



EDITED BY
BARON

THE HERODOTUS ENCYCLOPEDIA

VOLUME III

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EDITED BY
CHRISTOPHER BARON

VOLUME I

WILEY Blackwell

The Herodotus Encyclopedia

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Edited by

Christopher Baron

Volume I
(A–D)

WILEY Blackwell

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To Herodotus: 2,500 years and still going strong

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The reader will find my name attached to several hundred entries in this encyclopedia. That was not the initial intention, nor does it fully reveal the process by which this massive work came into being. Florencia Foxley and Lester Stephens, during their time in the Classics MA program at Notre Dame, assisted in the preparation of approximately 200 entries each (initial research, collecting notes, writing rough drafts). Their work saved me many hours and helped me begin to gain a sense of what form the final product would take. All errors remain my responsibility.

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accepted the wise advice they offered more effectively than Herodotus' characters do. I also want to recognize my colleagues at Notre Dame and in the field whose conversations helped sustain me through this arduous process: Sue Collins, Carolyn Dewald, John Duffy, Randolph Ford, Liz Irwin, Rebecca Kennedy, Brian Krostenko, Hildegund Müller, Simon Oswald, Victoria Pagan, Hannah Ringheim, Andreas Schwab, Andrew Scott, Lela Urquhart, Pietro Vannicelli, and Liv Yarrow.

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Christopher Baron
South Bend, Indiana, May 2019

PREFACE (USING THIS ENCYCLOPEDIA)

Nothing like *The Herodotus Encyclopedia* has been attempted before. The closest comparandum is Gisela Strasburger's *Lexikon zur frühgriechischen Geschichte* (Zürich, 1984). But the *Lexikon*, while useful, was designed as a basic reference guide for readers of Herodotus without knowledge of the ancient world: the entries are brief, there is minimal bibliography—and much has happened in Herodotean studies since then.

The Herodotus Encyclopedia is designed to be as comprehensive as possible. Every name in the *Histories* (there are over 2,000)—individual, community, tribe, topographical feature—should have a headword. Some of these are blind entries, referring the reader to discussion under other headwords. Approximately 400 additional conceptual entries cover a wide range of topics: history of the text; scholarship and reception; the historical, intellectual, and social background of Herodotus' world, including religion and warfare; Herodotus' historical method and literary techniques; and prominent themes in the work. (See the Synopsis on pages xxxvi–xliv for a list of these individual entries arranged by category.) If time, space, and energy allowed it, many more conceptual entries could have been included. I hope any gaps in coverage are small.

Within each entry, other non-blind headwords are marked in ALL CAPS on their first appearance. The main text of each entry is followed by a SEE ALSO section listing further related headwords. For those consulting the online version, an attempt has been made to assign keywords which pinpoint even more detailed conceptual connections. The print version of the encyclopedia has been supplied with an Index, per Wiley's standard policy.

One area where comprehensiveness does prove impossible, given the already large size of the encyclopedia (and perhaps the limitations of human capabilities), is references to scholarship. Each entry contains full bibliographic information for items cited in the text, and most entries also suggest Further Reading. But the reader should be aware that even in the case of lengthy lists, this is just the tip of the iceberg. Contributors have been encouraged to include references to items which provide fuller bibliography. There are also valuable recent bibliographies available: the *Oxford Bibliographies Online* article on Herodotus (Emily Baragwanath and Mathieu de Bakker, 2009, updated 2014); and the bibliographies found in Rosaria Vignolo Munson (ed.), *Herodotus. Oxford Readings in Classical Studies* (2 volumes, Oxford, 2013), and in Reinhold Bichler and Robert Rollinger, *Herodot*, 3rd edition (Darmstadt, 2011).

Although the reader will find references in this encyclopedia to items published in 2017 (especially Pietro Vannicelli and Aldo Corcella's Italian commentary on Book 7), 2018, and even 2019, many contributors finished their work at an earlier point in time. Thus, it is safest to say that no knowledge of scholarship published after 2016 should be assumed.

For the most part, citation of other encyclopedias has been avoided. The major occasional exceptions are the *Encyclopedia Iranica* (available online: www.iranicaonline.org/) and the monumental Pauly-Wissowa *Real-Encyclopädie* (see Abbreviations §1 under *RE*). In addition, a number of fundamental reference works recur often enough to be referred to in abbreviated form, and I will mention them here with a brief explanatory note:

ALC = David Asheri, Alan Lloyd, and Aldo Corcella. *A Commentary on Herodotus Books I–IV*, edited by Oswyn Murray and Alfonso Moreno with a contribution by Maria Brosius (translated by Barbara Graziosi, Matteo Rossetti, Carlotta Dus, and Vanessa Cazzato). Oxford: Oxford University Press, 2007. (Cited by the author of each book's commentary: Books 1 and 3 by Asheri; 2 by Lloyd; 4 by Corcella.)

BA = Richard J. A. Talbert and Roger Bagnall, eds. *Barrington Atlas of the Greek and Roman World*. Princeton: Princeton University Press, 2000. (Cited by Map number and grid coordinates.)

Gantz, EGM = Timothy Gantz. *Early Greek Myth: A Guide to Literary and Artistic Sources*. Baltimore: Johns Hopkins University Press, 1993.

IACP = Mogens Herman Hansen and Thomas Heine Nielsen, eds. *An Inventory of Archaic and Classical Poleis*. Oxford: Oxford University Press, 2004. (Cited by entry number and page numbers.)

LGPN = P. M. Fraser and Elaine Matthews, eds. *A Lexicon of Greek Personal Names*. 5 vols. Oxford: Clarendon Press, 1987–2013. (Cited by volume and page number, followed by the individual's number in parentheses.)

LIMC = *Lexicon Iconographicum Mythologiae Classicae*. Zürich: Artemis, 1981–99. (Each volume has two parts, the first containing text, the second images if applicable; only the first volume is cited here.)

Müller = Dietram Müller. *Topographischer Bildkommentar zu den Historien Herodots*, 2 volumes: I, *Griechenland* (1987); II, *Kleinasien und angrenzende Gebiete mit Südostthrakien und Zypern* (1997). Tübingen: Wasmuth. (Two thick volumes with wonderful photographs and detailed sketch-maps of the places Herodotus mentions, plus lists of other ancient references and older scholarship. Cited by volume and page numbers.)

Schmitt, *IPGL* = Rüdiger Schmitt. *Iranische Personennamen in der griechischen Literatur vor Alexander d. Gr.* (Iranisches Personennamenbuch, Vol. V, Fasc. 5A) Vienna: Österreichischen Akademie der Wissenschaften, 2011. (Cited by page numbers and entry number.)

The timing of Nigel Wilson's publication of the new Oxford Classical Text for Herodotus' *Histories* (2015) was fortuitous. This has been used as the standard text; those with Greek reading knowledge should also consult Wilson's *Herodotea* (2015) for further notes.

A Note on Orthography

Consistent English spelling of ancient Greek names has long been problematic. In addition to the perennial debate among classicists concerning the best procedure, Herodotus' Ionic dialect makes the issue even thornier.

In general, I have chosen to use Latinized forms for most names, also employed by the *Oxford Classical Dictionary*. Thus, names ending in Greek *-os* appear in English as *-us* (*Herodotus*); the ending *-on* becomes *-um* (*Artemisium*; but see below). Much less common are Greek words ending in *-ōs* and *-ōn* (omega rather than omicron), which retain that form in English (*Sabacos*, *Daton*). At any point in a word, the Greek diphthongs *-ai-*, *-oi-*, and *-ou-* become English *-ae-*, *-oe-*, and *-u-*, respectively. The Greek vowel *upsilon* is represented by English "y"; the consonants *kappa* by "c" and *chi* by "ch" (thus *Cyrus*, *Aeschylus*). The Greek vowel *eta*, in general, is represented by *-e-* (*Herodotus*, *Agariste*, *Xerxes*); but at word-end, this is not always the case (*Aristagoras*, not *Aristagores*). One exception I have made to the traditional style of Latinization is that *-ei-* normally remains *-ei-* (thus *Peisistratus*, *Cleisthenes*).

Other exceptions involve adherence to traditional usage. The Aegean islands, for whatever reason, retain their *-os* endings (*Samos*, *Thasos*); the same is true for a handful of cities (*Abydos*, *Sestos*). Some mountains similarly retain *-on* (*Pelion*, *Cithaeron*).

For the names of tribes, clans, and peoples, I have tried to maintain the following pattern:

- oi* becomes *-(i)ans* (Boeotians, Pamphylians)
- ai* becomes *-ae* (Sacae)
- es* remains *-es* (Abantes)

But exceptions must be made in many cases where a form has become so recognizable that it would be perverse to insist on strict rules (thus *Persai* = "Persians," not "Persae"). The same is true in general

for place and personal names which are well-known enough to have achieved a standard English form: Athens, Corinth, Sicily, Homer.

The biggest nightmare appears with Spartan names. Herodotus employs his Ionic dialect to represent the Spartans' Doric dialect, neither of which matches the Attic dialect which is most commonly known. Take, for example, the famous King Leonidas: Herodotus writes Λεωνίδης (*Leōnidēs*). But the alpha-ending, matching Leonidas' native Doric dialect, is the accepted English form. In fact, at Sparta, the name would have looked like Λανίδας (*Lanidas*). So then, what does one do with a more obscure figure like the legendary king whom Herodotus calls Λεωβώτης (*Leōbōtēs*), the Spartans Λαβώτας (*Labōtas*)? In general, I have chosen to stay as close as possible to Herodotus' spelling. On the other hand, names ending in -εως (-*eōs*) are normally rendered -aus in English (*Anaxilaus*, *Menelaus*).

As often as possible, alternate spellings which could easily be missed have been noted in the text of entries, and in some cases (especially word-initial variants) a blind entry has been created to direct the reader to the proper place.

NOTES ON CONTRIBUTORS

Eran Almagor is the author of studies on Plutarch and other Greek imperial-era writers (Strabo, Josephus). His interests include the history of the Achaemenid Empire and its image in Greek literature (especially in Herodotus and Ctesias), Plutarch's works (mainly the *Lives*), and the modern reception of antiquity, particularly in popular culture. He is the author of *Plutarch and the Persica* (Edinburgh: Edinburgh University Press, 2018), and is co-editor (with J. Skinner) of *Ancient Ethnography: New Approaches* (London: Bloomsbury, 2013) and co-editor (with L. Maurice) of *The Reception of Ancient Virtues and Vices in Modern Popular Culture* (Leiden: Brill, 2017).

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