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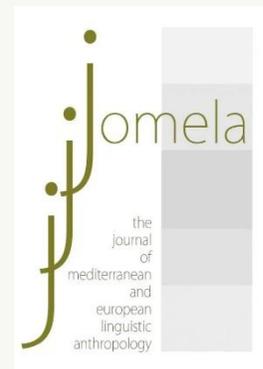
Linguoconceptual Analysis of Deceit in Herodotus' Histories

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Abstract

This research has been conducted in consideration of a long historical and cultural controversy over the comparative ethnic and national identity of western and eastern civilisations and the ethno-specific perception of falsehood in ancient peoples mentioned in The Histories by Herodotus. Given the breadth and relative objectivity of information about the contacts of the Persian Empire of the Achaemenids with neighbouring nations in the Mediterranean region, Herodotus' work is a unique resource for studying that which traditionally belongs to the prerogatives of modern comparative linguoconceptology. Despite the abundance of scholarship on falsehood and deception in Herodotus (Lateiner 1990; Harrison 2004; Mash 2010; Hollmann 2011; Wesselmann 2011), little of this schoalrship has paid attention to the communicative entities within different ethnic and cultural groups. This study of the Ancient Greeks' concept of deceit has used traditional semasiological methods in combination with semiotic and pragmatic methods of discourse analysis, metaphorical modelling, and axiological scaling. As a result of the semantic and stylistic analysis of 34 denotations of the concept, represented by cognates of ψευδ-, (ἐξ)απατ-, διαβαλ-, δολ-, μηχαν- etc., 'the core' and 'the periphery' have been singled out. These lexical means have been differentiated according to the frequency of use, variety of derivatives, types of connotative meanings, and discursive functions. Discursive distribution of

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the lexical items concerned the social sphere in the political, religious, investigatory, and personal domain. A comparative analysis of deceit for different national communities – Persians, Egyptians, and Hellenes, with their main ethnic sub-categories, the Ionians, the Spartans, and the Athenians – suggests that the most influential representatives of the East more often employed non-verbal forms of deceit such as ruse and insidiousness. Among verbal means, the representatives preferred misinformation – that is, highly direct untruth through the literal distortion of facts. However, for the logocentric Greeks, verbal tactics appeared to be much more complex and demanding as a misleading impression balancing on the border between truth and untruth, and employing complex, multi-step verbal strategies, such as slander, manipulation and intrigue. Finally, stylistic sensitivity to the cultural characteristics of the time and place has revealed prevailing forms of deception not only for the eastern and western oecumenes, but also for the marginal ethnic groups of the Trojans and the Ionians, which seem to challenge some regional stereotypes with regards to the highly problematic term 'deception.'

Keywords: *Sacred language, profane language, translation, narrative, linguistic anthropology*

Introduction

Herodotus' Histories as a salient text of ancient Greek literature, has grounded both the classics and work well beyond the classics, including understandings of early anthropology. The text, as a historical piece of work written in the 5th century BCE, descibes the goings on during the Greco-Persian Wars by documenting the conflicts. Here, the histories recount a series of conflicts between the Greek city-states and the Persian Empire, during that period. However, this toffers only a small framework of the larger narrative of Heroditus. Heroditus' Histories constitutes are highly expansive set of readings of the sociopolitical context at the time. As such, the text is much more than a retelling of battles and political maneuverings, and hence constitutes a complex and nuanced examination of the human experience in interregional, interethnic, and interideological tensions, while containing philosophical discussions of the culture, religion, and politics.

One factor that is particularly interesting and significant to the anthropological study of classics is the binary notion of truth and deceit. These binary notions of truth and deceit have long constituted a subject of research on different language cultures, including Ancient Greek (Pratt 1993; Ermolaeva 2002; Park 2009; Kremmydas 2013).

The focus of this study is largely on the lexical items designating deceit in The Histories of Herodotus, starting from indirect statements to a complete distortion of reality. Narratological description of the deceptions and tricks inThe Histories have been studied in detail by Dewald (1993), Detien (1996), and Wesselmann (2011). Some authors (Lateiner 1990; Hesk 2000; Harrison 2004; Hollmann 2011; Elis 2015) have attempted to appeal to Herodotus' 'lexicon of

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deceit,' but as is confessed (Lateiner 1990), research into corpus linguistics has yet to come.

Selected from a continuous sample were 35 lexical items, derived from ψευδ-, (ἐξ)απατ-, διαβαλ-, δολ-, μηχαν-, σοφ-, τεχν-, σφαλ-, κιβδηλ-, παραγ-, ἐπιφερ-, πλαν-, πλασ-, διακρου-, κακολογ-, which have been considered in 205 contextual uses. These metapragmatic labels indicating falsehood and deceit in Herodotus turned out to be numerous as well as diverse. Lexical variability of the concept served as an impetus for the establishment of internal connections and oppositions, motivated by the difference not only in the denotative meanings, but also in their emotional connotations and relations to a particular social domain.

This study of the Ancient Greek concept has used traditional semasiological methods in combination with semantic methods of discourse analysis, metaphorical modelling and axiological scaling. In the linguoconceptology of the last decade, a scheme of representation of the structure of the concept has been established in the form of several layers: conceptual, figurative, and evaluative. The first, conceptual, layer is correlated with denotation, the second, figurative, – with the Gestalt, and the third, evaluative, – with the assessment of the object of conceptualization. The existing method of the 'layer-after-layer' analysis of concepts appealing to the traditional semantic methods is complemented by new visions in the domain of pragmatics and discourse analysis aimed at the revealing preferences in the discursive usage of the concept (Selivanova 2017). The current conceptual analysis involves the following procedures: 1) a description of the core and peripheral part of the conceptual semantics, including valences of the terms; 2) characteristics of various metaphorical correlates of the concept, represented by figurative symbols on the level of etymology and word usage; 3) analysis of the evaluative component of the model – 'bad,' 'neutral,' 'good,' which is laregely predicated on the attitude of the narrator or of a character to the described fact; 4) establishing relations between the metapragmatic labels of falsehood / deceit and social domain to which they are applied.

Heroditu's Histories: An overview

Of the most striking features of the Histories, Heroditus develops a highly unique style of writing and narrating, that both grounds ethnographical work of today and can not be duplicated owing to its situatedness in a particular time and place. The narrative style of Herodotus is patently fluid, and engaging in its rhetorical design, where his storytelling methods constitute a primary influence to current anthropological tellings, in that they are entertaining, informative, and intricate in their indexicalities, particulary toward one another. In ways, the narrative is psot structuralist, in that Heroditus frequently digresses from the main narrative to explore tangential topics, such as the customs of the populations at the time, and hence different peoples of the time. Heroditus also looks at discussions of legendary figures at the time or prior to that time. Such a writing and ethnographic style affords the text a sense of breadth and depth that is unique for historical works, particularly of the time of Heroditus.

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Furthermore, a factor contributing to the significance of the Histories is its articulation of the cultural differences, and cultural transferal. Herodotus expressed patent fascination by the variety of peoples and customs with whom he interacted over time. For this, he writes extensively on his interactions with these cultures, to describe these cultural differences across groups and populations. His finds much resource to detail and color his descriptions, and in the process, Heroditus is able to provide valuable insights into the beliefs and values of the proliferation of different cultures with which he engages. For example, Herodotus develops a highly intricate account of the Scythians, as a groupf of nomadic people who were largely situated in the region now well within the greaographical space of Russia. This account of the Scythians is particularly vivid and informative, as Heroditus describes the customs of the Scythians as ritualized cannibalism. Heroditus also describes the use of hemp in tents to create smoke-filled enclosures, and the practice of self-mutilation as a sign of mourning. Through these descriptions, Herodotus provides a window into a world that would otherwise not have been, and would otherwise not currently be accessible to scholars and larger society.

However, Heroditus's Histories consitutes much more than a collection of cultural delineations. The text also offers a deeply political text, as Herodotus exhibited an intensified concern for anthropological, sociological, and culture-political questions. For example, Heroditus asked as to why the Greeks were able to defeat the Persians, despite their army having only a fraction of that of the Persians. For Heroditus, the Greeks were outnumbered and outmatched in terms of resources and soldiers, and this seemed an impossible feat for the Greeks. Heroditus surmises that the Greeks collaborated and ineracted with a common ideology and incentive, and were hence united ias such. However, the Persians did not have a common goal, and certainly not to the etxtent that the Greeks did, and were hence divided> More so, the Persians were troubled internally, through hierarchy and power struggles. Herodotus thus repeatedly theorized that of great significance is the fact that a group must have unity and cooperation, as did the Greeks. Here, he portrays the leaders of the various city-states as heroes who relegated their differences to below their vision of collaboration for the greater good impeding or blocking fully the invasion. As such, political collaboration would ground strategy and political defense.

Heroditus' Histories also directs much thought and effort toward philosophy and philosophical ideologies. Here, Herodotus discplayed a deep interest in the nature of the world and the meaning of human ontology, and frequently touches on these topics in the course of his narrative. For example, Heroditus explores the idea of fate and free will, asking whether events are predetermined or whether individuals have the power to shape their own destinies, while also musing on the transience of human life, noting that great empires rise and fall, and that even the most powerful rulers are eventually forgotten, given enough time. The narrative overall provides a monument to the formidability of storytelling as a way to convey the anthropological narrative, and hence to illuminate understandings of the human experience.

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Conceptual Dimension of Deceit

Typical circumstances for the use of 'cunning intelligence'[1] in the Histories are as follows: Political struggle and military trickery, pre-election promises, betrayal, perjury, false predictions, and several other factors, such as religious fraud, deceptive dreams, incredibility, fictional stories, seduction, and the alteration of appearance. Lateiner (1990) considers these factors and their contextual situations through several dimensionsone of these is deception as an ethical phenomenon and a nonempirical phenomenon. This factor, suggests Lateiner, eappears as fantasy, fiction, or simulacrum. Ethical deception holds that, in addition to creating and advocating an untruthful statement in order to deceive others, lying requires the violation of the moral rights of another person, or requires the moral wronging of another person, to which Mahon (2016, § 2.3) agrees. Mostly focusing on this category of falsehood, the following differential features for such deceptive strategies can be identified, and include the following: The action can be hidden or open, that is, implicit or explicit, thus presupposing the presence or absence of conflict with the interests of others, effecting criminal violations, pejoration of the image, cooperative tactics, and / or verbal or nonverbal means.

Throughout this study, as such, I have worked to classify the contextual meanings of the words for deceit on the following semantic varieties of the verbal / nonverbal and simple / complex actions as described by Heroditus. I present these in Table 1 (below), which considers the simple and complex categories, and the verbal and nonverbal elements of each of these two categories.

Significations of the Concept of Deceit		
	Verbal	Nonverbal
Simple	Misinformation, Slander	Insidiousness, Ruse, Contrivance*
Complex	Manipulation, Intrigue	

Table 1: Significations of the Concept of Deceit

Apart from these above presented meanings, values such as delusion, or self-deception, that is, a false impression, mistaken belief or misjudgement in the person, and truth (for negative expressions) for designation of veracity and decency, are appear as categories and subcategories in the llist included by Heroditus in his work.

The core of the semantic field of deceit in The Histories well constiues a range of lexemes with the stems 1) ψευδ- (ψεύδω, (ἀ)ψευδής 2, ψεῦδος τό, ἀψευδέως, ψευδόμαντις ὀ and ἠ, ψευδοπάρθενος ἠ, ψευδόρκιος 2), διαβαλ- (διαβάλλω, διαβάλλομαι, διαβολή ἠ), ἀπατ- (ἀπάτη ἠ, ἀπατάω, ἐξαπατάω), δολ- (δόλόω, δόλος ὀ, δολερός and 3) μηχαν- (μηχανή ἠ, μηχανάομαι). All of the items exhibit a high frequency of use, exhibit a high frequency of polysemy, and exhibit a high frequency of word-forming activity, including the case of the opposite denotation 'truth'

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(see Table 2 and Table 3 below). Most core lexemes, however, and particulatrly those with the root ψευδ-, in various negative forms (for example, ἀψευδέως 9.58.2, οὐ τρέπεται ἐπὶ ψευδέα ὁδόν 1.117.2, οὐκ ἐψευδόμην 1.117.4 etc.) can form the opposite meaning to truth and can thus be used in contrasting expressions: ψευδέα τε μαντήια … ἀψευδέα μαντήια (2.174.2), οἵ τε ψευδόμενοι καὶ οἱ τῇ ἀληθείῃ διαχρεώμενοι 3.72.4, ὁ ψευδόμενος ἀληθής 3.72.5, εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων 6.82.1, and so forth.

	core									
Stem	ψευδ-		διαβαλ-		ἀπατ-		δολ-		μηχαν-	
Derivatives /Contexts	8 / 33		2 / 26		3 / 18		3 / 22		2 / 44	
Meanings	n	%	n	%	n	%	n	%	n	%
misinformation	17	65	3	11	0	0	0	0	0	0
slander	0	0	17	81	0	0	0	0	0	0
manipulation	0	0	6	29	9	43	1	4,5	0	0
intrigue	0	0	0	0	2	13	0	0	12	80
insidiousness	0	0	0	0	3	17	9	50	5	28
ruse	0	0	0	0	1	3	7	20	17	49
contrivance	0	0	0	0	0	0	0	0	10	53
delusion	8	57	0	0	0	0	0	0	0	0
truth	8	47	0	0	3	18	5	29	0	0

Table 2: Core nominations of the concept of deceit

Largely owing to a decrease in these parameters, the near periphery is represented by words with the roots 1) σοφ- (σοφός 3, σοφίη ἡ, σόφισμα τό), τεχν- (τεχνάζω, ἐπιτεχνάομαι, ἀντιτεχνάομαι), σφαλ- (σφάλλω, ἀποσφάλλω) and κιβδηλ- ((ἀ)κίβδηλος 2) the far periphery comprised of lexical units derived from the following stems; παραγ- (παράγω, παραγωγή ἡ), ἐπιφερ- (ἐπιφέρω), πλαν- (πλανάω), πλασ- (πλάσσω), διακρου- (διακρούομαι) and κακολογ- (κακολογίη ἡ).

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	Near periphery								Far periphery											
Stem	σοφ-		τεχν-		σφαλ-		κιβδηλ-		παραγ-		ἐπιφερ-		πλαν-		πλασ-		διακρου-		κακολογ-	
Derivatives / Contexts	3/12		3/9		2/6		2/4		2/2		1/3		1/2		1/2		1/1		1/1	
Meanings	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
misinformation	0	0	2	7	0	0	1	3.5	0	0	0	0	1	3.5	2	7	0	0	0	0
slander	0	0	0	0	0	0	0	0	0	0	3	14	0	0	0	0	0	0	0	0
manipulation	0	0	0	0	1	4.5	0	0	1	4.5	0	0	0	0	0	0	1	4.5	0	0
intrigue	0	0	1	8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
insidiousness	0	0	1	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
ruse	6	17	3	8	0	0	0	0	1	3	0	0	0	0	0	0	0	0	0	0
contrivance	6	35	2	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
delusion	0	0	0	0	5	36	0	0	0	0	0	0	1	7	0	0	0	0	0	0
truth	0	0	0	0	0	0	1	6	0	0	0	0	0	0	0	0	0	0	0	0

Table 3. Peripheral nominations of the concept of deceit

Figurative Dimension of Deceit

The figurative section of the above mentioned concept has been considered and included, and nalso separated according to the etymology or contextual uses of the terms for the lexical item for deceit. The most common category of such a metaphorical transference in Herodotus' work The Histories, and hence, found in his designation of misinformation, of slander, of intrigue, of ruse and of contrivance, is associated with the tw notions, that of design and that of artificial craftsmanship. At the etymological level, I note that the concept of artisan metaphorisation can be likely traced in the internal form of the words connected to τεχνάζω, (ἐπι/ἀντι) τεχνάομαι liter. 'apply ingenuity' < τέχνη ἡ 'craft, art' < IE * te-tḱ 'build.' The most probable relationship between the two words δόλος and δαιδάλλω, that is, 'skilfully process, artistically decorate' (Beekes, Beek I: 346; II: 1476) reminds the reader of the intertwined strands meaning 'skilfulness' vs 'cunning' in σοφός, σοφίη, σόφισμα (3.85.2, 3.127.2, 5.23.2, 8.124.2). The metaphorical sense 'lying, deceptive opp. ἀληθής' for κίβδηλος is seemingly derived from the base meaning 'adulterated, base,' esp. of coin. In other instances, the artisan metaphor is actualised in the valence relations of the terms for deceit: The adjective δολερός is paired with the noun εἵματα 'clothing' (3.22.1), implying that 'deceitful' garments should be fabricated pursuant to special technologies (dyed or decorated with embroidery). The same is true for μηχαν- words: μηχανὰς ἐπεποιήκεε (3.152.1) 'had used every device,' ἀπάτην τοιήνδε τινὰ ἐμηχανήσατο (1.187.1) 'created a kind of joke,' while in other contexts μηχανάομαι suggests 'to make, to build' (1.94.6, 2.125.2-3). The verb πλάσσω, along with the notation of contrivance or ruse (1.68.5, 8.80.2) can be used in the 'technical' meaning of 'sculpt, wrap (mummify)' (2.73.3).

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Finally, the artisan metaphor can probably be found in the verb *ἐπιφέρω*, referring to slander, since in other contexts it can mean 'rush upon, attack' (8.61.1, 8.90.2).

The spatial metaphor is inherent to the manipulation and slander of people and texts, and is associated with the image of a roundabout, a detour, or an off-ramp. In the case at present, deception is expressed in words whose lexical or etymological meanings are related to the semantics of a deviation from the right and direct path, namely: *παράγω* 'change direction: divert, transfer', *πλανάω* 'to make to wander, to lead aside, to stray from the path', *διαβάλλω* 'divert from a course of action,' *διακρούομαι* 'evade' and finally *(ἐξ)απατάω < πάτος* ὸ 'path, road' (Pedersen, 1926: 65; Beekes, Beek I: 113). [2] In the text throughout Heroditus' The Histories, words manifesting a spatial model for deceit were combined to the point where they would constitute a single phrase: *τῆς ἀπάτης τῇ παραγωγῇ* 6.62.2 'deceitful trick.'[3] Another noticeable example of wrongdoing is found in the metaphor *οὐ τρέπεται ἐπὶ ψευδέα ὀδόν* (1.117.2) 'did not did take the way of falsehood.'

In the text, intentional misinformation is primarily delineated with an artisan metaphor represented with the derivatives from τεχν-, πλασ-, κιβδηλ-. The most commonly used cognates of ψευδ-, with probably non-Greek etymology (Beekes, Beek II: 1663-4), render the idea of an untrue statement presumably with the provision of varying degrees of intention. At times, ψευδ-words can be matched in their function with the cognates of διαβαλ-, of ἀπατ- and of πλαν-, all of which reflect not so much outright lying as they do some sort of misdirection,[4] and hence onen that superficially resembles manipulation.

The διαβαλ-words that denote slander have no clear equivalents, other than for the contextual use of *κακολογίη ἡ*, which could be equated with *διαβολή ἡ* and a synonymic expression [*ἄλλην αἰτίην*] *ἐπιφέρω* for a false accusation, when someone seeks alleged grounds of offence. As a type of misinformation, slander can have an ambivalent metaphorical designation.

The meaning manipulation is generally expressed with the verbal means associated with the idea of a curve trajectory: ἀπατ- and διαβαλ-, παραγ-, διακρου-. [5] Both the situation for misdirection and for manipulation can be supplemented by including with these the pretext (σκῆψις) of a deceptive action, as in 3.72.3, 5.30.3, 7.168.4.

According to Hollmann (2011, §3.1.4), *μηχανή*, *τέχνη*, and *σοφίη* indicate to the audience an upcoming action of ingenious deception and also that the action is to be treated in such a way. The μηχαν- and τεχν-words-, corresponding to the metaphor of an artificial superstructure, have the most ambiguous meaning of all, and which range from the concets of intrigue to ruse and contrivance. The last two values can also be conveyed by the cognates of σοφ-.

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Evaluative Dimension of Deceit

The evaluative component of a particular description is multidimensional,and is largely predicated, ni this case, not only on the quality of the described fact, but is also predicated on the attitude of the narrator or a speaker. Despite the fact that Herodotus did not often indulge himself in moral judgments of manipulators or in the moral judgment of their actions, there are a few explicit negative assessments of deceit that appear throughout the text of Heroditus, and for example, *μηχανώμενος κακά … ἔλαβε τὸν μισθόν* 'plotting evil, he got his reward' 3.15.4, *τὰ ἔχθιστα … ἐμηχανᾶτο ἐς αὐτόν* 'he devised other acts of bitter hatred against him' 6.121.2 the same applies to his characters: *ἀνόσιον … ἐξεργασμένος … ἐξαπατήσας* 'who has committed deceit and impiety' 2.114.2 etc. But for the most part, misleading actions are represented in such a way so as to invite evaluation of their ingenuity rather than morality. This is partly their motive for being labelled as neutral, although through a careful reading of episodes they may be somewhat otherwise defined as conditionally negative or may be defined as conditionally positive. In calculating the connotations that receive or that motivate the terms for deceit, negative evaluations make up 44% of the total number, while less definite (almost neutral, with the subsequent division into conditionally negative and conditionally positive) make up a total percentage of 56%.

This evaluative set of characteristics well constituted an additional criterion for attempting to distinguish the core and periphery of the concept. The denotations of the core lexemes differ from the rest of the lexemes in that they exhibited an ability to convey unambiguously negative implications, while lexemes of the far periphery seemed to exhibit only neutral, conditionally negative connotations. The total number of negative values expressed within the core is 94%, varying from 30% to 14% for each item. The most negatively labelled among all derivative groups are ψευδ-words (73%), followed by lexemes with stems ἀπάτ- (61%), διαβαλ- (58%) and δολ- (55%). Thus, according to two criteria, ψευδ- has the most negative and most frequently used negative meaning. It is significant that in no real case of misinformation (2.115.3, 3.1.4, 3.74.2, 3.79.2, 3.130.2, 6.1.2) does Herodotus use this negatively associated marker, replacing it with the synonyms, while ψευδ-words are actively used for general considerations (1.138.1, 3.72.4, 3.72.5) and assumptions (2.133.5, 3.27.2, 3.66.3, 3.118.2, 8.8.3, 8.80.2), which include incorrect ones.

Cognates of διαβαλ- have a negative connotation and a frequency affording these cognates third and second positions. This less generally accepted level of negative assessment would probably have forced Herodotus to speak openly with regards to a new element of the concept, in direct comparison with the previous literary tradition, – διαβολή, calling it the most horrible one (δεινότατον) in international politics (7.10G.2).

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Discoursive Dimension of Deceit

A discursive analysis of The Histories has explicitly evidenced the distribution of the verbalisers of the concept of deceit among and across a variety of social domains. Predicated on the general topic of The Histories, the tendency for the core and the near periphery to decrease their uses starting from the foreground domain of international and less often from the foreground domain of domestic policy to, on rare occasions, the private sphere, religion, and research, was largely expected. However, within this uniformity, several groups can be distinguished, regarding their commitment to represent specific domains. For example, the adjective ἀκίβδηλος is contextualized only once in the domain of foreign affairs 9.7A.2, while its antonym κίβδηλος refers several times to religion, in particular to the deceptive divinations 1.66.3, 1.75.3, 5.91.2. On the contrary ψευδ-words, which can also be applied to the same religious context, still mostly refer to the public domain, though they evince relatively low activity in the field of foreign policy.[6] This correlation can be explained by the sharply negative connotations of the ψευδ-group, which are replaced in the scope of international relations with more moderate or precise synonyms, such as διαβαλ- and σφαλ- words.[7] Moreover, predicated on the respective discursive areas, the same words can denote a variety of forms of deceit. For instance, the passive forms of the verb σφάλλω with the meaning 'self-delusion' 4.140.2, 5.50.2, 6.5.1, 7.50.2, 7.52.1 is used in the context of international relations opposing to its active form 7.16A.1 in domestic policy with the meaning of 'manipulation.' Similarly, derivatives from διαβαλ-, denoting slander or misinformation, are predominantly applied to international politics, mostly in a Helleno-Persian context (Harrison 2004: 257). Although there are instances when διαβαλ-words are used in domestic policy, where they render other meaning, manipulation. In this case, they compete in the first place with the derivatives from ἀπατ- applied most frequently to the realm of domestic affairs 1.59.5, 1.187.1, 1.153.1, 3.74.2, 3.79.2, 4.134.3, 6.2.1, 6.136.1 and private issues 2.114.2, 4.154.4, 6.62.2, 9.94.3, 9.116.18. There is a distinction between these groups. Cognates of ἀπατ- denote manipulation of public opinion, similar to that which exists in the interpersonal domain. As a result, they denote deception of fellow citizens solely for the personal purposes of the manipulator (1.59.5, 1.153.1, 6.2.1, 6.136.1, 9.116.1). In contrast, διαβαλ-words indicate that the agent is guided by the interests of his political group (5.50.2, 5.97.2, 8.110.1, 9.116.2). Remarkable is the situation that was described in words that related to both classes. Such a process ofdescription lies in the fact that during Xerxes' viceroy, Artayctes asked the King for the treasure from the tomb of Protesilaus, the first Greek to fall in the Trojan war, merely for personal gain, although he motivated his request with considerations of political expediency for revenge. When Herodotus first mentioned the manipulation of the Persian nobleman, indicating theft as his true goal, the historian used the verb ἐξαπατάω (9.116.1). However, after Artayctes revealed the political meaning of the transfer of the property, Herodotus shiftied to the use of a very different lexical item, that is, the use of the lexical item διαβάλλομαι (9.116.2). Yet this lexical item still remained in middle voice so as to emphasise Artayctes' implications of self-interest.

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Conclusion

As such, the result of our work on The Histories has constituted a multi-level systematization of lexical units denoting lies and deceit. All of these lexical units have been differentiated according to their frequency of use, their variety of derivatives, their types of connotative figurative meanings, and their discursive distributions. As such, each lexical unit has its own set of semantic and stylistic characteristics that reveals rhetorical 'protocols' developed by Herodotus, as writer, documenter, historian, cultural and political theorist, and philosopher.

Herodotus' Histories was a salient text of ancient Greek literature, and laid foundations for the classics and other work well beyond the classics. This other work included political science, philosophy, cultural studies, literature, linguistics, and so forth.

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Endnotes

[1] The term is used according to Detienne and Vernant (1978) in their analysis of the Greek concept of intelligence (μῆτις).

[2] However, this etymology is not generally accepted (Beekes, Beek I, p. 113).

[3] Here and further an English translation of Herodotus' *Histories* is referred to A. D. Godley. Cambridge. Harvard University Press. 1920.

[4] This kind of falsehood in Pindar can be expressed only by ψευδ-words (Park 2009, p. 44).

[5] The singular manipulative case with δολ- (1.205.2) is associated with a guileful seduction.

[6] Out of 6 uses of ψεύδ- 3.27.3 (2), 6.32.1, 7.9C.1, 9.48.3, 9.61.3 associated with the realm of foreign politics the most cases refer to the designation of self-deception 7.9C.1, 9.48.3, 9.61.3 or truth 6.32.1 and only once 3.27.3 there were expressed suspicion in a deception.

[7] διαβαλ- 3.1.4, 5.50.2, 5.96.1, 5.97.2 (2), 5.106.5, 5.107.1, 6.46.1, 6.94.1, 6.133.1, 7.10G.1, 7.10G.2 (2), 8.22.3, 8.90.1(2), 8.90.3, 9.17.4; σφαλ- 4.140.2, 5.50.2, 6.5.1, 7.50.2, 7.52.1.

[8] In the sphere of religion ἀπατ-words (1.90.2, 6.80.1) are used to denote misdirection, as a sort of deceit on the border of manipulation and misinformation, while in the international collocation ἄνευ τε δόλου καὶ ἀπάτης 'without guile or deceit' 1.69.2, 8.140.4, 9.7A.1 they change their meaning into the opposite, 'truth.'