

Βοιβηίδα λίμνην, οὔτε ὀνομάζεσθαι κατά περ
νῦν ῥέειν τε οὐδὲν ἦσσαν ἢ νῦν, ῥέοντα δὲ
ποιεῖν τὴν Θεσσαλίην πᾶσαν πέλαγος.

[4] αὐτοὶ μὲν νῦν Θεσσαλοὶ φασὶ Ποσειδέωνα
ποιῆσαι τὸν ἀλῶνα δι' οὗ ῥέει ὁ Πηνειός,
οἰκότα λέγοντες: ὅστις γὰρ νομίζει
Ποσειδέωνα τὴν γῆν σείειν καὶ τὰ διεστῶτα
ὑπὸ σεισμοῦ τοῦ θεοῦ τούτου ἔργα εἶναι, κἄν
ἐκεῖνο ἰδὼν φαίη Ποσειδέωνα ποιῆσαι: ἔστι
γὰρ σεισμοῦ ἔργον, ὡς ἐμοὶ φαίνεται εἶναι, ἢ
διάστασις τῶν ὀρέων.

3. *Hist.* 7.130

130 [1] οἱ δὲ κατηγεόμενοι, εἰρομένου Ξέρξεω
εἰ ἔστι ἄλλη ἐξοδος ἐς θάλασσαν τῷ Πηνειῷ,
ἐξεπιστάμενοι ἀτρεκέως εἶπον 'βασιλεῦ,
ποταμῷ τούτῳ οὐκ ἔστι ἄλλη ἐξήλυσσις ἐς
θάλασσαν κατήκουσα, ἀλλ' ἦδε αὐτή: ὄρεσι
γὰρ περιεστεφάνονται πᾶσα Θεσσαλίη.'
Ξέρξης δὲ λέγεται εἰπεῖν πρὸς ταῦτα 'σοφοὶ
ἄνδρες εἰσὶ Θεσσαλοί.'

[2] 'ταῦτ' ἄρα πρὸ πολλοῦ ἐφυλάξαντο
γνωσιμαχέοντες καὶ τᾶλλα καὶ ὅτι χώραν ἄρα
εἶχον εὐαίρετόν τε καὶ ταχυάλωτον. τὸν γὰρ
ποταμὸν πρῆγμα ἂν ἦν μόνον ἐπεῖναι σφέων
ἐπὶ τὴν χώραν, χώματι ἐκ τοῦ ἀλῶνος
ἐκβιβάσαντα καὶ παρατρέψαντα δι' ὧν νῦν
ῥέει ῥεέθρων, ὥστε Θεσσαλίην πᾶσαν ἐξω
τῶν ὀρέων ὑπόβρυχα γενέσθαι.'

[3] ταῦτα δὲ ἔχοντα ἔλεγε ἐς τοὺς Ἀλεῦοι
παῖδας, ὅτι πρῶτοι Ἑλλήνων ἐόντες Θεσσαλοὶ
ἔδοσαν ἐωυτοῦς βασιλεί, δοκέων ὁ Ξέρξης
ἀπὸ παντός σφεας τοῦ ἔθνεος ἐπαγγέλλεσθαι
φιλίην. εἶπας δὲ ταῦτα καὶ θεησάμενος
ἀπέπλεε ἐς τὴν Θέρμην.

4. *Hist.* 7.131

131 ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας
συχνάς: τὸ γὰρ δὴ ὄρος τὸ Μακεδονικὸν
ἔκειρε τῆς στρατιῆς τριτημορίας, ἵνα ταύτη
διεξίη ἅπασα ἢ στρατιῇ ἐς Περραιβούς. οἱ δὲ
δὴ κήρυκες οἱ ἀποπεμφθέντες ἐς τὴν Ἑλλάδα
ἐπὶ γῆς αἴτησιν ἀπίκατο οἱ μὲν κεινοί, οἱ δὲ
φέροντες γῆν τε καὶ ὕδωρ.

water as now, and thereby turned all
Thessaly into a sea.

[4] Now the Thessalians say that Poseidon
made the passage by which the Peneus
flows. This is reasonable, for whoever
believes that Poseidon is the shaker of the
earth and that rifts made by earthquakes are
the work of that god will conclude, upon
seeing that passage, that it is of Poseidon's
making. It was manifest to me that it must
have been an earthquake, which forced the
mountains apart.

[1] Xerxes asked his guides if there were
any other outlet for the Peneus into the sea,
and they, with their full knowledge of the
matter, answered him: "The river, O king,
has no other way into the sea, but this alone.
This is so because there is a ring of
mountains around the whole of Thessaly."
Upon hearing this Xerxes said: "These
Thessalians are wise men;

[2] this, then, was the primary reason for
their precaution long before when they
changed to a better mind, for they perceived
that their country would be easily and
speedily conquerable. It would only have
been necessary to let the river out over their
land by barring the channel with a dam and
to turn it from its present bed so that the
whole of Thessaly, with the exception of the
mountains, might be under water."

[3] This he said with regard in particular to
the sons of Aleues, the Thessalians who
were the first Greeks to surrender
themselves to the king. Xerxes supposed
that when they offered him friendship they
spoke for the whole of their nation. After
delivering this speech and seeing what he
had come to see, he sailed back to Therma.

131 Xerxes stayed for many days in the
region of Pieria while a third part of his
army was clearing a road over the
Macedonian mountains so that the whole
army might pass by that way to the
Perrhaebian country. Now it was that the
heralds who had been sent to Hellas to
demand earth, some empty-handed, some
bearing earth and water, returned.

5. Hist. 1.1

Ἡροδότου Ἀλικαρνησέος ἱστορίας ἀπόδεξις ἦδε, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται, τὰ τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.

This is the display of the inquiry of Herodotus of Halicarnassus, so that things done by man not be forgotten in time, and that great and marvelous deeds, some displayed by the Hellenes, some by the barbarians, not lose their glory, including among others what was the cause of their waging war on each other.

6. Hist. 2.99.1

μέχρι μὲν τούτου ὄψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίη ταῦτα λέγουσα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους ἐρέων κατὰ τὰ ἤκουον: προσέεται δὲ αὐτοῖσι τι καὶ τῆς ἐμῆς ὄψιος.

Up to that point my own observation as well as my judgment and my inquiry are at the basis of what is said, but from now on I will be presenting Egyptian accounts as I heard them; still, there will be an element of personal observation in it.

7. Hes. GK. fr. 60 M.-W.

τῆμος ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς
Πυθῶ ἐς ἠγαθέην, φράσσειν δ' ἄρα ἔργ' αἰδήλα
Φοῖβῳ ἀκερσεκόμη, ὅτι Ἴσχυς ἔγημε Κόρωνιν
Εἰλατίδης, Φλεγύαιο διογνήτιο θύγατρα

At that time a messenger came, a raven, from the holy feast to sacred Pytho and reported unseen deeds to unshorn Phoebus: that Ischys had slept with Coronis – he Elatus' son, her the daughter of Zeus-born Phlegyas
[transl. G. W. Most, Hesiod, vol. II: The Shield. Catalogue of Women. Other Fragments, LCL 503, Cambridge Mass. 2007, 313.]

8. H. Hymn Ascl. 16.1-3

ἱητήρα νόσων Ἀσκληπιὸν ἄρχομ' αἰεῖδεν,
υἷὸν Ἀπόλλωνος, τὸν ἐγείνατο διὰ Κορωνίς
Δωτίῳ ἐν πεδίῳ, κούρη Φλεγύα βασιλῆος
[...]

Of Asclepius the healer of sicknesses first I sing,
son of Apollo, born in the Dotian Plain to the Lady Coronis,
daughter of king Phlegyas, [...].
[transl. M. L. West, Homeric Hymns. Homeric Apocrypha. Lives of Homer, LCL 496, Cambridge Mass. 2003, 196]

9. ©Fabrizio Serra Editore & Xanthou, QUCC 103.3 (2015): 69.

vv.	fr. 59 M.-W. = 70 H.	vv.	Pyth. 3 Sn.-Maehl.
4	Βοιβιάδος λίμνης	34	παρὰ Βοιβιάδος κρημνοῖσιν
4	παρθένος	34	παρθένος
fr. 60 M.-W. = 71 H.			
3	Φοῖβῳ ἀκερσεκόμη	14	ἀκερσεκόμα ... Φοῖβῳ
3-4	Ἴσχυς ... Εἰλατίδης	31	Ἴσχυος Εἰλατίδα
3-4	Κόρωνιν [...] Φλεγύαιο διογνήτιο θύγατρα	8	Φλεγύα θυγάτηρ
		25	λῆμα Κορωνίδος

10. II. 2.711

711 οἱ δὲ Φεράς ἐνέμοντο **παραὶ Βοιβηΐδα λίμνην**
 712 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἴαωλκόν,
 713 τῶν ἦρχ' Ἀδμήτιο φίλος πάϊς ἕνδεκα νηῶν
 714 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 715 Ἄλκηστις Πελῖαο θυγατρῶν εἶδος ἀρίστη.

[711] And they that dwelt in Pherae **beside the lake Boebeis**, [712] and in Boebe, and Glaphyrae, and well-built Iolcus, [713] these were led by the dear son of Admetus with eleven ships, [714] even by Eumelus, whom Alcestis, queenly among women, bare to Admetus, [715] even she, the comeliest of the daughters of Pelias.

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