

τὸ δὲ παχύτατον καὶ δριμύτατον λείπεται καὶ τοῦ αἵματος κατὰ τὸν αὐτὸν λόγον· ἀφ' ὧν ταῦτα τὰ νοσεύματα αὐτοῖσι γίνονται. τοῖσι δὲ φλεγματίησι πάντα ταῦτα ἀρωγά ἐστίν. ἀποξηραίνονται γὰρ καὶ ἐς τὸν χειμῶνα ἀφικνέονται οὐ
98 πλαδῶντες, ἀλλὰ ἀναξηραίνόμενοι.

XI. Κατὰ ταῦτά τις ἐννοεῦμενος καὶ σκοπεύμενος προειδείη ἂν τὰ πλείστα τῶν μελλόντων ἔσσεσθαι ἀπὸ τῶν μεταβολέων. φυλάσσεσθαι δὲ χρὴ μάλιστα τὰς μεταβολὰς τῶν ὥρέων τὰς μεγίστας καὶ μήτε φάρμακον διδόναι ἐκόντα μήτε καίειν ὅ τι ἐς κοιλίην μήτε τάμνειν, πρὶν παρέλθωσιν ἡμέραι δέκα ἢ καὶ πλείονες· μέγισται δὲ εἰσιν αἶδε αἱ τέσσαρες¹ καὶ ἐπικινδυνόταται ἡλίου τροπαὶ ἀμφότεραι καὶ μᾶλλον αἱ θεριναὶ
10 καὶ αἱ ἰσημερίαι νομιζόμεναι εἶναι ἀμφότεραι, μᾶλλον δὲ αἱ μετοπωριναί· δεῖ δὲ καὶ τῶν ἀστρῶν τὰς ἐπιτολὰς φυλάσσεσθαι καὶ μάλιστα τοῦ κυνός, ἔπειτα ἀρκτούρου, καὶ ἔτι πληιάδων δύσιν. τὰ τε γὰρ νοσεύματα μάλιστα ἐν ταύτησι τῆσιν ἡμέρησιν κρίνεται. καὶ τὰ μὲν ἀποφθίνει, τὰ δὲ λήγει, τὰ δὲ ἄλλα πάντα μεθίσταται ἐς ἕτερον
17 εἶδος καὶ ἑτέραν κατάστασιν.

XII. Περὶ μὲν τούτων οὕτως ἔχει. βούλομαι δὲ περὶ τῆς Ἀσίας καὶ τῆς Εὐρώπης δείξαι ὁκόσον διαφέρουσιν ἀλλήλων ἐς τὰ πάντα καὶ περὶ τῶν ἐθνέων τῆς μορφῆς, ὅτι διαλλάσσει καὶ μηδὲν ἔοικεν ἀλλήλοισιν. περὶ μὲν οὖν ἀπάντων πολὺς ἂν εἴη λόγος, περὶ δὲ τῶν μεγίστων καὶ πλείστον διαφερόντων ἐρέω ὡς μοι δοκεῖ ἔχειν. τὴν Ἀσίην πλείστον διαφέρειν φημὶ τῆς Εὐρώπης

thickest and most acrid part is left, and similarly with the blood. Consequently these diseases come upon them. But all these conditions are helpful to the phlegmatic, for they dry up and reach winter dried up and not flabby.

XI. By studying and observing after this fashion one may foresee most of the consequences of the changes. One should be especially on one's guard against the most violent changes of the seasons, and unless compelled one should neither purge, nor apply cautery or knife to the bowels, before at least ten days are past. The following are the four most violent changes and the most dangerous:—both solstices, especially the summer solstice, both the equinoxes, so reckoned, especially the autumnal. One must also guard against the risings of the stars, especially of the Dog Star, then of Arcturus, and also of the setting of the Pleiades. For it is especially at these times that diseases come to a crisis. Some prove fatal, some come to an end, all others change to another form and another constitution.

XII. So much for the changes of the seasons. Now I intend to compare Asia¹ and Europe, and to show how they differ in every respect, and how the nations of the one differ entirely in physique from those of the other. It would take too long to describe them all, so I will set forth my views about the most important and the greatest differences. I hold that Asia differs very widely from Europe in the

¹ That is, Asia Minor.

¹ αἶδε αἱ τέσσαρες Kühlewein: αἱ τέσσαρες B: αἱ δέκα V: αἶδε καὶ ἐπικινδυνόταται Coray and Littre, perhaps rightly.

10 ἐς τὰς φύσεις τῶν συμπάντων τῶν τε ἐκ τῆς
 γῆς φυομένων καὶ τῶν ἀνθρώπων. πολὺ γὰρ
 καλλίονα καὶ μέζονα πάντα γίνεται ἐν τῇ Ἀσίῃ,
 ἢ τε χώρα τῆς χώρας ἡμερωτέρῃ καὶ τὰ ἤθεα
 τῶν ἀνθρώπων ἡπιώτερα καὶ εὐοργητότερα. τὸ
 δὲ αἴτιον τούτων ἢ κρήσις τῶν ὠρέων, ὅτι τοῦ
 ἡλίου ἐν μέσῳ τῶν ἀνατολέων κεῖται πρὸς τὴν
 ἡῶ τοῦ τε ψυχροῦ πορρωτέρω. τὴν δὲ αὔξησιν
 καὶ ἡμερότητα παρέχει πλείστον ἀπάντων, ὁκό-
 20 ταν μηδὲν ἢ ἐπικρατέον βιαίως, ἀλλὰ παντὸς ἰσο-
 μοιρῆ δυναστεύη. ἔχει δὲ κατὰ τὴν Ἀσίην οὐ παν-
 ταχῆ ὁμοίως, ἀλλ' ὅση μὲν τῆς χώρας ἐν μέσῳ κεῖ-
 ται τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, αὕτη μὲν εὐκαρ-
 ποτάτη ἐστὶ καὶ εὐδενδροτάτη καὶ εὐδιεστατή
 καὶ ὕδασι καλλίστοισι κέχρηται τοῖσι τε οὐρανί-
 οισι καὶ τοῖς ἐκ τῆς γῆς. οὔτε γὰρ ὑπὸ τοῦ
 30 θερμοῦ ἐκκέκασται λίην οὔτε ὑπὸ αὐχμῶν καὶ
 ἀνδρίας ἀναξηραίνεται, οὔτε ὑπὸ ψύχους βε-
 βιασμένη οὔτε νοτία τε καὶ διάβροχος ἐστὶν ὑπὸ
 τε ὄμβρων πολλῶν καὶ χιόνος· τὰ τε ὠραία
 αὐτόθι πολλὰ εἰκὸς γίνεσθαι, ὁκόσα τε ἀπὸ
 40 σπερμάτων καὶ ὁκόσα αὕτη ἢ γῆ ἀναδιδοὶ φυτά,
 ὧν τοῖς καρποῖσι χρέονται ἄνθρωποι, ἡμεροῦντες
 ἐξ ἀγρίων καὶ ἐς ἐπιτήδειον μεταφυτεύοντες· τὰ
 τε ἐντρεφόμενα κτήνεα εὐθηνεῖν εἰκὸς, καὶ μά-
 λιστα τίκτειν τε πυκνότατα καὶ ἐκτρέφειν κάλ-
 λιστα· τοὺς τε ἀνθρώπους εὐτραφέας εἶναι καὶ
 τὰ εἶδεα καλλίστους καὶ μεγέθει μεγίστους καὶ
 ἡκιστα διαφόρους ἐς τὰ τε εἶδεα αὐτῶν καὶ τὰ
 40 μεγέθεα· εἰκὸς τε τὴν χώραν ταύτην τοῦ ἡρος
 ἐγγύτατα εἶναι κατὰ τὴν φύσιν καὶ τὴν μετρι-
 ὄτητα τῶν ὠρέων. τὸ δὲ ἀνδρείον καὶ τὸ ταλαί-
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nature of all its inhabitants and of all its vegetation. For everything in Asia grows to far greater beauty and size; the one region is less wild than the other, the character of the inhabitants is milder and more gentle. The cause of this is the temperate climate, because it lies towards the east midway between the risings¹ of the sun, and farther away than is Europe from the cold. Growth and freedom from wildness are most fostered when nothing is forcibly predominant, but equality in every respect prevails. Asia, however, is not everywhere uniform; the region, however, situated midway between the heat and the cold is very fruitful, very wooded and very mild; it has splendid water, whether from rain or from springs. While it is not burnt up with the heat nor dried up by drought and want of water, it is not oppressed with cold, nor yet damp and wet with excessive rains and snow. Here the harvests are likely to be plentiful, both those from seed and those which the earth bestows of her own accord, the fruit of which men use, turning wild to cultivated and transplanting them to a suitable soil. The cattle too reared there are likely to flourish, and especially to bring forth the sturdiest young and rear them to be very fine creatures.² The men will be well nourished, of very fine physique and very tall, differing from one another but little either in physique or stature. This region, both in character and in the mildness of its seasons, might fairly be said to bear a close resemblance to spring

¹ That is, the winter rising and the summer rising.

² Or, if *πυκνότατα* and *καλλίστα* be adverbs, "they are very prolific and the best of mothers."

παρον¹ καὶ τὸ ἔμπονον καὶ τὸ θυμοειδὲς οὐκ ἂν
 δύναιτο ἐν τοιαύτῃ φύσει ἐγγίνεσθαι οὔτε² ὁμο-
 φύλου οὔτε² ἀλλοφύλου, ἀλλὰ τὴν ἡδονὴν ἀνάγκη
 κρατεῖν διότι πολύμορφα γίνεται τὰ ἐν
 45 τοῖς θηρίοις.

XIII. Περὶ μὲν οὖν Αἰγυπτίων καὶ Λιβύων
 οὕτως ἔχει μοι δοκεῖ. περὶ δὲ τῶν ἐν δεξιῇ τοῦ
 ἡλίου τῶν ἀνατολέων τῶν θερινῶν³ μέχρι Μαιώ-
 τιδος λίμνης—οὗτος γὰρ ὄρος τῆς Εὐρώπης καὶ
 τῆς Ἀσίας—ὧδε ἔχει περὶ αὐτῶν· τὰ δὲ ἔθνεα
 ταῦτα ταύτη⁴ διάφορα αὐτὰ ἐωυτῶν μᾶλλον ἔστι
 τῶν προδιηγημένων διὰ τὰς μεταβολὰς τῶν
 ὥρων καὶ τῆς χώρης τὴν φύσιν. ἔχει δὲ καὶ
 κατὰ τὴν γῆν ὁμοίως ἄπερ καὶ κατὰ τοὺς ἄλλους
 10 ἀνθρώπους. ὅκου γὰρ αἱ ὄραι μεγίστας μετα-
 βολὰς ποιεῖονται καὶ πυκνοτάτας, ἐκεῖ καὶ ἡ
 χώρα ἀγριωτάτη καὶ ἀνωμαλωτάτη ἔστι, καὶ
 εὐρήσεις ὄρεα τε πλείστα καὶ δάσεια καὶ πεδία
 καὶ λειμῶνας ἔοντας. ὅκου δὲ αἱ ὄραι μὴ μέγα
 ἀλλάσσουσιν, ἐκείνοις ἡ χώρα ὁμαλωτάτη ἔστιν.
 οὕτω δὲ ἔχει καὶ περὶ τῶν ἀνθρώπων, εἴ τις
 βούλεται ἐνθυμῆσθαι. εἰσὶ γὰρ φύσεις αἱ μὲν
 ὄρεσιν ἐοικυῖαι δεινδρώδεσί τε καὶ ἐφύδροισιν, αἱ
 20 δὲ λεπτοῖσί τε καὶ ἀνύδροις, αἱ δὲ λειμακεστέροις
 τε καὶ ἐλώδεσι, αἱ δὲ πεδίω τε καὶ ψιλῇ καὶ
 ξηρῇ γῇ. αἱ γὰρ ὄραι αἱ μεταλλάσσουσαι τῆς
 μορφῆς τὴν φύσιν⁵ εἰσὶ διάφοροι. ἦν δὲ

¹ ταλαίπωρον Litttré: ἀταλαίπωρον MSS.

² οὔτε οὔτε Litttré from Galen's quotation: μήτε μήτε MSS.

³ τῶν θερινῶν Coray: τῶν χειμερινῶν most MSS.: omitted by JB.

⁴ It is probable that either ταῦτα or ταύτη should be deleted.

Courage, endurance, industry and high spirit could not arise in such conditions either among the natives or among immigrants,¹ but pleasure must be supreme . . .² wherefore in the beasts they are of many shapes.

XIII. Such in my opinion is the condition of the Egyptians and Libyans. As to the dwellers on the right of the summer risings of the sun up to Lake Maeotis, which is the boundary between Europe and Asia, their condition is as follows. These nations are less homogeneous than those I have described, because of the changes of the seasons and the character of the region. The land is affected by them exactly as human beings in general are affected. For where the seasons experience the most violent and the most frequent changes,³ the land too is very wild and very uneven; you will find there many wooded mountains, plains and meadows. But where the seasons do not alter much, the land is very even. So it is too with the inhabitants, if you will examine the matter. Some physiques resemble wooded, well-watered mountains, others light, dry land, others marshy meadows, others a plain of bare, parched earth. For the seasons which modify a physical frame differ; if the

¹ The writer is thinking of Asiatic natives and the Greek colonists on the coast of Asia Minor.

² There is a gap in the text here dealing with the Egyptians and Libyans.

³ Or, more idiomatically, "the variations of climate are most violent and most frequent." The four changes at the end of the four seasons were only the most important of many μεταβολαί. See Chapter XI, and pp. 68, 69.

⁵ There is probably a gap in the text after φύσιν.

24 διάφοροι ἔωσι μέγα¹ σφέων αὐτέων, διαφοραὶ καὶ πλείονες γίνονται τοῖς εἶδεσι.

XIV. Καὶ ὁκόσα μὲν ὀλίγον διαφέρει τῶν ἔθνῶν παραλείψω, ὁκόσα δὲ μεγάλα ἢ φύσει ἢ νόμῳ, ἐρέω περὶ αὐτῶν ὡς ἔχει. καὶ πρῶτον περὶ τῶν Μακροκεφάλων. τούτων γὰρ οὐκ ἔστιν ἄλλο ἔθνος ὁμοίας τὰς κεφαλὰς ἔχον οὐδέν· τὴν μὲν γὰρ ἀρχὴν ὁ νόμος αἰτιώτατος ἐγένετο τοῦ μήκειος τῆς κεφαλῆς, νῦν δὲ καὶ ἡ φύσις συμβάλλεται τῷ νόμῳ. τοὺς γὰρ μακροτάτην ἔχοντας τὴν κεφαλὴν γενναιοτάτους ἡγήονται. ἔχει 10 δὲ περὶ νόμου ὧδε· τὸ παιδίον ὁκόταν γένηται τάχιστα, τὴν κεφαλὴν αὐτοῦ ἔτι ἀπαλὴν εὐοῦσαν μαλθακοῦ ἔοντος ἀναπλάσσουσι τῆσι χερσὶ καὶ ἀναγκάζουσιν ἐς τὸ μήκος αὐξεσθαι δεσμά τε προσφέροντες καὶ τεχνήματα ἐπιτήδεια, ὑφ' ὧν τὸ μὲν σφαιροειδὲς τῆς κεφαλῆς κακοῦται, τὸ δὲ μήκος αὐξεται. οὕτως τὴν ἀρχὴν ὁ νόμος κατειργάσατο, ὥστε ὑπὸ βίης τοιαύτην τὴν φύσιν γενέσθαι· τοῦ δὲ χρόνου προϊόντος ἐν φύσει ἐγένετο, ὥστε τὸν νόμον μηκέτι ἀναγκάζειν. ὁ γὰρ 20 γόνος πανταχόθεν ἔρχεται τοῦ σώματος, ἀπὸ τε τῶν ὑγιερῶν ὑγιερὸς ἀπὸ τε τῶν νοσερῶν νοσερός. εἰ οὖν γίνονται ἐκ τε φαλακρῶν φαλακροὶ καὶ ἐκ γλαυκῶν γλαυκοὶ καὶ ἐκ διεστραμμένων στρεβλοὶ ὡς ἐπὶ τὸ πλήθος, καὶ περὶ τῆς ἄλλης μορφῆς ὁ αὐτὸς λόγος, τί κωλύει καὶ ἐκ μακροκεφάλου μακροκέφαλον γίνεσθαι; νῦν δὲ ὁμοίως 28 ἰσχύει διὰ τὴν ὁμιλίην τῶν ἀνθρώπων.

¹ μέγα Coray: μετὰ MSS.

differences be great, the more too are the differences in the shapes.

XIV. The races that differ but little from one another I will omit, and describe the condition only of those which differ greatly, whether it be through nature or through custom. I will begin with the Longheads.¹ There is no other race at all with heads like theirs. Originally custom was chiefly responsible for the length of the head, but now custom is reinforced by nature. Those that have the longest heads they consider the noblest, and their custom is as follows. As soon as a child is born they remodel its head with their hands, while it is still soft and the body tender, and force it to increase in length by applying bandages and suitable appliances, which spoil the roundness of the head and increase its length. Custom originally so acted that through force such a nature came into being; but as time went on the process became natural, so that custom no longer exercised compulsion. For the seed comes from all parts of the body, healthy seed from healthy parts, diseased seed from diseased parts. If, therefore, bald parents have for the most part bald children, grey-eyed parents grey-eyed children, squinting parents squinting children, and so on with other physical peculiarities, what prevents a long-headed parent having a long-headed child?² At the present time long-headedness is less common than it was, for owing to intercourse with other men the custom is less prevalent.

¹ Practically nothing more is told us about this race by our other authorities, Pliny, Harpocration and Suidas. But see Littré IV., xi. and xii.

² Modern biologists hold that acquired characteristics are not inherited.

XV. Περὶ μὲν οὖν τούτων οὕτως ἔχει μοι δοκεῖ. περὶ δὲ τῶν ἐν Φάσει ἡ χώρα ἐκείνη ἐλώδης ἐστὶ καὶ θερμὴ καὶ ὑδατεὶνὴ καὶ δασεῖα, ὄμβροι τε αὐτόθι γίνονται πᾶσαν ὥρην πολλοὶ τε καὶ ἰσχυροί· ἢ τε δίαίτα τοῖς ἀνθρώποις ἐν τοῖς ἔλεσιν ἐστίν, τὰ τε οἰκήματα ξύλινα καὶ καλάμινα ἐν τοῖς ὕδασι μεμηχανημένα· ὀλίγη τε χρέονται¹ βαδίσαι κατὰ τὴν πόλιν καὶ τὸ ἐμπόριον, ἀλλὰ μονοξύλοις διαπλεύουσιν ἄνω καὶ
 10 κάτω· διώρυγες γὰρ πολλαὶ εἰσι. τὰ δὲ ὕδατα θερμὰ καὶ στάσιμα πίνουσιν ὑπὸ τε τοῦ ἡλίου σηπόμενα καὶ ὑπὸ τῶν ὄμβρων ἐπανζόμενα. αὐτός τε ὁ Φᾶσις στασιμώτατος πάντων τῶν ποταμῶν καὶ ῥέων ἠπιώτατα. οἳ τε καρποὶ οἱ² γινόμενοι αὐτόθι πάντες ἀναδδέες εἰσὶ καὶ τεθηλυσμένοι καὶ ἀτελέες ὑπὸ πολυπληθείης τοῦ ὕδατος· διὸ καὶ οὐ πεπαίνονται. ἡῆρ τε πολὺς κατέχει τὴν χώραν ἀπὸ τῶν ὑδάτων. διὰ ταύτας δὴ τὰς προφάσις τὰ εἶδεα ἀπηλλαγμένα τῶν
 20 λοιπῶν ἀνθρώπων ἔχουσιν οἱ Φασιηνοί· τὰ τε γὰρ μεγέθη μεγάλοι, τὰ πάχεα δ' ὑπερπάχητες, ἄρθρον τε κατάδηλον οὐδὲν οὐδὲ φλέψ· τὴν τε χροίην ὠχρὴν ἔχουσιν ὥσπερ ὑπὸ ἰκτέρου ἐχόμενοι· φθέγγονται τε βαρύτατον ἀνθρώπων, τῷ ἡέρι χρεώμενοι οὐ λαμπρῷ, ἀλλὰ νοτώδει³ καὶ θολερῷ· πρὸς τε τὸ ταλαιπωρεῖν τὸ σῶμα ἄργότεροι πεφύκασιν. αἳ τε ὄραι οὐ πολὺ μεταλλάσσουσιν οὔτε πρὸς τὸ πνίγος οὔτε πρὸς τὸ ψύχος. τὰ τε πνεύματα τὰ⁴ πολλὰ νότια πλὴν αὔρης
 30 μῆς ἐπιχωρίας. αὕτη δὲ πνεῖ ἐνίοτε βίαιος καὶ χαλεπὴ καὶ θερμὴ· καὶ κέγχρονα ὀνομάζουσι

XV. These are my opinions about the Longheads. Now let me turn to the dwellers on the Phasis. Their land is marshy, hot, wet, and wooded; copious violent rains fall there during every season. The inhabitants live in the marshes, and their dwellings are of wood and reeds, built in the water. They make little use of walking in the city and the harbour, but sail up and down in dug-outs made from a single log, for canals are numerous. The waters which they drink are hot and stagnant, putrefied by the sun and swollen by the rains. The Phasis itself is the most stagnant and most sluggish of all rivers. The fruits that grow in this country are all stunted, flabby and imperfect, owing to the excess of water, and for this reason they do not ripen. Much fog from the waters envelops the land. For these causes, therefore, the physique of the Phasians is different from that of other folk. They are tall in stature, and of a gross habit of body, while neither joint nor vein is visible. Their complexion is yellowish, as though they suffered from jaundice. Of all men they have the deepest voice, because the air they breathe is not clear, but moist and turbid. They are by nature disinclined for physical fatigue. There are but slight changes of the seasons, either in respect of heat or of cold. The winds are mostly moist, except one breeze peculiar to the country, called *cenchron*, which sometimes blows strong, violent

¹ Before βαδίσαι Coray inserts τῇ, probably rightly.

² οἱ added by Coray.

³ νοτώδει καὶ θολερῷ b: χνοώδει τε καὶ διερφ V.

⁴ τὰ added by Coray.

33 τοῦτο τὸ πνεῦμα. ὁ δὲ βορέης οὐ σφόδρα ἀφ-
ικνεῖται· ὁκόταν δὲ πνέη, ἀσθενὴς καὶ βληχρὸς.

XVI. Καὶ περὶ μὲν τῆς φύσεως τῆς διαφορῆς καὶ
τῆς μορφῆς τῶν ἐν τῇ Ἀσίᾳ καὶ τῇ Εὐρώπῃ οὕτως
ἔχει. περὶ δὲ τῆς ἀθυμίας τῶν ἀνθρώπων καὶ τῆς
ἀνανδρείης, ὅτι ἀπολεμώτεροί εἰσι τῶν Εὐρωπαϊῶν
οἱ Ἀσιηνοὶ καὶ ἡμερώτεροι τὰ ἦθεα αἱ ὄραι αἴτιαι
μάλιστα, οὐ μεγάλας τὰς μεταβολὰς ποιούμεναι
οὔτε ἐπὶ τὸ θερμὸν οὔτε ἐπὶ τὸ ψυχρὸν, ἀλλὰ
παραπλησίως.¹ οὐ γὰρ γίνονται ἐκπλήξεις τῆς
γνώμης οὔτε μετάστασις ἰσχυρὴ τοῦ σώματος,
10 ἀφ' ὅτων εἰκὸς τὴν ὀργὴν ἀγριοῦσθαι τε καὶ τοῦ
ἀγνώμονος καὶ θυμοειδέος μετέχειν μᾶλλον ἢ ἐν
τῷ αὐτῷ αἰεὶ εἶναι. αἱ γὰρ μεταβολαὶ εἰσι τῶν
πάντων αἱ ἐπεγείρουσαι τὴν γνώμην τῶν ἀνθ-
ρώπων καὶ οὐκ ἐώσαι ἀτρεμίζειν. διὰ ταύτας
ἐμοὶ δοκεῖ τὰς προφάσις ἀναλκῆς εἶναι τὸ γένος
τὸ Ἀσιηνὸν καὶ προσέτι διὰ τοὺς νόμους. τῆς
γὰρ Ἀσίας τὰ πολλὰ βασιλεύεται. ὅκου δὲ μὴ
αὐτοὶ ἐωυτῶν εἰσι καρτεροὶ οἱ ἄνθρωποι μὴδὲ
αὐτόνομοι, ἀλλὰ δεσπόζονται, οὐ περὶ τούτου
20 αὐτοῖσιν ὁ λόγος ἐστίν, ὅπως τὰ πολέμια ἀσκή-
σωσιν, ἀλλ' ὅπως μὴ δόξωσι μάχιμοι εἶναι. οἱ
γὰρ κίνδυνοι οὐχ ὁμοιοὶ εἰσι. τοὺς μὲν γὰρ στρα-
τεῦσθαι εἰκὸς καὶ ταλαιπωρεῖν καὶ ἀποθνήσκειν
ἐξ ἀνάγκης ὑπὲρ τῶν δεσποτέρων ἀπὸ τε παιδίων
καὶ γυναικὸς εἶντας καὶ τῶν λοιπῶν φίλων. καὶ
ὁκόσα μὲν ἂν χρηστὰ καὶ ἀνδρεία ἐργάσωνται, οἱ
δεσπόται ἀπ' αὐτῶν αὔξονται τε καὶ ἐκφύονται,
τοὺς δὲ κινδύνους καὶ θανάτους αὐτοὶ καρποῦνται.
ἔτι δὲ πρὸς τούτοις τῶν τοιούτων ἀνθρώπων

and hot. The north wind rarely blows, and when
it does it is weak and gentle.

XVI. So much for the difference, in nature and
in shape, between the inhabitants of Asia and the
inhabitants of Europe. With regard to the lack of
spirit and of courage among the inhabitants, the
chief reason why Asiatics are less warlike and more
gentle in character than Europeans is the uniformity
of the seasons, which show no violent changes either
towards heat or towards cold, but are equable. For
there occur no mental shocks nor violent physical
change, which are more likely to steel the temper
and impart to it a fierce passion than is a monotonous
sameness. For it is changes of all things that rouse
the temper of man and prevent its stagnation. For
these reasons, I think, Asiatics are feeble. Their
institutions are a contributory cause, the greater
part of Asia being governed by kings. Now where
men are not their own masters and independent,
but are ruled by despots, they are not keen on
military efficiency but on not appearing warlike.
For the risks they run are not similar. Subjects
are likely to be forced to undergo military service,
fatigue and death, in order to benefit their masters,
and to be parted from their wives, their children
and their friends. All their worthy, brave deeds
merely serve to aggrandize and raise up their lords,
while the harvest they themselves reap is danger
and death. Moreover, the land of men like these

¹ παραπλησίως Galen and Littré: παραλήσιαι MSS.

- 30 ἀνάγκη ἐρημοῦσθαι τὴν γῆν ὑπὸ τε πολεμίων¹ καὶ ἀργίης, ὥστε καὶ εἴ τις φύσει πέφυκεν ἀνδρείος καὶ εὐψυχος, ἀποτρέπεσθαι τὴν γνώμην ὑπὸ² τῶν νόμων. μέγα δὲ τεκμήριον τούτων ὁκόσοι γὰρ ἐν τῇ Ἀσίῃ Ἕλληνας ἢ βάρβαροι μὴ δεσπόζονται, ἀλλ' αὐτόνομοί εἰσι καὶ ἐωυτοῖσι ταλαιπωρεῦσιν, οὗτοι μαχιμώτατοί εἰσι πάντων· τοὺς γὰρ κινδύνους ἐωυτῶν πέρι κινδυνεύουσι, καὶ τῆς ἀνδρείης αὐτοὶ τὰ ἄθλα φέρονται καὶ τῆς δειλῆς τὴν ζημίην ὡσαύτως. εὐρήσεις δὲ καὶ τοὺς
- 40 Ἀσιηνοὺς διαφέροντας αὐτοὺς ἐωυτῶν, τοὺς μὲν βελτίονας, τοὺς δὲ φαυλοτέρους ἕοντας. τούτων δὲ αἱ μεταβολαὶ αἴτιαι τῶν ὥρέων, ὥσπερ μοι
- 43 εἴρηται ἐν τοῖς προτέροισι.

XVII. Καὶ περὶ μὲν τῶν ἐν τῇ Ἀσίῃ οὕτως ἔχει. ἐν δὲ τῇ Εὐρώπῃ ἔστιν ἔθνος Σκυθικόν, ὃ περὶ τὴν λίμνην οἰκεῖ τὴν Μαιώτιν διαφέρον τῶν ἐθνέων τῶν ἄλλων. Σαυρομάται καλεῦνται. τούτων αἱ γυναῖκες ἰππάζονται τε καὶ τοξεύουσι καὶ ἀκουτίζουσι ἀπὸ τῶν ἵππων καὶ μάχονται τοῖς πολεμίοις, ἕως ἂν παρθένοι ἔωσιν. οὐκ ἀποπαρθενεύονται δέ, μέχρι ἂν τῶν πολεμίων τρεῖς ἀποκτείνωσι, καὶ οὐ πρότερον συνοικέουσιν ἢ περὶ τὰ ἱερὰ θύσωσιν τὰ ἔννομα. ἢ δ' ἂν ἄνδρα ἐωυτῇ ἄρηται, παύεται ἰππαζομένη, ἕως ἂν μὴ ἀνάγκη καταλάβῃ παγκοίνου στρατείας. τὸν δεξιὸν δὲ μαζὸν οὐκ ἔχουσι. παιδίους γὰρ ἑοῦσιν ἔτι νηπίους αἱ μητέρες χαλκίον τετεχνημένον ἐπ' αὐτῷ τούτῳ

¹ ἐρημοῦσθαι τὴν γῆν ὑπὸ τε πολεμίων most MSS.: ἡμεροῦσθαι τὴν ὀργὴν Zwinger; Ilberg would also read ἀπολεμίων from the ἀπολεμίων of V B.

must be desert, owing to their enemies and to their laziness,¹ so that even if a naturally brave and spirited man is born his temper is changed by their institutions. Whereof I can give a clear proof. All the inhabitants of Asia, whether Greek or non-Greek, who are not ruled by despots, but are independent, toiling for their own advantage, are the most warlike of all men. For it is for their own sakes that they run their risks, and in their own persons do they receive the prizes of their valour as likewise the penalty of their cowardice. You will find that Asiatics also differ from one another, some being superior, others inferior. The reason for this, as I have said above, is the changes of the seasons.

XVII. Such is the condition of the inhabitants of Asia. And in Europe is a Scythian race, dwelling round Lake Maeotis, which differs from the other races. Their name is Sauromatae. Their women, so long as they are virgins, ride, shoot, throw the javelin while mounted, and fight with their enemies. They do not lay aside their virginity until they have killed three of their enemies, and they do not marry before they have performed the traditional sacred rites. A woman who takes to herself a husband no longer rides, unless she is compelled to do so by a general expedition. They have no right breast; for while they are yet babies their mothers make

¹ Or, reading ἡμεροῦσθαι τὴν ὀργὴν ὑπὸ τε ἀπολεμίων κ.τ.λ., "the temper of men like these must be gentle, because they are unwarlike and inactive."

² ὑπὸ b: ἀπὸ V B.

διάπυρον ποιέουσαι πρὸς τὸν μαζὸν τιθέασι τὸν δεξιὸν καὶ ἐπικαίεται, ὥστε τὴν αὔξησιν φθείρεσθαι, ἐς δὲ τὸν δεξιὸν ὄμον καὶ βραχίονα πᾶσαν τὴν ἰσχὺν καὶ τὸ πλήθος ἐκδιδόναι.

- 18 XVIII. Περὶ δὲ τῶν λοιπῶν Σκυθέων τῆς μορφῆς, ὅτι αὐτοὶ αὐτοῖσιν εἰκόασι καὶ οὐδαμῶς¹ ἄλλοις, αὐτὸς λόγος καὶ περὶ τῶν Αἰγυπτίων, πλὴν ὅτι οἱ μὲν ὑπὸ τοῦ θερμοῦ εἰσι βεβιασμένοι, οἱ δὲ ὑπὸ τοῦ ψυχροῦ. ἡ δὲ Σκυθέων ἐρημὴ καλυμμένη πεδιάς ἐστι καὶ λειμακώδης καὶ ψιλῆ² καὶ ἔνυδρος μετρίως. ποταμοὶ γὰρ εἰσι μεγάλοι, οἱ ἐξοχετεύουσι τὸ ὕδωρ ἐκ τῶν πεδίων. ἐνταῦθα καὶ οἱ Σκύθαι διαιτεῦνται, Νομάδες δὲ καλεῦνται, 10 ὅτι οὐκ ἔστιν οἰκήματα, ἀλλ' ἐν ἀμάξησιν οἰκεῦσιν. αἱ δὲ ἄμαξαι εἰσιν αἱ μὲν ἐλάχισται τετράκυκλοι, αἱ δὲ ἐξάκυκλοι· αὐταὶ δὲ πῖλοις περιπεφραγμένα· εἰσὶ δὲ καὶ τετεχνασμένα ὡσπερ οἰκήματα τὰ μὲν διπλᾶ, τὰ δὲ τριπλᾶ. ταῦτα δὲ καὶ στεγνὰ πρὸς ὕδωρ καὶ πρὸς χιόνα καὶ πρὸς τὰ πνεύματα. τὰς δὲ ἀμάξας ἔλκουσι ζεύγεα τὰς μὲν δύο, τὰς δὲ τρία βοῶν κέρως ἄτερ. οὐ γὰρ ἔχουσι κέρατα ὑπὸ τοῦ ψύχεος. ἐν ταύτῃσι μὲν οὖν τῆσιν ἀμάξησιν αἱ³ γυναῖκες διαιτεῦνται. 20 αὐτοὶ δ' ἐφ' ἵππων ὀχεύνται οἱ ἄνδρες. ἔπονται δὲ αὐτοῖς καὶ τὰ πρόβατα τὰ⁴ ἔοντα καὶ αἱ βόες καὶ οἱ ἵπποι. μένουσι δ' ἐν τῷ αὐτῷ τοσοῦτον χρόνον, ὅσον ἂν ἀποχρῆ αὐτοῖσι τοῖς κτήνεσιν ὁ χόρτος· ὁκόταν δὲ μηκέτι, ἐς ἐτέρην χώραν ἔρχονται. αὐτοὶ δ' ἐσθίουσι κρέα ἐφθά καὶ

¹ οὐδαμῶς MSS.: οὐδαμοῖς Wilamowitz.

² ψιλῆ most MSS.: ὑψηλῆ V JB.

³ αἱ added by Coray.

red-hot a bronze instrument constructed for this very purpose and apply it to the right breast and cauterise it, so that its growth is arrested, and all its strength and bulk are diverted to the right shoulder and right arm.

XVIII. As to the physique of the other Scythians, in that they are like one another and not at all like others, the same remark applies to them as to the Egyptians, only the latter are distressed by the heat, the former by the cold.¹ What is called the Scythian desert is level grassland, without trees,² and fairly well-watered. For there are large rivers which drain the water from the plains. There too live the Scythians who are called Nomads because they have no houses but live in wagons. The smallest have four wheels, others six wheels. They are covered over with felt and are constructed, like houses, sometimes in two compartments and sometimes in three, which are proof against rain, snow and wind. The wagons are drawn by two or by three yoke of hornless oxen. They have no horns because of the cold. Now in these wagons live the women, while the men ride alone on horseback, followed by the sheep they have, their cattle and their horses. They remain in the same place just as long as there is sufficient fodder for their animals; when it gives out they migrate. They themselves eat boiled

¹ Both people are of peculiar physique, and the cause of the peculiarity is in the one case extreme heat, and in the other extreme cold.

² Or, reading ὑψηλή, "a plateau."

⁴ τὰ added by Coray.

πίνουσι γάλα ἵππων. καὶ ἵππάκην τρώγουσι.
27 τοῦτο δ' ἐστὶ τυρὸς ἵππων.

XIX. Τὰ μὲν ἐς τὴν δίαιταν αὐτῶν οὕτως ἔχει
καὶ τοὺς νόμους· περὶ δὲ τῶν ὠρέων καὶ τῆς
μορφῆς, ὅτι πολὺ ἀπήλλακται τῶν λοιπῶν ἀν-
θρώπων τὸ Σκυθικὸν γένος καὶ ἔοικεν αὐτὸ ἐωυτῷ
ὡσπερ τὸ Αἰγύπτιον καὶ ἥκιστα πολύγονόν ἐστι,
καὶ ἡ χώρα ἐλάχιστα θηρία τρέφει κατὰ μέγεθος
καὶ πλῆθος. κεῖται γὰρ ὑπ' αὐτῆσι τῆσι
ἄρκτοις καὶ τοῖς ὄρεσι τοῖς Ῥιπαίοισιν, ὅθεν ὁ
βορέης πνεῖ. ὁ τε ἥλιος τελευτῶν ἐγγύτατα
10 γίνεται, ὁκόταν ἐπὶ τὰς θερινὰς ἔλθῃ περιόδους,
καὶ τότε ὀλίγον χρόνον θερμαίνει καὶ οὐ σφόδρα·
τὰ δὲ πνεύματα τὰ ἀπὸ τῶν θερμῶν πνέοντα οὐκ¹
ἀφικνεῖται, ἢν μὴ ὀλιγάκις καὶ ἀσθενέα, ἀλλ'
ἀπὸ τῶν ἄρκτων αἰεὶ πνέουσι πνεύματα ψυχρὰ
ἀπὸ τε χιόνος καὶ κρυστάλλου καὶ ὑδάτων πολ-
λῶν. οὐδέποτε δὲ τὰ ὄρεα ἐκλείπει ἀπὸ τούτων
δὲ δυσόικητὰ ἐστίν. ἡγὼρ τε κατέχει πολλὴ τῆς
ἡμέρης τὰ πεδία, καὶ ἐν τούτοις² διατείνονται
ὡστε τὸν μὲν χειμῶνα αἰεὶ εἶναι, τὸ δὲ θέρος
20 ὀλίγας ἡμέρας καὶ ταύτας μὴ λίην. μετέωρα
γὰρ τὰ πεδία καὶ ψιλὰ καὶ οὐκ ἐστεφάνωνται
ὄρεσιν, ἀλλ' ἢ ἀνάντεια ἀπὸ³ τῶν ἄρκτων· αὐτόθι
καὶ τὰ θηρία οὐ γίνεται μεγάλα, ἀλλ' οἷά τε
ἐστὶν ὑπὸ γῆν σκεπάζεσθαι. ὁ γὰρ χειμῶν
κωλύει καὶ τῆς γῆς ἢ ψιλότης, ὅτι οὐκ ἐστὶν
ἀλέη οὐδὲ σκέπη. αἱ δὲ⁴ μεταβολαὶ τῶν ὠρέων

¹ οὐκ added by Littré from the Latin manuscript 7027.

² τούτοις Reinhold: αὐτέοις Littré from 7027 (illis).

³ ἀλλ' ἢ ἀνάντεια ἀπὸ Kühlewein: ἀλλ' ἀνάντη ὑπὸ most MSS.: ἀλλ' ἢ ἀν τῆ ἀπὸ B: ἀλλ' ἢ αὐτῆ ἀπὸ V.

meats and drink mares' milk. They have a sweet-
meat called *hippase*, which is a cheese from the milk
of mares (*hippoi*).

XIX. So much for their mode of living and their
customs. As to their seasons and their physique,
the Scythians are very different from all other men,
and, like the Egyptians, are homogeneous; they are
the reverse of prolific, and Scythia breeds the smallest
and the fewest wild animals. For it lies right close
to the north and the Rhipaeian mountains, from
which blows the north wind. The sun comes
nearest to them only at the end of its course,
when it reaches the summer solstice, and then it
warms them but slightly and for a short time. The
winds blowing from hot regions do not reach them,
save rarely, and with little force; but from the
north there are constantly blowing winds that are
chilled by snow, ice, and many waters,¹ which, never
leaving the mountains, render them uninhabitable.
A thick fog envelops by day the plains upon which
they live, so that winter is perennial, while summer,
which is but feeble, lasts only a few days. For the
plains are high and bare, and are not encircled
with mountains, though they slope from the north.
The wild animals too that are found there are not large,
but such as can find shelter under ground. They
are stunted owing to the severe climate and the
barness of the land, where there is neither warmth²
nor shelter. And the changes of the seasons are

¹ Or, "heavy rains."

² Strangely enough, both Littré and Adams translate as
though they took ἀλέη to be the Epic word meaning "means
of escape."

⁴ δὲ Wilamowitz: γὰρ MSS.

οὐκ εἰσι μεγάλοι οὐδὲ ἰσχυραί, ἀλλ' ὁμοῖαι καὶ
 ὀλίγον μεταλλάσσουσαι· διότι καὶ τὰ εἶδεα
 ὁμοῖοι¹ αὐτοὶ ἐωντοῖς εἰσι σίτω τε χρεώμενοι
 30 αἰεὶ ὁμοίω ἐσθῆτί τε τῇ αὐτῇ καὶ θέρεος καὶ
 χειμῶνος, τὸν τε ἡέρα ὑδατεινὸν ἔλκοντες καὶ
 παχύν, τὰ τε ὑδατα πίνοντες ἀπὸ χιόνος καὶ
 παγετῶν, τοῦ τε ταλαιπώρου ἀπεόντες. οὐ γὰρ
 οἶόν τε τὸ σῶμα ταλαιπωρεῖσθαι οὐδὲ τὴν ψυχὴν,
 ὅκου μεταβολαὶ μὴ γίνονται ἰσχυραί. διὰ ταύτας
 τὰς ἀνάγκας τὰ εἶδεα αὐτῶν παχέα ἐστὶ καὶ
 σαρκώδεα καὶ ἀναρθρα καὶ ὑγρὰ καὶ ἄτονα, αἶ
 τε κοιλίαι ὑγρόταται πασέων κοιλιῶν αἱ κάτω.
 οὐ γὰρ οἶόν τε νηδὺν ἀναξηραίνεσθαι ἐν τοιαύτῃ
 40 χῶρῃ καὶ φύσει καὶ ὥρης καταστάσει, ἀλλὰ διὰ
 πιμελήν τε καὶ ψιλὴν τὴν σάρκα τὰ ἴτε² εἶδεα
 ἔοικεν ἀλλήλοισι τὰ τε ἄρσενα τοῖς ἄρσεσι καὶ
 τὰ θήλεα τοῖς θήλεσι. τῶν γὰρ ὠρέων παραπλη-
 σίων ἐουσέων φθοραὶ οὐκ ἐγγίνονται οὐδὲ κα-
 κώσεις ἐν τῇ τοῦ γόνου συμπήξει, ἣν μὴ τινος
 46 ἀνάγκης βιαίου τύχη ἢ νόσου.

XX. Μέγα δὲ τεκμήριον ἐς τὴν ὑγρότητα παρ-
 ἔξομαι. Σκυθέων γὰρ τοὺς πολλοὺς, ἅπαντας³
 ὅσοι Νομάδες, εὐρήσεις κεκαυμένους τοὺς τε
 ὤμους καὶ τοὺς βραχίονας καὶ τοὺς καρποὺς τῶν
 χειρῶν καὶ τὰ στήθεα καὶ τὰ⁴ ἰσχία καὶ τὴν
 ὀσφῦν δι' ἄλλ' οὐδὲν ἢ διὰ τὴν ὑγρότητα τῆς
 φύσιος καὶ τὴν μαλακίην. οὐ γὰρ δύνανται οὔτε
 τοῖς τόξοις συντείνειν οὔτε τῷ ἀκοντίω ἐμπίπτειν
 10 καυθέωσιν, ἀναξηραίνεται ἐκ τῶν ἄρθρων τὸ πολὺν

¹ ὁμοῖοι αὐτοὶ Coray: ὅμοια αὐτὰ MSS.

neither great nor violent, the seasons being uniform and altering but little. Wherefore the men also are like one another in physique, since summer and winter they always use similar food and the same clothing, breathing a moist, thick atmosphere, drinking water from ice and snow, and abstaining from fatigue. For neither bodily nor mental endurance is possible where the changes are not violent. For these causes their physiques are gross, fleshy, showing no joints, moist and flabby, and the lower bowels are as moist as bowels can be. For the belly cannot possibly dry up in a land like this, with such a nature and such a climate, but because of their fat and the smoothness of their flesh their physiques are similar, men's to men's and women's to women's. For as the seasons are alike there takes place no corruption or deterioration in the coagulation of the seed,¹ except through the blow of some violent cause or of some disease.

XX. I will give clear testimony to their moistness. The majority of the Scythians, all that are Nomads, you will find have their shoulders cauterized, as well as their arms, wrists, breast, hips and loins, simply because of the moistness and softness of their constitution. For owing to their moistness and flabbiness they have not the strength either to draw a bow or to throw a javelin from the shoulder. But when they have been cauterized the excess of moisture

¹ As a modern physiologist might put it, "abnormal variations in the formation of the embryo."

² τε Wilamowitz would delete.

³ ἅπαντας most MSS.: μάλιστα B.

⁴ καὶ τὰ added by Coray.

τοῦ ὑγροῦ, καὶ ἐντονώτερα μάλλον γίνεται καὶ τροφιμώτερα καὶ ἠρθρωμένα τὰ σώματα μάλλον. ῥοϊκὰ δὲ γίνεται καὶ πλατέα, πρῶτον μὲν ὅτι οὐ σπαργανοῦνται ὡσπερ ἐν Αἰγύπτῳ οὐδὲ νομίζουσι¹ διὰ τὴν ἵππασίην, ὅπως ἂν εὐεδροὶ ἔωσιν· ἔπειτα δὲ διὰ τὴν ἔδρην· τά τε γὰρ ἄρσενα, ἕως ἂν οὐχ οἶά τε ἐφ' ἵππου ὀχεῖσθαι, τὸ πολὺ τοῦ χρόνου κάθηνται ἐν τῇ ἀμάξῃ καὶ βραχὺ τῇ βαδίσει χρέονται διὰ τὰς μεταναστάσις καὶ περιελάσις·
 20 τὰ δὲ θήλαα θαυμαστὸν οἶον ῥοϊκὰ ἔστι τε καὶ βραδέα² τὰ εἶδεα. πυρρὸν δὲ τὸ γένος ἔστι τὸ Σκυθικὸν διὰ τὸ ψύχος, οὐκ ἐπιγινομένου ὄξεος τοῦ ἡλίου. ὑπὸ δὲ τοῦ ψύχους ἡ λευκότης ἐπι-
 24 καίεται καὶ γίνεται πυρρῆ.

XXI. Πολύγονον δὲ οὐχ οἶόν τε εἶναι φύσιν τοιαύτην. οὔτε γὰρ τῷ ἀνδρὶ ἡ ἐπιθυμῆ τῆς μείξις γίνεται πολλῇ διὰ τὴν ὑγρότητα τῆς φύσις καὶ τῆς κοιλῆς τὴν μαλθακότητά τε καὶ τὴν ψυχρότητα, ἀφ' ὅτων ἤκιστα εἰκὸς ἀνδρα οἶόν τε λαγνεύειν· καὶ ἔτι ὑπὸ τῶν ἵππων αἰεὶ κοπτόμενοι ἀσθενέες γίνονται ἐς τὴν μείξιν. τοῖσι μὲν ἀνδράσιν αὐταὶ αἱ προφάσις γίνονται, τῆσι δὲ γυναιξίν ἡ τε πιότης τῆς σαρκὸς καὶ ὑγρότης·
 10 οὐ γὰρ δύνανται ἔτι συναρπάζειν αἱ μήτραι τὸν γόνον· οὔτε γὰρ ἐπιμήνιος κάθαρσις αὐτῆσι γίνεται ὡς χρεῶν ἔστιν, ἀλλ' ὀλίγον καὶ διὰ χρόνου, τό τε στόμα τῶν μητρώων ὑπὸ πιμελῆς συγκλείεται καὶ οὐχ ὑποδέχεται τὸν γόνον· αὐταὶ τε ἀταλαίπωροι καὶ πύεροι καὶ αἱ κοιλίαι ψυχραὶ

¹ Is there a gap in the text after νομίζουσι? οὐδὲ νομίζουσι adds nothing to οὐ σπαργανοῦνται, and requires an infinitive or some phrase to complete the sense. I once conjectured

dries up from their joints, and their bodies become more braced, more nourished and better articulated. Their bodies grow relaxed and squat, firstly because, unlike the Egyptians, they do not use swaddling clothes, of which they have not the habit,¹ for the sake of their riding, that they may sit a horse well; secondly, through their sedentary lives. For the boys, until they can ride, sit the greater part of the time in the wagon, and because of the migrations and wanderings rarely walk on foot; while the girls are wonderfully flabby and torpid in physique. The Scythians are a ruddy race because of the cold, not through any fierceness in the sun's heat. It is the cold that burns their white skin and turns it ruddy.

XXI. A constitution of this kind prevents fertility. The men have no great desire for intercourse because of the moistness of their constitution and the softness and chill of their abdomen, which are the greatest checks on venery. Moreover, the constant jolting on their horses unfits them for intercourse. Such are the causes of barrenness in the men; in the women they are the fatness and moistness of their flesh, which are such that the womb cannot absorb the seed. For neither is their monthly purging as it should be, but scanty and late, while the mouth of the womb is closed by fat and does not admit the seed. They are personally fat and lazy, and their

¹ This is a literal translation of the text, but see the footnote on the opposite page.

ὡσπερ οὐδ' ἐν Αἰγύπτῳ νομίζουσι, and I find that Coray too has suggested this emendation, on the ground that it is unlikely that the Egyptians used swaddling clothes.

² βραδέα JB: βλαδέα Coray.

καὶ μαλθακαί. ὑπὸ¹ τούτων τῶν ἀναγκῶν οὐ πολὺγονόν ἐστι τὸ γένος τὸ Σκυθικόν. μέγα δὲ τεκμήριον αἱ οἰκέτιδες ποιέουσιν· οὐ γὰρ φθάνουσι παρὰ ἄνδρα ἀφικνεύμεναι καὶ ἐν γαστρὶ ἴσχουσιν
20 διὰ τὴν ταλαιπωρίην καὶ ἰσχνότητα τῆς σαρκός.

XXII. Ἐτι τε πρὸς τούτοιςιν εὐνουχίαι γίνονται οἱ² πλείστοι ἐν Σκύθῃσι καὶ γυναικεῖα ἐργάζονται καὶ ὡς αἱ γυναῖκες διαιτεῦνται³ διαλέγονταί τε ὁμοίως· καλεῦνται τε οἱ τοιοῦτοι Ἄναριεῖς.⁴ οἱ μὲν οὖν ἐπιχώριοι τὴν αἰτίην προστιθέασι θεῶ καὶ σέβονται τούτους τοὺς ἀνθρώπους καὶ προσκυνέουσιν, δεδοκότες περὶ ἐωυτῶν ἕκαστοι. ἐμοὶ δὲ καὶ αὐτῷ δοκεῖ ταῦτα τὰ πάθεα θεῖα εἶναι καὶ ἄλλα πάντα καὶ οὐδὲν
10 ἕτερον ἑτέρου θειότερον οὐδὲ ἀνθρωπινώτερον, ἀλλὰ πάντα ὁμοῖα καὶ πάντα θεῖα. ἕκαστον δὲ αὐτῶν ἔχει φύσιν τὴν ἐωυτοῦ καὶ οὐδὲν ἀνευ φύσιος γίνεται. καὶ τοῦτο τὸ πάθος ὡς μοι δοκεῖ γίνεσθαι φράσω· ὑπὸ τῆς ἵππασίης αὐτοὺς κέδματα λαμβάνει, ἅτε αἰεὶ κρεμαμένων ἀπὸ τῶν ἵππων τοῖς ποσίν· ἔπειτα ἀποχολοῦνται καὶ ἐλκοῦνται τὰ ἰσχία, οἱ ἂν σφόδρα νοσήσωσι. ἰῶνται δὲ σφᾶς αὐτοὺς τρόπῳ τοιῷδε. ὁκόταν γὰρ ἄρχηται ἢ νοῦσος, ὀπισθεν τοῦ ὠτὸς ἑκατέρου
20 φλέβα τάμνουσιν. ὁκόταν δὲ ἀπορρυῆ τὸ αἷμα, ὕπνος ὑπολαμβάνει ὑπὸ ἀσθενείης καὶ καθέδουσιν. ἔπειτα ἀνεγείρονται, οἱ μὲν τινες ὑγιέες ἐόντες, οἱ δ' οὐ. ἐμοὶ μὲν οὖν δοκεῖ ἐν ταύτῃ τῇ ἰήσει διαφθείρεσθαι ὁ γόνος. εἰσὶ γὰρ παρὰ τὰ

¹ Before ὑπὸ the MSS. have καί, which Wilamowitz deletes.

abdomen is cold and soft. These are the causes which make the Scythian race unfertile. A clear proof is afforded by their slave-girls. These, because of their activity and leanness of body, no sooner go to a man than they are with child.

XXII. Moreover, the great majority among the Scythians become impotent, do women's work, live like women and converse accordingly. Such men they call Anaries. Now the natives put the blame on to Heaven, and respect and worship these creatures, each fearing for himself. I too think that these diseases are divine, and so are all others, no one being more divine or more human than any other; all are alike, and all divine. Each of them has a nature of its own, and none arises without its natural cause. How, in my opinion, this disease arises I will explain. The habit of riding causes swellings at the joints,¹ because they are always astride their horses; in severe cases follow lameness and sores on the hips. They cure themselves in the following way. At the beginning of the disease they cut the vein behind each ear. When the blood has ceased to flow faintness comes over them and they sleep. Afterwards they get up, some cured and some not. Now, in my opinion, by this treatment the seed is destroyed. For by the side of the ear are veins, to

¹ For this difficult word see Littré V. 320 and VIII. xxxix foll.

² Should not οἱ be deleted? It is unlikely that "the majority" were impotent, but "very many" might be.

³ διαιτεῦνται added by Gomperz.

⁴ Ἄναριεῖς Gomperz (cf. Herodotus I. 105): ἀνδριεῖς V: ἀνανδριεῖς B: ἀναδρηῖς b.

ὄτα φλέβες, ἃς ἐάν τις ἐπιτάμη, ἄγονοι γίνονται οἱ ἐπιτηθέντες. ταύτας τοίνυν μοι δοκέουσι τὰς φλέβας ἐπιτάμναι. οἱ δὲ μετὰ ταῦτα ἐπειδὴν ἀφίκωνται παρὰ γυναικας καὶ μὴ οἰοί τ' ἔωσι χρήσθαι σφισιν, τὸ πρῶτον οὐκ ἐνθυμεῦνται, 30 ἀλλ' ἡσυχίην ἔχουσι. ὁκόταν δὲ δις καὶ τρίς καὶ πλεονάκις αὐτοῖσι πειρωμένοισι μηδὲν ἀλλοιότερον ἀποβαίῃ, νομίσαντές τι ἡμαρτηκένοι τῷ θεῷ, ὃν ἐπαιτῶνται, ἐνδύονται στολὴν γυναικείην καταγρόντες ἑωυτῶν ἀνανδρείην. γυναικίζουσί τε καὶ ἐργάζονται μετὰ τῶν γυναικῶν ἃ καὶ ἐκείναι.

Τοῦτο δὲ πάσχοσι Σκυθέων οἱ πλούσιοι,¹ οὐχ οἱ κάκιστοι ἀλλ' οἱ εὐγενέστατοι καὶ ἰσχὺν πλείστην κεκτημένοι, διὰ τὴν ἵππασίην, οἱ δὲ πένητες 40 ἦσσαν οὐ γὰρ ἵππάζονται. καίτοι ἐχρῆν, ἐπεὶ θεϊότερον τοῦτο τὸ νόσευμα τῶν λοιπῶν ἔστιν, οὐ τοῖς γενναιοτάτοις τῶν Σκυθέων καὶ τοῖς πλουσιωτάτοις προσπίπτει μόνους, ἀλλὰ τοῖς ἅπασιν ὁμοίως, καὶ μᾶλλον τοῖσιν ὀλίγα κεκτημένοισιν, εἰ δὴ τιμώμενοι² χαίρουσιν οἱ θεοὶ καὶ θαυμάζομενοι ὑπ' ἀνθρώπων καὶ ἀντὶ τούτων χάριτας ἀποδιδάσιν. εἰκὸς γὰρ τοὺς μὲν πλουσίους θύειν 50 πολλὰ τοῖς θεοῖς καὶ ἀνατιθέναι ἀναθήματα ἐόντων χρημάτων πολλῶν καὶ τιμῶν, τοὺς δὲ πένητας ἦσσαν διὰ τὸ μὴ ἔχειν, ἔπειτα καὶ ἐπιμεμφομένους ὅτι οὐ δίδασιν χρήματα αὐτοῖσιν, ὥστε τῶν τοιούτων ἀμαρτιῶν τὰς ζημίας τοὺς ὀλίγα κεκτημένους φέρειν μᾶλλον ἢ τοὺς πλουσίους. ἀλλὰ γάρ, ὥσπερ καὶ πρότερον ἔλεξα, θεῖα μὲν καὶ ταῦτά ἔστιν ὁμοίως τοῖς ἄλλοις· γίνεται δὲ κατὰ φύσιν ἕκαστα. καὶ ἡ τοιαύτη νοῦσος ἀπὸ τοιαύτης 128

cut which causes impotence, and I believe that these are the veins which they cut. After this treatment, when the Scythians approach a woman but cannot have intercourse, at first they take no notice and think no more about it. But when two, three or even more attempts are attended with no better success, thinking that they have sinned against Heaven they attribute thereto the cause, and put on women's clothes, holding that they have lost their manhood. So they play the woman, and with the women do the same work as women do.

This affliction affects the rich Scythians because of their riding, not the lower classes but the upper, who possess the most strength; the poor, who do not ride, suffer less. But, if we suppose this disease to be more divine than any other, it ought to have attacked, not the highest and richest classes only of the Scythians, but all classes equally—or rather the poor especially, if indeed the gods are pleased to receive from men respect and worship, and repay these with favours. For naturally the rich, having great wealth, make many sacrifices to the gods, and offer many votive offerings, and honour them, all of which things the poor, owing to their poverty, are less able to do; besides, they blame the gods for not giving them wealth, so that the penalties for such sins are likely to be paid by the poor rather than by the rich. But the truth is, as I said above, these afflictions are neither more nor less divine than any others, and all and each are natural. Such a disease arises

¹ οἱ πλούσιοι, Cobet (*Mnemotysme* IX. 70) would delete these words.

² εἰ δὴ τιμώμενοι Coray: οὐ τιμωμένοισιν ἤδη εἰ MSS.

προφάσιος τοῖς Σκύθησι γίνεται οἴην εἶρηκα. ἔχει δὲ καὶ κατὰ τοὺς λοιποὺς ἀνθρώπους ὁμοίως. ὅκου γὰρ ἱππάζονται μάλιστα καὶ πυκνότατα, 60 ἐκεῖ πλείστοι ὑπὸ κεδμάτων καὶ ἰσχυάδων καὶ ποδαγριῶν ἀλίσκονται καὶ λαγνεύειν κάκιστοί εἰσι. ταῦτα δὲ τοῖσι Σκύθησι πρόσεστι, καὶ εὐνουχοειδέστατοί εἰσιν ἀνθρώπων διὰ ταύτας τε¹ τὰς προφάσις καὶ ὅτι ἀναξυρίδας ἔχουσιν αἰεὶ καὶ εἰσιν ἐπὶ τῶν ἵππων τὸ πλείστον τοῦ χρόνου, ὥστε μήτε χειρὶ ἀπτεσθαι τοῦ αἰδοίου, ὑπὸ τε τοῦ ψύχους καὶ τοῦ κόπου ἐπιλήθεσθαι τοῦ ἡμέρου καὶ τῆς μείξις, καὶ μηδὲν παρακινεῖν 69 πρότερον ἢ ἀναδρωθῆναι.²

XXIII. Περὶ μὲν οὖν τῶν Σκυθῶν οὕτως ἔχει τοῦ γένους. τὸ δὲ λοιπὸν γένος τὸ ἐν τῇ Εὐρώπῃ διάφορον αὐτὸ ἐνωτῶ ἐστὶ καὶ κατὰ τὸ μέγεθος καὶ κατὰ τὰς μορφὰς διὰ τὰς μεταλλαγὰς τῶν ὥρέων, ὅτι μεγάλαί γίνονται καὶ πυκναί, καὶ θάλπεά τε ἰσχυρὰ καὶ χειμῶνες καρτεροὶ καὶ ὄμβροι πολλοὶ καὶ αὐτὶς αὐχμοὶ πολυχρόνιοι καὶ πνεύματα, ἐξ ὧν μεταβολαὶ πολλαὶ καὶ παντο- 10 δαπαί. ἀπὸ τούτων εἰκὸς αἰσθάνεσθαι³ καὶ τὴν γένεσιν ἐν τῇ συμπήξει τοῦ γόνου ἄλλοτε⁴ ἄλλην καὶ μὴ τῶ αὐτῶ τὴν αὐτὴν γίνεσθαι ἐν τε τῶ θερεί καὶ τῶ χειμῶνι μηδὲ ἐν ἐπομβρίῃ καὶ αὐχμῶ. διότι τὰ εἶδεα διηλλάχθαι νομίζω τῶν Εὐρωπαϊῶν μᾶλλον ἢ τῶν Ἀσινηῶν καὶ τὰ μεγέθη διαφορώ- 10 τата αὐτὰ ἐνωτοῖς εἶναι κατὰ πόλιν ἐκάστην. αἱ γὰρ φθοραὶ πλείονες ἐγγίνονται τοῦ γόνου ἐν τῇ συμπήξει ἐν τῇ μεταλλαγῇσι τῶν ὥρέων πυκνῆ-

¹ τε added by Wilamowitz.

among the Scythians for such a reason as I have stated, and other men too are equally liable to it, for wherever men ride very much and very frequently, there the majority are attacked by swellings at the joints, sciatica and gout, and are sexually very weak. These complaints come upon the Scythians, and they are the most impotent of men, for the reasons I have given, and also because they always wear trousers and spend most of their time on their horses, so that they do not handle the parts, but owing to cold and fatigue forget about sexual passion, losing their virility before any impulse is felt.

XXIII. Such is the condition of the Scythians. The other people of Europe differ from one another both in stature and in shape, because of the changes of the seasons, which are violent and frequent, while there are severe heat waves, severe winters, copious rains and then long droughts, and winds, causing many changes of various kinds. Wherefore it is natural to realize that generation too varies in the coagulation of the seed,¹ and is not the same for the same seed in summer as in winter nor in rain as in drought. It is for this reason, I think, that the physique of Europeans varies more than that of Asiatics, and that their stature differs very widely in each city. For there arise more corruptions in the coagulation of the seed when the changes of the sea-

¹ I. e. "in the formation of the foetus."

² Coray, with at least one MS., would read ἀνδρωθῆναι, that is, "attempt no sexual act before they recover their virility."

³ αἰσθάνεσθαι Kühlewein would delete, as interpolated from Chapter X: συνίστασθαι Wilamowitz.

⁴ ἄλλοτε added (with καὶ preceding) by Coray.

σιν εὐόσμησιν ἢ ἐν τῆσι παραπλησίησι καὶ ὁμοίησι. περὶ τε τῶν ἠθέων ὁ αὐτὸς λόγος· τό
 20 τε ἄγριον καὶ τὸ ἄμεικτον καὶ τὸ θυμοειδὲς ἐν τῇ τοιαύτῃ φύσει ἐγγίνεται. αἱ γὰρ ἐκπλήξεις πυκναὶ γινόμεναι τῆς γνώμης τὴν ἀγριότητα ἐντιθέ-
 30 σαι, τὸ δὲ ἡμερόν τε καὶ ἥπιον ἀμανροῦσι. διὸ καὶ εὐψυχοτέρους νομίζω τοὺς τὴν Εὐρώπην οἰκέοντας εἶναι ἢ τοὺς τὴν Ἀσίην. ἐν μὲν γὰρ τῷ αἰεὶ παραπλησίῳ αἱ ῥαθυμίαι ἐνεῖσιν, ἐν δὲ τῷ μεταβαλλομένῳ αἱ ταλαιπωρίαι τῷ σώματι καὶ τῇ ψυχῇ. καὶ ἀπὸ μὲν ἡσυχίης καὶ ῥαθυμίας ἢ δειλίῃ αὖξεται, ἀπὸ δὲ τῆς ταλαιπωρίας
 40 καὶ τῶν πόνων αἱ ἀνδρείαι. διὰ τοῦτό εἰσι μαχιμώτεροι οἱ τὴν Εὐρώπην οἰκέοντες καὶ διὰ τοὺς νόμους, ὅτι οὐ βασιλεύονται ὥσπερ οἱ Ἀσιηνοί. ὅκου γὰρ βασιλεύονται, ἐκεῖ ἀνάγκη δειλοτάτους εἶναι. εἴρηται δέ μοι καὶ πρότερον. αἱ γὰρ ψυχαὶ δεδούλωνται καὶ οὐ βούλονται παρακινδυνεύειν ἐκόντες εἰκῇ ὑπὲρ ἀλλοτρίης δυνάμιος. ὅσοι δὲ αὐτόνομοι—ὑπὲρ ἑωυτῶν γὰρ τοὺς κινδύνους αἰρεῦνται καὶ οὐκ ἄλλων—προθυμεῦνται ἐκόντες καὶ ἐς τὸ δεινὸν ἔρχονται. τὰ γὰρ ἀριστεία
 41 ἤκιστα τὴν εὐψυχίην ἐργάζονται.

XXIV. Τὸ μὲν οὖν ὅλον καὶ τὸ ἅπαν οὕτως ἔχει περὶ τε τῆς Εὐρώπης καὶ τῆς Ἀσίας. ἐνεῖσι δὲ καὶ ἐν τῇ Εὐρώπῃ φύλα διάφορα ἕτερα ἑτέροις καὶ τὰ μεγέθη καὶ τὰς μορφὰς καὶ τὰς ἀνδρείας. τὰ δὲ διαλλάσσοντα ταῦτά¹ ἐστίν, ἃ καὶ ἐπὶ τῶν πρότερον εἴρηται. ἔτι δὲ σαφέστερον φράσω. ὁκόσοι μὲν χώραν ὄρεινὴν τε οἰκέουσι καὶ τρηχέϊαν καὶ ὑψηλὴν καὶ ἔνυδρον, καὶ αἱ μεταβολαὶ αὐτοῖσι

sons are frequent than when they are similar or alike. The same reasoning applies also to character. In such a climate arise wildness, unsociability and spirit. For the frequent shocks to the mind impart wildness, destroying tameness and gentleness. For this reason, I think, Europeans are also more courageous than Asiatics. For uniformity engenders slackness, while variation fosters endurance in both body and soul; rest and slackness are food for cowardice, endurance and exertion for bravery. Wherefore Europeans are more warlike, and also because of their institutions, not being under kings as are Asiatics. For, as I said above, where there are kings, there must be the greatest cowards. For men's souls are enslaved, and refuse to run risks readily and recklessly to increase the power of somebody else. But independent people, taking risks on their own behalf and not on behalf of others, are willing and eager to go into danger, for they themselves enjoy the prize of victory. So institutions contribute a great deal to the formation of courageousness.

XXIV. Such, in outline and in general, is the character of Europe and of Asia. In Europe too there are tribes differing one from another in stature, in shape and in courage. The differences are due to the same causes as I mentioned above, which I will now describe more clearly. Inhabitants of a region which is mountainous, rugged, high, and watered,

¹ ταῦτά Coray: ταῦτά ἔσ: ταῦτ' V.

γίνονται τῶν ὥρέων μέγα διάφοροι, ἐνταῦθα εἰκὸς
 10 εἶδεα μεγάλα εἶναι καὶ πρὸς τὸ ταλαίπωρον καὶ
 τὸ ἀνδρείον εὖ πεφυκότα, καὶ τὸ τε ἄγριον καὶ τὸ
 θηριώδες αἰ τοιαῦται φύσιες οὐχ ἥκιστα ἔχουσιν.
 ὀκόσοι δὲ κοῖλα χωρία καὶ λειμακώδεα καὶ πνιγηρὰ
 καὶ τῶν θερμῶν πνευμάτων πλέον μέρος μετέχουσιν
 ἢ τῶν ψυχρῶν ὕδασι τε χρέονται θερμοῖσιν, οὗτοι
 δὲ μεγάλοι μὲν οὐκ ἂν εἴησαν οὐδὲ κανονίαι, ἐς
 εὖρος δὲ πεφυκότες καὶ σαρκώδεις καὶ μελανό-
 τριχες, καὶ αὐτοὶ μέλανες μᾶλλον ἢ λευκότεροι,
 φλεγματῖαι δὲ ἦσσαν ἢ χολώδεις· τὸ δὲ ἀνδρείον
 20 καὶ τὸ ταλαίπωρον ἐν τῇ ψυχῇ φύσει μὲν οὐκ ἂν
 ὁμοίως ἐνείη, νόμος δὲ προσγεγόμενος ἀπεργάζοιτ'
 ἂν. καὶ εἰ μὲν ποταμοὶ ἐνείησαν ἐν τῇ χώρῃ,
 οὔτινες ἐκ τῆς χώρης ἐξοχετεύουσι τὸ τε στάσιμον
 καὶ τὸ ὄμβριον, οὗτοι ἂν ὑγιηροὶ τε εἴησαν καὶ
 λαμπροί. εἰ μὲντοι ποταμοὶ μὲν μὴ εἴησαν, τὰ
 δὲ ὕδατα λιμναῖά¹ τε καὶ στάσιμα πίνουσι καὶ
 ἐλώδεα, ἀνάγκη τὰ τοιαῦτα εἶδεα προγαστότερα
 καὶ σπληνώδεα εἶναι. ὀκόσοι δὲ ὑψηλὴν τε οἰκέ-
 ουσιν χώραν καὶ λείην καὶ ἀνεμώδεα καὶ ἔνυδρον,
 30 εἶεν ἂν εἶδεα μεγάλοι καὶ ἐωντοῖσι παραπλήσιοι·
 ἀνανδρότεροι δὲ καὶ ἡμερώτεροι αἰ γινώμηναι.
 ὀκόσοι δὲ λεπτά τε καὶ ἄνυδρα καὶ ψιλὰ, τῆσι
 μεταβολῆσι τῶν ὥρέων οὐκ εὐκρητα, ἐν ταύτῃ τῇ
 χώρῃ τὰ εἶδεα εἰκὸς σκληρὰ τε εἶναι καὶ ἔντονα
 καὶ ξανθότερα ἢ μελάντερα καὶ τὰ ἦθεα καὶ τὰς
 ὀργὰς αὐθάδεάς τε καὶ ἰδιογνώμονας. ὅκου γὰρ
 αἰ μεταβολαὶ εἰσι πυκνότεραι τῶν ὥρέων καὶ
 πλείστον διάφοροι αὐταὶ ἐωντῆσιν, ἐκεῖ καὶ τὰ
 40 εἶδεα καὶ τὰ ἦθεα καὶ τὰς φύσις εὐρήσεις
 πλείστον διαφερούσας.

where the changes of the seasons exhibit sharp
 contrasts, are likely to be of big physique, with a
 nature well adapted for endurance and courage, and
 such possess not a little wildness and ferocity. The
 inhabitants of hollow regions, that are meadowy,
 stifling, with more hot than cool winds, and where
 the water used is hot, will be neither tall nor well-
 made, but inclined to be broad, fleshy, and dark-
 haired; they themselves are dark rather than fair, less
 subject to phlegm than to bile. Similar bravery and
 endurance are not by nature part of their character,
 but the imposition of law can produce them artificially.
 Should there be rivers in the land, which drain off
 from the ground the stagnant water and the rain
 water, these¹ will be healthy and bright. But if there
 be no rivers, and the water that the people drink be
 marshy, stagnant, and fenny, the physique of the
 people must show protruding bellies and enlarged
 spleens. Such as dwell in a high land that is level,
 windy, and watered, will be tall in physique and
 similar to one another, but rather unmanly and
 tame in character. As to those that dwell on thin,
 dry, and bare soil, and where the changes of the
 seasons exhibit sharp contrasts, it is likely that in
 such country the people will be hard in physique
 and well-braced, fair rather than dark, stubborn and
 independent in character and in temper. For where
 the changes of the seasons are most frequent and most
 sharply contrasted, there you will find the greatest
 diversity in physique, in character, and in constitution.

¹ The people or the rivers? Probably the former, in which case "bright" will mean "of bright (clear) complexion."

¹ λιμναῖα B: κρηναῖα all other MSS.

Μέγιστα μὲν οὖν εἰσιν αὐταὶ τῆς φύσεως αἱ διαλλαγαί, ἔπειτα δὲ καὶ ἡ χώρα, ἐν ἣ ἂν τις τρέφῃται καὶ τὰ ὕδατα. εὐρήσεις γὰρ ἐπὶ τὸ πλήθος τῆς χώρας τῇ φύσει ἀκολουθέοντα καὶ τὰ εἶδεα τῶν ἀνθρώπων καὶ τοὺς τρόπους. ὄκου μὲν γὰρ ἡ γῆ πείρα καὶ μαλθακὴ καὶ ἔνυδρος, καὶ τὰ ὕδατα κάρτα μετέωρα, ὥστε θερμὰ εἶναι τοῦ θέρους καὶ τοῦ χειμῶνος ψυχρά, καὶ τῶν ὠρέων καλῶς κείται, ἐνταῦθα καὶ οἱ ἀνθρώποι σαρκώδεές 50 εἰσι καὶ ἀναρθροὶ καὶ ὑγροὶ καὶ ἀταλαίπωροι καὶ τὴν ψυχὴν κακοὶ ὡς ἐπὶ τὸ πολὺ. τό τε ῥάθυμον καὶ τὸ ὑπνηρὸν ἐνεστὶν ἐν αὐτοῖς ἰδεῖν· ἔς τε τὰς τέχνας παχέες καὶ οὐ λεπτοὶ οὐδ' ὀξέες. ὄκου δ' ἐστὶν ἡ χώρα ψιλὴ τε καὶ ἀνυδρὸς¹ καὶ τρηχεῖα καὶ ὑπὸ τοῦ χειμῶνος πιεζομένη καὶ ὑπὸ τοῦ ἡλίου κεκαυμένη, ἐνταῦθα δὲ σκληροὺς τε καὶ ἰσχυροὺς καὶ διηρθρωμένους καὶ ἐντόνους καὶ δασέας ἴδοις.² τό τε ἐργατικὸν ἐνεδν³ ἐν τῇ φύσει τῇ τοιαύτῃ καὶ τὸ ἀγρυπνον, τὰ τε ἥθεα καὶ τὰς 60 ὀργὰς αὐθάδεας καὶ ἰδιογνώμονας, τοῦ τε ἀγρίου μᾶλλον μετέχοντας ἢ τοῦ ἡμέρου, ἔς τε τὰς τέχνας ὀξυτέρους τε καὶ συνετωτέρους καὶ τὰ πολέμια ἀμείνους εὐρήσεις· καὶ τᾶλλα τὰ ἐν τῇ γῇ φύομενα πάντα ἀκόλουθα ἐόντα τῇ γῇ. αἱ μὲν ἐναντιώταται φύσιές τε καὶ ἰδέαι ἔχουσιν οὕτως. ἀπὸ δὲ τούτων τεκμαιρόμενος τὰ λοιπὰ ἐνθυμείσθαι, καὶ 67 οὐχ ἀμαρτήση.

These are the most important factors that create differences in men's constitutions; next come the land in which a man is reared, and the water. For in general you will find assimilated to the nature of the land both the physique and the characteristics of the inhabitants. For where the land is rich, soft, and well-watered, and the water is very near the surface, so as to be hot in summer and cold in winter, and if the situation be favourable as regards the seasons, there the inhabitants are fleshy, ill-articulated, moist, lazy, and generally cowardly in character. Slackness and sleepiness can be observed in them, and as far as the arts are concerned they are thick-witted, and neither subtle nor sharp. But where the land is bare, waterless, rough, oppressed by winter's storms and burnt by the sun, there you will see men who are hard, lean, well-articulated, well-braced, and hairy; such natures will be found energetic, vigilant, stubborn and independent in character and in temper, wild rather than tame, of more than average sharpness and intelligence in the arts, and in war of more than average courage. The things also that grow in the earth all assimilate themselves to the earth. Such are the most sharply contrasted natures and physiques. Take these observations as a standard when drawing all other conclusions, and you will make no mistake.

¹ ἔνυδρος Ermerins from *inaquosa* of 7027: ἀνόχυρος MSS.

² ἴδοις b, omitted by most MSS.: ἴδοις ἐν Coray.

³ Before ἐνεδν all MSS. except **B** add ὀξύ.