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MONUMENTA HISTORICA CELTICA



# MONUMENTA HISTORICA CELTICA

NOTICES OF THE CELTS IN THE WRITINGS OF  
THE GREEK AND LATIN AUTHORS FROM THE  
TENTH CENTURY, B.C., TO THE FIFTH CENTURY,  
A.D., ARRANGED CHRONOLOGICALLY, WITH TRANS-  
LATIONS, COMMENTARY, INDICES, AND A GLOSSARY  
OF THE CELTIC NAMES AND WORDS OCCURRING  
IN THESE AUTHORS

BY

W. DINAN, M.A.

IN THREE VOLUMES

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Don Ollamhain Uaral Áirdaigeanthead

an t'aois fear to migne cion míle  
cun meaf azur mifnead to cum ar  
luict teangas na h-Éireann  
to cornam azur to coiméas beo i n-ám meafz,

.1. AN DOCTŪIR TUŪZLAS DE H-ÍOE.

uađtarán Connarđa na Zaeđilze,  
azur a zcuimne an cmaro  
óimdearic

**ALFREO NUCC**

ais a maib meaf mór ari  
teangas azur rđair na nzaodail  
azur to dean a uiceall cum ias  
to zmuozad azur to foillriuđad  
taimzim azur toimbeirim an leobrán ro,  
priosm-torad mo řadair  
am ron na cúire céasna.

TO THE REVERED SCHOLAR  
DOUGLAS HYDE

LL.D.

PRESIDENT OF THE GAELIC LEAGUE, ETC.

WHO HAS DONE VALIANT WORK

TO RAISE AND KEEP ALIVE THE ANCIENT LANGUAGE OF ERIN

AND

TO THE MEMORY OF  
ALFRED NUTT

HIGHLY ESTEEMED BY IRISHMEN FOR HIS  
APPRECIATION OF THEIR HISTORY AND LITERATURE

AND FOR HIS GENEROUS EFFORTS

TO MAKE THEM AVAILABLE TO THE PUBLIC

I DEDICATE THIS BOOK

WRITTEN IN THE SAME CAUSE.

# PREFACE

THIS work aims at presenting in a convenient form all the references to the Celts that are to be found scattered through the works of the writers of Greece and Rome. These materials deal with a people whose homes spread over Europe, from the fresh fields of Ireland to the torrid plains of Asia Minor, and from the rich mountains of the Spanish peninsula to the uninviting depths of the Hercynian Forest. The earliest reference to this mighty race is found in the Homeric epic, and the latest reference given in these volumes is taken from a writer of the fifth century A.D. The value of this work then must lie altogether in the arrangement of its materials ; for it is evident that what we learn from the Carthaginian explorer, Himilco, about the life of the tribes who worked the mines of Britain when Carthage was mistress of the Mediterranean and Rome did not exist, cannot be held to apply to the Celts of Galatia to whom Paul addressed his exhortations ; nor can the social life of the Celts of Britain depicted by Poseidonius help us to form an idea of the conditions under which their Celtic contemporaries lived in the valleys of the Po and of the Danube. To safeguard the student from the egregious



errors which disfigure too many of the works of our Celtic scholars, considerable pains have been taken to arrange the materials of these volumes in chronological order. Each statement is, as far as it is possible to do so, traced back to its author. The custom among the classical writers of quoting without acknowledgment from the works of earlier authors has given modern scholars much trouble in identifying the sources of their information, especially when the works from which they quote are no longer extant. The account given by Pausanias (second century A.D.) of the invasion of Greece by the Celts is based on the work of a writer of the third century B.C., and probably of Hieronymus of Cardia. It therefore appears in these volumes under the date of its author, and not under that of the copyist to whom we owe its preservation.

The author wishes to acknowledge his indebtedness to the commentators who have laboured to elucidate these problems, to whose works reference is made as occasion demands. With very few exceptions the works that have come down to us from the writers of Greece and Rome owe their preservation to their literary style: they are chiefly polished compilations based on the commentaries of soldiers who described their fights in prose less stately no doubt than Livy's, but which, had fate preserved them for us, would have been of priceless worth to the historian. The picturesque and the heroic appeared to these compilers most worthy of a place in their productions.

The story of the brave wife of the Celtic leader, Ortiagon, is first told by Polybius; Livy presents the story in his most finished style; Plutarch too cannot resist its charm. The myth of Juno's geese saving the capitol is repeated by a dozen writers. So, too, with the histories of the various campaigns, the later writers merely adopted the account given by their predecessors. When the original account is available it alone is quoted in these volumes.

The notes are as brief as it was possible to make them, and are chiefly concerned with such commentary as seems necessary for the proper understanding of the text. The reader is referred to the index at the end of the third volume, where he will find carefully noted the various passages in which the tribes and customs are mentioned in the *excerpta*. In the same volume will be found a concise etymological glossary of the Celtic names and terms occurring in the texts. The *Tabula Rerum Celticarum* may also, it is hoped, prove useful.

In the *Rerum gallicarum et francicarum scriptores* of D. Bouquet (1738), in the *Monumenta Historica Britannica* of Petrie and Hardy (1848), and in the *Γαλλικῶν συγγραφείς ἑλληνικαί* of M. Edmond Cougny (1878-1892) attempts have been made to provide Celtic scholars with useful treasuries of the *origines* of Celtic history; but a comparison of the arrangement and the contents of these works with the present volumes will show that the author is under no obligations to these writers, whose works—excellent, no doubt, for their time—are now, owing to the great

strides made in classical research and criticism, quite out of date. To A. Holder's scholarly work, *Alt-Celtischer Sprachschatz*, the author wishes to express his obligations, especially in the preparation of the etymological glossary at the end of Volume III. To this monumental work all interested in Celtic Philology are referred. To the researches of the late Mons. D'Arbois de Jubainville, and to those of MM. Georges Dottin, Ernault, Loth, S. Reinach, Alexandre Bertrand, Karl Müllenhoff, and their fellow workers, the author acknowledges his deep indebtedness. For his sympathetic encouragement and advice the author owes much to the late Mr. Alfred Nutt, whose untimely death deprives Celtic studies of an enthusiastic and generous friend. To his fellow-countryman, Mr. D. B. Hurley, who has read the greater part of the translations and has supplied some, the author is particularly indebted not only for the many corrections he has made, but also for his illuminating criticisms of the arrangement of these materials.

It can hardly be hoped that a work entailing so much reading and research would be free from errors or omissions. If any are detected the author will be much obliged to those who will kindly call his attention to them; and, should a second edition be called for, they and any useful suggestions that may be made will be gladly availed of and duly acknowledged.

LIAM Ó DOIGHNÉAIN.

CNOC AOIBHINN,  
AN COIBH,  
LÁIMH LE CORCAIGH,  
I N-EIRINN.

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## ERRATA ET ADDENDA

In several instances 'Galatae' has been misspelt 'Galati.'

Page 62, note 2. This note must be modified, as M. S. Reinach's theory is not accepted by archaeologists generally. Cf. M. C. Jullian, *Histoire de la Gaule*, and M. Ch. Renel, *Les Religions de la Gaule*, pp. 335-347.

Page 220, note 1. Add cf. Viollier, *Rev. Archéologique*, Jan.-Feb. 1911, pp. 130-134. M. Viollier accepts the theory of M. S. Reinach, but shows that it was the Celts of the third and second centuries B.C. who practised this rite, and not, as M. Reinach states, those of the fifth and following centuries.

MONUMENTA HISTORICA  
CELTICA

## HOMER

The Homeric epic (circa B.C. 950–900) contains no direct mention of the Celts, but in the word *κασσίτερος* (= tin) we have undoubtedly a word of Celtic origin, which appears in the names of many tribes of the Gadhelic branch of the Celtic family :<sup>1</sup> e.g. Cassi-gnato-s, Cassi-mara, Bodio-casses, Vidu-casses, &c. In Strabo and in Diodorus Siculus we find a distinction, founded on a confused idea of the geography of North-west Europe, between *κασσιτέριδες* (the Tin Isles) and *Βρεττανική* (Britain), two names used by early Greek writers to designate Britain, from whose mines in Cornwall the peoples of the Mediterranean got their tin. To name a metal after the people in whose territory it was found was not unusual among the Greeks and Romans. Thus copper (*κύπρος*) came from Cyprus (*Κύπρος*), the mirrors made of polished bronze at Brundisium are

I. τοῦ δ' ἦτοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο,  
δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο.

(*Iliad* xi 24, 25)

II. . . . ἦν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
ἐν δὲ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο  
λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.

(*Iliad*, xi. 33–35.)

<sup>1</sup> S. Reinach : *Revue archéologique*, 3<sup>e</sup> série, t. xx. p. 262 ; *Académie des Inscriptions et Belles-Lettres, Comptes rendus des séances*, 4<sup>e</sup> série, t. xx. (1892), p. 154. D'A. de Jubainville : *Cours de littérature Celtique*, xii. p. 5. Holder : *Altceltischer Sprachschatz*, t. i. col. 824–834 (1893).

called in Pliny, *specula brundisina*; steel is in Greek *χάλυψ* because it was obtained from the Chalybes (*Χάλυβες*), a people in the Caucasian district. The word *κασσίτερος* came to the Greeks through the Phoenicians, who enjoyed a monopoly of the tin trade in the Mediterranean.

The XIth extract seems to be best explained with Merry and Riddell,<sup>2</sup> as a description of an iceberg. The Phoenician sailors who came to the Cassiterides for tin must have seen many icebergs, descriptions of which they would not fail to give to the Greeks who bought their cargoes. The XIIth extract shows a knowledge of the short summer nights of the northern latitudes, and this must have been obtained too from the Phoenicians.<sup>3</sup>

The evidence seems to justify the view that in the ninth century B.C. the Gadhelic branch of the Celtic family was established in the British Isles and engaged in the production of tin.

I. (Describing the shield of Agamemnon.) Now on it were ten courses (or circles) of black cyanus and twelve of gold and twenty of tin.

II. (Describing same.) Around it were ten courses of bronze and thereon set twenty white bosses of tin, and in the midst one of black cyanus.

<sup>2</sup> Riddell and Merry: *Odyssey of Homer*, note *ad hoc*.

<sup>3</sup> *Idem* note on X, 81-86. Cf. *Odyssey*, xv. 404; xii. 3-4; also Hesiod, *Theog.* 746, and Pytheas, p. 66, excerpt. XII *et seq.*



- III. χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε  
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα  
θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ  
ῥαιστῆρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.  
(*Iliad*, xviii. 474-477.)
- IV. ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσιν ἀλωὴν  
καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,  
ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.  
ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε  
κασσιτέρου· μία δ' οἴη ἀταρπιτὸς ἦεν ἐπ' αὐτῆν  
τῇ νίσσοντο φορῆες, ὅτε τρυγώφεν ἀλωήν.  
(*Iliad*, xviii. 561-566.)
- V. ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·  
αἱ δὲ βόες χρυσοῖο τετεύχαστο κασσιτέρου τε.  
(*Iliad*, xviii. 573-574.)
- VI. αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,  
τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς,  
τεύξε δὲ οἱ κόρυθα βριαρήν, κροτάφοις ἀραρυῖαν,  
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκεν,  
τεύξε δὲ οἱ κνημίδας ἑανοῦ κασσιτέροιο.  
(*Iliad*, xviii. 608-612.)
- VII. [ἀλλὰ δύο μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς  
ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων,  
τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,  
τὴν δὲ μίαν χρυσέην, τῇ ῥ' ἔσχετο μείλινον ἔγχος.] <sup>1</sup>  
(*Iliad*, xx. 269-272.)
- VIII. ἦ ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφῆκεν,  
καί ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·

<sup>1</sup> The lines are undoubtedly spurious, as noted by Aristarchos (quoted in *Aristonikes*). The shields were probably of hides on metal and not, as the interpolator imagines, all of metal. *Vide* note in Leaf: *Iliad*, *ad hoc*.



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ἀμφὶ δέ οἱ κνημῖς νεοτεύκτου κασσιτέροιο  
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν  
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.

(*Iliad*, xxi. 590–594.)

IX. αἰεὶ δ' ἠνίοχον κονίης ῥαθάμιγγες ἔβαλλον,  
 ἄρματα δὲ χρυσῶ πεπυκασμένα κασσιτέρῳ τε  
 ἵπποις ὤκυπόδεσσι ἐπέτρεχον· οὐδέ τι πολλὴ  
 γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν  
 ἐν λεπτῇ κονίῃ· τὼ δὲ σπεύδοντε πετέσθην.

(*Iliad*, xxiii. 502–506.)

X. δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,  
 χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέροιο  
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.

(*Iliad*, xxiii. 560–563.)

XI. Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἐνθα δ' ἔναιεν  
 Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσι,  
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν περί τείχος  
 χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρη.

(*Odyssey*, x. 1–4.)

XII. Ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·  
 ἑβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,  
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμῆν  
 ἠπύει εἰσελάων, ὁ δὲ τ' ἐξελάων ὑπακούει.  
 ἐνθα κ' αὔπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.

(*Odyssey*, x. 80–86.)

did not miss his mark, and the greave of new-wrought tin rang loud, but the brazen spear bounded back after striking and penetrated not, for the god's gift drove it back.

IX. And sprays of dust ever smote the charioteer, and his chariot overlaid with gold and tin ran behind his fleet-footed steeds, and small trace was there of the wheel-tires behind in the fine dust, as they sped on.

X. I will give him the breastplate that I took from Asteropaios, of bronze, whereon a casting of bright tin was overlaid, and it will be to him of great worth.

XI. Then we came to the isle, Aeolia, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all about it is a wall of bronze unbroken, and the cliff runs up sheer from the sea.

XII. So for the space of six days we sailed night and day continually, and on the seventh we came to the steep stronghold of Lamos, Telepylos of the Laestrygons, where herdsman hails herdsman as he drives in his flock, and his fellow-herdsman who drives forth answers the call. There might a sleepless man have earned a double wage, the one as neat-herd, the other shepherding white flocks: so near are the outgoings of the night and of the day.

## HECATAEUS OF MILETUS

In the *Iliad*<sup>1</sup> we find mention of Miletus, a Greek city situated near the mouth of the river Maeander. Its favourable position enabled it to secure a monopoly of the trade of the Black Sea, while the energy and enterprise of its citizens made it in the sixth century B.C. the most important of the Greek cities. By B.C. 700 it had founded more than sixty cities, chiefly on the Hellespont, including Abydos, Cyzicus, Sinope, Dioscurias, Panticapaeum and Ólbia. It entered into commercial relations with the Phoenicians and became distinguished as a seat of literature, history,

I. St. B. *Ναρβών,*<sup>2</sup> *ἐμπόριον καὶ πόλις Κελτική.*

(*Fragmenta Historicorum Graecorum*, vol. i. p. 2, Frag. 19.)

II. St. B. *Νύραξ,*<sup>3</sup> *πόλις Κελτική.*

(*Idem*, Frag. 21.)

III. St. B. *Μασσαλία,*<sup>4</sup> *πόλις τῆς Λιγυστικῆς, κατὰ τὴν Κελτικὴν, ἄποικος Φωκαέων.*

(*Idem*, Frag. 22.)

<sup>1</sup> *Iliad*, ii. 484-487, and *Iliad*, ii. 867-868.

<sup>2</sup> Narbon, now Narbonne.

<sup>3</sup> Nyraux is probably modern Normque, but this is not certain.

<sup>4</sup> Massalia, now Marseilles.

philosophy, and geographical enterprise. Towards the end of the seventh century B.C. Anaximander of Miletus designed the first map of the world. Hecataeus, born at Miletus, circa B.C. 540, continued the researches of Anaximander and travelled extensively in Egypt, Asia and Europe. He wrote an account of his observations, largely used by Herodotus in his history, and of which 331 fragments have come down to us. It is to these fragments we owe the first mention of the Celts. The fragments are collected in the scholarly work of C. and T. Müller: *Fragmenta Historicorum Graecorum*, 5 vols., published by Didot, Paris.

I. Narbon,<sup>2</sup> a market and city of the Celts.

II. Nyrax,<sup>3</sup> a Celtic city.

III. Massalia,<sup>4</sup> a city of the Ligurians, near the Celts, a colony of the Phocaeans.

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## HIMILCO

Himilco, a Carthaginian explorer, made a voyage round the west coast of Europe and explored as far as Britain and Ireland about B.C. 500. An account of his expedition, giving details of the coast and the

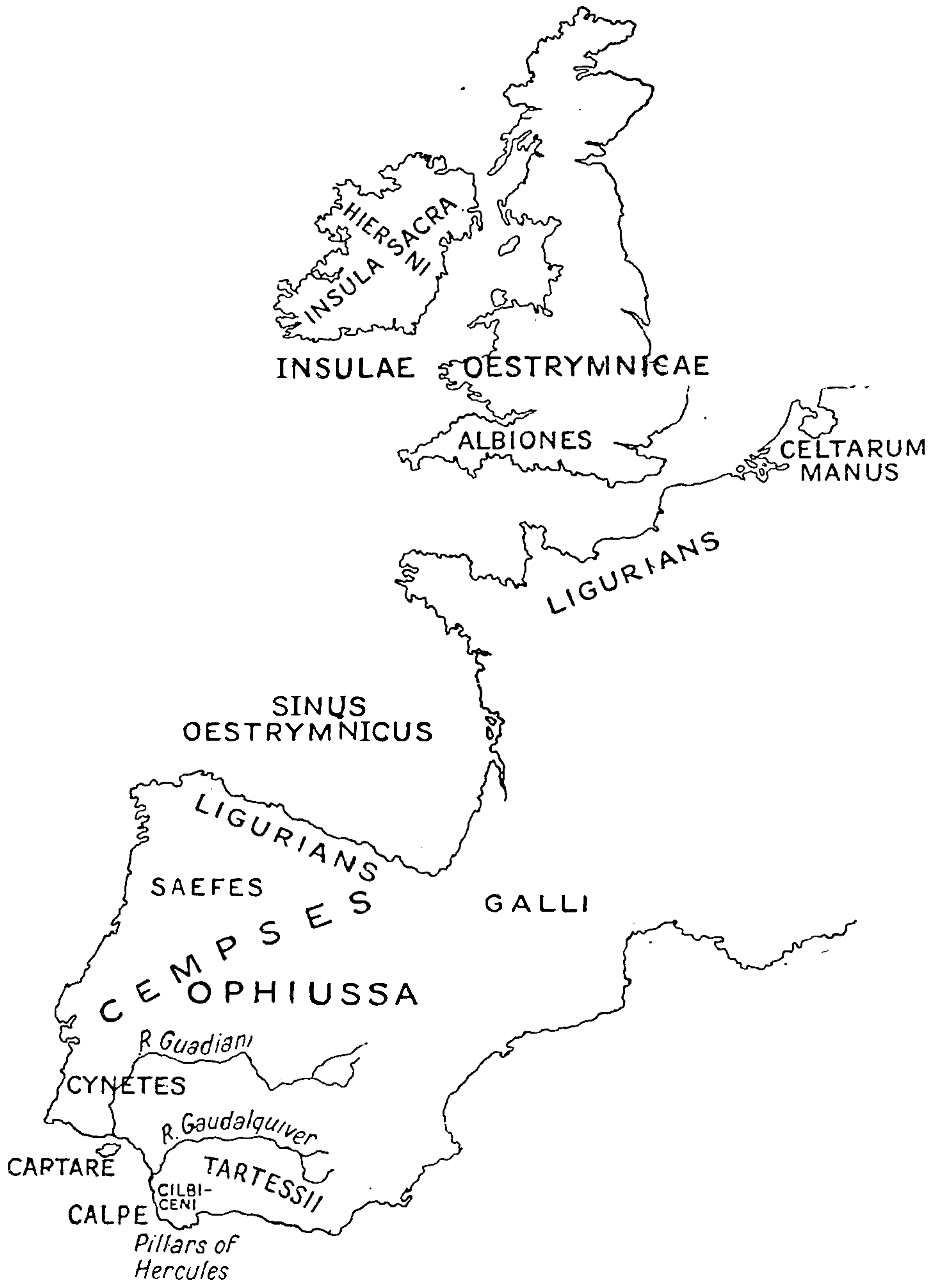
tribes who dwelt on it, written probably by himself, was known to the ancients, but is now lost. Eratosthenes (circa B.C. 275-195), librarian to Ptolemy III, King of Egypt, translated this account into Greek, but this work too is lost. Rufus Festus Avienus, who was proconsul for Africa A.D. 366, and an elegant writer of Latin, had a copy of the Greek version of Himilco's work, and amused himself by rendering it into Latin verse. Of this Latin translation, written 850 years after the events it narrates, we have a fragment of some 4015 lines. These have been carefully published by Alfred Holder, under the title of *Rufi Festi Avieni Carmina*.

It should be noted that at the time of Himilco's expedition the Celts had not conquered Spain. Polybius<sup>1</sup> and, following him, Strabo<sup>2</sup> blame Eratosthenes for stating that the Celts held all Spain except Cadiz, which belonged to the Carthaginians, and then omitting the Celts from his list of peoples occupying the west coast of Spain. There is, however, no contradiction here. Eratosthenes, writing circa B.C. 240, correctly states that the Celts held dominion over the greater portion of the Iberian peninsula, but when copying the account of the voyage of Himilco, which relates to B.C. 500, he does not find the Celts among the tribes occupying Iberia. We must conclude they had not yet conquered the peninsula. We know, however, from Herodotus<sup>3</sup> that about fifty years after

<sup>1</sup> Polybius, quoted below, excerpt. LXXX.

<sup>2</sup> Strabo on Pytheas, p. 80, excerpt XXXI.

<sup>3</sup> Herodotus, quoted below, page 28.



HIMILCO'S VOYAGE TO WEST COAST OF EUROPE  
 CIRCA B C. 500







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tellus Europa columnis

415: Proxuma magnanimos alit aequo caespite  
Hiberos.

Hi super Oceani borealis frigida tangunt  
Aequora, et excursu diffusi latius agri  
Arua tenent, duris nimium uicina Britannis ;  
Flauaque caesariem Germania porrigit  
ora <m> ,

420. Dumosa Hercyniae peragrans confinia siluae.  
Inde Pyrenaei turgescunt dorsa niualis,  
Gallorumque truces populi per inhospita terrae  
Vitam agitant : tum caeruleum Padus euomit  
antro  
Flumen, et extento patulos premit aequore  
campos.

425. Hic prius Heridani propter nemorosa fluenta  
Fleuerunt liquidae lapsum Phaet <h>onta  
sorores,

Mutataeque manus planxerunt pectora ramis.

(Holder's edition, pp. 100–101, lines 414–427.)

Hic Hispanus ager, tellus ibi diues Hiberum :  
480. Tartesusque super sustollitur : indeque Cemi  
Gens agit, in rupis uestigia Pyrenaeae  
Protendens populos :

(*Idem*, p. 103, lines 479–482.)

By the Pillars of Hercules the land of Europe  
nourishes

General view  
of Western  
Europe.

415. On its level sward the generous Iberian race.  
These people touch the Northern Ocean's frozen  
waters

And scattered far and wide occupy the cultivated  
Land, near,—too near,—to the hardy folk of  
Britain.

Germania with her race of flaxen hair stretches  
out her borders

420. Along the woody limits of the Hercynian Forest.  
From these same Pillars the snow-clad  
Pyrenees rear

Their swelling backs, and here the fiery Gaul  
toils through life

On a barren soil. Next the Po vomits forth  
its sky-blue wave from its cavern,  
And with its mighty volume weighs down the  
spreading plains.

425. Here in olden times, along the wooded waters  
of Heridanus,

The tearful sisters wept the fallen Phaethon,  
And with their hands, now changed to branches,  
beat their breasts.

Here lies the land of Spain, and, beyond, the  
rich Iberian soil :

Spain in  
B.C. 500.

480. Yonder Tartessus towers aloft : and then the  
Cempses toil, dispersing their people to the  
foot of the rocky Pyrenees.

Pars porro eoa continet Tartesios  
 255. Et Cilbicenos. Cartare post insula est,  
 Eamque pridem, influx<a> e<t> est satis  
 fides,  
 Tenuere Cempsii.

(*Idem.* p. 153, lines 254–257.)

195. Cempsii atque Saefes arduos collis habent  
 Ophiussae in agro : propter hos pernix *Ligus*  
 Draganumque proles sub niuoso maxime  
 Septentrione conlocauerant larem.  
 Poetanium autem est insula ad Saefum[m] *latus*,  
 200. Patulusque portus : inde Cempsis adiacent  
 Populi Cynetum : <tum> Cyneticum iugum,  
 Qua sideralis lucis inclinatio est,  
 Alte tumescens ditis *Europae* extimum,  
*In* beluosi uergit Oceani [si] salum.<sup>1</sup>  
 205. Ana *amnis* illic per Cynetas effluit,  
 Sulcatque glaebam. . . . .  
 . . . . .  
 Genti et Cynetum hic terminus. Tartes<i>us  
 Ager his adhaeret, adluitque caespitem  
 225. Tartesus *amnis*.

(*Idem.* pp. 151–152, lines 195–225.)

Propter Atlantei tergum salis Aethiopum gens  
 Hesperides habitant ; dorsum tumet hic  
 Erythia<e> ,

<sup>1</sup> References to the dangers from waves and monster fish are frequent in the work of Himilco, and no doubt were intended to deter Greek explorers. Cf. Hieronymus of Cardia, p. 93, excerpt I.

And further on the eastern part holds the Tartesii  
 255. And Cilbiceni. The isle of Cartare lies beyond,  
 And this in former days, . . . as is well known,  
 The Cempses held.

195. The Cempses and the Saefes dwell on the  
 towering heights  
 That deck Ophiussa's land : and next to them  
 the fleet Ligurians,  
 And the offspring of the Draganes, towards the  
 snowy north,  
 Have placed their seats.

By the side of the Saefes lies the isle of Poetanion,  
 200. With its broad harbour : then bordering on the  
 Cempses  
 Come the tribes of the Cynetes : and then,  
 where the starlit night  
 Marks the lofty limits of fertile Europe,  
 The Cynetic mountain range extends towards  
 The shores of the monster-tenanted ocean.<sup>1</sup>

205. There flows the river Guadiana through the  
 Cynetes  
 Furrowing their land . . . . .  
 . . . . .  
 Here ends the country of the Cynetes. The  
 Tartesian

Land adjoins, whose sward is watered by the  
 225. River Tartesus.

Behind the Atlantic main an Aethiopian race,  
 to wit,  
 The Hesperides, dwell ; and here swells forth  
 the broad back of Erythia,

North Coast  
 of Spain.

740. Hicque Sacri, sic terga uocat gens ardua, montis:  
 Nam portenta ingum tellus trahit : hoc caput  
 amplae

Proditur *Europae* : genetrix haec ora metalli,  
 Liuentis stagni uenas uomit : acer Hiberus  
 Hic freta ueloci percurrit saepe phaselo.

745. Eminus hic aliae gelidi prope flabra aquilonis  
 Exuperant undas et uasta cacumina tollunt.  
 Hae numero geminae, pingues sola, caespitis  
 amplae,

Conditur oëcidui qua *Rhenus* gurgitis unda,  
 Dira Britannorum sustentant agmina terris.

750. Hi[n]e spumosos item ponti liquor explicat  
 aestum,

Et breuis e pelago uertex subit : hic <sup>1</sup> chorus  
 ingens

Feminei coetus pulchri colit orgia Bacchi :

Producit noctem ludus sacer : aera pulsant.

Vocibus, et crebris late sola calcibus urgent.

(*Idem*, pp. 114–115, lines 738–754.)

740. And here again, that of the Sacred Mountain,  
for so the people name its slopes :

The broad land draws out its mountain chain,  
which rears its lofty head o'er

Wide-extending Europe : the coast produces  
metal

Giving forth veins of white-blue tin. The fleet  
Iberian

Of these parts oft speeds o'er the shallows in  
his swift bark.

745. And other coasts some distance off braving the  
north-wind's frosty blast

West and  
North Coast  
of France.

Tower o'er the waters with their mighty cliffs.

Twin cliffs are they, with their rich soil clothed  
in spreading sward, stretching to

Where in the turbid western sea the Rhine is  
hid, and where

Upon their bosoms dread bands of Britons live.

750. From here the Ocean's foaming wave spreads out  
its tide,

And fills a gulf close by the main. Here a  
large chorus <sup>1</sup>

Of female bands practise the orgies of seductive  
Bacchus :

Their sacred rites lengthen the night, and  
make the air vibrate

With their cries, while far and wide they stamp  
the earth in rapid dance.

<sup>1</sup> This is added by Avienus ; cf. p. 62, note 2.



85. Hic Gadir <sup>1</sup> urbs est, dicta Tartessus prius :  
 Hic sunt columnae pertinacis Herculis,  
 Abila atque Calpe: (<haec> laeua dicti  
 caespitis,  
 Libyae propinquast *Abila*) duro perstrepunt  
 Sept[r]ent<r>ione, sed loco certae tenent.
90. Et prominentis hic iugi surgit caput,  
 (Oestrymnin istud dixit aeuum antiquius) <sup>2</sup>  
 Molesque celsa saxei fastigii  
 Tota in tepentem maxime uergit notum.  
 Sub huins autem prominentis uertice
95. Sinus dehiscit incolis Oestrymnicus  
 In quo insulae sese exerunt Oestrymnides,  
 Laxe iacentes, et metallo diuites  
 Stanni atque plumbi: multa uis hic gentis est,  
 Superbus animus, efficax solertia,
100. Negotiandi cura iugis omnibus :  
 Notisque cumbis turbidum late fretum,  
 Et beluosi gurgitem Oceani secant,  
 Non hi carinas quippe pinu texere,  
 [F]acere<ue> *norunt*; non abiete, ut usus  
 est,

<sup>1</sup> Cadiz.

<sup>2</sup> Holder and other commentators regard this as a gloss. Himilco seems to mean that in Spain a mountain of considerable elevation runs south. He probably is describing the north-west of the peninsula, and was under the impression that the British isles were just north of Spain.



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105. Curuant faselos ; sed rei ad miraculum,  
 Nauigia iunctis semper aptant pellibus,  
 Corioque uastum saepe percurrunt salum.  
 Ast hinc duobus in Sacram <sup>1</sup> (sic insulam  
 Dixere prisci) solibus cursus rati est.
110. Haec inter undas multa[m] caespitem iacet,  
 Eamque lati gens Hiernorum colit.  
 Propinqua rursus insula Albionum patet.  
 Tartesiisque in terminos Oestrumnidum  
 Negotiandi mos erat : Carthaginis
115. Etiam coloni[s], et uulgus, inter Herculis  
 Agitans columnas, haec ad[h]ibant aequora :  
 Quae Himilco Poenus mensibus uix quattuor,  
 Vt ipse semet rem probasse retulit  
 Enauigantem, posse transmitti adserit :
120. Sic nulla late flabra propellunt ratem,  
 Sic segnis humor aequoris pigri stupet.  
 Adi<i>ci<t> e[n]t illud, plurimum inter  
 gurgites

105. Barks from fir, as is the common practice, but  
 with wondrous  
 Skill they make each skiff with skins bound  
 together,  
 And often in their hide-bound crafts, skim o'er  
 the mighty deep.

From here a two days' voyage the  
 Sacred Island<sup>1</sup> lies,

Ireland.

(For by this name the Ancients knew it,)

110. Rich in green sward amid the waves it lies,  
 Peopled thickly by the folk of the Hierni.  
 Near them lies the broad isle of the Albiones.  
 The Tartesii were accustomed to trade even to  
 The boundaries of the Oestrymnides. Even  
 the Carthaginians

England.

115. And the people dwelling round the Pillars of  
 Hercules

Were accustomed to make visits to these seas.  
 Four months would scarce suffice to make the  
 voyage

There and back, as Himilco the Carthaginian  
 had

Proved by sailing thither himself :

120. So sluggish are the breezes to propel the  
 bark,

And so dead are the waters of the heavy sea.

Himilco tells us too, that there is much sea-weed

<sup>1</sup> The old name for Ireland was *Eriu*. The copy of Himilco's work by Eratosthenes would represent the word by *ίερ*, which would suggest *Sacer*. The title Holy Island so frequently applied to Ireland thus originated in bad etymology ?

- Extare fucum, et saepe uirgulti uici  
 Retinere pup<p>im : dicit hic nihilo minus,  
 125. Non in profundum terga dimitti maris,  
 Paruoque aquarum uix supertexi solum :  
 Obire semper huc et hu[n]c ponti feras  
 Nauigia lenta et languide repentia  
 Internatare beluas : siquis dehinc  
 130. Ab insulis Oestrymnicis lembum audeat  
 Vrgere in undas, axe qua Lycaonis  
 Rigescit aethra, caespitem Ligur[g]um subit  
 Cassum incolarum : namque Celtarum manu,  
 Crebrisque dudum praeliis uacuata sunt :  
 135. Liguresque pulsi, ut saepe fors aliquos agit,  
 Venere in ista, quae per horrentis tenent  
 Plerumque dumos : creber his scrupus locis,  
 Rigidaeque rupes, atque montium minae  
 Caelo inseruntur : et fugax gens haec quidem  
 140. Diu inter arta cantium duxit diem,  
 Secreta ab undis ; nam sali metuens erat

- In the whirls of that sea, which, like the osier  
 withes,  
 Retards the bark : and yet, he adds, the  
 Ocean-bed
125. Is here of no great depth, and  
 Covered with but a scanty flow of water.  
 The wild denizens of the deep meet one on  
 every side,  
 And monstrous fish swim among the slowly  
 sailing  
 Barks : he who shall dare
130. To urge his bark beyond the Oestrymnic isles into The North  
Sea.  
 The waves, where 'neath the Great and Little  
 Bear  
 The air grows rigid, shall reach the Ligurians'  
 land,  
 Tenantless now, and wasted long by bands of Celts on Nor  
Sea.  
 Celts  
 And by many a bloody foray :
135. The Ligurians, put to flight, as fate so oft  
 decrees,  
 Came to these parts, and 'mid the bristling  
 thickets  
 Hold their own : on all sides here is barren  
 rock,  
 Stern crags, and threatening mountains  
 Towering to the sky ; and here these fugitives
140. Long passed their days in the rocky crevices,  
 Safe from the waves, for mindful of their former  
 lot,

- Priscum ob peric[u]llum : post quies et otium,  
 Securitate roborante audaciam,  
 Persuasit altis deuehi cubilibus,  
 145. Atque in marinos iam locos descendere.  
 Post illa rursus, quae supra fa[c]ti sumus,  
 Magnus patescit aequoris fus <i> sinus  
 Ophiusam ad usque : rursus ab huius lit[t]ore  
 Internum ad aequor, qua mare insinuare se  
 150. Dixi ante terris, quodque Sardum nuncupant,  
 Septem dierum tenditur pediti uia.  
 Ophiussa porro tanta panditur latus,  
 Quantam iacere Pelopis audis insulam  
 Graiorum in agro : haec dicta primo Oestymnis  
 est,  
 155. Locos et arua Oestrymnicis habitantibus ;  
 Post multa serpens effugauit incolas,  
 Vacuamque glaebam nominis fecit sui.

(*Idem*, pp. 147–150, lines 85–157.)

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## AESCHYLUS AND HELLANICUS

Aeschylus, the great tragic poet, was born at Eleusis, near Athens, B.C. 525. He wrote his tragedy, *Prometheus Unbound*, about B.C. 460. Of this we have but a few fragments, one of which is quoted below. He died in B.C. 456. Hellanicus was born

They feared the sea. But in after-days repose  
 and leisure,  
 —When security had bred courage,—  
 Induced them from their mountain homes,  
 45. And led them to the sea-shore once again.

Beyond the places we have just described,  
 A mighty gulf of wide-expanding sea runs down Bay of Bisc  
 Even to Ophiussa. The distance from this shore  
 to the

Land-bound sea, where the waters, as I have set  
 out

In another verse, embrace land known as Sardum,  
 Is a journey, to one on foot, of seven days.

The Ophiussian shore winds on a distance  
 As far as that we consider the isle of Pelops  
 In the Grecian land to lie from us: this once  
 was called Oestrymnis,

55. For here the Oestrymnii tilled the soil:

But after many years a serpent made the  
 cultivators flee

And gave its name to the desert tract.

Mytilene in Lesbos, circa B.C. 480, and is said to  
 have gone on writing until after B.C. 406. The two  
 writers reflect the geographical ideas of their age,  
 when Central Europe was a *terra incognita*, much  
 as Central Africa was before the expeditions of



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Livingstone. In this unexplored country they placed the Rhiplean Mountains<sup>1</sup> in which the Danube takes

### AESCHYLUS

I. τὸν Ἰστρὸν φησὶν, ἐκ τῶν Ὑπερβορέων καταφέρεσθαι καὶ τῶν Ῥιπαίων ὄρων.

(*Poetarum Scenicorum Graecorum*,  
Teubner, 1869, p. 115, No. 197.)

### HELLANICUS

I. Steph. Byz. Ὑπερβόρειοι . . . Ἑλλάνικος δὲ Ὑπερβόρειοι γράφει, διὰ διφθόγγου.

II. Clem. Alex. Stromm. i. p. 305 C: τοὺς δὲ Ὑπερβορέους Ἑλλάνικος ὑπὲρ τὰ Ῥίπαια ὄρη οἰκεῖν ἱστορεῖ· διδάσκεσθαι δὲ αὐτοὺς δικαιοσύνην, μὴ κρεοφαγοῦντας, ἀλλ' ἀκροδρύοις χρωμένους.

Theodor. xii. vol. iv. p. 1024, edit. Schulz: Ἑλλάνικος ἐν ταῖς Ἱστορίαις ἔφη, τοὺς Ὑπερβορέους οἰκεῖν μὲν ὑπὲρ τὰ Ῥίπαια ὄρη, ἀσκεῖν δὲ δικαιοσύνην, μὴ κρεοφαγοῦντας ἀλλ' ἀκροδρύοις χρωμένους.

(*Fragmenta Historicorum Graecorum*,  
vol. i. p. 58, No. 96.)

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### HERODOTUS

Herodotus was born (circa B.C. 490–480) at Halicarnassus in Asia Minor. He died circa B.C. 424. The accuracy of his treatment and his grasp of his subject

<sup>1</sup> *Vide* Index under Rhiplean.

its rise. These mountains are the Alps and Black Forest. The land between these and the western sea is inhabited by the Hyperboreans (or the Celts<sup>2</sup>).

### AESCHYLUS

He says that the Danube comes down from the Hyperboreans and the Rhiplean Mountains.

### HELLANICUS

I. Hyperboreans . . . Hellanicus writes Hyperboreans, with a diphthong.

II. Hellanicus relates that the Hyperboreans live beyond the Rhiplean mountains, that they teach justice and do not feed on flesh, but make use of acorns and other fruit.

Hellanicus in his history has stated that the Hyperboreans live beyond the Rhiplean mountains, that they practise justice, eat no flesh, but use acorns and other fruit.

---

have earned him the title of 'The Father of History.' He is always careful to discriminate between what he learned from personal observation, oral information, and mere conjecture. He began his history about B.C. 444.

<sup>2</sup> *Vide infra*, Poseidonius, introduction.

The first extract given below was written at Athens about 444 B.C. In it Herodotus makes the Danube rise near the city Pyrene. This gross error is not repeated in the second extract, which was written some years later at Thurii. Here we are told the Danube rises in the country of the Celts, who after the Cynetes are the last people in Western Europe. The Cynetes dwelt in the extreme south of Portugal,<sup>1</sup> and the Celts consequently in circa B.C. 442 extended over the south of Europe from the Alps to modern Portugal. We

I. . . . "Ιστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσι ἔξω Ἑρακληίων στηλέων, ὁμουρέουσι δὲ Κυνησίοισι, οἱ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων. (ii. c. 33.)

II. Ἐκ δὲ Ἀγαθύρσων Μάρις ποταμὸς ῥέων συμμίσγεται τῷ Ἰστρῷ· ἐκ δὲ τοῦ Αἴμου τῶν κορυφῶν τρεῖς ἄλλοι μεγάλοι ῥέοντες πρὸς βορῆν ἄνεμον ἐσβάλλουσι ἐς αὐτὸν, Ἀτλας, καὶ Αὔρας, καὶ Τίβισις· διὰ δὲ Θρηίκης καὶ Θρηίκων τῶν Κροβύζων ῥέοντες, Ἀθρυς, καὶ Νόης, καὶ Ἀρτάνης, ἐκδιδοῦσι ἐς τὸν Ἰστρον· ἐκ δὲ Παιόνων καὶ οὔρεος Ῥοδόπης Σκίος ποταμὸς, μέσον σχίζων τὸν Αἴμον, ἐσδιδοῖ ἐς αὐτόν. ἔξ Ἰλλυριῶν δὲ ῥέων πρὸς βορῆν ἄνεμον Ἀγγρος ποταμὸς, ἐσβάλλει ἐς πεδίου τὸ Τριβαλλικόν, καὶ ἐς ποταμὸν Βρόγγον·

<sup>1</sup> Vide Himilco, page 17, lines 200 et seq., and map, page 11.

have seen<sup>2</sup> that circa B.C. 500 the Celts had not established themselves in the Spanish peninsula, hence we must date the Celtic conquest of the Spanish peninsula between B.C. 500–442.

In the second extract Herodotus rejects the Hyperboreans as mythical. Reasoning similarly we should refuse to believe in the existence of Mount Atlas, for it is named after a mythical person.<sup>3</sup> Here we must dissent from Herodotus.

I. The river Danube has its rise in the country of the Celts and the city Pyrene, and so runs that it divides Europe in the midst. Now the Celts dwell outside the Pillars of Hercules and border upon the Cynetes, who dwell furthest west of all those who have their abode in Europe.

II. From the Agathyrsians the Maris flows and joins the Danube, and from the summits of Haemos (the Balkans) flow three other great rivers towards the north and fall into it, namely, Atlas, Auras, Tibisis. Through Thrace and the Thracian Crobyzians flow the rivers Athrys, Noes, and Artanes, running into the Danube. And from the Paeonians and Mount Rhodope the river Kios runs into it also, cutting through Haemos in the midst. From the Illyrians the river Angros flows northward and, running out into the Triballian plain, into the river

<sup>2</sup> *Vide* introduction to Himilco, p. 10.

<sup>3</sup> Cf. Jubainville, *Litt. Celt.* vol. xii. pp. 25–27. On the Hyperborean Romances see Pauly's, *Real-Encyclopaedie*, and Index *sub* Hyperboreans.

ὁ δὲ Βρόγγος ἐς τὸν Ἰστρον. οὕτω ἀμφοτέρους, ἔοντας  
 μεγάλους, ὁ Ἰστρος δέκεται. ἐκ δὲ τῆς κατύπερθε χώρας  
 Ὀμβρικών Κάρπις ποταμὸς, καὶ ἄλλος Ἀλπις ποταμὸς  
 πρὸς βορῆν ῥέοντες ἄνεμον καὶ οὗτοι ἐσδιδοῦσι ἐς αὐτόν.  
 ῥέει γὰρ δὴ διὰ πάσης τῆς Εὐρώπης ὁ Ἰστρος ἀρξάμενος  
 ἐκ Κελτῶν, οἱ ἔσχατοι πρὸς ἡλίου δυσμέων· μετὰ Κύνητας  
 οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ· ῥέων δὲ διὰ πάσης τῆς  
 Εὐρώπης, ἐς τὰ πλάγια τῆς Σκυθίας ἐσβάλλει. (iv. 49.)

III. . . . ἐς ὃ ἔθνεα πολλὰ παραμειψαμένους ἀπικέσθαι  
 ἐς Ὀμβρικούς,<sup>1</sup> ἔνθα σφέας ἐνιδρύσασθαι πόλις καὶ οἰκέειν  
 τὸ μέχρι τοῦδε. (i. 94.)

IV. Καὶ ταῦτα μὲν Ὑπερβορέων πέρι εἰρήσθω· τὸν γὰρ  
 περὶ Ἀβάριος<sup>2</sup> λόγον τοῦ λεγομένου εἶναι Ὑπερβορέου οὐ  
 λέγω, λέγων ὡς τὸν οἶστος περιέφερε κατὰ πᾶσαν τὴν γῆν  
 οὐδὲν σιτεόμενον. Εἰ δὲ εἰσὶ τινες Ὑπερβόρειοι ἄνθρωποι,  
 εἰσὶ καὶ ὑπερνότιοι ἄλλοι. γελῶ δὲ ὀρέων Γῆς περιόδους  
 γράψαντας πολλοὺς ἤδη, καὶ οὐδένα νόον ἔχοντως ἐξηγη-  
 σάμενον· οἱ Ὠκεανόν τε ῥέοντα γράφουσι πέριξ τὴν γῆν  
 ἐοῦσαν κυκλοτερέα ὡς ἀπὸ τόρνου, καὶ τὴν Ἀσίην τῇ Εὐρώπῃ  
 ποιούντων ἴσην. ἐν ὀλίγοις γὰρ ἐγὼ δηλώσω μέγαθός τε  
 ἐκάστης αὐτέων, καὶ οἷη τίς ἐστι ἐς γραφὴν ἐκάστη.

(iv. 36.)

Brongos, and the Brongos flows into the Danube ; thus the Danube receives both these large rivers : and from the region which is above the Ombri, the river Karpis and another river, the Alpis, flow also towards the north and run into it. For the Danube flows in fact through the whole of Europe, beginning with the land of the Celts who, after the Cynetes, dwell furthest west of all the peoples of Europe. Thus flowing through all Europe it falls into the sea by the side of Scythia.

III. [A band of Lydians leave their territories to seek more fertile lands and sail] until after passing by many nations they came at last to the land of the Ombri,<sup>1</sup> and there they founded cities and dwell up to the present time.

IV. Let what has been said of the Hyperboreans suffice : for the tale of Abaris,<sup>2</sup> who is reported to have been a Hyperborean, I do not vouch for : how the arrow carried him while fasting from all food about over all the earth. If, however, there are Hyperboreans, it follows that there are also Hypernotians ; and I laugh when I see that, though many before this have drawn maps of the earth, yet no one has set the matter forth in an intelligent way, seeing that they draw Ocean flowing round the earth, which is circular, exactly as if drawn with compasses ; and they make Asia of equal size with Europe. In a few words I shall declare the size of each division and of what nature it is as regards outline.

<sup>1</sup> *Vide* Glossary *sub* Ombri. Also cf. Bertrand and Reinach, *Les Celtes dans les Vallées du Pô et du Danube*, pp. 71-76.

<sup>2</sup> Cf. Pausanias, iii. 13, § 2.



V. περὶ δὲ τῶν ἐν τῇ Εὐρώπῃ τῶν πρὸς ἐσπέρην ἐσχατιέων ἔχω μὲν οὐκ ἀτρεκέως λέγειν . . . οὔτε νήσους οἶδα Κασσιτερίδας εἰσάσας ἐκ τῶν ὁ κασσίτερος ἡμῖν φοιτᾶ.

(iii. 115.)

### ANONYMI [VULGO SCYLACIS CARYANDENSIS]

The author of this periplus is not known, but its date has been fixed with tolerable accuracy at B.C. 356. The Mediterranean coast between the Pyrenees and the Rhone was held by the Iberians and Ligurians, while the Ligurians held the coasts between the

§ 17. (Μετὰ δὲ Σαυνίτας ἔθνος ἐστὶν Ὀμβρικοί, καὶ πόλις ἐν αὐτῷ) Ἀγκῶν ἐστί. Τοῦτο δὲ τὸ ἔθνος τιμᾶ Διομήδην, εὐεργετηθὲν ὑπ' αὐτοῦ· καὶ ἱερόν ἐστιν αὐτοῦ. Παράπλους δὲ τῆς Ὀμβρικῆς ἐστὶν ἡμερῶν δύο καὶ νυκτός.

§ 18. Μετὰ δὲ τὸ Ὀμβρικὸν Τυρρῆνοί. Διήκουσι δὲ καὶ οὔτοι ἀπὸ τοῦ Τυρρῆνικοῦ πελάγους ἔξωθεν εἰς τὸν Ἀδρίαν· καὶ πόλις ἐν αὐτοῖς (Ἑλληνὶς Σπίνα) καὶ ποταμός· καὶ ἀνάπλους εἰς τὴν πόλιν κατὰ ποταμὸν ὡς εἴκοσι σταδίων. Καὶ ἐστὶν ἐπ' αὐτῆς ἀπὸ Πίσσης πόλεως ὁδὸς ἡμερῶν τριῶν.

§ 19. Μετὰ δὲ Τυρρῆνοὺς εἰσι Κελτοὶ ἔθνος, ἀπολειφθέντες τῆς στρατείας, ἐπὶ στενῶν μέχρι Ἀδρίου διήκοντες· ἐνταῦθα δ' ἐστὶν ὁ μυχὸς τοῦ Ἀδρίου κόλπου.

§ 20. Μετὰ δὲ Κελτοὺς Ἐνετοὶ εἰσιν ἔθνος καὶ ποταμὸς Ἡριδανὸς ἐν αὐτοῖς. Ἐντεῦθεν δὲ παράπλους ἐστὶν ἡμέρας μιᾶς.



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§ 21. Μετὰ δὲ Ἐνετούς εἰσιν Ἰστροὶ ἔθνος, καὶ ποταμὸς Ἰστρος· Οὗτος ὁ ποταμὸς καὶ εἰς τὸν Πόντον ἐκβάλλει ἐν διασκευῇ ὡς εἰς Αἴγυπτον.

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## XENOPHON, PLATO, ARISTOTLE, EPHORUS, THEOPOMPUS

The Celtic conquest of the Spanish peninsula in the fifth century B.C. brought the Celts into close contact with the Mediterranean, while their wild march on Rome made their name ring throughout the classical world. Xenophon (B.C. 431–355) tells us that they were engaged by Dionysius of Sicily to assist his Lacedaemonian allies in the Peloponnesian

### XENOPHON

I. Ἄμα τε δὴ πεπραγμένων τούτων, καταπλεῖ Δακεδαιμονίοις ἢ παρὰ Διονυσίου βοήθεια, τριήρεις πλέον ἢ εἴκοσιν. ἤγον δὲ Κελτούς τε καὶ Ἰβηρας, καὶ ἰππεῖς ὡς πεντήκοντα.  
(*Hellenica*, vii. 1, § 20.)

II. οἱ δ' ἄλλοι φεύγοντες ἐπιπτον, πολλοὶ μὲν ὑπὸ ἰππέων, πολλοὶ δὲ ὑπὸ τῶν Κελτῶν.  
(*Hellenica*, vii. 1, § 31.)

### PLATO

I. λέγω δ' οὐκ οἴνου ἑπέρι πόσεως τὸ παράπαν ἢ μή, μέθης δὲ αὐτῆς ἑπέρι, πότερον, ὥσπερ Σκύθαι, χρώνται καὶ Πέρσαι, χρηστέον, καὶ ἔτι Καρχηδόνιοι καὶ Κελτοὶ καὶ Ἰβηρες καὶ Θράκες, πολεμικὰ ξύμπαντα ὄντα ταῦτα γένη, ἢ καθάπερ ὑμεῖς. ὑμεῖς μὲν γάρ, ὅπερ λέγεις, τὸ παράπαν ἀπέχεσθε.  
(*Leges*, i. 637.)

<sup>1</sup> This is the first mention of Celtic mercenaries in ancient history.

§ 21. Then comes the tribe of the Istri and the river Danube. This river flows into the Black Sea, turning towards Egypt.

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war of 369–368 B.C. Plato (B.C. 428–348), who had spent some years at the court of Dionysius, was struck by their warlike spirit : while their successful march on Rome in 388 B.C. reached the ears of Aristotle (B.C. 384–322), who preserves some of the stories about them current in his day. But the information possessed by the Greeks was meagre and inexact, as the extracts from Ephorus (B.C. 400–330) and Theopompus (B.C. 375–306) prove.

### XENOPHON

I. When these things had been accomplished, the reinforcements from Dionysius sailed to the Lacedaemonians, consisting of more than twenty triremes and conveying Celts and Iberians and about fifty horsemen.<sup>1</sup>

Celtic mercenaries.  
B.C. 369.

II. And the rest fleeing away were slain ; many by the horsemen and many too by the Celts.

B.C. 368

### PLATO

I. I am not discussing the practice of drinking or not drinking wine in general, but about downright drunkenness : are we to follow the custom of the Scythians, and Persians, and Carthaginians, and Celts, and Iberians, who are all warlike nations, or to follow your custom, who, as you say, wholly abstain ?

## ARISTOTLE

I. ὥστε ἀναγκίον ἐν τῇ τοιαύτῃ πολιτείᾳ τιμᾶσθαι τὸν πλούτον, ἄλλως τε καὶ τύχῳσι γυναικοκρατούμενοι, καθάπερ τὰ πολλὰ τῶν στρατιωτικῶν καὶ πολεμικῶν γενῶν, ἕξω Κελτῶν ἢ καὶ εἴ τινες ἕτεροι φανερώς τετιμήκασι τὴν πρὸς τοὺς ἄρρενας συνουσίαν.<sup>1</sup>

(*Politica*, Bk. ii. 9, § 7.)

II. Ἐπι δ' ἐν τοῖς ἔθνεσι πᾶσι τοῖς δυναμένοις πλεονεκτεῖν ἢ τοιαύτη τετίμηται δύναμις, οἷον ἐν Σκύθαις καὶ Πέρσαις καὶ Θραξὶ καὶ Κελτοῖς· ἐν ἐνίοις γὰρ καὶ νόμοι τινές εἰσι παροξύνοντες πρὸς τὴν ἀρετὴν ταύτην, καθάπερ ἐν Καρχηδόνι φασὶ τὸν ἐκ τῶν κρίκων κόσμον λαμβάνειν ὅσας ἂν στρατεύσωνται στρατείας.

(*Politica*, Bk. iv. 2, § 10.)

III. Συμφέρι δ' εὐθύς καὶ πρὸς τὰ ψύχη συνεθίζειν ἐκ μικρῶν παίδων· τοῦτο γὰρ καὶ πρὸς ὑγίειαν καὶ πρὸς πολεμικὰς πράξεις εὐχρηστότατον· διὸ παρὰ πολλοῖς ἐστὶ τῶν Βαρβάρων ἔθος τοῖς μὲν εἰς ποταμὸν ἀποβάπτειν τὰ γιγνόμενα ψυχρόν, τοῖς δὲ σκέπασμα μικρὸν ἀμπίσχειν, οἷον Κελτοῖς.

(*Politica*, Bk. iv. 17, § 2.)

IV. Ἐκ δὲ τῆς Πυρήνης [τοῦτο δ' ἐστὶν ὄρος πρὸς δυσμὴν ἰσημερινὴν ἐν τῇ Κελτικῇ] ρέουσιν ὁ δ' Ἴστρος δι' ὅλης τῆς Εὐρώπης εἰς τὸν Ἐυξεινον πόντον τῶν δ' ἄλλων ποταμῶν οἱ πλείστοι πρὸς ἄρκτον ἐκ τῶν ὀρῶν τῶν Ἀρκυνίων· ταῦτα δὲ

<sup>1</sup> Aristotle, who had only scanty information on the Celts and that only second-hand, is the first writer to make this charge against the Celts. He is followed by other Greek writers (*v. Index sub Paiderastia*), but the Romans, who had more direct knowledge of the Celts, are silent on the point.

## ARISTOTLE

I. The consequence is that in such a state wealth is *too highly* esteemed, especially if the citizens are under the thumb of their wives, after the manner of most warlike and military nations, except the Celts and a few others who openly approve of connexion with the male.<sup>1</sup>

II. And in all nations which are able to gratify their military ambitions, e.g. the Scythians, Persians, Thracians, Celts, it is military power which is held in esteem. Thus in some countries there are actually special laws to encourage the pursuit of this virtue, as at Carthage, where it is said that men are allowed to wear by way of ornament as many rings as the number of campaigns in which they have served.

III. To inure children to the cold from their earliest years is also an excellent practice which greatly conduces to health and is most effective for hardening them for military service. Hence it is customary among many non-Greek peoples to plunge their newborn children into a cold stream, or, as the Celts do, to clothe them in a light wrapper only.

IV. In the Pyrenees—a mountain situated in the Celtic country, towards the equinoctial sunset (i.e. W. of Greece)—the Danube takes its rise and flows through the whole of Europe into the Euxine. Of the other rivers the majority flow northward from the Hercynian Forest, which, both in height and extent, is the greatest mountain in these regions.

καὶ ὕψει καὶ πλήθει μεγιστα περὶ τὸν τόπον τοῦτόν ἐστιν. ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι Ῥίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις.

(*Meteorologica*, Bk. i. 13, § 18–19.)

V. Καὶ περὶ τὴν Λιγυστικὴν οὐκ ἐλάττων τοῦ Ῥοδανοῦ καταπίνεταί τις ποταμός, καὶ πάλιν ἀναδίδωσι κατ' ἄλλον τόπον· ὁ δὲ Ῥοδανὸς ποταμὸς ναυσιπέρατός ἐστιν.

(*Meteorologica*, Bk. i. 13, § 28.)

VI. ἐν τῇ Ἰλλυρίδι καὶ τῇ Θράκῃ καὶ τῇ Ἠπείρῳ οἱ ὄνοι μικροί, ἐν δὲ τῇ Σκυθικῇ καὶ Κελτικῇ ὅλως οὐ γίνονται· δυσχείμερα γὰρ ταῦτα.<sup>1</sup>

(*de Animalibus Historia*, Bk. viii. 28, § 9.)

VII. Ἐπι δὲ ψυχρὸν τὸ ζῶον ὁ ὄνος ἐστὶ, διόπερ ἐν τοῖς χειμερινοῖς οὐ θέλει γίνεσθαι τόποις διὰ τὸ δύσριγον εἶναι τὴν φύσιν, οἷον περὶ Σκύθας καὶ τὴν ὄμορον χώραν, οὐδὲ περὶ Κελτοὺς τοὺς ὑπὲρ τῆς Ἰβηρίας ψυχρὰ γὰρ καὶ αὕτη ἡ χώρα.

(*de Generatione Animal.* Bk. ii. 8, § 14.)

VIII. Καλοῦ δὲ ἔνεκα ὁ ἀνδρείος ὑπομένει καὶ πράττει τὰ κατὰ τὴν ἀνδρείαν· τῶν δ' ὑπερβαλλόντων ὁ μὲν τῇ ἀφοβίᾳ ἀνώνυμος [εἴρηται δ' ἡμῖν ἐν τοῖς πρότερον ὅτι πολλά ἐστιν ἀνώνυμα], εἴη δ' ἂν τις μαινόμενος ἢ ἀνάληγτος εἰ μηθὲν φοβοῖτο, μήτε σεισμὸν μήτε τὰ κύματα, καθάπερ φασὶ τοὺς Κελτοὺς· ὁ δὲ τῷ θαρρεῖν ὑπερβάλλων περὶ τὰ φοβερὰ θρασύς.

(*Ethica Nicomachea*, Bk. iii. 7, § 7.)

Immediately under the Bear (i.e. due north) beyond the extreme limit of Scythia are the Rhiplean mountains, about the size of which the bulk of the stories told are mythical.

V. In the Ligurian territory a river not less than the Rhone sinks under the surface, and rises again in another place. But the river Rhone is navigable.

VI. In Illyria and Thrace and Epirus the asses are small, while in Scythia and in the Celtic countries they are not found at all, for these lands are extremely cold.<sup>1</sup>

VII. Moreover the ass is a frigid animal, and owing to its natural susceptibility to cold, will not exist in cold countries, such as Scythia and the country bordering on it : nor indeed is he found in the Celtic lands beyond Iberia, because of the cold climate of those parts.

VIII. The brave man endures and performs brave deeds from the motive of honour ; but with regard to excess, the man who is fearless to excess has no special name, — because, as we have said before, many qualities are unnamed,—unless we dub him mad or insensible, if he fears nothing whatever, e.g. if he reckes not earthquakes or waves, as is related of the Celts ; but excess of confidence in face of objects of terror is called temerity.

<sup>1</sup> The ass is not mentioned in Irish literature before the sixteenth century. MM. Bertrand and S Reinach remark : ‘La Souabe, avec ses lacs dont quelques-uns gèlent facilement, est certainement le pays touchant aux sources du Danube dont parle Hérodote et qu’il attribue aux *Celtes*. Ces pays sont relativement froids, c’est ce qui explique la réputation que la *Celtique* avait du temps d’Aristote.’ (*Les Celtes dans les Vallées du Pô, &c.*, p. 183.)



ΙΧ. Ἀριστοτέλης δ' ὁ φιλόσοφος τὸ μὲν ἀλῶναι τὴν πόλιν ὑπὸ Κελτῶν, ἀκριβῶς δῆλός ἐστιν ἀκηκοός· τὸν δὲ σώσαντα Λεύκιον εἶναι φησίν· ἦν δὲ Μάρκος, οὐ Λεύκιος, ὁ Κάμιλλος.<sup>1</sup>  
(*Plutarchi Camillus*, xxii. 4.)

## EPHORUS

Ι. Ἐφόρου ἐκ τῆς δ' ἱστορίας· τὸν μὲν γὰρ ἀπηλιώτην καὶ τὸν ἐγγὺς ἀνατολῶν τόπον Ἴνδοὶ κατοικοῦσι· τὸν δὲ πρὸς νότον καὶ μεσημβρίαν Αἰθίοπες νέμονται· τὸν δὲ ἀπὸ Ζεφύρου καὶ δυσμῶν Κελτοὶ κατέχουσι·<sup>2</sup> τὸν δὲ κατὰ Βορρᾶν καὶ τοὺς ἄρκτους Σκύθαι κατοικοῦσιν. Ἔστιν μὲν οὖν οὐκ ἴσον ἕκαστον τῶν μερῶν· ἀλλὰ τὸ μὲν τῶν Σκυθῶν καὶ τῶν Αἰθιόπων μείζον, τὸ δὲ τῶν Ἰνδῶν καὶ τῶν Κελτῶν ἔλαττον· καὶ παραπλήσιον ἑκατέρων ἀλλήλοις ἔχει τοῦ τόπου τὸ μέγεθος. Οἱ μὲν γὰρ [Ἰνδοὶ] εἰσὶ μεταξὺ θερινῶν καὶ χειμερινῶν ἀνατολῶν. Κελτοὶ δὲ τὴν ὑπὸ θερινῶν μέχρι χειμερινῶν δυσμῶν χώραν κατέχουσι, καὶ τοῦτο μείζον ἐστι ἐκείνῳ τῷ διαστήματι καὶ μάλιστά πως ἀντικείμενον. Ἡ δὲ

<sup>1</sup> Aristotle refers to the Gallic invasion of B.C. 348, when the Gauls, surprised at the extensive preparations of the Romans, retired without offering battle: cf. Polybius, *infra*, excerpt. XII. Plutarch is misled by the fictions of the Roman panegyrists. See introductory remarks to Livy, vol. ii.



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τῶν Σκυθῶν κατοίκησις τοῦ ἡλίου τῆς περιφορᾶς τὸν διαλείποντα κατέχει τόπον· ἀντίκειται δὲ πρὸς τὸ τῶν Αἰθιοπῶν ἔθνος, ὃ δοκεῖ παρατείνειν ἀπὸ ἀνατολῶν χειμερινῶν μέχρι δυσμῶν τῶν βραχυτάτων.

Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος.<sup>1</sup>

Μηνύει δὲ καὶ Ἐφορος τὴν παλαιὰν περὶ τῆς Αἰθιοπίας δόξαν, ὡς φησιν ἐν τῷ περὶ τῆς Εὐρώπης λόγῳ, τῶν περὶ τὸν οὐρανὸν καὶ τὴν γῆν τόπων εἰς τέσσαρα μέρη διηρημένων, τὸ πρὸς τὸν Ἀπηνλιώτην Ἰνδοὺς ἔχειν· πρὸς Νότον δὲ Αἰθίοπας· πρὸς δύσιν δὲ Κελτούς· πρὸς δὲ Βορρᾶν ἄνεμον Σκύθας· προστίθησι δ', ὅτι μείζων ἢ Αἰθιοπία ἢ καὶ ἢ Σκυθία. Δοκεῖ γὰρ, φησὶ, τὸ τῶν Αἰθιοπῶν ἔθνος παρατείνειν ἀπ' ἀνατολῶν χειμερινῶν μέχρι δυσμῶν· ἢ Σκυθία δ' ἀντίκειται τούτῳ.

(Cosmas Topogr. Christ. p. 148 ;  
Frag. Hist. Graec. vol. i. pp. 243· 244· Frag. 38.)

II. Ἐφορος δὲ ὑπερβάλλουσάν τε τῷ μεγέθει<sup>2</sup> λέγει τὴν Κελτικὴν, ὥστε ἡσπερ νῦν Ἰβηρίας καλοῦμεν ἐκείνοις τὰ πλείστα προσνέμειν μέχρι Γαδείρων· φιλέλληνας<sup>3</sup> τε ἀποφαίνει τοὺς ἀνθρώπους, καὶ πολλὰ ἰδίως λέγει περὶ αὐτῶν, οὐκ εἰκότα τοῖς νῦν. Ἴδιον δὲ καὶ τοῦτο· ἀσκεῖν γὰρ αὐτοὺς, μὴ παχεῖς εἶναι μηδὲ προγαστορας, τὸν δ' ὑπερβαλλόμενον τῶν νέων τὸ τῆς ζώνης μέτρον, ζημιούσθαι.

(Frag. Hist. Graec. vol. i. p. 245, Frag. 43.  
and Strabo, iv. 4, § 6.)

<sup>1</sup> Homer, *Od.* A. 23.

<sup>2</sup> Strabo is incorrect here. He seems to forget that the Celts conquered the Spanish peninsula between B.C. 500 and B.C. 442, and held most of it up to the Carthaginian conquest, B.C. 237. *Vide* Introduction to Herodotus, p. 30.

<sup>3</sup> Rufus Festus Avienus (iv. 689–691, Holder's edition) says:

Arelatus illio ciuitas attollitur.  
Theline uocata sub priore saeculo,  
Graio incolente.

sunrisings, and the Celts hold the country from the summer- to the winter-sunsettings, and this is greater by that difference and mostly opposite to it. The territory inhabited by the Scythians occupies the remaining space of the sun's orbit, and is situated opposite to the Ethiopian folk, and appears to extend from the winter sunrisings as far as the shortest sunsettings.

‘ The Ethiopians, most remote of men, are divided  
in twain,

‘ Some dwell towards the setting, others towards  
the rising sun.’<sup>1</sup>

In his work on Europe Ephorus relates the old opinion about Ethiopia ; that of the four quarters of the heavens and earth, the Indians occupy towards the east, the Ethiopians towards the south, the Celts towards the west, and the Scythians towards the north : he adds that Ethiopia is larger than Scythia, for it seems, he states, that the Ethiopian nation extends from the winter sunrisings to the settings, and that Scythia is situated opposite to this.

II. Ephorus extends the boundaries of Keltica too far,<sup>2</sup> including within it most of what we now name Iberia, as far as the Gades. He states that the people are great admirers of the Greeks,<sup>3</sup> and relates many particulars concerning them not applicable to their present state. This is one :—That they are very careful to avoid growing fat or big-bellied, and that if any young man exceeds the measure of a certain girdle, he is punished.

III. οὐκ ἐν δ' οὐδ' ὁ φήσας ὅπλα αἶρεσθαι πρὸς τὰς πλημμυρίδας τοὺς Κίμβρους, οὐδ' ὅτι ἀφοβίαν οἱ Κελτοὶ ἀσκοῦντες, κατακλυζεσθαι τὰς οἰκίας ὑπομένουσιν, εἴτ' ἀνοικοδομοῦσι, καὶ ὅτι πλείων αὐτοῖς συμβαίνει φθόρος ἐξ ὕδατος ἢ πολέμου, ὅπερ Ἐφορος φησιν.<sup>1</sup> (Strabo, vii. 2.)  
(Frag. Hist. Graec. vol. i. p. 245, Frag. 44.)

## THEOPOMPUS

I. Theopompus, ante quem nemo mentionem habuit, urbem (Romam) dumtaxat a Gallis captam dixit. (Pliny, *N. H.* iii. 9.)

II. Sed Dionysium gerentem bellum, legati Gallorum, qui ante menses Romam incenderant, societatem amicitiamque petentes adeunt. (Justin. xx. 5.)  
(Frag. Hist. Graec. vol. i. p. 303, Frag. 144.)

III. Ἐν δὲ τῇ δευτέρᾳ τῶν Φιλιππικῶν “Ἰλλύριοι, φησὶ, δειπνοῦσι καθήμενοι καὶ πίνουσιν· ἄγουσι δὲ καὶ τὰς γυναῖκας εἰς τὰς συνουσίας, καὶ καλὸν αὐταῖς προπίνειν οἷς ἂν τύχωσι τῶν παρόντων. Ἐκ δὲ τῶν συμποσίων αὐταὶ τοὺς ἀνδρας ἀπάγουσι· καὶ κακόβιοι δὲ πάντες εἰσὶ, καὶ ζώννυνται τὰς κοιλίας ζώναις πλατεῖαις, ὅταν πίνωσι. Καὶ τοῦτο μὲν πρῶτον μετρίως ποιοῦσιν· ἐπειδὴν δὲ σφοδρότερον πίνωσι, μᾶλλον αἰεὶ συνάγουσι τὴν ζώνην. Ἀριαῖοι δὲ, φησὶ, κέκτηνται προσπελατῶν, ὥσπερ Εἰλώτων, τριάκοντα μυριάδας· καθ' ἑκάστην δὲ ἡμέραν μεθύουσι καὶ ποιοῦνται συνουσίας, καὶ διάκεινται πρὸς ἐδωδὴν καὶ πόσιν ἀκρατέστερον. Διὸ καὶ Κελτοὶ πολεμοῦντες αὐτοῖς, καὶ εἰδότες αὐτῶν τὴν ακρασίαν, παρήγγειλαν ἅπασιν τοῖς στρατιώταις δεῖπνον

<sup>1</sup> Ephorus would seem to have written this after reading the work of Pytheas (p. 79, excerpt. XXVIII.).

III. Neither is it true, as has been related, that the Cimbri take arms against the flood-tides, nor that the Celts, as an exercise of their intrepidity, suffer their houses to be washed away by them, and afterwards rebuild them; and that a greater number of them perish by water than by war, as Ephorus relates.<sup>1</sup>

### THEOPOMPUS

I. Theopompus, who is the first to mention it, B.C. 388. says merely that the city of Rome was captured by the Gauls.

II. When Dionysius was waging war, envoys came from the Gauls, who some months before had set fire to Rome, with the object of making an alliance and friendly understanding with him.

III. In the second book of his History of Philip he says: 'The Illyrians take their meals and drink sitting down. They also bring their women to their gatherings, and the company gallantly toasts the ladies. These lead the men from the feasts: all are of loose morals. They bind their thighs with wide girdles; when they drink they do so at first in moderation, but when they get warm in their cups they narrow down the girdle. They have three hundred thousand dependants answering to the helot-class. They hold drinking bouts every day and indulge to excess in eating and drinking. Accordingly, when making war on them, the Celts, remembering their intemperate habits, prepared a very

ὡς λαμπρότατον παρασκευάσαντας κατὰ σκηνην, ἐμβαλεῖν εἰς τὰ σιτία πῶαν τινὰ φαρμακώδη, δυναμένην διακόπτειν τὰς κοιλίας καὶ διακαθαίρειν· γενομένου δὲ τούτο, οἱ μὲν αὐτῶν καταληφθέντες ὑπὸ τῶν Κελτῶν ἀπώλοντο· οἱ δὲ καὶ εἰς τοὺς ποταμοὺς ἔρριψαν ἑαυτοὺς, ἀκράτορες τῶν γαστέρων γενόμενοι.” (Athenaeus, x. p. 443.)

(Frag. Hist. Graec. vol. i. p. 284, Frag. 41.)

IV. Δριλώνιος, πόλις μεγάλη, ἐσχάτη τῶν Κελτικῶν. Τὸ ἐθνικὸν Δριλώνιος, ὡς Θεόπομπος μγ’. (Stephanus Byz.)

(Frag. Hist. Graec. vol. i. p. 316, Frag. 223.)

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## ANONYMI [VULGO SCYMNI CHII] ORBIS DESCRIPTIO

The author of this periplus is unknown, but its date may be fixed at about the time Ephorus

- Ταύτης σύνεγγυς δ' ἐστὶ . . . πόλις
160. λαβοῦσα Τυρίων ἐμπόρων ἀποικίαν,  
Γάδειρ', ὅπου μέγιστα γίνεσθαι λόγος  
κήτη. Μετὰ ταύτην δ' ἐστὶν ἡμερῶν δυοῖν  
τελέσαντι πλοῦν ἐμπόριον εὐτυχέστατον  
ἢ λεγομένη Ταρτησσὸς, ἐπιφανὴς πόλις.
165. ποταμόρρυτον κασσίτερον ἐκ τῆς Κελτικῆς  
χρυσόν τε καὶ χαλκὸν φέρουσα πλείονα.  
Ἔπειτα χώρα Κελτικὴ καλουμένη

sumptuous banquet in their tents for all the soldiers, and mixed with the food a herb of intoxicating properties which strongly purged their bowels. Thereupon some of them were captured by the Celts and slain, while others, unable to endure the workings of their stomachs, threw themselves into the rivers.'

IV. Drilonius, a large city and the boundary of the Celtic country. Drilonius is a barbarous city (?) according to Theopompus, in his 43rd book.

---

wrote, and prior to the publication of the work of Pytheas. See C. Müller, *Geographi Graeci Minores*.

Near this is a . . . city,  
 160. which received a colony of Tyrian traders,  
 by name Gadeira ; there it is said the largest  
 whales  
 are found. After that one comes, after a two-  
 days' voyage,  
 to the renowned and very flourishing city  
 named Tartessus. It produces  
 165. tin washed down by the streams from the Celtic  
 country,  
 and gold and copper in abundance.  
 Then comes the country known as the Celtic land,



*μέχρι τῆς θαλάττης τῆς κατὰ Σαρδῶ κειμένης,  
ὅπερ μέγιστόν ἐστι πρὸς δυσμαῖς ἔθνος.*

170. *Τὴν μὲν γὰρ ἐντὸς ἀνατολῶν πᾶσαν σχεδόν  
οἰκοῦσιν Ἴνδοι, τὴν δὲ πρὸς μεσημβρίαν  
Αἰθίοπες ἐγγὺς κείμενοι νότου πνοῆς·  
τὸν ἀπὸ ζεφύρου Κελτοὶ δὲ μέχρι δυσμῶν τόπον  
θερινῶν ἔχουσιν, τὸν δὲ πρὸς βορρᾶν Σκύθαι.*
175. *Ἴνδοι μὲν οὖν μεταξὺ θερινῶν ἀνατολῶν  
καὶ χειμερινῶν οἰκοῦσι· Κελτοὶ δ' ἀνάπαλιν  
ὑπ' ἰσημερινῆς θερινῆς τε δύσεως, ὡς λόγος.  
Τὰ μὲν οὖν ἔθνη τὰ τέτταρ' ἐστὶ τοῖς ὄχλοις  
τοῖς πλήθεσίν τε τῶν κατοικούντων ἴσα·*
180. *ἢ δ' Αἰθιόπων πλέον' ἐστὶ χώραν καὶ Σκυθῶν  
ἐρημίαν δ' ἔχουσα πλείστην, διὰ τὸ καί  
τὰ μὲν ἔμπυρ' εἶναι μᾶλλον αὐτῶν τὰ δ' ἔνυγρ  
Χρῶνται δὲ Κελτοὶ τοῖς ἔθεσιν Ἑλληνικοῖς,  
ἔχοντες οἰκειότατα πρὸς τὴν Ἑλλάδα*
185. *διὰ τὰς ὑποδοχὰς τῶν ἐπιξενουμένων·<sup>1</sup>  
σὺν μουσικῇ δ' ἄγουσι τὰς ἐκκλησίας,*

<sup>1</sup> Cf. Ephorus, p. 44, excerpt. II.



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*ζηλοῦντες αὐτὴν ἡμερώσεως χάριν.*

*Τούτων δὲ κεῖται λεγομένη τις ἐσχάτη  
στήλη βόρειος· ἔστι δ' ὑψηλὴ πάνυ*

190. *εἰς κυματῶδες πέλαγος ἀνατείνουσ' ἄκραν.*

*Οἰκοῦσι τῆς στήλης δὲ τοὺς ἐγγύς τόπους*

*Κελτῶν ὅσοι λήγουσιν ὄντες ἐσχατοὶ*

*Ἐνετοί τε καὶ τῶν ἐντὸς εἰς τὸν Ἀδρίαν*

*Ἰστρων καθηκόντων· λέγουσι δ' αὐτόθεν*

195. *τὸν Ἰστρον ἀρχὴν λαμβάνειν τοῦ ρεύματος.*

\* \* \*

226. *Εἰσὶ δ' ἐπάνω μὲν τῶν Πελασγῶν Ὀμβρικοί . . .*

\* \* \*

366. *Μεσσαπίων δ' οἰκοῦσιν . . . .*

*. . . . . Ὀμβρικοί,*

*οὓς φασιν ἀβροδίατον αἰρεῖσθαι βίον*

*Λυδοῖσι βιοτεύοντας ἐμφερέστατα.*

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## PYTHEAS

About the time of the death of Aristotle (B.C. 322) Pytheas of Marseilles sailed round the coast of Spain, along the western seaboard of France, reached and explored the island of Britain, visited the north of Scotland, sailed along the coasts of the Baltic, conversed with the tribes living there, and crowned his daring voyage by the discovery of Thule. At the time of this venturesome expedition the Carthaginians held the secrets of the tin and amber trades, and

zealously practising it for its softening effects.

The northern so-called Pillar is in their territory :  
it is very high and reaches out into a

190. promontory towards the billowy sea.

The parts in the neighbourhood of the Pillar are  
inhabited

by the most remote of the Celts and  
the Eneti and the furthest off of the Istri,  
who extend inwards as far as the Adriatic.

Hence it is said

195. the Ister has its rise.

\* \* \*

226. Beyond the Pelasgi are found the Umbri . . .

\* \* \*

366. Of the Messapii there live . . . [*nonnulla desunt*]

. . . . . The Umbri

are said to lead a luxurious life,

their style of living resembling most closely  
that of the Lydians.

guarded them jealously.<sup>1</sup> The Greek merchants of  
Marseilles determined to explore the sources of the  
enormous wealth of their trade rivals. The services  
of Euthymenes and Pytheas, two distinguished men  
of science, were enlisted. Euthymenes was directed  
to explore the west coast of Africa, while Pytheas was  
entrusted with the expedition destined to discover

<sup>1</sup> *Vide infra*, p. 57, excerpt. I.

to the Greeks the north-west of Europe. On his return from this expedition, Pytheas wrote a detailed account of his voyage, which is known to us only in the quotations of later writers. The date of its publication may be fixed approximately from the fact that, while unknown to Aristotle, it is quoted by his pupil Dicaearchus and seems to have been used by the writer of the Eudemic Ethics. For centuries it remained, with the works of Poseidonius, the chief source of information possessed by the Greeks on the north-west of Europe. The following arrangement of the quotations from Pytheas found in the classic writers gives the probable route of his famous voyage. It is not clear at what point he set out for Thule, nor does it much matter for our present purpose. His voyage to Britain can be reconstructed with tolerable accuracy, but it is difficult to distinguish his account of the island and its inhabitants from that of Poseidonius, which will be found below, and both descriptions should be compared. The visit of Pytheas to the Cimbri is of interest as affording some grounds for believing that the Cimbri spoke a Celtic tongue. The extracts concerning Thule fully establish the accuracy of the account given by Pytheas of his voyage.

The reputation of Pytheas at first stood high ; but the Greek romancers seized upon the countries he explored and made them the scenes of absurd wonder-tales. It subsequently became hard to keep the genuine work of Pytheas free from the unfavourable

impressions produced by these stories on serious minds ; and when we remember the crude results of the calculations of distances—due to the imperfect methods in vogue at the time of Pytheas—we are prepared for the unfavourable criticisms of Strabo, Polybius, and other writers. In an appendix to this section we indicate where the best known of these romances may be read, but they are of no historical value. Recent writers have re-established the reputation of the ‘philosopher of Marseilles,’ and the following list includes the best works on his travels :

Aout : *Étude sur Pytheas*. Paris, 1866.

Arbois de Jubainville (H. d') : *Sur les origines de l'ambre, Phaéton, l'Eridan, les Ligures et les Celtes* (*Bulletin de la Soc. nat. des Antiq. de France*. Paris, 1876), also *Les premiers habitants de l'Europe*. Paris, 1889–1892.

Arvedson : *Pythæe Massiliensis Fragmenta*. Upsala, 1824. A very important contribution.

Belloquet : *Ethnogénie gauloise ou mémoires critiques sur l'origine et la parenté des Cimmériens, des Cimbres, des Ombres, &c.* Paris, 1861–1873.

Berger, Hugo : *Die geographischen Fragmente des Eratosthenes*. Teubner, 1880. Argues in favour of identification of Thule with Norway.

Bessell, W. : *Ueber Pytheas von Massilien*. Göttingen, 1858.

Bougainville : *Acad. des Inscrip.* xix.

Boudard : *Note sur la géographie ancienne de l'Espagne, Revue Archéologique*, xiv. Paris, 1858.

Cluver : *Germania antiqua*.

Contzen, Leopold : *Die Wanderungen der Kelten*.  
Leipzig, 1861.

Davis, Dr. N. : *Karthago und seine Überreste*.  
Leipzig, 1863.

Desjardins, Ernest : *Géographie historique et administrative de la Gaule Romaine*. Paris, 1876–1885.  
Of high authority.

Diefenbach, Lorenz : *Origines Europaeae.—Die alten Völker Europas mit ihren Sippen und Nachbarn*.  
Frankfurt am Main, 1861.

Elton : *Origins of English History*, 2nd ed.  
London, 1890.

Foss : ‘Die Insel Thule.’ In *Zeitschrift für das Gymnasialwesen*, herausgegeben von W. J. C. Mützell :  
xv. (1861).

Fuhr : *De Pythea Massiliensi dissertatio*. Darm-  
stadii, 1835. *Pytheas aus Massilia*. 1842.

Häbler, Albin : *Die Nord- und Westküste Hispaniens*. Leipzig, 1885–1886.

Hawkins : *The Tin Trade of the Ancients*.

Heeren : *Essays on the Commerce of the Ancients*.

Humboldt : *Cosmos* (Sabine), vol. i.

I. Πρότερον μὲν οὖν Φοίνικες μόνοι τὴν ἐμπορίαν ἔστελλον ταύτην ἐκ τῶν Γαδείρων· κρύπτουτες ἅπασιν τὸν πλοῦν· τῶν δὲ Ῥωμαίων ἐπακολουθούντων ναυκλήρω τινί, ὅπως καὶ αὐτοὶ γνοίεν τὰ ἐμπόρια, φθόνῳ ὁ ναύκληρος ἐκὼν εἰς τέναγος ἐξέβαλε τὴν ναῦν, ἐπαγαγὼν δ' εἰς τὸν αὐτὸν ὄλεθρον καὶ

Kenrick : *Phœnicia*.

Lelewel, Joachim : *Pytheas und die Geographie seiner Zeit*. Berlin, 1831 ; Paris (French translation), 1836. A very valuable contribution.

Mannert : *Géographie*. Valuable.

Meltzer, Otto : *Geschichte der Karthager*. Berlin, 1879.

Müller, Carl : *Geographi Graeci Minores*. Paris, 1855–1861.

Pontanus et Ramus : *On Northern Europe*.

Redslobs : *Thule*. Leipzig, 1855.

Robert : *Eratosthenis Catasterismorum reliquiae*. Berolini, 1878.

Rubeck : *Atlantica*, i.

Schulz : *Descripcion Geognostica di Galicia*.

Smith, George : *The Cassiterides*. London (Longmans), 1863.

Ukert, Fr. Aug. : *Geographie der Griechen und Römer von den frühesten Zeiten bis auf Ptolemäus, mit Charten*. 1843–1846. Very exhaustive.

Werlauff : *Ravhaudel's Historie*.

Ziegler, Alexander : *Die Reise des Pytheas nach Thule*. Dresden, 1861.

I. Formerly the Phoenicians had a monopoly of the trade (*from Britain*) to Cadiz. They guarded the secret of the passage from all strangers ; and when the Romans followed a certain shipmaster in an attempt to discover the market, the jealous shipmaster deliberately ran his vessel on a shoal, and brought on

Dangers of expedition directed against Carthaginian trade.



τούς ἐπομένους αὐτὸς ἐσώθη διὰ ναυαγίου, καὶ ἀπέλαβε δημοσίᾳ τὴν τιμὴν ὧν ἀπέβαλε φορτίων.

(Strabo, iii. c. 5, § 11.)

II. Καὶ Ἐρατοσθένης δὲ τὴν συνεχῆ τῇ Κάλπῃ Ταρτησιίδα καλεῖσθαί φησι καὶ Ἐρύθειαν νῆσον εὐδαίμονα. πρὸς δὲ Ἄρτεμίδωρος ἀντιλέγων καὶ ταῦτα ψευδῶς λέγεσθαί φησιν ὑπ' αὐτοῦ καθάπερ καὶ τὸ ἀπὸ Γαδείρων ἐπὶ τὸ ἱερὸν ἀκρωτήριον διάστημα ἀπέχειν ἡμερῶν πέντε πλοῦν,<sup>1</sup> οὐ πλείονων ὄντων ἢ χιλίων καὶ ἑπτακοσίων σταδίων, καὶ τὸ τὰς ἀμπώτεις μέχρι δεῦρο περατοῦσθαι ἀντὶ τοῦ κύκλω περὶ πᾶσαν τὴν οἰκουμένην συμβαίνει,<sup>2</sup> καὶ τὸ τὰ προσαρκτικὰ μέρη τῆς Ἰβήριας εὐπαροδώτερα εἶναι πρὸς τὴν Κελτικὴν ἢ κατὰ τὸν ὠκεανὸν πλέουσι, καὶ ὅσα δὲ ἄλλα εἶρηκε Πυθέᾳ πιστεύσας.

(Strabo, iii. c. 2, § 11.)

III. Ὅσιςμοι δ' εἰσὶν, οὓς [Ἔσ]τιμίους ἢ ὀνομάξει Πυθέας, ἐπὶ τινος προπεπτωκυίας ἱκανῶς ἄκρας εἰς τὸν ὠκεανὸν οἰκοῦντες, οὐκ ἐπὶ τοσοῦτον δὲ ἐφ' ὅσον ἐκεῖνος φησι καὶ οἱ πιστεύσαντες ἐκείνῳ.

(Strabo, iv. c. 4, § 1.)



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IV. Δεῖν δὲ ἔτι προσθεῖναι τὸ ἐκτὸς Ἡρακλείων στηλῶν κύρτωμα τῆς Εὐρώπης, ἀντικείμενον μὲν τοῖς Ἰβηρσι προπεπτωκὸς δὲ πρὸς τὴν ἐσπέραν, οὐκ ἔλαττον σταδίων τρισχιλίων, καὶ τὰ ἀκρωτήρια τὰ τε ἄλλα καὶ τὸ τῶν Ὠστιμίων, ὃ καλεῖται Κάβαιον, καὶ τὰς κατὰ τοῦτο νήσους, ὧν τὴν ἐσχάτην Οὐξισάμην φησὶ Πυθέας ἀπέχειν ἡμερῶν τριῶν πλοῦν.

(Strabo, i. c. 4, § 5.)

V. Ἐν δὲ τῷ ὠκεανῷ φησιν εἶναι νῆσον μικρὰν οὐ πάνυ πελαγίαν, προκειμένην τῆς ἐκβολῆς τοῦ Λίγηρος ποταμοῦ· οἰκεῖν δὲ ταύτην τὰς τῶν Σαμνιτῶν γυναῖκας, Διονύσω κατεχομένας καὶ ἰλασκομένας τὸν θεὸν τοῦτον τελεταῖς τε καὶ ἄλλαις ἱεροποιαῖς ἐξηλλαγμέναις. οὐκ ἐπιβαίνειν δὲ ἄνδρα τῆς νήσου, τὰς δὲ γυναῖκας αὐτὰς πλεύσας κοινωνεῖν τοῖς ἀνδράσι καὶ πάλιν ἐπανιέναι. ἔθος δ' εἶναι κατ' ἐνιαυτὸν ἅπαξ τὸ ἱερὸν ἀποστεγάζεσθαι καὶ στεγάζεσθαι πάλιν αὐθημερὸν πρὸ δύσεως, ἐκάστης φορτίον ἐπιφερούσης· ἥς δ' ἂν ἐκπέσῃ τὸ φορτίον, διασπᾶσθαι ταύτην ὑπὸ τῶν ἄλλων· φερούσας δὲ τὰ μέρη περὶ τὸ ἱερὸν μετ' εὐασμοῦ μὴ πάνεσθαι πρότερον, πρὶν παύσωνται τῆς λύττης· αἰεὶ δὲ συμβαίνειν ὥστε τινὰ ἐμπίπτειν τὴν τοῦτο πεισομένην.

(Strabo, iv. c. 4, § 6.)

VI. Τούτου δ' ἔτι μυθωδέστερον εἶρηκεν Ἀρτεμίδωρος τὸ περὶ τοὺς κόρακας συμβαῖνον. λιμένα γάρ τινα τῆς παρωκεανίτιδος ἱστορεῖ δύο κοράκων ἐπονομαζόμενον, φαίνεσθαι δ' ἐν τούτῳ δύο κόρακας τὴν δεξιὰν πτέρυγα παράλευκον

IV. To these must be added the curvature of Europe beyond the Pillars of Hercules (Gibraltar), fronting the Iberians, and running west, not less than three hundred nautical miles, and the headlands, including that of the Ostimii, named Cabaion. We should add also the neighbouring island, the furthest of which is known as Uxisama, and (according to Pytheas) distant three days' sail.

He reaches  
the isle of  
Ushant.

V. They say that there is in the ocean, not far from the coast, a small island opposite the mouth of the Loire, which is inhabited by Samnite women. These practise Bacchic rites, and court the favour of the gods by ritual sacrifices. On that island no man must venture ; and when the women desire their intercourse, they cross the sea, and, after obtaining it, return again. It is their custom completely to unroof their temple every year, and to re-roof it the same day before sunset. Each woman brings some of the materials, and if any one lets fall her load, she is rent asunder by the others, and her limbs carried round the temple with wild shouts, which are kept up till their fury exhausts itself. It is said that on every occasion some one drops her burden, and is thus sacrificed.

Visits two  
islands.  
Strange rit  
in some o  
these islan

VI. What Artemidorus states concerning the crows is not easily believed. He narrates that on the ocean there is a harbour named the Port of Two Crows, where two white-winged crows may be seen. Disputants resort thither, and each party places a plank covered with crumbs on a lofty eminence. The birds fly to these

ἔχοντας· τοὺς οὖν περί τινων ἀμφισβητοῦντας, ἀφικομένους δεῦρο ἐφ' ὑψηλοῦ τόπου σανίδα θέντας ἐπιβάλλειν ψαιστά, ἐκάτερον χωρίς· τοὺς δ' ὄρνεις ἐπιπτάντας τὰ μὲν ἐσθίειν τὰ δὲ σκορπίζειν· οὐ δ' ἂν σκορπισθῆ τὰ ψαιστά, ἐκείνον νικᾶν. ταῦτα μὲν οὖν μυθωδέστερα λέγει, περὶ δὲ τῆς Δήμητρος καὶ Κόρης πιστότερα, ὅτι φησὶν εἶναι νῆσον πρὸς τῇ Βρεττανικῇ, καθ' ἣν ὅμοια τοῖς ἐν Σαμοθράκῃ περὶ τὴν Δήμητρα καὶ τὴν Κόρην ἱεροποιεῖται.

(Strabo, iv. c. 4, § 6.)

VII. [*Insulae*] in Celticis aliquot sunt, quas, quia plumbo abundant, uno omnes nomine Cassiteridas appellant. Sena in Britannico mari, Osismicis adversa littoribus, Gallici numinis oraculo insignis est : cujus antistites perpetua virginitate sanctae, numero novem esse traduntur : Galli Senas<sup>1</sup> vocant, putantque ingeniis singularibus praeditas ; maria ac ventos concitare carminibus ; seque in quae velint animalia vertere ; sanare, quae apud alios insanabilia sunt ; scire ventura et praedicare.<sup>2</sup>

(Pomponius Mela, *De Situ Orbis*, iii. c. 6.)

<sup>1</sup> v. l. *Gallienas, Barrigenas, Vaticanas, Gallizenas.*

<sup>2</sup> This, and the other stories about the rites practised on the isles around Britain, must be rejected as fabulous. Vide *Revue Celtique*, ix. p. 279, x. p. 352. S. Reinach : *Cultes, mythes et religions*, t. 1, pp. 195 et seq. It has been generally remarked that Diodorus Siculus, Hecataeus (Abderus), and other compilers nearly always make an island the scene of their fables, and this has suggested the influence of some lost Greek romance *περὶ νήσων*. Here Mela speaks guardedly, *traduntur*. M. Salomon Reinach suggests the description of the isle of Ea (Odyssey X) as the prototype of Sena. There Circe, with her nymphs, can command the winds, change men to the shape of beasts, and knows the future, exactly as the virgins on Sena. The Greek geographers were anxious to identify the isle of Ea, and Claudian

planks, eat up the crumbs of one and scatter those of the other. He whose crumbs are scattered loses his suit. But this story is too evidently a fiction. What he affirms concerning Ceres and Proserpine is more probable. There is an island, he says, near Britain in which sacrifices to these goddesses are performed in the same way as in Samothrace.

VII. There are some islands in the Celtic regions which are known universally by the name Cassiterides on account of their richness in lead. There is in the British sea an island called Sena, opposite to the shores of the Osismii and famed for its oracle of a Gallic god. It is said that the oracle has nine priestesses who are bound by a vow of perpetual chastity : that the Gauls call them Senae,<sup>1</sup> and believe them to be gifted with remarkable intelligence : that they can raise up the waves of the sea and the winds with their songs ; that they can assume the shape of any animal they choose ; that they can cure complaints that to others are incurable ; and that they know and predict the future.<sup>2</sup>

writes that the island on which Ulysses met Circe is in the extremity of Armorica.

Est locus, extremum qua Gallia litus  
Oceani perfusus aquis, ubi fertur Ulysses . . .  
(*In Ruf.* i. 123.)

We find that the virgins of Sena correspond to Circe and her nymphs, and the island of Sena is like Ea (accepting Claudian's geography) off Armorica. Further, it is remarkable that no other text mentions priestesses among the Gauls, while in the descriptions of the Germans (Caesar, *Bell. Gall.* vi. 21, and i. 50 ; Tacitus, *Hist.* iv. 61 ; *Germania*, 8), who are always implicitly, if not explicitly, contrasted with the Gauls, the priestesses are always mentioned.

VIII. τὸ μὲν ἐλάχιστον ἀπὸ τῆς ἠπείρου διεστηκὸς ἀκρωτήριον, ὃ καλοῦσι Κάντιον, [ὃ] φασὶν ἀπέχειν ἀπὸ τῆς γῆς σταδίουσ ὡς ἑκατόν, καθ' ὃν τόπον ἢ θάλασσα ποιεῖται τὸν ἔκρουν· τὸ δ' ἕτερον ἀκρωτήριον, τὸ καλούμενον Βελέριον, ἀπέχειν λέγεται τῆς ἠπείρου πλοῦν ἡμερῶν τεσσάρων.<sup>1</sup>

(Diodorus Siculus, v. c. 21.)

IX. ὁ δὲ πλειόνων ἢ δισμυρίων τὸ μῆκος ἀποφαίνει τῆς νήσου, καὶ τὸ Κάντιον ἡμερῶν τινων πλοῦν ἀπέχειν τῆς Κελτικῆς φησι·

(Strabo, i. c. 4, § 3.)

X. ὅλην μὲν τὴν Βρεττανικὴν<sup>3</sup> ἔμβατον<sup>2</sup> ἐπελθεῖν φάσκοντος, τὴν δὲ περίμετρον πλειόνων ἢ τεττάρων μυριάδων ἀποδόντος τῆς νήσου.

(Strabo, ii. c. 4, § 1.)

XI. Πρὸς μέντοι τὰ οὐράνια καὶ τὴν μαθηματικὴν θεωρίαν ἱκανῶς δόξει κεχρηῆσθαι τοῖς πράγμασι . . . τοῖς τῇ κατεψυγμένῃ ζώνῃ πλησιάζουσι τὸ τῶν καρπῶν εἶναι τῶν ἡμέρων καὶ ζῴων τῶν μὲν ἀφορίαν παντελῆ τῶν δὲ σπάνιν, κέγχρω δὲ καὶ ἀγρίοις λαχάνοις καὶ καρποῖς καὶ ῥίζαις τρέφεσθαι· παρ' οἷς δὲ σῖτος καὶ μέλι γίννεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν· τὸν δὲ σῖτον, ἐπειδὴ τοὺς ἡλίους οὐκ ἔχουσι καθαρούς, ἐν οἴκοις μεγάλοις κόπτουσι, συγκομισθέντων δεῦρο τῶν σταχύων· αἱ γὰρ ἄλως ἄχρηστοι γίνονται διὰ τὸ ἀνήλιον καὶ τοὺς ὄμβρους.

(Strabo, iv. c. 5, § 5.)

<sup>1</sup> Vide Müllenhoff, *Deutsche Altertumskunde*, 2nd edit. i. pp. 375–377.

<sup>2</sup> The reading ἐμβαδόν, 'on foot,' was probably a mistake for ἔμβατον, 'accessible parts,' as Elton points out (*Origins of Eng. Hist.* p. 27 note).

VIII. The name Cantium is given to the promontory nearest the continent, from which it is distant about ten nautical miles at the shortest passage; the other promontory is called Belerion (Land's End) and is distant four days' sail.<sup>1</sup>

He reaches  
Land's End

IX. But Pytheas tells us the island [of Britain] is more than two thousand nautical miles in length, and that Kent is some days' sail from France.

Then sails  
Kent.

X. It is this last writer (Pytheas) who asserts that he travelled all over the accessible<sup>2</sup> parts of Britain,<sup>3</sup> and that the island is over four thousand nautical miles in circumference.

Travels e-  
tensively  
Britain.

XI. Nevertheless, as far as astronomy and mathematics are concerned, he seems to have used these sciences very well; holding that people bordering on the Arctic Circle would not enjoy cultivated fruits; that they would enjoy an abundance of domestic animals, but few others; that their food would consist of millet, vegetables, and fruit and the roots of plants; and that of corn and honey they make a drink; that having no bright sun, they thresh their corn, and store it in vast granaries, for, on account of the rain and want of sun, threshing-floors are of little use to them.

His descrip-  
tion of Sou-  
thern Britain

<sup>3</sup> Pytheas first mentions the name Britain. *Vide Rhys, Celtic Britain*, 2nd edit. p. 207.



XII. Dierum spatia ultra nostri orbis mensuram ; nox clara et extrema Britanniae parte brevis, ut finem atque initium lucis exiguo discrimine internoscas. Quod se nubes non officiant, aspici per noctem solis fulgorem, nec occidere et exsurgere sed transire adfirmant.

(Tacitus, *Agricola*, c. 12.)

XIII. τὸ δ' ὑπολειπόμενον ἀνήκειν μὲν ἱστοροῦσιν εἰς τὸ πέλαγος, ὀνομάζεσθαι δὲ Ὀρκαν. τῶν δὲ πλευρῶν τὴν μὲν ἐλαχιστην εἶναι σταδίων ἑπτακισχιλίων πεντακοσίων, παρήκουσαν παρὰ τὴν Εὐρώπην· τὴν δὲ δευτέραν τὴν ἀπὸ τοῦ πορθμοῦ πρὸς τὴν κορυφὴν ἀνήκουσαν, σταδίων μυρίων πεντακισχιλίων· τὴν δὲ λοιπὴν, σταδίων δισμυρων· ὥστε τὴν πᾶσαν εἶναι τῆς νήσου περιφορὰν σταδίων τετρακισμυρίων δισχιλίων πεντακοσίων.

(Diodorus Siculus, v. c. 21.)

XIV. εἶτ' ἐπὶ τὸν κύκλον τὸν διὰ Θούλης (ἣν φησι Πυθέας ἀπὸ μὲν τῆς Βρεττανικῆς ἐξ ἡμερῶν πλοῦν ἀπέχει πρὸς ἄρκτον, ἐγγὺς δ' εἶναι τῆς πεπηγυίας θαλάττης) ἄλλους ὡς μυρίου χιλίου πεντακοσίου.

(Strabo, i. c. 4, § 2.)

XV. Thile<sup>1</sup> ultima in qua aestivo solstitio, sole de Cancris sidere faciente transitum, nox nulla. Brumali solstitio, perinde nullus dies. Trigesimus nunc annus est a quo nuntiaverunt mihi clerici qui a Kal. Febr. usque Kal. August. in illa insula

<sup>1</sup> Iceland is the probable identification of Thule. The works on Pytheas at the beginning of this chapter may be consulted on this controversy.



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manserunt, quod non solum in aestivo solstitio, sed in diebus circa illud, in vespertina hora sol abscondit se quasi trans parvum tumulum, ita ut nihil tenebrarum in minimo spatio ipso fiat. . . . In medio illius minimi temporis medium noctis fit in medio orbis terrae; et idcirco mentientes falluntur qui circum eam concretum fore mare scripserunt, et qui a vernali aequinoctio usque ad autumnale continuum diem sine nocte atque ab autumnali versa vice usque ad vernale aequinoctium assiduam quidem noctem, dum illi navigantes in naturali tempore magni frigoris eam intrabant ac manentes in ipsa dies noctesque semper praeter solstitii tempus alternatim habebant: sed navigatione minus diei ex illa ad Boream congelatum mare invenerunt.

(Dicuil, *de Mensura Orbis*, c. 29.)

XVI. Dicitur autem nox eis fieri usque ad unam horam apud quos arcticus est aestivus tropicus; sicut juxta Thylen insulam scribunt per diem et noctem solem super terram ferri: eos enim qui dicunt semestrem diem noctemque aequalem, aut etiam quaedam borealium partium nunquam illuminari solaribus radiis, rationibus aliis demittimus.

(Priscianus Lydus, *Solut. ad Chosroen.* (Bywater), 67.)

XVII. Περὶ τὴν Θούλην καλουμένην νῆσον, ἐν ᾗ γεγονέναι φασὶ Πυθέαν τὸν Μασσαλιώτην φιλόσοφον, ὅλον τὸν θερινὸν

informed me that, not only at the summer solstice, but also during the days before and after that season, the sun at evening hides as it were beyond a small hill, but in such a way that there is no darkness even over the smallest space. In the middle of this short space of time it is midnight at the equator; and consequently these story-tellers are mistaken who have written that round Thule the sea is frozen; and so also are they who write that from the spring equinox to the autumnal there is continuous day, and on the other hand from the autumnal to the spring equinox there is again continuous night. Those who sailed to and stopped at this island in the season of intense cold found alternate day and night during their stay, except at the time of the solstice; but they found the sea frozen at less than one day's sail northwards.

XVI. Those who live on the arctic tropic (= here, arctic circle) have night lasting up to one hour; just as they write that near Thule the sun goes round the earth without setting day or night. As to those who tell us that there is a day lasting six months and a night of the same length, or, that certain northern lands are never illuminated by the rays of the sun, well, we will dismiss these writers for other reasons.

His descri  
tion of Th

XVII. Concerning the island of Thule, which is said to have been visited by Pytheas the philosopher of Marseilles, a story is told to the effect that the summer sun is above the earth the whole day and coincides

ὑπὲρ γῆς εἶναι λόγος, αὐτὸν καὶ ἀρκτικὸν εἶναι.<sup>1</sup> Παρὰ τούτοις, ὅποτεν ἐν καρκίνῳ ὁ ἥλιος ἦ, μηνιαῖα γίνεται ἡ ἡμέρα, εἴ γε καὶ τὰ μέρη πάντα τοῦ καρκίνου ἀειφανῆ ἐστί παρ' αὐτοῖς· εἰ δὲ μὴ, ἐφ' ὅσον ἐν τοῖς ἀειφανέσιν αὐτοῦ ὁ ἥλιος ἐστί.

(Cleomedes, *Cycl. Theor.* i. c. 7.)

XVIII. Φησὶ γοῦν ἐν τοῖς περὶ τοῦ Ὀκεανοῦ πεπραγματευμένοις αὐτῷ ὅτι ἐδείκνυον ἡμῖν οἱ βάρβαροι ὅπου ὁ ἥλιος κοιμᾶται.<sup>2</sup> Συνέβαινε γὰρ περὶ τούτους τοὺς τόπους τὴν μὲν νύκτα παντελῶς μικρὰν γένεσθαι ὥρων οἷς μὲν β' οἷς δὲ γ' ὥστε μετὰ τὴν δύσιν μικροῦ διαλείμματος γενομένου ἐπανατέλλειν εὐθέως τὸν ἥλιον.

(Geminius, *Elem. Astron.* v. c. 22.)

XIX. Ὁ παράλληλος ἀπέχει τοῦ ἰσημερινοῦ μοιρῶν ξγ' καὶ γράφεται διὰ Θούλης τῆς νήσου· πρῶτος δ' ἐστὶν οὗτος τῶν περισκίων . . . καὶ ἐστὶν ἐνταῦθα ὁ μὲν θερινὸς τροπικὸς ἀεὶ φανερός.

(Ptolemy, *Magna Constructio*, 2.)

XX. Οἶαν φέρει που καὶ Στράβων τὸν Πυθέαν  
 Θούλην διαγράφοντα τὴν νήσον λέγειν,  
 Γῆν ἀέρα θάλασσαν οὐ πεφυκέναι,  
 Ἐοικέναι δὲ πλεύμονι θαλασσίῳ.  
 Ὅποια δεσμῷ τῶν ὄλων ὑπηργμένῳ,  
 Μήτ' οὖν πορευτῷ, μήτε πλωτῷ τὴν φύσιν.

(Tzetzes.)

XXI. Thule Belgarum litori opposita est, Graiis et nostris celebrata carminibus. In ea, quod ibi sol longe occasurus exsurgit, breves utique noctes sunt : sed per hiemem, sicut aliubi, obscurae ; aestate lucidae, quod per id tempus jam se altius evehens,

<sup>1</sup> This crude mistake is due to the notion that the tropic of Cancer was a physical line traced by the sun's passage over the horizon.

with the arctic circle.<sup>1</sup> Further, when the sun is in Cancer the day lasts for a month, provided all the portions of Cancer are constantly visible : otherwise only so far as the sun is in the constantly visible parts.

XVIII. [*Pytheas*] says, in his treatise on the Ocean, that the Barbarians used to point out to him where the sun sleeps.<sup>2</sup> About these regions they observed that the night grew shorter, in some places lasting two hours, in others three hours, so that after sunset the sun rose again immediately.

XIX. This parallel is  $63^{\circ}$  from the line of the equinox and passes through the island Thule, and this is the first point at which a man's shadow falls on all sides of him. There the summer tropic is always visible.

XX. Thus, according to Strabo, Pytheas describes the island of Thule, and says that no land, no sea, no air exist there, but the three combined there are like the marine jelly-fish. Surrounded as it were with a chain of all three, it is in its nature impassable on foot or by means of a boat.

XXI. Thule, renowned among the Greeks and in our own verses, lies opposite the coast of the Belgi. In this isle the risen sun tarries long before it sets, and the nights are accordingly short. As elsewhere, they are dark in winter and bright in summer, for at this season the sun rises higher, and although not actually

<sup>2</sup> This must mean that the Barbarians had observed the spot where the sun disappeared behind the horizon during the short summer nights. This would naturally be taken by them, and by *Pytheas*, to be the resting-place of the moving sun-god.

quanquam ipse non cernatur, vicino tamen splendore proxima illustrat; per solstitium vero nullae, quod tum jam manifestior non fulgore modo, sed sui quoque partem maximam ostentat.

(Pomponius Mela, *de Situ Orbis*, iii. c. 6.)

XXII. Sic fit ut, vario lucis incremento, in Meroë longissimus dies XII horas aequinoctiales et octo partes unius horae colligat: Alexandriae vero XIV horas: in Italia XV: in Britannia XVII. Ubi aestate lucidae noctes, haud dubie repromittunt id quod cogit ratio credi; solstitii diebus accendente Sole propius verticem mundi, angusto lucis ambitu, subjecta terrae continuos dies habere senis mensibus; noctesque e diverso ad brumam remoto. Quod fieri in insula Thule Pytheas Massiliensis scripsit, sex dierum navigatione in septentrionem a Britannia distante.

(Plinius Secundus, *Hist. Nat.* ii. c. 77.)

XXIII. Omnes autem aestus in Oceano majora integunt spatia inundantque, quam in reliquo mari. . . . Octogenis cubitis supra Britanniam intumescere aestus Pytheas Massiliensis auctor est.

(*Idem*, ii. c. 99.)

XXIV. Dispecta est et Thule, quia hactenus jussum, et hiems appetebat. Sed mare pigrum et grave remigantibus; perhibent ne ventis quidem proinde attolli; credo, quod rariores terrae montesque, causa ac materia tempestatum, et profunda moles continui maris tardius impellitur. Naturam

visible, yet its close brilliancy illuminates the nearest parts. At the solstice there are no nights, for at that period the sun not only shines more distinctly, but also displays the greater part of its orb.

XXII. It thus happens that through the varying increase in the duration of the daylight, the longest day at Meroë is comprised of twelve equinoctial hours and eight parts of an hour ; at Alexandria there are fourteen hours ; in Italy, fifteen ; in Britain, seventeen. Where the nights are bright in summer, they no doubt avow that which reason compels us to believe, viz. that as the sun at the solstice ascends nearer to the pole, going round in a small zone of light, the parts of the earth beneath have continuous day for six months ; and in winter the night is of the same duration. Pytheas relates that this occurs on the island of Thule, which is six days' sail northward from Britain.

XXIII. The flows of the tides in the Ocean all cover a greater part of the land than do those of the other sea (Mediterranean). Pytheas of Marseilles says that beyond Britain the tides flow in to a distance of eighty cubits.

XXIV. Thule was seen (by Agricola's fleet), which up to this had lain concealed in winter. Here the sea is said to be sluggish and unyielding to the oar, and never stirred by the breezes. Perhaps the cause of this is the rarity in these regions of the heights and mountains which cause the motions in the air, and also the difficulty of disturbing so vast a mass of water. We



Oceani atque aestus neque quaerere hujus operis est, ac multi rettulere. Unum addiderim, nusquam latins dominari mare, multum fluminum huc atque illuc ferre, nec litore tenus accrescere aut resorberi, sed influere penitus atque ambire, et jugis etiam ac montibus inseri velut in suo.

(Tacitus, *Agricola*, c. 10.)

XXV. Multae et aliae circum Britanniam insulae e quibus Thylye ultima, in qua aestivo solstitio, sole de Cancris sidere faciente transitum, nox paene nulla: brumali solstitio dies adeo conductus, ut ortus junctus sit occasui. A Caledoniae promontorio Thylyen petentibus bidui navigatione perfecta excipiunt Hebudes insulae, quinque numero, quarum incolae nesciunt fruges: piscibus tantum et lacte vivunt. Rex unus est universis: nam, quotquot sunt, omnes angusta interluviae dividuntur. Rex nihil suum habet, omnia universorum: ad aequitatem certis legibus stringitur: ac ne avaritia divertat a vero, discit paupertate justitiam utpote cui nihil sit rei familiaris: verum alitur e publico. Nulla illi datur femina propria, sed per vicissitudines, in quamcumque commotus sit, usurariam sumit. Unde ei nec votum,



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nec spes conceditur liberorum. Secundam a continenti stationem Oreades praebent: sed Orcades ab Hebudibus porro sunt septem dierum totidemque noctium cursu, numero tres. Vacant homine; non habent silvas: tantum junceis herbis inhorrescunt. Cetera earum nudae arenae. Ab Orcadibus Thylen usque quinque dierum ac noctium navigatio est. Sed Thyle larga et diutina pomona copiosa est. Qui illic habitant, principio veris inter pecudes pabalis vivunt, dein lacte. In hiemem compercunt arborum fructus. Utuntur feminis vulgo; certum matrimonium nulli. Ultra Thylen pigrum et concretum mare. Circuitus Britanniae 4875 millia passuum sunt. In quo spatio magna et multa flumina: quibus fontibus praesul Minervae [v.l. praeest Sul-Minervae] numen, in cujus aede perpetui ignes numquam canescunt in favillas, sed ubi ignis tabuit, vertit in globos saxeos.<sup>1</sup>

(C. Julius Solinus, *Polyhistor*. c. 22.)

XXVI. Itaque ea, quae fertilissima sunt, Germaniae loca circum Hercyniam silvam (quam Eratostheni et quibusdam Graecis fama notam esse video, quam illi Orcyniam appellant) Volcae Tectosages occupaverunt, atque ibi consederunt. Quae gens ad hoc tempus his sedibus sese continet. . . . Hujus Hercyniae silvae, quae supra demonstrata est, latitudo novem dierum

<sup>1</sup> It seems difficult to avoid concluding that these natives used turf-fuel.

time his; thus neither the desire nor the hope of children is allowed to him. The second calling-point from the continent of Britain is the Orkney Islands. These are a sail of seven days and seven nights beyond the Hebrides, and are three in number. They are uninhabited and woodless. They bristle with a rushlike grass where they are not barren sands. Thule lies from them a voyage of five days and nights. Here, however, is an abundant and continuous supply of fruit. The inhabitants in the early part of spring live among the cattle on fodder; in the later part of the year they live on milk. For the winter season they lay in a store of the fruits of the trees. They have their women in common, and know no established marriage customs. Beyond Thule is a sluggish and frozen sea.

The entire circuit of Britain is four thousand eight hundred and seventy-five miles. This area contains many fine rivers. The presiding divinity is Minerva, in whose temple are perpetual fires that never brighten into sparks: when the fire is growing dull it turns into stony brocks.<sup>1</sup>

XXVI. Accordingly, the Volcae Tectosages seized on the most productive districts of Germania, which are those around the Hercynian forest, and settled there. This forest was known by report to Eratosthenes and to other Greeks under the name Orcynia. The Volcae Tectosages retain their territories to our time. . . . The breadth of the Hercynian forest mentioned above is nine days' journey to a

Pytheas vi  
north-west  
Europe.  
Amber tra

The Hercy  
ian forest.

iter expedito patet: non enim aliter finiri potest, neque mensuras itinerum noverunt . . . multarumque gentium fines propter magnitudinem adtingit; neque quisquam est hujus Germaniae, qui se aut adisse ad initium ejus silvae dicat, cum dierum iter sexaginta processerit, aut quo ex loco oriatur acceperit.<sup>1</sup>

(Cæsar, *de Bello Gallico*, vi. c. 24–25.)

XXVII. Philemon Morimarusam a Cimbris<sup>2</sup> vocari, hoc est, mortuum mare, usque ad promontorium Rubeas; ultra deinde Cronium.<sup>3</sup> Xenophon Lamp-sacenus, a litore Scytharum tridui navigatione insulam esse immensae magnitudinis Baltiam, tradit. Eandem Pytheas Basiliam nominat.<sup>4</sup>

(Plinius Secundus, *His. Nat.* iv. c. 27.)

XXVIII. Τῆς Σκυθίας τῆς ὑπὲρ τὴν Γαλατίαν καταντικρὺ νῆσός ἐστι πελαγία κατὰ τὸν ὠκεανὸν ἢ προσαγορευομένη Βασίλεια. Εἰς ταύτην ὁ κλύδων ἐκβάλλει δαψιλὲς τὸ καλούμενον ἤλεκτρον, οὐδαμοῦ δὲ τῆς οἰκουμένης φαινόμενον.

(Diodorus Siculus, v. c. 23.)

XXIX. Διόπερ οὐτ' εἰ τις ὑπομένοι τὰ φοβερά δι' ἄγνοιαν, ἀνδρείος, οἶον εἴ τις τοὺς κερανοὺς ὑπομένοι φερομένους διὰ μανίαν, οὐτ' εἰ γιγνώσκων ὅσος ὁ κίνδυνος, διὰ θυμόν, οἶον οἱ Κελτοὶ πρὸς τὰ κύματα ὄπλα· ἀπαντῶσι λαβόντες, καὶ ὅλως ἢ βαρβαρικὴ ἀνδρεία μετὰ θυμοῦ ἐστίν.

(Pseudo Arist. *Ethica Eudemia*, iii. c. 1, § 25.)

<sup>1</sup> Vide Cluver's *Germania Antiqua*, iii. c. 47.

<sup>2</sup> Cf. Prof. Rawlinson, *Ethnology of the Cimbri*, *Proc. Anthropol. Inst.* vi. 151 (1876); Latham, *Germany of Tacitus*; Pallman, *Kimbern und Teutonen*; Ridgeway, *Cambridge Philological Society*, 20 Feb. 1908, *Rev. Celt.* xxix. 215; J. Loth, *Rev. Celt.* xxx. p. 384.

<sup>3</sup> Welsh, 'Mor marwth' = sea of death, and 'Mor croinn' = frozen sea.

<sup>4</sup> For Greek trade with Courland vide Humboldt, *Cosmos (Sabine)*, ii. 128. Diodorus in next excerpt. probably confused Abalus and Basilia; see article by Ihm in Paulys, *Real-Encyclopædie*, 2nd edit. iii. col. 42, 43.

traveller travelling with all speed. There is no other way of computing it, as the natives are unacquainted with the road measures . . . so extensive is it that it touches the frontiers of many nations. There is no one in these parts of Germania who claims to have reached its end,—even after a journey of sixty days,—nor indeed to have heard at what spot it begins.<sup>1</sup>

XXVII. Philemon says that the Cimbri<sup>2</sup> call the sea from their own country to Cape Rubeae, Morimarusa or the Dead Sea ; beyond that cape they call it ‘Cronium.’<sup>3</sup> Xenophon of Lampsacenus states that there is an island, Baltia, of vast extent, a distance of three days’ sail from the Scythian shore. Pytheas calls the island Basilia.<sup>4</sup>

Visits the  
Cimbri.

XXVIII. In the Scythian region beyond Gaul is the sea-girt isle Basilia ; and on this island, and nowhere else in the world, the amber is washed up in large quantities in the springtime : the natives collect it on the island and carry it across to the mainland opposite.<sup>4</sup>

XXIX. So neither is the man brave who calmly faces objects of terror through ignorance, as when one through madness defies the thunderbolts ; or, knowing the danger, through spirit and stout-heartedness, as the Celts who take up arms to resist the waves of the sea ; and in general we may say that the barbaric bravery consists in stout-heartedness.

Stories ab  
the Cimb

XXX. Τὸ τῆς φιλοσοφίας ἔργον ἔνιοί φασιν ἀπὸ Βαρβάρων ὄρξαι. Γεγενῆσθαι γὰρ παρὰ μὲν Πέρσαις Μάγους, παρὰ δὲ Βαβυλωνίοις ἢ Ἀσσυρίοις Χαλδαίους, καὶ Γυμνοσοφιστάς παρὰ Ἰνδοῖς· παρὰ τε Κελτοῖς καὶ Γαλάταις τοὺς καλουμένους Δρυΐδας καὶ Σεμνοθέους· καθά φησιν Ἀριστοτέλης ἐν τῷ Μαγικῷ καὶ Σωτίων ἐν τῷ εἰκοστῷ τρίτῳ τῆς Διαδοχῆς.

(Diog. Laer. i. 1.)

XXXI. Γέρμαρα : Κελτικῆς ἔθνος, ὃ τὴν ἡμέραν οὐ βλέπει, ὡς Ἀριστοτέλης περὶ θαυμασίων· τοὺς δὲ Λωτοφάγους καθεύδειν ἑξάμηνον. (Steph. Byz.)

(Pseudo Aristotle, Frag. No. 564 (Bekker's edition).)

XXXII. Ὁ μὲν οὖν Μασσαλιώτης Πυθέας τὰ περὶ Θούλην τὴν βορειοτάτην τῶν Βρεττανίδων ὑστατα λέγει, παρ' οἷς ὁ αὐτός ἐστι τῷ ἀρκτικῷ ὁ θερινὸς τροπικὸς κύκλος· παρὰ δὲ τῶν ἄλλων οὐδὲν ἱστορῶ οὔθ' ὅτι Θούλη νῆσός ἐστὶ τις οὔτ' εἰ τὰ μέχρι δεῦρο οἰκήσιμά ἐστιν, ὅπου ὁ θερινὸς τροπικὸς ἀρκτικὸς γίνεται. νομίζω δὲ πολὺ εἶναι νοτιώτερον τοῦτο τὸ τῆς οἰκουμένης πέρασ τὸ προσάρκτιον· οἱ γὰρ νῦν ἱστοροῦντες περαιτέρω τῆς Ἰέρνης οὐδὲν ἔχουσι λέγειν, ἢ πρὸς ἄρκτου πρόκειται τῆς Βρεττανικῆς πλησίον, ἀγρίων τελέως ἀνθρώπων καὶ κακῶς οἰκούντων διὰ ψῦχος, ὥστ' ἐνταῦθα νομίζω τὸ πέρασ εἶναι θετέον. . . . πανταχοῦ δὲ παρακρουόμενος τοὺς ἀνθρώπους ὁ Πυθέας κἀνταῦθά που διέψευσται.<sup>1</sup>

(Strabo, ii. c. 5, § 8.)

<sup>1</sup> For the criticism of Polybius on Pytheas *vide* Polybius, excerpt. LXXX.

XXX. Some say that philosophy has originated among the non-Greeks, for among the Persians there were Magi, among the Babylonians and Assyrians were Chaldees, and Gymnosophists among the Indians. Among the Celts and Galatians were those called Druids and Semnothei, as is stated by Aristotle in his work on magic, and by Sotion in the 23rd chapter of his 'Continuation.'

Pytheas and  
the Druids

XXXI. Germara: A tribe of the Celtic country who do not see the day, as Aristotle says in his work on the Wonders of the World; and that the Lotos-eaters sleep for six months.

XXXII. It is true that Pytheas of Marseilles affirms that the farthest country north of the British island is Thule; for which place he says the summer tropic and the arctic circle are one and the same. But he gives no other particulars, nor does he say whether Thule is an island, or whether it is habitable up to the point where the summer tropic is identical with the arctic circle. For myself, I fancy the northern boundaries of the habitable earth are very much south of this. Recent writers make mention of nothing beyond Ireland, which is just north of Britain, and where the inhabitants lead a miserable and primitive existence on account of the severe cold. In my opinion the limits of the habitable earth should be fixed here. . . . But the truth is that Pytheas, who so frequently misleads his readers, leads them astray here too.<sup>1</sup>

Strabo's  
cism.



XXXIII. προσιστορήσαντος δὲ καὶ τὰ περὶ τῆς Θούλης καὶ τῶν τόπων ἐκείνων, ἐν οἷς οὔτε γῆ καθ' αὐτὴν ὑπῆρχεν ἔτι οὔτε θάλαττα οὔτ' ἀήρ, ἀλλὰ σύγκριμά τι ἐκ τούτων πλεύμονι θαλαττίῳ ἐοικός, ἐν ᾧ φησι τὴν γῆν καὶ τὴν θάλατταν αἰωρεῖσθαι καὶ τὰ σύμπαντα, καὶ τοῦτον ὡς ἂν δεσμὸν εἶναι τῶν ὄλων, μήτε πορευτὸν μήτε πλωτὸν ὑπάρχοντα.<sup>1</sup>

(Strabo, ii. c. 4, § 1.)

XXXIV. Quod fabulae locum potissimum dedit, ipsa est Thules historia, quam hodie etiam plerique volunt non esse dictam Islandiam, sed insulam quandam ex Orcadibus, adhaerentes Ptolemaeo, qui eam statuit quatuor gradibus citra Circulum Polarem. Sane vero si nihil terrarum sub eo circulo detectum jam foret, posset Pytheas haberi mendax, referens *'se eo pervenisse, ubi aestivus Tropicus gereret vicem Arctici, hoc est maximi circulorum semper apparentium'* et quia jam etiam navigando pervenitur in Islandiam, ubi Tropicus pro Arctico est; quidni habeamus Pythae fides et hanc Thulen esse credamus, quam sic nominatam primus prodidit? Quem ceteri certe supponunt, aut fingunt, situm non habet hujusmodi; et Cleomedes, melius quam Strabo, Thulen reliquit ubi Pytheas collocasse memorabatur.



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Et ne dubitare quis possit de Pythaeae sagacitate et solertia, quasi loca citeriora habere potuerit pro eo in quo dies maximus XXIV foret horarum, verba sunt illius apud Geminum, ‘*Monstrabant nobis barbari ubi Sol cubaret, &c.*’ Quae refero, ut innuam quemadmodum Pytheas eo paulatim pervenerit ubi nulla tandem nox foret in aestivo solstitio, ac simul insinuem, quam grata esse debeat illius memoria qui primus mortalium tam longe processit. At fabulam sapit ‘*neque terram ibi porro esse, neque mare, neque aerem, sed quidpiam ex iis concretum, pulmonis marini simile, &c.*’ Sed nota potius hominis fidem, siquidem dixit solum Pytheas ‘*se pulmonis formam vidisse, referre autem cetera quasi auditu solo recepta.*’ Addit Strabo dixisse ‘*solum ibi Tropicum pro Arctico esse,*’ quod superest autem non commemorasse, neque an insula sit Thule, neque utrum habitationes eo usque pertingant, et alia similia; quae, si voluisset imponere, haud dubie profecto scripsisset . . . alia quoque sunt quae improbat Strabo, ut ‘*abesse Thulen a Britannia sex dierum navigatione*’ (quod Plinius quoque ex Pythaea habet), ‘*Cantium Britanniae a Celtica aliquot,*’ et ‘*Sacrum Promontorium a Gadibus quinque*’; sed nimirum videtur Pytheas conscripsisse totius suae navigationis diarium, commemorasseque quantum temporis inter superandum locorum intervalla consumpsisset. . . . Quomodo

doubting the soundness and scientific knowledge of Pytheas, by imagining that, for the land\* in which the longest day measures twenty-four hours, he had in mind places situated farther south, we quote his words as found in Geminus, '*The Barbarians showed us where the sun was wont to set. . . .*' I mention this to suggest how Pytheas might step by step have won the point where there was no night at all; and also to suggest how pleasant the recollection must have been to him who was the first human being to penetrate so far. But he knew that it was a fable to say '*that farther on there was no land, nor sea, nor air, but some mixture of all three, like to a jelly-fish, &c.*' Still I would have you notice the candour of the man, for it is only '*the jelly-fish*' he says '*he saw himself, while he states that the rest is mere hearsay.*' Strabo adds that Pytheas states merely that '*there alone the tropic is identical with the arctic circle,*' giving no details as to whether Thule is an island, or as to whether human habitation extends as far as there, or any other information of this kind. If he had desired to impose on people, he would not have failed to furnish all this. Strabo objects also to the other statements, such as, '*that Thule is six days' sail from Britain*' (quoted also by Pliny from Pytheas), '*that Cantium in Britain is a few days' sail from the Celtic shore,*' and '*that Cape St. Vincent is a voyage of five days from Cadiz.*' Pytheas, in fact, appears to have kept a complete diary of his voyage, noting down the time taken by him in covering the distances between the various points, so that it is

proinde non Pytheas diario, sed Hipparchus ducta a se consecutione, deceptus est, cum Pytheae fidem dicitur secutus, asserendo maximum diem in australiore Britannia esse XVIII horarum, ac simili modo Eratosthenes in assignandis Britannicis affinibus. Vocat praeterea ille figmenta, quae Pytheas rettulit de *Ostidamniis*, *Calbio*, *Uxisama*, aliisque locis: et, quasi nunquam possit ipsi non esse ob Thulen infensus, hominem appellat mendacissimum, quod qui viderint Hiberniam non ejusmodi insulae sed aliarum solum parvarum circa Britanniam meminerint. . . . At quonam modo id excusetur, quod ait Pytheas ‘*se peragrasse quidquid est Europae regionum ad Oceanum ex Gadibus ipsis ad Tanain<sup>1</sup> usque*’? Sane, quod potuerit Hispaniae Galliae oc Germaniae oras perlustrare ac fortassis quoque Dania superata penetrare longe ad Balticum Sinum, qui fuit olim Sarmaticus Hyperboreusque creditus Oceanus, creditus complecti Scandiae Insulas, quas nunc esse Noruegiae Sueciaeque continentes constat, nemo inficias ierit. Quod existimaverit autem se ‘*ad Tanain usque*’ pervenisse, Deum immortalem! quam id videtur pro caligine eorum temporum esse excusatione dignum.

(Gassendi, *Proportio Gnomonis Epist.* 2.)

<sup>1</sup> Lelewel in his *Pytheas und die Geographie seiner Zeit* thinks that Pytheas mistook the Elbe for the Tanais or Don.



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## APPENDIX

## GREEK ROMANCES ABOUT NORTHERN EUROPE

Apollonius Rodius, born circa B.C. 260; was a pupil of Callimachus; succeeded Eratosthenes, librarian to Ptolemy Epiphanes, in B.C. 196. Wrote an epic in the style of Homer, known as the *Argonautica*. He has much to say about the island from which the amber came, about the Hyperboreans, and about the mythical river Eridanos. Beyond emphasising the isolation from the classical world of the races who have left behind them the megalithic monuments, the work is of no historical value, and its geographical notions are grotesque. An edition of the *Argonautica* was published in 1905 by Teubner.

Euhemerus, *floruit* circa B.C. 300. Only fragments remain, but the work was popular among Roman writers. He attempted to rationalise the mythology of Greece, and to construct from

## PTOLEMY, SON OF LAGUS

A lieutenant of Alexander the Great. Wrote a History of Alexander's expeditions, which is known to us only in fragments. Died B.C. 283.

Ι. Φησὶ δὲ Πτολεμαῖος ὁ Λάγου, κατὰ ταύτην τὴν στρατείαν συμμίξαι τῷ Ἀλεξάνδρῳ Κελτοὺς τοὺς περὶ τὸν Ἀδρίαν, φιλίας καὶ ξενίας χάριν, δεξάμενον δὲ αὐτοὺς φιλοφρόνως τὸν βασιλέα ἐρέσθαι παρὰ τὸν πότον, τί μάλιστα εἶη, ὃ φοβοῖντο, νομίζοντα αὐτὸν ἐρεῖν· αὐτοὺς δ' ἀποκρίνασθαι ὅτι οὐδὲν πλὴν εἰ ἄρα μὴ ὁ οὐρανὸς αὐτοῖς ἐπιπέσοι, φιλίαν γε μὴν ἀνδρὸς τοιούτου περὶ παντὸς τίθεσθαι.

(Strabo, vii. 3, § 8.)

it the early history of mankind. Diodorus Siculus uses his work largely.

Eustathius of Constantinople, archbishop of Thessalonica (A.D. 1160), wrote a full and learned commentary of the Homeric poems; vide *Iliad*, iii. 6.

Hecataeus of Abdera wrote a novel, 'Υπὲρ τῶν Ὑπερβορείων (*vide* Hecataeus, vol. ii.).

Photius summarises a novel by Antonius Diogenes, named 'Wonders beyond Thule,' in his *Myriol.* 355; see also Porphyrius, *Life of Pythagoras*, c. 13.

Plato: in *Timaeus*, § 6; and in *Critias*, § 3, § 8 *et seq.* (Bekker edit.).

Plutarch uses these romances largely in his *Moralia*; *de facie in Orbe Lunae*.

Procopius: in his *de Bell. Goth.* iv. c. 22.

*Scholia* in Virgil's *Georgics*.

Lucian in his *Vera Historia* burlesques these ancient historians, and is worth reading. See also

Elton: *Origins of English History*, chap. iii.

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I. Ptolemy, the son of Lagus, relates that in this campaign the Celts who dwelt on the Adriatic came to Alexander for the purpose of making a treaty of goodwill and 'guest-friendship,' and that the king received them in a friendly manner, and asked them while drinking, what might be the chief object of their dread, expecting that they would say that he himself was; but that they replied that it was no man, but they felt some alarm lest the sky might perhaps fall on them, but that they valued above everything the friendship of so great a man as he.

Celts on  
Adriatic  
(B.C. 335).



II. Ἐνταῦθα ἀφίκοντο πρέσβεις ὡς Ἀλέξανδρον παρά τε τῶν ἄλλων ὅσα αὐτόνομα ἔθνη προσοικεῖ τῷ Ἰστρῷ, καὶ παρὰ Σύρμου τοῦ Τριβαλλῶν βασιλέως· καὶ παρὰ Κελτῶν δὲ τῶν ἐπὶ τῷ Ἰονίῳ κόλπῳ ὠκισμένων ἦκον· μεγάλοι οἱ Κελτοὶ τὰ σώματα καὶ μέγα ἐπὶ σφίσι φρονούντες· φιλίας δὲ πάντες τῆς Ἀλεξάνδρου ἐφιέμενοι ἦκειν ἔφασαν. Καὶ πᾶσιν ἔδωκε πίστεις Ἀλέξανδρος καὶ ἔλαβε· τοὺς Κελτοὺς δὲ καὶ ἤρετο ὅ τι μάλιστα δεδίττεται αὐτοὺς τῶν ἀνθρωπίνων, ἐλπίσας ὅτι μέγα ὄνομα τὸ αὐτοῦ καὶ ἐς Κελτοὺς καὶ ἔτι προσωτέρῳ ἦκει, καὶ ὅτι αὐτὸν μάλιστα πάντων δεδιέναι φήσουσι· τῷ δὲ παρ' ἐλπίδα ξυνέβη τῶν Κελτῶν ἢ ἀπόκρισις· οἶα γὰρ πόρρω τε ὠκισμένοι Ἀλεξάνδρου καὶ χωρία δύσπορα οἰκοῦντες, καὶ Ἀλεξάνδρου ἐς ἄλλα τὴν ὀρμὴν ὀρῶντες, ἔφασαν δεδιέναι μήποτε ὁ οὐρανὸς αὐτοῖς ἐμπέσοι. Καὶ τούτους φίλους τε ὀνομάσας καὶ ξυμμάχους ποιησάμενος ὀπίσω ἀπέπεμψε, τοσοῦτον ὑπειπὼν ὅτι ἀλαζόνες Κελτοὶ εἰσιν.

(Arrian, *Anabasis*, i. 4, § 6.)

III. Κατιόντι δὲ αὐτῷ εἰς Βαβυλῶνα Λιβύων τε πρεσβεῖαι ἐνετύγχανον ἐπαινούντων τε καὶ στεφανούντων ἐπὶ τῇ βασιλείᾳ τῆς Ἀσίας, καὶ ἐξ Ἰταλίας βρέττιοί τε καὶ Λευκανοὶ καὶ Τυρρηνοὶ ἐπὶ τοῖς αὐτοῖς ἐπρέσβευον. Καὶ Καρχηδονίους τότε πρεσβεῦσαι λέγεται καὶ ἀπὸ Αἰθιοπῶν πρέσβεις ἔλθειν καὶ Σκυθῶν τῶν ἐκ τῆς Εὐρώπης, καὶ Κελτοὺς καὶ Ἰβήρας,



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ὑπὲρ φιλίας δεησομένους· ὧν τά τε ὀνόματα καὶ τὰς σκευὰς  
τότε πρῶτον ὀφθῆναι πρὸς Ἑλλήνων τε καὶ Μακεδόνων.<sup>1</sup>

(Arrian, *Anabasis*, vii. 15, § 4.)

## HIERONYMUS OF CARDIA

To Hieronymus of Cardia is almost certainly to be attributed the knowledge we possess of the Galatian incursion into Greece (see J. G. Droysen, *Geschichte des Hellenismus*, ii. 2, p. 342, note 4, and Müller, *Fragmenta Historicorum Fragmenta*, vol. ii. pp. 450 *et seq.*). He was born between B.C. 370 and 360, and lived for more than a hundred years. From his work, which is sometimes described as a continuation

I. Οἱ δὲ Γαλάται οὗτοι νέμονται τῆς Εὐρώπης τὰ ἔσχατα ἐπὶ θαλάσση πολλῇ καὶ ἐς τὰ πέρατα οὐ πλωίμῳ· παρέχεται δὲ ἄμπωτιν καὶ ῥαχίαν καὶ θηρία οὐδὲν εἰκότα τοῖς ἐν θαλάσση τῇ λοιπῇ.<sup>2</sup> καὶ σφίσι διὰ τῆς χώρας ῥεῖ ποταμὸς Ἑριδανὸς, ἐφ' ᾧ τὰς θυγατέρας τὰς Ἥλιου ὀδύρεσθαι νομίζουσι τὸ περὶ τὸν Φαέθοντα τὸν ἀδελφὸν πάθος.<sup>3</sup> ὄψε δέ ποτε αὐτοὺς καλεῖσθαι Γαλάτας ἐξενίκησε· Κελτοὶ γὰρ κατὰ τε σφᾶς τὸ ἀρχαῖον καὶ παρὰ τοῖς ἄλλοις ὠνομάζοντο.<sup>4</sup>

(*Ex Pausanias*, i. 3, § 5.)

<sup>1</sup> This can hardly refer to the Celts. Cf. Xenophon, p. 36, excerpt. I. II.

<sup>2</sup> This is copied from Himilco, *vide* p. 16, line 204, and p. 24, lines 127-129.

<sup>3</sup> The Greek novelists told how Phaethon fell from his sun-chariot into the Eridanus and how his sisters wept for him, till the gods in pity turned them into black mourning poplars. But this sad tree still wept tears of amber; *vide* Himilco, p. 14, line 425 *et seq.*; Appendix to Pytheas, p. 88.

The names and accoutrements of these are said to have been seen then for the first time by the Greeks and Macedonians.<sup>1</sup>

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of the History of Ptolemy Lagus, Diodorus Siculus and Pausanias drew their accounts of the invasion of Delphi by the Gauls, and these writers agree except in minor points. The accounts by Pausanias and Justin are the fullest, and are quoted below, with notes where they differ from the account given by Diodorus. An excellent commentary on Pausanias by Mr. Frazer is published by Macmillan & Co., London. Justin-Trogus may have had Timagenes before him when writing of the Galati, but Timagenes drew from Hieronymus, or from a contemporary of Hieronymus.

I. These Galati inhabit the remotest parts of Europe on the shore of a great sea, which is not navigable in their neighbourhood : it flows and ebbs, and contains beasts quite unlike those in the rest of the sea.<sup>2</sup> Through their territory flows the river Eridanus, on whose banks people fancy that the daughters of the Sun bewail the fate of their brother Phaethon.<sup>3</sup> The name Galati is of late origin, for originally they were called Celts, both by themselves and by all other peoples.<sup>4</sup>

<sup>4</sup> A significant remark. The Celts who dwelt on the Po and Danube, and spread across Western Europe to the tin mines of Cornwall, were far removed in civilisation from the armed bands of Galati who burst from the east of the Rhine into Italy, &c., in the fourth century B.C. Cf. Bertrand et Reinach, *Les Celtes dans les Vallées du Pô*, &c., pp. 131, 160.

II. Συλλεγεῖσα δέ σφισι στρατιὰ τρέπεται τὴν ἐπὶ Ἴονίου, καὶ τό τε Ἰλλυριῶν ἔθνος καὶ πᾶν ὅσον ἄχρι Μακεδόνων ᾤκει καὶ Μακεδόνας αὐτοὺς ἀναστάτους ἐποίησε, Θεσσαλίαν τε ἐπέδραμε.<sup>1</sup> καὶ ὡς ἐγγὺς Θερμοπυλῶν ἐγίνοντο, ἐνταῦθα οἱ πολλοὶ τῶν Ἑλλήνων ἐς τὴν ἔφοδον ἠσύχαζον τῶν Βαρβάρων, ἅτε ὑπὸ Ἀλεξάνδρου μεγάλως καὶ Φιλίππου κακωθέντες πρότερον· καθεῖλε δὲ καὶ Ἀντίπατρος καὶ Κάσσανδρος ὕστερον τὸ Ἑλληνικόν, ὥστε ἕκαστοι δι' ἀσθένειαν οὐδὲν αἰσχρὸν ἐνόμιζον ἀπεῖναι τὸ κατὰ σφᾶς τῆς βοήθειας. (2) Ἀθηναῖοι δὲ μάλιστα μὲν τῶν Ἑλλήνων ἀπειρήκεσαν μήκει τοῦ Μακεδονικοῦ πολέμου καὶ προσπταίοντες τὰ πολλὰ ἐν ταῖς μάχαις, ἐξιέναι δὲ ὅμως ὄρμητο ἐς τὰς Θερμοπύλας σὺν τοῖς ἐλθοῦσι τῶν Ἑλλήνων, ἐλόμενοι σφίσι τὸν Κάλλιππον τοῦτον ἡγεῖσθαι. καταλαβόντες δὲ, ἧ στενώτατον ἦν τῆς ἐσόδου τῆς ἐς τὴν Ἑλλάδα, εἶργον τοὺς βαρβάρους. ἀνευρόντες δὲ οἱ Κελτοὶ τὴν ἀτραπὸν ἦν καὶ Μήδοις ποτὲ Ἐφιάλτης ἡγήσατο ὁ Τραχίνιος, καὶ βιασάμενοι Φωκέων τοὺς τεταγμένους ἐπ' αὐτῇ λανθάνουσι τοὺς Ἑλληνας ὑπερβαλόντες τὴν Οἴτην. (3) Ἐνθα δὲ πλείστου παρέσχοντο αὐτοὺς Ἀθηναῖοι τοῖς Ἑλλησιν ἀξίους ἀμφοτέρωθεν ὡς ἐκυκλώθησαν, ἀμυνόμενοι τοὺς βαρβάρους. οἱ δὲ σφισιν ἐπὶ τῶν νεῶν μάλιστα ἐταλαιπώρουν, ἅτε τοῦ κόλπου τοῦ Λαμιακοῦ τέλματος πρὸς ταῖς Θερμοπύλαις ὄντος· αἴτιον δὲ, ἐμοὶ δοκεῖν, τὸ ὕδωρ ταύτῃ τὸ θερμὸν ἐκρέον ἐς τὴν θάλασσαν· μείζονα οὖν εἶχον οὗτοι πόνον. ἀναλαβόντες γὰρ ἐπὶ τὰ

<sup>1</sup> Cf. *infra*, excerpt, XIII.-XVI.



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καταστρώματα τοὺς Ἑλληνας ναυσὶν ὑπὸ τε ὄπλων βαρείαις καὶ ἀνδρῶν ἐβιάζοντο κατὰ τοῦ πηλοῦ πλεῖν. οὗτοι μὲν δὴ τοὺς Ἑλληνας τρόπον τὸν εἰρημένον ἔσωζον· (4) οἱ δὲ Γαλάται Πυλῶν τε ἐντὸς ἦσαν, καὶ τὰ πολίσματα ἐλεῖν ἐν οὐδενὶ τὰ λοιπὰ ποιησάμενοι Δελφοὺς καὶ τὰ χρήματα τοῦ θεοῦ διαρπάσαι μάλιστα εἶχον σπουδὴν. καὶ σφισιν αὐτοὶ τε Δελφοὶ καὶ Φωκέων ἀντετάχθησαν οἱ τὰς πόλεις περὶ τὸν Παρνασὸν οἰκοῦντες· ἀφίκετο δὲ καὶ δύναμις Αἰτωλῶν· τὸ γὰρ Αἰτωλικὸν προεἶχεν ἀκμῇ νεότητος τὸν χρόνον τούτον. ὡς δὲ ἐς χεῖρας συνήεσαν, ἐνταῦθα κεραυνοὶ τε ἐφέροντο ἐς τοὺς Γαλάτας καὶ ἀπορραγεῖσαι πέτραι τοῦ Παρνασοῦ, δείματά τε ἄνδρες ἐφίσταντο ὀπλίται τοῖς βαρβάροις· τούτων τοὺς μὲν ἐξ Ὑπερβορέων λέγουσιν ἔλθειν, Ὑπέροχον καὶ Ἀμάδοκον, τὸν δὲ τρίτον Πύρρον εἶναι τὸν Ἀχιλλέως.<sup>1</sup> ἐναγίζουσι δὲ ἀπὸ ταύτης Δελφοὶ τῆς συμμαχίας Πύρρῳ, πρότερον ἔχοντες ἅτε ἀνδρὸς πολεμίου καὶ τὸ μνήμα ἐν ἀτιμίᾳ. (5) Γαλατῶν δὲ οἱ πολλοὶ ναυσὶν ἐς τὴν Ἀσίαν διαβάντες τὰ παραθαλάσσια αὐτῆς ἐλεηλάτουν. χρόνῳ δὲ ὕστερον οἱ Πέργαμον ἔχοντες, πάλαι δὲ Τευθρανίαν καλουμένην, ἐς τὴν νῦν Γαλατίαν αὐτοὺς ἐλαύνουσιν ἀπὸ θαλάσσης.<sup>2</sup> οὗτοι μὲν δὴ τὴν ἐκτὸς Σαγγαρίου χώραν ἔσχον, Ἄγκυραν πόλιν ἐλόντες Φρυγῶν, ἣν Μίδας ὁ Γορδίου πρότερον ᾤκισεν. Ἄγκυρα δὲ, ἣν ὁ Μίδας ἀνεῦρεν, ἣν ἔτι καὶ ἐς ἐμὲ ἐν ἱερῷ Διὸς, καὶ κρήνη Μίδου καλουμένη. ταύτην οἶνω κεράσαι Μίδα

<sup>1</sup> Cf. the similar stories in Prescott, *Conquest of Mexico*, Bk. ii. chap. iv. ; Bk. v. chaps. ii. iv.

<sup>2</sup> *Vide infra*, excerpt. XIX.

board, they were obliged to make headway through the mud in ships laden down with armour and men. Thus they endeavoured to save the Greeks in the way I have described. (4) But the Galati were inside of Pylae; and, not bothering about taking the other towns, they were bent on plundering Delphi and the treasures of the god. The Delphians, and those of the Phocians who inhabit the cities in the neighbourhood of Parnassus, drew up in battle array against the Galati; there also came a force of Aetolians, for in those days the Aetolians were renowned for youthful vigour. But when they joined in battle, thunderbolts and rocks, breaking away from Parnassus, rolled down upon the Galati; and dreadful phantoms of men in arms arose against the Barbarians. They say that two of these ghostly warriors, Hyperochus and Amedocus, came from the Hyperboreans, and that the third was Pyrrhus the son of Achilles.<sup>1</sup> For this assistance the Delphians offer sacrifice to Pyrrhus, though formerly they held his very tomb in dishonour as that of a foe. (5) Most of the Galati crossed to Asia Minor in ships and plundered its sea-coast. Some time afterwards the people of Pergamus,—once named Teuthrania,—cleared the Galati off the sea, and drove them into the country now called Galatia.<sup>2</sup> They captured the Phrygian city Ancyra,—founded, in times gone by, by Midas, son of Gordius,—and took possession of the land beyond the Sangarius. The anchor, found by Midas, still exists there. They say that Midas mixed wine with the water of the fountain

They march  
on Delphi

They cross  
to Asia  
(B.C. 278).



φασίν ἐπὶ τὴν θήραν τοῦ Σιληνοῦ. ταύτην τε δὴ τὴν Ἄγκυραν εἶλον καὶ Πεσινοῦντα ὑπὸ τὸ ὄρος τὴν Ἄγδιστιν, ἔνθα καὶ τὸν Ἄπτην τεθάφθαι λέγουσι. (6) Περγαμηνοῖς δὲ ἔστι μὲν σκῦλα ἀπὸ Γαλατῶν, ἔστι δὲ γραφὴ τὸ ἔργον τὸ πρὸς Γαλάτας ἔχουσα.<sup>1</sup>

(*Idem*, i. 4.)

III. Πτολεμαῖον δὲ ὠρμημένον διώκειν αἰτία τοίαδε ἐπέσχευ. ἠνίκα παρεσκευάζετο ἐπιόντα ἀμύνεσθαι Μάγαν, ξένομς ἐπηγάγετο καὶ ἄλλους καὶ Γαλάτας ἐς τετρακισχιλίους· τούτους λαβὼν ἐπιβουλεύοντας κατασχεῖν Αἴγυπτον, ἀνήγαγε σφᾶς ἐς νῆσον ἔρημον διὰ τοῦ ποταμοῦ. καὶ οἱ μὲν ἐνταῦθα ἀπώλοντο ὑπὸ τε ἀλλήλων καὶ τοῦ λιμοῦ.

(*Idem*, i. 7.)

IV. Μετὰ δὲ τὴν ἐν Ἰταλίᾳ πληγὴν ἀναπαύσας τὴν δύναμιν προεῖπεν Ἀντιγόνῳ πόλεμον, ἄλλα τε ποιούμενος ἐγκλήματα καὶ μάλιστα τῆς ἐς Ἰταλίαν βοηθείας διαμαρτίαν. κρατήσας δὲ τὴν τε ἰδίαν παρασκευὴν Ἀντιγόνου καὶ τὸ παρ' αὐτῷ Γαλατῶν ξενικὸν ἐδίωξεν ἐς τὰς ἐπὶ θαλάσση πόλεις, αὐτὸς δὲ Μακεδονίας τε τῆς ἄνω καὶ Θεσσαλῶν ἐπεκράτησε.<sup>2</sup> δημοῖ δὲ μάλιστα τὸ μέγεθος τῆς μάχης καὶ τὴν Πύρρου νίκη, ὡς παρὰ πολὺ γένοιτο, τὰ ἀνατεθέντα ὅπλα τῶν Κελτῶν ἐς τε τὸ τῆς Ἀθηναῖς ἱερὸν τῆς Ἰτωνίας Φερῶν μεταξὺ καὶ Λαρίσσης καὶ τὸ ἐπίγραμμα τὸ ἐπ' αὐτοῖς.

τούς θυρεοὺς ὁ Μολοσσὸς Ἰτωνίδι δῶρον Ἀθάνᾳ

Πύρρος ἀπὸ θρασέων ἐκρέμασεν Γαλατᾶν,

Πάντα τὸν Ἀντιγόνου καθελὼν στρατόν· οὐ μέγα θαῦμα·

Αἰχμηταὶ καὶ νῦν καὶ πάρος Αἰακίδαι.

(*Idem*, i. 13.)

<sup>1</sup> Vide Polybius, excerpt. LXIV. The Gauls defeated by Attalus would be the Tolistobogii who dwelt on the Kaikos; cf. Hicks, *Greek Historical Inscription*, No. 180.

[Ἀπὸ τῆς ἐπὶ τοῦ] Καϊκου ποταμοῦ

[πρὸς το]ὺς Γαλάτας μάχης.

‘To commemorate the battle against the Galati fought at the river Kaikos.’

<sup>2</sup> Cf. *infra*, excerpt. XX.



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V. Στρατιὰ μὲν καὶ Ἑλλήνων καὶ βαρβάρων ἢ παρὰ Σελεύκῳ. Πτολεμαῖος δὲ ἀδελφὸς μὲν Δυσάνδρας καὶ παρὰ Δυσιμάχου παρ' αὐτὸν πεφευγῶς, ἄλλως δὲ τολμῆσαι πρόχειρος καὶ δι' αὐτὸ Κεραυνὸς καλούμενος, οὗτος ὁ Πτολεμαῖος, ὡς προσιῶν ὁ Σελεύκου στρατὸς ἐγένετο κατὰ Λυσιμαχίαν, λαθὼν Σέλευκον κτείνει· διαρπάσαι δὲ ἐπιτρέψας τὰ χρήματα τοῖς βασιλεῦσιν, ἐβασίλευσε Μακεδονίας, ἐς ἃ Γαλάταις πρῶτος ὦν ἴσμεν βασιλέων ἀντιτάξασθαι τολμῆσας ἀναιρεῖται ὑπὸ τῶν βαρβάρων·<sup>1</sup> τὴν δὲ ἀρχὴν Ἀντίγονος ἀνεσώσατο ὁ Δημητρίου.

(*Idem*, i. 16.)

VI. Ἐνταῦθα ἄλλοι τε τῶν Λυδῶν καὶ αὐτὸς Ἄττης ἀπέθανεν ὑπὸ τοῦ υἱός· καὶ τι ἐπόμενον τούτοις Γαλατῶν δρῶσιν οἱ Πεσινοῦντα ἔχοντες, ὑῶν οὐχ ἀπτόμενοι.

(*Idem*, vii. 17.)

VII. Γαλατῶν δὲ τῆς ἐς τὴν Ἑλλάδα ἐπιστρατείας ἔχει μὲν τινα μνήμην καὶ ἢ ἐς τὸ βουλευτήριον ἡμῖν τὸ Ἀπτικὸν συγγραφή· προάγειν δὲ ἐς τὸ σαφέστερον τὰ ἐς αὐτοὺς ἠθέλησα ἐν τῷ λόγῳ τῷ ἐς Δελφοὺς, ὅτι ἔργων τῶν ἐπὶ τοὺς βαρβάρους τὰ μέγιστα Ἑλλησιν ἐνταῦθα ἦν. ὑπερόριον μὲν οἱ Κελτοὶ στρατείαν πρώτην ὑπὸ ἡγεμόνι ἐποιήσαντο Καμβαύλῃ· προελθόντες δὲ ἄχρι τῆς Θράκης τὸ πρόσω τῆς πορείας οὐκ ἀπεθάρσησαν, καταγνόντες αὐτῶν ὅτι ὀλίγοι τε ἦσαν καὶ οὐκ ἀξιόμαχοι κατ' ἀριθμὸν Ἑλλησιν. ἐπεὶ δὲ καὶ δεύτερον ἐπιφέρειν ἐδόκει ὄπλα ἐπὶ τὴν ἄλλων, (ἐνῆγον δὲ

<sup>1</sup> Cf. *infra*, excerpt. XIV.

V. Seleucus had with him an army composed of Greeks and Barbarians. When he had advanced to Lysimachia he was assassinated by Ptolemy, brother of Lysandra. This Ptolemy had fled to him from Lysimachus, and from his reckless character was named Thunderbolt. The assassin gave up the treasures to the guards to plunder, and ruled Macedonia until, venturing to give battle to the Galati—B.C. 281. and he was the first king we know of who did so—he perished at the hands of the Barbarians.<sup>1</sup> Antigonus the son of Demetrius then regained the throne.

VI. Thereupon Attis himself and several of the Lydians were slain by the boar, in consequence of which the Galati who dwell in Pessinus will not eat swine. The boar is taboo.

VII. In my description of the Council Chamber at Athens I gave an account of the invasion of Greece by the Galati; but I thought it best to reserve the more detailed account for my description of Delphi, because this was the scene of the fiercest struggle between the Greeks and the Barbarians. The first expedition of the Celts from their country was under the leadership of Cambaules. On that occasion they penetrated as far as Thrace, but did not venture any further, as they realised that their numbers were too scanty to cope with the Greeks. But when a second expedition was resolved upon—chiefly at the instigation of those who had accompanied Cambaules, and Fuller account of expedition against Delphi.

μάλιστα οἱ ὁμοῦ Καμβαύλη ἐκστρατεύσαντες ἅτε ληστειῶν τε ἤδη γεγευμένοι καὶ ἀρπαγῆς καὶ κερδῶν ἐς ἔρωτα ἤκοντες) πολὺς μὲν δὴ πεζὸς, οὐκ ἐλάχιστοι δὲ ἠθροίσθησαν καὶ ἐς τὸ ἵππικόν· ἐς μοίρας οὖν τρεῖς ἔνεμον οἱ ἠγεμόνες τὸν στρατὸν, καὶ ἄλλος ἐξ αὐτῶν ἐπὶ ἄλλην ἐτέτακο ἰέναι χώραν. ἐπὶ μὲν οὖν Θράκας καὶ τὸ ἔθνος τὸ Τριβαλλῶν ἔμελλε Κερέθριος ἠγήσασθαι· τοῖς δὲ ἐς Παιονίαν ἰούσι Βρέννος ἦσαν καὶ Ακιχώριος ἄρχοντες· Βόλγιος δὲ ἐπὶ Μακεδόνας τε καὶ Ἰλλυριοὺς ἤλασε, καὶ ἐς ἀγῶνα πρὸς Πτολεμαῖον κατέστη τότε ἔχοντα τὴν Μακεδόνων βασιλείαν. Πτολεμαῖος δὲ ἦν οὗτος ὃς Σέλευκόν τε ἐδολοφόνησε τὸν Αντιόχου καταπεφευγῶς ὅμως ἰκέτης ὡς αὐτὸν, καὶ εἶχεν ἐπὶ κλησιν Κεραυνὸς διὰ τὸ ἄγαν τολμηρόν. Καὶ ὁ μὲν αὐτός τε ὁ Πτολεμαῖος ἀπέθανεν ἐν τῇ μάχῃ καὶ τῶν Μακεδόνων ἐγένετο οὐκ ἐλαχίστη φθορά. προελθεῖν δὲ ὡς ἐπὶ τὴν Ἑλλάδα οὐδὲ τότε ἐθάρρησαν οἱ Κελτοὶ, καὶ ὁ δεύτερος οὕτω στόλος ἐπανῆλθεν ἐς τὴν οἰκείαν.

Ἐνθα δὴ ὁ Βρέννος πολὺς μὲν ἐν συλλόγοις τοῖς κοινοῖς, πολὺς δὲ καθ' ἕκαστον ἦν τῶν ἐν τέλει Γαλατῶν ἐπὶ τὴν Ἑλλάδα ἐπαίρων στρατεύεσθαι, ἀσθένειάν τε Ἑλλήνων τὴν ἐν τῷ παρόντι διηγούμενος καὶ ὡς χρήματα πολλὰ μὲν ἐν τῷ κοινῷ, πλείονα δὲ ἐν ἱεροῖς τά τε ἀναθήματα καὶ ἄργυρος καὶ χρυσός ἐστιν ἐπίσημος· ἀνέπεισέ τε δὴ τοὺς Γαλάτας ἐλαύνειν ἐπὶ τὴν Ἑλλάδα καὶ αὐτῷ συνάρχοντας ἄλλους τε προσείλετο τῶν ἐν τέλει καὶ τὸν Ἀκιχώριον.<sup>1</sup>

Ὁ δὲ ἀθροισθεὶς στρατὸς πεζοὶ μὲν μυρίαδες ἐγένοντο πεντεκαίδεκα προσόντων σφίσι δισχιλίων, οἱ δὲ ἵππεύοντες

<sup>1</sup> Cf. *infra*, excerpt. XIII.-XVI.



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τετρακόσιοι καὶ δισμύριοι. τοσοῦτοι μὲν ἦσαν τῶν ἵππέων τὸ αἰεὶ ἐνεργόν, ἀριθμὸς δὲ αὐτῶν ὁ ἀληθὴς διακόσιοί τε καὶ χίλιοι καὶ ἕξ μυρίαδες. δύο γὰρ οἰκέται περὶ ἕκαστον τῶν ἵππευόντων ἦσαν, ἀγάθοι καὶ αὐτοὶ τὰ ἵππικὰ καὶ ἵππους ὁμοίως ἔχοντες. Γαλατῶν δὲ τοῖς ἵππεύουσιν ἀγῶνος συνεστηκότος ὑπομένοντες τῆς τάξεως ὅπισθεν οἱ οἰκέται τοσάδε σφίσιν ἐγίνοντο χρήσιμοι. τῷ γὰρ ἵππεί συμβὰν ἢ τῷ ἵππῳ πεσεῖν, τὸν μὲν ἵππον παρείχεν ἀναβῆναι τῷ ἀνδρὶ, τελευτήσαντος δὲ τοῦ ἀνδρὸς ὁ δούλος ἀντὶ τοῦ δεσπότου τὸν ἵππον ἀνέβαινε. εἰ δὲ ἀμφοτέρους ἐπιλάβοι τὸ χρεών, ἐνταῦθα ἔτοιμος ἦν ἵππεύς. λαμβανόντων δὲ τραύματα αὐτῶν ὁ μὲν ὑπεξῆγε τῶν δούλων εἰς τὸ στρατόπεδον τὸν τραυματίαν, ὁ δὲ καθίστατο εἰς τὴν τάξιν ἀντὶ τοῦ ἀπελθόντος. ταῦτα, ἐμοὶ δοκεῖν, ἐνομίσθη τοῖς Γαλάταις εἰς μίμησιν τοῦ ἐν Περσῶν ἀριθμοῦ τῶν μυρίων οἱ ἐκαλοῦντο Ἀθάνατοι. διαφορὰ δὲ ἦν, ὅτι κατελέγοντο ἀντὶ τῶν ἀποθνησκόντων ὑπὸ μὲν Περσῶν τῆς μάχης ὕστερον, Γαλάταις δὲ ὑπὸ αὐτὴν τοῦ ἔργου τὴν ἀκμὴν ὁ ἀριθμὸς ἀπεπληροῦτο τῶν ἵππέων. τοῦτο ὠνόμαζον τὸ σύνταγμα τριμαρκισίαν<sup>1</sup> τῇ ἐπιχωρίῳ φωνῇ. καὶ ἵππῳ τὸ ὄνομα ἴστω τις μάρκαν ὄντα ὑπὸ τῶν Κελτῶν. παρασκευῆ μὲν τοσαύτη καὶ μετὰ διανοίας τοιαύτης ἐπὶ τὴν Ἑλλάδα ὁ Βρέννος ἤλαυνε.

(*Idem*, x. 19.)

VIII. (1) Τοῖς δέ γε "Ἑλλησι κατεπεπτώκει μὲν εἰς ἅπαν τὰ φρονήματα, τὸ δὲ ἰσχυρὸν τοῦ δείματος προῆγεν εἰς ἀνάγκην

<sup>1</sup> Welsh *tri*, Irish *tri*=three. Irish, Gaelic, Breton *marc* and Welsh *march*=horse. Pausanias preserves another Celtic word for us. καὶ ἐν γῆ τῇ Ἀμβρωσέων οὐ συνεχεῖς μὲν καὶ αἱ θάμνοι. τὴν δὲ θάμνον ταύτην Ἴωνες μὲν καὶ τὸ ἄλλο Ἑλληνικὸν κόκκον Γαλάται δὲ οἱ ὑπὲρ φρυγίας φωνῇ τῇ ἐπιχωρίῳ σφίσιν ὀνομάζουσιν ὅς (x. 36). 'And in the country of Ambrosus there grows, though not so thickly as the vine, the shrub which the Ionians and the other Greeks call *kokkos*, and which the Galati above Phrygia call in their

force of the cavalry, but as each trooper had two servants, who were themselves good horsemen and provided with a horse, the actual cavalry strength was sixty-one thousand two hundred. The cavalry tactics of the Galati are as follows: the servants remain in the rear close at hand; if a trooper had his horse killed, the servant brought him a fresh mount; if the trooper himself was slain, the man mounted his master's horse; and if this man too fell, the third servant in turn took his place in the fight. If the master was wounded, one of the servants conveyed him to the camp, while the other took his place in the ranks. The tactics, it seems to me, were adopted by the Galati from the Persian corps of the Ten Thousand, known as the Immortals, but with this difference: in the Persian corps the reserve fell in after the engagement, while with the Galati the reserve took its place as wanted during the action, and thus kept up the full strength in the battle. This organisation they called in their own tongue *trimarcisia*<sup>1</sup>; for the Celtic word for a horse is *marca*. Such was the force and such were the objects with which Brennus invaded Greece.

VIII. (1) The spirit of the Greeks had wellnigh deserted them, but the gravity of the crisis compelled

tongue *hus*'; *hus* is connected with Teutonic *hulis*, hence; French *houx*, English *holly*. The Galatians spoke their Celtic tongue down to fourth century A.D. according to St. Jerome, *Commentar. in Epist. ad Galat.* Bk. ii. praef., '*Galatas . . . propriam linguam, eandemque pene habere quam Treviros, nec referre si aliqua exinde corruerint.*' But M. Perrot (*Revue Celtique*, ii. 179) shows that St. Jerome is untrustworthy on points of this kind.



τῇ Ἑλλάδι ἀμύνειν. ἐώρων δὲ τὸν ἐν τῷ παρόντι ἀγῶνα οὐχ ὑπὲρ ἐλευθερίας γενησόμενον, καθὰ ἐπὶ τοῦ Μήδου ποτὲ, οὐδὲ δοῦσιν ὕδωρ καὶ γῆν τὰ ἀπὸ τούτου σφίσιν ἄδειαν φέροντα· ἀλλὰ τά τε ἐς Μακεδόνας καὶ Θρᾶκας καὶ Παίονας τὰ ἐπὶ τῆς προτέρας καταδρομῆς τῶν Γαλατῶν ἔτι σφίσιν ἔκειτο ἐν μνήμῃ, καὶ τὰ ἐν τῷ παρόντι τὰ ἐς Θεσσαλοὺς παρανομήματα ἀπηγγέλλετο. ὡς οὖν ἀπολωλέναι δέον ἢ ἐπικρατεστέρους εἶναι, κατ' ἄνδρα τε ἰδίᾳ καὶ αἱ πόλεις διέκειντο ἐν κοινῷ.<sup>1</sup>

(2) Πάρεστι δὲ, ὅστις ἐθέλοι, καὶ ἀνταριθμῆσαι τοὺς τε ἐπὶ βασιλέα Ξέρξην ἐς Πύλας καὶ τοὺς τότε ἐναντία Γαλατῶν ἀθροισθέντας. ἐπὶ μὲν γε τὸν Μῆδον ἀφίκοντο τοσοῖδε Ἑλλήνων· Λακεδαιμόνιοι οἱ μετὰ Λεωνίδου τριακοσίων οὐ πλέονες· Τεγεᾶται πεντακόσιοι καὶ ἐκ Μαντινείας ἴσοι· παρὰ δὲ Ὀρχομενίων Ἀρκαδῶν εἴκοσί τε καὶ ἑκατὸν, ἀπὸ δὲ τῶν ἄλλων χίλιοι τῶν ἐν Ἀρκαδίᾳ πόλεων· ὀγδοήκοντα δὲ ἐκ Μυκηνῶν καὶ ἐκ Φλιοῦντος διακόσιοι· διπλάσιοι δὲ τούτων Κορίνθιοι· παρεγένοντο δὲ καὶ Βοιωτῶν ἑπτακόσιοι ἐκ Θεσπείας, καὶ Θηβαίων τετρακόσιοι· χίλιοι δὲ Φωκέων ἐφύλασσαν μὲν τὴν ἀτραπὸν ἐν τῇ Οἴτῃ, προσέστω δὲ τῷ παντὶ Ἑλληνικῷ καὶ ὁ ἀριθμὸς ὁ τούτων. Λοκροὺς δὲ τοὺς ὑπὸ τῷ ὄρει τῇ Κνήμιδι Ἡροδοτος μὲν οὐχ ὑπήγαγεν ἐς ἀριθμὸν, ἀλλ' ἀφικέσθαι σφᾶς ἀπὸ πασῶν ἔφη τῶν πόλεων. τεκμήρασθαι δὲ ἀριθμὸν καὶ τούτων ἔστιν ἐγγύτατα τοῦ ἀληθοῦς· ἐς Μαραθῶνα γὰρ οἱ Ἀθηναῖοι σὺν ἡλικία τε τῇ ἀχρείῳ καὶ δούλοις ἑνακισχιλίων ἀφίκοντο οὐ πλείους· τὸ

<sup>1</sup> Cf. *infra*, excerpt. XIII.-XVI.



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οὖν μάχιμον Λοκρῶν τὸ ἐς Θερμοπύλας ἔλθον οὐκ ἂν ὑπέρ γε ἑξακισχιλίους ἦν ἀριθμόν· οὕτω γένοιτο ἂν ὁ σύμπας στρατὸς διακόσιοι καὶ χίλιοι καὶ μύριοι. φαίνονται δὲ οὐδὲ οὗτοι τὸν χρόνον πάντα ἐπὶ τῇ φρουρᾷ τῶν Πυλῶν καταμείναντες· πλὴν γὰρ Λακεδαιμονίων τε αὐτῶν καὶ Θεσπιέων καὶ Μυκηναίων προαπέλιτον τὸ πέρασ τῆς μάχης οἱ λοιποί.

Ἐπὶ δὲ τοὺς ἀπὸ τοῦ Ὀκεανοῦ βαρβάρους τοσοῖδε ἐς Θερμοπύλας ἀφίκοντο Ἕλληνες· ὀπλίται μύριοι καὶ ἵππος πεντακοσία παρὰ Βοιωτῶν· ἐβοιωτάρχουν δὲ Κηφισόδοτος καὶ Θεαρίδας καὶ Διογένης καὶ Λύσανδρος. ἐκ δὲ Φωκέων ἵππεῖς πεντακόσιοι καὶ ἐς τρισχιλίους ὁ ἀριθμὸς τῶν πεζῶν· στρατηγοὶ δὲ Φωκέων Κριτόβουλός τε ἦν καὶ Ἀντίοχος. Λοκροὺς δὲ τοὺς ἐπὶ Ἀταλάντῃ τῇ νήσῳ Μειδίας ἤγευ· ἀριθμὸς δὲ αὐτῶν ἑπτακόσιοι, καὶ ἵππικὸν σφισιν οὐ προσῆν. παρὰ δὲ Μεγαρέων ἀφίκοντο ὀπλίται τετρακόσιοι· τούτων ἠγεῖτο [ἵππικὸν] \* \* Μεγαρεύς· Αἰτωλῶν δὲ πλείστη τε ἐγένετο στρατιὰ καὶ ἐς πᾶσαν μάχης ἰδέαν, ἥ μὲν ἵππος οὐ λέγουσιν ὀπόση, ψιλοὶ δὲ ἐνενήκοντα, καὶ ἑπτακισχιλίων ἀριθμὸν ἦσαν οἱ ὀπλιτεύοντες· Αἰτωλοὺς δὲ ἤγον Πολύαρχος καὶ Πολύφρων τε καὶ Λακράτης. Ἀθηναίων δὲ στρατηγὸς μὲν Κάλλιππος ἦν ὁ Μοιροκλέους, καθὰ ἐδήλωσα καὶ ἐν τοῖς προτέροις τοῦ λόγου, δύναμις δὲ τριήρεις τε αἱ πλώιμοι πᾶσαι, πεντακόσιοι δὲ ἐς τὸ ἵππικὸν, χίλιοι δὲ ἐτάσσοντο ἐν τοῖς πεζοῖς· καὶ ἠγεμονίαν οὗτοι κατ' ἀξίωμα εἶχον τὸ ἀρχαῖον. βασιλέων δὲ ξενικὰ πεντακόσιοί τε ἐκ Μακεδονίας

exceed nine thousand ; therefore, the fighting force of Locrians at Thermopylae cannot be reckoned at more than six thousand. Thus the whole army may have numbered eleven thousand two hundred. But even that force did not remain in arms the whole time at Thermopylae, for with the exception of the Lacedaemonians themselves, the Thespians, and the Mycenaeans, they did not wait to see the issue of the fight.

To meet the Barbarians who had come from the Ocean the following Greek forces marched to Thermopylae. Ten thousand heavy armed infantry and five hundred horse from Boeotia : the Boeotarchs were Cephisodotus, Thearidas, Diogenes and Lysander. From Phocis, five hundred horse and three thousand foot, under the command of Critobulus and Antiochus. The Locrians who dwell opposite the island of Atalanta were led by Midias : they numbered seven hundred, but had no cavalry. From Megara there came four hundred heavy foot : Megareus led their cavalry. The Aetolian force was very numerous, and included horse and foot. The strength of their cavalry is not given. Their light infantry numbered ninety, and their heavy infantry amounted to seven thousand. Polyarchus, Polyphron, and Lacrates were their leaders. The general of the Athenians was Callippus, son of Moerocles, as mentioned previously ; and the Athenians had all their seaworthy galleys, five hundred horse, and one thousand foot. In virtue of their ancient prestige they held the command. The kings of Macedonia and Asia contributed five hundred

καὶ ἐκ τῆς Ἀσίας ἴσοι σφίσιν ἀφίκοντο ἀριθμόν· ἄρχοντες δὲ τῶν μὲν παρ' Ἀντιγόνου πεμφθέντων Ἀριστόδημος ἦν Μακεδών, τῶν δὲ παρὰ Ἀντιόχου τε καὶ ἐκ τῆς Ἀσίας Τελέσαρχος τῶν ἐπὶ Ὀρόντη Σύρων.

Τοῖς δὲ ἐς Θερμοπύλας ἀθροισθεῖσιν Ἑλλήνων ὡς ἐπύθοντο περί τε Μαγνησίαν καὶ γῆν τὴν Φθιώτιν ὄντα ἤδη τῶν Γαλατῶν τὸν στρατὸν, ἔδοξεν ἤδη ψιλούς τε ἐς χιλίους καὶ ἐς τὴν ἵππον ἀπολέξαντας ἀποστεῖλαι σφᾶς ἐπὶ τὸν Σπερχεῖόν, ἵνα μηδὲ τὸν ποταμὸν διαβῆναι τοῖς βαρβάροις ἀνευ ἀγῶνός τε καὶ κινδύνων ἐγγένηται· οἱ δὲ ἐλθόντες τὰς γεφύρας τε καταλύουσι καὶ αὐτοὶ παρὰ τὴν ὄχθην ἐστρατοπεδεύσαντο. ἦν δὲ οὐδὲ ὁ Βρέννος οὔτε πάντα ἀσύνητος οὔτε ἀπείρως εἶχεν, ὡς ἂν τις βάρβαρος, σοφίσματα ἐς πολεμίους ἐξευρεῖν. εὐθὺς οὖν τῇ ἐπιούσῃ νυκτὶ, οὐ καθότι ἦν τὰ ἀρχαῖα τῷ ποταμῷ ζεύγματα ἀλλὰ ἐς τὸ κάτω, ὡς μή τις τοῖς Ἑλλησι διαβαινόντων γένοιτο αἴσθησις, καὶ ἧ μάλιστα ὁ Σπερχεῖος διεχείτο ἐς πλεον τοῦ πεδίου καὶ ἔλος τε ἐποίει καὶ λίμνην ἀντὶ βιαίου καὶ στενοῦ ρεύματος, κατὰ τοῦτο ὁ Βρέννος ὅσον μυρίους τῶν Γαλατῶν ἀπέστειλεν, ὅποσοι τε νεῖν ἠπίσταντο ἐξ αὐτῶν καὶ ὅστις τῷ μήκει τοῦ σώματος ἐτύγχανεν ὦν ὑπὲρ τοὺς πολλούς· εἰσὶ δὲ καὶ ἄλλως οἱ Κελτοὶ μακρῷ πάντας ὑπερηκότες μήκει τοὺς ἀνθρώπους. οὗτοι μὲν οὖν διαβαίνουσιν ἐν τῇ νυκτὶ διανηχόμενοι ὧδε τὸ λιμνῶδες τοῦ ποταμοῦ, καὶ τὰ ὄπλα, τοὺς ἐπιχωρίους θυρεούς, ἐποιεῖτο ἕκαστος ἀντὶ σχεδίας· οἱ δὲ αὐτῶν μήκιστοι διελθεῖν ἐμβαδὸν τὸ ὕδωρ ἐδυνήθησαν. οἱ δὲ Ἕλληνες οἱ ἐπὶ τῷ Σπερχεῖῳ, (πυνθάνονται γὰρ ὅτι κατὰ τὸ ἔλος διέβη μοῖρα τῶν βαρβάρων) αὐτίκα ἐς τὸ στράτευμα ἀναχωροῦσιν.

(*Idem*, x. 20.)

IX. (1) Βρέννος δὲ τοῖς περὶ τὸν Μαλιακὸν κόλπον



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οἰκοῦσι ζευγνύναι τὸν Σπερχεῖον ἐπέτασσαν· οἱ δὲ ἦννον τὸ ἔργον σπουδῇ, τῷ τε ἐκείνου δέει καὶ ἀπελθεῖν ἐκ τῆς χώρας σφίσιν ἐπιθυμοῦντες τοὺς βαρβάρους, μηδὲ ἐπὶ πλέον κακο-  
 υργεῖν μένοντας. ὁ δὲ ὡς κατὰ τὰς γεφύρας διεβίβασε τὴν  
 στρατιάν, ἐχώρει πρὸς τὴν Ἡράκλειαν· καὶ διήρπασαν μὲν  
 τὰ ἐκ τῆς χώρας οἱ Γαλάται καὶ ἀνθρώπους τοὺς ἐπὶ τῶν  
 ἀγρῶν ἐγκαταληφθέντας ἐφόνευσαν, τὴν πόλιν δὲ οὐχ εἶλον.  
 ἔτει γὰρ πρότερον τούτων οἱ Αἰτωλοὶ συντελεῖν τοὺς Ἡρακ-  
 λεώτας ἠνάγκασαν ἐς τὸ Αἰτωλικόν· τότε οὖν ἠμύνοντο ὡς  
 περὶ πόλεως οὐδέν τι Ἡρακλεώταις μᾶλλον ἢ καὶ αὐτοῖς  
 προσηκούσης. ἦν δὲ καὶ τῷ Βρέννω τὰ μὲν Ἡρακλεωτῶν  
 ἐλάσσοнос φροντίδος, ἀγώνισμα δὲ ἐποιεῖτο ἐξελάσαι τε ἐκ  
 τῶν στενῶν τοὺς ἀντικαθημένους καὶ παρελθεῖν ἐς τὴν ἐντὸς  
 Θερμοπυλῶν Ἑλλάδα.

(2) Προελθὼν οὖν ἀπὸ τῆς Ἡρακλείας, (ἐπυυθάνετο γὰρ  
 παρὰ αὐτομόλων τοὺς συνειλεγμένους ἐς Πύλας ἀπὸ ἐκάστης  
 πόλεως) ὑπερεφρόνει τε τοῦ Ἑλληνικοῦ καὶ ἦρχεν ἐς τὴν  
 ἐπιοῦσαν μάχης ἅμα ἀνίσχοντι τῷ ἡλίῳ, οὔτε Ἑλληνα ἔχων  
 μάντιν οὔτε ἱεροῖς ἐπιχωρίοις χρώμενος, εἰ δὲ ἔστι γε μαντεία  
 Κελτική.<sup>1</sup> ἐνταῦθα οἱ Ἑλληνες ἐν σιγῇ τε ἐπήεσαν καὶ ἐν  
 κόσμῳ· καὶ ὡς ἀφίκοντο ἐς χεῖρας, οὔτε σφίσιν οἱ πεζοὶ  
 τοσοῦτο ἀπὸ τῆς τάξεως ἐξέθεον ὥστε τὴν φάλαγγα ἐπιτα-  
 ράσσειν τὴν οἰκείαν, καὶ οἱ ψιλοὶ μένοντες κατὰ χώραν τὰ τε  
 ἀκόντια ἔπεμπον καὶ ὅσα ἀπὸ τῶν τόξων ἢ σφενδονῶν. τὰ  
 δὲ ἰππικὰ ἀμφοτέροις ἀχρεῖα ἐγένετο ἅτε οὐ στενοῦ μόνου  
 χωρίου τοῦ κατὰ τὰς Πύλας ὄντος ἀλλὰ καὶ ὑπὸ αὐτοφυοῦς  
 πέτρας λείου καὶ διὰ τῶν ῥευμάτων τὸ συνεχές τὰ πλέονα καὶ  
 ὀλισθηροῦ. τοῖς δὲ Γαλάταις τὰ μὲν τῆς σκευῆς ἀσθενέστερα

<sup>1</sup> But of. *infra*, excerpt. XXI.

dwelt round the Malian Gulf to throw bridges over the Spercheus. This they lost no time in doing, for they were urged on by a dread of Brennus and a desire to get the Barbarians out of their country, and thus save it from any further ruin. Brennus then led his army across the bridges and marched on Heraclea. The Galati did not reduce this city, but they plundered the district, and slew all the men they caught in the fields. During the previous year the Aetolians had compelled the Heracleans to join their League, and now they protected the town as if it belonged as much to them as to its inhabitants, and saved it. But Brennus cared little about Heraclea : his whole heart was set on dislodging the enemy from the passes, and penetrating south of Thermopylae into the centre of Greece.

(2) He therefore advanced from Heraclea, and, on being informed by deserters of the strength of the Greek contingents at Thermopylae, in utter contempt of the Greek army, he offered battle at sunrise on the following day. He had no Greek seer with him, and he consulted no omens, if indeed the Celts practise any art of divination.<sup>1</sup> The Greeks advanced in silence and in good order. On joining battle the infantry preserved their formation by not charging out of the ranks, while the skirmishers, standing their ground, hurled darts and plied their arrows and slings. The cavalry on both sides was useless ; for not only is the pass narrow, but the ground is smooth owing to its rocky nature, and slippery owing to the many streams that intersect it. The Galati were inferior as

Celts offer  
battle.



ἦν· θυρεοὺς γὰρ τοὺς ἐπιγυρίους εἶχον, καὶ ἄλλο σφίσι  
οὐκ ἦν ὄπλον σκέπη σώματος· πλέον δὲ ἔτι ἐμπειρία τῇ ἐς  
τὰ πολεμικὰ ἀπέδεν. οἱ δὲ ἐν ὀργῇ τε ἐπὶ τοὺς ἐναντίους  
καὶ θυμῷ μετὰ οὐδενὸς λογισμοῦ καθάπερ τὰ θηρία ἐχώρουν·  
καὶ οὔτε πελέκεσι διαιρουμένους ἢ ὑπὸ μαχαιρῶν ἢ ἀπόνοια  
τοὺς ἔτι ἐμπνέοντας ἀπέλειπεν, οὔτε ὅσοι βέλεσι καὶ ἀκοντίοις  
διεπείροντο ὑφήρουν τοῦ θυμοῦ, μέχρι οὗ παρέμενεν ἡ ψυχὴ·  
οἱ δὲ καὶ ἐκ τῶν τραυμάτων τὰ δόρατα οἷς ἐβέβληντο ἀνα-  
σπῶντες ἠφίεσαν τε ἐς τοὺς Ἕλληνας καὶ ἐχρῶντο ἐκ χειρός.  
ἐν τούτῳ δὲ οἱ ἐπὶ τῶν τριήρων Ἀθηναῖοι μόγις μὲν καὶ οὐκ  
ἄνευ κινδύνου παραπλεύσαντες δὲ ὅμως διὰ τῆς ἰλῦος, ἐπεὶ  
πλείστον ἐπέχει τῆς θαλάσσης, καὶ τὰς ναῦς ὅτι ἐγγύτατα  
τῶν βαρβάρων σχόντες, βέλεσί τε παντοίοις ἐς τὰ πλάγια  
καὶ τοξεύμασιν ἐς αὐτοὺς ἐχρῶντο. καμνόντων δὲ λόγου  
μειζόνως τῶν Κελτῶν καὶ ἅτε ἐν στενοχωρίᾳ μικρὰ μὲν  
δρώντων, διπλάσια δὲ καὶ τετραπλάσια πασχόντων, ἀναχω-  
ρεῖν ἐς τὸ στρατόπεδον ἐσήμαινόν σφίσι οἱ ἡγεμόνες. οἱ δὲ  
ἀτάκτως καὶ σὺν οὐδενὶ ἀναστρέφοντες κόσμῳ πολλοὶ μὲν  
συνεπατήθησαν ὑπὸ ἀλλήλων, πολλοὶ δὲ ἐς τὸ τέλμα ἐμπε-  
σόντες ἠφανίσθησαν κατὰ τοῦ πηλοῦ, καὶ ἀπώλεια οὐκ  
ἐλάσσω ἀναχωροῦσιν αὐτοῖς ἢ ἐν τοῦ ἀγῶνος συνέβη τῇ  
ἀκμῇ.

(3) Τοὺς μὲν δὴ Ἕλληνας τὸ Ἀπτικὸν ὑπερεβάλετο ἀρετῇ  
τὴν ἡμέραν ταύτην· αὐτῶν δὲ Ἀθηναίων Κυδίας μάλιστα  
ἐγένετο ἀγαθός, νέος τε ἡλικίαν καὶ τότε ἐς ἀγῶνα ἐλθὼν  
πολέμου πρῶτον. ἀποθανόντος δὲ ὑπὸ τῶν Γαλατῶν τὴν  
ἀσπίδα οἱ προσήκοντες ἀνέθεσαν τῷ Ἐλευθερίῳ Διὶ, καὶ ἦν  
τὸ ἐπίγραμμα·



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Ἦ μάλα δὴ ποθέουσα νέαν ἔτι Κυδίου ἦβην  
 Ἄσπις ἀριζήλου φωτὸς, ἄγαλμα Διὸς,  
 Ἄς διὰ δὴ πρώτας λαιὸν ποτε πῆχυν ἔτεινεν,  
 Εὖτ' ἐπὶ τὸν Γαλάταν ἤκμασε θούρος Ἄρης.

τοῦτο μὲν δὴ ἐπεγέγραπτο, πρὶν ἢ τοὺς ὁμοῦ Σύλλα καὶ ἄλλα τῶν Αθήνησι καὶ τὰς ἐν τῇ στοᾷ τοῦ Ἐλευθερίου Διὸς καθελεῖν ἀσπίδας.

(4) Τότε δὲ ἐν ταῖς Θερμοπύλαις οἱ μὲν Ἕλληνες μετὰ τὴν μάχην τοὺς τε αὐτῶν ἔθαπτον καὶ ἐσκύλευον τοὺς βαρβάρους. οἱ Γαλάται δὲ οὔτε ὑπὲρ ἀναιρέσεως τῶν νεκρῶν ἐπεκηρυκεύοντο, ἐποιοῦντό τε ἐπ' ἴσης γῆς σφᾶς τυχεῖν ἢ θηρία τε αὐτῶν ἐμφορηθῆναι καὶ ὅσον τεθνεῶσι πολέμιόν ἐστιν ὀρνίθων. ὀλιγώρως δὲ αὐτοὺς ἐς τῶν ἀπογινομένων ἔχειν τὰς ταφὰς δύο, ἐμοὶ δοκεῖν, τὰ ἀναπείθοντα ἦν, πολεμίους τε ἄνδρας ἐκπλήξαι καὶ ὅτι ἐστὶ τεθνεώτων οὐ δι' ἔθους οἶκτος αὐτοῖς. ἀπέθανον δὲ παρὰ τὴν μάχην τεσσαράκοντα μὲν τοῦ Ἑλληνικοῦ, τοὺς δὲ τῶν βαρβάρων οὐχ οἶόν τε ἦν ἀκριβῶς ἐξευρεῖν· πολὺ γὰρ καὶ τὸ ἀφανισθὲν κατὰ τῆς ἰλῦος ἐγένετο ἐξ αὐτῶν.

(Ex Pausanias, x. 21.)

Χ. (1) Ἐβδόμη δὲ ὕστερον μετὰ τὴν μάχην λόχος τῶν Γαλατῶν ἀνελθεῖν ἐς τὴν Οἴτην ἐπεχείρησε κατὰ Ἡράκλειαν. ἀτραπὸς δὲ στενὴ καὶ ἀνάντης μετ' αὐτὰ τὰ ἐρείπια ἀνήκει τὰ Τραχίνοις· ἦν δὲ καὶ ἱερὸν Ἀθηνᾶς τότε ὑπὲρ τῆς Τραχινίδος καὶ ἀναθήματα ἐν αὐτῷ· ἐς τε αὐτὴν Οἴτην ἀναβήσεσθαι κατὰ τὴν ἀτραπὸν ἠλπιζον καὶ ἅμα προσέσεσθαι σφισιν ἐν

‘ I hang here in sad regret for the bloom of Cydias’  
youth,

Once the shield of a noble man, now an offering  
to Zeus ;

I was the first shield through which he thrust his  
left arm,

When rushing Ares raged against the Galati.’

This inscription was preserved till the shields in the colonnade of Zeus of Freedom, with other noteworthy things at Athens, were removed by the soldiers of Sulla.

(4) After the battle of Thermopylae the Greeks buried their dead, and stripped the spoils off the Galati. But the Galati not only made no request for permission to bury their dead, but were even quite indifferent as to whether they were buried or devoured by wild beasts and the birds that feed on corpses. Their indifference as to the burial of their dead was due, in my opinion, to two causes : a wish to strike awe into the enemy by such callous conduct, and the fact that they do not customarily mourn their dead. Forty of the Greeks fell in the battle : the exact losses of the Barbarians cannot be ascertained, for a great number of them were lost in the mud.

Celts neglect  
their dead

X. (1) On the sixth day after the battle a detachment of Galati attempted to ascend Mount Oeta from Heraclea by a narrow path that leads up the mountain just beyond the ruins of Trachis. In those days, above the territory of Trachis, there was a sanctuary of Athena rich in votive offerings. The

παρέργω τὰ ἐκ τοῦ ἱεροῦ. τὴν φρουρὰν οἰομένου Τελεσάρχῳ. καὶ νικῶσι μὲν τοὺς βαρβάρους τῇ μάχῃ, αὐτὸς δὲ ἔπεσεν ὁ Τελέσαρχος, ἀνὴρ εἶπερ τις καὶ ἄλλος πρόθυμος ἐς τὰ Ἑλλήνων.

(2) Οἱ μὲν δὴ ἡγεμόνες τῶν βαρβάρων οἱ ἄλλοι κατεπεπλήγεσαν τὸ Ἑλληνικόν, καὶ ἠπόρουν ἅμα ὑπὲρ τῶν μελλόντων ἐς οὐδέν σφισι πλέον προχωροῦντα ὀρώντες τὰ ἐν χερσὶ, τῷ δὲ Βρέννω λογισμὸς παρίστατο ὡς, εἰ ἀναγκάσει τοὺς Αἰτωλοὺς οἴκαδε ἐς τὴν Αἰτωλίαν ἀναχωρῆσαι, ῥάων ἤδη γενήσοιτο ὁ πόλεμος αὐτῷ πρὸς τὸ Ἑλληνικόν. ἀπολέξας οὖν τῆς στρατιᾶς μυριάδας τοὺς πεζοὺς τέσσαρας καὶ ὅσον ὀκτακοσίους ἰππέας, Ὀρεστόριόν τε αὐτοῖς καὶ Κόμβουτιν ἐφίστησιν ἄρχοντας· οἱ ὀπίσω κατὰ τοῦ Σπερχειοῦ τὰς γεφύρας καὶ αὖθις διὰ Θεσσαλίας ὀδεύσαντες ἐμβάλλουσιν ἐς τὴν Αἰτωλίαν· καὶ τὰ ἐς Καλλιέας Κόμβουτις οἱ ἐργασάμενοι καὶ Ὀρεστόριος ἦσαν, ἀνοσιώτατά τε ὦν ἀκοῇ ἐπιστάμεθα καὶ οὐδὲν τοῖς ἀνθρώπων τολμήμασιν ὅμοια. γένος μὲν γε πᾶν ἐξέκοψαν τὸ ἄρσεν, καὶ ὁμοίως γέροντές τε καὶ τὰ νήπια ἐπὶ τῶν μητέρων τοῖς μαστοῖς ἐφονεύετο· τούτων δὲ καὶ τὰ ὑπὸ τοῦ γάλακτος πιότερα ἀποκτείνοντες ἐπινόον τε οἱ Γαλάται τοῦ αἵματος καὶ ἤπτοντο τῶν σαρκῶν. γυναῖκες δὲ καὶ ὅσαι ἐν ὥρᾳ τῶν παρθένων, ὅσαι μὲν φρονήματός τι αὐτῶν εἶχον, ἑαυτὰς ἐφθησαν ὡς ἠλίσκετο ἡ πόλις διειργασμένοι, τὰς δὲ ἔτι περιούσας ἐς ἰδέαν ὕβρεως πᾶσαν μετὰ ἀνάγκης ἤγον, ἰσχυρᾶς, ἅτε ἴσον μὲν ἐλέου, ἴσον δὲ τὰς φύσεις καὶ ἔρωτος ἀπέχοντες· καὶ ὅσαι μὲν τῶν γυναικῶν ταῖς μαχαίραις τῶν Γαλατῶν ἐπετύγχανον, αὐτοχειρίᾳ τὰς ψυχὰς ἠφίεσαν· ταῖς δὲ οὐ μετὰ πολὺ ὑπάρξειν τὸ χρεῶν ἔμελλεν ἢ τε ἀσιτία καὶ ἢ ἀυπνία ἀστέγων βαρβάρων ἐκ



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διαδοχῆς ἀλλήλοις ὑβρίζοντων· οἱ δὲ καὶ ἀφιεΐσαι τὰς ψυχὰς, οἱ δὲ καὶ ἤδη νεκραῖς συνεγίνοντο ὄμως.

(3) Αἰτωλοὶ δὲ πεπυσμένοι τε παρὰ ἀγγέλων ἦσαν ὅποια σφᾶς κατειλήφεσαν συμφοραὶ, καὶ αὐτίκα ὡς τάχους εἶχον ἀναστήσαντες ἀπὸ τῶν Θερμοπυλῶν τὴν δύναμιν ἠπείγοντο ἐς τὴν Αἰτωλίαν, τὰ τε παθήματα τῶν Καλλιέων ἐν ὀργῇ ποιούμενοι καὶ πλέον ἔτι τὰς οὐχ ἐαλωκυίας πω διασώσασθαι πόλεις προθυμούμενοι. ἐξεστρατεύοντο δὲ καὶ οἴκοθεν ἀπὸ τῶν πόλεων πασῶν οἱ ἐν ἡλικία, ἀναμεμιγμένοι δ' ἦσαν ὑπὸ ἀνάγκης τε καὶ φρονήματος καὶ οἱ γεγηρακότες· συνεστρατεύοντο δὲ σφισι καὶ αἱ γυναῖκες ἐκουσίως, πλέον ἐς τοὺς Γαλάτας καὶ τῶν ἀνδρῶν τῷ θυμῷ χρώμεναι.

(4) Ὡς δὲ οἱ βάρβαροι συλήσαντες τοὺς τε οἴκους καὶ τὰ ἱερά καὶ ἐνέντες πῦρ ἐς τὸ Κάλλιον ἐκομίζοντο τὴν αὐτὴν, ἐνταῦθα Πατρεῖς μὲν ἐπικουροῦντες Αἰτωλοῖς Ἀχαιῶν μόνοι προσέκειντο ἐξ ἐναντίας τοῖς βαρβάροις ἅτε ὀπλιτεύειν δεδιδαγμένοι, καὶ ὑπὸ πλήθους τε τῶν Γαλατῶν καὶ τῆς ἐς τὰ ἔργα ἀπονοίας μάλιστα ἐταλαιπώρησαν· οἱ δὲ Αἰτωλοὶ καὶ αἱ γυναῖκες αἱ Αἰτωλαὶ παρὰ πᾶσαν τεταγμένοι τὴν ὁδὸν ἐσηκόντιζόν τε ἐς τοὺς βαρβάρους καὶ οὐδὲν ἄλλο ὅτι μὴ τοὺς ἐπιχωρίους ἐχόντων θυρεοὺς ὀλίγα αὐτῶν ἡμάρτανον, διώκοντάς τε ἀπέφευγον οὐ χαλεπῶς, καὶ ἀναστρέφουσιν ἀπὸ τῆς διώξεως ἐπέκειντο αὐθις σπουδῇ. Καλλιεύσι δὲ καίπερ δεινὰ οὕτω παθοῦσιν ὡς μηδὲ τὰ ἀπὸ Ὀμήρου πεποιημένα ἐς τε Λαιστρυγόνας καὶ ἐς Κύκλωπα ἐκτὸς εἶναι δοκεῖν ἀληθείας, ὄμως κατὰ τὴν ἀξίαν ἐγένετο ἢ ὑπὲρ αὐτῶν δίκη· ἀπὸ γὰρ

outraging them in turn, and glutting their lust on the persons of even the dying and dead.

(3) Informed by messengers of the calamities that had befallen their kin, the Aetolians set out with all speed from Thermopylae and hastened into Aetolia, deeply incensed by the sufferings at the sack of Callium, and still more anxious to save the town that had not yet fallen. From all their houses the young men poured out; the old men too, roused by the emergency, joined with them; nay, the very women, whose fury against the Galati exceeded that of the men, volunteered their services.

(4) Before setting out on their return march the Barbarians pillaged the houses and sanctuaries, and fired the town of Callium. Then they were met by the Patreans, who were the only Achaeans who came to the support of the Aetolians. The Patreans, being excellent as heavy infantry, made a frontal assault on the Galati, but suffered heavily from the numbers and desperate valour of the Barbarians. The Aetolians, on the other hand, both men and women, lined the whole road, and kept up an effective fire of weapons on the Barbarians, who had only their national shields for protection. When the Galati pursued them they easily escaped, and then, when their enemy was returning from their vain pursuit, they renewed the attack with vigour. Hence dreadful as had been the fate of Callium—so dreadful, indeed, that in its light Homer's story of the combat between the Laestrygones and the Cyclops seems hardly



τεσσάρων μυριάδων προσόντων σφίσιν ὀκτακοσίων ἐλάσσονες ἡμίσεων ἐς τὸ στρατόπεδον οἱ βάρβαροι τὸ πρὸς Θερμοπύλαις ἀπεσώθησαν.

(5) Περὶ δὲ τοὺς Ἕλληνας ἐν τῷ αὐτῷ χρόνῳ τοὺς ἐν Θερμοπύλαις συνέβαινε ἄλλα τοιαῦτα. ἀτραπὸς ἐστὶ διὰ τοῦ ὄρους τῆς Οἴτης, μία μὲν ἢ ὑπὲρ Τραχίνος ἀπότομός τε τὰ πλείω καὶ ὄρθιος δεινῶς, ἑτέρα δὲ ἢ διὰ τῆς Αἰνιάνων ὁδεῦσαι στρατῷ ῥάων, δι' ἧς καὶ Ὑδάρνης ποτὲ Μῆδος κατὰ νότου τοῖς περὶ Λεωνίδην ἐπέθετο Ἕλλησι. κατὰ ταύτην τὴν ὁδὸν ἐπηγγέλλοντο ἄξιον Βρέννον οἱ Ἡρακλεῶται καὶ οἱ Αἰνιᾶνες, οὐ κακονοία τῇ ἐς τὸ Ἑλληνικόν, τοὺς δὲ Κελτοὺς ἐκ τῆς χώρας σφίσιν ἀπελθεῖν μηδὲ ἐγκαθημένους φθείρειν περὶ πολλοῦ ποιούμενοι. καί μοι φαίνεται Πίνδαρος ἀληθῆ καὶ ἐν τῷδε εἰπεῖν, ὅς πάντα τινὰ ὑπὸ κακῶν οἰκείων ἔφη πιέζεσθαι, ἐπὶ δὲ ἀλλοτρίοις κήδεσιν ἀπήμαντον εἶναι. τότε δὲ ἢ τῶν Αἰνιάνων καὶ ἢ τῶν Ἡρακλεωτῶν ὑπόσχεσις ἐπήγειρε τὸν Βρέννον· καὶ Ἀκιχώριον μὲν κατέλιπεν ἐπὶ τῇ στρατιᾷ, προειπὼν, ἐπειδὴν περιλάβωσιν αὐτοὶ τὸ Ἑλληνικὸν τηνικαῦτα καὶ ἐκείνοις ἐφόδου καιρὸν εἶναι· ἀπολέξας δὲ αὐτὸς μυριάδας τοῦ στρατοῦ τέσσαρας ἐποιεῖτο τὴν ὁδὸν διὰ τῆς ἀτραποῦ· καὶ πῶς ἐπ' ἐκείνης συνέβαινε τῆς ἡμέρας τὴν τε ὀμίχλην κατὰ τοῦ ὄρους καταχεῖσθαι πολλὴν καὶ ἀμαυρὸν ἀπ' αὐτῆς εἶναι τὸν ἥλιον, ὥστε τῶν Φωκέων τοῖς ἔχουσιν ἐπὶ τῇ ἀτραπῷ τὴν φρουρὰν οὐ πρότερον ἐπιόντες οἱ βάρβαροι παρέσχοντο αἴσθησιν πρὶν ἢ πλησίον ἐγγέρονεσαν. ἐνταῦθα δὲ οἱ μὲν μάχης ἤρχον, οἱ δὲ ἠμύνοντο



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ἐρρώμένως, τέλος δὲ ἐβιάσθησαν καὶ ἀναχωροῦσιν ἀπὸ τῆς ἀτραποῦ· καταδραμόντες μέντοι παρὰ τοὺς συμμάχους καὶ ἀπαγγείλαντες τὰ παρόντα ἔφθησαν, πρὶν ἢ ἀκριβῆ καὶ πανταχόθεν τελέαν γενέσθαι τοῦ Ἑλληνικοῦ τὴν κύκλωσιν. ἔνθα δὴ οἱ ἐπὶ τῶν τριήρων Ἀθηναῖοι φθάνουσιν ὑπεξαγαγόντες ἐκ τῶν Θερμοπυλῶν τὸ Ἑλληνικόν· καὶ οἱ μὲν κατὰ τὰς πατρίδας ἕκαστοι τὰς αὐτῶν ἐσκεδάσθησαν.

(*Idem*, x. 22.)

XII. (1) Ὁ δὲ Βρέννος οὐδένα ἔτι ἐπισχῶν χρόνον, πρὶν ἢ τοὺς ἀπὸ τοῦ στρατοπέδου τοῦ σὺν τῷ Ἀκιχωρίῳ παραγενέσθαι, τὴν ὁδὸν ἐποιεῖτο ἐπὶ τοὺς Δελφούς. οἱ δὲ καταφεύγουσιν ὑπὸ δείματος ἐπὶ τὸ χρηστήριον· καὶ ὁ θεὸς σφᾶς οὐκ εἶα φοβεῖσθαι, φυλάξειν δὲ αὐτὸς ἐπηγγέλλετο τὰ ἑαυτοῦ.

(2) Οἱ δὲ ἀφικόμενοι τιμωρεῖν τῷ θεῷ τοσοῖδε ἐγένοντο Ἑλλήνων· Φωκεῖς μὲν ἀπὸ τῶν πόλεων πασῶν, ἐκ δὲ Ἀμφίσσης ὀπλίται τετρακόσιοι· παρὰ δὲ Αἰτωλῶν ὀλίγοι μὲν τινες αὐτίκα ὅτε ἐπύθοντο ἐς τὸ πρόσω χωροῦντας τοὺς βαρβάρους διακοσίους δὲ καὶ χιλίους Φιλόμηλος ἤγαγεν ὕστερον. τὸ δὲ μάλιστα ἐν ἀκμῇ τῶν Αἰτωλῶν ἐτράπετο ἐπὶ τὴν μετὰ τοῦ Ἀκιχωρίου στρατιάν, καὶ μάχης μὲν οὐκ ἦρχον, ὀδεύοντων δὲ ἐπέκειντο αἰεὶ τοῖς ἐσχάτοις, ἀρπάζοντες τε τὰ τῶν σκευαγωγούντων καὶ αὐτοὺς τοὺς ἄνδρας φονεύοντες· καὶ ἡ πορεία κατὰ ταύτην μάλιστα ἐγένετο σφισι βραδεῖα τὴν αἰτίαν. κατέλιπε δὲ καὶ περὶ τὴν Ἡράκλειαν ὁ Ἀκιχώριος μοῖραν, οἱ ἔμελλον φρουρήσειν τὰ ἐπὶ τοῦ στρατοπέδου χρήματα.

(3) Βρέννω δὲ καὶ τῇ στρατιᾷ τῶν θ' Ἑλλήνων οἱ ἐς Δελφοὺς ἀθροισθέντες ἀντετάξαντο, καὶ τοῖς βαρβάροις ἀντεσήμαινε τὰ ἐκ τοῦ θεοῦ ταχύ τε καὶ ὧν ἴσμεν φανερώτατα. ἢ τε γὰρ γῆ πᾶσα ὅσῃν ἐπέιχεν ἢ τῶν Γαλατῶν στρατιὰ, βιαίως καὶ ἐπὶ πλείστον ἐσεῖετο τῆς ἡμέρας, βρονταί τε καὶ

succeeded, however, in reaching the main force in time to warn them of what was taking place before they were completely surrounded. Thus the Athenian fleet had time to transport the Greek army from Thermopylae; and so the men dispersed to their respective districts.

XII. (1) Brennus, without even waiting for the forces under Acichorius, made straight for Delphi. The terrified inhabitants fled to the oracle, and the god bade them to have no fear, 'for,' he replied, 'I will myself guard my own.'

March directed  
on Delphi

(2) The Greeks who rallied to the defence of the god were as follows: The Phocians, who mustered from all their towns; four hundred infantry from Amphissa; and a very meagre company from Aetolia at first, but when they learned of the advance of the Barbarians, they dispatched twelve hundred men under Philomelus. The flower of the Aetolian troops, however, advanced against the army under Acichorius, and without giving battle hung on his rear, capturing his baggage and cutting off the men in charge of it, thus seriously impeding his march. He had, besides, left a force at Heraclea to guard the spoils there.

(3) Meanwhile the Greeks who had mustered at Delphi drew up in order of battle against the army of Brennus. And, lo! in the most unmistakable manner the god by signs and wonders marked his hostility to Brennus. In the first place the ground occupied by the Galatian army trembled violently

Gods help  
Greeks in  
battle.

κεραυνοὶ συνεχεῖς ἐγίνοντο· καὶ οἱ μὲν ἐξέπληττόν τε τοὺς Κελτοὺς καὶ δέχεσθαι τοῖς ὡσὶ τὰ παραγγελόμενα ἐκώλυον, τὰ δὲ ἐκ τοῦ οὐρανοῦ οὐκ ἐς ὄντινα κατασκήψαι μόνον, ἀλλὰ καὶ τοὺς πλησίον καὶ αὐτοὺς ὁμοίως καὶ τὰ ὄπλα ἐξῆπτε. τά τε τῶν ἡρώων τηνικαῦτά σφισιν ἐφάνη φάσματα,<sup>1</sup> ὁ Ὑπέροχος καὶ ὁ Λαόδοκός τε καὶ Πύρρος· οἱ δὲ καὶ τέταρτον τὸν Φύλακον ἐπιχώριον Δελφοῖς ἀπαριθμοῦσιν ἦρωα. ἀπέθανον δὲ καὶ αὐτῶν παρὰ τὸ ἔργον τῶν Φωκέων ἄλλοι τε ἀριθμὸν πολλοὶ καὶ Ἀλεξίμαχος, ὃς ἐν τῇ μάχῃ ταύτῃ μάλιστα Ἑλλήνων ἡλικίας τε τῷ ἀκμάζοντι καὶ ἰσχυρῷ σώματος καὶ τῷ ἐρρώμένῳ τοῦ θυμοῦ κατεχρήσατο ἐς τῶν βαρβάρων τὸν φόνον. Φωκεῖς δὲ εἰκόνα τοῦ Ἀλεξιμάχου ποιησάμενοι ἀπέστειλαν τῷ Ἀπόλλωνι ἐς Δελφούς· τοιούτοις μὲν οἱ βάρβαροι παρὰ πᾶσαν τὴν ἡμέραν παθήμασί τε καὶ ἐκπλήξει συνείχοντο, τὰ δ' ἐν τῇ νυκτὶ πολλῷ σφᾶς ἔμελλεν ἀλγεινότερα ἐπιλήψεσθαι· ῥίγος τε γὰρ ἰσχυρὸν καὶ νιφετὸς ἦν ὁμοῦ τῷ ῥίγῃ, πέτραι τε ἀπολισθάνουσαι τοῦ Παρνασοῦ μεγάλαι καὶ κρημνοὶ καταρῥηγνύμενοι σκοπὸν τοὺς βαρβάρους εἶχον, καὶ αὐτοῖς οὐ κατὰ ἓνα ἢ δύο, ἀλλὰ κατὰ τριάκοντα καὶ ἔτι πλείοσιν, ὡς ἕκαστοι ἐν τῷ αὐτῷ φρουροῦντες ἢ καὶ ἀναπαυόμενοι τύχοιεν, ἀθρόοις ἢ ἀπώλεια ἐγένετο ὑπὸ τῆς ἐμβολῆς τῶν κρημνῶν.

(4) Ἔμα δὲ τῷ ἡλίῳ ἀνίσχοντι οἱ Ἕλληνες ἐπήεσαν σφισιν ἐκ τῶν Δελφῶν, οἱ μὲν ἄλλοι τὴν ἐπὶ τὸ στράτευμα εὐθείαν, οἱ Φωκεῖς δὲ ἅτε καὶ μᾶλλον ἔχοντες τῶν χωρίων ἐμπείρως κατέβησαν τε διὰ τῆς χιόνος κατὰ τὰ ἀπότομα τοῦ Παρνασοῦ καὶ ἔλαθον κατὰ νότου γενόμενοι τοῖς Κελτοῖς, ἠκοντιζόν τε ἐς αὐτοὺς καὶ ἐτόξευον σὺν οὐδενὶ ἀπὸ τῶν βαρβάρων δείματι. οἱ δὲ ἀρχομένης μὲν τῆς μάχης, καὶ

<sup>1</sup> Cf. the similar stories in Prescott, *Conquest of Mexico*, Bk. ii. chap. iv., Bk. v. chaps. ii., iv.



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μάλιστα οἱ περὶ τὸν Βρέννον,<sup>1</sup> (οὗτοι δὲ μήκιστοί τε ἦσαν καὶ ἀλκιμώτατοι τῶν Γαλατῶν) τότε μὲν ὑπὸ προθυμίας ἔτι ἀντεῖχον βαλλόμενοί τε πανταχόθεν καὶ οὐχ ἦσσαν ὑπὸ του ῥίγους, μάλιστα οἱ τραυματῖαι, ταλαιπωροῦντες. ὡς δὲ καὶ ὁ Βρέννος ἔλαβε τραύματα, ἐκείνον μὲν λιποψυχήσαντα ἐκκομίζουσιν ἐκ τῆς μάχης, οἱ δὲ βάρβαροι πανταχόθεν σφίσιν ἐγκειμένων τῶν Ἑλλήνων ὑπέφευγόν τε ἄκοντες καὶ ἑαυτῶν τοὺς ἀδυνάτους διὰ τραύματα ἔπεσθαι καὶ ἀρρώστῖαν φονεύουσιν· καὶ οἱ μὲν ἐστρατοπεδεύσαντο ἔνθα ἡ νύξ κατελάμβανεν ἀναχωροῦντας, (5) ἐν δὲ τῇ νυκτὶ φόβος σφίσιν ἐμπίπτει Πανικός· τὰ γὰρ ἀπὸ αἰτίας οὐδεμιᾶς δείματα ἐκ τούτου φασὶ γίνεσθαι. ἐνέπεσε μὲν ἐς τὸ στράτευμα ἡ παραχῆ περὶ βαθεῖαν τὴν ἐσπέραν, καὶ ὀλίγοι τὸ κατ' ἀρχὰς ἐγένοντο οἱ παραχθέντες ἐκ τοῦ νοῦ, ἐδοξαζόν τε οὗτοι κτύπου τε ἐπελαυνομένων ἵππων καὶ ἐφόδου πολεμίων αἰσθάνεσθαι· μετὰ δὲ οὐ πολὺ καὶ ἐς ἅπαντας διέδρα ἡ ἄγνοια. ἀναλαβόντες οὖν τὰ ὄπλα καὶ διαστάντες ἐκτεινόν τε ἀλλήλους καὶ ἀνὰ μέρος ἐκτείνοντο, οὔτε γλώσσης τῆς ἐπιχωρίου συνιέντες, οὔτε τὰς ἀλλήλων μορφὰς, οὔτε τῶν θυρεῶν καθορῶντες τὰ σχήματα· ἀλλὰ ἀμφοτέραις ταῖς τάξεσιν ὁμοίως ὑπὸ τῆς ἐν τῷ παρόντι ἀγνοίας οἱ τε ἄνδρες οἱ ἀνθεστηκότες εἶναί σφισιν Ἑλληνας καὶ αὐτοὶ καὶ τὰ ὄπλα ἐφαίνοντο καὶ Ἑλλάδα ἀφιέναι τὴν φωνήν· ἢ τε ἐκ τοῦ θεοῦ μανία πλείστον ἐξειργάσατο ὑπ' ἀλλήλων τοῖς Γαλάταις τὸν φόνον. τῶν δὲ Φωκέων ὅσοι κατελείποντο κατὰ τοὺς ἀγροὺς φυλακῆς βοσκημάτων ἕνεκα, πρῶτοί τε ἦσθοντο καὶ ἀπαγγέλλουσι τοῖς Ἑλλησι τὰ ἐν τῇ νυκτὶ κατασχόντα τοὺς βαρβάρους· ἀναθαρσήσαντες δὲ οἱ Φωκεῖς προθυμότερον ἔτι ἐνέκειντο τοῖς Κελτοῖς, διὰ φυλακῆς τε

<sup>1</sup> Vide Index sub Bodyguard.

cross-fire, and the bitter cold, that told on them no less severely than did the arrows of their enemies, especially on the wounded—the Celts fought with conspicuous bravery, notably the guard of Brennus,<sup>1</sup> the finest and bravest men of them all. But when Brennus was wounded and carried fainting off the field, the Barbarians, beset on all sides, sorely against their will beat a retreat, dispatching those of their companions who by reason of their wounds and exhausted condition could not join in the retreat. (5) These fugitives bivouacked on the spot where night overtook them. During the night a new terror seized them: groundless fears they say are inspired by Pan. It was late in the evening when the panic first arose in the army, and at first it was confined to a few who fancied that they detected the trampling of charging horses and the onset of the enemy; but soon the alarm spread through the whole army. They snatched up their weapons and dealt out death to one another. They did not recognise their own language, nor one another's features, nor the shape of their shields; each one in his alarm fancying that his adversary was a Greek, that his armour was Greek, and that his tongue was Greek. Thus the god-inspired panic wrought horrible mutual slaughter in the Celtic force. The Phocians who were left in the fields to guard the cattle were the first to notice and report to the Greeks what had befallen the Barbarians during the night. This nerved the Phocians to press the Celts more vigorously than ever,



πλέονος τὰς ἐπαύλεις ἐποιοῦντο, καὶ τὰ ἐς βίου χρεῖαν οὐ περιεώρων σφᾶς ἐκ τῆς χώρας ἀμαχεὶ λαμβάνοντας· ἐγεγόνει τε αὐτίκα τοῖς Γαλάταις διὰ παντὸς τοῦ στρατοῦ καὶ σίτου καὶ ὅσα ἐς τροφήν ἄλλα ἔνδεια ἰσχυρά.

(6) Πλῆθος δὲ τὸ ἐν τῇ Φωκίδι αὐτῶν ἀναλωθὲν ὀλίγω μὲν ἑξακισχιλίων ἐλάσσονες οἱ ἐν ταῖς μάχαις, οἱ δὲ ἐν τῇ χειμερίῳ διαφθαρέντες νυκτὶ καὶ ὕστερον οἱ ἐν τῷ Πανικῷ δείματι ἐγένοντο ὑπὲρ [τοὺς] μυρίους, τοσοῦτοι δὲ ἄλλοι καὶ ὑπὸ τοῦ λιμοῦ.

(7) Ἀθηναίων δὲ ἄνδρες ἐπισκεψόμενοι μὲν ἀφίκοντο τὰ ἐν Δελφοῖς· τότε δὲ ἐπανήκοντες τὰ τε ἄλλα ἠγγελλον ὅποια συμβεβήκει τοῖς βαρβάροις καὶ τὰ ἐκ τοῦ θεοῦ κατειληφότα. οἱ δὲ αὐτοὶ τε ἐξεστρατεύοντο, καὶ ὡς τὴν Βοιωτίαν διώδευον οἱ Βοιωτοὶ σφισιν ἀνεμίχθησαν· οὕτω δὲ ἀμφότεροι τοῖς βαρβάροις ἐπακολουθοῦντες ἐλόχων τε καὶ ἔκτεινον τοὺς αἰεὶ ἐσχάτους. τοῖς δὲ φεύγουσιν ὁμοῦ τῷ Βρέννω καὶ οἱ περὶ τὸν Ἀκιχώριον ἐν τῇ προτέρᾳ νυκτὶ ἀνεμίχθησαν· βραδείαν γὰρ τὴν πορείαν ἐποίησάν σφισιν οἱ Αἰτωλοὶ τοῖς τε ἀκοντίοις ἐς αὐτοὺς ἀφειδέστερον καὶ ὅτῳ τύχοιεν καὶ ἄλλῳ χρώμενοι· ὥστε ἐς τὸ στρατόπεδον τὸ πρὸς τῇ Ηρακλείᾳ μοῖρα οὐ πολλὴ διέφυγεν ἐξ αὐτῶν.

(8) Τῷ δὲ Βρέννω κατὰ μὲν τὰ τραύματα ἐλείπετο ἔτι σωτηρίας ἐλπίς· τῶν δὲ πολιτῶν φόβῳ φασὶν αὐτὸν καὶ τῇ αἰδοῖ πλέον, ἅτε τῶν ἐν τῇ Ἑλλάδι κακῶν αἴτιον, ἐκουσίως ἀφείναι τὴν ψυχὴν ἀκράτου πίνοντα τοῦ οἴνου.<sup>1</sup> καὶ τὸ ἀπὸ τούτου δὲ οἱ βάρβαροι μεχρι μὲν τοῦ Σπερχειοῦ χαλεπῶς ἐκομίσθησαν τῶν Αἰτωλῶν βιαίως σφίσιν ἐγκειμένων, ὡς δὲ

<sup>1</sup> Justin says 'after wine' (xxiv. c. 8, § 11). Diodorus says 'with a sword' (xxii. c. 9, § 2).



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ἀφίκοντο ἐπὶ τὸν Σπερχεῖον οἱ ἐντεῦθεν ὑποκαθήμενοι  
Θεσσαλοὶ καὶ οἱ Μαλιεῖς ἐνεφορήθησαν οὕτω σφῶν ὡς  
μηδένα οἴκαδε ἀποσωθῆναι.<sup>1</sup>

(9) Ἐγένετο δὲ τῶν Κελτῶν στρατεία τε ἐπὶ τὴν Ἑλλάδα  
καὶ ἡ ἀπώλεια Ἀναξικράτους Ἀθήνησιν ἄρχοντος, δευτέρῳ  
δὲ ἔτει τῆς πέμπτης Ὀλυμπιάδος ἐπὶ εἴκοσι καὶ ἑκατὸν, ἣν  
Λάδας Αἰγίεὺς ἐνίκα στάδιον· τῷ δὲ ἔτει τῷ ἐφεξῆς Δημο-  
κλέους Ἀθήνησιν ἄρχοντος οἱ δὲ αὖθις ἐς τὴν Ἀσίαν δια-  
βαίνουσιν οἱ Κελτοί. ταῦτα μὲν δὴ οὕτω γεγόμενα ἴστω τις.  
(*Idem*, x. 23.)

XIII. Ibi domitis Pannoniis per multos annos  
cum finitimis varia bella gesserunt. Hortante deinde  
successu divisis agminibus alii Græciam, alii Mace-  
doniam, omnia ferro proterentes, petivere. Tantisque  
terror Gallici nominis erat, ut etiam reges non lacessiti  
ultra pacem ingenti pecunia mercarentur.

(*Justin*, xxiv. 4.)

XIV. Solus rex Macedoniae Ptolemaeus adventum  
Gallorum intrepidus audivit, hisque cum paucis et  
incompositis, quasi bella non difficiliora quam scelera  
patrarentur, parricidiorum furis agitatus occurrit.  
. . . Igitur Galli duce Belgio ad tentandos Mace-  
donum animos legatos ad Ptolemaeum mittunt,  
offerentes pacem, si emere velit; sed Ptolemaeus  
inter suos belli metu pacem Gallos petere gloriatus  
est. Nec minus ferociter se legatis quam inter

<sup>1</sup> This is an exaggeration: in next paragraph some are made to cross to Asia. Cf. *supra*, p. 97, § 5, where *most* of the Galati are made to cross to Asia and settle finally in Galatia; also cf. *infra*, excerpt. XIX., XXI. Vide Index sub Galatians.

the Thessalians and Malians lay in wait, and set on them with such vigour that not a man of them returned home.<sup>1</sup>

(9) The expedition of the Celts into Greece and their annihilation took place when Anaxicrates was archon at Athens, in the second year of the hundred and twenty-fifth Olympiad, in which Ladas of Aegium won the footrace. Next year, in the archonship of Democles at Athens, the Celts crossed into Asia. I have faithfully set out the course of events.

XIII. Having imposed their yoke on the Pan-  
nonians the Galati engaged in warfare for many  
years with their neighbours. Encouraged by their  
good fortune, they betook themselves in hordes,  
some to Greece and some to Macedonia, laying waste  
all before them with the sword. Such was the  
terror of the Gallic name that Kings, even before  
they were attacked, bought peace with large sums  
of money.

Celts mov  
towards  
Greece.

XIV. Ptolemy, King of Macedonia, was the one  
man who heard unmoved of the approach of the  
Gauls. The distracted butcher, thinking war re-  
quired no more preparation than murders, went out  
to meet them with a few undisciplined troops. . . .  
The Gauls, under the command of Belgius, sent  
ambassadors to Ptolemy to discover the feeling among  
the Macedonians, and to offer peace if he elected to  
purchase it; but Ptolemy vaunted to his suite that  
the Gauls sued for peace from fear of war. Before  
the ambassadors he was no less boastful, and declared

Wars in Ma  
donia (cir  
B.C. 281).

Belgius  
defeats  
Ptolemy.

amicos jactavit, aliter se pacem daturum negando, nisi principes suos obsides dederint et arma tradiderint: non enim fidem se nisi inermibus habiturum. Renuntiata legatione risere Galli, undique acclamantes, brevi sensurum, sibi an illi consulentes pacem obtulerint. Interiectis diebus proelium conseritur, victique Macedones caeduntur. Ptolemaeus multis vulneribus saucius capitur: caput eius amputatum et lancea fixum tota acie ad terrorem hostium circumfertur. Paucos ex Macedonibus fuga servavit: ceteri aut capti aut occisi.<sup>1</sup>

(*Justin*, xxiv. 4-5.)

XV. Haec quum nuntiata per omnem Macedoniam essent, portae urbium clauduntur, luetu omnia replentur. . . . Desperantibus omnibus non votis agendum Sosthenes, unus de Macedonum principibus, ratus contracta inventute et Gallos victoria exsultantes compescuit et Macedoniam ab hostili populatione defendit. Ob quae virtutis beneficia multis nobilibus regnum Macedoniae adfectantibus ignobilis ipse praepositur: et quum rex ab exercitu appellatus esset, ipse non in regis, sed ducis nomen iurare milites compulit.

(*Justin*, xxiv. 5.)

XVI. Interea Brennus, quo duce portio Gallorum in Graeciam se effuderat, audita victoria suorum, qui

<sup>1</sup> Cf. Polybius, excerpt. LIX. : and *supra*, p. 95, II., p. 101, V. VII.



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Belgio duce Macedonas vicerant, indignatus parta victoria opimam praedam et Orientis spoliis onustam tam facile relictam esse, ipse adunatis centum quinquaginta millibus peditum et quindecim millibus equitum in Macedoniam irrumpit. Quum agros villasque popularetur, occurrit ei cum instructo exercitu Macedonum Sosthenes: sed pauci a pluribus, trepidi a valentibus facile vincuntur. Itaque quum vieti se Macedones intra muros urbium condidissent, victor Brennus nemine prohibente totius Macedoniae agros depraedatur. Inde quasi terrena iam spolia sorderent, animum ad deorum immortalium templa convertit, scurriliter iocatus *locupletes deos largiri hominibus oportere*. Statim igitur Delphos iter vertit, praedam religioni, aurum offensae deorum immortalium praeferens: *quos nullis opibus egere, ut qui eas largiri hominibus soleant*, adfirmabat.<sup>1</sup>

(Justin, xxiv. 6.)

XVII. Inter duos reges, Antigonum et Antiochum, statuta pace, quum in Macedoniam Antigonus reverteretur, novus eidem repente hostis exortus est. Quippe Galli, qui a Brenno duce, quum in Graeciam proficisceretur, ad terminos gentis tuendos relictii fuerant, ne soli desides viderentur, peditum quindecim millia, equitum tria millia armaverunt, fugatisque Getarum Triballorumque copiis Macedoniae

<sup>1</sup> Justin's account of the operations at Delphi agrees with that given by Pausanias, and is not quoted. Justin, however, mentions two Celtic chieftains who do not appear in Pausanias, namely, Emanus and Thessalorus (Justin, xxiv. c. vii.).

irruption into Greece, heard of the success of the division which, under Belgius, had defeated the Macedonians; and incensed that so rich a booty, consisting of the spoils of the East, had been carelessly abandoned, assembled an army of 150,000 foot and 15,000 horse, and suddenly invaded Macedonia. As he was laying waste the fields and villages, Sosthenes met him with his army of Macedonians in full array, but their inferior numbers and faint hearts fell an easy prey to the numerous and fearless Gauls. The vanquished Macedonians retired behind their city walls, while the victorious Brennus, meeting with no opposition, ravaged the whole of Macedonia. Then, as though the spoils of mortals were too mean for him, he turned to the temples of the gods with the profane jest: that the gods, being rich, ought to be liberal to men. He suddenly, therefore, marched on Delphi, putting plunder before religion, and risking the wrath of the gods for gold. The gods, he said, stood in no need of riches, for they were accustomed rather to bestow them on mortals.<sup>1</sup>

Defeats  
Sosthenes

Turns to-  
wards Del

XVII. After peace was made between the two kings, Antigonus and Antiochus, a new enemy suddenly confronted Antigonus as he was returning to Macedonia. The Gauls, whom Brennus had left behind him to defend their frontiers when he set out for Greece, in order not to appear idle, armed 15,000 foot and 3,000 horse. They routed the forces of the Getae and Triballi, and were making preparations to invade Macedonia when they sent



imminentes, legatos ad regem miserunt, qui pacem ei venalem offerrent, simul et regis castra specularentur. Quos Antigonus pro regali munificentia ingenti apparatu epularum ad coenam invitavit. . . . Itaque legati ad suos reversi omnia in maius extollentes, opes pariter et negligentiam regis ostendunt. . . .

(*Justin*, xxv. 1.)

XVIII. Hac relatione avidae gentis animi satis ad praedam incitabantur; accedebat tamen et exemplum Belgii, qui non magno ante tempore Macedonum exercitum cum rege trucidaverat. Itaque consentientibus omnibus nocte castra regis adgrediuntur: qui praesentiens tantam tempestatem signum pridie dederat, ut omnibus rebus ablatis in proxima silva taciti se occultarent. Neque aliter servata castra, quam quod deserta sunt: siquidem Galli, ubi omnia vacantia nec sine defensoribus modo, verum etiam sine custodibus vident, non fugam hostium, sed dolum arbitantes, diu intrare portas timuerunt. Ad postremum integris et intactis munimentis scrutantes potius quam diripientis castra occupaverunt. Tunc ablatis quae invenerant, ad litus convertuntur. Ibi dum naves incautius diripiunt, a remigibus et ab exercitus parte, quae eo cum coniugibus et liberis confugerant, nihil tale metuentes trucidantur: tantaque caedes Gallorum fuit, ut Antigono pacem opinio



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huius victoriae non a Gallis tantum, verum etiam a finitimorum feritate praestiterit.

(*Justin*, xxv. 2.)

XIX. Quamquam Gallorum ea tempestate tantae fecunditatis iuventus fuit, ut Asiam omnem velut examine aliquo implerent. Denique neque reges Orientis sine mercenario Gallorum exercitu ulla bella gesserunt; neque pulsus regno ad alios quam ad Gallos confugerunt. Tantus terror Gallici nominis et armorum invicta felicitas erat, ut aliter neque maiestatem suam tutari neque amissam recuperare se posse sine Gallica virtute arbitrarentur. Itaque in auxilium a Bithyniae rege invocati, regnum cum eo, parta victoria, diviserunt; eamque regionem Gallograeciam cognominaverunt.<sup>1</sup>

(*Justin*, xxv. 2.)

XX. Antigonus autem cum paucis equitibus, fugae comitibus, repente fortunæ ornamentis destitutus, amissi regni speculaturus eventus, Thessalonicam se recepit: ut inde cum conducta Gallorum mercenaria manu bellum repararet.<sup>2</sup>

(*Justin*, xxv. 3.)

XXI. Interea Antigonus quum multiplici bello et Ptolemaei regis et Spartanorum premeretur; novusque illi hostis Gallograeciae exercitus adfluxisset: in speciem castrorum parva manu adversus ceteros relicta adversus Gallos totis viribus proficiscitur. Quibus cognitis Galli, quum et ipsi se proelio pararent,

<sup>1</sup> Cf. p. 97.

<sup>2</sup> Cf. p. 99, excerpt. IV.

only from the Gauls, but also from his other fierce neighbours.

XIX. The Gallic people were at that time so prolific that they filled Asia as with one swarm. Then, indeed, no Eastern king carried on a war without Gallic mercenaries ; nor, if they were driven from their thrones, did they seek any protection but that of the Gauls. Such was the terror of the Gallic name, and such the unbroken success of their arms, that princes believed that without the aid of the Gaul's valour they could neither maintain their power, nor, if lost, recover it. Thus it was that, on being summoned to the aid of the King of Bithynia and having brought him victory, they shared his kingdom with him, and called their part Gallograecia.<sup>1</sup>

XX. Antigonus (*after his defeat by Pyrrhus*), B.C. 273-2 divesting himself at once of all the marks of royalty, repaired to Thessalonica, with a few horsemen who attended his flight, there to watch what would follow on the loss of his throne, and to renew the war with Gallic mercenaries.<sup>2</sup>

XXI. Meanwhile Antigonus was harassed with B.C. 271. diverse wars with the Spartans and King Ptolemy. Beholding a new enemy, in the shape of an army from Gallograecia, he left a few troops as a semblance of a camp to occupy his other foes, and proceeded with all the rest of his forces against the Gauls ; who, learning of his approach, offered sacrifices, as they were getting ready for battle, to take presages

in auspicia pugnac hostias caedunt. . . . Tanta strages fuit, ut pariter cum hominibus dii consensisse in exitium parricidarum viderentur.

(Justin, xxvi. 2.)

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## TIMAEUS

Timæus was born in Sicily about B.C. 354. He spent most of his life in Athens, where he died about B.C. 256. He was an industrious writer and composed a history which treated in the first part of Italy and Sicily, and in the second, of Sicily and Greece. It ran

Ι. Οὐκ ὀλίγοι γὰρ τῶν τε ἀρχαίων συγγραφέων καὶ τῶν μεταγενεστέρων, ὧν ἐστὶ καὶ Τίμαιος, φασὶ, τοὺς Ἀργοναύτας μετὰ τὴν τοῦ δέρατος ἀρπαγὴν, πυθομένους ὑπ' Αἰήτου προκατειληφθαι ναυσὶ τὸ στόμα τοῦ Πόντου, πρᾶξιν ἐπιτελέσασθαι παράδοξον καὶ μνήμης ἀξίαν. Ἀναπλεύσαντας γὰρ αὐτοὺς διὰ τοῦ Τανάϊδος ποταμοῦ ἐπὶ τὰς πηγὰς, καὶ κατὰ τόπον τινὰ τὴν ναῦν διελκύσαντας, καθ' ἑτέρου πάλιν ποταμοῦ, τὴν ῥύσιν ἔχοντος εἰς τὸν Ὠκεανὸν, καταπλεῦσαι



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πρὸς τὴν θάλασσαν· ἀπὸ δὲ τῶν ἄρκτων ἐπὶ τὴν δύσιν κομισθῆναι, τὴν γῆν ἔχοντας ἐξ εὐωνύμων, καὶ πλησίον γενομένους Γαδείρων εἰς τὴν καθ' ἡμᾶς θάλασσαν εἰσπλεῦσαι. Ἀποδείξεις δὲ τούτων φέρουσι, δεικνύντες τοὺς παρὰ τὸν Ὀκεανὸν κατοικοῦντας Κέλτας σεβομένους μάλιστα τῶν θεῶν τοὺς Διοσκούρους<sup>1</sup> παραδόσιμον γὰρ ἔχειν αὐτοὺς ἐκ παλαιῶν χρόνων τὴν τούτων τῶν θεῶν παρουσίαν ἐκ τοῦ Ὀκεανοῦ γεγεννημένην. (Diodorus Siculus, iv. 56.)

(Frag. Hist. Graec. vol. i. p. 194, Frag. 6.)

II. Γαλατία, χώρα ὠνομάσθη, ὡς φησι Τίμαιος, ἀπὸ Γαλάτου, κύκλωπος καὶ Γαλατίας υἱοῦ. (Etym. M.; cf. Diodorus Siculus, v. 24.)

(Frag. Hist. Graec. vol. i. p. 200, Frag. 37.)

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## ERATOSTHENES

Eratosthenes was librarian at Alexandria B.C. 247–222. He made a Greek translation of Himilco's work (*v. supra*, pp. 9–13), and also commented on the works of Pytheas, in whom he had much confidence. His only knowledge of the Celts was derived from these writers and has been already dealt with.

<sup>1</sup> In the Musée Cluny is an altar on which is represented two gods which probably correspond to the Castor and Pollux of Roman mythology. Their Celtic names are respectively *Cernunnos* and *Smertullos*: cf. *Corpus Inscriptionum Latinorum*, xiii. p. 467, No. 3026 c. These gods appear in old Irish literature: *vide* Whitney Stokes, in *Revue Celtique*, iii. p. 175. Also see Arbois de Jubainville, *Cours de littérature celtique*, v. pp. 347–353, and pp. 253–254: cf. *Ancient Laws of Ireland*, vol. iii. p. 84.

west, and came to the straits of Gibraltar, where they entered the Mediterranean. And to convince one of this, the historians add that the Celts who dwell on the shores of the Ocean pay homage especially to the Dioscuri :<sup>1</sup> for there is a tradition among these peoples that in olden times these gods came to them from the Ocean.

II. According to Timaeus the country is called Galatia after Galatos, the son of the Cyclops and Galatia.

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Polybius and Strabo criticise him for not mentioning the Celts in his description of Spain. But he is evidently dealing with the Spain of Himilcō of B.C. 500. When describing the Spain of his own time, he says that it was held by the Celts with the exception of Cadiz. For references to Eratosthenes in other writers see *Index sub* Eratosthenes.



## PHYLARCHUS

Phylarchus was born probably at Naucratis in Egypt about B.C. 210. He wrote a history in twenty-eight books dealing with the events between the death

I. Ἐν δὲ τῇ τρίτῃ ὁ αὐτὸς Φύλαρχος Ἀριάμνην φησὶ τὸν Γαλάτην πλουσιώτατον ὄντα ἐπαγγείλασθαι ἐστιᾶσαι Γαλάτας πάντας ἐνιαυτὸν, καὶ τοῦτο συντελέσαι ποιήσαντα οὕτως· κατὰ τόπους τῆς χώρας τὰς ἐπικαιροτάτας τῶν ὁδῶν διέλαβε σταθμοῖς, ἐπὶ τε τούτοις ἐκ χαράκων καὶ τῶν καλάμων τῶν τε οἰσύνων ἐπεβάλλετο σκηναὶς χωρούσας ἀνὰ τετρακοσίους ἄνδρας, καὶ πλείους ἔτι, καθὼς ἀν ἐκποιῶσιν οἱ τόποι τό τ' ἀπὸ τῶν πόλεων δέξασθαι, καὶ τῶν κωμῶν μέλλον ἐπιρρεῖν πλῆθος. Ἐνταῦθα δὲ λέβητας ἐπέστησε κρεῶν παντοδαπῶν μεγάλους, οὓς πρὸ ἐνιαυτοῦ καὶ πρὸ τοῦ μέλλειν μεταπεμψάμενος τεχνίτας ἐξ ἄλλων πόλεων ἐχαλκεύσατο· θύματα δὲ καταβάλλεσθαι ταύρων καὶ συῶν καὶ προβάτων τε καὶ λοιπῶν κτηνῶν ἐκάστης ἡμέρας πολλὰ, πίθους τε οἴνου παρεσκευάσθαι καὶ πλῆθος ἀλφίτων πεφυραμένων. καὶ οὐ μόνον, φησιν, οἱ παραγινόμενοι τῶν Γαλατῶν ἀπὸ τῶν κωμῶν καὶ τῶν πόλεων ἀπέλαυον, ἀλλὰ καὶ οἱ παριόντες ξένοι ὑπὸ τῶν ἐφεστηκότων παίδων οὐκ ἠφίεντο, εἴως ἀν μεταλάβωσι τῶν παρασκευασθέντων. (Athenaeus, iv. 34.)

(Frag. Hist. Graec. vol. i. p. 334, Frag. 2.)

II. Παρὰ δὲ Γαλάταις φησὶ Φύλαχος ἐν τῇ ἕκτῃ, ἐν ταῖς τραπέζαις ἄρτους πολλοὺς κατακεκλασμένους παρατίθεσθαι



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χύδην καὶ κρέα ἐκ τῶν λεβήτων, ὧν οὐδεὶς γεύεται, εἰ μὴ πρότερον θεάσῃται τὸν βασιλέα, εἰ ἤψατο τῶν παρακειμένων.  
(Athenaeus, iv. 34.)

(Frag. Hist. Graec. vol. i. p. 336, Frag. 11.)

III. Φύλαρχος ὁ Ἀθηναῖος, ἡ Ναυκρατίτης, ἐν οἷς ὁ λόγος ἐστὶν αὐτῷ περὶ Ζηλᾶ τοῦ Βιθυνῶν βασιλέως, ὃς ἐπὶ ξενίᾳ καλέσας τοὺς τῶν Γαλατῶν ἡγεμόνας, ἐπιβουλεύσας αὐτοῖς καὶ αὐτὸς διεφθάρη, φησὶν οὕτως, εἰ μνήμης εὐτυχῶ· “Προπομά τι πρὸ τοῦ δείπνου περιεφέρετο, καθὼς εἰώθει τὸ πρῶτον.” (Athenaeus, ii. 51.)

(Frag. Hist. Graec. vol. i. p. 341, Frag. 32.)

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## FABIUS PICTOR

Q. Fabius Pictor was born B.C. 254. He served in the Gallic war of B.C. 225, and was the first Roman to write a history of his native city. The fragments of this work are collected by H. Peter in his *Historicorum Romanorum Reliquiae* and also in his *Historicorum Romanorum Fragmenta*.

I. *Oros.* iv. 13, 5. L. Aemilio Catulo C. Atilio Regulo consulibus magna formidine consternatus est senatus defectione Cisalpinae Galliae, cum etiam ex ulteriore Gallia ingens aduentare exercitus nuntiaretur, maxime Gaesatorum, quod nomen non geniis sed mercennariorum Gallorum est. Itaque permoti consules totius Italiae ad praesidium imperii contraxere nires.

just taken out of the kettle. No one touches this without first waiting to see if the king partakes of what is brought to him.

III. Phylarchus, the Athenian (some, indeed, say he is a native of Naucratis), in the work in which he treats of Zelas the king of the Bithynians, who invited to supper all the leaders of the Galati, and then plotted against them but was himself killed also, says, if I recollect his works correctly, ‘a certain *προπομα* B.C. 236 was brought round before supper, as a time-honoured custom prescribed.’

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His work was largely used by later historians, especially for the history of the Second Punic War (B.C. 219–202), but as the classical writers did not acknowledge their sources except in a general way, it is not possible to determine their exact obligations to Pictor.

I. In the consulship of L. Aemilius Catulo and C. Atilius Regulus the Senate was greatly perturbed by the revolt of Cisalpine Gaul. The news came that a formidable army consisting chiefly of Gaesati was advancing from Further Gaul. ‘Gaesati’ is not a national name but a word for Gallic mercenaries.<sup>1</sup> The consuls in alarm called out the whole strength of Italy for the defence of the empire, so that in the

<sup>1</sup> *Vide* Polybius, excerpt. XVI.

Quo facto in utriusque consulis exercitu octingenta milia armatorum fuisse referuntur, sicut Fabius historicus, qui eidem bello interfuit, scripsit. Ex quibus Romanorum et Campanorum fuerunt peditum CCCXLVIII milia ducenti, equitum uero XXVI milia sescenti; cetera multitudo sociorum fuit. = *Eutrop.* iii. 5. L. Aemilio consule ingentes Gallorum copiae Alpes transierunt, sed pro Romanis tota Italia consensit, traditumque est a Fabio historico, qui ei bello interfuit, DCCC milia hominum parata ad id bellum fuisse. Sed res per consulem tantum prospere gesta est. XL milia hostium interfecta sunt et triumphus Aemilio decretus.

(*Historicorum Romanorum Fragmenta*, p. 30, frag. 23.)



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## POLYBIUS

Polybius (born circa 203 B.C., died circa 121 B.C.) is the most important and trustworthy authority we have for the history of the period of which he treats.

For him the object of historical study was the discovery of the truth;<sup>1</sup> thus only could history become a guide to statesmen and people.<sup>2</sup> Rhetoric did not appeal to him, and his literary style shows him to have been a man who wrote 'straight on,' intent only on the matter of his composition. Free from the spell of rhetoric, he was equally free from racial prejudice. A patriotic Greek, he incurred a sentence of seventeen years' exile in Rome (B.C. 166-149). This time was spent in the study of the records preserved in the Roman archives, in acquiring the friendship of the important men of Rome, and in hunting, a pastime of which he was passionately fond. To an outlook free from prejudice, and to a genuine love of truth, he joined a thoroughly modern method of historical research. History above all must explain the existing situation, and this renders an investigation of the past necessary. For this investigation Polybius is not satisfied with the compilations of previous historians, but examines anew the most authentic records available. Thus we find him examining the archives at Rome,<sup>3</sup> at

<sup>1</sup> *Polybius* (Hultsch's edition), i. c. 14; xii. c. 7.

<sup>2</sup> *Idem*, i. 35; ii. 35; iii. 31; v. 75.

<sup>3</sup> *Dionysius Halc.*, i. 17; *Polybius*, iii. 22.

Rhodes,<sup>1</sup> at Carthage,<sup>2</sup> and at Alexandria.<sup>3</sup> When he reaches the events that took place within the memory of his contemporaries, he seeks out the surviving actors in these events, and to quote his phrase, 'could therefore relate what he had seen or what he had heard from eye-witnesses.'<sup>4</sup> For the later period he was himself 'not only an eye-witness, but in some cases an actor, and in others the chief actor.'<sup>5</sup> Polybius held that to the historian of military affairs a knowledge of military operations was indispensable, and was himself a student of military tactics,<sup>6</sup> and qualified for the position of Hipparch, to which he was elected in B.C. 169.<sup>7</sup> Besides the part he took in the wars of the Archaean League, he accompanied the Roman armies to Spain about B.C. 149–146, or in B.C. 134–133,<sup>8</sup> or perhaps on both occasions. While there he examined the tablet placed by Hannibal on the Lacinian promontory;<sup>9</sup> followed the pass of the Alps made by Hannibal;<sup>10</sup> conversed with the peoples of the Alps and Cisalpine Gaul;<sup>11</sup> and visited the sites of various battles; and travelled in Transalpine Gaul, Italy, Africa, Asia Minor, Egypt, and perhaps even to the British Isles.<sup>12</sup> The account he gives of the Celts was written before the orations, delivered at Rome at the funerals of

<sup>1</sup> *Polybius*, xvi. 15.

<sup>2</sup> *Idem*, ix. 25.

<sup>3</sup> *Idem*, xxxiv. c. 14.

<sup>4</sup> *Idem*, iv. 2.

<sup>5</sup> *Idem*, iii. 4.

<sup>6</sup> *Idem*, ix. c. 12 *et seq.*

<sup>7</sup> *Idem*, xxviii. c. 6.

<sup>8</sup> *Idem*, iii. 59; ix. c. 25; xxxix. c. 3; Pliny, *N. H.*, v. § 9.

<sup>9</sup> *Idem*, iii. c. 33.

<sup>10</sup> *Idem*, iii. c. 48.

<sup>11</sup> *Excerpt*. LXVIII. and note.

<sup>12</sup> *Polybius*, iii. c. 59; ix. c. 25; x. c. 11; xxxiv. c. 14



distinguished citizens, had invented and popularised the fictions that make up so much of Livy's account of the Gallic invasion of Italy (*vide* Livy, vol. ii.). For the correction of these fictions Polybius is very valuable. His account of the Celts is the result of long and careful research. His history of the period from B.C. 250 to B.C. 121 may be considered as of original authority, and deserves the closest study at the hands of students of Celtic History.

The Greek text followed is that of Hultsch, and

Ι. Ἔτος μὲν οὖν ἐνειστήκει μετὰ μὲν τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν ἐννεακαιδέκατον, πρὸ δὲ τῆς ἐν Λεύκτροις μάχης ἐκκαιδέκατον, ἐν ᾧ Λακεδαιμόνιοι μὲν τὴν ἐπ' Ἀνταλκίδου λεγομένην εἰρήνην πρὸς βασιλέα τῶν Περσῶν ἐκύρωσαν, καὶ πρεσβύτερος Διούσιος τῇ περὶ τὸν Ἑλλέπορον ποταμὸν μάχῃ νενικηκῶς τοὺς κατὰ τὴν Ἰταλίαν Ἑλληνας ἐπολιόρκει Ῥήγιον, Γαλάται δὲ κατὰ κράτος ἐλόντες αὐτὴν τὴν Ῥώμην κατεῖχον πλὴν τοῦ Καπετωλίου. πρὸς οὓς ποιησάμενοι Ῥωμαῖοι σπουδὰς καὶ διαλύσεις εὐδοκουμένας Γαλάταις, καὶ γενόμενοι πάλιν ἀνελπίστως τῆς πατρίδος ἐγκρατεῖς, καὶ λαβόντες οἶον ἀρχὴν τῆς συναυξήσεως, ἐπολέμουν ἐν τοῖς ἐξῆς χρόνοις πρὸς τοὺς ἀστυγείτονας.

(i. 6.)



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II. Τῷ πρότερον ἔτει τῆς τῶν Γαλατῶν ἐφόδου τῶν τε περὶ Δελφούς φθαρέντων καὶ περαιωθέντων εἰς τὴν Ἀσίαν.

(i. 6.)

III. Γενόμενοι δὲ παραδόξως ἀπάντων ἐγκρατεῖς, καὶ ποιησάμενοι τοὺς τὴν Ἰταλίαν οἰκοῦντας ὑφ' αὐτοὺς πλὴν Κελτῶν.

(i. 6.)

IV. Διὸ καὶ ξενολογήσαντες ἐκ τῆς ἀντιπέρας χώρας πολλοὺς μὲν Λιγυστίνους καὶ Κελτούς, ἔτι δὲ πλείους τούτων Ἰβήρας, ἅπαντας εἰς τὴν Σικελίαν ἀπέστειλαν.

(i. 17.)

V. Καρχηδονίους δὲ κατὰ τὸν αὐτὸν καιρὸν οὐ μικρὸς οὐδ' εὐκαταφρόνητος ὁ πρὸς τοὺς ξένους καὶ τοὺς Νομάδας καὶ τοὺς ἅμα τούτοις ἀποστάντας Λίβυας, ἐν ᾧ πολλοὺς καὶ μεγάλους ὑπομείναντες φόβους τέλος οὐ μόνον ὑπὲρ τῆς χώρας ἐκινδύνευσαν ἀλλὰ καὶ περὶ σφῶν αὐτῶν καὶ τοῦ τῆς πατρίδος ἐδάφους. . . .

Ὡς γὰρ θάπτον ἐπιτελεσθεισῶν τῶν προειρημένων διαλύσεων ἀποκατέστησε τὰς περὶ τὸν Ἑρυκα δυνάμεις εἰς τὸ Λιλύβαιον ὁ Βάρκας, εὐθέως αὐτὸς μὲν ἀπέθετο τὴν ἀρχήν, ὁ δ' ἐπὶ τῆς πόλεως στρατηγὸς Γέσκων ἐγένετο περὶ τὸ περαιοῦν τοὺς στρατιώτας εἰς τὴν Λιβύην. προιδόμενος δὲ τὸ μέλλον, ἐμφρόνως ἐνεβίβαζε κατὰ μέρη διαιρῶν αὐτοὺς καὶ διαλείμματα ποιῶν τῆς ἐξαποστολῆς, βουλόμενος ἀναστροφὴν διδόναι τοῖς Καρχηδουίοις εἰς τὸ τοὺς καταπλεύσαντας καὶ μισθοδοτηθέντας τὰ προσοφειλόμενα τῶν ὀψωνίων φθάνειν ἀπαλλαττομένους ἐκ τῆς Καρχηδόνης εἰς τὴν οἰκείαν πρὶν ἢ τοὺς ἐξῆς περαιουμένους ἐπικαταλαβεῖν. ὁ μὲν οὖν Γέσκων ἐχόμενος ταύτης τῆς ἐννοίας οὕτως ἐχείριζε τὰ κατὰ τὴν

II. This happened in the year before the Gauls invaded Greece, some of whom perished near Delphi, whilst others crossed into Asia. B.C. 28

III. [*The Romans*] were wonderfully successful everywhere, and reduced to obedience all the tribes inhabiting Italy except the Celts. B.C. 27

IV. Accordingly [*the Carthaginians*] enlisted mercenaries from over sea—a large number of Ligurians and Celts, and a still larger number of Iberians—and dispatched them to Sicily. B.C. 26

V. Just about the same time [*the Carthaginians*] found themselves confronted by three enemies at once, their own mercenaries, the Numidians, and such Libyans as joined the former in their revolt. And this war proved to be neither insignificant nor contemptible. It exposed them to frequent and terrible alarms; and, finally, it became a question with them not merely of a loss of territory, but of their own bare existence, and of the safety of the very walls and buildings of their city. . . . The course of events at Carthage subsequent to the peace [*with Rome*] was as follows: As soon as possible after it was finally ratified Barcas withdrew the troops at Eryx to Lilybaeum, and then immediately laid down his command. Gesco, who was commandant of the town, proceeded to transport the soldiers into Libya. But foreseeing what was likely to happen, he very prudently embarked them in detachments, and did not send them all in one voyage. His object was to gain time for the Carthaginian government; so that one detachment B.C. 241-2  
Celtic and  
other mer-  
cenaries mak-  
ing war on the  
Carthagin-  
ians.

ἑξαποστολήν· οἱ δὲ Καρχηδόνιοι τὰ μὲν οὐκ εὐπορούμενοι  
 χρημάτων διὰ τὰς προγεγενημένας δαπάνας, τὰ δὲ καὶ  
 πεπεισμένοι παραιτήσεσθαι τοὺς μισθοφόρους μέρος τι τῶν  
 προσοφειλομένων ὀψωνίων, εἴαν καὶ συναθροίσωσι καὶ δέξων-  
 ται πάντας εἰς τὴν Καρχηδόνα, παρακατεῖχον ἐκεῖ τοὺς  
 καταπλέοντας διὰ ταύτην τὴν ἐλπίδα καὶ συνείχον ἐν τῇ  
 πόλει. γινομένων δὲ πλείονων ἀδικημάτων καὶ νύκτωρ καὶ  
 μεθ' ἡμέραν τὸ μὲν πρῶτον ὑπιδόμενοι τὸν ὄχλον καὶ τὴν  
 συμβαίνουσαν ἀκρασίαν ἠξίωσαν τοὺς ἡγεμόνας, ἕως ἂν  
 ἐτοιμασθῇ μὲν τὰ κατὰ τὰς σιταρχίας αὐτοῖς, προσδέξωνται  
 δὲ τοὺς ἀπολειπομένους, ἀναχωρῆσαι πάντας εἰς τινα πόλιν  
 τὴν προσαγορευομένην Σίκκαν, λαβόντας εἰς τὰ κατεπέιγοντα  
 χρυσοῦν ἕκαστον. . . ἄμα δὲ ῥαθυμοῦντες, τινὲς μὲν αὐτῶν  
 ἐξελογίζοντο τὰ προσοφειλόμενα σφίσι τῶν ὀψωνίων ἐπὶ τὸ  
 πλεῖον, καὶ συγκεφαλαιούμενοι πολλαπλάσια τῶν καθ-  
 ηκόντων ταῦτ' ἔφασαν δεῖν ἀπαιτεῖν τοὺς Καρχηδονίους·  
 πάντες δ' ἀναμιμνησκόμενοι τῶν ἐπαγγελιῶν ὧν οἱ στρατηγοὶ  
 κατὰ τοὺς ἐπισφαλεῖς τῶν καιρῶν παρακαλοῦντες σφᾶς  
 ἐπεποίηντο, μεγάλας εἶχον ἐλπίδας καὶ μεγάλην προσδοκίαν  
 τῆς ἐσομένης περὶ αὐτοὺς ἐπανορθώσεως. διόπερ ἄμα τῷ  
 συλληχθῆναι πάντας εἰς τὴν Σίκκαν, καὶ παραγενόμενον  
 Ἄνωνα τὸν ὑπάρχοντα στρατηγὸν ἐν τῇ Λιβύῃ τότε τῶν  
 Καρχηδονίων μὴ οἶον τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας  
 ἐκπληροῦν, ἀλλὰ τοῦναντίον, λέγοντα τὸ βᾶρος τῶν φόρων



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καὶ τὴν καθόλου στενοχωρίαν τῆς πόλεως, ἐγχειρεῖν παραι-  
 τεῖσθαι μέρος τι τῶν ἐξ ὁμολόγου προσοφειλομένων ὀψωνίων,  
 εὐθέως διαφορά καὶ στάσις ἐγεννᾶτο καὶ συνδρομαὶ συνεχεῖς  
 ἐγίνοντο, ποτὲ μὲν κατὰ γένη ποτὲ δ' ὁμοῦ πάντων. ὡς δ' ἂν  
 μήθ' ὁμοεθνῶν μήθ' ὁμογλώττων ὑπαρχόντων, ἦν ἀμιξίας καὶ  
 θορύβου καὶ τῆς λεγομένης τύρβης πλήρες τὸ στρατόπεδον.  
 . . . ἦσαν γὰρ οἱ μὲν Ἰβηρες οἱ δὲ Κελτοί, τινὲς δὲ  
 Λιγυστῖνοι καὶ Βαλιαρεῖς, οὐκ ὀλίγοι δὲ μιξέλληνες, ὧν οἱ  
 πλείους αὐτόμολοι καὶ δοῦλοι· τὸ δὲ μέγιστον μέρος αὐτῶν  
 ἦν Λίβυες. . . . διαπιστήσαντες δὲ τοῖς κατὰ μέρος ἡγε-  
 μόσιν, ἐξοργισθέντες δὲ πρὸς τοὺς Καρχηδονίους ὥρμησαν  
 πρὸς τὴν πόλιν, καὶ κατεστρατοπέδευσαν ἀπέχοντες ὡς ἂν  
 ἑκατὸν καὶ εἴκοσι στάδια τῆς Καρχηδόνας, ἐπὶ τῷ καλουμένῳ  
 Τύνητι, πλείους ὄντες τῶν δισμυρίων. . . .

Πεφρονηματισμένων δὲ καὶ πεπεισμένων διὰ τοὺς προγεγο-  
 νότας αὐτοῖς ἐν Σικελίᾳ πρὸς τὰ Ῥωμαϊκὰ στρατόπεδα  
 κινδύνους μὴ οἶον Καρχηδονίους ἀντοφθαλμῆσαί ποτ' ἂν  
 πρὸς αὐτοὺς ἐν τοῖς ὅπλοις, ἀλλὰ μηδὲ τῶν λοιπῶν ἀνθρώπων  
 μηδένα ῥαδίως. διόπερ ἅμα τῷ συγχωρῆσαι τὰ περὶ τῶν  
 ὀψωνίων αὐτοῖς τοὺς Καρχηδονίους εὐθέως ἐπέβαινον καὶ  
 τῶν τεθνεώτων ἵππων ἀπήτουν τὰς ἀξίας. προσδεξαμένων  
 δὲ καὶ τοῦτο, πάλιν τῆς προσοφειλομένης σιτομετρίας ἐκ  
 πλείονος χρόνου τὴν μεγίστην γεγонуίαν ἐν τῷ πολέμῳ τιμῆν

high hopes and great expectations of the amount of compensation which awaited them. The natural result followed. When the whole army was mustered at Sicca, and Hanno now appointed general in Libya, far from fulfilling these hopes and the promises they had received, talked on the contrary of the burden of the taxes and the embarrassment of the public finances; and actually endeavoured to obtain from them an abatement even from the amount of pay acknowledged to be due to them; excited and mutinous feelings at once began to manifest themselves. There were constant conferences hastily got together, sometimes among the separate nationalities, sometimes of the whole army; and there being no unity of race or language among them, the whole camp became a babel of confusion, a scene of murmuring tumult, and a veritable revel of misrule. . . .

B.C. 241-

There were in the army Iberians and Celts, men from Liguria and the Balearic Islands, and a considerable number of half-bred Greeks, mostly deserters and slaves; while the main body consisted of Libyans. . . . They conceived a violent mistrust of their several commanders; and in a furious outburst of anger against the Carthaginians started towards the city, and pitched their camp about a hundred and twenty stades from Carthage, at the town of Tunes, to the number of over twenty thousand. . . . Their confidence in themselves was profound; and their engagements with the Roman legions in Sicily had convinced them, that not only was it impossible



ἔφασκον αὐτοὺς δεῖν κομίζεσθαι. καθόλου δ' αἰεί τι καινὸν προσεξεύρισκον, εἰς ἀδύνατον ἐκβάλλοντες τὴν διάλυσιν, διὰ τὸ πολλοὺς καχέκτας καὶ στασιώδεις ἐν αὐτοῖς ὑπάρχειν. οὐ μὴν ἀλλὰ πᾶν τὸ δυνατὸν ὑπισχνουμένων τῶν Καρχηδονίων, κατένευσαν ἐπιτρέψαι περὶ τῶν ἀμφισβητουμένων ἐνὶ τῶν ἐν Σικελίᾳ γεγυότων στρατηγῶν. . . . ἦν δέ τις Καμπανὸς ἠὺτομοληκῶς παρὰ τῶν Ῥωμαίων δοῦλος, ἔχων σωματικὴν δύναμιν καὶ τόλμαν ἐν τοῖς πολεμικοῖς παράβολον, ὄνομα Σπένδιος. οὗτος εὐλαβούμενος μὴ παραγενόμενος αὐτὸν ὁ δεσπότης κομίσηται καὶ κατὰ τοὺς Ῥωμαίων νόμους αἰκισθεὶς διαφθαρῆ, πᾶν ἐτόλμα καὶ λέγειν καὶ πράττειν, σπουδάζων διακόψαι τὰς διαλύσεις τὰς πρὸς Καρχηδονίους. . . .

Ἄλλο μὲν οὖν πρὸς τοὺς ξένους καὶ Λιβυκὸς ἐπικληθεὶς πόλεμος διὰ ταῦτα καὶ τοιαύτην ἔλαβε τὴν ἀρχήν. . . .

Ἄλλο δὲ Μάθως αὐτὸς μὲν ἐπὶ τῆς τῶν Ἰππακριτῶν πολιορκίας ἐπέμενε, τοῖς δὲ περὶ τὸν Αὐτάριτον τὸν τῶν Γαλατῶν ἡγεμόνα καὶ Σπένδιον ἔχεσθαι τῶν ὑπεναντίων συνεβούλευε, τὰ μὲν πεδία φεύγοντας διὰ τὸ πλῆθος τῶν



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παρὰ τοῖς ὑπεναντίοις ἰππέων καὶ θηρίων, ταῖς δ' ὑπωρείαις ἀντιπαράγοντας καὶ συνεπιτιθεμένους κατὰ τὰς ὑποπιπτούσας αἰὲ δυσχερείας. ἅμα δὲ ταῖς ἐπινοίαις ταύταις καὶ πρὸς τοὺς Νομάδας καὶ τοὺς Λίβυας ἐξέπεμπε, δεόμενος βοηθεῖν σφίσι καὶ μὴ καταπροίεσθαι τοὺς ὑπὲρ τῆς ἐλευθερίας καιρούς. ὁ δὲ Σπένδιος προσλαβὼν ἐκ τοῦ Τύνητος ἀφ' ἐκάστου τῶν γενῶν τοὺς πάντας εἰς ἑξακισχιλίους προῆγε, ταῖς ὑπωρείαις ἀντιπαράγων τοῖς Καρχηδονίοις, ἔχων ἅμα τοῖς προειρημένοις καὶ τοὺς μετ' Αὐταρίτου Γαλάτας, ὄντας εἰς δισχιλίους· τὸ γὰρ λοιπὸν μέρος αὐτῶν τοῦ κατ' ἀρχὰς συστήματος ἠὺτομολήκει πρὸς τοὺς Ῥωμαίους ἐν ταῖς περὶ τὸν Ἔρυκα στρατοπεδείαις. . . .

Ὁ μὲν οὖν Λιβυκὸς πόλεμος εἰς τοιαύτην ἀγαγὼν περιστάσιν Καρχηδονίους τοιοῦτον ἔσχε τὸ τέλος, ὥστε μὴ μόνον κυριεῦσαι πάλιν τῆς Λιβύης τοὺς Καρχηδονίους, ἀλλὰ καὶ τοὺς αἰτίους τῆς ἀποστάσεως τιμωρήσασθαι καταξίως· . . . τρία μὲν οὖν ἔτη καὶ τέτταράς που μῆνας ἐπολέμησαν οἱ μισθοφόροι πρὸς τοὺς Καρχηδονίους πόλεμον, ὧν ἡμεῖς ἴσμεν ἀκοῇ μαθόντες, πολὺ τι τοὺς ἄλλους ὠμότητι καὶ παρανομίᾳ διενηνοχότα·

(i. 65-88)

VI. Διὸ καὶ τοῖς μὲν ἐκ τύχης πταίουσιν ἔλεος ἔπεται μετὰ συγγνώμης καὶ ἐπικουρία, τοῖς δὲ διὰ τὴν αὐτῶν ἀβουλίαν ὄνειδος καὶ ἐπιτίμησις συνεχυακολουθεῖ παρὰ τοῖς εὖ φρονοῦσιν. ἂ δὴ καὶ τότε παρὰ τῶν Ἑλλήνων εἰκότως ἂν τοῖς Ἡπειρώταις ἀπηντήθη. πρῶτον γὰρ τίς οὐκ ἂν τὴν

strong in cavalry and elephants, but marching parallel with them on the slopes of the mountains, and attacking them whenever they saw them in difficulties. While suggesting these tactics, he at the same time sent messengers to the Numidians and Libyans, entreating them to come to their aid, and not to let slip the opportunity of securing their own freedom. Accordingly, Spendius took with him a force of six thousand men, selected from each of the several nationalities at Tunes, and started, keeping along a line of hills parallel to the Carthaginians. Besides these six thousand men, he had two thousand Galatae under Autaritus, who were all that were left of the original number, the rest having deserted to the Romans during the period of the occupation of Eryx. . . . The war with the Libyans had indeed reduced Carthage to dreadful danger; but its termination enabled her not only to re-establish her authority over Libya, but also to inflict condign punishment upon the authors of the revolt. . . . For three years and four months did the mercenaries maintain a war against the Carthaginians which far surpassed any that I ever heard of for cruelty and inhumanity.

B.C. 241-2

The struggle lasts forty months.

VI. Therefore it is that pity and sympathy and assistance await those whose failure is due to Fortune: reproach and rebuke from all men of sense those who have only their own folly to thank for it.

B.C. 230.

The bad faith of some Gallic mercenaries

It is the latter that the Epirotes now richly deserved at the hands of the Greeks. For in the first place,

κοινήν περὶ Γαλατῶν φήμην ὑπιδόμενος εὐλαβηθείη τούτοις ἐγχειρίσαι πόλιν εὐδαίμονα καὶ πολλὰς ἀφορμὰς ἔχουσαν εἰς παρασπόνδησιν ; δεύτερον τίς οὐκ ἂν ἐφυλάξατο τὴν αὐτοῦ τοῦ συστήματος ἐκείνου προαίρεσιν ; οἷ γε τὴν μὲν ἀρχὴν ἐξέπεσον ἐκ τῆς ἰδίας συνδραμόντων ἐπ' αὐτοὺς τῶν ὁμοεθνῶν διὰ τὸ παρασπονδήσαι τοὺς αὐτῶν οἰκείους καὶ συγγενεῖς· ὑποδεξαμένων γε μὴν αὐτοὺς Καρχηδονίων διὰ τὸ κατεπείγεσθαι πολέμῳ, τὸ μὲν πρῶτον γενομένης τινὸς ἀντιρρήσεως τοῖς στρατιώταις πρὸς τοὺς στρατηγοὺς ὑπὲρ ὀψωνίων ἐξ αὐτῆς ἐπεβάλλοντο διαρπάζειν τὴν τῶν Ἀκραγαντίνων πόλιν, φυλακῆς χάριν εἰσαχθέντες εἰς αὐτήν, ὄντες τότε πλείους τῶν τρισχιλίων· μετὰ δὲ ταῦτα παρῆσαν αὐτοὺς πάλιν εἰς Ἔρυκα τῆς αὐτῆς χρείας ἕνεκεν, πολιορκούντων τὴν πόλιν Ῥωμαίων, ἐπεχείρησαν μὲν καὶ τὴν πόλιν καὶ τοὺς συμπολιορκουμένους προδοῦναι, τῆς δὲ πράξεως ταύτης ἀποτυχόντες ἠὲτομόλησαν πρὸς τοὺς πολεμίους, παρ' οἷς πιστευθέντες πάλιν ἐσύλησαν τὸ τῆς Ἀφροδίτης τῆς Ἐρυκίνης ἱερόν. διὸ σαφῶς ἐπεγνωκότες Ῥωμαῖοι τὴν ἀσέβειαν αὐτῶν, ἅμα τῷ διαλύσασθαι τὸν πρὸς Καρχηδονίους πόλεμον οὐδὲν ἐποιήσαντο προυργιαίτερον τοῦ παροπλίσαντας αὐτοὺς ἐμβαλεῖν εἰς πλοῖα καὶ τῆς Ἰταλίας πάσης ἐξορίστους καταστήσαι. οὗς Ἡπειρῶται τῆς δημοκρατίας καὶ τῶν νόμων φύλακας



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ποιησάμενοι, καὶ τὴν εὐδαιμονεστάτην πόλιν ἐγχειρίσαντες, πῶς οὐκ ἂν εἰκότως φανείησαν αὐτοὶ τῶν συμπτωμάτων αὐτοῖς αἴτιοι γεγονότες;

(ii. 7.)

VII. Ἀσδρούβας δὲ κατὰ τοὺς αὐτοὺς χρόνους (ἐν γὰρ τούτοις ἀπελίπομεν τὰ κατὰ τὴν Ἰβηρίαν) νουνεχῶς καὶ πραγματικῶς χειρίζων τὰ κατὰ τὴν ἀρχὴν ἐν τε τοῖς ὅλοις μεγάλην ἐποιεῖτο προκοπὴν, τὴν τε παρὰ μὲν τισι Καρχηδόνα παρὰ δὲ τισι Καινὴν πόλιν προσαγορευομένην κατασκευάσας οὐ μικρὰ μεγάλα δὲ συνεβάλλετο Καρχηδονίοις εἰς πραγμάτων λόγον, καὶ μάλιστα διὰ τὴν εὐκαιρίαν τοῦ τόπου πρὸς τε τὰ κατὰ τὴν Ἰβηρίαν πράγματα καὶ πρὸς τὰ κατὰ τὴν Λιβύην· περὶ ἧς ἡμεῖς εὐφυέστερον καιρὸν λαβόντες ὑποδείξομεν τὴν θέσιν αὐτῆς καὶ τὴν χρείαν, ἣν ἀμφοτέραις δύναται παρέχεσθαι ταῖς εἰρημέναις χώραις. ὃν καὶ θεωροῦντες Ῥωμαῖοι μείζω καὶ φοβερωτέραν ἤδη συνιστάμενον δυναστείαν, ἄρμησαν ἐπὶ τὸ πολυπραγμονεῖν τὰ κατὰ τὴν Ἰβηρίαν. εὐρόντες δὲ σφᾶς ἐπικεκοιμημένους ἐν τοῖς ἔμπροσθεν χρόνοις καὶ προειμένους εἰς τὸ μεγάλην χεῖρα κατασκευάσασθαι Καρχηδονίους, ἀνατρέχειν ἐπειρῶντο κατὰ δύναμιν. αὐτόθεν μὲν οὖν ἐπιτάττειν ἢ πολεμεῖν οὐ κατετόλμων τοῖς Καρχηδονίοις διὰ τὸ τὸν ἀπὸ τῶν Κελτῶν φόβον ἐπικρέμασθαι τοῖς σφετέροις πράγμασιν καὶ μόνον οὐ καθ' ἑκάστην ἡμέραν προσδοκᾶν τὴν ἔφοδον αὐτῶν· καταψήσαντες δὲ καὶ πρᾶυναντες τὸν Ἀσδρούβαν, οὕτως ἔκριναν ἐγχειρεῖν τοῖς Κελτοῖς καὶ διακινδυνεύειν πρὸς αὐτούς, οὐδέποτ' ἂν ὑπολαμβάνοντες οὐχ

men as these they entrusted their most wealthy city ! How then can it be denied that they were the cause of their own misfortunes ?

VII. We must now turn to Hasdrubal in Iberia. He had during this period been conducting his command with ability and success, and had not only given in general a great impulse to the Carthaginian interests there, but in particular had greatly strengthened them by the fortification of the town, variously called Carthage, and New Town, the situation of which was exceedingly convenient for operations in Libya as well as in Iberia. I shall take a more suitable opportunity of speaking of the site of this town, and of pointing out the advantages offered by it to both countries : I must at present speak of the impression made by Hasdrubal's policy at Rome. Seeing him strengthening the Carthaginian influence in Spain, and rendering it continually more formidable, the Romans were anxious to interfere in the politics of that country. They discovered, as they thought, that they had allowed their suspicions to be lulled to sleep, and had meanwhile given the Carthaginians the opportunity of consolidating their power. They did not venture, however, at the moment to impose conditions or to make war on them, because they were in almost daily dread of an attack from the Celts. They determined therefore to mollify Hasdrubal by gentle measures, and so to leave themselves free to attack the Celts first and try conclusions with them : for they were convinced that, with such enemies

B.C. 228.

Carthaginians  
in Spain.Struggle  
Romans &  
Celts in I



οἶον δυναστεύσαι τῶν κατὰ τὴν Ἰταλίαν ἄλλ' οὐδ' ἀσφαλῶς οἰκῆσαι τὴν ἑαυτῶν πατρίδα, τούτους ἔχοντες ἐφέδρους τοὺς ἄνδρας. διόπερ ἅμα τῷ διαπρεσβευσάμενοι πρὸς τὸν Ἀσδρούβαν ποιήσασθαι συνθήκας, ἐν αἷς τὴν μὲν ἄλλην Ἰβηρίαν παρεσιώπων, τὸν δὲ καλούμενον Ἰβηρα ποταμὸν οὐκ ἔδει Καρχηδονίους ἐπὶ πολέμῳ διαβαίνειν, εὐθέως ἐξήνεγκαν τὸν πρὸς τοὺς κατὰ τὴν Ἰταλίαν Κελτοὺς πόλεμον.

(ii. 13.)

VIII. Ὑπὲρ ὧν δοκεῖ μοι χρήσιμον εἶναι κεφαλαιώδη μὲν ποιήσασθαι τὴν ἐξήγησιν, ἵνα τὸ τῆς προκατασκευῆς οἰκείου συσσωσώμεν κατὰ τὴν ἐξ ἀρχῆς πρόθεσιν, ἀναδραμεῖν δὲ τοῖς χρόνοις ἐπὶ τὴν ἀρχήν, ἐξ ὅτου κατέσχον οἱ προειρημένοι τὴν χώραν· ἠγοῦμαι γὰρ τὴν περὶ αὐτῶν ἱστορίαν οὐ μόνον ἀξίαν εἶναι γνώσεως καὶ μνήμης, ἀλλὰ καὶ τελέως ἀναγκαίαν χάριν τοῦ μαθεῖν τίσι μετὰ ταῦτα πιστεύσας ἀνδράσι καὶ τόποις Ἀννίβας ἐπεβάλετο καταλύειν τὴν Ῥωμαίων δυναστείαν. πρῶτον δὲ περὶ τῆς χώρας ῥητέον, ποία τίς ἐστίν καὶ πῶς κείται πρὸς τὴν ἄλλην Ἰταλίαν· οὕτως γὰρ ἔσται καὶ τὰ περὶ τὰς πράξεις διαφέροντα κατανοεῖν βέλτιον, ὑπογραφέντων τῶν περὶ τε τοὺς τόπους καὶ τὴν χώραν ἰδιωμάτων.

Τῆς δὴ συμπάσης Ἰταλίας τῷ σχήματι τριγωνοειδοῦς ὑπαρχούσης, τὴν μὲν μίαν ὀρίζει πλευρὰν αὐτῆς, τὴν πρὸς τὰς ἀνατολὰς κεκλιμένην, ὃ τ' Ἰόνιος πόρος καὶ κατὰ τὸ συνεχές ὁ κατὰ τὸν Ἀδρίαν κόλπος, τὴν δὲ πρὸς μεσημβρίαν καὶ δυσμὰς τετραμμένην τὸ Σικελικὸν καὶ Τυρρηρικὸν πέλαγος. αὐταὶ δ' αἱ πλευραὶ συμπίπτουσαι πρὸς ἀλλήλας κορυφὴν ποιοῦσι τοῦ τριγώνου τὸ προκείμενον ἀκρωτήριον τῆς Ἰταλίας εἰς τὴν μεσημβρίαν, ὃ προσαγορεύεται μὲν Κόκυνθος, διαιρεῖ δὲ τὸν Ἰόνιον πόρον καὶ τὸ Σικελικὸν πέλαγος. τὴν δὲ λοιπὴν τὴν παρά τε τὰς ἄρκτους καὶ τὴν μεσόγαιαν παρα-



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τείνουσαν ὀρίζει κατὰ τὸ συνεχές ἢ τῶν Ἑλλήνων παρώρεια, λαμβάνουσα τὴν μὲν ἀρχὴν ἀπὸ Μασσαλίας καὶ τῶν ὑπὲρ τὸ Σαρδῶνον πέλαγος τόπων, παρήκουσα δὲ συνεχῶς μέχρι πρὸς τὸν τοῦ παντὸς Ἀδρίου μυχόν, πλὴν βραχέος ὃ προκαταλήγουσα λείπει τοῦ μὴ συνάπτειν αὐτῷ. παρὰ δὲ τὴν προειρημένην παρώρειαν, ἣν δεῖ νοεῖν ὡσανεὶ βάσιν τοῦ τριγώνου, παρὰ ταύτην ἀπὸ μεσημβρίας ὑπόκειται πεδία τῆς συμπάσης Ἰταλίας τελευταῖα πρὸς τὰς ἄρκτους, ὑπὲρ ὧν ὁ νῦν δὴ λόγος, ἀρετῇ καὶ μεγέθει διαφέροντα τῶν κατὰ τὴν Εὐρώπην, ὅσα πέπτωκεν ὑπὸ τὴν ἡμετέραν ἱστορίαν. ἔστι δὲ τὸ μὲν ὅλον εἶδος καὶ τῆς ταῦτα τὰ πεδία περιγραφούσης γραμμῆς τριγωνοειδές, τούτου δὲ τοῦ σχήματος τὴν μὲν κορυφὴν ἢ τε τῶν Ἀπεννίνων καλουμένων ὄρων καὶ τῶν Ἀλπεινῶν σύμπτωσις οὐ μακρὸν ἀπὸ τοῦ Σαρδῶνου πελάγους ὑπὲρ Μασσαλίας ἀποτελεῖ, τῶν δὲ πλευρῶν παρὰ μὲν τὴν ἀπὸ τῶν ἄρκτων, ὡς ἐπάνω προεῖπον, τὰς Ἑλλείους αὐτὰς ἐπὶ δισχιλίους καὶ διακοσίους σταδίους παρήκειν συμβαίνει, παρὰ δὲ τὴν ἀπὸ μεσημβρίας τὸν Ἀπεννίνον ἐπὶ τρισχιλίους ἑξακοσίους. βάσεώς γε μὴν τάξιν λαμβάνει τοῦ παντὸς σχήματος ἢ παραλία τοῦ κατὰ τὸν Ἀδριανὸν κόλπου· τὸ δὲ μέγεθος τῆς βάσεώς ἐστιν, ἀπὸ πόλεως Σήνης ἕως ἐπὶ τὸν μυχόν, ὑπὲρ τοὺς δισχιλίους σταδίους καὶ πεντακοσίους, ὥστε τὴν πᾶσαν περίμετρον τῶν προειρημένων πεδίων μὴ πολὺ λείπειν τῶν μυρίων σταδίων. (ii. 14.)

IX. Περὶ γε μὴν τῆς ἀρετῆς οὐδ' εἰπεῖν ῥάδιον. σίτου τε γὰρ τοσαύτην ἀφθονίαν ὑπάρχειν συμβαίνει κατὰ τοὺς τόπους ὥστ' ἐν τοῖς καθ' ἡμᾶς καιροῖς πολλάκις τεττάρων ὀβολῶν εἶναι τῶν πυρῶν τὸν Σικελικὸν μέδιμνον, τῶν δὲ κριθῶν δυεῖν, τοῦ δ' οἴνου τὸν μετρητὴν ἰσόκριθον.<sup>1</sup> ἔλυμου γε μὴν καὶ κέγχρου τελέως ὑπερβάλλουσα δαψίλεια γίνεται παρ' αὐτοῖς· τὸ δὲ τῶν βαλάνων πλῆθος τὸ γινόμενον ἐκ

and is formed by the chain of the Alps stretching right across the country, beginning at Marseilles and the coast of the Sardinian Sea, and with no break in its continuity until within a short distance of the head of the Adriatic. To the south of this range, which I said we must regard as the base of the triangle, are the most northerly plains of Italy, the largest and most fertile of any with which I am acquainted in all Europe. This is the district with which we are at present concerned. Taken as a whole it too forms a triangle, the apex of which is the point where the Apennines and Alps converge, above Marseilles, and not far from the coast of the Sardinian Sea. The northern side of this triangle is formed by the Alps, extending 2200 stades; the southern by the Apennines, extending 3600; and the base is the seaboard of the Adriatic, from the town of Sena to the head of the gulf, a distance of more than 2500 stades. The total length of the three sides will thus be nearly 10,000 stades.

Its wonder  
fertility.

IX. The yield of corn in this district is so abundant that wheat is often sold at four obols a Sicilian medimnus, barley at two, and a metretes of wine for an equal measure of barley.<sup>1</sup> The quantity of panic and millet produced is extraordinary; and the amount of acorns grown in the oak forests scattered

<sup>1</sup> That is, wheat cost 1*d.* per bushel, barley  $\frac{1}{2}$ *d.* per bushel, while 1*d.* would purchase 16 gallons of wine.

τῶν κατὰ διάστημα δρυμῶν ἐν τοῖς πεδίοις ἐκ τούτων ἂν τις μάλιστα τεκμήραιτο· πλείστων γὰρ ὑικῶν ἱερείων κοπτομένων ἐν Ἰταλίᾳ διὰ τε τὰς εἰς τοὺς ἰδίους βίους καὶ τὰς εἰς τὰ στρατόπεδα παραθέσεις, τὴν ὄλοσχερεστάτην χορηγίαν ἐκ τούτων συμβαίνει τῶν πεδίων αὐτοῖς ὑπάρχειν. περὶ δὲ τῆς κατὰ μέρος εὐωνίας καὶ δαψιλείας τῶν πρὸς τὴν τροφήν ἀνηκόντων οὕτως ἂν τις ἀκριβέστατα κατανοήσειεν· ποιοῦνται γὰρ τὰς καταλύσεις οἱ διοδεύοντες τὴν χώραν ἐν τοῖς πανδοκείοις οὐ συμφωνοῦντες περὶ τῶν κατὰ μέρος ἐπιτηδείων, ἀλλ' ἐρωτῶντες πόσου τὸν ἄνδρα δέχεται· ὡς μὲν οὖν ἐπὶ τὸ πολὺ παρίενται τοὺς καταλύτας οἱ πανδοκεῖς, ὡς ἱκανὰ πάντ' ἔχειν τὰ πρὸς τὴν χρείαν, ἡμισσαρίου (τοῦτο δ' ἔστι τέταρτον μέρος ὀβολοῦ),<sup>1</sup> σπανίως δὲ τοῦθ' ὑπερβαίνουσι. τό γε μὴν πλῆθος τῶν ἀνδρῶν καὶ τὸ μέγεθος καὶ κάλλος τῶν σωμάτων, ἔτι δὲ τὴν ἐν τοῖς πολέμοις τόλμαν ἐξ αὐτῶν τῶν πράξεων σαφῶς ἔσται καταμαθεῖν.

(ii. 15.)

Χ. Τῶν δ' Ἄλπεων ἑκατέρας τῆς πλευρᾶς, τῆς ἐπὶ τὸν Ῥοδανὸν ποταμὸν καὶ τῆς ἐπὶ τὰ προειρημένα πεδία νευούσης, τοὺς βουνώδεις καὶ γεώδεις τόπους κατοικοῦσι τοὺς μὲν ἐπὶ τὸν Ῥοδανὸν καὶ τὰς ἄρκτους ἐστραμμένους Γαλάται Τρανσαλπῖνοι προσαγορευόμενοι, τοὺς δ' ἐπὶ τὰ πεδία Ταυρίσκοι καὶ Ἄγωνες καὶ πλείω γένη βαρβάρων ἕτερα. Τρανσαλπῖνοί γε μὴν οὐ διὰ τὴν τοῦ γένους ἀλλὰ διὰ τὴν τοῦ τόπου διαφορὰν προσαγορεύονται· τὸ γὰρ τρᾶνς ἐξερμηνευόμενον ἔστι πέραν, διὸ τοὺς ἐπέκεινα τῶν Ἄλπεων Τρανσαλπίλους καλοῦσι. τὰ δ' ἄκρα διὰ τε τὴν τραχύτητα καὶ τὸ πλῆθος τῆς ἐπιμενούσης αἰὲ χιόνος ἀοίκητα τελέως ἐστίν.

τὸν δ' Ἀπεννῖνον ἀπὸ μὲν τῆς ἀρχῆς τῆς ὑπὲρ Μασσαλίαν καὶ τῆς πρὸς τὰς Ἄλπεις συμπτώσεως Λιγυστῖνοι κατοικοῦσιν, καὶ τὴν ἐπὶ τὸ Τυρρηνικὸν πέλαγος



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αὐτοῦ πλευρὰν κεκλιμένην καὶ τὴν ἐπὶ τὰ πεδία, παρὰ θάλατταν μὲν μέχρι πόλεως Πίσσης, ἣ πρώτη κείται τῆς Τυρρηνίας ὡς πρὸς τὰς δυσμάς, κατὰ δὲ τὴν μεσόγαιον ἕως τῆς Ἀρρητίνων χώρας· ἐξῆς δὲ Τυρρηνοί. τούτοις δὲ συνεχεῖς ἐκάτερον τὸ κλίμα νέμονται τῶν προειρημένων ὄρων Ὀμβροί. λοιπὸν ὁ μὲν Ἀπεννίνος ἀπέχων τῆς κατὰ τὸν Ἀδρίαν θαλάττης σταδίου ὡσανεὶ πεντακοσίου, ἀπολείπει τὰ πεδία δεξιὸς ἀπονέων, καὶ διὰ μέσης τῆς λοιπῆς Ἰταλίας διήκων εἰς τὸ Σικελικὸν κατατείνει πέλαγος· τὸ δ' ἀπολειπόμενον μέρος πεδινὸν τῆς πλευρᾶς ἐπὶ θάλατταν καὶ πόλιν καθήκει Σήνην. ὁ δὲ Πάδος ποταμός, ὑπὸ δὲ τῶν ποιητῶν Ἡριδανὸς θρυλούμενος, ἔχει μὲν τὰς πηγὰς ἀπὸ τῶν Ἀλπεων ὡς πρὸς τὴν κορυφὴν μᾶλλον τοῦ προειρημένου σχήματος, καταφέρεται δ' εἰς τὰ πεδία ποιούμενος τὴν ῥύσιν ὡς ἐπὶ μεσημβρίαν. ἀφικόμενος δ' εἰς τοὺς ἐπιπέδους τόπους, ἐκκλίνας τῷ ῥεύματι πρὸς ἕω φέρεται δι' αὐτῶν, ποιεῖ δὲ τὴν ἐκβολὴν δυσὶ στόμασιν εἰς τοὺς κατὰ τὸν Ἀδρίαν τόπους· τὸ δὲ πλεῖον ἀποτεμένεται μέρος τῆς πεδιάδος χώρας εἰς τὰς Ἀλπεις καὶ τὸν Ἀδριατικὸν μυχόν. ἄγει δὲ πλῆθος ὕδατος οὐδενὸς ἔλαττον τῶν κατὰ τὴν Ἰταλίαν ποταμῶν· διὰ τὸ τὰς ῥύσεις τὰς ἐπὶ τὰ πεδία νεούσας ἀπὸ τε τῶν Ἀλπεων καὶ τῶν Ἀπεννίνων ὄρων εἰς τοῦτον ἐμπίπτειν ἀπάσας καὶ πανταχόθεν. μεγίστῳ δὲ καὶ καλλίστῳ ῥεύματι φέρεται περὶ κυνὸς ἐπιτολήν, αὐξόμενος ὑπὸ τοῦ πλήθους τῶν ἀνατηκομένων χιόνων ἐν τοῖς προειρημένοις ὄρεσιν. ἀναπλεῖται δ' ἐκ θαλάττης κατὰ τὸ στόμα τὸ καλούμενον Ὀλανα σχεδὸν ἐπὶ δισχιλίους σταδίους. τὴν μὲν γὰρ πρώτην ἐκ τῶν πηγῶν ἔχει ῥύσιν ἀπλήν, σχίζεται δ' εἰς δύο μέρη κατὰ τοὺς προσαγορευομένους Τριγαβόλους· τούτων δὲ τὸ μὲν ἕτερον στόμα προσονομάζεται Παδία, τὸ δ' ἕτερον Ὀλανα. κείται δ' ἐπὶ τούτῳ

city on the west of Etruria and inland to Arretium. Next to them come the Etruscans ; and the next on both slopes the Umbrians. The distance between the Apennines and the Adriatic averages about five hundred stades ; and when it leaves the northern plains the chain verges to the right, and goes entirely through the middle of the rest of Italy, as far as the Sicilian Sea. The remaining portion of this triangle, namely the plain along the sea coast, extends as far as the town of Sena. The Po, celebrated by the poets under the name of Eridanus, rises in the Alps near the apex of the triangle, and flows down to the plains in a southerly course ; and after reaching the plains it turns to the east, and flowing through them discharges itself by two mouths into the Adriatic. The larger part of the plain is thus cut off by it, and lies between this river and the Alps to the head of the Adriatic. In body of water it is second to no river in Italy, because the mountain streams, descending from the Alps and Apennines to the plain, one and all flow into it on both sides ; and its stream is at its height and beauty about the time of the rising of the Dog Star (i.e. July 15), because it is then swollen by the melting snows on the mountains. It is navigable for nearly 2000 stades up stream, the ships entering by the mouth called Olana ; and though it is a single main channel to begin with, it branches off into two at the place called Trigoboli, of which streams the northern is called the Padoa, the southern the Olana.



λιμὴν οὐδενὸς τῶν κατὰ τὸν Ἀδρίαν ἤττω παρεχόμενος ἀσφάλειαν τοῖς ἐν αὐτῷ καθορμιζομένοις. παρά γε μὴν τοῖς ἐγχωρίοις ὁ ποταμὸς προσαγορεύεται Βόδεγκος. τᾶλλα δὲ τὰ περὶ τὸν ποταμὸν τοῦτον ἱστορούμενα παρὰ τοῖς Ἑλλησι, λέγω δὴ τὰ περὶ Φαέθοντα καὶ τὴν ἐκείνου πτώσιν, ἔτι δὲ τὰ δάκρυα τῶν αἰγείρων καὶ τοὺς μελανείμονας τοὺς περὶ τὸν ποταμὸν οἰκοῦντας, οὓς φασὶ τὰς ἐσθῆτας εἰσέτι νῦν φορεῖν τοιαύτας ἀπὸ τοῦ κατὰ Φαέθοντα πένθους, καὶ πᾶσαν δὴ τὴν τραγικὴν καὶ ταύτῃ προσεικυῖαν ὕλην ἐπὶ μὲν τοῦ παρόντος ὑπερθησόμεθα διὰ τὸ μὴ λίαν καθήκειν τῇ τῆς προκατασκευῆς γένει τὴν περὶ τῶν τοιούτων ἀκριβολογίαν, μεταλαβόντες δὲ καιρὸν ἀρμόττοντα ποιησόμεθα τὴν καθήκουσαν μνήμην, καὶ μάλιστα διὰ τὴν Τιμαίου περὶ τοὺς προειρημένους τόπους ἄγνοιαν.

(ii. 16.)

XI. Πλὴν ταῦτά γε τὰ πεδία τὸ παλαιὸν ἐνέμοντο Τυρρηνοί,<sup>1</sup> καθ' οὓς χρόνους καὶ τὰ Φλέγραιά ποτε καλούμενα τὰ περὶ Καπύην καὶ Νώλην, ἃ δὴ καὶ διὰ τὸ πολλοῖς ἐμποδῶν εἶναι καὶ γνωρίζεσθαι μεγάλην ἐπ' ἀρετῇ δόξαν εἴληφεν. διὸ καὶ τοὺς ἱστοροῦντας τὰς Τυρρηνῶν δυναστείας οὐ χρὴ ποιεῖσθαι τὴν ἀναφορὰν ἐπὶ τὴν νῦν κατεχομένην ὑπ' αὐτῶν χώραν, ἀλλ' ἐπὶ τὰ προειρημένα πεδία καὶ τὰς ἐκ τούτων τῶν τόπων ἀφορμάς. οἷς ἐπιμιγνύμενοι κατὰ τὴν παράθεσιν Κελτοί, καὶ περὶ τὸ κάλλος τῆς χώρας ὀφθαλμιάσαντες, ἐκ μικρᾶς προφάσεως μεγάλη στρατιᾷ παραδόξως ἐπελθόντες ἐξέβαλον ἐκ τῆς περὶ τὸν Πάδου χώρας Τυρρηνοὺς καὶ κατέσχον αὐτοὶ τὰ πεδία. τὰ μὲν

<sup>1</sup> The Celts of the first Celtic migration, whom we find in the British Isles at the time of Homer (*v. supra*, pp. 2, 3), were established in North Italy circa 1000 B.C. They were conquered by the Etruscans circa 700 B.C., who in turn were conquered by the Celts of the second Celtic migration, circa 400 B.C. *Vide* Bertrand et Reinach, *Les Celtes dans les vallées du Po et du Danube*.



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οὖν πρῶτα καὶ περὶ τὰς ἀνατολὰς τοῦ Πάδου κείμενα Λάοι καὶ Λεβέκιοι, μετὰ δὲ τούτους Ἴνσομβρες κατώκησαν, ὁ μέγιστον ἔθνος ἦν αὐτῶν· ἐξῆς δὲ τούτοις παρὰ τὸν ποταμὸν Γουομάνοι. τὰ δὲ πρὸς τὸν Ἀδρίαν ἤδη προσήκοντα γένος ἄλλο πάνυ παλαιὸν διακατέσχευ· προσαγορεύονται δ' Οὐένετοι, τοῖς μὲν ἔθεσι καὶ τῷ κόσμῳ βραχὺ διαφέροντες Κελτῶν, γλώττη δ' ἄλλοία χρώμενοι· περὶ ὧν οἱ τραγωδιογράφοι πολὺν τινα πεποίηνται λόγον καὶ πολλὴν διαθένται τερατεῖαν. τὰ δὲ πέραν τοῦ Πάδου, τὰ περὶ τὸν Ἀπεννῖνον, πρῶτοι μὲν Ἄναρες, μετὰ δὲ τούτους Βοῖοι κατώκησαν, ἐξῆς δὲ τούτων ὡς πρὸς τὸν Ἀδρίαν Λίγγωνες, τὰ δὲ τελευταῖα πρὸς θάλαττη Σήνωνες.

Τὰ μὲν οὖν ἐπιφανέστατα τῶν κατασχόντων τοὺς προειρημένους τόπους ἔθνῶν ταῦθ' ὑπῆρχεν, ὧκουν δὲ κατὰ κώμας ἀτειχίστους, τῆς λοιπῆς κατασκευῆς ἄμοιροι καθεστῶτες· διὰ γὰρ τὸ στιβαδοκοιτεῖν καὶ κρεαφαγεῖν, ἔτι δὲ μηδὲν ἄλλο πλὴν τὰ πολεμικὰ καὶ τὰ κατὰ γεωργίαν ἀσκεῖν, ἀπλοῦς εἶχον τοὺς βίους, οὔτ' ἐπιστήμης ἄλλης οὔτε τέχνης παρ' αὐτοῖς τὸ παράπαν γινωσκομένης. ὕπαρξις γε μὴν ἐκάστοις ἦν θρέμματα καὶ χρυσὸς διὰ τὸ μόνον ταῦτα κατὰ τὰς περιστάσεις ῥαδίως δύνασθαι πανταχῇ περιαγαγεῖν καὶ μεθιστάναι κατὰ τὰς αὐτῶν προαιρέσεις· περὶ δὲ τὰς ἑταιρείας μεγίστην σπουδὴν ἐποιοῦντο διὰ τὸ καὶ φοβερώτατον καὶ δυνατώτατον εἶναι παρ' αὐτοῖς τοῦτον ὃς ἂν πλείστους ἔχειν δοκῇ τοὺς θεραπεύοντας καὶ συμπεριφερομένους αὐτῷ.<sup>1</sup>

(ii. 17.)

XII. Τὰς μὲν οὖν ἀρχὰς οὐ μόνον τῆς χώρας ἐπεκράτουν, ἀλλὰ καὶ τῶν σύνεγγυς πολλοὺς ὑπηκόους ἐπεποίηντο, τῇ

<sup>1</sup> Cf. Caesar, *Bell. Gall.* vi. 11-20.

Lebecii; after them the Insubres settled in the country, the largest tribe of all; and next to them along the bank of the river, the Cenomani. But the district along the shore of the Adriatic was held by another very ancient tribe, called the Venēti, in customs and dress nearly allied to the Celts, but using quite a different language, about whom the tragic poets have written a great many wonderful tales. South of the Po, in the Apennine district, first beginning from the west, the Anares, and next to them the Boii settled. Next them, on the coast of the Adriatic, the Lingones; and south of these, still on the sea-coast, the Senones. These are the most important tribes that took possession of this part of the country. They lived in open villages, without any permanent buildings. As they made their bed of straw or leaves, and fed on meat, and followed no pursuits but those of war and agriculture, they lived simple lives without being acquainted with any science or art whatever. Each man's property, moreover, consisted in cattle and gold; as they were the only things that could be easily carried with them, when they wandered from place to place, and changed their dwellings as fancy directed. They put a high esteem, however, on friendship: for the man who had the largest number of clients or companions in his wanderings was looked upon as the most formidable and powerful member of the tribe.<sup>1</sup>

The primit  
life of the  
second  
Celtic settle

XII. In the early days of their settlement, they did not merely subdue the territory which they occupied,

They captu  
Rome, but  
return hom

τόλμη καταπεπληγμένοι· μετὰ δέ τινα χρόνον μάχη νικήσαντες Ῥωμαίους καὶ τοὺς μετὰ τούτων παραταξαμένους, ἐπόμενοι τοῖς φεύγουσι τρισὶ τῆς μάχης ἡμέραις ὕστερον κατέσχον αὐτὴν τὴν Ῥώμην πλὴν τοῦ Καπετωλίου. γενομένου δ' ἀντισπάσματος καὶ τῶν Οὐενέτων ἐμβαλόντων εἰς τὴν χώραν αὐτῶν, τότε μὲν ποιησάμενοι συνθήκας πρὸς Ῥωμαίους καὶ τὴν πόλιν ἀποδόντες ἐπανῆλθον εἰς τὴν οἰκίαν, μετὰ δὲ ταῦτα τοῖς ἐμφυλίοις συνέιχοντο πολέμοις· ἔνιοι δὲ καὶ τῶν τὰς Ἄλπεις κατοικούντων ὁρμὰς ἐποιοῦντο καὶ συνηθροίζοντο πολλάκις ἐπ' αὐτούς, θεωροῦντες ἐκ παραθέσεως τὴν παραγεγεννημένην αὐτοῖς εὐδαιμονίαν. ἐν ᾧ καιρῷ Ῥωμαῖοι τὴν τε σφετέραν δύναμιν ἀνέλαβον καὶ τὰ κατὰ τοὺς Λατίνους αὐθις πράγματα συνεστήσαντο. παραγενομένων δὲ πάλιν τῶν Κελτῶν εἰς Ἄλβαν στρατευματι μεγάλῳ μετὰ τὴν τῆς πόλεως κατάληψιν ἔτει τριακοστῷ, τότε μὲν οὐκ ἐτόλμησαν ἀντεξαγαγεῖν Ῥωμαῖοι τὰ στρατόπεδα διὰ τὸ παραδόξου γενομένης τῆς ἐφόδου προκαταληφθῆναι καὶ μὴ καταταχῆσαι τὰς τῶν συμμάχων ἀθροίσαντας δυνάμεις· αὐθις δ' ἐξ ἐπιβολῆς ἑτέρας ἔτει δωδεκάτῳ μετὰ μεγάλης στρατιᾶς ἐπιπορευομένων προαισθόμενοι καὶ συναγείραντες τοὺς συμμάχους μετὰ πολλῆς προθυμίας ἀπήντων, σπεύδοντες συμβαλεῖν καὶ διακινδυνεῦσαι περὶ τῶν ὅλων. οἱ δὲ Γαλάται καταπλαγέντες τὴν ἐφοδὸν αὐτῶν καὶ διαστασιάσαντες πρὸς σφᾶς νυκτὸς ἐπιγενομένης φυγῆ



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παραπλησίαν ἐποιήσαντο τὴν ἀποχώρησιν εἰς τὴν οἰκίαν. ἀπὸ δὲ τούτου τοῦ φόβου τριακαίδεκα μὲν ἔτη τὴν ἡσυχίαν ἔσχον, μετὰ δὲ ταῦτα συνορῶντες αὐξανομένην τὴν Ῥωμαίων δύναμιν εἰρήνην ἐποιήσαντο καὶ συνθήκας.

(ii. 18.)

XIII. Ἐν αἷς ἔτη τριάκοντα μείναντες ἐμπεδῶς, αὖθις γενομένου κινήματος ἐκ τῶν Τρανασαλπίνων δείσαντες μὴ πόλεμος αὐτοῖς ἐγερθῆ βαρύς, ἀπὸ μὲν αὐτῶν ἔτρεψαν τὰς ὀρμὰς τῶν ἐξανισταμένων δωροφοροῦντες καὶ προτιθέμενοι τὴν συγγένειαν, ἐπὶ δὲ Ῥωμαίους παρώξυναν καὶ μετέσχον αὐτοῖς τῆς στρατείας, ἐν ᾗ τὴν ἔφοδον ποιησάμενοι διὰ Τυρρηνίας ὁμοῦ συστρατευσαμένων σφίσι Τυρρηνῶν, καὶ περιβαλόμενοι λείας πλήθος, ἐκ μὲν τῆς Ῥωμαίων ἐπαρχίας ἀσφαλῶς ἐπανῆλθον, εἰς δὲ τὴν οἰκίαν ἀφικόμενοι καὶ στασιάσαντες περὶ τὴν τῶν εἰλημμένων πλεονεξίαν τῆς τελείας καὶ τῆς αὐτῶν δυνάμεως τὸ πλείστον μέρος διέφθειραν. τοῦτο δὲ σύνηθές ἐστι Γαλάταις πράττειν, ἐπειδὴν σφετερίζονται τι τῶν πέλας, καὶ μάλιστα διὰ τὰς ἀλόγους οἰνοφλυγίας καὶ πλησμονάς. μετὰ δὲ ταῦτα πάλιν ἔτει τετάρτῳ συμφρονήσαντες ἅμα Σαυνίται καὶ Γαλάται παρετάξαντο Ῥωμαίοις ἐν τῇ Καμερτίων χώρα, καὶ πολλοὺς αὐτῶν ἐν τῷ κινδύνῳ διέφθειραν· ἐν ᾧ καιρῷ προσφιλονεικήσαντες πρὸς τὸ γεγονὸς ἐλάττωμ' αὐτοῖς Ῥωμαῖοι μετ' ὀλίγας ἡμέρας ἐξῆλθον, καὶ συμβαλόντες πᾶσι τοῖς στρατοπέδοις ἐν τῇ τῶν Σεντινατῶν χώρα πρὸς τοὺς προειρημένους τοὺς μὲν πλείστους ἀπέκτειναν, τοὺς δὲ λοιποὺς ἠνάγκασαν προτροπάδην ἐκάστους εἰς τὴν οἰκίαν φυγεῖν. διαγενομένων

this alarm they kept quiet for thirteen years, at the end of which period, seeing that the power of the Romans was growing formidable, they made a peace and definite treaty with them. B.C. 334.

XIII. They abided by this treaty for thirty years : but at that time, alarmed by a threatening movement on the part of the Transalpine tribes, and fearing that a dangerous war was imminent, they diverted the attack of the invading horde from themselves by presents and appeals to their ties of kindred, but incited them to attack the Romans, joining in the expedition themselves. They directed their march through Etruria, and were joined by the Etruscans ; the combined armies, after taking a great quantity of booty, got safely back from the Roman territory. But when they got home, they quarrelled over the division of the spoil, and in the end destroyed most of it, as well as the flower of their own force. This is the way of the Galatae when they have appropriated their neighbours' property ; and it mostly arises from brutal drunkenness and intemperate feeding. In the fourth year after this, the Samnites and Galatae made a league, gave the Romans battle in the neighbourhood of Camertium, and slew a large number. Incensed at this defeat the Romans marched out a few days afterwards, and with two Consular armies engaged the enemy in the territory of Sentinum ; and, having killed a large number of them, forced the survivors Romans  
defeated i  
B.C. 297,<sup>1</sup>

<sup>1</sup> For the events from B.C. 297 to B.C. 225 see Livy, *infra* vol. ii., who here gives more detailed and valuable information than is to be found in Polybius.



δὲ πάλιν ἑτῶν δέκα παρεγένοντο Γαλάται μετὰ μεγάλης στρατιᾶς πολιορκήσοντες τὴν Ἀρρητίνων πόλιν, Ῥωμαῖοι δὲ παραβοηθήσαντες καὶ συμβαλόντες πρὸ τῆς πόλεως ἠττήθησαν. ἐν δὲ τῇ μάχῃ ταύτῃ Λευκίου τοῦ στρατηγοῦ τελευτήσαντος Μάνιον ἐπικατέστησαν τὸν Κόριον, οὗ πρεσβευτὰς ἐκπέμψαντος εἰς Γαλατίαν ὑπὲρ τῶν αἰχμαλώτων παρασπονδήσαντες ἐπανείλοντο τοὺς πρέσβεις. τῶν δὲ Ῥωμαίων ὑπὸ τὸν θυμὸν ἐκ χειρὸς ἐπιστρατευσαμένων, ἀπαντήσαντες συνέβαλλον οἱ Σήνωνες καλούμενοι Γαλάται. Ῥωμαῖοι δ' ἐκ παρατάξεως κρατήσαντες αὐτῶν τοὺς μὲν πλείστους ἀπέκτειναν τοὺς δὲ λοιποὺς ἐξέβαλον, τῆς δὲ χώρας ἐγένοντο πάσης ἐγκρατεῖς, εἰς ἣν καὶ πρώτην τῆς Γαλατίας ἀποικίαν ἔστειλαν τὴν Σήνην προσαγορευομένην πόλιν, ὁμώνυμον οὔσαν τοῖς πρότερον αὐτὴν κατοικοῦσι Γαλάταις· ὑπὲρ ἧς ἄρτίως διεσαφήσαμεν, φάσκοντες αὐτὴν παρὰ τὸν Ἀδρίαν ἐπὶ τῷ πέρατι κείσθαι τῶν περὶ τὸν Πάδου πεδίων.

(ii. 19.)

XIV. Οἱ δὲ Βοῖοι θεωροῦντες ἐκπεπτωκότας τοὺς Σήωνας, καὶ δείσαντες περὶ σφῶν καὶ τῆς χώρας μὴ πάθωσι τὸ παραπλήσιον, ἐξεστράτευσαν πανδημεὶ παρακάλεσαντες Τυρρηνοὺς, ἀθροισθέντες δὲ περὶ τὴν Ὀάδμονα προσαγορευομένην λίμνην παρετάξαντο Ῥωμαίοις. ἐν δὲ τῇ μάχῃ ταύτῃ Τυρρηνῶν μὲν οἱ πλείστοι κατεκόπησαν, τῶν δὲ Βοίων τελέως ὀλίγοι διέφυγον. οὐ μὲν ἀλλὰ τῷ κατὰ πόδας ἐνιαυτῷ συμφρονήσαντες αὐθις οἱ προειρημένοι, καὶ τοὺς ἄρτι τῶν νέων ἡβῶντας καθοπλίσαντες, παρετάξαντο πρὸς Ῥωμαίους, ἠττηθέντες δ' ὀλοσχερῶς τῇ μάχῃ μόλις



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εἶξαν ταῖς ψυχαῖς, καὶ διαπρεσβευσάμενοι περὶ σπονδῶν καὶ διαλύσεων συνθήκας ἔθεντο πρὸς Ῥωμαίους. ταῦτα δὲ συνέβαινεν γίνεσθαι τῷ τρίτῳ πρότερον ἔτει τῆς Πύρρου διαβάσεως εἰς τὴν Ἰταλίαν, πέμπτῳ δὲ τῆς Γαλατῶν περὶ Δελφούς διαφθορᾶς· ἐν γὰρ τούτοις ἡ τύχη τοῖς καιροῖς ὡσανεὶ λοιμικὴν τινα πολέμου διάθεσιν ἐπέστησε πᾶσι Γαλάταις. ἐκ δὲ τῶν προειρημένων ἀγῶνων δύο τὰ κάλλιστα συνεκύρησε Ῥωμαίοις· τοῦ γὰρ κατακόπτεσθαι συνήθειαν ἐσχηκότες ὑπὸ Γαλατῶν οὐδὲν ἠδύναντο δεινότερον ἰδεῖν οὐδὲ προσδοκῆσαι τῶν αὐτοῖς ἤδη πεπραγμένων, ἐξ ὧν πρὸς τε Πύρρον ἀθληταὶ τέλειοι γεγονότες τῶν κατὰ πολέμου ἔργων συγκατέστησαν, τὴν τε Γαλατῶν τόλμαν ἐν καιρῷ καταπληξάμενοι λοιπὸν ἀπερισπάστως τὸ μὲν πρῶτον πρὸς Πύρρον περὶ τῆς Ἰταλίας ἐπολέμουν, μετὰ δὲ ταῦτα πρὸς Καρχηδονίους ὑπὲρ τῆς Σικελιωτῶν ἀρχῆς διηγωνίζοντο.

(ii. 20.)

XV. Γαλάται δ' ἐκ τῶν προειρημένων ἐλαττωμάτων ἔτη μὲν πέντε καὶ τετταράκοντα τὴν ἡσυχίαν ἔσχον, εἰρήνην ἄγοντες πρὸς Ῥωμαίους· ἐπεὶ δ' οἱ μὲν αὐτόπται γεγονότες τῶν δεινῶν ἐκ τοῦ ζῆν ἐξεχώρησαν διὰ τὸν χρόνον, ἐπεγένοντο δὲ νέοι θυμοῦ μὲν ἀλογίστου πλήρεις, ἀπειροὶ δὲ καὶ ἄορατοι παντὸς κακοῦ καὶ πάσης περιστάσεως, αὐθις ἤρξαντο τὰ καθεστῶτα κινεῖν, ὃ φύσιν ἔχει γίνεσθαι, καὶ τραχύνεσθαι μὲν ἐκ τῶν τυχόντων πρὸς Ῥωμαίους, ἐπισπᾶσθαι δὲ τοὺς ἐκ τῶν Ἄλπεων Γαλάτας. τὸ μὲν οὖν πρῶτον χωρὶς τοῦ πλήθους δι' αὐτῶν τῶν ἡγουμένων ἐν ἀπορρήτοις ἐπράττετο

they had been utterly defeated in this engagement that they humbled themselves so far as to send ambassadors to Rome and make a treaty.

These events took place in the third year before Pyrrhus crossed into Italy, and in the fifth before the destruction of the Galatae at Delphi. For at this period fortune seems to have plagued the Galatae with a kind of epidemic of war. But the Romans gained two most important advantages from these events. First, their constant defeats at the hands of the Galatae had inured them to the worst that could befall them; and so, when they had to fight with Pyrrhus, they came to the contest like trained and experienced gladiators. And in the second place, they had crushed the insolence of the Galatae just in time to allow them to give an undivided attention, first to the war with Pyrrhus for the possession of Italy, and then to the war with Carthage for the supremacy in Sicily.

XV. After these defeats the Galatae maintained an unbroken peace with Rome for forty-five years. But when the generation who had witnessed the actual struggle had passed away, and a younger generation had taken their places, filled with unreflecting hardihood, and ignorant of any suffering or reverse, they began, as was natural, to disturb the settlement; and on the one hand to allow trifling causes to exasperate them against Rome, and on the other to invite the Alpine Galatae to join the fray. At first these intrigues were carried on by their chiefs without the knowledge of their tribesmen; and

τὰ προειρημένα· διὸ καὶ παραγενομένων τῶν Τρανσαλπίων ἕως Ἀριμίνου μετὰ δυνάμεως διαπιστήσαντα τὰ πλίθη τῶν Βοίων, καὶ στασιάσαντα πρὸς τε τοὺς ἑαυτῶν προεστῶτας καὶ πρὸς τοὺς παραγεγονότας, ἀνείλον μὲν τοὺς ἰδίους βασιλεῖς Ἄτιν καὶ Γάλατον, κατέκοψαν δ' ἀλλήλους συμβαλόντες ἐκ παρατάξεων· ὅτε δὴ καὶ Ῥωμαῖοι κατάφοβοι γεγόμενοι τὴν ἔφοδον ἐξῆλθον μετὰ στρατοπέδου· συνέντες δὲ τὴν αὐθαίρετον καταφθορὰν τῶν Γαλατῶν αὐθις ἀνεχώρησαν εἰς τὴν οἰκίαν. μετὰ δὲ τοῦτον τὸν φόβον ἔτει πέμπτῳ, Μάρκου Λεπέδου στρατηγοῦντος, κατεκληρούχησαν ἐν Γαλατία Ῥωμαῖοι τὴν Πικεντίνην προσαγορευομένην χώραν, ἐξ ἧς νικήσαντες ἐξέβαλον τοὺς Σήνωνας προσαγορευομένους Γαλάτας, Γαίου Φλαμνίου ταύτην τὴν δημαγωγίαν εἰσηγησαμένου καὶ πολιτείαν, ἣν δὴ καὶ Ῥωμαῖοις ὡς ἔπος εἰπεῖν φατέον ἀρχηγὸν μὲν γενέσθαι τῆς ἐπὶ τὸ χεῖρον τοῦ δήμου διαστροφῆς, αἰτίαν δὲ καὶ τοῦ μετὰ ταῦτα πολέμου συστάντος αὐτοῖς πρὸς τοὺς προειρημένους. πολλοὶ μὲν γὰρ τῶν Γαλατῶν ὑπεδύοντο τὴν πράξιν, μάλιστα δ' οἱ Βοῖοι διὰ τὸ συντερμονεῖν τῇ τῶν Ῥωμαίων χώρᾳ, νομίσαντες οὐχ ὑπὲρ ἡγεμονίας ἔτι καὶ δυναστείας Ῥωμαίους τὸν πρὸς αὐτοὺς ποιήσασθαι πόλεμον, ἀλλ' ὑπὲρ ὀλοσχεροῦς ἐξαναστάσεως καὶ καταφθορᾶς.

(ii. 21.)

XVI. Διόπερ εὐθέως τὰ μέγιστα τῶν ἐθνῶν, τό τε τῶν Ἰνσόμβρων καὶ Βοίων, συμφρονήσαντα διεπέμποντο πρὸς τοὺς κατὰ τὰς Ἄλπεις καὶ περὶ τὸν Ῥοδανὸν ποταμὸν κατοικοῦντας Γαλάτας, προσαγορευομένους δὲ διὰ τὸ μισθοῦ στρατεύειν Γαισάτους·<sup>1</sup> ἢ γὰρ λέξις αὕτη τοῦτο σημαίνει κυρίως. ὦν τοῖς βασιλεῦσι Κογκολιτάνῳ καὶ Ἀνηροέστῳ παραντίκα μὲν χρυσίου προτείναντες πλῆθος, εἰς τὸ μέλλον



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δ' ὑποδεικνύντες τὸ μέγεθος τῆς Ῥωμαίων εὐδαιμονίας καὶ τὸ πλῆθος τῶν ὑπαρξόντων αὐτοῖς ἀγαθῶν ἐὰν κρατήσωσι, προετρέποντο καὶ παρώξυνον πρὸς τὴν ἐπὶ Ῥωμαίους στρατείαν. ῥαδίως δ' ἔπεισαν, ἅμα τοῖς προειρημένοις διδόντες μὲν τὰ πιστὰ περὶ τῆς αὐτῶν συμμαχίας, ἀναμιμνήσκοντες δὲ τῆς τῶν ἰδίων προγόνων πράξεως αὐτούς, ἐν ἧ' κείνοι στρατεύσαντες οὐ μόνον ἐνίκησαν μαχόμενοι Ῥωμαίους, ἀλλὰ καὶ μετὰ τὴν μάχην ἐξ ἐφόδου κατέσχον αὐτὴν τὴν Ῥώμην, γενόμενοι δὲ καὶ τῶν ὑπαρχόντων ἀπάντων ἐγκρατεῖς καὶ τῆς πόλεως αὐτῆς ἑπτὰ μῆνας κυριεύσαντες, τέλος ἐθέλοντι καὶ μετὰ χάριτος παραδόντες τὴν πόλιν, ἄθραυστοι καὶ ἀσινεῖς ἔχοντες τὴν ὠφέλειαν εἰς τὴν οἰκείαν ἐπανήλθον. ὧν ἀκούοντες οἱ περὶ αὐτοὺς ἡγεμόνες οὕτω παρωρμήθησαν ἐπὶ τὴν στρατείαν ὥστε μηδέποτε μήτε πλείους μήτ' ἐνδοξοτέρους μήτε μαχιμωτέρους ἄνδρας ἐξελθεῖν ἐκ τούτων τῶν τόπων τῆς Γαλατίας. κατὰ δὲ τοὺς καιροὺς τούτους Ῥωμαῖοι, τὰ μὲν ἀκούοντες τὰ δὲ καταμαντευόμενοι τὸ μέλλον, εἰς φόβους ἐνέπιπτον συνεχεῖς καὶ ταραχὰς ἐπὶ τοσοῦτον ὥστε ποτὲ μὲν στρατόπεδα καταγράφειν καὶ σίτου καὶ τῶν ἐπιτηδείων ποιεῖσθαι παρασκευάς, ποτὲ δὲ καὶ τὰς δυνάμεις ἐξάγειν ἐπὶ τοὺς ὄρους ὡς ἤδη παρόντων εἰς τὴν χώραν τῶν πολεμίων, οὐδέπω κεκινηκότων ἐκ τῆς οἰκείας τῶν Κελτῶν. οὐκ ἐλάχιστα δὲ συνήργησεν καὶ Καρχηδουίοις τοῦτο τὸ κίνημα πρὸς τὸ κατασκευάσασθαι τὰ κατὰ τὴν Ἰβηρίαν ἀσφαλῶς· Ῥωμαῖοι γάρ, ὡς καὶ πρόσθεν ἡμῖν εἴρηται, κρίνοντες ἀναγκαιότερα ταῦτα διὰ τὸ πρὸς ταῖς πλευραῖς

spot ; and, for the future, pointed out to them the greatness of the wealth of Rome, and all the riches of which they would become possessed, if they took it. In these attempts to inflame their cupidity and induce them to join the expedition against Rome they easily succeeded. For they added to the above arguments pledges of their own alliance ; and reminded them of the campaign of their own ancestors in which they had seized Rome itself, and had been masters of all it contained, as well as the city itself, for seven months ; and had at last evacuated it of their own free will, and restored it as an act of free grace, returning unconquered and scatheless with the booty to their own land. These arguments made the leaders so eager for the expedition, that there never came from any other part of Gaul a larger host, or one consisting of more notable warriors. Meanwhile, the Romans, informed of what was coming, partly by report and partly by conjecture, were in such a state of constant alarm and excitement, that they hurriedly enrolled legions, collected supplies, and sent out their forces to the frontier, as though the enemy were already in their territory, before the Galatae had stirred from their own lands.

It was this movement of the Galatae that, more than anything else, helped the Carthaginians to consolidate their power in Iberia. For the Romans, as I have said, looked upon the Celtic question as the more pressing one of the two, as it was so near home ; and in their anxiety to settle it satisfactorily first,



αὐτῶν ὑπάρχειν, παρορᾶν ἠναγκάζοντο τὰ κατὰ τὴν Ἰβηρίαν, σπουδάζοντες πρότερον ἐν καλῷ θέσθαι τὰ κατὰ τοὺς Κελτοὺς. διόπερ ἀσφαλισάμενοι τὰ πρὸς τοὺς Καρχηδονίους διὰ τῶν πρὸς τὸν Ἀσδρούβαν ὁμολογιῶν, ὑπὲρ ὧν ἄρτι δεδηλώκαμεν, ἐνεχείρησαν ὁμοθυμαδὸν ἐν τούτοις τοῖς καιροῖς πρὸς τοὺς κατὰ Κελτοὺς πολέμους, νομίζοντες συμφέρειν σφίσι τὸ διακριθῆναι πρὸς τούτους.

(ii. 22.)

XVII. Οἱ δὲ Γαισάται Γαλάται συστησάμενοι δύναμιν πολυτελῆ καὶ βαρεῖαν, ἤκον ὑπεράραντες τὰς Ἄλπεις εἰς τὸν Πάδον ποταμόν, ἔτει μετὰ τὴν τῆς χώρας διάδοσιν ὀγδόῳ. τὸ μὲν οὖν τῶν Ἰνσόμβρων καὶ Βοίων γένος ἔμεινε γενναίως ἐν ταῖς ἐξ ἀρχῆς ἐπιβολαῖς, οἱ δ' Οὐένετοι καὶ Γονομάνοι διαπρεσβευσάμενων Ῥωμαίων τούτοις εἶλοντο συμμαχεῖν· διὸ καὶ μέρος τι τῆς δυνάμεως καταλιπεῖν ἠναγκάσθησαν οἱ βασιλεῖς τῶν Κελτῶν φυλακῆς χάριν τῆς χώρας πρὸς τὸν ἀπὸ τούτων φόβον. αὐτοὶ δ' ἐξάραντες παντὶ τῷ στρατεύματι κατατεθαρρηκότως ὄρμησαν, ποιούμενοι τὴν πορείαν ὡς ἐπὶ Τυρρηνίας, ἔχοντες πεζοὺς μὲν εἰς πεντακισμυρίους, ἵππεῖς δὲ καὶ συνωρίδας εἰς δισμυρίους. Ῥωμαῖοι δ' ὡς θᾶπτον ἤκουσαν τοὺς Κελτοὺς ὑπερβεβληκέναι τὰς Ἄλπεις, Λεύκιον μὲν Αἰμίλιον ὑπάτον μετὰ δυνάμεως ἐξαπέστειλαν ὡς ἐπ' Ἀριμίνου, τηρήσοντα ταύτη τῶν ἐναντίων τὴν ἔφοδον, ἕνα δὲ τῶν ἐξαπελέκεων εἰς Τυρρηνίαν· ὁ μὲν γὰρ ἕτερος τῶν ὑπάτων Γάιος Ἀτίλιος προεξεληλυθὼς ἔτυχεν εἰς Σαρδόνα μετὰ τῶν στρατοπέδων, οἱ δ' ἐν τῇ Ῥώμῃ πάντες περιδεεῖς ἦσαν, μέγαν καὶ φοβερόν αὐτοῖς ὑπολαμβάνοντες



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ἐπιφέρεσθαι κίνδυνον. ἔπασχον δὲ τοῦτ' εἰκότως, ἔτι περὶ Γαλατῶν ἐγκαθημένου ταῖς ψυχαῖς αὐτῶν τοῦ παλαιοῦ φόβου. διὸ καὶ πρὸς ταύτην ἀναφέροντες τὴν ἔννοιαν τὰ μὲν συνήθροισον τὰ δὲ κατέγραφον στρατόπεδα, τοῖς δ' ἐτοίμοις εἶναι παρήγγελον τῶν συμμάχων. καθόλου δὲ τοῖς ὑποταγμένοις ἀναφέρειν ἐπέταξαν ἀπογραφὰς τῶν ἐν ταῖς ἡλικίαις, σπουδάζοντες εἰδέναι τὸ σύμπαν πλῆθος τῆς ὑπαρχούσης αὐτοῖς δυνάμεως. σίτου δὲ καὶ βελῶν καὶ τῆς ἄλλης ἐπιτηδειότητος πρὸς πόλεμον τηλικαύτην ἐποιήσαντο κατασκευὴν ἡλικὴν οὐδεὶς πω μνημονεύει πρότερον. συνηργεῖτο δ' αὐτοῖς πάντα καὶ πανταχόθεν ἐτοίμως· καταπεπληγμένοι γὰρ οἱ τὴν Ἰταλίαν οἰκοῦντες τὴν τῶν Γαλατῶν ἔφοδον, οὐκέτι Ῥωμαίοις ἠγοῦντο συμμαχεῖν οὐδὲ περὶ τῆς τούτων ἡγεμονίας γίνεσθαι τὸν πόλεμον, ἀλλὰ περὶ σφῶν ἐνόμιζον ἕκαστοι καὶ τῆς ἰδίας πόλεως καὶ χώρας ἐπιφέρεσθαι τὸν κίνδυνον, διόπερ ἐτοίμως τοῖς παραγγελλομένοις ὑπήκουον.  
(ii. 23.)

XVIII. Ἴνα δὲ συμφανὲς ἐπ' αὐτῶν γένηται τῶν ἔργων ἡλίκους Ἀννίβας ἐτόλμησε πράγμασιν ἐπιθέσθαι μετὰ ταῦτα, καὶ πρὸς ἡλικὴν δυναστείαν παραβόλως ἀντοφθαλμήσας ἐπὶ τοσοῦτο καθίκετο τῆς προθέσεως ὥστε τοῖς μεγίστοις συμπτώμασι περιβάλλειν Ῥωμαίους, ῥητέον ἂν εἴη τὴν κατασκευὴν καὶ τὸ πλῆθος τῆς ὑπαρχούσης αὐτοῖς τότε δυνάμεως. μετὰ μὲν δὴ τῶν ὑπάτων ἐξεληλύθει τέτταρα στρατόπεδα Ῥωμαϊκά, πεντάκις μὲν χιλίους καὶ διακοσίους πεζοὺς ἵππεῖς δὲ τριακοσίους ἔχον ἕκαστον· σύμμαχοι δὲ μεθ' ἑκατέρων ἦσαν οἱ συνάμφω πεζοὶ μὲν τρισμύριοι, δισχίλιοι δ' ἵππεῖς

formidable. And naturally so: for the old fear of the Galatae had never been eradicated from their minds. No one thought of anything else: they were incessantly occupied in mustering the legions, and enrolling new ones, and in ordering up such of the allies as were ready for service. The proper magistrates were appointed to give in a list of all citizens of military age; that it might at once be known to what the total of available forces amounted. And such store of corn, and darts, and other military equipments were collected as no one could remember on any former occasion. From every side assistance was eagerly rendered; for the inhabitants of Italy, in their terror at the Gallic invasion, no longer regarded the matter as a question of alliance with Rome, or as a war undertaken to support Roman supremacy, but each people looked upon it as a danger menacing themselves, their own city and territory. The response to the Roman appeal therefore was prompt.

XVIII. But that we may know from facts how great the power was which Hannibal subsequently ventured to attack, and what a mighty empire he faced, when he succeeded in inflicting upon the Roman people the most severe disasters, I must now state the strength of the forces they could at that time bring into the field. The two consuls had marched out with four legions, each consisting of five thousand two hundred infantry and three hundred cavalry. Besides this there were with each consul allies to the number of thirty thousand infantry and

Strength of  
the Roman  
forces:  
150,000 foot  
6000 horse  
and 770,000  
reserve men

τῶν δ' ἐκ τοῦ καιροῦ προσβοηθησάντων εἰς τὴν Ῥώμην  
 Σαβίνων καὶ Τυρρηνῶν ἵππεις μὲν ἦσαν εἰς τετρακισχιλίους,  
 πεζοὶ δὲ πλείους τῶν πεντακισμυρίων. τούτους μὲν ἀθροί-  
 σαντες ὡς ἐπὶ Τυρρηνίας προεκάθισαν, ἐξαπέλεκυν αὐτοῖς  
 ἡγεμόνα συστήσαντες· οἱ δὲ τὸν Ἀπεννῖνον κατοικοῦντες  
 Ὀμβροὶ καὶ Σαρσινάτοι συνήχθησαν εἰς δισμύριους, μετὰ δὲ  
 τούτων Οὔενετοι καὶ Γουομάνοι δισμύριοι· τούτους δ' ἔταξαν  
 ἐπὶ τῶν ὄρων τῆς Γαλατίας, ἵν' ἐμβαλόντες εἰς τὴν τῶν  
 Βοίων χώραν ἀντιπερισπῶσι τοὺς ἐξεληλυθότας. τὰ μὲν  
 οὖν προκαθήμενα στρατόπεδα τῆς χώρας ταύτ' ἦν· ἐν δὲ τῇ  
 Ῥώμῃ διέτριβον ἡτοιμασμένοι χάριν τῶν συμβαινόντων ἐν  
 τοῖς πολέμοις, ἐφεδρείας ἔχοντες τάξιν, Ῥωμαίων μὲν αὐτῶν  
 πεζοὶ δισμύριοι, μετὰ δὲ τούτων ἵππεις χίλιοι καὶ πεντακόσιοι,  
 τῶν δὲ συμμάχων πεζοὶ μὲν τρισμύριοι δισχίλιοι δ' ἵππεις·  
 καταγραφαὶ δ' ἀνηνέχθησαν Λατίνων μὲν ὀκτακισμύριοι  
 πεζοὶ πεντακισχίλιοι δ' ἵππεις, Σαυνιτῶν δὲ πεζοὶ μὲν  
 ἑπτακισμύριοι, μετὰ δὲ τούτων ἵππεις ἑπτακισχίλιοι, καὶ  
 μὴν Ἰαπύγων καὶ Μεσσαπίων συνάμφω πεζῶν μὲν πέντε  
 μυριάδες ἵππεις δὲ μύριοι σὺν ἑξακισχιλίοις, Λευκανῶν δὲ  
 πεζοὶ μὲν τρισμύριοι τρισχίλιοι δ' ἵππεις, Μάρσων δὲ καὶ  
 Μαρρουκίων καὶ Φερεντάνων, ἔτι δ' Οὔεστίνων πεζοὶ μὲν  
 δισμύριοι τετρακισχίλιοι δ' ἵππεις. ἔτι γε μὴν καὶ ἐν Σικελίᾳ  
 καὶ Τάραντι στρατόπεδα δύο παρεφῆδρευεν, ὧν ἑκάτερον ἦν  
 ἀνὰ τετρακισχιλίους καὶ διακοσίους πεζούς, ἵππεις δὲ διακο-  
 σίους. Ῥωμαίων δὲ καὶ Καμπανῶν ἡ πληθὺς πεζῶν μὲν εἰς  
 εἴκοσι καὶ πέντε κατελέχθησαν μυριάδες, ἵππέων δ' ἐπὶ ταῖς



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δύο μυριάσιν ἐπῆσαν ἔτι τρεῖς χιλιάδες. ὥστ' εἶναι τὸ [κεφάλαιον τῶν μὲν προκαθημένων τῆς Ῥώμης δυνάμεων πεζοὶ μὲν ὑπὲρ πεντεκαίδεκα μυριάδες, ἵππεῖς δὲ πρὸς ἑξακισχιλίους, τὸ δὲ] σύμπαν πλῆθος τῶν δυναμένων ὄπλα βαστάζειν, αὐτῶν τε Ῥωμαίων καὶ τῶν συμμάχων, πεζῶν ὑπὲρ τὰς ἑβδομήκοντα μυριάδας, ἵππέων δ' εἰς ἑπτὰ μυριάδας· ἐφ' οὓς Ἀννίβας ἐλάττους ἔχων δισμυρίων ἐπέβαλεν εἰς τὴν Ἰταλίαν.

(ii. 24.)

XIX. Περὶ μὲν οὖν τούτων ἐν τοῖς ἐξῆς σαφέστερον ἐκποιήσει κατανοεῖν· οἱ δὲ Κελτοὶ κατάραντες εἰς τὴν Τυρρηνίαν ἐπεπορεύοντο τὴν χώραν πορθοῦντες ἀδεῶς, οὐδενὸς δ' αὐτοῖς ἀντιταπτομένου τέλος ἐπ' αὐτὴν ὥρμησαν τὴν Ῥώμην. ἤδη δ' αὐτῶν περὶ πόλιν ὄντων ἢ καλεῖται μὲν Κλούσιον, ἀπέχει δ' ἡμερῶν τριῶν ὁδὸν ἀπὸ τῆς Ῥώμης, προσαγγέλλεται διότι κατόπιν αὐτοῖς ἔπονται καὶ συνάπτουσιν αἱ προκαθήμεναι τῶν Ῥωμαίων ἐν τῇ Τυρρηνίᾳ δυνάμεις. οἱ δ' ἀκούσαντες ἐξ ὑποστροφῆς ἀπήντων, σπεύδοντες τούτοις συμβαλεῖν. ἐγγίσαντες δ' ἀλλήλοις ἤδη περὶ δυσμὰς ἡλίου, τότε μὲν ἐν συμμέτρῳ διαστήματι καταστρατοπεδεύσαντες ηὐλίσθησαν ἀμφοτέροι· τῆς δὲ νυκτὸς ἐπιγενομένης πῦρ ἀνακαύσαντες οἱ Κελτοὶ τοὺς μὲν ἵππεῖς ἀπέλιπον, συντάξαντες ἅμα τῷ φωτὶ συμφανεῖς γενομένους τοῖς πολεμίοις ὑποχωρεῖν κατὰ τὸν αὐτὸν στίβον, αὐτοὶ δὲ λαθραίαν ποιησάμενοι τὴν ἀποχώρησιν ὡς ἐπὶ πόλιν Φαισόλαν αὐτοῦ παρενέβαλον, πρόθεσιν ἔχοντες ἅμα μὲν ἐκδέχεσθαι τοὺς ἑαυτῶν ἵππεῖς, ἅμα δὲ παραδόξως ἐνοχλήσαι τὴν τῶν ὑπεναντίων ἔφοδον. οἱ δὲ Ῥωμαῖοι τῆς ἡμέρας

and twenty-three thousand horse ; so that the grand total of the forces actually defending Rome was over 150,000 foot, 6000 cavalry : and of the men able to bear arms, Romans and allies, over 700,000 foot and 70,000 horse ; while Hannibal, when he invaded Italy, had less than 20,000 to put against this immense force.

XIX. There will be another opportunity of treating the subject in greater detail ; for the present I must return to the Celts. Having entered Etruria, they began their march through the country, devastating it as they chose, and without any hindrance ; and finally directed their course against Rome itself. But when they were encamped under the walls of Clusium, which is three days' march from Rome, news was brought them that the Roman forces, which were on duty in Etruria, were following on their rear and were close upon them ; upon which they turned back against them, eager to give them battle. The two armies came in sight of each other about sunset, and encamped for the night a short distance apart. But when night fell, the Celts lit their watch-fires ; and leaving their cavalry on the ground, with instructions that, as soon as daylight made them visible to the enemy, they should follow by the same route, they made a secret retreat along the road to Faesulae, and took up their position there ; that they might be joined by their own cavalry, and might disconcert the attack of the enemy. Accordingly, when at daybreak the Romans saw that the cavalry

Romans  
routed near  
Faesulae.  
B.C. 225.



ἐπιγενομένης συνιδόντες τοὺς ἵππεῖς αὐτοὺς καὶ νομίσαντῆς τοὺς Κελτοὺς ἀποδεδρακέναι, κατὰ σπουδὴν ἠκολούθουν τοῖς ἵππεῦσιν κατὰ τὴν ἐκείνων ἀποχώρησιν. ἅμα δὲ τῷ συνεγγίζειν τοῖς πολεμίοις διαναστάντων τῶν Κελτῶν καὶ συμπεσόντων αὐτοῖς ἦν ἀγὼν τὰς ἀρχὰς ἐξ ἀμφοῖν βίαιος. τέλος δὲ καθυπερεχόντων τῶν Κελτῶν τῇ τόλμῃ καὶ τῷ πλήθει συνέβη διαφθαρῆναι μὲν τῶν Ῥωμαίων οὐκ ἐλάττους ἑξακισχιλίων, τοὺς δὲ λοιποὺς φεύγειν· ὧν οἱ πλείους πρὸς τινα τόπον ἐρυμνὸν ἀποχωρήσαντες ἔμενον. οὓς τὸ μὲν πρῶτον οἱ Κελτοὶ πολιορκεῖν ἐπεβάλοντο· κακῶς δ' ἀπαλλάττοντες ἐκ τῆς προγεγενημένης ἐν τῇ νυκτὶ πορείας καὶ κακοπαθείας καὶ ταλαιπωρίας ὥρμησαν πρὸς ἀνάπαυσιν καὶ θεραπείαν, φυλακὴν ἀπολιπόντες τῶν ἰδίων ἵππέων περὶ τὸν λόφον, πρόθεσιν ἔχοντες κατὰ τὴν ἐπιούσαν πολιορκεῖν τοὺς συμπεφευγότας, εἰ μὴ παραδῶσιν ἑαυτοὺς ἑκουσίως.

(ii. 25.)

XX. Κατὰ δὲ τὸν καιρὸν τοῦτον Λεύκιος Αἰμίλιος ὁ προκαθήμενος ἐπὶ τῶν κατὰ τὸν Ἀδρίαν τόπων, ἀκούσας τοὺς Κελτοὺς διὰ Τυρρηνίας ἐμβεβληκότας συνεγγίζειν τῇ Ῥώμῃ, παρῆν βοηθῶν καὶ κατὰ σπουδὴν εὐτυχῶς εἰς δέοντα καιρὸν. καταστρατοπεδεύσαντος δ' αὐτοῦ σύνεγγυς τῶν πολεμίων, κατιδόντες τὰ πυρὰ καὶ νοήσαντες τὸ γεγονός οἱ συμπεφευγότες ἐπὶ τὸν λόφον, ταχέως ἀναθαρρήσαντες ἑξάπέστειλαν αὐτῶν τινὰς τῆς νυκτὸς ἀνόπλους διὰ τῆς ὕλης ἀναγγελοῦντας τῷ στρατηγῷ τὸ συμβεβηκός. ὁ δὲ διακούσας, καὶ θεωρῶν οὐδὲ διαβούλιον αὐτῷ καταλειπόμενον ὑπὲρ τῶν ἐνεστώτων, τοῖς μὲν χιλιάρχοις ἅμα τῷ φωτὶ παρήγγειλε τοὺς πεζοὺς ἐξάγειν, αὐτὸς δὲ τοὺς ἵππεῖς ἀναλαβὼν καθηγείτο



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τῆς δυνάμεως, ποιούμενος τὴν πορείαν ἐπὶ τὸν προειρημένον βουνόν. οἱ δὲ τῶν Γαλατῶν ἡγεμόνες ἀφορῶντες τὰ πυρὰ τῆς νυκτὸς καὶ συλλογιζόμενοι τὴν παρουσίαν τῶν πολεμίων συνήδρευον. οἷς Ἄνηροέστης ὁ βασιλεὺς γνώμην εἰσέφερε λέγων ὅτι δεῖ τοσαύτης λείας ἐγκρατεῖς γεγονότας—ἦν γάρ, ὡς ἔοικε, καὶ τὸ τῶν σωμάτων καὶ θρεμμάτων πλῆθος, ἔτι δὲ τῆς ἀποσκευῆς ἧς εἶχον, ἀμύθητον· διόπερ ἔφη δεῖν μὴ κινδυνεύειν ἔτι μηδὲ παραβάλλεσθαι τοῖς ὅλοις, ἀλλ' εἰς τὴν οἰκείαν ἀδεῶς ἐπανάγειν, ταῦτα δ' ἀποσκευασμένους καὶ γενομένους εὐζώνους αὐθις ἐγχειρεῖν ὀλοσχερῶς, εἴαν δοκῆ, τοῖς Ῥωμαίων πράγμασιν. δόξαντος δὲ σφίσι κατὰ τὴν Ἄνηροέστου γνώμην χρήσασθαι τοῖς παροῦσιν, οὗτοι μὲν τῆς νυκτὸς ταῦτα βουλευσάμενοι, πρὸ φωτὸς ἀναζεύξαντες προῆγον παρὰ θάλατταν διὰ τῆς Τυρρηνῶν χώρας· ὁ δὲ Λεύκιος ἀναλαβὼν ἐκ τοῦ βουνοῦ τὸ διασωζόμενον τοῦ στρατοπέδου μέρος ἅμα ταῖς ἰδίαις δυνάμεσι τὸ μὲν διακινδυνεύειν ἐκ παρατάξεως οὐδαμῶς ἔκρινε συμφέρειν, ἐπιτηρεῖν δὲ μᾶλλον καιροὺς καὶ τόπους εὐφυεῖς ἐπόμενος, εἴαν πού τι βλάβῃαι τοὺς πολεμίους ἢ τῆς λείας ἀποσπάσαι δυνηθῆ.

(ii. 26.)

XXI. Κατὰ δὲ τοὺς καιροὺς τούτους ἐκ Σαρδόνης μετὰ τῶν στρατοπέδων Γάιος Ἀτίλιος ὑπάτος εἰς Πίσας καταπεπλευκῶς προῆγε μετὰ τῆς δυνάμεως εἰς Ῥώμην, ἐναντίαν ποιούμενος τοῖς πολεμίσι τὴν πορείαν. ἤδη δὲ περὶ Τελαμῶνα τῆς Τυρρηνίας τῶν Κελτῶν ὑπαρχόντων, οἱ

tribunes to lead out the infantry at daybreak, while he, taking command of the cavalry, led the way towards the hill. The Gallic chieftains, too, had seen his watch-fires, and understood that the enemy was come; and at once held a council of war. The advice of King Anerostes was, 'that seeing the amount of booty they had taken,—an incalculable quantity indeed of captives, cattle, and other spoil,—they had better not run the risk of another engagement, but return home in safety; and having disposed of this booty, and freed themselves from its incumbrance, return, if they thought good, to make another determined attack on Rome.' Having resolved to follow the advice of Anerostes in the present juncture, the chiefs broke up their night council, and before daybreak struck camp, and marched through Etruria by the road which follows the coast of the Ligurian bay: while Lucius, having taken off the remnant of the army from the hill, and combined it with his own forces, came to the decision that it would not be by any means advantageous to offer the enemy regular battle; but that it was better to dog their footsteps, watching for favourable times and places at which to inflict damage upon them, or wrest some of their booty from their hands.

XXI. Just at that time the consul Gaius Atilius had crossed from Sardinia, and having landed at Pisae was on his way to Rome; and therefore he and the enemy were advancing to meet each other. When the Celts were at Telamon in Etruria, their

Celts defeated  
near Pisa  
B.C. 2

προνομούντες ἐξ αὐτῶν ἐμπεσόντες εἰς τοὺς παρὰ τοῦ  
 Γαΐου προπορευομένους ἐάλωσαν, καὶ τά τε προγεγονότα  
 διεσάφουν ἀνακρινόμενοι τῷ στρατηγῷ καὶ τὴν παρουσίαν  
 ἀμφοτέρων τῶν στρατοπέδων ἀνήγγελλον, σημαίνοντες διότι  
 τελείως σύνεγγύς εἰσιν οἱ Κελτοὶ καὶ τούτων κατόπιν οἱ  
 περὶ τὸν Λεύκιον. ὁ δὲ τὰ μὲν ξενισθεὶς ἐπὶ τοῖς προσ-  
 πίπτουσι, τὰ δ' εὐέλπις γεγόμενος ἐπὶ τῷ δοκεῖν μέσους  
 κατὰ πορείαν ἀπειληθέναι τοὺς Κελτούς, τοῖς μὲν χιλιάρχοις  
 παρήγγειλε τάττειν τὰ στρατόπεδα καὶ βά<sup>δ</sup> ἤν εἰς τοῦμπροσ-  
 θεν προάγειν, καθ' ὅσον ἂν οἱ τόποι προσδέχωνται τὴν  
 μετωπηδὸν ἔφοδον· αὐτὸς δὲ συνθεωρήσας εὐκαίρως λόφον  
 κείμενον ὑπὲρ τὴν ὁδόν, ὑφ' ὃν ἔδει παραπορευθῆναι τοὺς  
 Κελτούς, ἀναλαβὼν τοὺς ἵππεῖς ὥρμησε σπεύδων προκατα-  
 λαβέσθαι τὴν ἀκρολοφίαν καὶ πρῶτος κατάρξαι τοῦ κινδύνου,  
 πεπεισμένος τῆς ἐπιγραφῆς τῶν ἐκβαινόντων πλείστον οὕτω  
 κληρονομήσειν. οἱ δὲ Κελτοὶ τὸ μὲν πρῶτον τὴν παρουσίαν  
 τῶν περὶ τὸν Ἀτίλιον ἀγνοοῦντες, ἐκ δὲ τοῦ συμβαίνοντος  
 ὑπολαμβάνοντες τοὺς περὶ τὸν Αἰμίλιον περιπεπορευῆσθαι  
 τὴν νύκτα τοῖς ἵππεῦσι καὶ προκαταλαμβάνεσθαι τοὺς τόπους,  
 εὐθέως ἐξαπέστελλον τοὺς παρ' αὐτῶν ἵππεῖς καὶ τινὰς τῶν  
 εὐζώνων ἀντιποιησομένους τῶν κατὰ τὸν βουνὸν τόπων.  
 ταχὺ δὲ συνέντες τὴν τοῦ Γαΐου παρουσίαν ἐκ τινος τῶν  
 ἀχθέντων αἰχμαλώτων σπουδῇ παρενέβαλον τοὺς πεζούς,  
 ποιούμενοι τὴν ἑκταξιν ἅμα πρὸς ἑκατέραν τὴν ἐπιφάνειαν,



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καὶ τὴν ἀπ' οὐράς καὶ τὴν κατὰ πρόσωπον· οὓς μὲν γὰρ ἤδεσαν ἐπομένους αὐτοῖς, οὓς δὲ κατὰ τὸ στόμα προσεδόκων ἀπαντήσκειν, ἕκ τε τῶν προσαγγελλομένων τεκμαιρόμενοι καὶ τῶν κατ' αὐτὸν τὸν καιρὸν συμβαινόντων.

(ii. 27.)

XXII. Οἱ δὲ περὶ τὸν Αἰμίλιον ἀκηκούτες μὲν τὸν εἰς τὰς Πίσας κατάπλουν τῶν στρατοπέδων, οὐπω δὲ προσδοκῶντες αὐτὰ συνεγγίζειν, τότε σαφῶς ἐκ τοῦ περὶ τὸν λόφον ἀγῶνος ἔγνωσαν διότι τελέως ἐγγὺς εἶναι συμβαίνει τὰς οἰκείας αὐτῶν δυνάμεις· διὸ καὶ τοὺς μὲν ἰππεῖς παραυτίκα βοηθήσοντας ἐξαπέστελλον τοῖς ἐν τῷ λόφῳ διαγωνιζομένοις, αὐτοὶ δὲ κατὰ τὰς εἰθισμένας τάξεις διακοσμήσαντες τοὺς πεζοὺς προῆγον ἐπὶ τοὺς ὑπεναντίους. οἱ δὲ Κελτοὶ τοὺς μὲν ἐκ τῶν Ἄλπεων Γαισάτους προσαγορευομένους ἔταξαν πρὸς τὴν ἀπ' οὐράς ἐπιφάνειαν, ἣ προσεδόκων τοὺς περὶ τὸν Αἰμίλιον, ἐπὶ δὲ τούτοις τοὺς Ἰνσομβρας· πρὸς δὲ τὴν κατὰ πρόσωπον τοὺς Ταυρίσκους καὶ τοὺς ἐπὶ τάδε τοῦ Πάδου κατοικοῦντας Βοίους παρενέβαλον, τὴν ἐναντίαν μὲν στάσιν ἔχοντας τοῖς προειρημένοις, βλέποντας δὲ πρὸς τὴν τῶν τοῦ Γαίου στρατοπέδων ἔφοδον. τὰς δ' ἀμάξας καὶ συνωρίδας ἐκτὸς ἐκατέρου τοῦ κέρατος παρέστησαν, τὴν δὲ λείαν εἷς τι τῶν παρακειμένων ὀρῶν φυλακὴν περιστήσαντες ἠθροίζον. γενομένης δ' ἀμφιστόμου τῆς τῶν Κελτῶν δυνάμεως οὐ μόνον καταπληκτικὴν ἀλλὰ καὶ πρακτικὴν εἶναι συνέβαινε τὴν τάξιν. οἱ μὲν οὖν Ἰνσομβρες καὶ Βοῖοι τὰς ἀναξυρίδας ἔχοντες καὶ τοὺς εὐπετεῖς τῶν σάγων περὶ αὐτοὺς ἐξέταξαν· οἱ δὲ Γαισάται διὰ τε τὴν φιλοδοξίαν καὶ τὸ θάρσος ταῦτ' ἀπορρίψαντες γυμνοὶ μετ' αὐτῶν τῶν ὄπλων πρῶτοι τῆς δυνάμεως κατέστησαν, ὑπολαβόντες οὕτως ἔσεσθαι πρακτικώτατοι διὰ τό τινος τῶν τόπων βατώδεις ὄντας ἐμπλέκεσθαι τοῖς ἐφάμμασι καὶ παραποδίζειν τὴν τῶν ὄπλων

army was following on their rear, and they expected from the intelligence that had reached them, and from what they saw actually occurring, that they would have to meet another on their front.

XXII. Aemilius had heard of the landing of the legions at Pisae, but had not expected them to be already so far on their road ; but the struggle for the eminence showed him that the two armies were quite close. He accordingly dispatched his horse at once to support the struggle for the possession of the hill, while he marshalled his foot in their usual order, and advanced to attack the enemy who barred his way. The Celts had stationed the Alpine tribe of the Gaesatae to face their enemies on the rear, and behind them the Insubres ; on their front they had placed the Taurisci, and the Cispadane tribe of the Boii, facing the legions of Gaius. Their wagons and chariots they placed on the extreme of both wings, while the booty they massed upon one of the hills that skirted the road, under the protection of a guard. The army of the Celts was thus double-faced. Their mode of marshalling their forces was effective as well as calculated to inspire terror. The Insubres and Boii were clothed in their breeches and light cloaks ; but the Gaesatae from vanity and bravado threw these garments away, and fell in in front of the army naked, with nothing but their arms ; believing that, as the ground was in parts encumbered with brambles, which might possibly catch in their clothes and impede the use of their weapons, they would be more

Appearanc  
in battle.



χρείαν. τὸ μὲν οὖν πρῶτον αὐτὸς ὁ κατὰ τὸν λόφον ἐνειστήκει κίνδυνος, ἅπασιν ὦν σύνοπτος ὡς ἂν ἅμα τοσοῦτου πλήθους ἰππέων ἀφ' ἐκάστου τῶν στρατοπέδων ἀναμίξ ἀλλήλοις συμπεπτωκότος. ἐν δὲ τούτῳ τῷ καιρῷ συνέβη Γάιον μὲν τὸν ὑπατον παραβόλως ἀγωνιζόμενον ἐν χειρῶν νόμῳ τελευτήσαι τὸν βίον, τὴν δὲ κεφαλὴν αὐτοῦ πρὸς τοὺς βασιλέας ἐπανενεχθῆναι τῶν Κελτῶν, τοὺς δὲ τῶν Ῥωμαίων ἰππεῖς κινδυνεύσαντας ἐρρωμένως τέλος ἐπικρατήσαι τοῦ τόπου καὶ τῶν ὑπεναντίων. μετὰ δὲ ταῦτα τῶν πεζικῶν στρατοπέδων ἤδη σύνεγγυς ὄντων ἀλλήλοις, ἴδιον ἦν καὶ θαυμαστὸν τὸ συμβαῖνον οὐ μόνον τοῖς ἐν αὐτῷ τῷ καιρῷ τότε παροῦσιν, ἀλλὰ καὶ τοῖς ποτὲ μετὰ ταῦτα δυναμένοις ὑπὸ τὴν ὄψιν λαμβάνειν ἐκ τῶν λεγομένων τὸ γεγονός.

(ii. 28.)

XXIII. Πρῶτον μὲν γὰρ ἐκ τριῶν στρατοπέδων τῆς μάχης συνισταμένης, δῆλον ὡς ξένην καὶ παρηλλαγμένην εἰκὸς καὶ τὴν ἐπιφάνειαν καὶ τὴν χρείαν φαίνεσθαι τοῦ συντεταγμένου· δεύτερον δὲ πῶς οὐκ ἂν ἀπορήσαι τις καὶ νῦν καὶ τότε παρ' αὐτὸν ὦν τὸν καιρὸν πότερον οἱ Κελτοὶ τὴν ἐπισφαλεστάτην εἶχον χώραν, ἐξ ἀμφοῖν τοῖν μεροῖν ἅμα τῶν πολεμίων ἐπαγόντων αὐτοῖς, ἢ τούναντίον τὴν ἐπιτευκτικωτάτην, ἅμα μὲν ἀγωνιζόμενοι πρὸς ἀμφοτέρους, ἅμα δὲ τὴν ἀφ' ἐκατέρων ἀσφάλειαν ἐκ τῶν ὀπισθεν αὐτοῖς παρασκευάζοντες, τὸ δὲ μέγιστον, ἀποκεκλειμένης πάσης τῆς εἰς τοῦπισθεν ἀναχωρήσεως καὶ τῆς ἐν τῷ λείπεσθαι σωτηρίας· ἢ γὰρ τῆς ἀμφιστόμου τάξεως ιδιότης τοιαύτην ἔχει τὴν χρείαν. τοὺς γε μὴν Ῥωμαίους τὰ μὲν εὐθαρσεῖς ἐποίει τὸ μέσους καὶ πάντοθεν περιειληφέναι τοὺς πολεμίους, τὰ δὲ πάλιν ὁ κόσμος αὐτοὺς καὶ θόρυβος ἐξέπληττε τῆς τῶν



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Κελτῶν δυνάμεως. ἀναρίθμητον μὲν γὰρ ἦν τὸ τῶν βυκανη-  
τῶν καὶ σαλπικτῶν πλῆθος, οἷς ἅμα τοῦ παντὸς στρατοπέδου  
συμπαιανίζοντος τηλικαύτην καὶ τοιαύτην συνέβαινε γίνεσθαι  
κραυγὴν ὥστε μὴ μόνον τὰς σάλπιγγας καὶ τὰς δυνάμεις  
ἀλλὰ καὶ τοὺς παρακειμένους τόπους συνηχοῦντας ἐξ αὐτῶν  
δοκεῖν προίεσθαι φωνήν· ἐκπληκτικὴ δ' ἦν καὶ τῶν γυμνῶν  
προεστῶτων ἀνδρῶν ἢ τ' ἐπιφάνεια καὶ κίνησις ὡς ἀν-  
διαφερόντων ταῖς ἀκμαῖς καὶ τοῖς εἶδεσι. πάντες δ' οἱ τὰς  
πρώτας κατέχοντες σπείρας χρυσοῖς μανιάκαις καὶ περιχεί-  
ροις ἦσαν κατακεκοσμημένοι. πρὸς ἃ βλέποντες οἱ Ῥωμαῖοι  
τὰ μὲν ἐξεπλήττοντο, τὰ δ' ὑπὸ τῆς τοῦ λυσιτελοῦς ἐλπίδος  
ἀγόμενοι διπλασίως παρωξύνοντο πρὸς τὸν κίνδυνον.

(ii. 29.)

XXIV: Πλὴν ἅμα τῷ τοῖς ἀκουτιστάς προελθόντας ἐκ  
τῶν Ῥωμαϊκῶν στρατοπέδων κατὰ τὸν ἐθισμόν εἰσακοντίζειν  
ἐνεργοῖς καὶ πυκνοῖς τοῖς βέλεσιν, τοῖς μὲν ὀπίσω τῶν  
Κελτῶν πολλὴν εὐχρηστίαν οἱ σάγοι μετὰ τῶν ἀναξυρίδων  
παρεῖχον, τοῖς δὲ γυμνοῖς προεστῶσι παρὰ τὴν προσδοκίαν  
τοῦ πράγματος συμβαίνοντος τὰναντία πολλὴν ἀπορίαν καὶ  
δυσχρηστίαν παρεῖχε τὸ γινόμενον· οὐ γὰρ δυναμένου τοῦ  
Γαλατικοῦ θυρεοῦ τὸν ἄνδρα περισκέπειν, ὅσῳ γύμνα καὶ  
μείζω τὰ σώματ' ἦν, τοσοῦτῳ συνέβαινε μᾶλλον τὰ βέλη  
πίπτειν ἔνδον. τέλος δ' οὐ δυνάμενοι μὲν ἀμύνασθαι τοὺς  
εἰσακοντίζοντας διὰ τὴν ἀπόστασιν καὶ τὸ πλῆθος τῶν  
πιπτόντων βελῶν, περικακοῦντες δὲ καὶ δυσχρηστούμενοι  
τοῖς παροῦσιν, οἱ μὲν εἰς τοὺς πολεμίους ὑπὸ τοῦ θυμοῦ καὶ  
τῆς ἀλογιστίας εἰκῆ προσπίπτοντες καὶ διδόντες σφᾶς αὐτοὺς  
ἐκουσίως ἀπέθνησκον, οἱ δ' εἰς τοὺς φίλους ἀναχωροῦντες

For there were among them such innumerable horns and trumpets, which were being blown at the same time from all parts of their army, and their cries were so loud and piercing, that the noise seemed to come not from human voices and trumpets but from the whole country-side at once. Not less terrifying was the appearance and rapid movement of the naked warriors in the van, which showed men in the prime of their strength and beauty : while all the warriors in the front ranks were richly adorned in gold necklaces and bracelets. These sights certainly dismayed the Romans ; still the hope they gave of a profitable victory redoubled their eagerness for the battle.

XXIV. When the men who were armed with the *pilum* advanced in front of the legions, in accordance with the regular method of Roman warfare, and hurled their *pila* in rapid and effective volleys, the inner ranks of the Celts found their jerkins and leather breeches of great service ; but to the naked men in the front ranks this unexpected mode of attack caused great distress and discomfiture. For the Gallic shields not being big enough to cover the man, the larger the naked body the more certainty was there of the *pilum* hitting. And at last, not being able to retaliate, for the pilum-throwers were out of reach, and their weapons kept pouring in, some of them, in the extremity of their distress and helplessness, threw themselves with desperate courage and reckless violence upon the enemy, and thus met a voluntary death ; while others gave ground step by step towards

Their  
weapons.

F. 1

ἐπὶ πόδα καὶ προδήλως ἀποδειλιῶντες διέστρεφον τοὺς κατόπιν. τὸ μὲν οὖν τῶν Γαισάτων φρόνημα παρὰ τοῖς ἀκοντισταῖς τούτῳ τῷ τρόπῳ κατελύθη, τὸ δὲ τῶν Ἰνσόμβρων καὶ Βοίων ἔτι δὲ Ταυρίσκων πλήθος, ἅμα τῷ τοὺς Ῥωμαίους δεξαμένους τοὺς ἑαυτῶν ἀκοντιστὰς προσβάλλειν σφίσι τὰς σπείρας, συμπεσὸν τοῖς πολεμίοις ἐκ χειρὸς ἐποίει μάχην ἐχυράν· διακοπτόμενοι γὰρ ἔμενον ἐπ' ἴσον ταῖς ψυχαῖς, αὐτῷ τούτῳ καὶ καθόλου καὶ κατ' ἄνδρα λειπόμενοι, ταῖς τῶν ὄπλων κατασκευαῖς. οἱ μὲν οὖν θυρεοὶ πρὸς ἀσφάλειαν, αἱ δὲ μάχαιραι πρὸς πρᾶξιν μεγάλην διαφορὰν \* \* \* ἔχειν, τὴν δὲ Γαλατικὴν καταφορὰν ἔχειν μόνον. ἐπεὶ δ' ἐξ ὑπερδεξίων καὶ κατὰ κέρας οἱ τῶν Ῥωμαίων ἵππεῖς ἐμβαλόντες ἀπὸ τοῦ λόφου προσέφερον τὰς χεῖρας ἐρρωμένως, τόθ' οἱ μὲν πεζοὶ τῶν Κελτῶν ἐν αὐτῷ τῷ τῆς παρατάξεως τόπῳ κατεκόπησαν, οἱ δ' ἵππεῖς πρὸς φυγὴν ὤρμησαν.

(ii. 30.)

XXV. Ἀπέθανον μὲν οὖν τῶν Κελτῶν εἰς τετρακισμυρίους, ἐάλωσαν δ' οὐκ ἐλάττους μυρίων, ἐν οἷς καὶ τῶν βασιλέων Κογκολιτάνος. ὁ δ' ἕτερος αὐτῶν Ἀνηρόεστος, εἷς τινα τόπον συμφυγὼν μετ' ὀλίγων, προσήνεγκε τὰς χεῖρας αὐτῷ καὶ τοῖς ἀναγκαίοις. ὁ δὲ στρατηγὸς τῶν Ῥωμαίων τὰ μὲν σκῦλα συναθροίσας εἰς τὴν Ῥώμην ἀπέστειλε, τὴν δὲ λείαν ἀπέδωκε τοῖς προσήκουσιν. αὐτὸς δ' ἀναλαβὼν τὰ στρατόπεδα καὶ διελθὼν παρ' αὐτὴν τὴν Λιγυστικὴν εἰς τὴν τῶν Βοίων ἐνέβαλε χώραν. πληρώσας δὲ τὰς ὁρμὰς τῶν στρατο-



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πέδων τῆς ὠφελείας, ἐν ὀλίγαις ἡμέραις ἦκεν μετὰ τῶν δυνάμεων εἰς τὴν Ῥώμην, καὶ τὸ μὲν Καπετώλιον ἐκόσμησε ταῖς τε σημαίαις καὶ τοῖς μανιάκαις (τοῦτο δ' ἐστὶ χρυσοῦν ψέλλιον, ὃ φοροῦσι περὶ τὸν τράχηλον οἱ Γαλάται), τοῖς δὲ λοιποῖς σκύλοις καὶ τοῖς αἰχμαλώτοις πρὸς τὴν εἴσοδον ἐχρήσατο τὴν ἑαυτοῦ καὶ πρὸς τὴν τοῦ θριάμβου διακόσμησιν.

Ἡ μὲν οὖν βαρυτάτη τῶν Κελτῶν ἐφοδος οὕτω καὶ τούτῳ τῷ τρόπῳ διεφθάρη, πᾶσι μὲν Ἰταλιώταις, μάλιστα δὲ Ῥωμαίοις μέγαν καὶ φοβερὸν ἐπικρεμάσασα κίνδυνον· ἀπὸ δὲ τοῦ κατορθώματος τούτου κατελπίσαντες Ῥωμαῖοι δυνήσασθαι τοὺς Κελτοὺς ἐκ τῶν τόπων τῶν περὶ τὸν Πάδον ὀλοσχερῶς ἐκβαλεῖν, τοὺς τε μετὰ ταῦτα κατασταθέντας ὑπάτους Κόιντον Φουλούιον καὶ Τίτον Μάλιον ἀμφοτέρους καὶ τὰς δυνάμεις μετὰ παρασκευῆς μεγάλης ἐξαπέστειλαν ἐπὶ τοὺς Κελτοὺς. οὗτοι δὲ τοὺς μὲν Βοίους ἐξ ἐφόδου καταπληξάμενοι συνηνάγκασαν εἰς τὴν Ῥωμαίων ἑαυτοὺς δοῦναι πίστιν, τὸν δὲ λοιπὸν χρόνον τῆς στρατείας, ἐπιγενομένων ὄμβρων ἐξαισίων, ἔτι δὲ λοιμικῆς διαθέσεως ἐμπεσοῦσης αὐτοῖς, εἰς τέλος ἄπρακτον εἶχον·

(ii. 31.)

XXVI. Μετὰ δὲ τούτους κατασταθέντες Πόπλιος Φούριος καὶ Γάιος Φλαμίνιος αὐθις ἐνέβαλον εἰς τὴν Κελτικὴν διὰ τῆς τῶν Ἀνάρων χώρας, οἷς συμβαίνει μὴ μακρὰν ἀπὸ Μασσαλίας<sup>1</sup> ἔχειν τὴν οἴκησιν· οὗς εἰς τὴν φιλίαν προσ-αγαγόμενοι διέβησαν εἰς τὴν τῶν Ἰνσόμβρων γῆν κατὰ τὰς συρροίας τοῦ τ' Ἀδόα καὶ Πάδου ποταμοῦ. λαβόντες δὲ πληγὰς περὶ τε τὴν διάβασιν καὶ περὶ τὴν στρατοπεδείαν

<sup>1</sup> Others, considering this march too long, read Ἀναμάρων . . . Πλακεντίας. It seems impossible that the Roman march should have extended to Marseilles.

a raid upon the territory of the Boii; and having satisfied the desires of the legions with plunder, returned with his forces to Rome in a few days' march. There he adorned the Capitol with the captured standards and necklaces, which are gold chains worn by the Galatae round their necks; but the rest of the spoils, and the captives, he converted to the benefit of his own estate and to the adornment of his triumph.

Thus was the most formidable Celtic invasion repelled, which had been regarded by all Italians, and especially by the Romans, as a danger of the utmost gravity. The victory inspired the Romans with the hope that they might be able to entirely expel the Celts from the valley of the Po: and accordingly the consuls of the next year, Quintus Fulvius Flaccus and Titus Manlius Torquatus, were both sent out with their legions, and military preparations on a large scale, against them. By a rapid attack they terrified the Boii into making submission to Rome; but the campaign had no other practical effect, because, during the rest of it, there was a season of excessive rains, and an outbreak of pestilence in the army.

Result of  
Roman  
victory.  
B.C. 224.

XXVI. The consuls for the next year, however, Publius Furius Philus and Caius Flaminius, once more invaded the Celtic lands, marching through the territory of the Anares, who lived not far from Marseilles.<sup>1</sup> Having secured the friendship of this tribe, they crossed into the country of the Insubres, near the confluence of the Adda and Po. They suffered some

B.C. 223.



παραυτίκα μὲν ἔμειναν, μετὰ δὲ ταῦτα σπεισάμενοι καθ' ὁμολογίαν ἀνέλυσαν ἐκ τῶν τόπων. περιελθόντες δὲ πλείους ἡμέρας καὶ διελθόντες τὸν Κλούσιον ποταμὸν ἤλθον εἰς τὴν τῶν Γονομάνων χώραν, καὶ προσλαβόντες τούτους ὄντας συμμάχους ἐνέβαλον πάλιν ἀπὸ τῶν κατὰ τὰς Ἄλπεις τόπων εἰς τὰ τῶν Ἰνσόμβρων πεδία, καὶ τὴν τε γῆν ἐδήουν καὶ τὰς κατοικίας αὐτῶν ἐξεπόρθουν. οἱ δὲ τῶν Ἰνσόμβρων προεστῶτες θεωροῦντες ἀμετάθετον οὔσαν τὴν ἐπιβολὴν τῶν Ῥωμαίων, ἔκριναν τῆς τύχης λαβεῖν πείραν καὶ διακινδυνεύσαι πρὸς αὐτοὺς ὀλοσχερῶς. συναθροίσαντες οὖν ἀπάσας τὰς δυνάμεις ἐπὶ ταυτόν, καὶ τὰς χρυσᾶς σημαίας τὰς ἀκινήτους λεγομένας καθελόντες ἐκ τοῦ τῆς Ἀθηνᾶς ἱεροῦ, καὶ τᾶλλα παρασκευασάμενοι δεόντως, μετὰ ταῦτα τεθαρρηκότως καὶ καταπληκτικῶς ἀντεστρατοπέδευσαν τοῖς πολεμίοις, ὄντες τὸ πλῆθος εἰς πέντε μυριάδας. οἱ δὲ Ῥωμαῖοι τὰ μὲν ὄρωντες σφᾶς ἐλάττους ὄντας παρὰ πολὺ τῶν ἐναντίων, ἐβούλοντο συγχρῆσθαι ταῖς τῶν συμμαχούντων αὐτοῖς Κελτῶν δυνάμεσι· τὰ δὲ συλλογισάμενοι τὴν τε Γαλατικὴν ἀθεσίαν καὶ διότι πρὸς ὁμοφύλους τῶν προσλαμβανομένων μέλλουσι ποιεῖσθαι τὸν κίνδυνον, εὐλαβοῦντο τοιούτοις ἀνδράσιν τοιούτου καιροῦ καὶ πράγματος κσιωνεῖν. τέλος δ' οὖν αὐτοὶ μὲν ὑπέμειναν ἐντὸς τοῦ ποταμοῦ, τοὺς δὲ τῶν Κελτῶν σφίσι συνόντας διαβιβάσαντες εἰς τὸ πέραν ἀνέσπασαν τὰς ἐπὶ τοῦ ρείθρου γεφύρας, ἅμα μὲν ἀσφαλιζό-



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μενοι τὰ πρὸς ἐκείνους, ἅμα δὲ μίαν ἑαυτοῖς ἀπολείποντες ἐλπίδα τῆς σωτηρίας τὴν ἐν τῷ νικᾶν διὰ τὸ κατόπιν αὐτοῖς ἄβατον ὄντα παρακείσθαι τὸν προειρημένον ποταμόν. πράξαντες δὲ ταῦτα πρὸς τῷ διακινδυνεύειν ἦσαν.

(ii. 32.)

XXVII. Δοκοῦσι δ' ἐμφρόνως κεχρηῆσθαι τῇ μάχῃ ταύτῃ Ῥωμαῖοι, τῶν χιλιάρχων ὑποδειξάντων ὡς δεῖ ποιείσθαι τὸν ἀγῶνα κοινῇ καὶ κατ' ἰδίαν ἐκάστους. συνεωρακότες γὰρ ἐκ τῶν προγεγονότων κινδύνων ὅτι τοῖς τε θυμοῖς κατὰ τὴν πρώτην ἔφοδον, ἕως ἂν ἀκέραιον ᾖ, φοβερώτατόν ἐστι πᾶν τὸ Γαλατικὸν φύλον, αἷ τε μάχαιραι ταῖς κατασκευαῖς, καθάπερ εἴρηται πρότερον, μίαν ἔχουσι τὴν πρώτην καταφορὰν καιρίαν, ἀπὸ δὲ ταύτης εὐθέως ἀποξυστροῦνται καμπτόμεναι κατὰ μῆκος καὶ κατὰ πλάτος ἐπὶ τοσοῦτον ὥστ' ἐὰν μὴ δῶ τις ἀναστροφὴν τοῖς χρωμένοις ἐρείσαντας πρὸς τὴν γῆν ἀπευθῆναι τῷ ποδί, τελέως ἄπρακτον εἶναι τὴν δευτέραν πληγὴν αὐτῶν,—ἀναδόντες οὖν οἱ χιλίαρχοι τὰ τῶν τριαρίων δόρατα τῶν κατόπιν ἐφεστώτων ταῖς πρώταις σπείραις, καὶ παραγγείλαντες ἐκ μεταλήψεως τοῖς ξίφεσι χρῆσθαι, συνέ-

<sup>1</sup> Plutarch, *Camillus*, 41, copies this, and Polyen, *Stratag.* viii. 7, copies from Plutarch. It is only in these Greek writers that we read of the bad quality of Celtic swords. Latin writers made no mention of such a striking defect in the arms of their dreaded foes: on the contrary, Pliny quotes from Varro that a Helvetian, named Helicon, resided in Rome teaching the industrial arts of his native land. Archeologists are agreed that the Celtic swords, &c. of La Tene are of excellent iron. So are all those to be seen in our museums. S. Reinach attempted to distort some Celtic swords in the Musée de Saint-Germain, but found that no amount of percussion that a man could apply was sufficient to bend these swords. How, then, was so careful a writer as Polybius misled? We know that the Celts settled in the Cisalpine, circa 1000 B.C. (see *supra*, p. 178, note 1). In their cemeteries, and in the cemeteries of these Celts all over Europe, we find many examples of bent swords. Polybius visited the Cisalpine after the Roman colonisation consequent on the defeat of the Celts related above. The Romans, after the fashion of colonists, ransacked the graves, &c. of the country. In them they found many bent swords. The graves and swords were attributed to their recently defeated

next the enemy : and sending the Celtic contingents to the other side, they pulled up the bridges ; which at once precluded any fear of danger from them, and left themselves no hope of safety except in victory ; the impassable river being thus in their rear. These dispositions made, they were ready to engage.

XXVII. The Romans are thought to have shown uncommon skill in this battle ; the tribunes instructed the troops how they were to conduct themselves both collectively and individually. They had learned from former engagements that Gallic tribes were always most formidable at the first onslaught, before their courage was at all damped by a check ; and that the swords with which they were furnished, as I have mentioned before, could only give one downward cut with any effect, but that after this the edges got so turned, and the blade so bent, that unless they had time to straighten them with their foot against the ground, they could not deliver a second blow. The tribunes therefore gave out the spears of the Triarii, who are the last of the three ranks, to the first ranks, or Hastati ; and ordering the men to use their swords only, after their spears were done with, they charged the Celts full in front. When the Celts had rendered their swords useless by the first blows delivered on the spears, the Romans closed

Inferior  
swords of  
Celts. <sup>1</sup>

foes of the *second* Celtic invasion. Polybius, who was shown these swords, also assigned them to the same source ; for all memory of the first Celtic settlers had been lost. Why were these swords bent ? They were *intentionally* bent in obedience to the same rite that commanded the Greeks to place *broken* vases beside their dead. Cf. Reinach, *L'Anthropologie*, 1906, pp. 321-336.

βαλον ἐκ παρατάξεως κατὰ πρόσωπον τοῖς Κελτοῖς. ἅμα δὲ τῷ πρὸς τὰ δόρατα ταῖς πρώταις καταφοραῖς χρωμένων τῶν Γαλατῶν ἀχρειωθῆναι τὰς μαχαίρας συνδραμόντες εἰς τὰς χεῖρας τοὺς μὲν Κελτοὺς ἀπράκτους ἐποίησαν ἀφελόμενοι τὴν ἐκ διάρσεως αὐτῶν μάχην, ὅπερ ἴδιόν ἐστι Γαλατικῆς χρείας διὰ τὸ μηδαμῶς κέντημα τὸ ξίφος ἔχειν· αὐτοὶ δ' οὐκ ἐκ καταφορᾶς ἀλλ' ἐκ διαλήψεως ὀρθαῖς χρώμενοι ταῖς μαχαίραις, πρακτικῶ τοῦ κεντήματος περὶ αὐτὰς ὑπάρχοντος, τύπτοντες εἰς τὰ στέρνα καὶ τὰ πρόσωπα καὶ πληγὴν ἐπὶ πληγῇ φέροντες διέφθειραν τοὺς πλείστους τῶν παραταξαμένων διὰ τὴν τῶν χιλιάρχων πρόνοιαν. ὁ μὲν γὰρ στρατηγὸς Φλαμίνιος οὐκ ὀρθῶς δοκεῖ κεχρῆσθαι τῷ προειρημένῳ κινδύνῳ. παρ' αὐτὴν γὰρ τὴν ὄφρυν τοῦ ποταμοῦ ποιησάμενος τὴν ἑκταξιν διέφθειρε τὸ τῆς Ῥωμαϊκῆς μάχης ἴδιον, οὐχ ὑπολειπόμενος τόπον πρὸς τὴν ἐπὶ πόδα ταῖς σπείραις ἀναχώρησιν· εἰ γὰρ συνέβη βραχὺ μόνον πιεσθῆναι τῇ χώρᾳ τοὺς ἄνδρας κατὰ τὴν μάχην, ῥίπτειν ἂν εἰς τὸν ποταμὸν αὐτοὺς ἔδει διὰ τὴν ἀστοχίαν τοῦ προεστῶτος. οὐ μὲν ἀλλά γε πολλῶ νικήσαντες ταῖς σφετέραις ἀρεταῖς, καθάπερ εἶπον, καὶ παμπληθοῦς μὲν λείας οὐκ ὀλίγων δὲ σκύλων κρατήσαντες ἐπανῆλθον εἰς τὴν Ῥώμην.

(ii. 33.)

XXVIII. Τῷ δ' ἐξῆς ἔτει διαπρεσβευσάμενων τῶν Κελτῶν ὑπὲρ εἰρήνης καὶ πᾶν ποιήσειν ὑπισχνουμένων, ἔσπευσαν οἱ κατασταθέντες ὑπατοὶ Μάρκος Κλαύδιος καὶ Γναῖος Κορνήλιος τοῦ μὴ συγχωρηθῆναι τὴν εἰρήνην αὐτοῖς. οἱ δ' ἀποτυχόντες, καὶ κρίναντες ἐξελέγξαι τὰς τελευταίας ἐλπίδας, αὐθις ὥρμησαν ἐπὶ τὸ μισθοῦσθαι τῶν περὶ τὸν



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Ῥοδανὸν Γαισάτων Γαλατῶν εἰς τρισμυρίους· οὓς παραλαβόντες εἶχον ἐν ἐτοίμῳ, καὶ προσεδόκων τὴν τῶν πολεμίων ἔφοδον. οἱ δὲ τῶν Ῥωμαίων στρατηγοὶ τῆς ὥρας ἐπιγενομένης ἀναλαμβάνοντες τὰς δυνάμεις ἤγουν εἰς τὴν τῶν Ἰνσόμβρων χώραν, παραγενόμενοι δὲ καὶ στρατοπεδεύσαντες περὶ πόλιν Ἀχέρρας, ἣ μεταξὺ κεῖται τοῦ Πάδου καὶ τῶν Ἀλπεινῶν ὄρων, ἐπολιόρκουν ταύτην. οἱ δ' Ἰνσομβρες βοηθεῖν μὲν οὐ δυνάμενοι διὰ τὸ προκαταληφθῆναι τοὺς εὐφυεῖς τόπους, σπεύδοντες δὲ λῦσαι τὴν πολιορκίαν τῶν Ἀχερρῶν, μέρος τι τῆς δυνάμεως διαβιβάσαντες τὸν Πάδον εἰς τὴν τῶν Ἀνάρων χώραν ἐπολιόρκουν τὸ προσαγορευόμενον Κλαστίδιον. προσπεσόντος δὲ τοῦ συμβαίνοντος τοῖς στρατηγοῖς, ἀναλαβὼν τοὺς ἵππεῖς Μάρκος Κλαύδιος καὶ τῶν πεζικῶν \* \* ἠπείγετο σπεύδων βοηθῆσαι τοῖς πολιορκουμένοις. οἱ δὲ Κελτοὶ πυθόμενοι τὴν παρουσίαν τῶν ὑπεναντίων, λύσαντες τὴν πολιορκίαν ὑπήντων καὶ παρετάξαντο. τῶν δὲ Ῥωμαίων αὐτοῖς τοῖς ἵππεῦσιν ἐξ ἔφοδου τολμηρῶς σφίσι προσπεσόντων τὰς μὲν ἀρχὰς ἀντεῖχον, μετὰ δὲ ταῦτα περισταμένων καὶ κατὰ νώτου καὶ κατὰ κέρασ δυσχρηστούμενοι τῇ μάχῃ τέλος ἐτράπησαν ὑπ' αὐτῶν τῶν ἵππέων, καὶ πολλοὶ μὲν εἰς τὸν ποταμὸν ἐμπεσόντες ὑπὸ τοῦ ῥεύματος διεφθάρησαν, οἱ δὲ πλείους ὑπὸ τῶν πολεμίων κατεκόπησαν. ἔλαβον δὲ καὶ τὰς Ἀχέρρας οἱ Ῥωμαῖοι, σίτου γεμούσας,

hire thirty thousand Gaesatae—the Gallic tribe which lives on the Rhone. Having secured these, they held themselves in readiness, and waited for the attack of their enemies. At the beginning of spring the consuls assumed command of their forces, and marched them into the territory of the Insubres; and there encamped under the walls of the city of Acerrae, which lies between the Po and the Alps, and laid siege to it. The Insubres, being unable to render any assistance, because all the positions of vantage had been seized by the enemy first, and being yet very anxious to raise the siege of Acerrae, detached a portion of their forces to effect a diversion by crossing the Po and laying siege to Clastidium. Intelligence of this movement being brought to the consuls, Marcus Claudius, taking with him his cavalry and some light infantry, made a forced march to relieve the besieged inhabitants. When the Celts heard of his approach they raised the siege; and, marching out to meet him, offered him battle. At first they held their ground against a furious charge of cavalry which the Roman consul launched at them; but when they presently found themselves surrounded by the enemy on their rear and flank, unable to maintain the fight any longer, they fled before the cavalry; and many of them were driven into the river, and were swept away by the stream, though the larger number were cut down by their enemies. Acerrae also, richly stored with corn, fell into the hands of the Romans: the Galatae having evacuated it, and retired to



ἐκχωρησάντων εἰς τὸ Μεδιόλανον τῶν Γαλατῶν, ὅσπερ ἐστὶ κυριώτατος τόπος τῆς τῶν Ἰνσόμβρων χώρας. οἷς ἐκ ποδὸς ἐπακολουθήσαντος τοῦ Γναίου καὶ προσβαλόντος ἄφνω πρὸς τὸ Μεδιόλανον τὸ μὲν πρῶτον ἡσυχίαν ἔσχον, ἀπολυομένου δ' αὐτοῦ πάλιν εἰς τὰς Ἀχέρρας ἐπέξελθόντες καὶ τῆς οὐραγίας ἀψάμενοι θρασέως πολλοὺς μὲν νεκροὺς ἐποίησαν, μέρος δέ τι καὶ φυγεῖν αὐτῶν ἠνάγκασαν, ἕως ὃ Γναῖος ἀνακαλεσάμενος τοὺς ἐκ τῆς πρωτοπορείας παρώρμησε στῆναι καὶ συμβαλεῖν τοῖς πολεμίοις. οἱ μὲν οὖν Ῥωμαῖοι πειθαρχήσαντες τῷ στρατηγῷ διεμάχοντο πρὸς τοὺς ἐπικειμένους εὐρώστως· οἱ δὲ Κελτοὶ διὰ τὸ παρὸν εὐτύχημα μείναντες ἐπὶ ποσὸν εὐθαρσῶς, μετ' οὐ πολὺ τραπέντες ἔφευγον εἰς τὰς παρωρείας. ὃ δὲ Γναῖος ἐπακολουθήσας τήν τε χώραν ἐπόρθει καὶ τὸ Μεδιόλανον εἶλε κατὰ κράτος· οὐ συμβαίνοντος οἱ προεστῶτες τῶν Ἰνσόμβρων, ἀπογνόντες τὰς τῆς σωτηρίας ἐλπίδας, πάντα τὰ καθ' αὐτοὺς ἐπέτρεψαν Ῥωμαίοις.

(ii. 34.)

XXIX. Ὁ μὲν οὖν πρὸς τοὺς Κελτοὺς πόλεμος τοιοῦτον ἔσχε τὸ τέλος, κατὰ μὲν τὴν ἀπόνοιαν καὶ τόλμαν τῶν ἀγωνιζομένων ἀνδρῶν, ἔτι δὲ κατὰ τὰς μάχας καὶ τὸ πλῆθος τῶν ἐν αὐταῖς ἀπολλυμένων καὶ παραταπτομένων οὐδενὸς καταδεέστερος τῶν ἱστορημένων, κατὰ δὲ τὰς ἐπιβολὰς καὶ τὴν ἀκρισίαν τοῦ κατὰ μέρος χειρισμοῦ τελέως εὐκαταφρόνητος διὰ τὸ μὴ τὸ πλεῖον ἀλλὰ συλλήβδην ἅπαν τὸ γινόμενον ὑπὸ τῶν Γαλατῶν θυμῷ μᾶλλον ἢ λογισμῷ βραβεύεσθαι. περὶ ὧν ἡμεῖς, συνθεωρήσαντες μετ' ὀλίγον χρόνον αὐτοὺς ἐκ τῶν περὶ τὸν Πάδον πεδίων ἐξωσθέντας πλὴν ὀλίγων τόπων



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τῶν ὑπ' αὐτὰς τὰς Ἴαλπεισ κειμένων, οὐκ ᾤθημεν δεῖν οὔτε τὴν ἐξ ἀρχῆς ἔφοδον αὐτῶν ἀμνημόνευτον παραλιπεῖν οὔτε τὰς μετὰ ταῦτα πράξεις οὔτε τὴν τελευταίαν ἐξανάστασιν.

(ii. 35.)

XXX. Ἄσδρούβας δ' ὁ τῶν Καρχηδονίων στρατηγός (ἀπὸ γὰρ τούτων παρεξέβημεν τῆς ἐξηγήσεως ἔτη χειρίσας ὀκτὼ τὰ κατὰ τὴν Ἰβηρίαν ἐτελεύτησε, δολοφονηθεὶς ἐν τοῖς ἑαυτοῦ καταλύμασι νυκτὸς ὑπὸ τινος Κελτοῦ τὸ γένος ἰδίων ἔνεκεν ἀδικημάτων, οὐ μικρὰν ἀλλὰ μεγάλην ποιήσας ἐπίδοσιν τοῖς Καρχηδονίοις πράγμασιν οὐχ οὔτω διὰ τῶν πολεμίων ἔργων ὡς διὰ τῆς πρὸς τοὺς δυνάστας ὀμιλίας.

(ii. 36.)

XXXI. Ἄννίβας δὲ παραλαβὼν τὴν ἀρχὴν εὐθέως ᾤρμησεν ὡς καταστρεψόμενος· τὸ τῶν Ὀλκάδων ἔθνος, ἀφικόμενος δὲ πρὸς Ἀλθαίαν τὴν βαρυτάτην αὐτῶν πόλιν κατεστρατοπέδευσεν, μετὰ δὲ ταῦτα χρησάμενος ἐνεργοῖς ἅμα καὶ καταπληκτικαῖς προσβολαῖς ταχέως ἐκράτησε τῆς πόλεως· οὐ συμβάντος οἱ λοιποὶ γενόμενοι καταπλαγεῖς ἐνέδωκαν αὐτοὺς τοῖς Καρχηδονίοις.

(iii. 13.)

XXXII. Τῷ δ' ἐπιγυνομένῳ θέρει πάλιν ὀρμήσας ἐπὶ τοὺς Οὐακκαίους,<sup>1</sup> Ἐλμαντικὴν μὲν ἐξ ἐφόδου ποιησάμενος προσβολὰς κατέσχευεν, Ἀρβουκάλην δὲ διὰ τὸ μέγεθος τῆς πόλεως καὶ τὸ πλῆθος ἔτι δὲ τὴν γενναιότητα τῶν οἰκητόρων μετὰ πολλῆς ταλαιπωρίας πολιορκήσας κατὰ κράτος εἴλε. μετὰ δὲ ταῦτα παραδόξως εἰς τοὺς μεγίστους ἦλθε κινδύνους

close to the Alps, I thought I ought not to allow their original attack upon Italy to pass unrecorded, any more than their subsequent attempts, or their final ejection.

XXX. Our narrative now returns to Hasdrubal, whom we left in command of the Carthaginian forces in Iberia. After eight years' command in that country, he was assassinated in his own house at night by a certain Celt in revenge for some private wrong. Before his death he had done much to strengthen the Carthaginian influence in Iberia, not so much by military achievements, as by the friendly relations he maintained with the native princes.

B.C. 229-2  
Carthaginian  
policy in  
Spain.

XXXI. As soon as Hannibal had taken over the command, he set out to subdue the tribe of the Olcades; and, having arrived before their most formidable city Althaea, he pitched his camp under its walls; and by a series of energetic and formidable assaults succeeded before long in taking it: by which exploit the rest of the tribe were overawed into submission to Carthage.

B.C. 221

XXXII. Next summer he set out on another expedition against the Vaccaei,<sup>1</sup> in which he took Salamanca by assault, but only succeeded in storming Arbucala, owing to the size of the town and the valour of its inhabitants, after a laborious siege. After this he suddenly found himself in a position of great danger on his return march—being set upon by

B.C. 220.

<sup>1</sup> The Vaccaei dwelt around the districts now covered by the provinces of Salamanca and Zamora. Vide *Revue Celtique*, xv. p. 30.

ἐπανάγων, συνδραμόντων ἐπ' αὐτὸν τῶν Καρπησίων, ὁ σχεδὸν ἰσχυρότατόν ἐστιν ἔθνος τῶν κατ' ἐκείνους τοὺς τόπους, ὁμοίως δὲ καὶ τῶν ἀστυγειτόνων ἀθροισθέντων ἅμα τούτοις, οὓς ἠρέθισαν μάλιστα μὲν οἱ τῶν Ὀλκάδων φυγάδες, συνεξέκαυσαν δὲ καὶ τῶν ἐκ τῆς Ἑλμαντικῆς οἱ διασωθέντες.  
(iii. 14.)

XXXIII. Ἀννίβας δὲ πάντα προνοηθεὶς περὶ τῆς ἀσφαλείας τῶν τε κατὰ Λιβύην πραγμάτων καὶ τῶν ἐν Ἰβηρίᾳ, λοιπὸν ἐκαρადόκει καὶ προσεδέχετο τοὺς παρὰ τῶν Κελτῶν πρὸς αὐτὸν ἀποστελλομένους· σαφῶς γὰρ ἐξητάκει καὶ τὴν ἀρετὴν τῆς ὑπὸ τὰς Ἄλπεις καὶ περὶ τὸν Πάδον ποταμὸν χώρας καὶ τὸ πλῆθος τῶν κατοικούντων αὐτήν, ἔτι δὲ τὴν πρὸς τοὺς πολέμους τῶν ἀνδρῶν τόλμαν, καὶ τὸ μέγιστον, τὴν ὑπάρχουσαν δυσμένειαν αὐτοῖς ἐκ τοῦ προγεγονότος πολέμου πρὸς Ῥωμαίους, ὑπὲρ οὗ διήλθομεν ἡμεῖς ἐν τῇ πρὸ ταύτης βύβλῳ χάριν τοῦ συμπεριφέρεσθαι τοὺς ἐντυγχάνοντας τοῖς νῦν μέλλουσι λέγεσθαι.<sup>1</sup> διόπερ εἶχετο ταύτης τῆς ἐλπίδος, καὶ πᾶν ὑπισχνεῖτο διαπεμπόμενος ἐπιμελῶς πρὸς τοὺς δυνάστας τῶν Κελτῶν καὶ τοὺς ἐπὶ τάδε καὶ τοὺς ἐν αὐταῖς ταῖς Ἄλπεσιν ἐνοικοῦντας, μόνως ἂν ὑπολαμβάνων ἐν Ἰταλίᾳ συστήσασθαι τὸν πρὸς Ῥωμαίους πόλεμον, εἰ δυνηθεῖη διαπεράσας τὰς πρὸ τοῦ δυσχωρίας εἰς τοὺς προειρημένους ἀφικέσθαι τόπους καὶ συνεργοῖς καὶ συμμάχοις χρήσασθαι Κελτοῖς εἰς τὴν προκειμένην ἐπιβολήν. ἀφικομένων δὲ τῶν ἀγγέλων, καὶ τὴν τε τῶν Κελτῶν βούλησιν καὶ προσδοκίαν ἀπαγγειλάντων, τὴν τε τῶν Ἀλπεινῶν ὁρῶν ὑπερβολὴν ἐπίπουρον μὲν καὶ δυσχερῆ λίαν, οὐ μὴν ἀδύνατον εἶναι φασκόντων, συνῆγε τὰς δυνάμεις ἐκ τῆς παραχειμασίας ἰπὸ τὴν ἔαρινὴν ὥραν.

(iii. 34.)

<sup>1</sup> Vide supra, excerpt. vii-xxix.



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XXXIV. Ἀπὸ δὲ τοῦ Νάρβωνος καὶ τὰ περὶ τοῦτον Κελτοὶ νέμονται μέχρι τῶν προσαγορευομένων Πυρρηναίων ὄρων, ἃ διατείνει κατὰ τὸ συνεχὲς ἀπὸ τῆς καθ' ἡμᾶς θαλάττης ἕως εἰς τὴν ἑκτός.

(iii. 37.)

XXXV. Καρχηδόνιοι γὰρ ἐν τούτοις τοῖς καιροῖς τῆς μὲν Λιβύης ἐκυρίευσαν πάντων τῶν ἐπὶ τὴν ἕσω θάλατταν νεύοντων μερῶν, ἀπὸ τῶν Φιλαίνου βωμῶν, οἱ κεῖνται κατὰ τὴν μεγάλην Σύρτιν, ἕως ἑφ' Ἡρακλέους στήλας· τοῦτο δὲ τὸ μῆκός ἐστι τῆς παραλίας ὑπὲρ τοὺς ἑξακισχιλίους καὶ μυρίους σταδίους. διαβάντες δὲ τὸν καθ' Ἡρακλείους στήλας πόρον ὁμοίως ἐκεκρατήκεισαν καὶ τῆς Ἰβηρίας ἀπάσης ἕως τῆς ραχίας, ἧ πέρας ἐστὶ πρὸς τῇ καθ' ἡμᾶς θαλάττῃ τῶν Πυρρηναίων ὄρων, ἃ διορίζει τοὺς Ἰβηρας καὶ Κελτούς.

(iii. 39.)

XXXVI. Ἀννίβας μὲν οὖν ἐνεχείρει ταῖς διεκβολαῖς τῶν Πυρρηναίων ὄρων, κατάφοβος ὢν τοὺς Κελτοὺς διὰ τὰς ὀχυρότητας τῶν τόπων· Ῥωμαῖοι δὲ κατὰ τοὺς αὐτοὺς καιροὺς διακούσαντες μὲν τῶν ἑξαποσταλέντων εἰς Καρχηδόνα πρεσβευτῶν τὰ δεδογμένα καὶ τοὺς ῥηθέντας λόγους, προσπεσόντος δὲ θᾶπτον ἢ προσεδόκων Ἀννίβαν διαβεβηκέναι τὸν Ἰβηρα ποταμὸν μετὰ τῆς δυνάμεως, προεχειρίσαντο πέμπειν μετὰ στρατοπέδων Πόπλιον μὲν Κορνήλιον εἰς Ἰβηρίαν, Τεβέριον δὲ Σεμπρώνιον εἰς Λιβύην. ἐν ὧσιν οὗτοι περὶ τὰς καταγραφὰς ἐγίνοντο τῶν στρατοπέδων καὶ τὴν ἄλλην παρασκευήν, ἔσπευσαν ἐπὶ τέλος ἀγαγεῖν τὰ κατὰ τὰς ἀποικίας οἱ δὴ πρότερον ἦσαν εἰς Γαλατίαν ἀποστέλλειν προκεχειρισμένοι. τὰς μὲν οὖν πόλεις ἐνεργῶς ἐτείχιζον, τοὺς δ' οἰκήτορας ἐν ἡμέραις τριάκοντα παρήγγειλαν

XXXIV. From Narbo is the district occupied by the Celts as far as the Pyrenees, stretching continuously from the Mediterranean to the Mare Externum.

XXXV. At this period the Carthaginians were masters of the whole Mediterranean coast of Libya from the Altars of Philaenus, opposite the Great Syrtis, to the Pillars of Hercules, a seaboard of over sixteen thousand stades. They had also crossed the strait of the Pillars of Hercules, and got possession of the whole seaboard of Iberia on the Mediterranean as far as the Pyrenees, which separates the Iberes from the Celts—that is, a distance of about eight thousand stades.

XXXVI. While Hannibal was thus engaged in B.C. 218. effecting a passage over the Pyrenees, where he was greatly alarmed at the extraordinary strength of the positions occupied by the Celts; the Romans, having heard the unfavourable result of their embassy to Carthage, and that Hannibal had crossed the Iber earlier than they expected, at the head of an army, voted to send Publius Cornelius Scipio with his legions into Iberia, and Tiberius Sempronius Longus into Libya. And while the consuls were engaged in hastening on the enrolment of their legions and other military preparations, the people were active in bringing to completion the colonies which they had already voted to send into Gaul. They accordingly caused the fortification of these towns to be pushed on energetically, and ordered the colonists to be in residence within Placentia &  
Cremona.



ἐπιτόπους γίνεσθαι, τὸν ἀριθμὸν ὄντας εἰς ἑκατέραν τὴν πόλιν εἰς ἑξακισχιλίους· ὧν τὴν μὲν μίαν ἔκτιζον ἐπὶ τὰδε τοῦ Πάδου ποταμοῦ, προσαγορεύσαντες Πλακευτίαν, τὴν δ' ἄλλην ἐπὶ θάτερα, κατονομάσαντες Κρεμώνην. ἤδη δὲ τούτων συνωκισμένων οἱ Βοῖοι καλούμενοι Γαλάται, πάλαι μὲν οἶον λοχῶντες τὴν πρὸς Ῥωμαίους φιλίαν, οὐκ ἔχοντες δὲ τότε καιρὸν, μετεωριζόμενοι καὶ πιστεύοντες ἐκ τῶν διαπεμπομένων τῇ παρουσίᾳ τῶν Καρχηδονίων ἀπέστησαν ἀπὸ Ῥωμαίων, ἐγκαταλιπόντες τοὺς ὁμήρους οὓς ἔδοσαν ἐκβαίνοντες ἐκ τοῦ πολέμου τοῦ προγεγονότος, ὑπὲρ οὗ τὴν ἐξήγησιν ἡμεῖς ἐν τῇ προτέρᾳ βύβλῳ ταύτης ἐποιησάμεθα. παρακαλέσαντες δὲ τοὺς Ἰνσομβρας καὶ συμφρονήσαντες κατὰ τὴν προγεγενημένην ὀργὴν κατέσυραν τὴν κατακεκληρουχημένην χώραν ὑπὸ Ῥωμαίων, καὶ τοὺς φεύγοντας συνδιώξαντες εἰς Μοτίνην, ἀποικίαν ὑπάρχουσαν Ῥωμαίων, ἐπολιόρκουν. ἐν οἷς καὶ τρεῖς ἄνδρας τῶν ἐπιφανῶν συνέκλεισαν, τοὺς ἐπὶ τὴν διαίρεσιν τῆς χώρας ἀπεσταλμένους· ὧν εἷς μὲν ἦν Γάιος Λυτάτιος καὶ τὴν ὑπατον ἀρχὴν εἴληφώς, οἱ δὲ δύο τὴν ἑξαπέλεκυν. οἰομένων δὲ δεῖν τούτων εἰς λόγους σφίσι συνελθεῖν ὑπήκουσαν οἱ Βοῖοι· τῶν δ' ἀνδρῶν ἐξελθόντων παρασπονδήσαντες συνέλαβον αὐτούς, ἐλπίσαντες διὰ τούτων κομιεῖσθαι τοὺς αὐτῶν ὁμήρους. Λεύκιος δὲ Μάλιος ἑξαπέλεκυς ὑπάρχων καὶ προκαθήμενος ἐπὶ τῶν τόπων μετὰ δυνάμεως, ἀκούσας τὸ γεγονός ἐβοήθει κατὰ σπουδὴν. οἱ δὲ Βοῖοι συνέντες αὐτοῦ τὴν παρουσίαν, ἐν τισι δρυμοῖς ἐτοιμάσαντες ἐνέδρας, ἅμα τῷ παρελθεῖν εἰς τοὺς ὑλώδεις τόπους παντὰχόθεν ἅμα προσπεσόντες πολλοὺς



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ἀπέκτειναν τῶν Ῥωμαίων. οἱ δὲ λοιποὶ τὰς μὲν ἀρχὰς ὤρμησαν πρὸς φυγὴν, ἐπεὶ δὲ τῶν ψιλῶν ἤψαντο χωρίων, ἐπὶ ποσὸν συνέστησαν οὕτως ὥστε μόλις εὐσχήμονα ποιήσασθαι τὴν ἀποχώρησιν. οἱ δὲ Βοῖοι κατακοιμήσαντες συνέκλεισαν καὶ τούτους εἰς τὴν Τάννητος<sup>1</sup> καλουμένην κώμην. τοῖς δ' ἐν τῇ Ῥώμῃ προσπεσόντος ὅτι τὸ τέταρτον στρατόπεδον περιειλημμένον ὑπὸ τῶν Βοίων πολιορκεῖται κατὰ κράτος, τὰ μὲν τῷ Ποπλίῳ προκεχειρισμένα στρατόπεδα κατὰ σπουδὴν ἐξαπέστελλον ἐπὶ τὴν τούτων βοήθειαν, ἡγεμόνα συστήσαντες ἐξαπέλεκυν, ἄλλα δὲ συνάγειν καὶ καταγράφειν ἐκ τῶν συμμάχων αὐτῷ παρήγγειλαν.

Τὰ μὲν οὖν κατὰ Κελτοὺς ἀπὸ τῆς ἀρχῆς ἕως εἰς τὴν Ἀννίβου παρουσίαν ἐν τούτοις ἦν, καὶ τοιαύτην εἰλήφει διέξοδον οἷαν ἐν τε τοῖς πρὸ τοῦ καὶ νῦν διεληλύθαμεν.

(iii. 40, 41.)

XXXVII. Αὐτὸς δὲ συναγαγὼν τὰς δυνάμεις εἰσήγαγε τοὺς βασιλίσκους τοὺς περὶ Μάγιλον οὗτοι γὰρ ἦκον πρὸς αὐτὸν ἐκ τῶν περὶ τὸν Πάδον πεδίων), καὶ δι' ἐρμηνέως τὰ δεδογμένα παρ' αὐτῶν διεσάφει τοῖς ὄχλοις. ἦν δὲ τῶν λεγομένων ἰσχυρότατα πρὸς θάρσος τῶν πολλῶν πρῶτον μὲν ἢ τῆς παρουσίας ἐνάργεια τῶν ἐπισπωμένων καὶ κοινωνήσειν ἐπαγγελιομένων τοῦ πρὸς Ῥωμαίους πολέμου, δεύτερον δὲ τὸ τῆς ἐπαγγελίας αὐτῶν ἀξιόπιστον, ὅτι καθηγήσονται διὰ τόπων τοιούτων δι' ὧν οὐδενὸς ἐπιδεόμενοι τῶν ἀναγκαίων συντόμως ἅμα καὶ μετ' ἀσφαλείας ποιήσονται

<sup>1</sup> A village near Parma.

out upon it from every side and killed a large number of his men. At first the survivors fled with precipitation: but having gained some higher ground, they rallied sufficiently to enable them with much difficulty to effect an honourable retreat. Even so, the Boii followed close upon their heels, and besieged them in a place called the village of Tannes.<sup>1</sup> When the news arrived at Rome, that the fourth legion was surrounded and closely besieged by the Boii, the people with all haste dispatched the legions which had been voted to Consul Publius, to their relief, under the command of a praetor; and ordered the consul to enrol two more legions for himself from the allies.

Such was the position of Celtic affairs from the beginning to the arrival of Hannibal; thus completing the course of events which I have already had occasion to describe.

XXXVII. These arrangements made, he summoned a meeting of his army and introduced Magilus and the other chiefs who had come to him from the valley of the Po, and caused them to announce to the whole army, through an interpreter, the resolutions passed by their tribes. The points which were the strongest encouragement to the army were, first, the actual appearance of envoys inviting them to come, and promising to take part in the war with Rome; secondly, the confidence inspired by their promise to guide them by a route where they would be abundantly supplied with necessaries, and which would lead them with speed and safety into Italy; and,

Cisalpine  
Celts join  
Hannibal  
B.C. 218.

τὴν εἰς Ἰταλίαν πορείαν, πρὸς δὲ τούτοις ἢ τῆς χώρας γενναιότης, εἰς ἣν ἀφίξονται, καὶ τὸ μέγεθος, ἔτι δὲ τῶν ἀνδρῶν ἢ προθυμία, μεθ' ὧν μέλλουσι ποιείσθαι τοὺς ἀγῶνας πρὸς τὰς τῶν Ῥωμαίων δυνάμεις.

(iii. 44.)

XXXVIII. Ὁ δὲ Ῥοδανὸς ἔχει τὰς μὲν πηγὰς ὑπὲρ τὸν Ἀδριατικὸν μυχὸν πρὸς τὴν ἐσπέραν νεούσας, ἐν τοῖς ἀποκλίνουσι μέρεσι τῶν Ἀλπεων ὡς πρὸς τὰς ἄρκτους, ρεῖ δὲ πρὸς δύσεις χειμερινάς,<sup>1</sup> ἐκβάλλει δ' εἰς τὸ Σαρδῶον πέλαγος. φέρεται δ' ἐπὶ πολὺ δι' αὐλῶνος, οὗ πρὸς μὲν τὰς ἄρκτους Ἀρδυες Κελτοὶ<sup>2</sup> κατοικοῦσι, τὴν δ' ἀπὸ μεσημβρίας αὐτοῦ πλευρὰν ὀρίζουσι πᾶσαν αἰ πρὸς ἄρκτον κεκλιμέναι τῶν Ἀλπεων παρώρειαι. τὰ δὲ πεδία τὰ περὶ τὸν Πάδον, ὑπὲρ ὧν ἡμῖν εἴρηται διὰ πλειόνων, ἀπὸ τοῦ κατὰ τὸν Ῥοδανὸν αὐλῶνος διαζευγνύουσιν αἰ τῶν προειρημένων ὄρων ἀκρώρειαι, λαμβάνουσαι τὴν ἀρχὴν ἀπὸ Μασσαλίας ἕως ἐπὶ τὸν τοῦ παντὸς Ἀδρία μυχόν· ἃς τόθ' ὑπεράρας Ἀννίβας ἀπὸ τῶν κατὰ τὸν Ῥοδανὸν τόπων ἐνέβαλεν εἰς Ἰταλίαν.

(iii. 47.)

XXXIX. Ἀννίβας δ' ἐν ἡμέραις δέκα πορευθεὶς παρὰ τὸν ποταμὸν εἰς ὀκτακοσίους σταδίους ἤρξατο τῆς πρὸς τὰς Ἀλπεὶς ἀναβολῆς, καὶ συνέβη μεγίστοις αὐτὸν περιπεσεῖν κινδύνοις. ἕως μὲν γὰρ ἐν τοῖς ἐπιπέδοις ἦσαν, ἀπείχοντο πάντες αὐτῶν οἱ κατὰ μέρος ἡγεμόνες τῶν Ἀλλοβρίγων, τὰ μὲν τοὺς ἰππεῖς δεδιότες τὰ δὲ τοὺς παραπέμποντας βαρβάρους· ἐπειδὴ δ' ἐκεῖνοι μὲν εἰς τὴν οἰκείαν ἀπηλλάγησαν, οἱ δὲ περὶ τὸν Ἀννίβαν ἤρξαντο προάγειν εἰς τὰς δυσχωρίας, τότε συναθροίσαντες οἱ τῶν Ἀλλοβρίγων ἡγεμόνες ἰκανὸν τι



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πλῆθος προκατελάβοντο τοὺς εὐκαίρους τόπους, δι' ὧν ἔδει τοὺς περὶ τὸν Ἀννίβαν κατ' ἀνάγκην ποιείσθαι τὴν ἀναβολήν. εἰ μὲν οὖν ἔκρυψαν τὴν ἐπίνοιαν, ὀλοσχερῶς ἂν διέφθειραν τὸ στράτευμα τῶν Καρχηδονίων· νῦν δὲ καταφανεῖς γενόμενοι μεγάλα μὲν καὶ τοὺς περὶ Ἀννίβαν ἔβλαψαν, οὐκ ἐλάττω δ' ἑαυτούς. γνοὺς γὰρ ὁ στρατηγὸς τῶν Καρχηδονίων ὅτι προκατέχουσιν οἱ βάρβαροι τοὺς εὐκαίρους τόπους, αὐτὸς μὲν καταστρατοπεδεύσας πρὸς ταῖς ὑπερβολαῖς ἐπέμενε, προέπεμψε δέ τινας τῶν καθηγουμένων αὐτοῖς Γαλατῶν χάριν τοῦ κατασκέψασθαι τὴν τῶν ὑπεναντίων ἐπίνοιαν καὶ τὴν ὅλην ὑπόθεσιν, ὧν πραξάντων τὸ συνταχθέν, ἐπιγνοὺς ὁ στρατηγὸς ὅτι τὰς μὲν ἡμέρας ἐπιμελῶς παρευτακτοῦσι καὶ τηροῦσι τοὺς τόπους οἱ πολέμιοι, τὰς δὲ νύκτας εἰς τινα παρακειμένην πόλιν ἀπαλλάττονται, πρὸς ταύτην τὴν ὑπόθεσιν ἀρμοζόμενος συνεστήσατο πράξιν τοιαύτην. ἀναλαβὼν τὴν δύναμιν προῆγεν ἐμφανῶς, καὶ συνεγγίσας ταῖς δυσχωρίαις οὐ μακρὰν τῶν πολεμίων κατεστρατοπέδευσε. τῆς δὲ νυκτὸς ἐπιγενομένης συντάξας τὰ πυρὰ καίειν, τὸ μὲν πλείον μέρος τῆς δυνάμεως αὐτοῦ κατέλιπε, τοὺς δ' ἐπιτηδειοτάτους εὐζώνους ποιήσας διήλθε τὰ στενὰ τὴν νύκτα καὶ κατέσχε τοὺς ὑπὸ τῶν πολεμίων προκαταληφθέντας τόπους, ἀποκεχωρηκότων τῶν βαρβάρων κατὰ τὴν συνήθειαν εἰς τὴν πόλιν.

(iii. 50.)

XL. Οὐ συμβάντος καὶ τῆς ἡμέρας ἐπιγενομένης, οἱ

of their tribe and occupied the points of vantage in advance, on the route by which Hannibal's forces were constrained to make their ascent. If they had only kept their design secret, the Carthaginian army would have been entirely destroyed ; as it was, their plans became known, and though they did much damage to Hannibal's army they suffered as much themselves. For when the general learnt that the natives were occupying the points of vantage, he halted and pitched his camp at the foot of the pass, and sent forward some of his Gallic guides to reconnoitre the enemy and discover their plan of operations. The order was obeyed : and he ascertained that it was the enemy's practice to keep under arms and guard these posts carefully during the day, but at night to retire to some town in the neighbourhood. Hannibal accordingly adapted his measures to this strategy of the enemy. He marched forward in broad daylight, and as soon as he came to the mountainous part of the road, pitched his camp only a little way from the enemy. At nightfall he gave orders for the watch-fires to be lit, and leaving the main body of his troops in the camp, and selecting the most suitable of his men, he had them armed lightly, and led them through the narrow parts of the road during the night, and seized on the spots which had been previously occupied by the enemy : they having, according to their regular custom, abandoned them for the nearest town.

XL. When day broke the natives saw what had



βάρβαροι συνθεασάμενοι τὸ γεγονός τὰς μὲν ἀρχὰς ἀπέστησαν  
 τῆς ἐπιβολῆς, μετὰ δὲ ταῦτα θεωροῦντες τὸ τῶν ὑποζυγίων  
 πλῆθος καὶ τοὺς ἵππεῖς δυσχερῶς ἐκμηρυομένους καὶ μακρῶς  
 τὰς δυσχωρίας, ἐξεκλήθησαν ὑπὸ τοῦ συμβαίνοντος ἐξάπτεσ-  
 θαι τῆς πορείας. τούτου δὲ γενομένου καὶ κατὰ πλείω μέρη  
 προσπεσόντων τῶν βαρβάρων, οὐχ οὕτως ὑπὸ τῶν ἀνδρῶν  
 ὡς ὑπὸ τῶν τόπων πολὺς ἐγένετο φθόρος τῶν Καρχηδονίων,  
 καὶ μάλιστα τῶν ἵππων καὶ τῶν ὑποζυγίων· οὔσης γὰρ οὐ  
 μόνον στενῆς καὶ τραχείας τῆς προσβολῆς ἀλλὰ καὶ  
 κρημνώδους, ἀπὸ παντὸς κινήματος καὶ πάσης ταραχῆς  
 ἐφέρετο κατὰ τῶν κρημνῶν ὁμοσε τοῖς φορτίοις πολλὰ τῶν  
 ὑποζυγίων. καὶ μάλιστα τὴν τοιαύτην ταραχὴν ἐποιοῦν οἱ  
 τραυματιζόμενοι τῶν ἵππων· τούτων γὰρ οἱ μὲν ἀντίοι  
 συμπίπτοντες τοῖς ὑποζυγίοις, ὅποτε διαπτοηθεῖεν ἐκ τῆς  
 πληγῆς, οἱ δὲ κατὰ τὴν εἰς τοῦμπροσθεν ὄρμην ἐξωθούμενοι  
 πᾶν τὸ παραπίπτουν ἐν ταῖς δυσχωρίαις, μεγάλην ἀπειργάζοντο  
 ταραχὴν. εἰς ἃ βλέπων Ἀννίβας, καὶ συλλογιζόμενος ὡς  
 οὐδὲ τοῖς διαφυγοῦσι τὸν κίνδυνον ἔστι σωτηρία τοῦ  
 σκευοφόρου διαφθαρέντος, ἀναλαβὼν τοὺς προκατασχόντας  
 τὴν νύκτα τὰς ὑπερβολὰς ὥρμησε παραβοηθήσων τοῖς τῆ  
 πορεία προλαβοῦσιν. οὗ γενομένου πολλοὶ μὲν τῶν πολεμίων  
 ἀπώλλυντο διὰ τὸ ποιεῖσθαι τὴν ἔφοδον ἐξ ὑπερδεξίων τὸν  
 Ἀννίβαν, οὐκ ἐλάττους δὲ καὶ τῶν ἰδίων· ὁ γὰρ κατὰ τὴν



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πορείαν θόρυβος ἐξ ἀμφοῖν ἠΰξετο διὰ τὴν τῶν προειρημένων κραυγὴν καὶ συμπλοκὴν. ἐπεὶ δὲ τοὺς μὲν πλείστους τῶν Ἀλλοβρίγων ἀπέκτεινε, τοὺς δὲ λοιποὺς τρεψάμενος ἠνάγκασε φυγεῖν εἰς τὴν οἰκείαν, τότε δὴ τὸ μὲν ἔτι περιλειπόμενον πλῆθος τῶν ὑποζυγίων καὶ τῶν ἵππων μόλις καὶ ταλαιπώρως διήνυε τὰς δυσχωρίας, αὐτὸς δὲ συναθροίσας ὅσους ἠδύνατο πλείστους ἐκ τοῦ κινδύνου προσέβαλε πρὸς τὴν πόλιν ἐξ ἧς ἐποιήσαντο τὴν ὄρμην οἱ πολέμιοι, καταλαβὼν δὲ σχεδὸν ἔρημον διὰ τὸ πάντα ἐκκληθῆναι πρὸς τὰς ὠφελείας ἐγκρατῆς ἐγένετο τῆς πόλεως. ἐκ δὲ τούτου πολλὰ συνέβη τῶν χρησίμων αὐτῷ πρὸς τε τὸ παρὸν καὶ πρὸς τὸ μέλλον· παραυτίκα μὲν γὰρ ἐκομίσατο πλῆθος ἵππων καὶ ὑποζυγίων καὶ τῶν ἅμα τούτοις ἐαλωκότων ἀνδρῶν, εἰς δὲ τὸ μέλλον ἔσχε μὲν καὶ σίτου καὶ θρεμμάτων ἐπὶ δυεῖν καὶ τρισὶν ἡμέραις εὐπορίαν, τὸ δὲ συνέχον, φόβον ἐνειργάσατο τοῖς ἐξῆς πρὸς τὸ μὴ τολμᾶν αὐτῷ ῥαδίως ἐγχειρεῖν μηδένα τῶν παρακειμένων ταῖς ἀναβολαῖς.

(iii. 51.)

XLII. Τότε μὲν οὖν αὐτοῦ ποιησάμενος τὴν παρεμβολήν, καὶ μίαν ἐπιμείνας ἡμέραν, αὐθις ὄρμα· ταῖς δ' ἐξῆς μέχρι μὲν τινος ἀσφαλῶς διῆγε τὴν στρατιάν, ἤδη δὲ τεταρταῖος ὢν αὐθις εἰς κινδύνους παρεγένετο μεγάλους. οἱ γὰρ περὶ τὴν δίοδον οἰκοῦντες, συμφρονήσαντες ἐπὶ δόλῳ, συνήντων αὐτῷ θαλλοὺς ἔχοντες καὶ στεφάνους· τοῦτο γὰρ σχεδὸν πᾶσι τοῖς βαρβάροις ἐστὶ σύνθημα φιλίας, καθάπερ τὸ κηρύκειον τοῖς Ἑλλησιν. εὐλαβῶς δὲ διακείμενος πρὸς τὴν τοιαύτην πίστιν Ἀννίβας ἐξήτασε φιλοτίμως τὴν ἐπίνοιαν αὐτῶν καὶ

directions at once—thanks to the shouting and struggling of these combatants: and it was not until he had killed the greater number of the Allobroges, and forced the rest to fly to their own land, that the remainder of the beasts of burden and the horses got slowly, and with difficulty, over the dangerous ground. Hannibal himself rallied as many as he could after the fight, and assaulted the town from which the enemy had sallied; and finding it almost deserted, because its inhabitants had all been tempted out by the hope of booty, he got possession of it: from which he derived much advantage for the future as well as for the present. The immediate gain consisted of a large number of horses and beasts of burden, and men taken with them; and for future use he got a supply of corn and cattle sufficient for two or three days: but the most important result of all was the terror inspired in the neighbouring tribes, which prevented anyone of those who lived near the ascent from lightly venturing to meddle with him again.

XLI. Here he pitched a camp and remained a day, and started again. For the next three days he accomplished a certain amount of his journey without accident. But on the fourth he again found himself in serious danger. For the dwellers along his route, having concerted a plan of treachery, met him with branches and garlands, which among nearly all the natives are signs of friendship, as the herald's staff is among the Greeks. Hannibal was cautious about

τὴν ὄλην ἐπιβολήν. τῶν δὲ φασκόντων καλῶς εἶδέναι καὶ τὴν τῆς πόλεως ἄλωσιν καὶ τὴν τῶν ἐγχειρησάντων αὐτὸν ἀδικεῖν ἀπώλειαν, καὶ διασαφούντων ὅτι πάρεισι διὰ ταῦτα βουλόμενοι μήτε ποιῆσαι μήτε παθεῖν δυσχερὲς μηδέν, ὑπισχνουμένων δὲ καὶ δώσειν ἐξ αὐτῶν ὄμηρα, πολὺν μὲν χρόνον ἠύλαβεῖτο καὶ διηπίστει τοῖς λεγομένοις, συλλογιζόμενος δὲ \* ὡς δεξάμενος μὲν τὰ προτεινόμενα, τάχ' ἂν ἴσως εὐλαβεστέρους καὶ πραοτέρους ποιῆσαι τοὺς παραγεγυότας, μὴ προσδεξάμενος δὲ προδήλους ἔξει πολεμίους αὐτούς, συγκατένευσε τοῖς λεγομένοις καὶ συνυπεκρίθη τίθεσθαι φιλίαν πρὸς αὐτούς. τῶν δὲ βαρβάρων τὰ ὄμηρα παραδόντων καὶ θρέμμασι χορηγούντων ἀφθόνως καὶ καθόλου διδόντων σφᾶς αὐτοὺς εἰς τὰς χεῖρας ἀπαρατηρήτως, ἐπὶ ποσὸν ἐπίστευσαν οἱ περὶ τὸν Ἄννιβαν, ὥστε καὶ καθηγεμόσιν αὐτοῖς χρῆσθαι πρὸς τὰς ἐξῆς δυσχωρίας. προπορευομένων δ' αὐτῶν ἐπὶ δύο ἡμέραις, συναθροισθέντες οἱ προειρημένοι καὶ συνακολουθήσαντες ἐπιτίθενται, φάραγγά τινα δύσβατον καὶ κρημνώδη περαιουμένων αὐτῶν.

(iii. 52.)

XLII. Ἐν ᾧ καιρῷ πάντας ἂν ἄρδην ἀπολέσθαι συνέβη τοὺς περὶ τὸν Ἄννιβαν, εἰ μὴ δεδιότες ἀκμὴν ἐπὶ ποσὸν καὶ προορώμενοι τὸ μέλλον τὰ μὲν σκευοφόρα καὶ τοὺς ἵππεῖς εἶχον ἐν τῇ πρωτοπορείᾳ, τοὺς δ' ὀπλίτας ἐπὶ τῆς οὐραγίας.



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τούτων δ' ἐφεδρευόντων ἔλαττον συνέβη γενέσθαι τὸ πάθος· οὗτοι γὰρ ἔστεξαν τὴν ἐπιφορὰν τῶν βαρβάρων. οὐ μὴν ἀλλὰ καὶ τούτου συγκυρήσαντος πολὺ τι πλῆθος καὶ τῶν ἀνδρῶν καὶ τῶν ὑποζυγίων καὶ τῶν ἵππων διεφθάρη· τῶν γὰρ τόπων ὑπερδεξίων ὄντων τοῖς πολεμίοις, ἀντιπαράγοντες οἱ βάρβαροι ταῖς παρωρείαις, καὶ τοῖς μὲν τὰς πέτρας ἐπικυλίωντες τοὺς δ' ἐκ χειρὸς τοῖς λίθοις τύπτοντες, εἰς ὄλοσχερῆ διατροπὴν καὶ κίνδυνον ἤγον, οὕτως ὥστ' ἀναγκασθῆναι τὸν Ἀννίβαν μετὰ τῆς ἡμισείας δυνάμεως νυκτερεῦσαι περὶ τι λευκόπετρον ὄχυρὸν χωρὶς τῶν ἵππων καὶ τῶν ὑποζυγίων, ἐφεδρεύοντα τούτοις, ἕως ἐν ὅλῃ τῇ νυκτὶ ταῦτα μόλις ἐξεμηρύσατο τῆς χαράδρας.

(iii. 53.)

XLIII. Πολλὴν οὖν ποιούμενος πρόνοιαν Ἀννίβας τῆς ἐπιμελείας αὐτῶν ἀνεκτάτο καὶ τὰς ψυχὰς ἅμα καὶ τὰ σώματα τῶν ἀνδρῶν, ὁμοίως δὲ καὶ τῶν ἵππων. μετὰ δὲ ταῦτα, προσανειληφείας ἤδη τῆς δυνάμεως, τῶν Ταυρίνων, οἱ τυγχάνουσι πρὸς τῇ παρωρείᾳ κατοικοῦντες, στασιαζόντων μὲν πρὸς τοὺς Ἰνσομβρας ἀπιστούντων δὲ τοῖς Καρχηδονίοις, τὸ μὲν πρῶτον αὐτοὺς εἰς φιλίαν προυκαλεῖτο καὶ συμμαχίαν, οὐχ ὑπακούοντων δὲ περιστρατοπεδεύσας τὴν βαρυτάτην πόλιν ἐν τρισὶν ἡμέραις ἐξεπολιόρκησεν, κατασφάξας δὲ τοὺς ἐναντιωθέντας αὐτῷ τοιοῦτον ἐνεργάσατο φόβον τοῖς σύνεγγυς κατοικοῦσιν τῶν βαρβάρων ὥστε πάντας ἐκ χειρὸς παραγίνεσθαι δίδοντας αὐτοὺς εἰς τὴν πίστιν. τὸ δὲ λοιπὸν πλῆθος τῶν τὰ πεδία κατοικούντων Κελτῶν ἐσπούδαζε μὲν

baggage and cavalry in the van and his hoplites in the rear. These latter covered his line, and were able to stem the attack of the enemy, and accordingly the disaster was less than it would otherwise have been. As it was, however, a large number of beasts of burden and horses perished; for the advantage of the higher ground being with the enemy, the Celts moved along the slopes parallel with the army below, and by rolling down boulders, or throwing stones, reduced the troops to a state of the utmost confusion and danger; so that Hannibal with half his force was obliged to pass the night near a certain white rock, which afforded them protection, separated from his horses and baggage which he was covering; until after a whole night's struggle they slowly and with difficulty emerged from the gorge.

XLIII. Hannibal therefore bent his whole energies to the restoration of the spirits and bodies of his men, and of their horses also. When his army had thus sufficiently recovered (*from the effects of the passage over the Alps*), finding the Taurini, who lived immediately under the Alps, at war with the Insubres and inclined to be suspicious of the Carthaginians, Hannibal first invited them to terms of friendship and alliance; and, on their refusal, invested their chief city and carried it after a three days' siege. Having put to the sword all who had opposed him, he struck such terror into the minds of the neighbouring tribes that they all gave in their submission out of hand. The other Celts inhabiting these plains were also eager



κοινωνεῖν τοῖς Καρχηδονίοις τῶν πραγμάτων κατὰ τὴν ἐξ ἀρχῆς ἐπιβολήν, παρηλλαχότων δὲ τῶν Ῥωμαϊκῶν στρατοπέδων ἤδη τοὺς πλείστους αὐτῶν καὶ διακεκλεικότων ἡσυχίαν ἤγον· τινὲς δὲ καὶ συστρατεύειν ἠναγκάζοντο τοῖς Ῥωμαίοις. εἰς ἃ βλέπων Ἀννίβας ἔκρινε μὴ μέλλειν ἀλλὰ προάγειν εἰς τοῦμπροσθεν καὶ πράττειν τι πρὸς τὸ θαρρῆσαι τοὺς βουλομένους μετέχειν σφίσι τῶν αὐτῶν ἐλπίδων.

(iii. 60.)

XLIV. Ἀννίβας μὲν οὖν διὰ τοιοῦδέ τινος ἐνεχείρει τρόπου ποιεῖσθαι τὴν παραίνεσιν. συναγαγὼν γὰρ τὰ πλήθη παρήγαγεν νεανίσκους τῶν αἰχμαλώτων, οὓς εἰλήφει κακοποιούντας τὴν πορείαν ἐν ταῖς περὶ τὰς Ἄλπεις δυσχωρίαις. τούτους δὲ κακῶς διετίθετο παρασκευαζόμενος πρὸς τὸ μέλλον· καὶ γὰρ δεσμοὺς εἶχον βαρεῖς καὶ τῷ λιμῷ συνέσχηντο, καὶ ταῖς πληγαῖς αὐτῶν τὰ σώματα διέφθαρτο. καθίσας οὖν τούτους εἰς τὸ μέσον προέθηκε πανοπλίας Γαλατικῆς, οἷαις εἰώθασιν οἱ βασιλεῖς αὐτῶν, ὅταν μονομαχεῖν μέλλωσιν, κατακοσμεῖσθαι· πρὸς δὲ τούτοις ἵππους παρέστησε καὶ σάγους εἰσήνεγκε πολυτελεῖς. κᾶπειτα τῶν νεανίσκων ἤρετο τίνες αὐτῶν βούλονται διαγωνίσασθαι πρὸς ἀλλήλους ἐφ' ᾧ τὸν μὲν νικήσαντα τὰ προκείμενα λαμβάνειν ἄθλα, τὸν δ' ἠττηθέντα τῶν παρόντων ἀπηλλάχθαι κακῶν τελευτήσαντα τὸν βίον. πάντων δ' ἀναβοησάντων ἅμα καὶ δηλούντων ὅτι βούλονται μονομαχεῖν, κληρώσασθαι προσέταξε, καὶ δύο τοὺς λαχόντας καθοπλισαμένους ἐκέλευσε μάχεσθαι πρὸς ἀλλήλους. παραυτίκα μὲν οὖν ἀκούσαντες



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οἱ νεανίσκοι ταῦτα, καὶ τὰς χεῖρας ἐξαίροντες, εὐχοντο τοῖς θεοῖς, σπεύδων ἕκαστος αὐτὸς γενέσθαι τῶν λαχόντων· ἐπεὶ δ' ἐδηλώθη τὰ κατὰ τὸν κλῆρον, ἦσαν οἱ μὲν εἰληχότες περιχαρεῖς οἱ δ' ἄλλοι τούναντίον. γενομένης δὲ τῆς μάχης οὐχ ἦττον ἐμακάριζον οἱ περιλειπόμενοι τῶν αἰχμαλώτων τὸν τεθνεῶτα τοῦ νενικηκότος ὡς πολλῶν καὶ μεγάλων κακῶν ἐκείνου μὲν ἀπολελυμένου, σφᾶς δ' αὐτοὺς ἀκμὴν ὑπομένοντας. ἦν δὲ παραπλησία καὶ περὶ τοὺς πολλοὺς τῶν Καρχηδονίων ἡ διάληψις· ἐκ παραθέσεως γὰρ θεωρουμένης τῆς τῶν ἀγομένων καὶ ζώντων ταλαιπωρίας τούτους μὲν ἠλέουν, τὸν δὲ τεθνεῶτα πάντες ἐμακάριζον.

(iii. 62.)

XLV. Οἱ δὲ συστρατευόμενοι Κελτοὶ τοῖς Ῥωμαίοις θεωροῦντες ἐπικυδεστέρας τὰς τῶν Καρχηδονίων ἐλπίδας, συνταξάμενοι πρὸς ἀλλήλους καιρὸν ἐπετήρουν πρὸς ἐπίθεσιν, μένοντες ἐν ταῖς ἑαυτῶν ἕκαστοι σκηναῖς. δειπνοποιησαμένων δὲ καὶ κατακοιμισθέντων τῶν ἐν τῷ χάρακι, παρελθεῖν ἐάσαντες τὸ πλεῖον μέρος τῆς νυκτός, καθωπλισμένοι περὶ τὴν ἐωθινὴν φυλακὴν ἐπιτίθενται τοῖς σύνεγγυς τῶν Ῥωμαίων παραστρατοπεδεύουσι. καὶ πολλοὺς μὲν αὐτῶν ἀπέκτειναν, οὐκ ὀλίγους δὲ κατετραυμάτισαν· τέλος δὲ τὰς κεφαλὰς ἀποτεμόντες τῶν τεθνεώτων ἀπεχώρουν πρὸς τοὺς Καρχηδονίους, ὄντες πεζοὶ μὲν εἰς δισχιλίους ἵππεῖς δὲ μικρῶ λείποντες διακοσίων. Ἄννιβας δὲ φιλοφρόνως ἀποδεξάμενος αὐτῶν τὴν παρουσίαν, τούτους μὲν εὐθέως παρακαλέσας καὶ δωρεὰς ἐκάστοις τὰς ἀρμοζούσας ἐπαγγειλάμενος ἐξέπεμψεν

fight. As soon as the young men heard these orders, they lifted up their hands, and each prayed the gods that he might be one of those to draw the lot. And when the lots were drawn, those on whom they fell were overjoyed, and the others in despair. When the fight was finished, too, the surviving captives congratulated the one who had fallen no less than the victor, as having been freed from many terrible sufferings, while they themselves still remained to endure them. And in this sentiment the Carthaginian soldiers were much disposed to join, all pitying the survivors and congratulating the fallen champion.

XLV. But the Celtic contingent of the Roman army, seeing that Hannibal's prospects looked the brighter of the two, concerted their plans for a fixed time, and waited in their several tents for the moment for carrying them out. When the men within the rampart of the camp had taken their supper and were gone to bed, the Celts let more than half the night pass, and just about the time of the morning watch armed themselves and fell upon the Romans who were quartered nearest to them ; killed a considerable number, and wounded not a few ; and, finally, cutting off the heads of the slain, departed with them to join the Carthaginians, to the number of two thousand infantry and nearly two hundred cavalry. They were received with great satisfaction by Hannibal ; who, after addressing them encouragingly, and promising them all suitable rewards, sent them to

Celts desert  
Romans for  
Hannibal.

εἰς τὰς αὐτῶν πόλεις, δηλώσοντας μὲν τὰ πεπραγμένα τοῖς πολίταις, παρακαλέσοντας δὲ πρὸς τὴν αὐτοῦ συμμαχίαν· ἦδει γὰρ ὅτι πάντες κατ' ἀνάγκην αὐτῷ κοινωνήσουσι τῶν πραγμάτων, ἐπιγνόντες τὸ γεγονός ἐκ τῶν σφετέρων πολιτῶν παρασπόνδημα κατὰ τῶν Ῥωμαίων. ἅμα δὲ τούτοις καὶ τῶν Βοίων παραγεγονότων καὶ τοὺς τρεῖς ἄνδρας ἐγχειρίζοντων αὐτῷ τοὺς ἐπὶ τὴν διάδοσιν τῆς χώρας ὑπὸ Ῥωμαίων ἐξαπεσταλμένους, ὧν κατ' ἀρχὰς ἐκυρίευσαν τοῦ πολέμου παρασπονδήσαντες καθάπερ ἐπάνω προεῖπον, ἀποδεξάμενος Ἄννίβας τὴν εὐνοίαν αὐτῶν ὑπὲρ μὲν τῆς φιλίας καὶ συμμαχίας ἔθετο πρὸς τοὺς παρόντας πίστεις, τοὺς γε μὴν ἄνδρας αὐτοῖς ἀπέδωκε, παραγγείλας τηρεῖν, ἵνα παρὰ τούτων κομίσωνται τοὺς αὐτῶν ὁμήρους κατὰ τὴν ἐξ ἀρχῆς πρόθεσιν.

(iii. 67.)

XLVI. Πόπλιος δὲ σχετλιάζων ἐπὶ τῷ γεγονότι παρασπονδήματι, καὶ συλλογισάμενος ὅτι πάλαι τῶν Κελτῶν πρὸς αὐτοὺς ἀλλοτρίως διακειμένων, τούτων ἐπιγεγονότων πάντα τοὺς περίξ Γαλάτας συμβήσεται πρὸς τοὺς Καρχηδονίους ἀπονεύειν, ἔγνω δεῖν εὐλαβηθῆναι τὸ μέλλον. . . . Ἄννίβας δὲ περὶ τετταράκοντα σταδίου ἀποσχὼν τῶν πολεμίων αὐτοῦ κατεστρατοπέδευσε. τὸ δὲ τῶν Κελτῶν πλῆθος τὸ τὰ πεδία κατοικοῦν, συνεξεστηκὸς ταῖς τῶν Καρχηδονίων ἐλπίσι, δαψιλῶς μὲν ἐχορήγει τὸ στρατόπεδον τοῖς ἐπιτηδείοις, ἔτοιμον δ' ἦν παντὸς κοινωνεῖν ἔργου καὶ κινδύνου τοῖς περὶ τὸν Ἄννίβαν.

(iii. 67-68.)

XLVII. Μετὰ δὲ ταῦτα συνθεωρήσας τινὰς τῶν Κελτῶν,



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οὐ κατώκουν μεταξὺ τοῦ Πάδου καὶ τοῦ Τρεβία ποταμοῦ, πεπονημένους μὲν καὶ πρὸς αὐτὸν φιλίαν διαπεμπομένους δὲ καὶ πρὸς Ῥωμαίους, καὶ πεπεισμένους τῷ τοιούτῳ τρόπῳ τὴν παρ' ἀμφοῖν ἀσφάλειαν αὐτοῖς ὑπάρξειν, ἔξαποστέλλει πεζοὺς μὲν δισχιλίους ἵππεῖς δὲ Κελτοὺς καὶ Νομάδας εἰς χιλίους, προστάξας ἐπιδραμεῖν αὐτῶν τὴν χώραν. τῶν δὲ πραξάντων τὸ προσταχθὲν καὶ πολλὴν περιβαλομένων λείαν, εὐθέως οἱ Κελτοὶ παρήσαν ἐπὶ τὸν χάρακα τῶν Ῥωμαίων δεόμενοι σφίσι βοηθεῖν. Τεβέριος δὲ καὶ πάλαι ζητῶν ἀφορμὴν τοῦ πράττειν τι, τότε λαβὼν πρόφασιν ἔξαπέστειλε τῶν μὲν ἵππέων τὸ πλεῖστον μέρος, πεζοὺς δὲ σὺν τούτοις ἀκοντιστὰς εἰς χιλίους. σπουδῇ δὲ τούτων προσμιξάντων πέραν τοῦ Τρεβία καὶ διαμαχομένων τοῖς πολεμίοις ὑπὲρ τῆς λείας, ἐτράπησαν οἱ Κελτοὶ σὺν τοῖς Νομάσιν, καὶ τὴν ἀποχώρησιν ἐπὶ τὸν ἑαυτῶν ἐποιοῦντο χάρακα.

(iii. 69.)

XLVIII. Ἐτίθει δ' ἐπ' αὐτὸν μὲν τὸν ποταμόν, ἐπὶ τῶν εὐωνύμων, τοὺς Ἰβηρας καὶ Κελτοὺς ἵππεῖς ἀντίους τοῖς τῶν Ῥωμαίων ἵππεῦσι, συνεχεῖς δὲ τούτοις πεζοὺς τοὺς ἡμίσεις τῶν ἐν τοῖς βαρέσι καθοπλισμοῖς Λιβύων, ἐξῆς δὲ τοῖς εἰρημένοις Ἰβηρας καὶ Κελτούς. παρὰ δὲ τούτοις τὸ λοιπὸν μέρος ἔθηκε τῶν Λιβύων, ἐπὶ δὲ τοῦ δεξιοῦ κέρως ἐπέταξε τοὺς Νομαδικοὺς ἵππεῖς. ἐπεὶ δὲ πάντ' ἐπὶ μίαν εὐθείαν ἐξέτεινε, μετὰ ταῦτα λαβὼν τὰ μέσα τῶν Ἰβήρων καὶ Κελτῶν τάγματα προῆγε, καὶ τὰλλα τούτοις ἐκ τοῦ κατὰ λόγον παρίστανε ζυγοῦντα, μνηοειδὲς ποιῶν τὸ κύρτωμα καὶ λεπτύνων τὸ τούτων αὐτῶν σχῆμα, βουλόμενος ἐφεδρείας

Celts who lived in the fork of the Po and Trebia, while pretending to have come to terms with him, were sending messages to the Romans at the same time, believing that thus they would secure themselves from being injured by either side, he sent two thousand infantry with some Celtic and Numidian cavalry with orders to devastate their territory. This order being executed, and a great spoil captured, the Celts appeared at the Roman camp beseeching their aid. Tiberius had all along been looking out for an opportunity of striking a blow; and at once seized on this pretext for sending out a party, consisting of the greater part of his cavalry, and a thousand sharpshooters of his infantry along with them; who having speedily come up with the enemy on the other side of the Trebia, and engaged with them in a sharp struggle for the possession of the booty, forced the Celts and the Numidians to beat a retreat to their own camp.

XLVIII. On his left wing, close to the river, Hannibal stationed the Iberian and Celtic horse opposite the Roman cavalry; and next to them half the Libyan heavy-armed foot; and next to them the Iberian and Celtic foot; next, the other half of the Libyans, and, on the right wing, the Numidian horse. Having now got them all into line he advanced with the central companies of the Iberians and Celts; and so arranged the other companies next these in regular gradations, that the whole line became crescent-shaped, diminishing in depth towards its extremities:

Disposition  
of Hannibal's  
forces at the  
battle of  
Cannae  
(B.C. 216).



μὲν τάξιν ἐν τῇ μάχῃ τοὺς Λίβυας αὐτῶν ἔχειν, προκινδυνεύσαι δὲ τοῖς Ἰβηρσι καὶ Κελτοῖς. ἦν δ' ὁ καθοπλισμὸς τῶν μὲν Λιβύων Ῥωμαϊκός, οὓς πάντας Ἀννίβας τοῖς ἐκ τῆς προγεγενημένης μάχης σκύλοις ἐκλέξας κατακεκοσμήκει τῶν δ' Ἰβήρων καὶ Κελτῶν ὁ μὲν θυρεὸς ἦν παραπλήσιος, τὰ δὲ ξίφη τὴν ἐναντίαν εἶχε διάθεσιν· τῆς μὲν γὰρ οὐκ ἔλαττον τὸ κέντημα τῆς καταφορᾶς ἴσχυε πρὸς τὸ βλάπτειν, ἡ δὲ Γαλατικὴ μάχαιρα μίαν εἶχε χρεῖαν τὴν ἐκ καταφορᾶς, καὶ ταύτην ἐξ ἀποστάσεως. ἐναλλάξ δὲ ταῖς σπείραις αὐτῶν παρατεταγμένων, καὶ τῶν μὲν Κελτῶν γυμνῶν τῶν δ' Ἰβήρων λινοῖς περιπορφύροις χιτωνίσκοις κεκοσμημένων κατὰ τὰ πάτρια, ξενίζουσαν ἅμα καὶ καταπληκτικὴν συνέβαινε γίνεσθαι τὴν πρόσοψιν. ἦν δὲ τὸ μὲν τῶν ἵππικῶν πλῆθος τὸ σύμπαν τοῖς Καρχηδονίοις εἰς μυρίους, τὸ δὲ τῶν πεζῶν οὐ πολὺ πλείους τετρακισμυρίων σὺν τοῖς Κελτοῖς.

(iii. 113, 114 )

XLIX. Καὶ γὰρ ὡσπερ ἐπιμετρούσης καὶ συνεπαγωνιζομένης τοῖς γεγονόσι τῆς τύχης, συνέβη μετ' ὀλίγας ἡμέρας, τοῦ φόβου κατέχοντος τὴν πόλιν καὶ τὸν εἰς τὴν Γαλατίαν στρατηγὸν ἀποσταλέντ' εἰς ἐνέδραν ἐμπεσόντα παραδόξως ἄρδην ὑπὸ τῶν Κελτῶν διαφθαρῆναι μετὰ τῆς δυνάμεως.

(iii. 118 )

L. Ἄλλ' ὅμως τὸν μὲν ἀπὸ τῶν Θρακῶν πόλεμον κατὰ τὴν συνήθειαν ἀναφέρουτες ἔμενον ἐπὶ τῶν ἐξ ἀρχῆς δικαίων



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πρὸς τοὺς Ἕλληνας, προσεπιγενομένων δὲ Γαλατῶν αὐτοῖς τῶν περὶ Κομοντόριον εἰς πᾶν ἦλθον περιστάσεως.

(iv. 45.)

Οὗτοι δ' ἐκίνησαν μὲν ἅμα τοῖς περὶ Βρέννον ἐκ τῆς οἰκείας, διαφυγόντες δὲ τὸν περὶ Δελφοὺς κίνδυνον καὶ παραγενόμενοι πρὸς τὸν Ἑλλησποντον εἰς μὲν τὴν Ἀσίαν οὐκ ἐπεραιώθησαν, αὐτοῦ δὲ κατέμειναν διὰ τὸ φιλοχωρῆσαι τοῖς περὶ τὸ Βυζάντιον τόποις. οἱ καὶ κρατήσαντες τῶν Θρακῶν, καὶ κατασκευασάμενοι βασίλειον τὴν Τύλιν, εἰς ὄλοσχερῆ κίνδυνον ἦγον τοὺς Βυζαντίους. κατὰ μὲν οὖν τὰς ἀρχὰς ἐν ταῖς ἐφόδοις αὐτῶν, ταῖς κατὰ Κομοντόριον τὸν πρῶτον βασιλεύσαντα, δῶρα διετέλουν οἱ Βυζάντιοι διδόντες ἀνὰ τρισχιλίους καὶ πεντακισχιλίους, ποτὲ δὲ καὶ μυρίους χρυσοῦς, ἐφ' ᾧ μὴ καταφθείρειν τὴν χώραν αὐτῶν. τέλος δ' ἠναγκάσθησαν ὀγδοήκοντα τάλαντα συγχωρῆσαι φόρον τελεῖν κατ' ἐνιαυτὸν ἕως εἰς Καύαρον, ἐφ' οὗ κατελύθη μὲν ἡ βασιλεία, τὸ δὲ γένος αὐτῶν ἐξεφθάρη πᾶν ὑπὸ Θρακῶν ἐκ μεταβολῆς ἐπικράτηθέν.

(iv. 46.)

LI. Κανάρου δὲ τοῦ τῶν Γαλατῶν βασιλέως παραγενομένου πρὸς τὸ Βυζάντιον καὶ σπουδάζοντος διαλυῖσαι τὸν πόλεμον καὶ διέχοντος τὰς χεῖρας φιλοτίμως, συνεχώρησαν τοῖς παρακαλουμένοις ὅ τε Προυσίας οἱ τε Βυζάντιοι.

(iv. 52.)

LII. Εἰς ἃ βλέπων ὁ Φίλιππος τοὺς τε τῶν Ἀχαιῶν μισθοφόρους καὶ τῶν παρ' αὐτῷ Κρητῶν καὶ τῶν Γαλατικῶν ἰππέων τινάς, σὺν δὲ τούτοις τῶν ἐξ Ἀχαιῶν ἐπιλέκτων εἰς δισχιλίους πεζοὺς ἀθροίσας ἐν τῇ τῶν Δυμαίων πόλει κατέλειπεν.

(v. 3.)

the Galatae under Comontorius, they were reduced to a sad state of distress indeed.

The Galatae had left their country with Brennus, and having survived the battle at Delphi and made their way to the Hellespont, instead of crossing to Asia, were captivated by the beauty of the district round Byzantium, and settled there. Then having conquered the Thracians and erected Tyle into a capital, they placed the Byzantines in extreme danger. In their earlier attacks, made under the command of Comontorius, their first king, the Byzantines always bought them off by presents amounting to three, or five, or sometimes even ten thousand gold pieces, on condition of their not devastating their territory : and at last were compelled to agree to pay them a yearly tribute of eighty talents, until the time of Cavarus, in whose reign their kingdom came to an end ; and their whole tribe, being now in their turn conquered by the Thracians, were entirely annihilated.

LI. So when the Gallic king, Cavarus, came to Byzantium, and showed himself eager to put an end to the war, and earnestly offered his friendly intervention, both Prusias and the Byzantines consented to his proposals.

Cavarus King  
of Thrace  
(B.C. 220)

LII. When Philip saw what was going on, he stationed a force at Dyme, consisting of the Achaean mercenaries, some of the Cretans serving under him, and some of the Gallic horse, together with two thousand picked Achaean infantry.

Philip V of  
Macedonia  
Thermas  
(B.C. 218).

LIII. Τοὺς δὲ θυρεαφόρους καὶ Γαλάτας καὶ καθόλου τὰ βαρέα τῶν ὄπλων εἰς τὸν μεταξὺ τόπον ἔθηκε τῶν ἰππέων.

(v. 53.)

LIV. Τὸ δὲ τῶν Αἰγυπτίων πλῆθος ἦν μὲν εἰς δισμυρίους φαλαγγίτας, ὑπετάττετο δὲ Σωσιβίῳ. συνήχθη δὲ καὶ Θρακῶν καὶ Γαλατῶν πλῆθος, ἐκ μὲν τῶν κατοίκων καὶ τῶν ἐπιγόνων εἰς τετρακισχιλίους, οἱ δὲ προσφάτως ἐπισυναχθέντες ἦσαν εἰς δισχιλίους.

(v. 65.)

LV. Οὗ γενομένης ἐκλείψεως σελήνης, πάλαι δυσχερῶς φέροντες οἱ Γαλάται τὰς ἐν ταῖς πορείαις κακοπαθείας ἅτε ποιούμενοι τὴν στρατείαν μετὰ γυναικῶν καὶ τέκνων, ἐπομένων αὐτοῖς τούτων ἐν ταῖς ἀμάξαις, τότε σημειωσάμενοι τὸ γεγονός οὐκ ἂν ἔφασαν ἔτι προελθεῖν εἰς τὸ πρόσθεν. ὁ δὲ βασιλεὺς Ἄτταλος χρεῖαν μὲν ἔξ αὐτῶν οὐδεμίαν ὀλοσχερῆ κομιζόμενος, θεωρῶν δ' ἀποσπωμένους ἐν ταῖς πορείαις καὶ καθ' αὐτοὺς στρατοπεδεύοντας καὶ τὸ ὅλον ἀπειθοῦντας καὶ πεφρονηματισμένους, εἰς ἀμηχανίαν ἐνέπιπτεν οὐ τὴν τυχοῦσαν· ἅμα μὲν γὰρ ἠγωνία μὴ πρὸς τὸν Ἀχαιὸν ἀπονεύσαντες συνεπίθωνται τοῖς αὐτοῦ πράγμασιν, ἅμα δ' ὑφεωρᾶτο τὴν ἑξακολουθοῦσαν αὐτῷ φήμην, εἰς τὴν περιστήσας τοὺς στρατιώτας διαφθείρη πάντας τοὺς δοκοῦντας διὰ τῆς ἰδίας πίστεως πεποιῆσθαι τὴν εἰς τὴν Ἀσίαν



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διάβασιν. διὸ τῆς προειρημένης ἀφορμῆς λαβόμενος ἐπηγγείλατο κατὰ μὲν τὸ παρὸν ἀποκαταστήσειν αὐτοὺς πρὸς τὴν διάβασιν καὶ τόπον δώσειν εὐφυῆ πρὸς κατοικίαν, μετὰ δὲ ταῦτα συμπράξειν εἰς ὅποσα ἂν αὐτὸν παρακαλῶσι τῶν δυνατῶν καὶ καλῶς ἐχόντων.

Ἄτταλος μὲν οὖν ἀποκαταστήσας τοὺς Αἰγυοσάγας εἰς τὸν Ἑλλήσποντον.

(v. 78.)

LVI. Ἐπράχθη δέ τι κατὰ τούτους τοὺς χρόνους καὶ Προυσία μνήμης ἄξιον. τῶν γὰρ Γαλατῶν, οὓς διεβίβασεν ἐκ τῆς Εὐρώπης ὁ βασιλεὺς Ἄτταλος εἰς τὸν πρὸς Ἀχαιὸν πόλεμον διὰ τὴν ἐπ' ἀνδρείᾳ δόξαν, τούτων χωρισθέντων τοῦ προειρημένου βασιλέως διὰ τὰς ἄρτι ῥηθείσας ὑποψίας καὶ πορθούντων μετὰ πολλῆς ἀσελγείας καὶ βίας τὰς ἐφ' Ἑλλησπόντῳ πόλεις, τὸ δὲ τελευταῖον καὶ πολιορκεῖν τοὺς Ἰλιεῖς ἐπιβαλομένων, ἐγένετο μὲν τις οὐκ ἀγεννῆς περὶ ταῦτα πράξις καὶ ὑπὸ τῶν τὴν Τρωάδα κατοικούντων Ἀλεξάνδρειαν Θεμίστην γὰρ ἐξαποστείλαντες μετ' ἀνδρῶν τετρακισχιλίων ἔλυσαν μὲν τὴν Ἰλιέων πολιορκίαν, ἐξέβαλον δ' ἐκ πάσης τῆς Τρωάδος τοὺς Γαλάτας ἐμποδίζοντες ταῖς χορηγίαις καὶ διαλυμαινόμενοι τὰς ἐπιβολὰς αὐτῶν. οἱ δὲ Γαλάται κατασχόντες τὴν Ἀρίσβαν καλουμένην ἐν τῇ τῶν Ἀβυδηνῶν χώρα, λοιπὸν ἐπεβούλευον καὶ προσεπολέμουν ταῖς περὶ τούτους τοὺς τόπους ἐκτισμέναις πόλεσιν. ἐφ' οὓς στρατεύσας μετὰ δυνάμεως Προυσίας καὶ παραταξάμενος τοὺς μὲν ἄνδρας κατ' αὐτὸν τὸν κίνδυνον ἐν χερῶν νόμῳ διέφθειρε, τὰ δὲ τέκνα σχεδὸν ἅπαντα καὶ τὰς γυναῖκας αὐτῶν ἐν τῇ παρεμβολῇ κατέσφαξε, τὴν δ' ἀποσκευὴν ἐφήκε διαρπάσαι τοῖς ἠγωνισμένοις. πράξας δὲ ταῦτα μεγάλου μὲν ἀπέλυσε φόβου

were taken back to the place where they had crossed into Asia; would assign them suitable lands for a settlement, and would afterwards do them any service they asked for, if it was within his power and consistent with justice. Accordingly Attalus led the Aegosagae back to the Hellespont.

LVI. During this period Prusias did a thing that deserves to be recorded. The Galatae, whom King Attalus had brought over from Europe to assist him against Achaëus on account of their reputation for courage, had separated from that monarch on account of the jealous suspicions of which I have before spoken, and were plundering the cities on the Hellespont with gross licentiousness and violence, and finally went so far as actually to besiege Ilium. In these circumstances the inhabitants of Alexandria in the Troad acted with commendable spirit. They sent Themistes with four thousand men and forced the Galatae to raise the siege of Ilium, and drove them entirely out of the Troad, by cutting off their supplies and frustrating all their designs. Thereupon the Galatae seized Arisba, in the territory of Abydos, and thenceforth devoted themselves to forming designs and committing acts of hostility against the cities built in that district. Against them Prusias led out an army; and in a pitched battle put the men to the sword on the field, and slew nearly all their women and children in the camp, leaving the baggage to be plundered by the soldiers. This achievement of Prusias delivered the cities on the Hellespont from great fear and danger,

Defeat of  
Galatae in  
Asia.



καὶ κινδύνου τὰς ἐφ' Ἑλλησπόντου πόλεις, καλὸν δὲ παράδειγμα τοῖς ἐπιγυνομένοις ἀπέλιπε τοῦ μὴ ῥαδίαν ποιεῖσθαι τοὺς ἐκ τῆς Εὐρώπης βαρβάρους τὴν εἰς τὴν Ἀσίαν διάβασιν.

(v. 111.)

LVII. "Οτι Καύαρος<sup>1</sup> ὁ βασιλεὺς τῶν ἐν τῇ Θράκῃ Γαλατῶν βασιλικὸς ὑπάρχων τῇ φύσει καὶ μεγαλόφρων, πολλὴν μὲν ἀσφάλειαν παρεσκεύαζε τοῖς προσπλέουσι τῶν ἐμπορῶν εἰς τὸν Πόντον, μεγάλας δὲ παρείχετο χρείας τοῖς Βυζαντίοις ἐν τοῖς περὶ τοὺς Θρᾶκας καὶ Βιθυνοὺς πολέμοις.

Πολύβιος ἐν ὀγδόῃ ἱστοριῶν, Καύαρός, φησιν, ὁ Γαλάτης, ὢν τᾶλλα ἀνὴρ ἀγαθός, ὑπὸ Σωστράτου τοῦ κόλακος διεστρέφετο, ὃς ἦν Χαλκηδόνιος γένος.

(viii. 24.)

LVIII. Αἰτωλοὶ γὰρ μόνοι μὲν τῶν Ἑλλήνων ἀντωφθάλησαν πρὸς Ἀντίπατρον ὑπὲρ τῆς τῶν ἀδίκως ἀκληρούτων ἀσφαλείας, μόνοι δὲ πρὸς τὴν Βρέννου καὶ τῶν ἄμα τούτῳ βαρβάρων ἔφοδον ἀντέστησαν.

(ix. 30.)

LIX. "Οτι γὰρ αἰεὶ ποτ' ἂν ἐν μεγάλοις ἦν κινδύνοις τὰ κατὰ τοὺς Ἕλληνας, εἰ μὴ Μακεδόνας εἴχομεν πρόφραγμα καὶ τὰς τῶν παρὰ τούτοις βασιλέων φιλοτιμίας, τίς οὐ γινώσκει; μέγιστον δὲ τούτου σημεῖον· ἄμα γὰρ τῷ Γαλάτας καταφρονῆσαι Μακεδόνων νικήσαντας Πτολεμαῖον τὸν Κεραυνὸν ἐπικαλούμενον, εὐθέως καταγνόντες τῶν ἄλλων ἤκου οἱ περὶ Βρέννον εἰς μέσσην τὴν Ἑλλάδα μετὰ δυνάμεως.

(ix. 35.)

<sup>1</sup> Vide supra, p. 250, excerpt li.



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LX. Οὐ γὰρ ταῖς ἀρεταῖς ἠττήσθαι Ῥωμαίους ὑπὸ Καρχηδονίων οὐδέποτε, τῇ δὲ προδοσίᾳ τῇ Κελτιβήρων καὶ τῇ προπετεία, διακλεισθέντων τῶν στρατηγῶν ἀπ' ἀλλήλων διὰ τὸ πιστεῦσαι τῇ συμμαχίᾳ τῶν εἰρημένων.

(x. 6.)

LXI. Διὰ γὰρ τὴν πολυχειρίαν καὶ τὴν λοιπὴν χορηγίαν μεγάλα συμβαίνει τὰ συβόσια κατὰ τὴν Ἰταλίαν ὑπάρχειν, καὶ μάλιστα τὴν παραλίαν, παρά τε τοῖς Τυρρηνικοῖς καὶ Γαλάταις.

(xii. 4)

LXII. Οὐ μικρὰ δὲ καὶ τοὺς Καρχηδονίους ἐλπίζειν παρεσκεύασαν οἱ Κελτίβηρες· ἀντὶ μὲν γὰρ τῶν τετρακισχιλίων μυρίους αὐτοὺς ἀπήγγελλον εἶναι, κατὰ δὲ τοὺς κινδύνους ἀνυποστάτους ὑπάρχειν καὶ ταῖς ψυχαῖς καὶ τοῖς καθοπλισμοῖς. . . .

Ἦν διασαφηθέντων εἰς τὸ τῶν Ῥωμαίων στρατόπεδον εὐθέως ὁ Πόπλιος ἐγένετο περὶ τὴν ἔξοδον, . . . ἅμα δὲ τῷ γενέσθαι τὴν πρώτην ἔφοδον εὐθέως οἱ Νομάδες ἐνέκλιναν τοὺς Ἰταλικοὺς ἰππεῖς, οἳ τε Καρχηδόνιοι τοὺς περὶ τὸν Μασσανάσσην, ἅτε πλεονάκις ἤδη προηττημένοι ταῖς ψυχαῖς. οἱ δὲ Κελτίβηρες ἐμάχοντο γενναίως, συστάντες τοῖς Ῥωμαίοις. οὔτε γὰρ φεύγοντες ἐλπίδα σωτηρίας εἶχον διὰ τὴν ἀπειρίαν τῶν τόπων οὔτε ζωγρίᾳ κρατηθέντες διὰ τὴν ἀθεσίαν τὴν εἰς τὸν Πόπλιον· οὐδὲν γὰρ πολέμιον πεπονθότες ὑπ' αὐτοῦ κατὰ τὰς ἐν Ἰβηρίᾳ πράξεις ἀδίκως ἐφαίνοντο καὶ παρασπόνδως ἤκειν κατὰ Ῥωμαίων συμμαχῆσοντες τοῖς Καρχηδονίοις. οὐ μὲν ἀλλ' ἅμα τῷ κλίνει τοὺς

LX. 'For,' said he, 'Romans have never been beaten by Carthaginians in a trial of valour. It was the result of treachery on the part of the Celtiberians, and of rashness, the two commanders getting cut off from each other by their reliance on these men.'

Scipio to  
troops in  
Spain  
(B.C. 210)

LXI. For owing to the populousness and wealth of the country, the droves of swine in Italy are exceedingly large, especially along the sea-coast of the Tuscans and Galatae.

LXII. The approaches of these Celtiberes did a great deal also to encourage the hopes of the Carthaginians ; for, instead of four thousand, it was reported at Carthage that they were ten thousand, and that their bravery and the excellency of their arms made them irresistible in the field. . . . When the news of these proceedings reached the Roman camp Scipio immediately determined to attack. . . . At the very first charge the Numidians reeled before the Italian cavalry, and the Carthaginians wavered before the horse commanded by Massanissa ; for their many previous defeats had completely demoralised them. But the Celtiberes fought gallantly, for they had no hope of saving themselves by flight, being entirely unacquainted with the country ; nor any expectation of being spared if they were taken prisoners on account of their perfidy to Scipio : for they were regarded as having acted in defiance of justice and of their treaty in coming to aid the Carthaginians against the Romans, though they had never suffered any act of

B.C. 203.

Battle on  
Great Pl<sup>a</sup>  
(June 24,  
B.C. 203).

ἀπὸ τῶν κεράτων ταχέως κυκλωθέντες ὑπὸ τῶν πριγκίπων καὶ τριαρίων αὐτοῦ κατεκόπησαν πάντες πλὴν τελέως ὀλίγων. οἱ μὲν οὖν Κελτίβηρες τοῦτον τὸν τρόπον ἀπώλοντο, μεγάλην παρασχόμενοι χρεῖαν τοῖς Καρχηδονίοις οὐ μόνον παρ' ὅλην τὴν μάχην ἀλλὰ καὶ κατὰ τὴν φυγὴν. εἰ μὴ γὰρ τοῦτ' ἐμπόδιον ἐγένετο τοῖς Ῥωμαίοις, ἀλλ' εὐθέως ἐκ ποδὸς ἠκολούθησαν τοῖς φεύγουσιν, παντελῶς ἂν ὀλίγοι διέφυγον τῶν ὑπεναντίων.

(xiv. 7, 8.)

LXIII. Οὗτοι δὲ παρεγενήθησαν εἰς τὴν Ῥώμην πρὸ τοῦ τὴν σύγκλητον διαλαβεῖν ὑπὲρ τῶν εἰς τοῦτον τὸν ἐνιαυτὸν καθεσταμένων ὑπάτων, πότερον ἀμφοτέρους εἰς τὴν Γαλατίαν ἢ τὸν ἕτερον αὐτῶν δεήσει πέμπειν ἐπὶ Φίλιππον. πεπεισμένων δὲ τῶν τοῦ Τίτου φίλων μένειν τοὺς ὑπάτους ἀμφοτέρους κατὰ τὴν Ἰταλίαν διὰ τὸν ἀπὸ τῶν Κελτῶν φόβον, εἰσελθόντες εἰς τὴν σύγκλητον πάντες κατηγοροῦν ἀποτόμως τοῦ Φιλίππου. . . . ἢ δὲ σύγκλητος τοὺς μὲν ὑπάτους ἀμφοτέρους εἰς Γαλατίαν ἐξαπέστειλε, καθάπερ ἐπάνω προεῖπα.

(xviii. 11, 12.)

LXIV. Νικήσας γὰρ μάχῃ Γαλάτας, ὃ βαρύτερον καὶ μαχιμώτατον ἔθνος ἦν τότε κατὰ τὴν Ἀσίαν, ταύτην ἀρχὴν ἐποιήσατο καὶ τότε πρῶτον αὐτὸν ἔδειξε βασιλέα.

(xviii. 41.)

LXV. Ἐξελθόντες μὲν Γάλλοι δύο μετὰ τύπων καὶ προστηθιδίων ἐδέοντο μηδὲν ἀνήκεστον βουλευέσθαι περὶ τῆς πόλεως.

(xxi. 6.)



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LXVI. "Οτι καθ' ὃν καιρὸν ἐν τῇ Ῥώμῃ τὰ περὶ τὰς συνθήκας τὰς πρὸς Ἀντίοχον καὶ καθόλου περὶ τῆς Ἀσίας αἱ πρεσβεῖαι διεπράττοντο, κατὰ δὲ τὴν Ἑλλάδα τὸ τῶν Αἰτωλῶν ἔθνος ἐπολεμεῖτο, κατὰ τοῦτον συνέβη τὸν περὶ τὴν Ἀσίαν πρὸς τοὺς Γαλάτας πόλεμον ἐπιτελεσθῆναι, ὑπὲρ οὗ νῦν ἐνιστάμεθα τὴν διήγησιν. . . .

(xxi. 33.)

LXVII. "Οτι Γναῖος ὁ στρατηγὸς τῶν Ῥωμαίων πρέσβεις ἐξαπέστειλε πρὸς τὸν Ἐποσόγνατον τὸν Γαλάτην, ὅπως πρεσβεύσῃ πρὸς τοὺς τῶν Γαλατῶν βασιλεῖς. καὶ ὁ Ἐποσόγνατος ἔπεμψε πρὸς Γναῖον πρέσβεις, καὶ παρεκάλει τὸν Γναῖον τὸν τῶν Ῥωμαίων στρατηγὸν μὴ προεξαναστῆναι μηδ' ἐπιβαλεῖν χεῖρας τοῖς Τολιστοβογίοις Γαλάταις, καὶ διότι πρεσβεύσει πρὸς τοὺς βασιλεῖς αὐτῶν Ἐποσόγνατος, καὶ ποιήσεται λόγους ὑπὲρ τῆς φιλίας, καὶ πεπεῖσθαι πρὸς πᾶν αὐτοὺς παραστήσεσθαι τὸ καλῶς ἔχον. . . .

Γναῖος ὁ ὑπάτος Ῥωμαίων διερχόμενος ἐγεφύρωσε τὸν Σαγγάριον ποταμὸν, τελέως κοῖλον ὄντα καὶ δύσβατον. καὶ παρ' αὐτὸν τὸν ποταμὸν στρατοπεδευσάμενου παραγίνονται Γάλλοι παρὰ Ἄπτιδος καὶ Βαττάκου τῶν ἐκ Πεσσινοῦντος ἱερέων τῆς μητρὸς τῶν θεῶν, ἔχοντες προστηθῖδια καὶ τύπους, φάσκοντες προσαγγέλλειν τὴν θεὸν νίκην καὶ κράτος. οὗς ὁ Γναῖος φιλανθρώπως ὑπεδέξατο. . . .

"Ουτος δὲ τοῦ Γναίου πρὸς τὸ πολισμάτιον τὸ καλούμενον Γορδίειον, ἤκου παρ' Ἐποσογνάτου πρέσβεις ἀποδηλοῦντες ὅτι πορευθεὶς διαλεχθείη τοῖς τῶν Γαλατῶν βασιλεῦσιν, οἱ δ' ἀπλῶς εἰς οὐδὲν συγκαταβαίνοιεν φιλάνθρωπον, ἀλλ'

LXVI. While the negotiations for peace with Antiochus, and for the settlement of Asia in general were going on at Rome, and the Aetolian war was being fought in Greece, it happened that another war in Asia, that, namely, against the Galatae, was brought to a conclusion, the account of which I am now about to give . . . *multa absunt*.

B.C. 189.  
Romans i  
Galatia.

LXVII. Cnaeus sent envoys to Eposognatus the Galatian, desiring him to send embassies to the kings of the Galatae. Eposognatus in his turn sent envoys to Cnaeus begging him not to move his quarters or attack the Tolistobogian Galatae; and assuring him that he would send embassies to the kings and propose peace to them, and felt quite certain that he would be able to bring them to a proper view of affairs in all respects . . . *multa desunt*. . . . In the course of his march through the country Cnaeus made a bridge over the river Sangorius, which was extremely deep and difficult to cross. And having encamped on the bank of the river, he was visited by some Galli sent by Attis and Battocus, the priests of the mother of the gods at Pesinus, wearing figures and images on their breasts, and announcing that the goddess promised him victory and power. To these Cnaeus gave a courteous reception. . . . *multa desunt*.

When Cnaeus was at the small town of Gordieium, ambassadors came from Eposognatus, announcing that he had been round and had talked to the kings of the Galatae, but that they would not consent to make any overtures of friendship whatever; on the



ἠθροικότες ὁμοῦ τέκνα καὶ γυναῖκας καὶ τὴν ἄλλην κτήσιν ἄπασαν εἰς τὸ καλούμενον ὄρος "Ὀλυμπον ἕτοιμοι πρὸς μάχην εἰσίν.

LXVIII. Χιομάραν δὲ συνέβη τὴν Ὀρτιάγοντος αἰχμάλωτον γενέσθαι μετὰ τῶν ἄλλων γυναικῶν, ὅτε Ῥωμαῖοι καὶ Γναῖος ἐνίκησαν μάχῃ τοὺς ἐν Ἀσία Γαλάτας. ὁ δὲ λαβὼν αὐτὴν ταξίαρχος ἐχρήσατο τῇ τύχῃ στρατιωτικῶς καὶ κατήσχυεν. ἦν δὲ ἄρα καὶ πρὸς ἡδονὴν καὶ ἀργύριον ἀμαθῆς καὶ ἀκρατῆς ἄνθρωπος, ἠττήθη δὲ ὅμως ὑπὸ τῆς φιλαργυρίας, καὶ χρυσίου συχνοῦ διομολογηθέντος ὑπὲρ τῆς γυναικὸς ἦγεν αὐτὴν ἀπολυτρώσων, ποταμοῦ τινος ἐν μέσῳ διείργοντος. ὡς δὲ διαβάντες οἱ Γαλάται τὸ χρυσίον ἔδωκαν αὐτῷ καὶ παρελάμβανον τὴν Χιομάραν, ἣ μὲν ἀπὸ νεύματος προσέταξεν ἐνὶ παῖσαι τὸν Ῥωμαῖον ἀσπαζόμενον αὐτὴν καὶ φιλοφρονούμενον, ἐκείνου δὲ πεισθέντος καὶ τὴν κεφαλὴν ἀποκόψαντος ἀραμένη καὶ περιστείλασα τοῖς κόλποις ἀπήλαυνεν. ὡς δὲ ἦλθε πρὸς τὸν ἄνδρα καὶ τὴν κεφαλὴν αὐτῷ πρὸςβαλεν, ἐκείνου θαυμάσαντος καὶ εἰπόντος "ὦ γύναι, καλὸν ἢ πίστις" "ναὶ" εἶπεν, "ἀλλὰ κάλλιον ἕνα μόνον ζῆν ἐμοὶ συγγεγεννημένον."



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LXIX. "Οτι τῶν Ῥωμαίων μετὰ τὴν τῶν Γαλατῶν νίκην στρατοπεδεύοντων περὶ τὴν Ἄγκυραν πόλιν, καὶ τοῦ Γναίου τοῦ στρατηγοῦ προάγειν εἰς τοῦμπροσθεν μέλλοντος, παραγίνονται πρέσβεις παρὰ τῶν Τεκτοσάγων ἀξιοῦντες τὸν Γναῖον τὰς μὲν δυνάμεις εἶσαι κατὰ χώραν, αὐτὸν δὲ κατὰ τὴν ἐπιούσαν ἡμέραν προελθεῖν εἰς τὸν μεταξὺ τόπον τῶν στρατοπέδων· ἤξειν δὲ καὶ τοὺς παρ' αὐτῶν βασιλεῖς κοινολογησομένους ὑπὲρ τῶν διαλύσεων. τοῦ δὲ Γναίου συγκαταθεμένου καὶ παραγεννηθέντος κατὰ τὸ συνταχθὲν μετὰ πεντακοσίων ἰππέων, τότε μὲν οὐκ ἦλθον οἱ βασιλεῖς. ἀνακεχωρηκότος δ' αὐτοῦ πρὸς τὴν ἰδίαν παρεμβολήν, αὐθις ἦκον οἱ πρέσβεις ὑπὲρ μὲν τῶν βασιλέων σκήψεις τινὰς λέγοντες, ἀξιοῦντες δὲ πάλιν ἐλθεῖν αὐτόν, ἐπειδὴ τοὺς πρώτους ἄνδρας ἐκπέμψουσι κοινολογησομένους ὑπὲρ τῶν ὄλων. ὁ δὲ Γναῖος κατανεύσας ἤξειν αὐτὸς μὲν ἔμεινεν ἐπὶ τῆς ἰδίας στρατοπεδείας, Ἄτταλον δὲ καὶ τῶν χιλιάρχων τινὰς ἐξαπέστειλε μετὰ τριακοσίων ἰππέων. οἱ δὲ τῶν Γαλατῶν πρέσβεις ἦλθον μὲν κατὰ τὸ συνταχθὲν καὶ λόγους ἐποιήσαντο περὶ τῶν πραγμάτων, τέλος δ' ἐπιθεῖναι τοῖς προειρημένοις ἢ κυρῶσαί τι τῶν δοξάντων οὐκ ἔφασαν εἶναι δυνατόν. τοὺς δὲ βασιλεῖς τῇ κατὰ πόδας ἤξειν διωρίζοντο, συνθησομένους καὶ πέρασ ἐπιθήσοντάς, εἰ καὶ Γναῖος ὁ στρατηγὸς ἔλθοι πρὸς αὐτούς. τῶν δὲ περὶ τὸν Ἄτταλον ἐπαγγειλαμένων ἤξειν τὸν Γναῖον, τότε μὲν ἐπὶ τούτοις διελύθησαν. ἐποιοῦντο δὲ τὰς ὑπερθέσεις ταύτας οἱ Γαλάται καὶ διεστρατήγουν τοὺς Ῥωμαίους βουλόμενοι τῶν τε σωμάτων τινὰ τῶν ἀναγκαίων καὶ τῶν χρημάτων ὑπερθέσθαι πέραν Ἄλυος ποταμοῦ, μάλιστα δὲ τὸν στρατηγὸν τῶν Ῥωμαίων εἰ δυνηθεῖεν, λαβεῖν ὑποχείριον, εἰ δὲ μή γε,

LXIX. After the victory over the Galatae at Olympus, when the Romans were encamped at Ancyra, and Cnaeus was on the point of continuing his advance, ambassadors came from the Tectosages asking that Cnaeus would leave his troops in their quarters, and advance himself in the course of the next day into the space between the two camps; and promising that their kings would come to meet him, and discuss the terms of a peace. But when Cnaeus consented, and duly arrived at the appointed place with five hundred horse, the kings did not appear. After his return to the camp, however, the ambassadors came again, and, offering some excuses for the kings, begged him to come once more, as they would send some of their chief men to discuss the whole question. Cnaeus consented, but, without leaving the camp himself, sent Attalus and some tribunes with three hundred horse. The envoys of the Galatae duly appeared and discussed the business: but finally said it was impossible for them to conclude the matter or ratify anything they agreed upon; but they engaged that the kings would come next day to agree on the terms and finally settle the treaty, if the consul would also come to them. Attalus promised that Cnaeus would come, and they separated for that day. But the Galatae were deliberately contriving these procrastinations, and amusing the Romans, because they wanted to get some part of their families and property beyond the river Halys; and, first of all, to get the Roman consul into their hands if they could, but if not, at

B.C. 189.  
Mid-autumn  
war with  
Tectosages.

πάντως ἀποκτεῖναι. ταῦτα δὲ προθέμενοι κατὰ τὴν ἐπιούσαν ἔκαραδόκουν τὴν παρουσίαν τῶν Ῥωμαίων, ἐτοίμους ἔχοντες ἵππεῖς εἰς χιλίους.

LXX. Ὅτι κατὰ τοὺς καιροὺς τούτους κατὰ τὴν Ἀσίαν Γναίου τοῦ τῶν Ῥωμαίων στρατηγοῦ παραχειμάζοντος ἐν Ἐφέσῳ, κατὰ τὸν τελευταῖον ἐνιαυτὸν τῆς ὑποκειμένης Ὀλυμπιάδος, παρεγένοντο πρεσβεῖαι παρά τε τῶν Ἑλληνίδων πόλεων τῶν ἐπὶ τῆς Ἀσίας καὶ παρ' ἑτέρων πλειόνων, συμφοροῦσαι στεφάνους τῷ Γναίῳ διὰ τὸ νενικηκέναι τοὺς Γαλάτας. ἅπαντες γὰρ οἱ τὴν ἐπὶ τάδε τοῦ Ταύρου κατοικοῦντες οὐχ οὕτως ἐχάρησαν Ἀντιόχου λειφθέντος ἐπὶ τῷ δοκεῖν ἀπολελῦσθαι τινὲς μὲν φόρων οἱ δὲ φρουρᾶς, καθόλου δὲ πάντες βασιλικῶν προσταγμάτων, ὡς ἐπὶ τῷ τὸν ἀπὸ τῶν βαρβάρων αὐτοῖς φόβον ἀφηρῆσθαι καὶ δοκεῖν ἀπηλλάχθαι τῆς τούτων ὕβρεως καὶ παρανομίας. ἦλθε δὲ καὶ παρ' Ἀντιόχου Μουσαῖος καὶ παρὰ τῶν Γαλατῶν πρεσβευταί, βουλόμενοι μαθεῖν ἐπὶ τίσιν αὐτοὺς δεῖ ποιεῖσθαι τὴν φιλίαν. ὁμοίως δὲ καὶ παρὰ Ἀριαράθου τοῦ τῶν Καππαδοκῶν βασιλέως. . . . ὁ δὲ στρατηγὸς τὰς μὲν παρὰ τῶν πόλεων πρεσβεῖας πάσας ἐπαινέσας καὶ φιλανθρώπως ἀποδεξάμενος ἐξαπέστειλε, τοῖς δὲ Γαλάταις ἀπεκρίθη διότι προσδεξάμενος Εὐμένην τὸν βασιλέα, τότε ποιήσεται τὰς πρὸς αὐτοὺς συνθήκας.

LXXI. Ὅτι Ὀρτιάγων ὁ Γαλάτης τῶν ἐν τῇ Ἀσίᾳ βασιλεύων, ἐπεβάλετο τὴν ἀπάντων τῶν Γαλατῶν δυναστείαν εἰς αὐτὸν μεταστῆσαι, καὶ πολλὰ πρὸς τοῦτο τὸ μέρος ἐφόδια προσεφέρετο καὶ φύσει καὶ τριβῇ. καὶ γὰρ εὐεργετικὸς ἦν καὶ μεγαλόψυχος καὶ κατὰ τὰς ἐντεύξεις εὐχαρισ



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καὶ συνετός· τὸ δὲ συνέχον παρὰ Γαλάταις ἀνδρώδης ἦν καὶ δυναμικὸς πρὸς τὰς πολεμικὰς χρείας. (xxii, 21.)<sup>1</sup>

LXXII. Πολυβίου δ' εἰπόντος τριακοσίας αὐτῶν καταλῦσαι πόλεις Τιβέριον Γράκχον, κωμῶδων φησι τοῦτο τῷ Γράκχῳ χαρίσασθαι τὸν ἄνδρα, τοὺς πύργους καλοῦντα πόλεις, ὥσπερ ἐν ταῖς θριαμβικαῖς πομπαῖς. καὶ ἴσως οὐκ ἄπιστον τοῦτο λέγει· καὶ γὰρ οἱ στρατηγοὶ καὶ οἱ συγγραφεῖς ῥαδίως ἐπὶ τοῦτο φέρονται τὸ ψεῦσμα, καλλωπίζοντες τὰς πράξεις. (xxv. i. ex Strabo, iii 4.)

LXXIII. Δοξάσας γὰρ μάλιστα τότε τὴν ἰδίαν ἀρχὴν ἐν ἀσφαλεῖ βεβηκέναι καὶ πολλὴν ἐπιφέρειν ῥαστώνην τὸν ἐξῆς χρόνον ἅτε τοῦ Περσέως καὶ καθόλου τῆς ἐν Μακεδονίᾳ βασιλείας ἄρδην ἀνηρημένης, τότε μεγίστοις ἐνεκύρησε κινδύνους τῶν κατὰ τὴν Ἀσίαν Γαλατῶν ἀνυπονοήτως ἐπαναστάντων τοῖς καιροῖς. . . . (xxix. 22.)

LXXIV. "Ὅτι κατὰ τὸν καιρὸν τοῦτον ἦλθε παρὰ τοῦ βασιλέως Εὐμένους ἀδελφὸς Ἄτταλος, ἔχων μὲν πρόφασιν, εἰ καὶ μὴ τὸ κατὰ τοὺς Γαλάτας ἐγεγόνει σύμπτωμα περὶ τὴν βασιλείαν, ὅμως ἐλθεῖν εἰς τὴν Ῥώμην ἕνεκεν τοῦ συγχαρῆναι τῇ συγκλήτῳ καὶ τυχεῖν τινος ἐπισημασίας διὰ τὸ συμπεπολεμηκέναι καὶ πάντων εὐμενῶς σφίσι μετεσχηκέναι τῶν κινδύνων· τότε δὲ καὶ διὰ τὴν Γαλατικὴν περίστασιν ἠναγκασμένος ἦκεν εἰς τὴν Ῥώμην. . . .

Διόπερ εἰσελθὼν εἰς τὴν σύγκλητον ὁ προειρημένος συνεχάρη μὲν ἐπὶ τοῖς γεγονόσιν, καὶ περὶ τῆς καθ' αὐτὸν εὐνοίας καὶ προθυμίας, ἣν παρέσχετο κατὰ τὸν πρὸς Περσέα πόλεμον, ἀπελογίσατο· παραπλησίως δὲ καὶ περὶ τοῦ πέμψαι πρεσβευτὰς τοὺς παρακαθέξοντας τὴν τῶν Γαλατῶν ἀπόνοιαν καὶ πάλιν εἰς τὴν ἐξ ἀρχῆς αὐτοὺς ἀποκαταστήσοντας διάθεσιν παρεκάλεσε διὰ πλειόνων. (xxx. 1-3.)

<sup>1</sup> Book xxii. is mostly lost. For the Celts of Asia see Livy, vol. ii.

what was most important in the eyes of the Galatae, he was a man of courage and skill in war. . . .

*Desunt cætera.*

LXXII. Tiberius Gracchus destroyed three hundred cities of the Celtiberes. This (*Poseidonius*) ridicules, stating that to flatter Gracchus, Polybius described as cities towers like those exhibited in triumphal processions. B.C. 179.

LXXIII. (*Eumenes*) imagined that at last his own kingdom was safe, and that he might look forward to a time of ease, now that Perseus and the whole kingdom of Macedonia were utterly destroyed; yet it was then that he was confronted with the gravest dangers, by the Galatae in Asia seizing the opportunity for an unexpected rising. . . . *Desunt cætera.* Gauls attack  
King  
Eumenes  
of Pergamum  
(B.C. 169-167).

LXXIV. Attalus, brother of King Eumenes, came to Rome this year, pretending that, even if the disaster of the Gallic rising had not happened to the kingdom, he should have come to Rome to congratulate the senate, and to receive some mark of its approval for having been actively engaged on their side and having loyally shared in all their dangers: as it happened, he had been forced to come at that time to Rome owing to the danger from the Galatae. . . . Accordingly, when Attalus appeared before the senate, he congratulated it on what had happened; expatiated on the loyalty and zeal shown by himself in the war with Perseus; and urged at some length that the senate should send envoys to restrain the audacity of the Galatae, and compel them to confine themselves once more to their original boundaries. Eumenes  
to appeal to  
Rome for help  
(B.C. 167).



LXXV. Ὡς γὰρ καθόλου δυσαρεστούμενοι ταῖς τῶν βασιλέων ἐπιδημίαις, δόγμα τι τοιοῦτον ἐξέβαλον, μηδένα βασιλέα παραγίνεσθαι πρὸς αὐτούς. . . . καὶ δὴ τούτῳ τῷ τρόπῳ συνέβη τὸν Εὐμένην κωλυθῆναι τῆς εἰς τὴν Ῥώμην ἀναβάσεως. συνηκολουθήκει δὲ καὶ ἕτερόν τι πραγματικὸν τούτῳ τῷ διαβουλίῳ. μεγάλου γὰρ ὑπὸ τῶν Γαλατῶν ἐπικρεμαμένου κινδύνου τῇ βασιλείᾳ, προφανὲς ἦν ὅτι διὰ τὸν σκυβαλισμὸν τοῦτον οἱ μὲν τοῦ βασιλέως σύμμαχοι ταπεινωθήσονται πάντες, οἱ δὲ Γαλάται διπλασίως ἐπιρρωσθήσονται πρὸς τὸν πόλεμον. διὸ πάντῃ πάντως βουλόμενοι ταπεινοῦν αὐτὸν ἐπὶ ταύτην κατηνέχθησαν τὴν γνώμην.

(xxx. 20.)

LXXVI. Ὅτι τοῖς παρὰ τῶν ἐκ τῆς Ἀσίας Γαλατῶν πρεσβευταῖς συνεχώρησαν τὴν αὐτονομίαν μένουσιν ἐν ταῖς ἰδίαις κατοικίαις καὶ μὴ στρατευομένοις ἐκτὸς τῶν ἰδίων ὄρων.

(xxxi. 2.)

LXXVII. Ὁ δ' αὐτὸς οὗτος βασιλεὺς ἀκούσας τοὺς ἐν τῇ Μακεδονίᾳ συντετελεσμένους ἀγῶνας ὑπὸ Αἰμιλίου Παύλου τοῦ Ῥωμαίων στρατηγοῦ, βουλόμενος τῇ μεγαλουργίᾳ τῆς δωρεᾶς ὑπερᾶραι τὸν Παῦλον, ἐξέπεμψε πρέσβεις καὶ θεωροὺς εἰς τὰς πόλεις καταγγελοῦντας τοὺς ἐσομένους ἀγῶνας ὑπ' αὐτοῦ ἐπὶ Δάφνης, ὡς πολλὴν γενέσθαι τῶν Ἑλλήνων σπουδὴν εἰς τὴν ὡς αὐτὸν ἄφιξιν. ἀρχὴν δ' ἐποίησατο τῆς πανηγύρεως τὴν πομπείαν, οὕτως ἐπιτελεσθεῖσαν. καθηγοῦντό τινες Ῥωμαϊκὸν ἔχοντες καθοπλισμὸν ἐν θώραξιν ἀλυσιδωτοῖς, ἄνδρες ἀκμάζοντες ταῖς ἡλικίαις πεντακισχίλιοι· μεθ' οὓς Μυσοὶ πεντακισχίλιοι. συνεχεῖς δ' ἦσαν Κίλικες εἰς τὸν τῶν εὐζώνων τρόπον καθωπλισμένοι



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τρισχίλιοι, χρυσοῦς ἔχοντες στεφάνους. ἐπὶ δὲ τούτοις Θρᾶκες τρισχίλιοι καὶ Γαλάται πεντακισχίλιοι. . . . τὸ δὲ τῶν ἀγαλμάτων πλῆθος οὐ δυνατὸν ἐξηγήσασθαι· πάντων γὰρ τῶν παρ' ἀνθρώποις λεγομένων ἢ νομιζομένων θεῶν ἢ δαιμόνων, προσέτι δὲ ἡρώων εἴδωλα διήγετο, τὰ μὲν κεχρυσωμένα, τὰ δ' ἡμφιεσμένα στολαῖς διαχρύσοις. καὶ πᾶσι τούτοις οἱ προσήκοντες μῦθοι κατὰ τὰς παραδεδομένας ἱστορίας ἐν διασκευαῖς πολυτελέσι παρέκειντο.

(xxxi. 3.)

LXXVIII. Οἱ μὲν οὖν παρὰ τοῦ Προυσίου κατηγορίαν ἐποιοῦντο Εὐμένους τοῦ βασιλέως, φάσκοντες αὐτῶν τέ τινα χωρία παραιεῖσθαι τὸν Εὐμένην καὶ τῆς Γαλατίας οὐκ ἀφίστασθαι τὸ παράπαν, οὐδὲ πειθαρχεῖν τοῖς τῆς συγκλήτου δόγμασιν, ἀλλὰ τοὺς μὲν τὰ σφέτερα φρονοῦντας σωματοποιεῖν, τοὺς δὲ τὰ Ῥωμαίων αἴρουμένους καὶ βουλομένους πολιτεύεσθαι τοῖς τῆς συγκλήτου δόγμασιν ἀκολούθως κατὰ πάντα τρόπον ἐλαττοῦν. . . . ἡ δὲ σύγκλητος διακούσασα τῶν κατηγορούντων οὐτ' ἀπέρριπτε τὰς διαβολὰς οὐτ' ἐξετίθετο τὴν ἑαυτῆς γνώμην, ἀλλὰ συνετήρει παρ' ἑαυτῇ, διαπιστοῦσα καθόλου τοῖς περὶ τὸν Εὐμένην καὶ τὸν Ἀντίοχον· τοῖς γε μὴν Γαλάταις αἰεὶ τι προσετίθει καὶ συνεπίσχυε περὶ τῆς ἐλευθερίας.

(xxxi. 6.)

LXXIX. "Ὅτι τῶν Μασσαλιητῶν διαπρεσβευσασμένων πρὸς Ῥωμαίους κακῶς πάσχειν αὐτοὺς ὑπὸ τῶν Λιγυστίνων, παραχρῆμα κατέστησαν Φλαμίνιον καὶ Ποπίλιον Λαινᾶτον καὶ Λεύκιον Πόπιον πρεσβευτάς, οἱ καὶ πλείοντες μετὰ τῶν Μασσαλιητῶν προσέσχον τῆς Ὀξυβίων χώρας κατὰ πόλιν Αἴγιτναν· . . .

like light infantry, and wearing gold crowns. Next to them came three thousand Thracians and five thousand Galatae. . . . The number of images of gods it is impossible to tell completely: for images of every god or demigod or hero accepted by mankind were carried there, some gilded and others adorned with gold-embroidered robes; and the myths, belonging to each, according to accepted tradition, were represented by the most costly symbols.

LXXVIII. The ambassadors from Prusias (to Rome) complained of King Eumenes, alleging that he had taken certain places belonging to their country, and had not in any sense evacuated Galatia, or complied with the decrees of the senate; but had been supporting all who favoured himself, and depressing in every possible way those who wished to shape their policy in accordance with the senate's decrees. . . . The senate listened to the accusers, and neither rejected their accusations nor openly expressed its own opinion; but acted with close reserve, thoroughly distrusting both Eumenes and Antiochus, and meanwhile contented itself by continually supporting Galatia and contriving some fresh security for its freedom. B.C. 164.

LXXIX. On the complaint of the ambassadors of Marseilles as to their injuries sustained at the hands of the Ligurians, the senate at once appointed a commission, consisting of Flaminius, Popilius Laenas, and Lucius Pupius, who sailed with the envoys of Marseilles, and landed in the territory of the Oxybii Roman expedition against the Oxybii and Deciatae, tribes of Transalpine Celts (B.C. 154-153).

Ὁ δὲ Κόιντος συναθροίσας τὰς δυνάμεις εἰς τὴν τῶν Πλακεντίνων πόλιν, καὶ ποιησάμενος τὴν πορείαν διὰ τῶν Ἀπεννίνων ὄρων, ἤκεν εἰς τοὺς Ὀξυβίους, στρατοπεδεύσας δὲ παρὰ τὸν Ἀπρωνα ποταμὸν ἀνεδέχετο τοὺς πολεμίους, πυνθανόμενος αὐτοὺς ἀθροίζεσθαι καὶ προθύμους εἶναι πρὸς τὸ διακινδυνεύειν. καὶ προσαγαγὼν τὴν στρατιὰν ὁ Κόιντος πρὸς τὴν Αἴγιτναν, ἐν ἣ συνέβη τοὺς πρεσβευτὰς παρασπονδηθῆναι, τὴν πόλιν κατὰ κράτος ἔλὼν ἐξηνδραποδίσασατο, καὶ τοὺς ἀρχηγοὺς τῆς ὕβρεως ἀπέστειλε δεσμίους εἰς τὴν Ῥώμην. καὶ ταῦτα διαπραξάμενος ἀπήντα τοῖς πολεμίους. οἱ δ' Ὀξύβιοι νομίζοντες ἀπαραίτητον αὐτοῖς εἶναι τὴν εἰς τοὺς πρεσβευτὰς ἀμαρτίαν, παραλόγῳ τινὶ χρησάμενοι θυμῷ καὶ λαβόντες ὄρμην παραστατικὴν, πρὶν ἢ τοὺς Δεκίητας αὐτοῖς συμμίξαι, περὶ τετρακισχιλίους ἀθροισθέντες ὄρμησαν ἐπὶ τοὺς πολεμίους. ὁ δὲ Κόιντος ἰδὼν τὴν ἔφοδον καὶ τὸ θράσος τῶν βαρβάρων τὴν μὲν ἀπόνοιαν αὐτῶν κατεπλάγη, θεωρῶν δὲ μηδενὶ λόγῳ ταύτῃ χρωμένους τοὺς ἐχθροὺς εὐθαρσῆς ἦν ἅτε τριβὴν ἐν πράγμασιν ἔχων καὶ τῇ φύσει διαφερόντως ἀγχίνους ὑπάρχων. διόπερ ἐξαγαγὼν τὴν αὐτοῦ στρατιάν, καὶ παρακαλέσας τὰ πρέποντα τοῖς καιροῖς ἤει βάδην ἐπὶ τοὺς πολεμίους. χρησάμενος δὲ συντόνῳ προσβολῇ ταχέως ἐνίκησε τοὺς ἀντιταξαμένους, καὶ πολλοὺς μὲν αὐτῶν ἀπέκτεινεν, τοὺς δὲ λοιποὺς ἠνάγκασε φυγεῖν προτροπάδην. οἱ δὲ Δεκίηται ἠθροισμένοι παρήσαν ὡς μεθέξοντες τοῖς Ὀξυβίοις τῶν αὐτῶν κινδύνων· ὑστερήσαντες δὲ τῆς μάχης



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τούς τε φεύγοντας ἐξεδέξαντο, καὶ μετ' ὀλίγον συνέβαλον τοῖς Ῥωμαίοις μετὰ μεγάλης ὀρμῆς καὶ προθυμίας. ἡττηθέντες δὲ τῇ μάχῃ παραυτίκα πάντες παρέδωκαν σφᾶς αὐτοὺς καὶ τὴν πόλιν εἰς τὴν Ῥωμαίων πίστιν. ὁ δὲ Κόιντος κύριος γενόμενος τούτων τῶν ἐθνῶν, παραυτίκα μὲν τῆς χώρας ὅσῃν ἐνεδέχετο προσέθηκε τοῖς Μασσαλιήταις, εἰς δὲ τὸ μέλλον ὄμηρα τοὺς Λιγυστίνους ἠνάγκασε διδόναι κατὰ τινὰς τακτοὺς χρόνους τοῖς Μασσαλιήταις.

LXXX. Πολύβιος δὲ τὴν Εὐρώπην χωρογραφῶν τοὺς μὲν ἀρχαίους εἶναι φησι, τοὺς δ' ἐκείνους ἐλέγχοντας ἐξετάζειν, Δικαίαρχόν τε καὶ Ἐρατοσθένη τὸν τελευταῖον πραγματευσάμενον περὶ γεωγραφίας καὶ Πυθέαν, ὑφ' οὗ παρακρουσθῆναι πολλοὺς, ὅλην μὲν τὴν Βρεττανικὴν ἐμβαδὸν<sup>1</sup> ἐπελθεῖν φάσκοντος, τὴν δὲ περίμετρον πλειόνων ἢ τεττάρων μυριάδων ἀποδόντος τῆς νήσου, προσιστορήσαντος δὲ καὶ τὰ περὶ τῆς Θούλης καὶ τῶν τόπων ἐκείνων, ἐν οἷς οὔτε γῆ καθ' αὐτὴν ὑπῆρχεν ἔτι οὔτε θάλαττα οὔτ' ἀήρ, ἀλλὰ σύγκριμά τι ἐκ τούτων πλεύμονι θαλαττίῳ ἐοικός, ἐν ᾧ φησι τὴν γῆν καὶ τὴν θάλατταν αἰωρεῖσθαι καὶ τὰ σύμπαντα, καὶ τοῦτον ὡς ἂν δεσμὸν εἶναι τῶν ὅλων, μήτε πορευτὸν μήτε πλωτὸν ὑπάρχοντα. τὸ μὲν οὖν τῷ πλεύμονι ἐοικὸς αὐτὸς ἑώρακένας, τὰλλα δὲ λέγειν ἐξ ἀκοῆς. ταῦτα μὲν τὰ τοῦ Πυθέου, καὶ διότι ἐπανελθὼν ἐνθένδε πᾶσαν ἐπέλθοι τὴν παρωκεανίτιν τῆς Εὐρώπης ἀπὸ Γαδείρων ἕως Τανάιδος· φησὶ δ' οὖν ὁ

<sup>1</sup> *Vide supra*, p. 64, note 2. For other criticism of Pytheas *vide supra*, pp. 80–87.

for the battle, they received the fugitives in their ranks, and after a short time charged the Romans with great fury and enthusiasm ; but being worsted in the engagement, they immediately all surrendered themselves and their city to the discretion of the Romans. Having thus become masters of these tribes, Opimius delivered over their territory on the spot to the people of Marseilles, and for the future forced the Ligurians to give hostages at certain fixed intervals to the Marsilians. (Bk. xxxiii. 11.)

LXXX. In treating of the geography of Europe I shall say nothing of the ancient geographers, but shall confine my attention to their modern critics, Dicaearchus, Eratosthenes, who is the most recent writer on geography, and Pytheas, who has misled many readers by professing to have traversed on foot<sup>1</sup> the whole of Britain, the coast line of which island, he says, is more than forty thousand stades. And again by his stories of Thule and the countries in its neighbourhood, ‘in which,’ he says, ‘there is neither unmixed land nor sea nor air, but a kind of compound of all three (like the jelly-fish or Pulmo Marinus), in which earth and sea and everything else are held in suspense, and which forms a kind of connecting link to the whole, through which one can neither walk nor sail.’ This substance, which he says is like the Pulmo Marinus, he saw with his own eyes, and the rest he learnt by report: such is Pytheas’s story, and he adds that, on his return thence, he traversed the whole of the coast of Europe from

The voyag  
of Pythea  
are discred  
by Polybi



Πολύβιος ἄπιστον καὶ αὐτὸ τοῦτο, πῶς ἰδιώτῃ ἀνθρώπῳ καὶ πένητι τὰ τοσαῦτα διαστήματα πλωτὰ καὶ πορευτὰ γένοιτο.<sup>1</sup> τὸν δ' Ἐρατοσθένη διαπορήσαντα εἰ χρὴ πιστεύειν τούτοις, ὅμως περί τε τῆς Βρεττανικῆς πεπιστευκένοι καὶ τῶν κατὰ Γάδειρα καὶ τὴν Ἰβηρίαν. πολὺ δέ φησι βέλτιον τῷ Μεσσηνίῳ πιστεύειν ἢ τούτῳ· ὁ μέντοι γε εἰς μίαν χώραν τὴν Παγχαίαν λέγει πλεῦσαι, ὁ δὲ καὶ μέχρι τῶν τοῦ κόσμου περάτων κατωπτευκένοι τὴν προσάρκτιον τῆς Εὐρώπης πᾶσαν, ἣν οὐδ' ἂν τῷ Ἑρμῇ πιστεύσαι τις λέγουσι. Ἐρατοσθένη δὲ τὸν μὲν Εὐήμερον Βεργαῖον<sup>2</sup> καλεῖν, Πυθέα δὲ πιστεύειν, καὶ ταῦτα μηδὲ Δικαιάρχου πιστεύσαντος. τὸ μὲν οὖν “μηδὲ Δικαιάρχου πιστεύσαντος” γελοῖον, ὥσπερ ἐκείνῳ κανόνι χρήσασθαι προσῆκον, καθ' οὗ τοσοῦτους ἐλέγχους αὐτὸς προφέρεται· Ἐρατοσθένους δὲ εἴρηται ἢ περὶ τὰ ἐσπέρια καὶ τὰ ἀρκτικὰ τῆς Εὐρώπης ἄγνοια.

(LXXIV. 5.)

LXXXI. Πάλιν δὲ τοῦτο μὲν ὀρθῶς ἀποφαίνεται, ὅτι ἀγνοεῖ τὰ Ἰβηρικὰ ὁ Ἐρατοσθένης, καὶ διότι περὶ αὐτῆς ἔσθ' ὅπου τὰ μαχόμενα ἀποφαίνεται, ὅς γε μέχρι Γαδείρων ὑπὸ Γαλατῶν περιοικεῖσθαι φήσας τὰ ἔξωθεν αὐτῆς, εἴ γε τὰ πρὸς δύσιν τῆς Εὐρώπης μέχρι Γαδείρων ἔχουσιν ἐκεῖνοι, τούτων ἐκλαθόμενος κατὰ τὴν τῆς Ἰβηρίας περίοδον τῶν Γαλατῶν οὐδαμοῦ μέμνηται.<sup>3</sup>

(LXXIV. 7.)

LXXXII. Πολύβιος δ' ἐν τῇ τετάρτῃ καὶ τριακοστῇ τῶν ἱστοριῶν μετὰ τὴν Πυρήνην φησὶν ἕως τοῦ Νάρβωνος ποταμοῦ πεδίου εἶναι, δι' οὗ φέρεσθαι ποταμοὺς Ἰλλέβεριν καὶ



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Ῥόσκυνον,<sup>1</sup> ῥέοντας παρὰ πόλεις ὁμωνύμους, κατοικουμένας ὑπὸ Κελτῶν.

(xxxiv. 10.)

LXXXIII. Ἐπι φησὶ Πολύβιος ἐφ' ἑαυτοῦ κατ' Ἀκυληίαν μάλιστα ἐν τοῖς Ταυρίσκοις τοῖς Νωρικοῖς εὐρεθῆναι χρυσεῖον οὕτως εὐφυές ὥστ' ἐπὶ δύο πόδας ἀποσύραντι τὴν ἐπιπολῆς γῆν εὐθὺς ὀρυκτὸν εὐρίσκεσθαι χρυσόν. τὸ δ' ὄρυγμα μὴ πλείονων ὑπάρχειν ἢ πεντεκαίδεκα ποδῶν. εἶναι δὲ τοῦ χρυσοῦ τὸν μὲν αὐτόθεν καθαρὸν, κυάμου μέγεθος ἢ θερμου, τοῦ ὀγδόου μέρους μόνον ἀφεψηθέντος, τὸν δὲ δεῖσθαι μὲν χωνείας πλείονος, σφόδρα δὲ λυσιτελοῦς. συνεργασαμένων δὲ τοῖς βαρβάροις τῶν Ἰταλιωτῶν ἐν διμήνῳ παραχρῆμα τὸ χρυσίον εὐωνότερον γενέσθαι τῷ τρίτῳ μέρει καθ' ὅλην τὴν Ἰταλίαν. αἰσθομένους δὲ τοὺς Ταυρίσκους μονοπωλεῖν ἐκβαλόντας τοὺς συνεργαζομένους.

(xxxiv. 10.)

LXXXIV. Πύρινος πόλεμος ὁ Ῥωμαίων πρὸς Κελτίβηρας συσταθείς· θαυμαστὴν γὰρ ἔσχε τὴν ιδιότητα τὴν τε συνέχειαν τῶν ἀγώνων. τοὺς γὰρ κατὰ τὴν Ἑλλάδα πολέμους καὶ τοὺς κατὰ τὴν Ἀσίαν ὡς ἐπίπαν μία μάχη κρίνει, σπανίως δὲ δευτέρα, καὶ τὰς μάχας αὐτὰς εἰς καιρὸς ὁ κατὰ τὴν πρώτην ἔφοδον καὶ σύμπτωσιν τῆς δυνάμεως. κατὰ δὲ τοῦτον τὸν πόλεμον τὰναντία συνέβαινε τοῖς προειρημένοις. τοὺς μὲν γὰρ κινδύνους ὡς ἐπίπαν ἢ νύξ διέλυε, τῶν ἀνδρῶν οὐτ' εἴκειν ταῖς ψυχαῖς οὔτε παρακαθιέναι τοῖς σώμασι βουλομένων διὰ τὸν κόπον, ἀλλ' ἐξ ὑποστροφῆς καὶ μεταμελείας αὐθις ἄλλας ἀρχὰς ποιουμένων· τὸν γε μὴν ὅλον

<sup>1</sup> To-day, Eme and Castel-Roussillon.

the Illeberis and Ruscino, past some cities<sup>1</sup> of the same names inhabited by Celts.

LXXXIII. Near Aquileia, Polybius says, in the territory of the Noric Taurisci, in my own time a gold mine was discovered, so easy to work, that by scraping away the surface soil for two feet, gold could be found immediately. The seam of gold was not more than fifteen feet; some of it was found unmixed with alloy in nuggets of the size of a bean or lupine, only an eighth of it disappearing in the furnace; but some of it required more elaborate smelting, but would still pay very well. Accordingly, on the Italians joining the Barbarians in working this mine, in two months the price of gold went down a third throughout Italy, and when the Taurisci discovered that, they expelled their Italian fellow-workers and kept the monopoly themselves.

The Tauri  
discover  
gold mine

. . . *Desunt cætera.*

LXXXIV. The war between the Romans and Celtiberians was called the 'fiery war'; for it was of a peculiarly fierce kind and remarkable for the frequency of its battles. The wars in Greece and Asia were as a rule settled by one battle, or in rare cases by two; and the battles themselves were decided by the result of the first charge and impact of the two armies. But in this war things were quite different. As a rule the battles were stopped only by the fall of night; the men neither lost heart nor would yield to bodily fatigue; but returned again and again with fresh vigour to renew the

Fierce  
character  
Celtiberian  
war.

πόλεμον καὶ τὴν συνέχειαν τῶν ἐκ παρατάξεως διακρίσεων ὁ χειμῶν ἐπὶ ποσὸν διείργε. καθόλου γάρ, εἴ τις διανοηθείη πύρινον πόλεμον, οὐκ ἂν ἕτερον ἢ τοῦτον νοήσειε.

(xxxv. 1.)

LXXXV. "Ὅτι ἐπειδὴ οἱ Κελτίβηρες ἀνοχὰς ποιησάμενοι πρὸς Μάρκον Κλαύδιον τὸν στρατηγὸν τῶν Ῥωμαίων ἐξ-ἀπέστειλαν τὰς πρεσβείας εἰς τὴν Ῥώμην, οὗτοι μὲν τὴν ἡσυχίαν ἤγον, καταδοκοῦντες τὴν ἀπόφασιν τῆς συγκλήτου, Μάρκος δὲ στρατεύσας εἰς τοὺς Λυσιτανούς, καὶ τὴν Νερκόβρικα πόλιν κατὰ κράτος ἐλών, ἐν Κορδύβα τὴν παραχειμασίαν ἐποιεῖτο. τῶν δὲ πρέσβεων εἰς τὴν Ῥώμην παραγενομένων τοὺς μὲν παρὰ τῶν Βελλῶν καὶ Τίττων,<sup>1</sup> ὅσοι τὰ Ῥωμαίων ἠροῦντο, παρεδέξαντο πάντας εἰς τὴν πόλιν, τοὺς δὲ παρὰ τῶν Ἀραυακῶν<sup>2</sup> πέραν τοῦ Τιβέρεως ἐκέλευσαν κατασκηνοῦν διὰ τὸ πολεμίους ὑπάρχειν, ἕως βουλευσῶνται περὶ τῶν ὄλων· γενομένου δὲ καιροῦ πρὸς ἔντευξιν, κατὰ πόλιν ὁ στρατηγὸς εἰσῆγε πρῶτους τοὺς συμμάχους. οἱ δὲ καίπερ ὄντες βάρβαροι διετίθεντο λόγους καὶ πάσας ἐξευκρινεῖν ἐπειρῶντο τὰς διαφοράς, ὑποδεικνύντες ὡς, εἰ μὴ συστήσονται καὶ τεύξονται τῆς ἀρμοζούσης κολάσεως οἱ πεπολεμηκότες, παραυτίκα μὲν, ἐπανελθόντων τῶν Ῥωμαϊκῶν στρατοπέδων ἐκ τῆς Ἰβηρίας, ἐκ χειρὸς προσεπιθήσουσι τὴν δίκην αὐτοῖς ὡς προδόταις γεγονόσι, ταχὺ δὲ πάλιν αὐτοὶ κινήσουσι πραγμάτων ἀρχήν, εἰ μὴ ἀνεπιτίμητοι διαφύγωσιν ἐκ τῆς πρώτης ἀμαρτίας, ἐτοίμους δὲ πάντας πρὸς καινοτομίαν

<sup>1</sup> The Belli and Titthi were probably clients of the Arevacae, and dwelt in that part of Spain now occupied by the provinces of Guadalajara, Segovia, Soria and Zargoza.

<sup>2</sup> The Arevacae dwelt to the north of the Belli and Titthi.



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ποιήσουσι τοὺς κατὰ τὴν Ἰβηρίαν ὡς ἱκανοὶ γεγονότες ἀντίπαλοι Ῥωμαίοις. διόπερ ἠξίουν ἢ μένειν τὰ στρατόπεδα κατὰ τὴν Ἰβηρίαν καὶ διαβαίνειν καθ' ἕκαστον ἔτος ὑπατον<sup>1</sup> ἐφεδρεύοντα τοῖς συμμάχοις καὶ κολάσοντα τὰς Ἀραυακῶν ἀδικίας, ἢ βουλομένους ἀπάγειν τὰς δυνάμεις παραδειγματιστέον εἶναι τὴν τῶν προειρημένων ἐπανάστασιν, ἵνα μηδεὶς ἔτι ποιεῖν θαρρῆ τὸ παραπλήσιον τούτοις· οἱ μὲν οὖν Βελλῶν καὶ Τίττων συμμαχοῦντες Ῥωμαίοις ταῦτα καὶ τὰ τούτοις παραπλήσια διελέχθησαν· ἐπὶ δὲ τούτοις εἰσήγαγον τοὺς παρὰ τῶν πολεμίων. οἱ δ' Ἀραυάκαι παρελθόντες κατὰ μὲν τὴν ὑπόκρισιν ἐχρῶντο τοῖς λόγοις ὑποπεπτωκότως καὶ ταπεινῶς, τῇ γε μὴν προαιρέσει, ὡς διέφαινον, οὐκ εἰκούσῃ τοῖς ὅλοις οὐδ' ἠττωμένη. καὶ γὰρ τὰ τῆς τύχης ἄδηλα πολλάκις ὑπεδείκνυον, καὶ τὰς πρόγεγενημένας μάχας ἀμφιδηρίτους ποιοῦντες ἐν πάσαις ἔμφασιν ἀπέλιπον ὡς ἐπικυδεστέρων αὐτῶν γεγονότων. τέλος δ' ἦν τῶν λόγων· εἰ μὲν τι δεῖ ῥητὸν πρόστιμον ὑπομένειν τῆς ἀγνοίας, ἀναδέχεσθαι τοῦτο ἔφασαν, τελεσθέντος δὲ τοῦ προστάγματος ἐπανάγειν ἠξίουν ἐπὶ τὰς κατὰ Τιβέριον ὁμολογίας αὐτοῖς γενομένας πρὸς τὴν σύγκλητον.<sup>2</sup>

(LXXXV. 2.)

LXXXVI. Οἱ δὲ ἐν τῷ συνεδρίῳ διακούσαντες ἀμφοτέρων, εἰσήγαγον τοὺς παρὰ τοῦ Μαρκέλλου πρέσβεις. θεωροῦντες δὲ καὶ τούτους ῥέποντας ἐπὶ τὴν διάλυσιν καὶ τὸν στρατηγὸν

<sup>1</sup> From 195 to 154 B.C. the two divisions of Spain were entrusted to praetors.

<sup>2</sup> That is, B.C. 177.

tribes of Iberia ripe for an outbreak from the belief that they were capable of coping with Rome. They begged, therefore, that the legions should remain in Iberia, and that each year a consul<sup>1</sup> should come thither to protect the allies of Rome and punish the depredations of the Arevacae; or, if they wished to withdraw the legions, they should first take signal vengeance for the outbreak of this tribe, that no one should venture to do the like again.' Such, or to this effect, was the speech of the envoys of the Belli and Titthi who were in alliance with Rome. The envoys of the hostile tribe were then introduced. On coming forward the Arevacae assumed a feigned tone of submission and humility in the language of their answer, without being, as was evident, at all yielding in their hearts or acknowledging themselves beaten. On the contrary, they continually hinted at the uncertainty of fortune; and speaking of the battles that had taken place as undecided, they conveyed the impression that they had had the best of the contest in them all. The upshot of their speech was this: 'If they must submit to some definite mulct for their error, they were ready to do so: but, when that was completed, they demanded that things should revert to the position fixed by their treaty made with the senate in the time of Tiberius Gracchus.'<sup>2</sup>

LXXXVI. The senators having thus heard both sides called in the legates from Marcellus; and when they saw that they also were inclined to a pacification,



προσνέμοντα τὴν αὐτοῦ γνώμην τοῖς πολεμίοις μᾶλλον ἢ τοῖς συμμάχοις, τοῖς μὲν Ἀραυάκαις ἔδωκαν καὶ τοῖς συμμάχοις ἀπόκρισιν ὅτι Μάρκελλος ἀμφοτέροις ἐν Ἰβηρία διασαφήσει τὴν τῆς συγκλήτου γνώμην, αὐτοὶ δὲ νομίσαντες τοὺς συμμάχους ἀληθῆ καὶ συμφέροντα σφίσι λέγειν, τοὺς δὲ Ἀραυάκας ἀκμὴν μεγάλην φρονεῖν, τὸν δὲ στρατηγὸν ἀποδειλιᾶν τὸν πόλεμον, ἐντολὰς ἔδωκαν δι' ἀπορρήτων τοῖς παρ' ἐκείνου πρεσβευταῖς πολεμεῖν γενναίως καὶ τῆς πατρίδος ἀξίως. ἐπειδὴ δὲ τὸν πόλεμον ἐποίησαν κατάμονον, πρῶτον μὲν τῷ Μαρκέλλῳ διαπιστήσαντες ἕτερον στρατηγὸν ἔμελλον διαπέμπειν εἰς τὴν Ἰβηρίαν· ἤδη γὰρ ἔτυχον ὑπατοὶ τότε καθεσταμένοι καὶ τὰς ἀρχὰς παρειληφότες Αὐλὸς Ποστούμιος καὶ Λεύκιος Λικίνιος Λεύκολλος· ἔπειτα περὶ τὰς παρασκευὰς ἐγίνοντο φιλοτίμως καὶ μεγαλομερῶς, νομίζοντες διὰ ταύτης τῆς πράξεως κριθήσεσθαι τὰ κατὰ τὴν Ἰβηρίαν· κρατηθέντων μὲν γὰρ τῶν ἐχθρῶν πάντας ὑπέλαβον σφίσι ποιήσειν τὸ προσταττόμενον, ἀποστρεψαμένων δὲ τὸν ἐνεστῶτα φόβον οὐ μόνον Ἀραυάκας καταθαρρήσειν ἀλλὰ καὶ τοὺς ἄλλους ἅπαντας.

(xxxv. 3.)

LXXXVII. "Ὅσῳ δὲ φιλοτιμότερον ἢ σύγκλητος διέκειτο πρὸς τὸν πόλεμον, τοσούτῳ σφίσι τὰ πράγματα ἀπέβαινε παραδοξότερα. τοῦ μὲν γὰρ Κοίντου τοῦ τὸν πρότερον



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ἐνιαυτὸν στρατηγήσαντος ἐν Ἰβηρίᾳ καὶ τῶν μετ' αὐτοῦ στρατευσαμένων ἡγγελκότων εἰς τὴν Ῥώμην τὴν τε συνέχειαν τῶν ἐκ παρατάξεως κινδύνων καὶ τὸ πλῆθος τῶν ἀπολωλότων καὶ τὴν ἀνδρείαν τῶν Κελτιβήρων, τοῦ δὲ Μαρκέλλου προφανῶς ἀποδειλιῶντος τὸν πόλεμον, ἐνέπεσέ τις πτοία τοῖς νέοις παράλογος, οἷαν οὐκ ἔφασαν οἱ πρεσβῦται γεγενημένην πρότερον. εἰς γὰρ τοῦτο προύβη τὰ τῆς ἀποδειλιάσεως ὥστε μήτε χιλιάρχους προπορεύεσθαι πρὸς τὴν ἀρχὴν τοὺς ἱκανούς, ἀλλ' ἐλλείπειν τὰς χώρας, τὸ πρότερον εἰθισμένων πολλαπλασιῶν προπορεύεσθαι τῶν καθηκόντων, μήτε τοὺς εἰσφερομένους ὑπὸ τῶν ὑπάτων πρεσβευτὰς ὑπακούειν, οὓς ἔδει πορεύεσθαι μετὰ τοῦ στρατηγοῦ· τὸ δὲ μέγιστον τοὺς νέους διακλίνειν τὰς καταγραφάς, καὶ τοιαύτας πορίζεσθαι προφάσεις ἃς λέγειν μὲν αἰσχρὸν ἦν, ἐξετάζειν δ' ἀπρεπές, ἐπιτέμνειν δ' ἀδύνατον.

(xxxv. 4.)

LXXXVIII. Ἴδιον ἔχουσιν οἱ Κελτίβηρες κατὰ τὸν πόλεμον. θεωροῦντες γὰρ τοὺς παρ' αὐτῶν πεζοὺς πιεζομένους, παρακαταβάντες ἀπολείπουσι τοὺς ἵππους ἐστῶτας ἐν τάξει· ἄκροις γὰρ τοῖς ἀγωγεῦσι τῶν ἵππων πατταλίσκους μικροὺς ἔχοντες προσηρτημένους, τούτους ἐπιμελῶς πῆξαντες πειθαρχεῖν διδάσκουσι τοὺς ἵππους ἐν τάξει, μέχρις ἀνακάμψαντες ἀνασπάσωσι τοὺς παττάλους.

(Frag. 95.)

LXXXIX. Οἱ Κελτίβηρες τῇ κατασκευῇ τῶν μαχαιρῶν πολὺ διαφέρουσι τῶν ἄλλων· καὶ γὰρ κέντημα πρακτικὸν καὶ καταφορὰν ἔχει δυναμένην, ἐξ ἀμφοῖν τοῖν μέρειν. ἦ καὶ

Iberia in the previous year (B.C. 153), and those who had served under him, of the perpetual recurrence of the pitched battles, the number of the fallen, and the valour of the Celtiberians, combined with the notorious fact that Marcellus shrank in terror from the war, caused such a panic in the minds of the new levies as the old men declared had never happened before. To such an extent did the panic go, that sufficient men were not found to come forward for the office of military tribune, and these posts were consequently not entirely filled up; whereas heretofore a larger number than were wanted had been wont to volunteer for the duty: nor would the men nominated by the consuls as *legati* to accompany the commanders consent to serve; and, worst of all, the young men tried to avoid the levies, and put forward such excuses as were disgraceful for them to allege, and beneath the investigation of the consuls, and yet impossible to refute.

LXXXVIII. The Celtiberians have a peculiar manoeuvre in war. When they see their infantry hard pressed, they dismount and leave their horses standing in their places. They have small pegs attached to their leading reins, and having fixed them carefully into the ground, they train their horses to keep their places obediently in line until they come back and pull up the pegs.

Celtiberia.  
tactics.

LXXXIX. The Celtiberians excel the rest of the world in the construction of their swords; for their point is strong and serviceable and they can deliver

Ῥωμαῖοι τὰς πατρίους ἀποθέμενοι μαχαίρας ἐκ τῶν κατ' Ἀννίβαν μετέλαβον τὰς τῶν Ἰβήρων. καὶ τὴν μὲν κατασκευὴν μετέλαβον, αὐτὴν δὲ τὴν χρηστότητα τοῦ σιδήρου καὶ τὴν ἄλλην ἐπιμέλειαν οὐδαμῶς δύνανται μιμῆσθαι.<sup>1</sup>

(Frag. 96.)

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## APOLLODORUS OF ATHENS

Apollodorus of Athens flourished circa B.C. 140. He was a prolific and authoritative writer on mythology, history, geography, and grammar. Unfortunately most of his works are known to us only through fragments. In B.C. 123, the Romans entered Transalpine Gaul for the definite purpose of acquiring a safe line of communication between Italy and the Spanish Peninsula. At that period the Arverni and the Aedui

I. Αἰδούσιοι σύμμαχοι Ῥωμαίων πρὸς τῇ Κελτικῇ Γαλατίᾳ Ἀπολλόδωρος ἐν χρονικῶν δ'. (Steph. Byz.)

(*Fragmenta Historicorum Graecorum* vol. 1, p. 437, frag. 60.)

II. Ἀρόερνοι, ἔθνος μαχιμώτατον τῶν πρὸς τῇ Κελτικῇ Γαλατῶν, Ἀπολλόδωρος τετάρτη χρονικῶν “Κελτῶν Ἀροέρνους.” (Steph. Byz.)

(*Idem*, vol. 1, p. 437, frag. 62.)

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## POSEIDONIUS OF APAMEA

Poseidonius was born at Apamea in Syria circa 135 B.C. He was the most learned and influential of the later Stoics. Having visited the West of Europe he founded a school at Rhodes where Cicero was his pupil in 78 B.C., and where he was honoured



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penetrated to Britain by the trade route along the Rhone, but with the interior of Gaul he seems to have been unacquainted.

He wrote, among several other works, a continuation, extending to fifty-two books, of the Histories of Polybius in which he seems to have dealt chiefly with the events between 145–82 B.C. In this work he recorded his observations in Western Europe, and preserved much information of the highest value to students of Celtic history. Unfortunately his work is known to us only in fragments, found chiefly in Diodorus Siculus and in Strabo. Both these compilers took some liberties with the work of Poseidonius, but the cross references given below will enable the reader to compare the two redactions, which should be further compared with Caesar's account of Gaul in his *De Bello Gallico*, vi. 13–20, where Poseidonius is freely made use of. Owing to the custom among

I. Κατοικεῖν δέ φασι τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἄρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἦρωες ἐν τῷ Τρωικῷ πολέμῳ κεχρῆσθαι παραδέδονται. Καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ τῶν καλάμων ἢ ξύλων κατὰ τὸ πλεῖστον συγκειμένας. Τὴν τε συναγωγὴν τῶν σιτικῶν καρπῶν ποιοῦνται, τοὺς στάχους αὐτοὺς ἀποτέμνοντες καὶ θησαυρίζοντες εἰς τὰς καταστέγους οἰκήσεις· ἐκ δὲ τούτων τοὺς παλαιοὺς στάχους καθ' ἡμέραν τίλλειν, καὶ κατεργαζομένους ἔχειν τὴν τροφήν. Τοῖς δὲ ἠθεσιν ἀπλοῦς εἶναι, καὶ πολὺν κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας

ancient writers of not acknowledging the sources of their information, it is sometimes difficult to determine whether a passage should be assigned to Poseidonius or to Pytheas,<sup>1</sup> and the accounts of both these explorers should be compared.

In extract XXVIII. quoted below Poseidonius would make the terms Celt and Hyperborean synonymous, but Hyperborean was more generally given a wider meaning, and used to connote all the peoples of Northern Europe including the Celts.

All that Poseidonius relates of the bards, whom he is the first writer to mention, of the feasting customs, of turning *deisiol*, of duels, of fighting tactics, of weapons, &c., is to be found in the old Irish saga, the *Táin Bó Cúalnge*, except the custom of human sacrifices which at the beginning of the Christian era had seemingly ceased to be practised in Ireland.

I. The inhabitants of Britain are said to be autochthonous, and to have preserved their original manners. In war they use chariots, as is related of ancient Greek heroes in the Trojan war. The houses they inhabit are unpretentious in appearance, and for the most part built of reeds and wood.<sup>2</sup> They gather their harvest of corn by cutting off the ears and placing them in underground pits. From these pits they take the grains longest in store, and make of them their daily food. Their manners are simple, and very far removed from the craftiness and corruption

Life in Brit  
circa B.C.

<sup>1</sup> For Pytheas, *vide supra*, pp. 52–88. <sup>2</sup> Cf. *infra*, p. 345, excerpt xix.



καὶ πονηρίας· τὰς τε διαίτας εὐτελείς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ διαλλάττοντας. Εἶναι δὲ καὶ πολυάνθρωπον τὴν νῆσον, καὶ τὴν τοῦ ἀέρος ἔχειν διάθεσιν παντελῶς κατεψυγμένην, ὡς ἂν ὑπ' αὐτὴν τὴν ἄρκτου κειμένην· βασιλεῖς τε καὶ δυνάστας πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλείστον εἰρηνικῶς διακεῖσθαι.<sup>1</sup>

(Diodorus Sic. v. 21.)

II. Ἄλλὰ περὶ μὲν τῶν κατ' αὐτὴν νομίμων καὶ τῶν ἄλλων ιδιωμάτων τὰ κατὰ μέρος ἀναγράψομεν, ὅταν ἐπὶ τὴν Καίσαρος γενομένην στρατείαν εἰς Βρεττανίαν παραγεννηθῶμεν.<sup>2</sup> νῦν δὲ περὶ τοῦ κατ' αὐτὴν φυομένου κασσιτέρου διέξιμεν. Τῆς γὰρ Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπορῶν ἐπιμιξίαν ἐξημερωμένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσαν αὐτὸν γῆν. Αὕτη δὲ πετρώδης οὖσα, διαφυὰς ἔχει γεώδεις, ἐν αἷς τὸν πόρον κατεργαζόμενοι καὶ τήξαντες καθαίρουσιν. Ἀποτυποῦντες δ' εἰς ἀστραγάλων ῥυθμούς, κομίζουσιν εἰς τινα νῆσον προκειμένην μὲν τῆς Βρεττανικῆς, ὀνομαζομένην δὲ Ἴκτιν· κατὰ γὰρ τὰς ἀμπώτεις ἀναξηραιομένου τοῦ μεταξὺ τόπου, ταῖς ἀμάξαις εἰς ταύτην κομίζουσι δάψιλῆ τὸν κασσίτερον. Ἴδιον δέ τι συμβαίνει περὶ τὰς πλησίον νήσους, τὰς μεταξὺ κειμένας τῆς τε Εὐρώπης καὶ τῆς Βρεττανικῆς. Κατὰ μὲν γὰρ τὰς πλημμυρίδας τοῦ μεταξὺ πόρου πληρουμένου νῆσοι φαίνονται· κατὰ δὲ τὰς ἀμπώτεις ἀπορρέουσης τῆς θαλάσσης, καὶ πολὺν τόπον ἀναξηραιοσύνης, θεωροῦνται χερρόνησοι.<sup>3</sup> Ἐντεῦθεν δ' οἱ ἔμποροι παρὰ τῶν ἐγχωρίων

<sup>1</sup> Cf. Caesar, *De Bell. Gall.*, v. 12, who reproduces Poseidonius except as regards the climate.

<sup>2</sup> This account is now lost: this and similar sentences are interspersed by Diodorus.



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ἠνοῦνται, καὶ διακομίζουσιν εἰς τὴν Γαλατίαν· τὸ δὲ τελευταῖον πεζῆ διατῆς Γαλατίας πορευθέντες ἡμέρας ὡς τριάκοντα, κατάγουσιν ἐπὶ τῶν ἵππων τὰ φορτία πρὸς τὴν ἐκβολὴν τοῦ Ῥοδανοῦ ποταμοῦ. Περὶ μὲν οὖν τοῦ κασσιτέρου τοῖς ῥηθείσιν ἀρκεσθησόμεθα.<sup>1</sup> (idem v. 22.)

III. Ἐπεὶ δὲ περὶ τῆς τῶν Γαλατῶν προσηγορίας διήλθομεν,<sup>2</sup> καὶ περὶ τῆς χώρας αὐτῶν δέον ἐστὶν εἰπεῖν. Ἡ τοίνυν Γαλατία κατοικεῖται μὲν ὑπὸ πολλῶν ἐθνῶν διαφόρων τοῖς μεγέθεσι. Τὰ μέγιστα γὰρ αὐτῶν σχεδὸν εἴκοσι μυριάδας ἀνδρῶν ἔχει, τὰ δ' ἐλάχιστα πέντε μυριάδας· ὧν ἐστὶν ἐν πρὸς Ῥωμαίους ἔχον συγγένειαν παλαιὰν καὶ φιλίαν, τὴν μέχρι τῶν καθ' ἡμᾶς χρόνων διαμένουσαν.<sup>3</sup> Κειμένη δὲ κατὰ τὸ πλεῖστον ὑπὸ τὰς ἄρκτους, χειμερίος ἐστὶ καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν ὄμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίοις πληθύνει· δι' ὧν οἱ ποταμοὶ πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. Οὐ μόνον γὰρ οἱ τυχόντες ὀδίται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἀμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ρέοντων διὰ τῆς Γαλατίας, καὶ τοῖς ρεῖθροις ποικίλως τὴν πεδιάδα [γῆν] τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ρέουσιν, οἱ δ' ἐκ τῶν ὀρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν δ' ἐκβολὴν οἱ μὲν εἰς τὸν ὠκεανὸν ποιοῦνται, οἱ δ' εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστος δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ῥέοντων ὁ Ῥοδανός, τὰς μὲν γονὰς ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς τὴν θάλασσαν. Τῶν δ' εἰς τὸν ὠκεανὸν ρέοντων μέγιστοι δοκοῦσιν ὑπάρχειν ὁ τε Δανούβιος<sup>4</sup> καὶ ὁ Ῥῆνος,

<sup>1</sup> Cf. *infra*, p. 349, excerpt xxiii.

<sup>2</sup> Vide p. 144, excerpt ii.

from the natives, and transport it to Gaul. Finally, loading it on horses, they journey across Gaul on foot in about 30 days to the mouth of the Rhone. Let this satisfy for our account of the tin.<sup>1</sup>

III. Having explained the origin of the name of the Galatae,<sup>2</sup> we must now speak of the country itself. Gaul is now inhabited by several tribes of various populations; the stronger tribes numbering about 200,000 men; the weaker about 50,000. Of these tribes there is one which to our day has remained faithful to an old friendship and affection towards the Romans.<sup>3</sup> As Gaul is to a large extent situated under the Bear, the winter there is long and extremely cold. In the misty days of the winter season snow falls instead of rain; and when the sky is clear it freezes into solid ice, which transforms the frozen rivers into natural bridges. Not only do travellers journeying in small parties cross over the ice in perfect safety, but even armies numbering tens of thousands and laden with carts and baggage. Gaul is intersected by large and numerous rivers winding through its plains: some have their sources in deep lakes, some rush down from the mountains; the former discharging into the ocean, the latter into the Mediterranean. Of the rivers discharging into the Mediterranean the largest is the Rhone. It has its rise in the Alps, and enters the sea by five mouths. Of the rivers flowing into the ocean the Danube<sup>4</sup> and Rhine

Descriptive  
of Gaul.

<sup>3</sup> The Aedui, *vide supra*, p. 302, excerpt i.

<sup>4</sup> The Elbe is certainly meant here.

[ὄν ἐν τοῖς καθ' ἡμᾶς χρόνοις Καίσαρ, ὁ κληθεὶς θεός, ἔξευξε παραδόξως, καὶ περαιώσας πεζῇ τὴν δύναμιν, ἐχειρώσατο τοὺς πέραν κατοικοῦντας αὐτοῦ Γαλάτας.]<sup>1</sup> Πολλοὶ δὲ καὶ ἄλλοι πλωτοὶ ποταμοὶ κατὰ τὴν Κελτικήν εἰσι, περὶ ὧν μακρὸν ἂν εἶη γράφειν. Πάντες δὲ σχεδὸν ὑπὸ τοῦ πάγου πηγνύμενοι, γεφυροῦσι τὰ ρεῖθρα, καὶ τοῦ κρυστάλλου διὰ τὴν φυσικὴν ἰδιότητα ποιούντος τοὺς διαβαίνοντας ὀλισθαίνειν, ἀχύρων ἐπιβαλλομένων ἐπ' αὐτούς, ἀσφαλῆ τὴν διάβασιν ἔχουσι.<sup>2</sup>

(*idem* v. 25.)

IV. Ἴδιον δέ τι καὶ παράδοξον συμβαίνει κατὰ τὴν πλείστην τῆς Γαλατίας, περὶ οὗ παραλιπεῖν οὐκ ἄξιον ἡγούμεθα. Ἀπὸ γὰρ θερινῆς δύσεως καὶ ἄρκτου πνεῖν εἰώθασιν ἄνεμοι τηλικαύτην ἔχοντες σφοδρότητα καὶ δύναμιν, ὥστε ἀναρπάζειν ἀπὸ τῆς γῆς λίθους χειροπληθιαίους τοῖς μεγέθεσι, καὶ τῶν ψηφίδων ἀδρομερῆ κονιορτόν· καθόλου δὲ καταιγίζοντες λάβρως, ἀρπάζουσιν ἀπὸ μὲν τῶν ἀνδρῶν τὰ ὄπλα καὶ τὰς ἐσθῆτας, ἀπὸ δὲ τῶν ἵππων τοὺς ἀναβάτας. Διὰ δὲ τὴν ὑπερβολὴν τοῦ ψύχους διαφθειρομένης τῆς κατὰ τὸν ἀέρα κράσεως, οὔτε οἶνον, οὔτε ἔλαιον φέρει. Διόπερ τῶν Γαλατῶν οἱ τούτων τῶν καρπῶν στερισκόμενοι, πόμα κατασκευάζουσιν ἐκ τῆς κριθῆς τὸ προσαγορευόμενον ζύθος, καὶ τὰ κηρία πλύνοντες, τῷ τούτων ἀποπλύματι χρῶνται. Κάτοινοι δὲ ὄντες καθ' ὑπερβολὴν, τὸν εἰσαγόμενον ὑπὸ τῶν ἐμπόρων οἶνον ἄκρατον ἐμφοροῦνται, καὶ διὰ τὴν ἐπιθυμίαν λάβρῳ χρώμενοι τῷ ποτῷ, καὶ μεθυσθέντες, εἰς ὕπνον ἢ μανιώδεις διαθέσεις τρέπονται. Διὸ καὶ πολλοὶ τῶν Ἰταλικῶν ἐμπόρων διὰ τὴν συνήθη φιλαργυρίαν ἔρμαιον ἡγοῦνται τὴν τῶν Γαλατῶν φιλοινίαν. Οὗτοι γὰρ διὰ μὲν τῶν πλωτῶν

<sup>1</sup> The words in brackets are additions by Diodorus.



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ποταμῶν πλοίοις, διὰ δὲ τῆς πεδιάδος [χώρας] ἀμάξαις κομίζοντες τὸν οἶνον, ἀντιλαμβάνουσι τιμῆς πλήθος ἄπιστον· διδόντες γὰρ οἴνου κεράμιον, ἀντιλαμβάνουσι παῖδα, τοῦ πόματος διάκονον ἀμειβόμενοι. (idem v. 26.)

V. Κατὰ γοῦν τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ γίνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ μεταλλείας καὶ κακοπαθείας ὑπουργεῖ. Ἡ γὰρ τῶν ποταμῶν ῥύσις σκολιούς τοὺς ἀγκῶνας ἔχουσα, καὶ τοῖς τῶν παρακειμένων ὄρων ὄχθοις προσαράπτουσα, καὶ μεγάλους ἀπορρήγνυσα κολωνούς, πληροῖ χρυσοῦ ψήγματος. Τοῦτο δ' οἱ περὶ τὰς ἐργασίας ἀσχολούμενοι συνάγοντες, ἀλήθουσιν καὶ συγκόπτουσι τὰς ἐχούσας τὸ ψήγμα βώλους· διὰ δὲ τῶν ὑδάτων τῆς φύσεως τὸ γεῶδες πλύναντες, παραδιδόασιν ἐν ταῖς καμίνοις εἰς τὴν χωνείαν. Τούτῳ δὲ τῷ τρόπῳ σωρεύοντες χρυσοῦ πλήθος, καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρπούς καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ τοὺς αὐχένας κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.<sup>1</sup> Ἴδιον δέ τι συμβαίνει καὶ παράδοξον παρὰ τοῖς ἄνω Κελτοῖς περὶ τὰ τεμένη τῶν θεῶν γινόμενον.<sup>2</sup> Ἐν γὰρ τοῖς ἱεροῖς καὶ τεμένεσιν ἐπὶ τῆς χώρας ἀνειμένοις ἔρριπται πολὺς χρυσὸς ἀνατεθειμένος τοῖς θεοῖς· καὶ τῶν ἐγχωρίων οὐδεὶς ἄπτεται τούτου, διὰ τὴν δεισιδαιμονίαν· καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καθ' ὑπερβολήν.

(idem v. 27.)

VI. Οἱ δὲ Γαλάται τοῖς μὲν σώμασιν εἰσιν εὐμήκεις, ταῖς δὲ σαρκὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ μόνον ἐκ φύσεως ξανθοί, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὔξειν τὴν φυσικὴν τῆς χροῆς ιδιότητα. Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ᾧσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφήν καὶ τοὺς τένοντας

they use boats on the navigable rivers and carts across the level country. They receive fancy prices, for in exchange for a cask of wine they get a young slave.

V. Gaul is absolutely without silver mines, but Gold.

has a large quantity of native gold. This the people gather without any toil or trouble. As the waves break obliquely against the steep shores they detach large fragments of rock full of gold ingots. Setting to work the inhabitants diligently collect and grind the boulders, and washing away the earthy deposits smelt the residue in furnaces. Thus they obtain a

quantity of gold which is used for ornaments, not only for the women but also for the men, for they make bracelets of it which they wear on their wrists and arms. They also make massive collars and remarkable rings of pure gold and even cuirasses.<sup>1</sup> Ornament

Respecting temples<sup>2</sup> the people of interior Gaul Temples. furnish a peculiar custom. In the temples and sacred groves of this district are to be found large quantities of gold consecrated to the gods; and, although the Celts are excessively fond of money, yet, through fear of the deities, not one of them dare touch these.

VI. The Galatae are of tall stature; they have Appearan  
and coiff  
of Celts. soft flesh and white skin. Not only is their hair naturally blonde, but they endeavour to heighten this colour by artificial means. To make the hair lustrous they wash it frequently in a lotion of lime. They twist it up from the brow towards the top of

<sup>1</sup> Cf. *infra*, p. 347, excerpt **xxi**.

<sup>2</sup> Did the Celts build temples?



ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν φαίνεσθαι Σατύροις καὶ Πᾶσιν εἰκυῖαν· παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν ἵππων χαίτης διαφέρειν. Τὰ δὲ γένεια τινὲς μὲν ξυρῶνται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν παρειὰς ἀπολειαίνουσι, τὰς δ' ὑπήνας ἀνειμένας ἐῶσιν, ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι. Διόπερ ἐσθιόντων μὲν αὐτῶν ἐμπλέκονται ταῖς τροφαῖς, πινόντων δὲ καθάπερ διὰ τινος ἠθμοῦ φέρεται τὸ πόμα. Δειπνοῦσι δὲ καθήμενοι πάντες οὐκ ἐπὶ θρόνων, ἀλλὰ ἐπὶ τῆς γῆς, ὑποστρώμασι χρώμενοι λυκῶν ἢ κυνῶν δέρμασι. Διακουοῦνται δ' ὑπὸ τῶν νεωτάτων παίδων ἐχόντων ἡλικίαν, ἀρρένων τε καὶ θηλειῶν. Πλησίον δ' αὐτῶν ἐσχάροι κείνται γέμουσαι πυρός, καὶ λέβητας ἔχουσαι καὶ ὀβελίσκους πλήρεις κρεῶν ὀλομερῶν. Τοὺς δ' ἀγαθοὺς ἄνδρας ταῖς καλλίσταις τῶν κρεῶν μοίραις γεραίρουσι<sup>1</sup> καθάπερ καὶ ὁ ποιητῆς τὸν Αἴαντα παρεισάγει τιμώμενον ὑπὸ τῶν ἀριστέων, ὅτε πρὸς Ἔκτορα μονομαχήσας ἐνίκησε·

Νώτοισι δ' Αἴαντα διηνεκέεσσι γέραιρε.<sup>2</sup>

Καλοῦσι δὲ καὶ τοὺς ξένους ἐπὶ τὰς εὐωχίας, καὶ μετὰ τὸ δεῖπνον ἐπερωτῶσι τίνες εἰσι, καὶ τίνων χρεῖαν ἔχουσιν. Εἰώθασι δὲ καὶ παρὰ τὸ δεῖπνον ἐκ τῶν τυχόντων πρὸς τὴν διὰ τῶν λόγων ἄμιλλαν καταστάντες, ἐκ προκλήσεως μονομαχεῖν πρὸς ἀλλήλους, παρ' οὐδὲν τιθέμενοι τὴν τοῦ βίου τελευτήν.<sup>3</sup> Ἐνισχύει γὰρ παρ' αὐτοῖς ὁ Πυθαγόρου λόγος, ὅτι τὰς ψυχὰς τῶν ἀνθρώπων ἀθανάτους εἶναι συμβέβηκε, καὶ δι' ἐτῶν ὠρισμένων πάλιν βιοῦν, εἰς ἕτερον σῶμα τῆς ψυχῆς εἰσδυομένης.<sup>4</sup> Διὸ καὶ κατὰ τὰς ταφὰς τῶν τετελευτηκότων ἐνίους ἐπιστολὰς γεγραμμένας τοῖς οἰκείοις τετελευτηκόσιν

<sup>1</sup> Cf. Old Irish Tale, *Fled Bricrend*, published by Irish Texts Society; also in *Irishe Texte*, ser. ii.; also, *infra*, p. 333, excerpt xv.

<sup>2</sup> *Iliad*, vii. 321.

<sup>3</sup> Cf. Polybius, *supra*, p. 250, excerpt xlv., and *infra*, p. 333, excerpt xv.

<sup>4</sup> Cf. *infra*, p. 345, excerpt xx.



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ἐμβάλλειν εἰς τὴν πυράν, ὡς τῶν τετελευτηκότων ἀναγνω-  
σομένων ταύτας.<sup>1</sup> (idem v. 28.)

VII. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται  
συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην.  
Ἀπαντῶντες δὲ τοῖς ἐφιππεύουσιν ἐν τοῖς πολέμοις, σαυνιά-  
ζουσι τοὺς ἐναντίους, καὶ καταβάντες εἰς τὴν ἀπὸ τοῦ ξίφους  
συνίστανται μάχην. Ἐνιοὶ δ' αὐτῶν ἐπὶ τοσοῦτο τοῦ θανά-  
του καταφρονοῦσιν, ὥστε γυμνοὺς καὶ περιεζωσμένους κατα-  
βαίνειν εἰς τὸν κίνδυνον.<sup>2</sup> Ἐπάγονται δὲ καὶ θεράποντας  
ἐλευθέρους, ἐκ τῶν πενήτων καταλέγοντες, οἷς ἡνιόχοις καὶ  
παρασπισταῖς χρῶνται κατὰ τὰς μάχας. Κατὰ δὲ τὰς  
παρατάξεις εἰώθασιν προάγειν τῆς παρατάξεως, καὶ προκα-  
λεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους εἰς μονομαχίαν,  
προανασεύοντες τὰ ὄπλα καὶ καταπληττόμενοι τοὺς ἐναντίους.  
Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν μάχην, τὰς τε τῶν προγόνων  
ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται,  
καὶ τὸν ἀντιπαττόμενον ἐξουειδίζουσι καὶ τὸ σύνολον τὸ  
θάρος τῆς ψυχῆς τοῖς λόγοις προαφαιροῦνται. Τῶν δὲ  
πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι  
τοῖς αὐχέσι τῶν ἵππων τὰ δὲ σκῦλα τοῖς θεράπουσι  
παραδόντες ἡμαγμένα λαφυραγωγοῦσι, ἐπιπαιανίζοντες καὶ  
ἄδοντες ὕμνον ἐπινίκιον καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις  
προσηλοῦσιν ὥσπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία.  
Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς,  
ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσι,  
σεμνυνόμενοι διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις, ἢ

<sup>1</sup> Cf. *infra*, p. 333, excerpts xv., xvi.

<sup>2</sup> For description of Celts in battle, cf. Polybius, *supra*, p. 208, excerpts  
xxii., xxiii.

addressed to their deceased relatives for the dead to read.<sup>1</sup>

VII. When travelling and in war they use two-horse chariots, which seat a driver and a warrior. When they encounter horsemen in war they hurl the javelin against the foe, and then dismounting engage the enemy with the sword. Some of them so utterly despise death that they expose themselves naked with only a girdle around their bodies.<sup>2</sup> They bring with them freemen retainers picked from the poorer class, and employ them as drivers and bodyguards in the fight. Before engaging in battle they have a custom of going before the lines and challenging the bravest of the enemy to single combat, brandishing their arms meanwhile for the purpose of terrifying the enemy. If anyone accept the challenge, they sing the prowess of their ancestors and vaunt their own feats, while on their enemies they pour abuse, and damp their ardour with their vituperation. They cut off the heads of their fallen foes, and attach them to the necks of their steeds. The spoils stained with blood they hand to their retainers to carry, and chant the hymn of victory. They nail these trophies to the doors of their houses, just as other people do with animals captured in the hunt. As regards the heads of the more famous victims, they embalm them with the oil of the cedar tree, and carefully preserve them in a casket. They show them to strangers with pride, vaunting that their ancestors [and themselves ?] had not acquired them

Celts in  
battle.

Human  
trophies.

πατήρ, ἢ καὶ αὐτός, πολλὰ χρήματα διδόμενα οὐκ ἔλαβε. Φασὶ δέ τινας αὐτῶν καυχῆσασθαι διότι χρυσὸν ἀντίσταθμον τῆς κεφαλῆς οὐκ ἐδέξαντο, βάρβαρόν τινα μεγαλοψυχίαν ἐπιδεικνύμενοι<sup>1</sup> οὐ γὰρ τὸ μὴ πωλεῖν τὰ σύσσημα τῆς ἀρετῆς εὐγενές, ἀλλὰ τὸ πολεμεῖν τὸ ὁμόφυλον τετελευτηκὸς θηριῶδες.

(*idem* v. 29.)

VIII. Ἐσθῆσι δὲ χρῶνται καταπληκτικαῖς, χιτῶσι μὲν βαπτοῖς, χρώμασι παντοδαποῖς διηνηθισμένοις, καὶ ἀναξυρίσιν, ἃς ἐκείνοι βράκας προσαγορεύουσιν· ἐπιπορποῦνται δὲ σάγους ῥαβδωτούς, ἐν μὲν τοῖς χειμῶσι δασεῖς, κατὰ δὲ τὸ θέρος ψιλούς, πλινθίοις πολυανθέσι καὶ πυκνοῖς διειλημμένους. Ὀπλοῖς δὲ χρῶνται, θυρεοῖς μὲν ἀνδρομήκεσι πεποικιλμένοις ἰδιοτρόπως· τινὲς δὲ καὶ ζῶων χαλκῶν ἔξοχὰς ἔχουσιν, οὐ μόνον πρὸς κόσμον, ἀλλὰ καὶ πρὸς ἀσφάλειαν ἑαυτῶν εὖ δεδημιουργημένας· κράνη δὲ χαλκᾶ περιτίθενται, μεγάλας ἔξοχὰς ἔξ αὐτῶν ἔχοντα, καὶ παμμεγέθη φαντασίαν ἐπιφέροντα τοῖς χρωμένοις· τοῖς μὲν γὰρ πρόσκειται συμφυῆ κέρατα, τοῖς δὲ ὀρνέων ἢ τετραπόδων ζῶων ἐκτετυπωμένοι προτομαί. Σάλπιγγας δ' ἔχουσιν ἰδιοφυεῖς καὶ βαρβαρικός· ἐμφυσῶσι γὰρ ταύταις καὶ προβάλλουσιν ἦχον τραχὺν καὶ πολεμικῆς ταραχῆς οἰκείου. Θώρακας δ' ἔχουσιν οἱ μὲν σιδηροῦς ἀλυσιδωτούς, οἱ δὲ τοῖς ὑπὸ τῆς φύσεως δεδομένοις ἀρκοῦνται, γυμνοὶ μαχόμενοι. Ἄντι δὲ τοῦ ξίφους σπάθας ἔχουσι μακρὰς σιδηραῖς ἢ χαλκαῖς ἀλύσειν ἐξηρτημένας,

<sup>1</sup> Cf. *infra*, p. 347, excerpt xxi.



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παρὰ τὴν δεξιὰν λαγόνα παρατεταμένας. Τινὲς δὲ τοὺς χιτῶνας ἐπιχρύσοις ἢ καταργύροις ζωστήρσι συνέζωνται. Προβάλλονται δὲ λόγχας, ἃς ἐκεῖνοι λαγκίας καλοῦσι, πηχυαίας τῷ μήκει τοῦ σιδήρου, καὶ ἔτι μείζω τὰ ἐπιθήματα ἐχούσας· πλάτει δὲ βραχὺ λειπούσας διπαλαίστων. Τὰ μὲν γὰρ ξίφη τῶν παρ' ἑτέροις σαυνίων εἰσὶν οὐκ ἐλάττω, τὰ δὲ σαυνία τὰς ἀκμὰς ἔχει τῶν ξιφῶν μείζους. Τούτων δὲ τὰ μὲν ἐπ' εὐθείας κεχάλκευται, τὰ δὲ ἐλικοειδῆ δι' ὄλων ἀνάκλασιν ἔχει, πρὸς τὸ καὶ κατὰ τὴν πληγὴν μὴ μόνον τέμνειν, ἀλλὰ καὶ θραύειν τὰς σάρκας, καὶ κατὰ τὴν ἀνακομιδὴν τοῦ δόρατος σπαράττειν τὸ τραῦμα.<sup>1</sup>

(*idem* v. 30.)

IX. Αὐτοὶ δὲ εἰσι τὴν πρόσοψιν καταπληκτικοί, καὶ ταῖς φωναῖς βαρυηχεῖς καὶ παντελῶς τραχύφωνοι· κατὰ δὲ τὰς ὀμιλίας βραχυλόγοι, καὶ αἰνιγματῖαι, καὶ τὰ πολλὰ αἰνιττόμενοι συνεκδοχικῶς· πολλὰ δὲ λέγοντες ἐν ὑπερβολαῖς, ἐπ' αὐξήσει μὲν ἑαυτῶν, μειώσει δὲ τῶν ἄλλων. Ἀπειληταὶ δὲ καὶ ἀνατατικοὶ καὶ τετραγωδημένοι ὑπάρχουσι· ταῖς δὲ διανοίαις ὀξεῖς, καὶ πρὸς μάθησιν οὐκ ἀφνεῖς.<sup>2</sup> Εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταὶ μελῶν, οὓς Βάρδους ὀνομάζουσιν. Οὗτοι δὲ μετ' ὀργάνων ταῖς λύραις ὁμοίων ᾄδοντες, οὓς μὲν ὑμνοῦσιν, οὓς δὲ βλασφημοῦσι. Φιλόσοφοί τε τινὲς εἰσι καὶ θεολόγοι περιπτῶς τιμώμενοι, οὓς Δρουίδας ὀνομάζουσι. Χρῶνται δὲ καὶ μάντεσιν, ἀποδοχῆς μεγάλης ἀξιούντες αὐτούς. Οὗτοι δὲ διὰ τε τῆς οἰωνοσκοπίας καὶ διὰ τῆς τῶν ἱερείων θυσίας τὰ μέλλοντα προλέγουσι, καὶ πᾶν τὸ πλῆθος ἔχουσι ὑπήκοον. Μάλιστα δ', ὅταν περί τινων μεγάλων ἐπισκέπτωνται, παράδοξον καὶ ἄπιστον ἔχουσι νόμιμον. Ἀνθρωπον γὰρ

<sup>1</sup> Cf. *infra*, p. 341, excerpt xix.

<sup>2</sup> Cf. *infra*, p. 339, excerpt xviii.

or brazen chain from their right thigh. Some set off their tunics with gold or silver bands. They also use pikes which they call 'lances,' which have an iron [top] a cubit long, and adjuncts [wings?] not much longer, with a breadth of nearly two palms. Their swords are scarcely smaller than the javelins of other people; and their javelins have longer points than their swords. Of these javelins some are straight, while others are twisted spirally their whole length. Thus they not only cut but lacerate the flesh, and on being withdrawn enlarge the wound.<sup>1</sup>

IX. Their appearance is awe-inspiring: their voices are deep and very gruff: in conversation they spare their words, expressing themselves in cryptic sentences, and affecting to leave most of their meaning to be inferred. They express themselves hyperbolically when extolling themselves, or deprecating others. Their speech is threatening, strained, and dramatic. They are nevertheless acute-minded, and not unapt in receiving instruction.<sup>2</sup> They have poets whom they call bards, who sing songs of eulogy and of satire, accompanying themselves on instruments very like the lyre. They also have philosophers and theologians whom they hold in extreme honour, and name Druids. They possess prophets too who are much revered. These prophets predict the future from the flight of birds, and from the inspection of the entrails of victims. All the people obey them. They have a strange and incredible custom, particularly when they consult the sacrifices on some important

Lances.

Javelins.

Character  
Celts.

The Bard.

The Druid.

The Proph.



κατασπείσαντες, τύπτουσι μαχαίρα κατὰ τὸν ὑπὲρ τὸ διάφραγμα τόπον· καὶ πεσόντος τοῦ πληγέντος, ἐκ τῆς πτώσεως καὶ τοῦ σπαραγμοῦ τῶν μελῶν, ἔτι δὲ τῆς τοῦ αἵματος ῥύσεως, τὸ μέλλον νοοῦσι, παλαιᾷ τινὶ καὶ πολυχρονίῳ παρατηρήσει περὶ τούτων πεπιστευκότες.<sup>1</sup> Ἔθος δ' αὐτοῖς ἐστὶ μηδένα θυσίαν ποιεῖν ἄνευ φιλοσόφου· διὰ γὰρ τῶν ἐμπείρων τῆς θείας φύσεως, ὡσπερὶ τινων ὁμοφώνων, τὰ χαριστήρια τοῖς θεοῖς φασὶ δεῖν προσφέρειν, καὶ διὰ τούτων οἴονται δεῖν τὰγαθὰ αἰτεῖσθαι. Οὐ μόνον δ' ἐν ταῖς εἰρηνικαῖς χρείαις, ἀλλὰ καὶ κατὰ τοὺς πολέμους τούτοις μάλιστα πείθονται, καὶ τοῖς μελωδοῦσι ποιηταῖς, οὐ μόνον οἱ φίλοι, ἀλλὰ καὶ οἱ πολέμιοι· πολλάκις δ' ἐν ταῖς παρατάξεσι πλησιαζόντων ἀλλήλοις τῶν στρατοπέδων καὶ τοῖς ξίφεσιν ἀνατεταμένοις καὶ ταῖς λόγχαις προβεβλημέναις, εἰς τὸ μέσον οὗτοι προελθόντες, παύουσιν αὐτούς, ὡσπέρ τινα θηρία κατεπάσαντες. Οὕτως καὶ παρὰ τοῖς ἀγριωτάτοις βαρβάροις ὁ θυμὸς εἴκει τῇ σοφίᾳ, καὶ ὁ Ἄρης αἰδεῖται τὰς Μούσας.<sup>2</sup>

(*idem* v. 31.)

Χ. Χρήσιμον δ' ἐστὶ διορίσαι τὸ παρὰ πολλοῖς ἀγνοούμενον. Τοὺς γὰρ ὑπὲρ Μασσαλίας κατοικοῦντες ἐν τῷ μεσογείῳ, καὶ τοὺς παρὰ τὰς Ἄλπεις, ἔτι δὲ τοὺς ἐπὶ τάδε τῶν Πυρηναίων ὄρων, Κελτοὺς ὀνομάζουσι· τοὺς δ' ὑπὲρ ταύτης τῆς Κελτικῆς εἰς τὰ πρὸς νότον νεύοντα μέρη, παρά τε τὸν ὠκεανὸν καὶ τὸ Ἐρκύνιον ὄρος καθιδρυμένους, καὶ πάντας τοὺς ἐξῆς μέχρι τῆς Σκυθίας, Γαλάτας προσαγορεύουσιν. Οἱ δὲ Ῥωμαῖοι πάλιν πάντα ταῦτα τὰ ἔθνη

<sup>1</sup> Cf. *infra*, p. 325, excerpt x. ; p. 347, excerpt xxi.

<sup>2</sup> Cf. *infra*, p. 331, excerpt xiv. ; p. 345, excerpt xx.



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συλλήβδην μιᾷ προσηγορίᾳ περιλαμβάνουσιν, ὀνομάζοντες Γαλάτας ἅπαντας. Αἱ δὲ γυναῖκες τῶν Γαλατῶν οὐ μόνον τοῖς μεγέθεσι παραπλήσιοι τοῖς ἀνδράσιν εἰσίν, ἀλλὰ καὶ ταῖς ἀλκαῖς ἐνάμιλλοι.<sup>1</sup> Τὰ δὲ παιδιά παρ' αὐτοῖς ἐκ γενετῆς ὑπάρχει πολὺ κατὰ τὸ πλεῖστον· προβαίνοντες δὲ ταῖς ἡλικίαις, εἰς τὸ τῶν πατέρων χρῶμα ταῖς χροαῖς μετασχηματίζονται. Ἀγριωτάτων δὲ ὄντων τῶν ὑπὸ τὰς ἄρκτους κατοικούντων καὶ τῶν τῆ Σκυθία πλησιοχώρων, φασὶ τινὰς ἀνθρώπους ἐσθίειν, ὥσπερ καὶ τῶν Βρεττανῶν τοὺς κατοικοῦντας τὴν ὀνομαζομένην Ἴριν· Διαβεβοημένης δὲ τῆς τούτων ἀλκῆς καὶ ἀγριότητος, φασὶ τινες ἐν τοῖς παλαιοῖς χρόνοις τοὺς τὴν Ἀσίαν ἅπασαν καταδράμόντας, ὀνομαζομένους δὲ Κιμμερίους, τούτους εἶναι, βραχὺ τοῦ χρόνου τὴν λέξιν φθείραντος ἐν τῇ τῶν καλουμένων Κίμβρων προσηγορίᾳ. Ζηλοῦσι γὰρ ἐκ παλαιοῦ ληστεύειν ἐπὶ τὰς ἀλλοτρίας χώρας ἐπερχόμενοι, καὶ καταφρονεῖν ἀπάντων. Οὗτοι γὰρ εἰσιν οἱ τὴν μὲν Ῥώμην ἐλόντες, τὸ δὲ ἱερὸν τὸ ἐν Δελφοῖς συλήσαντες, καὶ πολλὴν μὲν τῆς Εὐρώπης, οὐκ ὀλίγην δὲ καὶ τῆς Ἀσίας φορολογήσαντες, καὶ τῶν καταπολεμηθέντων τὴν χώραν κατοικήσαντες· οἱ διὰ τὴν πρὸς τοὺς Ἕλληνας ἐπιπλοκὴν Ἑλληνογαλάται κληθέντες· τὸ δὲ τελευταῖον, πολλὰ καὶ μεγάλα στρατόπεδα Ῥωμαίων συντρίψαντες. Ἀκολουθῶς δὲ τῇ καθ' αὐτοὺς ἀγριότητι, καὶ περὶ τὰς θυσίας ἐκτόπως ἀσεβοῦσι. Τοὺς γὰρ κακοῦργους κατὰ πενταετηρίδα φυλάξαντες, ἀνασκολοπίζουσι τοῖς θεοῖς, καὶ μετ' ἄλλων πολλῶν ἀπαρχῶν καθαγίζουσι, πυρὰς παμμεγέθεις κατασκευάζοντες. Χρῶνται δὲ καὶ τοῖς αἰχμαλώτοις ὡς ἱερείοις πρὸς τὰς τῶν θεῶν τιμὰς. Τινὲς δὲ αὐτῶν καὶ τὰ κατὰ πόλεμον ληφθέντα ζῶα μετὰ τῶν

<sup>1</sup> Cf. *infra*, p. 345, excerpt xix.

however, include all these tribes under one name and call them Gauls.

The women of the Galatae are not only equal to the Women. men in point of stature but even rival them in point of bravery.<sup>1</sup> Their children at birth are generally of fair hair, which as they grow up assumes the colour of their fathers'. The tribes dwelling in the north and those neighbouring on Scythia are very savage. It is said that they sometimes eat men, as do also the Britons who inhabit Ireland. These nations, famed for their courage and ferocity, according to some writers ravaged all Asia in days gone by. They were then known under the name of Cimmerians, and afterwards under the corrupted form, Cimbri. From the earliest times they engaged in brigandage and in inroads on the territories of others, holding all other people in contempt. It is they who captured Rome, pillaged the temple at Delphi, rendered a great part of Europe and no small part of Asia tributary to them, and settled down in the lands of the conquered people. They received the name of Gallo-graecians from their intermixing with the Greeks. And finally they overthrew many and powerful Roman armies. In accordance with their wild nature they are strangely sacrilegious in their religious rites. They guard Human sacrifices. malefactors for a period of five years, and then, to honour the gods, empale them and burn them on enormous shields with several other offerings. They also sacrifice prisoners of war in honour of the gods. With the human victims some of them slaughter,

ἀνθρώπων ἀποκτείνουσιν, ἢ κατακαίουσιν, ἢ τισιν ἄλλαις τιμωρίαις ἀφανίζουσι.<sup>1</sup> Γυναῖκας δ' ἔχοντες εὐειδεῖς, ἠκιστα ταύταις προσέχουσιν, ἀλλὰ πρὸς τὰς τῶν ἀρρένων ἐπιπλοκὰς ἐκτόπως λυσσωσιν. Εἰώθασι δ' ἐπὶ δораῖς θηρίων χαμαὶ καθεύδοντες, ἐξ ἀμφοτέρων τῶν μερῶν παρακοίτοις συγκυλίεσθαι. Τὸ δὲ πάντων παραδοξότατον, τῆς ἰδίας εὐσχημοσύνης ἀφροντιστοῦντες, τὴν τοῦ σώματος ὥραν εὐκόπως ἑτέροις προίενται· καὶ τοῦτο αἰσχρὸν οὐχ ἠγούνται, ἀλλὰ μᾶλλον, ὅταν τις αὐτῶν χαριζομένων μὴ προσδέξηται τὴν διδομένην χάριν, ἄτιμον ἠγούνται.

(*idem* v. 32.)

XI. Ἡμεῖς δ' ἀρκούντως περὶ τῶν Κελτῶν εἰρηκότες, μεταβιβάσομεν τὴν ἱστορίαν ἐπὶ τοὺς πλησιοχώρους τούτοις Κελτίβηρας. Οὗτοι γὰρ τὸ παλαιὸν περὶ τῆς χώρας ἀλλήλοις διαπολεμήσαντες, οἳ τε Ἰβηρες καὶ οἱ Κελτοί, καὶ μετὰ ταῦτα διαλυθέντες, καὶ τὴν χώραν κοινῇ κατοικήσαντες, ἔτι δ' ἐπιγαμίας πρὸς ἀλλήλους συνθέμενοι, διὰ τὴν ἐπιμιξίαν λέγονται ταύτης τυχεῖν τῆς προσηγορίας. Δυοῖν δ' ἔθνῶν ἀλκίμων μιχθέντων, καὶ χώρας ὑποκειμένης ἀγαθῆς, συνέβη τοὺς Κελτίβηρας ἐπὶ πολὺ τῇ δόξῃ προελθεῖν, καὶ Ῥωμαίοις πολλοὺς χρόνους ἀντιταξαμένους, μόλις καταπολεμηθῆναι. Δοκοῦσι δ' οὗτοι κατὰ τοὺς πολέμους οὐ μόνον ἵππεῖς ἀγαθοὺς, ἀλλὰ καὶ πεζοὺς παρέχεσθαι διαφόρους ταῖς ἀλκαῖς καὶ ταῖς καρτερίαις. Φοροῦσι δ' οὗτοι σάγους μέλανας τραχεῖς, καὶ παραπλήσιον ἔχοντας τὸ ἔριον ταῖς αἰγείαις θριξίν. Ὀπλίζονται δὲ τινες τῶν Κελτιβήρων Γαλατικοῖς θυρειοῖς κούφοις· τινὲς δὲ κυρταῖς κυκλοτρέσιν, ἀσπίδων

<sup>1</sup> Cf. *supra*, p. 323, excerpt ix.

<sup>2</sup> On the morals of the Celts, cf. Aristotle, *supra*, p. 38, excerpt i. and note.

<sup>3</sup> Cf. Polybius, *supra*, p. 298, excerpt lxxxvii., for the terror inspired by the Celtiberians.



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ἔχουσας τὰ μεγέθη. Καὶ περὶ τὰς κνήμας τριχίνας εἰλοῦσι κνημίδας· περὶ δὲ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῖς ἠσκημένα λόφοις. Ξίφη δὲ ἀμφίστομα καὶ σιδήρῳ διαφόρῳ κεχαλκευμένα φοροῦσιν, ἔχοντες σπιθαμαίας παραξιφίδας, αἷς χρῶνται κατὰ τὰς ἐν ταῖς μάχαις συμπλοκάς. Ἴδιον δὲ τι παρ' αὐτοῖς ἐστὶ περὶ τὴν τῶν [ὄπλων καὶ] ἀμυντηρίων κατασκευὴν. Ἐλάσματα γὰρ σιδήρου κατακρύπτουσιν εἰς τὴν γῆν, καὶ ταῦτα ἐῶσι, μέχρις ἂν ὅτου διὰ τὸν χρόνον τοῦ ἰοῦ περιφάγοντος τὸ ἀσθενὲς τοῦ σιδήρου, καταλειφθῆ τὸ στερεώτατον· ἐξ οὗ κατασκευάζουσι διάφορα ξίφη, καὶ τᾶλλα τὰ πρὸς πόλεμον ἀνήκοντα. Τὸ δ' οὕτω κατασκευασθὲν ὄπλον, πᾶν τὸ ὑποπεσὸν διαιρεῖ· ἀφ' οὗπερ οὔτε θυρεός, οὔτε κράνος, οὔτε ὄστοῦν ὑπομένει τὴν πληγὴν, διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς τοῦ σιδήρου.<sup>1</sup> Διμάχαι δ' ὄντες, ἐπειδὴν ἀπὸ τῶν ἵππων ἀγωνισάμενοι νικήσωσι, καταπηδῶντες, καὶ τὴν τῶν πεζῶν τάξιν μεταλαμβάνοντες, θαυμαστὰς ποιοῦνται μάχας. Ἴδιον δὲ τι καὶ παράδοξον νόμιμον παρ' αὐτοῖς ἐστὶ. Ἐπιμελεῖς γὰρ ὄντες καὶ καθάριοι ταῖς διαίταις, ἐν ἔργον ἐπιτηδεύουσι βάνουσον καὶ πολλῆς ἀκαθαρσίας κεκοινωνηκός· παρ' ἕκαστα γὰρ τὸ σῶμα λούουσιν οὖρῳ, καὶ τοὺς ὀδόντας παρατρίβοντες, ταύτην ἠγοῦνται θεραπείαν εἶναι τοῦ σώματος.

(*idem* v. 33.)

XII. Τοῖς δ' ἤθεσι πρὸς μὲν τοὺς κακούργους καὶ πολεμίους ὑπάρχουσι ὠμοί, πρὸς δὲ τοὺς ξένους ἐπιεικεῖς καὶ φιλόανθρωποι. Τοὺς γὰρ ἐπιδημήσαντας ξένους ἅπαντας ἀξιοῦσι παρ' αὐτοῖς ποιεῖσθαι τὰς καταλύσεις, καὶ πρὸς ἀλλήλους ἀμιλλῶνται περὶ ξενίας· οἷς δ' ἂν οἱ ξένοι συνακολουθήσωσι,

<sup>1</sup> Cf. *supra*, p. 319, excerpt viii. For excellency of iron, cf. Polybius, *supra*, p. 220, excerpt xxvii., and note; also p. 301, excerpt lxxxix.

<sup>2</sup> Cf. Catullus, vol. ii.

shields, some a round shield of the ordinary size. They enclose their thighs in hairy greaves, and cover their heads with helmets of bronze, decorated with purple crests. Their swords are two-edged and forged of excellent iron. In close fight they use daggers a span in length. Their method of manufacturing their offensive and defensive weapons is peculiar. They bury the iron blades in the soil, and leave them there until the rust has eaten away the weaker parts of the iron and only the strongest remains. It is from this iron that they manufacture their excellent swords and other weapons of war. So well made are these weapons that they cleave everything they strike : no shield, or helmet, or bone can resist their stroke, so excellent is the iron in them.<sup>1</sup> They can fight on foot or on horse. When the cavalry has broken the enemy's ranks they dismount, and, forming as infantry, perform prodigies of valour. They have one very strange custom : although careful of their person, and clean in their daily habits, they have one revoltingly filthy practice : they all bathe themselves in urine, and even brush their teeth in it, believing this a good means of preserving the health of their bodies.<sup>2</sup>

XII. As to their manners, the Celtiberians are very cruel to malefactors and towards their enemies, but generous and kindly towards their guests. They gladly give shelter to travellers in their country, and vie with one another as to who shall give them hospitality. They praise those who accompany strangers,

Manners of  
Celtiberians



τούτους ἐπαινοῦσι καὶ θεοφιλεῖς ἡγοῦνται. Τροφαῖς δὲ χρῶνται κρέασι παντοδαποῖς καὶ δαψιλέσι, καὶ οἰνομέλιτος πόματι, χορηγούσης τῆς χώρας τὸ μέλι παμπληθές· τὸν δ' οἶνον παρὰ τῶν ἐπιπλεόντων ἐμπόρων ὠνούμενοι. Χαριέστατον δὲ τῶν πλησιοχώρων ἔθνῶν αὐτοῖς ἐστὶ τὸ τῶν Οὐακκαίων ὀνομαζομένων σύστημα. Οὗτοι γὰρ καθ' ἕκαστον ἔτος διαιρούμενοι τὴν χώραν, γεωργοῦσι, καὶ τοὺς καρποὺς κοινοποιούμενοι, μεταδιδόασιν ἑκάστῳ τὸ μέρος· καὶ τοῖς νοσφισαμένοις τι γεωργοῖς θάνατον τὸ πρόστιμον τεθείκασιν.

(*idem* v. 34.)

XIII. Γίνεται δὲ καὶ κασσίτερος ἐν πολλοῖς τόποις τῆς Ἰβηρίας, οὐκ ἐξ ἐπιπολῆς εὕρισκόμενος, ὡς ἐν ταῖς ἱστορίαις τινὲς τεθρυλλήκασιν, ἀλλ' ὀρυττόμενος [καὶ χωνευόμενος] ὁμοίως ἀργύρῳ τε καὶ χρυσῷ. Ὑπεράνω γὰρ τῆς τῶν Λυσιτανῶν χώρας ἐστὶ μέταλλα πολλὰ τοῦ κασσιτέρου, κατὰ τὰς προκειμένας τῆς Ἰβηρίας ἐν τῷ ὠκεανῷ νησίδας, τὰς ἀπὸ τοῦ συμβεβηκότος Κασσιτερίδας ὠνομασμένας. Πολὺς δὲ καὶ ἐκ τῆς Βρεταννικῆς νήσου διακομίζεται πρὸς τὴν κατ' ἀντικρὺ κειμένην Γαλατίαν, καὶ διὰ τῆς μεσογείου Κελτικῆς ἐφ' ἵππων ὑπὸ τῶν ἐμπόρων ἄγεται παρά τε τοὺς Μασσαλιώτας καὶ εἰς τὴν ὀνομαζομένην πόλιν Ναρβῶνα. Αὕτη δ' ἐστὶν ἀποικος μὲν Ῥωμαίων, διὰ δὲ τὴν εὐκαιρίαν καὶ τὴν εὐπορίαν μέγιστον ἐμπόριον ἔχουσα τῶν ἐν ἐκείνοις τοῖς τόποις.

(*idem* v. 38.)

XIV. Ποσειδώνιος δ' ὁ Ἀπαμεὺς ἐν τῇ εἰκοστῇ καὶ τρίτῃ τῶν Ἱστοριῶν “Κελτοὶ, φησι, περιάγονται μεθ' αὐτῶν καὶ πολεμοῦντες συμβιωτὰς, οὓς καλοῦσι παρασίτους. Οὗτοι δὲ ἐγκώμια αὐτῶν καὶ πρὸς ἀθρώους λέγουσιν ἀνθρώπους συνεστῶτας, καὶ πρὸς ἕκαστον τῶν κατὰ μέρος ἐκείνων



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ἀκρωμένων. Τὰ δὲ ἀκούσματα αὐτῶν εἰσιν οἱ καλούμενοι Βάρδοι· ποιηταὶ δὲ οὗτοι τυγχάνουσι μετ' ὤδῆς ἐπαίνους λέγοντες.”<sup>1</sup>

*Fragmēta Historicorum Graecorum*, vol. iii. p. 259, Frag. 23.

XV. Ποσειδώνιος δ' ἐν τρίτῃ καὶ εἰκοστῇ τῶν Ἱστοριῶν “Κελτοὶ, φησὶν, ἐνίοτε παρὰ τὸ δεῖπνον μονομαχοῦσιν· ἐν γὰρ τοῖς ὅπλοις ἀγερθέντες σκιαμαχοῦσι καὶ πρὸς ἀλλήλους ἀκροχειρίζονται, ποτὲ δὲ καὶ μέχρι τραύματος προίασι, καὶ ἐκ τούτου ἐρεθισθέντες, εἰ μὴ ἐπισχῶσιν οἱ παρόντες, καὶ ἕως ἀναιρέσεως ἔρχονται. Τὸ δὲ παλαιόν φησιν ὅτι παρατεθέντων κωλήνων τὸ μηρίον ὁ κράτιστος ἐλάμβανεν· εἰ δέ τις ἕτερος ἀντιποιήσαιτο, συνίσταντο μονομαχήσοντας μέχρι θανάτου.<sup>2</sup> Ἄλλοι δ' ἐν θεάτρῳ λαβόντες ἀργύριον ἢ χρυσίον, οἱ δὲ οἴνου κεραμίων ἀριθμὸν τινα, καὶ πιστωσάμενοι τὴν δόσιν, καὶ τοῖς ἀναγκαίοις ἢ φίλοις διαδωρησάμενοι, ὕπτιοι ἐκταθέντες ἐπὶ θυρεῶν κεῖνται, καὶ παραστάς τις ξίφει τὸν λαιμὸν ἀποκόπτει.

(ex Athenaeo hausit Eustath. p. 1606, 14)

*Fragmēta Historicorum Graecorum*, vol. iii. p. 259, Frag. 24.

XVI. Ποσειδώνιος δὲ ὁ ἀπὸ τῆς Στοᾶς ἐν ταῖς Ἱστορίαις αἷς συνέθηκεν οὐκ ἀλλοτρίως ἢς προήρητο φιλοσοφίας, πολλὰ παρὰ πολλοῖς ἔθιμα καὶ νόμιμα ἀναγράφων, “Κελτοὶ, φησι, τὰς τροφὰς προτίθενται, χόρτον ὑποβάλλοντες, καὶ ἐπὶ τραπεζῶν ξυλίνων, μικρὸν ἀπὸ τῆς γῆς ἐπηρμένων. Ἡ τροφή δ' ἐστὶν ἄρτοι μὲν ὀλίγοι, κρέα δὲ πολλὰ ἐν ὕδατι, καὶ ὀπτὰ ἐπ' ἀνθράκων ἢ ὀβελίσκων. Προσφέρονται δὲ ταῦτα

<sup>1</sup> Cf. *supra*, p. 321, excerpt ix.

<sup>2</sup> Cf. *supra*, p. 315, excerpt vi. and notes.

individual who cares to listen to them. They have also a class known as Bards, who play the music. These, too, are poets and set out their virtues in odes.<sup>1</sup>

XV. Poseidonius states in the twenty-third book of his Histories: 'The Celts during their banquets sometimes engage in single combat. Pressing together, they attack one another in mimic warfare, and at times go so far as to inflict wounds; and then, inflamed with passion, they would even, if not separated by the spectators, continue the fight to a fatal termination.' He adds that in earlier times, when leg-joints were set before the guests, the bravest took the thigh-bone; and, if any of the others challenged his claim, the disputants would arise and settle the matter by single combat to the death.<sup>2</sup>

Duels.

Champion  
portion.

Another custom was for certain of them to produce before the assembly silver or gold, or it might be a number of wine-jars; and, after pledging each other and distributing the gifts among relations and friends, they would lay themselves on their backs on planks, and a man would come forward and cut their throats.

Suicide.

XVI. Poseidonius, the Stoic, in histories he wrote in a spirit so truly consistent with the philosophy he professed, writing of the laws and customs that prevailed among various nations, says: 'The Celts serve their guests, who recline on seats of grass, with food which they place on wooden tables slightly raised from the ground. The fare consists of a small portion of bread and of much meat brought up floating in water, and roasted on coals or on spits. They eat

Feasting  
customs.

καθαρείως μὲν, λεοντωδῶς δὲ, ταῖς χερσὶν ἀμφοτέραις αἶροντες ὅλα μέλη, καὶ ἀποδάκνουσιν· ἐὰν δὲ ἦ τι δυσαπόσπαστον, μακαιρίῳ μικρῷ παρατέμνοντες, ὃ τοῖς κολεοῖς ἐν ἰδίᾳ θήκῃ παράκειται. Προσφέρονται δὲ καὶ ἰχθῦς οἳ τε παρὰ τοὺς ποταμοὺς οἰκοῦντες καὶ παρὰ τὴν ἐντὸς καὶ τὴν ἔξω θάλασσαν, καὶ τούτους δὲ ὀπτοὺς μετὰ ἀλῶν καὶ ὄξους καὶ κυμίνου. Τοῦτο δὲ καὶ εἰς τὸ ποτὸν ἐμβάλλουσιν. Ἐλαίῳ δ' οὐ χρῶνται διὰ σπάνιν, καὶ διὰ τὸ ἀσύνηθες ἀηδὲς αὐτοῖς φαίνεται. Ὄταν δὲ πλείονες συνδειπνῶσι, κάθηνται μὲν ἐν κύκλῳ, μέσος δ' ὁ κράτιστος, ὡς ἂν κορυφαῖος χοροῦ, διαφέρων τῶν ἄλλων ἢ κατὰ τὴν πολεμικὴν εὐχέρειαν, ἢ κατὰ τὸ γένος, ἢ κατὰ πλοῦτον· ὁ δ' ὑποδεχόμενος παρ' αὐτὸν, ἐφεξῆς δ' ἑκατέρωθε κατ' ἀξίαν ἧς ἔχουσιν ὑπεροχῆς. Καὶ οἳ μὲν τοὺς θυρεοὺς ὀπλοφοροῦντες ἐκ τῶν ὀπίσω παρεστᾶσιν, οἳ δὲ δορυφόροι κατὰ τὴν ἀντικρὺ καθήμενοι κύκλῳ, καθάπερ οἳ δεσπόται, συνευωχοῦνται. Τὸ δὲ ποτὸν οἳ διακονοῦντες ἐν ἀγγείοις περιφέρουσιν εἰκόσι μὲν ἀμβίκοις ἢ κεραμέοις ἢ ἀργυροῖς· καὶ γὰρ τοὺς πίνακας, ἐφ' ὧν τὰς τροφὰς προτίθενται, τοιούτους ἔχουσιν· οἳ δὲ χαλκοῦς, οἳ δὲ κάνεα ξύλινα καὶ πλεκτά. Τὸ δὲ πινόμενόν ἐστι παρὰ μὲν τοῖς πλουτοῦσιν οἶνος, ἐξ Ἰταλίας καὶ τῆς Μασσαλιητῶν χώρας παρακομιζό-



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μενος, ἄκρατος δ' οὗτος· ἐνίοτε δὲ καὶ ὀλίγον ὕδωρ παραμίγνυται· παρὰ δὲ τοῖς ὑποδεεστέροις ζύθος πύρινον μετὰ μέλιτος ἐσκευασμένον παρὰ δὲ τοῖς πολλοῖς καθ' αὐτό· καλεῖται δὲ κόρμα. Ἀπορροφοῦσι δὲ ἐκ τοῦ ποτηρίου κατὰ μικρὸν, οὐ πλείον κυάθου· πυκνότερον δὲ τοῦτο ποιοῦσι. Περιφέρει δὲ ὁ παῖς ἐπὶ τὰ δεξιὰ καὶ τὰ λαιά. Οὕτως διακονοῦνται καὶ τοὺς θεοὺς προσκυνοῦσιν, ἐπὶ τὰ δεξιὰ στρεφόμενοι.”<sup>1</sup>

XVII. Ἐτι δὲ ὁ Ποσειδώνιος διηγούμενος καὶ τὸν Λουερνίου, τοῦ Βιτυίτος πατρὸς, πλοῦτον, τοῦ ὑπὸ Ῥωμαίων καθαιρεθέντος, φησι “δημαγωγοῦντα αὐτὸν τοὺς ὄχλους ἐν ἄρματι φέρεσθαι διὰ τῶν πεδίων, καὶ σπείρειν χρυσὸν καὶ ἄργυρον ταῖς ἀκολουθούσαις τῶν Κελτῶν μυριάσι, φράγμα τε ποιεῖν δωδεκαστάδιον, τετράγωνον, ἐν ᾧ πληρουμένους ληνοὺς πολυτελοῦς πόματος, παρασκευάζειν τε τοσοῦτο βρωμάτων πλῆθος, ὥστε ἐφ' ἡμέρας πλείονας ἐξεῖναι τοῖς βουλομένοις εἰσερχομένοις τῶν παρασκευασθέντων ἀπολαύειν, ἀδιαλείπτως διακονουμένους. Ἀφορίσαντος δ' αὐτοῦ προθεσμίαν ποτὲ τῆς θοίνης, ἀφυστερήσαντά τινα τῶν βαρβάρων ποιητὴν ἀφικέσθαι, καὶ συναντήσαντα μετὰ ᾧδῆς ὑμνεῖν αὐτοῦ τὴν ὑπεροχὴν, ἑαυτὸν δ' ἀποθρηνεῖν ὅτι ὑστέρηκε, τὸν δὲ τερφ-

<sup>1</sup> Cf. *supra*, p. 315, excerpt vi.

is generally taken neat, but sometimes a little water is added. The poorer classes drink a beer brewed from wheat, and softened with honey, and more often still without any honey: they call it *korma*. They all drink from the same cup, taking only short draughts at a time of not more than a cyathus (about  $\frac{1}{2}$  of a pint), but the draughts are frequent. A boy carries the liquor round, beginning at the right side and working round to the left. This is the customary way of serving them, and in worshipping the gods they invariably turn towards the right hand.<sup>1</sup>

Turning  
Deisiol.

XVII. Continuing, Poseidonius relates the wealth of Lyernius, the father of Bityis, whom the Romans subdued. 'He aimed,' he says, 'at becoming the leader of the populace: he made it a practice to drive over the plains in a chariot, scattering gold and silver among the crowds of Celts who followed after him. He enclosed a space twelve furlongs square, in which he erected wine-presses. These he filled with expensive wines, and with a stock of provisions, of such bounteous quantity, that for very many days anyone who chose was free to enter and enjoy whatever was prepared there, being waited on the while with the utmost attention. On a certain occasion, when he had issued invitations to a banquet, a poet from some barbarian tribe, who had arrived too late for the feast, met him on the way and greeted him with an ode extolling his munificence, and lamenting his own bad luck in coming too late. Lyernius was delighted with the



χόντι, ἀνεκόμενον ὁ ἐκείνον πάλιν ὑμνεῖν, λεγόντα, οἷοτι τὰ ἴχνη τῆς γῆς, ἐφ' ἧς ἀρματηλατεῖ, χρυσὸν καὶ εὐεργεσίας ἀνθρώποις φέρει." Ταῦτα μὲν οὖν ἐν τῇ τρίτῃ καὶ εἰκοστῇ ἱστόρησεν.

(Athenaeus, iv. 151.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 260, Frag. 25.

XVIII. Τὸ δὲ σύμπαν φῦλον, ὃ νῦν Γαλλικόν τε καὶ Γαλατικόν καλοῦσιν, ἀρειμάνιον ἐστὶ καὶ θυμικόν τε καὶ ταχὺ πρὸς μάχην, ἄλλως δὲ ἀπλοῦν καὶ οὐ κακότηδες.<sup>1</sup> διὰ δὲ τοῦτο ἐρεθισθέντες μὲν ἀθρόοι συνίασι πρὸς τοὺς ἀγῶνας καὶ φανερώς καὶ οὐ μετὰ περισκέψεως, ὥστε καὶ εὐμεταχείριστοι γίνονται τοῖς καταστρατηγεῖν ἐθέλουσι· καὶ γὰρ ὅτε βούλεται καὶ ὅπου καὶ ἀφ' ἧς ἔτυχε προφάσεως παροξύναν τις αὐτοὺς ἐτοίμους ἔσχε πρὸς τὸν κίνδυνον, πλὴν βίας καὶ τόλμης οὐδὲν ἔχοντας τὸ συναγωνιζόμενον. παραπεισθέντες δὲ εὐμαρώς ἐνδιδόασιν πρὸς τὸ χρήσιμον, ὥστε καὶ παιδείας ἀπτεσθαι καὶ λόγων. τῆς δὲ βίας τὸ μὲν ἐκ τῶν σωμάτων ἐστὶ μεγάλων ὄντων, τὸ δ' ἐκ τοῦ πλήθους· συνίασι δὲ κατὰ πλῆθος ῥαδίως διὰ τὸ ἀπλοῦν καὶ αὐθέκαστον, συναγανακτούντων τοῖς ἀδικεῖσθαι δοκοῦσιν ἀεὶ τῶν πλησίου. νυνὶ μὲν οὖν ἐν εἰρήνῃ πάντες εἰσὶ δεδουλωμένοι καὶ ζῶντες κατὰ τὰ προστάγματα τῶν ἐλόντων αὐτοὺς Ῥωμαίων, ἀλλ' ἐκ τῶν παλαιῶν χρόνων τοῦτο λαμβάνομεν περὶ αὐτῶν καὶ τῶν μέχρι νῦν συμμενόντων παρὰ τοῖς Γερμανοῖς νομίμων. Καὶ γὰρ τῇ φύσει καὶ τοῖς πολιτεύμασιν ἐμφερεῖς εἰσὶ καὶ συγγενεῖς ἀλλήλοις οὗτοι, ὅμορόν τε οἰκοῦσι χώραν διορίζο-

<sup>1</sup> Cf. *supra*, p. 321, excerpt ix.



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μένην τῷ Ῥήνῳ ποταμῷ καὶ παραπλήσια ἔχουσιν τὰ πλείστα. ἀρκτικωτέρα δ' ἐστὶν ἡ Γερμανία, κρινομένων τῶν τε νοτίων μερῶν πρὸς τὰ νότια καὶ τῶν ἀρκτικῶν πρὸς τὰ ἀρκτικά. διὰ τοῦτο δὲ καὶ τὰς μεταναστάσεις αὐτῶν ῥαδίως ὑπάρχειν συμβαίνει, φερομένων ἀγεληδὸν καὶ πανστρατιᾷ, μᾶλλον δὲ καὶ πανοικίων ἐξαιρόντων, ὅταν ὑπ' ἄλλων ἐκβάλλονται κρειπτόνων. οἷ τε Ῥωμαῖοι πολὺ ῥᾶον τούτους ἐχειρώσαντο ἢ τοὺς Ἰβηρας· καὶ γὰρ ἤρξαντο πρότερον καὶ ἐπαύσαντο ὕστερον ἐκείνοις πολεμοῦντες, τούτους δ' ἐν τῷ μεταξὺ χρόνῳ πάντας κατέλυσαν, τοὺς ἀνὰ μέσον Ῥήνου καὶ τῶν Πυρηναίων ὄρων σύμπαντας. ἀθρόοι γὰρ καὶ κατὰ πλῆθος ἐμπίπτοντες ἀθρόοι κατελύοντο, οἱ δ' ἐταμίευον καὶ κατεκερμάτιζον τοὺς ἀγῶνας, ἄλλοτε ἄλλοι καὶ κατ' ἄλλα μέρη ληστρικῶς πολεμοῦντες. εἰσὶ μὲν οὖν μαχηταὶ πάντες τῇ φύσει, κρείττους δ' ἰππόται ἢ πεζοί, καὶ ἔστι Ῥωμαίοις τῆς ἰππείας ἀρίστη παρὰ τούτων, αἰεὶ δὲ οἱ προσβορρότεροι καὶ παρωκεανῖται μαχιμώτεροι.

(Strabo, iv. c. 4, § 2.)

ΧΙΧ. Τούτων δὲ τοὺς Βέλγας ἀρίστους φασίν, εἰς πεντεκαίδεκα ἔθνη διηρημένους, τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Λίγηρος παροικοῦντα τὸν ὠκεανόν, ὥστε μόνους ἀντέχειν πρὸς τὴν τῶν Γερμανῶν ἔφοδον, Κίμβρων καὶ Τευτόνων. αὐτῶν δὲ τῶν Βελγῶν Βελλοάκους ἀρίστους φασί, μετὰ δὲ τούτους Σουεσσίωνας. τῆς δὲ πολυανθρωπίας σημεῖον· εἰς γὰρ τριάκοντα μυριάδας ἐξετάζεσθαι φασὶ τῶν Βελγῶν πρότερον τῶν δυναμένων φέρειν ὅπλα. εἴρηται δὲ καὶ τὸ

the Rhine, and are, in general, similar to one another. Germany, however, is more to the north, if we compare the southern and northern parts of the two countries. This is the reason they can so easily change their abode. They march in large numbers in one concentrated force, or rather remove with all their families, whenever they are evicted by some superior people. They were subdued by the Romans more easily than were the Iberians ; for the war against the Iberians began first, and ceased last, while in the meantime all the peoples between the Rhine and the Pyrenees were subdued. The latter fought in vast arrays, and were overthrown in great numbers, whereas the Iberians kept themselves in reserve, and turned the war into a series of petty engagements, showing themselves in various parties, now here, now there, like banditti. They are all by nature warriors, but they fight better on horseback than on foot. From them the flower of the Roman cavalry is drawn. The most valiant of them dwell towards the north and next the ocean.

XIX. Of these they say the Belgae are the bravest. They are divided into fifteen nations, and dwell near the ocean between the Rhine and the Loire, and have therefore singlehanded withstood the raids of the Germans, Cimbri, and Teutons. The bravest of the Belgae are the Bellovaci, and after them the Suessiones. The fact that formerly there were said to be three hundred thousand Belgae capable of bearing arms affords a clue to their

The Belga

τῶν Ἐλουηττίων πλῆθος καὶ τὸ τῶν Ἀρουέρνων καὶ τὸ τῶν  
 συμμάχων, ἐξ ὧν ἡ πολυανθρωπία φαίνεται καὶ ὅπερ εἶπον ἡ  
 τῶν γυναικῶν ἀρετὴ πρὸς τὸ τίκτειν καὶ ἐκτρέφειν τοὺς  
 παῖδας. σαγηφοροῦσι δὲ καὶ κομοτροφοῦσι καὶ ἀναξυρίσι  
 χρῶνται περιτεταμέναις, ἀντὶ δὲ χιτώνων σχιστοὺς χειριδω-  
 τοὺς φέρουσι μέχρι αἰδοίων καὶ γλουτῶν. ἡ δ' ἐρέα τραχεῖα  
 μὲν ἀκρόμαλλος δέ, ἀφ' ἧς τοὺς δασεῖς σάγους ἐξυφαίνουσιν  
 οὓς λαίνας καλοῦσιν· οἱ μέντοι Ῥωμαῖοι καὶ ἐν τοῖς προσ-  
 βορροτάτοις ὑποδιφθέρους τρέφουσι ποίμνας ἰκανῶς ἀστείας  
 ἐρέας. ὄπλισμός δὲ σύμμετρος τοῖς τῶν σωμάτων μεγέθεσι,  
 μάχαιρα μακρὰ παρηρτημένη παρὰ τὸ δεξιὸν πλευρόν, καὶ  
 θυρεὸς μακρὸς καὶ λόγχαι κατὰ λόγον καὶ μάδαρις, πάλτου  
 τι εἶδος. χρῶνται δὲ καὶ τόξοις ἔνιοι καὶ σφενδόναις· ἔστι δὲ  
 τι καὶ γρόσφω ἑοικὸς ξύλον, ἐκ χειρὸς οὐκ ἐξ ἀγκύλης ἀφιέμε-  
 νον, τηλεβολώτερον καὶ βέλους, ᾧ μάλιστα καὶ πρὸς τὰς τῶν  
 ὀρνέων χρῶνται θήρας.<sup>1</sup> χαμευνοῦσι δὲ καὶ μέχρι νῦν οἱ  
 πολλοὶ καὶ καθεζόμενοι δειπνοῦσιν ἐν στιβάσι. τροφὴ δὲ  
 πλείστη μετὰ γάλακτος καὶ κρεῶν παντοίων, μάλιστα δὲ  
 τῶν ὑείων καὶ νέων καὶ ἀλιστῶν. αἱ δ' ὕες καὶ ἀγραυλοῦσιν  
 ὕψει τε καὶ ἀλκῇ καὶ τάχει διαφέρουσαι· κίνδυνος γοῦν ἔστι  
 τῷ ἀήθει προσιόντι, ὡσαύτως καὶ λύκῳ.<sup>2</sup> τοὺς δ' οἴκους ἐκ

<sup>1</sup> Cf. *supra*, p. 321, excerpt viii.

<sup>2</sup> Cf. Polybius, *supra*, p. 172, excerpt ix.



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σανίδων καὶ γέρρων ἔχουσι μεγάλους θολοειδεῖς, ὄροφον πολὺν ἐπιβάλλοντες. οὕτως δ' ἐστὶ δαψιλῆ καὶ τὰ ποίμνια καὶ τὰ ὑοφόρβια ὥστε τῶν σάγων καὶ τῆς ταριχείας ἀφθονίαν μὴ τῇ Ῥώμῃ χορηγεῖσθαι μόνον, ἀλλὰ καὶ τοῖς πλείστοις μέρεσι τῆς Ἰταλίας. ἀριστοκρατικάι δ' ἦσαν αἱ πλείους τῶν πολιτειῶν· ἓνα δ' ἡγεμόνα ἤρουντο κατ' ἐνιαυτὸν τὸ παλαιόν, ὡς δ' αὐτῶς εἰς πόλεμον εἰς ὑπὸ τοῦ πλήθους ἀπεδείκνυτο στρατηγός· νυνὶ δὲ προσέχουσι τοῖς τῶν Ῥωμαίων προστάγμασι τὸ πλεόν. ἴδιον δὲ τὸ ἐν τοῖς συνεδρίοις συμβαῖνον· ἐὰν γάρ τις θορυβῆ τὸν λέγοντα καὶ ὑποκρούσῃ, προσιὼν ὁ ὑπηρέτης ἐσπασμένος τὸ ξίφος κελεύει σιγᾶν μετ' ἀπειλῆς, μὴ παυομένου δέ, καὶ δεύτερον καὶ τρίτον ποιεῖ τὸ αὐτό, τελευταῖον δὲ ἀφαιρεῖ τοῦ σάγου τοσοῦτον ὅσον ἄχρηστον ποιῆσαι τὸ λοιπόν. τὸ δὲ περὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας, τὸ διηλλάχθαι τὰ ἔργα ὑπεναντίως τοῖς παρ' ἡμῖν, κοινὸν καὶ πρὸς ἄλλους συχνοὺς τῶν βαρβάρων ἐστί.<sup>1</sup>

(ex Strabo, iv. c. 4, § 3.)

XX. Παρὰ πᾶσι δ' ὡς ἐπίπαν τρία φῦλα τῶν τιμωμένων διαφερόντως, ἐστί, βάρδοι τε καὶ οὐάταις καὶ δρυΐδαι· βάρδοι μὲν ὑμνηταὶ καὶ ποιηταί, οὐάταις δὲ ἱεροποιοὶ καὶ φυσιλόγοι, δρυΐδαι δὲ πρὸς τῇ φυσιολογίᾳ καὶ τὴν ἠθικὴν φιλοσοφίαν ἀσκοῦσι· δικαιοτάτοι δὲ νομίζονται καὶ διὰ τοῦτο πιστεύονται τὰς τε ἰδιωτικὰς κρίσεις καὶ τὰς κοινὰς, ὥστε καὶ πολέμους διήτων πρότερον καὶ παρατάττεσθαι μέλλοντας ἔπαυον, τὰς

<sup>1</sup> Cf. *supra*, p. 325, excerpt x.

arched houses, constructed of timber and wicker, and covered with a heavy thatched roof. They have so many sheep and swine that they supply *saga* and salted pork in plenty, not only to Rome but to most parts of Italy. Their governments are mostly aristocracies. In former times they chose a chieftain every year, and a military leader was in like manner elected by the masses, but now (i.e. in Strabo's time) they are for the most part subject to Rome. They have a peculiar custom in their assemblies: if anyone becomes disorderly or interrupts the person speaking, an attendant advances with sword drawn, and commands him in a threatening manner to be silent: if he persists, the same thing is done for a second and for a third time, and if he continues obdurate the attendant cuts off a piece of his tunic of such size as to render the remainder useless. The labours of the sexes are among them, as they are indeed among very many other barbarians, the reverse of what they are with us.<sup>1</sup>

XX. Among [the Gauls] there are generally three classes to whom special honour is paid, viz. the Bards, the Uatis and the Druids. The Bards composed and sung odes; the Uatis attended to the sacrifices and studied nature; while the Druids studied nature and moral philosophy. So confident are the people in the justice of the Druids that they refer all private and public disputes to them; and these men on many occasions have made peace between armies actually drawn up for battle. All murder

Houses.

Polity.

Women.

Bards, Uatis,  
Druids.Administra-  
tion of  
justice.



δὲ φονικὰς δίκας μάλιστα τούτοις ἐπετέτραπτο δικάζειν . . . ὅταν τε φορὰ τούτων ἦ, φορὰν καὶ τῆς χώρας νομίζουσιν ὑπάρχειν. ἀφθάρτους δὲ λέγουσι καὶ οὗτοι καὶ [οἱ] ἄλλοι τὰς ψυχὰς καὶ τὸν κόσμον, ἐπικρατήσειν δὲ ποτε καὶ πῦρ καὶ ὕδωρ.<sup>1</sup>

(ex Strabo, iv. c. 4, § 4.)

XXI. Τῷ δ' ἀπλῶ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι καὶ τὸ φιλόκοσμον· χρυσοφοροῦσί τε γάρ, περὶ μὲν τοῖς τραχήλοις στρεπτὰ ἔχοντες περὶ δὲ τοῖς βραχίοσι καὶ τοῖς καρποῖς ψέλια, καὶ τὰς ἐσθῆτας βαπτὰς φοροῦσι καὶ χρυσοπάστους οἱ ἐν ἀξιώματι.<sup>2</sup> ὑπὸ τῆς τοιαύτης δὲ κουφότητος ἀφόρητοι μὲν νικῶντες, ἐκπλαγεῖς δ' ἡττηθέντες ὀρῶνται. πρόσεστι δὲ τῇ ἀνοίᾳ καὶ τὸ βάρβαρον καὶ τὸ ἔκφυλον, ὃ τοῖς προσβόρροις ἔθνεσι παρακολουθεῖ πλείστον, τὸ ἀπὸ τῆς μάχης ἀπιόντας τὰς κεφαλὰς τῶν πολεμίων ἐξάπτειν ἐκ τῶν αὐχένων τῶν ἵππων, κομίσαντας δὲ προσπατταλεύειν τοῖς προπυλαίοις. φησὶ γοῦν Ποσειδῶνιος αὐτὸς ἰδεῖν ταύτην τὴν θέαν πολλαχοῦ, καὶ τὸ μὲν πρῶτον ἀηθίζεσθαι, μετὰ δὲ ταῦτα φέρειν πρᾶως διὰ τὴν συνήθειαν. τὰς δὲ τῶν ἐνδόξων κεφαλὰς κεδροῦντες ἐπεδείκνυον τοῖς ξένοις, καὶ οὐδὲ πρὸς ἰσοστάσιον χρυσὸν ἀπολυτροῦν ἠξίου.<sup>3</sup> [καὶ τούτων δ' ἔπαυσαν αὐτοὺς Ῥωμαῖοι καὶ τῶν κατὰ τὰς θυσίας καὶ μαντείας ὑπεναντίων τοῖς παρ' ἡμῖν νομίμοις.]<sup>4</sup> ἄνθρωπον γὰρ κατεσπεισμένον παίσαντες εἰς

<sup>1</sup> Cf. *supra*, p. 315, excerpt vi. ; p. 321, excerpt ix. ; Caesar, *de bell. Gall.*, vi. 13.

<sup>2</sup> Cf. *supra*, p. 313, excerpt v.

<sup>3</sup> Cf. *supra*, p. 317, excerpt vii.

<sup>4</sup> Words in brackets are by Strabo.



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νῶτον μαχαίρα ἐμαντεύοντο ἐκ τοῦ σφαδασμοῦ. ἔθνον δὲ οὐκ ἄνευ δρυϊδῶν. καὶ ἄλλα δὲ ἀνθρωποθυσιῶν εἶδη λέγεται· καὶ γὰρ κατετόξευόν τινας καὶ ἀνεσταύρουν ἐν τοῖς ἱεροῖσι<sup>1</sup> καὶ κατασκευάσαντες κολοσσὸν χόρτου καὶ ξύλων, ἐμβαλόντες εἰς τοῦτον βοσκήματα καὶ θηρία παντοῖα καὶ ἀνθρώπους, ὠλοκαύτουν.<sup>2</sup>

(ex Strabo, iv. c. 4, § 5.)

XXII. Τὰ μὲν γὰρ εὐρεθέντα ἐν τῇ Τολώσση χρήματα μυρίων πού καὶ πεντακισχιλίων ταλάντων γενέσθαι φησί, τὰ μὲν ἐν σηκοῖς ἀποκείμενα τὰ δ' ἐν λίμναις ἱεραῖς,<sup>1</sup> οδυμίαν κατασκευὴν ἔχοντα, ἀλλ' ἀργὸν χρυσίον καὶ ἄργυρον· . . . ἢ χώρα πολύχρυσος οὔσα καὶ δεισιδαιμόνων ἀνθρώπων καὶ οὐ πολυτελῶν τοῖς βίοις πολλαχοῦ ἔσχε θησαυρούς· μάλιστα δ' αὐτοῖς αἱ λίμναι τὴν ἀσυλίαν παρείχον, εἰς ἃς καθίεσαν ἀργύρου ἢ καὶ χρυσοῦ βάρη. οἱ γοῦν Ῥωμαῖοι κρατήσαντες τῶν τόπων ἀπέδοντο τὰς λίμνας δημοσίᾳ καὶ τῶν ὠνησαμένων πολλοὶ μύλους εὔρον σφυρηλάτους ἀργυροῦς. ἐν δὲ τῇ Τολώσση καὶ τὸ ἱερόν ἦν ἅγιον,<sup>1</sup> τιμώμενον σφόδρα ὑπὸ τῶν περιοίκων, καὶ τὰ χρήματα ἐπλεόνασε διὰ τοῦτο πολλῶν ἀνατιθέντων καὶ μηδενὸς προσάπτεσθαι θαρροῦντος.

(ex Strabo, iv. c. 1; § 13.)

XXIII. Καὶ τούτων οὖν ἐμφανίζει παραπλησίαν τὴν σπουδὴν καὶ τὴν φιλεργίαν, σκολιὰς τεμνόντων καὶ βαθείας τὰς σύριγγας, καὶ πρὸς τοὺς ἐν αὐταῖς ἀπαντῶντας ποταμοὺς πολλάκις τοῖς Αἰγυπτίοις ἀναντλούντων κοχλίαις. τὸν δόλον [τὸ δὲ λοιπὸν?] οὐ ταῦτόν εἶναι τούτους τε καὶ τοῖς

<sup>1</sup> Cf. *supra*, p. 313, excerpt v.

<sup>2</sup> Cf. *supra*, p. 323, excerpt ix.

victim in the back with a sword, and divine from his convulsive throes. They never sacrifice without the Druids. They are said to have other manners of sacrificing their human victims; that they pierce some with arrows, crucify others in their temples,<sup>1</sup> and that they prepare a stack of hay and wood which they set on fire after having placed cattle, all kinds of animals, and men in it.<sup>2</sup> Temples.

XXII. He [*Poseidonius*] states that the wealth found at Toulouse was valued at about fifteen thousand talents; that part of it was hidden in the chapels,<sup>1</sup> and part of it in the sacred lakes, and that it was not coined (money) but gold and silver bullion . . . that the country abounded in gold, and that the inhabitants, being superstitious and living cheaply, hid their treasures in many different places, the lakes especially affording hiding-places for their gold and silver bullion. On obtaining possession of the country the Romans put up these sacred lakes to public sale, and many of the purchasers found quantities of solid silver in them. In Toulouse there was a sacred temple,<sup>1</sup> greatly revered by inhabitants of the neighbourhood, and consequently richly endowed by the gifts of numerous donors, which none dared to touch. Toulouse; its wealth sacred lake its temple.

XXIII. He compares with these the activity and industry of the Turdetani, who customarily cut tortuous and deep tunnels, and drain streams which they frequently encounter by means of Egyptian screws. As for the rest, they are quite different Industry of the Turdetani Gold, silver, tin.

Ἄττικοῖς, ἀλλ' ἐκείνοις μὲν αἰνίγματι εἰκέναι τὴν μεταλλείαν· ὅσα μὲν γὰρ ἀνέλαβον (φησί) οὐκ ἔλαβον, ὅσα δὲ εἶχον, ἀπέλαβον· τούτοις δ' ὑπεράγαν λυσιτελεῖν, τοῖς μὲν χαλκουργοῖς τέταρτον μέρος ἐξάγουσι τῆς γῆς τὸν χαλκόν, τῶν δὲ ἀργυρευόντων τισὶν ἰδιωτῶν ἐν τρισὶν ἡμέραις Εὐβοϊκὸν τάλαντον ἐξαίρουσι. τὸν δὲ καττίτερον οὐκ ἐπιπολῆς εὐρίσκεσθαι φησιν, ὡς τοὺς ἱστορικοὺς θρυλεῖν, ἀλλ' ὀρύττεσθαι· γεννᾶσθαι δ' ἐν τε τοῖς ὑπὲρ τοὺς Λυσιτανοὺς βαρβάροις καὶ ἐν ταῖς Καττιτερίσι νήσοις, καὶ ἐκ τῶν Βρεττανικῶν δὲ εἰς τὴν Μασσαλίαν κομίζεσθαι. ἐν δὲ τοῖς Ἄρτάβροις, οἱ τῆς Λυσιτανίας ὑστατοὶ πρὸς ἄρκτον καὶ δύσιν εἰσίν, ἐξανθεῖν φησιν τὴν γῆν ἀργύρῳ, καττιτέρῳ, χρυσῷ λευκῷ (ἀργυρομιγῆς γὰρ ἐστὶ), τὴν δὲ γῆν ταύτην φέρειν τοὺς ποταμούς· τὴν δὲ σκαλίσι τὰς γυναῖκας διαμώσας πλύνειν ἐν ἠθητηρίοις πλεκτοῖς εἰς κίστην. οὗτος μὲν περὶ τῶν μετάλλων τοιαῦτ' εἶρηκε.<sup>1</sup>

(Strabo, iii. c. 2, § 9.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 272, Frag. 48.

XXIV. Μετὰ ταύτην (τὴν τῶν Ἐξιτανῶν πόλιν) Ἄβδηρα, Φοινίκων κτίσμα καὶ αὐτή. Ὑπὲρ δὲ τῶν τόπων ἐν τῇ ὄρεινῃ δείκνυται Ὀδύσσεια καὶ τὸ ἱερόν τῆς Ἀθηνᾶς ἐν αὐτῇ, ὡς Ποσειδώνιος τε εἶρηκε καὶ Ἀρτεμίδωρος καὶ Ἀσκληπιάδης ὁ Μυρλεανός, ἀνὴρ ἐν τῇ Τουρδητανίᾳ παιδεύσας τὰ γραμματικὰ καὶ περιήγησίν τινα τῶν ἔθνῶν ἐκδεδωκώς.

(Strabo, iii. c. 4, § 3.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 274, Frag. 49.

<sup>1</sup> Cf. *supra*, p. 307, excerpt ii.



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XXV. Φησὶ δὲ Ποσειδώνιος Μάρκον Μάρκελλον πράξασθαι φόρον ἐκ τῆς Κελτιβηρίας τάλαντα ἑξακόσια· ἐξ οὗ τεκμαίρεσθαι πάρεστιν ὅτι καὶ πολλοὶ ἦσαν οἱ Κελτίβηρες καὶ χρημάτων εὐποροῦντες, καίπερ οἰκοῦντες χώραν παράλυπρον. Πολυβίου δ' εἰπόντος τριακοσίας αὐτῶν καταλῦσαι πόλεις Τιβέριον Γράκχον, κωμῶδῶν φησι τοῦτο τῷ Γράκχῳ χαρίσασθαι τὸν ἄνδρα, τοὺς πύργους καλοῦντα πόλεις, ὥσπερ ἐν ταῖς θριαμβικαῖς πόμπαις.

(Strabo, iii. c. 4, § 13.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 274, Frag. 50.

XXVI. Φασὶ δ' ἐν τῇ Πιτάνῃ τὰς πλίνθους ἐπιπολάζειν ἐν τοῖς ὕδασι, καθάπερ καὶ ἐν τῇ Τυρρηνίᾳ γῆ τις [τοῦτο] πέπονθε· κουφοτέρα γὰρ ἢ γῆ τοῦ ἐπίσου ὄγκου ὕδατός ἐστιν, ὥστ' ἐποχεῖσθαι. Ἐν Ἰβηρίᾳ δὲ φησιν ἰδεῖν Ποσειδώνιος ἐκ τινος γῆς ἀργιλώδους, ἣ τὰ ἀργυρώματα ἐκμάττεται, πλίνθους πηγνυμένας καὶ ἐπιπλεύσας.

(Strabo, xiii. c. 1, § 67.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 274, Frag. 52.

XXVII. Ταῦτά τε δὴ δικαίως ἐπιτιμᾶ τοῖς συγγραφεῦσι Ποσειδώνιος, καὶ οὐ κακῶς εἰκάζει, διότι ληστρικοὶ ὄντες καὶ πλάνητες οἱ Κίμβροι, καὶ μέχρι τῶν περὶ τὴν Μαιῶτιν ποιήσαιντο στρατείαν· ἀπ' ἐκείνων δὲ καὶ ὁ Κιμμέριος κληθείη Βόσπορος, οἷον Κιμβρικὸς, Κιμμερίου τοὺς Κίμβρους ὀνομασάντων τῶν Ἑλλήνων. Φησὶ δὲ καὶ Βοίους τὸν Ἐρκύνιον δρυμὸν οἰκεῖν πρότερον· τοὺς δὲ Κίμβρους ὀρμήσαντας ἐπὶ τὸν τόπον τοῦτον, ἀποκρουσθέντας ὑπὸ τῶν Βοίων ἐπὶ τὸν Ἰστρον, καὶ τοὺς Σκορδίσκους Γαλάτας καταβῆναι· εἴτ' ἐπὶ Ταυρίστας καὶ Ταυρίσκους, καὶ τούτους Γαλάτας· εἴτ' ἐπὶ Ἐλουηττίους, πολυχρύσους μὲν ἄνδρας,

XXV. Poseidonius says that Marcus Marcellus exacted a tribute of 600 talents from Celtiberia: this proves the Celtiberians to have been a populous and wealthy people, though inhabiting an unproductive country. Polybius has it that Tiberius Gracchus destroyed 300 Celtiberian cities. Poseidonius laughs at this, and says that to flatter Gracchus, Polybius described as cities towers such as are exhibited in triumphal processions.

Celtiberia  
and popu

XXVI. The bricks made at Pitane are said to float upon the water, as was the case with certain clay in Tyrrhenia, for the clay, being lighter than an equal bulk of water, floats on it. Poseidonius says that he saw in Spain bricks made of an argillaceous earth, with which silver vessels are cleansed, floating upon water.

XXVII. For such fables Poseidonius justly blames these authors, and aptly conjectures that the Cimbri, who led a nomadic and piratical life, might have made an expedition as far as the districts around the sea of Azof, and that the name of the Cimmerian Bosphorus has been derived from them, or to be more correct the Cimbrian Bosphorus, for the Greeks call the Cimbri Cimmerii. He also says that the Boii formerly inhabited the Hercynian Forest, and that the Cimbri were repulsed by them when they made an incursion into these parts, and driven towards the Danube, and the country occupied by the Scordisci, a Galatic tribe; that thence they were driven to the Tauristae or Taurisci, also a Galatic people; and

The Cim



εἰρηναίους δέ· ὀρώντας δὲ τὸν ἐκ τῶν ληστηρίων πλοῦτον ὑπερβάλλοντα τοῦ παρ' ἑαυτοῖς τοὺς Ἐλουηττίους ἐπαρθῆναι, μάλιστα δ' αὐτῶν Τιγυρίνους τε καὶ Τωνγένους, ὥστε καὶ συνεξορμῆσαι.

(Strabo, vii. c. 2, § 2.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 284, Frag. 75.

XXVIII. Ὑπερβορείους μὴ εἶναι τελέως φησὶν Ἡρόδοτος . . . Ποσειδώνιος δ' εἶναί φησι τοὺς Ὑπερβορείους, κατοικεῖν δὲ περὶ τὰς Ἄλπεις τῆς Ἰταλίας.<sup>1</sup>

(Schol. Apoll. Rhod. ii. 677, cf. Müller, *Dor.* i. p. 277.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 290, Frag. 90.

XXIX. Τούτοις δὲ καὶ τὰ Κελτικά, οἳ τε Βόιοι καὶ Σκορδίσκοι καὶ Ταυρίσκοι. Τοὺς δὲ Σκορδίσκους ἔνιοι Σκορδίστας καλοῦσι· καὶ τοὺς Ταυρίσκους δὲ Λιγυρίσκους (? Τευρίσκους mgo. cod. A.) καὶ Ταυρίστας φασί.

(Strabo, vii. c. 3, § 2.)

*Fragmenta Historicorum Graecorum*, vol. iii. p. 290, Frag. 91.



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