THE GEOGRAPHY OF STRABO

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THE

GEOGRAPHY OF STRABO

BOOK VI
ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

S'

I

C 252 1. Μετὰ δὲ τὸ στόμα τοῦ Σιλάριδος Λευκανία καὶ τὸ τῆς Ἡρας ἱερὸν τῆς 'Αργοφαί, 1 Ἰάσονος ἴδρυμα, καὶ πλησίον ἐν πεντήκοντα σταδίοις ἡ Ποσειδωνία. 2 έντευθεν δ' ἐκπλέοντι τὸν κόλπον 3 νῆσος Λευκωσία, μικρὸν ἔχουσα πρὸς τὴν ἡπειρον διάπλουν, ἐπώνυμος μιᾶς τῶν Σειρήνων, ἐκπεσούσης δεύορ μετὰ τὴν μυθενομένην ρίψιν αὐτῶν εἰς τὸν βυθὸν. τῆς δὲ νῆσου πρόκειται τὸ ἀντακρωτήριον ταῖς Σειρηνοῦσαις ποιοῦν τὸν Ποσειδωνάτου κόλπον. κάμπαντι δ' ἀλλος συνεχὴς κόλπος, ἐν φὸ πόλις, ἢν οἱ μὲν κτίσαντες Φωκαιεῖς Ἄτελη, οἱ δὲ Ἔλην ἀπὸ κρήνης τυκός, οἱ δὲ νῦν Ἐλέαν οὐομάζουσιν, εξ ὑς Παρμενίδης καὶ Ζήνων ἐγένοντο, άνδρες Πυθαγόρειοι. δοκεῖ δὲ μοι καὶ δι' ἐκείνους καὶ ἐτὶ πρότερον εὐνομηθῆναι διὸ καὶ

1 'Αργοφαί, Meineke (from conj. of Casaubon), for 'Αργοφαίς. 2 Most of the editors, including Meineke, transfer the words Συβαρίται . . . ἀναχειμένος (5. 4. 13) to a position after Ποσειδωνία. 3 κόλπον, Kramer, for πόντον; so Meineke.
THE GEOGRAPHY OF STRABO

BOOK VI

1.

1. After the mouth of the Silaris one comes to Leucania, and to the temple of the Argoan Hera, built by Jason, and near by, within fifty stadia, to Poseidonia. Thence, sailing out past the gulf, one comes to Leucosia, an island, from which it is only a short voyage across to the continent. The island is named after one of the Sirens, who was cast ashore here after the Sirens had flung themselves, as the myth has it, into the depths of the sea. In front of the island lies that promontory which is opposite the Sirenumssae and with them forms the Poseidonian Gulf. On doubling this promontory one comes immediately to another gulf, in which there is a city which was called "Hyele" by the Phocaeans who founded it, and by others "Ele," after a certain spring, but is called by the men of to-day "Elea." This is the native city of Parmenides and Zeno, the Pythagorean philosophers. It is my opinion that not only through the influence of these men but also in still earlier times the city

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1 Now Licosa.
2 Poseidium, now Punta Della Licosa.
πρὸς Λευκάνους ἀντεσχον καὶ πρὸς Ποσειδωνίατας καὶ κρείττους ἀπήσαν, καίπερ ἐνδεέστεροι καὶ χώρα καὶ πλῆθει σωμάτων ὄντες. ἀναγκάζονται γαρ διὰ τὴν λυπρότητα τῆς γῆς τὰ πολλὰ θαλαττοῦργεια καὶ ταριχεία συμιστασθαι καὶ ἄλλαις τοιαύταις ἐργασίαις. φησὶ δ’ Άντιοχος Φωκαίας ἀλούσης ὑπ’ Ἀρτάγην, τοῦ Κύρου στρατηγοῦ, τοὺς δυναμένους ἐμβάντας εἰς τὰ σκάφη πανοκίους πλεῦσαι πρῶτον εἰς Κύρον καὶ Μασσαλίαν μετὰ Κρεοντείαδον, ἀποκρουσθέντας δὲ τὴν Ἑλέαν κτίσαι. ἐνοι δὲ τούνομα ἀπὸ ποταμοῦ Ἑλέατος διέχει δὲ τῆς Ποσειδωνίας ὅσον διαικόσιον σταδίους ἡ πόλις. μετὰ δὲ ταύτην ἀκρωτηρίου Παλύνουρος. πρὸ δὲ τῆς Ἑλέατιδος αἱ Ὀλυντρίδες νῆσοι δύο, ὕφθωμος C 253 ἔχουσαι. μετὰ δὲ Παλύνουροι Πυξοῦς ἄκρα καὶ λιμὴν καὶ ποταμὸς' ἐν γὰρ τῶν τριῶν ὅνομα ὄνομα ὀφίκισε δὲ Μίκυθος, ὁ Μεσσήνης ἄρχων τῆς ἐν Σικελίᾳ, πάλιν δὲ ἀπήραν οἱ ἰδρύθεντες πλὴν ὀλίγων. μετὰ δὲ Πυξοῦτα ἄλλος κόλπος καὶ ποταμὸς Λάος καὶ πόλις, ἐσχάτη τῶν Λευκανίδων, μικρὸν ὑπὲρ τῆς θαλάσσης, ἀποκικος Συμβαριτῶν, εἰς ἣν ἀπὸ "Ελῆς σταδίου τετρακόσιοι" ὁ δὲ πάς τῆς Λευκανίας παράπλου ἐξακοσίων πεντήκοντα. πλησίον δὲ τὸ τοῦ Δράκοντος ἡρῴων, ἔνος τῶν Ὄδυσσεως ἐταίρων, ἐφ’ οὖν ὁ χρησμὸς τοῖς Ἱταλιώταις ἐγένετο,

1 ἄλλος, Unger (Philologus, 1881, p. 537), for Λάος.

1 Antiochus Syracusanus, the historian. Cf. Herodotus 1. 167.
2 The Latin form is "Hales" (now the Alento).
3 The Greek inhabitants of Italy were called "Italiotes."
was well governed; and it was because of this good government that the people not only held their own against the Leucani and the Poseidoniatæ, but even returned victorious, although they were inferior to them both in extent of territory and in population. At any rate, they are compelled, on account of the poverty of their soil, to busy themselves mostly with the sea and to establish factories for the salting of fish, and other such industries. According to Antiochus,¹ after the capture of Phocaea by Harpagus, the general of Cyrus, all the Phocaeans who could do so embarked with their entire families on their light boats and, under the leadership of Creontiades, sailed first to Cyrnus and Massalia, but when they were beaten off from those places founded Elea. Some, however, say that the city took its name from the River Élees.² It is about two hundred stadia distant from Poseidonia. After Elea comes the promontory of Palinurus. Off the territory of Elea are two islands, the Oenotrides, which have anchoring-places. After Palinurus comes Pyxus—a cape, harbour, and river, for all three have the same name. Pyxus was peopled with new settlers by Micythus, the ruler of the Messene in Sicily, but all the settlers except a few sailed away again. After Pyxus comes another gulf, and also Laiús—a river and city; it is the last of the Leucanian cities, lying only a short distance above the sea, is a colony of the Sybaritæ, and the distance thither from Ele is four hundred stadia. The whole voyage along the coast of Leucania is six hundred and fifty stadia. Near Laiús is the hero-temple of Draco, one of the companions of Odysseus, in regard to which the following oracle was given out to the Italiotes:³
Λάιον ἀμφὶ Δράκοντα πολὺν ποτὲ λαῶν ὀλείσθαι:
ἐπὶ γὰρ ταύτην λαῷ ἑστὶ τὰ τῶν Δευκανῶν χωρία,
κατὰ τὴν Ἰταλίαν Ἐλληνες ὑπὸ Δευκανῶν ἥτυχον,
ἐξαπατθέντες τῷ χρήσμῳ.

2. Κατὰ μὲν δὴ τὴν Τυρρηνικῆν παραλίαν
tαῦτ' ἐστὶ τὰ τῶν Δευκανῶν χωρία,
tῆς δὲ ἐτέρας οὖχ ἤπειρον θαλάττης πρότερον,
καὶ οἱ Ἐλληνες ἐπεκράτουν οἱ τοῦ Ταραντίων ἔχοντες
cόλπου. πρὶν δὲ τοὺς Ἐλληνας ἐλθεῖν οὖν ἠστάν
tῶν Δευκανῶν, Χώνες δὲ καὶ Οἰνωτροῖ τοὺς τῶν
ἐνέμωντο. τῶν δὲ Σαννιτῶν αὐξηθέντων ἐπὶ πολὺ
cαὶ τοὺς Χώνας καὶ τοὺς Οἰνωτροᾶς ἐκβαλόντων,
Δευκανοῦς δὲ εἰς τὴν μερίδα ταύτην ἀποκεισάμην,
άμα δὲ καὶ τῶν Ἐλλήνων τὴν ἐκατέρωθεν παρα
λίαν μέχρι Πορθμοῦ κατεχόντων, πολὺν χρόνον
eπολέμουν οἱ τοῦ Ἐλληνας καὶ οἱ βάρβαροι πρὸς
ἀλλήλους. οἱ δὲ τῆς Σικελίας τύραννοι καὶ μετά
tαῦτα Καρχηδόνιοι τοτὲ μὲν περὶ τῆς Σικελίας
πολεμοῦντες πρὸς Ρωμαίους, τοτὲ δὲ περὶ αὐτῆς
tῆς Ἰταλίας, ἅπαντας τοὺς ταύτης κακῶς διέθηκαν,
μᾶλλον 3 δὲ τοὺς Ἐλληνας. ὥστερον μὲν γε καὶ
tῆς μεσογαίας πολλῆν ἀφήγημε, ἀπὸ τῶν Ἰταλίων
χρόνων ἀρξάμενοι, καὶ ἄπτε τοσοῦτον ἤξεαν
tοῖς τῆς μεγάλης Ἐλλάδα ταύτην ἔλεγον καὶ
tῆς Σικελίαν. νωνὶ δὲ πλὴν Τάραντος καὶ Ρηγίου

1 λαῷ, the reading of the MSS., Jones restores, for Δαῶν.
2 ἀ, after χωρία, Meinecke deletes (Siebenkees and Cornais
read οἱ τῆς ἐτέρας).
3 μᾶλλον, Villebrun, for μετά; so the editors in general.

There is a word-play here which cannot be brought out
in translation: the word for "people" in Greek is "laos."
"Much people will one day perish about Laïan Draco."¹ And the oracle came true, for, deceived by it, the peoples² who made campaigns against Laüs, that is, the Greek inhabitants of Italy, met disaster at the hands of the Leucani.

2. These, then, are the places on the Tyrrhenian seaboard that belong to the Leucani. As for the other sea,³ they could not reach it at first; in fact, the Greeks who held the Gulf of Tarentum were in control there. Before the Greeks came, however, the Leucani were as yet not even in existence, and the regions were occupied by the Chones and the Oenotri. But after the Samnites had grown considerably in power, and had ejected the Chones and the Oenotri, and had settled a colony of Leucani in this portion of Italy, while at the same time the Greeks were holding possession of both seabords as far as the Strait, the Greeks and the barbarians carried on war with one another for a long time. Then the tyrants of Sicily, and afterwards the Carthaginians, at one time at war with the Romans for the possession of Sicily and at another for the possession of Italy itself, maltreated all the peoples in this part of the world, but especially the Greeks. Later on, beginning from the time of the Trojan war, the Greeks had taken away from the earlier inhabitants much of the interior country also, and indeed had increased in power to such an extent that they called this part of Italy, together with Sicily, Magna Graecia. But to-day all parts of it, except Taras,⁴ Rhegium, and Neapolis, have become

² Literally, "laoi."
³ The Adriatic.
⁴ The old name of Tarentum.
καὶ Ἡσαπόλεως ἐκβεβαρβαρωθήκεν ἁπαντα καὶ τὰ μὲν δεῖκανοῦς καὶ Βρεττίους κατέχειν, τὰ δὲ Καμπανοῦς, καὶ τούτοις λόγῳ, τὸ δὲ ἀληθῆς Ὁρμαίων· καὶ γὰρ αὐτὸ Ὁρμαίοι γεγονασιν. ὡμως δὲ τὸ πραγματευομένῳ τὴν τῆς γῆς περίοδον καὶ τὸν ὄντα λέγειν ἀπάγη καὶ τῶν ὑπαρχόντων ἐναι, καὶ μάλιστα ὅταν ἐνδοξα ᾗ. τῶν δὲ Λευκανῶν οἱ μὲν ἀπτόμενοι τῆς Τυρ- ρηνικῆς θαλάττης εἰρήνηι, οἱ δὲ τὴν μησόγαιαν ἔχοντες εἰσιν οἱ ὑπεροικοῦντες τοῦ Ταμαντίνου κόλπου. ὥστε δὲ εἰσὶν κεκακωμένοι τελείως οὗτοι καὶ Βρεττίοι καὶ αὐτοὶ Σαυνίται οἱ τούτων ἀρχη- γέται, ὡστε καὶ διορίσασι χαλεπῶς τὰς κατοικίας C 254 αὐτῶν αἰτίων δ' ὅτι οὐδὲν ἐτὶ σύστημα κοινὸν τῶν ἐθνῶν ἐκαστον συμμένη, τὰ τε ἔθνη διαλέκτων τε καὶ ὁπλισμοῦ καὶ ἐσθήτος καὶ τῶν παραπλη- σίων ἐκέλευσεν, ἀλλὰς τε ἄδοξοι παντάπασιν εἰσιν αἱ καὶ ἑκαστὰ καὶ ἐν μέρει κατοικιαί.

3. Ἐρώμεν δὴ 1 κοινῶς ἀ παρειλήφαμεν, οὐδὲν παρὰ τούτο ποιοῦμεν τοὺς τῆς μεσόγαιαν οἰκ- σίντας, Λευκανούς τε καὶ τοὺς προσεχεῖς αὐτοῖς Σαυνίτας. Πετηλία μὲν οὖν μητρόπολις νομίζεται τῶν Χώνων 2 καὶ συνοικεῖται μέχρι νῦν ἱκανῶς. κτίσμα δ' ἔστι Φαλοκτήτου, φυγόντος τὴν Μελί- βωιαν κατὰ στάσιν. ἐρυμνὴ δ' ἐστίν, ὡστε καὶ Σαυνίται ποτε Θουρίοις 3 ἐπετείχοισαν αὐτήν.

1 δὴ, Jones, for δὲ.
2 Corais and Meineke emend Χώνων to Λευκανῶν.
3 Θουρίοις, Meineke, for φρουρίοις.

1 "Barbarised," in the sense of "non-Greek" (cp. 5. 4. 4 and 5. 4. 7).
8
completely barbarised, and some parts have been taken and are held by the Leucani and the Brettii, and others by the Campani—that is, nominally by the Campani but in truth by the Romans, since the Campani themselves have become Romans. However, the man who busies himself with the description of the earth must needs speak, not only of the facts of the present, but also sometimes of the facts of the past, especially when they are notable. As for the Leucani, I have already spoken of those whose territory borders on the Tyrrhenian Sea, while those who hold the interior are the people who live above the Gulf of Tarentum. But the latter, and the Brettii, and the Samnitae themselves (the progenitors of these peoples) have so utterly deteriorated that it is difficult even to distinguish their several settlements; and the reason is that no common organisation longer endures in any one of the separate tribes; and their characteristic differences in language, armour, dress, and the like, have completely disappeared; and, besides, their settlements, severally and in detail, are wholly without repute.

3. Accordingly, without making distinctions between them, I shall only tell in a general way what I have learned about the peoples who live in the interior, I mean the Leucani and such of the Samnitae as are their next neighbours. Petelia, then, is regarded as the metropolis of the Chones, and has been rather populous down to the present day. It was founded by Philoctetes after he, as the result of a political quarrel, had fled from Meliboea. It has so strong a position by nature that the Samnitae once fortified it against the Thurii. And the old
Φιλοκτήτου δ’ εστὶ καὶ ἡ παλαιὰ Κρίμωσσα περὶ
tους αὐτοὺς τόπους. Ἀπολλόδωρος δ’ ἐν τοῖς
περὶ Νεῶν τοῦ Φιλοκτήτου μνησθεὶς λέγει τινὰς
φησιν, ὡς εἰς τὴν Κροτωνιάτιν ἀφικόμενος Κρί-
μωσσαν ἀκραν οἰκίσαι καὶ Χώνην πόλιν ὑπὲρ
αὐτῆς, ἀφ’ ὧς οἱ ταύτῃ Χώνες ἐκλήθησαν, παρ’
αὐτοῦ δὲ τινὲς σταλέντες εἰς Σικελίαν περὶ Ὕρυκα
μετὰ Ἀγέστου τοῦ Γραῶς Ἀγέσταν τειχίσατεν.¹
καὶ Γρούμεντον δὲ καὶ Ὀυερτῖνα τῆς μεσογαίας
εἰς καὶ Καλάσαρνα καὶ ἄλλαι μικραὶ κατοικίαι
μέχρι Οὐθενωσίας, πόλεως ἀξιολόγου ταύτην δ’
οἰμαί καὶ τὰς ἐφεξῆς ἐπὶ Καρπανίαν ὕστη Σαυμί-
τιδας εἰμι. υπὲρ δὲ τῶν Θουρίων καὶ ἡ Ταυριανή
χώρα λεγομένη ἱδρυται. οἱ δὲ Λευκάνοι τὸ μὲν
γένος εἰσὶ Σαυμίται, Ποσειδανιατῶν δὲ καὶ τῶν
συμμάχων κρατήσαντες πολέμῳ κατέσχον τὰς
πόλεις αὐτῶν. τὸν μὲν οὖν ἄλλον χρόνον ἔδη-
μοκρατοῦτο, ἐν δὲ τοῖς πολέμοις ἑρέμου βασιλεὺς
ἀπὸ ² τῶν νεμομένων ἄρχας. νῦν δ’ εἰσὶ Ρωμαῖοι.

4. Τὴν δ’ ἐξῆς παραλίαν Βρέττιοι μέχρι τοῦ
Σικελικοῦ κατέχοντο πορθμοῦ, σταδίων πεντή-
κοντα καὶ τριακοσίων ἐπὶ τοῖς χιλίοις. φησὶ δ’
Ἀντίοχος ἐν τῷ περὶ τῆς Ἰταλίας συγγράμματι
ταύτῃ Ἰταλίαν κληθήναι, καὶ περὶ ταύτῃς συγ-
γράφειν, πρότερον δ’ Οἰνωτριάν προσαγορεύσθαι,
ὅριον δ’ αὐτῆς ἀποφαίνει πρὸς μὲν τῷ Τυρρηνικῷ

¹ τειχίσατεν, Kramer, for τειχίσατε; so the later editors.
² ἀπὸ, Corvis, for ὄπο; so Meineke.

¹ That is, his work entitled “On the (Homeric) Catalogue of Ships” (ep. 1. 2. 24).
Crimissa, which is near the same regions, was also founded by Philoctetes. Apollodorus, in his work *On Ships*, in mentioning Philoctetes, says that, according to some, when Philoctetes arrived at the territory of Croton, he colonised the promontory Crimissa, and, in the interior above it, the city Chone, from which the Chonians of that district took their name, and that some of his companions whom he had sent forth with Aegestes the Trojan to the region of Eryx in Sicily fortified Aegesta. Moreover, Grumentum and Vertineae are in the interior, and so are Calasarna and some other small settlements, until we arrive at Venusia, a notable city; but I think that this city and those that follow in order after it as one goes towards Campania are Samnite cities. Beyond Thurii lies also the country that is called Tauriana. The Leucani are Samnite in race, but upon mastering the Poseidoniiatae and their allies in war they took possession of their cities. At all other times, it is true, their government was democratic, but in times of war they were wont to choose a king from those who held magisterial offices. But now they are Romans.

4. The seacoast that comes next after Leucania, as far as the Sicilian Strait and for a distance of thirteen hundred and fifty stadia, is occupied by the Brettii. According to Antiochus, in his treatise *On Italy*, this territory (and this is the territory which he says he is describing) was once called Italy, although in earlier times it was called Oenotria. And he designates as its boundaries, first, on the Tyrrhenian Sea, the same boundary that I have

* Also spelled Segesta and Egesta.
πελάγει τὸ αὐτὸ ὅπερ καὶ τῆς Βρεττιανῆς ἐφαμεν, τῶν Λαῶν ποταμῶν πρὸς δὲ τῷ Σικελίκῳ τῷ Μεταπόντιοι. τὴν δὲ Ταρασίνην, ἣ συνεχῆς τῷ Μεταπόντίῳ ἐστίν, ἐκτὸς τῆς Ἰταλίας ὅνομάζει, Ίάτυνγας καλῶν. ἔτι δὲ ἀνώτερον Οἰωντροῦς τε καὶ Ἰταλοὺς μόνους ἐφῆ καλεῖσθαι τοὺς ἐντὸς τοῦ ἱσθμοῦ πρὸς τὸν Σικελικὸν κεκλιμένους.

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ἐστὶ δὲ αὐτὸς ὁ ἱσθμὸς ἐκατον καὶ ἐξήκοντα στάδιοι μεταξὺ δυσῶν κόλπων, τοῦ τε Ἰταλοῦ Ἕλληνα ἐν Ναπατίνων εἰρήκη, καὶ τοῦ Ἐκκυλητικοῦ, περὶ πολλῶν δὲ ἐστὶ τῆς ἀπο- λαμβανόμενης χώρας πρὸς τὸν Πορθμόν ἐντὸς στάδιοι δισχίλιοι. μετὰ δὲ ταῦτα ἐπεκτείνεσθαι 2 φησι τοῦνομα καὶ τὸ τῆς Ἰταλίας καὶ τὸ τῶν Οἰωντρῶν μέχρι τῆς Μεταπόντίνης καὶ τῆς Ἰταλίας ἐικόναι γὰρ τοὺς τόπους τούτους Χώνας, Οἰωντρίκειον ἔδωκα κατακοσμούμενον, καὶ τὴν γῆν ὄνομάζει Χώνην. οὕτως μὲν οὖν ἀπλοῦστερος εἰρήκη καὶ ἀρχαῖκος, οὔθεν διορίσας περὶ τῶν Λευκανῶν καὶ τῶν Βρεττίων. ἔστι δὲ ἢ μὲν Λευκανία μεταξὺ τῆς τε παραλίας τῆς Μυρτηνίκῆς καὶ τῆς Σικελίκης, τῆς μὲν ἀπὸ τοῦ Σιλάριδος μέχρι Λαῶν, τῆς δὲ ἀπὸ τοῦ Μεταπόντιοι μέχρι Θουρίών· κατὰ δὲ τὴν ἤπειρον ἀπὸ Σαννιτῶν μέχρι τοῦ ἱσθμοῦ τοῦ ἀπὸ Θουρίῶν εἰς Κηρίλλους, πλησίον Λαῶν στάδιοι δ' εἰσὶ τοῦ ἱσθμοῦ τριακόσια. ὑπὲρ δὲ τοῦτων Βρέττιων, χερσόνησουν οἰκοῦντες, εἰν τάυτῃ δ' ἀλλα περιείληπται χερ-

1 Βρεττιανῆς, Madvig, for Βρεττανίας.
2 ἐπεκτείνεσθαι, Groskurd, for ἐπεκτείνεται; so the later editors.
assigned to the country of the Brettii—the River Laüs; and secondly, on the Sicilian Sea, Metapontium. But as for the country of the Tarantini, which borders on Metapontium, he names it as outside of Italy, and calls its inhabitants Iapyges. And at a time more remote, according to him, the names “Italians” and “Oenotrians” were applied only to the people who lived this side the isthmus in the country that slopes toward the Sicilian Strait. The isthmus itself, one hundred and sixty stadia in width, lies between two gulfs—the Hipponiate (which Antiochus has called Napetine) and the Scylletic. The coasting-voyage round the country comprised between the isthmus and the Strait is two thousand stadia. But after that, he says, the name of “Italy” and that of the “Oenotrians” was further extended as far as the territory of Metapontium and that of Seiris, for, he adds, the Chones, a well-regulated Oenotrian tribe, had taken up their abode in these regions and had called the land Chone. Now Antiochus had spoken only in a rather simple and antiquated way, without making any distinctions between the Leucani and the Brettii. In the first place, Leucania lies between the Tyrrenian and Sicilian coast-lines,¹ the former coast-line from the River Silaris as far as Laüs, and the latter, from Metapontium as far as Thurii; in the second place, on the mainland, from the country of the Samnitae as far as the isthmus which extends from Thurii to Cerilli (a city near Laüs), the isthmus is three hundred stadia in width. But the Brettii are situated beyond the Leucani; they live on

¹ Between the coast-lines on the Tyrrenian and Sicilian Seas.
νήσος ἢ τὸν ἱσθμὸν ἔχουσα τὸν ἀπὸ Σκυλλητίου ἐπὶ τὸν Ἰππωνιάτην κόλπον. ἄνωμασται δὲ τὸ ἔθνος ὑπὸ Δευκανῶν. Βρεττίως γὰρ καλόνσι τοὺς ἀποστάτας: ἀφέστησαν δ', ὡς φασι, ποιμαίνοντες αὐτοῖς πρότερον, εἰδ' ὑπὸ ἀνέσεως ἐλευθερίαντες, ἡνίκα ἐπεστράτευσε Δίον Διονυσίῳ καὶ ἐξέτάραξεν ἄπαντας πρὸς ἄπαντας. τὰ καθόλου μὲν δὴ τάυτα περὶ Δευκανῶν καὶ Βρεττίων λέγομεν.

5. Ἀπὸ γὰρ Δάου πρῶτη πύλη ἔστι τῆς Βρεττίας Τεμέσης, Τέμυπαν δ' οἱ νῦν καλοῦσιν, Ἀὐσάνων κτίσμα, ύστερον δὲ καὶ Λιτώλον τῶν μετὰ Θόαντος, οὕς ἐξέβαλον Βρέττιοι, Βρεττίας δὲ ἐπέτρυψαν Ἀννίβας τε καὶ Ῥωμαίοι. ἔστε δὲ πλησίου τῆς Τεμέσης ἠρώθησαν ἀγριελάλιοι συνηρεφές, Πολύτου τοῦ Ὁδυσσέως ἐταίρων, ὅν δολοφονηθέντα ὑπὸ τῶν βαρβάρων γενέσθαι βαρῶμην, ὅτε τὸς περιοίκους δασμολογεῖν αὐτῷ κατὰ τὶ λόγιον, καὶ παροιμίαν εἶναι πρὸς τοὺς ἀνήλεεις, τοῦ ἢρωα τοῦ ἐν Τεμέσῃ λεγόντων ἐπικεῖσθαι αὐτοῖς. Δοκρῆν δὲ τῶν Ἔπιζεφυρίων ἐλόυτων τὴν πόλιν. Εὐθύμου μυθεύουσι τὸν πύκτην καταβάντα ἐπ' αὐτὸν κρατῆσαι τῇ μαχῇ καὶ βιάσασθαι παραλῦσαι τοῦ δασμοῦ τοὺς

1 τοὺς ἀνηλείς, Kramer and Müller-Dübner, following Buttmann, for αὐτοὺς μηδεῖς. Meincke, τοὺς ἀνηθεῖς.

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1 According to Pausanias (6. 6. 2) the oracle bade the people annually to give the hero to wife the fairest maiden in Temesa.

2 “Merciless” is an emendation. Some read “disagreeable.” According to Aelian (Var. Hist. 8. 18), the popular saying was applied to those who in pursuit of profit overreached themselves (so Plutarch Prov. 31). But Eustathius
a peninsula, but this peninsula includes another peninsula which has the isthmus that extends from Scylletium to the Hipponiate Gulf. The name of the tribe was given to it by the Leucani, for the Leucani call all revolters "brettii." The Brettii revolted; so it is said (at first they merely tended flocks for the Leucani, and then, by reason of the indulgence of their masters, began to act as free men), at the time when Dio made his expedition against Dionysius and aroused all peoples against all others. So much, then, for my general description of the Leucani and the Brettii.

5. The next city after Laüs belongs to Brettium, and is named Temesa, though the men of to-day call it Tempsa; it was founded by the Ausones, but later on was settled also by the Aetolians under the leadership of Thoas; but the Aetolians were ejected by the Brettii, and then the Brettii were crushed by Hannibal and by the Romans. Near Temesa, and thickly shaded with wild olive-trees, is the hero-temple of Polites, one of the companions of Odysseus, who was treacherously slain by the barbarians, and for that reason became so exceedingly wroth against the country that, in accordance with an oracle, the people of the neighbourhood collected tribute\(^1\) for him; and hence, also, the popular saying applied to those who are merciless,\(^2\) that they are "beset by the hero of Temesa." But when the Epizephyrian Loerians captured the city, Euthymus, the pugilist, so the story goes, entered the lists against Polites, defeated him in the fight and forced him to release the

(note on \textit{Iliad} 1. 185) quotes "the geographer" (\textit{i.e.} Strabo; see note 1, p. 320) as making the saying apply to "those who are unduly wroth, or very severe when they should not be."
επιχωρίουσ. ταύτης δὲ τῆς Τεμέσης φασὶ μεμνήσθαι τόν ποιητήν, οὐ τῆς ἐν Κύπρῳ Ταμασσοῦ (λέγεται γάρ ἀμφοτέρως) τῷ ¹

ἐς Τεμέσην μετὰ χαλκόν,

C 256 καὶ δείκνυται χαλκουργεῖα πλησίον, ὥν ἔκλει- λειταί. ταύτης δὴ συνεχῆς Τερίνα, ἢν Ἀννή-
βας καθέλευν, οὐ δυνάμενος φυλάττειν, ὅτε δὴ ἐὼς αὐτὴν καταπεφεύγει τὴν Βρεττίαν. εἶτα Κωσενία μητρόπολις Βρεττίων. μικρὸν ὁ ὑπὲρ ταύτης Πανδοσία φρούριον ἐρυμών, περὶ ἢν Ἀλέξανδρος ὁ Μολοπτὸς διεφθάρη. εξηπάτησε δὲ καὶ τοῦτον ἡ Ἔποδόν ἡ χρησμὼν, φυλά-
tεσθαι κελεύων τόν 'Αχέροντα καὶ Πανδοσίανἑικνυμένοις γὰρ ὑπὸ Θέσπρωτιά ὄμοιόν τινος, ἐνταῦθα κατέστρεψε τόν βίον. τρικόρυφον δὲ ἐστὶ τὸ φρούριον, καὶ παραρρεῖ ποταμὸς 'Αχέρων. προσηπάτησε δὲ καὶ ἀλλο λόγων,

Πανδοσία τρικόλωνε, πολύν ποτε λαὸν ὀλέσσειςεῖ

εδοξε γὰρ πολεμίσιν θυραῖν, οὐκ οἰκεῖοι δηλοῦσθαι. φασὶ δὲ καὶ βασιλείαν ποτε γενέσθαι τῶν Οἰνω-

τρικῶν βασιλέων τῆς Πανδοσίας. μετὰ δὲ τὴν Κωσενίαν Ἰππώνιον, Δοκρῶν κτίσμαν Βρεττίων δὲ κατέχοντας ἰσαίλοντο 'Ρωμαίοι καὶ μετονο-

μασαι Ὀυβίδων Οὐαλεντίαν. διὰ δὲ τὸ εὐλεί-

¹ τό, Müller-Dübner, for τό. Meineke relegates τό . . . χαλκόν to the foot of the page.

¹ Odyssey 1. 184.
² Cp. 6. 3. 4 and footnote.
natives from the tribute. People say that Homer has in mind this Temesa, not the Tamassus in Cyprus (the name is spelled both ways), when he says "to Temesa, in quest of copper." And in fact copper mines are to be seen in the neighbourhood, although now they have been abandoned. Near Temesa is Terina, which Hannibal destroyed, because he was unable to guard it, at the time when he had taken refuge in Brettium itself. Then comes Consentia, the metropolis of the Brettii; and a little above this city is Pandosia, a strong fortress, near which Alexander the Molossian was killed. He, too, was deceived by the oracle at Dodona, which bade him be on his guard against Acheron and Pandosia; for places which bore these names were pointed out to him in Thesprotia, but he came to his end here in Brettium. Now the fortress has three summits, and the River Acheron flows past it. And there was another oracle that helped to deceive him: "Three-hilled Pandosia, much people shalt thou kill one day"; for he thought that the oracle clearly meant the destruction of the enemy, not of his own people. It is said that Pandosia was once the capital of the Oenotrian Kings. After Consentia comes Hipponium, which was founded by the Locrians. Later on, the Brettii were in possession of Hipponium, but the Romans took it away from them and changed its name to Vibo Valentia. And because the country

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\[3\] The oracle, quoted by Casanbon from some source unknown to subsequent editors was:

\[\text{Αλακίδη, προφολαξο μολείν Ἀχεροσίων ὑδάρ,}
\text{Πανδοσίην δ' ὦ τοι θάνατος πεπρωμένος ἦστι.}

"Son of Acaeus, beware to go to the Acheronian water and Pandosia, where 'tis fated thou shalt die."
μωνά εἶναι τὰ περικείμενα χωρία καὶ ἀνθηρὰ τὴν Κόρην ἐκ Σικελίας πεπιστεύκασιν ἀφικνεῖσθαι δεύος ἀνθολογησοῦσαν· ἐκ δὲ τοῦτο ταῖς γυναιξὶν ἐν ἔθει γέγονεν ἀνθολογεῖν τε καὶ στεφανηπλοκεῖν, ὡστε ταῖς ἐφόρταις αἰσχρῶν εἶναι στεφάνους ὁμητοὺς φορεῖν. ἔχει δ' ἐπίνειον, δ' κατεσκευάσε ποτε Ἀγαθοκλῆς ὁ τύραννος τῶν Σικελιωτῶν, κρατήσας τῆς πόλεως, ἐντεῦθεν δ' ἐπὶ τὸν Ἰπρακλέους λιμένα πλεύσασιν ἄρχῃ τοῦ ἐπιστρέψειν τὰ ἄκρα τῆς Ἰταλίας τὰ πρὸς τῷ Πορθμῷ πρὸς τὴν ἐσπέραν. ἐν δὲ τῷ παράπληρ τοῦτῳ Μέδμα, πῦλις Δοκρῶν τῶν αὐτῶν ὁμόνυμος κρίθη μεγάλη, πλησίον ἔχουσα ἐπίνειον καλούμενον Ἐκτόριον ἐγγὺς δὲ καὶ Μεταυρος ποταμός, καὶ ὕφορμος ὁμόνυμος. πρόκεινται δὲ τῆς ἡμέρας ταύτης αἱ τῶν Διπαραϊῶν νῆσοι, διέχουσα τοῦ Πορθμοῦ σταδίους διακοσίους. οἱ δ' Λιόλου φασίν, οὐ καὶ τὸν ποιητὴν μεμνησθαι κατὰ τὴν Ὅδυςσειαν εἰσὶ δ' ἐπτὰ τὸν ἀριθμὸν ἐν ἄποψιν πᾶσαι καὶ τοῖς ἐκ τῆς Σικελίας καὶ τοῖς ἐκ τῆς ἡπείρου τούς κατὰ τὴν Μέδμαν ἀφορώσει περὶ δὲ ὠν ἔρομεν, ἤταν περὶ τῆς Σικελίας λέγομεν. ἀπὸ δὲ τοῦ Μεταύρου ποταμοῦ, Μεταυρος 1 ἔτερος· ἐκδέχεται δ' ἐντεῦθεν

1 Μέταυρος, Kramer emends to ποταμός, and Meineke deletes.

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1 i.e. Persephone.
2 The "Siciliotes" were Sicilian Greeks, as distinguished from native Sicilians.
3 Now Tropea. But in fact the turn towards the west begins immediately after Nipponium.
4 Ὅδυςσει 10. 2 ff.
5 Strabo's "Metaurus" and "second Metaurus" are confusing. Kramer, Meineke, and others wish to emend the text so as to make the "second" river refer to the Crataeis or some other river. But we should have expected Strabo to...
round about Hipponium has luxuriant meadows abounding in flowers, people have believed that Core¹ used to come hither from Sicily to gather flowers; and consequently it has become the custom among the women of Hipponium to gather flowers and to weave them into garlands, so that on festival days it is disgraceful to wear bought garlands. Hipponium has also a naval station, which was built long ago by Agathocles, the tyrant of the Siciliotes,² when he made himself master of the city. Thence one sails to the Harbour of Heracles,³ which is the point where the headlands of Italy near the Strait begin to turn towards the west. And on this voyage one passes Medma, a city of the same Loerians aforementioned, which has the same name as a great fountain there, and possesses a naval station near by, called Emporium. Near it is also the Metaurus River, and a mooring-place bearing the same name. Off this coast lie the islands of the Liparaces, at a distance of two hundred stadia from the Strait. According to some, they are the islands of Aecolus, of whom the Poet makes mention in the Odyssey.⁴ They are seven in number and are all within view both from Sicily and from the continent near Medma. But I shall tell about them when I discuss Sicily. After the Metaurus River comes a second Metaurus.⁵ to mention first the Medma (now the Mesima), which was much closer to Medma than the Metaurus (now the Marro), and to which he does not refer at all. Possibly he thought both rivers were called Metaurus (ep. Müller, Ind. Var. Lect. 975), in which case "the second Metaurus" is the Metaurus proper. The present translator, however, believes that Strabo, when he says "second Metaurus," alludes to the Umbrian Metaurus (5. 2. 10) as the first, and that the copyist, unaware of this fact, deliberately changed "Medma"⁶ to "Metaurus" in the two previous instances.
τὸ Σκυλλαίου, πέτρα χερσονησίουσα ὑψηλή, τὸν
C 257 ἵσθημιν ἀμφίδυμον καὶ ταπεινὸν ἔχουσα, διὰ Ὀναξί BODY
λαὸς ὁ τυράννος τῶν Ἱηγίων ἐπετείχει τοῖς
Τυρρηνοῖς, κατασκευάζας ναύσταθμον, καὶ ἀφεί
λετο τοὺς ληστὰς τόν διὰ τοῦ Πορθμοῦ διώκοντο.
πλησίων γὰρ ἐστὶ καὶ ἡ Καϊνοῦς, διέχουσα τῆς
Μέδιμνης σταδίων πεντήκοντα καὶ διακοσίων, ἡ
teleutaiα ἀκρα ποιούσα τὰ στενὰ τοῦ Πορθμοῦ
πρὸς τὴν ἐκ τῆς Σικελίας ἄκραν τὴν Πελοπίδαιαν·
ἐστι δ’ αὐτὴ μία τῶν τριῶν ποιουσῶν τριγωνον
τὴν νῆσον, νευεὶ δὲ ἐπὶ θερινὰς ἀνατολάς, καθ’ ἀπέρ
ἡ Καϊνοῦς πρὸς τὴν ἐσπέραν, ἀνταποστροφὴν τινα
ἂν ἀλλήλων ποιουμένων αὐτῶν. ἀπὸ δὲ Καϊνοῦς
μέχρι τοῦ Ποσειδώνιον ἡ τῆς Ἱηγίων στυλίδος
tοῦ Πορθμοῦ διήκει στενωτός ὅσον ἐξαστάδους,
μικρῷ δὲ πλέον τὸ ἐλάχιστον διαστάμα, ἀπὸ δὲ
στυλίδος ἐκατὸν εἰς Ἱηγίων, ἡδὴ τοῦ Πορθμοῦ
πλατυμένου, προΐουσι πρὸς τὴν ἔξω καὶ πρὸς
ἐξθάλασσαν την τῆςΣικελίκου καλομένου
πελάγους.

6. Κτίσμα δ’ ἐστὶ τὸ Ἰηγίων Χαλκιδέων, οὕς
κατὰ χρησμὸν δεκατευθείνας τῷ Ἀπόλλωνι δι’
ἀρχολάν, ύστερον ἐκ Δελφῶν ἀποκήρυκαγείρο
φάσι, παραλαβόντας καὶ ἄλλους τῶν οἴκοθεν ὡς
ὁ Ἀντιόχος φησί, Ζαγκλαῖοι μετέπεμψαντο τοὺς
Χαλκιδέας καὶ οἰκιστὶν Ἀντιμηνηστὸν συνέστησαν

1 ἠ, Jones inserts; Cornis and others insert κα.
Next after this river comes Scyllaeum, a lofty rock which forms a peninsula, its isthmus being low and affording access to ships on both sides. This isthmus Anaxilaüs, the tyrant of the Rhegini, fortified against the Tyrrheni, building a naval station there, and thus deprived the pirates of their passage through the strait. For Caenys, too, is near by, being two hundred and fifty stadia distant from Medma; it is the last cape, and with the cape on the Sicilian side, Pelorias, forms the narrows of the Strait. Cape Pelorias is one of the three capes that make the island triangular, and it bends towards the summer sunrise, just as Caenys bends towards the west, each one thus turning away from the other in the opposite direction. Now the length of the narrow passage of the Strait from Caenys as far as the Poseidonium, or the Columna Rheginorum, is about six stadia, while the shortest passage across is slightly more; and the distance is one hundred stadia from the Columna to Rhegium, where the Strait begins to widen out, as one proceeds towards the east, towards the outer sea, the sea which is called the Sicilian Sea.

6. Rhegium was founded by the Chalcidians who, it is said, in accordance with an oracle, were dedicated, one man out of every ten Chalcidians, to Apollo, because of a dearth of crops, but later on emigrated hither from Delphi, taking with them still others from their home. But according to Antiochus, the Zancleanans sent for the Chalcidians and appointed Antimnestus their founder-in-chief. To this colony

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5 Zanclo was the original name of Messana (now Messina) in Sicily. It was colonised and named Messana by the Peloponnesian Messenians (6. 2. 3).
ἐκεῖνων. ἦσαν δὲ τῆς ἀποκιάς καὶ οἱ Μεσσηνίων φυγάδες τῶν ἐν Πελοποννήσῳ καταστασιασθέντες ὑπὸ τῶν μὴ βουλομένων δοῦναι δίκας ὑπὲρ τῆς φθοράς τῶν παρθένων τῆς ἐν Δίμναις γενομένης τοῖς Δακεδαιμονίοις, ἃς καὶ αὐτοὶ ἔβιασαντο, πεμφθείσας ἐπὶ τὴν ἱερουργίαν, καὶ τοὺς ἐπιβοηθοῦντας ἀπεκτείναν. παραχωρήσαντες οὖν εἰς Μάκιστον οἱ φυγάδες πέμπτος εἰς θεοῦ, μεμφόμενοι τὸν Ἀπόλλων καὶ τὴν Ἀρτέμιν, εἰ τοιούτου τυγχάνοιει ἄνθρωπός ὁ έκτιμόρον αὐτοῖς, καὶ πυθανόμενοι, πῶς ἄν σωθεῖν ἀπολλολότες. ὃ δ᾿ Ἀπόλλων ἐκείεσθε στέλλεσθαι μετὰ Χαλκείδεων εἰς τὸ Ρήγιον καὶ τῇ ἄδελφῃ αὐτοῦ χάριν ἔχειν· οὐ γὰρ ἀπολολέοναί αὐτοῖς, ἀλλὰ σεσώσθαι, μέλλοντις γε δὴ μὴ συναφανοσθῆσαι· θαλὶ τῇ πατρίδι, ἀλωσόμενη μικρὸν ύστερον ὑπὸ Σπαρτιατῶν οἱ δ᾿ ὑπῆκουσαν. διόσπερ οἱ τῶν Ῥηγίων ἤγεμόνες μέχρι Αναξίλα τοῦ Μεσσηνίων γένευς ἂεὶ καθίσταντο. Ἀντίοχος δὲ τὸ παλαιὸν ἀπαντα τὸν τόπον τούτου οἰκήσαι φησι Σικελών καὶ Μόργητας· διάραμε ἐν ἐς τὴν Σικελίαν ύστερον, ἐκβιλθέντας ὑπὸ τῶν Οἰωντρῶν. φασὶ δὲ τινες καὶ τὸ Μοργάντιον ἐωτεύθεν τὴν προσηγορίαν ἀπὸ Ο 258 τῶν Μοργήτων ἔχειν. ἕσχυσε δὲ μέγιστον ἡ τῶν Ῥηγίων πόλεως καὶ περιοικίδας ἔσχε συχνῶς, ἐπιτείχισμα τε ὑπήρξεν ἂεὶ τῇ νῆσῳ καὶ πάλαι καὶ νεωστὶ ἐφ᾿ ἡμῶν, ἡνίκα Σέξτος Πομπήιος

1 autē, the reading of the MSS., Jones restores; for autās, the reading of the editors since Corais.

1 Cp. 6. 3. 3. and 8. 4. 9. 2 Cp. Pausanías, 4. 4. 1. 3 Anaxilas (also spelled Anaxilaüs) was ruler of Rhegium from 494 to 476 B.C. (Diodorus Siculus 11. 48).
also belonged the refugees of the Peloponnesian Messenians who had been defeated by the men of the opposing faction. These men were unwilling to be punished by the Lacedaemonians for the violation of the maidens⁴ which took place at Limnae, though they were themselves guilty of the outrage done to the maidens, who had been sent there for a religious rite and had also killed those who came to their aid.² So the refugees, after withdrawing to Macistus, sent a deputation to the oracle of the god to find fault with Apollo and Artemis if such was to be their fate in return for their trying to avenge those gods, and also to enquire how they, now utterly ruined, might be saved. Apollo bade them go forth with the Chalcidians to Rhegium, and to be grateful to his sister; for, he added, they were not ruined, but saved, inasmuch as they were surely not to perish along with their native land, which would be captured a little later by the Spartans. They obeyed; and therefore the rulers of the Rhegini down to Anaxilas³ were always appointed from the stock of the Messenians. According to Antiochus, the Sicelli and Morgetes had in early times inhabited the whole of this region, but later on, being ejected by the Oenotrians, had crossed over into Sicily. According to some, Morgantium also took its name from the Morgetes of Rhegium.⁴ The city of Rhegium was once very powerful and had many dependencies in the neighbourhood; and it was always a fortified outpost threatening the island, not only in earlier times but also recently, in our own times, when Sextus

⁴ Cp. 6. 2. 4. The Latin name of this Sicilian city was “Murgantia.” Livy (10. 17) refers to another Murgantia in Samnium.
ἀπέστησε τὴν Σικελίαν. ὑπομάσθη δὲ Ἡγίων, εἰδ' ὁς φησὶν Λυσχύλος, διὰ τὸ συμβαίνειν πάθος τῆς χώρας ταύτης ἀπορραγῆναι γὰρ ἀπὸ τῆς ἥπερ τῆς Σικελίας υπὸ σεισμῶν, ἄλλοι τε κάκεινος εἴρηκεν·

ἀφ' οὖ δὴ Ἡγίων κικλήσκεται.

τεκμαίρονται δ' ἀπὸ τῶν περὶ τὴν Αἰτινὴν συμπτωμάτων καὶ τῶν κατ' ἄλλα μέρη τῆς Σικελίας καὶ τῶν κατὰ Δισάραν καὶ τάς περὶ αὐτῆς ἡσυχίας, ἐτι δὲ τῶν κατὰ τὰς Πιθηκούσας καὶ τῆς προσεχῆς περαιάν ἀπασαν οὐκ ἀπεικονίσαν υπάρχειν καὶ τούτο συμβιβασται. υπὸ μὲν οὖν ἀνεφαμένων τούτων τῶν στομάτων, δὲ δὲν τὸ πῦρ ἀναφυσάται καὶ μύδροι καὶ ὑδάτα ἐκπίπτει, σπάνιον τι σεισμόν προς τὴν περὶ τῶν Πορθμοῦ γῆν, τότε δὲ πάντων ἐμπεφρακμένων τῶν εἰς τὴν ἐπιφάνειαν πόρων, ὑπὸ γῆς σμυχόμενον τὸ πῦρ καὶ τὸ πνεῦμα σεισμοῦς ἀπειργάζετο σφόδρος, μοχλευόμενοι δ' οἱ τόποι πρὸς τὴν βίαν τῶν ἀνέμων ὑπειράζοντες καὶ ἀναρραγώντες ἐδέξαντο τὴν ἐκατέρωθεν θάλατταν καὶ ταύτην καὶ τὴν μεταξὺ τῶν ἄλλων τῶν ταύτης νῆσων. καὶ γὰρ ἡ Προχύτη καὶ Πιθηκούσαι ἀποστάσματα τῆς ἥπερ τοῦ καὶ αἱ Καπρίαι καὶ ἡ Δευκοσία καὶ Σειρήνες καὶ αἱ Οἰνωπρίδες. αἱ δὲ καὶ ἐκ τοῦ πελάγους ἀνέδυσαν, καθάπερ καὶ νῦν πολλαχοῦ συμβαίνει τὰς μὲν γὰρ πελαγίας ἐκ βυθοῦ μᾶλλον ἀνενεχθήναι πιθανόν, τὰς δὲ προκειμένας τῶν ἀκρωτηρίων καὶ πορθμῷ διηγημένας ἐντεῦθεν ἀπερρωγέναι δοκεῖν

1 Κρ. 1. 3. 19 and the footnote on “rent.”
Pompeius caused Sicily to revolt. It was named Rhegium, either, as Aeschylus says, because of the calamity that had befallen this region, for, as both he and others state, Sicily was once "rent"¹ from the continent by earthquakes, "and so from this fact," he adds, "it is called Rhegium." They infer from the occurrences about Aetna and in other parts of Sicily, and in Lipara and in the islands about it, and also in the Pithecussae and the whole of the coast of the adjacent continent, that it is not unreasonable to suppose that the rending actually took place. Now at the present time the earth about the Strait, they say, is but seldom shaken by earthquakes, because the orifices there, through which the fire is blown up and the red-hot masses and the waters are ejected, are open. At that time, however, the fire that was smouldering beneath the earth, together with the wind, produced violent earthquakes, because the passages to the surface were all blocked up, and the regions thus heaved up yielded at last to the force of the blasts of wind, were rent asunder, and then received the sea that was on either side, both here² and between the other islands in that region.³ And, in fact, Prochyte and the Pithecussae are fragments broken off from the continent, as also Capreæ, Leucosia, the Sirenes, and the Oenotrides. Again, there are islands which have arisen from the high seas, a thing that even now happens in many places; for it is more plausible that the islands in the high seas were heaved up from the deeps, whereas it is more reasonable to think that those lying off the promontories and separated merely by a strait from the mainland have been

² At the Strait. ³ Cp. 1. 3. 10 and the footnote.
κάμψαντι γὰρ εὐθὺς ὁ πλοῦς Λιβὶ μέχρι πρὸς ἀκραν Ἰαπνύιαν εἰς ἐκκλίνει πρὸς ἀρκτον ἀεὶ καὶ μᾶλλον καὶ πρὸς τὴν ἐσπέραν ἐπὶ τὸν κόλπον τοῦ Ἴονιον. μετὰ δὲ τὸ Ἡράκλειον ἀκρα τῆς Δοκρίδος, ἢ καλεῖται Ζεφύριον, ἔχουσα προσεχῆ 1 τοὺς ἐσπερίους ἀνέμους λιμένα, ἐξ οὗ καὶ τοῦνομα. εἰπὲ ἡ πόλις οἱ Δοκροὶ οἱ Ἐπιζεφύριοι, Δοκρῶν ἀποικοὶ τὸν ἐν τῷ Κρισάω κόλπῳ, μικρὸν ύστερον τῆς 2 Κρότωνος καὶ Συρακουσῶν κτίσεως ἀποκισθέντες ὑπὸ Ἐσξόθους. Ἐφορος δ’ οὐκ εὖ τῶν Ὀποιντίων Δοκρῶν ὑποίκος φήσας. ἔτη μὲν οὖν τρία ἢ τέταρτα ὥκουν ἐπὶ τῷ Ζεφύριῳ εἴτε μετήνυμαν τὴν πόλιν, συμπράξαντων καὶ Συρακουσῶν ἀμα γὰρ οὗτοι ἐν οἷς 3 καὶ ἐστὶν ἐκεῖ κρήνη Δοκρία, ὅπου οἱ Δοκροὶ ἐστρατοπεδεύσαντο. εἰσὶ δ’ ἀπὸ Ἡγάμου μέχρι Δοκρῶν ἐξακόσιοι στάδιοι. ἱδρυται δ’ ἡ πόλις ἐπ’ ὄφρυος, ἡν Ἐπόπτιν 4 καλοῦσι.

1 προσεχῆ (εἰς. προσεχῆς 4. 6. 2. 5. 3. 6. 5. 4. 4.), Jones inserts.
2 ἀξό, after τῆς, the editors either bracket or delete.
3 ἀμα γὰρ οὗτοι ἐν οἷς, except ἀμα, is corrupt. The conjectures are: ἀμα τοῦτοις (Curais), ἀμα γὰρ οὗτοι ἐνφαίως (Casaubon), ἀμα γὰρ οὗτοι ἐνφαίςαντο αὐτοῖς (Groskurd), and ἀμα Ταρατύνοις (C. Müller). Kramer and Meineke give the passage up as hopeless. Jones inclines strongly to ἀμα Ταρατύνοις.
4 Ἐπόπτιν, Meineke, for Ἐσξόθους.

1 The “Ionian Gulf” was the southern “part of what is now called the Adriatic Sea” (2 5. 20); see 7. 5. 8–9.
2 Literally, the “Western Locrians,” both city and inhabitants having the same name.
3 Now the Gulf of Salona in the Gulf of Corinth.

20
one immediately sails with the southwest wind as far as Cape Iapygia, and then veers off, always more and more, towards the northwest in the direction of the Ionian Gulf. After Heracleum comes a cape belonging to Locris, which is called Zephyrium; its harbour is exposed to the winds that blow from the west, and hence the name. Then comes the city Locri Epizephyrii, a colony of the Locri who live on the Crisaean Gulf, which was led out by Evanthes only a little while after the founding of Croton and Syracuse. Ephorus is wrong in calling it a colony of the Locri Opuntii. However, they lived only three or four years at Zephyrium, and then moved the city to its present site, with the co-operation of Syracusans [for at the same time the latter, among whom . . . .] And at Zephyrium there is a spring, called Locria, where the Locri first pitched camp. The distance from Rhegium to Locri is six hundred stadia. The city is situated on the brow of a hill called Epapis.

4 Croton and Syracuse were founded, respectively, in 710 and 734 B.C. According to Diodorus Siculus (4. 24), Heracles had unintentionally killed Croton and had foretold the founding of a famous city on the site, the same to be named after Croton.

5 The Greek text, here translated as it stands, is corrupt. The emendations thus far offered yield (instead of the nine English words of the above rendering) either (1) "for the latter were living" (or "had taken up their abode") "there at the same time" or (2) "together with the Tarantini." There seems to be no definite corroborative evidence for either interpretation; but according to Pausanias, "colonies were sent to Croton, and to Locri at Cape Zephyrium, by the Lacedaemonians" (3. 3); and "Tarentum is a Lacedaemonian colony" (10. 10). Cp. the reference to the Tarantini in Strabo’s next paragraph.
8. Πρώτοι δὲ νόμοις ἐγγραπτοῖς χρήσασθαι πεπιστευμένοι εἰσὶν καὶ πλείστον χρώμων εὐνομηθέντας Διονύσιος ἐκπεσῶν ἐκ τῆς Συρακούσιων ἀνομώτατα πάντων διεχρήσατο, ὅσα γε προεγινέται μὲν παρεισιῶν εἰς τὸ δωμάτιον τᾶς νυμφωστολισθείσας,1 συναγαγὼν δὲ τὰς ὀραίας παρθένους περιστεράς κολοπτέρους 2 ἐν τοῖς συμποσίοις ἤφθει, κακείνας ἐκέλευε 3 γυνεῖν γυμνὰς, τινὰς δὲ καὶ σανδάλια ὑποδομμένας ἄξυγα, τὸ μὲν ὑψηλόν, τὸ δὲ ταπεινόν, περιδόκειν τὰς φώσσας 4 τοῦ ἀπροσπόρος χώριν δίκαια μέντοι ἔτισεν, ἐπειδῆ πάλιν εἰς τὴν Σικελίαν ἐπανήλθεν, ἀναληψάμενος τὴν ἄρχην καταλύσαντες γὰρ οἱ Διοκρὶ τὴν φρουρὰν ἡλευθέρωσαν σφῶς καὶ τῆς γυναικὸς αὐτοῦ καὶ τῶν παιδίων κύριοι κατέστησαν δύο δὲ ἦσαν αἱ θυγατέρες καὶ τῶν υἱῶν ὁ νεώτερος ἢδη μειράκιον ἄτερος γάρ Ἀπολλοκράτης συγε- στρατήγηκε τῷ πατρί τὴν κάθοδον. πολλὰ δὲ δεομένῳ τῷ Διονυσίῳ καυτῷ καὶ Ταρατένους ὑπέρ αὐτοῦ, προεθάλαι τὰ σώματα ἐφ' 5 οἷς ἄν ἑθελήσωσίν, οὐκ ἔδοσαν, ἀλλὰ πολιορκεῖαν ὑπε- μειναν καὶ πόρθησιν τῆς χώρας, τῶν δὲ θυμῶν εἰς τὰς θυγατέρας τῶν πλείστουν ἐξέχεαν κατα- πορνευθείσας γὰρ ἐστραγγαλήσαν, εἰτα καύ- σαντες τὰ σώματα κατήλεσαν τὰ ὅστὰ καὶ

1 νυμφωστολισθείσας, Jones, with Kramer and Müller-Dülmer, restores the reading of the MSS., as against the Epil., the early editors, and Meineke.
2 κολοπτέρους, Meineke, for δλοπτέρους.
3 ἐκέλευε, the reading of n. o, for ἐκέλευσε; so the editors before Kramer.
4 τὰς φάσσας, Groskurd, for ἐφάσσαν.
5 ἐφ', Xylander, for ἐν; so the later editors.
8. The Locri Epizephyrii are believed to have been the first people to use written laws. After they had lived under good laws for a very long time, Dicnysius, on being banished from the country of the Syracusans,¹ abused them most lawlessly of all men. For he would sneak into the bed-chambers of the girls after they had been dressed up for their wedding, and lie with them before their marriage; and he would gather together the girls who were ripe for marriage, let loose doves with cropped wings upon them in the midst of the banquets, and then bid the girls waltz around unclad, and also bid some of them, shod with sandals that were not mates (one high and the other low), chase the doves around—all for the sheer indecency of it. However, he paid the penalty after he went back to Sicily again to resume his government; for the Locri broke up his garrison, set themselves free, and thus became masters of his wife and children. These children were his two daughters, and the younger of his two sons (who was already a lad), for the other, Apollocrates, was helping his father to effect his return to Sicily by force of arms. And although Dionysius—both himself and the Tarantini on his behalf—earnestly begged the Locri to release the prisoners on any terms they wished, they would not give them up; instead, they endured a siege and a devastation of their country. But they poured out most of their wrath upon his daughters, for they first made them prostitutes and then strangled them, and then, after burning their bodies, ground up the bones and sank them in the sea. Now

¹ Dionysius the Younger was banished thence in 357 B.C.
κατεπόντωσαν. τής δὲ τῶν Λοκρῶν νομογραφίας μυνήθεις Ἐφορος, ἦν Ζάλευκος συνέταξεν ἐκ τε τῶν Κρητικῶν νομίμων καὶ Λακωνικῶν καὶ ἐκ τῶν Ἀρεσπηγητικῶν, φησιν ἐν τοῖς πρώτοις καὶ νόμοις διώρισαν τοὺς δικασταίς ἑπιτρεφόμενοι ὁρίζειν ἐφ’ ἐκάστους τοῖς ἀδικήμασιν, ἐκεῖνοι ἐν τοῖς νόμοις διώρισαν, ἡγούμενοι ταῖς μὲν γνώμαις τῶν δικαστῶν ὑπὸ τὰς αὐτὰς εἶναι περὶ τῶν αὐτῶν, δεῖν δὲ τὰς αὐτὰς εἶναι εἰρήκησεν, ὅτι παρὰ τοὺς πλείστους νόμοι καὶ δικαιοῦσαν, καθάπερ καὶ παρὰ τούτοις καὶ βίοι μοχθηροί, καθάπερ καὶ παρὰ τοὺς νόμους εἰκὸς εἶναι πολλάς.

9. Τοῦ δὲ Ἀληκος ποταμοῦ τοῦ διορίξοντος τὴν Ρηγίνην ἀπὸ τῆς Λοκρίδος βαθείαν φάραγγα διεξόντος, ὡς τι συμβαίνει τὸ περὶ τοὺς τέττιγας· οἱ μὲν γὰρ ἐν τῇ τῶν Λοκρῶν περαιὰ φθέγγονται, τοῖς δὲ ἀφώνους εἶναι συμβαίνει· τὸ δ’ αἰτίον εἰκάζουσιν, ὅτι τοῖς μὲν παλινσκιών ἐστὶ τὸ

2 ἐπαίνει δὲ. Corais, for ἐπαίνεψαν; so the later editors.
3 αὐτῶν, after τῶν. Meincke deletes; so Kramer and Groskurd, who would insert αὐτῶν before περὶ.
4 πέρα (ὁ) for παρά (Α Β Ω ι); so the other editors.
Ephorus, in his mention of the written legislation of the Locri, which was drawn up by Zaleucus from the Cretan, the Laconian, and the Areopagite usages, says that Zaleucus was among the first to make the following innovation—that whereas before his time it had been left to the judges to determine the penalties for the several crimes, he defined them in the laws, because he held that the opinions of the judges about the same crimes would not be the same, although they ought to be the same. And Ephorus goes on to commend Zaleucus for drawing up the laws on contracts in simpler language. And he says that the Thurii, who later on wished to excel the Locri in precision, became more famous, to be sure, but morally inferior; for, he adds, it is not those who in their laws guard against all the wiles of false accusers that have good laws, but those who abide by laws that are laid down in simple language. And Plato has said as much—that where there are very many laws, there are also very many law-suits and corrupt practices, just as where there are many physicians, there are also likely to be many diseases.¹

9. The Halex River, which marks the boundary between the Rhegian and the Locrian territories, passes out through a deep ravine; and a peculiar thing happens there in connection with the grass-hoppers, that although those on the Locrian bank sing, the others remain mute. As for the cause of this, it is conjectured that on the latter side the

¹ This appears to be an exact quotation, but the translator has been unable to find the reference in extant works. Plato utters a somewhat similar sentiment, however, in the Republic 404 B–405 A.
χωρίον, ὁστ' ἐνδρόσους ἀντας μὴ διαστέλλειν τοὺς ὑμένας, τοὺς δ' ἥλιαξομένους ἔφρους καὶ κερατώ- 
δεις ἔχειν, ὁστ' ἀπ' αὐτῶν εὐφυῶς ἐκπέμπεσθαι 
τὸν φθογγον. ἐδείκνυτο δ' ἀνδριάς ἐν Δοκροῦς Εὐ-
νόμου τοῦ κυθαρώδου, τέττυγα ἐπὶ τὴν καθόραν 
καθήμενον ἔχων. φησὶ δὲ Γίμαως, Πυθώνις ποτὲ 
ἀγωνιζόμενος τούτων τε καὶ Ἀρίστωνα Ῥηγίουν 
ἔρισαι περὶ τοῦ κλήρον· τὸν μὲν δὴ Ἀρίστωνα 
δείχθαι τῶν Δελφῶν ἀντὶ συμπράττειν· ἱεροὺς 
γὰρ εἶναι τοῦ θεοῦ τοὺς προγόνους αὐτοῦ καὶ 
τὴν ἀποκλίαν ἐνθένδε ἐστάλθαι· τοῦ δ' Εὐνόμου 
φήσαντος, ἀρχὴν μηδὲ μετεῖναι ἐκείνους τῶν περὶ 
φωνήν ἄγωνομάτων, παρ' οἷς καὶ οἱ τέττυγε 
εἶνεν ἄφοινι, τὰ εὐφθογγοῖτα τῶν ζωῶν, ὦμος 
eὐδοκιμεῖν μηδὲν ἤττον τὸν Ἀρίστωνα καὶ ἐν 
ἐλπίδι τὴν νίκην ἔχειν, νικήσαι μάντων τὸν 
Εὐνόμον καὶ ἄναθεῖνα τὴν λεχθείσαν εἰκόνα ἐν 
τῇ πατρίδι, ἐπειδὴ κατὰ τὸν ἄγωνα, μήπες 
tῶν ἀρδών ραγείσης ἐπιστάς τέττις ἐκπληρώσει τὸν 
Ο 261 φθόγγον. τὴν δ' ὑπὲρ τῶν πόλεων τούτων μεσό-
γαιαν Βρέττιος κατέχοντο· καὶ πόλις ἐνταῦθα 
Μαμέρτιοι καὶ ὁ δρυμὸς οὗ φέρων τὴν ἀρίστην 
πίπταν τὴν Βρέττιαν, ἵνα Σίλαν¹ καλοῦσιν, εὐδεν-
δρός τε καὶ εὐνοῦρος, μήκος ἐπτακοσίων σταδίων 
10. Μετὰ δὲ Δοκροῦς Σάγγα, ὃν θηλυκῶς 
ὄνομάζονσι, ἐφ' ὅτι βωμὸι Διοσκούρων, περὶ 
οὓς Δοκρός μύριοι μετὰ Ῥηγίουν πρὸς δεκατρεῖς 

¹ τὴν Βρέττιαν, ὅν Σίλαν, Palmer, for ἶν Βρέττιαν οἶλαν; so the other editors.
region is so densely shaded that the grasshoppers, being wet with dew, cannot expand their membranes, whereas those on the sunny side have dry and horn-like membranes and therefore can easily produce their song. And people used to show in Locri a statue of Eunomus, the cithara-bard, with a locust seated on the cithara. Timaeus says that Eunomus and Ariston of Rhegium were once contesting with each other at the Pythian games and fell to quarrelling about the casting of the lots; so Ariston begged the Delphians to co-operate with him, for the reason that his ancestors belonged to the god and that the colony had been sent forth from there; and although Eunomus said that the Rhegini had absolutely no right even to participate in the vocal contests, since in their country even the grasshoppers, the sweetest-voiced of all creatures, were mute, Ariston was none the less held in favour and hoped for the victory; and yet Eunomus gained the victory and set up the aforesaid image in his native land, because during the contest, when one of the chords broke, a grasshopper lit on his cithara and supplied the missing sound. The interior above these cities is held by the Brettii; here is the city Mamertium, and also the forest that produces the best pitch, the Brettian. This forest is called Sila, is both well wooded and well watered, and is seven hundred stadia in length.

10. After Locri comes the Sagra, a river which has a feminine name. On its banks are the altars of the Dioscuri, near which ten thousand Locri,
μυριάδας Κροτωνιατῶν συμβαλόντες ἐνίκησαν· ἀφ’ οὗ τὴν παρομίαν πρὸς τοὺς ἀπιστοῦντας ἐκπεσεῖν φασιν, ἀληθεστερα τῶν ἐπὶ Σάγρη. προσμεμπυκασί δ’ ἐνιοῦ καὶ διότι αὐνθηρὲν τοῦ ἄγνων ἐνεστῶτος Ὀλυμπίασιν ἀπαγγελθεὶν τοῖς ἐκεῖ τὸ συμβᾶν καὶ εὑρεθεὶν τὸ τάχος τῆς ἀγγελίας ἀληθεῖς. ταυτίην δὲ τὴν συμφορὰν αὐτίαν τοῖς Κροτωνιάταις φασὶ τοῦ μὴ πολὺν ἠτὶ συμμεῖναι χρόνον διὰ τὸ πλῆθος τῶν τότε πεσόντων ἀνδρῶν. μετὰ δὲ τὴν Σάγρην Ἀχαιὸν κτίσμα Καυλονία, πρότερον δ’ Αὐλωνία λεγομένη, διὰ τῶν προκείμενου αὐλώνα. ἔστι δ’ ἐρημος οὗ γὰρ ἔχοντες εἰς Σικελίαν ἕποτε τῶν βαρβάρων ἐξέπεσον καὶ τὴν ἐκεῖ Καυλονίαν ἔκτισαν. μετὰ δὲ ταυτίην Σκυλλήτιον, ἀποικος Ἀθηναίων τῶν μετὰ Μενεσθέως, νῦν δὲ Σκυλάκκων καλεῖται· Κροτώνιατῶν δ’ ἔχοντων, Διονύσιος Δοκροῖς προσώρισεν, ἀπὸ δὲ τῆς πόλεως καὶ ὁ κόλπος Σκυλλήτικος ὁμόμασται, ποιῶν τὸν εἰρημένον ἱσθμὸν πρὸς τὸν Ἰππωνιατὴν κόλπον. ἑπεχείρησε δ’ ὁ Διονύσιος καὶ διατείχισεν τῶν ἱσθμῶν, στρατεύσας ἐπὶ Δευκανοῦ, λόγῳ μὲν ὡς ἀσφάλειαν παρέξων ἀπὸ τῶν ἐκτός βαρβάρων τοῖς ἐντὸς ἱσθμοῦ, τὸ δ’ ἀληθὲς λύσαι τὴν πρὸσ

1 «εἰς Σικελία», Corinús, for ἐν Σικελίᾳ; as later editors.
2 προσώρισεν, Meincko, for μέρος ἄρισεν.

The Greek, as the English, leaves one uncertain whether merely the Laonian or the combined army amounted to 10,000 men. Justin (20. 3) gives the number of the Laonian army as 15,000, not mentioning the Rhegini; hence one might infer that there were 5,000 Rhegini, and Strabo might
with Rheginis,\(^1\) clashed with one hundred and thirty thousand Crotoniates and gained the victory—an occurrence which gave rise, it is said, to the proverb we use with incredulous people, "Truer than the result at Sagra." And some have gone on to add the fable that the news of the result was reported on the same day\(^2\) to the people at the Olympia when the games were in progress, and that the speed with which the news had come was afterwards verified. This misfortune of the Crotoniates is said to be the reason why their city did not endure much longer, so great was the multitude of men who fell in the battle. After the Sagra comes a city founded by the Achaicans, Caulonia, formerly called Aulonia, because of the glen\(^3\) which lies in front of it. It is deserted, however, for those who held it were driven out by the barbarians to Sicily and founded the Caulonia there. After this city comes Scylletium, a colony of the Athenians who were with Menestheus (and now called Scylacium).\(^4\) Though the Crotoniates held it, Dionysius included it within the boundaries of the Locri. The Scylletic Gulf, which, with the Hipponiate Gulf forms the aforementioned isthmus,\(^5\) is named after the city. Dionysius undertook also to build a wall across the isthmus when he made war upon the Leucani, on the pretext, indeed, that it would afford security to the people inside the isthmus from the barbarians outside, but in truth because he wished to break the alliance which the

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\(^1\) Cicero (*De Natura Deorum* 2. 2.) refers to this tradition.  
\(^2\) "Aulon."  
\(^3\) *Cp. Vergil,* *Aeneid* 3. 552.  
\(^4\) *Cp. Vergil,* *Aeneid* 3. 552.  
\(^5\) *Cp. Vergil,* *Aeneid* 3. 552.
ἀλλήλους κοινωνίαν τῶν 'Ελλήνων βουλόμενοι, ὡστ' ἄρχειν ἁδεώς τῶν ἐντός· ἄλλο ἐκώλυσαν οἱ ἐκτὸς εἰσελθόντες.

11. Μετὰ δὲ τὸ Σκυλλήτιον ἡ Κροτωνιάτις χώρα καὶ τῶν Ἰαπυγῶν ἀκραὶ τρεῖς. μετὰ δὲ ταῦτα τὸ Δακίον, "Ἡρας ἱερᾶν, πλούσιον ποτὲ ύπάρξαν καὶ πολλῶν ἀναθημάτων μεστὸν. τὰ διάρματα δ' οὖν εὐκρινῶς λέγεται· πλὴν ὃς γε ἐπὶ τὸ πολὺ σταδίους ἀπὸ Πορθμοῦ μέχρι Δακίου Πολύβιος ἀποδίδωσι δισχιλίους καὶ τριακοσίους, ἐντεῦθεν δὲ καὶ διάρμα εἰς ἅκραν Ἰαπυγίαν ἐπτακοσίους. τοῦτο μὲν οὖν στόμα λέγουσι τοῦ Ταραντίνου κόλπου. αὐτὸς δ' ὁ κόλπος ἔχει περίπλουν ἀξιόλογου μιλίων διακοσίων τεσσαράκοντα, ὡς ὁ χωρογράφος φησι·

C 262 τριακοσίων ὁγδοίκοντα εὐβόαν, 'Αρτεμίδωρος τοσοῦτοι δὲ καὶ λείπου τὸν πλάτους τοῦ στὸ-

1 Following Mannert, many of the editors, perhaps rightly, emend δισχιλίους to χιλίους.
2 τριακοσίων... κόλπου: the MSS. read as above except that B C contain τπ instead of τριακοσίων ὁγδοίκοντα, and that only two MSS., B π (the latter pr. m.), have εὐβόαν rather than ἄδινφ. Groskurd reads: [τὴν πειράμενον διάδεχε τῇμεραί] εὐβόαν Ἀρτεμίδωρος [λέγει πλέοντι δὲ σταδίων δισχιλίων]: τοσοῦτοι δὲ καὶ λείπων [τῷ στόματι ὑπὸς καὶ Πολύβιος εἰρήκε] τοῦ πλάτους τοῦ στόματος τοῦ κόλπου. C. Müller reads: [οἱ δ' ἐλάττων ποιοῦσι, σταδίων λέγοντες χιλίων] τριακοσίων ὁγδοίκοντα, μείζονα δ' ἀ' Ἀρτεμίδωρος τοσοῦτοι, ἐτι δὲ καὶ λ', εἰπὼν τοῦ πλάτους τοῦ στόματος τοῦ κόλπου. Meineke indicates three lacunae—after φησί, ὁγδοίκοντα, and λείπων, and reads ἄδινφ; but there are no lacunae in the MSS. Jones proposes: [σταδίων δὲ] ὁγδοίκοντα μεῖζονα κτλ. with the MSS. See note on opposite page.
GEOGRAPHY, 6. 1. 10-11

Greeks had with one another, and thus command with impunity the people inside; but the people outside came in and prevented the undertaking.

11. After Scylletium comes the territory of the Crotoniates, and three capes of the Iapyges; and after these, the Lacinium, a temple of Hera, which at one time was rich and full of dedicated offerings. As for the distances by sea, writers give them without satisfactory clearness, except that, in a general way, Polybius gives the distance from the strait to Lacinium as two thousand three hundred stadia, and the distance thence across to Cape Iapygia as seven hundred. This point is called the mouth of the Tarantine Gulf. As for the gulf itself, the distance around it by sea is of considerable length, two hundred and forty miles, as the Chorographer says, but Artemidorus says three hundred and eighty for a man well-girded, although he falls short of the real breadth of the mouth of the gulf by as much.

Cape Nao), on which it was situated. According to Diodorus Siculus (4. 24), Heracles, when in this region, put to death a cattle-thief named Lacinius. Hence the name of the cape. Strabo probably wrote “two thousand” and not “one thousand” (see Mannert, t. 9. 9, p. 202), and so read Gosselin, Groskurd, Forbiger, Müller-Dübner and Meineke. Compare Strabo’s other quotation (5. 1. 3) from Polybius on this subject. There, as here, unfortunately, the figures ascribed to Polybius cannot be compared with his original statement, which is now lost.

2 240 Roman miles = 1,920, or 2,000 (see 7. 7. 4), stadia.

3 See 5. 2. 7, and the footnote.

4 This passage (“although ... much”) is merely an attempt to translate the Greek of the manuscripts. The only variant in the manuscripts is that of “ungirded” for “well-girded.” If Strabo wrote either, which is extremely doubtful, we must infer that Artemidorus’ figure, whatever it was,
ματος του κολπου. βλεπει δε προς ανατολας χειμερινας, αρχη δ' αυτου του Δακινου καμψαντι γαρ ευθυς αι των 'Αχαιων πολεις, αλλα νυν ουκ εισι πλην της Ταρακτινων. 12. Πρωτη δ' εστι Κροτων εν εκατων και πεντηκοντα σταδιων υπο του Δακινου και ποταμος Αισαρος και λυμην και αλλος ποταμος Νεαιδος, αλλα την επωνυμιαν γενεσθαι φασιν υπο του συμβεβηκοτοσ. καταχθενας γαρ τινας των απο του Ιλιακου στολου πλανηθεντων 'Αχαιων εκβηναι λεγουσιν επι την κατασκευην των χαριων, τας δε συμπλεουσας αυτως Τρωαδας καταμαθουσας ερημα ανδρων τα πλοια εμπρησαι, βαρυνομενας τον πλοην, ουτ' αναγκασθηναι μενειν εκεινους, αμα και την γην σπουδαιαν ορωντας ευθυς δε και αλλων πλειων εισαφικυμενων και ζηλουντων εκεινους κατα το δομοφυλον, πολλας κατοικιας γενεσθαι, οιν αι πλειους επωνυμοι των

1 ἰσαρ, after πλειας, Jones deletes.
2 ἰ, Meineke, for ἰν; Corais reads εἰν.
The gulf faces the winter-sunrise; and it begins at Cape Lacinium, for, on doubling it, one immediately comes to the cities of the Achacans, which, except that of the Tarantini, no longer exist, and yet, because of the fame of some of them, are worthy of rather extended mention.

12. The first city is Croton, within one hundred and fifty stadia from the Lacinium; and then comes the River Aesarus, and a harbour, and another river, the Neaethus. The Neaethus got its name, it is said, from what occurred there: Certain of the Achacans who had strayed from the Trojan fleet put in there and disembarked for an inspection of the region, and when the Trojan women who were sailing with them learned that the boats were empty of men, they set fire to the boats, for they were weary of the voyage, so that the men remained there of necessity, although they at the same time noticed that the soil was very fertile. And immediately several other groups, on the strength of their racial kinship, came and imitated them, and thus arose many settlements, most of which took their

1 *i.e.* south-east.

2 As often Strabo refers to *sitae* of perished cities as *cites*.

1,380 stadia, whereas Artemidorus makes it as many plus 30 (1,410), in speaking of the breadth of the mouth of the gulf. But the present translator, by making very simple emendations (see critical note 2 on page 38), arrives at the following: Artemidorus says eighty stadia longer (*i.e.* 2,000) although he falls short of the breadth of the mouth of the gulf by as much (*i.e.* 700 - 80 = 620). It should be noted that Artemidorus, as quoted by Strabo, always gives distances in terms of stadia, not miles (*e.g.* 3. 2. 11, 8. 2. 1, 14. 2. 20, *et passim*), and that his figures at times differ considerably from those of the Chorographer (cp. 6. 3. 10).
Τρώων ἐγένοιτο, καὶ ποταμὸς δὲ ὁ Νέαθος ἀπὸ τοῦ πάθους τὴν προσωνυμίαν ἔσχε. φησὶ δ' Ἄντιοχός, τοῦ θεοῦ φήσαντος Ἀχαιοίς Κρότωνα κτίσειν, ἀπελθεῖν Μύσκελλοι κατασκευήμενον τῶν τόπων, ἰδόντα δ' ἐκτισμένην ἦδη Σύβαριν, ποταμὸν τῷ πλησίον ὁμώνυμον, κρίνας ταύτην ἁμείνῳ ἑπανερέσθαι δ' οὖν ἀπιόντα τὸν θεόν, εἰ λέοντεν εἰ ταύτῃ ἀντ' ἐκείνης κτίσειν, τῶν δὲ ἀνειπεὶν (ἐστὶ γὰρ δὲ ὑπόκυφος ὁν ὁ Μύσκελλος).

Μύσκελλοι βραχύνωσε, παρέκε σέθεν ἀλλο ματεών κλάσματα θηρεύεις ὥρθὼν δ' ὁ τι δὐν τις ἑπανεῖν.

ἐπανελθόντα δὲ κτίσα τῶν Κρότωνα, συμπράξάντοι καὶ Ἄρχιον τοῦ τὰς Συρακούσας οἰκίσαντος, προσπλεύσαντος κατὰ τύχην, ἦνικα ὁμοῖο ἐπὶ τῶν τῶν Συρακούσων οἰκισομόν. ὥσπερ δὲ ἤλαμμας τῶν Κρότωνα πρῶτον, ως Ἕφορός φησί. δοκεῖ δ' ἡ πόλις τὰ τε πολέμια ἀσκήσασθα καὶ τὰ περὶ τὴν ἀθλησίν ἐν μιᾷ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἐπτά άνδρες ἀπαντεῖς ὑπήρξαν Κροτωνιάται, ὡς

1 λέον (A pr. m.), for δόθην; so the editors.
2 παρέκε σέθεν, Toup, Siebenkaes, Kramer, and Müller-Dübner, for παρέκε σέθεν; παρέξιλθοι, Epit.; παρέκε θεῖν, Corais, and Meincke, following the versions of Zenobius (3. 42) and Diod. Sic. (8. 17).
3 For κλάσματα (all MSS.) Corais, Meineke, and Müller-Dübner read κλάσματα ("tears"), following the versions of Zenob. and Diod. Sic.
4 For ὥρθὼν (all MSS.) Corais, Meineke, and Müller-Dübner read δόθην, following Epit., Zenob., and Diod. Sic.
names from the Trojans; and also a river, the Neae- thus, took its appellation from the aforesaid occurrence.\footnote{1} According to Antiochus, when the god told the Achaeans to found Croton, Myscellus departed to inspect the place, but when he saw that Sybaris was already founded—having the same name as the river near by—he judged that Sybaris was better; at all events, he questioned the god again when he returned whether it would be better to found this instead of Croton, and the god replied to him (Myscellus\footnote{2} was a hunchback as it happened): "Myscellus, short of back, in searching else outside thy track, thou hunt' st for morsels only; 'tis right that what one giveth thee thou do approve;"\footnote{3} and Myscellus came back and founded Croton, having as an associate Archias, the founder of Syracuse, who happened to sail up while on his way to found Syracuse.\footnote{4} The Iapyges used to live at Croton in earlier times, as Ephorus says. And the city is reputed to have cultivated warfare and athletics; at any rate, in one Olympian festival the seven men who took the lead over all others in the stadium-race were all Crotoniates, and therefore the

\footnote{1} The Greek "Νέας απεχθείν" means "to burn ships."
\footnote{2} Ovid (Metamorphoses 15. 20) spells the name "Myscelus," and perhaps rightly; that is, "Mouse-leg" (?).
\footnote{3} For a fuller account, see Diodorus Siculus 8. 17. His version of the oracle is: "Myscellus, short of back, in searching other things apart from god, thou searchest only after tears; what gift god giveth thee, do thou approve."
\footnote{4} The generally accepted dates for the founding of Croton and Syracuse are, respectively, 710 B.C. and 734 B.C. But Strabo's account here seems to mean that Syracuse was founded immediately after Croton (cp. 6. 2. 4). Cp. also Thucydides 6. 3. 2.
eикότως εἰρήσθαι δοκεῖ, διότι Κροτωμιατῶν ὁ ἔσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων, καὶ τὴν παροιμίαν δὲ υγείστερον Κρότωνος λέγουσαν ἐντεύθεν εἰρήσθαι φασίν, ὡς τοῦ τόπου πρὸς υγείαν καὶ εὐεξίαν ἔχοντος τοῦ φορὸν διὰ τὸ πλῆθος τῶν ἀθλητῶν. πλείστους δὲν Ὀλυμπιονίκας ἐσχε, καίπερ οὐ πολῶν χρόνων οἰκήθεισα διὰ τῶν

C 263 φθόρου τῶν ἑπτὰ Σίνθρα πεσόντων ἀνδρῶν τοσούτων τὸ πλῆθος: προσέλαβε δὲ τῇ δύνα καὶ τὸ τῶν Πυθαγορείων πλῆθος καὶ Μίλων, ἔπιφανέστατος μὲν τῶν ἀθλητῶν γεγονός, ὁμιλητὴς δὲ Πυθαγόρου, διατ ἴσαντος ἐν τῇ πόλει πολῶν χρόνων. φασὶ δὲ ἐν τῷ συνστιτῇ ποτὲ τῶν φιλοσοφῶν ποιήσαντος στύλου τῶν Μίλωνα ὑποδύντα σώσαι ἅπαντας, ὑποστάσαι δὲ καὶ ἑαυτῶν τῇ δ' αὐτῇ ρώμη πεποιθότα εἰκός καὶ τὴν ἱστορομείνην υπὸ τινών εὐρέσθαι καταστροφήν τοῦ βίου. ἔλεγεν οὖν οὐδοιπορῶν ποτὲ δὲ ὕλης βαθείας παραβὴντας τὴν ὁδὸν ἐπὶ πλέον, εἰδ' εὐρῶν ἄγιον μέγα ἔσφηνωμένον, ἑμβαλὼν χειρὰς ἀμά καὶ πόδας εἰς τὴν διάστασιν βιῶσε ἔφοβος πρὸς τὸ διαστήσας τελεώς τουσούτων δ' ἵσχυσε μόνων, ὡστ' ἐκπεισάτει τοὺς σφήνας, εἰτ' εὐθὺς ἐπισυμπεσεῖν τὰ μέρη τοῦ ἔγιον, ἀπολυφθέντα δ' αὐτῶν ἐν τῇ τοιάυῃ πάγη θηρόβρωτον γενέσθαι.

13. Ἡφεξῆς δ' ἐστιν ἐν δικοσίοις σταδίοις Ἀχαιῶν κτίσμα ἡ Σύβαρις δύειν ποταμῶν μεταξύ,

1 ἀπολυφθέντα, the reading of the Epit. (ἀπολυφθέντα, A B C l); so Corais, Meineke and others (cp. ἀπολυφθέντα, 7. 3. 14).

1 Cr. 6. 1. 10.
saying "The last of the Crotoniates was the first among all other Greeks" seems reasonable. And this, it is said, is what gave rise to the other proverb, "more healthful than Croton," the belief being that the place contains something that tends to health and bodily vigour, to judge by the multitude of its athletes. Accordingly, it had a very large number of Olympic victors, although it did not remain inhabited a long time, on account of the ruinous loss of its citizens who fell in such great numbers at the River Sagra. And its fame was increased by the large number of its Pythagorean philosophers, and by Milo, who was the most illustrious of athletes, and also a companion of Pythagoras, who spent a long time in the city. It is said that once, at the common mess of the philosophers, when a pillar began to give way, Milo slipped in under the burden and saved them all, and then drew himself from under it and escaped. And it is probably because he relied upon this same strength that he brought on himself the end of his life as reported by some writers; at any rate, the story is told that once, when he was travelling through a deep forest, he strayed rather far from the road, and then, on finding a large log cleft with wedges, thrust his hands and feet at the same time into the cleft and strained to split the log completely asunder; but he was only strong enough to make the wedges fall out, whereupon the two parts of the log instantly snapped together; and caught in such a trap as that, he became food for wild beasts.

13. Next in order, at a distance of two hundred stadia, comes Sybaris, founded by the Achaeans;
Κράβιδος καὶ Συβαρίδος· οἰκιστής δὲ αὐτῆς ὁ Ἰσ' Ἐλικεύς. τοσοῦτον δὲ εὐτυχία διήμεγεν ἡ πόλις αὐτὴ τὸ παλαιόν, ώς τεττάρων μὲν ἔθνων τῶν πλησίων ἐπήρξε,2 πεντε δὲ καὶ εἴκοσι πόλεις ὑπηκόους ἐσχέ, τριάκοντα δὲ μυριάσων ἄνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσεν, πεντήκοντα δὲ σταδίων κύκλων συνεπλήρουν οἱ 3 οἰκουμένες ἐπὶ τῷ Κράβιδι. ὑπὸ μέντοι τρυφής καὶ ύβρεως ἀπασάν τὴν εὐδαιμονίαν ἀφήρεθαν ὑπὸ Κροτωνιατῶν ἐν ἡμέραις ἐβδομήκοντα; 4 ἐλύτεις γὰρ τὴν πόλιν ἐπήγαγον τὸν ποταμὸν καὶ κατέκλυσαν. ὑστερον δὲ οἱ περιγενέμενοι συνελθόντες ἐπέκοιμον ὅλων χρόνων δὲ καὶ οὕτως διεφθαρήσαν ὑπὸ Ἀθηναίων καὶ ἄλλων Ἑλλήνων, οἱ συνοικίσοντες μὲν ἐκείνους ἀφίκοντο, καταφρονήσαντες δὲ αὐτῶν τοὺς μὲν διεκερίσαντο, τὴν δὲ πόλιν εἰς ἑτερον τόπον μετέβηκαν πλησιὸν καὶ Ὀμορίος προσηγόρευσαν ὑπὸ κρήμης ὁμονύμου. ὁ μὲν οὖν Σύβαρις τοὺς πίνοντας ἦπτος ἄπτ' αὐτοῦ πτυρτικοὺς ποιεῖ· διὸ καὶ τὰς ἀγέλας ἀπείργουσιν ἀπ' αὐτοῦ. ὁ δὲ Κράβις τοὺς ἄνθρωπους ξεανθοτριχεῖν καὶ λευκοτριχεῖν ποιεῖ λουομένους καὶ ἄλλα πολλὰ πάθη ἱκάτας. Ὀμορίος δὲ εὐτυχήσαντες πολὺν χρόνον ὑπὸ Δελοκαίων ἡμεροποιήθησαν, Ταραντίνων δὲ ἀφελομένων ἐκείνους ἐπὶ Παμαίους κατέφυγον, οἱ δὲ πέμψαντες συνοίκους ὀλγανδροῦσι μετανόμασαν Ἐκνίας τῇ πόλιν.

1 The MSS. read ὁ Ἰσ' Ἐλικεύς; Ols . . . Ἐλευθεὺς (Cornis); ὁ Ἰσ' Ἐλικεύς (Mainako); but C. Müller, ὁ Ἰσ'.
2 ἐπήρξε, Meineke, for ἐπήρξε.
3 οἱ, before οἰκουμένες, Jones inserts.
4 For ἐβδομήκοντα (ο'), the Ἐπιτ. reads ἐννέα (θ).
it is between two rivers, the Crathis and the Sybaris. Its founder was Is of Helice.¹ In early times this city was so superior in its good fortune that it ruled over four tribes in the neighbourhood, had twenty-five subject cities, made the campaign against the Crotoniates with three hundred thousand men, and its inhabitants on the Crathis alone completely filled up a circuit of fifty stadia. However, by reason of luxury ² and insolence they were deprived of all their felicity by the Crotoniates within seventy days; for on taking the city these conducted the river over it and submerged it. Later on, the survivors, only a few, came together and were making it their home again, but in time these too were destroyed by Athenians and other Greeks, who, although they came there to live with them, conceived such a contempt for them that they not only slew them but removed the city to another place near by and named it Thurii, after a spring of that name. Now the Sybaris River makes the horses that drink from it timid, and therefore all herds are kept away from it; whereas the Crathis makes the hair of persons who bathe in it yellow or white, and besides it cures many afflictions. Now after the Thurii had prospered for a long time, they were enslaved by the Leucani, and when they were taken away from the Leucani by the Tarantini, they took refuge in Rome, and the Romans sent colonists to supplement them, since their population was reduced, and changed the name of the city to Copiae.

¹ The reading, “Is of Helice,” is doubtful. On Helice, see 1. 3. 18 and 8. 7. 2.
² Cp. “Sybarite.”
14. Μετὰ δὲ Θουρίων Λαγαρία φρούριον, Ἐπειοῦ καὶ Φωκέων κτήσιμα, ὅθεν καὶ ὁ Δαγαριανὸς οίνος, γλυκύς καὶ ἅπαλος καὶ παρὰ τοῖς οὐν ὑστἐρας σφόδρα εὐδοκιμῶν καὶ ὁ Θουρῖνος δὲ τῶν ἐν οὐράματι οἴνων ἔστιν. εἰδ' Ἡράκλεια πόλις μικρὸν ὑπὲρ τῆς θαλάττης, καὶ ποταμοὶ δύο πλησίον Ἀκρίδος καὶ Σῖρις, ἐφ' οὗ πόλις ἥν ὀρμῶν μυμοὶ Ἰρωκής χρόνος ἔθη τῆς Ἡράκλειας ἐντεῦθεν οἰκισθεῖσις ὑπὸ Ταραττίνων, ἐπὶ τοῖς οὕτω Ἡράκλεωτῶν ὑπῆρξε. διεῖχε δ' Ἡράκλειας μὲν τέταρας καὶ εἶκοσι σταθείους, Θουρίων δὲ περὶ τριακοσίων τριάκοντα τῆς δὲ τῶν Ἰρωκῶν κατοικίας τεκμηρίων ποιοῦνται τὸ τῆς Ἀθηνῆς τῆς Ἰλιάδος ξόανον ἰδρυμένον αὐτῷ, ὅπερ καταμῦραι μυθεύουσιν ἀποστρωμένων τῶν ἱκετῶν ὑπὸ Ἰλίων τῶν ἑλώντων τὴν πόλιν τούτους ἀργὰ ἐπελθεῖν οἰκῆτορας, φεύγοντας τὴν Λυδίων ἄρχην, καὶ βία λαβεῖν τὴν πόλιν Χώρων οὖσαν, καλέσαι δὲ αὐτὴν Πολείον δείκνυσθαι δὲ καὶ ἵνα καταμῦρον τὸ ξόανον. ἦταν δὲν οὖν καὶ τὸ συντριβὸ, μυθεύειν, ὡστε μὴ καταμῦραι φάναι μόνον, καθάπερ καὶ τὸ Ἰλίῳ ἀποστρωμένοι κατὰ τῶν Κασάνδρας βιοσμῶν, ἀλλὰ καὶ καταμῦρον δείκνυσθαι. πολὺ δὲ ἦταν μέγεθος τὸ τοσαῦτα ποιεῖτο εἴ τι Ἰλίου κεκοιμημένα ξόανα, ὥσα φασίν οἱ συγγραφεῖς καὶ γὰρ ἐν Ρώμῃ καὶ ἐν Δαονίῳ καὶ ἐν Δουκερίᾳ

1 ἵνα καταμῦρον (λ. καὶ corr. in B), for νύκτα μοῦν (A B C) ; so the editors
2 φάναι μόνον, Kramer. for φανόμενον. Corain: φανήμαι μόνον; Meineke: ἀναφέρομεν.
3 τὸ, Meineke omits, without cause.
4 τοσαῦτα, Tyrwhitt, for τοσαῦτα; so the editors.
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14. After Thurii comes Lagaria, a stronghold, founded by Epeius and the Phocaeans; thence comes the Lagaritan wine, which is sweet, mild, and extremely well thought of among physicians. That of Thurii, too, is one of the famous wines. Then comes the city Heracleia, a short distance above the sea; and two navigable rivers, the Aciris and the Siris. On the Siris there used to be a Trojan city of the same name, but in time, when Heracleia was colonised thence by the Tarantini, it became the port of the Heracleotes. It is twenty-four stadia distant from Heracleia and about three hundred and thirty from Thurii. Writers produce as proof of its settlement by the Trojans the wooden image of the Trojan Athene which is set up there—the image that closed its eyes, the fable goes, when the suppliants were dragged away by the Ionians who captured the city; for these Ionians came there as colonists when in flight from the dominion of the Lydians, and by force took the city, which belonged to the Chones,¹ and called it Polieium; and the image even now can be seen closing its eyes. It is a bold thing, to be sure, to tell such a fable and to say that the image not only closed its eyes (just as they say the image in Troy turned away at the time Cassandra was violated) but can also be seen closing its eyes; and yet it is much bolder to represent as brought from Troy all those images which the historians say were brought from there; for not only in the territory of Siris, but also at Rome, at Lavinium, and at Luceria,

¹ Cp. 6. 1. 2.
καὶ ἐν Σιρίτιδι Ἰλιὰς 'Αθηνᾶ καλεῖται, ὡς ἐκεῖθεν κομισθείσα. καὶ τὸ τῶν Τροώδων δὲ τόλμημα περιφέρεται πολλαχοῦ καὶ ἀπιστοῦ φαίνεται, καὶ περὶ δυνατὸν ὦν. τινὲς δὲ καὶ Ὀδίων κτίσμα φασὶ καὶ Σιρίτιν καὶ τὴν ἐπὶ Τεύθραντος Ἔλισβαριν. φησὶ δ’ Ἀντίοχος τοὺς Ταραντίνους Θουρίνοις καὶ Κλεανδρίδας τῷ στρατηγῷ φυγάδι ἐκ Δακεδαλ-μοιος πολεμοῦντας περὶ τῆς Σιρίτιδος συμβίηναι καὶ συνοικῆσαι μὲν κοινῇ, τὴν δ’ ἀποκιάν κριθῆναι Ταραντίνοις ‘Ἡράκλειαν δ’ ὑστερον κληθῆναι, μεταβαλὼν καὶ τοὺς ἐκ τοῦ τόπου.

15. Ἕξῆς δ’ ἐστὶ Μεταπόντιοι, εἰς ἣν ἀπὸ τοῦ ἑπτανόμου τῆς ‘Ηρακλείας εἰσὶ στάδιοι τετταράκοκοντα πρὸς τοῖς ἑκατόν. Πυλίων δὲ λέγεται κτίσμα τῶν Ἕλλων πλευσάντων μετὰ Νέστορος, οὓς οὕτως ἀπὸ γεωργίας εὐνυχῆσαι φασίν, ὡστε θέρος χρυσοῦν ἐν Δελφοῖς ἀναθεῖναι. σημεῖον δὲ ποιοῦνται τῆς κτίσεως τῶν τῶν Νηλημίδων ἐναγισμῶν Ἰφιάνθη δ’ ὑπὸ Σαμυστῶν. Ἀντίοχος δὲ φησιν ἐκλειφθέντα τὸν τόπον ἐποικίσαι τῶν ‘’Αχαιῶν τῶν μεταπεμφθέντας ὑπὸ τῶν ἐν Συβάρει Ἀχαιῶν, μεταπεμφθήναι δὲ κατὰ μίσος τὸ πρὸς Ταραντίνους τῶν Ἀχαιῶν, τῶν ἐκπεσόντων ἐκ

1 Τεύθραντος is the reading of all the MSS. Groskurd conj. Τρέντος, and so reads Meineke. See note to translation.

2 Κλεανδρίδα, Cornis, for Κλεανδήρα; so the later editors.

1 The "Teuthras" is otherwise unknown, except that there was a small river of that name, which cannot be identified, near Cumae (see Propertius 1. 11. 11 and Silius Italions 11. 288). The river was probably named after Teuthras, king of Teuthrania in Mysia (see 12. 8. 2). But there seems to be no evidence of Sybarites in that region.
Athene is called "Trojan Athena," as though brought from Troy. And further, the daring deed of the Trojan women is current in numerous places, and appears incredible, although it is possible. According to some, however, both Siris and the Sybaris which is on the Teuthras¹ were founded by the Rhodians. According to Antiochus, when the Tarantini were at war with the Thurii and their general Cleandridas, an exile from Lacedaemon, for the possession of the territory of Siris, they made a compromise and peopled Siris jointly, although it was adjudged the colony of the Tarantini; but later on it was called Heracleia, its site as well as its name being changed.

15. Next in order comes Metapontium, which is one hundred and forty stadia from the naval station of Heracleia. It is said to have been founded by the Pylians who sailed from Troy with Nestor; and they so prospered from farming, it is said, that they dedicated a golden harvest² at Delphi. And writers produce as a sign of its having been founded by the Pylians the sacrifice to the shades of the sons of Neleus.³ However, the city was wiped out by the Samnitae. According to Antiochus: Certain of the Achaeans were sent for by the Achaeans in Sybaris and re-settled the place, then forsaken, but they were summoned only because of a hatred which the Achaeans who had

Meineke and others are probably right in emending to the "Trails" (now the Tronto), on which, according to Diodorus Siculus (12. 22), certain Sybarites took up their abode in 445 B.C.

³ An ear, or sheaf, of grain made of gold, apparently.
³ Neleus had twelve sons, including Nestor. All but Nestor were slain by Heracles.
τῆς Λακωνικῆς, ἵνα μὴ Ταραντῖνοι γειτυνώντες ἐπιστηθῆσαι τῷ τῶπῳ. δυνέων δ’ οὐσῶν πόλεων, τοῦ δὲ Μεταπόντιον ἐγγυτέρω τοῦ Τάραντος, πεισθήναι τοὺς ἀφυμένους ὑπὸ τῶν Συβάριτῶν. 

C 265 τὸ Μεταπόντιον κατασχέειν τούτο μὲν γὰρ ἐχοντας ἔξειν καὶ τὴν Σιρῆνην, εἰ δ’ ἐπὶ τὴν Σιρῆνην τραχοῦτο, προσθήσειν τοὺς Ταραντίνους τὸ Μεταπόντιον ἐν πλευραῖς οὖσι, πολεμοῦντας δ’ ὑστερον πρὸς τοὺς Ταραντίους καὶ τοὺς ὑπερκειμένους Οἰνοπότοις ἐπὶ μέρει διαλυθήναι τῆς γῆς, ὅπερ γενέσθαι τῆς τότε Ἰταλίας ὀρίου καὶ τῆς Ιταλικῆς. ἐνταῦθι δὲ καὶ τὸν Μεταπόντιον μυθεύοντε καὶ τὴν Μελανίππην τὴν δεσμῶτων καὶ τὸν ἐξ αὐτῆς Βοιωτῶν. δικεῖ δ’ Ἀντίόχος τὴν πόλιν Μεταπόντιον εἰρήσθαι πρὸς τὸν Μέταβοβος, παρανομίασθαι δ’ ὑστερον τὴν τὴν Μελανίππην οὐ πρὸς τὸν οὖσαν, ἀλλὰ πρὸς Δίον κοισθήναι ἐλέγχειν ἥρον τοῦ Μέταβου καὶ Ἀσιοῦ τὸν ποιητὴν φήσαντα, ὅτι τὸν Βοιωτῶν

Δίον οὖν μεγάροις τέκεν εὐευδῆς Μελανίππην,

ὡς πρὸς ἐκεῖνον ἀχθέσαν τὴν Μελανίππην, οὐ πρὸς Μέταβοβος. ὅκιντις δὲ τοῦ Μεταπόντίου Δαύλλου ὁ Κρίσης τύραννος γεγένηται τῆς περὶ

1 δὲ, after τοῦ, Corais inserts; but instead, Meineke and Müller-Dülmer, following Groskurd, insert τῆς δὲ Σιρῆνος ἀπωτέρων ἐγγυτέρω.

1 The other, of course, was Siris.
2 The old name of Tarentum.
3 i.e., the Metapontians gained undisputed control of their city and its territory, which Antiochus speaks of as a “boundary” (ep. 6. 1. 4 and 6. 3. 1).
been banished from Laconia had for the Tarantini, in order that the neighbouring Tarantini might not pounce upon the place; there were two cities, but since, of the two, Metapontium was nearer to Taras, the new-comers were persuaded by the Sybarites to take Metapontium and hold it, for, if they held this, they would also hold the territory of Siris, whereas, if they turned to the territory of Siris, they would add Metapontium to the territory of the Tarantini, which latter was on the very flank of Metapontium; and when, later on, the Metapontians were at war with the Tarantini and the Oenotrians of the interior, a reconciliation was effected in regard to a portion of the land—that portion, indeed, which marked the boundary between the Italy of that time and Iapygia. Here, too, the fabulous accounts place Metapontus and also Melanippe the prisoner and her son Boeotus. In the opinion of Antiocbus, the city Metapontium was first called Metabum and later on its name was slightly altered, and further, Melanippe was brought, not to Metabus, but to Dios, as is proved by a hero-temple of Metabus, and also by Asius the poet, when he says that Boeotus was brought forth in the halls of Dios by shapely Melanippe, meaning that Melanippe was brought to Dios, not to Metabus. But, as Ephorus says, the coloniser of Metapontium was Daulius, the tyrant of the Crisa

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4 The son of Sisyphus. His "barbarian name," according to Stephans Byzantiums and Eustathius, was Metabus.
5 One of Euripides' tragedies was entitled Melanippe the Prisoner; only fragments are preserved. She was the mother of Boeotus by Poseidon.
6 A Metapontian.
Δελφοὺς, ὃς φησιν Ἔφορος. ἦστι δ' ἔτι¹ καὶ οὕτος δ' ὁ λόγος, ὃς ὁ περιμεθεὶς ὑπὸ τῶν Ἀχαιῶν ἐπὶ τῶν συνοικισμῶν Δεύκιππος εἶχη, χρησάμενος δὲ παρὰ τῶν Ταραντίνων τοῦ τόπου εἰς ἡμέραν καὶ νύκτα μὴ ἀποδοίη, μεθ' ἡμέραν μὲν λέγων πρὸς τοὺς ἀπαίτοντας, ὅτι καὶ εἰς τὴν ἐφεξῆς νύκτα αὐτήσατο καὶ λάβοι, νύκτωρ δ', ὅτι καὶ πρὸς τὴν ἡξία ἡμέραν.

'Εφεξῆς δ' ἦστιν ὁ Τάρας καὶ ἡ Ιαπυγία, περὶ ὁν ἐροῦμεν, ὅταν πρότερον τὰς προκειμένας τῆς 'Ιταλίας νῆσους περιοδεύσαμεν κατὰ τὴν εξ ἀρχῆς πρόθεσιν ἀεὶ γὰρ τοῖς ἐθνεσιν ἐκάστους τὰς γειτνώσας προσκαταλέγοντες νῆσους καὶ νῦν, ἐπειδὴ μέχρι τέλους ἐπεληλύθαμεν τὴν Οἰνωτρὶαν, ἦπερ καὶ 'Ιταλίαν μόνην ἀνώμαξον οἱ πρότερον, δικαιοὶ ἔσμεν φυλάξας τὴν αὐτὴν τάξιν, ἐπελθόντες τὴν Σικελίαν καὶ τὰς περὶ αὐτὴν νῆσους.

II

'Εστι δ' ἡ Σικελία τρίγωνος τῷ σχῆματι, καὶ διὰ τούτο Τριωκρία² μὲν πρότερον, Ἡρωνακίς¹ δ' ὑστερον προσηγορεύσῃ, μετονομασθεῖσα εὐφωνήστερον. τὸ δὲ σχῆμα διορίζουσιν τρεῖς ἀκραί, Πελοπόννησος μὲν ἡ πρὸς τὴν Καίνυν καὶ τὴν στυλίδα τῆς Ῥηγίνων ποιοῦσα τῶν Πορθμῶν, Πάχυνος δὲ ἡ ἐκκειμένη πρὸς ἔω καὶ τῷ Σικελικῷ κλυξομένη πελάγει, βλέπουσα πρὸς τὴν Πελοπόννησον καὶ

¹ δ' ἔτι, Capps, for δὲ τις.
² δ', before λόγος, Jones inserts.
³ For Τριωκρία, Jones suspects that Strabo wrote Τριωκρίς.
which is near Delphi. And there is this further account, that the man who was sent by the Achaean to help colonise it was Leucippus, and that after procuring the use of the place from the Tarantini for only a day and night he would not give it back, replying by day to those who asked it back that he had asked and taken it for the next night also, and by night that he had taken and asked it also for the next day.

Next in order comes Taras and Iapygia; but before discussing them I shall, in accordance with my original purpose, give a general description of the islands that lie in front of Italy; for as from time to time I have named also the islands which neighbour upon the several tribes, so now, since I have traversed Oenotria from beginning to end, which alone the people of earlier times called Italy, it is right that I should preserve the same order in traversing Sicily and the islands round about it.

II

1. Sicily is triangular in shape; and for this reason it was at first called "Trinacia," though later the name was changed to the more euphonious "Thrinacia." Its shape is defined by three capes: Pelorias, which with Caenys and Columnna Rheginorum forms the strait, and Pachynus, which lies out towards the east and is washed by the Sicilian Sea, thus facing towards the Peloponnesus and the sea-passage to

4 For Θρινακίς, Meineke reads Θρινακία, following E and Eustath. ad Dion. 467. C (?) and the editors before Kramer read Θρινακίς.
τον ἐπὶ Κρήτης πόρον τρίτη δ' ἐστὶν ἡ προσεχής τῇ Διβύη, βλέπουσα πρὸς ταύτην ἀμα καὶ τὴν χειμέρινὴν δύσιν, Λιλύβαιον. τῶν δὲ πλευρῶν, ἂς ἀφορίζουσιν αἱ τρεῖς ἀκραὶ, δύο μέν εἰσι κοιλαὶ C 266 μετρίως, ἡ δὲ τρίτη κυρτῆ, ἡ ἀπὸ τοῦ Λιλύβαιου καθήκουσα πρὸς τὴν Πελοριάδα, ἦπερ μεγίστῃ ἐστὶ, σταδίων χιλίων καὶ ἐπτακοσίων, ὡς Ποσειδώνιος εἰρήκε προσθεὶς καὶ εἶκοσι. τῶν δ' ἄλλων ἢ τ' ἐπὶ Πάχυνου ἀπὸ τοῦ Λιλύβαιου μείζων τῆς ἔτερας. ἐλαχίστῃ δὲ ἡ τῷ Πορθμῷ καὶ τῇ Ἰταλίᾳ προσεχής, ἡ ἀπὸ τῆς Πελοριάδος ἐπὶ τῶν Πάχυνον, σταδίων ὅσον χιλίων καὶ ἐκατόν καὶ τριάκοντα. τῶν δὲ περίπλουν ὁ Ποσειδώνιος σταδίων τετρακοσίων ἐπὶ τῶν τετρακισχιλίων ἀποφαίνει. ἐν δὲ τῇ χωρογραφίᾳ μείζῳ λέγεται τὰ διαστήματα, κατὰ μέρος διηρημένα μικρασμῷ. εκ δὲ Πελοριάδος εἰς Μύλας εἰκοσὶ πέντε· τοσαῦτα δὲ καὶ εἰς Μυλῶν εἰς Τυνδαρίδα· εἰτα εἰς Ἀγάθυρνων τριάκοντα καὶ τὰ ἵσα εἰς Ἁλαισαν1 καὶ πᾶλιν ἵσα εἰς Κεφαλούδιον· ταῦτα μὲν πολύχωρα· εἰς δ' Ἰμέραν ποταμὸν δεκασκότῳ διὰ μέσης ρέουντα τῆς Σικελίας, εἰτ' εἰς Πάνορμον τριάκοντα πέντε· δύο δὲ καὶ τριάκοντα εἰς τὸ τῶν Ἀιγεστέων ἐμπόροιον λοιπὰ δὲ εἰς Λιλύβαιον τριάκοντα ὅκτω. εὐνεῦθεν δὲ κάμψατι ἐπὶ τὸ συνεχῆς πλευρὸν εἰς μὲν τὸ Ἐπίκλειον ἐβδομίκοντα πέντε, ἐπὶ δὲ τὸ Ἀκρα-

1 Ἀλαισαν, Corais, for Ἀλισα; so Meineke.

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1 South-west.
2 See footnote 4 on page 39.
Crete, and, third, Lilybaeum, the cape that is next to Libya, thus facing at the same time towards Libya and the winter sunset. As for the sides which are marked off by the three capes, two of them are moderately concave, whereas the third, the one that reaches from Lilybaeum to Pelorias, is convex; and this last is the longest, being one thousand seven hundred stadia in length, as Poseidonius states, though he adds twenty stadia more. Of the other two sides, the one from Lilybaeum to Pachynus is longer than the other, and the one next to the strait and Italy, from Pelorias to Pachynus, is shortest, being about one thousand one hundred and thirty stadia long. And the distance round the island by sea, as declared by Poseidonius, is four thousand four hundred stadia. But in the Chorography the distances given are longer, marked off in sections and given in miles: from Pelorias to Mylae, twenty-five miles; the same from Mylae to Tyndaris; then to Agathyrum thirty, and the same to Alaesa, and again the same to Cephaloedium, these being small towns; and eighteen to the River Himera, which flows through the middle of Sicily; then to Panormus thirty-five, and thirty-two to the Emporium of the Aegestes, and the rest of the way, to Lilybaeum, thirty-eight. Thence, on doubling Lilybaeum, to the adjacent side, to the Heracleium seventy-five miles, and to the Emporium of the

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3 C. Müller (see Map V at the end of this volume) assumes that Strabo exchanged the Chorographer's distances between (1) Alaesa and Cephaloedium, and (2) Cephaloedium and the River Himera (see C. Müller, *Ind. Var. Lect.*, p. 977).

4 In Latin, Emporium Segestanorum.
γαντίκων ἕμποριον εἶκοσι, καὶ ἄλλα εἶκοσι εἰς Καμάριναν. εἰτ’ ἐπὶ Πάχυνον πεντῆκοντα. ἔνθεν πάλιν κατὰ τὸ τρίτον πλευρῶν εἰς μὲν Συρακοῦσ-σας τριάκοντα ἕξις, εἰς δὲ Κατάγην ἕξικοντα. εἰτ’ εἰς Ταυρομένιον τριάκοντα τρία. εἰτ’ εἰς Μεσσήσιν τριάκοντα. πεζῷ δὲ ἔκ μὲν Πάχυνον εἰς Πελωρίδα ἐκατὸν ἕξικοντα ὀκτὼ, ἐκ δὲ Μεσσήσις εἰς Λιλύβαιον τῇ Οὐαλερίᾳ ὁδῷ διακόσια τριάκοντα πέντε. ἔνιοι δ’ ἀπλοῦστερον εἰρήκασιν, ὥσπερ Ἐφορος, τὸν γὲ περίπλουν ἣμερῶν καὶ νυκτῶν πέντε. Ποσειδώνιος τε τοῖς κλῆμασιν ἅφορίζων τὴν νήσου, καὶ πρὸς ἄρκτον μὲν τὴν Πελωρίδα, πρὸς νότον δὲ Λιλύβαιον, πρὸς ἕως δὲ τὸν Πάχυνον τίθησιν. ἀνάγκη δὲ, τῶν κλιμάτων ἐν παραλλη- λογράμμῳ σχῆματι διαστελλομένων, τὰ ἐγγραφο- μενα τρίγωνα, καὶ μάλιστα ὅσα σκαληνά καὶ ὁν νοῦδεμα πλευρὰ σύνεμια τῶν τοῦ παραλληλο- γράμμου ἑφαρμότει, ἀναρμόστως ἔχειν πρὸς τὰ

1 'Ἀκραγαντίων (k), for 'Ἀκραγαντίων (ABC); so Müller-Dülbner and Meineke.
2 For τριάκοντα ἕξις, Bl have εἶκοσι, but B sec. m. λυτ’.
3 διακόσια (o’s), Cluver conj.; so read the editors. See Klotz Quellen u. Forschungen z. alt. Geschichte u. Geographien, Heft 11, p. 55; also Detlefsen, Heft 13, p. 65.
4 ὁμολογ,, after πλευρ. Cornis inserts: so the later editors.

1 In Latin, Emporiuni Agrigentinorum.
2 This distance is in fact more than sixty miles. C. Müller assumes in the Map (Lc.) that the copyist left out the interval from Emporiun to Gela and put down an extra distance of twenty miles therefor. But elsewhere (Iud. V. L., Lc.), he believes (more plausibly) that two intervals were omitted and assigns twenty stadia to each, viz., Emporiun to the Harbour of Phintias, and thence to Calvisiana.
3 Note in connection with the next sentence that the text
Acragantini\textsuperscript{1} twenty, and another twenty\textsuperscript{2} to Camarina; and then to Pachynus fifty. Thence again along the third side: to Syracuse thirty-six, and to Catana sixty; then to Tauromenium thirty-three; and then to Messene thirty.\textsuperscript{3} On foot, however, the distance from Pachynus to Pelorias is one hundred and sixty-eight miles, and from Messene to Lilybaeum by the Valerian Way two hundred and thirty-five. But some writers have spoken in a more general way, as, for example, Ephorus: “At any rate, the voyage round the island takes five days and nights.” Further, Poseidonius, in marking off the boundaries of the island by means of the “climata,”\textsuperscript{4} puts Pelorias towards the north, Lilybaeum towards the south, and Pachynus towards the east. But since the “climata” are each divided off into parallelograms, necessarily the triangles that are inscribed (particularly those which are scalene and of which no side fits on any one of the sides of the parallelogram) cannot, because of their slant, be fitted to the “climata.”\textsuperscript{5} However this may be, one does not give the distance from Messene to Pelorias, which is about nine miles.

\textsuperscript{1} On the “climata” (belts of latitude), see 1. 1. 12 and footnote 2).

\textsuperscript{2} Though the works of Poseidonius are lost, it is obvious that he properly fixed the position of the three vertices of the triangle according to the method of his time by the “climata,” i.e. he fixed their north-and-south positions (op. “latitude”) and their east-and-west position (op. “longitude”). Strabo rightly, but rather captiously, remarks that Poseidonius cannot by means of the “climata” mark off the boundaries of Sicily, since the triangle is merely inscribed in the parallelogram and no side of it coincides with any side of the parallelogram; in other words, the result of Poseidonius is too indefinite.
κλίματα διὰ τὴν λόξωσιν. ὡμως δὲ ὦν ἐν τοῖς τῆς Σικελίας τῇ Ἰταλίᾳ πρὸς νότον κειμένης ¹ ἡ Πελοριάς ἀρκτικωτάτη λέγοντ' ἂν καλῶς τῶν τριῶν γονιῶν, ὡσθ' ἡ ἐπιζευγμένη ² ἀπ' αὐτὴς ἐπὶ τὸν Πάχυνον ἐκκείσταται ³ πρὸς ἐῳ μὲν ⁴ πρὸς ἄρκτον βλέπουσα, ⁵ ποιήσει δὲ τὴν πλευρὰν τὴν ⁶ πρὸς τὸν Πορθμὸν. δὲ ⁷ δ' ἐπιστροφή μικρὰν λαμβάνει ἐπὶ κειμερινὰς ἀνατολὰς· οὕτω γὰρ ἡ ἤμων παρακλίνει προϊόυσιν ἀπὸ τῆς Κατάνης ἐπὶ τὰς Συρακούσας καὶ τὸν Πάχυνον. διαρμα ⁸ ἐστὶν ἀπὸ τοῦ Παχύνου πρὸς τὸ στόμα τοῦ

C 267 Ἀλφειοῦ στάδιοι τετρακίσχιλιοι. Ἀρτεμίδωρος δ' ἀπὸ τοῦ Παχύνου φίλας ἐπὶ Ταϊναρον εἶναι τετρακισχιλίους καὶ ἐξακοσίους, ὑπὸ δ' Ἀλφειοῦ ἐπὶ Παμισοῦ χιλίους ἑκατόν τριάκοντα, παρασχεῖν ἄν δοκεῖ μοι λόγον, μὴ οὐχ ὁμολογοῦμενα λέγη τῷ φήσαντε τετρακισχιλίους εἶναι τοὺς ἐπὶ τὸν Ἀλφειοῦ ἀπὸ τοῦ Παχύνου. ἡ δ' ἀπὸ Παχύνου πρὸς Λιλύβαιον, ἐσπεριῶτερον δὲ τῆς Πελοριάδος ἰκανῶς ⁹ ἐστιν, ἰκανῶς ἀν καύτη λοξοῖτο ⁸ ἀπὸ τοῦ μεσημβρίου σημείου πρὸς τὴν ἔσπεραν, βλέποι δὲ ἂν ἁμα πρὸς τε τὴν ἐω καὶ πρὸς τὸν

¹ κειμένης, the reading of Βκ; so Siebenkees, Corinis, and Müller-Düblner. Meineke follows the reading of the other MSS., but stars the preceding ἐν τοῖς.
² For ἐπιζευγμένη, Βκ read τὴν ἐπιζευγμένην; Meineke and other editors read the former.
³ ἐκκείσταται, Corinis, for ἐκκεισθαί; so Kramer and Müller-Düblner. Meineke retains the infinitive, inserting ἐν before it.
⁴ πρὸς ἐῳ μὲν [καὶ], Corinis (and so Kramer and Müller-Düblner) for πρὸς ἐῳ φαμέν, though Jones omits the καὶ.
⁵ βλέπουσα, Corinis, for βλέπουσαν; so the later editors, though Meineke inserts ἁμα before πρὸς ἄρκτον, and deletes δὲ after ποιήσει.
⁶ ἐστιν, Βκ.
⁷ δ' ἐπιστροφή μικρὰν λαμβάνει ἐπὶ κειμερινὰς ἀνατολὰς· οὕτω γὰρ ἡ ἤμων παρακλίνει προϊόυσιν ἀπὸ τῆς Κατάνης ἐπὶ τὰς Συρακούσας καὶ τὸν Πάχυνον. διαρμάδε ἐστὶν ἀπὸ τοῦ Παχύνου πρὸς τὸ στόμα τοῦ
might fairly say, in the case of the "climata" of Sicily, which is situated south of Italy, that Pelorias is the most northerly of the three corners; and therefore the side that joins Pelorias to Pachynus will lie out towards the east, thus facing towards the north, and also will form the side that is on the strait. But this side must take a slight turn toward the winter sunrise, for the shore bends aside in this direction as one proceeds from Catana to Syracuse and Pachynus. Now the distance from Pachynus across to the mouth of the Alpheius is four thousand stadia; but when Artemidorus says that it is four thousand six hundred stadia from Pachynus to Taenarum and one thousand one hundred and thirty from the Alpheius to the Pamisus, he seems to me to afford us reason for suspecting that his statement is not in agreement with that of the man who says that the distance to the Alpheius from Pachynus is four thousand stadia. Again, the side that extends from Pachynus to Lilybaeum, which is considerably farther west than Pelorias, should itself also be made to slant considerably from its southernmost point towards the west, and should face at the same time towards the east and towards the south, one part being washed

1 That is, will point. 2 South-east.
3 In the Peloponnesus; now the Raphis.
4 Cape Matapan.
5 i.e. of the side; hence from Pachynus.
6 That is, a line at right angles to the side would point south-east.

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νότον, τῇ μὲν ὑπὸ τοῦ Σικελικοῦ πελάγους κλυζομένη, τῇ δ’ ὑπὸ τοῦ Λιβυκοῦ τοῦ πρὸς τὰς Σύρτεις διήκοντος ἀπὸ τῆς Καρχηδονίας. ἐστὶ δὲ καὶ ἀπὸ Λιλβαίου τουλάχιστον διάρμα ἐπὶ Λιβύην χίλιοι καὶ πεντακόσιοι περὶ Καρχηδόνα: καθ' ἀπὸ δὴ λέγεται τις τῶν δεξιότερων ἀπὸ τῶν ἀριθμοῦ τῶν ἀναγομένων ἐκ Καρχηδόνος σκαφῶν τοῖς ἐν Λιλβαίῳ. ἀπὸ δὲ τοῦ Λιλβαίου τὴν ἐπὶ Πελωριάδα πλευρὰν ἀνάγκη λαξύνσει πρὸς ἔως καὶ βλέπειν πρὸς τὸ μεταξὺ τῆς ἐσπέρας καὶ τῆς ἀρκτουρίας, πρὸς ἀρκτουρίας μὲν ἔχουσαν τὴν Ἰταλίαν, πρὸς δὲ τὸ Τυρρηνικὸν πέλαγος καὶ τὰς Λιὸλους νήσους.

2. Πόλεως δ’ εἰσὶ κατὰ μὲν τὸ πλευρὸν τὸ ποιοῦν τῶν Πορθμοῦ Μεσσήνης πρῶτον, ἐπειτα Ταυρομένιον καὶ Κατάνη καὶ Συράκουσαν: αἱ δὲ μεταξὺ Κατάνης καὶ Συράκουσῶν ἐκκλεούσαν, Νάξος καὶ Μέγαρα, ὅπως καὶ αἱ τῶν ποταμῶν ἔκβολαι Συμαιθὸς καὶ πάντων καὶ καταρρέωντων ἐκ τῆς Λἰτυής ἐις εὐλίμενα στόματα: ἐνταῦθα δὲ καὶ τὸ

1 καθ’, Xylander, for καὶ; so the later editors.
2 ἀναγομένων (ὑ o); ἀγομένων (ΑΒCl).
3 Συμαιθὸς καὶ πάντων, Jones reads. The MSS. read: συνελθοῦσα (συνήλθαν, ὑ o) πάντων (καὶ πάντα, ΑΒ, though in Β καὶ, sec. m., is indicated as wrong and πάντων is written for πάντα). Madvig, and C. Müller (independently) conj. Συμαιθὸς καὶ Πανταγὸν.

1 Cp. 17. 3. 16.
2 Lilybaeum when held by the Carthaginians (250 B.C.) was besieged by the Romans. Pliny (7. 21) says that Varro
by the Sicilian Sea and the other by the Libyan Sea that reaches from Carthaginia to the Syrtes. The shortest passage from Lilybaeum across to Libya in the neighbourhood of Carthage is one thousand five hundred stadia; and on this passage, it is said, some man of sharp vision, from a look-out, used to report to the men in Lilybaeum the number of ships that were putting to sea from Carthage. Again, the side that extends from Lilybaeum to Pelorias necessarily slants towards the east, and faces towards the region that is between the west and the north, having Italy on the north and on the west the Tyrrhenian Sea and the Islands of Acolus.

2. The cities along the side that forms the Strait are, first, Messene, and then Tauromenium, Catana, and Syracuse; but those that were between Catana and Syracuse have disappeared—Naxus and Megara; and on this coast are the outlets of the Symaethus and all rivers that flow down from Aetna and have good harbours at their mouths; and here gave the man's name as Strabo; and quotes Cicero as authority for the tradition that the man was wont, in the Punic War, looking from the Lilybaean promontory, a distance of 135 miles, to tell the number of ships that put out from the harbour of Carthage. But, assuming the possibility of seeing small ships at a distance of 135 miles, the observer would have to be at an altitude of a little more than two miles!

3 That is, a line at right angles to the side points towards the north-west.

4 Founded about 734 B.C. and destroyed by Dionysius in 403 B.C. (see Diodorus Siculus 14. 14), but it is placed by the commentators and maps between Tauromenium and Catana.

5 Founded about the same time as Naxus and destroyed about 214 B.C.
τῆς Ἑιφωνίας ἀκρωτηρίου. φησὶ δὲ ταύτας Ἑφορος πρώτας κτισθῆναι πόλεις Ἑλληνιδάς ἐν Σικελία δεκάτη 1 γενεὰ μετὰ τὰ Γρωκικά· τοὺς γὰρ πρῶτον δεδεῖνα τὰ λαστήρια τῶν Συρρηνῶν καὶ τὴν ὀμότητα τῶν ταύτη βαρβάρων, ὡστε μηδὲ κατ’ ἐμπορίαν πλεῖς. Θείκλεα δ’ Ἀθηναίον παρενεχθέντα ἀνέμοις εἰς τὴν Σικελίαν κατανυσάς τὴν τε οὐδένειαν τῶν αὐθρώπων καὶ τὴν ἄρετὴν τῆς γῆς, ἔπανελθόντα δὲ Ἀθηναίους μὲν μὴ πεῖσαι, Χαλκίδεας δὲ τοὺς ἐν Εὔβοια ὁμολογοῦν παραλαβόντα καὶ τῶν ᾿Ιώνων τινὰς, ἔτι δὲ Λυρίεων, διὸν 2 οί πλείους ἤσαν Μεγαρεῖς, πλεύσαντι τοὺς μὲν οὖν Χαλκίδεας κτίσαι Νάξου, τοὺς δὲ Λυρίεας Μέγαρα, τὴν "Τβλιν πρῶτον καλυμμένη. αἱ μὲν οὖν πόλεις υἱκέτ’ εἰςι, τὸ δὲ τῆς "Τβλίς ὄνομα συμμεσνεῖ διὰ τὴν ἄρετὴν τοῦ Τβλαίου μέλιτον.

3. Τῶν δὲ συμμεσνεσῶν κατὰ τὸ λεγθὲν πλευρὸν πόλεων ἢ μὲν Μεσσήνη τῆς Πελορίδος ἐν ο 263 κόλπῳ κεῖται, καμπτομένης ἐπὶ πολὺ πρὸς ἐκαὶ μασχάλην τινὰ ποιούσης· ἀπέχει δὲ τοῦ μὲν ῾Ρηγοῦ διάρμα ἐξηκοιταστάδων, τῆς δὲ στυλίδων πολὺ ἐλλαττον, κτίσμα δ’ ἐστὶ Μεσσηνίων τῶν ἐν Πελοποννήσῳ, παρ’ ὅν τούνομα μετῆλλαξε, καλομένη Ζάγκλη πρῶτον διὰ τὴν σκολιότητα τῶν τόπων (ξέλεγκλιον γὰρ ἐκαλεῖτο τὸ σκολίον), Ναξίων οὖσα πρῶτον κτίσμα τῶν πρὸς Κατάνην ἐπόρκησαν δ’ ὑστερον Μαμερτίνου, Καμπανῶν τι

1 δευτηρ. Scaliger, for καὶ τῇ; so the editors.
2 δὲν. Corvis inserts; so the later editors.

1 The noun "zanclion" (corresponding to the adjective "zanclion") was a native Sicilian word, according to Thucydides (6. 4).

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too is the promontory of Xiphonia. According to Ephorus, these were the earliest Greek cities to be founded in Sicily, that is, in the tenth generation after the Trojan war; for before that time men were so afraid of the bands of Tyrrenian pirates and the savagery of the barbarians in this region that they would not so much as sail thither for trafficking; but though Theocles, the Athenian, borne out of his course by the winds to Sicily, clearly perceived both the weakness of the peoples and the excellence of the soil, yet, when he went back, he could not persuade the Athenians, and hence took as partners a considerable number of Euboean Chaleidians and some Ionians and also some Dorians (most of whom were Megarians) and made the voyage; so the Chaleidians founded Naxus, whereas the Dorians founded Megara, which in earlier times had been called Hybla. The cities no longer exist, it is true, but the name of Hybla still endures, because of the excellence of the Hyblaean honey.

3. As for the cities that still endure along the aforementioned side: Messene is situated in a gulf of Pelorias, which bends considerably towards the east and forms an armpit, so to speak; but though the distance across to Messene from Rhegium is only sixty stadia, it is much less from Columna. Messene was founded by the Messenians of the Peioponnesus, who named it after themselves, changing its name; for formerly it was called Zancle, on account of the crookedness of the coast (anything crooked was called "zanclion"),¹ having been founded formerly by the Naxians who lived near Catana. But the Mamertini, a tribe of the Campani, joined
STRABO

φύλον ἐχρήσαντο δ' ὀρμητηρὶ Ἰωμαιόν πρὸς τῶν Ἡλεκελικῶν πόλεων τοῦ πρὸς ῬΑΡΧΗΔΟΝΙΟΥΣ, καὶ μετὰ ταῦτα Πομπήιος ὁ Σέκτος ἐνταῦθα συνεῖχε τὸ ναυτικὸν, πολεμῶν πρὸς τῶν Σεβαστῶν Καῖ-
σαρα, ἐντεύθεν δὲ καὶ τὴν φυγὴν ἐποίησατο, ἐκπεσὼν εἰκ τής ὑσίου. δεῖκενται δὲ καὶ Ἡ
Χάρυβδις μικρὸν πρὸ τῆς πόλεως ἐν τῷ πόρῳ, βῶθος ἔξαισιον, εἰς δ' αἱ παλιρροιαὶ τοῦ Πορθμοῦ
κατάγοντας εὐφυῶς τὰ σκάφη τραχηλοζόμενα μετὰ συστροφῆς καὶ δίνης μεγάλης καταποθέντων δὲ καὶ
dιαλυθέντων τὰ ναυσίμα παρασύρετα πρὸς ἥτιον τῆς Ταυρομενίας, ἥν καλούσιν ἀπὸ τοῦ
συμπτώματος τοῦτοῦ Κορήαν. τοσοῦτον δ' ἐπεκρίτησαν οἱ Μαμερτίνοι παρὰ τοῖς Μεσσηνίοις,
διότι ἐπ' ἐκεῖνοις ὑπηρξέν ἡ πόλις, καλοῦσι δὲ Μα-
μερτίνοις μᾶλλον ἀπαντεῖ αὐτοὺς ἡ Μεσσηνία,
εὐοίνου τε σφόδρα τῆς χώρας οὕσης, οὐ Μεσσηνίοι
καλοῦσι τὸν οἶνον, ἀλλὰ Μαμερτίνοι, τοὺς ἀρίστους
ἐνάμελλον ὅντα τῶν Ἰταλικῶν. οἰκεῖται δ' ἰκανῶς
ἡ πόλις, μᾶλλον δὲ Κατάνη, καὶ γὰρ οἰκήτορας
dεδεκται Ἰωμαιὸς ὁ Σέκτον δ' ἄμφοι τὸ Ῥα-
ναμίνιον. καὶ Κατάνη δ' ἐστὶ Ναξίων τῶν αὐτῶν
κτίσμα, Ταυρομένιον δὲ τῶν ἐν "ΤΒΛΝ Ζαγκλαίων"
ἀπέβαλε δὲ τοὺς οἰκήτορας τοὺς ἐξ ἀρχῆς ἡ
Κατάνη, κατοικίσαντος ἐτέρους Ἰερώνως τοῦ
Συρακουσίων τυράννου καὶ προσαγορεύσαντος
αὐτὴν Αἰτνην ἀντὶ Κατάνης. ταύτης δὲ καὶ
Πίνδαρος κτίστορα λέγει αὐτοῦ, ὅταν φή:

ξύνες ὃ τοι ἔλεγον, ζαθέων ἱερῶν
ὁμώνυμον πάτερ, κτίστορ Αἰτνας.

[Bergk, Frag. 105.]

1 ξύνες ὃ τοι, Meineke, and Bergk, for ἔνεστοι.
the colony later on. Now the Romans used it as a base of operations for their Sicilian war against the Carthaginians; and afterwards Pompeius Sextus, when at war with Augustus Caesar, kept his fleet together there, and when ejected from the island also made his escape thence. And in the ship-channel, only a short distance off the city, is to be seen Charybdis, a monstrous deep, into which the ships are easily drawn by the refluent currents of the strait and plunged prow-foremost along with a mighty eddying of the whirlpool; and when the ships are gulped down and broken to pieces, the wreckage is swept along to the Tauromenian shore, which, from this occurrence, is called Copria. The Mamertini prevailed to such an extent among the Messenii that they got control of the city; and the people are by all called Mamertini rather than Messenii; and further, since the country is exceedingly productive of wine, the wine is called, not Messenian, but Mamertine, and it rivals the best of the Italian wines. The city is fairly populous, though Catana is still more so, and in fact has received Romans as inhabitants; but Tauromenium is less populous than either. Catana, moreover, was founded by the same Naxians, whereas Tauromenium was founded by the Zancleans of Hybla; but Catana lost its original inhabitants when Hiero, tyrant of Syracuse, established a different set of colonists there and called it Aetna instead of Catana. And Pindar too calls him the founder of Aetna when he says: “Attend to what I say to thee, O Father, whose name is that of the holy sacrifices, founder of Aetna.” But at the death of

1 Cp. 1. 2. 36.  
2 "Dunghill."  
3 476 B.C.  
4 The Greek here for "sacrifices" is "hierôn."
κατὰ δὲ τὴν τελευτὴν τοῦ Ἱέρωνος κατελθόντες οἱ Καταναιοὶ τοὺς τε ἐνοίκους ἐξέβαλον καὶ τὸν τάφον ἀνέσκαψαν τοῦ τυράννου. οἱ δὲ Αἴτναδοι παραχωρήσαντες τὴν Ἰννησαν καλομέμην τῆς Αἴτηνς ὀρεινὴν ὄχησαν καὶ προσηγόρευσαν τὸ χωρίον Αἴτην, διέχον τῆς Κατάνης σταδίων ὀγδοίκοιτα, καὶ τὸν Ἱέρωνα οἰκιστὴν ἀπέφημαν. ὑπέρκειται δὲ μάλιστα τῆς Κατάνης ἡ Ἀἴτην, καὶ τῶν περὶ τοὺς κρατήρας παθῶν πλείστον κοινωνεῖ· καὶ γὰρ οἱ ρύακες εἰς τὴν Καταναίαν ἐγγυτάτω καταφέρονται, καὶ τὰ περὶ τοὺς εὔσεβείς ἐκεῖ τεθρύληται τῶν Ἀμφίνομον καὶ τὸν Ἀναπίαν, οὓς οἱ γονεῖς ἐπὶ τῶν ὀμοίων ἀράμενοι διέσωσαν ἐπιφερομένου τοῦ κακοῦ. ὅταν δ', ὁ Ποσείδώνιος φησὶ, γίνεται τὰ περὶ τὸ ὄρος, κατατεφροῦται πολλῷ βάθει τὰ Καταναιῶν χωρία; ἢ μὲν σωλ σποδός, λυτήσασα πρὸς καρῖον, εὐεργετεῖ τὴν χώραν χρόνοις ὑστερον, εὐάμφελον γὰρ παρέχεται καὶ χρηστόκαρπον, τῆς ἄλλης οὐχ ὀμοίως οὕσης εὐοῖνοι· τὰς τε ρύξας, ἢς ἐκφέρει τὰ κατατεφρωθέντα χωρία, πιαίνειν ἐπὶ τοσοῦτον τὰ πρόβατα φασιν, ὅστε πνεύσθαι· διόπερ ἐκ τῶν ὠτῶν ἀφαιροῦσιν αἷμα δι' ἡμερῶν τεσσάρων ἡ πέντε, καθάπερ τοῦτο καὶ κατὰ τὴν Ἐρύθειαν συμβαίνον εἰρήκαμεν. ὁ δὲ ρύαξ εἰς

1 κατά, Corrals and Meineke emend to μετά.
2 ἐκεῖ τεθρύληται, Xylander, for ἑκτεθρύληται; so the later editors.
3 ὅταν δ', ὁ Ποσείδώνιος φησὶ, γίνεται, Meineke, for ὅταν τῷ Ποσείδώνιῳ φαίνεται.
4 ἦς, Corrais inserts; so the later editors.
5 δ', after πιαίνειν, Corrais deletes; so the later editors.
6 But ἦ reads τεσσαράκοντα ἡ πεντήκοντα, “forty or fifty.”
Hiero the Catanaeans came back, ejected the inhabitants, and demolished the tomb of the tyrant. And the Aetnaeans, on withdrawing, took up their abode in a hilly district of Aetna called Innese, and called the place, which is eighty stadia from Catana, Aetna, and declared Hiero its founder. Now the city of Aetna is situated in the interior about over Catana, and shares most in the devastation caused by the action of the craters; in fact the streams of lava rush down very nearly as far as the territory of Catana; and here is the scene of the act of filial piety, so often recounted, of Amphinomus and Anapias, who lifted their parents on their shoulders and saved them from the doom that was rushing upon them. According to Poseidonius, when the mountain is in action, the fields of the Catanaeans are covered with ash-dust to a great depth. Now although the ash is an affliction at the time, it benefits the country in later times, for it renders it fertile and suited to the vine, the rest of the country not being equally productive of good wine; further, the roots produced by the fields that have been covered with ash-dust make the sheep so fat, it is said, that they choke; and this is why blood is drawn from their ears every four or five days—a thing of which I have spoken before as occurring near Erytheia. But when the lava

1 467 B.C.  
2 461 B.C.  
3 Groskurd, Müller-Dübner, Forbiger, Tardieu, and Tozer (Selections, p. 174) supply as subject of "shares" a pronoun referring to Catana, assuming that Aetna, the subject of the sentence, is the mountain, not the city.  
4 One of the later manuscripts reads "forty or fifty days."  
5 3. 5. 4. (q.v.)
πῆξιν μεταβαίλλων ἀπολιθοῦ τὴν ἐπιφάνειαν τῆς γῆς ἐφ’ ἴκανον βάθος, ὡστε λατομίας εἶναι χρέιαν τοῖς ἀνακαλύψαι βουλομένοις τὴν ἐξ ἀρχῆς ἐπι-
φάνειαν. τακείσης γὰρ ἐν τοῖς κρατήρας τῆς πέτρας, εἰτ’ ἀναβλήθεις, τὸ ὑπερχυθὲν τῆς κορυφῆς ὑγρὸν πηλὸς ἐστὶ μέλας, ῥέων κατὰ τῆς ὀρεινῆς· εἰτὰ πῆξιν λαβὼν γίνεται λίθος μυλάς, τῆν αὐτὴν φυλάττων χρόαν, ἤν ρέων εἰχε. καὶ ἡ σποδὸς δὲ καλομένων τῶν λίθων ὡς ἀπὸ τῶν ἕτολων γίνεται· καθάπερ οὖν τὸ πῆγανον τῇ ἐξυλώθ᾽ σποδό τρέβεται, τοιοῦτον ἔχειν τι οἰκεῖο-
ωμα πρὸς τὴν ἀμπελοῦν εἰκὸς τὴν Αἰτναίαν σποδῶν.

4. Τάς δὲ Συρακούσας Ἀρχίας μὲν ἐκτισεν ἐκ Κορίνθου πλεύσας τοῖς αὐτοῖς χρώμοις, οἷς φικίσθησαν ἥ τε Νάξος καὶ τὰ Μέγαρα. ἀμα δὲ Μύσκελλον τὲ φασὶν εἰς Δελφοὺς ἔλθειν καὶ τὸν Ἀρχίαν χρηστηριαζομένων δ’ ἐρέσθαι τῶν θεῶν, πότερον αἱροῦται πλούτου ἢ υγίειαν τῶν μὲν οὖν Ἀρχίαν ἐλέσθαι τὸν πλοῦτον, Μύσκελλον δὲ τὴν υγίειαν τῷ μὲν δὴ Συρακούσας δοῦναι κτίζειν, τῷ δὲ Κρότωνα. καὶ δὴ συμβῆναι Κρο-
τωνιάτας μὲν οὕτως υγιεύνῃ οἰκῆσαι πώλιν, ὡσπερ εἰρήκαμεν, Συρακούσας δὲ ἐπὶ τοσοῦτον ἐκπεσεῖν πλούτου, ὡστε καὶ αὐτοῖς ἐν παροιμίᾳ διαδοθῆναι, λεγόντων πρὸς τοὺς ἀγαν πολυτελεῖς, ὡς οὐκ ἂν ἐξικνοῖτο αὐτοῖς ἢ Συρακοουσίων δεκάτη. πλέοντα δὲ τῶν Ἀρχίαν εἰς τὴν Σικελίαν καταλειπεῖν μετὰ μέρους τῆς στρατιάς τοῦ τῶν Ἰππακλειδῶν γένους Χερσικράτη συνικιόυντα

1 χρηστηριαζομένων δ’, Meincke, for χρηστηριαζόμενων.
changes to a solid, it turns the surface of the earth into stone to a considerable depth, so that quarrying is necessary on the part of any who wish to uncover the original surface; for when the mass of rock in the craters melts and then is thrown up, the liquid that is poured out over the top is black mud and flows down the mountain, and then, solidifying, becomes mill-stone, keeping the same colour it had when in a liquid state. And ash is also produced when the stones are burnt, as from wood; therefore, just as wood-ashes nourish rue, so the ashes of Aetna, it is reasonable to suppose, have some quality that is peculiarly suited to the vine.

4. Syracuse was founded by Archias, who sailed from Corinth about the same time that Naxus and Megara were colonised. It is said that Archias went to Delphi at the same time as Myscellus, and when they were consulting the oracle, the god asked them whether they chose wealth or health; now Archias chose wealth, and Myscellus\(^1\) health; accordingly, the god granted to the former to found Syracuse, and to the latter Croton. And it actually came to pass that the Crotoniates took up their abode in a city that was exceedingly healthful, as I have related,\(^2\) and that Syracuse fell into such exceptional wealth that the name of the Syracusans was spread abroad in a proverb applied to the excessively extravagant—"the tithe of the Syracusans would not be sufficient for them." And when Archias, the story continues, was on his voyage to Sicily, he left Chersicrates, of the race of the Heracleidae,

\(^1\) See 6. 1. 12.  \(^2\) 6. 1. 12.

\(^2\) ἐξενέω, conj. Meineke, and Madvig independently, for ἐξενόντο; so Forbiger and A. Vogel.
τὴν νῦν Κέρκυραν καλομένην, πρότερον δὲ Σχερίαν. ἐκείνων μὲν οὖν ἐκβαλόντα Λιβυρνοὺς
C 270 κατέχοντας οἰκίσαι τὴν νῆσον, τὸν δ’ Ἀρχίαν
κατασχόντα πρὸς τὸ Ζεφύριον τῶν Δωρίων
εὐρύτατα τινὰς δευτερὰν ἀφιγμένους ἐκ τῆς Σικελίας
παρὰ τῶν τὰ Μέγαρα κτισάντων ἀπόντας
ἀναλαβεῖν αὐτούς, καὶ κοινὴ μετ’ αὐτῶν κτίσαι
τὰς Συρακούσας. ηὐξῆθη δὲ καὶ διὰ τὴν τῆς
χώρας εὐδαιμονίαν ἡ πόλις καὶ διὰ τὴν τῶν
λιμένων εὐφυίαν. οί τε ἀνδρεῖς ἱγμονικοὶ κατέ-
στησαν, καὶ συνέβη Συρακούσιοι τυχαίου-
μένους τε δεσπόζειν τῶν ἄλλων καὶ ἐλευθερω-
θεῖσιν ἐλευθερῶν τοὺς ὑπὸ τῶν βαρβάρων
καταδυναστευμένους· ἦσαν γὰρ τῶν βαρβάρων
οὶ μὲν ἔνιοι, τινὲς δ’ ἐκ τῆς περαιάς ἐπῆσαν,
οὐδὲνα δὲ τῆς παραλίας εἰσὶν οἱ Ἑλληνες ἀπε-
σθαι, τῆς δὲ μεσογαίας ἀπείρωσιν παυτάπασιν
οὐκ ἰσχυον, ἀλλὰ διέτελεσαν μέχρι δεύτερο Σικελοῦ
καὶ Σικανῶν καὶ Μόργητας καὶ ἄλλοι τινὲς ἱερο-
μενοί τὴν νῆσον, ὃν ἦσαν καὶ Ἰβηρεῖς, οὗσπερ
πρῶτος φησὶ τῶν βαρβάρων Ἐφορος λέγεσθαι
τῆς Σικελίας οἰκιστάς. καὶ τὸ Μοργάντιον δὲ
εἰκὸς ὑπὸ τῶν Μοργήτων ὠκεῖσθαι πόλις δ’ ἦν
αὐτῆ, νῦν δ’ οὐκ ἔστιν. ἐπελθόντες δὲ Καρχη-
δόνιοι καὶ τοῦτοι οὐκ ἐπαισάντο κακοῦντες καὶ
τοὺς Ἑλλήνας, ἀντεἶχον δ’ ὁμώς οἱ Συρακοῦσιοι.
Ῥωμαίοι δ’ ὑπετέρων καὶ τοὺς Καρχηδόνιους ἐξεβα-
λοῦν καὶ τὰς Συρακούσας ἐκ πολιορκίας εἶλον. ἔφ’

1 ἀπόντας, Groskurd transfers from position after Συρα-
κούσας (below) to position after κτισάντων; so Forbiger and
Tardieu; Kramer approving. οὐ omit the word and
Meineke relegates it to the foot of the page.
2 τε, the editors, for τά.
with a part of the expedition to help colonise what is now called Corcyra, but was formerly called Scheria; Chersicerates, however, ejected the Liburnians, who held possession of the island, and colonised it with new settlers, whereas Archias landed at Zephyrium,¹ found that some Dorians who had quit the company of the founders of Megara and were on their way back home had arrived there from Sicily, took them up and in common with them founded Syracuse. And the city grew, both on account of the fertility of the soil and on account of the natural excellence of its harbours. Furthermore, the men of Syracuse proved to have the gift of leadership, with the result that when the Syracusans were ruled by tyrants they lorded it over the rest, and when set free themselves they set free those who were oppressed by the barbarians. As for these barbarians, some were native inhabitants, whereas others came over from the mainland. The Greeks would permit none of them to lay hold of the seaboard, but were not strong enough to keep them altogether away from the interior; indeed, to this day the Siceli, the Sicani, the Morgetes, and certain others have continued to live in the island, among whom there used to be Iberians, who, according to Ephorus, were said to be the first barbarian settlers of Sicily. Morgantium, it is reasonable to suppose, was settled by the Morgetes; it used to be a city, but now it does not exist. When the Carthaginians came over they did not cease to abuse both these people and the Greeks, but the Syracusans nevertheless held out. But the Romans later on ejected the Carthaginians and took Syracuse by siege.

¹ Cape Bruzzano.
ὁμών δὲ Πομπηίου τις τε ἄλλας κακώσαντος πόλεις καὶ δὴ καὶ τὰς Συρακούσας, πέμψας ἀποικίαν ὁ Σεβαστὸς Καίσαρ πολὺ μέρος τοῦ παλαιοῦ κτίσματος ἀνέλαβε. πεντάπολις γὰρ ἦν τὸ παλαιὸν, ὄχθηκοντα καὶ ἐκατὸν σταδίων ἑξοψα τὸ τεῖχος. ἀπαντά μὲν δὴ τὸν κύκλου τοῦτον ἐκπληρῶν εὐθεῖαν ἔδει, τὸ δὲ συνοικούμενον τὸ πρὸς τὴν νῆσον τῆς Ὀρτυγίας μέρος ὄψθη δεῖν οἰκίας βέλτιον, ἀξιολόγουν ¹ πόλεως ἑξον περίμετρων· ἢ δὲ Ὀρτυγία συνάπτει γεφύρα πρὸς τὴν ἧπειρον πλησίον ² οὕσα, κρήνην δὲ ἔχει τὴν Ἀρέθουσαν, ἐξεῖσαν ποταμὸν εὐθὺς εἰς τὴν θάλατταν. 

Μυθεύοντι δὲ τῶν Ἀλφείων εἶναι τοῦτον, ἀρχόμενον μὲν ἐκ τῆς Πελοποννήσου, διὰ δὲ τοῦ πελάγους ὡς τῷ ἡμέρθην ἑποντα μέχρι πρὸς τὴν Ἀρέθουσαν, εἰς ἀκτιδόντα ἐνθέγε πάλιν εἰς τὴν θάλατταν. τεκμηριώνται δὲ τοιούτως τοις καὶ γὰρ φιάλην τινὰ ἐκπεσοῦσαν εἰς τὸν ποταμὸν ἐνόμισαν ³ ἐν Ὀλυμπίας δεύο ὑπενεχθῇναι εἰς τὴν κρήνην, καὶ θολοῦσαν ἀπὸ τῶν ἐν Ὀλυμπίας βουθυσιῶν. ὁ τε Πίνδαρος ἐπακολουθῶν τοῦτοις εἰρήκε τάδε.

ἀμπνεύμα σεμνὸν Ἀλφείῳ,  
κλεινάν ⁴ Συρακοσσάνθαλος, Ὀρτυγία.

C 271 συναποφαίνεται δὲ τῷ Πινδάρῳ ταῦτα καὶ Τίμαιος ὁ συγγραφεὺς. εἰ μὲν οὖν πρὸ τοῦ συνάψαι τῇ θαλάττῃ κατέπιπτεν ὁ Ἀλφεῖός εἰς τι βάραθρον,

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¹ ἀξιολόγον, Casaubon, for ἀξιόλογον; so later editors.  
² πλησίον, Jones inserts. Meincke reads ὑμοροῦσα.  
³ ἐνόμισαν, Corais deletes; Meincke suspects.  
⁴ κλεινάν, the editors, for κρήνας.
And in our own time, because Pompeius abused, not only the other cities, but Syracuse in particular, Augustus Caesar sent a colony and restored a considerable part of the old settlement; for in olden times it was a city of five towns,\(^1\) with a wall of one hundred and eighty stadia. Now it was not at all necessary to fill out the whole of this circuit, but it was necessary, he thought, to build up in a better way only the part that was settled—the part adjacent to the Island of Ortygia—which had a sufficient circuit to make a notable city. Ortygia is connected with the mainland, near which it lies, by a bridge, and has the fountain of Arethusa, which sends forth a river that empties immediately into the sea.

People tell the mythical story that the river Arethusa is the Alpheius, which latter, they say, rises in the Peloponnesus, flows underground through the sea as far as Arethusa, and then empties thence once more into the sea. And the kind of evidence they adduce is as follows: a certain cup, they think, was thrown out into the river at Olympia and was discharged into the fountain; and again, the fountain was discoloured as the result of the sacrifices of oxen at Olympia. Pindar follows these reports when he says: “O resting-place of Alpheius, Ortygia, scion of famous Syracuse.” And in agreement with Pindar Timaeus the historian also declares the same thing. Now if the Alpheius fell into a pit before

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\(^1\) Nesos (the island Ortygia), Achradine, Tyche, Epipolai, and Neapolis.
\(^2\) Or more literally, “place to breathe again.”
\(^3\) Nemean Odes, 1. 1-2. Pindar further characterises Ortygia (l. 3) as “the bed of Artemis.”

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ὁμ τὸς ἄν πιθανότης ἐνετεύθεν δἰήκειν κατὰ γῆς ἰείθρον μέχρι τῆς Σικελίας, ὑμίγες τῇ θαλάττῃ διασώζον τὸ πότιμον ὤδωρ. ἔπειδή δὲ τὸ τοῦ ποταμοῦ στόμα φανερὸν ἔστιν εἰς τὴν θαλάτταν ἐκδιδόν, ἐγγὺς δὲ μηδὲν ἐν τῷ πόρῳ τῆς θαλάττης φαινόμενον στόμα τὸ καταπίνον τὸ ῥεῖμα τοῦ ποταμοῦ (καῖ περ οὖθ', οὔτως ἂν συμμείναι γλυκύ, ὀμῶς τό γε ἐπὶ πλεόν, εἰ καταδύνοι εἰς τὸ κατὰ γῆς ἰείθρον), ¹ παντύπασιν ἀμήχανον ἐστι. τὸ τε γὰρ τῆς Ἀρεσοῦνγης ὤδωρ ἀντιμαρτυρεῖ, πότιμον ὤν. τὸ τε διὰ τοσοῦτον πόρον συμμένειν τὸ ῥεῖμα τοῦ ποταμοῦ, μὴ διαχεύμενον τῇ θαλάττῃ, μέχρι ἂν εἰς τὸ πεπλασμένον ἰείθρον ἐμπέσῃ, παντελῶς μυθώδεσ. μόλις γὰρ ἐπὶ τοῦ Ῥοδανοῦ τοῦτο πιστεύομεν, ὁ συμμένει τὸ ῥεῖμα διὰ λίμνης ἱόν, ὀρατὴν σῶζον τὴν ρύσιν· ἀλλ' ἐκεῖ ² μὲν καὶ ἑρακτοῦ διώστημα καὶ οὐ κυμαινούσης τῆς λίμνης, ἐνταῦθα δὲ, ὅπου χειμώνες ἔξαισσοι καὶ κλυδασμοί, πιθανότητος οὐδεμιᾶς οἰκεῖος ο λόγος. ἐπιτεύει δὲ τὸ ψεύδος ἢ φιάλη παρατεθείσα: οὐδὲ γὰρ αὐτῇ ³ ἰείθρατο εὔπειθής, οὐχ ὅτι τῷ τοσοῦτῳ ⁴ τε καὶ διὰ τοσοῦτων πόρων ⁵ φερομένου.

Φέρονται δ' ὑπὸ γῆς ποταμοὶ πολλοὶ καὶ πολλαχοῦ τῆς γῆς, ἀλλ' οὖν ἐπὶ τοσοῦτον διώστημα·

¹ ὅμως . . . ἰείθρον, Meineke relegates to the foot of the page; C. Müller approving.
² ἐκεῖ, Epit., for ἐκεῖνο (ABCD); so the editors in general.
³ αὐτῇ, Corais, for αὖτῇ; so the later editors.
⁴ οὖχ δὲ τῷ τοσοῦτῳ, Meineke, for οὖχ δὲ τῷ ταῖς ὀτω.
⁵ πόρων, Corais, for ἐρῶν; so the later editors.

¹ That is, whirlpool.
joining the sea, there would be some plausibility in the view that the stream extends underground from Olympia as far as Sicily, thereby preserving its potable water unmixed with the sea; but since the mouth of the river empties into the sea in full view, and since near this mouth, on the transit, there is no mouth\textsuperscript{1} visible that swallows up the stream of the river (though even so the water could not remain fresh; yet it might, the greater part of it at least, if it sank into the underground channel),\textsuperscript{2} the thing is absolutely impossible. For the water of Arethusa bears testimony against it, since it is potable; and that the stream of the river should hold together through so long a transit without being diffused with the sea-water, that is, until it falls into the fancied underground passage, is utterly mythical. Indeed, we can scarcely believe this in the case of the Rhodanus, although its stream does hold together when it passes through a lake,\textsuperscript{3} keeping its course visible; in this case, however, the distance is short and the lake does not rise in waves, whereas in case of the sea in question, where there are prodigious storms and surging waves, the tale is foreign to all plausibility. And the citing of the story of the cup only magnifies the falsehood, for a cup does not of itself readily follow the current of any stream, to say nothing of a stream that flows so great a distance and through such passages.

Now there are many rivers in many parts of the world that flow underground, but not for such a distance; and even if this is possible, the stories

\textsuperscript{1} The last clause is suspected; see critical note.

\textsuperscript{2} Lake Lemenna, now the Lake of Geneva (see 4.1.11 and 4.6.6).
εἰ δὲ τούτῳ δυνατόν, τά γε προειρημένα ἀδύνατα καὶ τά ἅ πέρι τοῦ Ἰνάχου μύθῳ παραπλήσια·

ῥεῖ γὰρ ἦπ᾽ ἀκρας
Πώνου (φησὶν ὁ Σοφοκλῆς) Λάκμοι
τ᾽ ἣπὸ Περραιβῶν
ἐς Ἀμφιλόχους καὶ Ἀκαρνάνας,
μύσγει δ᾽ ὑδασίν τοῖς Ἀχελῶν.
καὶ ὑποβάς,

ἐνθέντ' ἐς ’Ἀργός διὰ κύμα τεμών ἦκει δῆμον τὸν Δυρκείου,

ἐπιτείνουσι 2 δὲ τὴν τοιαύτην περατολογίαν οἱ τῶν Ἰνακτὸν εἰς Δῆλον ἐκ τοῦ Νεῖλου περαιούντες.
’Ἀλφείον δὲ Ζωίλος ὁ βῆτωρ ἐν τῷ Τενεδίων ἀγκώμῳ φησίν ἐκ Τενέδου ῥεῖν, ὁ τὸν Ὅμηρον ψέγων ὡς μυθογράφον. ’Ιβυκος δὲ τὸν ἐν Σκικυών Ἀσφωτὸν ἐκ Φρυγίας ῥεῖν φησι. βελτίων δ᾽ Ἕκαταιος, ὃς φησὶ τὸν ἐν τοῖς Ἀμφιλόχοις Ἰνάχον ἐκ τοῦ Δακμοῦ ρέοντα, ἐξ οὗ καὶ ἦ Ἅιας ῥεῖ, ἔτερον εἶναι τοῦ ’Ἀργολικοῦ, ἀναμάθηκε τὸ ὅπως Ἀμφιλόχου τοῦ καὶ τὴν πόλιν Ἀργος Ἀμφιλοχίκον καλέσαντος τοῦτον μὲν οὖν οὗτος φησιν εἰς τὸν Ἀχελῶν ἐκβάλλειν, τὸν δὲ Λιάντα εἰς Ἀπολλωνίαν πρὸς δύσων ῥεῖν.

’Εκαταρωθεὶν δὲ τῆς νήσου λιμήν ἐστι μέγας, ὅπως μεῖζον καὶ ὄχυρον σταδίῳ παραμένει. ταύτην

C 272 δὲ τὴν πόλιν ἀνέλαβεν ὁ Καῖσαρ καὶ τὴν Κατάνν.,
ὡς δ’ αὕτως Κεντόριπτα, συμβαλλόμενην πολλά πρὸς τὴν Πομπήλιον κατάλυσιν. κεῖνται δ’ ὕπερ

1 τά, Jones restores; Corais and later editors emend to τῷ.
2 Meineke, without warrant, relegates to the foot of the page the words ἐπιτείνουσῐ . . . ῥεῖν φησι.
aforesaid, at least, are impossible, and those concerning the river Inachus are like a myth: "For it flows from the heights of Pindus," says Sophocles, "and from Lacmus,\(^1\) from the land of the Perrhaebians, into the lands of the Amphilochnians and Acarnanians, and mingles with the waters of Acheloüs," and, a little below, he adds, "whence it cleaves the waves to Argos and comes to the people of Lyceium." Marvellous tales of this sort are stretched still further by those who make the Inopus cross over from the Nile to Delos. And Zoïlus\(^2\) the rhetorician says in his *Eulogy of the Tenedians* that the Alpheius rises in Tenedos—the man who finds fault with Homer as a writer of myths! And Ibycus says that the Asopus in Sicyon rises in Phrygia. But the statement of Hecataeus is better, when he says that the Inachus among the Amphilochnians, which flows from Lacmus, as does also the Aeus, is different from the river of Argos, and that it was named by Amphilochothus, the man who called the city Argos Amphilochoicum.\(^3\) Now Hecataeus says that this river does empty into the Acheloüs, but that the Aeus\(^4\) flows towards the west into Apollonia.

On either side of the island of Ortygia is a large harbour; the larger of the two is eighty stadia in circuit. Caesar restored this city and also Catana; and so, in the same way, Centoripa, because it contributed much to the overthrow of Pompeius.

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\(^1\) More often spelled Lacon; one of the heights of Pindus.

\(^2\) Zoïlus (about 400-320 B.C.), the grammarian and rhetorician, of Amphipolis in Macedonia, is chiefly known for the bitterness of his attacks on Homer, which gained him the surname of "Homeromastix" ("scourge of Homer").

\(^3\) Cp. 7. 7. 7.

\(^4\) Cp. 7. 6. 8.
Κατάνησ τὰ Κεντόριτα, συνάπτουτα τοὺς Αἰτναίους ὀρέσι καὶ τὸ Συμμαίθω ροταμῷ ἑστὶ εἰς τὴν Καταναίαν.

5. Ὅτων δὲ λοιπῶν τῆς Σικελίας πλευρῶν ἡ μὲν ἀπὸ τοῦ Παχύνου πρὸς Διλύβαιον διήκουσα ἐκλέλειπται τελέως, ἵνα τιμὰ σῶζουσα τῶν ἀρχαίων κατοικιῶν, ἄν ἦν καὶ Καμάρια, ἀποικίας Συρακούσιων. Ἀκράγας δὲ Γελώνοις οὕσα καὶ τὸ ἐπίνειον καὶ Διλύβαιον ἐτί συμμένει. τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποπτώτων τῶν μερῶν, μακροὶ καὶ συνεχεῖς οἱ πόλεμοι γενόμενοι τὰ πολλὰ κατέφθειραν. ἦ δὲ λοιπὴ καὶ μεγίστη πλευρά, καίπερ οὖν ἀυτὴ πολυμαθῶνος οὕσα, ὅμως ἰκανῶς συνοικείται. καὶ γὰρ Ἀλαισα καὶ Τυνδαῖος καὶ τὸ τῶν Αἰγεστέων ἐμπόριον καὶ Κεφαλοῖδις πολίσματα ἐστὶν. Πινορμος δὲ καὶ Ῥωμαῖοι ἔχοι κατοικίαι. τὴν δὲ Αἰγεσταίαν κτισθήναι φασιν ὑπὸ τῶν μετὰ Φιλοκτήτου διαβάντων εἰς τὴν Κροτωνίαν, καθάπερ ἐν τῷ «Ἰταλικοῖς εἴρηται, παρ’ αὐτοῦ σταλέντων εἰς τὴν Σικελίαν μετὰ Αἰγέστου τοῦ Τρωδός.»

6. Ἑν δὲ τῇ μεσογαίᾳ τὴν μὲν «Ειναν, ἐν ἦ τῷ ἱερὸν τῆς Δήμητρος, ἔχουσιν ὀλύγοι, κειμένη ἐπὶ λόφῳ, περιελημμένη πλάτεσιν ὀροπεδίοις ἀροσίμοις πᾶσιν.» ἐκάκωσαν δ’ αὐτὴν μάλιστα ἐμπολυροκηθέντες οἱ περὶ Εὐνυνοι δραπέται, καὶ

1 δὲ Γελώνοις οὕσα, Kramer, for δὲ λέγω ἰωυνοῦσα (sic); so the later editors. See Thucyd. 6. 4.
2 Κεφαλοίδις, Meineke, for Κεφαλοῖδες.
3 Schlieiermacher proposed that the passage οἰκεῖται ... ἔξωλογον (§ 6) be transferred to a position after Τρωδός. Kramer is inclined to approve, C. Müller approves; and Meineke, Forbiger and Tardieu so read.
40
Centoripa lies above Catana, bordering on the Actaean mountains, and on the Symaethus River, which flows into the territory of Catana.

5. Of the remaining sides of Sicily, that which extends from Pachynus to Lilybaeum has been utterly deserted, although it preserves traces of the old settlements, among which was Camarina, a colony of the Syracusans; Acragas, however, which belongs to the Gelons, and its seaport, and also Lilybaeum still endure. For since this region was most exposed to attack on the part of Carthaginians, most of it was ruined by the long wars that arose one after another. The last and longest side is not populous either, but still it is fairly well peopled; in fact, Aelaea, Tyndaris, the Emporium of the Aeges, and Cephaloedis¹ are all cities, and Panormus has also a Roman settlement. Aegestaca was founded, it is said, by those who crossed over with Philoctetes to the territory of Croton, as I have stated in my account of Italy;² they were sent to Sicily by him along with Aegestes the Trojan.

6. In the interior is Enna, where is the temple of Demeter, with only a few inhabitants; it is situated on a hill, and is wholly surrounded by broad plateaus that are tillable. It suffered most at the hands of Eunus³ and his runaway slaves, who were besieged

¹ Another name for Cephalocodium (6. 2. 1).
² 6. 1. 3.
³ Eunus was a native of Apamia in Syria, but became a slave of a certain Antigenes at Enna, and about 136 B.C. became the leader of the Sicilian slaves in the First Servile War. For a full account of his amazing activities as juggler, diviner, leader, and self-appointed king, as also of his great following see Diodorus Siculus 34. 2. 5-18.

⁴ πασωρ, the reading of all MSS., Jones restores, for πασῶν (Corais and Meinecke).
μόλις ἔξαιρεθέντες ὑπὸ Ἄρωμαίων ἐπαθον δὲ τὰ αὐτὰ ταύτα καὶ Καταναῖοι καὶ Ταυρομενῖται καὶ ἄλλοι πλείουσ.

Οἰκεῖται δὲ καὶ ὁ Ἐρυξ λόφος ψηλός, ἱερὸν ἔχων Ἀφροδίτης τιμώμενον διαφερόντως, ἱεροδούλων γυναικῶν πλήρες τὸ παλαιόν, ὡς ἀνέθεσαν κατ᾽ ἐν Ἰεροὶ τ᾽ ἐκ τῆς Σικελίας καὶ ἐξωθεὶ πολλοὶ νυνὶ δ᾽ ὀστέρ αὐτή ἡ κατοικία λειπανδρεῖ ὁ ἱερὸν, καὶ τῶν ἱερῶν σωμάτων ἐκλέλοιπε τὸ πλήθος. ἀφίδρυμα δ᾽ ἐστὶ καὶ ἐν Ὡρώνι τῆς θεοῦ ταύτης τὸ πρὸ τῆς πύλης τῆς Κολλύνης ἱερὸν Ἀφροδίτης Ἐρυκίνης λειχόμενον, ἔχων καὶ νεῶν καὶ στοάν περικείμενην ἀξίολογον.

Ἡ δ᾽ ἄλλη κατοικία καὶ τῆς μεσογαίας ποιμένων ἡ πλείστη γεγένηται· οὖτε γὰρ Ἰμέραν ἐτὶ συνοικουμένην ἵσμεν ὁμίτερον Ἐλαιόν ὁμίτερον Καλλίπολιν ὁμίτερον Σελινοῦντα ὁμίτερον Ἐβίσοιαν ὁμίτερον ἀλλᾶς πλείουσ, ὅπως τὴν μὲν Ἰμέραν οἱ ἐν Μυλαισ ἐκτίσαν Ζαγκλαίοι, ὁμίτερον Καλλίπολιν ὁμίτερον Νάξιοι, Σελινοῦντα ὁμίτερον οἱ αὐτοθύ

1 ἦ, before τὸ ἱερὸν, Jones deletes (B soc. m. reads καὶ). But other editors, following Corais, delete the whole phrase.
2 Meineke, without warrant, inserts Ἐλαιον ὁμίτερον Ἐβίσοιαν after Ζαγκλαίοι.

1 Now Mt. San Giuliano. But Eryx is at the northwestern angle of Sicily, near the sea, not in the interior, and for this reason some editors consider the passage out of place.
2 Also called Eryx. Hamilcar Barca transferred most of the inhabitants to Drepanum (at the foot of the mountain) in 260 B.C. After that time the city was of no consequence,
GEOGRAPHY, 6. 2. 6

there and only with difficulty were dislodged by the Romans. The inhabitants of Catana and Tauromenium and also several other peoples suffered this same fate.

Eryx, a lofty hill,¹ is also inhabited. It has a temple of Aphrodite that is held in exceptional honour, and in early times was full of female temple-slaves, who had been dedicated in fulfilment of vows not only by the people of Sicily but also by many people from abroad; but at the present time, just as the settlement itself,² so the temple is in want of men, and the multitude of temple-slaves has disappeared. In Rome, also, there is a reproduction of this goddess, I mean the temple before the Colline Gate³ which is called that of Venus Erycina and is remarkable for its shrine and surrounding colonnade.

But the rest of the settlements⁴ as well as most of the interior have come into the possession of shepherds; for I do not know of any settled population still living in either Himera, or Gela, or Callipolis or Selinus or Euboea or several other places. Of these cities Himera was founded by the Zancleaeans of Mylae, Callipolis by the Naxians, Selinus by the Megarians of the Sicilian Megara, and Euboea by

but the sacred precinct, with its strong walls, remained a strategic position of great importance.

¹ The temple of Venus Erycina on the Capitol was dedicated by Q. Fabius Maximus in 215 B.C., whereas the one here referred to, outside the Colline Gate, was dedicated by L. Portius Licinus in 181 B.C.

² i.e. the rest of the settlements on “‘the remaining sides” (mentioned at the beginning of § 5), as the subsequent clause shows,
Megareis, Euboea, and the Aeolians, 1 and the Barbarians 2 ἐξελείφθησαν 2 pollai, καθάπερ οἱ Καμικοὶ 3 τὸ Κακάλον βασίλειον, παρ' ὁ Μίνως δολοφονηθῆναι λέγεται. τὴν οὖν ἔρημιαν κατανοήσαντες Ῥωμαῖοι, κατακτησάμενοι τὰ τε ὅρη καὶ τῶν πεδίων τὰ πλείστα ἵπποφοροῦς καὶ βουκόλους καὶ ποιμέσι παρέδοσαν ὡς ἄν πολλάκις εἰς κινδύνους κατέστη μεγάλους ἡ νῆσος, τὸ μὲν πρῶτον ἐπὶ λιστείας τρεπομένων στορίδην τῶν νομέων, εἰτα καὶ κατὰ πλήθη συνισταμένων καὶ πορθοῦντων τὰς κατοικίας, καθάπερ ἦν καὶ οἱ περὶ Ἑδώνοι τὴν Ἑλλάδα κατέσχοιν. νεστοῖ δὲ ἐφ' ἓμων εἰς τὴν Ῥώμην ἀνεπέμφθη Σέλουρός τις, Αἴτυς νίος λεγόμενος, στρατιάς ἀφηγησάμενος καὶ λεγασίαις πυκνωτὶ καταδεδραμηκῶς τὰ κύκλῳ τῆς Αἴτυς πολὺν χρόνον, ὡς ἐν τῇ ἀγορᾷ μονομάχῳ ἀγώνος συνεστῶτος εἴδομεν διασπασθέντα ὑπὸ θηρίων ἐπὶ πήγματος γὰρ τινὸς υψηλοῦ τεθεὶς ὡς ἄν ἐπὶ τῆς Αἴτυς, διαλυθέντος αἱματίως καὶ συμπεσόντος, κατηρέχθη καὶ αὐτὸς εἰς γαλεώνσις θηρίων εὐδιάλυτος, ἐπίτηδες παρεσκευασμένος ὑπὸ τοῦ πήγματι.

7. Τὴν δὲ τῆς χώρας ἀρετὴν θρυλουμένην ὑπὸ πάντων, οὐδὲν χείρῳ τῆς Ἰταλίας ἀπογαινομένων, τὴ δεῖ λέγειν; σίτῳ δὲ καὶ μέλιτι καὶ κρόκῳ καὶ

1 Following Siebenkees, Meineke and others transfer to a position after Λεωντῖνοι the words κακάκται . . . ἀεί (at end of § 7).
2 ἐξελείφθησαν, Meineke emends to ἐξελείφθησαν.
3 Καμικοὶ, Xylander, for Κ-μικοὶ; so the later editors.

1 A number of the editors transfer to this point the sentence "The whole . . . fortunes," at the end of § 7 below.
GEOGRAPHY, 6. 2. 6–7

...the Leontines. Many of the barbarian cities, also, have been wiped out; for example Camici, the royal residence of Cocalus, at which Minos is said to have been murdered by treachery. The Romans, therefore, taking notice that the country was deserted, took possession of the mountains and most of the plains and then gave them over to herdsmen, herdsmen, and shepherds; and by these herdsmen the island was many times put in great danger, because, although at first they only turned to brigandage in a sporadic way, later they both assembled in great numbers and plundered the settlements, as, for example, when Eunus and his men took possession of Enna. And recently, in my own time, a certain Selarus, called the “son of Aetna,” was sent up to Rome because he had put himself at the head of an army and for a long time had overrun the regions round about Aetna with frequent raids; I saw him torn to pieces by wild beasts at an appointed combat of gladiators in the Forum; for he was placed on a lofty scaffold, as though on Aetna, and the scaffold was made suddenly to break up and collapse, and he himself was carried down with it into cages of wild beasts—fragile cages that had been prepared beneath the scaffold for that purpose.

7. As for the fertility of the country, why should I speak of it, since it is on the lips of all men, who declare that it is no whit inferior to that of Italy? And in the matter of grain, honey, saffron, and

2 Camici (or Camicous) is supposed to have been on the site of what is Camastro.

3 The mythical king who harboured Daedalus when he fled from Minos.
άλλοις τισὶ κἀν ἄμεινω τὶς φαίη. πρόσεστι δὲ καὶ τὸ ἐγγὺθεν ὁσανεὶ γὰρ μέρος τῇ Ἰταλίᾳς ἐστὶν ἡ νῆσος, καὶ ύποχρηγεῖ τῇ Ῥώμης, καθάπερ ἐκ τῶν Ἰταλικῶν ἀγρῶν, ἐκαστα εὐμαρῶς καὶ ἀταλαπάρος. καὶ δὴ καὶ καλοῦσιν αὐτὴν ταμείων τῆς Ῥώμης: κομίζεται γὰρ τὰ γινόμενα πάντα πλὴν ὀλέγων τῶν αὐτῶθι ἀναλισκομένων δέδρο. ταῦτα δὲ ἐστὶν οὐχ οἱ καρποὶ μόνον, ἀλλὰ καὶ βυσκήματα καὶ δέρματα καὶ ἔρια καὶ τὰ τοιαύτα. φησί δ’ ὁ Ποσειδώνιος οἷον ἄκροπόλεις ἐπὶ θαλάτ-
"πος δύο τὰς Συρακούσιας ἱδρύσθαι καὶ τὸν Ἐρυκα, μέσην δὲ ἀμφοῖν ὑπερκεῖσθαι τῶν κύκλῳ
πεδίων τὴν Ἕλλην.

Κεκάκωται δὲ καὶ ἡ Λεοντίνη πάσα, Ναξίων 
οὕσα καὶ αὐτὴ τῶν αὐτῶθι: τῶν μὲν γὰρ ἀτυχή-
μάτων ἐκοινώνησαι αἰεί τοῖς Συρακοσσίοις, τῶν 
δὲ εὐτυχημάτων οὐκ ἄει.

8. Πλησίον δὲ τῶν Κεντοριτῶν ἐστὶ πάλισμα, 
ἡ μικρὸν ἐμπροσθεν λεχθεῖσα Λήτυνη, τοὺς ἀνα-
βαίνοντας ὑπὶ τὸ ὅρος δεχομένη καὶ παραπέμ-
πουσα: ἐνεύθεν γὰρ ἄρχῃ τῆς ἀκρωρείας. ἔστι 
δὲ ψιλὰ τὰ ἄνω χωρία καὶ τεφρώδη καὶ χίόνια 
μεστὰ τοῦ χειμώνος, τὰ κάτω δὲ δρυμῶι καὶ 
φυτείας διείληπται παντοδαπαῖς. ἔοικε δὲ λαμ-
βάνειν μεταβολὰς πολλὰς τὰ ἑκρα τῶν ὀρῶν διὰ 
τὴν νομὴν τοῦ πυρὸς, τοτε μὲν εἰς ἐνα κρατήρα

C 274 συμφερομένου, τοτὲ δὲ σχηματίου, καὶ τοτὲ μὲν 
ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λυγῶς, 
ἀλλοτε δὲ καὶ μύδρους ἀναφυσῶντος· ἀνάγκη δὲ 
τοὺς πάθει τούτοις τοὺς τε ὑπὸ γῆς πόρους

1 See footnote on Leontines, § 6.
certain other products, one might call it even superior. There is, furthermore, its propinquity; for the island is a part of Italy, as it were, and readily and without great labour supplies Rome with everything it has, as though from the fields of Italy. And in fact it is called the storehouse of Rome, for everything it produces is brought hither except a few things that are consumed at home, and not the fruits only, but also cattle, hides, wool, and the like. Poseidonius says that Syracuse and Eryx are each situated like an acropolis by the sea, whereas Enna lies midway between the two above the encircling plains.

The whole of the territory of Leontini, also, which likewise belonged to the Naxians of Sicily, has been devastated; for although they always shared with the Syracusans in their misfortunes, it was not always so with their good fortunes.¹

8. Near Centoripa is the town of Aetna, which was mentioned a little above, whose people entertain and conduct those who ascend the mountain; for the mountain-summit begins here. The upper districts are bare and ash-like and full of snow during the winter, whereas the lower are divided up by forests and plantations of every sort. The topmost parts of the mountain appear to undergo many changes because of the way the fire distributes itself, for at one time the fire concentrates in one crater, but at another time divides, while at one time the mountain sends forth lava, at another, flames and fiery smoke, and at still other times it also emits red-hot masses; and the inevitable result of these disturbances is that not only the underground passages, but also the orifices, sometimes rather
συμμεταβάλλειν καὶ τὰ στόμια ἐνίοτε πλεών¹ κατὰ τὴν ἐπιφάνειαν τὴν πέριξ. οἱ δ᾿ οὕτω νεωστὶ αναβάντες διηγοῦντο ἡμῖν, ὅτι καταλάβοιεν ἀνω πεδίον ὅμαλόν, ὅσον εἰκοσι σταδίων τὴν περιμετρὸν, κλειόμενον ὄφρι τεφρῶδει, τειχὸν τὸ ύψος ἔχοντι, ὅστε δεῖν καθάλλεσθαι τοὺς εἰς τὸ πεδίον προελθεῖν βουλομένους ὑπὸ τ’ ἐν² τῷ μέσῳ δουλοῦ τεφρώδη τὴν χράον, οἵπερ καὶ ἡ ἐπιφάνεια καθεωρίτω τοῦ πεδίου, ὕπερ δὲ τοῦ δουλοῦ νέφος ὄρθιον διανεστηχὸς εἰς ύψος ὅσον διακοσίων ποδῶν ἴρεμοις (εἶναι γὰρ καὶ νηνεμέων), εἰκάζειν δὲ κατυφνὸς δώς δὲ τολμῆσαι προελθεῖν εἰς τὸ πεδίον, ἐπειδὴ θερμοτέρας ἐπέβαινον τῆς ψάμμου καὶ βαθυτέρας, ἀναστρέψαι, μηδὲν ἔχοντας περιττότερον φράξειν τῶν φαινομένων τοῖς πάροροθεν ἀφορώσι. νομίζειν δὲ ἐκ τῆς τοιαύτης ὄψεως πολλὰ μυθεύεσθαι, καὶ μάλιστα οἱ θαυματυνεῖ τὶνες περὶ Ἐρμηδοκλέους, ὅτι καθάλλοιο εἰς τὸν κράτηρα καὶ καταλίποι τὸν πάθους ἔχον τῶν ἐμβαδῶν τὴν ἐτέραν, δὲ ἐφόρει χαλκάς· εὐρεθῆναι γὰρ ἐξω μικρὸν ἀπώθεν τοῦ χείλους τοῦ κρατῆρος, ὡς ἀνερριμμένην ὑπὸ τῆς βίας τοῦ πυρός· οὕτε γὰρ προσιτὸν εἶναι τὸν τόπον ὀθῶ ὅρατον, εἰκάζειν τε μὴ δεῖ καταρριφθῆναι τι δύνασθαι ἐκεῖσε ὑπὸ τῆς ἀντιπυκνοίας τῶν ἐκ βάθους ἀνέμων καὶ τῆς θερμότητος, ἣν προσπαντάν ἐνυλογὸν πάρορωθεν

¹ Meineke inserts ὅτα after πλεών; Corais, Ἰταί, before τὴν πέριξ.
² ἐν is not found in ABCI.
numerous, which appear on the surface of the mountain all round, undergo changes at the same time. Be this as it may, those who recently made the ascent gave me the following account: They found at the top a level plain, about twenty stadia in circuit, enclosed by a rim of ashes the height of a house-wall, so that any who wished to proceed into the plain had to leap down from the wall; they saw in the centre of the plain a mound of the colour of ashes, in this respect being like the surface of the plain as seen from above, and above the mound a perpendicular cloud rising straight up to a height of about two hundred feet, motionless (for it was a windless day) and resembling smoke; and two of the men had the hardihood to proceed into the plain, but because the sand they were walking on got hotter and deeper, they turned back, and so were unable to tell those who were observing from a distance anything more than what was already apparent. But they believed, from such a view as they had, that many of the current stories are mythical, and particularly those which some tell about Empedocles, that he leaped down into the crater and left behind, as a trace of the fate he suffered, one of the brazen sandals which he wore; for it was found, they say, a short distance outside the rim of the crater, as though it had been thrown up by the force of the fire. Indeed, the place is neither to be approached nor to be seen, according to my informants; and further, they surmised that nothing could be thrown down into it either, owing to the contrary blasts of the winds arising from the

the poem of Aenae (l. 182), ascribed to Lucilius Junior, describes as follows: "penitusque exaestuat ultra."
πρὶν ή τῷ στομήρῳ τοῦ κρατήρος προσπελάσατει δὲ καταρριφθεὶς, φθάνοι οὖν διαφθρέρας πρὶν ἀναρριφθῆναι πάλιν, ὅποιον παρελθῆθη πρότερον, τῷ μὲν οὖν ἐκλείπειν ποτὲ τὰ πνεῦματα καὶ τὸ πῦρ, ἐπιλειποῦσης ποτὲ τῆς ὦλης, οὐκ ἄλογον, οὐ μὴν ἐπὶ τοσοῦτὸν γε, ὡστε ἀντὶ τῆς τοσαῦτης βίας ἐφικτὸν ἀνθρώπῳ γεγένθαι τὸν πλησιασμὸν. ὑπέρκειται δ' ἡ Λευτή μᾶλλον μὲν τῆς κατὰ τὸν Πορθμὸν καὶ τὴν Καταναίαν παραλίας, ἀλλὰ καὶ τῆς κατὰ τὸ Τυρρηνίκον πέλαγος καὶ τὰς Λιπαραίων νῆσους. νῦκτιορ μὲν οὖν καὶ φέργην φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἤμεραν δὲ κατηφὸ καὶ ἀχλύτα κατέχεται.

9. Ἀνταίρει δὲ τῇ Λευτή τὰ Νεβρώδη ὄρη, ταπεινότερα μέν, πλάτει δὲ πολὺ παραλλαγ-τοντα. ἀπασά δ' ἡ νῆσος κοίλη κατὰ γῆς ἐστὶ, ποταμῶν καὶ πυρὸς μεστῇ, καθάπερ τὸ Τυρρη-νικὸν πέλαγος, ὡς εἰρήκαμεν, μέχρι τῆς Κυμαιάς.

C 275 θερμῶν γούν ύδατον ἀναβολὰς κατὰ πολλοὺς ἔχει τόπους ἡ νῆσος, ὅν τὰ μὲν Σελενούντιε καὶ τὰ Ἰμεραία ἀλμυρὰ ἐστὶ, τὰ δὲ Αὐγεσταία πότιμα. περὶ Ἀκρώγαντα δὲ λύμναι τὴν μὲν γεώσιν ἔχουσαι θαλάττης, τὴν δὲ φύσιν διάφορον: ὄνδ' ἧν τοῖς ἀκολύμβοις βαπτίζεσθαι συμ-βαίνει, ἐξύλων τρόπων ὑποπολάξουσιν. οἱ Παλι-

1 ποτὲ, after ἐπιλειποῦσης (the reading of the MSS.), Jones restores; Meineke deletes, following the Epit.
2 ὅβρωδη, C. Müller approving. C. Müller inserts τὰ, before the τὰ Ἰμεραίαν.
3 τὰ Ἰμεραία, Meineke, for κατὰ Ἰμεραίαν; C. Müller approving. C. Müller inserts καὶ τὰ before the κατὰ Ἰμεραίαν.
depths, and also owing to the heat, which, it is reasonable to suppose, meets one long before one comes near the mouth of the crater; but even if something should be thrown down into it, it would be destroyed before it could be thrown up in anything like the shape it had when first received; and although it is not unreasonable to assume that at times the blasts of the fire die down when at times the fuel is deficient, yet surely this would not last long enough to make possible the approach of man against so great a force. Aetna dominates more especially the seashore in the region of the Strait and the territory of Catana, but also that in the region of the Tyrrhenian Sea and the Liparaean Islands. Now although by night a brilliant light shines from the summit, by day it is covered with smoke and haze.

9. Over against Aetna rise the Nebrodes Mountains, which, though lower than Aetna, exceed it considerably in breadth. The whole island is hollow down beneath the ground, and full of streams and of fire, as is the case with the Tyrrhenian Sea, as far as the Cumaean country, as I have said before. At all events, the island has at many places springs of hot waters which spout up, of which those of Selinus and those of Himera are brackish, whereas those of Aegesta are potable. Near Acragas are lakes which, though they have the taste of seawater, are different in nature; for even people who cannot swim do not sink, but float on the surface like wood. The territory of the Palici has craters

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3 Strabo refers to what is now the Lago di Nastia, a small volcanic lake near the Eryces River and Leontini, and not far from the sea.
κοὶ δὲ κρατήρας ἔχουσιν ἀναβάλλοντας ὕδωρ εἰς ἀθολοειδὲς ἀναφύσημα καὶ πάλιν εἰς τὸν αὐτὸν δεχομένους μυχὸν. τὸ δὲ περὶ Μάταυρον ¹ στηλαίων ἐντὸς ἔχει σύριγγα εὑμεγένη καὶ ποταμον δι' αὐτῆς ἰέσανα ἀμυνῇ μέχρι πολλοῦ διαστήματος, εἰτ' ἀνακύπτοντα πρὸς τήν ἀπειφάνειαν, καθάπερ Ὁρώντης ἐν τῇ Συρίᾳ, κατάδυς εἰς τὸ μεταξὺ χώσμα Ἀπαμείας καὶ Ἀντιοχείας, ὁ καλοῦσι Χάρυβδιν, ἀνατέλλει πάλιν ἐν τετταράκοντα σταδίοις· τὰ δὲ παραπλήσια καὶ ὁ Τύχρις ἐν τῇ Μεσοποταμίᾳ καὶ ὁ Νεῖλος ἐν τῇ Λιβύη μικρὸν πρὸ τῶν πηγῶν. τὸ δὲ περὶ Στυμφαλῶν ὕδωρ ἐπὶ διάκοσίους σταδίους ὑπὸ γῆν ἐνεχθὲν ἐν τῇ Ἀργείᾳ τὸν Ἐρασίνου ἐκδίδωσι ποταμόν, καὶ πάλιν τὸ πρὸς τὴν Ἀρκάδικὴν Ἀσεάν ὑποβρύχιον ὠσθὲν ὅψε ποτὲ τὸν τε Ἐυρώταν καὶ τὸν Ἀλφείδον ἀναδίδουσιν, ὡστε καὶ πεπιστευθαὶ μυθώδεις τι, ὅτι τῶν ἐπιφημισθέντων στεφάνων ἐκατέρω καὶ ἐρριφέντα ² εἰς τὸ κοινὸν ῥέμα ἀναφαίνεται κατὰ τὸν ἐπιφημισμόν ἐκάτερος ἐν τῷ οἰκείῳ ποταμῷ, εἰρηταὶ δὲ καὶ τὸ λεγόμενον περὶ τοῦ Τιμαῦν.

10. Συγγενὴ δὲ καὶ τούτοις καὶ τοῖς κατὰ τὴν Σικελίαν πάθει τὰ περὶ τὰς Ἀπαραίτους νήσους καὶ αὐτῆς τὴν Ἀιπάραν δείκνυται. εἰσὶ δὲ ἐπτὰ μὲν τῶν ἀριθμῶν. μεγιστή δὲ ἡ Ἀιπάρα, Κνιδίων

¹ For Μάταυρον, an unknown place, Cluver suggests Μάξαρον, and others, Μάζαρα; the former is probably correct. Corvis's Μέταυρον and C. Müller's 'Ιμάχαρον seem groundless.

² ἐπιφέντα. Jones, for ἐπιφέντα, on a query of Dr. Rousa.
that spout up water in a dome-like jet and receive it back again into the same recess. The cavern near Mataurus\(^1\) contains an immense gallery through which a river flows invisible for a considerable distance, and then emerges to the surface, as is the case with the Orontes in Syria,\(^2\) which sinks into the chasm (called Charybdis) between Apameia and Antiocheia and rises again forty stadia away. Similar, too, are the cases both of the Tigris\(^3\) in Mesopotamia and of the Nile in Libya, only a short distance from their sources. And the water in the territory of Stymphalus\(^4\) first flows underground for two hundred stadia and then issues forth in Argeia as the Erasinus River; and again, the water near the Arcadian Asea is first forced below the surface and then, much later, emerges as both the Eurotas and the Alpheius; and hence the belief in a certain fabulous utterance, that if two wreaths be dedicated separately to each of the two rivers and thrown into the common stream, each will reappear, in accordance with the dedication, in the appropriate river. And I have already mentioned what is told about the Timavus River.\(^5\)

10. Phenomena akin both to these and to those in Sicily are to be seen about the Liparaean Islands and Lipara itself. The islands are seven in number, but the largest is Lipara (a colony of the Cnidians), which, Mazzara), near which there is now a small river flowing through a rocky district.

\(^1\) Cp. 16 2. 7.
\(^3\) Strabo refers to the lake of Stymphalus in Arcadia in the Peloponnesus. For a full description see Frazer's note on Pausanias, 8 22 1, *Vol IV*, p 283.
\(^5\) 5. 1. 8.
ἀποικος, ἐγγυτάτω τῆς Σικελίας κειμένη, μετά γε τὴν Θέρμεσσαν ἐκαλείτο δὲ πρῶτον Μελεγούνως ἤγγιστο δὲ καὶ στόλιο καὶ πρός ταῖς τῶν Τυρρηνῶν ἐπιδρομᾶς πολὺν χρόνον ἀντέχειν, ὕπηκόους ἔχουσα τὰς νῦν λεγομένας Διπαραίων μῆσους ἃς Αἰόλου τινὲς προσαγορεύουσι. καὶ δὴ καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐκῴσμησε πολλάκις τὸ ἐν Δελφοῖς ἀπὸ τῶν ἀκροβιῶν ἔχει δὲ καὶ τὴν γῆν εὐκαρπον καὶ στυπτηρίας μέταλλον ἐμπρόσθενον καὶ θερμὰ ὑδατα καὶ πυρὸς ἀναπνοιᾶς. ταύτης δὲ μεταξὺ πιὸν ἐστὶ καὶ τῆς Σικελίας ἡ Θέρμεσσα, ἡ Ἰερᾶν Ἡφαίστου καλοῦσι, πετρώδης πᾶσα καὶ ἔρημος καὶ διάπυρος· ἔχει δὲ ἀναπνοᾶς τρεῖς ὡς ἃν ἐκ τριῶν κρατήρων. ἐκ δὲ τοῦ μεγίστου καὶ μύδρος αἱ φλόγες ἀναφέρουσι, σὲ προσκεκλώκασιν ἥδη πολὺ μέρος τοῦ πόρου. ἐκ δὲ τῆς τηρήσεως πεπιστευται, διότι τοῖς ἀνέμους συμπαραξύνονται καὶ αἱ φλόγες αἳ τε ἐνταῦθα καὶ αἳ κατὰ τὴν Ἀέτυνην, παυομένων δὲ παύονται καὶ αἳ φλόγες. Ο 276 οὐκ ἄλογον δὲ καὶ γὰρ οἱ ἀνεμοὶ γεννῶνται καὶ τρέφονται τὴν ἀρχὴν λαβώντες ἀπὸ τῶν ἐκ τῆς θαλάττης ἀναβυμμάσων, ὡστ' ἀπὸ συγγενοῖς ὑλῆς καὶ πάθους καὶ τὸ πῦρ ἐξαιττόμενον οὐκ ἔμαθαμάζειν τους ὄροντας ἀμφογγέων τὰ

1 ἐμπρόσθεν (A, Epit., Meineke); εὐπρόσθεν (να, Corais); ἐν πρόσθεν (Cl).
2 ἡ Θέρμεσσα, Corais inserts; so the later editors.
3 καὶ, after ἔρημος, Corais inserts; so Müller-Dübner and Meineke.
4 ἀμφογγέων, Corais, for ἄλλως ἐπί πόσον; so Meineke.

1 Styptic earth (= Latin alumen) is discussed at length by
Thermessa excepted, lies nearest to Sicily. It was formerly called Meligunis; and it not only commanded a fleet, but for a long time resisted the incursions of the Tyrreni, for it held in obedience all the Liparaean Islands, as they are now called, though by some they are called the Islands of Aeolus. Furthermore, it often adorned the temple of Apollo at Delphi with dedications from the first fruits of victory. It has also a fruitful soil, and a mine of styptic earth that brings in revenues, and hot springs, and fireblasts. Between Lipara and Sicily is Thermessa, which is now called Hera of Hephaestus; the whole island is rocky, desert, and fiery, and it has three fire blasts, rising from three openings which one might call craters. From the largest the flames carry up also red-hot masses, which have already choked up a considerable part of the Strait. From observation it has been believed that the flames, both here and on Etna, are stimulated along with the winds and that when the winds cease the flames cease too. And this is not unreasonable, for the winds are begotten by the evaporation of the sea and after they have taken their beginning are fed thereby; and therefore it is not permissible for any who have any sort of insight into such matters to marvel if the fire too is kindled

Pliny (35. 52). It was not our alum, but an iron sulphate, or a mixture of an iron and an aluminium sulphate, used in dyeing and in medicine.

2 Diodorus Siculus (5. 10) says: "This island" (Lipara) "has the far-famed mines of styptic earth, from which the Liparaeans and Romans get great revenues."
3 i.e. "Sacred" Isle of Hephaestus. The isle is now called Vulcanello. It is supposed to be the island that rose from the sea about 183 B.C. (see Nissen, Italische Landeskunde I, 251).
τοιάδε. Πολύβιος δὲ τῶν τριῶν κρατήρων τὸν μὲν κατερρυθήκεναι φησιν ἐκ μέρους, τοὺς δὲ συμμένειν, τὸν δὲ μέγιστον τὸ χείλος ἔχειν, περιφερεῖς ὁν, πέντε σταδίων, κατ’ ὀλγον δὲ συνάγεσθαι εἰς πεντήκοντα¹ ποδῶν διάμετρον, καθ' οὗ βάθος εἶναι τὸ μέχρι βαλάττης σταδίαν, ὡστε καθόραιν ταῖς νηπείαις. εἰ δὲ ταῦτ' ἐστὶ πιστά, ὅσα ἀπιστητέον ἵσως υόδε τοὺς περὶ Ἐμπεδοκλέους μυθολογηθεῖσιν.² εἰς μὲν οὖν Νότος μέλλῃ πτείν, ἀχλῶν ὀμιχλώδῃ καταχείσθαι κύκλῳ φησὶ τῆς νησίδος, ὡστε μηδὲ τὴν Σικελίαν ἀπόθεν φαινεσθαι ὅταν δὲ Βορέας, φλόγας καθαρὰς ἀπὸ τοῦ λεχθέντος κρατήρος εἰς ὄψιν ἐξαίρεσαι καὶ βρόμους ἐκπέμπεσθαι μείζους τὸν δὲ Ζέφυρον μέσην τιν' ἓχεις τάξιν, τοὺς δὲ ἄλλους κρατήρας ὀμοιοίεις μὲν εἶναι, τῇ δὲ βίᾳ λεύσθαι τῶν ἀναφυσημάτων ἐκ τε δὴ τῆς διαφορᾶς τῶν βρώμων καὶ ἐκ τοῦ πάθεων ἄρχεται τὰ ἀναφυσήματα καὶ αἱ φλόγες καὶ ἀἱ λυγνύσει προσφαινεσθαι καὶ τὸν εἰς ἡμέραν τρίτην πάλιν μέλλοντα ἀνέμου πτείν. τῶν ³ γοῦν ἐν Δισάραις γενομένης ἀπλοίας προειπεῖν τινάς φησι τόν ἑσομενον⁴ καὶ μὴ διαψεύσασθαι. ἄφ' οὖ δὴ τὸ μυθοδεστάτου δοκοῦν εἰρήσθαι τῷ πατήτῃ οὐ μάτην φαινεσθαι λεχθέν, ἀλλ' αἰνιξαμένου τὴν ἀλήθειαν, ὅταν φη ταμίαν τῶν ἀνέμων τῶν Αἰόλουν περὶ δὲ ἐμνήσθημεν καὶ

¹ For πεντήκοντα (v'), the Epit. reads τρίκοντα (λ').
² εἰ . . . ἀναφορηθέν. Meineke regards as an interpolation and relegates to foot of page; O. Müller approving.
³ For τῶν O. Müller suggests ἕνα (Polybius); perhaps rightly.
by a cognate fuel or disturbance. According to Polybius, one of the three craters has partially fallen in, whereas the others remain whole; and the largest has a circular rim five stadia in circuit, but it gradually contracts to a diameter of fifty feet; and the altitude of this crater above the level of the sea is a stadium, so that the crater is visible on windless days.¹ But if all this is to be believed, perhaps one should also believe the mythical story about Empedocles.² Now if the south wind is about to blow, Polybius continues, a cloud-like mist pours down all round the island, so that not even Sicily is visible in the distance; and when the north wind is about to blow, pure flames rise aloft from the aforesaid crater and louder rumblings are sent forth; but the west wind holds a middle position, so to speak, between the two; but though the two other craters are like the first in kind, they fall short in the violence of their spoutings; accordingly, both the difference in the rumblings, and the place whence the spoutings and the flames and the fiery smoke begin, signify beforehand the wind that is going to blow again three days afterward³; at all events, certain of the men in Liparac, when the weather made sailing impossible, predicted, he says, the wind that was to blow, and they were not mistaken; from this fact, then, it is clear that that saying of the Poet which is regarded as most mythical of all was not idly spoken, but that he hinted at the truth when he called Aeolus

¹ i.e. from the sea. Or perhaps, "so that the sea is visible from it."² See 6. 2. 8.³ So Pliny 3. 14.

⁴ After ἰδομενον some of the editors, following the ἐπιτ., insert ἱνεμον.
STRABO

πρότερον ἰκανῶς. ἦστιν ἡ ἐπίστασις τῆς ἐναργείας λέγοντ’ ἂν, ... ἐπίσης τε γὰρ ἄμφω πάρεστι, καὶ διαδέσει καὶ τῇ ἐναργείᾳ ἦ γε ἠδονὴ κοινὸν ἀμφοτέρων. ἦ ἐπάνωμεν δ’ ἐπὶ τὰ εἴξης ἀφ’ δυναμεῖς παρεξέβημεν.

11. Τὴν μὲν δὴ Δυσάραν καὶ τὴν Θέρμεσαν εἰρήκαμεν. ἦ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἦστι δὲ καὶ αὐτῇ διάπυρος, βία μὲν φλογὸς λειτομένη, τῷ δὲ φέγγης πλεονεκτοῦσα: ἐνταῦθα δὲ τῶν Λιόλου οἰκήσαί φασί τετάρτη δ’ ἐστὶ Διδύμη, καὶ αὐτῇ δ’ ἀπὸ τοῦ σχήματος ὀνόμασται. τῶν δὲ λυστῶν Ἐρίκοῦσσα μὲν καὶ Φοινικοῦσσα ἀπὸ τῶν φυτῶν κέκληται, ἀνείπται δὲ εἰς νομᾶς. ἐβδόμη δ’ ἦστιν Εὐόνυμος, πελαγία μάλιστα καὶ ἔρημος: ὀνόμασται δ’, ὅτι μάλιστα τοῖς ἐκ Διπάρας εἰς Σικελίαν πλέονσιν

1 The words ἦστιν ... ἀμφοτέρων appear, without a break, in the MSS., except that η and o have them in the margin. The editors before Groskurd place the period before ἰκανῶς, however, not before ἦστιν. Corais, Forbiger, Tardieu and Meinecke eject the words from the text. Groskurd alone ventures to reconstitute the text, reading as follows: [μεγάλη δ’] ἦστιν ἡ ἐπίστασις τῆς ἐναργείας (τοῦ ἐναργείας, καὶ 1. 2. 17) η λέγοντ’ ἂν [μάλιστα παρασκευάζειν καὶ έκπληξιν καὶ ήδονήν] ἐπίσης (deleting τε) γαρ κ.τ.λ.

1 Odyssey 10 21.
2 1. 2 7–18, but especially §§ 15–18. Since Polybius, as well as Strabo, discussed this subject at length, the sentence “However, ... sufficiently” might belong to the long excerpt from Polybius (cp. 1. 2. 15–18). Here follows a sentence which, as it stands in the manuscripts, is incoherent, and seems to be beyond restoration. But for the fact that it is somewhat similar to an accredited passage found elsewhere (1. 2. 17), one would hardly hesitate to regard it as a marginal note and follow Meineke in ejecting it from the text.
“steward of the winds.” 1 However, I have already discussed these matters sufficiently. 2 It is the close attention of the Poet to vivid description, one might call it, . . . for both 3 are equally present in rhetorical composition and vivid description; at any rate, pleasure is common to both. But I shall return to the topic which follows that at which I digressed.

11. Of Lipara, then, and Thermessa I have already spoken. As for Strongyle, 4 it is so called from its shape, and it too is fiery; it falls short in the violence of its flame, but excels in the brightness of its light; and this is where Acolus lived, it is said. The fourth island is Didyme, 5 and it too is named after its shape. Of the remaining islands, Ericussa 6 and Phoenicussa 7 have been so called from their plants, and are given over to pasturage of flocks. The seventh is Euonymus, 8 which is farthest out in the high sea and is desert; it is so named because it is more to the left than the others, to those who sail from Lipara to Sicily. 9 Again, many times flames

3 Perhaps (1) pleasure and (2) the excitement of amazement (see 1. 2. 17), as Groskurd thinks, or (1) the truthful element and (2) the mythical element (see also 1. 2. 19).
4 i.e. “Round,” the Stromboli of to-day.
5 i.e. “Double.” It is formed by two volcanic cones; the Salina of to-day.
6 i.e. “Heather” (cp. the botanical term “Ericaceae’’); now called Alicudi.
7 i.e. “Palm” (cp. the botanical term “Phoenicaeae’’); or perhaps “Rye-grass” (Lolium perenne), the sense in which Theophrastus (Hist. Plant. 2. 6. 11) uses the Greek word “phoenix”; now called Felicudi.
8 i.e. “Left”; now called Panaria.
9 This would not be true if one sailed the shortest way to Sicily, but Strabo obviously has in mind the voyage from the city of Lipara to Cape Pelorias.
εὐώνυμός ἦστι. πολλάκις δὲ καὶ φλόγες εἰς τὴν ἐπιφάνειαν τοῦ πελάγους τοῦ περὶ τὰς νῆσους ὀφθησαν ἐπιδραμοῦσαι, τῶν κατὰ βάθους κοιλιῶν ἁναστομοθέντος πόρου τινός, καὶ τοῦ πυρὸς οὗτος βιασαμένου πρὸς τὸ ἑκτός. Ποσειδώνιος δὲ κατὰ τὴν ἔαντον µυήνην φησὶ περὶ τροπὰς θερινὰς ὁµα τῇ ἤρω µεταξὺ τῆς Ἡλείας καὶ τῆς Κυνουμοῦν πρὸς υψὸς ἀρθεῖσαν ἔξαίσιον τὴν βαλλατταν ὀραθήναι, καὶ συµµείναι των χρόνον ἀναφυσικῶν συνεχῶς, ἐπὶ τα παύσασθαι τοὺς δὲ τοµῆς αὐτὰς προσπέλειν, ἱδονὰς νεκροὺς ἱχθύας ἑλαυνομένους υπὸ τοῦ ροῦ (τοὺς δὲ καὶ θέρμη καὶ δυσωδία πληγεῦσας) φυγεῖν, ἐν δὲ τῶν πλοιαρίων τὸ μᾶλλον πλησιάσαν τοὺς µὲν τῶν ἐνυόντων ἀποβαλεῖν, τοὺς δὲ εἰς Λευπάραν µόλις σώσας, τοτὲ µὲν ἐκφρονας ἡµοµένους ἀµοίως τοῖς ἐπιληπτικοῖς, τοτὲ δὲ ἀνατρέχοντας εἰς τοὺς ὁικείους λογισµοὺς πολλαῖς δὲ ἕµεραις ὑστερον ὀρᾶσθαι πηλὸν ἐπανθώνται τῇ βαλάττῃ, πολλαχοῦ δὲ καὶ φλόγας ἐκπεπτούσας καὶ κατπυκτὸς καὶ λιγυρᾶς, ὕστερον δὲ παγήναι καὶ γενέσθαι τοῖς µιλίαις λίθοις ἑοικότα τὸν πάγον· τοῦ δὲ τῆς Σικελίας στρατηγοῦ, Τίτον Φλαμίνιον, δηλῶσαι τῇ συγκλήτῳ, τὴν δὲ πέμψαταν ἐκθύσασθαι ἐν τῷ νησιδῷ καὶ ἐν Λευπάραις τοῖς τε καταχθονίοις

1 τοῦ πυρὸς, Kramer transposes from a position after κοιλιῶν to a position before βιασαμένου; so the later editors.
2 µιλίαι, the Epit., for µιλίας (cp. 10 5.16); so Moinecke.
3 For Φλαµίνιον, Du Theil, Corinæ (C. Müller approving), read Φλαμίνιον.

1 Poseidonius was born about 130 B.C.
have been observed running over the surface of the sea round about the islands when some passage had been opened up from the cavities down in the depths of the earth and the fire had forced its way to the outside. Poseidonius says that within his own recollection,\(^1\) one morning at daybreak about the time of the summer solstice, the sea between Hiera and Euonymus was seen raised to an enormous height, and by a sustained blast remained puffed up for a considerable time, and then subsided; and when those who had the hardihood to sail up to it saw dead fish driven by the current, and some of the men were stricken ill because of the heat and stench, they took flight; one of the boats, however, approaching more closely, lost some of its occupants and barely escaped to Lipara with the rest, who would at times become senseless like epileptics, and then afterwards would recur to their proper reasoning faculties; and many days later mud was seen forming on the surface of the sea, and in many places flames, smoke, and murky fire broke forth, but later the scum hardened and became as hard as mill-stone; and the governor of Sicily, Titus Flamininus,\(^2\) reported the event to the Senate, and the Senate sent a deputation to offer propitiatory sacrifices, both in the islet\(^3\) and in Liparae, to the gods both of the underworld and of

\(^{1}\) This Titus Flamininus, who must have lived "within the recollection" of Poseidonius, is otherwise unknown. If the text is correct, he was governor of Sicily about 90 B.C. Cp. Nissen, op. cit. II. 251. But Du Theil, Corais and C. Müller emend to Titus "Flamininus," who was governor in 123 B.C., trying to connect this eruption with that which is generally put at 126 B.C. (cp. Pliny 2. 88 [89]).

\(^{3}\) The islet just created.
θεοΐς καὶ τοῖς θαλαττίοις. ἀπὸ μὲν οὖν Ἠρικόδους εἰς Φοινικόδη δέκα μίλια φήσιν ὁ χωρογράφος, ἐνθεν δ' εἰς Διδύμην τριάκοντα, ἐνθεν δ' εἰς Λιπάραν πρὸς ἄρκτον ἐννέα καὶ εἴκοσι, ἐνθεν δ' εἰς Σικελίαν ἐννεακαίδεκα ἐκκαίδεκα δ' ἐκ τῆς Στρογγύλης. πρόκειται δὲ τοῦ Παχύνου Μελίτη, ὁθεν τὰ κυνίδια, ἀ καλοῦσι Μελιταία, καὶ Γαύδος, ὑγιοίκοντα καὶ ὁκτὼ μίλια τῆς ἄκρας ἀμφότεραι διέχουσαι. Κόσσουρα δὲ πρὸ τοῦ Διλυβαίου καὶ πρὸ τῆς Ἄσπιδος, Καρχηδονικῆς πόλεως, ἦν Κλυπέαν καλοῦσι, μέση ἀμφότεροι κειμένη καὶ τὸ λεχθὲν διάστημα ἅφ' ἐκατέρας ἀπέχουσα, καὶ ἡ Λεγίμουρος δὲ πρὸ τῆς Σικελίας καὶ τῆς Διβύης ἐστὶ καὶ ἄλλα μικρὰ νησίδια. ταύτα μὲν περὶ τῶν νῆσων.

III

'Επεληλυθόσι δ' ἠμῖν τὰ περὶ τὴν ἀρχαίαν Ἰταλίαν μέχρι Μεταποντίου τὰ συνεχῆ λεκτέον, συνεχῆς δ' ἐστὶν ἡ Ἱαπυγία ταύτην δὲ καὶ Μεσσαπίαν καλοῦσιν οἱ Ἕλληνες, οἱ δ' ἐπιχώριοι κατὰ μέρη τὸ μὲν τι Σαλεντίνως καλοῦσι, τὸ περὶ τὴν ἄκραν τὴν Ἰαπυγίαν, τὸ δὲ Καλαβροῦς, ὑπὲρ τούτους πρόσβοροι Πευκέτιοι τέ εἰσι καὶ Δαυνιοὶ κατὰ τὴν Ἕλλαδα διάλεκτον προσαγορεύμενοι, οἱ δ' ἐπιχώριοι πᾶσαν τὴν μετὰ τούς Καλαβροῦς Ἀπουλίαν καλοῦσι, τινὲς δ'

1 τῆς ἄκρας, Cluver, for ἐκατέρας; so the editors.

the sea. Now, according to the Chorographer, the distance from Ericodes to Phoenicodes is ten miles, and thence to Didyme thirty, and thence to the northern part of Lipara twenty-nine, and thence to Sicily nineteen, but from Strongyle sixteen. Off Pachynus lie Melita, whence come the little dogs called Melitaean, and Gaudos, both eighty-eight miles distant from the Cape. Cossura lies off Lilybaeum, and off Aspis, a Carthaginian city whose Latin name is Clupea; it lies midway between the two, and is the aforesaid distance from either. Aegimurus, also, and other small islands lie off Sicily and Libya. So much for the islands.

III

1. Now that I have traversed the regions of Old Italy as far as Metapontium, I must speak of those that border on them. And Iapygia borders on them. The Greeks call it Messapia, also, but the natives, dividing it into two parts, call one part (that about the Iapygian Cape) the country of the Salentini, and the other the country of the Calabri. Above these latter, on the north, are the Peucetii and also those people who in the Greek language are called Daunii, but the natives give the name Apulia to the whole country that comes after that of the Calabri, though some of them, particularly

2 i.e. Ericussa and Phoenicussa.
3 Now Malta.
4 Now Pantellaria.
5 So called from the resemblance of the hill (see 17. 3. 16), where it is situated, to a shield (aspis, Lat. clupeus).
6 Eighty-eight miles.
7 Now Al Djamur.
8 i.e. Oenotria (see 6. 1. 15 and 5. 1. 1).
9 Cape Leuca.
αὐτῶν καὶ Ποιίκλου λέγονται, καὶ μάλιστα οἱ Πενεκέτιοι. ἐστὶ δὲ τοῦ εἰχερρουησιάζουσα ἡ Μεσσαπία, τῷ ὧποι Βρευτεσίου μέχρι Τάραντος ἵσθιμος κλεισμένη σταδίων δέκα καὶ τριακοσίων. δὲ τοῦ ἐπιπλους οτον αὐτῶν πρὸς τὰς ἀνατολάς. τοῦ δὲ κόλπου παντὸς τοῦ Τάραντιον τὸ πλέον ἀλλιμένου ὄντος, ἐνταῦθα δὴ λιμήν ἐστὶ μέγιστος καὶ κάλλιστος, γεφύρα κλεισμένοις μεγάλη, σταδίων δὲ ἐστιν ἑκατόν τὴν περίμετρον. ἐκ δὲ τοῦ πρὸς τὸν μικρὸν μέρος ἵσθιμων ποιεῖ πρὸς τὴν ἕξω θάλασσαν, διὸ ἐπὶ χερρουήσιῳ κείσθαι τὴν πόλιν καὶ τὰ πλοῖα ὑπερνεώλκεισθαι ῥαδίως ἐκατέρωθεν, ταπεινοῦ ὄντος τοῦ αὐχένους. ταπεινοῦ δὲ καὶ τὸ τῆς πόλεως ἔδαφος, μικρὸν δὲ ὀμοί ἐπήρται κατὰ τὴν ἀκρόπολιν. τὸ μὲν οὖν πολαίων τείχος κύκλου ἔχει μέγαν, νυνὶ δὲ ἐκλέλειπται τὸ πλέον τὸ πρὸς τῷ ἵσθιμῳ, τὸ δὲ πρὸς τῷ στόματι τοῦ λεμένου, καθι δὲ καὶ ἡ ἀκρόπολις, συμμένει μέγεθος

1 δὲ τοῦ, Corrais, for ὑπ᾽ ἐπικροηρουησιάζουσα, but stars it; T. G. Tucker conjectures ὑπεκροηρουησιάζουσα.
2 For ἐπιπλους, Meineke, following the conj. of Kramer, reads περίπλους, but this is unnecessary.
3 Before τετρακοσίων, Groskurd inserts χιλίων; but comparing the distances in 6. 3. 5, we should expect here χιλίων διακοσίων (ἢστ); and if περὶ (before τὴν ἄκραν) is emended to ἐπὶ (Corrais), the τετρακοσίων would be too small.
4 εἰκοσιν (χ'), after καὶ, Meineke inserts, following ἐ; but Meineke also inserts δ Τάρας after εἰκοσιν. In A there is a lacuna of seven or eight letters.

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the Peucetii, are called Poedicelli also. Messapia forms a sort of peninsula, since it is enclosed by the isthmus that extends from Brentesium as far as Taras, three hundred and ten stadia. And the voyage thither around the Iapygian Cape is, all told, about four hundred stadia. The distance from Metapontium is about two hundred and twenty stadia, and the voyage to it is towards the rising sun. But though the whole Tarantine Gulf, generally speaking, is harbourless, yet at the city there is a very large and beautiful harbour, which is enclosed by a large bridge and is one hundred stadia in circumference. In that part of the harbour which lies towards the innermost recess, the harbour, with the outer sea, forms an isthmus, and therefore the city is situated on a peninsula; and since the neck of land is low-lying, the ships are easily hauled overland from either side. The ground of the city, too, is low-lying, but still it is slightly elevated where the acropolis is. The old wall has a large circuit, but at the present time the greater part of the city—the part that is near the isthmus—has been forsaken, but the part that is near the mouth of the harbour, where the acropolis is, still endures

1 See 5. 3. 6 and footnote.
2 From Brentesium to Taras.
3 This figure is wrong. Strabo probably wrote 1,200; Groskurd thinks that he wrote 1,400, but in § 5 (below) the figures for the intervals of the same voyage total 1,220 stadia.
4 To Taras.
5 Marc Piccolo.
6 i.e. the part that is immediately to the east of the city, as Tozer (op. cit., p. 183) points out.

επταύθα Ἐν λιμήν, Corais, for ἐπτεῦθεν. There is a lacuna of about seven letters in A, and ἐ reads λιμήν.
duxioi loignon polewos ekleiphr ourn. exei de gymbazoiv te kallasson kai agonan euveveidh, ev ζ kai o tou Dios idratei kolossos xalkou, megistos meto tou Rodion. metaxu de tis agonas kai tou stoma tis akropolis, mikeras leipsana echeusa tou palaiou kosmu tou anathematon tis gar polla tis menev katafeirano Karxhdonioi, labvontes tis polin, tis de elaphfragogeon Rhamaioi, kratingantesthiasis. oin esti kai o 'Iraclis ev tou Kapetolikis xalkou kolossikos, Lysippon ergon, anaithmae Makimon Faskion tou elonos tis polin.

2. Peri de tis kitesisou 'Antioschos legwn phsion oti tou Mesonymikou polemou genethenost o muev metaxkontes Lakedaimoniow tis strateias ekriqhsan doivoi kai onomasthsan Eilestes, ido 1 de kata tis strateian paidees egenontos, Parmenias ekallon kai atimous ekriwan ois de ouk anaxochomevoi (polloi de etusan) epiboulousan tois tou dhmon. aistovemenoi de upepemfan tinas, ois prospopisei filias emellon exavgellein ton tropon tis epiboulis. toustov de zin kai Philampdos, astere edokei prostatias uparchein auton, ouk heksesdo de aplados tois peri tis Boulys 2 oino-

1 For ido, no read ido, but the meaning of the sentence can, and must, be the same in either case.
2 For Boulys Muller-Dübnner and Meineke read epiboulis.

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1 Tarentum revolted from Rome to Hannibal during the Second Punic War, but was recaptured (209 B.C.) and severely dealt with.

2 743-723 B.C.
and makes up a city of noteworthy size. And it has a very beautiful gymnasium, and also a spacious market-place, in which is situated the bronze colossus of Zeus, the largest in the world except the one that belongs to the Rhodians. Between the market-place and the mouth of the harbour is the acropolis, which has but few remnants of the dedicated objects that in early times adorned it, for most of them were either destroyed by the Carthaginians when they took the city or carried off as booty by the Romans when they took the place by storm. Among this booty is the Heraclæus in the Capitol, a colossal bronze statue, the work of Lysippus, dedicated by Maximus Fabius, who captured the city.

2. In speaking of the founding of Taras, Antiochus says: After the Messenian war broke out, those of the Lacedaemonians who did not take part in the expedition were adjudged slaves and were named Hellots, and all children who were born in the time of the expedition were called Partheniae and judicially deprived of the rights of citizenship, but they would not tolerate this, and since they were numerous formed a plot against the free citizens; and when the latter learned of the plot they sent secretly certain men who, through a pretence of friendship, were to report what manner of plot it was; among these was Phalanthus, who was reputed to be their champion, but he was not pleased, in general, with those who had been named to take part in the council. It was agreed, however, that

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3 On the name and its origin, see 8. 5. 4; also Pauly-Wissowa, Real-Encycl. s.v. "Hellotηn."
4 "Children of Virgins."
μασθεῖσι. 1 συνέκειτο μὲν δὴ τοῖς ‘Τακινθίοις ἐν
tῷ Ἀμυκλαίῳ συντελομένου τοῦ ἀγώνος, ἥνικ’ ἄν τὴν κυνηθαν σερίθηθαι ὁ Φάλανθος, ποιείσθαι
tὴν ἐπίθεσιν. γνώριμοι δ’ ἦσαν ἀπὸ τῆς κόμης οἱ
tοῦ δήμου. ἐξαγγειλάντων δὲ λάθρα τὰ συγκεί-
μενα τῶν περὶ Φάλανθον, καὶ τοῦ ἀγώνος ἐνε-
στῶτος, προελθὼν ὁ κήρυξ εἶπε, μὴ περιθεῦσθαι 3
κυνήγ Φάλανθον. οἱ δ’ αἰσθάμενοι, ὡς μεμηνύ-
κασι 4 τὴν ἐπιθυμην, οἱ μὲν διεδιδρασκον, οἱ δὲ
ἰκέτευν. κελεύσαντες δ’ αὐτοὺς βαρρεῖν φυλακῇ
παρέδωσαν, τῶν δὲ Φάλανθον ἐπέμψαν εἰς θεοῦ
περὶ ἀποκίας: ὁ δ’ ἔχρησε.

Ο 279 Σατύριον τοι δόκα, Τάραντα τε πίονα δήμον
οἰκῆσαι καὶ πήμα Ιαπύγεσι γενέσθαι.

ἦκον οὖν σὺν Φαλάνθῳ οἱ Παρθενίαι, καὶ ἐδέξαντο
αὐτοὺς οἱ τε βάρβαροι καὶ οἱ Κρήτες οἱ προκατα-
σχώντες τοῦ τόπου. τούτους δ’ εἶναι φασὶ τοὺς
μετὰ Μίνω πλεύσαντας εἰς Σικελίαν, καὶ μετὰ
τὴν ἐκείνου τελευτὴν τὴν ἐν Καμικοίς παρὰ
Κωκάλῳ συμβάσαν ἀπάραντας ἑκ Σικελίας, κατὰ
dὲ τὸν ἀνάπλουν δεύρο παραδοθέντας, ὅσιν
τινὰς ὑπὲρ εἰς ἐπείλθοντας τὸν Ἀδριαν μέχρι

1 For ὄνομασθεῖσι, Corais reads ρομισθεῖσι, and so read
Müller-Dübner; Meineke conj. ἐπομασθεῖσι; οὐ ὀμολογθεῖσι, but reads (with asterisk) ὄνομασθεῖσι.

2 ἐξαγγειλάντων, Meineke, following Bk, for ἐξαγγειλάντες.

3 ἂν, before περιθεῦσθαι, Corais, following the Ἐπιτ., deletes;
so Meineke; περιθεῦσθαι is the reading of the Ἐπιτ., περιθῆναι
of B, and περιθεῖναι of the other MSS.

4 μεμηνύκασι, Müller-Düibner emend to μεμηθοῦντι; Meineke
suspects μεμηνύκασι.

1 The temple of Amyclaean Apollo.

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the attack should be made at the Hyacinthian festival in the Amyclacum when the games were being celebrated, at the moment when Phalanthus should put on his leather cap (the free citizens were recognizable by their hair); but when Phalanthus and his men had secretly reported the agreement, and when the games were in progress, the herald came forward and forbade Phalanthus to put on a leather cap; and when the plotters perceived that the plot had been revealed, some of them began to run away and others to beg for mercy; but they were hidden to be of good cheer and were given over to custody; Phalanthus, however, was sent to the temple of the god to consult with reference to founding a colony; and the god responded, "I give to thee Satyrium, both to take up thine abode in the rich land of Taras and to become a bane to the Iapygians." Accordingly, the Partheniaie went thither with Phalanthus, and they were welcomed by both the barbarians and the Cretans who had previously taken possession of the place. These latter, it is said, are the people who sailed with Minos to Sicily, and, after his death, which occurred at the home of Cocalus in Camici, set sail from Sicily; but on the voyage back they were driven out of their course to Taras, although later some of them went afoot around the Adriatic as far as

2 i.e. by the length of it. According to Plutarch (Lycurgus 1) the wearing of long hair by the Spartans dated back to Lycurgus (the ninth century B.C.), but according to Herodotus (1.82) they wore their hair short till the battle of Thyrea (in the sixth century B.C.), when by legal enactment they began to wear it long.

3 At Delphi.

4 Cp. 6. 2. 6.

5 Back to Crete.

6 The Adriatic.
Μακεδονίας Βοττιαίος 1 προσαγορευθήματι. Ἡ ἱππο-
γας δὲ λεγόμεναι πάντας φασὶ μέχρι τῆς Δαυνίας
ἀπὸ Ἡλυκιαν, ὃν ἐκ Κρήσσης γυναικὸς Δαυδάλωρ
γενόμεναι φασὶ καὶ ἡγήσατο τῶν Κρητῶν. Τά-
ραντα δ’ ὄνομασαν ἀπὸ ἢρως τῶς τῆς πόλεως.

3. Ἐφόροις δ’ ὦτω λέγει περὶ τῆς κτίσεως
ἐπολέμουν Λακεδαιμόνιοι Μεσσηνίοις, ἀποκτεί-
νασι τῶν βασιλεά Τήλεκλον εἰς Μεσσήνην ἠμικό-
μενον ἐπὶ θυσίαι, ὅμοιαστε μὴ προτεροῦ ἐπαν-
ήξεων οίκαδε, πρὶν ἡ Μεσσήνην ἀνελεύῃ ἡ πάντας
ἀποθανεῖν φύλακας δὲ τῆς πόλεως κατέλυσα
στρατεύουσε τοὺς τε κενταύτους καὶ πρεσβυτάτους
τῶν πολιτῶν. Δεκάτῳ δ’ ὦστερον ἐτεῖ 2 τοῦ πο-
λέμου τὰς γυναίκας τῶν Λακεδαιμονίων συνελ-
θοῦςας ἐξ ἐαυτῶν πέμψει τινὰς παρὰ τοὺς ἄνδρας
τὰς μεμνημένας, ὡς οὐκ ἦπ’ ἵππος πολεμοῖν πρὸς
tοὺς Μεσσηνίους: οἱ μὲν γὰρ τοῖς τεκνο-
παιοῦνται, οἱ δὲ χήρας ἀφεντες τὰς γυναίκας ἐν
τῇ πολεμίᾳ ἐστρατοπέδευοι καὶ κλινοῦσι εἰς
λειπανδρήσαι τὴν πατρίδα. οἱ δ’ ἄμα καὶ τῶν
ὀρκον φυλάττοντες καὶ τῶν τῶν γυναικῶν λόγον
ἐν νῦθ’ θέμενοι πέμπουσι τῆς στρατιῶς τοὺς εὐ-
ρωτότατοι ἄμα καὶ νεωτάτους, οὗ τις ἤδεσαν οὐ
μετασχάντας τῶν ὅρκων διὰ τὸ παῖδας ἐτεὶ ὦντας
συνεξελθεῖν τοῖς ἐν ἡλικίαις προσέταξαν δὲ συνγε-
γνεθεῖν ταῖς παρθένοις ὑπάσαι ὑπαντάς, ἡγοῦ-

1 Βοττιαίοις, all the editors, for βουγελίον (ALII), βουκέλιον (C); cp. Βοττιαίον (6. 3. 6).
2 ἐτεῖ, after ὦστερον, is omitted in ABCI.
Macedonia and were called Bottiaeans. But all the people as far as Daunia, it is said, were called Iapyges, after Iapyx, who is said to have been the son of Daedalus by a Cretan woman and to have been the leader of the Cretans. The city of Taras, however, was named after some hero.

3. But Ephorus describes the founding of the city thus: The Lacedaemonians were at war with the Messenians because the latter had killed their king Teleclus when he went to Messene to offer sacrifice, and they swore that they would not return home again until they either destroyed Messene or were all killed; and when they set out on the expedition, they left behind the youngest and the oldest of the citizens to guard the city; but later on, in the tenth year of the war, the Lacedaemonian women met together and sent certain of their own number to make complaint to their husbands that they were carrying on the war with the Messenians on unequal terms, for the Messenians, staying in their own country, were begetting children, whereas they, having abandoned their wives to widowhood, were on an expedition in the country of the enemy, and they complained that the fatherland was in danger of being in want of men; and the Lacedaemonians, both keeping their oath and at the same time bearing in mind the argument of the women, sent the men who were most vigorous and at the same time youngest, for they knew that these had not taken part in the oaths, because they were still children when they went out to war along with the men who were of military age; and they ordered them to cohabit with the maidens, every man with every maiden, thinking that thus the maidens would
μενοι πολυτεκνήσεως μάλλον γενομένων δὲ τούτων, οἱ μὲν παιδεῖς ὑμομάσθησαν Παρθενίαι. Μεσσήνη δὲ ἐάλω πολεμηθεῖσα ἐννεακαίδεκα ἔτη, καθάπερ καὶ Τυρστάλὸς φησιν.

ἀμφ' αὕτην 1 δ' ἐμάχοντ' ἐννεακαίδεκ' ἔτη, νολεμέως αἰεὶ ταλασίφρων θυμὸν ἔχοντες, αἰχμηταὶ πατέρων ἡμετέρων πατέρες.

εἰκοστῇ δ' οἱ μὲν κατὰ πίσον ἐργα λιπόντες φέγγουν Ἱθωμαίοις ἐκ μεγάλων ὄρεων.

C 230 τὴν μὲν οὖν Μεσσηνίαν κατενεμαντο, ἑπανελθόντες δ' οἴκαδε τοὺς Παρθενίας οὐχ ὁμοίως τοῖς ἄλλοις ἐτίμων, ὡς οὐκ ἐκ γάμου γεγονότας· οἱ συνιστάμενοι μετὰ τῶν Ἑιλώτων ἐπεβούλευσαν τοὺς Δακεδαιμονίους καὶ συνῆθεντο ἄραι σύσσημον ἐν τῇ ἁγορᾷ πίλον Δακονίκον, ἐπιδιὰν ἐγχειροῦσιν τῶν δὲ Ἑιλώτων τινὲς ἔσαγγελλαντες, τὸ μὲν ἀντεπιθετθαι χαλεπῶν ἐγρωθαν καὶ γὰρ πολούς εἶναι καὶ πάντας ὀμόφρονας, ὡς ἀν ἄλληλων ἀδελφοὺς νομίζομένους· τοὺς μέλλοντας δ' αἴρειν τὸ σύσσημον ἐκ τῆς ἁγορᾶς ἀπιέναι προσέταξαν. οἱ μὲν δὴ μεμηνυμένης αἰσθόμενοι τὴν πράξιν ἐπέσχον, οἱ δὲ διὰ τῶν πατέρων ἐπεισάν αὐτοὺς εἰς ἄποικιαν ἔξελθειν κἀκεῖ μὲν κατάσχωσιν ἁρκοῦντα τῶν τόπων, μένειν, εἰ δὲ μὴ, τὴς Μεσσηνίας τὸ πέμπτον κατανεμασθαι μέρος ἐπινιόντας. οἱ δὲ σταλέντες κατέλαβον 2 τοὺς 'Αχαιοὺς πολεμοῦντας τοὺς Ἑλλήνες, μετασχόντες δὲ τῶν κινοῦν τοῖς Τάραντα τῇ Τάρανται.

4. Ἡσχυσαν δὲ ποτὲ οἱ Ταραντῖνοι καθ' ὑπερβο-

1 ἀμφ' αὕτην, Kramer, for ἀμφ' τάδε; so the later editors.
2 κατέλαβον (ἢ τότε, Β sec. in.) for κατελάβωντο (Ἀκλ), κατεβάλλοντο (Β); so the other editors.
bear many more children; and when this was done, 
the children were named Partheniae. But as for 
Messene, it was captured after a war of nineteen 
years, as Tyrtaeus says: “About it they fought for 
nineteen years, relentlessly, with heart ever steadfast, 
did the fathers of our fathers, spearmen they; and 
in the twentieth the people forsook their fertile 
farms and fled from the great mountains of Ithome.” 
Now the Lacedaemonians divided up Messenia among 
themselves, but when they came on back home they 
would not honour the Partheniae with civic rights 
like the rest, on the ground that they had been 
born out of wedlock; and the Partheniae, leagu 
ing with the Helots, formed a plot against the Lacedaemonians and agreed to raise a Laconian cap in 
the market-place as a signal for the attack. But 
though some of the Helots had revealed the plot, 
the Lacedaemonians decided that it would be difficult 
to make a counter-attack against them, for the 
Helots were not only numerous but were all of 
one mind, regarding themselves as virtually brothers 
of one another, and merely charged those who were 
about to raise the signal to go away from the market-
place. So the plotters, on learning that the under-
taking had been betrayed, held back, and the 
Lacedaemonians persuaded them, through the influ-
ence of their fathers, to go forth and found a colony, 
and if the place they took possession of sufficed 
them, to stay there, but if not, to come on back and 
divide among themselves the fifth part of Messenia. 
And they, thus sent forth, found the Achaeans at 
war with the barbarians, took part in their perils, 
and founded Taras. 

4 At one time the Tarantini were exceedingly
λῆν, πολιτευόμενοι δημοκρατικῶς καὶ γὰρ ναυτικῶν ἐκέκτυντο μέγιστον τῶν ταύτη καὶ πεζοῦ ἐστελλόν τρισμυρίους, ἵππεις δὲ τρισκελίους, ἵππαρχους δὲ χιλίους. ἀπεδέξαντο δὲ καὶ τὴν Πυθαγόρειον ϕιλοσοφίαν, διαφερόντως δ' Ἀρχύτας, δ' καὶ προέστη τῆς πόλεως πολὺν χρόνον. ἔξισχυε δ' ἡ ύστερον τρυφὴ διὰ τὴν εὐδαιμονίαν, ὡστε τὰς πανδήμους ἐορτὰς πλείους ἀγεσθαί κατ' ἐτος παρ' αὐτοῖς ἡ τὰς ἡμέρας ἐκ δὲ τούτου καὶ χείρον ἐπολιτεύσατο. ἐν δὲ τῶν φαύλων πολιτευμάτων τεκμηρίων ἦστι τὸ ξενικός στρατηγὸς χρήσθαι καὶ γὰρ τὸν Μολοττὸν Ἀλέξανδρον μετεπέμψαντο ἐπὶ Μεσσαπίους καὶ Λευκανοῦς, καὶ ἔτι πρῶτον Ἀρχύδαμον τὸν Ἀγγελιάων καὶ ύστερον Κλεωνυμοῦ καὶ Ἀγαθοκλέα, εἰτά Πύρρου, ἡνίκα συνέστησαν πρὸς Ἀσσυρίους. οὐδ' ἐκέλῳς δ' εὑπειθῶν ἡδύναντο οὐς ἑπεκαλοῦντο, ἀλλ' εἰς ἐχθρὰν αὐτοὺς καθίστασαν. ὁ γὰρ Ἀλέξανδρος τὴν κοινὴν Ἑλληνικῶν τῶν ταύτη πανήγυριν, ήν ἐθος ἦν ἐν Ἡρακλεία συντελεῖν τῆς Ταραχίης, μετάγειν ἐπειράτο εἰς τὴν Θουρίαν κατὰ ἔχθος, ἐκέλευε τε κατὰ τὸν

1 Archytas (about 427–347 B.C.), besides being chosen seven times as chief magistrate (“strategus”) of Tarentum, was famous as general, Pythagorean philosopher, mathematician, and author. Aristotle and Aristoxenus wrote works on his life and writings, but both of these works are now lost.

2 Alexander I was appointed king of Epeirus by Philip of Macedonia about 342 B.C., and was killed by a Leucaean about 330 B.C. (ep. 6. 1. 5).

3 Archidamus III, king of Sparta, was born about 400 B.C. and lost his life in 338 B.C. in this war.

4 Little is known of this Cleonymus save that he was the son of Cleomenes II, who reigned at Sparta 370–300 B.C.
powerful, that is, when they enjoyed a democratic government; for they not only had acquired the largest fleet of all peoples in that part of the world but were wont to send forth an army of thirty thousand infantry, three thousand cavalry, and one thousand commanders of cavalry. Moreover, the Pythagorean philosophy was embraced by them, but especially by Archytas, who presided over the city for a considerable time. But later, because of their prosperity, luxury prevailed to such an extent that the public festivals celebrated among them every year were more in number than the days of the year; and in consequence of this they also were poorly governed. One evidence of their bad policies is the fact that they employed foreign generals; for they sent for Alexander the Molossian to lead them in their war against the Messapians and Lucanians, and, still before that, for Archidamus, the son of Agesilaüs, and, later on, for Cleonymus, and Agathocles, and then for Pyrrhus, at the time when they formed a league with him against the Romans. And yet even to those whom they called in they could not yield a ready obedience, and would set them at enmity. At all events, it was out of enmity that Alexander tried to transfer to Thurian territory the general festival assembly of all Greek peoples in that part of the world—the assembly which was wont to meet at Heraclia in Tarantine territory, and that he began to urge that a place for

5 Agathocles (b. about 361 n.c. - d. 289 n.c.) was a tyrant of Syracuse. He appears to have led the Tarantini about 300 B.C.

6 Pyrrhus (about 318–272 n.c.), king of Epeirus, accepted the invitation of Tarentum in 281 n.c.
'Ακάλανδρον ποταμὸν τειχίζειν τόπον, ὅπου ἔσοντο αἱ σύνοδοι· καὶ δὴ καὶ ἡ συμβάσα αὐτῷ κακοπραγμα για τὴν ἐκείνων ἀγνωμοσύνην ἀπαντήσαι λέγεται. περὶ ¹ τῇ Ἀννίβεια καὶ τῆς ἐλευθερίας ἀφρεθήσαν, ὑστέρον δὲ ἀποκιάν Ὀρμαίων δεξάμενοι καθ᾽ ἱσυχίαν ἔσσει καὶ βέλτιόν ἡ πρότερον πρὸς δὲ Ἐμεσσαπίους ἐπολέμησαν περὶ Ἡρακλείας, ἐχούσης συνεργοῦσθος τὸν τῇ Ἁρμινίων καὶ τὸν τῷ Πευκετίων βασιλέα.

5. 'Ἡ δὲ ἐξῆς τῶν Ἰαπύγων χώρα παραδόξως ἔστιν ἀστεία: ἐπιπολῆς γὰρ φαινομένη τραχεία εὐρύσκεται βαθύγειος σχιζόμενη, ἀνυδροτέρα δ’ οὔσα εὑβοτος οὐδὲν ἦσσον καὶ εὐδενδρος ὀρᾶται, εὐάνδρησε δὲ ποτε καὶ τούτο σφόδρα τὸ χωρίον σύμπαν καὶ ἔσχε πόλεις τρισκαίδεκα, ἄλλα δὲν πλήν Ῥάραντος καὶ Βρεντεσίου τάλλα πολιομάτια ² ἔστιν, οὔτως ἐκπεπόνηται. τοὺς δὲ Σαλεντίνους Κρητῶν ἀποίκους φασίν ἔνταυθα δ’ ἔστι καὶ τὸ τῆς 'Αθηνᾶς ιερὸν πλούσιον ποτε ὑπάρξαν καὶ οἱ σκόπελος, δι’ καλούσιν ἄκραν Ἰαπύγαν, πολὺς ἐκκεκείσανος εἰς τὸ πέλαγος κατὰ ³ τὰς χειμερινὰς ἀνατολὰς, ἐπιστρέφουν δὲ πως ἐπὶ τὸ Δακίνον, ἀνταίρουν ἀπὸ τῆς ἐσπέρας αὐτῶ, καὶ κλείσιν τὸ στόμα τοῦ Ῥαραντίνου κόλπου πρὸς αὐτὸν. καὶ τὰ Κεραύνια δ’ ὄμοιως ὅρη κλείσει πρὸς αὐτὸν τὸ στόμα τοῦ Ἰονίου κόλπου, καὶ ἔστι τὸ διάρμα δοσιν ἐπτακοσίων σταδίων ὑπ’ αὐτοῦ πρὸς τε τὰ Κεραύνια καὶ πρὸς τὸ Δακίνον.

¹ Meineke transposes περὶ τε . . . πρότερον to a position after πρὸς δὲ . . . βασιλέα.
² πολισμάτια, Kramor, for πολισματα; so the later editors.
³ κατά, after πέλαγος, Meineke emends to καλ.
the meetings be fortified on the Acalandrus River. Furthermore, it is said that the unhappy end which befell him\(^1\) was the result of their ingratitude. Again, about the time of the wars with Hannibal, they were deprived of their freedom, although later they received a colony of Romans, and are now living at peace and better than before. In their war against the Messapians for the possession of Heraclia, they had the co-operation of the king of the Daunians and the king of the Peucetians.

5. That part of the country of the Iapygians which comes next is fine, though in an unexpected way; for although on the surface it appears rough, it is found to be deep-soiled when ploughed, and although it is rather lacking in water, it is manifestly none the less good for pasturage and for trees. The whole of this district was once extremely populous; and it also had thirteen cities; but now, with the exception of Taras and Brentesium, all of them are so worn out by war that they are merely small towns. The Salentini are said to be a colony of the Cretans. The temple of Athene, once so rich, is in their territory, as also the look-out-rock called Cape Iapygia, a huge rock which extends out into the sea towards the winter sunrise,\(^2\) though it bends approximately towards the Lacinium, which rises opposite to it on the west and with it bars the mouth of the Tarantine Gulf. And with it the Ceraunian Mountains, likewise, bar the mouth of the Ionian Gulf; the passage across from it both to the Ceraunian Mountains and to the Lacinium is about seven hundred stadia. But the distance by sea from Taras around to

\(^1\) 6. 1. 5. \(^2\) i.e. south-east.
περιπλούσις δ' ἐκ 1 Τάραντος ἔστιν εἰς 2 Βρεντέσιον μέχρι μὲν Βάριδος 3 πολύχνης ἐξακόσιοι στάδιοι. καλοῦσι δὲ Βάριν οἱ νῦν Οὐερητοῦ, κεῖται δ' ἐπὶ τοῖς ἄκροις τῆς Σαλεντίνης, καὶ τὸ πολὺ πεζῆ μᾶλλον ἢ κατὰ πλοίων εἰς αὐτὴν ἐκ τοῦ Τάραντος εὐμαρῆς ἢ ἀφιξίς ἔστιν. ἔσθεν εἰς τὰ Δευκά στάδιοι ὑγδοīκοντα, πολύχνιον καὶ τούτο, ἐν ὧν δείκνυται πηγὴ δυσάδους ὑδατὸς. μυθεύουσι δ' ὅτι τοὺς περιλειφθέντας τῶν Γυγάντων ἐν τῇ κατὰ Καμπανίαν Φλέγρα, Δευτερνίους καλοῦμένους, Ἰρακλῆς ἐξελάσσετε, καταφυγώντες δὲ 4 δεύρο ὑπὸ Γῆς περισταλεῖν, ἐκ δὲ ἱχώρων τοιούτων ἵσχει 5 ρέμα ἡ πηγή· διὰ τούτο δὲ καὶ τὴν παραλίαν ταύτην Δευτερνίαν προσαγορεύουσιν. ἐκ δὲ τῶν Δευκῶν εἰς τὸν Τίθοντα πολύχνην ἐκατῶν πεντάκοντα. ἐντεύθεν δ' εἰς Βρεντέσιον τετρακόσιοι. οἱ δ' ἵσοι καὶ εἰς Σάσωνα τὴν νῆσον, ἥτις μέση πως ἰδρυται τοῦ διάματος τοῦ ἐκ τῆς Ἰπείρου πρὸς τὸ Βρεντέσιον: διὸ τοῖς μὴ δυνάμενοι κρατεῖν τῆς ἐνθυπλοίας καταίρουσιν ἐν ἀριστερὰ ἐκ τοῦ Σάσωνος πρὸς τὸν Τίθοντα, ἐντεύθεν δὲ τηρίσαντες φορὸν πνεύμα προσέχουσι τοῖς μὲν Βρεντεσίουν λιμέσιν, ἐκβάντες δὲ πεζεύουσι συντομώτερον ἐπὶ Ῥοδιόν, πόλεως Ἐλληνιδον, εἴς ἣν ὁ ποιήσας Ἔμνιος. ἔοικεν οὖν χερσονήσῳ τὸ περιπλεόμενον χωρίον ἐκ Τάραντος εἰς Βρεντέσιον ἡ δ' ἐκ Βρεντεσίου πεζευμένη

1 δ' ἐκ (ὁ), for δέ; so all editors.
2 εἰς, Meineke, for εἰ.
3 Βάριδος, Corais, for Βάρινος (Π), Βάρητος (Ἀ); so the later editors.
4 καταφυγώντες δέ, Corais, for καταφυγώντας; so the later editors.
GEOGRAPHY, 6. 3. 5

Brentesium is as follows: First, to the small town of Baris, six hundred stadia; Baris is called by the people of to-day Veretum, is situated at the edge of the Salentine territory, and the trip thither from Taras is for the most part easier to make on foot than by sailing. Thence to Leuca eighty stadia; this, too, is a small town, and in it is to be seen a fountain of malodorous water; the mythical story is told that those of the Giants who survived at the Campanian Phlegra\(^1\) and are called the Leuternian Giants were driven out by Hercules, and on fleeing hither for refuge were shrouded by Mother Earth, and the fountain gets its malodorous stream from the ichor of their bodies; and for this reason, also, the seaboard here is called Leuternia. Again, from Leuca to Hydrus;\(^2\) a small town, one hundred and fifty stadia. Thence to Brentesium four hundred; and it is an equal distance to the island Sason,\(^3\) which is situated about midway of the distance across from Epeirus to Brentesium. And therefore those who cannot accomplish the straight voyage sail to the left of Sason and put in at Hydrus; and then, watching for a favourable wind, they hold their course towards the harbours of the Breutesini, although if they disembark, they go afoot by a shorter route by way of Rodiae,\(^4\) a Greek city, where the poet Ennius was born. So then, the district one sails around in going from Taras to Brentesium resembles a peninsula, and the overland

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\(^1\) See 5. 4. 4 and 5. 4. 6.
\(^2\) Also called Hydruntum; now Otranto.
\(^3\) Now Sasena.
\(^4\) Also called Rodiae; now Rugge.

\(^5\) ιδει, Jones restores, for ἵδει.
όδὸς εἰς τὸν Τάραντα, εὐξώνωρ μιᾶς οὕσα ἥμερας, 
tὸν ἱσθμὸν ποιεῖ τῆς εἰρμήνης χερσονήσου, ἤν 
Μεσσαπίαν τε καὶ Ἰαπυγίαν καὶ Καλαβρίαν 
καὶ Σαλεντίνην κοινῶς οἱ πολλοὶ προσαγορεύουσιν, 
tινὲς δὲ διαιροῦσιν, ὡς ἐλέγομεν πρότερον. 
τὰ μὲν οὖν ἐν τῷ παράπλω πολλάχια εἰρηται.

6. Ἐν δὲ τῇ μεσογαίᾳ Ἑρωδίαι τέ εἰσι καὶ 
Δοκτίαι καὶ μικρὸν ὑπὲρ τῆς βαλάντης Ἀλητία; 
ἐπὶ δὲ τῷ ἱσθμῷ μέσρῳ οὔρια, ἢ 2 βασιλεῖον 
ἐτε de δεικνυται τῶν δυναστῶν 3 των, εἰρήκοτος 
ἑν Ἡρωδότου Τριαν 4 εἶναι ἐν τῇ Ἰαπυγίᾳ, κτίσμα 
Κρητῶν τῶν πλαγιθέντων ἐκ τοῦ Μινω ἑσόλου 
τοῦ εἰς Σικελλίαν, ἦτοι αὐτὴν δὲ δὲ δέχεσθαι ἢ τὸ 
Οὔερητον. Βρεντέσιου δὲ ἐποικήσαται μὲν λέγονται 
Κοῆτες, οἱ μετὰ Θρακίως ἐπελθόντες ἐκ Κυσσαίων, 
εἰθ᾽ οἱ ἐκ τῆς Σικελλίας ἀπηκότες μετὰ τοῦ 
Ἰάπυγος (λέγεται γὰρ ἄμφοτέρως), οὐ συμμείναι 
δὲ φασίν αὐτοὺς, ἀλλὰ ἀπελθοῦν εἰς τὴν Ἡσσαίαν. 
ὑστερον δὲ ἡ πόλις βασιλευομένη πολλὴν ἀπέβαλε 
τῆς χώρας ὑπὸ τῶν μετὰ Φαλάνθου Λακεδαι-
μονίων, ὃμως δὲ ἐκπεσόντα αὐτὸν ἐκ τοῦ 
Τάραντος ἐθέσαντο οἱ Βρεντέσινοι, καὶ τελευτήσαντα ἥξιωσαν 
λαμπρὰς ταφῆς. χώραν δὲ ἔχουσι βελτίω τῆς 
Ταρατίνων. λεπτύγεος γὰρ ἱσαινή, χρυσόκαρπος 
δὲ, μελὶ δὲ καὶ ἱππα τῶν σφόδρα ἐπαυνουμένων 
ἔστι, καὶ εὐλήμενον δὲ μᾶλλον τὸ Βρεντέσιον.

1 Οὐδία, Clavor, for Ὀδρία (AC), Θρακία (Bl); so the editors.
2 ὜, Siebenkees, for Ø; so the later editors.
3 δυναστῶν (Bl), for δυνατῶν; so Siebenkees, Corais, and Meincke.
4 Τριαν, Clavor, for Οδρίαν; so the later editors.
journey from Brentesium to Taras, which is only a one day’s journey for a man well-girt, forms the isthmus of the aforesaid peninsula;¹ and this peninsula most people call by one general name Messapia, or Iapygia, or Calabria, or Salentina, although some divide it up, as I have said before.² So much, then, for the towns on the sea-coast.

6. In the interior are Rodiae and Lapiae, and, slightly above the sea, Aletia; and at the middle of the isthmus, Uria, in which is still to be seen the palace of one of the chieftains. When Herodotus³ states that Hyria is in Iapygia and was founded by the Cretans who strayed from the fleet of Minos when on its way to Sicily,⁴ we must understand Hyria to be either Uria or Veretum. Brentesium, they say, was further colonised by the Cretans, whether by those who came over with Theseus from Cnossus or by those who set sail from Sicily with Iapyx (the story is told both ways), although they did not stay together there, it is said, but went off to Bottiaca.⁵ Later on, however, when ruled by kings, the city lost much of its country to the Lacedaemonians who were under the leadership of Phalanthus; but still, when he was ejected from Taras, he was admitted by the Brentesini, and when he died was counted by them worthy of a splendid burial. Their country is better than that of the Tarantini, for, though the soil is thin, it produces good fruits, and its honey and wool are among those that are strongly commended. Brentesium is also better supplied with harbours; for

¹ 6. 3. 1. ² 6. 3. 1. ³ 7. 170. ⁴ Cp. 6. 3. 2. ⁵ Cp. 6. 3. 2, where Antiochus says that some of them went to Bottiaca.
Εῦχ γὰρ στόματι πολλοὶ κλείονται λιμένες ἀκλίστου, κόλπων ἀπολαμβανομένων ἐντὸς, ὡστ' ἐσκέναι κέρασιν ἐλάφου τὸ σχῆμα, ἀφ' οὗ καὶ τοῦμορα. σὺν γὰρ τῇ πόλει κεφαλῆς μᾶλλον ἐλάφου προσείκεν ὁ τόπος, τῇ δὲ Μεσσαπία γλώσσῃ Βρεντέσιον ἢ κεφαλῆς τοῦ ἐλάφου καλεῖται. ὃ δὲ Ταραντίνος οὐ παντελῶς ἐστὶν ἀκλίστος διὰ τὸ ἀναπεπτάσθαι, καὶ τινα καὶ προσβραχῆ ἔχει τὰ περὶ τῶν μυχῶν.

7. Ἐν δὲ τοῖς ἀπὸ τῆς Ἑλλάδος καὶ τῆς Ἀσίας διάφορους εὐθύμπλωμα μᾶλλον ἐστὶν ἐπὶ τὸ Βρεντέσιον, καὶ δὴ καὶ δένω πάντες καταίρουσιν, οὐς εἰς τὴν Ῥώμην πρόκειται ὁδός. δύο δὲ εἰσι, μία μὲν ἡμιοική διὰ Πενκέτιων, οὓς Ποιδίκλους καλοῦσι, καὶ Δαινίλων καὶ Σαυνίτων μέχρι Βενενεντοῦ, ἡ δὲ ὡς Ἑγνατία πόλις, εἰτα Κελία καὶ Νήπιον καὶ Καύσιον καὶ Σάμει Ἑρσώνια. ἦ δὲ διὰ Τάραντος, μικρὸν ἐν ἄριστερῶ, ὅσον δὲ μιᾶς ἡμέρας περίοδου κυκλεύσατι, ἢ

1 Βρεντέσιον, Clauer emends to βρέτιον; so Corais and Meinke. See Steph. Byz. and Elym. M., but also Eustath. ad ib., p. 1409.
2 Ἐν (the reading of all MSS.), Jones restores, for Ἐν, the emendation of Xylinder and subsequent editors.
3 Βενενεντοῦ, all editors, for Οὐνενεντοῦ.
4 Ἑγνατία (Β').
5 For Κελία, Meinke writes Καίλα.
6 Ἑρσώνια, Meinke, for Κερσώνια.
7 δὲ (the reading of all MSS.), Jones restores, for δὴ, the emendation of Kramer and subsequent editors.

1 So, too, the gulf, or bay, at Byzantium resembles a stag's horn (7. 6. 2).
2 Stephanus Byzantinus says: "According to Seleucus,
here many harbours are closed in by one mouth; and they are sheltered from the waves, because bays are formed inside in such a way as to resemble in shape a stag’s horns; and hence the name, for, along with the city, the place very much resembles a stag’s head, and in the Messapian language the head of the stag is called “brentesium.” But the Tarantine harbour, because of its wide expanse, is not wholly sheltered from the waves; and besides there are some shallows in the innermost part of it.

7. In the case of those who sail across from Greece or Asia, the more direct route is to Brentesium, and, in fact, all who propose to go to Rome by land put into port here. There are two roads from here: one, a mule-road through the countries of the Peucetii (who are called Poedicles), the Daunii, and the Samnitae as far as Beneventum; on this road is the city of Egnatia, and then, Celia, Netium, Canusium, and Herdonia. But the road by way of Taras, lying slightly to the left of the other, though as much as one day’s journey in his second book on Languages, brentium is the Messapian word for the head of the stag.” Hence the editors who emend “brentesium” to “brentium” are almost certainly correct.

3 Here, as in 6. 3. 1., Strabo is speaking of the inner harbour (Mare Piccolo), not the outer, of which, as Tozer (p. 184) says, Strabo takes no account.


5 Cp. 6. 3. 1.

6 Also spelled Gnathia, Gnatia, and Ignatia; now Torre d’Agnazzo.

7 Also spelled Caelia; now Ceglie di Bari.

8 Now Noja.

9 Now Canosa.

10 Now Ortona.
Ἀππία λεγομένη, ὁμαξιλατος μᾶλλον ἐν ταύτῃ δὲ πόλει Οὐρία τε καὶ Οὔενουσία, ἢ μὲν μεταξὺ Τάραντος καὶ Βρεντεσίου, ἡ δὲ ἐν μεθορίῳ Σαυνίτων καὶ Δευκανῶν. συμβάλλουσι δὲ ἀμφοτὲ κατὰ Βενευνετοῦν 2 καὶ τὴν Καμπανίαν ἐκ τοῦ Βρεντεσίου. τοινυντεῦθεν δὲ ἤδη μέχρι τῆς Ρώμης Ἀππία καλεῖται, διὰ Καυδίου καὶ Καλατίας καὶ Καπύης καὶ Κασιλίουν μέχρι Σινούσης, 3 τὰ δὲ ἐυθέως διὰ ἑϊρηται. ἢ δὲ πάσα ἐστιν ἐκ Ρώμης εἰς Βρεντέσιον μίλια τριακόσια ἐξήκοντα. τριήτη δὲ ἐστιν ἐκ Ρηγίου διὰ Βρεττίων καὶ Δευκανῶν καὶ τῆς Σαυνίτειδος εἰς τὴν Καμπανίαν, συναπτοῦσα εἰς τὴν Ἀππίαν, μακροτέρα τῆς ἐκ Βρεντεσίου τρισὶν ἢ τέτρασιν ἡμέραις διὰ τῶν Ἀπεινών ὀρῶν.

8. Ὅ δ’ εἰς τὴν περαιάν ἐκ τοῦ Βρεντεσίου πλοῦς 4 ἐστιν, ὁ μὲν ἐπὶ τὰ Κεραύνια καὶ τὴν ἐξῆς παραλίαν τῆς τε Ηπείρου καὶ τῆς Ἑλλάδος, ὃ δ’ εἰς Ἐπίδαμνον, μείζων τοῦ προτέρου χιλίων γάρ ἐστι 5 καὶ ὄκτακοσίων σταδίων τέτραποι δὲ καὶ

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1 δ’ εἰς, Corais, for δὲ; so the later editors.
2 Βενευνετοῦν, all editors, for Οὔενουσίων (ABC).
3 μέχρι Σινούσης, Tyrwhitt, for μέχρι Οὔενουσίας (ABC), μέχρι Οὔενουσίας (correction in l); so the editors.
4 The Ἐπίδαμνον inserts ἐπιστοὺς after πλοῦς; so Kramer and Müller-Dühnert.
5 For ἐστι καὶ, C. Müller proposes ἐστιν, ἐσείνος δὲ; see note on opposite page.
out of the way when one has made the circuit,\(^1\) what is called the Appian Way, is better for carriages. On this road are the cities of Uria and Venusia, the former between Taras and Brentesium and the latter on the confines of the Samnitiae and the Leucani. Both the roads from Brentesium meet near Beneventum and Campania. And the common road from here on, as far as Rome, is called the Appian Way, and passes through Caudium,\(^2\) Calatia,\(^3\) Capua,\(^4\) and Casilinum to Sinuessa.\(^5\) And the places from there on I have already mentioned. The total length of the road from Rome to Brentesium is three hundred and sixty miles. But there is also a third road, which runs from Rhegium through the countries of the Brettii, the Leucani, and the Samnitiae into Campania, where it joins the Appian Way; it passes through the Apennine Mountains and it requires three or four days more than the road from Brentesium.

8. The voyage from Brentesium to the opposite mainland is made either to the Ceraunian Mountains and those parts of the seashore of Epeirus and of Greece which come next to them, or else to Epidamnus; the latter is longer than the former, for it is one thousand eight hundred stadia.\(^6\) And yet the latter is the usual route, because the city has

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\(^1\) Strabo has already said that the voyage from Brentesium to Epeirus by way of Sason (Saseno) was about 800 stadia (6. 3. 5). But Sason was much out of the way, and apparently was not on the regular route. Again, Epidamnus (now Durazzo) is in fact only about 800 stadia distant, not 1,800 as the text makes Strabo say. It is probable, therefore, that Strabo said either simply "for it is 800 stadia," or "for it is 1,000 stadia, while the former is 800."
οὖτος διὰ τὸ τὴν πόλιν εὐφυῶς κεῖσθαι πρὸς τὸ τὰ τῶν Ἰλλυρίων ἐθνῆ καὶ τὰ τῶν Μακεδόνων. παραπλέοντι δὲ ἐκ τοῦ Βρεντεσίου τὴν Ἀδριατικὴν παραλίαν πόλις ἐστὶν ἡ Ἑγνατία, ὁ ὁσσα κοινὴ καταγωγή πλέοντι τε καὶ πεζεύοντι εἰς Βάριον· δὲ πλοῦς Νότος, μέχρι δεδρο μὲν Πευκέτιοι κατὰ θάλατταν, ἐν τῇ μεσογαίᾳ δὲ μέχρι Σιλουίου. τῶν δὲ τραχεία καὶ ὑβριστὴν πολὺ τῶν Ἀπεννίνων όρῶν κοινωνοῦσα, ἀποικόν τῇ Ἀρκάδῳ δέξασθαι δοκεῖ. εἰσὶ δὲ ἐκ Βρεντεσίου εἰς Βάριον ἐπτακώσιοι ποὺ στάδιον σχεδὸν δὲ ἵσον ἐκατέρας Τάρας διέχει τὴν δὲ συνεχῇ Δαύνιοι νέμονται, εἰτὰ Ἀπουλοὶ μέχρι Φρεντανῶν. ἀνάγκη δὲ, Πευκέτιων καὶ Δαυνίων μηδ' ὀλως λεγομένων ὑπὸ τῶν ἐπιχορίων, πληθεὶς εἰ τὸ παλαιὸν, ἀπάσης δὲ ταύτης τῆς χώρας Ἀπουλίας λεγομένης νυνί, μηδὲ τῶν ὅρους ἐτ' ἀκριβῶς λέγεσθαι τῶν ἐθνῶν τούτων, διόπερ οὐδ' ἡμῖν διαφανεστέον περὶ αὐτῶν.

9. Ἐκ δὲ Βαρίου πρὸς τὸν ποταμὸν Λύφιδον, ἐφ' οὖ τὸ ἐμπόριον τῶν Καυνσιτῶν, τετρακώσιον· ὁ δ' ἀνάπλους ἐπὶ τὸ ἐμπόριον ἐπενήκοντα. πλησίον δὲ καὶ Σαλατία, τὸ τῶν Ἀργυριππινῶν ἐπίνειον. οὗ πολὺ γὰρ δὴ τῆς βαλάττας ἤπερκείναι δύο

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1 Ἑγνατία, Xylander, for Ἐγνατία; so the later editors.
2 Πευκέτιοι, Xylander, for Πευκέτιον; so the later editors.
3 εὖ, before τῇ, Kramer inserts; so the later editors.
4 Τάρας, after ἐκατέρας, Xylander inserts; so the later editors.
5 Δαύνιοι (corrected in B sec. m.), for Καύνιοι; so the editors.
a good position with reference both to the tribes of the Illyrians and to those of the Macedonians. As one sails from Brentesium along the Adriatic seaboard, one comes to the city of Egnatia, which is the common stopping-place for people who are travelling either by sea or land to Barium;⁴ and the voyage is made with the south wind. The country of the Peucetii extends only thus far² on the sea, but in the interior as far as Silvium.³ All of it is rugged and mountainous, since it embraces a large portion of the Apennine Mountains; and it is thought to have admitted Arcadians as colonists. From Brentesium to Barium is about seven hundred stadia, and Taras is about an equal distance from each. The adjacent country is inhabited by the Daunii; and then come the Apuli, whose country extends as far as that of the Frentani. But since the terms "Peucetii" and "Daunii" are not at all used by the native inhabitants, except in early times, and since this country as a whole is now called Apulia, necessarily the boundaries of these tribes cannot be told to a nicety either, and for this reason neither should I myself make positive assertions about them.

9. From Barium to the Asopus River, on which is the Emporium of the Canusitae⁴ is four hundred stadia and the voyage inland to Emporium is ninety. Near by is also Salapia,⁵ the seaport of the Argyrrippini. For not far above the sea (in the plain, at

³ Silvium appears to have been on the site of what is now Caragone.
⁴ This Emporium should probably be identified with the Canne of to-day (see Ashby and Gardner, op. cit., p. 156).
⁵ Now Salpi.
πόλεις, ἐν γε τῷ πεδίῳ, μέγισται τῶν Ἰταλιωτῶν γεγονυότα διπέτερον, ὡς ἐκ τῶν περιβόλων δῆλον, τὸ τε Κανύσιον καὶ ἡ Ἀργυρίππα. ἀλλὰ νῦν ἑλάττων ἔστιν. ἐκαλεῖτο δ' ἐξ ἀρχής ᾿Αργος Ἰππιοῦ, εἶτ' Ἀργυρίππα, εἶτα νῦν ᾿Αρτοι. λέγονται C 284 δ' ἀμφότεραι Διομήδους κτίσματα, καὶ τὸ πεδίον καὶ ἀλλὰ πολλὰ δείκνυται τῆς Διομήδους ἐν τούτοις τοῖς τόποις δυναστείας σημεῖα. ἐν μὲν τῷ τῆς ᾿Αθηνᾶς ἱερῷ τῆς ἐν Λουκερίᾳ παλαιά ἀναθήματα καὶ αὐτῇ δ' ὑπήρξε πόλις ἀρχαῖα Δαννίων, νῦν δὲ τεταπείνωται. ἐν δὲ τῇ πλησίον θαλάσσῃ δύο νῆσοι Διομήδειαι προσαγορεύομεναι, ὦν ἡ μὲν οὐκείται, τὴν δ' ἐρήμων φασίν εἶναι ἐν ᾧ καὶ τὸν Διομήδη μιθεόυσιν ἰφανισθηκαί τινες καὶ τοὺς ἑταίρους ἀπορνισθήκασι, καὶ δὴ καὶ νῦν διαμένειν ἡμέρους καὶ βίου τινὰ ξῆν αὐθράπτων τάξει τε διαίτης καὶ τῇ πρὸς ἀνθρώπους ἠμερότιτι τοὺς ἐπιεκτει, ἀπὸ δὲ τῶν κακούργων καὶ μιαρῶν φυγῆ. εἰρηκαί δὲ καὶ τὰ παρὰ τοῖς ᾿Ευετοῖς διαπερρυλήμενα περὶ τοῦ ἡρώου τούτου καὶ αἱ νομοθετεῖαι τιμαί. δοξεῖ δὲ καὶ ὁ Σιπτοῦς Διομήδους εἶναι κτίσμα, διέχων τῆς Σαλαπίας ὅσον τετταράκοιτα καὶ ἐκατόν σταδίων, καὶ ὁνυμάζετο γε Σηπτοῦς ᾿Ελληνικῶς ἀπὸ τῶν ἐκκυματιζομένων σηπτῶν. μεταξὺ δὲ τῆς Σαλαπίας καὶ τοῦ Σιπτοῦντος ποταμός τε πλωτός καὶ στομαλάμην μεγάλη. δὴ ἀμφότεροι δὲ τὰ ἐκ Σιπτοῦντος κατάγεται, καὶ μάλιστα ὁ

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1 ἑλάττων, Meineke, for ἑλάττων.  
2 Σιπτοῦς (AC).

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1 Now Canosa.  
2 Now Arpino.  
3 Cr. 5. 1. 9.  
4 In Latin, Sipontum; now in ruins, near Santa Maria di Siponto.

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all events) are situated two cities, Canusium\(^1\) and Argyrippa,\(^2\) which in earlier times were the largest of the Italiote cities, as is clear from the circuits of their walls. Now, however, Argyrippa is smaller; it was called Argos Hippium at first, then Argyrippa, and then by the present name Arpi. Both are said to have been founded by Diomedes.\(^3\) And as signs of the dominion of Diomedes in these regions are to be seen the Plain of Diomedes and many other things, among which are the old votive offerings in the temple of Athene at Luceria—a place which likewise was in ancient times a city of the Daunii, but is now reduced—and, in the sea near by, two islands that are called the Islands of Diomedes, of which one is inhabited, while the other, it is said, is desert; on the latter, according to certain narrators of myths, Diomedes was caused to disappear, and his companions were changed to birds, and to this day, in fact, remain tame and live a sort of human life, not only in their orderly ways but also in their tameness towards honourable men and in their flight from wicked and knavish men. But I have already mentioned the stories constantly told among the Heneti about this hero and the rites which are observed in his honour.\(^4\) It is thought that Sipus\(^4\) also was founded by Diomedes, which is about one hundred and forty stadia distant from Salapia; at any rate it was named “Sepius” in Greek after the “sepia”\(^5\) that are cast ashore by the waves. Between Salapia and Sipus is a navigable river, and also a large lake that opens into the sea; and the merchandise from Sipus, particularly grain, is brought

\(^5\) Cattle-fish.
σίτος. δείκνυται δὲ τῆς Δανιάς περὶ λάφου, ὁ ὅνομα Δρίων, ἦρω, τὸ μὲν Κήλχαντος ἐπ᾽ ἀκρα τῇ κορυφῇ ἐναγίζουσι δ᾽ αὐτῷ μέλανα κρίων οἱ μαυτενόμενοι, ἐγκαμώμενοι ἐν τῷ δέρματι τὸ δὲ Ποδαλειρίου κάτω πρὸς τῇ μέσῃ, διέχον τῆς θαλάττης ὅσον σταδίους ἐκατόν ῥέι δ᾽ εἰς αὐτοῦ ποτάμιον πάνακες πρὸς τὰς τῶν θρεμματῶν νύσσους. πρόκειται δὲ τοῦ κόπτων τούτων πελάγιων ἀκροτήριων ἐπὶ τριακοσίων ανατείχουσι σταδίους πρὸς τὰς ἀνατολάς, τὸ Γάργανον, κύμπτοντι δὲ τὴν ἀκραν πολισμάτιον Οὔριοι, καὶ πρὸ τῆς ἀκρας αἱ Διομήδεια τῆς ἑστι, καλύπτει δὲ ἦττον, ὣς ἄλοιρα ἔνειν ἔνειν ὁ χώρα αὕτη πάρορος τε καὶ πολυφόρος, ἵπποι δὲ καὶ προβατοίς ἀρσίτην ἣ δ᾽ ἐρέα μαλακωτέρα μὲν τῇς Ταρασίνης ἔστι, λαμπρὰ δὲ ἦττον, ὣς ἄλοιρα εὐδινὴ διὰ τὴν κολύτητα τῶν πεδίων ἡ ἀκρα καὶ διοργυγα τεμείν ἐπιχειρήθησαι φασί τῶν Διομήδης μέχρι τῆς θαλάττης, καταλείπειν δὴ ήμισθελή καὶ ταύτην καὶ τὰς άλλας πράξεις μετάπεμπτον οἰκαδε γενόμενον, κάκει καταστρέφεσται τῶν βίου. εἰς μὲν οὖν ὁδὸς ὁ λόγος περὶ αὐτοῦ, δεύτερος δ᾽ ὡς αὐτὸθ᾽ μείνει καταστροφὴς τοῦ βίου, τρίτος δ᾽ ὁ μυθώδης, ὃν προείπον, τὸν ἐν τῇ νήσῳ λέγον ἀφανισμον, τέταρτον δὲ θείας τίς ἂν τῶν τῶν Ἐντέθων καὶ γὰρ ἐκεῖνοι παρὰ σφικῆς πῶς τὴν καταστροφὴν αὐτοῦ μυθεύοντος ἢ ἄποθεσθεν καλοῦσι. 10. Ταύτα μὲν οὖν κατ᾽ Ἀρτεμίδωρον κείται τὰ Ω 285 διαστήματα. φησὶ δ᾽ ὁ χωρογράφος τὰ ἀπὸ τοῦ

1 Artemidorus (flourished about 100 B.C.), of Ephesus, was an extensive traveller and a geographer of great importance. He wrote a geography of the inhabited world in eleven
down on both. In Daunia, on a hill by the name of Drium, are to be seen two hero-temples: one, to Calchas, on the very summit, where those who consult the oracle sacrifice to his shade a black ram and sleep in the hide, and the other, to Podaleirius, down near the base of the hill, this temple being about one hundred stadia distant from the sea; and from it flows a stream which is a cure-all for diseases of animals. In front of this gulf is a promontory, Garganum, which extends towards the east for a distance of three hundred stadia into the high sea; doubling the headland, one comes to a small town, Urium, and off the headland are to be seen the Islands of Diomedes. This whole country produces everything in great quantity, and is excellent for horses and sheep; but though the wool is softer than the Tarantine, it is not so glossy. And the country is well sheltered, because the plains lie in hollows. According to some, Diomedes even tried to cut a canal as far as the sea, but left behind both this and the rest of his undertakings only half-finished, because he was summoned home and there ended his life. This is one account of him; but there is also a second, that he stayed here till the end of his life; and a third, the aforesaid mythical account, which tells of his disappearance in the island; and as a fourth one might set down the account of the Heneti, for they too tell a mythical story of how he in some way came to his end in their country, and they call it his apotheosis.

10. Now the above distances are put down in accordance with the data of Artemidorus; but books, a Periplus of the Mediterranean, and Ionian Historical Sketches. But his works, except numerous fragments preserved in other authors, are now lost.
Βρευτεσίου μέχρι Γαργάνου μελίων ἐκατὸν ἐξήκοντα πέντε, πλεονίζει δε αὐτὰ Ἀρτεμίδωρος ἐντεύθεν δ' εἰς Ἀγκώνα διακόσια πεντήκοντα τέσσαρα μίλια φησίν ἐκεῖνος, ὁ δ' Ἀρτεμίδωρος εἰς Λίσιν πλησίον ὄντα τοῦ Ἀγκώνος σταδίους εἰρηκε χιλίων διακόσιος πεντήκοντα, πολὺ ἐνδεέστερον ἐκείνουν Πολύβιος δ' ἀπὸ τῆς Ἰαπυγίας μεμιλίσθαλα φησὶ καὶ εἶναι μίλια πεντάκοσία ἐξήκοντα δύο εἰς Σήναν 2 πόλιν, ἐντεύθεν δ' εἰς Ἀκυληάν ἐκατόν ἐβδομίκοντα ὄκτω. οὐχ ὁμολογοῦντες τὸ φερομένη διαστήματο τῆς Ἰλλυρικῆς παραλίας ἀπὸ τῶν Κεραυνῶν ὄρων ἐπὶ τῶν τοῦ Ἀδρίου μυχῶν, ὑπὲρ ἐξακατσχίλων τούτων τῶν παράπλοι 3 ἀποφαίωντες καὶ μεῖξο καθιστάντες ἐκεῖνον πολὺ ἑλάττων ὄντα, καὶ πάντες δὲ πρὸς ἀπαντασ μάλιστα περὶ τῶν διαστήματον οὐχ ὁμολογοῦσι πρὸς ἀλλήλους, ὡς πολλάκις λέγομεν, ἡμεῖς δ' ὅπου μὲν ἐπικρίνειν δυνατόν, ἐκφέρομεν τὸ δοκοῦν ἡμῶν, ὅπου δὲ μὴ, τὰ ἐκεῖνων εἰς μέσον οἰόμεθα δεῖν τιθέναι. εάν δὲ μὴ θέλει παρ' ἐκεῖνων ἔχουμεν, οὐδὲν θαυμαστόν, οὐδ' εἰ παρελεύγαμεν τι καὶ ἡμεῖς, ἐν τοιαύτῃ καὶ ταῦτ' ὕποδεσσει τῶν μὲν γὰρ μεγάλων οὐδὲν ἂν παραλίποιμεν, τὰ δὲ

1 ὄντα, after πλησίον, Corais, for τά; so the later editors.
2 Σήναν, Meineke (from conj. of Cluver), for the corrupt Σίλα.
3 τῶν παράπλοιων, Jones inserts, following conj. of Groskurd.
4 λέγομεν, Meineke needlessly emends to ἐλέγομεν, from conj. of Kramer.

1 See 5. 2. 7 and footnote. 2 Monte Gargano.
3 Sema Gallica; now Sinigaglia. 4 The Adriatic.
5 Polybius here gives the total length of the coast-line on
according to the Chorographer,\(^1\) the distances from Brentesium as far as Garganum\(^2\) amount to one hundred and sixty-five miles, whereas according to Artemidorus they amount to more; and thence to Ancona two hundred and fifty-four miles according to the former, whereas according to Artemidorus the distance to the Aesis River, which is near Ancona, is one thousand two hundred and fifty stadia, a much shorter distance. Polybius states that the distance from Iapygia has been marked out by miles, and that the distance to the city of Sena\(^3\) is five hundred and sixty-two miles, and thence to Aquileia one hundred and seventy-eight. And they do not agree with the commonly accepted distance along the Illyrian coastline, from the Ceranian Mountains to the recess of the Adriatic,\(^4\) since they represent this latter coasting-voyage as over six thousand stadia,\(^5\) thus making it even longer than the former, although it is much shorter. However, every writer does not agree with every other, particularly about the distances, as I often say.\(^6\) As for myself, where it is possible to reach a decision, I set forth my opinion, but where it is not, I think that I should make known the opinions of others. And when I have no opinion of theirs, there is no occasion for surprise if I too have passed something by, especially when one considers the character of my subject; for I would not pass by anything important, while as for little things, not

\(^1\) GEOGRAPHY, 6. 3. 10

the Italian side as 740 miles, or 6,166 stadia (8\(\frac{1}{2}\) stadia to the mile; see 7. 7. 4), and elsewhere (2 4. 3) Strabo quotes him as reckoning the length of the Illyrian coast-line from the Ceranian Mts. only to Iapygia (not including Istria) as 6,150 stadia. Cp. also 7. 5. 3, 4, 10.

\(^2\) Cp. 1, 2. 13; 2. 1. 7–8, and 2. 4. 3.
μικρὰ καὶ γνωρισθέντα μικρὸν ὁνήσε καὶ παραπεμφθέντα ἐλαθεὶ καὶ οὐδὲν ἢ οὐ ˡ πολὺ τοῦ παντελοῦς ἔργον παρέλυσε.

11. Μεταξὺ δ' εὐθὺς ἀπὸ τοῦ Γαργάνου κόλπος ὑποδέχεται βαθὺς· οἱ δὲ περιοικώντες ίδίως Ἀπολλονίτες προσαγορεύονται, εἰσὶ δὲ ὁμόγλωττοι μὲν τοῖς Δαυνίοις καὶ Πεινετίοις, ² οὐδὲ τᾶλα δὲ διαφέρουσιν ἐκείνῳ τὸ γε νῦν, τὸ δὲ πάλαι διαφέρειν εἰκός, θεντερ καὶ τὰ ὑψόματα ἐναντία πάντων ἐπικρατεῖν. πρῶτον μὲν οὖν εὐτύχει αὐτῇ πάσα ή γῆ, 'Ἀννίβας δὲ καὶ οἱ ύστεροι πόλεμοι ἡρήμωσαν αὐτήν· ἐναύθια δὲ καὶ τὰ περὶ Κάινιας συνέβη, ὡςον πλείστος ὠλέθρος σωμάτων Ῥωμαίους καὶ τοὺς συμμάχους ἐγένετο. εὖ δὲ τῷ κόλπῳ λίμνη ἐστίν, ύπὲρ δὲ τῆς λίμνης εὖ μεσογαία τὸ 'Ἀπολλον Τέανον, ὁμώνυμον τῷ Σειδάκλω' καθ' δ' ὄνεκες συνάγησαν τὸ τῆς Ἰταλίας πλάτος ἐφ' ἱκανὸν πρὸς τοὺς περὶ Δικαιορίαν τόπους, ἑλαττῶν ή χιλίων σταδίων ἀπὸ θαλάττης ἐπὶ θάλατταν ἱσθμὸν καταλείπον. μετὰ δὲ τῆς λίμνης ἐπὶ τοὺς Φρεντάνους καὶ τὴν Βούκαν ³ παράπλους ἐστί· διακόσιοι δ' εἰσὶν ἐφ' ἐκάτερα στάδιοι τῆς λίμνης ἐπὶ τῇ τῆς Βούκαν καὶ τῷ Γάργανον. τὰ δ' ἐξῆς τοῖς περὶ Βούκαν εἴρηται πρῶτον.

¹ οὐ, before πολὺ, the editors insert, as added, sec. m., in Βμ.
² Πεινετίοις, Xylander, for Πευκεῖοι; so the later editors.
³ Βούκαν, Xylander, for Βούκανον; so the later editors.
only do they profit one but slightly if known, but their omission escapes unnoticed, and detracts not at all, or else not much, from the completeness of the work.¹

11. The intervening space, immediately after Cape Garganum, is taken up by a deep gulf; the people who live around it are called by the special name of Apuli, although they speak the same language as the Daunii and the Peucetii, and do not differ from them in any other respect either, at the present time at least, although it is reasonable to suppose that in early times they differed and that this is the source of the three diverse names for them that are now prevalent. In earlier times this whole country was prosperous, but it was laid waste by Hannibal and the later wars. And here too occurred the battle of Cannae, in which the Romans and their allies suffered a very great loss of life. On the gulf is a lake; and above the lake, in the interior, is Teanum Apulum,² which has the same name as Teanum Sidicinum. At this point the breadth of Italy seems to be considerably contracted, since from here to the region of Dicacearcheia³ an isthmus is left of less than one thousand stadia from sea to sea. After the lake comes the voyage along the coast to the country of the Frentani and to Buca;⁴ and the distance from the lake either to Buca or to Cape Garganum is two hundred stadia. As for the places that come next after Buca, I have already mentioned them.⁵

¹ Cp. 1. 1. 23. ² Passo di Civita. ³ Puteoli. ⁴ Now Termoli. ⁵ 5. 4. 2.
IV

1. Τοσαύτη μένται καὶ τοιαύτη τις ἡ Ἰταλία. πολλὰ δ’ εἰρηκότων, τὰ μέγιστα νῦν ἐπισημα- νούμεθα, ὡφ’ ὅν νῦν ἐϊς τοσοῦτον ὅψις ἐξήρθησαν Σ 286 Ῥωμαίοι. ἐν μὲν, ὅτι νῆσον δίκην ἁσφαλῶς φρουρεῖται τοῖς πελάγεσι κύκλῳ πλῆθν ὀλίγων μερῶν ὧν καὶ αὐτὰ τετείχησται τοῖς ὅρεσι δυσβά- τως οὐσι. δεύτερον δὲ τὸ ἀλάμενον κατὰ τὸ πλείστον καὶ τὸ τούς ὅντας λιμένας μεγάλους εἶναι καὶ θαυμαστούς, ὅν τὸ μὲν πρὸς τὰς ἐξώθεν ἐπιχειρήσεις χρήσιμον, τὸ δὲ πρὸς τὰς ἀντεπι- χειρήσεις καὶ τὴν τῶν ἐμπορίῶν ἀφθονίαν συν- εργόν. τρίτον δὲ τὸ πολλὰς ὑποπτοποκέναι διαφορὰς ἀέρων τε καὶ κράσεων, παρ’ ἄς καὶ ἔως καὶ φυτὰ καὶ πάνθη ἀπλῶς τὸ πρὸς τὸν βίον χρήσιμα πλείστην ἐξάλλαξιν ἔχει πρὸς τε τὸ βέλτιον καὶ τὸ χεῖρον. ἐκτέταται δὲ τὸ μῆκος αὐτῆς ἐπὶ μεσημβρίαν ἀπὸ τῶν ἄρκτων τὸ πλέον, προσθήκη δ’ ἐστὶν ἡ Σικελία τῷ μῆκε τοσαύτη οὕσα καὶ τοσοῦτον καθάπερ μέρος. εὐ- κρασία δ’ ἀέρων καὶ δυσκρασία κρίνεται παρὰ τὰ ψύχη καὶ τὰ βάπτι καὶ τὰ μεταξὺ τοῦτων, ὥστ’ ἐκ τοῦτων ἀνάγκη τὴν νῦν Ἰταλίαν ἐν μέσῳ τῶν ὑπερβολῶν ἀμφοτέρων κειμένην, τοσαύτην τῷ μῆκε, πλείστον τῆς εὐκράτους μετέχειν καὶ κατὰ πλείστας ἰδέας. τούτῳ δὲ καὶ ἀλλως συμβεβη-

1 νῦν, Meineke deletes.
2 ὧν, Krumen inserts; so the later editors.
3 ἐκ, Corais, for καὶ; so the later editors.
IV

1. Such, indeed, is the size and such the character of Italy. And while I have already mentioned many things which have caused the Romans at the present time to be exalted to so great a height, I shall now indicate the most important things. One is, that, like an island, Italy is securely guarded by the seas on all sides, except in a few regions, and even these are fortified by mountains that are hardly passable. A second is that along most of its coast it is harbourless and that the harbours it does have are large and admirable. The former is useful in meeting attacks from the outside, while the latter is helpful in making counter-attacks and in promoting an abundant commerce. A third is that it is characterised by many differences of air and temperature, on which depend the greater variation, whether for better or for worse, in animals, plants, and, in short, everything that is useful for the support of life.\(^1\) Its length extends from north to south, generally speaking, and Sicily counts as an addition to its length, already so great. Now mild temperature and harsh temperature of the air are judged by heat, cold, and their intermediates;\(^2\) and so from this it necessarily follows that what is now Italy, situated as it is between the two extremes and extending to such a length, shares very largely in the temperate zone and in a very large number of ways. And the following is still another advantage which has fallen to the lot of Italy; since the

\(^1\) This statement is general and does not apply to Italy alone (cp. 2. 3. 1 and 2. 3. 7).

\(^2\) Cp. 2. 3. 1.
κεν αὐτῆς τῶν γὰρ Ἀπεινών ὁρῶν δὲ ὅλον τοῦ ὁμοῦς διατεταμένων, ἐφ' ἐκάστου δὲ τὸ πλευρὸν πεδία καὶ γεωλοφίας καλλικάρπους ἠπολείποντων, οὐδὲν μέρος αὐτῆς ἦσθιν, δὲ μὴ καὶ τῶν ὄρεων ἀγαθῶν καὶ τῶν πεδινῶν ἀπολαίθην τυγχάνει. καὶ προστίθει τὸ μέγεθος καὶ πλῆθος ποταμῶν τε καὶ λιμνῶν, πρὸς δὲ τούτων θερμῶν τε καὶ ψυχρῶν υδάτων ἀναβολᾶς πολλαχοῦ πρὸς ύγείαν φύσει παρεσκευασμένας, καὶ μὴν καὶ μετάλλων εὐπορίας παντοδαπῶν. ὥλης τε καὶ τροφῆς ἄνθροποι τε καὶ βοσκήμασιν οὐδὲ ἄξιως ἦσθιν εἰπεῖν τὴν ἀφθονίαν, ὅσην παρέχεται, καὶ τὴν χρηστοκαρπίαν. ἐν μέσῳ δὲ καὶ τῶν θιόνων τῶν μεγάλων οὐσά καὶ τῆς Ἑλλάδος καὶ τῶν ἁρύστων τῆς Λιβύης 2 μερῶν, τῷ μὲν κρατιστότερῳ ἐν ἀρετῇ τε καὶ μεγέθει τὰ περιστώτα αὐτῆς πρὸς ἴγεμιών εὐφυώς ἔχει, τῷ δὲ ἐγγύς εἶναι τὸ μετὰ βαστώνυς ὑπουργεῖσθαι πεπάρισται.

2. Δὲ δὲ δεῖ τῷ περὶ τῆς Ἑλλάδος λόγῳ προσθείναι τινα λόγον κεφαλαιώδη καὶ περὶ τῶν Ῥωμαίων τῶν κατασχόντων αὐτῆς καὶ κατεσκευασμένων ὀρμητήριων πρὸς τὴν σύμπασαν ἴγεμονίαν, προσελήφθω καὶ ταύτα. ὅτι Ῥωμαίοι μετὰ τὴν κτίσιν τῆς Ῥώμης βασιλευόμενοι διεπέλεσαν σωφρόνως ἐπὶ πολλὰς γενεάς ἔπειτα τοῦ ἐσχάτου Ταρκυνίου μοχθηρῶς ἄρχοντος, τῶν μὲν ἐξεβαλον, πολιτείαι γε συνεστήσαντο μικτὴν ἐκ τε μοναρχίας καὶ ἄριστοκρατίας, κοινωνίας C 287 δὲ ἐχρήσαντο Σαβίνους τε καὶ Λατίνους· οὕκ εὐγνωμόνων δὲ οὔτε ἐκείνων ἀλλ' τυγχάνοντες

1 πεδίων, Kramer, for πεδίων; so the later editors.
Apennine Mountains extend through the whole of its length and leave on both sides plains and hills which bear fine fruits, there is no part of it which does not enjoy the blessings of both mountain and plain. And add also to this the size and number of its rivers and its lakes, and, besides these, the fountains of water, both hot and cold, which in many places nature has provided as an aid to health, and then again its good supply of mines of all sorts. Neither can one worthyly describe Italy's abundant supply of fuel, and of food both for men and beast, and the excellence of its fruits. Further, since it lies intermediate between the largest races\(^1\) on the one hand, and Greece and the best parts of Libya on the other, it not only is naturally well-suited to hegemony, because it surpasses the countries that surround it both in the value of its people and in size, but also can easily avail itself of their services, because it is close to them.

2. Now if I must add to my account of Italy a summary account also of the Romans who took possession of it and equipped it as a base of operations for the universal hegemony, let me add as follows: After the founding of Rome, the Romans wisely continued for many generations under the rule of kings. Afterwards, because the last Tarquinius was a bad ruler, they ejected him, framed a government which was a mixture of monarchy and aristocracy, and dealt with the Sabini and Latini as with partners. But since they did not always find either them or the other neighbouring peoples well

\(^1\) Iberians, Celts and Germans.

\(^2\) Αἰσθής, Pertz, for 'Ασίας; Müller-Dibner and Forbiger.
οὔτε τῶν ἄλλων τῶν πλησιοχώρων ἦναγκάζοντο τρόπον τινὰ τῇ ἐκείνῳ καταλύσει τὴν σφετέραν ἐπαύξειν. οὔτω δ’ αὐτοῖς κατ’ ὀλίγον προοίμοιν εἰς ἐπίδοσιν συνέβη τὴν πόλιν ἀιφνιδίας ἀποβαλεῖν παρὰ τὴν ἀπάντων δόξαν, παρὰ δόξαν δὲ καὶ ἀπολαβεῖν ἐγένετο δὲ τούτο, ὡς φησὶ Πολύβιος, ἦτει ἐννεακαϊδεκάτω μετὰ τὴν ἐν Λυγὸς πτωμοῖς ναυμαχίαν, κατὰ τὴν ἐπ’ Ἀνταλκίδου γενομένην εἰρήνην. διακρουσάμενοι δὲ τούτους Ὀρμανιοὺς, πρῶτον μὲν Λατίνους ἀπαντᾶς ὑπηκόους ἐποίησαντο, εἰτα Τυρρηνοὺς καὶ Κελτοὺς τοὺς περὶ τὸν Πάδον ἐπανασαν τῆς πολλῆς καὶ ἀνέδην ἐλευθερίας εἰτα Σαμυτας, μετὰ δὲ τούτους Ταραντίνους καὶ Πύρρου κατεπολέμησαν, εἰτ’ ἠδη καὶ τὴν λοιπὴν τῆς υἱὸν Ἰταλίας πληθυνσαν περὶ τὸν Πάδον. ταύτης δ’ ἐτε καθεστῶσης ἐν πολέμῳ, διέβηςαν εἰς τὴν Σικελίαν, ἀφελόμενοι δὲ Καρχηδονίως αὐτὴν ἐπανήλθον ἐπὶ τοὺς περὶ τὸν Πάδον συνεστῶτος δ’ ἐτε τοῦτο τοῦ πολέμου, παρῇ Ἀννάβας εἰς τὴν Ἰταλίαν, καὶ δευτερος οὗτος πόλεμος πρὸς Καρχηδονίους συνέπεσε, καὶ μετ’ οὐ πολύ τρύτος, ἐν θ’ κατεσκάφῃ Καρχηδών. ἀμα δὲ τὴν τε Λιβύην ἐσχον Ὀρμανιοὶ καὶ τῆς Ἰβηρίας ὅσον ἀφείλοντο τῶν Καρχηδόνων, συνεστερισαν δὲ τοῖς Καρχηδονίοις οἱ θ’ Ἑλλήνες καὶ Μακεδόνες καὶ τῆς Ἀσίας οἱ εντὸς Ἀλυς καὶ τοῦ Ταύρου, καὶ τούτους οὖν ἀμα συγκατακτάσθαι

1 κατὰ, Casaubon, for kal; so the later editors.
2 ἀνέδην, Corradus, for ἀδὴν (ABC); ἀναίδην (no), so the later editors. Cp. ἀνεδην, 4. 6. 9.

1 To the Gauls, under Brennus. 2 1. 6.

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intentioned, they were forced, in a way, to enlarge their own country by the dismemberment of that of the others. And in this way, while they were advancing and increasing little by little, it came to pass, contrary to the expectation of all, that they suddenly lost their city, although they also got it back contrary to expectation. This took place, as Polybius says, in the nineteenth year after the naval battle at Aegospotami, at the time of the Peace of Antalcidas. After having rid themselves of these enemies, the Romans first made all the Latini their subjects; then stopped the Tyrreni and the Celti who lived about the Padus from their wide and unrestrained licence; then fought down the Samnitae, and, after them, the Tarantini and Pyrrhus; and then at last also the remainder of what is now Italy, except the part that is about the Padus. And while this part was still in a state of war, the Romans crossed over to Sicily, and on taking it away from the Carthaginians came back again to attack the peoples who lived about the Padus; and it was while that war was still in progress that Hannibal invaded Italy. This latter is the second war that occurred against the Carthaginians; and not long afterwards occurred the third, in which Carthage was destroyed; and at the same time the Romans acquired, not only Libya, but also as much of Iberia as they had taken away from the Carthaginians. But the Greeks, the Macedonians, and those peoples in Asia who lived this side the Halys River and the Taurus Mountains joined the Carthaginians in a revolution, and therefore at

5 Concluded at Sparta in the Spring of 336 B.C.
προήχθησαν, ὃν Ἀντίοχός τε ἦν ὁ βασιλεὺς καὶ Φίλιππος καὶ Περσεύς. καὶ Ἡλληνικὸν δὲ καὶ Ἑπεκέντρωσιν οἱ πλησιόχοροι τοῖς τε Ἐλληνες καὶ Μακεδονίαις ἠρχας ἔλαβον τοῦ πρὸς Ῥωμαίους πολέμου, καὶ διετέλεσαν πολεμοῦντες μέχρι καταλύσεως ἀπάντων τῶν ἐντὸς Ἰστροῦ καὶ τῶν ἐντὸς Ἀλινοῦ. τὰ δὲ αὐτὰ ἔπαθον καὶ Ἰβηρίας καὶ Κελτῶν καὶ ἄπαντες οἱ λαοὶ, ὡς τοι Ῥωμαίων ἐπακούσαν: 1 τὴν τε γὰρ Ἰβηρίαν οὑς ἔπαύσαντο ὑπαγόμενοι τοῖς ὅπλοις, ἐώς ἄπασαν κατεστράψαντο, Νομαντίνους τε ἐξελόντες καὶ Οὐρίαθον 2 καὶ Σερτώριον ὕστερον διαφθείραντες, ὑστατοὺς δὲ Καυτάβρους, οὕς κατεστράψατο 3 ὁ Σεβαστὸς Καῦσαρ. τὴν δὲ Κελτικὴν ἄπασαν τὴν τε ἐντὸς καὶ τὴν ἐκτὸς σὺν τῇ Διογκτικῆ πρὸτερον μὲν κατὰ μέρος ἀεὶ προσήγοντο, ὕστερον δὲ Καῦσαρ ὁ Θεός, καὶ μετὰ ταῦτα ὁ Σεβαστὸς κοινῷ πολέμῳ καὶ ἄθροῳς κατεκτήσαντο, ὡς ἡ Γερμανοῖς πρὸς πολεμοῦσιν, ἀπὸ τούτων ὄρμωμεν τῶν τόπων ὡς οἰκειοτάτων, καὶ τισὶν ἣδε θριάμβοις. Ο 288 κεκακυμήκασιν ἄπ' αὐτῶν τὴν πατρίδα. τῆς δὲ Διοτῆς, ὡς καὶ Καρχηδόνιων, βασιλεύσαν ἐπετέτραπτο ὑπηκόους οὕσιν, ἀφιστάμενοι δὲ κατελύσαντο, ὡς δὲ εἰς Ἰούβαν περιέστηκεν ἡ τε Μαυρουσία καὶ πολλὰ μέρη τῆς ἄλλης Διοτῆς.

1 ἐπακούσαν (the reading of all MSS.), Jones restores, for ὑπακούσαν.
2 Οὐρίαθον (as in 3. 4. 5) for Οὐρείαθον; so all editors.
3 κατεστράψατο, after οὖς, Jones inserts; others, following Casaubon, insert κατέλυσαν.

1 134-133 B.C., under the leadership of Scipio Aemilianus.
2 Cp. 3. 4. 5.
the same time the Romans were led on to a conquest of these peoples, whose kings were Antiochus, Philip, and Perseus. Further, those of the Illyrians and Thracians who were neighbours to the Greeks and the Macedonians began to carry on war against the Romans and kept on warring until the Romans had subdued all the tribes this side the Ister and this side the Halys. And the Iberians, Celti, and all the remaining peoples which now give ear to the Romans had the same experience. As for Iberia, the Romans did not stop reducing it by force of arms until they had subdued the whole of it, first, by driving out the Nomantini,¹ and, later on, by destroying Viriathus ² and Sertorius, and, last of all, the Cantabri, who were subdued by Augustus Caesar. As for Celtica (I mean Celtica as a whole, both the Cisalpine and Transalpine, together with Liguria ³), the Romans at first brought it over to their side only part by part, from time to time, but later the Deified Caesar, and afterwards Caesar Augustus, acquired it all at once in a general war. But at the present time the Romans are carrying on war against the Germans, setting out from the Celtic regions as the most appropriate base of operations, and have already glorified the fatherland with some triumphs over them. As for Libya, so much of it as did not belong to the Carthaginians was turned over to kings who were subject to the Romans, and, if they ever revolted, they were deposed. But at the present time Juba has been invested with the rule, not only of Mauritania, but also of many parts of the rest of Libya, because of his loyalty and

¹ Literally, "Ligystica" (ep. 4. 6. 3, and 5. 2. 1).
διὰ τὴν πρὸς Ἡρωμαίους εὐνοιάν τε καὶ φιλίαν, 
ed' ὁμοια καὶ περὶ τὴν Ἀσίαν συνέβη· κατ' 
ἀρχὰς μὲν διὰ τῶν βασιλέων διωκότοι ὑπηκόων 
ὤντων, ὕστερον δὲ ἐκλιπόντων ἐκείνων, καθάπερ 
τῶν Ἀτταλικῶν βασιλέων καὶ Σύρων καὶ Παφ- 
λαγόνων καὶ Καππαδόκων καὶ Αἰγυπτίων, ἡ ¹ 
ἀφισταμένων καὶ ἔπειτα καταλυμένων, καθάπερ 
ἐπὶ Μιθριδάτου συνέβη τοῦ Εὐπάτορος καὶ τῆς 
Ἀγυπτίας Κλεοπάτρας, ἀπαντα τὰ ἐντὸς Φά- 
σιδος καὶ Σερφάτου πληρ Ἄραβων τινῶν ὑπὸ 
Ῥωμαίων ἐστὶ καὶ τῶν ὑπ᾽ ἐκείνων ἀποδεικθείση 
δυνάστας. Ἀρμένιοι δὲ καὶ οἱ ὑπερκείμενοι τῆς 
Κολχίδος, Ἀλβανοὶ τε καὶ Ἰβηρες, παρουσίας 
δέονται μόνον τῶν ἱγησομένων, καλὸς δὲ κρα- 
τοῦνται, νεωτερίζοντι δὲ διὰ τὰς τῶν Ῥωμαίων 
ἀπασχολίας, καθάπερ καὶ οἱ πέραν τοῦ Ἡστρον 
τῶν Εὐφρατος περιοικοῦντες πληρ τοῦ Βοσπόρου 
καὶ τῶν Νομάδων. τὸ μὲν γὰρ ὑπήκοον, τὸ δὲ 
ἀχριστὸν εἰς πᾶν διὰ ² τὸ ἀκοινωνητὸν, φυλακῆς 
δὲ μόνον ἀδεμένου καὶ ταλλα δὲ τὰ πολλὰ 
Σκηνίτων καὶ Νομάδων ἐστὶ πόρρῳ σφόδρα ὄν- 
των. Παρθενοὶ δὲ, ὁμοῖοι τε ὄντες καὶ μέγιστον 
δυνάμενοι, τοσοῦτον ὡμο ἐνέδοσαν πρὸς τὴν 
Ῥωμαίων καὶ τῶν καθ' ἡμᾶς ἡγεμόνων ὑπεροχήν, 
ὅτι οὐ μόνον τὰ τρόπαια ἐπεμψάν εἰς Ῥώμην,

¹ στράβω, before ἀφισταμένων, Corais inserts; so the later editors.
² διὰ, Groskurd inserts; so the later editors.

¹ Their country is to be identified with what is now Chirwan and Dagestan (cp. 11. 1. 6).

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his friendship for the Romans. And the case of Asia was like that of Libya. At the outset it was administered through the agency of kings who were subject to the Romans, but from that time on, when their line failed, as was the case with the Attalic, Syrian, Paphlagonian, Cappadocian, and Egyptian kings, or when they would revolt and afterwards be deposed, as was the case with Mithridates Eupator and the Egyptian Cleopatra, all parts of it this side the Phasis and the Euphrates, except certain parts of Arabia, have been subject to the Romans and the rulers appointed by them. As for the Armenians, and the peoples who are situated above Colchis, both Albanians\(^1\) and Iberians,\(^2\) they require the presence only of men to lead them, and are excellent subjects, but because the Romans are engrossed by other affairs, they make attempts at revolution—as is the case with all the peoples who live beyond the Ister in the neighbourhood of the Euxine, except those in the region of the Bosporus\(^3\) and the Nomads,\(^4\) for the people of the Bosporus are in subjection, whereas the Nomads, on account of their lack of intercourse with others, are of no use for anything and only require watching. Also the remaining parts of Asia, generally speaking, belong to the Tent-dwellers and the Nomads, who are very distant peoples. But as for the Parthians, although they have a common border with the Romans and also are very powerful, they have nevertheless yielded so far to the pre-eminence of the

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\(^2\) Their country is to be identified with what is now Georgia (cp. 11. 1. 6).

\(^3\) Cp. 7. 4. 4.

\(^4\) Cp. 7. 3. 17.
κατὰ Ὁρμαίων ἀνέστησάν ποτε, ἀλλὰ καὶ παῖδας ἐπίστευσε Φραύτης τῷ Σεβαστῷ Καίσαρι καὶ παῖδων παῖδας, ἔξομορφοςάμενος θεραπευτικός τὴν φιλίαν· οἱ δὲ νῦν μετίασι ἐνθέντες πολλάκις τῶν βασιλεύσων, καὶ σχεδόν τι πλησίον εἰσὶν τού Ὁρμαίως ποιήσαι τὴν σύμπασαν ἐξουσίαν. καὶ αὐτὴν δὲ τὴν Ἰταλίαν διαστάσαν πολλάκις, ἀφ' ὧν καὶ ὑπὸ Ὁρμαίως ἐστὶ, καὶ αὐτὴν τὴν Ὁμήρου ἢ τῆς πολιτείας ἀρτικί καὶ τῶν ἡγεμόνων ἐκώλυσεν ἐπὶ πλέον προελθείν πλημμελείας καὶ διαφθοράς. χαλεπὸν δὲ ἄλλως διοικεῖν τὴν θηλικαύτην ἡγεμονίαν ἢ ἐνὶ ἐπιτρέψαντας ὡς πατρί. οὐδὲτοτε γοῦν εὕπορησι τοσαύτης εἰρήνης καὶ ἁφθονίας ἀγαθῶν ὑπῆρξε Ὁρμαίως καὶ τοῖς συμμάχοις αὐτῶν, ὅσην Καϊσάρ τε ὁ Σεβαστὸς παρέσχεν, ἀφ' ὧν παρέλαβε τὴν ἐξουσίαν αὐτοτελῆ, καὶ νῦν ὁ διαδεξάμενος νῦσ ἐκείνον παρέχει Τιβέριος, κανόνα τῆς διοικήσεως καὶ τῶν προσταγμάτων ποιούμενος ἐκείνου, καὶ αὐτὸν οἱ παῖδες αὐτοῦ, Γερμανικὸς τε καὶ Δρούσος, ὑποργοῦντες τῷ πατρί.

1 δὲ, Corais inserts; so the later editors.
2 διοικεῖν, no, A (sec. m.), and the editors, for σικεῖν.
GEOGRAPHY, 6. 4. 2

Romans and of the rulers of our time that they have sent to Rome the trophies which they once set up as a memorial of their victory over the Romans, and, what is more, Phraates has entrusted to Augustus Caesar his children and also his children's children, thus obsequiously making sure of Caesar's friendship by giving hostages; and the Parthians of to-day have often gone to Rome in quest of a man to be their king,¹ and are now about ready to put their entire authority into the hands of the Romans. As for Italy itself, though it has often been torn by factions, at least since it has been under the Romans, and as for Rome itself, they have been prevented by the excellence of their form of government and of their rulers from proceeding too far in the ways of error and corruption. But it were a difficult thing to administer so great a dominion otherwise than by turning it over to one man, as to a father; at all events, never have the Romans and their allies thrived in such peace and plenty as that which was afforded them by Augustus Caesar, from the time he assumed the absolute authority, and is now being afforded them by his son and successor, Tiberius, who is making Augustus the model of his administration and decrees, as are his children, Germanicus and Drusus, who are assisting their father.

¹ For example, Volumnes.
BOOK VII
C 289 1. Εἰρηκόσι δ' ἦμιν περὶ τῆς Ἰ βηρίας καὶ τῶν Κελτικῶν ἑτηίδών καὶ τῶν Ἰταλικῶν σών ταῖς πλησίους νήστοις ἐφεξῆς ἄν εἴη λέγειν τὰ λειτομένα τῆς Εὐρώπης μέρη, διελαύσας τὸν ἐνδεχόμενον τρόπον. Λειτυται δὲ τὰ πρὸς ἑω μὲν τὰ πέραν τοῦ Ρήμου μέχρι τοῦ Τανάειδος καὶ τοῦ στόματος τῆς Μαιώτιδος λήμνης, καὶ ὅποι μεταζύ τοῦ Ἀδρίαν καὶ τῶν ἀριστερῶν τῆς Πωντικῆς θαλάσσης μερῶν ἀπολαμβάνει πρὸς νότον μέχρι τῆς Ἑλλάδος καὶ τῆς Προποντίδος οἳ Ἰστρος. διαπείρισεν οὐδ' ὡς ἀπασάν ως ἐγχειρητῶ τίχα τὴν λεχθείσαν γῆν, μέγιστος τῶν κατὰ τὴν Εὐρώπην ποταμῶν, βέων πρὸς νότον κατ' ἀρχάς, εἰτ' ἐπιστρέφων εὐθὺς ἀπὸ τῆς δύσεως ἐπὶ τὴν ἰματολήν καὶ τοῦ Πόντου. ἀρχεται μὲν οὖν ἀπὸ τῶν Γερμανικῶν ἄκρων τῶν ἐσπερίων, πλησίον δὲ καὶ τοῦ μικροῦ τοῦ Ἀδριατικοῦ, διέχων αὐτοῦ περὶ χελίους σταδίους· τελευτᾷ δ' εἰς τὸν Πόντον οὐ πολὺ ἀπόβας τῶν τοῦ Τύρα καὶ τοῦ Βορυσθένου ἐκβολῶν, ἐκελίων ποὺς πρὸς ἄρκτους. Προσάρκεται μὲν οὖν ἐστὶ τῷ Ἰστρῳ τὰ πέραν τοῦ Ρήμου καὶ τῆς Κελτικῆς:

1 The Don.
2 The Adriatic.
3 The sea of Azof.
4 The Danube.
5 The Sea of Marmora.
BOOK VII

I

1. Now that I have described Iberia and the Celtic and Italian tribes, along with the islands near by, it will be next in order to speak of the remaining parts of Europe, dividing them in the approved manner. The remaining parts are: first, those towards the east, being those which are across the Rhenus and extend as far as the Tanaïs\(^1\) and the mouth of Lake Maeotis,\(^2\) and also all those regions lying between the Adrias\(^3\) and the regions on the left of the Pontic Sea that are shut off by the Ister\(^4\) and extend towards the south as far as Greece and the Propontis;\(^5\) for this river divides very nearly the whole of the aforesaid land into two parts. It is the largest of the European rivers, at the outset flowing towards the south and then turning straight from the west towards the east and the Pontus. It rises in the western limits of Germany, as also near the recess of the Adriatic (at a distance from it of about one thousand stadia), and comes to an end at the Pontus not very far from the outlets of the Tyras\(^6\) and the Borysthenes,\(^7\) bending from its easterly course approximately towards the north. Now the parts that are beyond the Rhenus and Celtica are to the north of the Ister; these are the

\(^6\) The Dniester.

\(^7\) The Dnieper.
ταύτα δ' ἐστὶ τά τε Γαλατικὰ ἔθνη καὶ τά Γερμανικὰ μέχρι Βασταρνῶν καὶ Τυρεγετῶν καὶ τοῦ ποταμοῦ τοῦ Βορυσθένους, καὶ ὅσα μεταξὺ τούτου καὶ Τανάδος καὶ τοῦ στόματος τῆς Μαιώτιδος εἰς τε τὴν μεσόγαιαν ἀνατεῖνει μέχρι τοῦ ὧκεανοῦ καὶ τῆς Ποντικῆς κλύζεται θαλάττης 
μεσημβρινὰ δὲ τὰ τε Ἰλλυρικὰ καὶ τὰ Θράκια, 
καὶ ὅσα τούτοις ἀναμέμβαται τῶν Κελτικῶν ἢ 
tινων ἄλλων, μέχρι τῆς Ἐλλάδος. λέγωμεν δὲ 
πρῶτον περὶ τῶν ἐκτὸς τοῦ Ἰστροῦ πολὺ γὰρ 
ἀπλοῦστερα τῶν ἐπὶ θάτερα μερῶν ἐστιν.

C 290 2. Εὐθὺς τοίνυν τὰ πέραν τοῦ Ῥήνου μετὰ τοὺς 
Κελτοὺς πρὸς τὴν ἑω κεκλιμένα Γερμανοὶ νέ-
μονται, μικρὸν ἐξαλλάττωντος τοῦ Κελτικοῦ φύλου 
tῷ τε πλεονασμῷ τῆς ἄγριότητος καὶ τοῦ με-
γέδου καὶ τῆς ἤχαυτότητος, ταλλα δὲ παρα-
πλήσιοι, καὶ μορφαῖς καὶ ἡθεὶς καὶ βίοις ὀντὲς 
οῖς εἰρήκαμεν τοὺς Κελτοὺς. διὸ δὴ καὶ 1 μοι 
δοκοῦσι 'Ρωμαῖοι τούτο αὐτοῖς θέσθαι τοῦνομα, 
ὡς ἄν γνησίους Γαλάτας φράζειν βουλόμενοι-
γνήσιοι γὰρ οἱ Γερμανοὶ κατὰ τὴν 'Ρωμαίων 
διάλεκτον.

3. Ἐστὶ δὲ τὰ μὲν πρῶτα μέρη τῆς χώρας 
tαύτης τὰ πρὸς τῷ Ῥήνῳ μέχρι τῶν ἐκβολῶν 
ἀπὸ τῆς πηγῆς ἀρξαμένους· σχεδὸν δὲ τὶ καὶ τοῦτ'

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1 δὴ καὶ, Meineke, for δίκασα; so Müller-Düchner.

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1 Strabo here means the "exterior" or "Northern" ocean (see 2. 5. 31 and the Frontispiece, Vol. I).
2 4. 4. 2-3.
3 So also Julius Caesar, Tacitus, Pliny and the ancient writers in general regarded the Germans as Celts (Gauls).
teritories of the Galatic and the Germanic tribes, extending as far as the Bastarnians and the Tyregetans and the River Borysthenes. And the territories of all the tribes between this river and the Tanaïs and the mouth of Lake Maeotis extend up into the interior as far as the ocean and are washed by the Pontic Sea. But both the Illyrian and the Thracian tribes, and all tribes of the Celtic or other peoples that are mingled with these, as far as Greece, are to the south of the Ister. But let me first describe the parts outside the Ister, for they are much simpler than those on the other side.

2. Now the parts beyond the Rhenus, immediately after the country of the Cetti, slope towards the east and are occupied by the Germans, who, though they vary slightly from the Celtic stock in that they are wilder, taller, and have yellower hair, are in all other respects similar, for in build, habits, and modes of life they are such as I have said the Cetti are. And I also think that it was for this reason that the Romans assigned to them the name "Germani," as though they wished to indicate thereby that they were "genuine" Galatae, for in the language of the Romans "germani" means "genuine."

3. The first parts of this country are those that are next to the Rhenus, beginning at its source and extending as far as its outlet; and this stretch of

Dr. Richard Braungart has recently published a large work in two volumes in which he ably defends his thesis that the Boii, Vindelici, Rhaeti, Norici, Taurisci, and other tribes, as shown by their agricultural implements and contrivances, were originally, not Celts, but Germans, and, in all probability, the ancestors of all Germans (Sudgermanen, Heidelberg, 1914).
ἔστι τὰ ἐσπέριον τῆς χώρας πλάτος, ἢ ποταμία πάσα. ταύτης δὲ τὰ μὲν εἰς τὴν Κελτικὴν μετήγαγον Ἄραμαῖον, τὰ δὲ ἐφῆ μεταστάντα εἰς τὴν ἐν βάθει χώραν, καθάπερ Μάρσιον· λοιπὸν δὲ εἰσὶν ὅλιγοι καὶ τῶν Σομάμβρων μέρος· μετὰ δὲ τοὺς παραποταμίους τάλλα ἐστίν ἔθνη τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Ἀλβίος ποταμοῦ, ὡς παραλληλός πως ἐκεῖνοι ἰδίοι πρὸς τὸν ὥκεανον, οὐκ ἐλάττω χώραν διεξείσθη ἤπερ ἐκεῖνος. εἰσὶ δὲ μεταξὺ καὶ ἄλλοι ποταμοὶ πλωτοὶ (ὡς ἐν τῷ Ἀμαίνῳ Δρούσος Βροκέτηρος κατεναναχθεῖ), ἰδέωτες ωσαύτως ἀπὸ νότου πρὸς βορρᾶν καὶ τῶν ὥκεανῶν. ἔξηρταὶ γὰρ ἡ χώρα πρὸς νότον καὶ συνεχὴ ταῖς Ἀλπεῖς ποιεῖ ῥάχων τινὰ πρὸς ἕως τεταμένην, ὡς ἄν μέρος οὕσαν τῶν Ἀλπεῶν καὶ δὴ καὶ ἀπεφύγαντο τινὲς οὕτως διὰ τῇ λεχθείσαν θέσιν καὶ διὰ τὸ τὴν αὐτήν ὕλην ἐκφέρειν· οὐ μὴν ἐπὶ τοσοῦτο γε ὕψους ὑπήρξαι τὰ ταύτῃ μέρη. ἐνταῦθα δὲ ἐστὶ καὶ ὁ Ἐρκύνιος δρυμὸς καὶ τὰ τῶν Σοῦββων ἔθνη, τὰ μὲν οἰκοῦντα ἐντὸς τοῦ δρυμοῦ, καθάπερ τὰ τῶν Κολόβων, ἐν

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1 ἔξηρται, Casaubon, for ἔξηρτηται; so the later editors.
2 οὕσαν, Xylander, for οὕσα; so the later editors.
3 μέρη, Meineke emends to ἔρη.
4 καὶ, Kramer and Meinecke omit; a typographical error, apparently.
5 καθάπερ . . Κολόβων, Meineke relocates to the foot of the page; Κολόβων, Cluver emends to Κοιδάθων, Kramer to Κοιδάθων (perhaps rightly).

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1 c.g. the Ubii (see 4. 3. 4). 2 The Elbe. 3 The Kms.
4 The chain of mountains that extends from northern Switzerland to Mt. Krapak.
5 Now called the “Black Forest,” although the ancient term, according to Elton (Origins, p. 51, quoted by Tuzer),

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river-land taken as a whole is approximately the breadth of the country on its western side. Some of the tribes of this river-land were transferred by the Romans to Celtica, whereas the others anticipated the Romans by migrating deep into the country, for instance, the Marsi; and only a few people, including a part of the Sugambri,1 are left. After the people who live along the river come the other tribes that live between the Rhenus and the River Albis,2 which latter flows approximately parallel to the former, towards the ocean, and traverses no less territory than the former. Between the two are other navigable rivers also (among them the Amasias,3 on which Drusus won a naval victory over the Bructeri), which likewise flow from the south towards the north and the ocean; for the country is elevated towards the south and forms a mountain chain4 that connects with the Alps and extends towards the east as though it were a part of the Alps; and in truth some declare that they actually are a part of the Alps, both because of their aforesaid position and of the fact that they produce the same timber; however, the country in this region does not rise to a sufficient height for that. Here, too, is the Hercynian Forest,5 and also the tribes of the Suevi, some of which dwell inside the forest, as, for instance, the tribes of the Coldui,6 in whose territory is Boihaemum,7 the

embraced also "the forests of the Hartz, and the woods of Westphalia and Nassau."

6 Müller-Dübner and Forbiger, perhaps rightly, emend "Coldui" to "Coadui." But as Tozer (p. 187) says, the information Strabo here gives about Germany "is very imperfect, and hardly extends at all beyond the Elbe."

7 Hence the modern "Bohemia," "the home of the Boii."
οὶς ἐστὶ καὶ τὸ Βούναμον, τὸ τοῦ Μαροβόδου βασίλειον, εἰς ὄν ἔκεινος τόπον ἄλλους τε μετανέστησε πλείονας καὶ δὴ καὶ τοὺς ὁμοθενεὶς ἐαυτῷ Μαρκομάνους. ἐπέστη γὰρ τοῖς πράγμασιν ὅπως ὃς ἱδιώτον μετὰ τὴν ἐκ Ῥώμης ἐπάνωδον νέος γὰρ ἦν ἐνθάδε καὶ εὐθεργετικό ὑπὸ τοῦ Σεβαστοῦ, ἐπανελθὼν δὲ ἐδυνάστευε καὶ κατεκτήσατο πρὸς οἰς ἐπον Λουγίουσ 1 τε, μέγα ἔθνος, καὶ Ζούμους καὶ Βούτωνας 2 καὶ Μουγίλωνας καὶ Σιβινός καὶ τῶν Σοίββων αὐτῶν μέγα ἔθνος, Ἀνυνώνας. πλὴν τὰ γε τῶν Σοίββων, ὡς ἐφη, ἔδην τὰ μὲν ἐντὸς οἰκείω τὰ δὲ ἐκτὸς τοῦ ὅρμου, ὄμορα τοῖς Γέταις. μέγιστον μὲν οὖν τὸ τῶν Σοίββων ἔθνος· εἰλήκει γὰρ ἀπὸ τοῦ Ῥώμου μέχρι τοῦ Ἀλβίος· μέρος δὲ τι αὐτῶν καὶ πέραν τοῦ Ἀλβίος νέμεται, καθάπερ Ἔρμονδοροι 3 καὶ Δαγκόβαρδοι, νυνὶ δὲ καὶ τελέως, εἰς τὴν περαιάν ὁς οὖς ἴν ἐκπέπτωκασι φεύγωντες. κοινὸν δ' εἶστιν ἀπασὶ τοῖς ταύτῃ τὸ περὶ τὰς μεταναστάσεις εὐμαρέσ διὰ τὴν λειτοτητα τοῦ βίου καὶ διὰ τὸ μὴ γεωργεῖν μηδὲ θησαυρίζειν, ἀλλ' ἐν καλυβίοις οἰκείῳ, ἐφήμερον ἔχουσι παρασκευήν· τροφὴ δ' ἀπὸ τῶν ὑπερματῶν ἡ πλείστη, καθάπερ

1 Λουγίους, Meineke, for Λουγίου.
2 For Βούτωνας, Kramer and Meineke read Πούτωνας (perhaps rightly).
3 Ἐρμόνδοροι, Casaubon, for Ἐμώνδοροι; so the later editors.

1 Scholars have suggested different emendations for "Zumi," "Butones," "Magilones," and "Sibini," since all these seem to be corrupt (see C. Müller, Ind. Var. Lect., 156,
domain of Marabodus, the place whither he caused to migrate, not only several other peoples, but in particular the Marcomanni, his fellow-tribesmen; for after his return from Rome this man, who before had been only a private citizen, was placed in charge of the affairs of state, for, as a youth he had been at Rome and had enjoyed the favour of Augustus, and on his return he took the rulership and acquired, in addition to the peoples aforementioned, the Lugii (a large tribe), the Zumi, the Butones, the Mugilones, the Sibini, and also the Semnones, a large tribe of the Suevi themselves. However, while some of the tribes of the Suevi dwell inside the forest, as I was saying, others dwell outside of it, and have a common boundary with the Getae. Now as for the tribe of the Suevi, it is the largest, for it extends from the Rhenus to the Albis; and a part of them even dwell on the far side of the Albis, as, for instance, the Hermondori and the Langobardi; and at the present time these latter, at least, have, to the last man, been driven in flight out of their country into the land on the far side of the river. It is a common characteristic of all the peoples in this part of the world that they migrate with ease, because of the meagreness of their livelihood and because they do not till the soil or even store up food, but live in small huts that are merely temporary structures; and they live for the most part off their flocks, as the Nomads do.

p. 981). For "Butones" it is fairly certain that Strabo wrote "Gutones" (the Goths).

2 The "Getae," also called "Daci," dwell in what are now Rumania and southern Hungary.

3 Strabo now uses "tribe" in its broadest sense.

4 Including the Galatae (see 4, 4, 2).
tois Νομάσιν, ὧστ' ἐκείνους μιμούμενοι τὰ οἰκεῖα
taῖς ἀρμαμάξαις ἐπάραντες, ὅτι ἂν δόξη, τρέπον-
tai metà tòν βοσκημάτων. ἄλλα δ' ἐνδεέστερά
ἐστιν ἔθνη Γερμανικά Χηρούσκοι τε καὶ Χάττοι,
cai Γαμαβριούνοι3 καὶ Χαττούριον πρὸς δὲ τῷ
ὀκεάνῳ Σοῦγαμβροί τε καὶ Χαύβοι καὶ Βρούκτε-
ροί καὶ Κίμβροι, Καυκοί τε καὶ Κούλκοι καὶ
Καμψιανοὶ καὶ ἄλλοι πλείους. ἐπὶ ταῦτα δὲ τῷ
Ἀμασία φέρονται Βίσουργίς τε καὶ Λονπίας
ποταμοῖς, διέχων Ρήνου περὶ ἑξακοσίους στὰδίους,
ῥέων διὰ Βρούκτερων τῶν ἐλαττώνων. ἐστὶ δὲ
καὶ Σάλας ποταμός, οὗ μεταξὺ καὶ τοῦ Ρήνου
πολεμῶν καὶ κατορθῶν Δρούθος ἐτελεύτησεν ὁ
Γερμανικὸς. ἑξειρώσατο δ' οὗ μονοῦ τῶν ἔθνων τὰ
πλείστα, ἄλλα καὶ τὰς ἐν τῷ παράπλω νῆσους,
ὅν ἐστὶ καὶ Ἡ Βυρχανίς, ἣν ἐκ πολυρκίας εἶχε.

4. Γνώριμα δὲ ταῦτα κατέστη τὰ ἔθνη πολε-
μοῦντα πρὸς Ρωμαίους, εἰτ' ἐνεδίοντα καὶ πάλιν
ἀφιστάμενα ἢ καὶ καταλείποντα τὰς κατοικίας:
καὶ πλείω δὲ γνώριμα ὑπήρξαν, εἰ ἐπέτρεπε τοῖς
στρατηγοῖς ὁ Σεβαστὸς διαβαίνειν τῶν "Ἀλβίων,
μετιόυσι τοὺς ἐκείσθε ἀπανισταμένους.2

υνὶ δ' ἐνπορῷ τῶν ὑπέλαβε στρατηγεῖν τῶν ἐν χερσὶ
πόλεμον, εἰ τῶν ἔξω τοῦ "Ἀλβίων καθ' ἦσυχιαν

1 Γαμαβριούνοι, Corais, for Γαμαβρίονυν; so Meineke.
2 ἀπανιστάμενοι, Corais, for ἀπανισταμένους; so the later
editors.

1 The Weser.
2 The Lippe.
3 The Lesser Bructeri appear to have lived south of the
Frisii and west of the Ems, while the Greater Bructeri lived
east of it and south of the Western Chauci (op. Ptolemaeus
2. 11. 6-7).

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so that, in imitation of the Nomads, they load their household belongings on their wagons and with their beasts turn whithersoever they think best. But other German tribes are still more indigent. I mean the Cherusci, the Chatti, the Gamabrivii and the Chattuarii, and also, near the ocean, the Sugambri, the Chaubi, the Bructeri, and the Cimbri, and also the Cauci, the Caülci, the Campsiani, and several others. Both the Visurgis\(^1\) and the Lupias\(^2\) Rivers run in the same direction as the Amasias, the Lupias being about six hundred stadia distant from the Rhenus and flowing through the country of the Lesser Bructeri.\(^3\) Germany has also the Salas River\(^4\); and it was between the Salas and the Rhenus that Drusus Germanicus, while he was successfully carrying on the war, came to his end.\(^5\) He had subjugated, not only most of the tribes, but also the islands along the coast, among which is Burehanis,\(^6\) which he took by siege.

4. These tribes have become known through their wars with the Romans, in which they would either yield and then later revolt again, or else quit their settlements; and they would have been better known if Augustus had allowed his generals to cross the Albis in pursuit of those who emigrated thither. But as a matter of fact he supposed that he could conduct the war in hand more successfully if he should hold off from those outside the Albis, who

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4 The Thüringian Sasle.
5 In his thirtieth year (9 A.D.) his horse fell on him and broke his leg (Livy, 
Epitome 140).
6 Now Borkum. The Romans nicknamed it "Fabaria" ("Bean Island") because of the wild beans that grew there (Pliny 4. 27).
διείδχνετο, καὶ μὴ παροξύνοι πρὸς τὴν κοινωνίαν τῆς ἔχθρας. ἦρξαντο δὲ τοῦ πολέμου Ἐσύγαμμπροι πλησίον οἰκούντες τοῦ Ῥήμου, Μέλωνα ἔχοντες ἱγμώνα· κάκειθεν ἤδη διείδχνετο ἄλλοτ᾽ ἄλλοι, δυναστεύοντες καὶ καταλύομενοι, πάλιν δ'/ ἀφιστάμενοι, προδιδόντες καὶ τὰ ὁμηρά καὶ τὰς πίστεις. πρὸς οὖς ἦ μὲν ἁπειστία μέγα ὀφέλος, οἱ δὲ πιστεύοντες τὰ μέγιστα κατέβλαψαν, καθάπερ οἱ Χηροῦσκοι καὶ οἱ τούτοις ὕπήκοοι, παρ᾽ οἷς τρία τάγματα Ῥιμαίων μετὰ τοῦ στρατηγοῦ Οὐάρου Κοινιτίλλου παρασπονδήθησαν ἀπόλυτο εὖ ἐνέδρας. ἔτισαν δὲ δίκας ἀπαντεῖς καὶ παρέέχον τῷ νεοτέρῳ Γερμανίκῳ λαμπρότατον θρίαμβον, ἐν δὲ ἐθριαμβεύσῃ τῶν ἐπεφανεστάτων ἀνδρῶν σῶματα καὶ γυναικῶν, Σεγμιμοῦντός τε Σεγέστου νεός, Χηροῦσκων ἱγμών, καὶ ἀδελφὴ αὐτοῦ, γυνὴ δ'/ Ἀρμενίου τοῦ πολεμαρχήσαντος ἐν τοῖς Χηροῦσκοις ἐν τῇ πρὸς Οὐαροῦ Κοινιτίλλου παρασπονδήσει καὶ νῦν ἔτι συνέχοντος τῶν πολέμου, δύναμα Θουστείλθα, καὶ νῦς τριετῆς Θουμέλκως· ἔτι δὲ Σεσίδακος, Σεγμιμήρου υἱὸς τῶν Χηροῦσκων ἱγμών, καὶ γυνὴ τούτου Γαμῆς, Ὑγκρομίρου θυγατρί, ἱγμώνος Χάττων, καὶ Δευδόριξ, Βαυτόργος τοῦ Μέλωνος ἀδελφοῦ νιῶς, Σούγαμμμαρος. Σεγέστης δὲ ὁ πενθερὸς τοῦ Ἀρμενίου καὶ εὔ ἀρχῆς διέστη

1 διείδχνετο, Cornis emends to διείδχνετο (cp. 4. 3. 4); Kramer and Meineke following.
2 Σεγμιμήρου, Kramer, for Αἰγιμήρου; so the later editors.
3 Χάττων, Cluver, for Βάττων; so the later editors.

1 May 26, 17 A.D. (Tacitus, Annals 2. 41).
were living in peace, and should not incite them to make common cause with the others in their enmity against him. It was the Sugambri, who live near the Rhenus, that began the war, Melo being their leader; and from that time on different peoples at different times would cause a breach, first growing powerful and then being put down, and then revolting again, betraying both the hostages they had given and their pledges of good faith. In dealing with these peoples distrust has been a great advantage, whereas those who have been trusted have done the greatest harm, as, for instance, the Cherusci and their subjects, in whose country three Roman legions, with their general Quintilius Varus, were destroyed by ambush in violation of the treaty. But they all paid the penalty, and afforded the younger Germanicus a most brilliant triumph— that triumph in which their most famous men and women were led captive, I mean Segimuntus, son of Segestes and chieftain of the Cherusci, and his sister Thusnelda, the wife of Armenius, the man who at the time of the violation of the treaty against Quintilius Varus was commander-in-chief of the Cherusan army and even to this day is keeping up the war, and Thusnelda's three-year-old son Thumelicius; and also Sesithacus, the son of Segimerus and chieftain of the Cherusci, and Rhamis, his wife, and a daughter of Ueromirus chieftain of the Chatti, and Deudorix, a Sugambrian, the son of Bactorix the brother of Melo. But Segestes, the father-in-law of Armenius, who even from the outset had opposed the purpose of Armenius, and, taking advantage of an opportune

2 The same name as "Theodoric."

3 So Tacitus, Annals, 1. 55; see also 1. 58, 71.
πρὸς τὴν γηώμην αὐτοῦ καὶ λαβὼν καιρὸν ηὔτο-
μόλησε καὶ τῷ θριάμβῳ παρῆν τῶν φιλτάτων, ἐν
τιμῇ ἀγόμενος· ἐπόμπευσε δὲ καὶ Λίζης τῶν
Χάττων ἱερεύς, καὶ ἄλλα δὲ σώματα ἐπομπευθῆ
ἐκ τῶν πεπορθημένων ἔθνων, Κασύλκων, Καμψα-
νων, Βροικτέρων, Οὐσίπων, Χηρούσκων, Χάττων,
Χαττουρίων, Λαυδών, Τουβαττίων. ἐδύχεται δὲ τοῦ
Ἀλβίος οὗ Ῥήνος περὶ τρισχίλιους σταδίους, εἰ τις
ἐνθυπορούσας ἔχει τὰς ὁδοὺς· νυνὶ δὲ διὰ σκολιάς
καὶ ἐλάδους καὶ δρυμῶν κυκλοπορεῖν ἀνάγκη.

5. Ὁ δὲ Ερκύνιος δρυμὸς πυκνότερος τε ἐστὶ καὶ
μεγαλύδενδρος, ἐν χωρίοις ἐρυμνώφοι κύκλων
περιλαμβάνων μέγαν, ἐν μέσῳ δὲ ἔδρυται χώρα
καλῶς οἰκεῖσθαι δυναμένη, περὶ ἢς εἰρήκαμεν.
ἐστὶ δὲ πλησίον αὐτῆς ἤ τε τοῦ Ἰστροῦ πηγῆ καὶ
ἡ τοῦ Ῥήνου, καὶ ἡ μεταξὶ ἄμφοτέρων λίμνη καὶ τὰ
ἔλη τὰ ἐκ τοῦ Ῥήνου διαχεόμενα. ἔστι δὲ ἡ λίμνη
τὴν μὲν περὶ μετετρούσαν σταδίων πλειόνων ἢ τριακο-
σίων, διάρμα δὲ ἐγγύς διακοσίων. ἔχει δὲ καὶ
νῆσον, ἡ ἐχρήσατο ὀρμητηρίῳ Τιβέριος ναυμαχῶν
πρὸς Οὐνίδολικοὺς. νοτιωτέρα δὲ ἐστὶ τῶν τοῦ
Ἰστροῦ πηγῶν καὶ αὕτη, καὶ ὁ Ἐρκύνιος δρυμός,
time, had deserted him, was present as a guest of honour at the triumph over his loved ones. And Libes too, a priest of the Chatti, marched in the procession, as also other captives from the plundered tribes—the Caülci, Campsani, Bructeri, Usipi, Cher- usci, Chatti, Chattuarii, Landi, Tubattii. Now the Rhenus is about three thousand stadia distant from the Albis, if one had straight roads to travel on, but as it is one must go by a circuitous route, which winds through a marshy country and forests.

5. The Hercynian Forest is not only rather dense, but also has large trees, and comprises a large circuit within regions that are fortified by nature; in the centre of it, however, lies a country (of which I have already spoken1) that is capable of affording an excellent livelihood. And near it are the sources of both the Ister and the Rhenus, as also the lake2 between the two sources, and the marshes3 into which the Rhenus spreads.4 The perimeter of the lake is more than three hundred stadia, while the passage across it is nearly two hundred.5 There is also an island in it which Tiberius used as a base of operations in his naval battle with the Vindelici. This lake is south of the sources of the Ister; as is also the Hercynian Forest, so that necessarily, in

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5 These figures, as they stand in the manuscripts, are, of course, relatively impossible, and Strabo could hardly have made such a glaring error. Meineke and others emend 300 to 500, leaving the 200 as it is; but on textual grounds, at least, 600 is far more probable. "Passage across" (in Strabo) means the usual boat-passage, but the terminal points of this passage are now unknown. According to W. A. B. Coolidge (Encyclopedia Brittanica, s.v. "Lake of Constance") the length of the lake is now 46½ miles (from Bregenz to Stein-am-Rhein), while its greatest width is 10½ miles.
δι' ἀνάγκη τοῦ ἐκ τῆς Κελτικῆς ἐπὶ τοῦ Ἑρμύνου δρυμοῦ ἴνα πρῶτον μὲν διαπερᾶσαι τὴν λίμνην, ἐπειτὰ τοῦ Ἰστροῦ, εἰτ' ἦδη δι' εὐπετεστέρων χωρίων ἐπὶ τοῦ δρυμοῦ τὰς προβάσεις ποιεῖσθαι δι’ ὅροπεδίων. ἡμερήσιον δ' ἀπὸ τῆς λίμνης προελθὼν ὄδον Τιβέριος εἶδε τὰς τοῦ Ἰστροῦ πηγὰς. προσάπτονται δὲ τῆς λίμνης ἐπὶ ὅλον μὲν οἱ 'Ραιτοὶ, τὸ δὲ πλέον Ἑλουνύττιοι καὶ Οὐνδολικοὶ καὶ Ἡ Βοῖων ἔρημια. μέχρι Παννονίων πάντες, τὸ πλέον δ' Ἑλουνύττιοι καὶ Οὐνδολικοὶ, οἰκοῦσιν ὁροπεδία. 'Ραιτοὶ δὲ καὶ Νωρικοὶ μέχρι τῶν Ἀλπιῶν ὑπερβολῶν ἀνίσχουσι καὶ πρὸς τὴν Ἰταλίαν περιενεύουσι, οἱ μὲν Ἰουσόβροις συνάπτοντες, οἱ δὲ Κάρνοις καὶ τοῖς περὶ τὴν Ἀκυλήναν χωρίοις. ἔστι δὲ καὶ ἀλλὰ ὧλη μεγάλη Γαβρίητα ἐπὶ τάδε τῶν Σοῆβων, ἐπέκεινα δ' ὁ Ἑρκύνιος δρυμός, ἔχεται δὲ κάκεινος ὑπ᾽ αὐτῶν.

II

1. Περὶ δὲ Κύμβρων τὰ μὲν οὐκ ἐξέλεγει, τὰ δ' ἔχει ἀπιθανότητας 1 οὐ μετρίας. οὕτε γὰρ τὴν τοιαύτην αἰτίαν τοῦ πλάνητας γενέσθαι καὶ ληστρικοὺς ἀποδέξατ' ἀν τις, οὕτως ξερόνησον οἰκοῦντες μεγάλη πλημμυρίδα ἤξελαθείεν ἐκ τῶν C 293 τόπων· καὶ γὰρ χῦνες ἔχουσι τὴν χώραν, ἢν εἶχον πρότερον, καὶ ἔπεμψαν τῷ Σεβαστῷ δῶρον τῶν ἱερὸτατον παρ' αὐτοῖς λέβητα, αἰτούμενοι φιλίαν

1 ἀπιθανότητας, Cobet, for πιθανότητας.

1 The Forest of the Bohemians.
going from Celtica to the Hercynian Forest, one first crosses the lake and then the Ister, and from there on advances through more passable regions—plateaus—to the forest. Tiberius had proceeded only a day’s journey from the lake when he saw the sources of the Ister. The country of the Rhaetii adjoins the lake for only a short distance, whereas that of the Helvetii and the Vindelici, and also the desert of the Boii, adjoin the greater part of it. All the peoples as far as the Pannoni, but more especially the Helvetii and the Vindelici, inhabit plateaus. But the countries of the Rhaetii and the Norici extend as far as the passes over the Alps and verge toward Italy, a part thereof bordering on the country of the Insubri and a part on that of the Carni and the regions about Aquileia. And there is also another large forest, Gabreta;¹ it is on this side of the territory of the Suevi, whereas the Hercynian Forest, which is also held by them, is on the far side.

II

1. As for the Cimbri, some things that are told about them are incorrect and others are extremely improbable. For instance, one could not accept such a reason for their having become a wandering and piratical folk as this—that while they were dwelling on a peninsula they were driven out of their habitations by a great flood-tide; for in fact they still hold the country which they held in earlier times; and they sent as a present to Augustus the most sacred kettle² in their country, with a

² When the throats of prisoners of war were cut, the blood was caught in huge brazen kettles (7. 2. 3).
καὶ ἀμνηστίαν τῶν ὑπηργομένων τυχόντες δὲ, ὅν ἥξιον, ἀπήραν γελοοῦν δὲ τῷ φυσικῷ καὶ αἰωνίῳ πάθει, διὸ ἐκάστης ἡμέρας συμβαίνωτι, προσοργισθέντας ἀπελθὲιν ἐκ τοῦ τόπου. ἔσκε δὲ πλάσματι τὸ συμβηναὶ ποτε ὑπερβάλλουσαι πλημμυρίδα: ἐπιτάσσει πεν ὁ αὐτὸς καὶ ἄνεσεις δέχε- 
ται τεταγμένας δὲ καὶ περιοδικασμαίοις ὁ ἀκεανὸς ἐν 
τοῖς τοιούτοις πάθεσιν. οὐκ εὖ δ’ οὐδὲ ὁ φήσαις 
ὅτα αἴρεσθαι πρὸς τάς πλημμυρίδας τοὺς 
Κίμβρους, οὐδ’ ὅτι ἀφοβίαν οἱ Κέλται ἄσκοντες 
κατακλύζεθαι τὰς οἰκίας ἐνομοὺρισαν, εἰτ’ 
ἀνοικοδομοῦσι, καὶ ὅτι πλεῖων αὐτῶν συμβαίνει 
φθόρος ἐξ ὑδάτος ἢ πολέμου, ὅπερ Ἕφορος φησιν. 
ἡ γὰρ τάξις ἢ τῶν πλημμυρίδων καὶ τὸ τὴν ἑπι- 
κλυζομένην χώραν εἶναι γυνόριμων οὐκ ἐμελλε 
ταύτως 1 τὰς ἁποτίας παρέξειν. διὸ γὰρ ἐκάστης 
ἡμέρας τούτων συμβαίνοντος τὸ μηδ’ ἀπαξ αἰ- 
σθάνεσθαι φυσικὴν οὐδ’ τὴν παλάρριαν καὶ 
ἀθλαβὴ, καὶ οὐ μόνος τοῦτος συμβαίνουσαν, 
ἀλλὰ τοῖς παρισκευάσαις πᾶσι, πῶς οὐκ ἀπί- 
θανον; οὐδὲ Κλείταρχος εὖ φησὶ γὰρ τοὺς ἰππέας 
Ιδόντας τὴν ἐφόδου τοῦ πελάγους ἀφιππώσασθαι 
καὶ φεύγοντας ἐγγὺς γενέσθαι τοῖς περικαταλη- 
φθηναι. οὕτε δὲ τοσοῦτο τάχει τὴν ἐπιβασιν ὁμωμένης 2 ἱστοροῦμεν, ἀλλὰ λελιθότως προσι- 
ουσαι τὴν θάλατταν οὕτε τὸ καθ’ ἡμέραν γεγο- 
μένου καὶ πᾶσιν έναυλον ἣδη ὅν τοῖς πλησιάζειν

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1 ταύτας, Corais and Meineke emend to τοιαύτας.
2 ὁμωμένης, Corais, for ὁμωμένης; so the later editors.
plea for his friendship and for an amnesty of their earlier offences, and when their petition was granted they set sail for home; and it is ridiculous to suppose that they departed from their homes because they were incensed on account of a phenomenon that is natural and eternal, occurring twice every day. And the assertion that an excessive flood-tide once occurred looks like a fabrication, for when the ocean is affected in this way it is subject to increases and diminutions, but these are regulated and periodic. And the man who said that the Cimbri took up arms against the flood-tides was not right, either; nor yet the statement that the Celti, as a training in the virtue of fearlessness, meekly abide the destruction of their homes by the tides and then rebuild them, and that they suffer a greater loss of life as the result of water than of war, as Ephorus says. Indeed, the regularity of the flood-tides and the fact that the part of the country subject to inundations was known should have precluded such absurdities; for since this phenomenon occurs twice every day, it is of course improbable that the Cimbri did not so much as once perceive that the reflux was natural and harmless, and that it occurred, not in their country alone, but in every country that was on the ocean. Neither is Cleitarchus right; for he says that the horsemen, on seeing the onset of the sea, rode away, and though in full flight came very near being cut off by the water. Now we know, in the first place, that the invasion of the tide does not rush on with such speed as that, but that the sea advances imperceptibly; and, secondly, that what takes place daily and is audible to all who are about to draw near it, even before they
μέλλουσι, πρὶν ἢ θεάσασθαι, τοσοῦτον ἔμελλε παρέξεσθαι φόβον, ὥστε φεύγειν, ὡς ἂν εἴ ἐξ ἀδοκήτου προσέτεσε.

2. Ταύτα δὲ δικαίως ἐπιτιμᾷ τοῖς συγγραφεῦσι Ποσείδώνιος καὶ οὐ κακῶς εἰκάζει, διότι ληστρικοὶ ὄντες καὶ πλάνητες οἱ Κίμβροι καὶ μέχρι τῶν περὶ τὴν Μασώτων ποιήσασθον στρατεύαν, ἀπ’ ἐκεῖνων δὲ καὶ ἦ Κιμμέριος κληθεὶς βόσπορος, οἶνον Κιμβρικός, Κιμμερίους τοὺς Κίμβρους ὁμοςάσατον τῶν Ἐλλήνων. φησὶ δὲ καὶ Βοῖος τὸν Ἐρκύμιον δρυμὸν οἰκεῖν πρότερον, τοὺς δὲ Κίμβρους ὀρμήσαντας ἐπὶ τὸν τόπον τοῦτον, ἀποκρουσθέντας ὑπὸ τῶν Βοίων ἐπὶ τὸν Ἰστρον καὶ τοὺς Σκορδίσκους Γαλάτας καταβηναι, εἶτ’ ἐπὶ Τευρίστας καὶ Ταυρίσκους, καὶ τοῦτος Γαλάτας, εἶτ’ ἐπὶ Ἐλουηντίους, πολυχρόσους μὲν ἄνδρας, εἰρηναῖοις δὲ ὀρόντας δὲ τοῦ ἐκ τῶν ληστριῶν πλοῦτον ὑπερβάλλοντα τοῦ παρ’ ἑαυτοῖς τοὺς Ἐλουηντίους ἐπαρθήναι, μάλιστα δ’ ἀυτῶν Τεγυρήνους τε καὶ Τωγένους.

C 294 ὡστε καὶ συνεξορμήσαι. πάντες μὲντοι κατελύθησαν ὑπὸ τῶν Ῥωμαίων, αὐτοὶ τε οἱ Κίμβροι καὶ οἱ συναράμενοι τοῦτοι, οἱ μὲν ὑπερβαλόντες τὰς Ἀλπεῖς εἰς τὴν Ἰταλίαν, οἱ δ’ ἐξω τῶν Ἀλπεῶν.

3. Ἐθεὸς δὲ τῶν Κίμβρων δηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρατευόντωσιν παρηκολούθουσιν προμάντεις ἱέρειαι πολιότριχες, λευχεῖ·

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1 δὲ, Meineke emends to τε δή.
2 ἦ, Meineke emends to δ’, perhaps rightly.
3 κληθεὶς, Casaubon, for κληθεῖσ; so the later editors.

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1 The Strait of Kerc (or Yenikale).
GEOGRAPHY, 7. 2. 1–3

behold it, would not have been likely to prompt in them such terror that they would take to flight, as if it had occurred unexpectedly.

2. Poseidonius is right in censuring the historians for these assertions, and his conjecture is not a bad one, that the Cimbri, being a piratical and wandering folk, made an expedition even as far as the region of Lake Maecotis, and that also the "Cimmerian" Bosporus\(^1\) was named after them, being equivalent to "Cimbrian," the Greeks naming the Cimbri "Cimmerii." And he goes on to say that in earlier times the Boii dwelt in the Hercynian Forest, and that the Cimbri made a sally against this place, but on being repulsed by the Boii, went down to the Ister and the country of the Scordisan Galatae,\(^2\) then to the country of the Teuristae\(^3\) and Taurisci (these, too, Galatae), and then to the country of the Helvetii—men rich in gold but peaceable; however, when the Helvetii saw that the wealth which the Cimbri had got from their robberies surpassed that of their own country, they, and particularly their tribes of Tigyreni and of Toygeni, were so excited that they sallied forth with the Cimbri. All, however, were subdued by the Romans, both the Cimbri themselves and those who had joined their expeditions, in part after they had crossed the Alps into Italy and in part while still on the other side of the Alps.

3. Writers report a custom of the Cimbri to this effect: Their wives, who would accompany them on their expeditions, were attended by priestesses who

\(^1\) These Galatae lived between the Ister (Danube) and Morava Rivers on the confines of Illyria.

\(^2\) Cp. "Tauristae," 7. 3. 2.
μονες, καρπασίνας ἐξαιτίας ἐπιπεπορτημέναι, ἥσυχα χαλκοῦν ἔχουσαι, γυμνώποδες· τοῖς οὖν αἰχμαλωτοῖς διὰ τοῦ στρατοπέδου συνήντων ξυφήρεις, καταστέψασαι ¹ δ' αὐτοῦς ἦγον ἐπὶ κρατήρα χαλκοῦν ὅσον ἀμφορέων εἶκοσι· εἰχον δὲ ἀναβάσαν, ἢν ἀναβάσα ὑπερτετῆς τοῦ λέβητος ἐλαιοτόμει ἐκαστὸν μετεωρισθέντα· ἐκ δὲ τοῦ προχεομένου αἵματος εἰς τὸν κρατήρα μαντείαν τινὰ ἐποιουότο· ἄλλας δὲ διασχίσασαι ἐσπλάγχνου ἀναφθεγγόμεναι νύκτιν τοῖς οἰκείοις. ἐν δὲ τοῖς ἀγώνισι ἔτυππον τὰς βύρσας τὰς περιτεταμένας τοὺς γέρρους τῶν ἀρμαμαξῶν, ὥστε ἀποτελεῖσθαι σφόδρον ἐξαισίον.

4. Τοὺς δὲ Γερμανῶν, ὥς εἶπον, οἱ μὲν προς ἄρκτοι παρήκουσα τῷ ὕκεανῳ, γνωρίζονται δ' ἀπὸ τῶν ἐκβολῶν τοῦ Ῥήνου λαβώντες τὴν ἀρχὴν μέχρι τοῦ Ἀλβίοσ, τούτων δ' εἰσὶ γνωριμωταῖοι Σουγαμβροί τα καὶ Κίμβροι, τὰ δὲ πέραν τοῦ Ἀλβίοσ τὰ πρὸς τὸ ὕκεανο παντᾶπασιν ἀγνωστὰ ἡμῖν ἐστίν. οὕτω γὰρ τῶν προτέρων οὐδένα ἴσιμεν τῶν παράπλου τούτων πεποιημένου πρὸς τὰ ἐσθιόμενα μέρη τὰ μέχρι τοῦ στόματος τῆς Κασπίας ταλάντης, οὕτως ὁ Ρωμαίοι πτω προῆλθον εἰς τὰ περαιτέρω τοῦ Ἀλβίοσ· ὥς δ' αὐτῶς οὐδὲ πεξῆ παρωδεύσαςιν οὐδένες. ἀλλ' ὅτι μὲν κατὰ μῆκος λούσιν ἐπὶ τὴν ἐω τὰ κατὰ

¹ καταστέψασαι (ACI).

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¹ About 120 gallons.
² Cp. 7. 2. 1. ³ 7. 1. 1.
⁴ Cp. 7. 1. 1 and the footnote on "ocean."
⁵ See the Frontispiece, Vol. I.
⁶ On the "climata," see 1. 1. 12 and the footnote.
were seers; these were grey-haired, clad in white, with flaxen cloaks fastened on with clasps, girt with girdles of bronze, and bare-footed; now sword in hand these priestesses would meet with the prisoners of war throughout the camp, and having first crowned them with wreaths would lead them to a brazen vessel of about twenty amphorae; and they had a raised platform which the priestess would mount, and then, bending over the kettle, would cut the throat of each prisoner after he had been lifted up; and from the blood that poured forth into the vessel some of the priestesses would draw a prophecy, while still others would split open the body and from an inspection of the entrails would utter a prophecy of victory for their own people; and during the battles they would beat on the hides that were stretched over the wicker-bodies of the wagons and in this way produce an unearthly noise.

4. Of the Germans, as I have said, those towards the north extend along the ocean; and beginning at the outlets of the Rhenus, they are known as far as the Albis; and of these the best known are the Sugambri and the Cimbri; but those parts of the country beyond the Albis that are near the ocean are wholly unknown to us. For of the men of earlier times I know of no one who has made this voyage along the coast to the eastern parts that extend as far as the mouth of the Caspian Sea; and the Romans have not yet advanced into the parts that are beyond the Albis; and likewise no one has made the journey by land either. However, it is clear from the "climata" and the parallel distances that if one travels longitudinally towards the east, one encounters the regions that are about
τὸν Βορυσθένη καὶ τὰ πρὸς βορρᾶν ἡ τοῦ Πόντου χωρία ἀπαντᾶ, δήλου εἰκ τῶν κλιμάτων καὶ τῶν παραλλήλων διαστημάτων τί δ’ εἴστε πέραν τῆς Γερμανίας καὶ τί τῶν ἄλλων τῶν ἔξης, εἰτε Βασσάρνας χρὴ λέγειν, ὡς οἱ πλείους ὑπονοοῦσιν, εἰτ’ ἄλλους μεταξὺ ἢ Ἰάζυγας ἢ Ῥωξολανδίους ἢ τινας ἄλλους τῶν Ἀμαζόικων οὐ ράδιον εἰπεῖν οὐδ’ εἴ μέχρι τοῦ ὁκεανοῦ παρῆκουσι παρὰ πάν τὸ μῆκος, ἢ εἴστε τι αὐτίκητον ὑπὸ ψύχος ἢ ἄλλης αἰτίας, ἢ εἰ καὶ γένος ἀνθρώπων ἄλλο διαδέχεται μεταξὺ τῆς θαλάσσης καὶ τῶν ἐων Γερμανῶν ἱδρυμένον. τοῦτο δὲ τὸ αὐτὸ ἄγνωσμα καὶ περὶ τῶν ἄλλων τῶν ἐφεξῆς προσαρκτίων ἐπέχει.2 οὕτε γὰρ τοὺς Βασσάρνας οὔτε τοὺς Σαυρομάτας καὶ ἀπλῶς τοὺς ὑπὲρ τοῦ Πόντου οἰκοῦντας ίσομεν, οὕτ’ ὀπόσον ἀπέχουσι τῆς Ἀτλαντικῆς θαλάσσης, οὔτ’ εἰ συνάπτουσιν αὐτὴν.

III

1. Τὸ δὲ νότιον μέρος τῆς Γερμανίας τὸ πέραν τοῦ Ἀλβίων τὸ μὲν συνεχὴς ἀκμὴν ὑπὸ τῶν Σοῦββων κατέχεται. εἰτ’ εὐθὺς ἢ τῶν Γετῶν συνάπτει γῆ, κατ’ ἀρχὰς μὲν στενῆ, παρατεταμένη τῷ Ἰστρῳ κατὰ τὸ νότιον μέρος, κατὰ δὲ τοιφαντίον τῇ παραφρείᾳ τοῦ Ἑρκυνίου δρυμοῦ,

1 μέρη, after βορρᾶν, Corais deletes; so Moinkeo.
2 ἐπέχει, conj. of Kramer, for ἔλεγε; so the later editors read.

1 Cp. 2. 5. 7 and 7. 3. 17.
the Borysthenes and that are to the north of the Pontus; but what is beyond Germany and what beyond the countries which are next after Germany—whether one should say the Bastarnae, as most writers suspect, or say that others lie in between, either the Iazyges, or the Roxolani, or certain other of the Wagon-dwellers—it is not easy to say; nor yet whether they extend as far as the ocean along its entire length, or whether any part is uninhabitable by reason of the cold or other cause, or whether even a different race of people, succeeding the Germans, is situated between the sea and the eastern Germans. And this same ignorance prevails also in regard to the rest of the peoples that come next in order on the north; for I know neither the Bastarnae, nor the Sauromatae, nor, in a word, any of the peoples who dwell above the Pontus, nor how far distant they are from the Atlantic Sea, nor whether their countries border upon it.

II

1. As for the southern part of Germany beyond the Albis, the portion which is just contiguous to that river is occupied by the Suevi; then immediately adjoining this is the land of the Getae, which, though narrow at first, stretching as it does along the Ister on its southern side and on the opposite side along the mountain-side of the Hercynian Forest.

2 Cp. 2. 5. 26.  
3 See 2. 5. 30.  
4 The same in Strabo as "the Atlantic Ocean," including the "Northern Ocean."
μέρος τι τῶν ὀρῶν καὶ αὐτή κατέχουσα, εἶτα πλατύνεται πρὸς τὰς ἀρκτοὺς μέχρι Τυρεγέτων· τοὺς δὲ ἅκριβείς ὄρους οὐκ ἔχομεν φράζειν. διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων οἱ τὰ Ἱππαία ὄρη καὶ τοὺς 'Ὑπερβορείους μυθοποιοῦντες λόγου ήξίωνται, καὶ ἂν Πυθέας ὁ Μασσαλίωτης κατεφεύγετο ταύτα τῆς παρωκεανίδος, προσχήματι χρόμενος τῇ περὶ τὰ οὐράνια καὶ τὰ μαθηματικὰ ἱστορία. ἐκεῖνοι μὲν οὖν ἐισόθησαν· οὔδ' ἀγας εἰ τινα Σοφοκλῆς πραγματεύοντο περὶ τῆς Ὀρεινικής λέγουν, ὡς ἑισαπαγείσα ὑπὸ Βορέου κομψείτης ὑπέρ τε πόλων πάντες ἐπὶ ἕσχατα χθονὸς νυκτὸς τε πηγὰς οὐρανοῦ τ᾽ ἀναπτυχᾶς Φοίβου τε παλαιὸν κήποιν, οὔδ' ἐν εἰς πρὸς τὰ νῦν, ἀλλ' ἐστείν, ὡσπερ καὶ ἐν τῷ Φαινῷ ὁ Σωκράτης. ἄδε ἐκ τῆς παλαιᾶς ἱστορίας καὶ τῆς νῦν παρειλήφαμεν, ταύτα λέγομεν.

2. Οἱ τοίνυν Ἕλληνες τοὺς Πέτας Θρῖκας ὑπελάμβανον· θυγατέρα τοῦ Ἰστροῦ καὶ οὐτοί καὶ οἱ Μυσοί, Θρῖκας δράσει καὶ αὐτοῖ, καὶ οὐς νῦν Μοισιῶν καλοῦσιν· ἂφ' ὄν ωρμήθησαν καὶ οἱ νῦν μεταξὺ Λυδῶν καὶ Φρυγῶν καὶ Τρώων

1 τε, Meineke deletes.
2 τε, before Πέτας. Meineke deletes.
3 Μοισίων, Tyrwhitt, for Μυσόν; so the later editors read.

2 Cp. 1. 3. 22.
3 Cp. 1. 4. 3–5, 2. 3. 5 and 2. 4. 1–2.
4 The daughter of Erechtheus, a mythical Attic king. The passage here quoted is a fragment (Nauck, Fragmenta, 870) of a play now lost. Cp. Antigon, 983 ff.
5 The west.
6 The east.
(for the land of the Getae also embraces a part of the mountains), afterwards broadens out towards the north as far as the Tyregetae; but I cannot tell the precise boundaries. It is because of men’s ignorance of these regions that any heed has been given to those who created the mythical “Rhipaean Mountains” \(^1\) and “Hyperboreans,” \(^2\) and also to all those false statements made by Pytheas the Massalian regarding the country along the ocean, wherein he uses as a screen his scientific knowledge of astronomy and mathematics. \(^3\) So then, those men should be disregarded; in fact, if even Sophocles, when in his rôle as a tragic poet he speaks of Oreithyia, \(^4\) tells how she was snatched up by “Boreas” and carried “over the whole sea to the ends of the earth and to the sources of night and to the unfoldings of heaven and to the ancient garden of Phoebus,” \(^7\) his story can have no bearing on the present inquiry, but should be disregarded, just as it is disregarded by Socrates in the *Phaedrus*. \(^8\) But let us confine our narrative to what we have learned from history, both ancient and modern.

2. Now the Greeks used to suppose that the Getae were Thracians; and the Getae lived on either side the Ister, as did also the Mysi, these also being Thracians and identical with the people who are now called Moesi; from these Mysi sprang also the Mysi who now live between the Lydians and the

\(^7\) The south, apparently; and thus Boreas would have carried her to the four ends of the earth. The home of Boreas (North Wind), according to the poets, was in the Haemus (Balkan), or Rhipaean, Mountains, on the “Sarpodonian Rock.”

\(^8\) Plato, *Phaedrus* 229.
αὐτοὶ δὲ οἱ Φρύγες Βρύγες εἰς, Ὁρακίου τι ἔθνος, καθάπερ καὶ Μυγδόνες καὶ Βέβρυκες καὶ Μεδοβιθυνοὶ ¹ καὶ Βιθυνοὶ καὶ Θύνοι, δοκῶ δὲ καὶ τοὺς Μαριανδυνούς. οὗτοι μὲν οὖν τελέως ἐκκλεούσαντο πάντες τὴν Εὐρώπην, οἱ δὲ Μυσοὶ συνεργείοι. καὶ ὁ Ὄμηρον ὁ δὲ ὁρθῶς εἰκάζειν μοι δοκεῖ Ποσειδάνιος ³ τοὺς ἐν τῇ Εὐρώπῃ Μυσοὺς κατονομάζειν (λέγω δὲ τοὺς ἐν τῇ Ὁρικῇ), τότεν δὴ

αὐτοὶ δὲ πάλιν τρέπεν ὁσσε φαεινό, νόσφην ἐφ' ἱπποπόλων Ἐρηκῶν καθορόφενος αἶαν
Μυσῶν τ' ὑγχεμάξων.

ἐπεὶ ἐξακολούθησαν, ἢ προτότητα τοῦτον τὸν Ὁρικὴν, τοῦ ἐκείνῳ ἐν εἴη ὁ λόγος. τὸ γὰρ ἀπὸ τῶν Γρώφων τρέφοντα τῷ ὁρασίῳ ἐπὶ τῇ Θράκῳ, ἡ ἡ συγκαταλέγειν ταύτῃ τῇ τῶν Ὁρικῶν, τῶν οὖ νόσφην ὄντων, ἀλλ' ὁμορφῶ τῇ Ἰρωτίδι καὶ ὁπισθεὶν αὐτῆς ἰδρυμένων καὶ ἐκατέρωθεν, διειργομένου μοῖραν ἀπὸ τῆς Θράκης πλατεῖ Ἐλλησπόντῳ, συγχέοντος ἐν εἴη τὰς ἡπείρους καὶ ἀμα τῆς φράσεως οὐκ ἀκούοντος. τὸ γὰρ πάλιν προφέρεν μᾶλιστα μὲν ἔστιν εἰς τοῦτον ὁ δ'E ἀπὸ τῶν Γρώφων μεταφέρων τῇ ὁψιν ἔπει τοὺς ἡδὲ ὁπισθεὶν

¹ Μεδοβιθυνοὶ, Meineke, Müller-Dübner and others, following Tzschucke, emend to Μεδοβιθυνοί, the correct spelling of the word. But both here and in 7. 5. 12 (Μεδοβιθυνοί) the MSS. of Strabo are unanimous.
² δ', after Ὅμηρον, Jones inserts; Kramer and the later editors, δ᾽.
³ δ', after Ποσειδάνιος, Kramer deletes.
⁴ δήτων, Corais, for δήτων; so the later editors.
Phrygians and Trojans. And the Phrygians themselves are Brigians, a Thracian tribe, as are also the Mygdonians, the Bebricians, the Medobithynians,\(^1\) the Bithynians, and the Thynians, and, I think, also the Mariandynians. These peoples, to be sure, have all utterly quitted Europe, but the Mysi have remained there. And Poseidonius seems to me to be correct in his conjecture that Homer designates the Mysi in Europe (I mean those in Thrace) when he says, "But back he turned his shining eyes, and looked far away towards the land of the horse-tending Thracians, and of the Mysi, hand-to-hand fighters,"\(^2\) for surely, if one should take Homer to mean the Mysi in Asia, the statement would not hang together. Indeed, when Zeus turns his eyes away from the Trojans towards the land of the Thracians, it would be the act of a man who confuses the continents and does not understand the poet's phraseology to connect with Thrace the land of the Asiatic Mysi, who are not "far away," but have a common boundary with the Troad and are situated behind it and on either side of it, and are separated from Thrace by the broad Hellespont; for "back he turned" generally\(^3\) means "to the rear," and he who transfers his gaze from the Trojans to the people who are either in the rear of the Trojans or

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\(^1\) The correct spelling of the word is "Macдобithynians."

\(^2\) *Iliad* 13. 3-5.

\(^3\) The other meaning of the word in question (πάλω) is "again." Aristarchus, the great Homeric scholar (fl. about 155 B.C.), quoted by Hesychius (s.v.), says that "generally the poet uses πάλω in the place-sense and not, as we do, in the time-sense."

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\(^6\) η, Madvig, for μη.
296 αὐτῶν ἢ ἐκ πλαγίων ὄντας προσωτέρω μὲν μετα-
φέρει, εἰς τοῦπίσω δ' οὗ πάνω. καὶ τὸ ἐπιφερό-
μενον δ' αὐτοῦ τούτον μαρτύριον, ὅτι τοὺς Ἰππη-
μολγοὺς καὶ Γαλακτοφάγους καὶ Ἀβίος συνήψεν
αὐτοῖς, οὔπερ εἰσίν οἱ ἁμάξιοικοι Σκύθαι καὶ
Σαρμάται. καὶ γὰρ νῦν ἀναμέμκεται ταῦτα τὰ
ἐδώ ροὶ Ὀρμεῖ καὶ τὰ Βασταρνικά, μᾶλλον μὲν
τῶν ἐκτὸς Ἰστροῦ, ἀλλὰ καὶ τῶν ἑντῶν. τούτων
δὲ καὶ τὰ Κελτικά, οἱ τὲ Βόιοι καὶ Σκορδίσκοι καὶ
Ταυρίσκοι. τοὺς δὲ Σκορδίσκους ἐνιοῦ Σκορδίστας
καλοῦσι καὶ τοὺς Ταυρίσκους δὲ Λεγυρίσκους 1 καὶ
Ταυρίστας φαί.
3. Δένει δὲ τοὺς Μυσίους ὁ Ποσειδώνιος καὶ
ἐμφύγων ἀπέχεσθαι κατ' εὐσέβειαν, διὰ δὲ τοῦτο
καὶ θρεμμάτων μέλιτε δὲ χρήσθαι καὶ γάλακτι
καὶ τυρὸν ξωτὰς καθ' ἡσυχίαν, διὰ δὲ τοῦτο
καλείσθαι θεσσεῖς τε καὶ καπνοβατάς· εἴναι δὲ
tiνας τῶν Θρακῶν, οἱ χωρίς γυναικὸς ξώσων, οὗς
Κτίστας καλεῖσθαι, ἀνιερόθεαι τε διὰ τιμῆν καὶ

1 For Λεγυρίσκους, Meinecke writes Τευρίσκους, perhaps
rightly.

1 i.e. "to the rear" of himself.
2 "And of the proud Hippenolgi (mare milkers), Galacto-
phagi (curd-eaters), and Abii (a resourceless folk), men most
just" (IIiad 1-3. 5-6). Cp. 1. 1. 6.
3 "Ligurisci" is almost certainly corrupt. Meinecke is
probably right in emending to "Teurisci."
5 Scholars have suggested various emendations to "cap-
nobatae," but there is no variation in the spelling of the
word in any of the manuscripts, either here or in § 4 below.
Its literal meaning is "smoke-treaders" (cp. ἀεροβίτης,
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on their flanks, does indeed transfer his gaze rather far, but not at all "to the rear." 1 Again, the appended phrase 2 is testimony to this very view, because the poet connected with the Mysi the "Hippemolgi" and "Galactophagi" and "Abii," who are indeed the wagon-dwelling Scythians and Sarmatians. For at the present time these tribes, as well as the Bastarnian tribes, are mingled with the Thracians (more indeed with those outside the Ister, but also with those inside). And mingled with them are also the Celtic tribes—the Boii, the Scordisci, and the Taurisci. However, the Scordisci are by some called "Scordistae"; and the Taurisci are called also "Ligurisci" 3 and "Tauristae." 4

3. Poseidonius goes on to say of the Mysians that in accordance with their religion they abstain from eating any living thing, and therefore from their flocks as well; and that they use as food honey and milk and cheese, living a peaceable life, and for this reason are called both "god-fearing" and "capnobatae"; 5 and there are some of the Thracians who live apart from woman-kind; these are called "Ctistae," 6 and because of the honour in which they are held, have been dedicated to the gods and live with freedom from every fear;

aptobados Aristophanes, Clouds 235, 1503), and it seems to allude in some way to the smoke of sacrifice and the more or less ethereal existence of the people, or else (see Herodotus 1. 202 and 4. 75) to the custom of generating an intoxicating vapour by throwing hemp-seed upon red-hot stones. Berkel and Wakefield would emend, respectively, to "capnopatae" and "capnobotae" ("smoke-eaters," i.e. people who live on food of no value).

6 Literally, "creators" or "founders." But, like "capnobatae," the force of the word here is unknown.
μετὰ ἀδείας ξήν τούτους δὴ συλλήβδην ἀπαντᾷς τὸν ποιητὴν εἰπεῖν ἀγαυοὺς Ἰππημολγοῦς, Γάλακτοφάγους Ἀβίων τε, δικαιοτάτους ἀνθρώπους. Ἀβίων δὲ προσαγορεύειν μάλιστα, ὡς χωρίς γυναικῶν, ἣγούμενον ἡμιτελή τινα βίον τὸν χήρον, καθάπερ καὶ τῶν οἴκων ἡμιτελῆ τὸν Πρωτεσιλάω, διότι χήρος ἀγχεμάχους δὲ τοὺς Μυσούς, ὡς ἀπόρθητοι, καθά οἱ ἀγαθοὶ πολεμισταί. δεῖν δὲ ἐν τῷ τρισκαίδεκατῷ ἐγγράφειν ἀντί τοῦ Μυσῶν τ' ἀγχεμάχων Μοισῶν τ' ἀγχεμάχων.

4. Τὸ μὲν οὖν τὴν γραφήν κινεῖν ἐκ τοσοῦτον ἐτῶν εὐδοκιμήσασαν περιττοῦ ἰσώς. πολὺ γὰρ πιθανότερον ὄνομάσθαι μὲν εἰς ἀρχής Μυσοῦς, μετωνομάσθαι δὲ καὶ νῦν. τοὺς Ἀβίων δὲ τοὺς χήρους οὐ μᾶλλον ἢ τοὺς ἀνεστίους καὶ τοὺς ἀμαξίδιους δέξατι ἀν τις μάλιστα γὰρ περὶ τὰ συμβόλαια καὶ τὴν τῶν χρημάτων ἐκτίμησιν συνισταμένων τῶν ἀδικημάτων, τοὺς οὔτως ἀπὸ ὅλων εὐτελῶς ξόντας δικαιοτάτους εὐλογον κληθήναι ἐπεὶ καὶ οἱ φιλόσοφοι τὴ σωφροσύνη τὴν δικαιοσύνην ἐγγυτάτω τιθέντες τὸ αὐτάρκεια καὶ τὸ λιτὸν ἐν τοῖς πρῶτοις εξήλωσαν ἀφ' οὗ καὶ προεκπτώσεις τινὰς αὐτῶν παρέωσαν ἐπὶ τῶν κυρισμῶν. τὸ δὲ χήρους γυναικῶν οίκειον οὔςεδείαν τοιαύτην ἔμφασιν ὑπογράφει, καὶ μάλιστα παρὰ τοῖς Ἐραξί, καὶ τούτων

1 τρισκαίδεκατῷ, Corais, for δεκάτῳ; so the later editors.
2 Μοισῶν τ' ἀγχεμάχων, Meineke inserts.
3 καί, Meineke emends to ὡς.
4 For ἐκτίμησιν, the reading of the MSS, Meineke writes κτῆσιν.
5 προεκπτώσεις, Meineke and others, for προσεκπτώσεις.

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accordingly, Homer speaks collectively of all these peoples as “proud Hippemolgi, Galactophagi and Abii, men most just,” but he calls them “Abii” more especially for this reason, that they live apart from women, since he thinks that a life which is bereft of woman is only half-complete (just as he thinks the “house of Protesilaüs” is only “half complete,” because it is so bereft); and he speaks of the Mysians as “hand-to-hand fighters” because they were indomitable, as is the case with all brave warriors; and Poseidonius adds that in the Thirteenth Book one should read “Moesi, hand-to-hand fighters” instead of “Mysi, hand-to-hand fighters.”

4. However, it is perhaps superfluous to disturb the reading that has had approval for so many years; for it is much more credible that the people were called Mysi at first and that later their name was changed to what it is now. And as for the term “Abii,” one might interpret it as meaning those who are “without hearths” and “live on wagons” quite as well as those who are “bereft”; for since, in general, injustices arise only in connection with contracts and a too high regard for property, so it is reasonable that those who, like the Abii, live cheaply, on slight resources, should have been called “most just.” In fact, the philosophers who put justice next to self-restraint strive above all things for frugality and personal independence; and consequently extreme self-restraint diverts some of them to the Cynical mode of life. But as for the statement that they live “bereft of women,” the poet suggests nothing of the sort, and particularly in the country of the Thracians and

\footnotesize{\begin{itemize}
\item \textit{Iliad} 2. 701.
\item \textit{Iliad} 13. 5.
\end{itemize}}

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τοῖς Γέταις. ὁρᾷ δ’ ἔλεγε Μένανδρος περὶ αὐτῶν, οὐ πλάσας, ὡς εἰκός, ἀλλ’ ἐξ ἱστορίας λαβὼν:

Πάντες μὲν οἱ Ὁράκησε, μάλιστα δ’ οἱ Γέται ἤμεῖς ἀπάντησαν (καὶ γὰρ αὐτὸς εὐχόμας ἐκεῖθεν εἶναι τὸ γένος) οὐ σφύδρε ἐγκρατεῖς ἐσμέν,
καὶ ὑποβάς μικρὸν τῆς περὶ τᾶς γυναῖκας ἠκρασίας τίθησι τὰ παραδείγματα:

γαμεῖ γὰρ ἡμῶν οὐδὲ εἶς ὃς οὐ δέκ’ ἢ ἐνδεκα γυναῖκας δώδεκά τ’ ἢ πλείους τινές· ἀν τέταρτας δ’ ἢ πέντε γεγαμήκος τῦχ’ καταστροφῆς τις, ἀνυμέναιας, ἀθλιος,
ἀνυμφος οὕτος ἐπικαλεῖ’ ἐν τοῖς ἐκεί.

ταύτα γὰρ ὁμολογεῖται μὲν καὶ παρὰ τῶν ἄλλων. οὐκ εἰκός δὲ τοὺς αὐτοὺς ἀμα μὲν ἀθλιον νομίζειν βίον τῶν μὴ μετὰ πολλῶν γυναικῶν, ἀμα δὲ σπουδαῖον καὶ δίκαιον τὸν τῶν γυναικῶν χήρον.
τὸ δὲ δὴ καὶ θεοσθεῖς νομίζειν καὶ κατανοβάτας τοὺς ἔριμους γυναικῶν σφόδρα ἐναντιοῦται ταῖς κοιναίς ὑπολήψειν. ἅπαντες γὰρ τῆς δεισιδαιμονίας ἀρχηγοὺς οἴονται τὰς γυναίκας· αὐτὰ δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλέον θεραπείας τῶν θεῶν καὶ ἐορτάς καὶ ποτημά- σμους· σπάνιον δ’ εἰ τις ἀνήρ καθ’ αὐτὸν ξῶν εὑρίσκεται τοιοῦτος. ὅρα δὴ πάλιν τὸν αὐτὸν ποιητήν, ὣ λέγει εἰςάγον τὸν ἀχθόμενον ταῖς περὶ τὰς θυσίας τῶν γυναικῶν δαπάναις καὶ λέγοντα·

1 ὃς, before ὃ, Jones inserts. Plotho inserts δ, Tzschucke ὃ; but Corais, whom Müller-Düblner and Meineke follow, deletes ὃ and inserts ἐι μῆ.

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of those of their number who are Getae. And see the statement of Menander about them, which, as one may reasonably suppose, was not invented by him but taken from history: "All the Thracians, and most of all we Getae (for I too boast that I am of this stock) are not very continent";¹ and a little below he sets down the proofs of their incontinence in their relations with women: "For every man of us marries ten or eleven women, and some, twelve or more; but if anyone meets death before he has married more than four or five, he is lamented among the people there as a wretch without bride and nuptial song." Indeed, these facts are confirmed by the other writers as well. Further, it is not reasonable to suppose that the same people regard as wretched a life without many women, and yet at the same time regard as pious and just a life that is wholly bereft of women. And of course to regard as "both god-fearing and capnobatae" those who are without women is very much opposed to the common notions on that subject; for all agree in regarding the women as the chief founders of religion, and it is the women who provoke the men to the more attentive worship of the gods, to festivals, and to supplications, and it is a rare thing for a man who lives by himself to be found addicted to these things. See again what the same poet says when he introduces as speaker the man who is vexed by the money spent by the women in connection with

¹ This and the succeeding fragment are otherwise unknown (Kock, Com. Attic. Frag. 547–548).

² δαπάναις ("expenses"), Corais and the later editors, for ἔδαπρα ταῖς ("deceits").
STRABO

ἐπιτρίβουσι δ’ ἡμᾶς οἱ θεοί, μάλιστα τοὺς γῆμαντας. ἀεί γὰρ τινα ἀγειν ἐορτὴν ἔστ’ ἀνάγκην.

τὸν δὲ μισογύνην, αὐτὰ ταῦτα αἱτιώμενον ἔθυμεν δὲ πεντάκις τῆς ἡμέρας, ἐκυμβαλίζον δ’ ἐπτὰ θεραπαίναι κύκλῳ, αἰ δ’ ὠλόλυξον.

τὸ μὲν οὖν ἰδίως τοὺς ἀγώνους τῶν Γετῶν εὐσεβεῖς νομίζεσθαι παράλογον τι ἐμφαίνει. τὸ δ’ ἵσχυεν ἐν τῷ ἐθνὶ τούτῳ τὴν περί τὸ θεῖον σπουδὴν ἐκ τε ὧν ἐπὶ Ποσειδώνιος ὁ ὦκ ἀπιστητέον (καὶ ἐμψύχων ἀπέχεισθαι δ’ εὐσεβείαν) καὶ ἐκ τῆς ἄλλης ἱστορίας.

5. Δέγεται γὰρ τινα τῶν Γετῶν, ὅνομα Ζάμολξιαν,2 δουλεύσαι Πυθαγόρα, καὶ τινα τῶν οὐρανίων παρ’ ἐκείνου μαθαίν, τὰ δὲ καὶ παρ’ Ἀγνυττών, πλανητέντα καὶ μέχρι δεύρο ἐπανελθόντα δ’ εἰς τὴν οἰκείαν σπουδασθῆναι παρὰ τοῖς ήγεμόσι καὶ τὸ ἐθνὶ, προλέγοντα τὰς ἐπισήμασις· τελευτῶντα δὲ πείσαι τὸν βασιλέα κοιμών τῆς ἀρχῆς αὐτῶν λαβείν, ὥς τὰ παρὰ τῶν θεῶν ἔσαγγέλλειν ἱκανῶν· καὶ κατ’ ἄρχας μὲν ιερά κατασταθήναι τοῦ μάλιστα τιμωμένου

C 298 παρ’ αὐτοῦ θεοῦ, μετὰ ταῦτα δὲ καὶ Θεοῦ προσαγορευθῆναι, καὶ καταλαβόντα ἀντρώδες τι

1 καὶ . . . εὐσεβεῖαι, Meincke deletes as a marginal gloss.
2 Ζάλμοξι (C).

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1 A fragment from some play now lost (Kock, fr. 601).
3 For another version of the story of Zamolxis, see Herod.
the sacrifices: "The gods are the undoing of us, especially us married men, for we must always be celebrating some festival"; and again when he introduces the Woman-hater, who complains about these very things: "we used to sacrifice five times a day, and seven female attendants would beat the cymbals all round us, while others would cry out to the gods." So, then, the interpretation that the wifeless men of the Getae are in a special way reverential towards the gods is clearly contrary to reason, whereas the interpretation that zeal for religion is strong in this tribe, and that because of their reverence for the gods the people abstain from eating any living thing, is one which, both from what Poseidonius and from what the histories in general tell us, should not be disbelieved.

5. In fact, it is said that a certain man of the Getae, Zamolxis by name, had been a slave to Pythagoras, and had learned some things about the heavenly bodies from him, as also certain other things from the Egyptians, for in his wanderings he had gone even as far as Egypt; and when he came on back to his home-land he was eagerly courted by the rulers and the people of the tribe, because he could make predictions from the celestial signs; and at last he persuaded the king to take him as a partner in the government, on the ground that he was competent to report the will of the gods; and although at the outset he was only made a priest of the god who was most honoured in their country, yet afterwards he was even addressed as

otus (4. 94–96), who doubts whether such a man ever existed, but says that he was reputed to have been, for a time, a slave of Pythagoras in Samos.
χωρίων ἀβατοῦ τοῖς ἄλλοις ἐνταύθα διαίτασθαι, σπάνιον ἐνυγχαίνοντα τοῖς ἐκτός, πλὴν τοῦ βασιλέως καὶ τῶν θεαπόντων· συμπράττετε δὲ τοῦ βασιλέα, ὅρων τοὺς ἀνθρώπους προσέχοντας ἐαυτῷ πολὺ πλέον ἢ πρότερον, ὡς ἐκφέροντι τὰ προστάγματα κατὰ συμβουλὴν θεῶν. Τούτα δὲ τὸ ἔθος διέτεινεν ἀχρί καὶ εἰς ἡμᾶς, αἱ τινος εὐρισκομένου τοιούτοι τὸ ἰθος, διʼ τοῦ μὲν βασιλεὶς σύμβουλος ὑπήρχε, παρὰ δὲ τῶν Γέταις ὁ νομός ἕκατον Θεῶς· καὶ τὸ ὄρος ὑπελήφθη ἱερόν, καὶ προσ-

λαβοῦσιν σύνιστος ὁ Κωστίνος, ὁμώνυμον τῷ παραρρέουσι ποταμῷ. καὶ δὴ ὁ τῶν Βυζεβίστας ἡρχε τῶν Γετῶν, εὕρει ὡς παρε-

σκευάστηκεν ὁ Καῖσαρ ὁ Θεὸς στρατεύειν, Δεκάνεος εἷς ταύτην τὴν τιμὴν· καὶ πῶς τὸ τῶν ἐμπνύχων ὑπεχεσθαι Πυθαγόρειον τοῦ Ζαμολξίου ἑμεῖς παραδόθεν.

6. Τοιαῦτα μὲν οὖν καλῶς ἔτι τῆς διαποροῖ

περὶ τῶν κειμένων παρὰ τῷ ποιήτῃ, περὶ τῆς Ἐυανθίου καὶ ἄγαντον Ἰππημολύγου· α΄ Ἀπὸλ-

λόδωρος εν τῷ δευτέρῳ Περὶ Νεῶν προσιμμαζόμενος εὑρίσκειν, ἢ καίτοι λέγοιτ' ἐνα. ἔπαινει γὰρ Ἐρα-

τοσθένους ἀπόφασιν, ὅτι φήσιν ἐκεῖνος καὶ Ὁμηρὸν

1 ὑπελήφθη, all editors, for ὑπελήφθη.
2 So the name is spelled here and in 16. 2. 39; but Βυζεβίστας in 7. 3. 11 and 7. 3. 12.
3 καλῶς, Jones (following L), for κακῶς. Others insert ὥθεν before κατῶς.

The "cavernous place" previously referred to.

Some scholars identify this mountain with what is now Mt. Gogány (near Mika); others, with Mt. Kuszon (on the borders of Transylvania and Moldavia). The former is more likely.
god, and having taken possession of a certain cavernous place that was inaccessible to anyone else he spent his life there, only rarely meeting with any people outside except the king and his own attendants; and the king cooperated with him, because he saw that the people paid much more attention to himself than before, in the belief that the decrees which he promulgated were in accordance with the counsel of the gods. This custom persisted even down to our own time, because some man of that character was always to be found, who, though in fact only a counsellor to the king, was called god among the Getae. And the people took up the notion that the mountain was sacred and they so call it, but its name is Cogaeonum, like that of the river which flows past it. So, too, at the time when Byrebistas, against whom already the Deified Caesar had prepared to make an expedition, was reigning over the Getae, the office in question was held by Decaeneus, and somehow or other the Pythagorean doctrine of abstention from eating any living thing still survived as taught by Zamolxis.

6. Now although such difficulties as these might fairly be raised concerning what is found in the text of Homer about the Mysians and the "proud Hippemolgi," yet what Apollodorus states in the preface to the Second Book of his work On Ships can by no means be asserted; for he approves the declaration of Eratosthenes, that although both

3 Strabo also spells the name "Boerebistas (7. 3. 11, 12).
4 Cp. 7. 3. 11.
5 Or rather On the Catalogue of Ships (1. 2. 24).
καὶ τοὺς ἄλλους τοὺς παλαιοὺς, τὰ μὲν Ἐλληνικὰ εἰδέναι, τῶν δὲ πάρρω πολλὴν ἔχειν ἀπείριαν, ἀπείρους μὲν μακρῶν ὀδῶν ὄντας, ἀπείρους δὲ τοῦ ναυτίλλησθαι. συνηγορῶν δὲ τούτων "Ομηρὸν φησι τὴν μὲν Ἀὐλίδα καλεῖν πετρῆσαν, ὥστε καὶ ἔστι, πολύκυκλον δὲ τῶν Ἐσεων, πολυτρήρων δὲ τῆς Θησέβης, ποιήματα δὲ τῶν Ἀλλαρτῶν. τὰ δὲ ἀποθεῖν ὡς ἀυτόν εἰδέναι οὔτε τοὺς ἄλλους. ποταμών γοῦν περὶ τεταράκοντα βευτῶν εἰς τὸν Πόντον, μηδὲ τῶν ἐνδοξοτάτων μνημείας μεμνησθαί, οἷον Ἱστρον, Τανάῖδος, Βορυσθένους, Τιάνιος, Φάσιδος, Θερμόδοντος, Ἀλφος. ἔτι δὲ Σκυθῶν μὲν μὴ μεμνησθαί, πλάττειν Δὲ ἀγανοῦ τινας Ἱππημολγοὺς καὶ Γαλακτοφάγους Ἁβίον τε. Παλαγώνας τε τοὺς ἐν τῇ μεσογαλα ἱστορηκέναι παρὰ τῶν πεζῆ τοῖς τόποις πλησιασάντων, τὴν παραλίαν δὲ ἀγνοεῖν καὶ εἰκότως γε. ἀπλους γὰρ εἶναι τότε τὴν θάλασσαν ταύτην καὶ καλεῖσθαι "Ἄξενον διὰ τὸ δυσχείμερον καὶ τὴν ἄγριότητα τῶν περιοικούντων ἔθνων, καὶ μᾶλλον τῶν Σκυθικῶν, ξενοθυτούντων καὶ σαρκοφαγούντων καὶ τοῖς κρανίοις ἐκπώμασιν C 299 χρωμένων: ὕστερον δὲ Ἑὔξεινον κεκλῆσθαι, τῶν Ἰόνων ἐν τῇ παραλίᾳ πόλεις κτισάντων ὁμοίως δὲ ἀγνοεῖν καὶ τὰ πέρι Ἀγιοττον καὶ Διβύνην, οἶον τὰς ἀναβάσεις τοῦ Νείλου καὶ προσχώσεις

1 πλάττειν, the editors (from conj. of Villebrun) for πάντας.
Homer and the other early authors knew the Greek places, they were decidedly unacquainted with those that were far away, since they had no experience either in making long journeys by land or in making voyages by sea. And in support of this Apollodorus says that Homer calls Aulis "rocky" 1 (and so it is), and Eteonus "place of many ridges," 2 and Thisbe "haunt of doves," 3 and Haliartus "grassy," 4 but, he says, neither Homer nor the others knew the places that were far away. At any rate, he says, although about forty rivers flow into the Pontus, Homer mentions not a single one of those that are the most famous, as, for example, the Ister, the Tanaïs, the Borysthenes, the Hypanis, the Phasis, the Thermodon, the Halys; 5 and, besides, he does not mention the Scythians, but invents certain "proud Hippiemolgi" and "Galactophagi" and "Abii"; and as for the Paphlagonians of the interior, he reports what he has learned from those who have approached the regions afoot, but he is ignorant of the seashore, 6 and naturally so, for at that time this sea was not navigable, and was called Axine 7 because of its wintry storms and the ferocity of the tribes that lived around it, and particularly the Scythians, in that they sacrificed strangers, ate their flesh, and used their skulls as drinking-cups; but later it was called "Euxine," 8 when the Ionians founded cities on the seashore. And, likewise, Homer is also ignorant of the facts about Egypt and Libya, as, for example, about the risings of the Nile and the silting up of the sea, 9

6 Cp. 12. 3. 26. 7 That is "In hospitable." 8 "Hospitable," euphemistically. 9 Cp. 1. 2. 29.
τοῦ πελάγους, ὃν οὐδαμοῦ μεμνήσθαι, οὐδὲ τοῦ ἱσθμοῦ τοῦ μεταξὺ τῆς Ἑρυθρᾶς καὶ τῆς Αἰγυπτίας θαλάττης, οὐδὲ τῶν κατὰ τὴν Ἀραβίαν καὶ Ἀθηναίαν καὶ τῶν ἀκεανῶν, εἰ μὴ Ζήνωνι τῷ φιλοσόφῳ προσεκτέον γράφοντι.

Ἀθηναίας θ᾽ ἱκόμην καὶ Σιδινίους Ἀραβίας τε,
οὐ θαυμαστόν δ᾽ εἶναι περὶ Ὀμήρου· καὶ γὰρ τοὺς ἔτει νεωτέρους ἐκείνου πολλὰ ἄγνωσίν καὶ τερατολογεῖν· Ἡσίοδον μὲν Ἡμίκυννας λέγοντα καὶ Μεγαλοκεφάλους καὶ Πυγμαίους, Ἀλκμέαν δὲ Στεγανώτοδας, Λισχύλον δὲ Κυνοκέφαλος καὶ Στερνοφθάλμους καὶ Μονομάτους (ἐν τῷ Προμηθεῖ φασὶ) καὶ ἄλλα μερία. ἀπὸ δὲ τούτων ἐπὶ τοὺς συγγραφέας βαδίζει Ἑπαύγα ὡρη λέγοντας καὶ τῷ Ὀγγίου ἐρος καὶ τὴν τῶν Γοργών καὶ Ἐσπερίδων κατοικίαν καὶ τὴν παρὰ Θεοπόμπῳ Μεροπίδα γῆν, παρ᾽ Ἐκαταῖο δὲ Κιμμερίδα πόλιν, παρ᾽ Εὐημέρῳ δὲ τὴν Παγχαίαν γῆν, παρ᾽ Ἀρισ-

1 (ἐν... φασί), Corais and Meineke, following o, delete as being a gloss.
2 Ὀγγίου, the reading of the MSS. except C (Ὡγγίου), l (Ὡγγερ), and ἰκ (Ὠγγίου), which last is followed, perhaps rightly, by Xylander and Corais.

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1 Red.
2 Mediterranean.
3 Odyssey 4. 84. Zeno emended the Homeric text to read as above (see 1. 2. 34).
4 Cp. 1. 2. 35.
5 Aeschylus refers to "one-eyed" men in Prometheus Bound (l. 804). The other epithets (See Nauck, Frs. 431, 441) were taken from plays now lost.
6 Cp. 7. 3. 1.
7 "Mt. Ogygium" is otherwise unknown. The reading is probably corrupt.
8 Aelian (Var. Hist., 3. 18) says that Theopompos the
things which he nowhere mentions; neither does he mention the isthmus between the Erythraean and the Egyptian Seas, nor the regions of Arabia and Ethiopia and the ocean, unless one should give heed to Zeno the philosopher when he writes, “And I came to the Ethiopians and Sidonians and Arabians.” But this ignorance in Homer’s case is not amazing, for those who have lived later than he have been ignorant of many things and have invented marvellous tales: Hesiod, when he speaks of “men who are half-dog,” of “long-headed men,” and of “Pygmies”; and Aelian, when he speaks of “web-footed men”; and Aeschylus, when he speaks of “dog-headed men,” of “men with eyes in their breasts,” and of “one-eyed men” (in his Prometheus, it is said); and a host of other tales. From these men he proceeds against the historians who speak of the “Rhiaean Mountains,” and of “Mt. Ogyium,” and of the settlement of the Gorgons and Hesperides, and of the “Land of Meropis” in Theopompus, and the “City of Cimmeris” in Hecataeus, and the “Land of Panchaea” in historian related a conversation between King Midas and Silenus in which Silenus reported a race called “Meropians” who inhabited a continent larger than Asia, Europe, and Africa combined.

Theopompus (b. about 380 B.C.) wrote, among other works, two histories, (1) the Hellenica, in twelve books, being a continuation of Thucydides and covering the period from 411 to 394 B.C., and (2) the Philippica, in fifty-eight books, being a history of the life and times of Philip of Macedon (360–336 B.C.). Only a few fragments of these works remain.

Hecataeus (b. about 540 B.C.) wrote both a geographical and an historical treatise. Only fragments remain.

Cp. 2. 4. 2.
ὁ τὸτελεῖ δὲ ποταμίου λίθους ἐξ ἄμμου, ἐκ δὲ τῶν ὄμβρων τήκεσθαι: ἐν δὲ τῇ Διήθῃ Διονύσου πόλιν εἶναι, ταύτῃ δὲ οὐκ ἐνδέχεσθαι διὰ τὸν αὐτὸν ἑπιτυχεῖν. ἡ ἐπιτυμὶα δὲ καὶ τοῖς περὶ Σικελίαν τὴν πλάνην λέγοντες καθ" "Ὅμηρον τὴν Ὄδυσσεώς· εὐ γὰρ αὖ τίχοι οἱ μὲν πλάνην ἐκεῖ γεγονόντει φάσκειν, τὸν δὲ ποιητήν ἐξωκειανικέναι μυθολογίας χώριν καὶ τοῖς μὲν ἄλλοις συγγερμόνες εἶναι, Καλλιμάχῳ δὲ μὴ πάνυ, μεταποιομένῳ γε γραμματικής; ὅς τὴν μὲν Γαῦδον Καλυψοῦς νῆσον φησί, τὴν δὲ Κόρκυραν Σκηρίαν ἄλλους δὲ αἰτιᾶται ψεύσασθαι περὶ Γερήνων καὶ τοῦ Ἀκακησίου καὶ Δήμου ἐν Ἰθάκῃ, Πελεθροῦνος δὲ ἐν Πηλίῳ, Γλαυκωπίου δὲ ἐν Ἀθηναίοις. τοῦτος δὲ μικρὰ τεινα προσθεῖς τοιαῦτα παύεται, τὰ

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1 ἑπιτυχεῖν, Jones, following conj. of Capps, for ἑπιτεῖναι. Others emend to ἑπιτεῖναι.
2 αὖ, Corais emends to ἀν. Meineke rightly suspects that ei γὰρ αὖ is corrupt.

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1 Euhemerus (fl. about 310 B.C.) wrote a work on Sacred History (cp. 1. 3. 1).
2 Such words as these have not been found in the extant works of Aristotle.
3 Cp. 1. 2. 17–19.
4 Callimachus of Cyrene (fl. about 250 B.C.) is said to have written about 800 works, in prose and verse. Only 6 hymns, 64 epigrams and some fragments are extant.
5 Cp. 1. 2. 37.
6 See footnote 2 on 1. 2. 37.
7 Cp. 8. 3. 7, 29 and the Odyssey (the "Geremian" Nestor).
8 Strabo alludes to the wrong interpretation which some put upon ἀκάκης, the epithet of Hermes (Iliad 16. 185), making it refer to a cavern in Arcadia, called "Aeacesium," near Mt. Cyllene, where Hermes was born. Hesiod (Theog. 192
Euhemerus, and in Aristotle "the river-stones, which are formed of sand but are melted by the rains." And in Libya, Apollodorus continues, there is a "City of Dionysus" which it is impossible for the same man ever to find twice. He censures also those who speak of the Homeric wanderings of Odysseus as having been in the neighbourhood of Sicily; for in that case, says he, one should go on and say that, although the wanderings took place there, the poet, for the sake of mythology, placed them out in Oceanus. And, he adds, the writers in general can be pardoned, but Callimachus cannot be pardoned at all, because he makes a pretence of being a scholar; for he calls Gaudos the "Isle of Calypso" and Coreya "Seberia." And others he charges with falsifying about "Gerena," and "Acacesium," and "Demus" in Ithaca, and about "Pelethonium" in Pelion, and about Glaucoptim in Athens. To these criticisms Apollodorus adds some petty ones of like sort and then stops, but he

614) gives the same epithet to Prometheus, who, according to the scholiast, was so called from "Mt. Acacesium" in Arcadia, where he was much revered.

9 *Iliad* 3. 201. The critics in question maintained that "demus" ("deme," "people") was the name of a place in Ithaca.

10 "Pelethonium" is not found in Homer or Hesiod. According to some it was a city of Thessaly; others, a mountain (or a part of Mt. Pelion) in Thessaly; and others, the cave where Cheiron trained Achilles.

11 "Glaucoptim" is not found in Homer or Hesiod. According to Eustathius it was applied by the ancients to the citadel of Athens, or to the temple of Athene, and was derived from Athene "Glaucopis" ("Flash of lighted") but Stephanus Byzantinus derives the word from Glau cops, son of Alulcomeneus.
πλείστα μετενέγκας παρὰ τοῦ Ἐρατοσθένους, ὡς καὶ πρῶτον ἐμνήσθημεν, οὐκ εὔ εἰρημένα.
τὸ μὲν γὰρ τοὺς ὕστερον ἐμπειροτέρους γεγονέναι τῶν παλαιὸν 1 περὶ τὰ τοιαῦτα καὶ Ἐρατοσθένει
cαι τούτῳ δοτέων τὸ δ' οὖτω πέρα τοῦ μετρίου προάγειν, καὶ μάλιστα ἐφ' Ὅμηρον, ἐοκεῖ μοι
καὶ ἐπιπλῆξαι τις δικαιώς, καὶ τοῦναυτίον εἰσεῖν, ὡς περὶ ὧν ἀγνοοῦσιν αὐτοῖ, περὶ τούτων τῷ
C 300 ποιητῇ προφέροντι, τὰ μὲν οὖν ἄλλα ἐν τοῖς
cαθ' ἐκαστα οἰκεῖας μνήμης τυχχάνει, τὰ δ' ἐν
toῖς καθόλου.

7. Νυνὶ δὲ περὶ Θρακῶν ἐλέγομεν,

Μυσῶν τ' ἀγχεμάχοι καὶ ἀγαυὼν Ἰππημολ-

γών,

Γλακτοφάγων Ἀβίων τε, δικαιοτάτων ἀνθρώ-

πων,

βουλόμενοι συγκρίναι τὰ τε ύφ' ἡμῶν καὶ τὰ ύπὸ
Ποσειδωνίου λεχθέντα καὶ τὰ ύπὸ τούτων πρό-
cτερον δ' ὅτι τὴν ἐπιχείρησιν ὑπεναντίαν τοῖς
προτεθεῖσα πεποίησαται. προϋθετο μὲν γὰρ δι-
cδίχα, διότι τῶν πόρρω τῆς Ἐλλάδος πλεῖων ἦν
ἀγνοία τοῖς προσβυτέροις ἡ τοῖς νεωτέροις' ἐδει-
ξαν 2 δὲ τάναντία, καὶ οὐ κατὰ 3 τὰ πόρρω μόνον,
ἄλλα καὶ τὰ ἐν αὐτῇ τῇ Ἐλλάδι. ἄλλα, ὡς ἔφη
τα ἄλλα μὲν ὑπερκείσθω τὰ δὲ νῦν σκοπῶμεν.
Σκυθῶν μὲν γὰρ μὴ μεμνήσθαι κατ' ἁγνοιάν φασί,

1 τά, after παλαι, the editors deleta.
2 ἐδείξαν, Xylander, for ἐδείξη ; so the later editors.
3 κατὰ, Groskurd inserts ; so the later editors.

1 1. 2. 24. 2 For example, 12. 3. 26–27.
3 The first and second books, passim.
4 See 7. 3. 2 and the footnote.
borrowed most of them from Eratosthenes, and as I have remarked before¹ they are wrong. For while one must concede to Eratosthenes and Apollodorus that the later writers have shown themselves better acquainted with such matters than the men of early times, yet to proceed beyond all moderation as they do, and particularly in the case of Homer, is a thing for which, as it seems to me, one might justly rebuke them and make the reverse statement: that where they are ignorant themselves, there they reproach the poet with ignorance. However, what remains to be said on this subject meets with appropriate mention in my detailed descriptions of the several countries,² as also in my general description.³

7. Just now I was discussing the Thracians, and the "Mysians, hand-to-hand fighters, and the proud Hippemolgi, Galactophagi, and Abii, men most just,"⁴ because I wished to make a comparison between the statements made by Poseidonius and myself and those made by the two men in question. Take first the fact that the argument which they have attempted is contrary to the proposition which they set out to prove; for although they set out to prove that the men of earlier times were more ignorant of regions remote from Greece than the men of more recent times, they showed the reverse, not only in regard to regions remote, but also in regard to places in Greece itself. However, as I was saying, let me put off everything else and look to what is now before me: they⁵ say that the poet through ignorance fails to mention the Scythians, or their savage dealings with strangers, in that they

²⁵Eratosthenes and Apollodorus,
μηδὲ τῆς περὶ τοὺς ξένους ὁμότητος αὐτῶν, κατα-
θυόντων καὶ σαρκοφαγούντων καὶ τῶν κρανίοις
ἐκπώμασι χρωμένων, δὲ οὖς "Αξένος ὠνομάζετο ὁ
πόντος, πλάττειν δ᾽ ἄγαυοις τινὰς Ἰππημολγούς,
Γαλακτοφάγους Ἀβίους τε, δικαιοτάτους ἀνθρώ-
πους, τοὺς οὐδ' ἕκαστον γῆς ὅντας. πῶς οὖν "Αξένον
ὁμόμαζον, εἰ μὴ ἔδεισαν τὴν ἀγριότητα, μηδὲ
αὐτοὺς τοὺς μάλιστα τοιούτους; οὕτω δὲ εἰσὶ
δὴ σὺν οἱ Σκύθαι. πότερον δ' οὐδ᾽ Ἰππημολγοὺς
ήσαν οί ἐπέκεινα τῶν Μυσῶν καὶ Ἰππημολγοὺς
γαλακτοφάγους τε, Ἀβίου; ἀλλὰ καὶ
νῦν εἰσὶν Ἀμάξηκοι καὶ Νομάδες καλούμενοι,
ζῴτες ἀπὸ θρεμμάτων καὶ γάλακτος καὶ τυρῶν,
καὶ μάλιστα ἰππείους, θησαυρίσμων δ' οὐκ ἔδοτες
οὐδὲ κατηλείαν, πλὴν Ἡ φόρτον ἀντὶ φόρτου. πῶς
οὖν ἠγοῦε οὐχ Ἰππημολγοὺς καὶ Γαλακτοφάγους
τινὰς προσαγορεύων; ὁτι γὰρ
οἱ τοῦτοι Ἰππημολγοὺς ἐκάλουν, καὶ Ἡσίο-
δος μάρτυς ἐν τοῖς ὑπ’ Ἐρατοσθένους παρατεθείσιν
ἐπεσίν.

Ἀθηνάσια τε Αἰγύς τε ἦδὲ Ἰππημολγούς.
τὰ δὲ θαυμαστῶν, εἰ διὰ τὸ πλεονάζειν παρ᾽ ἡμῖν
τὴν περὶ τὰ συμβόλαια ἀδικίαι, δικαιοτάτους
ἐπετείν ἄγαυοις τους ἤκιστα ἐν τοῖς συμβολαίοις
καὶ τὸ ἀργυροσμόφ ζῴτας, ἀλλὰ καὶ κοινὰ κεκτη-
μένους πάντα πλὴν ξίφους καὶ ποτηρίου, ἐν δὲ

1 πότερον, conj. Kramer, for πρότερον; so the later editors.
2 Ἡ, Meineke emends to ἦ.
3 Αἰγύς τε ἦδὲ, Kramer, for Αἰγύπτι δὲ; so the later editors.
4 ἄγαυοις, Meineke emends, without noting, to ἀνθρώποις.

"Mare milkers." 2 "Curd-eaters."
sacrifice them, eat their flesh, and use their skulls as drinking-cups, although it was on account of the Scythians that the Pontus was called "Axine," but that he invents certain "proud Hippemolgi, Galactophagi, and Abii, men most just"—people that exist nowhere on earth. How, then, could they call the sea "Axine" if they did not know about the ferocity or about the people who were most ferocious? And these, of course, are the Scythians. And were the people who lived beyond the Mysians and Thracians and Getae not also "Hippemolgi,"¹ not also "Galactophagi"² and "Abii"?³ In fact, even now⁴ there are Wagon-dwellers and Nomads, so called, who live off their herds, and on milk and cheese, and particularly on cheese made from mare's milk, and know nothing about storing up food or about peddling merchandise either, except the exchange of wares for wares. How, then, could the poet be ignorant of the Scythians if he called certain people "Hippemolgi and Galactophagi"? For that the people of his time were wont to call the Scythians "Hippemolgi," Hesiod, too, is witness in the words cited by Eratosthenes: "The Ethiopians, the Ligurians, and also the Scythians, Hippemolgi."⁵ Now wherein is it to be wondered at that, because of the widespread injustice connected with contracts in our country, Homer called "most just" and "proud" those who by no means spend their lives on contracts and money-getting but actually possess all things in common except sword and drinking-cup, and above all things have their

¹ "A resourceless folk."
² Cp. the similar words quoted from Ephorus, 7. 3. 9.
³ A fragment otherwise unknown (fr. 232; Rzach, fr. 55).
τοῖς πρῶτον τὰς γυναικὰς Πλατωνικῶς ἔχοντας κοινάς καὶ τέκνα; καὶ Διοχύλος δὲ ἐμφαίνει συνηγορῶν τῷ ποιητῇ, φήσας περὶ τῶν Σκυθῶν,

C 301 ἀλλ' ἵππακης βρωτήρες εὐνομοὶ Σκύθαι.

αὕτη δ' ἡ ὑπόληψις καὶ νῦν ἔτι συμμένει παρὰ τοῖς Ἔλλησιν ἀπλουστάτους τε γὰρ αὐτοὺς νομίζομεν καὶ ἰκεῖστα κακεντρεχεῖς εὐτελεστέρους τε πολὺ ἡμῶν καὶ αὐταρκεστέρους· καίτοι ὥσ' ἔγενε καθ' ἡμᾶς βίος εἰς πάντας σχεδὸν τι διατέτακε τὴν πρὸς τὸ χείρον μεταβολήν, τρυφὴν καὶ ἑδονᾶς καὶ κακοτεχνίας εἰς τὸ πλεονεξίας μυρίας πρὸς ταύτ' εἰσάγων· πολὺ ὡς τῆς τοιαύτης κακίας καὶ εἰς τοὺς βαρβάρους ἐμπέπτωκε τοὺς τε ἄλλους καὶ τοὺς Νομάδας. καὶ γὰρ διαλάττησι ἄψαμενοι χείρους γεγονασί, ληστεύοντες καὶ ξενοκτούοντες, καὶ ἐπιπλεκόμενοι πολλοῖς μεταλαμβάνουσι τῆς ἐκείνων πολυτελείας καὶ καπηλείας· ἀν δικαίως μὲν εἰς ἡμερότητα συντείνειν, διαφθείρει δὲ τὰ ἴδια καὶ ποικιλίαν ἀντὶ τῆς ἀπλότητος τῆς ἀρτί λεχθείσης εἰςάγει.

8. Οἱ μέντοι πρὸ ἡμῶν, καὶ μάλιστα οἱ ἐγγύς τοῖς Ὀμήρου χρόνοις, τοιοῦτοι τίνες ἦσαν καὶ ὑπελαμβάνοντο παρὰ τοῖς Ἔλλησιν, ὅποιος Ὀμηρός φήσιν. ὅρα δὲ ὃ λέγει Ἰρόδοτος περὶ τοῦ τῶν Σκυθῶν βασιλέως, ἐφ' ὃν ἐστράτευσε Δαρείος, καὶ τὰ ἐπεσταλμένα παρ' αὐτοῦ. ὅρα

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1 eis, Cornis, Meineke and other editors emend to kal. See πλεονεξίας, 7. 4. 6 (end of §).

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1 Republic, 457 d, 458 c-d, 460 b-p, 540, and 543.
GEOGRAPHY, 7. 3. 7-8

wives and their children in common, in the Platonic way? ¹ Aeschylus, too, is clearly pleading the cause of the poet when he says about the Scythians: "But the Scythians, law-abiding, eaters of cheese made of mare's milk."² And this assumption even now still persists among the Greeks; for we regard the Scythians the most straightforward of men and the least prone to mischief, as also far more frugal and independent of others than we are. And yet our mode of life has spread its change for the worse to almost all peoples, introducing amongst them luxury and sensual pleasures and, to satisfy these vices, base artifices that lead to innumerable acts of greed. So then, much wickedness of this sort has fallen on the barbarian peoples also, on the Nomads as well as the rest; for as the result of taking up a seafaring life they not only have become morally worse, indulging in the practice of piracy and of slaying strangers, but also, because of their intercourse with many peoples, have partaken of the luxury and the peddling habits of those peoples. But though these things seem to conduce strongly to gentleness of manner, they corrupt morals and introduce cunning instead of the straightforwardness which I just now mentioned.

8. Those, however, who lived before our times, and particularly those who lived near the time of Homer, were—and among the Greeks were assumed to be—some such people as Homer describes. And see what Herodotus says concerning that king of the Scythians against whom Dareius made his expedition, and the message which the king sent

² From a play now lost (Nauck, fr. 198).
δὲ καὶ ἀ λέγει Χρύσιππος περὶ τῶν τοῦ Βοσπόρου βασιλέων τῶν περὶ Λεώκωνα. πλήρεις δὲ καὶ αἱ Περσικαὶ ἑπιστολαὶ τῆς ἀπλότητος, ἢς λέγω, καὶ τὰ ὑπὸ τῶν Αἰγυπτίων καὶ Βαβυλώνιων καὶ Ἰνδῶν ἀπομνημονεύομενα. διὰ τούτο δὲ καὶ ὁ Ἀνάγκαρσις καὶ Ὅλαρις καὶ τίνες ἄλλοι τοιοῦτοι παρὰ τοὺς Ἐλλησίων εὐδοκίμουν, ὅτι ἑθικὸν των χαρακτῆρα ἐπέφαινον εὐκολίας καὶ λιτότητος ἐκινήσεως καὶ δικαιοσύνης. καὶ τί δὲ τοὺς πῦλας λέγειν; Ὅλαρις γὰρ ὁ Φιλίππος κατὰ τὴν ἑτή Θρίκας τῶν ὑπὸ τοῦ Αἴμου στρατεύειν ἐμβαλὼν εἰς Ἰππαλλοὺς, ὥρον μέχρι τοῦ Ἰστροῦ καθίκοντας καὶ τῆς ἐν αὐτῷ νῆσου Πεύκης, τὰ σέραν δὲ Γέτας ἔχοντας, ὑφίσχει λέγεται μέχρι δεῦρο, καὶ εἰς μὲν τὴν νῆσον ἀποβηνεὶ μὴ δύνασθαι σπάνει πλοίων ἐκείσε γὰρ καταφυγόντα τὸν τῶν Ἰππαλλῶν βασιλέα Σύρμου ἀντισχεῖν πρὸς τὴν ἐπιχείρησιν, εἰς δὲ τοὺς Γέτας διαβάντα ἐλεῖν

1 λιτότητος (conj. Casaubon), for λειτότητος (ABCD), τελειότητος (g); so the later editors.

1 Cp. 7. 3. 14. Dareius sent a message to King Idanthyrus in which he reproached the latter for fleeing and not fighting. Idanthyrus replied that he was not fleeing because of fear, but was merely doing what he was wont to do in time of peace; and if Dareius insisted on a fight, he might search out and violate the ancestral tombs, and thus come to realize whether or no the Scythians would fight; "and in reply to your assertion that you are my master, I say 'howl on'" (Herodotus, 4. 127).

2 Chrysippus of Soli (fl. about 230 n.c.), the Stoic philosopher, was a prolific writer, but with the exception of a few fragments his works are lost. The present reference is obviously to his treatise on Morals of Life, which is quoted by Plutarch (De Stoicorum Repugnantiiis, 20. 3 = 1043 B).

3 Leuco, who succeeded his father Satyrus I, reigned from 393 to 353 B.C. (see 7. 4. 4).
back to him.\textsuperscript{1} See also what Chrysippus\textsuperscript{2} says concerning the kings of the Bosporus, the house of Leuco.\textsuperscript{3} And not only the Persian letters\textsuperscript{4} are full of references to that straightforwardness of which I am speaking but also the memoirs written by the Egyptians, Babylonians, and Indians. And it was on this account that Anacharsis,\textsuperscript{5} Abaris,\textsuperscript{6} and other men of the sort were in fair repute among the Greeks, because they displayed a nature characterized by complacency, frugality, and justice. But why should I speak of the men of olden times? For when Alexander, the son of Philip, on his expedition against the Thracians beyond the Haemus,\textsuperscript{7} invaded the country of the Triballians\textsuperscript{8} and saw that it extended as far as the Ister and the island of Peuce\textsuperscript{9} in the Ister, and that the parts on the far side were held by the Getae, he went as far as that,\textsuperscript{10} it is said, but could not disembark upon the island because of scarcity of boats (for Symus, the king of the Triballi had taken refuge there and resisted his attempts); he did, however, cross over to the country of the Getae, took their city, and

\textsuperscript{4} i.e. the letters of the Persian kings, such as those quoted by Herodotus.

\textsuperscript{5} Anacharsis was a Scythian prince and philosopher, one of the "Seven Sages," a traveller, long a resident of Athens (about 590 B.C.), a friend of Solon, and (according to Ephorus) an inventor (7. 3. 9). See Herodotus, 4. 76.

\textsuperscript{6} Abaris was called the "Hyperborean" priest and prophet of Apollo, and is said to have visited Athens in the eighth century, or perhaps much later. According to the legend, he healed the sick, travelled round the world, without once eating, on a golden arrow given him by Apollo, and delivered Sparta from a plague.

\textsuperscript{7} The Balkan Mountains.

\textsuperscript{8} A Thracian tribe.

\textsuperscript{9} See 7. 3. 15 and footnote.

\textsuperscript{10} i.e. as far as the island.
άυτών πόλιν καὶ ἀναστρέψαι διὰ ταχέων εἰς τὴν οἰκείαν, λαβόντα δώρα παρὰ τὸν Ἑθύνων καὶ παρὰ τοῦ Σύρμου. φησὶ δὲ Πτολεμαῖος ὁ Λάγου κατὰ ταύτην τὴν στρατείαν συμμετείχε τῷ Ἀλέξανδρῳ Κελτούς τοὺς περὶ τὸν Ἀδρίαν φιλίας καὶ ξενίας χάριν, δεξίμενον δὲ αὐτούς ϕιλοφρόνως τὸν βασιλέα ἐρέσθαι παρὰ πότον, τῷ μάλιστα εἰς ὁ φοβοίντο, νομίζοντα αὐτὸν ἐρείν αὐτοὺς δὲ ἀποκρίνασθαι, ὅτι οὐδένα 2 πλῆν εἰ ἄρα μὴ ὁ οὐρανὸς αὐτοὺς ἐπιτέσοι, φιλιάν γε μὴν ἀνδρὸς τοιοῦτον περὶ παντὸς τίθεσθαι. τάυτα δὲ ἀπλότητος τῆς τῶν βαρβάρων ἐστὶ σημεία, τοῦ τε μὴ συγχωρησάντος μὲν τὴν ἀπόβασιν τὴν εἰς τὴν νήσου, δῶρα δὲ πέμψαντο καὶ συνθέμενον φιλίας, καὶ τῶν φοβεῖσθαι μὲν οὐδένα φαμένων, φιλίαν δὲ περὶ παντὸς τίθεσθαι μεγάλων ἀνδρῶν. ὁ τε Δρομηχαῖτης κατὰ τοὺς διαδόχους ἤν τοὺς Ἀλέξανδρου 3 Γετῶν βασιλεύς· ἐκείνος τοῖς λαβὼν ζωγρία Δυσίμαχον ἐπιστρατεύσαντα αὐτῷ, δεῖξας τὴν πενίαν τὴν τε ἑαυτοῦ καὶ τοῦ Ἑθνοῦς, ὠμοίως δὲ καὶ τὴν αὐτάρκειαν, ἐκέλευσε τοῖς τοιούτοις μὴ πολεμεῖν, ἀλλὰ φίλους ἐχονθαντεῖ τάυτα δὲ εἴτεν, ξενίας καὶ συνθέμενος φιλίαν, ἀπέλυσεν αὐτῶν.

1 παρὰ, Corais inserts; so the later editors.
2 οὐδένα, Groskurd emends to οὐδέν, and so Meineke; but see οὐδένα in sixth line below.
3 τοὺς Ἀλέξανδρου is probably a gloss; Meineke deletes.

1 Ptolemaeus Soter, "whom the Macedonians believed to be the son of Philip" of Macedon (Pausanias 1. 6), was founder of the Egyptian dynasty and reigned 323–285 B.C.
2 Lagus married Arsinoë, a concubine of Philip.
returned with all speed to his home-land, after receiving gifts from the tribes in question and from Syrmus. And Ptolemaeus,¹ the son of Lagus,² says that on this expedition the Celti who lived about the Adriatic joined Alexander for the sake of establishing friendship and hospitality, and that the king received them kindly and asked them when drinking what it was that they most feared, thinking they would say himself, but that they replied they feared no one, unless it were that Heaven might fall on them, although indeed they added that they put above everything else the friendship of such a man as he. And the following are signs of the straightforwardness of the barbarians: first, the fact that Syrmus refused to consent to the debarkation upon the island and yet sent gifts and made a compact of friendship; and, secondly, that the Celti said that they feared no one, and yet valued above everything else the friendship of great men. Again, Dromichaetes was king of the Getae in the time of the successors of Alexander. Now he, when he captured Lysimachus³ alive, who had made an expedition against him, first pointed out the poverty both of himself and of his tribe and likewise their independence of others, and then bade him not to carry on war with people of that sort but rather to deal with them as friends; and after saying this he first entertained him as a guest, and made a compact of friendship, and then released him.

³ Lysimachus, one of Alexander's generals and successors, obtained Thrace as his portion in the division of the provinces after Alexander's death (323 B.C.), assuming the title of king 306 B.C. He was taken captive, and released, by Dromichaetes 291 B.C.
μηλονόμοι τε Σάκαι, γενείς Σκύθαι, αυτάρ έναιον
Ἀσίδα πυροφόρον. Νομίδων γε μὲν ἴσαιν ἀποικοι,
ἀνθρώπων νομίμων.
καὶ τὸν Ἀναχαρσίον δὲ σοφῶν καλῶν ὁ Ἐφορὸς
tοῦτον τοῦ γένους φησίν εἶναι. νομισθῆραι δὲ
καὶ τῶν ἐπτὰ σοφῶν ἐνα τελείᾳ σωφρονίσθην καὶ
συνέσει εὐρήματα τε αὐτῶν λέγει τα τε ξώπυρα
καὶ τὴν ἁμβίβολον ἄγκυραν καὶ τὸν κεραμικὸν
τροχὸν. ταύτα δὲ λέγω, σαφῶς μὲν εἴδος ὅτι καὶ
οὕτος αὐτός οὐ τάληθέστατα λέγει περὶ πάντων,
καὶ δὴ καὶ τὸ τοῦ Ἀναχάρσειδος (πῶς γὰρ ὁ
τροχὸς εὐρήμα αὐτοῦ, ὅν οἴδεν ὁ Ὀμηρὸς πρεσβύ-
περος ᾧν;

ὡς δ' ὅτε τες κεραμεῦς τροχὸν ἀρμενον ἐν παλά-
μησι,
καὶ τὰ ἐξῆς). ἀλλ' ἐκεῖνα διασημὴν θιβολό-

1 τῶν, before ἐπτὰ, Corais insorts; so Meineke.
2 ἐνα τελεία (the reading of the MSS.), Jones restores, for ἐν εὐτελεῖᾳ (Kramer); ἐν εὐτελεῖᾳ (Meineke).
3 οὐ τάληθέστατα, Corais, for οὕτε ἁληθέστατα; so Meineke.
4 ὥς δ' ὅτε . . . ἐξῆς, Meineke relegates to the foot of the page.

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the cause as follows: since they are frugal in their ways of living and not money-getters, they not only are orderly towards one another, because they have all things in common, their wives, children, the whole of their kin and everything, but also remain invincible and unconquered by outsiders, because they have nothing to be enslaved for. And he cites Choerilus\(^1\) also, who, in his *The Crossing of the Pontoon-Bridge* which was constructed by Dareius,\(^2\) says, “the sheep-tending Sacae, of Scythian stock; but they used to live in wheat-producing Asia; however, they were colonists from the Nomads, law-abiding people.” And when he calls Anacharsis “wise,” Ephorus says that he belongs to this race, and that he was considered also one of Seven Wise Men because of his perfect self-control and good sense. And he goes on to tell the inventions of Anarcharsis—the bellows, the two-fluked anchor and the potter’s wheel. These things I tell knowing full well that Ephorus himself does not tell the whole truth about everything; and particularly in his account of Anarcharsis (for how could the wheel be his invention, if Homer, who lived in earlier times, knew of it? “As when a potter his wheel that fits in his hands,”\(^3\) and so on); but as for those

\(^1\) Not, apparently, the tragic poet, contemporary of Aeschylus, but the epic poet of Samos (fl. towards the end of the fifth century B.C.), who wrote, among other poems, an epic poem (exact title uncertain) based on the Persian Wars. *The Crossing of the Pontoon-Bridge* was probably a sub-title of the epic. The same Choerilus is cited in 14. 5. 9.

\(^2\) In his campaign against the Scythians, including the Getae, as described by Herodotus (4. 83–93); see 7. 3. 15.

\(^3\) *Iliad* 18. 600.
μενος, δ' τι κοινὴ των φήμης καὶ ὑπὸ τῶν παλαιῶν καὶ ὑπὸ τῶν ὑστερον 1 πεπιστεύσθαι συνέβαινε τὸ τῶν Νομάδων, τοὺς μάλιστα ἀπφευγενος ἀπὸ τῶν ἄλλων ἀνθρώπων γαλακτοφάγοις τε εἶναι καὶ ἄβλους καὶ δικαιοτάτους, ἀλλ' οὐχ ὑπὸ Ὡμήρου πεπλάσθαι.

10. Περὶ τε τῶν Μυσῶν δικαῖος ἐστιν ὑποσχεῖν λόγον τῶν ἐν τοῖς ἑπετεῖ λεγομένων Ἀπολλώδωρος, τότερ ἤγεται καὶ τούτους εἶναι πλάσματα, ὅταν ψηφ. ὁ ποιητὴς'

Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰσπημολογῶν, ἢ τοὺς ἐν τῇ Ἀσίᾳ δέχεται; τοὺς μὲν οὖν ἐν τῇ Ἀσίᾳ δεχόμενοι παρερμηνεύσει τὸν ποιητήν, ὡς προείρηται, πλάσμα δὲ 2 λέγον, ὡς μὴ οὕτων ἐν τῇ Θόρακη Μυσῶν, παρὰ τὰ δὴ οὖντα ἐρεῖ. 3 ἢ γὰρ ἐφ' ἡμῶν γοῦν 4 Αἴλιος Κάτως μετρόκισαν ἐκ τῆς περαιῶς τοῦ Ἰστροῦ πέντε μυριάδας σωμάτων παρὰ τῶν Γετῶν, ὁμογλώττων τοῖς Θραξίν οἴκους, εἰς τὴν Θόρακην καὶ τὸν οἰκίσσων αὐτῷ Μοῦσοι 5 καλούμενοι, ἢτοι καὶ τῶν πρότερον οὖτω καλου-μένων, ἐν δὲ τῇ Ἀσίᾳ Μυσῶν μετονομάσαν τέντων, ἢ, ὅπερ οἰκειότερον ἔστι τῇ ἱστορίᾳ καὶ τῇ ὑπο-φάσει τοῦ ποιητοῦ, τῶν ἐν τῇ Θόρακη Μυσῶν καλούμενοι πρότερον. περὶ μὲν δὴ τούτων ἄλλοι ἐπάνειμι δὲ ἐπὶ τὴν ἐξής περιήγησιν.

1 For ὑστερον, Meineke reads ὑστέρων, following Δ.
2 δὲ, after παλάμα, Corais inserts; so the later editors.
3 ἐρεῖ, after ἐρά, Corais inserts; so the later editors.
4 γοῦν, Meineke deletes, following Νο.
5 Μοῦσοι, Tyrwhitt, for Μοῦσοι; so the later editors.

1 Cp. 7. 3. 6. 2 7. 3. 2.
other things, I tell them because I wish to make my point clear that there actually was a common report, which was believed by the men of both early and of later times, that a part of the Nomads, I mean those who had settled the farthest away from the rest of mankind, were "galactophagi," "abii," and "most just," and that they were not an invention of Homer.

10. It is but fair, too, to ask Apollodorus to account for the Mysians that are mentioned in the verses of Homer, whether he thinks that these too are inventions ¹ (when the poet says, "and the Mysians, hand-to-hand fighters and the proud Hippemolgi"), or takes the poet to mean the Mysians in Asia. Now if he takes the poet to mean those in Asia, he will misinterpret him, as I have said before,² but if he calls them an invention, meaning that there were no Mysians in Thrace, he will contradict the facts; for at any rate, even in our own times, Aelius Catus³ transplanted from the country on the far side of the Ister into Thrace ⁴ fifty thousand persons from among the Getae, a tribe with the same tongue as the Thracians.⁵ And they live there in Thrace now and are called "Moesi"—whether it be that their people of earlier times were so called and that in Asia the name was changed to "Mysi,"⁶ or (what is more apposite to history and the declaration of the poet) that in earlier times their people in Thrace were called "Mysi." Enough, however, on this subject. I shall now go back to the next topic in the general description.

² Perhaps as governor of Macedonia. He was consul with C. Sentius 4 A.D.
³ Cp. 7. 3. 2.
⁴ Lower Moesia.
⁵ See 7. 3. 4.
καὶ Πλάτων δὲ ἐν τῇ Πολιτείᾳ τὴν θάλατταν ὡς πονηροδιδάσκαλον φεύγειν οἱ έται δεῖν ὃτι πορρω-
τάτω τούς εὑ πολιτευσομένους καὶ μὴ οἰκεῖν ἑπ' αὐτῷ. ¹

9. Ἔφορος δ' ἐν τῇ τετάρτῃ μὲν τῆς ἱστορίας, Ἐυρώπη δ' ἐπιγραφομένη βιβλίον, περιοδεύσας τὴν Ἐυρώπην μέχρι Σκυθῶν ἐπὶ τέλει φησὶν εἶναι τῶν τε ἄλλων Σκυθῶν καὶ τῶν Σαυροματῶν τοὺς βίους ἀνομοίους· τοὺς μὲν γὰρ εἶναι χαλεποὺς, ὡστε καὶ ἀνθρωποφαγεῖν, τοὺς δὲ καὶ τῶν ἄλλων ζώων ἅπεξεσθαί. οἱ μὲν οὖν ἄλλοι, φησί, τὰ περὶ τῆς ὁμότητος αὐτῶν λέγουσιν, εἰδοὺς τὸ δειγνόν τε καὶ τὸ θαυμαστῶν ἐκπληκτικῶν ὅν
dein ² δὲ τάναντια καὶ λέγειν καὶ παραδείγματα ποιεῖσθαι, καὶ αὐτὸς οὖν περὶ τῶν δικαιοτάτων ἥθεσι χρωμένων ποιήσεσθαι τοὺς λόγους· εἶναι
gὰρ τινὰς τῶν Νομάδων Σκυθῶν γάλακτε τρεφο-
μένους ὑππων, τῇ τε ³ δικαιοσύνῃ πάντων δια-
φέρειν, μεμυθῆσθαι δ' αὐτῶν τοὺς ποιητάς· ὁμηρον
mὲν

Γλακτοφάγων Ἀβίων τε, δικαιοτάτων ἀνθρώ-
πων,

φήσαντα τὴν γῆν καθορᾶν τὸν Δία,⁴ Ἡσίοδον δ' ἐν ⁵ τῇ καλουμένῃ Γῆς Περιόδῳ, τὸν Φινέα ὑπὸ τῶν ᾿Λρτυίων ἀγισθαί

Γλακτοφάγων εἷς γαίαν, ἀπήναις ⁶ οἴκει ἑχόντων.

¹ καὶ Πλάτων ... αὐτῆ, Meineke relegates to the foot of the page; Groskurd transfers back to end of § 7.
² δειν, Corais, for δειγνόν; so the later editors.
³ τε, Corais inserts; so the later editors.
⁴ Δία, Tschnecke, for δέ; so the later editors.
⁵ δ', before ἐν, Meineke inserts (δέ, Kramer).
⁶ ἀπήναις, all editors, for ἀπηνές.
Moreover, Plato in his *Republic* thinks that those who would have a well-governed city should flee as far as possible from the sea, as being a thing that teaches wickedness, and should not live near it.\(^1\)

9. Ephorus, in the fourth book of his history, the book entitled *Europe* (for he made the circuit\(^2\) of Europe as far as the Scythians), says towards the end that the modes of life both of the Sauromatae and of the other Scythians are unlike, for, whereas some are so cruel that they even eat human beings, others abstain from eating any living creature whatever. Now the other writers, he says, tell only about their savagery, because they know that the terrible and the marvellous are startling, but one should tell the opposite facts too and make them patterns of conduct, and he himself, therefore, will tell only about those who follow “most just” habits, for there are some of the Scythian Nomads who feed only on mare’s milk,\(^3\) and excel all men in justice; and they are mentioned by the poets: by Homer, when he says that Zeus espies the land “of the Galactophagi and Abii, men most just,” and by Hesiod, in what is called his *Circuit of the Earth*,\(^4\) when he says that Phineus is carried by the Storm Winds “to the land of the Galactophagi, who have their dwellings in wagons.” Then Ephorus reasons out

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\(^1\) Corais and Groskurth point out that the reference should have been, not to the *Republic*, but to the *Laws* (4. 704-705), where Plato discusses the proper place for founding a city; cp. Aristotle’s *Politics* (7. 6) on the same subject.

\(^2\) In his description, not literally.

\(^3\) Cp. the similar statement in 7. 3. 7.

\(^4\) This poem seems to have comprised the third book of the *Megalae Eoene* (now lost). See Pauly-Wissowa, *s.v.* “Hesiodus,” p. 1206.
11. Τῶν δὴ Γετῶν τὰ μὲν παλαιὰ ἀφελεῖθω, τὰ δὲ εἰς ἡμᾶς ἱδὼ τοιαῦτα ὑπήρξε. Βορεβίστας, ἀνὴρ Γέτης, ἐπιστάς ἐπὶ τὴν τοῦ ἐθνοῦς ἐπιστασίαν, ἀνέλαβε κεκακωμένους τοὺς ἀνθρώπους ὑπὸ συχνῶν πολέμων καὶ τοσοῦτον ἐπήρευ ἀσκήσει καὶ νήψει καὶ τῷ προσέχειν τοῖς προστάγμασιν,¹

C 304 ὅστ’ ὄλγων ἑτῶν μεγάλην ἄρχὴν κατεστήσατο, καὶ τῶν ὁμόρων τοὺς πλείστους ὑπέταξε τοὺς Γέταις· ἱδὲ καὶ Ἡρωαιδοὺς φοβερὸς ἦν, διαβαίνων ἄδεως τῶν Ἰστρῶν καὶ τῆς Ῥώμης λεπιτῶν μέχρι Μακεδονίας καὶ τῆς Ἴλυρίδος, τοὺς τε Κελτοὺς τοὺς ἀναμεμεγένους τοῖς τε Θρᾳκί καὶ τοῖς Ἴλυροῖς ἐξεπόρθησε, Βοῖοις δὲ καὶ ἀρδήν ἡφάνισε τοὺς ὑπὸ Κριτασίρῳ καὶ Ῥοῦσκους. πρὸς δὲ τὴν εὐπειθείαν τοῦ ἐθνοῦς συναγωγικὴν ἔσχε Δεκάλυμον ἀνδρα γόητα, καὶ ² πεταλημένου κατὰ τὴν Ἁγιαύτου καὶ προσημασίας ἐκμεμαθηκότα τινάς, δι’ ὅν ὑπεκρίνετο τὰ θεῖα· καὶ δι’ ὄλγου καθίστατο θεῖος, καθάπερ ἐφαμέν περὶ τοῦ Ζαμόλξεως δυνητοῦ, τῆς δ’ εὐπειθείας σημείου· ἐπείσθησαν γὰρ ἐκκόψαν τῇ ἄρπαλ ημῶν καὶ ξῆν οἰκον χωρίς. ὁ μὲν οὖν Βορεβίστας ἐφάθη καταλυθεῖς ἐπαναστάτων αὐτῶ ἵκων, πρὶν ἡ Ἡρωαιδοὺς στείλαι στρατεύαν ἐπ’ αὐτῶν· οἱ δὲ

¹ πράγμασιν (BCL).
² καὶ, Corr. encloses in brackets; Meineke deletes.

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¹ Also spelled Byrebistas (see 7. 3. 5 and footnote).
² See 7. 3. 2 and 7. 5. 1.
³ Also a Celtic tribe (7. 3. 2).
⁴ 7. 5. 2.
II. As for the Getae, then, their early history must be left untold, but that which pertains to our own times is about as follows: Boerebistas\textsuperscript{1} a Getan, on setting himself in authority over the tribe, restored the people, who had been reduced to an evil plight by numerous wars, and raised them to such a height through training, sobriety, and obedience to his commands that within only a few years he had established a great empire and subordinated to the Getae most of the neighbouring peoples. And he began to be formidable even to the Romans, because he would cross the Ister with impunity and plunder Thrace as far as Macedonia and the Illyrian country; and he not only laid waste the country of the Celts who were intermingled\textsuperscript{2} with the Thracians and the Illyrians, but actually caused the complete disappearance of the Boii\textsuperscript{3} who were under the rule of Critasirus,\textsuperscript{4} and also of the Taurisci.\textsuperscript{5} To help him secure the complete obedience of his tribe he had as his coadjutor Decaeneus,\textsuperscript{6} a wizard, a man who not only had wandered through Egypt, but also had thoroughly learned certain prognostics through which he would pretend to tell the divine will; and within a short time he was set up as god (as I said when relating the story of Zamolxis).\textsuperscript{7} The following is an indication of their complete obedience: they were persuaded to cut down their vines and to live without wine. However, certain men rose up against Boerebistas and he was deposed before the Romans sent an expedition against him;\textsuperscript{8} and those who

\textsuperscript{1} Also under the rule of Critasirus (7. 5. 2).
\textsuperscript{2} See 7. 3. 5.
\textsuperscript{3} 7. 3. 5.
\textsuperscript{4} Cp. 7. 3. 5.
διαδεξίμενοι τὴν ἀρχὴν εἰς πλείω μέρη διέστησαν, καὶ δὴ καὶ νῦν, ἡμῖν ἐπέμψεν ἐπὶ αὐτοὺς στρατεύαν ὁ Σεβαστὸς Καῖσαρ, εἰς πέντε μερίδας, τότε δὲ εἰς τέσσαρας διεστῶτες ἐτύγχανον οἱ μὲν οὖν τοιούτοι μερισμοὶ πρόσκαιροι καὶ ἄλλοι ἄλλοι.

12. Γέγονε δὲ καὶ ἄλλος τῆς χώρας μερισμὸς συμμένων ἐκ παλαιοῦ τοὺς μὲν γὰρ Δακοὺς προσαγορεύουσι, τοὺς δὲ Γέτας. Γέτας μὲν τοὺς πρὸς τὸν Πόντον κεκλιμένους καὶ πρὸς τὴν ἐως Δακοὺς δὲ τοὺς εἰς τὰναντία πρὸς τὴν Γερμανίαν καὶ τὰς τοῦ Ἰστροῦ πηγὰς, οὓς οἴμαι Δάους καλεῖσθαι τὸ παλαιὸν ἀφ’ οὗ καὶ παρὰ τοῖς Ἀττικοῖς ἐπεπόλασε τὰ τῶν οἰκετῶν ὀνόματα Γέται καὶ Δαοῖ. τούτῳ γὰρ πιθανότερον ἢ ἀπὸ τῶν Σκυθῶν οὓς καλοῦσι Δάας· πόρρω γὰρ ἐκεῖνοι περὶ τὴν Ἰρκανίαν, καὶ οὐκ εἰκὸς ἐκεῖθεν κομίζεσθαι ἀνδράστοδα εἰς τὴν Ἀττικὴν. εἰ δὲν γὰρ ἐκομίζετο, ἢ τοῖς ἐθνεῖσιν ἐκεῖνος ὁμωνύμως ἐκάλουν τοὺς οἰκέτας, ὡς Λυδὸν καὶ Σύρον, ἢ τοῖς ἐπιπολάζουσιν ἐκεῖ ὀνόμασι προσηγόρευον, ὡς Μᾶννῃ ἢ Μίδας τὸν Φρύγα, Τίβιον δὲ τὸν Παφλαγόνα. ἔπε τοσοῦτον δ’ ὑπὸ τοῦ Βοσερβίστα τὸ ἐθνὸς ἐξαρθὲν ἐταπεινώθη τελέως ὑπὸ τε τῶν στάσεων καὶ τῶν Ἐῳραιῶν· ἱκανοὶ δ’ ὄμως εἰσὶν ἐτί καὶ νῦν στέλλειν τέτταρας μυριάδας.

1 μερίδας, Casaubon, for μυρίαδας.
2 δ’ before ὑπὸ, Casaubon inserts; so the later editors.
succeeded him divided the empire into several parts. In fact, only recently, when Augustus Caesar sent an expedition against them, the number of parts into which the empire had been divided was five, though at the time of the insurrection it had been four. Such divisions, to be sure, are only temporary and vary with the times.

12. But there is also another division of the country which has endured from early times, for some of the people are called Daci, whereas others are called Getae—Getae, those who incline towards the Pontus and the east, and Daci, those who incline in the opposite direction towards Germany and the sources of the Ister. The Daci, I think, were called Daï in early times; whence the slave names "Geta" and "Daïs" 1 which prevailed among the Attic people; for this is more probable than that "Daïs" is from those Scythians who are called "Daar," 2 for they live far away in the neighbourhood of Hyrcania, and it is not reasonable to suppose that slaves were brought into Attica from there; for the Attic people were wont either to call their slaves by the same names as those of the nations from which they were brought (as "Lydus" or "Syrus"), or addressed them by names that were prevalent in their countries (as "Manes" or else "Midas" for the Phrygian, or "Tibius" for the Paphlagonian). But though the tribe was raised to such a height by Boerebistas, it has been completely humbled by its own seditions and by the Romans; nevertheless, they are capable, even to-day, of sending forth an army of forty thousand men.

1 In Latin, "Davus."
2 Op. 11. 7. 1, 8. 2, 9. 2.
13. Ἰράνε φίλε στ' ἐν τοῖς Μάρισοι ποταμῶν εἰς τὸν Δανούμον, οὗ τὰς παρασκευὰς ἀνεκόμισαν οἱ Ἥρωμαι τὰς πρὸς τὸν πόλεμον. καὶ γὰρ τοῦ ποταμοῦ τὰ μὲν ἀνώ καὶ πρὸς ταῖς πηγαῖς μέρη μέχρι τῶν καταρακτῶν Δανούμον προσηγόρευον, ὃ μᾶλλον διὰ τῶν Δακῶν φέρεται, τὰ δὲ κάτω μέχρι τοῦ Πόντου τὰ παρὰ τοὺς Γέταις καλοῦσιν Ἱστρον' ὑμόγλωττον δ' εἰσὶν οἱ Δακοὶ τοὺς Γέταις. παρὰ μὲν οὖν τοῖς Ἑλλησίων οἱ Γέται γνωρίζονται μᾶλλον διὰ τὸ συνεχεῖς τὰς μεταναστάσεις εὗρ' ἐκέντερα τοῦ Ἱστρον ποιεῖσθαι καὶ τοῖς Θρᾷξι· καὶ τοῖς Μυσοῖς ἀναμεμέχθας καὶ τὸ τῶν Γριβαλ-λῶν δ' ἔθνος, Θρᾴκην ὑπὲρ αὐτὸ πέπονθε τοῦτο. μεταναστάσεις γὰρ δέδεκται, τῶν πληθυσμῶν εἰς τοὺς ἄσθενεστέρους ἔξανιστάντων, τῶν μὲν ἐκ τῆς περαιάς Σκυθῶν καὶ Βασταρνῶν καὶ Σαυρο-ματῶν ἐπικρατοῦντων πολλάκις, ὥστε καὶ ἐπι- διαβαίνειν τοῖς ἐξελαθεῖσι καὶ καταμένειν τινὰς αὐτῶν ἢ ἐν ταῖς νῆσοις ἢ ἐν τῇ Θράκη τῶν δ' ἐκ βατέρου μέρους ὑπ᾽ Ἡλληρίων μᾶλλον κατεσχυν- μένων. αὐξηθέντες δ' οὖν ἔπει πλεῦσθον οἱ τε Γέται οἱ τε Δακοὶ, ὥστε καὶ εἰκοσὶ μυριάδας ἐκπέμπεις στρατείας, νῦν ὅσον εἰς τέταρας μυ- ριάδας συνεσταλμένοι τυγχάνοισι καὶ ἐγγύς μὲν ἥκουσι τοῦ ὑπακούειν Ἦρωμαιών οὔπω δ' εἰσὶν

1 καὶ τοῖς Ἡρῴ, inadvertently omitted by Kramer and Meineke.
2 Μυσοῖς, Meineke emends to Μύσοις (unnecessarily here).
3 ἔξανιστάντων (ABC), Jones restores; ἐξανιστάντων (E); ἐξανιστάντων (Kramer, Müller-Dübner, Meineke).

1 On the various names of the river, see Pauly-Wissowa, s.v. "Danuvius," 214
18. The Marisus River flows through their country into the Danuvius,\textsuperscript{1} on which the Romans used to convey their equipment for war; the "Danuvius" I say, for so they used to call the upper part of the river from near its sources on to the cataracts, I mean the part which in the main flows through the country of the Daci, although they give the name "Ister" to the lower part, from the cataracts on to the Pontus, the part which flows past the country of the Getae. The language of the Daci is the same as that of the Getae. Among the Greeks, however, the Getae are better known because the migrations they make to either side of the Ister are continuous, and because they are intermingled with the Thracians and Mysians. And also the tribe of the Triballi, likewise Thracian, has had this same experience, for it has admitted migrations into this country, because the neighbouring peoples force them\textsuperscript{2} to emigrate into the country of those who are weaker; that is, the Scythians and Bastarnians and Sauromatians on the far side of the river often prevail to the extent that they actually cross over to attack those whom they have already driven out, and some of them remain there, either in the islands or in Thrace, whereas those\textsuperscript{3} on the other side are generally overpowered by the Illyrians. Be that as it may, although the Getae and Daci once attained to very great power, so that they actually could send forth an expedition of two hundred thousand men, they now find themselves reduced to as few as forty thousand, and they have come close to the point of yielding obedience to the Romans, though as yet

\textsuperscript{2} The Getae.

\textsuperscript{3} Getae.
14. Μεταξύ δὲ τῆς Ποντικῆς θαλάττης τής ἀπὸ Ἰστρού ἐπὶ Τύραν καὶ ἦ τῶν Γετών ἐρημία πρόκειται, πεδιᾶς πάσα καὶ ἀνυδρος, ἐν Ἡ Δαρεῖος ἀποληφθεῖς ὁ Ὡστάσπεως, καθ’ ἃν καρδιν διέβη τοῦ Ἰστρού ἐπὶ τοὺς Σκύθας, ἐκινδύνευσε παν- στρατιώ δίψη διαλυθήναι, συνήκε δ’ ὅψε καὶ ἀνέστρεψε. Δυσίμαχος δ’ ὦστερον στρατεύσας ἐπὶ Γέτας καὶ τῶν Βασιλεά Δραμικάτην ὡς ἐκινδύνευσε μόνον, ἀλλὰ καὶ ἐίλωξις γεγορίᾳ: πάλιν δ’ ἐσώθη, τυχὼν εὐγνώμονος τοῦ βαρβάρου, καθ- ἀπερ ἐπον πρότερον.

15. Πρὸς δὲ ταῖς ἐκβολαῖς μεγάλης νῆσος ἔστων Ἡ Πεύκης κατασχόντες δ’ αὐτὴν Βαστύραι Παυ- κίνου προσηγορεύθησαν εἰσὶ δὲ καὶ ἄλλαι νῆσοι πολὺ ἐλάττους, αἱ μὲν ἀνωτέρω ταύτης, αἱ δὲ πρὸς τῇ θαλάττῃ. ἐπτάστομος γὰρ ἐστὶ μέ- γιστον δὲ τὸ ἱερὸν στόμα καλούμενον, δι’ οὖν

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1 After μεταξύ δὲ, Meineke (following Groskurd) wrongly inserts Γετῶν καὶ (cf. μεταξύ δὲ κ.τ.λ., 6. 3. 11).
2 ἀποληφθεῖς (ABCD); cf. ἀποληφθεῖς and footnote, 6. 1. 12.

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1 The Dniester.
2 As in a trap. Cp. the experience of Milo in 6. 1. 12 where the same Greek word is used.
3 7. 3. 8.
4 Literally, “Pine” Island. The term “Pence” was applied also to what is now the St. George branch of the delta, which branch was the southern boundary of the island.
5 Strabo seems to mean by “Sacred Mouth” what is now the Dunavez branch of the delta, which turns off from the St. George branch into a lagoon called Lake Ragim, which

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they are not absolutely submissive, because of the hopes which they base on the Germans, who are enemies to the Romans.

14. In the intervening space, facing that part of the Pontic Sea which extends from the Ister to the Tyras,\textsuperscript{1} lies the Desert of the Getae, wholly flat and waterless, in which Dareius the son of Hystaspis was caught\textsuperscript{2} on the occasion when he crossed the Ister to attack the Scythians and ran the risk of perishing from thirst, army and all; however, he belatedly realised his error and turned back. And, later on, Lysimachus, in his expedition against the Getae and King Dromichaetes, not only ran the risk but actually was captured alive; but he again came off safely, because he found the barbarian kind-hearted, as I said before.\textsuperscript{3}

15. Near the outlets of the Ister River is a great island called Peuce;\textsuperscript{4} and when the Bastarnians took possession of it they received the appellation of Peucini. There are still other islands which are much smaller; some of these are farther inland than Peuce, while others are near the sea, for the river has seven mouths. The largest of these mouths is what is called the Sacred Mouth,\textsuperscript{5} on opens into the sea at the Portidje mouth; for (1) the length of the Dunavez to the lake is about 120 stadia, and (2) what is known about the alluvial deposits and topographical changes in the delta clearly indicates that the lake once had a wide and deep opening into the sea. Ptolemaeus (3. 10. 2), in giving the names of the mouths, refers to what is now the St. George branch as "Sacred Mouth or Peuce," thus making the two identical; but Strabo forces a distinction by referring to the inland voyage of 120 stadia, since the branch (Peuce) is a boundary of the island (Peuce). Cp. M. Besnier, Lexique de Géographie Ancienne, s.v. "Peuce," and Pauly-Wissowa, s.v. "Danuvius," pp. 2117–20.
σταδίων ἀνάπλους ἐπὶ τὴν Πεύκην ἐκατὸν εἴκοσι, ἢς κατὰ τὸ κάτω μέρος ἐποίησε τὸ ξεύγμα Δαρεῖος, δύνατο δ᾿ ἄν ξενυχθῆναι καὶ κατὰ τὸ ἀνώ. τούτῳ δὲ καὶ πρῶτον ἔστι στόμα ἐν ἀριστερὰ εἰσπλέοντι εἰς τὸν Πόντον τὰ δ᾿ ἐξῆς ἐν παράπλω τῷ ἐπὶ τὸν Τύραννον διέχει δ᾿ ἀπ᾿ αὐτοῦ τὸ ἐβδομον στόμα περὶ τριακοσίων σταδίων. γίνονται οὖν μεταξὺ τῶν στομάτων νησίδες. τὰ μὲν δὴ τρία στόματα τὰ ἐφεξῆς τῷ ἱερῷ στόματι ἐςτὶ μικρά τὰ δὲ λοιπὰ τοῦ μὲν πολύ ἐλάττωνα, τῶν δὲ μεῖζονα. Ἐφορος δὲ πεντάστομον εἰρήκε τὸν Ἰστρον. ἐντεύθεν δ᾿ ἐπὶ Τύραννον ποταμὸν πλωτὸν ἐνιακόσιον στάδιον ἐν δὲ τῷ μεταξὺ δύο λήμναι μεγάλαι, ἡ μὲν ἀνυγμένη πρὸς τὴν θάλατταν, ὡστε καὶ λιμένι χρῆσθαι, ἡ δ᾿ ἀστομος.

16. Ἐπὶ δὲ τῷ στόματι τοῦ Τύρα πύργος ἔστι Νεοπτολέμου καλούμενος καὶ κόμη Ἐρμόνικτος λεγομένη. ἀναπλεύσαντι δὲ ἐκατὸν τετταράκοντα στάδιον ἐφ᾿ ἐκάτερα πόλεις, ἡ μὲν Νικονία, ἡ δ᾿ ἐν ἀριστερὰ Ὁφιοῦσσα: οἱ δὲ προσοικοῦντες τῷ ποταμῷ πόλιν φασίν ἀνιόντε ἐκατὸν καὶ εἰκόσι στάδιον. διέχει δὲ τοῦ στόματος ἡ νήσος ἢ

1 Cp. 7. 3. 9.
2 From the Sea of Marmara through the Bosporus.
3 Strabo and Ptolemaeus (3. 10. 7) agree in placing the "mouth of the Tyras" at the outlet of the lake (into the Pontus), not at what was the outlet proper (into the lake), nor yet at the narrowest part of the lake where the city of Tyras (now Akkerman) was situated.
4 According to Forbiger (Strabo, Vol. II, p. 89, footnote) this tower was "recently" (about 1850) discovered at the end of the west coast of the lake. Cp. the Towers of Caepio (3. 1. 9), Pelorus (3. 5. 5), and Pharos (17. 1. 6).
which one can sail inland a hundred and twenty stadia to Peuce. It was at the lower part of Peuce that Dareius made his pontoon-bridge, although the bridge could have been constructed at the upper part also. The Sacred Mouth is the first mouth on the left as one sails into the Pontus; the others come in order thereafter as one sails along the coast towards the Tyras; and the distance from it to the seventh mouth is about three hundred stadia. Accordingly, small islands are formed between the mouths. Now the three mouths that come next in order after the Sacred Mouth are small, but the remaining mouths are much smaller than it, but larger than any one of the three. According to Ephorus, however, the Ister has only five mouths. Thence to the Tyras, a navigable river, the distance is nine hundred stadia. And in the interval are two large lakes—one of them opening into the sea, so that it can also be used as a harbour, but the other mouthless.

16. At the mouth of the Tyras is what is called the Tower of Neoptolemus, and also what is called the village of Hermonax. And on sailing inland one hundred and forty stadia one comes to two cities, one on each side, Niconia on the right and Ophiussa on the left. But the people who live near the river speak of a city one hundred and twenty stadia inland. Again, at a distance of five

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5 The exact site of the village is unknown, but Strabo certainly places it at the mouth. Ptolemaeus (3. 10. 7), places it 10 miles (in latitude) farther south than the mouth.
6 Niconia was situated on the lake near what is now Ovidiopol.
7 According to Pliny (4. 26), the earlier name of Tyras was Ophiussa; but this is doubtful.
8 Tyras, on the site of what is now Akkerman.
Λευκὴ διάρμα πεντακοσίων σταδίων, ίερὰ τοῦ Ἀχιλλέως, πελαγία.

17. Εἰτα Βορυσθένης ποταμὸς πλωτὸς ἐφ’ ἐξακοσίους σταδίους καὶ πλησίον ἄλλος ποταμὸς “Τηπανὶς καὶ νήσος πρὸ τοῦ στόματος τοῦ Βορυσθένους, ἔχουσα λιμένα. πλεύσαντι δὲ τὸν Βορυσθένη σταδίους διακοσίους ὀμόνυμος τῷ ποταμῷ πόλις; ἢ δ’ αὐτὴ καὶ Ὁλβία καλεῖται, μέγα ἐμπόριον, κτίσμα Μιλησίων. ἢ δὲ ύπερκειμένη πάσα χώρα τοῦ λεχθέντος μεταξὺ Βορυσθένους καὶ Ἰστροῦ πρῶτη μὲν ἐστιν ἢ τῶν Γετῶν ἐρημία, ἔπειτα οἱ Τυρεγέται, μεθ’ οὓς οἱ Ἰάξυνες Σαρμάται καὶ οἱ Βασίλειοι λειώμενοι καὶ Ὀβργοῖ,1 τὸ μὲν πλέον νομάδες, ὁλύγοι δὲ καὶ γεωργίας ἐπιμελούμενοι τούτους φασὶ καὶ παρὰ τὸν Ἰστρον ὀλίκειν, ἐφ’ ἐκάτερα πολλάκις. ἐν δὲ τῇ μεσογαίᾳ Βαστάρναι μὲν τοὺς Τυρεγέτας ὁμοροὶ καὶ Γερμανοίς, σχεδὸν τι καὶ αὐτοὶ τοῦ Γερμανικοῦ γένους ὄντες, εἰς πλέον φύλα διηρημένοι. καὶ γὰρ “Ἀτμονοι λέγονται τινες καὶ Σιδόνες, οἱ δὲ τὴν

1 For Ὀβργοῖ, Mannert conjectures Γεωργοῖ, and C. Müller, Αγάθυργοι. But in the margin of Δ, pr. m., is found Ὀδγγροῖ, οἱ δὲ αὐτοὶ καὶ Τάρκοι λέγονται. See Theoph. on Photius, 64, and Suidas, s.v. Βρυγγορος.

1 “White” Island (now Ilan-Adassi); known as “Isle of the Blest” (Pliny 4. 27); where the shade of Achilles was united to that of Helen.
2 The Dnieper.
3 The Bog.
4 Now Berezian (see C. Müller, Ptolemaeus, Didot edition, note on 3. 10. 9, p. 471).
5 Now in ruins, near Nickolaiev.
6 Now Bessarabia.
7 The city and territory of Tyras.
hundred stadia from the mouth is the island called Leuce,¹ which lies in the high sea and is sacred to Achilles.

17. Then comes the Borysthenes River,² which is navigable for a distance of six hundred stadia; and, near it, another river, the Hypanis,³ and off the mouth of the Borysthenes, an island⁴ with a harbour. On sailing up the Borysthenes two hundred stadia one comes to a city of the same name as the river, but the same city is also called Olbia;⁵ it is a great trading centre and was founded by Milesians. Now the whole country that lies above the said seashore between the Borysthenes and the Ister consists, first, of the Desert of the Getae;⁶ then the country of the Tyregetans;⁷ and after it the country of the Iazygian Sarmatians and that of the people called the Basileians⁸ and that of the Urgi,⁹ who in general are nomads, though a few are interested also in farming; these people, it is said, dwell also along the Ister, often on both sides. In the interior dwell, first, those Bastarnians whose country borders on that of the Tyregetans and Germans—they also being, one might say, of Germanic stock; and they are divided up into several tribes, for a part of them are called Atmoni and Sidoni, while those who took

⁸ Called by Herodotus (4. 20, 22, 56, 57, 59) the "Basileian ("Royal") Scythians," but by Ptolemacus (5. 9. 16) the "Basileian Sarmatians."

⁹ The "Urgi" are otherwise unknown. In the margin of Manuscript A, first hand, are these words: "Ungri" (ep. "Hungarians") "now, though the same are also called Turei" (ep. "Turks"). But the editors in general regard "Urgi" as corrupt, and conjecture either "Georgi" (literally, "Farmers"; ep. 7. 4. 6 and Herodotus 4. 18) or "Agathyrai" (ep. Herodotus 4. 125).
Πεύκην κατασχόντες τὴν ἐν τῷ Ἡστρώ νῆσον Πενκίνων, Ἡροδότα ὁ Ἰορτικώτατος τὰ μεταξύ τοῦ Ταυάδου καὶ τοῦ Βορυσθέανου νεμόμενοι πεδία. ὡ γὰρ προσάρκτιος πᾶσα ἀπὸ Γερμανίας μέχρι τῆς Κασπίας πεδιάς ἔστω, ἦν ἵσμεν· ὑπὲρ δὲ τῶν Ὁροδολανῶν εἶ τινες οἰκοῦσιν, οὔκ ἤσμεν. οἱ δὲ Ὁροδολανοὶ καὶ πρὸς τοὺς Μιθριδάτου τοῦ Εὐπάτορος στρατηγοὺς ἐπολέμουν, ἔχοντες ἡγεμόνα Τάσιον ήκινον δὲ Παλάκω συμμαχήσοντες τῷ Σκιλούρῳ, καὶ ἔδωκον μὲν εἶναι μᾶχιμον πρὸς μέντοι συντε- ταγμένην φάλαγγα καὶ ὁπλισμένην καλῶς τὸ βάρβαρον φύλον ἄσθενες πάν ἐστι καὶ τὸ γυμνη- τικὸν. ἐκεῖνοι γοῦν περὶ πέντε μυρίάδας πρὸς ἐξαισχυλίους τοὺς Διοφάντου, τῷ τοῦ Μιθρι- δάτου στρατηγῷ, συμπαρατάξαμένους οὐκ ἄντι- ἔχον, ἀλλ’ οἱ πλείστοι διεφθάρσαν. χρώνται δὲ ἀρμοδιοίς κράνεσι καὶ βόραξι, γερροφόροι, ἀμυντήρια δὲ ἔχοντες καὶ λόγχας καὶ τόξον καὶ ἱέφος· τοιούτῳ δὲ καὶ τῶν ἄλλων οἱ πλείους.

Ο 307 τῶν δὲ Νομάδων αἱ σκηναὶ πιλώται πεπήγασιν ἐπὶ ταῖς ἀμάξαις, ἐν αἰσ ὀδιπότων· περὶ δὲ τὰς σκηνὰς τὰς βοσκήματα, ἂφ’ ὧν τρέφονται καὶ γάλακτι καὶ τυρῷ καὶ κρέασιν ἀκολουθοῦσι δὲ ταῖς νομαῖς μεταλαμβάνοντες τόπους αἰε τοὺς ἔχοντας πόλεις, χαιμῶνος μὲν ἐν τοῖς ἔλεσε τοῖς περὶ τὴν Μαιώτων, θέρους δὲ καὶ ἐν τοῖς πεδίοις.

18. "Ἀπασα δὴ ἡ χώρα δυσχέμερος ἐστὶ μέχρι

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1 ἐξαισχυλίους, Tzschucke, for ἕξ; so the editors.
2 The Dnieper.
3 King of Pontus 120–63 n.c.
possession of Puce, the island in the Ister, are called "Peucini," whereas the "Roxolani" (the most northerly of them all) roam the plains between the Tanaïs and the Borysthenes.\(^1\) In fact, the whole country towards the north from Germany as far as the Caspian Sea is, so far as we know it, a plain, but whether any people dwell beyond the Roxolani we do not know. Now the Roxolani, under the leadership of Tasius, carried on war even with the generals of Mithridates Eupator;\(^2\) they came for the purpose of assisting Palaecus,\(^3\) the son of Scilurus, as his allies, and they had the reputation of being warlike; yet all barbarian races and light-armed peoples are weak when matched against a well-ordered and well-armed phalanx. At any rate, those people, about fifty thousand strong, could not hold out against the six thousand men arrayed with Diophantus, the general of Mithridates, and most of them were destroyed. They use helmets and corselets made of raw ox-hides, carry wicker shields, and have for weapons spears, bow, and sword; and most of the other barbarians are armed in this way. As for the Nomads, their tents, made of felt, are fastened on the wagons in which they spend their lives; and round about the tents are the herds which afford the milk, cheese, and meat on which they live; and they follow the grazing herds, from time to time moving to other places that have grass, living only in the marsh-meadows about Lake Maeotis in winter, but also in the plains in summer.

18. The whole of the country has severe winters

\(^3\) A prince in the Taurie Chersonese (now the Crimea); cp. 7. 4. 3.
τῶν ἐπὶ θαλάττῃ τόπων τῶν μεταξὺ Βορυσθένους καὶ τοῦ στόματος τῆς Μαιώτιδος· αὐτῶν δὲ τῶν ἐπὶ θαλάττῃ τὰ ἀρκτικώτατα τὸ τε στόμα τῆς Μαιώτιδος καὶ ἑτὶ μάλλον τὸ τοῦ Βορυσθένους καὶ ¹ ὁ μυχὸς τοῦ Ταμυράκου κόλπου, καὶ ² Καρκινίτου, καθ' ὅν δὲ ὁ ισθμὸς τῆς μεγάλης Χερσονήσου. δὴ λοι ἐὰν τὰ ψῦχη, καὶ περὶ ἐν πεδίοις αἰκούσων· ὅπως τε γαρ οὐ τρέφομεν (δύσριγον γαρ τὸ ξίδων), οὐ τε βοές οἱ μὲν ἀκέρω γεννώνται, τῶν δὲ ἀπορρινότε ἡ κέρατα (καὶ γαρ τοῦτο δύσριγον τὸ μέρος), οὐ τε ὑποῖοι μικροί, τὰ δὲ πρόβατα μεγάλα· ῥητοται δὲ χαλκαὶ ὑδρίαι, τὰ δὲ ἐνοῦν συμπήτεται. τῶν δὲ πάγων ἡ σφοδρότης μάλιστα ἐκ τῶν συμβαινόντων περὶ τὸ στόμα τῆς Μαιώτιδος δῆλος ἔστων. ἀμαξεύεται γαρ ὁ διάπλους ὁ εἰς Φαναγορίαν ἐκ τοῦ Παντικαπαίου, διὸ καὶ πάγον ⁴ εἰναι καὶ ὁδὸν· ὧρυκτοί τε εἰσοι ἴδρυσε οἱ ἀποληψάντες ⁵ ἐν τῷ κρυστάλλῳ τῇ προσαγορευμένῃ γαγγάμη, καὶ μάλιστα οἱ

1 καὶ, Tzschucke inserts; so the later editors.
2 τοῦ, before καὶ, Corais inserts, unnecessarily; so the other editors; cp. Taurick καὶ Σκυθικὴ 7. 4. 1.
3 Καρκινίτου, Xylander, for Καρπηνίτου; so the later editors.
4 πάγον, Jones, for πηλόν (mud), omitted by E, a space for five letters being left. Others emend to πλῆθον (voyage). See ἐπὶ τῷ πάγῳ (i.e.), 2. 1. 16. Capps conjectures πόρον, which is most tempting.
5 ἀποληψάντες (Ε); ἀπολειψάντες (ABCD).

¹ Now Karkinit Bay.
² The Tauric Chersonese, now the Crimea.
³ See 2. 1. 16.
as far as the regions by the sea that are between the Borysthenes and the mouth of Lake Maeotis; but of the regions themselves that are by the sea the most northerly are the mouth of the Maeotis and, still more northerly, the mouth of the Borysthenes, and the recess of the Gulf of Tamyraces, or Carcinites, on which is the isthmus of the Great Chersonesus. The coldness of these regions, albeit the people live in plains, is evident, for they do not breed asses, an animal that is very sensitive to cold; and as for their cattle, some are born without horns, while the horns of others are filed off, for this part of the animal is sensitive to cold; and the horses are small, whereas the sheep are large; and bronze water-jars burst and their contents freeze solid. But the severity of the frosts is most clearly evidenced by what takes place in the region of the mouth of Lake Maeotis: the waterway from Panticapaeum across to Phanagoria is traversed by wagons, so that it is both ice and roadway. And fish that become caught in the ice are obtained by digging with an implement called the "gangame," and particularly the antacaci, which are about the

4 Now Kertch.
5 Near what is now Taman.
6 Strabo seems to mean that the fish were imbedded in the ice, and not that "the ice was first broken, and the fish extracted from the water beneath with a net" (Tozer, Selections from Strabo, p. 196).
7 A pronged instrument like a trident. Tozer (loc. cit.) takes "gangame" to mean here "a small round net;" but see Stephanus, Thesaurus, and especially Hesychius (s.v.).
8 A kind of sturgeon (see Herodotus 4. 53), being one of the fish from the roe of which the Russian caviar is now prepared.
ἀντακαίοι, δελφίσι πάρισοι τοῦ μέγεθος. Νεοπτόλεμον ἡς ἡ φασὶ, τὸν τοῦ Μιθριδάτου στρατηγὸν, ἐν τῷ αὐτῷ πόλῳ θέρους μὲν ναυμαχίᾳ περιγενέσθαι τῶν βαρβάρων, χειμῶνος δ' ἱππομαχίᾳ: φασὶ δὲ καὶ τὴν ἄμπελον ἐν τῷ Βοσπόρῳ κατορρίττεσθαι χειμῶνος, ἐπαμώνων πολύ τῆς γῆς. λέγεται δὲ καὶ τὰ καύματα σφοδρὰ γίνεσθαι, τάχα μὲν τῶν σωμάτων ἀθηδικομένως, τάχα δὲ τῶν πεδίων ἀνημεμοντων τότε, ἥ καὶ τοῦ πάχους τοῦ ἀέρος ἐκθερμαινομένου πλέον, καθάπερ ἐν τοῖς νέφεσιν οἱ παρῆλθε τοιοῦτοι ποιοῦσιν. Ὅ τε άλλας δὲ δοκεῖ τῶν πλείστων ἀρξαί τῶν ταύτη βαρβάρων ὁ πρὸς Φίλιππον πολεμήσας τὸν Ἀμίντου.

19. Μετὰ δὲ τὴν πρὸ τοῦ Βορυσένους νῆσου ἔξης πρὸς ἀνίσχοντα ἥλιον ὁ πλοῦς ἐπὶ ἄκραν τὴν τοῦ Ἀχιλλείου δρόμου, ψιλῶν μὲν χαρίοι, καλούμενον δ' ἅλσος, ἱερὸν Ἀχιλλέως· εἰδ' ὁ Ἀχιλλείος Δρόμος, ἀλίτευσι χερσονήσους· ἐστὶ γὰρ ταυτία τὸς οὗσον χιλίων σταδίων μῆκος ἐπὶ τὴν ἑω, πλάτος δὲ τὸ μέγιστον δυεῖν σταδίων,

1 Νεοπτόλεμον . . . ἱππομαχίᾳ, Meineke transposes back to position after ὁδὸν, unnecessarily (see footnote to translation).
2 δ', Corais inserts; so the later editors.

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1 This sentence is transposed by Meineke to a position after the sentence that follows, but see footnote on "Carcinities," 7. 4. 1.
2 Cp. 2. 1. 16.
3 Aristotle (Meteorologica 3. 2. 6 and 3. 6. 5) refers to, and explains, the phenomena of the "parhelia" ("mock-suns") in the Bosphorus region.
4 According to Lucian (Macrob. 10) Anteas (sic) fell in the
size of dolphins. It is said of Neoptolemus, the
general of Mithridates, that in the same strait he
overcame the barbarians in a naval engagement in
summer and in a cavalry engagement in winter. And
it is further said that the vine in the Bosporus
region is buried during the winter, the people heap-
ing quantities of earth upon it. And it is said that
the heat too becomes severe, perhaps because the
bodies of the people are unaccustomed to it, or
perhaps because no winds blow on the plains at
that time, or else because the air, by reason of its
density, becomes superheated (like the effect of the
parhelia in the clouds). It appears that Ateas, who
waged war with Philip the son of Amyntas,
rulled over most of the barbarians in this part of the
world.

19. After the island that lies off the Borysthenes,
and next towards the rising sun, one sails to the
cape of the Race Course of Achilles, which, though
a treeless place, is called Alsos and is sacred to
Achilles. Then comes the Race Course of Achilles,
a peninsula that lies flat on the sea; it is a ribbon-
like stretch of land, as much as one thousand stadia

war with Philip when about ninety years of age. The Roman
writers spell the name "Atheas."

6. 350-336 B.C.; the father of Alexander the Great.
7. See 7. 3. 17.
8. Now Cape Tendra.
9. i.e., "a grove"; the word usually means a sacred
precinct planted with trees, but is often used of any sacred
precinct.

The western part (now an island) of this peninsula is
called "Tendra," and the eastern, "Zharylgatch" (or
"Djarilgatch"). According to ancient legends Achilles
pursued Iphigienia to this peninsula and there practised for
his races.

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ἐλάχιστον τεττάρων πλέθρων, διέχουσα τῆς ἐκατέρωθεν τοῦ αὐχένος ἥπειρον σταδίους ἕξηκοντα, C 308 αμμώδης, ὑδαρ ἐχουσα ὀρυκτῶν κατὰ μέσην ὁ τοῦ ἰσθμοῦ αὐχένος ὅσον τετταράκοντα σταδίων τελευτᾷ ὁ πρὸς ἄκραν, ἦν Ταμυράκην καλοῦσιν, ἐχουσαν ὑφορομον βλέποντα πρὸς τὴν ἥπειρον μεθ' ἦν ὁ Καρκινίτης ¹ κόλπος εὐμεγέθης, ἀνέχοντος τὰς ἀρκτοὺς ὅσον ἐπὶ σταδίους χιλίους, οἱ δὲ καὶ τριπλασίους φασὶ μέχρι τοῦ μυχοῦ . . . ² καλοῦνται δὲ Τάφριοι, ³ τὸν δὲ κόλπον καὶ Ταμυράκην καλοῦσιν ὀμωνύμως τῇ ἄκρᾳ.

IV

1. 'Ενταῦθα δ' ἔστιν ὁ ἰσθμὸς ὁ διείρων τὴν Σαπτράν λεγομένην λίμνην ἀπὸ τῆς θαλάσσης, σταδίων τεσσαράκοντα καὶ ποιῶν τὴν Ταυρικήν καὶ Σκυθικήν λεγομένην χερρόγην, οἱ δὲ τριακοσίων ἕξηκοντα τὸ πλάτος τοῦ ἰσθμοῦ φασίν. ἢ δὲ Σαπτρὰ λίμνη σταδίων μέν καὶ τετρακισχιλίων λέγεται, μέρος δ' ἐστὶ τῆς Μαιώτίδος τὸ πρὸς δύσιν συνεστόμωται γὰρ αὐτῆς στόματι μεγάλω. ἐλώδης δ' ἐστὶ σφόδρα καὶ ῥαπτοῖς πλοίοις μόνιμος

¹ Καρκινίτης, the Epit., for Καρκυνίτης; so the editors.
² οἱ δ' ἐκεῖ, or something like it, seems to have fallen out of the MSS. before καλοῦνται.
³ Τάφριοι (A scho. m.) for Τάφριοι; so the editors.

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¹ The plethron was one-sixth of a stadium, or 100 feet.
² We would call it "a sand-bank."
³ Now Cape Cizle.
⁴ Isthmus of Perekop.
⁵ i.e. "Putrid"; called by Ptolemaeus (3. 5. 2) and other
in length, extending towards the east; its maximum breadth is only two stadia, and its minimum only four plethra, and it is only sixty stadia distant from the mainland that lies on either side of the neck. It is sandy, and water may be had by digging. The neck of the isthmus is near the centre of the peninsula and is about forty stadia wide. It terminates in a cape called Tamyrace, which has a mooring-place that faces the mainland. And after this cape comes the Carcinites Gulf. It is a very large gulf, reaching up towards the north as far as one thousand stadia; some say, however, that the distance to its recess is three times as much. The people there are called Taphirians. The gulf is also called Tamyrace, the same name as that of the cape.

IV

1. Here is the isthmus which separates what is called Lake Sapra from the sea; it is forty stadia in width and forms what is called the Tauric, or Scythian, Chersonese. Some, however, say that the breadth of the isthmus is three hundred and sixty stadia. But though Lake Sapra is said to be as much as four thousand stadia, it is only a part, the western part, of Lake Maeotis, for it is connected with the latter by a wide mouth. It is very marshy and is scarcely navigable for sewn boats, for the ancient writers "Byce"; now called by the Russians "Khulloje More."

6 Strabo does not specify whether in breadth, length, or perimeter; he must mean perimeter, in which case the figure is, roughly speaking, correct.

7 Boats made of hides sewn together.
πλοίμος οἱ γὰρ ἀνεμοὶ τὰ τενάγῃ ραδίως ἀνακαλύπτουσιν, εἶτα πάλιν πληροῦσιν, ὡστε τὰ ἐλη τοῖς μείξοι σκάφεσιν οὐ περάσιμα ἔστων. ἔχει δὲ ὁ κόλπος νησίδια τρία καὶ προσβραχὴ τινα καὶ χοιραδώδη ὅλγα κατὰ τὸν παράπλουν.

2. Ἐκπλέοντι δὲ ἐν ἀριστερῇ πολίχνῃ καὶ ἄλλος λιμήν Χερσονησίτων, ἐκκεντάραι γὰρ ἐπὶ τὴν μεσομεσιανήν ἀκρα μεγάλη κατὰ τὸν παράπλουν ἐφεξῆς, μέρος οὐσα τῆς ὅλης Χερσονήσου, ἐφ᾽ ἥδηρυται πολίς Ἡρακλεωτῶν, ἄποικος τῶν ἐν τῷ Πόντῳ, αὐτὸ τοῦτο καλομέμενη Χερσονήσου, διέχουσα τοῦ Τύρα παράπλουν 2 σταδίων τετρακισχιλίων τετρακοσίων ἐν ἥδη τῆς Παρθένου

1 ἄλλος, Corais (from conj. of Casaubon) emends to καλὸς. Jones conjectures ἄλλος καλὸς.
2 παράπλουν, all editors, for παράπλου (ABCH).
winds readily uncover the shallow places and then cover them with water again, and therefore the marshes are impassable for the larger boats. The gulf\(^3\) contains three small islands, and also some shoals and a few reefs along the coast.

2. As one sails out of the gulf, one comes, on the left, to a small city and another harbour\(^2\) belonging to the Chersonesites. For next in order as one sails along the coast is a great cape which projects towards the south and is a part of the Chersonesus as a whole;\(^3\) and on this cape is situated a city of the Heracleotae, a colony of the Heracleotae who live on the Pontus,\(^4\) and this place itself\(^5\) is called Chersonesus,\(^6\) being distant as one sails along the coast\(^7\) four thousand four hundred stadia from the Tyrras. In this city is the temple of the Parthenos, a certain deity;\(^8\) and the cape\(^9\) which

that the cape in question and the Little Chersonesus are identical. The cape (or peninsula) was bounded on the north by the isthmus (later mentioned), and this isthmus was marked by a wall and trench (see 7. 4. 7) which connected Ctenus Harbour (now the Harbour of Sebastopol) with Symbolon Limen (now the Harbour of Balaklava).

\(^4\) In the Paphlagonian city called Heracleia Pontica (now Eredli).

\(^5\) The “city” just mentioned.

\(^6\) “New Chersonesus,” which is now in ruins near Sebastopol. “Old Chersonesus” (in ruins in Strabo’s time) was near the isthmus of the little peninsula which terminates in Cape Fanary.

\(^7\) That is, including the entire circuit around the coast of Karkinit Bay.

\(^8\) “Parthenos” (“Virgin”) usually means Athene; but in this case it means either the Tauric Artemis (see 5. 3. 12 and Diodorus Siculus, 4. 44), or (what is more likely) Iphigeneia (see Herodotus, 4. 103). In saying “deity,” and not “goddess,” Strabo seems purposely non-committal as between the two.

\(^9\) Now Cape Fanary.
ιερὸν, δαίμονός τινος, ἦς ἐπώνυμος καὶ ἡ ἀκρα ἤ πρὸ τῆς πόλεως ἐστὶν ἐν σταδίους ἑκατόν, καλοῦμένη Παρθένου, ἔχουν νεὼν τῆς δαίμονος καὶ ξόανον. μεταξῆς δὲ τῆς πόλεως καὶ τῆς ἄκρας λιμένες τρεῖς, εἶθ' ἡ παλαιὰ Χερσόνησος κατεσκαμμένη καὶ μετ' αὐτήν λιμὴν στενώστομος, καθὼς μάλιστα οἱ Ταύροι, Σκύθικοι ἔθνος, τὰ λαχήτερα συνάστατο, τοὺς καταφεύγουσιν ἐπὶ αὐτὸν ἐπίχειρούντες καλεῖται δὲ Συμβόλων λιμὴν. οὗτος δὲ ποιεῖ πρὸς ἄλλον λιμένα Κτενούντα καλοῦμενον τετταράκοντα σταδίων ἱσθμῶν οὗτος δὲ ἐστὶν ὁ ἱσθμὸς ὁ κλεῖων τῆς μικρᾶν Χερσόνησος, ἢν ἔφαμεν τῆς μεγάλης Χερσονήσου μέρος, ἔχουσιν δὲ τὴν ὁμοφόρως λεγομένην πόλιν Χερσόνησου.

8. Αὕτη δ' ἦν πρότερον αὐτόνομος, πορθομένη δὲ ὑπὸ τῶν βαρβάρων ἡμαγκάσθη προστάτην C 309 ἔλεσθαι Μιθριδάτην τὸν Εὐπάτορα, στρατηγικῶς ἐπὶ τοὺς ὑπὲρ τοῦ ἱσθμοῦ μέχρι Βορυσθένους βαρβάρους καὶ τοῦ Ἀδρίου.οἱ ταῦτα δ' ἦν ἐπὶ Ῥωμαίους παρασκευῆ. ἐκεῖνοι μὲν οὖν κατὰ ταύτας τὰς ἔλπιδας ἄσμενος πέμψας εἰς τὴν Χερσόνησον στρατιών, ἀμα πρὸς τε τοὺς Σκύθας ἐπολέμη κεῖλουρον τε καὶ τοὺς Σκύθας παῖδας

1 αὕτη, Meineke emends to αὕτη.
2 καὶ τοῦ Ἀδρίου, Meineke relegates to foot of page.

1 See 4. 1. 4. and footnote.
2 "Signal Harbour"; now the Harbour of Balaklava.
is in front of the city, at a distance of one hundred stadia, is also named after this deity, for it is called the Parthenium, and it has a shrine and xoanon of her. Between the city and the cape are three harbours. Then comes the Old Chersonesus, which has been razed to the ground; and after it comes a narrow-mouthed harbour, where, generally speaking, the Tauri, a Scythian tribe, used to assemble their bands of pirates in order to attack all who fled thither for refuge. It is called Symbolon Limen. This harbour forms with another harbour called Ctenus Limen an isthmus forty stadia in width; and this is the isthmus that encloses the Little Chersonesus, which, as I was saying, is a part of the Great Chersonesus and has on it the city of Chersonesus, which bears the same name as the peninsula.

3. This city was at first self-governing, but when it was sacked by the barbarians it was forced to choose Mithridates Eupator as protector. He was then leading an army against the barbarians who lived beyond the isthmus as far as the Borysthenes and the Adrias; this, however, was preparatory to a campaign against the Romans. So, then, in accordance with these hopes of his he gladly sent an army to Chersonesus, and at the same time carried on war against the Scythians, not only against Scilurus, but also the sons of Scilurus—

3 "Comb Harbour" (now the Harbour of Sebastopol); probably so called from the sharp indentations in the coast.
4 Strabo is now thinking of the Old Chersonesus.
5 Isthmus of Perekop.
6 That is, the head of the Adriatic.
τούς περὶ Πάλακον, οὗς Ποσειδώνιος μὲν πεντήκοντα φησιν, Ἀπολλωνίδης δὲ σταθεροῦ ἐμά δὲ τούτους τε ἐχειρόσατο βία καὶ Βοστόρου κατέστη κύριος παρ’ ἐκόντος λαβῶν Παρισάδου τοῦ κατέχοντος. εὖ εκείνου δη τοῦ χρόνου τοῖς τοῦ Βοστόρου δυνάσταις ἢ τῶν Χερμονησιτῶν πόλεως οὐκέτιος μέχρι νῦν ἔστι. τὸ δ’ ἵσον ὁ Κτενοῦς διέχει τής τε τῶν Χερμονησιτῶν πόλεως καὶ τοῦ Συμβόλων Λιμένος. μετὰ δὲ τῶν Συμβολῶν Λιμένα μέχρι Θεοδοσίας πόλεως ἡ Ταυρική παραλία, χιλίων ποιοῦ σταδίων τὸ μήκος, τριτεία καὶ ὅρειν καὶ κατανίκυσασθαι τοῖς Βορέαίς ἱδρυται. πρόκειται δ’ αὕτης ἄκρα πολὺ πρὸς τὸ πέλαγος καὶ τὴν μεσημβρίαν ἔκκειμένη κατὰ Παφλαγονίαν καὶ Ἀμαστρίῳ πόλιν, καλεῖται δὲ Κριῶν Μέτωπον. ἀντίκειται δ’ αὐτῇ τῶν Παφλαγόνων ἀκρωτηρίου ἡ Κάραμβις τὸ διαμέρισθαν εἰς πελάγη δύο τῶν Εὐξείνου πόλεως τῶν ἐκατέρωθεν σφυγγομένων πορθμοῦ. διέστηκε δ’ ἡ Κάραμβις τῆς μὲν τῶν Χερμονησιτῶν πόλεως σταδίως διασχίζοντος καὶ πεντακοσίως τοῦ δὲ Κριῶν Μετώπου πολὺ ἐλάττωσι τῶν ἄριθμῶν συχνοὶ γοῦν τῶν διαπλευσάντων

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1 Παρισάδου (ABC), Περισάδου (Io); Meineke reads Παρισάδου (the spelling on coins). But see C. Müller, Ind. Var. Lct., p. 983; and footnote on Παρισάδην, 7. 4. 4.
2 πρόκειται (ABC).
3 σφυγγομένῳ (B, with correction, Cl).

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1 See 7. 3. 17.
2 Little is known of this Apollonides. According to the scholiast on Apollonius Rhodius (4. 983, 1175), he wrote a geographical treatise entitled Periplus of Europe.
3 The Cimmerian Bosporus, the country about the strait of Kertch. The capital was Panticapaeum (now Kertch).
GEOGRAPHY, 7. 4. 3

Palacus\(^1\) and the rest—who, according to Poseidonius were fifty in number, but according to Apollonides\(^2\) were eighty. At the same time, also, he not only subdued all these by force, but also established himself as lord of the Bosporus,\(^3\) receiving the country as a voluntary gift from Parisades\(^4\) who held sway over it. So from that time on down to the present the city of the Chersonesites has been subject to the potentates of the Bosporus. Again, Ctenus Limen is equidistant from the city of the Chersonesites and Symbolon Limen. And after Symbolon Limen, as far as the city Theodosia,\(^5\) lies the Tauric seaboard, which is about one thousand stadia in length. It is rugged and mountainous, and is subject to furious storms from the north. And in front of it lies a promontory which extends far out towards the high sea and the south in the direction of Paphlagonia and the city Amastris;\(^6\) it is called Criumetopon.\(^7\) And opposite it lies that promontory of the Paphlagonians, Carambis,\(^8\) which, by means of the strait, which is contracted on both sides, divides the Euxine Pontus into two seas.\(^9\) Now the distance from Carambis to the city of the Chersonesites is two thousand five hundred stadia,\(^10\) but the number to Criumetopon is much less; at any rate, many who have sailed across

\(^1\) The correct spelling of the name seems to be "Paerises" (so on coins), but several ancient writers spell it Parisades.

\(^2\) Now called Feodosia or Kaffa.

\(^3\) Now Amasra.

\(^4\) Literally, "Ram's-forehead"; now Cape Karadje.

\(^5\) Now Cape Kerembe.

\(^6\) Cp. 2. 5. 22, where the same thought is clearly expressed.

\(^7\) But cp. 2. 5. 23.
τὸν πορθμὸν ἀμα φασὶν ἀμφοτέρας ἐκατέρωθεν τὰς ἄκρας. ἐν δὲ τῇ ὥρειν τῶν Ταῦρων καὶ τὸ ὄρος ἐστὶν ὁ Τραιπεζόνος, ὁμόωνυμον τῇ πόλει τῇ περὶ τὴν Τιμαρανίαν καὶ τὴν Κολχίδα· καὶ ἄλλο δ’ ἐστὶν ὄρος Κιμμέριον κατὰ τὴν αὐτὴν ὥρειν, δυναστευσάντων ποτὲ τῶν Κιμμερίων ἐν τῷ Βοσπόρῳ καθ’ ὃ καὶ Κιμμερίκος Βόσπορος καλεῖται τοῦ πορθμοῦ πάν, ὃ ἐπέχει τὸ στόμα τῆς Μαιώτιδος.

4. Μετὰ δὲ τὴν ὥρειν τὴν λεχθεὶσαν ἡ Θεοδοσία κεῖται πόλεις, πεδίον εὐγαίον ἔχουσα καὶ λιμένα ναυσὶ καὶ ἐκατὸν ἐπιτήδειον. οὕτως δὲ ὄρος ἦν πρῶτον τῆς τῶν Βοσποριανῶν καὶ Ταῦρων γῆς· καὶ ἡ ἐξῆς δ’ ἐστὶν εὐγαῖος χῶρα μέχρι Παντικαπαῖον, τῆς μητρόπολεως τῶν Βοσποριανῶν, ἱδρυμένης ἐπὶ τῷ στόματι τῆς Μαιώτιδος. ἔστι δὲ τὸ μεταξὺ τῆς Θεοδοσίας καὶ τοῦ Παντικαπαίου στάδιοι περὶ πεντακόσιοι καὶ τριάκοντα, χῶρα πᾶσα σιτοφόρος, κώμας ἔχουσα καὶ πόλεις ἐυλύμενοι τὸ Νύμφαιον καλοῦμενον. τὸ δὲ Παντικάπαιον λόφος ἐστὶ πάντη περιοικούμενος ἐν κύκλῳ σταδίων εἰκοσὶ πρὸς ἐω δ’ ἔχει λιμένα καὶ νεώρια ὅσον τριάκοντα νεῖον,

C 310

ἐχεῖ δὲ καὶ ἀκρόπολιν κτίσμα δ’ ἐστὶ Μιλησίων. ἐμοναρχεῖτο δὲ πολὺν χρόνον ὑπὸ δυναστῶν τῶν περὶ Λεύκωνα καὶ Σάτυρον λα καὶ Παρισάδην ἀυτῆ

1 Σάτυρον, Casaubon, for Σάγαυρον; so the later editors.
2 Παρισάδην (A); see Παρισάδου and footnote, 7. 4. 3.

1 Cp. the footnote on seeing from Lilybaecum to the Carthaginian harbour, 6. 2. 1.
the strait say that they have seen both promontories, on either side, at the same time.\footnote{1} In the mountainous district of the Taurians is also the mountain Trapezus,\footnote{2} which has the same name as the city\footnote{3} in the neighbourhood of Tibarania and Colchis. And near the same mountainous district is also another mountain, Cimmerius,\footnote{4} so called because the Cimmerians once held sway in the Bosporus; and it is because of this fact that the whole of the strait\footnote{5} which extends to the mouth of Lake Maeotis is called the Cimmerian Bosporus.

4. After the aforesaid mountainous district is the city Theodosia. It is situated in a fertile plain and has a harbour that can accommodate as many as a hundred ships; this harbour in earlier times was a boundary between the countries of the Bosphorians and the Taurians. And the country that comes next after that of Theodosia is also fertile, as far as Panticapaeum. Panticapaeum is the metropolis of the Bosphorians and is situated at the mouth of Lake Maeotis. The distance between Theodosia and Panticapaeum is about five hundred and thirty stadia; the district is everywhere productive of grain, and it contains villages, as well as a city called Nymphaeum,\footnote{6} which possesses a good harbour. Panticapaeum is a hill inhabited on all sides in a circuit of twenty stadia. To the east it has a harbour, and docks for about thirty ships; and it also has an acropolis. It is a colony of the Milesians. For a long time it was ruled as a monarchy by the dynasty of Leuco, Satyros, and Parisades, as were

\footnote{2} Now Tchadir-Dagh. \footnote{3} i.e. the Trebizond of to-day. \footnote{4} Now Aghirmisch-Daghi. \footnote{5} The strait of Kerch. \footnote{6} Now Kalati. 
τε καὶ αἱ πλησιδικωροὶ κατοικίας πᾶσαι αἱ περὶ τὸ στῶμα τῆς Μαιώτιδος ἐκατέρωθεν μέχρι Παρισάδου τοῦ Μιθριδάτη παραδόντος τὴν ἀρχήν. ἐκαλοῦντο δὲ τύραννοι, καὶ περὶ αἱ πλείονες ἐπιεικεῖς γεγονότες, ἀρξάμενοι ἀπὸ Παρισάδου ¹ καὶ Δευκάνου. Παρισάδης δὲ καὶ θεὸς νεκρόμεναι τοῦτοι δὲ ὀμώνυμοι καὶ ὁ ὅστατος, οὐ δὲ όσοι τε ὁ ἄντεχεν πρὸς τοὺς βαρβάρους, φόρον πρωτομένους μείζω τοῦ πρότερον, Μιθριδάτη τῷ Ἐυπάτῳ παρέδωκε τὴν ἀρχήν. αὐξένου δὲ ἡ βασιλεία γεγένηται Ρωμαίοις ὑπίκους. τὸ μὲν ὁμ ἑπέλει αὐτής μέρος ἐστὶν ἐπὶ τῆς Εὐρώπης, μέρος δὲ τι καὶ ἐπὶ τῆς Ἀσίας.

5. Τὸ δὲ στῶμα τῆς Μαιώτιδος καλεῖται μὲν Κιμμερικὸς Βόσπορος, ἀρχεῖται δὲ ἀπὸ μείζονος πλάτους, ἀπὸ έβδομήκοντα που σταθήσεται καθ’ ὁ διαίροι εἰς τῶν περὶ Παντικάπαιον τόπων εἰς τὴν ἐγγυτάτω πόλιν τῆς Ἀσίας, τήν Φαναγορίαν τελευτά δὲ εἰς πολὺ στενώτερον πορθμὸν. διαμεῖδε δ’ ὁ στενωπὸς οὗτος τὴν Ἀσίαν ἀπὸ τῆς Εὐρώπης, καὶ ὁ Τάναις ποταμὸς, καταντικρύβων ἄπο τῶν ἀρχαῖων εἰς τὴν λίμνην καὶ τὸ στῶμα αὐτῆς δύο δ’ ἔχει τἀς εἰς τὴν λίμνην ἐκβολὰς διεχούσας ἀλλήλων ὅσον σταθήσας ἐξήκοντα. ἐστὶ δὲ καὶ πόλεις ὁμώνυμοι τῷ ποταμῷ, μέγιστον τῶν βαρβάρων ἐμπόριον μετὰ τὸ Παντικάπαιον. ἐν ἀριστερᾷ δ’ εἰςπλέουσι τὸν Κιμμερικὸν Βόσπορον

¹ Παρισάδου (AC).
² δς, Corais and Meineke insert, following Bsn.

¹ His title seems to have been Paerisades V. On the titles and times of the monarchs in this dynasty, see Pauly-Wissowa, s.v. “Bosporus,” p. 758.

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also all the neighbouring settlements near the mouth of Lake Maeotis on both sides, until Parisades gave over the sovereignty to Mithridates. They were called tyrants, although most of them, beginning with Parisades and Leuco, proved to be equitable rulers. And Parisades was actually held in honour as god. The last of these monarchs also bore the name Parisades, but he was unable to hold out against the barbarians, who kept exacting greater tribute than before, and he therefore gave over the sovereignty to Mithridates Eupator. But since the time of Mithridates the kingdom has been subject to the Romans. The greater part of it is situated in Europe, although a part of it is situated in Asia.

5. The mouth of Lake Maeotis is called the Cimmerian Bosporus. It is rather wide at first—about seventy stadia—and it is here that people cross over from the regions of Panticapaeum to Phanagoria, the nearest city of Asia; but it ends in a much narrower channel. This strait separates Asia from Europe; and so does the Tanaïs River, which is directly opposite and flows from the north into the lake and then into the mouth of it. The river has two outlets into the lake which are about sixty stadia distant from one another. There is also a city which has the same name as the river, and next to Panticapaeum is the greatest emporium of the barbarians. On the left, as one sails into the

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2 According to Strabo, the boundary between Europe and Asia was formed by the Tanaïs (Don) River, Lake Maeotis (sea of Azov), and the Cimmerian Bosporus (strait of Kertch). See 2. 5. 26, 31 and 7. 4. 5.

3 The Don.

4 The site was near Nedrigofska.
πολλοῖς ἐστι Μυρμήκιον ἐν ἐκκοσί σταδίοις ἀπὸ τοῦ Παντικαπαίου. τοῦ δὲ Μυρμήκιοῦ διπλάσιον διέχει κώμη Παρθένου, καθ’ ἣν στενώτατος ὁ ἐξπλοῦσι ἐστὶν ὅσον ἐκκοσὶ σταδίων, ἔχων ἀντικείμενην ἐν τῇ Ἀσίᾳ κώμην, Ἀχίλλειον καλομέλενην. ἐντεῦθεν δ’ εὐθυπλοίᾳ μὲν ἐπὶ τὸν Τάναιον καὶ τὴν κατὰ τὰς ἐκβολὰς νῆσου στάδιοι διαχύλιοι διακόσιοι, μικρὸν δ’ ὑπερβάλλει τοῦ ἀρίθμου τούτου πλέοντι παρὰ τὴν Ἀσίαι πλέον δ’ ἡ τριπλάσιον ἐν ἀριστερᾷ πλέοντι μέχρι τοῦ Τανάιδος, ἐν ὧν παράπλευρ καὶ ὁ ἱσθμὸς ἱδρύται. οὕτως μὲν οὐν ὁ παράπλοιος ἔρημος πᾶς ὁ παρὰ τὴν Ἑυρώπην, ὁ δὲ ἐν δεξίῳ οὐκ ἔρημος ὁ δὲ σύμπας τῆς λίμνης κύκλως ἐνακασχιλών ἱστορεῖται σταδίων. ἢ δὲ μεγάλη Χερούνησος τῇ Πελοποννήσῳ προσέοικε καὶ τὸ σχῆμα καὶ τὸ μέγεθος. ἔχουσι δ’ αὐτὴν οὔ τοῦ Βοσπόρου δυνάσται κεκακαμένην πᾶσαν ὕπο τῶν πυκνῶν πολέμων, πρότερον δ’ εἰρχόν ὀλύγη ἕνε τὴν πρὸς τῷ στοματὶ τῆς Μαιώτιδος καὶ τῷ Παντικαπαίῳ μέχρι Θεοδοσίας τῶν Βοσπορίων τύραννοι, τῆς δὲ πλείστην μέχρι τοῦ ἱσθμοῦ καὶ τοῦ κόλπου τοῦ Καρκινίτου Ταύρου, Σκυθικῶν ἔθνος: καὶ ἐκαλεῖτο ἡ χώρα πάσα αὕτη, σχεδὸν δὲ τι καὶ ἡ ἐξωτοῦ ἱσθμοῦ μέχρι Βορυσθένους, μικρὰ Σκυθία: διὰ δὲ τὸ πλήθος τῶν ἐνθέλον περαιομένων τῶν τε Τύραν καὶ τῶν Ἰστροῦ καὶ ἐποικούντων τῆς ἤγεν καὶ ταύτης οὖν ὀλύγη μικρὰ προσηγορεύθη Σκυθία, τῶν Ὁρακῶν τὰ μὲν τῇ βίᾳ συγχωροῦν-

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1 On the site of, or near, Yenikale.
2 Exact site unknown.
3 Chosen by the Romans (7. 4. 7).
Cimmerian Bosporus, is a little city, Myrmecium, at a distance of twenty stadia from Panticapaeum. And twice this distance from Myrmecium is the village of Parthenium; here the strait is narrowest—about twenty stadia—and on the opposite side, in Asia, is situated a village called Achilleium. Thence, if one sails straight to the Tanaïs and the islands near its outlets, the distance is two thousand two hundred stadia, but if one sails along the coast of Asia, the distance slightly exceeds this; if, however, one sails on the left as far as the Tanaïs, following the coast where the isthmus is situated, the distance is more than three times as much. Now the whole of the seaboard along this coast, I mean on the European side, is desert, but the seaboard on the right is not desert; and, according to report, the total circuit of the lake is nine thousand stadia. The Great Chersonesus is similar to the Peloponnesus both in shape and in size. It is held by the potentates of the Bosporus, though the whole of it has been devastated by continuous wars. But in earlier times only a small part of it—that which is close to the mouth of Lake Macotis and to Panticapaeum and extends as far as Theodosia—was held by the tyrants of the Bosphorians, whereas most of it, as far as the isthmus and the Gulf of Carciniotes, was held by the Taurians, a Scythian tribe. And the whole of this country, together with about all the country outside the isthmus as far as the Borysthenes, was called Little Scythia. But on account of the large number of people who left Little Scythia and crossed both the Tyzas and the Ister and took up their abode in the land beyond, no small portion of Thrace as well came to be called Little Scythia; the Thracians
τῶν, τὰ δὲ τῇ κακίᾳ τῆς χώρας ἐλώδης γὰρ ἔστιν ἢ πολλῆς αὐτῆς.

6. Τῆς δὲ Χερρονήσου, πλὴν τῆς ὀρείνης τῆς ἐπὶ τῇ θαλάσσῃ μέχρι Θεοδοσίας, ἢ γε ἀλλὰ πεδίας καὶ εὐγεώς ἔστιν πᾶσα, σίτῳ δὲ καὶ σφόδρα εὐτυχῆς τριακοντάχοιον γοῦν ¼ ἀποδίδωσι, διά τοῦ τυχόντος ὀρύκτου ² σχιζομένη. φόρον τε ἐτέλουν ὀκτωκαίδεκα μυριάδας μεδίμνων Μιθριδάτη, τάλαντα δ' ἄργυριον διακόσια σὺν τοῖς Ἀσιανοῖς χωρίους τοῖς περὶ τῆν Σινδικήν, καὶ τοῖς πρόσθεν χρόνοις ἐντεῦθεν ἤν τὰ σιτοπομπεῖα τοῖς Ἑλλησι, καθάπερ ἐκ τῆς λίμνης αἱ ταριχεῖαι. Δεύκωνα δὲ φασίν ἐκ τῆς Θεοδοσίας Ἀθηναίοις πέμψατε μυριάδας μεδίμνων διακοσίας καὶ δέκα. οἱ δ' αὐτοὶ οὕτω καὶ Γεωργοὶ ἐκαλοῦντο ἴδιος διὰ τὸ τοὺς ὑπερκείμενους Νομάδας εἶναι, τρεθομένους κρέασιν ἄλλοις τε καὶ ἱππείοις, ἱππείῳ δὲ καὶ τυρῷ καὶ γάλακτι καὶ ὄξυγάλακτι (τούτῳ δὲ καὶ ὄψημά ἐστιν αὐτοῖς κατασκευασθέν πῶς). διότερὸν ὁ ποιητῆς ἀπαντᾷ εἰρήκε τοὺς ταύτῃ Γαλακτοφάγους. οἱ μὲν οὖν Νομάδες πολεμισταὶ μάλλον

1 τριακοντάχοιον γοῦν, Kramer, for τριακοντάχοιον; but Meineke reads τριακοντάχοιον, omitting ἀποδίδωσι το ἀποδίδοντα.
² ὀρύκτου, Jones, for the common reading, ὀρύκτου (ep. ὀρύκτου, 15. 1. 18).

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1 Or perhaps, “plough-share.”
2 The Attic medimnus was about one bushel and a half.
3 The Attic silver talent was about $1000.
4 Leuco sent to Athens 400,000 medimni of wheat annually,
giving way to them partly as the result of force and partly because of the bad quality of the land, for the greater part of the country is marshy.

6. But the Chersonesus, except for the mountainous district that extends along the sea as far as Theodosia, is everywhere level and fertile, and in the production of grain it is extremely fortunate. At any rate, it yields thirty-fold if farrowed by any sort of a digging-instrument. Further, the people of this region, together with those of the Asiatic districts round about Sindlece, used to pay as tribute to Mithridates one hundred and eighty thousand medimni and also two hundred talents of silver. And in still earlier times the Greeks imported their supplies of grain from here, just as they imported their supplies of salt-fish from the lake. Leuco, it is said, once sent from Theodosia to Athens two million one hundred thousand medimni. These same people used to be called Georgi, in the literal sense of the term, because of the fact that the people who were situated beyond them were Nomads and lived not only on meats in general but also on the meat of horses, as also on cheese made from mare’s milk, on mare’s fresh milk, and on mare’s sour milk, which last, when prepared in a particular way, is much relished by them. And this is why the poet calls all the people in that part of the world “Galactophagi.” Now although the Nomads

but in the year of the great famine (about 360 B.C.) he sent not only enough for Athens but a surplus which the Athenians sold at a profit of fifteen talents (Demosthenes, Against Leptines, 20. 32-33).

5 i.e., “Tillers of the soil.”

6 Cp. 7. 3. 3, 7, 9.

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εἰσιν ἡ ληστρικοί, πολεμοῦσι δὲ υπὲρ τῶν φόρων. ἐπιτρέποντες ἡμὲν ἔχειν τὴν γῆν τοῖς ἐδέλουσι γεωργεῖν αὐτὶ ταύτης ἀγαπῶσι φόρους λαμβάνοντες τοὺς συντεταγμένους μετρίους τινὰς οὐκ εἰς περιουσίαν, ἀλλ' εἰς τὰ ἐφήμερα καὶ τὰ ἀναγκαῖα τοῦ βίου, μὴ διδόντων δὲ, αὐτοῖς πολεμοῦσι. οὕτω δὲ καὶ δικαίους ἁμα καὶ ἁβίους ὁ ποιητὴς εἰρήκε τοὺς αὐτοὺς τοῦτος ἄνδρας ἐπεί, τῶν γε φόρων ἀπευτακτουμένων, οὐδ' ἀν καθίστατο εἰς πόλεμον. οὐκ ἀπευτακτοῦσι δ' οἱ δυνάμει πεποιθότες, ὡστε ἡ ἀμύνασθαι ῥάδιως ἐπιόντας ἡ κωλύσα τὴν ἔφοδον καθάπερ Ἀσανδροῦ ποιησά τῆς Ψυκράτης, ἀποτελείσαντα τὸν ἵσθιν τῆς Χερσονήσου τὸν πρὸς τῇ Μαίωτιδι, τριακοσίων δύτα καὶ ἐξήκοντα σταδίων, ἐπιστήσαντα πῦργους καθ' ἐκαστὸν σταδίου δέκα. οἱ δὲ Γεωργοὶ ταύτη μὲν ἡμερώτεροι τε ἁμα καὶ πολιτικῶτεροι νομίζονται εἶναι, χρηματισται δ' ὑντες καὶ θαλάττης ἀπτόμενοι ληστηρίων οὐκ

C 312 ἀπέχονται, οὐδὲ τῶν τοιούτων ἁδικών καὶ πλεονεξίων.

7. Πρὸς δὲ τοὺς καταριθμηθεῖσι τόποις ἐν τῇ Χερσονήσῳ καὶ τὰ φρούρια ὑπῆρξεν, ὡς κατεσκευάζοντες.

1 δ' οὖ (ABC); 3' οἷ (no), the editors.
2 δέκα, Meineke emends to ἐνα (one); Forbiger and Tardieu following.
3 τοῖς καταριθμηθεῖσιν, Corais, for τὴν καταρίθμησιν; so the later editors.
4 τόποις, the editors, for τόποις (Al), τόποι (BC), τῶν τόπων (no).

1 Asander usurped the throne of the Bosporus in 47 (or 46) B.C., after he had overthrown and killed his chief, King Pharmaces, and had defeated and killed Mithridates of 244
are warriors rather than brigands, yet they go to war only for the sake of the tributes due them; for they turn over their land to any people who wish to till it, and are satisfied if they receive in return for the land the tribute they have assessed, which is a moderate one, assessed with a view, not to an abundance, but only to the daily necessities of life; but if the tenants do not pay, the Nomads go to war with them. And so it is that the poet calls these same men at the same time both "just" and "resourceless"; for if the tributes were paid regularly, they would never resort to war. But men who are confident that they are powerful enough either to ward off attacks easily or to prevent any invasion do not pay regularly; such was the case with Asander,¹ who, according to Hypsicrates,² walled off the isthmus of the Chersonesus which is near Lake Maeotis and is three hundred and sixty stadia in width, and set up ten towers for every stadium. But though the Georgi of this region are considered to be at the same time both more gentle and civilised, still, since they are money-getters and have to do with the sea, they do not hold aloof from acts of piracy, nor yet from any other such acts of injustice and greed.

7. In addition to the places in the Chersonesus which I have enumerated, there were also the three Pergamon who sought the throne. His kingdom extended as far as the Don (see 11. 2. 11 and 13. 4. 3), and he built the fortifications above mentioned to prevent the invasions of the Scythians.

¹ Hypsicrates flourished in the time of Julius Caesar. He wrote a number of historical and geographical treatises, but the exact titles are unknown (see Pauly-Wissowa, s.v.).
αὐτὸς Σκίλουρος καὶ οἱ παῖδες, οἶς περὶ καὶ ὄρμη-
τηρίων ἔχρωντο πρὸς τοὺς Μιθριδάτου στρατηγούς,
Παλάκιον τε καὶ Χάβον καὶ Νεάπολις· ἦν δὲ καὶ
Εὐπατόριόν τι, κτίσαντος Διωφάντου1 Μιθριδάτη2
στρατηγοῦντος.3 ἦστι δὲ ἀκρα διέχουσα τοῦ τῶν
Χερσονησίτων τείχους ὅσον πευτεκαίδεκα στα-
δίους, κόλπον ποιοῦσα εὐμεγέθη, νεῦοντα πρὸς
τὴν πόλιν· τοῦτο δὲ ὑπὲρκειται λιμνοθάλαττα,
ἀλοστίγμου ἔχουσα· ἐνταῦθα δὲ καὶ ὁ Κτενοῦς ἦν.
ἀν' οὖν ἀντέχοιεν,4 οἱ βασιλικοὶ πολιορκοῦμενοι
τῇ τε ἀκρᾳ τῇ λεχθείσῃ φρουρὰν ἐγκατέστησαν,
τειχίσαντες τὸν τόπον, καὶ τὸ στόμα τοῦ κόλπου
τὸ μέχρι τῆς πόλεως διέχωσαν, ὡστε πεζεύσασθαι
ῥαβδίως καὶ τρόπον τινά μίαν εἶναι πόλιν ἐξ
ἀμφότερής ἐκ δὲ τούτου ἑκάς ἀπεκρούοντο τοὺς
Σκύθας. ἐπει δὲ καὶ τῷ διατεκίσματι τοῦ ἑσθμοῦ
tοῦ πρὸς τῷ Κτενοῦντι προσέβαλον καὶ τὴν
τάφρον ἐνέχουσα καλάμῳ, τὸ μὲθ' ἑμέραν γεφυ-
ρωθὲν μέρος νύκτωρ ἐνεπίμπρασαν οἱ βασιλικοὶ
καὶ ἀντείχον τέως, ἔως ἐπεκράτησαν. καὶ νῦν
ὑπὸ τοὺς τῶν Βοσπορανῶν βασιλεὺσιν, οὗς ἕν
Ῥωμαίοι καταστήσωσιν, ἀπαντά ἔστιν.

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1 τοῦ, before Μιθριδάτου, Meineke inserts.
2 Μιθριδάτης, Tischbein, for Μιθριδάτου; so Corais, Müller-Dübner, and the versions of Guarinus and the Italian translator; see Stephanus, and Pausanias 9. 1. 2 (Πέργη στρατηγοῦντα). Meineke retains Μιθριδάτου.
3 στρατηγοῦντος, Meineke emends to στρατηγοῦ, but στρατηγοῦ τίνος (Kramer) would be better than that.
4 ἀντέχοιεν, Corais, for ταῦτ' ἔχοιεν; so the later editors.

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1 The sites of these forts are unknown, but they must have been not far from the line of fortifications which ran along the eastern boundary of the Little Chersonesus (see 7. 4. 2).
forts which were built by Scilurus and his sons—
the forts which they used as bases of operations
against the generals of Mithridates—I mean Palacium,
Chabum, and Neapolis.¹ There was also a Fort
Eupatorium,² founded by Diophantus when he was
leading the army for Mithridates. There is a cape
about fifteen stadia distant from the wall of the
Chersonesites;³ it forms a very large gulf which
inclines towards the city. And above this gulf is
situated a lagoon⁴ which has salt-works. And here,
too, was the Ctenus Harbour. Now it was in order
that they might hold out that the besieged generals
of the king fortified the place, established a garrison
on the cape aforesaid, and filled up that part of the
mouth of the gulf which extends as far as the city,
so that there was now an easy journey on foot and,
in a way, one city instead of two. Consequently,
they could more easily beat off the Scythians. But
when the Scythians made their attack, near Ctenus,
on the fortified wall that extends across the isthmus,
and daily filled up the trench with straw, the generals
of the king set fire by night to the part thus bridged
by day, and held out until they finally prevailed over
them. And to-day everything is subject to whatever
kings of the Bosporians the Romans choose to set up.

¹ Fort Eupatorium is not to be identified with the city of
Eupatoria (mentioned by Ptolemaeus, ³, 6, 2), nor with the
modern Eupatoria (the Crimean Kozlof). It was situated on
what is now Cape Paul, where Fort Paul is, to the east of
Sebastopol (Becker, Jahrb. für Philol., Suppl. vol., 1856), or
else on the opposite cape between the Harbour of Sebastopol
and what is called Artillery Bay, where Fort Nicholas was
(C. Müller, note on Ptolemaeus, l.c.).
² Æ., the wall of the city of New Chersonesus.
³ Now Uschakowskaja Balka (Pauly-Wissowa, s.v. “Eupa-
toria”).
8. Ἡδιον δὲ τοῦ Σκυθικοῦ καὶ τοῦ Σαρματικοῦ πάντοσ ἐθνος τὸ τοὺς ἱπποὺς ἐκτέμενεν εὐπειθεῖας χάριν μικρὸ μὲν γὰρ εἰσὶν, ὃξεῖς δὲ σφόδρα καὶ δυσπειθεῖς. θύρας δ’ εἰσὶν ἐν μὲν τοῖς ἔλεσιν ἐλάφων καὶ συνάγον, ἐν δὲ τοῖς πεδίοις ὀνάγρων καὶ δορκάδων. ἦδιον δὲ τι καὶ τὸ ἀετὸν μῆ γινεσθαι ἐν τοῖς τόποις τοῦτοις. ἔστι δὲ τῶν τετραπόδων ὁ καλούμενος κόλος, μεταξὺ ἐλάφου καὶ κριοῦ τὸ μέγεθος, λευκὸς, ὁξύτερος τοῦτω τῇ δρόμῳ, πίνων τοῖς ῥώθωσιν εἰς τὴν κεφαλὴν, εἰτ’ ἐντεθεῖν εἰς ἡμέρας ταμιεύων πλείους, ὡστ’ ἐν τῇ αὐνύδρῳ νέμεσθαι ὀφθαλμώς. τοιαύτῃ μὲν ἡ ἐκτὸς Ἱστροῦ πᾶσα, ἡ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Τανάῖδος ποταμοῦ, μέχρι τῆς Ποντικῆς θαλάττης καὶ τῆς Μαιότιδος.

V.

1. Δοιπῆ δ’ ἔστι τῆς Ἕνρώπης ή ἐντὸς Ἰστροῦ καὶ τῆς κύκλως θαλάττης, ἀρξαμένη ἀπὸ τοῦ μυχοῦ τοῦ Ἀδριατικοῦ, μέχρι τοῦ Ἱεροῦ στόματος τοῦ Ἰστροῦ, εἰντ’ ἔστιν ἡ τε Ἑλλάς καὶ τὰ τῶν Μακεδόνων καὶ τῶν Ἡπειρωτῶν ἐδην καὶ τὰ C 313 ύπὲρ τούτων πρὸς τοῦ Ἱστροῦ ἱκανοντα καὶ πρὸς τὴν ἔφ’ ἐκάτερα θαλατταί, τῆς τε Ἀδριατικῆς καὶ τῆς Ποντικῆς, πρὸς μὲν τὴν Ἀδριατικῆς τὰ Ἰλλυρικά, πρὸς δὲ τὴν ἔτερα μέχρι Προποντίδος καὶ Ἑλλησπόντου τὰ Ἐρμίκια καὶ εὔτινα τοῦτοις ἀναμέμβαται Σκυθικά ἡ Κελτικά.

1 Ἰστροῦ, Tyrwhitt, for ἱσθῆν; so the editors.
8. It is a peculiarity of the whole Scythian and Sarmatian race that they castrate their horses to make them easy to manage; for although the horses are small, they are exceedingly quick and hard to manage. As for game, there are deer and wild boars in the marshes, and wild asses and roe deer in the plains. Another peculiar thing is the fact that the eagle is not found in these regions. And among the quadrupeds there is what is called the "colos";¹ it is between the deer and ram in size, is white, is swifter than they, and drinks through its nostrils into its head, and then from this storage supplies itself for several days, so that it can easily live in the waterless country. Such, then, is the nature of the whole of the country which is outside the Ister between the Rhenus and the Tanaïs Rivers as far as the Pontic Sea and Lake Macotis.

V

1. The remainder of Europe consists of the country which is between the Ister and the encircling sea, beginning at the recess of the Adriatic and extending as far as the Sacred Mouth² of the Ister. In this country are Greece and the tribes of the Macedonians and of the Epeirotes, and all those tribes above them whose countries reach to the Ister and to the seas on either side, both the Adriatic and the Pontic—to the Adriatic, the Illyrian tribes, and to the other sea as far as the Propontis and the Hellespont, the Thracian tribes and whatever Scythian or Celtic tribes are inter-

¹ "A large he-goat without horns" (Iesychius, s.v.).
² See 7. 3. 15.

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δει δ’ ἀπὸ τοῦ Ἰστροῦ τὴν ἀρχὴν ποιήσασθαι, τὰ ἐφεξῆς λέγοντας τοὺς περιοδευθέσι τούτοις· ταύτα δ’ ἐστὶ τὰ συνεχῆ τῆς Ἰταλίας τε καὶ ταῖς Ἀλπεσι καὶ Γερμανοῖς καὶ Δακοῖς καὶ Ρέταισι· δίχα δ’ ἂν τις καὶ ταύτα διέλοι 1 τρόπον γὰρ τινα τῶν Ἰστροῦ παράλληλα ἐστιν τὰ τῆς Ἰλλυρίκα καὶ τὰ Παιονίκα καὶ τὰ Θράκια δρῆ, μίαν πως γραμμὴν ἀποτελοῦντα, διήκονους ἀπὸ τοῦ Ἀδρίανου μέχρι πρὸς τὸν Πόντον· ἦς προσάρκτικα μὲν ἐστὶ μέρη τὰ μεταξὺ τοῦ Ἰστροῦ καὶ τῶν ὄρων, πρὸς νότον δ’ ἦ τε Ἑλλὰς καὶ ἡ συνεχὴς βάρβαρος μέχρι τῆς ὀρεινῆς· πρὸς μὲν οὖν τῷ Πόντῳ τὸ Λίμὸν ὕστερον ὄρος, μέγιστον τῶν ταύτης καὶ ὑψηλότατον, μέσην πως διαρροῦν τὴν Θράκην· ἄφ’ οὖν φησι Πολύβιος ἀμφότερα καθοράσθαι τὰς θαλάττας, οὐκ ἀληθῆ λέγον· καὶ γάρ τὸ διάστημα μέγα τὸ πρὸς τὸν Ἀδρίαν καὶ τὰ ἔπισκοποῦντα πολλά, πρὸς δὲ τῷ Ἀδρία πᾶσα ἡ Ἀρδία σχεδὸν τι, μέση δ’ ἡ Παιονία, καὶ αὐτὴ πᾶσα υψηλή· ἐφ’ έκάτερα δ’ αὐτῆς, ἐπὶ μὲν τὰ Ἐλληνικὰ ἡ Ἀχαΐα ὁμορεῖ, υψηλῶν 2 ὄρος μετὰ τὸν Λίμον, ἐπὶ δὲ βάτερα πρὸς ἄρκτον τὰ Ἰλλυρίκα, ἢ τε τῶν Ἀυταιριατῶν 4 χώρα καὶ ἡ Δαρδανική· λέγομεν δὴ τὰ Ἰλλυρίκα πρῶτα, συνάπτοντα τὰ τῷ Ἰστρῳ καὶ ταῖς

1 δ.έλοι, Corin. for διέλοι; so the later editors.
2 ὁμορεῖ, Meineke, for ὁμορον; so Müller-Dülmner.
3 υψηλῶν, Meineke emends to υψηλότατον.
4 Αὐταιριατῶν, the editors, for Αὐγαιριατῶν.

1 See 7. 3. 2, 11. 2 Cp. 7. 1. 1. 3 Balkan.
4 The southern part of Dalmatia, bounded by the River Naro (now Narenta); but Strabo is thinking also of the
mingled 1 with them. But I must make my begin-
ning at the Ister, speaking of the parts that come
next in order after the regions which I have already
encompassed in my description. These are the
parts that border on Italy, on the Alps, and on the
countries of the Germans, Dacians, and Getans.
This country also 2 might be divided into two parts,
for, in a way, the Illyrian, Paeonian, and Thracian
mountains are parallel to the Ister, thus completing
what is almost a straight line that reaches from the
Adrias as far as the Pontus; and to the north of
this line are the parts that are between the Ister
and the mountains, whereas to the south are Greece
and the barbarian country which borders thereon and
extends as far as the mountainous country. Now
the mountain called Haemus 3 is near the Pontus;
it is the largest and highest of all mountains in that
part of the world, and cleaves Thrace almost in the
centre. Polybius says that both seas are visible from
the mountain, but this is untrue, for the distance to
the Adrias is great and the things that obscure the
view are many. On the other hand, almost the
whole of Ardia 4 is near the Adrias. But Paeonia
is in the middle, and the whole of it too is high
country. Paeonia is bounded on either side, first,
towards the Thracian parts, by Rhodope, 5 a mountain
next in height to the Haemus, and secondly, on the
other side, towards the north, by the Illyrian parts,
both the country of the Autariatae and that of the
Dardanians. 6 So then, let me speak first of the
Illyrian parts, which join the Ister and that part of

Adrian Mountain (now the Dinara; see 7. 5. 5), which runs
through the centre of Dalmatia as far as the Naro.
4 Now Despoto-Dagh. 6 Cp. 7. 5. 6.
Αλπεσίων, αἱ 1 κεῖναι μεταξὺ τῆς Ἰταλίας καὶ τῆς Γερμανίας, ἀρξάμεναι 2 ἀπὸ τῆς Λίμνης τῆς κατὰ τοὺς Οἰκινδολικοὺς καὶ Ῥαιτοὺς καὶ Τουνίους. 6

2. Μέρος μὲν δὴ τῆς χώρας ταύτης ἥριμωσαν οἱ Δακοὶ καταπολεμήσαντες Βοῖον καὶ Ταυρίσκους, ἔδωκα τὴν Κελτικά τὰ ὑπὸ Κριτασίρων, 4 φάσκοντες εἶναι τὴν χώραν σφετέραν, καὶ τὴν ποταμοῦ διείργοντος τοῦ Παρίσου, ῥέοντος ἀπὸ τῶν ὅρων ἐπὶ τῶν Ἱστρον κατὰ τοὺς Σκορδίσκους καλουμένους Γαλάτας: καὶ γὰρ οὕτω τοῖς Ἰλλυρικοῖς ἔθνεσι καὶ τοῖς Ῥωμαῖοι άναμιξ ὁκησαν ἀλλὰ ἐκεῖνοι μὲν οἱ Δακοὶ κατέλυσαν, τούτως δὲ καὶ συμμάχους ἐχρήσαντο πολλάκις. τὸ δὲ λοιπὸν ἔχουσι Παννόνιοι μὲχρι Σεγεστικῆς καὶ Ἱστρον πρὸς ἄρκτον καὶ ἔως πρὸς δὲ τάλλα μέρη ἐπὶ πλέουν διατείνουσιν. ἢ δὲ Σεγεστικῆ πόλις ἐστὶ Παννόνιων ἐν συμβολῇ ποταμῶν πλείων, ἀπάντων πλοὶ τῶν, εὐφυὲς ὁμηρτήριον τῷ πρὸς Δακοὺς πολέμῳ ὑποπέπτωκε γὰρ ταῖς Ἀλπεσίων,

C 314 αἱ διατείνουσι μὲχρι τῶν Ἡπύδων, Κελτικοῦ τε ἀμα καὶ Ἰλλυρικοῦ ἔθνους· ἐνεπέθεν δὲ καὶ ποταμοὶ ρέουσι πολὺν 5 καταφέροντες εἰς αὐτὴν

1 αἱ, Corais, for ἄ; so the later editors.
2 ἀρξάμεναι, Corais, for ἀρξάμενα; so the later editors.
3 Τοῦλους, Corais emends to Ἐλουητίους, and so Meinecke; C. Müller to Ταυργένους. See note to translation.
4 Ἐκτροσελρφ (ABCί), Κρετοσελρφ (C), but see 7. 3. 11.
5 πολὺν, Corais and Meinecke emend to πολλοῖν.

1 Lake Constance (the Bodensee), see 7. 1. 5.
2 Meineke emends "Toenii" (otherwise unknown) to
the Alps which lies between Italy and Germany and begins at the lake\(^1\) which is near the country of the Vindelici, Rhaeti, and Toenii.\(^2\)

2. A part of this country was laid waste by the Dacians when they subdued the Boi and Taurisci, Celtic tribes under the rule of Critasirus.\(^3\) They alleged that the country was theirs, although it was separated from theirs by the River Parisus,\(^4\) which flows from the mountains to the Ister near the country of the Scordisci who are called Galatae,\(^5\) for these too\(^6\) lived intermingled with the Illyrian and the Thracian tribes. But though the Dacians destroyed the Boi and Taurisci, they often used the Scordisci as allies. The remainder of the country in question is held by the Pannonii as far as Segestica\(^7\) and the Ister, on the north and east, although their territory extends still farther in the other directions. The city Segestica, belonging to the Pannonians, is at the confluence of several rivers,\(^8\) all of them navigable, and is naturally fitted to be a base of operations for making war against the Dacians; for it lies beneath that part of the Alps which extends as far as the country of the Iapodes, a tribe which is at the same time both Celtic and Illyrian. And thence, too, flow rivers which bring down into Segestica much merchandise

"Helvetii," the word one would expect here (cp. 7. 1. 5); but (on textual grounds) "Toygeni" (cp. 7. 2. 2) is almost certainly the correct reading.

\(^3\) Cp. 7. 3. 11.

\(^4\) The "Parisus" (otherwise unknown) should probably be emended to "Pathissus" (now the Lower Theiss), the river mentioned by Pliny (4. 25) in connection with the Daci.

\(^5\) i.e. Gauls.

\(^6\) Cp. 7. 5. 1 and footnote.

\(^7\) Now Siszek.

\(^8\) Cp. 4. 6. 10.
τὸν τε ἄλλον καὶ τὸν ἐκ τῆς Ἰταλίας φόρτων. εἰς γὰρ Ναύπορτον ἐξ Ἀκυληίας ὑπερθεῖσιν τὴν Ὁκραν εἰς ἑτεροδαίροντας σταθεὶσι πεντήκοντα, εἰς ἥν αἱ ἀρμαὶμαξαι κατάγονται, τῶν Ταυρίδων υἱῶν κατοικίαν ἐννοιοῖ δὲ πεντακοσίους φασίν. ἦ δὲ Ὁκρα ταπεινώτατον μέρος τῶν Ἀλπεῶν ἐστὶ τῶν διαπερισσῶν ἀπὸ τῆς Ραιτικῆς μέχρι Ἰαπόδων. ἐνερεθεὶν δὲ ἐξαίρεται τὰ ὁρη πάλιν ἐν τοῖς Ἰάποσι καὶ καλεῖται "Ἀλβία. ὡμοίως δὲ καὶ ἐκ Τεργέστε, κάτως Καρνικῆς, ὑπερθεῖσι ἐστὶ διὰ τῆς Ὁκρας εἰς ἐλος Δούνεον καλούμενον. πληροῦσιν δὲ τοῦ Ναύπορτον ποταμός ἐστὶν Κορκύρας, ὁ δεχόμενος τὰ φορτία, οὕτως μὲν οὖν εἰς τὸν Σάον ἐμβάλλει, ἐκείνος δὲ εἰς τὸν Δράβον. ὁ δὲ εἰς τὸν Νόαρον κατὰ τὴν Ξεγεστικήν, ἐνερεθεὶν δ' ἤδη ὁ Νόαρος πληθεὶς προσβάλλει τὸν διὰ τῶν Ἰαπόδων ἐντεύθεν ἐκ τοῦ 'Ἀλβίου ὄρους Κόλαπιν, συμβάλλει τῷ Δανούῳ κατὰ τοὺς Σκορδίσκους. ὁ δὲ πλοῦς τὰ πολλὰ τοὺς ποταμοὺς ἐπὶ τὰς ἄρκτους ἐστὶν ὀδὸς δ' ἀπὸ Τεργέστε ἐπὶ τῷ Δανούῳ σταθεῖσιν ὅσον χιλίων καὶ διακοσίων. ἐγγὺς δὲ τῆς Ξεγεστικῆς ἐστὶ καὶ ἡ Σισκία φρούριον καὶ Σίρμιον, ἐν ὀδῷ κείμεναι τῇ εἰς Ἰταλίαν.

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1 Ναύπορτον, Casaubon, for Ναύπορτον; so the later editors.
2 ὑπερθεῖσι, Meineke emends to ὑπερθείσι.
3 Ναύπορτον, Casaubon, for Ναυπόρτον.
4 Σάον, Tschochucke, for Σάον; so Corais and the MSS. on 4. 6. 10. Meineke reads Σάβον (E).
5 δ', Corais inserts; so the later editors.

1 The Julian Alps.
2 Now Ober-Laibach.
3 Cp. 4. 6. 1.
4 Now Trieste.
5 Now Lake Zirknitz.
6 Now the Gurk.
both from other countries and from Italy. For if one passes over Mount Oera from Aquileia to Nauportus, a settlement of the Taurisci, whither the wagons are brought, the distance is three hundred and fifty stadia, though some say five hundred. Now the Oera is the lowest part of that portion of the Alps which extends from the country of the Rhaeti to that of the Iapodes. Then the mountains rise again, in the country of the Iapodes, and are called "Albian." In like manner, also, there is a pass which leads over Oera from Tergeste, a Carnic village, to a marsh called Lugeum. Near Nauportus there is a river, the Corcoras, which receives the cargoes. Now this river empties into the Saüs, and the Saüs into the Dravus, and the Dravus into the Noarus near Segestica. Immediately below Nauportus the Noarus is further increased in volume by the Colapis, which flows from the Albian Mountain through the country of the Iapodes and meets the Danuvius near the country of the Scordisci. The voyage on these rivers is, for the most part, towards the north. The road from Tergeste to the Danuvius is about one thousand two hundred stadia. Near Segestica, and on the road to Italy, are situated both Siscia, a fort, and Sirmium.

7 Something is wrong here. In 4. 6. 10 Strabo rightly makes the Saüs (Save) flow past Segestica (Siszek) and empty into the Danube, not the Drave. The Drave, too, empties into the Danube, not into some Noarus River. Moreover, the Noarus is otherwise unknown, except that it is again mentioned in 7. 5. 12 as "flowing past Segestica."

8 Now the Kulpa.

9 The usual name for Segestica itself was Siscia.

10 Now Mitrovitza.
3. "Εθνη δ' ἐστὶ τῶν Παννονίων Βρεῖκοι καὶ Ἀνδεξήτιοι καὶ Διτέωνες καὶ Περούσται καὶ Μαξαιοὶ καὶ Δαισεῖται, ὅν Βάστων ἔγερν, καὶ ἄλλα ἀσημότερα μικρά, ἀν διατείνει μέχρι Δαλματίας, σχεδὸν δὲ τὶ καὶ Ἀρδιαίων, ἱόντα πρὸς νότον. Ἀπασα δ' ἢ ἀπὸ τοῦ μυχοῦ τοῦ Ἀδρείου παρῆκουσα δρεινή μέχρι τοῦ Ῥίζωνοι κόλπου καὶ τῆς Ἀρδιαίων ἡ Ἰλλυρική ἐστι, μεταξὺ πληστοῦσα τῆς τε βαλάττης καὶ τῶν Παννονίων ἔδων. Σχεδὸν δὲ τὶ καὶ ἐντεύθεν τῆν ἀρχὴν ποιητεῖ τῆς συνεχοῦς περιοδείας ἀναλαβοῦσι μικρὰ τῶν λεκάνοντα πρότερον, ἐφαμεν δ' ἐν τῇ περιοδείῃ τῆς Ἰταλίας Ἰστροὺς εἰναι πρῶτους τῆς Ἰλλυρικῆς παραλίας, συνεχεὶς τῇ Ἰταλία καὶ τοῖς Κάρνοις, καὶ διότι μέχρι Πώλας, Ἰστρικῆς πόλεως, προήγαγον οἱ νῦν ἡγεμόνες τοὺς τῆς Ἰταλίας ὅρους. οὕτωι μὲν οὖν περὶ ὀκτακοσίους σταδίους εἰσὶν ἀπὸ τοῦ μυχοῦ, τοσοῦτοι δ' εἰσὶ καὶ ἀπὸ τῆς ἀκρας τῆς πρὸ τῶν Πολῶν ἐπὶ Ἀγκώνα ἐν δεξιᾷ ἔχοντες τὴν Ἕβετικήν. ὁ δὲ πᾶς Ἰστρικὸς παράπλους χῶλα τριακώσια.

1 ἢ, Corais inserts; so the later editors.
2 Ἀρδιαίων (ABCL); Ἀρδεῖων (B).
3 δ' Corais inserts; so the later editors.
4 Ἀρδιαίων (ABCL); Ἀρδεῖων (E).
5 After ἡ Jones inserts Ἰλλυρική ἐστί; Groskurd inserts ἡ Ἰλλυρικὴ παραλία ἐστί; Meinaco merely indicates a lacuna.

1 It is doubtful whether "is" or "was" (so others translate) should be supplied from the context here. Certainly "is" is more natural. This passage is important as having a bearing on the time of the composition and retouching of Strabo's work. See the Introduction, pp. xxiv ff.
3. The tribes of the Pannonii are: the Breuci, the Andizetii, the Ditiones, the Peirustae, the Mazaei, and the Daesitiatae, whose leader is Bato, and also other small tribes of less significance which extend as far as Dalmatia and, as one goes south, almost as far as the land of the Ardiaei. The whole of the mountainous country that stretches alongside Pannonia from the recess of the Adriatic as far as the Rhizonic Gulf and the land of the Ardiaei is Illyrian, falling as it does between the sea and the Pannonian tribes. But this is about where I should begin my continuous geographical circuit—though first I shall repeat a little of what I have said before. I was saying in my geographical circuit of Italy that the Istrians were the first people on the Illyrian seaboard; their country being a continuation of Italy and the country of the Carni; and it is for this reason that the present Roman rulers have advanced the boundary of Italy as far as Pola, an Istrian city. Now this boundary is about eight hundred stadia from the recess, and the distance from the promontory in front of Pola to Ancona, if one keeps the Henetic country on the right, is the same. And the entire distance along the coast of Istria is one thousand three hundred stadia.

2 Bato the Daesitiatian and Bato the Breucian made common cause against the Romans in 6 A.D. (Cassius Dio 55. 29). The former put the latter to death in 8 A.D. (op. cit. 55. 34), but shortly afterwards surrendered to the Romans (Velleius Paterculus, 2. 114).

3 Now the Gulf of Cattaro.

4 The Rhizonic Gulf.

5 5. 1. 1, 5. 1. 9 and 6. 3. 10.

6 Polationum Promontorium; now Punta di Promontore.

7 See 5. 1. 4.
4. Ἐξής δ’ ἦστιν ὁ Ιαποδικῆς παράπλους χιλίων σταδίων ἱδρυται γὰρ οἱ Ἰάποδες ἐπὶ τῷ Ἀλβῷ ὄρει τελευτάω τῶν Ἀλπεων ὑπὲρ, ῥήγηλῳ σφόδρᾳ, τῇ μὲν ἐπὶ τοὺς Παννονίους καὶ τὸν Ἰεστρού καθήκοντες, τῇ δ’ ἐπὶ τὸν Ἀδρῖαν, ἀρειμάνιοι μὲν, ἐκτετοιμημένοι ἔκτισιν τοῦ Σεβαστοῦ τελέως πόλεως δ’ αὐτῶν Μέτουλον, C 315 Αρουπίνου, Μονήτιον, Οὐένδων ἀνυπρὰ δὲ τὰ χωρία, καὶ ξεῖν καὶ κέγχρῳ τὰ πολλὰ τρεφο-μένων: ὁ δ’ ὀπλισμὸς Κελτικῶς κατάστικτοι δ’ ὁμοίως τοὺς ἄλλους Ἰλλυρίους καὶ Ὀρακί, μετὰ δὲ τῶν Ἰαπόδων ὁ Διβυρικὸς παράπλους ἐστὶ, μείζων τοῦ προτέρου στάδιοι πεντακοσίοι, ἐν δὲ τῷ παράπλω ποταμούς φορτίους ἀνάπλουν ἕχοιν μέχρι Δαλματέων, καὶ Σκάρδου, Διβυρῆν πόλεις.

5. Πάρ’ ὀλην δ’ ἦν εἶπον παραλίαι νῆσοι μὲν αἰ Ἀνυρτίδες, περὶ ὅς ἡ Μυδεία λέγεται δια-φθείρα τοῖς ἀδελφὸν Ἀνυρτον διόκοιτα αὐτὴν, ἐπεί τα Ἐνυρική κατὰ τοὺς Ἰαπόδας: εἴθ’ αἰ Διβυρίδες περὶ τετταράκοντα τῶν ἀριθμών: εἴτ’ ἄλλαι νῆσοι, γνωριμώτατα δ’ Ἰσσα, Τραγούριον,

1 ἐκτετοιμημένοι (ACl).
2 'Αρουπίνου, Kramer, for 'Αρουπίνος (ACl); so Müller-Dübner and Meineke; cr. 'Αρουπίνου, 4. 6. 10.
3 καὶ (after ὁμοίως), the Epit. omits; so Corais, Meineke, and others.
4 πεντακοσίοι, Xylander inserts, from the Epit.; so the later editors.

1 Cp. 4. 6. 10.
2 Probably what is now the village of Metule, east of Lake Zirknitz.
3 Probably what is now Auersberg. 4 Now Möttming.
4. Next in order comes the voyage of one thousand stadia along the coast of the country of the Iapodes; for the Iapodes are situated on the Albian Mountain, which is the last mountain of the Alps, is very lofty, and reaches down to the country of the Pannonians on one side and to the Adrias on the other. They are indeed a war-mad people, but they have been utterly worn out by Augustus. Their cities are Metulum, Arupini, Monetium, and Vendo. Their lands are poor, the people living for the most part on spelt and millet. Their armour is Celtic, and they are tattooed like the rest of the Illyrians and the Thracians. After the voyage along the coast of the country of the Iapodes comes that along the coast of the country of the Liburni, the latter being five hundred stadia longer than the former; on this voyage is a river, which is navigable inland for merchant-vessels as far as the country of the Dalmatians, and also a Liburnian city, Scardo.

5. There are islands along the whole of the aforesaid seaboard: first, the Apsyrtides, where Medea is said to have killed her brother Apsyrtus who was pursuing her; and then, opposite the country of the Iapodes, Cyriectica, then the Liburnides, about forty in number; then other islands, of which the best known are Issa, Tragurium.

But the proper spelling is "Avendo," which place was near what are now Crkvinje Kampolje, south-east of Zeng (see Tomaschek, Pauly-Wissowa, s.e. "Avendo").

The Titius, now Kerka.

Now Ossero and Cherso.

Now Arbo, Pago, Isola Longa, and the rest.

Now Lissa.

Now Scardona.

Now Veglia.

Now Trau.
STRABO

'Ισσέων κτίσμα, Φάρος, ἡ πρότερον Πάρος, 
Παρίων κτίσμα, εὖ ἢ Δημήτριος ο̣ Φάριος, καὶ ἢ τῶν Δαλματέων παραλία καὶ τὸ ἐπίνειον αὐτῶν 
Σάλων. ἔστι δὲ τῶν πολὺν χρόνον πολεμησάν- 
των πρὸς Ῥωμαίους τὸ ἔθνος τοῦτο. κατοικίας 
δ’ ἐσχεν ἀξιολόγους εἰς πεντῆκοντα, δὲν τινας καὶ 
πόλεις, Σάλωνα τε καὶ Πριάμωνα καὶ Νινίαν 
καὶ Σινώτιον, τὸ τε νέον καὶ τὸ παλαιόν, ἀλ 
ἐνέπτησεν ο̣ Σεβαστός. ἔστι δὲ καὶ Ἀνδρίτριων 
ἐφυγμὸν χώριον, Δάλμιον δὲ μεγάλη πόλις, ἢς 
ἐπόνυμον τὸ ἔθνος, μικρὰν δ’ ἐπούσησε Νασικᾶς 
καὶ τὸ πεδίον μηλόβωτον διὰ τὴν πλεονεξίαν τῶν 
ἀνθρώπων. ἱδιον δὲ τῶν Δαλματέων τὸ διὰ 
ὀκταετρίδος χώρας ἀναδασμὸν ποιεῖσαν τὸ δὲ 
μὴ χρῆσθαι νομίσματι πρὸς μὲν τοὺς ἐν τῇ πα- 
ραλίᾳ ταύτῃ ἱδιον, πρὸς ἄλλους δὲ τῶν βαρβά- 
ρων πολλοὺς κοινόν. Ἀδριοῦ δὲ ὥρος ἔστι, 
μέσην τέμνου τῇ Δαλματικῆν, τῇ μὲν ἐπιθα- 
λάττιον, τῇ δ’ ἐπὶ βάτερα. εἰδ’ ἡ Νάρων 
pοταμὸς καὶ οἱ περὶ αὐτὸν Δαδρίξου καὶ Ἀρδαίου 
καὶ Πληραίοι, ὅτι τοῖς μὲν πλησιάζει νῆσος ἡ 
Μέλαια Κόρκυρα καλομενὴ καὶ πόλεις, Κυδίων

1 καὶ, Jones restores; Meineke emends to ἐτα.
2 Πρίαμων, Meineke emends to Πρόμων, perhaps rightly.
3 Ἀνδρίτριος, Cellarius and Tschucke, for Ανδρήτριον (ΑΒ), Ανδρήτριον (C); so the later editors.
4 Δάλμιον, Xylauer, for Δάλμιον; so the later editors.
5 ἄλλους, Casaubon, for ἄλλαξιν; so the later editors.
6 Xylauer conj. Ἀδριοῦ for Ἀδριου (Ἀνδριοῦ, Ε); perhaps rightly.
7 μέσην, Corais, for μέον: so Meineke.

1 In 384 B.C. (Diodorus Siculus, 15.13).
2 Demetrius of Pharos, on making common cause with the

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GEOGRAPHY, 7. 5. 5

(founded by the people of Issa), and Pharos (formerly Paros, founded by the Parians 1), the native land of Demetrius 2 the Pharian. Then comes the seaboard of the Dalmatians, and also their sea-port, Salo. 3 This tribe is one of those which carried on war against the Romans for a long time; it had as many as fifty noteworthy settlements; and some of these were cities—Salo, Priamo, Ninia, and Sinotium (both the Old and the New), all of which were set on fire by Augustus. And there is Andretium, a fortified place; and also Dalmium 4 (whence the name of the tribe), which was once a large city, but because of the greed of the people Nasica 5 reduced it to a small city and made the plain a mere sheep pasture. The Dalmatians have the peculiar custom of making a redistribution of land every seven years; and that they make no use of coined money is peculiar to them as compared with the other peoples in that part of the world, although as compared with many other barbarian peoples it is common. And there is Mount Adrium, 6 which cuts the Dalmatian country through the middle into two parts, one facing the sea and the other in the opposite direction. Then come the River Naro and the people who live about it—the Daorizi, the Ardiaei, and the Pleraei. An island called the Black Coreya 7 and also a city 8 founded by the Romans in 220 B.C., was made ruler of most of Illyria instead of Queen Teuta (Polybius, 2–10 ff.).

3 Now Salona, between Klissa and Spalato.
4 Also spelled Delminium; apparently what is now Dvno (see Pauly-Wissowa, s.v. "Delminium").
5 P. Cornelius Scipio Nasica Coreulum, in 155 B.C.
6 The Dinara.
7 Now Curzola.
8 Of the same name.
κτίσμα, τοὺς δὲ ’Αρδιαίους ὡς Φάρος, Πάρος λεγομένην πρότερον Παρίων γὰρ ἔστι κτίσμα.

6. Οὐαρδιαίους δὲ οἱ υστερον ἐκάλεσαν τοὺς ’Αρδιαίους: ἀπέέσαν δὲ αυτοὺς εἰς τὴν μεσόγαιαν ἀπὸ τῆς θαλάττης ’Ρωμαίοι, λυμαυμένους αὐτῆς διὰ τῶν ληστηρίων, καὶ ἡμᾶςκαὶ γεωργῶν. τραχεία δὲ χώρα καὶ λυπρὰ καὶ οὐ γεωργῶν, ἀνθρώπων, ὡστ᾽ εξέφθαρται τελέως, μικρὸν δὲ καὶ ἐκέλευσε. τοῦτο δὲ καὶ τοῖς ἄλλοις ἔθνεσι τοῖς ταύτης συνέβη: οἱ γὰρ πλεῖστον δυνάμενοι πρότερον τελέως ἐταπεινώθησαν καὶ ἔξελσαν, Γαλατῶν μὲν Βόιοι καὶ Σκορδίσται, Ἰλυριδῶν δὲ Αὐταριάται καὶ ’Αρδιαῖοι καὶ Δαρδανιοί, Θρηκῶν δὲ Τριβαλλοί, ὕπ’ ἄλληλων μὲν ἐξ ἀρχῆς, υστερον δὲ ὑπὸ Μακεδόνων καὶ ’Ρωμαίων ἔκπολεμούμενοι.

7. Μετὰ δὲ οὖν τὴν τῶν ’Αρδιαίων καὶ Πληραίων παραλίαν ὁ ’Ρίζων κόλπος ἐστὶ καὶ ’Ρίζων πόλις καὶ ἄλλα πολέμια καὶ Δρίλων ποταμός, ἀνέπλουν ἄχων πρὸς ἐω μέχρι τῆς Δαρδανικῆς, ἢ συνάπτεται τοῖς Μακεδονικοῖς ἔθνεσι καὶ τοῖς Παιονικοῖς πρὸς μεσημβρίαν, καθάπερ καὶ οἱ Αὐταριάται καὶ Δασαρήτιοι, ἄλλοι καὶ ἄλλα μέρη συνεχεῖς ἄλληλοις ὄντες καὶ τοῖς Αὐταριάταις. τῶν δὲ Δαρδανιατῶν εἰσὶ

1 After τελέως Groskurd inserts τὸ ἔθνος, perhaps rightly; so Meineke.
2 ’Ρίζων, Meineke for ἵζαλ.
3 ἢ, Pletho inserts; so the later editors.

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1 Now Risan. 2 Now the Drin. 3 The exact meaning and connection of “different ... Antariaetae” is doubtful. Corais and others emend Auta-
GEOGRAPHY, 7. 5. 5-7

Cnidianians are close to the Pleraiei, while Pharos (formerly called Paros, for it was founded by Parians) is close to the Ardiaei.

6. The Ardiaei were called by the men of later times "Vardiaei." Because they pestered the sea through their piratical bands, the Romans pushed them back from it into the interior and forced them to till the soil. But the country is rough and poor and not suited to a farming population, and therefore the tribe has been utterly ruined and in fact has almost been obliterated. And this is what befell the rest of the peoples in that part of the world; for those who were most powerful in earlier times were utterly humbled or were obliterated, as, for example, among the Galataei the Boii and the Scordistae, and among the Illyrians the Autarataei, Ardiaei, and Dardanii, and among the Thracians the Triballi; that is, they were reduced in warfare by one another at first and then later by the Macedonians and the Romans.

7. Be this as it may, after the seashore of the Ardiaei and the Pleraiei come the Rhizonic Gulf, and the city Rhizo,¹ and other small towns, and also the River Drilo,² which is navigable inland towards the east as far as the Dardanian country. This country borders on the Macedonian and the Peonian tribes on the south, as do also the Autarataei and the Dassaretii—different peoples on different sides being contiguous to one another and to the Autarataei.³ To the Dardanataei belong also the
καὶ οἱ Γαλάβριοι, παρ' οίς πόλις ἀρχαία, καὶ οἱ Θουνάται, οἱ ¹ Μέδοις, ² ἔθνες Ἐθρακῶν, πρὸς ἐκ συνάπτουσιν. ἄγριοι δὲ οί Δαρδανοὶ τελέως, ὡσθ' ὑπὸ ταῖς κοπρίαις ὀρύξαντες στήλαια ἐνταῦθα διαίτασι ποιεῖσθαι, μουσικῆς δ' ὁμοὺς ἐπεμελήθησαν, μουσικοῖς ³ ἀεὶ χράμενοι καὶ αὐλοῖς καὶ τοὺς ἐνταῦθας ὀργάνοις. οὐτοὶ μὲν οὖν ἐν τῇ μεσογαίᾳ· μην ἐπιστήμωμεθα δ' αὐτῶν καὶ ὑστερον.

8. Μετὰ δὲ τῶν Ῥιζονικῶν κάλπου Λίσσος ἐστὶ πόλις καὶ Ἀκρόλισσος καὶ Ἐπίδαμνος, Κερκυραίων κτίσμα, ἡ γὰρ Δυρράχιον ὀμωνύμως τῇ χερσονήσῳ λεγομένη, ἐφ' ἦς ἱδρυται. εἰθ' οὖ Ἀγός ποταμὸς καὶ ὁ Ἀφως, ἐφ' ὧν Ἀπολλώνια πόλις εὐνομωτάτη, κτίσμα Κορυνθίων καὶ Κερκυραίων, τοῦ ποταμοῦ μὲν ἀπέχουσα σταδίους δέκα, τῆς βαλάττης δὲ ἐξήκουσα. τὸν δ' Ἀφων Λαύντα καλεῖ Ἐκαταῖος καὶ φησιν ἀπὸ τοῦ αὐτοῦ τόπου, τοῦ περὶ Δάκrouch, μᾶλλον δὲ τοῦ αὐτοῦ μυχοῦ, τὸν τε Ἰναχχον ρεῖν εἰς Ἀργος πρὸς νότον καὶ τὸν Λαύντα πρὸς ἐσπέραν καὶ πρὸς τὸν Ἀδρίαν. ἐν δὲ τῇ χώρᾳ τῶν Ἀπολλώνιατῶν καλεῖται τι Νυμφαῖον, πέτρα δ' ἐστὶ πῦρ ἀναδίδουσα· ὑπ' ἦν

¹ α', Meineke inserts.
² Μέδοις (the reading of all MSS.), Jones restores, for Μαίδοις. Cr. Médois, 7. 5. 12 and Frdag. 36.
³ μουσικοῖς, Meineke deletes, perhaps rightly.

¹ These Galabrii, who are otherwise unknown, are thought by Patzsch (Pauly-Wissowa, s.v.) and others to be the ancestors of the Italian Calabri.
² The name of this city, now unknown, seems to have fallen out of the text.

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Galabrii, among whom is an ancient city, and the Thunatae, whose country joins that of the Medi, a Thracian tribe on the east. The Dardanians are so utterly wild that they dig caves beneath their dung-hills and live there, but still they care for music, always making use of musical instruments, both flutes and stringed instruments. However, these people live in the interior, and I shall mention them again later.

8. After the Rhizonic Gulf comes the city of Lissus, and Acrolissus, founded by the Corecyraeans, which is now called Dyrrachium, like the peninsula on which it is situated. Then comes the Apsus River; and then the Aoüs, on which is situated Apollonia, an exceedingly well-governed city, founded by the Corinthians and the Corecyraeans, and ten stadia distant from the river and sixty from the sea. The Aoüs is called "Aeas" by Hecataeus, who says that both the Inachus and the Aeas flow from the same place, the region of Lacmus, or rather from the same subterranian recess, the former towards the south into Argos and the latter towards the west and towards the Adrias. In the country of the Apolloniates is a place called Nymphæcum; it is a rock that gives

3 "Maedi" is the usual spelling in other authors. But cp. "Medobithyni," 7. 3. 2 and "Medi," 7. 5. 12 and Frag. 36.
4 Now Alessio.
5 A fortress near Lissus.
6 Now Durazzo.
7 Now the Semeni.
8 Now the Viosa.
9 Now Pollina.
10 Cp. 6. 2. 4, and Pliny, 3. 26.
11 More often spelled Lacon; one of the heights of Pindus.
αὐτῇ δὲ κρῆναι ἰέουσι χλιαροῦ καὶ ἀσφάλτου, καλομένης, ὡς εἰκός, τῆς βύσσου τῆς ἀσφαλτίτειδος· μέταλυον δ’ αὐτής ἐστι πλησίον ἐπὶ λόφου· τὸ δὲ τμήθην ἐκπληροῦται πάλιν τῷ χρόνῳ, τῆς ἐγχωνυμικῆς εἰς τὰ ὅρυγμα γῆς μεταβαλλοῦσης εἰς ἀσφαλτοῦ, ὡς φησὶ Ποσειδώνιος. λέγει δ’ ἐκεῖνος καὶ τὴν ἀμπελίτιν γῆν ἀσφαλτοῦ τήν ἐν Σελευκείᾳ τῇ Πιερίᾳ μεταλλευμένην ἀκος τῆς φθειρίωσης ἁμπέλου: ἤρισθείσαν γὰρ μετ’ ἐλαίου φθείρεν τὸ θηρίου, πρὶν ἐπὶ τοὺς βλαστούς τῆς ρίζης ἀναβήναι· τοιαύτην δ’ εὐρεθήναι καὶ ἐν Ρόδῳ, πρυτανεύοντος αὐτοῦ, πλείονος δ’ ἐλαίου δείσθαι. μετὰ δ’ Ἀπολλωνίαν Βυσική καὶ Ὁμικόν καὶ τὸ ἐπίνειον αὐτοῦ ὁ Πάνορμος καὶ τὰ Κεραύνια ὄρη, ἡ ἄρχη τοῦ στόματος τοῦ Ἰονίου κόλπου καὶ τοῦ Ἀδριανοῦ.

9. Τὸ μὲν οὖν στόμα κοινὸν ἀμφοῖν ἐστὶ, διαφέρει δὲ ὁ Ἰονίους, διότι τοῦ πρώτου μέρους τῆς Αἰγίς ταῦτης ὅνομα τούτ’ ἐστὶν, ὁ δ’ Ἀδριας τῆς ἐντὸς μέχρι τοῦ μυχοῦ, νυνὶ δὲ καὶ τῆς συμπάσχει. φησὶ δὲ ὁ Θεόπομπος τῶν ὄνομάτων τὸ μὲν ἤκειν ἀπὸ ἀνδρὸς ἃγγεισμένον τῶν τόπων, εὖ Ἰσσῆς ἴσος, τὸς Ἀδριαν δὲ ποταμοῦ

1 Ἰσσῆ (Α.Τ.)

1 Now Kabousi, at the foot of the Djebel-Arsonz (Mt. Pieria), on the boundary of Cilicia and Syria.

2 In private communications to Professor C. R. Crosby of Cornell University, Dr. Paul Marchal and Professor F. Silvestri of Pottici identify the insect in question as the Pseudococcus Vitis (also called Duelylophius Vitis, Nedzelsky). This insect, in conjunction with the fungus Borneotina Corium, still infests the vine in the region mentioned by Poseidonius.
forth fire; and beneath it flow springs of warm water and asphalt—probably because the clods of asphalt in the earth are burned by the fire. And near by, on a hill, is a mine of asphalt; and the part that is trenched is filled up again in the course of time, since, as Poseidonius says, the earth that is poured into the trenches changes to asphalt. He also speaks of the asphaltic vine-earth which is mined at the Pierian Seleucia¹ as a cure for the infested vine; for, he says, if it is smeared on together with olive oil, it kills the insects² before they can mount the sprouts of the roots;³ and, he adds, earth of this sort was also discovered in Rhodes when he was in office there as Prytanis,⁴ but it required more olive oil. After Apollonia comes Bylliaça,⁵ and Oricum ⁶ and its seaport Panormus, and the Ceraunian Mountains, where the mouth of the Ionian Gulf⁷ and the Adrias begins.

9. Now the mouth is common to both, but the Ionian is different in that it is the name of the first part of this sea, whereas Adrias is the name of the inside part of the sea as far as the recess; at the present time, however, Adrias is also the name of the sea as a whole. According to Theopompus, the first name came from a man,⁸ a native of Issa,⁹ who once ruled over the region, whereas the Adrias

¹ For a discussion of this passage, see Mangin and Viala, Revue de Viticulture, 1903, Vol. XX, pp. 583-584.
² President, or chief presiding-officer.
³ The territory (not the city of Byllia) between Apollonia and Oricum.
⁴ Now Erito.
⁵ See 6. 1. 7 and the footnote.
⁶ Ionius, an Illyrian according to the Scholiasts (quoting Theopompus) on Apollonius (Argonautica, 4. 308) and Pindar (Pythian Odes, 3. 120).
⁷ The isle of Issa (7. 5. 5).
ὁπώνυμον γεγονέναι. στάδιοι δ’ ἀπὸ τῶν Λιβυρίων ἐπὶ τὰ Κεραύνια μικρὸ πλέον ἄν χίλιοι. Θεόπομπος δὲ τὸν πάντα ἀπὸ τοῦ μυχοῦ πλοῦν ήμερῶν ἄκηκεν, πεζῇ δὲ τὸ μήκος τῆς Ἰλλυρίδος καὶ τριάκοντα πλεονάζειν δὲ μοι δοκεῖ. καὶ ἄλλα δ’ οὐ πιστὰ λέγει, τὸ τε συντετρήσθαι τὰ πελάγη 1 ἀπὸ τοῦ εὐρίσκεσθαι κέραμον τε Χίον καὶ Θάσιον ἐν τῷ Νάρων, καὶ τὸ ἄμφω κατοπτεύεσθαι τὰ πελάγη ἀπὸ τῶν ὄρων, καὶ τῶν νησῶν τῶν Λιβυρίων τινὰ 2 τιθεὶς 3 ὅστε κύκλου ἕχειν σταδίων καὶ πεντακοσίων, καὶ τὸ τὸν Ἰστρὸν ἐν τῶν στομάτων εἰς τὸν Ἀδριαν ἐμβάλλειν. τοιαῦτα δὲ καὶ τοῦ Ἐρατοσθένους ἕνια παρακούσματα ἐστὶ λαοδογματικά, 4 καθάπερ Πολύβιος φησί καί περὶ αὐτοῦ καὶ τῶν ἄλλων λέγων συγγραφέων.

10. Τὸν μὲν οὖν παράπλου ἅπαντα τὸν Ἰλλυρικόν σφόδρα εὐλίμνευν εἰς αὐτην καὶ ἐξ αὐτῆς τῆς συνεχοὺς ἦμον καὶ ἐκ τῶν πλησίων

1 Meineke thinks that τεκμαίρομενος or something of the kind has fallen out after πελάγη.
2 τινὰ, Jones inserts.
3 τιθεῖς, Meineke suspects; Corriss emends to τὴν θέσιν.
4 λαοδογματικά, Tyrwhitt, for λαοδογματικῶς; so the editors.
Cp. 2. 4. 2 and 10. 3. 6.

1 Called by Ptolemaeus (3. 1. 21) “Atrianus,” emptying into the lagoons of the Pádus (now Po) near the city of Adria (cp. 5. 1. 8), or Atria (now Atri). This river, now the Tartar, is by other writers called the Tartarus.
2 Strabo’s estimate for the length of the Illyrian seaboard, all told (cp. 7. 5. 3–4), amounts to 5,800 stadia. In objecting to Theopompus’ length of the Illyrian country on foot, he
was named after a river. The distance from the country of the Liburnians to the Ceraunian Mountains is slightly more than two thousand stadia. Theopompus states that the whole voyage from the recess takes six days, and that on foot the length of the Illyrian country is as much as thirty days, though in my opinion he makes the distance too great. And he also says other things that are incredible: first, that the seas are connected by a subterranean passage, from the fact that both Chian and Thasian pottery are found in the Naro River; secondly, that both seas are visible from a certain mountain; and thirdly, when he puts down a certain one of the Liburnides islands as large enough to have a circuit of five hundred stadia; and fourthly, that the Ister empties by one of its mouths into the Adrias. In Eratosthenes, also, are some false hearsay statements of this kind—“popular notions,” as Polybius calls them when speaking of him and the other historians.

10. Now the whole Illyrian seaboard is exceedingly well supplied with harbours, not only on the continuous coast itself but also in the neighbouring islands, although the reverse is the case with that

obviously wishes, among other things, to make a liberal deduction for the seaboard of the Istrian peninsula. Cp. 6. 3. 10.

3 The Adriatic and the Aegaean.
4 The Haemus (cp. 7. 5. 1).
5 The coastline of Arbo is not much short of 500 stadia. The present translator inserts “a certain one”; others emend so as to make Theopompus refer to the circuit of all the Liburnides, or insert “the least” (υν ελξαστινυ), or leave the text in doubt.
6 See 2. 4. 2 and 10. 3. 5.
νήσων, ὑπεναντίως τῷ Ἰταλικῷ τῷ ἀντικειμένῳ, ἀλλινέω ὅντως ἀλεεινοὶ δὲ καὶ χρηστόκαρποι ὑμοίως· ἑλαιόφυτοι γὰρ καὶ κυσσάμπελοι, πλὴν εὗ ποὺ τι σπάνιον ἐκτεταρμύνεται τελέως. τοιαύτῃ δ’ οὖσα ὁλογραφεῖτο πρὸτερον ἡ Ἰλλυρικὴ παραλία, τάχα μὲν καὶ κατ’ ἁγνοιαν τῆς ἀρετῆς, τὸ μέντοι πλέον διὰ τὴν ἀγριότητα τῶν ἀνθρώπων καὶ τὸ λιστρικὸν ἔδος.1 η δ’ ὑπερκειμένη ταύτης πάσα ὀρεινή καὶ ψυχρὰ καὶ νηφόβολος ἔστων, ἡ δὲ προσαρκίτος καὶ μάλλον, ὡστε καὶ τῶν ἄμπελων σπάνιων εἶναι καὶ ἐν ταῖς υφώσεσι καὶ ἐν τοῖς ἐπιπεδωτέροις. ὁροπέδια δ’ ἐστὶ ταῦτα, ἢ κατέχουσιν οἱ Παυνόιοι, πρὸς νῦν μὲν μέχρι Δαλματέων καὶ Ἀρδιαιῶν διατείλοντα, πρὸς ἄρκτον δὲ ἐπὶ τῶν Ἰστροὺ τελευτῶν, πρὸς ἐω δὲ Σκορδίσκων συνάπτοντα, τῇ δὲ2 παρὰ τὰ δρῆ τῶν Μακεδόνων καὶ Ἡρακῶν.

11. Αὐταρίμαται μὲν οὖν τὸ μέγιστον καὶ ἁριστόν τῶν Ἰλλυρίων ἔθνων υπηρέτες, ὁ πρῶτος μὲν πρὸς Ἀρδιαιῶν συνεχῶς ἐπολέμει τερί ἄλων ἐν μεθορίοις πηγαμένων ἐξ ύδατος ρέοντος ὑπὸ ἀγκετὸς τῳ τῶν ἔφος· ἀρυσαμένοις γὰρ καὶ ἀποθείως ἡμέρας πέντε ἔξειδομενοὶ οἱ ἄλεοι. συνέκειτο δε παρὰ μέρος χρήσθαι τῷ ἀλοπηγῷ, παραβαίνοντες δὲ τὰ συγκείμενα ἐπολέμουν, καταστρεφόμενοι δὲ ποτὲ οἱ Αὐταρίμαται Τριβαλλοῦς ἀπὸ Ἀγρίαινων μέχρι τοῦ Ἰστροῦ καθ’-

1 ἔδος, Tyrwhitt, for ἔθος; so the editors.
2 Before τῇ δὲ, Meineke indicates a lacuna. But see C. Müller, Ind. Var. Lat., p. 985.
3 ἀγκετός, the Epil. and the editors, for ἀγκετός.
part of the Italian seacoast which lies opposite, since it is harbourless. But both seaboards in like manner are sunny and good for fruits, for the olive and the vine flourish there, except, perhaps, in places here or there that are utterly rugged. But although the Illyrian seacoast is such, people in earlier times made but small account of it—perhaps in part owing to their ignorance of its fertility, though mostly because of the wildness of the inhabitants and their piratical habits. But the whole of the country situated above this is mountainous, cold, and subject to snows, especially the northerly part, so that there is a scarcity of the vine, not only on the heights but also on the levels. These latter are the mountain-plain occupied by the Pannonians; on the south they extend as far as the country of the Dalmatians and the Ardiaei, on the north they end at the Ister, while on the east they border on the country of the Scordisci, that is, on the country that extends along the mountains of the Macedonians and the Thracians.

11. Now the Autariatae were once the largest and best tribe of the Illyrians. In earlier times they were continually at war with the Ardiaei over the salt-works on the common frontiers. The salt was made to crystallise out of water which in the spring-time flowed at the foot of a certain mountain-glen; for if they drew off the water and stowed it away for five days the salt would become thoroughly crystallised. They would agree to use the salt-works alternately, but would break the agreements and go to war. At one time when the Autariatae had subdued the Triballi, whose territory extended from that of the Agrianes as far as the Ister, a
κοντάς ἡμερῶν πεντεκαίδεκα ὡδὸν ἐπήρξαν καὶ τῶν ἄλλων Ἐρακίων τε καὶ Ἰλλυρίων κατελύθησαν δ' ὑπὸ Σκορδίσκων πρῶτον, ὡστερον δ' ὑπὸ Ῥωμαίων, οἷς καὶ τοὺς Σκορδίσκους αὐτούς κατεπολέμησαν πολὺν χρόνον ἰσχύσαντας.

12. Ὡσπερ παρὰ τὸν Ἰστρον, διηρήμενοι δίχα, οἱ μὲν μεγάλοι Σκορδίσκοι καλούμενοι, οἱ δὲ μικροί, οἱ μὲν μεταξὺ δυνών ποταμῶν ἐμβαλλόντων εἰς τὸν Ἰστρον, τοῦ τε Νοάρου τοῦ παρὰ τὴν Σεγεστικὴν δέοντος καὶ τοῦ Μάργου (τινὲς δὲ Βάργου φασίν). οἱ δὲ μικροὶ τοῦτον πέραν, συνάπτοντες Τριβαλλῶς καὶ Μυσίδης, εἶχον δὲ καὶ τῶν νῆσων τινὰς οἱ Σκορδίσκοι ἐπὶ τὸσοῦτον δ' ἰδίωσθησαν, ὡστε καὶ μέχρι τῶν Ἰλλυρικῶν καὶ τῶν Παλανικῶν καὶ Ἐρακίων προήλθον δρόμῳ κατέσχον οὖν καὶ τὰς νῆσους τὰς ἐν τῷ Ἰστρῳ τὰς πλείους, ἦσαν δὲ καὶ πόλεις αὐτοῖς Ἐδόρτα καὶ Καπέδουνον. μετὰ δὲ τὴν τῶν Σκορδίσκων χώραν παρὰ μὲν τὸν Ἰστρον ἦ τῶν Τριβαλλῶν καὶ Μυσίδης ἔστιν, ὃν ἐμνήσθημεν πρῶτον, καὶ τὰ ἔλη τὰ τῆς μικρᾶς καλουμένης Σκυθίας τῆς ἑντὸς Ἰστρον καὶ τοῦτον ἐμνήσθημεν. ὑπεροικοῦσι δ' οὕτως τε καὶ Κρόβυξι καὶ οἱ Τραγυλοῦται λεγόμενοι τῶν περὶ Κάλλατιν καὶ Τομέα καὶ

1 οἱ, the editors insert.
2 olkeiν (οἰκοῦντες, Buc), after ποταμῶν, the editors either bracket or delete.
3 Μάργου, Pletho, for Μάρτου; so the editors.
journey of fifteen days, they held sway also over the rest of the Thracians and the Illyrians; but they were overpowered, at first by the Scordisci, and later on by the Romans, who also subdued the Scordisci themselves, after these had been in power for a long time.

12. The Scordisci lived along the Ister and were divided into two tribes called the Great Scordisci and the Little Scordisci. The former lived between two rivers that empty into the Ister—the Noarus,¹ which flows past Segestica, and the Margus² (by some called the Bargus), whereas the Little Scordisci lived on the far side of this river,³ and their territory bordered on that of the Triballi and the Mysi. The Scordisci also held some of the islands; and they increased to such an extent that they advanced as far as the Illyrian, Paeonian, and Thracian mountains; accordingly, they also took possession of most of the islands in the Ister. And they also had two cities—Heorta and Capedunum.⁴ After the country of the Scordisci, along the Ister, comes that of the Triballi and the Mysi (whom I have mentioned before),⁵ and also the marshes of that part of what is called Little Scythia which is this side the Ister (these too I have mentioned).⁶ These people, as also the Crobyzi and what are called the Troglodytæ, live above⁷ the region round about Callatis,⁸ Tomis,⁹

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¹ The sites of these places are unknown. Groskurd and Forbiger identify them with what are now Heortberg (Hartberg) and Kappenberg (Kapfenstein).
² 7. 3. 7, 8, 10, 13.
³ 7. 4. 5.
⁴ i.e. "in the interior and back of."
⁵ Now Mangalia, on the Black Sea.
⁶ Now Kostanza.
"Ιστρον τόπων. εἰθ' οἱ περὶ τὸ Αἴμον καὶ οἱ ύπ' αὐτῷ 1 οἰκοῦντες μέχρι τοῦ Πόντου Κόραλλου καὶ Βέσσοι καὶ Μέδων 2 τινὲς καὶ Δανθηλητῶν. πάντα μὲν οὖν ταῦτα ληστρικώτατα ἔθνη· Βέσσοι δὲ οὖσιν 3 τὸ πλέον τοῦ ὅρους νέμονται τοῦ Αἴμου, καὶ ὑπὸ τῶν ληστῶν λησταὶ προσαγορεύονται, καλυβῆται τινὲς καὶ λυπροβίοι, συνάπτοντες τῇ τε Ροδόπῃ καὶ τοῖς Παίσσι καὶ τοῖς Ἴλυμιδῶν τοῖς τε Αὐταριάταις καὶ τοῖς Δαρδανίοις. μεταξὺ δὲ τούτων τε καὶ τῶν Ἀρδιάλων οἱ Δασσαρίτιοι εἶσι καὶ Ἄβραμας 4 καὶ ἄλλα ἁσιμα ἔθνη, ἀν ἐπόρθουσιν οἱ Σκορδίσκοι, μέχρι ἡρήμωσαν τὴν χώραν, καὶ δρυμῶν ἀβάτων ἐφ' ἡμέρας πλεῖον ἐποίησαν μεστήν.

VI

1. Λαυρὴ δ' ἐστὶ τῆς μεταξὺ "Ιστρον καὶ τῶν ὀρῶν τῶν ἐφ' ἐκάτερα τῆς Παλαιᾶς ἢ Ποντικῆς παραλία, ἡ ἀπὸ τοῦ Ἰεροῦ στόματος τοῦ "Ιστρον μέχρι τῆς περὶ τῶν Αἴμον ὀρεινής, καὶ μέχρι τοῦ στόματος τοῦ κατὰ Βυζάντιον. καθάπερ δὲ τὴν Ἴλυμικῆς παραλίαν ἐπιούντες μέχρι τῶν Κεραυνοῦ".

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1 ὑπ' αὐτῷ (αὐτοῦ Α); Meineke emends to ὑπὲρ αὐτοῦ.
2 Μέδων, Jones restores, for Μαλδωνικά; see note on Meðôvion, 7. 3. 2; also see Μέδων, 7. 5. 7, and Frayg. 36.
3 οὖσιν, Meineke, for ὑπέρ.
4 Ἄβραμας, Meineke emends to Ἀγριάμας; C. Müller proposes Βρυγιάμας.

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1 Now Karanasib. 2 Cp. 7. 5. 7 and the footnote.

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and Ister. Then come the peoples who live in the neighbourhood of the Haemus Mountain and those who live at its base and extend as far as the Pontus—I mean the Coralli, the Bessi, and some of the Medi and Dantheletae. Now these tribes are very brigandish themselves, but the Bessi, who inhabit the greater part of the Haemus Mountain, are called brigands even by the brigands. The Bessi live in huts and lead a wretched life; and their country borders on Mount Rhodope, on the country of the Paeonians, and on that of two Illyrian peoples—the Autariatae, and the Dardanians. Between these and the Ardiaei are the Dassaretii, the Hybriantes, and other insignificant tribes, which the Scordisci kept on ravaging until they had depopulated the country and made it full of trackless forests for a distance of several days' journey.

VI

1. The remainder of the country between the Ister and the mountains on either side of Paeonia consists of that part of the Pontic seaboard which extends from the Sacred Mouth of the Ister as far as the mountainous country in the neighbourhood of the Haemus and as far as the mouth at Byzantium. And just as, in traversing the Illyrian seaboard, I

3 The word "these" would naturally refer to the Autariatae and the Dardanians, but it might refer to the Bessi (see next footnote).

4 The "Hybriantes" are otherwise unknown. Casaubon and Meineke emend to "Agrianes" (cp. 7. 5. 11 and Fragments 36, 37 and 41). If this doubtful emendation be accepted, then "these" (see preceding footnote) must refer to the Bessi.
νών δρόν προβημεν ἔξω τῆς Ἑλληνικής πιπ-τόντων ὀρεινῆς, ἐχόντων δὲ τι oικεῖον πέρας, τὰ μεσόγαμα δὲ ἐδήν τούτοις ἀφωρίσμεθα, νομίζοντες σημειωδείστερα ἐσεθαί τὰς τοιαύτας παραγράφας καὶ πρὸς τὰ νῦν καὶ πρὸς τὰ ὑστερον. οὕτω καντάβα ἡ παραλία, κἂν ὑπερπίπτῃ τὴν ὀρεινὴ γραμμὴν, ὦμως εἰς οἰκεῖον τι πέρας τελευ-τήσει τὸ τοῦ Πόντου στόμα καὶ πρὸς τὰ νῦν καὶ πρὸς τὰ ἐφεξῆς. ἔστιν οὖν ἀπὸ τοῦ Ἱεροῦ στό-ματος τοῦ Ἰστρου ἐν δεξιᾷ ἔχοντες τὴν συνεχὴ παραλίαν Ἰστρος πολίχνιον ἐν πεντακόσιοι στάδιοις, Μιλησίων κτίσμα, εἶτα Τόμως, ἔτερον πολίχνιον ἐν διακόσιοι πεντήκοντα στάδιοις, εἶτα πόλεις Κάλλατις ἐν διακόσιοι θυγδίκοντα, Ἡρακλεωτῶν ἀποικος; εἰτ’ Ἀπολλωνία ἐν χελίοις τριακόσιοι στάδιοις, ἀποικος Μιλησίων, τὸ πλέον τοῦ κτίσματος ἰδρυμένον ἐχουσα ἐν νησίω τινι, ὅπου ἰερὸν τοῦ Ἀπόλλωνος, ἐξ οὗ Μάρκος Λεύκολλος τὸν κολοσσὸν ἦρε καὶ ἀνέθηκεν ἐν τῷ Καπετωλίῳ τοῦ τοῦ Ἀπόλλωνος, Καλάμιδος ἐργον. ἐν τῷ μεταξὶ δὲ διαστήματο τῶ ἀπὸ Καλλάτιδος εἰς Ἀπολλωνίαν Βιζώνη τέ ἐστιν, ἡς κατεπόθη πολὺ μέρος ὑπὸ σεισμῶν, καὶ

1 παραγράφας, “marks” (the reading of all MSS.), Jones restores. Corais and the later editors emend to περιγράφας, “outlines,” wrongly. See 17. 1. 48 and Sophocles' Lexicon.
2 ὃποι appears only in βυνο; so read the editors in general.

1 Others wrongly emend “marks” to “outlines.” See critical note to Greek text, and especially cp. 17. 1. 48 where the “marks” on the wall of the well indicate the risings of the Nile.
proceeded as far as the Ceraunian Mountains, because, although they fall outside the mountainous country of Illyria, they afford an appropriate limit, and just as I determined the positions of the tribes of the interior by these mountains, because I thought that marks of this kind would be more significant as regards both the description at hand and what was to follow, so also in this case the seacoast, even though it falls beyond the mountain-line, will nevertheless end at an appropriate limit—the mouth of the Pontus—as regards both the description at hand and that which comes next in order. So, then, if one begins at the Sacred Mouth of the Ister and keeps the continuous seacoast on the right, one comes, at a distance of five hundred stadia, to a small town, Ister, founded by the Milesians; then, at a distance of two hundred and fifty stadia, to a second small town, Tomis; then, at two hundred and eighty stadia, to a city Callatis, a colony of the Heracleotae; then, at one thousand three hundred stadia, to Apollonia, a colony of the Milesians. The greater part of Apollonia was founded on a certain isle, where there is a temple of Apollo, from which Marcus Lucullus carried off the colossal statue of Apollo, a work of Calamis, which he set up in the Capitolium. In the interval between Callatis and Apollonia come also Bizone, of which a considerable part was engulfed by earthquakes, Cruni,
Κρουονιός καὶ Ὅδησσός, Μιλησίων ἀποικὸς, καὶ Ναύλοχος, Μεσσημβριανῶν πολίχνιον. εἶτα τὸ Ἀίμων ὄρος μέχρι τῆς δεύτερος θαλάττης δύο χιλιονίων εἶτα Μεσσημβρία Μεγαρέων ἀποικὸς, πρώτον δὲ Μενεβρία (οἶον Μένω πόλις, τοῦ κτίσαντος Μένου καλουμένου, τῆς δὲ πόλεως βρίας καλουμένης Θρακιστῆς ώς καὶ ἡ τοῦ Ἁρμυστροῦ πόλις Σηλυβρία προσηγόρευται, ἢ τε Ἀἴνος Πολυντοβρία ποτὲ ὁμομάξετο) εἰτ' Ἀγχιάλη πολύχνιον 'Απολλωνιατῶν, καὶ αὐτῇ ἡ Ἀπολλωνία. ἐν δὲ ταύτῃ τῇ παραλίᾳ ἐστὶ ἡ Τίριτις ἡ ἄκρα, χωρίων ἐρυμών, ὡς ποτὲ καὶ Λυσίμαχος ἔχρισατο γαζοφυλακίῳ, πάλιν δὲ ἀπὸ τῆς Ἀπολλωνίας ἐπὶ Κυναέας σταδίων εἰσὶ περὶ χιλιόν καὶ πεντακόσιαν, ἐν δὲ τῷ μεταξὺ ἡ τε Θυνίας, τῶν Ἀπολλωνιατῶν χώρα, Ἀγχιάλη καὶ αὐτῇ Ἀπολλωνιατῶν, καὶ Φινόπολις καὶ Ανδριάκης, συνάπτουσαι τῷ Ἀλμυσσότῳ. ἐστὶ δὲ οὕτως ἔρημος αἰγιαλὸς καὶ λιβάδιος, ἀλάμνεος, ἀναπεπταμένος πολὺς πρὸς τοὺς βορέας, στάδιοι δὲ σοὶ ἐπτακόσιων μέχρι Κυναέων τὸ μήκος, πρὸς δὲ οἰ ἐκπέπτουσα υπὸ τῶν Ἄστιῶν διατρήζονται τῶν ὑπερκειμένων, Θρακίου ἐθνος. αἳ δὲ Κυνάεαι πρὸς τῷ στόματι ἐκ

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1 Κρουονιός, Xylander, for Κρούλιος; so the later editors.
2 ἡ Τίριτις, Kramer for κητριτίς; so later editors.
3 Meineke relegates the words in parenthesis to the foot of the page, as being a gloss. Corais conj. καὶ ἅμα τῆς ἀλήθης; no have καὶ before Ἀγχιάλη.
4 Φινόπολις, Xylander, for Φινόπολις; so the later editors.

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1 Now Varina.
2 In Pliny (4. 18), "Tetranaulochus"; site unknown.

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GEOGRAPHY, 7. 6. 1

Odessus, a colony of the Milesians, and Naulechus, a small town of the Mesembriani. Then comes the Haemus Mountain, which reaches the sea here; then Mesembria, a colony of the Megarians, formerly called "Menebria" (that is, "city of Menas," because the name of its founder was Menas, while "bria" is the word for "city" in the Thracian language. In this way, also, the city of Selys is called Selybria; and Aenus was once called Poltyobria). Then come Anchiale, a small town belonging to the Apolloniatae, and Apollonia itself. On this coast-line is Cape Tirizis, a stronghold, which Lysimachus once used as a treasury. Again, from Apollonia to the Cyaneae the distance is about one thousand five hundred stadia; and in the interval are Thynias, a territory belonging to the Apolloniatae (Anchiale, which also belongs to the Apolloniatae), and also Phinopolis and Andriaca, which border on Salmynessus. Salmynessus is a desert and stony beach, harbourless and wide open to the north winds, and in length extends as far as the Cyaneae, a distance of about seven hundred stadia; and all who are cast ashore on this beach are plundered by the Astae, a Thracian tribe who are situated above it. The

3 In Cape Eminch-bouroun ("End of Haemus").
4 Or Selymbria; now Selivri.
5 Now Aenos.
6 Or Poltymbria; city of Poltys.
7 Now Ankhialo.
8 Cape Kaliakra.
9 See 7. 3. 8, 14.
10 Now Cape Imiada.
11 The parenthesised words seem to be merely a gloss (see critical note).
12 The sites of these two places are unknown.
13 Including the city of Salmynessus (now Midia).
STRABO

tου Πόντου εἰσὶ δύο νησίδα, τὸ μὲν τῇ Ευρώπῃ προσεχέ, τὸ δὲ τῇ Ἀσίᾳ, πορθμὸ διειργόμενα ὄσον ἐκκοστὶ σταδίων, τοσοῦτον δὲ διέχει καὶ τοῦ ἱεροῦ τοῦ Βυζαντίων, καὶ τοῦ ἱεροῦ τοῦ Χαλκηδονίων· ὁπερ ἔστι τοῦ στόματος τοῦ Εὐξείνου τὸ στενώτατον. προίνοτι γὰρ δέκα σταδίους ἄκρα ἐστὶ πενταστάδιων ποιοῦσα τὸν πορθμὸν, εἶτα διέσταται ἐπὶ πλέον καὶ ποιεῖν ἀρχεῖαι τὴν Προποντίδα.

2. Ἀπὸ μὲν οὖν τῆς ἄκρας τῆς τὸ πενταστάδιων ποιουσθη λίθι τὸν ὑπὸ τῆς Συκῆς καλοῦμενον λιμένα σταδίου πέντε καὶ τριάκοντα, εὑρισθέν δὲ ἐπὶ τὸ C 320 Κέρας τὸ Βυζαντίων πέντε. ἔστι δὲ τὸ Κέρας, προσεχές τῷ Βυζαντίων τείχει, κόλπος ἄνεχον ὡς πρὸς δύσιν ἐπὶ σταδίους ἐξήκοντα, ὡμικῶς ἐλάφοι κέρατα· εἰς γὰρ πλείστους σχίζεται κόλπους, ὥς ἀν κλάδους τινὰς, εἰς οὖς ἐμπίπτουσα ἡ πηλαμὸς ἀλάσκεται ραδίως διὰ τὸ πλήθος αὐτῆς καὶ τὴν βίαν τοῦ συνελαύνοντος ῥοῦ καὶ τὴν στενότητα τῶν κόλπων, ὥστε καὶ χεροῖν ἀλάσκεσθαι διὰ τὴν στενοχωρίαν. ¹ γεννᾶται μὲν οὖν τὸ ζῷον ἐν τοῖς ἔλεσι τῆς Μαίαντιδος, ἱσχύσαν δὲ μικρὸν ἐκπίπτει διὰ τοῦ στόματος ἀγεληθῶν

¹ διὰ τὴν στενοχωρίαν, Meineke relegates to foot of page.

¹ Cp. 1. 2. 10 and 3. 2. 12. The islet, or rock, on the Asiatic side was visible in the sixteenth century, but "is now submerged,"—"on the bight of Kabakos" (Tozer, op. cit., p. 198). Tozer (loc. cit.) rightly believes that the ancients often restricted the Cyanean Rocks to those on the European side—what are now the Orålje Tashy (see Pliny 4. 27).

² These temples were called the Sarapieum and the temple

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Cyaneae\textsuperscript{1} are two islets near the mouth of the Pontus, one close to Europe and the other to Asia; they are separated by a channel of about twenty stadia and are twenty stadia distant both from the temple of the Byzantines and from the temple of the Chalcedonians.\textsuperscript{2} And this is the narrowest part of the mouth of the Euxine, for when one proceeds only ten stadia farther one comes to a headland which makes the strait only five stadia\textsuperscript{3} in width, and then the strait opens to a greater width and begins to form the Propontis.

2. Now the distance from the headland that makes the strait only five stadia wide to the harbour which is called "Under the Fig-tree"\textsuperscript{4} is thirty-five stadia; and thence to the Horn of the Byzantines,\textsuperscript{5} five stadia. The Horn, which is close to the wall of the Byzantines, is a gulf that extends approximately towards the west for a distance of sixty stadia; it resembles a stag's horn,\textsuperscript{6} for it is split into numerous gulfs—branches, as it were. The \textit{pelamydes}\textsuperscript{7} rush into these gulfs and are easily caught—because of their numbers, the force of the current that drives them together, and the narrowness of the gulfs; in fact, because of the narrowness of the area, they are even caught by hand. Now these fish are hatched in the marshes of Lake Maeotis, and when they have gained a little strength they rush out through

of Zeno Urius; and they were on the present sites of the two Turkish forts which command the entrance to the Bosporus (Tozer).

\textsuperscript{1} But cp. "four stadia" in 2. 5. 23.
\textsuperscript{2} Now Galata.
\textsuperscript{3} The Golden Horn.
\textsuperscript{4} So the harbour of Brindisi (6. 3. 6).
\textsuperscript{5} A kind of tunny-fish.

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καὶ φέρεται παρὰ τὴν Ἀσιανήν ἄγωνα μέχρι Ἀραπεζόουντος καὶ Φαρνακίας ἐνταῦθα δὲ πρῶτον συνίστασθαι συμβαίνει τὴν θῆραν, οὕτως δὲ ἐστὶν· οὐ γὰρ πω τὸ προσήκου ἔχει μέγεθος· εἰς δὲ Σιουόπην προϊόσθης ὁ πρῶτερος τῷ την οὐδ' ἐπειδὰν δὲ ἦδη συνάψῃ τοῖς Κυνάεασ καὶ παραλλίζῃ ταῦτα, ἕκ τῆς Χαλκηδονιακῆς ἀκτῆς λευκῇ τις πέτρα προπόττουσα φοβεῖ τὸ ξύον, ὡστ' εὖθὺς εἰς τὴν περαίαν τρέπεσθαι παραλαβὼν δ' ὁ ἐνταῦθα ῥοῦς, ἀμα καὶ τῶν τόπων εὐφυῶν ὄντων πρὸς τὸ τὸν ἐκεῖ ῥοῦν τῆς θαλάττης ἐπὶ τὸ Βυζάντιον καὶ τὸ πρὸς αὐτῷ Κέρας τετράφθαι, φυσικῶς συνε- λαύνεται δεύορ καὶ παρέχει τοῖς Βυζάντιοι καὶ τῷ δήμῳ τῶν 'Ρωμαίων πρόσδοκον ἀξιόλογον. Χαλκηδόνιοι δ' ἐπὶ τῆς περαιας ἱδρυμένοι πλησίον οὐ μετέχουσι τῆς εὐπορίας ταύτης διὰ τὸ μὴ προσπελάζοντος τοῖς λιμέσεις αὐτῶν τῆς πηλαμύδας· ἥ δὴ καὶ τὸν Ἀπόλλων φασὶ τοῖς κτίσασι τὸ Βυζάντιον ὑστερον μετὰ τὴν ὑπὸ Μεγαρέων Χαλκηδόνοις κτίσιν χρηστηριαζομένοι προστάξει ποιῆσασθαι τὴν ἱδρυσιν ἀπεναντίον τῶν τυφλῶν, τυφλῶν καλέσαντα τοὺς Χαλκηδονίους, ὅτι πρώ- τερον πλεύσαντες τοὺς τόπους ἀφέντες τὴν πέραν κατασχεῖν τοσοῦτον πλοῦτον ἔχουσαν, εἴλουτο τὴν λυπροτέραν.

1 προσίοσθα (ABCL).  
2 πρῶτερον, Meineke emends to πρῶτερον.  
3 πλοῦτον, Casaubon, for πλοῦτον (μν), πλοῦν (ABCL); so the later editors.

1 Pharmacia (cp. 12. 3. 19).
the mouth of the lake in schools and move along the Asian shore as far as Trapezus and Pharmacia. It is here\textsuperscript{1} that the catching of the fish first takes place, though the catch is not considerable, for the fish have not yet grown to their normal size. But when they reach Sinope, they are mature enough for catching and salting. Yet when once they touch the Cyaneae and pass by these, the creatures take such fright at a certain white rock which projects from the Chalcedonian shore that they forthwith turn to the opposite shore. There they are caught by the current, and since at the same time the region is so formed by nature as to turn the current of the sea there to Byzantium and the Horn at Byzantium, they naturally are driven together thither and thus afford the Byzantines and the Roman people considerable revenue. But the Chalcedonians, though situated near by, on the opposite shore, have no share in this abundance, because the \textit{pelamydes} do not approach their harbours; hence the saying that Apollo, when the men who founded Byzantium at a time subsequent to the founding of Chalcedon\textsuperscript{2} by the Megarians consulted the oracle, ordered them to "make their settlement opposite the blind," thus calling the Chalcedonians "blind" because, although they sailed the regions in question at an earlier time, they failed to take possession of the country on the far side, with all its wealth, and chose the poorer country.

\textsuperscript{2} Byzantium appears to have been founded about 659 B.C. (see Pauly-Wissowa, s.v.). According to Herodotus (4. 144), Chalcedon (now Kadi Koi) was founded seventeen years earlier. Both were Megarian colonies.
STRABO

Μέχρι μὲν δὴ Βυζαντίου προήλθομεν, ἐπειδὴ πόλις ἐπιφανῆς πλησίασον μάλιστα τῷ στόματι εἰς γνωριμότερον πέρας ἀπὸ τοῦ Ἰστροῦ τῶν παράπλου τελευτῶν ἁπέφαινεν. ὠπέρκειται δὲ τοῦ Βυζαντίου τὸ τῶν Ἀστών ἔθνος, ἐν ὅ πόλις Καλύβη, Φιλίππου τοῦ Ἀμύντου τοὺς ποιηροτάτους ἐνταῦθα ἱδρύσαντος.

VII

1. Τὰ μὲν οὖν ἀφορίζόμενα ἔθνη τῷ τε Ἰστρῷ καὶ τοῖς ὑπὸ τοὺς Ἰλλυρικοὺς καὶ Ἐρακίων ταῦτ' ἔστιν, ὅπι άξιον μνησθῆναι, κατέχοντα τὴν Ἀδριατικὴν παραλίαν πᾶσαν, ἀπὸ τῶν μυχῶν ἄρξάμενα, καὶ τὴν τὰ Ἀριστερᾶ τοῦ Πύθου λεγομένην ἀπὸ Ἰστροῦ ποταμοῦ μέχρι Βυζαντίου. λοιπά δὲ ἐστὶ τὰ νότια μέρη τῆς λεχθείσης ὀρείνής καὶ Κ 321 ἐξῆς τὰ ὑποπίπτοντα χωρία, ἐν οἷς ἐστιν ἡ τε Ἔλλας καὶ ἡ προσεχῆς Βάρβαρος μέχρι τῶν ὅρων. Ἐκατάσει μὲν οὖν ὁ Μιλήσιος περὶ τῆς Πελοποννήσου φησίν, διότι πρὸ τῶν Ἑλλήνων ἄκησαν αὐτὴν βάρβαροι. σχεδὸν δὲ τι καὶ ἡ σύμπασα τοῖς, Meineke deletes, transferring ὑποπίπτοντα; transferring δρεσι to a position after Ἰλλυρικοὶς.

2 ἄρξάμενα (νο, C?), for ἄρξαμένων; so most editors. 3 κατά, before τὰ, Meineke deletes (see 12. 3. 2).

1 ἰ.ε., "Hut," called by Ptolemaeus (3. 11) and others "Cabyle"; to be identified, apparently, with the modern Tauschan-tépé, on the Toundja River.
2 Suidas (s. v. Δοῦλων πόλις) quotes Theopompus as saying that Philip founded in Thrace a small city called Poneropolis 284.
GEOGRAPHY, 7. 6. 2—7. 7. 1

I have now carried my description as far as Byzantium, because a famous city, lying as it does very near to the mouth, marked a better-known limit to the coasting-voyage from the Ister. And above Byzantium is situated the tribe of the Astae, in whose territory is a city Calybe,¹ where Philip the son of Amyntas settled the most villainous people of his kingdom.²

VII

1. These alone, then, of all the tribes that are marked off by the Ister and by the Illyrian and Thracian mountains, deserve to be mentioned, occupying as they do the whole of the Adriatic seaboard beginning at the recess, and also the seaboard that is called "the left parts of the Pontus," and extends from the Ister River as far as Byzantium. But there remain to be described the southerly parts of the aforesaid³ mountainous country and next thereafter the districts that are situated below them, among which are both Greece and the adjacent barbarian country as far as the mountains. Now Hecataeus of Miletus says of the Peloponnesus that before the time of the Greeks it was inhabited by barbarians. Yet one might say that in the ancient ("City of Villains"), settling the same with about two thousand men—the false-accusers, false-witnesses, lawyers, and all other bad men; but Poneropolis is not to be identified with Cabyle if the positions assigned to the two places by Ptolemaeus (3. 11) are correct. However, Ptolemaeus does not mention Poneropolis, but Philippopolis, which latter, according to Pliny (4. 18), was the later name of Poneropolis.

² See 7. 5. 1.
Ελλάς κατοικία βαρβάρων ύπήρξε το παλαιόν, ἀπ' αὐτῶν λογεξομένοις τῶν μνημονευομένων Πέλοπος μὲν ἐκ τῆς Φρυγίας ἐπαγαγομένου1 λαοῦς2 εἰς τὴν ἀπ' αὐτοῦ κληθεῖσαν Πελοπόννησον, Δαυαύδ ὤς ἐξ Αιγύπτου, Δρυότων τε καὶ Καυκάων καὶ Πελαγῶν καὶ Αλέγων καὶ ἄλλων τοιούτων κατανεμαμένων τὰ ἐντὸς Ἰσθμοῦ καὶ τὰ ἐκτὸς δὲ τὴν μὲν γὰρ Ἀττικήν οἱ μετὰ Εὐρόπου Θράκες ἔσχον, τῆς δὲ Φωκίδος τὴν Δαυλίδα Τηρεός, τὴν δὲ Καδμείαν οἱ μετὰ Κάδμου Φοίνικες, αὐτὴν δὲ τὴν Βοιωτίαν "Ανων καὶ Τέμμικες καὶ "Ταντες" ὡς3 δὲ Πίνδαρός φησιν,

ἡν ὅτε σύνα4 Βοιωτίων ἔθνος ἔνεποι.

καὶ ἀπὸ τῶν ὀνομάτων δὲ ἐνὼν τὸ βάρβαρον ἐμφαίνεται, Κέκροψ καὶ Κόδρος καὶ "Λίκλος καὶ Κόθος καὶ Δρύμας καὶ Κρίνακος. οἱ δὲ Θράκες καὶ Ἰλλυριοὶ καὶ Ἡπείρωται καὶ μέχρι νῦν ἐν πλευράς εἵσιν ἐτὶ μέντοι μᾶλλον πρὸτερον ἢ νῦν, ὅπου γε καὶ τῆς ἐν τῷ παρόντι Ἐλλάδος ἀνατιλέκτως ύπόσης τὴν πολλὴν οἱ βαρβαροὶ ἔχουσι, Μακεδονίαν μὲν Θράκες καὶ τίνα μέρη τῆς Θεσσαλίας, Ἀκαρνανίας δὲ καὶ Ἀιτωλίας τὰ

1 ἐπαγαγομένου, Corais, for ἐπαγομένου; so Meineke.
2 λαοῦς, Tzschucke, for ἀλέους; so most editors; but Meineke, λαὸν. See laoûs, 7. 7. 2.
3 ὡς ... ἔνεποι, Meineke relegates to foot of page.
4 σολάς (ΑΒΓ), ύας (μο), σῆς (ἐπί.).

1 See 8. 3. 31, 4. 4, 5. 5 and 12. 8. 2.

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times the whole of Greece was a settlement of barbarians, if one reasons from the traditions themselves: Pelops\(^1\) brought over peoples\(^2\) from Phrygia to the Peloponnesus that received its name from him; and Danaīs\(^3\) from Egypt; whereas the Dryopes, the Caucones, the Pelasgi, the Leleges, and other such peoples, apportioned among themselves the parts that are inside the isthmus—and also the parts outside, for Attica was once held by the Thracians who came with Eumolphus,\(^4\) Daulis in Phocis by Tercus,\(^5\) Cadmeia\(^6\) by the Phoenicians who came with Cadmus, and Bocotia itself by the Aones and Temmices and Hyantes. According to Pindar,\(^7\) there was a time when the Bociotic tribe was called "Syces."\(^8\) Moreover, the barbarian origin of some is indicated by their names—Cecrops, Codrus, Aīclus, Cothus, Drymas, and Crinacus. And even to the present day the Thracians, Illyrians, and Epeirotes live on the flanks of the Greeks (though this was still more the case formerly than now); indeed most of the country that at the present time is indisputably Greece is held by the barbarians—Macedonia and certain parts of Thessaly by the Thracians, and the parts above Acarnania and

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\(^1\) See the quotation from Hesiod (§ 2 following) and footnote on "peoples."
\(^2\) See 8. 6. 9, 10.
\(^3\) Son of Poseidon, king of the Thracians, and reputed founder of the Eleusinian Mysteries.
\(^4\) See 9. 3. 13.
\(^5\) Thebes and surrounding territory (9. 2. 3, 32).
\(^6\) A dithyrambic fragment (Bergk, Fraps. Dith. 83); cp. Pindar, Olymp. 6. 152.
\(^7\) Strabo identifies "Hyantes" with "Syces" = "Hyes," i.e. "swine."
διὸ συνοίκοι καὶ Μολοττοῖ καὶ Ἀθαμάννες, Ἡπειρωτικὰ ἐδοκήσαμεν. 2. Περὶ μὲν οὖν Πελασγῶν εὑρήσαμεν, τοὺς δὲ Δηλέγας τινές μὲν τοὺς αὐτοὺς Καρσίν εἰκάζοντες, οἱ δὲ συνοίκοι μόνον καὶ συστρατίωτας· διὸ περὶ ἑν τῇ Μίλησι Λεδέγαν κατοικίας λέγεσθαι τινας, πολλαχοῦ δὲ τῆς Καρίας τάφους Δηλέγαν καὶ ἐρύματα ἔρημα, Δηλέγα καλοῦμενα. ἦ τε Ἰωνία υἱόν λεγομένη πᾶσα ὑπὸ Καρσίν ὁκεῖτο καὶ Δηλέγαν· ἐκβαλόντες δὲ τούτους οἱ Ἰωνεῖς αὐτοὶ τὴν χώραν κατέσχον, ἔτι δὲ πρότερον οἱ τὴν Τροίαν ἐλώτες ἐξέλασαν τοὺς Δηλέγας ἐκ τῶν περὶ τὴν Ιδην τόπων τῶν κατὰ Πήδασον καὶ τὸν Σατινότιαν ποταμῶν. ὅτι μὲν οὖν βάρβαροι ἦσαν οὕτως, καὶ αὐτὸ τὸ κοινωνεῖαι τοῖς Καρσίνοις, ὁμιλοῦσαν, ἐν σημείον ὅτι δὲ πλάνης καὶ μετ' ἐκείνων καὶ χωρίς καὶ ἐκ παλαιοῦ, καὶ αἱ 'Ἀριστοτέλους πολιτεῖαι δηλοῦσιν. ἐν μὲν γὰρ τῇ Ακαρνανίᾳ φησὶ τὸ μὲν ἐχεῖν αὐτὴς Κουρῆτας, τὸ δὲ προσεπέρανεν Δηλέγας, εἰτα Τηλεβόας. ἐν 322 δὲ τῇ Λιτωλίας τοὺς υἱῶν Δοκρούς Δηλέγας καλεῖ, κατασχέων δὲ καὶ τὴν Βοιωτίαν αὐτοὺς φησιν ὄμοιος δὲ καὶ ἐν τῇ Ὀποντιαν τοῖς Μεγαρέων ἐν δὲ τῇ Δευκαδίας καὶ αὐτὸχθονι τινα Δηλέγα τὸνομάζει, τούτου δὲ θυγατριδοῦν Τηλεβόαν, τοῦ δὲ παῖδας δύο καὶ εἰκοσί Τηλεβόας, ὅν τινας

1 Κασσωπαῖοι, Xylander, for Ἀσσωπαῖοι; so the later editors.

1 5. 2. 4.
2 Only fragments of this work are now extant (see Didot Edition, Vol. IV, pp. 219-296).
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Aetolia by the Thesproti, the Cassopaei, the Amphi-lochi, the Molossi, and the Athamanes—Epeirotic tribes.

2. As for the Pelasgi, I have already discussed them.¹ As for the Leleges, some conjecture that they are the same as the Carians, and others that they were only fellow-inhabitants and fellow-soldiers of these; and this, they say, is why, in the territory of Miletus, certain settlements are called settlements of the Leleges, and why, in many places in Caria, tombs of the Leleges and deserted forts, known as "Lelegian forts," are so called. However, the whole of what is now called Ionia used to be inhabited by Carians and Leleges; but the Ionians themselves expelled them and took possession of the country, although in still earlier times the captors of Troy had driven the Leleges from the region about Ida that is near Pedasus and the Satnioüs River. So then, the very fact that the Leleges made common cause with the Carians might be considered a sign that they were barbarians. And Aristotle, in his Polities,² also clearly indicates that they led a wandering life, not only with the Carians, but also apart from them, and from earliest times; for instance, in the Polity of the Acarnanians he says that the Curetes held a part of the country, whereas the Leleges, and then the Teleboae, held the westerly part; and in the Polity of the Aetolians (and likewise in that of the Opuntii and the Megarians) he calls the Locri of to-day Leleges and says that they took possession of Bocotia too; again, in the Polity of the Leucadians he names a certain indigenous Lelex, and also Teleboas, the son of a daughter of Lelex, and twenty-two sons of Teleboas, some of
οἰκήσαι τὴν Δευκάδα. μᾶλιστα δὲ ἂν τις Ἡσιόδος
πιστεύσειν σώτως περὶ αὐτῶν εὐπόντυ

ητοῖ γὰρ Δοκρός Λελέγων ἤγισατο λαῶν,
τοὺς ρα ποτε Κρονίθης Ζεὺς, ἀφθιτα μὴδεα
εἶδος,

λεκτοὺς ἐκ γαίης λαοὺς ἑ ̇ πόρε Δευκαλίων·

τῇ γὰρ ἐτυμολογίᾳ τὸ συλλέκτος γεγοιέναι τινὰς
ἐκ παλαιοῦ καὶ μνήμας αἰνίστεθαι μοι δοκεῖ,
καὶ διὰ τοῦτο ἐκκελοπνέαν τὸ γένος· ἀπέρ ἂν
τις καὶ περὶ Καυκώνων λέγοι, νῦν οὐδαμῶν ὄντων,
πρότερον δὲ ἐν πλείον ὀφεῖς κατωκισσεῖν.

3. Πρώτερον μὲν οὖν, καίπερ μικρῶν καὶ πολ-

λῶν καὶ ἁδόξων ὄντων τῶν ἔθνων, ὅμως διὰ τὴν
εὐανδρίαν καὶ τὸ βασιλεύσθαι κατὰ σφᾶς οὐ
πάνῳ ἢν χαλεπῶν διαλαβεῖν τοὺς ὅρους αὐτῶν,
νυνὶ δὲ ἐρήμου τῆς πλείστης χώρας γεγενημένης
καὶ τῶν κατοικῶν, καὶ μᾶλιστα τῶν πόλεων,
ἡφαίστειον, οὐδ' εἰ δύνατό τις ἁρπαίοι ταῦτα,
οὐδὲν ἂν ποιοὶς χρήσειν διὰ τὴν ἁδοξίαν καὶ τῶν
ἡφαιστείων αὐτῶν, δε ἐκ πολλοῦ χρόνου λαβών
τὴν ἄρχην οὐδὲ νῦν πω τῷ τέμπεται κατὰ πολλὰ
μέρη διὰ τὰς ἀποστάσεις· ἀλλ' ἐνστρατοπεδεύου-

σιν αὐτοῖς Ἡρωμαίοι τοῖς οἶκοις, κατασταθέντες

1 λαοῦς, Tschucke, for ἄλεως (cp. λαοὺς, 7. 7. 1); so
Groskurdt, Forbiger, Meineke, and Ellyn. Magn. But Corais,
ἀλέας.

2 τοῦτο, Pletho, for το; so the later editors.

1 Now Santa Maura (cp. 10. 2. 2).
2 In the Greek word for “peoples” (λαοῦς) Hesiod alludes
to the Greek word for “stones” (ἄλας). Pindar (Olym. 9. 46 ff.) clearly derives the former word from the latter:
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whom, he says, dwelt in Leucas.\textsuperscript{1} But in particular one might believe Hesiod when he says concerning them: "For verily Locrus was chieftain of the peoples of the Leleges, whom once Zeus the son of Cronus, who knoweth devices imperishable, gave to Deucalion—peoples\textsuperscript{2} picked out of earth";\textsuperscript{3} for by his etymology\textsuperscript{4} he seems to me to hint that from earliest times they were a collection of mixed peoples and that this was why the tribe disappeared. And the same might be said of the Caucones, since now they are nowhere to be found, although in earlier times they were settled in several places.

3. Now although in earlier times the tribes in question were small, numerous, and obscure, still, because of the density of their population and because they lived each under its own king, it was not at all difficult to determine their boundaries; but now that most of the country has become depopulated and the settlements, particularly the cities, have disappeared from sight, it would do no good, even if one could determine their boundaries with strict accuracy, to do so, because of their obscurity and their disappearance. This process of disappearing began a long time ago, and has not yet entirely ceased in many regions because the people keep revolting; indeed, the Romans, after being set up as masters by the inhabi-

\textsuperscript{1} "Pyrrha and Deucalion, without bed of marriage, founded a Stone Race, who were called Laoi." One might now infer that the resemblance of the two words gave rise to the myth of the stones.

\textsuperscript{2} A fragment otherwise unknown (Paulson, Frag. 141. 3).

\textsuperscript{3} That is, of "Leleges." In the Greek the root \textit{ley} appears in (1) "Leleges," (2) "picked," and (3) "collection."
υπ' αυτῶν δυνάσται. τῶν δ' οὖν Ἡπειρωτῶν ἐβδομήκοντα πόλεις Πολύβιος φησιν ἀνατρέψαι Παύλον μετὰ τὴν Μακεδόναν καὶ Περσέως κατάλυσιν (Μολοττῶν δ' ὑπάρξαι τὰς πλείστας), πέντε δὲ καὶ δέκα μυριάδας ἄνθρωπων ἐξανδραποδίσσατοι. δὲ μως δ' οὖν ἐγχειρήσανεν, ἐφ' ὅσον τῇ γραφῇ τε προσήκει καὶ ἡμῖν ἐφικτόν, ἐπελθεῖν τὰ καθ' ἐκαστά, ἀρξάμενοι ἀπὸ τῆς κατὰ τὸν Ἰώνιον κόλπου παραλίας. αὐτῇ δ' ἐστὶν, εἰς ἣν ὁ ἔκπλους ὁ ἐκ τοῦ Ἀδρίου τελευτᾷ.

4. Ταύτης δὴ τὰ πρῶτα μέρη τὰ περὶ Ἐπιδαμνοῦ καὶ Ἀπολλωνίαν ἐστίν. ἐκ δὲ τῆς Ἀπολλωνίας εἰς Μακεδονίαν ἢ Ἐγνατία ἐστὶν ὁδὸς πρὸς ἐως ἑβηματισμένη κατὰ μίλιον καὶ κατεστηλωμένη μέχρι Κυψέλου καὶ Ἐβρον ποταμοῦ μιλίων δ' ἐστὶ τευτακοσίων τριάκοντα πέντε. λογιζομένῳ δὲ, ὡς μὲν οἱ πολλοὶ, τὸ μίλιον ὀκταστάδιον τετρακισχίλιοι ἄν ἔδειν στάδιοι καὶ ἐπ' αὐτοῖς διακόσιοι όγδοικόντα, ὡς δὲ Πολύβιος, προστίθεται τὸ ὀκταστάδιον διπλῆρον, ὁ ἐστὶ τρίτον σταδίου, προσβεβεῖν ἄλλους σταδίους ἔκατον ἐβδομήκοντα ὀκτώ, τὸ τρίτον τοῦ τῶν μιλίων ἀριθμοῦ. συμβαίνει δ' ἀπὸ ἓσσων διαστήματος συμπίπτειν εἰς τὴν αὐτήν ὅδον τοὺς τ' ἐκ τῆς Ἀπολλωνίας ὄρμηθεντας καὶ τοὺς ἐξ Ἐπιδάμνου. ἡ μὲν οὖν πᾶσα Ἐγνατία καλεῖται, ἡ δὲ πρώτη ἐπὶ Κανδασουίας λέγεται, ὅρους Ἰλλυρίκου, διὰ Λυχνίδου, διὰ Λυχνίδου ἢ πόλεως καὶ Πυλῶνος,

1 δ'o, Meineke emends to γοῦν.
2 Λυχνίδου, Tschucke, for Λυχνίδου; so the later editors.

1 Now standing empty.
2 Book XXX, Frag. 16.
3 Aemilius Paulus Macedonicus (consul 182 and 108 B.C.) in 168 B.C.

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tants, encamp in their very houses.¹ Be this as it may, Polybius² says that Paulus,³ after his subjection of Perseus and the Macedonians, destroyed seventy cities of the Epirotes (most of which, he adds, belonged to the Molossi),⁴ and reduced to slavery one hundred and fifty thousand people. Nevertheless, I shall attempt, in so far as it is appropriate to my description and as my knowledge reaches, to traverse the several different parts, beginning at the seacoast of the Ionian Gulf—that is, where the voyage out of the Adrias ends.

4. Of this seacoast, then, the first parts are those about Epidamnus and Apollonia. From Apollonia to Macedonia one travels the Egnatian Road, towards the east; it has been measured by Roman miles and marked by pillars as far as Cypsela⁵ and the Hebrus⁶ River—a distance of five hundred and thirty-five miles. Now if one reckons as most people do, eight stadia to the mile, there would be four thousand two hundred and eighty stadia, whereas if one reckons as Polybius does, who adds two plethra, which is a third of a stadium, to the eight stadia, one must add one hundred and seventy-eight stadia—the third of the number of miles. And it so happens that travellers setting out from Apollonia and Epidamnus meet at an equal distance from the two places on the same road.⁷ Now although the road as a whole is called the Egnatian Road, the first part of it is called the Road to Candavia (an Illyrian mountain) and passes through Lychnidus,⁸ a city, and Pylon, a place on the road which marks

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¹ See 7. 7. 8. ² Now Ipsala. ³ Now the Maritza. ⁴ Or, as we should say, the junction of the roads is equi-
⁵ distant from the two places. ⁶ Now Ochrida.
τόπου ὅριζοντος ἐν τῇ ὀδῷ τῆς Ἰλλυρίδα καὶ τῆς Μακεδονίας ἔκειθεν δ' ἐστὶ παρὰ Βαρσούντα διὰ Ἡρακλείας καὶ Δυνκηστῶν καὶ Ἑσρδην εἰς Ἐδεσσαν καὶ Πέλλαιν μέχρι Θεσσαλονίκειας· μέλια δ' ἐστὶ, φησὶ Πολύβιος, ταῦτα διακόσια ἐξήκοντα ἑπτά. ταύτην δὴ τῆς ὀδοῦ ἐκ τῶν περὶ τῆς Ἑπιδαμίου καὶ τῆς Ἀπολλωνίας τόπων ὑπὸ ἐν δεξιᾷ μὲν ἐστὶ τὰ Ἱππειρωτικὰ ἑθνη, κλυξόμενα τῷ Σικελικῷ πελάγει, μέχρι τοῦ Ἀμβρακικοῦ κόλπου, ἐν ἀριστερᾷ δὲ τὰ ὄρη τὰ τῶν Ἰλλυρίων, ἃ προδυναμοῦν, καὶ τὰ ἔθνη τὰ παρουκοῦντα μέχρι Μακεδονίας καὶ Παιώνων, εἰτ' ἀπὸ μὲν Ἀμβρακικοῦ κόλπου τὰ νεόντα ἐφεξῆς πρὸς ἑν, τὰ ἰστιπαρῆκοντα τῇ Πελοποννήσῳ, τῆς Ἑλλάδος ἐστὶν. εἰτ' ἐκπίπτει εἰς τὸ Αἰγαῖον πέλαγος, ἀπολυτόντα ἐν δεξιᾷ τῆς Πελοπόννησου ὀλίγην. ἀπὸ δὲ τῆς ἀρχῆς τῶν Μακεδονικῶν ὄρων καὶ τῶν Παιωνικῶν μέχρι Στρυμόνος ποταμοῦ Μακεδόνες τε ὀικούσι καὶ Παιῶνες καὶ τίνες τῶν ὀρεινῶν Θρακῶν· τὰ δὲ πέραν Στρυμόνος ἦδη μέχρι τοῦ Ποντικοῦ στόματος καὶ τοῦ Λίμου πάντα Θρακικῶν ἐστὶ πλὴν τῆς παραλίας· αὕτη δ' ὑφ' Ἑλλήνων οἰκεῖται, τῶν μὲν ἐπὶ τῇ Προποντίδει ἱδρυμένων, τῶν δὲ ἐφ' Ἑλλησσόντωρ καὶ τῷ Μέλαιι κόλπῳ, τῶν δ' ἐπὶ τῷ Αἰγαίῳ. τὸ δ' Αἰγαίον πέλαγος

1 εἰς τὸ Αἰγαίον πέλαγος, Pletho, for τοῦ Αἰγαίου πέλαγος; so the later editors.
2 ὄρων, Kramer, for ὑδῶν; so the later editors.

1 Now the Neretschka Planina Mountain.
2 Heracleia Lyncestis; now Monastir.
3 Now Vodena.
the boundary between the Illyrian country and Macedonia. From Pylon the road runs to Barnus\(^1\) through Heracleia\(^2\) and the country of the Lyncestae and that of the Eordi into Edessa\(^3\) and Pella\(^4\) and as far as Thessaloniccia;\(^5\) and the length of this road in miles, according to Polybius, is two hundred and sixty-seven. So then, in travelling this road from the region of Epidamnus and Apollonia, one has on the right the Epeirotic tribes whose coasts are washed by the Sicilian Sea and extend as far as the Ambracian Gulf,\(^6\) and, on the left, the mountains of Illyria, which I have already described in detail, and those tribes which live along them and extend as far as Macedonia and the country of the Paeonians. Then, beginning at the Ambracian Gulf, all the districts which, one after another, incline towards the east and stretch parallel to the Peloponnesus belong to Greece; they then leave the whole of the Peloponnesus on the right and project into the Aegaean Sea. But the districts which extend from the beginning of the Macedonian and the Paeonian mountains as far as the Strymon\(^7\) River are inhabited by the Macedonians, the Paeonians, and by some of the Thracian mountaineers; whereas the districts beyond the Strymon, extending as far as the mouth of the Pontus and the Haemus, all belong to the Thracians, except the seaboard. This seaboard is inhabited by Greeks, some being situated on the Propontis,\(^8\) others on the Hellespont and the Gulf of Melas,\(^9\) and others on the Aegaean. The Aegaean

\(^1\) The capital of Macedonia; now in ruins and called Hagii Apostoli.
\(^2\) Now Thessaloniki or Saloniki.
\(^3\) The Gulf of Arta.
\(^4\) Now the Struma.
\(^5\) Now the Sea of Marmara.
\(^6\) Now the Gulf of Saros.
δύο κλύζει πλευράς τῆς Ἑλλάδος, τῆς μὲν πρὸς ἑω βλέπουσαν, τείνουσαν δὲ ἀπὸ Σουνίου πρὸς τὴν ἀρκτὸν μέχρι τοῦ Θερμαίου κόλπου καὶ Θεσσαλονικείας, Μακεδονικῆς πόλεως, ἡ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ, τῆς δὲ πρὸς νότον τῆς Μακεδονίας ἠπῶθε Θεσσαλονικεῖας μέχρι Στρυμόνος' τινὲς δὲ καὶ τὴν ἀπὸ Στρυμόνος μέχρι Νέατου τῇ Μακεδονίᾳ προσνέμουσιν, ἐπειδὴ Φίλιππος ἐσπούδασε διαφερόντως περὶ ταύτα τὰ χωρία, ὡς τ' ἐξιδιώσασθαι, καὶ συνεστήσατο προσόδους μεγίστας ἐκ τῶν μετάλλων καὶ τῆς ἄλλης εὐφυίας τῶν τόπων. ἀπὸ δὲ Σουνίου μέχρι Πελοποννήσου τὸ Μυρτώδον ἐστὶ καὶ Κρητικὸν πέλαγος καὶ Λιβυκὸν σὺν τοῖς κόλποις μέχρι τοῦ Σικελικοῦ τούτο δὲ καὶ τὸν Ἀμβρακικὸν καὶ Κορινθιακὸν καὶ Κρήτειαν ἐκπληροὶ κόλποι.

5. Τῶν μὲν οὖν Ἡπειρωτῶν ἐθνὸς φησίν εἶναι Θεόπομπος τετταρεσκαίδεκα, τούτων δὲ ἐνδοξότατα Χάονες καὶ Μολοττοί διὰ τὸ ἀρξαί ποτὲ πάσης τῆς Ἡπειρώτιδος, πρῶτοροι μὲν Χάονας, C 324 ὑπεροχὸν δὲ Μολοττοῦς, οἱ καὶ διὰ τὴν συγγένειαν τῶν βασιλέων ἐπὶ πλέον ἡξιζήθησαν, τῶν γὰρ Ἀλκιδιῶν ἡσαυ, καὶ διὰ τὸ παρὰ τούτως εἶναι τὸ ἐν Δωδώνη μαντεῖον, παλαιὸν τε καὶ οὐραμαστὸν ὄν. Χάονες μὲν οὖν καὶ Θεσπρωτοὶ καὶ μετὰ τούτους ἐφεξῆς Κασσωπείοι (καὶ οὖτοι δὲ εἰς Θεσπρωτοὶ) τὴν ἀπὸ τῶν Κεραυνίων ὄρον μέχρι

1 Now Cape Colonna. 2 Now the Gulf of Saloniki. 3 Now the Mesta. 4 See footnote on 6. 1. 7. 5 Acacus was son of Zeus and Aegina, was king of the Isle of Aegina, was noted for his justice and piety, and was finally made one of the three judges in Hades.

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Sea washes Greece on two sides: first, the side that faces towards the east and stretches from Sunium, towards the north as far as the Thermaean Gulf and Thessaloniceia, a Macedonian city, which at the present time is more populous than any of the rest; and secondly, the side that faces towards the south, I mean the Macedonian country, extending from Thessaloniceia as far as the Strymon. Some, however, also assign to Macedonia the country that extends from the Strymon as far as the Nestus River, since Philip was so specially interested in these districts that he appropriated them to himself, and since he organized very large revenues from the mines and the other natural resources of the country. But from Sunium to the Peloponnesus lie the Myrtoan, the Cretan, and the Libyan Seas, together with their gulfs, as far as the Sicilian Sea; and this last fills out the Ambracian, the Corinthian, and the Crisaean Gulfs.

5. Now as for the Epirotes, there are fourteen tribes of them, according to Theopompus, but of these the Chaones and the Molossi are the most famous, because of the fact that they once ruled over the whole of the Epirote country—the Chaones earlier and later the Molossi; and the Molossi grew to still greater power, partly because of the kinship of their kings, who belonged to the family of the Acaicidae, and partly because of the fact that the oracle at Dodona was in their country, an oracle both ancient and renowned. Now the Chaones and the Thesproti and, next in order after these, the Cassopaei (these, too, are Thesproti) inhabit the

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τοῦ Ἀμβρακικοῦ κόλπου παραλίαν νέμονται, χώραν εὐδαίμονα ἔχουσι· ὁ δὲ πλοῦς ἀπὸ τῶν Χαόνων ἀρξαμένῳ πρὸς ἀνίσχοντα ἤλιον καὶ πρὸς τὸν Ἀμβρακικὸν κόλπον καὶ τῶν Κορινθιακῶν, ἐν δεξιᾷ ἔχοντι τὸ Λύσόνιον πέλαγος, ἐν ἀριστερᾷ δὲ τὴν Ἡπειρόν, εἰσὶ χύλιοι καὶ τριακόσιοι στάδιοι ἀπὸ τῶν Κεραυνίων ἐπὶ τὸ στόμα τοῦ Ἀμβρακικοῦ κόλπου. ἐν τούτῳ δὲ ἐστὶ τῷ διαστήματι Πάνορμός τε λιμήν μέγας, ἐν μέσοις τῶν Κεραυνίων ὑφεσθείς, καὶ μετὰ ταῦτα ὁ Ὁγχήσμος, λιμήν ἄλλος, καθ' ὃν τὰ δυσμικὰ ἄκρα τῆς Κορκυραίας ἀντίκειται, καὶ πάλιν ἄλλος, Κασσιόπη, ἀφ' οὗ ἐπὶ Βρεντέσιον χύλιον ἐπτακόσιοι στάδιοι· οἱ δ' ἵσοι καὶ ἐπὶ Τάραντα ἀπὸ ἄλλου ἄκρωτηριον νοτιωτέρου τῆς Κασσιόπης, ὃ καλοῦσι Φαλακρόν. μετὰ δὲ ὁ Ὁγχήσμος Ποσειδίων καὶ Βοθρατῶν ἐπὶ τῷ στόματι τοῦ Πηλόδους καλούμενον λιμένος, ἰδρυμένον ἐν τόπῳ χερσονησίζουτι, ἐποίκους ἔχου τοὺς Ρωμαίους, καὶ τὰ Σύβοτα. εἰσὶ δὲ νησίδες τὰ Σύβοτα, τῆς μὲν Ἡπείρου μικρὸν ἀπέχουσαι, κατὰ δὲ τὸ ἐφοῦ ἄκρον τῆς Κορκυραίας τῆς Λευκίμμας κείμεναι· καὶ ἄλλαι δ' ἐν τῷ παράπληροι νησίδες εἰσὶν οὐκ ἀξίαν μνήμης. ἐπειτα ἄκρα Χειμέριον καὶ Γλυκὺς Λιμήν, εἰς ὃν ἐμβάλλει

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1 See 2. 5. 20, 2. 5. 29, 5. 3. 6. 2 Now Panormo.
3 Now Santi Quaranta. 4 Now Kerkyra or Corfu.
5 "Cassope" is probably the correct spelling; now Cassopo, the name of a harbour and cape of Corfu.

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seaboard which extends from the Ceraunian Mountains as far as the Ambracian Gulf, and they have a fertile country. The voyage, if one begins at the country of the Chaones and sails towards the rising sun and towards the Ambracian and Corinthian Gulfs, keeping the Ausonian Sea on the right and Epeirus on the left, is one thousand three hundred stadia, that is, from the Ceraunian Mountains to the mouth of the Ambracian Gulf. In this interval is Panormus, a large harbour at the centre of the Ceraunian Mountains, and after these mountains one comes to Onchesmus, another harbour, opposite which lie the western extremities of Corecyraea, and then still another harbour, Cassiope, from which the distance to Brentesium is one thousand seven hundred stadia. And the distance to Taras from another cape, which is farther south than Cassiope and is called Phalacerum, is the same. After Onchesmus comes Poseidium, and also Buthrotum (which is at the mouth of what is called Pelodes Harbour, is situated on a place that forms a peninsula, and has alien settlers consisting of Romans), and the Sybota. The Sybota are small islands situated only a short distance from the mainland and opposite Leneimma, the eastern headland of Corecyraea. And there are still other small islands as one sails along this coast, but they are not worth mentioning. Then comes Cape Cheimerium, and also Glycys Limen into which the River

6 Now Cape Drasti, at the southern extremity of Corfu.
7 In Thesprotia (see Ptolemaeus, 3. 13. 3); now Cape Scala.
8 Now Butrinto.
9 Now called the Syvota.
10 "Sweet Harbour"; now Port Splantza (Phanari).
ο Ἀχέρων ποταμός, ἰκ τῆς Ἀχεροσίας λίμνης καὶ δεχόμενος πλείους ποταμοῦς, ὡστε καὶ γλυκαίνειν τὸν κόλπον· ἰδιὰ δὲ καὶ ὁ Θύαμις πλησίον. ὑπέρκειται δὲ τούτου μὲν τοῦ κόλπου Κίχυρος, ἡ πρῶτον 'Εφυρα, πόλις 'Θεσπρωτῶν· τοῦ δὲ κατὰ Βουθρωτών ἡ Φοινίκη. ἐγγύς δὲ τῆς Κεχύρου πολίχνιον Βουχέτιον Ἐκσωπαίων, μικρὸν ὑπὲρ τῆς θαλάττης ὄν, καὶ 'Ελάτρια καὶ Πανδοσία καὶ Βατίαι ἐν μεσογαιᾷ· καθήκει δ' αὐτῶν ἡ χώρα μέχρι τοῦ κόλπου. μετὰ δὲ Γλυκοῦν Διμένα ἐθέξεσθαι εἰσὶ δύο ἀλλοι λιμένες, ὁ μὲν ἐγγυτέρω καὶ ἐλάττων Κόμαρος, ἵσθιμον ποιῶν ἐξηκούσα τηθυάζων πρὸς τῶν Ἀμβρακικῶν κόλπων καὶ τοῦ Σεβαστοῦ Καίσαρος κτίσμα, τὴν Νικόπολιν· δὴ ἀπωτέρω καὶ μεῖξιν καὶ ἀμείωσιν πλησίον τοῦ στόματος τοῦ κόλπου, διέχων τῆς Νικόπολεως όσον δώδεκα στάδιουν.

6. Ἐθέξεσθαι δὲ τὸ στόμα τοῦ Ἀμβρακικοῦ Κόλπου· τούτου δὲ τοῦ κόλπου τὸ μὲν στόμα μικρὸ τοῦ τετρασταδίου μεῖξιν, ὥ δὲ κύκλος καὶ τριακοσίων σταδίων, εὐλύμενος δὲ πᾶς· οἰκοῦσι δὲ τὰ μὲν ἐν δεξίῳ εἰσπλέουσι τῶν Ἐλλήνων Ἀκαρνανέων, καὶ ἴρον τοῦ Ἀκτίου Ἀπόλλωνας ἀνταύθα ἐστὶ πλησίον τοῦ στόματος, λόφος τις, ἐφ᾽ ὧν ὁ νεώς, καὶ ὑπ᾽ αὐτῶ πεδίον ἄλσος ἔχειν καὶ νεώρια, ἐν ὁίς ἀνέβηκε Καίσαρ τὴν δεκαναίαν

1 Βουχέτιον, Groskurd, for Βουχατίον; so the later editors.

1 Now the Phanariotikos. 2 Now Lago di Fusaro. 3 Now the Kalamas.

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Acheron\(^1\) empties. The Acheron flows from the Acherusian Lake\(^2\) and receives several rivers as tributaries, so that it sweetens the waters of the gulf. And also the Thyamis\(^3\) flows near by. Cichyrus,\(^4\) the Ephyra of former times, a city of the Thesprotians, lies above this gulf, whereas Phoenice\(^5\) lies above that gulf which is at Bathrotum. Near Cichyrus is Buchetium, a small town of the Cassopaeans, which is only a short distance above the sea; also Blatia, Pandosia, and Batae, which are in the interior, though their territory reaches down as far as the gulf. Next in order after Glycys Limen come two other harbours—Comarus,\(^6\) the nearer and smaller of the two, which forms an isthmus of sixty stadia\(^7\) with the Ambracian Gulf, and Nicopolis, a city founded by Augustus Caesar, and the other, the more distant and larger and better of the two, which is near the mouth of the gulf and is about twelve stadia distant from Nicopolis.\(^8\)

6. Next comes the mouth of the Ambracian Gulf. Although the mouth of this gulf is but slightly more than four stadia wide, the circumference is as much as three hundred stadia; and it has good harbours everywhere. That part of the country which is on the right as one sails in is inhabited by the Greek Acarnanians. Here too, near the mouth, is the sacred precinct of the Actian Apollo—a hill on which the temple stands; and at the foot of the hill is a plain which contains a sacred grove and a naval station, the naval station where Caesar

\(^1\) The exact side of Cichyrus is uncertain (see Panly-Wissowa, s.v. "Ephyra").
\(^2\) Now Phiniki.
\(^3\) In width.
\(^4\) Now Gomaro.
\(^5\) Now in ruins near Prevesa.
ἀκροθίνιον, ἀπὸ μονοκρότου μέχρι δεκάρους· ὑπὸ πυρὸς δὴ ἡφανίσθαι καὶ οἱ νεώσοικοι λέγονται καὶ τὰ πλοία· ἐν ἀριστερὰ δὲ ἡ Νικόπολις καὶ τῶν Ἡπειρωτῶν οἱ Κασσωπαῖοι μέχρι τοῦ μυχοῦ τοῦ κατὰ Ἀμβρακίαν· ὑπέρκειται δὲ αὐτῇ τοῦ μυχοῦ μικρόν, Γόργυν τοῦ Κυνέλου κτίσμα· παραρρεῖ δ' αὐτὴν ὁ Ἀραθὸς ὁ ποταμός, ἀνάπλουν ἐχών ἐκ θαλάττης εἰς αὐτὴν ὅλιγων σταδίων, ἄρχομενοι ἐκ Τύμφης ὁ ρούς καὶ τῆς Παρωραίας. ἦντορχεῖ μὲν οὖν καὶ πρότερον ἡ πόλις αὐτῇ διαφέροντος (τὴν γοῦν ἐπιωνυμίαν ἐντεῦθεν ἐσχήκεν ὁ κόλπος), μάλιστα δὲ ἐκόσμησεν αὐτὴν Πύρρος, βασιλείων χρησάμενος τῷ τόπῳ. Μακεδόνες δ' ὐστερων καὶ Ρωμαίοι καὶ ταύτην καὶ τὰς ἄλλας κατεπόνησαν τοῖς συνεχέσι πολέμοις διὰ τὴν ἀπείδειαν, ὡστε τὸ τελευταῖον ὁ Σεβαστὸς ὁ ρώμων ἐκλελειμμένας τελέως τὰς πόλεις εἰς μίαν συνφύκεισε τὴν ὑπ' αὐτοῦ κληθείςας Νικόπολιν ἐν τῷ κόλπῳ τούτῳ, εκάλεσε δὲ ἐπώνυμον τῆς νίκης, ἐν ᾗ κατε- ναυμάχησεν Ἀυτώνιον πρὸ τοῦ στόματος τοῦ κόλπου καὶ τὴν Ἀλυπτιών βασίλεισαν Κλεο- πάτραν, παρούσαν ἐν τῷ ἄγωνι καὶ αὐτὴν. ή μὲν οὖν Νικόπολις εὐανδρεῖ καὶ λαμβάνει καθ' ἡμέραν ἐπίδοσιν, χωρίον ἐκ ξυνομορία τολλίν καὶ τὸν ἐκ τῶν λαφύρων κόσμον, τὸ τε κατασκευασθὲν τέμενος ἐν τῷ προαστείῳ τῷ μὲν εἰς τὸν ἄγωνα τὸν

1 Ἀραθὸς (C), the spelling in other writers; perhaps rightly.
2 Τύμφης, Corais, for Ξύμφης; so the later editors.

1 In the Battle of Actium, 31 B.C.
2 Now Arta.
dedicated as first fruits of his victory 1 the squadron of ten ships—from vessel with single bank of oars to vessel with ten; however, not only the boats, it is said, but also the boat-houses have been wiped out by fire. On the left of the mouth are Nicopolis and the country of the Epeirote Cassopesians, which extends as far as the recess of the gulf near Ambracia. 2 Ambracia lies only a short distance above the recess; it was founded by Gorgus, the son of Cypselus. The River Aratthus 3 flows past Ambracia; it is navigable inland for only a few stadia, from the sea to Ambracia, although it rises in Mount Tympho and the Paroraca. Now this city enjoyed an exceptional prosperity in earlier times (at any rate the gulf was named after it), and it was adorned most of all by Pyrrhus, who made the place his royal residence. In later times, however, the Macedonians and the Romans, by their continuous wars, so completely reduced both this and the other Epeirote cities because of their disobedience that finally Augustus, seeing that the cities had utterly failed, settled what inhabitants were left in one city together—the city on this gulf which was called by him Nicopolis; 4 and he so named it after the victory which he won in the naval battle before the mouth of the gulf over Antonius and Cleopatra the queen of the Egyptians, who was also present at the fight. Nicopolis is populous, and its numbers are increasing daily, since it has not only a considerable territory and the adornment taken from the spoils of the battle, but also, in its suburbs, the thoroughly equipped sacred precinct—one part of it being in

3 Otherwise called Arachthus; now the Arta.
4 "Victory-city."
πεντετηρικὸν ἐν ἅλσει ἔχοντι γυμνασίων τε καὶ στάδιον, τὸ δ’ ἐν τῷ ὑπερκείμενῳ τοῦ ἅλσους ἱερῷ λόφῳ τοῦ Ἀπόλλωνος1 ἀποδέδεικται δ’ ὁ ἄγων Ὄλυμπιος, τὰ Ἀκτία, ἱερὸς τοῦ Ἀκτίου Ἀπόλλωνος, τὴν δ’ ἐπιμέλειαν ἔχουσιν αὐτοῦ Δακεδαμόνοι. αἱ δ’ άλλαι κατοικίαι περιπόλοι τῆς Νικόπολεως εἰσιν. ἦγετο δὲ καὶ πρότερον τὰ Ἀκτία τῷ θεῷ, στεφανίτης ἄγων, ὑπὸ τῶν περιοίκων· νυνὶ δ’ ἐντμότερον ἑποίησεν ὁ Καίσαρ.

7. Μετὰ δὲ τὴν Ἀμβρακίαν τὸ Ἀργος ἐστὶ τὸ Ἀμφίλοχικόν, κτίσμα Ἀλκμαῖων καὶ τῶν παίδων. Ἔφορος μὲν οὖν φησὶ τῶν Ἀλκμαίωνα μετὰ τὴν Ἐπιγόνων ἐπὶ τὰς Θῆβας στρατεύειν, παρακληθέντα ὑπὸ Διομήδους, συνελθεῖν εἰς Αἰτωλίαν αὐτῷ καὶ συγκατακτῆσαι ταύτην τε καὶ τὴν Ἀκαρνανίαν καλοῦντος δ’ αὐτοῦς ἐπὶ C 326 τῶν Τροίκον πόλεμον Ἀγαμέμνονος, τὸν μὲν Διομήδη πορευθῆναι, τὸν δὲ Ἀλκμαίωνα, μείναντα ἐν τῇ Ἀκαρνανίᾳ, τὸ Ἀργος κτίσαι, καλέσαι δ’ Ἀμφίλοχικόν ἐπώνυμον τοῦ ἄδελφου, 'Ἰναχον δὲ τὸν διὰ τῆς χώρας βέοντα ποταμὸν εἰς τὸν κόλπον ἀπὸ τοῦ κατὰ τὴν Ἀργείαν προσαγορεῦσαι. Θουκυδίδης δὲ φησὶν αὐτὸν Ἀμφίλοχον μετὰ τὴν ἐκ Τροίας ἐπάνοδον, δυσαρεστοῦντα τοῖς ἐν Ἀργεί, παρελθεῖν εἰς τὴν Ἀκαρνανίαν, διαδεξάμενον δὲ τῆς τάδελφου δυναστείαν κτίσαι τὴν πόλιν ἐπώνυμον εαυτοῦ.

1 The Ludi Quinquennales, celebrated every four years (see Dio Cassius 51. 1).
2 So in the course of time games at numerous places (including Athens, Ephesus, Naples, Smyrna, Tarsus) came to be called "Olympian" in imitation of those at Olympia.
a sacred grove that contains a gymnasium and a stadium for the celebration of the quinquennial games,\(^1\) the other part being on the hill that is sacred to Apollo and lies above the grove. These games—the Actia, sacred to Actian Apollo—have been designated as Olympian,\(^2\) and they are superintended by the Lacedaemonians. The other settlements are dependencies of Nicopolis. In earlier times also the Actian Games were wont to be celebrated in honour of the god by the inhabitants of the surrounding country—games in which the prize was a wreath—but at the present time they have been set in greater honour by Caesar.

7. After Ambracia comes Argos Amphilocheicum, founded by Alemacon and his children. According to Ephorus, at any rate, Alemacon, after the expedition of the Epigoni against Thebes, on being invited by Diomedes, went with him into Aetolia and helped him acquire both this country and Acarnania; and when Agamemnon summoned them to the Trojan war, Diomedes went, but Alemacon stayed in Acarnania, founded Argos, and named it Amphilocheicum after his brother; and he named the river which flows through the country into the Ambracian Gulf “Inachus,” after the river in the Argeian country. But according to Thucydides,\(^3\) Amphilochnus himself, after his return from Troy, being displeased with the state of affairs at Argos, passed on into Acarnania, and on succeeding to his brother’s dominion founded the city that is named after him.

The actual term used, for those at Tarsus at least, was ἴσολύπτεια, “equal to the Olympian” (C. I. 4472).

\(^{3}\) 2. 68.
8. Ἡπειρώται δ' εἰσὶ καὶ Ἀμφίλοχοι καὶ οἱ υπερκείμενοι καὶ συνάπτοντες τοῖς Ἰλλυρικοῖς ὀρεσί, τραχεῖαν οἰκούντες χώραν, Μολοττοὶ τε καὶ Ἀθαμάνες καὶ Λίθικες καὶ Τυμφαίοι καὶ Ὀρέσται Παρωραῖοι τε καὶ Ἀτυτάνες, οἱ μὲν πλησιάζοντες τοῖς Μακεδόσι μᾶλλον, οἱ δὲ τῷ Ἰονίῳ κόλπῳ. λέγεται δὲ τὴν Ὀρεστιάδα κατασχεῖν ποτε Ὀρέστης, φεύγων τὸν τῆς μητρὸς φόνον, καὶ καταλιπείν ἐπώνυμον ἑαυτοῦ τὴν χώραν, κτίσαι δὲ καὶ πόλιν, καλείσθαι δ' αὐτὴν Ἀργος Ὀρεστικὸν. ἀναμέμικται δὲ τοῦτοι τὰ Ἰλλυρικὰ ἥμυν τὰ πρὸς τῷ νοτίῳ μέρει τῆς ὀρεινῆς καὶ τὰ ὑπὲρ τοῦ Ἰονίου κόλπου τῆς γὰρ Ἑπιδάμου καὶ τῆς Ἀπολλωνίας μέχρι τῶν Κεραυνῶν υπερικοῦσι Βυλλιόνες τε καὶ Ταυλάντιοι καὶ Παρθῖνοι καὶ Βρῦγοι πλησίον δὲ ποὺ καὶ τὰ ἄργυρεία τὰ ἐν Δαμαστῷ, περὶ δὲ Δυνεσταὶ¹ συνεστήσαντο τὴν δυναστείαν καὶ Ἕγχελεῖοι οὖς² καὶ Σεσαρῆιους καλοῦσι πρὸς δὲ τοῦτος Δυνησταὶ τε καὶ Ἡ Δευρίστος καὶ Ἡ τριπολίτις³ Πελαγονία καὶ Ἑορδοὶ καὶ Ἑλιμεία καὶ Ἑράτυρα. ταύτα δὲ πρότερον μὲν καταδυναστεύετο ἕκαστα, δὲν δὲ τοῖς Ἕγχελεῖοις⁴ οἱ Καῦμοι καὶ Ἁρμονίαις ἱπόγοιοι ἠρχον, καὶ τὰ μυθενόμενα περὶ αὐτῶν

1 περὶ δ' Δυνεσταῖ, Meineke, for περεσάνους τέ; Casaubon had already conjectured περὶ ἃν.
2 Ἕγχελεῖοι οὖς καὶ, Meineke, for Ἕγχελεῖους καὶ.
3 τριπολίτις, Meineke wrongly emends το τριπόλις (cp. τριπολίτις and Τριπολιτίδος, 7. 7. 9).
4 Ἕγχελεῖοι, Meineke, for Ἕγχελεῖος (C), Ἕγχελεῖοι (k).

¹ The site of Damastium is unknown. Imhoof-Blumer (Ztschr. f. Numism. 1874, Vol. I. pp. 99 ff.) think that it
8. The Amphilocheians are Epeiretes; and so are the peoples who are situated above them and border on the Illyrian mountains, inhabiting a rugged country—I mean the Molossi, the Athamanes, the Aethices, the Tymphaei, the Orestae, and also the Paroraei and the Atintanes, some of them being nearer to the Macedonians and others to the Ionian Gulf. It is said that Orestes once took possession of Orestias—when in exile on account of the murder of his mother—and left the country bearing his name; and that he also founded a city and called it Argos Oresticum. But the Illyrian tribes which are near the southern part of the mountainous country and those which are above the Ionian Gulf are intermingled with these peoples; for above Epidamnus and Apollonia as far as the Cerannian Mountains dwell the Bylliones, the Taulantii, the Parthini, and the Brygi. Somewhere near by are also the silver mines of Damastium, around which the Dyestae and the Encheleii (also called Sesarethii) together established their dominion; and near these people are also the Lyncestae, the territory Deuriopus, Pelagonian Tripolitis, the Eordi, Elimeia, and Eratyra. In earlier times these peoples were ruled separately, each by its own dynasty. For instance, it was the descendants of Cadmus and Harmonia who ruled over the Encheleii; and the scenes of the stories told about them are still pointed out there. These might be identified with what is now Tepeeleni, on the Viosa River. But so far as is now known, there is no silver ore in Epeirus or Southern Illyria. Philippson (Pauly-Wissowa, s.v. "Damastium") suggests that Argyrium (now Argyrocastro, on the Viosa) might be connected with the presence of silver.
ἐκεῖ δείκνυται. οὗτοι μὲν οὖν οὐχ ὑπὸ ἱθαγενῶν ἡρχοντο· οἱ δὲ Δυνασταὶ ὑπ’ Ἀρραβαίῳ ἐγένοντο, τοῖς Βακχιαδῶν γένους ὅτι τούτου δ’ ἦν θυγατριδῆ ἡ Φιλίππου μῆτηρ τοῦ Ἀμύντου Εὐρυδίκης, Σίρρα. ¹ δὲ θυγάτηρ· καὶ τῶν Ἡπειρωτῶν δὲ Μολοττοῦ ὑπὸ Πύρρου τὸν Νεοτόλεμον ² τοῦ Ἀχιλλείου καὶ τοῦς ἀπογόνους αὐτοῦ, Θεσπολοὺς οὖσι, γεγονότες· οἱ λοιποὶ δὲ ὑπὸ ἱθαγενῶν ἡρχοντο· εἰτ’ ἐπικρατοῦντων αὐτὶ τινῶν κατέστρεφεν ἅπαντα εἰς τὴν Μακεδόνων ἀρχὴν, πλῆθυν ὀλίγων τῶν ὑπὲρ τοῦ Ἰονίου κόλπου. καὶ δὴ καὶ τὰ περὶ Δύγκον ³ καὶ Πελαγονίαν καὶ Ὠρεστιάδα καὶ Ἐλίμειαν τὴν ἀνω Μακεδονίαν ἐκάλουν, οἱ δ’ ὑστερον καὶ ἐλευθέραν· ἐνοι δὲ καὶ σύμπασαν τὴν μέχρι Κορκύρας Μακεδονίαν προσαγορεύουσιν, C 327 αὐτολογοῦντες ἀμα, ὅτι καὶ κουρά καὶ διαλέκτῳ καὶ χλαμύδι καὶ ἀλλοις τοιούτοις χρώνται παραπλησίως· ἐνοι δὲ καὶ δύσλωτοι εἰσὶ· καταλυθείςς δὲ τῆς Μακεδόνων ἀρχῆς, ὑπὸ Ῥωμαίων ἐπεσε. διὰ δὲ τούτων ἑστὶ τῶν έθνῶν ἡ Ἕγαντία ὡς ἐξ Ἐπιδάμμου καὶ Ἀπολλωνίας· περὶ δὲ τὴν ἑπὶ Κανδανίας ὁδὸν αἱ τε λίμναι εἰσὶν αἱ περὶ Λυχνιδοῦ, ταριχέοις ἰχθύων αὐτάρκειας ἐχουσαι, καὶ ποταμοί οἱ τε εἰς τὸν Ἰονίου κόλπου ἐκπηπτοῦσαι καὶ οἱ ἑπὶ τὰ νότια μέρη, ὁ τ’ Ἰναχὸς καὶ ὁ Ἀρατθος. ⁴

¹ Σίρρα, Meineke, for 'Ιππα.
² Νεοτόλεμον, Spengel and Kramer, for Νεοτόλεμῳ; so the later editors.
³ Δύγκον, Meineke, for Δυναστῶν.
⁴ Ἀρατθὸς, Kramer, for Ἀρατθῶς; so the later editors.

¹ That is, to those of the Macedonians.
² See 7. 7. 4.
³ Now Ochrida.
GEOGRAPHY, 7. 7. 8

people, I say, were not ruled by men of native stock; and the Lyncestae became subject to Arrabaeus, who was of the stock of the Bacchiads (Eurydice, the mother of Philip, Amyntas' son, was Arrabaeus' daughter's daughter and Sirra was his daughter); and again, of the Epeirotes, the Molossi became subject to Pyrrhus, the son of Neoptolemus the son of Achilles, and to his descendants, who were Thessalians. But the rest were ruled by men of native stock. Then, because one tribe or another was always getting the mastery over others, they all ended in the Macedonian empire, except a few who dwelt above the Ionian Gulf. And in fact the regions about Lyceus, Pelagonia, Orestias, and Elimeia, used to be called Upper Macedonia, though later on they were by some also called Free Macedonia. But some go so far as to call the whole of the country Macedonia, as far as Corycyra, at the same time stating as their reason that in tonsure, language, short cloak, and other things of the kind, the usages of the inhabitants are similar,¹ although, they add, some speak both languages. But when the empire of the Macedonians was broken up, they fell under the power of the Romans. And it is through the country of these tribes that the Egnatian Road ² runs, which begins at Epidamnus and Apollonia. Near the Road to Candavia ² are not only the lakes which are in the neighbourhood of Lychnidus,³ on the shores of which are salt-fish establishments that are independent of other waters, but also a number of rivers, some emptying into the Ionian Gulf and others flowing in a southerly direction—I mean the Inachus, the Aratthus, the Acheloüs and the
καὶ ὁ Ἀχελῶς καὶ ὁ Εὐήνος ὁ Λυκόρμας πρότερον καλούμενος, ὁ μὲν εἰς τὸν κόλπον τοῦ Ἀμβρακίκου ἐμβάλλων, ὁ δὲ εἰς τὸν Ἀχελῶν, αὐτὸς δὲ ὁ Ἀχελῶς εἰς τὴν θάλατταν καὶ ὁ Εὐήνος, ὁ μὲν τὴν Ἀκαρνανίαν διεξιών, ὁ δὲ τὴν Αἰτωλίαν· ὁ δὲ Ἐρύγων πολλὰ δεξιόμενος ἑρωματα ἐκ τῶν Ἡλληνικῶν ὄρων καὶ Αὐγκήστων καὶ Βρυγών καὶ Δευρίων καὶ Πελαγόνων ἐν τὸν Ἀξίον ἐκδιδόσωσι.

9. Πρότερον μὲν οὖν καὶ πόλεις ἦσαν ἐν τοῖς ἑδνεσι τούτοις τριπολίτις 2 γοῦν ἡ Πελαγονία ἐλέγετο, ἵς καὶ Ἄχωρος ἦν, καὶ ἐπὶ τῷ Ἐρύγωνι πᾶσαι αἱ τῶν Δευρίων πόλεις ὁχεύτω, διὸ τὸ Βρυγῶν καὶ Ἀλακκομεναὶ καὶ Στύβαρα· Κύδραι δὲ Βρυγῶν, 3 Ἀγάηιος δὲ Τυμφαίων, ὃμοροι Αἰθικία καὶ Τρίκιττος πληγῖον δ’ ἡδή τῆς τῆς Μακεδονίας καὶ τῆς Θεσπαλίας περὶ τὸ Πάον ὄρος καὶ τὴν Πίνδον Αἰθικές τε καὶ τοῦ Πηνελοῦ πηγαί, διὸ ἀμφισβητοῦσι Τυμφαίοι τε καὶ οἱ υπὸ τῆς Πίνδου Θεσπαλοὶ, καὶ πόλεις Ὀξύνεια παρὰ τὸν Ἰωνα ποταμὸν, ἀπέχουσα Ἄχωρον τῆς Τριπολίτιδος σταδίους ἐκάτων ἐκοσὶ· πληγῖον δὲ καὶ Ἀλακκομεναὶ καὶ Ἀγάηιος καὶ Εὐρώπος καὶ αἱ τοῦ Ἰωνοῦ εἰς τὸν Πηνελοῦ συμβολαί. τότε μὲν οὖν, ὡς εἶπον, καὶ περ οὕσα τραχεία καὶ ὄροι πλήρης, Τομάρου 4 καὶ Πολυνάου καὶ ἄλλων πλείονων, ὃμως εὐάνδρει ἡ τῆς Ἡπειρος πᾶσα καὶ ἡ Ἡλληνίς· νῦν δὲ τὰ πολλὰ μὲν ἑρημία κατέχει, τὰ δ’

1 Πελαγόνων, Corais, for πλείονων; so the later editors.
2 τριπολίτις, Meineke emends to τρίπολις (see note on τριπολίτις, 7. 7. 8).
3 Βρυγῶν, Tzschucke, for Βυρσῶν; so the later editors.
4 Τομάρου, Corais, for Ταμάρου; so the later editors.
GEOGRAPHY, 7. 7. 8-9

Evenus (formerly called the Lycomas); the Arat-thus emptying into the Ambracian Gulf, the Inachus into the Acheloüs, the Acheloüs itself and the Evenus into the sea—the Acheloüs after traversing Acarnania and the Evenus after traversing Aetolia. But the Erigon, after receiving many streams from the Illyrian mountains and from the countries of the Lyncestae, Brygi, Deuriopes, and Pelagonians, empties into the Axius.

9. In earlier times there were also cities among these tribes; at any rate, Pelagonia used to be called Tripolitis,¹ one of which was Azorus; and all the cities of the Deuriopes on the Erigon River were populous, among which were Bryanium, Alalcomenae, and Stubara. And Cydrea belonged to the Brygi, while Aeginium, on the border of Aethicia and Tricca,² belonged to the Tymphaei. When one is already near to Macedonia and to Thessaly, and in the neighbourhood of the Poeus and the Pindus Mountains, one comes to the country of the Aethices and to the sources of the Peneius River, the possession of which is disputed by the Tymphaei and those Thessalians who live at the foot of the Pindus, and to the city Oxineia, situated on the Ion River one hundred and twenty stadia from Azorus in Tripolitis. Near by are Alalcomenae, Aeginium, Europus, and the confluence of the Ion River with the Peneius. Now although in those earlier times, as I have said, all Epeirus and the Illyrian country were rugged and full of mountains, such as Tomarus and Polyanus and several others, still they were populous; but at the present time desolation prevails in most parts,

¹ "Country of three cities."  
² Now Trikala.
οἰκούμενα κωμηδούν καὶ ἐν ἔρειπίοις λείπεται. ἐκλέλοιπε δὲ πως καὶ τὸ μαυτεῖον τὸ ἐν Δωδώνη, καθάπερ τάλλα.

10. Ἕστι δὲ, ὡς φησὶν Ἕφρος, Πελασγῶν ἔδρυμα οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαίοτατοι λέγονται καὶ ὁ ποιητής φησίν οὕτω.

Ζεῦ ἀνα Δωδώναις, Πελασγικὴ·

ὁ δ' Ἡσίοδος·

Δωδώνης φηγὸν τε, Πελασγῶν ἔδρανον, γεν.

περὶ μὲν οὖν τῶν Πελασγῶν ἐν τοῖς Τυρρηνικὸῖς

C 328 εἴρηται, περὶ δὲ Δωδώνης τοὺς μὲν περιοικοῦντας

tὸ ἱερὸν διότι βάρβαροι διωσάφει καὶ ὁ Ὁμήρος

ἐκ τῆς διαίτης, ἀνυπτόποδας, χαμαίεινας λέγοντο

πότερον δὲ χρῆ λέγειν Ἑλλοῦς, ὡς Πινδάρος, ἢ

Σέλλοῦς, ὡς ὑπονοοῦσι παρ’ Ὁμήρῳ κείσθαι, ἢ

γραφὴ αἰμφίβολος οὕτα οὐκ ἐὰν διωσχυρίζεσθαι.

Φιλόχορος δὲ φησὶ καὶ τὸν περὶ Δωδώνης τόπον,

ἀστερὶ τὴν Εὐβοίαν, 'Ἐλλοπίαν κληθήναι· καὶ

γὰρ Ἡσίοδον οὕτω λέγειν·

ἐστι τις Ἐλλοπίη, πολυλήμος ἢδ' εἰλείμων·

ἐνθάδε Δωδώνη τις ἐπ' ἐσχατῇ πεπόλισται.

οἴονται δὲ, φησὶν ὁ Ἀπολλόδωρος, ἀπὸ τῶν ἐλῶν
tῶν περὶ τὸ ἱερὸν οὕτω καλεῖσθαι, τῶν μέντοι

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1 See articles s.v. "Dodona" in Pauly-Wissowa and Encyclopedia Britannica.
2 Iliad 16. 233.
3 Frag. 212 (Rzach).
4 5. 2. 4.

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while the parts that are still inhabited survive only in villages and in ruins. And even the oracle at Dodona,¹ like the rest, is virtually extinct.

10. This oracle, according to Ephorus, was founded by the Pelasgi. And the Pelasgi are called the earliest of all peoples who have held dominion in Greece. And the poet speaks in this way: "O Lord Zeus, Dodonaean, Pelasgian";² and Hesiod: "He came to Dodona and the oak-tree, seat of the Pelasgi."³ The Pelasgi I have already discussed in my description of Tyrrhenia;⁴ and as for the people who lived in the neighbourhood of the temple of Dodona, Homer too makes it perfectly clear from their mode of life, when he calls them "men with feet unwashed, men who sleep upon the ground,"⁵ that they were barbarians; but whether one should call them "Helli," as Pindar does, or "Selli," as is conjectured to be the true reading in Homer, is a question to which the text, since it is doubtful, does not permit a positive answer. Philochorus says that the region round about Dodona, like Euboea, was called Hellopia, and that in fact Hesiod speaks of it in this way: "There is a land called Hellopia, with many a corn-field and with goodly meadows; on the edge of this land a city called Dodona hath been built."⁶ It is thought, Apollodorus says, that the land was so called from the marshes⁷ around the temple; as for the poet, however, Apollodorus takes it for granted that he did not call the people

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¹ Iliad 16. 235.
² Frag. 134 (Rzach); see the Schol. on Sophocles Trachiniae 1137.
³ The Greek for marshes is "Héló."
ποιητήν οὐχ 1 οὕτω λέγειν Ἐλλούς, ἀλλὰ Σελλοῦς 2 ὑπολαμβάνει τοὺς περὶ τὸ ἱερὸν, προσθείς, ὅτι καὶ Σελλήνετα τινὰ ονομάζει ποταμόν. ονομαζεὶ μὲν οὖν, ὅταν φῆ·

τηλόθεν ἦς Ἐφύρης ποταμοῦ ἀπὸ Σελλήνετος.

οὐ μέντοι, ὁ Σκήψιος φησι, τῆς 3 ἐν Θεσπρωτοῖς Ἐφύρας, ἀλλὰ τῆς ἐν τοῖς Ἡλείοις· ἐκεῖ γὰρ εἶναι τὸν Σελλήνητα, ἐν δὲ Θεσπρωτοῖς οὐδένα, οὐδὲ ἐν Μολοττοῖς. τὰ δὲ μυθεύμενα περὶ τῆς δρυὸς καὶ τῶν πελείων, καὶ εἰ τίνα άλλα τοιαύτα, καθάπερ καὶ περὶ Δελφῶν, τὰ μὲν ποιητικωτέρας ἐστὶ διατριβῆς, τὰ δ᾽ οἰκεία τῆς νῦν περιοδείας.

11. Ἡ Δωδώνη τοῖνυν τὸ μὲν παλαιὸν ὑπὸ Θεσπρωτοῖς ἦν καὶ τὸ ὅρος ὁ Τόμαρος ἢ Τμάρος (ἀμφοτέρως γὰρ λέγεται), υφ᾽ ὃ κείται τὸ ἱερὸν, καὶ οἱ τραγικοὶ δὲ 4 καὶ Πίνδαρος Θεσπρωτίδα εἰρήκασι τὴν Δωδώνην· ύστερον δὲ ὑπὸ Μολοττοῖς ἐγένετο· 5 ἀπὸ δὲ τοῦ Τομάρου τοὺς ὑπὸ τοῦ ποιητοῦ λεγομένους ὑποφήτας τοῦ Διός, οὕς καὶ ἀνιπτόποδας, χαμαιεύνας καλεῖ, τομούρους φασὶ λεχθῆναι· καὶ ἐν μὲν τῇ Ὄδυσσεία οὕτω γράφουσι τινες ἡ φησιν Ἀμφίνομος, 6 συμβούλευσίν τε·

1 οὖχ, Kramer inserts; so the later editors.
2 Ἐλλούς, ἀλλὰ Σελλοῦς, Tzschucke, for Ἐλλοῦς ἀλλὰ Ἐλλοῦς; so the later editors.
3 οὐ μέντοι, ὁ Σκήψιος φησί, τῆς, Moinecke inserts, deleting the δὲ of the MSS. before Θεσπρωτοίς. Tzschucke and Groskurdt had proposed similar words. See 8. 3. 6.
who lived about the temple "Helli," but "Selli," since (Apollodorus adds) the poet also named a certain river Sellecis. He names it, indeed, when he says, "From afar, out of Ephyra, from the River Sellecis"; ¹ however, as Demetrius of Scepsis says, the poet is not referring to the Ephyra among the Thesprotians, but to that among the Eleians, for the Sellecis is among the Eleians, he adds, and there is no Sellecis among the Thesprotians, nor yet among the Molossi. And as for the myths that are told about the oak-tree and the doves, and any other myths of the kind, although they, like those told about Delphi, are in part more appropriate to poetry, yet they also in part properly belong to the present geographical description.

11. In ancient times, then, Dodona was under the rule of the Thesprotians; and so was Mount Tomarus,² or Tmarus (for it is called both ways), at the base of which the temple is situated. And both the tragic poets and Pindar have called Dodona "Thesprotian Dodona." But later on it came under the rule of the Molossi. And it is after the Tomarus, people say, that those whom the poet calls interpreters of Zeus—whom he also calls "men with feet unwashed, men who sleep upon the ground"—³ were called "tomouroi"; and in the Odyssey some so write the words of Amphinomus, when he counsels the

¹ Iliad 2. 659; 15. 531. ² Now Mt. Olytsika. ³ Iliad 16. 235.

⁴ δέ, Corais, for τέ; so the later editors.
⁵ ἐγένετο, Corais, for ἐλέγετο; so the later editors.
⁶ Ἄμφινομος (Epit.), for Ἄμφιλοχος; so Xylander and later editors.
μυηστήρας μὴ πρότερον ἐπιτίθεσθαι τῷ Τηλεμάχῳ, πρὶν ἀν τὸν Δία ἔρωται:

εἰ μὲν κ’ αἰνήσωσι Διός μεγάλοιο τομούροι,

αὐτὸς τε κτανέω, τοὺς τ’ ἄλλους πάντας ἀνώξων

εἰ δὲ κ’ ἀποτρέπῃσι θεοῖς, παύεσθαι ἄνωγα.

βέλτιον γὰρ εἶναι τομούροις ἡ θέμιστας γράφειν

οὐδαμοὶ γοῦν τὰ μαντεῖα θέμιστας λέγεσθαι παρὰ

τῷ ποιητῇ, ἀλλὰ τὰς βουλὰς καὶ τὰ πολιτεύματα καὶ νομοθετήματα τομούροις δ’ εἰρήσθαι ἐπὶ

c 329 τετμημένους τομαρούρους, 1 οἴον τομαροφύλακας.

οἱ μὲν οὖν νεώτεροι λέγονται τομούροις, παρ’ 2 ὁμήρῳ δὲ ἀπλούστερον δεῖ δέχεσθαι θέμιστας,

καταχρηστικῶς καὶ βουλὰς, τὰ προστάγματα καὶ τὰ βουλήματα τὰ μαντικά, καθάπερ καὶ τὰ νόμιμα.

tοιούτων γὰρ καὶ τὸ

ἐκ δρυός ψυκόμοιο Διὸς βουλὴν ἐπακούσαι.

12. Καὶ ἄρχας μὲν οὖν ἄνδρες ἦσαν οἱ προφητεύοντες καὶ τοῦτο ἕσος καὶ ὁ ποιητὴς ἐμβαίνει

ὑποφήτας γὰρ καλεί, ἐν οἷς τάπτουτο καὶ οἱ προφῆται ὑστερον δ’ ὑπεδέιχθησαν τρεῖς γραίια,

ἐπειδὴ καὶ σύνναι τῷ Διῷ προσπαθεῖν θη καὶ Ἡ Διώνη.

Σοῦίδας μὲν τοῖς Θετταλοῖς μυθῶδεις λόγους προσχαριζόμενος, ἐκεῖθεν τῇ φήσιν εἶναι

τὸ ἱερὸν μετευνημένον ἐκ τῆς περὶ Σκοτούσαν

1 τομαρούρους, Corais, for τμάρους, which Meineke deletes.
2 παρ’, Tzschucke inserts; so the later editors.
GEOGRAPHY, 7. 7. II-12.

woeers not to attack Telemachus until they inquire of Zeus: “If the tomouroi of great Zeus approve, I myself shall slay, and I shall bid all the rest to aid, whereas if god averts it, I bid you stop.”¹ For it is better, they argue, to write “tomouroi” than “themistes”; at any rate, nowhere in the poet are the oracles called “themistes,” but it is the decrees, statutes, and laws that are so called; and the people have been called “tomouroi” because “tomouroi” is a contraction of “tomarouroi,” the equivalent of “tomarophylakes.”² Now although the more recent critics say “tomouroi,” yet in Homer one should interpret “themistes” (and also “boulai”) in a simpler way, though in a way that is a misuse of the term, as meaning those orders and decrees that are oracular, just as one also interprets “themistes” as meaning those that are made by law. For example, such is the case in the following: “to give ear to the decree³ of Zeus from the oak-tree of lofty foliage.”⁴

12. At the outset, it is true, those who uttered the prophecies were men (this too perhaps the poet indicates, for he calls them “hypophetae,”⁵ and the prophets might be ranked among these), but later on three old women were designated as prophets, after Dione also had been designated as temple-associate of Zeus. Suidas,⁶ however, in his desire to gratify the Thessalians with mythical stories, says that the temple was transferred from Thessaly, from the part of Pelasgia which is about Scotussa (and

³ “Boulâ.”
⁴ Odyssey 14. 328.
⁵ “interpreters.”
⁶ Little is known of this Suidas except that he wrote a History of Thessaly and a History of Euboëa.
Πελασγίας ἐστι δ' ἡ Σκοτούσσα τῆς Πελασγιώτιδος Θετταλίας συνακολουθήσαι τε γυναίκας τὰς πλείστας, ὃν ἀπογόνους εἶναι τὰς νῦν προφήτιδας; ἀπὸ δὲ τούτου καὶ Πελασγικὸν Δία κεκλησθαί· Κινέας δ' ἔτι μυθωδέστερον. . . .
Scotussa does belong to the territory called Thessalia Pelasgiotis), and also that most of the women whose descendants are the prophetesses of to-day went along at the same time; and it is from this fact that Zeus was also called "Pelasgian." But Cineas tells a story that is still more mythical...
1. Κινέας δὲ φησι πόλιν ἐν Θετταλίᾳ εἶναι καὶ φηγοῦ καὶ τὸ τοῦ Διὸς μαντεῖον εἰς Ἐπειρον μετενεχθήναι. (Stephanus Byzantinus s.v. Ἀδωνις.)

1a. "Πιν δὲ πρῶτον περὶ Σκοτοῦσαν πόλιν τῆς Πελασγιώτιδος τῷ χρηστῆριον ἐμπροσθέντος δὲ ὑπὸ των τοῦ δένδρου, μετενέχθη κατὰ χρη-

1 Corais and Groskord offer only 27 Fragments; Kramer has 57, his numbers running from 1 to 58 inclusive, except that number 42 is missing; Müller-Dübner have the same 57, though they correct the numbering from 42 to 57; Meineke, like Kramer, has no number 42, but changes Kramer’s 1 to 1a and inserts seven new fragments, 1, 11a, 16a, 16b, 23a, 58a, and 58b (the last two being 59 and 60 in the present edition). The present editor adds 28 more. Of these, five (1b, 16c, 27a, 55a, 61) are quotations from Strabo himself; nine (11b, 20a, 21a, 21b, 45a, 47a, 51a, 55b, 58) are from Stephanus Byzantinus; twelve (1c, 12a, 15a, 16d, 16e, 25a, 44a, 47b, 50a, 62, 63, 64) are from the notes of Eustathius on the Iliad and Odyssey; and two (65, 66) from his notes on the geographical poem of Dionysius Periegetes. All these fragments from Eustathius, except no. 62, are citations from “the Geographer,” not from “Strabo,” and so is 23a, which Meineke inserted; but with the help of the editor, John Paul Pritchard, Fellow in Greek and Latin at Cornell University, starting with the able articles of Kunze on this subject (Rheinisches Museum, 1902, LVII, pp. 43 ff. and 1903, LVIII, pp. 126 ff.), has established beyond all doubt that “the Geographer” is “Strabo,” and in due time the complete proof will be published. To him the editor is also indebted.

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FRAGMENTS OF BOOK VII

The rest of Book VII, containing the description of Macedonia and Thrace, has been lost, but the following fragments, gathered chiefly from the Vatican and Palatine Epitomes and from Eustathius, seem to preserve most of the original matter.¹

1. Cineas says that there was a city in Thessaly,² and that an oak-tree and the oracle of Zeus were transferred from there to Epeirus.

1a. In earlier times the oracle was in the neighbourhood of Scotussa, a city of Pelasgiotis; but when the tree was set on fire by certain people the oracle was transferred in accordance with an oracle which

for fragment no.66 (hitherto unnoticed, we believe), and for the elimination of certain doubtful passages suggested by Kunze. Meineke’s numbers, where different from those of the present edition, are given in parentheses.

² Manuscript A has already lost a whole quaternion (about 13 Casaubon pages = about 26 Greek pages in the present edition) in each of two places, namely, from ἡ Λιβύη (2. 5. 26) to ἐπὶ αὐτῆς (3. 1. 6) and from καθ’ αὐτοῦ (5. 3. 2) to περίπειρας ἐφαύλλος (5. 4. 3). In the present case A leaves off at μετὰ δὲ (7. 7. 5) and resumes at the beginning of Book VIII.

Assuming the loss of a third quaternion from A, and taking into account that portion of it which is preserved in other manuscripts, Ὅγχησμον (7. 7. 5) to μεθωδέστερον (7. 7. 12), only about one-sixth of Book VII is missing; and if this be true, the fragments herein given, although they contain some repetitions, account for most of the original matter of the missing one-sixth.

³ i.e. a city called Dodona.
σμοῦ τοῦ Ἀπόλλωνος ἐν Δωδώνῃ. ἔχρησμόδει δ' οὖ διὰ λόγων, ἀλλὰ διὰ τινῶν συμβόλων, ὅσπερ τὸ ἐν Λιβύῃ Ἀμμωνιακόν. ἦσος δὲ τινα πτήσιν αἰ τρεῖς περιστεραὶ ἐπέτοντο ἐξαίρετον, ἐξ ὧν αἱ ἱέρειαι παρατηροῦμενα προεθέσπιζον. φασὶ δὲ καὶ κατά τὴν τῶν Μολοττῶν καὶ Θεσπρωτῶν γῆς τταν τὰς γραίας πελίας καλεῖσθαι καὶ τοὺς γέροντας πελίους. καὶ ἦσος οὐκ ὁρνα ἦσαν αἱ θρυλοῦμεναι πελείῳδες, ἀλλὰ γυναῖκες γραίαι τρεῖς περὶ τὸ Ιερόν σχολαίζουσαι. (Ἐρί- 
томε εἰδελα.)

1b. Τῆς δὲ Σκοτούσσης ἐμνήσθημεν καὶ ἐν τοῖς περὶ Δωδώνης λόγοις καὶ τοῦ μαντείου τοῦ ἐν Θετταλίᾳ, διότι περὶ τούτων ὑπήρξε τὸν τόπον. (Strabo 9. 5. 20.)

1c. Ἱερὰ δὲ κατὰ τὸν Γεωγράφον δρῶς τιμᾶται ἐν Δωδώνῃ, ἀρχαιότατον ὑπολειψθεῖσα φυτῶν καὶ πρῶτον τροφὴν ἀνθρώπως παρασχοῦν. ὅ δ' αὐτὸς καὶ εἰς τὰς ἐκεῖ λεγομένας μαντικὰς πελείας φησίν ὅτι αἱ πέλειαι εἰς οἰνονοσκόπαν ὑπονοοῦνται, καθά καὶ κορακομάντεις ἦσαν τινες. (Eustathius on Od. 14. 327.)

2. "Ὅτι κατὰ Θεσπρωτῶν. καὶ Μολοττῶν τὰς γραίας πελίας καὶ τοὺς γέροντας πελίους, καθώπερ καὶ παρὰ Μακεδόνων πελειώνας γοῦν καλούσιν ἐκείνους τοὺς ἐν τιμαῖς, καθά παρὰ Λάκωσι καὶ Μασσαλίωταις τοὺς γέροντας, οἵτε καὶ τὰς ἐν τῇ Δωδώναιᾳ δρῶς μεμυθευότας πελείας φασίν. (Ερί- 
томε Βατίκανα.)

1 πελίας, Kramer and later editors, for πελείας (MSS.); cp. Eustathius (on Od. 14. 327) and Hesychius (σ.υπ. πέλειας and πελείους).
Apollo gave out at Dodona. However, he gave out the oracle, not through words, but through certain symbols, as was the case at the oracle of Zeus Ammon in Libya. Perhaps there was something exceptional about the flight of the three pigeons from which the priestesses were wont to make observations and to prophesy. It is further said that in the language of the Molossians and the Thesprotians old women are called "peliai" and old men "pelioi." And perhaps the much talked of Peleiaedes were not birds, but three old women who busied themselves about the temple.

1b. I mentioned Scotussa also in my discussion of Dodona and of the oracle in Thessaly, because the oracle was originally in the latter region.

1c. According to the Geographer, a sacred oak-tree is revered in Dodona, because it was thought to be the earliest plant created and the first to supply men with food. And the same writer also says in reference to the oracular doves there, as they are called, that the doves are observed for the purposes of augury, just as there were some seers who divined from ravens.

2. Among the Thesprotians and the Molossians old women are called "peliai" and old men "pelioi," as is also the case among the Macedonians; at any rate, those people call their dignitaries "peligones" (compare the "gerontes" among the Laconians and the Massaliotes). And this, it is said, is the origin of the myth about the pigeons in the Dodonaean oak-tree.

1 "Pigeons."
2 The senators at Sparta were called "gerontes," literally "old men," "senators."
3 Cp. 4. 1. 5.
3. "Οτι ἡ παροιμία, Τὸ ἐν Δωδῶνῃ χαλκείῳ, ἐντεῦθεν ὄψιμασθήν χαλκείῳ ὁμ ἐν τῷ ἱερῷ, ἔχουν ὑπερκείμενον ἀνδριάντα, κρατοῦσιν μᾶςτρια χαλκήν, ἀνάθημα Κορκυραίων· ἢ δὲ μάστιξ ἡν τριπλῆ, ἀλυσιδωτῆ, ἀπηρτημένους ἔχουσα εἷς αὐτῆς ἀστραγάλους, οἱ πλήττοντες τὸ χαλκείῳ συνεχός, ὅποτε αἰωροῦντο ύπὸ τῶν ἄνεμων, μακροῦς ἤχους ἀπειργάζοντο, ἐως ὁ μετρῶν τῶν χρόνων ἀπὸ τῆς ἀρχῆς τοῦ ἤχου μέχρι τέλους καὶ ἐπὶ τετρακώσια προέλθον· οὐθὲν καὶ ἡ παροιμία ἐλέγχη, Ἡ Κερκυραίων μᾶστιξ. (Epit. Ne.)

4. Ἡ δὲ Παιονία τούτως μὲν ἐστὶ πρὸς ἤπω τοῖς ἔθνεσιν, πρὸς δύσιν δὲ τοῖς Θρακίων ὅρεσιν, πρὸς άρκτον δὲ ὑπέρκειται τοῖς Μακεδοσι, διὰ Γορτυνίου πόλεως καὶ Στόβων ἔχουσα τὰς εἰς βολὰς ἐπὶ τὰ πρὸς. (ἐδ’ ὁ Ἀδείως ρέων δυσείσβολον ποιεῖ τὴν Μακεδονίαν ἐκ τῆς Παιονίας, ὡς ὁ Πηνεῖος διὰ τῶν Τεμπῶν φερόμενος ἀπὸ τῆς Ἑλλάδος αὐτῆς ἔρυμνοι), πρὸς νότον δὲ τοῖς Ἀυταριάταις καὶ Δαρδανίοις καὶ Ἀρδιαίοις ὀμορεῖ ἐκτέταται δὲ καὶ μέχρι Στρυμόνος ἡ Παιονία.
(Επιτ. Βυτ.)

5. "Οτι ὁ Ἀλεάκρμων εἰς τὸν Θερμαίον κόλπον ἤρει. (Επιτ. Βυτ.)

6. Ἡ δὲ ὁ Ὀρεστὶς πολλή, καὶ ἄρος ἐχει μέγα

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1 Between πρὸς and δὲ ὁ the MSS. leave a space for about ten letters. Kramer conjectures τὴν Πέλλαν and Tafel οὐτον στενά (see footnote to translation).
2 δὲ, after νότον, Kramer inserts; so the later editors.

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1 The phrase was used in reference to incessant talkers (Stephanus Byzantinus, s.v. Δωδῶνῃ).
3. The proverbial phrase, "the copper vessel in Dodona," originated thus: In the temple was a copper vessel with a statue of a man situated above it and holding a copper scourge, dedicated by the Corecyraeans; the scourge was three-fold and wrought in chain fashion, with bones strung from it; and these bones, striking the copper vessel continuously when they were swung by the winds, would produce tones so long that anyone who measured the time from the beginning of the tone to the end could count to four hundred. Whence, also, the origin of the proverbial term, "the scourge of the Corecyraeans."

4. Paeonia is on the east of these tribes and on the west of the Thracian mountains, but it is situated on the north of the Macedonians; and, by the road that runs through the city Gortynium and Stobi, it affords a passage to . . . (through which the Axios flows, and thus makes difficult the passage from Paeonia to Macedonia—just as the Peneius flows through Tempe and thus fortifies Macedonia on the side of Greece). And on the south Paeonia borders on the countries of the Autariatae, the Dardanii, and the Ardiaei; and it extends as far as the Strymon.

5. The Haliacmon flows into the Thermaean Gulf.

6. Orestis is of considerable extent, and has a

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2 Gortynium (or Gortynia) was situated in Macedonia, to the south of the narrow pass now called "Demir Kapu," or (in Bulgarian) "Prusak."
3 Now Sirkovo, to the north of the Demir Kapu Pass.
4 The words to be supplied here are almost certainly "the narrow pass on the south."
5 The Vardar.
6 The Vistritza.
μέχρι τοῦ Κόρακος τῆς Αἰτωλίας καθήκουν καὶ τοῦ Παρνασσοῦ, περιοικούσι δ' αυτοὶ τε Ὀρέσται καὶ Τυμφαίοι καὶ οἱ ἑκτὸς ᾨσθμοὺ Ἑλληνες οἱ περὶ Παρνασσὸν καὶ τὴν Οἴτην καὶ Πίνδον. ἐνὶ μὲν δὲ κοινῷ ὑπόματι καλεῖται Βοίων τὸ ὄρος, κατὰ μέρη δὲ πολυώνυμον ἔστων. φασὶ δ' ἀπὸ τῶν ὑψηλοτάτων σκοπιῶν ἀφόροσθαι τὸ τε Αἰγαίον πέλαγος καὶ τὸ Ἀμβρακικὸν καὶ τὸ Ἰόνιον, πρὸς ὑπερβολὴν, οἵματι, λέγοντες. καὶ τὸ Πτελεόν ἱκανῶς ἔστων ἐν ὑψεί τὸ περικείμενον τῷ Ἀμβρακικῷ κόλπῳ, τῇ μὲν ἐκτεινόμενον μέχρι τῆς Κερκυραίας, τῇ δ' ἐπὶ τὴν κατὰ Δευκάδα βάλαισαν. (Epit. Val.)
7. Ὀτι ἔπι γέλωτι ἐν παροιμίας μέρει γελᾶται Κέρκυρα ταπεινωθείσα τοῖς πολλοῖς πολέμοις. (Epit. Val.)
8. Ὀτι ἡ Κόρκυρα τὸ παλαιὸν εὐτυχῆς ὑπὸ καὶ δύναμιν ναυτικὴν πλείστην εἶχεν, ἀλλ' ὑπὸ πολέμων τινῶν καὶ τυράννων ἐφθαρῆ καὶ ὤστερον ὑπὸ Ῥωμαίων ἑλευθερωθείσα οὐκ ἐπηνεῦθη, ἀλλ' ἐπὶ λοιπών παροιμίαν ἔλαβεν· ἑλευθέρα Κόρκυρα, χέζ' ὅπου θέλεις. (Epit. ed.)
9. Δοιπετὴ δ' ἐστὶ τῆς Ἑυρώπης ὑπὸ τε Μακεδονία καὶ τῆς Ἡράκης τὰ συνεχὴ ταύτῃ μέχρι Βυζαντίου καὶ Ἡ Ἑλλάς καὶ αἱ προσεχεῖς νήσοι. ἐστὶ μὲν οὖν Ἑλλάς καὶ Ἡ Μακεδονία· ὡνὶ μὲν τῇ φύσει τῶν τόπων ἀκολουθοῦντες καὶ τῇ σχῆματι χωρίς ἐγκαταθεμεν αὐτὴν ἀπὸ τῆς ἄλλης Ἑλλάδος τάξαι καὶ συνάφεια πρὸς τὴν ὁμορον αὐτῇ Ἡράκην μέχρι τοῦ στόματος τοῦ Ἑυξείνου καὶ τῆς Προ-326
large mountain which reaches as far as Mount Corax in Aetolia and Mount Parnassus. About this mountain dwell the Orestae themselves, the Tymphaei, and the Greeks outside the isthmus that are in the neighbourhood of Parnassus, Oeta, and Pindus. As a whole the mountain is called by a general name, Boëum, but taken part by part it has many names. People say that from the highest peaks one can see both the Aegaean Sea and the Ambracian and Ionian Gulfs, but they exaggerate, I think. Mount Pteleum, also, is fairly high; it is situated around the Ambracian Gulf, extending on one side as far as the Coreylean country and on the other to the sea at Leucas.

7. Coreyra is proverbially derided as a joke because it was humbled by its many wars.

8. Coreyra in early times enjoyed a happy lot and had a very large naval force, but was ruined by certain wars and tyrants. And later on, although it was set free by the Romans, it got no commendation, but instead, as an object of reproach, got a proverb: "Coreyra is free, dung where thou wilt."

9. There remain of Europe, first, Macedonia and the parts of Thrace that are contiguous to it and extend as far as Byzantium; secondly, Greece; and thirdly, the islands that are close by. Macedonia, of course, is a part of Greece, yet now, since I am following the nature and shape of the places geographically, I have decided to classify it apart from the rest of Greece and to join it with that part of Thrace which borders on it and extends as far as the mouth of the Euxine and the Propontis. Then,

1 Vardusia.
ποιεῖται, εἶτα μετ' ὅλονα μέμνηται Κυψέλων καὶ τοῦ Ἑβρου\(^1\) ποταμοῦ. καταγράφει δὲ καὶ τι σχῆμα παραλληλόγραμμον, ἐν ὃ ἡ σύμπασα Μακεδονία ἐστίν. (Ἑπιτ. Βυτ.)

10. "Οτι ἡ Μακεδονία περιορίζεται ἐκ μὲν δυσμῶν τῇ παραλίᾳ τοῦ Ἀδρίου, εξ ἀνατολῶν δὲ τῇ παραλλήλῳ ταύτης μεσημβρινῇ γραμμῇ τῇ διὰ τῶν ἑκβολῶν Ἐβρου ποταμοῦ καὶ Κυψέλων πόλεως, εκ βορρᾶ δὲ τῇ νοομένῃ εὐθείᾳ γραμμῇ τῇ διὰ Βερτίσκου ὄρους καὶ Σκάρδου καὶ Ὀρβήλου καὶ Ροδόπης καὶ Λίμου· τὰ γὰρ ὀρη ταύτα, ἀρχόμενα ἀπὸ τοῦ Ἀδρίου, διοῖκει κατὰ εὐθείαν γραμμὴν ἐως τοῦ Εὐξείνου, ποιοῦτα χερ-ρόνησον μεγάλην πρὸς νότον, τῇ τῇ Θράκην ὅμοια καὶ Μακεδονίαν καὶ Ἡπειρον καὶ Ἀχαιαν ἐκ νότου δὲ τῇ Ἐγνατίᾳ ὁδῷ ἀπὸ Δυρραχίου πόλεως πρὸς ἀνατολῶς οἰόση τοῦ Θεσσαλονικέως· καὶ ἔστι τὸ σχῆμα τούτῳ τῆς Μακεδονίας παραλληλόγραμμον εὐγνωστα. (Ἑπιτ. εὐλ.)

11. "Οτι Ἡμαθία ἐκαλεῖτο πρότερον ἡ νῦν Μακεδονία. ἔλαβε δὲ τούτοις τούτῳ ὑπ' ἀρχαίου τινὸς τῶν ἑγεμόνων Μακεδονός. ἤν δὲ καὶ πόλις Ἡμαθία πρὸς θαλάσση. κατεῖχον δὲ τῇ χώρᾳ ταύτην Ἡπειρωτῶν τίνες καὶ Ἰλλυρίων, τὸ δὲ πλείστον Βοττίατοι καὶ Ῥακες· οἱ μὲν ἐκ Κρήτης, ὁς φασι, τὸ γένος ὄντες, ἑγεμόνα ἔχουσι Ἐ σύμφωνα καί Βόττωνα:4

1 Ἑβρου (myo), for Ἑβροῦ; so the editors.
2 οἰόση, Meineke, following Corais, emends to οἶοσι.
3 παραλληλόγραμμον, Meineke, following Corais, emends to παραλληλογράμμον.
4 Βόττωνα, Kramer and later editors, for Βόττωνα; op. Etym. Magn., p. 206, 6.
FRAGMENTS OF BOOK VII

a little further on, Strabo mentions Cypselus and the Hebrus River, and also describes a sort of parallelogram in which the whole of Macedonia lies.

10. Macedonia is bounded, first, on the west, by the coastline of the Adrias; secondly, on the east, by the meridian line which is parallel to this coastline and runs through the outlets of the Hebrus River and through the city Cypselus; thirdly, on the north, by the imaginary straight line which runs through the Bertiscus Mountain, the Scardus, the Orbelus, the Rhodope, and the Haemus; for these mountains, beginning at the Adrias, extend on a straight line as far as the Euxine, thus forming towards the south a great peninsula which comprises Thrace together with Macedonia, Epeirus, and Achaea; and fourthly, on the south, by the Egnatian Road, which runs from the city Dyrrhachium towards the east as far as Thessalonicea. And thus the shape of Macedonia is very nearly that of a parallelogram.

11. What is now called Macedonia was in earlier times called Emathia. And it took its present name from Macedon, one of its early chieftains. And there was also a city Emathia close to the sea. Now a part of this country was taken and held by certain of the Epeirote and the Illyrians, but most of it by the Bottiaci and the Thracians. The Bottiaci came from Crete originally, so it is said, along with Botton as chieftain. As for the Thracians,

1 It is uncertain what mountain Strabo refers to (see Pauly-Wissowa, s.v. "Bertiskos").
2 Now the Char-dagh.
3 Now the Perim-dagh.
4 Now the Despoto-dagh.
5 Now the Balkan Mountains.
6 See 7. 7. 4.
7 Cp. 7. 7. 8.
8 Cp. 6. 3. 2.

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STRABO

Θορακων δὲ Πιερες μὲν ἐνέμοντο τὴν Πιερίαν καὶ τὰ περὶ τὸν Ὄλυμπον, Παίονες δὲ τὰ 1 περὶ τὸν Ἀξιόν ποταμὸν καὶ τὴν καλομένην διὰ τὸ τοῦ Ἀμφαξίτην, Ἡδωνοὶ δὲ καὶ Βισάλται τὴν λουτῆν μέχρι Στρυμόνος· ὁν οἱ μὲν αὐτὸ τὸ τοῦτο προσηγορεύοντο Βισάλται, Ἡδωνῶν δὲ οἱ μὲν Μυγδόνες, οἱ δὲ Ἡδωνες, οἱ δὲ Σιδώνες. τοὺς δὲ πάντων οἱ Ἀργεάδαι καλούμενοι κατέστησαν κύριοι καὶ Χαλκιδεῖς οἱ ἐν Εὐβοία. ἐπήλθον δὲ καὶ Χαλκιδεῖς οἱ ἐν Εὐβοίᾳ ἐπὶ τὴν τῶν Σιδῶνων καὶ συνάκισαν πόλεις ἐν αὐτῇ περὶ τριάκοντα, εἴς δὲ υπερέων ἐκβαλλόμενοι συνῆλθον εἰς μίαν οἱ πλείους αὐτῶν, εἰς τὴν Ὁλυμπὸν ἀνομάζοντο δὲ οἱ ἐπὶ Ἐράκης Χαλκιδεῖς. (Ἑρώτ. Βυτ.)

11α. Τὸ δὲ ἐθνικὸν τοῦ Βόττεια διὰ τοῦ Ἵ, ὡς Ἀστάβων ἐν ζ. καλεῖται δὲ ἀπὸ Βόττωνος Κρητὸς ἢ πόλις. (Ἑτυμολογικικὰ Μαγνητ., p. 206, 6.)

11β. Ἀμφαξίων· δύο μέρη λόγου. πόλις. 2 τὸ εὖ αὐτῶν Ἀμφαξίτης. Στράβων ἐβδόμη. (Stephanus Byzantinus under Ἀμφαξίων.)

12. Ὁτι Πηνειός μὲν ὄρεις τὴν κατώ καὶ πρὸς θαλάττη Μακεδονίαν ἀπὸ Θεταλίας καὶ Μαγνησίας, Ἀλιάκμων δὲ τὴν ἄνω, καὶ ἐπὶ τοὺς

1 τὰ, before περὶ, Kramer inserts; so Meincke.
2 πόλις (cod. Vossianus), Jones, for ποταμός (cp. Pauly-Wissowa, s. v. "Amphaxitis").

1 The name appears to have been derived from the Macedonian Argos, i.e. Argos Oresticum (7. 7. 8).
2 i.e. the name of the tribe which corresponds to the name of the city.

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the Pieres inhabited Pieria and the region about Olympus; the Paones, the region on both sides of the Axius River, which on that account is called Amphaxitis; the Edoni and Bisaltae, the rest of the country as far as the Strymon. Of these two peoples the latter are called Bisaltae alone, whereas a part of the Edoni are called Mygdones, a part Edones, and a part Sithones. But of all these tribes the Argeadae, as they are called, established themselves as masters, and also the Chalcidians of Euboea; for the Chalcidians of Euboea also came over to the country of the Sithones and jointly peopled about thirty cities in it, although later on the majority of them were ejected and came together into one city, Olynthus; and they were named the Thracian Chalcidians.

11a. The ethnic of Botteia is spelled with the i, according to Strabo in his Seventh Book. And the city is called after Botton the Cretan.


12. The Peneius forms the boundary between Lower Macedonia, or that part of Macedonia which is close to the sea, and Thessaly and Magnesia; the Haliacmon forms the boundary of Upper Macedonia; and the Haliacmon also, together with the Erigon

3 "A city in Macedonia" (Etymologicum Magnum, s.v.)
4 i.e. not with the e, as is Botáteis the ethnic of Bótera (see Etym. Magn., l.c.), but with the i, as is Botíaís.
5 s. Botteia.
6 The country was called "Bottiaca" (6. 3. 6), "Bottia," and "Bottiacis," and the inhabitantis "Bottiae" (6. 3. 2). See Pauly-Wissowa, s. wv. Bóteria and Bottikh; and Meritt, Am. Jour. Arch., 1923, pp. 336 ff.
7 i.e. the preposition "amphi" ("on both sides of") and the noun "Axius" (the "Axius" River).
'Ηπειρώτας καὶ τοὺς Παιονίας καὶ αὐτὸς καὶ ὁ Ἑρύγων καὶ ὁ Ἀξιός καὶ ἔτεροι. (Ἐπιτ. Βατ.)

12α. Εἰ γὰρ κατὰ τὸν Γεωγράφον ἀπὸ Πηλίου καὶ Πηνείων τῶν Θεταλικῶν πρὸς μεσόγαιαν παράκειται Μακεδόνες μέχρι Παιονίας καὶ τῶν Ἡπειρωτικῶν ἔθνων, ἐκ δὲ Παιόνων συμμαχίαν ἐν Τροίᾳ εἶχον οἱ Ἑλληνες, δυσχέρας νοησαί τοῖς Τρωσίων ἐλθεῖν συμμαχίαν ἐκ τῶν ῥηθέντων πορρωτέρω Παιόνων. (Εὐσταθίους on Ιλιαδ 2. 848.)

13. Ὅτι ἐστὶ τῆς παραλίας τῆς Μακεδονικῆς ἀπὸ τοῦ μυχοῦ τοῦ Θερμαίου κόλπου καὶ Θεσσαλονίκειας ἢ μὲν τεταμένη πρὸς νότου μέχρι Σουύνου, ἢ δὲ πρὸς ἐσωτερικαὶ τῆς Θράκης χερσονήσου, γωνίαν τινὰ ποιοῦσα κατὰ τῶν μυχῶν. εἰς ἔκατερον δὲ καθεκούσης τῆς Μακεδονίας, ἀπὸ τῆς προτέρας λεχθείσης ἄρκτέων. τὰ μὲν δὴ πρῶτα μέρη τὰ περὶ Σουύνου ὑπερκειμένην ἔχει τὴν 'Αττικὴν σὺν τῇ Μεγαρικῇ μέχρι τοῦ Κρησσίου κόλπου. μετὰ δὲ ταῦτα ἡ Βοιωτικὴ ἐστὶ παραλία ἢ πρὸς Εὔβοιαν ὑπερκειμένη δὲ αὐτῆς ἡ Λοιπὴ Βοιωτία ἐπὶ δύσιν παράλληλος τῇ 'Αττικῇ. λέγεται δὲ καὶ τὴν Ἐγνατίαν ὅδον τελευτάν εἰς Θεσσαλονίκειαν ἀπὸ τοῦ 'Ιονίου κόλπου. (Ἑρίτ. Βατ.)

14. Τῶν ταυτών, φησὶ, ἀφορισμένων πρῶτος τοὺς περὶ Πηνείων οἰκούντας καὶ τὸν Ἄλδικμονα πρὸς θαλάττη. ἰδὲ δὲ ὁ Πηνείος ἐκ τοῦ Πίνδου ὄρους διὰ μέσης τῆς Θεταλίας πρὸς ἐσωτερικαὶ δὲ τὰς τῶν Λάππων πόλεις καὶ Περραιβῶν τινας

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1 See Strabo.
2 Cp. 7. 3. 19.
and the Axius and another set of rivers, form the boundary of the Epeirotes and the Paeonians.

12a. For if, according to the Geographer, Macedonia stretches from the Thessalian Pelion and Peneius towards the interior as far as Paeonia and the Epeirote tribes, and if the Greeks had at Troy an allied force from Paeonia, it is difficult to conceive that an allied force came to the Trojans from the aforesaid more distant part of Paeonia.

13. Of the Macedonian coastline, beginning at the recess of the Thracian Gulf and at Thessaloniceia, there are two parts—one extending towards the south as far as Sunium and the other towards the east as far as the Thracian Chersonese, thus forming at the recess a sort of angle. Since Macedonia extends in both directions, I must begin with the part first mentioned. The first portion, then, of this part—I mean the region of Sunium—has above it Attica together with the Megarian country as far as the Crisanian Gulf; after this is that Boeotian coastline which faces Euboea, and above this coastline lies the rest of Boeotia, extending in the direction of the west, parallel to Attica. And he¹ says that the Egnatian Road, also, beginning at the Ionian Gulf, ends at Thessaloniceia.

14. As for the ribbon-like³ stretches of land, he³ says, I shall first mark off the boundary of the peoples who live in the one which is beside the sea near the Peneius and the Haliacmon. Now the Peneius flows from the Pindus Mountain through the middle of Thessaly towards the east; and after it passes through the cities of the Lapithae and some cities of the Perrhaebians, it reaches Tempe,
συνάπτει τοὺς Τέμπεσιν παραλάβον πλείους ποταμούς, διὸ καὶ οἱ Εὐρώπων, οὐ Τιταρήσιοι εἶπεν ὁ ποιητής, τὰς πηγὰς ἔχοντα ἀπὸ τοῦ Τιταρίου ὄρους συμφυούς τῷ Ὀλύμπῳ, ὁ κἀκεῖθεν ἀρχεται διορίζει τὴν Μακεδονίαν ἀπὸ τῆς Θεσσαλίας. ἦστι γὰρ τὰ Τέμπη στενὸς αὐλῶν μεταξὺ Ὀλύμπου καὶ Ὀσσης. φέρεται δ' ὁ Πηνεῖος ἀπὸ τῶν στενῶν τούτων ἐπὶ στάδιος τετταράκοντα, εὖ ἀριστερῶς μὲν ἔχον τῶν Ὀλυμπῶν, Μακεδονικῶν ὄρων μεταφρότατον, εὖ δὲ δεξίῳ τῇ Ὀσσαν, πλησίου τῶν ἐκβολῶν τοῦ ποταμοῦ. ἐπὶ μὲν δὲ ταῖς ἐκβολαῖς τοῦ Πηνείου ἐν δεξιᾷ Γυρτῶν ἱδρυται, Περραιβικὴ πόλις καὶ Μαγνήτις, εὖ Ἰππίθους τε καὶ Ἰβίων ἑβαδελευσαν, ὅπερεν δ' ὅσον στάδιον ἐκατόν τῆς Γυρτῶνος πόλεως Κρανών, καὶ φασιν, ὅταν εὐθὺς ὁ ποιητής "τὸ μὲν ἄρ' ἐκ Θράκης" καὶ τὰ ἔξις, Ἐφύρους μὲν λέγεσθαι τοὺς Κρανωνίους, Φλεγύνας δὲ τοὺς Γυρτωνίους. ἐπὶ δὲ διάτερα Ἠ Περσία. (Ἑπὶ. Βυτ.)

15. Ὅτι ὁ Πηνεῖος ποταμός, ἰὼν διὰ τῶν Τεμπῶν, καὶ ἄρχομενος ἀπὸ τοῦ Πάνδου ὄρους, καὶ διὰ μέσης Θεσσαλίας καὶ τῶν Λασιθῶν καὶ Περραιβῶν, διεχόμενος τε τῶν Εὐρωπῶν ποταμῶν, ὅν Ὁμήρος Τιταρήσιοι ἀνόμασε, διορίζει Μακεδονίαν μὲν πρὸς Βορρᾶν, Θεσσαλίαν δὲ πρὸς νότον. αἱ δὲ τῶν Εὐρωπῶν ποταμῶν πηγαὶ ἐκ τοῦ Τιταρίου ὄρους ἄρχονται, ὁ ἐστὶ συνεχὲς τῷ Ὀλύμπῳ καὶ ἐστιν ὁ μὲν Ὀλυμπος τῆς Μακεδονίας, ἡ δὲ Ὀσσα τῆς Θεσσαλίας καὶ τῷ Πηλίου. (Ἑπὶ. Εἰλ.)

1 ἐν δὲ δεξίῳ τῆς Ὀσσαν, Kramer conjectures, from Eustathius (note on Ιliad 2. 750); Meineke inserts.
2 πλησίου, Jones inserts; ἑγγῶς, Kramer and Meineke.

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after having received the waters of several rivers, among which is the Europus, which the poet called Titaresius, since it has its sources in the Titarius Mountain; the Titarius Mountain joins Olympus, and thence Olympus begins to mark the boundary between Macedonia and Thessaly; for Tempe is a narrow glen between Olympus and Ossa, and from these narrows the Peneius flows for a distance of forty stadia with Olympus, the loftiest mountain in Macedonia, on the left, and with Ossa, near the outlets of the river, on the right. So then, Gyrton, the Perrhaebian and Magnetan city in which Peirithoüs and Ixion reigned, is situated near the outlets of the Peneius on the right; and the city of Crannon lies at a distance of as much as one hundred stadia from Gyrton; and writers say that when the poet says, "Verily these twain from Thrace" and what follows, he means by "Ephyri" the Crannonians and by "Phlegyae" the Gyrtonians. But Pieria is on the other side of the Peneius.

15. The Peneius River rises in the Pindus Mountain and flows through Tempe and through the middle of Thessaly and of the countries of the Lapithae and the Perrhaebians, and also receives the waters of the Europus River, which Homer called Titaresius; it marks the boundary between Macedonia on the north and Thessaly on the south. But the source-waters of the Europus rise in the Titarius Mountain, which is continuous with Olympus. And Olympus belongs to Macedonia, whereas Ossa and Pelion belong to Thessaly.

1 Iliad 2. 751. 2 Iliad 13. 301. 3 Including Lower Macedonia (op. Frag. 12).

3 ἐβασιλεύσαν, Eustathius (note on Iliad 2. 752), for ἐβασιλεύσεν; so Meineke.

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15a. Ἀρχεται δὲ κατὰ τοῦ Γεωγράφου ἐκ Πίνδου ὄρους ὁ Πηνειός, περὶ δὲ οἱ Περραιβοῖς. . . περὶ δὲ Πηνειοῦ καὶ ταύτα ἐν ταῖς τοῦ Στράβωνος φέρεται. Πηνειῶν ἀρχεται ἐκ Πίνδου ἐν ἀριστερᾷ δὲ ἀφεὶς Τρίκκην φέρεται περὶ Ἀστρακαὶ Λάρισαν καὶ τοὺς ἐν Θετταλία δεξάμενος ποταμοὺς πρόεισι διὰ τῶν Τεμπῶν, καὶ ὅτι διὰ μέσης ῥέει Θετταλίας πολλοὺς δεχόμενος ποταμοὺς, καὶ ὅτι Πηνειοῦ φέρεται ἐν ἀριστερᾷ μὲν ἔχουν Ὀλύμπου, ἐν δεξιᾷ δὲ Ὀσσαν. ἐπὶ δὲ ταῖς ἐκβολαῖς τοῦ Πηνειοῦ ἐν δεξιᾷ Μαγνήτης πόλις ἡ Γυρτῶν, ἐν ἧ Πειρίδοις καὶ Ίξιῶν ἐβασίλευσαν ἀπέχει δὲ αὐτής οὔ πολὺ πόλις Κραννών, ής οἱ πολίται Ἕφυροι ἑτερωνύμως, ὡς καὶ οἱ τῆς Γυρτῶνος Φλεγάναι. (Eustathius on Πίν. 2, 750.)

16. Ὁτι ὑπὸ ταῖς ὑπωρείαις τοῦ Ὀλύμπου παρὰ τὸν Πηνειόν ποταμὸν Γυρτῶν ἐστιν, πόλις Περραιβικῆ καὶ Μαγνήτης, ἐν ᾧ Πειρίδοις τε καὶ Ίξιῶν ἡρζαν. ἀπέχει δὲ ἐκατὸν τῆς Γυρτῶνος Κραννών, καὶ φασιν, ὅταν εἴπῃ ὁ ποιητὴς "τῷ μὲν ἄρ' ἐκ Θρῆκης," Ἕφυροις μὲν λέγεσθαι τοὺς Κραννώνους, Φλεγάνας δὲ τοὺς Γυρτώνους. (Epit. ed.)

16a. Ἀπέχει δὲ σταδίους ἐκατὸν Γυρτῶνος Κραννῶν πόλις, ὡς φησι Στράβων. (Stephanus under Κραννῶν.)

16b. Ὁμόλοις πόλις Μακεδονίας καὶ Μαγνησίας. Στράβων ἐβδόμη. (Stephanus under Ὁμόλοιν.)

16c. Εἴρηται ἐν τοῖς Μακεδονικοῖς διότι ἐστὶν (scil. τὸ Ὁμόλοιν) πρὸς τὴν Ὁσσαν παρὰ τὴν 336
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15a. The Peneius rises, according to the Geographer, in that part of the Pindus Mountain about which the Perrhaebians live. . . . And Strabo also makes the following statements concerning the Peneius: The Peneius rises in the Pindus; and leaving Tricca on the left it flows around Atrax and Larissa, and after receiving the rivers in Thessaly passes on through Tempe. And he says that the Peneius flows through the centre of Thessaly, receiving many rivers, and that in its course it keeps Olympus on the left and Ossa on the right. And at its outlets, on the right, is a Magnetan city, Gyrton, in which Peirithoüs and Ixion reigned; and not far from Gyrton is a city Cramnon, whose citizens were called by a different name, "Ephyri," just as the citizens of Gyrton were called "Phlegyae."

16. Below the foot-hills of Olympus, along the Peneius River, lies Gyrton, the Perrhaebian and Magnetan city, in which Peirithoüs and Ixion ruled; and Cramnon is at a distance of one hundred stadia from Gyrton, and writers say that when the poet says, "Verily these twain from Thrace," he means by "Ephyri" the Cramnonians and by "Phlegyae" the Gyrtonians.1

16a. The city of Cramnon is at a distance of one hundred stadia from Gyrton, according to Strabo.

16b. Homolium, a city of Macedonia and Magnesia. Strabo in his Seventh Book.

16c. I have said in my description of Macedonia that Homolium is close to Ossa and is where the


1 δὲ ἐκ τῆς Γυρτῶν (as in Stephanus, s.v. Κραννοῦ), for ἐ' ἐκ τῆς Τύρρηνος; so other editors, including Meineke.
άρχην τῆς τοῦ Πηνειοῦ διὰ τῶν Τεμπῶν διέκβολης. (Strabo, 9. 5. 22.)

16d. Διάφοροι δὲ ἔφυραν, εἰπέρ ὁ Γεωγράφος καὶ εἰς ἐννέα ταύτας μετρεῖ. (Eustathius on Iliad 2. 659.)

16c. Γυμνῶν δὲ πόλεως λέγει (sc. ὁ Γεωγράφος) Μαγνήτων πρὸς ταῖς τοῦ Πηνειοῦ ἐκβολαίς. (Eustathius on Iliad 13. 301; see also Strabo 9. 5. 19.)

17. "Οτι τὸ Δίον ἡ πόλις οὐκ ἐν τῷ αἰγιαλῷ τοῦ Θερμαίου κόλπου ἐστὶν ἐν ταῖς ὑπωρείαις τοῦ Ὀλύμπου, ἀλλ' ὥσον ἐπτά ἀπέχει σταδίους, ἡ ἡ πόλις τὸ Δίον κώμην πλησιόν Πίμπλειαν, ἐνθα 'Ὀρφεὺς διέτριβεν. (Ερυτ. ed.)

18. "Οτι ὑπὸ τὸ Ὀλύμπωπ πόλεως Δίον. ἐξεῖ δὲ κώμην πλησιόν Πίμπλειαν ἐνταῦθα τὸν Ὄρφεα διατρίψαι φασὶ 1 τὸν Κίκονα, ἄνδρα γόητα ἀπὸ μουσικῆς ἁμα καὶ μάντικῆς καὶ τῶν περὶ τὰς τελετὰς ὀργιασμῶν ἀγωρεύοντα τὸ πρώτον, εἰτ' ἔδη καὶ μείζονων 2 ἀξιοῦντα ἕαυτῶν καὶ ἄχλον καὶ δύναμιν κατασκευαζόμενον τοὺς μὲν αὐτὸν ἕκουσιν ἀποδέχεσθαι, τινὰς δ' ὑπεδομένους ἐπιβουλή καὶ βίαν ἑπισυστάντας διαφθείραν αὐτῶν. ἐνταῦθα πλησίον καὶ τὰ Λείβηθρα. (Ερυτ. Βατ.)

19. "Οτι τὸ πολαίον οἱ μάντεις καὶ μουσικὴν εἰργάζοντο. (Ερυτ. ed.)

20. Ἔτερα δὲ τὸ Δίον αἰ τοῦ 'Αλλάκμονος ἐκβολαῖ: εἴτε Πύδνα, Μεθών, "Ἀλωρος καὶ ὁ Ἐρίγων ποταμὸς καὶ Λουδίας, ὁ μὲν ἐκ Τρικλάρων βέων

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1 φασὶ, Meineke emends to φησὶ.
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Peneius, flowing through Tempe, begins to discharge its waters.¹

16d. There were several different Ephyras, if indeed the Geographer counts as many as nine.²

16e. He (the Geographer) speaks of a city Gyrton, a Magnetan city near the outlets of the Peneius.

17. The city Dium, in the foot-hills of Olympus, is not on the shore of the Thermaean Gulf, but is at a distance of as much as seven stadia from it. And the city Dium has a village near by, Pimpleia, where Orpheus lived.

18. At the base of Olympus is a city Dium. And it has a village near by, Pimpleia. Here lived Orpheus, the Ciconian, it is said—a wizard who at first collected money from his music, together with his soothsaying and his celebration of the orgies connected with the mystic initiatory rites, but soon afterwards thought himself worthy of still greater things and procured for himself a throng of followers and power. Some, of course, received him willingly, but others, since they suspected a plot and violence, combined against him and killed him. And near here, also, is Leibethra.

19. In the early times the soothsayers also practised music.

20. After Dium come the outlets of the Haliaeacmon; then Pydna, Methone, Alorus, and the Erigon and Ladias Rivers. The Erigon flows from the country

¹ See 9. 5. 22, from which this Fragment is taken.
² Our text of Strabo mentions only seven. Benseler’s Lexicon names nine and Pauly-Wissowa eight.

² μεθόμεν, Eustathius (note on Ηπαθό 2. 506), for μεθόμα; so other editors, including Meineke.
δι' Ὀρεστῶν καὶ τῆς Πελλαίας, ἐν ἀριστερᾷ ὑφεις τὴν πόλιν καὶ συμβάλλων τῷ Ἀξιῷ. ὁ δὲ Λουδίας εἰς Πέλλαν ἀνάπλουν ἔχων σταδίων ἐκατόν καὶ ἐκκοσίμη. μέση δ' οὖσα ἡ Μεθώνη τῆς μὲν Πύδνης ὅσον τεταράκοντα σταδίων ἀπέχει, τῆς Ἀλώρου δὲ ἐξδομούσκητα. ἔστι δ' ἡ Ἀλώρος τὸ μυχαίτατον τοῦ Θερμαίου κόσμου. λέγεται δὲ Θεσσαλονίκεια διὰ τὴν ἐπιφάνειαν. τὴν μὲν οὖν Ἀλώρον Βοτταίκην νομίζουσι, τὴν δὲ Πύδναν Πειρείκην. Πέλλα ἐστὶ μὲν τῆς κατὰ Μακεδονίας, ἴδι Βοτταίαι κατείχος εἰναι ἄλλος ἡπό τῆς Μακεδονίας χρηματιστήριων. ἔχει δὲ τὴν πόλιν ἐκ μικρᾶς Φιλίππος, τραφεῖς ἐν αὐτῇ. ἔχει δ' ἀκραν ἐν ἱμάτια τῇ καλωμένῃ Λουδίᾳ. ἐκ ταύτης ὁ Λουδίας ἐκδίδωσι ποταμός, αὐτήν δὲ πληροῖ τοῦ Ἀξιοῦ τι ἀπόστασα. ὁ δὲ Ἀξιός ἐκδίδωσι μεταξὺ Χαλάστρας καὶ Θέρμης. ἐπικείμενος δὲ τῷ ποταμῷ τούτῳ χωρίον ἐρυμόν, ὁ νῦν μὲν καλεῖται Ἀβυδόν,"Ομήρος δ' Ἀμυδώνα καλεῖ, καὶ φησὶν τὸς Παλονας ἐντεύθεν εἰς Τροίαν ἐπικούρους ἐλθεῖν.

τηλόθεν ἐξ Ἀμυδώνος ἀπ' Ἀξιοῦ εὐφρένοντος. κατεσκάφη δ' ὑπὸ τῶν Ἀργεαδῶν. (Ἑπλ. Βαλ.)

1 Πελλαίας, Meineke emends to Πελαγονίας, following Tafel and Kramer. See footnote to translation.
2 The letters δι in διὰ have fallen out of the MSS.
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of the Triclari through that of the Orestae and through Pellaeia, leaves the city on the left, and meets the Axius; the Ludias is navigable inland to Pella, a distance of one hundred and twenty stadia. Methone, which lies between the two cities, is about forty stadia from Pydna and seventy from Alorus. Alorus is in the inmost recess of the Thermaean Gulf, and it is called Thessalonicea because of its fame. Now Alorus is regarded as a Bottiaean city, whereas Pydna is regarded as a Pierian. Pella belongs to Lower Macedonia, which the Bottiaeis used to occupy; in early times the treasury of Macedonia was here. Philip enlarged it from a small city, because he was reared in it. It has a headland in what is called Lake Ludias; and it is from this lake that the Ludias River issues, and the lake itself is supplied by an offshoot of the Axius. The Axius empties between Chalastra and Therma; and on this river lies a fortified place which now is called Abydon, though Homer calls it Amydon, and says that the Paeonians went to the aid of Troy from there, "from afar, out of Amydon, from wide-flowing Axius." The place was destroyed by the Argeadae.

But both this fragment and Frag. 22 contain other errors which seem to defy emendation (cp. C. Müller, Index Variarum Lectionis); for example, both make the Haliacmon empty between Dium and Pydna (and so does Ptolemaeus, 3. 12). But lack of space requires that this whole matter be reserved for special discussion.

3 The text as it stands seems impossible, for Thessalonicea, not Alorus, was in the innermost part of the gulf—unless, indeed, we assume that Strabo wrongly identified Alorus with Thessalonicea. In any case, we should probably interpret "it" as referring to "the Thermaean Gulf" and "its" as meaning "Thessalonicea's."

4 Op. Frag. 22. 5 Iliad 2. 849.
20a. Ἀβυδών, Ἀβυδόνος: χωρίον Μακεδονίας, ὡς Στράβων. (Stephanus Byzantinus, s.v. Ἀβυδόν.)

21. "Οτι ὁ Ἀξίδος θολερὸς ἰδί: ὁ δ' Ὀμηρος Ἀξίου κάλλιστον ὕδωρ φησίν, ἐσος διὰ τὴν πηγὴν τὴν καλουμένην Ἀλαν, ὃ καθαρώτατον ἐκδιδούσα ὕδωρ εἰς τούτον ἑλέγχει φαύλην ὑπάρχουσα τὴν νῦν φερομένην γραφὴν παρὰ τῷ ποιητῇ. μετὰ δὲ ὁ Ἀξίδος Ἑχέδωρος εἰς σταδίοις εἰκοσι' εἴτα Θεσσαλονίκεια Κασάνδρου 1 κτίσμα ἐν ἄλλοις τετταράκοντα καὶ ἡ Ἑγνατία ὁδός. ἐπονομάζει δὲ τὴν πόλιν ἀπὸ τῆς ἑαυτοῦ γυναικὸς Θεσσαλονίκης, Φιλίππου δὲ τοῦ Ἀμιντοῦ θυγατρός, καθελὼν τὰ ἐν τῇ Κροσίδε πολίσματα καὶ τὰ ἐν τῷ Θερμαίῳ κόλπῳ περὶ ἕξι καὶ εἰκοσι καὶ συνοικίσας εἰς ἐν' ὃ δὲ μιτρόπολις τῆς νῦν Μακεδονίας ἐστὶ. τῶν δὲ συνοικισθείσων ἦν Ἀπολλωνία καὶ Χαλάστρα καὶ Θέρμα καὶ Γαρησκός καὶ Αἰνέα 2 καὶ Κισσός, ὅπε τὴν Κισσον υπονοήσειν ἂν τῷ Κισσῷ προσήκειν, οὐ μέμνηται ὁ ποιητής Κισσῆς τὸν γ' ἔθρεψε, τὸν Ἰφιδάμαντα λέγων. (Εἰρ. Vii.)

21b. Κροσίς: μοῖρα τῆς Μυγδονίας. Στράβων ἐβδόμη. (Stephanus Byzantinus, s.v. Κροσίς.)

21b. Χαλάστρα: πόλις Ὁράκης περὶ Θερμαίων κόλπον . . . Στράβων δ' ἐν ἐβδόμῃ Μακεδονίας αὐτὴν καλεῖ. (Stephanus Byzantinus, s.v. Χαλάστρα.)

22. "Οτι μετὰ τὸ Δίον πόλιν ὁ Ἀλλάκμων

1 Κασάνδρου, Jones, for Κασάνδρου (cp. Frag. 25 and footnote).

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20α. Abydon, Abydonis; a place in Macedonia, according to Strabo.

21. The Axius is a muddy stream; but Homer\(^1\) calls it “water most fair,” perhaps on account of the spring called Aea, which, since it empties purest water into the Axius, proves that the present current reading\(^2\) of the passage in the poet is faulty. After the Axius, at a distance of twenty stadia, is the Echedorus;\(^3\) then, forty stadia farther on, Thessaloniceia, founded by Cassander, and also the Egnatian Road. Cassander named the city after his wife Thessalonice, daughter of Philip son of Amyntas, after he had raised to the ground the towns in Crasis and those on the Thermaean Gulf, about twenty-six in number, and had settled all the inhabitants together in one city; and this city is the metropolis of what is now Macedonia. Among those included in the settlement were Apollonia, Chalastra, Therma, Garescus, Aenea, and Cissus; and of these one might suspect that Cissus belonged to Cisses,\(^4\) whom the poet mentions in speaking of Iphidamas, “whom Cisses reared.”\(^5\)

21α. Crasis; a portion of Mygdonia. Strabo in his Seventh Book.

21β. Chalastra: a city of Thrace near the Thermaean Gulf—though Strabo, in his Seventh Book, calls it a city of Macedonia.

22. After the city Dium comes the Haliacmon

\(^1\) Iliad 21. 158. \(^2\) See Frag. 23. \(^3\) Now the Gallico. \(^4\) Also spelled “Cisseus” (wrongly, it seems), as in Frag. 24 sq.\(^5\) Iliad 11. 223.

\(^2\) Alβa, Meineke emends to Alβea; op. Albea, Frag. 24.
ποταμός ἐστιν, ἐκβάλλον εἰς τὸν Θερμαϊῶν κόλπον· καὶ τὸ ἀπὸ τούτου ἦ πρὸς βορράν τοῦ κόλπου παραλία Πιερία καλεῖται ἐως τοῦ Ἀξιοῦ ποταμοῦ, ἐν ὃ καὶ πόλις Πύδνα, ἥ νῦν Κίτρον καλεῖται· εἰτὰ Μεθώνη καὶ Ἀλωρος πόλεις· εἰτὰ Ἑρυγνο καὶ Λούδιας ποταμοί· ἀπὸ δὲ Λουδίου εἰς Πέλλαν πόλιν ἀνάπλους στάδια ἔκατον εἰκοσιῶν. ἀπέχει δὲ Μεθώνη τῆς μὲν Πύδνης στάδια τετταράκοντα, τῆς Ἀλώρου δὲ ἐβδομήκοντα στάδια. ἢ μὲν οὖν Πύδνα Πιερική ἐστι πόλις· ἢ δὲ Ἀλωρος Βοτταϊκή. ἐν μὲν οὖν τῷ πρὸ τῆς Πύδνης πεδίῳ Ἐρυμαῖοι Περσέα καταπόλεμήσαντες καθέλον τὴν τῶν Μακεδόνων βασιλείαν, ἐν δὲ τῷ πρὸ τῆς Μεθώνης πεδίῳ γενέσθαι συνέβη Φιλίππω τῷ Ἀμφυτώ τὴν ἐκκοπήν τοῦ δεξιοῦ ὀφθαλμοῦ καταπελτηκῷ βέλει κατὰ τὴν πολιορκίαν τῆς πόλεως. (Ἐπίτ. ὁδ.)

23. "Οτι τὴν Πέλλαν, οὐδ' μικρὰν πρότερον, Φιλίππος εἰς μήκος ἡξῆσθαι, τραφεῖς ἐν αὐτῇ ἔχει δὲ λίμνην πρὸ αὐτῆς, ἐξ ἡς ὁ Λούδιας ποταμὸς ἔρχεται· τὴν δὲ λίμνην πληροῖ τοῦ Ἀξιοῦ τοὺς ποταμοὺς ἀπόσπασμα. εἰτα ἡ Ἀξιός, διαιρῶν τὴν τε Βοτταίαν καὶ τὴν Ἀμφαξίτην γῆν, καὶ παραλαβὼν τὸν Ἑρυγνον ποταμὸν ἔξεψει μεταξὺ Χαλάστρας καὶ Θέρμης· ἐπίκειται δὲ τῷ Ἀξιῷ ποταμῷ χώριον, ὀπερ Ὁμήρος Ἀμυδώνα καλεῖ, καὶ φησει τοὺς Παλώνας ἐντεῦθεν εἰς Τροίαν ἐπικούρους ἐλθεῖν·

τηλόθεν εἴς Ἀμυδώνος ἀπ' Ἀξιοῦ εὐρυφεόντος.

ἄλλα ἐπελ τὸ μὲν Ἀξιός θολερός ἐστι, κρήνη δὲ τοῖς εἴς Ἀμυδώνος ἀνύσχουσα καὶ ἐπιμυγνυμένη 344
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River, which empties into the Thermaean Gulf. And the part after this, the seashore of the gulf towards the north as far as the Axius River, is called Pieria, in which is the city Pydna, now called Citrum. Then come the cities Methone and Alorus. Then the Rivers Erigon and Ludias; and from 1 Ludias to the city of Pella the river is navigable, a distance of one hundred and twenty stadia. Methone is forty stadia distant from Pydna and seventy stadia from Alorus. Now Pydna is a Pierian city, whereas Alorus is Bottiaeae. 2 Now it was in the plain before Pydna that the Romans defeated Perseus in war and destroyed the kingdom of the Macedonians, and it was in the plain before Methone that Philip the son of Amyntas, during the siege of the city, had the misfortune to have his right eye knocked out by a bolt from a catapult.

23. As for Pella, though it was formerly small, Philip greatly enlarged it, because he was reared in it. It has a lake before it; and it is from this lake that the Ludias River flows, and the lake is supplied by an offshoot of the Axius. Then the Axius, dividing both Bottiaea and the land called Amphaxitis, and receiving the Erigon River, discharges its waters between Chalastra and Therma. And on the Axius River lies the place which Homer 3 calls Amydon, saying that the Paconians went to the aid of Troy from there, "from afar, out of Amydon, from wide-flowing Axius." 4 But since the Axius is muddy and since a certain spring rises in Amydon and mingle "water most fair" with it,

1 sc. "the mouth of the" (cp. Frag. 20).
2 Cp. Frag. 20. 3 Iliad 2. 849. 4 Cp. Frag. 20.
αὐτῷ καλλίστου ὕδατος, διὰ τούτο τὸν ἔξης στίχον,

'Αξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίνδυνατι Αἰαν,

μεταγράφουσιν οὕτως:

'Αξιοῦ, ὁ κάλλιστον ὕδωρ ἐπικίνδυνατι Αἰης:

οὗ γὰρ τὸ τοῦ 'Αξιοῦ ὕδωρ κάλλιστον τῆς γῆς τῇ ὄψει ἐπικίνδυνατι, ἀλλὰ τὸ τῆς πηγῆς τῷ 'Αξιῷ.\(^1\) (Epit. ed.)

23a. Ἐν δὲ τῷ "ἐπικίνδυνατι αἰη" ἢ "ἀιαν" (διττῶς γὰρ ἡ γραφὴ) "αἰαν" τινὲς οὐ τὴν γῆν ἐνόησαν, ἀλλὰ τινα πηγήν, ὡς δῆλον εἰς ὅν ὁ γεωγράφος φησί, λέγων ὅτι ἡ παρ' Ομήρῳ Ἀμυδῶνος Ἀβυδών ἔστερον ἐκλήθη, κατεσκάφη δὲ. πηγῆ δὲ πλησίον Ἀμυδῶνος Ἀλα καλουμένη καθαρώτατον ὕδωρ ἐκδιδοῦσα εἰς τὸν 'Αξιοῦ, ὃς ἐκ πολλῶν πληροῦμενος ποταμῶν θολερὸς ἑκεῖ. φαύλη οὖν, φησίν, ἡ φερομένη γραφή "'Αξίου κάλλιστον ὕδωρ ἐπικίνδυνατι Αἰη." ὡς δηλαδὴ οὗ τοῦ 'Αξίου ἐπικίδωντος τὸ ὕδωρ τῇ πηγῇ, ἀλλ' ἀνάπαλιν εἴτε ὑποδυσκόλως αἰτιώμενος ὁ γεωγράφος καὶ τὸ νοσῆσαι τὴν αἰαν ἐπὶ τῆς γῆς ἐοικε παυτελῶς ἐθέλειν ἐκβαλεῖν τοῦ Ομηρίκου ἐπούς τῆς τοιαύτην λέξιν. (Eustathius on Lidii 2. 850.)

24. "Ὅτε μετὰ τὸν 'Αξιοῦ ποταμὸν ἡ Θεσσαλονίκη ἐστὶ πόλις, ἡ πρότερον Θέρμη ἐκαλεῦτο· κτίσμα δ' ἐστὶ Κασσάνδρου, ὃς ἐπὶ τὸ ὄνοματι τῆς Εαυτοῦ γυναικός, παιδὸς δὲ Φιλίππου τοῦ

\(^1\) τῆς γῆς τῇ ὄψει ἐπικίνδυνατι, ἀλλὰ τὸ τῆς πηγῆς τῷ 'Αξιῷ, Corais, for τῆς γῆς τῇ ὄψει κινδυνατα, ἀλλὰ τῆς γῆς τῷ 'Αξιῳ. Moineke, following Politus (note on Eustathius in Eust., Vol. II, p. 779), reads τῷ πηγῆ ἐπικίνδυνατι, ἀλλὰ τῷ τῆς πηγῆς 346
therefore the next line, "Axius, whose water most fair is spread o'er Aea,"¹ is changed to read thus, "Axius, o'er which is spread Aea's water most fair"; for it is not the "water most fair" of the Axius that is spread over the face of the earth, but that of the spring o'er the Axius.

23a. In the phrase 'spread o'er Aiai,' or 'Aian,'² (for it is written in two ways), some are of the opinion that 'Aea' means, not the earth, but a certain spring, as is clear from what the Geographer says, namely: the Amydon in Homer was later called Abydon, but it was destroyed; and there is a spring near Amydon called Aea, which empties purest water into the Axius; and this river, since it is filled from many rivers, flows muddy. Therefore, he says, the current reading, 'Axius's water most fair spreads o'er Aea,' is faulty, because it is clearly not the water of the Axius that spread o'er the spring, but the reverse. Then the Geographer goes on somewhat gruffly to find fault with the opinion that Aea refers to the earth, and appears disposed to eject such diction from the Homeric poem altogether.

24. After the Axius River comes Thessalonica, a city which in earlier times was called Therma. It was founded by Cassander, who named it after his wife, the daughter of Philip the son of Amyntas.

¹ The usual meaning of "acea" in Homer is "earth."
² The Greek dative and accusative forms, respectively, of Αία (Aia).

τὰ Ἀξιοὺς, perhaps rightly. But cp. the phrase ἡ ὄψις τῆς γῆς in O.T., Septuagint Version, passim, e.g. Exod. 2. 5, and Num. 22. 5.
'Αμύντου, ὁ νόμασε· μετόκισε δὲ τὰ περὶ πολιχνία εἰς αὐτὴν, οἶον Χαλάστραν, Αἰνεάν, Κισσόν καὶ τινὰ καὶ ἄλλα. ἐκ δὲ τοῦ Κισσοῦ τούτου ὑπονοήσειεν ἀν τις γενέσθαι καὶ τὸν παρ’ Ὄμηρον Ἰφιδάμαντα, οὐ δὲ πάππος Κισσεὺς ἐθρεφεὶ τοῦτον, φησίν, ἐν Θρηκῇ, ἢ νῦν Μακεδονία καλεῖται. (Ἐπίτ. ἐδ.)

25."Ωστὶ αὐτοῖς τοι καὶ τὸ Βέρμιον ὄρος, ὁ πρότερον κατείχον Βρίγες, Θρακῶν ἔθνος, διν τινὲς διαβάντες εἰς τὴν Ἀσίαν Φρύγες μετωνομάσθησαν. μετὰ δὲ Θεσσαλονίκειαν ἐστὶ τὰ λοιπὰ τοῦ Θερμαίου κόλπου μέχρι τοῦ Καναστραίου. τούτο δ’ ἐστὶν ἀκρα χερσονησίουσα, ἀνταύγουσα τῇ Μαγνητίδι δύναμι δὲ τῇ χερσο
νήσῳ Παλλήνη πενταστάδιον δ’ ἔχει τὸν ἱσθμὸν διοραφυγμένον κεῖται δ’ ἐπ’ αὐτῷ πόλις ἡ πρότερου μὲν Ποτίδαια, Κορινθίων κτίσμα, ὅστερον δὲ Κασσάνδρεια άπό τοῦ αὐτοῦ βασιλέως Κασσάνδρος, ἀναλαβόντος αὐτὴν ἀνατετραμ
μένην ἡ περίπλους ταύτης τῆς χερσονήσου πεντακοσίων καὶ ἐβδομήκοντα. ἐτὶ δὲ πρότερον τοὺς Γιγαντας ἐνταῦθα γενέσθαι φασί καὶ τὴν χώραν ὄνομάζοντες Φλέγραν οἱ μὲν μυθολογοῦν
τες, οἱ δὲ πεθανότερον ἔθνος τῷ βάρβαρον καὶ ἀσεβῶς ἀποφαίνοντες τὸ κατέχον τὸν τόπον, κατα—

1 Αἰνεάν, Meineke emends to Αἴνεαν; cp. Αἴνεα, Fyng. 22.
2 Ἰφιδάμαντα, Kramer, for 'Αμφιδάμαντα; so the later editors.
3 Καναστραίου, Kramer, for Καλαστραίου; so the later editors.

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And he transferred to it the towns in the surrounding country, as, for instance, Chalastra, Aenea, Cissus, and also some others. And one might suspect that it was from this Cissus that Homer's Iphidamas came, whose grandfather Cisseus "reared him," Homer says, in Thrace, which now is called Macedonia.

25. Mt. Bermium, also, is somewhere in this region; in earlier times it was occupied by Briges, a tribe of Thracians; some of these crossed over into Asia and their name was changed to Phryges. After Thessaloniceia come the remaining parts of the Thermaean Gulf as far as Canastraeum; this is a headland which forms a peninsula and rises opposite to Magnetis. The name of the peninsula is Pallene; and it has an isthmus five stadia in width, through which a canal is cut. On the isthmus is situated a city founded by the Corinthians, which in earlier times was called Potidaea, although later on it was called Cassandreia, after the same King Cassander, who restored it after it had been destroyed. The distance by sea around this peninsula is five hundred and seventy stadia. And further, writers say that in earlier times the giants lived here and that the country was named Phlegra; the stories of some are mythical, but the account of others is more plausible, for they tell of a certain barbarous and impious tribe which occupied the

1 Now Doxa.  
2 Cape Paliuri.  
3 Cp. Frag. 21.  
4 Cp. 5. 4. 4. 6.

* Κασσάνδρεια and Κασσάνδρος, Jones, for Κασσάνδρεια and Κασσάνδρος; op. spelling in Frags. 24, 27, and in Ptolemaeus (8. 10).
λυθεν δ' υπὸ Ἡρακλέους, ἦνικα τὴν Τροίαν ἔλων ἀνέπλει εἰς τὴν οἰκέλαιαν. κανταῦθα δὲ τῆς λύμης αἱ Τρωάδες αὐταί λέγονται, ἐμπρήσασαι τὰς ναῦς, ἵνα μὴ ταῖς γυναιξὶ τῶν ἐλόντων αὐτὰς δουλεύσων. (Επίτ. Βυτ.)

25а. "Οτι δὲ Βρύγες καὶ οἱ Φρύγες ἐλέγοντο, δηλοῖ ὁ γεωγράφος. (Ευσταθίων οἰδ. Ι. 101.)

26. "Οτι ἡ Βέροια πόλις ἐν ταῖς ὑπωρείαις κεῖται τοῦ Βερμίου ὅρους. (Επίτ. έδ.)

27. "Οτι ἡ Παλλήνη χερσόνησος, ἦς ἐν τῷ ἱσθμῷ κεῖται ἡ πρὶν μὲν Ποτίδαυα, νῦν δὲ Κασσάνδρεια, Φλέγρα τὸ πρὶν ἐκαλεῖτο: οῖκων δ' αὐτὴν οἱ μυθεύμενοι Γήγαντες, ἐδοὺς ἀσέβεις καὶ ἄνομος, οὐς ' Ἡρακλῆς διέφθειρεν ἐξει δὲ τούτως τέσσαρας, "Ἀφυτιν, Μένδην, Σκιώνην, Σάνην. (Επίτ. έδ.)

27α. Ὅ δὲ Σκήψιος (ὡς. Δημήτριος) οὔτε τὴν τούτου (ὡς. Ἐφόρος) δόξαν ἐοικεν ἀποδεξάμενος οὔτε τῶν περὶ τὴν Παλλήνην τοὺς Ἀλιζώνους ὑπολαβόντων, δὲν ἐμνήσθησαν ἐν τοῖς Μακεδονικοῖς. (Στράβον 12. 3. 22.)

28. "Οτι διείξει Ποτίδαας ὡς. Οὐλυθός ἐβδομή-κοντα σταδίους. (Επίτ. Βυτ.)

29. "Οτι τῆς Ὁλύνθου ἐπίνειῶν ἔστι Μηκύπερνα ἐν τῷ Τοροναίῳ κόλπῳ. (Επίτ. έδ.)

30. "Οτι πλησίον Ὁλύνθου χωρίον ἔστι κοίλου, καλούμενον Καθαρώλεθρον, ἐκ τοῦ συμβεβηκότος: τὸ γὰρ ξύλον ὁ κάνθαρος περίξ τῆς χώρας γυνόμενο, ἦνίκα ψαύσῃ τοῦ χωρίου ἔκεινου, διαφθείρεται. (Επίτ. έδ.)

31. Μετὰ δὲ Κασσάνδρειαν ἐφεξῆς ἦ λοιπῇ

1 περίς τῆς; Meineke reads τῆς περίς.
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place but was broken up by Heracles when, after capturing Troy, he sailed back to his home-land. And here, too, the Trojan women were guilty of their crime, it is said, when they set the ships on fire in order that they might not be slaves to the wives of their captors.¹

25a. The Geographer points out that the Phrygians too were called Brigians.


27. The peninsula Pallene, on whose isthmus is situated the city formerly called Potidæa and now Cassandreia, was called Phlegra in still earlier times. It used to be inhabited by the giants of whom the myths are told, an impious and lawless tribe, whom Heracles destroyed. It has four cities, Aphytis, Mende, Scione, Ïane.

27a. The Scepsian² apparently accepts the opinion neither of this man³ nor of those who suppose them⁴ to be the Halizoni near Pallene, whom I have mentioned in my description of Macedonia.

28. Olynthus was seventy stadia distant from Potidæa.

29. The naval station of Olynthus is Macyperna, on the Toronean Gulf.

30. Near Olynthus is a hollow place which is called Cantharolethron⁵ from what happens there; for when the insect called the Cantharos, which is found all over the country, touches that place, it dies.

31. After Cassandreia, in order, comes the re-

¹ Cp. 6. 1. 12. ² Demetrius. ³ Ephorus.
⁴ The Amazons. ⁵ "Beetle-death."

² Κασσανθιαν, Jones, for Κασσανθιαν; cp. spelling in Frug. 24, 27, and in Ptolemaeus (3. 10).
τοῦ Τορωνικοῦ κόλπου παραλία μέχρι Δέρρεως· ἀκρα δ' ἐστὶν ἀνταίρουσα τῷ Καναστραίῳ καὶ ποιόσα τὸν κόλπον. ἀπαντικρύ δὲ τῆς Δέρρεως πρὸς ἔως τὰ ἄκρα τοῦ Ἄθω, μεταξὺ δὲ ὁ Σιγγιτικός κόλπος ἀπὸ τῆς ἐν αὐτῷ πόλεως ἀρχαίας κατεσκαμμένης Σίγγου τοῦμα. Μεθ' ἤν Ἀκανθος ἐπὶ τῷ ισθμῷ τοῦ Ἀθω κειμένη πόλις, Ἀνδρίων κτίσμα, ἀφ' ἴς συχνοὶ καὶ τὸν κόλπον Ἀκανθικοῦ καλοῦσι. (Επιτ. Βυτ.)

32. "Ὅτι ἀντικρύ Κανάστρον, ἄκρον τῆς Παλλήνης, ἡ Δέρρης ἐστὶν ἄκρα, πλησίον Κωφοῦ Λιμένος, καὶ ὁ Τορωναῖος κόλπος ὑπὸ τούτων ἀφορίζεται. καὶ πρὸς ἀνατολὰς ἀθικὸς κεῖται τὸ ἄκρον τοῦ Ἀθωνος, οὗ ἀφορίζει τὸν Σιγγιτικὸν κόλπον, ὡς εἶναι ἐφεξῆς κόλπους τοῦ Λιγαίου πελάγους πρὸς βορρᾶν, ἀλλήλων ἀπέχουσας οὕτως· Μαλιακόν, Παγασειτικόν, Θερμαῖον, Τορωναίον, Σιγγιτικόν, Στρυμονικόν. τὰ δὲ ἄκρα Ποσείδιον μὲν τὸ μεταξὺ Μαλιακοῦ καὶ Παγασειτικοῦ, τὰ δὲ ἐφεξῆς πρὸς βορρᾶν Σηπτιαῖς, εἶτα τὸ ἐν Παλλήνη Κάναστρον, εἶτα Δέρρης, εἶτα Νυμφαῖον ἐν τῷ Ἀθων πρὸς τῷ Σιγγιτικῷ, τὰ δὲ πρὸς τῷ Στρυμονικῷ Ἀκράθως ἄκρον, ὅν μεταξὺ ὁ Ἀθων, οὗ πρὸς ἀνατολὰς ἡ Λίμνης πρὸς δὲ βορρᾶν ἀφορίζει τὸν Στρυμονικὸν κόλπον ἡ Νεάπολις. (Επιτ. Βυτ. ἑδ.)

33. "Ὅτε Ἀκανθος πόλεις ἐν τῷ Σιγγιτικῷ

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1 Σιγγιτικός, Jones, for Σιγγιτικός, as in Frags. 32, 33, and in Ptolemaeus (3. 9).

2 Cape Nymphaeum (now Hagios Georgios) is meant.
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remainder of the seaboard of the Toronic Gulf, extending as far as Derrhis. Derrhis is a headland that rises opposite to Canastraeum and forms the gulf; and directly opposite Derrhis, towards the east, are the capes\(^1\) of Athos; and between\(^2\) is the Singitic Gulf, which is named after Singus, the ancient city that was on it, now in ruins. After this city comes Acanthus, a city situated on the isthmus of Athos; it was founded by the Andrii, and from it many call the gulf the Acanthian Gulf.

32. Opposite Canastrum,\(^3\) a cape of Pallene, is Derrhis, a headland near Cophus Harbour; and these two mark off the limits of the Toronaean Gulf. And towards the east, again, lies the cape of Athos, which marks off the limit of the Singitic Gulf. And so the gulfs of the Aegaean Sea lie in order, though at some distance from one another, towards the north, as follows: the Maliac, the Pegasitic, the Thermaean, the Toronaean, the Singitic, the Strymonic. The capes are, first, Poseidium, the one between the Maliac and the Pegasitic; secondly, the next one towards the north, Sepias; then the one on Pallene, Canastrum; then Derrhis; then come Nymphaeum, on Athos on the Singitic Gulf, and Acrathos, the cape that is on the Strymonic Gulf (Mt. Athos is between these two capes, and Lemnos is to the east of Mt. Athos); on the north, however, the limit of the Strymonic Gulf is marked by Neapolis.\(^4\)

33. Acanthus, a city on the Singitic Gulf, is on

\(^1\) Derrhis and Nymphaeum (op. Frag. 32).
\(^2\) The same as "Canastraeum" (Frags. 25 and 31).
\(^3\) Now Kavala.
κόλπω ἐστὶ παράλιος πλησίον τῆς τοῦ Ξέρξου διώρυχος. ἔχει δὴ ὁ Ἀθων πέντε πόλεις, Δίου, Κλεωνᾶς, Θύσσων, ὁ Ολοφυειν, Ἀκροβάους. αὕτη δὲ πρὸς τῇ κορυφῇ τοῦ Ἀθωνος κεῖται. ἐστὶ δὲ ὁ Ἀθων ὅρος μαστοειδῆς, ἄξυτατω, υψηλότατω οὐ οἱ τῆς κορυφῆς οἰκοῦντες ὀρῶι τὸν ἥλιον ἀνατέλλουντα πρὸ ὀρῶν τριῶν τῆς ἐν τῇ παραλίᾳ ἀνατολῆς. καὶ ἐστὶν ἀπὸ πόλεως τῆς Λακάνθου ὁ περίπλους τῆς χερσονήσου ἔως Σταγείρου, πόλεως τοῦ Ἀριστοτέλους, στάδια τετρακόσια, ἐν δὲ λιμήν ὅνομα. Κάρπος καὶ νησίων ὁμάνυμων τῷ λιμένι εἶται αἱ τοῦ Στρυμῶνος ἐκβολαῖ. εἶται Φάγγης, Γαληψός, Ἀπολλονία, πᾶσαι πόλεις εἶτα τὸ Νέστου στόμα τοῦ διορίζοντος Μακεδονίαν καὶ Θρᾴκην, ὡς Φιλίππος καὶ Ἀλέξανδρος, ὁ τούτων παῖς, διώρυξον ἐν τοῖς κατ’ αὐτῶς χρόνοις. εἰσὶ δὲ περὶ τὸν Στρυμονικὸν κόλπον πόλεις καὶ ἔτεραι, οἱν Μῦρκινος, Ἀργιλος, Δραβήσκος, Δατόν, ὅπερ καὶ ἀρίστην ἔχει χώραν καὶ εὐκάρπον καὶ ναυτῆγα καὶ χρυσοῦ μεταλλακτικὸς χρύσος καὶ λαξεύματα Δατὸν ἀγαθῶν, ὡς καὶ Ἀγαθῶν ἀγαθίδας. (Erip. ed.)

34. Ὁτι πλεῖστα μεταλλακτικά ἐστι χρυσοῦ ἐν ταῖς Κρηνίσσων, ὅπου νῦν οἱ Φιλίπποι πόλεις ἔδρυναν, πλησίον τοῦ Παγγαίου ὀροῦ καὶ αὐτὸ δὲ τὸ Παγγαίον ὅρος χρυσεῖα καὶ ἀργυρεῖα ἔχει μεταλλακτικά καὶ ἡ πέραι καὶ ἡ ἐντὸς τοῦ Στρυμῶνος ποταμοῦ μέχρι Παιονίας φασὶ δὲ καὶ τοὺς τὴν Παιονίαν γῆν ἀρούντας εὑρίσκειν χρυσοῦ τυνα μόρια. (Erip. ed.)

1 Θόσσων, the editors, for Θόσσαν.
2 'Ακροβάους, the editors, for 'Ακρεσθάους.
the coast near the canal of Xerxes. Athos has five
cities, Dium, Cleonae, Thyssus, Olophyxis, Acrothoî;
and Acrothoî is near the crest of Athos. Mt. Athos
is breast-shaped, has a very sharp crest, and is very
high, since those who live on the crest see the sun
rise three hours before it rises on the seaboard.
And the distance by sea around the peninsula from
the city Acanthus as far as Stageirus,¹ the city of
Aristotle, is four hundred stadia. On this coast is
a harbour, Caprus by name, and also an isle with the
same name as the harbour. Then come the outlets
of the Strymon; then Phagres, Galepsus, Apollonia,
all cities; then the mouth of the Nestus,² which is
the boundary between Macedonia and Thrace as
fixed by Philip and his son Alexander in their
times. There is also another set of cities about the
Strymonic Gulf, as, for instance, Myrcinus, Argilus,
Drabescus, and Datum.³ The last named has not
only excellent and fruitful soil but also dock-yards
and gold mines; and hence the proverb, "a Datum
of good things," like that other proverb, "spools of
good things."

34. There are very many gold mines in Crenides,
where the city Philippi⁴ now is situated, near Mt.
Pangaeum.⁵ And Mt. Pangaeum as well has gold
and silver mines, as also the country across, and the
country this side, the Strymon River as far as
Paeonia. And it is further said that the people
who plough the Paeonian land find nuggets of gold.

¹ Now in ruins near Nizvoroi. ² Now Mesta.
³ See footnote on "Datum," *Frag.* 36.
⁴ Now Filibedjik (see footnote on "Datum," *Frag.* 36).
⁵ Now Pirnari.

³ *Néστου, the editors, for Nέσσου.* 355
35. Ἑστὶ δ' ὁ Ἀθώς ὄρος ύψηλὸν καὶ μαστοειδές, ὡστε τοὺς ἐν ταῖς κορυφαῖς ἥδη ἀνύσχοντος ἤλιον κάμνειν ἀροῦντας, ἣνίκα ἀλεκτοροφωνίας ἀρχῇ παρὰ τοῖς τὴν ἀκτὴν οἰκοῦσιν ἔστιν. ἐν δὲ τῇ ἀκτῇ ταύτῃ Θάμυρις ὁ Θρύξ ἐβασίλευσε, τῶν αὐτῶν ἐπιτηδευμάτων γεγονός, ὃν καὶ Ὀρφεὺς ἐνταῦθα δὲ καὶ διώρυξε δείκνυται ἢ περὶ τὴν Ἀκανθον, καθ' ἢν Ἐρέξης τὸν Ἀθώ διορύξαι λέγεται καὶ διαγαγεῖν ἐκ τοῦ Στρυμόνικου κόλπου διὰ τοῦ ἱσθμοῦ, δεξάμενος τὴν βάλασσαν εἰς τὴν διώρυγα. Δημήτριος δ' ὁ Σκήψιος οὐκ οἴεται πλευσθῆναι τὴν διώρυγα ταύτην μέχρι μὲν γὰρ δέκα σταδίων εὐγεσαν καὶ ὀρυκτῆν εἶναι, διορωρύξαν δ' ἐπὶ πλάτος πλεθριάζουν, εἰδ' ύψηλὸν εἶναι πλαταμᾶνα σταδιαίων σχεδὸν τὸ τὸ μῆκος, ὅσον οὐκ ἔνοικον ἐκλατομηθῆναι δὲ οἷον μέχρι θαλάσσης· εἰ δὲ καὶ μέχρι δεύρου, οὐ γε καὶ κατὰ βυθοῦ, ὡστε πόρον γενέσθαι πλωτῶν· ὅπου Ἀλέξαρχος τὸν Ἀντιπάτρον πόλιν ὑποδείκνυε σαράγει τὴν Ὠμανσόπολιν τριάκοντα σταδίων τῶν κύκλων ἐχουσαν. φίλησαν δὲ τὴν χηροῦσιν ταύτην τῶν ἐκ Δήμου Πελασγῶν τινας, εἰς πέντε διηρήμενοι πολίσματα, Κλεωνίς, Ὀλόφυξιν, Ἀκρόπολις, Δίον, Θύσσον. μετὰ δὲ Ἀθώ ὁ Στρυμόνικος κόλπος μέχρι Νέστου, 1 τοῦ ποταμοῦ τῶν ἀφορίζοντος τὴν κατὰ Φιλιππον καὶ Ἀλέξανδρον Μακεδονίαν· εἰς μέντοι τάκριβες ἀκρὰ τῆς ἐστὶ ἡ ποιοῦσα τῶν κόλπων πρὸς τὸν Ἀθώ, πόλιν

1 Νέστου, the editors, for Νέστου.

1 The third watch of the night.
35. Mt. Athos is high and breast-shaped; so high that on its crests the sun is up and the people are weary of ploughing by the time cock-crow begins among the people who live on the shore. It was on this shore that Thamyris the Thracian reigned, who was a man of the same pursuits as Orpheus. Here, too, is to be seen a canal, in the neighbourhood of Acanthus, where Xerxes dug a canal across Athos, it is said, and, by admitting the sea into the canal, brought his fleet across from the Strymonic Gulf through the isthmus. Demetrius of Scæpsis, however, does not believe that this canal was navigable, for, he says, although as far as ten stadia the ground is deep-soiled and can be dug, and in fact a canal one plethrum in width has been dug, yet after that it is a flat rock, almost a stadium in length, which is too high and broad to admit of being quarried out through the whole of the distance as far as the sea; but even if it were dug thus far, certainly it could not be dug deep enough to make a navigable passage; this, he adds, is where Alexarchus, the son of Antipater, laid the foundation of Uranopolis, with its circuit of thirty stadia. Some of the Pelasgi from Lemnos took up their abode on this peninsula, and they were divided into five cities, Cleonae, Olophyxis, Acrothoï, Dium, Thyssus. After Athos comes the Strymonic Gulf extending as far as the Nestus, the river which marks off the boundary of Macedonia as fixed by Philip and Alexander; to be accurate, however, there is a cape which with Athos forms the Strymonic Gulf, I mean the cape which

2 See Frag. 18.
3 One of the foremost Macedonian generals (b. 497–d. 319 B.C.); also the father of Cassander.
σχηματίζει τήν Ἀπολλωνίαν. ἐν δὲ τῷ κόλπῳ πρῶτη μετὰ τῶν Ἀκανθίων λιμένα Στώγειρα, ἐρήμως, καὶ αὐτῇ τῶν Χαλκιδικῶν, Ἀριστοτέλους πατρίς, καὶ λιμήν αὐτῆς Κάπρος καὶ νησίων ὄμοιον τούτῳ· εἰδ' ὁ Στρυμὼν καὶ ὁ ἀνάπλους εἰς Ἀμφίπολιν εἶκοσι σταδίων· ἐστὶ δὲ Ἀθηναίων κτίσμα ἐν τῷ τόπῳ ἰδρυμένον τούτῳ, ὡς καλεῖται Ἐννέα Ὀδοί· εἰτα Γαληψός καὶ Ἀπολλωνία, κατεσκαμμέναι ὑπὸ Φιλίππου. (Εἰρ. Βυτ.)

36. Ἀπὸ Πηνειοῦ φησιν εἰς Πύδναν σταδίους ἑκατὸν εἰκοσι. παρὰ δὲ τὴν παραλίαν τοῦ Στρυμόνος καὶ Δατηνῶν πόλεως Νεάπολις καὶ αὐτὸ τὸ Δάτου, εὐκαρπία πεδία καὶ λίμνη καὶ ποταμοῦς καὶ ναυπηγία καὶ χρυσεία λυσιτελῆ ἔχουν, ἀφ' οὗ καὶ παραμιᾶζονται Δάτου ἁγαθῶν, ὡς καὶ Ἄγαθῶν ἁγαθίδας. ἔστι δ' ἡ χώρα ἡ πρὸς τὸ Στρυμόνος πέραν, ἡ μὲν ἐπὶ τῇ θαλάττῃ καὶ τοὺς περὶ Δάτου τόπους Ὀδομάντεις καὶ Πέδνονοι καὶ Βισάλται, οἱ τε αὐτόχθονες καὶ οἱ ἐκ Μακεδονίας.

1 ἑκατὸν (ῥ') probably should be emended to τριακοσίων (τ'), as Kramer suggests.
2 λίμνη, Tafel would emend to λιμένα; so C. Müller.

1 The same Apollonia mentioned in Frag. 33. It was raised to the ground by Philip. It must have been somewhere between Neapolis and the mouth of the Nestus. Cp. Frag. 32, where Neapolis is spoken of as marking the northern limit of the gulf.
2 Now Kapronisi.
3 "Nine Roads."
4 Appian (Bellum Civile 4. 105) and also Harpocration say that Datum was the earlier name of Philippi and that Crenides was the name of the same place in still earlier times. Leake (Northern Greece, Vol. III, pp. 223–4), Kiepert (Alte Geographie 315), Forbiger (Strabo Vol. II, p. 140, footnote, 175), Besnier (Lexique Géog. Ancienne s.v. "Neapolis"),
has had on it a city called Apollonia. The first
city on this gulf after the harbour of the Acanthians
is Stageira, the native city of Aristotle, now deserted;
this too belongs to the Chalcidians and so do its
harbour, Caprus, and an isle bearing the same
name as the harbour. Then come the Strymon and
the inland voyage of twenty stadia to Amphipolis.
Amphipolis was founded by the Athenians and is
situated in that place which is called Ennea Hodoi.
Then come Galepsus and Apollonia, which were
raised to the ground by Philip.

36. From the Pencius, he says, to Pydna is one
hundred and twenty stadia. Along the seacoast of
the Strymon and the Doseni are, not only the city
Neapolis, but also Datum itself, with its fruitful
plains, lake, rivers, dock-yards, and profitable gold
mines; and hence the proverb, “a Datum of good
things,” like that other proverb, “spools of good
things.” Now the country that is on the far side of
the Strymon, I mean that which is near the sea and
those places that are in the neighbourhood of Datum,
is the country of the Odomantes and the Edoni and
the Bisaltae, both those who are indigenous and those
who crossed over from Macedonia, amongst whom

Lolling (Hellenische Landeskunde, 220, 230) identify Datum
with Neapolis. But Heuzey (quoted by Philippson, Pauly-
Wissowa s.v. “Datum”) tries to reconcile these disagree-
ments and the above statement of Strabo by assuming that
originally Datum was that territory east of Mt. Pangarum
which comprised the Plain of Philippi, the basin of the
Angites River (including Drabescus now Drama), and the
adjacent coast; and that later Neapolis (now Kavala) was
founded on the coast and Datum was founded on the site
of Crenides, and still later the city of Datum was named
Philippi.
diabántes, ἐν οῖς Ῥήσους ἐβασίλευσεν. ὑπὲρ δὲ τῆς Ἀμφιπόλεως Βισάλται καὶ μέχρι πόλεως Ἡρακλείας, ἔχοντες αὐλῶνα εὐκαρποῦ, ὃν διαρρέειν ὁ Στρυμών, ὀρμημένος ἐκ τῶν περὶ ᾿Ροδόπην ᾿Αγριάνων, οῖς παράκειται τῆς Μακεδονίας ᾿Παρορβηλία. 2 εν μεσογαίᾳ ἐχουσα κατὰ τὸν αὐλώνα τὸν ἀπὸ Εἴδομένης Καλλίπολιν, ῎Ορθό-πολιν, Φιλιππούπολιν, Γαρησκόν.

Ἐν δὲ τοῖς Βισάλταις ἀνὰ ποταμὸν ἱόντι τὸν Στρυμόνα καὶ ᾿Η Βέργη ἱδρύται, κῶμη ἀπέχουσα Ἀμφιπόλεως περὶ διακοσίους στάδιος. ἐπὶ δὲ ἄρκτους ἱόντι ἀπὸ ᾿Ηρακλείας καὶ τὰ στενὰ, δι᾽ ὃν ὁ Στρυμών φέρεται, ἰδίῳ ἔχοντι τὸν ποταμόν, ἐκ μὲν τῶν εὐωνύμων ἐστὶν ᾿Η Παιονία καὶ τὰ περὶ τὸν Δόβηρον καὶ τὴν ῾Ροδόπην καὶ τὸν ᾿Αἰμον ὄρος, ἐν δὲ ἰδίῳ δὲ τὰ περὶ τὸν ᾿Αἰμον. 3 ἐντὸς δὲ τοῦ Στρυμόνος πρὸς αὐτῷ μὲν τῷ ποταμῷ ἡ Σκοτοῦσσά ἐστι’ πρὸς δὲ τὴν λίμνη τῇ Ὁλβη "Αρέθουσα. καὶ δὴ καὶ μάλιστα λέγονται Μυγδόνες οἱ περὶ τὴν λίμνην. οὕ μόνον δ’ ᾿Ο ᾿Αξίδιος ἐκ Παιονίων ἔχει τὴν βύσιν, ἀλλὰ καὶ ὁ Στρυμών ἐπὶ ᾿Αγριάνων γὰρ διὰ Μέδων 4 καὶ Σιντῶν εἰς τὰ

1 diarreî, Jones restores, for diarreî (the conjecture of Kramer).
2 Παρορβηλία, Kramer, for Γαρορβηλία; so the later editors.
3 καὶ τὴν ῾Ροδόπην καὶ τὸν ᾿Αἰμον ὄρος, ἐν δὲ διὰ τὰ περὶ τὸν ᾿Αἰμον (ΜΣΣ.), C. Müller would emend to read as follows: ἐν δὲ τὰ περὶ τὴν ῾Ροδόπην καὶ τὸν ᾿Αἰμον, or else simply delete καὶ τὴν ῾Ροδόπην καὶ τὸν ᾿Αἰμον ὄρος. See note to translation.
4 Μέδων, Jones restores, for Μαλδων; cp. Μέδων, 7. 5. 7 and 7. 5. 12.
FRAGMENTS OF BOOK VII

Rhesus reigned. Above Amphipolis, however, and as far as the city Heracleia, is the country of the Bisaltae, with its fruitful valley; this valley is divided into two parts by the Strymon, which has its source in the country of the Agrianes who live round about Rhodope; and alongside this country lies Parorbelia, a district of Macedonia, which has in its interior, along the valley that begins at Eidomene, the cities Callipolis, Orthopolis, Philippopolis, Garessus.

If one goes up the Strymon, one comes to Berge; it, too, is situated in the country of the Bisaltae, and is a village about two hundred stadia distant from Amphipolis. And if one goes from Heracleia towards the north and the narrows through which the Strymon flows, keeping the river on the right, one has Paeonia and the region round about Doberus, Rhodope, and the Haemus Mountain on the left, whereas on the right one has the region round about the Haemus. This side the Strymon are Scotussa, near the river itself, and Arethusa, near Lake Bolbe. Furthermore, the name Mygdones is applied especially to the people round about the lake. Not only the Axius flows out of the country of the Paeonians, but also the Strymon, for it flows out of the country of the Agrianes through that of the Medi and Sinti

1 Heracleia Sintica (now Zervokhori.).
3 The site of the city Doberus is uncertain (see Pauly-Wissowa, s.v.), though it appears to have been somewhere near Tauriana (now Doiran).
4 The text, which even Meineke retains, is translated as it stands, but Strabo probably wrote as follows: "one has Paeonia and the region round about Doberus on the left, whereas on the right one has the parts round about Rhodope and the Haemus Mountain."
5 Now Beschikgoal.
μεταξύ Βισαλτῶν καὶ Ὄδομάντων ἐκπίπτει. (Επιτ. Βατ.)

37. "Οτι δὲ Στρυμὸν ποταμός ἀρχεται ἐκ τῶν περὶ τὴν Ἥραππην Ἀγριάνων. (Επιτ. εἰδ.)

38. Τῶν δὲ Παίονας οί μὲν ἀυτοίκους Φρυγῶν, οί δὲ ἀρχηγέτας ἀποφαίνουσι, καὶ τὴν Παιονίαν μέχρι Πελαγονίας καὶ Πιερίας ἐκτετάσθαι φασὶ καλεῖσθαι δὲ πρὸτερον Ὀρεστιᾶν 1 τὴν Πελαγονίαν, τὸν δὲ Ἀστεροπάτον, ἐνα τῶν ἐκ Παιονίας στρατευσάντων ἐπ᾽ Ἑλιον έγεμανον, οὐκ ἀπεικότως νῦν λέγεσθαι Πηλέγονος, καὶ αὐτοὺς τοὺς Παίονας καλεῖσθαι Πελαγόνας. (Επιτ. Βατ.)

39. "Οτι ὁ παρ᾽ Ὀμήρῳ Ἀστεροπάτος, νῦς Πηλέγονος, ἐκ Παιονίας ὅπε τής ἐν Μακεδονίᾳ ἰστορεῖται διὸ καὶ Πηλέγονος νῦς οἱ γὰρ Παίονες Πελαγόνες ἐκαλοῦντο. (Επιτ. εἰδ.)

40. Ἐπεὶ δὲ ὁ παιανισμὸς τῶν Ὀμῆρων τιτανομός ὑπὸ τῶν Ἐλλήνων λέγεται κατὰ μίμησιν τῆς ἐν παιάσι φωνῆς, καὶ οἱ Τιτάνες ἐκλήθησαν Πελαγόνες. (Επιτ. εἰδ.)

41. "Οτι καὶ πάλαι καὶ νῦν οἱ Παίονες φαίνονται πολλῆς τῆς νῦν Μακεδονίας κατεσχηκότες, ός καὶ Πέρινθον πολυτελεῖσαι καὶ Κρηστονίαν καὶ Μυγδονία πάσαν καὶ τὴν Ἀγριάνων μέχρι Πάγγαλον ὑπ᾽ αὐτοῖς γενέσθαι. τῆς δὲ ἐν τῷ Στρυμονικῷ κόλπῳ παραλίας τῆς ὑπὸ Γαληψοῦ μέχρι Νέστου ὑπέρκειται οἱ Φίλιπποι 2 καὶ τὰ περὶ Φιλίππους. οἱ δὲ Φιλίπποι Κρηνίδες ἐκαλοῦντο πρῶτον, κατοικία μικρά· ηὐξήθη δὲ μετὰ τὴν περὶ Βροῦτον καὶ Κάσσιον ἦτταν. (Επιτ. Βατ.)

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1 Ὀρεστιᾶν, Kramer, for Ὀργεστιᾶν; so the later editors.
2 Φιλίπποι, Kramer inserts; so the later editors.
and empties into the parts that are between the Bisaltae and the Odomantes.

37. The Strymon River rises in the country of the Agrianes who live round about Rhodope.

38. Some represent the Paconians as colonists from the Phrygians, while others represent them as independent founders. And it is said that Paeonia has extended as far as Pelagonia and Pieria; that Pelagonia was called Orestia in earlier times, that Asteropaeus, one of the leaders who made the expedition from Paeonia to Troy, was not without good reason called "son of Pelegon," and that the Paconians themselves were called Pelagonians.

39. The Homeric "Asteropaeus son of Pelegon" ¹ was, as history tells us, from Paeonia in Macedonia; wherefore "son of Pelegon," for the Paconians were called Pelagonians.

40. Since the "paecanismos" ² of the Thracians is called "titanismos" by the Greeks, in imitation of the cry ³ uttered in pacans, the Titans too were called Pelagonians.

41. It is clear that in early times, as now, the Paconians occupied much of what is now Macedonia, so that they could not only lay siege to Perinthus but also bring under their power all Crestonia and Mygdonis and the country of the Agrianes as far as Pangaeum.⁴ Philippi and the region about Philipps lie above that part of the seaboard of the Strymonic Gulf which extends from Galepsus as far as Nestus. In earlier times Philippi was called Crenides, and was only a small settlement, but it was enlarged after the defeat of Brutus and Cassius.⁵

¹ ΗΙαδ 21. 141. ² i.e. "the chanting of the paecan." ³ The cry to Titan. ⁴ See Ηραγ. 34. ⁵ In 42 B.C., after which it was made a Roman colony.
42 (43). "Ὅτι οἱ νῦν Φιλιπποῦ πόλεις Κρηνίδες ἐκαλούντο τὸ παλαιὸν. (Ἐπιτ. ed.)

43 (44). Πρόκειται δὲ τῆς παραλίας ταύτης δύο νῆσων, Δῆμων καὶ Θάσου, μετὰ δὲ τὸν εἰς Θάσον πορθμὸν Αβδηρα καὶ τὰ περὶ Ἀβδηρού μυθευόμενα. ὄκησαν δὲ αὐτὴν Βίστονες Ὁρίκες, ὃν Διομήδης ἦρχεν οὐ μένει δ’ ὁ Νέστος ἐπὶ ταύτων ἱέθρων διὰ παντός, ἀλλὰ κατακλύζει τὴν χώραν πολλάκις. εἶτα Δικαια, πόλες ἐν κόλπῳ κειμένη καὶ λιμήν ὑπέρκειται δὲ τούτων ἡ Βιστονίς λίμνη κύκλου ἔχουσα ὅσον διακοσίων σταδίων. φασὶ δὲ τοῦ πεδίου κοίλου πανταπασίων ὄντος καὶ ταπεινωτέρου τῆς θαλάττης, ἵπποκρατούμενον τὸν Ἡρακλέα, ἥνικα ἤλθεν ἐπὶ τὰς τοῦ Διομήδους ἵππους, διορύξας τὴν ἡμῶν καὶ τὴν θάλατταν ἑπαφέντα τῷ πεδίῳ κρατῆσαι τῶν ἐναντίων. δείκνυται δὲ καὶ τὸ βασίλειον Διομήδους ἀπὸ τοῦ συμβεβηκότος καλοῦμενον Καρτερᾶ. 3 Κόμη διὰ τὴν ἐρυμνότητα. μετὰ δὲ τὴν ἀνὰ μέσον λίμνην Ξάνθεια, Μαρώνεια καὶ Ἰσμαρος, αἱ τῶν Κικόνων πόλεις καλεῖται δὲ νῦν Ἰσμαρὰ πλησίον τῆς Μαρωνείας· πλησίον δὲ καὶ ἡ Ἰσμαρίς ἐξίησι λίμνη καλεῖται δὲ τὸ

1 Θάσον πορθμόν, Kramer inserts; so the later editors.
2 κόλπῳ, Schneidewin, for ἵλικα; so Meineke.
3 Καρτερᾶ, Kramer, for . . . τερά, space for three letters being left in the Epitome; so the later editors.

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42 (43). What is now the city Philippi was called Crenides in early times.
43 (44). Off this seacoast lie two islands, Lemnos and Thasos. And after the strait of Thasos one comes to Abdera\(^1\) and the scene of the myths connected with Abderus. It was inhabited by the Bistonian Thracians over whom Diomedes ruled. The Nestus River does not always remain in the same bed, but oftentimes floods the country. Then come Dicaea,\(^2\) a city situated on a gulf, and a harbour. Above these lies the Bistonis,\(^3\) a lake which has a circuit of about two hundred stadia. It is said that, because this plain was altogether a hollow and lower than the sea, Heracles, since he was inferior in horse when he came to get the mares of Diomedes, dug a canal through the shore and let in the water of the sea upon the plain and thus mastered his adversaries. One is shown also the royal residence\(^4\) of Diomedes, which, because of its naturally strong position and from what is actually the case, is called Cartera Come.\(^5\) After the lake, which is midway between, come Xantheia,\(^6\) Maroneia,\(^7\) and Ismarus,\(^8\) the cities of the Giones. Ismarus, however, is now called Ismara; it is near Maroneia. And near here, also, Lake Ismaris sends forth its stream; this stream

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\(^1\) Now Balastra.
\(^2\) Now, perhaps, Kurnu.
\(^3\) Now Bourougoel.
\(^4\) That is, the town of the royal palace, as "Camici" (6. 2. 6) was the "royal residence" of Coealus.
\(^5\) "Strong Village."
\(^6\) Xantheia was situated on the mountain now called Xanthi.
\(^7\) Now Maronia.
\(^8\) Now Ismahan.
ἐνθα με Σίντιες άνδρες.

45a. Δήμωνς όκλήθη δὲ πρῶτον ὑπὸ Θρακῶν, οἱ Σίντιες ἐκαλοῦντο, ὡς Στράβων. (Stephanus Byzantinus, s.v. Δήμωνς.)

46 (47). "Οτι μετὰ τὸν Νέστον ποταμὸν πρὸς ἀνατολὰς Ἀβδήρα πόλις, ἐπώνυμος Ἀβδήρος, ὃν οἱ τοῦ Διομήδου ὑποτεύχον έφαγον, εἶτα Δίκαια πόλις πλησίον, ἕως ὑπέρκειται λίμνη μεγάλη, ἡ Βιστούνις εἶτα πόλις Μαρώνεια. (Εὐμ. ed.)

47 (48). "Εστὶ δὲ ἡ Θράκη σύμπασα ἐκ δυνῶν καὶ εἰκοσίων ἐθνῶν συνεστῶσα δύναται δὲ στέλλειν, καίπερ οὖσα περισσῶς ἐκπεπονημένη, μυρίους καὶ πεντακισχιλίους ἱππεάς, πεζῶν δὲ καὶ εἰκοσὶ μυριάδας. μετὰ δὲ τὴν Μαρώνειαν Ὄρθαγορία πόλις καὶ τὰ περὶ Σέρριον,

1 Οδύσσειον, Jones, for ἥδιν... γειον (γιον σcrip. super), following Kunze's suggestion (Illeinisches Museum, 1903, Vol. LVIII, p. 126), based on Eustathius (note on the Odyssey 366
is called Odysseium. And here, too, are what are called the Thasión Cephalae. But the people situated in the interior are Sapaei.

44 (45). Topcira is near Abdera and Maroneia.

44a. The aforesaid Ismarus, in later times called Ismara, is, they say, a city of the Cicones; it is near Maroneia, where is also a lake, the stream of which is called Odysseium; here too is a hero-temple of Maron, as the Geographer records.

45 (46). The Sinti, a Thracian tribe, inhabit the island Lemnos; and from this fact Homer calls them Sinties, when he says, “where me the Sinties . . .”

45a. Lemnos: first settled by the Thracians who were called Sinties, according to Strabo.

46 (47). After the Nestus River, towards the east, is the city Abdera, named after Abdcrus, whom the horses of Diomedes devoured; then, near by, the city Dicaea, above which lies a great lake, Bistonis; then the city Maroneia.

47 (48). Thrace as a whole consists of twenty-two tribes. But although it has been devastated to an exceptional degree, it can send into the field fifteen thousand cavalry and also two hundred thousand infantry. After Maroneia one comes to the city Orthagoria and to the region about Serrhium (a

1 Literally, “Heads of the Thasii”; referring, apparently, to certain headlands occupied by Thasians.

2 Iliad 1. 594; cp. Thucydides 2. 98.

3 Capo Makri.
παράπλους τραχύς, καὶ τὸ τῶν Σαμοθράκων πολίχνιον Τέμπυρα καὶ ἀλλο Καράκωμα1 οὗ πρόκειται ἡ Σαμοθράκη νῆσος καὶ "Ἰμβρος οὔ πολὺ ἀποθεν ταύτης" πλέον δὲ ἡ διπλάσιον ἡ Θάσος. ἀπὸ δὲ Καρακόματος 2 Δορίσκος, ὃποι έμέτρησε Ξέρξης τῆς στρατιάς τὸ τιλήδιον. Εἰτ ὡς Ἑβρος, ἀνάπλουν ἔχων εἰς Κυψέλη ἑκατόν 3 εἰκοσι τῆς Μακεδονίας φησὶ τούτῳ ὅριον, ἢν ἀφείλωντο Περσέα Ρωμαιοὶ καὶ μετὰ ταῦτα τῶν Ψευδοφίλων. Παῦλος μὲν οὖν ὁ τῶν Περσῶν ἐλὼν συνάψας τῇ Μακεδονίᾳ καὶ τὰ Ἡπειρωτικὰ έθνη εἰς τέταρα μέρη διέταξε τὴν χώραν, καὶ τὸ μὲν προσένεεμεν Ἀμφιτόλει, τὸ δὲ Θεσσαλονίκεα, τὸ δὲ Πέλλη, τὸ δὲ Πελαγόςι. Παρωνικόσι δὲ τοῦ Ἑβρον Κορπιλοὶ καὶ Βρέναι ἐτὶ ἀνωτέρω, εἰτ ἔσχατοι Βέσσοι μέχρι γὰρ δεύρο ὁ ἀνάπλους. ἀπαντά δὲ τὰ έθνη λῃστρικὰ ταῦτα, μάλιστα δὲ οἱ Βέσσοι, οὓς λέγει γειτονεύειν 'Οδρύσαις καὶ Σαπαίοις. 'Αστῶν 4 δὲ βασίλειον ἦν Βιζύν.5 'Οδρύσαις δὲ καλοῦσιν εὖνα πάντας τοὺς ἀπὸ Ἑβρον καὶ Κυψέλων μέχρι 'Οδησσοῦ τῆς παραλίας ὑπεροικοῦνται, ὃν ἐβασίλευσεν 'Ἀμιόδοκος

1 Καράκωμα, Kramer and the later editors emend to χαράκωμα, perhaps rightly; but both Καράκωμα and χαράκωμα are otherwise unknown.
2 Καρακόματος, Kramer and the later editors emend to χαρακόματος.
3 For εἰκατόν (ρ'), C. Müller suggests διακοσίως (σ').
4 'Αστῶν, Kramer, for Γετῶν; so the later editors.
5 Βιζύν, the editors, for Βιζύς.

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1 Caracoma (or Characuma, meaning a fortress?) is otherwise unknown.
2 Now Tusla.
3 Now Ipsala.
4 sc. Strabo.
rough coasting-voyage) and to Tempyra, the little town of the Samothracians, and to Caracoma, another little town, off which lies the island Samothrace, and to Imbros, which is not very far from Samothrace; Thasos, however, is more than twice as far from Samothrace as Imbros is. From Caracoma one comes to Doriscus, where Xerxes enumerated his army; then to the Hebrus, which is navigable inland to Cypsela, a distance of one hundred and twenty stadia. This, he says, was the boundary of the Macedonia which the Romans first took away from Perseus and afterwards from the Pseudo-Philip.

Now Paulus, who captured Perseus, annexed the Epeirotic tribes to Macedonia, divided the country into four parts for purposes of administration, and apportioned one part to Amphipolis, another to Thessaloniceia, another to Pella, and another to the Pelagonians. Along the Hebrus live the Corpilli, and, still farther up the river, the Brenae, and then, farthest of all, the Bessi, for the river is navigable thus far. All these tribes are given to brigandage, but most of all the Bessi, who, he says, are neighbours to the Odrysae and the Sapaei. Bizye was the royal residence of the Astae. The term "Odrysae" is applied by some to all the peoples living above the seaboard from the Hebrus and Cypsela as far as Odessus—the peoples over whom

5 The younger brother of Perseus, whom Perseus regarded as his heir.
6 Aemilius Paulus Macedonicus, in his second consulship, 168 B.C., defeated Perseus near Pydna.
7 sc. Strabo.
8 Bizye (now Viza) was the home of King Tereus (in the story of Philomela and Procne) and was the residence of the last Thracian dynasty, which was of the stock of the Odrysae.
9 Now Varna.
καὶ Κερσοβλέπτης καὶ Βηρισάδης ¹ καὶ Σεύθης ² καὶ Κότυς. (Επιτ. Βατ.)

47Α. Ὡδρύσατι ἔθνως Ἡράκης. Σπραβών ἔβδομη. (Stephanus Byzantinus, s.v. Ὡδρύσαι.)

47Β. Ὦ δὲ Γεωγράφος καὶ τὸ πολὺ τῆς Ἡράκης περιοχῆς δῆλων λέγει ὡς ἡ Ἡράκη σύμπασα ἢ δύο καὶ ἐκκοσι ἔθνων συνεστήκεν. (Eustathius on Iliad 2. 844.)

48 (49). Ὅτι ὁ νῦν ποταμὸς Ῥηγυνία ἐν Ἡράκη καλοῦμενος Ἕριγων ⁹ ἂν καλοῦμενος. (Επιτ. εἰς.)

49 (50). Ὅτι τὴν Σαμοθράκην Ἰασίων καὶ Δάρδανος ἄρδετοι ὁμοιότεροι κεραυνωθέντος ἄλλως Ἰασίωνος διὰ τὴν ἑις Δήμητρα ἀμαρτίαν, ὁ Δάρδανος ἄπαρας ἔκ Σαμοθράκης, ἐλθὼν ὥσεων ἐν τῇ ὑπορείᾳ τῆς Ἰδης, τὴν πόλιν Δαρδανίαν καλέσας, καὶ ἐδίδαξε τὸν Τρόνας τὰ ἐν Σαμοθράκη μνημήρια. ἐκαλεῖτο δὲ ἡ Σαμοθράκη Σάμος πρὶν. (Επιτ. εἰς.)

50 (51). Ὅτι τοὺς ἐν τῇ Σαμοθράκῃ τιμωμένους θεοὺς εἰρήκασι πολλοὶ τοὺς αὐτοὺς τῶν Καβείρων, οὐδὲ αὐτοὺς ἔχοντες λέγειν τοὺς Καβείρων, οὗ τινὲς εἰς, καθαύρων τοὺς Κύρβαντας καὶ Κοῦβαντας, ὡς ¹ αὐτῶς Κοῦρητας καὶ Ἰδαίους Δακτύλους. (Επιτ. Βατ.)

50α. Ἡ Ἡράκης αὐτὴ κατὰ τὸν Γεωγράφον Ἀμος καλεῖται διὰ τὸ ὕψος. σάμοι γάρ, φησί, τὰ ὑψη... λέγει δὲ ὁ Γεωγράφος ὡς Ἀμοι ἐκ Μυκάλης πάλιν ὥσας ἐν αὐτῇ, ἐρημωθείση κατὰ ἱφτανον καρπῶν, ὡς καὶ οὔτω κληθήναι Ἀμοι. ... ἱστορεῖ δὲ ὁ Γεωγράφος καὶ Μελήτην πρότερον τὴν Σαμοθράκην καλεῖσθαι καὶ πλού-

¹ Βηρισάδης, the editors, for Βηρισάδης.
Amadocus, Cersobleptes, Berisades, Seuthes, and Cotys reigned as kings.

47a. Odrysæ: a tribe of Thrace; Strabo in his Seventh Book.

47b. The Geographer, in pointing out the great extent of Thrace, says also that Thrace as a whole consists of twenty-two tribes.

48 (49). The river in Thrace that is now called Rheginia used to be called Erigon.

49 (50). Iasion and Dardanus, two brothers, used to live in Samothrace. But when Iasion was struck by a thunderbolt because of his sin against Demeter, Dardanus sailed away from Samothrace, went and took up his abode at the foot of Mount Ida, calling the city Dardania, and taught the Trojans the Samothracian Mysteries. In earlier times, however, Samothrace was called Samos.

50 (51). Many writers have identified the gods that are worshipped in Samothrace with the Cabeiri, though they cannot say who the Cabeiri themselves are, just as the Cyrbantes and Corybantes, and likewise the Curetes and the Idaean Dactyli, are identified with them.

50a. This Thracian island, according to the Geographer, is called Samos because of its height; for "samoi," he says, means "heights." ... And the Geographer says that in olden times Samians from Mycale settled in the island, which had been deserted because of a dearth of crops, and that in this way it was called Samos. ... And the Geographer records also that in earlier times Samothrace was called Melite, as also that it was rich; for

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2 ζεύης, the editors, for ᾠσεύς.
3 Ἐρυγός may be an error for Ἐργύνος.
σίαν δὲ εἶναι. Κλικεσ γὰρ, φησί, πειραταὶ προσπεσόντες λάθρα τὸ ἐν Σαμοθράκη ἐσύλησαν ἱερῶν καὶ ἀπήνεγκαν τάλαντα πλείω χιλίων. (Εὐσταθίους οἰκ. Ι. 13. 12.)

51 (52). Πρὸς δὲ τῇ ἐκβολῇ τοῦ Ἱ.Εβρου, δι- στόμου δύνατος, πόλεως Ἀνων ἐν τῷ Μέλαιν κόλπῳ κεῖται, κτίσμα Μετυληναίων καὶ Κυμαίων, ἔτι δὲ πρῶτον Ἀλωπεκούνης ἐτ τ' ἀκρα Σαρπηδών· εἰθ' ἡ Χερρόνησος ἡ Ὀρακία καλομένη, ποιοῦσα τὴν τε Προποντίδα καὶ τὸν Μέλαια κόλπον καὶ τὸν Ἐλλησπόντου ἄκρα γὰρ ἐκκείται πρὸς εὐρόντοι, συμπότουσα τὴν Ἑυρώπην πρὸς τὴν Ἀσίαν ἐπτασσάμενῳ πορθμῷ τῷ κατὰ Αββαδον καὶ Σηστόν, ἐν ἀριστερᾷ μὲν τὴν Προποντίδα ἔχουσα, ἐν δεξιᾷ δὲ τὸν Μέλαια κόλπον, καλούμενον οὕτως ἀπὸ τοῦ Μέλαιος ἐκδιδόντος εἰς αὐτὸν, καθάπερ Ἡρόδοτος καὶ Εὐδοξὸς· εἴρηκε δὲ, φησίν, ὁ Ἡρόδοτος μὴ ἀνταρκέσαι τὸ ἰείθρον τῇ Ἐφρεί ζωτραίῳ τουτοί· ἰσθμὸ δὲ κλεῖται τετταράκοντα σταδίων ἡ λεχθεῖσα ἄκρα. ἐν μέσῳ μὲν οὖν τοῦ ἰσθμοῦ Λυσιμάχεως πόλις ἱδρυται ἐπόνυμος τοῦ κτίσαντος Βασιλέως· ἐκατέρωθεν δ' ἐπὶ μὲν τῷ Μέλαιν κόλπῳ Καρδία κεῖται, μεγίστη τῶν ἐν τῇ Χερρόνησῳ πόλεων, Μιλησίων καὶ Κλαξιμενίων κτίσμα, ὕστερον δὲ καὶ Ἀθηναίων, ἐν δὲ τῇ Προποντίδῃ Πακτής. μετὰ δὲ Καρδίαν Δράβος καὶ Λίμναν· εἰτ' Ἀλωπεκούνης, εἰς ἴν τελευτά μάλιστα ὁ Μέλαις κόλπος· εἰτ' ἀκρα μεγάλη Μαξουσία· εἰτ' ἐν

\[1\] Now Enos.
\[2\] Gulf of Saros.
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Cilician pirates, he says, secretly broke into the temple in Samothrace, robbed it, and carried off more than a thousand talents.

51 (52). Near the outlet of the Hebrus, which has two mouths, lies the city Aenus; it was founded by Mitylenaeans and Cumaens, though in still earlier times by Alopeconnesians. Then comes Cape Sarpedon; then what is called the Thracian Chersonesus, which forms the Propontis and the Melas Gulf and the Hellespont; for it is a cape which projects towards the south-east, thus connecting Europe with Asia by the strait, seven stadia wide, which is between Abydus and Sestus, and thus having on the left the Propontis and on the right the Melas Gulf—so called, just as Herodotus and Eudoxus say, from the Melas River which empties into it. But Herodotus, he says, states that this stream was not sufficient to supply the army of Xerxes. The aforesaid cape is closed in by an isthmus forty stadia wide. Now in the middle of the isthmus is situated the city Lysimachia, named after the king who founded it; and on either side of it lies a city—on the Melas Gulf, Cardia, the largest of the cities on the Chersonesus, founded by Milesians and Clazomenians but later refounded by Athenians, and on the Propontis, Pactye. And after Cardia come Drabus and Limnae; then Alopeconnesus, in which the Melas Gulf comes approximately to an end; then the large headland, Mazusia;

3 7. 58. 4 Now called by the Turks "Kavatch Su."
5 7. 58. 6 sce. Strabo.
κόλπῳ Ἑλεοῦς, ὁπου τὸ Πρωτεσιλάειον, καθ' ὁ τὸ Σίγειον ἀπὸ τετταράκοντα σταδίων ἐστίν, ἀκρα τῆς Τροϊάδος καὶ σχεδὸν τοῦτ' ἐστὶ τὸ νοτιώτατον ἀκρόν τῆς Χερρονήσου, σταδίων μικρῶ πλείους τῶν τετρακοσίων ἀπὸ Καρδίας καὶ οἱ λοιποὶ δ' ἐπὶ θάτερον μέρος τοῦ ἵσθμοῦ μικρῶ τοῦ διαστήματος τούτου πλείους περιπλέοντο. (Ἐπιτ. Βατ.)

51α. Αἰνος, πόλις Ἄρακης, Ἀφινθος καλομένη. Στράβων ζ' ἐν δὲ τῇ ἐκβολῇ τοῦ Ῥέβρου διστόμου ὅπος πόλις Αἰνος, καὶ κτίσμα Κυμαιῶν, κληθῆσαι δὲ αὐτὴν ὅτι πλησίον τῆς Ὀσσης ἢν Αἰνος ποταμὸς καὶ κόμη ὀμόνυμος. (Stephanus Byzantinus, s.v. Αἰνος.)

52 (53). Ὀτι ἐν Ὁράκη Χερρονήσου τρεῖς ποιεῖ θαλάσσας: Προποντίδα ἐκ βορρᾶ, Ἑλλησπόντου ἐξ ἀνατολῶν καὶ τῶν Μέλανα κόλπου ἐκ νότου, ὅπου καὶ ὁ Μέλας ποταμὸς ἐκβάλλει, ὁμόνυμος τῷ κόλπῳ. (Ἐπιτ. ed.)

53 (54). Ὀτι ἐν τῷ ἵσθμῷ τῆς Χερρονήσου τρεῖς πόλεις κείνται: πρὸς μὲν τῷ Μέλαιν κόλπῳ Καρδία, πρὸς δὲ τῇ Προποντίδη Πακτύη, πρὸς δὲ τῇ μεσογαία Ἀυσιμαχεία: μῆκος τοῦ ἵσθμοῦ σταδία τεσσαράκοντα. (Ἐπιτ. ed.)

54 (55). Ὀτι ἡ πόλις του Ἑλεοῦς ἀρσενικῶς λέγεται: τἀγα δὲ καὶ τὸ Τραπεζοῦς. (Ἐπιτ. ed.)

55 (56). Ἐστὶ δ' ἐν τῷ περὶπλοφ τούτῳ τῷ

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1 Ἑλεοῦς, Meineke emends to Ἑλαῖος, but the name was spelled both ways after 400 B.C. (Pauly-Wissowa, s.v. "Eleus").
2 Αἰνος, Jones, for Αἴνος. (Cp. Stephanus Byzantinus, s.v. Αἴνα, and Pauly-Wissowa (s.vv. "Ainios" and "Ainos").
FRAGMENTS OF BOOK VII

then, on a gulf, Eleus,¹ where is the temple of Protesilaus, opposite which, forty stadia distant, is Sigeium,² a headland of the Troad; and this is about the most southerly extremity of the Chersonesus, being slightly more than four hundred stadia from Cardia; and if one sails around the rest of the circuit, towards the other side of the isthmus, the distance is slightly more than this.

51a. Aenus; a city of Thrace, called Apsinthus. Strabo in his Seventh Book. The city Aenus is in the outlet of the Hebrus, which has two mouths, and was founded by Cumaeans; and it was so called because there was an Aenius River and also a village of the same name near Ossa.

52 (53). The Thracian Chersonesus forms three seas: the Propontis in the north, the Hellespont in the east, and the Melas Gulf in the south, into which empties the Melas River, which bears the same name as the gulf.

53 (54). On the isthmus of the Chersonesus are situated three cities: near the Melas Gulf, Cardia, and near the Propontis, Pactye, and near the middle, Lysimacheia. The length ³ of the isthmus is forty stadia.

54 (55). The name of the city Eleus is masculine; and perhaps also that of the city Trapezus.

55 (56). On this voyage along the coast of the

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¹ The better spelling of the name is "Eleusus."
² Now Yeni-sheher.
³ "Length" here means "breadth" (see Frag. 51).

³ ἐκβάλλει, Meineke, for βάλλει.
⁴ 'Ελεοῦς, Meineke emends to 'Ελαοῦς.
μετὰ Ἑλεοῦντα ἡ εἰσβολὴ πρῶτον ἢ εἰς τὴν Προποντίδα διὰ τῶν στενῶν, ἦν φασὶν ἀρχὴν εἶναι τοῦ Ἐλλησπόντου ἐνταῦθα δ' ἐστὶ τὸ Κυνὸς Σῆμα ἀκρα, οἷ δ' Ἐκάβης φασὶ καὶ γὰρ δείκνυται κάμψαντε τὴν ἀκραν τάφος αὐτῆς. Εἶτα Μάδυτος καὶ Σηστίας ἀκρα, καθ' ἦν τὸ Ἑρέφου ἔλεγμα, καὶ μετὰ ταῦτα Σηστός. ἀπὸ δὲ Ἑλεοῦντος ἐπὶ τὸ ἔλεγμα ἐκατὸν ἔβδομηκοντα, μετὰ δὲ Σηστόν ἐπὶ Αἰγὸς ποταμοῦ ἄγδοκοντα, πολύχυνη κατεσκαμμένη, ὅπου φασὶ τὸν λίθον πεσεῖν κατὰ τὰ Περσικὰ εἶνα Καλλίπολις, ἀφ' ἦς εἰς Δάμψακον διάρμα εἰς τὴν Ἀσίαν τεταράκοντα, εἶτα πολύχυνον κατεσκαμμένου Κριθωτῆς εἴτα Πακτῆς εἶτα τὸ Μακρὸν Τέεχος καὶ Λευκῆ ἀκτῇ καὶ τὸ Ἱερὸν Ὁρὸς καὶ Πέρυνθος, Σαμίων κτίσμα εἶτα Σηλυβρία. ὑπέρκειται δ' αὐτῶν Σέλτα, καὶ τὸ Ἱερὸν Ὁρὸς τιμᾶται ὑπὸ τῶν ἐγχωρίων καὶ ἔστιν ὅλον ἀκρόπολις τῆς χώρας. ἀσφαλτοῦ δ' ἐξίσου εἰς τὴν θάλασσαν, καθ' διὰ τόπον ἐλέκοντα σταδίων, τὸ μέταλλον ἔχουσα τῆς λευκῆς μαμάρου πολὺ τε καὶ σπουδαῖον. μετὰ δὲ

1 Ἑλεοῦντα, Meineke emends to Ἑλαιοῦντα.
2 διακόσιοι (σ'), after ποταμοῦ, Jones deletes.

1 i.e. "Bitch's Monument"; according to one story Hecabe (Hecuba) was metamorphosed into a bitch.
2 The text reads "two hundred and eighty," but this is clearly an error of the copyist.

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Chersonesus after leaving Eleus, one comes first to the entrance which leads through the narrows into the Propontis; and this entrance is called the beginning of the Hellespont. And here is the cape called the Cynos-Sema;\(^3\) though some call it Hecabe's Sema, and in fact her tomb is pointed out after one has doubled the cape. Then one comes to Madytus, and to Cape Sestias, where the pontoon-bridge of Xerxes was built; and, after these, to Sestus. The distance from Eleus to the place of the pontoon-bridge is one hundred and seventy stadia. After Sestus one comes to Aegospotami, eighty\(^2\) stadia, a town which has been rased to the ground, where it is said, the stone\(^3\) fell at the time of the Persian war. Then comes Callipolis,\(^4\) from which the distance across to Lampsacus in Asia is forty stadia; then Crithote, a little town which has been rased to the ground; then Pactye; then Macron Teichos,"\(^5\) Leuce Acte,\(^6\) Hieron Oros,\(^7\) and Perinthus, founded by the Samians: then Selybria.\(^8\) Above these places lies Siltà;\(^9\) and the Hieron Oros is revered by all the natives and is a sort of acropolis of the country. The Hieron Oros discharges asphalt into the sea, near the place where the Proconnesus,\(^10\) only one hundred and twenty stadia distant, is nearest to the land; and the quarry of white marble in the Proconnesus is both large and excellent. After Selybria come the

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\(^4\) Now Gallipoli.
\(^5\) "Long Wall."
\(^6\) "White Strand."
\(^7\) "Sacred Mountain."
\(^8\) Also spelled "Selymbria."
\(^9\) What is now Schandu, apparently.
\(^10\) Now the Isle of Marmara.
Σηλυβρίαν Ἄθυρας ἔστι ποταμός καὶ Βαθυνίας, ἐίτα Βυζάντιον καὶ τὰ ἑφεξῆς μέχρι Κυανέων Πετρών. (Epit. Vat.)

55a. Περὶ δὲ Σηστοῦ καὶ τῆς ὅλης Χερσονήσου προείπομεν ἐν τοῖς περὶ τῆς Ὑρίκης τόποις. (Strabo 13. 1. 22.)

55b. Σηστὸς μὲν, Δεσβίων ἀποικός, καθὰ καὶ Ἡ Μάδυτος, ὡς ὁ Γεωγράφος φησί, Χερσονήσια πόλις, Ἀβύδου διέχωσα σταδίους λ’, ἐκ λιμένος εἰς λιμένα. (Stephanus Byzantinus, s.v. Σηστός.)

56 (57). Ὅτι ἐκ Περινθοῦ εἰς Βυζάντιον εἰσὶν ἐξακόσιοι τριάκοντα· ἀπὸ δὲ Ἔβρου καὶ Κυψέλων εἰς Βυζάντιον μέχρι Κυανέων τρισχίλιοι ἐκατόν, ὡς φησιν Ἀρτεμίδωρος· τὸ δὲ σύμπαν μῆκος ἀπὸ Ἰονίου κόλπου τοῦ κατὰ Ἀπολλωνίαν μέχρι Βυζάντιον ἐπτακισχίλιοι τριακόσιοι ἑκάστῳ, προστίθησι δ' ὁ Πολύβιος καὶ ἄλλους ἐκατόν ὁγδοηκοντα, τὸ τρίτον τοῦ σταδίου προσλαμβάνου ἐπὶ τοῖς ὀκτὼ τοῦ μιλίου σταδίου. Δημήτριος δ' ὁ Σκήψιος ἐν τοῖς περὶ τοῦ Τρωικοῦ διακόσιον τὸ μὲν ἐκ Περινθοῦ μέχρι Βυζάντιον φησὶν ἐξακόσιοι σταδίους, τὸ δὲ ἱσον μέχρι Παριόν. τὴν δὲ Προποντίδα μῆκει μὲν χιλίων καὶ τετρακοσίων ἀποβαίνει σταδίων, εἰς εὔρος δὲ πεντακοσίων. τοῦ δὲ Ἑλλησπόντου τὸ στενώτατον ἐπταστάδιον φησί, μῆκος δὲ τετρακοσίων. (Epit. Vat.)

57 (58). Ὅτι Ἑλλησπόντος ὅχι ὅμολογεται

1 Βαθυνίας, Meineke (following conj. of Kramer), for . . . οὐνιας.

1 This work consisted of thirty books, and was written as an interpretation of Homer’s catalogue (62 lines) of the
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Rivers Athyras and Bathynias; and then, Byzantium and the places which come in order thereafter as far as the Cyanean Rocks.

55a. As for Sestus and the whole of the Chersonesus, I have already discussed them in my description of the regions of Thrace.

55b. Sestus, a colony of the Lesbians, as is also Madytus, as the Geographer says, is a Chersonesian city thirty stadia distant from Abydus, from harbour to harbour.

56 (57). The distance from Perinthus to Byzantium is six hundred and thirty stadia; but from the Hebrus and Cypsela to Byzantium, as far as the Cyanean Rocks, three thousand one hundred, as Artemidorus says; and the entire distance from the Ionian Gulf at Apollonia as far as Byzantium is seven thousand three hundred and twenty stadia, though Polybius adds one hundred and eighty more, since he adds a third of a stadium to the eight stadia in the mile. Demetrius of Scepsis, however, in his work On the Martalling of the Trojan Forces¹ calls the distance from Perinthus to Byzantium six hundred stadia and the distance to Parium equal thereto; and he represents the Propontis as one thousand four hundred stadia in length and five hundred in breadth; while as for the Hellespont, he calls its narrowest breadth seven stadia and its length four hundred.

57 (58). There is no general agreement in the Trojan forces (Iliad 2. 816–877), as Strabo says elsewhere (13. 1. 45).

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παρὰ πᾶσιν ὁ αὐτὸς, ἀλλὰ δόξαι περὶ αὐτοῦ λέγονται πλείουσι. οἱ μὲν γὰρ ὄλην τὴν Προ-
ποντίδα καλοῦσιν Ἐλλήσποντον, οἱ δὲ μέρος τῆς Προποντίδος τὸ ἐντὸς Περίνθου. οἱ δὲ προσ-
λαμβάνουσι καὶ τῆς ἔξω θαλάσσης τῆς πρὸς τὸ Ἁλγαῖον πέλαγος καὶ τὸν Μέλαινα κόλπον ἀνεφγιμενής, καὶ οὕτωι ἄλλοις ἄλλα ἀποτεμώμενοι, οἱ μὲν τὸ ἀπὸ Σιγείου ἐπὶ Λάμψακον καὶ Κύζικον ἢ Πάριον ἢ Πρίαπον, ὁ δὲ προσλαμβάνων καὶ τὸ ἀπὸ Συρρίου τῆς Λεσβίας. οὐκ ὤκνουσι δὲ τινες καὶ τὸ μέχρι τοῦ Μυρτώφου πελάγους ἀπαν καλεῖν Ἐλλήσποντον, εἴπερ, ὡς φησιν ἐν τοῖς ὦμοις Πίνδαρος, οἱ μεθ᾽ Ἡρακλεόν τοὺς Τριάδας πλέοντες διὰ παρθένων Ἑλλας πορθμόν, ἐπεὶ τὸ Μυρτώφος συνήψαν, εἰς Κῶν ἐπαλινδρομαζεῖν Ζεφύρου ἀντιπτυχασσάτως. Οὕτω δὲ καὶ τὸ Ἁλγαῖον πέλαγος μέχρι τοῦ Θερμαίου κόλπου καὶ τῆς κατὰ Θετταλίαν καὶ Μακεδονίαν θαλάσσης ἀπαν ἀξιοῦσι Ἐλλήσποντον προσαγορεῦειν δεῖν, μάρτυρα καὶ Ὁμηρον καλοῦντες. φησὶ γὰρ:

ὄψει, ἵνα ἐθέλησθα καὶ αἰ κέν τοι τὰ μεμήλη, ἢρ μᾶλ,"Ελλήσποντον ἐπὶ ἰχθυόεινα πλεοῦσας νῆας ἐμάς.

ἐλέγχεται δὲ τὸ τοιοῦτον ἐκ τῶν ἐπῶν ἐκεῖνων·

ἡρως Ἡμβρασίδης, ὅς ἀρ' Ἀἰνὸθεν εἰληπλοῦθεν οὕτως δὲ τῶν Ἡρακλῶν ἡγεῖτο,

ὅσσος Ἐλλήσποντος ἀγάρρους ἐντὸς ἐέργειν.

1 ἡρως need not be emended to Πελρος, or Πελρος (cp. Kramer, Forbiger, Tardieu, and G. Müller); see the Ηιδ, 2. 845 and 4. 520.
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definition of the term "Hellespont": in fact, there are several opinions concerning it. For some writers call "Hellespont" the whole of the Propontis; others, that part of the Propontis which is this side Perinthus; others go on to add that part of the outer sea which faces the Melas Gulf and the open waters of the Aegan Sea, and these writers in turn each comprise different sections in their definitions, some the part from Sigeium to Lampsacus and Cyzius, or Parnium, or Priapus, another going on to add the part which extends from Sigrium in the Lesbian Isle. And some do not shrink even from applying the name Hellespont to the whole of the high sea as far as the Myrtoan Sea, since, as Pindar\(^1\) says in his hymns, those who were sailing with Heracles from Troy through Helle’s maidenly strait, on touching the Myrtoan Sea, ran back again to Cos, because Zephyrus blew contrary to their course. And in this way, also, they require that the whole of the Aegan Sea as far as the Thermaean Gulf and the sea which is about Thessaly and Macedonia should be called Hellespont, invoking Homer also as witness; for Homer\(^2\) says, "thou shalt see, if thou dost wish and hast a care therefor, my ships sailing o'er the fishy Hellespont at very early morn"; but such an argument is refuted by those other lines, "the hero,\(^3\) son of Imbrarus, who, as we know, had come from Aenus," \(^4\) but he was the leader of the Thracians, \(^5\) "all who are shut in by strong-flowing Hellespont"; \(^6\) that is, Homer would

\(^1\) Frag. 51 (Bergk).
\(^2\) Iliad 9, 350.
\(^3\) Peirous.
\(^4\) Iliad 4, 520.
\(^5\) Iliad 2, 844 and 4, 519.
\(^6\) Iliad 2, 845.
Strabo at the mouth of the river Aenius, the 'Ella',

58. The region to the west of the river Aenius. The river Aenius flows to the north, the river Apsina to the south.

59. The other river in the region is the river Apsina. The river Apsina flows to the north, the river Aenius to the south.

60. Further to the west, in the region of the Hellespont, there are two rivers: the river Aenius and the river Apsina.

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1 αὐτῶν (A), αὐτῶν (VVL), αὐτῶν (Schweighäusler). Meinecke reads αὐτῶν; and so does Kaibel, with the footnote “intellige Pompeium.”

2 τῆς αὐτῆς πραγματείας (ἐκ, τῶν Γεωγραφομένων) is omitted by Β; Meinecke following.

3 The whole passage in Athenaeus is as follows: μην-μονείει δ’ αὐτῶν (πεί. τῶν Γαλλικῶν περιφ.) Στράβων ἐν τρίτῃ Γεωγραφομένων, ἀνὴρ οὐ πάντα νεώτερος· λέγει γὰρ αὐτῶν ἐν τῇ ἐβδόμῃ τῆς αὐτῆς πραγματείας ἐγραφέναι Ποσειδώνιον τὸν ἀπὸ τῆς σταυροῦ φιλόσοφον, ὅποιος πολλάκις μερι-μέθα, συγγενεσίου Σκιτών τῇ τῆς Καρχερίδος ἐλώτι γράφει δ’ οὖν δ’ Στράβων αὐτῶς: Ἡν Σπανία πρὸς τῇ Ἀκυτανία πόλις Πημπέλων, ὡς ἄν εἶπαι τις Πομπηίους, ἐν ὑπ’ ἐποίη πιάσαντες καὶ προστίθεντας ταῖς Κιδυρίκαις (Καρπαθικαῖς, Strabo 3, 4, 11) ἐκάμμοι. Meinecke strangely attributes the words συγγενεσίου Σκιτών τῷ Καρχερίδα ἐλώτι to Strabo and retains them in the Fragment.

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1 The Cicones, themselves inhabitants of Thrace.
2 The particular Thracians whose territory ended at Aenus, or the Hebrus River.
represent those 1 who are situated next after these 2 as situated outside the Hellespont; that is, Aenus lies in what was formerly called Apsinthios, though now called Corpolice, whereas the country of the Cicones lies next thereafter towards the west. 3

58. Corpili: certain of the Thracians. Strabo, Seventh Book; their country is called Corpolice; for Aenus lies in what was formerly called Apsinthios, though now called Corpolice.

59 (58a). Tetrachoritae: the Bessi, according to Strabo in his Seventh Book. These are also called Tetracomi.

60 (58b). For he 4 says in the Seventh Book of the same work 5 that he knew Poseidonius, the Stoic philosopher. 6

3 The argument of this misunderstood passage is as follows: Certain writers (1) make the Homeric Thrace extend as far as Crannon and Gyrton in Thessaly (Frags. 14, 16); then (2) interpret Homer as meaning that Peirōüs was the leader of all Thracians; therefore (3) the Homeric Hellespont extends to the southern boundary of Thessaly. But their opponents regard the clause "all who are shut in by strong-flowing Hellespont" as restrictive, that is, as meaning only those Thracians who (as "Aenus" shows) were east of the Cicones, or of the Hebrus. Strabo himself seems to lean to the latter view.

4 see. Strabo.

5 That is, his Geography, previously mentioned.

6 This fragment and its context, as found in Athenaeus 14. 75, requires special investigation. If the text of Athenaeus is right, he misquotes Strabo at least once, for the latter "in his Third Book" (3. 4. 11) speaks of "Cantabrian," not "Cibyric," hams. Again, the readings of the Greek text for "he" (in "he knew") present a grammatical problem; Kaibel makes "he" refer to Pompey, but it must, in the context, refer to Strabo. And did Strabo really say that he knew Poseidonius? Or could he have known him? (See 16. 2. 10, where Strabo speaks of Poseidonius as "most
STRABO

61. "Εστι δὲ καὶ ποταμὸς Ἀρισβος ἐν Θράκη, ὡσπερ εὑρήται, καὶ τούτου πλησίον οἱ Κεβρήκες. (Strabo 13.1.21.)

62. Τάχα δὲ (συ. Ῥίπη) καὶ πληθυντικῶς λέγεται Ῥίππαι, ἑὰν ὁ Στράβων περὶ ταύτης λέγῃ, ὅτι Ῥίππαι οὐκ οἰκοῦνται. τὴν δὲ χώραν Ῥιπίδα καλοῦσιν. [ἄλλαχοι δὲ σαφέστατα φησιν, ὅτι Ῥίπην Στρατήγην τε καὶ Ἐνίστην εὐρεῖν τε χαλεπῶν καὶ εὔροσιν οὐδὲν ὅφελος διὰ τὴν ἐρημιὰν (8.8.2.)] (Eustathius on Iliad 2.606.)

63. [Δέγει δ’ ὁ Γεωγράφος καὶ ὅτι τὸ τῶν Καυκάωνων γένος ἔξεφθαρται τέλεον (12.3.9.)] . . . ἔτι φησίν ὁ Γεωγράφος καὶ ὅτι Καυκώνες οἱ ἐν Πελοποννήσῳ, Ἀρκαδική μούρα, μὴ ἀνεχόμενοι τὸ Δεσπρεόν γένος κατάρχει οὐτῶν—ην γὰρ πονηρὸς ὁ Δεσπρος—κατήραν ἐκείθεν εἰς Δυκίαν. (Eustathius on Iliad 22.328.)

64. [Πορφύριος δὲ Φθίους τοὺς ἐκ τῆς ὑπὸ τὸ Φιλοκτῆτη Μεθώνης καλεῖσθαι ἱστορεῖ.] ὁ Γεωγράφος δὲ οὐ τοὺς περὶ Μεθώνην μόνους Φθίους φησι λέγεσθαι, ἀλλὰ, ὡς καὶ προείρηται, κοινῶς τοὺς ὑπὸ τὸ 'Αχιλλεῖ καὶ τὸ Πρωτεστιλάφ καὶ τὸ Φιλοκτῆτη. (Eustathius on Iliad 2.716.)

65. Φησὶ δὲ ὁ αὐτὸς Γεωγράφος καὶ ὅτι ὁ Ἰστρός ποτὲ Ματόας ἐλέγετο, ὃ ἔστι κατὰ Ελληνας Ἀσιοὺς καὶ ὅτι πολλάκις μὲν οἱ Σκύθαι δι’ αὐτοῦ περαιούμενοι οὐδὲν ἐπασχοῦν, συμφορᾶς

widely-learned of all philosophers of our times.”) Moreover, how could Poseidonius have been an associate of that Scipio (Africanus Minor) who captured Carthage? Is not Athenaeus confusing Poseidonius with Polybius, who was with Scipio 384
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61. There is also a river Arisbus in Thrace, as
I have said before, and near this the Cebrenian
Thracians.

62. Perhaps Rhipe is also called Rhipae, in the
plural, if Strabo means Rhipe when he says that
Rhipae is not inhabited. And they call the country
Rhipis. [But elsewhere Strabo says very clearly:
"Rhipe and Stratie and Enispe not only are hard to
find, but when found are of no use because of their
desolation."]

63. [The Geographer says also that the tribe of the
Cauconian has been completely destroyed.] And
the Geographer further says that the Cauconian in
the Peloponnesus, the Arcadian portion, could not
endure to be ruled by the house of Lepreus—for
Leprens was a bad man—and so they sailed away
from there to Lycia.

64. [Porphyrius records that the people from the
Methone that was subject to Menelaus were called
Phthians.] But the Geographer says that the people
about Methone were not the only people who
were called Phthians, but, as has been said before,
the peoples subject to Achilles, Protesilaüs, and
Philoctetes were so called in common with them.

65. The same Geographer says also that the Ister
was once called the "Matoas"—that is, in Greek,
"Asius"; and that, although the Scythians had
often crossed over it without suffering any mishap,

1 8. 8. 2. 2 "Muddy."

at the destruction of Carthage? Or is he not confusing
Poseidonius with Panaetius (see Casaubon-Schweighauser,
Animad. in Athenaeum, Vol. VII, p. 645)?

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δὲ ποτὲ ἐπεισπεσούσης ἠρμηνεύθη Δάνοβις ἢ Δάνοψις, ὡσπερ τοῦ ἁμαρτείν ἐκεῖνος αὐτίαν ἔχων. (Eustathius on Dionysius Periegetes, l. 298.)

66. Ὅ δὲ Γεωγράφος καὶ τὸν "Ἀθην ἱκανῶς αὐτόθι ἐκτετμησθαὶ ἕτερον. (Eustathius on Dionysius Periegetes, l. 409.)
yet, when once a misfortune befell them, its name was changed to Danubis or Daüsís, as though it were to blame for their mistake.

66. The Geographer also says that Hades was much revered there.¹

¹ In Triphylia, in the region of the Alpheius.
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1 A complete index will appear in the last volume.
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