

ὀνομασίαν καὶ τοὺς οἰκήτορας ἤλλαξε· καὶ νῦν ἐστὶ  
<sup>2</sup> Ῥωμαίων ἀποικία, καλεῖται δὲ Κορθωνία. οἱ  
 δὲ τῶν ἐκλιπόντων τὴν χώραν Πελασγῶν κατα-  
 σχόντες τὰς πόλεις ἄλλοι τε πολλοὶ ἦσαν, ὡς  
 ἕκαστοὶ τισιν ἔτυχον ἰσχυρότερους τὰς οἰκίσεις  
 ἔχοντες, καὶ ἐν τοῖς μάλιστα πλείστας τε καὶ  
 ἀρίστας Τυρρηνοὶ. τοὺς δὲ Τυρρηνοὺς οἱ μὲν  
 αὐτόχθονας Ἰταλίας ἀποφαίνουσι, οἱ δὲ ἐπήλυδας·  
 καὶ τὴν ἐπωνυμίαν αὐτοῖς ταύτην οἱ μὲν ἀθηγενῆς  
 τὸ ἔθνος ποιοῦντες ἐπὶ τῶν ἐρυμάτων, ἃ πρῶτοι  
 τῶν τῆδε οἰκούντων κατεσκευάσαντο, τεθῆναι λέ-  
 γουσι· τύρσει γὰρ καὶ παρὰ Τυρρηνοῖς αἱ ἐν-  
 τεῖχιοι καὶ στεγαναὶ οἰκίσεις ὀνομάζονται ὡσπερ  
 παρ' Ἑλλήσιν ἀπὸ δὴ τοῦ συμβεβηκότος αὐτοῖς  
 ἀξιοῦσι τεθῆναι τὸννομα, ὡσπερ καὶ τοῖς ἐν Ἀσίᾳ  
 Μοσσυνοίοις.<sup>1</sup> οἰκοῦσι μὲν γὰρ δὴ κάκεινοι ἐπὶ  
 ξυλίνοις ὡσπερὰν πύργοις ὑψηλοῖς σταυρώμασι,  
 μόσσυνας<sup>2</sup> αὐτὰ καλοῦντες.

XXVII. Οἱ δὲ μετανάστας μυθολογοῦντες αὐτοὺς  
 εἶναι Τυρρηνὸν ἀποφαίνουσι ἡγεμόνα τῆς ἀποικίας  
 γενόμενον ἀφ' ἑαυτοῦ θέσθαι τῷ ἔθνει τὸννομα·  
 τοῦτον δὲ Λυδὸν εἶναι τὸ γένος ἐκ τῆς πρότερον  
 Μηρονίας καλουμένης, παλαιὸν δὴ τινα μετανάστην  
 ὄντα.<sup>3</sup> εἶναι δ' αὐτὸν πέμπτον ἀπὸ Διὸς, λέγοντες  
 ἐκ Διὸς καὶ Γῆς Μάνην<sup>4</sup> γενέσθαι πρῶτον ἐν τῇ γῆ  
 ταύτῃ βασιλέα· τούτου δὲ καὶ Καλλιρρόης<sup>5</sup> τῆς

<sup>1</sup> τοῖς . . . μοσσυνοίοις B: τοῖς . . . μουνοίοις A.

<sup>2</sup> μόσσυνας B: μόσυνας R.

<sup>3</sup> μετανάστην ὄντα Sintenis: μεταναστάντα O.

<sup>4</sup> Sylburg: μάσσην O (and similarly in § 3).

<sup>5</sup> Cary: Καλλιρόης O, Jacoby.

both its name and inhabitants; it is now a Roman colony, called Corthonia.<sup>1</sup> After the Pelasgians left the country their cities were seized by the various peoples which happened to live nearest them in each case, but chiefly by the Tyrrhenians, who made themselves masters of the greatest part and the best of them. As regards these Tyrrhenians, some declare them to be natives of Italy, but others call them foreigners. Those who make them a native race say that their name was given them from the forts, which they were the first of the inhabitants of this country to build; for covered buildings enclosed by walls are called by the Tyrrhenians as well as by the Greeks *tyrseis* or "towers."<sup>2</sup> So they will have it that they received their name from this circumstance in like manner as did the Mossynoeci<sup>3</sup> in Asia; for these also live in high wooden palisades resembling towers, which they call *mossynes*.

XXVII. But those who relate a legendary tale about their having come from a foreign land say that Tyrrhenus, who was the leader of the colony, gave his name to the nation, and that he was a Lydian by birth, from the district formerly called Maeonia, and migrated in ancient times. They add that he was the fifth in descent from Zeus; for they say the son of Zeus and Gê was Manes, the first king of that country, and his son by Callirrhoê, the daughter

<sup>1</sup> i.e. Cortona. Compare the name Corythus used by Virgil (*Aen.* iii. 170).

<sup>2</sup> The form *Tyrrhēnoi* is the Attic development of *Tyrsenoi*, the form used by most of the Greeks.

<sup>3</sup> This people lived on the shore of the Euxine, a short distance west of Trapezus. Xenophon mentions them in the *Anabasis* (v. 4).

Ὠκεανὸς θυγατρὸς γεννηθῆναι Κότυν· τῷ δὲ Κότυϊ γήμαντι θυγατέρα Τύλλου τοῦ γηγενοῦς Ἀλίην δύο  
 2 γενέσθαι παῖδας Ἀσίην καὶ Ἄτυν· ἐκ δὲ Ἄτυος καὶ Καλλιθέας τῆς Χωραίου Λυδὸν φῦναι καὶ Τυρρηγνόν· καὶ τὸν μὲν Λυδὸν αὐτοῦ καταμείναντα τὴν πατρῶαν ἀρχὴν παραλαβεῖν καὶ ἀπ' αὐτοῦ Λυδίαν τὴν γῆν ὀνομασθῆναι· Τυρρηγνὸν δὲ τῆς ἀποικίας ἡγησάμενον πολλὴν κτήσασθαι τῆς Ἰταλίας καὶ τοῖς συναραμένοις τοῦ στόλου ταύτην θέσθαι τὴν  
 3 ἐπωνυμίαν. Ἡροδότῳ δὲ εἴρηται<sup>1</sup> Ἄτυος τοῦ Μάνεω παῖδες οἱ περὶ Τυρρηγνόν, καὶ ἡ μετανάστασις τῶν Μηόνων εἰς Ἰταλίαν οὐχ ἑκούσιος. φησὶ γὰρ ἐπὶ τῆς Ἄτυος ἀρχῆς ἀφορίαν καρπῶν ἐν τῇ γῇ Μηόνων γενέσθαι, τοὺς δὲ ἀνθρώπους τέως μὲν ὑπὸ τῆς φιλοχωρίας κρατουμένους πολλὰ διαμηχανήσασθαι πρὸς τὴν συμφορὰν ἀλεξητήρια, τῇ μὲν ἑτέρα τῶν ἡμερῶν μέτρια σιτία προσφερομένους, τῇ δ' ἑτέρα διακαρτεροῦντας· χρονίζοντος δὲ τοῦ δεινοῦ δεινείμαντας ἅπαντα τὸν δῆμον διχῆ<sup>2</sup> κλήρους<sup>3</sup> ταῖς μοίραις ἐπιβαλεῖν, τὸν μὲν ἐπ' ἐξόδῳ τῆς χώρας, τὸν δ' ἐπὶ μονῇ, καὶ τῶν Ἄτυος παίδων  
 4 τὸν μὲν τῇ προσνεῖμαι, τὸν δὲ τῇ.<sup>4</sup> λαχούσης δὲ τῆς ἅμα Λυδῷ μοίρας τὴν τοῦ μέναι τύχην,<sup>5</sup> ἐκχωρήσαι τὴν ἑτέραν ἀπολαχοῦσαν τῶν χρημάτων

<sup>1</sup> Reiske: εἴρηται O; εἴρηται ὡς . . . ἑκούσιος γέγονεν Sylburg.

<sup>2</sup> διχῆ BmgCD, διὰ AB.

<sup>3</sup> κλήρους Steph.: κλήρου O.

<sup>4</sup> τὸν μὲν τῇ προσνεῖμαι τὸν δὲ τῇ B: τὸν μὲν προσμεῖναι τὸν δὲ μὴ R.

<sup>5</sup> τῇ τοῦ μέναι (OF μένειν) τύχην Casaubon: τὴν μὲν ἀμείναι τύχην O.

of Oceanus, was Cotys, who by Haliê, the daughter of earth-born Tyllus, had two sons, Asies and Atys, from the latter of whom by Callithea, the daughter of Choraëus, came Lydus and Tyrrhenus. Lydus, they continue, remaining there, inherited his father's kingdom, and from him the country was called Lydia; but Tyrrhenus, who was the leader of the colony, conquered a large portion of Italy and gave his name to those who had taken part in the expedition. Herodotus, however, says<sup>1</sup> that Tyrrhenus and his brother were the sons of Atys, the son of Manes, and that the migration of the Maeonians to Italy was not voluntary. For he says that in the reign of Atys there was a dearth in the country of the Maeonians and that the inhabitants, inspired by love of their native land, for a time contrived a great many methods to resist this calamity, one day permitting themselves but a moderate allowance of food and the next day fasting. But, as the mischief continued, they divided the people into two groups and cast lots to determine which should go out of the country and which should stay in it; of the sons of Atys one was assigned to the one group and the other to the other. And when the lot fell to that part of the people which was with Lydus to remain in the country, the other group departed after receiving their share of the common possessions; and

<sup>1</sup> i. 94. But the quotation is inaccurate in two important details: Herodotus mentions only one son of Atys, Tyrrhenus, and says that Atys joined himself to the group destined to remain at home, but assigned his son to the other.

τὰ μέρη, ὀρμισαμένην δ' ἐπὶ τοῖς ἑσπερίοις μέρεσι τῆς Ἰταλίας, ἔνθα ἦν Ὀμβρικοῖς ἢ οἰκησις, αὐτοῦ καταμείνασαν ἰδρύσασθαι πόλεις τὰς ἔτι καὶ κατ' αὐτὸν ἐκείνον οὔσας.

XXVIII. Τούτῳ τῷ λόγῳ πολλοὺς καὶ ἄλλους συγγραφεῖς<sup>1</sup> περὶ τοῦ Τυρρηνῶν γένους χρησαμένους ἐπίσταμαι, τοὺς μὲν κατὰ ταῦτά, τοὺς δὲ μεταθέντας τὸν οἰκισμὸν καὶ τὸν χρόνον. ἔλεξαν γὰρ δὴ τινες Ἡρακλέους υἱὸν εἶναι τὸν Τυρρηνὸν ἐξ Ὀμφάλης τῆς Λυδῆς γενόμενον· τοῦτον δ' ἀφικόμενον εἰς Ἰταλίαν ἐκβαλεῖν τοὺς Πελασγοὺς ἐκ τῶν πόλεων οὐχ ἀπασῶν, ἀλλ' ὅσαι πέραν ἦσαν τοῦ Τεβέριος ἐν τῷ βορείῳ μέρει. ἕτεροι δὲ Τηλέφου παῖδα τὸν Τυρρηνὸν ἀποφαίνουσιν, ἐλθεῖν δὲ<sup>2</sup> μετὰ<sup>3</sup> Τροίας ἄλωσιν εἰς Ἰταλίαν. Ξάνθος δὲ ὁ Λυδὸς ἱστορίας παλαιᾶς εἰ καὶ τις ἄλλος ἔμπειρος ὢν, τῆς δὲ πατρίου καὶ βεβαιωτῆς ἂν οὐδενὸς ὑποδέεστος νομισθεῖς, οὔτε Τυρρηνὸν ὠνόμακεν οὐδαμοῦ τῆς γραφῆς δυνάστην Λυδῶν οὔτε ἀποικίαν Μηδῶν εἰς Ἰταλίαν κατασχοῦσαν ἐπίσταται Τυρρηνίας τε μνήμην ὡς Λυδῶν ἀποκτίσεως<sup>3</sup> ταπεινοτέρων ἄλλων μεμνημένος οὐδεμίαν πεποιήται. Ἄττος δὲ παῖδας γενέσθαι λέγει Λυδὸν καὶ Τόρηβον, τούτους δὲ μερισαμένους τὴν πατρίαν ἀρχὴν ἐν Ἀσίᾳ καταμείναι ἀμφοτέρους· καὶ τοῖς ἔθνεσιν ὧν ἤρξαν ἐπ' ἐκείνων φησὶ τεθῆναι τὰς ὀνομασίας, λέγων ὡδε· “ ἀπὸ Λυδοῦ μὲν γίνονται Λυδοί, ἀπὸ

<sup>1</sup> συγγραφεῖς Ambrosch: ἐν γραφῇ O.

<sup>2</sup> μετὰ O: μετὰ τὴν Jacoby.

<sup>3</sup> ἀποκτίσεως Ba (1): ἀποικήσεως R.

landing in the western parts of Italy where the Umbrians dwelt, they remained there and built the cities that still existed even in his time.

XXVIII. I am aware that many other authors also have given this account of the Tyrrhenian race, some in the same terms, and others changing the character of the colony and the date. For some have said that Tyrrhenus was the son of Herakles by Omphalé, the Lydian, and that he, coming into Italy, dispossessed the Pelasgians of their cities, though not of all, but of those only that lay beyond the Tiber toward the north. Others declare that Tyrrhenus was the son of Telephus and that after the taking of Troy he came into Italy. But Xanthus of Lydia,<sup>1</sup> who was as well acquainted with ancient history as any man and who may be regarded as an authority second to none on the history of his own country, neither names Tyrrhenus in any part of his history as a ruler of the Lydians nor knows anything of the landing of a colony of Maeonians in Italy; nor does he make the least mention of Tyrrhenia as a Lydian colony, though he takes notice of several things of less importance. He says that Lydus and Torebus were the sons of Atys; that they, having divided the kingdom they had inherited from their father, both remained in Asia, and from them the nations over which they reigned received their names. His words are these: “ From Lydus are sprung the Lydians, and from Torebus

<sup>1</sup> Xanthus, an older contemporary of Herodotus, was the first barbarian to write the history of his country in Greek. The passage here cited is given as frg. 1 in Müller, *F.H.G.* i. p. 36.

Τορήβου δὲ Τόρηβοι. τούτων ἡ γλῶσσα ὀλίγον παραφέρει, καὶ νῦν ἔτι σιλλοῦσιν<sup>1</sup> ἀλλήλους<sup>2</sup> ῥήματα οὐκ ὀλίγα, ὡσπερ "Ἴωνες καὶ Δωριεῖς."  
<sup>3</sup> Ἑλλάνικος δὲ ὁ Λέσβιος τοὺς Τυρρηνοὺς φησὶ Πελασγοὺς πρότερον καλουμένους, ἐπειδὴ κατώκησαν ἐν Ἰταλία, παραλαβεῖν ἦν νῦν ἔχουσι προσηγορίαν. ἔχει δὲ αὐτῶ ἐν Φορωνίδι ὁ λόγος ὡδε·  
 "τοῦ Πελασοῦ τοῦ βασιλέως<sup>3</sup> αὐτῶν καὶ Μενίππης τῆς Πηρνειοῦ ἐγένετο Φράστωρ, τοῦ δὲ Ἀμύντωρ, τοῦ δὲ Τευταμίδης, τοῦ δὲ Νάνας. ἐπὶ τούτου βασιλεύοντος οἱ Πελασοὶ ὑπ' Ἑλλήνων ἀνέστησαν, καὶ ἐπὶ Σπιωῆτι ποταμῶ ἐν τῷ Ἰονίῳ<sup>4</sup> κόλπῳ τὰς νῆας καταλιπόντες Κρότωνα πόλιν ἐν μεσογειῶ εἶλον καὶ ἐντεῦθεν ὀρμώμενοι τὴν νῦν καλεομένην<sup>4</sup> Τυρσηνίην ἔκτισαν." Μυρσίλος δὲ τὰ ἔμπαλι ἀποφαίνων<sup>5</sup> Ἑλλανικῶς τοὺς Τυρρηνοὺς φησιν, ἐπειδὴ τὴν ἑαυτῶν ἐξέλιπον, ἐν τῇ πλάνῃ μετονομασθῆναι Πελαργούς, τῶν ὀρνέων τοῖς καλουμένοις πελαργοῖς εἰκασθέντας, ὡς κατ' ἀγέλας ἐφοίτων εἰς τε τὴν Ἑλλάδα καὶ τὴν βάρβαρον καὶ

<sup>1</sup> σιλλοῦσιν A, σίλλουσιν B: σιλλῶσιν Ritschl, ὁμολογοῦσιν Sintenis, συνῶδουσιν Jacoby (in note), ἐνοῦσου Meineke, ἐνιῶσιν Naber.

<sup>2</sup> ἀλλήλους O: ἀλλήλοισι Sintenis, Meineke, Jacoby (in note), ἀλλήλων Naber. The construction required by the rare verb σιλλῶ is uncertain, but the double accusative is very questionable; probably either ἀλλήλων ῥήματα or ἀλλήλους εἰς ῥήματα should be read.

the Torebians. There is little difference in their language and even now each nation scoffs at many words used by the other,<sup>1</sup> even as do the Ionians and Dorians." Hellenicus of Lesbos says that the Tyrrhenians, who were previously called Pelasgians, received their present name after they had settled in Italy. These are his words in the *Phoronis*:<sup>2</sup> "Phrastor was the son of Pelasgus, their king, and Menippè, the daughter of Peneus; his son was Amyntor, Amyntor's son was Teutamides, and the latter's son was Nanas. In his reign the Pelasgians were driven out of their country by the Greeks, and after leaving their ships on the river Spines<sup>3</sup> in the Ionian Gulf, they took Croton, an inland city; and proceeding from there, they colonized the country now called Tyrrhenia." But the account Myrsilus gives is the reverse of that given by Hellenicus. The Tyrrhenians, he says,<sup>4</sup> after they had left their own country, were in the course of their wanderings called Pelargoi or "Storks," from their resemblance to the birds of that name, since they swarmed in flocks both into Greece and into the barbarian

<sup>1</sup> In other words, they simply spoke different dialects of a common language and each nation jested at the "provincialisms" of the other. This explanation obviates the numerous emendations that have been offered for the rare word σιλλοῦσιν.

<sup>2</sup> Müller, *F.H.G.* i. p. 45, frg. 1.

<sup>3</sup> The Spinetic mouth of the Po. See chap. 18, 3.

<sup>4</sup> Müller, *F.H.G.* iv. p. 457 frg. 3.

<sup>5</sup> Cobet: βασιλέως O. To Cobet are also due the other Ionic forms in the quotation.

<sup>6</sup> Sylburg: ἰονικῶ AB.

<sup>7</sup> ἀποφανόμενος O, Jacoby.

τοῖς Ἀθηναίοις τὸ τεῖχος τὸ περὶ τὴν ἀκρόπολιν,  
τὸ Πελαργικὸν καλούμενον, τούτους περιβαλεῖν.

XXIX. Ἐμοὶ μέντοι δοκοῦσιν ἅπαντες ἁμαρ-  
τάνειν οἱ πεισθέντες ἐν καὶ τὸ αὐτὸ ἔθνος εἶναι τὸ  
Τυρρηρικὸν καὶ τὸ Πελασγικόν. τῆς μὲν γὰρ ὀνο-  
μασίας ἀπολαύσαι ποτε αὐτοὺς τῆς ἀλλήλων οὐδὲν  
θαυμαστὸν ἦν, ἐπεὶ καὶ ἄλλα δὴ τινα ἔθνη, τὰ μὲν  
'Ελλήνων, τὰ δὲ βαρβάρων, ταῦτό<sup>1</sup> ἔπαθεν, ὥσπερ  
τὸ Τρωικὸν καὶ τὸ Φρυγικὸν ἀγχοῦ οἰκοῦντα ἀλλή-  
λων (πολλοῖς γέ τοι γένος ἐν ἄμφω ταῦτ' ἐνομίσθη,  
κλήσει διαλλάττον, οὐ φύσει) καὶ οὐχ ἥκιστα τῶν  
ἄλλοθι που συνωνυμίας ἐπικερασθέντων καὶ τὰ ἐν  
<sup>2</sup> Ἰταλίᾳ ἔθνη.<sup>2</sup> ἦν γὰρ δὴ χρόνος ὅτε καὶ Λατῖνοι  
καὶ Ὀμβρικοὶ καὶ Αὔσονες καὶ συχνοὶ ἄλλοι Τυρ-  
ρηνοὶ ὑφ' Ἑλλήνων ἐλέγοντο, τῆς διὰ μακροῦ τῶν  
ἔθνῶν οἰκίσεως ἀσαφῆ ποιούσης τοῖς πρόσω τὴν  
ἀκρίβειαν· τὴν τε Ῥώμην αὐτὴν πολλοὶ τῶν συγ-  
γραφέων Τυρρηνίδα πόλιν εἶναι ὑπέλαβον. ὀνομάτων  
μὲν οὖν ἐναλλαγὴν, ἐπεὶ καὶ βίων, πείθομαι τοῖς  
ἔθνεσι γενέσθαι· κοινῶν δὲ ἄμφω μετεπιληφέναι γέ-  
νους οὐ πείθομαι, πολλοῖς τε ἄλλοις καὶ μάλιστα  
ταῖς φωναῖς αὐτῶν διηλλαγμέναις καὶ οὐδεμίαν  
<sup>3</sup> ὁμοιότητα σωζούσαις τεκμαιρόμενος. "καὶ<sup>3</sup> γὰρ

<sup>1</sup> ταῦτό Ο: ταῦτόν Jacoby.

<sup>2</sup> τὸ αὐτὸ ἔπαθεν after ἔθνη deleted by Garrer.

<sup>3</sup> καὶ Herodotus: ἢ AB.

lands; and they built the wall round the citadel of  
Athens which is called the Pelargic wall.<sup>1</sup>

XXIX. But in my opinion all who take the  
Tyrrhenians and the Pelasgians to be one and the  
same nation are mistaken. It is no wonder they were  
sometimes called by one another's names, since the  
same thing has happened to certain other nations  
also, both Greeks and barbarians,—for example, to the  
Trojans and Phrygians, who lived near each other  
(indeed, many have thought that those two nations  
were but one, differing in name only, not in fact).  
And the nations in Italy have been confused under  
a common name quite as often as any nations  
elsewhere. For there was a time when the Latins,  
the Umbrians, the Ausonians and many others were  
all called Tyrrhenians by the Greeks, the remoteness  
of the countries inhabited by these nations making  
their exact distinctions obscure to those who lived  
at a distance. And many of the historians have  
taken Rome itself for a Tyrrhenian city. I am  
persuaded, therefore, that these nations changed  
their name along with their place of abode, but  
can not believe that they both had a common origin,  
for this reason, among many others, that their  
languages are different and preserve not the least  
resemblance to one another. "For neither the

<sup>1</sup> *Pelargikon* was the earlier form of the word, perhaps  
meaning "Stork's Nest"; but its close resemblance to  
*Pelasgikon* gave rise in time to the belief that the latter was  
the true form. The tradition that Pelasgians once dwelt  
in Athens and built this wall on the Acropolis does not  
appear to be much older than the time of Herodotus.  
The next step was to show that even the form *Pelargikon*  
had reference to the Pelasgians.

δὴ οὔτε Κροτωνιῆται,"<sup>1</sup> ὡς φησιν Ἡρόδοτος, "οὐδαμοῖσι<sup>2</sup> τῶν νῦν σφεας περιρικεόντων εἰσὶν ὁμόγλωσσοι οὔτε Πλακιηνοί, σφίσι δ' ὁμόγλωσσοι. δηλοῦσι δὲ ὅτι, τὸν ἠνείκαντο γλώσσης χαρακτῆρα μεταβαίνοντες ἐς ταῦτα τὰ χωρία, τοῦτον ἔχουσι ἐν φυλακῇ." καίτοι θαυμάσειεν ἂν τις, εἰ Πλακίανοις μὲν τοῖς περὶ τὸν Ἑλλήσποντον οἰκοῦσιν ὁμοίαν διάλεκτον εἶχον οἱ Κροτωνιάται, ἐπειδὴ Πελασγοὶ ἦσαν ἀμφοτέρω ἀρχήθεν, Τυρρηνοῖς δὲ τοῖς ἔγγιστα οἰκοῦσι μὴδὲν ὁμοίαν. εἰ γὰρ τὸ συγγενὲς τῆς ὁμοφωνίας αἴτιον ὑποληπτέον, θάτερον δὴ που τῆς 4 διαφωνίας· οὐ γὰρ δὴ κατὰ γε τὸ αὐτὸ ἐγχωρεῖ νομίζειν τὰμφοτέρα. καὶ γὰρ δὴ τὸ μὲν ἕτεροι καὶ λόγον τιν' ἂν<sup>3</sup> εἶχε γενόμενον, τὸ δὲ τοὺς πρόσω τὰς οἰκήσεις ἀπ' ἀλλήλων ποιησαμένους ὁμοιοθετεῖς μηκέτι διασώζειν τὸν αὐτὸν τῆς διαλέκτου χαρακτῆρα διὰ τὰς πρὸς τοὺς πέλας ὁμιλίας· τὸ δὲ τοὺς ἐν τοῖς αὐτοῖς οἰκοῦντας χωρίοις μὴδ' ὅτιοῦν κατὰ τὴν φωνὴν ἀλλήλοισι ὁμολογεῖν ἐκ ταύτου φύντας γένους οὐδένα λόγον ἔχει.

XXX. Τούτω μὲν δὴ τῷ τεκμηρίῳ χρώμενος ἐτέρους εἶναι πείθομαι τῶν Τυρρηνῶν τοὺς Πελασ-

<sup>1</sup> Jacoby: κροτωνιάταις A, κροτωνίταις B: κροτωνιῆται MSS. of Herodotus.

<sup>2</sup> οὐδαμοῖσι Ambrosch, οὐδαμοῖς Reiske: οὐδ' ἄλλοις O.

<sup>3</sup> τιν' ἂν Jacoby, ἂν τινα Reiske: τινὰ O.

Crotoniats," says Herodotus,<sup>1</sup> "nor the Placians agree in language with any of their present neighbours, although they agree with each other; and it is clear that they preserve the fashion of speech which they brought with them into those regions." However, one may well marvel that, although the Crotoniats had a speech similar to that of the Placians, who lived near the Hellespont,<sup>2</sup> since both were originally Pelasgians, it was not at all similar to that of the Tyrrhenians, their nearest neighbours. For if kinship is to be regarded as the reason why two nations speak the same language, the contrary must, of course, be the reason for their speaking a different one, since surely it is not possible to believe that both these conditions arise from the same cause. For, although it might reasonably happen, on the one hand, that men of the same nation who have settled at a distance from one another would, as the result of associating with their neighbours, no longer preserve the same fashion of speech, yet it is not at all reasonable that men sprung from the same race and living in the same country should not in the least agree with one another in their language.

XXX. For this reason, therefore, I am persuaded that the Pelasgians are a different people from the

<sup>1</sup> i. 57. Since Niebuhr first championed (*Röm. Gesch.* i. note 89, p. 39) the form of the name given by Dionysius as against Crestoniats (and Creston) found in Herodotus, the belief has steadily gained ground that the MSS. of Herodotus are in error. The latest editor of Herodotus, Legrand (1932), restores Κροτωνιῆται (and Κρότωνα) in the text.

<sup>2</sup> Placia lay to the east of Cyzicus, at the foot of Mt. Olympus. It disappeared at an early date.

γούς. οὐ μὲν δὴ οὐδὲ Λυδῶν τοὺς Τυρρηνοὺς ἀποί-  
 κους οἶμαι γενέσθαι· οὐδὲ γὰρ ἐκείνους ὁμόγλωσσοι  
 εἶσιν, οὐδ' ἔστιν εἰπεῖν ὡς φωνῇ μὲν οὐκέτι χρωτῶνται  
 παραπλησίᾳ, ἄλλα δέ τινα διασώζουσι τῆς μητρο-  
 πόλεως<sup>1</sup> μηνύματα. οὔτε γὰρ θεοὺς Λυδοῖς τοὺς  
 αὐτοὺς νομίζουσιν οὔτε νόμοις οὔτ' ἐπιτηδεύμασι  
 κέχρηται παραπλησίους, ἀλλὰ κατὰ γε ταῦτα πλείον  
 2 Λυδῶν διαφέρουσιν ἢ Πελασγῶν. κινδυνεύουσι  
 γὰρ τοῖς ἀληθέσι μᾶλλον εἰκότα λέγειν οἱ<sup>2</sup> μηδα-  
 μόθεν ἀφιγμένον, ἀλλ' ἐπιχώριον τὸ ἔθνος ἀποφαί-  
 νοντες, ἐπειδὴ ἀρχαῖόν τε πάνυ καὶ οὐδενὶ ἄλλω  
 γένει οὔτε ὁμόγλωσσον οὔτε ὁμοδίαιτον ὄν<sup>3</sup> εὐρί-  
 σκεται. ὠνομάσθαι δ' ὑφ' Ἑλλήνων αὐτὸ τῇ  
 προσηγορίᾳ ταύτῃ οὐδὲν κωλύει, καὶ διὰ τὰς ἐν  
 ταῖς τύρσεσιν οἰκήσεις καὶ ἀπ' ἀνδρὸς δυνάστου.  
 3 Ῥωμαῖοι μέντοι ἄλλαις αὐτὸ προσαγορεύουσιν  
 ὀνομασίαις· καὶ γὰρ ἐπὶ τῆς χώρας, ἐν ἣ ποτε  
 ᾤκησαν, Ἑτρουρίας προσαγορευομένης Ἑτρούσκους  
 καλοῦσι τοὺς ἀνθρώπους· καὶ ἐπὶ τῆς ἐμπειρίας  
 τῶν περὶ τὰ θεία σεβάσματα λειτουργιῶν, δια-  
 φέροντας εἰς αὐτὴν ἐτέρων, νῦν μὲν Τοῦσκους<sup>4</sup>  
 ἀσαφέστερον, πρότερον δ' ἀκριβοῦντες τοῦνομα  
 ὡσπερ Ἑλληνας Θυοσκοῦς ἐκάλουν αὐτοὶ μέντοι  
 σφᾶς αὐτοὺς ἐπὶ τῶν ἡγεμόνων τινὸς Ῥασέννα<sup>5</sup>

<sup>1</sup> γῆς after μητροπόλεως deleted by Madvig.

<sup>2</sup> οἱ added by Reiske. <sup>3</sup> ὄν added by Cobet.

<sup>4</sup> μέ: Τοῦσκους Sintenis, μέντοι Τοῦσκους Ritschl: μέντοι Ο.

<sup>5</sup> Ταρσέννα or Ταρσέννα Lepsius.

Tyrrhenians. And I do not believe, either, that the  
 Tyrrhenians were a colony of the Lydians; for they  
 do not use the same language as the latter, nor can it  
 be alleged that, though they no longer speak a simi-  
 lar tongue, they still retain some other indications  
 of their mother country. For they neither worship  
 the same gods as the Lydians nor make use of simi-  
 lar laws or institutions, but in these very respects  
 they differ more from the Lydians than from the  
 Pelasgians. Indeed, those probably come nearest  
 to the truth who declare that the nation migrated  
 from nowhere else, but was native to the country,  
 since it is found to be a very ancient nation and to  
 agree with no other either in its language or in its  
 manner of living. And there is no reason why the  
 Greeks should not have called them by this name,  
 both from their living in towers and from the name  
 of one of their rulers. The Romans, however, give  
 them other names: from the country they once  
 inhabited, named Etruria, they call them Etruscans,  
 and from their knowledge of the ceremonies relating  
 to divine worship, in which they excel others, they  
 now call them, rather inaccurately, Tusci,<sup>1</sup> but for-  
 merly, with the same accuracy as the Greeks, they  
 called them Thyoscoi.<sup>2</sup> Their own name for them-  
 selves, however, is the same as that of one of their

<sup>1</sup> The prevailing view to-day is that *Tusci* is for *Tursci*,  
*turs* being the same element that is seen in *Tyrrhenos*.  
*Etrusci* may be simply a lengthened form of *Tursci*, with  
*u* and *r* interchanged.

<sup>2</sup> This statement is not borne out by information we  
 have from any other source. It is merely an attempt  
 to find a Greek etymology for Tusci. *Θυοσκοί* were  
 sacrificing priests.

4 τὸν αὐτὸν ἐκείνῳ τρόπον ὀνομάζουσι. πόλεις δὲ ἄστυας ᾤκισαν<sup>1</sup> οἱ Τυρρηνοί, καὶ πολιτευμάτων οὐστυνας κατεστήσαντο κόσμους, δυνάμιν τε ὁπόσῃν ἐκτίσαντο<sup>2</sup> καὶ ἔργα εἴ τινα μνήμης ἄξια διεπράξατο, τύχαις τε ὁποίαις ἐχρήσαντο, ἐν ἐτέρῳ  
5 δηλωθήσεται λόγῳ. τὸ δ' οὖν Πελασγικὸν φύλον, ὅσον μὴ διεφθάρη τε καὶ κατὰ τὰς ἀποικίας διεσπάρθη, διέμεινε δὲ ὀλίγον ἀπὸ πολλοῦ, μετὰ τῶν Ἀβorigίνων πολιτευόμενον ἐν τούτοις ὑπελείφθη τοῖς χωρίοις, ὅπου σὺν χρόνῳ τὴν Ῥώμην οἱ ἔκγονοι αὐτῶν σὺν τοῖς ἄλλοις<sup>3</sup> ἐπολίσαντο. καὶ τὰ μὲν ὑπὲρ τοῦ Πελασγικοῦ γένους μυθολογούμενα τοιαῦτα ἐστί.

XXXI. Μετὰ δὲ οὐ πολὺν χρόνον στόλος ἄλλος Ἑλληνικὸς εἰς ταῦτα τὰ χωρία τῆς Ἰταλίας κατὰγεται, ἐξηκοστῷ μάλιστα ἔτει πρότερον τῶν Τρωικῶν, ὡς αὐτοὶ Ῥωμαῖοι λέγουσιν, ἐκ Παλλαντίου πόλεως Ἀρκαδικῆς ἀναστάς. ἠγείτο δὲ τῆς ἀποικίας Ἐὐάνδρος Ἑρμοῦ λεγόμενος καὶ νύμφης τινὸς Ἀρκάσιν ἐπιχωρίας, ἣν οἱ μὲν Ἕλληνες Θέμιν εἶναι λέγουσι καὶ θεοφόρητον ἀποφαίνουσιν, οἱ δὲ τὰς Ῥωμαϊκὰς συγγραψάντες ἀρχαιολογίας τῇ πατρίῳ<sup>4</sup> γλώσσει Καρμέντην<sup>5</sup> ὀνομάζουσιν· εἴη δ' ἂν Ἑλλάδι φωνῇ Θεσπιωδὸς τῇ νύμφῃ τοῦνομα· τὰς μὲν γὰρ ᾠδὰς καλοῦσι Ῥωμαῖοι κάρμινα,<sup>6</sup> τὴν δὲ γυναῖκα ταύτην ὁμολογοῦσι δαιμονίῳ πνεύματι κατὰσχεται

<sup>1</sup> Portus: ᾤκησαν O.

<sup>2</sup> ἐκτίσαντο Garter: οἱ σύμπαντες O, Jacoby; οἱ σύμπαντες ἐκέκτηντο Reiske.

<sup>3</sup> ἄλλοις O: Ἀλβανοῖς Kiessling.

<sup>4</sup> Meineke: πατρίῳ AB.

leaders, Rasenna. In another book<sup>1</sup> I shall show what cities the Tyrrhenians founded, what forms of government they established, how great power they acquired, what memorable achievements they performed, and what fortunes attended them. As for the Pelasgian nation, however, those who were not destroyed or dispersed among the various colonies (for a small number remained out of a great many) were left behind as fellow citizens of the Aborigines in these parts, where in the course of time their posterity, together with others, built the city of Rome. Such are the legends told about the Pelasgian race.

XXXI. Soon after, another Greek expedition landed in this part of Italy, having migrated from Pallantium, a town of Arcadia, about the sixtieth year before the Trojan war,<sup>2</sup> as the Romans themselves say. This colony had for its leader Evander, who is said to have been the son of Hermes and a local nymph of the Arcadians. The Greeks call her Themis and say that she was inspired, but the writers of the early history of Rome call her, in the native language, Carmenta. The nymph's name would be in Greek *Thespiōdos* or "prophetic singer"; for the Romans call songs *carmina*, and they agree that this woman, possessed by divine inspiration, fore-

<sup>1</sup> Nothing of the sort is found in the extant portions of the *Antiquities*. It is hardly probable that Dionysius intended to devote a separate work to the Etruscans.

<sup>2</sup> ca. 1243 B.C.

<sup>5</sup> Ulrichs: καρμένταν A, καρμετινον B.

<sup>6</sup> Steph.: καρμίνα B, θερμίνα A.