐφ’ Ἐλλησπόντῳ. διαβιβά-
ζαντος δὲ αὐτοῦ πρώτας τὰς βάκχας ὡς εἰς φιλίαν
χάραν, τὸν μὲν Λυκοῦργον παραγγείλαι τοῖς
στρατιώταις νυκτὸς ἐπιθέοθαι καὶ τὸν τὸ Διὸ
νυσον καὶ τὰς μαυτάς πάσας ἀνέλεϊ, τὸν δὲ Διὸ
νυσον παρά τῶν ἑγχωρίων, δὲ ἐκαλεῖτο Χάρος,
μαθόντα τὴν ἐπιθυμίαν καταπλαγήναι διὰ τὸ τὴν
δύναμιν ἐν τῷ πέραν εἶναι, παντελῶς δ’ ὅλγον

5 αὐτῷ τῶν φιλῶν συνδιαβεβηκέναι. διόπερ λάβρᾳ
tοῦτον διαπλεύσαντος πρὸς τὸ σφέτερον στρατό-
pεδον, τὸν μὲν Λυκοῦργον φασιν ἐπιθέμενον ταῖς
μαυτάς ἐν τῷ καλομιμένῳ Νυσίῳ πάσας ἀποκτεῖ-
nαι, τὸν δὲ Διὸνυσον περαιώσαντα τὰς δυνάμεις
μάχη κρατῆσαι τῶν Ἡρακλῶν, καὶ τὸν Λυκοῦργον
ξυγνήσαντα τυφλῶσαι τε καὶ πᾶσαν αἰκίαν

6 εἰσενεγκάμενον ἀνασταυρώσαι. μετὰ δὲ ταῦτα τῷ
μὲν Χάροποι χάριν ἀποδίδοντα τῆς εὐεργεσίας
παραδοῦναι τὴν τῶν Ἡρακλῶν βασιλεῖαν καὶ διδάξαι
τὰ κατὰ τὰς τελετὰς ὀργία. Χάροπος δ’ υἱὸν γενό-
them by surprise. For he distributed to the women, instead of the thyrsi, lances whose tips of iron were covered with ivy leaves; consequently, when the kings in their ignorance disdained them because they were women and for this reason were unprepared, he attacked them when they did not expect it and slew them with the spears. Among those who were punished by him, the most renowned, they say, were Pentheus among the Greeks, Myrrhanus the king of the Indians, and Lycurgus among the Thracians. For the myth relates that when Dionysus was on the point of leading his force over from Asia into Europe, he concluded a treaty of friendship with Lycurgus, who was king of that part of Thrace which lies upon the Hellespont. Now when he had led the first of the Bacchantes over into a friendly land, as he thought, Lycurgus issued orders to his soldiers to fall upon them by night and to slay both Dionysus and all the Maenads, and Dionysus, learning of the plot from a man of the country who was called Charops, was struck with dismay, because his army was on the other side of the Hellespont and only a mere handful of his friends had crossed over with him. Consequently he sailed across secretly to his army, and then Lycurgus, they say, falling upon the Maenads in the city known as Nysium, slew them all, but Dionysus, bringing his forces over, conquered the Thracians in a battle, and taking Lycurgus alive put out his eyes and inflicted upon him every kind of outrage, and then crucified him. Thereupon, out of gratitude to Charops for the aid the man had rendered him, Dionysus made over to him the kingdom of the Thracians and instructed him in the secret rites connected with the initiations; and Oeagrus,
ΔΙΟΔΟΡΟΥΣ ΟF ΣΙΚΙΛΥ

μενον Οἰαγρον παραλαβεῖν τὴν τε βασιλείαν καὶ
tὰς ἐν τοῖς μυστηρίοις παραδεδομένας τελετᾶς,
ἀς ύστερον Ὀρφέα τὸν Οἰαγρον μαθόντα παρὰ τοῦ
πατρός, καὶ φύσει καὶ παιδείᾳ τῶν ἀπάντων
διενεγκόντα, πολλὰ μεταδείκνυε τῶν ἐν τοῖς ὄργιοις
διὸ καὶ τὰς ὑπὸ τοῦ Διονύσου γενομένας τελετᾶς
Ὀρφικὰς προσαγορευθῆναι.

7. Τῶν δὲ ποιητῶν τινες, ὡς ἔστι καὶ Ἀντίμαχος,
ἀποφαίνονται τὸν Λυκούργον οὐ Θράκης, ἀλλὰ
tῆς Ἀραβίας γεγονέναι βασιλέα, καὶ τῷ τε Διο-
νύσῳ καὶ ταῖς βάκχαις τὴν ἐπίθεσιν ἐν τῇ κατὰ
tῆς Ἀραβίαν Νῦστη πεποιήσθαι. τὸν δὲ οὖν
Διονύσον φασὶ κολάσαντα μὲν τοὺς ἁσβεῖς, ἐπιει-
κῶς δὲ προσενεχθέντα τοῖς ἄλλοις ἀνθρώποις,
ἐκ τῆς Ἰουδαίας ἐπ᾽ ἑλέφαντο τὴν εἰς Θῆβας ἐπά-
νυδον ποιήσασθαι. τριετοὺς δὲ διαγεγενημένου
τοῦ σύμπαντος χρόνου, φασὶ τοὺς Ἑλλήνας ἀπὸ
tαύτης τῆς αὐτίας ἄγειν τὰς τριετηρίδας. μυθολο-
γοῦσι δὲ αὐτὸν καὶ λαφύρων ἠθροισάτα πλῆθος
ὡς ἂν ἀπὸ τηλικαύτης στρατείας, πρῶτον τῶν
ἀπάντων καταγαγεῖν θρίαμβον εἰς τὴν πατρίδα.

8. Αὐτοὶ μὲν οὖν αἱ γενέσεις συμφωνοῦνται μά-
λιστα παρὰ τοῖς παλαιοῖς· ἀμφισβητοῦσι δὲ καὶ
πόλεις οὐκ ἔλγαι Ἑλληνίδες τῆς τούτου τεκνώ-
σεως· καὶ γὰρ Ἡλείοι καὶ Νάξιοι, πρὸς δὲ τούτοις
οὶ τὰς Ἑλευθερᾶς οἰκοῦντες καὶ Τήμιοι καὶ πλείους

66. Αὐτοὶ μὲν οὖν αἱ γενέσεις συμφωνοῦνται μά-
λιστα παρὰ τοῖς παλαιοῖς· ἀμφισβητοῦσι δὲ καὶ
πόλεις οὐκ ἔλγαι Ἑλληνίδες τῆς τούτου τεκνώ-
σεως· καὶ γὰρ Ἡλείοι καὶ Νάξιοι, πρὸς δὲ τούτοις
οἱ τὰς Ἑλευθερᾶς οἰκοῦντες καὶ Τήμιοι καὶ πλείους

2 ἐτεροὶ παρ᾽ ἐαυτοῖς ἀποφαίνονται τεκνωθῆναι. καὶ
Τήμιοι μὲν τεκμήριον φέρουσι τῆς παρ᾽ αὐτοῖς γενέ-
σεως τοῦ θεοῦ τὸ μέχρι τοῦ νῦν τεταγμένου χρόνου

300
the son of Charops, then took over both the kingdom and the initiatory rites which were handed down in the mysteries, the rites which afterwards Orpheus, the son of Oeagrus, who was the superior of all men in natural gifts and education, learned from his father; Orpheus also made many changes in the practices and for that reason the rites which had been established by Dionysus were also called "Orphic."

But some of the poets, one of whom is Antimachus,¹ state that Lycurgus was king, not of Thrace, but of Arabia, and that the attack upon Dionysus and the Bacchantes was made at the Nysa which is in Arabia. However this may be, Dionysus, they say, punished the impious but treated all other men honourably, and then made his return journey from India to Thebes upon an elephant. The entire time consumed in the journey was three years, and it is for this reason, they say, that the Greeks hold his festival every other year. The myth also relates that he gathered a great mass of booty, such as would result from such a campaign, and that he was the first of all men to make his return to his native country in a triumph.

66. Now these accounts of the birth of Dionysus are generally agreed upon by the ancient writers; but rival claims are raised by not a few Greek cities to having been the place of his birth. The peoples of Elis and Naxos, for instance, and the inhabitants of Eleutherae and Teos and several other peoples, state that he was born in their cities. The Teans advance as proof that the god was born among them the fact that, even to this day, at fixed times in their

¹ Antimachus of Colophon lived in the latter part of the fifth century B.C. in the period of the Peloponnesian War.
Diodorus of Sicily

ἐν τῇ πόλει πηγὴν αὐτομάτως ἐκ τῆς γῆς οἴνον ἐβάλε οὐδὲν διαφέροντος. τῶν δὲ ἄλλων οἱ μὲν ἔτραν Διονύσου δεικνύοντο τὴν χώραν, οἱ δὲ ναός καὶ τεμένη διαφέροντος ἐκ παλαιῶν χρόνων αὐτῷ καθήμενα. καθὸλου δὲ ἐν πολλοῖς τόποις τῆς οἰκουμένης ἀπολέοντος τοῦ θεοῦ σημεῖα τῆς ἰδίας ἑυρεγείας ἀμα καὶ παρονωλος, οὐδὲν παράδοξον ἐκάστους νομίζειν οἰκεῖοτητά τινα γεγονέναι τῷ Διονύσῳ πρὸς τὴν ἐαντῶν πόλιν τε καὶ χώραν. μαρτυρεῖ δὲ τοῖς ὑφ’ ἡμῶν λεγομένοις καὶ ὃ ποιηθής ἐν τοῖς ἡμείς, λέγων περὶ τῶν ἀμφισβητοῦντων τῆς τούτου γενέσεως καὶ ἀμα τεκνωθήναι παρεισάγων αὐτὸν ἐν τῇ κατὰ τὴν Ἀραβίαν Νύσῃ,

οἱ μὲν γὰρ Δρακάνῳ ὁ, οἱ δὲ Ἰκάρῳ ἡμειώσεσθε φαύ, οἱ δὲ ἐν Νάξῳ, διὸν γένος, εὐραβίωτα, οἱ δὲ ὑπ’ Ἀλφείῳ ποταμῷ βαθύνθησέν οὐσαμένην Σεμέλην τεκέεν Δί τερπικεραύνω, ἄλλοι δὲ ἐν Θήρῃς, ἀναζήτωσαν, ἀναζήτωσαν, σε λέγοντες γενέσθαι, ψευδόμενοι. σε δὲ ἔτοκε πατήρ ἄνδρῶν τε θεῶν τε πολλῶν ἀπ’ ἄνθρώπων κρύπτων λευκόλευκον Ἡρην. ἔστι δὲ τῆς Νύσῃ, ὑπατὸν ὄρος, ἄνθεον ἕλη, τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτου ῥοάων.

1 φαύ Rhodomann: φαύς.

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1 Archaeological evidence that a miraculous flow of wine was caused by the priests of a temple (of Dionysus?) of the fifth century B.C. in Corinth is presented by Campbell Bonner, "A Dionysiac Miracle at Corinth," Am. Journal of Archaeology, 33 (1929), 365–75.

2 Homeric Hymns, 1. 1-9.
city a fountain of wine,¹ of unusually sweet fragrance, flows of its own accord from the earth; and as for the peoples of the other cities, they in some cases point out a plot of land which is sacred to Dionysus, in other cases shrines and sacred precincts which have been consecrated to him from ancient times. But, speaking generally, since the god has left behind him in many places over the inhabited world evidences of his personal favour and presence, it is not surprising that in each case the people should think that Dionysus had had a peculiar relationship to both their city and country. And testimony to our opinion is also offered by the poet in his Hymns,² when he speaks of those who lay claim to the birthplace of Dionysus and, in that connection, represents him as being born in the Nysa which is in Arabia:

Some Dracanum, wind-swept Icarus some,
Some Naxos, Zeus-born one, or Alpheius' stream
Deep-eddied, call the spot where Semelê
Bore thee, Eiraphiotes,³ unto Zeus
Who takes delight in thunder; others still
Would place thy birth, O Lord, in Thebes. 'Tis false;
The sire of men and gods brought thee to light,
Unknown to white-armed Hera, far from men.
There is a certain Nysa, mountain high,
With forests thick, in Phoenicē afar,
Close to Aegyptus' streams.

³ Of the seven explanations offered in antiquity for the origin of this name for Dionysus the most probable is that which derives it from the Greek word Εἰρίφος ("kid"), on the basis of the myth that Zeus changed the infant Dionysus into a kid which Hermes took to Nysa and turned over to the Nymphs.
Οὐκ ἂνοω δ᾿ ὅτι καὶ τῶν τῆς Διβύθην νεμομένων οἱ παρὰ τῶν ὦκεανῶν οἰκούντες ἁμφιοβητοῦσι τῆς τοῦ θεοῦ γενέσεως, καὶ τῆς Νῦσας καὶ τάλλα τὰ περὶ αὐτοῦ μυθολογούμενα παρ᾿ ἐαντοῖς δευκνύουσι γεγενημένα, καὶ πολλὰ τεκμήρια τούτων μέχρι τοῦ καθ᾿ ἡμᾶς βίου διαμένειν κατὰ τὴν χώραν φασὶ πρὸς δὲ τούτοις ὅτι πολλοὶ τῶν παλαιῶν παρ᾿ Ἐλλησις μυθογράφοι καὶ ποιητῶν συμφωνοῦμεν τούτους ἱστοροῦσι καὶ τῶν μεταγενεστέρων συγγραφέων οὐκ ὁλόγοι. διόπερ, ἢν μηδὲν παραλίπωμεν τῶν ἱστορημένων περὶ Διονύσου, διέξιμον ἐν κεφαλαίοις τὰ παρὰ τοῖς Δίβυθοι λεγόμενα καὶ τῶν Ἐλληνικῶν συγγραφέων ὅσοι τούτους σύμφωνα γεγράφασι καὶ Διονυσίῳ τῷ συνταξαμένῳ τὰς παλαιὰς μυθοποιίς. οὕτως γὰρ τά τε περὶ τῶν Διόνυσον καὶ τὰς Ἀμαζόνας, ἔτι δὲ τούς Ἀργοναύτας καὶ τὰ κατὰ τῶν Τιθάκαν πόλεμον πραξιθέντα καὶ πόλλ᾿ ἐτερα συντετακται, παρατίθει τὰ ποιήματα τῶν ἀρχαίων, τῶν τε μυθολόγων καὶ τῶν ποιητῶν.

67. Φησὶ τοῖς παρ᾿ Ἐλλησι πρῶτον εὐθεῖαν γενέσθαι Δίων ῥυθμῶν καὶ μέλους, ἔτι δὲ Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλοῦμενα γράμματα πρῶτον εἰς τὴν Ἐλληνικὴ μεταβείναι διάλεκτον, καὶ τὰς προσθερίας ἐκάστῳ τάξει καὶ τοὺς χαρακτηρᾶς διατηρῶσαι. κοινῷ μὲν οὖν τὰ γράμματα Φοινίκεως κληθήναι διὰ τὸ παρὰ τοὺς Ἐλληνας ἐκ Φοινίκων μετενεχθῆναι, ἵδια δὲ τῶν Πελαγίων πρῶτων χρησιμομένων τοῖς μετατεθεῖσι χαρακτήροι 304
I am not unaware that also those inhabitants of Libya who dwell on the shore of the ocean lay claim to the birthplace of the god, and point out that Nysa and all the stories which the myths record are found among themselves, and many witnesses to this statement, they say, remain in the land down to our own lifetime; and I also know that many of the ancient Greek writers of myths and poets, and not a few of the later historians as well, agree with this in their accounts. Consequently, in order not to omit anything which history records about Dionysus, we shall present in summary what is told by the Libyans and those Greek historians whose writings are in accord with these and with that Dionysius who composed an account out of the ancient fabulous tales. For this writer has composed an account of Dionysus and the Amazons, as well as of the Argonauts and the events connected with the Trojan War and many other matters, in which he cites the versions of the ancient writers, both the composers of myths and the poets.

67. This, then, is the account of Dionysius: Among the Greeks Linus was the first to discover the different rhythms and song, and when Cadmus brought from Phoenicia the letters, as they are called, Linus was again the first to transfer them into the Greek language, to give a name to each character, and to fix its shape. Now the letters, as a group, are called "Phoenician" because they were brought to the Greeks from the Phoenicians, but as single letters the Pelasgians were the first to make use of the transferred characters and so they were called

1 Cp. p. 246, n. 2.
DIODORUS OF SICILY

2 Πελασγικά προσαγορευθήμαι. τὸν δὲ Λίνον ἐπὶ ποιητικῆ καὶ μελωδία δαυμασθέντα μαθητὰς σχεῖν πολλοὺς, ἐπιφανεστάτους δὲ τρεῖς, Ἡρακλέα, Θαμύραν, Ὀρφέα. τούτων δὲ τὸν μὲν Ἡρακλέα κιθαρίζεως μανθάνοντα διὰ τὴν τῆς ψυχῆς βραδυτῆτα μὴ δύνασθαι δέξασθαι τὴν μάθησιν, ἐπειδὴ ὑπὸ τοῦ Λίνου πληγαῖς ἐπιτυμηθέντα διοργισθήναι καὶ τῇ κιθάρᾳ τὸν διδάσκοντα πατάξαντα ἀποκτεῖναι.

3 Θαμύραν δὲ φύσει διαφόρων κεχορηγημένον ἐκποιήσατο τὰ περὶ τὴν μουσικὴν, καὶ κατὰ τὴν ἐν τῷ μελωδεῖν ὑπεροχὴν φάσκειν ἑαυτὸν τῶν Μουσῶν ἐμμελέστερον ἄδειον, διὸ καὶ τὰς θεὰς αὐτῶ ἀυλωθεῖσας τὴν τῇ μουσικῆν ἀφελεῖσθαι καὶ πηρῶσαι τὸν ἄνδρα, καθότεροι καὶ τὸν Ὅμηρον τούτοις προσμαρτυρεῖν λέγοντα

ἐνθα τῇ Μοῦσαι
ἀντόμεναν Θάμυρα τὸν Ὄρθικα παῦσαν ἀοιδῆς,
καὶ ἐτὶ
αἱ δὲ χολωσάμεναι πηρῶν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίαν ἀφελοῦντο καὶ ἐκλειάθον κιθαριστῶν.

4 περὶ δὲ Ὀρφέως τοῦ τρίτου μαθητοῦ τὰ ἐκ ταῦτα μέρος ἀναγράφομεν, ὅταν τὰς πράξεις αὐτῷ διεξίωμεν.

1 Θάμυρα CF. 2 τὰ added by Dindorf.
"Pelasgic." Linus also, who was admired because of his poetry and singing, had many pupils and three of greatest renown, Heracles, Thamyris, and Orpheus. Of these three Heracles, who was learning to play the lyre, was unable to appreciate what was taught him because of his sluggishness of soul, and once when he had been punished with rods by Linus he became violently angry and killed his teacher with a blow of the lyre. Thamyris, however, who possessed unusual natural ability, perfected the art of music and claimed that in the excellence of song his voice was more beautiful than the voices of the Muses. Whereupon the goddesses, angered at him, took from him his gift of music and maimed the man, even as Homer also bears witness when he writes:

There met the Muses Thamyris of Thrace
And made an end of his song;

and again:

But him, enraged, they maimed, and from him took
The gift of song divine and made him quite
Forget his harping.

About Orpheus, the third pupil, we shall give a detailed account when we come to treat of his deeds. found in it, but they were not of Semitic origin. See Rhys Carpenter, "Letters of Cadmus," Am. Journ. of Philology, 56 (1935), 5–13. The present evidence appears to indicate that the Greeks took over the Phoenician letters around 800 B.C. Arguments for this view, an excellent brief discussion of the more recent literature, and two Tables showing the forms of Semitic letters between the thirteenth and eighth centuries B.C. and of the earliest Greek letters, are given by John Day, in The Classical Weekly, 28 (1934), 65–9 (Dec. 10), 73–80 (Dec. 17).

DIODORUS OF SICILY

Τὸν δ’ οὖν Δίνον φασὶ τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τοῦ πρώτου Διονύσου πράξεις καὶ τὰς ἄλλας μυθολογίας ἀπολυπεῖν ἐν 5 τοῖς ὑπομνήμασιν. ὤμοιως δὲ τούτοις χρήσασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφέα καὶ Προναπίδην τὸν Ὄμηρον διδάσκαλον, εὐφυὴ γεγονότα μελοποιοῦν πρὸς δὲ τούτοις Θυμοῖτὶν τὸν Θυμοῖτον τοῦ Δασμέδοντος, κατὰ τὴν ἡλικίαν γεγονότα τὴν Ὀρφέως, ὥν 1 πλανηθῆναι κατὰ πολλοὺς τόπους τῆς οἰκουμένης, καὶ παραβάλειν τῆς Λυβίης εἰς τὴν πρὸς ἐσπέραν χώραν 2 ἐώς ὥκεανοὺς θέασασθαι δὲ καὶ τὴν Νῦσαν, ἐν ἧ μυθολογοῦσαν οἱ ἑγχώριοι ἄρχαιοι 3 τραφῆναι τὸν Διόνυσον, καὶ τὰς κατὰ μέρος τοῦ θεοῦ τούτου πράξεις μαθόντα παρὰ τῶν Νυσαέων συνταξάσασθαι τὴν Φρυγίαν ὁνομαζομένην πόλισιν, ἄρχαικοὺς 4 τῇ τε διαλέκτῳ καὶ τοῖς γράμμασι χρησάμενον.

68. Φησὶ δ’ οὖν Ἀμμωνα βασιλεύοντα τοῦ μέρους τῆς Λυβίης Οὐρανοῦ γῆμαι θυγατέρα τῆς προσαγορευμένης 'Ῥέαν, ἄδελφην οὖσαν Κρόνου τε καὶ τῶν ἄλλων Τιτάνων. ἐπίοντα δὲ τῆς βασιλείας εὑρέθην πληθίον τῶν Κεραυνίων καλομένων ὁρῶν παρθένον τῷ κάλλει διαφέρουσαν Ἀμάλθειαν 2 ὄνομα. ἐρασθέντα δ’ αὐτῆς καὶ πλησιάσαντα γεννῆσαι παῖδα τῷ τε κάλλει καὶ τῇ ρώμῃ θανμαστόν, καὶ τὴν μὲν Ἀμάλθειαν ἀποδείξαει κυρίαν τοῦ σύνεγγυς τόπου παντός, ὅντος τῷ σχήματι παραπλησίου κέρατι βοὸς, ἀφ’ ἦς αὐτίας Ἑσπέρου

1 ὥ added by Jacoby.
2 τῆς οἰκουμένης after χώραν deleted by Rhodomann.
3 ἄρχαιοι deleted by Jacoby.
4 ἄρχαικοῖς Dindorf: ἄρχαικος.
BOOK III. 67. 4–68. 2

Now Linus, they say, composed an account in the Pelasgic letters of the deeds of the first Dionysus and of the other mythical legends and left them among his memoirs. And in the same manner use was made of these Pelasgic letters by Orpheus and Pronapides who was the teacher of Homer and a gifted writer of songs; and also by Thymoetes, the son of Thymoetes, the son of Laomedon, who lived at the same time as Orpheus, wandered over many regions of the inhabited world, and penetrated to the western part of Libya as far as the ocean. He also visited Nysa, where the ancient natives of the city relate the myth that Dionysus was reared there, and, after he had learned from the Nysaeans of the deeds of this god one and all, he composed the "Phrygian poem," as it is called, wherein he made use of the archaic manner both of speech and of letters.

68. Dionysius, then,\(^1\) continues his account as follows: Ammon, the king of that part of Libya, married a daughter of Uranus who was called Rhea and was a sister of Cronus and the other Titans. And once when Ammon was going about his kingdom near the Ceraunian Mountains, as they are called, he came upon a maiden of unusual beauty whose name was Amaltheia. And becoming enamoured of her he lay with the maiden and begat a son of marvellous beauty as well as bodily vigour, and Amaltheia herself he appointed mistress of all the region round about, which was shaped like the horn of a bull and for this reason was known as

\(^1\) The narrative of Dionysius is apparently resummed from the end of chapter 61.
κέρας προσαγορευθήναι. διὰ δὲ τὴν ἄρετὴν τῆς χώρας εἶναι πλήρη παντοδαπῆς ἀμπελου καὶ τῶν ἄλλων δένδρων τῶν ἡμέρους φερόντων καρποὺς.

3 τῆς δὲ προειρημένης γυναικὸς τὴν δυναστείαν παραλαβοῦσης, ἀπὸ ταύτης τὴν χώραν Ἀμαλθείας κέρας ὀνομασθῆναι διὸ καὶ τοὺς μεταγενεστέρους ἀνθρώπους διὰ τὴν προειρημένην αἰτίαν τὴν κρατίστην γῆν καὶ παντοδαποῖς καρποῖς πληθοῦσαν ὁσαίτως Ἀμαλθείαις κέρας προσαγορευέων.

4 Τὸν δ' οὖν Ἀμμωνα φοβοῦμενον τὴν τῆς 'Ρέας ξηλοτυπίαν κρύψαι τὸ γεγονός, καὶ τὸν παῖδα λάθρα μετενεγκεῖν εἰς ταύτα πόλιν Νῦσαν, μακράν ἀπ' έκείνων τῶν τόπων ἀπηρτημένην. κεῖόθαι δὲ ταύτην ἐν τοῖς νησίσ περιεχομένη μὲν ὑπὸ τοῦ Τρῖτωνος ποταμοῦ, περικρήμνῳ δὲ καὶ καλὸν τόπον ἔχουσι στενῶς εἰσβολὰς, ὄς ὁνομάζομεν πύλας Νυσίας. εἰναι δ' ἐν αὐτῇ χώραν εὐδαίμονα λειμαζί τε μαλακοὶ δειλημμένη καὶ θηγαίοις ὕδασιν ἀρδευμένην δαφιλέοι, δένδρα τε καρποφόρα παντοία καὶ πολλὰμεν ἀμπελον αὐτοφυή, καὶ ταύτης τὴν πλεῖοτην ἀναδενδράδα. ὑπάρχει δὲ καὶ πάντα τὸν ἄρρητον εὐπνον, ἐπιτ δὲ καθ' ὑπερβολὴν ὑγιεινὸν καὶ διὰ τοῦτο τοὺς ἐν αὐτῷ κατοικοῦντας μακροβιωτάτοις ὑπάρχει τῶν πλησιοχώρων. εἰναι δὲ τῆς νήσου τὴν μὲν πρωτὴν εἰσβολὴν αὐλωνειδῆ, σύσκου ὑψηλοῖς καὶ πυκνοῖς δένδρεσι, ὥστε τὸν ἤλιον μή παντάπασι διαλάμπεν διὰ τὴν συνάγκειαν, αὐγῇ νεδ μόνην ὀράσθαι φωτός.

69. Πάντη δὲ κατὰ τὰς παρόδους προχείσθαι

1 θηγαίοις Dindorf: κηπεῖοι D, κηπεῖοι C, κηπείαις F.
2 τὸν added by Dindorf.
Hesperoukeras; and the region, because of the excellent quality of the land, abounds in every variety of the vine and all other trees which bear cultivated fruits. When the woman whom we have just mentioned took over the supreme power the country was named after her Amaltheias Keras; consequently the men of later times, for the reason which we have just given, likewise call any especially fertile bit of ground which abounds in fruits of every kind “Amaltheia’s Horn.”

Now Ammon, fearing the jealousy of Rhea, concealed the affair and brought the boy secretly to a certain city called Nysa, which was at a great distance from those parts. This city lies on a certain island which is surrounded by the river Triton and is precipitous on all sides save at one place where there is a narrow pass which bears the name “Nysaean Gates.” The land of the island is rich, is traversed at intervals by pleasant meadows and watered by abundant streams from springs, and possesses every kind of fruit-bearing tree and the wild vine in abundance, which for the most part grows up trees. The whole region, moreover, has a fresh and pure air and is furthermore exceedingly healthful; and for this reason its inhabitants are the longest lived of any in those parts. The entrance into the island is like a glen at its beginning, being thickly shaded by lofty trees growing close together, so that the sun never shines at all through the close-set branches but only the radiance of its light may be seen.

69. Everywhere along the lanes, the account con-

1 “Horn of Hesperus.”
2 “Horn of Amaltheia.”
Diodorus of Sicily

πηγάς ὑδάτων τῇ γλυκύττητι διαφόρων, ὥστε τὸν τόπον εἶναι τοῖς Βουλομένους ἐνδιατρώμαι προστήκατον. ἐξῆς δ᾿ ὑπάρχειν ἀντρον τῷ μὲν σχήματι κυκλοτερές, τῷ δὲ μεγέθει καὶ τῷ κάλλει βαυ-
μαστόν. ὑπερκείσθαι γὰρ αὐτῶι πανταχῇ κρημνὸν πρὸς ὑψος ἔξαιον, πέτρας ἔχουσα τοῖς χρώμασι διαφόρους· ἐναλλὰς γὰρ ἀποστίλθην τὰς μὲν 
θαλασσία πορφύρα τὴν χρόαν ἔχουσα παραπλήσιον, τὰς δὲ κυανω, τινὰς δὲ ἄλλας φύσει περιλαμμο-
μέναις, ὥστε μηδὲν εἶναι χρώμα τῶν ἐωραμένων
2 παρ᾿ ἀνθρώποις περὶ τὸν τόπον ἀθεώρητον. πρὸ δὲ τῆς εἰσόδουν πεφυκέναι δένδρα βαυμαστά, τὰ μὲν κάρ-
πιμα, τὰ δὲ ἀειθάλη, πρὸς αὐτὴν μόνον τὴν ἀπὸ τῆς 
θέας τέρμαν ὑπὸ τῆς φύσεως δεδημαιογεμένα· ἐν δὲ 
τούτοις ἐνεοττείχει ὅρνεα παντοῦτα ἀταῖς φύσεων, 
ἀ τὴν χρόαν ἔχουσα ἐπιτερπῆ καὶ τὴν μελαθίαν 
προστηρεστήν. διὸ καὶ πάντα τὸν τόπον ὑπάρχειν 
μὴ μόνον θεοπρεπὴ κατὰ τὴν πρόσοψιν, ἀλλὰ καὶ 
κατὰ τὸν ήχον, ὥσ ἄν τῆς αὐτοδιάκοτον γλυκυφω-
νίας νικώσης τὴν ἐναρμόνιον τῆς τέχνης μελαθίαν.
3 διελθόντι δὲ τὴν εἰσόδουν θεωρείσθαι μὲν ἀντρον 
ἀναπεπταμένον καὶ τῇ κατὰ τὸν ἠλιον αὐτῆ 
περι-
καλμόμενον, ἀνθὴ δὲ παντοῦτα πεφυκότα, καὶ 
μάλιστα τὴν τε κασίαν καὶ τάλα ἄντα ἄντα 
μανιτῶν διαφύλάττειν τὴν ἐφώδιαν· δράσθαι δὲ 
καὶ νυμφῶν εἶναι ἐν αὐτῷ πλείους ἐξ ἀνθῶν 
παντοῦτα, οὐ χειροποιήτους, ἀλλὰ ὑπ’ αὐτῆς 
4 τῆς φύσεως ἀνεμένας θεοπρεπῶς. κατὰ πάντα δὲ 
τὸν τῆς περιφερείας κύκλου ὧν ἄνθος οὐτε 
πεπτυκὸς δράσθαι. διὸ καὶ τοῖς θεωμένοις οὐ 
μόνον ἐπιτερπῆ φαίνεσθαι τὴν πρόσοψιν, ἀλλὰ καὶ 
τὴν εὐωδίαν προστηρεστήν.
tinues, springs of water gush forth of exceeding sweetness, making the place most pleasant to those who desire to tarry there. Further in there is a cave, circular in shape and of marvellous size and beauty. For above and all about it rises a crag of immense height, formed of rocks of different colours; for the rocks lie in bands and send forth a bright gleam, some like that purple which comes from the sea,¹ some bluish and others like every other kind of brilliant hue, the result being that there is not a colour to be seen among men which is not visible in that place. Before the entrance grow marvellous trees, some fruit-bearing, others evergreen, and all of them fashioned by nature for no other end than to delight the eye; and in them nest every kind of bird of pleasing colour and most charming song. Consequently the whole place is meet for a god, not merely in its aspect but in its sound as well, since the sweet tones which nature teaches are always superior to the song which is devised by art. When one has passed the entrance the cave is seen to widen out and to be lighted all about by the rays of the sun, and all kinds of flowering plants grow there, especially the cassia and every other kind which has the power to preserve its fragrance throughout the year; and in it are also to be seen several couches of nymphs, formed of every manner of flower, made not by hand but by the light touch of Nature herself, in manner meet for a god. Moreover, throughout the whole place round about not a flower or leaf is to be seen which has fallen. Consequently those who gaze upon this spot find not only its aspect delightful but also its fragrance most pleasant.

¹ i.e. the purple derived from the mollusc Murex brandaris.
70. Eis touto ouv to antron ton 'Ammwna para-
gevomenv paragathsai ton paideia kai paraadoynai
tréfei Nýsh, mil twn 'Aristaiou thugiatérovn, épi-
státhn de autoi táziei twn 'Aristaión, ánдра su-
véseis kai swphrosúnha kai pásh paideía diapheronta.

2 prós dé vàs ápò ths muthruivás 'Rèas évithoulás
fulaka tou paideos katastíhseai thn 'Athnán, mikrón
pro touton twn chrónwn gýyveni faneíasan epí toú
Tritónos potamou, dé' ón Tritonida prosagoreú-
3vseis. múbholgoúsi dé tìn theon taúthn éloménhn
ton pánita chrónon thn parthenían swphrosúnha te
dinenegeiwn kai tá pléistásas twn tekhón évxeireiwn,
ánxhoun oðsou kai' úperbolh. ñthlósai dé kai tá
cáta tón páleron, álkh dé kai rómhe diapherousan
állassa te pollá prázai múmphs áxia kai thn Aleýda
prosgagorouménh ãneleívn, ñthríon tu kataplhkiti-
4kón kai panteíados dyskatagóñastovn. gýyvenes vàr
úparchn kai fusiokws ek tou stómatos áploton
ékballoyn flóga to mév prwton fánhna peri thn
Phugíán, kai katabaísetai thn xóran, ñn méxri
thn vín katanakeuméni Phugíán onomázeinai:
épeti épeltheîn tâ peri thn Táboron òrh synexhás,
kaí katabaísetai toûs ëxhès drýmous méxri ths
'Indikís. metà dé taúta pâlon épí thalattan thn
epánodov pouxhámenv peri mév thn Phugíkh
émprosai touvs kató thn Líbanon drýmous, kai dé
Aleýntou pereúthen épí ths Lívbíhs dieletheîn touvs
peri thn èsperan topous, kai to telenvatain eis

1 Cp. Book 1. 12. 8 for the explanation of the name
"Tritogenezia" for Athena.

314
70. Now to this cave, the account runs, Ammon came and brought the child and gave him into the care of Nysa, one of the daughters of Aristaeus; and he appointed Aristaeus to be the guardian of the child, he being a man who excelled in understanding, and in self-control, and in all learning. The duty of protecting the boy against the plottings of his stepmother Rhea he assigned to Athena, who a short while before had been born of the earth and had been found beside the river Triton, from which she had been called Tritonis. And according to the myth this goddess, choosing to spend all her days in maidenhood, excelled in virtue and invented most of the crafts, since she was exceedingly ready of wit; she cultivated also the arts of war, and since she excelled in courage and in bodily strength she performed many other deeds worthy of memory and slew the Aegis, as it was called, a certain frightful monster which was a difficult antagonist to overcome. For it was sprung from the earth and in accordance with its nature breathed forth terrible flames of fire from its mouth, and its first appearance it made about Phrygia and burned up the land, which to this day is called "Burned Phrygia"; and after that it ravaged unceasingly the lands about the Taurus mountains and burned up the forests extending from that region as far as India. Thereupon, returning again towards the sea round about Phoenicia, it sent up in flames the forests on Mt. Lebanon, and making its way through Egypt it passed over Libya to the regions of the west and at the end of its wanderings

2 Strabo (12. 8. 18–19) says that this area of Phrygia was occupied by Lydians and Mysians, and that the cause of the name was the frequent earthquakes.
DIODORUS OF SICILY

tous peri ta Keraunia drwmon evkatastihmai. 5 epithegeomenvn de tyhs xworas panti, kai tov anbropovn tov men apollumenvon, tov de dia tov phboun ekleiponton tas patridas kai makran ektopizomenvon, tyhn 'Athena phai tov men sunesei ta de alkh kai rwmh periogenomenhn anelei to thriom, kai tyhn dorvan auton periaphamenvn forein tv sthdei, ama men skptis eneka kai thy filakhs tov swmatos prs tov usteron kudunvou, ama de arethis upomnima kai dikaias doxhs.

6 tyhn de mhtera tov thriou Gyyn ormosetheousan aneina tous dnomazomenvous Gignantas antipalous tovs theois, ovs usteron upo Dios anaiereithnai, synagwngizomenvn 'Athenas kai Dionysou metata tov onln thewn.

7 Od mhn alla tov Dionysou en tyh Nyqa trephmenon kai metexonta tov kallassontov epitpedemmaton mhn monon gennhsetai tv kallei kai tyh rwmh diafroyn, alla kai filotexnon kai prs pan to krhson.

8 mon eiretikov. epitoseisai gar auton eti paidei tyhn hlikian onta tov men oinou tyhn phusin te kai khrain, apoblvantas bortus tyhs autophous ampe- lous, tov de oraiwv taw dynamev 1 epirnavesei kai prs apobhassuvromon onta khrismia, meta de tauta kai ta ekasvov kata trapon phvteis eirein, kai bovlethetai tv geni tov anbropovn metadoynai tov idwv eurhmatov, elpsanta dia to mgebos ths euergeias athanatov teuxesethai tivn.

71. Tyhs de peri auton arethis te kai doxhs diadidomenv, lgetai tyhn 'Rean ormosetheoun 'Ammoni

1 men after dynama D, Vogel, Jacoby, omitted Vulgate, Bekker, Dindorf.
fell upon the forests about Ceraunia. And since the country round about was going up in flames and the inhabitants in some cases were being destroyed and in others were leaving their native countries in their terror and removing to distant regions, Athena, they say, overcoming the monster partly through her intelligence and partly through her courage and bodily strength, slew it, and covering her breast with its hide bore this about with her, both as a covering and protection for her body against later dangers, and as a memorial of her valour and of her well-merited fame. Gê (Earth), however, the mother of the monster, was enraged and sent up the Giants, as they are called, to fight against the gods; but they were destroyed at a later time by Zeus, Athena and Dionysus and the rest of the gods taking part in the conflict on the side of Zeus.

Dionysus, however, being reared according to the account in Nysa and instructed in the best pursuits, became not only conspicuous for his beauty and bodily strength, but skilful also in the arts and quick to make every useful invention. For while still a boy he discovered both the nature and use of wine, in that he pressed out the clusters of grapes of the vine while it still grew wild, and such ripe fruits as could be dried and stored away to advantage, and how each one of them should be planted and cared for was likewise a discovery of his; also it was his desire to share the discoveries which he had made with the race of men, in the hope that by reason of the magnitude of his benefactions he would be accorded immortal honours.

71. When the valour and fame of Dionysus became spread abroad, Rhea, it is said, angered at Ammon,
ΔΙΟΔΟΡΟΣ Ο ΕΛΛΗΝΟΣ

φιλοτιμηθήναι λαβεῖν ύποχείριον τῶν Διόνυσουν·

σὺ δυναμένην δὲ κρατῆσαι τῆς ἐπιβολῆς τῶν μὲν

"Ἀμμωνα καταλιπεῖν, ἀπαλλαγεῖσαν δὲ πρὸς τοὺς

ἀδελφοὺς Τιτάνας συνοικῆσαι Κρόνῳ τῷ ἀδελφῷ.

2 τοῦτον δ' ὑπὸ τῆς 'Ρέας πεισθέντα στρατεύσαι μετὰ

τῶν Τιτάνων ἐπὶ "Ἀμμωνα, καὶ γενομένης παρα-

τάξεως τὸν μὲν Κρόνον ἐπὶ τοῦ προτερήματος

ὑπάρξαι, τὸν δ' "Ἀμμωνα συνοδεία πιεζόμενον

φυγεῖν εἰς Κρήτην, καὶ γήμαντα τῶν τότε βασιλευόν-

των Κουρήτων ἔνδος θυγατέρα Κρήτην δυνατευθεύσαι

tε τῶν τόπων καὶ τὸ πρὸ τοῦ τὴν νήσον 'Ιδαίαν

καλομένην ἀπὸ τῆς γυναικὸς δυναμάσαι Κρήτην.

3 τὸν δὲ Κρόνον μυθολογοῦσι κρατήσαντα τῶν

'Ἀμμωνίων τόπων τούτων μὲν ἄρχειν πικρῶς,

ἐπὶ δὲ τὴν Νύσαν καὶ τὸν Διόνυσον στρατεύσαι

μετὰ πολλῆς δυνάμεως. τὸν δὲ Διόνυσον πυθόμενον

tά τε τοῦ πατρὸς ἐλπισάματα καὶ τὴν τῶν Τιτάνων

ἐπὶ αὐτὸν συνδρομήν, ἄθροίσαι στρατιώτας ἐκ

tῆς Νύσης, ἵνα εἰναι συντρόφοις διακοσίους,

dιαφόρους τῇ τῇ ἄλκῃ καὶ τῇ πρὸς αὐτὸν εὐνοίας

προσλαβέσθαι δὲ καὶ τῶν πλησιοχώρων τοὺς τε

Δίβνας καὶ τὰς 'Αμαζόνας, περὶ δὲ προειρήκαμεν

ὅτι δοκοῦσιν ἄλκῃ διενεγκεῖν, καὶ πρῶτον μὲν

στρατεύαν ὑπερόριον στείλασθαι, πολλὴν δὲ τῆς

4 οἰκουμένης τοῖς ὁπλοῖς καταστρέψασθαι. μάλιστα

δ' αὐτάς φασι παρορμηθῆναι πρὸς τὴν συμμαχίαν

'Αθηνῶν διὰ τὸν ὄμοιον τῆς προαίρεσεως ξῆλουν,

ός δὲ τῶν 'Αμαζόνων αντεχομένων ἐπὶ πολὺ τῆς

ἀνδρείας καὶ παρθενίας. διηρημένης δὲ τῆς δύνα-

318
strongly desired to get Dionysus into her power; but being unable to carry out her design she forsook Ammon and, departing to her brothers, the Titans, married Cronus her brother. Cronus, then, upon the solicitation of Rhea, made war with the aid of the Titans upon Ammon, and in the pitched battle which followed Cronus gained the upper hand, whereas Ammon, who was hard pressed by lack of supplies, fled to Crete, and marrying there Cretē, the daughter of one of the Curetes who were the kings at that time, gained the sovereignty over those regions, and to the island, which before that time had been called Idaea, he gave the name Crete after his wife. As for Cronus, the myth relates, after his victory he ruled harshly over these regions which had formerly been Ammon's, and set out with a great force against Nysa and Dionysus. Now Dionysus, on learning both of the reverses suffered by his father and of the uprising of the Titans against himself, gathered soldiers from Nysa, two hundred of whom were foster-brothers of his and were distinguished for their courage and their loyalty to him; and to these he added from neighbouring peoples both the Libyans and the Amazons, regarding the latter of whom we have already observed that it is reputed that they were distinguished for their courage and first of all campaigned beyond the borders of their country and subdued with arms a large part of the inhabited world. These women, they say, were urged on to the alliance especially by Athena, because their zeal for their ideal of life was like her own, seeing that the Amazons clung tenaciously to manly courage and virginity. The force was divided into two parts,
ΔΙΟΔΟΡΟΣ Ο ΣΙΚΙΛΥ

μεσώς, καὶ τῶν μὲν ἄνδρῶν στρατηγοῦντος Διονύσου, τῶν δὲ γυναικῶν τὴν ἡγεμονίαν ἔχοντος Ἀθηνᾶς, προσπεσόντας μετὰ τῆς στρατιάς τοῖς Τιτάσι συνά-ψαι μάχην. γενομένης δὲ παρατάξεως ἱσχυρᾶς, καὶ πολλῶν παρ' ἀμφοτέρους πεσόντων, τρωθῆναι μὲν τὸν Κρόνον, ἐπικρατήσας δὲ τὸν Διόνυσον ἀριστεύ-5 σαντα κατὰ τὴν μάχην. μετὰ δὲ ταῦτα τοὺς μὲν Τιτάνας φυγεῖν εἰς τοὺς κατακτηθέντας ὑπὸ τῶν περὶ τὸν Ἀμμανα τόπους, τὸν δὲ Διόνυσον ἀθροί- σαντα πλῆθος αἰχμαλώτων ἐπανελθεῖν εἰς τὴν Νῆσαν. ἐναίθα δὲ τὴν δύναμιν περιστήσαντα καθωδισμένην τοῖς ἀλούσι κατηγορίαν ποιήσασθαι τῶν Τιτάνων, καὶ πάσαν ὑπόνοιαν καταλυτεῖν ὡς μέλλοντα κατακόπτειν τοὺς αἰχμαλώτους. ἀπο- λύσαντος δ' αὐτοὺς τῶν ἐγκλημάτων καὶ τὴν ἐξουσίαν δόντος εἶτε συστατεύειν εἶτε ἀπέλει πο βούλωντο, πάντας ἔλεισθαι συστατεύειν. διὰ δὲ τὸ παράδοξον τῆς σωτηρίας προσκυνεῖν αὐτοὺς 6 ὡς θεῶν. τὸν δὲ Διόνυσον παράγοντα καθ'/ ἐνα τῶν αἰχμαλώτων καὶ διδόντα σπονδὴν οἷνον πάντας ἐξορκώσαι συστατεύειν1 ἀδόλως καὶ μέχρι τελευτῆς βεβαίως διαγωνιεῖθαι: διὸ καὶ του- τῶν πρωτών ὑποστόχων ἀνομασθέντων τοὺς μετα- γενεστέρους ἀπομιμουμένους τὰ τότε πρακθέντα τὰς ἐν τοῖς πολέμοις διαλύσεις σπονδὰς προσα- γορεύειν.

72. Τοῦ δ' οὖν Διονύσου μέλλοντος στρατεύειν ἐπὶ τὸν Κρόνον καὶ τῆς δυνάμεως ἔκ τῆς Νήσης ἐξουσίας, μυθολογοῦσιν Ἀρισταίον τὸν ἐπιστάτην αὐτοῦ θυσίαν τε παραστῆσαι καὶ πρῶτον ἀνθρώ- πων ὡς θεῷ θυσίαν. συστατεύειν δὲ φασί καὶ

1 So Wesseling: συστατεύειν.
the men having Dionysus as their general and the women being under the command of Athena, and coming with their army upon the Titans they joined battle. The struggle having proved sharp and many having fallen on both sides, Cronus finally was wounded and victory lay with Dionysus, who had distinguished himself in the battle. Thereupon the Titans fled to the regions which had once been possessed by Ammon, and Dionysus gathered up a multitude of captives and returned to Nysa. Here, drawing up his force in arms about the prisoners, he brought a formal accusation against the Titans and gave them every reason to suspect that he was going to execute the captives. But when he got them free from the charges and allowed them to make their choice either to join him in his campaign or to go scot free, they all chose to join him, and because their lives had been spared contrary to their expectation they venerated him like a god. Dionysus, then, taking the captives singly and giving them a libation (sponde) of wine, required of all of them an oath that they would join in the campaign without treachery and fight manfully until death; consequently, these captives being the first to be designated as "freed under a truce" (hypospondoi), men of later times, imitating the ceremony which had been performed at that time, speak of the truces in wars as spondai.

72. Now when Dionysus was on the point of setting out against Cronus and his force was already passing out of Nysa, his guardian Aristaeus, the myth relates, offered a sacrifice and so was the first man to sacrifice to him as to a god. And companions of his on the campaign, they say, were also the most nobly born
τῶν Νυσαίων τοὺς εὐγενεστάτους, οὓς ὄνομαζεσθαί
2 Σειληνοῦς. ¹ πρῶτον γὰρ τῶν ἀπάντων βασιλεύσαλ
φασὶ τῆς Νύσης ² Σειληνοῦν, οὗ ³ τὸ γένος ὅθεν ἤν
ὑπὸ πάντων ἄγνοεὶσθαι διὰ τὴν ἀρχαιότητα. ἔχον-
tος δ’ αὐτὸν κατὰ τὴν ὁσφών οὖράν, διατελέσαι
καὶ τοὺς ἐγκύους τὸ παράσημον τούτῳ φοροῦντας
dιὰ τὴν τῆς φύσεως κοινωνίαν.
Τὸν δ’ οὖν Διόνυσον ἀναζεύχαντα μετὰ τῆς δυνά-
μεως, καὶ διελθόντα πολλήν μεν ἄνυδρον χώραν,
οὔκ ὁλίγην δ’ ἐρήμων καὶ θηριώδης, καταστράπη
πεδεύσαι περὶ πόλιν Διβυκῆν τὴν ὁνομαζόμενη;
3 Ζάβιρναν. πρὸς δὲ ταύτη γηγενέοις ὑπάρχον θηρίον
καὶ πολλοὺς ἀναλίσκον τῶν ἐγχυρίων, τὴν ὁνομαζο-
μένην Κάμπτην, ἀνελεῖν καὶ μεγάλης τυχεῖν δοξής ἐπ’
ἀνδρεία παρὰ τοῖς ἐγχυρίωσ. ποιήσαι δ’ αὐτὸν καὶ
χωμὰ παμμέγεθες ἐπὶ τῷ φοινευθέντι
θηρίῳ, βουλόμενον ἀδάνατον ἀπολυπεῖν ὑπόμνημα
τῆς ἱδίας ἀρετῆς, τὸ καὶ διαμεῖναν μέχρι τῶν
4 νεωτέρων χρόνων. ἔπειτα τοῦ μὲν Δίονυσον προά-
γειν πρὸς τοὺς Τιτάνας, εὐτάκτως ποιούμενον τὰς
ὁδοπορίας καὶ πάσι τοῖς ἐγχυρίοις φιλανθρώπως
προσφέρομεν καὶ τὸ σύνολον ἐαυτὸν ἀποφαίνο-
μενον ὁστεῖν ἐπὶ κολάσει μὲν τῶν ἁσεβῶν,
εὐργεσία δὲ τοῦ κοινοῦ γένους τῶν ἀνθρώπων,
τοὺς δὲ Δίβυς θαυμάζοντας τὴν εὐταξίαν καὶ
tὸ τῆς ψυχῆς μεγαλοπρεπὲς, τροφός τε παρέχε-
σθαι τοῖς ἀνθρώποις δαβίλεις καὶ συστρατεύειν
προθυμότατα.
5. Συνεγχυζοῦσι δὲ τῆς δυνάμεως τῇ πόλει τῶν
Ἀμμωνίων, τὸν Κρόνον πρὸ τοῦ τείχους παρα-

¹ Σειλήνους Δ, Σειλήνους Ο, Σειλήνους other MSS.; all editors
but Jacoby emend to Σειληνοῦς (cp. 4. 4. 3).
of the Nysaeans, those, namely, who bear the name Seileni. For the first man of all, they say, to be king of Nysa was Seilenus, but his ancestry was unknown to all men because of its antiquity. This man had a tail at the lower part of his back and his descendants also regularly carried this distinguishing mark because of their participation in his nature.

Dionysus, then, set out with his army, and after passing through a great extent of waterless land, no small portion of which was desert and infested with wild beasts, he encamped beside a city of Libya named Zabirna. Near this city an earth-born monster called Campê, which was destroying many of the natives, was slain by him, whereby he won great fame among the natives for valour. Over the monster which he had killed he also erected an enormous mound, wishing to leave behind him an immortal memorial of his personal bravery, and this mound remained until comparatively recent times. Then Dionysus advanced against the Titans, maintaining strict discipline on his journeyings, treating all the inhabitants kindly, and, in a word, making it clear that his campaign was for the purpose of punishing the impious and of conferring benefits upon the entire human race. The Libyans, admiring his strict discipline and high-mindedness, provided his followers with supplies in abundance and joined in the campaign with the greatest eagerness.

As the army approached the city of the Ammonians, Cronus, who had been defeated in a pitched

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2 τῆς Nys omitted D, Dindorf, Vogel.
3 οὗ Vulgate, all editors; οὗτος D, Jacoby.
Diodorus of Sicily

tάξει λειψθέντα τήν μὲν πόλιν νυκτός ἐμπρήσας, ἴσχυοντα εἰς τέλος καταφθείραι τοῦ Διονύσου τὰ πατρῷα βασίλεια, αὐτὸν δὲ ἀναλαβόντα τήν γυναῖκα Ἡρᾶν καὶ τινὰς τῶν συνηγγωνισμένων φίλων λαθεῖν ἐκ τῆς πόλεως διαδράντα. οὐ μὴν τὸν γε Διονύσου ὁμοίαν ἔχειν τοῦτῳ προαίρεσιν λαβόντα γάρ τὸν τε Κρόνον καὶ τὴν Ἡρᾶν αἰχμαλώτους οὐ μόνον ἀφεῖναι τῶν ἐγκλημάτων διὰ τὴν συγγένειαν, ἀλλὰ καὶ παρακαλέσαι τὸν λουτρῶν χρόνον γονέων ἔχειν πρὸς αὐτὸν εὐνοιάν τε καὶ τάξει καὶ συζητήσεως περὶ μένους ὑπὲρ αὐτοῦ μάλιστα πάντων. τὴν μὲν οὖν Ἡρᾶν διατελέσαί ταντά τὸν βίον ὡς ἑαυτόν ἀγαπῶσαν, τὸν δὲ Κρόνον ὑπολογίσας ἔχειν τὴν εὐνοίαν. γενέσθαι δὲ αὐτοῖς περὶ τούτου τοῦ πάντων χρόνους ὑπὸ, ὅτι προσαγορευθήσεται Δία, τιμηθήσεται δὲ μεγάλως ὑπὸ τοῦ Διονύσου, καὶ δὲ ἀρετήν ἐν τοῖς ὀστερωτέρων χρόνοις γενέσθαι πάντων βασιλέα.

78. Τῶν δὲ Λιβύων εἰρηκότων αὐτῷ πρὸ τῆς μάχης ὡς καὶ ὅτι καὶ τὸν καιρὸν ἐξέπεσεν ἐκ τῆς βασιλείας Ἀμμων, τοῖς ἐγχωρίοις προειρήκως εἰπὶ τεταγμένοις χρόνοις ἔξειν ὑνὸν αὐτοῦ Διονύσου, καὶ τὴν τε πατρώαν ἀνακτήσεσθαι βασιλείαν καὶ πάσης τῆς ὀικουμένης κυριεύσαντα θεόν νομοθήσεσθαι, ὑπολαβὼν ἀληθῆ γεγονέναι μάντων τὸ τε χρηστήριον ἢδύσατο τοῦ πατρός καὶ τὴν πόλιν ἀνοικοδομήσας τῷ τοῦτος ἐπιμελησμένους τοῦ μαντείου κατέστησε. παραδεδόθαι δὲ τὸν Ἀμμωνα ἔχειν κριόν κεφαλὴν τετυπωμένην, παράσημον

1 καταφθείραι Vulg., διαφθείραι D, Jacoby.
2 So Dindorf: οἰκοδομήσας MSS., Bekker, Vogel.
battle before the walls, set fire to the city in the
night, intending to destroy utterly the ancestral
palace of Dionysus, and himself taking with him his
wife Rhea and some of his friends who had aided
him in the struggle, he stole unobserved out of the
city. Dionysus, however, showed no such a temper
as this; for though he took both Cronus and Rhea
captive, not only did he waive the charges against
them because of his kinship to them, but he entreated
them for the future to maintain both the good-will
and the position of parents towards him and to live
in a common home with him, held in honour above all
others. Rhea, accordingly, loved him like a son for
all the rest of her life, but the good-will of Cronus
was a pretence. And about this time there was born
to both of these a son who was called Zeus, and he
was honoured greatly by Dionysus and at a later
time, because of his high achievements, was made
king over all.

73. Since the Libyans had said to Dionysus before
the battle that, at the time when Ammon had been
driven from the kingdom, he had prophesied to the
inhabitants that at an appointed time his son
Dionysus would come, and that he would recover his
father's kingdom and, after becoming master of all
the inhabited world, would be looked upon as a god,
Dionysus, believing him to have been a true prophet,
established there the oracle of his father,\(^1\) rebuilt
the city and ordained honours to him as to a god,
and appointed men to have charge of the oracle.
Tradition also has recorded that the head of Ammon
was shaped like that of a ram, since as his device he

\(^1\) The great oracle of Ammon; cp. Book 17. 49 ff. for the
famous visit of Alexander to this shrine.
DIODORUS OF SICILY

έσυγκότος αὐτοῦ τὸ 1 κράνος κατὰ τὰς στρατεύσις. 2 εἰς δὲ οἱ μυθολογοῦντες αὐτῷ πρὸς ἄλληθειαν γενεσθαι καθ’ ἑκάτερον μέρος τῶν κροτάφων κεράτων· διὸ καὶ τὸν Δίονυσον, ὑδὸν αὐτοῦ γεγονότα, τὴν ὅμοιαν ἔχειν πρόσοψιν, καὶ τοῖς ἐπιγνωμένοις τῶν ἀνθρώπων παραδεδόθαι τὸν θεὸν τούτον γεγονότα κερατίαν.

3 Μετὰ δὲ οὖν τὴν τῆς πόλεως οἰκοδομίαν καὶ τὴν περὶ τὸ χρηστήριον κατάστασιν πρῶτὸν φασὶ τὸν Δίονυσον χρήσασθαι τῷ θεῷ περὶ τῆς στρατεύσεως, καὶ λαβεῖν παρὰ τοῦ πατρὸς χρήσιμον ὅτι τοὺς ἀνθρώπους εὐργυγίων τεύχεται τῆς ἄθανσιος.

4 διὸ καὶ μετεωρισθέντα τῇ ψυχῇ τὸ μὲν πρῶτον ἐπὶ τὴν Ἀἴγυπτον στρατεύσαι, καὶ τῆς χώρας καταστήσαι βασιλέα Δία τὸν Κρόνον καὶ Ἀέας, παῖδα τὴν ἥλικιαν ὅντα. παρακαταστήσει δ’ αὐτῷ καὶ ἐπιστάρην Ὁλυμπον, ἀφ’ οὗ τὸν Δία παιδευόντα καὶ πρωτεύοντα κατ’ ἀρετὴν Ὁλυμπίων προσα- 5 γορευθῆναι. τὸν δὲ οὖν Δίονυσον λέγεται διδάξαι τοὺς Ἀἴγυπτιοὺς τὴν τε τῆς ἀμπελοῦν φυτεύων καὶ τὴν χρήσιν καὶ τὴν παράσειν τοῦ τε ὁδὸν καὶ τῶν ἀκροδρύνων καὶ τῶν ἄλλων καρπῶν. πάντη δὲ χιλιοδομεῖς περὶ αὐτοῦ φήμης ἀγαθῆς μηδένα καθά- 6 περ πρὸς πολέμοιν ἀντιτάττεσθαι, πάντας δὲ προβο- μως ὑπακούοντας ἐπαινεῖς καὶ θυσίαν ὑς θεὸν 6 τιμῶν. τῷ δ’ αὐτῷ τρόπῳ φασὶν ἐπελθεῖν τὴν οἰκουμένην, ἐξημεροῦντα μὲν τὴν χώραν ταῖς φυτείαις, εὐργυγίων δὲ τοὺς λαοὺς μεγάλους καὶ τιμῶν 2 χάρισι πρὸς τὸν αἰώνα. διὸ καὶ πάντας

1 For τὸ Capps suggests τοιοῦτο.
2 καὶ τιμῶν suggested by Vogel for τιμῶν καὶ, MSS.; διωρεῖς for τιμῶν Rhodoman.
had worn a helmet of that form in his campaigns. But there are some writers of myths who recount that in very truth there were little horns on both sides of his temples and that therefore Dionysus also, being Ammon's son, had the same aspect as his father and so the tradition has been handed down to succeeding generations of mankind that this god had horns.

However this may be, after Dionysus had built the city and established the oracle he first of all, they say, inquired of the god with regard to his expedition, and he received from his father the reply that, if he showed himself a benefactor of mankind, he would receive the reward of immortality. Consequently, elated in spirit at this prophecy, he first of all directed his campaign against Egypt and as king of the country he set up Zeus, the son of Cronus and Rhea, though he was still but a boy in years. And at his side as his guardian he placed Olympus, by whom Zeus had been instructed and after whom he came to be called "Olympian," when he had attained pre-eminence in high achievements. As for Dionysus, he taught the Egyptians, it is said, both the cultivation of the vine and how to use and to store both wine and the fruits which are gathered from trees, as well as all others. And since a good report of him was spread abroad everywhere, no man opposed him as if he were an enemy, but all rendered him eager obedience and honoured him like a god with panegyrics and sacrifices. In like manner as in Egypt, they say, he visited the inhabited world, bringing the land under cultivation by means of the plantings which he made and conferring benefactions upon the people for all time by bestowing upon them great and valuable gifts. For this reason it comes
Diodorus of Sicily

τοὺς ἀνθρώπους ἐν ταῖς πρὸς τοὺς ἄλλους θεοὺς τιμαῖς οὐχ ὄμοιον ἔχοντας προαιρεσιν ἄλληλοις σχεδὸν ἐπὶ μόνον τοῦ Διονύσου συμφωνομένην ἀποδεικνύει τῆς ἀθανασίας· οὐδένα γὰρ οὐθ' Ἐλλήνων οὔτε βαρβάρων ἁμοιρον εἰναι τῆς τούτου δωρεᾶς καὶ χάριτος, ἀλλὰ καὶ τοὺς ἀπηγραμμένην ἔχοντας χώραν ἣ πρὸς φυτεῖαν ἀμπέλου παντελῶς ἀπηλλοτριωμένην μαθεῖν τὸ κατασκευαζόμενον ἐκ τῶν κριθῶν πόμα βραχὺ λειπόμενων τῆς περὶ τὸν οἶνον εὐωδίας.

7. Τόν δὲ οὖν Διόνυσον φασὶ τὴν κατάβασιν ἐκ τῆς Ἰνδικῆς ἐπὶ τὴν θάλασσαν ποιησάμενον καταλαβεῖν ἀπαντᾷς τοὺς Τιτάνας ἡθοποιότατα δυνάμεις καὶ διαβεβηκότας εἰς Κρήτην ἐπὶ "Ἀμμωνα. προσβεβηκότος δὲ καὶ τοῦ Δίὸς ἐκ τῆς Αἰγύπτου τοῖς περὶ τὸν "Ἀμμωνα, καὶ πολέμου μεγάλου συνεστώτος ἐν τῇ νῆσῳ, ταχέως καὶ τούς περὶ τὸν Διόνυσον καὶ τὴν Ἀθηνᾶν καὶ τινας τῶν ἄλλων θεῶν νομοθέτων συνδραμεῖν εἰς Κρήτην. γενομένης δὲ παρατάξεως μεγάλης ἐπικρατήσαι τοὺς περὶ τὸν Διόνυσον καὶ πάντας ἀνελεῖ τοὺς Τιτάνας. μετὰ δὲ ταῦτα "Ἀμμωνος καὶ Διόνυσος μεταστάντως ἐκ τῆς ἀνθροπινῆς φύσεως εἰς τὴν ἀθανασίαν, τὸν Δία φασὶ βασιλέυσαι τοῦ σύμπαντος κόσμου, κεκολασμένων τῶν Τιτάνων, καὶ μηδενὸς ὄντος τοῦ τομήσοντος δι᾽ ἀσέβειαν ἀμφισβητησαι τῆς ἀρχῆς.

8. Τὸν μὲν οὖν πρῶτον Διόνυσον εἰς "Ἀμμωνος καὶ Ἀμαλθείας γενόμενον τοιαύτας οἱ Δίβνες ἱστοροῦσιν ἐπιτελέσασθαι πράξεις· τὸν δὲ δεύτερον φασιν εἰς Ἰούς τῆς Ἰνάχου Διλ γενόμενον

1 Cp. Book 1. 20. 4.
about that, although not all men are of one belief with one another concerning the honours which they accord to the other gods, in the case of Dionysus alone we may almost say that they are in complete agreement in testifying to his immortality; for there is no man among Greeks or barbarians who does not share in the gift and favour which this god dispenses, nay, even those who possess a country which has become a wilderness or altogether unsuited to the cultivation of the vine learned from him how to prepare from barley a drink which is little inferior to wine in aroma.\(^1\)

Now Dionysus, they say, as he was marching out of India to the sea,\(^2\) learned that all the Titans had assembled their united forces together and had crossed over to Crete to attack Ammon. Already Zeus had passed over from Egypt to the aid of Ammon and a great war had arisen on the island, and forthwith Dionysus and Athena and certain others who had been considered to be gods rushed over in a body to Crete. In a great battle which followed Dionysus was victorious and slew all the Titans. And when after this Ammon and Dionysus exchanged their mortal nature for immortality, Zeus, they say, became king of the entire world, since the Titans had been punished and there was no one whose impiety would make him bold enough to dispute with him for the supreme power.

74. As for the first Dionysus, the son of Ammon and Amaltheia, these, then, are the deeds he accomplished as the Libyans recount the history of them; the second Dionysus, as men say, who was born to Zeus by Io, the daughter of Inachus, became

\(^{1}\) The Mediterranean.
Diodorus of Sicily

βασιλεύσας μὲν τῆς Αιγύπτου, καταδείξαι δὲ τὰς τελετὰς· τελευταίον δὲ τὸν ἐκ Διως καὶ Σεμέλης τεκνωθέντα παρὰ τοῖς Ἑλληνισ ζηλωτὴν γενέσθαι 2 τῶν προτέρων. τὰς δ' ἀμφοτέρων προαρέσεις μμησάμενον στρατεύσαι μὲν ἐπὶ πᾶσαν τὴν οἰκουμένην, στῆλας δ' οὐκ ὀλίγας ἀπολυπεῖν τῶν ῥων τῆς στρατείας· καὶ τὴν μὲν χώραν ἔξημεροιν ταῖς φυτείαις, στρατιωτίδας δ' ἐπιλέξασθαι γυναικας, καθάπερ καὶ ὁ παλαιὸς τὰς 'Αμαξώνας. ἐνεργήσαι δ' ἐπὶ πλέον καὶ τὰ περὶ τοὺς ὁρμασμοὺς, καὶ τελετὰς ἀς μὲν μεταβέναι πρὸς τὸ 3 κρέαττον, ἀς δ' ἐπινυσθαι. διὰ δὲ τὸ πλῆθος τοῦ χρόνου τῶν προτέρων εὐρετῶν ἀγνοηθέντων ὑπὸ τῶν πολλῶν, τοῦτον κληρονομῆσαι τὴν τῶν προ- γενεστέρων προαιρεσιν τε καὶ δόξαν. οὐκ ἐπὶ τούτου δὲ μόνου συμβῆναι τὸ προειρημένον, ἀλλὰ καὶ 4 μετὰ ταῦτ' ἐφ' 'Ἡρακλέους. δυοῖν γὰρ οἴντων τῶν προγενεστέρων τῶν τὴν αὐτὴν ἐσχηκότων προσηγοριῶν, τὸν μὲν ἄρχαιοτατον 'Ἡρακλέα μυθολο- γείσθαι γεγονέαν παρ' Ἀιγυπτίως, καὶ πολλὴν τῆς οἰκουμένης τοῖς ὀπλοῖς καταστρεφάμενον θέσθαι τὴν ἐπὶ τῆς Δικῆς στῆλην, τὸν δὲ δεύτερον ἐκ Κρήτης ἐνα τῶν 'Ἰδαίων ὄντα Δακτύλων καὶ γενόμενον γόνητα καὶ στρατηγικὸν συντήσασθαι τὸν ὸλυμπικὸν ἅγῶνα· τὸν δὲ τελευταίον μικρὸν πρὸ τῶν Τρωικῶν ἐξ Ἄλκμήνης καὶ Διὸς τεκνω- θέντα πολλὴν ἐπελθεῖν τῆς οἰκουμένης, ὑπηρετοῦντα 5 τοῖς Ἑυρυσθέως προστάγμασιν. ἐπιτυχόντα δὲ πᾶσι τοῖς ἀθλοῖς θέσθαι μὲν καὶ στῆλην τὴν ἐπὶ τῆς 330.
king of Egypt and appointed the initiatory rites of that land; and the third and last was sprung from Zeus and Semelē and became, among the Greeks, the rival of the first two. Imitating the principles of both the others he led an army over all the inhabited world and left behind him not a few pillars to mark the bounds of his campaign; the land he also brought under cultivation by means of the plantings which he made, and he selected women to be his soldiers, as the ancient Dionysus had done in the case of the Amazons. He went beyond the others in developing the orgiastic practices, and as regards the rites of initiation, he improved some of them, and others he introduced for the first time. But since in the long passage of time the former discoverers had become unknown to the majority of men, this last Dionysus fell heir to both the plan of life and the fame of his predecessors of the same name. And this Dionysus is not the only one to whom has happened that which we have related, but in later times Heracles likewise experienced the same fortune. For there had been two persons of an earlier period who had borne the same name, the most ancient Heracles who, according to the myths, had been born in Egypt, had subdued with arms a large part of the inhabited world, and had set up the pillar which is in Libya, and the second, who was one of the Idaean Dactyls of Crete and a wizard with some knowledge of generalship, was the founder of the Olympic Games; but the third and last, who was born of Almenē and Zeus a short time before the Trojan War, visited a large part of the inhabited world while he was serving Eurystheus and carrying out his commands. And after he had successfully completed all the Labours
ΔΙΟΔΟΡΟΣ ΟΣ ΣΙΚΗΛΥ

Εὐρώπης, διὰ δὲ τὴν ὀμονυμίαν καὶ τὴν τῆς προαίρεσεως ὀμοιότητα χρόνων ἐπιγενομένων τελευταὶς κληρονομήσας τὰς τῶν ἄρχαιοτέρων πράξεις, ὡς ἐνὸς Ἡρακλέους γεγονότος ἐν παντὶ τῶν πρότερων αἰῶνι.

6 Ῥήτερ δὲ τοῦ πλείους Διονύσου γεγονέναι σὺν ἄλλαις ἀποδείξει πειρῶνται φέρειν τὴν ἐκ τῆς Τιτανομαχίας· συμφωνομένου γὰρ παρὰ πᾶσιν ὅτι Διόνυσος τῷ Δίῳ συνηγινώσκατο τὸν πρὸς τοὺς Τιτάνους πόλεμον, οὐδαμώς πρέπειν φασὶ τὴν τῶν Τιτάνων γενεὰν τιθέναι κατὰ τοὺς τῆς Σεμέλης χρόνους οὐδὲ Κάδμου τὸν Ἀγήνορος ἀποφαίνεσθαι πρεσβύτερον εἶναι τῶν Ὠλυμπίων θεῶν.

Οἱ μὲν οὖν Λίδνεις περὶ Διονύσου τοιαῦτα μυθολογοῦσιν· ἡμεῖς δὲ τὴν ἐν ἀρχῇ πρόθεσιν τετελεκότας αὐτοῦ περιγράψομεν 1 τὴν τρίτην βιβλίον.

1 So Wesseling: παραγράψωμεν.
he also set up the pillar which is in Europe, but because he bore the same name as the other two and pursued the same plan of life as did they, in the course of time and upon his death he inherited the exploits of the more ancient persons of the name, as if there had been in all the previous ages but one Heracles.

To support the view that there were several of the name Dionysus the effort is made to cite, along with the other proofs, the battle waged against the Titans. For since all men agree that Dionysus fought on the side of Zeus in his war against the Titans, it will not do at all, they argue, to date the generation of the Titans in the time when Semelē lived or to declare that Cadmus, the son of Agenor, was older than the gods of Olympus.

Such, then, is the myth which the Libyans recount concerning Dionysus; but for our part, now that we have brought to an end the plan which we announced at the beginning, we shall close the Third Book at this point.

1 Cp. chap. 1. 8,
BOOK IV
Τάδε ένεστιν ἐν τῇ τετάρτῃ τῶν Διοδώρου βιβλίων

Προοίμιον. περὶ τῶν μυθολογομένων παρά τοὺς ἱστοριογράφους.

Περὶ Διονύσου καὶ Πριάμου καὶ Ἐρμαφροδίτου καὶ Μουσῶν.

Περὶ Ἡρακλέους καὶ τῶν δώδεκα ἄθλων καὶ τῶν ἄλλων τῶν πραχθέντων ὑπ’ αὐτοῦ μέχρι τῆς ἀποθεώσεως.

Περὶ τῶν Ἀργοναυτῶν καὶ Μηδείας καὶ τῶν Πελίου θυγατέρων.

Περὶ τῶν ἀπογόνων τοῦ Ἡρακλέους.

Περὶ Θησέως καὶ τῶν ἄθλων αὐτοῦ.

Περὶ τῶν ἐπτα ἐπὶ Θῆβας.

Περὶ τῶν ἐπεγόνων τῶν ἐπτα ἐπὶ Θῆβας.

Περὶ Νηλέως καὶ τῶν ἀπογόνων αὐτοῦ.

Περὶ Δασπείδων καὶ Κενταύρων.

Περὶ Ἀσκληπιοῦ καὶ τῶν ἀπογόνων αὐτοῦ.

Περὶ τῶν Ἀσωποῦ θυγατέρων καὶ τῶν Αἰακῶ γενομένων νιῶν.

Περὶ Πέλοπος καὶ Ταντάλου καὶ Οἰνομάου καὶ Νιόβης.

Περὶ Δαρδάνου καὶ τῶν ἀπογόνων αὐτοῦ μέχρι Πριάμου.

Περὶ Δαιδάλου καὶ Μινωταύρου καὶ τῆς Μίνω στρατείας ἐπὶ Κόκαλον τῶν βασιλέα.

Περὶ Ἀρχιστάιον καὶ Δάφνιδος καὶ Ἐρυκος, ἐτὶ δὲ Ορίωνος.

1 ἢ.ε. immediate descendants.
CONTENTS OF THE FOURTH BOOK OF DIODORUS

Introduction on the myths recounted by the historians (chap. 1).

On Dionysus, Priapus, Hermaphroditus, and the Muses (chaps. 2–7).

On Heracles and the twelve Labours, and the other deeds of his up to the time of his deification (chaps. 8–39).

On the Argonauts and Medea and the daughters of Pelias (chaps. 40–56).

On the descendants of Heracles (chaps. 57–58).

On Theseus and his labours (chaps. 59–63).

On The Seven against Thebes (chaps. 64–65).

On the Epigoni of The Seven against Thebes (chaps. 66–67).

On Neleus and his descendants (chap. 68).

On the Lapiths and Centaurs (chaps. 69–70).

On Asclepius and his descendants (chap. 71).

On the daughters of Asopus and the sons born to Aeacus (chap. 72).

On Pelops, Tantalus, Oenomaus, and Niobé (chaps. 73–74).

On Dardanus and his descendants as far as Priam (chap. 75).

On Daedalus, the Minotaur, and the campaign of Minos against the king Cocalus (chaps. 76–80).

On Aristaeus, Daphnis, Eryx, and Orion (chaps. 81–85).
ΒΙΒΛΟΣ ΤΕΤΑΡΤΗ

1. Ὅψιν ἀγνοῶ μὲν ὅτι τοῖς τὰς παλαιὰς μυθολογίας συνταττομένοις συμβαίνει κατὰ τὴν γραφὴν ἐν πολλοῖς ἑλπτούσθαι. ἡ μὲν γὰρ τῶν ἀναγραφομένων ἁρχαίοτης δυσεύρετος οὐδεὶς πολλήν ἀπορίαν παρέχεται τοῖς γράφουσιν, ἡ δὲ τῶν χρόνων ἀπαγγελία τὸν ἀκριβέστατον ἔλεγχον οὐ προσδεχομένη καταφρονεῖν ποιεῖ τῆς ἱστορίας τοὺς ἀναγνώσκοντας. πρὸς δὲ τούτοις ἡ ποικιλία καὶ τὸ πλῆθος τῶν γενεαλογομεμένων ἡρώων τε καὶ ἡμιθέων καὶ τῶν ἀλλών ἀνδρῶν δυσεφικτὸν ἔχει τὴν ἀπαγγελίαν· τὸ δὲ μεγίστον καὶ πάντων ἀποτίματον, ὁτι συμβαίνει τοῖς ἀναγεγραφότας τὰς ἁρχαιοτάτας πράξεις τε καὶ μυθολογίας ἀσυμφώνους εἶναι πρὸς ἄλληλους. διόπερ τῶν μεταγενεστέρων ἱστορογράφων οἱ πρωτεύοντες τῇ δόξῃ τῆς μὲν ἁρχαίας μυθολογίας ἀπέστησαν διὰ τὴν δυσχέρειαν, τὰς δὲ νεωτέρας πράξεις ἀναγράφειν ἐπεξείρησαν.

2 Ἐφορὸς μὲν γὰρ ὁ Κυμαῖος, Ἰσοκράτους ὁς μαθητής, ὑποστηρίζειν μνημόσυνο τὰς κοινὰς πράξεις, τὰς μὲν παλαιὰς μυθολογίας ὑπερέβη, τὰ τὸ ἄπο τῆς Ἡρακλείδων καθόδου πραγμάτων συνταξάμενος ταύτην ἁρχήν ἐποιήσατο τῆς ἱστο-
BOOK IV

1. I am not unaware of the fact that those who compile the narratives of ancient mythology labour under many disadvantages in their composition. For, in the first place, the antiquity of the events they have to record, since it makes record difficult, is a cause of much perplexity to those who would compose an account of them; and again, inasmuch as any pronouncement they may make of the dates of events does not admit of the strictest kind of proof or disproof, a feeling of contempt for the narration is aroused in the mind of those who read it; furthermore, the variety and the multitude of the heroes, demi-gods, and men in general whose genealogies must be set down make their recital a difficult thing to achieve; but the greatest and most disconcerting obstacle of all consists in the fact that those who have recorded the deeds and myths of the earliest times are in disagreement among themselves. For these reasons the writers of greatest reputation among the later historians have stood aloof from the narration of the ancient mythology because of its difficulty, and have undertaken to record only the more recent events. Ephorus of Cymê, for instance, a pupil of Isocrates, when he undertook to write his universal history, passed over the tales of the old mythology and commenced his history with a narration of the events which took place after the Return of the Heracleidae. Like-
Diodorus of Sicily

πίας. ὁμοίως δὲ τούτῳ Καλλισθένης καὶ Θεό-

πομπὸς, κατὰ τὴν αὐτὴν ἠλικίαν γεγονότες,

4 ἀπέστησαν τῶν παλαιῶν μύθων. ἦμεῖς δὲ τὴν

ἐναντίαν τούτους κρίσιν ἔχοντες, καὶ τὸν ἐκ τῆς

ἀναγραφῆς πόνον ὑποστάντες, τὴν πᾶσαν ἐπιμέ-

λειαν ἐποιησάμεθα τῆς ἀρχαιολογίας. μέγισται

γὰρ καὶ πλείσται συνετελέσθησαν πράξεις ὑπὸ

τῶν ἥρωων τε καὶ ἡμιθέων καὶ πολλῶν ἄλλων

ἀνδρῶν ἀγαθῶν. ὃν διὰ τὰς κοινὰς εὐεργεσίας

οἱ μεταγενέστεροι τοὺς μὲν ἰσοθέους, τοὺς δὲ

ἡρωικάς θυσίας ἐτίμησαν, πάντας δὲ τῆς

ἰστορίας λόγος τοῖς καθήκουσιν ἐπαίνοις εἰς τὸν

αἰῶνα καθύμισεν.

5 Ἔν μὲν οὖν ταῖς πρὸ ταύτης βίβλοις τρισὶν

ἀνεγράψαμεν τὰς παρὰ τοῖς ἄλλοις ἐθνεῖς μυθολο-

γομένας πράξεις καὶ τὰ περὶ θεῶν παρ᾿ αὐτοῖς

ἰστορούμενα, πρὸς δὲ τούτοις τὰς τοποθεσίας

τῆς παρ᾿ ἐκάστους χώρας καὶ τὰ φυόμενα παρ᾿ αὐτοῖς

θηρία καὶ τάλα ἥμα καὶ καθόλου πάντα

τὰ μνήμης ἅξια καὶ παραδοξολογούμενα διεξίοντες,

ἐν ταύτῃ δὲ τὰ παρὰ τοῖς Ἑλληνῶν ἱστορούμενα

κατὰ τοὺς ἄρχαίους χρόνους περὶ τῶν ἐπιφανε-

στάτων ἥρωων τε καὶ ἡμιθέων καὶ καθόλου τῶν

κατὰ πόλεμον ἄξιολογόν τι κατειργασμένων, ὁμοίως

δὲ καὶ τῶν ἐν εἰρήνῃ τι χρήσιμον πρὸς τὸν κοινὸν

6 βλον εὐρύτων ἡ νομοθετήσαντων. ποιησόμεθα

dὲ τὴν ἀρχήν ἀπὸ Διονύσου διὰ τὸ καὶ παλαιῶν

einai ophōdra toùtου kai megytas euergeias

catastheiçontai to gênei toû anbropow.
wise Callisthenes and Theopompus, who were contemporaries of Ephorus, held aloof from the old myths. We, however, holding the opposite opinion to theirs, have shouldered the labour which such a record involves and have expended all the care within our power upon the ancient legends. For very great and most numerous deeds have been performed by the heroes and demi-gods and by many good men likewise, who, because of the benefits they conferred which have been shared by all men, have been honoured by succeeding generations with sacrifices which in some cases are like those offered to the gods, in other cases like such as are paid to heroes, and of one and all the appropriate praises have been sung by the voice of history for all time.

Now in the three preceding Books we have recorded the deeds of mythological times which are found among other nations and what their histories relate about the gods, also the topography of the land in every case and the wild beasts and other animals which are found among them, and, speaking generally, we have described everything which was worthy of mention and was marvellous to relate; and in the present Book we shall set forth what the Greeks in their histories of the ancient periods tell about their most renowned heroes and demi-gods and, in general, about all who have performed any notable exploit in war, and likewise about such also as in time of peace have made some useful discovery or enacted some good law contributing to man’s social life. And we shall begin with Dionysus because he not only belongs to a very ancient time but also conferred very great benefactions upon the race of men.
Diodorus of Sicily

Εἰρηται μὲν οὖν ήμῶν ἐν ταῖς προειρημέναις βιβλίοις διὶ τινὲς τῶν βαρβάρων ἀντιποιοῦνται τῆς γενέσεως τοῦ θεοῦ τοῦτον. Αὐγούστιοι μὲν γὰρ τὸν παρὰ αὐτοὺς θεὸν “Οὐσίων ὀνομαζόμενον φασιν εἰναι τὸν παρ’ Ἑλλησ Γίονυσον καλούμενου.

1 τοῦτον δὲ μυθολογοῦσιν ἐπελθεῖν ἀπασαν τὴν οἰκουμένην, εὑρετὴν γενόμενον τοῦ οἴου, καὶ τὴν φυτείαν διδάξαι τῆς ἀμπελου τοὺς ἀνθρώπους, καὶ διὰ ταύτην τὴν εὐγενείαν τυχεῖν συμφωνουμένης ἀθανασίας. ὁμοίως δὲ τοὺς Ἡνδοὺς τὸν θεὸν τοῦτον παρὰ ξανανόσι οἰκονομικοῦς φησιν, καὶ τὰ περὶ τὴν φυτείαν τῆς ἀμπελου ψευδεχευσάντα μεταδοῦναι τῆς τοῦ οἴου κρίσεως τοῖς κατὰ τὴν οἰκουμένην ἀνθρώποις. ἡμεῖς δὲ τὰ κατὰ μέρος περὶ τοῦτων εἰρηκότες νῦν τὰ παρὰ τοὺς Ἑλλησ λεγόμενα περὶ τοῦ θεοῦ τοῦτοῦ διεξίμην.

2. Κάδμον μὲν γὰρ φασι τὸν Ἀγήνωρος ἢ καὶ Φωικής υπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Ἑυρώπης, ἔντολας λαβόντα ἡ τὴν παρθένου ἁγαγεὶν ἢ μὴ ἀνακάμπτειν εἰς τὴν Φωικήν. ἐπελθόντα δὲ πολλὴν χώραν, καὶ μὴ δυνάμενον ἀνευρέω, ἀπογινώσκαν τὴν εἰς οἰκὸν ἀνακομιδὴν κατανύσαντα δὲ εἰς τὴν Βωστίαν κατὰ τῶν παραδεδομένων χρησιμῶν κτίσαι τὸς ὸῆβας. ἐνταῦθα δὲ κατοικήσαντα γῆμαι μὲν Ἀρμονίαν τὴν Ἀφροδίτης, γεννήσαι δὲ εὐεὐθύς Σεμέλην καὶ Ἰνώ καὶ Ἀρτονόν καὶ Ἀγαύνην, ἐτὶ δὲ 2 Πολυδώρων. τῇ δὲ Σεμέλῃ διὰ τὸ κάλλος Δία μυγέντα καὶ μεθ’ ἱσουχίας ποιούμενον τὰς ὀμλίας

1 Vogel suggests ἀνάγειν.
We have stated in the previous Books that certain barbarian peoples claim for themselves the birthplace of this god. The Egyptians, for example, say that the god who among them bears the name Osiris is the one whom the Greeks call Dionysus. And this god, as their myths relate, visited all the inhabited world, was the discoverer of wine, taught mankind how to cultivate the vine, and because of this benefaction of his received the gift of immortality with the approval of all. But the Indians likewise declare that this god was born among them, and that after he had ingeniously discovered how to cultivate the vine he shared the benefit which wine imparts with human beings throughout the inhabited world. But for our part, since we have spoken of these matters in detail, we shall at this point recount what the Greeks have to say about this god.

2. The Greek account of Dionysus runs like this: Cadmus, the son of Agenor, was sent forth from Phoenicia by the king to seek out Europè, under orders either to bring him the maiden or never to come back to Phoenicia. After Cadmus had traversed a wide territory without being able to find her, he despaired of ever returning to his home; and when he had arrived in Boeotia, in obedience to the oracle which he had received he founded the city of Thebes. Here he made his home and marrying Harmonia, the daughter of Aphrodite, he begat by her Semelè, Ino, Autonoë, Agave, and Polydorus. Semelè was loved by Zeus because of her beauty, but since he had his intercourse with her secretly and without speech she thought that the

δόξαι καταφρονεῖν οὖν τῆς διόπερ ὅτι αὐτῆς παρακληθήσαι τάς ἑπιπλοκὰς ὁμοίας ποιεῖσθαι ταῖς Ἕλληνες συμπεριφοραῖς. τὸν μὲν οὖν Διὰ παραγενόμενον θεοπρεπῶς μετὰ βροντῶν καὶ ἀστραπῶν ἐπιφανῶς ποιεῖσθαι τὴν συνουσίαν τὴν δὲ Σεμέλῃν ἐγκυών οὖσαν καὶ τὸ μέγεθος τῆς περιστάσεως οὐκ ἐνέγκασαν τὸ μὲν βρέφος ἐκτρώσαι, ὅποι δὲ τοῦ πυρὸς αὐτῆς τελευτήσαι. ἔπειτα τὸ παιδίον ἀναλαβόντα τὸν Δία παραδοθοῦν τῷ Ἰεροῖ, καὶ προστάζας τούτο μὲν ἀποκομίσας πρὸς τὸ ἀντρόν τὸ ἐν τῇ Νύσῃ, κείμενον μεταξὺ Φοινίκης καὶ Νεῖλου, ταῖς δὲ νύμφαις παραδοθοῦν τρέφειν καὶ μετα πολλῆς σπουδῆς ἐπιμέλειαιν αὐτοῦ ποιεῖσθαι τὴν ἀρίστην. διὸ καὶ τραφέντα τὸν Διόνυσον ἐν τῇ Νύσῃ τυχεὶν τῆς προσηγορίας ταύτης ἀπὸ Δίως καὶ Νύσης. καὶ τὸν Ὅμηρον δὲ τούτως μαρτυρήσαι ἐν τοῖς ὄμοιοι ἐν οἷς λέγει ἔστι δὲ τις Νύση, ὑπατον ὅρος, ἀνθέους ὠλη, τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτωι ῥοάων.

5 Τραφέντα δὲ αὐτὸν ὑπὸ τῶν νυμφῶν ἐν τῇ Νύσῃ φασὶν εὐρετὴν τε τοῦ οἴνου γενέσθαι καὶ τὴν φυτείαν διδάξας τῆς ἁμπελοῦ τοὺς ἀνθρώπους. ἐπιώντα δὲ σχεδὸν ὄλην τὴν οἰκουμένην πολλὴν χώραν ἐξημερώσαι, καὶ διὰ τούτο τυχεὶν παρὰ πάσι μεγίστων τιμῶν. εὑρεῖν δὲ αὐτὸν καὶ τὸ ἐκ τῆς κρύης κατασκευαζόμενον πόμα, τὸ προσαγορεύμενον μὲν ὑπὸ ἐνώπιον ζῆδος, οὔ πολὺ δὲ λευκόμενον τῆς περὶ τὸν οἴνον εὐοδίας. τούτῳ δὲ διδά-

god despised her; consequently she made the request of him that he come to her embraces in the same manner as in his approaches to Hera. Accordingly, Zeus visited her in a way befitting a god, accompanied by thundering and lightning, revealing himself to her as he embraced her; but Semelē, who was pregnant and unable to endure the majesty of the divine presence, brought forth the babe untimely and was herself slain by the fire. Thereupon Zeus, taking up the child, handed it over to the care of Hermes, and ordered him to take it to the cave in Nysa,¹ which lay between Phoenicia and the Nile, where he should deliver it to the nymphs that they should rear it and with great solicitude bestow upon it the best of care. Consequently, since Dionysus was reared in Nysa, he received the name he bears from Zeus and Nysa.² And Homer bears witness to this in his Hymns,³ when he says:

There is a certain Nysa, mountain high,
With forests thick, in Phoenicē afar,
Close to Aegyptus’ streams.

After he had received his rearing by the nymphs in Nysa, they say, he made the discovery of wine and taught mankind how to cultivate the vine. And as he visited the inhabited world almost in its entirety, he brought much land under cultivation and in return for this received most high honours at the hands of all men. He also discovered the drink made out of barley and called by some sythos, the bouquet of which is not much inferior to that of wine. The preparation of this drink he taught to

¹ i.e. Dio- (from Dios, the genitive form of the nominative Zeus) and -nysa (Nysa); cp. Book 1.15.6.
² Homeric Hymns 1. 8-9.
DIODORUS OF SICILY

ξαὶ τοὺς χῶραν ἔχοντας μὴ δυναμένην ἐπιδέ-
β Ἰουθαῖ τὴν τῆς ἁμπέλου φυτειών. περιάγεσθαι δὲ
αὐτὸν καὶ στρατόπεδον οὖ μόνον ἄνδρῶν, ἀλλὰ
καὶ γυναικῶν, καὶ τοὺς ἅδικους καὶ ἄσεβείς τῶν
ἀνθρώπων κολάζειν. καὶ κατὰ μὲν τὴν Βουστίαν
ἀποδιδόντα τῇ πατρίδι χάριτας ἑλευθερῶσαι πάσας
τὰς πόλεις, καὶ κτίσαι πόλιν ἐπώνυμον τῆς
αὐτονομίας, ἡν Ἐλευθερᾶς προσαγορεύσαι.

3. Στρατεύσαντα δὲ εἰς τὴν Ἰνδικὴν τριτεὶ
χρόνῳ τὴν ἐπάνων εἰς τὴν Βουστίαν ποιήσασθαι,
κομίζοντα μὲν λαφύρων ἀξίωλογον πλήθος, κατ-
αγαγεῖν δὲ πρῶτον τῶν ἀπάντων βριαμβὸν ἔπειτα
ἐλέφαντος Ἰνδικοῦ, καὶ τοὺς μὲν Βουστίους καὶ
τοὺς ἄλλους Ἐλλήνας καὶ Θράκας ἀπομιμημονεύο-
τας τῆς κατὰ τὴν Ἰνδικὴν στρατείας καταδειξά
tὰς τριετήριδας βυσίας Διονύσω, καὶ τὸν θεόν
νομίζειν κατὰ τὸν χρόνον τούτον ποιεῖσθαι τὰς
3 παρὰ τοὺς ἀνθρώπους ἐπιφανείας. διὸ καὶ παρὰ
πολλαῖς τῶν Ἐλληνῶν πόλεων διὰ τριῶν ἔτῶν
βακχεῖα τὸ γυναικῶν ἀθροίζεσθαι, καὶ ταῖς
παρθένοις νόμιμον εἶναι πυρσοφορεῖν καὶ συνεν-
θυσιάζειν εὐαξίσιας καὶ τιμώσιμος τὸν θεόν
τὰς ὑπὸ γυναικῶν κατὰ συστήµατα βυσίας τῷ
θεώ καὶ βακχεῖειν καὶ καθόλου τὴν παρουσίαν
ὕμνῳ τῷ Διονύσου, μιμούµενός τὰς ἱστοριο-
μένας τὸ παλαιὸν παρεδρεύειν τῷ θεῷ μαννάδας.

1 i.e. “City of Freedom.”
2 i.e. after one year had intervened.
3 Literally, “every three years,” since the Greeks in
reckoning from an event included the year in which it took
place.
4 Scholars have wondered why Dionysus, who was originally

346
those peoples whose country was unsuited to the cultivation of the vine. He also led about with himself an army composed not only of men but of women as well, and punished such men as were unjust and impious. In Boeotia, out of gratitude to the land of his birth, he freed all the cities and founded a city whose name signified independence, which he called Eleutheracae.¹

3. Then he made a campaign into India, whence he returned to Boeotia in the third year,² bringing with him a notable quantity of booty, and he was the first man ever to celebrate a triumph seated on an Indian elephant. And the Boeotians and other Greeks and the Thracians, in memory of the campaign in India, have established sacrifices every other year³ to Dionysus, and believe that at that time the god reveals himself to human beings. Consequently in many Greek cities every other year ⁴ Bacchic bands of women gather, and it is lawful for the maidens to carry the thyrsus and to join in the frenzied revelry, crying out "Eua!" and honouring the god; while the matrons, forming in groups, offer sacrifices to the god and celebrate his mysteries and, in general, extol with hymns the presence of Dionysus, in this manner acting the part of the Maenads ⁵ who, as history records, were of old the companions of the god. He also punished

a vegetation god, should have had his special festival only every other year. L. R. Farnell (The Cults of the Greek States, 5. 181) suggests that the Thracians, from whom the worship of Dionysus came to the Greeks, "may have shifted their corn-land every other year," and so stood in special need of the vegetation god for the new soil only after this interval.

4 colásai δ' αὐτὸν πολλοὺς μὲν καὶ ἄλλους κατὰ πᾶσαν τὴν οἰκουμένην τοὺς δοκοῦντας ἁσεβεῖν, ἐπιφανεστάτους δὲ Πενθέα καὶ Δυκοῦργον. τῆς δὲ κατὰ τὸν οἶνον εὐρέσεως καὶ δωρεᾶς κεχαρισμένης τοῖς ἀνθρώποις καθ᾽ ὑπερβολὴν διὰ τε τὴν ἡδονήν τὴν ἐκ τοῦ ποτοῦ καὶ διὰ τὸ τοὺς σώμασιν εὐτυχωτέρους γίνεσθαι τοὺς τὸν οἶνον πίνοντας, φασὶν ἐπὶ τῶν δείπνων, ὡτόν ἀκρατοῖς οἶνος ἐπιδιδότως, προσεπιλέγειν ἁγαθὸν δαιμόνος· ὡτόν δὲ μετὰ τὸ δείπνον διδότως κεκραμένος ὑδατι, Δίως σωτήρας ἐπιφωνεῖν. τὸν γὰρ οἶνον ἀκρατὸν μὲν πινόμενον μανιάδεις διαθέσεις ἀποτελεῖν, τοῦ δὲ ἀπὸ Δίως ὁμβροῦ μεγίστου τὴν μὲν τέρμην καὶ τὴν ἡδονήν μένειν, τὸ δὲ τῆς μανίας καὶ παραλύσεως βλάπτον διορθοῦσθαι. καθόλου δὲ μυθολογοῦσι τῶν θεῶν μεγίστης ἀποδοχῆς τυγχάνειν παρ᾽ ἀνθρώποις τοὺς ταῖς εὐεργεσίαις ὑπερβαλλόμενους κατὰ τὴν εὔρεσιν τῶν ἁγαθῶν Διόνυσον τε καὶ Δήμητραν, τὸν μὲν τοῦ προσηνεστάτου ποτοῦ γενόμενον εὐρετήν, τὴν δὲ τῆς ξηρᾶς τροφῆς τὴν κρατίστην παραδοῦσαν τῷ γένει τῶν ἀνθρώπων.

4. Μυθολογοῦσι δὲ τίνες καὶ ἔτερον Διόνυσον γεγονέναι πολὺ τοὺς χρόνους προτεροῦντα τούτον. φασὶ γὰρ ἐκ Δίως καὶ Φερσεφόνης Διόνυσον γενέσθαι τὸν ὑπὸ τῶν Ἀργοῖν Σαβάζιον ὑμομαζόμενον, οὗ τὴν τε γένεσιν καὶ τὰς θυσίας καὶ τιμᾶς νυκτε-

1 τῶν δείπνων F, Bekker, Dindorf, τὸ δείπνον D, Vogel.

1 The Attic custom, as given by the scholiasts on Aristophanes, *Knights*, 85; *Peace*, 300, was slightly different: *The toast to the “Good Deity” was given in unmixed wine*
here and there throughout all the inhabited world many men who were thought to be impious, the most renowned among the number being Pentheus and Lycurgus. And since the discovery of wine and the gift of it to human beings were the source of such great satisfaction to them, both because of the pleasure which derives from the drinking of it and because of the greater vigour which comes to the bodies of those who partake of it, it is the custom, they say, when unmixed wine is served during a meal to greet it with the words, "To the Good Deity!" but when the cup is passed around after the meal diluted with water, to cry out, "To Zeus Saviour!" For the drinking of unmixed wine results in a state of madness, but when it is mixed with the rain from Zeus the delight and pleasure continue, but the ill effect of madness and stupor is avoided. And, in general, the myths relate that the gods who receive the greatest approval at the hands of human beings are those who excelled in their benefactions by reason of their discovery of good things, namely, Dionysus and Demeter, the former because he was the discoverer of the most pleasing drink, the latter because she gave to the race of men the most excellent of the dry foods.

4. Some writers of myths, however, relate that there was a second Dionysus who was much earlier in time than the one we have just mentioned. For according to them there was born of Zeus and Persephone a Dionysus who is called by some Sabazius and whose birth and sacrifices and honours are after the dinner was over and the table removed, that to "Zeus Saviour" just before the guests went home.

² Wheat.
μινάς καὶ κρυφίους παρεισάγουσι διὰ τὴν αἰσχύνην
2 τὴν ἐκ τῆς συνουσίας ἐπακολουθοῦσαν. λέγουσι
δὲ αὐτὸν ἀγνωσία διενεγκείν, καὶ πρῶτον ἐπι-
χειρῆσαι βοῶς ξεγνύσει καὶ διὰ τούτων τὸν
σπόρον τῶν καρπῶν ἐπιτελεῖν ἀφ' οὗ δὴ καὶ
κερατίαν αὐτὸν παρεισάγουσι.
Καὶ τὸν μὲν ἐκ Σεμέλης γενόμενον ἐν τοῖς
νεωτέροις χρόνοις φασὶ τῷ σώματι γενέσθαι τρυ-
φερὸν καὶ παντελῶς ἀπαλὸν, εὐπρεπεία δὲ πολὺ
tῶν ἄλλων διενεγκείν καὶ πρὸς τὰς ἀφροδισιακὰς
ήδονὰς εὐκατάφορον γεγονέναι, κατὰ δὲ τὰς
στρατείας γυναικῶν πλῆθος περιάγεθαι καθὼς
3 μένων λόγχαις τεθυρσομέναις. φασὶ δὲ καὶ τὰς
Μούσας αὐτῶν συναποδημεῖν, παρθένους οὐσίας
καὶ πεπαιδευμένας διαφερόντως ταῦτας δὲ διὰ
te τῆς μελωδίας καὶ τῶν ὀρχήσεων, ἐτὶ δὲ τῶν
ἄλλων τῶν ἐν παιδείᾳ καλῶν ψυχαγωγῶν τῶν
θεῶν. φασὶ δὲ καὶ παιδαγωγῶν καὶ τροφέα
συνέπεσθαι κατὰ τὰς στρατείας αὐτῶν Σειληνῶν,
eὐσηγητὴν καὶ διδάσκαλον γυνόμενον τῶν καλλι-
στῶν ἐπιτηδεμάτων, καὶ μεγάλα συμβάλλεσθαι
4 τῷ Διονύσῳ πρὸς ἀρετῆν τε καὶ δοξάν. καὶ κατὰ
μὲν τὰς ἐν τοῖς πολέμοις μάχας ὀπλοὶς αὐτῶν
πολεμικοῖς κεκοσμήσθαι καὶ δοραῖς παρδάλεως,
kατὰ δὲ τὰς ἐν εἰρήνῃ πανηγύρεις καὶ ἑορτὰς
ἐσθῆσαι ἀνθεαναί καὶ κατὰ τὴν μαλακότητα τρυ-
φερᾶς χρήσθαι. πρὸς δὲ τὰς ἐκ τοῦ πλεονά-
ζοντος οἴνου κεφαλαλγίας τοῖς πίνουσι γυνο-
μένας διαδεδέσθαι λέγουσιν αὐτὸν μύτρα. 1 τὴν

1 μύτρα Wesseling, following Eusebius: μύτη.
BOOK IV. 4. 1–4

celebrated at night and in secret, because of the disgrace resulting from the intercourse of the sexes. They state also that he excelled in sagacity and was the first to attempt the yoking of oxen and by their aid to effect the sowing of the seed, this being the reason why they also represent him as wearing a horn.

But the Dionysus who was born of Semelê in more recent times, they say, was a man who was effeminate in body and altogether delicate; in beauty, however, he far excelled all other men and was addicted to indulgence in the delights of love, and on his campaigns he led about with himself a multitude of women who were armed with lances which were shaped like thyrsi.¹ They say also that when he went abroad he was accompanied by the Muses, who were maidens that had received an unusually excellent education, and that by their songs and dancing and other talents in which they had been instructed these maidens delighted the heart of the god. They also add that he was accompanied on his campaigns by a personal attendant and caretaker, Silenus, who was his adviser and instructor in the most excellent pursuits and contributed greatly to the high achievements and fame of Dionysus. And in the battles which took place during his wars he arrayed himself in arms suitable for war and in the skins of panthers, but in assemblages and at festive gatherings in time of peace he wore garments which were bright-coloured and luxurious in their effeminacy. Furthermore, in order to ward off the headaches which every man gets from drinking too much wine he bound about his head, they report,

¹ Cp. p. 296, n. 1.
κεφαλήν, ἀφ' ἦς αὐτίας καὶ μετρηφόρον ὅνομά-
ζεσθαι: ἀπὸ δὲ ταύτης τῆς μίτρας ὕστερον παρὰ
tοὺς βασιλεύοντα καταδειχθῆναι τὸ διάδημά φασί.
5 διμήτορα δ' αὐτῶν προσαγορευθήναι λέγουσι διὰ
tὸ πατρὸς μὲν ἕνος υπάρξαι τοὺς δύο Διονύσους,
μητέρων δὲ δυοῖν. κεκληρονομηκέναι δὲ τὸν
nevτερον καὶ τὰς τοὺς προγενεστέρους πράξεις·
διὸς περ τοὺς μεταγενεστέρους ἀνθρώπους, ἀγνο-
ούντας μὲν τάληθες, πλαιηθέντας δὲ διὰ τὴν
ὅμωνομίαν, ένα γεγονέναι νομίζαι Διόνυσον.
6 Τὸν δὲ νάρθηκα προσάπτουσιν αὐτῷ διὰ τινὰς
τουαίταις αὐτίας. κατὰ τὴν ἐξ ἀρχῆς εὑρέσων τοῦ
οἶνον μῆτις τῆς τοῦ ὑδατος κράσεως εὐρημένης
ἀκρατον πίνεων τὸν οἶνον κατὰ δὲ τὰς τῶν
φίλων συναναστροφὰς καὶ εὐωδίας τοὺς συνεορ-
tάξοντας δαμιλῆ τὸν ἀκρατον ἐμφορησαμένους
μανιὰδες γίνεσθαι, καὶ ταῖς βακτηρίαις ξυλίναις
7 χρωμένους ταιταῖς ἀλλήλους τύπτειν. διὸ καὶ
τινῶν μὲν τραυματιζομένων, τινῶν δὲ καὶ τελευτών-
tων ἐκ τῶν καιρίων τραυμάτων, προσκόπαντα τὸν
Διόνυσου ταῖς τουαίταις περιστάσει τὸ μὲν
ἀποστήσας τοῦ πίνεων δαμιλῆ τὸν ἀκρατον ἀποδο-
κιμάσας διὰ τὴν ἡδονὴν τοῦ ποτοῦ, καταδειξαί
δὲ νάρθηξι χρήσαται καὶ μὴ ξυλίναις βακτηρίαις.
5. Ἔπωνυμὼν δ' αὐτῷ τοὺς ἀνθρώπους πολλάς
προσάφαι, τὰς ἀφορμὰς ἀπὸ τῶν περὶ αὐτῶν
ἐπιγενεμάτων λαβόντας. Βακχεῖον μὲν γὰρ ἀπὸ

1 "Wearer of a mitra."
BOOK IV. 4. 4-5. 1

a band (mitra), which was the reason for his receiving the name Mitrephorus; and it was this head-band, they say, that in later times led to the introduction of the diadem for kings. He was also called Dimetor, they relate, because the two Dionysi were born of one father, but of two mothers. The younger one also inherited the deeds of the older, and so the men of later times, being unaware of the truth and being deceived because of the identity of their names, thought there had been but one Dionysus.

The narthex is also associated with Dionysus for the following reason. When wine was first discovered, the mixing of water with it had not as yet been devised and the wine was drunk unmixed; but when friends gathered together and enjoyed good cheer, the revellers, filling themselves to abundance with the unmixed wine, became like madmen and used their wooden staves to strike one another. Consequently, since some of them were wounded and some died of wounds inflicted in vital spots, Dionysus was offended at such happenings, and though he did not decide that they should refrain from drinking the unmixed wine in abundance, because the drink gave such pleasure, he ordered them hereafter to carry a narthex and not a wooden staff.

5. Many epithets, so we are informed, have been given him by men, who have found the occasions from which they arose in the practices and customs which have become associated with him. So, for instance, he has been called Baccheius from the

2 "Of two mothers"; but see Book 2. 62. 5 for a different explanation of the name.
3 i.e. the reed which formed the staff of the thyrsus.
DIODORUS OF SICILY

tων συνεπομένων βακχῶν ὀνομάσαι, Ληναῖον δὲ ἀπὸ τοῦ πατήσαι τὰς σταφυλάς ἐν ληπτό, Βρόμου δὲ ἀπὸ τοῦ κατὰ τὴν γένεσιν αὐτοῦ γενομένου βρόμου: ὀμοίως δὲ καὶ πυργενῆ διὰ τὴν ὀμοίαν 2 αὑτίαν ὀνομάσθαι. Θρίαμβον δὲ αὐτοῦ ὄνομα-

σθήναι φασιν ἀπὸ τοῦ πρώτου τῶν μυημονευμενῶν καταγαγεὶν ἀπὸ τῆς στρατείας θρίαμβον εἰς τὴν πατρίδα, τὴν Ἰνδῶν ποιησάμενον ἐπάνωδον μετὰ πολλῶν λαφύρων. παραπλησίως δὲ καὶ τὰς λοιπὰς προσηγορίας ἐπιθετικάς αὐτῷ γέγεν-

θαι, περὶ δὲν μακρὸν ἄν εἰτὶ λέγειν καὶ τῆς ὑποκει-

μένης ἱστορίας ἀνοίκειον.

Δίμορφος δὲ αὐτῶν δοκεῖν ὑπάρχειν διὰ τὸ δύο 
Διονύσους γεγονέναι, τὸν μὲν παλαιὸν καταπώγωνα 
διὰ τὸ τοὺς ἄρχαιος πάντας πωγωνοτροφεῖν, 
τὸν δὲ νεώτερον ὦραιον καὶ τρυφερὸν καὶ νέον, 
3 καθότι προείρηται. ἐνοῦ δὲ λέγουσιν ὅτι τῶν 
μεθυόντων διττὰς διαθέσεις ἐχόντων, καὶ τῶν μὲν 
ἀλαρῶν, τῶν δὲ ὀργίων γενομένων, Δίμορφος 
ὁμοιόσθαι τὸν θεόν, καὶ Σατύρους δὲ φασὶν 
αὐτὸν περιάγεσθαι, καὶ τούτους ἐν ταῖς ὀρχήσει 
καὶ ταῖς τραγῳδίαις τέρψιν καὶ πολλὴν ἡδονὴν 
4 παρέχεσθαι τῷ θεῷ. καθόλου δὲ τὰς μὲν Μουσάς 
τοῖς ἐκ τῆς παιδείας ἀγαθοῖς ὕφελούσας τε καὶ 
tερποῦσας, τοὺς δὲ Σατύρους τοῖς πρὸς γέλωτα 
sυνεργοῦσιν ἐπιπηδεύμασι χρωμένου, παρασκεκα-

ζεων τῷ Διονύσῳ τὸν εἰδαίμονα καὶ κεχαρι-

μένου βίον. καθόλου δὲ τούτου τῶν θυμελικῶν

¹ Chap. 4. 2. But in Book 3. 63. 3 the long beard is 
explained as due to the fact that the first Dionysus was an 
Indian.

354
Bacchic bands of women who accompanied him, Lenaeus from the custom of treading the clusters of grapes in a wine-tub (lenos), and Bromius from the thunder (bromos) which attended his birth; likewise for a similar reason he has been called Pyrigenes ("Born-of-Fire"). Thriambus is a name that has been given him, they say, because he was the first of those of whom we have a record to have celebrated a triumph (thriambos) upon entering his native land after his campaign, this having been done when he returned from India with great booty. It is on a similar basis that the other appellations or epithets have been given to him, but we feel that it would be a long task to tell of them and inappropriate to the history which we are writing.

He was thought to have two forms, men say, because there were two Dionysi, the ancient one having a long beard, because all men in early times wore long beards, the younger one being youthful and effeminate and young, as we have mentioned before. Certain writers say, however, that it was because men who become drunk get into two states, being either joyous or sullen, that the god has been called "two-formed." Satyrs also, it is reported, were carried about by him in his company and afforded the god great delight and pleasure in connection with their dancings and their goat-songs. And, in general, the Muses who bestowed benefits and delights through the advantages which their education gave them, and the Satyrs by the use of the devices which contribute to mirth, made the life of Dionysus happy and agreeable. There is general agreement also, they say, that he was the

2 The Greek word usually translated "tragedies."
Diodorus of Sicily

αγώνων φασίν εὑρεθὴν γενέσθαι, καὶ θέατρα κατα- 
δεῖξαι, καὶ μουσικῶν ἀκροαμάτων σύστημα ποιή-
σασθαι: πρὸς δὲ τούτοις ἀλειτουργήτους ποιήσαι 
καὶ τούς ἐν ταῖς στρατεύμασι μεταχειριζόμενους 
τι τῆς μουσικῆς ἐπιστήμης· ἀφ' ὧν τοὺς μεταγε-
νεστέρους μουσικὰς συνόδους συντήρησασθαι τῶν 
περὶ τὸν Δίανυσον τεχνών, καὶ ἀτελεῖς ποιήσαι 
τοὺς τὰ τοιαύτα ἐπιτηδεύοντας.

Καὶ περὶ μὲν Διονύσου καὶ τῶν περὶ αὐτοῦ 
μυθολογουμένων ἀρκεσθήρομεθα τοῖς ῥηθείσι στο-
χαζόμενοι τῆς συμμετρίας.

6. Περὶ δὲ Πρίαπον καὶ τῶν μυθολογουμένων 
περὶ αὐτοῦ νῦν διεξόμενοι, οἰκεῖων ὅρων τῶν περὶ 
τούτων λόγων ταῖς Διονυσιακαῖς ἱστορίαις. μυθο-
λογοῦσαν οὖν οἱ παλαιοὶ τὸν Πρίαπον υἱὸν μὲν 
ἐναι Διονύσου καὶ Ἀφροδίτης, πιθανῶς τὴν γένεσιν 
ταύτην ἐξηγοῦμενοι· τοὺς γὰρ οἰνωβέτας φυσικῶς 
2 ἐντετάσθαι πρὸς τὰς ἀφροδισιακὰς ἕδονάς. τωῖς 
δὲ φασὶ τὸ αἰδώλου τῶν ἀνθρώπων τοὺς παλαιοὺς 
μυθολογοῦσαν ἰνομάζειν θυρμικοὺς Πρίαπον προσα-
γροῦσαι. ἦνοι δὲ λέγουσι τὸ γεννητικὸν μόριον, 
αὐτῶν ὑπάρχον τῆς γενεσίως τῶν ἀνθρώπων 
καὶ διαμονῆς εἰς ἀπαντὰ τῶν αἰῶνα, τυχεῖν τῆς

1 καὶ deleted by Bekker.

1 The thymele was the altar of Dionysus which stood in the 
centre of the orchestra of the theatre, and so the adjective 
"thymelic" came to signify the action of the chorus as 
opposed to that of the actors. "Thymelic" contests in-
cluded non-dramatic performances, such as the singing of 
songs, dancing, jugglery, and the like.

2 From the fourth century B.C. onward for at least eight 
centuries these "Artists of Dionysus" were members of 

356
inventor of thymelic\(^1\) contests, and that he introduced places where the spectators could witness the shows and organized musical concerts; furthermore, he freed from any forced contribution to the state those who had cultivated any sort of musical skill during his campaigns, and it is for these reasons that later generations have formed musical associations of the artists of Dionysus\(^2\) and have relieved of taxes the followers of this profession.

As for Dionysus and the myths which are related about him we shall rest content with what has been said, since we are aiming at due proportion in our account.

6. We shall at this point discuss Priapus and the myths related about him, realizing that an account of him is appropriate in connection with the history of Dionysus. Now the ancients record in their myths that Priapus was the son of Dionysus and Aphrodite and they present a plausible argument for this lineage; for men when under the influence of wine find the members of their bodies tense and inclined to the pleasures of love. But certain writers say that when the ancients wished to speak in their myths of the sexual organ of males they called it Priapus. Some, however, relate that the generative member, since it is the cause of the reproduction of human beings and of their continued existence through all powerful guilds which bore that title together with the name of the city in which their headquarters were situated. These guilds made contracts with cities in their territories for furnishing theatrical exhibitions of every description and their members in many cases enjoyed freedom from military service and similar privileges, as well as the exemption from taxation mentioned below.
3 ἀθανάτου τιμής. οἱ δὲ Αἰγύπτιοι περὶ τοῦ Πριᾶματος μυθολογοῦντες φασὶ τὸ παλαιὸν τοὺς Τιτάνας ἐπιβουλεύσαντας Ὀσίριδι τοῦτον μὲν ἀνέλειν, τὸ δὲ σῶμα αὐτοῦ διελόντας εἰς ἱσας μερίδας ἐαυτοῖς καὶ λαβόντας ἀπενεγκεῖν ἐκ τῆς οἰκείας λαθραίως, μόνον δὲ τὸ αἰδοῖον εἰς τὸν ποταμὸν ῥύσαι διὰ τὸ μηδένα βούλεσθαι τοῦτο ἀνέλεσθαι. τὴν δὲ ἦσυν τὸν φόνον τοῦ ἀνδρὸς ἀναζητοῦσαν, καὶ τοὺς μὲν Τιτάνας ἀνελοῦσαν, τὰ δὲ τοῦ σώματος μέρη περιπλάσασαν εἰς ἀνθρώπων τύπουν, ταῦτα μὲν δοῦναι θάμαι τοῖς ἑρευσί καὶ τιμῶν προστάξαι ὡς θεον τὸν Ὀσίριν, τὸ δὲ αἰδοῖον μόνον οὐ δυναμένην ἀνευρεῖν καταδείξαν τιμῶν ὡς θεον καὶ ἀναθεῖνα κατὰ τὸ ἴερον ἐντεταμένον. περὶ μὲν οὖν τῆς γενέσεως τοῦ Πριᾶματος οὐ τῆς τιμῆς τοιαῦτα μυθολογεῖται παρὰ τοῖς παλαιοῖς τῶν Αἰγύπτων.

4 Τοῦτον δὲ τὸν θεόν τινας μὲν Ἰθύφαλλον ὄνομάζουσιν τινὲς δὲ Τύχωνα. τὰς δὲ τιμὰς οὐ μόνον κατὰ πόλιν ἀπονέμονοι αὐτῷ ἐν τοῖς ἱεροῖς, ἀλλὰ καὶ κατὰ τὰς ἀγροκίαις ὁπωροφόλακα τῶν ἁμπελόνων ἀποδεικνύτες καὶ τῶν κήπων, ἐν τοῖς ἱεροῖς τούτοις, ἀλλα καὶ ταῖς ἄλλαις σχεδὸν ἀπάσιμα ὡς θεός τυχικά ἄν χαὶ τιμῆς, μετὰ γέλωτος καὶ παιδιᾶς παρεισαγόμενος ἐν ταῖς θυσίαις.

1 ἐν τοῖς ἱεροῖς deleted by Vogel.

1 Cp. Book 1. 21–2, where the murderer of Osiris is Typhon not the Titans.

358
time, became the object of immortal honour. But the Egyptians in their myths about Priapus say that in ancient times the Titans formed a conspiracy against Osiris and slew him, and then, taking his body and dividing it into equal parts among themselves, they slipped them secretly out of the house, but this organ alone they threw into the river, since no one of them was willing to take it with him.\(^1\) But Isis tracked down the murder of her husband, and after slaying the Titans and fashioning the several pieces of his body into the shape of a human figure,\(^2\) she gave them to the priests with orders that they pay Osiris the honours of a god, but since the only member she was unable to recover was the organ of sex she commanded them to pay to it the honours of a god and to set it up in their temples in an erect position.\(^3\) Now this is the myth about the birth of Priapus and the honour paid to him, as it is given by the ancient Egyptians.

This god is also called by some Ithyphallus, by others Tychon. Honours are accorded him not only in the city, in the temples, but also throughout the countryside, where men set up his statue to watch over their vineyards and gardens, and introduce him as one who punishes any who cast a spell over some fair thing which they possess. And in the sacred rites, not only of Dionysus but of practically all other gods as well, this god receives honour to some extent, being introduced in the sacrifices to the accompaniment of laughter and sport.

\(^1\) According to the account in Book I. 21. 5 Isis used spices and wax to build each piece up to the size of a human body.

\(^2\) Diodorus is equating Priapus with the Egyptian god Min, a deity of fertility, whose statues were ithyphallic.
5 Παραπλησίως δὲ τῷ Πρώτῳ των μυθο-

λογοφιδι, γεγενηθαί τῶν ὅνομαζόμενων Ἑρμαφρόσυ-

των, ὃν εἰς Ἑρμοῦ καὶ Ἀφροδίτης γεννηθέντα 

τυχεῖν τῆς εἰς ἀμφότεροι τῶν γυναικῶν συν-

θείας προσηγορίας. τούτον δὲ οἱ μὲν φασιν 

εἶναι θέον καὶ κατὰ τινὰς χρόνους φαίνεσθαι 

παρ’ ἀνθρώπους, καὶ γεννᾶσθαι τὴν τοῦ σῶματος 

φύσιν ἔχοντα μενυμιμένην εἰς ἀνδρός καὶ γυναικός: 

καὶ τὴν μὲν εὐπρέπειαν καὶ μαλακότητα τοῦ 

σῶματος ἔχειν γυναικὸς παρεμφερῆ, τὸ δὲ ἀρρενω-

πόν καὶ δραστικόν ἀνδρός ἔχειν. ¹ εἶνοι δὲ τὰ 

τοιαῦτα γένη ταῖς φύσεσι ἀποφαίνονται τερατ 

ὑπάρχειν, καὶ γεννώμενα σπανὶς προσημαντικὰ 

γίνεσθαι ποτὲ μὲν κακών ποτὲ δὲ ἄγαθῶν. καὶ 

περὶ μὲν τῶν τοιούτων ἄλλα ἢμῖν ἐχέστω.

7. Περὶ δὲ τῶν Μουσῶν, ἑπειδήπερ ἐμνήσθημεν 

ἐν ταῖς τοῦ Διόνυσου πράξεσιν, οἰκεῖον ἄν ἐη 

διελθεῖν ἐν κεφαλαίοις. ταῦτας γὰρ οἱ πλεῖστοι 

τῶν μυθογράφων καὶ μάλιστα δεδοκιμασμένοι 

φασί θυγατέρας εἶναι Δίος καὶ Μηνισύνης. 

ολίγοι δὲ τῶν ποιητῶν, ἐν οἷς ἐστὶ καὶ Ἀλκάνα, ² 

θυγατέρας ἀποφαίνονται Οὐρανοῦ καὶ Γῆς. ὅμως 

dὲ καὶ κατὰ τὸν ἀριθμὸν διαφωνοῦσιν. οἱ μὲν γὰρ 

τρεῖς λέγουσιν, οἱ δὲ ἐνένεα, καὶ κεκράτηκεν δὲ 

τῶν ἐνένεα ἀριθμὸς ὑπὸ τῶν ἔπιφανεστάτων ἀνδρῶν 

βεβαιούμενος, λέγω δὲ ὡς ὁμήρου τε καὶ Ἡσιόδου 

καὶ τῶν ἄλλων τῶν τοιούτων. ὁμηρος μὲν γὰρ 

λέγει,

Μουσάι δὲ ἐνένεα πάσαι ἀμειβόμενοι ὅπι καλῇ.

¹ τὰ δὲ φυσικὰ μόρα συγγεισθήκατο τούτῳ καὶ γυναικῶς καὶ 

ἀνδρός (“and he is born with the physical organs both of a 

woman and of a man”) alter ἔχειν BD.

360
A birth like that of Priapus is ascribed by some writers of myths to Hermaphroditus, as he has been called, who was born of Hermes and Aphrodite and received a name which is a combination of those of both his parents. Some say that this Hermaphroditus is a god and appears at certain times among men, and that he is born with a physical body which is a combination of that of a man and that of a woman, in that he has a body which is beautiful and delicate like that of a woman, but has the masculine quality and vigour of a man. But there are some who declare that such creatures of two sexes are monstrosities, and coming rarely into the world as they do they have the quality of presaging the future, sometimes for evil and sometimes for good. But let this be enough for us on such matters.

7. As for the Muses, since we have referred to them in connection with the deeds of Dionysus, it may be appropriate to give the facts about them in summary. For the majority of the writers of myths and those who enjoy the greatest reputation say that they were daughters of Zeus and Mnemosyne; but a few poets, among whose number is Aleman, state that they were daughters of Uranus and Ge. Writers similarly disagree also concerning the number of the Muses; for some say that they are three, and others that they are nine, but the number nine has prevailed since it rests upon the authority of the most distinguished men, such as Homer and Hesiod and others like them. Homer,\(^1\) for instance, writes:

The Muses, nine in all, replying each
To each with voices sweet;

\(^1\) *Odyssey* 24. 60.
'Ησίοδος δὲ καὶ τὰ ὄνοματα αὐτῶν ἀποφαίνεται λέγων

Κλειώ τ' Εὐτέρπη τε Θάλεια τε Μελπομένη τε
Τερψιχόρη τ' 'Ερατώ τε Πολύμνια τ' Οὐρανίη τε
Καλλιόπη θ', ἡ σφεών προφερεστάτη ἐστὶν ἀπασέων.

3 Τούτων δ' ἐκάστη προσάπτουσι τὰς οἰκείας διαθέσεις τῶν περὶ μουσικῆς ἐπιτηδευμάτων, οἶνον ποιητικῆς, μελωδίαν, ὀρχήσεις καὶ χορείας, ἀστρολογίαν τε καὶ τὰ λοιπὰ τῶν ἐπιτηδευμάτων. παρθένους δ' αὐτὰς οἱ πλείστοι μυθολογοῦσι διὰ τὸ τὰς κατὰ τὴν παιδείαν ἄρετὰς ἀφθόρους δοκεῖν

4 εἶναι. Μούσας δ' αὐτὰς ὀνομάσθαι ἀπὸ τοῦ μετὰ τοὺς ἀνθρώπους, τοῦτο δ' ἐστὶν ἀπὸ τοῦ διδάσκειν τὰ καλὰ καὶ συμφέροντα καὶ ὑπὸ τῶν ἀπαιδευτῶν ἀγνοοῦμενα. ἐκάστη δὲ προσηγορία τοῦν οἰκείον λόγον ἀπονέμοντις φασιν ὀνομάσθαι τὴν μὲν Κλειῶ διὰ τὸ τὸν ἐκ τῆς ποιήσεως τῶν ἐγκωμαιξομένων ἔπαινον μέγα κλέος περιποιεῖν τοῖς ἐπαινομένοις, Εὐτέρπην δ' ἀπὸ τοῦ τέρτεων τοὺς ἀκρωμένους τοῖς ἀπὸ τῆς παιδείας ἀγαθοῖς, Θάλειαν δ' ἀπὸ τοῦ χάλλεων ἐπὶ πολλοὺς χρόνους τοὺς διὰ τῶν ποιημάτων ἐγκωμαιξομένους, Μελπομένην δ' ἀπὸ τῆς μελωδίας, δι' ἢς τοὺς ἀκούοντας ψυχαγωγεῖον, Τερψιχόρην δ' ἀπὸ τοῦ τέρτεων τοὺς ἀκροατὰς τοῖς ἐκ παιδείας περιγενομένους

1 γεγονέναι after πλείστοι omitted by D.

362
and Hesiod \(^1\) even gives their names when he writes:

Cleio, Euterpé, and Thaleia, Melpomenē,
Terpsichorē and Erato, and Polymnia, Urania,
Calliopē too, of them all the most comely.

To each of the Muses men assign her special aptitude for one of the branches of the liberal arts, such as poetry, song, pantomimic dancing, the round dance with music, the study of the stars, and the other liberal arts. They are also believed to be virgins, as most writers of myths say, because men consider that the high attainment which is reached through education is pure and uncontaminated. Men have given the Muses their name from the word\( \mu κειν \), which signifies the teaching of those things which are noble and expedient and are not known by the uneducated.\(^2\) For the name of each Muse, they say, men have found a reason appropriate to her: Cleio is so named because the praise which poets sing in their encomia bestows great glory (\(κλεος\)) upon those who are praised; Euterpē, because she gives to those who hear her sing delight (\(τερπεῖν\)) in the blessings which education bestows; Thaleia, because men whose praises have been sung in poems flourish (\(θαλλεῖν\)) through long periods of time; Melpomenē, from the chanting (\(μελοδία\)) by which she charms the souls of her listeners; Terpsichorē, because she delights (\(τερπεῖν\)) her disciples with the good things which come from education;

\(^1\) *Theogony* 77–9.

\(^2\) But \(μεῖν\) means “to close” the eyes or mouth; Plato, *Cratylus* 406 \(\alpha\), derives the word from \(μεῖν\), which he explains as meaning “searching and philosophy.” There is no agreement among modern scholars on the etymology of the word “Muse.”
Diodorus of Sicily

αγαθοίς, Ἔρατῳ δ' ἀπὸ τοῦ τοὺς παιδευθέντας ποθεῖνος καὶ ἐπεράστους ἀποτελεῖν, Πολύμνιαν δ' ἀπὸ τοῦ διὰ πολλῆς ὑμνήσεως ἐπιφανείς κατασκευάζειν τοὺς διὰ τῶν ποιημάτων ἀπαθανατικομένους τῇ δόξῃ, Οὐρανίαν δ' ἀπὸ τοῦ τοὺς παιδευθέντας ὅπ' αὐτῆς ἐξαιρεῖσθαι πρὸς οὐρανόν τῇ γὰρ δόξῃ καὶ τοῖς φρονήμασι μετεωρίζεσθαι τὰς φυγὰς εἰς υψὸς οὐράνιον. Καλλιόπην δ' ἀπὸ τοῦ καλῆν ὅπα προεσθαι, τοῦτο δ' ἐστὶ τῇ εὐσεβείᾳ διάφορον οἷσαν ἀποδοχῆς τυχάνει λέγ̄ ὑπὸ τῶν ἀκούοντων.

Τούτων δ' ἦμῶν ἄρκοντως εἰρημένων μεταβιβάσομεν τὸν λόγον ἐπὶ τὰς Ἡρακλέους πράξεις.

8. Όυκ ἄγνοοι δ' ὅτι πολλὰ δύσχρηστα συμβαίνει τοῖς ἰστοροῦσι τὰς παλαιὰς μυθολογίας, καὶ μάλιστα τὰς περὶ Ἡρακλέους. τῷ μὲν γὰρ μεγέθει τῶν κατεργασθέντων ὁμολογομένως οὗτος παραδείστηκεν πάντας τοὺς εἰς αἰώνιον ὑπεράραι τῇ μνήμῃ παραδοθέντας. δυσεφικτον οὐδ' ἐστὶ τὸ κατὰ τὴν ἀξίαν ἐκαστον τῶν πραχθέντων ἀπαγγέλλαι καὶ τὸν λόγον ἐξισωσάται τοῖς τηλικοῦτοις ἔργοις, ὥστε διὰ τὸ μέγεθος ἐπαθλοῦν ἢν ἡ ἄθανασία. διὰ δὲ τὴν παλαιότητα καὶ τὸ παραδοξὸν τῶν ἰστορομένων παρὰ πολλοῖς ἀπιστομένων τῶν μύθων, ἀναγκαῖον ἡ παραλιπόντας τὰ μέγιστα τῶν πραχθέντων καθαρεῖν τι τῆς τοῦ θεοῦ δόξης ἢ

1 "The lovely one."
2 The following account of Heracles is generally considered to have been drawn from a Praise of Heracles by Matris of Thebes, who is otherwise unknown and appears to have omitted nothing that would redown to the glory of the greatest Greek hero.

364
Erato, because she makes those who are instructed by her men who are desired and worthy to be loved; Polymnia, because by her great (polle) praises (humnèsis) she brings distinction to writers whose works have won for them immortal fame; Urania, because men who have been instructed of her she raises aloft to heaven (ouranos), for it is a fact that imagination and the power of thought lift men’s souls to heavenly heights; Calliopè, because of her beautiful (kalè) voice (ops), that is, by reason of the exceeding beauty of her language she wins the approbation of her auditors.

But since we have spoken sufficiently on these matters we shall turn our discussion to the deeds of Heracles.

8. I am not unaware that many difficulties beset those who undertake to give an account of the ancient myths, and especially is this true with respect to the myths about Heracles. For as regards the magnitude of the deeds which he accomplished it is generally agreed that Heracles has been handed down as one who surpassed all men of whom memory from the beginning of time has brought down an account; consequently it is a difficult attainment to report each one of his deeds in a worthy manner and to present a record which shall be on a level with labours so great, the magnitude of which won for him the prize of immortality. Furthermore, since in the eyes of many men the very early age and astonishing nature of the facts which are related make the myths incredible, a writer is under the necessity either of omitting the greatest deeds and so detracting somewhat from the fame of the god, or of recounting them all and in so doing making
πάντα διεξόντας τὴν ἱστορίαν ποιεῖν ἀπιστοῦμένην. 3 ἔναι γὰρ τῶν ἀναγνωσκόντων οὐ δικαία χρώμενοι κρίσει τάκριβες ἐπιζητοῦσιν ἐν ταῖς ἀρχαίαις μυθολογίαις ἐπ’ ἵσης τοῖς πραππομένους ἐν τοῖς καθ’ ἡμᾶς χρόνοις, καὶ τὰ δισταξίμενα τῶν ἔργων διὰ τὸ μέγεθος ἐκ τοῦ καθ’ αὐτοὺς βίου τεκμαρόμενοι, τὴν Ἡρακλέους δύναμιν ἐκ τῆς ἀσθενείας τῶν νῦν ἀνθρώπων θεωροῦσιν, ὡστε διὰ τὴν ὑπερβολὴν τοῦ μεγέθους τῶν ἔργων ἀπιστεῖ- 4 ὁσαί τὴν γραφήν. καθόλου μὲν γὰρ ἐν ταῖς μυθολο- γομεναῖς ἱστορίαις οὐκ ἐκ παντὸς τρόπου πικρῶς τὴν ἀληθείαν ἔξεταστέον. καὶ γὰρ ἐν τοῖς θεάτροις, πεπεισμένοι μήτε Κενταύρους διψεῖς ἐξ ἐτερογενῶν σωμάτων ὑπάρξαι μήτε Γηρυόνην τρισώματον, ὡμώς προσδεχόμεθα τὰς τοιαύτας μυθολογίας, καὶ ταῖς ἐπισημασίαις συναύξομεν τὴν τοῦ θεοῦ 5 τιμήν. καὶ γὰρ ἄτοπον Ἡρακλέα μὲν ἐννιαὶ κατ’ ἀνθρώπους ὑπατεῖ τοῖς ἱδίοις πόνοις ἐξημερώσατι τὴν οἰκουμένην, τοὺς δ’ ἀνθρώπους ἐπιλαθομένους τῆς κοινῆς εὐεργεσίας συκοφαντεῖν τὸν ἐπὶ τοῖς καλλίστοις ἔργοις ἐπαινοῦ, καὶ τοὺς μὲν προγό- νους διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς ὀμολογομενῆν αὐτῷ συγχωρήσαι τὴν ἀθανασίαν, ἡμᾶς δὲ πρὸς τὸν θεόν μηδὲ τὴν πατροπαράδοτον εὐσέβειαν διαφυλάττειν. ἀλλὰ γὰρ τῶν τοιούτων λόγων ἀφέμενοι διέξιμεν αὐτοῦ τὰς πράξεις ἀπ’ ἀρχῆς ἀκολουθοῦσι τοῖς παλαιστάτοις τῶν ποιητῶν τε καὶ μυθολόγων.

1 ἐπαινοῦν D, ὑπεροχήν Vulgata.

366
the history of them incredible. For some readers set up an unfair standard and require in the accounts of the ancient myths the same exactness as in the events of our own time, and using their own life as a standard they pass judgment on those deeds the magnitude of which throw them open to doubt, and estimate the might of Heracles by the weakness of the men of our day, with the result that the exceeding magnitude of his deeds makes the account of them incredible. For, speaking generally, when the histories of myths are concerned, a man should by no means scrutinize the truth with so sharp an eye. In the theatres, for instance, though we are persuaded there have existed no Centaurs who are composed of two different kinds of bodies nor any Geryones with three bodies, we yet look with favour upon such products of the myths as these, and by our applause we enhance the honour of the god. And strange it would be indeed that Heracles, while yet among mortal men, should by his own labours have brought under cultivation the inhabited world, and that human beings should nevertheless forget the benefactions which he rendered them generally and slander the commendation he receives for the noblest deeds, and strange that our ancestors should have unanimously accorded immortality to him because of his exceedingly great attainments, and that we should nevertheless fail to cherish and maintain for the god the pious devotion which has been handed down to us from our fathers. However, we shall leave such considerations and relate his deeds from the beginning, basing our account on those of the most ancient poets and writers of myths.
9. Τῆς Ἀκρισίου τοῖνυν Δανάης καὶ Διός φασὶ γενέσθαι Περσαία. τούτῳ δὲ μιγεών τὴν Κηφέως Ἀνδρομέδαν Ἡλεκτρώνα γεννήσα, ἔπειτα τούτῳ τὴν Πέλοπος Δυναύικὴν συνοικήσασαν Ἀλκμῆνην τεκνώσα, καὶ ταύτῃ Δία μαγέα διὰ ἀπάτης Ἡρα-κλάεα γεννήσα. τὴν μὲν οὖν οὔς τοῦ γένους ῥίζαν ἀπ᾿ ἀμφοτέρων τῶν γονέων εἰς τὸν μέγιστον τῶν θεῶν ἀναφέρει λέγεται τὸν εἰρημένον τρόπον. τὴν δὲ γεγενημένην περὶ αὐτῶν ἀρετὴν οὐκ ἐν ταῖς πράξεσι θεωρθήσει μόνον, ἀλλὰ καὶ πρὸ τῆς γενέσεως γυνώσκεσθαι. τὸν γὰρ Δία μισογόμενον Ἀλκμῆνη τριταπλασίαν τὴν νύκτα ποιήσα, καὶ τῷ πλήθει τοῦ πρὸς τὴν παιδοποίαν ἀναλωθέντος χρόνου προσημήνα τὴν ὑπερβολὴν τῆς τοῦ γεννη-θησαμένου ρώμης. καθόλου δὲ τῆς ὁμολλα ταύτην οὐκ ἑρωτικὴς ἐπιθυμίας ἐνεκα ποιήσασθαι, καθάπερ ἐπὶ τῶν ἄλλων γυναικῶν, ἀλλὰ τὸ πλέον τῆς παιδο- ποίας χάριν. διὸ καὶ βουλόμενον τὴν ἐπιπλοκὴν νόμων ποιήσασθαι βιάσασθαι μὲν μὴ βουληθήσει, πείσαι δὲ οὔδαμος ἐλπίζειν διὰ τὴν σωφροσύνην τῆς ἀπάτης οἷς προκρίναντα διὰ ταύτης παρα- κρούσασθαι τὴν Ἀλκμῆνην, Ἀμφίτριώνοι κατὰ πᾶν ὁμοιωθέντα.

4. Διελθόντος δὲ τοῦ κατὰ φύσιν χρόνου ταῖς ἐγκυίοις, τὸν μὲν Δία πρὸς τὴν Ἡρακλέους γένεσιν ἐνεχθέντα τῇ Διανόϊα προεπείπ παρόντων ἀπάντων τῶν θεῶν ὅτι τὸν κατ᾽ ἐκείνην τὴν ἤμεραν Περσείδῶν γεννώμενον ποιήσει βασιλέα, τὴν δὲ Ἡραν ἡτα- τυποῦσαν καὶ συνεργῶν ἔχουσαν Εἰλείθυιαν τὴν

1 i.e. to Zeus.
9. This, then, is the story as it has been given us: Perseus was the son of Danaë, the daughter of Acrisius, and Zeus. Now Andromeda, the daughter of Cepheus, lay with him and bore Electryon, and then Eurydice, the daughter of Pelops, married him and gave birth to Alemenê, who in turn was wooed by Zeus, who deceived her, and bore Heracles. Consequently the sources of his descent, in their entirety, lead back, as is claimed, through both his parents to the greatest of the gods, in the manner we have shown. The prowess which was found in him was not only to be seen in his deeds, but was also recognized even before his birth. For when Zeus lay with Alemenê he made the night three times its normal length and by the magnitude of the time expended on the procreation he presaged the exceptional might of the child which would be begotten. And, in general, he did not effect this union from the desire of love, as he did in the case of other women, but rather only for the sake of procreation. Consequently, desiring to give legality to his embraces, he did not choose to offer violence to Alemenê, and yet he could not hope to persuade her because of her chastity; and so, deciding to use deception, he deceived Alemenê by assuming in every respect the shape of Amphitryon.

When the natural time of pregnancy had passed, Zeus, whose mind was fixed upon the birth of Heracles, announced in advance in the presence of all the gods that it was his intention to make the child who should be born that day king over the descendants of Perseus; whereupon Hera, who was filled with jealousy, using as her helper Eileithyia her daughter,
DIODORUS OF SICILY

θυγατέρα, τῆς μὲν Ἀλκιμῆνης παρακατασχέειν τὰς ὁδῶνας, τὸν δὲ Εὐρυσθέα πρὸ τοῦ καθήκοντος 5 χρόνου πρὸς τὸ φῶς ἀγαγεῖν. τὸν δὲ Δία κατα-
στρατηγηθέντα βουληθῆναι τὴν τε ὑπόσχεσιν ἐκβαιῶσαι καὶ τῆς Ἡρακλέους ἐπιφανείας προνοι-
θῆναι: διὸ φασιν αὐτὸν τὴν μὲν ὁ Ἡραν πείσα
συγχωρήσαι βασιλεὰ μὲν ὑπάρξαι κατὰ τὴν ἱδίαν ὑπόσχεσιν Εὐρυσθέα, τὸν δὲ Ἡρακλέα τεταγμένον ὑπὸ τὸν Εὐρυσθέα τελέσαι διάδεκα ἀθλους οὐς ἂν ὁ Εὐρυσθέας προστάξῃ, καὶ τούτῳ πράξαντα 6 τυχεῖν τῆς ἀθανασίας. Ἀλκιμήνη δὲ τεκοῦσα καὶ
φοβηθεῖσα τὴν τῆς Ἡρας ζηλοτυπίαν, ἐξέθηκε τὸ 
βρέφος εἰς τὸν τόπον δὲ νῦν ἀπ' ἐκείνου καλεῖν 
πεδίον Ἡράκλειον. καθ' ὁν γὰρ χρόνον Ἀθηνᾶ
μετὰ τῆς Ἡρας προσούσα,1 καὶ θαυμάσασα τοῦ 
παιδίου τὴν φύσιν, συνέπεσε τὴν Ἡραν ὑπόσχει 
τὴν θηλήν. τοῦ δὲ παιδὸς ὑπὲρ τὴν ἡλικίαν βιαίο-
τερον ἐπισπασμένον τὴν θηλήν, ἡ μὲν Ἡρα
διαλυθήσασα τὸ βρέφος ἐρρυβεῖ, Ἀθηνᾶ δὲ κομίσασα
αὐτὸ πρὸς τὴν μητέρα τρέφειν παρεκκλεισάτο. 7 
θαυμάσαι δ' ἂν τις ἐκκότως τὸ τῆς περιπετείας 
παράδοξον; ἡ μὲν γὰρ στέργειν ὁφείλουσα μήτηρ 
τὸ ᾦδον τέκνων ἀπώλευεν, ἡ δὲ μητρικὰς ἔχουσα 
μίσος δὲ ἁγνοιαν ἔσωζε τὸ τῇ φύσει πολέμοιν.
10. Μετὰ δὲ ταῦτα ἡ μὲν Ἡρα δύο δράκοντας 
ἀπέστειλε τοὺς ἀναλώσοντας τὸ βρέφος, δ' δὲ 
παιὰς οὐ καταπλαγεὶς ἐκατέρα τῶν χειρών τὸν 
αὐχένα σφίγξας ἀπέπνυξε τοὺς δράκοντας. διὸπερ

1 προσιόδας ABD, προσιόδας II, παρισοῦ Bokkor.
checked the birth-pains of Alemenê and brought Eurystheus\(^1\) forth to the light before his full time. Zeus, however, though he had been outgeneralled, wished both to fulfill his promise and to take thought for the future fame of Heracles; consequently, they say, he persuaded Hera to agree that Eurystheus should be king as he had promised, but that Heracles should serve Eurystheus and perform twelve Labours, these to be whatever Eurystheus should prescribe, and that after he had done so he should receive the gift of immortality. After Alemenê had brought forth the babe, fearful of Hera’s jealousy she exposed it at a place which to this time is called after him the Field of Heracles. Now at this very time Athena, approaching the spot in the company of Hera and being amazed at the natural vigour of the child, persuaded Hera to offer it the breast. But when the boy tugged upon her breast with greater violence than would be expected at his age, Hera was unable to endure the pain and cast the babe from her, whereupon Athena took it to its mother and urged her to rear it. And anyone may well be surprised at the unexpected turn of the affair; for the mother whose duty it was to love her own offspring was trying to destroy it, while she who cherished towards it a stepmother’s hatred, in ignorance saved the life of one who was her natural enemy.

10. After this Hera sent two serpents to destroy the babe, but the boy, instead of being terrified, gripped the neck of a serpent in each hand and strangled them both. Consequently the inhabitants

\(^1\) Descendant of Perseus by another line and later king of Argos.
DIODORUS OF SICILY

'Αργείων πυθόμενοι τὸ γεγονός Ὑπακλέα προσηγορευσαν, ὅτι δὲ Ἡραν ἔσχε κλέος, Ἀλκαῖον πρῶτον καλούμενον. τοῖς μὲν οὖν ἄλλοις οἱ γυνεῖς τοῦνοµα περιτιθέσαι, τούτῳ δὲ μόνῳ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο.

2 Μετὰ δὲ ταῦτα ὁ μὲν Ἀμφιτρύων φυγαδευθεὶς ἐκ Τίρυνθος μετώπησεν εἰς Ὀήβας. ὁ δὲ Ὁπακλής τραφεῖς καὶ παιδευθεὶς καί μάλιστ' εἰς τοὺς γυμνασίους διαπονηθεὶς ἐγένετο ῥώμη τε σώματος πολὺ προέχων τῶν ἄλλων ἀπάντων καὶ ψυχῆς λαμπρότητι περιβόητος, ὃς γε τὴν ἥλικιαν ἔφηβος ὧν πρῶτον μὲν ἠλευθέρωσε τὰς Ὀήβας, ἀποδιδοὺς ὡς πατρίδι τὰς προσηκούσας χάριτας. ὑποτεταμένων γὰρ τῶν Ὀήβαϊων Ἐργύων τῷ βασιλεί τῶν Μινώων, καὶ κατ’ ἐνιαυτὸν ὁρισμένων φόρους τελοῦντων, οὐ καταπλαγεὶς τὴν τῶν δεδουλωμένων ὑπεροχὴν ἐτάλησε πράξεων ἐπιτελέσαι περιβόητον τοὺς γὰρ παραγενομένους τῶν Μινώων ἐπὶ τὴν ἀπαίτησιν τῶν δασμῶν καὶ μεθ' ὑβρεῖς εἰσπραττομένους

3 ἀκρωτηριάσας ἐξεβαλεν ἐκ τῆς πόλεως. Ἐργύων δὲ ἐξαιτοῦτος τὸν αὐτίουν, Κρέων βασιλεύων τῶν Ὀηβαίων, καταπλαγεὶς τὸ βάρος τῆς ἐξουσίας, ἐτοιμὸς ἦν ἐκδίδοναι τὸν αὐτίουν τῶν ἐγκλημάτων, ὁ δὲ Ὁρακλῆς πείσας τοὺς ἡλικίωτας ἐλευθερῶν τὴν πατρίδα, κατέσπασεν ἐκ τῶν ναῶν τὰς προση-

1 ὑβρεῖς after τελοῦντων deleted by Bekker.

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1 Cp. Book 1. 24. 4. But Heracles won his fame, not through Hera, but through his own achievements; and so many philologists derive the first part of his name, not from Hera, but from Ἰπα ("service").

2 Literally, an "ephebus," in Athens at the age of eighteen.
of Argos, on learning of what had taken place, gave him the name Heracles because he had gained glory (kleos) by the aid of Hera, although he had formerly been called Alcaeus. Other children are given their names by their parents, this one alone gained his name by his valour.

After this time Amphitryon was banished from Tiryns and changed his residence to Thebes; and Heracles, in his rearing and education and especially in the thorough instruction which he received in physical exercises, came to be the first by far in bodily strength among all the rest and famed for his nobility of spirit. Indeed, while he was still a youth in age he first of all restored the freedom of Thebes, returning in this way to the city, as though it were the place of his birth, the gratitude which he owed it. For though the Thebans had been made subject to Erginus, the king of the Minyans, and were paying him a fixed yearly tribute, Heracles was not dismayed at the superior power of these overlords but had the courage to accomplish a deed of fame. Indeed, when the agents of the Minyans appeared to require the tribute and were insolent in their exactions, Heracles mutilated them and then expelled them from the city. Erginus then demanded that the guilty party be handed over to him, and Creon, the king of the Thebans, dismayed at the great power of Erginus, was prepared to deliver the man who was responsible for the crime complained of. Heracles, however, persuading the young men of his age to strike for the freedom of their fatherland, took out of the temples the suits of armour which had been affixed to their walls,

3 i.e. cut off their hands and their feet.
λωμένας πανοπλίας, ὡς οἱ πρόγονοι σκύλα τοῖς θεοῖς ἦσαν ἀνατεθεικότες· οὐ γὰρ ἦν εὐρέων κατὰ τὴν πόλιν ὁμοιωτών ὅπλων διὰ τὸ τοὺς Μινώας παρωπλικέναι τὴν πόλιν, ἵνα μηδεμίαν λαμβάνωσιν οἱ ὁ κατὰ τὰς Θῆβας ἀποστάσεως ἐννοοῦν. ὃ δ’ Ἡρακλῆς πυθόμενος Ἐργίνων τὸν βασιλέα τῶν Μινωῶν προσάγειν τῇ πόλει μετὰ στρατιωτῶν, ἀπαντήσας αὐτῷ κατά τινα στενοχωρίαν, καὶ τὸ μέγεθος τῆς τῶν πολεμίων δυνάμεως ἀχρηστον ποιήσας, αὐτὸν τε τὸν Ἐργίνων ἀνείλε καὶ τοὺς μετ’ αὐτοῦ σχεδὸν ἀπαντας ἀπέκτεινεν. ἀφινὶ δὲ προσπεσῶν τῇ πόλει τῶν Ὁρχομενίων καὶ παρειπεσῶν ἑντὸς τῶν πυλῶν τὰ τε βασίλεια τῶν Μινωῶν ἐνέπρησε καὶ τὴν πόλιν κατέσκαψε.

6 Περιβοήτου δὲ τῆς πράξεως γενομένης καθ’ ὅλην τὴν Ἑλλάδα καὶ πάντων θαυμαζόντων τὸ παράδοξον, ὁ μὲν βασιλεὺς Κρέων θαυμάσας τὴν ἀρετὴν τοῦ νεανίσκου τὴν τε θυγατέρα Μεγάραν συνήκουσεν αὐτῷ καὶ καθάπερ νῦν γνησίω τὰ κατὰ τὴν πόλιν ἑπέτρεψεν, Ἐυρυσθέως δ’ ὁ τὴν βασιλείαν ἔχων τῆς Ἀργείας ὑποπτεύον ἐν τῇ Ἡρακλεός αὐξῆσαι μετεπέμπτε τε αὐτὸν καὶ προσέταττε

7 τελεῖν ἄθλους. οὐχ ὑπακούοντος δὲ τοῦ Ἡρακλεοῦς, Ζεὺς μὲν ἀπέστειλε διακελευόμενος ὑπουργεῖν Ἐυρυσθεῖ, Ἡρακλῆς δὲ παρελθὼν εἰς Δελφοὺς καὶ περὶ τούτων ἑπερωτήσας τὸν θεόν, ἑλάβε χρησίμων τὸν δηλοῦντα διότι τοῖς θεοῖς δέδοκται δώδεκα ἄθλους τελέσαι προστάττοντος Ἐυρυσθέως, καὶ τοῦτο πράξαντα τεύξεσθαι τῆς ἀθανασίας. 374
dedicated to the gods by their forefathers as spoil from their wars; for there was not to be found in the city any arms in the hands of a private citizen. the Minyans having stripped the city of its arms in order that the inhabitants of Thebes might not entertain any thought of revolting from them. And when Heracles learned that Erginus, the king of the Minyans, was advancing with troops against the city he went out to meet him in a certain narrow place, whereby he rendered the multitude of the hostile force of no avail, killed Erginus himself, and slew practically all the men who had accompanied him. Then appearing unawares before the city of the Orchomenians and slipping in at their gates he both burned the palace of the Minyans and razed the city to the ground.

After this deed had been noised about throughout the whole of Greece and all men were filled with wonder at the unexpected happening, Creon the king, admiring the high achievement of the young man, united his daughter Megara in marriage to him and entrusted him with the affairs of the city as though he were his lawful son; but Eurystheus, who was ruler of Argolis, viewing with suspicion the growing power of Heracles, summoned him to his side and commanded him to perform Labours. And when Heracles ignored the summons Zeus despatched word to him to enter the service of Eurystheus; whereupon Heracles journeyed to Delphi, and on inquiring of the god regarding the matter he received a reply which stated that the gods had decided that he should perform twelve Labours at the command of Eurystheus and that upon their conclusion he should receive the gift of immortality.
Diodorus of Sicily

11. Toútwv dé praxhóntwv 1 ó mév Ἅρακλής ἐνέπεσεν εἰς ἄθυμίαν. οὗ τὴν τυχοῦσαν. τὸ τε γὰρ τῷ ταπεινοτέρῳ δουλεύενν σαδαμίως ἀξίων ἐκρινε τῆς ἰδίας ἀρετῆς, τὸ τε τῇ Διὶ καὶ πατρὶ μὴ πείθεσθαι καὶ ἀσώμφορον ἐφαίνετο καὶ ἀδύνατον. εἰς πολλὴν οὖν ἀμηχανίαν ἐμπλήπτοντος αὐτοῦ, Ἡρα μὲν ἐπέμψεν 2 αὐτῷ λύτταν· ὅ δὲ τῇ ὑποχῇ δυσφορῶν εἰς μανίαν ἐνέπεσε. τοῦ πάθους δὲ αὐξωμένου τῶν φρενῶν ἐκτὸς γενόμενος τὸν μὲν Ἰόλαυν ἐπεβάλετο κτείνειν, ἕκεινου δὲ φυγόντος καὶ τῶν παιδῶν τῶν ἐκ Μεγάρας πλησίον διατριβόντων, τούτους ὡς 2 πολεμίους κατετόξευσε. μόνης δὲ τῆς μανίας ἀπολυθείς, καὶ ἐπιγυνοῦ τὴν ἰδίαν ἄγνοιαν, περιαλγής ἦν ἐπὶ τῶν μεγεθεῖ τῆς συμφορᾶς. πάντων δὲ αὐτῶν συλλυπουμένων καὶ συμπενθοῦτων, ἐπὶ πολύν χρόνων κατὰ τὴν οἰκίαν ἤσυχαξεν, ἐκκλίνων τὰς τῶν ἀνθρώπων ὁμιλίας τε καὶ ἀπαντήσεις τέλος δὲ τοῦ χρόνου τὸ πάθος πραῦναντος κρίνας ὑπομένει τοὺς κυνωνίους παρεγένετο ἀπὸ Ἑυρυσθέα.

3 Καὶ πρῶτον μὲν ἔλαβεν ἄθλον ἀποκτείνας τὸν ἐν Νεμέα λέοντα. οὐτος δὲ μεγεθεὶ μὲν ὑπερφυὴς ἦν, ἀτρωτὸς δὲ ὁν σιδήρῳ καὶ χαλκῷ καὶ λίθῳ τῆς κατὰ χείρα βιαζομένης προσεδεῖτο ἀνάγκης. διέτριβε δὲ μάλιστα μεταξὺ Μυκηνῶν καὶ Νεμέας περὶ ὅρος τὸ καλοῦμενον ἀπὸ τοῦ συμβεβηκότος Τρούτων εἰς γὰρ περὶ τὴν μίξαν διώρυγα διηνεκῆ, καὶ ἦν εἰσεικόνως φωλείνει τὸ θηρίον. δὲ Ἔρακλῆς

1 προσταχθέντων Wesseling.
2 ἐπέσημην Roiske.

1 “Perforated.”

376
11. At such a turn of affairs Heracles fell into despondency of no ordinary kind; for he felt that servitude to an inferior was a thing which his high achievements did not deserve, and yet he saw that it would be hurtful to himself and impossible not to obey Zeus, who was his father as well. While he was thus greatly at a loss, Hera sent upon him a frenzy, and in his vexation of soul he fell into a madness. As the affliction grew on him he lost his mind and tried to slay Iolaüs, and when Iolaüs made his escape but his own children by Megara were near by, he shot his bow and killed them under the impression that they were enemies of his. When he finally recovered from his madness and recognized the mistake he had made through a misapprehension, he was plunged in grief over the magnitude of the calamity. And while all extended him sympathy and joined in his grief, for a long while he stayed inactive at home, avoiding any association or meeting with men; at last, however, time assuaged his grief, and making up his mind to undergo the dangers he made his appearance at the court of Eurystheus.

The first Labour which he undertook was the slaying of the lion in Nemea. This was a beast of enormous size, which could not be wounded by iron or bronze or stone and required the compulsion of the human hand for his subduing. It passed the larger part of its time between Mycenae and Nemea, in the neighbourhood of a mountain which was called Tretus¹ from a peculiarity which it possessed; for it had a cleft at its base which extended clean through it and in which the beast was accustomed to lurk. Heracles came to the region
καταντήσας ἐπὶ τὸν τόπον προσέβαλεν αὐτῷ, καὶ τοῦ θηρίου συμφυγόντος εἰς τὴν διώρυγα συνακολουθῶν αὐτῷ καὶ τὸ ἔτερον τῶν στομάων ἐμφραγάς συνεπλάκη, καὶ τὸν αὐχένα σφίγγας τοῖς βραχίσσων ἀπέπνευ. τὴν δὲ δορὰν αὐτοῦ περιβε- μενος, καὶ διὰ τὸ μέγεθος ἅπαν τὸ ὅδον σώμα περιλαβὼν, εἰχε σκεπαστήμιον τῶν μετὰ ταῦτα κινδύνων.

5 Δεύτερον δ᾿ ἔλαβεν ἄθλον ἀποκτείνας τὴν Λερ- ναλαν ὕδαν, ᾧς εἶ ἐνὸς σώματος ἐκατὸν αὐχένες ἔχοντες κεφαλὰς ὀφέων διετέτοιμον.1 τούτων δ᾿ εἰ μία διαφθαρεῖ, διπλασίας ὁ τμῆθεις ἀνει τόπος· δι᾿ ἦν αὐτῶν ἀκτίττοτος ὑπάρχειν διείληπτο, καὶ κατὰ λόγον· τὸ γὰρ χειρωθὲν αὐτῆς μέρος διπλάσιον ἀπεδίδον βοηθῆμα. πρὸς δὲ τὴν δυστρα- πέλειαν ταύτην ἐπυνησάς τι φιλοτέχνημα προσέ- ταξεν ᾽Ιολάως θαμπᾶς κασμένη τὸ ἀποτμηθὲν μέρος ἐπικάειν, ἢν τὴν ρύσιν ἐπισχῆ τοῦ αἰματος. οὕτως οὖν χειρωσάμενος τὸ ᾽ζων εἰς τὴν χολὴν ἀπέβαυτε τὰς ἀκίδας, ἢν τὸ βληθὲν βέλος ἔχη τὴν ἐκ τῆς ἀκίδος πληγὴν ἀνίατον. 6

12. Τρίτον δὲ πρόσταγμα ἔλαβεν ἐνεγκεῖν τῶν ᾽Ερυμάνθιον κάπρον ζῴντα, ὡς διετριβεῖν ἐν τῇ Δαμπείᾳ τῆς ᾽Αρκαδίας. εἶδοκε δὲ τὸ πρόσταγμα τοῦτο πολλὴν ἔχειν δυσχέρειαν· ἐδει γὰρ τὸν ἄγωνι- ζόμενον τοιούτω θηρίῳ τοσαύτην ἔχειν περιουσίαν ἀστε ἐπ᾿ αὐτῆς τῆς μάχης ἄκριβὼς στοχάσασθαι τοῦ καροθ. ἐτὶ μὲν γὰρ ὅχυντα ἀφεῖς αὐτοῦ ἀπὸ 1 So Dindorf: διετυπώστω. 2 So Dindorf: διετριβέ μέν.

1 Cp. Strabo 8. 3. 10.
and attacked the lion, and when the beast retreated into the cleft, after closing up the other opening he followed in after it and grappled with it, and winding his arms about its neck choked it to death. The skin of the lion he put about himself, and since he could cover his whole body with it because of its great size, he had in it a protection against the perils which were to follow.

The second Labour which he undertook was the slaying of the Lernacan hydra, springing from whose single body were fashioned a hundred necks, each bearing the head of a serpent. And when one head was cut off, the place where it was severed put forth two others; for this reason it was considered to be invincible, and with good reason, since the part of it which was subdued sent forth a two-fold assistance in its place. Against a thing so difficult to manage as this Heracles devised an ingenious scheme and commanded Iolaüs to sear with a burning brand the part which had been severed, in order to check the flow of the blood. So when he had subdued the animal by this means he dipped the heads of his arrows in the venom, in order that when the missile should be shot the wound which the point made might be incurable.

12. The third Command which he received was the bringing back alive of the Erymanthian boar which lived on Mount Lampeia in Arcadia. This Command was thought to be exceedingly difficult, since it required of the man who fought such a beast that he possess such a superiority over it as to catch precisely the proper moment in the very heat of the encounter. For should he let it loose while it still retained its strength he would be in
Diodorus of Sicily

τῶν ὀδόντων ἄν ἐκειδύνευσε, πλέον ὥς τοῦ δέοντος καταπολεμήσας ἀπέκτεινεν, ὥστε τὸν ἄλοχον ὑπάρ-χειν ἀσυντέλεστον. ὅμως δὲ κατὰ τὴν μάχην ταμευσάμενος ἀκριβῶς τὴν συμμετρίαν ἀπήνεγκε τὸν κάπρον ζώντα πρὸς Εὐρυσθέαν ὅν ἦδον ὁ βασιλεὺς ἐπὶ τῶν ὀμοιων φέροντα, καὶ φοβηθεῖς, ἐκρυψεν ἑαυτὸν εἰς χαλκοῖν πίθον.

3 Ἄμα δὲ τούτων πραττομένως ΄Ηρακλῆς κατηγωνίσατο τοὺς ὄνομαζομένους Κενταύρους διὰ τούτων αὐτῶν αἰτίας. Φόλος ἴπ Κενταυρος, ἀφ' οὗ συνέβη τὸ πλησίον ὀρος Φολόην ὄνομασθῆναι· οὗτος ἐξενομενός ΄Ηρακλέα τὸν κατακεχωσμένον οἶνον πίθον ἀνέφεξε. τούτων γὰρ μυθολογοῦσα τὸ παλαιὸν Διόνυσον παρατεθεῖσα τοῖς Κενταύροις, καὶ προστάξας τότε ἀνοίξας ὅταν ΄Ηρακλῆς παραγένηται. διόπερ ὑστερον τέτταρις γενεάς ἐπιξενοθέντος αὐτοῦ μνησθῆναι τὸν Φόλον τῆς Διονύσου παραγγελίας. ἀνοιχθέντος οὖν τοῦ πίθου, καὶ τῆς εὐωδίας διὰ τὴν παλαιότητα καὶ δύναμιν τοῦ οἴνου προσπεσοῦσας τοῖς πλησίοις οἰκοῦσι Κενταύροις, συνέβη διοικηθῆναι τούτων· διὸ καὶ προσπεσόντες ἀθρόοι τῇ οἰκήσει τοῦ Φόλου διὰ καταπληκτικῶς ἀφήνασαν πρὸς ἀρπαγήν. ὁ μὲν οὖν Φόλος φοβηθεὶς ἐκρυψεν ἑαυτὸν, ὥστε ὃ ΄Ηρακλῆς παραδόξως συνεπλάκη τοῖς βιαζομένοις· ἐδει γὰρ διαγωνίζοντας πρὸς τούς ἀπὸ μὲν μητρὸς ἄντασις θεοῦς, τὸ δὲ τάχος ἔχοντας ὑπονόμους, ῥόμη δὲ δισωμάτους θῆρας, ἐμπεριόν ἔθει καὶ σύνε-

1 So Dindorf: πλέω.
danger from its tushes, and should he attack it more violently than was proper, then he would have killed it and so the Labour would remain unfulfilled. However, when it came to the struggle he kept so careful an eye on the proper balance that he brought back the boar alive to Eurystheus; and when the king saw him carrying the boar on his shoulders, he was terrified and hid himself in a bronze vessel.

About the time that Heracles was performing these Labours, there was a struggle between him and the Centaurs, as they are called, the reason being as follows. Pholus was a Centaur, from whom the neighbouring mountain came to be called Pholoe, and receiving Heracles with the courtesies due to a guest he opened for him a jar of wine which had been buried in the earth. This jar, the writers of myths relate, had of old been left with a certain Centaur by Dionysus, who had given him orders only to open it when Heracles should come to that place. And so, four generations after that time, when Heracles was being entertained as a guest, Pholus recalled the orders of Dionysus. Now when the jar had been opened and the sweet odour of the wine, because of its great age and strength, came to the Centaurs dwelling near there, it came to pass that they were driven mad; consequently they rushed in a body to the dwelling of Pholus and set about plundering him of the wine in a terrifying manner. At this Pholus hid himself in fear, but Heracles, to their surprise, grappled with those who were employing such violence. He had indeed to struggle with beings who were gods on their mother's side, who possessed the swiftness of horses, who had the strength of two bodies, and enjoyed in addition
Diodorus of Sicily

σὼν ἔχοντας ἀνδρῶν. τῶν δὲ Κενταύρων οἱ μὲν πεύκας αὐτοπρεπῶς ἔχοντες ἐπήσαν, οἱ δὲ πέτρας μεγάλας, τινὲς δὲ λαμπάδας ἡμιένας, ἔτεροι δὲ
6 βουφόνους πελέκεις. ὃ δὲ ἀκαταπλήκτως ὑποστάς ἀξίαν τῶν προκατειργασμένων συνεστήσατο μάχην. συνηγωνίζετο δὲ αὐτοῖς ἡ μητὴρ Νεφέλη πολὺν ὁμβρὸν ἐκχέουσα, διὸ οὗ τοὺς μὲν τετρασκελεῖς οὐκ ἐβλαπτε, τῷ δὲ δυσὶν ἠρευσμένῳ σκέλεσι τὴν βάσιν ὀλισθηρὰν κατεσκεύαζεν. ἀλλ' ὁμοίοι τοὺς τούτους προτερήμασι πλεονεκτούντας Ἦρακλῆς παρα-
7 δόξος κατηγωνίσατο, καὶ τοὺς μὲν πλείστους ἀπέ-
κτεινε, τοὺς δὲ ὑπολειφθέντας φυγεῖν ἣμάγκασε. τῶν
dὲ ἀναίρεθέντων Κενταύρων ὑπῆρχον ἐπιφανέστατοι
Δάφνης καὶ Ἀργεῖος καὶ Ἀμφίων, ἔτι δὲ Ἰπποτήνων
cαὶ Ὀρεισικαὶ καὶ Μελαγχαίης, πρὸς δὲ τούτων Θηρεύς καὶ Δούτων καὶ Φρῖξος. τῶν δὲ
dιαφυγόντων τὸν κύδινον ὑστερον ἐκαστὸς τιμω-
ρίας ἡξιῶθη. "Ομοίος μὲν γὰρ ἐν Ὁρκαδία τὴν Ἐὔρυσθεώς ἀδελφὴν Ἀλκυόνην βιαζόμενος ἀνηρέθη,
eφ' ὑσυνεβη θαυμασθῆναι τὸν Ἦρακλέα διαφε-
ρόντως τὸν μὲν γὰρ ἐχθρὸν κατ' ὦδιαν ἐμίσης, τὴν
dὲ ὑβριζομένην ἐλεών ἐπεικείᾳ διαφέρειν ὑπελάμβανεν.
8 Ἡδίον δὲ τῇ συνεβη καὶ περὶ τὸν Ἦρακλέως
φίλον τὸν ὀνομαζόμενον Φόλον. οὕτως γὰρ διὰ τὴν συγγένειαν βάπτων τοὺς πεπτωκότας Κενταύ-
ρους, καὶ βέλος ἐκ τινὸς ἔξαρμος, ὑπὸ τῆς ἀκίδος ἐπλήγη, καὶ τὸ τραύμα ἐξων ἀνίατον ἐτελεύτησεν.

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1 The word means a "cloud."
2 i.e. Eurystheus.

382
the experience and wisdom of men. The Centaurs advanced upon him, some with pine trees which they had plucked up together with the roots, others with great rocks, some with burning firebrands, and still others with axes such as are used to slaughter oxen. But he withstood them without sign of fear and maintained a battle which was worthy of his former exploits. The Centaurs were aided in their struggle by their mother Nephelé, who sent down a heavy rain, by which she gave no trouble to those which had four legs, but for him who was supported upon two made the footing slippery. Despite all this Heracles maintained an astonishing struggle with those who enjoyed such advantages as these, slew the larger part of them, and forced the survivors to flee. Of the Centaurs which were killed the most renowned were Daphnis, Argeius, Amphion, also Hippotion, Oreius, Isoples, Melanchaetes, and Thereus, Doupon, and Phrixus. As for those who escaped the peril by flight, every one of them later received a fitting punishment: Homadus, for instance, was killed in Arcadia when he was attempting to violate Alcyonê, the sister of Eurystheus. And for this feat it came to pass that Heracles was marvelled at exceedingly; for though he had private grounds for hating his enemy, yet because he pitied her who was being outraged, he determined to be superior to others in humanity.

A peculiar thing also happened in the case of him who was called Pholus, the friend of Heracles. While he was burying the fallen Centaurs, since they were his kindred, and was extracting an arrow from one of them, he was wounded by the barb, and since the wound could not be healed he came to his death.
DIODORUS OF SICILY

δι' Ηρακλῆς μεγαλοπρεπῶς θάμας ύπο τὸ ὄρος ἔθηκεν, ὡς στῆλης ἐνδόξου γέγονε κρείττον. Φολὸς γὰρ ὄνομαζόμενον διὰ τῆς ἐπωνυμίας μηνύει τὸν ταφέντα καὶ οὐ δὲ ἐπιγραφῆς. ὁμοίως δὲ καὶ Χείρωνα τὸν ἐπὶ τῇ ἱερικῇ θαυμαζόμενον ἀκουσίως τὸξον βολῆ διεφθειρε, καὶ περὶ μὲν τῶν Κενταῦρων ἰκανῶς ἦμων εἰρήσθω.

13. Μετὰ δὲ ταῦτ' ἐλαβε πρόσταγμα τὴν χρυσόκερων μὲν οὖσαν ἑλαφοῦ, τάχει δὲ διαφέρουσαν, ἀγαγεῖν. τοῦτον δὲ τὸν ἄθλουν συντελῶν τὴν ἐπίνοιαν ἔσχεν οὐκ ἄρχηστοτέραν τῆς κατὰ τὸ σῶμα ῥώμης. οὐ μὲν γὰρ φασιν αὐτὴν ἄρκυσιν ἔλεϊ, οὐ δὲ διὰ τῆς στιβελας χειρώσασθαι καθεύδουσαν, τινὲς δὲ συνεχεῖ διωγμῷ καταπονήσαν πλὴν ἄνευ βίας καὶ κυδύνων διὰ τῆς κατὰ τὴν ψυχὴν ἀγχυνολας τὸν ἄθλουν τοῦτον κατειργάσατο.

20 Ὅ δ' Ἡρακλῆς πρόσταγμα λαβὼν τὰς ἐκ τῆς Στυμφαλίδος λύμνης ὄρνιθας ἐξελάσαι, τέχνη καὶ ἐπινοίᾳ ῥαδίως συνετέλεσε τὸν ἄθλουν. ἐπεπόλασε γὰρ, ὡς ἔοικεν, ὄρνιθων πλῆθος ἄμοϑητον, καὶ τοὺς ἐν τῇ πλησίον χώρα καρποὺς ἐλυμαίνετο. βιὰ μὲν οὖν ἀδύνατον ἦν χειρώσασθαι τὰ ζῶα διὰ τὴν ὑπερβολήν τοῦ πλῆθους, φιλοτέχνου δ' ἐπινοίας ἡ πράξεως προσεδεύτο. διὸτερ κατασκευάσασ χαλκῆν πλαταγῆν, καὶ διὰ ταύτης ἐξαίσιον κατασκευάζων ψόφον, ἐξεφόβει τὰ ζῶα, καὶ πέρας τῇ συνεχείᾳ.
Heracles gave him a magnificent funeral and buried him at the foot of the mountain, which serves better than a gravestone to preserve his glory; for Pholoë makes known the identity of the buried man by bearing his name and no inscription is needed. Likewise Heracles unwittingly by a shot from his bow killed the Centaur Cheiron, who was admired for his knowledge of healing. But as for the Centaurs let what we have said suffice.

13. The next Command which Heracles received was the bringing back of the hart which had golden horns and excelled in swiftness of foot. In the performance of this Labour his sagacity stood him in not less stead than his strength of body. For some say that he captured it by the use of nets, others that he tracked it down and mastered it while it was asleep, and some that he wore it out by running it down. One thing is certain, that he accomplished this Labour by his sagacity of mind, without the use of force and without running any perils.

Heracles then received a Command to drive the birds out of the Stymphalian Lake, and he easily accomplished the Labour by means of a device of art and by ingenuity. The lake abounded, it would appear, with a multitude of birds without telling, which destroyed the fruits of the country round-about. Now it was not possible to master the animals by force because of the exceptional multitude of them, and so the deed called for ingenuity in cleverly discovering some device. Consequently he fashioned a bronze rattle whereby he made a terrible noise and frightened the animals away, and furthermore, by maintaining a continual din, he
DIODORUS OF SICILY

tou krótou βαδίως εκπολιορκήσας καθαράν ἐποίησε τὴν λίμνην.

3 Τελέσας δὲ καὶ τοῦτον τὸν ἄθλον ἔλαβε παρ’ Εὐρυσθέως πρόσταγμα τὴν αὐλήν τὴν Αὐγέου κα- θάραν μηδενὸς βοηθοῦντος: αὐτὴ δ’ ἐκ πολλῶν χρόνων ἡθομιμένη κόπρον εἶχεν ἀπλατον, ἢν ὑβρεως ἔνεκεν Εὐρυσθέως προσέταξε καθάραι. ὁ δ’ Ἡρακλῆς τὸ μὲν τοῖς ὁμοίας ἐξενεγκεῖν ταύτην ἀφεδοκίμασεν, ἐκκλίνων τὴν ἐκ τῆς ὑβρεως αἰσχύ- 
νην. ἐπαγαγὼν δὲ τὸν Ἀλφειῶν καλούμενον ποτα- μον ἐπὶ τὴν αὐλήν, καὶ διὰ τοῦ ἰεύματος ἐκκαθάρας αὐτήν, χωρὶς ὑβρεως ουσελεσε τὸν ἄθλον ἐν ἰμέρᾳ μαῖ. διὸ καὶ θαυμᾶσα τις ἂν τὴν ἐπίσωπον τὸ γαρ ἐπερήφανον τοῦ προστάγματος χωρὶς 
αἰσχύνης ἐπετέλεσεν, οὐδὲν ὑπομείνας ἀνάξιον τῆς 
ἀθανασίας.

4 Μετὰ δὲ ταῦτα λαβὼν ἄθλον τὸν ἐκ Κρήτης 
tαύρου ἄγαγεν, οὐ Πασιφάην ἐρασθῆναι φασί, 
πλείστας ἐλς τὴν νῆσον, καὶ Μίνω τὸν βασιλέα 
συνεργὸν λαβὼν, ἰγαγεν αὐτὸν ἐλς Πελοπόννησον, 
τὸ τηλικοῦτον πέλαγος ἐπ’ αὐτῷ ναυστοληθεῖς.

14. Τελέσας δὲ τοῦτον τὸν ἄθλον τὸν 'Ολυμπικὸν 
ἀγώνα συνεστήσατο, κάλλιστον τῶν τόπων πρὸς 
tηλικαύτην πανήγυριν προκύνας τὸ παρὰ τὸν 
Ἀλφείων ποταμὸν πεδίον, ἐν ὑ τὸν ἀγώνα τοῦτον 
tῷ Διῷ τῷ πατρίῳ καθιέρωσε. στεφανιτὴν δ’ αὐτῶν

¹ Usually known as the Minotaur, “bull of Minos”; op. chap. 77.
386
easily forced them to abandon their siege of the place and cleansed the lake of them.

Upon the performance of this Labour he received a Command from Eurystheus to cleanse the stables of Augeas, and to do this without the assistance of any other man. These stables contained an enormous mass of dung which had accumulated over a great period, and it was a spirit of insult which induced Eurystheus to lay upon him the command to clean out this dung. Heracles declined as unworthy of him to carry this out upon his shoulders, in order to avoid the disgrace which would follow upon the insulting command; and so, turning the course of the Alpheius river, as it is called, into the stables and cleansing them by means of the stream, he accomplished the Labour in a single day, and without suffering any insult. Surely, then, we may well marvel at the ingenuity of Heracles; for he accomplished the ignoble task involved in the Command without incurring any disgrace or submitting to something which would render him unworthy of immortality.

The next Labour which Heracles undertook was to bring back from Crete the bull of which, they say, Pasiphaë had been enamoured, and sailing to the island he secured the aid of Minos the king and brought it back to Peloponnesus, having voyaged upon its back over so wide an expanse of sea.

14. After the performance of this Labour Heracles established the Olympic Games, having selected for so great a festival the most beautiful of places, which was the plain lying along the banks of the Alpheius river, where he dedicated these Games to Zeus the Father. And he stipulated that the prize
Diodorus of Sicily

ἐποίησεν, ὅτι καὶ αὐτὸς εὑρηγέτησε τὸ γένος τῶν 2 ἀνθρώπων οὐδένα λαβὼν μισθών. τὰ δὲ ἄθληματα πάντα αὐτὸς ἀδηρίτως ἐνίκησε, μηδενὸς τολμήσαν- τος αὐτῷ συγκριθῆναι διὰ τὴν ύπερβολὴν τῆς ἀρετῆς, καίπερ τῶν ἄθλημάτων ἑναντίων ἀλλήλως ὅντων τὸν γὰρ πύκτην ἢ παγκρατιαστὴν τοῦ σταδίους δύσκολον περιγενέσθαι, καὶ πάλιν τὸν ἐν τοῖς κούφιοις ἄθλημασι πρωτεύοντα 1 τοὺς ἐν τοῖς βαρέσιν ύπερέχοντας δυσχερὲς καταπονήσαι, 2 διόπερ εἰκότως ἐγένετο τιμωτάτος ἀπάντων τῶν ἀγώνων οὖτος, τὴν ἀρχήν ἀπ’ ἀγαθοῦ λαβὼν.

3 Οὐκ άξιον δὲ παραλιπεῖν οὐδὲ τὰς ὑπὸ τῶν θεῶν αὐτῷ δοθεῖσας δωρεὰς διὰ τὴν ἀρετήν. ἀπὸ γὰρ τῶν πολέμων τραπέντως αὐτῷ πρὸς ἀνέσεις τε καὶ πανηγύρεις, ἐπὶ δ’ εορτὰς καὶ ἁγώνας, ἑτέρως αὐτὸν δωρεὰς οἰκείας ἐκαστὸς τῶν θεῶν, 'Αθηνᾶ μὲν πέπλου, 'Ηφαιστος δὲ ῥοπάλῳ καὶ θώρακι καὶ πρὸς ἀλλήλους ἐφιλοτιμήθησαν οἱ προειρημένοι θεοὶ κατὰ τὰς τέχνας, τὴς μὲν πρὸς εἰρημικὴν ἀπόλαυσιν καὶ τέρψιν, τοῦ δὲ πρὸς τὴν τῶν πολε- μικῶν κινδύνων ἀσφάλειαν. τῶν δ’ ἄλλων Ποσει- δών μὲν ἑπίους ἐδωρήσατο, 'Ερμῆς δὲ ξίφος, 'Απόλλων δὲ τόξου τε ἑδωκε καὶ τοξεύειν ἐδίδαξε, Δημήτηρ δὲ πρὸς τὸν καθαρμὸν τοῦ Κενταύρων φόνον τὰ μικρὰ μυστήρια συνεισήκτα, τὸν 'Ηρακλέα τιμῶσα.

1 καταγωνίσασας after πρωτεύοντα deleted by all editors but Vogel.
2 καταπονήσαι II, all editors, κατανοήσαι ABD, Vogel.

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1 The contest in boxing and wrestling.
2 The famous foot-race, 606 2 feet long.
in them should be only a crown, since he himself had conferred benefits upon the race of men without receiving any monetary reward. All the contests were won by him without opposition by anyone else, since no one was bold enough to contend with him because of his exceeding prowess. And yet the contests are very different one from another, since it is hard for a boxer or one who enters for the "Pankration" to defeat a man who runs the "stadion," and equally difficult for the man who wins first place in the light contests to wear down those who excel in the heavy. Consequently it was fitting that of all Games the Olympic should be the one most honoured, since they were instituted by a noble man.

It would also not be right to overlook the gifts which were bestowed upon Heracles by the gods because of his high achievements. For instance, when he returned from the wars to devote himself to both relaxations and festivals, as well as to feasts and contests, each one of the gods honoured him with appropriate gifts; Athena with a robe, Hephaestus with a war-club and coat of mail, these two gods vying with one another in accordance with the arts they practised, the one with an eye to the enjoyment and delight afforded in times of peace, the other looking to his safety amid the perils of war. As for the other gods, Poseidon presented him with horses, Hermes with a sword, Apollo gave him a bow and arrows and taught him their use, and Demeter instituted the Lesser Mysteries in honour of Heracles, that she might purify him of the guilt he had incurred in the slaughter of the Centaurs.

These were celebrated at Agra, south-east of the Acropolis, on the Ilissus, the "Greater Mysteries" at Eleusis.
4 "Ιδιον δὲ τι συνέβη καὶ κατὰ τὴν γένεσιν τοῦ θεοῦ τούτου συντελεσθήναι. Ζεὺς γὰρ πρώτῃ μὲν ἐμίγη γυναικὶ θυτῇ Νιόβῃ τῇ Φορωνέως, ἐεχάτῃ δ’ Ἀλκμήνῃ. ταυτὴν δ’ ἀπὸ Νιόβης ἐκκαὶδεκάτην οἱ μυθογράφοι γενεαλογοῦσιν. ἀστε τοῦ 1 γενναί ἀνθρώπους ἐκ μὲν τῶν ταύτης προγό- νων ἦργατο, εἰς αὐτὴν δὲ ταύτην κατέληξεν· εν ταύτῃ γὰρ τὰς πρὸς θυτῆς ὀμιλίας κατέλυσε, καὶ κατὰ τοὺς ὑστερον χρόνους οὐδένα τούτων γεννήσεων ἀξίων ἐπιζών οὐκ ἔβουληθη τοὺς κρείτ- τοσιν ἐπεισόντες τὰ χείρω.

15. Μετὰ δὲ ταύτα τῶν περὶ τὴν Παλλήνην γιγαν- των ἐλομένων 2 τῶν πρὸς τοὺς ἄλλαντος πόλεμον, Ἡρακλῆς τοῖς θεοῖς συναγωνισάμενος καὶ πολλοὺς ἀνελών τῶν γηγενῶν ἀποδοχῆς ἔτυχε τῆς μεγίστης. Ζεὺς γὰρ τοὺς μὲν συναγωνισάμενος τῶν θεῶν μόνους ἐνώμασεν Ὀλυμπίους, ἵνα τῇ ταύτῃ τιμῇ ὁ ἄγαθος κοσμικῆς ἐπωνυμίας διαφέρῃ τοῦ χει- ρονος· ἦξισε δὲ ταύτῃ τῆς προσηγορίας τῶν ἐκ θυτῶν γυναικῶν γενομένων Δίονυσον καὶ Ἡρακλέα, οὐ μόνον ὅτι πατρὸς ἦσαν Διός, ἀλλὰ διὸ καὶ τὴν προάρσεων ὁμοίων ἔσχον, εὐεργετή- σαντες μεγάλα τὸν βίον τῶν ἀνθρώπων.

2 Ζεὺς δὲ, Προμηθέως παραδόντος τὸ πῦρ τοῖς ἀνθρώποις, δεσμοῖς κατελάβετο καὶ παρέστησεν ἀετὸν τὸν ἐσθίοντα τὸ ἦπαρ αὐτοῦ. Ἡρακλῆς δ’ ὀρὲν τῆς τιμωρίας αὐτὸν τυγχάνωντα διὰ τὴν τῶν ἀνθρώπων εὐεργεσίαν, τὸν μὲν ἀετὸν κατετόξευσε,

1 ἀστε τοῦ Dindorf: ἐς δὲ τὸ.
2 Dindorf conjectures ἀνελομένων.
A peculiar thing also came to pass in connection with the birth of this god. The first mortal woman, for instance, with whom Zeus lay was Niobē, the daughter of Phoronens, and the last was Alcmēnē, who, as the writers of myths state in their genealogies, was the sixteenth lineal descendant from Niobē. It appears, then, that Zeus began to beget human beings with the ancestors of this Alcmēnē and ceased with her; that is, he stopped with her his intercourse with mortal women, since he had no hope that he would beget in after times one who would be worthy of his former children and was unwilling to have the better followed by the worse.

15. After this, when the Giants about Pallēnē chose to begin the war against the immortals, Heracles fought on the side of the gods, and slaying many of the Sons of Earth he received the highest approbation. For Zeus gave the name of "Olympian" only to those gods who had fought by his side, in order that the courageous, by being adorned by so honourable a title, might be distinguished by this designation from the coward; and of those who were born of mortal women he considered only Dionysus and Heracles worthy of this name, not only because they had Zeus for their father, but also because they had avowed the same plan of life as he and conferred great benefits upon the life of men.

And Zeus, when Prometheus had taken fire and given it to men, put him in chains and set an eagle at his side which devoured his liver. But when Heracles saw him suffering such punishment because of the benefit which he had conferred upon men, he killed the eagle with an arrow, and then persuad-
3 Μετά δὲ ταύτα ἔλαβεν ἄθλον ἀγαγεῖν τὰς Διο-μήδους τοῦ Ἡρακλῆς ἵππους. ἀυταί δὲ χαλκᾶς μὲν φάτνας εἶχον διὰ τὴν ἀγριότητα, ἁλύσεις δὲ σιδη-ραῖς διὰ τὴν ἴσχυν ἐδεσμεύοντο, τροφὴν δὲ ἐλάμ-βανον οὐ τὴν ἐκ γῆς φυομένην, ἀλλὰ τὰ τῶν ἐξών μὲλη διαμορφώμεναι τροφὴν εἶχον τὴν συμφορὰν τῶν ἀκληρούντων. ταύτας δὲ Ἡρακλῆς βουλό-μενος χειρώσασθαι τὸν κύριον Διομήδην παρέ-βαλε, καὶ ταῖς τοῦ παρανομεῖν διδάξαντος σαρξίν ἐκπληρώσας τὴν ἐνδεικνύον ζῷων ἑυπειθέσιν ἐσχεν. Εὐρυσθεὺς δ’ ἀνθείσθων πρὸς αὐτοῦ τῶν ἵππων ταύτας μὲν ἱερὰς ἐποίησεν "Ἡρας, διὸ τὴν ἑπιγονὴν συνέβη διαμεῖναι μέχρι τῆς Ἀλεξάνδρου τοῦ Μακεδόνος βασιλείας.

Τούτον δὲ τὸν ἄθλον ἐπιτελέσας μετ’ Ἰάσωνος συνεξέπλευσε συστρατεύων ἐπὶ τὸ χρυσόμαλλον δέρος εἰς Κόλχους. ἀλλὰ περὶ μὲν τοῦτων ἐν τῇ τῶν Ἀργοναυτῶν στρατείᾳ τὰ κατὰ μέρος διεξήμεν.

16. Ἡρακλῆς δὲ λαβὼν πρόσταγμα τὸν Ἰππο-λύτης τῆς Ἀμαζόνως ενεγκείσι ζωστήρα, τὴν ἐπὶ τὰς Ἀμαζόνας στρατεύας ἐποιήσατο. πλεύσας οὖν εἰς τὸν Εὐξείνων ὑπ’ ἔκεινον κληθέντα Πόντον, καὶ καταπλεύσας ἐπὶ τὰς ἐκβολὰς τοῦ Θερμώδουντος ποταμοῦ, πλησίων Θεμισκύρας πόλεως κατεστρατο-πέδεωσεν, ἐν ἓ τὰ βασίλεια τῶν Ἀμαζόνων ὑπήρχε. 2 καὶ τὸ μὲν πρῶτον ἦτει παρ’ αὐτῶν τὸν προστεταγ-

1 ὑπ’ suggested by Vogel: ἄπ’.

1 In chaps. 41–56.
ing Zeus to cease from his anger he rescued him who had been the benefactor of all.

The next Labour which Heracles undertook was the bringing back of the horses of Diomedes, the Thracian. The feeding-troughs of these horses were of brass because the steeds were so savage, and they were fastened by iron chains because of their strength, and the food they ate was not the natural produce of the soil but they tore apart the limbs of strangers and so got their food from the ill lot of hapless men. Heracles, in order to control them, threw to them their master Diomedes, and when he had satisfied the hunger of the animals by means of the flesh of the man who had taught them to violate human law in this fashion, he had them under his control. And when the horses were brought to Eurystheus he consecrated them to Hera, and in fact their breed continued down to the reign of Alexander of Macedon.

When this Labour was finished Heracles sailed forth with Jason as a member of the expedition to the Colchi to get the golden fleece. But we shall give a detailed account of these matters in connection with the expedition of the Argonauts.¹

16. Heracles then received a Command to bring back the girdle of Hippolytē the Amazon and so made the expedition against the Amazons. Accordingly he sailed into the Pontus, which was named by him Euxeinus,² and continuing to the mouth of the Thermodon River he encamped near the city of Themiscyra, in which was situated the palace of the Amazons. And first of all he demanded of them the girdle which he had been commanded

i.e. "hospitable to strangers."

393
DIODORUS OF SICILY

μένου ξωστῆρα: ὡς δ’ οὐχ ὑπῆκονον, συνήψε μάχην αὐταῖς. τὸ μὲν οὖν ἄλλο πλῆθος αὐτῶν ἀντετάχθη ὑπὸ τοὺς πολλοῖς, αἱ δὲ τιμιώταται κατ’ αὐτὸν ταχθεῖσαι τῶν Ἡρακλέα μάχην καρτερῶν συνεστήσαντο. πρῶτη μὲν γὰρ αὐτῶι συνάμασα μάχην Ἀελλα,1 διὰ τὸ τάχος ταύτης τετευχύια τῆς προσηγορίας, δεύτερον εὐρεὶν αὐτὴς τῶν ἀντιαχθέντα. δευτέρα δὲ Φιλίππης εὐθὺς ἐκ τῆς πρώτης συντάσσεσα καρφίω πληγῇ περιπεσοῦσα διεφθάρη. μετὰ δὲ ταῦτα Προδόθη συνήψε μάχην, ἣν ἐκ προκλήσεως ἐφοσοῦ ἑπτάκις νευκηκέειν σὺν τῶν ἀντιταξάμενον. πεσοῦσις δὲ καὶ ταύτης, τετάρτην ἐγειρώσατο τὴν οἰνομαζομένην Ἡρίβουαν. αὐτὴ δὲ διὰ τὴν ἐν τοῖς πολεμικοῖς ἀγῶνιν ἀνδραγαθίαν καυχῶμεν μηδενὸς ἐκείνων ἐχεῖν βοήθοι, ἴσως ἡ τὴν 3 ἐπαγγελίαν ἔσχε χρείττου περιπεσοῦσα. μετὰ δὲ ταῦτα Κελανών καὶ Εὐρυβία καὶ Φοίβη, τῆς Ἀρτέμιδος οὐδὲν συγκυνηγοῦν καὶ διὰ παντὸς εὐστόχως ἀκοντίζουσαι, τὸν ἑταίρον ὅλον ἐπροσώπον, ἄλλα ἑαυταῖσιν συναναπηγοῦσα τότε πᾶσαι κατεκόπτησαν. μετὰ δὲ ταῦτα Δημάνειραν καὶ Ἀστερίαν καὶ Μάρπην, ἔτε δὲ Τέκμησαν καὶ Ἀλκίστην ἐγειρώσατο. αὐτὴ δ’ ὀμόσασα παρθένοις διαμενεῖν τοὺς μὲν ὄρκου εφύλαξε,2 τὸ δὲ ζητείν οὐ διετήρησεν.3 η δὲ τὴν στρατηγικὰν ἑχοῦσα ἐν τοῖς Ἀμαζόνων Μελανίσση παραμαζομένη καὶ θαυμαζομένη μάλιστα δὲ ἀνδρεῖαν ἀπέβαλε τὴν 4 ἡγεμονίαν. Ἡρακλῆς δὲ τὰς ἐπιφανεστάτας τῶν Ἀμαζόνων ἀνέλων καὶ τὸ λοιπὸν πλῆθος φυγεῖν

1 i.e. "Whirlwind."

1 καὶ after Ἀελλα deleted by Vogel.
2 ἐφύλαξε D, Vogel, διετήρησε CF, Dindorf, Bekker.
3 διετήρησεν D, Vogel, διεφύλαξεν CF, Dindorf, Bekker.
to get; but when they would pay no heed to him, he joined battle with them. Now the general mass of the Amazons were arrayed against the main body of the followers of Heracles, but the most honoured of the women were drawn up opposite Heracles himself and put up a stubborn battle. The first, for instance, to join battle with him was Aella, who had been given this name because of her swiftness, but she found her opponent more agile than herself. The second, Philippis, encountering a mortal blow at the very first conflict, was slain. Then he joined battle with Prothoë, who, they said, had been victorious seven times over the opponents whom she had challenged to battle. When she fell, the fourth whom he overcame was known as Eriboea. She had boasted that because of the manly bravery which she displayed in contests of war she had no need of anyone to help her, but she found her claim was false when she encountered her better. The next, Celaeno, Eurybia, and Phoebê, who were companions of Artemis in the hunt and whose spears found their mark invariably, did not even graze the single target, but in that fight they were one and all cut down as they stood shoulder to shoulder with each other. After them Deîaneira, Asteria and Marpê, and Tecmessä and Alciippê were overcome. The last-named had taken a vow to remain a maiden, and the vow she kept, but her life she could not preserve. The commander of the Amazons, Melanippê, who was also greatly admired for her manly courage, now lost her supremacy. And Heracles, after thus killing the most renowned of the Amazons and forcing the remaining multitude to turn in flight, cut down the
Diodorus of Sicily

συναναγκάσας, κατέκοψε τὰς πλείστας, ὡστε παντελῶς τὸ ἔθνος αὐτῶν συντρβῆναι. τῶν δὲ αἰχμαλωτιδῶν Ἀντιόπην μὲν ἐδωρήσατο ὘θησεῖ, Μελανίππην δὲ ἀπελύτρωσεν ἀντιλαβῶν τὸν ξωτήρα.

17. Εὐρυσθέως δὲ προστάξαντος ἀθλον δέκατον τὰς Γηρυόνου βοῶς ἀγαγεῖν, ὡς νέμεσθαί συνέβαινε τῆς Ἰβηρίας εἰ τοὺς πρὸς τὸν ὑκεανὸν κεκλιμένοις μέρεσιν, Ἡρακλῆς θεωρῶν τὸν πόνον τούτου μεγάλης προσδεόμενον παρασκευῆς καὶ κακοπαθείας, συνεστήσατο στόλον ἀξίολογον καὶ πλῆθος στρατιωτῶν ἀξιόχρεων ἐπὶ ταύτην τὴν στρατείαν.

2 διεβεβήτο ὡς κατὰ πᾶσαν τὴν οἰκουμένην ὁ Χρυσάωρ ὁ λαβὼν ἀπὸ τοῦ πλουτοῦ τὴν προσηγορίαν βασιλεύει μὲν ἀπάσης Ἰβηρίας, τρεῖς δὲ ἔχει συναγωνίστας νίκης, διαφέροντας ταῖς τε ρώμαις τῶν σωμάτων καὶ ταῖς ἐν τοῖς πολεμικοῖς ἁγῶν ἀνδραγαθίας, πρὸς δὲ τούτους ὅτι τῶν νιῶν ἐκαστος μεγάλης ἔχει δυνάμεις συνεστῶσας ἐξ ἐθνῶν μαχίμων· ὅπως δὲ δε ἡ χάριν ὃ ἐν τούτων στρατείαις,

3 προσετάχει τὸν προερήμην ἀθλον. ὃ δὲ Ἡρακλῆς ἀκολούθως ταῖς προκατεργασμέναις πράξεις τεθαρρυκότως ὑπέστη τοὺς κυδίνους. καὶ τὰς μὲν δυνάμεις ἥθρουσεν εἰς Κρήτην, κεκρικῶς ἐκ ταύτης ποιεῖσθαι τὴν ὀρμήν· σφοδρὰ γὰρ εὐφυῶς ἡ νῆσος αὕτη κεῖται πρὸς τὰς ἐφ’ ὅλην τὴν οἰκουμένην στρατείας. πρὸ δὲ τῆς ἀναγωγῆς τιμήθησε ὑπὸ τῶν ἐγχωρίων μεγαλοπρέπῶς, καὶ βουλόμενος τοῖς Κρητησί τιχώσασθαι, καθαρὰν ἐποίησε τὴν νῆσον τῶν θηρίων. διόπερ ἐν τοῖς ὑστερον

1 "He of the Golden Sword."
greater number of them, so that the race of them was utterly exterminated. As for the captives, he gave Antiope as a gift to Theseus and set Melanippé free, accepting her girdle as her ransom.

17. Eurystheus then enjoined upon him as a tenth Labour the bringing back of the cattle of Geryones, which pastured in the parts of Iberia which slope towards the ocean. And Heracles, realizing that this task called for preparation on a large scale and involved great hardships, gathered a notable armament and a multitude of soldiers such as would be adequate for this expedition. For it had been noised abroad throughout all the inhabited world that Chrysaor, who received this appellation because of his wealth, was king over the whole of Iberia, and that he had three sons to fight at his side, who excelled in both strength of body and the deeds of courage which they displayed in contests of war; it was known, furthermore, that each of these sons had at his disposal great forces which were recruited from warlike tribes. It was because of these reports that Eurystheus, thinking any expedition against these men would be too difficult to succeed, had assigned to Heracles the Labour just described. But Heracles met the perils with the same bold spirit which he had displayed in the deeds which he had performed up to this time. His forces he gathered and brought to Crete, having decided to make his departure from that place; for this island is especially well situated for expeditions against any part of the inhabited world. Before his departure he was magnificently honoured by the natives, and wishing to show his gratitude to the Cretans he cleansed the island of the wild beasts which infested it. And this
DIODORUS OF SICILY

χρόνος ούδέν ἔτι τῶν ἀγρίων ζώων ὑπήρχεν ἐν τῇ νήσῳ, οἴον ἀρκτων, λύκων, ὄφεων ἡ τῶν άλλων τῶν τοιούτων. ταύτα δὲ ἔπραξεν ἀποσεμώνων τὴν νῆσον, ἐν ἡ μυθολογοῦσα καὶ γενέσθαι καὶ τραφήναι τον Δία.

4 Ποιησάμενος οὖν τὸν ἐκ ταύτης πλοῦν κατήρευεν εἰς τὴν Λιβύην, καὶ πρώτον μὲν Ἀνταῖον τὸν ῥώμη σώματος καὶ παλαιόστρας ἐμπερίᾳ διαβεβομένον καὶ τοὺς ὑπ' αὐτοῦ καταπαλαισθέντας ἕνους ἀποκτείνοντα, προκαλεσάμενος εἰς μάχην καὶ συμπλακεῖς διέφθειρεν. ἀκολούθως δὲ τούτοις τὴν μὲν Λιβύην πλῆθουσαν ἀγρίων ζώων, πολλὰ τῶν κατὰ τὴν ἐρήμων χώραν χειρωσάμενος, ἐξημέρωσεν, ὡστε καὶ γεωργίας καὶ ταῖς ἄλλαις φυτείαις ταῖς τοὺς καρποὺς παρασκευαζούσας πληρωθήναι πολλὴν μὲν ἀμπελόφυτον χώραν, πολλὴν δὲ ἐλασφόρων· καθόλου δὲ τὴν Λιβύην διὰ τὸ πλῆθος τῶν κατὰ τὴν χώραν θηρίων ἀοίκητον πρότερον οὔσαν ἐξημερώσας ἐποίησε μηδεμίας χώρας εὐδαιμονία λείπεσθαι. οὕμως δὲ καὶ τοὺς παρανομοῦντας ἀνθρώπους ἡ δυνάστας ὑπερηφάνους ἀποκτείνας τὸς πόλεως ἐποίησεν εὐδαιμονίας. μυθολογοῦσα δ' αὐτὸν διὰ τούτο μυσθήκας καὶ πολεμήσας τὸ γένος τῶν ἀγρίων θηρίων καὶ παρανόμων ἀνδρῶν, ὅτι παιδὶ μὲν οἵ τινες συνέβη τοὺς ὄφεις ἐπιβοῶλοις αὐτῷ γενέσθαι, ἀνδρωθεῖν δὲ πεσεῖν ὑπ' εξουσίαν ὑπερηφάνου καὶ ἀδίκου μονάρχου τοῦ τοὺς ἄλλους προστάτων.

18. Μετὰ δὲ τὸν Ἀνταῖον θάνατον παρελθὼν εἰς

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1 So Bokker: ἀποκτείναντα MSS., Dindorf, Vogel.

is the reason why in later times not a single wild animal, such as a bear, or wolf, or serpent, or any similar beast, was to be found on the island. This deed he accomplished for the glory of the island, which, the myths relate, was both the birthplace and the early home of Zeus.

Setting sail, then, from Crete, Heracles put in at Libya, and first of all he challenged to a fight Antaeus, whose fame was noised abroad because of his strength of body and his skill in wrestling, and because he was wont to put to death all strangers whom he had defeated in wrestling, and grappling with him Heracles slew the giant. Following up this great deed he subdued Libya, which was full of wild animals, and large parts of the adjoining desert, and brought it all under cultivation, so that the whole land was filled with ploughed fields and such plantings in general as bear fruit, much of it being devoted to vineyards and much to olive orchards; and, speaking generally, Libya, which before that time had been uninhabitable because of the multitude of the wild beasts which infested the whole land, was brought under cultivation by him and made inferior to no other country in point of prosperity. He likewise punished with death such men as defied the law or arrogant rulers and gave prosperity to the cities. And the myths relate that he hated every kind of wild beast and lawless men and warred upon them because of the fact that it had been his lot that while yet an infant the serpents made an attempt on his life, and that when he came to man’s estate he became subject to the power of an arrogant and unjust despot who laid upon him these Labours.

18. After Heracles had slain Antaeus he passed into
Διοδόρος ο Σικελικός

Διεξαίρονται άνευλε Βούσιριν τὸν βασιλέα ξενοκτονούντα τους παρεπιδήμωντας. Διεξαίρονται άνδροι τῆς Λιβύης, καὶ περιτυχών χώρα καταρρύτω καὶ καρποφόρω, πόλεις ἐκτίσει θαυμαστὴν τῷ μεγέθει, τὴν ὄνομαξομενὴν Ἐκατόμπυλον, ἢ ἔθετο τὴν προσηγορίαν ἀπὸ τοῦ πλήθους τῶν κατ' αὐτὴν πολίων. Διαμεμενηκε δὲ ἡ ταυτῆς τῆς πόλεως εὐδαιμονία μέχρι τῶν νεωτέρων καυρῶν, εἰς οἷς Καρπηθώνιοι διακόμεσοι ἀξιολόγοι καὶ στρατηγοὶ ἀγαθοὶ στρατεύσαντες ἐπὶ αὐτὴν κύριοι κατέστησαν. Ὁ δὲ Ἡρακλῆς πολλὴν τῆς Λιβύης ἐπελθὼν παρῆλθεν ἐπὶ τὸν πρὸς Γαδείροις ὀκεανῶν, καὶ στήλας ἔθετο καθ' ἐκατέραν τῶν ἥηπερών. Συμπαραπλέοντος δὲ τοῦ στάλου διαβὰς εἰς τὴν Ἰβηρίαν, καὶ καταλαβὼν τοῦς Χρυσόπορος νόσους τροί δυνάμει, μεγάλας κατεστρατοπεδευκότας ἐκ διαστήματος, πάντας τοὺς ἣγεμόνας ἐκ προκλησεος ἄνελων καὶ τὴν Ἰβηρίαν χειρωσάμενος ἀπῆλασε τὰς διωνομασμένας τῶν βοών ἄγελας. Τὸ δὲ τῶν Ἰβηρίων χώραν, καὶ τιμηθέως ὑπὸ τῶν ἐν γεχαρίων βασιλέως, ἀνδρός διεσφεξαὶ καὶ δικαίωσιν διαφέροντος, κατέληψε μέρος τῶν βοών ἐν δωρεᾶς τῷ βασιλεῖ. Ὁ δὲ λαβὼν ἀπάσας καθιέρωσεν Ἡρακλεῖ, καὶ κατ' ἐναυτὸν ἐκ τοῦτων ἐθνῶν αὐτῶν τὸν καλλιστεύοντα τῶν ταύρων· τὰς δὲ βοῶς τηρουμένας συνεβη ἵερας διαμεῖναι κατὰ τὴν Ἰβηρίαν μέχρι τῶν καθ' ἡμᾶς καυρῶν.

Ἡμεῖς δὲ ἐπεί περὶ τῶν Ἡρακλεοῦς οἰκεῖλάς ἐμνήσθημεν, οἰκεῖον εἶναι νομίζομεν περὶ αὐτῶν

1 ΟΙΣ HORTLEIN: OIS KAL.

1 Cp. Book I. 88. 5.
BOOK IV. 18. 1-4

Egypt and put to death Busiris,¹ the king of the land, who made it his practice to kill the strangers who visited that country. Then he made his way through the waterless part of Libya, and coming upon a land which was well watered and fruitful he founded a city of marvellous size, which was called Hecatompylon,² giving it this name because of the multitude of its gates. And the prosperity of this city continued until comparatively recent times, when the Carthaginians made an expedition against it with notable forces under the command of able generals and made themselves its masters. And after Heracles had visited a large part of Libya he arrived at the ocean near Gadeira,³ where he set up pillars on each of the two continents. His fleet accompanied him along the coast and on it he crossed over into Iberia. And finding there the sons of Chrysaor encamped at some distance from one another with three great armies, he challenged each of the leaders to single combat and slew them all, and then after subduing Iberia he drove off the celebrated herds of cattle. He then traversed the country of the Iberians, and since he had received honours at the hands of a certain king of the natives, a man who excelled in piety and justice, he left with the king a portion of the cattle as a present. The king accepted them, but dedicated them all to Heracles and made it his practice each year to sacrifice to Heracles the fairest bull of the herd; and it came to pass that the kine are still maintained in Iberia and continue to be sacred to Heracles down to our own time.

But since we have mentioned the pillars of Heracles, we deem it to be appropriate to set forth the facts con-

¹ "Of a Hundred Gates." ² Hecatompylon. ³ Gadeira, Cadiz.
DIODORUS OF SICILY

dielthein. Ἡρακλῆς γὰρ παραβαλὼν εἰς τὰς ἀκρας τῶν ἡπείρων τὰς παρὰ τὸν ωκεανὸν κειμένας τῆς τε Λιβύης καὶ τῆς Εὐρώπης ἔγνω τῆς στρατείας θέσθαι στῆλας ταύτας. Βουλόμενος δὲ ἀείμηνστον ἔργον ἐπὶ αὐτῷ συντελέσαι, φασὶ τὰς ἀκρας ἀμφότερα ἐπὶ πολὺ προχύσας· διὸ καὶ πρότερον διεστηκών ἀπ’ ἀλλήλων πολὺ διάστημα, συναγαγεῖν τὸν πόρον εἰς στενοῦ, ὅπως ἀλιτευοῦσι καὶ στενοῦ γενομένου κωλύτωσι τὰ μεγάλα κῆπη διεκπεπτεῖν ἐκ τοῦ ωκεανοῦ πρὸς τὴν ἐντὸς θάλατταν, ἀμα δὲ καὶ διὰ τὸ μέγεθος τῶν ἔργων μένη αἰείμηνστος ἢ δόξα τοῦ κατασκευάσαντος· ὡς δὲ τινὲς φασί, τοῦνατιν τῶν ἡπείρων ἀμφότερων συνεξεγεγομένων διασκάβαι ταύτας, καὶ τὸν πόρον ἀνοίξαντα ποιῆσαι τὸν ωκεανὸν μίσχεσθαι τῇ καθ’ ἡμᾶς θαλάττῃ. ἀλλὰ περὶ μὲν τούτων ἐξεύθεσα σκοπεῖν ὡς ἄν ἐκατός ἑαυτὸν πείθῃ.

6 Τὸ παραπλησίου δὲ τούτως ἐπραξε πρότερον κατὰ τὴν Ἑλλάδα. περὶ μὲν γὰρ τὰ καλούμενα Τέμπη τῆς πεδιάδος χώρας ἐπὶ πολὺν τόπον λυμναίους ἄξονας ἐπὶ πολὺν τόπον λυμναίους ἄξονας διεσκαθεῖσαι τὸν συνεχῆ τόπον, καὶ κατὰ τῆς διώρυκας δεξαμενὸς ἀπαν τὸ κατὰ τὴν λίμνην ὑδρὸν ἐποίησε τὰ πεδία φανῆναι τὰ κατὰ τὴν

7 Θετταλίαν παρὰ τὸν Πηνείων ποταμὸν· ἐν δὲ τῇ Βοιωτίᾳ τούνατιν ἐμφράξας τὸ περὶ τὸν Μυκηναῖον Ὀρχομενὸν ἔδρον ἐποίησε λυμνάζειν τὴν χώραν καὶ φθαρῆναι τὰ καὶ τὰ στὰ ἀπαντα. ἀλλὰ τὰ μὲν κατὰ τὴν Θετταλίαν ἐξερασίαν εὐπρ-

1 The Straits of Gibraltar are twelve miles wide and for eight miles the average depth is 250 fathoms.
2 The reference is to Lake Copais.
cerning them. When Heracles arrived at the farthest points of the continents of Libya and Europe which lie upon the ocean, he decided to set up these pillars to commemorate his campaign. And since he wished to leave upon the ocean a monument which would be had in everlasting remembrance, he built out both the promontories, they say, to a great distance; consequently, whereas before that time a great space had stood between them, he now narrowed the passage, in order that by making it shallow and narrow 1 he might prevent the great sea-monsters from passing out of the ocean into the inner sea, and that at the same time the fame of their builder might be held in everlasting remembrance by reason of the magnitude of the structures. Some authorities, however, say just the opposite, namely, that the two continents were originally joined and that he cut a passage between them, and that by opening the passage he brought it about that the ocean was mingled with our sea. On this question, however, it will be possible for every man to think as he may please.

A thing very much like this he had already done in Greece. For instance, in the region which is called Tempê, where the country is like a plain and was largely covered with marshes, he cut a channel through the territory which bordered on it, and carrying off through this ditch all the water of the marsh he caused the plains to appear which are now in Thessaly along the Peneius river. But in Boeotia he did just the opposite and damming the stream which flowed near the Minyan city of Orchomenus he turned the country into a lake 2 and caused the ruin of that whole region. But what he did in Thessaly was to
2 Αλησίαν. πολλοὺς δὲ καὶ τῶν ἐγχωρίων ἀνέμυξιν εἰς τὴν πόλιν, ὅπως ἐπικρατησαν τῇ πλήθει πάντας τοὺς ἐνοικοῦντας ἐκβαρβαρωθῆναι συνέβη. οἱ δὲ Κελτοί μέχρι τῶν καριών τιμῶσι ταῦτη τὴν πόλιν, ὡς ἀπάσης τῆς Κελτικῆς οὐσίαν ἑστιαν καὶ μητρόπολιν. διέμεινε δ’ αὐτὴ πάντα τὸν Ἀρακλέως χρόνον ἐλευθέρα καὶ ἀπόρθητος μέχρι τοῦ καθ’ ἡμᾶς χρόνου· τὸ δὲ τελευταῖον ὧπό Γατοῦ Καίσαρος τοῦ διὰ τὸ μέγεθος τῶν πράξεων θεοῦ προσαγορευθέντος ἐκ βιάς ἀλοῦσα συνηναγκάσθη μετὰ πάντων τῶν ἄλλων Κελτῶν ὑποταγήναι Ρωμαίους. δ’ δ’ Ἡρακλῆς τὴν ἐκ τῆς Κελτικῆς πορείαν ἐπὶ τὴν Ἡταλίαν ποιούμενος, καὶ διεξιών τὴν ὁρεινὴν τὴν κατὰ τὰς Ἀλπεις, ὕδαποντα τὴν πραξύτητα τῆς ὁδοῦ καὶ τὸ δύσβατον, ὡστε δύνασθαι στρατοπέδους καὶ ταῖς τῶν ὑποζυγίων ἀποσκευαῖς βάσματον εἶναι. τῶν δὲ τὴν ὁρεινὴν ταύτην κατοικοῦντων βαρβάρων εἰσερχόμενα τὰ διεξιόντα τῶν στρατοπέδων περικόπτειν
confer a benefit upon the Greeks, whereas in Bocotia he was exacting punishment from those who dwelt in Minyan territory, because they had enslaved the Thebans.

19. Heracles, then, delivered over the kingdom of the Iberians to the noblest men among the natives and, on his part, took his army and passing into Celtica and traversing the length and breadth of it he put an end to the lawlessness and murdering of strangers to which the people had become addicted; and since a great multitude of men from every tribe flocked to his army of their own accord, he founded a great city which was named Alesia after the "wandering" (αλέ) on his campaign. But he also mingled among the citizens of the city many natives, and since these surpassed the others in multitude, it came to pass that the inhabitants as a whole were barbarized. The Celts up to the present time hold this city in honour, looking upon it as the hearth and mother-city of all Celtica. And for the entire period from the days of Heracles this city remained free and was never sacked until our own time; but at last Gaius Caesar, who has been pronounced a god because of the magnitude of his deeds, took it by storm and made it and the other Celts subjects of the Romans.¹ Heracles then made his way from Celtica to Italy, and as he traversed the mountain pass through the Alps he made a highway out of the route, which was rough and almost impassable, with the result that it can now be crossed by armies and baggage-trains. The barbarians who inhabited this mountain region had been accustomed to butcher and to plunder such

¹ In 52 B.C.; the account of the siege and capture of Alesia is in Caesar, The Gallic War, 7. 68 ff.
καὶ ληστεύειν ἐν ταῖς δυσχωρίαις, χειρωσάμενος ἀπαντας καὶ τοὺς ἡγεμόνας τῆς παρανομίας ἀνελὼν ἐποίησεν ἀσφαλῆ τοῖς μεταγενεστέροις τὴν ὀδον- πορίαν. διελθὼν δὲ ταῖς "Ἀλτεῖς καὶ τῆς νῦν καλουμένης Γαλατίας τὴν πεδιάδα διεξών ἐποιή- σατο τὴν πορείαν διὰ τῆς Δυνστικῆς.

20. Οἱ δὲ ταύτην τὴν χώραν οἰκούντες Διήνε- νεμονται γῆν τραχείαν καὶ παντελῶς λυπράν- των δὲ ἐγχωρίων ταῖς ἐργασίαις καὶ ταῖς τῆς κακοπαθείας ὑπερβολῶς φέρει καρποὺς πρὸς βίαν ὅλγους. διὸ καὶ τοὺς ὅγκους εἰσὶ συνεσταλ- μένους καὶ διὰ τὴν συνεχὴ γραμματίαν εὐτονοῦ- τῆς γὰρ κατὰ τὴν τρυφήν βαστώνης πολὺ κεχωρισ- μένου ἐλαφροὶ μὲν ταῖς εὐκινησίαις εἰσόν, ἐν δὲ τοῖς 2 πολεμικοῖς ἀγώσι ταῖς ἀλκαῖς διάφοροι. καθὸλου δὲ τῶν πλησιωχῶρων τὸ πονεῖν συνεχῶς ἁσκητῶν, καὶ τῆς χώρας πολλῆς ἐργασίας προσδομήνεις, εἰδίκας τὰς γυναῖκας τῶν κακοπαθεῖν τῶν ἐν ταῖς ἐργασίαις κοινωνοὺς ποιεῖσθαι. μισθοῦ δὲ παρ’ ἀλλήλους ἐργαζόμενος τῶν τε ἄνδρῶν καὶ τῶν γυναικῶν, ὁδὸν τι καὶ παράδοξον καθ’ 3 ἡμᾶς συνὲβη περὶ μίαν γυναίκα γενέσθαι. ἐγκυνὸς γὰρ οὕσα καὶ μετὰ τῶν ἄνδρων ἐργαζόμενη μισθοῦ, μεταξὺ συνεχομένη ταῖς ὀδίσσεις ἀπήλθεν εἰς τινας θάμνους ἀδορόβους· ἐν οἷς τεκοῦσα, καὶ τὸ παιδίον φύλλοις ἐνειλήσασα, τοῦτο μὲν 1 ἀπέκρυψεν, αὐτῇ δὲ συμμίξασα τοὺς ἐργαζόμενοι τὴν αὐτὴν ἐκείνους ὑπέμεινεν κακοπαθεῖαν, οὐδὲν δηλώσασα περὶ τοῦ συμβεβηκότος. τοῦ βρέφους δὲ κλαυθμιν

1 eis tinas thamnous after µεν deleted by Bokker.

1 Cisalpine Gaul.
armies as passed through when they came to the
difficult portions of the way, but he subdued them all,
slew those that were the leaders in lawlessness of this
kind, and made the journey safe for succeeding
generations. And after crossing the Alps he passed
through the level plain of what is now called Galatia
and made his way through Liguria.

20. The Ligurians who dwell in this land possess a
soil which is stony and altogether wretched, and, in
return for the labours and exceedingly great hard-
ships of the natives, produces only scanty crops which
are wrung from it. Consequently the inhabitants
are of small bulk and are kept vigorous by their
constant exercise; for since they are far removed from
the care-free life which accompanies luxury, they are
light in their movements and excel in vigour when it
comes to contests of war. In general, the inhabitants
of the region round about are inured to continuous
work, and since the land requires much labour for its
cultivation, the Ligurians have become accustomed
to require the women to share in the hardships which
the cultivation involves. And since both the men
and the women work side by side for hire, it came to
pass that a strange and surprising thing took place
in our day in connection with a certain woman. She
was with child, and while working for hire in company
with the men she was seized by the labour-pains in
the midst of her work and quietly withdrew into a
thicket; here she gave birth to the child, and then,
after covering it with leaves, she hid the babe there
and herself rejoined the labourers, continuing to
endure the same hardship as that in which they were
engaged and giving no hint of what had happened.
And when the babe wailed and the occurrence be-
Diodorus of Sicily

ριζομένου, καὶ τῆς πράξεως φανερᾶς γενομένης, ὁ μὲν ἐφεστηκὼς οἴδαμαι ήδύνατο πείσαι παύσασθαι τῶν ἔργων. ἣ δ’ οὐ πρὸ τοῦ ἀπέστη τῆς κακοπαθείας, ἐως ὁ μισθωσάμενος ἑλέσθαι καὶ τὸν μισθὸν ἀποδοθεὶς ἀπέλυε τῶν ἔργων.

21. Ἡρακλῆς δὲ διελθὼν τὴν τε τῶν Λυγών καὶ τὴν τῶν Τυρρηνῶν χώραν, καταντήσας πρὸς τὸν Τίβεριν ποταμὸν κατεστρατοπέδευσεν οὐ νῦν ἢ Ἡρώμη ἔστιν. ἀλλ’ αὐτὴ μὲν πολλαῖς γενεαῖς ὑστερον ὑπὸ Ἡρωμίλου τοῦ Ἄρεως ἐκτίσθη, τότε δὲ τοὺς τὸν ἐγχωρίων κατάκλουν ἐν τῷ νῦν καλομένῳ Παλατίῳ, μικρὰν παντελῶς πόλιν 2 ὀλικοῦντες. ἐν ταύτῃ δὲ τῶν ἐπιφανῶν ὄντες ἄνδρῶν Κάκιος καὶ Πινάριος ἐδέξαντο τὸν Ἡρακλέα ἐξείσιοι ἀξιολόγοις καὶ δωρεαῖς κεχαρισμένως ἐτίμησαν καὶ τούτων τῶν ἄνδρῶν ὑπομνήματα μέχρι τῶν καυχῶν διαμένει κατὰ τὴν Ηρώμην. τῶν γὰρ νῦν εὐγενῶν ἄνδρῶν τὸ τῶν Πιναρίων ὀνομαζομένων ἱέρος διαμένει παρὰ τοῖς Ἡρωμίλοις, ὡς ὑπάρχων ἀρχαιότατον, τοῦ δὲ Κακίου ἐν τῷ Παλατῖῳ κατάβασις ἐστὶν ἐχοὺσα λιθίνην κλίμακα τὴν ὀνομαζομένην ἀπ’ ἐκείνου Κακίαν, οὕσων πλησίον τῆς τότε γενομένης οἰκίας 3 τοῦ Κακίου. ὁ δ’ οὖν Ἡρακλῆς ἀποδεξάμενος τὴν εὐνοίαν τῶν το Παλατίων οἰκούντων, προείπεν αὐτοῖς ὅτι μετὰ τὴν ἤαυτῷ μετάστασιν εἰς θεοὺς τοῖς εὐξαμένοις ἐκδικαστέσσεν Ἡρακλῆι τὴν οὐσίαν συμβιβάσεται τῶν βίων εὐδαιμονεστέρον ἐχειν. 2 ὁ καὶ συνεβή κατὰ τοὺς ὑστερον χρόνους διαμεῖναι

1 So Hertlein: ὀνομαζόμενον.
2 ἐχειν Hertlein: ἐχειν.
came known, the overseer could in no wise persuade her to stop her work; and indeed she did not desist from the hardship until her employer took pity upon her, paid her the wages due her, and set her free from work. 1

21. After Heracles had passed through the lands of the Ligurians and of the Tyrrhenians he came to the river Tiber and pitched his camp at the site where Rome now stands. But this city was founded many generations afterwards by Romulus, the son of Ares, and at this time certain people of the vicinity had their homes on the Palatine Hill, as it is now called, and formed an altogether inconsiderable city. Here some of the notable men, among them Cacus and Pinarius, welcomed Heracles with marked acts of hospitality and honoured him with pleasing gifts; and memorials of these men abide in Rome to the present day. For, of the nobles of our time, the gens which bears the name Pinarii still exists among the Romans, being regarded as very ancient, and as for Cacus, there is a passage on the Palatine which leads downward, furnished with a stairway of stone, and is called after him the "Steps of Cacus," and it lies near the original house of Cacus. Now Heracles received with favour the good-will shown him by the dwellers on the Palatine and foretold to them that, after he had passed into the circle of the gods, it would come to pass that whatever men should make a vow to dedicate to Heracles a tithe of their goods would lead a more happy and prosperous life. And in fact this custom did arise in later times and has

1 A similar story of women of Liguria is told by Strabo (3. 4. 17), on the authority of Posidonius.
2 Etruscans.
3 The scalae Caci.
4 μέχρι τῶν καθ' ἡμᾶς χρόνων. πολλοὺς γὰρ τῶν Ῥωμαίων οὐ μόνον τῶν συμμέτρους οὐσίας κεκτημένων, ἀλλὰ καὶ τῶν μεγαλοπλούτων τινὰς εὐξαμένους ἐκδεκατεύσειν Ἡρακλεῖ, καὶ μετὰ ταῦτα γενομένους εὐδαιμονας, ἐκδεκατεύσας τὰς οὐσίας οὕσας ταλαντῶν τετρακισχιλίων. Δεύκολλος γὰρ ὁ τῶν καθ' αὐτῶν Ῥωμαίων σχεδὸν τι πλουσιώτατος ὁ διατυπωμένης τὴν ἱδίαν οὐσίαν κατέθυε τῷ θεῷ πάσαν τὴν δεκάτην, εὐνοχίας πολλῶν συνεχεῖς καὶ πολυδαπάνους. κατεσκεύασαν δὲ καὶ Ῥωμαῖοι τούτων τῷ θεῷ παρὰ τὸν Τιβερίν ιερὸν ἀξιόλογον, ἐν φανῷ συντελεύτης ἔκ τῆς δεκάτης θυσίας.

5 'Ὁ δὲ οὖν Ἡρακλῆς ἀπὸ τοῦ Τιβέρεως ἀναζεύγας, καὶ διεξών τὴν παράλοιπον τῆς νῦν Ἰταλίας ὅνομαξομένης, κατήντησεν εἰς τὸ Κυμαιῶν πεδίον, ἐν ὧν μυθολογούσιν ἄνδρας γενέσθαι ταῖς τε βίῳ πρόχορτας καὶ ἐπὶ παρανομῆς διωνυσιακῶς, οὐς ὀνομάζοντο γίγαντας. ὀνομάζονται δὲ καὶ τὸ πεδίον τοῦτο Φλεγραῖον ἀπὸ τοῦ λόφου τοῦ τὸ παλαιὸν ἐκφυσώντως ἀπλατοῦ πύρ παραπλησίως τῇ κατὰ τὴν Συκελίαν Ἀἴτητη· καλεῖται δὲ νῦν ὁ λόφος. Ὅνεσούοιος, ἔγειν πολλὰ σημεῖα τοῦ κεκαυθείς κατὰ τοὺς ἀρχαῖους χρόνους. τοὺς δ' οὖν γίγαντας πυθομένους τὴν Ἡρακλέους παρουσίαν ἄθροισθήναι πάντας καὶ παρατάξεσθαι τῷ προερήμενῳ. θαυμαστήν δὲ γενομένης μάχης κατά τῇ Ῥώμη καὶ τὴν ἄλλῃ τῶν γιγαντῶν, φασὶ τὸν Ἡρακλέα, συμμαχοῦντων αὐτῶν τῶν θεῶν, κρατῆσαί τῇ μάχῃ, καὶ τοὺς πλείστους ἀνελόντα τὴν χώραν.

1 λόφος Dindorf: τόπος.
2 Οὐσούοιος (cp. Strabo δ. 4. 8), Οὐσούοιος Bokker, Dindorf, Vogel, Οὐσούοιος MSS.
BOOK IV. 21. 3-6

persisted to our own day; for many Romans, and not only those of moderate fortunes but some even of great wealth, who have taken a vow to dedicate a tenth to Heracles and have thereafter become happy and prosperous, have presented him with a tenth of their possessions, which came to four thousand talents. Lucullus, for instance, who was perhaps the wealthiest Roman of his day, had his estate appraised and then offered a full tenth of it to the god, thus providing continuous feastings and expensive ones withal. Furthermore, the Romans have built to this god a notable temple on the bank of the Tiber, with the purpose of performing in it the sacrifices from the proceeds of the tithe.

Heracles then moved on from the Tiber, and as he passed down the coast of what now bears the name of Italy he came to the Cumaean Plain. Here, the myths relate, there were men of outstanding strength the fame of whom had gone abroad for lawlessness and they were called Giants. This plain was called Phlegraean ("fiery") from the mountain which of old spouted forth a huge fire as Aetna did in Sicily; at this time, however, the mountain is called Vesuvius and shows many signs of the fire which once raged in those ancient times. Now the Giants, according to the account, on learning that Heracles was at hand, gathered in full force and drew themselves up in battle-order against him. The struggle which took place was a wonderful one, in view of both the strength and the courage of the Giants, but Heracles, they say, with the help of the gods who fought on his side, gained the upper hand in the battle, slew most of the Giants, and brought the land under cultivation.
DIODORUS OF SICILY

7 έξημερώσω. μυθολογοῦνται δ’ οἱ γίγαντες γηγενεῖν διὰ τὴν ὑπερβολὴν τοῦ κατὰ τὸ σῶμα μεγέθους. καὶ περὶ μὲν τῶν ἐν Φλέγρᾳ φονευθέντων γιγάντων τοιαῦτα μυθολογοῦσι τινες, οἷς καὶ Τίμαιος ὁ συγγραφέας ἰκαλούθησεν.

22. Ὅ δ’ Ἡρακλῆς ἐκ τοῦ Φλεγραίου πεδίου κατελθὼν ἐπὶ τὴν θάλασσαν κατεσκεύασεν ἔργα περὶ τὴν "Ἀρνον ὅνομαζόμενην λίμνην, ἵπποι δὲ Φερσεφῶνης νομίζομεν.1 κείται μὲν οὖν ἡ λίμνη μεταξὺ Μισενοῦ καὶ Δικαιαρχείων, πλησίον τῶν θερμῶν ύδάτων, ἔχει δὲ τὴν μὲν περίμετρον ὡς πέντε σταδίων, τὸ δὲ βάθος ἀπὸ τοῦ ἔχουσα γὰρ ὑδρο καθαρύτατον φαίνεται τῇ χρόᾳ κυναγοῦν διὰ τὴν ὑπερβολὴν τοῦ βάθους. μυθολογοῦσι δὲ τὸ μὲν παλαιόν γεγενήσθαι νεκυομαντεῖον πρὸς αὐτῇ, ὃ τοῖς ὑστερον χρόνοις καταλελύσθαι φασίν. ἀναπταμένης δὲ τῆς λίμνης εἰς τὴν θάλασσαν, τὸν Ἡρακλέα λέγεται τὸν μὲν ἔκρουν ἐγχώσα, τὴν δ’ ὁδὸν τὴν νῦν οὐδ’ ἔχουσα παρὰ θάλασσαν κατασκεύασαι, τὴν ἄπ’ ἐκείνων καλομένην Ἡρακλείαν.

3 Ῥαῦτα μὲν οὖν ἔπραξε περὶ ἐκείνοις τοὺς τόπους. ἐντεῦθεν δ’ ἀναζεύξας κατήντησε τῆς Ποσειδωνιστῶν χώρας πρὸς τινα πέτραν, πρὸς γὰρ μυθολογοῦσιν ιδίων τι γενέσθαι καὶ παράδοξον. τῶν γὰρ ἐγχώριων τινὰ κυνηγὸν ἐν τοῖς κατὰ τὴν

1 So Stephanus: ὅνομαζόμενην.

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1 Timaeus of Tauromenium in Sicily was born about 350 B.C. and is reputed to have lived to the age of ninety-six. His greatest work was a history of Sicily and the West from the earliest times to 264 B.C.
BOOK IV. 21. 6–22. 3

The myths record that the Giants were sons of the earth because of the exceedingly great size of their bodies. With regard, then, to the Giants who were slain in Phlegra, this is the account of certain writers of myths, who have been followed by the historian Timaeus also.

22. From the Phlegraean Plain Heracles went down to the sea, where he constructed works about the lake which bears the name Lake of Avernus and is held sacred to Persephone. Now this lake lies between Misenum and Dicæarcheia near the hot waters, and is about five stades in circumference and of incredible depth; for its water is very pure and has to the eye a dark blue colour because of its very great depth. And the myths record that in ancient times there had been on its shores an oracle of the dead which, they say, was destroyed in later days. Lake Avernus once had an opening into the sea, but Heracles is said to have filled up the outlet and constructed the road which runs at this time along the sea and is called after him the "Way of Heracles."

These, then, are the deeds of Heracles in the regions mentioned above. And moving on from there he came to a certain rock in the country of the people of Poseidonia, where the myths relate that a peculiar and marvellous thing once took place. There was, that is, among the natives of the region a certain

3 The Roman Puteoli.
3 The hot springs of Baiae, the famous summer resort of the Romans, which, according to Strabo (5. 45), "were suited both to the taste of the fastidious and to the cure of disease" (tr. of Jones in the L.C.L.).
4 The Roman Paestum, modern Pesto.
DIODORUS OF SICILY

θήραν ἀνδραγαθήμασι διωνομασμένον ἐν μὲν τοῖς ἐμπροσθεν χρόνοις εἰσινθέναι τῶν ληφθέντων θηρίων τὰς κεφαλὰς καὶ τοὺς πόδας ἀνατίθέναι τῇ 'Αρτέμιδι καὶ προσηλομεν τοῖς δένδρεσι, τότε δὲ οὖν ὑπερφυὴ κάπρου χειρωσάμενον, ὡς 1 τῆς θεοῦ καταφρονήσαντα, εἶπεν ὅτι τὴν κεφαλὴν τοῦ θηρίου έαυτῷ ἀνατίθησι, καὶ τοῖς λόγοις ἀκολούθως ἐκ τυνδένδρου κρεμάσαι ταύτην, αὐτὸν δὲ, καυματώδους περιστάσεως οὐσίας, κατὰ μεσημβρίαν εἰς ὑπὸν τραπῆμα· καθ’ ὅν δὴ χρόνον τοῦ δεσμοῦ λυθέντος αὐτομάτως πεσεῖ τὴν κεφαλὴν ἐπὶ τὸν κομίμουν 4 καὶ διαφθείρα. ἀλλὰ γὰρ οὐκ ἂν τις θαυμάσει τὸ γεγονός, ὅτι τῆς θεᾶς ταύτης πολλαὶ περιστάσεως μημονεύονται περιέχουσαι τὴν κατὰ τῶν ἀσεβῶν τιμωρίαν. τῷ δ’ Ἦρακλεῖ διὰ τὴν εὐσέβειαν 5 τοῦναντίων συνέβη γενέσθαι. καταντήσαντος γὰρ αὐτοῦ πρὸς τὰ μεθόρια τῆς Ρηγίνης καὶ Δοκρίδας, καὶ διὰ τὸν ἐκ τῆς ὅδοιπορίας κόστον ἀναπαυομένου, φασὶν ὑπὸ τῶν τεττλίων αὐτῶν ἐνοχλούμενον εὐξασθαί τοῖς θεοῖς ἀπανεῖς γενέσθαι τοὺς ἐνοχλούντας αὐτῶν· καὶ διὰ τοῦτο, τῶν θεῶν βεβαιωσάντων τὴν εὐχήν, μὴ μόνον κατὰ τὸ παρὸν ἀφανεῖς γενέσθαι τούτους, ἀλλὰ καὶ κατὰ τὸν ὃστερον χρόνον ἀπαντὰ μηδένα τεττύγα φαίνεσθαι κατὰ τὴν χώραν.

6 ‘Ο δ’ Ἦρακλῆς καταντήσας ἐπὶ τὸν πορθμὸν κατὰ τὸ στενώτατον τῆς θαλάττης τὰς μὲν βοῶς ἐπεραίωσεν εἰς τὴν Σικελίαν, αὐτὸς δὲ ταύρου κέρως λαβόμενος διεπῆξε τὸν πόρον, ὅντος τοῦ διαστήματος στοδίων τριῶν καὶ δέκα, ὡς Τίμαιος φησι. 1

1 ὡς Caippa: καὶ.
hunter, the fame of whom had gone abroad because of his brave exploits in hunting. On former occasions it had been his practice to dedicate to Artemis the heads and feet of the animals he secured and to nail them to the trees, but once, when he had overpowered a huge wild boar, he said, as though in contempt of the goddess, "The head of the beast I dedicate to myself," and bearing out his words he hung the head on a tree, and then, the atmosphere being very warm, at midday he fell asleep. And while he was thus asleep the thong broke, and the head fell down of itself upon the sleeper and killed him. And in truth there is no reason why anyone should marvel at this happening, for many actual occurrences are recorded which illustrate the vengeance this goddess takes upon the impious. But in the case of Heracles his piety was such that the opposite happened to him. For when he had arrived at the border between Rheginè and Locris¹ and lay down to rest after his wearying journey, they say that he was disturbed by the crickets and that he prayed to the gods that the creatures which were disturbing him might disappear; whereupon the gods granted his petition, and not only did his prayer cause the insects to disappear for the moment, but in all later times as well not a cricket has ever been seen in the land.

When Heracles arrived at the strait ² where the sea is narrowest, he had the cattle taken over into Sicily, but as for himself, he took hold of the horn of a bull and swam across the passage, the distance between the shores being thirteen stades, as Timaeus says.

¹ In the toe of Italy. ² The Strait of Messina.
23. Μετὰ δὲ ταῦτα βουλόμενος ἐγκυκλωθῆναι πᾶσιν Σικελίαν, ἔποιείτο τὴν πορείαν ἀπὸ τῆς Πελο-
πιάδος ἐπὶ τὸν Ἔρυκα. διεξόντως δὲ αὐτοῦ τὴν παρ-
άλον τῆς νῆσου, μυθολογοῦσι τὰς Νύμφας ἀνεώνι
θερμὰ λουτρὰ πρὸς τὴν ἀνάπαυσιν τῆς κατὰ τὴν
όδουποιαν αὐτῶ γενομένης κακοπαθείας. τούτων
d' ὄντων δυτίτων, τὰ μὲν Ἰμεραία, τὰ δ' Ἔγεσταία
προσαγορεύεται, τὴν ὀνομασίαν ἔχοντα ταῦτην ἀπὸ
των τόπων, τοῦ δ' Ἡρακλέους πλησιάσαντος τοῖς
κατὰ τὸν Ἔρυκα τόποις, προεκαλέσατο αὐτὸν
'Ἐρυχλείς εἰς πάλην, ὦδ' Ἀφροδίτης καὶ Βούτα τοῦ
tότε βασιλεύοντος τῶν τόπων. γενομένης δὲ τῆς
φιλοτιμίας μετὰ προστίμου, καὶ τοῦ μὲν Ἔρυκος
διδόντος τὴν χώραν, τοῦ δ' Ἡρακλέους τὰς βοῶς,
tὸ μὲν πρῶτον ἀγανακτεῖν τὸν Ἔρυκα, διότι
πολὺ λείπονται τῆς ἀξίας αἱ βοῦς, συγκρινομένης
tῆς χώρας πρὸς αὐτάς. πρὸς ταῦτα δὲ τοῦ Ἡρα-
kλέους ἀποφαίνομένου διότι, ταῦτα ἂν ἀποβάλη,
stερήσεται τῆς ἀθανασίας, εὐδοκήσας ὁ Ἐρυχλ
τῇ συνθήκῃ καὶ παλαιώς ἔλειψθη καὶ τὴν
3 χώραν ἀπέβαλεν. ὁ δὲ Ἡρακλῆς τὴν μὲν χώραν
παρέθετο τοῖς ἐγχωρίους, συγχωρήσας αὐτοῖς
λαμβάνειν τοὺς καρποὺς, μέχρι ἀν τις τῶν ἐγχώνων
αὐτοῦ παραγενόμενος ἀπαίτηση. ὅπερ καὶ συνέβη
gενέσθαι. πολλαῖς γὰρ ὅστεν γενεαῖς Δωρίδως
ὁ Δακεδαμίων καταντήσας εἰς τὴν Σικελίαν καὶ

1 μὲν αἱτεῖν υὸς deleted by Bokker.
23. Upon his arrival in Sicily Heracles desired to make the circuit of the entire island and so set out from Pelorias in the direction of Eryx. While passing along the coast of the island, the myths relate, the Nymphs caused warm baths to gush forth so that he might refresh himself after the toil sustained in his journeying. There are two of these, called respectively Himeraea and Egestaea, each of them having its name from the place where the baths are. As Heracles approached the region of Eryx, he was challenged to a wrestling match by Eryx, who was the son of Aphroditē and Butas, who was then king of that country. The contest of the rivals carried with it a penalty, whereby Eryx was to surrender his land and Heracles the cattle. Now at first Eryx was displeased at such terms, maintaining that the cattle were of far less value as compared with the land; but when Heracles in answer to his arguments showed that if he lost the cattle he would likewise lose his immortality, Eryx agreed to the terms, and wrestling with him was defeated and lost his land. Heracles turned the land over to the natives of the region, agreeing with them that they should gather the fruits of it until one of his descendants should appear among them and demand it back; and this actually came to pass. For in fact many generations later Dorius the Lacedaemonian

were cold? All naturally hot springs were commonly called "Heracleia" by the Greeks.

a i.e. Mount Eryx, at the north-west corner of Sicily, now Mt. San Giuliano.

The chequered career of Dorius, of the royal line of Sparta and so a Heraclid, is given in some detail in Herodotus 6. 41–8.
Diodorus of Sicily

τὴν χώραν ἀπολαβών ἔκτισε πόλιν Ἡράκλειαν. ταχὺ δ’ αὐτῆς αὔξομένης, οἱ Καρχηδόνιοι φθονη-σαντες ἁμα καὶ φοβηθέντες μῆποτε πλέον ἴσχυ-σασα τῆς Καρχηδόνος ἀφέληται τῶν Φοινίκων τῆν ἡγεμονίαν, στρατεύσαντες ἐπ’ αὐτῆς μεγά-λαις δυνάμεσι καὶ κατὰ κράτος ἔλοντες κατέστασαν, ἀλλὰ περὶ μὲν τούτων τὰ κατὰ μέρος ἐν τοῖς οἰκεῖοις χρόνοις ἀναγράψαμεν.

4 Τότε δ’ ὁ Ἡρακλῆς ἐγκυκλούμενος τὴν Σικελίαν, καταντήσας εἰς τὴν νῦν οὖσαν τῶν Συρακοσίων πόλιν καὶ πυθόμενος τὰ μυθολογούμενα κατὰ τὴν τῆς Κόρης ἀρπαγήν, ἔθυσε τε ταῖς θεαῖς μεγαλοπρε-πῶς καὶ εἰς τὴν Κυάνην τὸν καλλιστεύοντα τῶν ταύρων καθαγίσας κατέδειξε θύει τοὺς ἐγχωρίους κατ’ ἐναυτὸν τῇ Κόρη καὶ πρὸς τῇ Κυάνη λαμ-

5 πρὸς ἄγειν παντήγυρι τε καὶ θυσίαν. αὐτὸς δὲ μετὰ τῶν βοῶν διὰ τῆς μεσογείου διεξών, καὶ τῶν ἐγχωρίων Σικανῶν μεγάλας δυνάμεις ἀντιστα-μένων, ἐνίκησεν ἐπιφανεὶ παρατάξει καὶ πολλοὺς ἀπέκτεινεν, ἐν οἷς μυθολογούσι τινες καὶ στρατη-

γοὺς ἐπιφανεῖς γεγενήθαι τοὺς μέχρι τοῦ νῦν ἀρωμής τιμῆς τυχάνοντας, Δεύκασσιν καὶ Πεδια-

κράτην καὶ Βουφόναν καὶ Γλυχάταν, ὅτι δὲ Βυταίαν καὶ Κρυτίδαν.

24. Μετὰ δὲ ταύτα διελθὼν τὸ Λεοντῖνον πεδίον, τὸ μὲν κάλλος τῆς χώρας ἔθαμβασε, πρὸς δὲ τοὺς τιμῶντας αὐτὸν οἰκείως διατιθέμενος ἀπέλιπε παρ’

1 No account of this is in the extant portions of Diodorus. This Heracleia in the region about Mt. Eryx is not to be
came to Sicily, and taking back the land founded the city of Heracleia. Since the city grew rapidly, the Carthaginians, being jealous of it and also afraid that it would grow stronger than Carthage and take from the Phoenicians their sovereignty, came up against it with a great army, took it by storm, and razed it to the ground. But this affair we shall discuss in detail in connection with the period in which it falls.¹

While Heracles was making the circuit of Sicily at this time he came to the city which is now Syracuse, and on learning what the myth relates about the Rape of Corê he offered sacrifices to the goddesses ² on a magnificent scale, and after dedicating to her the fairest bull of his herd and casting it in the spring Cyanê ³ he commanded the natives to sacrifice each year to Corê and to conduct at Cyanê a festive gathering and a sacrifice in splendid fashion. He then passed with his cattle through the interior of the island, and when the native Sicani opposed him in great force, he overcame them in a notable battle and slew many of their number, among whom, certain writers of myths relate, were also some distinguished generals who receive the honours accorded to heroes even to this day, such as Leucaspis, Pediocrates,⁴ Buphonas, Glychatas, Bytaeas, and Crytidas.

24. After this Heracles, as he passed through the plain of Leontini, marvelled at the beauty of the land, and to show his affection for the men who

confused with the well-known Heracleia Minoa in the territory of Agrigentum. The date of its destruction is not known.

¹ Corê ("The Maiden," i.e. Persephonê) and Demeter.
² Cp. Book 5. 4 for an account of the connection of this spring with the myth of Corê.
³ Called Pediocrates by Xenagoras, Frg. 21 (Jacob).
αὐτοὶς ἀθάνατα μνημεῖα τῆς ἑαυτοῦ παρουσίας. ἦδον δὲ τι συνεβή γενέσθαι περὶ τὴν πόλιν τῶν Ἀγυρναίων. ἐν ταύτῃ γὰρ τιμῆθεις ἐπ᾽ ἱσης τοῖς Ὀλυμπίοις θεοῖς πανηγύρεσι καὶ θυσίαις λαμπράς, καίτερ κατὰ τοὺς ἐμπροσθεν χρόνους οὐθεμένων θυσίαν προσδεχόμενος, τότε πρῶτος συνευδόκησε, τοῦ δαιμονίου τῆς ἀθανασίαν αὐτῷ προσημαίνοντος.

2 ἄδιδον γὰρ οὐσίς οὐκ ἀπωθεῖν τῆς πόλεως πετρώδους, αἱ βόες τὰ ἄγαλη καθάπερ ἐπὶ κηροῦ τῶν ἀπετυπωτό. ὅμως δὲ καὶ αὐτῷ τῷ Πρακλεῖ τούτου συμβαίνοντος, καὶ τοῦ ἄλλου δεκάτου τελευμένου, νομίζας ἡδη τῷ λαμβάνειν τῆς ἀθανασίας, προσεδέχετο τὰς τελομένας ὑπὸ τῶν ἐγχωριῶν κατ᾽ ἐναυτὸν θυσίας. δύσπερ τοῖς εὐδοκομένοις ἡς χάριτας ἀποδιδοὺς, πρὸ μὲν τῆς πόλεως κατεσκεύασε λίμνην, ἐχούσαν τὸν περίβολον σταδίων τεττάρων, ἣν ἐπάνυμον αὐτῷ καλείσθαι προσέπαξεν. ὥσαυτός δὲ καὶ τῶν βοῶν τοῖς ἀποτυπωθείσων ἤχνεσι τῆν ἔφ᾽ ἐαυτοῦ προσηγοριάν ἐπιθέεις, τέμενος κατεσκεύασεν ἢρωι Γηρυνίη, δὲ μέχρι τοῦ νῦν τιμᾶται παρὰ τοῖς ἐγχωρίοις.

4 Ἡλάσω τε τοῦ ἀδελφίδου συστατεύοντος τέμενος ἐξιδυόντων ἐποίησε καὶ τιμᾶς καὶ θυσίας κατέδειξεν αὐτῷ γίνεσθαι κατ᾽ ἐναυτῷ τὰς μέχρι τοῦ νῦν τηρουμένας. πάντες γὰρ οἱ κατὰ ταύτην τὴν πόλιν οἰκοῦντες ἐκ γενετῆς τὰς κόμας. Ἡλάσω τρέφονσι, μέχρι ἀν ὅτου θυσίας μεγαλο-

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1 So Dindorf: εὐδοκομομένοις.
2 lepsas after κόμας omitted D, Vogel; retained by Bekker, Dindorf.

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1 The native city of Diodorus.
honoured him he left behind him there imperishable memorials of his presence. And it came to pass that a peculiar thing took place near the city of Agyrium. Here he was honoured on equal terms with the Olympian gods by festivals and splendid sacrifices, and though before this time he had accepted no sacrifice, he then gave his consent for the first time, since the deity was giving intimations to him of his coming immortality. For instance, there was a road not far from the city which was all of rock, and yet the cattle left their tracks in it as if in a waxy substance. Since, then, this same thing happened in the case of Heracles as well and his tenth Labour was likewise coming to an end, he considered that he was already to a degree participating in immortality and so accepted the annual sacrifices which were offered him by the people of the city. Consequently, as a mark of his gratitude to the people who had found favour with him, he built before the city a lake, four stades in circumference, which he ordained should be called by his name; and he likewise gave his name to the moulds of the tracks which the cattle had left in the rock and dedicated to the hero Geryones a sacred precinct which is honoured to this day by the people of that region. To Iolaüs, his nephew, who was his companion on the expedition, he likewise dedicated a notable sacred precinct, and ordained that annual honours and sacrifices should be offered to him, as is done even to this day; for all the inhabitants of this city let the hair of their heads grow from their birth in honour of Iolaüs, until they have obtained good omens in costly sacri-

2 i.e. Heracles also left his footprints in the rock.
Diodorus of Sicily

πρέπει καλλιερήσαντες τὸν θεὸν ἔλευν κατα-
δο σκευάσωσι. τοσαυτῇ δ' ἐστὶν ἀγνειά καὶ σεμνότης
περὶ τὸ τέμενος ὡστε τοὺς μὴ τελοῦντας τὰς εἰθω-
μένας θυσίας παίδας ἀφόνους γίνεσθαι καὶ τοῖς
τετελευτηκόσιν ὁμοίους. ἀλλ' οὕτωι μὲν, ὅταν
εὐξηταὶ τις ἀποδόσεως τὴν θυσίαν καὶ ἐνέχυρον τὴς
θυσίας ἀναδείξῃ τῷ θεῷ, παραχρῆμα ἀποκαθιστα-
σθαι φασὶ τοὺς τῇ προειρημένῃ νόσῳ κατεχο-
μένους. οί δ' οὐν ἐγχώριοι τούτοις ἀκολούθως
τὴν μὲν πύλην, πρὸς ἥ τὰς ἀπαντήσεις καὶ θυσίας
τῷ θεῷ παρέστησαν, Ἡρακλέαν προσηγόρευσαν,
ἀγὼνα δὲ γυμνικόν καὶ ἵππικον καὶ ἔκαστο
ἐτος μετὰ πάσης προφυμίας ποιοῦσι. πανδήμου
δὲ τῆς ἀποδοχῆς ἐλευθέρων τε καὶ δούλων γυνομένης,
κατεδείξαν καὶ τοὺς οἰκέτας ἵδια τιμῶντας τὸν
θεὸν διάσος τε συνάγεις καὶ συνιόντας εὐσχίας τε
καὶ θυσίας τῷ θεῷ συντελεῖν.

7 'Ὁ δ' Ἡρακλῆς μετὰ τῶν βοῶν περαιώθεις εἰς
τὴν Ἰταλίαν προῆγε διὰ τῆς παραλίας, καὶ Λακίνον
μὲν κλέπτοντα τῶν βοῶν ἀνέπλε, Κρότωνα δὲ
ἀκουσίως ἀποκτέινας ἐθαψε μεγαλοπρεπῶς καὶ
τάφον αὐτοῦ κατεσκεύασε· προεύπε δὲ καὶ τοῖς
ἐγχώριοις ὁτι καὶ κατὰ τοὺς ύστερον χρόνους ἐσται
πάλις ἐπίσημος ὁμώνυμος τῷ τετελευτηκότι.

25. Αὐτὸς δ' ἐγκυκλιόθεις τὸν Ἄδριαν καὶ πεζῷ
περιῆλθὼν τὸν προειρημένον κόλπον κατήντησεν εἰς
τὴν Ἡπείρον, ἐξ ἦς πορευθεὶς εἰς τὴν Πελοπόν-
νησον, καὶ τετελεκὼς τὸν δέκατον ἄθλον, ἔλαβε
πρόσταγμα παρ' Εὐρυσθέως τὸν ἐξ ᾠδοῦ Κέρβερον
πρὸς τὸ φῶς ἀγαγεῖν. πρὸς δὲ τούτον τὸν ἄθλον
422
sicles and have rendered the god propitious. And such a holiness and majesty pervade the sacred precinct that the boys who fail to perform the customary rites lose their power of speech and become like dead men. But so soon as anyone of them who is suffering from this malady takes a vow that he will pay the sacrifice and vouchsafes to the god a pledge to that effect, at once, they say, he is restored to health. Now the inhabitants, in pursuance of these rites, call the gate, at which they come into the presence of the god and offer him these sacrifices, "The Heracleian," and every year with the utmost zeal they hold games which include gymnastic contests and horse-races. And since the whole populace, both free men and slaves, unite in approbation of the god, they have commanded their servants, as they do honour to him apart from the rest, to gather in bands and when they come together to hold banquets and perform sacrifices to the god.

Heracles then crossed over into Italy with the cattle and proceeded along the coast; there he slew Lacinius as he was attempting to steal some of the cattle, and to Croton, whom he killed by accident, he accorded a magnificent funeral and erected for him a tomb; and he foretold to the natives of the place that also in after times a famous city would arise which should bear the name of the man who had died.

25. But when Heracles had made the circuit of the Adriatic, and had journeyed around the gulf on foot, he came to Epirus, whence he made his way to Peloponnesus. And now that he had performed the tenth Labour he received a Command from Eurystheus to bring Cerberus up from Hades to the light of day. And assuming that it would be to
Diodorus of Sicily

υπολαβὼν συνοίσεων αὐτῶν, παρῆλθεν εἰς τὰς Ἀθήνας καὶ μετέσχε τῶν ἐν Ἑλευσίνῃ μυστηρίων. Μουσαίον τοῦ Ὀρφέως νῦν τότε προεστηκότος τῆς τελετῆς.

2 Ἐπεὶ δὲ Ὀρφέως ἐμνήσθημεν, οὐκ ἀνοίκειον ἐστι παρεκβάντας βραχεὰ περὶ αὐτοῦ διελθεῖν. οὗτος γὰρ ἦν νῖός μὲν Οἰάγρος, Ὀρῖς δὲ τὸ γένος, παιδεῖα δὲ καὶ μελῳδία καὶ ποιήσει πολὺ προέχων τῶν μυθιστομεμενων καὶ γὰρ ποίησα συνετάξατο θαυμαζόμενον καὶ τῇ 1 κατὰ τὴν ὑδὴν εὐμελείας διαφέρον. ἐπὶ τοσοῦτο δὲ προέβη τῇ δόξῃ ὅστε δοκεῖν τῇ μελῳδίᾳ θέλειν τὰ τε θηρία καὶ τὰ δένδρα. περὶ δὲ παιδείας ἀυχοληθεῖς καὶ τὰ περὶ τῆς θεολογίας μυθολογούμενα μαθῶν, ἀπεδήμησε μὲν εἰς Ἀἰγυπτον, κακεὶ πολλὰ προσεπωμαθῶν μέγιστος ἐγένετο τῶν Ἑλλήνων ἐν τε ταῖς θεολογίαις καὶ ταῖς τελεταῖς καὶ ποιήμαι καὶ 

μελῳδίαις. συνεστρατεύσατο δὲ καὶ τοῖς Ἀργοναύταις, καὶ διὰ τὸν ἔρωτα τὸν πρὸς τὴν γυναῖκα καταθήκην μὲν εἰς ἄδου παραδόξως ἑτολίπησε, τὴν δὲ Φερσεφόνην διὰ τῆς εὐμελείας φυγαγωγήςας ἐπειπες συνέργησαι ταῖς ἐπιθυμίαις καὶ συγχωρήσαι τὴν γυναῖκα αὐτοῦ τετελευτηκών ἄναγγειν εξ ἄδου παραπλησίως τῷ Διονύσῳ καὶ γὰρ ἑκεῖνον μυθολογούουν ἄναγγειν τὴν μητέρα Σεμέλην ἐξ ἄδου, καὶ μεταδόντα τῆς ἄθανασίας Θυώνην μετονομάσαι.

'Ἡμεῖς δὲ ἔπει περὶ Ὀρφέως διεληλύθαμεν, μεταβησόμεθα πάλιν ἐπὶ τὸν Ἡρακλέα.

26. Οὗτος γὰρ κατὰ τοὺς παραδεδομένους μύθους καταβὰς εἰς τοὺς καθ' ἄδου τόπους, καὶ προσδε-

1 τῇ added by Dindorf.
his advantage for the accomplishment of this Labour, he went to Athens and took part in the Eleusinian Mysteries, Musaeus, the son of Orpheus, being at that time in charge of the initiatory rites.

Since we have mentioned Orpheus it will not be inappropriate for us in passing to speak briefly about him. He was the son of Oeagrus, a Thracian by birth, and in culture and song-music and poesy he far surpassed all men of whom we have a record; for he composed a poem which was an object of wonder and excelled in its melody when it was sung. And his fame grew to such a degree that men believed that with his music he held a spell over both the wild beasts and the trees. And after he had devoted his entire time to his education and had learned whatever the myths had to say about the gods, he journeyed to Egypt, where he further increased his knowledge and so became the greatest man among the Greeks both for his knowledge of the gods and for their rites, as well as for his poems and songs. He also took part in the expedition of the Argonauts, and because of the love he held for his wife he dared the amazing deed of descending into Hades, where he entranced Persephoné by his melodious song and persuaded her to assist him in his desires and to allow him to bring up his dead wife from Hades, in this exploit resembling Dionysus; for the myths relate that Dionysus brought up his mother Semelé from Hades, and that, sharing with her his own immortality, he changed her name to Thyoné.

But now that we have discussed Orpheus, we shall return to Heracles.

26. Heracles, then, according to the myths which have come down to us, descended into the realm of
DIODORUS OF SICILY

χθείς ὑπὸ τῆς Φερσεφόνης ὃς ἦν ἄδελφος, Ὀσεά μὲν ἀνήγαγεν ἐκ δεσμῶν μετὰ Πειρίδου, χαρισμένης τῆς Κόρης, τὸν δὲ κύνα παραλαβὼν δεδεμένου παραδόξως ἀπήγαγε καὶ φανερὸν κατέστησεν ἀνθρώπων.

2 Τελευταῖον δ’ ἄθλου λαβὼν ἐνεγκεῖν τὰ τῶν Ἐσπερίδων χρυσὰ μῆλα, πάλιν ἔπλευσεν εἰς τὴν Λιβύην. περὶ δὲ τῶν μῆλων τούτων διαπεφωνήκασιν οἱ μυθογράφοι, καὶ τινὲς μὲν φασὶν ἐν τοῖς κήποις τῶν Ἐσπερίδων ὑπάρξαι κατὰ τὴν Λιβύην μῆλα χρυσὰ, τηρούμενα συνεχῶς ὑπὸ τινὸς δράκοντος φοβερωτάτου, τινὲς δὲ λέγουσιν ποίμνας προβάτων κάλλει διαφερούσας κεκτήσθαι τὰς Ἐσπερίδας, χρυσὰ δὲ μῆλα ἀπὸ τοῦ κάλλους ἀνομάσθαι ποιητικῶς, ὁσπερ καὶ τὴν Ἀφροδίτην χρυσὴν καλεῖσθαι διὰ τὴν εὐπρέπειαν. ένιοι δὲ λέγουσιν τὰ πρόβατα τὴν χρόαν ἰδίας ὑδαίνουσαν ἔχοντα καὶ παρόμοιον χρυσῷ τετευχέναι ταύτης τῆς προσηγορίας, δράκοντα δὲ τῶν ποιμῶν ἐπιμελητήν καθεσταμένου, καὶ ρώμη σώματος καὶ ἀλλή διαφέροντα, τηρεῖν τὰ πρόβατα καὶ τοὺς ληστεύειν αὐτὰ τολμῶντας ἀποκτείνειν. ἀλλὰ περὶ μὲν τούτων ἐξέσται διαλαμβάνειν ὡς ἄν ἐκατος ἐαυτὸν πείθη.

3 4 ὁ δ’ Ἰρακλῆς τὸν φύλακα τῶν μῆλων ἀνελὼν, καὶ ταῦτα ἀποκομίσας πρὸς Εὐρυσέβα, καὶ τοὺς ἄθλους ἀποτετελεκὼς, προσεδέχετο τῆς ἀθανασίας τεύξεσθαι, καθάπερ ὁ Ἀπόλλων ἔχρησεν.
Hades, and being welcomed like a brother by Persephonē brought Theseus and Peirithoüs back to the upper world after freeing them from their bonds. This he accomplished by the favour of Persephonē, and receiving the dog Cerberus in chains he carried him away to the amazement of all and exhibited him to men.

The last Labour which Heracles undertook was the bringing back of the golden apples of the Hesperides, and so he again sailed to Libya. With regard to these apples there is disagreement among the writers of myths, and some say that there were golden apples in certain gardens of the Hesperides in Libya, where they were guarded without ceasing by a most formidable dragon, whereas others assert that the Hesperides possessed flocks of sheep which excelled in beauty and were therefore called for their beauty, as the poets might do, "golden apples,"¹ just as Aphroditē is called "golden" because of her loveliness. There are some, however, who say that it was because the sheep had a peculiar colour like gold that they got this designation, and that Dracon ("dragon") was the name of the shepherd of the sheep, a man who excelled in strength of body and courage, who guarded the sheep and slew any who might dare try to carry them off. But with regard to such matters it will be every man's privilege to form such opinions as accord with his own belief. At any rate Heracles slew the guardian of the apples, and after he had duly brought them to Eurystheus and had in this wise finished his Labours he waited to receive the gift of immortality, even as Apollo had prophesied to him.

¹ The word μῆλον means both "sheep" and "apple."
27. 'Ἡμῶν δ' οὖν παραλεπτέον τὰ περὶ "Ατλαντος μυθολογούμενα καὶ τὰ περὶ τού γένους τῶν Ἐσσερίδων. κατὰ γὰρ τὴν Ἐσσερίτων ὄνομαζο-
μένην χώραν φασὶν ἄδελφοις δύο γενέσθαι δόξῃ διωνομασμένους, Ἐσσερίων καὶ Ἀτλαντος. τούτων δὲ κεκτήσατι πρὸβατα τῷ μὲν κάλλει διάφορα,
τῇ δὲ χρόνῳ ξανθὰ καὶ χρυσοειδῆ. ἃφ' ἦς αἰτίας τοὺς ποιητὰς τὰ πρὸβατα μῆλα καλοῦντας ὀνομά-
σαι χρυσὰ μῆλα. τὸν μὲν οὖν Ἐσσερίων θυγατέρα γεννήσαντα τὴν ὄνομαζομένην Ἐσσερίδα συνοικίσαι τάδελφῳ, ἃφ' ἦς τὴν χώραν Ἐσσερίτων ὄνομαζο-
θήναι· τὸν δὲ Ἀτλαντα ἐκ ταύτης ἐπτά γεννήσας θυγατέρας, ἃς ἀπὸ μὲν τοῦ πατρὸς Ἀτλαντίδας,
ἀπὸ δὲ τῆς μητρὸς Ἐσσερίδας ὄνομαζοθήναι. τούτων δὲ τῶν Ἀτλαντίδων κάλλει καὶ σωφροσύνη
diaφεροῦσων, λέγουσι Βούσιρων τῶν βασιλέα τῶν Ἀιγυπτίων ἐπιθυμῆσαι τῶν παρθένων ἕγκρατῆ
γενέσθαι· διὸ καὶ ληστᾶς 1 κατὰ θάλατταν ἀποστεί-
λαντα διακελεύσασθαι τὰς κόρας ἀρπάσαι καὶ
dιακομίσαι πρὸς ἐαυτὸν.

3 ᾌτα δὲ τοῦτον τὸν καὶρὸν τῶν Ἡρακλέα τελοῦντα τὸν υἱοστάτων ἄθλουν 'Ανταίον μὲν ἄνελεῖν ἐν τῇ Διβύῃ τῶν συναναγκάζοντας τῶν ἔνοις διαπαλαίειν, Βούσιρων δὲ κατὰ τὴν Ἄιγμπτων τῷ Δῷ 2 σφαγάζοντα τοὺς παρεπιδημοῦντας ἔνοις τῆς προσηκούσης τιμωρίας καταξιώσαι. μετὰ δὲ ταύτα ἀνὰ τὸν Νείλου πλεύσαντα εἰς τὴν Λιβυ-
πίαν τῶν βασιλεύοντα τῶν Λιβυῶν Ἡμαβίωνα κατάρχοντα μάχης ἀποκτείνα, τὸ δ' υἱοστάτων
ἐπάνελθειν πάλιν ἐπὶ τὸν ἄθλουν. τοὺς δὲ ληστᾶς

1 ἐν' αὐτάς after ληστὰς omitted D, Dindorf, Vogel, retained by Böckhor.
428
27. But we must not fail to mention what the myths relate about Atlas and about the race of the Hesperides. The account runs like this: In the country known as Hesperitis there were two brothers whose fame was known abroad, Hesperus and Atlas. These brothers possessed flocks of sheep which excelled in beauty and were in colour of a golden yellow, this being the reason why the poets, in speaking of these sheep as *mela*, called them golden *mela*. Now Hesperus begat a daughter named Hesperis, whom he gave in marriage to his brother and after whom the land was given the name Hesperitis; and Atlas begat by her seven daughters, who were named after their father Atlantides, and after their mother, Hesperides. And since these Atlantides excelled in beauty and chastity, Busiris the king of the Egyptians, the account says, was seized with the desire to get the maidens into his power; and consequently he dispatched pirates by sea with orders to seize the girls and deliver them into his hands.

About this time Heracles, while engaged in the performance of his last Labour, slew in Libya Antaeus, who was compelling all strangers to wrestle with him, and upon Busiris in Egypt, who was sacrificing to Zeus the strangers who visited his country, he inflicted the punishment which he deserved. After this Heracles sailed up the Nile into Ethiopia, where he slew Emathion, the king of the Ethiopians, who made battle with him unprovoked, and then returned to the completion of his last Labour. Meanwhile the

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2 καλλυρείων aitor Δι δελοτει by Dindorf.
DIODORUS OF SICILY

ἀξιόλογον ἄθροισθήναι, μεθ' ὑς αἱ προηγούμεναι τῶν Ἀμαζώνων περαιωθείσαι τὸν Κυμέριον Βόσπορον προῆγον διὰ τῆς ὘ράκης. τέλος δὲ πολλὴν τῆς Ἑυρώπης ἐπελθοῦσαι κατήνυσαν εἰς τὴν Ἀττικήν, καὶ κατεστρατοπέδευσαν ὅπου νῦν ἦστι τὸ καλούμενον ἀπ' ἑκείνων Ἀμαζώνων.

3 Θησεύς δὲ πυθόμενος τὴν τῶν Ἀμαζώνων ἔφοδον ἐβοήθει ταῖς πολιτικαῖς δυνάμεις, ἑκὼν μεθ' ἐαυτοῦ τὴν Ἀμαζώνα Ἀντιόπην, ἐξ ὧς ἦν πεπαιδευμένος υἱὸν Ἰππόλυτον. συνάψας δὲ μάχην ταῖς Ἀμαζώσι, καὶ τῶν Ἀθηναίων ὑπερεχόντων ταῖς ἀνδραγαθίαις, ἐνίκησαν οἱ περὶ τῶν Θησεία, καὶ τῶν ἀντισχευοῦν Ἀμαζώνων ὡς μέν κατέκοψαν, ἃς δ' ἐκ τῆς Ἀττικῆς ἐξέβαλον.

4 συνέβη δὲ καὶ τὴν Ἀντιόπην συναγωνισμένην τάνδρι Θησεί, καὶ κατὰ τὴν μάχην ἀριστεύουσαν, ἤρωικῶς καταστρέφοντο τὸν βιόν. αἱ δ' ὑπολειψθεὶσαι τῶν Ἀμαζώνων ἀπογούσαι τὴν πατρίδαν γῆν, ἐπανήλθον μετὰ τῶν Σκυθῶν εἰς τὴν Σκυθίαν καὶ μετ' ἑκείνων κατάκησαν.

'Ἡμεῖς δ' ἀρκοῦντος περὶ τούτων διεληλυθότες ἐπάνιμεν πάλιν ἐπὶ τὰς Πρακλέους πράξεις.

29. Τετελεκότος γὰρ αὐτοῦ τοὺς ἄθλους, καὶ τοῦ θεοῦ χρήσαντος συμφέρειν πρὸ τῆς εἰς θεοὺς μεταλλαγῆς ἀποκίνησαν εἰς Σαρδῶν πέμψαι καὶ τοὺς ἐκ τῶν Θεσσαλῶν αὐτοῦ γενομένους νῦν ἡγεμόνας ποιήσαν παύσης, ἐκρίνε τὸν ἀδελφίδον Ἰόλαν ἐκ-πέμψαν μετὰ τῶν παῖδων διὰ τὸ παντελῶς νέους

1 The Strait of Kerteh, which connects the Sea of Azof with the Black Sea.
2 This spot was probably on the slopes of the Areopagus. Cp. Aeschylus, Eumenides, 685 ff.: “And this hill of Ares, 432
about that a notable army had been assembled, with which the leaders of the Amazons crossed the Cimmerian Bosporus¹ and advanced through Thrace. Finally they traversed a large part of Europe and came to Attica, where they pitched their camp in what is at present called after them “the Amazoneum.”² When Theseus learned of the oncoming of the Amazons he came to the aid of the forces of his citizens, bringing with him the Amazon Antiopê, by whom he already had a son Hippolytus. Theseus joined battle with the Amazons, and since the Athenians surpassd them in bravery, he gained the victory, and of the Amazons who opposed him, some he slew at the time and the rest he drove out of Attica. And it came to pass that Antiopê, who was fighting at the side of her husband Theseus, distinguished herself in the battle and died fighting heroically. The Amazons who survived renounced their ancestral soil, and returned with the Scythians into Scythia and made their homes among that people.

But we have spoken enough about the Amazons, and shall return to the deeds of Heracles.

29. After Heracles had performed his Labours, the god revealed to him that it would be well if, before he passed into the company of the gods, he should despatch a colony to Sardinia and make the sons who had been born to him by the daughters of Thespius the leaders of the settlement, and so he decided to send his nephew Iolaüs with the boys, since

whereon the Amazons had their seat and pitched their tents, what time they came, embattled, in resentment against Theseus, and in those days built up this new citadel with lofty towers to rival his, and sacrificed to Ares . . .” (tr. of Smyth in the L.C.L.).
DIODORUS OF SICILY

2 εἶναι. ἀναγκαῖον δ’ ἦμῖν φαίνεται προδιελθεῖν περὶ τῆς γενέσεως τῶν παίδων, ὡν τὸν περὶ τῆς ἀποικίας λόγον καθαρώτερον ἐκθέσθαι δυνηθῶμεν. Θέσπιος ἦν ἄντη τὸ γένος ἐπιφανῆς ἐκ τῶν Ἀθηνῶν, νῦν Ἔρεχθεως, βασιλεύων δὲ τῆς ὦμων-μου χώρας ἐγέννησεν ἐκ πλείονων γυναικῶν 3 θυγατέρας πεντήκοντα. Ἡρακλέους δὲ ἔτι παιδὸς ὄντος τὴν ἡλικίαν, καὶ βόμβη σώματος ὑπερφυοῦσ ὄντος, ἐφιλοτιμήθη τὰς θυγατέρας ἐκ τούτου τεκνοποιήσασθαι. διὸ καλέσας αὐτὸν ἐπὶ των θυσίαν καὶ λαμπρῶς ἐστιάσας, ἀπέστειλε κατὰ μίαν τῶν θυγατέρων αἷς ἀπάσαις μυγεῖς καὶ ποιήσας ἑγκύους ἐγένετο πατὴρ νῦν πεντήκοντα, ὡν λαβόντων τὴν κοινὴν προσηγορίαν ἀπὸ τῶν Θεσπιάδων, καὶ γενομένων ἑπήλικων, ἔκρινεν ἐκπέμπειν τούτους εἰς τὴν ἀποικίαν τὴν εἰς 4 Σαρδῶνα κατὰ τὸν χρησμὸν. ἤγομένου δὲ τοῦ στόλου παντὸς Ἰολάου, καὶ συνεστρατευμένου σχεδὸν ἀπάσαις τὰς στρατείας, ἐπέτρεψεν αὐτῷ τὰ περὶ τοὺς Θεσπιάδας καὶ τὴν ἀποικίαν. τῶν ἐν πεντήκοντα παίδων δύο μὲν κατέμεναν ἐν ταῖς Θήβαις, ὡν τοὺς ἀπογόνους φασὶ μέχρι τοῦ νῦν τιμᾶσθαι, ἐπὶ δὲ ἐν Θεσπιαῖς, οὕς ὁμομάξουσι δημοῦχοι, ὡν καὶ τοὺς ἀπογόνους ἡγήσασθαι

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1 The territory of the city of Thespiae in Boeotia.
2 This was done, according to some ancient writers, on fifty successive nights; according to others, on seven nights when seven daughters lay with Hercules each night, one refusing and being sentenced by him to lifelong maidenhood.
they were still quite young. Now it seems to us indispensable that we should speak first of the birth of the boys, in order that we may be able to set forth more clearly what is to be said about the colony.

Thespius was by birth a distinguished man of Athens and son of Erechtheus, and he was king of the land which bears his name and begot by his wives, of whom he had a great number, fifty daughters. And when Heracles was still a boy, but already of extraordinary strength of body, the king strongly desired that his daughters should bear children by him. Consequently he invited Heracles to a sacrifice, and after entertaining him in brilliant fashion he sent his daughters one by one in to him; and Heracles lay with them all, brought them all with child, and so became the father of fifty sons. These sons all took the same name after the daughters of Thespius, and when they had arrived at manhood Heracles decided to send them to Sardinia to found a colony, as the oracle had commanded. And since the expedition was under the general command of Iolaüs, who had accompanied Heracles on practically all of his campaigns, the latter entrusted him with the care of the Thespiadae and the planting of the colony. Of the fifty boys, two continued to dwell in Thebes, their descendants, they say, being honoured even to the present day, and seven in Thespiae, where they are called demouchi, and where their

But some writers (e.g. Pausanias, 9. 27. 7, Gregorius Nazianzenus, Orat. IV, Contra Julianum I (Migne, S. Gr. 35. 661)) state that this deed was accomplished by Heracles in one night and counted as his thirteenth Labour.

§ i.e. each took the name Thespiades, “son of Thespius.”

4 The word means “protector of the people.”
DIODORUS OF SICILY

οἱ τὸς θυσίας τελόντες τούτῳ τῷ θεῷ προσαγορεύουσαν αὐτὸν Ἰόλαον πατέρα, καθάπερ οἱ Πέρσαι τὸν Κύρον.

3. Μετὰ δὲ ταῦτα ὁ μὲν Ἰόλαος ἑπανών εἰς τὴν Ἑλλάδα, καὶ προσπλεύσας τῇ Σικελίᾳ, οὐκ ὄλγον χρόνον διέτριψεν ἐν τῇ νήσῳ, καθ’ ὃν δὴ χρόνον καὶ τινος τῶν συναποδημούντων αὐτῷ διὰ τὸ κάλλος τῆς χώρας κατέμεναν ἐν τῇ Σικελίᾳ, καὶ τοῖς Σικανοῖς καταμιμένες ἐν ταύτῃ κατώκησαν, τιμώμενοι διαφερόντως ὑπὸ τῶν ἐγχωρίων, ὁ δ’ Ἰόλαος μεγάλης ἀποδοχῆς τυχαίως καὶ πολλοὺς ἐνεργεῖτον ἐν πολλαὶς τῶν πόλεων ἐπι-

4. μήθη τεμένεσι καὶ τιμαῖς ἡρωικαῖς. Ὁδεῖς δὲ τι καὶ παράδοξον συνέβη γενέσθαι κατὰ τὴν ἀποκλαίαν ταύτην. ὁ μὲν γὰρ θεὸς ἔχρησεν αὐτοῖς ὅτι πάντες οἱ τῆς ἀποκλαίας ταύτης μετασχόντες καὶ οἱ τούτων ἐγχωροὶ διατελέσουσι ἀπαντά τὸν αἰῶνα διαμένοντες ἐλεύθεροι, τὸ δ’ ἀποτέλεσμα τούτων ἀκολούθως τῷ χρησμῷ διέμενε μέχρι τῶν καθ’ ἡμᾶς καιρῶν.

5. οἱ μὲν γὰρ λαοὶ διὰ τὸ πλῆθος τοῦ χρόνου, πλειονῶν τῶν βαρβάρων ὄντων τῶν μετεσχηκότων τῆς ἀποκλαίας, ἐξεβαρβαρώθησαν, καὶ μεταστάντες εἰς τὴν ὀρεινήν ἐν τοῖς δυσχωρίασι κατώκησαν, ἔθισαντες δ’ ἐαυτοὺς τρέφεσθαι γάλακτι καὶ κρέασι καὶ πολλὰς ἀγέλας κτηνῶν τρέφοντες οὐκ ἐπεδέντο ἱππών κατασκεύασαντες δ’ οἰκήσεις ἐαυτοῖς καταγείλουν καὶ τὴν τοῦ βίου διεξαγωγὴν ἐν τοῖς ὄρυγμασι ποιούμενοι τοὺς ἐκ τῶν πολέμων κυνόνων ἐξέφυγον. διὸ καὶ πρῶτον μὲν Καρχηδόνοι, μετὰ δὲ ταῦτα Πρωμαῖοι πολλάκις πολεμήσαντες τούτοις τῆς προβείσεως διήματον.

438
offer sacrifices to this god address him as "Father Iolaüs," as the Persians do when they address Cyrus.

After this Iolaüs, on his return to Greece, sailed over to Sicily and spent a considerable time on that island. And at this time several of those who were visiting the island in his company remained in Sicily because of the beauty of the land, and uniting with the Sicani they settled in the island, being especially honoured by the natives. Iolaüs also received a great welcome, and since he conferred benefits upon many men he was honoured in many of the cities with sacred precinets and with such distinctions as are accorded to heroes. And a peculiar and astonishing thing came to pass in connection with this colony in Sardinia. For the god had told them in an oracle that all who joined in this colony and their descendants should continually remain free men for evermore, and the event in their case has continued to be in harmony with the oracle even to our own times. For the people of the colony in the long course of time came to be barbarized, since the barbarians who took part in the colony about them outnumbered them, and so they removed into the mountainous part of the island and made their home in the rough and barren regions and there, accustoming themselves to live on milk and meat and raising large flocks and herds, they had no need of grain. They also built themselves underground dwellings, and by spending their lives in such dug-out homes they avoided the perils which wars entail. As a consequence both the Carthaginians in former days and the Romans later, despite the many wars which they waged with this people, did not attain their design.

1 Apollo in Delphi.  
31. Τελέσας γὰρ τοὺς ἄθλους τὴν μὲν ἑαυτοῦ γυναῖκα Μεγάραν συνώρισεν Ἰολάω, διὰ τὴν περὶ τὰ τέκνα συμφοράν ὑποπτευσάμενος τὴν εἰς ἐκείνης παιδοποιίαν, ἔτεραν δ’ ἔξητει πρὸς τέκνων γένεσιν ἀνύποπτον. διόπερ ἐμνήστευσεν Ἰόλην τὴν Εὐρύτου τοῦ δυναστεύσαντος Οἰχαλίας. δ’ Εὐρύτος διὰ τὴν ἐκ τῆς Μεγάρας γενομένην ἀτυχίαν εὐλαβηθεὶς, ἀπεκρίθη βουλεύσεσθαι περὶ τοῦ γάμου. δ’ ἀποτυχών τῆς μηνιστείας διὰ τὴν ἁμηλίαν ἔξηλασε τὰς ἱππίους τοῦ Εὐρύτου. Ἰφίτου δὲ τοῦ Εὐρύτου τὸ γεγονὸς ὑποπτευσάντος καὶ παραγενομένου κατὰ ζήτησιν τῶν ἱππίων εἰς Τερώνθα, τούτων μὲν ἀναβιβάσας δ’ Ἡρακλῆς ἐπὶ τινα πύργον ὑψηλὸν ἐκέλευσεν ἀφορᾶν μὴ ποιεῖν γενόμενα τυχάνουσιν· οὐ δυναμένοι δὲ κατανοήσα τοῦ Ἰφίτου, φῆσας αὐτὸν ψευδός κατηγιάσθαι τὰν κλοπὴν κατεκρήμνισεν ἀπὸ τοῦ πύργου.

4. Διὰ δὲ τὸν τοῦτον βάνατον Ἡρακλῆς νοσήσας παρῆλθεν εἰς Πύλον πρὸς Νηλέα, καὶ παρεκάλεσεν αὐτὸν καθάρα τὸν φόνον. δ’ μὲν οὖν Νηλέας βουλευσάμενος μετὰ τῶν νυῶν ἔλαβε πάντας πλὴν Νέστορος τοῦ νεωτάτου συγκατανωνοῦντας μὴ προσ-

1 ο Ἡρακλῆς omitted by DL, Vogel.
As regards Iolaüs, then, and the Thespiadae and the colony which was sent to Sardinia, we shall rest satisfied with what has been said, and we shall continue the story of Heracles from the point at which our account left off.

31. After Heracles had completed his Labours he gave his own wife Megara in marriage to Iolaüs, being apprehensive of begetting any children by her because of the calamity which had befallen their other offspring, and sought another wife by whom he might have children without apprehension. Consequently he wooed Iolê, the daughter of Eurytus who was ruler of Oechalia. But Eurytus was hesitant because of the ill fortune which had come in the case of Megara and replied that he would deliberate concerning the marriage. Since Heracles had met with a refusal to his suit, because of the dishonour which had been shown him he now drove off the mares of Eurytus. But Iphitus, the son of Eurytus, harboured suspicions of what had been done and came to Tiryns in search of the horses, whereupon Heracles, taking him up on a lofty tower of the castle, asked him to see whether they were by chance grazing anywhere; and when Iphitus was unable to discover them, he claimed that Iphitus had falsely accused him of the theft and threw him down headlong from the tower.

Because of his murder of Iphitus Heracles was attacked by a disease, and coming to Neleus at Pylus he besought him to purify him of the blood-guilt. Thereupon Neleus took counsel with his sons and found that all of them, with the exception of Nestor who was the youngest, agreed in advising him that he

1 Cp. chap. 11.
δέξασθαι τὸν καθαρμὸν. δ' Ἡρακλῆς τότε μὲν παρελθὼν πρὸς Δημόφοβον τὸν Ἰππολύτου καὶ πείθας αὐτὸν ἐκαθάρθη, οὐ δυνάμενος δ' ἀπολυθήναι τῆς νόσου ἐπηρώτησε τὸν Ἀπόλλων περὶ τῆς θεραπείας. τούτου δὲ χρήσαντος ὅτι βάζων οὕτως ἀπολυθήσεται τῆς νόσου, εἶ πραθεῖς δικαίως τὴν ἑαυτοῦ τιμῆν ἀποδοθῆ συν Ἰφίτου παισίν, ἀναγκαζόμενος πείθεσθαι τῷ χρησμῷ μετά τῶν φιλῶν ἐπέλευσεν εἰς τὴν Ἀσιάν. ἐκεῖ δ' ὑπομείνας ἐκούσιας ὑπὸ τῶν φιλῶν ἐπράθη, καὶ παρθένου δοῦλος ἐγένετο Ὄμφαλης τῆς Ἱαιδάνου, βασιλευοῦσας τῶν τότε Μαιόνων, νῦν δὲ Λυδῖων ὑομαξόμενων. 
6 καὶ τὴν μὲν τιμὴν δ' ἀποδόμενος τὸν Ἡρακλέα τοὺς Ἰφίτου παισίν ἀπέδωκε κατὰ τὸν χρησμὸν, δ' Ἡρακλῆς ὑγιασθεῖς καὶ δουλεύων τῇ Ὄμφαλῃ. 
7 τοὺς κατὰ τὴν χώραν λυπησόντων ἐκόλασε. τοὺς μὲν γὰρ ὑομαξόμενους Κέρκωπας, λυπησόντας καὶ πολλὰ κακὰ διεργαζόμενοι, οὓς μὲν ἀπέκτεινεν, οὓς δὲ ζωγρήσας δεδεμένους παρέδωκε τῇ Ὄμφαλῃ. Συλεά δὲ τοὺς παριστάνειν ἔσοντος συναρπάζοντα καὶ τοὺς ἀμπελώνας σκάπτειν ἀναγκαζόντα τῷ σκαφείῳ πατᾶξας ἀπέκτεινεν. Ἰτώνων δὲ λεπταυτῶν πολλῆν τῇ ὃπο Ὅμφαλη χώρας, τὴν τε λειαν ἄφελετο καὶ τὴν πόλιν, ἐξ ἡς ἐποιοῦτο τὴν ὁμῆν, ἐκπορθῆσας ἐξηνδραποδίσατο 8 καὶ κατέσκαψεν. ἡ δ' Ὅμφαλῃ ἀποδεχομένῃ τὴν ἀνδρείαν τὴν Ἡρακλέους, καὶ πυθομένη τῆς ἐστὶ καὶ τῶν, ἐθαύμασε τὴν ἀρετήν, ἐλεύθερον δ' ὑπὸ τῆς νόσου after πείθεσθαι deleted by Dindorf, Vogel, retained by Bekker.
should not undertake the rite of purification. Heracles then went to Deiphobus, the son of Hippolytus, and prevailing upon him was given the rite of purification, but being still unable to rid himself of the disease he inquired of Apollo how to heal it. Apollo gave him the answer that he would easily rid himself of the disease if he should be sold as a slave and honourably pay over the purchase price of himself to the sons of Iphitus, and so, being now under constraint to obey the oracle, he sailed over to Asia in company with some of his friends. There he willingly submitted to be sold by one of his friends and became the slave of Omphalē, the daughter of Iardanus, who was still unmarried and was queen of the people who were called at that time Maconians, but now Lydians. The man who had sold Heracles paid over the purchase price to the sons of Iphitus, as the oracle had commanded, and Heracles, healed now of the disease and serving Omphalē as her slave, began to mete out punishment upon the robbers who infested the land. As for the Cercopes, for instance, as they are called, who were robbing and committing many evil acts, some of them he put to death and others he took captive and delivered in chains to Omphalē. Syleus, who was seizing any strangers who passed by and forcing them to hoe his vineyards, he slew by a blow with his own hoe; and from the Itoni, who had been plundering a large part of the land of Omphalē, he took away their booty, and the city which they had made the base of their raids he sacked, and enslaving its inhabitants razed it to the ground. Omphalē was pleased with the courage Heracles displayed, and on learning who he was and who had been his parents she marvelled at his valour, set him
Diodorus of Sicily

ἀφείσα καὶ συνοικήσασα αὐτῷ Λάμον ἐγέννησε. προὔπήρχε δὲ τῷ Ἦρακλεῖ κατὰ τὸν τῆς δουλείας καιρόν ἐκ δούλης ὦδος Κλεόδαιος.

32. Μετὰ δὲ ταῦτα ἐπανελθὼν εἰς Πελοπόννησον ἐστρατεύσεσαι εἰς Ἰλιον, ἐγκαλῶν Λαομέδοντι τῷ βασιλεί. οὕτως γὰρ Ἦρακλέους στρατεύοντος μετὰ Ἰάσονος ἐπὶ τὸ κρυσσομαλλὸν δέρος, καὶ τὸ κῆτος ἄνελόντος, ἀπεστήρησε τῶν ὁμολογημένων ἱππῶν, περὶ ὧν ἐν τοῖς Ἀργοναύταις τὰ κατὰ 2 μέρος μικρὸν ὑστερον διέξεισαι. καὶ τότε μὲν διὰ τὴν μετὰ Ἰάσονος στρατεύαν ἀσχολθεῖς, ὑστερον δὲ λαβὼν καιρὸν ἐπὶ τὴν Τροίαν ἐστράτευσε, ὡς μὲν τινὲς φασὶ, ναυσὶ μακρὰς ὀκτωκαίδεκα, ὡς δὲ Ὀμήρος γέγραφεν, ἐξ ταῖς ἀπάσαις, ἐν οἷς παρεισάγει τὸν ὦδον αὐτοῦ Θησέλομον λέγοντα.

ἀλλ' οἷὸν τινά φασὶ βίην Ἦρακλησιν εἶναι, ἐμὸν πατέρα θραυσμέμωνα, θυμολέουντα, ὃς ποτὲ δεῦρ' ἐλθὼν ἔνεχ' ἱππῶν Λαομέδοντος ἐξ οὗς σὺν νησί καὶ ἀνδράς παυροτέροις Ἰλιόν ἔξαλαταξε πόλιν, χήρωσε δ' ἀγνιάς.

3 'Ο δ' οὖν Ἦρακλῆς καταπλεύσας εἰς τὴν Τρῳάδα αὐτὸς μὲν μετὰ τῶν ἀρίστων προῆγεν ἐπὶ τὴν πόλιν, ἐπὶ δὲ τῶν νεῶν ἀπέλυσεν ἧγεμόνα τὸν Ἀμιθραγόν ωὖν Οἰκλέα. Λαομέδων δ' ἀπροσδοκήτου τῆς παρουσίας τῶν πολεμιῶν γενομένης δύναμιν ἀξιόλογον συναγαγεῖν ἐξεκλείσθη διὰ τὴν ἀξύτητα τῶν καιρῶν, ἀθροίσας δ' ὅσους ἐδύνατο,

¹ This story is told below in chap. 42.
² Iliad 5. 638–42.
free, and marrying him bore him Lamus. Already before this, while he was yet a slave, there had been born to Heracles by a slave a son Cleodaeus.

32. After this Heracles, returning to Peloponnesus, made war against Ilium, since he had a ground of complaint against its king, Laomedon. For when Heracles was on the expedition with Jason to get the golden fleece and had slain the sea-monster, Laomedon had withheld from him the mares which he had agreed to give him and of which we shall give a detailed account a little later in connection with the Argonauts. At that time Heracles had not had the leisure, since he was engaged upon the expedition of Jason, but later he found an opportunity and made war upon Troy with eighteen ships of war, as some say, but, as Homer writes, with six in all, when he introduces Heracles' son Teleomenus as saying:

Aye, what a man, they say, was Heracles
In might, my father he, steadfast, with heart
Of lion, who once came here to carry off
The mares of King Laomedon, with but
Six ships and scantier men, yet sacked he then
The city of proud Ilium, and made
Her streets bereft.

When Heracles, then, had landed on the coast of the Troad, he advanced in person with his select troops against the city and left in command of the ships Oecles, the son of Amphiaras. And since the presence of the enemy had not been expected, it proved impossible for Laomedon, on account of the exigencies of the moment, to collect a passable army, but gathering as many soldiers as he could he advanced
Diodorus of Sicily

μετὰ τούτων ἦλθεν ἐπὶ τὰς ναῦς, ἐλπίζων, εἰ ταῦτας ἐμπρήσειε, τέλος ἐπιθήσειν τῶν πολέμων. τοὺς δὲ Οἰκλέους ἀπαντήσαντος, ὁ μὲν στρατηγὸς Οἰκλῆς ἔπεσεν, οἱ δὲ λοιποὶ σωματικώντες εἰς τὰς ναῦς ἐφβασαν ἀναπλεύσαντες ἀπὸ τῆς γῆς.

4 Λαομέδων δ’ ἐπανελθὼν καὶ πρὸς τῇ πόλει τοῖς μεθ’ Ἰππολύτης συμβαλὼν αὐτὸς τε ἐπέσε ν καὶ τῶν συναγωγών οἱ πλείους. Ἡρακλῆς δὲ τὴν πόλιν ἐλών κατὰ κράτος καὶ πολλοὺς ἐν χειρών νόμοι κατασφάξας, Πριάμῳ τὴν βασιλείαν ἀπέδωκε τῶν Ἰλιαδῶν διὰ τὴν δικαιοσύνην, οὗτοι γὰρ μόνοι τῶν νιῶν τοῦ Λαομέδωντος ἐνεντολήμενοι τῷ πατρὶ τὰς ἱππικὰς ἀποδοῦναι συνεβουλευσαν τῷ Ἰππολύτῃ κατὰ τὰς ἐπαγγελίας. ὁ δὲ Ἰππολύτης ἐστεφάνωσε Τελαμῶνα ἀριστείους, διὸς αὐτῶ τὴν Λαομέδωντος βουλατέρα Ἰούλινην οὖν γὰρ κατὰ τὴν πολιορκίαν πρῶτος βιασάμενος εἰσέπεσεν εἰς τὴν πόλιν, Ἡρακλέους προσβαλόντος κατὰ τὸ καρτερώτατον μέρος τοῦ τείχους τῆς ἀκροπόλεως.

33. Μετὰ δὲ ταῦτα Ἡρακλῆς μὲν ἐπανελθὼν εἰς Πελοπόννησον ἐστράτευσεν ἐπ᾽ Ἀγγείαν διὰ τὴν ἀποστέρησιν τοῦ μισθοῦ· γενομένης δὲ μάχης πρὸς τοὺς Ἰππολύτης, τότε μὲν ἀπρακτὸς ἐπανήλθεν εἰς "Ομένον πρὸς Δεξαμενόν" τῆς δὲ τοῦτον βουλατρὸς Ἰππολύτης συνοικισμένης "Ἀξανί, συνεκτικῶν Ἡρακλῆς καὶ θεασάμενος οὐκ ἀλλ᾽ θρίων τὸν Κένταυρον Εὔρυπτον καὶ τὴν Ἰππολύ-2 τὴν βιαζόμενον, ἀπέκτεινεν, εἰς Τίρυνθα δὲ Ἡρακλέους ἐπανελθόντος, Ἐυρυσθέως αἰτιασά-

1 Augeas had agreed to give Heracles one-tenth of his herds in payment for the cleansing of his stables.
with them against the ships, in the hope that if he could burn them he could bring an end to the war. Oeeles came out to meet him, but when he, the general, fell, the rest succeeded in making good their flight to the ships and in putting out to sea from the land. Laomedon then withdrew and joining combat with the troops of Heracles near the city he was slain himself and most of the soldiers with him. Heracles then took the city by storm and after slaughtering many of its inhabitants in the action he gave the kingdom of the Iliaia to Priam because of his sense of justice; for Priam was the only one of the sons of Laomedon who had opposed his father and had counselled him to give the mares back to Heracles, as he had promised to do. And Heracles crowned Telamon with the meed of valour by bestowing upon him Hesione the daughter of Laomedon, for in the siege he had been the first to force his way into the city, while Heracles was assaulting the strongest section of the wall of the acropolis.

33. After this Heracles returned to Peloponnesus and set out against Augeas, since the latter had defrauded him of his reward. It came to a battle between him and the Eleans, but on this occasion he had no success and so returned to Olenus to Dexamenes. The latter’s daughter Hippolyte was being joined in marriage to Azan, and when Heracles, as he sat at the wedding feast, observed the Centaur Eurytion acting in an insulting manner towards Hippolyte and endeavouring to do violence to her, he slew him. When Heracles returned to Tiryns, Eurystheus charged him with plotting to seize the

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1 A city of Achaea.
DIODORUS OF SICILY

μενος αυτὸν ἐπιβουλεύειν τῇ βασιλείᾳ προσ-
έταξεν ἀπελθεῖν ἐκ Τίρυνθος αὐτὸν τε καὶ τὴν
Ἀλκμήνην καὶ Ἡφικλέα καὶ Ἡδλαον. διότι
ἀναγκασθεῖς ἔφυγε μετὰ τούτων καὶ κατώκησε
3 τῆς Ἀρκαδίας ἐν Φενεώ. ἐπέτεθεν δὲ ὀρμώ-
μενος, καὶ πυθόμενος ἐξ Ἡλίδος πομηθὴν ἀποστέλ-
λεσθαι Ποσειδῶν εἰς Ἰσθμοῦ, καὶ ταύτης ἀφηγεῖ-
σθαι Εὔρυτον τὸν Αὐγέου, προσπεσοῦν ἀφοῦ
τὸν Εὔρυτον ἀπέκτεινε περὶ Κλεωνᾶς, ἐνθα νῦν
4 ἐστιν ἱερὸν Ἡρακλέους. μετὰ δὲ ταῦτα στρατεύ-
σας ἐπὶ τὴν Ἡλία τὸν τε βασιλέα ἐφόνευσεν
Ἀυγέαν, καὶ τὴν πόλιν ἐλὼν κατὰ κράτος Φυλέα τὸν
Αὐγέου μετεπέμψατο, καὶ τούτῳ τὴν βασιλείαν
παρέδωκεν· ἦν γὰρ ύπὸ τοῦ πατρὸς πεφυγαδευ-
μένος καθ᾽ ὅν καιρὸν δικαστῆς γενόμενος τῷ πατρὶ
πρὸς Ἡρακλέα περὶ τοῦ μυσθὸν τὸ νίκημα ἀπέδω-
κεν Ἡρακλῆι.

5 Μετὰ δὲ ταῦτα Ἰπποκόουν μὲν ἐφυγαδευσεν ἐκ
τῆς Σπάρτης τὸν ἀδελφὸν Τυνδάρεων, Οἰωνὸν
δὲ τὸν Λυκμυίον φίλον ὅντα Ἡρακλέους οἱ νῦι
τοῦ Ἰπποκόουντος ἐκκοίρια τὸν ἀρίθμον ὄντες ἀπ-
έκτειναν· ἐφ᾽ οἷς ἀγανακτήσας Ἡρακλῆς ἐστρά-
τευσεν ἐπὶ αὐτούς· μεγάλη δὲ μάχη νυκτὸς παμ-
πλῆθεῖς ἀπέκτεινε. τὴν δὲ Σπάρτην ἐλὼν κατὰ
κράτος, κατήγαγεν ἐπὶ τὴν βασιλείαν Τυνδάρεων
τὸν πατέρα τῶν Διοσκόρων, καὶ τὴν βασιλείαν
ὡς δορίκητον Τυνδάρεω παρέθετο, προστάξας
6 τοῖς ἀφ᾽ εαυτοῦ γενομένοις φυλάττειν. ἔπεσον
δ᾽ ἐν τῇ μάχῃ τῶν μὲν μεθ᾽ Ἡρακλέους ὅλῳ
παντελῶς, εἰς οἰς ἤσσον ἐπιφανεῖς ἄνδρες Ἡφικλὸς
καὶ Κηφέως καὶ Κηφέως νῦι τὸν ἀριθμὸν ὄντες
ἐπτάκαιδεκα· τρεῖς γὰρ ἀπὸ τῶν ἕκαστο μόνον
448
BOOK IV. 33. 2–6

kingdom and commanded that he and Alemenê and Iphicles and Iolaüs should depart from Tiryns. Consequently he was forced to go into exile along with these just mentioned and made his dwelling in Pheneus in Arcadia. This city he took for his headquarters, and learning once that a sacred procession had been sent forth from Elis to the Isthmus in honour of Poseidon and that Eurytus, the son of Augeas, was at the head of it, he fell unexpectedly upon Eurytus and killed him near Cleonae, where a temple of Heracles still stands. After this he made war upon Elis and slew Augeas its king, and taking the city by storm he recalled Phyleus, the son of Augeas, and gave the kingdom into his hands; for the son had been exiled by his father at the time when he had served as arbitrator between his father and Heracles in the matter of the reward and had given the decision to Heracles.

After this Hippocoön exiled from Sparta his brother Tyndareüs, and the sons of Hippocoön, twenty in number, put to death Oeonus who was the son of Licymnion and a friend of Heracles; whereupon Heracles was angered and set out against them, and being victorious in a great battle he made a slaughter of every man of them. Then, taking Sparta by storm he restored Tyndareüs, who was the father of the Dioscuri, to his kingdom and bestowed upon him the kingdom on the ground that it was his by right of war, commanding him to keep it safe for Heracles' own descendants. There fell in the battle but a very few of the comrades of Heracles, though among them were famous men, such as Iphicles and Cepheus and seventeen sons of Cepheus, since only three of his

1 τῶν deleted by Kallenberg.
ДИДОРОС ОФ СИКИЛЯ

dιεσώθησαν τῶν δ' ἐναντίων αὐτὸς τε ὁ Ἰπποκόων καὶ μετ' αὐτοῦ δέκα μὲν νῦι, τῶν δ' ἄλλων
7 Σπαρτιατῶν παμπληθεῖς. ἀπὸ δὲ ταύτης τῆς στρατείας ἐπαυνών εἰς τὴν Ἀρκαδίαν, καὶ κατα-
λύσας παρὰ Ἀλεω τῷ βασίλει, τῇ θυγατρὶ τούτου λάθρα μυγεὶς Αὐγή καὶ ταύτην ποιήσας ἔγκυον εἰς
8 Στύμφαλοι ἐπαυνῆθεν. ὁ Ἀλεως δ' ἀγνοών τῷ πε-
πραγμένον, ὡς ὁ τῆς γαστρὸς ὅγκος ἔμθυνε τῇ
φθορᾷ, ἐξῆτει τὸν φθειρᾶντα. τῆς δ' Αὐγῆς ἀπο-
φανομένης ὅτι βιάσαστα αὐτήν Ἡρακλῆς, ἀποστή-
σας τοῖς ὑπὸ ταύτης λεγομένοις ταύτην μὲν παρ-
εδωκε Ναυπλίῳ φίλῳ καθεστώτι, καὶ προσέταξε
9 καταποντίσαι. Αὐγή δ' ἀπαγομένη εἰς Ναυπλίων,
καὶ γενομένη κατὰ τὸ Παρθένων ὄρος, ὑπὸ τῶν
ἀδίνων καταβαρομένη παρῆλθεν εἰς τὴν πλησίο
νύλην ὡς ἐπὶ τῶν χρείαν ἀναγκαίαν τεκοῦσα δὲ
παῖδιον ἀρρεν ἀπέλυε τὸ βρέφος εἰς τίνας θάμνους
κρύψασα. μετὰ δὲ ταύτα Αὐγὴ μὲν ἀπηλλάγῃ
πρὸς τὸν Ναυπλίον, καὶ καταστήσας τῆς Ἀργείας
εἰς τὸν ἐν Ναυπλίᾳ λιμένα παραδόξου сωτηρίας
10 ἔτυχεν ὁ γὰρ Ναυπλίος καταποντίσαι μὲν αὐτὴν
κατὰ τὰς ἐντολὰς οὐκ ἔκρινε, ἐξοσὶ δὲ τοῖς
Καρσίν ἀναγομένοις εἰς τὴν Ἀσίαν διωρήσασθαι
οὕτοι δ' ἀπαγαγόντες εἰς τὴν Ἀσίαν ἀπέδοντο
τὴν Αὐγήν τῷ βασίλει τῆς Μυσίας Τεύθρατην.
11 τὸ δ' ἀπολείφθεν ἐν τῷ Παρθένῳ βρέφος ὑπὸ
tῆς Αὐγῆς βουκόλων τινὲς Κορωθοῦ τοῦ βασίλεως
εὑρόντες ὑπὸ τῶν ἐλάφου τῷ μαστῷ τρεφομένου,
ἐῳρήσαντο τῷ δεσπότῃ. ὁ δὲ Κόρυθος παρα-
λαβὼν τὸ παιδίον ἀσμένως ὡς ὄντιν νῦι ἐτρέφει,
προσαγορεύος Τῆλεφον ἀπὸ τῆς τρεφόσθης ἐλά-
φου. Τῆλεφος δ' ἀνδρωθεὶς καὶ τὴν μητέρα
450
twenty sons came out alive; whereas of the opponents Hippocoon himself fell, and ten sons along with him, and vast numbers of the rest of the Spartans. From this campaign Heracles returned into Arcadia, and as he stopped at the home of Aleos the king he lay secretly with his daughter Augē, brought her with child, and went back to Stymphalus. Aleos was ignorant of what had taken place, but when the bulk of the child in the womb betrayed the violation of his daughter he inquired who had violated her. And when Augē disclosed that it was Heracles who had done violence to her, he would not believe what she had said, but gave her into the hands of Nauplius his friend with orders to drown her in the sea. But as Augē was being led off to Nauplia and was near Mount Parthenium, she felt herself overcome by the birthpains and withdrew into a near-by thicket as if to perform a certain necessary act; here she gave birth to a male child, and hiding the babe in some bushes she left it there. After doing this Augē went back to Nauplius, and when she had arrived at the harbour of Nauplia in Argolis she was saved from death in an unexpected manner. Nauplius, that is, decided not to drown her, as he had been ordered, but to make a gift of her to some Carians who were setting out for Asia; and these men took Augē to Asia and gave her to Teuthras the king of Mysia. As for the babe that had been left on Parthenium by Augē, certain herds-men belonging to Corythus the king came upon it as it was getting its food from the teat of a hind and brought it as a gift to their master. Corythus received the child gladly, raised him as if he were his own son, and named him Telephus after the hind (elaphos) which had suckled it. After Telephus had
μαθείων σπεύδων, παρήλθεν εἰς Δελφοὺς, καὶ χρησιμον ἐλαβεῖ πλείων εἰς τὴν Μυσίαν πρὸς
12 Τεῦραντα τὸν βασιλέα. ἀνευρὼν δὲ τὴν μητέρα, καὶ γνωσθεὶς τύνος ἦν πατρός, ἀποδοχῆς ἐτύχ-
χανε τῆς μεγίστης. δὲ τε Τεῦρας ἀπαίσ ὦν ἀρρένων παιδῶν 1 τὴν θυγατέρα Ἀργυρῆν συνετι-
κὼς τῷ Τηλέφῳ, καὶ διάδοχον ἀπεδείξε τῆς
βασιλείας.
34. Ἡρακλῆς δὲ μετὰ τὴν ἐν Θεσπο κατοίκησιν
ἔτει πέμπτῳ, δυσφορῶν ἐπὶ τῷ τετελευτηκέναι
Οἰωνὸν τὸν Ακυμιόν καὶ Ἰδικλοῦ τὸν ἄδελφόν,
ἀπῆλθεν ἐκουσίως εἰς Ἀρκαδία καὶ πᾶσης Πελο-
πονῆσος. συναπελθόντων δὲ αὐτῶ πολλῶν ἐκ
τῆς Ἀρκαδίας, ἀπῆλθε τῆς Λιτυλίας εἰς Καλυβώνα
κάκει κατάκησεν. οὐκ ἄντων δὲ αὐτῶ παιδῶν
γνησίων οὔδὲ γαμετῆς γυναικός, ἔγιμεν Δημά-
νεωρα τὴν Οἰνέως, τετελευτηκότος ἦδο Μελέα-
γροι. οὐκ ἁνοίκευον δὲ ἐκεῖ νομίζομεν βραχὺ
παρεκβάντας ἡμᾶς ἀπαγγέλαι τὴν περὶ τὸν
Μελέαγρον περιπέτειαν.
2 Οἰνέως γὰρ, γενομένης εὐκαρπίας αὐτῶ τοῦ
σιτού, τοῖς μὲν ἄλλοις θεοῖς ἐτέλεσε θυσίας,
μόνης δὲ τῆς Ἀρτέμιδος ὀλυγώρησεν. δὲ τὴν
αιτίαν ἢ θεοὶ αὐτῶ μηνίσασα τὸν διαβεβημένον
Καλυβώνοι ἢν ἀνὴκεν, ὑπερφυτή τὸ μέγεθος.
3 οὕτος δὲ τὴν σύνεγγυς χώραν καταφθείρων τὰς
κτήσεις ἐλυμαίνετο. διὸ περὶ Μελέαγρος ὁ Οἰνέως,
τὴν μὲν ἡλικίαν μάλιστα ἀκμάζων, ρώμη δὲ καὶ
ἀνδρεῖα διαφέρων, παρέλαβε πολλοὺ τῶν ἀρίστων
ἐπὶ τὴν τούτου κυνηγίαν. πρώτου δὲ Μελέαγρο
τὸ θηρίον ἀκοντίσατος, ὀμολογούμενον αὐτῷ τὸ

1 παιδῶν added by Wesseling.
come to manhood, being seized with the desire to learn who his mother was, he went to Delphi and received the reply to sail to Mysia to Teuthras the king. Here he discovered his mother, and when it was known who his father was he received the heartiest welcome. And since Teuthras had no male children he joined his daughter Argiopē in marriage to Telephus and named him his successor to the kingdom.

34. In the fifth year after Heracles had changed his residence to Pheneus, being grieved over the death of Oeonus, the son of Licymnium, and of Iphiclus his brother, he removed of his free will from Arcadia and all Peloponnesus. There withdrew with him a great many people of Arcadia and he went to Calydon in Aetolia and made his home there. And since he had neither legitimate children nor a lawful wife, he married Deianira, the daughter of Oeneus, Meleager being now dead. In this connection it would not, in our opinion, be inappropriate for us to digress briefly and to speak of the reversal of fortune which befell Meleager.

The facts are these: Once when Oeneus had an excellent crop of grain, he offered sacrifices to the other gods, but neglected Artemis alone; and angered at him for this the goddess sent forth against him the famous Calydonian boar, a creature of enormous size. This animal harried the neighbouring land and damaged the farms; whereupon Meleager, the son of Oeneus, being then in the bloom of youth and excelling in strength and in courage, took along with himself many of the bravest men and set out to hunt the beast. Meleager was the first to plunge his javelin into it and by general
Diodorus of Sicily

πρωτείου συνεχωρήθη· τούτο δὲ ἢ δορὰ τοῦ
4 ξύου. μετεχούσης δὲ τῆς κυνηγίας Ἀταλάντης
τῆς Σκοινέως, ἐρασθεὶς αὐτῆς ὁ Μελέαγρος παρ-
εχώρησε τῆς δορᾶς καὶ τοῦ κατὰ τὴν ἀριστείαν
ἐπάνου. ἐπὶ δὲ τῶν πραξεῖσιν οἱ Θεσσαλικοὶ
παῖδες συγκινηγοῦντες ἠγανάκτησαν, ὅτι ξένην
γυναῖκα προετίμησαν αὐτῷ· παραπέμψας τὴν
οἰκείοτητα. διότι ἀκυροῦντες τοῦ Μελέαγρου
τῆς τιμῆς εὐδημερεύοντες Ἀταλάντην, καὶ κατὰ τὴν
εἰς Ἀρκαδίαν ἐπάνοδον ἐπιθέαμαν τὴν δορᾶν
5 ἀφελόντο. Μελέαγρος δὲ διὰ τὸν πρὸς τὴν
Ἀταλάντην ἔρωτα καὶ διὰ τὴν ἀτιμίαν παροξυνθεῖς,
ἐβοήθησε τῇ Ἀταλάντῃ. καὶ τὸ μὲν πρῶτον
παρεκάλει τοὺς ἥρπακότας ἀποδοῦναι τῇ γυναικὶ
tὸ δοθὲν ἀριστείον· ὡς δὲ οὖ προσεῖχον, ἀπέ
κτεινεν αὐτοὺς, ὃντας τῆς Ἀλθαίας ἄδελφοὺς.
διότι ἡ μὲν Ἀλθαία γενομένη περιαληγῆς ἐπὶ τῇ
τῶν ὅμαιμων ἀναιρέσει ἅπας ἂθετο, καθ’ ὃς ἠξίωσεν
ἀποθανεῖν Μελέαγρον· καὶ τοὺς ἀθανάτους ὑπακού
σαντας ἐπενεγκεῖν αὐτῷ τὴν τοῦ βίου καταστροφήν.
6 "Ἔνιοι δὲ μυθολογοῦσιν ὅτι κατὰ τὴν Μελέαγρον
γένεσιν τῇ Ἀλθαίᾳ τὰς Μοῖρας καθ’ ὑπὸν ἐπιστά
ςατε ἐπεῖν ὅτι τὸτε τελευτήσει Μελέαγρος ὁ νῦὸς
αὐτῆς, ὅταν ὁ δαλὸς κατακαυθῇ. διότι ἀκούσαν,
καὶ νομίζασαν ἐν τῇ τοῦ δαλοῦ φυλακῇ τὴν
σωτηρίαν τοῦ τέκνου κείσθαι, τὸν δαλὸν ἐπιμελῶς
tηρεῖν.

1 The mother of Melcager.
agreement was accorded the reward of valour, which consisted of the skin of the animal. But Atalantē, the daughter of Schoeneus, participated in the hunt, and since Meleager was enamoured of her, he relinquished in her favour the skin and the praise for the greatest bravery. The sons of Thestius, however, who had also joined in the hunt, were angered at what he had done, since he had honoured a stranger woman above them and set kinship aside. Consequently, setting at naught the award which Meleager had made, they lay in wait for Atalantē, and falling upon her as she returned to Arcadia took from her the skin. Meleager, however, was deeply incensed both because of the love which he bore Atalantē and because of the dishonour shown her, and espoused the cause of Atalantē. And first of all he urged the robbers to return to the woman the meed of valour which he had given her; and when they paid no heed to him he slew them, although they were brothers of Althaea. Consequently Althaea, overcome with anguish at the slaying of the men of her own blood, uttered a curse in which she demanded the death of Meleager; and the immortals, so the account runs, gave heed to her and made an end of his life.

But certain writers of myths give the following account:—At the time of the birth of Meleager the Fates stood over Althaea in her sleep and said to her that her son Meleager would die at the moment when the brand in the fire had been consumed. Consequently, when she had given birth, she believed that the safety of her child depended upon the preservation of the brand and so she guarded the brand with every care. Afterward, however, being
7 ὑστερον δ’ ἐπὶ τῷ φόνῳ τῶν ἀδελφῶν παροξυ-θείσαι κατακαίσαι τὸν δαλὸν καὶ τῷ Μελεάγρῳ τῆς τελευτής αὐτίας καταστήναι· ἂει δὲ μᾶλλον ἐπὶ τοὺς πεπραγμένους λυπουμένην τὸ τέλος ἀγχόνη τῶν βίων καταστρέφαι.

35. "Αμα δὲ τούτους πραττομένους Ἰππόνουν ἐν Ὡλένῳ πρὸς τὴν θυγατέρα Περίβοιαν, φάσκονταν αὐτήν ἐξ Ἄρεως ὑπάρχειν ἔγκυον, διενεχθέντα πέμψαι ταύτην εἰς Λιτωλίαν πρὸς Οἰνέα καὶ παρακελεύσασθαι ταύτην ἀφανίσαι τὴν ταχύτητι.

2 δ’ Οἰνεὺς ἀπολωλεκὼς προσφάτως υἱὸν καὶ γυναῖκα, τὸ μὲν ἀποκτείνατα τὴν Περίβοιαν ἀπέγνω, γῆμας δ’ αὐτήν ἐγέννησεν υἱὸν Τυδέα. τά μὲν υἱὸν περὶ Μελεάγρον καὶ Ἀλθαίαν, ἔτη δ’ Οἰνέα τοιαύτης ἔτυχε διεξόδου.

3 Ἡρακλῆς δὲ τοῖς Καλυδωνίων βουλόμενος χαρίσασθαι τὸν Ἀχελώον ποταμὸν ἀπέστρεψε, καὶ ρύον ἄλλην κατασκευάσας ἀπέλαβε χώραν πολλήν καὶ πάμφορον, ἀρδευμένην ὑπὸ τοῦ

4 προειρημένου βείθρου. διὸ καὶ τῶν ποιητῶν τινας μυθοποιήσαι τὸ πραξθὲν παρεισῆγαγον γὰρ τὸν Ἡρακλέα πρὸς τὸν Ἀχελώον συνάνθε καὶ μάχην, ὑμισθισμένον τοῦ ποταμοῦ ταύρῳ, κατὰ δὲ τὴν συμπλοκὴν θάτερον τῶν κεράτων κλάσαντα δωρήσασθαι τοῖς Λιτωλίοις, δ’ προσαγορεύεσθαι κέρας Ἀμαλθείας. ἐν δὲ πλάττουσι πλῆθος υπάρ-χειν πάσης ὀπωρινῆς ὄρας, βοτρυῶν τε καὶ μῆλων καὶ τῶν ἄλλων τῶν τοιούτων, αἰνιτομένων τῶν ποιητῶν κέρας μὲν τοῦ Ἀχελώου τὸ διὰ τῆς διώρυχος φερόμενον βείθρον, τὰ δὲ μῆλα καὶ τὰς ῥόσας καὶ τοὺς βότρυς δηλοῦν τὴν καρποφόρου χώραν τὴν ὑπὸ τοῦ ποταμοῦ ἀρδευμένην καὶ τὸ πλῆθος 456
deeply incensed at the murder of her brothers, she burned the brand and so made herself the cause of the death of Meleager; but as time went on she grieved more and more over what she had done and finally made an end of her life by hanging.

35. At the time that these things were taking place, the myth continues, Hipponoës in Olenus, angered at his daughter Periboea because she claimed that she was with child by Ares, sent her away into Aetolia to Oeneus with orders for him to do away with her at the first opportunity. Oeneus, however, who had recently lost his son and wife, was unwilling to slay Periboea, but married her instead and begat a son Tydeus. Such, then, is the way the story runs of Meleager and Althaea and Oeneus.

But Heracles, desiring to do a service to the Calydonians, diverted the river Acheloüs, and making another bed for it he recovered a large amount of fruitfull and which was now irrigated by this stream. Consequently certain poets, as we are told, have made this deed into a myth; for they have introduced Heracles as joining battle with Acheloüs, the river assuming the form of a bull, and as breaking off in the struggle one of his horns, which he gave to the Aetolians. This they call the "Horn of Amaltheia," and represent it as filled with a great quantity of every kind of autumn fruit, such as grapes and apples and the like, the poets signifying in this obscure manner by the horn of Acheloüs the stream which ran through the canal, and by the apples and pomegranates and grapes the fruitful land which was watered by the river and the multi-
DIODORUS OF SICILY

τῶν καρποφοροῦντων φυτῶν. Ἀμαλθείας δ᾿ εἶναι κέρας οἷον οί τινος ἀμαλακιστίας, δι᾿ ἣς τὴν εὐτονίαν τοῦ κατασκευάσαντος δηλοῦσθαι.

36. Ἡρακλῆς δὲ τοῖς Καλυδώνιοις οὐστρατεῦσας ἐπὶ Θεσπρωτοῦς πόλιν τε Ἐφύραν κατὰ κράτος εἶλε καὶ Φυλέα τοῦ βασιλέα τῶν Θεσπρωτῶν ἀπέκτεινε. λάβὼν δὲ αἰχμάλωτον τὴν θυγατέρα τοῦ Φυλέως 2 ἐπεμήνη ταύτη καὶ ἐτέκνωσε Ἰληπόλεμον. μετὰ δὲ τὸν Δημανείρας γάμον τρισὶν ύστερον ἔτεσι δευτερῶν παρ᾿ Οἰνεί, διακονοῦντος Εὐρυνόμου τοῦ Ἀρχιτέλους ύιόν, παιδὸς τὴν ἡλικίαν, ἀμαρτάνοντος δὲ ἐν τῷ διακονεῖν, πατάξας κονδύλῳ, καὶ βαρυτέντας τῆς πληγῆς γενομένης, ἀπέκτεινεν ἀκουσίως 3 τὸν παῖδα. περιαλγής δὲ γενόμενος ἐπὶ τῷ πάθει πάλιν ἐκ τῆς Καλυδώνος ἐκουσίως ἐφυγε μετὰ τῆς γυναικὸς Δημανείρας καὶ Ὑλλοῦ τοῦ ἐκ ταύτης, παιδὸς δυντός τὴν ἡλικίαν. ἐπει δὲ πορευόμενος ἤλθεν πρὸς τὸν Εὐρυνὸν ποταμὸν, κατέλαβε Νέσσου τὸν Κένταυρον μισθοῦ διαβιβάζοντα τὸν ποταμὸν. 4 οὕτως δὲ πρώτην διαβιβάσας τὴν Δημανείραν, καὶ διὰ τὸ κάλλος ἑρασθεῖς, ἐπεχείρησε βιάσασθαι ταύτην. ἐπιβουμένης δ᾿ αὐτῆς τὸν ἄνδρα, ὁ μὲν Ἡρακλῆς ἐτόξευσε τὸν Κένταυρον, ὁ δὲ Νέσσος μεταξὺ μισγόμενος, καὶ διὰ τὴν οξύτητα τῆς πληγῆς εὐθὺς ἀποθνῄσκων, ἐφησε τῇ Δημανείρα διώσει φίλτρων, ὅπως μηδεμιᾷ τῶν ἄλλων γυναικῶν

1 i.e. the idea of Heracles' strength is suggested both by the name Amalthea, the first part of which is the same as that of amalakistia ("hardness") and by the hard thing a horn is—
tude of its fruit-bearing plants. Moreover, they say that the phrase "Amaltheia’s Horn" is used as of a quality incapable of being softened (a-malakistia), whereby is indicated the tense vigour of the man who built the work. 4

36. Heracles took the field with the Calydonians against the Thesprotians, captured the city of Ephyra by storm, and slew Phyleus the king of the Thesprotians. And taking prisoner the daughter of Phyleus he lay with her and begat Tlepolemus. Three years after his marriage to Deianeira Heracles was dining in the home of Ôeneus and Euryonomus, and the son of Architeles, who was still a lad in years, was serving him, and when the boy made some slip in the service Heracles gave him a blow with his fist, and striking him too hard he unintentionally killed the lad. Overcome with grief at this misfortune he went again into voluntary exile from Calydonia along with his wife Deianira and Hyllus, his son by her, who was still a boy in years. And when in his journeying he arrived at the Euenus river he found there the Centaur Nessus who was conveying travellers across the river for a fee. Nessus carried Deianira across first, and becoming enamoured of her because of her beauty he tried to assault her. But when she called to her husband for help Heracles shot the Centaur with an arrow, and Nessus, struck even while he was having intercourse with her and because of the sharpness of the blow being at once on the point of death, told Deianira that he would give her a love-charm to the end that Heracles should never desire to approach any other

a most fanciful conception. For another explanation of the origin of the phrase "Amaltheia’s Horn" op. Book 3. 68.
DIODORUS OF SICILY

5 Ὅρακλῆς θελήσῃ πλησιάσαι. παρεκελεύσατο οὖν λαβοῦσαν τὸν ἑαυτοῦ πεσόντα γόνον, καὶ τούτῳ προσμείζασαν ἔλαιον καὶ τὸ ἀπὸ τῆς ἀκίδος ἀποστάζον αἷμα, χρύσαι τὸν χατώνα τοῦ Ὅρακλέως. οὕτως μὲν οὖν ταύτην τὴν ὑποθήκην δοὺς τῇ Δημανείρᾳ παραγρήγα τῇ εἴσπευσεν. ἢ δὲ κατὰ τὴν γενομένην ὑπὸ τοῦ Νέσσου παραγγελίαν εἰς ἀγγον ἀναλαβοῦσα τὸν γόνον, καὶ τὴν αἰκίδα βάψασα, λάθρα τοῦ Ὅρακλέους ἐφιλαττεν. οὐδὲ δὲ διὰβαζόν τὸν ποταμὸν κατήμητο πρὸς Κήμκα τὸν τῆς Τραχύνος βασιλέα, καὶ μετὰ τούτου κατάκησεν, ἔχον τοὺς αἰεὶ συστρατευόντας τῶν Ἀρκάδων.

37. Μετὰ δὲ ταύτα Φιλαντος τοῦ Δρυόπων βασιλέως δὸξαντός εἰς τὸ ἐν Δελφοῖς ἱερὸν παραγνωμήκειν, στρατεύσας μετὰ Μηλιέων τὸν τε βασιλέα τῶν Δρυόπων ἀνείλε καὶ τοὺς ἄλλους ἐκ τῆς χώρας ἐξαναστήσας Μηλιεύτων παρέδωκε τὴν χώραν τὴν δὲ Φιλαντος θυγατέρα λαβὼν αἰχμαλωτον καὶ μυγείς αὐτῆς νιῶν Ἀντίοχον ἐγέννησεν. ἐτέκνωσε δὲ καὶ εἰς τῆς Δημανείρας νεωτέρους τοῦ Ῥήλου 2 νίους δύο, Γλυνέα καὶ Ὄδιτην. τῶν δὲ ἐκπεσόντων Δρυόπων οἱ μὲν εἰς τὴν Ἕβδομαν καταντήσαντες ἐκτίσαν πόλιν Κάρυστον, οἱ δὲ εἰς Ἐκύπρον τὴν νήσου πλεύσαντες καὶ τοῖς ἐξωχόριοι ἀναμυκζέντες ἐνταῦθα κατάκησαν, οἱ δὲ λυποὶ τῶν Δρυόπων καταφυγόντες ἐπὶ τὸν Ἐυρυπόδεα βοηθείας ἐτυχον διὰ τὴν ἐχθραν τὴν πρὸς Ὅρακλέα.

1 This differs slightly from the account in Sophocles, Women of Trachis, 572 ff., where Nessus enjoins upon Deianeira: "If thou gathrest with thy hands the blood clotted round my wound, at the place where the Hydra, Lorna's monstrous growth, hath tinged the arrow with black
woman. He urged her, accordingly, to take the seed which had fallen from him and, mixing it with olive oil and the blood which was dripping from the barb of the arrow, to anoint with this the shirt of Heracles. This counsel, then, Nessus gave Deianira and at once breathed his last. And she put the seed, as Nessus had enjoined upon her, into a jar and dipped in it the barb of the arrow and kept it all unknown to Heracles. And he, after crossing the river, came to Ceýx, the king of Trachis, and made his dwelling with him, having with him the Arcadians who always accompanied him on his campaigns.

37. After this, when Phylas, the king of the Dryopes, had in the eyes of men committed an act of impiety against the temple of Delphi, Heracles took the field against him in company with the inhabitants of Melis, slew the king of the Dryopes, drove the rest of them out of the land, and gave it to the people of Melis; and the daughter of Phylas he took captive and lying with her begat a son Antiochus. By Deianira he became the father of two sons, younger than Hyllus, Gleneus and Hodites. Of the Dryopes who had been driven from their land some passed over into Euboea and founded there the city Carystus, others sailed to the island of Cyprus, where they mixed with the natives of the island and made their home, while the rest of the Dryopes took refuge with Eurystheus and won his aid because of the enmity which he bore to Heracles;

gall—this shall be to thee a charm for the soul of Heracles, so that he shall never look upon any woman to love her more than thee” (tr. of Jebb). And the incident takes place while Heracles is taking Deianira home as his bride.
τούτων γὰρ αὐτοίς συνεργόθηντος τρεῖς πόλεις ἠκισσαν ἐν Πελοποννήσῳ, Ἀττικήν καὶ Ἐρμιόνην, έτει δ' Ἡλίαν.

3 Μετὰ δὲ τὴν Δρυόπων ἀνάστασιν, πολέμου συνεστῶτος τοῖς Δωριεύσι τοῖς τῇν Ἑστιαιότων καλουμένην οἰκοῦσιν, ἄν ἐβασίλευεν Ἄλγιμως, καὶ τοῖς Λαπίθαις τοῖς περὶ τὸν Ὄλυμπον ἱδρυμένοις, ἀν ἐδυνάστευε Κόρωνος ὁ Καινέως, ὑπερεχόντων δὲ τῶν Λατιθῶν πολὺ ταῖς δυνάμεσιν, οἳ Δωριεύς κατέφυγον ἐπὶ τὸν Ἡρακλέα, καὶ σύμμαχον αὐτῶν ἐκάλεσαν ἐπὶ τρίτην μέρει τῆς Δωρίδος χώρας καὶ τῆς βασιλείας πείσαντες δὲ κοινῇ τῇν ἐπὶ τοὺς Λαπίδας στρατεύαν ἐποιήσαντο. ὁ δ' Ἡρακλῆς ἤχων ἀεὶ τοὺς μεθ' ἐαυτοῦ στρατευσαντας Ἀρκάδας, καὶ μετὰ τούτων χειρωσάμενος τοὺς Λαπίδας, αὐτὸν τε τὸν βασιλέα Κόρωνον ἀνείλε καὶ τῶν ἄλλων τοὺς πλείστους κατακόψας ἠνάγκασεν ἐκχωρήσαι τῆς ἀμφιβολικῆς χώρας.

4 τούτων δὲ πραγμάτων, Ἀλγιμώς μὲν τὸ ἐπιβάλλον τῆς χώρας τρίτων μέρος παρέθετο καὶ παρεκλεώσατο φυλάττε τοῖς ἀπ' αὐτοῦ ἔπανων δ' εἰς Τραχύνα, καὶ προκληθεὶς ὑπὸ Κύκνου τοῦ Ἀρεος, τούτων μὲν ἀπέκτεινεν, ἐκ δὲ τῆς Ἰτώνου πορευόμενος καὶ διὰ τῆς Πελασγιώτιδος γῆς βαδίζων Ορμενίω τῷ βασιλεῖ συνέμενεν, οὐ τῷ θυγατέρᾳ ἐμνήστευεν Ἀστυδάμειαν οὐ προσέχοντος δ' αὐτοῦ διὰ τὸ ἤχειν αὐτοῦ γαμετήν Δημάνειαν τῆν Οἰνέως, στρατεύσας ἐπ' αὐτοῦ τῆν τε πόλιν εἶλε καὶ τὸν ἀπευθοῦντα βασιλέα ἀπέκτεινε, τῆν δ' Ἀστυδάμειαν αἰγαμάλωτον λαβὼν, καὶ μυγεῖς ὧν αὐτῇ, Κητήσσαντον υἱὸν ἐγέννησε. ταύτα δὲ δια-

462
and with the aid of Eurystheus they founded three cities in Peloponnesus, Asinê, Hermionê, and Eion.

After the removal of the Dryopes from their land a war arose between the Doricis who inhabit the land called Hestiaeotis, whose king was Aegimius, and the Lapithae dwelling about Mount Olympus, whose king was Coronus, the son of Caeneus. And since the Lapithae greatly excelled in the number of their forces, the Doricis turned to Heracles for aid and implored him to join with them, promising him a third part of the land of Doris and of the kingship, and when they had won him over they made common cause in the campaign against the Lapithae. Heracles had with him the Arcadians who accompanied him on his campaigns, and mastering the Lapithae with their aid he slew king Coronus himself, and massacring most of the rest he compelled them to withdraw from the land which was in dispute. After accomplishing these deeds he entrusted to Aegimius the third part of the land, which was his share, with orders that he keep it in trust in favour of Heracles' descendants. He now returned to Trachis, and upon being challenged to combat by Cyenus, the son of Ares, he slew the man; and as he was leaving the territory of Itonus and was making his way through Pelasgiotis he fell in with Ormenius the king and asked of him the hand of his daughter Astydameia. When Ormenius refused him because he already had for lawful wife Deiâneira, the daughter of Öeneus, Heracles took the field against him, captured his city, and slew the king who would not obey him, and taking captive Astydameia he lay with her and begat a son Ctesippus. After finishing this exploit he set out to
DIODORUS OF SICILY

πραξάμενος ἐστράτευσεν εἰς τὴν Ὀἰχαλίαν ἐπὶ τοὺς Ἐυρύτου παῖδας, ὥστε τὴν Ἰόλην μηστεύσας ἀπέτυχε: συναγωγιζομένων δ' αὐτῷ τῶν Ἀρκάδων, τὴν τε πόλιν εἶλε καὶ τοὺς Ἐυρύτου παῖδας ἀπέκτεινε, Τοξέα καὶ Μολίωνα καὶ Κλυτίων. 

1 ἡ ἀλβῶν δὲ καὶ τὴν Ἰόλην ἀιχμάλωτον ἀπῆλθε τῆς Ἑβδοίας ἐπὶ τὸ ἀκρωτήριον τὸ καλουμένον Κηναίον.

38. Ἔνταθα δὲ θυσίαν ἐπιτελῶν ἀπέστειλε Λίχαν τὸν ὑπηρέτην εἰς Τραχίνα πρὸς τὴν γυναῖκα Δημάνειραν: τούτῳ δὲ προστεαγμένον ἦν αὐτήσι χυτῶν καὶ ἰμάτιον, οἷς εἰσόθηκε χρῆσθαι πρὸς τὰς θυσίας. ἦ δὲ Δημάνειρα πυθομένη τοῦ Λίχα τὴν πρὸς Ἰόλην φιλοστοργίαν καὶ βουλομένη πλέον ἑαυτὴν ἀγαπᾶσθαι, τὸν χυτῶν ἔχρισε τῷ παρὰ τοῦ Κενταύρου δεδομένῳ πρὸς ἀπόλειαν φίλτρῳ.

2 ὁ μὲν οὖν Λίχας ἀγνοοῦν περὶ τούτων ἀπεμείκε τὴν ἐσθήτα πρὸς τὴν θυσίαν: ὁ δὲ Ἡρακλῆς ἐνδύσατο τὸν κεχρυμένον χυτῶνα, καὶ κατ' ὅλιγον τῆς τοῦ σηπτικοῦ φαρμάκου δυνάμεως ἐνεργοῦσας, περιήγεσε συμφορὰ τῇ μεγίστῃ. τῆς γὰρ ἀκίδος τοῦ ἐκ τῆς ἐγίνησθα ἄνειληφθα, καὶ διὰ τούτου τοῦ χυτῶνος διὰ τὴν θερμασίαν τῆς σάρκας τοῦ σώματος λυμανομένου, περιαληθῆ γενόμενος ὁ Ἡρακλῆς τοῦ μὲν διακομήσαντα Λίχαν ἀπέκτεινε, τὸ δὲ στρατόπεδον ἀπολύσας ἑπανῆλθεν εἰς τὴν Τραχίνα.

3 Ἀεὶ δὲ μάλλον τῇ νόσῳ βαρυνόμενος αὐτὸς μὲν ἀπέστειλεν εἰς Δελφοὺς Δικύμος καὶ Ἰόλαιον ἑπερωτῆσθαι τὸν Ἀπόλλωνα τῇ χρή περὶ τῆς νόσου πράττειν, Δημάνειρα δὲ τὸ μέγεθος τῆς Ἡρακλέους συμφορᾶς καταπεληγμενή, καὶ συν-

1 So Burmann: Τύττου II, Αἰγύπτιον D.
Oechalia to take the field against the sons of Eurytus because he had been refused in his suit for the hand of Iolè. The Arcadians again fought on his side and he captured the city and slew the sons of Eurytus, who were Toxeus, Molion, and Clytius. And taking Iolè captive he departed from Euboea to the promontory which is called Cenaeum.

38. At Ceneaeon Heracles, wishing to perform a sacrifice, dispatched his attendant Lichas to Deianira his wife, commanding him to ask her for the shirt and robe which he customarily wore in the celebration of sacrifices. But when Deianira learned from Lichas of the love which Heracles had for Iolè, she wished him to have a greater affection for herself and so anointed the shirt with the love-charm which had been given her by the Centaur, whose intention was to bring about the death of Heracles. Lichas, then, in ignorance of these matters, bought back the garments for the sacrifice; and Heracles put on the shirt which had been anointed, and as the strength of the toxic drug began slowly to work he met with the most terrible calamity. For the arrow's barb had carried the poison of the adder, and when the shirt for this reason, as it became heated, attacked the flesh of the body, Heracles was seized with such anguish that he slew Lichas, who had been his servant, and then, disbanding his army, returned to Trachis.

As Heracles continued to suffer more and more from his malady he dispatched Licymnius and Iolaüs to Delphi to inquire of Apollo what he must do to heal the malady, but Deianira was so stricken by the magnitude of Heracles’ misfortune that, being

1 *i.e.* of the Lernaean Hydra; *op. chap. 11. 5.*

465
Diodorus of Sicily

ειδούια έαυτή τήν ἀμαρτίαν, ἀγχόνη τοῦ βίου κατέστρεψεν. ὦ δὲ θεὸς ἔχρησε κομισθήναι τὸν Ἡρακλέα μετὰ τῆς πολεμικῆς διασκευῆς εἰς τὴν Οἰνήν, κατασκεύασαι δὲ πλησίων αὐτοῦ πυρὰν εὑμεγέθη.

4 περὶ δὲ τῶν λοιπῶν ἔφησε Διὸ μελῆσειν. τῶν δὲ περὶ τὸν Ἱόλαον ποιησάντων τὰ προστεταγμένα καὶ ἐκ διαστήματος ἀποθεωροῦντων τὸ ἀπορθησόμενον, ὁ μὲν Ἡρακλῆς ἀπογνώστα τὰ καθ’ ἑαυτὸν, καὶ παρελθὼν εἰς τὴν πυρὰν, παρεκάλει τὸν ἀεὶ προσιόντα ύψάσαι τὴν πυρὰν. οὖδεν δὲ τολμῶντος ὑπακούσαι μόνον Φιλοκτήτης ἐπείσθη λαβὼν δὲ τῆς ὑπουργίας χάριν τὴν τῶν τόξων δωρεὰν ἢμε τὴν πυρὰν. εὔθυς δὲ καὶ κεραυνῶν ἐκ τοῦ περιέχοντος πεσόντων, ἢ πυρὰ πᾶσα κατεφλέξθη.

5 μετὰ δὲ ταῦτα οἱ μὲν περὶ τὸν Ἱόλαον ἔλθοντες ἐπὶ τὴν ὀστολογίαν, καὶ μηδὲν ὅλως ὅστοιν εὑρόντες, ὑπέλαβον τὸν Ἡρακλέα τοὺς χρησμοῖς ἀκολούθως ἐξ ἀνθρώπων εἰς θεοὺς μεθεστάσθαι.

39. Διόπερ ὡς ἦρωι ποιήσαντες ἁγισμόις καὶ χώματα κατασκευάσαντες ἀπηλλάγησαν εἰς Τραχίνα. μετὰ δὲ τούτους Μενοίτιος ὁ Ἄκτορος νιῶς, φίλος ὃν Ἡρακλεῖ, κάπρον καὶ ταῖρον καὶ κριὸν θύσας ὡς ἦρωι κατέδεξε κατ’ ἐναυτὸν ἐν Ὀποιντὶ θύειν καὶ τιμᾶν ὡς ἦρωα τὸν Ἡρακλέα. τὸ παραπλῆσιον δὲ καὶ τῶν Θηβαίων ποιησάντων, Ἀθηναίοι πρῶτοι τῶν ἄλλων ὡς θεοῦ ἐτίμησαν θυσίας τὸν Ἡρακλέα, καὶ τοῖς ἄλλοις ἀνθρώποις παράδειγμα τὴν ἑαυτῶν εἰς τὸν θεὸν εὑσέβειαν ἀποδείξαντες προετρέφαντο τὸ μὲν πρῶτον ἀπαντας 466
BOOK IV. 38. 3–39. 1

conscious of her error, she ended her life by hanging herself. The god gave the reply that Heracles should be taken, and with him his armour and weapons of war, unto Oetè and that they should build a huge pyre near him; what remained to be done, he said, would rest with Zeus. Now when Iolaüs had carried out these orders and had withdrawn to a distance to see what would take place, Heracles, having abandoned hope for himself, ascended the pyre and asked each one who came up to him to put torch to the pyre. And when no one had the courage to obey him Philoctetes alone was prevailed upon; and he, having received in return for his compliance the gift of the bow and arrows of Heracles, lighted the pyre. And immediately lightning also fell from the heavens and the pyre was wholly consumed. After this, when the companions of Iolaüs came to gather up the bones of Heracles and found not a single bone anywhere, they assumed that, in accordance with the words of the oracle, he had passed from among men into the company of the gods.

39. These men, therefore, performed the offerings to the dead as to a hero, and after throwing up a great mound of earth returned to Trachis. Following their example Menoeceus, the son of Actor and a friend of Heracles, sacrificed a boar and a bull and a ram to him as to a hero and commanded that each year in Opus Heracles should receive the sacrifices and honours of a hero. Much the same thing was likewise done by the Thebans, but the Athenians were the first of all other men to honour Heracles with sacrifices like as to a god, and by holding up as an example for all other men to follow their own
"Ελληνας, μετὰ δὲ ταῦτα καὶ τοὺς κατὰ τὴν οἰκουμένην ἀνθρώπους ἀπαντας ὡς θεον τιμαν τὸν Ἰρακλέα.

2 Προσθετέου δ' ἦμιν τοὺς εἰρημένους ὅτι μετὰ τὴν ἄποθέωσιν αὐτοῦ Ζεὺς Ἰραν μὲν ἔπεισεν νοοποιήσασθαι τὸν Ἰρακλέα καὶ τὸ λοιπὸν εἰς τὸν ἀπάντα χρόνον μητρὸς εὔνοιαν παρέχεσθαι, τὴν δὲ τέκνωσιν γενέσθαι φασὶ τοιαύτην τὴν Ἰραν ἀναβάσαν ἐπὶ κλίνην καὶ τὸν Ἰρακλέα προσλαβομένην πρὸς τὸ σῶμα διὰ τῶν ἐνδυμάτων ἀφεῖναι πρὸς τὴν γῆν, μμοουμένην τὴν ἀληθινήν γένεσιν· ὅπερ μέχρι τοῦ νῦν ποιεῖν τοὺς βαρβάρους ὅταν θετὸν νῦν ποιεῖσθαι βούλωνται. τὴν δ' Ἰραν μετὰ τὴν τέκνωσιν μυθολογοῦσι συνοικίσαι τὴν Ἰβην τῷ Ἰρακλέι, περὶ ᾿Η αἱ καὶ τὸν ποιητὴν τεθεικέναι κατὰ τὴν Νεκτίαν

εἴδωλον, αὐτὸς δὲ μετ΄ ἀθανάτουι θεοῦι τέρπεται ἐν θαλάσσι καὶ ἔχει καλλίσφυρον Ἰβην.

4 τῶν δ' οὖν Ἰρακλέα λέγουσι καταλεγόμενον ὑπὸ τοῦ Δίως εἰς τοὺς δώδεκα θεοὺς μὴ προσδέξασθαι τὴν τιμὴν ταύτην· ἀδύνατον γὰρ τὴν τούτων καταλεξηθήναι μὴ πρότερον ἐνός τῶν δώδεκα θεῶν ἐκβληθέντος· ἀτοπον οὖν εἶναι προσδέξασθαι τιμήν ἐτέρῳ θεῷ φέρουσαν ἀτμιῶν. Περὶ μὲν οὖν Ἰρακλέους εἰ καὶ πεπλεονάκαμεν, ἀλλ' οὖν οὐδὲν τῶν μυθολογουμένων περὶ αὐτοῦ παραλειπόμεθαν.

40. Περὶ δὲ τῶν ᾿Αργοναυτῶν, ἐπειδὴ τούτοις
reverence for the god they induced the Greeks first of all, and after them all men throughout the inhabited world, to honour Heracles as a god.

We should add to what has been said about Heracles, that after his apotheosis Zeus persuaded Hera to adopt him as her son and henceforth for all time to cherish him with a mother's love, and this adoption, they say, took place in the following manner. Hera lay upon a bed, and drawing Heracles close to her body then let him fall through her garments to the ground, imitating in this way the actual birth; and this ceremony is observed to this day by the barbarians whenever they wish to adopt a son. Hera, the myths relate, after she had adopted Heracles in this fashion, joined him in marriage to Hebê, regarding whom the poet speaks in the “Necyia”¹:

I saw the shade of Heracles, but for
Himself he takes delight of feasts among
Th' immortal gods and for his wife he hath
The shapely-ankled Hebê.

They report of Heracles further that Zeus enrolled him among the twelve gods but that he would not accept this honour; for it was impossible for him thus to be enrolled unless one of the twelve gods were first cast out; hence in his eyes it would be monstrous for him to accept an honour which involved depriving another god of his honour.

Now on the subject of Heracles if we have dwelt over-long, we have at least omitted nothing from the myths which are related concerning him.

40. As for the Argonauts, since Heracles joined

¹ Odyssey 11. 602–3.
'Ηρακλῆς συνεστράτευσεν, οίκείον ἂν εἶ ὑπελθείν ἐπὶ αὐτῶν.
'Ἰάσονα γενέσθαι λέγουσιν οὖν μὲν Αἴσονος, ἀδελφιδοῦν δὲ Πελίου τοῦ Θεσσαλῶν βασιλέως, ῥώμη δὲ σώματος καὶ ψυχῆς λαμπρότητι διενεγκαντα τῶν ἡλικιωτῶν ἐπιθυμησαί τι πράξαι μυθήμας ἄξιον, ὁρῶντα δὲ τῶν πρὸ αὐτοῦ Περσέα καὶ τινὰς ἄλλους διὰ τὰς ὑπερορίους στρατείας καὶ τὸ παράβολον τῶν ἄθλων δόξης ἀειμνήστου τετευχότας, ζηλῶσαί τὰς προαιρέσεις αὐτῶν. διό καὶ τὴν ἐπιβολὴν ἀνακοινωσάμενον τῷ βασιλεῷ ταχέως λαβεῖν αὐτὸν συγκάταινον, οὗχ οὐν τοῦ Πελίου σπεύδουντος προαγαγεῖν εἰς ἐπιφάνειαν τὸν νεανίσκον ὡς ἐλπίζοντος ἐν ταῖς παραβόλοις στρατείαις διαφθαρήσεθαι, αὐτῶν μὲν γὰρ ἐκ φύσεως ἐστερήσθαι παίδων ἄρρενων, τὸν δ' ἀδελφὸν εὐλαβεῖσθαι μὴποτε συνεργόν ἔχων τὸν οὐδὲν ἐπίθεται τῇ βασιλείᾳ. κρύπτοντα δὲ τὴν ὑποψίαν ταύτην, καὶ τὰ πρὸς τὴν στρατείαν χρῆσμα χορηγήσειν ἐπαγγελάμενον, παρακαλεῖν ἄθλον τελέσαι στειλάμενον τὸν πλοῦν εἰς Κόλχους ἐπὶ τὸ διαβεβομένον τοῦ κρίνῃ δέρος χρυσόμαλλον. τὸν δὲ Πόντον κατ᾽ ἐκείνους τοὺς χρόνους περιοικομέμενον ὑπὸ ἔθνων βαρβάρων καὶ παντελῶς ἀγρίων "Ἄξενον προσαγορεύεσθαι, ἐνοκτονοῦντων τῶν ἐγχώριων τοὺς καταπλέοντας. 'Ἰάσονα δὲ δόξης ὀρεγόμενον καὶ τὸν ἄθλον δυσεφίκτην μὲν, οὐ κατὰ πάν δ' ἀδύνατον κρίνοντα, καὶ διὰ

1 τῶν Dindorf: τῶν.

1 "Hostile to strangers;" cp. p. 393, n. 2.
them in their campaign, it may be appropriate to speak of them in this connection.

This is the account which is given:—Jason was the son of Aeson and the nephew through his father of Pelias, the king of the Thessalians, and excelling as he did above those of his years in strength of body and nobility of spirit he was eager to accomplish a deed worthy of memory. And since he observed that of the men of former times Perseus and certain others had gained glory which was held in everlasting remembrance from the campaigns which they had waged in foreign lands and the hazard attending the labours they had performed, he was eager to follow the examples they had set. As a consequence he revealed his undertaking to the king and quickly received his approval. It was not so much that Pelias was eager to bring distinction to the youth as that he hoped that in the hazardous expeditions he would lose his life; for he himself had been deprived by nature of any male children and was fearful that his brother, with his son to aid him, would make an attempt upon the kingdom. Hiding, however, this suspicion and promising to supply everything which would be needed for the expedition, he urged Jason to undertake an exploit by sailing to Colchis after the renowned golden-fleeced skin of the ram. The Pontus at that time was inhabited on all its shores by nations which were barbarous and altogether fierce and was called “Axenos,” since the natives were in the habit of slaying the strangers who landed on its shores. Jason, who was eager for glory, recognizing that the labour was difficult of accomplishment and yet not altogether impossible, and concluding that for this
DIODORUS OF SICILY

tούτο μάλλον αὐτὸν ἐπιφανέστερον ἔσεσθαι διαλαμβάνοντα, παρασκευάσασθαι τὰ πρὸς τὴν ἐπιβολὴν.

41. Καὶ πρῶτον μὲν περὶ τὸ Πήλιον ναυπηγήσασθαι σκάφος, πολὺ τῷ μεγέθει καὶ τῇ λοιπῇ κατασκευῇ τὴν τότε συνήθειαν ὑπερβάλλον, διὰ τὸ σχεδίας πλεῖν τοὺς τότε ἀνθρώπους καὶ μικροῖς παντελῶς ἀκατόν. διὸ καὶ τῶν ἰδόντων αὐτὸ τότε καταπληγτομένων, καὶ τῆς φήμης διαδοθείσης κατὰ τὴν ᾿Ελλάδα περὶ τὸν ἄθλον 1 καὶ τῆς κατὰ τὴν ναυπηγίαν ἐπιβολῆς, οὐκ ὀλύγους τῶν ἐν ὑπεροχαῖς νεανίσκων ἐπιθυμῆσαι μετασχεῖν τῆς στρατείας. 2 ᾿Ιάσονα δὲ καθελκύσαντα τὸ σκάφος καὶ κοσμῆσαντά πάσι τοῖς ἀνήκουσι πρὸς ἐκπληξίν λαμπρῶς, ἐκλέξα τῶν ὁργομένων τῆς αὐτῆς προωρέσεως τοὺς ἐπιφανεστάτους ἀριστεῖς, ὥστε σὺν αὐτῷ τοὺς ἀπαντας εἶναι πεντήκοντα καὶ τέτταρας. τούτων δ’ ύπάρχειν ἐνδοξότατος Κάστορα καὶ Πολυδευκήν, ἔτι δ’ Ῥακλέα καὶ Τελαμώνα, πρὸς δὲ τούτοις Ὀρφέα καὶ τὴν ᾿Οχυρίνως ᾿Αταλάντην, ἔτι δὲ τοὺς Θεσπιίου παίδας καὶ αὐτόν τὸν 3 στελλόμενον τὸν πλοῦν ἐπὶ τὴν Κολχίδα. τὴν δὲ ναῦν Ἅργῳ προσαγορευθῆναι κατὰ μὲν τινας τῶν μυθογράφων ἀπὸ τοῦ τὸ σκάφος ἀρχιτεκτονὴσαντος ὅδ’ ἔσχε εἰς ἀποκαθάρισμα καὶ συμπλεύσαντος ἑκείνα τὸν θεραπεύειν ἀεὶ τὰ πονοῦντα μέρη τῆς νεώς, ὡς δὲ ἐνοι λέγουσιν ἀπὸ τῆς περὶ τὸ τάχος ὑπερβολῆς, ὡς ἀν τῶν ἀρχαίων ἄργων τὸ ταχὺ προσαγορευόντων. τοὺς δ’ οὖν ἀριστεῖς συνελθόντας ἐλέειν αὐτὸν στρατηγὸν Ἰρακλέα, προκρίναντας κατ’ ἀνδρείαν.

1 So Dindorf: πρὸς τε τὸ ἄθλον.
very reason the greater renown would attach to himself, made ready everything needed for the undertaking.

41. First of all, in the vicinity of Mount Pelion he built a ship which far surpassed in its size and in its equipment in general any vessel known in those days, since the men of that time put to sea on rafts or in very small boats. Consequently those who saw the ship at the time were greatly astonished, and when the report was noised about throughout Greece both of the exploit and of the enterprise of building the ship, no small number of the youths of prominence were eager to take part in the expedition. Jason, then, after he had launched the ship and fitted it out in brilliant fashion with everything which would astonish the mind, picked out the most renowned chieftains from those who were eager to share his plan, with the result that the whole number of those in his company amounted to fifty-four. Of these the most famous were Castor and Polydeuces, Heracles and Telamon, Orpheus and Atalante the daughter of Schoeneus, and the sons of Thespius, and the leader himself who was setting out on the voyage to Colchis. The vessel was called Argo after Argus, as some writers of myths record, who was the master-builder of the ship and went along on the voyage in order to repair the parts of the vessel as they were strained from time to time, but, as some say, after its exceeding great swiftness, since the ancients called what is swift argos. Now after the chieftains had gathered together they chose Heracles to be their general, preferring him because of his courage.
DIODORUS OF SICILY

42. "Επειτ' ἐκ τῆς Ἰωλκοῦ τὸν ἐκπλουν ποιησαμένου, καὶ παραλλάξαντας τὸν τε Ἀθω καὶ Σαμοθράκην, χειμώνι περιπεσεῖν, καὶ προσενεχθήναι τῆς Τρωάδος πρὸς Σίγειον. ἐνταῦθα δ' αὐτῶν τὴν ἀπόβασιν ποιησαμένων, εὐρεθήναι φασι παρθένου δεδεμένην παρὰ τὸν αἰγιαλὸν διὰ τοιαύτας αἰτίας.

2 λέγεται τὸν Ποσειδώνα διὰ τὴν μυθολογομεμένην τῶν Τρωικῶν τεχνῶν κατασκευὴν μηνίσαντα Λαομέδοντι τῷ βασιλεὶ κῆτος ἀνείναι ἐκ τοῦ πελάγους πρὸς τὴν χώραν. ὑπὸ δὲ τούτου τούς τε παρὰ τὸν αἰγιαλὸν διατρίβοντας καὶ τοὺς γεωργοῦντας τὴν παραθαλάττων παραδόξως συναρπάζονται πρὸς δὲ τούτους λοιμὸν ἐμπεσεῖν εἰς τὰ πλῆθη καὶ καρπῶν παντελῆ φθοράν, ὡστε πάντας ἐκπλήττειν τὸ μέγεθος τῆς περιστάσεως. διὸ καὶ συντρεχόντων τῶν ὁχλῶν εἰς ἐκκλησίαν καὶ ξητούντων ἀπαλλαγὴν τῶν ἀπευθυμάτων, λέγεται τὸν βασιλέα πέμψαι πρὸς τὸν Ἄπόλλωνος ἐπερωτήσασθαι περὶ τῶν συμβεβηκότων. ἐκπεσόντος οὖν χρησιμοῦ μὴν ὑπάρχειν Ποσειδῶνος, καὶ τότε ταῦτα λήξειν ὅταν οἱ Τρῶες τὸ λαχὸν τῶν τέκνων ἐκουσίως παραδώσα τοὺς τῷ κήτει, φασὶν ἀπάντων εἰς τὸν κλήρον ἐμβαίνοντων ἐπανελθεῖν εἰς Ἁσίαν τὴν τοῦ βασιλέως θυγατέρα. διόπερ τὸν Λαομέδοντα συναναγκασθέντα παραδοῦναι τὴν παρθένου καὶ ἐσθαίος καταλαμβάνοντος βόμβευν ἀπολυπεῖν παρὰ τὸν αἰγιαλὸν. ἐνταῦθα
BOOK IV. 42. 1-5

42. After they had sailed from Iolcus, the account continues, and had gone past Athos and Samothrace, they encountered a storm and were carried to Sigeium in the Troad. When they disembarked there, it is said, they discovered a maiden bound in chains upon the shore, the reason for it being as follows. Poseidon, as the story runs, became angry with Laomedon the king of Troy in connection with the building of its walls,¹ according to the mythical story, and sent forth from the sea a monster to ravage the land. By this monster those who made their living by the seashore and the farmers who tilled the land contiguous to the sea were being surprised and carried off. Furthermore, a pestilence fell upon the people and a total destruction of their crops, so that all the inhabitants were at their wits' end because of the magnitude of what had befallen them. Consequently the common crowd gathered together into an assembly and sought for a deliverance from their misfortunes; and the king, it is said, dispatched a mission to Apollo to inquire of the god regarding what had befallen them. When the oracle, then, became known, which told that the cause was the anger of Poseidon and that only then would it cease when the Trojans should of their free will select by lot one of their children and deliver him to the monster for his food, although all the children submitted to the lot, it fell upon the king's daughter Hesionë. Consequently Laomedon was constrained by necessity to deliver the maiden and to leave her, bound in chains, upon the shore. Here

¹ Poseidon and Apollo had been compelled by Zeus to labour for Laomedon for hire, but when they had built the walls of Troy Laomedon refused to pay them.
DIODORUS OF SICILY

δὲ τὸν μὲν Ἡρακλέα μετὰ τῶν Ἀργοναυτῶν τὴν ἀπόβασιν ποιησάμενον, καὶ μαθόντα παρὰ τῆς κόρης τὴν περιπέτειαν, ἀναρρήζει μὲν τοὺς περὶ τὸ σῶμα δεσμούς, ἀναβάντα δὲ εἷς τὴν πόλιν ἔπαγγειλασθαι τῷ βασίλει διαφθείρει τὸ κῆτος.

6 τοῦ δὲ Ασκλείδοντος ἀποδεξάμενον τὸν λόγον καὶ δωρεὰν δώσειν ἐπαγγειλαμένου τὰς ἀνωτέρως ἱπποὺς, φασὶ τὸ μὲν κῆτος ὑφ᾽ Ἡρακλέους ἀναρρήζει, τῇ δ᾽ Ἡσίονῃ δοθῆναι τὴν ἐξουσίαν εἴτε βούλητο μετὰ τοῦ σώσαντος ἀπελθεῖν εἴτε μετὰ τῶν γονέων καταμένειν ἐν τῇ πατρίδι. τὴν μὲν εἰς κόρην ἔλεσθαι τὸν μετὰ τοῦ εἶνος βίον, οὐ μόνον τὴν ἐνεργεῖαν τῆς συγγενείας προκρίνασαν, ἀλλὰ καὶ φοβουμένην μὴ πάλιν φανέντοις κῆτος πρὸς τὴν ὁμοίαν ὑπὸ τῶν πολιτῶν ἑκτεθῇ τιμωρίαν.

7 τοῦ δ᾽ Ἡρακλέα δώροις καὶ τοῖς προσήκουσι εὔνοιοι λαμπρῶς τιμηθέντα τὴν Ἡσίονην καὶ τὰς ἱπποὺς παραδέσθαι τῷ Ασκλείδοντι, συνταξάμενον μετὰ τῆς ἐκ Κόλχων ἐπάνων ἀπολήγεσθαι, αὐτὸν δ᾽ ἀναχθῆναι μετὰ τῶν Ἀργοναυτῶν κατὰ σπουδὴν ἔπὶ τῶν προκείμενον ἅθλου.

43. Ἐπιγενομένου δὲ μεγάλου χειμῶνος, καὶ τῶν ἀριστῶν ἀπογυνωσκόντων τὴν σωτηρίαν, φασὶν Ὀρφέα, τῆς τελετῆς μόνον τῶν συμπλεόντων μεταρρηκτικότα, ποιήσασθαι τοῖς Σαμοθραξί τὰς ὑπὲρ τῆς σωτηρίας εὐχὰς. εὐθὺς δὲ τοῦ πνεύματος ἐνδοῦντος, καὶ δυοῦν ἀστέρων ἔπὶ τὰς τῶν Διοσκόρων κεφαλὰς ἐπιπεσόντων, ἀπαντᾶς μὲν ἐκπλαγήσαι τὸ παράδοξον, ὑπολαμβάνει δὲ θεῶν προνοία τῶν κυν-
Heracles, when he had disembarked with the Argonauts and learned from the girl of her sudden change of fortune, rent asunder the chains which were about her body and going up to the city made an offer to the king to slay the monster. When Laomedon accepted the proposal and promised to give him as his reward his invincible mares, Heracles, they say, did slay the monster and Hesionē was given the choice either to leave her home with her saviour or to remain in her native land with her parents. The girl, then, chose to spend her life with the stranger, not merely because she preferred the benefaction she had received to the ties of kinship, but also because she feared that a monster might again appear and she be exposed by the citizens to the same fate as that from which she had just escaped. As for Heracles, after he had been splendidly honoured with gifts and the appropriate tokens of hospitality, he left Hesionē and the mares in keeping with Laomedon, having arranged that after he had returned from Colchis, he should receive them again; he then set sail with all haste in the company of the Argonauts to accomplish the labour which lay before them.

43. But there came on a great storm and the chieftains had given up hope of being saved, when Orpheus, they say, who was the only one on shipboard who had ever been initiated in the mysteries of the deities of Samothrace, offered to these deities the prayers for their salvation. And immediately the wind died down and two stars fell over the heads of the Dioscori, and the whole company was amazed at the marvel which had taken place and concluded that they had been rescued from their perils by an
Diodorus of Sicily

diūnων εαυτούς ἀπηλλάχθαί. διὸ καὶ τοῖς ἐπιγνω-
μένοις παραδοσίμουν γεγενημένης τῆς περιπετείας,
ἀεὶ τοὺς χειμαζομένους τῶν πλεόντων εὐχάς μὲν
τίθεσθαι τοῖς Σαμόθραξι, τὰς δὲ τῶν ἀστέρων
παρουσίας ἀναπέμπειν εἰς τὴν τῶν Διοσκόρων
ἐπιφάνειαν.

3 Οὐ μὴν ἀλλὰ τότε λήξαντος τοῦ χειμῶνος
ἀποβῆναι μὲν τοὺς ἄριστεῖς τῆς Ὄρκης εἰς τὴν
ὕπο Φινέως βασιλευμένην χώραν, περιπέσειν δὲ
δυσὶ νεανίσκοις ἐπὶ τιμωρία διωρυγμένοι καὶ μά-
στει τιγγάς συνεχεῖς λαμβάνοντοι τούτους δὲ
ὑπάρχειν Φινέως νίοις καὶ Κλεοπάτρας, ἣν φασιν
ἐξ Ὀρευθύας τῆς Ἑρεχθέως γεννηθῆναι καὶ
Βορέου, διὰ τίνας τόλμαν καὶ διαβολὰς
ψευδεῖς τυγχάνοντας ὑπὸ τοῦ πατρὸς ἀδίκως τῆς

4 προειρημένης τιμωρίας. τὸν γὰρ Φινέα γεγαμη-
κότα Ίδαίαν τὴν Δαρδάνου τοῦ Σκυθῶν βασιλέως
θυγατέρα, καὶ διὰ τὸν πρὸς αὐτὴν ἐρωτα πάντα χαρι-
. ζόμενον, πιστεύουσα διότι τῇ μητρινᾶ βίαν ἐφ' ὑβρεῖ προσήγαγον οἱ πρόγονοι, βουλόμενοι τῇ

5 μητρὶ χαρίζεσθαι. τῶν δὲ περὶ τὸν Ἡρακλέα
παραδόξως ἐπιφανέντων, φασὶ τοὺς μὲν ἐν ταῖς
ἄναγκαις ὀντας ἐπικαλέσασθαι καθάπερ θεοὺς τοὺς
ἀριστεῖς, καὶ τὰς αἰτίας δηλώσαντας τῆς τοῦ

1 δὲ deleted by Vogel, retained by Bekker, Dindorf, Jacoby.

1 The Gemini, the appearance of which was believed to
have a quieting influence on the sea; thus Horace (Odes,
1. 3. 2) prays to “Helen’s brethren, stars of light,” safely
478
act of Providence of the gods. For this reason, the story of this reversal of fortune for the Argonauts has been handed down to succeeding generations, and sailors when caught in storms always direct their prayers to the deities of Samothrace and attribute the appearance of the two stars to the epiphany of the Dioscori.

At that time, however, the tale continues, when the storm had abated, the chieftains landed in Thrace on the country which was ruled over by Phineus. Here they came upon two youths who by way of punishment had been shut within a burial vault where they were being subjected to continual blows of the whip; these were sons of Phineus and Cleopatra, who men said was born of Oreithyia, the daughter of Erechtheus, and Boreas, and had unjustly been subjected to such a punishment because of the unscrupulousness and lying accusations of their mother-in-law. For Phineus had married Idaea, the daughter of Dardanus the king of the Scythians, and yielding to her every desire out of his love for her he had believed her charge that his sons by an earlier marriage had insolently offered violence to their mother-in-law out of a desire to please their mother. And when Heracles and his friends unexpectedly appeared, the youths who were suffering these tortures, they say, made supplication to the chieftains as they would to gods, and setting forth the causes of their father's unlawful
to bring to Greece the ship which bears Vergil. Cp. Macaulay, The Lays of Ancient Rome:

Safe comes the ship to haven,
Through billows and through gales,
If once the Great Twin Brethren
Sit shining on the sails.

479
Diodorus of Sicily

πατρὸς παρανομίας δεῖοθαι τῶν ἀτυχημάτων αὐτοὺς ἐξελέσθαι.

44. Τὸν δὲ Φινέα πικρῶς ἀπαντήσαντα τοῖς ξένοις παραγγείλαν μηδὲν τῶν καθ’ ἐαυτὸν πολυπραγμονεῖν: μηδένα γὰρ πατέρα λαβεῖν παρ’ υἱὸν ἐκουσίως τιμωριάν, εἰ μὴ τῷ μεγέθει τῶν ἀδικημάτων ὑπέρθουντο τὴν φυσικὴν τῶν γονέων εἰς τέκνα φιλοστοργίαν, ἐνταῦθα συμπλέοντας τοῖς περὶ τὸν Ἡρακλέα τοὺς ἐπικαλουμένους μὲν Βορείδας, ἀδελφοὺς δὲ ὄντας Κλεοπάτρας, λέγεται διὰ τὴν συγγένειαν πρῶτος ὁρμῆσαι πρὸς τὴν βοήθειαν, καὶ τοὺς μὲν περικειμένους τοῖς νεωτέροις δεσμοὺς περιρρήσαν, τοὺς δὲ ἐναντιομένους τῶν βαρβάρων ἀποκτεῖναι. ὁρμῆσαντος δὲ τούς Φινέως πρὸς μάχην, καὶ τοῦ πλῆθους τῶν Θρακῶν συνδραμόντος, φασὶ τὸν Ἡρακλέα πάντων ἀρίστον διαγωνισάμενον αὐτὸν τε τὸν Φινέα καὶ τῶν ἄλλων οὐκ ἔλθους ἀνελεῖν, τὸ δὲ τελευταῖον κρατήσαντα τῶν βασιλεῶν τὴν μὲν Κλεοπάτραν ἐκ τῆς φυλακῆς προαγαγὼν, τοῖς δὲ Φινείδαις ἀποκαταστῆσαι τὴν πατρίαν ἀρχὴν. Βουλομένων δὲ αὐτῶν τὴν μητριὰν μετ’ αἰκίας ἀποκτεῖναι, πείσας τῆς μὲν τιμωρίας ταύτης ἀποστῆναι, πρὸς δὲ τὸν πατέρα πέμψαντας εἰς τὴν Σκύθειαν ἑκείνων παρακαλέσαι τῶν εἰς αὐτοὺς ἀνορμημάτων λαβεῖν κόλασιν, ὁδ ἐγεγέντος τὸν μὲν Σκύθην τῆς θυγατρὸς καταγνῦναι θάνατον, τοὺς δὲ ἐκ τῆς Κλεοπάτρας υἱοὺς ἀπενεγκασθοῦν παρά τοῖς Θραξίδοις ἐπικείεται.

Ὅψε ἀγνωστοὶ δὲ διότι τινὲς τῶν μυθογράφων τυφλωθήσεται φασί τοὺς Φινείδας ὑπὸ τοῦ πατρός, καὶ

1 ek Vulgate, Bekker, Jacoby, omitted D, Dindorf, Vogel.

480
conduct implored that they be delivered from their unfortunate lot.

44. Phineus, however, the account continues, met the strangers with bitter words and ordered them not to busy themselves with his affairs; for no father, he said, exacts punishment of his sons of his free will, unless they have overcome, by the magnitude of their crimes, the natural love which parents bear towards their children. Thereupon the young men, who were known as Boreadæ⁠¹ and were of the company which sailed with Heracles, since they were brothers of Cleopatra, and because of their kinship with the young men, were the first, it is said, to rush to their aid, and they tore apart the chains which encircled them and slew such barbarians as offered resistance. And when Phineus hastened to join battle with them and the Thracian multitude ran together, Heracles, they say, who performed the mightiest deeds of them all, slew Phineus himself and no small number of the rest, and finally capturing the royal palace led Cleopatra forth from out the prison, and restored to the sons of Phineus their ancestral rule. But when the sons wished to put their stepmother to death under torture, Heracles persuaded them to renounce such a vengeance, and so the sons, sending her to her father in Scythia, urged that she be punished for her wicked treatment of them. And this was done; the Scythian condemned his daughter to death, and the sons of Cleopatra gained in this way among the Thracians a reputation for equitable dealing.

I am not unaware that certain writers of myths say that the sons of Phineus were blinded by their

¹ "Sons of Boreas."
τὸν Φινέα τῆς ὁμοίας τυχεῖν συμφορῶς ὑπὸ Βορέου. 5 ὁμοίως δὲ καὶ τὸν Ἡρακλέα τυχεῖ παραδεδώκασι πρὸς ὕδρειαν ἐξελθόντα κατὰ τὴν Ἀσίαν ὑπὸ τῶν Ἀργοναυτῶν ἐπὶ τῆς χώρας ἀπολειφθήναι. καθόλου δὲ τούς παλαιοὺς μύθους οὐχ ἀπλῆν οὐδὲ συμπεφωνημένην ἱστορίαν ἔχειν συμβέβηκε· διὸσπερ 6 οὐ χρὴ θαυμάζειν, εἰάν τινα τῶν ἀρχαιολογομενών μὴ συμφώνως ἀπασὶ τοῖς ποιηταῖς καὶ συγγραφεῖσι συγκρίνωμεν.

Οὐ μὴν ἄλλα καὶ τοὺς Φινείδας λέγεται τὴν βασιλείαν παραδόντας τῇ μητρὶ Κλεοπάτρᾳ συντρα-7 τεσσαὶ τοὺς ἀριστεύουσιν. ἀναχθέντας δὲ αὐτοὺς ἐκ τῆς Θράκης καὶ κομμήθεντας εἰς τὸν Πόλτον προσεχεῖν1 τῇ Ταυρικῇ, τῇ ἀγριότητα τῶν ἐγχώριων ἁγιοῦντας· νόμῳν γὰρ εἶναι τοῖς τὴν χώραν ταύτην οἰκούσι βαρβάρους θύειν Ἀρτέμιδι Ἰαυροπόλοι τοὺς καταπλέοντας ξένους· παρ’ 8 οἷς φασὶ τὴν Ἰφιγένειαν ἐν τοῖς ύστεροις χρόνοις ἱέρειαν τῆς εἰρημένης θεοῦ κατασταθείσαν θύειν τοὺς ἀλυσκομένους.

45. Ἐπιζήτουσα δὲ τῆς ἱστορίας τάς τῆς ἐκνο-κτονίας αἰτίας, ἀναγκαῖον βραχέα διελθεῖν, ἀλλοις τε καὶ τῆς παρεκβάσεως οἰκείας ἐσομένης ταῖς τῶν Ἀργοναυτῶν πράξεσι. φασὶ γὰρ Πλίον δύο γενέσθαι παιδας, Αἰήθην τε καὶ Πέρσην· τούτων δὲ τὸν μὲν Αἰήθην βασιλεύσαι τῆς Κολχίδος, τὸν δὲ ἐτερον τῆς Ταυρικῆς, ἀμφότερος δὲ διενεγκεῖν 2 ἡμότητι, καὶ Πέρσου μὲν Ἐκάτην γενέσθαι θυγατέρα, τόλμη καὶ παρανομία προέχουσαν τοῦ

1 προσεχεῖν Eichstätt, προσεχεῖν (προσεχεῖν Dα) MSS., editors.

482
father and that Phineus suffered the like fate at the hands of Boreas. Likewise certain writers have passed down the account that Heracles, when he went ashore once in Asia to get water, was left behind in the country by the Argonauts. But, as a general thing, we find that the ancient myths do not give us a simple and consistent story; consequently it should occasion no surprise if we find, when we put the ancient accounts together, that in some details they are not in agreement with those given by every poet and historian.

At any rate, according to these ancient accounts, the sons of Phineus turned over the kingdom to their mother Cleopatra and joined with the chieftains in the expedition. And after they had set sail from Thrace and had entered the Pontus, they put in at the Tauric Chersonese, being ignorant of the savage ways of the native people. For it is customary among the barbarians who inhabit this land to sacrifice to Artemis Tauropolus the strangers who put in there, and it is among them, they say, that at a later time Iphigeneia became a priestess of this goddess and sacrificed to her those who were taken captive.

45. Since it is the task of history to inquire into the reasons for this slaying of strangers, we must discuss these reasons briefly, especially since the digression on this subject will be appropriate in connection with the deeds of the Argonauts. We are told, that is, that Helius had two sons, Acétes and Perses, Acétes being king of Colchis and the other king of the Tauric Chersonese, and that both of them were exceedingly cruel. And Perses had a daughter Hecatê, who surpassed her father in bold-
Diodorus of Sicily

πατρός: φιλοκλίνηγον δ' οὖσαν ἐν ταῖς ἀποτυχίαις ἀνθρώπους ἀντὶ τῶν θηρίων κατατοξεύειν. φιλοτεχνὸν δ' εἰς φαρμάκων θανασίμων συνθέσεις γενομένην τὸ καλούμενον ἀκόντιον ἔξευρεῖν, καὶ τῆς ἐκάστου δυνάμεως πείραν λαμβάνειν μίσχουσαν ταῖς διδομέναις τοῖς ἐξόνοις τροφαῖς. ἐμπειρίαν δὲ μεγάλην ἐν τούτοις ἔχουσαν πρῶτον μὲν τὸν πατέρα φαρμάκων διαφθείραι καὶ διαδεξασθαι τὴν βασιλείαν, ἐπειτ' Ἀρτέμιδος ιερὸν ἰδρυσμένην καὶ τοῦς καταπλέοντας ἐξόνοις ὥσθαι τῇ θεῇ καταδεί-3 ἔσασαν ἐπ' ὑμότητι διυονομασθῆναι. μετὰ δὲ ταῦτα συνοικίσασαν Λήτη γεννῆσαι δύο θυγατέρας, Κύρκην τε καὶ Μήδειαν, ἔτι δ' οὖν Αἰγιαλέα.

Καὶ τὴν μὲν Κύρκην εἰς φαρμάκων παντοδαπῶν ἐπίνοιαν ἐκτραπεῖσαν ἔξευρεῖν βίζων παντοῖας φύσεις καὶ δυνάμεις ἀποστομένας: οὐκ ὄλγα μὲν γὰρ ὑπὸ τῆς μητρὸς Ἐκάτης διδαχθῆναι, πολὺ δὲ πλεῖον διὰ τῆς ἱδίας ἐπιμελείας ἔξευροῦσαν μηδεμίαν ὑπερβολὴν ἀπολιπεῖν ἐτέρα πρὸς ἐπίνοιαν
4 φαρμακείας. δοθῆναι δ' αὐτὴν εἰς γάμον τῷ βασίλει τῶν Σαρματῶν, οὐς ἐννοεῖ Σκυθὸς προσ- αγορεύουσιν. καὶ τὸ μὲν πρῶτον τὸν ἄνδρα φαρ- μάκοις ἄνελεῖν, μετὰ δὲ ταῦτα τὴν βασιλείαν διαδεξαμένην πολλὰ κατὰ τῶν ἄρχομένων ὡμὰ
5 πρᾶξιν καὶ βίαια. διόσπερ ἐκπεσοῦσαν τῆς βασι- λείας κατὰ μὲν τινας τῶν μυθογράφων φυγεῖν ἐπὶ τὸν ὀκεανὸν, καὶ νῆσον ἔρημον καταλαβομένην

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1 According to Ovid, Metamorphoses, 7. 408 ff., the plant which gave aconite came from the foam which dropped from the jaws of Cerberus when Heracles brought him out of Hades.
ness and lawlessness; she was also fond of hunting, and when she had no luck she would turn her arrows upon human beings instead of the beasts. Being likewise ingenious in the mixing of deadly poisons she discovered the drug called aconite and tried out the strength of each poison by mixing it in the food given to the strangers. And since she possessed great experience in such matters she first of all poisoned her father and so succeeded to the throne, and then, founding a temple of Artemis and commanding that strangers who landed there should be sacrificed to the goddess, she became known far and wide for her cruelty. After this she married Aeëtes and bore two daughters, Circé and Medea, and a son Aegialeus.

Although Circé also, it is said, devoted herself to the devising of all kinds of drugs and discovered roots of all manner of natures and potencies such as are difficult to credit, yet, notwithstanding that she was taught by her mother Hecaté about not a few drugs, she discovered by her own study a far greater number, so that she left to the other woman no superiority whatever in the matter of devising uses of drugs. She was given in marriage to the king of the Sarmatians, whom some call Scythians, and first she poisoned her husband and after that, succeeding to the throne, she committed many cruel and violent acts against her subjects. For this reason she was deposed from her throne and, according to some writers of myths, fled to the ocean, where she seized a desert island, and there established herself with

For this reason the plant was reputed to grow near Heraclea on the Black Sea where the entrance to Hades was pointed out.

485
Diodorus of Sicily

ένταθα μετὰ τῶν συμφυγουσῶν γυναικῶν καθι- 
δρυθήματα, κατὰ δὲ τινας τῶν ἰστορικῶν ἐκλιποῦσαν 
τὸν Πόντον κατοικήσας τῆς Ἰταλίας ἀκρωτηρίων 
τὸ μέχρι τοῦ νῦν ἀπ’ ἐκείνης Κύρκαιον 1 ὄνομαζό-
μενον.

46. Τῇ δὲ Μῆδειαν ἰστοροῦσι μαθεῖν παρὰ τε τῆς 
μητρὸς καὶ τῆς ἅδελφῆς ἁπάσας ταῖς τῶν φαρμάκων 
δυνάμεις, προαιρέσει δὲ ἐναντιωτάτην χρησθαί- 
διατελεῖν γὰρ τοὺς καταπλέοντας τῶν ξένων 
ἐξαιρουμένην ἐκ τῶν κυνήγων, καὶ ποτὲ μὲν παρὰ 
τοῦ πατρὸς αὐτεῦθα δείσει καὶ χάριτι τῆς τῶν 
μελλόντων ἀπολλυσθαι σωτηρίαν, ποτὲ δὲ αὐτὴν ἐκ 
τῆς φυλακῆς ἁφείσαι προνοεῖσθαι τῆς τῶν ἀτυχ- 
ούντων ἁφαλείας. τὸν γὰρ Αἰτήτην τὰ μὲν διὰ 
τὴν ἱδίαν ὀμότητα, τὰ δὲ ὑπὸ τῆς γυναικὸς 'Εκά- 
tῆς πεισθέντα, προσδέξασθαι τὸ τῆς ἑνοκτονίας 
2 νόμιμον. ἀντιπραττοῦσι δὲ τῆς Μῆδειας ἀεὶ 
μᾶλλον τῇ προαιρέσει τῶν γονέων, φασὶ τὸν 
Αἰτήτην ὑποτεύσασαν τὴν ἐκ τῆς θυγατρὸς ἐπιβου-
λήν εἰς ἐλευθέραν αὐτὴν ἀποθέσθαι φυλακήν-
την δὲ Μῆδειαν διαδράσαν καταφυγεῖν εἰς τὴ 
3 τέμενος 'Ηλίου κείμενον παρὰ θάλατταν. καθ’ 
δὲ τῇ χρόνου τοὺς 'Αργουντᾶς ἀπὸ τῆς Ταυρικῆς 
κομισθέντας νυκτὸς καταπλέσασα τῆς Κολχίδος 
eἰς τὸ προειρημένον τέμενος. ἔνθα δὲ περιτυχ- 
όντας τῇ Μῆδείᾳ πλανωμένη παρὰ τῶν αἰγαλῶν, 
καὶ μαζόντας παρ’ αὐτῆς τὸ τῆς ἑνοκτονίας 
νόμιμον, ἀποδέξασθαι μὲν τὴν ἁμερότητα τῆς 
παρθένου, δηλώσαντας δὲ αὐτῇ τὴν ἕαυτῶν ἑπι-

1 Κύρκαιον II, Jacoby.

2 In early times the southern boundary of Latium.
the women who had fled with her, though according to some historians she left the Pontus and settled in Italy on a promontory which to this day bears after her the name Circacum.1

46. Concerning Medea this story is related:—From her mother and sister she learned all the powers which drugs possess, but her purpose in using them was exactly the opposite. For she made a practice of rescuing from their perils the strangers who came to their shores, sometimes demanding from her father by entreaty and coaxing that the lives be spared of those who were to die, and sometimes herself releasing them from prison and then devising plans for the safety of the unfortunate men. For Aeëtes, partly because of his own natural cruelty and partly because he was under the influence of his wife Hecatê, had given his approval to the custom of slaying strangers. But since Medea as time went on opposed the purpose of her parents more and more, Aeëtes, they say, suspecting his daughter of plotting against him consigned her to free custody 2; Medea, however, made her escape and fled for refuge to a sacred precinct of Helius on the shore of the sea. This happened at the very time when the Argonauts arrived from the Tauric Chersonese and landed by night in Colchis at this precinct. There they came upon Medea, as she wandered along the shore, and learning from her of the custom of slaying strangers they praised the maiden for her kindly spirit, and then, revealing to her their own project, they learned in turn from

2 The *libera custodia* of the Romans, which corresponded in general to our release on bail or on parole, a citizen frequently assuming responsibility for the *person* of the prisoner.
βολὴν πάλιν παρ’ ἐκείνης ἐμαθεῖν τὸν ὑπάρχοντα αὐτῆς κάδυνον ἀπὸ τοῦ πατρὸς διὰ τὴν πρὸς τοὺς 4 ἔνευς εὐδείειαν. κοινοῦ δὲ τοῦ συμφέροντος φανέρως, τὴν μὲν Μηδέιαν ἐπαγγελλασθαὶ συνεργήσειν αὐτοῖς μέχρι ἀν συντελέσωσι τὸν προκείμενον ἄθλον, τὸν δὲ Ἰάσωνα διὰ τῶν ὄρκων δοῦναι πίστεις ὅτι γῆμας αὐτὴν ἔξει σύμβιον ἀπαντά 5 τὸν τὸν ζην χρόνον. μετὰ δὲ ταύτα τούτα Ἀργοναύτας ἀπολιπόντας φυλακὰς τῆς νεώς, νυκτὸς ὀρμήσαε μετὰ τῆς Μηδείας ἐπὶ τὸ χρυσόμαλλον δέρος. περὶ οὗ τὰ ἡ μέρος οἰκεῖον ἄν εἴη διελθεῖν, ἵνα μηδὲν τῶν ἄνηκόντων εἰς τὴν ὑποκειμένην ἑστορίαν ἀγνοηταί.

47. Φρίζον τὸν Ἀθάμαντος μυθολογοῦσι διὰ τὰς ἀπὸ τῆς μητριᾶς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἐλλῆν ψυχεῖν ἐκ τῆς Ἐλλάδος. περαιουμένων δὲ αὐτῶν κατὰ τίνα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριόν χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν βάλατταν, ἤν ἄπ’ ἐκείνης Ἐλλήσποντον ὀνομασθῆναι, τὸν δὲ Φρίζον εἰς τὸν Πόντον πορευθέντα καταχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ δὲ τι λόγιον θύσαντα τὸν κριόν ἀναθεῖναι τὸ δέρος εἰς τὸ τοῦ Ἀρεος 2 ἔρον. μετὰ δὲ ταύτα βασιλεύοντος τῆς Κολχίδος Αἰρέτου χρησμὸν ἐκπεσεῖν ὃτι τότε καταστρέψει τὸν βιον ὅταν ἔνοικοι καταπλεύσαντες τὸ χρυσόμαλλον δέρος ἀπενέγκωσι. διὰ δὴ ταύτας τὰς αὐτίκας καὶ διὰ τὴν ἴδιαν ὑμότητα καταδείξει τὸν τοὺς ἕνους, ἵνα διαδοθείσης τῆς φήμης εἰς

1 ἀπὸ Weckeling: ὑπά.
2 τὰ Hortlein: omitted D, τὸ Vulgato.
3 διὰ omitted by D, Vogel.

488
her of the danger which threatened her from her father because of the reverence which she showed to strangers. Since they now recognized that it was to their mutual advantage, Medea promised to co-operate with them until they should perform the labour which lay before them, while Jason gave her his pledge under oath that he would marry her and keep her as his life's companion so long as he lived. After this the Argonauts left guards to watch the ship and set off by night with Medea to get the golden fleece, concerning which it may be proper for us to give a detailed account, in order that nothing which belongs to the history which we have undertaken may remain unknown.

47. Phrixus, the son of Athamas, the myths relate, because of his stepmother's plots against him, took his sister Hellē and fled with her from Greece. And while they were making the passage from Europe to Asia, as a kind of Providence of the gods directed, on the back of a ram, whose fleece was of gold, the maiden fell into the sea, which was named after her Hellespont,¹ but Phrixus continued on into the Pontus and was carried to Colchis, where, as some oracle had commanded, he sacrificed the ram and hung up its fleece as a dedicatory offering in the temple of Ares. After this, while Areëtes was king of Colchis, an oracle became known, to the effect that he was to come to the end of his life whenever strangers should land there and carry off the golden fleece. For this reason and because of his own cruelty as well, Areëtes ordained that strangers should be offered up in sacrifice, in order that, the report of

¹ i.e. Sea of Hellē.
διαβεβοήθων γάρ ὅτι πυρίπνον τοὺς περὶ τὸ τέμενος ὑπήρχον, δράκων δὲ ἀνυνός ἔτηρε τὸ δέρος, ἀπὸ μὲν τῶν Ταύρων μετενεχθείσης τῆς ὁμονυμίας ἐπὶ τὴν τῶν βοῶν ἰσχύν, ἀπὸ δὲ τῆς κατὰ τὴν ἐξοικτονίαν ὁμόττοτο πυρπνεῖν τοὺς ταύρους μυθολογηθέντος. παραπλησίως δὲ τοῦ τηροῦντος τὸ τέμενος Δράκοντος ὁνομαζόμενου, μετεννυχέναι τοὺς ποιητὰς ἐπὶ τὸ 4 τερατώδες καὶ καταπληκτικὸν τοῦ ζώου. τῆς ὁμοίας δὲ μυθολογίας ἔχεσθαι καὶ τὰ περὶ τοῦ Φρίζου λεγόμενα. διαπλεύσαι γάρ αὐτῶν φασιν οἱ μὲν ἐπὶ νεώς πρωτοκήμην ἐπὶ τῆς πρώτας ἔχουσις κρυοῦ, καὶ τὴν Ἑλλην δυσφοροῦσαν ἐπὶ τῇ ναυτίᾳ, καὶ διὰ τούτων ἐπὶ τοῦ τοῖχου τῆς νεώς ἐκκύστιν πτούσαν, εἰς τὴν θάλασσαν προπεσεῖν. ένιοι δὲ φασὶ τὸν βασιλέα τῶν Σκυθῶν, δύνα ἁμβρὸν Αἰήτου, παρὰ τοῖς Κόλχοις ἐπιδημῆσαι καθὸ ἐν καιρὸν ἁλῶναι συνέβη τὸν Φρίζου μετὰ τοῦ παιδαγωγοῦ, ἐρωτικός δὲ σχόντα τοῦ παιδὸς λαβεῖν αὐτὸν ἐν δωρεᾷ παρ’ Αἰήτου, καὶ καθάπερ μιῶν γνήσιον ἀγαπήσαντα καταλιπεῖν αὐτῷ τὴν βασιλείαν. τὸν δὲ παιδαγωγὸν ὀνομαζόμενον Κρίων τυθήναι τοῖς θεοῖς, καὶ τοῦ σώματος ἐκδα-

1 ἀνυνός Vogel: αὐτοῖς. 2 So Dindorf: ποὺ πνεῖν.
the cruelty of the Colchi having been spread abroad
to every part of the world, no stranger should have
the courage to set foot on the land. He also threw
a wall about the precinct and stationed there many
guardians, these being men of the Tauric Chers-
onese, and it is because of these guards that the
Greeks invented monstrous myths. For instance,
the report was spread abroad that there were fire-
breathing bulls (tauroi) round about the precinct and
that a sleepless dragon (drakon) guarded the fleece,
the identity of the names having led to the transfer
from the men who were Taurians to the cattle
because of their strength and the cruelty shown in
the murder of strangers having been made into the
myth of the bulls breathing fire; and similarly the
name of the guardian who watched over the sacred
precinct, which was Dracon, has been transferred
by the poets to the monstrous and fear-inspiring
beast, the dragon. Also the account of Phrixus
underwent a similar working into a myth. For, as
some men say, he made his voyage upon a ship
which bore the head of a ram upon its bow, and
Hellê, being troubled with sea-sickness, while leaning
far over the side of the boat for this reason,
fell into the sea. Some say, however, that the king
of the Scythians, who was a son-in-law of Aeëtes,
was visiting among the Colchi at the very time when,
as it happened, Phrixus and his attendant were
taken captive, and conceiving a passion for the
boy he received him from Aeëtes as a gift, loved
him like a son of his own loins, and left his kingdom
to him. The attendant, however, whose name was
Crius (ram), was sacrificed to the gods, and when his

\[1 \text{ i.e. Phrixus.}\]
Diodorus of Sicily

πέντες προσηλώθηναι τῷ νεῷ 1 τὸ δέρμα κατὰ τι 2 ὑπὸ μίμην. μετὰ δὲ ταῦτα Ἀιήτη γενομένου χρησμοῦ, καθ' ὅν ἐσημαίνετο τότε 3 τελευτήσεις αὐτῶν ὅταν ἦλθιν καταπλεύσαντες τῷ τοῦ Κριοῦ δέρος ἀπενέγκασι, τὸν βασιλέα φασὶ τείχίσαι τὸ τέμενος καὶ φρουράν ἐγκαταστήσασι, πρὸς δὲ τούτως χρυσώσασι τὸ δέρος, ἢν διὰ τὴν ἐπιφάνειαν ὑπὸ τῶν στρατιωτῶν ἐπιμελεστῆς ἀξιωθῆ φυλακῆς. ταῦτα μὲν ὃν ἔξεστα τοὺς ἀναγινώσκοντας κρίνειν πρὸς τὰς ἱδίας ἐκάστου προαιρέσεις.

48. Τὴν δὲ Μήδειαν ἱστοροῦσι καθηγήσασθαι τοῖς Ἀργοναύταις 4 πρὸς τὸ τοῦ Ἀρεός τέμενος, ἀπέχον ἐξοικονομεῖνα σταδίους ἀπὸ τῆς πόλεως, ἤν καλεῖσθαι μὲν Σύβαρν, ἔχειν δὲ τὰ βασίλεια τῶν Κόλχων. προσέλθοντας δὲ ταῖς πύλαις κεκλειμέναις νυκτὸς τῇ Ταυρικῇ διαλέκτῳ προσ- 2 φωνῆσαι τοὺς φρουροὺς. 5 τῶν δὲ στρατιωτῶν ἀνοιξάντων προθύμως ὡς ἄν βασιλέως θυγατρὶ, φασὶ τοὺς Ἀργοναύτας εἰσπεσόντας ἐκπαιδεύονται τοῖς ἐξίσοις πολλοῖς μὲν φονεύσαι τῶν βαρβάρων, τοὺς δ' ἄλλους διὰ τὸ παράδοξον καταπληξαμένους ἐκβαλεῖν ἐκ τοῦ τεμένους, καὶ τὸ δέρος ἀναλαβόντας 3 πρὸς τὴν ναῦν ἐπείγεσθαι κατὰ σπουδὴν. παραπληγοῦσι δὲ τούτοις καὶ τὴν Μήδειαν ἐν τῷ τεμένει τὸν μυθολογομενὸν ἀυτοῦν δράκοντα περιεσπείρα- μένον τὸ δέρος τοῖς φαρμάκοις ἀποκτεῖναι, καὶ μετὰ ἰάσονος τὴν ἐπὶ θάλατταν κατάβασιν ποιή- 4 σασθαι. τῶν δὲ διαφυγόντων Ταύρων ἀπαγει- λάντων τῷ βασιλεὶ τὴν γενομένην ἐπίθεσιν, φασὶ τὸν

1 νεῷ Dindorf: θεῷ.
2 τι II, Bekker, Dindorf, Vogel, τὸ ABD, Jacoby.
3 τότε added by Dindorf, ἔσημαίνετο ὁ θεὸς Jacoby.

492
body had been flayed the skin was nailed up on the temple, in keeping with a certain custom. And when later an oracle was delivered to Aeëtes to the effect that he was to die whenever strangers would sail to his land and carry off the skin of Crius, the king, they say, built a wall about the precinct and stationed a guard over it; furthermore, he gilded the skin in order that by reason of its brilliant appearance the soldiers should consider it worthy of the most careful guarding. As for these matters, however, it rests with my readers to judge each in accordance with his own predilections.

48. Medea, we are told, led the way for the Argonauts to the sacred precinct of Ares, which was seventy stades distant from the city which was called Sybaris and contained the palace of the rulers of the Colchi. And approaching the gates, which were kept closed at night, she addressed the guards in the Tauric speech. And when the soldiers readily opened the gates to her as being the king’s daughter, the Argonauts, they say, rushing in with drawn swords slew many of the barbarians and drove the rest, who were struck with terror by the unexpected happening, out of the precinct, and then, taking with them the fleece, made for the ship with all speed. Medea likewise, assisting the Argonauts, slew with poisons the drakon which, according to the myths, never slept as it lay coiled about the fleece in the precinct, and made her way with Jason down to the sea. The Tauri who had escaped by flight reported to the king the attack which had

4 τῶν Ἀργοναύτας Jacoby.
5 So Hertlein, Vogel, τοῖς φρουρῶς D, Dindorf, Bekker, Jacoby.
Διόδωρος του Σικίλι

Άληθην μετά τῶν περὶ αὐτῶν στρατιωτῶν διώξαντα τοὺς Ἕλληνας καταλαβεῖν πλησίον τῆς θαλάττης ἐξ ἑφόδου δὲ συνάμαντα μάχην ἀνελεῖν ἕνα τῶν Ἀργοναυτῶν Ἰφιτοῦ τοῦ Εὐρυσθέως ἀδελφοῦ τοῦ τοὺς ἄθλους Ἦρακλεὶ προστάζαντος, ἔπευγα τοῖς ἄλλοις τῷ πλῆθει τῶν συναγωγικών περικυκλώντα καὶ βιαίότερον ἐγκείμενον ὑπὸ Μελεάγρου φοινυθῆναι. ἔνθα δὴ πεσόντος τοῦ βασιλέως καὶ τῶν Ἕλληνων ἐπαρθέντων, τραπέναι πρὸς φυγήν τοὺς Κόλχους, καὶ κατὰ τὸν διώγμον τοὺς πλειστοὺς αὐτῶν ἀναιρεθῆναι. γενέσθαι δὲ καὶ τῶν ἀριστέων τραυματῶν Ἰάσονα καὶ Λαέρτην, ἐν δ’ Ἀταλάντην καὶ τοὺς Θεσπιάδας προσαγορευμένους. τούτους μὲν οὖν φασίν ὑπὸ τῆς Μηδείας ἐν θλίγνως ἡμέρας βίζαις καὶ βοτάναις 1 τισὶ θεραπευθῆναι, τοὺς δ’ Ἀργοναύτας ἐπιστικαμένους ἐκπλεῦσαι, καὶ μέσον ἦδη τὸ Ποντικὸν πέλαγος ἔχοντας περιπεσεῖν χειμῶν παντελῶς ἐπικυνδύνως. τοῦ δ’ Ὥρφεώς, καθάπερ καὶ πρότερον, εὐχὰς ποιησαμένου τοῖς Σαμόβραξι, λῆξαι μὲν τοὺς ἀνέμους, φανῆναι δὲ πλησίον τῆς νεώς τῶν προσαγορευμένων θαλάττων Γλαύκων. τούτων δ’ ἔτι δύο νύκται καὶ δύο ἡμέρας συνεχῶς τῇ νησί παραπλεύσαντα προειπεῖν μὲν Ἦρακλεὶ περὶ τῶν ἄθλων καὶ τῆς ἄθανασίας, τοῖς δὲ Τυνδαρίδαις, ὑδίῃς δ’ ἰσοθέου τευξοντα παρὰ πᾶσιν ἀνθρώποις. καθάλου δ’ ἐξ οὖν ματος προσφωνήσαντα πάντας τοὺς Ἀργοναύτας εἰπεῖν ὡς διὰ τὰς Ὥρφεως εὐχὰς

1 καὶ βοτάναις deleted by Dindorf.
been made upon them, and Aeëtes, they say, took with him the soldiers who guarded his person, set out in pursuit of the Greeks, and came upon them near the sea. Joining battle on the first contact with them, he slew one of the Argonauts, Iphitus, the brother of that Eurystheus who had laid the Labours upon Heracles, but soon, when he enveloped the rest of them with the multitude of his followers and pressed too hotly into the fray, he was slain by Meleager. The moment the king fell, the Greeks took courage, and the Colchi turned in flight and the larger part of them were slain in the pursuit. There were wounded among the chieftains Jason, Laëtes, Atalantē, and the sons of Thespius, as they are called. However they were all healed in a few days, they say, by Medea by means of roots and certain herbs, and the Argonauts, after securing provisions for themselves, set out to sea, and they had already reached the middle of the Pontic sea when they ran into a storm which put them in the greatest peril. But when Orpheus, as on the former occasion, ¹ offered up prayers to the deities of Samothrace, the winds ceased and there appeared near the ship Glaucus the Sea-god, as he is called. The god accompanied the ship in its voyage without ceasing for two days and nights and foretold to Heracles his Labours and immortality, and to the Tyndaridae that they should be called Dioscori ("Sons of Zeus") and receive at the hands of all mankind honour like that offered to the gods. And, in general, he addressed all the Argonauts by name and told them that because of the prayers of Orpheus he had appeared in accordance with a Providence

¹ Cp. chap. 43. 1.
Diodorus of Sicily

θεών προνοιάς φανεῖς αυτοῖς σημαίνει τὰ μέλλοντα γενήσεσθαι: συμβουλεύειν οὖν αυτοῖς, ὅταν τῆς γῆς ἂνωνται, τὰς εὐχὰς ἀποδοῦναι τοῖς θεοῖς, δι’ οὗς τετεύχασι δὴ ἡδῆ τῆς σωτηρίας.

49. Ἔπειτα τὸν μὲν Γλαύκον δὴν αἵματι πάλιν εἰς τὸ πέλαγος, τοὺς δ’ Ἀργοναύτας κατὰ στόμα τοῦ Πόντου γενομένους προσπλεύσαι τῇ γῇ, βασιλεύοντος τότε τῆς χώρας Βυζάντου, ἀφ’ οὗ καὶ τὴν 2 πόλιν τῶν Βυζαντίων ἀνυμάχθησαν. ἐνταῦθα δὲ βωμοῦς ἐδύναμένους καὶ τοῖς θεοῖς τὰς εὐχὰς ἀποδόντας καθερώσας τὸν τόπον τὸν ἐτι καὶ 3 νῦν τιμώμενον ὑπὸ τῶν παραπλεύσων. μετὰ δὲ ταῦτα ἀναχθέντας, καὶ διαπλεύσαντας τὴν τε Προποντίδα καὶ τὸν Ἐλλήσποντον, προσευχῆθηναι τῇ Γραμάτει. ἐνταῦθα δ’ Ἡρακλέους πέμψαντος εἰς τὴν πόλιν Ἰρυκόλον τε τὸν ἄδελφον καὶ Τελαμώνα τᾶς 1 τε ἱπποὺς καὶ τὴν Ἡσιόνην ἀπαίστησοντας, λέγεται τὸν Δαομέδοντα τοὺς μὲν πρεσβευτὰς εἰς φυλακὴν ἀποθέσθαι, τοῖς δὲ ἄλλοις Ἀργοναύταις δι’ ἐνέδρας βουλεύσαι 2 θάνατον καὶ τοὺς μὲν ἄλλους υἱοὺς ἔχειν τῇ πράξει συνεργοὺς, Πρὰμον δὲ μόνον ἐναντιοπραγοῦντα: τούτοις γὰρ ἀποφήνασθαι δεῖν τὰ πρὸς τοὺς ἥδεις ὀικαί τηρεῖν, καὶ τὴν τε ἄδελφην καὶ τὰς ὁμολογημένας ἱπποὺς 4 ἀποδιδόναι. οὐδενὸς δ’ αὐτῷ προσέχοντος, φασὶν εἰς τὴν φυλακὴν δύο ξίφη παρενέγκαντα λάθρᾳ δοῦναι τοῖς περὶ τὸν Τελαμώνα, καὶ τὴν τοῦ πατρὸς προαιρέσειν ἔξηγησάμενον αἰτίον γενέσθαι τῆς

1 τὰς Εἰσόχτοι: τοὺς. 2 βουλεύσασθαι DF, Jacoby.

1 This was on the Asiatic side and was called by Polybius (4. 39. 6) the “Holy Place, where they say Jason on his voyage.
of the gods and was showing forth to them what was destined to take place; and he counselled them, accordingly, that so soon as they touched land they should pay their vows to the gods through the intervention of whom they had twice already been saved.

49. After this, the account continues, Glaucus sank back beneath the deep, and the Argonauts, arriving at the mouth of the Pontus, put in to the land, the king of the country being at that time Byzas, after whom the city of Byzantium was named. There they set up altars, and when they had paid their vows to the gods they sanctified the place,¹ which is even to this day held in honour by the sailors who pass by. After this they put out to sea, and after sailing through the Propontis and Hellespont they landed at the Troad. Here, when Heracles dispatched to the city his brother Iphicles and Telamon to demand back both the mares and Hesionê, Laomedon, it is said, threw the ambassadors into prison and planned to lay an ambush for the other Argonauts and encompass their death. He had the rest of his sons as willing aids in the deed, but Priam alone opposed it; for he declared that Laomedon should observe justice in his dealings with the strangers and should deliver to them both his sister and the mares which had been promised. But when no one paid any heed to Priam, he brought two swords to the prison, they say, and gave them secretly to Telamon and his companions, and by disclosing the plan of his father he became the cause back from Colchis first sacrificed to the twelve gods” (tr. of Paton in the L.C.L.).
5 σωτηρίας αὐτοῦς. εὐθὺς γὰρ τοὺς περὶ τὸν Τελαμώνα φονεύσαι μὲν τῶν φιλάκων τοὺς ἀντεχο-
μένους, φυγόντας δὲ ἐπὶ θάλατταν ἀπαγγέλλαι τὰ
kατὰ μέρος τοὺς Ἀργοναύτας. διόπερ τούτους
μὲν ἐτοίμους γενομένους πρὸς μάχην ἀπαντήσαι
τοὺς ἐκ τῆς πόλεως ἐκχειρομένους μετὰ τοῦ βασιλέως.
6 γενομένης δὲ μάχης ἱσχυρᾶς, καὶ τῶν ἀριστέων διὰ
τὰς ἀρετὰς ἐπικρατοῦντων, μυθολογοῦσι τὸν Ἡρα-
κλέα πάντων ἀριστα διαγωνίσασθαι τὸν τε γὰρ
Λαομέδοντα φονεύσαι, καὶ τῆς πόλεως ἐξ ἐφόδου
κρατήσαντα κολάσαι μὲν τοὺς μετασχόντας τῷ
βασιλεί τῆς ἐπιβουλῆς, Πριάμῳ δὲ διὰ τὴν δικαιο-
σύνην παραδοῦναι τὴν βασιλείαν, καὶ φιλίαι
συνθέμενον ἐκπλησθαί μετὰ τῶν Ἀργοναύτῶν.
7 ἔνιοι δὲ τῶν ἀρχαίων ποιητῶν παραδεδώκασιν
οὗ μετὰ τῶν Ἀργοναύτῶν, ἀλλ' ἵδια στρατεύσαντα
tὸν Ἡρακλέα ναυσὶν ἐξ ἐνεκα τῶν ἦπων ἔλειν τὴν
Τροίαν' προσμαρτυρεῖν δὲ τοῦτοι καὶ Ὅμηρον ἐν
τοῦτοι τοῖς ἔπεσεν,

ἀλλ' οἶδον τινὰ φασί βιὴν Ἡρακλησίην
eἶναι, ἐμὸν πατέρα θρασυμέμονα, θυμολέοντα,
ὅσ ποτε δεύτ' ἐλθὼν ἐνεχ' ἦπων Λαομέδοντος
ἐξ οὐς σὺν νησί καὶ ἀνδράς παυροτεροῦσιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἄγνιάς.

8 τοὺς δ' Ἀργοναύτας φασίν ἐκ τῆς Τρῳάδος
ἀναχθέντας εἰς Σαμοθράκην κομμοῦναι, καὶ τοῖς
μεγάλοις θεοῖς τὰς εὐχὰς ἀποδόντας πάλιν ἀνα-
θείναι τὰς φιάλας εἰς τὸ τέμενος τὰς ἑτὶ καὶ νῦν
diαμενοῦσας.

1 Iliad 5. 638–42; quoted before, chap. 32.
of their deliverance. For immediately Telamon and his companions slew such of the guards as offered resistance, and fleeing to the sea gave the Argonauts a full account of what had happened. Accordingly, these got ready for battle and went out to meet the forces which were pouring out of the city with the king. There was a sharp battle, but their courage gave the chieftains the upper hand, and Heracles, the myths report, performed the bravest feats of them all; for he slew Laomedon, and taking the city at the first assault he punished those who were parties with the king to the plot, but to Priam, because of the spirit of justice he had shown, he gave the kingship, entered into a league of friendship with him, and then sailed away in company with the Argonauts. But certain of the ancient poets have handed down the account that Heracles took Troy, not with the aid of the Argonauts, but on a campaign of his own with six ships, in order to get the mares; and Homer also adds his witness to this version in the following lines ¹:

Aye, what a man, they say, was Heracles
In might, my father he, steadfast, with heart
Of lion, who once came here to carry off
The mares of King Laomedon, with but
Six ships and scantier men, yet sacked he then
The city of proud Ilium, and made
Her streets bereft.

But the Argonauts, they say, set forth from the Troad and arrived at Samothrace, where they again paid their vows to the great gods and dedicated in the sacred precinct the bowls which are preserved there even to this day.
50. Της δὲ τῶν ἀριστέων ἀνακομιδῆς ἀγνοομένης ἐτὶ κατὰ τὴν Θεσσαλίαν, φασὶ προσπεσεῖν φήμην ὅτι πάντες οἱ μετὰ Ἰάσωνος στρατεύσαντες ἐν τοῖς κατὰ τὸν Πόντον τόποις ἀπολύλασι. διόπερ τὸν Πελίαν καὶ ρου ἔχειν ὑπολαμβάνοντα τοὺς ἐφεδροὺς τῆς βασιλείας πάντας ἄρδην ἀνελείν, τὸν μὲν πατέρα τὸν Ἰάσωνος ἀναγκάσας πεῖν αἷμα ταύρου, τὸν δ' ἀδελφὸν Πρόμαχον, παῖδα τὴν ἥλικιαν 2 ὄντα, φονεύσαι. Ἀμφινόμην δὲ τὴν μητέρα μέλλουσαν ἀναγρήξασθαί φασὶν ἐπανδρὸν καὶ μνήμης ἀξίαν ἐπιτελέσασθαι πράξιν, καταφυγόσαν γὰρ ἐπὶ τὴν ἐστίαν τοῦ βασιλέως καὶ καταρασμένην παθεῖν αὐτὸν ἀξία τῶν ἄσβησμάτων, ξίφει πατάξασθαι ἑαυτῆς τὸ στήθος ἥρωκως καταστρέψαι τὸν 3 βίον. τὸν δὲ Πελίαν τούτῳ τῷ πρόποιῳ πᾶσαν τὴν Ἰάσωνος ζυγγένεαιν ἄρδην ἀνελόντα ταχὺ τὴν προσήκουσαν τοῖς ἄσβησμασι κομίσονται τιμωρίαν, τὸν γάρ Ἰάσωνα καταπλεύσαντα νυκτὸς τῆς Θεσσαλίας εἰς ὅρμον οὐ μακρὰν μὲν τῆς Ἰωλκοῦ κελμένου, ἀδεώρητον δὲ τοῖς ἔκ τῆς πόλεως, μαθεῖν παρὰ τινος τῶν κατὰ τὴν χώραν τὰ γενόμενα περὶ 4 τοὺς συγγενείς ἀτυχήματα. πάντων δὲ τῶν ἀριστέων ἐτοίμων ὄντων βοηθεῖν τῷ Ἰάσωνι καὶ πάντα κύδυνον ἀναδέχεσθαι, περὶ τῆς ἐπιθέσεως ἐμπεσεῖν αὐτοῖς ἀμφισβήτησθαι, τοὺς μὲν γὰρ συμβουλεύσειν παραχρῆμα βιασμένους εἰς τὴν πόλιν ἀπροσδόκητως ἐπιθέσατα τῷ βασιλεί, τινὰς δὲ ἀποφαίνεσθαι δεῖν στρατιώτας ἀπὸ τῆς ἕδας πατρίδος ἔκαστον συλλέξαντα κοινῶν ἄρασθαι πόλεμον ἀδύνατον γὰρ εἶναι πεντήκοντα καὶ

1 Cp. chap. 40.
50. While the return of the chieftains was as yet not known in Thessaly, a rumour, they say, went the rounds there that all the companions of Jason in the expedition had perished in the region of the Pontus. Consequently Pelias, thinking that an occasion was now come to do away with all who were waiting for his throne, forced the father of Jason to drink the blood of a bull, and murdered his brother Promachus, who was still a mere lad in years. But Amphinomê, his mother, they say, when on the point of being slain, performed a manly deed and one worthy of mention; for fleeing to the hearth of the king she pronounced a curse against him, to the effect that he might suffer the fate which his impious deeds merited, and then, striking her own breast with a sword, she ended her life heroically. But as for Pelias, when he had utterly destroyed in this fashion all the relatives of Jason, he speedily received the punishment befitting his impious deeds. For Jason, who had sailed that night into a roadstead which lay not far from Iolcus and yet was not in sight of the dwellers in the city, learned from one of the country-folk of the misfortunes which had befallen his kinsmen. Now all the chieftains stood ready to lend Jason their aid and to face any peril on his behalf, but they fell into dispute over how they should make the attack; some, for instance, advised that they force their way at once into the city and fall upon the king while he was not expecting them, but certain others declared that each one of them should gather soldiers from his own birthplace and then raise a general war; since it was impossible.

2 According to Aristotle, Historia Animalium (3. 19), the blood was supposed to coagulate and choke the drinker.
DIODORUS OF SICILY

τρισὶν ἀνδράσι περιγενέσθαι βασιλέως δύναμιν
δ' ἔχοντος καὶ πόλεις ἀξιολόγους. τοιαύτης δ' ὁφθησαί ἐν αὐτοῖς ἀπορίας, λέγεται τῇν Μήδειαν ἑπαγγελθαι δι' ἑαυτῆς τὸν τε Πελίαν ἀποκτενεῖν 1 δόλῳ καὶ τὰ βασιλεία παραδώσειν τοῖς ἀριστεῦσιν ἀκινδύνως. ἐνταῦθα πάντων θαυμασάντων τὸν λόγον καὶ τὸν τρόπον τῆς ἐπιβουλής μαθεῖν ἔτοιμον, εἰπείν ὅτι κομίζει μεθ' ἑαυτῆς πολλὰς καὶ παράδοξοι δυνάμεις φαρμάκων εὔρημένας ὑπὸ τε τῆς μητρὸς Ἐκάτης καὶ τῆς ἀδελφῆς Κάρκης, καὶ ταύταις μὲν μηδέποτε χρήσαται πρότερον πρὸς ἀπώλειαν ἀνθρώπων, νυνὶ δὲ δι' αὐτῶν ἀμυνόθηκαί βαδίσως τοὺς ἄξιοντας τιμωρίας. προεπούσαν δὲ τοῖς ἀριστεύσι τὰ κατὰ μέρος τῆς ἐπιθέσεως, ἐκ τῶν βασιλείων αὐτοῖς ἑπαγγελλασθαί σημανεῖν 2 τῆς μὲν ἡμέρας καπνῷ, τῆς δὲ νυκτὸς πυρί, πρὸς τὴν ὑπερκειμένην τῆς θαλάττης σκοπήν.

51. Αὕτην δὲ κατασκευάσασαν Ἀρτέμιδος εἰςδωλὸν κοκλον, εἰς μὲν τοῦτο παντοδαπᾶς φύσεις φαρμάκων κατακρύψαι, ἑαυτῆς δὲ τὰς μὲν τρίχας δυνάμεις τυχεῖσαν ποιήσαι πολιάς, τὸ δὲ πρόσωπον καὶ τὸ σώμα ῥυτίδων πληρεῖς, ὡστε τοὺς ἰδόντας δοκεῖν εἶναι τινα παντελῶς πρεσβύτων· τὸ δὲ τελευταῖον ἀναλαβόντας τὴν θεοῦ διεσκευασμένην καταπληκτικῶς εἰς ὥχλων δεισιδαιμονίαν, εἰς τὴν πόλιν εἰσβαλεῖν ἀμὴ ἡμέρα. ἐνθεαζόμενος δ' αὕτης, καὶ τοῦ πλῆθους κατὰ τὰς ὁδοὺς συντρέχον-

1 So Hertlein: ἀποκτενεῖν.

502
they maintained, for fifty-three men to overcome a king who controlled an army and important cities. While they were in this perplexity Medea, it is said, promised to slay Pelias all alone by means of cunning and to deliver to the chieftains the royal palace without their running any risk. And when they all expressed astonishment at her statement and sought to learn what sort of a scheme she had in mind, she said that she had brought with her many drugs of marvellous potency which had been discovered by her mother Hecatē and by her sister CERCÉ; and though before this time she had never used them to destroy human beings, on this occasion she would by means of them easily wreak vengeance upon men who were deserving of punishment. Then, after disclosing beforehand to the chieftains the detailed plans of the attack she would make, she promised them that she would give them a signal from the palace during the day by means of smoke, during the night by fire, in the direction of the look-out which stood high above the sea.

51. Then Medea, the tale goes on, fashioning a hollow image of Artemis secreted in it drugs of diverse natures, and as for herself, she anointed her hair with certain potent ointments and made it grey, and filled her face and body so full of wrinkles that all who looked upon her thought that she was surely an old woman. And finally, taking with her the statue of the goddess which had been so made as to strike with terror the superstitious populace and move it to fear of the gods, at daybreak she entered the city. She acted like one inspired, and as the multitude rushed together along the streets

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2 So Hertlein: σημαίνει.
τος, παραγγέλλειν πάσι δέχεσθαι τὴν θεὸν εὐσεβῶς·
pαρείναι γὰρ αὐτὴν ἐξ Ὡπερβορέων ἐπὶ ἀγαθῷ
3 διὰμονα τῇ τε πόλει πάση καὶ τῷ βασίλει. πάντων
δὲ προσκυνοῦντων καὶ τιμῶντων τὴν θεὸν θυσίας,
kαὶ τὸ σύνολον τῆς πόλεως ἀπάσης συνενθεαζόμενης,1
eἰσβαλεῖν τὴν Μῆδειαν εἰς τὰ βασίλεια, καὶ τὸν τε
Πελίαν εἰς δευσοδότους διάθεσιν ἐμβαλεῖν καὶ ὑπὸ
θυγατέρας αὐτοῦ διὰ τῆς τερατείας εἰς τοιαύτῃν
κατάπληξιν ἀγαγεῖν ὧστε πιστεύσαι διότι πάρεστιν
ἡ θεὸς εὐδαιμόνα ποιήσουσα τὸν οἶκον τοῦ βασι-
4 λέως. ἀπεφαίνετο γὰρ ἐπὶ δρακόντων ὅχουμένην
tῆς "Ἀρτέμιν δι᾽ ἀέρος ὑπερπετασθήναι πολλὰ μέρη
tῆς οἰκουμένης, καὶ πρὸς καθίδρυσιν ἑαυτῆς καὶ
tιμᾶς αἰωνίους ἐκλεξεῖσαι τὸν εὐσεβέστατον ἀπάν-
tων τῶν βασιλέων· προστεταχέναι δ’ αὐτῇ καὶ τὸ
γῆρας ἀφελοῦσαν,2 τὸ Πελίων διὰ τινῶν δυνάμεων
νέον παντελῶς ποιῆσαι τὸ σῶμα καὶ πολλὰ ἐτερα
πρὸς μακάριον καὶ θεοφιλή βίον δωρήσασθαι.

6 Ἐκπλήττομένου δὲ τοῦ βασιλέως τὸ παρά-
doxou τῶν λόγων, ἐπαγγελλάθαι τὴν Μῆδεια
παραχρῆμα ἐπὶ τοῦ σώματος ἑαυτῆς τὰς τούτων
πίστεις παρέξεθαι. εἰποῦσαν γὰρ μᾶι τῶν Πελίων
θυγατέρων καθαρῶν ἐνεγκεῖν ὑδάρῳ, καὶ τῆς
παρθένου τῷ ῥήθειν εὐθὺς ἐπὶ τέλος ἀγαγοῦση,
φασὶν εἰς οἰκίσκον τινὰ συγκλείσασαν ἑαυτὴν καὶ
περιψαμένη τὸ σῶμα πάν ἀποκλύσασθαι τὰς

1 So Reiske: συνενθεαζόμενη Vulgato, omitted by D.
2 So Stephanus: ἀφελοῦτα.
she summoned the whole people to receive the goddess with reverence, telling them that the goddess had come to them from the Hyperboreans to bring good luck to both the whole city and the king. And while all the inhabitants were rendering obeisance to the goddess and honouring her with sacrifices, and the whole city, in a word, was, along with Medea herself, acting like people inspired, she entered the palace, and there she threw Pelias into such a state of superstitious fear and, by her magic arts, so terrified his daughters that they believed that the goddess was actually there in person to bring prosperity to the house of the king. For she declared that Artemis, riding through the air upon a chariot drawn by dragons, had flown in the air over many parts of the inhabited earth and had chosen out the realm of the most pious king in all the world for the establishment of her own worship and for honours which should be for ever and ever; and that the goddess had commanded her not only to divest Pelias, by means of certain powers which she possessed, of his old age and make his body entirely young, but also to bestow upon him many other gifts, to the end that his life should be blessed and pleasing to the gods.

The king was filled with amazement at these astonishing proposals, but Medea, we are informed, promised him that then and there, in the case of her own body, she would furnish the proof of what she had said. Then she told one of the daughters of Pelias to bring pure water, and when the maiden at once carried out her request, she shut herself up, they say, in a small chamber and washing thoroughly her whole body she made it clean of the
 Dimitriou of Sicily,
potent influences of the drugs. Being restored, then, to her former condition, and showing herself to the king, she amazed those who gazed upon her, and they thought that a kind of Providence of the gods had transformed her old age into a maiden's youth and striking beauty. Also, by means of certain drugs, Medea caused shapes of the dragons to appear, which she declared had brought the goddess through the air from the Hyperboreans to make her stay with Pelias. And since the deeds which Medea had performed appeared to be too great for mortal nature, and the king saw fit to regard her with great approval and, in a word, believed that she was telling the truth, she now, they say, in private conversation with Pelias urged him to order his daughters to co-operate with her and to do whatever she might command them; for it was fitting, she said, that the king's body should receive the favour which the gods were according to him through the hands, not of servants, but of his own children. Consequently Pelias gave explicit directions to his daughters to do everything that Medea might command them with respect to the body of their father, and the maidens were quite ready to carry out her orders.

52. Medea then, the story relates, when night had come and Pelias had fallen asleep, informed the daughters that it was required that the body of Pelias be boiled in a cauldron. But when the maidens received the proposal with hostility, she devised a second proof that what she said could be believed. For there was a ram full of years which was kept in their home, and she announced to the maidens that she would first boil it and thus make
2 ἡρα. συγκαταθεμένων δ' αυτῶν, μυθολογούσι τὴν Μῆδειαν κατὰ μέλη διελοῦσαν τὸ σῶμα τοῦ κριόν καθεψῆσαι, καὶ διὰ τινῶν φαρμάκων παρακουσαμένην ἐξελεῖν ἐκ τοῦ λέβητος ἁρνὸς εἰδωλον. ἐνταῦθα τῶν παρθένων καταπλαγεῖσιν, καὶ πίστεις τῆς ἐπαγγελίας ἦησαμένων ἐνδεχομένας ἔχειν, ὑπουργῆσαι τοῖς προστάγμασι. καὶ τὰς μὲν ἄλλας ἀπάσας τὸν πατέρα τυπτούσας ἀποκτείναι, μόνην δ' Ἀλκηστὶν δι' εὔσεβείας ὑπερβολὴν ἀποσχέσθαι τοῦ γεννήσαντος.

3 Μετὰ δὲ ταῦτα τὴν Μηδείαν φασὶ τοῦ μὲν τὸ σῶμα κατακόπτειν ἢ καθεψεῖν ἀποστῆναι, προσποιησαμένην δὲ δεῖν πρότερον εὐχάς ποιῆσασθαι τῇ σελήνῃ, τὰς μὲν παρθένους ἀναβιάσας μετὰ λαμπάδων ἐπὶ τὸ μετεωρότατον τέγος τῶν βασιλείων, αυτὴν δὲ τῇ Κολχίδι διαλέκτῳ κατευχὴν τινα μακρὰν διερχομένην ἐγχρωνίζειν, ἀναστροφὴν διδοῦσαν τοῖς μέλλουσι ποιεῖσθαι τὴν ἐπίθεσιν.

4 διὸ καὶ τοὺς 'Αργοναύτας ἀπὸ τῆς σκοπῆς καταμαθόντας τὸ πῦρ, καὶ νομίζοντας συντετελέσθαι τὴν ἀναίρεσιν τοῦ βασιλέως, ὀρμῆσαι δρόμῳ πρὸς τὴν πόλιν, παρεισβλήσαντας δ' ἐντὸς τοῦ τεῖχους ἐσπασμένους τοῖς ξίφεσιν εἰς τὰ βασιλεία καταντῆσαι καὶ τοὺς ἐναντιομένους τῶν φυλάκων ἀνέλειν. τὰς δὲ τοῦ Πελώνειον θυγατέρας ἀρτί καταβεβηκύνας ἀπὸ τοῦ τέγους πρὸς τὴν καθεψήσιν, καὶ παραδόξως ἐν τοῖς βασιλείοις ἰδούσι τῶν τε 'Ιάσωνα καὶ τοὺς ἀριστεῖς, περιαλλεῖς ἐπὶ τῇ συμφορᾷ γενέσθαι οὕτε γὰρ ἀμύνασθαι τὴν Μῆδειαν ἐξουσίαν οὕτε τὸ πραξθὲν αὐτάς μύσας δι' ὧν ἀπάτην διορθώσασθαι. διότερ ταῦτα μὲν ὀρμη-
it into a lamb again. When they agreed to this, we are told that Medea severed it apart limb by limb, boiled the ram's body, and then, working a deception by means of certain drugs, she drew out of the cauldron an image which looked like a lamb. Thereupon the maidens were astounded, and were so convinced that they had received all possible proofs that she could do what she was promising that they carried out her orders. All the rest of them beat their father to death, but Alcestis alone, because of her great piety, would not lay hands upon him who had begotten her.

After Pelias had been slain in this way, Medea, they say, took no part in cutting the body to pieces or in boiling it, but pretending that she must first offer prayers to the moon, she caused the maidens to ascend with lamps to the highest part of the roof of the palace, while she herself took much time repeating a long prayer in the Colchian speech, thus affording an interval to those who were to make the attack. Consequently the Argonauts, when from their look-out they made out the fire, believing that the slaying of the king had been accomplished, hastened to the city on the run, and passing inside the walls entered the palace with drawn swords and slew such guards as offered opposition. The daughters of Pelias, who had only at that moment descended from the roof to attend to the boiling of their father, when they saw to their surprise both Jason and the chieftains in the palace, were filled with dismay at what had befallen them; for it was not within their power to avenge themselves on Medea, nor could they by deceit make amends for the abominable act which they had done. Consequently the daughters, it is
DIODORUS OF SICILY

σαί λέγεται στερίσκειν αὐτᾶς τοῦ ζῆν, τὸν δ’ Ἴασονα κατελέσαντα τὰ πάθη παρακατασχεῖν αὐτᾶς, καὶ θαρρεῖν παρακαλέσαντα δεικνύων ὡς ἐκ κακίας μὲν οὐδὲν ἡμαρτον, ἀκούσιως δὲ δι’ ἀπάτην ἡτύχησαν.

53. Καθόλου δὲ πᾶσι τοῖς συγγενεσίοις ἐπαγγειλάμενοι ἔπεικὼς καὶ μεγαλοψύχως προσενεχθήσεθαι, συναγαγεῖν εἰς ἐκκλησίαν τὰ πλῆθη, ἀπολογησάμενον δὲ περὶ τῶν πεπραγμένων, καὶ διδάξαντα διότι τούς προαδικήσαντας ἡμῶν, τιμωρίαν ἔλαττονα λαβὼν ὃν αὐτὸς πέπονθεν, Ἀκάστω μὲν τῷ Πελίου σὺν πατρῴαν βασιλείαν παραδοῦναι, τῶν δὲ τοῦ βασιλέως θυγατέρων ἀξιόωσαί αὐτὸν φροντίδα ποιήσωσθαι. καὶ πέρα συντελέσαι τὴν ὑπόσχεσιν αὐτὸν φασὶ μετὰ των χρόνον συνοικίσαντα πάσας τοῖς ἐπιφανεστάτοις. Ἀλκηστιν μὲν γὰρ τὴν πρεσβυτάτην ἔκδοϑαι πρὸς γάμον Ἀδμήτω τῷ Φέρητος Θετταλῷ, Ἀμφανομὴν δὲ Ἀνδράμπου Λεοντέως ἄδελφῳ, Ἐὐάδθην δὲ Κάνη τῷ Κεφάλου, Φωκέων τότε βασιλεύοντι. ταῦτα μὲν αὐτὸν ὑστερον πρᾶξαι, τότε δὲ μετὰ τῶν ἀριστέων εἰς Ἰσθμὸν τὸν ἐν Πελοποννήσῳ πλεύσαντα θυσίαν ἐπιτελέσαι τῷ Ποσειδῶνι καὶ καθερώσαι τῷ Ἀρχῳ τῷ θεῷ. ἀποδοχῆς δὲ μεγάλης τυγχάνοντα παρὰ τῷ βασιλεῖ τῶν Κορινθίων Κρέοντι μετασχεῖν τῆς πολιτείας καὶ τῶν λοιπῶν χρόνον ἐν τῇ Κορίνθῳ κατοικήσαι.

1 αὐτὸν D, Vogel, αὐτὸν II, Bekker, Dindorf.
BOOK IV. 52. 5–53. 3

related, were about to make an end of their lives, but Jason, taking pity upon their distress, restrained them, and exhorting them to be of good courage, showed them that it was not from evil design that they had done wrong but it was against their will and because of deception that they had suffered this misfortune.

53. Jason now, we are informed, promising all his kindred in general that he would conduct himself honourably and magnanimously, summoned the people to an assembly. And after defending himself for what he had done and explaining that he had only taken vengeance on men who had wronged him first, inflicting a less severe punishment on them than the evils he himself had suffered, he bestowed upon Acastus, the son of Pelias, the ancestral kingdom, and as for the daughters of the king, he said that he considered it right that he himself should assume the responsibility for them. And ultimately he fulfilled his promise, they say, by joining them all in marriage after a time to the most renowned men. Alcestis, for instance, the eldest he gave in marriage to Admetus of Thessaly, the son of Pheres, Amphionomè to Andraemon, the brother of Leonteus, Euandnè to Canes, who was the son of Cephalus and king at that time of the Phocians. These marriages he arranged at a later period; but at the time in question, sailing together with the chieftains to the Isthmus of Peloponnesus, he performed a sacrifice to Poseidon and also dedicated to the god the ship Argo. And since he received a great welcome at the court of Creon, the king of the Corinthians, he became a citizen of that city and spent the rest of his days in Corinth.
4 Μελλόντων δὲ τῶν Ἀργοναυτῶν εἰς τὰς πατρίδας διαχωρίζεσθαι, φασὶ τὸν Ἡρακλέα συμβουλεύσαι τοὺς ἄριστος πρὸς τὰ παράδοξα τῆς τῶχης ἄλληλοι ὀρκοὺς δοῦναι συμμαχήσειν, εἰς τὰς βοηθείας προσδεθῆ ἐκλέξασθαι δὲ καὶ τῆς Ἐλλάδος τὸν ἐπιφανέστατον τόπον εἰς ἀγώνων θέσιν καὶ πανήγυριν κοινὴν, καὶ καθιερώσαι τὸν ἀγώνα τῶν μεγίστων τῶν θεῶν Διὸ Ἡλυμπία.

5 συνομοσάντων δὲ τῶν ἄριστων περὶ τῆς συμμαχίας, καὶ τὴν διάταξιν τῶν ἀγώνων ἐπιτρεφόντων Ἡρακλεῖ, φασὶ τοῦτον ἕναν προκρίναν πρὸς τὴν πανήγυριν τῆς τῶν Ἡλείων χώρας τὸν παρὰ τὸν Ἀλφεῖόν. διὸ καὶ τὴν παραποταμίαν καθιερώσαντα τῷ μεγίστῳ τῶν θεῶν, Ἡλυμπίαν ἀπ’ ἐκείνου προσαγορεύσαι. ὑποστηρίζενον δ’ ἔπει- κον ἀγῶνα καὶ γυμνικόν, τὰ τε περὶ τῶν ἄθλων διατάξαι καὶ θεωροῦν ἄποστειλαί τοὺς ταῖς πόλεις προεροῦντας τὴν θέαν τῶν ἀγώνων. διὰ δὲ τὴν παρὰ τοὺς Ἀργοναύτας γενομένην ἁποδοξὴν αὐτοῦ κατὰ τὴν στρατείαν οὐ μετρίως δοξασθέντος, προσγενέσθαι τὴν ἐκ τῆς Ἡλυμπικῆς πανηγύρεως δόξαν, ὡστε πάντων τῶν Ἐλλήνων ἐπιφανέστατον ὑπάρχειν καὶ παρὰ ταῖς πλείσταις πόλεις γνωσθέντα πολλοὺς ἕχειν ἐπιθυμητὰς τῆς φιλίας, οὐς προθύμους εἶναι μετασχεῖν παντὸς 7 κωδύνου. ταχὺ δ’ ἐπ’ ἀνδρεία καὶ στρατηγία

θαυμασθέντα στρατόπεδον τε κράτιστον συστήσασθαι καὶ πᾶσαν ἐπελθεῖν τὴν οἰκουμένην εὐερ-

1 τοῦ after τοῦτον deleted by Hertlein.
When the Argonauts were on the point of separating and departing to their native lands, Heracles, they say, proposed to the chieftains that, in view of the unexpected turns fortune takes, they should exchange oaths among one another to fight at the side of anyone of their number who should call for aid; and that, furthermore, they should choose out the most excellent place in Greece, there to institute games and a festival for the whole race, and should dedicate the games to the greatest of the gods, Olympian Zeus. After the chieftains had taken their oath concerning the alliance and had entrusted Heracles with the management of the games, he, they say, picked the place for the festival on the bank of the Alpheius river in the land of the Eleans. Accordingly, this place beside the river he made sacred to the greatest of the gods and called it Olympia after his appellation. When he had instituted horse-races and gymnastic contests, he fixed the rules governing the events and then dispatched sacred commissioners to announce to the cities the spectacle of the games. And although Heracles had won no moderate degree of fame because of the high esteem in which he was held by the Argonauts throughout their expedition, to this was now added the glory of having founded the festival at Olympia, so that he was the most renowned man among all the Greeks and, known as he was in almost every state, there were many who sought his friendship and who were eager to share with him in every danger. And since he was an object of admiration because of his bravery and his skill as a general, he gathered a most powerful army and visited all the inhabited world, conferring
Diodorus of Sicily

you shall not give your name to the god. And if you wish to be a citizen of the city of the God, you must be born of Greek parents.

54. 'Allassa peri mei tou theou toitou ta muthologoumeva pantta diyltheomev, nui de prosbeteov emw kai uper Iasou tou upoleiptomenou logou. fasi gar auton en Korinthe katoikounta kai symvbwsanta dekakei chronon Mhetia geinhtai paitdas ex authe, tois mei prosbuitaous duo didymous Thestalou te kai 'Alkimeme, ton de triton polu

2 neoiteron toitou Tisaidrou. toitou mei ouj ton chronon iatroous apochois aksiwthnai thn Mhetian upo toitou andros dia to muth monon kalpei diapherein autin, allai kai swfrosun kai taiz allais aretais kakeamethnai. metada te tauta hei molland toitou chronou thn fysik thn evprpeian affroumenou, legetai ton 'Iasoua Glaukiserasiveta tis Kreoitpos thugatros mnistidov thn parthenon.

3 sygkatastheinou de toitou patros kai tazanontos hmeiran tois gamos, to mei proton epitbalasia fasiai auton peidei thn Mhetian ekoulois paraqapheis ths symvosiws. boulesi gai gar autin1 gamein ouk apodokimasaianta thn pros autin omilian, allai2 tois tekvoi spitobanta syggenh thon toitou basileos

4 oikou poihsai. anavaktois de tis yunakis kai theous martoermeneus tois epopthas yenomeneus ton orkon, fasi toin 'Iasoua katafroforantas ton

1 autin MSS, Bokkor, allin Dindorf, autin Vogel, deleted by Jacoby.
2 kal after alla deleted by Dindorf.

1 i.e. Heracles.
his benefactions upon the race of men, and it was in return for these that with general approval he received the gift of immortality. But the poets, following their custom of giving a tale of wonder, have recounted the myth that Heracles, single-handed and without the aid of armed forces, performed the Labours which are on the lips of all.

54. But we have now recounted all the myths which are told about this god,¹ and at this time must add what remains to be said about Jason. The account runs like this:—Jason made his home in Corinth and living with Medea as his wife for ten years be begat children by her, the two oldest, Thessalus and Alcimenes, being twins, and the third, Tisandrus, being much younger than the other two. Now during this period, we are informed, Medea was highly approved by her husband, because she not only excelled in beauty but was adorned with modesty and every other virtue; but afterward, as time more and more diminished her natural comeliness, Jason, it is said, became enamoured of Glaucê, Creon’s daughter, and sought the maiden’s hand in marriage. After her father had given his consent and had set a day for the marriage, Jason, they say, at first tried to persuade Medea to withdraw from their wedlock of her free-will; for, he told her, he desired to marry the maiden, not because he felt his relations with Medea were beneath him, but because he was eager to establish a kinship between the king’s house and his children.² But when his wife was angered and called upon the gods who had been the witnesses of their vows, they say that Jason, disdaining the vows, married the daughter

² The plea urged by Jason in Euripides, Medea, 551 ff.
DIODORUS OF SICILY

ορκων γήματι τὴν τοῦ βασιλέως θυγατέρα. τὴν δὲ
5 Μηδειαν ἐξελαυνομένην ἐκ τῆς πόλεως, καὶ
μιᾶν ἥμεραν παρὰ τοῦ Κρέοντος λαβοῦσαν εἰς τὴν
tῆς φυγῆς παρασκευήν, εἰς μὲν τὰ βασιλεία νυκτὸς
εἰσελθεῖν ἀλλοιώσασαν τοὺς φαρμάκους τὴν αὐτῆς
δόμον, καὶ τὴν οἰκίαν ύφάσαι, ἐξίον τι προσβῆσαι,
εὑρημένον μὲν ὑπὸ Κῆρκης τῆς ἀδελφῆς, δύναμιν
δ' ἔχον, ἐπὰν ἐξαφῇ, δυσκατάσβεστον. ἄφωνῳ δὲ
φλεγομένων τῶν βασιλείων, τὸν μὲν Ἰάσωνα
ταχέως ἐκπηδῆσαι, τὴν δὲ Γλαώκην καὶ τὸν
Κρέοντα τοῦ πυρὸς περικαταλαβῶντος διαφθαρῆσαι.
6 τινὲς δὲ τῶν συγγραφέων φασὶ τοὺς μὲν νίκοις
τῆς Μηδείας δώρα κομίσαι τῇ νύμφῃ φαρμάκους
κεχριμένα, τὴν δὲ Γλαώκην δεξαμένην καὶ τῷ
σώματι περιθεμένην αὐτὴν τε συμφόρα περιπέτειν
καὶ τὸν πατέρα βοηθοῦντα καὶ τὸν σῶματος ἅμα
μενον τελευτῆσαι.

7 Τὴν δὲ Μηδειαν ἐπιτυχοῦσαν τοῖς πρῶτοι ἐγχειρήμασιν
οὐκ ἀποστῆναι τῆς Ἰάσωνος τιμωρίας.
ἐπὶ τοσοῦτο γὰρ προελθὼν αὐτὴν ὄργης ἀμα ὡσὶν
ζηλοτυπίας, ἐπὶ δ' ἀμότητος, ὡστ' ἐπεὶ διεφνυ
tὸν μετὰ τῆς νύμφης κίνδυνον, τῇ σφαγῆ τῶν
κοινῶν τέκνων ἐμβαλεῖν αὐτὸν εἰς τὰς μεγίστας
συμφορὰς. πλὴν γὰρ ἐνὸς τοῦ διαφυγόντος τοὺς
ἀλλοὺς νιώθη ἀποσφάζει καὶ μετὰ τῶν πιστοτάτων

1 καὶ τὰ σώματα τοῦτων ἐν τῷ τῆς Ἡρας τεμένει δάφαι after ἀποσφάζει doloted by Vogol, Jacoby.

1 i.e. from the territory of Corinth.
2 This is the manner of Glauce’s death in the Medea of Euripides. His version also differs from the account which follows, in that there are only two sons of Jason and Medea, and after slaying them Medea carries off their bodics so that

516
of the king. Thereupon Medea was driven out of the city, and being allowed by Creon but one day to make the preparations for her exile, she entered the palace by night, having altered her appearance by means of drugs, and set fire to the building by applying to it a little root which had been discovered by her sister Circe and had the property that when it was once kindled it was hard to put out. Now when the palace suddenly burst into flames, Jason quickly made his way out of it, but as for Glauce and Creon, the fire hemmed them in on all sides and they were consumed by it. Certain historians, however, say that the sons of Medea brought to the bride gifts which had been anointed with poisons, and that when Glauce took them and put them about her body both she herself met her end and her father, when he ran to help her and embraced her body, likewise perished.

Although Medea had been successful in her first undertakings, yet she did not refrain, so we are told, from taking her revenge upon Jason. For she had come to such a state of rage and jealousy, yes, even of savageness, that, since he had escaped from the peril which threatened him at the same time as his bride, she determined, by the murder of the children of them both, to plunge him into the deepest misfortunes; for, except for the one son who made his escape from her, she slew the other sons and in company with her most faithful maids

Jason may not even give them formal burial, and that Jason does not commit suicide. The fountain of Glauce has been found (op. Am. Journ. of Archaeology, 4 (1900), 458-75; 14 (1910), 19-56), but not as yet the tomb of the children which was pointed out to Pausanias (2. 3. 6).
DIODORUS OF SICILY

θεραπαινίδων ἦτο νυκτὸς μέσης φυγεῖν ἐκ τῆς Κορίνθου, καὶ διεκπεσεῖν εἰς Ὄθιβας πρὸς Ἡρακλέα· τούτων γὰρ μεσότινα γεγονότα τών ὁμολογιῶν ἐν Κόλχους ἐπηγγέλθαι βοηθῆσειν αὐτῇ παρασπονδομένη.

55. Ἐν τοσούτῳ δὲ τὸν μὲν Ἰάσονα στερηθέντα τέκνων καὶ γυναικὸς δόξαν πᾶσι δίκαια πεποιθέναι· διὸ καὶ μὴ δυνάμενον ἐνεγκεῖν τὸ μέγεθος τῆς συμφορᾶς ἐκ τοῦ ζῆν ἔαυτον μεταστῆσαι. τοὺς δὲ Κορινθίους ἐκπεπλήχθαι μὲν τὴν δεινότητα τῆς περιπετείας, μάλιστα δὲ ἀπορεῖν περὶ τῆς ταφῆς τῶν παιδῶν. διόπερ ἀποστειλάντων αὐτῶν Πυθώδε τοὺς ἐπερωτήσοντας τὸν θεον ὅπως χρηστέον ἐστὶ τοὺς σώμασι τῶν παιδῶν, προστάξαι τὴν Πυθίαν ἐν τῷ τεμένει τῆς Ἡρας αὐτοῦ

2 θάμαρ καὶ τιμῶν ἡρωικῶν αὐτοῦς ἀξιοῦν. ποιησάντων δὲ τῶν Κορινθίων τὸ προσταχθὲν, φασὶ Θεσαλῶν μὲν τὸν διαφυγόντα τὸν ἀπὸ τῆς μητρὸς φόνον ἐν Κορίνθῳ τραφέντα μετὰ ταῦτα ἐπανελθεῖν εἰς Ἰωλκόν, οὕτως Ἰάσονος πατρίδα· ἐν ἧ cata-

labónta prosφátos Ἀκαστοῦ τὸν Πελίου τετελευ-

tηκότα παραλαβεῖν κατὰ γένος προσηκοοῦσαν τὴν βασιλείαν, καὶ τοὺς υφ’ ἐαυτὸν τεταγμένους

3 ἀφ’ ἑαυτοῦ προσαγορεύσαι Θεσαλοῦς. οὐκ ἀγνώρ
dὲ διότι περὶ τῆς τῶν Θεσαλῶν προσηγορίας οὐ
tαῦτην μόνην τὴν ἱστορίαν, ἀλλὰ καὶ διαφόρωνus

1 i.e. that Jason would wed Medea and “keep her as his life’s companion so long as he lived” (op. chap. 46. 4).

518
fled in the dead of night from Corinth and made her way safely to Heracles in Thebes. Her reason for doing so was that Heracles had acted as a mediator in connection with the agreements which had been entered into in the land of the Colchians and had promised to come to her aid if she should ever find them violated.

55. Meanwhile, they go on to say, in the opinion of everyone Jason, in losing children and wife, had suffered only what was just; consequently, being unable to endure the magnitude of the affliction, he put an end to his life. The Corinthians were greatly distressed at such a terrible reversal of fortune and were especially perplexed about the burial of the children. Accordingly, they dispatched messengers to Pytho to inquire of the god what should be done with the bodies of the children, and the Pythian priestess commanded them to bury the children in the sacred precinct of Hera and to pay them the honours which are accorded to heroes. After the Corinthians had performed this command, Thessalus, they say, who had escaped being murdered by his mother, was reared as a youth in Corinth and then removed to Iolcus, which was the native land of Jason; and finding on his arrival that Acastus, the son of Pelias, had recently died, he took over the throne which belonged to him by inheritance and called the people who were subject to himself Thessalians after his own name. I am not unaware that this is not the only explanation given of the name the Thessalians bear, but the fact is that the other accounts which have been handed down to us

2 According to Euripides (Medea, 1386), a beam of wood fell from the rotting Argo upon Jason and killed him.
Diodorus of Sicily

ἐτέρας παραδεδόσθαι συμβέβηκε, περὶ δὲν ἐν
οἰκειοτέροις μηθησόμεθα καταροῖς.

4 Τὴν δ’ οὖν Μῆδειαν ἐν Θῆβαις φασὶ καταλαβώσαν Ἡρακλέα μανικῷ πάθει συνεχόμενον καὶ
toὺς υἱοὺς ἀπεκταγκότα, φαρμάκοις αὐτὸν ἱάσα-
σθαι. τοῦ δ’ Ἐὐρυσθέως ἐπικειμένου τοῖς προστάγ-
μασιν, ἀπογνώσαν τὴν κατὰ τὸ παρὸν ἐκ τοῦτο
βοηθειαν καταφυγεῖν εἰς Ἀθηναίας πρὸς Ἀἰγέα τῶν
6 Παυδίωνος. ἐνταῦθα δ’ οἱ μὲν φασὶν αὐτὴν
Ἀιγεῖ συνοικήσας γεννῆσαι Μῆδουν τὸν ὑστερον
Μῆδίας βασιλεύσαντα, τωνν δ’ ἱστοροῦσιν ὑφ’
Ἰππότου τοῦ Κρέοντος ἐξαιτουμενήν τυχεῖν κρίσεως
καὶ τῶν ἐγκλημάτων ἀπολυθῆναι. μετὰ δὲ ταῦτα
Ωησέως ἐπανελθόντος ἐκ Τροιξήνος εἰς τᾶς
Ἀθηναίας, ἐγκληματῶν ἐπὶ φαρμακεία φυγεῖν
ἐκ τῆς πόλεως. δόντος δ’ Ἀιγεώς τοὺς παρα-
πέμψατος εἰς ἣν βούλουτο χώραν, εἰς τὴν 
7 κομισθῆναι. ἐντεῦθεν δ’ εἰς τοὺς ἀνίο τόποις
τῆς Ἀσίας ἀναβάσας συνοικήσας των τῶν ἐπι-
φανῶν βασιλέων, ἐξ οὗ γεννᾶσαι παῖδα Μῆδον,
καὶ τὸν 1 παῖδα μετὰ τὴν τοῦ πατρὸς τελευτῆ
διαδεξαμένου τὴν βασιλείαν δαυμασθῆναι τε κατὰ
τὴν ἀνδρείαν καὶ τοὺς λαοὺς 2 ἀφ’ ἕαυτοῦ Μῆδους
ονομάσαι.

56. Καθόλου δὲ διὰ τὴν τῶν τραγῳδῶν τερατείαν
ποικίλη τις καὶ διάφορος ἱστορία περὶ Μῆδειας
ἐξενήγεται, καὶ τινὲς χαρίζεσθαι βουλόμενοι
tοῖς Ἀθηναίοις φασὶν αὐτὴν ἀναλαβοῦσαν τὸν

1 τὸν Bekktor: τὸν μὲν.
2 λαοὺς Rhodoman: ἄλλους.

1 This is not in the extant portions of Diodorus.
2 Cp. chap. 11.
are likewise at variance with one another, and concerning these we shall speak on a more appropriate occasion.¹

Now as for Medea, they say, on finding upon her arrival in Thebes that Heracles was possessed of a frenzy of madness and had slain his sons,² she restored him to health by means of drugs. But since Eurystheus was pressing Heracles with his commands,³ she despaired of receiving any aid from him at the moment and sought refuge in Athens with Aegeus, the son of Pandion. Here, as some say, she married Aegeus and gave birth to Medus, who was later king of Media, but certain writers give the account that, when her person was demanded by Hippotes, the son of Creon, she was granted a trial and cleared of the charges he raised against her. After this, when Theseus returned to Athens from Troezen, a charge of poisoning was brought against her and she was exiled from the city; but by the gift of Aegeus she received an escort to go with her to whatever country she might wish and she came to Phoenicia. From there she journeyed into the interior regions of Asia and married a certain king of renown, to whom she bore a son Medus; and the son, succeeding to the throne after the death of the father, was greatly admired for his courage and named the people Medes after himself.

56. Speaking generally, it is because of the desire of the tragic poets for the marvellous that so varied and inconsistent an account of Medea has been given out; and some indeed, in their desire to win favour with the Athenians, say that she took that

¹ i.e. with the Labours which Heracles had to perform for him.
ΔΙΟΔΟΡΟΣ ΤΟΥ ΣΙΚΙΛΙΑ

ἐξ Αἰγέως Μῆθον εἰς Κόλχους διασωθῆναι κατὰ δὲ τοῦτον τὸν χρόνον Αἰήτην ἐκ τῆς βασιλείας ὑπὸ τἀδελφοῦ Πέρσου βιαῖς ἐκπεπτωκότα τὴν ἀρχὴν ἀνακτῆσαι, Μῆθον τοῦ Μηδείας ἀνελόντος τὸν Πέρσην μετὰ δὲ ταῦτα δυνάμεως ἐγκρατῆ γενόμενον τὸν Μῆθον πολλὴν ἐπελθεῖν τῆς ὑπὲρ τὸν Πόντον Ἀσίας, καὶ κατασχεῖν τὴν ἀπ' ἑκείνου

2 Μῆθιαν προσαγορευθέσαν. ἄλλα γὰρ τὸ πᾶσας τὰς ἀποφάσεις τῶν περὶ τῆς Μηδείας μυθολογισάντων ἀναγράφειν οὐκ ἀναγκαίον ἄμα καὶ μακρὸν εἶναι κρίνοντες τὰ καταλευτόμενα τῆς περὶ τῶν Ἀργοναυτῶν ιστορίας προσθήσομεν.

3 οὐκ ἤλθοι γὰρ τῶν τε ἀρχαίων συγγραφέων καὶ τῶν μεταγενεστέρων, ὅπως ἦσι καὶ Τιμαιος, φασὶ τοὺς Ἀργοναύτας μετὰ τὴν τοῦ δέρους ἄρπαγήν πυθομένους ὑπὶ Ἀἰήτου προκατελήφθαι ναυσὶ τὸ στόμα τοῦ Πόντου, πρᾶξιν ἑπιτελέσασθαι παρά δοξον καὶ μνήμης ἄξιαν ἀναπλεύσασθαι γὰρ αὐτοῦ διὰ τοῦ Τανάδος ποταμοῦ ἐπὶ τὰς πηγὰς, καὶ κατὰ τόπου τυχὼ τῆ σοῦ διελκύσαντας, καθ' ἐτέρου πάλιν ποταμὸ τῇ ῥύσῃ ἐχοντος εἰς τὸν ὠκεανὸν καταπλεῦσαι πρὸς τὴν θάλασσαν, ἀπὸ δὲ τῶν ἀρκτῶν ἐπὶ τὴν δύσην κομισθῆναι τὴν γῆν ἐχοντας εἰς εὐωνύμων, καὶ πλησίον γινομένοις Γαδείρων εἰς τὴν καθ' ἡμᾶς θάλασσαν ἐπιπλέουσι.

4 ἀποδείξεις δὲ τούτων φέροναι, δεικνύετε τοὺς παρὰ τὸν ὠκεανὸν κατοικοῦντας Κέλτους σεβομένους μάλιστα τῶν θεῶν τοὺς Διοσκόρους παραδόσιμον γὰρ αὐτοὺς ἔχειν ἐκ παλαιῷ χρόνῳ τὴν τούτων τῶν θεῶν παρουσίαν ἐκ τοῦ ὠκεανοῦ

2 Cp. p. 412, n. 1. 2 The Don.
BOOK IV. 56. 1-4

Medus whom she bore to Aegeus and got off safe to Colchis; and at that time Aeëtes, who had been forcibly driven from the throne by his brother Perses, had regained his kingdom, Medus, Medea’s son, having slain Perses; and that afterwards Medus, securing the command of an army, advanced over a large part of Asia which lies above the Pontus and secured possession of Media, which has been named after this Medus. But since in our judgment it is unnecessary and would be tedious to record all the assertions which the writers of myths have made about Medea, we shall add only those items which have been passed over concerning the history of the Argonauts.

Not a few both of the ancient historians and of the later ones as well, one of whom is Timaeus,¹ say that the Argonauts, after the seizure of the fleece, learning that the mouth of the Pontus had already been blockaded by the fleet of Aeëtes, performed an amazing exploit which is worthy of mention. They sailed, that is to say, up the Tanaïs river ² as far as its sources, and at a certain place they hauled the ship overland, and following in turn another river which flows into the ocean they sailed down it to the sea; then they made their course from the north to the west,³ keeping the land on the left, and when they had arrived near Gadeira (Cadiz) they sailed into our sea.⁴ And the writers even offer proofs of these things, pointing out that the Celts who dwell along the ocean venerate the Dioscori above any of the gods, since they have a tradition handed down from ancient times that these gods appeared among

³ i.e. south-west. ⁴ The Mediterranea.
DIODORUS OF SICILY

gεγενημένην. εἰναι δὲ καὶ τὴν παρὰ τὸν ὁδεγόνυ χώραν ὅλης ὅλιγας ἔχουσαν προσηγορίας ἀπὸ τε τῶν
5 Ἀργοναυτῶν καὶ τῶν Διοσκόρων. παραπλησίως δὲ καὶ τὴν ἐντὸς Γαδείρων ἥπειρον ἔχειν ἕμφασιν
σημεία τῆς τούτων ἀνακομίδης. περὶ μὲν γὰρ
τὴν Τυρρηνίαν καταπλεύσαντας αὐτοὺς εἰς νῆσον
τὴν ὀνομαζομένην Ἀθάλειαν τὸν ἐν αὐτῇ λιμένα,
κάλλιστον ὄντα τῶν ἐν ἕκείνωσ τοῖς τόποις, Ἀργυρὸν
ἀπὸ τῆς νεότις προσαγορεύει, καὶ μέχρι τῶν ἄπο
6 χρόνων διαμένειν αὐτοῦ τὴν προσηγορίαν. παρα-
πλησίως δὲ τοῖς εἰρήμενοι κατὰ μὲν τὴν Τυρρηνίαν
ἀπὸ σταδίων δικτακοσίων τῆς Ῥώμης ὀνομάσαι
λιμένα Τελαμώνα, κατὰ δὲ Φορμίας τῆς Ἰταλίας
Αἰθητὸν τὸν ὑπὸ Καῦητην προσαγορεύειν. πρὸς
δὲ τούτοις υπ’ ἄνεμων αὐτοὺς ἐκρυφέντας εἰς τὰς
Σύρτεις, καὶ μαθόντας παρὰ Τρίτων τού τότε
βασιλευόντος τῆς Λιβύης τὴν ἱδιότητα τῆς βαλατ-
νίας, καὶ τὸν κάρδινους ἐκφυγόντας, διωθομοῦν
χαλκὸν τρίποδα τὸν ἄρχαίοις μὲν κεχαραγμένον
γράμμασι, μέχρι δὲ τῶν νεωτέρων χρόνων διαμέ-
ναιτα παρὰ τῶν Εὐσεπτίταις.

7 Οὐ παραλειπτέον δ’ ἢμῖν ἀνεξελεγκτον τὴν
ἰστορίαν τῶν ἀποφημαμένοι τοὺς Ἀργοναυτῶν
ἀνά τὸν Ἰστρον πλεύσαντας μέχρι τῶν πηγῶν κατ-
ενέχθηναι διὰ τῆς ἀντιπροσώπου ῥύσεως πρὸς τὸν
8 Ἀδριατικὸν κόλπον. τούτους γὰρ ὁ χρόνος ἠλευξεν
ὑπολαβόντας τὸν ἐν τῷ Πόντῳ πλεοῦσι στόμαις
ἐξερευγμένον Ἰοστρον καὶ τὸν εἰς τὸν Ἀδριαν
ἐκβάλλοντα τὴν ρύσιν ἔχειν ἀπὸ τῶν αὐτῶν τόπων.

1 Elba.
2 The Roman Portus Argous, the harbour of the present
capital of the island, Portoferoia.
524
them coming from the ocean. Moreover, the country which skirts the ocean bears, they say, not a few names which are derived from the Argonauts and the Dioscori. And likewise the continent this side of Gadeira contains visible tokens of the return voyage of the Argonauts. So, for example, as they sailed about the Tyrrhenian Sea, when they put in at an island called Aethaleia they named its harbour, which is the fairest of any in those regions, Argoen after their ship, and such has remained its name to this day. In like manner to what we have just narrated a harbour in Etruria eight hundred stades from Rome was named by them Telamon, and also at Phormia in Italy the harbour Aeetes, which is now known as Caeetes. Furthermore, when they were driven by winds to the Syrtes and had learned from Triton, who was king of Libya at that time, of the peculiar nature of the sea there, upon escaping safe out of the peril they presented him with the bronze tripod which was inscribed with ancient characters and stood until rather recent times among the people of Euhesperis.

We must not leave unrefuted the account of those who state that the Argonauts sailed up the Ister river as far as its sources and then, by its arm which flows in the opposite direction, descended to the Adriatic Gulf. For time has refuted those who assumed that the Ister which empties by several mouths into the Pontus and the Ister which issues into the Adriatic flow from the same regions. As a

3 Formiae. 4 Gaeta. 5 The most western city, later called Berenicë, of the Pentapolis in Cyrenë. 6 Danube.
Diodorus of Sicily

"Ῥωμαίων γὰρ καταπολεμησάντων τὸ τῶν Ἰστρων ἔθνος, εὑρέθη τὰς πηγὰς ἔχων ὁ ποταμὸς ἀπὸ τεταράκοντα σταδίων τῆς θαλάττης. ἄλλα γὰρ τοῖς συγγραφεύσιν αἰτιὰν τῆς πλάνης φασὶ γενέσθαι τὴν ὁμονυμίαν τῶν ποταμῶν.

57. Ἡμῖν δ’ ἀρκοῦντως ἐξειργασμένοις τὴν περὶ τῶν Ἀργοναυτῶν ἱστορίαν καὶ τὰ υφίσταται Ἡρακλέους πραξέντα οἰκείον ἂν εἴη κατὰ τὴν γενομένην ἐπαγγελίαν ἀναγράφας τὰς τῶν νικῶν αὐτοῦ πράξεις.

2 Μετὰ τὴν Ἡρακλέους τοῖς ἀποθέοσιν οἱ παῖδες αὐτοῦ κατὰ Κήληκα τῷ βασιλεί. μετὰ δὲ ταῦτα ὁ Ἡλλοῦ καὶ των ἑτέρων ἀνδρωθέντων, Ἐὔρυσθεὺς φοβηθεὶς μὴ πάντων ἐνθλίκων γενομένων ἐκπέσῃ τῆς ἐν Μυκήναις βασιλείας, ἐγνώ τοὺς Ἡρακλείδας ἐξ ὅλης τῆς Ἑλλάδος φυγαδεύσασι. διὸ Κήληκε μὲν τῷ βασιλεί προηγορεῦον τοὺς τε Ἡρακλείδας καὶ τοὺς Ἀικυμναίου παῖδας ἐκβαλεῖν, ἔτοι δὲ Ἰολαύου καὶ τὸ σύστημα τῶν Ἀρκάδων τῶν Ἡρακλεῖ συνεστρατευκότων, ἦ ταῦτα μὴ ποιοῦντα πόλεμον ἀνα-

4 δέξασθαι. οἱ δ’ Ἡρακλείδαι καὶ οἱ μετ’ αὐτῶν θεωροῦντες αὐτοὺς οὐκ ἄξιομάχους οὕτως Ἐὔρυσθεὺς πολέμειν, ἐγκινοῦσαν ἐκούσισις φεύγειν ἐκ τῆς Τραχήνως ἐπιτόντες δὲ τῶν ἄλλων πόλεων τῶν ἄξιολογοτάτας ἐδέοντο δέξασθαι σφᾶς αὐτοῦς συνοικοὺς. μηδεμιᾶς δὲ τολμῶσις ὑποδέξασθαι, μόνον τῶν ἄλλων Ἀθηναίων διὰ τὴν ἐμφυτον παρ’ αὐτοῖς ἐπισκέιεαν προσεδέξαντο τοὺς Ἡρακλείδας. κατώ-

1 Strabo (1. 3. 15) mentions the same erroneous belief, and in language which shows that he knew no river of that name in Istria.

526
matter of fact, when the Romans subdued the nation of the Istrians it was discovered that the latter river has its sources only forty stades from the sea. But the cause of the error on the part of the historians was, they say, the identity in name of the two rivers.  

57. Since we have sufficiently elaborated the history of the Argonauts and the deeds accomplished by Heracles, it may be appropriate also to record, in accordance with the promise we made, the deeds of his sons.

Now after the deification of Heracles his sons made their home in Trachis at the court of Cecyx the king. But later, when Hyllus and some of the others had attained to manhood, Eurystheus, being afraid lest, after they had all come of age, he might be driven from his kingdom at Mycenae, decided to send the Heracleidae into exile from the whole of Greece. Consequently he served notice upon Cecyx, the king, to banish both the Heracleidae and the sons of Licymnius, and Iolaüs as well and the band of Arcadians who had served with Heracles on his campaigns, adding that, if he should fail to do these things, he must submit to war. But the Heracleidae and their friends, perceiving that they were of themselves not sufficient in number to carry on a war against Eurystheus, decided to leave Trachis of their own free will, and going about among the most important of the other cities they asked them to receive them as fellow-townsmen. When no other city had the courage to take them in, the Athenians alone of all, such being their inborn sense of justice, extended a welcome to the sons of Heracles, and

2 A half-brother of Alcmenê and so an uncle of Heracles.
DIODORUS OF SICILY

κασιν δὲ αὐτοὺς μετὰ τῶν συμφυγόντων εἰς Τρικόρυθον πόλιν, ἦτις ἐστὶ μία τῆς ὀνομαζομένης 5 τετραπόλεως. μετὰ δὲ τινα χρόνων ἀπάντων τῶν Ἡρακλέους παιδῶν ἠγοραμένων, καὶ φρονή-ματος ἐμφυσμένου τοῖς νεανίσκοις διὰ τὴν ἀφ' Ἡρακλέους δόξαν, υφορώμενοι αὐτῶν τὴν αὔξησιν Εὐρυσθεὺς ἐστράτευσεν ἐπὶ αὐτοὺς μετὰ πολλῆς 6 δυνάμεως. οἱ δὲ Ἡρακλείδαι, βοηθοῦντων αὐτοῖς τῶν Ἀθηναίων, προσημόμενοι τὸν Ἡρακλέους αδελφιδὸν Ἰδλαον, καὶ τούτῳ τε καὶ Θησεΐ καὶ Ὡλω τὴν στρατηγίαν παραδόντες, ἐνίκησαν παρα-τάξει τὸν Εὐρυσθέα. κατὰ δὲ τὴν μάχην πλείοτοι μὲν τῶν μετ' Εὐρυσθέως κατεκόπτησαν, αὐτὸς δ' ὁ Εὐρυσθέως, τοῦ ἀρματος κατὰ τὴν φυγήν συντρι-βέντος, ὑπὸ Ὡλῶν τοῦ Ἡρακλέους ἀνηρεθη-όμοιος δὲ καὶ οἱ νιοὶ τοῦ Εὐρυσθέως πάντες κατὰ τὴν μάχην ἑτελεύτησαν.

58. Μετὰ δὲ ταῦτα οἱ μὲν Ἡρακλείδαι πάντες περιβοίητῳ μάχῃ νευκηκότες τὸν Εὐρυσθέα, καὶ διὰ τὴν εὐθερμίαν συμμάχων εὐπορίσαντες, ἐστρά-τευσαν ἐπὶ τὴν Πελοπόννησον Ὡλοῦ στρατηγοῦν-2 τοσ. Ἀπερεῖ δὲ μετὰ τὴν Εὐρυσθέως τελευτὴν καταλαβόμενος τὴν ἐν Μυκήναις βασιλείαι, καὶ προσλαβόμενος συμμάχους Τεγεάτας καὶ τινάς 3 ἄλλους, ἀπήνηται τοῖς Ἡρακλείδαις. κατὰ δὲ τῶν Ἰσθμῶν τῶν στρατοπέδων ἀθροισθέντων, Ὡλὸς μὲν ὁ Ἡρακλέους εἰς μονομαχίαν προεκα-

1 A union of four cities in Attica of which Marathon was the most important, 528
they settled them and their companions in the flight in the city of Tricorythus, which is one of the cities of what is called the Tetrapolis. And after some time, when all the sons of Heracles had attained to manhood and a spirit of pride sprang up in the young men because of the glory of descent from Heracles, Eurystheus, viewing with suspicion their growing power, came up against them with a great army. But the Heracleidae, who had the aid of the Athenians, chose as their leader Iolaüs, the nephew of Heracles, and after entrusting to him and Theseus and Hyllus the direction of the war, they defeated Eurystheus in a pitched battle. In the course of the battle the larger part of the army of Eurystheus was slain and Eurystheus himself, when his chariot was wrecked in the flight, was killed by Hyllus, the son of Heracles; likewise the sons of Eurystheus perished in the battle to a man.

58. After these events all the Heracleidae, now that they had conquered Eurystheus in a battle whose fame was noised abroad and were well supplied with allies because of their success, embarked upon a campaign against Peloponnesus with Hyllus as their commander. Atreus, after the death of Eurystheus, had taken over the kingship in Mycenae, and having added to his forces the Tegeatans and certain other peoples as allies, he went forth to meet the Heracleidae. When the two armies were assembled at the Isthmus, Hyllus, Heracles’ son, challenged to single combat any one of the enemy

Euripides’ drama, The Children of Heracles, centres about the persecution of the children by Eurystheus and about the war with Argos which Athens undertakes in defence of the refugees.
λέσατο τῶν πολεμίων τὸν βουλόμενον, ὅμολογίας θέμενος τοιαύτας, εἰ μὲν "Τύλλος νεκρήσει 1 τὸν ἀντιταχέντα, παραλαβεῖν Ἦρακλείδας τὴν Εὐρυσθέως βασιλείαν, εἰ δ' "Τύλλος λειψθεὶς, μὴ κατιέναι τοὺς Ἦρακλείδας εἰς Πελοπόννησον ἐντὸς ἐτῶν 4 πεντήκοντα. καταβάντος δ' εἰς τὴν πρόκλησιν Ἐχέμου τοῦ βασιλέως τῶν Τεγεατῶν, καὶ τῆς μονομαχίας γενομένης, ὁ μὲν "Τύλλος ἀνηρέθη, οἱ δ' Ἦρακλείδαι κατὰ τὰς ὁμολογίας ἀπέστησαν τῆς καθόδου καὶ τὴν εἰς Τρικόρυθον ἐπένοδον ἐποιήσαντο. μετὰ δὲ τινὰς χρόνους Δικύμιος μὲν μετὰ τῶν παῖδων καὶ Τλησπολέμου τοῦ Ἦρακλεός, ἐκουσίως τῶν Ἀργείων αὐτοὺς προσδέξαμεν, ἐν "Ἀργείς κατῴκησαν. οἱ δ' ἄλλοι πάντες εἰς Τρικόρυθον κατοικήσαντες, 2 ὃς 3 ὁ πεντήκοντατῆς χρόνος διήλθε, κατῆλθον εἰς Πελοπόννησον. ἀν τὰς πράξεις ἀναγράφομεν, ὅταν εἰς ἐκείνους τοὺς χρόνους παραγενηθῶμεν.

6 Ἄλκμηνὴ δ' εἰς Θήβας κατανυκτῆσα, καὶ μετὰ ταὐτ' ἀφαντὸς γενομένη, τιμῶν ἱσοθέων ἐτυχε παρὰ τοῖς Θηβαίοις. τοὺς δ' ἄλλους Ἦρακλείδας φιλοῦν ἐλθόντας παρ' Ἀλκίμιον τῶν Δώρου τὴν πατρίδαν τῆς χώρας παρακαταθήκην ἀπαύγας 7 σανταμετὰ Δωρίων κατουκῆσα. Τλησπολέμον δὲ τὸν Ἦρακλεός ἐν "Ἀργείς κατοικοῦντα λέγουσιν ἀνελεῖν Δικύμιον τὸν Ἡλεκτρύνως ἐρίσαντα περὶ τῶν, διὰ δὲ τὸν φόνον τούτων ἐξ "Ἀργεῖος φυγὼντα εἰς 'Ρόδου μετοικήσας. 4 τὴν δὲ νήσου ταῦτην τότε

1 νεκρήσει Bokcor, νεκρήσαι Vogel, νεκρήσαι MSS, Dindorf.
2 κατῴκησαν ABD, δολοτοδ Bovgol.
3 δὲ αἵττως omitted Vulgato.
4 So Hertlein: κατουκῆσαι.
who would face him, on the agreement that, if Hyllus should conquer his opponent, the Heracleidae should receive the kingdom of Eurystheus, but that, if Hyllus were defeated, the Heracleidae would not return to Peloponnesus for a period of fifty years.¹ Echemus, the king of the Tegeatans, came out to meet the challenge, and in the single combat which followed Hyllus was slain and the Heracleidae gave up, as they had promised, their effort to return and made their way back to Tricorythus. Some time later Licymnus and his sons and Tlepolemus, the son of Heracles, made their home in Argos, the Argives admitting them to citizenship of their own accord; but all the rest who had made their homes in Tricorythus, when the fifty-year period had expired, returned to Peloponnesus. Their deeds we shall record when we have come to those times.²

Alcmenē returned to Thebes, and when some time later she vanished from sight she received divine honours at the hands of the Thebans. The rest of the Heracleidae, they say, came to Aegimius, the son of Dorus, and demanding back the land which their father had entrusted to him ³ made their home among the Dorians. But Tlepolemus, the son of Heracles, while he dwelt in Argos, slew Licymnus, the son of Electryon, we are told, in a quarrel over a certain matter, and being exiled from Argos because of this murder changed his residence to Rhodes. This island was inhabited at that time by Greeks

¹ Herodotus (9. 26) says "one hundred" years and the statement of Thucydides (1. 12) would suggest about the same number.
² This is not in the extant portions of Diodorus.
³ Cp. chap. 37. 4.
κατώκουν Ἐλληνες οἱ ὑπὸ Τριόπα τοῦ Φόρβαντος κατοικισθέντες. τὸν δὲ οὖν Τληπόλεμον κοινῇ μετὰ τῶν ἐγχωρίων τριμερῇ ποιήσαι τὴν Ῥώδον, καὶ τρεῖς ἐν αυτῇ καταστήσαι πόλεις, Λύθον, Ἰῆλυσον, Κάμειρον βασιλεύσαι δὲ αὐτοῦ πάντων τῶν Ῥωδίων διὰ τὴν τοῦ πατρὸς Ἦρακλέους δόξαν, καὶ κατὰ τοὺς ὑστερον χρόνους μετ᾽ Ἀγαμέμνονος ἐπὶ τὴν Τροίαν στρατεύσαι.
who had been planted there by Triopas, the son of Phorbas. Accordingly, Tlepolemus, acting with the common consent of the natives, divided Rhodes into three parts and founded there three cities, Lindus, Ielysus (Ialysus), and Cameirus; and he became king over all the Rhodians, because of the fame of his father Heracles, and in later times took part with Agamemnon in the war against Troy.
A PARTIAL INDEX OF PROPER NAMES

ABARUS, 30 f.
Acanthus, 611
Achelous, 457 f.
Achilles, 37
Admetus, 511
Acis, 483–95 parrh., 525
Aegaeus, 521
Aegimius, 463, 531
Aegis, 316 f.
Aethalea, 626
Aetna, 411
Agatharchides, 113, 133 f., 295
Agenor, 333, 343
Agynius, 421 f.
Alecdis, 509 f.
Alcmenes, 515 f.
Alcmen, 361
Alcmenê, 389 f., 391, 449, 531
Alycyone, 383
Alceo, 461
Alesa, 405
Alexander of Macedon, 11 233, 333
Ailuca, 223
Alpheus, 303, 387
Althea, 456 f.
Amalthea, 309 f.
"Amalthea, Horn of," 311, 457 f.
Amazoneum, 433
Ammon, 300–29 parrh.
Amphimomê, daughter of Pellas, 511
Amphimomê, mother of Jason, 501
Amphilochus, 369, 373
Andromeda, 369
Antaeus, 309, 429
Antimachus, 301
Antiphe, 397, 431 f.

Aphrodite, 257, 361, 417, 427
Aphrodite's Harbour, 199
Apollo, 39 f., 273 f., 399
Arabia, 41–65 parrh., 115–23, 237
Arabia Felix, 47–61, 123, 225–33
Arcadia, 463 f., 527
Arcus, 5
Argives, 531
Argo, 473, 511
Argonauta, 460–515, 523–7
Argus, 473
Arimsapi, 29
Aristaeus, 315, 391
Ariston, 209
Arminoc, 199
Artemidorus, 113
Artemis, 413 f., 453
Artemia Tatoupolia, 35, 483
Asyra, 29, 43
Asyilamé, 463
Atalante, 455, 473
Athena, 315 f., 329, 371, 389
Athenians, 39, 431 f., 487 f., 527 f.
Atlantic, 253 f., 263–6, 279–85
Atlantic Ocean, 195
Atlantis, 278 f., 429
Atlas, 270 f., 499 f.
Atreus, 629
Attila, 371 f., 377
Augé, 461
Augens, 387, 447 f.
Ausselus, 237
Avaria, 167
Azan, 447

Babylonia, 50 f., 145 f.
Bacchantes, 297 f.
Bacchus, 361 f.

1 A complete Index will appear in the last volume.
INDEX

Banizomenes, 217
Basileia, 265-9
Bocotia, 463 f.
Bocotians, 223
Boreas, 4, 431
Boreas, 476, 483
Bromius, 555
Bryhon, 410
"Burned Phrygia," 315
Busiris, 401, 429 f.
Butas, 417
Bythaca, 419
Byzas, 497
Cabeiri, 479
Caicus, 409
Cae, 298, 305, 333, 343
Caeccus, 525
Cæsarchus, 197, 405
Caliopis, 365
Callisthenes, 341
Carthage, 221
Carystus, 461
Castra, 475
Celano, 281, 305
Cities, 523 f.
Centauri, 307, 381-3
Cepheus, 369, 449
Cerberes, 423-7
Cercopes, 443
Ceyx, 461, 527
Chabrias, 221
Charmathas, 219
Charops, 299
Cheliron, 335
Chersonesus, 263
"Children of the Sun," 69-81
Chrysor, 397, 401
Cilician, 259
Circassia, 487
Ciro, 485 f.
Clito, 363
Cloepatra, 479 f.
Colob, 172
Cor, 410
Corinthians, 519
Corona, 463
Corphantes, 261
Coron, 221
Cretae, 378 f., 511, 615 f.
Creta, 397 f.
Crisus, 491 f.
"Cronia," 283
Cronus, 281 f., 319 f., 323
Croton, 423
Curetes, 283, 319
Cyanea, 419
Cybelae, 289 f., 299-77
Cybelus, 271
Cyrene, 255
Cyrene, 237 f.
Cyprus, 31
Dactylis, 331
"Dardania," 437
Dardanus, 437
Dardanus, 479 f.
Dead Sea, 43 f.
Delos, 221
Delos, 305, 463, 469 f., 465 f.
Delphina, 443
Helianus, 39
Demeter, 127, 287 f., 349, 399
Deucalion, 289
Dimas, 287, 353
Dindymne, 271
Dioscorus, 113 f., 341
Dionysia, 393
Dionysus, 247, 305
Dionysus, 13 f., 93, 273, 285-333
passim, 343-57 passim, 381, 391, 425
Dioscori, 449, 477, 496, 523 f.
Doris, 403
Dorica, 417 f.
Doric, 463
Dracon, 303
Dracon, 427, 491
Dryopidas, 461 f.
Echeclus, 531
Echidnès, 219
Eucraustes, 417
Egypt, 93, 113-23 passim, 401, 425
Egyptians, 93 f.
Eleis, 369
Elaphiton, 303
Eleutherae, 301, 347
Eumathion, 429
Ephorus, 339
Erato, 363 f.
Erethias, 346
Ergane, 101 f.
Ergine, 373 f.
Eryx, 417
Ethiopia, 93, 113-123 passim
Ethiopians, 67, 89-113 passim, 133
INDEX

Eudocia, 511
Rhesperis, 625
Rurydicé, 369
Rurysthenus, 371–463 passim, 527 f.
Rurythus, 441, 449, 465
Ruterpd, 363

"Field of Heracles," 371

Gadeira, 401, 523 f.
Gandaridae, 9 f.
Ganges, 9 f.
Gardunax, 213
Gasandì, 233
Gè, 317, 361
Geodrosia, 123
(16) Meter, 239
Hemini, 479
Ihercaneans, 211 f.
Iceryones, 307, 397, 421
Ilebrotar, Strait of, 403
Hameè, 515 f.
Hialamus, 485 f.
Gleneid, 401
Glychatus, 410
Gorgons, 247 f., 256 f.
"Great Mother," 265–77 passim
Greater Phrygia, 259

Haleydonic, 281
Hebò, 469
Hecataeus, 37 f.
Hecaté, 483 f.
Hecatompylion, 401
Helius, 267 f., 483
Helle, 489
Hellepont, 489
Hephaestus, 369
Hera, 295, 369 f., 377, 393, 469
Heraclia, 419
Heraclidae, 339, 440, 527–35 passim
Hermaphroditus, 361
Hermes, 273, 281, 345, 361, 389
Hesiod, 361 f.
Hesiodic, 447, 475 f.
Hespera, 261
Hesperides, 427 f.
Hesperis, 429
Hesperis, 429
Hesperokerus, 311
Hesperus, 279, 429
Himeraon, 417
Hippocoon, 449
Hippolytè, 35, 393 f., 431, 447
Hippoclytan, 433, 443
Hippodolos, 457
Hippotest, 521
Hippocrates, 463
Homer, 91, 307 f., 345, 361, 445, 469, 490
Horus, 259
Hydaspe, 11
Hyllus, 459, 529 f.
Hyppaxia, 11
Hyperboreans, 37–41, 277
Iambulus, 65–83 passim
Ioanés, 508
Iothbyophagi, 123–41 passim, 203, 207, 251
Idaca, 283, 319, 479 f.
Ilhum, 445 f.
India, 3–27 passim, 347
Indus River, 3, 11, 233
Io, 329
Iolacía, 437
Iolacedam, 437
Iolantus, 377–467 passim, 52
Iolé, 441, 465
Iphicles, 449
Iphicles, 449, 497
Iphigeneia, 483
Iphitus, 441, 456
Iasus, 107, 217, 259, 359
"Islands of the Sun," 66–83
Isocrates, 339
Ister, 526 f.
Istrians, 527
Ithyphalbus, 259
Itón, 448

Jason, 471–619 passim

Laconius, 423
Laconitis Gulf, 213
Lake Copais, 403
Lampeis, 379
Laomodon, 209, 445 f., 475 f., 497 f.
Lapithae, 463
Lenaesa, 293, 365
Locutini, 419 f.
Lesbo, 259
Leto, 39
Libya, 237–45, 399
Lichas, 465
Licymnus, 449, 465, 527, 551
Liguria, 407 f.
Linxus, 275, 305 f., 309

537
INDEX

Lucullus, 411
Lycurgus, 261, 299 f., 349

Macæa, 237
Mácaria, 197
Macæsterion, 233
Máeneda, 299, 347
Macônana, 443
Márañitar, 213
Mármarídacr, 237
Márians, 271 f.
Mássaganetze, 29
Meden, 485-521 passim
Medes, 43, 521
Medusa, 521 f.
Medusa, 267
Mégabari, 173
Mégara, 375 f., 441
Mefon, 269
Ménaupáppe, 395 f.
Méleagrus, 453-7, 496
Mélias, 461
Melpoménoś, 363
Mené, 261
Ménéótánus, 467
Mérho, 101 f.
Meros, 15
Mídás, 277
Minacana, 211 f.
Minos, 387
Minotaur, 387
Mínyana, 373 f.
Mîntheropus, 363
Mîtyleños, 269
Mnemosyné, 361
Mopsus, 261
"Mother of the Mountain," 271
Munnæus, 428
Muses, 275, 351, 365, 401-5
Myrrha, 253-61 passim
Myrrhaus, 399

Nabatacani, 41 f., 213 f.
Napae, 27
Napata, 103
Napen, 27
Nasamones, 257
Nauplius, 461
Naxos, 301
Néleus, 441 f.
Néphelé, 385
Nessus, 469 f.
Néstor, 441
Niobé, 391

Nxaea, 295, 303, 305, 311 f., 315, 345
Nxaeana, 273 f.

Oeagrus, 299 f., 425
Oécles, 445 f.
Oeicucus, 449, 453, 457
Oetò, 467
"Olympian," 391
Olympic Games, 331, 387, 513
Olympus, 327
Omphalé, 443 f.
Ophiodes, 199 f.
Orcheomene, 403 f.
Ormenías, 463
Orpheus, 275, 301, 307, 309, 426, 473,
  477, 495
Otares, 93, 343, 359

Palatine Hill, 409
Pall, 27
Pallothora, 17 f., 83
Palus, 27
Pan, 107
Panóra, 265
Panormus, 197
Papa, 273
Paphos, 387
Pedôthotis, 427
Pelagías, 305
Pelias, 471, 501-11
Pelops, 369
Pencius, 403
Penetalea, 37
Pentheus, 290, 349
Periboea, 457
Persephoné, 303, 340, 413, 425
Perseus, 463, 523
Perseus, 247 f., 267, 369
Pétra, 45, 211 f.
Philoctetes, 467
Philaeus, 477-83 passim
Phlegre, 415
Philomacian Plain, 411
Phoön, 211
Phoön, 381, 385
Pholos, 381-5
Phorkys, 383, 489 f.
Phyllás, 461
Physcus, 449, 459
Pinari, 409
Pinarius, 409
Pílanos, 277
Pleades, 281
Polydeuces, 473
INDEX

Polynyma, 363 f.
Pontus, 363, 471
Poseidolon, 209
Poseidon, 209
Poseidon, 127, 209, 369, 475
Potana, 233
Priam, 447, 497
Priapius, 367 f.
Priene, 259
Prometheus, 391 f.
Protopides, 309
Ptolemis, 207
Ptolemy Euergetes, 133, 207
Ptolemy Philadelphus, 187 ff., 193
Pyrgnon, 355

Red Sea, 195–237 passim
Rhodes, 206, 281, 309, 317 f., 325
Rhodes, 170, 311 f.
Rome, 409 f.
Romulus, 409

Salamis, 229, 231
Sebasans, 226–33
Sabaicus, 249 f.
Saca, 3, 29
Samos, 261
Samothrace, 261
Sardina, 433–41
Satyrn, 355
Sauromatae, 29
Scythes, 55
Scythia, 175 ff.
Scythians, 27 ff., 431 f.
Seleucis, 223
Seleucus, 323, 561
Sicyon, 267 f.
Sclavii, 269, 295, 331, 343 f., 425
Semiramis, 93
Sicani, 459
Silla river, 13
Simi, 369 f.
Simimis, 133
Siphylus, 261
Soteris, Harbour of, 203
Sparta, 440
“Steps of Cacus,” 409
Stymphalian Lake, 285
Sybaris, 493
Syrace, 443
Syrae, 419
Syria, 60, 250

Tamus river, 27, 523 f.
Tauri, 215
Tauri, Promontories of the, 207
Tauric Chersonese, 483
Telamon, 447, 473, 497
Telephus, 451 f.
Tempe, 403
Teos, 301 f.
Terpsichore, 363
Teutras, 451 f.
Theleia, 363
Thamades, 210
Thamyras, 275 f., 307
Thebes, 205, 213 f., 405
Themiscyra, 33, 503
Theopompus, 341
Thermopylae, 31, 247, 393
Theseus, 267, 431 f.
Theseus, 436–41, 473
Theopis, 433 f.
Theoprotians, 450
Thessalians, 319 f.
Thessalus, 515, 519
Thestius, 455
Thymoctes, 300
Thyane, 399, 435
Thrannon, 355
Timaces, 415, 523
Tisander, 515 f.
Tithaea, 265
Titys, 265 f., 287, 319 ff., 329, 359
Tlepolemus, 440, 450, 531 f.
Trioeps, 531 f.
Triton river, 251, 311
Tritonis, 261, 267, 315
Trogodytes, 129, 171–203 passim
Tychoe, 359
Tydeus, 457
Tyndareus, 449
Tyrrhenus, 197

Urania, 365 f.
Uranus, 263 f., 309, 361

Vesuvius, 411

“Way of Heracles,” 413

Zabirna, 223
Zeus, 27, 91, 107, 251–7, 293, 295–9, 340, 361, 369, 375, 387, 391, 469

539
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