

BYZANTINE SOURCES ON LANDS AND PEOPLES

LAONICUS CHALCOCONDYLAS

Laonicus “Chalcocondylas” (“the man with the brazen candlestick”) was one of only a handful of Greek and Byzantine historians who could claim genuine Athenian origin – the others being Thucydides, Xenophon, Dexippus and Praxagoras. The works of the last two named have only come down to us in citations. Born in Athens circa 1423, Laonicus’s father betook himself to the Morea after an unsuccessful coup against the Frankish rulers of his city. Laonicus had the opportunity to study under the famous Gemistos Plethon at Mistra.

His most famous work, *Ἀποδείξεις Ἱστοριῶν* (*Proofs of Histories*, Lat. *Historiae Demonstrationes*) was written in the 1480s after Constantinople had fallen to the Turks. It is one of the most important accounts in Greek of the rise of the Ottomans. More importantly for the SERICA project is that it includes lengthy excursus on lands and peoples of Central Asia, written at a time when the Mongol conquest of Asia Minor brought unprecedented knowledge of such matters to the notice of Byzantine men of letters.

Many of these excursus have been conveniently collected together and translated into German by Karl Dieterich, *Byzantinische Quellen zur Länder- und Völkerkunde (5.-15. Jhd.)*, Quellen und Forschungen zur Erd- und Kulturkunde 5, 2 vols in 1 (Leipzig: Otto Wigand, 1912). However, Dieterich did not give the Greek text. Although the Bonn edition of the text of Laonicus is now available on-line, the project-leaders of SERICA have decided to give the Greek text of Darkó to aid the researcher, especially since the text of Darkó (published in Rumania) is extremely hard to obtain.

As the translation of the relevant citations may take a number of years to complete, the translated texts given below are likely to be regularly augmented.

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SELECTIONS FROM

LAONICUS CHALCOCONDYLAS

Translated for the *Serica* Project by Dr Greg Fox (Macquarie University)

1. Mercantile Cities in Central Asia

(III; i, 118.6-120.7, ed. Darkó = 126.20-128.21, ed. Bonn)

Ταῦτα μὲν οὖν τὴν τοῦ Μεχμέτεω So this is all I want to say about the νομοθεσίαν ἐς τοσοῦτον ἀναγεγράφω legislation of Mohammed. Timur (Tamerlane) ἡμῖν Τεμήρης δ' ὡς τὴν χώραν ταύτην devastated this land and, having captured ληϊσάμενος, καὶ πόλεις ἐλὼν ἐνίας, some cities, arrived back safely in Samarkand. ὑπεκομίζετο ἐπὶ Σαμαρχάνδης. Σκύθας δὲ He learnt that some Scythians, who had set ὠρμημένους ἐπυρθάνετο ἀπὸ Τανάϊδος out from Tanais had invaded his land and τὴν τε χώραν ¹⁰ αὐτοῦ ἐπιδραμεῖν καὶ ravaged it in many places. And he was λήισασθαι οὐκ ὀλίγα χαλεπῶς δὲ ἔφερεν. furious. From there he immediately set out to ἐντεῦθεν τὸ αὐτίκα ἵετο ὁμόσε ἐπὶ τοὺς the same place against the people of Khataia. Χαταΐδας. λέγονται δὲ οὗτοι εἶναι These people are said to be the Massagetae of Μασσαγέται τὸ παλαιόν, καὶ διαβάντες years gone by. They crossed the Araxēs, went τὸν Ἀράξην τῆς ἐπὶ τάδε τοῦ ποταμοῦ through the land a great distance on this side χώρας ἐπὶ πολὺ διεξελθεῖν, καὶ ὑφ' αὐτοῖς of the river and colonized the peoples subdued ποιησαμένους ἐνοικήσαι. τούτους παρ- under them. He made preparations for them as εσκευάζετο ὡς ἐλὼν, ¹⁵ καὶ στρατεύμα if he was going to capture them. Having ποιησάμενος ἐς ὀγδοήκοντα μυριάδας formed an army of up to 800,000 soldiers, he ἐστρατεύετο ἐπ' αὐτούς. καὶ συμβαλὼν conducted an expedition against them. μάχη τε ἐκράτησε τοὺς Χαταΐδας, καὶ ἐπὶ Meeting them in battle, he overcame the τὴν ἀγορὰν αὐτῶν τούτων καὶ ἐπὶ τὰ people of Khataia. He marched into their βασιλεία ἐλαύνων ὁμολογία τε παρ- actual assembly place and royal places εστήσατο, καὶ μισθωσάμενος παμπόλλους (capital) and met with them to discuss terms αὐτῶν, τοὺς γε κρατίστους τὰ ἐς πόλεμον of peace. He hired very many of them as γενομένους, ὄχετο ἄγων. ²⁰ ὁμήρους δὲ mercenaries, the ones who had proven to be λαβὼν καὶ τῶν ἀρίστων τοὺς παῖδας, καὶ the strongest in warfare, and left with them. φόρον ταξάμενος τούτοις ἀπάγειν τε He took hostages and the sons of the nobles ἐνιαυτοῦ, ἀπήλαυνε. τὰ δὲ Χαταΐα πόλις and, after imposing tribute on them to pay ἐστὶ πρὸς ἕω τῆς Ὑρκανίας μεγάλη τε καὶ within the year, rode away. Khataia is a great εὐδαίμων, πλήθει τε ἀνθρώπων καὶ ὄλβω and prosperous city to the East of Hyrcania. καὶ τῇ ἄλλῃ εὐδαιμονία προφέρουσα (119) It is pre-eminent for population, wealth and τῶν ἐν τῇ Ἀσίᾳ πόλεων πλὴν Σαμαρ- other signs of prosperity among all the cities χάνδης καὶ Μέμφιος, εὐνομουμένη δὲ τὸ in Asia (Minor) except for Samarkand and παλαιὸν ὑπὸ Μασσαγετῶν. τῶν μέντοι Memphis. It was well governed from of old Περσῶν τοὺς πλείστους μισθωσάμενος by the Massagetae. He hired as mercenaries τούτους, οἷα τῶν τε Σκυθῶν ἐμπείρους ὡς for the most part those Persians who had had a τὰ πολλὰ γενομένους καὶ τὰ ἐς τὴν lot of experience among the Scythians and δίαιταν οὐκέτι ἰάβρους ὄντας, ἐν νῶ ἔχων who had not yet become soft in their ἐπὶ Σκύθας στρατεύεσθαι, ἐπὶ τὴν ἀγορὰν demeanour, because it was his intention to αὐτῶν τὴν Οὐρδὰν καλουμένην, καὶ launch a campaign against the Scythians, πυνθανόμενος, ὡς εἶη τε τὸ γένος τοῦτο against their assembly place which is called Horde. He learnt that this race was the oldest

παλαιότατόν τε τῶν κατὰ τὴν οἰκουμένην of the peoples in the inhabited world and that
 ἐθνῶν, καὶ οὐδένα ἔτι τῶν πρὸ αὐτοῦ none of the kings before him was able to
 βασιλέων χειρώσασθαι τοῦτο τὸ γένος, subdue this race, but that for the most part it
 κακὰ δὲ ὡς πλείστα ἐργασάμενον ποιῆσαι treated Asia and Europe badly and controlled
 τὴν ¹⁰ τὴν Ἀσίαν καὶ Εὐρώπην, ἐπιδρομῇ τὰ the land by making attacks. Having put this in
 πλείω ταμευόμενον τῇ χώρᾳ. ταῦτα δὲ ἐπὶ mind that Darius the son of Hystaspes and
 νοῦν τιθέμενον, καὶ ὡς Δαρεῖω τῷ king of the Persians had led an attack against
 Ὑστάσπεω βασιλεῖ γενομένῳ Περσῶν καὶ them and accomplished nothing, he was eager
 ἐπιστρατεύσαντι αὐτοὺς οὐδέν τι προ- to attain to this distinction. So that he might
 ὑχώρησεν, ὥρμητο αὐτὸς ἐπὶ τοῦτο τὸ keep himself there and be nearer the work, he
 κλέος ἰέναι. ὥστε δὲ αὐτοῦ ἔχεσθαι τε τοῦ settled soldiers and nobles from Samarkand in
 ἔργου ἐγγυτέρω τούτων γενόμενον, ¹⁵ ἐς the city of Khesiē (Kesh) so-called. It was
 τὴν χώραν Χεσίην πόλιν κατοικίσας ἀπὸ great and prosperous, since the king and his
 τῆς Σαμαρχάνδης καὶ στρατιωτῶν καὶ nobles were dwelling in it and the armies of
 τῶν ἀρίστων αὐτῷ στελλομένων ἐς τὴν Asia assembled in it. Kesh became great
 ἀποικίαν ὥκισε πόλιν Χεσίην οὕτω quickly and in fact was well-governed
 καλουμένην, μεγάλην τε καὶ εὐδαίμονα subsequently, particularly when king Timur
 ἅτε τοῦ βασιλέως ἐν αὐτῇ διατριβόντος was on the scene. So I am not able to affirm
 καὶ τῶν ἀρίστων αὐτοῦ, τῶν τε τῆς Ἀσίας where in Asia this city was founded, whether
 στρατῶν ἐς αὐτὴν συνιόντων. ²⁰ μεγάλη τε in the land of Assyria or in the land of the
 ἐν βραχεὶ ἐγένετο ἡ Χεσίη, καὶ εὐνομήθη Medes. Some people say that Khesiē
 μέντοι καὶ ὕστερον, οὐχ ἥκιστα δὲ (Kesh) was Ninus (Nineveh) in days of old
 βασιλέως Τεμήρεω περιόντος. ὅποι μὲν and was assigned to the land of the Assyrians.
 οὖν τῆς Ἀσίας ὥκισται ἡ πόλις αὕτη, καὶ They deduce this from Pagdatinian Babylon.
 εἴτε ἐν τῇ Ἀσσυρίᾳ χώρᾳ, εἴτε καὶ ἐν τῇ After having colonized the city of Kesh,
 Μήδων, οὐκ ἔχω τεκμήρασθαι. λέγουσι Timur made it his capital and took it into his
 (120) μὲν τινες Νίνον τὴν Χεσίην γενέσθαι mind to lead an expedition against Egypt and
 τὸ παλαιὸν καὶ ἐς τὴν Ἀσσυρίων χώραν the Scythians and their assembly place called
 τετάχθαι, τεκμαιρόμενοι τοῦτο ἀπὸ τῆς Urde (Urda). Having gathered a large army
 Παγδατίνης Βαβυλῶνος. οἰκίσας τὸ and enlisting the people of Khataia, he
 Χεσίην πόλιν, καὶ τὰ βασίλεια ἐν αὐτῇ pressed on to Tanais.
 ποιησάμενος, ἐπενόει ἐπὶ Αἴγυπτόν τε καὶ
 ἐπὶ Σκύθας ¹ στρατεύεσθαι καὶ τὴν τούτων
 ἀγορὰν Οὐρδὰν καλουμένην, καὶ στρατὸν
 μέγαν συναγείρας καὶ τοὺς Χαταΐδας
 συμπααραλαβὼν ἤλαυνεν εὐθὺς Τανάϊδος.

2. India

(III, p. 152.15-154.12, ed. Darkó = 163.6-165.6, ed. Bonn)

¹⁵ Ὁ δὲ Ἰνδῶν βασιλεὺς οὐδὲ ἐστὶν ὁ τῶν The King of the Indians is this man who has
 ἑννέα βασιλέων τοῦνομα ἔχων, the name of the nine kings, King Khaghatai. It
 Τζαχατάης βασιλεὺς. τῶν ἑννέα δὲ is said that he became the king of the nine
 βασιλέων βασιλέα γενόμενον τοῦτον, τὸν kings after sending a large army because of
 διὰ τοὺς Μασσαγέτας στρατὸν μέγαν ἐπὶ the Massagetæ against Timur. He went to the
 Τεμήρηην ἐπιπέμπαντα, λέγεται τὸν τε Araxēs and crossed it and after subduing most
 Ἀράξιην ἐπιόντα διαβῆναι, καὶ τὰ πλέω of the land there, withdrew and came home
 τῆς ταύτης χώρας καταστρεψάμενον ἐπ' ¹²⁰ again. Sines is the King of all India and his
 οἴκου αὐθις ἀποχωρήσαι. Σίνης τε land extends as far as the Taprobanē Island
 βασιλεύει καὶ Ἰνδίας [καὶ] ξυμπάσης, καὶ (Sri Lanka), to the Indian sea, into which the
 διήκει αὐτῷ ἡ χώρα ἐπὶ Ταπροβάνην greatest rivers in the land of India empty
 νήσον, ἐς Ἰνδικὴν θάλασσαν, ἐς ἣν οἱ themselves – the Ganges, the Indus, the
 μέγιστοι τῆς Ἰνδίας χώρας ποταμοὶ (153) Akesinēs, the Hydraspēs, the Hydraotēs and
 ἐκδιδοῦσιν, ὅ τε Γάγγης, Ἰνδός, Ἀκεσίνης, the Hyphasis – these being the greatest rivers
 ὕδασις, Ὑδραώτης, Ὑφασις, μέγιστοι in the land. The land of India provides many
 δὴ οὗτοι ὄντες τῆς χώρας. φέρει τὸ ἡ goods and much wealth, as does the King of
 Ἰνδικὴ χώρα ἀγαθὰ μὲν πολλὰ καὶ ὄλβον the whole land, which is under his sway. He
 πολύν, καὶ ὅ τε βασιλεὺς ξυμπάσης τῆς himself, setting out from the land above the
 χώρας ὑπ' αὐτὸν γενομένης. ὀρμώμενος Ganges and the coast of India and Taprobanē
 τὸ οὗτος ¹⁵ ἀπὸ τῆς ὑπὲρ Γάγγην χώρας (Sri Lanka), went against the King of
 καὶ τῆς παραλίου Ἰνδικῆς καὶ Ταπρο- Khataia, the land inside the Ganges and the
 βάνης, ἐλθεῖν ἐπὶ τὸν βασιλέα Χαταΐης, Indus. He overthrew its land and made this
 τῆς χώρας τῆς ἐντὸς Γάγγου καὶ Ἰνδοῦ, city his capital. Then it transpired that the
 καὶ καταστρεψάμενον τὴν ταύτην χώραν whole of the land of India was under one
 τὰ βασίλεια ἐν ταύτῃ δὴ τῇ πόλει king. These people reverence the gods who
 ποιήσασθαι: ξυμβῆναι δὲ τότε γενέσθαι manage the land of Khataia – Apollo, Artemis
 ὑφ' ἐνὶ βασιλείᾳ ξύμπασαν τὴν Ἰνδικὴν and especially Hera. They do not all speak the
 χώραν. ¹⁰ νομίζουσι δὲ οὗτοι θεοὺς, οἳ τε same language among themselves, but good
 τὴν Χαταΐην χώραν οἰκοῦντες, Ἀπόλλω τε governance is given to the many distinct
 καὶ Ἄρτεμιν καὶ δὴ καὶ Ἥραν. φωνὴν δὲ races, to most of the people in their cities and
 οὐ τὴν αὐτὴν σφίσις ἴενται, ἀλλ' ἐς ἔθνη villages. They offer horses as sacrifices to
 τε πολλὰ διηρημένα εὐνομεῖται ἐπὶ Apollo and oxen to Hera. Every year they
 πλείστον δὴ ἀνθρώπων κατὰ τε πόλεις καὶ sacrifice boys who have just attained puberty
 κώμας. θυσίας δὲ ἀνάγουσιν ἵππους μὲν to Artemis. This land produces so-called
 τῷ Ἀπόλλωνι, βοῦς δὲ τῇ ¹⁵ Ἥρᾳ: τῇ τὸ “royal” wheat up to fifteen cubits high and
 Ἀρτέμει θύουσι παῖδας ἀρτίως ἡβάσ- barley after the same fashion and millet up to
 κοντας ἀνὰ πᾶν ἔτος. φέρει δὲ ἡ χώρα the same size. They cross the river using boats
 αὕτη πυροὺς μὲν ἐπὶ πεντεκαίδεκα πήχεις, made of reeds. The land of India, as they say,
 ὡς λέγεται, βασιλικούς, καὶ κριθὰς δὲ τὸν produces reeds of such great size that boats of
 αὐτὸν τρόπον, καὶ μελίην ἐς τὸ αὐτὸ forty Greek *medimni* are constructed from
 μέγεθος. καλαμίνοις τὸ πλοίοις χρώμενοι them. Because this nation is not very well
 διαπορθμεύουσι τὸν ποταμόν. φέρει δὲ ἡ
 Ἰνδική, ὡς ²⁰ λέγουσι, τοσοῦτον τὸ μέγε-
 θος, ὥστε ἀπ' αὐτοῦ ναυπηγεῖσθαι πλοῖα
 μεδίμων τεσσαράκοντα Ἑλληνικῶν. τὸ
 μὲν γένος τοῦτο οὐ πάνυ γνωστὸν

ἡμῖν γενόμενον πολλὰς ἀπιστίας παρέχει known to us, I have made doubts and do not
 μὴ πείθεσθαι περὶ αὐτῶν, ὅσα believe the things which I hear about it. For
 πυνθάνομαι. ἢ τε γὰρ χώρα αὕτη πρόσω this country is so far away, inaccessible and
 ἐκποδῶν (154) γενομένη οὐ πάνυ ἐπι- uncolonized that we don't know about its
 τήδειος εἶσω ᾧκηται τε καὶ ὅποι ἔχει ἠθῶν customs and way of life. However, they were
 τε καὶ διαίτης. γένος μέντοι ἰσχυρότατον a very powerful race in days gone by- the
 γενόμενον τὸ παλαιὸν τοὺς τε Περσῶν kings of the Persians and the Assyrians, who
 βασιλεῖς καὶ Ἀσσυρίων, ἡγουμένους τῆς ruled Asia, paid honour to the kings of the
 Ἀσίας, θεραπεύειν μὲν τοὺς Ἰνδῶν Indians, when Semiramis and Cyrus the son
 βασιλεῖς, ἐπεὶ τε Σεμίραμις¹ καὶ Κύρος ὁ of Cambyses crossed the Araxēs and engaged
 τε Καμβύσου τὸν Ἀράξην διαβάντες in a great war. For Semiramis, the Queen of
 μεγάλῳ τῷ πολέμῳ ἐχρήσαντο. ἢ τε γὰρ the Assyrians, marched against the King of
 Σεμίραμις τῶν Ἀσσυρίων βασίλισσα ἐπὶ the Indians with a great force. She crossed the
 τῶν Ἰνδῶν βασιλέα ἐλαύνουσα μεγάλη river, fared very badly and died in that place.
 παρασκευῇ, ἐπεὶ τε τὸν ποταμὸν διέβη, After this Cyrus the son of Cambyses the
 ἐπεπράγει τε χαλεπώτατα καὶ αὐτοῦ King of the Persians is said to have crossed
 ταύτη ἐτελεύτησε. μετὰ δὲ ταῦτα Κύρος ὁ the Araxēs and come into conflict with the
 Καμβύσεω, Περσῶν¹⁰ βασιλεύς, λέγεται Massagetæ, but fared very badly and died
 δὴ τὸν τε Ἀράξην διαβάς, καὶ δια- there – while a woman called Tomyr ruled as
 γωνισάμενος πρὸς τοὺς Μασσαγέτας queen.
 ἔπραξέ τε τὰ χαλεπώτατα, καὶ αὐτοῦ ὑπὸ
 γυναικὸς Τομύριος τῆς Μασσαγέτων
 βασιλευούσης ἀποθανεῖν.

3. Tabriz and the Adzamians

(III, p. 156.12-157.4, ed. Darkó = 167.5-18, ed. Bonn)

Ταβρέζη δὲ πόλις εἶναι μεγάλη τε καὶ Tabriz is a large and prosperous city. After εὐδαίμων καὶ τῶν ἐν τῇ Ἀσίᾳ μετὰ γε Samarkand it is the most eminent in Asia in Σαμαρχάνδην χρημάτων τε προσόδῳ καὶ income and other forms of prosperity. This τῇ ἄλλῃ εὐδαιμονία προέχουσα· σήρας τε country breeds silkworms and produces raw τρέφει ἢ χώρα ¹⁵ αὕτη μέταξάν τε silk of the finest quality, even better than that καλλίστην ποιουμένη καὶ τῆς Σαμαχίης produced in Shemakhi. It produces a purple ἀμείνω. φέρει δὲ καὶ κριμίζιν σήρα οὕτω silk which is called *krimizis* (cream), which is καλούμενον πορφυροῦν, ἐπὶ τὰ ἱμάτια, τὰ suitable for garments of wool and silk - the τε ἀπὸ ἐρίων καὶ σηρῶν, βαφὴν dye being of the highest quality. Many of ἐνδεικνύμενα ἀξίαν λόγου. ἔστι τὸ πλέα these are (found) in this land of the Persians, τὰ ἐν τῇδε τῇ χώρᾳ Περσῶν τῶν who are also called the Adzamians. For all the Ἀτζαμίων καλουμένων ὅσοι γὰρ τὴν people who speak the language of the Ἀτζαμίων ²⁰ φωνὴν προίενται, Πέρσαι τε Adzamians are all Persian and converse in the οὗτοι σύμπαντες καὶ τῇ Περσῶν (157) Persian language. They dwell in Tabriz, φωνῇ διαλέγονται. οἰκοῦσί τε Ταβρέζην Kagino and Nigetia, wealthy cities of the land τε καὶ Καγινὸν καὶ Νιγετίν, πόλεις of the Medes and the Assyrians. Shemakhi is εὐδαίμονας τῶν Μήδων καὶ Ἀσσυρίων situated in the land of the Armenians and is a χώρας. Σαμαχίη τὸ πρὸς τῇ Ἀρμενίων prosperous and densely populated city. χώρα ὠκημένη, πόλις εὐδαίμων τε καὶ πολυάνθρωπος.

4. The Caspian Sea

(III, p. 109.19-110.21, ed. Darkó = 117.19-118.24, ed. Bonn)

Μετὰ δὲ ταῦτα ἐπὶ Ὑρκανίους ἐστρα- After this he (Timur) led an expedition against
τεύετο καὶ τὴν ταύτην ¹²⁰ θάλασσαν, καὶ the Hyrcanians and towards the sea there.
ἔθνη τε οὐκ ὀλίγα ἐς τὴν θάλασσαν τήνδε Quite a number of coastal tribes dwelling at
Ὑρκανίαν ἐνοικοῦντα παράλια κατ- this Hyrcanian sea were overthrown. It is
εστρέφετο. λέγεται δὲ αὕτη καὶ Κασπία ἐς called the Caspian Sea, being named after this
τὴν τε ἔθνος τούτου ἐπωνυμίαν διήκει δὲ nation. It extends for 30,000 stades in a
κατὰ μεσημβρίαν Σάκας τε ἔχων καὶ southerly direction past the Sakai and the
Καδουσίους ἐπὶ σταδίους τρισμυρίους, Cadusians. On the East and North it borders
(110) πρὸς ἕω δὲ καὶ βορρᾶν Μασσα- the Massagetæ, a nation which was notable
γέτας, γένος ἄλκιμόν τε καὶ ἐν πολέμοις for its strength and warlike qualities – this
εὐδοκίμοῦν, ἐπὶ σταδίου δισμυρίους extends as far as 20,000 stades. It is said that
μάλιστα. τοῦτο δὲ τὸ γένος ἐλαύνον ἐπὶ this nation invaded the land of the Persians,
τὴν Περσῶν χώραν λέγεται κατα- overthrew some cities and occupied them.
στρεψάμενον πολίσματα κατασχεῖν ἔστιν Timur, who was born into this nation, joined
ἅ, καὶ Τεμήρην τοῦ γένους ¹⁵ τούτου with the Massagetæ in invading the kingdom
γενόμενον σὺν τοῖς Μασσαγέταις of Samarkand and overthrowing and posse-
ὀρμάσθαι ἐπὶ τὴν Σαμαρχάνδης ἀρχὴν καὶ s-
Ἀσσυρίων τὴν χώραν καταστρεψάμενον s-
ἔχειν. τὴν μέντοι θάλασσαν ταύτην ὑπὸ s-
ποταμῶν ἐς αὐτὴν οὐκ ὀλίγων ἐκδιδόντων s-
μεγίστην τε γίνεσθαι καὶ ἐπὶ πολλοὺς s-
σταδίους διήκειν, οὐδαμῆ ἐκδιδοῦσαν, ἣ s-
λέγεται, εἰς τὴν ἐκτὸς θάλασσαν. ¹⁰ s-
διώρουχα μέντοι ἐπυθόμην ἔγωγε ἀπὸ s-
ταύτης διήκειν καὶ ἐς τὴν Ἰνδικὴν s-
θάλασσαν ἐκδιδοί. ἐνοικοῦσι δὲ τὴν s-
θάλασσαν τήνδε ἔθνη πολλά τε καὶ s-
ἄλκιμα. καὶ ἰχθύας μὲν φέρει αὕτη ἢ s-
θάλασσα πολλοὺς τε καὶ ἀγαθοὺς, φέρει s-
τὸ καὶ ὄστρεα μαργαρί-τας ἔχοντα, ἥπερ s-
τὸ καὶ ἡ Ἰνδικὴ θάλασσα. καὶ πλοῖα s-
πολλὰ ¹⁵ πλεῖ τὴν θάλασσαν ταύτην, παρὰ s-
ἀλλήλους ἐπιπλέοντα φορτίων πλέα. ἔστι s-
τὸ αὕτη ἢ θάλασσα πρὸς ἕω μάλιστα τῆς s-
Ἀσίας, ἐς ἣν ἐκδιδοί ὅ τε Ἀράξης ποταμὸς s-
μέγιστος καὶ Χοάσπης πρὸς ἕω ῥέων, καὶ s-
ποταμοὶ δὲ ἄλλοι οὐκ ὀλίγοι. τὰ μέντοι ἐς s-
τήνδε τὴν θάλασσαν ἔθνη ὑπὸ Καδουσίων s-
τε ἄρχεσθαι πρόσθεν ἔφαμεν, ²⁰ καὶ τοὺς s-
γε φόρους αὐτῶν ἐς τὴν Καδουσίων πόλιν s-
ἔτους ἐκάστου ἐπάγειν ἐπὶ τούτους.

5. Iberia (i.e. Georgia) and the Illyrians

(IX; ii, p. 223.5-224.14, ed. Darkó = 467.10-468.21, ed. Bonn)

Ἡ δὲ Ἰβηρία προσεχῆς ἐστὶ τῇ τῆς Now Iberia borders the land of Colchis and Κολχίδος χώρα, καὶ οἱ βασιλεῖς τούτων the kings of these people are not of lowly οὐκ ἀγενεῖς. διήκει τὸ ἡ χώρα ἀπὸ τοῦ birth. The land extends from the so-called Βαθὺ λεγομένου καὶ ἀπὸ Φάσιδος Bathu River and the Phasis River as far a ποταμοῦ ἕως Χαλτζιχί, ἢ τοῦ Γοργούρου Khalchikhi and is the property of Korias, αὐθεντεία καὶ Κορίου καὶ Καχετίου καὶ Kakhetias and Typhlisas, these cities which Τυφλισίου, σύνεγγυς οὖσαι αἱ πόλεις are quite near Samakhias. Turks live in it and αὐταὶ τε Σαμαχίου, Τούρκων¹⁰ οἰκούντων possess separately from below, the city of ἐν αὐτῷ καὶ ἐχόντων χωρὶς κάτωθεν τε Kakhetias, which is in the coastal area and in Καχετίου πόλεως τοῦ ἐν παραθαλασσίᾳ the domain of Dadiannos of the Migrelian of καὶ τῆς Σεβαστοπόλεως Μιγκρελίων τοῦ Sebastopol and Mamias and Samantaulas and Δαδιάννου αὐθεντεία καὶ Μαμία καὶ Guria and the other coastal cities. For from Σαμανταύλα καὶ Γουρίας καὶ τῶν ἄλλων the cities of Upper Iberia are also the τῶν παραθαλασσιῶν πόλεων. ἀπὸ γὰρ Alanians, who share a border, and the Huns τῶν πόλεων τῆς ἄνωθεν Ἰβηρίας εἰσὶ καὶ and the Embians. The Alanians seem to be οἱ Ἄλανοι ὄμοροι καὶ Οὐνοὶ καὶ¹⁵ Ἐμβοί. living alongside the Caucasus. These men are οἱ δὲ Ἄλανοι δοκοῦσιν εἶναι ὑπὸ τὸν considered to be the most excellent in military Καύκασον παρατείνοντες. οὗτοι καὶ ἐς τὰ matters, making remarkable corslets. These μάλιστα ἄνδρες νομιζόμενοι τὰ πολέμα men also serve as citizens in the service of our κράτιστοι, ποιούντες λωρίκια ἐξαίρετα. Lord Jesus Christ. They use their own πολιτεύονται δὲ οὗτοι ἐς τὴν τοῦ κυρίου language constantly and fashion their shields ἡμῶν Ἰησοῦ Χριστοῦ θρησκείαν, δια- from bronze – called “Alanic shields” I am χρώνται δὲ φωνῇ ἰδίᾳ τὸ παράπαν, καὶ not able to indicate from where the Iberians ὅπλα ἐπιτηδεύουσιν ἀπὸ χαλκοῦ,²⁰ τὰ have come to this land, even from Iberia in Ἄλανικὰ καλούμενα. Ἰβηρες δὲ καὶ αὐτοὶ the West. They indeed seem to have attained ὅθεν μὲν ἐπὶ τὴν χώραν τήνδε ἀφίκοντο, great power, having gained wealth and faith εἴτε ἀπὸ Ἰβήρων τῶν πρὸς ἐσπέραν, οὐκ from Constantinople from one woman who ἐξω διασημῆναι δοκοῦσι δὲ αὐτοὶ ἐπὶ constantly visited that place for the sake of the μέγα χωρῆσαι δυνάμεως, (224) καὶ ὄλβον most holy faith. By her wonder-working she κτησάμενοι καὶ πίστιν ἐκ Κωνσταντίνου astounded the Iberians, converted them from πόλεως παρὰ μᾶς γυναικὸς ἐκεῖσε their ungodly belief and declared them to be διαφοιτώσης πίστεως εὐσεβοῦς ἕνεκα τῆς Christians by their profession of faith. But εὐσεβεστάτης: ἥδς καὶ θαυματουργίας after some considerable time the Scythians, τοὺς Ἰβηρας καταπλήξασα μετηλλάξατο who had the same borders as they did, undertook a war against them, went through τῆς ἀσεβοῦς αὐτῶν πίστεως, καὶ the lands of the Iberians, ravaged them and Χριστιανοὺς⁵ ἀπεφῆνατο τῇ ὁμολογίᾳ completely devastated them. They enslaved the αὐτῶν. μετὰ τὸ χρόνους πολλοὺς οἱ men and held them in subjection, after the Σκύθαι οἱ ὄμοροι αὐτῶν πόλεμον ἤραντο kings had fled to the tops of the mountains. κατ’ αὐτῶν, καὶ τὰς χώρας τῶν Ἰβήρων Afterwards, when the Scythians had gone to διερχόμενοι ἐδήουν καὶ παντελῶς their own pursuits, they came down to the ἠφάνιζον, καὶ ἀνδραποδισάμενοι κατ- land and by bringing tribute to the king of the ἔσχον αὐτούς, καταφυγόντων τῶν βασιλέων ἐς τὰ ἄκρα τῶν ὄρέων. ὕστερον δ’ οἰχομένων τῶν Σκυθῶν¹⁰ ἐπὶ τὰς σφετέρως διατριβὰς ἐπικαταβῆναί τε ἐς τὴν χώραν, καὶ δασμὸν φέροντας τῷ

βασιλεῖ Σκυθῶν γενέσθαι ἐν αὐτῇ Scythians, continued to rule there. Not long βασιλεύοντας. μετὰ δὲ ταῦτα οὐ πολλῶ after this they fought against the Alanians, the ὕστερον πρὸς τε τοὺς Ἄλανοὺς Unians and the Sasians..... Such is the extent μαχεσάμενοι, Οὔνου καὶ Σάσουσ of my knowledge and I will make mention of τοσόνδε ἐπιστάμενος ἐπιμνήσομαι περὶ them. αὐτῶν.

6. Cairo and the Expansion of Islam

(III, p. 131.10-133.9 , ed. Darkó = 140.18-142.23, ed. Bonn)

Ὁ δὲ τῆς Μέμφιος βασιλεὺς χώρας τε ἄρχει οὐκ ὀλίγης καὶ εὐδαίμονος: ἀπὸ Ἀράβων ἀρξάμενος Συρίαν τε κοίλην καὶ Παλαιστίνην καὶ σύμπασαν τὸ Αἴγυπτον ὑφ' αὐτῷ ἔχει. βασιλεὺς τὸ καθίσταται τῆς Μέμφιος καὶ τῆς ἀρχῆς τῆσδε τρόπῳ τοιῶδε. ὅσοι τῶν ἀνδραπόδων ἀρετῆς τι μεταποιοῦνται ἐν ταύτῃ τῇ χώρᾳ, ¹⁵ ὑπὸ βασιλέως καθίστανται ἐς τοὺς στρατιώτας. εἰσὶ δὲ οὗτοι δορυφοροῦντες βασιλέα, ἀμφὶ τοὺς δισμυρίους, Μαμλουκίδες καλούμενοι. ἀπὸ τούτων δέ, ὅσοι ἐπίσημοι ἐπὶ τὸ κατεργάζεσθαι ὅτιοῦν τῶν ὑπὸ βασιλέως τεταγμένων, οὗτοι ἐς τὰς ἀρχὰς κατὰ βραχὺ καθιστάμενοι ἐπὶ μείζον χωροῦσι τύχης ἅμα καὶ βασιλέως, ²⁰ καὶ ἐς τὰ πρῶτα τιμῆς ἀξιούμενοι ἐπὶ τοὺς καλουμένους Μελικαμηράδας καθίστανται, ἀφ' ὧν δὴ τῆς χώρας ἐπ' αὐτὴν ἤδη χωροῦσι τὴν βασιλέως χώραν, καὶ ἐπὶ τὴν τῆς Μέμφιος ἀρχὴν καὶ συμπάσης τῆς τε Αἰγύπτου Ἀραβίας τε καὶ Παλαιστίνης καὶ τῶν ἄλλων ἀρχῶν, ὅσοι ὑπὸ τούτῳ τῷ βασιλεῖ τάπτονται. (132) Μελικαμηράδες εἰσὶν ἀρχαὶ ἐς τὰς πόλεις τὰς ὑπὸ τῆσδε τὴν βασιλείαν ἐπισήμους, ἄρχοντες καθιστάμενοι ὑπὸ βασιλέως. τὴν δὲ πόλιν ταύτην τῆς Μέμφιος μεγίστην δὴ πασῶν τῶν κατὰ τὴν οἰκουμένην πόλεων ἔστω τὴν ἄλλην εὐδαιμονίαν καὶ τὸ πλῆθος ¹ τῶν ἀνθρώπων. ὃ τε γὰρ περίβολος ταύτης τῆς χώρας ἐς ἑπτακοσίους μάλιστα σταδίους διήκων. εὐνομεῖται δὲ κάλλιστα πασῶν δὴ, ὧν ἡμεῖς ἴσμεν, πόλεων. οἰκίας δὲ ἔχειν καλλίστας λέγεται ἐς τὰς πεντήκοντα μυριάδας. ῥεῖ δὲ διὰ μέσης τῆς πόλεως Νεῖλος ποταμός, κράτιστον ὕδωρ παρεχόμενος, ῥέων ἀπὸ ¹⁰ ἀργυροῦ ὄρους. Αἴγυπτον δὲ σύμπασαν ἀρδεύει ἐς τὰ κάλλιστα κατὰ τὰς διώρυχας ὑπὸ τῶν ἑκασταχῆ χωρῶν κατεσκευασμένων, ὥστε τὴν χώραν ἄρδεν ἐπιτηδείως ἔχειν. οἰκοῦσι δὲ τὴν χώραν ταύτην Μονοθελῆται καὶ Ἰακωβίται, ἔθνη τε οὐκ ὀλίγα, καὶ τῶν ἐς τὴν τοῦ Ἰησοῦ τοῦ θεοῦ

θρησκείαν τελούντων τε καὶ ¹⁵ φρο-
 νούντων ἄλλων ἄλλη, οὔτε κατὰ τοὺς
 Ῥωμαίους, οὔτε κατὰ τὰ Ἑλλησι δεδογ-
 μένα ἐς τὴν θρησκείαν φρονούντες· ἀλλ'
 ὅσοι μὲν εἰσιν Ἀρμένιοι πλείστοι ἀνὰ τὴν
 χώραν ταύτην, Μονοθελῆται δὴ καὶ
 Ἰακωβίται καὶ Μανιχαῖοι πάμπολλοι.
 διήκει δὲ ἡ χώρα τε τῆς Μέμφιος βασι-
 λέως ἀπὸ Λιβύης ἕστε πόλιν Χαλεπὴν ²⁰
 οὔτω καλουμένην κατὰ τὴν Ἀσίαν·
 νομίζεται δ' οὗτος ὁ βασιλεὺς ὑπὸ τε τῶν
 ἐν τῇ Ἀσίᾳ ἐθνῶν καὶ ὑπὸ τῶν τῆς Λιβύης
 καὶ δὴ καὶ ὑπὸ τῶν ἐν τῇ Εὐρώπῃ
 ἀρχιερέυς τε τὰ ἐς τὴν θρησκείαν αὐτῶν
 καὶ τὰ ἐς τοὺς νόμους τοῦ Μεχμέτεω,
 παμπόλλων αὐτοῦ ταύτη διδασκομένων
 τοὺς τῆς θρησκείας αὐτοῦ (133) νόμους,
 καὶ ὡς ἀπὸ τῶν παλαιότερων ἀρχιερέυς τε
 ἐνομίσθη, καὶ γράμμασι τοῖς τούτων
 ἀποδείκνυσθαι ἀκριβέστατα δὴ τὸν τοῦ
 Μεχμέτεω νόμον. τὸν δὲ τάφον Ἰησοῦ
 κατὰ τὴν Παλαιστίνην κατέχοντες μέγα τε
 ἀποφέρονται κέρδος, καὶ ἄρχοντες μέγισ-
 τοι ¹ δὴ τοῦ βασιλέως οἴκου ἐς φυλακὴν
 τε σήματος καθίστανται. διήκει δὲ
 Αἴγυπτος ἀπὸ Φάρου τῆς Ἀλεξανδρείας
 ἕστε Ἰουραϊαν χώραν, ἐπὶ σταδίους
 μάλιστά πη.... ὁ δὲ Νεῖλος ὁ τῆς Αἰγύπτου
 ποταμὸς ἐκδιδοί ἐς θάλασσαν πρὸς
 βορρᾶν ἄνεμον κατὰ Ἀλεξάνδρειαν τῆς
 Αἰγύπτου.

others another way. They do not think the
 same way as the Romans or according to the
 concepts approved by the Greeks in their
 worship. But just as there are very many
 Armenians throughout this land, so there are
 many Monothelites, Jacobites and Mani-
 chaeans. The land of the King of Memphis
 extends from Libya as far as the city called
 Aleppo in Asia. This king is considered by the
 peoples in Asia and Libya and even in Europe
 to be the high priest of their worship and the
 laws laid down by Mohammed. Very many
 people are taught the laws of his religion
 there. He was considered to be a high priest
 by the ancients and according to their writings
 he expounded the law of Mohammed very
 accurately. As they own the tomb of Jesus in
 Palestine, they derive much financial benefit.
 The highest rulers of the house of the king
 have been assigned to guard the monument.
 Egypt extends from Pharos in Alexandria as
 far as the land of Ituraea for as long as 80
 stades. The Nile, the river of Egypt, flows
 northward into the sea near Alexandria in
 Egypt.

7. The religion of the Arabs

(III, p. 112.22-132.18 , ed. Darkó = 121.4-124.2, ed. Bonn; trans. 277-81)

Ὁ μέντοι νομοθέτης τούτων ὁ Μεχμέτης The lawgiver Mohammed is said to have been παῖς λέγεται γενέσθαι (113) Ἀλίῳ, ἀπὸ born the son of Ali from Arabia Felix. As he Ἀραβίας τῆς εὐδαίμονος. ἐκθέμενος δὲ set forth his teaching he did not use force at τὴν νομοθεσίαν αὐτοῦ ἀρχὴν μέντοι first, but subsequently persuaded the Arabs and Syrians. After this he engaged Ali, who μηδὲν βιάζεσθαι, ἀναπειθοντά τε τοὺς and Ὑραβίους μετὰ ταῦτα μετὰ τὸ was the ruler of the land and his personal ταῦτα προσλαβόμενον τοῦ Ἀλίῳ friend, to go and convert the inhabitants of the δυνάστου τε τῆς χώρας καὶ ἐπιτηδεῖου land to the teaching wherever he went. He αὐτῷ, ἵ ὡς μάλιστα ἐπιόντα προσάγεσθαι disseminated the teaching towards gentleness αὐτῷ ἐς τὴν νομοθεσίαν, ὅποι ἂν ἐπίη, and the fervour of the divine (worship), but τοὺς τὴν χώραν οἰκούντας. ἀνίει τε τὴν yet inculcated continual study. For it is laid νομοθεσίαν ἔστε τὴν ῥαστώνην καὶ τὴν down by him as a statute to pray to God four τοῦ θεοῦ βακχεῖαν μέντοι, συνεχὴ δὲ ὡς times a day and that one should not be prevented by anyone in this matter of praying. αὐτῷ ἄνευ μάλιστα μελέτην. νομίζεται γὰρ αὐτῷ On Aphrodite's day (Friday) they all go to the τετράκις τῆς ἡμέρας προσεύχεσθαι τῷ temples *en masse* and pray. Nothing at all, θεῷ, ὑπ' οὐδενὸς κωλυόμενον εἰς τοῦτο,¹⁰ neither an image nor anything painted is ὥστε μὴ προσεῦξασθαι. τῇ δὲ τῆς allowed to impinge upon their prayer in the Ἀφροδίτης ἡμέρα κοινῇ τε ἅπαντας ἐς temples. They ordain priests for themselves, so that the priest goes up on a tower constructed with a panoramic view in front of τοὺς ναοὺς ἰόντας προσεύχεσθαι νομίζεται μηδ' ὅτιοῦν, μήτε ἄγαλμα, μήτε so that the priest goes up on a tower ἄλλο τι τῶν γεγραμμένων προσβαλλόμενον constructed with a panoramic view in front of σφίσι ἐς τὴν προσευχὴν ἐν τοῖς ναοῖς. the temple and utters prayers in a loud voice – ἱερεῖς τε σφίσι καθιστώντες, ὥστε πρὸ he constantly yells the appointed prayers in a very vociferous manner. So as far as its τοῦ ναοῦ ἐς περιωπὴν τινα πύργον πεποιημένον¹⁵ ἀναβαίνοντα προσεύχεσθαι prayers are concerned we know that this race τῷ θεῷ μεγάλη φωνὴ καὶ αἰεὶ τὰς is most vehement and does not admit of any νομιζόμενας εὐχὰς ποιεῖσθαι κεκραγόντα relaxation at all. Yet in other matters their γεγωνότερον. ἐς μὲν οὖν τὴν προσευχὴν customs as far as their way of life and demeanour are not straightened, so that they αὐτοῦ γένος τὸ τοῦτο ἴσμεν ἐς τὰ μάλιστα do not campaign against the pleasure of life. ἐντεταμένον, μηδ' ὅτιοῦν ἀνιέναι προσδεχομένους ἐς δὲ τὰ ἄλλα τὰ τε ἐς δίκαιαν Thus they do not repress their natural instincts. For they marry women and may καὶ ἐς τὸν βίον αὐτοῖς οὔτε κεκολασμένον have as many concubines secured as slaves in wartime as they are able to maintain. They²⁰ νομίζεται, ὥστε μὴ ἐς τὸ τοῦ βίου ἠδὲν have as many as five lawful wives and the πολιτεύεσθαι οὕτω τὴν φύσιν μηδαμῇ the children born to slave women are not viewed as illegitimate. But if they beget children from βιάζεται. γυναῖκας μὲν γὰρ ἄγεσθαι, children born to free women are not viewed as illegitimate. But if they beget children from παλλακίδας μέντοι ἀπὸ ἀνδραπόδων, free concubines, these are regarded by them as being illegitimate and do not become beneficiaries of the family's estate. They ὅσαι ἂν ἕκαστος οἴός τε (114) εἶη τροφὴν as illegitimate. But if they beget children from παρέχεσθαι ἐς τὸν βίον. γυναῖκας τὸ free concubines, these are regarded by them as being illegitimate and do not become κουριδίας ἄγεσθαι ἐς τὰς πέντε, καὶ τοὺς beneficiaries of the family's estate. They τε ἀπὸ ἀνδραπόδων παῖδας νομίζεσθαι purchase their wives for as much money as a σφίσι οὐ νόθους. ἂν δὲ ἀπὸ παλλακίδων ἐλευθέρων γένωνται σφίσι παῖδες, νόθοι τε αὐτοῖς νομίζονται, καὶ οὐκ εἰς ἵ τὴν πατρῶαν οὐσίαν εἰσέρχονται. ὠνοῦνται τὸ καὶ τὰς κουριδίας, ὅσου ἂν τις βούλοιο

ἐκδοῦναι τὴν ἑαυτοῦ θυγατέρα. λαμπάδων δὲ προενηνεγμένων σφίσι ἐς τοὺς γάμους ἄγονται τὰς γυναῖκας. ἂν δὲ ἀχθεσθεὶς τῇ γυναικὶ ὁ ἀνὴρ ἐπέιπῃ τοῦ λοιποῦ ἀπὸ τριῶν σπληνῶν ἀποσχέσθαι αὐτῆς, ἥδη ἠλλοτριῶται τῷ λόγῳ ἢ ¹⁰ γυνὴ τοῦ ἀνδρός. νομίζεται τὸ αἰσχιστον, ἢν ἂν τις ἀποπέμψῃται, αὐθις αὐτὴν ἀγαγέσθαι· ἂν δὲ μὴ ὑπὸ ἑτέρου μοιχευθῆ, οὐκ ἔξεστιν ἀπάγειν. οἴνω τὸ χρῆσθαι ἀθέμιτον ἀπαγορεύει τῷ γένει τούτῳ, καὶ μὴ λουσάμενον μὴ ἐξεῖναι αὐτῷ ἐς τὴν προσευχὴν ἰέναι. δεκατεῖαν δὲ τινα ἐξελόμενος τῷ θεῷ τοῦ ἔτους, ἐς νηστεῖαν ¹⁵ αὐτοὺς προάγεται ἐς τριάκοντα καὶ ἐπέκεινα ἡμέρας. τῆς μέντοι ἡμέρας ὅλης μὴδ' ὅτιοῦν προσίεσθαι μῆτε τροφῆς, μῆτε πόσεως, ἐσπέρας δέ, ὅταν ἄστρα φαίνηται, σιτίζεσθαι πάντων δὲ μάλιστα τὸν χρόνον τούτον μὴ ἐξεῖναι οἴνου πῆσθαι τὸ παράπαν. περιτέμνεσθαι δὲ τὸ αἰδοῖον χρῆναι παντάπασι. Ἰησοῦν ²⁰ δὲ θεοῦ τε ἀπόστολον γενέσθαι νομίζει, καὶ ἐξ ἀγγέλου τοῦ Γαβριὴλ καὶ ἐκ τῆς Μαρίας, παρθένου τε οὔσης καὶ μηδενὶ (115) ἀνδρὶ συγγενομένης γεννήσασαι Ἰησοῦν, ἥρῳά τινα μείζω ἢ κατὰ ἄνθρωπον καὶ ἐς τὴν τελευτὴν τοῦδε τοῦ κόσμου, ἐπειδὴν ἐς κρίσιν τῶν σφίσι βεβιωμένων καθιστῶνται οἱ ἄνθρωποι, τὸν γε Ἰησοῦν φασὶν ἄγεσθαι διαιτητὴν τοῦ κόσμου. συὸς δὲ μὴ ἄπτεισθαι ¹ θέμις εἶναι, καὶ τὰ γε ζῶα πάντα ἐσθίουσιν, ἂν μέντοι ἐπὶ σφαγῆν γένωνται. θεὸν μὲν οὖν ἕνα ἐφιστῶσι τῷδε τῷ παντί, ὑπηρεταὶς δὲ χρώμενον δς πυρίνοις, ἢ φασί, νόοις. πεπομφέναι δὲ Μεχμέτην ἐς τὰ ἐλλιπῆ τοῖς πρότερον ἐπιπεμφθεῖσιν ὑπὸ θεοῦ ἐς τὴν οἰκουμένην νομοθέταις. κάθαρον δὲ ἠγοῦνται τὴν τε ¹⁰ περιτομὴν σφίσι πάντων δὴ μάλιστα, ἐν ἧ καὶ γάμους ποιοῦνται. ταφὰς δὲ αὐτοῖς παρὰ τὰς ὁδοὺς νομίζεται γίνεσθαι, καὶ μηδὲν ἄλλῃ ἐξεῖναι θάπτειν. θάπτουσι δὲ λούσαντες καὶ ξυρῶ ἅμα τὸ σῶμα. νομίζεται δ' ἔτι καὶ τόδε, ὃς ἂν μὴ πείθῃται τῷ νόμῳ, τελευτᾶν τῷ σιδήρῳ. Ἀρμενίους δὲ μόνους τῶν ἄλλων ἐθνῶν ¹⁵ διαφερομένων σφίσι ἐς τὴν θρησκείαν οὐκ

ἀνδραποδίζεσθαι, ὡς Ἀρμενίῳ τινὶ προ- enslave, as it was an Armenian who told him
ειρηκότι τὸ γὰρ κλέος αὐτοῦ ἐς τὴν (Mohammed) beforehand that his glory would
οἰκουμένην ἐσόμενον. διὰ τοῦτο μὴ extend over the inhabited world. Because of
ἐπιτρέπειν ἀνδραποδίζεσθαι Ἀρμενίους. this he did not allow anyone to enslave the
Armenians.

8. The Origin of the Turks

(I; i, pp. 7.10-9.10 , ed. Darkó = 9.10-11.9, ed. Bonn; trans. 95-97)

Τούρκους τὸ οὖν ἔγωγε οὐκ οἶδ' ὃ τι ἂν As far as the Turks are concerned, I do not
καλέσαιμι κατὰ τὸ παλαιόν, ὥστε know what name from the past I should use to
τάληθοὺς μὴ διαμαρτεῖν. οἱ μὲν γὰρ describe them, so as not to deviate from the
Σκυθῶν ἀπογόνους τοὺς Τούρκους truth. For some people think that the Turks are
οἶονται εἶναι, ὀρθότερον τὸ συμβαλλό- the descendants of the Scythians. This
μενοι περὶ αὐτῶν, διὰ τὸ ἐς ἦθη οὐ πολὺ deduction about them is quite accurate,
διεστηκότα καθισταμένους γλώττη because they are not far removed from them
σύνεγγυς μάλα διαχρήσθαι ἔτι καὶ νῦν τῇ in customs and even now use almost the same
αὐτῇ.¹⁵ Σκύθας τε γὰρ φασὶ τὸ ἕβδομον language. People say that the Scythians set
ἦδη ἀπὸ Τανάιδος ὠρμημένους κατα- out from the Tanais River (the Don) for the
στρέφεσθαι τὴν ἄνω Ἀσίαν, Πάρθων τὴν seventh time and subjugated Upper Asia, at
ἡγεμονίαν ἐχόντων, τὴν τε Περσῶν χώραν the time when the Parthians held sway, and
καὶ Μήδων καὶ Ἀσσυρίων, μετὰ δὲ ταῦτα also the land of the Persians, the Medes and
ἐπικαταβάντας ἐς τὴν κάτω Ἀσίαν, ἐπὶ the Assyrians. After this they went down to
Φρυγίαν, Λυδίαν τε καὶ Καππαδοκίαν, τὰ Lower Asia – to Phrygia, Lydia and
ἐς τήνδε τὴν χώραν ὑποχείρια¹⁰ σφίσι Cappadocia- and made the regions about this
ποιήσασθαι. καὶ νῦν ἔστιν ἰδεῖν, ἣ λέγουσι, land subject to them. At the present time they
πολλὰ τε γένους τούτου πολλαχῆ τῆς say that it is possible to see many of this race
Ἀσίας ἐπινεμόμενα, πρὸς Σκυθῶν (8) τῶν spread over many parts of Asia. They have
νομάδων ἦθη τε καὶ δίαιταν τετραμμένα adopted the customs and way of life of the
οὐδαμῆ τῆς Ἀσίας ἔσχον καταφανῆ τὴν nomadic Scythians and have not had a
διατριβήν. κἀκεῖνη δὲ ἔτι συμβάλλονται, conspicuous dwelling place anywhere in Asia.
ὡς Ἀσίας τὴν κάτω χώραν ἐνοικοῦντα It is supposed that the barbarian Turkish races
βάρβαρα ἔθνη Τούρκων, Λυδίαν, Καρίαν, who inhabit the lower regions of Asia –
Φρυγίαν τε καὶ Καππαδοκίαν, Σκύθαις Lydia, Caria, Phrygia and Cappadocia – speak
τὴν ἀπὸ¹⁵ Τανάιδος ἐπὶ Σαρματίαν χώραν the same language and use the same tools as
ἐπινεμομένοις ὁμόγλωττά τε ἔστι καὶ the Scythians who occupy the area from
ὁμόσκενα. Tanais to Sarmatia.

Ἕνιοι δὲ Πάρθων ἀπογόνους Some people say that the Turks are
Τούρκους φασὶν εἶναι. τούτους γὰρ ὑπὸ descended from the Parthians. For when they
Σκυθῶν τῶν νομάδων διωκομένους ἐς τὴν were pursued by the nomadic Scythians, they
κάτω Ἀσίαν ἐπικαταβῆναι, καὶ ἐς τὸ ended up in Lower Asia. When they were
νομαδικώτερον ἀποκλίναντας¹⁰ σκεδασ- inclined there to a more nomadic life, they
θῆναι ταύτη ἀνὰ τὰς πόλεις, καὶ ἀπὸ scattered there among the cities, and as a
τούτου ὡς δὴ νομάδας Τούρκους τὸ consequence this race was called nomadic
γένος τοῦτο καλεῖσθαι. ἄλλοι δὲ φασὶν Turks. But other people assert vigorously that
ἀπὸ Τούρκης τῶν Περσῶν πόλεως this race is descended from Turke, a great and
μεγάλης τε καὶ εὐδαίμονος, προελθεῖν τε prosperous city of the Persians, that it went
τὸ γένος τοῦτο δισχυρίζονται, καὶ εἰς τὴν forth, moved to the lower region of Asia, were
κάτω χώραν τῆς Ἀσίας ἀπαλλαττομένους scattered there over Asia and subjugated the
σκεδασθῆναι ταύτη¹⁵ ἀνὰ τὴν Ἀσίαν country. There are some who want to say that
ἐπικατασχόντας τὴν χώραν. εἰσὶ δὲ οἱ the Turks came to this land from Coelesyria
βούλονται Τούρκους ἀπὸ Συρίας μᾶλλον and Arabia, rather than from the Scythians.
τῆς κοίλης καὶ Ἀραβίας ἢ ἀπὸ Σκυθῶν ἐπὶ They say that they came with Omar, who was
τήνδε τὴν χώραν ἀφικομένους μετὰ Mohammed's successor in spreading the
Ὀμάρεω τε τὴν νομοθεσίαν διαδεξαμένου teaching. He rose to exercise rule over Asia,
ἐπὶ τὴν τῆς Ἀσίας ἀρχὴν προεληλυθέναι,

καὶ ταύτη αὐτοῦ καταλειφθέντας ἐς τὸ while the Turks who were left behind were νομαδικώτερον ¹²⁰ ἀποκλίνειν. ὡς μὲν οὖν inclined to a more nomadic style of life. As τούτων ἕκαστα ἔχει ἀληθείας, καὶ ἐφ' ἃ (9) for the issue of how much truth lies in each of δέη τούτων χωροῦντας πείθεσθαι ἄμεινον, these suggestions and what theories are οὐκ ἔχω ξυμβάλεσθαι ὡς ἀσφαλέστατα. worthy of more credence, I am not able to τοσόσδε μέντοι εἰρήσεται, ὡς τοῖς ἀπὸ give a certain conclusion. However this much Σκυθῶν γενέσθαι τὴν ἀρχὴν τούτοις can be said, that those who assert that this δισχυριζόμενοι ἔχει ἄν τις συμφέρεσθαι dominion originates from the Scythians would ἄμεινον, διὰ τὸ Σκύθας τοὺς ἐν τῇ seem to be more in harmony with the facts. Εὐρώπῃ πρὸς ἕω ¹ ἔτι καὶ νῦν δια- The Scythians who still reside in Eastern γενομένους κατὰ τὴν ἀγορὰν καλουμένην Europe, in the so-called “market”, com- τῶν ἐν τῇ Ἀσίᾳ Τούρκων ἐπαίειν ὁprehend the Turks in Asia without difficulty. χαλεπῶς, διαίτη τε καὶ σκευὴ ἔτι καὶ νῦν Both nations even now still enjoy the same τῇ αὐτῇ ἄμφω τὸ γένεε διαχρωμένους, way of life and apparel, as the Scythians ruled διὰ τὸ Σκύθας ἐπικρατῆσαι ἀπανταχῇ τῆς everywhere in Asia. Indeed the name itself Ἀσίας. δηλοῖ δὲ καὶ τοῦνομα αὐτὸ τὴν (Scythian) designates a person who has νομαδικὴν δίαιταν προηρημένον καὶ τὸν chosen a nomadic way of life and practises ταύτη τοῦ βίου ¹¹⁰ πλέον αὐτῷ ποιούμενον. this style of life more than any other.

9. The Mongols of Central Asia

(III; i, pp. 120.8-128.3 , ed. Darkó = 129.1-137.4, ed. Bonn; trans. 287-297)

Ἐνταῦθα πυθόμενοι Σκύθαι Τεμήρην βασιλέα ἐπὶ σφᾶς ἐπιόντα μεγάλη παρασκευῇ, τὴν τε εἴσοδον ἐπεμπον στρατεύματα προκαταληψομένους τῶν ὀρέων, ἧ ἔμελλε Τεμήρης σὺν τῷ στρατῷ αὐτοῦ διέναι. Σκύθαι μὲν οὐδὲ τὸ πάλαι ἐς μοίρας τινὰς διηρημένοι ἐνέμοντο τὴν χώραν ἀπὸ Ἰστροῦ ἕστε ἐπὶ τοὺς ὑπὸ τὸν Καύκασον. νῦν δὲ γένος μέντοι τούτων ἐς τὴν Ἀσίαν γενόμενον, τὰ πρὸς ἕω αὐτοῦ τε ἐνοικήσαν τὴν ἐπὶ ¹⁵ τάδε τῆς Ἀσίας χώραν, καὶ ἐπὶ πολλὰ τετραμμένον, Σαχαταῖοι ἐκλήθησαν, ὑπὲρ τὴν τῶν Περσῶν χώραν ἐς τοὺς Σάκας τε καὶ Καδουσίους ἀφ' ὧν δὴ καὶ Τεμήρην αὐτὸν οἴονται γεγονέναι τινές. ἔστι δὲ τοῦτο τὸ γένος ἄλκιμον τε τῶν κατὰ τὴν Ἀσίαν καὶ πολεμικώτατον, καὶ σὺν τούτοις λέγεται ²⁰ τὴν ἡγεμονίαν τῶν ἐν τῇ Ἀσίᾳ παραλαβεῖν, πλὴν Ἰνδῶν. ὁ δὲ λοιποὶ Σκύθαι κατὰ ταῦτο φρονούσι τε καὶ ὑφ' ἐνὶ ἄρχονται βασιλείᾳ, κατὰ Οὐρδὰν τὴν καλουμένην ἀγορὰν τὰ βασιλεία ποιούμενοι, ἀποδεικνύμενοι σφίσι βασιλέα γένους τε ὄντα τοῦ βασιλείου τὸ παλαιότατον. καὶ ἔστι δὴ καὶ ἀλλαγῶ τῆς Εὐρώπης ἐς τὸν ²⁵ Βόσπορον μοῖρα τούτων οὐκ ὀλίγη, ἀνὰ τὴν χώραν ταύτην διεσκεδασμένον, (121) ὑπὸ βασιλείᾳ ταπτόμενον, οἴκου τῶν βασιλέων, ὄνομα δὲ τούτῳ Ἀτζικερίης. οὗτοι μὲν οὖν ὡς ἐπετράποντο σφᾶς τούτῳ τῷ βασιλείᾳ, ἐς τὴνδε ἀφικόμενοι τὴν χώραν, ἐπελάσαντες ἐς τὸν Ἰστρον, καὶ δὴ καὶ τὸν Ἰστρον διαβάντες, μοῖρά τοῖς οὐκ ὀλίγη ³ τῆς Θράκης λεηλατοῦντες ἐπέδραμον, καὶ ἀνεχώρουν ἀπὸ Σαρματίας ἐπὶ τὸν Τάναϊν ἰόντες. καὶ πολλὰ μὲν τοῦ γένους τούτου αὐτοῦ παρὰ τὸν Ἰστρον ἐνέμειναν. ὧν τὸ πλεόν ἐπὶ Παιαζήτῳ διαβὰν τὸν Ἰστρον [ἐνέμειναν] ὠκίσθη χωρὶς ἕκαστον μέρος τοῦ γένους τούτου γενόμενον. τὸ δὲ ὑπολειφθὲν μέρος αὐτοῦ πέραν ¹⁰ τοῦ Ἰστροῦ <παρὰ> Καζιμήρῳ τῷ βασιλεῖ Λιτουάνων τὴν δίαιταν ἔχουσι, τὴν γῆν

νεμόμενοι ἐς ἔτι καὶ νῦν, ἕς τε τὸν πρὸς τοὺς περιοίκους αὐτῷ πόλεμον συμβαλλόμενοι τὰ κράτιστα ὅπου γὰρ ἂν τὸ γένος τοῦτο τυγχάνωσιν ὄντες, δοκοῦσί τε τὰ ἐς πόλεμον καὶ εἰσι κράτιστοι. ὁ δὲ περὶ τὸν Βόσπορον καὶ τὴν ¹⁵ Ταυρικὴν νῆσον καλουμένην, διείργουσαν λίμνην τε τὴν Μαιώτιδα καὶ τὸν γε Εὐξείνου πόντον, ὑπὸ τῷ βασιλεῖ Ἀτζικερίῃ τὰ τε ἔθνη τὰ ἐς γῆν ληϊζόμενοι κατεστρέψαντο ἐς φόρου ἀπαγωγὴν, τοὺς τε Γότθους καλουμένους καὶ Ἰανυῖους τοὺς τὴν τε Καφᾶ πόλιν ἐνοικοῦντας. καὶ Σαρματίας μέρος τι ἀπάγει τούτῳ τῷ ²⁰ βασιλεῖ φόρον. Σαρμάται μὲν οὖν οἱ πρὸς Εὐξείνου πόντον καὶ οἱ πρὸς ὠκεανὸν τῷ μεγάλῳ Σκυθῶν βασιλεῖ τῶν ἐν τῇ ἀγορᾷ (122) φόρον ἀπάγουσιν, ἐξ ὅτου τὴν Σαρματίαν ἐπιδραμόντες τὰ μὲν ἠνδραποδίσαντο, τὰ δὲ ληϊσάμενοι κατέσχον ἐπὶ συχνόν τινα χρόνον, καὶ ταύτη τὸ ἀπὸ τοῦδε φόρου τε ἐτάξαντο τῷ βασιλεῖ τῷ μεγάλῳ, καὶ ἔτους ἐκάστου ἀπάγουσι.

¹⁵ Σαρματία μὲν οὖν διήκει ἀπὸ Σκυθῶν τῶν νομάδων ἐπὶ Δάκας τε καὶ Λιτουάνους, γένος τῶν Ἰλλυριῶν φωνῇ τὰ πολλὰ διαχρώμενον. καὶ διαίτη τε καὶ ἤθεσι τε Ἰησοῦ νόμοις ἔποικοι, ἐπὶ τοὺς Ἕλληνας μᾶλλον τετραμμένοι οὐ πάνυ συμφέρονται τῷ Ῥωμαίων ἀρχιερεῖ, Ἕλληνικῶ τὸ ἀρχιερεῖ χρώνται, καὶ τούτῳ ¹⁰ πείθονται τὰ ἐς θρησκείαν τε καὶ δίκαιαν σφίσι. καὶ ἤθεσι τοῖς αὐτοῖς Ἕλλήνων διαχρώμενοι, σκευὴ τῇ Σκυθῶν παραπλησίᾳ προσχρώνται. τὰ μέντοι πρὸς Εὐξείνου πόντον Σαρματῶν γένη, ἀπὸ Λευκοπολίχνης καλουμένης, ἡγεμονία τε διαλαγχάνουσι τὰ πολλά, τό τε Μοσχόβιον τε καὶ Κίεβος καὶ Τοφάρι καὶ Χαρκόβιον, ¹⁵ πόλεις ὑπὸ τυράννους εὐθυνόμεναι, ἐς τὴν μέλαιναν οὕτω ὑπὸ σφῶν αὐτῶν καλουμένην Σαρματίαν τελοῦσι. τὰ δὲ πρὸς ὠκεανὸν ὑπὸ τὴν ἄρκτον οἰκημένα γένη λευκὴν Σαρματίαν καλοῦσι. πρὸς μέντοι ὠκεανὸν πόλις Οὐγκράτης καλουμένη, ἐς ἀριστοκρατίαν τετραμμένη, ὄλβον τε παρέχεται καὶ αὐτὴν εὐδαιμονία ²⁰ ὑπερφέρουσαν τῶν

ally themselves with him to a great extent in his fighting against his neighbours. Wherever this nation happens to be they seem to be warlike and are very powerful. The people who live around the Bosphorus and the so-called Taurus Island, which marks off Lake Maiotis and the Black Sea are under the rule of King Hadji Girai Atzikerie. They raid the peoples in the land and have subjugated them to pay tribute- the peoples are the so-called Goths and the Genoans, who inhabit the city of Caffa. A section of Sarmatia also pays tribute to this king. So the Sarmatians, those who live near the Black Sea and those near the Ocean pay tribute to the great King of the Scythians “in the market” – inasmuch as (the Scythians) overran Sarmatia and enslaved some sections, others they raided and occupied for a long time.

So Sarmatia extends from the Scythian nomads to the Dacians and the Lithuanians, a tribe that mostly uses the language of the Illyrians. Both in manner of life and customs they are adherents of the laws of Jesus, being rather inclined to the Greeks. They are not very partial to the high priest of the Romans, but use the Greek high priest and obey him in matters connected with their worship and behaviour. Although they practise the same customs as the Greeks, they wear almost the same apparel as the Scythians. Most of the Sarmatian tribes that live near the Black Sea (Euxine), near what is called Leukopolichne (White City) are divided into principalities. Moscow, Kiev, Tofar and Kharkov are cities ruled by princes in the so-called Black Sarmatia. The tribes that live in the (sub-) arctic region near the Ocean call their region White Sarmatia. However the city by the Ocean called Ugkratis (Novgorod) has been converted into an aristocracy. It is rich and exceeds the other cities of Sarmatia in wealth,

ἄλλων τῆς Σαρματίας πόλεων, τῆς τε λευκῆς καὶ μελαίνης οὕτως καλουμένης. καὶ διήκει ἐπ' ὠκεανὸν αὕτη ἡ χώρα, Ἰνφλάντη καλουμένη. ἔνθα δὴ ὁρμίζονται καὶ αἱ ἀπὸ Δανίας νῆες καὶ Γερμανίας, φορτία φέρουσαι Βρετανικά τε ἅμα καὶ Κελτικά ἐς τήνδε τὴν χώραν. ἀπὸ μὲν οὖν (123) Τανάιτοῖς ἐς ὠκεανὸν τὸν Βρετανικὸν καὶ ἐπὶ τὴν Κελτῶν χώραν εἴη ἂν ὁδὸς τὸ μακρότατον ἡμερῶν πέντε καὶ τριάκοντα τὸ οἰκούμενον ἐπὶ μῆκος, ἐπὶ πλάτος δὲ τὸ μὲν ὑπὲρ τὸν Τανάϊν χώραν εἶναι μεγίστην, ἀπὸ Σαρματίας ἔστε ἐπὶ τὴν Ἀσσυρίων ἰ⁵ χώραν. Σκύθαι νέμονται τήνδε. ἔστι μὲν οὖν, ὡς ἔμοιγε καταφαίνεται, τὰ ὑπὲρ τὸν Τανάϊν χώρα μεγίστη δὴ τῶν ἐν τῇ Εὐρώπῃ κατ' ἄμφω, μῆκός τε δὴ καὶ πλάτος ἐπὶ μήκιστον διήκουσα.

Πέρμοι τὸ οἰκοῦσι τὸ πρὸς βορρᾶν ὑπὲρ τοὺς Σαρμάτας, ἰ¹⁰ ὄμοροι δὲ εἰσι Σαρματῶν, καὶ φωνὴν τὴν αὐτὴν ἴνται οἱ Σαρμάται τοῖς Περμίοις. λέγεται δὲ περὶ Περμίων τάδε, ὡς ἔστι γένος ἀπὸ ἄγρας τὸ πλέον τοῦ βίου σφίσι ποιούμενον καὶ ...

Ἡ μέντοι πρὸς ὠκεανὸν διήκουσα Σαρματία ἐπὶ Προυσίαν καλουμένην χώραν διήκει καὶ ἐπὶ τοὺς ταύτη λευκοφόρους ἰ¹⁵ Ναζηραίους καὶ ἱερὸν τὸ ἐν τῇδε τῇ χώρᾳ. δοκοῦσι δὲ γένος τοῦτο εἶναι Γερμανοί, καὶ φωνὴ τῇ αὐτῶν ἐκείνων προσχρώμενοι καὶ διαίτη. οἰκοῦσι δὲ πόλεις περικαλλεῖς καὶ εὐνομουμένας ἐς τὸ κράτιστον. ἔστι δὲ τούτοις ἱερὸν, ἧ δὲ καὶ τὸ ἐν Ἰβηρίᾳ ἱερὸν νομίζεται καὶ ἐν τῇ Ῥόδῳ ἐνοικοῦν Ναζηραίων γένος. ταῦτα ἰ²⁰ γὰρ δὴ τὰ τρία ἱερὰ ἀνὰ τὴν οἰκούμενην ἐς τὴν τοῦ Ἰησοῦ θρησκείαν ἐπὶ τοὺς βαρβάρους ὤκημένα τὸ καταφανὴ ἔστι, τό τε ἐν Ἰβηρίᾳ πρὸς τοὺς ταύτη τῶν Λιβύων διαβάντας, καὶ Προυσίων πρὸς τε τοὺς Σαμώτας καὶ Σκυθῶν τοὺς νομάδας, αὐτοῦ (124) ταύτη ἄγχοῦ τὸ παλαιὸν ὤκισμένους, καὶ Ῥοδίων τὸ πρὸς τοὺς ἐν Αἰγύπτῳ τε καὶ Παλαιστίνῃ διὰ τὸν τοῦ Ἰησοῦ τάφον καὶ πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους.

Προυσίων δὲ ἔχονται Σαμῶται, γένος ἄλκιμόν τε καὶ οὐδενὶ ἰ⁵ τῶν περιόικων

whether they are called white or black. And this land called Inflante (Livonia) extends to the Ocean. Indeed ships from Denmark and Germany, which carry cargo from Britain and Celtica to this land anchor there. Now from the Tanais to the British Ocean and the land of the Celts the journey over the inhabited area would take a maximum of thirty-five days. The area beyond the Tanais is extremely wide, from Sarmatie to the land of the Assyrians. The Scythians occupy this land and so, as it seems to me, the land beyond the Tanais is the largest of the lands in Europe in two respects, both in length and breadth.

The Permians live in the area north of the Sarmatians. They share a border with the Sarmatians and the Sarmatians speak the same language as the Permians. It is said about the Permians that they make their living mostly through hunting and ...

The region of Sarmatia which borders on the Ocean also borders the country called Prus(s)ia and the White-robed Nazirites (Knights) and the religious order in this land. This tribe seems to be German and they use the language and way of life of the Germans. They live in very beautiful cities which are extremely well governed. They have a religious order, which is the same as that practised in Iberia and the race of Nazirites which dwells in Rhodes. These three religious orders are prominent throughout the inhabited world. They have been founded to promote the religion of Jesus against the barbarians. The one in Iberia was founded to fight the Libyans who crossed over to Iberia. The Prussian one is fighting the Samo(ge)tai and the Scythian nomads who settled there in times gone by. The Rhodian order is fighting for the grave of Jesus against the barbarians in Egypt and Palestine and those in Asia.

The Prus(s)ians border on the Samo(ge)tai who are a strong nation and do

ὁμοδαίον, οὐδὲ ὁμόγλωσσον. νομίζει τὸ τοῦτο τὸ γένος θεοὺς Ἀπόλλω τε καὶ Ἄρτεμιν διαίτη τὸ χρώνται τῇ πάλαι Ἑλληνικῇ καὶ ἤθεσι, σκευὴ δὲ τῇ Προυσιῶν παραπλησίᾳ.

Τούτων τὸ ἔχονται Βοέμοι, τῇ τε Σαμωτῶν δόξῃ τιθέμενοι καὶ τῇ Γερμανῶν οἱ ἐν τῇ χώρᾳ ταύτῃ ἐνοικούντες, σκευὴ τῇ ¹⁰ τῶν Παιόνων παραπλησίᾳ ἐσκευασμένοι. ἔνεστι δὲ αὐτοῖς μητρόπολις, πόλις εὐδαίμων τε καὶ πολυάνθρωπος, Βράγα οὕτως καλουμένη, καὶ πολλοὶ τῆς πόλεως ταύτης οὐ πολλὸν χρόνον ἐπεὶ ἐπαύσαντο τῷ πυρὶ καὶ τῷ ἡλίῳ θρησκεύειν. μόνον δὲ τὸ ἔθνος τοῦτο τῶν ἐν τῇ Εὐρώπῃ ἐκτὸς γενόμενον ταῖς ἐγνωσμέναις ἡμῖν ¹⁵ ἐν τῷ παρόντι θρησκείαις, τῆς τε τοῦ Ἰησοῦ φημι καὶ τῆς τοῦ Μεχμέτεω καὶ Μωσέως ταύτας γὰρ τε σχεδὸν τε ἴσμεν διακατέχειν τὴν τε ἐγνωσμένην ὡς τὰ πολλὰ ἡμῖν οἰκουμένην. ἔστι μὲντοι, ἣ πυνθάνομαι, καὶ τὰ ὑπὲρ τὴν Κασπίαν θάλασσαν καὶ τοὺς Μασσαγέτας ἔθνος Ἰνδικὸν ἐς ταύτην τετραμμένον τὴν ²⁰ θρησκείαν τοῦ Ἀπόλλωνος. νομίζει δὲ ἐκεῖνο τὸ γένος καὶ θεοὺς ἔτι ἄλλους, Δία τε καὶ Ἥραν, ὡς προϊόντι πρόσω τε λόγου δηλωθήσεται.

Καὶ περὶ μὲν τούτων ταύτη ἐπὶ τοσοῦτον εἰρήσθω· Πολάνοι (125) δὲ ἔχονται Σαρματῶν, καὶ τῇ φωνῇ τούτων νομίζουσι, καὶ ἤθεσι δὲ καὶ διαίτη τῇ Ῥωμαίων παραπλησίᾳ.

Πολάνων δὲ ἔχονται Λιτουάνοι ἐπὶ Εὐξείνου πόντον καὶ ἐπὶ Σαρματίαν καθήκοντες καὶ οὗτοι. ἣ μὲν μέλαινα Πογδανία, ¹ ἣ ἐν τῇ Λευκοπολίχῃ καλουμένη τὰ βασιλεία ἔχουσα, ἀπὸ Δακῶν τῶν παρὰ τὸν Ἰστρον ἐπὶ Λιτουάνους καὶ Σαρμάτας διήκει. γένος δὲ ἐστὶ τοῦτο δόκιμον, ἣ ἂν τοῖς τεκμαίροιτο, τὴν τε φωνὴν τὴν αὐτὴν ἰέμενον, καὶ ἀπὸ παλαιοῦ διεσχισμένον διχῆ τὸ γένος ἐς τυραννίδας καὶ ἡγεμονίας δύο κατέστη. ¹⁰ Λιτουάνοι δὲ οὔτε Σαρμάταις εἰσὶν ὁμόγλωσσοι, οὔτε Παίοσιν, οὔτε μὲν Γερμανοῖς, οὐ μὴν οὐδὲ Δαξίν, ἰδίᾳ τὸ τὸ παράπαν νομίζουσι φωνῇ. ἔστι δὲ αὐτοῖς βασιλεία πόλις

not have the same customs or language as their neighbours. This race worships the gods Apollo and Artemis. They practise the old Greek way of life and customs and their apparel is like that of the Prussians.

These people (The Samogetai) border on the Bohemians – they live in this land appearing like? the Samogetai and the Germans (and) use almost the same apparel as the Paeonians. They have a capital which is a prosperous and densely populated city called Braga (Prague). Many of the inhabitants of this city have not long ceased worshipping the fire and the sun. This is the only race of those in Europe which does not abide by the religious observances known to us at the present time, I mean the religions of Jesus, Mohammed and Moses. For we know that these religions have almost covered the known world which has been inhabited. As I have ascertained, there is also beyond the Caspian Sea and the Massagetai the Indian nation, which is devoted to the worship of Apollo. That race worships still more gods, Zeus and Hera, as will be made clear as my account progresses. Let this conclude my remarks about them at this point.

The Poles border on the Sarmatians and use a language cognate to theirs and have a way of life and customs which are similar to the Romans. The Lithuanians are neighbours of the Poles and border on the Black Sea and Sarmatia. Black Bogdania, which has its capital in White Town, borders on Dacia along the Ister (Danube), Lithuania and Sarmatia. This nation is worthy of notice, one might say, as it has the same language as the Dacians and from old has been divided into two kingdoms and principalities. The Lithuanians do not have the same language as the Sarmatians or the Paeonians, nor the Germans or even the Dacians, but use their own individual language. Their capital city is

μεγάλη τε καὶ πολυάνθρωπος καὶ εὐδαίμων. καὶ δοκεῖ τοῦτο τὸ γένος εἶναι τε μέγα τῶν ἀμφὶ τήνδε τὴν χώραν ἐθνῶν καὶ ἀνδρειότατον, ¹¹⁵ καὶ πρὸς τε τοὺς Προυσίους τοὺς Γερμανοὺς καὶ Πολανοὺς διαπολεμοῦν περὶ τε ὄρων τῶν ἐς τὴν χώραν. ἔστι δὲ καὶ τοῦτο τὸ γένος πρὸς τὰ τῶν Ῥωμαίων ἔθνη καὶ δίαιταν τετραμμένον, σκευὴ δὲ τῇ Σαρματῶν παραπλησίᾳ χρωμένους, καὶ τῇ μελαίνῃ Πογδανία ὄμορος τὰ πολλὰ οὕσα πρὸς τούτους ἀγωνίζεται.

(126) Σαρμάται τὸ φωνῇ διαχρῶνται παραπλησίᾳ τῇ Ἰλλυριῶν τῶν ἐς τὸν Ἴόνιον παροικούντων ἔστε ἐπὶ Ἐνετοῦς. ὁπότεροι μὲν τούτων παλαιότεροι, καὶ τὴν ἐτέρων ὁπότεροι τούτων χώραν ἐπινέμονται, ἢ Ἰλλυριοὶ ἐπέκεινα τῆς Εὐρώπης διαβάντες Πολανίαν ¹ τε καὶ Σαρματίαν ὤκησαν, ἢ Σαρμάται δὲ ἐπὶ τάδε τοῦ Ἰστρου γενόμενοι τὴν τε Μυσίαν καὶ Τριβαλλῶν χώραν καὶ δὴ καὶ Ἰλλυριῶν τῶν πρὸς τὸν Ἴόνιον ἄχρι δὴ Ἐνετῶν ὤκησαν, οὔτε ἄλλου τινὸς ἐπιθύμητον τῶν παλαιότερων διεξιόντος, οὔτ' ἂν ἔχοιμι πάντῃ ὡς ἀληθῆ διασημήνασθαι.

¹¹⁰ Ἐπάνειμι δὲ ἐπὶ Σκύθας τοὺς νομάδας, ὃ δὴ γένος μέγιστόν τε καὶ ἰσχυρόν καὶ γενναιοτάτον ἔστιν, οἷον οὐδενὶ τῶν κατὰ τὴν οἰκουμένην ἐθνῶν παραβάλλειν, ἂν μὴ πολλαχῇ ἀνὰ τὴν οἰκουμένην κατὰ τε Ἀσίαν καὶ Εὐρώπην ἐσκεδασμένον ἄλλη τε τῆς αὐτῶν βασιλείας ὤκισθη, ὡς τῇ ἐπιδρομῇ τὰ πολλὰ χρησάμενον ¹¹⁵ ἢ δὲ χώρα ἠρέσκετο, ταύτῃ ἐναπολειφθὲν ὤκησεν. εἰ μὲν οὖν ἐφρόνει κατὰ τάδε, τὴν αὐτὴν ἐνοικοῦν χώραν, καὶ ὑφ' ἐνὶ γένειτο βασιλεῖ, οὐδένας οἱ τῶν ἐν τῇ οἰκουμένη ἐνίσταντο ἄν, ὥστε μὴ συνομολογεῖν αὐτῷ. νῦν δὲ ἀπανταχῇ τῆς Ἀσίας ἐπινεμόμενον καὶ ἐν τῇ Εὐρώπῃ, ἐπὶ τῇ Θράκῃ τε καὶ ἐς τὸν ¹²⁰ Βόσπορον ἐνοικοῦν, ἀπώκισται τῆς σφῶν αὐτῶν βασιλείας τῆς ἐς τὸ Οὐρδάν. οἱ μὲν οὖν ἐς τὸν Βόσπορον τὴν ταύτῃ χώραν ἐπινεμόμενοι καὶ τὴν ὄμορον λεηλατοῦντες, τὴν τε Τζαρκάσων (127) καὶ Μιγκρελίων καὶ Σαρματῶν, καὶ ἀνδρά-

large, populous and prosperous and this race seems to me to be the greatest and bravest of all the races in this region. They are at war with the Prussians, Germans and Poles about the borders of their land. This race is inclined towards the customs and way of life of the Romans. They wear virtually the same apparel as the Sarmatians and as they share a border with Black Bogdania over a long distance, they are engaged in hostilities with them.

The Sarmatians speak a language which is almost the same as that of the Illyrians, who live by the Ionian Sea as far as the Enetoi (Venice). I have not been able to ascertain from the narratives of any of the elders nor could I signify as being true which of these two nations are older and which of these two nations settled in the territory of the others, or whether the Illyrians crossed Europe and settled in Poland and Sarmatia, or whether the Sarmatians came to this side of the Ister (Danube) and settled in Mysia, the land of the Triballi and the Ionian coast as far as the Enetoi (Venice).

I shall now return to the question of the Scythian nomads. They would have been the greatest, strongest and most noble of races, such that none of the races in the inhabited world would be able to come near, if it were not for the fact that they have been scattered in many places throughout the world, throughout Asia and Europe, and have established their kingly rule in different places, as they have been heavily involved in conducting raids. Where the land was pleasing, once they were left in it, they settled it. So if they had had this inclination to settle in the same land and if they had been under the rule of a single king, nobody in the world could have withstood them. But now they have settled everywhere in Asia and Europe, settling in Thrace and around the Bosphorus. They have established their capital in the Horde. So those of them who have settled around the Bosphorus, in the land there, raid the bordering countries – the Circassians, the Mingrelians and the Sarmatians. They carry

ποδα ὡς πλείστα ἀγόμενοι ἐπὶ τὸν Βόσπορον, ἐπὶ Καφάν πόλιν καὶ ἐς τὴν Μαιώτιδα καλουμένην λίμνην ἀπάγοντες, ὀλίγου τε αὐτὰ ἀποδιδόμενοι τοῖς τε Ἑνετῶν καὶ Ἰανυίων ἐμπόροις, οὕτω τὸ βιοτεύουσι. Σκύθαι ἰ⁹ δὲ οἱ ἐν τῇ ἀγορᾷ ἐπὶ ἀμαξῶν τε καὶ ὑποζυγίων τὸν βίον ποιούμενοι, γάλακτι τὰ πολλὰ ἵππων τε καὶ κρέα διαχρώμενοι, οὔτε σίτῳ, οὔτε κριθῇ καταφανεῖς εἰσὶ διαχρώμενοι, μελίγη δὲ τὸ πλεόν καὶ σηγάλη, λινᾶς τε ἐσθήτας φοροῦντες ἐς τὸν τῶν λίθων ὄλβον εὐδαιμονέστατοι καὶ πλουσιώτατοι νομίζονται. τόξοις ἰ¹⁰ δὲ χρῶνται, τὸ σύμπαν εἰπεῖν, καὶ ξίφεσι βαρβαρικοῖς, καὶ θυρεοῖς τοῖς τῶν Δακῶν παραπλησίοις, πῖλοις δὲ τὰ πολλὰ χρώμενοι, οὔτε ἡ περὶ Σαρματίαν οἰκοῦντες, οὔτε ἱματίοις ἀπὸ ἐρίων, ὅτι μὴ λινοῖς νομίζουσι. διήκει δὲ ἡ ἀγορὰ τούτων τῶν Σκυθῶν καὶ τοῦ μεγάλου βασιλέως ἐπὶ ὁδὸν πεντεκαίδεκα ἡμερῶν, ὥστε ἰ¹⁵ ἐπυνέμεσθαι τὴν χώραν ἐς τὸ ἐπιτηδειότατον σφίσι καταστάντες, καὶ κατ' ὀλίγους διεσκεδασμένοι, ἀφ' ἑκατέρου πλαγίου καθιστάμενοι ἐφ' ἑνός τήν τε ἀγορὰν ποιοῦνται ἐπὶ μήμιστον, καὶ διανέμονται τὴν χώραν, τοῖς ὑποζυγίοις ἄφθονον παρεχόμενοι, καὶ αὐτοὶ τε ἐς τάξιν τὴν ἀρίστην ὑπὸ σφῶν νομιζομένην καθιστάμενοι. ἰ²⁰ κατ' αὐτὸν δὲ μόνον τὸν βασιλέα καὶ τοὺς ταύτη ἀρίστους ἐπὶ κύκλους καταστάντες, καὶ περιόδους ποιούμενοι, βασιλεία τε παρέχουσι τῷ βασιλεῖ ἀπὸ ξύλων κατεσκευασμένα. ἐπιδιελόμενοι (128) δὲ εἰς μοῖρας ταύτην σύμπασαν τὴν ἀγορὰν, ἄρχοντάς τε ἐφιστάσι τούτων, καὶ ἐπειδὴν παραγγέλη βασιλεύς, χωροῦσιν, ἐφ' ὅτι ἂν γένηται χρεία.

10. The Karamanians and the Barsakians

(V; ii, pp. 20.5-128.3 , ed. Darkó = 242.10-245.17, ed. Bonn)

Οὕτω μὲν οὖν ἡ Πελοπόννησος ἀπὸ Ἰταλῶν ἐς τοὺς Ἕλληνας περιήλθεν. Ἕλλησι μὲν οὖν οὕτω προσέφερε τὰ πράγματα, ὑπαγομένοις σφίσι τὴν Πελοπόννησον Ἀμουράτης τὸ ὄνομα Μαχμέτεω ἐστρατεύετο ἐπὶ τὴν Τριβαλλῶν χώραν. καὶ πρότερον μὲν, ἐπεὶ τε ἐξήνεγκε πόλεμον, στρατεύματα ἐπέμψας ἐδήου τὴν¹⁰ χώραν. καὶ τότε δὴ οὖν, ὡς ἐπύθετο ὁ τῶν Τριβαλλῶν ἡγεμὼν ἐπιέναι ἐπ' αὐτὸν βασιλέα, πρέσβεις τε ἐπεπόμφει, καὶ ἡξίου σπονδὰς ποιῆσθαι, ἐφ' ᾧ ἂν ἀπάγειν φόρον, ὃν ἂν τάξῃται αὐτῷ βασιλεύς, καὶ πείσεσθαι, ὅτι ἂν κελεύοι αὐτῷ. ἐνταῦθα Ἀμουράτης ἄγει τὴν θυγατέρα τοῦ Τριβαλλῶν ἡγεμόνος. ἐπέμψας¹⁵ δὲ Σαραζίνην τὸν τῶν θυρῶν ἡγεμόνα ἡγάγετό τε τὴν γυναῖκα, τοῦ Χαλίλεω ἀνάγοντος, παρ' αὐτῷ μέγα εὐδοκιμοῦντος, κατὰ τὰ βασίλεια αὐτοῦ. μετὰ δὲ ταῦτα ἤλαυνεν ἐπὶ Καραμάνον τὸν Ἀλισούριον, ἡγεμόνα τῆς Καρίας, τὰ τε ἄλλα αἰτιασάμενος, καὶ ὅτι τὸν ἀδελφὸν αὐτοῦ τὸν νεώτερον ἔχων παρ' ἑαυτῷ ἔπεμψεν²⁰ ἐπὶ τοὺς Ἕλληνας. ἐπὶ δὲ σὺν στρατεύματι πολλῷ τὴν χώραν ἐδήου, ἐκλελοιπότες αὐτὴν τε Καραμάνου καὶ τὰ ἄκρα κατέχοντος (21) τῶν ὀρέων. ἐστὸν δὲ αὐτῷ δύο πόλεις, ἡ μὲν Λάρανδα λεγομένη, ἡ δὲ τὸ Ἰκόνιον, πόλις μεγάλη τε οὖσα τὸ παλαιὸν καὶ εὐδαίμων, ἐν ἧ καὶ βασιλεῖς ἦν τῶν πρόσθεν βασιλέων τοῦ γένους τούτου ἅτε γὰρ τῶν ὀρέων τῆς χώρας ἰσχυρῶν ὄντων⁵ καὶ οὐκ εὐπετῶν ἐπιβῆναι, ὀρμώμενοι τὴν ταύτην χώραν περιόικον ἦγον καὶ ἔφερον καὶ κατὰ βραχὺ προϊόντες κατεστρέφοντο. ἔστι δ' ἡ πόλις αὕτη εὐνομουμένη ἀπὸ τοῦ πάνου παλαιοῦ. Λάρανδα δὲ ἡ πόλις ὄκηται μὲν αὕτη ὑπὸ τὴν ὑπώρειαν τῶν ταύτην ὀρέων, καὶ οὐ πάνυ ἐάλω τινὶ ὀχυρώματι. ἡ δὲ χώρα ἐπόντος τοῦ Ἀμουράτεω¹⁰ ὑπέμενέ τε καὶ οὐκ ἐξέλιπεν· οὐ γὰρ δὴ νομίζεται Τούρκους γε ὄντας αὐτοὺς ἀνδραποδί-

ζεσθαι, ἐς τὰ αὐτὰ τε ἅμα ἦθη καὶ ἐς τὴν αὐτὴν δίαιταν καθισταμένους. ὁ μέντοι Καραμάνος οὗτος ὄμορός ἐστι τῆ Πισιδῶν χώρα καὶ τῆ Τουργούτεω. οἱ δὲ Πισιδῖται οὗτοι καὶ Βαρσάκιδες καλούμενοι νομάδες μὲν εἰσι¹⁵ καὶ γλώττη τῆ Τούρκων διαχρώμενοι, ληστροικώτερον δὲ βιοτεύουσι, τὴν τε Συρίαν ληϊζόμενοι καὶ τὴν ἄλλην σφίσιν χώραν, καὶ δὴ τὴν Καραμάνου διαπολεμοῦντες ληϊζονται. ἄρχοντες δὲ σφίσιν ἐφεστῶτες καὶ ληϊζόμενοι τῆς τε λείας τὸ ἐπιβάλλον (22) μέρος αὐτοὶ τε διαλαγχάνουσι, καὶ τοῖς οἴκοι ἐπὶ ταῖς γυναῖξιν ἐπιμένουσιν ἐπιδιελλόμενοι διδόασι τὸ ἄλκιμον μέρος. Τουργούτης δὲ τὸ τῆς Φρυγίας χώρας ἐπάρχει τε, καὶ ἐπὶ Ἀρμενίαν ἦκει καὶ Καππάδοκας ἡ χώρα αὐτοῦ. τὸ δὲ Τουργούτεω γένος δοκεῖ¹⁶ νεώτερον γεγενῆσθαι ὑπὸ Ἀμουράτη, καὶ ἐπικαταβὰν ἐς τὴν ταύτη τῆς Φρυγίας χώραν ἐπικρατήσαι τε τὸ ἀπὸ τοῦδε τῆς χώρας, καὶ ἐς δεῦρο διαγενόμενον πρὸς τε τοὺς παῖδάς τε καὶ Καραμάνον διαπολεμεῖν. διεπολέμησε μὲν οὖν τὸ παλαιὸν καὶ πρὸς τοὺς Λευκάρονας Καραϊλούκεω παῖδας. τὸ μέντοι Κανδυλόρον¹⁰ ἢ πόλις τῆς Καρίας ὑπὸ ἀνδρὶ τοῦνομα καὶ τὴν χώραν καταστρεψάμενος Ἀμουράτης ὁ Μεχμέτεω τὴν τε θυγατέρα αὐτοῦ ἔσχεν ἐς τὴν γυναικωνίτιν, καὶ τὸν παῖδα αὐτοῦ κατέλιπεν ἄρχειν τῆς χώρας. τοὺς μέντοι ἡγεμόνας, τὸν τε Κερμανὸν καὶ Αἰδίνην, ἐλαύνων ἐπὶ Καραμάνον, καὶ τὸν τε Σαρχάνην τῆς τε¹⁵ χώρας ἐξήλασε, καὶ ἐπιὼν τὰ βασιλεία αὐτῶν ἠνδραποδίσαστο. ὁ μέντοι Αἰδίνης ἐτελεύτησεν ἄπαις ὢν, Σαρχάνης δὲ καὶ Μενδεσίας ἐπὶ τὰς ὁμόρους αὐτῶν χώρας διεσώζοντο, ἀποφυγόντες Ἀμουράτην ἐπιόντα. Μενδεσίας μέντοι ἐς Ῥόδον ἀφικόμενος διέτριβε, μετὰ δὲ ταῦτα κηρυκευσάμενος ἀφίκετο παρὰ²⁰ βασιλέα, δεόμενος τυχεῖν ἀγαθοῦ τινος πρὸς τοῦ βασιλέως, καὶ (23) ἐς δεῦρο ἔτι διατρίβων τὴν δαπάνην ἔχει ὑπὸ τῶν θυρῶν. ὁ μέντοι Καραμάνος, ὡς τό τε Ἰκόνιον κατειλήφει καὶ τὴν χώραν αὐτοῦ κατέχων διέτριβεν, ἔπεμπε πρέσβεις παρ' Ἀμουράτην, ὑπισχνούμενος τὴν τε θυγατέρα δοῦναι αὐτῷ εἰς γυναῖκα καὶ¹⁵

way of life as the Romans.

Now this Karamanos shares borders with the land of Pisidia and the land of Turgutis. These Pisidians and those called Barsakians are nomadic and use the language of the Turks. They live in a rather piratical way and plunder Syria and their other territory. And in fact they carry on hostilities in the land of Karamanos and plunder it. Those who rule over them, when they engage in piracy, divide up the share of the plunder which falls to them and distribute the lion's share and give it to those who stay at home with wives. Turgutis rules over the land of Phrygia and his land extends to Armenia and Cappadocia. The family of Turgutis seems to have come on the scene more recently under Murad and went down there and wrested the land from him. And when he reached this place, he conducted hostilities against his children and Karamanos. So he conducted hostilities of old, against the Leucarnians, the children of Karailoukis. Kanduloron the city of Caria is under a man named and after overthrowing the land, Murad the son of Mahomet put his daughter into the harem and left his son behind to rule the land. The rulers, Kermianos and Aidines, he drove towards Karamanos and drove Sarchanes out of the land. After attacking their capital, he enslaved them. Now Aidines died being childless and Sarchanes and Mendesias escaped to the lands that shared the same borders and fled from Murad's advance. Mendesias actually arrived at Rhodes and stayed there. After this having been summoned by a herald, he went to the king. He made a request to receive some benefit from the king and staying in that place had his expenses paid by the gates. Now Karamanos, as he had captured Iconium and subjugated its land, stayed there. He sent envoys to Murad, promising to give his daughter to him as a

τὸν παῖδα αὐτοῦ ἐπιπέμπειν συστρατευό- wife and to send his son to serve with him at
μενον ἐπὶ τὰς Ἀμουράτεω θύρας. ὁ μὲν δὴ the gates of Murad. Murad was persuaded by
Ἀμουράτης ἐπείθετο, τὰς σπονδὰς καὶ this and after making a truce and taking an
ὄρκια ποιησάμενος ἀπήλαυνεν ἐπὶ τῆς oath, advanced on Europe. After this, when
Εὐρώπης. μετὰ δὲ ταῦτα χρόνου ἐπιγιγνο- some time was elapsing, he found fault with
μένου αἰτιασάμενος Ἰσμαήλην τὸν Ishmael, the leader of Sinope and Castamonia
Σινώπης καὶ Κασταμωνίας ἡγεμόνα and conducted an expedition against him. On
ἐστρατεύετο ἐπ' αὐτόν. οὗτος μὲν οὖν ὡς learning that Murad was attacking him, he
¹⁰ ἐπέθετο ἐπ' αὐτὸν ἐπιέναι Ἀμουράτην, sent envoys, undertook to deliver revenue of
πρέσβεις ἔπεμψε, καὶ τὴν μὲν τοῦ χαλκοῦ bronze (money), as much as he had, and he
πρόσοδον ὑπέσχετο ἀποφέρειν τοῦ too undertook to send his son to the king's
ἐνιαυτοῦ, ὅση ἂν αὐτῷ τυγχάνοι οὔσα, gates. We learnt that he brought in the son of
καὶ τὸν γε παῖδα ὑπισχνεῖτο ἐπιπέμπειν Turgutis, who had previously been present at
καὶ οὗτος ἐς τὰς βασιλέως θύρας. τὸν the king's gates, made him king and entrusted
μέντοι Τουργούτεω παῖδα καὶ πρότερον the land to him to manage it, as might seem
ἔτι παραγενόμενον ἐπὶ τὰς βασιλέως good to him.
θύρας ¹⁵ ἐπυθόμεθα ἐπαγαγέσθαι
βασιλέα, καὶ ἐπιτρέπειν τὴν χώραν αὐτῷ
διαθεῖναι, ἢ ἂν αὐτῷ δοκοίη.

10. The Administrative hierarchy and Military command of the Turks

i. (V; ii, pp. 7.23-10.8 , ed. Darkó = 228.9-231.4, ed. Bonn)

αἱ μὲν οὖν θύραι ὧδέ πη ἔχουσαι. πεζοὶ So the gates function something like this. The
 πάρεισι τῷ βασιλεῖ ἀμφὶ τοὺς foot-soldiers wait upon the king, about the six
 ἑξακισχιλίους καὶ ἐνίοτε ἀμφὶ τοὺς thousand and sometimes about the ten
 μυρίους· ἀπὸ (8) γὰρ τούτων φρουρὰν τε thousand. For from these he displays a
 φαίνει ἐν ταῖς ἀκροπόλεσι, καὶ αὐτὴς garrison on the citadels and he establishes yet
 ἕτεραν ἐς τὴν χώραν ἐκείνων καθίστησι. another one for their land. And they were near
 παρεγένοντο δ' αὐτῷ τῆδε. παῖδας λαβὼν him in this place. After having taken the
 αἰχμαλώτους, ὅσους ἂν τύχῃ ἀνδρα- children captive, he settled as many as he
 ποδισάμενος, κατατίθεται ἐς τὴν Ἀσίαν happened to enslave in Asia to stay among the
 παρὰ τοῖς Τούρκοις, ὥστε τὴν ἴ⁹ φωνὴν Turks, so that each one of them might learn
 ἐκμαθεῖν ἕνα ἕκαστον. καὶ ἐπὶ δύο ἢ καὶ the language thoroughly. So having spent two
 τρία ἔτη διαγενόμενοι τὴν τε γλῶσσαν or three years they do understand the language
 ἐκμανθάνουσι, καὶ συνιέντες τῆς φωνῆς, thoroughly. And when they have understood
 ὅσα ἂν δυνηθῶσιν, αὐτὴς συλλέγει, ἀφ' the language, he again assembles as many as
 ὧν κατέθετο, ἐς δισχιλίους καὶ πλείους possible of those whom he settled, up to two
 τούτων. ἄγει δ' αὐτοὺς ξύμπαντας ἐς τὴν thousand and more. He leads them all to
 Καλλιούπολιν, καὶ καθίστησιν αὐτοὺς ἐς Callioupolis and puts them on the boats, to act
 τὰ πλοῖα, ναυτίζεσθαι ἰ¹⁰ τε καὶ δια- as sailors and carry across those who want to
 πορθμεύειν ἐς τὴν Ἀσίαν ἀπὸ τῆς cross from Europe to Asia. Each one of them
 Εὐρώπης τοὺς βουλομένους διαβαίνειν. receives an obol there and a coat each year.
 ὀβολὸν δ' ἔχει ἕκαστος ἐνταῦθα, καὶ After a short time they are sent to his gates.
 χιτῶνα τε ἐνιαυτοῦ. μετ' οὐ πολὺν δὲ He provides some of them with a salary
 χρόνον μεταπέμπονται ἐς τὰς θύρας sufficient for survival. But to others more is
 αὐτοῦ, παρέχων τε μισθόν, ὅσος ἂν provided. They are assigned to decemvirs,
 ἱκανὸς εἶη ἐς τὸ ἀποζῆν αὐτούς, ἐνίοις· leaders of fifty men, bands of sworn soldiers
 ἄλλοις δὲ πλείω παρέχεται. καὶ ἐς and armed bands of soldiers. Those who have
 δεκαδάρχας ἰ¹⁵ τε καὶ πεντηκοντάρχας καὶ distinguished themselves go on campaigns,
 ἐνωμοτίας καὶ λόχους τεταγμένοι τε καὶ share in the officers' mess and at sunset are
 διακεκριμένοι στρατεύονται, κατὰ τὰ with the decemvirs in the tent. These dwell in
 συσσίτια τε καὶ τῇ δύσει ἡλίου εἶναι σὺν their tents in close proximity to the king, each
 τῷ δεκαδάρχη ἐς τὴν σκηνήν. σκηνοῦσι τὸ in his own spot, but adjacent to another
 οὗτοι ἀμφὶ τὸν βασιλέα, ἐς τὸν ἑαυτοῦ person. However within this area nobody is
 χώρον ἕκαστος ἐχόμενος τοῦ ἕτερου. permitted to pitch a tent, except for the
 ἐντὸς μέντοι τούτων οὐδενὶ ἔξεστι ἰ²⁰ children of the king and the treasures of the
 σκηνοῦν, πλὴν τῶν τοῦ βασιλέως παίδων king and the bedchamber. He has a red tent.
 καὶ τῶν θησαυρῶν τοῦ βασιλέως καὶ τοῦ Now when there are two and when there are
 κοιτῶνος. σκηνὴ τὸ ἐρυθρὰ αὐτῷ. ὅτε μὲν three tents situated near the king himself, they
 δύο, ὅτε δὲ καὶ τρεῖς ἴδρυνται αὐτῷ τῷ are made of red felt shot through with gold.
 βασιλεῖ, ἀπὸ πῖλου ἐρυθροῦ χρυσόπαστοι, The other tents around the fifteen are all
 καὶ σκηναὶ ἕτεραι ἀμφὶ τὰς πεντεκαίδεκα, inside the newcomers. The rest of the men of
 πᾶσαι ἐντὸς τῶν νεηλύδων. ἐκτὸς δὲ the gates dwell outside, the ἀμουραχόριοι,
 σκηνοῦσιν οἱ λοιποὶ τῶν (9) θυρῶν ἄνδρες, and the cup-bearers, which are called
 οἵτε ἀμουραχόριοι καὶ οἶνοχόοι οἱ σαραπτάριοι by them and standard-bearers,
 λεγόμενοι παρ' αὐτῶν σαραπτάριοι, καὶ σημαιοφόροι οἱ λεγόμενοι ἐμουραλάμοι,
 καὶ οἱ τῶν θυρῶν πρυτανεῖς, βεζίριδες

οὕτω καλούμενοι, τοῦ βασιλέως ἀγγελια-
φόροι. οὗτοι μὲν οὖν μεγάλοι τε ὄντες,
καὶ ὡς ¹⁵ πλείους ἐπαγόμενοι θεράποντας,
πληθὺν παρέχοντας ἅπλετον. μετὰ δὲ
συλικτάριδες ἔνεισι τῶν βασιλέως θυρῶν
ἀμφὶ τῶν τριακοσίων, οἱ ἵππεῖς ὄντες ἀπὸ
τῶν νεηλύδων ἐπὶ ταύτην παραγίνονται
τὴν χώραν. μετὰ δὲ τούτους καριπίδες οἱ
ἐπήλυδες καλούμενοι, ἀπὸ τε Ἀσίας καὶ
Αἰγύπτου καὶ δὴ καὶ Λιβύης αὐτῷ ¹⁰ ἐς
τὰς θύρας παραγενόμενοι, καὶ ἀρετῆς
ἀντιποιούμενοι ἔναντι βασιλέως, μεμισθω-
μένοι αὐτῷ, ὁ μὲν πλείονος, ὁ δὲ
ἐλάττονος. τούτων τὸ ἔχονται ἀλοφατ-
ζίδες ὁ μισθωτοὶ καλούμενοι, ἀμφὶ τοὺς
ὀκτακοσίους. τούτων δὲ αὐθις ἔχονται οἱ
σπαχίδες καλούμενοι, ἀμφὶ τοὺς διακο-
σίους. οὗτοι δ' εἰσὶν οἱ τῶν ἀρχόντων ¹⁵
παῖδες, ὧν τοὺς μὲν ἀπὸ τοῦ κοιτῶνος
ἐκβαλὼν ἐς ταύτην αὐτοὺς καθίστησι τὴν
χώραν, τοὺς δὲ ἐπιλεξάμενος ἐνταῦθα ἔχει
ὡς ἀνδρῶν παῖδας ἀγαθῶν γενομένους.

Καὶ αἱ μὲν θύραι, ὡς ξυνελόντι μοι
φάναι, οὕτω τετάχεται δύο δὲ ὑπὸ
βασιλέως ἐς ξύμπασαν αὐτῷ τὴν ἀρχὴν
καθίστανται ²⁰ στρατηγοί, ὁ μὲν τῆς
Εὐρώπης, ὁ δὲ τῆς Ἀσίας. καὶ τούτων
ἐκατέρω ἔπονται τὰ τε στρατεύματα καὶ ὁ
ἄρχοντες, ὅποι ἂν ἐξηγῶνται, ἐπειδὴν
ἐπαγγείλη αὐτοῖς ὁ βασιλεὺς. ἔπονται δὲ
αὐτοῖς καὶ οἱ ὑπαρχοὶ παρ' αὐτοῖς
σημαιοφόροι καλούμενοι ἐπειδὴν γὰρ ἐς
τὴν ἀρχὴν ταύτην ὑπὸ βασιλέως
καθίστηται, (10) σημαία τε δωρεῖται αὐτὸν
ὁ βασιλεὺς ὡς στρατηγῷ γενομένῳ καὶ
πολλῶν ἄρχοντι πόλεων. τούτῳ δ' αὐτῷ
ὑπάρχῳ ἔπονται οἱ τῶν πόλεων ἄρχοντες,
ὅποι στρατεύηται. χωροῦσι δὲ ἅπαντες
κατὰ ταῦτα ἐπόμενοι τοῖς σφετέροις
αὐτῶν ἄρχουσί τε καὶ στρατηγοῖς, ¹⁵
ἐπειδὴν ἐς τὸ βασιλέως παραγένωνται
στρατόπεδον. αὕτη σχεδὸν ἢ τῶν
στρατευμάτων αὐτῷ διάταξις. οἱ μέντοι
ἵπποδρομοὶ τάττονται καὶ οὗτοι ἐς τοὺς
σφῶν αὐτῶν ὑπάρχους. οἱ δὲ ἀζάπιδες
ὑφ' ἐνὶ ἄρχοντι ἐπόμενοι, ἐς ταῦτὸ
γιγνόμενοι στρατεύονται.

which are called εμουραλαμοι and the chief
magistrates of the gates which are called
βεζιριδες, the message-bearers of the king.
So these men are important and possess as
many servants as possible, which produce an
immense multitude. As well there are the
keepers (?) (συλικτάριδες) of the three
hundred. These are cavalry from the recent
arrivals who have come to this land. After
these are the foreigners called *karipides*
(καριπιδες), who have come from Asia and
Egypt and even Libya to his gates. They
demonstrate valour before the king and are
hired by him, one man for a greater amount,
another for less. Close to these are the paid
officials called the *alophatzides* (ἀλοφατ-
ζίδες) around the eight hundred. Close to
these again are the so-called spachides
(σπαχίδες) around the two hundred. These
are the children of the chiefs, some of whom,
after removing them from the bedchamber, he
sets in charge of this land, while he chooses
others and keeps them there as the children of
noble men.

Now the gates, as was told to me
briefly, are arranged in this way: two generals
are appointed by the king to rule over his
whole empire – one over Europe and the other
over Asia. The armies and the rulers follow
each of them wherever they lead, whenever
the king issues instructions to them. The
subordinate commanders, who are called
among themselves standard-bearers follow
them. For whenever someone is assigned to
this responsibility, the king bestows a
standard on him, as having become a general
and a ruler of many cities. Also the rulers of
the cities follow this subordinate commander,
wherever he leads his army. They all proceed
according to these criteria, as they follow their
own rulers and generals, whenever they are
involved with the king's army. So this is
roughly the way his armies are managed. The
cavalry however are organised for their own
subordinate commanders. The *azapides*
(ἀζάπιδες), who follow under one leader, go
on military expeditions for the same purpose.

ii. (VII; ii, p. 103.3-12, ed. Darkó = 331.12-22, ed. Bonn)

(103) ἴ³ καὶ πρῶτα μὲν τοὺς νεήλυδας First of all, having drawn up the newcomers παραταξάμενος ἐκυκλοῦτο ὑπὸ τῶν in battle array, he was surrounded by the θυρεῶν, εὐμεγέθεις πηξάμενος σιδηρεῖους shields, having fixed huge iron posts in the ἴ³ ἐς τὴν γῆν. φέρει δὲ τούτους αἰεὶ, ὅποι ground. The king constantly conveys these on ἅν στρατεύηται βασιλεύς, ἐπὶ τῶν the camels, wherever he leads an expedition. καμήλων καὶ πρὸς γε τὰ ὄπλα τῶν In addition he conveys the weapons of the νεηλύδων ἐπὶ τῶν καμήλων φέρει, καὶ newcomers on the camels. Whenever he ὅποι ἂν ἔσοιτο αὐτῷ μάχη, διανεμιάμενος might be involved in a battle, he distributes τὰ ὄπλα ἐς μάχην καθίσταται. μετὰ δὲ the weapons and gets involved in the battle. τούτους τοὺς θυρεοὺς ἄγων καὶ τὰς After bringing the shields and camels, he puts καμήλους αὐτοῦ ταύτη ἔμπροσθεν ἰ¹⁰ τῶν them in front of the shields and thus things are θυρεῶν ἔστησε, καὶ οὕτω παρετάσσετο ἐς arranged for the gates. But in the middle, he τὰς θύρας. ἐν μέσῳ δ' αὐτός τε καὶ οἱ τοῦ and the leaders of his household and those in οἴκου ἡγεμόνες καὶ οἱ τῶν θυρῶν, ὅσοι charge of the gates are situated, as many as πάρισιν αὐτῷ ἐς τὸ στρατόπεδον. are at hand for his army.