THE GEOGRAPHY OF STRABO

IV
THE GEOGRAPHY OF STRABO

WITH AN ENGLISH TRANSLATION BY
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THE

GEOGRAPHY OF STRABO

BOOK VIII
ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

Η'

I

C 332 1. Ἕπειρος δὲ ἐπιώντες ἀπὸ τῶν ἐσπερίων τῆς Εὐρώπης μερῶν, ὅσα τῇ θαλάσσῃ περιέχεται τῇ ἐντὸς καὶ τῇ ἐκτός, τὰ τε βάρβαρα ἔθνη περιοδικῶς συνάντο τὰν ἀυτὴν μέχρι τοῦ Τανάϊδος καὶ τῆς Ἑλλάδος οὐ πολὺ μέρος, τὴν Μακεδονίαν, ἀποδόσωμεν νυνὶ τὰ λοιπὰ τῆς Ἑλλαδικῆς γεωγραφίας. ᾠδὴ ὅμηρος μὲν πρῶτος, ἐπειτα καὶ ἄλλοι πλείους ἐπραγματέυσαντο, οἱ μὲν ἰδίᾳ Διμένας ἡ Περίπλους ἡ Περιόδους γῆς ἡ τι τοιοῦτον ἄλλο ἐπιγράφαντες, ἐν οἷς καὶ τὰ Ἑλλαδικὰ περιέχεται, οἱ δ' ἐν τῇ κοινῇ τῆς ιστορίας γραφῇ χωρὶς ἀποδείξαντες τὴν τῶν ἱπτερών τοπογραφίαν, καθάπερ Ἠθορὸς τε ἐποίησε καὶ Πολύβιος, ἄλλοι δ' εἰς τὸν φυσικὸν τόπον καὶ τὸν μαθηματικὸν προσέλαβόν τινα καὶ τῶν τοιούτων, καθάπερ Ποσειδώνιος τε καὶ Ἡππαρχὸς· τὰ μὲν οὖν τῶν ἄλλων εὐδιαίτητα ἔστι, τὰ δ' Ὁμήρου σκέψεως δεῖται κριτικῆς, ποιητικῶς τε λέγοντος καὶ ὅτα νῦν, ἄλλα τὰ ἀρχαῖα, δὲν

1 τὴν Μακεδονίαν, Casaubon, for τῆς Μακεδονίας, which latter Meineke ejects.
THE GEOGRAPHY OF STRABO

BOOK VIII

I

1. I began my description by going over all the western parts of Europe comprised between the inner and the outer sea;¹ and now that I have encompassed in my survey all the barbarian tribes in Europe as far as the Tanaïs and also a small part of Greece, Macedonia,² I now shall give an account of the remainder of the geography of Greece. This subject was first treated by Homer; and then, after him, by several others, some of whom have written special treatises entitled Harbours, or Coasting Voyages, or General Descriptions of the Earth, or the like; and in these is comprised also the description of Greece. Others have set forth the topography of the continents in separate parts of their general histories, for instance, Ephorus and Polybius. Still others have inserted certain things on this subject in their treatises on physics and mathematics, for instance, Poseidonius and Hipparchus. Now although the statements of the others are easy to pass judgment upon, yet those of Homer require critical inquiry, since he speaks poetically, and not of things as they now are, but of things as they were in antiquity, which for the most part have been

² See Book 7, Frag. 9, in Vol. III.
ο χρόνος ἡμαύρωκε τὰ πολλά. ώς δ' ὦν ὑμνητῶν ἐγχειρητέον, ἀρξαμένους ἀφ' ὄντερ ἀπελίπομεν· ἐτελεύτα δ' ἦμιν ὁ λόγος ἀπὸ μὲν τῆς ἐσπέρας καὶ τῶν ἀρκτῶν εἰς τὰ 'Ὑπειρωτικὰ ἐθνη καὶ τὰ τῶν Ἰλλυρίων, ἀπὸ δὲ τῆς ἕω εἰς τὰ τῶν Μακεδόνων μέχρι Βυζαντίου. μετὰ μὲν οὖν τοὺς 'Ὑπειρώτας καὶ τοὺς Ἰλλυρίους τῶν Ἐλλήνων Ἀκαρνανίων εἰς καὶ Λιτωνίων καὶ Λιθυνίων οἱ 'Οξύλαι· πρὸς δὲ τούτοις Φωκείς τε καὶ Βοιωτοί· τούτως δ' ἀντιπορθόμος ἐστιν ἡ Πελοπόννησος, ἀπολαμβάνουσα μεταξὺ τῶν Κορυνθιακῶν κόλπων καὶ σχηματίζουσά τε τούτον καὶ σχηματιζόμενη ὑπ' αὐτῶν· μετὰ δὲ Μακεδονίων Θησαλῶν μέχρι Μαλεώων καὶ τὰ τῶν ἄλλων τῶν ἐκτὸς Ἰσθμοῦ καὶ αὐτῶν τῶν ἑντός.

2. Ἐλλάδας μὲν οὖν 2 πολλὰ ἐθνη γεγένηται, τὰ δ' ἀνωτάτω τοσάτα, ὅσας καὶ διαλέκτους παρειλήφαμεν τὰς Ἐλληνιδάς· τούτων δ' αὐτῶν τεσσάρων οὖσών, τὴν μὲν Ἱάδα τῇ παλαιᾷ Ἀττικῇ, τὸν δὲ Ῥώμην φαμεν (καὶ γὰρ Ἰωνες ἐκαλοῦντο οἱ τότε Ἀττικοὶ, καὶ ἐκεῖθεν εἰσών οἱ τῇ Ἀσίᾳ ἑποικήσαντες Ἰωνες καὶ χρησάμενοι τῇ νῦν λεγομένῃ γλώσσῃ Ἱάδι), τὴν δὲ Δωρίδα τῇ Αἰολίδῃ πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλην Ἀθηναίων καὶ Μεγαρῶν καὶ τῶν περὶ τῶν Παρνασσῶν Δωρίων καὶ νῦν ἑτὶ Αἰολεῖς καλοῦνται, καὶ τοὺς Δωριείας δὲ ὀλίγους ὑπάρχουσα τραχυτάτην

1 τὰ, before τῶν ἄλλων, Müller-Dübnner insert, following conj. of Meineke.

2 Ἐλλάδας μὲν οὖν B, lib. μὲν o B, lib. μὲν o Calv., épitómmen o Ag. Corais follows B, and Kramer and Müller-Dübnner read τῆς Ἐλλάδος μὲν οὖν; but Meineke, *ἐπίδοου μὲν οὖν.
GEOGRAPHY, 8. 1. 1–2

observed by time. Be this as it may, as far as I can I must undertake the inquiry; and I shall begin where I left off. My account ended, on the west and the north, with the tribes of the Epirotes and of the Illyrians, and, on the east, with those of the Macedonians as far as Byzantium. After the Epirotes and the Illyrians, then, come the following peoples of the Greeks: the Acarnanians, the Aetolians, and the Ozolian Locrians; and, next, the Phocians and Boeotians; and opposite these, across the arm of the sea, is the Peloponnesus, which with these encloses the Corinthian Gulf, and not only shapes the gulf but also is shaped by it; and after Macedonia, the Thessalians (extending as far as the Malians) and the countries of the rest of the peoples outside the Isthmus, as also of those inside.

2. There have been many tribes in Greece, but those which go back to the earliest times are only as many in number as the Greek dialects which we have learned to distinguish. But though the dialects themselves are four in number, we may say that the Ionic is the same as the ancient Attic, for the Attic people of ancient times were called Ioniens, and from that stock sprang those Ionians who colonized Asia and used what is now called the Ionic speech; and we may say that the Doric dialect is the same as the Acolic, for all the Greeks outside the Isthmus, except the Athenians and the Megarians and the Dorians who live about Parnassus, are to this day still called Acolians. And it is reasonable to suppose that the Dorians too, since they were few in number and lived in a most

1 i.e. north of the Isthmus.  
οικούντας χώραν εἰκός ἦστι τῷ ἀνεπιμέκτῳ παρατέρψας τὴν γλώτταν καὶ τὰ ἄλλα ἔδη ἕτοις τῷ μὴ ὁμογενεῖς, ὁμογενεῖς πρῶτερον ὄντας. τούτῳ δὲ αὐτῷ καὶ τοῖς Ἀθηναίοις συνέβη, λεπτόγεων τε καὶ πραχεῖαν οἰκούντας χώραν ἀπορθήτους μεῖναι διὰ τούτῳ, καὶ αὐτόχθονας νομισθήναι φησιν ὁ Θουκυδίδης, κατέχοντας τὴν αὐτὴν ἅπει, μηδενὸς ἐξελαύνοντος αὐτοῦ μηδ’ ἐπιθυμοῦντος ἔχειν τὴν ἐκείνων τούτῳ τοῖνυν αὐτῷ καὶ τῷ ἐτερογλώττῳ καὶ τοῖς ἐτεροεθῶις αὐτίων, ὅς εἰκὸς, ὑπήρξε, καύσερ ὀλίγος ὄσιν. ὅτω δὲ τοῦ Αἰολικοῦ πλήθους ἐπικρατοῦντος ἐν τοῖς ἐκτὸς Ἰσθμοῦ, καὶ οἱ εὐνότοι Αἰολεῖς πρῶτερον ἦσαν, εἰτ’ ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Ἀγιαλὸν κατασχόντων, τῶν δὲ Ἰππακλειδών τούς Δωρίας καταγαγόντων, υφ’ ὀν τὰ τε Μέγαρα ἕκασθι καὶ πολλαὶ τῶν ἐν τῇ Πελοποννήσῳ πόλεως. οὐ μὲν οὗν Ἰωνίες ἐξεπεσον πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἐθνοὺς· ἐλεύθη ὑπὲρ τῷ Πελοποννήσῳ τὰ δύο ἔδη, τὸ τε Αἰολικὸν καὶ τὸ Δωρικόν. ὡσοὶ μὲν οὖν ἦττον τοῖς Δωριέσιν ἐπεπλέκοντο (καθ’ ὑπέρ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἡλείοις, τοῖς μὲν ὀρεινοῖς τελέως οὕσι καὶ οὐκ ἐμπεπτωκόσιν εἰς τὸν κλήρον, τοῖς δ’ ἱεροῖς νομισθεῖσι τοῦ Ὁλυμπίου Διὸς καὶ καθ’

1 ἔθη (π.), for ἔθη; so the editors.

2 μεῖναι, Müller-Dübner, for μὲν εἶναι.

3 ἐτεροεθῶις, Meineke, for ἐτεροεθνοὺς; see κατὰ τὰ... ἔθη, 14. 5. 26.
rugged country, have, because of their lack of intercourse with others, changed their speech and their other customs to the extent that they are no longer a part of the same tribe as before. And this was precisely the case with the Athenians; that is, they lived in a country that was both thin-soiled and rugged, and for this reason, according to Thucydides, their country remained free from devastation, and they were regarded as an indigenous people, who always occupied the same country, since no one drove them out of their country or even desired to possess it. This, therefore, as one may suppose, was precisely the cause of their becoming different both in speech and in customs, albeit they were few in number. And just as the Aeolic element predominated in the parts outside the Isthmus, so too the people inside the Isthmus were in earlier times Aeolians; and then they became mixed with other peoples, since, in the first place, Ionians from Attica seized the Aegialus, and, secondly, the Heracleidae brought back the Dorians, who founded both Megara and many of the cities of the Peloponnesus. The Ionians, however, were soon driven out again by the Achaecans, an Aeolic tribe; and so there were left in the Peloponnesus only the two tribes, the Aeolian and the Dorian. Now all the peoples who had less intercourse with the Dorians—as was the case with the Arcadians and with the Eleians, since the former were wholly mountaineers and had no share in the allotments of territory, while the latter were regarded as sacred to the Olympian Zeus and hence

1 1. 2 and 2. 36,  
2 The Peloponnesian Achaec.  
3 Cp. 8. 5. 6,
αὐτοὺς εἰρήνην ἀγούσι πολὺν χρόνον, ἀλλὰς τε καὶ τοῦ Λιολικοῦ γένους οὐσὶ καὶ διδεχόμενος τὴν Ὀξύλῳ συγκαταλθῶσαν στρατιάν περὶ τὴν τῶν Ἡρακλείδων κάθοδον, οὔτε Αἰολιστὶ διελέχθησαν, οί δὲ ἄλλοι μικτῇ τινὶ ἐχρήσαντο εἴξ ἁμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἡπτον αἰολίζοντες. σχεδοῦ δὲ τι καὶ νῦν κατὰ πόλεις ἄλλοι ἄλλως διαλέγονται, δοκοῦσι δὲ δωρίζειν ἀπαντες διὰ τὴν C 334 συμβάσαν ἐπικράτειαν. τοιαύτα μὲν οὖν τὰ τῶν Ἐλλήνων ἔθη καὶ οὕτως, ὡς τύπῳ εἰπεῖν, ἀφωρισμένα. λέγωμεν δὴ ἤδη ἤδη λαβόντες ὅν χρῆ τρόπον τῇ τάξει, περὶ αὐτῶν.

3. Ὅσοις μὲν οὖν ἄρχην εἰναι τῆς Ἐλλάδος τῆς Ἀκαρνανίας, ἕρετο τῶν ἐσπερίων μερῶν ταύτην γὰρ συνάπτειν πρῶτην τοῖς "Πειραιωτικοὶς ἔθεσιν. ἄλλ᾽ δὲ τοῦ ὦτος τῇ παραλίᾳ μέτρῳ χρόμενος ἐντεύθεν ποιεῖται τὴν ἄρχην, ἑγεμονικόν τι τὴν θάλασσαν κρόνων πρὸς τὰς τοπογραφίας, ἐπεὶ ἄλλως γὰρ ἐνεχώρει κατὰ τὴν Μακεδόναν καὶ Θεσσαλόν γῆν 2 ἄρχην ἀποφαίνεσθαι τῆς Ἐλλάδος. οὕτω καὶ ἡμῖν προσήκει ἀκολουθοῦσι τῇ φύσει τῶν τόπων σύμβουλον ποιεῖσθαι τὴν θάλασσαν. αὐτὴ δ' ἐκ τοῦ Ζικελικοῦ πελάγους προπεσοῦσα 3 τῇ μὲν ἀναχεῖται πρὸς τὸν Κορινθιακὸν κόλπον, τῇ δ' ἀποτελεῖ χειρόνησον μεγάλη τὴν Πελοπόννησον, ἰσθμὸς στενὴ κλειμένην. ἔστι δὲ ταῦτα 4 δύο μέγιστα συστήματα τῆς

1 ἤδη λαβόντες, Maineke omends to διαλαβόντες.
2 For γῆν, Meincke reads τῆν.
3 προπεσοῦσα (ΒΕλ), Jones, for προπεσοῦσα.
have long lived to themselves in peace, especially because they belonged to the Aeolic stock and had admitted the army which came back with Oxylus¹ about the time of the return of the Heracleidae—these peoples, I say, spoke the Aeolic dialect, whereas the rest used a sort of mixture of the two, some leaning more to the Aeolic and some less. And, I might almost say, even now the people of each city speaks a different dialect, although, because of the predominance which has been gained by the Dorians, one and all are reputed to speak the Doric. Such, then, are the tribes of the Greeks, and such in general terms is their ethnographical division. Let me now take them separately, following the appropriate order, and tell about them.

3. Ephorus says that, if one begins with the western parts, Acarnania is the beginning of Greece; for, he adds, Acarnania is the first to border on the tribes of the Epeirotes. But just as Ephorus, using the sea-coast as his measuring-line, begins with Acarnania (for he decides in favour of the sea as a kind of guide in his description of places, because otherwise he might have represented parts that border on the land of the Macedonians and the Thessalians as the beginning), so it is proper that I too, following the natural character of the regions, should make the sea my counsellor. Now this sea, issuing forth out of the Sicilian Sea, on one side stretches to the Corinthian Gulf, and on the other forms a large peninsula, the Peloponnesus, which is closed by a narrow isthmus. Thus Greece consists of two

¹ Cp. S. 3. 33.

⁴ ταύτα, Meineke emends to τά.
Ελλάδος, τό τε ἔντος Ἱσθμοῦ καὶ τὸ ἐκτὸς διὰ ¹ Πυλῶν μέχρι τῆς ἐκβολῆς τοῦ Πηνειοῦ (καὶ τούτῳ δ’ ἦστι τὸ Θεσπαλικόν ²). ἔστι δὲ καὶ μείζον καὶ ἐπιφανέστερον τὸ ἔντος Ἱσθμοῦ· σχεδὸν δὲ τι καὶ ἀκρόπολις ἦστιν ἡ Πελοπόννησος τῆς συμπάσης Ἐλλάδος, χωρίς γὰρ τῆς λαμπρότητος καὶ δυνάμεως τῶν ἐνοικησίων ἐθνῶν αὐτῆς τῶν τῶν τόπων θέσεως ὑπογράφει τὴν ἱγμονίαν ταύτην, κόλποις τε καὶ ἀκραις πολλαῖς καὶ, τοῖς σημειώδεστάτοις, χερσονήσιοις μεγάλας διαπεποικιλμένη, διὸ ἐκ διαδοχῆς ἐτέρα τινὸς ἑτέραν ἔχει. ἔστι δὲ πρώτη μὲν τῶν χερσονήσιων ἡ Πελοπόννησος, ἴσθιμός κλεισμένη τεταράκοντα σταδίων. δευτέρα δὲ ἡ καὶ ταύτην περιέχουσα, ἢς ἴσθιμός ἦστιν ὁ ἐκ Παγών ³ τῶν Μεγαρικῶν ἐις Νισαίαν, τὸ Μεγαρέων ἐπίνειον, ὑπερβολὴ σταδίων ἐκατὸν εἴκοσιν ἀπὸ θαλάσσης ἐπὶ θάλατταν. τρίτη δ’ ἡ καὶ ταύτην περιέχουσα, ἢς ἴσθιμός ἀπὸ τοῦ μυχοῦ τοῦ Κρισαίου κόλπου μέχρι Θερμοπυλῶν, ἡ δ’ ⁴ ἐπινοομένη εὐθεία γραμμή ὅσον πεντακοσίων ὀκτὼ ⁵ σταδίων τὴν μὲν Βοιωτίᾳ ἀπασαν ἔντος ἀπολαμβάνουσα, τὴν δὲ Φωκίδα τέμνονσα λοξὴν καὶ τοὺς Ἐπικυριοδότους. τετάρτη δὲ ἡ ἀπὸ τοῦ Ἀμβρακικοῦ κόλπου διὰ τῆς Οἶτης καὶ τῆς Τραχυίας ἐις τῶν Μαλικῶν

¹ σίδ, before Πυλῶν, Jones inserts. Meineke ejects Πυλῶν. For the readings of the other editors, see C. Müller, Ind. Var. Lect., p. 989.

² Meineke ejects the words in parenthesis.

³ Παγών, Epit. and man. sc. in C, for παντῶν (ABCRH); so other editors.

⁴ δ’, A omits.

⁵ ὀκτὼ probably should be emended to εἴκοσι’ (κ’) or πεντάκοσια (ν’), as C. Müller suggests.
very large bodies of land, the part inside the Isthmus, and the part outside, which extends through Pylae\(^1\) as far as the outlet of the Peneius (this latter is the Thessalian part of Greece);\(^2\) but the part inside the Isthmus is both larger and more famous. I might almost say that the Peloponnesus is the acropolis of Greece as a whole;\(^3\) for, apart from the splendour and power of the tribes that have lived in it, the very topography of Greece, diversified as it is by gulfs, many capes, and, what are the most significant, large peninsulas that follow one another in succession, suggests such hegemony for it. The first of the peninsulas is the Peloponnesus, which is closed by an isthmus forty stadia in width. The second includes the first; and its isthmus extends in width from Pagae in Megaris to Nisaea, the naval station of the Megarians, the distance across being one hundred and twenty stadia from sea to sea. The third likewise includes the second; and its isthmus extends in width from the recess of the Crissaean Gulf as far as Thermopylae—the imaginary straight line, about five hundred and eight stadia in length, enclosing within the peninsula the whole of Boeotia and cutting obliquely Phocis and the country of the Epimenidians.\(^4\) The fourth is the peninsula whose isthmus extends from the Ambracian Gulf through Oeta\(^5\) and Trachinia to the Maliac

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1 Thermopylae.
2 That is, from Pylae to the outlet of the Peneius.
3 Groskurd, Kramer and Curtius think that something like the following has fallen out of the MSS.: “and that Greece is the acropolis of the whole world.”
4 The Epimenidian Locrians.
5 Now the Katavothra Mountain. It forms a boundary between the valleys of the Spercheius and Cephissus Rivers.
κόλπου καθήκοντα ἔχουσα τῶν ἵσθμῶν καὶ τὰς Θερμοπύλας, ὡσον ὅκτακοσίων ἄντα σταδίων πλείων δ' ἡ χιλίων ἄλλος ἐστίν ἀπὸ τοῦ αὐτοῦ κόλπου τοῦ Ἁμβρακίκου διὰ Θετταλῶν καὶ Μακεδόνων εἰς τὸν Θερμαῖον διήκως μυχῶν, ὑπαγορεύει δὴ των ταξίων οὕς φαίλθη ἡ τῶν χερσονήσων διάδοχη δεῖ δ' ἀπὸ τῆς ἐλαχίστης ἀρξασθαι, ἑπιφανεστάτης δὲ.

II

C 335 1. Ὁ Ἱσθμὸς ἡ Πελοπόννησος ἐστὶν, ὁποῖος ἐστὶν τὸ σχῆμα, ἐστὶν σχεδόν τῷ κατὰ μήκος καὶ κατὰ πλάτος, ὡσον χιλίων καὶ τετρακοσίων σταδίων τὸ μὲν ἀπὸ τῆς ἐσπέρας ἐπὶ τῆς ἱσχείϑερᾳ ἡ ἁπατεία, τοῦτο δ' ἐστὶ τὸ ἄπει ποῦ τῆς Χελωνῆς διὰ Ὁλυμπιᾶς καὶ τῆς Μεγαλοπολίτιδος ἐπὶ Ἰσθμοῦ τὸ δ' ἀπὸ τοῦ νότου πρὸς τὴν ἀρκτον, ὃ ἐστὶν τὸ ἀπὸ Μαλεων διὰ Ἀρκαδίας ἐς Λιγυίαν ἡ δὲ περίμετρος μὴ κατακολπίζοντι τετρακισχιλίων σταδίων, ὡς Πολύβιος Ἁρτέμιδωρος δὲ καὶ τετρακοσίως προστίθεν ἐκατακόλυπτον ὑπὸ τῆς Χελωνῆς ἐπὶ τῶν ἱσχείϑερας ἐπὶ τῶν πευκασιχιλίων. ὃ δ' Ἱσθμὸς κατὰ τῶν διολκῶν, δὴ ὡς τὰ πορθμεῖα ὑπερνεωλυκοῦσιν ἀπὸ τῆς ἔτερας εἰς τὴν ἐτέραν θάλατταν, εἴρηται δὴ τετταράκοντα σταδίων ἐστίν.

1 κατὰ ... θάλατταν, omitted by BCDG.
Gulf and Thermopylae—the isthmus being about eight hundred stadia in width. But there is another isthmus, more than one thousand stadia in width, extending from the same Ambracian Gulf through the countries of the Thessalians and the Macedonians to the recess of the Thermaean Gulf. So then, the succession of the peninsulas suggests a kind of order, and not a bad one, for me to follow in my description; and I should begin with the smallest, but most famous, of them.

II

1. Now the Peloponnesus is like a leaf of a plane-tree in shape, its length and breadth being almost equal, that is, about fourteen hundred stadia. Its length is reckoned from the west to the east, that is, from Chelonatas through Olympia and Megalopolis to the Isthmus; and its width, from the south towards the north, that is, from Maleae through Arcadia to Aegium. The perimeter, not following the sinuosities of the gulfs, is four thousand stadia, according to Polybius, although Artemidorus adds four hundred more; but following the sinuosities of the gulfs, it is more than five thousand six hundred. The width of the Isthmus at the “Dioleus,” where the ships are hauled overland from one sea to the other, is forty stadia, as I have already said.

2 Cape Maleae.
3 The Aegion, or Aegium, of to-day, though until recent times more generally known by its later name Vostitza.
4 Polybius counted 8½ stadia to the mile (7. Frag. 56).
5 Literally, “Haul-across”; the name of “the narrowest part of the Isthmus” (8. 6. 4), and probably applied to the road itself.
2. Ἐξογισθεὶς δὲ τῆς χερσονήσου ταύτης τὸ μὲν ἐστὶν Πελέοι καὶ Μεσσηνίωι, κλαύμενοι τῷ Σικελικῷ πελάγει προσλαμβάνουσι δὲ καὶ τῆς ἐκατέρωθεν παραλίας, ἢ μὲν Ἡλεία πρὸς ἄρκτον ἐπιστρέφουσα καὶ τὴν ἄρχην τοῦ Κορινθιακοῦ κόλπου μέχρι ἄκρας Ἄργαου, καθ’ ἢν ἀντιπορθόμενος ἐστὶν ἢ τε Ἀκαρνανία καὶ αἱ προκειμέναι νῆσοι, Ζάκυνθος καὶ Κεφαλληνία καὶ Ιθάκη καὶ Ἐκυπρία, ἡν ἐστὶ καὶ τὸ Δουλίχιον τῆς δὲ Μεσσηνίας τὸ πλέον ἀνεμομένον πρὸς νότον καὶ τὸ λιβυκὸν πέλαγος μέχρι τῶν καλομέλους Θυρίδων πλησίον Ταυρόπου, ἐξῆς δὲ μετὰ μὲν τὴν Ἡλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος πρὸς ἄρκτος βλέπον καὶ τὸ Κορινθιακὸ κόλπος παρατείνου, τελευταὶ δ’ εἰς τὴν Σικυονίαν ἐντεῦθεν δὲ Σικυών καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ Ἰσθμοῦ μετὰ δὲ τὴν Μεσσηνίαν ἡ Ῥακωνικὴ καὶ ἡ Ἀργεία, μέχρι τοῦ Ἰσθμοῦ καὶ αὐτῆς κόλπου δ’ εἰσίν εὐναῦθα δ’ τε Μεσσηνιάκος καὶ ὁ Ῥακωνικὸς καὶ τρίτος ὁ Ἀργολικός, τέταρτος δ’ ὁ Ἐρμονικὸς καὶ Σαρωνικός. οἱ δὲ Σαλαμινιακῶν καλοῦσιν’ ὅν τούς μὲν ἡ Λιβυκή, τοὺς δ’ ἡ Κρήτη καθ’ θάλασσα πληρός καὶ τὸ Μυτήριον πέλαγος, τινὲς δὲ καὶ τῶν Σαρωνικῶν πόρον ἢ πέλαγος ὑνομάζουσι. μέση δ’ ἐστὶν ἡ Ἀρκαδία, πάσιν ἐπικείμενη καὶ γειτνιῶσα τοῖς ἄλλοις ἔθνεσιν.

3. οὗ δὲ Κορινθιακὸς κόλπος ἀρχεῖται μὲν ἀπὸ τῶν ἐκβολῶν τοῦ Ἐὔβοιαν (τινὲς δὲ φασίν τοῦ

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1 ή, after πάρα, Groskurd inserts; so Meineke.

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1 See 8. 5. 1, and footnote.
2. The western part of this peninsula is occupied by the Eleians and the Messenians, whose countries are washed by the Sicilian Sea. In addition, they also hold a part of the sea-coast in both directions, for the Eleian country curves towards the north and the beginning of the Corinthian Gulf as far as Cape Araxus (opposite which, across the straits, lie Aecarnania and the islands off its coast—Zaeinthos, Cephalenia, Ithaca, and also the Echinades, among which is Dulichium), whereas the greater part of the Messenian country opens up towards the south and the Libyan Sea as far as what is called Thyrides, near Taenarum. Next after the Eleian country comes the tribe of the Achaeans, whose country faces towards the north and stretches along the Corinthian Gulf, ending at Sicyonia. Then come in succession Sicyon and Corinth, the territory of the latter extending as far as the Isthmus. After the Messenian country come the Laconian and the Argive, the latter also extending as far as the Isthmus. The gulfs on this coast are: first, the Messenian; second, the Laconian; third, the Argolic; fourth, the Hermionic; and fifth, the Saronic, by some called the Salaminiaec. Of these gulfs the first two are filled by the Libyan Sea, and the others by the Cretan and Myrtoan Seas. Some, however, call the Saronic Gulf "Strait" or "Sea." In the interior of the peninsula is Arcadia, which touches as next-door neighbour the countries of all those other tribes.

3. The Corinthian Gulf begins, on the one side, at the outlets of the Evenus (though some say at the

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2 See 8. 7. 4, and footnote.
Ἀχελάφου τοῦ ὄριζοντος Ἀκαρνάνας καὶ τοῦ Λιτώλους καὶ τοῦ Ἀράξου. ἑνταῦθα γὰρ πρῶτον ἀξιόλογον συναγωγὴν λαμβάνουσι πρὸς ἀλλήλας αἱ ἐκατέρωθεν ἀκταί· προϊόνταὶ δὲ πλέον τελέος συμπίπτουσι κατὰ τὸ Ῥίον καὶ τὸ Ἀντίρροιον, ὅσον δὴ πέντε σταδίων ἀπολείπουσι πορθμόν. ἐστὶ δὲ τὸ μὲν Ῥίον τῶν Ἀχαιῶν ἀλιτείνης ἄκρα, δρεπανοειδή τινὰ ἐπιστροφὴν εἰς τὸ ἐντὸς ἔχουσα (καὶ δὴ καὶ καλεῖται Δρέπανον), οὔτε δὲ μεταξὺ Πατρῶν καὶ Λιγίου, Ποσείδῶνος ἱερὸν ἔχουσα· τὸ δὲ Ἀντίρριον ἐν μεθορίῳ τῆς Ἁλτωλίας καὶ τῆς Λοκρίδος ἰδρυται, καλοῦσι δὲ Μολύκριον Ῥίον, εἰτ' ἐντεθην διώσταται πάλιν ἡ παραλία μετρίως ἐκατέρωθεν, προελθοῦσα δ' εἰς τὸν Κρισαίον κόλπον ἐνταῦθα τελευτᾷ, κλειομένη τοῖς προσεσπερίως τῆς Βοιωτίας καὶ τῆς Μεγαρικῆς τέρμοσιν. ἔχει δὲ τὴν περιμετρὸν δ' Κορυνθιακὸς κόλπος ἀπὸ μὲν τοῦ Εὐήνου μέχρι Ἀράξου σταδίων δισχίλιων διακοσίων τριάκοντα· εἰ δ' ἀπὸ τοῦ Ἀχελάφου, πλευνάζοι ἀν ἐκατὸν που σταδίων. ἀπὸ μὲντοι Ἀχελάφου ἔπε τὸν Εὐήνου Ἀκαρνάνες εἰσί, εἰδ' ἐξής ἐπὶ τὸ Ἀντίρριον Ἁλτωλοί, τὸ δὲ λοιπὸν μέχρι Ἰσθμοῦ.

1 Capps happily suggests that Strabo probably wrote σχεδὸν instead of πλέον or that σχεδὸν has fallen out of the text after πλέον.
2 Before Μολύκριον, Meineke inserts καὶ.
outlets of the Acheloüs, the river that separates the Acarnanians and the Aetolians), and, on the other, at Araxus;¹ for here the shores on either side first draw notably nearer to one another; then in their advance they all but² meet at Rhium and Antirrhium, where they leave between them a strait only about five stadia in width. Rhium, belonging to the Achaeans, is a low-lying cape; it bends inwards (and it is in fact called "Sickle").³ It lies between Patrae and Aegium, and possesses a temple of Poseidon. Antirrhium is situated on the common boundary of Aetolia and Locris; and people call it Molycrian Rhium.⁴ Then, from here, the shore-line on either side again draws moderately apart, and then, advancing into the Crisaean Gulf, it comes to an end there, being shut in by the westerly limits of Bocotia and Megaris.⁵ The perimeter of the Corinthian Gulf, if one measures from the Evenus to Araxus, is two thousand two hundred and thirty stadia; but if one measures from the Acheloüs, it is about a hundred stadia more. Now from the Acheloüs to the Evenus the coast is occupied by Acarnanians;⁶ and thence to Antirrhium, by Aetolians; but the remaining coast, as far as the Isthmus, belongs to⁷ the Phocians, the

¹ After Molycreia, a small Aetolian town near by.
² "Crisaeæan gulf" (the Gulf of Salona of to-day) was often used in this broader sense. Cp. 8. 6. 21.
³ Strabo thus commits himself against the assertion of others (see at the beginning of the paragraph) that the Acheloüs separates the Acarnanians and the Aetolians.
⁴ The Greek for "the Locrians and" seems to have fallen out of the MSS. at this point; for Strabo has just said that "Antirrhium is on the common boundary of Aetolia and Locris" (see 9. 3. 1).
STRABO

Φωκέων ἐστὶ 1 καὶ Βοιωτῶν καὶ τῆς Μεγαρίδος, στάδιοι χιλιοί ἐκατόν εἴκοσι δυνεῖν δέοντες· ἡ δὲ ἀπὸ τοῦ Ἀντιτρίου μέχρι Ἰσθμοῦ θάλαττας Ἀλκυονίας καλεῖται, μέρος οὖσα τοῦ Κρισαίου κόλπου· ἀπὸ δὲ τοῦ Ἰσθμοῦ ἐπὶ τὸν Ἁραξὸν τριάκοντα ἐπὶ τοὺς χιλίους. 4 ὡς μὲν δὴ τῷ περί εἰπεῖν τοιαύτη τις καὶ τοσαύτη ἡ τῆς Πελοπόννησου θέσις καὶ τῆς ἀντιπόρθμου γῆς μέχρι τοῦ μυχοῦ, τοιοῦτος δὲ καὶ ὁ μεταξὺ ἀμφοῖν κόλπος. εἶτα τὰ 5 καθ ἑκαστὰ ἑρώμεν, τήν ἀρχήν ἀπὸ τῆς Ἡλείας ποιησάμενοι.

III

1. Νῦν μὲν δὴ πᾶσαν Ἡλείαν ὄνομάζουσι τήν μεταξὺ Ἀχαιῶν τε καὶ Μεσσηνίων παραλίαν, ἀνέχουσαν εἰς τὴν μεσόγαιαν τὴν πρὸς Ἀρκαδία τῇ κατὰ Φολόην καὶ Ἀξάνας καὶ Παρρασίως. τοῦτο δὲ τῷ παλαιῷ εἰς πλείους δυναστείας διήρητο, εἰτ' εἰς δύο, τήν τε τῶν Ἐπειδῶν καὶ τὴν ὑπὸ Νέστορι τῷ Νηλέως· καθάπερ καὶ ὁ Ὀμηρός εἰρήκε, τήν μὲν τῶν Ἐπειδῶν ὄνομάζων Ἡλίν. 6

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[1] Φωκέων ἐστι, Pletho, Corais, and Forbiger would emend to Λοκρῶν ἐστι καὶ φωκέων.
[2] After θάλασσα Groskurd, Kramer and others believe that words like the following have fallen out: Κρισαίου κόλπος ἐστίν· ἡ δὲ ἀπὸ Κρισαίους πάλιν ἀπὸ τῆς. Meineke indicates a lacuna. There is no lacuna in the MSS.
[3] ἀπὸ δὲ τοῦ· the letters π τε τοῦ are supplied by Kramer, there being a lacuna of five or six letters in A.
Boeotians and Megaris—a distance of one thousand one hundred and eighteen stadia. The sea from Antirrhium as far as the Isthmus is called Aleyonian, it being a part of the Crisaean Gulf. Again, from the Isthmus to Araxus the distance is one thousand and thirty stadia. Such, then, in general terms, is the position and extent of the Peloponnesus, and of the land that lies opposite to it across the arm of the sea as far as the recess; and such, too, is the character of the gulf that lies between the two bodies of land. Now I shall describe each part in detail, beginning with the Eleian country.

III

1. At the present time the whole of the seacoast that lies between the countries of the Achaicans and the Messenians, and extends inland to the Arcadian districts of Pholoë, of the Azanes, and of the Parrhasians, is called the Eleian country. But in early times this country was divided into several domains; and afterwards into two—that of the Epeians and that under the rule of Nestor the son of Neleus; just as Homer, too, states, when he calls the land of the Epeians by the name of "Elis"

1 Some of the editors believe that words to the following effect have fallen out at this point: "is the Crisaean Gulf; but the sea from the city Creusa."

\[\text{\textsuperscript{6} \text{ηβη \tauα \tauα: \textit{for the different readings, see C. Müller, p. 989.}}\]

\[\text{\textsuperscript{6} \text{ηβηλιν, Corais, for \textit{σολιν}; so Meineke and others.}}\]


dè παρ’ Ἡλίδα δίαν, δὴ κρατέουσιν Ἕπειρος τὴν δ’ ύπο τῷ Νέστορι Πύλου, δε’ ἂς τὸν Ἀλφείων ἰένιν φησίν,

’Αλφείων, δὲ τ’ εὐρὺ ῥέει Πυλίων διὰ γαῖς.

Πυλοῦ μὲν οὖν καὶ πόλιν οἴδειν ὁ ποιητής:

οὶ δὲ Πυλοῦ, Νηλῆος ἑυκτίμενον πτολεῖθρον, ἵον’

οὐ διὰ τῆς πόλεως δὲ οὐδὲ παρ’ αὐτὴν ἰέν ο’ Ἀλφείως, ἀλλὰ παρ’ αὐτὴν μὲν ἔτερος, ὅν οἱ μὲν Παμισόν, οἱ δὲ Ἀμαθόν καλοῦσιν, ἀφ’ οὗ καὶ ὁ Πύλος Ἡμαθόεως εἰρήσθαι οὐτοί δοκεῖ, διὰ δὲ τῆς χώρας τῆς Πυλίας ὁ Ἀλφείως.

2. Ἡλίς δὲ ἡ νῦν πόλις οὐπο ξεκιστό καθ’ Ὀμηρον, ἄλλα ἡ χώρα κωμιδῶν ὑκείτο· ἐκαλεῖτο δὲ Κοῦλη Ἡλίς ἀπὸ τοῦ συμβεβηκότος· τοιαύτη γὰρ ἡ πλείστη καὶ ἀρίστη. ὡθεὶ δὲ ποτὲ συνῆλθον εἰς τὴν νῦν πόλιν Ἡλίαν, μετὰ τὰ Περσικά, ἐν πολλῶν δήμων. σχεδοὺ δὲ καὶ τοὺς ἄλλους τόπους τοὺς κατὰ Πελοπόννησον πλὴν C 337 ὀλίγων, οὗς κατέλεξαν ὁ ποιητής, οὐ πόλεις, ἀλλὰ χώρας ὅνομαζε, συστήματα δήμων ἔχουσαν ἐκάστην πολιῶν, ἐξ ὧν ὅστεραν αἱ γνωριζόμεναι πόλεως συναφικάς, ολον τῆς Ἀρκαδίας Μαυ- τίνεια μὲν ἐκ πέντε δήμων ὡς Ἱργεῖων συναφικάς ἡ Ἀργεῖων συναφικάς, Τεγέα δ’ ἐξ ἐννέα, ἐκ τοσοῦτων δὲ καὶ Ἡραία ὑπὸ Κλεομβρότου ἡ ὑπὸ Κλεωνύμου· ὡς δ’ αὐτῶς

1 ἢ ἕκ παρ’, the editors, for τὴν δὲ παρ’.
2 ὅνομαζε, Moineko emendis to νομίζειν δεῖ; ὅνομης τοιο.
GEOGRAPHY, 8. 3. 1–2

("and passed goodly Elis, where the Epeians hold sway"), and the land under the rule of Nestor, "Pylus," through which, he says, the Alpheius flows ("of the Alpheius, that floweth in wide stream through the land of the Pylians"). Of course Homer also knew of Pylus as a city ("and they reached Pylus, the well-built city of Nestor"), but the Alpheius does not flow through the city, nor past it either; in fact, another river flows past it, a river which some call "Pamisus" and others "Amathus" (whence, apparently, the epithet "Emathoëis" which has been applied to this Pylus), but the Alpheius flows through the Pylian country.

2. What is now the city of Elis had not yet been founded in Homer's time; in fact, the people of the country lived only in villages. And the country was called Coelé Elis from the fact in the case, for the most and best of it was "Coelé." It was only relatively late, after the Persian wars, that people came together from many communities into what is now the city of Elis. And I might almost say that, with only a few exceptions, the other Peloponnesian places named by the poet were also named by him, not as cities, but as countries, each country being composed of several communities, from which in later times the well-known cities were settled. For instance, in Arcadia, Mantinea was settled by Argive colonists from five communities; and Tegea from nine; and also Heraea from nine, either by Cleombrotus or by Cleonymus. And in

3 Iliad 5. 545.
4 Odyssey 3. 4.
5 Literally, "Hollow"; that is, consisting of hollows. So "Coelé Syria" (16. 2. 2), a district of Syria.
Αὔγιον ἦν ὁ ὅκτω δῆμων συνεπολίσθη, Πάτραι δὲ ἦν ἐπτά, Δύμη δὲ ἦν ὁ ὅκτω· οὖτω δὲ καὶ Ἡλίων ἐκ τῶν περιοικίδων συνεπολίσθη (μία τούτων προσκετισκότοι). Ρεῖ δὲ διὰ τῆς πόλεως ο Πηνείως ποταμός παρὰ τὸ γυμνάσιον αὐτῆς. ἐπηρέασάν τε τούτο Ἡλίων χρόνοις ὑστερον πολλαῖς τῆς εἰς αὐτοὺς μεταστάσεως τῶν χωρίων τῶν ὑπὸ τὸ Νέστορι.

3. Ὅτι δὲ ταύτα ἢ τε Πισάτις, ἢς ἦν Ολυμπία μέρος, καὶ ἡ Τριφυλία καὶ ἡ τῶν Καικώνων. Τριφύλιοι δὲ ἔκληθησαν ἀπὸ τοῦ συμβεβηκότος, ἀπὸ τοῦ τρία φύλα συνεκληρυθέναι, τὸ τε τῶν ἀπὸ ἀρχῆς Ἐπειδ' ἐς τὸ τόν ἐποίκησάντων ὑστερον Μινυῶν καὶ τὸ τῶν ὑστατα εἰκορατησάντων Ἡλίων' οἷς δὲ ἀντὶ τῶν Μινυῶν Ἀρκάδαις φασίν, ἀμφισβητησάντας τῆς χώρας πολλάκις, ἀφ' οὗ καὶ Ἀρκαδικὸς Πύλος ἐκλήθη ὁ ἀυτὸς καὶ Τριφυλικὸς. Ὅμηρος δὲ ταύτην ἀπασάν τὴν χώραν μέχρι Μεσσήνης καλεῖ Πύλον ὀμοιόμοιος τῇ πόλει, ὅπι δὲ διώριστο ἡ Κοῖλη Ἡλίων ἀπὸ τῶν ὑπὸ τῷ

1 After συνεπολίσθη Corais inserts ὁκτὼ (ἡ'); but Curtius (Pelorponnesius ii. 99) dissents.
2 μία τούτων προσκετισκότοι . . . . Ἀγριάδες; so in A, with lacuna of six or seven letters before Ἀγριάδες. But the whole of μία . . . Ἀγριάδες is omitted by BClin, with no lacuna. For the readings of γὰλη (similar to A), see C. Müller, p. 989. Simply μία τούτων, Aldine; μία τούτων [οὖσα], Corais; Kramer follows A, supplying the lacuna thus: προσκετισθεὶς[θεσάμενος]; Meinike makes no effort to supply the lacuna. Jones conjectures: μία δὲ τούτων προσκετισθη, Ἀγριάδες.

1 It seems impossible to restore what Strabo wrote here. He appears to have said either (1) that Elis was the name
the same way the city Aegium was made up of seven or eight communities; the city Patrae of seven; and the city Dyme of eight. And in this way the city Elis was also made up of the communities of the surrounding country (one of these... the Agriades). The Peneius River flows through the city past the gymnasion. And the Eleians did not make this gymnasion until a long time after the districts that were under Nestor had passed into their possession.

3. These districts were Pisatis (of which Olympia was a part), Triphylia, and the country of the Cacconians. The Triphylians were so called from the fact that three tribes of people had come together in that country—that of the Epeians, who were there at the outset, and that of the Minyans, who later settled there, and that of the Eleians, who last dominated the country. But some name the Arcadians in the place of the Minyans, since the Arcadians had often disputed the possession of the country; and hence the same Pylus was called both Arcadian Pylus and Triphylian Pylus. Homer calls this whole country as far as Messené "Pylus," giving it the same name as the city. But Coele Elis was distinct from the places subject to Nestor,

of one of the original communities and that the community of the Agriades was later added, or simply (2) that one of the communities, that of the Agriades, was later added. But the "Agriades" are otherwise unknown, and possibly, as C. Müller (Ind. Var. Lect., p. 989) suggests, Strabo wrote "Anigriades"—if indeed there was such a people (see 8. 3. 19). See critical note on opposite page.

"Tri," three, and "phyla," tribes.

Now Kakovatos (Dr. Blagen, Korakou, p. 119, American School of Classical Studies, 1921).
Νέστορι τόπων, ὁ τῶν νεῶν κατάλογος δηλοῖ τοῖς τῶν ἠγεμόνων καὶ τῶν κατοικιῶν ὀνόμασι. λέγω δὲ ταύτα, συμβάλλου τὰ τε νῦν καὶ τὰ ύψι
'Ομήρου λεγόμενα· ἀνάγκη γὰρ ἀντεξετάζεσθαι ταύτα ἐκεῖνοι διὰ τὴν τοῦ ποιητοῦ δόξαν καὶ συντροφίαν πρὸς ἡμᾶς, τὸτε νομίζοντος ἐκάστου κατορθοῦσα τὴν παρούσαν πρόθεσιν, ὅταν ἡ μοὴ δὲν ἀντίπιπτον τοῖς οὕτω σφόδρα πιστευθῆσαι περὶ τῶν αὐτῶν λόγως· δεδὴ δὴ τὰ τε ὄντα λέγειν καὶ, τὰ τοῦ ποιητοῦ παρατιθέντας, ἐφ' ὅσον προσήκει, προσσκοπεῖν.

4. Ἐστὶ δὲ τῆς Ἀκρα τῆς Πλείας πρόσβορος ἀπὸ ἑξῆκοντα Δύμης, Ἀχαϊκῆς πόλεως, Ἀράβος, ταύτην μὲν οὖν ἄρχην τίθεμεν τῆς τῶν 'Πλείων παραλίας· μετὰ δὲ ταύτην ἐστὶν ἐπὶ τὴν ἐστέραν προϊόντι τὸ τῶν 'Πλείων ἐπίνειον ἡ Κυλλήνη, ἀνάβασις ἔχουσα ἐπὶ τὴν νῦν πόλιν ἐκατόν καὶ εἴκοσι σταδίων. μέμνηται δὲ τῆς Κυλλήνης ταύτης καὶ ὁ Ὀμήρος, λέγων ὁ Ὁτονὲν Κυλλήνιον ἄρχον Ἐπειών· οὐ γὰρ ἀπὸ τοῦ Ἀρκαδίκου δροὺς ὄντα ἐμέλλειν ἡγεμόνα τῶν Ἐπειών ἀποφήναι· ἐστὶ δὲ κάμηλη μετρία, τῶν Ἀσκληπιων ἔχουσα τῶν Κολώτου, ταυμαστὸν ἰδεῖν ξόαιν ἐλεφάντων. μετὰ δὲ Κυλλήνην ἀκρωτηρίῳ ἐστὶν ὁ Χελωνάτας, C 338 δυσμικώτατον τῆς Πελοποννήσου σημείου. πρόκειται δὲ αὐτοῦ νησίου καὶ βραχέα ἐν μεθόριοις τῆς τε Κοῖλης Ἡλίδος καὶ τῆς Πισατῶν, ὅθεν εἴς

1 Ὁτον, Xylander, for Βοιωτῶν.

2 Iliad 15. 518.
3 Mt. Cyllene, now Mt. Zýria.
as is shown in the *Catalogue of Ships* by the names of the chieftains and of their abodes. I say this because I am comparing present conditions with those described by Homer; for we must needs institute this comparison because of the fame of the poet and because of our familiarity with him from our childhood, since all of us believe that we have not successfully treated any subject which we may have in hand until there remains in our treatment nothing that conflicts with what the poet says on the same subject, such confidence do we have in his words. Accordingly, I must give conditions as they now are, and then, citing the words of the poet, in so far as they bear on the matter, take them also into consideration.

4. In the Eleian country, on the north, is a cape, Araxus, sixty stadia distant from Dymê, an Achaean city. This cape, then, I put down as the beginning of the seaboard of the Eleians. After this cape, as one proceeds towards the west, one comes to the naval station of the Eleians, Cyllênê, from which there is a road leading inland to the present city Elis, a distance of one hundred and twenty stadia. Homer, too, mentions this Cyllênê when he says, "Otus, a Cyllenian, a chief of the Epeians," for he would not have represented a chieftain of the Epeians as being from the Arcadian mountain. Cyllênê is a village of moderate size; and it has the Asclepius made by Colotes—an ivory image that is wonderful to behold. After Cyllênê one comes to the promontory Chelonatas, the most westerly point of the Peloponnesus. Off Chelonatas lies an isle, and also some shallows that are on the common boundary between Coëlê Elis and the country of the Pisatae;
Κεφαλληνίαν πλέοντι εἰσίν οὖ πτέλειον ἑ στάδιοι ὀγδοήκοντα. αὐτοῦ δὲ ποι καὶ ὁ Ἐλίσου ἡ Ἐλίσα ἔτει ποταμὸς ἐν τῇ λεχθείσῃ μεθορίᾳ.

5. Μετάξι δὲ τοῦ Χελωνινὰ καὶ τῆς Κυλλήνης ὁ τε Πηνείως ἐκδίδωσι ποταμὸς καὶ ὁ Σελενησίς ὑπὸ τοῦ ποιητοῦ λεγόμενος, ρέον ἐκ Φολόης ἐφ’ ὁ Ὁφύμα πόλις, ἑτέρα τῆς Θεσπρωτίκης καὶ Ἰεταλακίκης καὶ τῆς Κορίνθου, τετάρτη τις ἐπὶ τῇ ὀδῷ κειμένη τῇ ἐπὶ τῶν Λασίωνα, ήτοι ἡ αὐτή ὅπῃ τῇ Βοιωτίᾳ τῇ Βοιωτίᾳ τῇ Βοιωτίᾳ (τῇ γὰρ Ὀλυμπίᾳ οὕτω καλεῖν εἰσόδασιν) ἡ πλησίον ἐκείνης, διέχουσα τῆς Ἱπείων πόλεως στάδιοι ἐκατον εἰκοσιν’ ἐκῆ ἤτοι τε Γηπολέμου τοῦ Ἱπείων πόλεως, ἰδίως διάκειν ἃ ἴδιον μήτηρ ἐκεῖ γὰρ μᾶλλον αἱ τοῦ Ἱπείων στρατευταί."4

τὴν ἁγορ’ ἔς Ἐφύρης ποταμοῦ ἀπὸ Σελενησίους πρὸς ἐκείναις δὲ ὀὔδεὶς ποταμὸς Σελενησίους καὶ ὁ τοῦ Μέγιτος θώραξ; 6

τὸν ποτὲ Φυλεύς ἤγαγεν ἐς Ἐφύρης ποταμοῦ ἀπὸ Σελενησίους ἕς ἦς καὶ τὰ φάρμακα τὰ ἀνδροφόνα. εἰς Ἐφύραν γὰρ ἀφίξθατο φησὶ τῶν Ὀδυσσέα; 7

φάρμακον ἀνδροφόνον διήμενον, ὅφρα οἱ εἰς ἤν τοὺς χρίσθαι: 8

1 εἰσίν οὖν πτέλειον; lacuna of about nine letters in A supplied by Kramer; so Meineke.
2 ἐπὶ τῶν Λασίωνα, Müller-Dübner, for ἑπιβαλασαίων (see C. Müller, Ind. Var. Lec., p. 990).
3 Βοιωτία, Cornais, for Βοιωτία; so Meineke.
4 ἐκεῖ . . . στρατεύει, Meineke transposes to position after Σελενησίους.
5 δὲ, Meineke emends to τε. 6 θώραξ, Meineke inserts.

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and from here the voyage to Cephalhellenia is not more than eighty stadia. Somewhere in this neighbourhood, on the aforesaid boundary-line, there also flows the River Elison or Elisa.

5. It is between Chelonatas and Cyllené that the River Peneius empties; as also the River Selléeis, which is mentioned by the poet and flows out of Pholoë. On the Selléeis is situated a city Ephyra, which is to be distinguished from the Thesprotian, Thessalian, and Corinthian Ephyras; it is a fourth Ephyra, and is situated on the road that leads to Lasion, being either the same city as Bocnoa (for thus Oenoe is usually called), or else near that city, at a distance of one hundred and twenty stadia from the city of the Eleians. This, apparently, is the Ephyra which Homer calls the home of the mother of Tlepolemus the son of Heracles (for the expeditions of Heracles were in this region rather than in any of the other three) when he says, “whom he had brought out of Ephyra, from the River Selléeis”; and there is no River Selléeis near the other Ephyras. Again, he says of the corselet of Meges: “this corselet Phyleus once brought out of Ephyra, from the River Selléeis.” And thirdly, the man-slaying drugs: for Homer says that Odysseus came to Ephyra “in search of a man-slaying drug, that he might have wherewithal to smear his arrows”; and

1 The site of the Corinthian Ephyra is probably to be identified with that of the prehistoric Korakou (Dr. Blegen, op. cit., p. 54).
2 Iliad 2. 659. The mother of Tlepolemus was Astyocheia.
3 Iliad 15. 530.
4 Odyssey 1. 261 (Athené speaking).

7 Meineke inserts Ἀθηνᾶ after Ὀδυσσέα.
καὶ τὸν Τηλέμαχον οἱ μνηστήρες

τὴν καὶ εἰς Ἐφύρης ἐθέλει πίειραν ἄρουραν ἔλθειν, ὁπρ' ἐνθευ θυμοφόρα φύρμακ' ἐνείκη.

καὶ γὰρ τὴν Λύγεαν θυγατέρα τοῦ τῶν Ἐπειδῶν βασιλέως οὐ Νέστωρ ἐν τῇ διηγήσει τοῦ πρὸς αὐτοῦς πολέμου φαρμακίδα εἰςάγει,

πρῶτος ἐγὼν ἐλον ἀνδρα, φήσας. ¹
Μουλιον αἴχμητιν, γαμβρός δ' ἦν Λύγεας, πρεσβυτάτην δὲ θύματ' εἴχεν,

ὁ τόσα φύρμακα ἠδή, ὡσα τρέφει εὐρεία χθών.

ἐστε δὲ καὶ περὶ Σικυώνα Σελλήνων ποταμὸς καὶ Ἐφύρα πλησίον κώμη, καὶ ἐν τῇ Ἀγραίᾳ τῆς Αἰτωλίας Ἐφύρα κώμη, οἱ δ' ἀπ' αὐτῆς Ἐφύροι καὶ ἄλλοι οἱ Περραβίων πρὸς Μακεδονία, οἱ ² Κραννώνοι, καὶ οἱ Θεσπρωτικοὶ οἱ ἐκ Κειχύρου τῆς πρότερον Ἐφύρας.

6. Ἀπολλώνιος δὲ διδάσκων, δυν τρόπον ὁ ποιητὴς εἴωθε διαστέλλεσθαι τὰς ὑμνημίας, οἱ έπὶ τοῦ ὘ρχομενοῦ τοῦ μὲν Ἀρκαδικῶν πολύμηλου καλῶν, τῶν δὲ Βοιωτικῶν Μινυέων, καὶ Σάμου Θηρικῆν συντιθέεις

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μεσσηγῆς τε Σάμοιο καὶ Ἰμβρῶν,

ἐνα χωρίση ἀπὸ τῆς Ιωνικῆς, οὕτω φησί καὶ τῆς Θεσπρωτικῆς Ἐφύραν διαστέλλεσθαι τῷ τε τηλόθεν καὶ τῷ

ποταμῷ ἀπὸ Σελλήνων.

¹ ἀνδρα, repeated after φήσας, Meineke deletes.
² καὶ, before οἱ, Meineke deletes.
in speaking of Telemachus the wooers say: "or else he means to go to the fertile soil of Ephyra, that from there he may bring deadly drugs";\(^1\) for Nestor, in his narrative of his war against the Epeians, introduces the daughter of Augias, the king of the Epeians, as a mixer of drugs: "I was the first that slew a man, even the spearman Mulus; he was a son-in-law of Augias, having married his eldest daughter, and she knew all drugs that are nourished by the wide earth."\(^2\) But there is another River Sellêeis near Sicyon, and near the river a village Ephyra. And in the Agraean district of Aetolia there is a village Ephyra; its inhabitants are called Ephyri. And there are still other Ephyri, I mean the branch of the Perrhaebians who live near Macedonia (the Crannonians),\(^3\) as also those Thesprotian Ephyri of Cichyurus,\(^4\) which in earlier times was called Ephyra.

6. Apollodorus, in teaching us how the poet is wont to distinguish between places of the same name, says that as the poet, in the case of Orchomenus, for instance, refers to the Arcadian Orchomenus as "abounding in flocks"\(^5\) and to the Boeotian Orchomenus as "Minyeian,"\(^6\) and refers to Samos as the Thracian Samos\(^7\) by connecting it with a neighbouring island,\(^8\) "betwixt Samos and Imbros,"\(^9\) in order to distinguish it from Ionian Samos—so too, Apollodorus says, the poet distinguishes the Thesprotian Ephyra both by the word "distant" and by the phrase "from the River Sellêeis."\(^10\) In this, however,
καυτα δ' ουχ ομολογει τοις υπο του Σκηψιου Δημητριου λεγομενοις, παρ' ου μεταφερει τα πλειστα. εκεινος γαρ ου φησιν ειναι Σελληνεντα εν Θεσπρωτοις ποταμων, αλλι εν τη 'Πλεια παρα την εκει 'Εφυραν, ως προεπομεν. τουτο τε ουν ειρηκε σκεψεως δεομενον και περι της Οιξαλιας, ητι φησιν, ου μας ουσι, μιαν ειναι πολιν Ευρυτου Οιξαλησ, την Θετταλικην, εφ' ης φησιν: οι τ' εχον Οιξαλην, πολιν Ευρυτου Οιξαλησ. της ουν εστιν, εξ' ης ορμηθεντα αι Μουσαι κατα Δωριον

αντομεναι Θαμυρων τον Θριμα παυσαν αοιδης;

φησι γαρ:

Οιξαληθεν λοντα παρ' Ευρυτου Οιξαλησ.

ει μεν γαρ ην Θετταλικη, ουχ επι παλιν ο Σκηψιος, Αρκαδικην τινα λεγει, ην νυν 'Ανδανιαν καλουσινε ει δ' ουτος ευ, και η Αρκαδικη πολις Ευρυτου ειρηται, ουτ' ου μια μονου εκεινος δε μιαν φησι.

7. Μεταξε δε της του Πηνειου και του Σελληνοτος εκβολης Πυλος φεκετο κατα το Σκουλλιον, ουχ η του Νεστορος πολις, αλλε ετερα της, η επρος τον 'Αλφειον ουδεν εστι κοινωνια, ουδε προς τον Παμοσον, ειτε 'Αμαθον χρη καλειν. βιαξονται δ' ενοι μνησευμονοι την Νεστορος

1 φησι... Oixalēs, Meinecke ejects.
2 ην, Meinecke emends to η, perhaps rightly.
3 η', Penzel, for η; ης (Aechmu).

1 "Scepsis," the Greek word here translated "perception," seems to be a pun on (Demetrius of) "Scepsis."
GEOGRAPHY, 8. 3. 6–7

Apolloodoros is not in agreement with what Demetrius of Scepsis says, from whom he borrows most of his material; for Demetrius says that there is no River Selēcis among the Thesprotians, but says that it is in the Eleian country and flows past the Ephrya there, as I have said before. In this statement, therefore, Apollodorus was in want of perception;¹ as also in his statement concerning Oechalia, because, although Oechalia is the name of not merely one city, he says that there is only one city of Eurytus the Oechalian, namely, the Thessalian Oechalia, in reference to which Homer says: “Those that held Oechalia, city of Eurytus the Oechalian.”² What Oechalia, pray, was it from which Thamyris had set out when, near Doriun, the Muses “met Thamyris the Thracian and put a stop to his singing”?³ For Homer adds: “as he was on his way from Oechalia, from Eurytus the Oechalian.”⁴ For if it was the Thessalian Oechalia, Demetrius of Scepsis is wrong again when he says that it was a certain Areadian Oechalia, which is now called Andania; but if Demetrius is right, Areadian Oechalia was also called “city of Eurytus,” and therefore there was not merely one Oechalia; but Apollodorus says that there was one only.

7. It was between the outlets of the Pencius and the Sellēcis, near the Scollium,⁵ that Pylus was situated; not the city of Nestor, but another Pylus which has nothing in common with the Alpheius, nor with the Panissus (or Amathus, if we should call it that). Yet there are some who do violence to Homer’s words, seeking to win for themselves

¹ Iliad 2. 730. ² Iliad 2. 595. ³ Iliad 2. 596. ⁴ Iliad 2. 596. ⁵ Scollis Mountain (see 8. 3. 10); now Santamariotiko.
δόξαν καὶ τὴν εὐγένειαν τριῶν γὰρ Πύλων ἱστορομέμον ἐν Πελοποννήσῳ (καθὸ καὶ τὸ ἔπος εἴρηται τουτέ),

ἐστὶ Πῦλος πρὸ Πύλοιο. Πῦλος γέ μέν ἔστι καὶ ἄλλος,

tούτου τε καὶ τοῦ Δεπρεατικοῦ τοῦ ἐν τῇ Τριφυλίᾳ καὶ τῇ Πισάτιδι, τρίτου δὲ τοῦ Μεσσηνικοῦ τοῦ κατὰ Κορυφάσιον, ἐκαστοῦ τῶν παρά σφισιν ἡμαθόντα πειρώνται δεικνύσι, καὶ τὴν τοῦ Νέστορος πατρίδα τούτου ἀποφαίνουσιν. οἱ μὲν οὖν πολλοὶ τῶν νεωτέρων ¹ καὶ συγγραφέων καὶ ποιητῶν Μεσσήνων φασὶ τῶν Νέστορα, τῷ σωζόμενῳ μέχρι εἰς αὐτοὺς προστιθέμενοι. οἱ δὲ 'Ομηρικῶτεροι, τοῖς ἐπεσιν ἀκολοθοῦντες, τούτου εἶναι φασὶ τὸν τοῦ Νέστορος Πῦλον, οὗ τὴν χώραν διέξεσαν ὁ 'Αλφείως διέξεις δὲ τὴν Πισάτιν καὶ τὴν Τριφυλίαν. οἱ δ' οὖν εἰς τῆς Κούλης Ἡλίδος καὶ τοιαύτην φιλοτιμίαν προστίθεσαν τῷ παρ' αὐτοῖς Πῦλῳ καὶ γνωρίσματα,

C 340 δεικνύντες Γέρηνον τόπον καὶ Γερήνον ποταμόν καὶ ἄλλον Γεράνιον, εἰτ' ἀπὸ τούτων ἐπιθέτως Γερήνων εἰρήσθαι πιστούμενοι τὸν Νέστορα, τοῦτο δὲ ταύτῳ καὶ οἱ Μεσσήνοι πεποιήκασι, καὶ πιθανότεροί γε φαίνονται: μᾶλλον γὰρ γνώριμα φασιν εἶναι τὰ παρ' ἐκείνοις Γέρηνα,

¹ νεωτέρων. Corais, for ἐτέρων; so the later editors.

¹ A proverb. See Stephanus Byz. s.v. Κορυφάσιον, and Eustathius on Od. 1. 93.
the fame and noble lineage of Nestor; for, since history mentions three Pyluses in the Peloponnesus (as is stated in this verse: "There is a Pylus in front of Pylus; yea, and there is still another Pylus"),¹ the Pylus in question, the Lepreatic Pylus in Triphylia and Pisatis, and a third, the Messenian Pylus near Coryphasium,² the inhabitants of each try to show that the Pylus in their own country is "emathoiēs"³ and declare that it is the native place of Nestor. However, most of the more recent writers, both historians and poets, say that Nestor was a Messenian, thus adding their support to the Pylus which has been preserved down to their own times. But the writers who follow the words of Homer more closely say that the Pylus of Nestor is the Pylus through whose territory the Alpheius flows. And the Alpheius flows through Pisatis and Triphylia. However, the writers from Coelê Elis have not only supported their own Pylus with a similar zeal, but have also attached to it tokens of recognition,⁴ pointing out a place called Gerenus, a river called Geron, and another river called Geranius, and then confidently asserting that Homer's epithet for Nestor, "Gerenian," was derived from these. But the Messenians have done the self-same thing, and their argument appears at least more plausible; for they say that their own Gerena is better known, and that

¹ Gosselin identifies Coryphasium with the Navarino of to-day. So Frazer, note on Pausanias 4. 30 1.
² The Homeric epithet of Pylus, translated "sandy"; but see 8. 3. 14.
³ As mothers who exposed their infants hung tokens about their necks, hoping that thus their parentage would be discovered.
συνοικομένην ποτὲ εὐθ. τοιαῦτα μὲν τὰ περὶ
τὴν Κόλλην Ἡλιν ὑπάρχοντα νυν.
8. Ὅ δὲ ποιητὴς εἰς τέτταρα μέρη διελὼν τὴν
χώραν, τέτταρας δὲ καὶ τοὺς ἤγεμονας εἰπὼν,
οὐ σαφῶς εἰρήκεν.

οἳ δ’ ἀρὰ Βουνπράσιοι τε καὶ Ἡλίδα διὰν
ἐναιοῦν,
ὅσον ἐφ' Ῥμίνη καὶ Μύρσινος ἕσχατιώσα
πέτρα τ' Ὡλεινὴ καὶ Ἀλείσιον ἐντὸς ἐέργηται.
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δὲ ἀνδρὶ
ἐκάστῳ

νῆς ἐποντὸ δοκεῖ: πολέες δὲ ἐμβαίνων Ἐπειοί.

τῷ μὲν γὰρ Ἐπειοὺς ἀμφοτέρους προσαγορεύειν
τοὺς τε Βουνπρασιεῖς καὶ τοὺς Ἡλείους, Ἡλείους
δὲ μηκότερα καλεῖν τοὺς Βουνπρασιεῖς, οὐ τὴν
Ἡλεὶν
dόξειν ἀν εἰς τέσσαρα μέρη διαίρειν, ἀλλὰ τὴν
τῶν Ἐπειῶν, ἢν εἰς δύο μέρη διείλε πρῶτον

οὐδ’ ἀν μέρος εἰκὴ τῆς Ἡλίδος τὸ Βουνπράσιον,

ἀλλὰ τῶν Ἐπειῶν μᾶλλον. ὡς γὰρ Ἐπειοὺς
cαλεῖ τοὺς Βουνπρασίους, δῆλον.

ὡς ὀπότε κρέιον” Ἀμαργυκέα θάπτεῖν Ἐπειοὶ

Βουνπράσιοι.

τὸ δὲ Βουνπράσιον εἶναι τινα χώραν τῆς Ἡπείας
cατοικίαν ἦχουσαν ὁμώνυμουν νυνὶ φαίνεται, τῆς

Ἡλίδος ὅν μέρος καὶ τοῦτο. 1 πάλιν δὲ τῷ

1 τὸ δὲ Βουνπράσιον . . . τοῦτα, Moinke relegates to the

foot of the page. ὅπερ, before ἦχουσαν, Blau omit. δὲ, after


nuñ, BEκnu insert.

1 Iliad 2. 615. Homer seems to speak of the four last-

named places as the four corners of Coelō Elis (Leaf, The

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it was once a populous place. Such, then, is the present state of affairs as regards Coelê Elis.

8. But when the poet divides this country into four parts and also speaks of the leaders as four in number, his statement is not clear: "And they too that inhabited both Buprasium and goodly Elis, so much thereof as is enclosed by Hyrminê and Myrsinus on the borders, and by the Olenian Rock and Aleisium,—of these men, I say, there were four leaders, and ten swift ships followed each leader, and many Epeians embarked thereon."¹ For when he speaks of both the Buprasians and the Eleians as Epeians, but without going on and calling the Buprasians Eleians, it would seem that he is not dividing the Eleian country into four parts, but rather the country of the Epeians, which he had already divided into only two parts; and thus Buprasium would not be a part of Elis but rather of the country of the Epeians. For it is clear that he calls the Buprasians Epeians; "as when the Epeians were burying lord Amarynees at Buprasium."² But Buprasium now appears to have been a territory of the Eleian country, having in it a settlement of the same name, which was also a part of Elis.³ And

Ilīad, vol. i, p. 72. Elsewhere (11. 756) he refers to "Buprasium, rich in wheat," "the Olenian Rock" and "the hill called the hill of Aleisium" as landmarks of the country.

² Ilīad 23. 630.
³ Most of the editors regard this sentence as a gloss. Moreover, serious discrepancies in the readings of the MSS. render the meaning doubtful (see critical note on opposite page). For instance, all but three MSS. read "no settlement of the same name." But see Curtius, Péloponnèses, vol. II, p. 36; also Ețym. Mag. and Hesych. s.v. Βουπράσιον.
συγκαταριθμείσθαι Βουτράσιον τε καὶ Ηλίδα διὰν λέγοντα, εἴτε εἰς τέσσαρας διαίρεις μερίδας, ὡς ἂν κοινῷ δοκεῖ τῷ τε Βουτράσιῳ καὶ τῇ Ἡλίδῃ αὐτῶς ὑποτάττειν. ἢν δ', ως ἔοικε, κατοικία τῆς Ἡλείας τῷ Βουτράσιον ἡγιάλογος, ἢ νῦν οὐκέτι ἔστιν. ἢ δὲ χώρα καλεῖται μόνον οὕτως ἢ ἐπὶ τῆς ὁδοῦ τῆς ἐπὶ Δύμην ἢξ Ἡλίδος τῆς νῦν πόλεως.1 ὑπολίβοι δ' ἂν τις καὶ ὑπεροχὴν τινα ἔχειν τότε τὸ Βουτράσιον παρὰ τὴν Ἡλίν, ὅσπερ καὶ οἱ Ἐπεισοὶ παρὰ τούτους. ὤστερον δ' ἄντ' Ἐπεισῶν Ἡλείαν ἐκλήθησαν. καὶ τὸ Βουτράσιον μὲν δὴ μέρος ἢν τῆς Ἡλίδος, ποιητικὰ δὲ τινὶ σχήματι συγκαταλέγειν τὸ μέρος τῷ ὄλῳ φασὶ τὸν Ὀμηρον, ως τὸ ἂν Ἐλλάδα καὶ μέσον Ἀργος, καὶ ἂν Ἐλλάδα τε Φθῖν τε, καὶ Κουρητέσ ο' ἐμάχοντο καὶ Λιτωλῶ, καὶ οἱ δ' ἐκ Δουλίχιοι Ἐχινάων θ' ἱεράων καὶ γὰρ τὸ Δουλίχιον τῶν Ἐχινάδων. χρώνται δὲ καὶ οἱ νεώτεροι. Ἰππώναξ μὲν Κυπρίων βέκος φαγοῦσι καὶ Ἀμαθοῦσιον πυρὸν. Κύπριοι γὰρ καὶ οἱ Ἀμαθοῦσιοι καὶ Ἀλκμᾶν δὲ C 341 Κύπρον ἰμερτὰν λιποῖσα καὶ Πάφου περιρρύται καὶ Λισχύλος.2

1 ὢ δὲ χάρα ... πόλεως, B omits.
again, when he names the two together, saying "both Buprasium and goodly Elis," and then divides the country into four parts, it seems as though he is classifying the four parts under the general designation "both Buprasium and goodly Elis." It seems likely that at one time there was a considerable settlement by the name of Buprasium in the Eleian country which is no longer in existence (indeed, only that territory which is on the road that leads to Dymé from the present city of Elis is now so called); and one might suppose that at that time Buprasium had a certain pre-eminence as compared with Elis, just as the Epeians had in comparison with the Eleians; but later on the people were called Eleians instead of Epeians. And though Buprasium was a part of Elis, they say that Homer, by a sort of poetical figure, names the part with the whole, as for instance when he says: "throughout Hellas and mid-Argos," 1 and "throughout Hellas and Phthia," 2 and "the Curetes fought and the Aetolians," 3 and "the men of Dulichium and the holy Echinades," 4 for Dulichium is one of the Echinades. And more recent poets also use this figure; for instance, Hipponax, when he says: "to those who have eaten the bread of the Cyprians and the wheaten bread of the Amathusians," 5 for the Amathusians are also Cyprians; and Alcman, when he says: "when she had left lovely Cypros and sea-girt Paphos"; 6 and Aeschylus, 7 when he

1 Odyssey 1. 344.  
2 Odyssey 11. 496.  
3 Iliad 9. 529.  
4 Iliad 2. 625.  
5 Frag. 82 (Bergk).  
6 Frag. 21 (Bergk).  
7 Meineke (Vind. Strab. p. 103) thinks Strabo wrote "Archilochus," not "Aeschylus."

2 For Ἀρχίλοχος Meineke (Vind. Strab.) proposes Ἀρχίλοχος.
Κύπρου Πάφου τ' ἐχουσα πάντα κλήρον.
ei δ' οὐκ εὔρηκεν Ἡλείους  
τοὺς Βουπράσιους, οὐδ' ἄλλα πολλὰ τῶν ὄντων, φήσομεν ἄλλα τούτ' οὐκ ἔστιν ἀποδείξεις τοῦ μὴ εἶναι, ἄλλα τοῦ μὴ εἰπεῖν μόνον.

9. Ἐκαταῖος δ' ὁ Μελήσιος ἐτέρους λέγει τῶν Ἡλείων τοὺς Ἐπειοὺς τῷ γοῦν Ἡρακλεὶς συντρατεύει τοὺς Ἐπειοὺς ἐπὶ Ἀγρέαν καὶ συνανελεῖν αὐτῷ τὸν τε Ἀγρέαν καὶ τὴν Ἡλιὰν φησὶ δὲ καὶ τὴν Δύμην Ἐπειίδα καὶ Ἀχαίδα. πολλὰ μὲν οὖν καὶ μὴ ὄντα λέγουσιν οἱ ἄρχαιοι συγγραφεῖς, συντεθραμμένοι τῷ ψεύδει διὰ τὰς μυθογραφίας διὰ δὲ τούτο καὶ οὐκ ὠμολογοῦσι πρὸς ἀλλήλους περὶ τῶν αὐτῶν. οὐ μὲντοι ἀπιστῶν, οὐδ' εἴ ποτε διάφοροι τοῖς Ἡλείοις ὄντες οἱ Ἐπειοὶ καὶ ἐπεροθεῖς εἰς ταῦτο συνήρχοντο καὶ ἐπικράτειαν καὶ κοινὴν ἔνεμον τὴν ² πολιτείαν ἐπεκράτουν δὲ καὶ μέχρι Δύμης. ο μὲν γὰρ ποιητὴς οὐκ ὄνομακε τὴν Δύμην οὐκ ἄπεικος δ' ἐστι, τότε μὲν αὐτὴν ὑπὸ τοῖς Ἐπειοῖς υπήρξει, ὑστερον δὲ τοῦ Ἰωσίου, ἢ μηδ' ἐκεῖνος, ἄλλα τοῖς τὴν ἐκείνων χωραν κατασχοῦσιν Ἀχαίοις. τῶν δὲ τεττάρων μερίδων, οὐν ἐντὸς ἐστι καὶ τὸ Βουπρᾶσιον, ἢ μὲν Ἐτρίνη καὶ ἡ Μύρσινος τῆς Ἡλείας ἐστίν, αἱ λοιπαὶ δὲ ἐπὶ τῶν ὁρῶν ὤδη τῆς Πισάτιδος, ὡς οὖντα τίνες.

10. Ἐτρίνη μὲν οὖν πολίχνιον ἦν, νῦν δ' οὖν ἔστιν, ἄλλ' ἀκρωτηρίου πλησίον Κυλλήνης ὄρειν ὄρον.

1 Ἡλείους, Cornis, for Ἐπειοὺς; so the later editors. ² ἔνεμον τὴν (Acßlna); ἐνίμνυτο (the other MSS.).

1 Frag. 463 (Nauck).
GEOGRAPHY, 8. 3. 8-10

says: "since thou dost possess the whole of Cypros and Paphos as thine allotment." But if Homer nowhere calls the Buprasians Eleians, I will say that there are many other facts also that he does not mention; yet this is no proof that they are not facts, but merely that he has not mentioned them.

9. But Hecataeus of Miletus says that the Epeians are a different people from the Eleians; that, at any rate, the Epeians joined Heracles in his expedition against Augeas and helped him to destroy both Augeas and Elis. And he says, further, that Dymé is an Epeian and an Achaean city. However, the early historians say many things that are not true, because they were accustomed to falsehoods on account of the use of myths in their writings; and on this account, too, they do not agree with one another concerning the same things. Yet it is not incredible that the Epeians, even if they were once at variance with the Eleians and belonged to a different race, later became united with the Eleians as the result of prevailing over them, and with them formed one common state; and that they prevailed even as far as Dymé. For although the poet has not named Dymé, it is not unreasonable to suppose that in his time Dymé belonged to the Epeians, and later to the Ionians, or, if not to them, at all events to the Achaeans who took possession of their country. Of the four parts, inside which Buprasium is situated, only Hyrminé and Myrsinus belong to the Eleian country, whereas the remaining two are already on the frontiers of Pisatis, as some writers think.

10. Now Hyrminé was a small town. It is no longer in existence, but near Cyllené there is a
ἐστι, καλούμενον Ὄρμινα ἢ Ἥρμινα· Μύρσινος δὲ τὸ νῦν Μυρτούντιον, ἐπὶ θάλατταν καθήκουσα κατὰ τὴν ἐκ Δύμης εἰς Ἡλικίαν όδὸν κατοικία, στάδια τῆς Ὑλείων πόλεως διέχοσα ἕβδομῆκοντα. πέτρην δ’ Ὀλευνῆν εἰκαίζουσι τῆν νῦν Σκόλλην ἀνάγκη γὰρ εἰκάτα λέγειν, καὶ τῶν τόπων καὶ τῶν ὄνομάτων μεταβεβλημένων, ἐκείνου τε μὴ σφόδρα ἐπὶ πολλῶν σαφηνίζουσος· ἐστὶ δ’ ὅρος πετρόδες κοινῶν Δυμαίων τε καὶ Τριταίων καὶ Ὑλείων, ἐχώμενον ἑτέρου τινὸς Ἀρκαδίκου ὄρους Ἀμπεῖας, τῷ τῆς Ὑλίδος μὲν διεστηκείν ἐκατὸν καὶ τριάκοντα στάδιας, Τριταίας δὲ ἐκατὸν, καὶ Δύμης τούς ἰσούς, Ἀχαϊκῶν πόλεων. τὸ δ’, Ἀλεισίων ἐστὶ τὸ νῦν Ἀλεσιαῖον, χώρα περὶ τῆς Ἀμφιδολίδα, ἐν ὅ καὶ κατὰ μῆνα ἀγορὰν συνάγουσιν οἱ περιόικοι· κείται δὲ ἐπὶ τῆς ὄρεως ὅδοι, τῆς ἐξ Ὑλίδος εἰς Ὀλυμπίαν πρότερον δ’ ἡ πόλις τῆς Πιστίδος, ἄλλοτε ἀλλὸς τῶν ὄρων ἐπαλαττάντων διὰ τὰς τῶν ἡγεμόνων μεταβολὰς· τὸ δ’, Ἀλεισίων καὶ Ἀλεισίων κολώνην ὁ ποιητὴς καλεῖ, ὅταν φῆ·

Ο 342 μέσῃ ἐπὶ Βουνπραύαν πολυπύρου βίσαμεν ἱπποὺς
πέτρης τ’ Ὀλευνῆς, καὶ Ἀλεισίων ἐνθα κολώνη κέκληται·
ὑπερβατῶς γὰρ δεῖ δέξασθαι, ἵσον τῷ καὶ ἐνθ’

1 καὶ Δύμης, Xylander inserts, and so the later editors. καὶ ἐκ Δύμης δὲ (ὑ).
mountain promontory called Hormina or Hyrmina. Myrsinus is the present Myrtuntium, a settlement that extends down to the sea, and is situated on the road which runs from Dymé into Elis, and is seventy stadia distant from the city of the Eleians. The Olenian Rock is surmised to be what is now called Scollis;¹ for we are obliged to state what is merely probable, because both the places and the names have undergone changes, and because in many cases the poet does not make himself very clear. Scollis is a rocky mountain common to the territories of the Dymaeans, the Tritaeans, and the Eleians, and borders on another Arcadian mountain called Lampeia,² which is one hundred and thirty stadia distant from Elis, one hundred from Tritaea, and the same from Dymé; the last two are Achacan cities. Aleisium is the present Alesiaeum, a territory in the neighbourhood of Amphidolus,³ in which the people of the surrounding country hold a monthly market. It is situated on the mountain-road that runs from Elis to Olympia. In earlier times it was a city of Pisatis, for the boundaries have varied at different times on account of the change of rulers. The poet also calls Aleisium “Hill of Aleisium,” when he says: “until we caused our horses to set foot on Buprasium, rich in wheat, and on the Olenian Rock, and of Aleisium where is the place called Hill”⁴ (we must interpret the words as a case of hyperbaton, that is, as equivalent to “and

³ Amphidolus, or Amphidolia, was an Eleian territory north of Olympia.
⁴ *Iliad* 11. 756.
'Αλεισίον κολώνη κέκληται· ἐνοι δὲ καὶ ποταμῶν δεικνύουσιν 'Αλεισίον.

11. Λεγομένων δὲ τινῶν ἐν τῇ Τριφυλίᾳ Καυκάων πρός τῇ Μεσσηνίᾳ, λεγομένης δὲ καὶ τῆς Δύμης Καυκωνίδος ὑπὸ τινῶν, ὅταν δὲ καὶ ποταμοῦ ἐν τῇ Δυμαιᾷ μεταξὺ Δύμης καὶ Τριταίας, ὃς καλεῖται Καύκων θηλυκὸς, 1 ξητοῦσι περὶ τῶν Καυκώνων, 2 μὴ δυττοὶ λέγονται, οἱ μὲν περὶ τὴν Τριφυλίαν, οἱ δὲ περὶ Δύμην καὶ Ἀθήνην καὶ τὸν Καύκωνα· ἐμβύλλει δ’ οὕτως εἰς ἔτερων, ὡς Τευθέας 3 ἀρσενικὸς καλεῖται, ὁμώνυμος πολίχνι τινὶ τῶν εἰς τὴν Δύμην συνοριζομένων, πλὴν ὅτι χωρὶς τοῦ σύγμα Τευθέα λέγεται θηλυκὸς αὐτῇ, ἐκτεινόντων τὴν ἐσχάτην συλλαβήν, ὅπου τὸ τῆς Νεμυδίας 4 Ἀρτέμιδος ἱερόν. ὁ δὲ Τευθέας 5 εἰς τὸν Ἀχελόων ἐμβύλλει τὸν κατὰ Δύμην ἰέοντα, ὁμώνυμον τῷ κατὰ Ἀκαρνανίαν, καλοῦμενον καὶ Πειροῦ. τοῦ δ’ Ἡσιόδου εἰπόντος,

 kode δ’ Ὀλευνίῃ πέτρῃ ποταμοῦ παρ’ ὁχθαὶ ἐφρεῖος Πειροῦ,
μεταγράφωνι τινὲς Πειροῦ, 6 οὐκ εὖ. περὶ δὲ τῶν Καυκώνων ξητοῦσι, φασίν, 7 ὅτι τῆς Ἀθηνᾶς

1 θηλυκὸς is suspected by Corais, Kramar, and Müller-Dübner, and ejected by Meineke. But Eustathius retains the word in two quotations (notes on II. 2. 607 and Od. 3. 367).
2 ὁδικι, before μῆ, Platho omits; so Corais and Meineke.
3 Τευθέας (B); Τευθέας (Achilas).
4 Νεμυδίας (bhkou, perhaps rightly); Nemaias, L.ook ar Pheym. p. 557; Nεμαιας, Corais.
5 Τευθέας A.
6 Πειροῦ, Jones, for Πέροιο (see Pausanias 7. 22).
where is the place called Hill of Aleisium”). Some writers point also to a river Aleisius.

11. Since certain people in Triphylia near Messenia are called Cauconians, and since Dymē also is called Cauconian by some writers, and since in the Dymaean territory between Dymē and Tritaea there is also a river which is called Caucon, in the feminine gender, writers raise the question whether there are not two different sets of Cauconians, one in the region of Triphylia, and the other in the region of Dymē, Elis, and the River Caucon. This river empties into another river which is called Teuthes, in the masculine gender; Teuthes has the same name as one of the little towns which were incorporated into Dymē, except that the name of this town, "Teuthes," is in the feminine gender, and is spelled without the s and with the last syllable long. In this town is the temple of the Nemydian" Artemis. The Teuthes empties into the Acheloës which flows by Dyme and has the same name as the Acarnanian river. It is also called the "Peirus"; by Hesiod, for instance, when he says: "he dwelt on the Olenian Rock along the banks of a river, wide Peirus." Some change the reading to "Pierus," wrongly. They raise that question about the Cauconians, they say, because,

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1 "Nemydian" is otherwise unknown; perhaps "Nemidian" or "Nemeaean."
2 Cop. 10. 2. 1.  3 Frug. 74 (98).

The whole passage περὶ δὲ ... φησίν (τισίν Βκίν) ... ἄτρο ἱδεῖν ... τυχόν, according to Kramer, crept in from the margin. Meineke ejects it. Jones emends φησίν to φασίν and retains the passage.
τῆς τῶν Μέντορών ὥμοιωμένης ἐν τῇ Ἑπισκεψίᾳ ἐιπούσης πρὸς τὸν Νέστορα,

ἀπὸ ὑδάθεν μετὰ Καύκωνας μεγαθύμους εἰμὶ, ἐνθὰ χρείος μοι ὁφείλεται: οὐ τι νέον γε οὐδ᾽ ὅλογον. σὺ δὲ τούτον, ἐπεὶ τεῦν ἴκετο δῶμα,

πέμψου σὺν διφρῷ τε καὶ νιεῖ: δὸς δὲ ὁ ἵππος,

δοκεῖ σημαίνεσθαι χώρα τις ἐν τῇ τῶν ᾽Ἐπειδῶν, ἢν οἱ Καύκωνες εἰχον, ἔτεροι ὅντες τῶν ἐν τῇ Τριφυλίᾳ, ἐπεκτείνοντες καὶ μέχρι τῆς Δυμαίας τυχὸν. οὔτε γὰρ τὴν Δύμην, ὅποθεν Καύκωνίδα εἰρήσθαι συμβέβηκε, παραλπεῖν ἄξιον, οὔτε τὸν ποταμὸν, ὅποθεν Καύκων εἶρηται, διὰ τὸ τοὺς Καύκωνας παρέχειν ζήτησιν, οἴτινές ποτὲ εἰσιν, ὅπου φησὶν ἡ Λήθη Βαδίζεων κατὰ τὴν τοῦ χρέους κομιδὴν. εἰ γὰρ δὴ δεχοίμεθα τοὺς ἐν τῇ Τριφυλίᾳ λέγεσθαι τοὺς περὶ Λέπρεον,1 οὐκ οἶδ᾽ ὅπως πιθανὸς ἔσται ὁ λόγος: διὸ καὶ γράφομι τινες'

ἐνθὰ χρείος μοι ὁφείλεται ὁ Ἡλιόδις, οὐκ ὅλογον.

σαφεστέραν δὲ ἔξει τὴν ἐπίσκεψιν τούτο, ἐπειδὰν τὴν ἐξής χώραν περιοδεύσωμεν τὴν τε Πισάτιν καὶ τὴν Τριφυλίαν μέχρι τῆς τῶν Μεσσηνίων μεθορίας.

12. Μετὰ δὲ τὸν Χελωνόταυν ὁ τῶν Πισάτων ἐστὶν αἰγαίαλὸς πολὺς· εἰτ' ἄκρα Φειά: ἢν δὲ καὶ πολίχυν

Φειάς πάρ τείχεσσιν, Ιαρδάνου ἄμφι βεβρα·
when Athené in the guise of Mentor, in the *Odyssey*, says to Nestor, "but in the morning I will go to the great-hearted Caucconians, where a debt is due me, in no way new or small. But do thou send this man on his way with a chariot and with thy son, since he has come to thy house, and give him horses,"¹ the poet seems to designate a certain territory in the country of the Epeians which was held by the Caucconians, these Caucconians being a different set from those in Triphylia and perhaps extending as far as the territory of Dymé. Indeed, one should not fail to inquire both into the origin of the epithet of Dymé, "Cauconian," and into the origin of the name of the river "Caucon," because the question who those Caucconians were to whom Athené says she is going in order to recover the debt offers a problem; for if we should interpret the poet as meaning the Caucconians in Triphylia near Lepreum, I do not see how his account can be plausible. Hence some read: "where a debt is due me in goodly Elis, no small one."² But this question will be investigated with clearer results when I describe the country that comes next after this, I mean Pisatis and Triphylia as far as the borders of the country of the Messenians.³

12. After Chelonatas comes the long sea-shore of the Pisatans; and then Cape Pheia. And there was also a small town called Pheia: "beside the walls of Pheia, about the streams of Iardanus,"⁴

¹ *Odyssey* 3, 306.  
² Cf. *Iliad* 11, 698.  
³ 8. 3. 17.  
⁴ *Iliad* 7, 135.

² Ἀἐπρεών, Corais, Kramer, and Müller-Dübner, for Ἀἐπριὼν; Ἀἐπρεών, Meineke.
C 343 ἐστι γὰρ καὶ ποτάμιον τὴν Πισάτιδος τὴν Φείαν φασι' πρόκειται δὲ καὶ ταύτης νησίων καὶ λιμνῶν, ἐνθεν εἰς Ὄλυμπίαν τὸ ἐγγυτάτω 1 ἐκ βαλάττης 2 στάδιοι ἐκατὸν εἴκοσι. εἰτ' ἄλλη ἀκρα Ἰχθύς 3 ἐπὶ πολὺ προὐχοῦσα ἐπὶ τῆς δύσιν, καθάνερ ὁ Χελωνάτας, ὥρ' ἢς πάλιν 4 ἐπὶ τὴν Κεφαλληνίαν στάδιοι ἐκατὸν εἴκοσι. εἰδ' ὁ Ἀλφεώδος ἐκδίδωσι, διέχων τοῦ Χελωνάτα στάδιοι διακοσίους ὀγδοίκοντα, Ἀράξου δὲ πεντακοσίους τετταράκοντα πέντε. μεῖ 5 ἐκ τῶν αὐτῶν τόπων, ἔξ ἃν καὶ ὁ Ἐὐρώτας· καλεῖται δὲ Ἀσέα, κόμη τῆς Μεγαλοπολίτιδος, πλησίον ἄλληλων ἤχουσα δύο πηγάς, ἔξ ἃν ρέουσιν οἱ λεχθέντες ποταμοὶ δύντες δὲ ὑπὸ γῆς ἐπὶ συχῦνος στάδιος ἀνατέλλουσι πάλιν, εἰδ' ὁ μὲν εἰς Λακωνικὴν, ὁ δὲ εἰς τὴν Πισάτιν κατάγεται. ὁ μὲν οὖν Ἐὐρώτας, κατὰ τὴν ἀρχὴν τῆς Βλεμυνάτιδος ἀναδείξας τὸ πείθρον, παρ' αὐτὴν τὴν Σπάρτην ἰρνεὶ καὶ διεξεῖν αὐλώνα τινα μακρὸν κατὰ τὸ Ἑλος, οὐ μέμνηται καὶ ὁ ποιητής, ἐκδίδωσι μεταξοῦ Γυθίου, τοῦ τῆς Σπάρτης ἐπινείου, καὶ Ἀκραίων. ὁ δὲ Ἀλφεώδος, παραλαβὼν τὸν τε Λάδωνα 5 καὶ τὸν Ἐρύμαυθον καὶ ἄλλους ἀσημοτέρους, διὰ τῆς Φρίξης καὶ Πισάτιδος καὶ Τριφυλίας ἐνεχθεῖς, παρ' αὐτὴν τὴν Ὀλυμπίαν ἐπὶ θάλατταν τὴν Σικελικὴν ἐκπίπτει μεταξῖ

1 τὸ ἐγγυτάτω, B and Επίκ., for τῇ ἐγγυτάτῳ; so Meineke.
2 ἐστὶ, before στάδιοι, Corais omits; elsi, Meineke.
3 Ἰχθύς, Palmer, for εὐθύς. αὐθίς, Corais.

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for there is also a small river near by. According to some, Pheia is the beginning of Pisatis. Off Pheia lie a little island and a harbour, from which the nearest distance from the sea to Olympia is one hundred and twenty stadia. Then comes another cape, Ichthys, which, like Chelonatas, projects for a considerable distance towards the west; and from it the distance to Cephalenna is again one hundred and twenty stadia. Then comes the mouth of the Alpheius, which is distant two hundred and eighty stadia from Chelonatas, and five hundred and forty-five from Araxus. It flows from the same regions as the Eurotas, that is, from a place called Asea, a village in the territory of Megalopolis, where there are two springs near one another from which the rivers in question flow. They sink and flow beneath the earth for many stadia¹ and then rise again; and then they flow down, one into Laconia and the other into Pisatis. The stream of the Eurotas re-appears where the district called Bleminatis begins, and then flows past Sparta itself, traverses a long glen near Helus (a place mentioned by the poet),² and empties between Gythium, the naval station of Sparta, and Acræa. But the Alpheius, after receiving the waters of the Ladon, the Erymanthus, and other rivers of less significance, flows through Phrixia, Pisatis, and Triphylia past Olympia itself to the Sicilian Sea, into which it empties between

¹ According to Polybius (16. 17), ten stadia.  
² Iliad 2. 584.

⁴ τάλα, omitted by Bekhu.  
⁵ For Κελαδώνα (MSS.) Palmer conjectures Λάδώνα, C. Müller approving.
Φειδίς τε καὶ Ἐπιταλιόν.1 πρὸς δὲ τῇ ἐκβολῇ τὸ τῆς Ἀλφειονίας Ἀρτέμιδος ἢ Ἀλφειοῦσης ἀλόσα ἐστὶ (λέγεται γὰρ ἀμφοτέρως), ἀπέχου τῆς Ὀλυμπίας εἰς ὑγιήκοντα σταδίους. ταυτῇ δὲ τῇ θεῷ καὶ ἐν Ὀλυμπίᾳ καὶ Ἑλαφίᾳ καὶ τῇ Δαφνίᾳ. μεστῇ δ’ ἐστὶν ἡ γῆ πάσα Ἀρτεμισίων τε καὶ Ἀφροδισίων καὶ Νυμφαίων ἐν ἀλῆσιν ἀνθέων πλέων τὸ πολύ διὰ τὴν εὐνυδρίαν, συχνὰ δὲ καὶ Ἔρμεια ἐν ταῖς ὁδοῖς, Ποσείδια δ’ ἐπὶ ταῖς ἀκταῖς. ἐν δὲ τῷ τῆς Ἀλφειονίας ἱερῷ γραφαὶ Κλεάνθους τε καὶ Ἀρήγοντος, ἀνδρῶν Κορινθίων, τοῦ μὲν Τροίας ἀλώσας καὶ Ἀθηναῖς γοναί, τοῦ δ’ Ἀρτεμίς ἀναφερομένη ἐπὶ γρυπός, σφόδρα εὐνόκιμοι.

13. Εἶτα τὸ διείργον ὅρος τῆς Τριφυλίας τῆς Μακιστίας ἀπὸ τῆς Πισάτιδος εἰτ’ ἀλλος ποταμὸς Χαλκίς καὶ κρήνη Κρουνοί καὶ κατοικία Χαλκίς, καὶ τὸ Σαμικὸν μετὰ ταῦτα, ὅπου τὸ μάλιστα τιμώμενον τοῦ Σαμίου Ποσείδώνος ἱερὸν ἐστὶ δ’ ἀλόσα ἀγριελαίῳ πλέων ἐπεμελοῦντο δ’ αὐτοῦ Μακίστιον οὕτω δὲ καὶ τὴν ἐκεχειρίαν ἐπῆγγελλον, ἢν καλοῦσι Σάμιον.2 συντελοῦσι δ’ εἰς τὸ ἱερὸν πάντες Τριφυλίοι.

14. Κατὰ ταῦτα δὲ πως τὰ ἱερὰ ὑπέρκειται τῆς θαλάττης ἐν τριάκοντα ἤ μικρῷ πλέονι σταδίους ὁ Τριφυλιακὸς Πύλος καὶ Λεπρεατικός,

1 Ἐπιταλιόν, Tzschucke, for Ἐπιταλίων (Ἀρβ.), Ἐπιtauής (Β'), Πιτάνης (κλίνο); so Kramer and the later editors.
2 ἀνθέων πλέων, Meineke, and Müller-Dübner, for ἀνθέων ὑπ.; for other emendations, see C. Müller, Ind. Graec. Lecl., p. 991.

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Pheia and Epitalium. Near the outlet of the river is the sacred precinct of Artemis Alpheia or Alpheiusa (for the epithet is spelled both ways), which is about eighty stadia distant from Olympia. An annual festival is also celebrated at Olympia in honour of this goddess as well as in honour of Artemis Elaphia and Artemis Daphnia. The whole country is full of temples of Artemis, Aphrodite, and the Nymphs, being situated in sacred precincts that are generally full of flowers because of the abundance of water. And there are also numerous shrines of Hermes on the road-sides, and temples of Poseidon on the capes. In the temple of Artemis Alpheia are very famous paintings by two Corinthians, Cleanthes and Aregon: by Cleanthes the "Capture of Troy" and the "Birth of Athené," and by Aregon the "Artemis Borne Aloft on a Griffin."

13. Then comes the mountain of Triphylia that separates Macistia from Pisatis; then another river called Chaleis, and a spring called Cruni, and a settlement called Chaleis, and, after these, Samium, where is the most highly revered temple of the Samian Poseidon. About the temple is a sacred precinct full of wild olive-trees. The people of Macistum used to have charge over it; and it was they, too, who used to proclaim the armistice-day called "Samian." But all the Triphylians contribute to the maintenance of the temple.

14. In the general neighbourhood of these temples, above the sea, at a distance of thirty stadia or slightly more, is situated the Triphylian Pylus, also called the

a Σάμου, Corinis, for Σάμωι; so the later editors.
C 344 δυν καλεῖ ὁ ποιητὴς ἦμαθόντα καὶ παραδίδωσι τοῖς ἁγίοις πατρίδα, ὡς ἄν τις ἐκ τῶν ἐπών τῶν Ὀμήρου τεκμαίροιτο· εἴτε τοῦ παρασπέροντος ποταμοῦ πρὸς ἄρκτου Ἀμάθου καλουμένου πρότερον, ὃς ἐν τῷ Μάμαος καὶ Ἀρκαδίκος ἐκείται, ὥστε ἑντέθει ἦμαθόντα κεκλησθαί· εἴτε τοῦτοι μὲν Παμισσοῦ καλουμένου ὀμονύμως τοῖς ἐν τῇ Μεσσηνίᾳ δυσί, τῆς δὲ πόλεως ἀνὴρον ἔχούσης τὴν ἐντυμολογίαν τοῦ ἐπιθέτου, καὶ γὰρ τὸ ἀμαθώδη τοῦ ποταμοῦ ἦ τὴν χώραν εἶναι ψευδός φασιν, καὶ τὸ τῆς Σκιλλούντιας δὲ Ἀθηνᾶς ἱερὸν τὸ περὶ Σκιλλούντια τῶν ἐπιφανῶν ἑστίν, Ὁλυμπίας πλησίον κατὰ τῶν Φέλλων. πρὸς ἔως δὲ ἑστὶν ὅρος τοῦ Πύλου πλησίον ἐπόσωμον Μίνθης, ὃν μυθεύουσι παλλακὴν τοῦ Ἴδου γενομένην πατηθείσαν ὑπὸ τῆς Κόρης εἰς τὴν κηπαίαν μίνθην μεταβαλεῖν, ἣν τινες ἡδύσμοι καλοῦσι. καὶ δὴ καὶ τέμενις ἑστὶν Ἴδου πρὸς τὸ ὅρει, τιμῶμεν καὶ ὑπὸ Μακιστίων, καὶ Δήμητρος ἄλσος ὑπερκείμενον τοῦ Πυλιακοῦ πεδίου. τὸ δὲ πεδίον εὐγείων ἑστὶ τοῦτο, τῇ θαλάττῃ δὲ συνάψαν, παρατείνει παρ’ ἄπαν τὸ μεταξὺ τοῦ τὴ Σαμικοῦ καὶ ποταμοῦ Νέδας διάστημα. θυρώδης δὲ καὶ στενὸς ἑστίν ὁ τῆς θαλάττης αἰγιαλός, ὥστε ὅπως ἄν ἀπογυμνή τις ἑντεύθεν ἦμαθόντα ὄνομάσχειν τοῦ Πύλου.

1 καὶ Ἀρκαδίκος, C. Müller would transpose to a position after Λεξεριστίκος (above); op. 8. 3. 3 and 8. 3. 26.

2 The words καὶ τὸ τῆς . . . Φέλλων are transposed by Groskurth, Meinecke, and others to a position after Ἰπιθφόλων (at end of § 13). Meinecke emends Φέλλων to φέλλων (stony ground); C. Müller (Philologus 34. 79) conjectures Ἀπέλλωνα, οὐ Φέλγανα, and Krüger Φολόν.
GEOGRAPHY, 8. 3. 14

Lepreatic Pylus, which Homer calls "emathöeis" and transmits to posterity as the fatherland of Nestor, as one might infer from his words, whether it be that the river that flows past Pylus towards the north (now called Mamaüs, or Arcadiceus) was called Amathus in earlier times, so that Pylus got its epithet "emathöeis" from "Amathus," or that this river was called Parnisus, the same as two rivers in Messenia, and that the derivation of the epithet of the city is uncertain; for it is false, they say, that either the river or the country about it is "ama-thodes." And also the temple of Athené Scilluntia at Scillus, in the neighbourhood of Olympia near Phellon, is one of the famous temples. Near Pylus, towards the east, is a mountain named after Minthé, who, according to myth, became the concubine of Hades, was trampled under foot by Coré, and was transformed into garden-mint, the plant which some call Hedyosmos. Furthermore, near the mountain is a precinct sacred to Hades, which is revered by the Macistians too, and also a grove sacred to Demeter, which is situated above the Pylian plain. This plain is fertile; it borders on the sea and stretches along the whole distance between Samicum and the River Neda. But the shore of the sea is narrow and sandy, so that one could not refuse to believe that Pylus got its epithet "emathöeis" therefrom.

1 Now interpreted as meaning "sandy." 2 "Sandy." 3 Phellon, whether town, river, or mountain, is otherwise unknown. 4 "Sweet-smelling" (mint). 5 As well as by the Pylians.

2 κατηθείσαν, Corais (from conjecture of Sevin), for ἀπατηθείσαν; so Meineke, Forbiger, and others.
15. Ἡμερήσιον δ’ ὁμορα ἦν τῷ Πύλῳ δύο πολείδια Τριφυλιακά, "Τυτανα καὶ Τυπανέαι, ὃν τὸ μὲν εἰς Ἡλίων συνυφκώθη, τὸ δὲ ἔμεινε. καὶ ποταμοὶ δὲ δύο ἐγγὺς ἰήσους, ὃ τε Δαλίων καὶ ὁ Ἀχέρων, ἐμβαλλόντες εἰς τὸν Ἀλφεῖον. ὁ δὲ Ἀχέρων κατὰ τὴν πρὸς τὸν "Ἀδην οἰκείοτητα ἠνέμαστον ἐκτετήρησεν γάρ δὴ καὶ σφόδρα τὰ τῇ Δήμυτρος καὶ τῇ Κόρης ἱερὰ ἐνταῦθα καὶ τὰ τοῦ "Αδον, τἄχα διὰ τὰς ὑπεναρτιότητας, ὅπως φησίν ὁ Ἐκτίπτως Δημητρίως. καὶ γὰρ εὐκαρπὸς ἦστι καὶ ἐρυσίβην γεννᾷ καὶ θρόνον ἡ Τριφυλία. διότερ ἀντὶ μεγάλης φοράς πυκνὰς ἀφορίας γύνεσθαι συμβαίνει κατὰ τοὺς τύπους.

16. Τοῦ δὲ Πύλου πρὸς νότον ἐστὶ τῷ Λέσπεσον. ἢν δὲ καὶ αὐτῇ ἡ τῶν τῆς θαλάσσης ἐν τεσσαράκοντα σταδίων· μεταξὺ δὲ τοῦ Λέσπεσον καὶ τοῦ Ἀννίπου ἕκακον τοῦ Σαμίου Ποσειδώνος ἐστιν, ἐκατον σταδίων ἔκακον δὲ ἔχουσιν, τοῦτο δ’ ἐστὶ τὸ ἱερόν, ἐν ᾧ καταληφθῆναι φησίν ὁ ποιητὴς ὑπὸ Ἡλεμάχου τὴν θυσίαν συντελοῦσας τοὺς Πύλιος·

οἱ δὲ Πύλον, Νηλῖος εὐκτίμειον πτωλείθρον ἐξον· τοι δ’ ἐστὶ θαλάσσης ἱερὰ ρέξου ταύρους παραμέλανας Ἐνοσίχθουν κυνοχαῖτη.

C 345 πάρεστι μὲν γὰρ τῷ ποιητῇ καὶ πλάττει τὰ μὴ ὄντα, ὅταν δ’ ἤ δυνατὸν ἐφαρμότειν τοῖς ὅσιοι

1 Τυτανέα, Cornis, Kramer, Meincke, for Ἔσπαν (B), "Τυτανα (B man. sec.), Τυπάνεα (Abgh.). But Τυπάνεα might be the correct reading (see C. Müller, Ind. Var. Lect., p. 901).
2 Δαλίων: cp. Διάγων in Pausanias 6. 21. 4, which appears to be the same river.
3 η, after αὐτη, Groskurd inserts; so the later editors.
15. Towards the north, on the borders of Pylus, were two little Triphylian cities, Hypana and Tympanae; the former of these was incorporated into Elis, whereas the latter remained as it was. And further, two rivers flow near these places, the Dalion and the Acheron, both of them emptying into the Alpheius. The Acheron has been so named by virtue of its close relation to Hades; for, as we know, not only the temples of Demeter and Kore have been held in very high honour there, but also those of Hades, perhaps because of "the contrariness of the soil," to use the phrase of Demetrius of Scepsis. For while Triphylia brings forth good fruit, it breeds red-rust and produces rush; and therefore in this region it is often the case that instead of a large crop there is no crop at all.

16. To the south of Pylus is Lepreum. This city, too, was situated above the sea, at a distance of forty stadia; and between Lepreum and the Annius¹ is the temple of the Samian Poseidon, at a distance of one hundred stadia from each. This is the temple at which the poet says Telemachus found the Pylians performing the sacrifice: "And they came to Pylus, the well-built city of Neleus; and the people were doing sacrifice on the sea-shore, slaying bulls that were black all over, to the dark-haired Earth-shaker."² Now it is indeed allowable for the poet even to fabricate what is not true, but when practicable he

¹ "Annius" (otherwise unknown) seems to be a corruption of "Anigrus" (cp. 8. 3. 19 and Pausanias 5. 5. 5); but according to Kramer, "Alpheius." ² Odyssey 3. 4.

⁴ Ἀννίου, Corais (following conj. of Xylander) emends to Ἀνικρίου, but Kramer conjectures Ἀλφείου.
⁵ ἐκατέρων, Corais, for ἐκατέρων; so the later editors.
τὰ ἐπὶ καὶ σῶζειν τὴν διήγησιν, τὸ δὲ ἀπέχεσθαι προσῆκε μᾶλλον. χώραν δὲ εἰχον εὐδαίμονα οἱ Ἑπερεῶται ὁμοροι Κυπαρισσιόης. ἁμφο τὲ τὰ χωρία ταῦτα Καύκωνος κατείχον, καὶ τὸν Μάκιστον δὲ, ὃν τινες Ἑλλαδοτοῦντα καλοῦσιν. ὄμωνυμον τῇ χώρᾳ δὲ ἐστὶ τὸ πόλισμα. φασὶ δὲ ἐν τῇ Ῥεπερεάτῳ καὶ Καύκωνος εἶναι μνήμα, εἰτ' ἄρχηγότου τινός, εἰτ' ἄλλως ὄμωνυμον τῷ ἔθει.

17. Πλείους δὲ εἰσὶ λόγοι περὶ τῶν Καύκωνων, καὶ γὰρ Ἀρκαδικὸν ἔθνος φασὶ, καθάπερ τὸ Πελασγικὸν, καὶ πλανητικὸν ἄλλως, ἄσπερ ἐκεῖνο. ἱστορεῖ γοῦν ὁ ποιητὴς καὶ τοὺς Ἰρωσῶν ἀφιγμένους συμμάχους, πόθεν δὲ, οὐ λέγει· δοκοῦσι δὲ ἐκ Παφλαγονίας· ἐκεῖ γὰρ ὑμομάζουσι Καύκωνιτας τινὰς Μαριανδυνοῖς ὄμοροις, οἱ καὶ αὐτοὶ Παφλαγόνες εἰσί. μνησθησόμεθα δὲ αὐτὸν ἐπὶ πλέον, ὅταν εἰς ἐκείνουν περιστῆ τὸν τόπον ἡ γραφή. νυνὶ δὲ περὶ τῶν ἐν τῇ Ἰρυφυλίᾳ Καύκωνων ἔτι καὶ ταῦτα προσιστορητέον. οἱ μὲν γὰρ καὶ ὅλην τὴν οὐν Ἡλεαν, ὡστὶ τῆς Μεσσηνίας μέχρι Κύμης, Καύκωνιαν λεγήναι φασιν· Ἀντίμαχος γοῦν καὶ Ἐπειόν καὶ Καύκωνας ἀπαντάς προσαγορεύει. τινὲς δὲ ὅλην μὲν μὴ κατασχεῖν αὐτοὺς, διὰ καὶ μεμερισμένους οἰκεῖν, τοὺς μὲν πρὸς τῆς Μεσσηνία κατὰ τὴν Ἰρυφυλίαν, τοὺς δὲ πρὸς τὴν Δύμη κατὰ τὴν Βουτρασίδα καὶ τὴν Κοίλην Ἡλιν· Ἀριστοτέλης.

1 Ἑπερεῶται, Pletho, for Ῥεπερεάται; so the editors.
should adapt his words to what is true and preserve his narrative; but the more appropriate thing was to abstain from what was not true. The Lepreatans held a fertile territory; and that of the Cyparissians bordered on it. Both these districts were taken and held by the Caucconians; and so was the Macistus (by some called Platanistus). The name of the town is the same as that of the territory. It is said that there is a tomb of Caucon in the territory of Leprea—whether Caucon was a progenitor of the tribe or one who for some other reason had the same name as the tribe.

17. There are several accounts of the Caucconians; for it is said that, like the Pelasgians, they were an Arcadian tribe, and, again like the Pelasgians, that they were a wandering tribe. At any rate, the poet \(^1\) tells us that they came to Troy as allies of the Trojans. But he does not say whence they come, though they seem to have come from Paphlagonia; for in Paphlagonia there is a people called Cauconiae whose territory borders on that of the Mariandyni, who are themselves Paphlagonians. But I shall speak of them at greater length when I come to my description of that region.\(^2\) At present I must add the following to my account of the Caucconians in Triphylia. Some say that the whole of what is now called Eleia, from Messenia as far as Dymē, was called Cauconia. Antimachus, at any rate, calls all the inhabitants both Epeians and Caucconians. Others, however, say that the Caucconians did not occupy the whole of Eleia, but lived there in two separate divisions, one division in Triphylia near Messenia, and the other in Buprasis and Coelē Elis near Dymē. And Aristotle has knowledge of their
δ' ἐνταῦθα μᾶλλον παρεύρεσθαι ἒδεν ἰδρυμένους αὐτούς. καὶ δὴ τοῖς ὑφ᾽ Ὀμήρου λεγομένους ὀμολογεῖ μᾶλλον ἡ ὑστάτη ἀπόφασις, τὸ τε ἐπτούμενον πρῶτερον λαμβάνει λύσιν. ὅ μὲν γὰρ Νέστορ ὑπόκειται τοῦ Τριφυλιακὸν οἰκῶν Πύλου τα τε πρὸς τὸν καὶ τὰ ἐσωτερικὰ (ταῦτα δ' ἐστὶ τὰ συγκυρουῦντα πρὸς τὴν Μεσσηνίαν καὶ τὴν Λακωνίκην) 1 ὑπ’ ἐκείνω ἐστίν, ἔχουσι δ' οἱ Καῦκωνες, ὡστε τοῖς ἀπὸ τοῦ Πύλου βαδίζουσιν εἰς Λακεδαίμονα ἀνάγκη διὰ Καῦκωνων εἶναι τὴν ὀδὸν. τὸ δὲ ἃ�ερὸν τοῦ Ἀμιδίου Ποσειδῶνος καὶ ὁ κατ’ αὐτὸ ὄρμος, εἰς ὅν κατηχθῇ Τηλέμαχος, πρὸς δύσιν καὶ πρὸς ἀρκτόν ἀπονεύει. εἰ μὲν τοῖς ὁι Καῦκωνες ἐνταῦθα μόνον ὀἰκοῦσιν, οὐ σώζεται τῷ ποιητῇ ὁ λόγος. κελεύει γὰρ ἡ μὲν 'Ἀθηνα 2 κατὰ τὸν Ῥωτάδη 3 τῷ Νέστορι, τὸν μὲν Τηλέμαχον εἰς τὴν Λακεδαίμονα πέμψαι σὺν δίφροῃ τε καὶ νιεί εἰς τὰ πρὸς ἐως μέρη αὐτῆς δ' ἐπὶ ναῦν βαδισθαίς μυκτερεύουσαν φησιν ἐπὶ τὴν δύσιν καὶ εἰς τοῦπίσω.

ἀτὰρ ἠδόθεν μετὰ Καῦκωνας μεγαθυμοῦν πορεύεσθαι ἐπὶ τὸ χρέος πάλιν εἰς τοῦμπροσθεν, τῆς οὖν ὁ τρόπος; παρὴμιν γὰρ τῷ Νέστορι λέγειν. C 346 ἀλλ' ὁ γε Καῦκωνας ὑπ' ἐμοὶ εἰσι καὶ πρὸ ὀδοῦ τοῖς εἰς Λακεδαίμονα βαδίζουσιν ὡστε τί οὐ συνοδεύεται τοῖς περὶ Τηλέμαχον, ἀλλ' ἀναχωρεῖς εἰς τοῦπίσω; ἀμα δ' οἶκειον ἢν το βαδιζοῦντι ἐπὶ

1 ἵ, before ὑπ’ ἐκείνω, Meineke and others delete.
2 For μὲν Ἀθηνᾶ, Madvig conjectures Ἡρτοπαθῆνα.
3 τὸν Σωτάδη (Bkl, Ald.); 'Οδόντευν (marg. B, man. sec. and marg. n.).
having been established at this latter place especially.\textsuperscript{1} And in fact the last view agrees better with what Homer says, and furnishes a solution of the question asked above,\textsuperscript{2} for in this view it is assumed that Nestor lived in the Triphylian Pylus, and that the parts towards the south and east (that is, the parts that are contiguous to Messenia and the Laconian country) were subject to him; and these parts were held by the Cauconians, so that if one went by land from Pylus to Lacedaemon his journey necessarily must have been made through the territory of the Cauconians; and yet the temple of the Samian Poseidon and the mooring-place near it, where Telemachus landed, lie off towards the north-west. So then, if the Cauconians live only here, the account of the poet is not conserved; for instance, Athené, according to Sotades, bids Nestor to send Telemachus to Lacedaemon "with chariot and son" to the parts that lie towards the east, and yet she says that she herself will go to the ship to spend the night, towards the west, and back the same way she came, and she goes on to say that "in the morning" she will go "amongst the great-hearted Cauconians"\textsuperscript{3} to collect a debt, that is, she will go forward again. How, pray? For Nestor might have said: "But the Cauconians are my subjects and live near the road that people travel to Lacedaemon. Why, therefore, do you not travel with Telemachus and his companions instead of going back the same way you came?" And at the same time it would have been

\textsuperscript{1} The extant works of Aristotle contain no reference to the Cauconians.
\textsuperscript{2} 8. 3. 11.
\textsuperscript{3} Od. 3. 366.
χρέους κομιδήν, ούκ ὅλγον, ὡς φησι, πρὸς ἀνθρώπους ὑπὸ τῷ Νέστορι ὄντας, αἰτήσασθαί τινα παρ’ αὐτοῦ βοήθειαν, εἰ τί ἀγωνομοῦτο (ὡσπερ εἴωθε) περὶ τὸ συμβόλαιον οὗ γέγονε δὲ τούτο. εἰ μὲν τούτων ἐνταῦθα μόνον οἷοι οἴκοιεν οἱ Καύκωνες, ταῦτ' ἂν συμβαίνοι τὰ ἀτόποι μεμερισμένων δὲ τινων καὶ εἰς τοὺς πρὸς Δύμη τόπους τῆς Ἡλείας, ἐκείστε ἂν εἰπή λέγουσα τὴν ἐφόδον ἡ Ἀθηνᾶ, καὶ οὐκ ἂν ἦτο οὖθεν εἰς τὴν ναὸν κατάβασις ἔχοι τι ἀπεμφαίων, οὐθὲ ὁ τῆς συνοδίας ἄποστασμός, εἰς τὰναντία τῆς ὀδού οὖσης. παραπλησίως δὲ ἂν καὶ τὰ περὶ τοῦ Πύλου διαπορούμενα τύχοι τῆς προσηκούσης διαίτης, ἐπελθοῦσι μικρὸν ἐτί τῆς χωρογραφίας μέχρι τοῦ Πύλου τοῦ Μεσσηνικοῦ.

18. Ἐλέγοντο δὲ Παρωρεῖται τινες τῶν ἐν τῇ Τριφυλίᾳ κατέχοντες ὅρη περὶ τὸ Δέστρεον καὶ τὸ Μάκιστον καθήκοντα ἐπὶ θάλατταν πλησίον τοῦ Σαμικοῦ Ποσειδίου.

19. Ἡπὸ τούτων ἔστιν ἐν τῇ παραλίᾳ δύο ἄντρα, τὸ μὲν νυμφῶν Ἀνυριάδων, τὸ δὲ, ἐν ὅ περι τὰς Ἀτλαντίδας καὶ τὴν Δαρδάνου γένεσιν, ἐνταῦθα δὲ καὶ τὰ ἀλση, τὸ τε Ἰωναίου καὶ τὸ Ἐὔρυκυδείου. τὸ μὲν οὖν Σαμικόν ἐστιν ἔρυμα, πρότερον δὲ καὶ πόλις Σάμος προσαγορευμένη

1 Παρωρεῖται, Tzschucke from conj. of Casaubon (see Herod. 4. 148), for Παρωνάται (Ἀγηλ.), Παρωνάται (Blow); so the later editors.
2 μέχρι (Bl).
3 For Ἰωναίου Xylander conj. Διώναδον; Ἐνδυμιωναῖον, Tzschucke, Corais, Groskurd, because Europydike was the daughter of Endymion (Pausanias 5. 1. 4).
proper for one who was going to people subject to
Nestor to collect a debt—"no small debt," as she
says—to request aid from Nestor, if there should be
any unfairness (as is usually the case) in connection
with the contract; but this she did not do. If,
then, the Cauconians lived only there, the result
would be absurd; but if some of the Cauconians had
been separated from the rest and had gone to the
regions near Dymé in Eleia, then Athené would be
speaking of her journey thither, and there would no
longer be anything incongruous either in her going
down to the ship or in her withdrawing from the
company of travellers, because their roads lay in
opposite directions. And similarly, too, the puzzling
questions raised in regard to Pylus may find an
appropriate solution when, a little further on in my
chorography, I reach the Messenian Pylus.

18. A part of the inhabitants of Triphylia were
called Paroreatae; they occupied mountains, in the
neighbourhood of Lepreum and Macistum, that
reach down to the sea near the Samian Poseidium.¹

19. At the base of these mountains, on the sea-
board, are two caves. One is the cave of the
nymphs called Anigriades; the other is the scene
of the stories of the daughters of Atlas² and of the
birth of Dardanus. And here, too, are the sacred
precincts called the Ioneum and the Eurycydeum.
Samicum³ is now only a fortress, though formerly
there was also a city which was called Samus, perhaps

¹ See 8. 3. 20. ² The seven Pleiades.
³ Cp. Pausanias' account of Samicum, Athené, and the
Anigrus (5. 5. 6 and 5. 6. 1-2).

⁴ After Εὐρυκόδειον Meineke indicates a lacuna.
διὰ τὸ ύψος ἵσως, ἐπειδὴ σάμους ἐκύλουν τὰ ύψη· τάχα δὲ τῆς Ἀρίηνης ἀκρόπολις ἤν τοῦτο, ὡς ἐν τῷ Καταλόγῳ μέμνηται ὁ ποιητής·

ὁ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρίηνην ἐρατεινῆν.

οὐδαμοὶ γὰρ σαφῶς εὑρήσκοντες ἐνταῦθα μᾶλλα ἐκκάζουσι τὴν Ἀρίηνην, ὅπου καὶ ὁ παρακείμενος Ἀνυγρος ποταμός, καλοῦμενος πρότερον Μινύειος, δίδωσιν οὐ μικρῶν σημείων· λέγει γὰρ ὁ ποιητής·

ἔστι δὲ τις ποταμὸς Μινύειος εἰς ἀλὰ βάλλων ἐγγύθεν 'Αρίηνης.

πρὸς γὰρ δὴ τὸν ἀντρὸν τῶν Ἀνυγριάϊδων νυμφῶν ἔστι πηγή, ὡς ἦς ἔλειον καὶ τυφώδες 1 τὸ ὑποπτὸν γίνεται χωρίων· ὑποδέχεται δὲ τὸ πλεῖστον τοῦ ύδατος ὁ Ἀνυγρος, βαθὺς καὶ ὕπτως ὁ ὁ, ὅστε λιμνάζειν· θυμώδης δ' ὁ νότος εἴναι σταδίων βαρείαν ὁμήρα· 2 παρέχει, καὶ τοὺς ἰχθύδες ἀβρώτους ποιεῖ. μυθεύοντι δ' ὁ μὲν ἀπὸ τοῦ τῶν τετραμένων Κενταύρων τινὰς ἐνταῦθ' ἐποιώνυσαν τὸν ἐκ τῆς Ἰδρας ἱόν, ὁ δ' ἀπὸ τοῦ Μελαμποδα τοῦ ύδατος τούτου καθαρὸς χρήσασθαι πρὸς τὸν Σ 347 τῶν Προυτίδων καθαρόν· ἀλφόντος δὲ καὶ λεύκας καὶ λειχῆμας ἴστα ὁ ἐνυπήθης λουτρόν. φασὶ δὲ καὶ τοῦ Ἀλφείων ἀπὸ τῆς τῶν ἀλφῶν θεραπείας οὖτως ὀνομάζειν. ἐπεὶ οὖν ἡ τε ὑπνίωτος τοῦ Ἀνύγρου 3 καὶ αἱ ἀνακοπέται τῆς θαλάττης μονήν

1 τυφώδες, Corais from conj. of Casaubon, for τυφώδης (Agg), τυφώδης (Bl. Ald.) ; so later editors in general.
2 βαρείαν ὁμήραν, Corais from conj. of Casaubon, for βαθείαν ἤχθεαν; cp. Pausanias 5. 5. 5.
3 'Ανύγρου (B man. sec.), Pletho, for ἀντρον (other MSS.); so the other editors.

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because of its lofty situation; for they used to call lofty places "Samoi." And perhaps Samicum was the acropolis of Arené, which the poet mentions in the Catalogue: "And those who dwelt in Pylus and lovely Arené." 

For while they cannot with certainty discover Arené anywhere, they prefer to conjecture that this is its site; and the neighbouring River Anigrus, formerly called Minyeius, gives no slight indication of the truth of the conjecture, for the poet says: "And there is a River Minyeius which falls into the sea near Arené." For near the cave of the nymphs called Anigriades is a spring which makes the region that lies below it swampy and marshy. The greater part of the water is received by the Anigrus, a river so deep and so sluggish that it forms a marsh; and since the region is muddy, it emits an offensive odour for a distance of twenty stadia, and makes the fish unfit to eat. In the mythical accounts, however, this is attributed by some writers to the fact that certain of the Centaurs here washed off the poison they got from the Hydra, and by others to the fact that Melampus used these cleansing waters for the purification of the Proetides. The bathing-water from here cures leprosy, elephantiasis, and scabies. It is said, also, that the Alpheius was so named from its being a cure for leprosy. At any rate, since both the sluggishness of the Anigrus and the back-wash from the sea give

1 *Iliad* 2. 591.  
3 For a fuller account see Pausanias 5. 5. 5; also Frazer's note, vol. III. p. 478.  
4 According to Pausanias (5.5.5), "some attribute the peculiarity of the river to the fact that the objects used in the purification of the Proetides were flung into it."
μᾶλλον ἡ ῥύσιν παρέχουσι τοὺς ὤδαςι, Μινυήτων ἡ ἡρήθαι πρότερον, παρατρέψαι δὲ τινὰς τοῦνομα καὶ ἀντ' αὐτοῦ ποίησαι Μινυήτων. ἔχει δ' ἡ ἑτυμότης καὶ ἄλλας ἀφορμὰς, εἴτ' ἀπὸ τῶν μετὰ Χλωρίδος τῆς Νέστωρος μητρὸς ἐξθόντων ἔξε Ὁρχομενοῦ τοῦ Μινυείου, εἴτε Μινυῶν, οἳ τῶν Ἀργοναυτῶν ἀπόγονοι ὄντες ἐκ Δήμου μὲν εἰς Δακεδαίμονα ἐξέπεσον, ἐντεύθεν δ' εἰς τὴν Τριφυλίαν, καὶ φίλοις περὶ τὴν Ἀρήνην ἐν τῇ χώρᾳ τῇ νῦν Ἰταίσια καλομένη, οὐκ ἔχονσιν οὐκέτι τὰ τῶν Μινυῶν κτίσματα· ὅποι τινες μετὰ Θῆρα τοῦ Αὐτεσίωνος (ἡν δ' οὗτος Πολυνείκους ἀπόγονος) πλεύσαντες εἰς τὴν μεταξὺ Κυρήνειας καὶ τῆς Κρήτης νῆσον,

Καλλίστην τὸ πάροιθε, τὸ δ' ὦστερον οὖνομα Θήρην,

ὡς φησὶ Καλλίμαχος, ἐκτισαν τὴν μητρόπολιν τῆς Κυρήνης Θήραι, ὄμονυμον δ' ἐπέδειξαν τῇ πόλει καὶ τὴν νῆσον.

20. Μεταξὺ δὲ τοῦ Ἀνέγρου καὶ τοῦ ὀροῦς, ἐξ οὗ Ῥέη, ὁ τοῦ Ἠρώδανον λείμων δείκνυται καὶ τάφος καὶ Ἀχαίαι, εἰτὶ δὲ πέτραι ἀπότομοι τοῦ αὐτοῦ ὀροῦς, ὑπὲρ δὲ ἡ Σάμος, ὡς ἐφαρμέν, γέγονεν πόλις· οὐ πάνιν δὲ ὑπὸ τῶν τοὺς περίπλους γραφιντών ἢ Σάμος μνημονεύεται, τάχα μὲν γε διὰ τὸ πάλαι κατεσπάσθαι, τάχα δὲ καὶ διὰ τὴν θέσιν τὸ μὲν γὰρ Ποσείδιον ἐστὶν ἄλσος, ὡς

1 For Μινυήτων (the Homeric spelling, II. 11. 222), Cornis conj. Μινυήτων or Μινυήτων, and Meineke Ἐλιύνητον.

2 Μινυήτων (Ἀκί), Μενήτων (ἐ), Μινήτων (ἐκτ.), Cornis emends to Μινυήτων; so the later editors, but the change is purely conjectural.
fixity rather than current to its waters, it was called the "Minyeius" in earlier times, so it is said, though some have perverted the name and made it "Minteius"\(^1\) instead. But the word has other sources of derivation, either from the people who went forth with Chloris, the mother of Nestor, from the Minyeian Orchomenus, or from the Minyans, who, being descendants of the Argonauts, were first driven out of Lemnos into Lacedaemon, and thence into Triphylia, and took up their abode about Arenê in the country which is now called Hypaesia, though it no longer has the settlements of the Minyans. Some of these Minyans sailed with Theras, the son of Antesion, who was a descendant of Polynices, to the island\(^2\) which is situated between Cyrenaea and Crete ("Callistê its earlier name, but Thera its later," as Callimachus\(^3\) says), and founded Thera, the mother-city of Cyrenê, and designated the island by the same name as the city.

20. Between the Anigrus and the mountain from which it flows are to be seen the meadow and tomb of Iardanus, and also the Achaean, which are abrupt cliffs of that same mountain above which, as I was saying,\(^4\) the city Samus was situated. However, Samus is not mentioned at all by the writers of the Circumnavigationes—perhaps because it had long since been torn down and perhaps also because of its position; for the Poseidium is a sacred precinct, as

\(^1\) Thus connecting the name with the verb μενεῖν ("remain," "tarry"). Strabo probably wrote "Menteius" or "Menyeius," not "Minteius."

\(^2\) Cp. 1. 3. 16. \(^3\) Paus. 112 (Schneider). \(^4\) 8. 3. 19.

\(^3\) ἐπιδείκνυ, before Μινυὼν, Kramer inserts; so the later editors. \(^4\) ἐπιδείκνυ, Meinecke emends to ἐπιδείκνυ.
εὗρηται, πρὸς τῇ βαλάττῃ ὑπέρκειται δ' αὐτοῦ λόφος ὑψηλός, ἐπίπτοσθεν ἂν τοῦ νῦν Σαμικοῦ, ἐφ' οὗ ἢ ἢ Σάμου, ὡστ' ἐκ βαλάττης μὴ ὀρᾶσθαι. καὶ πεδίον δ' αὐτῶθι καλεῖται Σαμικοῦ· ἐξ οὗ πλέον ἂν τις τεκμαίροιτο ὑπάρξαι ποτὲ πόλιν τήν Σάμου. καὶ ἡ Ῥαδινὴ δὲ, ἢ Ἑτησίχορος ποιῆσαι δοκεῖ, ἢς ἄρχῃ.

"Ἀγε, Μοῦσα λύγει, ἀρξον ἀοίδας, Ἄρατω, νόμους.
Σαμίων περὶ παῖδων ἔρατι φθεγγομέναν λύρα,
ἔντεῦθεν λέγει τοὺς παῖδας. ἐκδοθεῖσαν γὰρ τὴν Ῥαδινὴν εἰς Κόρινθον τυράννω φησίν ἐκ τῆς Σάμου πλεῦσαι πνεύοντος Ζεφύρου, οὐ δήπουθεν τῆς Ἰωνικῆς Σάμου τῷ δ' αὐτῷ ἄνεμῳ καὶ ἄρχιθέωρον εἰς Δελφοὺς τὸν ἄδελφον αὐτῆς ἔλθειν, καὶ τὸν ἄνεψιον ἔρωτα αὐτῆς ἀρματει εἰς Κόρινθον ἐξορμήσαι παρ' αὐτὴν ὁ τε τύραννος, κτείνας ἀμφοτέρους, ἀρματεί ἀποπέμπει τὰ σώματα, μεταγνοῦς δ' ἀνακαλεῖ καὶ θάπτει.

C 348. 21. Ἀπὸ δὲ τοῦ Πύλου τοῦτον καὶ τοῦ Ἀτρέου τετρακοσίων που σταδίων ἔστι διάστημα ἐπὶ τὴν Μεσσηνικὴν Πύλον καὶ τοῦ Κορυφάσιον, ἐπὶ βαλάττῃ κείμενα φρούρια, καὶ τὴν παρακειμένην Σφαγίαν νήσου, ἀπὸ δὲ Ἀλφειοῦ ἐπτακοσίων πεντίκοντα, ἀπὸ δὲ τοῦ Χελονάτα χιλίων τριάκοντα. ἐν δὲ τῷ μεταξὺ τό τε τοῦ Μακιστίου Ἱρακλέους ἱερῶν ἔστι καὶ ὁ Ἀκίδων ποταμὸς. Ῥεῖ δὲ παρὰ τάφον Ἰάρδανου καὶ Χάου πόλιν

1 eli; before ἢ, Tzschuoke deletes; so the editors.
2 Ἄρατω, νόμους, Meineke for Ἐρατῶν νόμους; so the later editors.
3 Ἀτρέου (Ἀτρείου).
I have said, near the sea, and above it is situated a lofty hill which is in front of the Samicum of to-day, on the site of which Samus once stood, and therefore Samus was not visible from the sea. Here, too, is a plain called Samicum; and from this one might get more conclusive proof that there was once a city called Samus. And further, the poem entitled Rhadiné (of which Stesichorus is reputed to be the author), which begins, "Come, thou clear-voiced Muse, Erato, begin thy song, voicing to the tune of thy lovely lyre the strain of the children of Samus," refers to the children of the Samus in question; for Rhadiné, who had been betrothed to a tyrant of Corinth, the author says, set sail from Samus (not meaning, of course, the Ionian Samus) while the west wind was blowing, and with the same wind her brother, he adds, went to Delphi as chief of an embassy; and her cousin, who was in love with her, set out for Corinth in his chariot to visit her. And the tyrant killed them both and sent their bodies away on a chariot, but repented, recalled the chariot, and buried their bodies.

21. From this Pylus and Lepreum to the Messenian Pylus and Coryphasium (a fortress situated on the sea) and to the adjacent island Sphagia, the distance is about four hundred stadia; from the Alpheius seven hundred and fifty; and from Chelonatas one thousand and thirty. In the intervening space are both the temple of the Macistian Heracles and the Acidon River. The Acidon flows past the tomb of Iardanus and past Chaa—a city that was

1 8. 3. 13.
2 Fr. 44 (Bergk).
3 Also called Sphactoria (see 8. 4. 2).
ποτὲ υπάρξασαν πλησίον Δεπρέου, ὅποιν καὶ τὸ πεδίον τὸ Ἀλπάσιον. περὶ ταύτης δὲ τῆς Χάας 
γενέσθαι φασίν ἐνίοτον τῶν πόλεμον τῶν Ἀρκάσι 
πρὸς τοὺς Πυλίους, ὅν ἐφρασεν "Ομηρος, καὶ δεῖν 
οἴονται γράφειν"

ἠβραμ', ὥς ὅτ' ἐπὶ ὁκυρόφ 'Ακίδωντι ¹ μάχοντο 
ἀγρόμενοι Πύλιοι τε καὶ Ἀρκάδες
Χάας ² πάρ τείχεσσιν

οὐ Κελάδοντι, αὖδὲ Φεῖας· τῷ γὰρ τάφῳ τοῦ 
Ἰαρδάνου τοῦτον πλησιάζειν καὶ τοῖς Ἀρκάσι 
tὸν τόπον μᾶλλον ἢ ἐκεῖνον.

22. Κυπαρισσία ³ τέ ἐστιν ἐπὶ τῇ θαλάσσῃ τῇ 
Τριφυλικῇ καὶ Πύργοι καὶ ὁ Ἀκίδων ποταμὸς 
καὶ Νέδα. ὡμοί μὲν οὖν τῇ Τριφυλίᾳ πρὸς τὴν 
Μεσσηνίαν ὀριον ἔστι τὸ τῆς Νέδας ῥεύμα λάβρουν 
ἐκ τοῦ Λυκαίου κατιόν, Ἀρκαδικοῦ ὅρους, ἐκ 
τηρῆς, ἧν ἀναρρίθηκε τεκοῦσαν τὸν Δία μυθεύεται 
Ῥέαν νύπτρων χάριν· ῥεῖ δὲ παρὰ Φειγαλίαν, καθ' 
ὁ γειτονίωσε Πυργίται, Τριφυλίων ἔσχατοι, Κυπα- 
ρισσέως, πρῶτος Μεσσηνίων τὸ δὲ πάλαιν 
ἄλλως διώριστο, ὡς καὶ τινὰς τῶν πέραν τῆς 
Νέδας ὕπο τῷ Νέστορι ἐίναι, τόν τε Κυπαρισ- 
σήμετα καὶ ἄλλα τινὰ ἐπίκεινα, καθάπερ καὶ τὴν 
θάλατταν τὴν Πυλίαν ὁ ποιητής ἐπεκτείνει μέχρι

¹ Ἀκίδωντι, Meineke, for Κέλαδοντι; so most editors.
² Χάας, Casaubon, for Φεῖας; so most editors.
³ Κυπαρισσία, Thesleff, for Κυπαρισσία (Λγ), Κυπαρισσία (bdeh); so the editors.
once in existence near Lepreum, where is also
the Aeasian Plain. It was for the possession of
this Chaa, some say, that the war between the
Arcadians and Pylians, of which Homer tells us,
arose in a dispute; and they think that one should
write, "Would that I were in the bloom of my
youth, as when the Pylians and the Arcadians
gathered together and fought at the swift-flowing
Acidon, beside the walls of Chaa"—instead of
"Celadon" and "Pheia";¹ for this region, they
say, is nearer than the other to the tomb of Iardanus
and to the country of the Arcadians.

22. Cyparissia is on the Triphylian Sea, and so
are Pyrgi, and the Acidon and Neda Rivers.² At
the present time the stream of the Neda is the
boundary between Triphylia and Messenia (an
impetuous stream that comes down from Lycaeus, an
Arcadian mountain, out of a spring, which, according
to the myth, Rhea, after she had given birth to
Zeus, caused to break forth in order to have water
to bathe in); and it flows past Phigalia, opposite
the place where the Pyrgetans, last of the Tri-
phylians, border on the Cyparissians, first of the
Messenians; but in the early times the division
between the two countries was different, so that
some of the territories across the Neda were subject
to Nestor—not only Cyparissēis, but also some
other parts on the far side. Just so, too, the poet
prolongs the Pylian Sea as far as the seven cities

¹ "Celadon" and "Pheia" are the readings of the
Homerian text (Iliad 7.133). After the words "beside the
walls of Pheia" Homer adds the words "about the
streams of Iardanus."

² As often, Strabo means the mouths of the rivers.
τῶν ἐπτὰ πόλεων, ὁν ὑπέσχετο Ἀγαμέμνον τῷ Ἀχιλλεῖ.

πᾶσαι δὲ ἑγγὺς ἄλος νέαται Πύλον ἵμαθόεντος. 

τούτῳ γὰρ ἦσον τῷ ἑγγὺς ἄλος τῆς Πυλίας.

23. Ἐφεξῆς δ' οὖν τῷ Κυπαρισσῆντι ἐπὶ τὴν Μεσσηνικὴν Πύλον παραπλέοντι καὶ τὸ Κορυφάσιον ἢ τε Ἐρανί ¹ ἔστιν, ἢν τινες οὖκ εὗ Ἀρήνην νομίζουσιν κεκλήσθαι πρότερον ὀμονύμως τῇ Πυλικῇ, καὶ ἡ ἄκρα ² Πλαταμώδης, ἢφ' ἦς ἐπὶ τὸ Κορυφάσιον καὶ τὴν νῦν καλουμένην Πύλον ἐκατόν ³ εἰς στάδια. ἔστι δὲ καὶ ησίον ⁴ καὶ πολύχων ἐν αὐτῷ ὀμονύμῳ Πρωτῇ. οὐκ ἂν δὲ ἔξηταξομεν ἵσος ἐπὶ τοσοῦτον τὰ παλαιά, ἀλλ' ἢρκει λέγειν ὡς ἔχει νῦν ἐκαστα, εἴ μή τις ἢν ἐκ παῖδων ἢμίν παραδεδομένη φήμη περὶ τούτων ἄλλων δὲ ἄλλα εἰπόντων, ἀνάγκη διαιτάν. πιστεύονται δ' ὡς ἐπὶ τὸ πολὺ οἱ ἐνδοξότατοί τε καὶ πρεσβύτατοι καὶ κατ' ἐμπειρίαν πρῶτοι Ὁμήρου δ' εἰς ταύτα ὑπερβεβλημένου πάντας, ἀνάγκη συνεπισκοπεῖν καὶ τὰ ὑπ' ἐκείνου λεχθέντα καὶ συγκρούειν πρὸς τὰ νῦν, καθάπερ καὶ μικρὸν ἐμπροσθεν ἐφαμεν.

24. Περὶ μὲν οὖν τῆς Κούλης Ἡλείδος καὶ τοῦ Βουθρασίου τὰ λεχθέντα ὑπ' Ὁμήρου προ-

¹ Ἐρανί, Xylander, for Ἐρανά; so the later editors.
² καὶ ἡ ἄκρα, lacuna of about ten letters supplied by Groskurd; and so most later editors. But Ilion have ἕστι δὲ καὶ.
which Agamemnon promised to Achilles: "and all are situated near the sea of sandy Pylus";¹ for this phrase is equivalent to "near the Pylian Sea."

23. Be that as it may, next in order after sailing past Cyparisséeis towards the Messenian Pylus and Coryphasium one comes to Erana, which some wrongly think was in earlier times called Arenê, by the same name as the Pylian Arenê, and also to Cape Platanodes, from which the distance to Coryphasium and to what is now called Pylus is one hundred stadia. Here, too, is a small island, Protê, and on it a town of the same name. Perhaps I would not be examining at such length things that are ancient, and would be content merely to tell in detail how things now are, if there were not connected with these matters legends that have been taught us from boyhood; and since different men say different things, I must act as arbiter. In general, it is the most famous, the oldest, and the most experienced men who are believed; and since it is Homer who has surpassed all others in these respects, I must likewise both inquire into his words and compare them with things as they now are, as I was saying a little while ago.²

24. I have already³ inquired into Homer’s words concerning Coelê Elis and Buprasium. Concerning

¹ This line from the Iliad (9. 153), though wrongly translated above, is translated as Strabo interpreted it. He, like Aristarchus, took vētae as a verb meaning “are situated,” but as elsewhere in the Iliad (e.g. 11. 712) it is an adjective meaning “last.”
² S. 3. 3.
³ S. 3. 8.

² εικοτι is inserted by ιοτι.
⁴ καὶ νῦστον, Curtius, for νεῦτριν; so the editors.
ἐπέσκεψαί ἡμῖν. περὶ δὲ τῆς ὑπὸ τῶν Νέστοριον οὖτω φησίν

οἱ δὲ Πύλοι τ' ἐνέμοντο καὶ Ἀρήνην ἐρατείνην καὶ Ὀρύον, Ἀλφέιον πόρον, καὶ εὐκτιτον Αἶτου καὶ Κυπαρισσῆντα καὶ Ἀμφιγένειαν ἔναιον καὶ Πτελείδον καὶ Ἐλεος καὶ Δωρίον, εὐθά τε Μοῦσαι

ἀντόμεναὶ Θάμυρων τὸν Θρήμακα παῦσαν ἀοιδῆς, Ὀλχαλήθην ίοντα παρ' Ἐφύτου Ὀλχαλήθος.

Πύλος μὲν οὖν ἔστι, περὶ ἤς ἡ ἐκτυχείς αὐτίκα δ' ἐπισκεφτόμεθα περὶ αὐτῆς. περὶ δὲ τῆς Ἀρήνης εἰρηταί ἢν δὲ λέγει νῦν Ὀρύον, ἐν ἄλλοις καλεῖ Θρήμασσαν.

ἔστι δὲ τῆς Ἐρυνέσσα πόλις, αἰσθεῖα κολώνη, τηλοῦ ἐπ' Ἀλφέων

Ἀλφέων δὲ πόρου φησίν, ὅτι πεζῇ περατοὶ εἶναι δοκεῖ κατὰ τοῦτον τὸν τόπον καλεῖται δὲ νῦν Ἐπιτάλλου, τῆς Μακιστίας χωρίου· τὸ εὐκτιτον δ' Αἶττον ἐνιοῦ μὲν χτυποῦσι πότερον ποτέρον ἐπίθετον, καὶ τής ἡ πόλις, καὶ εἰ αἱ νῦν Μαργάλαι[1] τῆς Ἀμφιδολίας[2] αὐταί μὲν οὖν οὐ φυσικὸν ἔρμα, ἐτερον δὲ δέκυνται φυσικῶν ἐν τῇ Μακιστίᾳ. ὁ μὲν οὖν τοῦτο ὑπονοοῦν φράξεσθαι ὑπομά φησι τῆς πόλεως τὸ Αἶτπο άπο τοῦ συμβεβηκότος φυσικῶς, ὡς Ἐλεός καὶ Ἀγίαλος καὶ ἀλλα πλείω οὗ δὲ τὴν Μαργάλαν τούμπαλιν ἐσώ. Ὀρύον δὲ

1 Μαργάλαι may be incorrectly spelled by the MSS. It seems to be the same place as Μαργάλαι in Diodorus Siculus 15. 77 and Μαργάλα in Stephanus Byzantinus.

2 'Ἀμφιδολίας, Tzschucke from conj. Wesseling, for 'Ἀμφιδολίας; so the editors.
the country that was subject to Nestor, Homer speaks as follows: "And those who dwelt in Pylus and lovely Arene and Thryum, fording-place of the Alpheius, and well-built Aepy, and also those who were inhabitants of Cyparissæcis and Amphigeneia and Pteleus and Helus and Dorum, at which place the Muses met Thamyris the Thracian, and put a stop to his singing while he was on his way from Oechalia from Eurytus the Oechalian."\(^1\) It is Pylus, then, with which our investigation is concerned, and about it we shall make inquiry presently. About Arene I have already spoken.\(^2\) The city which the poet now calls Thryum he elsewhere calls Thryoessa: "There is a certain city, Thryoessa, a steep hill, far away on the Alpheius."\(^3\) He calls it "fording-place of the Alpheius" because the river could be crossed on foot, as it seems, at this place. But it is now called Epitalium (a small place in Macistia). As for "well-built Aepy," some raise the question which of the two words is the epithet and which is the city, and whether it is the Margalæ of to-day, in Amphidolia. Now Margalæ is not a natural stronghold, but another place is pointed out which is a natural stronghold, in Macistia. The man, therefore, who suspects that the latter place is meant by Homer calls the name of the city "Aepy"\(^4\) from what is actually the case in nature (compare Helus,\(^5\) Aegialus,\(^6\) and several other names of places); whereas the man who suspects that "Margala" is meant does the reverse perhaps.\(^7\)

\(^1\) *Iliad* 2. 591.  
\(^2\) § 19 above.  
\(^3\) *Iliad* 11. 711.  
\(^4\) "Sheer," "steep."  
\(^5\) "Marsh."  
\(^6\) "Shore."  
\(^7\) That is, calls it "Euctitum" ("Well-built"), making the other word the epithet.
καὶ Θρυόσσαν τὸ Ἐπιτάλιον φασὶν ὅτι πᾶσα μὲν αὐτὴ ἡ χώρα ἑρώτης, μάλιστα δ' οἱ ποταμοὶ ἐπὶ πλέον δὲ διαφαίνεται τὸ ὅτῳ κατὰ τοὺς περατοὺς τοῦ ἡμίθρου τῶν τοιούτων. τάχα δὲ φασὶ Θρύον μὲν εἰρήσθαι τὸν πόρον, εὐκτιτον δ' Ἀλπιν τὸ Ἐπιτάλιον ἔστι γὰρ ἐρυμνὸν φύσει καὶ γὰρ ἐν ἄλλοις αἰσθεῖαν κολώνην λέγει: ἔστι δὲ τις Θρυόσσα πόλις, αἰσθεῖα κολώνη, τηλοῦ ἐπ᾽ Ἀλφείῳ, πυμάτη Πύλου ἡμηθέντος.

25. Ὁ δὲ Κυπαρισσίες ἐστὶ μὲν περὶ τὴν πρότερον Ἄκατσια, ἤνικα καὶ πέραν τῆς Νέδας ἐστι ήν Μακιστία, ἀλλ' οὐκ οἴκεται, ὡς οὐδὲ τὸ Μάκιστον ἄλλη δ' ἐστὶν ἡ Μεσονιακὴ Κυπαρισσία ὁμοιῶμοι 2 μὲν οὖν 3 ὀμοίῳς δὲ νῦν κάκειν λέγεται Κυπαρισσία ἑνικῶς τε καὶ θηλυκῶς, ὁ δὲ ποταμὸς Κυπαρισσίες, καὶ Ἀμφιγένεια δὲ τῆς Μακιστίας ἐστὶ περὶ τὸν Ἄθσυντα, ὅπου τὸ τῆς Ἀκτοῦς ἱερόν. τὸ δὲ Πτελεοῦ κτίσμα μὲν γέγονε τῶν ἐκ Πτελεοῦ τοῦ Θετταλικοῦ ἐποικησάντων λέγεται γὰρ κάκει.


1 προτέραν (Δυσχήνο). 2 ὁμοιῶμοι B; so Meineke. 3 οὖν is doubtful (see Müller, Ind. Var. Lect., p. 992). Meineke reads οὖ. 4 Πτελεάσιον, Meineke, for Πτελεάσιων; so the later editors.
Thryum, or Thryoessa, they say, is Epitalium, because the whole of this country is full of rushes, particularly the rivers; and this is still more conspicuous at the fordable places of the stream. But perhaps, they say, Homer called the ford “Thryum” and called Epitalium “well-built Aepy”; for Epitalium is fortified by nature. And in fact he speaks of a “steep hill” in other places: “There is a certain city, Thryoessa, a steep hill, far away on the Alpheius, last city of sandy Pylus.”

25. Cyparissœcis is in the neighbourhood of the Macistia of earlier times (when Macistia still extended across the Neda), but it is no longer inhabited, as is also the case with Macistum. But there is another, the Messenian Cyparissia; it, too, is now called by the same name as the Macistian and in like manner, namely, Cyparissia, in the singular number and in the feminine gender, whereas only the river is now called Cyparissœcis. And Amphigeneia, also, is in Macistia, in the neighbourhood of the Hypsœcis River, where is the temple of Leto. Pteleum was a settlement of the colony from the Thessalian Pteleum, for, as Homer tells us, there was a Pteleum in Thessaly too: “and Antrum, near the sea, and grassy Pteleum”; but now it is a woody, uninhabited place, and is called Pteleasium. As for Helus, some call it a territory in the neighbourhood of the Alpheius, while others go on to call it a city, as they do the Laconian Helus: “and Helus, a city near the sea”; but

1 “Rush.”
2 Iliad 11. 711.
3 That is, not Cyparissiae (plural), or Cyparissœcis (masculine).
4 Iliad 2. 697.
5 Iliad 2. 584.
οἱ δὲ περὶ τὸ Ἀλώριον ἔλος, οὗ τὸ τῆς Ἑλείας Ἀρτέμιδος ἱερόν, τῆς ὑπὸ τοὺς Ἀρκάσιν ἐκείνοις γὰρ ἐσχὼν τὴν ἱερωσύνην. Δώριον δὲ οἱ μὲν ὄρος, οἱ δὲ πεδίον ἐφαίνει οὐδὲν δὲ νῦν δείκνυται. οὕμοι δὲ ἔνοιο τὴν νῦν Ὀλουριν ἡ Ὀλουραν ἐν τῷ καλοὺ-μένῳ Αὔλων τῆς Μεσσηνίας κειμένην Δώριον λέγουσιν. αὐτοῦ δὲ που καὶ ἡ Οἰχαλία ἐστὶν ή τοῦ Ἑυρύτου, ἡ νῦν Ἀνδανία, πολέχυιον Ἀρκα-δικόν, ὁμώνυμον τῷ Θετταλικῷ καὶ τῷ Ἐὐβοῖκῷ θεῖον φησίν ὃ ποιήσῃ ἐς τὸ Δώριον ἀφικόμενον Θάμυρον τὸν Θράκα ὑπὸ Μουσῶν ἀφαιρεθήναι τὴν μουσικήν.

26. Ἐκ δὴ τούτων δὴλον, ὡς ἐφ' ἐκάτερα τῷ Ἀλφειοῦ ἡ ὑπὸ Νέστοροι χώρα ἐστὶν, ἢν πᾶσαι ὀνομάζει Πυλών ἡ ὑπὸ ὧν ὀνομαζόμεθα δὲ ὁ Ἀλφειος οὔτε τῆς Μεσσηνίας ἐφάπτεται οὔτε τῆς Κόλλης Ἡλίδος. ἐν ταύτῃ γὰρ τῇ χώρᾳ ἐστὶν ἡ πατρίς τοῦ Νέστορος, ἢν φαμεν Τριφυλιακόν Πύλον καὶ Ἀρκαδικόν καὶ Λεπρεατικὸν. καὶ γὰρ δὴ οἱ μὲν ἄλλοι Πύλοι ἐπὶ θαλάττῃ δείκνυται, οὕτως δὲ πλείους ἢ τριάκοντα σταδίους ὑπὲρ αὐτῆς, ὅπερ καὶ ἐκ τῶν ἐπῶν δὴλον. ἐπὶ τε γὰρ τοὺς Τηλεμάχουν ἔταῖρους ἀγγελος πέμπεται πρὸς τὸ πλοῖον, καλῶν ἐπὶ ξενίαν, ὡς τῇ Τηλέμαχος κατὰ τὴν ἔκ Σπάρτης ἑπάνωδον τοῦ Πεισίστρατον οὐκ ἔδει πρὸς τὴν πύλιν ἐλαύνειν, ἀλλὰ παρατρέψαντα ἐπὶ την ὑπὸ σπεῦδειν, ὡς οὐ τὴν αὐτὴν οὖσαν ἐπὶ
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others call it a marsh, the marsh in the neighbourhood of Alorium, where is the temple of the Heleian Artemis, whose worship was under the management of the Arcadians, for this people had the priesthood. As for Dorium, some call it a mountain, while others call it a plain, but nothing is now to be seen; and yet by some the Aluris of to-day, or Alura, situated in what is called the Aulon of Messenia, is called Dorium. And somewhere in this region is also the Oechalia of Eurytus (the Andania of to-day, a small Arcadian town, with the same name as the towns in Thessaly and Euboea), whence, according to the poet, Thamyris the Thracian came to Dorium and was deprived of the art of singing.

26. From these facts, then, it is clear that the country subject to Nestor, all of which the poet calls "land of the Pylians," extends on each side of the Alpheius; but the Alpheius nowhere touches either Messenia or Coelê Elis. For the fatherland of Nestor is in this country which we call Triphylian, or Arcadian, or Leprean, Pylus. And the truth is that, whereas the other places called Pylus are to be seen on the sea, this Pylus is more than thirty stadia above the sea—a fact that is also clear from the verses of Homer, for, in the first place, a messenger is sent to the boat after the companions of Telemachus to invite them to an entertainment, and, secondly, Telemachus on his return from Sparta does not permit Peisistratus to drive to the city, but urges him to turn aside towards the ship, knowing that the road towards the city is not the same

1 "Helus" means "marsh."

2 τὰς, before πόλις, the editors insert. 75
τὴν πόλιν καὶ τὸν ὄρμον. ὦ τε ἀπόπλους τοῦ Τηλεμάχου οὕτως ἂν οἰκείως λέγοιτο.

βὰν δὲ παρὰ Κρονοῦς καὶ Χαλκίδα καλλι-ρέεθρον.

dύσετο 1 τ' ἡλίοις, σκιώντο τε πᾶσαι ἀγνιαί:

ἡ δὲ Φεδας ἐπέβαλλεν, ἀγαλλομένη Δίος οὖρο,

ἡδὲ παρ' Ἡλίδα διὰν, ὅθε κρατέουσιν Ἑπείοι.

μέχρι μὲν δὴ δεύρο πρὸς τὴν ἀρκτον ὁ πλοῦς,

ἐντεῦθεν δ' ἐπὶ τὸ πρὸς ἔως μέρος ἐπιστρέφει.

παρίστη δὲ τὸν εὐθὺν πλοῦν ἡ ναῦς καὶ τὸν ἔξ ἀρχῆς εἰς Ἡθάκην διὰ τὸ τοῦς μνηστήρας ἐκεῖ 

τὴν ἐνέβαλεν θέσθαι

ἐν πορθμῷ Ἡθάκης τε Σάμοιο τε.

ἐνθεν δ' αὐτ νήσου εἰπτροέηκε θοῦσι.

C 351 θόρας δὲ εἰρῆκε τὰς ὀξείας· τῶν Ἐχινάδων δ' εἰσὶν

αὐταί, πλησιάζουσιν τῇ ἀρχῇ τοῦ Κορινθιακοῦ κόλπου καὶ ταῖς ἐκβολαῖς τοῦ Ἀχελώον. πα-

ραλλάξας δὲ τὴν Ἡθάκη, ὡστε κατὰ νότου 2

γενέσθαι, κάμπτει πάλιν πρὸς τὸν οἰκεῖον δρόμον

τὸν μεταξό τῆς Ἀκαρνανίας καὶ τῆς Ἡθάκης, καὶ

κατὰ θάτερα μέρη τῆς νῆσου ποιεῖται τὴν κατα-

γωγήν, οὐ κατὰ τῶν πορθμῶν τῶν Κεφαληνίακῶν,

ὅν ἐφρούρουν οἱ μνηστήρες.

27. Ἐι γαὖν 3 τῶν Ἡλιακῶν 4 Πύλων εἰναι τὰς τὸν

1 ὡστε (Aghiño); so Meineke.

2 νότου, the reading of the MSS., Jones restores; Corvis and the later editors emend to νότου.

3 εἰτ' αὖν (Aghiño), for εἴ τον.

4 Ἡλιακῶν (Bl).

1 A spring (8. 3. 13).
as that towards the place of anchorage. And thus the return voyage of Telemachus might be spoken of appropriately in these words: "And they went past Cruni and fair-flowing Chalcis. And the sun set and all the ways grew dark; and the ship, rejoicing in the breeze of Zeus, drew near to Phea, and on past goodly Elis, where the Epeians hold sway." Thus far, then, the voyage is towards the north, but thence it bends in the direction of the east. That is, the ship abandons the voyage that was set out upon at first and that led straight to Ithaca, because there the wooers had set the ambush "in the strait between Ithaca and Samos." "And thence again he steered for the islands that are thoi"; but by "thoi" the poet means the islands that are "pointed." These belong to the Echinades group and are near the beginning of the Corinthian Gulf and the outlets of the Acheloüs. Again, after passing by Ithaca far enough to put it south of him, Telemachus turns round towards the proper course between Acarnania and Ithaca and makes his landing on the other side of the island—not at the Cephallenian strait which was being guarded by the wooers.

27. At any rate, if one should conceive the notion

2 "Chalcis" was the name of both the "settlement" (8. 3. 13) and the river.
3 Odyssey 15. 295.
5 Odyssey 15. 299.
6 Not "swift," the usual meaning given to thos. Thus Strabo connects the adjective with thos (see Odyssey 9. 327).
7 In this sentence Strabo seems to identify Homer's Ithaca with what we now call Ithaca, or Thiaka; but in 1. 2. 20 (see footnote 2), 1. 2. 28, and 10. 2. 13 he seems to identify it with Leucas.
Νέστορος ἐπινοήσειν, οὐκ ἂν ὦκείως λέγοιτο ἢ ἐνετεῦθεν ἀναχθεῖσα ναῦς παρὰ Κρονοῦς ἐνεχθήματι καὶ Χαλκίδα μέχρι δύσεως, εἶτα Φεαίς ἐπιβάλλειν ἦν κυκτωρ, καὶ τότε ηῆ Ἡλείαν παραπλείων οὗτοι γὰρ οἱ τόποι πρὸς νότον τῆς Ἡλείας εἰσὶ, πρῶται μὲν αἱ Φεαί, εἰθ’ ἡ Χαλκίς, εἰθ’ οἱ Κρονοῦς, εἰθ’ οὗ Πύλος οὗ Τριφυλιακὸς καὶ τὸ Σαμικὸν. τῷ μὲν οὖν πρὸς νότον πλέουσι ἐκ τοῦ Ἡλιακοῦ Πύλου οὗτος ἂν ὁ πλοῦς εἰς τῷ δὲ πρὸς ἀρκτὸν, ὅπου ἔστιν ἡ Ἡθάκη, ταῦτα μὲν πάντα ὅπισώ λείπεται, αὐτὴ δ’ ἡ Ἡλεία παραπλευστέα ἦν, καὶ πρὸς δύσεως γε’ ὁ δὲ φησι μετὰ δύσεων. καὶ μὴν εἰ καὶ πάλιν ὑπόθετο τις τῶν Μεσσηνιακῶν Πύλου καὶ τὸ Κορυφάσιον ἄρχη οὗ παρὰ Νέστορος πλοῦ, πολὺ ἂν εἰς τὸ διώστημα καὶ πλείονος ἥρων. αὐτὸ γὰρ τὸ ἐπὶ τῶν Τριφυλιακῶν Πύλου καὶ τὸ Σαμικὸν Ποσειδιοὺν τετρακοσίων ἐστὶ σταδίων καὶ ὁ παράπλους οὗ παρὰ Κρονοῦς καὶ Χαλκίδα καὶ Φεαίν, ἀδέξων ποταμῶν ὑδάματα, μᾶλλον δὲ ὀχετῶν, ἀλλὰ παρὰ τὴν Νέδαιν πρῶτον, εἰτ’ Ἀκιδώνα, εἰτὰ τῶν Ἀλφείων καὶ τόπους τούτων τοὺς μεταξὶ ὑστερον δ’, εἰ ἀρα, κακεῖνον ἐχρῆμ μυηθήμαν καὶ γὰρ παρ’ ἐκείνους ὑπῆρχεν ὁ πλοῦς.

28. Καὶ μὴν ἢ γε τοῦ Νέστορος διήγησις, ἢν διαιτῆται πρὸς Πάτροκλον περὶ τοῦ γενομένου τοῖς Πυλίοις πρὸς Ἡλείους πολέμου, συνηγορεῖ τοῖς ὑφ’ ἦμῶν ἐπιχειρομένοις, εἰσ’ σκοπῆς τῆς τὰ ἐπη. φησὶ γὰρ ἐν αὐτοῖς, ὅτι ἕπορθησαντος

1 ἐπιβάλλειν (Blu); so the editors before Kramer.
2 πλείονος (Blu) for πλέωνς.
3 οὗ, before παρά, the editors insert.
that the Eleian Pylus is the Pylus of Nestor, the poet could not appropriately say that the ship, after putting to sea from there, was carried past Cruni and Chalcis before sunset, then drew near to Phea by night, and then sailed past Eleia; for these places are to the south of Eleia: first, Phea, then Chalcis, then Cruni, and then the Triphylian Pylus and Samicum. This, then, would be the voyage for one who is sailing towards the south from Eleian Pylus, whereas one who is sailing towards the north, where Ithaca is, leaves all these parts behind him, and also must sail past Eleia itself—and that before sunset, though the poet says after sunset. And further, if one should go on to make a second supposition, that the Messenian Pylus and Coryphasium are the beginning of the voyage from Nestor’s, the distance would be considerable and would require more time. At any rate, merely the distance to Triphylian Pylus and the Samian Poseidium is four hundred stadia; and the first part of the coasting-voyage is not “past Cruni and Chalcis” and Phea (names of obscure rivers, or rather creeks), but past the Neda; then past the Acidon; and then past the Alpheius and the intervening places. And on this supposition those other places should have been mentioned later, for the voyage was indeed made past them too.

28. Furthermore, the detailed account which Nestor recites to Patroclus concerning the war that took place between the Pylians and the Eleians pleads for what I have been trying to prove, if one observes the verses of the poet. For in them the

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4 Before ποταμῶν Cornis inserts τόσων καὶ; perhaps rightly.
5 τί (Δαχίνο), for δτε.
'Ἡρακλέους τὴν Πυλίαν, ὅστε τὴν νεότητα ἐκ-
λειφθήναι πᾶσαν, δῶδεκα δὲ 1 παῖδων ὄντων τῷ
Νηλείῳ μόνῳ αὐτῷ περιγενέσθαι τὸν Νέστορα,
νέου τελέως, καταφρονήσαντες δ' οἱ Ἑσειοὶ τοῦ
Νηλείως διὰ γῆρας καὶ ἐρημίαν ὑπερηφάνως καὶ
ὕβρισικῶς ἔχρωντο τοῖς Πυλίοις. ἀντὶ τούτων
οὖν οἳ Νέστωρ συμπαγῶς τοὺς οἰκεῖους, ὅσους
οίς τε ἦν, ἐπελθεῖν φησίν ἐπὶ τὴν 'Ἡλείαν, καὶ
περιελᾶσαι παμπόλλην λείαν,

πεντήκοντα βοῶν ἡγέλας, τόσα πώεα οἴων,
τόσσα συών συβύσια,

tosauta de kai aipollia' 1ppous de xanbhas ekaton
kai peintikonta, upopsoldous tas pleista.

C 352 καὶ τὰ μὲν ἱλασάμεσθα Πύλον (φησὶ) Νηλίμοιον
eisw,
ēnuchioi proti āstov,

ως μεθ' ἡμέραν μὲν τῆς λειλασίας γενομένης καὶ
τῆς τροπῆς τῶν ἐκβοήθησάντων, ὅτε κτανεῖν λέγει
τὸν Ἰτυμονέα, νῦκτωρ δὲ τῆς αφόδου γενομένης,
ἀστ' ἔννυχιους πρὸς τῷ ἄστει γενέσθαι: περὶ δὲ
tην diamin in kai thiasian oucan, ois 'Eseioi tis tright
tōn ἥμερων, kata plēthos athroiostentes pezo i te
kai ἵππεις, antepexiilovon kai tō Ἐρυμὸν ἐπὶ τῷ
Ἀλφείῳ κείμενον περιεστρατοπέδευσαν. αἰσθο-
menoi δ' ευθὺς οἱ Πῦλοι βοηθεῖν ὧρμησαν: νυκτε-
ρεύσαντες δὲ περὶ τὸν Μινυήτον ποταμὸν ἐγγύθεν
Ἀρήνης, ἐντεύθεν ἐνδιοι πρὸς τὸν Ἀλφείον

1 δὲ, Iliad, for δὲ.

1 Iliad 11. 601. 2 Iliad 11. 670.
poet says that, since Heracles had ravaged the Pylian country to the extent that all the youth were slain and that of all the twelve sons of Neleus only Nestor, then in his earliest youth, had been left, and since the Epeians had conceived a contempt for Neleus because of his old age and lack of defenders, they began to treat the Pylians in an arrogant and wanton manner. So, in return for this treatment, Nestor gathered together all he could of the people of his home-land, made an attack, he says, upon Eleia, and herded together very much booty, “fifty herds of cattle, and as many flocks of sheep, and as many droves of swine,” and also as many herds of goats, and one hundred and fifty sorrel mares, most of them with foals beneath them. “And these,” he says, “we drove within Neleian Pylus, to the city, in the night,” meaning, first, that it was in the daytime that the driving away of the booty and the rout of those who came to the rescue took place (when he says he killed Iymeoneus), and, secondly, that it was in the night-time that the return took place, so that it was night when they arrived at the city. And while the Pylians were busied with the distribution of the booty and with offering sacrifice, the Epeians, on the third day, after assembling in numbers, both footmen and horsemen, came forth in their turn against the Pylians and encamped around Thryum, which is situated on the Alpheius River. And when the Pylians learned this, they forthwith set out to the rescue; they passed the night in the neighbourhood of the Minyceius River near Arene, and thence arrived at the Alpheius “in open sky,”

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3 Iliad 11. 691. 4 Iliad 11. 678. 6 Iliad 11. 682. 6 Iliad 11. 707.
ἀφικνοῦνταί τούτο δ’ ἔστὶν κατὰ μεσημβρίαν·
θύσαντες δὲ τοῖς θεοῖς καὶ νυκτερεύσαντες ἐπὶ
τό ποταμὸν συμβύλλουσιν εἰς μάχην εὐθὺς
ἐσθεν’ λαμπρὰς δὲ τῆς τροπῆς γενομένης, σὺν
ἐπαύσαντο διώκοντες τε καὶ κτείνοντες, πρῶν
Βουπρασίου ἐπέβησαν

πέτρης τ’ Ὄλευνῆς καὶ Ἀλεξίου ἐνθα κολάσαι
κέκληται, ὅθεν αὐτὸς ἀπέτραπε λαὸν Ἀθηνῆς
καὶ ὑποβίας’

αὐτὰρ Ἀχαίοι
ἀψ ἀπὸ Βουπρασίου Πύλου δ’ ἔχουν ὄκεάς ἵππους.

29. Ἐκ τούτων δὴ πώς ἂν ἢ τὸν Ἡλιακὸν
Πύλον ὑπολάβω τε ἢ τὸν Μεσσηνιακὸν λέγεσθαι.
τὸν μὲν Ἡλιακὸν, δὲ, τούτου πορθομένου, συνε-
πορθεῖτο καὶ ἢ τὸν Ἑπειῶν ὑπὸ τοῦ Ἡρακλέους;
αὕτη δ’ ἐστὶν ἡ Ἡλεία. πῶς οὖν ἦμελλον οἱ
συμπεπορθημένοι καὶ ὁμόφυλοι τοιαύτην ὑπερη-
φανίαν καὶ ὑβρίσιν κτήσασθαι κατὰ τῶν συναδικη-
θέντων; πῶς δ’ ἂν τὴν οἰκείαν κατέτρεχον καὶ
ἐλεηλάτον; πῶς δ’ ἂν ἄμα καὶ Λυγείας ἥρχη
τῶν αὐτῶν καὶ Νηλεύς, ἔχθροι δότες ἄλληλοι;
εὖγε τῷ Νηλεῖ

χρείος μέγ’ ὄρειλεῖτ’ ἐν Ὡλιδί δὴ,
τέσσαρες ἀθλοφόροι ἤπποι αὐτοῖς ὄχασθιν,
ἐλθόντες μετ’ ἀεύθα’ περὶ τρίποδος ὑγρ’ ἐμελ-
λον
θεῦσθαι τοὺς δ’ αὐτὶ ἀναξ ἀνδρῶν Λυγείας
κάσχεθε, τὸν δ’ ἐλατηρ’ ἄφιει’

ei δ’ ἐνταῦθα ὦκεὶ ὁ Νηλεύς, ἐνταῦθα καὶ ὁ
that is, at midday. And after they offered sacrifice to the gods and passed the night near the river, they joined battle at early dawn; and after the rout took place, they did not stop pursuing and slaying the enemy until they set foot on Buprasium "and on the Olenian Rock and where is the place called Hill of Aleisium,\(^1\) whence Athené turned the people back again";\(^2\) and a little further on the poet says: "But the Achaeans drove back their swift horses from Buprasium to Pylus."\(^3\)

29. From all this, then, how could one suppose that either the Eleian or Messenian Pylus is meant? Not the Eleian Pylus, because, if this Pylus was being ravaged by Heracles, the country of the Epeians was being ravaged by him at the same time; but this is the Eleian country. How, pray, could a people whose country had been ravaged at the same time and were of the same stock, have acquired such arrogance and wantonness towards a people who had been wronged at the same time? And how could they overrun and plunder their own homeland? And how could both Augeas and Neleus be rulers of the same people at the same time if they were personal enemies? If to Neleus "a great debt was owing in goodly Elis. Four horses, prize-winners, with their chariots, had come to win prizes and were to run for a tripod; but these Augeas, lord of men, detained there, though he sent away the driver."\(^4\) And if this is where Neleus

\(^1\) Cp. 8. 3. 10. 
\(^2\) Iliad 11. 757. 
\(^3\) Iliad 11. 759. 
\(^4\) Iliad 11. 698.
Νέστωρ ὑπῆρχε. Ἡλείων καὶ Βουτρασίων

tέσσαρες ἄρχοι ἐσαν, δέκα δ’ ἄνδρες ἐκάστῳ

νῆς ἔποντο θοαὶ, πολεῖς δ’ ἐμβαινοῦ Ἐπειόι,

εἰς τέταρα δὲ καὶ ἡ χώρα διήρητο, ὃν οὐδενὸς ἐπήρχεν ὁ Νέστωρ,

οὗ δὲ Πύλον τ’ ἐνέμοντο καὶ Ἀρήνην ἑρατεῖν

καὶ τὰ ἔξης τὰ μέχρι Μεσσήνης; οἱ δὲ δὴ ἀντεπεξιώντες Ἐπειοὶ τοὺς Πυλίοις πῶς ἐπὶ τὸν Ἀλφείων ἐξορμῶσι καὶ τὸ Ἐρύνο; πῶς δ’, ἐκεῖ 

τῆς μάχης γενομένης, τρεφθέντες ἐπὶ Βουτρασίου

C 353 φεύγουσι; τὰλαν δ’, εἰ τὸν Μεσσηνιακὸν Πύλον 

ἐπόρθησεν ὁ Ἡρακλῆς, πῶς οἱ τοσοῦτον ἀφε-

στῶτες ὑβρίζον εἰς αὐτούς, καὶ ἐν συμβολαίοις ἤσαν πολλοὶς, καὶ ταῦτ’ ἀπεστέρουν χρεοκο-

πούντες, ὡστε διὰ ταῦτα συμβῆναι τὸν πόλεμον;

πῶς δὲ ἐπὶ τὴν λεησαίαν ἐξιὼν Νέστωρ, τοσαῦ-

την περιελάσας λείαν συνὸ τε καὶ προβάτων, ὃν οὐδὲν ὄκυπορεῖν οὐδὲ μακροπορεῖν δύναται,

πλειώνων ἡ χιλίων σταδίων όδον διήμενεν εἰς τὴν 

πρὸς τῷ Κορυφαίῳ Πύλον; οἱ δὲ τρίτῳ ἠμαῖ 

πάντες ἐπὶ τὴν Ἐρυνασθαν καὶ τὸν ποταμὸν τῶν 

Ἀλφείων ἤκουσιν, πολυρκήσοντες τὸ φρούριον.

πῶς δὲ ταῦτα τὰ χωρία προσήκοιτα ἡν τὸς ἐν 

τῇ Μεσσηνίᾳ δυναστεύονσιν, ἐχόντων Καυκάων 

καὶ Τριφυλίων καὶ Πισατῶν; τὰ δὲ Γέρηνα ἡ 

τὴν Γερηνίαν (ἀμφιτέρως ἡκιν λέγεται) τὰχα μὲν 

ἐπίτηδες ὀνόμασαν τίνες; δύναται δὲ καὶ κατὰ

1 ὑπῆρχε, Corain emends to ἐπήρχε; so Meineke.
lived, Nestor too must have lived there. How, pray, could the poet say of the Eleans and the Buprasians, "there were four rulers of them, and ten swift ships followed each man, and many Epeians embarked"? \(^1\) And the country, too, was divided into four parts; yet Nestor ruled over no one of these, but over them "that dwelt in Pylus and in lovely Arene," \(^2\) and over the places that come after these as far as Messene. Again, how could the Epeians, who in their turn went forth to attack the Pylians, set out for the Alpheius and Thryum? And how, after the battle took place there, after they were routed, could they flee towards Buprasium? And again, if it was the Messenian Pylus which Heracles had ravaged, how could a people so far distant as the Epeians act wantonly towards them, and how could the Epeians have been involved in numerous contracts with them and have defaulted these by cancelling them, so that the war resulted on that account? And how could Nestor, when he went forth to plunder the country, when he herded together so much booty consisting of both swine and cattle, none of which could travel fast or far, have accomplished a journey of more than one thousand stadia to that Pylus which is near Coryphasium? Yet on the third day they all\(^3\) came to Thryoessa and the River Alpheius to besiege the stronghold! And how could these places belong to those who were in power in Messenia, when they were held by Cauconians and Triphylians and Pistasians? And as for Gerena, or Gerenia (for the word is spelled both ways), perhaps some people named it that to suit a purpose, though it is also possible that

\(^1\) Iliad 2. 618.  
\(^2\) Iliad 2. 591.  
\(^3\) The Epeians.
τύχην οὗτος ὁμομάζει τὸ χωρίον. τὸ δ’ ὅλον, τῆς Μεσσηνίας ὑπὸ Μενελαίῳ τεταγμένης, ύφ’ ὁ καὶ ἡ Λακωνικῇ ἐτέτακτο (ὡς δὴ λού ἔσται καὶ ἐκ τῶν ὕστερον), καὶ τοῦ μὲν Παμισσοῦ ρέοντος διὰ ταύτης καὶ τοῦ Νέδωνος, ἦ Ἀλφειοῦ δ’ οὐδαμῶς,

ὁς τ’ εὐρῦ ὑπὲρ Πυλίων διὰ γαῖς,

ὗς ἐπῆρχεν ὁ Νέστωρ, τῖς ἄν γένοιτο πιθανὸς λόγος, εἰς τὴν ἀλλοτρίαν ἄρχην ἐκβιβάζων τὸν ἀνδρα, ἀφαιρούμενος δὲ τὰς συγκαταλεγέσιας αὐτῷ τόλεις, πάνθ’ ὑπ’ ἐκείνων ποιών;

30. Λουκίων δ’ ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἡλείους ἀπάντων μεταπτώσεως. ἔστι δ’ ἐν τῇ Πισάτιδι τὸ ἱερὸν, σταδίους τῆς Ἡλείους ἐκλάττους ἥ τριακοσίων διέχον πρόκειται δ’ ἄλος ἄγριοιοι, ἐν ὁ το στάδιον, παραρρέει δ’ ὁ Ἀλφείος, ἐκ τῆς Ἀρκαδίας χέρων εἰς τὴν Τριφυλιακὴν θάλαταν μεταξὶ δύσεως καὶ μεσημβρίας, τὴν δ’ ἐπιφάνειαν ἐσχεν ἐς ἄρχης μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Δίος· ἐκεῖνον δ’ ἐκλειφθέντος, οὐδὲν ἤττον συνέμειν ἢ δόξα τοῦ ἱεροῦ, καὶ τὴν αὐξήσιν, ὅσην ἴσμεν, ἑλαβε διὰ τε τὴν πανῆγυριν καὶ τὸν ἀγώνα τῶν Ὀλυμπιακῶν, στεφανίτην τε καὶ ἱερὸν νομισθέντα τῶν πάντων. ἐκοσμήθη δ’ ἐκ τοῦ πλήθους τῶν ἀνασθημάτων, ἀπερ ἐκ πᾶσης ἀνετίθετο τῆς Ἑλλάδος· ὃν ἤν καὶ ὁ χρυσοὺς σφυρήλατος

1 Νέδωνος, Casaubon, for Μέδωνος; so the later editors.

1 See 8. 3. 7.
2 In the Homeric Catalogue, Strabo means. See 8. 5. 8, and the Iliad 2. 581–586.
the place was by chance so named. And, in general, since Messenia was classified as subject to Menelaüs, as was also the Laconian country (as will be clear from what I shall say later), and since the Pamisus and the Nedon flow through Messenia, whereas the Alpheius nowhere touches it (the Alpheius “that floweth in broad stream through the land of the Pylians,” over which Nestor ruled), what plausibility could there be in an account which lands Nestor in a foreign realm and robs him of the cities that are attributed to him in the Catalogue, and thus makes everything subject to Menelaüs?

30. It remains for me to tell about Olympia, and how everything fell into the hands of the Eleians. The temple is in Pisatis, less than three hundred stadia distant from Elis. In front of the temple is situated a grove of wild olive-trees, and the stadium is in this grove. Past the temple flows the Alpheius, which, rising in Arcadia, flows between the west and the south into the Triphylian Sea. At the outset the temple got fame on account of the oracle of the Olympian Zeus; and yet, after the oracle failed to respond, the glory of the temple persisted none the less, and it received all that increase of fame of which we know, on account both of the festal assembly and of the Olympian Games, in which the prize was a crown and which were regarded as sacred, the greatest games in the world. The temple was adorned by its numerous offerings, which were dedicated there from all parts of Greece. Among these was the Zeus of beaten gold dedicated by

8 5. 8. 4 Iliad 5. 545. 6 Iliad 2. 591-602.
Ζεύς, ἀνάθημα Κυψέλου, τοῦ Κορινθίων τυράν-νοῦ. μέγιστον δὲ τοῦτων ὑπῆρξε τὸ τοῦ Δίος ξόανον, ὁ ἐποίει Φειδίας Χαρμίδου Ἀθηναίος ἐλεφάντινον, τηλικοῦτον τὸ μέγεθος, ὡς, καὶ περιπερ μεγίστου ἄντος τοῦ νεῶ, δοκεῖν ἀστοχήσαι τῆς συμμετρίας τοῦ τεχνίτην, καθήμενον ποιήσαντα, ἀπτώμενον δὲ σχεδὸν τι τῇ κορυφῇ τῆς ὀροφῆς, ὥστ' ἐμφασιν ποιεῖν, εἰάν ὀρθῶς γένηται δια-
C 354 ναστάς, ἀποστεγάσειν τοὺς νεῶν. ἀνέγραψαν δὲ τινες τὰ μέτρα τοῦ ξοάνου, καὶ Καλλίμαχος ἐν ἱλαρῷ τινὶ ἐξεῖπε. πολλὰ δὲ συνεπράξε τῷ Φειδίᾳ Πάναινος ὁ ξωγράφος, ἀδελφιδοὺς ὅν αὐτοῦ καὶ συνεργολάβος, πρὸς τὴν τοῦ ξοάνου ἀλὰ τῶν χρωμάτων κόσμησιν, καὶ μᾶλιστα τῆς ἐσθήτος. δείκνυται δὲ καὶ γραφαί πολλαί τε καὶ θαυμασταὶ περὶ τὸ ἱερὸν, ἐκεῖνον ἔργα. ἀπομνημονεύουσι δὲ τοῦ Φειδίου, διότι πρὸς τὸν Πάναινον εἶπε πυθαγὸμενον, πρὸς τῆ παραφοίγμα μέλλοι ποιήσειν τὴν εἰκόνα τοῦ Δίος, ὅτι πρὸς τὴν 'Ομήρου δὲ ἐπὼν ἐκτεθείσαν τοῦτων·

ἡ καὶ κυνηγήσιν ἐπ' ὁφρύσι νεῦσα Κρονίων· ἀμβρόσια δ' ἀρα χαῖται ἐπερρώσαστο ἀνακτός κρατός ἀπ' ἄδαινάτωι, μέγαν δ' ἐλέλειξεν Ὁλυμπον.

εἰρήσθαι γὰρ μάλα δοκεῖ καλῶς, ἐκ τε τῶν ἄλλων καὶ τῶν ὁφρύων, ὅτι προκαλεῖται τὴν διάνοιαν ὁ ποιητῆς ἀναζωγραφεῖν μέγαν τινὰ τῦπον καὶ μεγάλην δυνάμιν ἄξιαν τοῦ Δίος, καθάπερ καὶ 88
Cypselus the tyrant of Corinth. But the greatest of these was the image of Zeus made by Pheidias of Athens, son of Charmides; it was made of ivory, and it was so large that, although the temple was very large, the artist is thought to have missed the proper symmetry, for he showed Zeus seated but almost touching the roof with his head, thus making the impression that if Zeus arose and stood erect he would unroof the temple. Certain writers have recorded the measurements of the image, and Callimachus has set them forth in an iambic poem. Panaenus the painter, who was the nephew and collaborator of Pheidias, helped him greatly in decorating the image, particularly the garments, with colours. And many wonderful paintings, works of Panaenus, are also to be seen round the temple. It is related of Pheidias that, when Panaenus asked him after what model he was going to make the likeness of Zeus, he replied that he was going to make it after the likeness set forth by Homer in these words: "Cronion spake, and nodded assent with his dark brows, and then the ambrosial locks flowed streaming from the lord's immortal head, and he caused great Olympus to quake." 1 A noble description indeed, as appears not only from the "brows" but from the other details in the passage, because the poet provokes our imagination to conceive the picture of a mighty personage and a mighty power worthy of a Zeus, just as he does in the

1 Iliad 1. 528.

1 τε, before τὴν, Corais omits.

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STRABO

ἐπὶ τῆς Ἰλασά, ἀμα φυλάττων τό ἐφ’ ἐκατέρω πρέπουν. ἐφη μὲν γάρ,

σείσατο δ’ εἰνί θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὄλυμπον.

τὸ δὲ ἐπ’ ἐκείνης συμβαίν ὅλη κινηθείση, τοῦτ’ ἐπὶ τοῦ Δίως ἀπαντήσαι ταῖς ὄφρυσι μόνον νεόσαντος, συμπαθούσῃς δὲ τι καὶ τῆς κόμης: κομψώς δ’ εἶρηται καὶ τὸ ὅ τὰς τῶν θεῶν εἰκόνας ἢ μόνος ἢδών ἢ μόνος δείξας.3 ἂξιον δὲ μᾶλστα τὴν αλλ’ ἔχειν τῆς περὶ τὸ Ὁλυμπίασιν ἱερὸν μεγαλοπρεπείας τε καὶ τιμῆς Ὁλείου. κατὰ μὲν γὰρ τὰ Ῥώμικὰ καὶ ἐτέ πρὸ τοῦτον οὐκ ἠτύχον, ὑπὸ τε τῶν Πυλίων ταπεινωθέντες καὶ ύφ’ Ὁρακλέους ὑστερον, ἣνικα Ἀὐγέας ὁ Βασιλέων αὐτῶν κατελύθη. σημεῖον δὲ εἰς γὰρ τὴν Ῥωμαίου ἐκεῖνοι μὲν τετταράκοντα νάυς ἔστειλαν, Πύλιοι δὲ καὶ Νέστωρ ἐνειόκυτα. ὑστερον δὲ, μετὰ τὴν τῶν Ὁρακλειδῶν κάθοδον, συνεβη τάναντα. Διτωλοὶ γὰρ συγκαταλέθοντες τοῖς Ὁρακλείδαις μετὰ Ὀξύλου καὶ συνοικίσοντες Ἀπεινοῦ κατὰ συγγένειαν παλαιὰν ἡζεσαν τὴν Κοῦλθα Ὡλεῖ καὶ τῆς τε Πησάτιδος ἀφείλουτο πολλῆς, καὶ Ὁλυμπία ὑπ’ ἐκεῖνοις ἑγένετο καὶ δὴ καὶ ὁ ἄγων εὐρεμα ἐστὶν ἐκεῖνον ὁ Ὁλυμπιοκός, καὶ τὰς Ὁλυμπιαῖδας τὰς πρῶτας ἐκεῖνοι συνετέλουν, ἐδώκαν γὰρ δὲ τὰ παλαιὰ καὶ περὶ τῆς κτίσεως 355 τοῦ ἱεροῦ καὶ περὶ τῆς βέσεως τοῦ ἄγωνος, τῶν

1 ἐφη μὲν γάρ, Meincke, for ἐφη μὲν γάρ φησι: (Acgeli), ἐφηγάρ (Blix), φησι γάρ (nο).
2 σείσατο, Epitome and man. soc. A, for εἰσάσατο; so the editors.

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case of Hera, at the same time preserving what is appropriate in each; for of Hera he says, “she shook herself upon the throne, and caused lofty Olympus to quake.”¹ What in her case occurred when she moved her whole body, resulted in the case of Zeus when he merely “nodded with his brows,” although his hair too was somewhat affected at the same time. This, too, is a graceful saying about the poet, that “he alone has seen, or else he alone has shown, the likenesses of the gods.”

The Eleians above all others are to be credited both with the magnificence of the temple at Olympia and with the honour in which it was held. In the times of the Trojan war, it is true, or even before those times, they were not a prosperous people, since they had been humbled by the Pylians, and also, later on, by Heracles when Antaeas their king was overthrown. The evidence is this: The Eleians sent only forty ships to Troy, whereas the Pylians and Nestor sent ninety. But later on, after the return of the Heracleidae, the contrary was the case, for the Aetolians, having returned with the Heracleidae under the leadership of Oxylus, and on the strength of ancient kinship having taken up their abode with the Epeians, enlarged Coelê Elis, and not only seized much of Pisatis but also got Olympia under their power. What is more, the Olympian Games are an invention of theirs; and it was they who celebrated the first Olympiads, for one should disregard the ancient stories both of the founding of the temple and of the establishment of the games—

¹ Iliad 8. 190.

² εἰρήνη, δέλγας, Kramer and later editors suspect; Meineke ejects.
μὲν ἔνα τῶν Ἰδαίων Δακτύλων Ἡρακλέα λεγόντων ἁρχηγήτην τούτων, τῶν δὲ τῶν Ἀλκμήνης καὶ Διός, δι' καὶ ἁγωνίσασθαι πρῶτον καὶ νικῆσαι τὰ γὰρ τοιαύτα πολλαχῶς λέγεται, καὶ οὐ πάνω πιστεύεται. ἐγγυτέρω δὲ πίστεως, ὅτι μέχρι τῆς ἐκτῆς καὶ εἰκοστῆς Ὀλυμπιάδος ἀπὸ τῆς πρώτης, ἐν ἡ Κόροιβος εὐκακός στάδιον Ἡλείως, τὴν προστασίαν εἶχον τοῦ τε Ιεροῦ καὶ τοῦ ἀγώνος Ἡλείων. κατὰ δὲ τὰ Τρωικὰ ἢ οὐκ ἢ ἀγῶν στεφανίτης ἢ οὐκ ἐνδοξος, οὐθ' οὗτος οὐτ' ἄλλος οὐδεὶς τῶν νῦν ἐνδοξῶν' οὗτος ἡμῖν καὶ τῶν τούτων ὁμοίως οὐδενός, ἀλλ' ἐτέρων τινῶν ἐπιταφίων. καίτοι δοκεῖ τισὶ τοῦ Ὀλυμπιακοῦ μεμνησθαι, ὅταν φῆ τὸν Δυνάν ἀποστερήσαι τέσσαρας ἀθλοφόρους ἵππους, ἐλθόντας μετ' ἀεθλα' φασὶ δὲ τοὺς Πισάτας μὴ μετασχεῖν τοῦ Τρωικοῦ πολέμου, ἱεροὺς νομισθέντας τοῦ Διός. ἀλλ' οὐθ' ἡ Πισάτις ὑπὸ Δυνά θὸν ὑπήρχεν, ἐν ἡ ἐστὶ καὶ ἡ Ὀλυμπία, ἀλλ' ἡ Ἡλεία μόνον' οὔτ' ἐν Ἡλεία συνετελέσθη ὁ Ὀλυμπιακός ἀγῶν οὐθ' ἀπαξ, ἀλλ' ἀεὶ ἐν Ὀλυμπία. οἱ δὲ νῦν παρατεθείς ἐν Ὁ Ἡλεία φαίνεται γενόμενος, ἐν ἡ καὶ τὸ χρέος ὡφείλετο·

καὶ γὰρ τῷ χρείοις ὡφείλετ' ἐν Ἡ Ἡλεία δὴ, τέσσαρας ἀθλοφόρου ἵπποι.

καὶ οὗτος μὲν οὗ στεφανίτης (περὶ τρίποδος γὰρ

1. οὗτoς, Meineke emends to οὗθ'.
2. Cornis and Meineke insert μέγ' after χρέος.
some alleging that it was Heracles, one of the Idaean Dactyli, who was the originator of both, and others, that it was Heracles the son of Alcmene and Zeus, who also was the first to contend in the games and win the victory; for such stories are told in many ways, and no faith at all is to be put in them. It is nearer the truth to say that from the first Olympiad, in which the Eleian Corocbus won the stadium-race, until the twenty-sixth Olympiad, the Eleians had charge both of the temple and of the games. But in the times of the Trojan War, either there were no games in which the prize was a crown or else they were not famous, neither the Olympian nor any other of those that are now famous. In the first place, Homer does not mention any of these, though he mentions another kind—funeral games. And yet some think that he mentions the Olympic Games when he says that Augeas deprived the driver of "four horses, prize-winners, that had come to win prizes." And they say that the Pisatans took no part in the Trojan War because they were regarded as sacred to Zeus. But neither was the Pisatis in which Olympia is situated subject to Augeas at that time, but only the Eleian country, nor were the Olympic Games celebrated even once in Eleia, but always in Olympia. And the games which I have just cited from Homer clearly took place in Elis, where the debt was owing: "for a debt was owing to him in goodly Elis, four horses, prize-winners." And these were not games in which the prize was a crown (for the horses were

1 See 10. 3. 22.
2 The Pythian, Nemean, and Isthmian Games.
3 Iliad 23. 255 ff.
4 See 8. 3. 29.
5 Iliad 11. 698.
ἐμελλόν θεύσεσθαι, ἐκεῖνος δέ. μετὰ δὲ τὴν ἐκτην καὶ εἰκοστὴν Ὀλυμπιάδα οἱ Πισάται τὴν οἰκείαν ἀπολαβόντες αὐτοί συνετέλουν, τὸν ἀγώνα ὤρντες εὐδοκιμοῦντα· χρόνοις δὲ ύστερον μεταπεσούσης πάλιν τῆς Πισάτιδος εἰς τοὺς Ἡλείους, μετέπεσεν εἰς αὐτοὺς πάλιν καὶ ἡ ἀγωνοθεσία. συνέπραξαν δὲ καὶ οἱ Δακεδαμόνιοι μετὰ τὴν ἐσχάτην κατάλυσιν τῶν Μεσσηνίων συμμαχήσασιν αὐτοῖς τάναντια τῶν Νέστορος ἀπογόνων καὶ τῶν Ἀρκάδων, συμπολεμήσαντοι τοὺς Μεσσηνίως· καὶ ἐπὶ τοσοῦτον γε συνέπραξαν, ὡστε τὴν χώραν ἀπασαν τὴν μέχρι Μεσσηνῆς Ἡλείαν ῥηθήναι καὶ διαμεῖναι μέχρι νῦν, Πισατῶν δὲ καὶ Τριφυλίων καὶ Καυκώνων μηδ᾽ ὄνομα λεΨθῆναι. καὶ αὐτῶν δὲ τῶν Πύλων τὸν ἡμαθέντα εἰς τὸ Δέπρεον συνάκισαν, χαριζόμενοι τοῖς Λεπρεύταις κρατήσασιν ¹ πολέμῳ, καὶ ἄλλας πολλὰς τῶν κατοικίων κατέσπασαν, ὅσας θ᾽ ἐώραν αὐτοπραγεῖν ἑθελούσας, καὶ φόρους ἐπράξαντο.

31. Διωνομάσθη δὲ πλείστον ἢ Πισάτες τὸ μὲν πρῶτον διὰ τοὺς ἤγεμονας δυνηθέντας πλεῖστον, Οἰνόμαον τε καὶ Πέλοπα, τὸν ἐκεῖνον διαδεξάμενον, καὶ τοὺς παῖδας αὐτοῦ πολλοὺς γενο-

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¹ κρατήσασι πολέμῳ, Corain and Groskurd emend to οὗ κοινωνήσασι τοῦ πολέμου, following conj. of Pletho.
² πλεῖστον, Moineke omits.

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1 So, according to Thucydides (5. 34), the Lacedaemonians settled certain Helots in Lepreum in 421 B.C.
2 Strabo seems to mean that the Lepretanes “had prevailed in a war” over the other Triphylian cities that had sided with the Pisatae in their war against the Eleians. Several of the editors (see critical note above, on this page), citing
to run for a tripod), as was the case at Olympia. After the twenty-sixth Olympiad, when they had got back their home-land, the Pisatans themselves went to celebrating the games because they saw that these were held in high esteem. But in later times Pisatis again fell into the power of the Eleians, and thus again the direction of the games fell to them. The Lacedaemonians also, after the last defeat of the Messenians, co-operated with the Eleians, who had been their allies in battle, whereas the Arcadians and the descendants of Nestor had done the opposite, having joined with the Messenians in war. And the Lacedaemonians co-operated with them so effectually that the whole country as far as Messenē came to be called Eleia, and the name has persisted to this day, whereas, of the Pisatans, the Triphylians, and the Caunonians, not even a name has survived. Further, the Eleians settled the inhabitants of "sandy Pylus" itself in Lepreum,¹ to gratify the Lepreanians, who had been victorious in a war,² and they broke up many other settlements,³ and also exacted tribute of as many as they saw inclined to act independently.

31. Pisatis first became widely famous on account of its rulers, who were most powerful: they were Oenomaüs, and Pelops who succeeded him, and the

Pausanias 6. 22. 4, emend the text to read, "had taken no part in the war," i.e. on the side of the Pisatae against the Eleians; C. Müller, citing Pausanias 4. 15. 8, emends to read, "had taken the field with them (the Eleians) in the war." But neither emendation seems warranted by the citations, or by any other evidence yet found by the present translator.

¹ For example, Macistus. According to Herodotus (4. 148), this occurred "in my own time." But see Pausanias 6. 22. 4, and Frazer's note thereon, Vol. IV., p. 97.
μένους· καὶ ὁ Σαλμωνεύς δ' ἐνταῦθα βασιλεύσαι λέγεται· εἰς γαῖν ὁκτὼ πόλεις μεριζομένης τῆς Πισάτιδος, μία ποτέν πόλεις λέγεται καὶ ἡ Σαλμώνη. διὰ ταῦτα τε ἐπὶ καὶ τὸ ἑρόν τὸ Ὁλυμπίασι διατεθρύληται σφόδρα ἡ χώρα. δει δὲ τῶν παλαιῶν ἱστοριῶν ἀκούειν οὕτως, ὡς μὴ ὁμολογουμένων σφόδρα· οἱ γὰρ νεώτεροι πολλὰ καὶνὰ νομίζουσιν, ὅστε καὶ τῶν ἱστοριῶν λέγειν, οἷον τὸν μὲν Ἀθηναίον τῆς Πισάτιδος ἄρξαι, τὸν δ' Ὀλυμπιακὸν καὶ τὴν Σαλμωνέα τῆς Ἡλείας· ἐνιοῦ δ' εἰς ταύτα συνάγοντο τὰ ἔθνη. δει δὲ τοῖς ὁμολογομένοις ὡς ἐπὶ πολὺ ἀκολουθεῖν· ἐπεὶ οὐδὲ τούτοις τὴν Πισάτιν ἐτυμολογοῦσιν ὁμοίως· οἱ μὲν γὰρ ἀπὸ Πίσας ὁμονύμου τῇ κρήνῃ πόλεως, τὴν δὲ κρήνην Πίσαν εἰρήσασα, οἶον πίστραν, ὅπερ ἐστὶ ποτίστρα· τὴν δὲ πόλιν ἵδρυμένην ἐφ' ὤψις δεικνύοντι μεταξὺ δυεῖν ὅροιν, Ἡσίως καὶ Ὀλύμπου, ὁμονύμων τοῖς ἐν Θετταλίᾳ. τινες δὲ πόλιν μὲν οὐδεμιᾶν γεγονέναι Πίσαν φασὶν· εἶναι γὰρ ἄν μᾶν τῶν ὁκτὼ· κρήνην δὲ μόνην, ἵνα νῦν καλείσθαι Βίσαν, Κικυσίου πλησίον, πόλεως μεγίστης τῶν ὁκτώ· Στησίχορον δὲ καλείν πόλιν τὴν χώραν Πῖσαν λεγομένην, ὡς ὁ ποιητὴς τὴν Λέσβου Μάκαρος πόλιν, Εὐριπίδης δ' ἐν Ἰωνίᾳ.

Εὔβοι· Ἀθηναίς ἐστὶ της γείτων πόλις.

1 Before τὸ ἑρόν Meineke inserts διά.
2 καὶνὰ, conj. of Edward Capps, for καὶ.
3 νομίζουσιν, Meineke (following conj. of Casaubon) emends to καὶνὰ νομίζουσιν, omitting the preceding καὶ.

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GEOGRAPHY, 8. 3. 31

numerous sons of the latter. And Salmoneus,\textsuperscript{1} too, is said to have reigned there; at any rate, one of the eight cities into which Pisatis is divided is called Salmonê. So for these reasons, as well as on account of the temple at Olympia, the country has gained wide repute. But one should listen to the old accounts with reserve, knowing that they are not very commonly accepted; for the later writers hold new views about many things and even tell the opposite of the old accounts, as when they say that Augeas ruled over Pisatis, but Oenomäis and Salmoneus over Eleia; and some writers combine the two tribes into one. But in general one should follow only what is commonly accepted. Indeed, the writers do not even agree as to the derivation of the name Pisatis; for some derive it from a city Pisa, which bears the same name as the spring; the spring, they say, was called “Pisa,” the equivalent of “pistra,” that is “potistra”;\textsuperscript{2} and they point out the site of the city on a lofty place between Ossa and Olympus, two mountains that bear the same name as those in Thessaly. But some say that there was no city by the name of Pisa (for if there had been, it would have been one of the eight cities), but only a spring, now called Bisa, near Cicysum, the largest of the eight cities; and Stesichorus, they explain, uses the term “city” for the territory called Pisa, just as Homer calls Lesbos the “city of Macar”;\textsuperscript{3} so Euripides in his Ion,\textsuperscript{4} “there is Euboea, a neighbouring city to

\textsuperscript{1} Odyssey 11. 236.
\textsuperscript{2} Both words mean “drinking-trough.”
\textsuperscript{3} Iliad 24. 544.
\textsuperscript{4} Frag. 294 (Nauck).

\textsuperscript{4} Bίσαν, the editors, for Bισαν (MSS.), Bίσσαν (Epit.).
καὶ ἐν Ὁραίμανθῳ
οἳ γὰρ ἔχουσὶ Εὔβοιὰ τρόσχωρον πόλιν
Σοφοκλῆς δ' ἐν Μυσοῖς:

'Ασία μὲν ἡ σύμπασα κλήζεται, ξένε, πόλις δὲ Μυσῶν Μυσία προσήγορος.

32. 'Η δὲ Σαλμώνη πλησίον ἐστὶ τῆς ὀμοιώμονος κρήνης, ἐξ ὑς ρεῖ ο' Ἐυσεύς ἐμβάλλει δ' εἰς τὸν Ἀλφείον, καλεῖται δὲ νῦν Βαρνίχιος1 τούτου δ' ἐρασθήναι τὴν Τυρών φασίν,

ὁ ποταμὸς ἥρασσατ Ἐυσεύς θείον.

ἐνταῦθα γὰρ βασιλεύσαι τὸν πατέρα αὐτῆς τῶν Σαλμώνεα, καθάπερ καὶ Εὐριπίδης ἐν Αλόλῳ φησὶν τὸν δ' ἐν τῇ Θεταλίᾳ ἐνοὶ.2 Ἐνσεά γράφουσιν, ὅσ ἀπὸ τῆς Ὁθρυνος πέρον δὲχεται τὸν Ἀπεδαυν κατευχθέντα εἰκ. Φαρσάλου.3 ἐγγὺς δὲ τῆς Σαλμώνης Ἡράκλεια, καὶ αὐτὴ μία τῶν ὀκτώ, διέχουσα περὶ τεσσαράκοντα στάδιων τῆς Ὁλυμπίας, κειμένη δὲ παρὰ τὸν Κυθήριον ποταμὸν, οὐ τὸ τῶν Ἰωνιῶν νυμφῶν ιερὸν, τῶν πεπιστευμένων θεραπευμένων νόσους τοῖς ὑδασί.

1 καλεῖται... τοῦ Καρνίκιου, Kramer and others suspect; Meineke ejects.
2 ἔνοι, before Ἐνσεά, Jones inserts.
3 τὸν δ' ἐν... Φαρσάλου, Meineke ejects.

1 Frag. 658 (Nauk).
2 Frag. 377 (Nauk).
Athens'"; and in his *Rhadamanthys*,¹ "who hold the Euboean land, a neighbouring city"; and Sophocles in his *Mysians*,² "The whole country, stranger, is called Asia, but the city of the Mysians is called Mysia."

32. Salmonë is situated near the spring of that name from which flows the Enipeus River. The river empties into the Alpheius, and is now called the Barnichius.³ It is said that Tyro fell in love with Enipeus: "She loved a river, the divine Enipeus."⁴ For there, it is said, her father Salmonecus reigned, just as Euripides also says in his *Acolus*.⁵ Some write the name of the river in Thessaly "Eniseus"; it flows from Mount Othrys, and receives the Apidanus, which flows down out of Pharsalus.⁶ Near Salmonë is Heraclcia, which is also one of the eight cities; it is about forty stadia distant from Olympia and is situated on the Cytherius River, where is the temple of the Ioniades Nymphs, who have been believed to cure diseases

³ Meineke, following Kramer, ejects the words "and it ... Barnichius" on the assumption that "Barnichius" is a word of Slavic origin. ⁴ *Odyssey* 11. 238.
⁵ See *Frag.* 14 (Nauck), and the note.
⁶ In 9. 5. 6 Strabo spells the name of the river in Thessaly "Enipeus," not "Eniseus"; and says that "it flows from Mt. Othrys past Pharsalus and then turns aside into the Apidanus." Hence some of the editors, including Meineke, regarding the two statements as contradictory, eject the words "The name ... Pharsalus." But the two passages can easily be reconciled, for (1) "flows out of" (Pharsalus), as often, means "flows out of the territory of," which was true of the Apidanus; and (2) in 9. 5. 6 Strabo means that the Enipeus "flows past Old Pharsalus," which was true, and (3) the apparent conflict as to which of the two rivers was tributary is immaterial, since either might be so considered.
παρὰ δὲ τὴν Ὀλυμπίαν ἔστι καὶ Ἡ Ἀρπίνα, καὶ αὐτὴ τῶν ὅκτω, δεὶ ἢς ἐκεῖ ποταμὸς Παρθενίας, ὁς εἰς Φηραίαν ἀνιόντων. ἡ δὲ Φηραία ἐστὶ τῆς Ἀρκαδίας ὑπερκεῖται δὲ τῆς Δυμαιάς καὶ Βοσποράκου καὶ Ἡλίδος ἀπερ ἐστὶ πρὸς ἄρκτον τῆς Πισατίδης.  

ξένοις ἐν Ὀλυμπίαιαν ἐν πεδίῳ κελμενον ἐξηλείφθη δέ, καὶ ἀπήραν οἱ πλείους εἰς Ἐπίδαμμουν καὶ Ἀπολλωνίαν καὶ Ἡ Φολόη δὲ ὑπερκεῖται τῆς Ὀλυμπίαιας ἐγχυτάτω, ὅροις Ἀρκαδίκοι, ὡστε τὰς υπωρείας τῆς Πισατίδος εἶναι. καὶ πᾶσα δὲ ἡ Πισατίς καὶ τῆς Τριφυλίας τὰ πλείστα ὁμορεῖ τῇ Ἀρκαδίᾳ διὰ δὲ τούτο καὶ Ἀρκαδικὰ εἶναι δοκεῖ τὰ πλείστα τῶν Πυληκῶν ἐν Κατάλωγο φραξομένων χωρίων. οὐ δὲ τοιούτου τῶν γὰρ Ἔρμυμανθοῦ εἶναι τῶν ὄρισσων τῆς Ἀρκαδίας, τῶν εἰς Ἀλευδὸν ἐμπιπτόντων ποταμῶν, ἐξο δὲ ἐκείνου τὰ χωρία ἱδρύσθαι ταῦτα.

33. Ἔφορος δὲ φησιν Αἰτωλίδον ἐκπεσόντα ὑπὸ

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1 Ἀρπίνα, Τζσχουκ, for Ἐπίνα (ABchikno), Αἰτίνα (A man. soc.) ; so the editors.
2 Φηραία, Meineke emends to Ἱπραϊα.
3 ἀνιόντων (Achino), for ἀνότων, Jones restores.
4 Ἡ δὲ Φηραία . . . Πισατίς, Meineke ejects.
5 ἡ Ἡ Φολόη, Meineke emends to ἡ Ἡ Φολίθη.
6 Ἐρμύμανθον, Palmer, for Ἐμάρυμάνθον; so the editors.

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1 According to Pausanias (6. 22. 7), with the waters of a spring that flowed into the Cytherus (note the spelling).
2 On Arpina and its site, see Frazer's Pausanias, 4. 94 ff., and Pauly-Wissowa, s.v. "Harpina."
3 Strabo means "through the territory of which."
4 On the Parthenias (now the Bakireika), see Frazer, i.e.
with their waters.¹ Near Olympia is Arpina,² also one of the eight cities, through which³ flows the River Parthenias,⁴ on the road that leads up to Phœreca. Phœreca is in Arcadia, and it is situated above Dymera and Suprasium and Elies, that is, to the north of Pisatis.⁵ Here, too, is Cicus, one of the eight cities; and also Dyspontium, which is situated in a plain and on the road that leads from Elies to Olympia; but it was destroyed, and most of its inhabitants emigrated to Epidamus and Apollonia. Pholoë, an Arcadian mountain, is also situated above Olympia, and very close to it, so that its foot-hills are in Pisatis. Both the whole of Pisatis and most parts of Triphylia border on Arcadia; and on this account most of the Pylian districts mentioned in the *Catalogue*⁶ are thought to be Arcadian; the well-informed, however, deny this, for they say that the Erymanthus, one of the rivers that empty into the Alpheus, forms a boundary of Arcadia and that the districts in question are situated outside that river.⁷

33. Ephorus says that Aetolus, after he had been

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¹ The words “and it is situated . . . Pisatis” would seem to apply to the Achaean Pharœa, not to some Arcadian city; and in that case, apparently, either Strabo has blundered or the words are an interpolation. Mainke ejects the words “Phœreca is . . . Pisatis” and emends “Phœreca” to “Heraea”; but Polybius (4. 77) mentions a “Phœreca” (note the spelling) in the same region to which Strabo refers, and obviously both writers have in mind the same city. The city is otherwise unknown and therefore the correct spelling is doubtful. See Böite in Pauly-Wissowa (s.v. “Harpina”), who, however, wrongly quotes “Phœreca” as the spelling found in the MSS. of Strabo.

⁶ *Iliad* 2. 591.

⁷ *I.e.* on the seaward side.
Σαλμωνέως, τοῦ βασιλέως Ἐπειών τε καὶ Πισατών, ἐκ τῆς Ἡλείας εἰς τὴν Αἰτωλίαν, ὅνομάσαι τε ἄφ' αὐτοῦ τὴν χώραν καὶ συνοικίσαι τὰς αὐτόθι πόλεις· τούτου δ' ἀπόγονον ὑπάρχαντα ὁ Οξύλον φίλον τοῖς περὶ Τήμενον Ἡρακλείδας ἥγησασθαί τε τὴν ὄδον κατιούσιν εἰς τὴν Πελοπόννησον καὶ μερίσαι τὴν πολεμίαν αὐτοῖς χώραν καὶ ταλλα ὑποδέσθαι τὰ περὶ τὴν κατάκτησιν τῆς χώρας, ἀντὶ δὲ τούτων λαβεῖν χάριν τὴν εἰς τὴν Ἡλείαν κάθοδον, προγοικημένην οὖσαν, κατελθεῖν δὲ ἀθροίσαντα στρατιάν ἐκ τῆς Αἰτωλίας ἐπὶ τοὺς κατέχοντας Ἐπειών τήν Ἡλίαν ἀπαντησάντων δὲ τῶν Ἐπειών μεθ' ὀ̂πλῶν, ἐπειδή ἀντίπαλοι ἦσαν αἱ δυνάμεις, εἰς μονομαχίαν προσελθεῖν κατὰ ἔθος τα παλαιὰν τῶν Ἐλλήνων Πυραίμην Αἰτωλῶν Δέγμενον τ' Ἐπειών, τὸν μὲν Δέγμενον μετὰ τόξου ψιλὸν, ως περιεσόμενον ῥαδίως ὀπλίτου διὰ τῆς ἐκηβολίας, τὸν δὲ μετὰ σφενδόνης καὶ πτέρας λίθων, ἐπειδὴ κατέμαθε τὸν δόλον· τυχεῖν δὲ νεωστὶ ὑπὸ τῶν Αἰτωλῶν εὐρημένον τὸ τῆς σφενδόνης εἰδος· μακροβολωτέρας δ' οὐσίας τῆς σφενδόνης, πεσεῖν τὸν Δέγμενον, καὶ κατασχεῖν τοὺς Αἰτωλοὺς τὴν γῆν, ἐκβαλόντας τοὺς Ἐπειών· παραλαβεῖν δὲ καὶ τὴν ἐπιμέλειαν τοῦ ἱεροῦ τοῦ Ὀλυμπίασιν ὡς εἰχον οἱ Ἀχαιοὶ· διὰ δὲ τὴν τοῦ Οξύλου φίλιαν πρὸς τοὺς Ἡρακλείδας συνομολογηθῆναι ῥαδίως ἐκ πάντων μεθ' ὀρκοῦν.

C 358 τὴν Ἡλείαν ἱερὰν εἶναι τοῦ Δίος, τὸν δ' ἐπίοντα 102
driven by Salmoneus, the king of the Epeians and the Pisatans, out of Eleia into Aetolia, named the country after himself and also united the cities there under one metropolis; and Oxylus, a descendant of Aetolus and a friend of Temenus and the Heracleidae who accompanied him, acted as their guide on their way back to the Peloponnesus, and apportioned among them that part of the country which was hostile to them, and in general made suggestions regarding the conquest of the country; and in return for all this he received as a favour the permission to return to Eleia, his ancestral land; and he collected an army and returned from Aetolia to attack the Epeians who were in possession of Elis; but when the Epeians met them with arms,¹ and it was found that the two forces were evenly matched, Pyraechmes the Aetolian and Degmenus the Epeian, in accordance with an ancient custom of the Greeks, advanced to single combat. Degmenus was lightly armed with a bow, thinking that he would easily overcome a heavy-armed opponent at long range, but Pyraechmes armed himself with a sling and a bag of stones, after he had noticed his opponent's ruse (as it happened, the sling had only recently been invented by the Aetolians); and since the sling had longer range, Degmenus fell, and the Aetolians drove out the Epeians and took possession of the land; and they also assumed the superintendence, then in the hands of the Achaeans, of the temple at Olympia; and because of the friendship of Oxylus with the Heracleidae, a sworn agreement was promptly made by all that Eleia should be sacred to Zeus, and that

¹ Cp. 8. 3. 30.
επὶ τὴν χώραν ταύτην μεθ᾽ οὖπλων ἐναγῇ εἶναι, ὡς δὲ αὐτῶς ἐναγῇ καὶ τῶν μὴ ἑπαμύνοντα εἰς δύνα-
μεν᾽ ἐκ δὲ τοῦτο καὶ τοὺς κτίσαντας τὴν Ἡλείων
πόλιν ύπερευν ἀτελείωτην ἔσσαι, καὶ τοὺς δι'
αὐτῆς τῆς χώρας ἱόντας στρατοπέδῳ, τὰ ὄπλα
παραδόντας, ἀπολαμβάνειν μετὰ τὴν ἐκ τῶν ὅρων
ἐκβασιν, Ἰφιτόν τε θείναι τοῦ Ὀλυμπικοῦ ἁγῶνα,
ιερὸν ὄντων τῶν Ἡλείων. ἐκ δὴ τῶν τοιούτων
ἀνεξίων λαβέειν τοὺς ἁνθρώπους τὸν γὰρ ἄλλων
πολεμοῦντων αἰὲ πρὸς ἄλληλους, μόνος ὑπάρχαι
πολλὴν εἰρήνην, οὐκ αὐτῶς μόνον, ἀλλὰ καὶ τὸις
ξένοις, ὡστε καὶ εὐανδρῆσαι μᾶλλον πάνω
παρὰ τοῦτο. Φείδωνα δὲ τῶν Ἀργείων, δέκατον
μὲν ὄντα ἀπὸ Τημένου, δυνάμει δ᾽ ὑπερβεβλημένον
τοὺς κατ᾽ αὐτόν, ἀφ᾽ ἤς τὴν τε λῆξιν ὄλην ἀνέλαβε
τὴν Τημένου διεσπαρμένην εἰς πλείον μέρη, καὶ
μέτρα ἐξευθεῖα τὰ Φείδωνα καλούμενα καὶ σταθ-
μοὺς καὶ νόμως κεχαραγμένον τὸ τε ἄλλο καὶ
τὸ ἀργυρὸν, πρὸς τούτους ἐπιθέονται καὶ ταῖς ὑφ᾽
Ἡρακλέους αἱρεθέσιν πόλεσι καὶ τοὺς ἁγώνας
ἀξιούν τιθέναι αὐτόν οὔς ἐκείνος ἔθηκε· τούτων δὲ
εἶναι καὶ τὸν Ὀλυμπικοῦ καὶ δὴ βιαστάμενον
ἐπελθόντα θείναι αὐτὸν, οὔτε τῶν Ἡλείων ἐχόν-
tων ὀπλα, ὡστε κωλύειν, διὰ τὴν εἰρήνην, τῶν
τε ἄλλων κρατουμένων τῇ δυναστείᾳ: οὐ μὴν
τοὺς γε Ἡλείους ἀναγράψαι τὴν θέσιν ταύτην,
ἀλλὰ καὶ ὀπλα κτῆσασθαι διὰ τοῦτο καὶ ἄρξι-
μένους ἐπικουρεῖν σφίσιν αὐτοῖς συμπράττειν δὲ

1 According to Pausanias (5. 8. 2) the games were dis-
continued after the reign of Oxylus and "renewed" by
Iphitus.
2 So Herodotus 6. 127.
whoever invaded that country with arms should be under a curse, and that whoever did not defend it to the extent of his power should be likewise under a curse; consequently those who later founded the city of the Eleians left it without a wall, and those who go through the country itself with an army give up their arms and then get them back again after they have passed out of its borders; and Iphitus celebrated the Olympian Games, the Eleians now being a sacred people; for these reasons the people flourished, for whereas the other peoples were always at war with one another, the Eleians alone had profound peace, not only they, but their alien residents as well, and so for this reason their country became the most populous of all; but Pheidon the Argive, who was the tenth in descent from Temenus and surpassed all men of his time in ability (whereby he not only recovered the whole inheritance of Temenus, which had been broken up into several parts, but also invented the measures called "Pheidonian," and weights, and coinage struck from silver and other metals)—Pheidon, I say, in addition to all this, also attacked the cities that had been captured previously by Heracles, and claimed for himself the right to celebrate all the games that Heracles had instituted. And he said that the Olympian Games were among these; and so he forcibly invaded Eleia and celebrated the games himself, the Eleians, because of the peace, having no arms wherewith to resist him, and all the others being under his domination; however, the Eleians did not record this celebration in their public register, but because of his action they also procured arms and began to defend themselves; and the
καὶ Λακεδαίμονίους, εἴτε φθονήσαντας τῇ διὰ τὴν εἰρήνην εὐτυχία, εἴτε καὶ συνεργοὺς ἔξειν νομίσαντας πρὸς τὸ καταλύσαι τὸν Φείδωνα, ἀφηρημένου αὐτοῦς τὴν ἡγεμονίαν τῶν Πελοπονησίων, ἢν ἐκείνοι προεκέκτηντο· καὶ δὴ καὶ συγκαταλύσαι τὸν Φείδωνα· τοὺς δὲ συγκатаσκευάσαι τοῖς Ἡλείοις τῆς τε Πισάτιν καὶ τῆς Τριφυλίας. ὁ δὲ παράπλους ἅπασα ὁ τῆς νῦν Ἡλείας μή κατακολυτίζων χιλίων ὁμοῦ καὶ διακοσίων ἕστι σταδίων. ταῦτα μὲν περὶ τῆς Ἡλείας.

IV

1. Ἡ δὲ Μεσσηνία συνεχῆς ἐστὶ τῇ Ἡλείᾳ, περικείουσα τὸ πλέον ἐπὶ τὸν νότον καὶ τὸ Λιβυκὸν πέλαγος. αὐτῇ δέ ἐπὶ μὲν τῶν Τρωικῶν ὑπὸ Μενελάου ἐτέτακτο, μέρος οὖσα τῆς Λακωνίκης, ἐκαλεῖτο δ' ἡ χώρα Μεσσηνία τὴν δὲ νῦν ὁμομοιομένην πόλιν Μεσσήνην, ἡς ἀκρόπολις ἢ C 359 Ἰθώμη ὑπηρέτευ, οὕτω συνεβαινεν ἐκτίσθαι· μετὰ δὲ τὴν Μενελάου τελευτήν, ἐξασθενησάντων τῶν διαδεξαμένων τὴν Λακωνίκην, οἱ Νηλειδαι τῆς Μεσσηνίας ἐπήρχον. καὶ δὴ κατὰ τὴν τῶν Ἡρα-κλείδων κάθοδον καὶ τὸν τότε γεννήθεντα μερισμὸν

1 For χιλίων . . . διακοσίων (χιλ . . . σ'), C. Müller conjectures ἐκαστίως . . . ἐβδομήκοντα (χ' . . . σ').

1 The correct distance from Cape Araxus, which was in Eleia (8. 3. 4), to the Neda River is about 700 stadia. And C. Müller seems to be right in emending the 1200 to 670, 106
Lacedaemonians co-operated with them, either because they envied them the prosperity which they had enjoyed on account of the peace, or because they thought that they would have them as allies in destroying the power of Pheidon, for he had deprived them of the hegemony over the Peloponnesus which they had formerly held; and the Eleians did help them to destroy the power of Pheidon, and the Lacedaemonians helped the Eleians to bring both Pisatis and Triphyllia under their sway. The length of the voyage along the coast of the Eleia of to-day, not counting the sinuosities of the gulfs, is, all told, twelve hundred stadia.¹ So much for Eleia.

IV

1. Messenia borders on Eleia; and for the most part it inclines round towards the south and the Libyan Sea. Now in the time of the Trojan War this country was classed as subject to Menelaüs, since it was a part of Laconia, and it was called Messenê, but the city now named Messenê, whose acropolis was Ithomê, had not yet been founded;² but after the death of Menelaüs, when those who succeeded to the government of Laconia had become enfueled, the Neleidae began to rule over Messenia. And indeed at the time of the return of the Heracleidae and of the division of the country

since 670 corresponds closely to other measurements given by Strabo (8. 2. 1, 8. 3. 12, 21). See also Curtius, Peloponnesos, vol. ii, p. 93.

² The city was founded by Epameinondas in 369 B.C. (Diod. Sic. 15. 66).
τῆς χώρας ἦν Μέλανθος βασιλεύς τῶν Μεσσηνίων καθ’ αὐτοῦς τασσομένων, πρότερον δ’ ὑπῆκοοι ἦσαν τοῦ Μενελάου. σημεῖον δέ’ ἐκ γὰρ τοῦ Μεσσηνιακοῦ κόλπου καὶ τοῦ συνεχοὺς Ἀσιναίου λεγομένου ἀπὸ τῆς Μεσσηνιακῆς Ἀσίνης αἱ ἐπτά ἦσαν πόλεις, ἂς ὑπέσχετο δῶσειν ὁ Ἀγαμέμνων τῷ Ἀχιλλεί.

Καρδαμύλην Ἐνότητα τε καὶ Ἰρήν ποιήσαν
Φηράς τε ζαθέας ἢ Ἀνθείαν βαθύλειμον
καλῆν τ’ Λίδειαν καὶ Πηδασον ἀμπελόσεος,

οὐκ ἂν τάς γε μῆ προσηκούσας μῆτ’ αὐτῷ μήτε
τῷ ἀδελφῷ ὑποσχόμενον. ἐκ δὲ τῶν Φηρῶν καὶ
συστρατεύσαντας τῷ Μενελάῳ δηλοῖ ὁ ποιητής,
tὸν δὲ Οἰτυλον 1 καὶ συγκαταλέγει τῷ Λακωνικῷ
καταλόγῳ, ἱδρυμένον ἐν τῷ Μεσσηνιακῷ κόλπῳ.
ἐστὶ δ’ ἡ Μεσσήνη μετὰ Τριφυλίαν κοινῆ δ’
ἐστὶν ἀμφών ἄκρα, μεθ’ ἢν ἡ Κυπαρισσία καὶ τὸ
Κορυφάσιον 2 ὑπέρκειται δ’ ὄρος ἐν ἐπτὰ στάδιοις
τῷ Αιγαλέον τούτῳ τε καὶ τῆς θαλάττης.

2. Ἡ μὲν οὖν παλαιὰ Πύλος ἡ Μεσσηνιακῆ ὑπὸ
tῷ Αιγαλέῳ πόλις ἦν, κατεσπασμένης δὲ ταύτης
ἐπὶ τῷ Κορυφασίῳ τινὲς αὐτῶν φίλησαν; προσέ-
κτισαν δ’ αὐτὴν Ἀθηναῖοι τὸ δεύτερον ἐπὶ

1 Οἰτυλον, Kramer inserts (space for six or seven letters in Α).
2 Jones exchanges the positions of τῷ Κορυφάσιον and ἡ
Κυπαρισσία. Meineke omits καὶ ἡ Κυπαρισσία.

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which then took place, Melanthus was king of the Messenians, who were an autonomous people, although formerly they had been subject to Menelaüs. An indication of this is as follows: The seven cities which Agamemnon promised to give to Achilles were on the Messenian Gulf and the adjacent Asinaean Gulf, so called after the Messenian Asinë;¹ these cities were "Cardamylê and Enopê and grassy Hirê and sacred Pherac and deep-meadowed Antheia and beautiful Acpeia and vine-clad Pedasus";² and surely Agamemnon would not have promised cities that belonged neither to himself nor to his brother. And the poet makes it clear that men from Pherae³ did accompany Menelaüs on the expedition; and in the Laconian Catalogue he includes Oetylus,⁴ which is situated on the Messenian Gulf. Messenê⁵ comes after Triphylia; and there is a cape which is common to both;⁶ and after this cape come Cyparissia and Coryphasium. Above Coryphasium and the sea, at a distance of seven stadia, lies a mountain, Aegaleum.

2. Now the ancient Messenian Pylus was a city at the foot of Aegaleum; but after this city was torn down some of its inhabitants took up their abode on Cape Coryphasium; and when the Athenians

¹ Now the city Koron, or Koroni. See Frazer's note on Pausanias 2. 36. 4, 4. 34. 9.
² Iliad 9. 150.
³ Iliad 2. 582, where Homer's word is "Pharis."
⁴ Iliad 2. 585; now called Vitylo.
⁵ The country Messenia is meant, not the city Messenê.
⁶ In Strabo's time the Neda River was the boundary between Triphylia and Messenia (8. 3. 22), but in the present passage he must be referring to some cape on the "ancient boundary" (8. 3. 22).
Σικελίαν πλέοντες μετ' Εὐρυμέδοντος καὶ ¹ Στρατοκλέους, ² ἐπιτείχισμα τοῖς Δακεδαμονίοις. αὐτοῦ δ' ἐστὶ καὶ ἡ Κυπαρισσία ἡ Μεσσηνιακὴ καὶ ἡ Πρωτὴ νῆσος ³ καὶ ἡ προκειμένη ⁴ πλησίον τοῦ Πύλου Σφαγία νῆσος, ἡ δ' αὐτῇ καὶ Σφακτηρία λεγομένη, περὶ ἤν ἀπέβαλον ζωγρία Δακεδαιμόνιου τριακοσίους εξ ἑαυτῶν ἀνδρας ὑπ᾽ Ἀθηναίων ἐκπολιορκηθέντας. κατὰ δὲ τὴν παραλίαν ταύτην ⁵ τῶν Κυπάρισσών πελάγιαι πρόκειται δύο νῆσοι προσαγορευόμεναι Στροφάδες, τετρακοσίους ἀπεχούσαι μάλιστα πως τῆς ἡπείρου σταδίους ἐν τῷ Λιβυκῷ καὶ μεσημβρινῷ πελάγει. φησὶ δὲ Θουκυδίδης ναυσταθμὸν ὑπήρξει τῶν Μεσσηνῶν ταύτην τὴν Πύλου. διέχει δὲ Σπάρτης τετρακόσιοι.

3. Ἔξης δ' ἐστὶ Μεθώνῃ ταύτην δ' εἶναι φασὶ τὴν ὑπὸ τοῦ ποτητοῦ Πόδασον προσαγορευόμενη μίαν τῶν ἑπτά, ὥν ὑπέσχετο τῷ Ἀχιλλεί ὁ Ἀγαμέμνον. ἐνταῦθα Ἀργείππας τὸν τῶν Μαυρουσίων βασιλέα τῆς Ἀυτωνόλου στάσεως ὀντα βόγον κατὰ τὸν πόλεμον τὸν Ἀκτιακὸν διέφθειρε, λαβὼν εξ ἐπίπλου τὸ χωρίον.

¹ For καὶ Wesseling conj. ἐστι; and so Meineke reads.
² For Στρατοκλέους Palmer conj. Σφακτηρίων; and so Corais and others read. See footnote on opposite page.
³ Πρωτὴ νῆσος, Jones inserts from conj. of Kramer (space for about ten letters in A).
⁴ προκειμένη, Corais, for προσκειμένη; so Meineke.
⁵ αὐ, after ταύτην, the editors omit.

1 But according to Diodorus Siculus (12. 60) Stratoctes was archon at the time of this expedition (425 p.c.); and according to Thucydides (4. 3), it was Eurymedon and Sophocles who made the expedition. Hence some emend "and Strat-
under the leadership of Eurymedon and Stratocles\textsuperscript{1} were sailing on the second expedition to Sicily, they reconstructed the city as a fortress against the Lacedaemonians. Here, too, is the Messenian Cyparissia, and the island called Protê, and the island called Sphagia that lies off the coast near Pylus (the same is also called Sphacteria), on which the Lacedaemonians lost by capture three hundred of their own men, who were besieged and forced to surrender by the Athenians.\textsuperscript{2} Opposite this sea-coast of the Cyparissians, out in the high sea, lie two islands called Strophades; and they are distant, I should say, about four hundred stadia from the mainland, in the Libyan and Southern Sea. Thucydides\textsuperscript{3} says that this Pylus was the naval station of the Messenians. It is four hundred\textsuperscript{4} stadia distant from Sparta.

3. Next comes Methone. This, they say, is what the poet calls Pedasus,\textsuperscript{5} one of the seven cities which Agamemnon promised to Achilles. It was here that Agrippa, during the war of Actium,\textsuperscript{6} after he had taken the place by an attack from the sea, put to death Bogus, the king of the Maurusians, who belonged to the faction of Antony.

\textsuperscript{1} For a full account, see Thucydides, 4. 3 ff. \textsuperscript{2} Thucydides says "about four hundred."
\textsuperscript{3} \textit{Iliad} 9. 152, 204. So Pausanias (4. 35. 1).
\textsuperscript{4} 31 B.C.
4. Τῇ δὲ Μεθώνῃ συνεχής ἐστὶν ὁ 'Ακρίτας, ἀρχὴ τοῦ Μεσσηνικοῦ κόλπου. καλοῦσι δὲ αὐτὸν C 360 καὶ Ἀσιναίοιν ἀπὸ 'Ασίνης, πολιχνὴς πρώτης ἐν τῷ κόλπῳ, ὁμονύμου τῇ 'Ερμοικῇ. αὕτη μὲν οὖν ἡ ἀρχὴ πρὸς δύσιν τοῦ κόλπου ἐστὶ, πρὸς ἐὼ δὲ αἱ καλούμεναι Θυρίδες, ὁμοροι τῇ νυν Λακωνικῇ τῇ κατὰ Κυναϊθίου οἱ καὶ Ταίναρον. μεταξὺ δὲ ἀπὸ τῶν Θυρίδων ἀρξαμένους Οἰτυλός ἐστὶ καλεῖται δ' ὑπὸ τινῶν Βαϊτυλός. εἶτα Δεύκτρων, τῶν ἐν τῇ Βοιωτία Λευκτρων ἄποικος, εἰτ' ἐπὶ πέτρας ἐρυμυνῆς ἴδρυται Καρδαμύλη, εἶτα Φηραῖοι, ὁμοροι Θουρία καὶ Γερήμοιοι, ἀφ' οὗ τόπου Γερήμοιον τὸν Νέστορα κληθῆναι φασὶ διὰ τὸ ἐνταῦθα σωθῆναι αὐτῶν, ὡς προειρήκαμεν. δεῖκνυται δ' ἐν τῇ Γερήμῳ Τρικκαίου ἱερῶν Ἑσκληπιοῦ, ἀφίδρυμα τοῦ ἐν τῇ Θετταλικῇ Τρίκκη. οὐκίσαι δὲ λέγεται Πέλοψ τὸ τε Δεύκτρων καὶ Χαράδραν καὶ Θαλάμους, τοὺς νῦν Βοιωτοὺς καλομένους, τὴν ἀδελφὴν Νίκη στοιχείου 'Αμφίου καὶ ἕκ τῆς Βοιωτίας ἄγομενος τινας. παρὰ δὲ Φηράς Νέδων ἐκβάλλει, ρέων

1 Κυναϊθίου, Xylanter, for Κυναϊθίου (see Dionys. Hal. Antiq. Rom. 1. 89); so most editors.
2 Οἰτυλός, the editors, for ὅ Πολος.
3 Βαϊτυλός, Meineke emends to Βαϊτυλός; Kramer prefers Βετυλός.
4 See footnote on Φηράς in next §.
5 Γερημοί (Ἀγαλματοὶ).
6 Θαλάμους, Corais and Meineke emend to Θαλάμας (as spelled by other Greek writers).
GEOGRAPHY, 8. 4. 4

4. Adjacent to Methonê 1 is Acritas, 2 which is the beginning of the Messenian Gulf. But this is also called the Asinacan Gulf, from Asinê, which is the first town on the gulf and bears the same name as the Hermionic town. 3 Asinê, then, is the beginning of the gulf on the west, while the beginning on the east is formed by a place called Thyrides, 4 which borders on that part of the Laconia of to-day which is near Cynaethius and Taenarum. 5 Between Asinê and Thyrides, beginning at Thyrides, one comes to Oetulus (by some called Baetulus 6 ); then to Leuctrum, a colony of the Leuctri in Boeotia; then to Cardamylê, which is situated on a rock fortified by nature; then to Pherae, 7 which borders on Thuria and Gerena, the place from which Nestor got his epithet “Geranian,” it is said, because his life was saved there, as I have said before. 8 In Gerenia is to be seen a temple of Triccaean Asclepius, a reproduction of the one in the Thessalian Tricca. It is said that Pelops, after he had given his sister Niobê in marriage to Amphion, founded Leuctrum, Charadra, and Thalami (now called Boeotia), bringing with him certain colonists from Boeotia. Near Pherae is the mouth of the Nedon River; it flows through

1 Strabo means the territory of Methonê (as often).
2 Now Cape Gallo.
3 The Hermionic Asinê was in Argolis, south-east of Nauplia (see Pauly-Wissowa, s.v. “Asinê”).
4 See foot-note on “Thyrides,” 8. 5. 1.
5 See Map IX in Curtius’ Peloponnesos at the end of vol. ii.
6 Or “Boetulus” (see critical note on opposite page).
7 Now Kalamata.
8 8. 3. 28.

7 ἄγαμον, Meineke emends to ἄγαγόμενον.
διὰ τῆς Λακωνικῆς, ἕτερος δὲν τῆς Νέδας· ἔχει δ' ἱερῶν ἐπίσημον τῆς Ἀθηνᾶς Νεδουσίας· καὶ ἐν Ποιάσσῃ δ' ἐστὶν Ἀθηνᾶς Νεδουσίας ἱερῶν, ἐπώνυμον τὸν τινὸς Νεδουστος, εἰς οὗ φασὶν οἰκίσαι Τήλεκλων Ποιάσσαν καὶ Ἐχείας καὶ Τράγιον.  
5. Τὸν δὲ προταθεισῶν ἐπτὰ πόλεων τῷ Ἀχιλλεῖ περὶ μὲν Καρδαμύλης καὶ Φηρῶν, εἰρήκαμεν καὶ Πηδάσου. Ἔνοπην δὲ οἳ μὲν τὰ Πέλλανα φασίν, οἳ δὲ τούτοι τινὰ περὶ Καρδα-μύλης, οἳ δὲ τὴν Γερμιάν' τὴν δὲ Ἰρὶν κατὰ τὸ ὄρος διεκπεύσατο τὸ κατὰ τὴν Μεγαλόπολιν τῆς Ἀρκαδίας ὡς ἐπὶ τὴν Ἀιδανίαν ἰόντων, ἢν ἔφαμεν Ὀιχαλίαν ὕπο τοῦ ποιητοῦ κεκλησθαί, οἳ δὲ τὴν νῦν Μεσόλαν οὖτω καλεῖσθαι φασί, καθήκουσαν εἰς τὸν μεταξὺ κόλπου τοῦ Ταύγητον καὶ τῆς Μεσσηνίας. ὡς δ' Αἴτεια τὸν Θουρία καλεῖται, ἢν ἔφαμεν ὄμορον Φαραίς· ἢ δρυται δ' ἐπὶ λόφου ὑψηλοῦ, ἢφ' οὗ καὶ τούνομα. ἀπὸ δὲ τῆς Θουρίας καὶ ὅ Θουρίατης κόλπος, ἐν φ'
GEOGRAPHY, 8. 4. 4-5

Laconia and is a different river from the Neda. It has a notable temple of Athena Nedaia. In Poeëessa, also, there is a temple of Athena Nedaia, named after some place called Nedon, from which Teleclus is said to have colonised Poeëessa and Echeiae and Tragium.

5. Of the seven cities which Agamemnon tendered to Achilles, I have already spoken about Cardamyle and Phrae and Pedasus. As for Enopê, some say that it is Pellana, others that it is some place near Cardamyle, and others that it is Gerenia. As for Hirê, it is pointed out near the mountain that is near Megalopolis in Arcadia, on the road that leads to Andania, the city which, as I have said, the poet called Oechalia; but others say that what is now Mesola, which extends to the gulf between Taygetus and Messenia, is called Hirê. And Aepeia is now called Thuria, which, as I have said, borders on Pharae; it is situated on a lofty hill, and hence the name. From Thuria is derived the name of the Thuriates Gulf, on which there was but one

2 "Poeëessa" is otherwise unknown. Some of the MSS. spell the name "Poeëessa," in which case Strabo might be referring to the "Poeëessa" in the island of Ceos: "Near Poeëessa, between the temple" (of Sminthian Apollo) "and the ruins of Poeëessa, is the temple of Nedaian Athena, which was founded by Nestor when he was on his return from Troy" (10. 5. 6). But it seems more likely that the three places here mentioned as colonised by Teleclus were all somewhere in Messenia.

3 Otherwise unknown.

4 For their position see Map V in Curtius' Peloponnesos, end of vol. ii.

5 Iliad 9. 150. 6 Also spelled Pellene; now Zagra.

7 8. 3. 25. 8 See 8. 4. 7.

9 8. 4. 4. 10 "Aepeia" being the feminine form of the Greek adjective "aepys," meaning "sheer," "lofty."
πόλις μία ἡν, Ἱλίου τούνομα, ἀπεναντίον Ταυνάρου. Ἀνθειαν δὲ οἱ μὲν αὐτὴν τὴν Θουρίαν φασίν, Ἀέπειαν δὲ τὴν Μεθώνην, οἱ δὲ τὴν μεταξὺ Ἀσίνην, τῶν Μεσσηνίων πόλεων οἰκεῖοτα βαθύλειμον λεχθείσαν, ἦς πρὸς θαλάττη πόλις Κορώνη καὶ ταύτην δὲ τινες Πήδασον λεχθηναὶ φασίν ὑπὸ τοῦ ποιητοῦ.

πάσαι δ’ ἐγγὺς ἀλὸς,

C 361 Καρδαμώλη μὲν ἔπ’ αὐτῇ, Φαραὶ 3 δ’ ἀπὸ πέντε σταδίων, ὠφορμον ἔχουσα θερινὸν, αἱ δ’ ἄλλαι ἀνωμάλοις κέχρηνται τοῖς ἀπὸ θαλάττης διαστήμασι.

6. Πλησίον δὲ τῆς Κορώνης κατὰ μέσον πως τὸν κόλπον ὁ Παμπος σταθὼς ἐκβάλλει, ταύτην μὲν ἐν δεξίᾳ ἔχων καὶ τὰς ἐξῆς, ὃν εἰσὶν ἐσχάται πρὸς δύσιν Πύλος καὶ Κυπαρισσία: μέση δὲ τούτων Ἡβρανα (ἤν οὐκ εὔ τινες Ἀρῆνην εἶναι 4 νεομίκασι πρότερον), Θουρίαν δὲ καὶ Φαρᾶς ἐν ἀριστερᾷ. μέγιστος δ’ ἐστὶ ποταμῶν τῶν ἐντὸς Ἰσθμοῦ, καὶ περὶ οὐ πλείους ἢ ἐκατὸν σταδίους ἐκ τῶν πηγῶν μυεῖς δαψιλῆς τῷ ὅδατι διὰ τοῦ Μεσσηνικοῦ πεδίου καὶ τῆς Μακαρίας καλουμένης ἀφέστηκέ τε τῆς νῦν Μεσσηνίων πόλεως ὁ ποταμὸς σταδίους 5 πεντήκοντα. ἔστι δὲ καὶ

1 πόλις μία, Corais and Meineke emend to πόλισμα, perhaps rightly.
2 Ἀσίνην, Corais, for Ἀσίνης; so the later editors.
3 See footnote 4, p. 114, on Φηρᾶν.
4 εἶναι (bno), supplying lacuna of about five letters in Λ; καλείσθαι (λ μαν. sec. and ἓ).
city, Rhium ⁴ by name, opposite Taenarum. And as for Antheia, some say that it is Thuria itself, and that Aepeia is Methonē; but others say that of all the Messenian cities the epithet "deep-meadowed" ² was most appropriately applied to the intervening Asinē, in whose territory on the sea is a city called Coronē; ³ moreover, according to some writers, it was Coronē that the poet called Pedasus. "And all are close to the salt sea," ⁴ Cardamylē on it, Pharae only five stadia distant (with an anchoring place in summer), while the others are at varying distances from the sea.

6. It is near Coronē, at about the centre of the gulf, that the river Pamisus empties. The river has on its right Coronē and the cities that come in order after it (of these latter the farthermost towards the west are Pylus and Cyparissia, and between these is Erana, which some have wrongly thought to be the Arenē of earlier time), ⁵ and it has Thuria and Pharae on its left. It is the largest of the rivers inside the Isthmus, although it is no more than a hundred stadia in length from its sources, from which it flows with an abundance of water through the Messenian plain, that is, through Macaria, as it is called. The river stands at a distance of fifty ⁶ stadia from the present city of the Messenians. There is also another

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¹ See 8. 4. 7.
³ Now Petalidi. Pausanias (4. 36. 3) identifies Coronē with Homer's Aepoia.
⁴ Iliad 9. 153.
⁵ See 8. 3. 23.
⁶ The MSS. read "two hundred and fifty."

⁸ διακόσιος (ο') καὶ, before περίθμοντα, Meineke and others omit.
άλλος Παμισός χαραδράδης, μικρός, περί Δευ-
κτρον ρέων το Δακονικόν, περί ού κρίσιν ἔσχον
Μεσσήνιοι πρὸς Δακεδαιμονίους ἐπὶ Φιλίππου,
τὸν δὲ Παμισόν, διὸ Ἀμαθὸν τινὲς ὄννομασαν,²
προειρήκαμεν.

7. Ἡ ἐφορὸς δὲ τῶν Κρεσφόντων, ἐπειδὴ εἶλε
Μεσσήνην, διελεῖν φησὶν εἰς πέντε πόλεις αὐτῆς,
όστε Στενύκλαρον μὲν ἐν τῷ μέσῳ τῆς χώρας
tαύτης κειμένην ἀποδείξηαι βασίλειου αὐτῶ, εἰς
dὲ τὰς ἀλλας³ βασίλειας⁴ πέμψαι Πύλον καὶ
Ῥίον καὶ Μεσόλαν καὶ⁵ 'Ταμειτίν ποιήσαι
ἰσονόμους πάντας τοῖς Δωριέωι τοῖς Μεσσηνίοις.
ἀγανακτοῦντων δὲ τῶν Δωριέων, μεταγινοῦντα
μόνον τὸν Στενύκλαρον νομίζαι πόλιν, εἰς τοῦ-
tον δὲ καὶ τοὺς Δωριέας συναγαγεῖν πάντας.

8. Ἡ δὲ Μεσσηνίων πόλεως ήσικε Κορίνθων
ὑπέρκειται γάρ τῇς πόλεως ἑκατέρας ὅρος υψηλῶν
καὶ ἀπότομων, τείχει κοινῷ περιειλημμένον, ὡστ' ἡ
ἀκροπόλεις χρῆσθαι, τὸ μὲν καλοῦμεν τὸν Ἱθόμην,
τὸ δὲ 'Ακροκόρινθος· ὡστ' οἰκεῖος δοκεῖ Δημη-
τριος ὁ Φάριος⁶ πρὸς Φιλίππου εἰπεῖν τὸν
Δημητρίου, παρακελεύομενος τοῦτων ἔχεσθαι
τῶν πόλεως ἀμφοῖν ἐπιθυμοῦντα τῆς Πελοπο-
νήσιον τῶν κεράτων γὰρ ἀμφοῖν,⁷ ἔφη, καθέξεις

¹ ἡ, before προειρήκαμεν, Kramer and Meincke omit.
² εἰς δὲ τὰς ἀλλας, Kramer, supplying lacuna of about
twelve letters in A (see same phrase in 8. 5. 4); so
Meincke.
³ βασίλειας, Meincke, from conj. of Kramer, for βασίλειας
(ep. βασίλειας in 8. 5. 4).
⁴ καὶ Μεσόλαν καὶ, Meincke, supplying lacuna of about
twelve letters in A. For a long reading in B and also two
marginal notes, see C. Müller, Ind. Var. Lect., p. 904.
⁵ Φάριος, correction in μ, for Φαληρεύς; so the editors.

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Pamisus, a small torrential stream, which flows near the Laconian Leucrum; and it was over Leucrum that the Messenians got into a dispute with the Lacedaemonians in the time of Philip. Of the Pamisus which some called the Amathus I have already spoken.¹

7. According to Ephorus: When Cresphontes took Messenia, he divided it into five cities; and so, since Stenyclaros was situated in the centre of this country, he designated it as a royal residence for himself, while as for the others—Pylus, Rhium, Mesola, and Hyameitis—he sent kings to them, after conferring on all the Messenians equal rights with the Dorians; but since this irritated the Dorians, he changed his mind, gave sanction to Stenyclaros alone as a city, and also gathered into it all the Dorians.

8. The city of the Messenians is similar to Corinth; for above either city lies a high and precipitous mountain that is enclosed by a common² wall, so that it is used as an acropolis, the one mountain being called Ithomē and the other Acrocorinthus. And so Demetrius of Pharos seems to have spoken aptly to Philip³ the son of Demetrius when he advised him to lay hold of both these cities if he coveted the Peloponnesus,⁴ “for if you hold both horns,” he

¹ 8. 3. 1.
² i.e. common to the lower city and the acropolis.
³ Philip V—reigned 220 to 178 B.C.
⁴ This same Demetrius was commissioned by Philip V to take Ithomē but was killed in the attack (see Polybius 3. 19, 7. 11).

⁶ παρακελευθένης, Xylander, for παρακελευθένενντο.
⁷ After ἀμφότερος, Xylander and others insert κρατήσας. Meineke emends ἀμφότερος to κρατῶν (cp. Polybius 7. 11).
τὴν βοῦν, κέρατα μὲν λέγων τὴν 'Ιθώμην καὶ
tὸν Ἀκροκόρινθον, βοῦν δὲ τὴν Πελοπόννησον.
καὶ δὴ διὰ τὴν εὐκαιρίαν ταύτην ἀμφότεροι
γεγόνασιν αἱ πόλεις αὐταί. Κόρινθον μὲν οὖν
κατέσκαψαν ὁ Ῥωμαιὸς ἡμείς· καὶ ἀνέστησαν πάλιν
Μεσσήνην δὲ ἀνέδωκαν μὲν Δακεδαιμόνιοι, πάλιν
δὲ ἀνέλαβον Ὁθήβαιοι καὶ μετὰ ταύτα Φίλιππος
'Αμύντος; αἱ δὲ ἀκροπόλεις ἀσίκητοι διέμειναν.

C 362 9. Τὸ δὲ ἐν Δίμνας τῆς Ἀρτέμιδος ἱερὸν, ἐφ' ὃ
Μεσσήνῃ περὶ τὰς παρθένους ὑβρίσασί δοκοῦσι
τὰς ἀφυγμένας ἐπὶ τὴν θυσίαν, ἐν μεθορίοις έστι
τῆς τε Δακωνικῆς καὶ τῆς Μεσσηνίας, ὡς
κοινὴν συνετέλουν πανήγυριν καὶ θυσίαν ἀμ-
φότεροι: μετὰ δὲ τὴν ὑβρίν οὐ διδόντων δίκας
τῶν Μεσσηνίων, συστήματον φασὶ τὸν πόλεμον,
ἀπὸ δὲ τῶν Δίμνων τοῦτον καὶ τὸ ἐν τῇ Ἐπαρτή
Διμναίον εἰρηταὶ τῆς Ἀρτέμιδος ἱεροῦ.

10. Πλεονάκες δὲ ἐπολέμησαν διὰ τὰς ἀπο-
στάσεις τῶν Μεσσηνίων, τὴν μὲν οὖν πρώτην
κατάκτησιν αυτῶν φησὶ Τυρταῖος ἐν τοῖς ποιή-
μασί κατὰ τοὺς τῶν πατέρων πατέρας γενέσθαι:
τὴν δὲ δευτέραν, καθ' ἣν ἐλόμενοι συμμάχους
Ἀργείους τε καὶ Ηλείους καὶ Πισάτας καὶ
Ἀρκάδας ἀπέστησαν, Ἀρκάδων μὲν Ἀριστο-
κράτην τὸν Ορχομενοῦ βασιλέα παρεχομένων

1 Ῥωμαιοὶ, Xylander inserts; so the later editors.
2 Ἡλείοις, Meineke emends to Ἀρκάδας, following conj. of
Kramer; but according to Pausanias (4. 15. 4) both "the
Eleians and Arcadians were with the Messenians."
3 καὶ Ἀρκάδας, after Πισάτας, Jones inserts (see Pausanias
4. 15. 4 and 4. 17. 2).
said, "you will hold down the cow," meaning by "horns" Ithomē and Acrocorinthus, and by "cow" the Peloponnesus. And indeed it is because of their advantageous position that these cities have been objects of contention. Corinth was destroyed and rebuilt again by the Romans;¹ and Messenē was destroyed by the Lacedaemonians but restored by the Thebans and afterward by Philip the son of Amyntas. The citadels, however, remained uninhabited.

9. The temple of Artemis at Limnaeæ, at which the Messenians are reputed to have outraged the maidens who had come to the sacrifice,² is on the boundaries between Laconia and Messenia, where both peoples held assemblies and offered sacrifice in common; and they say that it was after the outraging of the maidens, when the Messenians refused to give satisfaction for the act, that the war took place. And it is after this Limnaeæ, also, that the Limnaecum, the temple of Artemis in Sparta, has been named.

10. Often, however, they went to war on account of the revolts of the Messenians. Tyrtaeus says in his poems that the first conquest of Messenia took place in the time of his fathers' fathers; the second, at the time when the Messenians chose the Argives, Eleians, Pisatans, and Arcadians as allies and revolted—the Arcadians furnishing Aristocrates³ the king of Orchomenus as general and the Pisatae

¹ Leuciæ Mummium (ep 8. 6. 23) the consul captured Corinth and destroyed it by fire in 146 n. c.; but it was rebuilt again by Augustus.
² Cp. 6. 1. 6.
³ On the perfidy of Aristocrates, see Pausanias 4. 17. 4.
στρατηγον, Πισατῶν δὲ Πανταλέοντα τὸν Ὄμφαλώνος ἥνικα φησὶν αὐτὸς στρατηγήσαι
tὸν πόλεμον τοῖς Λακεδαιμονίοις, καὶ γὰρ εἶναι
φησίν ἐκεῖθεν ἐν τῇ ἐλεγείᾳ, ἢν ἐπιγράφουσιν
Εὐνομίαν.

αὐτὸς γὰρ Κρονίων, καλλιστεφάνου πόσις
"Ἡρη,
Ζεὺς Ἡρακλείδαις τῇ μδε δέδωκε πόλιν"
oiav ᾄμα προλιπόντες Ἡρωεύν ἱνεμόεντα,
eὐρεῖαν Πέλοπος νῆσον ἀφικόμεθα.

ὡςτ' ἡ ἡταύτα ἡκύρωται τὰ ἐλεγείᾳ, ἡ Φιλοχόρῳ
ἀπιστητέου τῷ φήσαντι Ἀθηναίοιν τε καὶ Ἀφιδ-
ναῖον, καὶ Καλλισθένει καὶ ἄλλοις πλείσοι τοῖς
eἰπούσιν ἐξ Ἀθηνῶν ἀφικέσθαι, ἐπέθεντων Λακε-
δαιμονίων κατὰ χρησμοῖν, ὅσ ἐπέταττε παρ' Ἀθη-
ναίων λαβεὶν ἠγεμόνα. ἐπὶ μὲν οὖν τοῦ Τυρταίου
ὁ δεύτερος ὑπῆρξε πόλεμος· τρίτον δὲ καὶ τέταρτον
συστήνατο φασιν, ἐν φ' κατελύθησαν οἱ Μεσσηνοὶ.
ὁ δὲ πᾶς παράπλοιος ὁ Μεσσηνιακὸς στάδιοι
ὀκτακόσιοι που κατακολπίζοντι.

11. Ἀλλὰ γὰρ εἰς πλείω λόγον τοῦ μετρίου
πρόμεν, ἀκολουθοῦντες τῷ πλήθει τῶν ἱστορού-
μένων περὶ χώρας ἐκλελειμμένης τῆς πλείστης
ὅπως ἔν καὶ ἡ Λακωνικὴ λεπανθρεῖ, κρινομένη
πρὸς τὴν παλαιὰν ἐνανδρίαν. ἔξω γὰρ τῆς

1 After Λακεδαιμονίωις, Corriss inserts ἐλθὼν ἐξ Ἡρωεύν; so Meineke and others. But see Bergk, Poet. Lyr. Graec. 2. p. 8, footnote on Frag. 2.
furnishing Pantaleon the son of Omphalion; at this time, he says, he himself was the Lacedaemonian general in the war, for in his elegy entitled *Eunomia* he says that he came from there: "For the son of Cronus, spouse of Hera of the beautiful crown, Zeus himself, hath given this city to the Heracleidae, in company with whom I left windy Erineus, and came to the broad island of Pelops." Therefore either these verses of the elegy must be denied authority or we must discredit Philochorus, who says that Tyrtaeus was an Athenian from the deme of Aphidnae, and also Callisthenes and several other writers, who say that he came from Athens when the Lacedaemonians asked for him in accordance with an oracle which bade them to get a commander from the Athenians. So the second war was in the time of Tyrtaeus; but also a third and fourth war took place, they say, in which the Messenians were defeated. The voyage round the coast of Messenia, following the sinuosities of the gulfs, is, all told, about eight hundred stadia in length.

11. However, I am overstepping the bounds of moderation in recounting the numerous stories told about a country the most of which is now deserted; in fact, Laconia too is now short of population as compared with its large population in olden times,

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1 *Frag.* 8 (Bergk).
2 *Frag.* 2 (Bergk). Erineus was an important city in the district of Doris (see 9. 4. 10 and 10. 4. 6). Thucydides (1.107) calls Doris the "mother-city of the Lacedaemonians."
3 Among other works Philochorus was the author of an *Althus*, a history of Attica in seventeen books from the earliest times to 261 B.C. Only fragments are extant.
4 Diodorus Siculus (15. 66) mentions only three Messenian wars.
Σπάρτης αι λοιπαν πολὴν τινὲς εἶςι περὶ τριάκοντα τὸν ἄριθμὸν τὸ δὲ παλαιὸν ἑκατομπολὶν φασιν αὐτὴν καλεῖσθαι, καὶ τὰ ἑκατόμβαια διὰ τὸτὸ θύεσθαι παρά αυτοὶς κατ' ἑτος.

V

1. "Εστι δ' οὖν μετὰ τῶν Μεσσηνιακῶν κύλπων ὁ Δακωνικὸς μεταξὺ Ταυνάρου καὶ Μαλεών, ἐκκλίνων μικρῶν ἀπὸ μεσσημβρίας πρὸς ἐως διέχουσι δὲ σταδίους ἐκατον τριάκοντα αἱ Θυρίδες τοῦ Ταυνάρου ἐν τῷ Μεσσηνικῷ οὐσάι κύλπω, ῥοῶθης κρημνοῦ. τούτων δ' ὑπέρκειται τὸ Ταύγατον ἐστὶ δ' ὅρος μικρὸν ὑπὲρ τῆς βαλάττης ὑψηλῶν τε καὶ ὀρθίων, συνάπτων κατὰ τὰ προσάρκτια μέρη ταῖς Ἀρκαδικαῖς ὑπορείαις, ὡστε καταλεῖπεσθαι μεταξὺ αὐλῶν, καθ' οὖν ἡ Μεσσηνία συνεχής ἐστι τῇ Δακωνικῇ. ὑποπέπτοτοκε δὲ τῷ Ταύγατῳ ἡ Σπάρτη ἐν μεσογαία καὶ Ἁμύκλαι, οὐ τῷ τῶν Ἀπόλλωνος ἱερῶν, καὶ ἡ Φάρις. ἐστὶ μὲν οὖν ἐν κοιλοτέρῳ χωρίῳ τὸ τῆς πόλεως ἐδαφος, καίπερ ἀπολάμβανοι ὅρη μεταξὺ ἀλλ' οὐδὲν γε μέρος αὐτοῦ λιμνάξει, τὸ δὲ παλαιὸν ἐλίμναξη τὸ προάστειον, καὶ ἐκάλουν αὐτὸ Λίμνας, καὶ τὸ τοῦ Διονύσου ἱερὸν ἐν Λίμναις ἐφ' ὑγρῷ βεθηκὸς ἐτύγχανεν νῦν δ' ἐπὶ

1 Now Cape Matapan. 2 Now Cape Malea.
3 Literally, "Windows"; now called Kavo Grosso, a peninsular promontory about six miles in circumference, with precipitous cliffs that are riddled with caverns (Frazer, Pausanias 3, p. 399, and Curtius, Peloponnesos 2, p. 281).
4 For a description of this temple, see Pausanias 3. 18. 9 ff.
for outside of Sparta the remaining towns are only about thirty in number, whereas in olden times it was called, they say, “country of the hundred cities”; and it was on this account, they say, that they held annual festivals in which one hundred cattle were sacrificed.

V

1. Be this as it may, after the Messenian Gulf comes the Laconian Gulf, lying between Taenarum and Maleae, which bends slightly from the south towards the east; and Thyrides, a precipitous rock exposed to the currents of the sea, is in the Messenian Gulf at a distance of one hundred and thirty stadia from Taenarum. Above Thyrides lies Taýgetus; it is a lofty and steep mountain, only a short distance from the sea, and it connects in its northerly parts with the foothills of the Arcadian mountains in such a way that a glen is left in between, where Messenia borders on Laconia. Below Taýgetus, in the interior, lies Sparta, and also Amyclae, where is the temple of Apollo, and Pharis. Now the site of Sparta is in a rather hollow district, although it includes mountains within its limits; yet no part of it is marshy, though in olden times the suburban part was marshy, and this part they called Limnae; and the temple of Dionysus in Limnae stood on wet ground, though now its

5 Hence Homer’s “Hollow Lacedaemon” (Odyssey 4. 1).
6 “Marshes.”
7 Bülte (Mitteilungen d. Kaiserl. deutsch. Arch. Inst. Athen. Abt. vol. 34, p. 388) shows that Tozer (Selections, note on p. 212) was right in identifying this “temple of Dionysus in Limnae” with the Lenacum at Athens, where the Lenaean festival was called the “festival in Limnae.”
ξηροῦ τὴν ἰδρυσιν ἔχει. ἐν δὲ τῷ κόλπῳ τῆς παραλίας τὸ μὲν Ταίναρον ἀκτή ἐστὶν ἐκκειμένη, τὸ ἱερὸν ἐχουσα τοῦ Ποσειδῶνος ἐν ἀλσει ἰδρυμένον· πλησίον δ' ἐστὶν ἄντρον, δὲ οὗ τὸν Κέρβερον ἀναχθῆναι μυθεύουσιν ὡς 'Ἡρακλέως ἔξοδον. ἐπευθεὶς δὲ εἰς μὲν Φικοῦντα ἀκραν τῆς Κυρηναίας πρὸς νότον διαρμά ἐστὶ σταδίων τρισχιλίων· εἰς δὲ Πάρνημον πρὸς δύσιν, τὸ τῆς Σικελίας ἀκρωτήριον, τετρακισχιλίων ἐξακοσίων, τινὲς δὲ τετρακισχιλίων φασίν· εἰς δὲ Μαλέας πρὸς ἐω ἐξακοσίων ἐβδομηκοντά τακαλοπτίζοντε· εἰς δὲ 'Ονου γνάθον, ταπεινὴν χερρύνησον ἐνδοτέρω τῶν Μαλέων, πεντακοσίων εἰκοσί (πρόκειται δὲ κατὰ τοῦτον Κύθηρα ἐν τεσσαράκοντα σταδίωσ, νῆσος εὔλιμους, πόλιν ἐχουσα ὀμόνυμον, ἢν ἐσχεν Εὐρυκλῆς ἐν μέρει κτήσεως ἱδίας, ὡς καθ' ἡμᾶς τῶν Λακεδαιμονίων ἥγεσιν περίκειται δὲ νησίδια πλείω, τὰ μὲν ἐγγὺς, τὰ δὲ καὶ μικρὸν ἀπωτέρω). εἰς δὲ Κάρυκου, ἀκραν τῆς Κρήτης, ἐγγυτάτω πλοῦς ἐστὶ σταδίων ἐπτακοσίων."  

2. Μετὰ δὲ Ταίναρον πλέουσι ἐπὶ τὴν "Ονου γνάθον καὶ Μαλέας Ψαμάθους ἡστὶ πόλις· εἰς Ἀσίνη καὶ Γυθείου, τὸ τῆς Σπάρτης ἐπίνειον, ἐν διακοσίοις καὶ τετταράκοντα σταδίοις ἰδρυμένον· ἔχει δ', ὡς φασί, τὸ ναύσταθμον ὅρυκτον· εἰθ' ὁ

1 ἐπτακοσίων, Jones, for πεντήκοντα with σ' (διακοσίων) inserted above the π by first hand in A. Groskurd, Meineke, and others read ἐπτακοσίων πεντήκοντα (σ'ν'). Seven hundred is the correct measurement on Kiépert's Wall Map, and is the same figure given by Strabo in 10. 4. 5, where Meineke properly inserts ἐνὶ Ταίναρον (not Μαλέαν, Groskurd and others) in the lacuna after Κιμάρου.

2 Ψαμάθους, the editors in general, for Ἀμαθοῦς.
foundations rest on dry ground. In the bend of the seaboard one comes, first, to a headland that projects into the sea, Taenarum, with its temple of Poseidon situated in a grove; and secondly, near by, to the cavern through which, according to the myth-writers, Cerberus was brought up from Hades by Heracles. From here the passage towards the south across the sea to Phycus, a cape in Cyrenaeca, is three thousand stadia; and the passage towards the west to Pachynus, the promontory of Sicily, is four thousand six hundred, though some say four thousand; and towards the east to Maleae, following the sinuosities of the gulfs, six hundred and seventy; and to Onugnathus, a low-lying peninsula somewhat this side of Maleae, five hundred and twenty; off Onugnathus and opposite it, at a distance of forty stadia, lies Cythera, an island with a good harbour, containing a city of the same name, which Eurycles, the ruler of the Lacedaemonians in our times, seized as his private property; and round it lie several small islands, some near it and others slightly farther away; and to Corycus, a cape in Crete, the shortest voyage is seven hundred stadia.

2. After Taenarum, on the voyage to Onugnathus and Maleae, one comes to the city Psamathus; then to Asiné, and to Gythium, the seaport of Sparta, situated at a distance of two hundred and forty stadia from Sparta. The roadstead of the seaport was dug by the hand of man, so it is said. Then

1 The “Taenarias fauces” of Virgil (Georgics 4. 467).
2 Now Ras-al-Razat.
3 Now Cape Passero.
4 Literally, “Ass’s-jaw”; now Cape Elaphonisi.
5 To be identified with Cimarus (10. 4. 5); see Murray’s Small Classical Atlas (1904, Map 11). The cape is now called Garabusa.
6 From Cape Taenarum.
Εὐρώτας ἐκδίδοσι μεταξὺ Γυθείου καὶ Ἀκραίων τέως μὲν ὁ πλοῦς ἐστὶ παρ’ αἰγιαλῶν ὅσον διακοσίων καὶ τεσσαράκοντα στάδιων’ εἴθ’ ἐλώδες ὑπέρκειται χωρίων καὶ κόμην “Ελος” πρότερον δ’ ἦν πόλις, καθάπερ καὶ “Ομηρός φησιν’

ο’ τ’ ἄρ’ Ἀμύκλας εἶχον “Ελος τ’, ἐφαλον πτολέμεθρον

κτίσμα δ’ “Ελίων φασὶ τοῦ Περσέως. ἐστὶ δὲ καὶ πεδίον καλούμενον Δεύκη’ εἶτα πόλις ἐπὶ χερσονήσου ἱδρυμένη Κυπαρισσία, λιμένα ἔχουσα: C 364 εἶτα ἡ “Ονου γνάθος, λιμένα ἔχουσα’ εἶτα Βοία πόλις’ εἶτα Μαλέα’ στάδιοι δ’ εἰς αὐτὰς ἀπὸ τῆς “Ονου γνάθου πεντήκοντα καὶ ἑκάτον’ ἐστὶ δὲ καὶ “Ἀσωπὸς πόλις ἐν τῇ Δακονικῇ.

3. Τῶν δ’ ὑφ’ “Ομήρου καταλεγομένων τήν μὲν Μέσσην συνάρμον δείκνυσθαί φασὶ’ Μεσσόαν δ’ οὗ τῆς χώρας εἶναι μέρος, ἀλλὰ2 τῆς Σπάρτης; καθάπερ καὶ τὸ Διμναίων κατὰ τὸν . . . κα.3 ἐνοὶ δὲ κατὰ ἀποκοπὴν δέχονται τήν Μέσσην.

1 ‘Ἀκραῖων, the editors in general, for ‘Ἀκταίων (ABEcglnίo).
2 ἀλλὰ, Cornes inserts; so the later editors.
3 The words Μεσσόαν . . . κα are omitted by BEl and Pletbo. But ℵ has the words as far as τῶν; and so g, which leaves a lacuna after τῶν. In A about four letters between τῶν and κα have perished with the margin; hence the same lacuna in cgln. Meineke, Muller-Dürmer and others write θόρυκα, but Kramer writes Θρύκα. Cappe, citing 8. 5. 1, suspects that Strabo wrote καθὼς προείρηκα.

1 “Helus” means “Marsh.”
2 IIitul 2. 584.
3 This plain extends north-east from Cyparissia.
4 Between Acræae and Cyparissia. Now in ruins near Xyli.
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one comes to the Eurotas, which empties between Gythium and Acraea. Now for a time the voyage is along the shore, for about two hundred and forty stadia; then comes a marshy district situated above the gulf, and also a village called Helus.¹ In earlier times Helus was a city, just as Homer says: "And they that held Amyclae, and Helus, a city by the sea."² It is said to have been founded by Helius, a son of Perseus. And one comes also to a plain called Leucê;³ then to a city Cyparissia, which is situated on a peninsula and has a harbour; then to Onugnathus, which has a harbour; then to the city Bocâ; and then to Maleae. And the distance from Onugnathus to Maleae is one hundred and fifty stadia; and there is also a city Asopus⁴ in Laconia.

3. They say that one of the places mentioned in Homer's Catalogue,⁵ Messê, is nowhere to be seen; and that Messoa was not a part of the country but of Sparta, as was the case with Limnaeum ⁶...⁷ But some take "Messê" as an apocopated form of

⁵ Ἡλιάδ 2. 484–877.
⁶ "Limnae or Limnaeum, Cynosura, Messoa, and Pitanê, seem to have been the quarters or wards of Sparta, the inhabitants of each quarter forming a local tribe" (Frazer's Pausanias, note on 16. 9, Vol. III, p. 341).
⁷ Three or four Greek letters are missing. Meineke's conjecture yields "near Thornax," which, according to Stephanus Byzantinus, was a mountain in Laconia. But as yet such a mountain has not been identified, and on still other grounds the conjecture is doubtful (cp. the note on 10. 8, "Thornax," in Frazer's Pausanias, Vol. III, p. 322). Kramer's tempting conjecture yields "according to the Thracian," i.e. Dionysius the Thracian, who wrote Commentaries on Homer; but it is doubtful whether Strabo would have referred to him merely by his surname (cp. the full name in 14. 2. 13).
εἴρηται γὰρ ὅτι καὶ αὐτὴ μέρος ἦν τῆς Λακωνικῆς·
παραδείγμασι δὲ χρώνται τοῦ μὲν ποιητοῦ τῷ
κρί καὶ δῶ καὶ μᾶψ, καὶ ἔτι·

ηρως ¹ δ' Αὐτομέδων τε καὶ Ἀλκιμός,
ἀντὶ τοῦ Ἀλκιμέδουν· Ἡσιόδου δὲ, ὅτι τὸ βριθή
καὶ βριαρὸν βρι λέγει· Σοφοκλῆς δὲ καὶ Ἰων τὸ
ῥάδιον, μί· Ἐπίχαρμος δὲ τὸ λίαν λῆ· Συρακῶ
δὲ τὰς Συρακούσας· παρ' Ἐμπεδοκλεῖ δὲ,

μία γίνεται ἀμφοτέρων ὅψι,
ἡ ὅψι· καὶ παρ' Ἀντιμάχῳ·

Δήμητρός τοι Ἑλευσίνης ἱερή ὅψι·
καὶ τὸ ἄλφιτον ἄλφι· Ἐυφορίων δὲ καὶ τὸν ἦλων
λέγει ἦλ· παρὰ Φιλήτα δὲ·

δμωίδες εἰς ταλάρους λευκῶν ἄγουσιν ἔρι·²
eἰς ἀνεμον δὲ τὰ πηδά,

τὰ πηδάλια Ἀρατὸς φησιν· Δωδὼ δὲ τὴν Δωδώνην
Συμμίας· τῶν δ' ἄλλων τῶν ὑπὸ τοῦ ποιητοῦ
κατωνομασμένων τὰ μὲν ἀνήρηται, τῶν δ' ἔχει
λέιπεται, τὰ δὲ μετωνομασται, καθάπερ αἱ Αὐγειαί
Ἀγγαία; αἱ ³ γὰρ ἐν τῇ Δοκρίδι οὐδ' ὀλως περεύον,
tὴν δὲ Λᾶν οἱ Διόσκουροι ποτε ἐκ πολιορκίας

¹ But the MSS. of Homer (II. 19. 392) read ἵππους, not ἦρως.
² After έρι, Corais inserts ἔριον; so Meinecke and Müller-
Dähmer.
³ αἱ, before γὰρ, Corais inserts in a lacuna of about four
letters; A, man. sec., inserts οὗ, and so read eghino.

1 8. 3. 29, 8. 4. 1.
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“Messene,” for, as I have said, Messene too was a part of Laconia. As examples of apocope from the poet himself, writers cite “krī,” “dō,” and “maps,” and also the passage “the heroes Automedon and Alcimus,” for “Alcimedon”; then from Hesiod, who uses “brī” for “brithu” or “briarōn”; and Sophocles and Ion, “rha” for “rhadion”; and Epicharmus, “li” for “lian,” and “Syracō” for “Syracuse”; and in Empedocles, “ops” for “opsis”; “the ‘ops’ of both becomes one”; and in Antimachus, “the sacred ‘ops’ of the Eleusinian Demeter,” and “alphī” for “alphiton”; and Euphorion even uses “hēl” for “hēlos”; and in Philetas, “eri” for “erion”: “maidservants bring white ‘eri’ and put it in baskets”; and Aratus says “pēda” for “pēdalia”: “the ‘pēda’ towards the wind”; and Simmias, “Dodo” for “Dodona.” As for the rest of the places listed by the poet, some have been destroyed; of others traces are still left; and of others the names have been changed, for example, Augeiae to Aegaeae; for the Augeiae in Locris no longer exists at all. As for Las, the story goes, the Dioscuri once captured it

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2 For “krithē,” “dōma,” “mapsidion,” Aristotle (Poet. 1458 A) quotes the same examples.
3 Iliad 19. 392 (but see critical note on opposite page).
4 Frag. 88 (Diels). Aristotle (l.c.) quotes the same example.
5 “Vision.”
6 For “erion,” “wool.”
7 “Rudders.”
8 Iliad 2. 583.
9 That is, the Laconian (not the Locrian) Augeiae, which was thirty stadia from Gytheium (Pausanias 3. 21. 6), near the Limni of to-day.
10 Iliad 2. 532.
11 Castor and Pollux.
4. Φησὶ δ᾿ Ἕφορος τοὺς κατασχόντας τὴν Δακωνικήν Ἡρακλείδας, Ἑβυρσθένη τε καὶ Προκλῆ, διελείπει εἰς ἐξ μέρη καὶ πολύσαι τὴν χώραν· μίαν μὲν οὖν τῶν μερίδων, τὰς Ἀμύκλας, ἐξαίρεσιν δοῦναι τῷ προδόντι αὐτοῖς τὴν Δακωνικήν καὶ πείσαντι τὸν κατέχοντα αὐτὴν ἀπελθεῖν ὑπόσπουδον μετὰ τῶν Ἀχαιῶν εἰς τὴν Ἰωνίαν τὴν δὲ Σπάρτην βασιλείαν ἀποφημία σφίσιν αὐτοῖς· εἰς δὲ τὰς ἄλλας πέμψα αυτοὺς, ἐπιτρέψαντας δὲ λέγεις συνοίκους τοὺς βουλομένους τῶν ἥχων, διὰ τὴν λευσάνθραν χρήσθαι δὲ Λατὲ μὲν ναυστάθμον διὰ τὸ εὐλίμενον,2 Λύγυρος3 δὲ πρὸς τοὺς πολεμίους ὀρμητηρίῳ, καὶ4 γὰρ ὁμορεῖν τοὺς κύκλω, Φάρηδε5 δὲ ὡς γαζοφυλακίῳ6 ἀπὸ τῶν ἐκτὸς7 ἀσφάλειαν ἔχοισθε τ. . .8 ὑπα-

1 The words καὶ Σοφοκλῆς . . . θεοὺς, Meineke ejects.
2 A ἔχειν . . . λίμενοι with space for about fifteen letters; for λίμευν λίμενοι have ἐνλίμενον. The above restoration of the text follows Curtius (Peloponnesos ii, p. 300); so Meineke, and Müller-Dübner.
3 Λύγυρος, the editors, following O. Müller, for Λύγυρος.
4 A has πολέ . . . γὰρ κτλ. with space for about fifteen letters; whence πολεμι in η, πολεμίους in λ. The above is the restoration of Curtius (Id.); so Müller-Dübner; and Meineke (except πολέμους instead of πολεμίους). But see O. Müller, Ind. Far. Loc. p. 995.
5 Φάρηδε, Meineke, for Φερέα δις, Φερέα (other MSS.). Others read Φάρηδη.
6 A has δ . . . ἀπὸ κτλ., with space for about fifteen letters. Jones restores as above (op. γαζοφυλακίῳ in 7. 6. 1);
by siege, and it was from this fact that they got the appellation "Lapersae." 1 And Sophocles says, "by the two Lapersae, I swear, byEurotas third, by the gods in Argos and about Sparta." 2

4. According to Ephorus: Eurysthenes and Procles, the Heracleidae, took possession of Laconia, 3 divided the country into six parts, and founded cities; 4 now one of the divisions, Amyclae, they selected and gave to the man 5 who had betrayed Laconia to them and who had persuaded the ruler who was in possession of it to accept their terms and emigrate with the Achaecans to Ionia; Sparta they designated as a royal residence for themselves; to the other divisions they sent kings, and because of the sparsity of the population gave them permission to receive as fellow-inhabitants any strangers who wished the privilege; and they used Las as a naval station because of its good harbour, and Aegys 6 as a base of operations against their enemies (for its territory 7 bordered on those of the surrounding peoples) and Pharis as a treasury, because it afforded security against outsiders; ... but

1 "Sackers of Las." 2 Frag. 371 (Nauck).
3 Tradition places the Dorian Conquest as far back as 1104 B.C.
4 Cp. 8. 5. 5. 5 Philonomus (§ 5 following).
6 Aegys was situated in north-western Laconia near the source of the Eurotas.
7 Its territory included Carystus (10. 1. 6.)

Curtius, δὲ ταμιεὺς πλειστην; Müller-Dübner, δὲ ἔς ταμιεὺς; Meinecke, δὲ ἀρχεὶς πλειστην.
8 After the letter τ A leaves a space for about fifteen letters; and restoration seems hopeless, though Curtius proposes θοιαὶς δ' ἐμπορίῳ.
κούντας δ' ἀπαντας τοὺς περιοίκους Σπαρτιατῶν

5. Περὶ δὲ τῆς Δακώνων πολιτείας καὶ τῶν γενομένων παρ' αὐτοῖς μεταβολῶν τὰ μὲν πολλὰ παρεῖχαν διὰ τὸ γνώριμον, τινὸς δ' ἄξιον ἦσος μυθισθῆναι. Ἀχαίοις γὰρ τοὺς Φθιώτας φασὶ συγκαταλέγοντας Πέλοπει εἰς τὴν Πελο-

πόνυς ἵνα συμπεριληφθήσῃ τὴν Δακωνικήν, τοσοῦτον δ' ἀρετῇ διενεγκείς, ὡστε τὴν Πελοπόννησον, ἐκ πολλῶν ήδη χρόνων Ἄργος λεγομένην, τότε Ἀχαϊκόν Ἄργος λεχθῆναι, καὶ οὐ μόνον γε τὴν

1 The words καλεῖςθαι δὲ Εἰλωτας, Meinke transposes to a position after Ἄργος.
though the neighbouring peoples, one and all, were subject to the Spartiatae, still they had equal rights, sharing both in the rights of citizenship and in the offices of state, and they were called Helots; but Agis, the son of Eurysthenes, deprived them of the equality of rights and ordered them to pay tribute to Sparta; now all obeyed except the Heleians, the occupants of Helus, who, because they revolted, were forcibly reduced in a war, and were condemned to slavery, with the express reservation that no slaveholder should be permitted either to set them free or to sell them outside the borders of the country; and this war was called the War against the Helots. One may almost say that it was Agis and his associates who introduced the whole system of Helot-slavery that persisted until the supremacy of the Romans; for the Lacedaemonians held the Helots as state-slaves in a way, having assigned to them certain settlements to live in and special services to perform.

5. Concerning the government of the Laconians and the changes that took place among them, one might omit most things as well known, but there are certain things which it is perhaps worth while to mention. For instance, they say that the Achaeans of Phthiotis came down with Pelops into the Peloponnesus, took up their abode in Laconia, and so far excelled in bravery that the Peloponnesus, which now for many ages had been called Argos, came to be called Achaean Argos, and the name was applied not only in a general way to the

1 Meineke and Forbiger transfer "and they were called Helots" to a position after "Helus" (following).
Πελοπόννησον, ἀλλὰ καὶ ἰδίως τὴν Δακωνικὴν οὕτω προσαγορευθήμας τὸ γοῦν τοῦ ποιητοῦ, ποῦ Μενέλαος ἦν; ᾧ οὐκ Ἀργεός ἦν Ἀχαικὸς;

dέχονται τινες οὕτως: οὐκ ἦν ἐν τῇ Δακωνικῇ; κατὰ δὲ τὴν τῶν Ἡρακλείδων κάθοδον, Φιλονόμου προδότος τὴν χώραν τοῖς Δωριεῦσι, μετανέστησαν ἐκ τῆς Δακωνικῆς εἰς τὴν τῶν Ἰῶνων, τὴν καὶ νῦν Ἀχαϊαν καλουμένην ἔρούμεν δὲ περὶ αὐτῶν ἐν τοῖς Ἀχαιοῖς. οἱ δὲ κατασχόντες τὴν Δακωνικὴν κατ᾽ ἀρχὰς μὲν ἐσωφρόνως, ἐπεὶ δὲ οὖν Δυκοῦργῳ τὴν πολιτείαν ἐπέτρεψαν, τοσοῦτον ὑπερεβάλοντο τοὺς ἄλλους, ὡστε μόνοι τῶν Ἑλλήνων καὶ γῆς καὶ θαλάττης ἐπηρέαν, διετέλεσαν ταῖς ἄρχοντες τῶν Ἑλλήνων, ἐως ἀφείλοντο αὐτοὺς τὴν ἑγεμονίαν Θηβαίωι, καὶ μετ᾽ ἐκείνους εὐθὺς Μακεδόνες. οὐ μὴν τελέως γε οὔδὲ τούτως εἶχαν, ἀλλὰ φυλάττοντες τὴν αὐτονομίαν ἐριν εἶχον περὶ πρωτείων δὲ πρὸς τε τοὺς ἄλλους Ἑλλήνας καὶ πρὸς τοὺς τῶν Μακεδόνων βασιλέας καταλυθέντων δὲ τούτων ὑπὸ Ῥωμαίων, μικρὰ μὲν τινα προσέκρουσαν τοῖς πεπομένοις ὑπὸ Ῥωμαίων στρατηγοῖς, τυραννοῦμενοι τότε καὶ πολιτευόμενοι μοχθηρῶς ἀναλαβόντες δὲ σφᾶς ἐτιμήθησαν διαφερόντως καὶ ἔμειναν ἐλεύθεροι, πλὴν τῶν φιλικῶν λειτουργιῶν ἀλλο συντελοῦντες Ο 366 οὐδέν. νεωστὶ δὲ Ἔορκλῆς αὐτοῦς ἐτάραξε, δόξας ἀποχρῆσασθαι τῇ Καίσαρος φιλίᾳ πέρα τοῦ

1 kal, before πατ', Meineke omits.

1 Odyssey 3. 249.
Peloponnesus, but also in a specific way to Laconia; at any rate, the words of the poet, "Where was Menelaüs?" or was he not in Achaean Argos?" are interpreted by some thus: "or was he not in Laconia?" And at the time of the return of the Heracleidae, when Philonomus betrayed the country to the Dorians, the Achaean emigrated from Laconia to the country of the Ionians, the country that still to-day is called Achaea. But I shall speak of them in my description of Achaea. Now the new possessors of Laconia restrained themselves at first, but after they turned over the government to Lycurgus they so far surpassed the rest that they alone of the Greeks ruled over both land and sea, and they continued ruling the Greeks until they were deprived of their hegemony, first by the Thebans, and immediately after them by the Macedonians. However, they did not wholly yield even to the Macedonians, but, preserving their autonomy, always kept up a struggle for the primacy both with the rest of the Greeks and with the kings of the Macedonians. And when the Macedonians had been overthrown by the Romans, the Lacedaemonians committed some slight offences against the praetors who were sent by the Romans, because at that time they were under the rule of tyrants and had a wretched government; but when they had recovered themselves, they were held in particular honour, and remained free, contributing to Rome nothing else but friendly services. But recently Euryycles has stirred up trouble among them, having apparently abused the friendship of Caesar

\[2\] Odyssey 3. 251. \[3\] 8. 7. 1.
μετρίον πρὸς τὴν ἐπιστασίαν αὐτῶν, ἔπαισατο δ' ἡ ταραχὴ¹ ταχέως, ἐκείνου μὲν παραχωρήσαντο εἰς τὸ χρεών, τοῦ δ' νῦν τὴν φιλίαν ἀπεστραμμένου τὴν τοιαύτην πᾶσαν συνέβη δὲ καὶ τοὺς Ἑλευθερολάκωνας λαβεῖν τινὰ τάξιν πολιτείας, ἐπειδὴ Ῥωμαίοις προσέθεντο πρώτοι οἱ περιοικοὶ, τυραννομένης τῆς Σπάρτης, οἳ τε ἄλλοι καὶ οἱ Εἰλωτεῖς. Ἑλλάνικος μὲν οὖν Εὐρυσθένη καὶ Προκλέα φησὶ διατάξαι τὴν πολιτείαν, ὁ Ἑφορος δ' ἐπιτιμᾶ, φήσας Δυκούργου μὲν αὐτὸν μηδαμοῦ μεμνῄσκαι, τα δ' ἐκείνου ἑργά τοῖς μὴ προσηκουσιν ἀνατιθέναι μόνῳ γοῦν Δυκούργῳ ἱερὸν ἱδρύσθαι καὶ θύσθαι κατ' ἐτος, ἐκείνως δὲ, καίπερ οἰκισταῖς γενομένοις, μηδὲ τούτο ἐδοσθαι, ὡστε τοὺς ἀπ' αὐτῶν τοὺς μὲν Εὐρυσθενίδας,

¹ ταραχή, Corvais, for ἀρχή.

¹ Eurycles likewise abused the friendship of Herod the Great and others (Josephus, Antiq. Jud. 16. 10 and Bell. Jud. 1. 26. 1–5).
² Others interpret the clause to mean simply “he died,” but the Greek certainly alludes to his banishment by Caesar
unduly in order to maintain his authority over his subjects; but the trouble quickly came to an end, Eurycles retiring to his fate, and his son being averse to any friendship of this kind. And it also came to pass that the Eleuthero-Lacones got a kind of republican constitution, since the Perioeci and also the Helots, at the time when Sparta was under the rule of tyrants, were the first to attach themselves to the Romans. Now Hellanicus says that Eurysthenes and Procles drew up the constitution; but Ephorus censures Hellanicus, saying that he has nowhere mentioned Lycurgus and that he ascribes the work of Lycurgus to persons who had nothing to do with it. At any rate, Ephorus continues, it is to Lycurgus alone that a temple has been erected and that annual sacrifices are offered, whereas Eurysthenes and Procles, although they were the founders, have not even been accorded the honour of having their respective descendants

(Josephus, Bell. Jud. 1. 26. 4 and Plutarch, Apophth. 208 A), after which nothing further is known of him (see Pauly-Wissowa, s.v. “Eurykles”).

3 Gaius Julius, apparently named after Julius Caesar. In an inscription found on Cape Taenarum by Falconer he was extolled as the special benefactor of the Eleuthero-Lacones.

4 i.e. disloyalty to Caesar.

5 That is, “Free Laconians.” Augustus released them from their subjection to the Lacedaemonians, and hence the name. At first they had twenty-four cities, but in the time of Pausanias only eighteen. For the names see Pausanias, 3. 21. 6.

6 “Perioeci” means literally “people living round (a town),” but it came to be the regular word for a class of dependent neighbours. They were not citizens, though not state-slaves as were the Helots.

7 Strabo now means the Spartan constitution.
τούς δὲ Προκλείδας Καλείσθαι, ἄλλα τοὺς μὲν Ἀγίδας ἀπὸ "Ἀγίδος τοῦ Εὐρυσθένους, τοὺς δὲ Εὐρυπωτίδας ἀπὸ Εὐρυπῶτου τοῦ Προκλέους, τοὺς μὲν γὰρ βασιλεύσαι δυκαίως, τοὺς δὲ, δεξαμένους ἐπὴλυδας ἀνθρώπους, δὲ ἐκεῖνων δυναστεύσαι ὅθεν οὐδ' ἄρχηγετας νομοσθῆναι, ὅπερ πάσιν ἀποδίδοται οἰκισταῖς. Παυσανίας τε τῶν Εὐρυπωτιδῶν ἐκπεσόντα ἔχθει τῆς ἔτερας οἰκίας ἐν τῇ φυγῇ συντάξαι λόγον περὶ τῶν Λυκόργου νόμων, ἄντος τῆς ἐκβαλλούσης οἰκίας, ἐν ὧν καὶ τοὺς χρησιμῶς λέγει τοὺς δοθέντας αὐτῷ περὶ τῶν πλείστων.

6. Περὶ δὲ τῆς φύσεως τῶν τόπων καὶ τούτων καὶ τῶν Μεσσηνικῶν ταῦτα μὲν ἀποδεκτέον, λέγοντος Εὐρυπίδου τῆν γὰρ Δακωνικὴν φησιν ἔχειν

πολὺν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ράδιον·
κοίλη γὰρ, ὅρεις περίδρομοι, τραχεῖα τε
dυσείσβολος τε πολεμίοις?

1 The passage τοὺς δὲ Προκλείδας... πλείστων, which, down to πλείστων, filled ten lines of A, is corrupt. There is a lacuna of from 11 to 16 letters at the end of each line. The other MSS. are helpful only in supplying A's third, fourth, and fifth lacunae (see Kramer's notes ad loc. II. 163). There is virtual agreement on the text except Παυσανίαν... πλείστων, where Jones adopts the reading of Ed. Meyer (Forsch. zur. alt. Gesch. 1892, I. 233 and Hermes, 1907, 135). Meyer's restoration is based on Jacob's new collation of the passage, which verifies that of Kramer in his Praefatio, p. 92. The various editors, including Kramer and Meineke, read οἰκέλας (before ἐν τῇ φυγῇ) instead of οἰκίας, and λέγειν instead of λέγει, but with no MS. authority. See also B. Niese in Nachr. von der königl. Gesellsch. der Wissensch. zu Göttingen, 1906, 138; K. J. Neumann in Sybels hist. Zeitsch. N. F. 1906, 55; Wilamowitz in Homertische Untersuch. 272; and Cobet in Miscell. Critica 175.
called Eurysthenidae and Procleidae; instead, the respective descendants are called Agidae, after Agis the son of Eurysthenes, and Euryponidae, after Eurypon the son of Procles; for Agis and Eurypon reigned in an honourable way, whereas Eurysthenes and Procles welcomed foreigners and through these maintained their overlordship; and hence they were not even honoured with the title of “archegetae,” an honour which is always paid to founders; and further, Pausanias, after he was banished because of the hatred of the Euryponidae, the other royal house, and when he was in exile, prepared a discourse on the laws of Lycurgus, who belonged to the house that banished him, in which he also tells the oracles that were given out to Lycurgus concerning most of the laws.

6. Concerning the nature of the regions, both Laconia and Messenia, one should accept what Euripides says in the following passages: He says that Laconia has “much arable land but is not easy to cultivate, for it is hollow, surrounded by mountains, rugged, and difficult for enemies to invade”;

1 i.e. the original, or independent, founders of a new race or state.
2 A member of the house of the Agidae, and king of Sparta, 408–394 B.C. (Diod. Sic. 13. 75 and 14. 89).
3 He was the sixth in descent from Procles (10. 4. 18).

βασιλεύσαι, Cobet; others δυναστεύσαι.
5 Or μίσει.
6 Meineke and others read: λόγ[ον κατὰ τῶν Λυκοῦργου, νόμων (note punctuation).
7 Others ἐκβαλλόντης (MSS.), or ἐκβαλλόντης, αὐτὸν αἰτίου καὶ τοῦ κτλ. 

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τὴν δὲ Μεσσηνιακὴν
καλλίκαρπουν
κατάρρυτον τε μυρίουσι νάμασι,
καὶ βοτοὶ καὶ πολύμαισιν εὐβοτωτάτην,
οὐτ' ἐν πυοαῖσι χείματος δυσχείμερον
οὐτ' αὐτ' τεθρίπποις ἡλίου θερμὴν ἕγαν·
καὶ ὑποβὰς τῶν πάλων φησίν, δὲν οἱ Ἡρακλείδαι
περὶ τῆς χώρας ἐποιήσαντο, τὸν μὲν πρότερον
γενέσθαι
γαίας Δακαίνης κύριον, φαύλου χθονὸς·
tὸν δὲ δεύτερον τῆς Μεσσήνης,
ἀρετὴν ἐχούσης μείζον' ἡ λόγῳ φράσαι,
οἶναν καὶ ὁ Τυρταῖος φράζει. τὴν δὲ Δακωνικήν
καὶ τὴν Μεσσηνίαν ὀρίζειν, αὐτοῦ φήσαντος,
Παμισόν εἰς θάλασσαν ἐξορμώμενον,
oὐ συγχωρητέον, ὡς διὰ μέσης ἐκ τῆς Μεσσηνίας,
οὐδαμοῦ τῆς νῦν Δακωνικῆς ἀπτόμενος. οὐκ ἐν
δὲ οὐδ' ὅτι, τῆς Μεσσηνίας ὁμοίως ἐπιθαλασσίας
οὐσῆς τῇ Δακωνικῇ, φησίν αὐτὴν πρόσω ναυ-
τίλοισιν εἶναι. ἀλλ' οὐδὲ τὴν Ἡλίαν εὗ διορίζει,
πρόσω δὲ βῶντι ποταμὸν Ἡλίασ, ἡ Διὸς
γείτων, κάθηται. ¹

C 367 εἶτε ² γὰρ τὴν νῦν Ἡλείαν βούλεται λέγειν, ἢτοι
όμορεῖ τῇ Μεσσηνία, ταύτης οὐ προσάπτεται ὁ
Παμισός, οὐσπεργε οὐδὲ ³ τῆς Δακωνικῆς εἰρηται
γὰρ ὅτι διὰ μέσης ἐκ τῆς Μεσσηνίας εἶτε τὴν
παλαιὰν τὴν Κοίλην καλομένην, πολὺ μάλλον

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and that Messenia is "a land of fair fruitage and watered by innumerable streams, abounding in pasturage for cattle and sheep, being neither very wintry in the blasts of winter nor yet made too hot by the chariot of Helios"; and a little below, in speaking of the lots which the Heracleidae cast for the country, he says that the first lot conferred "lordships over the land of Laconia, a poor country," and the second over Messenia, "whose fertility is greater than words can express"; and Tyrtaeus speaks of it in the same manner. But one should not admit that the boundary between Laconia and Messenia is formed, as Euripides says, "by the Pamisus, which rushes into the sea," for it flows through the middle of Messenia, nowhere touching the present Laconia. Neither is he right when he says that to mariners Messenia is far away, for Messenia like Laconia lies on the sea; and he does not give the right boundary of Elis either, "and far away, after one crosses the river, lies Elis, the neighbour of Zeus;" for if, on the one hand, he means the present Eleian country, which borders on Messenia, the Pamisus does not touch this country, any more than it does Laconia, for, as I have said, it flows through the middle of Messenia; or if, on the other hand, he means the old Coelê

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1 Frag. 1083 (Nauck).

1 κάθηται, Meincke emends to κοιλεῖται.
2 The passage ἐπε γὰρ . . . ἦ ἡ Μαΐς is corrupt (see C. Müller’s Ind. Var. Lect. p. 995 and Kramer). On the several lacunae see Müller (Ind. Var. Lect.) or Kramer. The editors agree upon the above restorations with the exception of Λευκσεάτων.
3 οὔδέ, Casaubon inserts; so the later editors.
STRABO

ἐκπίπτει τῆς ἀληθείας. διαβάντε γὰρ τὸν Παμμήσου ἐστὶ πολλὴ τῆς Μεσσηνίας, εἴθ᾽ ἡ τῶν Λεπρεατῶν ἅπασα καὶ Μακιστίων, 2 ἢν Τριφυλλίαν ἐκάλουν, εἴθ᾽ η Πισάτις καὶ ἡ Ὀλυμπία, εἶτα μετὰ τριακοσίους σταδίους ἡ Ἡλίς.

7. Γραφοῦτον δὲ τῶν μὲν Λακεδαίμονα κητώσεως, τῶν δὲ καιετάσεως, ζητοῦσι, τὴν κητώσεως τίνα δέχεσθαι χρή, εἰτε ὅπο τῶν κητῶν, εἰτε μεγάλην, ὅπερ δοκεῖ πιθανότερον εἶναι τὴν τε καιετάσεως οἱ μὲν καλαμινθώδη δέχονται, οἱ δὲ, ὅτι οἱ ὅπο τῶν σεισμῶν ἰχνομοὶ καιετοὶ λέγονται, καὶ ὁ καιέτας τὸ δεσμωτήριον ἐνεδέξεθεν τὸ παρὰ Λακεδαιμονίους, σπῆλαιον τὸν ἐν οἷς ἔποιε καὶ κόσμος μάλλον τὰ τοιαῦτα κοιλώματα λέγεσθαι φασίν, ὥστε καὶ τὸ

φηρῶν ὑρεσκόσιον,

εὗσεστος δ᾽ ἡ Δακωνική καὶ δὴ τοῦ Ταῦγητον κορυφᾶς τινας ἀπορραγήναι τινες μυημονεύουσιν. εἰσὶν δὲ λατομίαι λίθου πολυτελοῦς τοῦ μὲν Ταΐναρίου ἐν Ταῖναρίῳ παλαιά, νεωστὶ δὲ καὶ ἐν τῷ Ταῦγητορ μέταλλον ἀνέφεξαν τινες εὑρέθει, χορηγὸν ἔχοντες τὴν τῶν Ρωμαίων πολυτελείαν.


2 Μακιστίων, Jones, for Μεσσαλίων, from conj. of Meineke. Groskurd conj. Μεσσηνίων. Kramer and Curtius Μεσσηνίων.

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1 See S. 3. 2.
2 i.e. in Homer’s text, Iliad 2. 581 and Odyssey 4. 1.
3 The usual meaning of Κέτο is “deep-sea monsters,” or more specifically the “cetaceans,” but Strabo obviously speaks of the word in the sense of “ravines” or “clefts” (see Buttman, Lexilogus s.v., and Goebel, Lexilogus s.v.).

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GEORGY, 8. 5. 6–7

Elis, he deviates much further from the truth; for after one crosses the Pamisus there is still a large part of Messenia to traverse, and then the whole of the territories of the Lepreatae and the Macistii, which they used to call Triphylia; and then come Pisatis and Olympia, and then, three hundred stadia farther on, Elis.

7. Since some critics write Lacedemon "Ketoessan" and others "Kaietaessan," the question is asked, how should we interpret "Ketoessa," whether as derived from "Ketē," or as meaning "large," which seems to be more plausible. And as for "Kaietaessan," some interpret it as meaning "Kalaminthodê," whereas others say that the clefts caused by earthquakes are called "Kaiêtoi," and that from "Kaiêtoi" is derived "Kaietas," the word among the Lacedaemonians for their "prison," which is a sort of cavern. But some prefer to call such cavernous places "Kooi," and whence, they add, comes the expression "'oreskoioi' monsters." Laconia is subject to earthquakes, and in fact some writers record that certain peaks of Taygetus have been broken away. And there are quarries of very costly marble—the old quarries of Taenarian marble on Taenarum; and recently some men have opened a large quarry in Taygetus, being supported in their undertaking by the extravagance of the Romans.

4 The meaning given to the word in the scholia to Homer, and one which seems more closely associated with the usual meaning, "deep-sea monster."
5 *i.e.* "abounding in mint."
6 *Iliad* 1. 268, where Homer refers to the Centaurs, which, according to the above interpretation, are "monsters that live in mountain-caverns."
8. "Οτι δε Λακεδαίμων ὀμονύμως λέγεται καὶ ἡ χώρα καὶ ἡ πόλις, δὴ λοι καὶ "Ομηρός (λέγω δὲ χώραν σὺν τῇ Μεσσήνῃ)· περὶ μὲν δὴ τῶν τόξων ὅταν λέγηθι
καλά, τα οί ξείνοι Λακεδαίμονι δῶκε τυχήσας Ἰφιτος Εὐρυτίδης·
eἰτ' ἑπενέγκη.

τὸ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλους οὐκ ἐν Ὅρτιλόχου·
τὴν χώραν λέγει, ἢς μέρος ἢ καὶ ἡ Μεσσήνῃ·
οὐ διήγεγκεν οὖν αὐτῷ καὶ οὗτοι εἴπειν·

ξείνοις 2 Λακεδαίμονι δῶκε τυχήσας,
καὶ

τὸ δ' ἐν Μεσσήνῃ ξυμβλήτην·
ὁτι γὰρ αἱ Φηραὶ εἰσίν ὁ τοῦ Ὅρτιλόχου οἴκος,
δὴ λοι·

ἐς Φηρᾶς δ' ἱκοντο Διοκλήσας ποτὶ δῶμα,
μεῖσος Ὅρτιλόχου,

ὁ τε Τηλέμαχος καὶ ὁ Πεισίστρατος· αἱ δὲ Φηραὶ
tῆς Μεσσήνης εἰσίν· ὅταν δ' ἐκ τῶν Φηρῶν
ὁμοθέτα τοὺς περὶ Τηλέμαχον παντερείους φῇ
σείειν ξυγόν, ἐἰτ' εἴπη,

dύσετο τ' ἡλίοιο,

ὅτι δ' ἔχουν κοίλην Λακεδαίμονα κητώσασαν
πρὸς δ' ἄρα δόματ' ἑλὼν Μενελάου,

C 308 τὴν πόλιν δὲ δέχεσθαι· εἰ δὲ μῆ, ἐκ Λακεδαίμονος
εἰς Λακεδαίμονα φανεῖται λέγων τὴν ἀφίξιν
ἀλλὰς τε οὐ πιθανόν, μὴ ἐν Σπάρτῃ τὴν οἰκήσειν
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8. Homer makes it clear that both the country and the city are called by the same name, Lacedaemon (and when I say "country" I include Messenia with Laconia). For in speaking of the bows, when he says, "beautiful gifts which a friend had given him when he met him in Lacedaemon, even Iphitus the son of Eurytus," 1 and then adds, "these twain met one another in Messenē in the home of Ortilochus," 2 Homer means the country of which Messenia was a part. Accordingly it made no difference to him whether he said "a friend had given him when he met him in Lacedaemon" or "these twain met in Messenē." For, that Pherae is the home of Ortilochus, is clear from this passage: "and they" (Telemachus and Peisistratus) "went to Pherae, the home of Diocles, son of Ortilochus"; 3 and Pherae is in Messenia. But when Homer says that, after Telemachus and his companions set out from Pherae, "they shook the yoke all day long," 4 and then adds, "and the sun set, and they came to Hollow Lacedaemon 'Ketoessan,' 5 and then drove to the palace of Menelaüs," 6 we must interpret him as meaning the city; otherwise it will be obvious that the poet speaks of their arrival at Lacedaemon from Lacedaemon! And, besides, it is not probable that

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1 Odyssey 21. 13. 2 Odyssey 21. 15.
3 Odyssey 3. 488. 4 Odyssey 3. 486.
5 See footnote 4, p 141. 6 Odyssey 4. 1–2.

1 ἐπενέγκα, Cornis, for ἐπένεγκε; so the later editors.
2 κεῖνος, Xylander, for κοίνος; so the later editors.
eilai toû Meneláou, oûde,1 μη οὐσης 2 ékei, tòn Têlêmaçou lêgein:

eil miγâpar ès Spârtín te kai eis Pîloun.

dokei antipîptein 3 toûrîw to ùtis tìs chôras épistètois autôn chrîsêhai,4 ei μη νη Δία poiêtikê tis toûto synchrônêie éxousia, bêtìtioû5 giar tîn Mesôsînên metà tîs Dàkowikês 6 Pîloun tîs úpô tîw Nêstori, mîndê di kath' autîn tântesbhai èn tîw Katalôgô, mîndê koînônôsan tîs stra-teiâs.7

VI

1. Metâ dê Malêás o 'Ar yogikos ékkêxetai kôlpous kai o 'Ermônîkos' o mèn méxri tòu Skûl- laïou plêõnti òs prôs éw blêpous kai prôs tês Kûklâdâs, o dê exèwiniôterous toûto méxri prôs Aûginan kai tîn 'Epîdatura. tâ mèn dê prôta toû 'Ar yogikou Dàkowês éxousi, tâ dê loûpâ 'Ar geîou. èn oîs èstì tûn mèn Dàkowôn tò Dîloun, ierôn 'Apoûlloûnos, òmônon tû bôiòtikô, kai

1 oûde, Kramer inserts, from conj. of Plotho.
2 μη οὐσης, Kramer, for μηνουσης λη and μηδ' οὐσης (Bino, and A man. sec.). So Meineke, Müller-Düblner and others.
3 [dê antîpiptein, Madvig, for γâpar sumpiptein hou; Meineke and Forbigier read dê sumpiptein.
4 aì[ûndn chrîsêhai], Kramer ; Forbigier, aì[ûndn μη chrîsêhai].
5 A reads è xo . . . tîon, with a lacuna of about eight letters, but hou have etêousia . . . tîon. Kramer conj. [bêî]tîon, and Meineke so reads, but the earlier editors read ênâv tîon.
6 Meineke inserts kai (as in hou) instead of ò (Müller-Düblner).

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the residence of Menelaüs was not at Sparta, nor yet, if it were not there, that Telemachus would say, "for I would go both to Sparta and to Pylus."¹ But the fact that Homer uses the epithets of the country² is in disagreement with this view³ unless, indeed, one is willing to attribute this to poetic license—as one should do, for it were better for Messenê to be included with Laconia or with the Pylus that was subject to Nestor, and not to be set off by itself in the Catalogue as not even having a part in the expedition.

VI

1. After Maleae follows the Argolic Gulf, and then the Hermionic Gulf; the former stretches as far as Scyllacum, facing approximately eastwards and towards the Cyclades, while the latter is more to the east than the former and extends as far as Aegina and Epidauria. Now the first places on the Argolic Gulf are occupied by Laconians, and the rest by the Argives. Among the places belonging to the Laconians is Delium, which is sacred to Apollo and bears the same name as the place in

¹ Odyssey 2. 359.
² In Odyssey 4. 1, and Iliad 2. 581 (Catalogue of Ships). But the epithets are omitted in Odyssey 21. 13.
³ i.e. that Homer's country of Lacedaemon includes Messenia.

⁷ A reads στρα... λεαν with a lacuna of about twelve letters, but Μερά δὲ Μαλ (see next §) is supplied max. sec.
Μνώνα φρούριον, ὅμοιόνισσας καὶ αὐτή τῇ Μεγαρικῇ, καὶ ἡ λιμηρὰ 'Επίδαυρος, ὡς Ἀρτεμίδωρος φησίν. Ἀπολλόδωρος δὲ Κυθήραν πλησίον ἱστορεῖ ταύτην, εὐλήμενον δὲ οὕσαν βραχέως καὶ ἐπιτετμημένως λιμηρᾶν εὑρήσατε, ὡς ἂν λιμενηράν, μεταβεβληκέναι δὲ τούνομα. ἔστὶ δὲ τραχύς ὁ παράπλους εὐθὺς ἀπὸ Μαλεών ἀρξάμενος μέχρι πολλοῦ ὁ Δακωνίκος, ἔχει δ' ὁμοῖος υφόρμους καὶ λιμένας. ἡ λιμή δ' ἔστι παράλεια εὐλήμενος, υηςίδια τε πολλὰ πρόκειται αὐτῆς όυκ ἄξια μνήμης.

2. Τῶν δ' Ἀργείων αὖ τε Πρασιαλ καὶ τὸ Τημένιον, ἐν δ' τέθαπται Τῆμενος, καὶ ἔτι πρότερον τὸ χωρέουν, δ' οὔ δεῖ ποταμὸς ἡ Δέρνη καλουμένη, ὅμοιόνισσα τῇ λίμνῃ, ἐν γ' μεμύθευται τὰ περὶ τὴν ἶθραν. τὸ δὲ Τημένιον ἀπέχει τοῦ Ἀργοῦς δὲ καὶ εἰκοσι σταδίους ὑπὲρ τῆς θαλάττης, ἀπὸ δὲ τοῦ Ἀργοῦς εἰς τὸ Ἰεραῖον τεσσαράκοντα, ἐνθεὶ δὲ εἰς Μυκήνας δέκα. μετὰ δὲ τὸ Τημένιον ἡ Ναυπλία, τὸ τῶν Ἀργείων ναύσταθμον τὸ δ' ἔτυμον ἀπὸ τοῦ ταῖς ναυσὶ προσπλείσθαι. ἀπὸ τοῦτον δὲ πεπλάσθαι φασὶ τὸν Ναυπλίον καὶ τοὺς παῖδας αὐτοῦ παρὰ τοῖς νεωτέροις, οὐ γὰρ ὁμοῦς ἀμνηστοῦσιν ἄν τοῦτον, τοῦ μὲν Παλαμήδους τοσαύτην σοφίαν καὶ σύνεσιν ἐπιδειγμένου, δολοφονηθέντος δὲ ἀδίκως, τοῦ δὲ Ναυπλίου τοσοῦτον ἀπεργασαμένου φθόρον ἀνθρώπων περὶ τὸν Καφηρέα. ἴ δὲ
GEOGRAPHY, 8. 6. 1-2

Boeotia;¹ and also Minoa, a stronghold, which has the same name as the place in Megaris; and Epidaurus Limera,² as Artemidorus says. But Apollodorus observes that this Epidaurus Limera is near Cythera, and that, because it has a good harbour, it was called "Limenera," which was abbreviated and contracted to "Limera," so that its name has been changed. Immediately after sailing from Maleae the Laconian coast is rugged for a considerable distance, but still it affords anchoring-places and harbours. The rest of the coast is well provided with harbours; and off the coast lie many small islands, but they are not worth mentioning.

2. But to the Argives belongs Prasiae, and also Temenium, where Temenus was buried, and, still before Temenium, the district through which flows the river Lernê, as it is called, bearing the same name as the marsh in which is laid the scene of the myth of the Hydra. Temenium lies above the sea at a distance of twenty-six stadia from Argos; and from Argos to Heraeum the distance is forty stadia, and thence to Mycenae ten. After Temenium comes Nauplia, the naval station of the Argives; and the name is derived from the fact that the place is accessible to ships.³ And it is on the basis of this name, it is said, that the myth of Nauplius and his sons has been fabricated by the more recent writers of myth, for Homer would not have failed to mention these, if Palamedes had displayed such wisdom and sagacity, and if he was unjustly and treacherously murdered, and if Nauplius wrought destruction to so many men at Cape Caphereus. But in addition

³ i.e. "Naus" (ship) + "pleō" (sail).
γενεαλογία πρὸς τῷ μυθώδει καὶ τοῖς χρόνοις διημάρτηται: δεδόσθω γὰρ Ποσειδώνος εἶναι,
C 369 Ἀρμιμάνης δὲ πῶς τὸν κατὰ τὰ Τρωικὰ ἔτι ζῶντα; ἐφεξῆς δὲ τῇ Ναυπλίᾳ τὰ σπῆλαια καὶ οἱ ἐν αὐτοῖς οἰκοδομητοί λαβύρινθοι, Κυκλώπεια δ’ ὄνομάζονσιν.

3. Εἰτ’ ἄλλα χωρία, καὶ ἐφεξῆς ὁ Ἐρμιονίκος κόλπος· καὶ γὰρ τοῦτον Ὀμὴρον ἡ τῆς Ἀργείας καὶ ἡμῖν οὐ παραπτέος ἐνέφημεν ὁ μερισμὸς τῆς περιοδείας οὕτως. ἦρχεται δ’ ἀπὸ Ἀσίνης 3 πολίχνης εἰθ’ Ἐρμιώνη καὶ Τροίζην ἐν παράπλω δὲ πρόκειται καὶ Καλαυρία νήσος, κύκλοι ἔχουσα ἐκατὸν καὶ 4 τριάκοντα σταδίων, πορεμῶ δὲ τετρασταδίῳ διεστῶσα τῆς ἥπειρου.

4. Εἰθ’ ὁ Σαρωνικὸς κόλπος· οἱ δὲ πότων λέγουσιν, οἱ δὲ πόρου, καθ’ οἱ καὶ πέλαγος λέγεται Σαρωνικόν· καλεῖται δὲ πὰς ὁ συνάπτων πόρος ἀπὸ τῆς Ἐρμιονικῆς καὶ τῆς περὶ τὸν Ἰσθμὸν θαλάσσης τῷ τῇ Μυρτῶ τε πελάγει καὶ τῷ Κρητικῷ. τοῦ δὲ Σαρωνικοῦ Ἐπίδαυρος τῇ ἐστὶ καὶ ἡ προκειμένη νῆσος Ἀλευνα· εἴτε Κεγχρεαῖ, τὸ τῶν Κορινθίων ἐπὶ τὰ πρὸς ἑω μέρη ναῦσταθμον’

1 A reads καὶ ἥρων, with lacuna of about ten letters, which Kramer supplies as above.
2 The lacuna of about twelve letters in A is supplied by ἰκιαῖον as above.
3 Ἀσίνη, added in marg. A, man. sec.; Ἀσιάνης, man. sec. Kramer would supply the lacuna in A (—αυτῆς) thus: [Ἀλι]-κῆς (see Pausanias 2. 36. 1).
4 ἐκατὸν καὶ, Jones inserts (op. S. 6. 14, where the same insertion is made).
GEOGRAPHY, 8. 6. 2–4

to its fabulous character the genealogy of Nauplius is also wholly incorrect in respect to the times involved; for, granting that he was the son of Poseidon, how could a man who was still alive at the time of the Trojan war have been the son of Amymonē? ¹ Next after Nauplia one comes to the caverns and the labyrinths built in them, which are called Cyclopean.²

3. Then come other places, and next after them the Hermionic Gulf; for, since Homer assigns this gulf also to Argeia, it is clear that I too should not overlook this section of the circuit. The gulf begins at the town of Asinē.³ Then come Hermionē and Troezen; and, as one sails along the coast, one comes also to the island of Calauria, which has a circuit of one hundred and thirty stadia and is separated from the mainland by a strait four stadia wide.

4. Then comes the Saronic Gulf; but some call it a sea and others a strait; and because of this it is also called the Saronic Sea. Saronic Gulf is the name given to the whole of the strait, stretching from the Hermionic Sea and from the sea that is at the Isthmus, that connects with both the Myrtoan and Cretan Seas. To the Saronic Gulf belong both Epidaurus and the island of Aegina that lies off Epidaurus; then Cenchreae, the easterly naval station of the Corinthians; then, after sailing forty-

¹ Strabo confuses Nauplius, son of Poseidon and Amymonē and distant ancestor of Palamedes, with the Nauplius who was the father of Palamedes.
² Cp. 8. 6. 11.
³ The Asinē in Argolis, not far from Nauplia, not the Messenian Asinē, of course (see Pauly-Wissowa).
εἰτα λυμὴν Σχοινοὺς πλεύσαντι τεσσαράκοντα καὶ πέντε σταδίους· ἀπὸ δὲ Μαλεῶν τοὺς πάντας περὶ χιλίων καὶ ὀκτακοσίων. κατὰ δὲ τὸν Σχοινοῦντα ὁ δίολκος, τὸ στενῶτατον τοῦ Ἰσθμοῦ, περὶ δυ τοῦ Ἰσθμίου Ποσειδόνος ἱερὸν· ἀλλὰ νῦν τὰ μὲν ὑπερκείσθω, ἔξω γὰρ ἐστὶ τῆς Ἀργείας. ἀναλαβόντες δὲ ἐφοδεύσωμεν πάλιν τὰ κατὰ τὴν Ἀργείαν.

5. Καὶ πρῶτον ποσαχῶς λέγεται παρὰ τῷ ποιητῇ τὸ Ἀργος καὶ καθ’ αὐτὸ καὶ μετὰ τοῦ ἐπιθέτου, Ἀχαῖκον Ἀργός καλούντος ἢ Ἰασόν ἢ ἕππιον ἢ Πελαισικὸν ή Ἰππόβοτον. καὶ γὰρ ἡ πόλις Ἀργος λέγεται.

"Ἀργος τε Σπάρτη τε'
οὶ δ' Ἀργος τ' εἶχον Τιρυνθά τε.
καὶ ἡ Πελαισικής,

ἡμετέρῳ εὗρα σκόρῳ ἐν Ἀργεί.

οὐ γὰρ ἡ πόλις γε ἢν σκότος αὐτοῦ· καὶ ὅλη ἡ Ἔλλας· Ἀργείους γοῦν καλεῖ πάντας, καθ’ αὐτὸ καὶ Δαυανός καὶ Ἀχαῖος. τὴν γοῦν ὅμωνυμων τοῖς ἐπιθέτοις διαστέλλεται, τὴν μὲν Θετταλίαν Πελαισικὸν Ἀργός καλῶν,

νῦν αὖ τούς, ὡσοι τὸ Πελαισικὸν Ἀργός ἔναιον,

τὴν δὲ Πελαισικής,

εἰ δὲ κεν Ἀργός ἢκοίμηθ᾽ Ἀχαικόν·

ἡ οὐκ Ἀργείος ἢ εὐν Ἀχαικόν;

σημαίνων ἐνταῦθα, ὡς καὶ Ἀχαιοὶ ἰδίως ὧνο- 154
five stadia, one comes to Schoenus, a harbour. From Maleae thither the total distance is about eighteen hundred stadia. Near Schoenus is the "Dioleus," the narrowest part of the Isthmus, where is the temple of the Isthmian Poseidon. However, let us for the present postpone the discussion of these places, for they lie outside of Argeia, and let us resume again our description of those in Argeia.

5. And in the first place let me mention in how many ways the term "Argos" is used by the poet, not only by itself, but also with epithets, when he calls Argos "Achaean," or "Iasian," or "hippian," or "Pelasgian," or "horse-pasturing." For, in the first place, the city is called Argos: "Argos and Sparta," and those who held Argos and Tiryns." And, secondly, the Peloponnesus: "in our home in Argos," for the city of Argos was not his home. And, thirdly, Greece as a whole; at any rate, he calls all Greeks Argives, just as he calls them Danaans and Achaeans. However, he differentiates identical names by epithets, calling Thessaly "Pelasgian Argos": "Now all, moreover, who dwelt in Pelasgian Argos" ; and calling the Peloponnesus "Achaean Argos." "And if we should come to Achaean Argos," "Or was he not in Achaean Argos?" And here he signifies that

1 Now Kalamaki.
2 See 8. 2. 1, and foot-note.
3 But this epithet (िन्वी, "land of horses") is not applied to Argos anywhere in the Iliad or the Odyssey. Pindar so uses it once, in Isth. 7 (6). 17.
4 e.g. Iliad 2. 287.
5 Iliad 4. 52.
6 Iliad 2. 559.
7 Iliad 1. 30.
8 Agamemnon's.
9 Iliad 2. 681.
10 Iliad 9. 141.
11 Odyssey 3. 251.
μάζιν το Πελοποννήσιοι κατ’ ἄλλην σημασίαν. Ἡ Ἱασόν τε Ἀργος τῇν Πελοπόννησον λέγει·
εἰ πάντες γ’ ἐσίδοιεν ἀν Ἰασόν Ἀργος Ἀχαιοὶ
C 370 τῇν Πηνελόπην, ὥστε πλείους ἀν λάβοι μνηστήρας·
οὓς γὰρ τοὺς ἕξ ὄλης τῆς Ἐλλάδος εἰκός, ἀλλὰ
toὺς ἐγγύς. ἦπίβοτον δὲ καὶ ἦπιπιον κοινῶς
eἴρηκε.
6. Περὶ δὲ τῆς Ἐλλάδος καὶ Ἐλλήνων καὶ
Πανελλήνων ἀντιλέγεται. Θουκυδίδης μὲν γὰρ
τὸν ποιητὴν μηδαμοῦ βαρβάρους εἰπεῖν φησὶ διὰ
τὸ μηδὲ Ἐλληνας πω τὸ ἀντίπαλον εἰς ἐν ὅνομα
ἀποκεκρῖθαι, καὶ Ἀπολλόδωρος δὲ μόνος τοὺς
ἐν Θεσσαλία καλεῖσθαι φησίν Ἐλληνας.
Μυρμιδόνες δὲ καλεῖντο καὶ Ἐλληνες.
Ἡσίοδον γιντοί καὶ Ἀρχίλοχον ἦδη εἰδέναι καὶ
"Ἐλληνας λεγομένους τοὺς σύμπαντας καὶ Πα-
νέλληνας, τὸν μὲν περὶ τῶν Προιτίδων λέγοντα,
ὡς Πανελλήνης ἐμνηστευον αὐτός, τὸν δὲ
ὡς Πανελλήνων οἰξίν ἐς Θάσον συνεδραμεν.
ἄλλου δ’ ἀντιτιθέασιν, ὅτι ὁ ποιητὴς1 καὶ βαρ-
βάρους εἰρήκεν, εἰπὼν γε βαρβαροφώνονς τοὺς
Κάρας, καὶ "Ἐλληνας τοὺς πάντας·
ἀνδρός, τοῦ κλεός εὐρὺ καθ’ Ἐλλάδα καὶ μέσον
"Ἀργος·
καὶ πάλιν
εἰ δ’ ἐθέλεις τραφθῆναι ἀν’ Ἐλλάδα καὶ μέσον
"Ἀργος.2

1 ὁ ποιητής, Kramer proposes to insert in the lacuna of
about fifteen letters in A between ἁρτι and καὶ, thus supple-
menting the θεσίν ὧτε supplied by man. 660.
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GEOGRAPHY, 8. 6. 5–6

under a different designation the Peloponnesians were also called Achaeans in a special sense. And he calls the Peloponnesus "Iasian Argos": "If all the Achaeans throughout Iasian Argos could see" Penelope, she would have still more wooers; for it is not probable that he meant the Greeks from all Greece, but only those that were near. But the epithets "horse-pasturing" and "hippian" he uses in a general sense.

6. But critics are in dispute in regard to the terms "Hellas," "Hellenes," and "Panhellenes." For Thucydides \(^1\) says that the poet nowhere speaks of barbarians, "because the Hellenes had not as yet been designated by a common distinctive name opposed to that of the barbarians." And Apollodorus says that only the Greeks in Thessaly were called Hellenes: "and were called Myrmidons and Hellenes." \(^2\) He says, however, that Hesiod and Archilochus already knew that all the Greeks were called, not only Hellenes, but also Panhellenes, for Hesiod, in speaking of the daughters of Proteus, says that the Panhellenes wooed them, and Archilochus says that "the woes of the Panhellenes centred upon Thasos." But others oppose this view, saying that the poet also speaks of barbarians, since he speaks of the Carians as men of barbarous speech, \(^3\) and of all the Greeks as Hellenes, "the man whose fame is wide throughout Hellas and mid-Argos," \(^4\) and again, "If thou wishest to journey throughout Hellas and mid-Argos." \(^5\)

\(^1\) I. 3.\n\(^2\) Iliad 2. 684.\n\(^3\) Iliad 2. 867.\n\(^4\) Odyssey 1. 344.\n\(^5\) Odyssey 15. 80.

\(^2\) καὶ πάλιν . . . "Ἀργος, omitted by BEL.
7. "Π μεν οὖν πόλις ἡ τῶν Ἀργείων ἐν χωρίοις ἐπιπέδοις ἱδρυται τὸ πλέον, ἀκραν δὲ ἔχει τὴν καλουμένην Δάρισαν, λόφον εὐερκή μετρίως, ἐχουτα λερόν Δίος: πρεὶ δ' αὐτῆς πλησίον ὁ Ἰναχος, χαραδρώδης ποταμός, τάς πηγάς ἔχων ἐκ Δυρκείου τοῦ κατὰ τὴν Κυνουρίαν ὄρους τῆς Ἀρκαδίας.1 περὶ δὲ τῶν μυθευμένων πηγῶν εἰρηται, διότι πλάσματα ποιητῶν ἔστι· πλάσμα δὲ καὶ τὸ Ἀργος ἁνυδρον,

θεοὶ δ' αὖ θέσαν Ἀργος ἁνυδρον,2

tῆς τε χώρας κοίλης οὐσίας καὶ ποταμοῖς διαρρεομένης καὶ ἐλη καὶ λίμνας παρεχομένης, καὶ τῆς πόλεως εὐπορομένης ὤδαςι φρειτῶν πολλῶν καὶ ἐπιπολαίων. αἰτιῶνται δὴ 3 τῆς ἀπάτης τὸ καὶ κεν ἐλέγχωστος πολυρήσιον Ἀργος ἱκοῖμην.

tούτο δ' ἦτοι ἄντι τοῦ πολυπόθητον κεῖται, ἡ χώρις τοῦ δ' πολυρήσιον, ὡς

πολυφθορῶν τε δῶμα Πελοπιδῶν τὸν θοῦ Σοφοκλῆς τὸ γὰρ προϊάπαι καὶ ἦται καὶ ἔφασθαί φθοράν τινα καὶ βλάβην σημαίνει.

The words τοῦ κατὰ . . . Ἀρκαδίας are by Kramer regarded as an interpolation, and Meincke ejects them. C. Müller would emend Κυνουρίαν to Ἀυγουρίαν.

1 θεοὶ δ' αὖ θέσαν Ἀργος ἁνυδρον, Meincke, following conj. of Tyrwhitt, emends to Ἀργος ἁνυδρον ἐν Δαναοῖς θέσαν Ἀργος ἁνυδρον, the verse quoted by Strabo in § 8 following.

2 δή, Meincke emends to δέ.
7. Now the city of the Argives is for the most part situated in a plain, but it has for a citadel the place called Larisa, a hill that is fairly well fortified and contains a temple of Zeus. And near the city flows the Inachus, a torrential river that has its sources in Lyreceius, the mountain that is near Cynuria in Arcadia. But concerning the sources of which mythology tells us, they are fabrications of poets, as I have already said. And "waterless Argos" is also a fabrication ("but the gods made Argos well watered"), since the country lies in a hollow, and is traversed by rivers, and contains marshes and lakes, and since the city is well supplied with waters of many wells whose water-level reaches the surface. So critics find the cause of the mistake in this verse: "And in utter shame would I return to ἀργόσις Argos." πολυδύσιον either is used for πολυπόθητον, or, omitting the δ, for πολυψιόν, in the sense of πολύφθερον, as in the phrase of Sophocles, "and the πολύφθερον home of the Pelopidae there"; for the words προϊψαί and ἱψαται and ἱψαται signify a kind of destruction or destruction.

1 Argos.
2 It is Mt. Lycaeus, not Lyerceius, that is "near Cynuria in Arcadia." But Lycaeus (now Diophorti) is on the confines of Messenia and Arcadia. See critical note.
3 6. 2. 4.
4 The authorship of these words is unknown.
5 i.e. "very thirsty," though Strabo and Athenaeus (444 E) give the word a different interpretation.
6 Iliad 4. 171.
7 i.e. "much longed for."
8 i.e. "very destructive."
9 The word means either "very destructive" or "ruined by the deaths of many."—clearly the latter in the phrase here cited from the Electra, 2. 10.
νῦν μὲν πειρᾶται, τάχα δ' ήφεται νίας Ἀχαιῶν·
catat χρόα καλὸν ἵψην·
'Αιδή προϊάψεν.

ἀλλὸς τε ὁ τῆς πόλις λέγει τὸ Ἀργος (οὐ γὰρ ἐκεῖσε ἔμελλεν ἀφίξεσθαι), ἀλλὰ τὴν Πελοποννήσου, οὐ δήποτε καὶ ταύτην διψηρὰν οὖσαν. καὶ σὺν τῷ ἰ δὲ ὑπερβατῶς δέχονται τινὲς κατὰ συναλοιφῆν μετὰ τοῦ συνδέσμου τοῦ δὲ ἵν' ἦ ν' οὕτως,

καὶ κεν ἐλέγχιστος πολὺ δ' ἴψοιν Ἀργος ἰκοίμην,

Ἄργοσδὲ ἰκοίμην ἀντὶ τοῦ εἰς Ἀργος.

C 371 8. Εἰς μὲν δὴ Ἰναχός ἠστίν ὁ διαρρέων τὴν Ἀργείαν· ἀλλὸς δὲ ποταμὸς Ἐρασίνος ἐν τῇ Ἀργείᾳ ἠστίν· ὅτι τάς ἄρχας ἐκ Στυμφάλου τῆς Ἀρκαδίας λαμβάνει καὶ τῆς ἑκεὶ λίμνης τῆς καλουμένης Στυμφαλίδος, ἐν ἡ τᾶς ὅρνες μυθολογοῦσι τὰς ὑπὸ τοῦ Ἡρακλέους τοξεύματι καὶ τυπάνως ἐξελαθείσας, ὅς ἂν καὶ αὐτὰς καλοῦσι Στυμφαλίδας· δύνατα δ' ὑπὸ γῆς φασὶ τῶν ποταμῶν τοῦτον ἐκπίπτειν εἰς τὴν Ἀργείαν καὶ ποιεῖν ἐπίρρυμον τὸ πεδίον· τῶν δ' Ἐρασίνον καλοῦσι καὶ Ἀρσίνον. 3 ἔγει δὲ καὶ ἂλλος ὄμωνυμος ἐκ τῆς Ἀρκαδίας εἰς τὸν κατὰ Βοήραν

1 Between ἰκοίμην and ψοιν about ten letters have fallen out of the MSS. Instead of ἰγονω, which Kramer supplies, no has ἰγον.
2 ὅς, Cornis inserts.
3 The words τὸν . . . Ἀρσίνον, Kramer suspects; Meineke ejects.
affliction: "Now he is merely making trial, but soon he will afflict the sons of the Achaeans"; "mar her fair flesh"; "untimely sent to Hades." And besides, Homer does not mean the city of Argos (for it was not thither that Agamemnon was about to return), but the Peloponnesus, which certainly is not a "thirsty" land either. Moreover some critics, retaining the δ, interpret the word by the figure hyperbaton and as a case of synaloepha with the connective δέ, so that the verse would read thus: "And in utter shame would I return πολύ δέ ὑψον "Ἀργος," that is to say, "would I return πολυψιόν "Ἀργοσδέ," where "Ἀργοσδέ stands for ἄς "Ἀργος.

8. Now one of the rivers that flows through Argeia is the Inachus, but there is another river in Argeia, the Erasinus. The latter has its source in Stymphalus in Arcadia, that is, in the lake there which is called the Stymphalian Lake, which mythology makes the home of the birds that were driven out by the arrows and drums of Heracles; and the birds themselves are called Stymphalides. And they say that the Erasinus sinks beneath the ground and then issues forth in Argeia and waters the plain. The Erasinus is also called the Arsinus. And another river of the same name flows from Arcadia to the coast near Bura;

1 ἤφεται, the primary meaning of which is "press hard," "oppress." 2 Iliad 2. 193.
3 ἔφη. Primary meaning, "send on" or "drive on." 4 Odyssey 2. 376. 5 πολυψιόν. 6 Iliad 1. 3.
7 i.e. they take πολυψιόν as an error for πολύ δέ ὑψον, and explain the error as due to the transposition (hyperbaton) of the δέ in "Ἄργοσδέ and to the contraction into one word through the elision of the vowel ε (synaloepha).
αἰγιαλῶν· ἄλλος δὲ ἐστὶν ὁ 'Ερετρικός, καὶ ὁ ἐν τῇ 'Αττικῇ κατὰ Βραυρώνα.  ἔδεικνυται δὲ καὶ 'Ἀμμαμώνη τις κρήνη κατὰ Δέρυνη.  ἡ δὲ Δέρυνη λήμνη τῆς 'Αργείας ἦστι καὶ τῆς Μυκηναίας, ἐν ἤ την Ἀθραν ἰστοροῦσιν· διὰ δὲ τοὺς γυνομένους καθαρμούς ἐν αὐτῇ παροιμία τις ἐξέπεσε, Δέρυνη κακῶν.  τὴν μὲν οὖν χώραν συγχωροῦσιν εὐνυδρεῖν, αὐτὴν δὲ τὴν πόλιν ἐν ἀνύδρῳ ἱχρῷ μὲν κεῖσθαι, φρεάτων δὲ εἰπορεῖν, ἵ ταῖς Δαναίσιν ἀνάπτουσιν, ὡς ἐκείνων ἐξευροουσῶν· ἀφ’ οὗ καὶ τὸ ἐπεὶς εἰπεῖν τούτο·

'Αργος ἀνύδρον ἐδὼ Δαναῖς βέσαιν 'Αργος ἐνύδρον·

τῶν δὲ φρεάτων τέτταρα καὶ ἱερὰ ἀποδειχθῆναι καὶ τιμᾶσθαι διαφέροντος, ἐν εὔπορίᾳ υδάτων ἀπορίαν εἰσάγοντες.

9. Τὴν δὲ ἀκρόπολιν τῶν Ἀργείων οἰκίσαι λέγεται Δαναός, ὡς τοσοῦτον τοὺς πρὸ αὐτοῦ δυναστεύοντας ἐν τοῖς τόποις ὑπερβαλέσθαι δοκεῖ, ὡστε κατ’ Εὐριπίδην

Πελασγιώτας ὁμομασμένους τὸ πρὶν Δαναοῦς καλεῖσθαι νόμον ἔθηκ’ ἀν’ Ἑλλάδα.

ἐστὶ δὲ καὶ τάφος αὐτοῦ κατὰ μέσην τὴν τῶν Ἀργείων ἀγορᾶν· καλεῖται δὲ Πάλινθος. 2 οἷμαι δ’ ὅτι καὶ Πελασγιώτας καὶ Δαναοὺς, ὡςπερ καὶ Ἀργείους, ἡ δόξα τῆς πόλεως ταύτης ἀν’ αὐτῆς καὶ τοὺς ἄλλους Ἑλλήνας καλεῖσθαι παρε-

1 Between ἀνύδρῳ and κεῖσθαι: A has a lacuna of about nine letters; B has χωρφ with χωρφ above μαν.  sec.  Kramer adds μέν.
2 Πάλινθος, Meineke emends to πλάνθος, which is most tempting.

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and there is another Erasinus in the territory of Eretria, and still another in Attica near Brauron. And a spring Amymonê is also pointed out near Lernê. And Lake Lernê, the scene of the story of the Hydra, lies in Argeia and the Mycenaean territory; and on account of the cleansings that take place in it there arose a proverb, "A Lernê of ills." Now writers agree that the country has plenty of water, and that, although the city itself lies in a waterless district, it has an abundance of wells. These wells they ascribe to the daughters of Danaïs, believing that they discovered them; and hence the utterance of this verse, "The daughters of Danaïs rendered Argos, which was waterless, Argos the well watered";¹ but they add that four of the wells not only were designated as sacred but are especially revered, thus introducing the false notion that there is a lack of water where there is an abundance of it.

9. The acropolis of the Argives is said to have been founded by Danaïs, who is reputed to have surpassed so much those who reigned in this region before him that, according to Euripides,² "throughout Grecece he laid down a law that all people hitherto named Pelasgians should be called Danaans."³ Moreover, his tomb is in the centre of the marketplace of the Argives; and it is called Palinthus. And I think that it was the fame of this city that prepared the way, not only for the Pelasgians and the Danaans, as well as the Argives, to be named after it, but also for the rest of the Greeks; and

¹ Hesiod, Frag. 24 (Rzach). ² Frag. 228. 7 (Nauck). ³ Cp. 5. 2. 4.
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σκευασεν· οὗτω δὲ καὶ Ἰασίδας καὶ Ἰασον Ἀργος καὶ Ἄπιαν καὶ Ἀπιδώνας οἱ νεώτεροι φασιν. Ὄμηρος δὲ Ἀπιδώνας μὲν οὐ λέγει, ἀπίαν δὲ τὴν πόρροι μᾶλλον. ὅτι δὲ Ἀργος τὴν Πελοπόννησον λέγει, προσλαβεῖν ἔστι καὶ τάδε,

'Αργείη δ' Ἔλενη

καὶ

ἔστι πόλις Ἑφύρη μυχῷ Ὁργεσ, καὶ μέσον Ἀργος, καὶ

πολλήσιν νήσοις καὶ Ἀργεί παντὶ ἀνάσσειν.

C 372 Ἀργος δὲ καὶ τὸ πεδίον λέγεται παρὰ τοῖς νεώτεροι, παρ' Ὅμηρῳ δ' οὖν ἄπαξ; μᾶλλον δ' οὖν ταῖς Μακεδονικῶν καὶ Θεσσαλικῶν εἶναι.

10. Τῶν δ' ἀπογονῶν τοῦ Δαναοῦ διαδεξαμένων τὴν ἐν Ἀργεί δυναστείαν, ἐπιμιχθέντων δὲ τούτων τῶν Ἀμυθαονίδων, ὀρμημένων ἐκ τῆς Πισάτιδος καὶ τῆς Τρίφυλλας, οὐκ ἂν θαυμάσητε τις, εἰ συγγενεῖς οὔτε οὖτοι διείλοντο τὴν χώραν εἰς δύο βασιλείαι τὸ πρῶτον, ὡστε τὰς ἠγεμονίδας εἰς αὐταῖς δύο πόλεις ἀποδειχθῆναι πλησίον ἄλληλον ἰδρυμένας, ἐν ἑλάττωσι ἡ πεντήκοντα σταδίους, τὸ τε Ἀργος καὶ τὰς Μυκήνας, καὶ τὸ Ἡραίον εἶναι κοινὸν ἱερὸν ἀμφοῖν τὸ πρὸς ταῖς

1 ἠγεμονίδας, Tschucke, Kramer, and Müller-Dübner, following Bl (adding οὖσαι), for ἠγεμονίας α.Βℓ. ἠγεμονικὰς νι, ἠγεμονευεύσας (Pletho and Meineke), ἠγεμονίας α.Βℓ.

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so, too, the more recent writers speak of "Iasidae," "Iasian Argos," "Apia," and "Apidones"; but Homer does not mention the "Apidones," though he uses the word "apia,"¹ rather of a "distant" land. To prove that by Argos the poet means the Peloponnesus, we can add the following examples: "Argive Helen,"² and "There is a city Ephyra in the inmost part of Argos,"³ and "mid Argos,"⁴ and "and that over many islands and all Argos he should be lord."⁵ And in the more recent writers the plain, too, is called Argos, but not once in Homer. Yet they think that this is more especially a Macedonian or Thessalian usage.

10. After the descendants of Danaüs succeeded to the reign in Argos, and the Amythaonides, who were emigrants from Pisatis and Triphylia, became associated with these, one should not be surprised if, being kindred, they at first so divided the country into two kingdoms that the two cities in them which held the hegemony were designated as the capitals, though situated near one another, at a distance of less than fifty stadia, I mean Argos and Myceæ, and that the Heraeum⁶ near Myceæ was a temple common to both. In this temple⁷ are the images

¹ Iliad 1. 270, quoted by Strabo in 1. 1. 16.
² Odyssey 4. 296.
³ Iliad 6. 152.
⁴ Odyssey 1. 344.
⁵ Iliad 2. 108.
⁶ For a full account of the remarkable excavations at the Heraeum by the American School of Classical Studies, see Waldstein's The Argive Heraeum, 1902, 2 vols.
⁷ The old temple was destroyed by fire in 423 B.C. (Thucydides 4. 133, Pausanias 2. 17) and the new one was built about 420 B.C. (Waldstein, op. cit., p. 39).

² ἀμφοῖν, found here only in ἀν, but in other MSS. after ὁμήρουν. 165
Μυκήναις, ἐν δὲ τὰ Πολυκλείτου ἔδανα, τῇ μὲν τέχνῃ κάλλιστα τῶν πάντων, πολυτελείᾳ δὲ καὶ μεγέθει τῶν Φειδίου λειπόμενα. κατ' ἀρχάς μὲν οὖν τὸ Ἀργος ἐπεκράται μάλλον, εἰδ' αἱ Μυκήναι, μείζονα ἐπίδοσιν λαβοῦσαι διὰ τὴν τῶν Πελο-
πιδῶν εἰς αὐτὰς μεθίδρυσιν περιστάντων γὰρ εἰς 
τοὺς Ἀτρέως παῖδας ἀπάντων, Ἀγαμέμνονον δὲν 
πρεσβύτερος, παραλαβὼν τὴν ἐξουσίαν, ἀμα 
τύχῃ τε καὶ ἀρετῇ πρὸς τοῖς οὖσι πολλὴν προσε-
κτήσατο τῆς χώρας· καὶ δὴ καὶ τὴν Δακωνικὴν¹ 
τὴν Μυκηναία προσέθηκε. Μενελάος μὲν δὴ τὴν 
Δακωνικὴν ἐσχέ, Μυκήνας δὲ καὶ τὰ μέχρι 
Κορίνθου καὶ Σικυώνος καὶ τῆς Ἰώνως μὲν τότε 
καὶ Αιγαλέων καλομένης, Ἀχαϊῶν δὲ ύστερον, 
Ἀγαμέμνονον παρέλαβε. μετὰ δὲ τὰ Τρωικὰ τῆς 
Ἀγαμέμνονος ἀρχῆς καταλυθείσης, ταπεινωθῆναι 
συνέβη² Μυκήνας, καὶ μάλιστα μετὰ τὴν τῶν 
Ἡρακλείδῶν κάθοδον. κατασχόντες γὰρ οὕτω 
τὴν Πελοπόννησον ἔξεβαλον τοὺς πρότερον κρα-
τοῦντας, ὅσθ' οἳ τὸ Ἀργος ἔχουσεν εἴχον καὶ τὰ 
Μυκήνας συντελούσας εἰς ἐν’ χρόνοις δ' ύστερον 
κατεσκάφησαν ὑπ’ Ἀργείων, ὡστε νῦν μηδ’ ἰχνὸς 
εὑρίσκεσθαι τῆς Μυκηναίων πόλεως. ὅπου δὲ 
Μυκήναι τοιαύτα πεπόνθασιν, οὐ δὲ θαυμάζειν, 
οὐδ’ εἰ τινές τῶν ὑπὸ τὸ Ἀργεῖ καταλεγομένων

¹ Δακωνική, Xylander omends to Ἀργαλεία, following the 
tradition that Lacodaemon was presented to Menelaüs by his 
father-in-law Tyndareus; so Meineke.
² συνέβη, Pletho inserts; so Corais and Meineke.

¹ In particular the colossal image of Hera, which “is 
seated on a throne, is made of gold and ivory, and is a work
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made by Polycleitus, in execution the most beautiful in the world, but in costliness and size inferior to those by Pheidias. Now at the outset Argos was the more powerful, but later Mycenae waxed more powerful on account of the removal thereto of the Pelopidae; for, when everything fell to the sons of Atreus, Agamemnon, being the elder, assumed the supreme power, and by a combination of good fortune and valour acquired much of the country in addition to the possessions he already had; and indeed he also added Laconia to the territory of Mycenae. Now Menelaus came into possession of Laconia, but Agamemnon received Mycenae and the regions as far as Corinth and Sicyon and the country which at that time was called the country of the Ionians and Aegialians but later the country of the Achaeans. But after the Trojan times, when the empire of Agamemnon had been broken up, it came to pass that Mycenae was reduced, and particularly after the return of the Heracleidae; for when these had taken possession of the Peloponnesus they expelled its former masters, so that those who held Argos also held Mycenae as a component part of one whole. But in later times Mycenae was rased to the ground by the Argives, so that to-day not even a trace of the city of the Mycenaeans is to be found. And since Mycenae has suffered such a fate, one should not be surprised if also some of the cities which are catalogued as subject to Argos have now

of Polycleitus” (Pausanias 2. 17). According to E. L. Tilton’s restoration (in Waldstein, op. cit., Fig. 54, p. 127), the total height of the image including base and top of throne was about 8 metres and the seated figure of the goddess about 5½.
ἀφανεῖς νῦν εἰσίν. ο μὲν δὴ Κατάλογος ἔχει οὖτως:

οὶ δ' Ἄργος τ' εἶχον Τήρυνθά τε τειχίσασαν Ἐρμύωνην τ' Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχουσας,

Τροιζήν' Ἡιόνας τε καὶ ἀμπελόεντ' Ἑπίδαυρον,

οἱ τ' ἦχον Ἀγίναν Μάσητά τε, κοῦροι Ἀχαιῶν.

tούτων δὲ περὶ μὲν τοῦ Ἄργους εἰρηται, περὶ δὲ τῶν ἄλλων λεκτέων.

11. Τῇ μὲν οὖν Τήρυνθε ὀρμητηρίῳ χρύσασθαι C 373 δοκεῖ Προῖτος καὶ τειχίσας διὰ Κυκλώπων, οὐς ἐπτὰ μὲν εἶναι, καλεῖσθαι δὲ γαστερόχειρας, τρεφομένους ἐκ τῆς τέχνης, ἢκειν δὲ μεταπέμπτους ἐκ Λυκίας καὶ ἱσος τὰ σπήλαια τὰ περὶ τήν Ναυπλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπώνυμα ἔστιν, ἢ δὲ ἀκρόπολις Λέκυμνα ἐπώνυμος Λεκυμνίου, διέχει δὲ τῆς Ναυπλίας δὲ δόλιοι στάδιοι, ἔρημος δ' ἐστὶ κάκεινη καὶ ἡ πλησίον Μίδεα, ἐτέρα οὖσα τῆς Βοιωτικῆς εἰκείνη γάρ ἐστὶ Μίδεα, ὡς Πρόνια, αὐτή δὲ Μίδεα, ὡς Τεγέα. ταύτη δ' όμορος Πρόσυμα, ... αὐτή.

1 Corais inserts ὡς before τρεφομένους, following Eustathius (note on Od. 9. 183. p. 1622).

2 Ναυπλίας α, Ναυπλίου Α. Meineke reads *Ναυπλίου.

3 Μίδεα (all MSS., and Eustathius, note on Iliad 2. 507, p. 270). Casaubon emends to Μίδεα; so Meineke.

4 Between Πρόσυ and αὐτή A has a lacuna of about nine or ten letters, except that man. sec. adds kal. In B kal... *Ἡρας is omitted but added in margin man. sec. Kramer conjectures Πρόσυ[μα ἐστι κα] αὐτή κτλ. Meineke conjectures [μα ἐστι] χάρα ἢ το] omitting the αὐτή (Vind. Strab.), but in his text merely indicates a lacuna between Πρόσυμα and αὐτή, not accepting the kal of the commonly adopted reading. Kramer's restoration may be right, but Jones conjectures χάρα or κάμη instead of his ἐστι.
disappeared. Now the Catalogue contains the following: “And those who held Argos, and Týrýns of the great walls, and Hermionê and Asinê that occupy a deep gulf, and Troezen and Eiones and vine-clad Epidaurus, and the youths of the Achaeanas who held Aegina and Mases.”¹ But of the cities just named I have already discussed Argos, and now I must discuss the others.

11. Now it seems that Týrýns was used as a base of operations by Proctus, and was walled by him through the aid of the Cyclopes, who were seven in number, and were called “Bellyhands” because they got their food from their handicraft, and they came by invitation from Lycia. And perhaps the caverns near Nauplia and the works therein are named after them.² The acropolis, Liýmna, is named after Lícýmnios, and it is about twelve stadia distant from Nauplia; but it is deserted, and so is the neighbouring Mída, which is different from the Boeotian Mída; for the former is Mída,³ like Prónia,⁴ while the latter is Midéa, like Tégéa. And bordering on Mída is Prósýmna, . . . ⁵ this having a temple of

¹ Ῥίαδ 2. 550. ² Cp. 8. 6. 2 (end).
³ i.e. accented on the first syllable.
⁴ The place and the name are still preserved in the modern Pronía near Nauplia.
⁵ The text is corrupt (see critical note); and scholars, including Waldstein (op. cit., p. 14), are still in doubt whether Strabo here refers to the same temple of Hera (“the common temple,” “the Heraeum”) previously mentioned or to an entirely different one. But the part of the clause that is unquestionably sound, together with other evidence, seems to prove that he is not referring to the Heraeum: (1) He says “a temple of Hera” and not “the temple” or “the Heraeum.” (2) According to Pausanias (2. 17) Prósýmna was the name of “the country below the Heraeum”; and therefore it did not include the Heraeum. (3) According to
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ιερόν ἔχουσα "Ἡρας" ἡρήμωσαν δὲ τὰς πλείστας οἱ Ἀργεῖοι ἀπειθοῦσας. ¹ οἱ δ’ οἰκήτορες οἱ μὲν ἐκ τῆς Τίρυνθος ἀπῆλθον εἰς Ἑπίδαυρον, οἱ δὲ ε. . . εἰς τοὺς Ἀλιείς καλομένους, οἱ δ’ ἐκ τῆς Ἀσίνης (ἐστὶ δ’ αὐτὴ κόμη τῆς Ἀργείας πλησίον Ναυπλίας) ὑπὸ Λακεδαιμονίων εἰς τὴν Μεσσηνίαν μετρικόθησαν ὅπου καὶ ἡ ὀμονυμία τῆς Ἀργολικῆς Ἀσίνης πολικῆ. οἱ γὰρ Λακεδαιμόνιοι, φησίν ὁ Θεόπομπος, πολλὴν κατακτησάμενοι τῆς ἀλλοτρίας εἰς τὰῦταν κατάκιζον, οὐς ἄν ὑποδέχαμητο τῶν φυγόντων ἐπ’ αὐτούς καὶ οἱ ² ἐκ τῆς Ναυπλίας ἕκεισε ἀνεχόμενοι.

12. Ἐρμοῦνη δ’ ἐστὶ τῶν οὐκ ἁσίμων πόλεων ἢς τὴν παραλίαν ἔχουσιν Ἀλιείς λεγόμενοι θαλασσιώτης τινες ἄνδρες. παρ’ Ἐρμοῦνειοι δὲ τεθρύπησε τὴν εἰς "Ἀδων κατάβασιν σώτομον εἶναι. διὸσπερ οὐκ ἐντιθέασιν ἐνταῦθα τοῖς νεκροῖς ναῦλον.

¹ In the passage οἱ δ’ οἰκήτορες κτλ. there are six lacunae in A. The other MSS. are also corrupt, but their readings and corrections (see Kramer, note ad loc., and O. Müller, Ind. Var. Lect. p. 907) assure the correctness of the above restorations (see Kramer’s and Meineke’s readings). The second lacuna Kramer, on the authority of B man. sec. supplies as follows: οἱ δὲ ἐξ Ἐρμοῦνης εἰς τοὺς Ἀλιείς; but Curtius (cited by Kramer) and Meineke (Vind. Strab. 120), following conjecture of Ranke, rightly believe that Strabo wrote [κ τῆς Μιδίας].

² καὶ οἱ, supplied by Kla.

Stephanus Byzantinus, Prosymna was "a part of Argos," and its "founder" was "Prosymnacus," which clearly indicates 170
Hera. But the Argives laid waste the most of the cities because of their disobedience; and of the inhabitants those from Tiryns migrated to Epidaurus, and those from . . . ¹ to Ἀλίγεια, as it is called; but those from Asiné (this is a village in Argeia near Nauplia) were transferred by the Lacedaemonians to Messenia, where is a town that bears the same name as the Argolic Asiné; for the Lacedaemonians, says Theopompos, took possession of much territory that belonged to other peoples and settled there all who fled to them and were taken in. And the inhabitants of Nauplia also withdrew to Messenia.

12. Hermioné is one of the important cities; and its seaboard is held by the Halicis,² as they are called, men who busy themselves on the sea. And it is commonly reported that the descent to Hades in the country of the Hermionians is a short cut; and this is why they do not put passage-money in the mouths of their dead.

¹ Either Hermioné or Midea (see critical note), but the latter seems correct.
² "Fishermen."

that it was an inhabited country. And since Strabo is now discussing only cities or towns (see last clause of § 10), one may infer that the country of Prosymna contained at least one town, for it was clearly "a large and wide tract" (Waldstein, op. cit., p. 13, foot-note 1), perhaps even including "the site of such modern villages as Chonica, Anaphi, and Pasia" (ibid., p. 14; see also map on p. 7). And one might further infer that the country even contained a town named Prosymna. In short, there seems to be no ground whatever for trying to identify the temple last mentioned with the Heraeum, though it is entirely possible that Strabo refers to some Prosymna, otherwise unknown, which had no connection with the Prosymna "below the Heraeum."
STRABO

13. Δρυόπων δ’ οἰκητήριον φασὶ καὶ 1 τὴν Ἀσίνην, εἰτ’ ἐκ τῶν περὶ Σπερχείων τόπων ὡς αὐτούς Δρύοπος τοῦ Ἀρκάδος κατοικίσαντος ἐπταῦθα, ὡς Ἀριστοτέλης φησίν, ἐίθ’ Ἡρακλέους ἐκ τῆς περὶ τῶν Παρνασσοῦ Δωρίδος ἐξελάσαντος αὐτούς. τὸ δὲ Σκύλλατον τὸ ἐν Ἑρμιόνῃ ὕπομάσθαι φασὶν ἀπὸ Σκύλλης τῆς Νίσου θυγατρός, ἢν ἐξ ἐρωτος προδοῦσαν Μίνων τῆς Νισαίων καταποντικὴναὶ φασὶν ὑπ’ αὐτοῦ, δεῦρο δ’ ἐκ-κυμαθεῖσαν ταφῆς τυχεῖν. Ἡμῖν δὲ κόμη τις ἢν, ἢν ἐρημώσαντες Μυκηναιῶν ναῦσταθμὸν ἐποίη-σαν, ἀφαιρεθεῖσα δ’ ὕστερον οὐδὲ ναῦσταθμὸν ἐστιν.

14. Τροιζῆν δὲ ἱερὰ ἐστὶ Ποσειδῶνος, ἀφ’ οὗ καὶ Ποσειδωνία ποτὲ ἐλέγετο, ὑπέρκειται δὲ τῆς θαλάττης εἰς πεντεκαίδεκα σταδίους, οὐδ’ αὐτή ἄσημος πόλις. πρόκειται δὲ τοῦ λιμένος αὐτῆς, Πώγωνος τούπομα, Καλαυρία νησίδιον ὅσον ἐκα-τοῦ καὶ 3 τριάκοντα σταδίων ἐχοῦ τὸν κύκλον ἐνταῦθα ἢν ἁσυλον Ποσειδῶνος ἱερὸν, καὶ φασὶ τὸν θεὸν τούτον ἀλλαξασθαι πρὸς μὲν Δητῶ τῆν C 374 Καλαυρίαν ἀντιδόντα Δῆλον, πρὸς Ἀπόλλωνα δὲ Ταῖναρον ἀντιδόντα Πυθῶ. Ἔφορος δὲ καὶ τὸν χρησμὸν λέγει:

Ἰσὸν τοῦ Δῆλον τε Καλαύρειων τε νέμεσθαι, Πυθῶ τ’ ἡγαθένη καὶ Ταῖναρον ἡμέρεντα.

ἡν δὲ καὶ Ἀμφικτυονία τις περὶ τὸ ἱερὸν τοῦτο

1 kal is omitted by E, but Eustathius (note on Ηηίναd 2, 560, p. 287) says: λέγει δὲ (ὁ γεωγραφός) καὶ ὅτι Ἀσίνη καὶ Ἑρμιόν Δρυόποις οἰκητήριοι.

2 εἰθ’, Kramer, for ἡ δ’ Αγήνο; omitted by BEI.
13. It is said that Asinê too\(^1\) was a habitation of the Dryopians—whether, being inhabitants of the regions of the Spercheius, they were settled here by the Arcadian Dryops,\(^2\) as Aristotle has said, or whether they were driven by Heracles out of the part of Doris that is near Parnassus. As for the Scyllaeum in Hermionê, they say that it was named after Scylla, the daughter of Nisus, who, they say, out of love for Minos betrayed Nisaca to him and was drowned in the sea by him, and was here cast ashore by the waves and buried. Eiones was a village, which was depopulated by the Mycenaeans and made into a naval station, but later it disappeared from sight and now is not even a naval station.

14. Troeczen is sacred to Poseidon, after whom it was once called Poscidonia. It is situated fifteen stadia above the sea, and it too is an important city. Off its harbour, Pogon by name, lies Calauria, an isle with a circuit of about one hundred and thirty stadia. Here was an asylum sacred to Poseidon; and they say that this god made an exchange with Leto, giving her Delos for Calauria, and also with Apollo, giving him Pytho\(^3\) for Taenarum. And Ephorus goes on to tell the oracle: “For thee it is the same thing to possess Delos or Calauria, most holy Pytho or windy Taenarum.” And there was also a kind of Amphictyonic League connected with

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\(^1\) i.e. as well as Hermionê.

A fragment otherwise unknown.

\(^2\) Delphi.

\(^3\) \textit{iē} \textit{Katē} \textit{kal}, Jones inserts (cp. same emendation in 8. 6. 3).
ἐπὶ τὰ πόλεων, αἱ μετείχον τῆς θυσίας· ἦσαν δὲ Ἐρμιών, Ἐπίδαυρος, Ἀθήναι, Ἀθηναίαι, Πρασιεῖς, Ναυπλιεῖς, Ὀρχομενὸς ὁ Μινύεως; ὑπὲρ μὲν οίνων Ναυπλίων Ἀργείωι συνετέλουν, ὑπὲρ Πρασιέων δὲ Λακεδαιμόνιοι. οὕτω δὲ ἐπεκράτησεν η τιμή τοῦ θεοῦ τούτου παρὰ τοῖς Ἐλλησιοῖς, ὡστε καὶ Μακεδόνες δυναστεύοντες ἴδη μέχρι δεύρο ἐφύλαττόν πως τὴν ἀσυλίαν, καὶ τοὺς ἱερέας ἀποστὰν ἴδοντό τοὺς εἰς Καλαυρίαν καταφύγόντας· ὅπου γε οὐδὲ Δημοσθένη ἐθάρρησεν Ἀρχιών βιώσασθαι στρατιωτάς ἔχον, ὁ προσετετακτο ὑπὸ Ἀντιπάτρου ζῶντα ἀγαγέοι κάκειν καὶ τῶν ἄλλων ῥητόρων ὅν ἄν εὑρῇ τῶν ἐν ταῖς αὐτίαις ὅντων ταῖς παραπλησίοις, ἀλλὰ πεῖθεν ἐπειρᾶτο· οὐ μὴν ἔπεισέ γε, ἄλλος ἐφθη φαρμάκῳ παραλύσας ἐαυτὸν τοῦ ζῆν Τροιεῖν δὲ καὶ Πιθέος, οἱ Πέλθος, ὁρμηθέντες ἐκ τῆς Πισάτιδος, ὁ μὲν τὴν πόλιν ὀμώνυμον ἐαυτὸτ κατέλιπεν, ὁ δὲ Πιθέος ἐβασίλευσεν, ἐκεῖνον διαδεξάμενος. Ἀνθής δὲ ὁ προκατέχων πλεύσας Ἀλικαρνασσόν ἐκτίσει ἐρούμεν δὲ ἐν τοῖς Καρικοῖς περὶ τούτων καὶ τοῖς Τρῳκιόις.

15. Ἡ Ἐπίδαυρος δὲ ἐκαλεῖτο Ἔπικαρος· φησὶ γὰρ Ἀριστοτέλης κατασχεῖν αὐτὴν Κάρας, ὡσπερ καὶ Ἐρμιών· τῶν δὲ Ἡρακλείδῶν κατελθόντων, Ἰωνίας αὐτοῖς συνοικισάσαι τοὺς ἐκ τῆς Ἀττικῆς Τετραπόλεως συνεπομένους εἰς Ἀργος.

1 ἐν τούτων, the conjecture of Kramer for the lacuna, followed by —ος, of about eight letters in Δ.

2 Ἐπικαρος, Jones, for Ἐπίδαυρος (see Müller’s Ind. Var. Lect. p. 997, and especially Eustathius’ note on Iliad 2. 567, p. 287), a having κα above ταυ.
this temple, a league of seven cities which shared in the sacrifice; they were Hermion, Epidaurus, Aegina, Athens, Prasieis, Nauplieis, and Orchomenus Minyeius; however, the Argives paid dues for the Nauplians, and the Lacedaemonians for the Prasians. The worship of this god was so prevalent among the Greeks that even the Macedonians, whose power already extended as far as the temple, in a way preserved its inviolability, and were afraid to drag away the suppliants who fled for refuge to Calauria; indeed Archias, with soldiers, did not venture to do violence even to Demosthenes, although he had been ordered by Antipater to bring him alive, both him and all the other orators he could find that were under similar charges, but tried to persuade him; he could not persuade him, however, and Demosthenes forestalled him by killing himself with poison. Now Troezen and Pittheus, the sons of Pelops, came originally from Pisatis; and the former left behind him the city which was named after him, and the latter succeeded him and reigned as king. But Anthes, who previously had possession of the place, set sail and founded Halicarnassus; but concerning this I shall speak in my description of Caria and Troy.

15. Epidaurus used to be called Epicarles, for Aristotle says that Carians took possession of it, as also of Hermion, but that after the return of the Heracleidae the Ionians who had accompanied the Heracleidae from the Attic Tetrapolis to Argos took up their abode with these Carians.  

1 The same as Hermion.  

2 14. 2. 16.  

3 “Four-city,” i.e. the northern part of Attica containing the four demes Marathon, Oenoë, Probainthus and Triconth.  

4 A fragment otherwise unknown.
καὶ αὕτη δ’ οὐκ ἄσημος ἦ πόλις, καὶ μάλιστα
diā tīn ἐπιφάνειαν τοῦ Ἀσκληπιοῦ ἑραπεύειν
νόσους παντοδαπὰς πεπιστευμένου, καὶ τὸ ἱερὸν
πλῆρες ἐχοντος ἀεὶ τῶν τε καμάντων καὶ τῶν
ἀνακειμένων πινάκων, ἐν οἷς ἀναγεγραμμέναι
tυγχάνουσιν αἱ ἑραπείαι, καθὼς ἐν Κῦν τε
cαὶ Τρίκκη, κεῖται δ’ ἡ πόλις ἐν μυχῷ τοῦ
Σαρωνικοῦ κόλπου, τὸν περίπλουν ἐχοῦσα στα-
dίων πεντεκαίδεκα, βλέπουσα πρὸς ἀνατολὰς
θερμότητας περικλείσται δ’ ὁρεσίων ὑψηλοῖς μέχρι
πρὸς τὴν θάλατταν, ὅστ’ ἐρυμνὴ κατεσκευασται
φυσικῶς πανταχόθεν. 1 μεταξὺ δὲ Τροιζῆνος καὶ
Ἐπιδαύρου χωρίον ἦν ἐρυμνὸν Μέθανα καὶ χερ-
ρώης ὁμώνυμος τούτων μετὰ Ἀθηναίων θάλασσα
τῇ Μακεδονίᾳ, ἐν ηὗ Φίλιππος ἔγενε τὸν
C 375 ὀφθαλμὸν πολιορκῶν διόπερ οὐκ ἦν τῶν ἐξαπα-
tηθέντας τὸ Σκήψιμος Δημήτριος τὴν ἐν τῇ Τροι-
ζηνίᾳ. 2 Μεθώνην ὑπονοεῖν, καθ’ ἕκαστον
λέγεται τοὺς ὑπ’ Ἀγαμέμνονος περιφερέντας ναυ-
tολόγους, μηδέποτε παύσασθαι τοὺς 4 τειχοδομεῖν,
οὐ τούτων, ἀλλὰ τῶν Μακεδόνων ἀνανευσάων,
ὡς φησὶ Θεόπομπος· τούτως δ’ οὐκ εἰκός, ἐγγὺς
ἀντά, ἀπειδήσαι.

16. Αἴγινα δ’ ἐστὶ μὲν καὶ τόπος τῆς Ἑπιδαυρίας, ἐστὶ δὲ καὶ νήσος πρὸ τῆς ἤπειρου
tαυτῆς, ἤν ἐν τοῖς ἁρτίως παρατεθεῖσιν ἔπεσεν

1 Here again (see Vol. III. p. 321, footnote 2), beginning
with metax’ and ending with Κυλλήνη (8. 8. 1), A has lost a
whole quaternionion; (see Kramer, note ad loc.).
2 ὁμώνυμος, Kramer, for ὁμώνυμον; so the later editors.
3 Τροιζηνία, Meinecke, for Τροιζήν.
too, is an important city, and particularly because of the fame of Asclepius, who is believed to cure diseases of every kind and always has his temple full of the sick, and also of the votive tablets on which the treatments are recorded, just as at Cos and Tricce. The city lies in the recess of the Saronic Gulf, has a circular coast of fifteen stadia, and faces the summer risings of the sun.\(^1\) It is enclosed by high mountains which reach as far as the sea, so that on all sides it is naturally fitted for a stronghold. Between Troezen and Epidaurus there was a stronghold called Methana, and also a peninsula of the same name. In some copies of Thucydides the name is spelled "Methonē," the same as the Macedonian city in which Philip, in the siege, had his eye knocked out. And it is on this account, in the opinion of Demetrius of Scepsis, that some writers, being deceived, suppose that it was the Methonē in the territory of Troezen against which the men sent by Agamemnon to collect sailors are said to have uttered the imprecation that its citizens might never cease from their wall-building, since, in his opinion, it was not these citizens that refused, but those of the Macedonian city, as Theopompos says; and it is not likely, he adds, that these citizens who were near to Agamemnon disobeyed him.

16. Aegina is the name of a place in Epidauria; and it is also the name of an island lying off this part of the mainland—the Aegina of which the poet

\(^1\) North-east.

\(^4\) τοῦ, Meineke insertion.
Βούλεται φράζειν ο ποιητής· διό και γράφουσι χώρες

νήσον τ' Αιγιναν,

άντι τοῦ

οἴ τ' ἔχον Αιγιναν,

διαστέλλομενοι τὴν ὁμονυμίαν. ὅτε μὲν οὖν τῶν
σφόδρα γνωρίμων ἐστίν ή νῆσος, τί δεῖ λέγειν; εντεύθεν γὰρ Λιακὸς τε λέγεται καὶ οἱ ὑπ’ αὐτὸν,2
αὕτη δ’ ἐστὶν ή καὶ θαλασσοκρατήσασα ποτὲ καὶ
περὶ πρωτείων ἀμφισβητήσασα πρὸς Ἀθηναίους ἐν τῇ
περὶ Σαλαμίνα ναυμαχία κατὰ τὰ Περσικά. λέγεται
dὲ σταδίων ἐκατόν ὅγδοικοντα ὁ κύκλος τῆς νῆσου, πάλιν δ’ ὁμώνυμον ἔχει τετραμμένην
πρὸς Δέβα· περιέχουσι δ’ αὐτήν ή τε Ἀττικὴ
cαὶ η Μεγαρίς καὶ τῆς Πελοποννήσου τὰ μέχρι
Ἐπιδαύρου, σχεδὸν τι ἐκατόν σταδίους ἐκάστη
διέχουσα· τὸ δὲ ἐωθινὸν μέρος καὶ τὸ νότιον
πελάγεως κλωσται τῷ τε Μυρτῶν καὶ τῷ Κρή
tικῷ· ὑποίδα δὲ περίκειται πολλὰ μὲν πρὸς τῇ
ηπείρῳ, Βέλβια δὲ πρὸς τὸ πέλαγος ἀνατείνουσα.
ἡ δὲ χώρα αὐτῆς κατὰ βάθους μὲν γεωδῆς ἕστι,
πετρώδης δ’ ἐπιτολής, καὶ μάλιστα ἡ πεδιάς·
diope ψιλὴ πᾶσα ἕστι, κριθοφόρος δὲ ἱκανὸς.
Μυρμιδόνας δὲ κληθῆναι φασιν, οὐχ ὡς ὁ μύθος,
τούς Αἰγινήτας, ὅτι λοιμὸν μεγάλου συμπεσόντος
οἱ μύρμηκες ἀνθρωποι γένοιτο κατ’ εὐχὴν Αλακοῦ,
ἀλλ’ ὅτι μυρμήκων τρόπων ὀρύττοντες τὴν γῆν
ἐπισπείροιεν 3 ἐπὶ τὰς πέτρας, ὡστ’ ἔχειν γε-

1 οἴ τ’ (as in 8. 3. 10), Corais, for of δ’.
2 ὑπ’ αὐτὸν, Meineke emends to ἄπ’ αὐτοῦ,
means to speak in the verses just cited; and it is on this account that some write “the island Aegina” instead of “who held Aegina,” thus distinguishing between places of the same name. Now what need have I to say that the island is one of the most famous? for it is said that both Aeacus and his subjects were from there. And this is the island that was once actually mistress of the sea and disputed with the Athenians for the prize of valour in the sea-fight at Salamis at the time of the Persian War. The island is said to be one hundred and eighty stadia in circuit; and it has a city of the same name that faces south-west; and it is surrounded by Attica, Megaris, and the Peloponnesus as far as Epidaurus, being distant about one hundred stadia from each; and its eastern and southern sides are washed by the Myrtoan and Cretan Seas; and around it lie small islands, many of them near the mainland, though Belbina extends to the high sea. The country of Aegina is fertile at a depth below the surface, but rocky on the surface, and particularly the level part; and therefore the whole country is bare, although it is fairly productive of barley. It is said that the Aeginetans were called Myrmidons,—not as the myth has it, because, when a great famine occurred, the ants became human beings in answer to a prayer of Aeacus, but because they excavated the earth after the manner of ants and spread the soil over the rocks, so as to have ground to till, and

1 § 10.  
2 Ἰλιάδ 2. 562.  
3 The transliterated Greek word for “ants” is “myrmeces.”

ἐπισπειροεν (Bkl and Ald.), ἐπιφέροεν (Hacgino and the editors in general).
οργεῖν, ἐν δὲ τοῖς δρύγμασιν οἰκεῖν ψευδόμενον πλήθων. ὠνομάζετο δ’ Οἰνώνη πάλαι ὁμονύμιος δυσὶ δήμοις τῆς Ἀττικῆς, τῷ τε πρὸς Ἐλευθεραῖς, Οἰνώνη 1

σύγχροτα ναίειν πεδία ταῖς δ’ Ἐλευθεραῖς, καὶ μιὰ τῶν ἐκ τετραπόλεως τῆς περὶ Μαραθῶνα, καθ’ ἦς ἡ παρομία: Οἰνώνη τὴν χαράδραν. 2 ἐπίθυκησαν δ’ αὐτὴν Ἀργείων καὶ Κρήτης καὶ Ἐπιδαύριοι καὶ Δωρίες, ὡστερον δὲ κατεκληρούχησαν τὴν νήσου Ἀθηναίους ἀφελόμενοι δὲ C 376 Δακεδαίμονι τοῖς Ἀθηναίοις τὴν νήσου ἀπέδοσαν τοῖς ἀρχαίοις οἰκίτοροι. ἀπολύουσι δ’ ἐστείλαν Ἀλιγιθρὴς εἰς τῇ Κυδωνίᾳ τὴν ἐν Κρήτῃ καὶ εἰς Ὀμβρικοῦς. Ἔφορος δ’ ἐν Λεγίνῃ ἄργυρον πρῶτον κοπήναν φησιν ὑπὸ Φείδωνος ἐμπόροιο γὰρ γενέσθαι, διὰ τὴν λυπρότητα τῆς χώρας τῶν ἀνθρώπων βαλλαττουργοῦντων ἐμπορικῶς, ὡφ’ οὗ τὸν ῥῶπον Ἀλιγιθρῆς ἐμπολλὴν λέγοσθαι.

17. Ὁ δὲ ποιητὴς ἕνα μὲν χορία λέγει συνεχῶς, ὡσπερ καὶ κείται:

οἳ θ’ 'Τρίην ἐνέμοντο καὶ Αὐλίδα,
οἳ δ’ ''Ἀργος τ’ εἰχον Τιμνιθὰ τε,
'Ερμιόνην τ’ 'Ασίνην τε,
Τροιζῆν’ 'Ηϊόνας τε.'

1 Oινώνη. Tzschucke emends to Oινόνη, Corais to Oινόνη.
2 Meineke relegates ὁμονύμιος . . . χαράδρα to the foot of the page as a gloss.

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1 On the demes and their number see 9. 1. 16 ff.
2 The authorship of these words is unknown.
3 See foot-note on 8. 6. 15.

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because they lived in the dugouts, refraining from the use of soil for bricks. Long ago Aegina was called Oenonê, the same name as that of two demes in Attica, one near Eleutherae, "to inhabit the plains that border on Oenonê and Eleutherae"; and another, one of the demes of the Marathonian Tetrapolis, to which is applied the proverb, "To Oenonê—the torrent." Aegina was colonised successively by the Argives, the Cretans, the Epidaurians, and the Dorians; but later the Athenians divided it by lot among settlers of their own; and then the Lacedaemonians took the island away from the Athenians and gave it back to its ancient settlers. And colonists were sent forth by the Aeginetans both to Cydonia in Crete and to the country of the Ombrici. Ephorus says that silver was first coined in Aegina, by Pheidon; for the island, he adds, became a merchant-centre, since, on account of the poverty of the soil, the people employed themselves at sea as merchants, and hence, he adds, petty wares were called "Aeginetan merchandise."

17. The poet mentions some places in the order in which they are actually situated; "and these dwelt in Hyria and Aulis," "and those who held Argos and Tiryns, Hermione and Asine, Troezen and Eiones";

4 The whole passage, "the same name... torrent," is believed to be spurious, for "Oenonê" is well attested as a former name of Aegina, while the name of the two Attic demes was "Oenoê," not "Oenonê." Moreover, the proverb referred to "Oenoê," not "Oenonê." The inhabitants of Oenoê diverted the torrent "Charadra" for the purpose of irrigation. Much damage was the result, and hence the proverb came to be applied to people who were the authors of their own misfortunes.

6 See 5. 2. 10. 6 Iliad 2. 490. 7 Iliad 2. 559.
άλλοτε δ’, οὖχ ώς ἔστι τῇ τάξει,
Σχοῖνον τε Σκῶλον τε,
Θέσπειαν Γραίδι τε·
tά τ’ ἐν ἥπειρῳ ταῖς νῆσοις συμφράζει,
oi’ ἡ Ἱδάκην εἶχον,
καὶ Κροκύλει’ ἐνέμοιτο·
tά γὰρ Κροκύλεια ἐν τοῖς Ἀκαρνάσιν. οὕτω δὲ καὶ νῦν τῇ Ἀλγίνῃ τὸν Μάσητα συνήψεν, ὅντα τῆς Ἀργολίκης ἥπειρον. Θυρέας ἡμηρός μὲν οὐκ ἀνόμαζεν, οἱ δ’ ἄλλοι θρυλοῦσιν περὶ ὃν Ἀργείως καὶ Δακεδαιμονίως συνέστη ἄγων, τριακοσίως πρὸς τριακοσίους ἑνίκων δὲ Δακε-
δαιμονίων, στρατηγοῦντος Ὄθρυνδα’ εἶναι δὲ φησὶ τοῖς χωρίοις τοῦτο Θουκυδίδης ἐν τῇ Κυνουρίᾳ, κατὰ τὴν μεθορίαν τῆς Ἀργείας καὶ τῆς Δακω-
νικῆς. εἰσὶ δὲ καὶ Τσιλάι, τόπος γνώριμος τῆς Ἀργολίκῆς, καὶ Κεγχρεάι, αἱ κεῖσαι ἐπὶ τῇ ὀδῷ τῇ ἐκ Τεγέας εἰς Ἀργος διὰ τοῦ Παρθενίου ὅρους καὶ τοῦ Κρεσπόλου. "Ομηρός δὲ αὐτὰς οὐκ οἴδεν, σύν αὐτὸ τὸ Δύρκειον, οὐδ’ Ὅρμεας: κῶμαι δ’ εἰσὶ τῆς Ἀργείας, ἢ μὲν ὁμόνυμοι τῷ ὅρει τῷ πλησίον, αἱ δὲ ταῖς Ὅρμεαῖς ταῖς μεταξὺ Κορίνθου καὶ Σικυόνων ἱδρυμέναις.

1 Θυρέας, Χύλανδερ, for Θυρέας; so the later editors.
2 Κυνουρία (ο and the editors), for Κυνουρία.
3 Κρεσπόλου Ὁ, Κρεπόλου ἢ, Κρεπόλου ο, Κρεσπόλου ο. But Meineke relegates καὶ τοῦ Κρεσπόλου to the foot of the page. Some (see Kramer, note ad loc.) think that Strabo refers to Κρεσπόλος, the mountain near Argos mentioned by Callimachus.

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but at other times not in their actual order: "Schoenus and Scolus, Thespiaia and Graea"; and he mentions the places on the mainland at the same time with the islands: "those who held Ithaca and dwelt in Crocyleia," for Crocyleia is in the country of the Acarnanians. And so, also, he here connects Mases with Aegina, although it is in Argolis on the mainland. Homer does not name Thyreae, although the others often speak of it; and it was concerning Thyreae that a contest arose between the Argives and the Lacedaemonians, three hundred against three hundred; but the Lacedaemonians under the generalship of Othryadas won the victory. Thucydides says that this place is in Cynuria on the common border of Argeia and Laconia. And there are also Hysiae, a well-known place in Argolis, and Cenchreae, which lies on the road that leads from Tegea to Argos through Mt. Parthenius and Creopolis, but Homer does not know them. Nor yet does he know Lyrcceum nor Orneae, which are villages in Argeia, the former bearing the same name as the mountain near it and the latter the same as the Orneae which is situated between Corinth and Sicyon.

1 Iliad 2. 497. 2 Iliad 2. 632.
3 Iliad 2. 562. 4 So Herodotus 1.82.
5 So Pausanias 8. 6. 6 See critical note.
7 See critical note.
18. Τών δ' κατὰ Πελοπόννησον πόλεων ἐνδοξοταταί γεγονάσι καὶ μέχρι νῦν εἰσίν Ἰ' Ἀργος τε Σπάρτη τε, διὰ δὲ τὸ πολυθρύλητον ἦκιστα δὲ μακρολογεῖν περὶ αὐτῶν τὰ γὰρ ύπὸ πάντων εἰρημένα λέγειν δόξομεν. τὸ παλαιὸν μὲν οὖν ἡνδοκίμει τὸ Ἰ' Ἀργος μάλλον, ὡστερον δὲ καὶ μέχρι παντὸς ὑπερβαλλοντο Δακεδαιμόνιοι καὶ διετέλεσαν τὴν αὐτονομίαν φυλάττοντες, πλὴν εἶ τι που μικρὸν προσπεταίειν αὐτοὺς συνέβαινεν. Ἀργείων δὲ Πύρρου μὲν οὔκ ἐδέξαντο, ἀλλὰ καὶ πρὸ τοῦ τείχους ἔπεσε, γραϊδίου τινός, ὡς οὖκε, Ο 377 κεραμίδα ἄφεντος ἀνωθέν ἐπὶ τὴν κεφαλὴν, ὡς ἀλλοις δὲ ἐγέρνοις βασιλεύσι μετασχόντες δὲ τοῦ τῶν Ἀχαιῶν συστήματος σὺν ἑκείνοις εἰς τὴν τῶν Ῥωμαίων ἔξουσιαν ἠλθοῦν, καὶ νῦν συνέστηκεν ἡ πόλις, δευτερεύουσα τῇ τάξει μετὰ τὴν Σπάρτην.

19. Ἐξῆς δὲ λέγωμεν περὶ τῶν ὑπὸ Μικῆνας καὶ τῶν Ἀγαμέμνονος τεταγμένων τόπων ἐν τῷ Καταλόγῳ τῶν νεὼν ἔχει δ' οὕτω τὰ ἔπη.

οὗ δὲ Μικῆνας εἶχον, εὐκτίμενον πτολεμαῖον, ἀφενέων τε Κόρινθων εὐκτικημένας τε Κλεωνᾶς, Ὀμηνίας τ' ἑνάμοντο Ἰ' Δραυτήρησι τ' ἐρατείνῃ καὶ Σικνών', ὡδ' ἀρ Ἰ' Ἀδρηστος πρῶτ' ἐμβασιλεύετον,

οὗ θ' Ἰεράπετην τε καὶ αἰτεινήν Γονόεσσαν Πελλήνην τ' εἶχον, ἦδ' Λυγιών ἀμφιεμένοντο Αγιαλών τ' ἀνά πάντα καὶ ἀμφ' Ἂλκην εὐρείαν.

αι μὲν οὖν Μικῆναι νῦν οὐκέτι εἰσίν, ἐκτισθεὶς δ' αυτὰς Περσείς, διεδέξατο δὲ Σέδενος, ὡδ' Εὐρυστήθεις' οἰ δ' αὐτοὶ καὶ τοῦ Ἰ' Δραγους ἱππαν. Εὐρυσθεύς

1 δ', Kramer, for δὲ Β (?), γοῦν ηο; so the later editors.
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18. So then, of the cities in the Peloponnesus, Argos and Sparta prove to have been, and still are, the most famous; and, since they are much spoken of, there is all the less need for me to describe them at length, for if I did so I should seem to be repeating what has been said by all writers. Now in early times Argos was the more famous, but later and ever afterwards the Lacedaemonians excelled, and persisted in preserving their autonomy, except perhaps when they chanced to make some slight blunder.\textsuperscript{1} Now the Argives did not, indeed, admit Pyrrhus into their city (in fact, he fell before the walls, when a certain old woman, as it seems, dropped a tile upon his head), but they became subject to other kings; and after they had joined the Achaean League they came, along with the Achaeans, under the dominion of Rome; and their city persists to this day second in rank after Sparta.

19. But let me speak next of the places which are named in the \textit{Catalogue of Ships} as subject to Mycenae and Menelaüs. The words of the poet are as follows: "And those who held Mycenae, well-built fortress, and wealthy Corinth and well-built Cleonae, and dwelt in Orneia and lovely Araethyreï and Sicyon, wherein Adrastus was king at the first; and those who held Hyperesië and steep Gonoessa and Pellenë, and dwelt about Aegium and through all the Aegialus\textsuperscript{2} and about broad Helicë."\textsuperscript{3} Now Mycenae is no longer in existence, but it was founded by Perseus, and Perseus was succeeded by Sthenelus, and Sthenelus by Eurystheus; and the same men ruled over Argos also. Now

\textsuperscript{1} For example, against the Roman praetors (see S. 5. 5).
\textsuperscript{2} "Shore-land."
\textsuperscript{3} \textit{Iliad} 2. 569 ff.
μὲν οὖν στρατεύσας εἰς Μαραθώνα ἐπὶ τοὺς Ἡρακλέειος παῖδας καὶ Ἰολαῖον, βοηθησάντων Ἀθηναίων, ἠστορεῖται πεσεῖν ἐν τῇ μάχῃ, καὶ τὸ μὲν ἄλλο σώμα Γαργηττοῦ ταφῆμαι, τὴν δὲ κεφαλῆν χωρίς ἐν Τρικορύνθῳ, ἀποκόψαντος αὐτῶν Ἰολαῖον, περὶ τὴν κρίσιν τὴν Μακαρίαν ὑπὸ ἀμαξίτων καὶ ὁ τόπος καλεῖται Εὐρυσθέως κεφαλή. αἱ δὲ Μυκήναι μετέπεσον εἰς τοὺς Πελοπίδας, ὁρμηθέντας ἐκ τῆς Πισάτιδος, εἰτ' εἰς τοὺς Ἡρακλείδας, καὶ τὸ "Ἀργος ἔχοντας. μετὰ δὲ τὴν ἐν Σαλαμίνι ναυμαχίαν Ἀργείων μετὰ Κλεωναίων καὶ Τεγεστῶν ἐπελθόντες ἀρδῆν τὰς Μυκήνας ἀνείλον καὶ τὴν χώραν διενείμαντο. διὰ δὲ τὴν ἐγγύτητα τὰς δύο πόλεις ὡς μίαν οἱ τραγικοὶ συνωνύμως προσαγορεύοντον, Εὐρυτίδης δὲ, καὶ ἐν τῷ αὐτῷ δράματι, τοτὲ μὲν Μυκήνας καλῶν, τοτε δ' Ἀργος τὴν αὐτὴν πόλιν, καθὼς ἐν Ἰφυγενείᾳ καὶ Ὀρέστῃ. Κλεωνᾶι δ' εἰσὶν πόλισμα ὑπὲρ τῆς ὁδοῦ κείμενον τῇ ἐξ' Ἀργοὺς εἰς Κόρινθον ἔπι λόφου περιοικουμένου πανταχόθεν καὶ τετειχισμένου καλῶν, ὡστ' οἰκεῖος εἰρήθαι μοι δοκεῖ τὸ ἐνυκτιμένα Κλεωνᾶς. ἐνταῦθα δὲ καὶ ἡ Νεμέα μεταξὺ Κλεωνῶν καὶ Φλοῖουντος καὶ τὸ ἄλσος, ἐν φ' καὶ τὰ Νέμεα συντελεῖν ἔθος τοῖς Ἀργείοις, καὶ τὰ περὶ τὸν Νεμέαιον λέοντα μυθενόμενα, καὶ ἡ Βέμβινα κώμη διέχουσι δ' αἱ Κλεωναὶ τοῦ μὲν Ἄργους σταδίους ἐκατὸν εἴκοσι, Κορίνθου δὲ ὄγδοικοντα. καὶ ἠμείς ἀπὸ τοῦ Ἀκροκορίνθου κατωπτεύσαμεν τὸ κτίσμα.

1 Τρικορύνθῃ, Meineke, for τῇ Κορίνθῳ (see notes on this word under 8. 7. 1 and 9. 1. 22).

Μακαρίαν, Xylander, for Ἀκαρίαν; so the later editors.
Eurystheus made an expedition to Marathon against Iolaüs and the sons of Heracles, with the aid of the Athenians, as the story goes, and fell in the battle, and his body was buried at Gargettus, except his head, which was cut off by Iolaüs, and was buried separately at Tricorynthus near the spring Macaria below the wagon-road. And the place is called "Eurystheus' Head." Then Mycenae fell to the Pelopidae who had set out from Pisatis, and then to the Heracleidae, who also held Argos. But after the naval battle at Salamis the Argives, along with the Cleonaeans and Tegetans, came over and utterly destroyed Mycenae, and divided the country among themselves. Because of the nearness of the two cities to one another the writers of tragedy speak of them synonymously as though they were one city; and Euripides, even in the same drama, calls the same city, at one time Mycenae, at another Argos, as, for example, in his Iphigeneia¹ and his Orestes.² Cleonae is a town situated by the road that leads from Argos to Corinth, on a hill which is surrounded by dwellings on all sides and is well fortified, so that in my opinion Homer's words, "well-built Cleonae," were appropriate. And here too, between Cleonae and Phlius, are Nemea and the sacred precinct in which the Argives are wont to celebrate the Nemean Games, and the scene of the myth of the Nemean lion, and the village Bembina. Cleonae is one hundred and twenty stadia distant from Argos, and eighty from Corinth. I myself have beheld the settlement from Acrocorinthus.

¹ Iphigeneia in Tauris, 508, 510 et seq.
² Orestes 93, 101, 1246.
C 378 20. Ὅ δὲ Κόρινθος ἄφνειος μὲν λέγεται διὰ τὸ ἐμπόριον, ἔπει τῷ Ἰσθμῷ κείμενος καὶ δυνῶν ἠμένων κύριος, διὸ ὁ μὲν τῆς Ἁσίας, ὁ δὲ τῆς Ἰταλίας ἐγγύς ἐστὶν καὶ ῥαδίας ποιεῖ τᾶς ἑκατέρωθεν ἀμοιβὰς τῶν φορτίων πρὸς ἀλλήλους τοῖς τοσοῦτον ἀφεστῶσιν. ἦν δὲ ὅσπερ ὁ πορθμὸς οὐκ εὐπλοῦσι ὁ κατὰ τὴν Σικελίαν τὸ παλαιόν, οὕτω καὶ τὰ πελάγη, καὶ μάλιστα τὸ ὑπὲρ Μαλέων διὰ τᾶς ἀντιπυνίας αὐτῷ οὐ καὶ παροιμιώταν τῆς Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

ἀγαπητὸν οὖν ἐκατέρως ἦν τοῖς τε ἐκ τῆς Ἰταλίας καὶ ἐκ τῆς Ἁσίας ἐμπόριοι ἀφειέτο τὸν ἐπί Μαλέας πλοῦν, κατάγεσθαι τὸν φόρτον αὐτῶθι καὶ πεζῇ δὲ τῶν ἐκκομιζομένων ἐκ τῆς Πελοποννήσου καὶ τῶν εἰσαγομένων ἐπιπτε τὰ τέλη τοῖς τὰ κλεῖδρα ἔχουσι. διέμεινε δὲ τοῦτο καὶ εἰς ὅσπερον μέχρι παντός, τοῖς δὲ ὅσπεροι καὶ πλείων προσεγίνετο πλευρεκτήματα καὶ γὰρ ὁ Ἰσθμικὸς ἅγιον ἐκεῖ συντελοῦμενος ὀχλοὺς ἐπηγετο. καὶ οἱ Βακχιάδα τυραννήσαντες, πλούσιοι καὶ πολλοὶ καὶ γένος λαμπροὶ, διακόσια ἐτή σχεδὸν τις κατέσχον τὴν ἄρχην καὶ τὸ ἐμπόριον ἀδέως ἐκαρπώσαντο τοῦτος δὲ Κυψέλος καταλύσας αὐτὸς ἐτυράννησε, καὶ μέχρι τριγυνίας ὁ οἶκος αὐτοῦ συνέμείνε τοῦ δὲ περὶ τοῦ οἴκου τοῦτου πλούτου μαρτύριον τὸ Ὁλυμπίασιν ἀνάθημα Κυψέλου, σφυρήλατος χρυσοῦς ἀνδριάς εὐμεγέθης. Δὴ-

1 ὃν, after λιμένων, Meineke inserts.  
2 εὖθυ, Jones, from conj. of Cupps, for ἐγγύς.  
3 Before καὶ Meineke indicates a lacuna.  
4 ἐπὶ Meineke emends to peri, following conj. of Corbas.
20. Corinth is called "wealthy" because of its commerce, since it is situated on the Isthmus and is master of two harbours, of which the one leads straight to Asia, and the other to Italy; and it makes easy the exchange of merchandise from both countries that are so far distant from each other. And just as in early times the Strait of Sicily was not easy to navigate, so also the high seas, and particularly the sea beyond Maleae, were not, on account of the contrary winds; and hence the proverb, "But when you double Maleae, forget your home." At any rate, it was a welcome alternative, for the merchants both from Italy and from Asia, to avoid the voyage to Maleae and to land their cargoes here. And also the duties on what by land was exported from the Peloponnesus and what was imported to it fell to those who held the keys. And to later times this remained ever so. But to the Corinthians of later times still greater advantages were added, for also the Isthmian Games, which were celebrated there, were wont to draw crowds of people. And the Bacchiadai, a rich and numerous and illustrious family, became tyrants of Corinth, and held their empire for nearly two hundred years, and without disturbance reaped the fruits of the commerce; and when Cypselus overthrew these, he himself became tyrant, and his house endured for three generations; and an evidence of the wealth of this house is the offering which Cypselus dedicated at Olympia, a huge statue of beaten gold.1 Again, Demaratus,

1 Also mentioned in 8. 3. 30.

5 eis Kóρυθον, before κατάγεσθαι, Meineke ejects, placing the colon after αὐτόθι instead of after φόρτον.
6 δὲ, after πελάτη, Meineke, for τε,
μαρατός τε, εἰς τῶν ἐν Κορίνθῳ δυναστευσάντων, 
φεύγων τὰς ἐκεῖ στάσεις, τοσούτων ἦνέγκατο 
πλοῦτον οἴκοθεν εἰς τὴν Τυρρηνίαν, ὡστε αὐτῶς 
μὲν ἦρξε τῆς δεξιαμένης αὐτοῦ πόλεως· ὁ δ' ὦνδ' 
αὐτοῦ καὶ Ὁρωμαίων κατέστη βασιλεύς. τὸ τε 
τῆς Ἀφροδίτης ἱερὸν αὐτῶ πλούσιον ὑπήρξεν, 
ὡστε πλείους ἡ χιλίας ἱεροδούλους ἐκέκτητο 
ἐταίρας, ὡς ἀνετίθεσαν τῇ θεῷ καὶ ἄνδρες καὶ 
γυναῖκες. καὶ διὰ ταύτας οὖν πολυχλείτο ἡ 
πόλις καὶ ἐπιλούτετο· οἱ γὰρ ναύκληροι φανέρως 
ἐξανθλίσκοντο, καὶ διὰ τούτο ἡ παροιμία φησίν·

οὐ παντὸς ἄνδρος ἐστὶ Κόρινθοι ἔσθ' ὁ πλοῦς.

καὶ δὴ καὶ μνημονεύεται τις ἐταίρα πρὸς τὴν 
ἀνειδίξουσαν, ὡς ὁ φιλεργὸς εἰδ' οὔδ' ἔριων 
ἀπτοῦτο, εἰσπεῦν· "ἐγὼ μέντοι ἡ τοιαύτη τρεῖς ήδη 
καθεἵλων ἵστοις ἐν βραχείχρόνῳ τούτῳ."

21. Τὴν δὲ τοποθεσίαν τῆς πόλεως, εἰς ὅν 
C 379 Ἰερώνυμος τε εἴρηκε καὶ Εὐδοξός καὶ ἄλλοι, καὶ 
αὐτοὶ δὲ εἰδομένων, νεωστὶ ἀναληφθείσης ὑπὸ τῶν 
Ῥωμαίων, τοιάνδε ἐναι συμβαίνει. ὁρὸς ύψηλὸν 
ὅσον τριῶν ἡμίου σταδίων ἔχου τὴν κάθετον, τὴν 
δ' ἀνάβασιν καὶ τριάκοντα σταδίων, εἰς ὄξειαν 
τελευταὶ κορυφήν καλεῖται δὲ Ἀκροκόρινθος, οὐ 
τὸ μὲν πρὸς ἄρκτον μέρος ἔστι τὸ μάλιστα ὀρθίου, 
ὑφ' οὗ κεῖται ἡ πόλις ἐπὶ τραπεζώδους ἐπιπέδου

μέντοι, Cornis for μὲν τά; so the later editors.

1 Tarquinii.
2 Tarquinius Priscus (see 5. 2. 2).
3 That is, "finished three webs." But there is a word-
play in καθεῖλων ἵστοις which cannot be reproduced in

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one of the men who had been in power at Corinth, fleeing from the seditions there, carried with him so much wealth from his home to Tyrrhenia that not only he himself became the ruler of the city that admitted him, but his son was made king of the Romans. And the temple of Aphrodite was so rich that it owned more than a thousand temple-slaves, courtesans, whom both men and women had dedicated to the goddess. And therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship-captains freely squandered their money, and hence the proverb, “Not for every man is the voyage to Corinth.” Moreover, it is recorded that a certain courtesan said to the woman who reproached her with the charge that she did not like to work or touch wool: “Yet, such as I am, in this short time I have taken down three webs.”

21. The situation of the city, as described by Hieronymus and Eudoxus and others, and from what I myself saw after the recent restoration of the city by the Romans, is about as follows: A lofty mountain with a perpendicular height of three stadia and one half, and an ascent of as much as thirty stadia, ends in a sharp peak; it is called Acrocorinthus, and its northern side is the steepest; and beneath it lies the city in a level, trapezium-

English. The words may also mean “lowered three masts,” that is, “debauched three ship-captains.”

4 Apparently Hieronymus of Rhodes (see 14. 2. 13), who lived about 200-230 B.C.

5 Eudoxus of Chidus, the famous mathematician and astronomer, who flourished about 365 B.C.

6 Cp. 8. 4. 8.
χωρίων πρὸς αὐτὴ τῇ βίζῃ τοῦ Ἀκροκόρινθου. αὐτῆς μὲν οὖν τῆς πόλεως ὁ κύκλος καὶ τεσσαράκοντα σταδίων ὑπῆρχεν· ἐτετείχιστο δὲ ὦσον τῆς πόλεως γυμνὸν ἦν τοῦ ὅρους· συμπεριείληπτο δὲ τῷ περιβόλῳ τούτῳ καὶ τὸ ὄρος αὐτὸ ὁ Ἀκροκόρινθος, ἦ δυνατὸν ἴνα τείχισμον δεξιάσθαι, καὶ ἦμεν ἀναβαίνουσιν ἦν δῆλα τὰ ἐρείπια τῆς σχοινίας· ὥσθ' ἡ πάσα περίμετρος ἐγκλεῖτο περὶ πέντε καὶ ὀγδοήκοντα σταδίων. ἀντὶ δὲ τῶν ἄλλων μερῶν ήπτον ὁρθῶν ἐστὶ τοῦ ὄρους, ἀνατέτα- ται μέντοι καὶ ἐνθέεντε ικανῶς, καὶ περίοπτῶν ἐστὶν. ἦ μὲν οὖν κορυφὴ ναϊδίου ἔχει Ἀφροδίτης, ὕπο δὲ τῇ κορυφῇ τῆς ¹ Πειρήμην εἶναι συμβαίνει κρήνην, ἐκρύσσει μὲν οὖν ἔχουσαν, μεστὴν δ' ἄλλη διανυόν καὶ ποτίμοις ὡδατος. φασὶ δὲ καὶ ἐνθέεντε καὶ εἴ δὲ ἄλλων ὑπονόμων τινῶν ἄλλων φλεβῶν συνθλῆσθαι τὴν πρὸς τῇ βίζῃ τοῦ ὅρους κρήνην, ἐκρύσσαν εἰς τὴν πόλιν, ὥσθ' ικανῶς ἀπ' αὐτῆς ὑδρεύεσθαι. ἐστὶ δὲ καὶ φρεάτων ἐυπορίᾳ κατὰ τὴν πόλιν, λέγουσι δὲ καὶ κατὰ τὸν Ἀκροκόρινθουν οὐ μὴν ἴμείς γε εἰδομεν. τοῦ δ' οὖν Ἐὔρηπίδου φήσαντος οὔτως:

' ἦκω περίκλυστον προλιποῦ Ἀκροκόρινθον, ἵερον θυσθν, πόλιν Ἀφροδίτας, τὸ περίκλυστον ἦτοι κατὰ βάθους δεκτέον, ἐπεὶ καὶ φρέατα καὶ ὑπόνομοι λυβάδες διήκουσι δὲ αὐτοῦ, ἦ τὸ παλαιὸν υπολήπτεο τὴν Πειρήμην ἐπιπολάζειν, καὶ κατάρρυτον ποιεῖν τὸ ὄρος.

¹ τε, before Πειρήμην, E omits ; so Kramer and the later editors.
² δεκτέον, Casaubon, for λεκτέον. So the later editors.
shaped place\(^1\) close to the very base of the Acrocorinthus. Now the circuit of the city itself used to be as much as forty stadia, and all of it that was unprotected by the mountain was enclosed by a wall; and even the mountain itself, the Acrocorinthus, used to be comprehended within the circuit of this wall wherever wall-building was possible, and when I went up the mountain the ruins of the encircling wall were plainly visible. And so the whole perimeter amounted to about eighty-five stadia. On its other sides the mountain is less steep, though here too it rises to a considerable height and is conspicuous all round. Now the summit has a small temple of Aphroditē; and below the summit is the spring Peirenē, which, although it has no overflow, is always full of transparent, potable water. And they say that the spring at the base of the mountain is the joint result of pressure from this and other subterranean veins of water—a spring which flows out into the city in such quantity that it affords a fairly large supply of water. And there is a good supply of wells throughout the city, as also, they say, on the Acrocorinthus; but I myself did not see the latter wells. At any rate, when Euripides says, “I am come, having left Acrocorinthus that is washed on all sides, the sacred hill-city of Aphroditē,”\(^2\) one should take “washed on all sides” as meaning in the depths of the mountain, since wells and subterranean pools extend through it, or else should assume that in early times Peirenē was wont to rise over the surface and flow down the sides of the

\(^1\) “This level is 200 feet above the plain, which lies between it and the Corinthian Gulf” (Touzé, Selections, p. 217).

\(^2\) Frag. 1084 (Nauck),
ἔνταῦθα δὲ φασὶν πίνοντα τὸν Πήγασον ἀλώνι
υπὸ Βελλεροφόντου, πτηνὸν ἔππον ἐκ τοῦ τραχύλου τοῦ Μεδούσης ἀναπαλέντα κατὰ τὴν
Γοργοτομίαν τὸν δ’ αὐτὸν φασὶ καὶ τὴν Ἰπποῦν
κρήνην ἀναβαλεῖν εἰς τὸ 'Ελικώνι, πληξαντά τῷ
διόνυσῳ τῆν ὑποπεσοῦσαν πέτραν. ὑπὸ δὲ τῇ
Πειρήνῃ τὸ Σιωύφειον ἐστὶν, ίεροῦ τιμῶς ἡ βασιλείαν λευκοῦ λίθου πεποιημένου διασωζόν
ἔρειπια οὐκ ὀλύνα. ἀπὸ δὲ τῆς κορυφῆς πρὸς
ἀρκτὸν μὲν ἀφορᾶται ὧ τε Παρνασσὸς καὶ ὁ
Ἐλικών, ὄρη υψηλὰ καὶ νυφόβολα, καὶ ὁ Κρισαῖος
κόλπος ὑποπεπττοκῶς ἀμφοτέροις, περιεχόμενος
ὑπὸ τῆς Φωκίδος καὶ τῆς Βοιωτίδος καὶ τῆς
Μεγαρίδος καὶ τῆς ἀντιπόρθμου τῆς Φωκίδι Κορυφᾶς καὶ Σικυωνίας, πρὸς ἔσπεραν δὲ ὑπέρκειται
δὲ τούτων ἀπάντων τὰ καλοῦμενα 'Ὀνεια ὄρη,
dιατείνοντα μέχρι Βοιωτίας καὶ Κιθαιρώνως ἀπὸ
tῶν Σκειρωνίδων πετρῶν, ἀπὸ τῆς παρὰ ταύτας
ὁδοῦ πρὸς τὴν Ἀττικήν.

22. Ἀρχὴ δὲ τῆς παραλίας ἐκατέρας, τῆς μὲν

1 φοις Βλ.
2 ὑποπεσοῦσαν, Meineke and others emend to ὑποῖοσαν, which would mean "beneath him" (Pegasus). But ὑποπεσοῦσαν clearly implies "below the mountain" (cp. ὑποπεπττοκῶς below, and in § 22, and similar uses of the verb passim in Strabo).
3 λευκοῦ λίθου, Meineke (Vind. Strab. p. 124), for λευκοῦ λίθον, but in his text he reads λευκῶν λίθων.
4 Βοιωτίδος, Meineke, for Βοιωτίδος.
5 Meineke and Müller-Dübner place a colon after Σικυωνίας and indicate a lacuna after ἔσπεραν δέ. δέ is omitted by ὅμ.; and also by Groskurd, who reads after ἔσπεραν [πρὸς ἐκ], δέ ὑπέρκειται τούτων κτλ.
mountain. And here, they say, Pegasus, a winged horse which sprang from the neck of the Gorgon Medusa when her head was cut off, was caught while drinking by Bellerophon. And the same horse, it is said, caused Hippu-crenê to spring up on Helicon when he struck with his hoof the rock that lay below that mountain. And at the foot of Peirenê is the Sisyphieum, which preserves no inconsiderable ruins of a certain temple, or royal palace, made of white marble. And from the summit, looking towards the north, one can view Parnassus and Helicon—lofty, snow-clad mountains—and the Crisaean Gulf, which lies at the foot of the two mountains and is surrounded by Phocis, Bocotia, and Megaris, and by the parts of Corinthia and Sicyonia which lie across the gulf opposite to Phocis, that is, towards the west. And above all these countries lie the Oncian Mountains, as they are called, which extend as far as Bocotia and Cithacron from the Sceironian Rocks, that is, from the road that leads along these rocks towards Attica.

22. The beginning of the seaboard on the two

1 The Greek word περικλυστέων is translated above in its usual sense and as Strabo interpreted it, but Euripides obviously used it in the sense of “washed on both sides,” that is, by the Corinthian and Saronic Gulfs (cf. Horace’s “bimaris Corinthi,” Carmina, 1. 7. 2).
2 Also spelled “Hippocrenê,” i.e. “Horse’s Spring.”
3 From Acrocorinthus.
4 i.e. towards the east.
5 “Ass Mountains,” but, as Tozer (Selections, p. 219) remarks, Strabo confuses these (they are south-east of Corinth) with Gerania, which lay on the confines of the territories of Corinth and Megara.
6 On the Sceironian road between Megara and Corinth, see Pausanias, 1, 44, 10.
τὸ Δέχαιον, τῆς δὲ Κεγχρεαίας κώμη καὶ λιμήν, ἀπέχου τῆς πόλεως ὅσον ἐβδομήκοντα σταδίους· τούτῳ μὲν οὖν χρώνεται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τούς ἐκ τῆς Ἰταλίας τὸ Δέχαιον. τὸ δὲ Δέχαιον ὑποτέπτωκε τῇ πόλει κατοικίαν ἔχον οὐ πολλήν· σκέλη δὲ καθεδελκυνται σταδίων περὶ δώδεκα ἐκατέρωθεν τῆς ὄδος τῆς ἑπὶ τὸ Δέχαιον, ἐντεῦθεν δὲ παρεκτείνουσα ἡ ἡμῶν μέχρι Παγών τῆς Μεγαρίδος κλύζεται μὲν ὑπὸ τοῦ Κορυνθικοῦ κόλπου· κοίλη δ' ἐστι, καὶ ποιεῖ τὸν διόλκου πρὸς τὴν ἐτέραν ὁινὰ τὴν κατὰ Σχαυνώντα πλησίον ὄντα τῶν Κεγχρεῶν. ἐν δὲ τῷ μεταξὺ τοῦ Δέχαιον καὶ Παγών τὸ τῆς Ἀκραίας μαντείων Ἡρας ὑπήρχε τὸ παλαιόν, καὶ αἱ Ὀλυμπίαι, τὸ ποιοῦν ἀκρωτήριον τῶν κόλπων ἐν ὅδε Ἡ τε Ὀλυμπίαι καὶ Παιαί, τὸ μὲν τῶν Μεγαρίδων φραύριον, ἡ δὲ Ὀλυμπίαι τῶν Κορυνθίων. ἀπὸ δὲ τῶν Κεγχρεῶν ὁ Σχαυνώς, καθ' ὅν τὸ στενὸν τοῦ διόλκου ἐπειδ' ἡ Κρομμυώλα. πρόκειται δὲ τῆς ἡδύνος ταύτης ἡ τε Σαρωνικὸς κέλπος καὶ ἡ Ἐλευσινικάς, πρὸς τὸν τινὰ ὁ αὐτός ὄν, συνεχῆς τῷ Ἐρμονικῷ· ἐπὶ δὲ τῷ Ἰσθμῷ καὶ τοῦ Ἰσθμίου Ποσειδώνος ἱερῶν ἀλλει πιτυώδει συνηρέфες, ὅπου τῶν ἀγῶνα τῶν Ἰσθμίων Κορυνθίων συνετέλουν. ἡ δὲ Κρομμυώλα ἐστὶ κώμη τῆς Κορυνθίας, πρότερον δὲ τῆς Μεγαρίδος, ἐν ζ ή μυθεύουσι τὰ περὶ τὴν Κρομμυώλαν ὅπως ἢ μιθέα τοῦ Καλυδονίου κάπρου φασι, καὶ τῶν Θησέως ἄθλων ἔνα τοῦτον παραδιδύσας τὴν τῆς ὑδρ παύστη ἐξαίρεσιν. καὶ ἡ Τενέα δ' ἐστι

1 ἐπὶ, Kramer, for περὶ (παρά αὐξή); αὐτοί Meinhold.
2 δὲ, after ἀπὸ, all editors insert.
sides is, on the one side, Lechaeum, and, on the other, Cenchreae, a village and a harbour distant about seventy stadia from Corinth. Now this latter they use for the trade from Asia, but Lechaeum for that from Italy. Lechaeum lies beneath the city, and does not contain many residences; but long walls about twelve stadia in length have been built on both sides of the road that leads to Lechaeum. The shore that extends from here to Pagae in Megaris is washed by the Corinthian Gulf; it is concave, and with the shore on the other side, at Schoenus, which is near Cenchreae, it forms the "Dioleus." 1 In the interval between Lechaeum and Pagae there used to be, in early times, the oracle of the Acracan Hera; and here, too, is Olmiae, the promontory that forms the gulf in which are situated Oenoë and Pagae, the latter a stronghold of the Megarians and Oenoë of the Corinthians. From Cenchreae one comes to Schoenus, where is the narrow part of the isthmus, I mean the "Dioleus"; and then one comes to Crommyonia. Off this shore lie the Saronic and Eleusinian Gulfs, which in a way are the same, and border on the Hermionic Gulf. On the Isthmus is also the temple of the Isthmian Poseidon, in the shade of a grove of pine-trees, where the Corinthians used to celebrate the Isthmian Games. Crommyon is a village in Corinthia, though in earlier times it was in Megaris; and in it is laid the scene of the myth of the Crommyonian sow, which, it is said, was the mother of the Caledonian boar; and, according to tradition, the destruction of this sow was one of the labours of Theseus. Tenea, also, is in Corinthia, and in

1 See 8. 2. 1 and foot-note, and op. S. 6. 4.
κόμη τῆς Κορινθίας, ἐν ᾗ τοῦ Τενεάτου Ἀπόλλω-νος ἤερόν λέγεται δὲ καὶ Ἀρχία, τῷ στείλαντι τῇ εἰς Συμπακούσας ἀποικίαν, τοὺς πλείστους τῶν ἐποίκων ἐντεῦθεν συνεπακολουθήσαι, καὶ μετὰ ταῦτα ευθὺς μέλιστα τῶν ἄλλων τῷ κατοικίαν ταύτην, τὰ δ’ οὐστατα καὶ καθ’ αὐτοὺς πολιτεύο- 
θαι, προσβέσθαι τε τοῖς Ρωμαίοις, ἀποστάντας 
Κορινθίων καὶ κατασκαφείσθη τῆς πόλεως συμ-
μείναι. φέρεται δὲ καὶ χρησμὸς ὁ δοθεῖς τινι τῶν 
ἐκ τῆς Ἀσίας ἐρωτώντι, εἰ λαῖον εἰς μετοικεῖν 
eἰς Κορινθον’

εὐδαίμων ὁ Κόρινθος, ἔγω δ’ εἰς τενεάτης· 

οπερ κατ’ ἄγνωστων των παρατρέπουσιν, ἔγω δ’ 
eἰς τὴν Τενεάτην. λέγεται δ’ ἐντεῦθεν ἐκδρέσαι 
Πόλυβος τὸν Οἰδίποον. δοκεῖ δὲ καὶ συγγένειά 
τις εἶναι Τενεάδιος πρὸς τούτους ἀπὸ Τέννου τοῦ 
Κύκνου, καθ’ ἄπερ εἱρήκεν Ἀριστοτέλης καὶ ἡ 
tοῦ Ἀπόλλωνος δὲ τιμὴ παρ’ ἀμφοτέρους ὄμοια 
οὕτα δίδωσιν οὕτω μικρὰ σημεία.

C 381 23. Κορίνθιοι δ’ ὑπὸ Φιλίππῳ δύνετε ἐκεῖνον 
tες συνεφίλουσίκησαν, καὶ ἱδία πρὸς Ρωμαίοις ὑπερποτικὸς εἶχουν, διὰτε τινὲς καὶ τῶν πρέσβεων 
παρόντων τὴν οἰκίαν αὐτῶν ἐθάρρησαν καταν-
τλήσαι βόρβορον. ἀντὶ τούτων μὲν οὖν καὶ 
ἄλλων, ὡς ἐξήματον, ἔτσι διὰ δίκαιις 
πεμφθείσης γὰρ ἀξιολόγου στρατιάς, αὐτὴ 
tε κατέσκαπτο ὑπὸ Λευκίου Μομίου, καὶ τάλλα

1 For Ἀσίας Cornis conjectures Ἀσίας.
2 Κορίνθος Byk, and Eustathius on Ἰλιάδ 2. 607.

1 This might be the country of Asia or the city of Asea

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it is a temple of the Teneatan Apollo; and it is said that most of the colonists who accompanied Archias, the leader of the colonists to Syracuse, set out from there, and that afterwards Tenea prospered more than the other settlements, and finally even had a government of its own, and, revolting from the Corinthians, joined the Romans, and endured after the destruction of Corinth. And mention is also made of an oracle that was given to a certain man from Asia,\(^1\) who enquired whether it was better to change his home to Corinth: "Blest is Corinth, but Tenea for me!" But in ignorance some pervert this as follows: "but Tegua for me!" And it is said that Polybus reared Oedipus here. And it seems, also, that there is a kinship between the peoples of Tenedos and Tenea, through Tennes\(^2\) the son of Cyenus, as Aristotle says;\(^3\) and the similarity in the worship of Apollo among the two peoples affords strong indications of such kinship.

23. The Corinthians, when they were subject to Philip, not only sided with him in his quarrel with the Romans, but individually behaved so contemp-tuously towards the Romans that certain persons ventured to pour down filth upon the Roman am-bassadors when passing by their house. For this and other offences, however, they soon paid the penalty, for a considerable army was sent thither, and the city itself was razed to the ground by Leucius Mummius;\(^4\) and the other countries as far (in Arcadia), the name of which, according to Herodian (2. 479), was also spelled "Asia."

\(^1\) For the story of King Tennes of Tenedos, see Pausanias 10. 14. 1 and Diodorus Siculus 5. 83.

\(^2\) The quotation is a fragment otherwise unknown.

\(^4\) Cf. S. 4. 8 and foot-note.
μέχρι Μακεδονίας ὑπὸ Ῥωμαίοις ἐγένοντο. ¹ ἐν ἄλλοις ἄλλων πεμπομένων στρατηγῶν τὴν δὲ χώραν ἔσχον Σικυώνιοι τὴν πλείστην τῆς Καριν-θίας. Πολύβιος δὲ τὰ συμβάντα περὶ τὴν ἀλώσιν ἐν οἴκτου μέρει λέγων προστίθησι καὶ τὴν στρα-τιωτικὴν ὀλογορρίαν τὴν περὶ τὰ τῶν τεχνῶν ἔργα καὶ τὰ ἀναθήματα. 

φησὶ γὰρ ιδεῖν παρὼν ἐρ- 

ριμένους πίνακας ἐπὶ ἑδαφοὺς, πεπτεύοντας δὲ 

toὺς στρατιώτας ἐπὶ τούτων. ᾿Ανομάζεται δ’ αὐτὸν 

῾Αριστείδου γραφὴν τοῦ Διούσου, ἐφ’ οὗ τινὲς 

eἰρήσθαι φασὶ τὸ οὐδὲν πρὸς τὸν Διόνυσον, 

καὶ τὸν ῾Ἡρακλέα τὸν καταπονούμενον τῷ τῆς 

Δημιανείρας χιτῶν. τούτων μὲν οὖν οὗ ἕωρα- 

καμεν ἡμεῖς, τὸν δὲ Διόνυσον ἀνακείμενον ἐν 

tῷ Δημητρείῳ τῷ ἐν Ῥώμη κάλλιστον ἔργον ἑωρώμενον ² ἐμπροσθέντος δὲ τοῦ νεῶ, συνηφασμένη 

καὶ ἡ γραφὴ νεωστὶ. σχεδὸν δὲ τι καὶ τῶν 

ἄλλων ἀναθημάτων τῶν ἐν Ῥώμῃ τὰ πλείστα 

καὶ ἄριστα ἐντεύθεν ἀφίχθαι τινὰ δὲ καὶ αἱ 

κύκλῳ τῆς Ῥώμης πόλεις ἐσχοῦν. μεγαλόφρων 

γὰρ ἐν μᾶλλον ἡ φιλότεχνος ὁ Μόμμιος, ὡς 

φασὶ, μετεῖδου ῥάδιώς τοῖς δεινεῖσι. Ἀεύκολλος 

dὲ κατασκευάσας τὸ τῆς Εὔτυχίας ἱερὸν καὶ

¹ ἐγγένετο λίθοι, and Β man. sec., and the editors before 

Kramer.

² ἐμφάκαμεν ηγο.

¹ According to Pliny (Nat. Hist. 35. 39), Aristeides of Thebes (fl. about 360 B.C.) was by some believed to be the inventor of painting in wax and in encaustic. See also ibid., 35. 38 f.

² i.e. in speaking of the paintings of other artists. But the more natural meaning of the saying is, "That has 200
as Macedonia became subject to the Romans, different commanders being sent into different countries; but the Sicyonians obtained most of the Corinthian country. Polybius, who speaks in a tone of pity of the events connected with the capture of Corinth, goes on to speak of the disregard shown by the army for the works of art and votive offerings; for he says that he was present and saw paintings that had been flung to the ground and saw the soldiers playing dice on these. Among the paintings he names that of Dionysus by Aristeides,\(^1\) to which, according to some writers, the saying, “Nothing in comparison with the Dionysus,” referred;\(^2\) and also the painting of Heracles in torture in the robe of Deianeira. Now I have not seen the latter, but I saw the Dionysus, a most beautiful work, on the walls of the temple of Ceres in Rome; but when recently the temple was burned,\(^3\) the painting perished with it. And I may almost say that the most and best of the other dedicatory offerings at Rome came from there; and the cities in the neighbourhood of Rome also obtained some; for Mummius, being magnanimous rather than fond of art, as they say, readily shared with those who asked.\(^4\) And when Leucullus built the Temple of Good Fortune nothing to do with Dionysus”; and it appears, originally at least, to have been a protest of spectators against the omission of Dionysus and his satyrs, or of merely the dithyrambs, from a dramatic performance (see Tozer, Selections, p. 221).

\(^{a}31\) b.c.

\(^{4}\) According to Velleius Paterculus (1. 13. 4), Mummius told the men who were entrusted with taking these pictures and statues to Rome that, if they lost them, they would have to replace them with new ones!
στοίν τινα χρήσιν ἔτησατο δὲν εἶχεν ἀνδριάντων ὁ Μόμμιος, ὡς κοσμήσων τὸ Ιερον μέχρι ἀνα-
δείξεως, εἰτ ἀποδόσων οὐκ ἀπέδωκε δὲ, ἀλλ' ἀνέβηκε, κελεύσας αἴρειν, εἰ βούλεται πράως
δ' ἴσχεν έκεῖνος, οὐ ἄφοιτος οὐδὲν, ὥστε
ηὐδοκίμει τοῦ ἀναβέντος μᾶλλον. τούτων δὲ
χρόνον ἐρήμη μεῖνασα ἡ Κόρυνθος, ἀνελήφθη
πάλιν ὑπὸ Καίσαρος τοῦ Θεοῦ διὰ τὴν εὐφυίαν,
ἐποίκους πέμψαντος τοῦ ἀπελευθερικοῦ γένους
πλείστος, οὐ τὰ ἐρείπια κινώντες καὶ τοὺς
tάφους συγκαὶπάντοτες εὔρισκον ὅστρακίνων
tορευμάτων 1 πλῆθη, 2 πολλὰ δὲ καὶ χαλκώματα
θαυμάζουσες δὲ τὴν κατασκευὴν, οὐδένα τάφον
ἀσκενώρητον εἶάσαν, ὡστε εὐπορίσαντες τῶν
tοιούτων καὶ διατιθέμενοι πολλοὶ Νεκροκριθίουν
ἐπλήρωσαν τὴν 'Ρώμην' οὕτως ἀρ σὺ αὐτῶν τὰ
tέκτονα τάφων λήψέντα, καὶ μάλιστα τὰ ὅστρά-
κινα, κατ' ἀρχὰς μὲν ὁυ ἐτμήθη σφόδρα
ὀμοίως τοῖς χαλκώμασι τοῖς Κορινθιοιυργέσιοι,
εἰτ' ἐπαύσαντο τῆς σπουδῆς, ἐκλειπόντων τῶν
ὕστατων, καὶ οὐδὲ κατορθουμένων τῶν πλείστων.
ἡ μὲν δὴ πόλις ἡ τῶν Κορινθίων μεγάλη τε καὶ
πλουσία διὰ παυτὸς ὑπήρξεν, ἀνδρῶν τε ἡπτό-
ρησεν ἁγάθων εἰς τε τὰ πολιτικά καὶ εἰς τὰς
τέχνας τὰς δημιουργικάς, μάλιστα γὰρ καὶ
ἐντάθα καὶ ἐν Σικυώνι ἡφξήθη ἡγαθική τε
καὶ πλαστική καὶ πᾶσα ἡ τοιαῦτῃ δημιουργία.
χώραν δ' ἔσχεν οὖκ εὐγενῶς σφόδρα, ἀλλὰ σκο-

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1 τορεύματα αὐξή; C. Müller conj. τροχηλάτων.
2 παυπληθή ἦ.

1 From 146 to 44 B.C.
and a portico, he asked Mummius for the use of the statues which he had, saying that he would adorn the temple with them until the dedication and then give them back. However, he did not give them back, but dedicated them to the goddess, and then bade Mummius to take them away if he wished. But Mummius took it lightly, for he cared nothing about them, so that he gained more repute than the man who dedicated them. Now after Corinth had remained deserted for a long time, it was restored again, because of its favourable position, by the deified Caesar, who colonised it with people that belonged for the most part to the freedmen class. And when these were removing the ruins and at the same time digging open the graves, they found numbers of terra-cotta reliefs, and also many bronze vessels. And since they admired the workmanship they left no grave unransacked; so that, well supplied with such things and disposing of them at a high price, they filled Rome with Corinthian "mortuaries," for thus they called the things taken from the graves, and in particular the earthenware. Now at the outset the earthenware was very highly prized, like the bronzes of Corinthian workmanship, but later they ceased to care much for them, since the supply of earthen vessels failed and most of them were not even well executed. The city of the Corinthians, then, was always great and wealthy, and it was well equipped with men skilled both in the affairs of state and in the craftsman's arts; for both here and in Sicily the arts of painting and modelling and all such arts of the craftsman flourished most. The city had territory, however, that was not very fertile, but rifted and rough; and
λιάν τε καὶ τραχεῖαν, ἀφ’ οὗ πάντες ὄφρυόεντα
Κόρινθον εἰρήκασι, καὶ παροιμιάζονται·

Κόρινθος ὄφρυᾷ τε καὶ κοιλαίνεται.

24. Ὅρνεαὶ δ’ εἰςων ἐπώνυμοι τῷ παραρρέντι
ποταμῷ, νῦν μὲν ἔρημοι, πρότερον δ’ οἰκούμεναι
καλῶς, ἱερὸν ἔχουσα Πριάπον τιμώμενον, ἀφ’
ὡν καὶ ὁ τὰ Πριάπεια ποὺήσας Εὐφρόνιος
‘Ορνεάτην καλεῖ τὸν θεόν’ κεῖνται δ’ ὑπὲρ τοῦ
πεδίου τοῦ Σικυωνίων, τὴν δὲ χώραν ἔσχον
’Αργείοι. Ἀραιθυρέα δ’ ἐστὶν ἡ νῦν Φλαισία
καλουμένη, πόλιν δ’ ἐχεῖν ὁμώνυμον τῇ χώρᾳ
πρὸς ὅρει Κηλώσης οἴ δ’ ὑστερον ἀναστάντες
ἐκείθεν πρὸ τριάκοντα σταδίων ἐκτισαν πόλιν,
ἡν ἐκάλεσαν Φλώντα: τῆς δὲ Κηλώσης μέρος
ὁ Καρνεάτης, ὃθεν λαμβάνει τὴν ἀρχήν’ Ἀσωπὸς
ὁ παραρρέων τὴν Σικυωνίαν ἐκ τοιῶν τῆς
’Ἀσσωπίαν χώραν, μέρος οὖσαν τῆς Σικυωνίας.
ἐστὶ δ’ Ἀσωπὸς καὶ ὁ παρὰ Θήβας ρέων καὶ Πλα-
ταιάς καὶ Τανάγρας, ἂλλος δ’ ἐστὶν ἐν Ἦρακλείᾳ
τῇ Τραχινίᾳ παρὰ κώμην ρέων, ἂν Παρασσωπίους
ὀνομάξουσι, τέταρτος δ’ ὁ ἐν Πάρῳ. κεῖται δ’
ὁ Φλώνδη ἐν μέσῳ Σικυωνίας, ’Αργείας, Κλεωνὸν
καὶ Στυμφάλου, κύκλῳ περιεχόμενος’ τιμᾶται
δ’ ἐν Φλώντα καὶ Σικυών τὸ τῆς Δίας ἱερῶν
καλουσί δ’ οὕτω τὴν Ἡβῆν.


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from this fact all have called Corinth "beetling," and use the proverb, "Corinth is both beetle-browed and full of hollows."

24. Orneae is named after the river that flows past it. It is deserted now, although formerly it was well peopled, and had a temple of Priapus that was held in honour; and it was from Orneae that the Euphronius¹ who composed the Priapeia calls the god "Priapus the Orneatan." Orneae is situated above the plain of the Sicylonians, but the country was possessed by the Argives. Araethyrea is the country which is now called Philasia; and near the mountain Celossa² it had a city of the same name as the country; but the inhabitants later emigrated from here, and at a distance of thirty stadia founded a city which they called Philius. A part of the mountain Celossa is Mt. Carneates, whence the Asopus takes its beginning—the river that flows past Sicyonia, and forms the Asopian country, which is a part of Sicyonia. There is also an Asopus that flows past Thebes and Plataea and Tanagra, and there is another in the Trachinian Heracleia that flows past a village which they call Parasopii, and there is a fourth in Paros. Phlius is situated in the centre of a circle formed by Sicyonia, Argeia, Cleonae and Stymphalus. In Phlius and Sicyon the temple of Dia is held in honour; and Dia is their name for Hebê.

¹ The Alexandrian grammarian, who lived in the third century B.C.
² By Xenophon (Hellenica, 4. 7. 7) spelled "Celusa."

² Σικυώνη, Meineke, from conj. of Corais, emends to Σικυώνα.
25. Τὴν δὲ Σικυώνα πρότερον Μηκώνην ἐκάλον, ἐτὶ δὲ πρότερον Αἰγιαλοῦς ἀνφόκισε ὅτι αὐτὴν ἀπὸ θαλάσσης ὄσον εἰκοσι σταδίοις, οἱ δὲ δώδεκά φασίν, ἐπὶ λόφον ἐρυμινὸν Δημήτριος τὸ δὲ παλαιὸν κτίσμα ἐπίνειον ἐστὶν ἠχον λιμένα. ὀρίζει δὲ τὴν Σικυώνιαν καὶ τὴν Κορινθίαν ποταμὸς Νεμέα. ἐτυραννήθη δὲ πλείστων χρόνων, ἀλλ' ἀεὶ τοὺς τυράννους ἐπιεικεῖς ἄνδρας ἔσχεν. Ἀρατος δ' ἐπιφανέστατον, δς καὶ τὴν πόλιν ἤλευθερώσε, καὶ Ἀχαιών ἤρξε, παρ' ἑκόντων λαβὼν τὴν ἐξουσίαν, καὶ τὸ σύστημα γνύσησε, προσθείς αὐτῷ τὴν τε πατρίδα καὶ τὰς ἄλλας Σικυόνοις τὰς ἐγγύς. Ἑπερισθήν δὲ καὶ τὰς Εὔβοιας, ὡς ὁ ποιητής λέγει, καὶ τὸν Αἰγιαλὸν τὸν Ἀχαιῶν ἡ δὴ συμβεβηκεν εἶναι μέχρι Δύμης καὶ τῶν ὄρων τῆς Ἡλείας.

VII

1. Ταύτης δὲ τῆς χώρας τὸ μὲν παλαιὸν Ἰωνίας ἐκράτουν, ἐξ Ἀθηναίων τὸ γένος ὄντες, ἐκαλεῖτο δὲ τὸ μὲν παλαιὸν Αἰγιαλέα, καὶ οἱ ἐνοικοῦντες Αἰγιαλεῖς, ὕστερον δ' ἀπ' ἑκείνων Ἰωνία, καθάπερ καὶ Ἡ Ἀττική, ἀπὸ Ἰωνίων τοῦ Ξοῦθου. φασὶ δὲ

1 Ἀιγιαλοῦς, Meineke emends to Αἰγιαλέας.
2 ἀνφόκισε, Meineke, from conj. of Casaubon, for ἀνφόκισθαι; so the editors in general.
3 Δημήτριος, Meineke, from conj. of Casaubon, for Δήμητριος; so the editors in general.

1 Spelled "Aegialeia" by Pausanias (2.7).
2 "The city built by Aegialeans on the plain was demolished by Demetrius the son of Antigonus (Poliorcetes), who founded 206"
25. In earlier times Sicyon was called Meconê, and in still earlier times Aegiali, but Demetrius rebuilt it upon a hill strongly fortified by nature about twenty stadia (others say twelve) from the sea; and the old settlement, which has a harbour, is a naval station. The River Nemea forms the boundary between Sicyonia and Corinthia. Sicyon was ruled by tyrants most of the time, but its tyrants were always reasonable men, among whom the most illustrious was Aratus, who not only set the city free, but also ruled over the Achaecans, who voluntarily gave him the authority, and he increased the league by adding to it both his native Sicyon and the other cities near it. But Hyperesia and the cities that come in their order after it, which the poet mentions, and the Aegialus as far as Dymê and the boundaries of Eleia already belonged to the Achaecans.

VII

1. In antiquity this country was under the mastery of the Ionians, who were sprung from the Athenians; and in antiquity it was called Aegialeia, and the inhabitants Aegialeians, but later it was called Ionia after the Ionians, just as Attica also was called Ionia after Ion the son of Xuthus. They say that the city of to-day near what was once the ancient acropolis (Pausanias, 2. 7).

Cf. Polybius, 4. 8. 4 251 B.C.

Strabo refers to the Achaean League (see 8. 7. 3).

See 8. 7. 4 and the references.

Again the Achaean League.

See 8. 1. 2, and 9. 1. 5.
Δευκαλίωνος μὲν Ἑλληνα εἶναι, τούτων δὲ περὶ τὴν Φθίαν τῶν μεταξὺ Πηνειοῦ καὶ Ἀσωποῦ δυναστεύοντα τῷ πρεσβυτάρῳ τῶν παίδων παρα- δοῦνας τὴν ἄρχην, τοὺς δὲ ἄλλους ἔξω διαπέμψας, ζητήσωσαι ἱδρυσιν ἕκαστον αὐτῶν· ὅν Δώρος μὲν τοὺς περὶ Παρνασσὸν Δωρεᾶς συνοικίας κατέλιπεν ἐπωνύμους αὐτοῖς, Ἐσθῆδος δὲ τὴν Ἐρεχθέως θυγατέρα γῆμας ὄψις τὴν Τετράπολιν τῆς Ἀττικῆς, Οἰνόπην, Μαραθῶνα, Προβαλλόνθου καὶ Τρικόρυφουν.  

ἐπὶ τῶν δὲ τούτων παίδων Ἀχαιὸς μὲν φόνον ἀκοῦσιον πρᾶξας ἔφυγεν εἰς Δακε- δαίμονα, καὶ Ἀχαιοὺς τοὺς ἐκεῖ κληθῆναι παρε- σκεύασεν, Ἰωνίδος δὲ τοὺς μετ'] Εὐμύλτον νικήσας Ὁρίκας οὕτως ἠνδοκώμησεν, ὡστ' ἐπέτρεψαν αὐτῷ τὴν πολιτείαν Ἀθηναίοι. ο δὲ πρώτων μὲν εἰς τέταραν φυλὰς διεῖλε τὸ πλῆθος, εἰτα εἰς τέταραν βίους τοὺς μὲν γὰρ γεωργοὺς ἀπέδειξε, τοὺς δὲ δημοουργοὺς, τοὺς δὲ ἱεροποιούς, τετάρτους δὲ τοὺς φύλακας· τοιών ταῦτα δὲ πλεῖον διατάξας τὴν χώραν ἐπώνυμον ἐαυτοῦ κατέλιπεν. οὕτω δὲ πολυβαδρήσας τὴν χώραν τότε συνέπεσε, ὡστε καὶ ἀποκίαν τῶν Ἰωνίων ἑστείλαν εἰς Πελο- πόννησον Ἀθηναίου, καὶ τὴν χώραν, ἣν κατέσχεν, ἐπώνυμον ἐαυτῶν ἐποίησαν Ἰωνίαν ἀντ' Ἀγαμέλου  

κληθέσαν, οἳ τε ἄνδρες ἀντὶ Ἀγαμαλέων Ἰωνεῖς προσηγορεύθησαν, εἰς δῶδεκα πόλεις μερισθέντες. μετὰ δὲ τὴν Πρακλειῶν κάθοδον ὕπ' Ἀχαιῶν ἔξελαθέντες ἐπανύλθον πάλιν εἰς Ἀθηναῖοι· ἐκείθεν δὲ μετὰ τῶν Κοδριδῶν ἑστείλαν τὴν Ἰωνικήν

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1 τῆν ἰον. 2 Τρικόρυφον, Meinecke, for Τρικόρυφον; τρικόρυφον, h. Sco Τρικόρυφον 9. 1. 22. 208
Hellen was the son of Deucalion, and that he was lord of the people between the Peneius and the Asopus in the region of Phthia and gave over his rule to the eldest of his sons, but that he sent the rest of them to different places outside, each to seek a settlement for himself. One of these sons, Dorus, united the Dorians about Parnassus into one state, and at his death left them named after himself; another, Xuthus, who had married the daughter of Erechtheus, founded the Tetrapolis of Attica, consisting of Oenoë, Marathon, Probalinthus, and Tricorynthus. One of the sons of Xuthus, Achaeus, who had committed involuntary manslaughter, fled to Lacedaemon and brought it about that the people there were called Achaeans; and Ion conquered the Thracians under Eumolpus, and thereby gained such high repute that the Athenians turned over their government to him. At first Ion divided the people into four tribes, but later into four occupations: some he designated as farmers, others as artisans, others as sacred officers, and a fourth group as the guards. And he made several regulations of this kind, and at his death left his own name to the country. But the country had then come to be so populous that the Athenians even sent forth a colony of Ionians to the Peloponnesus, and caused the country which they occupied to be called Ionia after themselves instead of Aegialus; and the men were divided into twelve cities and called Ionians instead of Aegialeians. But after the return of the Heracleidae they were driven out by the Achaeans and went back again to Athens; and from there they sent forth with the Codridae the Ionian colony to Asia, and these
ἄποικίαν εἰς τὴν Ἀσίαν, ἔκτισαν δὲ δώδεκα πόλεις ἐν τῇ παραλίᾳ τῆς Καρίας καὶ τῆς Λυδίας, εἰς τοσαύτα μέρη διέλοντες σφᾶς, ὡσα καὶ ἐν τῇ Πελοπόννησῳ κατείχον. οἱ δὲ Ἀχαιοὶ Φθιώται μὲν ἦσαν τὸ γένος, φιλελεύθεροι δὲ ἐν Δακεδαίμονι, τῶν δὲ Ἡρακλείδων ἐπικρατησάντων, ἀναληφθέντες ὑπὸ Τισαμενοῦ, τοῦ Ὀρέστου πατίδος, ὡς προειρήκαμεν, τοῖς "Ἰωσιὶ ἐπέθεντο, καὶ γενόμενοι κρείττους τοὺς μὲν ἐξεβαλον, αὐτοὶ δὲ κατέσχον τὴν γῆν, καὶ διεφύλαξαν τὸν αὐτὸν τῆς χώρας μερισμοῦ, ὡσπέρ καὶ παρέλαβον. οὕτω δὲ ἵσχυσαν, ὡστε τὴν ἄλλην Πελοπόννησον ἔχοντων τῶν Ἡρακλείδων, ὅν ἀπέστησαν, ἀντεῖχον ὡμοι πρὸς ἄπαντας, Ἀχαῖαν δυνομάσαντες τὴν χώραν. ὅπο μὲν οὖν Τισαμενοῦ μέχρι Ὑπαγενεάμενοι διετέλεσαν εἴτε δημοκρατήθηκαν τοσοῦτον ἡδονικέμησαν περὶ τὰς πολιτείας, ὡστε τοὺς Ἰταλιώτας μετὰ τὴν στάσιν τὴν πρὸς τοὺς Πυθαγορείους τὰ πλείστα τῶν νομίμων μετενεγκασθαί παρὰ τούτων συνέβη μετὰ δὲ τὴν ἐν Δεύκτροισ μάχην ἐπέτρεψαν Ἡθικοὺς τούτοις τὴν δίαιταν περὶ τῶν ἀντιλεγομένων ταῖς πόλεις πρὸς ἄλληλας· ὕστερον δὲ ὑπὸ Μακεδόνων λυθέσας τῆς κοινωνίας, ἀνελαβον σφᾶς πῦλιν κατὰ μικρὸν ἦρξαν δὲ Πύρρου στρατεύσαντος εἰς Ἰταλίαν τετταρες συνιούσαται 1 πόλεις, ὃν ἦσαν Πάτραι καὶ

1 συνιούσαι πο, Cornis, Meineke, for συνιοῦσαι.

1 ο.δ.δ., 2 The Greeks in Italy.
3 The Pythagorean Secret Order, which was composed of exclusive clubs at Crotona and other cities in Magna Graecia, was aristocratical in its tendencies, and in time seems to have become predominant in politics. This aroused the resentment of the people and resulted in the forcible
founded twelve cities on the seaboard of Caria and Lydia, thus dividing themselves into the same number of parts as the cities they had occupied in the Peloponnesus. Now the Achaeans were Phthiotae in race, but they lived in Lacedaemon; and when the Heracleidae prevailed, the Achaeans were won over by Tisamenus, the son of Orestes, as I have said before, attacked the Ionians, and proving themselves more powerful than the Ionians drove them out and took possession of the land themselves; and they kept the division of the country the same as it was when they received it. And they were so powerful that, although the Heracleidae, from whom they had revolted, held the rest of the Peloponnesus, still they held out against one and all, and named the country Achaea. Now from Tisamenus to Ogyges they continued under the rule of kings; then, under a democratic government, they became so famous for their constitutions that the Italiotes, after the uprising against the Pythagoreians, actually borrowed most of their usages from the Achaeans. And after the battle at Leuctra the Thebans turned over to them the arbitration of the disputes which the cities had with one another; and later, when their league was dissolved by the Macedonians, they gradually recovered themselves. When Pyrrhus made his expedition to Italy, four cities came together and began a new league, among which were Patræ and Dyme; and suppression of the Order. At Crotona, for example, the people rose up against the “Three Hundred” during one of their meetings and burnt up the building and many of the assembled members.

4 So Polybius, 2. 39.
5 280 B.C.
6 The other two were Tritæa and Pharæ (Polybius, 2. 41).
Δύμη είτα προσελάμβανον τινας τῶν δώδεκα πλήν Ὄλενου καὶ Ἐλίκης, τῆς μὲν οὐ συνελθούσης, τῆς δὲ ἀφαιρεθείσης ύπὸ κύματος.

2. Ἐξαρθέν γὰρ ὑπὸ σεισμοῦ τὸ πέλαγος κατέκλυσε καὶ αὐτὴν καὶ τὸ ιερὸν τοῦ Ἐλικώνιου Ποσειδώνος, ὃν 2 καὶ νῦν ἔτι τιμῶσιν Ἰωνες, καὶ θύουσιν ἐκεῖ τὰ Παινώνια, μέμνηται δ’, ὡς υποσοῦσι τινες, ταύτης τῆς θυσίας Ὅμηρος, ὅταν φῆι:

αὐτὰρ ὁ θυμὸν ἄισθε καὶ ἤρυγεν, ὡς ὅτε ταῦτα ἤρυγεν ἔλκομενος Ἐλικώνιον ἀμφὶ ἄνακτα.

τεκμαίρονται τε νεώτερον εἶναι τῆς Ἰωνίκῆς ἀποκίνιας τῶν ποιητῶν, μεμνημένον γε τῆς Παινώνικῆς θυσίας, ἢν ἐν τῇ Πριηνέων χώρα ἑντελεύταιν Ἰωνες τῷ Ἐλικώνιῳ Ποσειδῶνι ἐπει, καὶ αὐτοὶ οἱ Πριηνεῖς ἐξ Ἐλίκης εἶναι λέγονται, καὶ δὴ πρὸς τὴν θυσίαν ταύτην βασιλέα 3 καθιστάσων ἄνδρα νέον Πριηνέα τῶν τῶν ἱερῶν ἐπιμελητήμενον. τεκμηριοῦνται δ’ ἐτε μᾶλλον τὸ προκείμενον ἐκ τῶν περὶ τοῦ ταύρου πεφρασμένων τότε ἀλλ’ νομίζουσι καλλιεργεῖν περὶ τὴν θυσίαν ταύτην Ἰωνες, ὅταν θυόμενος ὁ ταῦτας μυκήσηται. οἱ δ’ ἀντιλέγοντες μεταφέροντες εἰς τὴν Ἐλίκην τὰ λεχθέντα τεκμήρια περὶ τοῦ ταύρου καὶ τῆς θυσίας, ὡς ἐκεῖ νεομισμένων τούτων καὶ τοῦ ποιητοῦ παραβαλλόντος τὰ ἐκεῖ συντελοῦμενα.

1 For συνελθούσης Curtius (Peloponnese I. 451) conjectures συνελθούσης ("was no longer in existence"), but cp. Polybius 2. 41.
2 ὃς, Meineke inserts, from conjecture of Groskurth.
3 βασιλέα is omitted by all MSS. except Bkvt.
then they began to add some of the twelve cities, except Olenus and Helicê, the former having refused to join and the latter having been wiped out by a wave from the sea.\footnote{So 1. 3. 18.}

2. For the sea was raised by an earthquake and it submerged Helicê, and also the temple of the Heliconian Poseidon, whom the Ionians\footnote{At Panionium, on the promontory called Mycalê, according to Herodotus (1. 148); “in a desert place in the neighbourhood of what is called Mycalê,” according to Diodorus Siculus, 15. 49.} worship even to this day, offering there\footnote{Iliad 20. 403.} the Pan-Ionian sacrifices. And, as some suppose, Homer recalls this sacrifice when he says: “but he breathed out his spirit and bellowed, as when a dragged bull bellows round the altar of the Heliconian lord.”\footnote{In Asia Minor.} And they infer that the poet lived after the Ionian colonisation, since he mentions the Pan-Ionian sacrifice, which the Ionians perform in honour of the Heliconian Poseidon in the country of the Prienians; for the Prienians themselves are also said to be from Helicê; and indeed as king for this sacrifice they appoint a Prienian young man to superintend the sacred rites. But still more they base the supposition in question on what the poet says about the bull; for the Ionians believe that they obtain omens in connection with this sacrifice only when the bull bellows while being sacrificed. But the opponents of the supposition apply the above-mentioned inferences concerning the bull and the sacrifice to Helicê, on the ground that these were customary there and that the poet was merely comparing the rites that were celebrated there.
κατεκλύσθη δ' ἡ Ἑλίκη δυσὶν ἐτεσί πρὸ τῶν Δευκτρικῶν. Ἡ Ἑπατοσθένης δὲ καὶ αὐτὸς ἰδεῖν φησὶ τὸν τόπον, καὶ τοὺς πορθμέας λέγειν, ὡς ἐν τῷ πόρῳ ὤρθος ἐστήκει. Ποσειδῶν χάλκεος, ἔχων ἵπποκάμπον ἐν τῇ χειρί, κύδυνου φέροντα τοὺς δικτυέσθιν. Ἡ Ῥακλείδης δὲ φησὶ κατ' αὐτὸν γενέσθαι τὸ πάθος νῦκτωρ, δῶδεκα σταδίους διεχούσης τῆς πόλεως ἀπὸ θαλάσσης, καὶ τοῦτον τοῦ χωρίου παντὸς σὺν τῇ πόλει καλυφθέντος, διασχίσεις δὲ παρὰ τῶν Ἀχαϊῶν περιβρέθησαν ἀνελέσθαι μὲν τοὺς νεκροὺς μὴ δύνασθαι, τοῖς δ' ὅμοροις νεῖμαι τῷ χώραν συμβῆναι δὲ τὸ πάθος κατὰ μήνιν Ποσειδῶνος; τοὺς γὰρ ἐκ τῆς Ἑλίκης ἐκπεσόντας Ἰωνᾶς αἰτεῖν πέμψαντας παρὰ τῶν Ἑλικέων μᾶλιστα μὲν τὸ βρότας τοῦ Ποσειδῶνος, εἰ δὲ μὴ, τοῦ γε ἑροῦ τὴν ἀφίδρυσιν ὦν δόντων δὲ, πέμψει πρὸς τὸ κοινὸν τῶν Ἀχαϊῶν τῶν δὲ ψηφισμένων, οὗτοι δὲ ὑπακούσαι τῷ δὲ ἡ Ἰωνᾶς χειμῶν συμβῆναι τὸ πάθος, τοὺς δὲ Ἀχαιός ὑστερον δοῦναι τὴν ἀφίδρυσιν τοῖς Ἰωσιν. Ἡ ποίο- δος δὲ καὶ ἄλλης Ἑλίκης μέμνηται Θετταλικῆς.

3. Εἶκοσι μὲν δὴ ἐτη διετέλεσαν γραμματέα κοινὸν ἔχοντες καὶ στρατηγοὺς δύο κατ' ἐνιαυτὸν οἱ Ἀχαιοὶ, καὶ κοινοβουλίον εἰς ἕνα τόπον συνήγητε αὐτοῖς, ἐκαλεῖτο δὲ Ἀμάριον, ἡ Ἕλκη δὲ γεγονοῦσα, ἔνθα ἔστηκεν Μεινέκης.
Helicê was submerged by the sea two years before the battle at Leuctra. And Eratosthenes says that he himself saw the place, and that the ferrymen say that there was a bronze Poseidon in the strait, standing erect, holding a hippo-campus in his hand, which was perilous for those who fished with nets. And Heracleides says that the submersion took place by night in his time, and, although the city was twelve stadia distant from the sea, this whole district together with the city was hidden from sight; and two thousand men who had been sent by the Achaeans were unable to recover the dead bodies; and they divided the territory of Helicê among the neighbours; and the submersion was the result of the anger of Poseidon, for the Ionians who had been driven out of Helicê sent men to ask the inhabitants of Helicê particularly for the statue of Poseidon, or, if not that, for the model of the temple; and when the inhabitants refused to give either, the Ionians sent word to the general council of the Achaeans; but although the assembly voted favourably, yet even so the inhabitants of Helicê refused to obey; and the submersion resulted the following winter; but the Achaeans later gave the model of the temple to the Ionians. Hesiod mentions still another Helicê, in Thessaly.

3. Now for twenty years the Achaeans continued to have a general secretary and two generals, elected annually; and with them a common council was convened at one place (it was called Amarium),

1 Heracleides of Pontus (see Dictionary, Vol. I).
2 Shield of Heracles, 381.
3 Polybius (2. 48) says twenty-five.
4 Amarium was the name of the sacred precinct of Zeus Amarius near Aegium, again mentioned in S. 7. 5.
κοινὰ ἐχρημάτιζον καὶ οὕτω καὶ Ἰωνεὶς πρότερον εἶτα ἐδοξεῖν ἕνα χειριστονεῖσθαι στρατηγόν. Ἄρατος δὲ στρατηγῆςας ἀφείλετο Ἀντώνον τὸν Ἀκροκόρινθον, καὶ τὴν πόλιν τοῖς Ἀχαίοις προσέθηκε, καθάπερ καὶ τὴν πατρίδα· προσελάβετο δὲ καὶ Μεγαρέας· καὶ τὰς παρ’ ἐκάστους τυραννίδας καταλύων Ἀχαίοις ἐποίει τοὺς ἔλευθερωθέντας. τὴν δὲ Πελοποννήσου ἡλευθέρωσε τὸν τυραννίδαν, ὡστε καὶ Ἀργοὺς καὶ Ἐρμιών καὶ Φλώομς καὶ Μεγαλόπολις, η ἡ μεγίστη τῶν ἐν Ἀρκαδίᾳ, προσετέθη τοῖς Ἀχαίοις, ὅτε δὴ καὶ πλείστον ἡξερντο. ἢν δ’ ὁ καῖρος, ἢν Καρχηδονίους ἐκ τῆς Σικελίας ἐκβαλόντες ἐστράτευσαν ἐπὶ τοὺς πέρι τὸν Πάδον Γαλάταις. μέχρι δὲ τῆς Φιλοπόμενος στρατηγίας συμμείναντες ἰκανοὶ οἱ Ἀχαιοὶ διελύθησαν κατ’ ὅλιγον, ἢ ὡς Ὅρμαιοι ἐχόμενοι τὴν Ἐλλάδα σύμπασαν καὶ οὐ τὸν αὐτὸν τρόπον ἐκάστος χρωμένοι, ἀλλὰ τοὺς μὲν συνέχεια, τοὺς δὲ καταλύειν βουλομένων. εἶτα λέγει αἰτίαν τοῦ ἐμπλατύνεσθαι τοῖς περὶ Ἀχαιῶν λόγοις τὸ ἐπὶ τοσοῦτον αὐξηθέντας, ὡς καὶ Λακεδαιμονίους ὑπερβαλέσθαι, μὴ ἄξιος γνωρίζεσθαι.  

1 After ἔλευθερωθέντας, acqhtk nnd καὶ μετ’ ὅλιγα or ὅλιγον. Kramer, Meineke and others indicate a lacuna.

2 Μεγαλόπολις, Bl (cp 8. 3. 12) : Μεγαλῆ πόλις, other MSS.

3 εἶτα . . . γνωρίζεσθαι, omitted in Bvok, but later added in the margin, Meineke ejects, indicating lacuna after βουλομένων. It seems clear (1) that the words are the work of an abbreviator and that Στράβων should be supplied as subject of λέγει, or else (2) that a lacuna after βουλομένων should be assumed and that Πολύβιος, whom Strabo seems now to be following rather closely, should be supplied (so think Casaubon and Groskurd). The former is more probable, for the extant text of Polybius (2. 37 ff.) contains no such state-
in which these, as did the Ionians before them, dealt with affairs of common interest; then they decided to elect only one general. And when Aratus was general he took the Acrocorinthus away from Antigonus¹ and added the city of Corinth to the Achaean League, just as he had added his native city; and he also took over the Megarians; and breaking up the tyrannies in the several cities he made the peoples who were thus set free members of the Achaean League. And he set the Peloponnesus free from its tyrannies, so that Argos, Hermion, Philius, and Megalopolis, the largest city in Arcadia, were added to the League; and it was at this time that the League reached the height of its power. It was the time when the Romans, after their expulsion of the Carthaginians from Sicily,² made their expedition against the Galatae³ who lived in the region of the Padus River. But although the Achaean League persisted rather firmly until the time of the generalship of Philopoemen, yet it was gradually dissolved, since by this time the Romans were in possession of the whole of Greece, and they did not deal with the several states in the same way, but wished to preserve some and to destroy others. Then he⁴ tells the cause of his enlarging upon the subject of the Achaeans, saying that, although they increased in power to the point of surpassing even the Lacedaemonians, they are not as well known as they deserve to be.

¹ Antigonos Gonatas. ² 241 B.C. ³ 224 B.C. ⁴ See critical note.

ment, although in view of his lengthy and favourable discussion of the Achaeans one might by implication ascribe the thought to him.
4. Ἡ δὲ τάξις τῶν τόπων, οὐς κατῴκουν εἰς δώδεκα μέρη διηρμένου, τοιαύτη τίς ἐστιν μετὰ Σικυώνα Πελλήνη κεῖται: εἰτα Ἀγγείρα δευτέρα τρίτη Αἰγάι, Ποσειδώνος ιερόν ἔχουσα, τετάρτη Βοῦρα μετ' αὐτὴν Ἐλίκη, εἰς Ἡ καταπεφεύγεσαν Ἰώνες, μάχη κρατηθέντες ὑπ' Ἀχαιῶν, καὶ τὸ τελευταῖον ἐξέπεσον ἐνθέντες μετὰ δὲ Ἐλίκην

C 386 Ἀγίου καὶ 'Ρύτης καὶ Πατρείς καὶ Φαρείς: εἰτ' Ὀλενος, παρ' ὄν Πείρος ¹ ποταμὸς μέγας. ² εἰτα Δύμη καὶ Τριταιεῖς, οἱ μὲν οὖν Ἰώνες κωμηδόν ὕκουν, οἱ δ' Ἀχαιοὶ πόλεις ἐκτίσασιν, ὅπως τών ὕστερον συνόψισαν καὶ ἐκ τῶν ἄλλων μερίδων ἐνίας, καθάπερ ὀν τὰς Ἀγίας εἰς Ἀγγείαν (Ἀγγαῖοι δ' ἐλέγοντο ὁι ἐποικοῦντες), Ὀλενοῦ δὲ εἰς Δύμην. δεικνυται δ' ἤχυνη μεταξὺ Πατρών καὶ Δύμης τοῦ παλαιοῦ τῶν Ὀλενών κτίσματος αὐτοῦ δὲ καὶ τὸ τοῦ Ἀσκληπιοῦ ιερὸν ἐπίσημον, δ' Δύμης μὲν ἀπέχει ⁴ τεσσαράκοντα σταδίους, Πατρῶν δὲ ὅγῳ ὁμόθωμον. ὅμοιοι δ' εἰσὶ ταῖς μὲν Ἰωνίαις ταύταις αἱ ἐν Εὔβολα, τῷ δὲ Ὀλένῳ τῷ ἐν Ἁϊτωλία κτίσμα, καὶ αὐτῷ ἤχυν σῶξον μόνον. ὁ δὲ ποιητής τοῦ μὲν ἐν Ἀχαιᾷ Ὀλένου οὐ μέμνηται, ὁσπερ οὖν ἄλλων πλείονων τῶν περὶ τὸν Ἀγιαλὸν οἰκοῦντων, ἄλλα κοινότερον λέγει:

Ἀγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἐλίκην εὑρεῖαν.

¹ Πείρος, Corais, from conj. of Causaubon, inserts; so the editors in general. See Herodotus l. 145.
² Μέδας, after μέγας, Corais deletes. So the editors in general.
³ δ', Kramer inserts; so the later editors.
⁴ ἀπέχων B (?) and editors before Kramer.

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4. The order of the places in which the Achaeans settled, after dividing the country into twelve parts, is as follows: 1 First after Sicyon lies Pellene; then, second, Aegeira; third, Aegae, which has a temple of Poseidon; fourth, Bura; after Bura, Helice, whither the Ionians fled for refuge after they were conquered in battle by the Achaeans, and whence at last they were expelled; and, after Helice, Aegium and Rhypes and Patrae 2 and Pharae; 3 then Olenus, past which flows the Peirus, a large river; then Dymé and Tritaea. 4 Now the Ionians lived in villages, but the Achaeans founded cities; and to certain of these they later united others, transferring some from the other divisions, as, for example, Aegae to Aegeira (the inhabitants, however, were called Aegaeans), and Olenus to Dymé. Traces of the old settlement of the Olenians are shown between Patrae and Dymé; and here, too, is the notable temple of Asclepius, which is forty stadia distant from Dymé and eighty from Patrae. Of the same name as this Aegae is the Aegae in Euboea; and of the same name as Olenus is the settlement in Aetolia, this too preserving only traces of its former self. Now the poet does not mention the Olenus in Achaia, just as he does not mention several other inhabited places in the region of the Aegialus, although he speaks of them in a rather general way: "And through all the Aegialus and about broad Helice." 5 But he mentions the

1 Cp. the names and their order in Herodotus (1. 145), Polybius (2. 41) and Pausanias (7. 6).
2 The Greek has "Patreis" ("the Patraeans").
3 The Greek has "Pharos" ("the Pharaeans").
4 The Greek has "Tritaeis" ("the Tritaeans").
5 Iliad 2. 575.
τοῦ δ' Ἀιτωλικοῦ μέμνηται, ὅταν φη
οὗ 1 Πλεύρων ἐνέμοντο καὶ Ὀλευνον.
τὰς δ' Ἀιγάς ἀμφοτέρας λέγει, τὴν μὲν Ἀχαϊκήν,
oi δὲ τοι εἰς Ἑλληνικαὶ καὶ Ἀιγάς ἄνωθεν
ἀνάγονσιν

ὅταν δὲ φη

Ἀιγάς, ἐνθα τέ 2 οἱ κλυτὰ δόματα βένθεσι
λίμνης
ἐνθ' ὑπον ἐστησε Ποσειδών
βέλτιον δέχεσθαι τὰς ἐν Ἕυβοια, ἀφ' ὄν εἰκός
καὶ τὸ πέλαγος Ἀιγαίον λεχθῆναι ἐκεῖ δὲ καὶ
tοῦ Ποσειδών ἡ πραγματεία πεποίηται ἡ περὶ
tὸν Τροικὸν πόλεμον. πρὸς δὲ ταῖς Ἀχαϊκαῖς
Ἀιγαῖς ὁ Κράτις ἰδί ποταμός, ἐκ δυεῖν ποταμῶν
αὐξόμενος, αὑτὸ τοῦ κόρνασθαί τὴν ὁνομασίαν
ἐχων' ἀφ' οὗ καὶ ὁ ἐν Ἰταλίᾳ Κράτις.

δ. Ἐκάστη δὲ τῶν δῶδεκα μερίδων ἐκ δήμων
συνειστῇ ἐπὶ ταύτα καὶ ὅκτω τοσοῦτον εὐανδρεῖν
τὴν χώραν συνεβαίνει. ἔστι δ' ἡ Πελλήνη
στάδια ἐξήκοντα τῆς θαλάττης ὑπερκειμένη,
φρούριον ἐρυμον. ἔστι δὲ καὶ κόμη Πελλήνη,
ὅθεν καὶ αἱ Πελληνικαὶ χλαίναι, ὡς καὶ ἄθλα
ἐτίθεσαν ἐν τοῖς ἀγῶσι· κεῖται δὲ μεταξὺ Ἀιγίου 3
καὶ Πελλήνης· τὰ δὲ Πελλάνα ἔτερα τούτων
ἔστι, Δακωνικὸν χωρίον, ὡς πρὸς τὴν Μεγαλο-
pολίτειν νεόν. Ἀγιείρα δὲ ἐπὶ βουνοῦ κεῖται.
Βούρα δ' ὑπέρκειταί τῆς θαλάττης ἐν τεταρά-
kοντά πως στάδιοις, ἥν ὑπὸ σεισμοῦ καταποθήναι

1 οὗ, omitted by Bagkikn.
GEOGRAPHY, 8. 7. 4-5

Aetolian Olenus, when he says: "those who dwelt in Pleuron and Olenus." And he speaks of both places called Aegae: the Achaean Aegae, when he says, "yet they bring up gifts for thee into both Helice and Aegae"; but when he says, "Aegae, where is his famous palace in the deeps of the mere," "where Poseidon halted his horses," it is better to take him as meaning the Aegae in Euboea, from which it is probable that also the Aegaean Sea got its name; and here too the poet has placed the activities of Poseidon in connection with the Trojan War. Close to the Achaean Aegae flows the Crathis River, which is increased by the waters of two other rivers; and it gets its name from the fact that it is a mixture, as does also the Crathis in Italy.

5. Each of the twelve divisions consisted of seven or eight communities, so populous was the country. Pellenë is situated sixty stadia above the sea, and it is a strong fortress. But there is also a village Pellenë, from which come the Pellenic cloaks, which they were also wont to set up as prizes at the games; it lies between Aegium and Pellenë. But Pellana is different from these two; it is a Laconian place, and its territory inclines, approximately, towards the territory of Megalopolis. Aegêira is situated on a hill. Bura, which was swallowed up in an earthquake, is situated above the sea at a distance of about forty stadia; and they say that it was

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1 Iliad 2. 639.  
2 Iliad 8. 203.  
3 Iliad 13. 21.  
4 Iliad 13. 34.  
5 Cp. Κράδης and κραθήνας.

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2 τέ, Kramer, for δέ; so the later editors.  
3 Αιγαλου εγηι, Αιγών νό and Corais, Αιγάλων (correction in B).
συνέβη. ἀπὸ δὲ τῆς ἐνταῦθα κρήνης Συβάριδος
τὸν κατὰ τὴν Ἰταλίαν ποταμὸν οὐμασθήναι
C 387 φασιν. ἡ δὲ Ἁλγά (καὶ γὰρ οὕτω λέγουσι τὰς
Ἀλγάς) νῦν μὲν οὐκ οἰκεῖται, τὴν δὲ πόλιν
ἐχούσων Ἁλγείδα. Ἀλγίων δὲ ἰκανῶς οἰκεῖται· ἱστο-
ροῦσι δὲ ἐνταῦθα τὸν Δία ὑπ’ αἰγὸς ἀνατραφῆναι,
καθάπερ φησὶ καὶ Ἀρατός:

αἰξ ἱερή, τὴν μὲν τε λόγος Διὸ μαζὸν ἐπισχεῖν
ἐπιλέγει δὲ καὶ ὅτι

'Ωλενήμ δὲ μιν αἰγα Δίὸς καλέουσο' ὑποφήται:

dηλών τῶν τόπων, διότι πλησίον 'Ωλένη. αὐτοῦ
δὲ καὶ ἡ Κεραύνια, ἐπὶ πέτρας ὕψηλης ἔδρυμένη.
Ἀλγίων δὲ ἐστὶ καὶ ταῦτα καὶ Ἐλίκη καὶ τὸ τοῦ
Δίος ἄλσος τὸ Ἀμάριον, ὅπου συνήθεσαν οἱ
Ἀχαιοὶ βουλευσόμενοι περὶ τῶν κοινῶν. δὲ δὲ
dιὰ τῆς Ἁλγιέων οὐ Σελινοῦς ποταμός, ὀμῶνυμος
tὸ τε ἐν Ἐφέσῳ παρὰ τὸ Ἀρτεμίσιον ἐρευντέ,
καὶ τῷ ἐν τῇ νῦν Ἡλεᾶ τῷ παραρρέωντο τῷ
χωρίῳ, ὁ φησὶν ὤνησάσθαι τῷ Ἀρτέμιδι Ἐνοφῶν
κατὰ χρησμῶν ἄλλος δὲ Σελινοῦς ὁ παρὰ τοῖς
Τβλαίωις Μεγαρείσιν, οὐς ἀνεστησαν Καρχη-
δόνιοι. τῶν δὲ λοιπῶν πόλεων τῶν Ἀχαϊκῶν

1 πόλιν, Pletho emends to χώραν; so most of the editors,
including Meineke.
2 Κεραύνια, Perizonius (note on Aelian Var. Hist. 13. 6) is
almost certainly right in emending to Κερώνεια (Ceryneia),
the city mentioned by Polybius (2. 41), Pausanias (7. 6) and
others; and so read most of the editors (but cp. Groskurd’s
note).
3 Ἀμάριον, Jones, for Ἀλνάριον (see note on Ἀμάριον S. 7. 3).
from the spring Sybaris in Bura that the river\(^1\) in Italy got its name. Aega (for Aegae is also called thus) is now uninhabited, and the city\(^2\) is in the possession of the people of Aegium. But Aegium has a considerable population. The story is told that Zeus was nursed by a goat there, just as Aratus says: "Sacred goat, which, in story, didst hold thy breast o'er Zeus";\(^3\) and he goes on to say that "the interpreters call her the Olenian goat of Zeus,"\(^4\) thus clearly indicating that the place is near Olenē. Here too is Ceraunia,\(^5\) which is situated on a high rock. These places belong to Aegium, and so does Helicē, and Amarium, precinct of Zeus, where the Achaeans met to deliberate on affairs of common interest. And the Selinus River flows through the territory of Aegium; it bears the same name as the river that flows in Ephesus past the Artemisium, and also the river in the Eleia of to-day\(^6\) that flows past the plot of land which Xenophon says he bought for Artemis in accordance with an oracle.\(^7\) And there is another Selinus; it flows past the territory of the Hyblaean Megarians,\(^8\) whom the Carthaginians forced to migrate. As for the remaining cities, or divisions, of the Achaeans,

\(^1\) See 6. 1. 12-13.

\(^2\) Others emend "city" to "country," but Strabo often speaks of cities thus, whether inhabited or not; and in giving the name of a city he often means to include all the surrounding territory which it possesses.

\(^3\) Phaenomena, 163.

\(^4\) Ibid., 104.

\(^5\) Ceraunia is almost certainly an error for "Caryneia," the city mentioned by Polybius (2. 41), Pausanias (7. 6), and others.

\(^6\) See 8. 3. 1.

\(^7\) Anabasis, 5. 3. 8.

\(^8\) Megara Hyblaea was on the eastern coast of Sicily, to the north of Syracuse.
εἴτε μερίδων Ἡπτες μὲν οὐκ οἰκοδούνται, τὴν δὲ χώραν Ῥυπίδα καλομένην ἔσχον Αἰγιεὺς καὶ Φαρεῖς, καὶ Δισχύλος δὲ λέγει ποι'

Βοῦραν θ' ἵεραν καὶ κεραυνίας Ῥύπας.

ἐκ δὲ τῶν Ῥυπῶν ἦν ὁ Μύσκελλος, ὁ Κρότωνος οἰκιστής; τῆς δὲ Ῥυπίδος καὶ τὸ Δεύκτρον ἦν, δῆμος τῶν Ῥυπῶν, μετὰ δὲ τούτων Πάτραι, πόλις ἀξιόλογος; μεταξὺ δὲ τὸ Ρίον καὶ τὸ Ἀντίρριον, ἀπέχουν Πάτρων στάδια τεσσαράκοντα. Ῥωμαίοι δὲ νεωστὶ μετὰ τὴν Ἀκτιακὴν νίκην ἱδρύσαν αὐτόθι τῆς στρατιᾶς μέρος ἀξιόλογον, καὶ διαφερόντως εὐανδρέως ἐνυπηρετεῦν, ἀποκιν排列 'Ῥωμαίων οὐσα' ἔχει δὲ ύφορμον μέτριον. ἐφεξῆς δ' ἐστὶν ἡ Δύμη, πόλις ἀλίμενος, πασῶν δυσμικωτάτη, ἀφ' οὗ καὶ τοῦνομα πρότερον δ' ἐκαλεῖτο Στράτος; διαιρέει δ' αὐτὴν ἀπὸ τῆς Ἡλείας κατὰ Βουτράσιον ὁ Δάρισσος ποταμός, ζέων εὖ ὀροὺς τούτο δ' οἱ μὲν Ἐκόλλων καλοῦσιν, ὁμηροὶ δὲ πέτρην Ὄλευν. τού δ' Ἀντιμάχου Καυκωνίδα τὴν Δύμην εἰπόντος, οἱ μὲν ἐδέξαυτο ἀπὸ τῶν Καυκώνων ἐπιθέτος εἰρήσθαι αὐτὸ μέχρι δεύρο καθηκόντων, καθάτερ ἐπίνων προεῖπομεν' οἱ δ' ἀπὸ Καύκωνως ποταμοῦ τινὸς, ὡς αἱ Θῆβαι Διρκαίαι καὶ Ἀσσωπίδες, Ἀργος δ' Ἰνάχειον, Τροία δὲ Ἀμοῦντής. δέδεκται δ' οἰκήτορας καὶ ἡ Δύμη μικρὸν πρὸ ἢμῶν, ἀνθρώπους μιγάδας, Σ 388 οὗς ἀπὸ τοῦ πειρατικοῦ πλῆθους περιλειπεῖς ἐσχε

1 Φαρεῖς, Pletho, for Φαρεῖς; so Corais, Meineke and others.
2 καὶ Δισχύλος . . . Ῥύπας, Meineke relegates to foot of page; but see J. Partsch in Berl. Phil. Woch. 1902, 1411.
3 καὶ τὸ Ἀντίρριον, Meineke ejects; Corais emends the καὶ to κατά ("opposite").

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GEOGRAPHY, 8. 7. 5

one of them, Rhypes, is uninhabited, and the territory called Rhypis was held by the people of Aegium and the people of Pharae. Aeschylus, too, says somewhere: "Sacred Bura and thunder-smitten Rhypes."¹ Myseellus, the founder of Croton, was from Rhypes. And Leuctrum too, a deme of Rhypes, belonged to the district of Rhypis. After Rhypes comes Patrae, a noteworthy city; between the two, however, is Rhium (also Antirrhium),² which is forty stadia distant from Patrae. And recently the Romans, after their victory at Actium, settled a considerable part of the army at Patrae; and it is exceptionally populous at present, since it is a Roman colony; and it has a fairly good anchoring-place. Next comes Dymê, a city without a harbour, the farthest of all towards the west, a fact from which it takes its name.³ But in earlier times it was called Stratos. The boundary between it and the Eleian country, Buprasium, is formed by the Larisus River, which flows from a mountain. Some writers call this mountain Scollis, but Homer calls it the Olenian Rock. When Antimachus calls Dymê "Cauconian," some interpret "Cauconian" as an epithet derived from the Cauconians, since the Cauconians extended as far as Dymê, as I have already said above,⁴ but others as derived from a River Caucon, just as Thebes is called "Dircaean" and "Asopian," Argos "Inachian," and Troy "Simuntian." But shortly before my time Dymê received as colonists a mixed group of people whom Pompey still had left over from the

Πομπήιος, καταλύσας τὰ ληστήρια καὶ ἱδρύσας τοὺς μὲν ἐν Σόλωις τοῖς Κηλικίοις, τοὺς δὲ ἀλλοδι καὶ δὴ καὶ ἐνταῦθα. ἦ δὲ Φάρα συνορεῖ μὲν τῇ Δυμαίᾳ, καλοῦνται δὲ οἱ μὲν ἐκ ταύτης τῆς Φάρας Φαρεῖς, οἱ δὲ ἐκ τῆς Μεσσηνικῆς Φαραιάται ἐστὶ δ’ ἐν τῇ Φαραϊκῇ Δίρκῃ κρήνῃ, ὄμονυμος τῇ ἐν Θήβαις. ἦ δ’ Ὁλενός ἐστι μὲν ἔρημος, κεῖται δὲ μεταξὺ Πατρῶν καὶ Δύμης· ἔχουσι δὲ Δυμαίοι τὴν χώραν. εἶτ’ Ἀραξος, τὸ ἀκρωτήριον τῆς Ἡλείας, ἀπὸ Ἰσθμοῦ στάδιοι χίλιοι τριάκοντα.  

VIII

1. 'Ἀρκαδία δ’ ἐστὶν ἐν μέσῳ μὲν τῆς Πελοποννήσου, πλείστην δὲ χώραν ὀρεινήν ἀποτείμνεται. μέγιστον δ’ ὄρος ἐν αὐτῇ Κυλλήνης τῇ γοῦν κάθετον οἱ μὲν ἐκκοσί σταδίων φασίν, οἱ δ’ ὅσον πεντεκαίδεκα. δοκεῖ δὲ παλαιότατα ἔθνη τῶν Ἐλλήνων εἶναι τὰ Ἀρκαδικά, Ἀξάννες τε καὶ Παρράσιοι καὶ ἄλλοι τοιούτοι. διὰ δὲ τῆς τῆς χώρας παντελῆ κάκωσιν οὐκ ἂν προσήκοι μακρολογεῖν περὶ αὐτῶν· αἱ τε γὰρ πόλεις ὑπὸ τῶν συνεχῶν πολέμων ἴφαντόθησαν, εὔνοιοι γενόμεναι πρότερον, τήν τε χώραν οἱ γεωργῆςαντες ἐκλελούπασιν εὖ ἐκεῖνων ἐτὶ τῶν χρόνων, εὖ δὲν εἰς τὴν προσαγορευθεῖσαν Μεγάλην πόλιν  

1 Φαρεῖς, Meineke, for Φαιρεῖς.  
2 Φαραίαται, Meineke, for Φαραίαται.
GEOGRAPHY, 8. 7. 5–8. 1

crowd of pirates, after he broke up all piracy and settled some of the pirates at Soli in Cilicia and others in other places—and in particular at Dymē. Phara borders on the territory of Dymē. The people of this Phara are called Pharcis, but those of the Messenian city Pharacatae; and in the territory of Phara is a spring Dirce which bears the same name as the spring at Thebes. But Olenus is deserted; it lies between Patrae and Dymē; and its territory is held by the people of Dymē. Then comes Araxus, the promontory of the Eleian country, one thousand and thirty stadia from the isthmus.

VIII

1. Arcadia lies in the middle of the Peloponnesus; and most of the country which it includes is mountainous. The greatest mountain in it is Cyllene; at any rate some say that its perpendicular height is twenty stadia, though others say about fifteen. The Arcadian tribes—the Azanes, the Parrhasians, and other such peoples—are reputed to be the most ancient tribes of the Greeks. But on account of the complete devastation of the country it would be inappropriate to speak at length about these tribes; for the cities, which in earlier times had become famous, were wiped out by the continuous wars, and the tillers of the soil have been disappearing even since the times when most of the cities

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2 τριάκοντα (λ'), Meineke inserts, following conj. of Casaubon.
4 Μεγαλόπολις Bl.
αἱ πλεῖσται συνωρκίσθησαν. νυνὶ δὲ καὶ αὐτὴ ἡ Μεγάλη πόλις ἡ Μεγάλη πόλις ἡ Μεγάλη πόλις βοσκήματα δὲ εἰσὶ νομαὶ δαψίλεις, καὶ μάλιστα ἵπποις καὶ ὄνοις τοῖς ἵπποβιτοῖς ἐστὶ δὲ καὶ τὸ γένος τῶν ἱππῶν ἄριστον τὸ Ἀρκαδικὸν, καθοπερ καὶ τὸ Ἀργολικὸν καὶ τὸ Ἐπιδαύριον. καὶ ἡ τῶν Αἰτωλῶν δὲ καὶ Ἀκαρνάνων ἐρημία πρὸς ἱπποτροφίαν εὐφυὴς γέγονεν, οὗ ἦτον τῆς Ἡθελίας.

2. Μαντίνειες μὲν οὖν ἐποίησεν ἔνδοξον Ἑπαμεινώνδας, τῇ δευτέρᾳ μνήμῃς μάχῃ Λακεδαιμονίους, ἐν ἡ καὶ αὐτὸς ἑτελεύτα τα καὶ αὐτὴ δὲ καὶ Ὀρχόμενος καὶ Ἡραία καὶ Κλείτωρ καὶ Φενεδὸς καὶ Στύμφαλος καὶ Μαϊνάλος καὶ Μεθύριον καὶ Καρνείος καὶ Κύναβα ἡ οὐκέτι εἰσίν, ἡ μόλις αὐτῶν ἵχνη φαίνεται καὶ σημεῖα. Τεγέα δ’ ἐτὶ μετρίως συμμένει, καὶ τὸ ἱερὸν τῆς Ἀλέας Ἀθηνᾶς τιμᾶται δ’ ἐπὶ μικρὸν καὶ τὸ τοῦ Δικαιοῦ Δίος ἱερὸν κατὰ τὸ Δικαίου κείμενον ὁρὸς, τῶν δ’ ὑπὸ τοῦ ποιητοῦ λεγομένον

Ῥήτων τε Στρατίτην τε καὶ ἴμμοῦσαν Ἐνίστην

εὐρείν τε χαλεπὸν, καὶ εὐροῦσιν οὐδὲν ὀφελὸς διὰ τὴν ἐρημίαν.

3. Ὁρῆ δ’ ἐπιφανή πρὸς τῇ Κυλλήνη Φολὸν

1 Μεγαλόπολις, MSS., but λη above λο added by first hand
2 Κόνθα Αχιλλος.

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were united into what was called the "Great City." 1 But now the Great City itself has suffered the fate described by the comic poet: "The Great City is a great desert." 2 But there are ample pastures for cattle, particularly for horses and asses that are used as stallions. And the Arcadian breed of horses, like the Argolic and the Epidaurian, is most excellent. And the deserted lands of the Aetolians and Acarnanians are also well adapted to horse-raising—no less so than Thessaly.

2. Now Mantineia was made famous by Epameinondas, who conquered the Lacedaemonians in the second battle, in which he himself lost his life. But Mantineia itself, as also Orchomenus, Heraca, Cleitor, Pheneus, Stymphalus, Maenalus, Methydrium, Caphycis, and Cynaetha, no longer exist; or else traces or signs of them are scarcely to be seen. But Tegea still endures fairly well, and so does the temple of the Alean Athené; and the temple of Zeus Lycaeus situated near Mt. Lycaecum is also honoured to a slight extent. But three of the cities mentioned by the poet, "Rhipé and Stratié, and windy Enispé," 3 are not only hard to find, but are of no use to any who find them, because they are deserted.

3. Famous mountains, in addition to Cyllené, are

1 Megalopolis.
2 The authorship of these words is unknown.
3 Iliad 2. 606.

4 ἀλέας, Corais, for ἄλαιας; so the later editors.
4 κελύμενον is inserted by second hand in lacuna of about ten letters in A; and so read no; Meineke, following Kramer's conjecture, inserts μέγιστον; O. Meltzer (Neue Jahrbücher 111, 193), ἵδρυμενον.
4. Περὶ δὲ τοῦ Ἀλφειου καὶ τοῦ Εὐρώτα τὸ συμβεβηκὸς παράδοξον εἰρήται καὶ τὸ περὶ Ἔρασίνων τὸν ἐνδιδόντα ἐκ τῆς Στυμφαλίδος λίμνης εἰς τὴν Ἀργείαν μνήμην, πρῶτον δὲ αὐτὸν ἔχοντα ἐκρυσίν, τῶν βερέθρων, ἃ καλοῦσιν οἱ Ἀρκάδες ζήρεθρα, τυφλῶν οὖν τούτων καὶ μηδὲ δεχομένων ἀπέρασιν, ὡστε τὴν τῶν Στυμφαλίδων πόλεως μὲν καὶ πεντήκοντα δὲ ἔχειν σταδίους ἀπὸ τῆς λίμνης, τότε δὲ ἐπὶ αὐτῆς κείσθαι. 

τάναντια δὲ ὁ Δάδων ἔπαθε, τοῦ βεῦματος ἐπισχεθέντος ποτὲ διὰ τὴν ἐμφραξίν τῶν πηγῶν συμπεσόντα γὰρ τὰ περὶ Φευνόν βέρεθρα ὑπὸ σεισμοῦ, δὲ ὅτι ἤ φορά, μονὴν ἐποίησε τοῦ βεῦματος μέχρι τῶν κατὰ βάθους φλεβῶν τῆς πηγῆς, καὶ οἱ μὲν οὕτω λέγοντες Ἔρατοςθένης δὲ φησὶ περὶ Φευνόν μὲν τὸν Ἀνίαν καλούμενον ποταμὸν λιμνάζειν ῥᾷ τῷ πρὸ τῆς πόλεως, καταδύεσθαι δὲ εἰς τινὰς ἠθμοὺς, οὕτως καλεῖσθαι ζέρεθρα τούτων δὲ ἐμφραξίδευτων, ἐσθ' ὦτε ὑπερχείσθαι

1 ἀπέρασιν ἐκν, man. sec. B, Ald.
2 For πεντήκοντα (v') Tzsch., following conj. of Leake and C. O. Müller, reads πενήθε (e'). But Jones conj. τέσσαρα (δ').
3 For Ἀνίαν, Peuzel and Groskurth conj. Ἀράβαν; T. Birt (Kritik und Hermeneutik, in Müller's Handb. 1913, I, 3, p. 134), following K. Hiller (Bratosthenes Curm. Roll. p. 16), would emend to Ἀράβαν.
4 Ἡθμοὺς Αἴγυπτος. Tzsch. conj. εἰσθανός (see Hesychius s. v.).

1 6. 2. 9.
2 i.e. "through a subterranean channel."
Pholoë, Lycaeum, Maenalus, and the Parthenium, as it is called, which extends from the territory of Tegea down to the Argive country.

4. I have already mentioned the marvellous circumstances pertaining to the Alpheius and the Eurotas,¹ and also to the Erasinus, which now flows underground from the Stymphalian Lake,² and issues forth into the Argive country, although in earlier times it had no outlet, since the "berethra,"³ which the Arcadians call "zerethra," were stopped up and did not admit of the waters being carried off, so that the city of the Stymphalians⁴ is now fifty stadia⁵ distant from the lake, although then it was situated on the lake. But the contrary was the case with the Ladon, since its stream was once checked because of the blocking up of its sources; for the "berethra" near Pheneus, through which it flowed, fell in as the result of an earthquake and checked the stream as far down into the depths of the earth as the veins which supplied its source. Thus some writers tell it. But Eratosthenes says that near Pheneus the river Anias,⁶ as it is called, makes a lake of the region in front of the city and flows down into sink-holes, which are called "zerethra"; and when these are stopped up the water sometimes overflows into the

³ "Pits." ⁴ Stymphalus.

⁵ It is incredible that Strabo wrote "fifty" here. Leake (Morra, III. 146), quoted approvingly by Tozer (Selections, 224), says that "five" must be right, which is "about the number of stades between the site of Stymphalus and the margin of the lake, on the average of the seasons." Palaeographically, however, it is far more likely that Strabo wrote "four" (see critical note).

⁶ The river formed by the confluence of the Arcastrinus and the Olbias, according to Frazer (note on Pausanias, 8. 14. 3).
τὸ ὤδωρ εἰς τὰ πεδία, πάλιν δὲ ἀναστομομεμένων ἄθροιν ἐκ τῶν πεδίων ἐκπεσόν εἰς τὸν Λάδωνα καὶ τὸν 'Ἀλφείων ἐμβάλλειν, ὡστε καὶ τῆς Ὀλυμπίας κλυσθῆναι ποτὲ τὴν περὶ τὸ ἱερὸν ὅτε, τὴν δὲ λίμνην συσταλῆναι τὸν Ἐρασίνου δὲ παρὰ Ἐρασίνου βρέοντα, ὑποδύντα ὑπὸ τὸ ὄρος, ἐν τῇ Ἀργείᾳ πάλιν ἀναφανήναι διὸ δὴ καὶ Ἰθικράτη, πολιορκοῦντα τὸν Στῦμφαλον καὶ μηδὲν περαιόντα, ἐπιχειρήσας τὴν κατάδυσιν ἀποφράξει, σπόγγοις πορισάμενοι πολλοὺς, παύσασθαι δὲ διοικήματι γεωμένης. περὶ Φενεοῦ δὲ ἐστὶ καὶ τὸ καλούμενον Στυγὸς ὤδωρ, λιβάδιον ὀλεθρίου ὤδατος νομιζόμενον ἱερὸν. τοσαῦτα καὶ περὶ Ἀρκαδίας εἰρήσθω.


1 παρὰ Α; περὶ other MSS.
2 The nine lacunae (indicated by brackets) in this passage are supplied in the editions of Müller-Dübner and Meineke.

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plains, and when they are again opened up it rushes out of the plains all at once and empties into the Ladon and the Alpheius, so that even at Olympia the land around the temple was once inundated, while the lake was reduced; and the Erasinus, which flows past Stymphalus, sinks and flows beneath the mountain¹ and reappears in the Argive land; and it was on this account, also, that Iphicrates, when he was besieging Stymphalus and accomplishing nothing, tried to block up the sink with a large quantity of sponges with which he had supplied himself, but desisted when Zeus sent an omen from the sky. And near Pheneus is also the water of the Styx, as it is called—a small stream of deadly water which is held to be sacred. So much may be said concerning Arcadia.

5. Polybius² states that the distance from Maleae towards the north as far as the Ister is about ten thousand stadia, but Artemidorus corrects the statement in an appropriate manner by saying that from Maleae to Aegium is a journey of fourteen hundred stadia, and thence to Cyrrha a voyage of two hundred, and thence through Heracleia to Thaumaci a journey of five hundred, and then to Larisa and the Peneius three hundred and forty, and then through Tempē to the outlets of the Peneius two hundred and forty, and then to Thessaloniceia six hundred and sixty, and thence through Eidomenē and Stobi and Dardanii to the Ister three thousand two hundred. According to Artemidorus, therefore, the distance from the Ister to Maleae amounts to

¹ Apparently Mt. Chaon (see Pausanias, 2. 24).
² xxxiv. Fray. 12.
εξακισχιλίων πεντακοσίων τεσσαράκοντα. ¹ αὕτων δὲ τούτου, τὸ μὴ τὴν σύντομον καταμετρεῖν, ἄλλα τὴν τυχούσαν, ἦν ἐπορεύθη τῶν στρατηγῶν τις. οὐκ ἄτοπον δ᾽ ἴσως καὶ τοὺς οἰκιστὰς προσθείναι τῶν τὴν Πελοπόννησον οἰκούντων, οἷς εἶπεν Ἕφορος, τοὺς μετὰ τὴν Ἡρακλείδων κάθοδον Κορίνθου μὲν Ἀλήτην, Σικυώνιος δὲ Φάλκην, Ἀχαίας δὲ Τισαμενοῦ, Ἡλίδος δὲ Ὀξυλοῦ, Μεσσηνίης δὲ Κρεσφόντης, Δακεδαίμονος δὲ Εὐρυσθέην καὶ Προκλῆ, Ἀργοὺς δὲ Τήμενον καὶ Κἰσσόν, τῶν δὲ ²] περὶ τὴν Ἀκτὴν Ἁγαίαν ³ καὶ Δημόφωτην.

¹ τεσσαράκοντα (μ'), Jones inserts, thus making the total correct.
² This tenth lacuna is supplied by Kramer, who finds κισσον in the Epit.
³ For Ἀγαίαν Meineke, following conj. of Corais and Kramer, reads Ἀγραίαν; but see Müller's Ind. Var. Lect. p. 993.
six thousand five hundred and forty stadia. The cause of this excess¹ is that he does not give the measurement of the shortest route, but of the chance route which one of the generals took. And it is not out of place, perhaps, to add also the colonisers, mentioned by Ephorus, of the peoples who settled in the Peloponnesus after the return of the Heracleidae: Aletes, the coloniser of Corinth, Phalces of Sicyon, Tisamenus of Achaea, Oxylus of Elis, Cresphantes of Messenê, Eurysthenes and Procles of Lacedaemon, Temenus and Cissus of Argos, and Agacus and Deiphontes of the region about Actê.²

¹ i.e. in the estimate of Polybius, apparently, rather than in that of Artemidorus.
² The eastern coast of Argolis was called "Actê" ("Coast").
BOOK IX
Τὸ

I

C 390 1. Περιωδευκόσι δὲ τὴν Πελοπόννησον, ἣν πρώτην ἔφαμεν καὶ ἐλαχιστὴν τῶν συντιθεισῶν τὴν Ἑλλάδα χερσονήσου, ἐφεξῆς ἐν εἴῃ τὰς συνεχεῖς ἐπελθεὶν. ἢν δὲ δεύτερα μὲν ἡ προστιθεῖσα τῇ Πελοπόννησῳ τὴν Μεγαρίδα, ὡστε τῶν Κρομμυδῶν[a Μεγαρέων] εἶναι, καὶ μὴ Κορινθίων. 2 τρίτη δὲ ἡ πρὸς ταύτη προσλαμβάνουσα τὴν Ἀττικήν καὶ τὴν Βοιωτίαν καὶ τῆς Φωκίδος τι μέρος καὶ τῶν Ἑπικυμηνιδίων Δοκρῶν· περὶ τούτων [οὖν λεκτέον]. 3 φησί δ' Εὐθοδός, εἰ τις νοήσεις ὑπὸ τῶν Κεραυνώων ὄροιν ἑπὶ Σούμιον, τὸ τῆς Ἀττικῆς ἄκρον, ἐπὶ τὰ πρὸς ἑως μέρη τεταμένην εὐθείαν, εἴνα πες μὲν ἀπολείψειν τὴν Πελοπόννησον ὅλην πρὸς νότον, ἐν ἀριστερᾷ δὲ καὶ πρὸς τὴν ἄρκτον τὴν ἀπὸ τῶν Κεραυνώων ὄρους συνεχῇ παραλίαιν μέχρι τοῦ Κρισάιον κόλπου καὶ τῆς Μεγαρίδος, καὶ συμπάσχει τῆς Ἀττικῆς· νομίζει δ' οὖδ' ἄν [κοιλαίνεσθαι οὕτως] τὴν ἡμέραν

1 The lacuna of about nine letters in Α is thus supplied by Kramer and Meineke. On this and the following lacunae see Kramer’s notes and text, and Meineke’s text.

2 The words ἐστε ... Κορινθίων appear in the MSS. after Δοκρῶν (following sentence). Meineke and others, following Du Thoë, rightly transfer them as above.

3 After λεκτέον edhνo add νῦν, but the lacuna in Α does not warrant so many letters.
BOOK IX

I

1. Now that I have completed my circuit of the Peloponnesus, which, as I have said,¹ was the first and the smallest of the peninsulas of which Greece consists, it will be next in order to traverse those that are continuous with it. The second peninsula is the one that adds Megaris to the Peloponnesus,² so that Crommyon belongs to the Megarians and not to the Corinthians; the third is the one which, in addition to the second, comprises Attica and Bœotia and a part of Phocis and of the Epinemidian Locrians. I must therefore describe these two. Eudoxus³ says that if one should imagine a straight line drawn in an easterly direction from the Ceraunian Mountains to Sunium, the promontory of Attica, it would leave on the right, towards the south, the whole of the Peloponnesus, and on the left, towards the north, the continuous coast-line from the Ceraunian Mountains to the Crisaeon Gulf and Megaris, and the coast-line of all Attica. And he believes that the shore which

¹ S. 1. 3.
² And therefore comprises both. The first peninsula includes the Isthmus, Crommyon being the first place beyond it, in Megaris.
³ Eudoxus of Cnidus (fl. 350 B.C.).

⁴ Thus Meineke supplies the lacuna of about sixteen letters. Kramer and Müller-Düllner, following Groskurd, insert φόδρα instead of ὁδρως.

2. Οὕτω δ' εἰρηκότος Ἑυδόξου, μαθηματικὸν Ὀ 391 ἀνδρὸς καὶ σχημάτων ἐμπείρου καὶ κλιμάτων καὶ τοὺς τόπους τούτους εἴδότος, δει νοεῖν τηνδε τὴν πλευρὰν τῆς Ἀττικῆς συν τῇ Μεγαρίδι τῇ ἀπὸ Σουνίου μέχρι Ἰσθμοῦ κοίλην μέν, ἀλλ' ἐπὶ μικρόν. ἑνταῦθα δ' ἐστὶ κατὰ μέσην ποι τὴν λεχθείσαν γραμμὴν ὁ Πειραιώς, τὸ τῶν Ἀθηνῶν ἐπίνειον. διέχει γὰρ τοῦ μὲν Σχοινοῦντος τοῦ κατὰ τὸν Ἰσθμὸν περὶ τριακοσίους πεντήκοντα

¹ Thus Meineke supplies the lacuna of about twenty letters; Kramer and Müller-Dübner, τεινόμενα ἐπὶ τῶν κόλπων.
² Thus Meineke supplies the lacuna of about twenty-four letters; Groskurd and Müller-Dübner, [τῶν τῆς ἡδόνα ἀπὸ τῶν Κεραυνίων].
³ Thus Groskurd and the later editors supply the lacuna of about nine letters.
⁴ Thus Meineke supplies the lacuna of about eight letters; but ἡδόνα have ἀπὸ τῷ, and so Kramer and Müller-Dübner.
⁵ Thus Jones supplies the lacuna of about ten letters; ἡδόνα have ἀπὸ τῷ, Πειραιώς, ἐπινεῖται τῇ; Müller-Dübner, ποιεῖται τῇ; Meineke, ἐπινεῖ τῇ.
extends from Sunium to the Isthmus would not be so concave as to have a great bend, if to this shore were not added the districts continuous with the Isthmus which form the Hermionic Gulf and Acté; and, in the same way, he believes that the shore which extends from the Ceraunian Mountains to the Corinthian Gulf would not, viewed by itself alone, have so great a bend as to be concave like a gulf if Rhium and Antirrhium did not draw closely together and afford this appearance; and the same is true of the shores\(^1\) that surround the recess of the gulf, where the sea in this region\(^2\) comes to an end.

2. Since this is the description given by Euodoxus, a mathematician and an expert both in geometrical figures and in "climata,"\(^3\) and acquainted with these places, one must conceive of this side of Attica together with Megaris—the side extending from Sunium to the Isthmus—as concave, though only slightly so. Now here, at about the centre of the aforesaid line, is the Peiræus, the sea-port of Athens. It is distant from Schoenus, at the Isthmus, about three hundred and fifty stadia, and from

\(^1\) Including the shore of the Isthmus.

\(^2\) That is, the Corinthian Gulf, which Euodoxus and Strabo consider a part of the sea that extends eastward from the Sicilian Sea (cf. 8. 1. 3). Others, however, understand that Strabo refers to the recess of the Crisaean Gulf in the restricted sense, that is, the Gulf of Salona.

\(^3\) For the meaning of "climata" see vol. i, p. 22, footnote 2.

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\(^6\) Thus Meineke supplies the lacuna of about six letters; Groskurd, \(\kappa\rho\iota\sigma\sigma\alpha\nu\ \kappa\alpha\iota\), and so Müller-Düchner; Kramer conj. \(\alpha\nu\tau\delta\nu\).

\(^7\) Thus Meineke supplies the lacuna of about six letters; Groskurd, Müller-Düchner and others, \(\kappa\rho\iota\sigma\sigma\alpha\lambda\alpha\nu\).
σταδίους, τοῦ δὲ Σούνιον τριάκοντα καὶ τριακο-
σίους· τὸσον πώς ἐστὶ διάστημα καὶ τὸ ἐπὶ Πηγᾶς
ἀπὸ τοῦ Πει[ραιῶς], ὁσοντερ καὶ ἐπὶ Σχοινώντα
δέκα δ’ ὅμως στὰ[δίοις] πλεονάζειν φασί. κάμψαντι
δὲ τὸ Σούνιον πρὸς ἄρκτον μὲν ὁ πλοῦς, ἐκκλίνων
[δὲ] πρὸς δύσιν.

3. 'Ακτή δ’ ἐστὶν ἀμφιθάλαττος, στενὴ τὸ
πρῶτον, εἰτ’ εἰς τὴν μεσόγαιαν πλατύνεται, μη-
νοείδὴ δ’ οὕτων ἐπιστροφὴν λαμβάνει πρὸς
'Ωρωπόν τῆς Βοιωτίας, τὸ κυρτὸν ἔχουσαν πρὸς
θαλάττην· τούτο δ’ ἐστὶ τὸ δεύτερον πλευρῶν
έφοι τῆς 'Αττικῆς. τὸ δὲ λοιπὸν ἥδη τὸ προ-
σάρκτιον ἐστὶ πλευρῶν, ἀπὸ τῆς 'Ωρωπίας
ἐπὶ δύσιν παρατείνων μέχρι τῆς Μεγαρίδος, ἡ
'Αττικὴ ὄρειν, πολυωώμοις τις, διείργουσα τὴν
Βοιωτίαν ἀπὸ τῆς 'Αττικῆς' ὡςθ’, ὅπερ εἰπον ἐν
τοῖς πρόσθεν, ἢσθ’μον γίνεσθαι τὴν Βοιωτίαν, ἀμφι-
θάλαττον οὖσαν, τῆς τρίτης χερσονήσου τῆς
λεχθείσης, ἀπολαμβάνοντα ἐντὸς τὰ πρὸς τῇ
Πελοποννήσῳ, τὴν τε Μεγαρίδα καὶ τὴν 'Αττικὴν.
διὰ δὲ τούτο καὶ 'Ακτήν φασὶ λεχθῆναι τὸ πα-
λαῖον καὶ 'Ακτικὴν τὴν νῦν 'Αττικὴν παρομοι-
σθεῖσαν, ὃτι τοῖς ὁρείσιν ὑποπέπτωκε τὸ πλεῖστον
μέρος αὐτῆς ἀλετένες καὶ στενῶν, μήκει δ’ ἀξιολόγῳ
κεχρημένου, προπεπτωκὸς μέχρι Σούνιου. ταῦτας
οὖν διείξειν ἀναλα[βόντες πάλιν ἐκ τῆς π]αρα-
λίας,1 ἀφ’ ἠσπερ ἀπελθομεν.
Sunium three hundred and thirty. The distance from the Peiraeus to Pagne also is nearly the same as to Schoenus, though the former is said to exceed the latter by ten stadia. After doubling Sunium one’s voyage is towards the north, but with an inclination towards the west.

3. Actê ¹ is washed by two seas; it is narrow at first, and then it widens out into the interior,² though none the less it takes a crescent-like bend towards Oropus in Bocotia, with the convex side towards the sea; and this is the second, the eastern side of Attica. Then comes the remaining side, which faces the north and extends from the Oropian country towards the west as far as Megaris—I mean the mountainous part of Attica, which has many names and separates Boeotia from Attica; so that, as I have said before,³ Boeotia, since it has a sea on either side, becomes an isthmus of the third peninsula above-mentioned, an isthmus comprising within it the parts that lie towards the Peloponnesus, that is, Megaris and Attica. And it is on this account, they say, that the country which is now, by a slight change of letters, called Attica, was in ancient times called Actê and Acticê,⁴ because the greatest part of it lies below the mountains, stretches flat along the sea, is narrow, and has considerable length, projecting as far as Sunium. I shall therefore describe these sides, resuming again at that point of the seaboard where I left off.

¹ That is, Attica; not to be confused with the Actê in Argolis, mentioned in 9. 1. 1.
² i.e. the interior plain of Attica.
³ 9. 1. 1, 8. 1. 3. ⁴ i.e. Shore-land.
4. "Metà δὲ Κρομμυδωνα ὑπέρκεινται τῆς Ἀττικῆς 1 αἰ. Σκειρώνίδες πέτραι, πάροδον οὐκ ἀπολείπονται πρὸς θαλάττην· ὑπὲρ αὐτῶν δέ ἐστιν ἡ ὄδος η ἐπὶ Μεγάρων καὶ τῆς Ἀττικῆς ἀπὸ τοῦ Ἰσθμοῦ· οὐτω δὲ σφόδρα πλησιάζει ταῖς πέτραις ἡ ὄδος, ὡστε πολλαχοῦ καὶ παράκρημνός ἐστι, διὰ τὸ ὑπερκείμενον δρόσος δύσβατόν τε καὶ ὑψηλὸν ἐνταῦθα δὲ μυθεύεται τὰ περὶ τοῦ Σκειρώνος καὶ τοῦ Πιτυκάμπτου, τῶν λημνομένων τῆν λεχθεῖσαν ὀρεινήν, οὓς καθεῖλε Θησεύς. ἀπὸ δὲ τῶν ἄκρων τοῦτων καταγίζοντα σκαίδυ τῶν Ἀργείστην Σκειρώνων προσηγορεύκασιν Ἀθηναίοι. μετὰ δὲ τὰς Σκειρώνιδας πέτρας ἄκρα πρόκεινται Μινώα, ποιοῦσα τὸν ἐν τῇ Νισαια λιμένα. ἡ δὲ Νισαία ἐπίενειν ἐστιν τῶν Μεγάρων, δεκαοκτῶ σταδίους

5. Τὸ παλαιὸν μὲν οὖν Ἰωνες εἶχον τὴν χώραν ταύτην, ὅπερ καὶ τὴν Ἀττικὴν, οὕτω τῶν Μεγάρων ἐκτισμένων· διόπερ οὐδὲ ἡ ποιητής μέμνηται τῶν τῶν τούτων τούτων ἱδίως, ἀλλ' Ἀθηναίοις καλῶν τοὺς ἐν τῇ Ἀττικῆ πάντας, συμπερείλληφε καὶ τούτως τὸ κοινὸν οὖν ματι, Ἀθηναίοις νομίζων' ὡς ἦταν φη ἐν τῷ Καταλόγῳ.

οἱ δὲ ἂρ' Ἀθήνας εἶχον, εὐκτίμενον πτολείθρον, δέχεσθαι δεῖ καὶ τοὺς νῦν Μεγαρέας, ὡς καὶ

1 For Ἀττικῆς Tozer, following the conj. of Meineke, reads ἀκτῆς ("edge of the coast").

1 "Pine-bender." His name was Sinis. For the story, see Pausanias, 2. 1. 3.

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4. After Crommyon, and situated above Attica, are the Sceironian Rocks. They leave no room for a road along the sea, but the road from the Isthmus to Megara and Attica passes above them. However, the road approaches so close to the rocks that in many places it passes along the edge of precipices, because the mountain situated above them is both lofty and impracticable for roads. Here is the setting of the myth about Sceiron and the Pityocamptes, the robbers who infested the above-mentioned mountainous country and were killed by Theseus. And the Athenians have given the name Sceiron to the Argestes, the violent wind that blows down on the traveller's left from the heights of this mountainous country. After the Sceironian Rocks one comes to Cape Minoa, which projects into the sea and forms the harbour at Nisaea. Nisaea is the naval station of the Megarians; it is eighteen stadia distant from the city and is joined to it on both sides by walls. The naval station, too, used to be called Minoa.

5. In early times this country was held by the same Ionians who held Attica. Megara, however, had not yet been founded; and therefore the poet does not specifically mention this region, but when he calls all the people of Attica Athenians he includes these too under the general name, considering them Athenians. Thus, when he says in the Catalogue, "And those who held Athens, well-built city," we must interpret him as meaning the people now called Megarians as well, and assume that these also

2 That is, to one travelling from the Isthmus to Megaris and Attica.

3 Iliad 2. 546.
τούτους ἠμφίσβητον τῆς στρατείας. σημεῖον δὲ ἢ γὰρ Ἀττικῇ τὸ παλαιὸν Ἰονία καὶ Ἰάς ἐκαλεῖτο, καὶ ὁ ποιητὴς ὅταν φῆς ἢ

ἐνθα δὲ Βοιωτοὶ καὶ Ἰώνες, τούς Ἀθηναίους λέγει ταύτης δὲ ἦν μερὶς καὶ ἡ Μεγαρίς.

6. Καὶ δὴ καὶ τῶν ὀρίων ἀμφίσβητοντες πολλάκις οὗ τε Πελοπόννησοι καὶ Ἰώνες, ἐν αἷς ἦν καὶ ἡ Κρομμυονία, συνέβησαν καὶ στήλην ἐστησαν ἐπὶ τοῦ συνομολογηθέντος τόπου περὶ αὐτῶν τὸν Ἰσθμόν, ἐπιγραφὴν ἔχουσαν ἐπὶ μεν τοῦ πρὸς τὴν Πελοπόννησον μέρους,

τάδ' ἐστὶ Πελοπόννησος, οὐκ Ἰονία· ἐπὶ δὲ τοῦ πρὸς Μέγαρα,

τάδ' οὐχὶ Πελοπόννησος, ἀλλ' Ἰωνία.

οὗ τε δὴ τὴν Ἀττικὴν συγγραφέαντες, πολλά διαφωνοῦντες, τούτῳ γε ὀμολογοῦσι, οὗ γε λόγου ἀξίοι, διότι τῶν Παιδιονιδῶν τεσσάρων ὄντων, Λιγέως τε καὶ Λύκου καὶ Πάλλατος καὶ τετάρτου Νίσου, καὶ τῆς Ἀττικῆς εἰς τέτταρα μέρη διαρεθείσης, ὁ Νίσος τῆς Μεγαρίδα λάχοι καὶ κτίσαι τὴν Νίσαιαν. Φιλόχορος μὲν οὖν ἀπὸ Ἰσθμοῦ μέχρι τοῦ Πυθίου διήκειν αὐτοῦ φησὶ τὴν ἀρχήν, Ἀνδρών δὲ μέχρι Ἑλευσίνος καὶ τοῦ Θρίασιον πεδίου. τὴν δ' εἰς τέτταρα μέρη διανομὴν ἀλλων ἄλλως εἰρηκότων, ἀρκεῖ ταῦτα παρὰ Σοφοκλέους

1 αὐτοῦς Bkno.
2 'Ἰώνες, Xylander, for 'Ἰωνες; so the later editors.
3 After καὶ Bok have περὶ.
4 ὅτι Bkno.
had a part in the expedition. And the following is proof: In early times Attica was called Ionia and Ias; and when the poet says, "There the Boeotians and the Iaonians," 1 he means the Athenians; and Megaris was a part of this Ionia.

6. Furthermore, since the Peloponnesians and Ionians were having frequent disputes about their boundaries, on which, among other places, Crommyonia was situated, they made an agreement and erected a pillar in the place agreed upon, near the Isthmus itself, with an inscription on the side facing the Peloponnesus reading: "This is Peloponnesus, not Ionia," and on the side facing Megara, "This is not Peloponnesus, but Ionia." And though the writers of the histories of The Land of Attis 2 are at variance on many things, they all agree on this (at least all writers who are worth mentioning), that Pandion had four sons, Aegeus, Lycus, Pallas, and the fourth, Nisus, and that when Attica was divided into four parts, Nisus obtained Megaris as his portion and founded Nisaca. Now, according to Philochorus, 3 his rule extended from the Isthmus to the Pythium, 4 but according to Andron, 5 only as far as Eleusis and the Thriasian Plain. Although different writers have stated the division into four parts in different ways, it suffices to take the following from Sophocles:

1 Iliad 13. 685. 2 See Vol. II, p. 346, notes 1 and 2. 3 Philochorus the Athenian (fl. about 300 B.C.) wrote a work entitled Attis, in seventeen books. Only fragments remain. 4 To what Pythium Philochorus refers is uncertain, but he seems to mean the temple of Pythian Apollo in the deme of Oenob, about twelve miles north-west of Eleusis; or possibly the temple of Apollo which was situated between Eleusis and Athens on the site of the present monastery of Daphn. 5 See foot-note on 10. 4. 6.
λαβεῖν φησὶ δ' ὁ Λυκεύς, ὅτι 1 ὁ πατὴρ ὠρισεν ἐμοὶ μὲν ἀπελθεῖν εἰς ἀκτὰς, τῆςδὲ γῆς πρεσβεία νείμας· τῷ δ' αὖ 2 Λύκῳ

τὸν ἀντίπλευρον κῆπον Εὔβοιας νεμεῖ, 3 Νίσιω δὲ τὴν ὄμαυλον 4 ἔξαρεῖ χθόνα Σκείρωνος ἁκτῆς, τῆς δὲ γῆς τὸ πρὸς νότον ὁ σκληρός οὐτος καὶ γλγαντας ἑκτρέφων ἐλήλυ τῆς Πάλλας.

ὅτι μὲν οὖν ἡ Μεγαρίς τῆς Ἀττικῆς μέρος ἦν, τούτοις χρῶνται τεκμηρίως.

7. Μετὰ δὲ τὴν τῶν Ἡρακλειδῶν κάθοδον καὶ τὸν τῆς χώρας μερισμόν, ὕπ' αὐτῶν καὶ τῶν Ὁ 393 συγκατελθόντων αὐτοῖς Δωρίων ἐκπεσείν τῆς οἰκείας συνεβη πολλοὺς εἰς τὴν Ἀττικὴν, ὅπ' ἦν καὶ ὁ τῆς Μεσσήνης βασιλεὺς Μέλανθος· οὐτος δὲ καὶ τῶν Ἀθηναίων ἐβασίλευσεν ἐκόντων, νικήσας ἐκ μονομαχίας τῶν τῶν Βοιωτῶν βασιλέα Εὐάνθου. εὐανδρούσης δὲ τῆς Ἀττικῆς διὰ τοὺς φυγάδας, φοβηθέντες οἱ Ἡρακλείδαι, παροξυ- νόντων 5 αὐτοὺς μάλιστα τῶν ἐν Κορίνθῳ καὶ τῶν ἐν Μεσσηνῆς, τῶν μὲν διὰ τῆς γειτνίασιν, τῶν δὲ, ὅτι Κόδρος τῆς Ἀττικῆς ἐβασίλευε τότε ὁ τοῦ Μελάνθου παῖς, ἐστράτευσαν ἐπὶ τὴν Ἀττικῆν·

1 In the unmetrical ὁ πατὴρ . . . Λύκῳ Strabo interweaves his own words with those of the poet. Jones conjectures that the poet wrote as follows:

ἐμοὶ μὲν ἠρισεν πατὴρ ἀκτᾶς μολεῖν,

πρεσβεία νείμας τῆςδὲ γῆς· τῷ δ' αὖ Λύκῳ

κατ.

For Meineke's conj. (followed by Nauck, Frag. 872) see Vind. Strab. p. 129.

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Aegaeus says that his father ordered him to depart to the shore-lands, assigning to him as the eldest the best portion of this land; then to Lycus “he assigns Euboea’s garden that lies side by side therewith; and for Nisus he selects the neighbouring land of Seeiron’s shore; and the southerly part of the land fell to this rugged Pallas, breeder of giants.”

These, then, are the proofs which writers use to show that Megaris was a part of Attica.

7. But after the return of the Heracleidae and the partitioning of the country, it came to pass that many of the former inhabitants were driven out of their home-lands into Attica by the Heracleidae and the Dorians who came back with them. Among these was Melanthus, the king of Messene. And he reigned also over the Athenians, by their consent, after his victory in single combat over Xanthus, the king of the Bocotians. But since Attica was now populous on account of the exiles, the Heracleidae became frightened, and at the instigation chiefly of the people of Corinth and the people of Messene—of the former because of their proximity and of the latter because Codrus, the son of Melanthus, was at that time king of Attica—they made an expedition

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1 Frag. 872 (Nauck).

2 τῆς ἀδῶν, Jones inserts. There is a lacuna in A with only the letter α before Ἀδών. acolynto have τῆς δέ. Meineke reads [ἐτα].

3 νευι, Corais, for νέμων, the letters μνων being supplied by second hand in A. So Meineke.

4 ὁμαυλον Θ, ὁμαυλον A with λων written above in second hand. For other variants see C. Müller’s Ind. Var. Lect. p. 999.

5 παροξυνάντων g, for παροξυνάντων; so Corais and Meineke.

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I
8. Πολλαῖς δὲ κέχρηται μεταβολαῖς ἢ τῶν Μεγαρέων πόλεως, συμμένει δ' ὀμοσ μέχρι νῦν. ἔσχε δὲ ποτὲ καὶ φιλοσόφων διατριβὰς τῶν προσαγορευθέντων Μεγαρικῶν, Εὐκλείδην διαδέξαμένων, ἀνδρὰ Σωκρατικόν, Μεγαρέα τὸ γένος, καθάπερ καὶ Φαίδωνα μὲν τὸν' Πλέον οἱ Ἡλειακοὶ διεδέξαντο, καὶ τούτων Σωκρατικόν, δὲν ἦν καὶ Πύρρων, Μενέδημον δὲ τὸν Ἔρετρεά οἱ Ἔρετρικοί. ἐστι δ' ἡ χώρα τῶν Μεγαρέων παραλυπρός, καθάπερ καὶ Ἁττική, καὶ τὸ πλέον αὐτῆς ἐπέχει τὰ καλούμενα Ὁμεια ὅρη, ράχις τις μηκυνομένη μὲν ἀπὸ τῶν Σκειρωνίδων πετρῶν ἐπὶ τὴν Βοιωτίαν καὶ τὸν Κιθαιρῶνα, διείργουσα δὲ τὴν κατὰ Νίσαιαν θάλατταν ἀπὸ τῆς κατ' ἄτας Παγάς, ὁ Άλκυνόχις προσαγορευμένης.

9. Πρόκειται δ' ἀπὸ Νίσαιας πλέοντι εἰς τὴν Ἁττικήν πέντε νησία. εἰσα Σαλαμίς ἐβδομήκοντά ποὺ σταδίων οὐσα τὸ μῆκος, οἱ δ' ὁγδοίκον τὰ φασίν· ἔχει δ' ὁμώνυμον πόλιν, τὴν μὲν ἄρχαιαν ἔρημον πρὸς Αἶγιαν τετραμμένην καὶ πρὸς νότου (καθάπερ καὶ Αἰσχύλος εἰρήκειν).

Ἀἶγια δ' αὐτὴ πρὸς νότου κεῖται πνοάς, τὴν δὲ νῦν ἐν κόλπῳ κειμένην ἐπὶ χερσονησοειδοῦς 1 κατ' ἄτας Παγάς, lacuna of about ten letters supplied by Kramer; Meinecke and others following. A late hand in Λ writes κατὰ Κρίθαν, and so kno and, by correction, B.

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GEOGRAPHY, 9. i. 7–9

against Attica. But being defeated in battle they retired from the whole of the land except the Megarian territory; this they occupied and not only founded the city Megara\(^1\) but also made its population Doriens instead of Ionians. And they also destroyed the pillar which was the boundary between the Ionians and the Peloponnesians.

8. The city of the Megarians has experienced many changes, but nevertheless it has endured until the present time. It once even had schools of philosophers who were called the Megarian sect, these being the successors of Euclides, the Socratic philosopher, a Megarian by birth, just as the Eleian sect, to which Pyrrhon belonged, were the successors of Phaedon the Eleian, who was also a Socratic philosopher, and just as the Eretrian sect were the successors of Menedemus the Eretrian. The country of the Megarians, like Attica, has rather poor soil, and the greater part of it is occupied by the Oenian Mountains, as they are called—a kind of ridge, which extends from the Scereironian Rocks to Boeotia and Cithaeron, and separates the sea at Nisaea from the Alepyonian Sea, as it is called, at Pagae.

9. On the voyage from Nisaea to Attica one comes to five small islands. Then to Salamis, which is about seventy stadia in length, though some say eighty. It contains a city of the same name; the ancient city, now deserted, faces towards Aegina and the south wind (just as Aeschylus has said, "And Aegina here lics towards the blasts of the south wind"),\(^2\) but the city of to-day is situated on a

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\(^1\) Cf. 8. 1. 2.
\(^2\) Frag. 404 (Nauck).
tóπου συνάπτοντος προς τὴν Ἀττικήν. ἐκαλεῖτο δὲ ἔτερος ὁνόμασι τὸ παλαιὸν· καὶ γὰρ Σκιρᾶς καὶ Κυχρεία ἀπὸ τινῶν ἡρώων, ἀφ’ οὗ μὲν Ἀθηνὰ τε λέγεται Σκιρᾶς καὶ τόπος Σκίρα ἐν τῇ Ἀττικῇ καὶ ἐπὶ Σκίρφο
1 ἱεροτοια τις καὶ ὁ μήν ὁ Σκιροφόριον· ἀφ’ οὗ δὲ καὶ Κυχρείδης ὁφίς, ὃν φησιν Ἡσιόδος τραφέντα ὑπὸ Κυχρέως ἔξελαθῆναι ὑπὸ Εὐρυλόχου,
3 λυμαινόμενου τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν Δήμητραν εἰς Ἑλευσίνα καὶ γενέσθαι Ο 394 ταύτης ἀμφίπολον. ὁνομάζει δὲ καὶ Πυτνοῦσσα ἀπὸ τοῦ φυτοῦ· ἐπιφανῆς δὲ ἢ νῆσος ὑπήρξε διὰ τε τοὺς Ἀλικίδας ἐπάρθεντας
4 αὐτῆς, καὶ μάλιστα δὲ Ἀλιάντα τὸν Τελαμώνιον, καὶ διὰ τὸ περὶ τὴν νῆσον ταύτην καταναμαχηθῆναι Ἑρέξῃ ὑπὸ τῶν Ἑλλήνων καὶ φυγεῖν εἰς τὴν οἰκείαν. συναπέλαυσαν δὲ καὶ Ἀγινύται τῆς περὶ τὸν ἁγόνα τοῦτον δόξης, γείτονές τε ὄντες καὶ ναυτικοῦ ἀξιόλογον παρασχόμενοι. Βώκαρος δὲ ἐστὶν ἐν Ἐλαμών
5 ποταμός, ὁ νῦν Βωκαλλία καλούμενος.

10. Καὶ νῦν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον, τὸ δὲ παλαιὸν πρὸς Μεγαρέας ὑπήρξεν αὐτοῖς ἔρις περὶ αὐτῆς καὶ φασίν οἱ μὲν Πεισίστρατον,

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1 Σκίρφ, Kramer and later editors, following gl and man. sec. in A (ἐπισκίρφ), for ἐπισκιρφ Α, ἐπισκίρφωσιν ο, ἐπισκίρφωσις o man. sec.; ἐπὶ Σκίρα Corais.
2 δὲ, Corais, for δή; so the later editors.
3 Εὐρυλόχου, Tschocke, for Εὐρύκλου.
4 ἐπάρθεντας, Meineke, from conj. of Corais and Kramer, for ἐπάρθεντας.
5 Σαλαμίν, the editors (from Eustathius, note on Iliad 2. 637), for Ἑλευσίν.
gulf, on a peninsula-like place which borders on Attica. In early times it was called by different names, for example, "Sciras" and "Cychreia," after certain heroes. It is from one of these heroes that Athena is called "Sciras," and that a place in Attica is called "Scira," and that a certain sacred rite is performed in honour of "Scirus," and that one of the months is called "Scirophorion." And it is from the other hero that the serpent "Cychreides" took its name—the serpent which, according to Hesiod, was fostered by Cychreus and driven out by Eurylochus because it was damaging the island, and was welcomed to Eleusis by Demeter and made her attendant. And the island was also called Pityussa, from the tree. But the fame of the island is due to the Aiaceidae, who ruled over it, and particularly to Aias, the son of Telamon, and also to the fact that near this island Xerxes was defeated by the Greeks in a naval battle and fled to his home-land. And the Aeginetans also shared in the glory of this struggle, since they were neighbours and furnished a considerable fleet. And there is in Salamis a river Bocarus, which is now called Bocalia.

10. At the present time the island is held by the Athenians, although in early times there was strife between them and the Megarians for its possession. Some say that it was Peisistratus, others

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1 Scirus.
2 Scirus founded the ancient sanctuary of Athena Sciras at Phalerum. After his death the Eleusinians buried him between Athens and Eleusis at a place which in his honour they called "Scira," or, according to Pausanias (1. 36. 4 q.v.) and others, "Sciram."
3 "Pitys," "pine-tree."
οἱ δὲ Σόλωνα παρεγγράψαντα ἐν τῷ Νεῶν Καταλόγῳ μετὰ τὸ ἔπος τοῦτο,

Αἴας δ' ἐκ Σαλαμίνος ἀγεν δυοκάϊδεκα νήσας,

εἴς τοῦτο,

στήσε δ' ἀγων, ἢν Ἀθηναίων ἵσταντο φάλαγγες,

μάρτυρι χρήσασθαι τῷ ποιητῇ τοῦ τῆς νήσου εἷς ἀρχῆς Ἀθηναίων ὑπάρξαν. οὐ παραδέχονται δὲ τοῦθ’ οἱ κριτικοὶ διὰ τὸ πολλὰ τῶν ἑπτὼν ἀντιμαρτυρεῖν αὐτοῖς. διὰ τὸ γὰρ ναυλοχῶν ἐσχατός φαίνεται ὁ Αἴας, οὐ μετ' Ἀθηναίων, ἀλλὰ μετὰ τῶν ὑπὸ Πρωτεσιλάρῳ Θετταλῶν;

ἐνθ' ἔσαν Αἰαντός τε νέες καὶ Πρωτεσιλάου·

καὶ ἐν τῇ Ἐπιπολήσει ὁ Ἀγαμέμνων

eὐρ' νῦν Πετεῶ Μενεσθῆ απλῆ[ξιππον ἑστα]ότ', ἀμφὶ δ' Ἀθηναίων, μῆστρωρες αὐτῆς. αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὁδυσσεύς, πάρ δὲ Κεφαλλήνων ἀμφὶ στίχες.

ἐπὶ δὲ τῶν Αἰαντα καὶ τούς Σαλαμινίους πάλιν,

ἡλθε δ' ἐπ' Αἰαντεσσι' καὶ παρ' αὐτοὺς

'Ιδομενεὺς δ' ἐτέρωθεν,

οὗ Μενεσθεῦς. οἱ μὲν δὴ Ἀθηναῖοι τοιαύτην των σκήψασθαι μάρτυριαν παρ' Ὁμήρου δοκοῦσίν, οἱ δὲ Μεγαρεῖς ἀντιπαρφυδήσατε οὕτως·

Αἴας δ' ἐκ Σαλαμίνος ἀγεν νέας, ἔκ τε Πολίχνης ἔκ τ' Αἰγειρούσσης Νισαιῆς τε Τριπόδων τε·

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GEOGRAPHY, 9. 1. 10

Solon, who inserted in the Catalogue of Ships immediately after the verse, "and Aias brought twelve ships from Salamis," the verse, "and, bringing them, halted them where the battalions of the Athenians were stationed," and then used the poet as a witness that the island had belonged to the Athenians from the beginning. But the critics do not accept this interpretation, because many of the verses bear witness to the contrary. For why is Aias found in the last place in the ship-camp, not with the Athenians, but with the Thessalians under Protesilaüs? "where were the ships of Aias and Protesilaüs." And in the Visitation of the troops, Agamemnon "found Menestheus the charioteer, son of Peteos, standing still; and about him were the Athenians, masters of the battle-cry. And near by stood Odysseus of many wiles, and about him, at his side, the ranks of the Cephallenians." And back again to Aias and the Salaminians, "he came to the Aîantes," and near them, "Idomeneus on the other side," not Menestheus. The Athenians, then, are reputed to have cited alleged testimony of this kind from Homer, and the Megarians to have replied with the following parody: "Aias brought ships from Salamis, from Polichnê, from Aegeirussa, from Nisaea, and from Tripodes"; these four are

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1 Iliad 2. 557.  
2 Iliad 13. 681.  
3 Iliad 4. 327.  
5 Iliad 3. 230.

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1 Thus λ supplies the lacuna in A.  
2 χρησασθαι μο.
α ἐστὶ χωρία Μεγαρικά, διὸ οἱ Τριπόδες Τριπο-δίσκιον λέγονται, καθ’ ὃ ἡ μόνη ἀγορὰ τῶν Με-γάρων κεῖται.

Ο 395 11. Τινές δ’ ἀπὸ τοῦ τῆς Ιέρειαν τῆς Πολιάδος Ἀθηνᾶς χλωροῦ τυροῦ, τοῦ μὲν ἐπιχωρίου μὴ ἀπτερθαί, ξενικὸν δὲ μόνον προσφέρεσθαι, χρησθαι δὲ καὶ τῷ Σαλαμίνῳ, ξείην φασὶ τῆς Ἀττικῆς τῆς Σαλαμίνα: οὐκ εὖ καὶ γὰρ τὸν ἀπὸ τῶν ἄλλων νῆσων τῶν ὡμολογουμένως τῆς Ἀττικῆς προσχῶρον προσφέρεται, ξενικὸν πάντα τὸν διαπόντιον νοησάντων τῶν ἀρξάντων τοῦ ἔθους τούτου. ἦσιν δὲ τὸ παλαιὸ ἡ νῦν Σαλαμίς καθ’ αὐτὴν τάπτεσθαι, τὰ δὲ Μέγαρα τῆς Ἀττικῆς ὑπάρχει μέρος. ἐν δὲ τῇ παραλλαγῇ τῇ κατὰ Σαλαμίνα κεῖσθαι συμβαίνει τὰ ὀρια τῆς τε Μεγαρικῆς καὶ τῆς Ἀττιδος, ὅρη δύο, ἀ καλοῦσι Κέρατα.

12. Εἶτ’ Ἐλευσίς ἡ πόλις, ἐν ῶ το τῆς Δήμη-τρος ἱερὸν τῆς Ἐλευσινίας, καὶ ὁ μυστικός σηκός, ὃν κατεσκεύασεν Ἰκτίων, ὁχλον θεάτρον δέξασθαι δυνάμενον, ὅς καὶ τὸν Παρθενῶνα ἐποίησε τὸν ἐν ἀκροτόλει τῇ Ἀθηνᾶ, Περικλέους ἐπιστατοῦντος τῶν ἑργῶν· ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις.

13. Εἶτα τὸ Θριάσιον πεδίον καὶ ὡμόνυμος αἰγιαλός καὶ δήμος· εἶδ’ ἡ ἀκρα ἡ Λυμφιάλη καὶ τὸ ὑπερκείμενον λατόμον, καὶ ὁ εἰς Σαλαμίνα πορθμὸς ὁσον διστάδιος, ὃν διαχοῦν ἐπειράτο

1 Ἐλευσίς ἤ, Cornis, and Meineke, for Ἐλευσίν.

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1 Attica.
Megarian places, and, of these, Tripodes is called Tripodiscium, near which the present market-place of the Megarians is situated.

11. Some say that Salamis is foreign to Attica, citing the fact that the priestess of Athena Polias does not touch the fresh cheese made in Attica, but eats only that which is brought from a foreign country, yet uses, among others, that from Salamis. Wrongly, for she eats cheese brought from the other islands that are admittedly attached to Attica, since those who began this custom considered as "foreign" any cheese that was imported by sea. But it seems that in early times the present Salamis was a separate state, and that Megara was a part of Attica. And it is on the seacoast opposite Salamis that the boundaries between the Megarian country and Attica are situated—two mountains which are called Cerata.²

12. Then one comes to the city Eleusis, in which is the temple of the Eleusinian Demeter, and the mystic chapel which was built by Ictinus, a chapel which is large enough to admit a crowd of spectators. This Ictinus also built the Parthenon on the Acropolis in honour of Athena, Pericles superintending the work. Eleusis is numbered among the demes.

13. Then one comes to the Thriasian Plain, and the shore and deme bearing the same name. Then to Cape Amphialète and the quarry that lies above it, and to the passage to Salamis, about two stadia wide, across which Xerxes attempted to build a

² "Horns." Two horn-shaped peaks of a south-western spur of Cithaeron, and still called Kerata-Pyrgos or Keratopiko (Forbiger, *Handbuch der alten Geographie*, iii. 631, note 97).
14. Τοπ ήτις ἀκτής ταύτης ὄρος ἐστὶν, ὁ καλεῖται Κορυδαλλός, καὶ ὁ δήμος οἱ Κορυδαλλαῖς. εἶθ᾽ ὁ Φώρων λιμήν καὶ ἡ Ψυτταλία, νησίον ἔρημον πετρῶδες, οἱ τινες ἔσπειρι σχίσης τοῦ Πειραιῶς πλησίον δὲ καὶ ἡ Ἀταλάντη, ὢμόνυμος τῇ περὶ Εὐβοίαν καὶ Δοκρούς, καὶ ἄλλο νησίον, ὅμοιον τῇ Ψυτταλίᾳ καὶ τούτο εἰθ᾽ ὁ Πειραιεύς, καὶ αὐτὸς ἐν τοῖς δήμοις ταπτόμενος, καὶ ἡ Μονυχία.

15. Λόφος δ᾽ ἐστὶν ἡ Μονυχία χερσονησιακῶν καὶ κοίλος καὶ ὑπόνομος πολὺ μέρος φύσει τε καὶ ἐστίν οἱ οἰκήσεις δέχεσθαι, ὡστε ἐκείνης στομίω δὲ μικρὸ τῆς εἰσόδου ἔχων ὑποπίπτουσι δ᾽ αὐτῷ λιμένας τρεῖς. τὸ μὲν οὖν παλαιόν ἔτετεῖχε ἑκατοντάκις καὶ συνορίας ἡ Μονυχία παρατηρεῖ, ὡστερ ἡ τῶν Ῥοδίων πόλεως, προσελληφυία τῷ περιβόλῳ τὸν τε Πειραιᾶ καὶ τοὺς λιμένας πλῆρες νεωρῶν, ἐν οἷς καὶ ἡ ὀπλοθήκη, Φίλωνος ἔργον ἂξιόν τε

1 λήμνην, Corinis, for λιμένα (but letters ἐνα written in margin, see in A); so the later editors.

2 So Ctesias, Persica, 26, but in the account of Herodotus (8. 97) it was after the naval battle that "he attempted to build a mole." In either case it is very improbable that he made a serious attempt to do so. See Smith and Laird, Herodotus, Books vii and viii, p. 381 (American Book Co.), note on χώμα.

2 Now called Lipsokutáli (see Frazer, note on Pausanias, 1. 36. 2).

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mole, but was forestalled by the naval battle and the flight of the Persians. Here, too, are the Pharmacussae, two small islands, on the larger of which is to be seen the tomb of Circē.

14. Above this shore is the mountain called Corydallus, and also the deme Corydaleis. Then one comes to the harbour Phoron, and to Psytaltia, a small, deserted, rocky island, which some have called the eye-sore of the Peiraeus. And near by, too, is Atalanta, which bears the same name as the island near Euboea and the Locrians, and another island similar to Psytaltia. Then one comes to the Peiraeus, which also is classed among the demes, and to Munychia.

15. Munychia is a hill which forms a peninsula; and it is hollowed out and undermined in many places, partly by nature and partly by the purpose of man, so that it admits of dwellings; and the entrance to it is by means of a narrow opening. And beneath the hill lie three harbours. Now in early times Munychia was walled, and covered with habitations in a manner similar to the city of the Rhodians, including within the circuit of its walls both the Peiraeus and the harbours, which were full of ship-houses, among which was the arsenal, the work of Philon. And the naval station was

3 “Probably in part the result of quarrying, for numerous traces of quarries are visible on these hills at the present day” (Tozer, Selections, p. 228).
4 i.e. the entrance by way of the narrow isthmus.
5 “With broad straight streets, the houses of which rose one above another like the seats of a theatre. Under the auspices of Pericles, Peiraeus was laid out by the famous architect, Hippodamus of Miletus, who afterwards built the city of Rhodes” (Tozer, I.c.).
ἡν ναῦσταθμον ταῖς τετρακοσίαις ναυσίν, ὅπως ἐλάττους ἐστελλον Ἀθηναῖοι. τῷ δὲ τείχει τούτῳ συνήπτε τὰ καθειλκυσμένα ἐκ τοῦ ἀστεος σκέλη: ταῦτα δὲ ἦν μακρὰ τείχη, τετταράκορνα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστυ τῷ Πειραιᾷ. οἳ δὲ πολλοὶ πολέμου τὸ τείχος κατή-
C 396 ῥευσαν καὶ τὸ τῆς Μονυχίας ἑρυμα, τὸν τε Πειραιῶν συνέστειλαν εἰς ὁλύην κατοικίαν, τὴν περὶ τοὺς λιμένας καὶ τὸ ἱερὸν τοῦ Διῶ τοῦ Σωτήρος τοῦ δὲ ἱεροῦ τὰ μὲν στοίδα ἐχει πίνακας θαναμαστοὺς, ἔργα τῶν ἐπιφανῶν τεχνῶν, τὸ δὲ ὑπαιθρὸν ἀνδριάντας. κατέσπασται δὲ καὶ τὰ μακρὰ τείχη, Δακεδαιμονίων μὲν καθελώντων πρῶτον, Ἡρωμαίων δε ὑστερῶν, ἦνικα Σύλλας ἐκ πολιορκίας εἶλε καὶ τὸν Πειραιῶν καὶ τὸ ἄστυ.
16. Τὸ δὲ ἄστυ αὐτὸ πέτρα ἐστὶν ἐν πεδίῳ περιοικουμένη κύκλῳ ἐπὶ δὲ τῇ πέτρᾳ τὸ τῆς Ἀθηνᾶς ἱερὸν, ὃ τε ἀρχαῖος νεὼς ὁ τῆς Πολιάδος, ἐν δὲ ὁ ἀσβεστὸς λύχνος, καὶ ὁ Παρθενῶν, δυν ἐποίησεν Ἰκτίνος, ἐν ὧν τοῦ Φειδίου ἔργου ἐλεφάντινον, ἢ Ἀθηνᾶ. ἀλλὰ γὰρ εἰς πλῆθος ἐμπότων τῶν περὶ τῆς πόλεως ταύτης ὑμνούμενων τε καὶ διαβομένων ὁκνῶ πλεονάζειν, μὴ συμβῇ τῆς προδέσεως ἐκπεσεῖν τὴν γαρφίν, ἐπεισὶ γὰρ ἦν ἡ Ἡγεσίας ὁρῷ τῆς ἄκροπολις καὶ τὸ περιτής πριαιής ἕκεθι 1 σημεῖον ὁρῷ τῆς Ἐλευσίνα, καὶ τῶν ἱερῶν γέγονα μύστης.

1 ἕκεθι, Meineke, for ἐχεῖ τι, C. Müller approving.

2 86 B.C.
2 The Erechtheion (see D'Ooge, Acropolis of Athens, Appendix iii).

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sufficient for the four hundred ships, for no fewer than this the Athenians were wont to despatch on expeditions. With this wall were connected the "legs" that stretched down from the city; these were the long walls, forty stadia in length, which connected the city with the Peiraeus. But the numerous wars caused the ruin of the wall and of the fortress of Munychia, and reduced the Peiraeus to a small settlement, round the harbours and the temple of Zeus Soter. The small roofed colonnades of the temple have admirable paintings, the works of famous artists; and its open court has statues. The long walls, also, are torn down, having been destroyed at first by the Lacedaemonians, and later by the Romans, when Sulla took both the Peiraeus and the city by siege.¹

16. The city itself is a rock situated in a plain and surrounded by dwellings. On the rock is the sacred precinct of Athena, comprising both the old temple of Athena Polias,² in which is the lamp that is never quenched,³ and the Parthenon built by Ictinus, in which is the work in ivory by Pheidias, the Athena. However, if I once began to describe the multitude of things in this city that are lauded and proclaimed far and wide, I fear that I should go too far, and that my work would depart from the purpose I have in view. For the words of Hēgesias ⁴ occur to me: "I see the acropolis, and the mark of the huge trident ⁵ there. I see Eleusis, and I have become an initiate into its sacred mysteries; yonder is the

¹ Cp. Pausanias i. 26, 7.
² Hēgesias of Magnesia (fl. about 250 B.C.) wrote a History of Alexander the Great. Only fragments remain.
³ In the rock of the well in the Erechtheum.
ἐκεῖνο Δεωκύριον, τούτο Θησείον, οὐ δύναμαι δηλώσας καθ’ ἐν ἐκαστόν· ἡ γὰρ Ἀττικὴ θεῶν αὐτοῖς [témenos] katalabóntων καὶ τῶν προγόνων ἡρώων ἔστι κτήμα."

οὗτος μὲν οὖν ἐνὸς ἐμνήσθη τῶν ἐν ἀκροτόλει σημείων· Πολέμων δὲ ὁ περιγγυτής τέτταρα βιβλία συνέγραψε περὶ τῶν ἀναθημάτων τῶν ἐν ἀκροτόλει. τὸ δ’ ἀνάλογον συμβαίνει καὶ ἐπὶ τῶν ἄλλων τῆς πόλεως μερῶν καὶ τῆς χώρας. Ἐλευσίνα τε αἰπών ἐνα τῶν ἐκατόν ἐβδομήκοιτα δήμων, πρὸς δὲ καὶ τεττάρων, ὡς φασίν, οὐδένα τῶν ἄλλων ὁμόμακεν.

17. Ἐχον οὖν δὲ, κἂν εἰ μὴ πάντες, οἱ γε πολλοὶ μυθοποιίας συχνὰς καὶ ἱστορίας· καθάπερ Ἀφιδνα μὲν τὴν τῆς Ἑλενῆς ἀρταγήν ὑπὸ Θησεώς καὶ τὴν ὑπὸ τῶν Διοκούρων ἕκταρθησίν αὐτῆς καὶ ἀνακοιμήσης τῆς ἀδελφῆς, Μαραθῶν δὲ τῶν Περσικῶν ἀγώνα. Ὁμονόμας δὲ τὸ τῆς Νεμέσεως ξώανον, ὃ τινς μὲν Διοδότου φασίν ἐργον, τινὲς δὲ Ἀγορακρίτου τοῦ Παρίου, καὶ μεγέθει καὶ κάλλει σφόδρα κατωρθωμένοι καὶ ἐνάμιλλον τοῖς Φειδίων ἐργοῖς. οὐτω δὲ καὶ Δεκέλεια μὲν, τὸ ὀρμητήριον τῶν Πελοπονησίων κατὰ τῶν Δεκελεικῶν πόλεμον, Φυλὴ δὲ, οὗτος ἐπίγαγε τὸν δήμου Ἐρασύβουλος εἰς Πειραιᾶ, κἄκειθεν εἰς ἀστυν. οὕτω δὲ καὶ ἐπὶ ἄλλων πλείονων ἐστὶν ἱστορεῖν πολλά,

1 αὐτοῖς, Jones, for αὐτοῖς, from conj. of Meineke.
2 [témenos], Jones, from conj. of Professor Capps, inserted in lacuna of about eight letters in A; τόσον γ man. soc., bno; τὴν χώραν conj. Kramer; ἰδρυμα conj. Meineke.
Leocorium, here is the Theseium; I am unable to point them all out one by one; for Attica is the possession of the gods, who seized it as a sanctuary for themselves, and of the ancestral heroes.” So this writer mentioned only one of the significant things on the acropolis; but Polemon the Periegete¹ wrote four books on the dedicatory offerings on the acropolis alone. Hegesias is proportionately brief in referring to the other parts of the city and to the country; and though he mentions Eleusis, one of the one hundred and seventy demes (or one hundred and seventy-four, as the number is given), he names none of the others.

17. Most of the demes, if not all, have numerous stories of a character both mythical and historical connected with them; Aphidna, for example, has the rape of Helen by Theseus, the sacking of the place by the Dioscuri and their recovery of their sister; Marathon has the Persian battle; Rhamnus has the statue of Nemesis, which by some is called the work of Diodotus and by others of Agoracritus the Parian, a work which both in grandeur and in beauty is a great success and rivals the works of Pheidias; and so with Deceleia, the base of operations of the Peloponnesians in the Deceleian War; and Phylê, whence Thrasybulus brought the popular party back to the Peiraeus and then to the city. And so, also, in the case of several other demes there are many historical incidents to

¹ A “Periegete” was a “Describer” of geographical and topographical details.

² ἐστὶ κτῆμα B; lacuna of about eleven letters in Α; Meinecke conj. ἐστὶν ιερὸν.
καὶ ἔτι ¹ τὸ Δεσκόριον καὶ τὸ Ῥήσειον μῦθος Ῥ ἔχει καὶ τὸ Δάκειον, καὶ τὸ ὶλυμπικόν ([ἐστι δὲ ταῦτα] ³ τὸ ὶλυμπικόν), ὅπερ ἡμιτέλεις κατέληπτε τελευτῶν ὁ ἀναθεὶς βασιλεὺς' ὁμοίως δὲ καὶ ἡ Ἀκαδημία, καὶ οἱ κῆποι τῶν φιλοσόφων, καὶ τὸ Ὡδείον, καὶ ἡ Ποικίλη στοά, καὶ τὰ ἱερὰ τὰ ἐν τῇ πόλι[ῃ θαυμαστά ⁴] ἐχοντα τεχνιτῶν ἔργα.

C 397 18. Πολὺ δὲ ἀν πλείων εἰς λόγος, εἰ τούς ἀρχηγέτας τοῦ κτίσματος ἔξετάζοι τις, ἀρχάμενος ἀπὸ Κέκροπος· οὐδὲ ἦδροι ὁμοίως λέγουσιν ἄπαντες. τοῦτο δὲ καὶ ἀπὸ τῶν ὄνοματων δῆλον· Ἀκτικήν μὲν ἦδρο ἀπὸ Ἀκταίωνός φασίν, Ἀτρίδα δὲ καὶ Ἀττικὴν ἀπὸ Ἀττίδος τῆς Κραναοῦ, ἀφ’ οὗ καὶ Κραναοὶ οἱ ἐνοικοί, Μούσοπλιαν δὲ ἀπὸ Μουσόπου, Ιωνίαν δὲ ἀπὸ Ιωνίων τοῦ Ξούθου, Ποσειδωνίαν δὲ καὶ Ἀθήνας ἀπὸ τῶν ἐπωνύμων θεῶν. εἰρήται δ’ ὅτι κάνταῦθα φαίνεται τὸ τῶν Πελασγῶν ἔθνων ἐπιδημῆσαν, καὶ διότι ὑπὸ τῶν Ἀττικῶν Πελαργοὶ προσηγορεύθησαν διὰ τὴν πλάμην.

19. "Οὐχ δὲ πλέον ἔστι τὸ φιλείδημον ⁵ περὶ τὰ ἔνδοξα καὶ πλείους οἱ λαλήσαντες τι περὶ αὐτῶν, τοσοῦτοι μείζων ὁ ἔλεγχος, εὰν μὴ κρατή τις τῆς ἱστορίας· οἷον ἐν τῇ Συναγωγῇ τῶν ποταμῶν ὁ Καλλιμάχος γελᾶν φησίν, εἰ τις ἅρρειρ χράφειν τὰς τῶν Ἀθηναίων παρθένους

¹ ἔτι, Meineke, for els.
² ὦ[σείων μύθος], lacuna of about nine letters in A supplied by Groskurd.
³ [ἔστι δὲ ταῦτα], lacuna of about ten letters supplied by Groskurd. So Müller-Dübler.
⁴ πόλ[ε] παραστάτης, lacuna in A of about ten letters supplied by λί; so Müller-Dübler. ἅπαντα νο; πλείστα Meineke.
⁵ φιλείδημον, Jones, following Xylander, for φιλόδημον (cp. φιλείδημον in 1. 1. 23 and 1. 2. 28); others read φιλότημον. 264
tell; and, further, the Leocorium and the Theseium have myths connected with them, and so has the Lyceium, and the Olympicum (the Olympium is the same thing), which the king\(^1\) who dedicated it left half finished at his death. And in like manner also the Academia, and the gardens of the philosophers, and the Odeium, and the colonnade called "Poecile,"\(^2\) and the temples in the city containing marvellous works of different artists.

18. The account would be much longer if one should pass in review the early founders of the settlement, beginning with Cecrops; for all writers do not agree about them, as is shown even by the names. For instance, Acticē, they say, was derived from Actaeon; and Atthis and Attica from Atthis, the son of Cranaüs, after whom the inhabitants were also called Cranaï; and Mopsopia from Mopsopus; and Ionia from Ion, the son of Xuthus; and Poseidonia and Athens from the gods after whom they were named. As I have already said,\(^3\) the race of the Pelasgi clearly sojourned here too, and on account of their wanderings were called "Pelargi" by the Attic people.\(^4\)

19. The greater men's fondness for learning about things that are famous and the greater the number of men who have talked about them, the greater the censure, if one is not master of the historical facts. For example, in his *Collection of the Rivers*, Callimachus says that it makes him laugh if anyone makes bold to write that the Athenian virgins

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1 Antiochus Epiphanes, of the Seleucid Dynasty (reigned 175–164 B.C.). See Frazer, note on Pausanias I. 18. 6.
2 "Vari-coloured." The painting was done by Polygnotus, about the middle of the fifth century B.C.
3 5. 2. 4.  
4 i.e. "Storks" (see 5. 2. 4).
ἀφύσσεσθαι καθαρὸν γάνος 'Ηρείανοίο, 
on καὶ τὰ βοσκῆματα ἀπόσχου τ' ἄν. εἰσὶ μὲν νῦν 
αἱ πηγαί καθαροὶ καὶ ποτίμοι ὑδατος, ὡς φασίν, 
ἐκτὸς τῶν Διοχάρων καλουμένων πυλῶν, πλησίον 
τοῦ Δυκείου. πρότερον δὲ καὶ κρήνη κατεσκεύαστο 
τις πλησίον πολλοῦ καὶ καλοῦ ὑδατος' εἰ δὲ μὴ 
νῦν, τί ἄν εἰ χαμαστόν, εἰ πάλαι πολύ καὶ 
καθαρὸν ἦν, ὡστε καὶ πότιμον ἐγένετο, μετέβαλε 
δὲ ύστερον; ἐν μὲν οὖν τοῖς καθ' ἐκαστα, τοσοῦ-
τοις οὖσιν, οὐκ ἐνδέχεται διατρίβειν, οὐ μὴν οὐδὲ 
σιγή παρελθεῖν, ὡστε μηδ' ἐν κεφαλαίῳ μνῆσθαι 
τινών.

20. Τοσαυτ' οὖν ἀπόχρη προσθήσειν, ὡς φθορὶ 
Φιλόχωρος πορθομένης τῆς χώρας ἐκ θαλάττης 
mὲν ύπὸ Καρῶν, ἐκ γῆς δὲ ύπὸ Βοωτῶν, οὐς 
ἐκάλουν 'Αναβας, Κέκροπα πρώτον εἰς δώδεκα 
πόλεις συνοικίσατο τῷ πλῆθος, ὅν ὅνομα Κεκρο-
πιά, Τετράπολις, Ἰπακρία, Δεκέλεια, Ἰἴλεια, 
'Αφίδνα (λέγοντι δὲ καὶ πλήθους ὁ Αφίδνας), 
Θόρικος, Βραυρόν, Κύθηρος, Σφηττός, Κεφισιά, 
πάλιν δ' ύστερον εἰς μίαν πόλιν συναγαγεῖν λέγε-
ται τῆς νῦν τὰς δώδεκα Θήσεως. ἐβασιλεύσαν 
μὲν οὖν 4' Ἀθηναίοι πρότερον, εἰτ' εἰς δημοκρατίαν

1 πότιμον, Xylander, for πόταμον; so the later editors.
2 προσθήσειν, Cornais and Meineke emend to προσθείνων.
3 After Κεφισιά Βίκων add Φαυρός; Pletho, 'Αθήναι. There 
is no sign of a lacuna in any MS.
4 After οὖν Meineke inserts οἱ.
“draw pure liquid from the Eridanus,” \(^1\) from which even cattle would hold aloof. Its sources are indeed existent now, with pure and potable water, as they say, outside the Gates of Diochares, as they are called, near the Lyceium; \(^2\) but in earlier times there was also a fountain near by which was constructed by man, with abundant and excellent water; and even if the water is not so now, why should it be a thing to wonder at, if in early times the water was abundant and pure, and therefore also potable, but in later times underwent a change? However, it is not permitted me to linger over details, since they are so numerous, nor yet, on the other hand, to pass by them all in silence without even mentioning one or another of them in a summary way.

20. It suffices, then, to add thus much: According to Philochorus, when the country was being devastated, both from the sea by the Carians, and from the land by the Boeotians, who were called Aonians, Cecrops first settled the multitude in twelve cities, the names of which were Cecropia, Tetrapolis, Epacria, Deceleia, Eleusis, Aphidna (also called Aphidnae, in the plural), Thoricus, Brauron, Cytherus, Sphettus, Cephisia.\(^3\) And at a later time Theseus is said to have united the twelve into one city, that of to-day. Now in earlier times the Athenians were ruled by kings; and then they

\(^{3}\) Thus only eleven names are given in the most important MSS., though “Phalerus” appears after “Cephisia” in some (see critical note on opposite page). But it seems best to assume that Strabo either actually included Athens in his list or left us to infer that he meant Athens as one of the twelve.
μετέστησαν τυράννων δ' ἔπιθεμένων αὐτοῖς, Πεισιστράτου καὶ τῶν παιδών, ὠστερῶν τε ὀλγαρ-χίας γενομένης, τῆς τε τῶν τετρακοσίων καὶ τῆς τῶν τριάκοντα τυράννων, οὔς ἐπέστησαν Λακεδαι-μόνιοι, τούτους μὲν διεκρούσαντο ῥαδίως, ἐφύλαξαν δὲ τὴν δημοκρατίαν μέχρι τῆς Ἡρωμαίων ἐπικρα-τείας. καὶ γὰρ εἰ τι μικρὸν ὑπὸ τῶν Μακεδονικῶν βασιλέων παρελυπήθησαν, ὥσθ' ὑπακούει τῶν ἀναγκασθήναι, τὸν γε ὀλοσχερὴ τύπον τῆς πολιτείας τὸν αὐτῶν ἀπετίρουν. ἔνιοι δὲ φασί, καὶ βέλτιστα τὸτε αὐτοὺς πολιτεύσασθαι δεκαετής χρόνον, ὃν ἦρχε Μακεδόνων Κάσανδρος.1 οὕτως γὰρ ὃ ἀνὴρ πρὸς μὲν τὰ ἄλλα δοκεῖ τυραννικότε-ρος γενέσθαι, πρὸς Ἀθηναίους δὲ εὐγνωμόνησε, λαβὼν ὑπήκουν τήν πόλιν ἐπέστησε γὰρ τῶν πολιτῶν Δημήτριον τὸν Φαληρέα, τῶν Θεοφρά-στου τοῦ φιλοσόφου γυμνώμων, ὅς οὐ μόνον οὐ κατέλυσε τὴν δημοκρατίαν, ἀλλὰ καὶ ἐπηνώθωσε. δηλοῦ δὲ τὰ ὑπομνήματα, ἃ συνέγραψε περὶ τῆς πολιτείας ταύτης ἐκείνος. ἀλλ' οὕτως ὁ φθόνος ἑσχύσε καὶ ἡ πρὸς ὀλίγους ἀπέχθεια, ὡστε μετὰ τῆς Κασσάνδρου τελευτήθη ἡναγκάσθη φυγεῖν εἰς Ἀἰγυπτον ταῦτα δ' εἰκόνας αὐτοῦ πλεῖους ἡ τριακοσίας κατέστασαν οἰ ἐπαναστάντες καὶ κατεχόνουσαν, ἔνιοι δὲ καὶ προστιθέασιν, ὦ τι καὶ εἰς ἀμίδας. Ἡρωμαῖοι δ' οὐν παραλαβόντες αὐτοὺς δημοκρατομένους, ἐφύλαξαν τὴν αὐτονομίαν αὐτῶς καὶ τὴν ἔλευθερίαν, ἐπιτεσσωρὸς δ' ὁ Μιθρι-δατικὸς πόλεμος τυράννων αὐτοὺς κατέστησεν, οὔς ὁ βασιλεὺς ἐβοῦλετο τῶν δ' ἑσχύναντα μάλιστα, τὸν Ἀριστέλωνα, καὶ ταύτην βιασάμενον

1 Κάσανδρος, Jones, for Κάσανδρος; and so elsewhere.
changed to a democracy; but tyrants assailed them, Peisistratus and his sons; and later an oligarchy arose, not only that of the four hundred, but also that of the thirty tyrants, who were set over them by the Lacedaemonians; of these they easily rid themselves, and preserved the democracy until the Roman conquest. For even though they were molested for a short time by the Macedonian kings, and were even forced to obey them, they at least kept the general type of their government the same. And some say that they were actually best governed at that time, during the ten years when Cassander reigned over the Macedonians. For although this man is reputed to have been rather tyrannical in his dealings with all others, yet he was kindly disposed towards the Athenians, once he had reduced the city to subjection; for he placed over the citizens Demetrius of Phalerum, one of the disciples of Theophrastus the philosopher, who not only did not destroy the democracy but even improved it, as is made clear in the Memoirs which Demetrius wrote concerning this government. But the envy and hatred felt for oligarchy was so strong that, after the death of Cassander, Demetrius was forced to flee to Egypt; and the statues of him, more than three hundred, were pulled down by the insurgents and melted, and some writers go on to say that they were made into chamber-pots. Be that as it may, the Romans, seeing that the Athenians had a democratic government when they took them over, preserved their autonomy and liberty. But when the Mithridatic War came on, tyrants were placed over them, whom-ever the king wished. The most powerful of these, Aristion, who violently oppressed the city, was
τὴν πόλιν, ἕκ πολυρκίας ἔλων Σύλλασ, ὁ τῶν Ῥωμαίων ἡγεμών, ἐκόλασε, τῇ δὲ πόλει συγγυμνωμὴν ἔνειμεν καὶ μέχρι νῦν ἐν ἑλευθερίᾳ τῇ ἐστι καὶ τιμῇ παρὰ τοῖς Ῥωμαίοις.

21. Μετὰ δὲ τὸν Πειραιῶν Φαληρεῖς δήμος ἐν τῇ ἐφεξῆς παραλίᾳ εἶδ᾽ Ἀλιμούσιοι, Λιξωνεῖς, Ἀλαιεῖς, οἱ Λιξωνικοὶ, Ἀναγυμναῖοι, ἔτη Θορέας Λαμπτρεῖς, Ἀγχιλεῖς, Ἀναφλύστιοι, Ἀτηνεῖς οὕτω μὲν οἱ μέχρι τῆς ἄκρας τοῦ Σούνιου. μεταξὺ δὲ τῶν λεχθέντων δήμων μακρὰ ἄκρα, πρὸ τῆς μετὰ τοὺς Λιξωνέας, ξωστὴρ εἶτ᾽ ἄλλη μετὰ Θορέας, Ἀστυπαλαία, ἀν τῆς μὲν πρόκειται νῆσος Φάβρα, τῆς δ᾽ Ἑλεοῦσσα καὶ κατὰ τοὺς Λιξωνέας δ᾽ ἐστὶν Ἑδροῦσσα, περὶ δὲ Ἀναφλύστων ἔστι καὶ τὸ Πανείον, καὶ τὸ τῆς Κωλιάδος Ἀφροδίτης ιερόν, εἰς ὅν τόπον ἑκκυμανθῆναι τὰ τελευταῖα τὰ ἐκ τῆς περὶ Σαλαμίνα ναυμαχίας τῆς Περσικής ναυαγία φασὶ, περὶ δὲ ὁ καὶ τὸν Ἀρόλλω προειπεῖν.

Κωλιάδες δὲ ἡγοῦντο ἐρέτμους φρύγους. πρόκειται δὲ καὶ τοῦτων τῶν τόπων Βέλβινα νῆσος οὗ πολὺ ἄπωθεν καὶ ὁ Πατρόκλου χαρακτήρδες ἐρήμοι δ᾽ αἱ πλεῖσται τούτων.

22. Κάμψαντι δὲ τῇ κατὰ τὸ Σούνιον ἀκραὶ ἀξιολογοῦν δήμος Σούνιου, ἔτη Θώρικος, ἔτη C 399 Ποταμός δήμος οὗτος καλούμενος, εἶτ᾽ ὁ οἱ ἄνδρες Ποτάμοι, ἔτη Πρασία, Στειρία, Βραν-
punished by Sulla the Roman commander when he took this city by siege, though he pardoned the city itself; and to this day it is free and held in honour among the Romans.

21. After the Peiraeus comes the deme Phalereis, on the seaboard next to it; then Halimusii, Aexioncis, Alaeis, Aexionici, and Anagyrasii. Then Thoreis, Lamptreis, Aegilieis, Anaphlystii, Ateneis. These are the demes as far as the cape of Sunium. Between the aforesaid demes is a long cape, the first cape after Aexioncis, Zoster; then another after Thoreis, I mean Astypalaeis; off the former of these lies the island Phabra and off the latter the island Eleussa; and also opposite Aexioncis is Hydrussa. And in the neighbourhood of Anaphlystus is also the shrine of Pan, and the temple of Aphrodite Colias, at which place, they say, were cast forth by the waves the last wreckage of the ships after the Persian naval battle near Salamis, the wreckage concerning which Apollo predicted "the women of Colias will cook food with the oars." Off these places, too, is the island Belbina, at no great distance, and also the palisade of Patroclus. But most of these islands are uninhabited.

22. On doubling the cape of Sunium one comes to Sunium, a noteworthy deme; then to Thoricus; then to a deme called Potamus, whose inhabitants are called Potamii; then to Prasia, to Steiria, to

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4 Άγυλείς Tschucke, for Άγυρείς; so the later editors.
5 Άστρεις, Loeper (Ath. Mitth. xvii, 1892, p. 335), for Άστρεις.
6 μακρά, omitted by Elnog and Pletho; in A about twelve letters have disappeared between μα and η μετά.
7 φρύζων, conj. of Kuhn, for φρύξων (cp. Herod. 8. 90).
ρών, ὁποιοὶ τὸ τῆς Βραυρωνίας Ἀρτέμιδος ἱερὸν, Ἡλία Ἀραφῆναίδες, ὁποιοὶ τὸ τῆς Ταυροπόλου, Μυρρινοῦς, Προβάλλων, Μαραθῶν, ὁποιοί Μιλτιάδης τὰς ἴτις Δάιτις τοῦ Πέρσου δυνάμεις ἀρθομείσομενι ἰδεῖθειρεν, οὐ περιμένας ὑπερήξομενις Δακεδαίμονοις διὰ τὴν παντελὴν ὑπερήξομενις ἐνταῦθα μεμνημένι διὰ τὸν Μαραθώνιον ταῦτα, ἰδιὸ ἰμενεὶ Θησέως. μετὰ δὲ Μαραθώνια τρικόσμον, εἰς τὴν Ραμνοῦς, τὸ τῆς Νεμέσεως ἱερὸν, εἰς τὴν Ψαφίς ἤ τῶν Ὀρωτίων ἐνταῦθα δῆ τοῦ καὶ τὸ Ἀρμιαραίων ἐνταῦθα τοῦ ποτῆς μαντεῖον, ὁποῖον φυγόντα τὸν Ἀμφιάρεων, ὡς φησὶ Σοφοκλῆς,

ἐδέξατο ῥαγείσα Θηβαία κόσμος,
αὐτοῖς ὑπόλοιπος καὶ τετραβίστῳ διήφρο.

Ὡρωτίως δ' ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις. ἤδριαν γὰρ εἰς μεθορίῳ τῆς τῆς Ἀπρικῆς καὶ τῆς Βουσιάς, πρόκειται δὲ τῆς παραλίας ταύτης πρὸ μὲν τοῦ Θορίκου καὶ τοῦ Σουνίου, νῆσος Ἑλένη, τραχεία καὶ ἔρρημος, παραμήκης ὡς εξήκουντα σταδίων τὸ μῆκος. ἡς φασὶ μεμνησθαί τοῦ σταδίου, ἐν οἷς Ἀλέξανδρος λέγει πρὸς τὴν Ἑλένην.

οὗτος ὁτε σε πρῶτον Δακεδαίμονος εὐστερειν οὔπλεον ἀρπάζας ἐν ποντοπόροις νέεσσι, νήσος δ' ἐν Κρανάγεμέγην φιλοτητή καὶ εὐνύη.

1 ['Αλλι Ἀραφῆ]ϊδες, lacuna supplied by Xylander; so the later editors.
2 Τρικόσμον Α; Τρικόσμον A man, ed., and other MSS.
3 After Ραμνοῦς Plotino and the later editors insert ὁποιοὶ.
4 tetraprioστῳ Bryhno, for tetraprioστῳ other MSS. (tetrарιστῳ hi); so Meincke.
Brauron, where is the temple of the Artemis Brauronia, to Halae Araphenides, where is the temple of Artemis Tauropolus, to Myrrinus, to Probainthus, and to Marathon, where Miltiades utterly destroyed the forces under Datis the Persian, without waiting for the Lacedaemonians, who came too late because they wanted the full moon. Here, too, is the scene of the myth of the Marathonian bull, which was slain by Theseus. After Marathon one comes to Tricorynthus; then to Rhamnus, the sanctuary of Nemesis; then to Psaphis, the land of the Oropians. In the neighbourhood of Psaphis is the Amphiaracium, an oracle once held in honour, where in his flight Amphiaræus, as Sophocles says, “with four-horse chariot, armour and all, was received by a cleft that was made in the Theban dust.” "Oropus has often been disputed territory; for it is situated on the common boundary of Attica and Boeotia. Off this coast are islands: off Thoricus and Sunium lies the island Helenë; it is rugged and deserted, and in its length of about sixty stadia extends parallel to the coast. This island, they say, is mentioned by the poet where Alexander says to Helen: “Not even when first I snatched thee from lovely Lacedaemon and sailed with thee on the seafaring ships, and in the island Cranaë joined with thee in love and couch”; for he calls Cranaë the

1 By a thunderbolt of Zeus, to save the pious prophet from being slain.  
2 Frug. 873 (Nauck).  
3 Paris.  
4 Iliad 3. 443.  
5 “Rough.”

6 Ἱηρίκος, Tschucke, from conj. of Casanbon, for Ἱηρὶν αἰΒΕ, Ἱηρὶον I (?), Ald  
7 [ἐπὶ] λειψάνως supplied by Xylander; so the later editors.
ταύτην γὰρ λέγει Κρανάην τὴν νῦν Ἑλένην ἀπὸ τοῦ ἐκεί γενέσθαι τὴν μῦξιν. μετὰ δὲ τὴν Ἑλένην ἡ Εὐβοια πρόκειται τῆς ἐξῆς παραλίας, ὡμοίως στενὴ καὶ μακρὰ καὶ κατὰ μῆκος τῇ ἡπείρῳ παραβεβλημένη, καθάπερ ἡ Ἑλένη. ἐστὶ δὲ ἀπὸ τοῦ Σουνίου πρὸς τὸ νότιον τῆς Εὐβοίας ἀκρὸν, ὁ καλούσι Δευκὴν ἀκτὴν, σταθῶν τριακοσίων πλούς· ἀλλὰ περὶ Εὐβοίας μὲν εἰρήσεται ὡστερον, τοὺς δὲ ἐν τῇ μεσογαίᾳ δῆμους τῆς Ἀττικῆς μακρὸν εἰπεῖν διὸ τὸ πλῆθος.

23. Τῶν δὲ ὅρων τὰ μὲν ἐν ὀνόματι μάλιστα ἐστίν ὁ τε Τμηττὸς καὶ Βριλησσός καὶ Λυκαβηττός, ἔτι δὲ Πάρνης καὶ Κορυδαλλός. μαρμάροι δὲ ἐστὶ τῆς τε Τμηττίας καὶ τῆς Πεντέλικῆς κάλλιστα μέταλλα πλησίον τῆς πόλεως· ὁ δὲ Τμηττὸς καὶ μέλι ἀριστὸν ποιεῖ. τὰ δὲ ἁργυρεῖα τὰ ἐν τῇ Ἀττικῇ κατ’ ἁρχὰς μὲν ἦν ἀξιόλογα, νυνὶ δὲ ἐκλείπει· καὶ δὴ καὶ οἱ ἐργαζόμενοι, τῆς μετάλλειας ἀσθενῶς ὑπακουοῦσιν, τῆς παλαιὰν ἐκβολάδα καὶ σκωρίαν ἀναχωνεύοντες, εὑρίσκον ἐτι ἐξ αὐτῆς ἀποκαθαφρόμενον ἁργύριον, τῶν ἁρχαίων ἀπείρως καμμινώντων. τοὺς δὲ μέλιτος C 100 ἁρίστου τῶν πάντων ὄντος τοῦ Ἀττικοῦ, πολὺ βέλτιστον φασὶ τὸ ἐν τοῖς ἁργυρεῖοις, δὲ καὶ ἀκάπνιστον καλοῦσιν ἀπὸ τοῦ τρόπου τῆς σκευασίας.

24. Πιθαμοῦ δ' εἶσιν ὁ μὲν Κηφισσὸς ἐκ

1 εἰρήσεται ὡστερον, lacuna supplied by ὅπο; μετ' ἕλγον λέξοις εἰ.
island now called Helenê from the fact that the intercourse took place there. And after Helenê comes Euboea, which lies off the next stretch of coast; it likewise is narrow and long and in length lies parallel to the mainland, like Helenê. The voyage from Sunium to the southerly promontory of Euboea, which is called Leucê Actê, is three hundred stadia. However, I shall discuss Euboea later;¹ but as for the demes in the interior of Attica, it would be tedious to recount them because of their great number.

23. Of the mountains, those which are most famous are Hymettus, Brintissus, and Lycabettus; and also Parnes and Corydallus. Near the city are most excellent quarries of marble, the Hymettian and Pentelic. Hymettus also produces the best honey. The silver mines in Attica were originally valuable, but now they have failed. Moreover, those who worked them, when the mining yielded only meagre returns, melted again the old refuse, or dross, and were still able to extract from it pure silver, since the workmen of earlier times had been unskilful in heating the ore in furnaces. But though the Attic honey is the best in the world, that in the country of the silver mines is said to be much the best of all, the kind which is called acapniston,² from the mode of its preparation.

24. The rivers of Attica are the Cephissus, which

¹ 10. 1.
² "Unsmoked," i.e. the honey was taken from the hive without the use of smoke.

² Πεντελικὴς, Xylander, for Ἰλικὴς; so later editors.
Τρινεμέων 1 τὰς ἀρχὰς ἔχων, πέρι δὲ διὰ τοῦ πεδίου, ἐφ' οὐ καὶ ἡ γέφυρα καὶ οἱ γεφυρισμοὶ, διὰ δὲ τῶν σκελῶν τῶν ἀπὸ τοῦ ἄστεος εἰς τὸν Πειραιᾶ καθηκόντων, ἐκδιδωσιν εἰς τὸ Φαληρικὸν, χειμαρρώδης τὸ πλέον, θέρους δὲ μειοῦται τελέως. ἔστι 2 δὲ τοιοῦτος μᾶλλον ὁ Ἰλισσός, ἐκ θατέρου μέρους τοῦ ἄστεος πέρι εἰς τὴν αὐτὴν παραλίαν, ἐκ τῶν ὑπέρ τῆς Ἀγρας καὶ τοῦ Αυκείου μερῶν, καὶ τῆς πηγῆς, ἣν ὤμηκεν ἐν Φαΐδρῳ Πλάτων, περὶ μὲν τῆς Ἀττικῆς ταύτα.

II

1. Ἑξῆς δ' ἔστιν ἡ Βοιωτία: περὶ ἦς λέγοντα καὶ περὶ τῶν συνεχῶν ἐθνῶν ἀνάμυνας ποιήσασθαι χρῆ τοῦ σαφοῦς χάριν, ὃν εἰπομεν πρότερον. ἔλεγομεν δὲ τὴν ἀπὸ Σουνίου παραλίαν μέχρι Θεσσαλονικείας ἐπὶ τὰς ἁρκτους τετάσθαι, μικρον ἐκκλίνουσαν πρὸς δύσιν καὶ ἔχουσαν τὴν θάλασσαν πρὸς ἐω· τὰ δ' ὑπερ[κείμενα μέρη 3] πρὸς δύσιν, ὅς ἄν ταυνίας τινάς, διὰ τῆς [πάσης χώρας 4] τεταμένας παραλλήλους· ὅν πρώτη ἐστίν [ἡ Ἀττικὴ σὺν τῇ 5] Μεγαρίδε, ὡς ἄν ταυνία τις, τὸ

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1 Τρινεμέων, Kramer from conj. of Casanbon, for Τρινεμέων.
2 ἔστιν, Xylander, for ἔστι; so the later editors.
3 ὑπερ[κείμενα μέρη]: lacuna of about ten letters in A supplied by διο (κείμενα) and by Du Theil (μέρη); Müller-Dübner and Meineke following.
4 [πάσης χώρας]: lacuna of about ten letters in A supplied by Meineke. διο have χώρας ἐκάστης.
5 Between ἔστιν and Μεγαρίδε, A has a lacuna of about twelve letters. Du Theil inserts as above, and so Müller-Dübner and Meineke.
has its source in the deme Trinemeis; it flows through the plain (hence the allusions to the "bridge" and the "bridge-railleries") and then through the legs of the walls which extend from the city to the Peiraeus; it empties into the Phaleric Gulf, being a torrential stream most of the time, although in summer it decreases and entirely gives out. And such is still more the case with the Ilissus, which flows from the other part of the city into the same coast, from the region above Agra and the Lyceium, and from the fountain which is lauded by Plato in the *Phaedrus*. So much for Attica.

II

1. Next in order is Boeotia; and when I discuss this country and the tribes that are continuous with it, I must, for the sake of clearness, call to mind what I have said before. As I have said, the seaboard from Sunium to Thessaloniceia extends towards the north, slightly inclining towards the west and keeping the sea on the east; and that the parts above this seaboard lie towards the west—ribbon-like stretches of country extending parallel to one another through the whole country. The first of these parts is Attica together with Megaris—a ribbon-like stretch of country, having as its eastern

1 Literally, the "gephyra" ("bridge") and "gephyrismi" ("bridge-isms"). It appears that on this bridge the Initiated, on their procession to Eleusis, engaged in mutual raillery of a wanton character (but see Pauly-Wissowa, s. v. ἐγεφυρίσματα).
2 A suburb in the deme of Agrylé.
3 220 A. D.
4 2, 5, 21, 7, 7, 4, and 9. 1. 2.
μὲν ἐσθι[ν] πλευρὸν ἐχουσάντα 1 τήν ἀπὸ Σούνιον μέχρι Ὁρωποῦ καὶ [τής Βοιωτίας, τὸ δ' ἐστέριον τόν τε Ἰσθμοῦ καὶ τήν [Ἀλκινίδα θάλασσαν, 2 τήν κατὰ Πηγᾶς μέχρι τῶν [δρων τής Βοιωτίας 3 τῶν περὶ Κρέουσαν, τὰ δὲ λοιπὰ [τήν ἀπὸ Σούνιον 5] μέχρι Ἰσθμοῦ παραλίαν καὶ τήν ὠς ἀν [παράλληλον αὐτῆς] 4 ὀρεινήν τήν διοργούσαν ἀπὸ τής [Βοιωτίας τής Ἁγκτικής] 7 δευτέρα δ' ἐστιν ἡ Βοιωτία, ἀπὸ τής ἑώ ἐπὶ δύσιν τεταμένη ταυτία τῆς ἀπὸ τῆς κατ' Εὔβοιαν θαλάττης ἐπὶ θάλατταν τήν κατὰ τὸν Κρισαίον κόλπου, ἱσομήκης πως τῆ Ἀττικῆ ἢ καὶ ἐλάττων κατὰ μήκος ἄρετή μέντοι τῆς χώρας πάμπολυ διαφέρει.

2. Ὁφόρος δὲ καὶ ταύτης κρείττω τήν Βοιωτίαν ἀποφαίνει τῶν ὁμόρων ἐθνῶν, καὶ ὅτι μόνη τριθάλαττός ἐστι, καὶ λιμένων εὐπορεῖ πλειόνων, ἐπὶ μὲν τῷ Κρισαίῳ κόλπῳ καὶ τῷ Κορινθιακῷ τὰ ἐκ τῆς Ἰταλίας καὶ Σικελίας καὶ Λιβύης δεχομένη, ἐπὶ δὲ τῶν πρὸς Εὔβοιαν μερῶν ἕφ' ἐκάτερα τοῦ Εὐρώπου σχιζομένης τῆς παραλίας, τῇ μὲν ἐπὶ τῆν Ἀδάνδα καὶ τῆν Ταναγρικήν, τῇ δ' ἐπὶ τῶν Σαλγανέα καὶ τῆν 'Ανθηδόνα, τῇ μὲν εἰναι συνεχῆ τῆν κατ' Ἀγαστίπου καὶ Κύπρου καὶ τᾶς νήσους θάλατταν, τῇ δ' ἐν τῇ κατὰ Μακεδόνας

1 ἐσθι[ν] πλευρὸν ἐχουσάντα: lacuna of about fourteen letters in A supplied by Du Theil; so Müller-Dübner and Meineke. 

2 τής Βοιωτίας: lacuna of about ten letters supplied by Du Theil. 

3 [Ἀλκινίδα θάλασσαν: lacuna of about fourteen letters supplied by duo.]
side the seaboard from Sunium to Oropus and Boeotia, and as its western side the Isthmus and the Alcyonian Sea, which extends from Pagae to the boundaries of Boeotia near Creusa, and as its remaining two sides, the seaboard from Sunium to the Isthmus and the mountainous country approximately parallel thereto which separates Attica from Boeotia. The second of these parts is Boeotia, extending ribbon-like from the east towards the west, from the Euboean Sea to the sea at the Crisaeian Gulf; and it is about equal in length to Attica or perhaps less; in the fertility of its soil, however, it is far superior.

2. Ephorus declares that Boeotia is superior to the countries of the bordering tribes, not only in fertility of soil, but also because it alone has three seas and has a greater number of good harbours; in the Crisaeian and Corinthian Gulfs it receives the products of Italy and Sicily and Libya, while in the part which faces Euboea, since its seaboard branches off on either side of the Euripus, on one side towards Aulis and the territory of Tanagra and on the other towards Salganeus and Anthedon, the sea stretches unbroken¹ in the one direction towards Egypt and Cyprus and the islands, and in the other direction

¹ i.e. unbroken by an isthmus or other obstacle.

4 [δρομὴ τῆς Βοιωτίας] lacuna of fourteen letters supplied by Kramer. τὸπον (also suggested by Kramer), Meineke.
5 [τῆς ἀπὸ Ζουρίου] lacuna of about twelve letters in A supplied by Du Theil; so Müller-Dübner.
6 [παράλληλον αὐτῆ] lacuna of thirteen letters in A supplied by Kramer; so Müller-Dübner.
7 [Βοιωτίας τῆς Ἀ]ττικῆ γε] lacuna of about twelve letters supplied by Corais from conj. of Tszschucke; so Müller-Dübner and Meineke.
καὶ τὴν Προποντίδα καὶ τὸν Ἐλλησπόντον, προστίθησι δέ, ὅτι καὶ τὴν Ἑβοβιαν τρόπον τινὰ μέρος αὐτῆς πεποίηκεν ὁ Ἑωρίππος, οὕτω στενῶς ὅν καὶ γεφύρα συνεζευγμένος πρὸς αὐτὴν διπλέθρος. τὴν μὲν οὖν χώραν ἐπαινεῖ διὰ ταύτα, καὶ φησὶ πρὸς ἣγεμονίαν εὐφυὸς ἔχειν, ἀγωγὴ δὲ καὶ παιδεία μὴ χρησιμένους ἐπιμελεῖ· τοὺς ἀεὶ προϊσταμένους αὐτῆς, εἰ καὶ ἐπε τοιαύτης καθάπερ Ἐσπαμεινώνδας ἐδείξε. τελευτήσαντος γὰρ ἐκεῖνον τὴν ἣγεμονίαν ἀποβαλείν εὐθὺς τοὺς Ὁθηβαίους, γενομένους αὐτῆς μόνον αἰτίων δὲ εἶναι τὸ λόγων καὶ ὀμίλιας τῆς πρὸς ἀνθρώπους ὀλυγορῆσαι, μόνης δὲ ἐπιμεληθῆναι τῆς κατὰ πόλεμον ἀρετῆς. ἔδει δὲ προσθεῖναι, διότι τούτῳ πρὸς Ἑλληνας χρήσιμον ἔστιν, ἐπεὶ πρὸς γε τοὺς βαρβάρους βία λόγου κρείττων ἐστὶν. καὶ Ῥωμαίοι δὲ τὸ παλαιὸν μὲν, ἀγριωτέρους ἔθνεσι πολεμοῦντες, οὐδὲν ἐδέοντο τῶν τοιούτων παιδευμάτων, ἀφ’ οὗ δὲ ἡρέσατο πρὸς ἡμερώτερα ἔθνη καὶ φύλα τὴν πραγματείαν ἔχειν, ἐπέθεσαν καὶ ταύτη τῇ ἁγωγῇ καὶ κατέστησαν πάντων κύριον.

3. Ἐν δὲ οὖν Βοιωτία πρῶτον μὲν ὑπὸ βαρβάρων φέρετο Ἀλώνων καὶ Τεμμίκων, ἐκ τοῦ Σουνίου πεπλανημένων, καὶ Δελέγων καὶ Ἐντάντων εἰτα Φολίκιν ἐσχον οἱ μετὰ Κάμδων, ὅσ τὴν τεν

1 ἐπιμελεῖ. Madvig, for ἐπεὶ μηδὲ; so Müller-Dübner. no omit altogether; Corais, ἐπιμελεί. 
2 Corais and Meineke, from conj. of Pletho, insert τι before ποτέ.
3 μακρὸν Βι. 4 δέ τι Βίον.
towards Macedonia and the regions of the Propontis and the Hellespont. And he adds that Euboea has, in a way, been made a part of Boeotia by the Euripus, since the Euripus is so narrow and is spanned by a bridge to Euripus only two plethra\(^1\) long. Now he praises the country on account of these things; and he says that it is naturally well suited to hegemony, but that those who were from time to time its leaders neglected careful training and education, and therefore, although they at times achieved success, they maintained it only for a short time, as is shown in the case of Epameinondas; for after he died the Thebans immediately lost the hegemony, having had only a taste of it; and that the cause of this was the fact that they belittled the value of learning and of intercourse with mankind, and cared for the military virtues alone. Ephorus should have added that these things are particularly useful in dealing with Greeks, although force is stronger than reason in dealing with the barbarians. And the Romans too, in ancient times, when carrying on war with savage tribes, needed no training of this kind, but from the time that they began to have dealings with more civilised tribes and races, they applied themselves to this training also, and so established themselves as lords of all.

3. Be that as it may, Boeotia in earlier times was inhabited by barbarians, the Aones and the Temmices, who wandered thither from Sunium, and by the Leleges and the Hyantes. Then the Phoenicians occupied it, I mean the Phoenicians with Cadmus,

\(^{1}\) 202 English feet.

\(^{2}\) ἐμέδεντο, Xylander; so later editors.
Καδμείαν ἔτελχισε, καὶ ἀρχὴν τούς ἐκγόνους ἀπέλιπεν. ἔκεινοι δὲ τὰς Θῆβας τῇ Καδμείᾳ προσέκτισαν καὶ συνεφύλαξαν τὴν ἀρχήν, ἠγούμενοι τῶν πλείστων Βοιωτῶν ἐως τῆς τῶν Ἐπιγόνων στρατείας. κατὰ δὲ τούτους ὀλίγον χρόνον ἐκλιπτόντες τὰς Θῆβας ἐπαινήθησαν πάλιν· ὡς δ' αὐτῶς ὑπὸ Θρακῶν καὶ Πελασγῶν ἐκπεσόντες ἐν Θεσσαλίᾳ συνεστήσαντο τὴν ἀρχήν, μετὰ Άρναίων ἐπὶ πολὺν χρόνον, διότι καὶ Βοιωτοὺς κληθήμαλ πάντας. εἰτ ἀνέστρεψαν εἰς τὴν οἰκείαν, ἦδη τοῦ Λισικόου στόλου παρεσκευασμένου περὶ Αὐλίδα τῆς Βοιωτίας, ὃν ἐστελλον εἰς τὴν Ἄσιαν οἱ Ὁρέστου παιδεῖς. προσόδευτες δὲ τῷ Βοιωτίᾳ τῆς Ὀρχομενίαν (οὐ γὰρ ἦσαν κοινῷ πρότερον, οὔτ᾽ ὁμηρος μετὰ Βοιωτῶν αὐτοὺς κατέλεξεν, ἀλλ’ ἱδίᾳ, Μινώας προσαγορεύσας) μετ’ ἐκεῖνων εξεβάλον τοὺς μὲν Πελασγοὺς εἰς 'Δηλίνας, ἀφ’ ὅν ἐκλήθη μέρος τι τῆς πόλεως Πελασγικού, φίλησαν δὲ ὑπὸ τῶν Τιμηθηρίων, τοὺς δὲ Θρακάς ἐπὶ τῶν Παρνασσῶν. "Ταντες δὲ τῆς Φωκίδος ἦταν πόλιν ἐκείσαν.

4. Φησὶ δ᾽ Ἐφορὸς τοὺς μὲν Θρακάς, ποιησαμένους σπουδάσ πρὸς τοὺς Βοιωτοὺς, ἐπιθέσθαι νῦκτωρ στρατοπεδεύσωσιν ὀλιγορότερον, ὥς εἰρήνης γεγονοίς: διακροσσαμένων δ᾽ αὐτοὺς, αἰτιωμένων τε ἀμα, ὧτι τὰς σπουδὰς παρέβαινον, μὴ C 402 παραβήναι φάσκειν ἐκείνους: συνεθέσθαι γὰρ ἡμέρας, νῦκτωρ δ᾽ ἐπιθέσθαι: ἀφ’ οὖ δὲ καὶ τὴν

1 δ' Ἡ Corinth inserts; δὲ no.

1 The acropolis of Thebes. 2 Iliad 2. 511.
the man who fortified the Cadmeia and left the dominion to his descendants. Those Phoenicians founded Thebes in addition to the Cadmeia, and preserved their dominion, commanding most of the Boeotians until the expedition of the Epigoni. On this occasion they left Thebes for a short time, but came back again. And, in the same way, when they were ejected by the Thracians and the Pelasgians, they established their government in Thessaly along with the Arnaci for a long time, so that they were all called Bocotians. Then they returned to the home-land, at the time when the Aeolian fleet, near Aulis in Boeotia, was now ready to set sail, I mean the fleet which the sons of Orestes were despatching to Asia. After adding the Orchomenian country to Boeotia (for in earlier times the Orchomenians were not a part of the Boeotian community, nor did Homer enumerate them with the Boeotians, but as a separate people, for he called them Minyae), they, with the Orchomenians, drove out the Pelasgians to Athens (it was after these that a part of the city was named "Pelasgicon," though they took up their abode below Hymettus), and the Thracians to Parnassus; and the Hyantes founded a city Hyas in Phocis.

4. Ephorus says that the Thracians, after making a treaty with the Boeotians, attacked them by night when they, thinking that peace had been made, were encamping rather carelessly; and when the Boeotians frustrated the Thracians, at the same time making the charge that they were breaking the treaty, the Thracians asserted that they had not broken it, for the treaty said "by day," whereas they had made the attack by night; whence arose
παροιμίαν εἰρήσθαι, Ὁρακία παρεύρεσις. τοὺς δὲ Πελασγοὺς, μένοντος ἐς τοῦ πολέμου, χρηστηριασμένους ἀπελθείν, ἀπελθείν δὲ καὶ τοὺς Βοιωτοὺς. τὸν μὲν οὖν τοὺς Πελασγοὺς δοθέντα χρησμὸν ἐφη μὴ ἔχειν εἰπεῖν, τοὺς δὲ Βοιωτοὺς ἀνελεῖν τὴν προφήτην ἀσεβήσαντας εἰς πράξειν τοὺς δὲ θεωροὺς, ὑπονοήσαντας χαριζομένην τοῖς Πελασγοῖς τὴν προφήτην κατὰ τὸ συγγενές (ἐπειδὴ) εἰς τὸ ἱερὸν Πελασγικὸν ἐξ ἀρχῆς ὑπηρέτευν ὑπό τοὺς ἀνελεῖν, ἀρπάσαντας τὴν αὐθερωπίν εἰς πυρὰν ἐμβαλεῖν, ἐνυμνηθέντας, εἰτε κακουργήσαντα, εἰτε μὴ, πρὸς ἀμφότερα ὀρθῶς ἔχειν, αἰ μὲν παρεχρηστηρίασε, κολασθείσης αὐτῆς, εἰ δὲ οὐδὲν ἐκακουργήσε, τὸ προσταχθὲν αὐτῶν πραξάντων. τοὺς δὲ περὶ τὸ ἱερὸν τὸ μὲν ἀκρίτους κτείνειν τοὺς πράξαντας, καὶ ταύτ' ἐν ἱερῷ, μὴ δοκιμάσας, καθιστάναι δ’ εἰς κρίσιν, καλεῖν δ’ ἐπὶ τὰς ιερείας, τάυτας δὲ εἶναι τὰς προφήτειας, αἱ οὐδεμαί τριῶν οὐσῶν περισσαν: λεγόντων δ’, ὡς οὐδαμοῦ νόμος εἰς δικαίων γυναικὼς, προσελήσωμεν καὶ ἀνδρας ἵσους ταῖς γυναιξὶ τὸν ἀριθμὸν τοὺς μὲν οὖν ἄνδρας ἀπογνώναι, τὰς δὲ γυναῖκας καταγγέλων, ἵσων δὲ τῶν ψῆφων γενομένων, τὰς ἀπολύοντας μικῆσαι ἐκ δὲ τούτων Βοιωτοῖς μόνοις ἄνδρας προθεσπίζειν εἰς Δωδώνη. τὰς μὲν τού προφήτειας, ἐξηγομένας τὸ μαντεῖον εἰπεῖν, ὅτι προστάττοι ὁ θεὸς τοῖς Βοιωτοῖς, τοὺς παρ’ αὐτοῖς τρίποδας συλλησαντάς

1 ἔπει Βικ.
2 After προφήτειας a leaf has fallen out of A; but the loss is restored by a second hand (a).
3 τούναντίῳ abcg.
the proverb, "Thracian pretense"; and the Pelasgians, when the war was still going on, went to consult the oracle, as did also the Boeotians. Now Ephorus is unable, he says, to tell the oracular response that was given to the Pelasgians, but the prophetess replied to the Boeotians that they would prosper if they committed sacrilege; and the messengers who were sent to consult the oracle, suspecting that the prophetess responded thus out of favour to the Pelasgians, because of her kinship with them (indeed, the temple also was from the beginning Pelasgian), seized the woman and threw her upon a burning pile, for they considered that, whether she had acted falsely or had not, they were right in either case, since, if she uttered a false oracle, she had her punishment, whereas, if she did not act falsely, they had only obeyed the order of the oracle. Now those in charge of the temple, he says, did not approve of putting to death without trial—and that too in the temple—the men who did this, and therefore they brought them to trial, and summoned them before the priestesses, who were also the prophetesses, being the two survivors of the three; but when the Boeotians said that it was nowhere lawful for women to act as judges, they chose an equal number of men in addition to the women. Now the men, he says, voted for acquittal, but the women for conviction, and since the votes cast were equal, those for acquittal prevailed; and in consequence of this prophecies are uttered at Dodona by men to Boeotians only; the prophetesses, however, explain the oracle to mean that the god ordered the Boeotians to steal the tripods

¹ i.e. steal the dedicated tripods, thus committing sacrilege.
ένα 1 εἰς Δωδώνην πέμπτειν κατ’ ἐτος, καὶ δὲ καὶ πολείν τούτοις ἀεὶ γάρ τινα τῶν ἀνακειμένων τριπόδων νῦκτωρ καθαιροῦντας καὶ κατακαλύπτοντας ἱματίον, ὡς ἄν λάθρα, τριποδιφορεῖν εἰς Δωδώνην.

5. Μετὰ δὲ ταῦτα τὴν Αἰολικὴν ἀποκλίαν συνέπραξαν τοῖς περὶ Πενθήλου, πλείστους εἰς έαυτῶν συμπέμψαντες, ὡστε καὶ Βοιωτικὴν προσαγορευθῆναι. Ὑστερον δὲ χρόνους πολλοὺς ὁ Περσικὸς πόλεμος περὶ Πλαταιᾶς γενόμενος διελημμένα τὴν χώραν. εἰτ’ ἀνέλαβον σφάς πάλιν ἐπὶ τοσοῦτον, ὡστε καὶ τῆς τῶν Ἑλλήνων ἀρχῆς ἀμφισβητῆσαι Θεσπίους, δυσὶ μάχαις κρατήσαντας Δακεδαιμονίους. Ἡπαμεινώνδα δὲ πεσόντος ἐν τῇ μάχῃ, ταύτης μὲν τῆς ἐπιτίδος διεσφάλησαν, ὑπὲρ δὲ τῶν Ἑλλήνων ὡμῶς ἐπολέμησαν πρὸς Φωκέας τοὺς τὸ ἱερὸν συλήσαντας τὸ κοινὸν. κακωθέντες δ’ ὑπὸ τε τούτου τοῦ πολέμου, καὶ τῶν Μακεδώνων ἐπιθεμένων τοῖς Ἑλλησίων, ὑπὸ τῶν αὐτῶν τούτων καὶ ἀπέβαλον τὴν πόλιν κατασκαφέοντας καὶ ἀνέλαβον ἀνακτισθέον. ἐξ ἐκείνου δ’ ἦδη πράττοντες ἐνδεέστερον ἀεὶ μέχρι εἰς ἡμᾶς οὔτε κόμης ἀξιολόγου τῶν σώζοντες καὶ ἄλλα δὲ πόλεις ἀνάλογους 2 πλὴν Θανάγρας καὶ Θεσπίων, αὕτη δ’ ἰκανῶς συμμένουσι πρὸς ἐκείνας κρινόμεναι.

6. Ἐξῆς δὲ τὴν περιήγησιν τῆς χώρας ποιητέον, ἀνακειμένος ἀπὸ τῆς πρὸς Εὐβοίαν παραλίας τῆς

1 συλήσαντας, Groskurd, for συλλέγοντας, also adding ἔνα; Kramer approving.
2 After ἀνάλογον no insert ἔχοιποι.

1 i.e. every year.
2 See 13. 1. 3.

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take one of them to Dodona every year; and they actually do this, for they always take down one of the dedicated tripods by night and cover it up with garments, and secretly, as it were, carry it to Dodona.

5. After this the Boeotians cooperated with Penthilus and his followers in forming the Aeolian colony, sending with him most of their own people, so that it was also called a Boeotian colony. A long time afterwards the country was thoroughly devastated by the Persian war that took place near Plataeeae. Then they recovered themselves to such an extent that the Thebans, having conquered the Lacedaemonians in two battles, laid claim to supremacy over the Greeks. But Epameinondas fell in the battle, and consequently they were disappointed in this hope; but still they went to war on behalf of the Greeks against the Phocians, who had robbed their common temple. And after suffering loss from this war, as also from the Macedonians when these attacked the Greeks, they lost their city, which was rased to the ground by these same people, and then received it back from them when rebuilt. From that time on the Thebans have fared worse and worse down to our own time, and Thebes to-day does not preserve the character even of a respectable village; and the like is true of other Bocotian cities, except Tanagra and Thespiac, which, as compared with Thebes, have held out fairly well.

6. Next in order I must make a circuit of the country, beginning at that part of the coastline

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3 At the battle of Chaeroneia (338 B.C.).
4 335 B.C.
5 By Cassander (316 B.C.).
Συνεχόμεν τῇ Ἀττικῇ. ἄρχη δ' ὁ Ὀρωπὸς καὶ ὁ Ἰερός Δίμην, δυν καλοῦσι Δελφίνιον, καθ' ὧν ἡ παλαιά Ἐρέτρια ἐν τῇ Εὐβοίᾳ, διάπλουν ἑξούσαι ἐξήκονται σταδίων. μετὰ δὲ τὸ Δελφίνιον ὁ Ὀρωπὸς ἐν εἰκοσὶ σταδίοις· κατὰ δὲ τοῦτον ἐστὶν ἡ νῦν Ἐρέτρια, διάπλους δ' ἐπ' αὐτὴν στάδιοι τετταράκοντα.

7. Εἶτα Δήλου, τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐκ Δήλου ἀφιδρυμένου, Τάναγραίων πολίχνιον, Ἀύλίδος διέχον σταδίους τριάκοντα, ὅπου μάχη λειφθέντες Ἀθηναίοι προτροπώδην ἐφυγοῦν· ὡς δὲ τῇ φυγῇ πεσόντα ἀφʼ ἅπαν Ἑνουργοῦν ἴδιων κείμενον τὸν Γρύλλου Σωκράτης ὁ Φιλόσοφος, στρατεύων πεζός, τοῦ ἑπτάκοσιος ἔκποδῶν, ἀνελάβε τοὺς ὁμοίους αὐτὸν, καὶ ἐσωθεὶν ἐπὶ πολλοὺς σταδίους, ἔως ἐπαύσατο ἡ φυγή.

8. Εἶτα λιμήν μέγας, ὅπερ καλοῦσι Βαθύν λιμένα· εἰθ' ἡ Ἀύλις, πετρόδες χωρίον καὶ κώμη Τάναγραίων· λιμήν δ' ἐστὶ πεντήκοντα πλοίους, ὡστ' εἰκὸς τοῦ ναῦσταθμον τῶν Ἐλλήνων ἐν τῷ μεγάλῳ ὑπάρξαι λιμένι. καὶ ὁ Ἑυρίσκος δ' ἐστὶ πλησίον ὁ Χαλκίδος, εἰς δυ ἀπὸ Σούνιον στάδιοι ἐξακόσιοι ἐβδομήκοντα· ἐστὶ δ' ἐπ' αὐτῷ γέφυρα

1 πετρόδης χώρα αγλία.
2 ἐξακόσιοι (χ'), Jones, following conj. of Falconer; ἐπτακόσιοι, conj. Gosselin and Groskurd; ἐπετακόσιοι, conj. Kramer.

1 Deep Harbour.
2 In 411 B.C. Chalcis was joined to the mainland by a bridge. Moles were thrown out into the Euripus from each shore, high towers were built at the ends of the two moles, leaving a passage through for a single ship, and "wooden bridges were set over the channels" (Diodorus Siculus 13. 288
opposite Euboea which joins Attica. The beginning is Oropus, and the Sacred Harbour, which is called Delphinium, opposite which is the ancient Eretria in Euboea, the distance across being sixty stadia. After Delphinium, at a distance of twenty stadia, is Oropus; and opposite Oropus is the present Eretria, and to it the passage across the strait is forty stadia.

7. Then one comes to Delium, the sanctuary of Apollo, which is a reproduction of that in Delos. It is a small town of the Tanagraeans, thirty stadia distant from Aulis. It was to this place that the Athenians, after their defeat in battle, made their headlong flight; and in the flight Socrates the philosopher, who was serving on foot, since his horse had got away from him, saw Xenophon the son of Gryllus lying on the ground, having fallen from his horse, and took him up on his shoulders and carried him in safety for many stadia, until the flight ceased.

8. Then one comes to a large harbour, which is called Bathys Limen;\(^1\) then to Aulis, a rocky place and a village of the Tanagraeans. Its harbour is large enough for only fifty boats; and therefore it is reasonable to suppose that the naval station of the Greeks was in the large harbour. And near by, also, is the Euripus at Chalcis, to which the distance from Sunium is six hundred and seventy stadia; and over it is a bridge two plethra long,\(^2\) as I have

\(^1\) The plurals "bridges" and "channels" may be explained by the fact that there was a small rocky island in the middle of the strait between the two channels. In 334 B.C. they fortified the bridge with towers and gates and a wall, and included the Bocotian Mt. Canethus (Karababa?)
δίπλεθρος, ὡς εἰρήκα: πῦργος δ’ ἐκατέρωθεν ἑφέστηκεν, ὁ μὲν ἐκ τῆς Χαλκίδος, ὁ δ’ ἐκ τῆς Βοιωτίας· διεσκοριέσθη δ’ εἰς αὐτοὺς σύριξ. περὶ δὲ τῆς παλαιοῦ Ποταμοῦ τούτου μόνου εἰπεῖν ικανόν, ὅτι ἐπτάκις μεταβάλλειν φασὶ καθ’ ἡμέραν ἐκάστην καὶ νῦκτα· τήν δ’ αἰτίαν ἐν ἄλλοις σκεπτέον.

9. Πλησίον δ’ ἐστὶν ἐφ’ ὑψίους κείμενον χωρίον Σαλγανεύς, ἐπόνυμον τοὺ ταφέντος ἐπ’ αὐτῷ Σαλγανέως, ἀνδρὸς Βοιωτίου, καθηγησαμένον τοῦ Πέρσας εἰσπλέωσιν εἰς τῶν διάπλων τοῦτον ἐκ τοῦ Μαλιακοῦ κόλπου, ἐν φασιν ἀναερεθήματι, πρὶν ἡ τῆς Εὐρώπης συνάπτειν, ὑπὸ τοῦ ναυάρχου Μεγαβάτου, νομισθέντα κακοῦργον, ὡς εἰς ἀπότης ἐμβαλόντα τῶν στόλων εἰς τυφλὸν τῆς θαλάσσης

as a bridgehead within the circuit of the city of Chalcis (Strabo 10. 1. 8). Chalcis was still joined to the continent by a bridge in 200 B.C. (Livy 28. 6), and Aemilius Paulus went to see it about 167 B.C. (Livy 45. 27). And there was still a bridge there in the time of Livy himself, although the tower mentioned by him (28. 6) was no longer there (note the tense of claudere). Strabo’s “two plethra” (202 feet) is accurate enough for the entire stretch across the strait, and he must have included the moles in his term “bridge.” To-day the western channel is entirely closed, while the eastern is spanned by a swing-bridge about 85 feet long.

1. 9. 2. 2.

2. The usual interpretation of this clause, “a canal (σὺργης) has been constructed between (εἰς) the towers” seems impossible. The literal translation is, “a tube has been constructed across into them” (the towers). Bréquignon (quoted in the French trans., vol. iii., Eclairecissements x) appears to be on the right track: “On y a pratique des σὺργης (souterains) pour y communiquer” (“they have constructed sub-
said; and a tower stands on each side, one on the side of Chalcis, and the other on the side of Bocotia; and tube-like passages have been constructed into the towers. Concerning the refluent currents of the Euripus it is enough to say only thus much, that they are said to change seven times each day and night; but the cause of the changes must be investigated elsewhere.

9. Near the Euripus, upon a height, is situated a place called Salganeus. It is named after Salganeus, a Boeotian, who was buried there—the man who guided the Persians when they sailed into this channel from the Maliaec Gulf. It is said that he was put to death before they reached the Euripus by Megabates, the commander of the fleet, because he was considered a villain, on the ground that he had deceitfully rushed the fleet into a blind alley of terranean passages so as to communicate with the towers.

Livy (28. 6) says: "The city has two fortresses, one threatening the sea, and the other in the middle of the city. Thence by a curienulum" (literally, "rabbit-hole," and hence a "tube-like passage-way") "a road leads to the sea, and this road used to be shut off from the sea by a tower of five stories, a remarkable bulwark." Certainly ΣΟΡΥΓΓ should mean an underground passage or else a roofed gallery of some sort above the ground (cf. the use of the word in Polybius 9. 41. 9 concerning the investment of Echinus by Philip, and in 15. 30. 6); and Strabo probably means that there was a protected passage across to the towers from both sides. See Leake's Travels in Northern Greece, II, 259; Grote's Greece, VIII, ch. 63; and the discussion by the French translators (l. c.), who believe that there were two passages for ships, one on each side of the strait.

"They take place, not seven times in the twenty-four hours, as Strabo says, but at irregular intervals" (Tozer, Selections, p. 234). See the explanation of Admiral Mansell in Murray's Greece, pp. 387-388.
στενώσων αἰσθόμενον δὲ τὸν βάρβαρον τὴν περὶ αὐτὸν ἀπάτην μεταγράφων τε καὶ ταφής ἀξιώσαι τὸν ἀναίτιος ἀποθανόντα.

C 404 10. Καὶ ἡ Γραία δὲ ἐστὶ τόπος 'Ωρωποῦ πλησίον καὶ τὸ ἱερὸν τοῦ 'Αμφιαράου καὶ τὸ Ναρκίσσου τοῦ Ἕρετρέως μυήμα, δ' ἐκεῖτα ἱερός ὑγιῶς παριῶτες· τινὲς δὲ τῇ Τανάγρᾳ τὴν αὐτὴν φασιν. ἡ Πομανδρίς δὲ ἐστίν ἡ αὐτῇ τῇ Ταναγρικῆ ἱερότητα καλοῦται δὲ καὶ Γεφυραίοι οἱ Ταναγραίοι. ἐκ Κυντίας δὲ τῆς Ἡθαίνης μεθείδρυθη κατὰ χρησμὸν δεύορ τὸ 'Αμφιάρεων.

11. Καὶ οἱ Μυκαλησσοὶ δὲ κόμη τῆς Ταναγραίης κεῖται δὲ παρ' ὁδὸν τὴν ἐκ Θηβῶν εἰς Χαλκίδα, καλοῦσι δὲ Βουστιακῶς Μυκαληττόν ὡς δ' αὐτῶς καὶ τὸ Ἄρμα τῆς Ταναγραίης, κόμη ἔρημος περὶ τὴν Μυκαληττόν, ἀπὸ τοῦ 'Αμφιαράου ἀρματός λαβοῦσα τούνομα, ἑτέρα οὖσα τοῦ Ἄρματος τοῦ κατὰ τὴν Ἀττικήν, δὲ ἐστὶ περὶ Φυλῆν, δήμου τῆς Ἀττικῆς ὁμοροῦ τῇ Τανάγρᾳ. ἐντεύθεν δὲ ἡ παροιμία τὴν ἁρχήν ἐσχέν ἢ λέγουσα· ὅπτωνδ' ἄρματος ἀστραφῆ, ἀστραφῆ τίνα σημειωμένων κατὰ χρησμὸν τῶν λεγομένων Πυθαίωτῶν, βλεπόντων ὡς ἐπὶ τὸ Ἄρμα, καὶ τότε πεμπόντων τὴν θυσίαν εἰς

1 Σίγηλος κόριον ὁνόμα Ναρκίσσου, σιγηλὸς δ' ὁ σιγηλὸς (Eustathius, note on Od. 24. 465) ; οἱ τῶν σιγηλῶν ἡμῶν παριῶτες (Alciphrhon Epist. 3. 58).
2 Here MS. A resumes.
3 τὴν ἐκ Θηβῶν, Meineke, for Θηβαίων.
4 The words καλοῦσι ... Μυκαληττόν, Meineke ejects.
5 Μυκαληττόν, Meineke and others emend to Μυκαλησσόν.
6 ὅπτων (Eustathius, note on Od. 2. 498) for ὅπτε ; so the later editors.
the sea, but that the barbarian, when he perceived that he himself was mistaken, not only repented, but deemed worthy of burial the man who had been put to death without cause.

10. Near Oropus is a place called Graea, and also the temple of Amphiaraiōs, and the monument of Narcissus the Eretrian, which is called "Sigelus's,"¹ because people pass it in silence.² Some say that Graea is the same as Tanagra. The Poemandrian territory is the same as the Tanagraean;³ and the Tanagraeans are also called Gephyraeans. The temple of Amphiaraiōs was transferred hither in accordance with an oracle from the Theban Cnopia.

11. Also Mycalessus, a village, is in the Tanagraean territory. It is situated on the road that leads from Thebes to Chalcis; and in the Boeotian dialect it is called Mycalettus. And Harma is likewise in the Tanagraean territory; it is a deserted village near Mycalettus, and received its name from the chariot of Amphiaraiōs, and is a different place from the Harma in Attica, which is near Phyle, a deme of Attica bordering on Tanagra.⁴ Here originated the proverb, "when the lightning flashes through Harma"; for those who are called the Pythiaistae look in the general direction of Harma, in accordance with an oracle, and note any flash of lightning in that direction, and then, when they see the

¹ i.e. "Silent's" (monument).  
² For love of the indifferent Narcissus Echo died of a broken heart. Nemesis punished him by causing him to fall desperately in love with his own image which he saw in a fountain. He pined away and was changed to the flower which bears his name.  
³ "The people of Tanagra say that their founder was Poemander" (Pausanias 9. 10).  
⁴ Strabo means the Tanagraean territory.
Δελφούς, οταν ἀντραφαντα ἰδωσιν ἐτήρουν ἐπὶ τρεῖς μῆνας, καθ' ἐκαστον μῆνα ἐπὶ τρεῖς ἡμέρας καὶ νύκτας ἀπὸ τῆς ἔσχαρας τοῦ Ἀστραπαίου Δίως, ἐστι δ' αὐτῇ ἐν τῷ τείχει μεταξὺ τοῦ Πυθίου καὶ τοῦ Ὀλυμπίου. περὶ δὲ τοῦ Ἀρματος τοῦ Βοιωτικοῦ οἱ μεν φασιν ἐκπεσόντος ἐκ τοῦ Ἀρματος ἐν τῇ μάχῃ τοῦ Λαμψικίου κατὰ τὸν τόπον, ὅπου νῦν ἐστὶ τὸ ἱερὸν αὐτοῦ, τὸ ἀρμα ἐρήμων ἐνεχθῆναι ἐπὶ τὸν ὀμώνυμον τόπον οἱ δὲ τοῦ Ἀδράστου συντριβῆναι τὸ ἀρμα φευγοντὸς φασιν ἐνταῦθα, τὸν δὲ διὰ τοῦ Ἀρείους σωθῆναι. Φιλόχορος δ' ὑπὸ τῶν κωμητῶν σωθῆναι φησιν αὐτὸν, καὶ διὰ τοῦτο ἰσοπολιτείαν αὐτοῖς παρὰ τῶν Ἀργείων ὑπάρξαι

12. Ἐστι δὲ τῷ ἐκ Θηβῶν εἰς Ἀργος ἀπιόντι ἐν ἄριστερᾷ ἡ Τάναγρα κ. . . . ἐν δεξιᾷ κεῖται καὶ ἡ Ῥῆλα δὲ τῆς Ταναγραίας νῦν ἐστὶ, πρότερον δὲ τῆς Θηβαίδος. ὅπου οἱ τρεῖς μεμύθευται καὶ ἡ τοῦ Ὀρίωνος γένεσις, ἣν φησι Πίνδαρος ἐν τοῖς διθυράμβοις κεῖται δ' ἐγγὺς Αὐλίδος. ἔμειν δὲ τὰς Τισίας Ῥῆλην ἔγερσθαι

1 ἐπὶ Blk.
2 On Ἀργος, which the editors in general consider corrupt, see C. Müller, Ind. Var. Lect., p. 1000. Daebritz (De Artemidoro Strabonis Au torum Capita Tri a) conj. εἰς Ἀδηναίον ἰόντι.
3 For ἀπιόντι, Meineke reads ἀπιόντι.
4 Numerous efforts have been made to supply this lacuna of about fifteen letters, but all are mere guesswork (see C. Müller, l.c., p. 1000). Daebritz (l.c.) conj. καὶ ἡ τῶν Πλαταιῶν.
5 Ῥῆλα (Enstathius on Od. 2, 496) for Ῥῆλα.
6 Ῥηεύς aciph. 
7 Ῥῆλην, all MSS.
lightning flash, take the offering to Delphi. They would keep watch for three months, for three days and nights each month, from the altar of Zeus Astrapaeus; this altar is within the walls between the Pythium and the Olympium. In regard to the Harma in Boeotia, some say that Amphiaraüs fell in the battle out of his chariot near the place where his temple now is, and that the chariot was drawn empty to the place which bears the same name; others say that the chariot of Adrastus, when he was in flight, was smashed to pieces there, but that Adrastus safely escaped on Areion. But Philochorus says that Adrastus was saved by the inhabitants of the village, and that on this account they obtained equal rights of citizenship from the Argives.

12. To anyone returning from Thebes to Argos, Tanagra is on the left; and is situated on the right. And Hyria, also, belongs to the Tanagraean territory now, though in earlier times it belonged to the Theban territory. Hyria is the scene of the myth of Hyrieus, and of the birth of Orion, of which Pindar speaks in his dithyrambs; it is situated near Aulis. Some say that Hysiae is

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2 "Wielder of Lightning." 3 Of Athens.
4 The temples of Pythian Apollo and Olympian Zeus,
5 "Harma."
6 "The fleet horse of Adrastus, of divine descent" (Iliad 23. 346).
7 See foot-note on 9. 1. 6.
8 If Strabo wrote "Argos," which is doubtful (see critical note), he must have been thinking of the route taken by Amphiaraüs, or Adrastus, back to the Peloponnesus.
9 See critical note.
10 The place mentioned in Homer, Iliad 2. 496.
11 Frag. 73 (Bergk).
фασι, της Παρασωπίας οὖσαν, ὑπὸ τῷ Κιθαιρώνη πλησίον Ἕρυθρῶν ἐν τῇ μεσογαίᾳ, ἀποικοῦν Ἰτρέων, κτίσμα δὲ Νυκτέως, τοῦ Ἀυτοῦ τῆς πατρός. εἰσὶ δὲ καὶ ἐν τῇ Ἀργείᾳ Ἰσίαι κόμη, οἱ δὲ ἐξ αὐτῆς Ἰσίαι τὰ λέγονται. τῶν δὲ Ἕρυθρῶν τούτων ἀποικοὶ αἱ ἐν Ἰωνίᾳ Ἕρυθραί, καὶ ὁ Ἑλεών δὲ ἔστι κόμη Ταναγρική, ἀπὸ τῶν ἐλῶν ὁμομασμένη.

13. Μετὰ δὲ Σαλαγανέα Ἀνθηδών, πόλις λιμένα ἔχουσα, ἐσχάτη τῆς Βοιωτικῆς παραλίας τῆς Κατακόλου, πρὸς Εὔβοια, καθάπερ καὶ ὁ ποιητής εἰρήκεν τ' Ἀνθηδώνα τ' ἐσχατώσαν.

eἰσὶ μέντοι ἔτε προϊόντει μικρὸν πολίχνια δύο τῶν Βοιωτῶν, Λάριμνα τε, πάρ ἢν ὁ Κηφισσός ἐκδίδωσι, καὶ ἔτε ἐπέκεινα Ἀλαί, ὁμώνυμου τοῖς Ἀττικοῖς δήμοις. κατὰ δὲ τὴν παραλίαν ταύτῃ κεῖσθαι φασιν Ἀιγάς τὰς ἐν Εὔβοια, ἐν αἰς τὰ τοῦ Ποσειδῶνος ἱερὸν τοῦ Ἀιγαίων ἐμφανὶσθηκεν ὁ αὐτῷ καὶ πρότερον. διάρμα δὲ ἐστὶν ἀπὸ μὲν τῆς Ἀνθηδώνος εἰς Ἀιγάς ἐκατον ἐκκοσί στάδιον, ἀπὸ δὲ τῶν ἄλλων τοῖς πολὺ ἐλάττων κεῖται δὲ ἐπὶ ὄρους ύψηλου τὸ ἱερὸν, ἢν δὲ ποτὲ καὶ πόλεις ἐγγὺς δὲ τῶν Ἀιγών καὶ αἱ 'Ὀρόβαια." ἐν δὲ τῇ Ἀνθηδώνῃ Μεσσάπιον ὁρος

1 Ἰωνίᾳ ΒΕλ.
2 Ἑλεών, the later editors, for καὶ Αισχέων Αργη, Ἑλεών Bk, τ' Ἑλεών Α man. sec.; τ' Ἑλεών (Kostathius, note on Od. 2. 500).
3 Ἑλαιῶν Bk.
4 Κηφισσός Α.
5 Ἀλαί, Palmer, for Ἀλλαί; so the later editors.
6 Ἀιγών has fallen out of Α, but is found in δ Επιτ.
7 Ὅρόβαια, Ἐπιτ., for Ὅρόβαια.
called Hyria, belonging to the Parasopian country below Cithaeron, near Erythrae, in the interior, and that it is a colony of the Hyrieans and was founded by Nycteus, the father of Antiopē. There is also a Hysiae in the Argive territory, a village; and its inhabitants are called Hysiatæ. The Erythrae in Ionia is a colony of this Erythrae. And Heleon, also, is a village belonging to Tanagra, having been so named from the “hele.”

13. After Salganeus one comes to Anthedon, a city with a harbour; and it is the last city on that part of the Bocotian seaboard which is opposite to Euboea, as the poet says, “Anthedon at the extremity.” As one proceeds a little farther, however, there are still two small towns belonging to the Bocotians: Larymna, near which the Cephissus empties, and, still farther on, Halæ, which bears the same name as the Attic demes. Opposite this seaboard is situated, it is said, the Aegae in Euboea, in which is the temple of the Aegaean Poseidon, which I have mentioned before. The distance across the strait from Anthedon to Aegae is one hundred and twenty stadia, but from the other places it is much less. The temple is situated on a high mountain, where there was once a city. And Orobiae also is near Aegae. In the Anthedonian territory is Mount

1 i.e. the country along the Asopus River.
2 “Marshes.”
3 Iliad 2. 508.
4 i.e. Halæ Aexonides and Halæ Araphenides.
5 See Iliad 13. 21, Odyssey 5. 381. Aegae was on the site of the modern Limni, or else a little to the south of it (see Pauly-Wissowa, s.v. “Aigai.”
6 8. 7. 4.
7 Destroyed by a tidal wave 426 B.C. (Thucydides 3. 89).
ἐστὶν ἀπὸ Μεσσάπου, ὡς εἰς τὴν Ἰαπυγίαν ἐλθὼν
Μεσσαπίαν τὴν χώραν ἐκώλυσεν. εὐταύθα δὲ
καὶ τὰ περὶ τὸν Ἰλαῦκον μυθεύεται τὸν Ἀνθη-
δούνον, ὡς φασίν εἰς κῆτος μεταβαλεῖν.

14. Πλησίον δ’ ἐστὶν Ἀνθηδόνος ἱεροπρεπὴς
tόπος τῆς Βοιωτίας, ἑχον πόλεως ἔχον, ὁ καλοῦ-
μενος Ἰσος, συστέλλοντι τὴν πρώτην συλλαβήν.
oὐνται δὲ τίνες δεῖν γράφειν

Ἰσον ἦν τὸ ζαθένη Ἀνθηδόνα τῆς Βοιωτίας,
ἐκτείνοντες τὴν πρώτην συλλαβήν ποιητικῶς διὰ
τὸ μέτρον, ἀντὶ τοῦ

Νίσαν τε ζαθένην

ἡ γὰρ Νίσα οὔδαμον φαίνεται τῆς Βοιωτίας,
ὅς φησιν Ἀπολλόδωρος ἐν τοῖς Περὶ νεῶν ὡς
οὐκ ἂν εἴη, εἰ μὴ τὴν Νίσαν οὕτως εἰρήκειν ἢ
γὰρ [ὁμάνυμος τὸλις ἐν] Μεγαρικῇ, ἐκεῖθεν ἡπω-
κισμένη [πρὸς τὴν ὑπώρειαν Κιθα]ιρῶνος, ἐκλε-
λειπταί δὲ νῦν. τίνες δὲ γράφουσι

Κρεῦσαι τε ζαθένην,

τὴν νῦν Κρέουσαν δεχόμενοι, τὸ τῶν Θεσπιεῶν
ἐπίνειον ἐν τῷ Κρισαίῳ ἰδρυμένον ἄλλοι δὲ

Φαρᾶσ τε ζαθέας.

1 Ἰσος, man. prim. Ac, ghikluo.
2 The lacuna in [ὁς οὐκ ἂν εἴη] is supplied by ἄκνα.
3 The lacuna of about twelve letters in A between γὰρ and Μεγαρικῇ is supplied by Jones, following the conj. of Kramer; ἄκνα have ὁ [Ἰσος τόλις ἐν τῇ].
4 The lacuna in [πρὸς τὴν ὑπώρειαν Κιθα]ιρῶνος is supplied by Groskurd.
5 Φηρᾶς, aB:γhikl, but corrected in a.

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Messapius, named after Messapus, who, when he came into Iapygia, called the country Messapia. Here, too, is the scene of the myth of Glauce, the Anthedonian, who is said to have changed into a sea-monster.

14. Near Anthedon, and belonging to Bocotia, is a place that is esteemed sacred, and contains traces of a city, Isus, as it is called, with the first syllable pronounced short. Some, however, think that the verse should be written, “sacred Isus and Anthedon at the extremity,” lengthening the first syllable by poetic licence on account of the metre, instead of “sacred Nisa,” for Nisa is nowhere to be seen in Bocotia, as Apollodorus says in his work On Ships; so that Nisa could not be the correct reading, unless by “Nisa” the poet means “Isus”; for there was a city Nisa bearing the same name in the territory of Megara, whose inhabitants emigrated to the foothills of Cithaeron, but it has now disappeared. Some, however, think that we should write “sacred Creusa,” taking the poet to mean the Creusa of to-day, the naval station of the Thespians, which is situated in the Crisaean Gulf; but others think that we should read “sacred Pharae.” Pharae is

1 The modern Ktýpta.
2 See 6. 3. 1.
4 Iliad 2. 508.
5 i.e. they make the letter “I” long, and so indicate by using the circumflex accent instead of the acute; or he might mean that they lengthen the syllable by pronouncing the “s” as a double “s.”
6 The “i” in Nisa is long by nature.
7 i.e. On the (Homerio) Catalogue of Ships (see 1. 2. 24).
ἐστι δὲ τῆς τετρακωμίας τῆς περὶ Τάναγραν, Ἐλεὼνος, Ἀρματος, Μυκαλησσοῦ, Φαρὼν,¹ γράφουσι δὲ καὶ τούτο·

Νῦσάν τε ξαθέννι

κόμη δὲ ἐστὶ τοῦ Ἐλεώνοις ἢ Νῦσα. ἢ μὲν οὖν παραλία τοιαύτη τις ἢ πρὸς Εὔβοιαν.

15. Τὰ δὲ ἐξής ἐν τῇ μεσογαίᾳ πεδία ἐστὶ κοίλα πάντοθεν ἐκ τῶν ἄλλων μερῶν ὀρεσι περιεχόμενα, τοῖς Ἀττικοῖς μὲν πρὸς νότου, πρὸς ἀρκτῶν ἥ τε τοῖς Φωκικοῖς· ἀπὸ δὲ τῆς ἐστέρας ὁ Κιθαιρών λοξὸς ἐμπίπτει μικρὸν ὑπὲρ τῆς Κρισαίας θαλάττης, ἐχων τὴν ἀρχὴν συνεχή τοῖς Μεγαρικοῖς καὶ τοῖς Ἀττικοῖς ὀρεσιν, εἰτ' ἐπιστρέφων εἰς Ο. 406 τὰ πεδία, πανόμενος δὲ περὶ τὴν ᾩδαίαν.

16. Τῶν δὲ ³ πεδίων τούτων τὰ μὲν λιμνάζει, ποταμῶν ἀναχεομένων εἰς αὐτά, τῶν δὲ ἐμπυτῶν, εἶτα ἐκρύσεις λαμβανόντων· τὰ δὲ ⁴ ἀνέψυκται καὶ γεωργεῖται παντοδαπῶς διὰ τὴν εὐκαρπίαν. ὑπάντρου δὲ καὶ σηραγγώδους ὀυσίας κατὰ βάθους ἡς γῆς, σεισμοὶ γενόμενοι πολλάκις ἐξαισίοι τοὺς μὲν ἐφφαξαν τῶν πόρων, τοὺς δὲ ἀνέφεξαν, τοὺς μὲν μέχρι τῆς ἐπιφανείας, τοὺς δὲ δι' ὑπονόμων συμβαίνει δὴ καὶ τοὺς ὑδάσι, τοὺς μὲν δὲ ὑπονόμων φέρεσθαι τῶν ῥεῖδρων, τοῖς δὲ ἐπιπολήσι, τοῖς τε λιμναίοις καὶ τοῖς ποταμίοις· ἐγχοροσθέντων δὲ κατὰ βάθους τῶν πόρων, αὔξεσθαι τὰς λίμνας συμβαίνει μέχρι τῶν οἰκουμένων

¹ Φηρὼν, Bchkl, and man. sec. in a.
² νότου . . . ἀρκτῶν, Bkl. ³ δὴ Bchkl.
⁴ μὲν (for δ') Bc. ⁵ τὰ δὲ, Bc insert before καλ.
one of the "Four United Villages" in the neighbourhood of Tanagra, which are: Heleon, Harna, Mycalessus, and Pharae. And still others write as follows: "sacred Nysa." And Nysa is a village in Helicon.\(^1\) Such, then, is the seacoast facing Euboea.

15. The plains in the interior, which come next in order, are hollows, and are surrounded everywhere on the remaining sides\(^2\) by mountains; by the mountains of Attica on the south, and on the north by the mountains of Phocis; and, on the west, Cithaeron inclines, obliquely, a little above the Crisaean Sea; it begins contiguous with the mountains of Megara and Attica, and then bends into the plains, terminating in the neighbourhood of Thebes.

16. Some of these plains are marshy, since rivers spread out over them, though other rivers fall into them and later find a way out; other plains are dried up, and on account of their fertility are tilled in all kinds of ways. But since the depths of the earth are full of caverns and holes,\(^3\) it has often happened that violent earthquakes have blocked up some of the passages, and also opened up others, some up to the surface of the earth and others through underground channels. The result for the waters, therefore, is that some of the streams flow through underground channels, whereas others flow on the surface of the earth, thus forming lakes and rivers. And when the channels in the depths of the earth are stopped up, it comes to pass that the lakes expand as far as the inhabited places, so that they

\(^1\) The range of mountains in Boeotia between Lake Copais and the Corinthian Gulf.

\(^2\) i.e. except the eastern side, on the Euboean Sea.

\(^3\) Cf. S. 8. 4.
τόπων, ὡστε καὶ πόλεις καταπίνεσθαι καὶ χώρας, ἀνοιχθέντων δὲ τῶν αὐτῶν ἢ ἄλλων ἀνακαλύπτεσθαι, καὶ τοὺς αὐτούς τόπους ποτὲ μὲν πλεῖσθαι, ποτὲ δὲ πεξεύσθαι, καὶ τὰς αὐτὰς πόλεις ποτὲ μὲν ἐπὶ τῇ λίμνῃ, ποτὲ δὲ ἀπωθεῖν κεῖσθαι.

17. Διετῶς δὲ τούτο γίνεται καὶ γὰρ μενούσων ἀκινήτων τῶν πόλεων, ὅταν ἢ αὐξήσεις τῶν ὕδατων ἢ τῆς ύπερχύσεως διὰ ὑψὸς τῶν οἰκήσεων, ἢ διὰ ἀπόστασιν, καὶ διὰ ἀνοικισμόν, ὅταν τῷ πλησιασμῷ κινδυνεύσαντες πολλάκις ἀπαλλαγὴν πορίσονται τοῦ φόβου τὴν μετάληψιν τῶν χωρίων τῶν ἄπωθεν ἢ τῶν ἐν υπερ. παρακολουθεῖ δὲ τοῖς σύντοις ἀνοικισθείσῳ τὸ τῆς αὐτῆς προσηγορίᾳν φυλάττουσιν, ἐτύμως πρότερον λεγομένοις ἀπὸ τοῦ συμβεβηκότος τοπικῶς, μηκὶ ἐτύμως ἐτύμως. Πλαταίας γὰρ ἀπὸ τῆς πλάτης τῶν κωπῶν εἰρήσθαι πιθανόν καὶ Πλαταιέως τοὺς ἀπὸ κωπηλασίας ζῶντας, ἂλλα νῦν, ἀπωθέν τῆς λίμνης οἰκοῦντες, όμοιόν τινι προσαγορεύοιτο ἐτύμως. Ἐλος τε καὶ Ελεών καὶ Εἰλέσιον ἐκλήθη διὰ τὸ ἐπὶ τοὺς ἔλεσιν ἱδρύσθαι, νῦν δὲ σὺχ ὁμοίως ἤχει ταῦτα, ἢ ἀνοικισθέντων, ἢ τῆς λίμνης ἐπιπολοῦ ταπεινωθείσης διὰ τὰς ύστερον γενομένας ἐκρύσεις καὶ γὰρ τούτω δυνατόν.

1 δύναται Bl.
2 ἢ Bkl.
3 In lacuna of about thirteen letters in A between μὴ κ and Πλαταιάς πιν. sec. and no read νῦν μηκέτι ἐχοισιν ὡς πρῶτον; A πιν. sec. has μὴ λέγοσθαι; Cornis νῦν μηκέτι λέγοσθαι ἐτύμως, and so Jones, but omitting νῦν.
swallow up both cities and districts, and that when the same channels, or others, are opened up, these cities and districts are uncovered; and that the same regions at one time are traversed in boats and at another on foot, and the same cities at one time are situated on the lake\(^1\) and at another far away from it.

17. One of two things has taken place: either the cities have remained unremoved, when the increase in the waters has been insufficient to overflow the dwellings because of their elevation, or else they have been abandoned and rebuilt elsewhere, when, being oftentimes endangered by their nearness to the lake, they have relieved themselves from fear by changing to districts farther away or higher up. And it follows that the cities thus rebuilt which have kept the same name, though at first called by names truly applying to them, derived from local circumstances, have names which no longer truly apply to them; for instance, it is probable that "Plataeae" was so called from the "blade"\(^2\) of the oars, and "Plataeans" were those who made their living from rowing; but now, since they live far away from the lake, the name can no longer truly apply to them. Helos and Heleon and Heilesium were so called because they were situated near marshes;\(^3\) but now the case is different with these places, since they have been rebuilt elsewhere, or else the lake has been greatly reduced because of outflows that later took place; for this is possible.

\(^1\) Strabo is thinking primarily of Lake Copais. For a complete account of this lake, which is now completely drained, see Tozer, note on Pausanias 9. 24. 1.
\(^2\) In Greek, "platē."
\(^3\) Helos ("marsh"), Helē ("marshes").
18. Δηλαδή δὲ καὶ ὁ Κηφισσός ¹ τούτο μάλιστα, τὴν Κωπαίδα λίμνην πληρῶν. αὐξομένης γὰρ αὐτῆς, ὃστε κινδύνευεν καταποθῆκαι τὰς Κώπας ἂς ² οἱ τε ποιητῆς ὁνομάζει, καὶ ἢς αὐτῶν ἡ λίμνη τὴν ἐπωνυμίαν εἶληφε, χάρισμα γενήθην πρὸς τὰς λίμνης πλησίον τῶν Κωπῶν ἀνέφεξεν ύπὸ γῆς βείθρων ὅσον τριάκοντα σταδίων καὶ ἐδέξατο τὸν ποταμόν, εἰσα ἐξέφραζεν εἰς τὴν ἔπιφανείαν κατὰ Δάρμυμαν τῆς Λοκρίδος τὴν ἀνω καὶ γὰρ ἐτέρα ἐστίν, ἢς ἐμμηνὸθηκεν, ³ ἢ Βοιωτικῇ ἐπὶ τῇ βαλίττῃ, ἢ προσέβεσαν Ῥωμαίοι τὴν ἄνω.

Ο 407 καλεῖται δ’ ὁ τόπος Ἀγχόνη ἐστὶ δὲ καὶ λίμνη ὀμώνυμος· ενετεύθην δ’ ἢ δὴ ὁ Κηφισσός ἐκδίδοσιν ἐπὶ τὴν θάλατταν. τὸτε μὲν οὖν, παυσαμένης τῆς πλημμυρίδος, παύλα καὶ τοῦ κινδύνου τῶν παροικόσιν ὑπήρξε, πλὴν τῶν ἢδη καταποθεσίων πόλεων. πάλιν δ’ ἐγχομένων τῶν πόρων, ὁ μεταλλευτής Κράτης, ⁴ ἀνήρ Χαλκιδεύς, ἀνακαθάρσει τὰ ἐμφράγματα ἐπαύσατο, στασισάμενων τῶν Βοιωτῶν, καίπερ, ὡς αὐτὸς ἐν τῇ πρὸς Ἀλέξανδρον ἐπιστολῇ φησίν, ἀνεψυγμένων ἢδη πολλῶν, ἐν οἷς οἱ μὲν τῶν Ὀρχομενῶν οἰκεῖσθαι τῶν ἀρχαίων ὑπελάμβανον, οἱ δ’ Ἑλευσίνα καὶ Ἀθήνας παρὰ

1 Κηφισσός B.
2 ἂς, Pletho inserts.
3 [ἐμμηνὸθήκε]μεν, lacena of about six letters supplied by Groskurd; ής εἴπομεν ὑδρο; άς εἴπομεν Cornis.
4 μεταλλευτὴς Κράτης, Früo (Mém. de l'Ac. 23, p. 142), for μεταλλευθὲς τῆς Κρήτης; so the later editors.

1 In Greek, "oars."
2 Iliad 2. 502.
3 See Tozer, Selections, p. 236, note 2.
4 9. 2. 13.  
6 Lower Larymna.

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18. This is best shown by the Cephissus, which fills Lake Copais; for when the lake had increased so much that Copae\(^1\) was in danger of being swallowed up (Copae is named by the poet,\(^2\) and from it the lake took its name), a rent in the earth, which was formed by the lake near Copae, opened up a subterranean channel\(^3\) about thirty stadia in length and admitted the river; and then the river burst forth to the surface near Larymna in Locris; I mean the Upper Larymna, for there is another Larymna, which I have already mentioned,\(^4\) the Boeotian Larymna\(^5\) on the sea, to which the Romans annexed the Upper Larymna.\(^6\) The place is called Anchoë;\(^7\) and there is also a lake of the same name. And when it leaves this lake the Cephissus at last flows out to the sea. Now at that time, when the flooding of the lake ceased, there was also a cessation of danger to those who lived near it, except in the case of the cities which had already been swallowed up. And though the subterranean channels filled up again, Crates the mining engineer of Chalcis ceased clearing away the obstructions\(^8\) because of party strife among the Boeotians, although, as he himself says in the letter to Alexander, many places had already been drained. Among these places, some writers suppose, was the ancient site of Orchomenus, and others, those of Eleusis and Athens on the

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\(^{1}\) According to Pausanias (9. 23. 4), "Lower Larymna anciently belonged to Opus," the Locrian city, but later "joined the Boeotian confederacy." For a complete account of the two Larymnas see Frazer, note on Pausanias 9. 23. 7.

\(^{2}\) "Outflow" (Ἀγχόνη).

\(^{3}\) There seems to be an omission here. We should expect, "Crates... began to clear away the obstructions but ceased."
τὸν Τρίτωνα ποταμόν. λέγεται δ’ οἰκίσαι 1 Κέκρο-
πα, ἵνα καὶ τῆς Βοιωτίας ἐπηρέξε, 2 καλουμένης τότε
‗Ωγυγίας, ἀφανισθήματι δε ταύταις ἐπικλυσθεῖσας
ὕστερον. γενέσθαι δὲ φασὶ καὶ κατὰ Ὀρχομενῶν
χάσμα, καὶ δεξασθαι τὸν Μέλαιαν ποταμὸν τὸν
ῥέουτα διὰ τῆς ‗Αλιατίας καὶ ποιοῦντα ἐνταῦθα
τὸ ἔλος τὸ φύον τὸν αὐθητικὸν κάλαμον. ἀλλ’
όυτος ἡφαίστεσται τελέως, εἰτε τοῦ χάσματος δια-
χέοντος αὐτοῦ εἰς ὁδύλους πόρους, εἰτε τῶν περὶ
‗Αλίαρτον ἔλοις καὶ λιμνῶν προσαναλισκόντων 3
αὐτῶν, ἢ ὁ ποιήσατα καλεῖ τὸν τύπον ὅ ποιητής,
καὶ ποιήσεθ’ ‗Αλίαρτον

λέγων.

19. Οὗτοι μὲν οὖν ἐκ τῶν Φωκικῶν ὄρων οἱ
ποταμοὶ καταφέρονται, διὸν ὁ Κηφισσός ἐκ Λιλαίας,
Φωκικῆς πόλεως, τῇ ἀρχῇ λαμβάνει, καθάπερ
καὶ ‗Ομηρός φησιν.

ο’ τε Λιλαιαν ἔχον πηγῆς ἐπὶ Κηφισσοῦ.

δι’ Ἐλατείας δὲ ἰνεῖς, μεγίστης τῶν ἐν Φωκεύσι
πόλεων, καὶ διὰ Παραποταμίων καὶ Φανοτέων, 4
ὁμοίως Φωκικῶν πολισμάτων, εἰς Χαιρώνειαν τῆς
Βοιωτίας πρόεισιν, εἶτα διὰ τῆς ‗Ορχομενίας καὶ
tῆς Κορονειακῆς εἰς τὴν Κωπαίδα λίμνην ἔξησιν
καὶ ὁ Περμήσας δὲ καὶ ὁ ‗Ολμεύος, ἐκ τῶν ‗Ελι-
κῶνος συμβάλλοντες ἀλλήλως, εἰς τὴν αὐτὴν

1 8' oikísa, lacuna of about seven letters in A supplied by
Corais; καὶ κατὰ ὑπνο.
2 ἐπηρέξε, Corais, for ὑπηρέξε; so Meineke.
3 προσαναλισκόντων, Corais, for προσαναλισκόντων; so the
later editors.

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Triton River. These cities, it is said, were founded by Cecrops, when he ruled over Boeotia, then called Ogygia, but were later wiped out by inundations. And it is said that a fissure in the earth opened up near Orchomenus, also, and that it admitted the Melas River, which flowed through the territory of Haliartus and formed there the marsh which produces the reed that is used for flutes. But this river has completely disappeared, either because it is dispersed by the fissure into invisible channels or because it is used up beforehand by the marshes and lakes in the neighbourhood of Haliartus, from which the poet calls the place "grassy," when he says, "and grassy Haliartus."  

19. Now these rivers flow down from the Phocian mountains, and among them the Cephissus, which takes its beginning at Lilaea, a Phocian city, as Homer says: "And those who held Lilaea, at the sources of Cephissus." And flowing through Elateia, the largest of the cities of Phocis, and through Parapotamii and Phanoteus, which are likewise Phocian towns, it goes on into Chaeroneia in Boeotia, and then through the territories of Orchomenus and Coroneia, and discharges into Lake Copais. And also the Permessus and the Olmeius, flowing from Helicon, meet one another and fall into the same

1 On the Triton River, see Pausanias, 9. 33. 5.
2 How could this be when the Melas lay on the northern side of the lake and Haliartus on the southern (Tozer, op. cit., p. 237)?
3 So Pliny 16. 66. 4 Iliad 2. 503. 5 Iliad 2. 523.
6 The usual spelling is "Panopeus."
ἐμπίπτουσι λίμνην τὴν Κωπαίδα τοῦ Ἀλιάρτου πλη[σίον] καὶ ἄλλα 1] δὲ ρεύματα εἰς αὐτὴν ἐμβάλλει. ἔστι μὲν οὖν μεγάλη, τὴν περίμετρον ἐχουσα ὀγδοίκοντα καὶ τριακοσίων σταδίων, αἱ δὲ ἐκρύσσεις οὐδαμοῦ φαίνονται πλὴν τοῦ δεχομένου τὸν Κηφισσόν χάσματος καὶ τῶν ἐλῶν.

20. [Τῶν δὲ περὶ]κειμένων 2 λειμῶν ἐστὶν ἢ τε Τρεφία, καὶ ἡ Κηφισσίσις 3 μέμνηται καὶ Ἰμηρος·

οὐ γὰρ λίμνην τὴν Κωπαίδα βούλεται λέγειν, ὡς οὖνται τινες, ἀλλὰ τὴν Ἰλικήν προσαγορευμένην (τῇ προσῳδίᾳ ὡς λυρικήν) ἀπὸ τῆς πλησίου κώμης, 4 ἧν καλοῦσιν Ἰλας (ὡς λύρας καὶ θύρας), οὗδε Ἰνθη, ὡς ἐννοεῖ γράφουσιν,

οὐ γὰρ λίμνην τὴν Ἰνθην ἐνεσκευν.

ἡ μὲν γὰρ ἐστὶν ἐν Κυδίᾳ.

C 408  Τρύμλορ ὑπὸ νυφόεντε, "Ἰνθη γὰρ ποιοὶ δήμοι,

ἡ δὲ Βουστιακὴς ἐπιφέρει γοῦν τῷ

λίμνῃ κεκλιμένος Κηφισσίδι
tὸ

πάρ δὲ οἱ ἄλλοι ναῖν Βουστιοῦ.

ἡ μὲν γὰρ ἐστὶν μεγάλῃ, καὶ οὕς ἐν τῇ Θηβαίδῃ, ἡ
dὲ 5 μικρά, ἐκεῖθεν δὲ ὑπονόμων πληρουμένη.

1 The lacuna of about fourteen letters between πλη and δὲ is supplied by Meineke. Groskurd and Müller-Dübner add πλησίων after ἄλλα. οἱκαο have πλησίων καὶ τὰ τούτων.
GEOGRAPHY, 9. 2. 19-20

Lake Copais near Haliartus; and also other streams empty into it. Now it is a large lake, having a circuit of three hundred and eighty stadia, but its outlets are nowhere to be seen, except for the fissure which admits the Cephissus, and for the marshes.

20. Among the neighbouring lakes are Lake Trephia\(^1\) and the Cephissian Lake, which is also mentioned by Homer: “Who dwelt in Hylê, strongly intent upon wealth, on the shore of the Cephissian Lake.”\(^2\) For he does not mean Lake Copais, as some think, but Lake Hylicê (accented on the last syllable like lyricê), which is named after the village near by that is called Hýlê (accented like lýra and thýra), not Hydê, as some write, “who dwelt in Hydê.” For Hydê is in Lydia, “below snowy Tmolus in the fertile land of Hydê,”\(^3\) whereas Hylê is in Boeotia; at any rate, the poet appends to the words, “on the shore of the Cephissian Lake,” the words, “and near him dwelt the rest of the Boeotians.” For Lake Copais is large, and not in the territory of Thebes; whereas the other is small, and is filled from Lake Copais through subterranean

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\(^1\) Otherwise unknown.  
\(^2\) Iliad 5. 703.  
\(^3\) Iliad 20. 385.

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\(^2\) The lacuna of about nine letters before κεφηνων is supplied by Groskurd; so Kramer, Meinecke, and Müller-Dübner.  
\(^3\) A reads η K ... , inserting ηs in first hand; οφηγηκαν, η Κατακαλος. From conj. of Falconer, Meinecke and Müller-Dübner read as above, though Falconer and Corais read δε instead of ηs.  
\(^4\) πολεως, BEdl.  
\(^5\) η δε, for καλ, Casaubon; so the later editors.
κειμένη μεταξύ Θηβῶν καὶ Ἀνθηδόνος. "Ομηρος δ' ἐνικώς ἐκφέρει, τοτὲ μὲν ἐκτείνων τὴν πρώτην 
συλλαβήν, ὡς ἐν τῷ Καταλόγῳ, 
' hãng kai Pteóna, 
ποιητικῶς τοτὲ δὲ συστέλλον·
ὁς μ' ἐν "Τῆν ναίεσκε,
Τυχίος ὑποτόμων ὅχι ᾠριστος,"Τῆν ἑνὶ οἰκία ναιῶν·
οὐδ' ἐνταῦθα εὐ γραφόντων τινών "Τῇ ἑνὶ οὖ 
γὰρ ὁ Αἴας ἐκ Δυδίας τὸ σάκος μετεπέμπτετο.

21. Αὐταί δ' αἱ 2 λήμναι τὴν τάξιν τῶν ἐφεξῆς 
τόπων[ν σημαίνουσ') ἀν, ὡστε τῷ 3] λόγῳ περιλήψει 
θήναι σαφῶς, ὅτι ὁ ποιητὴς ἀτάκτως χρῆται 4 
τοῖς ὁνόμασα τῶν τόπων τῶν τε [ἀξίων μνήμης καὶ 
τῶν μή. 5] χαλεπῶν δ' ἐν τοσοῦτοις, καὶ ἀσύμμοι 
τοῖς πλείστοις καὶ ἐν μεσογαίᾳ, μηδαμοῦ τῇ τάξει 
διαπέσειν ἡ παραλία δ' ἔχει τι πλεονέκτημα 
πρὸς τοῦτο καὶ γνωριμώτεροι οἱ τόποι, καὶ ἡ 
θάλαττα τὸ γε ἐξής ὑπαγορεύει βέλτιον διὸπερ 
καὶ ἡμεῖς εκεῖθεν πειρώμεθα ἐν ἄρχας λαβεῖν, 6] 
ἐνταῦθα δ' ἐκάστας τοῦτο τῷ π[οιητῇ ἀκολουθοῦν-
τες ποιήθησαν τὴν 7] διαρθμήσεις προστιθέντες δ' τι 
ἀν χρῆσιμον ἢ [Ἀπόλλων ἐξ ἀλλων] 8 ἡμῶν, ὑπ' ἐκείνου

1 Tychios, Meineke omits.
2 [Αὐταὶ δ' αἱ], lacuna supplied by Groskurd; so the later 
editors.
3 τόπων[ν σημαίνουσ') ἀν, ὡστε τῷ, lacuna supplied by Groskurd; so Müller-Dübner. ὑπογράφουσιν ὡστε, Meineke.
4 [ποιητῆς ἀτάκτως χρῆται], lacuna supplied by Groskurd; 
so later editors.
5 [ἀξίων μνήμης καὶ τῶν μη], lacuna supplied by Groskurd; 
so Müller-Dübner. ἀξιόλόγων κτλ., Meineke.
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channels; and it is situated between Thebes and Anthedon. Homer, however, uses the word in the singular number, at one time making the first syllable long, as in the Catalogue, “and Hylé and Peteôn,” 1 by poetic licence, and at another making it short, “who dwelt in Hylé,” and “Tychius . . . , by far the best of leather-workers, who had his home in Hylé.” 2 And certain critics are not correct in writing Hydê here, either; for Aias was not sending to fetch his shield from Lydia.

21. These lakes suggest the order of the places that come next after them, so that nominally their positions are clearly determined, because the poet observes no order in naming the places, whether those that are worthy of mention or those that are not. But it is difficult, in naming so many places, most of them insignificant and situated in the interior, to avoid error in every case in the matter of their order. The seaboard, however, has a certain advantage with regard to this: the places there are better known; and, too, the sea more readily suggests the order of places. Therefore I, too, shall try to take my beginnings from the seaboard, although at present I shall disregard this intention, and following the poet shall make my enumeration of the places, adding everything taken from other writers, but omitted by him, that may be useful to

1 Iliad 2. 500. 2 Iliad 7. 221.

6 πεισφε[τα τα ἀραχύας λαβείω]ν, lacuna supplied by Groskurd; so Müller-Düchner. [τα περιθεόειν], Meineke.
7 π[οιητή ἀκολουθήνεις ποιήσῳ τὴν], lacuna supplied by Groskurd; so Müller-Düchner and Meineke.
8 [ληφθέν τε ἄλλῳν, lacuna supplied by Groskurd; so Müller-Düchner. [πρὸς τὴν ὑπόθεσιν], Meineke.
δὲ παραλειφθὲν. ἂρχεται δ' ἀπὸ τῆς 'Τρίχης καὶ τῆς 'Αυλίδος, περὶ δὲν εἰρήκαμεν.

22. Σχοῖνος δ' ἐστὶ χώρα τῆς Ḣθβαϊκῆς κατὰ τὴν ὀδὸν τὴν ἐπὶ 'Αυθηδόνος, διέχωσα τῶν Ḣθβῶν ὅσον πεντήκοντα στάδιον· ὑπὲρ δὲ καὶ ποταμὸς δι' αὐτῆς Σχοῖνοὺς.

23. Σκόλους δ' ἐστὶ κόμη τῆς Παρασωπίας ὑπὸ τῷ Κιδαιρῶν, δυσοίκητος τόπος καὶ τραχύς, ἀφ' ὅου καὶ ἡ παροιμία:

εἰς Σκόλον μίτ' αὐτὸς ἦναι, μίτ' ἄλλω ἐπεσθαι.

καὶ τὸν Πενθέα δὲ ἐνθένδε καταγόμενον διασπασθήναι φασιν. ἢν δὲ καὶ τῶν περὶ Ὀλυμπίων πόλεων ὁμόνυμος αὐτὴ Σκόλος. εἰρηται δ' ὅτι Παρασωπία καὶ κόμη τῆς καλείται ἐν Ὅρκλειδα τῆς Ῥαχείας, παρ' ἤν ὑπὲρ Ἀσωπός ποταμὸς, καὶ ὅτι ἐν Σικυωνίᾳ ἄλλος ἐστὶν Ἀσωπός καὶ ἡ χώρα Ἀσωπία, δι' ὅς ὑπὲρ εἰσὶ δὲ 3 καὶ ἄλλοι ποταμοὶ ὁμόνυμοι τῷ ποταμῷ τούτῳ.

24. Ὅ Ἑτεωνὸς δὲ Σκάρφη 4 μετανομάσθη, καὶ αὐτὴ δὲ τῆς Παρασωπίας. ὁ γὰρ Ἀσωπός καὶ ὁ Ἰσμυνοῦς διὰ τοῦ πεδίου ρέουσι τοῦ πρὸ τῶν Ὁηβῶν. ἔστι δὲ καὶ ἡ Δίρκη κρήνη καὶ Πότναια, 5

409 ἐφ' ὅν μυθεύεται τὰ περὶ τῶν Ποτνίεα Γαλαύκων τὸν διασπασθέντα ὑπὸ τῶν Ποτνίαδων ὕπατον τῆς πόλεως πλησίον. καὶ ὁ Κιδαιρὼν δὲ οὐκ ἀπώθεν τῶν Ὁηβῶν τελευτᾷ· παρ' αὐτὸν δὲ ὁ

1 παραλειφθὲν, Corais, for παραληφθὲν; so the later editors.
2 Σικυωνία, Corais, for Σικυώνη; so the later editors.
3 εἰσὶ δὲ, Corais, for βέουσι; so the later editors; Meineke, however, relegates εἰσὶ δὲ ... τοῦτῳ to the foot of the page.
4 Σκάρφη, Xylander, for Σκάφλαι; so the later editors.
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us. He begins at Hyria and Aulis, concerning which I have already spoken.\(^1\)

22. Schoenus\(^2\) is a district of the Theban territory on the road that leads from Thebes to Anthedon, and is about fifty stadia distant from Thebes; and there is also a river Schoenus which flows through it.

23. Scolus is a village in the Parasopian\(^3\) country at the foot of Mount Cithaeron, a place that is rugged and hardly habitable; whence the proverb, "neither go to Scolus thyself nor follow another thither." And this is also said to be the place from which Pentheus was brought when he was torn to pieces.\(^4\) And there was another Scolus among the cities in the neighbourhood of Olynthus bearing the same name as this village. And, as I have already said,\(^5\) there is also in the Trachinian Heracleia a village called Parasopii, past which flows a River Asopus; and in Sicyonia there is another Asopus River, and also the country Asopia, through which that Asopus flows; and there are also other rivers which bear this name.

24. The name "Eteonus"\(^6\) was changed to "Scarphé," and Scarphé too is in Parasopia; for the Asopus and the Ismenus flow through the plain which is in front of Thebes. And there is the spring called Dirce; and also Potniae, where is the scene of the myth of Glauce of Potniae, who was torn to pieces by the Potnian mares near the city. Cithaeron, also, ends not far from Thebes. The

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\(^1\) 9. 2. 8 and 9. 2. 12.  
\(^2\) Iliad 2. 497.  
\(^3\) i.e. along the Asopus River.  
\(^4\) i.e. by the Bacchic women.  
\(^5\) 8. 6. 24.  
\(^6\) See 7. 3. 6.

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\(^6\) Potniai, all editors, for Potnia.
'Ασωπῖς τεί, τὴν ὑπόρειαν αὐτοῦ κλύζων καὶ ποιῶν τοὺς Παρασωπίους εἰς κατοικίας πλείους
dιηρημένους· ἀπαντας δ’ ὑπὸ Θηβαίων ὄντας,
ἐτεροὶ δ’ ἐν τῇ Πλαταιέων φασὶ τὸν τε Σκώλον καὶ
tὸν 'Εσεῳν καὶ τὰς 'Ερυθράς· καὶ γὰρ
παραρρεῖ1 Πλαταιάς καὶ παρὰ Τάναγραν ἐκδι-
δωσιν· ἐν δὲ τῇ Θηβαίοις εἰσὶ καὶ αἱ Θεράπναι
καὶ ὁ Τευμησσός, δυν ἐκόσμησεν 'Αντίμαχος διὰ
πολλῶν ἐπῶν, τὰς μὴ προσουσάς ἄρετὰς διαρθ-
μοῦμενος:

ἐστὶ τις ἤνεμοεις ὅλιγος λόφος:

γνώριμα δὲ τὰ ἔπη.

25. Θεσπειαν δὲ λέγει τὰς νῦν Θεσπίας, πολλῶν
ὅνομάτων τῶν μὲν ἀμφιτέρως λεγομένων καὶ
ἐνικῶς καὶ πληθυντικῶς, καθάπερ καὶ ἀρρενικῶς
καὶ θηλυκῶς, τῶν δ’ ὀποτέρως. ἔστι δὲ πόλις
πρὸς τῷ 'Ελικὼν, νοτιωτέρα αὐτοῦ, ἐπικειμένη
dὲ τῷ Κρισαῖῳ κόλπῳ καὶ αὐτῇ καὶ ὁ 'Ελικὼν
ἐπίνειον δ’ ἔχοσιν αἱ Θεσπιαὶ.2 Κρέουσαν, ἣν
καὶ Κρεουσίδα 3 καλοῦσιν. ἐν δὲ τῇ Θεσπιείων 4
ἐστὶ καὶ ἡ Ἀσκρη κατὰ τὸ πρὸς 'Ελικώνα μέρος,
ἡ τοῦ 'Ησιόδου πατρίς· ἐν δεξιὰ γὰρ ἔστι τοῦ
'Ελικῶνος, ἐφ’ ὕψηλου καὶ τραχεός τόπον κει-
μένη, ἀπέχουσα τῶν Θεσπίων ὅσον τετταράκοντα
σταδίους, ἥν καὶ κεκωμάζηκεν αὐτὸς ἐν ἔπεσι

1 παραρρεῖ, Du Theil, for παρά; so the later editors.
2 Θεσπιαί (see Θεσπίας above), for Θεσπιαί.
3 Κρεουσίδα, conj. of Kramer, for Κρεουσίδαν. So spelled by
Xenophon, Hellenica 5. 4. 16, and Pausanias 9. 32. 1.

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Asopus flows past it, washing its foothills and causing the division of the Parasopii into several settlements; and all the settlements are subject to Thebes, though another set of writers say that Scolus, Eteonus, and Erythrae are in the territory of the Plataeans, for the river flows past Plataea, also, and empties near Tanagra. And in the territory of Thebes are also Therapnae and Teumessus, which latter Antimachus has adorned with praise in many verses,\(^1\) although he enumerates goodly attributes which do not belong to it, as, for instance, "there is a windy little hill"; but the verses are well known.

25. The "Thespieae" of to-day is by Antimachus spelled "Thespeia"; for there are many names of places which are used in both ways, both in the singular and in the plural, just as there are many which are used both in the masculine and in the feminine, whereas there are others which are used in either one or the other number only. Thespieae is a city near Mt. Helicon, lying somewhat to the south of it; and both it and Helicon are situated on the Crisaean Gulf. It has a sea-port Creusa, also called Creusis. In the Thespian territory, in the part lying towards Helicon, is Ascrē, the native city of Hesiod; it is situated on the right of Helicon,\(^2\) on a high and rugged place, and is about forty stadia distant from Thespieae. This city Hesiod himself has satirised in verses which allude to his father,

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\(^{1}\) In his epic poem entitled Thebais.

\(^{2}\) i.e. as viewed from Thespieae.

\(^{4}\) Θεσπίδων (see Θεσπίδας above), Meineke, for Θεσπείδων.
περὶ τοῦ πατρὸς, ὅτι ἐκ Κύμης τῆς Αἰολίδος μ[ετόκησε πρὸ]τερον, λέγων

νάσσατο δ' ἄγχ' Ἔλικόνος οἰξυρῆ ἐνὶ κώμῃ.

"Ασκρῆ, χείμα κακῆ, θέρει ἀργαλέη, οὐδὲ ποτ' ἐσθλῆ."

ὁ δὲ Ἔλικών συνεχής ἔστι τῇ Φωκίδι ἐκ τῶν πρός ἀρκτον αὐτοῦ μερῶν μικρὰ δὲ καὶ ἐκ τῶν πρός ἐσπέραν κατὰ τῶν ὑστατον λιμένα τῆς Φωκίδος, ὅπως καλοῦσιν ἀπὸ τοῦ συμβεβηκότος Μυχῶν ὑπέρεκειται γὰρ κατὰ τοῦτον μάλιστα τῶν λιμένα τοῦ Κρισαίου κόλπου καὶ ὁ Ἔλικών καὶ ἡ Ἀσκρῆ καὶ ἢ Θεσπιαὶ καὶ τὸ ἐπίνειον αὐτῆς ἡ Κρέουσα. τοῦτο δὲ καὶ κοιλοτάτον νομίζεται τὸ μέρος τοῦ Κρισαίου κόλπου καὶ ἀπλῶς τοῦ Κορινθιακοῦ στάδιον δ’ εἰς τῆς παραλίας τῆς ἀπὸ τοῦ Μυχοῦ τοῦ λιμένος εἰς Κρέουσαν ἐνενήκοντα: ἐντεύθεν δὲ ἐκατόν εἰκοσι ἕως τῆς ἄκρας, ἢν Ὀλμίας καλοῦσιν: ἐν δὲ τὸ κοιλοτάτω τοῦ κόλπου τοῦ Κρισαίου συμβεβηκέ οἱ Πηγάς κεῖσθαι καὶ τὴν Οἰνόην, περὶ όν εἰ’ρήκαμεν. τὸ μὲν οὖν Ἐλικών οὗ πολὺ διεστηκὼς τοῦ

1 ἐ[ν ἑπεσι περί], lacuna of about eleven letters in A supplied by Jones, following Müller-Dübner, who insert τοῖς before ἑπεσι. Kramer conj. π[ερὶ ποιησάμενος κατά]. Meineke reads ε[πιλαβόμενος]. βδγχ have ἐκεῖνος περὶ and no περὶ only.

2 δέκαν τείχων after πατρὸς.

μ[ετόκησε πρό]τερον, lacuna of about ten letters in A supplied by Jones. Cr. δ πατὴρ αὐτοῦ (i.e. Ἡσιόδου) Δίος μετόκησεν εἰς Βασιλόν (13. 3. 6). Kramer conj. μ[ετανέστη πρό] (Müller-Dübner so read); and Meineke reads μ[ετάστη δρασύτερον.

3 [ἐνὶ κώμῃ], lacuna supplied in l man. sec.

4 [ἐσθλῆ], lacuna supplied in l man. sec.

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because at an earlier time his father changed his abode to this place from the Aeolian Cymê, saying: “And he settled near Helicon in a wretched village, Ascrê, which is bad in winter, oppressive in summer, and pleasant at no time.”¹ Helicon is contiguous to Phocis in its northerly parts, and to a slight extent also in its westerly parts, in the region of the last harbour belonging to Phocis, the harbour which, from the fact in the case, is called Mychus;² for, speaking generally, it is above this harbour of the Crisaean Gulf that Helicon and Ascrê, and also Thespiæ and its sea-port Creusa, are situated. This is also considered the deepest recess of the Crisaean Gulf, and in general of the Corinthian Gulf. The length of the coast-line from the harbour Mychus to Creusa is ninety stadia; and the length from Creusa as far as the promontory called Holmia is one hundred and twenty; and hence Pagae and Oenôê, of which I have already spoken,³ are situated in the deepest recess of the gulf. Now Helicon, not far

¹ Works and Days 639–40.
² i.e. “Mychus,” “Recess,” of what is now Gulf Zalitza.
³ 8. 6. 22.
Παρυσσοῦ ἐνάμιλλος ἐστιν ἐκεῖνοι κατὰ τε ύψος
καὶ περίμετρον· ἀμφοὶ γὰρ χιονόβολα τὰ ὄρη
καὶ πετρώδῃ, περιγράφεται δὲ οὖ πολλῆς χώρας.
ἐνταῦθα δὲ ἔστι τὸ τε τῶν Μουσῶν ἱερὸν καὶ
ἡ "Ἰπποῦ κρήνη καὶ τὸ τῶν Δειβεθρίδων νυμφῶν
ἀντροῦ· ἐξ οὗ τεκμαιροῦτ' ἂν τις Θράκες εἶναι
tοὺς τὸν Ἐλικώνα ταῖς Μούσαις καθιερώσαντας,
οἷς καὶ τὴν Πιερίδα ἡ Πελασγοὶ καὶ τὴν
Πίμπλειαν ταῖς αὐταῖς θεαῖς ἀνέδειξαι. ἐκα-
λοῦντο δὲ Πέρες ἐκλειπόντων δὲ ἐκεῖνων, Μακε-
δόνες νῦν ἔχουσι τὰ χωρία ταῦτα. εἰρήται δὲ
ὅτι τὴν Βοιωτίαν ταύτην ἐπτρόπησαν ποτε Θράκες,
βιασάμενοι τοὺς Βοιωτοὺς, καὶ Πελασγοὶ καὶ
Ἀλλοι βάρβαροι. αὐτὸς δὲ Θεσπιαῖ πρότερον μὲν
ἐγνωρίζουσα διὰ τὸν "Ἑρωτα τὸν Πραξιτέλους, ὑπὸ
ἐγκυψιε μὲν ἐκεῖνος, ἀνέθηκε δὲ Γλυκέρα ἡ ἑταῖρα
Θεσπιεύσων, ἐκείθεν οὖσα τὸ γένος, λαβοῦσα δῶρον
παρὰ τοῦ τεχνίτου. πρότερον μὲν οὖν ὁψάρωνοι
τὸν "Ἑρωτά των ἁνέβαινον ἐπὶ τὴν Θεσπιαῖν,
Ἀλλωσ οὐκ οὖσαν ἀξιοθέατον, νυνὶ δὲ μόνη
συνέστηκε τῶν Βοιωτιακῶν πόλεων καὶ Τάναγρα-
τῶν δὲ Ἀλλων ἑρείπια καὶ ὑνόματα λέλειπται.

26. [Met]ά  
δὲ Θεσπιαῖς καταλέγει Γραϊαν καὶ
Μικα[λησσόν, περ]ι  
ἐν εἰρήκαμεν· ὅς δὲ οὕτως
καὶ περὶ τῶν [Ἀλλων].

1 Πιερίαν [Βικα].
2 Πίμπλειαν Ασκηίνο.
3 Θεσπιαῖν, Du Thiel, for θείαν; so Kramer and Meincke.
4 [Met]ά, lacuna supplied by i; so the later editors. But
βίον have tais δὲ Θεσπιαῖς.
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distant from Parnassus, rivals it both in height and in circuit; for both mountains are rocky and covered with snow, and their circuit comprises no large extent of territory. ¹ Here are the temple of the Muses and Hippu-crené ² and the cave of the nymphs called the Leibethridae; and from this fact one might infer that those who consecrated Helicon to the Muses were Thracians, the same who dedicated Pieris and Leibethrum and Pimpleia to the same goddesses. ³ The Thracians used to be called Pieres, but, now that they have disappeared, the Macedonians hold these places. It has been said ⁴ that Thracians once settled in this part of Boeotia, having overpowered the Boeotians, as did also Pelasgians and other barbarians. Now in earlier times Thespiae was well known because of the Eros of Praxiteles, which was sculptured by him and dedicated by Glycera the courtesan (she had received it as a gift from the artist) to the Thespians, since she was a native of the place. Now in earlier times travellers would go up to Thespeia, a city otherwise not worth seeing, to see the Eros; and at present it and Tanagra are the only Boeotian cities that still endure; but of all the rest only ruins and names are left.

26. After Thespiae Homer names Graea and Mycaleus, concerning which I have already spoken. ⁵ He likewise says concerning the rest: ⁶ "And those

¹ i.e. they descend sharply and without foothills to the plains.
² See 8. 6. 21.
³ Cp. 10. 3. 17.
⁴ 9. 2. 3.
⁵ 9. 2. 10. 11.
⁶ 9. 2. 11, 12, 17, 20.

⁶ Μυκα[λησσιν; περ], lacuna supplied by later MSS.; so the later editors.
οἵ τ' ἀμφ' "Ἀρμ' ἐνέμωντο καὶ Εἰλέσιον καὶ Ἐρυθρᾶς,
[ὁἵ τ' 'Ελεών'] εἶχον ἕδ' "Τλην καὶ Πετεώνα.
Πετεών δὲ κόμη τῆς Θηβαίδος ἐγγὺς τῆς ἐπ' Ἀνθηδόνα ὄδοι, ἢ δὲ Ωκαλέη μέση Ἀλιάρτου καὶ 'Αλαλκομενίου ἐκατέρω τριμύκοντα σταδίους ἀπέχουσα, παραρρεῖ δ' αὐτὴν ποτάμιον ὁμόνυμον. Μεδεών δὲ ὁ μὲν Φωκικὸς ἐν τῷ Κρισαίῳ κόλπῳ, διέχων Βοιωτίας σταδίους ἐκατὸν ἐξήκοντα, ὁ δὲ Βοιωτικὸς ὡς ἐκείνου κέκληται, πλησίων δ' ἐστὶν Ὀμυχστοῦ ὑπὸ τῶν Φωκικῶν ὁρεί, ἢφ' οὐ καὶ μετωνόμασται Φωκικὸς. τῆς δὲ Θηβαίας καὶ τούτο λέγεται, [ὑπ' ἐνίων] δὲ τῆς Ἀλιαρτίας καὶ Μεδεών καὶ Ωκαλέα. ⁵

27. Εἰτά φησι
Κόπας Ἐὐτρησίν τε πολυτρήρων τε Θεσβην.
περὶ μὲν οὖν Κωπῶν εἰρηταί. προσαίρκτους δὲ ἐστὶν ἐπὶ τῇ Κωπαΐδι λίμνη, αἰ δὲ ἄλλαι κύκλῳ εἰσὶν αἴδε 'Ακραίφαι, Φωκικῆς, Ὀμυχστός, Ἀλιαρτός, Ωκαλέα, Ἀλαλκομεναῖ, Τιλφούσιον, Κορώνεια. καὶ τὸ γε παλαιὸν οὐκ ἦν τῆς λίμνης κοινοῦ ὀνόμα, ἄλλα καθ' ἑκάστην πρὸς αὐτῇ κατοικιάν ἐκείνης ἐπώνυμος ἐλέγετο, Κωπαῖς μὲν τῶν Κωπῶν, Ἀλιαρτίς ⁷ δὲ 'Αλιάρτου, καὶ οὕτως ἐπὶ τῶν ἄλλων, ὕστερον δ' ἐπὶ τῆς πᾶσα Κωπαῖς ἐλέγεθα

⁴ [ὁἵ τ' 'Ελεών'], lacuna of about six letters supplied by Inter MSS.; so the later editors.
⁵ [ὁἵ τ' 'Ελεών'], lacuna of about eight letters supplied by Hopper; so the later editors.
⁶ Κρισαίῳ BEl.
⁷ [ὑπ' ἐνίων], lacuna of about four letters supplied by Meineke; Kramer conj. ὑφ' ἐτέρων; δὲ οὐκ οὖν οὕτως Πετεών.
who lived about Harma and Eilesium and Erythrae, and those who held Eleon and Hylê and Peteon."¹ Peteon is a village in the Theban territory near the road to Anthedon. Ocaleê is midway between Haliartus and Alalcomenium, thirty stadia distant from each; and a rivulet bearing the same name flows past it. The Phocian Medeon is on the Crisaeian Gulf, at a distance of one hundred and sixty stadia from Boeotia, whereas the Boeotian Medeon, which was named after it, is near Onchestus at the base of the mountain Phoenicius; and from this fact its name has been changed to Phoenicis. This mountain is also called a part of the Theban territory; but by some both Medeon and Ocalea are called a part of the territory of Haliartus.

27. Homer then goes on to say: "Copae, and Entresis, and Thisbê abounding in doves."² Concerning Copae I have already spoken.³ It lies towards the north on Lake Copais; and the others around the lake are these: Acraephiae, Phoenicis, Onchestus, Haliartus, Ocalea, Alalcomenae, Tilplusium, Coroneia. In early times, at least, the lake had no common name, but was called by different names corresponding to the several settlements lying on it, as, for instance, Copais from Copae, Haliartis from Haliartus, and so in the case of the rest of the settlements; but later the whole lake was called Copais, this name prevailing over

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¹ Iliad 2. 499. ² Iliad 2. 502. ³ 9. 2. 18.

⁵ Ἄκαλλα, Corais, for "Ἀκαλλαί; so Meineke.
⁶ Ἄκαλλα, Corais, for "Ἀκαλλαί; so Meineke.
⁷ Ἀλιαρτῆς, for Ἀλιαρτός, conj. Kramer; so Meineke reads.
κατ' ἐπικράτειαν κοιλότατον γὰρ τούτο τὸ χωρίον. Πάνταρος δὲ καὶ Κηφισσίδα καλεῖ ταύτην· παρατίθησι γούν τὴν Τιλφώσαν κρήνην ὑπὸ τῷ Τιλφώσιω ὁρεί πέουσαν πλησίων 'Αλιάρτου καὶ 'Αλκαλομενῶν, ἐφ' ὑ τὸ Ταιρεσίου μυήμα· αὐτῶν δὲ καὶ τὸ τοῦ Τιλφώσιου 'Απόλλωνος ἱερὸν.

28. 'Ο δὲ ποιητής ἐφεξῆς ταῖς Κάστασις Ἐδρησίων τίθηται, καμίον Θεσπιεὼν ἐνταῦθα φασὶ Ζήθον καὶ 'Αμφίονα οἰκήσας, πρὸς βασιλεύσας Θηβῶν. ἢ δὲ Θίσβη Θίσβαι νῦν λέγονται, οἰκεῖται δὲ μικρὸν ὑπὲρ τῆς θαλάττης ὁμορον Θεσπιεύσι τὸ χωρίον καὶ τῇ Κορώνειακῇ, ὑποπεπτωκοῦσ' ἐκ τοῦ νοτίου μέρους τῷ 'Ελικῶνι καὶ αὐτῷ· ἐπίνειον δ' ἔχει πετρώδες περιστερῶν μεστὸν, ἐφ' οὗ φησιν δ' ποιητής "πολυτρήμων τε Θίσβῃ" πλοῦς δ' ἐστὶν ἐνθένδε εἰς Σικυώνα σταδίων ἐκατόν ἐξήκουτα.

29. 'Εξ' ἦς δὲ Κορώνειαν καταλέγει καὶ 'Αλιάρτων καὶ Πλαταιας καὶ Γλύσσαντα. ἢ μὲν οὖν Κορώνεια ἐγγύς τοῦ 'Ελικώνος ἐστὶν ἐφ' ὑψουσ ἰδρυμένη, κατελάβοντο δ' αὐτὴν ἐπανότες ἐκ τῆς Θεταλικῆς "Ἀρνης οἱ Βοιωτοὶ μετὰ τῇ Τρωκά, ὡτε περ καὶ τὸν 'Ορχομενὸν ἔσχον κρατήσαντες δὲ τῆς Κορώνειᾶς ἐν τῷ πρὸ αὐτῆς πεδίῳ τὸ τῆς 'Ιωνίας ἱερὸν ἰδρύσαντο, ὀμόνυμον τῷ Θεταλικῷ, καὶ τὸν παραρρέαντα ποταμὸν Κουάριον 2 προσηγόρευσαν ὄμοφώνως τῷ ἐκεί. 'Αλκαίος δὲ καλεῖ Κορώλιον, λέγων' 1

1 Ιωνίας, for 'Ιωνίας, conj. Pletho; so later editors read.
all others; for the region of Copae forms the deepest recess of the lake. Pindar calls this lake Cephi sis;¹ at any rate, he places near it the spring Tilphossa, which flows at the foot of Mount Tilphossius near Haliartus and Alalcomenae, near which latter is the tomb of Teiresias; and here, too, is the temple of the Tilphossian Apollo.

28. Next in order after Copae Homer names Eutresis, a small village of the Thespians, where Zethus and Amphion are said to have lived before they reigned over Thebes. Thisbê is now called Thisbae; the place is inhabited and is situated slightly above the sea, bordering on the territory of the Thespians and on that of Coroneia; and it, too, lies at the foot of Helicon on the south; and it has a sea-port situated on a rocky place, which abounds in doves, in reference to which the poet says, "Thisbê abounding in doves." From here to Sicyon is a voyage of one hundred and sixty stadia.

29. Next Homer names Coroneia, Haliartus, Plataeae, and Glissas. Now Coroneia is situated on a height near Helicon. The Boeotians took possession of it on their return from the Thessalian Arnê after the Trojan War, at which time they also occupied Orchomenus. And when they got the mastery of Coroneia, they built in the plain before the city the temple of the Itonian Athena, bearing the same name as the Thessalian temple; and they called the river which flowed past it Cuarius, giving it the same name as the Thessalian river. But Alcaeus calls it Coralius, when he says, "Athena,

¹ Cp. 9. 2. 20.

² Κούάριον, for Κούάλιον, conj. Palmer; so later editors read.
STRABO

1 [ὡν] ἀσσ' Ἀθανά πολε[μηδόκος],

α' ποι. 2 Κορωνείας 3 ἐπὶ λαῖω 4 ναύω πάροιθεν [ἀμφί]βαίνεις 5

Κωραλίω ποταμῷ παρ' ὁχθαίς.

ἐνταύθα δὲ καὶ τὰ Παμβοιωτία συνετέλουν
συνεκαθίδρυται δὲ τῷ Ἀθηνᾶ ὁ 'Αδής κατὰ τινα,
ός φασί, μυστικὴ αὐτίαν. οἱ μὲν οὖν ἐν τῷ
Κορωνεῖα Κορώνιοι λέγονται, οἱ δὲ ἐν τῷ Μεσση-
νικῇ Κορωνείας. 6

30. Ἀλιάρτος δὲ νῦν οὐκέτι ἑστὶ, κατασκαφεῖσα
ἐν τῷ πρὸς Περσέα πολέμῳ, τὴν χώραν δὲ ἔχουσιν
Ἀθηναίοι δύνατον Ῥωμαίοι. ἔκειτο δὲ ἐν στενῷ
χώρῳ μεταξὺ ὑπερκειμένου ὄρους καὶ τῆς
Κωπαίδος λίμνης πλησίον τοῦ Περμησοῦ καὶ
τοῦ 'Ολμειοῦ 7 καὶ τοῦ ἔλους τοῦ φύοντος τῶν
αὐλητικῶν κάλαμοι.

31. Πλαταϊᾶ δὲ, ὡς ἐνικώς εἶπεν ὁ ποιητής,

C 412 ὑπὸ τῷ Κιθαιρώνι ἔσυ μεταξὺ αὐτοῦ καὶ Ὄηβὼν
κατὰ τὴν ὄδον τὴν εἰς Ἀθηνᾶς καὶ Μέγαρα ἐπὶ
tῶν ὄρων τῶν τῆς Ἀττικῆς καὶ τῆς Μεγαρίδος. 8

α' 9 γὰρ Ἐλευθεραί πλησίον, όσοι μὲν τῆς
Ἀττικῆς, οἱ δὲ τῆς Βοιωτίας φασίν. εἴρηται δὲ
ὅτι παραρρῆκας Πλαταῖς ὁ 'Ασσωπός. ἐνταύθα
Μαρδονίον 10 καὶ τὰς τριάκοντα μυριάδας Περσῶν
αἰ τῶν Ἐλλήνων δυνάμεις ἀρδήν ἡφάνισαν.

1 [ὡν] ἀσσ' Ἀθανά πολε[μηδόκος]: so read the later editors,
following Welecker, inserting ὡν before ἀσσ' and supplying
the lacuna of about seven letters after πολε.
2 α' ποι, Welecker, for ἄπω; so later editors.
3 Κορωνείας, Welecker, for Κορωνεία; so later editors.
4 λαῖω, Welecker, for [ἐπὶ]δεῦτον [ν αὐῳ]; so later editors.
5 [ἀμφί]βαίνεις, lacuna of about seven letters supplied by
Welecker; so later editors.

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warrior queen, who dost keep watch o'er the cornfields of Coroneia before thy temple on the banks of the Coralius River." Here, too, the Pamboeotian Festival used to be celebrated. And for some mystic reason, as they say, a statue of Hades was dedicated along with that of Athena. Now the people in Coroneia are called Coronii, whereas those in the Messenian Coroneia are called Coronaeis.

30. Haliartus is no longer in existence, having been raised to the ground in the war against Perseus; and the country is held by the Athenians, a gift from the Romans. It was situated in a narrow place, between the mountain situated above it and Lake Copais, near the Permessus and Olmeius Rivers and the marsh that produces the flute-reed.

31. Plataeae, which Homer speaks of in the singular number, is at the foot of Cithaeron, between it and Thebes, along the road that leads to Athens and Megara, on the confines of Attica and Megaris; for Eleutherae is near by, which some say belongs to Attica, others to Boeotia. I have already said that the Asopus flows past Plataeae. Here it was that the forces of the Greeks completely wiped out Mardonius and his three hundred thousand Persians;

1 P. Foucart (see Bulletin de la Correspondance Hellénique, 1885, ix. 433), on the basis of a Boeotian inscription, conjectures that "Hades" should be corrected to "Ares."
2 Iliad 2. 504.
3 8. 6. 24.

6 Κόρωνεΐς Βάλ. 7 Ὀλμείαν Ε', Ὀλμῶν Λυχθίαν. 8 Μεγαρίδος, Du Thiel, Corais, Groskurd, and Meineke, following conj. of Plutarch, emend to Βοωτιάς. 9 αἰ, Meineke inserts, following conj. of Kramer; others, εἰς. 10 Μαρδώνιον, the later editors, for Μαρδώνιον.
STRABO

ιδρύσαντό τε 'Ελευθερίου Διὸς ιερὸν καὶ ἀγώνα γυμνικὸν στεφανίτην ἀπέδειξαν, 'Ελευθέρια προ-
σαγορεύσαντες· ταφῆ τε δείκνυται δημοσία τῶν
tελευτησάντων ἐν τῇ μάχῃ. ἐστὶ δὲ καὶ ἐν τῇ
Σικυώνια δήμοι Πλαταιαί, ὅθεντερ ἦν Μνασάλκης
ὁ ποιητής·

Μνασάλκεος τὸ μνάμα τῶ Πλαταιάδα.

Γλώσσαντα δὲ λέγει κατοικιάν ἐν τῷ 'Ὑπάτῳ
ὁρεῖ, ὡς ἐστὶν ἐν τῇ Θηβαϊκῇ πλησίων Θευμησσοῦ
καὶ τῆς Καδμείας. τὰ δὲ γεώλοφα καλεῖται
Δρί[α οἷς ὑπὸ τά] Ἀμφικτυονίαν
τοῦ 'Αμφικτυονίαν

32. Τὸ δὲ οὖν ῥηθέν,

οἷς 'Ὑπαθίβας εἶχον,

- οἱ μὲν δέχονται πολείδιον τῷ 'Ὑπαθίβας καλοῦ-

33. 'Οχυριστὸς δὲ ἐστὶν ὑπὸ τῷ 'Αμφικτυονικῷ

1 τὰ δὲ, Jones inserts.

2 Δρί[α οἷς ὑπὸ τά] Ἀμφικτυονίαν by Groskurd. Meincke ejects γεώλοφα ... δρίον from the

text, and reads ὕποταν instead of οἷς. See Δανιάς ... Δρίον
6. 3. 9.

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and they built a temple of Zeus Eleutherius, and instituted the athletic games in which the victor received a crown, calling them the Eleutheria. And tombs of those who died in the battle, erected at public expense, are still to be seen. In Sicyonia, also, there is a deme called Plataeae, the home of Mnasalces the poet: 1 "The tomb of Mnasalces the Plataean." Homer speaks of Glissas, a settlement in the mountain Hypatus, which is in the Theban country near Teumessus and Cadmeia. The hillocks below which lies the Aonian Plain, as it is called, which extends from the Hypatus mountain to Thebes, are called "Dria." 2

32. In these words of the poet, "and those who held Hypothebes," 3 some take him to mean some little city called Hypothebes, others Potniae; for Thebes, the latter say, was deserted because of the expedition of the Epigoni and had no part in the Trojan War. The former, however, say that the Thebans indeed had a part in the war, but that they were living in the level districts below Cadmeia 4 at that time, since they were unable to rebuild Cadmeia; and since Cadmeia was called Thebes, they add, the poet called the Thebans of that time "Hypothebans" instead of "people who live below Cadmeia."

33. Onchestus is where the Amphiictyonic Council

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1 Of his works only sixteen epigrams are now extant.
2 i.e. "Thicketa."
3 Ilia 2. 505.
4 The acropolis of Thebes.

3 2 7
συνήγετο ἐν τῇ Ἁλιαρτίᾳ πρὸς τῇ Κοππαίδι λίμνη καὶ τῷ Τηνερικῷ πεδίῳ, ἐν ὑψεὶ κείμενος ψυλός, ἔχων Ποσειδώνος ἱερόν, καὶ αὐτὸς ψυλὸν. οἱ δὲ ποιηταὶ κοσμοῦσιν, ἀλλὰ καλοῦντες τὰ ἱερὰ πάντα, κἂν ἡ ψυλάτος τοιοῦτον ἔστε καὶ τὸ τοῦ Πνυδάρου περί τοῦ Ἀπόλλωνος λεγόμενον.

[k]ηθεῖς ἡπτ' ἔπηει
γὰν τε καὶ θάλασσαν, καὶ σκοπιαίσιν μεγάλαις ὁρέων ὑπὲρ ἔστα, καὶ μύλους διώσατο ἐκτὸς βαλλό[μενος] κρηπίδας ἀλσέων.

οὐκ εὖ δ' ὁ Ἀλκαῖος, ἡσπερ τὸ τοῦ ποταμοῦ ὄνομα παρέτρεψε τοῦ Κουναρίου, οὕτω καὶ τοῦ Ὀγχυστοῦ κατέψυσται πρὸς ταῖς ἐσχατιαῖς τοῦ Εἰλικάνος αὐτῶν τιθείς: ὁ δ' ἐστίν ἀπωθέν ἴκανος τούτου τοῦ ὄρους.

44. Τὸ δὲ Τηνερικὸν πεδίον ὀπὸ Τηνέρου προσηγόρευται: μυθεύεται δ' Ἀπόλλωνος νῦς ἐκ Μελίας, προφῆτης τοῦ μαντείου κατὰ τὸ Πτῶον ὄρος, ὁ φησιν εἴναι τρικόρυφον ὁ αὐτὸς ποιητὴς:

καὶ ποτε τὸν τρικάρανον Πτῶον κευθμῶνα κατέσχεθε
καὶ τὸν Τήνερον καλεῖ

ναοπόλον μάντιν δαπέδοσιιν ὀμοκλέα.

ἂπερκεῖται δὲ τὸ Πτῶον τοῦ Τηνερικοῦ πεδίου καὶ τῆς Κοππαίδος λίμνης πρὸς Ἀκραίφω-Θηβαίων δ' ἢν τὸ τε μαντείου καὶ τὸ ὄρος τὸ

1 [κ]ηθείς, laenna of about two letters Jones supplies, following conj. of Meineke, who, in his text, reads διηθείς. Bergk (Frag. 101) reads περιδιαθείς.

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used to convene, in the territory of Haliartus near Lake Copais and the Teneric Plain; it is situated on a height, is bare of trees, and has a sacred precinct of Poseidon, which is also bare of trees. But the poets embellish things, calling all sacred precincts "sacred groves," even if they are bare of trees. Such, also, is the saying of Pindar concerning Apollo: "stirred, he traversed both land and sea, and halted on great lookouts above mountains, and whirled great stones, laying foundations of sacred groves."¹ But Alcaeus is wrong, for just as he perverted the name of the River Caurius, so he falsified the position of Onchestus, placing it near the extremities of Helicon, although it is at quite a distance from this mountain.

34. The Teneric Plain is named after Tenerus. In myth he was the son of Apollo by Melia, and was a prophet of the oracle on the Ptoüs Mountain, which the same poet calls three-peaked: "and once he took possession of the three-peaked hollow of Ptoüs."² And he calls Tenerus "temple-minister, prophet, called by the same name as the plains." The Ptoüs lies above the Teneric Plain and Lake Copais near Acraephium. Both the oracle and the mountain belonged to the Thebans. And Acraephium

¹ i.e. foundations of temples. This fragment from Pindar is otherwise unknown (see Bergk, Frag. 101).
² Bergk, Frag. 102.

² μύλους διυόσσατο, C. Müller (Ind. Var. Lect. p. 1001), for μυχοσ διυόσσατο (δει νάσατο λερή). Müller-Dünnber and Bergk read μυχοσ διυόσσατο, forcing the verb to mean "shake." Of other readings suggested only that of Εμπεριος, μυχοσ δ' ενάσσατο ("took up his abode in"), is at all tempting.
³ Βαλδο[μενος], lacuna supplied by Meineke.
δ' Ἀκραίφιον καὶ αὐτὸ κεῖται ἐν θυσί. φασὶ δὲ τοῦτο καλεῖσθαι Ἄρνην ὑπὸ τοῦ ποιητοῦ, ὁμόωνυμον τῇ Θεταλικῇ.

35. Οἱ δὲ φασὶ καὶ τὴν Ἄρνην ὑπὸ τῆς λίμνης καταποθήκην καὶ τὴν Μίδειαν. Ζηνόδωτος δὲ, γράφων

οὐ δὲ πολυστάφυλον Ἀσκρήν ἦχου, οὐκ ἔσκεκεν ἐντυχόντες τοὺς ὑπὸ Ἡσιόδου περὶ τῆς πατρίδος λεχθεῖσι καὶ τοὺς ὑπ᾽ Εὐδόξου, πολὺ χείρω λέγοντος περὶ τῆς Ἀσκρής. πῶς γὰρ ἄν τις πολυστάφυλον τὴν τοιαύτην ὑπὸ τοῦ ποιητοῦ λέγεσθαι πιστεύσειν; οὐκ εὖ δὲ αὖδὲ ἕνεκεν ἡ Ἰάρνην ἀντὶ τῆς Ἄρνης γράφοντες: σύνοδε γὰρ μία δείκνυται Ἰάρνη παρὰ τοὺς Βοιωτοὺς, εὖ δὲ Δυνδοὺς ἔστιν, ἂς καὶ ὁμορος μέμνηται:

'Ἰδομενεὺς δ' ἀρα Φαϊστον ἐνήρατο Μήθονος ὑίον

Βώρον, ὡς ἐκ Τάρνης ἐξεύρεσκος εἰληλούθει.

λαμπάει δ' εἰσὶ τῶν μὲν περικειμένων τῇ λίμνῃ αἰὲ τε Ἀλάκκομενα καὶ τὸ Τιλφώσσιον, τῶν δὲ ἄλλων Χαιρώνεια καὶ Δεβάδεια καὶ Λεῦκτρα, περὶ ὁποῖον ἄξιοι μνησθῆναι.

36. Ἀλακκομενῶν τοῖνυν μέμνηται ὁ ποιητής, ἂλλ᾽ οὖκ ἐν Καταλόγῳ:

"拜师学ί καὶ Ἀλακκομενής Ἀθήνη.

ἐχει δ' ἄρχαίον ἱέρον Ἀθηνᾶς σφόδρα τιμώμενον, καὶ φασὶ γε τὴν θεῶν γεγενήσθαι ἐνθάδε, καθάπερ καὶ τὴν Ἡραν ἐν Ἀργεί, καὶ διὰ τοῦτο

1 οὖδὲ, Meineke, for οὔτε.
itself also lies on a height. They say that this is called Arnê by the poet, the same name as the Thessalian city.

35. Some say that Arnê too was swallowed up by the lake, as well as Mideia.¹ Zenodotus, who writes “and those who possessed Ascrê rich in vineyards,” seems not to have read the statements of Hesiod concerning his native land, nor those of Eudoxus, who says much worse things concerning Ascrê. For how could anyone believe that such a place was called “rich in vineyards” by the poet? Wrong, also, are those who write “Tarnê” instead of “Arnê”; for not a single place named Tarnê is pointed out among the Bocotians, though there is one among the Lydians, and this the poet mentions: “Idomeneus then slew Phaestus, son of Borus the Maeonian, who came from fertile Tarnê.” The remaining Bocotian cities concerning which it is worth while to make mention are: of those situated round the lake, Alalcomenae and Tilphossium, and, of the rest, Chaeroneia, Lebadeia, and Leuctra.

36. Now as for Alalcomenae, the poet mentions it, but not in the Catalogue; “Argive Hera and Alalcomenian Athena.”² It has an ancient temple of Athena which is held in great honour; and they say, at least, that the goddess was born there, just as Hera was born in Argos, and that it was because of

¹ Cf. 1. 3. 18.
² i.e. Zenodotus emended Homer’s “Arnê” (Iliad 2. 507) to “Ascrê.”
³ Iliad 4. 8.

² Myovos, Du Theil, for τέκτονος; so most later editors.
³ Τισφώσιον Αχι.
τὸν ποιητήν, ὃς ἀπὸ πατρίδον τούτον, ἀμφοτέρας ὑπὸς ὄνομάσαι. διὰ τούτο δ' ἔσως οὖδ' ἐν τῷ Καταλόγῳ μέμνηται τῶν ἐνταῦθα ἄνδρῶν, ἐπειδή, ἐροῦ ὄντες, παρεῖντο τῆς στρατείας. καὶ γὰρ καὶ ἀπόρθητος ἀεί διετέλεσεν ή πόλις, οὔτε μεγάλη οὔσα, οὔτ' ἐν ευερκεί χωρίῳ κειμένη, ἀλλ' ἐν πεδίῳ τὴν δὲ θεοῦ σεβόμενοι πάντες ἀπείχοντο πάσης βίας, ὡστε καὶ Ἐθβαίοι κατὰ τὴν τῶν Ἐπιγόνων στρατείαν, ἐκλυπόντες τὴν πόλιν, ἐκεῖσε λέγονται καταφεύγειν καὶ εἰς τὸ ὑπερκείμενον ὄρος ἐρυμωνὸ τὸ Τιλφῶσιον, ὕψ' ὁ Τιλφῶσια κρήνη καὶ τὸ τοῦ Τειρεσίου μνήμα, ἐκεῖ τελευτήσαντο κατὰ τὴν φυγήν.

37. Χαιρώνεια δ' ἔστιν Ὄρχομενοι πλησίον, ὅπου Φίλιππος ὁ Ἀμώντου μάχη μεγάλη νικήσας Ἀθηναίοις τε καὶ Βοιωτοῖς καὶ Κορινθίους κατέστη τῆς Ἑλλάδος κύριος· δείκνυται δὲ κἂν ταύθα ταφὴ τῶν πεσόντων ἐν τῇ μάχῃ δημοσία· περὶ δὲ τοὺς τόπους τοὺς αὐτοὺς καὶ Ἡρωμαίοι τὰς Μιθριδάτου δυνάμεις πολλῶν μυριάδων κατηγωνίσαντο, ὅστ' ὄλγους ἐπὶ θάλατταν σωθέντας φυγεῖν ἐν ταῖς ναυσί, τοὺς δ' ἄλλους τοὺς μὲν ἀπολέσθαι, τοὺς δὲ καὶ ἅλωναι.

38. Δεβάδεια δ' ἔστιν ὅπου Διὸς Τροφωνίου μαυτείον ἱδρυται, χάσματος ὑπονόμου κατάβασιν ἔχον, καταβάινει δ' αὐτὸς ὁ χρηστηριαξόμενος· κεῖται δὲ μεταξὺ τοῦ Ἐλικώνος καὶ τῆς Χαιρώνειας, Κορωνείας πλησίον.

1 338 ὁ.χ.
this that the poet named them both in this way, as natives of these places. And it was because of this, perhaps, that he did not mention in the Catalogue the men of Alalcomenae, since, being sacred, they were excused from the expedition. And in fact the city always continued unravaged, although it was neither large nor situated in a secure position, but in a plain. But all peoples, since they revered the goddess, held aloof from any violence towards the inhabitants, so that when the Thebans, at the time of the expedition of the Epigonoi, left their city, they are said to have fled for refuge to Alalcomenae, and to Tilphossius, the mountain, a natural stronghold that lies above it; and at the base of this mountain is a spring called Tilphossa, and the monument of Teiresias, who died there at the time of the flight.

37. Chaeroneia is near Orchomenus. It was here that Philip the son of Amyntas conquered the Athenians, Bocotians, and Corinthians in a great battle, and set himself up as lord of Greece. And here, too, are to be seen tombs of those who fell in the battle, tombs erected at public expense. And it was in the same region that the Romans so completely defeated the forces of Mithridates, many tens of thousands in number, that only a few escaped in safety to the sea and fled in their ships, whereas the rest either perished or were taken captive.

38. At Lebadeia is situated an oracle of Trophonian Zeus. The oracle has a descent into the earth consisting of an underground chasm; and the person who consults the oracle descends into it himself. It is situated between Mt. Helicon and Chaeroneia, near Coroneia.
39. Τὰ δὲ Δεῦκτρὰ ἐστὶν ὅπου Λακεδαιμονίους μεγάλη μάχη νικήσας ἔπαμενώνδας ἀρχὴν εὑρετο τῆς καταλύσεως αὐτῶν οὐκέτει γὰρ ἐξ ἐκείνου τῆς τῶν Ἑλλήνων ὑγεμονίαν ἀναλαβεῖν ἵκνουν ἤν ἐξον πρῶτον, καὶ μᾶλλον ἐπειδὴ καὶ τῇ δευτέρᾳ συμβολῇ τῇ περὶ Μαντίνειαν κακῶς ἐπιτρέψαν. τὸ μὲντοι μὴ ὑφ' ἐτέρους ἔναι, καὶπερ ὅτους ἐπταικόσι, συνέμεινε μέχρι τῆς Ρωμαίων ἐπικρατείας καὶ παρὰ τούτοις δὲ τιμώμενοι διατελοῦσι διὰ τὴν τῆς πολιτείας ἀρετήν. δείκνυται δὲ ὁ τόπος ὅτους κατὰ τὴν ἐκ Πλαταιῶν εἰς Θεσπίας ὅδον.

40. Ἐξῆς δ' ὁ ποιητὴς μέμνηται τοῦ τῶν Ὁρχομενίων καταλόγου, χαρίζων αὐτοῖς ἀπὸ τοῦ Βοιωτιακοῦ ἑθνοῦς. καλεὶ δὲ Μινυέων τὸν Ὁρχομενόν ἀπὸ ἑθνούς τοῦ Μινυῶν ἐντεῦθεν δὲ ἀποκῆσαι τινας τῶν Μινυῶν εἰς Ἰολκῶν φασίν, ὅθεν τοὺς Ἄργοναύτας Μυκάς λεχθήναι. φαίνεται δὲ τὸ παλαιὸν καὶ πλουτόν τῆς γεγονότητα πόλις καὶ δυναμένη μέγα τοῦ μὲν ὁ πλοῦτον μάρτυς καὶ Ὄμηρος διαριθμούμενος γὰρ τοὺς τόπους τοὺς πολυχρηματίσαντάς φησίν:

οὔδ' ὅσ' ἐς Ὁρχομενόν ποτινίσσεται, οὐδ' ὅσα Θῆβας
Λἰγυπτιάς.

tῆς δυνάμεως δὲ, ὁτι Θῆβαις δασμὸν ἐτέλουν τοὺς Ὁρχομενίους καὶ Ἐργύνθος τῷ τυραννὸντι αὐτῶν, ὅτι δὲ ὁ Πρακλέας καταλυθήναι φασίν. Ἐπειδή δὲ, τῶν βασιλευσάντων ἐν Ὁρχομενῷ

1 ἐτέρους αἰγῆς,
39. Leuctra is the place where Epameinondas defeated the Lacedaemonians in a great battle and found a beginning of his overthrow of them; for after that time they were never again able to regain the hegemony of the Greeks which they formerly held, and especially because they also fared badly in the second clash near Mantinea. However, although they had suffered such reverses, they continued to avoid being subject to others until the Roman conquest. And among the Romans, also, they have continued to be held in honour because of the excellence of their government. This place is to be seen on the road that leads from Plataeae to Thespiae.

40. Next the poet gives the catalogue of the Orchomenians, whom he separates from the Boeotian tribe. He calls Orchomenus "Minycian," after the tribe of the Minyae. They say that some of the Minyae emigrated from here to Iolcus, and that from this fact the Argonauts were called Minyae. Clearly it was in early times both a rich and very powerful city. Now to its wealth Homer also is a witness, for when enumerating the places that abounded in wealth he says: "Nor yet all that comes to Orchomenus ¹ nor all that comes to Egyptian Thebes." ² And of its power there is this proof, that the Thebans were wont to pay tribute to the Orchomenians and to Erginus their tyrant, who is said to have been put to death by Heracles. Eteocles, one of those who reigned as king at Orchomenus, who founded a

¹ On the wealth of Orchomenus, see Pausanias 8. 33.
² Ἡμιδ 9. 391.
τις, Χαρίτων ἵερον ἰδρυσάμενος, πρῶτος ἀμφότερα ἐμφαίνει, καὶ πλοῦτον καὶ δύναμιν ὃς, εἰτ ἐν τῷ λαμβάνειν χάριτας εἰτ ἐν τῷ διδόναι κατορθῶν εἴτε καὶ ἀμφότερα, τὰς θέας ἐτίμησε ταύτας. 1 ἀνάγκη γὰρ πρὸς εὐεργεσίαν εὐφυὴ γενόμενον ἐκείνου πρὸς τὴν τῶν θεῶν τούτων ὁμιλήτη πειρὰς, ἀκούσας ὑπὸ τὴν δύναμιν. ἀλλὰ πρὸς ταύτη καὶ χρημάτων ἐδει οὕτε γὰρ μὴ ἔχως τις πολλὰ διδοῖ ἄν πολλά, οὕτε μὴ 2 λαμβάνων πολλὰ οὐκ ἂν ἔχως πολλά: εἰ δὲ ἀμφότερα συνέχει, τὴν ἀμοιβὴν ἔχει. 3 τὸ γὰρ κενοῦμενον ἁμα καὶ πληροῦμενον πρὸς τὴν χρείαν ἀεὶ πληρέσθαι ἐστιν, ὥς δὲ διδοῦσ μὲν, μὴ λαμβάνων δὲ, σωθὸς ἂν ἐπὶ θάτερα κατορθοῖ: παῦσται γὰρ διδοῦς, ἐπιλείποντος τοῦ ταμείου, 4 παῦσως ὑπὸ καὶ οἱ διδοῦσι τῷ λαμβάνοντι μόνον, χαρίζομένῳ δὲ μηδενί, ἢστ᾽ οὐδ᾽ οὕτος ἐτέρως ἂν κατορθοῖ. ὅμως δὲ καὶ περὶ δυνάμεως λέγοιτ’ ἂν. χωρίς δὲ τοῦ κοινοῦ λόγου, διότι

τὰ χρήματ᾽ ἀνθρώπωσι τιμῶτατα,

δύναμιν τε πλεῖστην τῶν ἐν ἀνθρώποις ἔχει,

καὶ ἐκ τῶν καθ᾽ ἐκαστα σκοπεῖν δεῖ. μᾶλιστα

γὰρ τους βασιλέας δύνασθαι φαμεν διότερ καὶ
dυνάστας προσαγορεύομεν. δύνανται δὲ ἄγοντες ἐφ᾽ ἃ βούλονται τὰ πλῆθη διὰ πείθεις ἡ βίας,

πείθουσι μὲν οὖν δι᾽ εὐεργεσίας μᾶλιστα: οὐ γὰρ

η γε διὰ τῶν λόγων ἐστὶ βασιλική, ἀλλ᾽ αὕτη

1 ἀνάγκη γὰρ . . . δ τιμῶσα κενημένος appears to be a gloss, as Kramer notes. Meinecke ejecta.
2 μή, Tyrwhitt inserts.
3 ἔχοι Α. 336
temple of the Graces, was the first to display both wealth and power; for he honoured these goddesses either because he was successful in receiving graces,\(^1\) or in giving them, or both. For necessarily, when he had become naturally inclined to kindly deeds, he began doing honour to these goddesses; and therefore he already possessed this power; but in addition he also had to have money, for neither could anyone give much if he did not have much, nor could anyone have much if he did not receive much. But if he has both together, he has the reciprocal giving and receiving; for the vessel that is at the same time being emptied and filled is always full for use; but he who gives and does not receive could not succeed in either, for he will stop giving because his treasury fails; also the givers will stop giving to him who receives only and grants no favours; and therefore he could not succeed in either way. And like things might be said concerning power. Apart from the common saying, "money is the most valuable thing to men, and it has the most power of all things among men," we should look into the subject in detail. We say that kings have the greatest power; and on this account we call them potentates. They are potent in leading the multitudes whither they wish, through persuasion or force. Generally they persuade through kindness, for persuasion through words is not kingly; indeed, this belongs to the

\(^1\) *i.e.* favours.

\(^4\) After ταυρίου, the last word on the page, a whole sheet has been lost from A, and A resumes at Ἐσπερίον καὶ τῶν in 9. 3. 1. But the missing part is supplied by the second hand.
μὲν ῥητορικὴ, βασιλικὴν δὲ πειθῶ λέγομεν, ὅταν εὐεργεσίας φέρωσι καὶ διάγνωσιν ἕφ’ ἄ βουλουσι: πείθουσι μὲν δὴ δὲ εὐεργεσίων, βιαζόμαι δὲ διὰ τῶν ὀπλῶν. ταῦτα δ’ ἄμφω χρημάτων ὁμιλεῖ ἑστι καὶ γὰρ στρατιῶν ἔχει πλείστην ὁ τρέφειν δυνάμενος, καὶ εὐεργετεῖν δύναται πλείστον ὁ πλείστα κεκτημένος.

Δέγοισι δὲ τὸ χωρίον, ὅπερ ἡ λίμνη κατέχει νῦν ἡ Κωπαῖς, ἀνεψύχθαι πρῶτον, καὶ γεωργεῖσθαι παντοδαπῶς ὑπὸ τῶν Ὀρχομερίων ὅπι, πλησίον οἰκούσι καὶ τοῦτ’ οὐν τεκμηρίου τοῦ πλούτου τιθέασι.

41. Τὴν δὲ Ἀσπλήνδονα χωρίς τῆς πρώτης συλλαβῆς ἐκάλουν τινὲς ἐκτ’ Ἐυδείελος μετωνομάσθη καὶ αὐτῇ καὶ ἡ χώρα, τάχα τι ἱδίωμα προσφερομένη ἐκ τοῦ δειλινοῦ κλίματος οἰκεῖον τοῖς κατοικοῦσι, καὶ μάλιστα τὸ εὐχειμεροῦς.

ψυχρότατα μὲν γὰρ τὰ ἀκρα τῆς ἡμέρας ἑστὶ, τούτων δὲ τὸ δειλινὸν τοῦ ἐσθιόν ψυχρότερον εἰς ἐπίτασιν γὰρ ἀγει πλησίαζον τῇ νυκτί, τὸ δὲ εἰς ἀνεσίν ἀφιστάμενον τῆς νυκτός. ἦμα δὲ τοῦ ψύχους ο ἡλιος τὸν οὖν ἠλιαξόμενον πλείστον ἐν τῷ ψυχροτάτῳ καιρῷ εὐχειμερότατον.

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1 διάγνωσιν, Meineke emends to ἐγνώσιν.
2 ὅπι, Meineke, for δὲν.
3 ψυχρότατα . . . εὐχειμερότατον, apparently a gloss; ejected by Meineke.

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1 Deiλίνωu κλίματος: apparently a false etymology of "Eudeielos," based on the fact that the effect of the sun’s heat is greatest in the deilé (evening). But the most likely meaning of eudeielos is "sunny," the word being used of places exposed to the hot sun (e.g. see Pindar, Ὀ. 3. 111 and
orator, whereas we call it kingly persuasion when kings win and attract men whither they wish by kindly deeds. They persuade men, it is true, through kindly deeds, but they force them by means of arms. Both these things may be bought with money; for he has the largest army who is able to support the largest, and he who possesses the most means is also able to show the most kindness.

They say that the place now occupied by Lake Copais was formerly dry ground, and that it was tilled in all kinds of ways when it was subject to the Orchomenians, who lived near it. And this fact, accordingly, is adduced as an evidence of their wealth.

41. Aspledon was by some called Spledon, without the first syllable. Then the name, both of it and of the country, was changed to Eudeicielos, perhaps because, from its "evening" inclination, it offered a special advantage peculiar to its inhabitants, especially the mildness of its winters; for the two ends of the day are coldest; and of these the evening is colder than the morning, for as night approaches the cold is more intense, and as night retires it abates. But the sun is a means of mitigating the cold. The place, therefore, that is warmed most by the sun at the coldest time is mildest in winter. Eudeicielos is twenty

Gildersleeve's note thereon), and having a southerly rather than an "evening" (westerly) inclination, as is the case with Aspledon (Buttmann Lexilogus, s.v. Διήνη §§ 7-9, g.v.). Butcher and Lang, and Murray, in their translations of the Odyssey (e.g. 9. 21), translate the word "clear-seen," and Cunliffe (Lexicon Homericus Dialect), "bright, shining," as though used for ἐδηναός. Certainly Strabo, as the context shows, is thinking of the position of the place and of the sun's heat (see 10. 2. 12, where he discusses "eudeicielos Ithaca" at length).
διέχει δὲ τοῦ Ὁρχομενοῦ στάδια εἰκοσὶ' μεταξὺ δὲ ο.MOUSE ποταμός.

C 416 42. Ὑπέρκειται δὲ Ὁρχομενίας ὁ Πανοπεύς, Φωκίκη πόλις, καὶ Ὑμπολίς· τούτοις δὲ ὂμορεῖ Ὀποῦς, ἢ τῶν Δοκρῶν μητρόπολις τῶν Ἑπεκκυμηνίων. πρότερον μὲν οὖν οἰκεῖσθαι τῶν Ὁρχομενοῦ φασὶν ἐπὶ πεδίῳ, ἐπιπολαζόμενοι δὲ τῶν ὑδάτων, ἀνοικισθῆναι πρὸς τὸ Ἀκώντιον ὄρος, παρατείνων ἐπὶ ἐξήκουτα σταδίους μέχρι Παραποταμών τῶν ἐν τῇ Φωκίδι, ἰστοροῦσι δὲ τοὺς ἐν τῷ Πόντῳ καλουμένους Ἀχαιοὺς ἀπόκους Ὁρχομενίων εἶναι τῶν μετὰ Ἰαλμένου πλανηθέντων ἐκέισθαι μετὰ τῆς Ἰρώιας ἄλωσις, καὶ περὶ Κάρυστου δὲ ἦν τῆς Ὁρχομενοῦ. εὖ γὰρ τὴν τοιαύτην ὑλὴν ὑποβεβλήσας ἡμῖν οἱ τὰ περὶ τῶν Νεῶν συγγράφαντες, οἷς ἀκολουθοῦμεν, ὅταν οἰκεῖα λέγωσε πρὸς τὴν ἡμετέραν ὕποθεσιν.

III

1. Μετὰ δὲ τὴν Βοιωτίαν καὶ τὸν Ὁρχομενοῦ ἡ Φωκίδος ἐστὶ πρὸς ἄρκτον παραβεβλημένη τῇ Βοιωτίᾳ παραπληγίως ὑπὸ θαλάττης εἰς θάλατταν, τὸ γέ πολαιον. ὁ γὰρ Δαφνοῦς ἦν τότε τῆς Φωκίδος, ἡ σχίζων ἐφ’ ἐκάτερα τὴν Δοκρίδα καὶ μέσος ταττόμενος τοῖς τῇ Ὀσονυτίον κάλπου καὶ τῆς τῶν Ἑπεκκυμηνίων παραλίας· νῦν δὲ Δοκρῶν ἐστὶν ἡ χώρα (τὸ δὲ πόλισμα κατέσκαπται), ὡστ’ οὐδ’ ἐκεῖ 2 καθήκει 3 οὐκέτι μέχρι τῆς πρὸς

1 Φωκίδος, the editors, for Δοκρίδος; Φωκίδος appears man. sec. in B and between the lines in π.

2 Eκαὶ and B man. primum. read σῦ δοκεῖ instead of σῶσ’ ἐκεῖ.

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stadia distant from Orchomenus. And the River Melas is between them.

42. Above the Orchomenian territory lies Panopeus, a Phocian city, and also Hyampolis. And bordering on these is Opus, the metropolis of the Epicnemidian Locrians. Now in earlier times Orchomenus was situated on a plain, they say, but when the waters overflowed, the inhabitants migrated up to the mountain Acontius, which extends for a distance of sixty stadia to Parapotamii in Phocis. And they relate that the Achaeans in Pontus, as they are called, are a colony of Orchomenians who wandered there with Ialmenus after the capture of Troy. There was also an Orchomenus in the neighbourhood of Carystus. Those who have written concerning the Ships have supplied us well with such materials, and are the writers we follow when they say things appropriate to the purpose of our work.

III

1. After Bocotia and Orchomenus one comes to Phocis; it stretches towards the north alongside Bocotia, nearly from sea to sea; it did so in early times, at least, for in those times Daphnus belonged to Phocis, splitting Locris into two parts and being placed by geographers midway between the Opuntian Gulf and the coast of the Epicnemidians. The country now belongs to the Locrians (the town has been raised to the ground), so that even here Phocis

1 *i.e.* Homer's *Catalogue of Ships.*

*a καθήκειν, Meineke emends to καθήκει.*

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Εὐβοια θαλάττης ἡ Φωκίς, τῷ δὲ Κρισαίῳ κόλπῳ συνήπται. αὐτῇ γὰρ ἡ Κρίσα τῆς Φωκίδος ἐστὶν ἐπ’ αὐτῆς ἱδρυμένη τῆς θαλάττης καὶ Κίρρα καὶ Ἀντίκυρα καὶ τὰ ὑπὲρ αὐτῶν ἐν τῇ μεσογαίᾳ συνεχῆ κείμενα χωρία πρὸς τὸν Παρνασσὸ, Δελφοὶ τε καὶ Κίρρες καὶ Δαυλίς καὶ αὐτὸς ὁ Παρνασσός, τῆς τε Φωκίδος ὄν καὶ ἀφορίζων τὸ ἐσπέριον πλευρῶν, ὑπὸ τρόπου δ’ ἡ Φωκίς τῇ Βοιωτίᾳ παρακείται, τούτων καὶ ἡ Δοκρίς τῇ Φωκίδι ἐκατέρα. διττῇ γὰρ ἐστιν, διηρημένῃ ὑπὸ τοῦ Παρνασσοῦ δίχα. ἡ μὲν ἐκ τοῦ ἐσπερίου μέρους παρακειμένη τῷ Παρνασσῷ καὶ μέρος αὐτοῦ νεμομένη, καθ’ ἑκάστου τοῦ Κρισαίου κόλπου, ἡ δ’ ἐκ τοῦ πρὸς ἐκ τελευτῶσα ἐπὶ τήν πρὸς Εὐβοια θάλατταν. καλοῦνται δ’ οἱ μὲν ἐσπερίων Δοκρίς καὶ Ὅζόλαι, ἐχουσί τε ἐπὶ τῇ δημοσίᾳ σφραγίδι τῶν ἐσπερίων ἀστέρα ἐγκεχαραγμένων· οἱ δ’ ἐτεροὶ δίχα πως καὶ αὐτοὶ διηρημένου, οἱ μὲν Ὁσπούντιοι ἀπὸ τῆς μητροπόλεως, ὄμοροι Φωκεῦσι καὶ Βοιωτοῖς, οἱ δ’ Ἐπικυμέδιοι ἀπὸ ὅρους Κητμίδος, προσεχεῖς Οἰταῖοις τε καὶ Μαλεύσιοι. ἐν μέσῳ δὲ ἀμφοῖν τῶν τε Ἐσπερίων καὶ τῶν ἐτέρων Παρνασσῶν, παραμήκης εἰς τὸ προσάρκτιον μέρος ἐκτεινόμενος ἀπὸ τῶν περὶ Δελφῶν τῶν μέχρι τῆς συμβολῆς τῶν τε Οἰταίων ὅρων καὶ τῶν Λιτωλικῶν καὶ τῶν ἀνὰ μέσον Δωριέων. πάλιν γὰρ ὁ σπερὶ ἡ Δοκρίς διττῇ οὖσα τοῖς Φωκεῦσι παραβε.
GEOGRAPHY, 9. 3. 1

no longer extends as far as the Euboean Sea, though it does border on the Crisaean Gulf. For Crisa itself belongs to Phocis, being situated by the sea itself, and so do Cirrha and Anticyra and the places which lie in the interior and contiguous to them near Parnassus—I mean Delphi, Cirphis, and Daulis—and Parnassus itself, which belongs to Phocis and forms its boundary on its western side. In the same way as Phocis lies alongside Boeotia, so also Locris lies alongside Phocis on either side; for Locris is double, being divided into two parts by Parnassus, the part on the western side lying alongside Parnassus and occupying a part of it, and extending to the Crisaean Gulf, whereas the part on the side towards the east ends at the Euboean Sea. The Westerners\(^1\) are called Locrians and Ozolae; and they have the star Hesperus engraved on their public seal. The other division of inhabitants is itself also divided, in a way, into two parts: the Opuntians, named after their metropolis, whose territory borders on Phocis and Boeotia, and the Episenemidians, named after a mountain called Cnemis, who are next to the Oetaeans and Malians. In the middle between both, I mean the Westerners and the other division, is Parnassus, extending lengthwise into the northerly part of the country, from the region of Delphi as far as the junction of the Oetaean and the Aetolian mountains, and the country of the Dorians which lies in the middle between them. For again, just as Locris, being double, lies alongside Phocis, so also the country of

\(^1\) In Greek, the "Hesperioi."

\(^6\) Λο[κος δευτη οδίσ, lacuna of about ten letters in A supplied by Corais from conj. of Casaubon.
βληται, οὐτω καὶ ἡ τῶν Ὀιταίων μετὰ τῆς Ἀιτωλίας καὶ τινῶν ἀνὰ μέσου τῶν τῆς Δωρικῆς τετραπόλεως τῇ Δοκρίδι ἐκατέρα καὶ Παρνασσὸς καὶ τοῖς Δωριεύσι. ὑπὲρ τούτων δὲ ἦδη οἱ Θετταλοί καὶ τῶν Ἀιτωλῶν οἱ προσάρκτιοι καὶ Ἀκαρνάνες καὶ τίνα τῶν Ἡπειρωτικῶν θηνῶν καὶ τῶν Μακεδονικῶν δὲ δὲ, δὲ ἐφαμεν καὶ πρότερον, παραλλήλους ὁσπερ ταυτίας τινὰς τεταμένας ἀπὸ τῆς ἐσπέρας ἐπὶ τὰς ἀνατολάς νοῆσαι τὰς λεχθείσας χώρας. ἡσυχετής δὲ ἐστὶ πᾶς ὁ Παρνασσός, ἔχων ἀντρα τε καὶ ἄλλα χωρία τιμωμένα τε καὶ ἀγιστευμένα· οὕν ἐστὶ γνωριμωτάτων τε καὶ κάλλιστων τῷ Κωρίου, νυμφῶν ἀντρών ὁμόνυμων τῷ Κιλικίῳ, τῶν δὲ πλευρῶν τοῦ Παρνασσοῦ τὸ μὲν ἐσπέρων νέμονται Δοκρίδε τοι 'Οξώλαι καὶ τίνες τῶν Δωριέων καὶ Αιτωλοί κατὰ τὸν Κόρακα προσαγορευμένου Ἀιτωλικῶν ὅρος· τὸ δὲ Φωκεῖς καὶ Δωριεῖς οἱ πλείους, ἔχοντες ἡ τὴν Τετραπόλιον περικειμένην πως τὸ Παρνασσὸς, πλεονάζονταν δὲ τοῖς πρῶτος ἔως αἱ μὲν οὖν κατὰ τὸ μήκος πλευρᾶ τῶν λεχθεισῶν χωρῶν ταῖς ταινίων

1 [καὶ ἡ τῶν Ὀιταίων], lacuna of about fourteen letters supplied by Jones from conj. of Kramer: [καὶ ἡ πᾶσα Ὀιταῖα], Meineke.
2 τῶν τῆς Δωρικῆς, lacuna of about ten letters supplied by Kramer from conj. of Du Theil.
3 [καὶ Παρνασσοῦ], lacuna of about ten letters in A supplied by Höhn.
4 [οἱ Θετταλοι], lacuna of about ten letters supplied by Groskurd.
5 Ἀκαρνάνες καὶ τίνα], lacuna of about eight letters supplied by Corais (see Kramer's note ad loc.).
6 [δὲ δὲ], lacuna of about six letters supplied by Corais.

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the Oetacans together with Aetolia and with certain places of the Dorian Tetrapolis, which lie in the middle between them, lie alongside either part of Locris and alongside Parnassus and the country of the Dorians. Immediately above these are the Thessalians, the northerly Aetolians, the Acarnanians, and some of the Æpeirote and Macedonian tribes. As I was saying before, one should think of the above-mentioned countries as ribbon-like stretches, so to speak, extending parallel to one another from the west towards the east. The whole of Parnassus is esteemed as sacred, since it has caves and other places that are held in honour and deemed holy. Of these the best known and most beautiful is Corycium, a cave of the nymphs bearing the same name as that in Cilicia. Of the sides of Parnassus, the western is occupied by the Ozolian Locrians and by some of the Dorians and by the Aetolians who live near the Aetolian mountain called Corax; whereas the other side is occupied by Phocians and by the majority of the Dorians, who occupy the Tetrapolis, which in a general way lies round Parnassus, but widens out in its parts that face the east. Now the long sides of each of the above-mentioned countries and ribbon-

9.2.1.

7 ὅσ[περ ταυλάς], lacuna of about nine letters supplied by Corais. ὁσπερ τωίς ἄκυρο.
8 δ[νατολάς], lacuna of about seven letters supplied by Corais. ἄρκτοις ἄκυρο.
9 Following the Epitome Xylander added πρὸς ἓω after τὸ δέ. So later editors before Kramer.
10 πιε[ρι τῶν], lacuna of about seven letters supplied by ἄκυρο.
εκάστης παράλληλοι ἡ ἀπασάει εἰσιν, ἢ μὲν οὖσα προσάρκτιος, ἢ δὲ πρὸς νότον· αἱ δὲ λοιπαὶ ἑστήριοι ταῖς ἑώραις οὐκ εἰσὶ παράλληλοι· οὐδὲ ἡ παραλία ἑκατέρα, ἢ τε τοῦ Κρήσαίον κόλπου μέχρι Ἀκτίου, καὶ ἢ πρὸς Εὐβοίαν μέχρι τῆς Θεσσαλονικείας παράλληλοι ἄλληλαις εἰσίν, εἰς ὡς τελευτᾶ ταῦτα τὰ ἑδυν ἄλλ' οὖτον δέχεσθαι δεῖ τὰ σχῆματα τούτων τῶν χωρίων, ὡς ἀν ἐν τρυγώνῳ παρὰ τὴν βάσιν γεγραμμένων γραμμῶν πλειόνων τὰ γὰρ ἀπολήφθέντα σχῆματα παράλληλα μὲν ἄλληλοις ἔσται, καὶ τὰς κατὰ μήκος ἕναντιον πλευρὰς ἔξει παραλληλουσ, τὰς δὲ κατὰ πλάτος οὐκέτι. οὗ μὲν οὖν ὀλοσχερῆς τῦτοι οὖτος τῆς λοιπῆς καὶ ἐφέξης περιοδείας, τὰ καθ' ἐκαστὰ δ' ἐξής λέγωμεν, ἀπὸ τῆς Φωκίδος ἀρξάμενοι.

2. Ταύτης δ' ἐπιφανέσταται δύο πόλεις Δελφοί τε καὶ 'Ελάτεια· Δελφοί μὲν διὰ τὸ ἱερὸν τοῦ Πυθίου 'Απόλλωνος καὶ τὸ μαντεῖον ἄρχαίον δὲν, εἰ γε 'Αγαμέμνονον ἀπ' αὐτοῦ χρηστηριάσασθαι

1 παρ[ἀλλη]λοι, lacuna of about seven letters restored by Kramer from conj. of Du Theil. παραμῆκεις δκνν.
2 ἢ [δὲ πρὸς νότον], lacuna of about ten letters supplied by Meineke from conj. of Kramer. ἢ δὲ ἑστήριοι δκνν. ἢ δὲ νότιος Corais from conj. of Du Theil.
3 π[αράλληλοι οὖ]δὲ, lacuna of about eight letters supplied by Kramer from conj. of Du Theil. παραμῆκεις δκνν.
4 Κρ[ασαίον κόλπου μέ]χρι, lacuna of about twelve letters supplied by Kramer. δκνν οἵτις κόλπου.
5 [Θεσσαλονικείας], lacuna of about twelve letters supplied by Corais.

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like stretches are all parallel, one side being towards the north and the other towards the south; but as for the remaining sides, the western are not parallel to the eastern; neither are the two coast-lines, where the countries of these tribes end, I mean that of the Crisaean Gulf as far as Actium and that facing Euboea as far as Thessaloniceia, parallel to one another. But one should conceive of the geometrical figures of these regions as though several lines were drawn in a triangle parallel to the base, for the figures thus marked off will be parallel to one another, and they will have their opposite long sides parallel, but as for the short sides this is no longer the case. This, then, is my rough sketch of the country that remains to be traversed and is next in order. Let me now describe each separate part in order, beginning with Phocis.

2. Of Phocis two cities are the most famous, Delphi and Elateia. Delphi, because of the temple of the Pythian Apollo, and because of the oracle, which is ancient, since Agamemnon is said by the

6 τελ[ει[τη ταύτα τά], lacuna of about twelve letters supplied by Kramer from conj. of Du Theil.

7 [τούτων τῶν χορών], lacuna of about ten letters supplied by Kramer from conj. of Du Theil. τῶν τοιούτων χωρίων ἴκω.

8 [βάσιν γεγραμμένων], lacuna of about sixteen letters supplied by Jones. [βάσιν τεταμένον] Kramer, Meineke, Müller-Dünnner and others.

9 ἀπολήψεται σχήματα παρέλληλα, lacuna of about thirteen letters supplied by Kramer. The MSS., however, read ἀπολέσθη. Corais supplies χωρία instead of σχήματα.

10 [κατὰ μῆκος ἤνωσθιον], lacuna of about fourteen letters supplied by Kramer from conj. of Groskurd.

11 τὰς δὲ κατὰ πλάτος οὐκέτι, lacuna of about fourteen letters supplied by Kramer. τὰς δὲ λαϊκὰς οὐκέτι Corais.
Δέλφοι μὲν δὲ διὰ ταῦτα, Ἑλάτεια δέ, ὅτι πασῶν μεγίστη τῶν ἐνταῦθα πόλεων καὶ ἐπικαιρωτάτη διὰ τὸ ἐπικείσθαι τοῖς στενοῖς καὶ τῶν ἡχοῦται ταύτην ἔχειν τὰς εἰσβολὰς τὰς εἰς τὴν Φωκίδα καὶ τὴν Βοιωτίαν. ὅρα γὰρ ἐστὶν Οἰλαία πρῶτον, ἐπειτα τὰ τῶν Δοκρῶν καὶ τῶν Φωκέων, οὐ πανταχὸς στρατοπέδους βάσιμα τοῖς ἐκ Θετταλίας ἐμβάλλουσιν, ἀλλὰ ἔχει παρόδους στενᾶς μὲν, ἀφωρισμένας δέ, ὡς αἱ παρακείμεναι πόλεις φρουροῦσιν ἀλοιστὸν δὲ ἐκείνων κρατεῖσθαι συμ- βαίνει καὶ τὰς παρόδους. ἐπεὶ δ' ἡ τοῦ ἱεροῦ ἐπιφάνεια τοῦ ἐν Δέλφοις ἔχει πρεσβείον, καὶ ἄμα ἡ θέσις τῶν χωρίων ἀρχὴν ὑπαγορεύει φυσικῆς (ταῦτα γὰρ ἐστὶ τὰ ἐσπεριώτατα μέρη τῆς Φωκίδος), ἐντεύθεν ἄρκτεόν.

3. Εἰρηται δ', ὅτι καὶ ὁ Παρνασσὸς ἐπὶ τῶν ἐσπερίων ὄρων ἱδρυται τῆς Φωκίδος. τούτου δὴ τὸ μὲν πρὸς δύσιν πλευρὰν οἱ Δοκρῶν κατέχουσιν οἱ Ὁξύλαι, τὸ δὲ νότιον οἱ Δελφοὶ, πετρώδες χωρίον, θεατροειδὲς, κατὰ κορυφὴν έχουν τὸ μαυτείον

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1 Ἀχιλῆς, editors before Kramer, for ἡπακτος.
2 εἰσβάλλουσιν BEI and man. sc. Δ.

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poet to have had an oracle given him from there; for the minstrel is introduced as singing "the quarrel of Odysseus and Achilles, son of Peleus, how once they strove . . . , and Agamemnon, lord of men, rejoiced at heart . . . , for thus Phoebus Apollo, in giving response to him at Pytho, had told him that it should be."¹ Delphi, I say, is famous because of these things, but Elateia, because it is the largest of all the cities there, and has the most advantageous position, because it is situated in the narrow passes and because he who holds this city holds the passes leading into Phocis and Bocotia. For, first, there are the Oetaean Mountains; and then those of the Locrians and Phocians, which are not everywhere passable to invaders from Thessaly, but have passes, both narrow and separated from one another, which are guarded by the adjacent cities; and the result is, that when these cities are captured, their captors master the passes also. But since the fame of the temple at Delphi has the priority of age, and since at the same time the position of its places suggests a natural beginning (for these are the most westerly parts of Phocis), I should begin my description there.

3. As I have already said, Parnassus is situated on the western boundaries of Phocis. Of this mountain, then, the side towards the west is occupied by the Ozolian Locrians, whereas the southern is occupied by Delphi; a rocky place, theatre-like, having the

¹ Odyssey 8. 75.
καὶ τὴν πόλιν, σταδίων ἐκκαίδεκα κύκλον πληροῦσαν. ὑπέρκειται δ’ αὐτῆς ἡ Λυκόρεως, ἐφ’ οὗ τὸ τοῦ πρότερον ἱδρυντο οἱ Δελφοὶ ύπὲρ τοῦ ἱεροῦ νῦν δ’ ἐπ’ αὐτῷ οἰκούσι περὶ τὴν κρήνην τὴν Κασταλίαν. πρόκειται δὲ τῆς πόλεως ἡ Κίρφις ἐκ τοῦ νοτίου μέρους, ὅρος ἀπότομον, νάπην ἀπολιπόν μεταξὺ, δι’ ὅς ὁ Πλείστος διαρρέει ποταμός.

ὑποπέπτουσι δὲ τῇ Κίρφει πόλις ἀρχαία Κίρρα, ἐπὶ τῇ θαλάσσῃ ἱδρυμένη, ἀφ’ ἢς ἀναβαίνει εἰς Δελφοὺς ὄγδοκοιντά ποιν σταδίων ἱδρυται δ’ ἀπαντικρὺ Σικυώνοις. πρόκειται δὲ τῆς Κίρρας τὸ Κρίσαιον πεδίον εὐδαιμον’ πόλιν γὰρ ἕφεξης ἐστὶν ἀλλή πόλις, Κρίσα, ὧν ἀπὸ τὸ κόλπον Κρίσαιος ἔτα Ἀντίκυρα, ὀμώνυμος τῇ κατὰ τὸν Μαλιακὸν κόλπον καὶ τὴν Ὀἰτην. καὶ δὴ φασιν ἐκεῖ τὸν ἐλλέβορον φύεσθαι τὸν ἀστεῖον, ἐνταῦθα δὲ σκευάζεσθαι βέλτιον, καὶ διὰ τούτο ἀποδημεῖν δεύορο πολλοῦς, καθάρσεως καὶ θεραπείας χάριν γίνεσθαι γὰρ τὶ σημανοεῖτες φάρμακον ἐν τῇ Φωκίκῃ, μεθ’ οὐ σκευάζεσθαι τὸν Ὀἰταίον ἐλλέβορον.

4. Αὕτη μὲν οὖν συμμένει, ἡ δὲ Κίρρα καὶ ἡ Κρίσα3 κατεσπάσθησαν, ἢ μὲν [πρὸτερον ὑπὸ Κρίσαιον, αὕτη δ’ ἡ Κρίσα4] ὑστερον ὑπ’ Ἐυρυλόχου τοῦ Θεῖταλοῦ κατὰ τὸν Κρίσαιον πόλεμον εὐτυχήσαντες γὰρ οἱ Κρίσαιοι διὰ τὰ ἐκ τῆς Σικελίας καὶ τῆς Ἰταλίας τέλη,

1 Instead of γὰρ Bk1 read δ’.
2 Κρίσα MSS. and editors before Kramer.
3 Κρίσα Bk1.
oracle and the city on its summit, and filling a circuit of sixteen stadia. Situated above Delphi is Lycorcia, on which place, above the temple, the Delphians were established in earlier times. But now they live close to the temple, round the Castalian fountain. Situated in front of the city, toward the south, is Cirphis, a precipitous mountain, which leaves in the intervening space a ravine, through which flows the Pleistus River. Below Cirphis lies Cirrha, an ancient city, situated by the sea; and from it there is an ascent to Delphi of about eighty stadia. It is situated opposite Sicyon. In front of Cirrha lies the fertile Crisaeac Plain; for again one comes next in order to another city, Crisa, from which the Crisaeac Gulf is named. Then to Anticyra, bearing the same name as the city on the Maliac Gulf near Oeta. And, in truth, they say that it is in the latter region that the hellebore of fine quality is produced, though that produced in the former is better prepared, and on this account many people resort thither to be purged and cured; for in the Phocian Anticyra, they add, grows a sesame-like medicinal plant with which the Oetaean hellebore is prepared.

4. Now Anticyra still endures, but Cirrha and Crisa have been destroyed, the former earlier, by the Crisaeans, and Crisa itself later, by Eurylochus the Thessalian, at the time of the Crisaean War.\(^1\) For the Crisaeans, already prosperous because of the duties levied on importations from Sicily and Italy,

\(^1\) About 595 B.C.

\(^4\) πρώτερον ἄν Κρίσαιων, αὖθις ἤ Κρίσα, lacuna supplied by Corais, following Pletho and marginal note in π.
STRABO

C 419 πικρῶς ἑτελώνου τους ἐπὶ τὸ ἱερὸν ἀφικνο-
μένους καὶ παρὰ τὰ προστάγματα τῶν Ἁμ-
φικτύνων. τὰ δὲ αὐτὰ καὶ τοῖς Ἀμφισσεοῦν ἱ
υνέβην. Δοκρῶν δὲ εἰςιν οὕτωι τῶν Ὁξολῶν,
ἐπελθόντες γὰρ καὶ οὕτωι τήν τε Κρίσαν ἄνέλα-
βου, καὶ τὸ πεδίον τὸ ὑπὸ τῶν Ἁμφικτύνων
ἀνειρωθὲν αὕτης κατεγεώργουν, καὶ χείρως ἦσαν
περὶ τοὺς ξένους τῶν πάλαι Κρίσαλων. καὶ
τούτους οὖν ἐτιμωρῆσαι οἱ Ἁμφικτύνους, καὶ
τῷ θεῷ τὴν χώραν ἀπέδοσαν. ὡλιγώρηται δὲ
ἰκανῶς καὶ τὸ ἱερὸν, πρότερον δὲ ὑπερβαλλόντως
ἐτιμήθη· 1 δηλοῦσι δὲ οὗ τε θησαυρόι, οὓς καὶ
δήμου καὶ δυνάσται κατεσκεύασαν, εἰς οὓς καὶ
χρήματα ἀνετίθεντο καθιερωμένα καὶ ἔργα τῶν
ἀρίστων δημιουργῶν, καὶ ὁ ἱερὸς ὁ Πυθικὸς καὶ τὸ
πλῆθος τῶν ἱστορομένων χρησμῶν.

5. Φαῖλ δὲ εἶναι τὸ μαντεῖον ἄντρον κοίλου
κατὰ βάθους, οὗ μᾶλα εὐρύστομον, ἀναφέρεσθαι
dέ εὐ ἄντου πνεύμα ἐνθουσιαστικὸν, ὑπερκείσθαι
dὲ τοῦ στομίου τρίποδα ὑψηλόν, ἑφ' ὅν τὴν
Πυθίαν ἀναβαίνουσαν, δεχόμενη τὸ πνεῦμα,
ἀποθεσπίζειν ἔμμετρά τε καὶ ἀμετρα· ἐντείνεσθα
καὶ ταῦτα εἰς μέτρον ποιητάς τινας ὑπογροῦντας
tὸ ἱερό. πρώτην δὲ Φημονοθν θεοφθα ταν Φαῖ
Πυθίαν, κεκλήθαι δὲ καὶ τὴν προφήτιν οὕτω καὶ
tὴν πόλιν ἀπὸ τοῦ πυθέσαθα, ἐκτετάσθαι δὲ τὴν
πρώτην συλλαβῆν, ὡς ὑπὲ τοῦ ἀθανάτου καὶ

1 ἐτιμήθη, Meineke inserts, following conj. of Casaubon.

1 Of Apollo at Delphi.
2 ἢ., "Ῥήθα" and "Ῥώθο.
3 "To inquire of the oracle." Other mythologers more
plausibly derived the two names from the verb πυθεσθαι,
proceeded to impose harsh taxes on those who came to visit the temple,¹ even contrary to the decrees of the Amphictyons. And the same thing also happened in the case of the Amphissians, who belonged to the Ozolian Locrians. For these too, coming over, not only restored Crisa and proceeded to put under cultivation again the plain which had been consecrated by the Amphictyons, but were worse in their dealings with foreigners than the Crisacans of old had been. Accordingly, the Amphictyons punished these too, and gave the territory back to the god. The temple, too, has been much neglected, though in earlier times it was held in exceedingly great honour. Clear proofs of this are the treasure-houses, built both by peoples and by potentates, in which they deposited not only money which they had dedicated to the god, but also works of the best artists; and also the Pythian Games, and the great number of the recorded oracles.

5. They say that the seat of the oracle is a cave that is hollowed out deep down in the earth, with a rather narrow mouth, from which arises breath that inspires a divine frenzy; and that over the mouth is placed a high tripod, mounting which the Pythian priestess receives the breath and then utters oracles in both verse and prose, though the latter too are put into verse by poets who are in the service of the temple. They say that the first to become Pythian priestess was Phemonoë; and that both the prophetess and the city were so called² from the word "pythésthai,"³ though the first syllable was "to rot" (note the length of the vowel), because the serpent Python, slain by Apollo, "rotted" at the place.
ákamátou kai diakónou. ἥ μὲν οὖν ἐπίνοια αὐτῆς τῆς τῶν πόλεων κτίσεως καὶ τῆς τῶν κοινῶν ἱερῶν ἐκτιμήσεως. καὶ γὰρ κατὰ πόλεις συνήσαν καὶ κατὰ ἔθνοις, φυσικῶς κοινωνικοὶ ἄντες, καὶ ἀμα τῆς παρ' ἀλλήλων χρείας χαίρων, καὶ εἰς τὰ ἱερὰ τὰ κοινά ἀπήντων διὰ τὰς αὐτὰς αἰτίας, ἐφορτάς καὶ πανηγύρεις συντελοῦντες. φιλικὸν γὰρ πάν τὸ τοιοῦτον, ἀπὸ τῶν ὁμοτραπέζων ὑρξάμενον καὶ ὁμοσπόνδιον καὶ ὁμορφίων. ὁσφὸς ὑπὸ πλείων καὶ ἐκ πλείων ἐπεδήμηε, τοσάδε μεῖζον καὶ τὸ ὄφελος ἐνομίζετο.

6. Ἡ μὲν οὖν ἐπὶ τὸ πλείων τιμὴ τῷ ἱερῷ τούτῳ διὰ τὸ χρηστήριον συνεβη, δόξαντι ψυγευδεστάτῳ τῶν παίντων ὑπάρξαι, προσέλαβε δὲ τι καὶ ἡ θέσις τοῦ τόπου. τῆς γὰρ Ἐλλάδος ἐν μέσῳ τῶν ἔστω τῆς συμπάσης, τῆς τε ἐντὸς Ἰσθμοῦ καὶ τῆς ἐκτός, ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς ἡς ὁμφαλοῦ, προσπλάσαντες καὶ μύθου, ὅν φητὶ Πλίνιος, ὃς συμπέσοιεν ἑντῶθα οἱ ἀετοὶ οἱ ἄφεθέντες ὕπ' τοῦ Διός, ὃ μὲν ἀπὸ τῆς Ο 420 δύσεως, ὃ δὲ ἀπὸ τῆς ἀνατολῆς, οἱ δὲ κόρακάς φασί. δεικνυται δὲ καὶ ὁμφαλὸς της ἐν τῷ ναῷ τεταυισμένος καὶ ἐπ' αὐτῷ αἱ δύο ἐλεύνες τοῦ μύθου.

7. Τοιαύτης δὲ τῆς εὐκαιρίας οὐσὶς τῆς περὶ τούς Δελφοὺς, συνήσαν τε ἁρδίως ἐκεῖσε,

1 πλείων, Tzschucke, for πλείων.
2 ἥ μὲν οὖν... ἐνορίζετο, Meineke, following Kramer, ejeclt.
3 προσέλαβετο 181l.
lengthened, as in ùthanatos, ákamatos, and diàkonos.¹ Now the following is the idea which leads to the founding of cities and to the holding of common sanctuaries in high esteem: men came together by cities and by tribes, because they naturally tend to hold things in common, and at the same time because of their need of one another; and they met at the sacred places that were common to them for the same reasons, holding festivals and general assemblies; for everything of this kind tends to friendship, beginning with eating at the same table, drinking libations together, and lodging under the same roof; and the greater the number of the sojourners and the greater the number of the places whence they came, the greater was thought to be the use of their coming together.

6. Now although the greatest share of honour was paid to this temple because of its oracle, since of all oracles in the world it had the repute of being the most truthful, yet the position of the place added something. For it is almost in the centre of Greece taken as a whole, between the country inside the Isthmus and that outside it; and it was also believed to be in the centre of the inhabited world, and people called it the navel of the earth, in addition fabricating a myth, which is told by Pindar, that the two eagles (some say crows) which had been set free by Zeus met there, one coming from the west and the other from the east. There is also a kind of navel to be seen in the temple; it is draped with fillets, and on it are the two likenesses of the birds of the myth.

7. Such being the advantages of the site of Delphi, the people easily came together there, and
μάλιστα δ' οἱ ἐγγύθεν, καὶ δὴ καὶ τὸ Ἀμφικτυονικὸν σύστημα ἐκ τούτων συνετάχθη, περὶ τὲ τῶν κοινῶν βουλευσόμενων καὶ τοῦ ἱεροῦ τὴν ἐπιμέλειαν ἔξον κοινοτέραν, ἀτε καὶ χρημάτων ἀποκειμένων πολλῶν καὶ ἀναθημάτων, φυλακῆς καὶ ἀγιοτείχεις ἐσομένων μεγάλης. τὰ πάλιν μὲν οὖν ἀγνοεῖται, Ἀκρίδιος δὲ τῶν μνημονευομένων πρῶτος διατάξει δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας καὶ πόλεις ἀφορίσαι τὰς μετεχούσας τοῦ συνεδρίου καὶ ψήφου ἐκάστη δοῦναι, τῇ μὲν καὶ θ' αὐτήν, τῇ δὲ μεθ' ἐτέρας ἢ μετὰ πλειώνων, ἀποδείξει δὲ καὶ τὰς Ἀμφικτυονικὰς δίκας, ὅσα πόλεσι πρὸς πόλεις εἰσὶν· ὑστερον δ' ἅλλα πλεῖος διατάξεως γεγονασιν, ἔως κατελήθη καὶ τοῦτο τὸ σύνταγμα, καθάπερ τὸ τῶν Ἀχαιῶν. αἴ μὲν οὖν πρώται δυσκαίδεα συνελθέντα λέγονται πόλεις· ἐκάστη δ' ἔπεμπτε Πυλαγόραν, διὸς κατ' ἑτος οὖχης τῆς συνόδου, ἔαρος τε καὶ μετοπόρον· ὑστερον δὲ καὶ πλεῖος προσήλθον1 πόλεισ. τὴν δὲ σύνοδον Πυλαίαν ἐκάλουν, τὴν μὲν ἐαρινήν, τὴν δὲ μετοπωρινήν, ἐπαιδή ἐν Πύλαις συνήγοντο, ὡς καὶ Θερμοπύλας καλούσιν. ἔθουν δὲ τῇ Δήμωτρι οἱ Πυλαγόραι. τὸ μὲν οὖν ἐς ἄρχης τοὺς ἐγγύθες μετήν καὶ τοῦτων καὶ τοῦ μαντείου, ὑστερον δὲ καὶ οἱ πάροροι ἀφικνοῦντο καὶ ἐχρῶντο τὸ μαντεῖο καὶ ἐπεμπον δώρα καὶ θησαυροὺς κατεσκεύαζον, καθάπερ Κροίδος καὶ ὁ πατήρ Ἀλυάτης καὶ Ἰταλιώτων τινές καὶ Σικελοί.

8. Ἐπίφθονος δ' ὅν ὁ πλοῦτος δυσφύλακτός

1 prosohlon A, swnhlon A man. see. and other MSS.

2 i.e. Pytho—assemblyman
especially those who lived near it. And indeed the Amphictyonic League was organised from the latter, both to deliberate concerning common affairs and to keep the superintendence of the temple more in common, because much money and many votive offerings were deposited there, requiring great vigilance and holiness. Now the facts of olden times are unknown, but among the names recorded Aerisius is reputed to have been the first to administer the Amphictyony and to determine the cities that were to have a part in the council and to give a vote to each city, to one city separately or to another jointly with a second or with several, and also to proclaim the Amphictyonic Rights—all the rights that cities have in their dealings with cities. Later there were several other administrations, until this organisation, like that of the Achaeans,\(^1\) was dissolved. Now the first cities which came together are said to have been twelve, and each sent a Pylagoras,\(^2\) the assembly convening twice a year, in spring and in late autumn; but later still more cities were added. They called the assembly Pylaea, both that of spring and that of late autumn, since they convened at Pylae, which is also called Thermopylae; and the Pylagonae sacrificed to Demeter. Now although at the outset only the people who lived near by had a share both in these things and in the oracle, later the people living at a distance also came and consulted the oracle and sent gifts and built treasure-houses, as, for instance, Croesus, and his father Alyattes, and some of the Italiotes,\(^3\) and the Sicilians.

8. But wealth inspires envy, and is therefore

\(^3\) Greeks living in Italy.
ἐστὶ καὶ ἵερὸς ἢ, νυνὶ γέ τοι πενεστατόν ἐστι τὸ ἐν Δέλφοις ἱερὸν χρημάτων γε ἕ χάριν, τῶν δὲ ἀναθημάτων τὰ μὲν ήρται, τὰ δὲ πλείον μένει. πρότερον δὲ πολυχρήματον ἢν τὸ ἱερὸν, καθάπερ "Ομηρός τε εἰρήκεν,

οὐδ' ὅσα λαίνουσι οὐδὸς ἀφήτορος ἐντὸς ἔχργει
Φοῖßου 'Απόλλωνος Πυθοῖ ἐνὶ πετρησση,
καὶ οἱ θησαυροὶ ἀναλυόμενοι καὶ ἡ σύλησις ἡ γεννηθεῖσα ὑπὸ τῶν Φοικίδων, ἔξ ἄ οἱ Φοικίδος καὶ ιερὸς καλούμενος ἐξήφθη πόλεμος. αὐτὴ μὲν οὖν ἡ σύλησις γεγένηται κατὰ Φιλιπποῦ τῶν Ἀμιντοῦ,
C 421 προτέραν δὲ ἄλλην ἐπινοοῦσιν 3 ἀρχαῖαν, ἢ τῶν ὕφ' Ὀμηροῦ λεγόμενον πλούτον ἐξεφόρησαν οὐδὲ γὰρ ἔκροι τοῦτο οὐκ ἔστιν πρὸς τοὺς ὑπερον χρόνους, ἐν οἷς οἱ περὶ Ὀμόμαρχον καὶ Φάυλλου ἐσύλησαν τὸ ἱερὸν, ἀλλὰ τὰ μὲν [τότε 4] ἀπε- νεχθέντα νεώτερα ἑκείνων εἰναι τῶν χρημάτων ἀποκεῖσθαι γὰρ ἐν θησαυροῖς ἀπὸ λαφύρων ἀνατεθέντα, ἐπιγραφὰς σώζοντα, ἐν αἷς καὶ οἱ ἀναθέντες. Γύγου γὰρ καὶ Κροίσου καὶ Συβαριτῶν καὶ Σπινητῶν τῶν περὶ τὸν Ἑδρίαν, καὶ οὕτως ἐπὶ τῶν ἄλλων. οἷς [οὐκ ἄν προσήκοι] 5 τά

1 γε, Meineke, for δέ. Corais deletes δέ.
2 δ', after τῶν, Corais inserts; so the later editors.
3 ἐπινοοοῦσιν, Jones restores, for ἐπονοοοῦσιν, Groskurd and later editors.
4 [τότε], lacuna of about four letters in A, supplied by Müller-Dübner, following conj. of Kramer. ἤπδ τοῦτοι Corais.
5 οἷς [οὐκ ἄν προσήκοι], Jones, for οὗτ (οὐ λω) . . . ἡκοι,
GEOGRAPHY, 9. 3. 8

difficult to guard, even if it is sacred. At present, certainly, the temple at Delphi is very poor, at least so far as money is concerned; but as for the votive offerings, although some of them have been carried off, most of them still remain. In earlier times the temple was very wealthy, as Homer states: "nor yet all the things which the stone threshold of the archer Phoebus Apollo enclosed in rocky Pytho."¹ The treasure-houses² clearly indicate its wealth, and also the plundering done by the Phocians, which kindled the Phocian War, or Sacred War, as it is called. Now this plundering took place in the time of Philip, the son of Amyntas, although writers have a notion of another and earlier plundering, in ancient times, in which the wealth mentioned by Homer was carried out of the temple. For, they add, not so much as a trace of it was saved down to those later times in which Onomarchus and his army, and Phaiyllus and his army,³ robbed the temple; but the wealth then carried away was more recent than that mentioned by Homer; for there were deposited in treasure-houses offerings dedicated from spoils of war, preserving inscriptions on which were included the names of those who dedicated them; for instance, Gyges, Croesus, the Sybarites, and the Spinetae⁴ who lived near the Adriatic, and so with the rest. And it would not

¹ Παντ. 9. 404. ² See vol. ii, page 314, note 2. ³ 352 b.c. Both were Phocian generals. For an account of their robberies see Diodorus Siculus 16. 31-61. ⁴ See 5. 1. 7.

where there is a lacuna of about ten letters. οὖσα τοιοῦτοι ζων προσήκον conj. Kramer. οἷς [οῦ προσήκειον, reading of Corais. Meineke leaves lacuna.
παλαιὰ χρήματα ἀναμεμέχθαι, ὡς καὶ ἄλλοι τόποι διασημαίνονται ὑπὸ τούτων σκευωρηθέντες τῶν ἀνδρῶν. ἔννοι δὲ τὸν ἄφητορα δεξίμενον λέγεσθαι θησαυρόν, ἄφητορος δ' οὐδὲν κατὰ γῆς θησαυρισμόν, ἐν τῷ ναῷ κατωρύχθαι φασὶ τῶν πλούτων ἐκείνων, καὶ τόσον περὶ τὸν Ὀνόμαρχον ἐπιχειρήσαντας ἀνασκάπτειν νῦκτωρ, σεισμῶν γενομένων μεγάλων, ἔξω τοῦ ναοῦ φυγεῖν καὶ παύσασθαι τῆς ἀνασκαφῆς, ἐμβαλεῖν δὲ καὶ τῶν ἀλλοις φόβον τῆς τοιαύτης ἐπιχειρήσεως.

9. Τὸν δὲ ναὸν 2 τῶν μὲν πτέρυμον εἰς τοὺς μύθους τακτεύον, τὸν δὲ δεύτερον Τροφονίου καὶ Ἀγαμήδους ἔργον φασὶ, τὸν δὲ νῦν Ἀμφικτύώνες κατεσκεύασαν. δεικνυται δ' ἐν τῷ τεμένει τάφος Νεοπτολέμου κατὰ χρησμὸν γενομένου, Μαχαιρέως, Δελφοῦ ἀνδρός, ἀνελάντος αὐτῶν, ὡς μὲν ὁ μύθος, δικαιούσθαι τὸν θεοῦ τοῦ πατρὸς φόνου, ὡς δὲ τὸ εἰκός, ἐπιθέμενον τῷ ἱερῷ. τοῦ δὲ Μαχαιρέως ἀπόγονον Βράγχοι φασὶ τὸν προστατῆσαντα τοῦ ἐν Διδύμου ἱερῶς.

10. Ἀγῶν δὲ ὁ μὲν ἄρχαίος ἐν Δελφοῖς κιθαριζόν ἐγενήθη, παιάνα ἄδοντων εἰς τὸν θεόν ἔθηκαν δὲ Δελφοί· μετὰ δὲ τὸν Κρισάιον πόλεμον οἱ Ἀμφικτύώνες ἵππικον καὶ γνωμικὸν ἕπ. Ἐὔρυλοχοι διέταξαν στεφανίτην καὶ Πύθια ἐκάλεσαν.

1 ὡς, Groskurd inserts; so the later editors. See Kramer's note ad loc.
2 ναῶν, Casaubon, for ναότων Α(λτων man. sc.)ει; so the later editors. Word omitted by Bino.

1 The Greek word translated "archer" in the above citation from Homer.
2 Achilles.
be reasonable to suppose that the treasures of olden times were mixed up with these, as indeed is clearly indicated by other places that were ransacked by these men. Some, however, taking "aphetor" to mean "treasure-house," and "threshold of the aphetor" to mean "underground repository of the treasure-house," say that that wealth was buried in the temple, and that Onomarchus and his army attempted to dig it up by night, but since great earthquakes took place they fled outside the temple and stopped their digging, and that their experience inspired all others with fear of making a similar attempt.

9. Of the temples, the one "with wings" must be placed among the myths; the second is said to be the work of Trophonius and Agamedes; and the present temple was built by the Amphictyons. In the sacred precinct is to be seen the tomb of Neoptolemus, which was made in accordance with an oracle, Machaereus, a Delphian, having slain him because, according to the myth, he was asking the god for redress for the murder of his father; but according to all probability it was because he had attacked the temple. Branchus, who presided over the temple at Didyma, is called a descendant of Machaereus.

10. As for the contests at Delphi, there was one in early times between citharoeduses, who sang a paean in honour of the god; it was instituted by the Delphians. But after the Crisaean war, in the time of Eurylochus, the Amphictyons instituted equestrian and gymnastic contests in which the prize was a crown, and called them Pythian Games.

On the time, compare 9. 3. 4 and foot-note.
prosēthesan dê toûs kitharódouís aûlhtás te kai kitharistás xorís òdòs, apodòsoynntás ti mêlos, ò kalēi tain vòmos Pübikós. pênte ò autóv mértē estin, ángkroussis, ámpeira, katakeléuvsmós, lámbou kal dáktylou, súrgyges. émelenopóisže men onv Tímosbénēs, ó naúaráchos toû deúterou Ïtolemaïou ó kal toûs laménas suntákias ën déka býblois. boûletai dê toûn ágôna toû 'Apóllywos toû prós toûn drékounta dia toû mélon ûmneîn, ánákroussin mév toû prooimion ðílkwn, ámpeirânan dê tîn prôtín kataîteiran toû ágônos, katakeléusmôn dê autôn toûn ágônas, lámbou dê kal dáktylou toûn epîpiaiânuosûn toû [yvóðenov]2 epî tî nîkê metà toû toûtou C 422 rúbrom, òn òn mév ûmnois estin oikeîos, ò dê lámbos kaksitos, òs kai toû lámbizêw, súrgygas dê tîn ekleipsin toû thkritos rrwmoménnos òs òn katastrefontos eîs eschatous tinâs sýrgymous.

11. 'Efforos ò', ò toû pleyóstoun prosochrómbea dia tîn perî tâutâ epîmeleian, katháper kai Polúbious martrin thvkhâne, ánýr aûdológos, dôkê mou tînastia poleîn ìsath òte tî proseîsei

1 epîpiaiânuosûn, Corals, for epîpiaiânuosûn.
2 [yvóðenov], lacuna in A supplied by mun. sec., with ònta written above. Word omitted by Bekl.

1 The citharoedones sang to the accompaniment of the cithara, and their contests must have had no connection with those of the flute-players and the citharists, whose performance (of the Pythian Nome) was a purely instrumental affair.

2 If the text of this sentence is correct, Strabo must be referring to the melody played as the Pythian Nome in his own time or in that of some authority whom he is quoting, earlier compositions perhaps having been superseded by that
And to the citharoedes\(^1\) they added both flute-players and citharists who played without singing, who were to render a certain melody which is called the Pythian Nome. There are five parts of it: \textit{angkrousis}, \textit{ampeira}, \textit{katakeleusmos}, \textit{iambi} and \textit{dactyli}, and \textit{syringes}. Now the melody was composed by Timoethenes, the admiral of the second Ptolemy, who also compiled \textit{The Harbours}, a work in ten books;\(^2\) and through this melody he means to celebrate the contest between Apollo and the dragon, setting forth the prelude as \textit{anakrousis}, the first onset of the contest as \textit{ampeira}, the contest itself as \textit{katakeleusmos}, the triumph following the victory as \textit{iambus} and \textit{dactylius}, the rhythms being in two measures, one of which, the \textit{dactyl}, is appropriate to hymns of praise, whereas the other, the \textit{iamb}, is suited to reproaches (compare the word "\textit{iambize}"), and the expiration of the dragon as \textit{syringes}, since with \textit{syringes}\(^3\) players imitated the dragon as breathing its last in hissings.\(^4\)

11. Ephorus, whom I am using more than any other authority because, as Polybius, a noteworthy writer, testifies, he exercises great care in such matters, seems to me sometimes to do the opposite of Timoethenes (ll. about 270 B.C.). But since the invention of the Pythian Nome has been ascribed to Sacadas (Pollux 4. 77), who was victorious with the flute at the Pythian Games about three hundred years before the time of Timoethenes (Pausanias 6. 14. 9 and 10. 7. 4), Guhrauer (\textit{Jahrb. für Class. Philol.}, Suppl. 8, 1875–1876, pp. 311–351) makes a strong argument for a lacuna in the Greek text, and for making Strabo say that the melody was composed by Sacadas and later merely described by Timoethenes in one of his numerous works. Op. also H. Riemann, \textit{Handb. der Musikgeschichte} 1910, vol. i, pp. 63–65.

\(^{2}\) "Pipes.

\(^{3}\) "Pipings.

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καὶ ταῖς ἔξ ἄρχης ὑποσχέσεσιν. ἐπιτιμήσας γοῦν τοὺς φιλομυθοῦσιν ἐν τῇ τῆς ἱστορίας γραφῇ καὶ τῆν ἀλήθειαν ἐπαινέσας προστίθησι τῷ περὶ τοῦ μαντείου τοῦτον λόγον σεμνὴν τινα ὑπόσχεσιν, ὡς πανταχοῦ μὲν ἀριστον νομίζει τάληθες, μᾶλλον δὲ κατὰ τὴν ὑπάθειν ταυτην. ἀτοπον γὰρ, εἰ περὶ μὲν τῶν ἀλλῶν τῶν τοιούτων ἀεὶ τρόπων διόκομεν, φησὶ, περὶ δὲ τοῦ μαντείου λέγοντες, ὁ πάντων ἐστὶν ἄγευδέστατον, τοὺς οὕτως ἀπίστους καὶ ψευδέστερα λόγους. ταύτα δὲ εἰπὼν ἐπιφέρει παραχρήμα, ὅτι ὑπολαμβάνονσι κατασκευᾶσαι τὸ μαντείον Ἀπόλλωνα μετὰ Θέμιδος, ὄφελήσαι βουλόμενον τὸ γένος ἡμῶν εἰτα τῇ ὀφέλειαν εἰπὼν, ὅτι εἰς ἤμερότητα προϊκαλεῖτο καὶ ἐσωφρόνιζε, τοὺς μὲν χρηστηριάζουσι καὶ τὰ μὲν προστάτων, τὰ δὲ ὑπαγορεύων, τοὺς δ' οὐδ' ὅλως προσιέμενοι. ταύτα δὲ διοικεῖν νομίζουσι, φησίν, αὐτὸν, οἱ μὲν αὐτὸν τὸν θεὸν σωματοειδῆ γινόμενον, οἱ δ' ἀνθρώποις ἔννοιαι παραδιδόντα τῇ ἔσαυτοι βουλήσεως.

12. Ἡποβάς δὲ, περὶ τῶν Δελφῶν, οὕτως εἰσὶ, διαλεγόμενος, φησὶ τὸ παλαιὸν Παρνασσίους τινὰς αὐτόχθονας καλουμένους οικεῖν τῶν Παρνασσῶν καθ' ἐν χρόνου Ἀπόλλωνα, τὴν γῆν ἐπιζντὰ, ἢμεροῦν τοὺς ἀνθρώπους ἀπὸ τε τῶν ἠμέρων καρπῶν καὶ τῶν βίων, εἰς ᾿Αθηνῶν δ' ὀρμηθέντα ἐπὶ Δελφῶν ταύτην οἴναι τὴν ὅδον, 364
of what he intended, and at the outset promised, to do. At any rate, after censuring those who love to insert myths in the text of their histories, and after praising the truth, he adds to his account of this oracle a kind of solemn promise, saying that he regards the truth as best in all cases, but particularly on this subject; for it is absurd, he says, if we always follow such a method in dealing with every other subject, and yet, when speaking of the oracle which is the most truthful of all, go on to use the accounts that are so untrustworthy and false. Yet, though he says this, he adds forthwith that historians take it for granted that Apollo, with Themis, devised the oracle because he wished to help our race; and then, speaking of the helpfulness of it, he says that Apollo challenged men to gentleness and inculcated self-control by giving out oracles to some, commanding them to do certain things and forbidding them to do other things, and by absolutely refusing admittance to other consultants. Men believe that Apollo directs all this, he says, some believing that the god himself assumes a bodily form, others that he transmits to human beings a knowledge of his own will.

12. A little further on, when discussing who the Delphians were, he says that in olden times certain Parnassians who were called indigenous inhabited Parnassus; and that at this time Apollo, visiting the land, civilised the people by introducing cultivated fruits and cultured modes of life; and that when he set out from Athens to Delphi he went by the road

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1 δὲ, Cornis brackets; Meineke deletes.
2 Πάρνασσιος, Kramer, for Πάρνασσιος.
ἡ νῦν Ἀθηναῖοι τὴν Πυθιάδα πέμπουσιν γενόμενον δὲ κατὰ Πανοπείας Τιτυνὸν καταλύσαι, ἔχοντα τὸν τόπον, βίαιον ἄνδρα καὶ παράνομον τοὺς δὲ Παρνασσίους, συμμέζαντας αὐτῷ, καὶ ἄλλον μηνύσαι χαλεπῶν ἄνδρα, Πύθωνα τούνομα, ἐπικλησιν δὲ Δράκοντα, κατατοξεύοντος δ' ἐπικελεύειν ἵνα παίων, ἀφ' οὗ τὸν παιωνισμὸν οὕτως ἐξ ἔθους παραδοθήναι τοῖς μέλλουσι συμπληπτεῖν εἰς παράταξιν ἐμπρησθήναι δὲ καὶ σκηνὴν τότε τοῦ Πύθωνος ὑπὸ τῶν Δελφῶν, καθάπερ καὶ νῦν ἐτί καὶ ἀεὶ ὑπόμνημα ποιομένοις τῶν τότε γενομένων. τί δ' ἂν εἰπή μυθωδέστερον ἡ Ἀπόλλωνος C. 423 τοξεύων καὶ κολλάζων Τιτυνοῦς καὶ Πυθωνας καὶ ὁδεύων εἰς Ἀθηνῶν εἰς Δελφῶν καὶ γην πᾶσαν ἐπιῶν; εἰ δὲ ταῦτα μὴ ὑπελάμβανε μύθους εἶναι, τί ἐχρῆν τὴν μυθευμένην Θέμων γυναῖκα καλεῖν, τὸν δὲ μυθεύμενον Δράκοντα ἄιθρωπον, πλὴν εἰ συγχεῖν ἐβουλεύτο τὸν τε τῆς ἱστορίας καὶ τὸν τοῦ μύθου τόπον; 1 παραπλησία τούτως ἐστὶ 2 καὶ τὰ περὶ τῶν Λιτωλῶν εἰρημένα. φήσας γὰρ ἀπορθίτους αὐτοὺς ἐκ παντὸς τοῦ χρόνου, τοτε μὲν Λισολέας φησίν ἐκεῖ 3 οἰκῆσαι 4 τοὺς κατέχοντας βαρβάρους ἐκβαλόντας, τοτε δ' Λιτωλῶν μετὰ

1 τόπον, Corain, for τόπον, from conj. of Tyrwhitt; so the later editors.
2 ἀποκ, Jones inserts, from conj. of Kramer. The lacuna of about twelve letters in A before καὶ is partially supplied by the second hand with τοῦτος.
3 ἐκεῖ, Jones inserts.
which the Athenians now take when they conduct
the Pythias; and that when he arrived at the land
of the Panopacans he destroyed Tityus, a violent
and lawless man who ruled there; and that the
Parnassians joined him and informed him of another
cruel man named Python and known as the Dragon,
and that when Apollo shot at him with his arrows
the Parnassians shouted "Hic Paean" to encourage
him (the origin, Ephorus adds, of the singing of the
Paean which has been handed down as a custom for
armies just before the clash of battle); and that the
tent of Python was burnt by the Delphians at that
time, just as they still burn it to this day in re-
membrane of what took place at that time. But
what could be more mythical than Apollo shooting
with arrows and punishing Tityuses and Pythons,
and travelling from Athens to Delphi and visiting
the whole earth? But if Ephorus did not take
these stories for myths, by what right did he call the
mythological Themis a woman, and the mythological
Dragon a human being—unless he wished to
confound the two types, history and myth? Similar
to these statements are also those concerning the
Aetolians; for after saying that from all time their
country had been unrailed, he at one time says
that Acolians took up their abode there, having
ejected the barbarians who were in possession of it,
and at another time that Aetolus together with the

1 A sacred mission despatched from Athens to Pytho
(Delphi). See 9. 2. 11.
2 A shout addressed to Apollo in his capacity as Paean
(Healer).

4 oicivas A.
τῶν ἐξ Ἡλίδος Ἐπειδῶν, καταλυθήσεται δ' ὑπ' Ἁιόλεων τῶν ἐχθρῶν τούτων δ' ὑπ' Ἁλκμαίωνος καὶ Διομήδους. ἀλλ' ἐπάνειμι ἐπὶ τοὺς Φωκέας.

13. Ἐξ ἀρχῆς γὰρ ἐν τῇ παραλίᾳ μετὰ τὴν Ἀντίκυραν πολίχνιον ἐστὶν Ὀπισθομάραθος· εἰτ' ἀκρα Φαρύμιον, ἔχουσα ύφορμον· εἰδ' ὁ λιμὴν ύστατος ὁ προσαγορευθένς Μυχὸς ἀπὸ τοῦ συμβεβηκότος, ὑπὸ τῷ Ἐλικώνι καὶ τῇ Ἀσκρη κείμενος. οὕτ' αἱ Ἀβαί δὲ τὸ μαντεῖον ἀπωθεῖν τῶν τόπων τούτων ἐστίν, οὕτ' ἡ Ἀμβρυσος, [οὕτ' ἡ Με]δεῦν ὁμοώνυμος τῇ Βοιωτικῇ. ἔτι δὲ μᾶλλον ἐν τῇ μεσογαίᾳ μετὰ Δελφοὺς ὡς πρὸς τὴν Ἑω Δαυλίδα πολίχνιον, ὅπου Τηρέα τῶν Ἰρηκά φασί δυναστεύεσαι (καὶ τὰ περὶ Φιλομήλαν καὶ Πρόκην ἐκεῖ μυθεύουσι, Θουκυδίδης δ' ἐν Μεγάρους φησὶ).5 τοῦνομα δὲ τῷ τόπῳ γεγονέναι ἀπὸ τοῦ δίσως δαυλοῦς γὰρ καλοῦσι τὰ δίση. Ὦμηρος μὲν ὁ δ' Δαυλίδα εἶπεν, οἱ δ' ὑστερον Δαυλίδαν. καὶ τὸ

Κυπάρισσον δ' ἔχον

1, καταλυθήσεται δ' ὑπ' Ἁιόλεων, lacuna of about twenty-two letters supplied by Jones. Kramer conj. καταλυθήσεται δ' ὑπ' τούτων (see his discussion in note ad loc.). Groskurth rashly emends Ἁιόλεως τὸ Κουρῆτας, and inserts τὴν χώραν after φησίν. For other quotations from Ephorius bearing on this passage, see 7. 7. 7, 8. 3. 33, 10. 2. 25, 10. 3. 1–6. 2 Ἐξ ἀρχῆς, Corais and Meineke emend to ἔχοι.
Epcii from Elis took up their abode there, but were overthrown by the Aeolians, their foes, and that these latter were destroyed by Alcmaeon and Diomedes. But I return to the Phocians.

13. On the sea-coast after Anticyra, one comes first to a town called Opisthomarathus; then to a cape called Pharygium, where there is an anchoring-place; then to the harbour that is last, which, from the fact in the case, is called Mychus;¹ and it lies below Helicon and Aserē. And the oracle of Abae is not far from this region, nor Ambrysus, nor Medeon,² which bears the same name as the Bocotian Medeon. Still farther in the interior, after Delphi, approximately towards the east, is a town Daulis, where Tereus the Thracian is said to have held sway (the scene of the mythical story of Philomela and Procne is laid there, though Thucydides³ says at Megara). The place got its name from the thicket, for they call thickets “dauli.” Now Homer called it Daulis, but later writers call it Daulia. And “Cyparissus,” in the words “held Cyparissus,” ⁴ is

¹ Inmost recess.
² On the site of Medeon see Frazer’s Pausanias, note on 36. 6.
³ But Thucydides (2. 29) says: “In that country (Daulia) Itys suffered at the hands of Philomela and Procne.” Eustathius (note on Iliad 2. 520) repeats without correction Strabo’s erroneous reference.
⁴ Iliad 2. 519.

³ Ὄπισθομάραθος Ἀγίνο; other MSS. Ὑπίσθομεν ὁ Μάραθος.
⁴ [οὔ τὸν Ἐμέδεν], lacuna of about six letters in A, supplied by Kramer.
⁵ Ὁμυκυδίδης . . . φησι, Meineke ejects.

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δέχονται διττῶς, οἱ μὲν ὀμονύμως [τῷ φυ]τῷ, ὁ δὲ παραπομόνως κάμην ὑπὸ τῇ Λυκωρείᾳ.

14. Πανοτευς δ' ὁ νῦν Φανοτευς, ὁμορος τοις περὶ Λεβαδειαν τόποις, ἡ τοῦ Ἐπειοῦ πατρίς, καὶ τὰ περὶ τὸν Τιτυνόν δὲ ἐνταῦθα μυθεύοντας. Ὡμορος δὲ φησιν, ὅτι οἱ Φαίηκες τὸν 'Ραδάμανθυν εἰς Εὔβοιαν

ἐγγαγον, ὕψωμεν Τιτυνόν γαϊήνον νιῶν
καὶ Ἐλαρίων τι σπῆλαιον ἀπὸ τῆς Τιτυνοῦ μητρὸς Ἐλάρας δείκνυται κατὰ τὴν νῆσον καὶ ἱρὸν τὸν Τιτυνό καὶ τιμαί τινες. πλησίον δὲ Λεβαδείας καὶ ἡ Τραχύν, ὄμωνυμος τῇ Οἰσταλῇ, Φωκικῇ πολέχυν' οἱ δ' ἐνοικούντες Τραχύνου λέγονται.

15. Ἡ δὲ Ἀνεμώρεια ὀνόμασται ἀπὸ τοῦ συμβαίνοντος πάθους κατανυξίς γὰρ εἰς αὐτὴν ὁ καλούμενος Κατοπτήριος χώρος, κρηνηνὸς τῶν ἀπὸ τοῦ Παρνασσου διήκων ὄριον δ' ἦν ὁ τόπος οὗτος Δελφῶν τε καὶ Φωκέων, ἤνικα ἀπέστησαν τοὺς Δελφοὺς ἀπὸ τοῦ κοινοῦ συστήματος τῶν Φωκέων Λακεδαίμονιοι καὶ ἐπέτρεψαν καθ' αὐτούς πολιτεύεσθαι τινὲς δὲ Ἀνεμώλειαι καλοῦσιν. εἰδ' Τάμπολις ("Τὰ μετὰ ταύτα ἑκλήθη ὑπὸ

1 There is a lacuna of about ten letters in A between ὀμονύμως and τῷ, οἱ δὲ, but the second hand supplies τῷ φυ. Groskurd proposes the insertion of μόνον before τῷ φυτῷ.

1 Cyparissus is the word for cypress-tree.

2 As the text stands, the meaning is obscure. The scholiast on Ven. A, Iliad 2. 519, says that Cyparissus was named after Cyparissus the brother of Orchomenus, or after the cypress-trees that grew in it; and the scholiast on Ven. B ibid., "Cyparissus, the present Apollonias, named after
interpreted by writers in two ways, by some as bearing the same name as the tree, and by others, by a slight change in the spelling, as a village below Lycoreia.

14. Panopens, the Phanoteus of to-day, borders on the region of Lebadeia, and is the native land of Epeius. And the scene of the myth of Tityus is laid here. Homer says that the Phaeacians "led" Rhadamantys into Euboca "to see Tityus, son of the Earth." And a cave called Elarium is to be seen in the island, named after Elara the mother of Tityus; and also a hero-temple of Tityus, and certain honours which are paid to him. Near Lebadeia, also, is Trachin, a Phocian town, which bears the same name as the Oetaean city; and its inhabitants are called Trachinians.

15. Anemoreia has been named from a circumstance connected with it: squalls of wind sweep down upon it from Catopterius, as it is called, a beetling cliff extending from Parnassus. This place was a boundary between Delphi and the Phocians when the Lacedaemonians caused the Delphians to revolt from the common organisation of the Phocians, and permitted them to form a separate State of their own. Some, however, call the place Anemolcia. And then one comes to Hyampolis (later called Hya by some), to which, Cyparissus." Pausanias (10. 36. 3) says: "In earlier times the name of the city was Cyparissus, and Homer, in his list of the Phocians, purposely used this name, though the city was even then called Anticyra" (see Frazer, note ad loc.). On the position of Lycoreia, see 9. 3. 3.

τινων), εἰς ὕν ἐκ Βοιωτίας ἐκπεσεῖν ἔφαμεν τοὺς Ἐπί τούτος ἔστι δ' ἐν τῇ μεσογαίᾳ μάλιστα καὶ αὐτῇ, πλησίον τῶν Παραποταμίων, ἔτέρα οὕσα τῆς ἐν τῷ Παρνασσῷ Ταμπείας, καὶ Ἔλατεια, ἡ μεγίστη πόλις τῶν Φωκιῶν, ἦν Ὁμηρός μὲν ὅλη' νεωτέρα γάρ ἔστι τῆς ἤλικίας ἔκεινης. Ἐπικαιρίας δ' ἔδρυται πρὸς τάς ἐκ τῆς Θεσσαλίας εἰσβολάς. Δῆλοι δὲ τὴν εὐφυίαν ταύτην καὶ Δημοσθένης, φράξων τὸν θόρυβον τὸν γεννήθεντα Ἀθήνησιν αἰφνιδίως, ἐπειδὴ ἤκε τις ἥπαγγέλλων ὡς τοὺς πρεσβεύουσιν, ὡς Ἔλατεια κατείληται.

16. Παραποτάμιοι δ' εἰσὶ κατακία τις ἐπὶ τῷ Κηφίσοι ἱδρυμένη πλησίον Φανοτεύσι καὶ Χαὶρωνεύσι καὶ Ἔλατεία. Φησὶ δὲ Θεόπομπος τὸν τόπον τούτον διέχειν τῆς μὲν Χαιρωνείας ὡς τετταράκοντα σταδίους, διορίζειν δὲ τοὺς Ἀμβροσίας καὶ Πανοπείας καὶ Δαυλείας κείσθαι δ' ἐπὶ τῆς ἐμβολῆς τῆς ἐκ Βοιωτίας εἰς Φωκέας ἐν λόφῳ μετρίως ύψηλῷ, μεταξὺ τοῦ τε Παρνασσοῦ καὶ τοῦ Ἀδυλίου ὅρους τε πενταστάδιον σχεδὸν τι ἀπολειπόντων ἀν[ἀ μέσον χωρίον], διαιρεῖν δὲ τὸν Κηφίσον, στενῆν ἐκατέρωθεν διδόντα πάροδον, τᾶς μὲν ἄρχας ἐκ Αἰλαίας ἔχοντα Φωκικῆς πόλεως (καθάπερ καὶ Ὁμηρός φησιν, πολέως)

οὗ τε Αἰλαίαν ἔχουσιν τὴν προύχησιν ἔπι Κηφίσοιο), εἰς δὲ τῆς Κωπαΐδα λίμνην ἐκδίδοντα· τὸ δὲ Ἀδυλίου ἑπτάκοντα σταδίους ἐχεῖνον Βηο.
2 Ἐπικαιρίας, praen. sec. in u. for θαλάτης; so the later editors.
3 ['Ἀδυλίου ὅρος, lacuna of about seven letters supplied by Kramer. 'Ήδυλιον, Politus on Eustathius, Π. 507.
as I have said, the Hyantes were banished from Boeotia. This city is very far inland, near Parapotamii, and is not the same as Hyampeia on Parnassus; also far inland is Elateia, the largest city of the Phocians, which is unknown by Homer, for it is more recent than the Homeric age, and it is advantageously situated in that it commands the passes from Thessaly. Demosthenes clearly indicates the natural advantage of its position when he speaks of the commotion that suddenly took place at Athens when a messenger came to the Prytanes with the report that Elateia had been captured.

16. Parapotamii is a settlement on the Cephissus River near Phanoteus and Chaeroneia and Elateia. Theopompus says that this place is distant from Chaeroneia about forty stadia and marks the boundary of the territories of the Ambryseans, the Panopeans and the Daulians; and that it lies on a moderately high hill at the pass which leads from Boeotia into Phocis, between the mountains Parnassus and Hadylius, between which is left a tract of about five stadia divided by the Cephissus River, which affords a narrow pass on each side. The river, he continues, has its beginnings in the Phocian city Lilaea (just as Homer says, "and those who held Lilaea, at the fountains of Cephissus"), and empties into Lake Copais; and the mountain Hadylius extends over a

1 9. 2. 3. Cf. 10. 3. 4. 2 On the Crown, 168. 3 By Philip in 338 B.C. 4 Iliad 2. 523.
μέχρι τοῦ Ἀκοντίου, ἐφ’ ὁ καίται ὁ Ὀρχομενός, καὶ Ἡσίόδος δὲ ἐπὶ πλέον περὶ τοῦ ποταμοῦ λέγει καὶ τῆς ρύσεως, ὡς δὲ ὅλης ἰέοι τῆς Φωκίδος σκολιῶς καὶ δρακοτοειδῶς:

παρέκε Πανοπηνα  διὰ Γληξωνα τ’ ἐρυμινὴ καὶ τε  ὁ Ὀρχομενοῦ εἰλιγμένος εἰς, δράκων ὤς.

tὰ δὲ στενὰ τὰ περὶ τοὺς Παραποταμίους ἡ τὴν Παραποτάμιαν (λέγεται γάρ ἑμφοτέρως) περιμένεται ὑπήρεξεν ἐν τῷ Φωκίδος πολέμῳ,  μάλιστα ἐχοντων ταύτην ἐμβολήν [εἰς τὴν Φωκίδα]. ἔστι δὲ Κηψίσος ὁ τε Φωκίδος καὶ ὁ Ἀδήνης καὶ ὁ ἐν Σαλαμίνι, τέταρτος δὲ καὶ πέμπτος ὁ ἐν Σικυώνι καὶ ὁ ἐν Σκύρῳ, ἐκτὸς δὲ ὁ ἐν Ἀργεί, τὰς πηγὰς ἐχων ἐκ Λυρκέλου ἐν Ἀπολλωνία δὲ τῇ πρὸς Ἑπιδάμνῳ πηγῇ ἔστι κατὰ τὸ γυμνάσιον, ἦν καλοῦσι Κηψίσον.

17. Δαφνοῦς δὲ νῦν μὲν κατέσκαται, ἢν δὲ ποτὲ τῆς Φωκίδος πόλεις ἀπομείνη τῆς Εὐβοϊκῆς θαλάττης, διαρρούσα τοὺς Ἐπικινθιδίους Δοκρούς, τοὺς μὲν ἐπὶ τὸ πρὸς Βοιω[τίον μέρος, τοὺς δὲ πρὸς] Φωκίδα τὴν ἀπὸ θαλάττης καθήκονταν [ουσιν C 425 τοτε ἐπὶ θαλατταν 9]. τεκμηρίων δὲ τὸ ἐν αὐτῷ

1 Ἀκοντίου, Palmer, for Ἀφαντίου, Kramer approving.
2 Πανοπηνα, Meineke, for Πανοπην Αγ, Πανοπηνα Βκων and editors before Kramer.
3 τε, Corais, for δὲ; so later editors.
4 Παραποταμίους, wiss. sec. in n., for ποταμοῦ; so the editors.
5 τῆς Φωκίδος πολέμῳ, lacuna of about thirteen letters supplied by Groskurd.
distance of sixty stadia as far as the mountain Acon-
tius,1 where Orchomenus is situated. And Hesiod, 
too, describes at considerable length the river and 
the course of its flow, saying that it flows through 
the whole of Phocis in a winding and serpentine 
course; "like a dragon it goes in tortuous courses 
out past Panopeus and through strong Glechon 
and through Orchomenus."2 The narrow pass 
in the neighbourhood of Parapotamia, or Para-
potamia (for the name is spelled both ways), 
was an object of contention in the Phocian war, 
since the enemy had here their only entrance into 
Phocis. There are, besides the Phocian Cephissus, 
the one at Athens, the one in Salamis, a fourth and 
a fifth in Sicyon and in Seyros, and a sixth in Argos, 
which has its sources in Mt. Lyreus; and at 
Apollonia near Epidamnus there is a fountain near 
the gymnasium which is called Cephissus.

17. Daphnus is now rased to the ground. It was 
at one time a city of Phocis, bordering on the 
Euboean Sea; it divided the Epimenidemian Locrians 
into two parts, one part in the direction of Boeotia, 
and the other facing Phocis, which at that time 
reached from sea to sea. And evidence of this

1 Cf. 9. 2. 42.
2 A fragment otherwise unknown (Frag. 37, Rzach).

6 ως τον Φωκίδα], lacuna of about fifteen letters supplied 
by Meineke, following conj. of Kramer.
7 ἐκτως... Ἀμφελευ, ejected by Meineke (ep. 6. 2. 4, 
8. 6. 7).
8 Βοιωτίαν μέρος, τοῦτο δὲ πρῶτο], lacuna of about eighteen 
letters supplied by Groskurd; so the later editors.
9 καθῆκονταν τότε εἰπὶ δαλαταταν], lacuna of about eighteen 
letters supplied by Groskurd; so the later editors.
Σχεδειεύον, ὁ φασὶν εἶναι τάφον Σχεδείου. [εἴρη]
tai 1 δὲ ὁ Δαφνοῦς ἐφ’ ἐκάτερα τὴν Δακρίδα
[σχίσαι, ὡστε 2] μηδαμοῦ ἄπτεσθαι ἄλληλων τούς
τ’ Ἐπικυρμε[δίους καὶ το]ὺς 3 Ὄπουντίους. ὡστε-
ροῦν δὲ προσωρίσθη τοῖς [Ὅπουντίους ὁ τόπος, 4]
περὶ μὲν δὴ τῆς Φωκίδος ἀπόχρη.

IV

1. Ἐφεξῆς δ’ ἐστὶν ἡ Δακρίς, ὡστε περὶ ταύτης
λεκτέων. διήρηται δὲ δίχα’ τὸ μὲν γὰρ αὐτῆς
ἐστὶν οἱ πρὸς Εὔβοιαν Δακροί, [οὺς ἐλε]γομεν 5
σχίζεσθαι ποτὲ ἐφ’ ἐκάτερα τοῦ Δαφνοῦντος
ἐπεκαλύπτο δ’ οἱ μὲν Ὅπουντίοι ἀπὸ τῆς
μητροπόλεως, οἱ δ’ Ἐπικυρμείδιοι ἀπὸ βροις τινὸς
Κυμίδος’ τὸ δὲ λοιπὸν οἱ ἑσπέριοι εἰσὶ Δακροί,
οἱ δ’ αὐτοὶ καὶ Ἄξόλαι καλοῦνται. χωρίζει δ’
αὐτοὺς ἀπὸ τῶν Ὅπουντίων καὶ τῶν Ἐπικυρ-
μείδιων ὃ τε Παρνασσὸς μεταξῦ ἱδρυμένοις καὶ ἡ
τῶν Δωρίσσων τετράπόλις. ἄρκτεον δ’ ἀπὸ τῶν
Ὅπουντίων.

2. Ἐφεξῆς τοῖς ταῖς Ἀλαῖς, 6 εἰς ἃς κατέ-
ληξεν 7 ἡ Βοιωτική παραλία ἡ πρὸς Εὔβοια,

1 [εἴρη]ται, lacuna of about four letters supplied by
Kramer; so the later editors.
2 [σχίσαι, ὡστε], lacuna of about eighteen letters supplied
by Groskurd; so the later editors.
3 Ἐπικυρμε[δίους καὶ το]ὺς, lacuna of about ten letters sup-
plied by Groskurd; so the later editors.
4 [Ὅπουντίοι ὁ τόπος], lacuna of about twelve letters supplied
by Kramer from conj. of Groskurd.
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is the Schedicium in Daphnus, which, they say, is the tomb of Schedius; but as I have said,¹ Daphnus “split”² Locris on either side, so that the Epicnemidian and Opuntian Locrians nowhere bordered on one another; but in later times the place was included within the boundaries of the Opuntians. Concerning Phocis, however, I have said enough.

IV

1. Locris comes next in order, and therefore I must describe this country. It is divided into two parts: one part is that which is inhabited by the Locrians and faces Euboea; and, as I was saying, it was once split into two parts, one on either side of Daphnus. The Opuntians were named after their metropolis,³ and the Epicnemidians after a mountain called Cnemis. The rest of Locris is inhabited by the Western Locrians, who are also called Ozolian Locrians. They are separated from the Opuntians and the Epicnemidians by Parnassus, which is situated between them, and by the Tetrapolis of the Dorians. But I must begin with the Opuntians.

2. Next, then, after Halae,⁴ where that part of the Bocotian coast which faces Euboea terminates,

¹ 9. 3. 1.
² The Greek word for “split” is “schidzo,” which Strabo connects etymologically with “Schodius” (see Iliad 2. 517).
³ Opus.
⁴ See 9. 2. 13.

6 [σὺς ἔλαγγελε], lacuna of about six letters supplied by Kramar; so the later editors.
⁶ Ἀλαῖς, Holstenius, for Ἀλλαῖς; so the later editors.
⁷ κατέληγεν, Meineke emends to κατέληγεν.
τὸν Ὀπούντιον κόλπον κείσθαι συμβαίνει. ὁ δ’ Ὀπούς ἐστὶ μητρόπολις, καθάπερ καὶ τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῇ πρώτῃ τῶν πέντε στηλῶν τῶν περὶ Θερμοπύλας ἐπιγραμμένον πρὸς τῷ πολυανδρίῳ.

τούσδε ποθεῖ φθιμένους ὑπὲρ Ἑλλάδος ἀντία Μήδων, μητρόπολις Δακρῶν εὐθυνόμων Ὀπώεισ.  

ἀπέχει δὲ τῆς θαλάττης περὶ πεντεκαίδεκα σταδίους, τοῦ δ’ ἐπινεῖον καὶ ἐξήκοντα. Κύνος δ’ ἐστὶ τὸ ἐπινεῖον, ἀκρα τερματίζουσα τὸν Ὀπούντιον κόλπον σταδίου ὡντα περὶ τετταράκοντα; μεταξὺ δὲ Ὀπούντος καὶ Κύνου πεδίον εὐθαμβοῦσα κεῖται δὲ κατὰ Λίδηψος τῆς Ευβοίας, ὅπου τὰ θερμὰ τὰ Ἱππάλεους, πορθμὸ διειργόμενος σταδίων ἐξηκοντα καὶ ἐκατόν. ἐν δὲ τῷ Κύνῳ Δευκαλίωνα φασιν οἰκήσαι, καὶ τῆς Πύρρας αὐτόθι δείκνυται σήμα, τοῦ δὲ Δευκαλίωνος Ἀθηνησί. διέχει δὲ τῆς Κυμίδος ο Κύνος ὅσου πεντηκόντα σταδίους. καὶ ἡ Ἀταλάντη δὲ νήσος κατὰ Ὀπούντα ἱδρυται, ὁμόνυμος τῇ πρὸ τῆς Ἀττικῆς. λέγεσθαι δ’ Ὀπούντίους τιμᾶς καὶ ἐν τῇ Ἡλείᾳ φασίν, ὅπλοι δὲ ἐξήκοντα μεμήνησαί τινα, πλὴν ὅτε συγγενεῖαν αὐτῶν ἐξαναστήρωσαν ὅτι δ’ ἐξ Ὀπούντος ὃν Πάτροκλος, λέγει ὁ ομηρος, καὶ διότι φὸνον ἀκούσιον πράξεις ἐφυγεν εἰς Πηλέα, ὃ δὲ πατὴρ Μενούτιος ἐμεῖνεν ἐν τῇ πατρίδι ἐκείσε γὰρ φησιν ὁ Ἄχιλλεως ὑπο-  

1 Ὀπώεις Α’, Ὀπώεις Β’, μ. For variants of εὐθυνόμων Ὀπώεις see Müller, Ind. Var. Leot.  
2 δὲ Πηρειοῦ Αἰνορ.
lies the Opuntian Gulf. Opus is the metropolis, as is clearly indicated by the inscription on the first of
the five pillars in the neighbourhood of Thermopyle, near the Polyandrium: ¹ "Opœcis, metropolis
of the Locrians of righteous laws, mourns for these who perished in defence of Greece against the
Medes." It is about fifteen stadia distant from the sea, and sixty from the sea-port. Cynus is the
sea-port, a cape which forms the end of the Opuntian Gulf, the gulf being about forty stadia in extent.
Between Opus and Cynus is a fertile plain; and Cynus lies opposite Acdepsus in Euboea, where are
the hot waters of Heracles, and is separated from it by a strait one hundred and sixty stadia² wide.
Deucalion is said to have lived in Cynus; and the grave of Pyrrha is to be seen there, though that of
Deucalion is to be seen at Athens. Cynus is about fifty stadia distant from Mount Cnemis. The island
Atalanta is also situated opposite Opus, and bears the same name as the island in front of Attica. It
is said that a certain people in Eleia are also called Opuntians, but it is not worth while to mention
them, except to say that they are reviving a kinship which exists between them and the Opuntians. Now Homer says that Patroclus was from Opus,³ and that after committing an involuntary
murder he fled to Peleus, but that his father Menoetius remained in his native land; for thither
Achilles says that he promised Menoetius to bring

¹ A polyandrium is a place where many heroes are buried.
² An error. The actual distance is about half this.
³ Iliad 23. 85.

αἰκεῖσθαι Βιλνο, φινὺθαι, Тшчуке.
σχέσθαι τῷ Μενοιτίῳ κατάξειν τὸν Πάτροκλον ἐκ τῆς στρατείας ἐπανελθόντα. οὐ μὴν ἐβάσιλευεν γε ἐκεῖνος τῶν Ὄπουντιών, ἀλλ' Ἀίας ὁ Δοκρός, πατρίδος ὦν, ὥς φασί, Ναρύκουν. Ἀλάνην δ' ἀναρέθηντα ὑπὸ τοῦ Πατρόκλου, ἀφ' οὗ καὶ τέμενος Αλάνειον δείκνυται καὶ κρήνη τῆς Λιανίς.

C 426 3. Ἐξῆς μετὰ τοῦ Κύνου Ἀλώπη ἔστι καὶ ὁ Δαφνοῦς, ὃν ἐφαμεν κατεσπάσθαι Λιμήν δ' ἔστιν αὐτὸθι διέχων Κύνου περὶ ἐνευκοὴντα σταδίους, Ἐλατείας δὲ πεζεύοντες εἰς τὴν μεσόγαιαν ἐκατὰν εἰκοσί. ἤδη δ' ἔστι ταῦτα τοῦ Μαλικοῦ κόλπου μετὰ γὰρ τὸν Ὀπούντιον συνεχῆς ἔστων οὖτος.

4. Μετὰ δὲ Δαφνῶντα Κυνημίδες, χωρίων ἐρυμνών, ὅσον σταδίους εἰκοσὶ πλεύσαντες καὶ δ' τὸ Κύναιον ἐκ τῆς Εὐβοίας ἀντίκειται, άκρα βλέπουσα πρὸς ἑσπέραν καὶ τὸν Μαλία κόλπον, πορθμῷ διειργομένη σχεδὸν εἰκοσαστάδιον. ταῦτα δ' ἤδη τῶν Ἐπικυνημίδων ἔστι Δοκρῶν. ἐνταῦθα καὶ αἱ Δικάδες καλούμεναι τρεῖς νῆσοι πρόκειναι, ἀπὸ Δίκα τοῦνομα ἔχουσαι καὶ ἄλλαι δ' εἰσόν ἐν τῷ λεχθέντε παράπλω, ὡς ἐκάντες παραλείπομεν. μετὰ δὲ εἰκοσὶ σταδίους ἀπὸ Κυνημίδων Λιμήν, ὑπὲρ οὗ κεῖται τὸ Θρόιον ἐν σταδίοις τοῖς ίσοις κατὰ τὴν μεσόγαιαν. εἰδ' ὁ Βοάγριος ποταμὸς ἐκδίδωσιν ὁ παραρρέων τὸ Θροίου, Μάνην δ' ἐπονομάζοντες αὐτὸν ἐστὶ δὲ χειμάρρους, ὡστ' ἀβρόχους ἐμβαίνειν τοὺς ποσίν, ἀλλοτε δὲ καὶ διπλεθροῦ ἵσχειν πλάτος. μετὰ δὲ ταῦτα Σκάρφεια, σταδίους ὑπερκειμένη τῆς βαλάττης δέκα,
back Patroclus when Patroclus should return from the expedition. However, Menoeceus was not king of the Opuntians, but Aias the Loerian, whose native land, as they say, was Narycus. They call the man who was slain by Patroclus "Aeanes"; and both a sacred precinct, the Aeanicum, and a spring, Aeanis, named after him, are to be seen.

3. Next after Cynus, one comes to Alopē and to Daphnus, which latter, as I said, is raised to the ground;¹ and here there is a harbour which is about ninety stadia distant from Cynus, and one hundred and twenty stadia from Elateia, for one going on foot into the interior. We have now reached the Maliac Gulf, which is continuous with the Opuntian Gulf.

4. After Daphnus one comes to Cnemides, a natural stronghold, about twenty stadia by sea; and opposite it, in Euboea, lies Cenaeum, a cape facing the west and the Maliac Gulf, and separated from it by a strait about twenty stadia in width. At this point we have now reached the territory of the Epicanemidian Loerians. Here, too, lying off the coast, are the three Lichades Islands, as they are called, named after Lichas; and there are also other islands along the coast, but I am purposely omitting them. After twenty stadia from Cnemides one comes to a harbour, above which, at an equal distance in the interior, lies Thronium. Then one comes to the Boagrius River, which flows past Thronium and empties into the sea. They also call it Manes. It is a winter-stream, so that at times one can cross it dry-shod, though at other times it has a breadth of two plethra. After this one comes to Scarpheia, which is situated ten stadia above the

¹ 9. 3. 1.
διέχουσα μὲν 1 τοῦ Θροινοῦ τριάκοντα, ἐλάττοσι δὲ μικρῷ [τοῦ λειμένος αὐτοῦ]. ἔπειτα 2 Νίκαια ἐστι καὶ αἱ Θερμοπύλαι.

5. Τῶν δὲ λοιπῶν πόλεων τῶν μὲν ἀλλῶν οὐκ ἄξιον μεμνημοσύνη, διὸ δὲ "Ομήρος μέμνηται, Καλλάρως μὲν οὐκέτι οἰκείται, [εὐθύροτον δὲ νῦν ἐστὶ] 3 πεδίον, καλούσι δὲ 4 οὗτος ἀπὸ τοῦ [συμβεβηκότος· καὶ Βῆσσα δὲ 5] οὐκ ἐστι, δρυμόθεν τις τόπος· οὐδ’ [αἱ Αὐγειαί, διὸ τὴν χώραν] 6 ἔχουσι Σκαρφιεῖς· ταῦτην μὲν οὖν τὴν Βῆσσαν ἐν τοῖς δυσὶ γραπτέον σῶμα (ἀπὸ γὰρ τοῦ δρυμόθεν ὁνόμασται ὁμονύμως, ὅσπερ καὶ Νάπη ἐν τῷ Μηθύμνῃ πεδίῳ, ἢν Ἔλλανκος ἄγνοον 7 Δάπην ὁνομάζει), τῶν δ’ ἐν τῇ 'Αττικῇ δήμῳ, ἀφ’ οὖ Βησαίες οἱ δημοταί λέγονται, ἐν τῷ ἐνι σῶμα. 8

6. 'Ἡ δὲ Τάρφη 9 κεῖται ἐφ’ ὑψος, διέχουσα Θροινοῦ 10 σταδίους εἰκοσι, χώραν δὲ εὐκαρπόν τε καὶ εὐδενδρόν ἦν, ἡδὴ γὰρ καὶ αὐτή ἀπὸ τοῦ δάσους ὁνόμασται. καλεῖται δὲ νῦν Φαργύα· ἱδρυται δὲ αὐτόθι 'Ἡρας Φαργυάιας ἱερὸν, ἀπὸ

1 μὲν, Jones, for δὲ, following conj. of Kramer.
2 [τοῦ λειμένος αὐτοῦ· ἔπειτα], lacuna of about sixteen letters in A supplied by the second hand (ἔπειτα) and by Groskurd.
3 [εὐθύροτον δὲ νῦν ἐστὶ], lacuna of about fourteen letters supplied by Du Theil (see Eustathius on Iliad 2. 532); so Meineke.
4 καλούσι δ’, Meineke, for καλοῦσιν.
5 [συμβεβηκότος· καὶ Βῆσσα δ’], lacuna of about eighteen letters supplied by Du Theil; so Meineke.
6 [αἱ Αὐγειαί, διὸ τὴν χώραν], lacuna of about eighteen letters supplied by Meineke.
7 Before Δάπην A leaves a space for about five letters.
8 After σῶμα Βῆσσα add γραφοῦσιν.
sea, thirty stadia distant from Thronium, and slightly less from the harbour itself. Then one comes to Nicaea and Thermopylae.

5. As for the remaining cities, it is not worth while to mention any of them except those which are mentioned by Homer. Calliarus is no longer inhabited, but is now a beautifully-tilled plain, and they so call it from what is the fact in the case.¹ Bessa, too, does not exist; it is a wooded place. Neither does Augciac, whose territory is held by the Scarphians. Now this Bessa should be written with a double s (for it is named from its being a wooded place, being spelled the same way—as Nápē ² in the plain of Methymnē, which Hellanicus ignorantly names Lapē), whereas the deme in Attica, whose inhabitants are accordingly called Besaecis, should be written with one s.

6. Tarphē is situated on a height, at a distance of twenty stadia from Thronium; its territory is both fruitful and well-wooded, for already ³ this place had been named from its being thickly wooded. But it is now called Pharygae; and here is situated a temple of Pharygaean Hera, so called from the

¹ i.e. from καλός (beautiful) and ἀρώ (till). Eustathius (note on Iliad 2. 531) says: “Calliarus, they say, was named after Calliarus, son of Hodoedocus and Laonomē; others say that it was named Calliar in the neuter gender, because the land there was beautifully tilled.”

² Both “bessa” and “napē” mean “wooded glen.”

³ i.e. in the time of Homer, who names Tarphē (cp. “tarphos,” “thicket”) and Thronium together, Iliad 2. 533.

⁹ Τάρφη, for Σκάρφη (see Σκάρφεια 9. 4. 4), Kramer, following Tzschucke; so the later editors.

¹⁰ Ὀρωνου, Groskurd inserts; so the later editors.
τῆς ἐν Φαρύγαις τῆς Ἀργελίας καὶ δὴ καὶ ἀποικικὸς φασὶν εἶναι Ἀργελὼν.

7. Τὸν γε μὴν Ἑσπερίων Δοκρῶν "Ὀμηρος οὐ μέμνηται, ἢ οὐ βρήτως γε, ἀλλὰ μόνον τῷ δοκεῖν ἀντιδιαστέλλεσθαι τούτοις ἐκείνοις, περὶ ὧν εἰρήκαμεν,

Δοκρῶν, οἱ ναίοντι πέρην ἑρῆς Εὐβοίης,

ὡς καὶ ἐτέρων ὄντων· ἀλλ' οὐδ' ὑπὸ ἄλλων τεθρύληται πολλῶν τόλεως δ' ἐσχόν Ἀμφισσάν τε καὶ Ναύπακτον, ἢ Ναύπακτος συμμένει τού Ἀντιρρίου πλησίον, ἀνύμασται δ' ἀπό τῆς Τῆς 427 ναυτηγίας τῆς ἐκεί γενομένης, εἷς τῶν Ἡρακλειδῶν ἐκεί ναυτηγησαμένων τῶν στόλων, εἰδ' (ὁς φησὶν Ἑφόρος) Δοκρῶν ἔτι πρότερον παρασκευασάντων ἐστι δὲ ὅνων Αἴτωλῶν, Φιλίππου προσκρίναντος.

8. Αὐτοῦ δὲ καὶ Ἡ Χαλκίς, ἢς μέμνηται καὶ ὁ ποιητὴς ἐν τῷ Αἰτωλικῷ καταλόγῳ, ὑποκάτω Καλυδῶνος· αὐτοῦ δὲ καὶ ὁ Ῥαφῖασσὸς λόφος, ἐν φ' τοῦ τοῦ Νήσου μνήμα καὶ τῶν ἄλλων Κενταύρων, ὃν ὑπὸ τῆς σπηλαίους φασὶ τὸ ὑπὸ τῇ ρίζῃ τοῦ λόφου προχέωμεν δυσώδεις καὶ θρόμβους ἔχον ὑδωρ ῥεῖν' διὰ δὲ τοῦτο καὶ Ὅξόλας καλεῖται τὸ ἔδον. καὶ Ἡ Μολύκρεια δ' ἐστὶ κατὰ τὸ Ἀντίρριου, Αἰτωλικῶν πολέμων, ἢ δ' Ἀμφισσα ἐπὶ τοὺς ἄκροις ζητοῦσι τοῦ Κρισαίου πεδίου, κατέσπασαν δ' αὐτὴν οἰ Ἀμφικτύονες, καθάπερ εἰρήκαμεν· καὶ Οἰάνθεια δὲ καὶ

1 οὐδ', Μüller-Dübner, following conj. of Kramer, for ουδ' ὑπὸ τῶν Βιζ, οὐ ποτὲ other MSS.
Hera in the Argive Pharygae; and, indeed, they say that they are colonists of the Argives.

7. However, Homer does not mention the Western Locrians, or at least not in express words, but only in that he seems by contrast to distinguish these from those other Locrians of whom I have already spoken, when he says, "of the Locrians who dwell opposite sacred Euboea," implying that there was a different set of Locrians. But they have not been much talked about by many others either. The cities they held were Amphissa and Naupactus; of these, Naupactus survives, near Antirrhium, and it was named from the shipbuilding\(^1\) that was once carried on there, whether it was because the Heracleidae built their fleet there, or (as Ephorus says) because the Locrians had built ships there even before that time. It now belongs to the Actolians, having been adjudged to them by Philip.

8. Here, also, is Chaleis, which the poet mentions in the Actolian Catalogue;\(^2\) it is below Calydon. Here, also, is the hill Taphiassus, on which are the tombs of Nessus and the other Centaurs, from whose putrefied bodies, they say, flows forth at the base of the hill the water which is malodorous and clotted; and it is on this account, they add, that the tribe is also called Ozolian.\(^3\) Molycreia, an Actolian town, is also near Antirrhium. The site of Amphissa is on the edge of the Crisaeian Plain; it was raised to the ground by the Amphietyons, as I have said.\(^4\) And

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\(^1\) "Naus" (ship) and "\(\pi\)\(\alpha\)\(\tau\)\(\varepsilon\)\(\alpha\)\) (put together, built), the Doric spelling of the verbal \(\pi\)\(\epsilon\)\(\tau\)\(\varepsilon\)\(\dot{\alpha}\).

\(^2\) *Iliad* 2. 640.

\(^3\) *i.e.* Ozolian Locrians, as well as Western (see 9. 4. 1). The authorities quoted by Strabo derive "Ozolian" from "\(\varepsilon\)\(\zeta\)\(\epsilon\)\(i\)\(n\)" (to smell).

\(^4\) 9. 3. 4.
Εὐνάλιον Λοκρῶν εἰσίν. ὁ δὲ πᾶς παράπλους ὁ Λοκρικὸς μικρὸν ὑπερβάλλει τῶν διακοσίων σταδίων.

9. Ἀλόπην δὲ καὶ ἐνταῦθα καὶ ἐν τοῖς Ἐπικυνημίδιοις ὀνομάζοντες καὶ ἐν τῇ Φθιώτιδῇ οὕτωι μὲν οὖν ἄποικοι τῶν Ἐπικυνημίδων εἰσίν, οἱ δ’ Ἐπικυεφύριοι τούτων.

10. Τοῖς δὲ Λοκροῖς τοῖς μὲν Ἑσπερίδοις συνεχεῖς εἰσίν Ἀιτωλοὶ, τοῖς δὲ Ἐπικυνημίδοις Λινιάνες συνεχεῖς οἱ τὴν Οἰλείην ἔχοντες, καὶ μέσοι Δωριεῖς, οὕτωι μὲν οὖν εἰσίν οἱ τὴν τετράπολιν οἰκίσαντες, ἤτις φασίν εἶναι μητρόπολιν τῶν ἀπὸντων Δωριέων, πόλεις δὲ ἔχον Ἐρυνεοῦ, Βοῖον, Πήνδου, Κυτίνου ὑπέρειται δ’ ἡ Πίνδος τοῦ Ἐρυνεοῦ, παραρρέει δ’ αὐτὴν ὀμόνυμοσ ποταμός, ἐμβὰλλων εἰς τὸν Κηφισόσον οὐ πολὺ τῆς Διλαιαίας ἀποθεῖνα· τινὲς δ’ Ἀκύφαντα λέγουσι τὴν Πίνδον, τούτων ὁ βασιλεὺς Αἰγίμως, ἐκπεσὼν τῆς ἀρχῆς, κατήχη πάλιν, ὡς ἰστοροῦσιν, ὡφ’ Ἡρακλεόους ἀπεμνημόνευσαν οὖν αὐτῷ τὴν χάριν τελευτήσαντε περὶ τὴν Οἰλείην ὡς ἐσπερισματο τὸν πρεσβύτατον τῶν ἐκείνου παῖδων, καὶ διεδίδετο ἐκείνους τὴν ἄρχὴν καὶ οἱ ἀπόγοινοι. ἐντεῦθεν ὀρμηθείσι τοῖς Ἡρακλείδαις ὑπῆρξεν ἡ εἰς Πελοπόννησον κάθοδος.

11. Τέως μὲν οὖν ἦσαν ἐν ἀξιώματι αἰ πόλεις, καὶ περ οὕτωι μικραὶ καὶ λυπρόχωροι, ἔπευτ’ ὀλυγωρήθησαν ἐν δὲ τῷ Φωκικῷ πολέμῳ καὶ τῇ

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1 Αἰγίμως, Kramer, for Αἰνάλιος; so the later editors.

2 He means, apparently, the Ozolian Locrians.
both Oeantheia and Eupalium belong to the Locrians. The whole voyage along the Locrian coast slightly exceeds two hundred stadia in length.

9. There is a place named Alopé, not only here and among the Epicenemidian Locrians, but also in Phthiotis. Now these are colonists of the Epicenemidian Locrians, but the Epizephyrian Locrians are colonists of these.²

10. The Aetolians border on the western Locrians; and the Aenianians who inhabit Mount Oeta border on the Epicenemidian Locrians; and in the middle between them are Dorians.³ Now these Dorians are the people who inhabited the Tetrapolis, which, they say, was the metropolis of all the Dorians; and the cities they held were Erineus, Bœcum, Pindus and Cytinium. Pindus is situated above Erineus; and a river bearing the same name flows past it, emptying into the Cephissus not very far from Lilaea. By some, however, Pindus is called Acyphas. The king of these Dorians was Aegimius, who was driven from his throne, but was brought back again, as the story goes, by Heracles; accordingly, Aegimius requited the favour to Heracles after the latter's death on Oeta; for he adopted Hyllus, the eldest of the sons of Heracles; and Hyllus and his descendants became his successors on the throne. From here it was that the Heracleidae set out on their return to the Peloponnesus.

11. Now for a time the cities in question were held in respect, although they were small and had poor soil, but afterwards they were lightly esteemed. During the Phocian War and the domination of the

² Again he appears to mean the Ózolian Locrians.
³ See 9. 3. 1.
Μακεδόνων ἐπικρατεῖα καὶ Αἰτωλῶν καὶ Ἀθαρμάνων θαυμαστόν, εἰ καὶ ἕχων αὐτῶν εἰς Ῥωμαίονς ἦλθε. τὰ δ’ αὐτὰ πεποίθασι καὶ Αἰνιάνες· καὶ γὰρ τούτοις ἐξεύθειραν Αἰτωλῶι τε καὶ Ἀθαμάνες, Αἰτωλὸι μὲν μετὰ Ἀκαρνάνων πολεμοῦντες καὶ μέγα δυνάμενοι, Ἀθαμάνες δ’ ύστατοι τῶν Ἡπειρωτῶν εἰς ἕξισμα προσχείτες, ἴδῃ τῶν ἄλλων ἀπειρηκότων, καὶ μετ’ Ἀμυνάρδου τοῦ Βασιλέως Σέβαςμαν κατασκευασίμενοι, οὕτωι δὲ τὴν Ὀξύτην διακατέχουν.

12. Τὸ δ’ ὄρος διατείνει ἀπὸ Θερμοπύλης καὶ τῆς ἀνατολῆς μέχρι πρὸς τὸν κόλπον τῶν Ἀμβρακικῶν καὶ τήν ἐσπέραν τρόπουν δὲ τινὰ καὶ πρὸς ὅρθας τέμνει τὴν ἀπὸ τοῦ Παρνασσοῦ μέχρι Πίνδου καὶ τῶν ὑπερκείμενων Βαρβάρων ὄρειν ἑη τὸ ὄρος τούτο, τούτου δὴ τὸ μὲν πρὸς Θερμοπύλας νυνευκὸς μέρος Ὀξύτη καλεῖται, σταδίων διακοσίων τὸ μῆκος, τραχὺ καὶ ψηλὸν, ψηλότατον δὲ κατὰ τὰς Θερμοπύλας· κορυφοῦται γὰρ ἐνταῦθα καὶ τελευτά τρόποις ὅξεις καὶ ἀποτόμως μέχρι τῆς θαλάσσης κρησμοῦς, ἡλίγγην δ’ ἀπολεῖται παρά καὶ τῆς παραλίας ἐμβάλλουσι εἰς τῶν Δοκρούς ἑκ τῆς Θεσσαλίας.

13. Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι καὶ Στενὰ καὶ Θερμοπύλας· ἔστι γὰρ καὶ θερμὰ πλησίον ύδατα, τιμώμενα ὧς Ἡρακλέους ἱερά· τὸ δ’ ὑπερκείμενον ὅρος Καλλίδρομον· τινὲς δὲ καὶ τὸ λουτρόν τὸ δὴ Αἰτωλίας καὶ τῆς Ἀκαρνανίας διήκον μέχρι τοῦ Ἀμβρακικοῦ κόλπου Καλλίδρομον προσαγορεύοντο. πρὸς δὲ ταῖς Θερμοπύλαις ἐστὶ φρουρία ἐντὸς τῶν Στενῶν, Νίκαια μὲν ἐπὶ θάλατ-
Macedonians, Aetolians, and Athamanians—it is marvellous that even a trace of them passed to the Romans. And the Aenianians had the same experience, for they too were destroyed by the Aetolians and the Athamanians: by the Aetolians, when they waged war in conjunction with the Acarnanians, and were very powerful, and by the Athamanians, when they attained to distinction (the last of the Epeirotes to do so, the other peoples having by this time been worn out) and under their king Amynander had acquired power. These Athamanians kept possession of Oeta.

12. This mountain extends from Thermopylae in the east to the Ambracian Gulf in the west; and, in a way, it cuts at right angles the mountainous country which extends from Parnassus to Pindus and to the barbarians who are situated beyond Pindus. Of this mountain, the part which verges towards Thermopylae is called Oeta; its length is two hundred stadia, and it is rugged and high; but it is highest at Thermopylae, for there it rises into a peak, and ends at the sea in sharp and abrupt precipices, though it leaves a narrow pass for invasions from Thessaly into the country of the Locrians.

13. Now the pass is called not only "Pylae" and "Narrows," but also "Thermopylae,"¹ for there are hot waters near it that are held in honour as sacred to Heracles; and the mountain that lies above it is called Callidromus, but by some the remaining part of the mountain, which extends through Aetolia and Acarnania to the Ambracian Gulf, is also called Callidromus. Near Thermopylae, inside the narrows, are forts—Nicaca, towards the sea of the

¹ "Hot-gates."
ταν Δοκρῶν, Τειχιῶν δὲ καὶ Ἡράκλεια ὑπὲρ αὐτῆς, ἡ Τραχίν καλουμένη πρότερον, Λακεδαιμονίων κτίσματι διέχει δὲ τῆς ἀρχαιαίς Τραχίνος περὶ δὲ στάδιους ἡ Ἡράκλεια ἐξῆς δὲ ἡ Ῥοδουντία, χωρίων ερυμόν.

14. Ποιεῖ δὲ δυσείσβολα τὰ χωρία ταῦτα ἡ τε πραξύτης καὶ τὸ πλῆθος τῶν ὑδάτων φύραγγας ποιοῦσιν, ὡς διέξεισι τεργεστείῃ τῆν Ἀντικύραν ¹ καὶ ὁ Δύρας ² ἐστὶν, ὃν φασιν ἐπιχειρήσας τὴν Ἡρακλέους σβέσαι πυρῶν καὶ ἄλλως Μέλαι, διέχον Τραχιῶν ἐις πέντε στάδιους. πρὸς δὲ μεσημβρίαν τῆς Τραχίνος φησιν Ἡρόδοτος εἶναι βαθείαν διασφάγα, δι' ἓς Ὄσωπος, ὁμόνυμος τοῖς εὐρημένοις Ὄσωποις, εἰς τὴν θάλατταν ἐκτίπτει τὴν ἐκτός. ³ Πυλῶν, παραλαβῶν καὶ τῶν Φοίνικα ἐκ τῆς μεσημβρίας συμβάλλοντα ⁴ αὐτῷ, ὁμόνυμον τῷ ἱρῳ, οὔ καὶ τάφος πλησίον δείκνυται στάδιοι δ' εἰσὶν ἐπὶ Θερμοπύλας ἀπὸ τοῦ Ὄσωποῦ πεντακαίδεκα.

15. Τότε μὲν οὖν ἦν ἐνδοξότατα τὰ χωρία ταῦτα, ἢνικα τῶν κλεῖδρων ἐκπρίενε τῶν περὶ τὰ Στεναῖ, καὶ τοῖς ἑξῳ τῶν Στενῶν πρὸς τοὺς ἑντὸς ἦσαν ἀγώνες πρωτείων, καθὸ καὶ πέδας ἐκάλει Φιλιππος τῆς Ἑλλάδος τῆν Χαλκίδα καὶ τὴν Κόρυνθον, πρὸς τὰς ἐκ τῆς Μακεδονίας ἀφορμᾶς βλέποντων ἐπιδέσμους δ' οἱ ἐστεροὶ προσηγόρευον ταῦτας τε καὶ ἐν τῷ Δημητρίῳ καὶ γὰρ αὐτῇ

¹ 'Ἀντικύραν, Kramer, for 'Ἀντικύραν; so the later editors.
² ὁ Δύρας, Hopper, for 'Ολόφρας μακ. sc. in A, 'Ολόφρας A, ὁ Δύρας εὐχ. ὁ Δύρας Bkl; so later editors.
³ ἐκτός, Groskuld, for ἑντός; so Meineke.
⁴ συμβάλλα τα Bkl.
Locrians, and above it, Teichius and Heracleia, the latter in earlier times having been called Trachin, a settlement of Lacedaemonians. Heracleia is about six stadia distant from the old Trachin. Next one comes to Rhoduntia, a natural stronghold.

14. These places are rendered difficult of access both by the ruggedness of the country and by the number of streams of water which here form ravines through which they flow. For besides the Spercheius, which flows past Anticyra, there is the Dyras River, which, they say, tried to quench the funeral pyre of Heracles, and also another\(^1\) Melas, which is five stadia distant from Trachin. To the south of Trachin, according to Herodotus,\(^2\) there is a deep gorge through which the Asopus, bearing the same name as the aforesaid Asopus Rivers,\(^3\) empties into the sea outside Pylae after receiving the Phoenix River, which meets it from the south and bears the name of the hero Phoenix, whose tomb is to be seen near it. The distance from the Asopus to Thermopylae is fifteen stadia.

15. Now at that time these places were at the height of their fame when they held the mastery over the keys of the Narrows, and when there were struggles for the primacy between the peoples outside the Narrows and those inside them; for instance, Philip used to call Chalcis and Corinth “the fetters of Greece,” having Macedonia in view as his base of operations;\(^4\) and the men of later times called, not only these, but also the city Demetrias “shackles,”

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\(^2\) 7. 198, 200.
\(^3\) 8. 6. 24 and 9. 2. 23.
\(^4\) *i.e.* by holding these places he could control Greece even from distant Macedonia.
παρόδων ἡν κυρία τῶν περὶ τὰ Τέμπη, τὸ τε
C429 Πήλιον ἔχουσα καὶ τὴν Ὀσσαν. ὕστερον δὲ
πάντων ὕπτο μίαν ἔχουσίαν ὑπηγμένων, ἀπαντ' ἀτελεύτεταί 1 πάσι καὶ ἀνέφηε.

16. Περὶ δὲ τὰ Στενὰ ταύτα οἱ περὶ Δεωνίδαν
μετὰ ὀλίγων τῶν ὁμόρων τοῖς τόποις ἀντέσχου
πρὸς τὰς τοσάκτας τῶν Περσῶν δυνάμεις, μέχρι
περιελθόντες δ' ἄτραπτῶν τὰ ὄρη κατέκοψαν
αὐτοὺς οἱ βάρβαροι. καὶ νῦν τὸ πολυνάνδριον
ἐκείνων ἔστι καὶ στήλαι καὶ ἡ θρυλομενὴ ἑπι-
γραφὴ τῇ Δακεδαιμονίως στήλη, ὁπῶς 2 ἔχουσα·
ὁ ἕν, ἀπαγγειλον Δακεδαιμονίοις, ότι τῇ δὲ
κείμεθα τοῖς κεῖνων πειθόμενοι νομίμως.

17. Ἐστὶ δὲ καὶ λιμήν μέγας αὐτοῦ καὶ Δήμη-
τρος ἱστόν, ἐν φ' κατὰ πᾶσαν Πυλαίαν θυσίαν
ἐτέλουν οἱ Ἀμφικτύοις. ἔκ δ' ἃ θρήνος εἰς
Ἡράκλειαν τὴν Τραχίνα πεζῇ στάδιοι τεττα-
ράκοντα, πλοῦς δ' ἔπτ' τὸ Κίναιον ἑβδομήκοντα. ἔξω δὲ Πυλῶν εὔθυς ὁ Ἐπερχείδος ἐκδίδωσιν. ἔπι
δὲ Πύλας ἀπὸ Εὐρίπου στάδιοι πεντακόσιοι
τριάκοντα. καὶ ἡ μὲν Δοκρής τέλος ἔχει, τὰ δ' ἔξω Θετταλῶν ἔστι τὰ πρῶς ἔως καὶ τῶν Μαλικὸν
κόλπον, τὰ δὲ πρὸς ὄς τὸν Λυκᾶν καὶ Ἀκαρ-
νάνων. Ἀθαμάνιος δὲ καὶ αὐτοὶ ἐκελεοῦσιν.

18. Μέγιστον δὲ καὶ παλαιότατον τῶν Θεττα-
λῶν σύστημα, ὃν τὰ μὲν ὁμορος εἰρήκε, τὰ δ' ἀλλοι πλείουσι. Αἰτωλῶν δ' ὁμορος μὲν ἄει ἐνὶ
ὄνοματι λέγει, πόλεις, οὐκ ἐδήν τάκτων ὑπ' αὐτοῦς,

1 ἀπαντ' ἀτελεύτεται, Meineke, for πάσιν τελευτᾷ.
2 The words from οὕτως to ὑπὲ τοιάθης (9. 5. 4) have fallen
out in A, but are restored by the second hand.

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for Demetrias commanded the passes round Tempê, since it held both Pelion and Ossa. But later, now that all peoples have been brought into subjection to a single power, everything is free from toll and open to all mankind.

16. It was at these Narrows that Leonidas and his men, with a few who came from the neighbourhood thereof, held out against all those forces of the Persians, until the barbarians, coming around the mountains through by-paths, cut them down. And to-day their Polyandrium is to be seen, and pillars, and the oft-quoted inscription on the pillar of the Lacedaemonians, which is as follows: "Stranger, report to the Lacedaemonians that we lie here in obedience to their laws."

17. There is also a large harbour here, and a temple of Demeter, in which at the time of every Pylaean assembly the Amphictyons performed sacrificial rites. From the harbour to Heracleian Trachin the distance on foot is forty stadia, and by boat to Cenaeum seventy stadia. The Spercheius empties immediately outside Pylae. The distance to Pylae from the Euripus is five hundred and thirty stadia. And whereas Locris ends at Pylae, the parts outside Pylae towards the east and the Malia Gulf belong to the Thessalians, and the parts towards the west belong to the Actolians and the Acarnanians. As for the Athamanians, they are now extinct.

18. Now the largest and most ancient composite part of the Greeks is that of the Thessalians, who have been described partly by Homer and partly by several others. The Actolians Homer always speaks of under one name, classing cities, not tribes, under

1 See 9. 4. 2 and foot-note.
πλην εἰ τοὺς Κουρήτας, οὗς ἐν μέρει τακτέοις Αἰτωλικῶν. ἀπὸ Θετταλῶν δὲ ἀρκτέον, τὰ μὲν σφόδρα παλαιὰ καὶ μυθώδη, καὶ οὐχ ὁμολογούμενα τὰ πολλὰ, ἔωντες, καθάπερ καὶ ἐν τοῖς ἄλλοις ἐποιήσαμεν, τὰ δὲ φαινόμενα ἥμιν καίρια λέγοντες.

V

1. "Εστὶ δ' αὐτῆς πρὸς θαλάτης μὲν ἢ ἀπὸ Θερμοπυλῶν μέχρι τῆς ἐκβολῆς τοῦ Πηνειοῦ καὶ τῶν ἄκρων τοῦ Πηλίου παραλία βλέπουσα πρὸς ἑώ καὶ πρὸς τὰ ἄκρα τῆς Ἑβοίας τὰ βόρεια. ἔχουσι δὲ τὰ μὲν πρὸς Ἑβοία καὶ Θερμοπυλαίς Μαλιέως καὶ οἱ Φθιώται Ἀχαιοὶ, τὰ δὲ πρὸς τὴν Πηλίον Μάγνητες. αὐτὴ μὲν οὖν ἡ πλευρὰ τῆς Θετταλίας ἐβάλλετο καὶ παραλία. ἐκατέρωθεν δ' ἀπὸ μὲν Πηλίου καὶ Πηνειοῦ πρὸς τὴν μεσσήγαιαν Μακεδόνες παράκεινται μέχρι Παισίνιας καὶ τῶν Ἡπειρωτικῶν ἐθνῶν ἀπὸ δὲ τῶν Θερμοπυλῶν τὰ παράλληλα τοῖς Μακεδόσιν ὅρη τὰ Οὐταία καὶ Αἰτωλικά, τοῖς Δωριέσσι καὶ τῷ Παρασσὸ φυγάττων καλείσθω δὲ τὰ μὲν πρὸς τοῖς Μακεδόσι πλευρὸν ἀρκτικῶν, τὸ δ' ἐτερον νότιον. λοιπὸν δ' ἐστὶ τὸ ἐσπέριον, δ' περικλείον Αἰτωλοὶ καὶ Ἀκαρνάνες καὶ Ἀμφιλοχοὶ καὶ τῶν Ἡπειρωτῶν

1 Groskurd, Du Theil and other scholars wrongly regard Παυσίας as an error (see Frags. 10, 11, and 12 α on pp. 329 ff. in Vol. III).

2 Cf. 10. 3. 1.

3 Cf. Frag. 12, on page 330 in Vol. III.
them, except the Curetes, who in part should be classified as Aetolians. But I must begin with Thessaly, omitting such things as are very old and mythical and for the most part not agreed upon, as I have already done in all other cases, and telling such things as seem to me appropriate to my purpose.

V

1. Thessaly comprises, first, on the sea, the coast which extends from Thermopylae to the outlet of the Peneius River and the extremities of Pelion, and faces the east and the northern extremities of Euboea. The parts that are near Euboea and Thermopylae are held by the Malians and the Achaean Phthiotae, and the parts near Pelion by the Magnetans. Let this side of Thessaly, then, be called the eastern or coastal side. As for the two sides of Thessaly: on one side, beginning at Pelion and the Peneius, Macedonia stretches towards the interior as far as Paeonia and the Epeirote tribes, and on the other side, beginning at Thermopylae, the Oetaean and Aetolian mountains lie parallel to Macedonia, bordering on the country of the Dorians and on Parnassus. Let the former side, which borders on Macedonia, be called the northern side, and the latter the southern side. There remains the western side, which is surrounded by the Aetolians and Acarnanians and Amphilochoians, and, of the Epeirotes, the

3 i.e. the northern and southern boundaries.
4 The mouth of the Peneius.
5 On the boundaries of Macedonia, see Frags. 10, 11, 12α and 13 on pp. 329-30 in Vol. III.
C 430 Ἀθαμάννες καὶ Μολοττοὶ καὶ ἦ τῶν Αἰθίκων ποτὲ λεγομένη γῆ καὶ ἄπλως ἦ περὶ Πίνδου. [Ἠ δὲ χώρα πάσης Θετταλίας ἐστὶ πεδίας 1] πλὴν τοῦ Πηλίου καὶ τῆς Ὀσσης. ταῦτα ἐξῆρται μὲν ἰκανῶς οὔ μὴν γε πολλὴν περιλαμβάνει κύκλῳ χώραν, ἀλλ’ εἰς τὰ πεδία τελευτᾶ.

2. Ταῦτα δ’ ἐστὶ τὰ μέσα τῆς Θετταλίας, εὐδαιμονεστάτη χώρα, πλὴν ὅση ποταμόκλυστὸς ἔστιν. ὁ γὰρ Πηνείος διὰ μέσης ῥέων καὶ πολλῶν δεχόμενος ποταμῶν ὑπερχεῖται πολλάκις· τὸ δὲ παλαιὸν καὶ ἐλιμναῖετο, ὡς λόγος, τὸ πεδίον, ἐκ τε τῶν ἀλλῶν μερῶν ὄρεσι περιειργόμενον, καὶ τῆς παραλίας μετεωρότερα τῶν πεδίων ἐχώρεις τὰ χώρια. ὃπο δὲ σεισμῶν ῥήγματος γενομένου κατὰ 2 τὰ νῦν καλούμενα Τέμπη καὶ τὴν Ὀσσαν ἀποσχίσαντος ἀπὸ τοῦ Ὀλύμπου, διεξέπεσε ταύτη πρὸς θάλασσαν ὁ Πηνείος καὶ ἔνέψυξε τὴν χώραν ταύτην. ὑπολείπεται δ’ ὅμως ἡ τε Νεσσωνίς λίμνη μεγάλη καὶ ἡ Βοιβῆς, ἐλάττων ἐκείνης καὶ πλησιεστέρα τῇ παραλίᾳ.

3. Τοιαύτη δ’ οὖσα εἰς τέτταρα μέρη διήρητο ἐκαλεῖτο δὲ τὸ μὲν Φθιότις, τὸ δ’ Ἐστριάδωτις, τὸ δὲ Θετταλίωτις, τὸ δὲ Πελασγίωτις. ἔχει δ’ ἡ μὲν Φθιότις τὰ νότια τὰ παρὰ τὴν Ὀλύμπην ἀπὸ τοῦ Μαλιακοῦ κύλπον καὶ Πυλαικοῦ μέχρι τῆς Δολοπίας καὶ τῆς Πίνδου διατείνοντα, πλατυνω-

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1 The words ἐς . . . πεδίας are supplied by Jones. Cfr. Plato’s Laws 625 D: τὴν γὰρ τῆς χώρας πάσης Κρήτης φύσιν ὤρισε ὁ οὐκ ἔστι, καθάπερ ἡ τῶν Θετταλῶν, πεδίας. Others only indicate a lacuna, except Groskurd, who fills the lacuna with too many words.

2 кατά, Corrals inserts. So the later editors.
GEOGRAPHY, 9. 5. 1-3

Athamanians and Molossians and what was once called the land of the Aethices, or, in a word, the land about Pindus.\(^1\) The land of Thessaly, as a whole, is a plain, except Pelion and Ossa. These mountains rise to a considerable height; they do not, however, enclose much territory in their circuits, but end in the plains.

2. These plains are the middle parts of Thessaly, a country most blest, except so much of it as is subject to inundations by rivers. For the Penetius, which flows through the middle of it and receives many rivers, often overflows; and in olden times the plain formed a lake, according to report, being hemmed in by mountains on all sides except in the region of the sea-coast; and there too the region was more elevated than the plains. But when a cleft was made by earthquakes at Tempê, as it is now called, and split off Ossa from Olympus, the Penetius poured out through it towards the sea and drained the country in question. But there remains, nevertheless, Lake Nessonis, which is a large lake, and Lake Boeheis, which is smaller than the former and nearer to the sea-coast.

3. Such being its nature, Thessaly was divided into four parts. One part was called Phthiotis, another Hestiaeotis,\(^2\) another Thessaliotis, and another Pelasgiotis. Phthiotis occupies the southern parts which extend alongside Oeta from the Maliac, or Pylaic, Gulf as far as Dolopia and Pindus, and widen out

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1 In 7. 7. 1 and 7. 7. 8 Strabo classes the Amphileochians as Epeirotes.
2 "Hestiaeotis" is the Attic spelling, and "Hestiaeotis" the Ionic and Doric spelling, according to Stephanus Byzantinus, s.v. 'Ισταίαεως.
μενα δὲ μέχρι Φαρσάλου¹ καὶ τῶν πεδίων τῶν Θετταλικῶν: ἦ δὲ Ἑστιαϊώτις τὰ ἐσπέρια καὶ τὰ μεταξὺ Πύνδου καὶ τῆς ἀνω Μακεδονίας: τὰ δὲ λοιπὰ οὐ τε ὑπὸ τῆς Ἑστιαϊώτιδος νεμόμενοι τὰ πεδία, καλοῦμενοι δὲ Πελασγιώται,² συμπάπτοντες ἢδη τοὺς κατὸς Μακεδόνες, καὶ οἱ Θετταλιώται ³ ἐφεξῆς τὰ μέχρι Μαγνητικῆς παραλίας ἐκπληροῦντες χωρία. καὶ ταύτα δὲ ἐνδόξων ὁνομάτων ἦσται ἀρίθμησις καὶ ἄλλως καὶ⁴ διὰ τὴν Ὀμήρου ποίησιν: τῶν δὲ πόλεων ὁλόγα σώζοντι τὸ πάτριον ἄξιωμα, μάλιστα δὲ Λάρισα.⁵

4. Ὅ δὲ ποιήσει εἰς δέκα μέρη καὶ δυνάστειας ἐξελὼν τὴν σύμπασαν γῆν, ἢν νῦν Θετταλίαν προσαγορεύομεν, προσλαβών τινα καὶ τῆς Οἰνταίας καὶ τῆς Δοκρικῆς, ὡς δὲ αὐτῶς καὶ τῆς ὑπὸ Μακεδόνων νῦν τεταγμένης, ὑπογράφει τι κοινῶν καὶ πάση χώρα συμβαίνουν, τὸ μεταβάλλεσθαι καὶ τὰ διὰ καὶ τὰ καθ᾽ ἐκαστα παρὰ τὰς τῶν ἐπικρατοῦντων δυνάμεις:

5. Πρώτους δὴ καταλέγει τοὺς ὑπ᾽ Ἀχιλλεί, τοὺς τὸ νότιον πλευρὸν κατέχοντας καὶ πα-

¹ Φαρσάλου, Kramer, for Φαρσαλοῦ. So the later editors.
² Θετταλιώται υστηλιᾶ.
³ Θετταλιώται, Müller-Dübner insert, from conj. of Butt-mann and Groskurd.
⁴ καὶ, Casaubon inserts. So the later editors.
⁵ Λάρισα, insert.
as far as Pharsalus and the Thessalian plains. Hestiacotis occupies the western parts and the parts between Pindus and Upper Macedonia. The remaining parts of Thessaly are held, first, by the people who live in the plains below Hestiacotis (they are called Pelasgiotae and their country borders on Lower Macedonia), and, secondly, by the Thessaliotae next in order, who fill out the districts extending as far as the Magnetan sea-coast. Here, too, there will be an enumeration of famous names of cities, and especially because of the poetry of Homer; only a few of the cities preserve their ancient dignity, but Larisa most of all.

4. The poet, after dividing into ten parts, or dynasties, the whole of the country which we now call Thessaly, and after adding certain parts both of the Octaean and the Locrian countries, and likewise certain parts of the country now classed under Macedonia, intimates a fact which is common to, and true of, all countries, that whole regions and their several parts undergo changes in proportion to the power of those who hold sway.

5. Now the first peoples he names in the Catalogue are those under Achilles, who occupied the southern

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1 See Fray. 12 in Vol. III, page 331.
2 The dynasties of Achilles, Protesilaüs, Eumelus, Philoctetes, Podaleirius, Eurypylus, Polyptetes, Gunnes, Protheüs, and Phoenix, all of whom are mentioned in Iliad 2. 685-756, except Phoenix, who in 9. 484 is “lord over the Dolopians” and in 16. 196 is “ruler of the fourth company” of the Myrmidons.

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5 Λάρισα, Kramer, for Λάρισσα. So the later editors.
6 καί, before τοὺς, omitted by Bl. and the later editors.
 correctamente τῇ τῇ Οὔτῃ καὶ τοῖς Ἑπικυνημίδιοις Λοκροῖς,

ὁςοι τὸ Πελασγικὸν Ἄργος ἔναιον οἳ τ’ Ἀλον οἳ τ’ Ἀλόπην οἳ τ’ Τρηχῶν’ ἐνέμοντο
οἳ τ’ εἰχον Φθίνη ἤδ’ Ἑλλάδα καλλιγυναίκα,
Μυρμιδόνες δὲ καλεύντο καὶ Ἑλλῆνες καὶ Ἀχαιοί.

C 431 συζέσιμυσι δὲ τούτως καὶ τοὺς ὑπὸ τῶν Φοίνικι καὶ κοινὸν ἅμφοῦ ποιεῖ τὸν στύλον. ὁ μὲν οὖν
ποιητὴς οὐδαμοῦ μέμνηται Δολοπείκης στρατιάς
κατὰ τοὺς περὶ Ἁλίον ἀγῶνας οὐδὲ γὰρ αὐτῶν
τῶν ὑγεμόνα Φοίνικα πεποίηκεν εἰς τοὺς κυνίδους
ἐξιόντα, καθάπερ τὸν Νέστορα ἄλλοι δ’ εἰρήκασι,
καθάπερ καὶ Πίνδαρος μνησθεὶς τοῦ Φοίνικος:

δὴ Δολόποιον ἀγαγε θρασὺν ὠμίλων σφαενδούσας,
ὕποδάμων Δαναῶν βέλεσι πρόσφορον.

τοῦτο δὴ καὶ παρὰ τῷ ποιητῇ κατὰ τὸ συσπώμενον,
ὅς εἰλάθασι λέγειν οἱ γραμματικοὶ, συνυπακούστεν.
γελοίον γὰρ τὸ τὸν βασιλέα μετέχειν τῆς στρατείας

(ναῖον δ’ ἐσχατήν Φθίνης Δολόπεσσιν ἀνάσσων),

τοὺς δ’ ὑπηκόους μὴ παρεῖναι οὐδὲ γὰρ συστρατεύειν ἄν τῷ Ἀχιλλεῖ δύζειν, ἄλλα μόνον
ὁλίγων ἐπιστάτης καὶ ρήτωρ ἑπεσθαί, εἰ δ’ ἄρα,

1 στρατιάς, Corais, for στρατείας. So the later editors.
2 This verse is ejected by Meineke.
side and were situated alongside Oeta and the Epikenmidian Locrians, “all who dwelt in the Pelasgian Argos and those who inhabited Alus and Alopé and Trachin, and those who held Phthia and also Hellas the land of fair women, and were called Myrmidons and Hellenes and Achacans.”¹ With these he joins also the subjects of Phoenix, and makes the expedition common to both leaders. It is true that the poet nowhere mentions the Dolopian army in connection with the battles round Ilion, for he does not represent their leader Phoenix as going forth into the perils of battle either, any more than he does Nestor; yet others so state, as Pindar, for instance, who mentions Phoenix and then says, “who led a throng of Dolopians, bold in the use of the sling and bringing aid to the missiles of the Danaans, tamer of horses.”² This, in fact, is the interpretation which we must give to the Homeric passage according to the principle of silence, as the grammarians are wont to call it, for it would be ridiculous if the king Phoenix shared in the expedition (“I dwelt in the farthest part of Phthia, being lord over the Dolopians”)³ without his subjects being present; for if they were not present, he would not have been regarded as sharing in the expedition with Achilles, but only as following him in the capacity of a chief over a few men and as a speaker, perhaps as a

¹ Iliad 2. 681.  
² Frag. 183 (Bergk).  
³ Iliad 9. 484; possibly an interpolation.

³ ὀλίγων ὁσί, Meinecke ejects, but Jones retains ὀλίγων.
strabo

σύμβουλος. τὰ δ’ ἐπὶ βούλεται καὶ τοῦτο δηλοῦν· τοιούτων γὰρ τὸ

μύθων τε ῥητήρ’ ἔμεναι πρηκτηρά τε ἔργων.

[δῆλος οὖν 1] ταῦτα 2 λέγων, ὡς 3 εἴρηται, τὸ τε ὑπὸ τῷ Ἀχιλλεῖ [καὶ τῷ Φοίνικι 4] αὐτὰ δὲ λεχθέντα περὶ τῶν ὑπ’ Ἀχιλλεῖ ἐν ἀντιλογίας 5 ἐστὶ. τὸ τε Ἀργος τὸ Πελασγικῶν καὶ πόλιν δέχονται Θεταλικῆς 6 περὶ Δάρισαν ἰδρυμένην ποτέ, νῦν δ’ οὐκέτι οὕσαν’ οἱ δ’ οὐ πόλιν, ἀλλὰ τὸ τῶν Θεταλῶν πεδίον, οὕτως ὅνοματικῶς λεγόμενον, θεμένου τούνομα “Δαματος, εὖ Αργοὺς δεδομένους ἀποκατάστατος.

6. Φθίαν τε οἱ μὲν τὴν αὐτὴν εἶναι τῇ Ἑλλαδὶ καὶ Ἀχαιᾳ, ταῦτας δ’ εἶναι διατερμομένης τῆς συμπάθης Θεταλίας θαυματούργου μέρους τὸ νότιον’ οἰ δὲ διαρροῦσιν. ἔοικε δ’ ο’ ποιητῆς δύο ποιεῖν τὴν τε Φθίαν καὶ τὴν Ἑλλάδα, ὅταν οὕτως φῇ:

ο’ τ’ εἶχον Φθίην ἥδ’ Ἑλλάδα,

ὡς δυναῖν οὕσαν’ καὶ ὅταν οὕτως φῇ:

ἐπειτ’ ἀπάνευθε δ’ Ἑλλάδος εὐρυχόροιο,

Φθίην δ’ ἐξικόμην,

καὶ δτι

πολλαὶ Ἀχαΐδες εἰσὶν ἀν’ Ἑλλάδα τε Φθίην τε.

ὁ μὲν οὖν ποιητῆς δύο ποιεῖ, πότερον δὲ πόλεως ἢ

1 [δῆλος οὖν]. lacuna of about seven letters supplied by Kramer, who places a period after λέγων.
2 ταῦτα, Jones, for ταῦτα, following conj. of Kramer.
3 ὡς, Jones inserts, following conj. of Müller-Dübner.
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counsellor. Homer's verses\(^1\) on this subject mean also to make this clear, for such is the import of the words, "to be a speaker of words and a doer of deeds."\(^2\) Clearly, therefore, he means, as I have already said, that the forces under Achilles and Phoenix are the same. But the aforesaid statements concerning the places subject to Achilles are themselves under controversy. Some take the Pelasgian Argos as a Thessalian city once situated in the neighbourhood of Larisa but now no longer existent; but others take it, not as a city, but as the plain of the Thessalians, which is referred to by this name because Abas, who brought a colony there from Argos, so named it.

6. As for Phthia, some say that it is the same as Hellas and Achaea, and that these constitute the other, the southern, of the two parts into which Thessaly as a whole was divided; but others distinguish between Hellas and Achaea. The poet seems to make Phthia and Hellas two different things when he says, "and those who held Phthia and Hellas,"\(^3\) as though there were two, and when he says, "And then (I fled) far away through spacious Hellas, and I came to Phthia,"\(^4\) and, "There are many Achaean women throughout Hellas and Phthia."\(^5\) So the poet makes them two, but he does not make it plain whether

\(^1\) i.e. concerning Phoenix.  \(^2\) Iliad 9. 443.  \(^3\) Iliad 2. 683.  \(^4\) Iliad 9 478.  \(^5\) Iliad 9. 325.

\(^4\) '[\(\tau\varsigma\ \phi\omega\eta\nu\kappa\eta\)], lacuna of about seven letters supplied by Kramer. So the later editors.

\(^5\) '[\(\alpha\chi\iota\lambda\lambda\epsilon\iota\ \delta\nu\ \alpha\nu\tau\iota\gamma\gamma\iota\gamma\)], lacuna supplied by A mar. sec. (\(\delta\nu\ \alpha\nu\tau\iota\)) and by (transkurt ('\(\alpha\chi\iota\lambda\lambda\epsilon\iota\)).

\(^6\) \(\theta\epsilon\tau\tau\alpha\lambda\iota\kappa\iota\nu\), Tzschucke, for \(\theta\epsilon\tau\tau\alpha\lambda\iota\nu\kappa\iota\nu\). So the later editors.
χώρας, ού δηλοῖ. οί δ' ύστερον τήν Ἑλλάδα οἱ μὲν εἰπόντες χώραν διατετάσθαι φασίν εἰς τὰς Ὄημας τὰς Φθιώτιδας ἀπὸ Παλαιφαρσάλου, ἐν δὲ τῇ χώρᾳ ταύτῃ καὶ τὸ Θετίδιον ἐστὶν πλησίον τῶν Φαρσάλων ἀμφοῖν, τῆς τε παλαιᾶς καὶ τῆς νέας, κακὸ τοῦ Θετίδιον τεκμαίρομενοι τῆς ὑπὸ τὸν Ἀχιλλείν μέρος εἶναι καὶ τήνδε τὴν χώραν· οἱ δ' εἰπόντες πόλιν, Φαρσάλιοι μὲν δεικνύουσιν ἀπὸ ἐξηκοντα σταδίων τῆς ἐαυτῶν πόλεως κατεσκαμ- 

C 432 μένων πόλιν, ἣν πεπιστεύκασιν εἶναι τὴν Ἑλλάδα καὶ δύο κρήνας πλησίον, Μεσσηνία τε καὶ Τήρειαν, Μελιταῖοι δ' ἀποθεοῦν ἐαυτῶν ὅσον δέκα σταδίων φτιῆσαι 1 τὴν Ἑλλάδα πέραν τοῦ Ἐνυπέως, ἡμίκα ἡ ἐαυτῶν πόλις Πύρρα ὀμορφάζετο, ἐκ δὲ τῆς Ἑλλάδος, ἐν ταπεινῷ χωρίῳ κειμένης, εἰς τὴν ἐαυτῶν 2 μετοικῆσαι τοὺς Ἐλλήνας· μαρτύριον δ' εἶναι τῶν ἐν τῇ ἀγορᾷ τῇ σφετέρᾳ τάφῳ τοῦ Ἐλλήνου, τοῦ Δευκαλίωνος νύιο καὶ Πύρρας. ἵστορεῖται γὰρ ὁ Δευκαλίων τῆς Φθιώτιδος ἄρξαι καὶ ἄπλῶς τῆς Θετταλίας. ὁ δ' Ἰενυπεὺς ἀπὸ τῆς Ὀθρυνος παρὰ Φάρσαλον ρυεῖς εἰς τὸν Ἄππι- δανὸ παραβάλλει, ὁ δ' εἰς τὸν Πηνείου. περὶ μὲν Ἐλλήνων ταύτα.

7. Φθίου δὲ καλοῦνται οἱ τε ὑπ' Ἀχιλλείν καὶ ὑπὸ Πρωτεσιλάφο καὶ Φιλοκτήτην· ὁ δὲ ποιητής τούτου μάρτυς. εἰπὼν γὰρ ἐν τῷ καταλόγῳ τῶν ὑπ' Ἀχιλλείν·

οἱ τ' εἰχον Φθίνων,

ἐν τῇ ἐπὶ ναυσὶ μάχῃ τούτους μὲν ὑπομένοντας ἐν ταῖς ναυσὶ πεποιηκε μετὰ τοῦ Ἀχιλλέως καὶ

1 οἰκεῖσθαι Δογκί, 2 αὐτῶν Βικίου.
they are cities or countries. As for later authorities, some, speaking of Hellas as a country, say that it stretches from Palaepharsalus\(^1\) to Phthiotic Thebes. In this country also is the Thetideum,\(^2\) near both Pharsaluses, both the old and the new; and they infer from the Thetideum that this country too is a part of that which was subject to Achilles. As for those, however, who speak of Hellas as a city, the Pharsalians point out at a distance of sixty stadia from their own city a city in ruins which they believe to be Hellas, and also two springs near it, Messeis and Hypercia, whereas the Melitacans say that Hellas was situated about ten stadia distant from themselves on the other side of the Enipeus, at the time when their own city was named Pyrrha, and that it was from Hellas, which was situated in a low-lying district, that the Hellenes migrated to their own city; and they cite as bearing witness to this the tomb of Hellen, son of Deucalion and Pyrrha, situated in their market-place. For it is related that Deucalion ruled over Phthia, and, in a word, over Thessaly. The Enipeus, flowing from Othrys past Pharsalus, turns aside into the Apidanus, and the latter into the Peneius. Thus much, then, concerning the Hellenes.

7. "Phthians" is the name given to those who were subject to Achilles and Protesilaüs and Philoctetes. And the poet is witness to this, for after mentioning in the Catalogue those who were subject to Achilles "and those who held Phthia,"\(^3\) he represents these, in the battle at the ships, as staying behind with Achilles in their ships and as being

\(^1\) Old Pharsalus.
\(^2\) Temple of Thetis, mother of Achilles.
\(^3\) Iliad 2. 683.
καθ’ ἡσυχίαν ὄντας, τοὺς δ’ ὑπὸ Φιλοκτήτην μαχομένους ἔχοντας Μέδους[τα κοσμήτορα] καὶ τοὺς ὑπὸ Πρωτεσιλάω ὑπὸ Ποδάρκους κοσμηθέντας περὶ δὲ κοινῶς μὲν οὖν φήσιν.

ἐνθα δὲ Βοιωτοῖ καὶ Ἰάονες ἐλκεχίτωνες,
Λακρόν καὶ Φθίων καὶ φαιδιμόεντες Ἐπειοῖ.

идίως δὲ

πρὸ Φθίων δὲ Μέδων τοὺς μενεπτόλεμος τε Ποδάρκης,

οἱ μὲν πρὸ Φθίων μεγαθύμων θαρηχθέντες ναύφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο.

τάχα δὲ καὶ οἱ σὺν Εὐρυπύλῳ Φθίων ἔλεγοντο, ὃμοροι τούτοις ὄντες δὲ νῦν μέντοι Μαχανίας νομίζουσι τῆς τε ὑπ᾽ Εὐρυπύλῳ τὰ περὶ Ὀρμένιον καὶ τὴν ὑπὸ Φιλοκτήτην πάσαν τὴν δ’ ὑπὸ Πρωτεσιλάω τῆς Φθίας ἀπὸ Δολοπίας καὶ τῆς Πίνδου μέχρι τῆς Μαχανίκης θαλάττης. μέχρι δὲ τῆς ὑπὸ Πρωτεσιλάω πόλεως Ἀντρῶνος, ἢ νῦν πληθυντικός λέγεται, τὸ πλάτος ἀφορίζεται τῆς ὑπὸ Πηλεῖ καὶ Ἀχιλλεῖ γῆς, ἀπὸ τῆς Τραχυίας καὶ τῆς Ολταίας ἄρχαμένους τὸ δ’ αὐτὸ σχεδὸν τοὺς μηκὸς ἐστι τοῦ Μαλιακοῦ κόλπων.

1 Μέδους[τα κοσμήτορα], lacuna of about thirteen letters supplied by Jones, instead of Kramer’s ἰγεμόνα. See Iliad 2. 727.
2 ὑπὸ, Jones inserts.
3 [κοσμηθέντας περὶ], lacuna of about eleven letters supplied by Jones (see Iliad 2. 704).
4 [μετὰ Βοιωτῶν], lacuna of about ten letters supplied by Tzschuske from Iliad 13. 700.
5 μένοντες Αεχιλικ.
6 Ὀρμένιον, Xylander, for Ὀρμένιον. So the later editors.
inactive, but those who were subject to Philoctetes as taking part in the battle, having Medon as "marshal,"¹ and those who were subject to Protesilaüs as "marshalled by Podarces."² Concerning these, speaking in a general way, he says, "And there the Boeotians and Ionians with trailing tunics, the Locrians and Phthians and illustrious Epeians";³ and, in a specific way, "and in front of the Phthians was Medon, and also Podarces steadfast in war. These in their armour, in front of the great-hearted Phthians, were fighting along with the Boeotians in defence of the ships."⁴ Perhaps the men with Eurypyleus also were called Phthians, since their country indeed bordered on Phthia. Now, however, historians regard as belonging to Magnesia, not only the region round Ormenium, which belonged to the country that was subject to Eurypyleus, but also the whole of the country that was subject to Philoctetes; but they regard the country that was subject to Protesilaüs as a part of Phthia, extending from Dolopia and Pindus as far as the Magnetan Sea; whereas the land subject to Peleus and Achilles, beginning at the Trachinian and Oetaean countries, is defined as extending in breadth as far as Antron, the city subject to Protesilaüs, the name of which is now spelled in the plural number. And the Maliaé Gulf has about the same length.

¹ Iliad 2. 727. ² Iliad 2. 704. ³ Iliad 13. 685. ⁴ Iliad 13. 603, 699. Cf. 2. 727 and 2. 704.

⁷ πρωτεσιλάδφ, Kramer inserts from conj. of Du Thoul. So the later editors.
⁸ τῆς Πνδου, Du Thoul, for τοῦ πεδου. So the later editors.
8. Περὶ "Αλον δὲ καὶ 'Αλόπης διαποροῦσι, μή ὅπο τοῦτος λέγει τοὺς τόπους, οὐ νῦν ἐν τῷ Φθιωτικῷ τέλει φέρονται, ἀλλὰ τοὺς ἐν Λοκροῖς, μέχρι δὲ τῷ ἐπικρατοῦντος τοῦ Ἀχιλλέως, ὡσπερ καὶ μέχρι Τραχύνως καὶ τῆς Οἰταίας. ἦστι γὰρ καὶ 'Αλος καὶ Αλιοῦς ἐν τῇ παραλίᾳ τῶν Λοκρῶν, καθάπερ καὶ 'Αλόπη. οἵ δὲ τῶν Αλιοῦντα ἀντὶ 'Αλόπης τιθέασι καὶ γράφουσιν οὕτως:

οἳ θ' "Αλον οἳ θ' 'Αλιοῦνθ' οἳ τε Τραχύν ἔνεμοντο.

C 433 ὁ δὲ Φθιωτικὸς ''Αλος ὑπὸ τὸ πέρατο κεῖται τῆς Ὄθρους, ὅρους πρὸς ἀρκτὸν κειμένον τῇ Φθιωτίδῃ, ὁμόρου δὲ τῷ Τυφρηστῷ 1 καὶ τοῖς Δόλοψιν, [κάκειθεν 2] παρατείνοντος εἰς τὰ πλησίον τοῦ Μαλιακοῦ κόλπου. ἀπέχει δὲ Ἰτώνων περὶ ἐξήκοντα σταδίων ὁ ''Αλος ἢ ἢ ''Αλος (λέγεται γὰρ ἀμφοτέρως). φίκισε δὲ ὁ Ἀθήμας τῆν ''Αλον, ἀφανισθείσων δὲ εἰς συνφίκισαν Φαρσάλιοι 4 χρόνοις ὑστέρου. ὑπέρκειται δὲ τοῦ Κροκίου πεδίου. μεῖ δὲ ποταμὸς Ἀμφρυσίως 5 πρὸς τῷ τείχει, ὑπὸ δὲ τῷ Κροκίῳ Θῆβαι εἰς Ἰεῖν Φθιωτίδες, καὶ ἡ ''Αλος 6 δὲ Φθιωτίς καλεῖται καὶ Ἰακχί, συνάπτουσα τοῖς Μαλιεύσιν, ὡσπερ καὶ οἱ τῆς Ὄθρους πρόποδες. καθάπερ δὲ ἡ Φυλάκη ἡ

1 Τυφρηστῷ Δεσθινῷ; Τυφρηστῷ βίῳ and editors before Kramer.
2 κάκειθεν, lacuna of about eight letters supplied by Pletho on the basis of Echil. Meineke writes κάκειθεν.
3 οἵ, Meineke inserts.
4 συνφίκισαν Φαρσάλιοι, lacuna of about fifteen letters supplied by Kramer. So the later editors.
5 Ἀμφρυσίως, Xylander, for Ἀμφρυσίως. So the later editors.

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8. But as regards Halus and Alopê, historians are thoroughly in doubt, suspecting that the poet does not mean the places so named which now are classed in the Phthiotic domain, but those among the Locrians, since the dominion of Achilles extended thus far, just as it also extended as far as Trachin and the Æetnaean country; for there is both a Halus and a Halius on the seaboard of the Locrians, just as there is also an Alopê. Some substitute Halius for Alopê and write as follows: “and those who dwelt in Halus and in Halius and in Trachin.”

1 The Phthiotic Halus is situated below the end of Othrys, a mountain situated to the north of Phthiotis, bordering on Mount Typhrestus and the country of the Dolopians, and extending from there to the region of the Maliae Gulf. Halus (either feminine or masculine, for the name is used in both genders) is about sixty stadia distant from Itonus.2 It was Athamas who founded Halus, but in later times, after it had been wiped out, the Pharsalians colonised the place. It is situated above the Crocian Plain; and the Amphrysus River flows close to its walls. Below the Crocian Plain lies Phthiotic Thebes. Halus is called both Phthiotic and Achaean Halus, and it borders on the country of the Malians, as do also the spurs of Othrys Mountain. And just as the Phylacê, which was

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1 Iliad 2. 682.
2 On Halus, see Rawlinson's note on "Alus," Herodotus, 7. 173.

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6 Instead of Ἡ Αλός Βλεπον read Ἡ χώρα.
7 Ἡ, after κατ', Casaubon omits. So in general the later editors.
ύπο Πρωτεσιλάρ τής Φθιώτιδος ἔστι τής προσ−
χώρου τοῦς Μαλικέας, οὕτω καὶ ἡ Ἀλος· διεχεῖ
δὲ Θηβῶν περὶ ἐκατόν σταδίων, ἐν μέσῳ δὲ
ἐστὶ Φαρσάλου καὶ Φθιώτων· Φίλιππος μέντοι
Φαρσάλίος προσένεμεν, ἀφελόμενος τῶν Φθιώ−
tῶν. οὕτω δὲ συμβαίνει τοὺς ὄρους καὶ τὰς
συντάξεις τῶν τε ἔθνων καὶ τῶν τόπων ἀλλάτ−
tεσθαί αἱ, καθάπερ εἶπομεν. οὕτω καὶ Σοφο−
κλῆς τής Τραχινίαν Φθιώτιν εἴρηκεν. Ἀρτεμι−
dωρος δὲ τὴν Ἀλον ἐν τῇ παραλῖα τίθησι, ἐξὼ
μὲν τοῦ Μαλικακοῦ κόλπου κειμένην, Φθιώτιν δὲ
προϊόν γὰρ εὑρέθη ὡς ἐπὶ τῶν Πηνείων μετὰ τὸν
Ἀντρόνα τίθησι Πτελεοῦ, εἴτα τὸν Ἀλον ἀπὸ
τοῦ Πτελεοῦ διέχοντα ἐκατόν καὶ δέκα σταδίων,
περὶ δὲ τῆς Τραχινίου εἴρηται, ὑποί τις, καὶ ὁ
ποιητὴς κατονομάζει.

9. Τοῦ δὲ Ἐπερχείου μεμημένον πολλάκις,
游戏当中 ἐχοντος ἐκ Τυφρηστοῦ,1 Δρυσικου ὄρους τοῦ καλομένου2
... πρότερον, ἐκδιδόντος δὲ πλησίον Θερμο−
pυλῶν μεταξὺ αὐτῶν καὶ Λαμίας, δηλοῦ, ὅτι καὶ
τὰ ἐντὸς πυλῶν ὁσα τοῦ Μαλικακοῦ κόλπου, καὶ
τὰ ἐκτὸς υπ’ ἐκείνῳ ὡς ἀπέχει δὲ Λαμίας ὁ
Ἐπερχείου περὶ τριάκοντα σταδίων ὑπερκειμένης
πεδίου τῶν καθήκοντος ἐπὶ τῶν Μαλικακοῦ κόλ−

1 Τυφρηστοῦ, Kramer, for Τρυφής τοῦ man. πρίμ., Τρυφησός
A man. sec., Τυφρηστοῦ A (in margin) BEcop and editors
before Kramer.
2 The lacuna of about five letters between καλομένου and
ὁσα, except πο, has not been supplied with certainty.
Groskurd would write Τυφρηστοῦ; Tzschacke conj. Τέφηστοῦ; Jones conj. Τέφρα or Τύφρα (see Stephanus and Elymol.
Magnun, s.v. Τυφρηστός).

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subject to Proteisilaüs, is in that part of Phthiotis which lies next to the country of the Maliens, so also is Halus; it is about one hundred stadia distant from Thebes, and it is midway between Pharsalus and the Phthiotae. However, Philip took it away from the Phthiotae and assigned it to the Pharsalians. And so it comes to pass, as I have said before,¹ that the boundaries and the political organisations of tribes and places are always undergoing changes. So, also, Sophocles speaks of Trachinia as belonging to Phthiotis. And Artemidorus places Halus on the seashore, as situated outside the Maliac Gulf, indeed, but as belonging to Phthiotis; for proceeding thence in the direction of the Peneius, he places Pteleum after Antron, and then Halus at a distance of one hundred and ten stadia from Pteleum. As for Trachin, I have already described it,² and the poet mentions it by name.

9. Since the poet often ³ mentions the Spercheius as a river of this country,⁴ and since it has its sources in Typhrestus, the Dryopian mountain which in earlier times was called . . .,⁵ and empties near Thermopylae and between it and Lamia, he plainly indicates that both the region inside the Gates, I mean in so far as it belonged to the Maliac Gulf, and the region outside the Gates, were subject to Achilles. The Spercheius is about thirty stadia distant from Lamia, which is situated above a certain plain that extends down to the Maliac Gulf. And

¹ 9. 5. 4. Cf. 3. 4. 19, 4. 1. 1, and 8. 3 10.
² 9. 4. 13 ff.
³ Three times only, Iliad 16. 174, 176 and 23. 144.
⁴ i.e. of Achilles' domain.
⁵ See critical note.
πον" ὅτι δ' ὁ Σπερχείος ἐπιχώριος, ἐκ τε τοῦ τρέφειν ἐκείνῳ τῇν κόμην φάσκειν καὶ τοῦ τῶν Μενεσθιῶν, ἕνα τῶν λογαρίων αὐτοῦ, Σπερχείοῦ λέγεσθαι παῖδα καὶ τῆς ἀδελφῆς τῆς Ἀχιλλέως. Μυρμιδόνας δ' εἰκός καλεσθαι πάντας τοὺς ὑπὸ τῷ Ἀχιλλεῖ καὶ τῷ Πατρόκλῳ, οἳ συνηκολούθησαν ἐξ Ἀιγίνης φεύγοντι τῷ Πηλεί. Ἡ Ἀχαιοὶ δ' ἐκαλοῦντο οἱ Φθιώται πάντες.

10. Διαριθμοῦνται δὲ τὰς ὑπὸ τῷ Φθιωτικῷ τέλει τῷ ὑπ’ Ἀχιλλεῖ κατοικίας ἀπὸ 1 Μαλλέων ἀρξάμενοι πλείους μέν, ἐν δ' αὐτάις Θήβας τὰς Φθιώτιδας, Ἦχινον, 2 Λαμίαν, 3 περὶ ἢν ὁ Λαμικός συνήστη πόλεμος Μακεδόνων καὶ Ἀντιτάρτων πρὸς Ἀθηναίων· ἐν δ' Δεσμένης 4 τε C 434 ἔπεσε τῶν Ἀθηναίων στρατηγός, καὶ Λεονώτος 5 ὁ Ἀλεξάνδρου τοῦ βασιλέως ἐταῖρος [.ἔτι δὲ Ναρθάκιον 6], Ἐρινὼν, Κορώνειαν, ὁμώνυμον τῇ Βοιωτίκῃ, Μελίταιαν, 8 Θαυμακοῦς, Προέρναν, Φάρσαλον, Ἐρέτριαν, ὁμώνυμον τῇ Εὐβοϊκῇ, Παραχελρίτας, καὶ τούτους ὁμώνυμους τοὺς Αλτωλικοὺς καὶ γὰρ ἑνταῦθα ἐστὶν Ἀχαλίδος ποταμὸς πλησίον Λαμίας, παρ’ δὲν οἶκοις οἱ Παραχελρίται, παρέτεινε δ’ ἡ χώρα αὐτή πρὸς ἄρκτον μέν τῇ τῶν Ἀσκληπιαδῶν τῶν μάλιστα προσπερῆν, καὶ τῇ Εὐρυτύλου κα[ὶ ἔτι τῇ 7]

1 ἀπὸ, Cornis inserts; so the later editors.
2 ἘχίνωΝ Βῆλ; ἔχειν ἀνθρωπὸν λόγιον.
3 See preceding note.
4 καὶ Λεονώτος, Cornis inserts; so the later editors.
5 [.ἔτι δὲ Ναρθάκιον, lacuna of about thirteen letters supplied by Meinecke; only [Ναρθάκιον, Du Theil.
6 Μελίταιαν, Xylander, for Μελίτεια Α, Μελίτειαν other MSS.

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he plainly indicates that the Spercheius was a river of this country, not only by the assertion of Achilles that he “fostered the growth of his hair as an offering to Spercheius,”¹ but also by the fact that Menestheus, one of his commanders, was called the son of Spercheius and the sister of Achilles.² And it is reasonable to suppose that all the people, the subjects of Achilles and Patroclus, who had accompanied Peleus in his flight from Aegina, were called Myrmidons. And all the Phthiotae were called Achaeans.

10. Historians enumerate the settlements in the Phthiotic domain that was subject to Achilles, and they begin with the Malians. They name several, and among them Phthiotic Thebes, Echinos, Lamia (near which the Lamian War arose between the Macedonians, under Antipater, and the Athenians, and in this war Leosthenes, a general of the Athenians, fell, and also Leonatus, the comrade of king Alexander), and also Narthacium, Erinhus, Koroneia (bearing the same name as the Boeotian city), Melitaeia, Thaumaci, Proerna, Pharsalus, Eretria (bearing the same name as the Euboean city), and Paracheloita (this, too, bearing the same name as the Aetolian city), for here too, near Lamia, is a river Acheloës, on whose banks live the Paracheloita. This country bordered, in its stretch towards the north, on the country of the most westerly of the Aselepiadac, and on the country of Eurypylus,

¹ Iliad 23. 142. ² Iliad 16. 173–175.

² κα[ι οτί τή], lacuna of about eight letters supplied by Müller-Dübner and Meineke, from conj. of Kramer.
Πρωτεσκλάου, ταῖς πρὸς ἑωκεκλημέναις, πρὸς νότον δὲ τῇ Οἰταίᾳ, εἰς τετταρεσκαίδεκα δὴμοὺς διηρημένη, Ἡράκλειάν τε καὶ τὴν Δρυοπίδα, ἑτράπτολιν γεγονυιᾶν ποτε, καθάπερ καὶ τὴν Δωρίδα, μητρόπτολιν δὲ τῶν ἐν Πελοποννήσῳ Δρυόπων νομίζομεν. τῆς δὲ Οἰταίας καὶ ὧ' Ακύφας ἐστὶ καὶ Παρασωπίας καὶ Οἰνειάδας καὶ Ἁντίκυρα, ὁμόωνυμος τῇ ἐν Δοκροῖς τοῖς Ἐσπερίοις. λέγω δὲ τὰς διατάξεις ταύτας οὐκ ἂν μεμενηκών τὰς αὐτὰς, ἀλλὰ ποικίλως μεταβεβλημένας οἴ τε ἐπισημόταται μάλιστα ἀξίας μνήμης εἰσὶν.

11. Τοὺς δὲ Δόλοπας φράξει καὶ ὁ ποιητής ἰκανῶς, ὅτι ἐπὶ ταῖς ἐσχατίαις εἰσὶ τῆς Φθίας, καὶ ὅτι ὑπὸ τῷ ἀυτῷ ἡγεμόνι ἦσαν τῷ Πηλείᾳ συνταχεῖσι τε καὶ οἱ Φθίωται ἐκαίνου γὰρ, φησίν, ἐσχατίνῃ Φθίῃς 3 Δολόπεσσιν ἀνάσσουν, δῶντος τοῦ Πηλέως. γευνίᾳ δὲ τῇ Πίνδῳ καὶ τοὺς περὶ αὐτῆς χαρίσις, Θετταλικῶς οὕτως τοῖς πλείστοις. διὰ γὰρ τὴν ἐπιφανείαν τε καὶ τὴν ἐπικράτειαν τῶν Θετταλῶν καὶ τῶν Μακεδόνων οἱ πλησιάζοντες αὐτοῖς μάλιστα τῶν Ἡπείρωτῶν, οἱ μὲν ἐκόντες, οἱ δὲ ἄκοντες, μέρη καθίσταντο Θετταλῶν ἡ Μακεδόνων, καθάπερ Ἀθαμᾶνες καὶ Λεήκες

1 διηρημένη, Mannert, for διηρημένη; so later editors.
2 Ἁντίκυρα Reghino.
3 Φθίας, after Φθις, suspected by Kramer; ejected by Meineke.

1 The Trachinian Heraclia (see 9.4.13 and 9.2.23) was in the Oetaean country (9.3.14), and, in the above passage, the same appears to have been true of Dryopis. But something seems to have fallen out of the MSS. after "demes"; and it is not clear whether Strabo means to include Heraclia.
and also on that of Protesilaüs, these countries inclining towards the east; and in its stretch towards the south, on the Oetaean country, which was divided into fourteen demes, and also Heraclia and Dryopis,¹ Dryopis having at one time been a tetrapolis, like Doris,² and regarded as the metropolis of the Dryopians who lived in the Peloponnesus. To the Oetaean country belong also Acyphas,³ Parasopias,⁴ Oeneiadae, and Anticyra, which bears the same name as the city among the Western Locrians. But I am speaking of these divisions of the country, not as having always remained the same, but as having undergone various changes. However, only the most significant divisions are particularly worthy of mention.

11. As for the Dolopians, the poet himself says clearly enough that they were situated in the farthestmost parts of Phthia, and that both these and the Phthiotae were under the same leader, Peleus; for "I dwelt," he says, "in the farthestmost part of Phthia, being lord over the Dolopians, whom Peleus gave me."⁵ The country borders on Pindus, and on the region round Pindus, most of which belongs to the Thessalians. For both on account of the fame and of the predominance of the Thessalians and the Macedonians, the countries of those Epeirotes who were their nearest neighbours were made, some willingly and the others unwillingly, parts of Thessaly or Macedonia; for instance, the Athamanes,

¹ See 9. 3. 1 and 9. 4. 10. ² The city Pindus (9. 4. 10). ³ The same as Parasopii (9. 2. 23). ⁴ Iliad 9. 483–484 (Phoenix speaking).
καὶ Τάλαρες Θεττάλων, ὦ Ὀρέσται δὲ καὶ Πελαγόνες καὶ Ὁλυμποῦται Μακεδόνων.

12. Ἡ δὲ Πίνδος ὅρος ἐστὶ μέγα, πρὸς ἀρκετον μεν τὴν Μακεδόνων, πρὸς ἐσπέραν δὲ Περραιβοὺς μετανάστας ἀνθρώπους ἔχον,1 πρὸς δὲ μεσημβρίαν Δόλοπας, πρὸς ἐώ δὲ τὴν Ἐστιαίωτιν2 αὐτὴ δ’ ἐστὶ τῆς Θετταλίας. ἐπ’ αὐτῆ δὲ τῇ Πίνδῳ ὄικον Τάλαρες, Μολοττικὸν φύλων, τῶν περὶ τῶν Τάμαρον3 ἀπόσπασμα, καὶ Λίθικες, εἰς4 οὐς ἐξελαθήναι φήσιν ὑπὸ Πειρίδου τοὺς Κενταύρους ὁ ποιητής εκκελοιπέων. δὲν ἱστοροῦνται. τὴν δ’ ἐκκελεψεν διττὸς ἀκουστέως ἢ γὰρ ἀφανισθέντων τῶν ἀνθρώπων καὶ τῆς χώρας τελέως ἤρη.

435 μυμένης, ἢ τοῦ ἀνόματος τοῦ ἐθνικοῦ μηκέτι ὄντος, μηδὲ τοῦ συντήματος διαμένοντος τοιοῦτον. οὕτως οὖν ἁσημον τελέως ἢ τὸ λειπόμενον νυνὶ σύστημα, οὐκ ἁξίων μνήμης τίθεμεν οὗτ’ αὐτὸ οὔτε τούνομα τὸ μεταληφθὲν, οὕτως ὅ’ ἔχῃ τοῦ μεμνήσθαι δικαίων πρόφασιν, λέγειν ἀναγκαῖον τὴν μεταβολὴν.

13. Λοιπὸν δ’ εἰπεῖν τῆς παραλίας τῆς τάξεως τῆς ὑπὸ τῷ Ἀχιλλεί, ἀπὸ Θερμοπυλῶν ἀρξαμένους τὴν γὰρ Δοκρικῆν καὶ [τῆς Οἰναίας]ν5

1 ἔχον, Κραμερ, for ἔχουσα B(μανη. οικ.)κεν.
2 πρὸς ἐώ δὲ τὴν Ἐστιαίωτιν, inserted by Pletos; so Corais, Müller-Dünn and Meineke.
3 Τύμαρον τῆς (μανη. οικ.) for Ἴσμαρον Ακαδίνω, Ἴμαρον ΒΕλ.; so later editors.
4 εἰς omitted by MSS., but added later in Ba; so Corais and later editors.
the Aethices, and the Talares were made parts of Thessaly, and the Orestae, the Pelagonians, and the Elimiotae of Macedonia.

12. The Pindus Mountain is large, having the country of the Macedonians on the north, the Per- rhacian immigrants on the west, the Dolopians on the south, and Hestiaeotis on the east; and this last is a part of Thessaly. The Talares, a Molossian tribe, a branch of those who lived in the neighbourhood of Mount Tomarus, lived on Mount Pindus itself, as did also the Aethices, amongst whom, the poet says, the Centaurs were driven by Peirithoüs; but history now tells us that they are “extinct.” The term “extinct” is to be taken in one of two meanings; either the people vanished and their country has become utterly deserted, or else merely their ethnic name no longer exists and their political organisation no longer remains what it was. When, therefore, any present political organisation that survives from an earlier time is utterly insignificant, I hold that it is not worth mentioning, either itself or the new name it has taken; but when it affords a fair pretext for being mentioned, I must needs give an account of the change.

13. It remains for me to tell the order of the places on the coast that were subject to Achilles, beginning at Thermopylae; for I have already spoken of the Loctrum and the Oetaean countries.

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1 See 9. 5. 2 and note on “Hestiaeotis.”
2 From Pelion (Iliad 2. 744).

5 [τὴν Οἰταλαίαν], lacuna of about ten letters supplied by Meinecke. [τὴν μεσόγαιαν], Groskurd and Müller-Dübner.
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eἰρήκαμεν. αἱ τοίνυν Θερμοπύλαι τοῦ μὲν Κηραίου διεστήκασιν ἐβδομήκοντασταδίῳ πορθμώ, παραπλέωντες 2 ἐξὼ Πυλῶν τοῦ Σπερχείου ὡς σταδίους δέκα1 ἐνθεν δ ἐἰς Φάλαρα εἰκοσὶ τῶν δὲ Φαλάρων ἀπὸ θαλάσσης ὑπέρκειται πεντήκοντα σταδίους ἡ τῶν [Λαμιέων πόλις].2 εἰδ' ἐξής παραπλεύσαντες σταδίους ἐκατόν ὁ Ἐχίνος ὑπέρκειται. τῆς δ' ἐξής παραλίας ἐν μεσογείῳ ἐστὶν ἡ Κρεμαστὴ Λάρισα, εἰκοσὶ σταδίους αὐτῆς διέχουσα, ἡ δ' αὐτὴ καὶ Πελασγία λεγομένη Λάρισα.3

14. Εἶτα Μυώνυσιος ημιόοι, εἰτ' Ἀντρῶν ἢ μὲν δὲ αὐτῇ ὑπὸ Πρωτεσιλάω. τοσαῦτα μὲν περὶ τῆς ὑπὸ τῶν Ἀχιλλείᾳ μερίδος. ἐπεὶ δ' ὁ ποιητὴς εἰς πολλὰ καὶ γνώριμα μέρη διε[λόν δὲ]4 τὸ ὀνομάζειν τοὺς τε ἡγεμόνας καὶ τὰς ὑπ' αὐτοὺς πόλεις τὸν σύμπαντα τῆς Θεσσαλίας κύκλων διέταξεν, [ἡμεῖς ἀκολ.]ουθοῦντες5 τούτῳ πάλιν, ὥσπερ ἐν τοῖς ἑπάνω, προσεκτικόρωσμεν τὴν λοιπὴν περιοδεῖαν τῆς χώρας. καταλέγει τοῖνυν ἐφεξῆς τοῖς ὑπὸ Ἀχιλλεῖ ὑπὸ τοῦ Πρωτεσιλάω· οὕτω δ' εἰσὶν οἱ καὶ ἐφεξῆς οὗτες τῇ ὑπὸ τῶν Ἀχιλλεί παραλία μέχρι Ἀντρῶνος. ὀριζομένη τοῖνυν τῆς ἐφεξῆς ἐστὶν ἡ ὑπὸ τῶν Πρωτεσιλάω, ἐξὼ μὲν ὑσα ὑπὸ τοῦ Μαλιακοῦ κόλπου, ἔτι δ' ἐντὸς

2 [Λαμιέων πόλις], lacuna of about ten letters supplied by Groskurd; so the later editors. See Müller, Ind. Par. Lec. p. 1004.
3 Λάρισα A, man. prím., and the editors, for Λάρισα.
4 διε[λόν δὲ], lacuna of about four letters supplied by Groskurd; so the later editors.
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Thermopylae, then, is separated from Cenaeum by a strait seventy stadia wide; but, to one sailing along the coast beyond Pylae, it is about ten stadia from the Spercheius; and thence to Phalara twenty stadia; and above Phalara, fifty stadia from the sea, is situated the city of the Lamians; and then next, after sailing a hundred stadia along the coast, one comes to Ephesus, which is situated above the sea; and in the interior from the next stretch of coast, twenty stadia distant from it, is Larisa Cremastê (it is also called Larisa Pelasgia).

14. Then one comes to Myonesus, a small island; and then to Antron, which was subject to Proteisilaüs. So much, then, for the portion that was subject to Achilles. But since the poet, through naming both the leaders and the cities subject to them, has divided Thessaly into numerous well-known parts and arranged in order the whole circuit of it, I, following him again, as above, shall go on to complete the remainder of my geographical description of the country. Now he enumerates next in order after those who were subject to Achilles those who were subject to Proteisilaüs; and these are also the people who come next in order after the stretch of coast which was subject to Achilles as far as Antron. Therefore, the territory that was subject to Proteisilaüs is in the boundaries of the country that comes next in order, that is, it lies outside the Maliac Gulf, but still inside Phthiotis, though not

1 See critical note.

5 [ἡμές ἄκολοθοί]ουθοίντες, lacuna of about nine letters supplied by Groskurd; so the later editors.
τῆς Φθιώτιδος, οὐ μὴν τῆς [ὑπὸ τῷ Ἀχιλλεί.] ἡ μὲν οὖν Φυλάκη ἐγγὺς Θηβῶν ἐστὶ τῶν Φθιώτιδων, αὐτὸς εἰς καὶ αὐτὰς ὑπὸ τῷ Πρωτεσιλάφων καὶ Ἀλὸς δὲ καὶ Λάρισα ἡ Κρεμαστή καὶ τὸ Δημήτριον ὑπ’ ἐκείνω, πᾶσαι πρὸς ἑώ τῆς Ὀθρυνος. τὸ δὲ Δημήτριον Δήμητρος εἴρηκε τέμενος καὶ ἐκάλεσε Πύρασον, ἢ δὲ πόλις εὐλήμενος ἢ Πύρασος, ἐν δυσὶ στάδιοι ἔχουσα Δήμητρος ἄλος καὶ ἴερον ἄγιον, διέχουσα Θηβῶν στάδιοι εἴκοσι. ὑπερκευεῖνται δὲ Πυράσον μὲν αἱ Θῆβαι, τῶν Θηβῶν δὲ ἐν τῇ μεσογαίᾳ τὸ Κρόκιον πεδίον πρὸς τὸ καταλήγοντι τῆς Ὀθρυνος, δὲ οὖ ὁ Ἀμφρείνος ἐν. τούτω δὲ ὑπερκευεῖν τὸν Ἰτωνοῦ, ὁποὺ τὸ τῆς Ἰτωνίας ἴερον, ἄφ’ οὐ καὶ τὸ ἐν τῇ Βοιωτίᾳ, καὶ ὁ Κούριος ποταμός εἰρήται δὲ π[ἐρὶ τούτων καὶ] τῆς Ἀριμῆς ἐν τοῖς Βοιωτιακοῖς. ταῦτα δ’ ἐστὶ τῆς Θεταλεώτιδος μιᾶς τῶν τεττάρων μερίδων τῆς συμπάσης Θεταλίας, ἦ γὰρ καὶ τὰ ὑπ’ Εὐρυπύλῳ, καὶ ὁ Φύλλος, ὁποὺ ’Απόλλωνος τοῦ Φυλλίου ἴερον, καὶ Ἰχναίων ὁ Θέμις Ἰχναία τιμᾶται. καὶ Κλεος δ’ εἰς αὐτὴν συντελεῖ καὶ τὰλλα μέχρι τῆς Ἀθαμανίας. κατὰ δὲ τὸν Ἀντρῶνα έρρημα ὕφαλου ἐν τῷ πρὸς Εὐβοίας ἐστὶ πόρος, καλοῦ-
inside the part of Phthiotis¹ that was subject to Achilles. Now Phylace is near Phthiotic Thebes, which itself is subject to Proteus. And Halus, also, and Larisa Cremaste, and Demetrium, are subject to him, all being situated to the east of the Othrys Mountain. Demetrium he speaks of as “sacred precinct of Demeter,”² and calls it “Pyrasus.” Pyrasus was a city with a good harbour; at a distance of two stadia it had a sacred precinct and a holy temple, and was twenty stadia distant from Thebes. Thebes is situated above Pyrasus, but the Crocian Plain is situated in the interior back of Thebes near the end of Othrys; and it is through this plain that the Amphryus flows. Above this river are the Itonus, where is the temple of the Itonian,³ after which the temple in Boeotia is named, and the Cuarius Rivers. But I have already spoken of this river and of Arne in my description of Boeotia.⁴ These places are in Thessaliotis, one of the four portions of all Thessaly, in which were not only the regions that were subject to Eurypylus, but also Phyllus, where is the temple of Phyllian Apollo, and Ichnae, where the Ichnaean Themis is held in honour. Cierus, also, was tributary to it, and so was the rest of that region as far as Athamania. Near Antron, in the Euboean strait, is a submarine reef

¹ Cf. 9. 5. 10. ² Ἰλιάδ 2. 696. ³ τ. c. Itonian Athena. ⁴ 9. 2. 3, 20, 33, 34.

7 συντελεῖ καὶ, Corain, for συντελεῖται; so the later editors. 8 [τὰλα μέχρι], lacuna of about eight letters supplied by Meineke, following conj. of Kramer. ⁹ ἐρμα, Casaubon, for ἐρμ (A man. prim.), aon with ἐρμα above (A man. sec.), ἐρμαῖον γῆ, ἐρμα βῆλο; so the later editors
μενον δονος Ἀντρώνος: εἴτα Πτελεδών καὶ ὁ’ Αλος: εἴτα τὸ τῆς Δήμητρος ἑρὸν καὶ ὁ Πύρασος κατεσκαμμένος, ύπερ αὐτῶν δὲ αἱ Θηβαι: εἴτα ἄκρα Πύρα καὶ δύο νησία πλησίον, ἀν τὸ μὲν Πύρα, τὸ δὲ Δευκαλίων καλεῖται. ἐνταῦθα δὲ καὶ Ἡ Φθιώτις ποὺ τελευτᾷ.

15. Ἐξῆς δὲ τοὺς ὑπὸ τῷ Εὐμήλῳ καταλέγει, τὴν συνεχὴ παραλίαν, ἢπερ ἐστὶν ἢδη Μαγνησίας καὶ τῆς Πελασγιώτιδος γῆς. Φεραὶ μὲν οὖν εἰσὶ πέρας τῶν Πελασγικῶν πεδίων πρὸς τὴν Μαγνησίαν, ἄ παρατείνει μέχρι τοῦ Πηλίου σταδίους ἐκατὸν ἐξήκοντα. ἐπινειοι δὲ τῶν Φερῶν Παγασαί, διέχον ἐννενήκοντα σταδίους αὐτῶν, Ἰωλκοῦ δὲ εἰκοσι. ἡ δ’ Ἰωλκός κατεσκαπταὶ μὲν ἐκ παλαιοῦ, ἐντεύθεν δ’ ἐστειλε τὸν Ἰάσωνα καὶ τὴν Ἀργόν Πελιας: ἀπὸ δὲ τῆς ναυπηγίας τῆς Ἀργοῦς καὶ Παγασᾶς λέγεσθαι μπορόνει τοῦν τόπου, οἱ δὲ πιθανότερον ἡγοῦνται τούνομα τῷ τόπῳ τεθήναι τοῦτο ἀπὸ τῶν πηγῶν, αῖ πολλαὶ τε καὶ δαφνεῖς ρέουσι πλησίον δὲ καὶ Ἀφέται, ὡς ἂν ἀφετηρίων τῶν Ἀργοναυτῶν. τῆς δὲ Δημητριάδος ἐπὶ σταδίους ὑπέρκειται τῆς θαλάττης Ἰωλκός. ἐκτίσε δὲ Δημήτριος ὁ Πολυφρητής ἐπώνυμος ἐαυτοῦ τὴν Δημητριάδα μεταξύ Νηλίας καὶ Παγασῶν ἐπὶ θαλάττη, τὰς πλησίον πολίχνιας εἰς αὐτὴν συνοικίσας, Νηλίαν τε καὶ Παγασᾶς καὶ Ὀρμένιον,
called "Ass of Antron"; and then one comes to Pteleum and Halus; and then to the temple of Demeter; and to Pyrasus, which has been raised to the ground; and, above it, to Thebes; and then to Cape Pyrrha, and to two isles near it, one of which is called Pyrrha and the other Deucalion. And it is somewhere here that Phthiotis ends.

15. Next the poet enumerates the peoples that were subject to Eumelus, that is, the adjacent sea-coast, which from this point on belongs to Magnesia and the land of Pelasgiotis. Now Pherae is at the end of the Pelasgian plains on the side towards Magnesia; and these plains extend as far as Pelion, one hundred and sixty stadia. The sea-port of Pherae is Pagasae, which is ninety stadia distant from Pherae and twenty from Ioleus. Ioleus has indeed been raised to the ground from early times, but it was from there that Pelias despatched Jason and the Argo. It was from the construction here of the ship 1 Argo, according to mythology, that the place was called Pagasae, though some believe, more plausibly, that this name was given the place from its fountains, 2 which are both numerous and of abundant flow. Near by is Aphetae also, so named as being the "apheterium" 3 of the Argonauts. Ioleus is situated above the sea seven stadia from Demetrias. Demetrias, which is on the sea between Nelia and Pagasae, was founded by Demetrius Poliorcetes, who named it after himself, settling in it the inhabitants of the near-by towns, Nelia and Pagasae and Ormenium, and "pagia" ("construction"), "pagia" being the Doric spelling.

1 In Greek (Doric spelling), "pagae."
2 i.e. "starting-place."

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ἐτὶ δὲ Ἂριστούτα, Σηπιάδα, Ἄλεξωνα, Βοϊβην, Ἰωλκὸν, αὖ δὴ νῦν ἐσι κώμαι τῆς Δημητριάδος, καὶ δὴ καὶ ναύσταθμον ἢν τοῦτο καὶ βασιλείαν μέχρι πολλοῦ τοῖς βασιλεύσι τῶν Μακεδόνων, ἐπεκράτει δὲ καὶ τῶν Τεμπών καὶ τῶν ὄρων ἀμφοῖν, ὡσπέρ ἢ εἰρηται, τοῦ τε Πηλίου καὶ τῆς Ὀσσης νῦν δὲ συνεσταλται μὲν, τῶν δὲ ἐν τῇ Μαγνησίᾳ πασῶν ὁμοὶ διαφέρει. ἡ δὲ Βοϊβης λίμνη πλησιάζει μὲν ταῖς Φεραίς, συνάπτει δὲ καὶ τοῖς ἀπολήγονσι τοῦ Πηλίου πέρασι καὶ τῆς Μαγνησίας. Βοϊβη δὲ χωρίων ἐπὶ τῆς λίμνης κείμενον. καθάπερ δὲ τὴν Ἰωλκὸν αὐξηθεῖσαν ἐπὶ πλέων κατέλυσαν αἱ στάσεις καὶ αἱ τυραννίδες, οὕτως καὶ τὰς Φεραίς συνέστειλαν ἐξαρθείσας ποτὲ καὶ συγκαταλυθεῖσας τοῖς τυράννοις. πλησίων δὲ τῆς Δημητριάδος ὁ Ἀναυρος δὲ ἤρει, καιρεῖται δὲ καὶ ὁ συνεχὴς αὐγιαλὸς Ἰωλκὸς ἐνταῦθα δὲ καὶ τὴν Πυλαϊκὴν πανήγυριν συνετέλουν. ὁ δὲ Ἀρτεμίδωρος ὠπωτέρω τῆς Δημητριάδος τίθησι τοῖς Παγασειτικοῖς κόλπον εἰς τοὺς ὑπὸ Φιλοκτήτη τόπους· ἐν δὲ τῷ κόλπῳ φησὶν εἶναι τὴν Κικύνθου νῆσον καὶ πολέχυνν ὄμονυμον.

16. Ἡ ἀρχὴ δὲ αἰ ὑπὸ Φιλοκτήτη πόλεις καταλέγονται. ἡ μὲν οὖν Μηθώνη ἑτέρα ἐστὶ τῆς Θρᾴκης Μεθώνης, ἣν κατέσκαψε Φιλιππος.

1 ἡσπέρ, Corin., for ἡσπέρ; so the later editors.
2 Ἀναυρος, Casaubon, for ἀναύρος; so the later editors.
3 δ, before συνεχῆς, Casaubon inserts; so the other editors before Kramer.

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and also Rhizus, Sepias, Olizon, Boebê, and Iolcus, which are now villages belonging to Demetrias. Furthermore, for a long time this was both a naval station and a royal residence for the kings of the Macedonians; and it held the mastery over both Tempê and the two mountains, Pelion and Ossa, as I have already said. At present it is reduced in power, but still it surpasses all the cities in Magnesia. Lake Boebêis is near Pherea, and also borders on the foothills of Pelion and the frontiers of Magnesia; and Boebê is a place situated on the lake. Just as seditions and tyrannies destroyed Iolcus after its power had been greatly increased, so they reduced Pherea also, which had once been raised to greatness by its tyrants and was then destroyed along with them. Near Demetrias flows the Anaurus River; and the adjoining shore is also called Iolcus. Here, too, they used to hold the Pylaic Festal Assembly. Artemidorus places the Pagasitic Gulf in the region subject to Philoctetes, farther away from Demetrias; and he says that the island CIeunethos and a town bearing the same name are in the gulf.

16. The poet next enumerates the cities subject to Philoctetes. Now Méthoné is different from the Thracian Méthoné, which was rased to the ground

1 9. 4. 15.
2 No other reference to a “Pylaic” Assembly in Iolcus has been found. It could hardly be identified with the “Pylaean (Amphictyonic) Assembly” (9. 3. 7). Groskurd emends “Pylaic” to “Pelieus” (i.e. held in honour of Pelias), which is probably right.

5 Μηθώνη, Meineke, for Μεθώνη.
δενάσθημεν δὲ καὶ πρότερον τῆς τῶν ὀνομάτων τούτων καὶ τῶν ἐν Πελοποννήσῳ τιμῶν 1 τροπῆς. τάλλα δὲ διηρίθμηται, 2 ἢ τε Θαυμακία καὶ ὁ Ὀλυζὼν 3 καὶ ἡ Μελίβοια, ἢ τῆς ἐξῆς παραλίας ἐστὶν. προκειμένου δὲ τῶν Μαγνητῶν νῆσοι συχναὶ μὲν, αἰ δὲ ἐν ὀνόματι Σκιάθος τε καὶ Πεπάργθος καὶ Ἰκός, Ἀλόνυμος τε καὶ Σκύρος, ὄμωνόμοις ἔχουσαι πόλεις. μάλιστα δὲ ἐστὶν ἐν ὀνόματι Σκύρος διὰ τῆς Λυκομήδους πρὸς Ἀχιλλέας ὁ ἱερατής καὶ τὴν Νεοπτολέμου τοῦ Ἀχιλλέως ὑπαυγόνετο γένεσιν τε καὶ ἐκτροφήν. ὕστερον δὲ Φιλίππος αὐξηθεὶς, ὁ ἐν Εὐμηνίοις ἐπικρατούντως τῆς θαλάττης καὶ τῶν νῆσων ἄρχοντας καὶ τούτων καὶ τῶν ἄλλων, ἐποίησε τὰς πλησίον ἑαυτὸ τὸ μάλιστα ἐνδύος. πολεμῶν γὰρ περὶ τῆς ἡγεμονίας ἐπεχείρησε πρῶτος αὖ τοις ἐγγύτευ, καὶ καθάπερ αὐτῆς τῆς Μαγνητίδος τὰ πολλὰ μέρη Μακεδονίαν ἐποίησε καὶ τῆς Ἑράκης καὶ τῆς Ἀλλής τῆς κύκλῳ τῆς, οὕτω καὶ τὰς πρὸ τῆς Μαγνησίας νῆσους ἀφηρεῖτο, καὶ τὰς ὑπὸ σύνεν ὑγρωπομένας πρότερον περιμαχίτους καὶ γνωρίμους ἐποίησε. τὴν δὲ ὅσῳ Σκύρον καὶ μᾶλλα μὲν αἱ ἀρχαιολογικὲς συνιστώσεις, ἀλλὰ καὶ τὰ τοιάντα θρυλίσθει ποιεῖ, οἷον αἱ τῶν αἰγῶν ἄρεται τῶν Σκυρίων, καὶ τὰ μέταλλα τῆς ποικίλης λίθου τῆς Σκύριας, καθάπερ τῆς Καρυ-

1 [τιμῶν]. lacuna of about four letters supplied by Jones. Kramer, Müller-Dübner, and others, [μετα]τροπῆς; Moineke con}. τόσων. For the use of τροπῆ with the same meaning see e.g. Eustath. on Ἰοιαδ 2, 729, Steph. Byz. s. v. μετατροπῆ, and Hesych. s. v. τροπή.

2 δι.. Kramer inserts; so the later editors.
by Philip. I have mentioned heretofore the change of the names of these places, and of certain places in the Peloponnesus. And the other places enumerated by the poet are Thaumacia and Olizon and Meliboea, which are on the next stretch of sea-coast. Off the country of the Magnetans lie numerous islands, but the only notable ones are Sciatios, Peneleos, and Icos, and also Halonesos and Scyros, all having cities of the same name. But Scyros is the most notable, because of the family-relation between Lycomedes and Achilles, and of the birth and nurture there of Neoptolemus the son of Achilles. In later times, when Philip had waxed powerful and saw that the Athenians dominated the sea and ruled over the islands, both these and the rest, he caused the islands that were near him to be most famous; for, since he was fighting for the hegemony, he always attacked those places which were close to him, and, just as he added to Macedonia most parts of the Magnetan country and of Thrace and of the rest of the land all round, so he also seized the islands off Magnesia and made those which were previously well-known to nobody objects of contention and hence well-known. Now Scyros is chiefly commended by the place it occupies in the ancient legends, but there are other things which cause it to be widely mentioned, as, for instance, the excellence of the Scyrian goats, and the quarries of the Scyrian variegated marble, which is comparable to the Carys-

1 See 8. 4. 3-4, 8. 5. 3 and 8. 6. 15.

2 [δ 'Ολας]δρ, lacuna of about four letters supplied by Corais.
στίας καὶ τῆς Δοκιμαίας, ἔνωσις, μονολίθους γὰρ κίονας καὶ πλάκας μεγάλας ὀρῶν ἔστιν ἐν τῇ 'Ρώμῃ τῆς ποικίλης λιθίας, ἀφ’ ἢς ἡ πόλις κοσμεῖται δημοσίᾳ τε καὶ ἱδίᾳ: πεποίηκε τε τὰ λευκόλιθα οὐ πολλοῦ ἀξία.

17. Ὅ δ’ οὖν ποιητής μέχρι δεύρου προελθὼν τῆς Μαγνητικῆς παραλίας ἐπινίκησεν ἐπὶ τὴν ἁμόθετον καὶ γὰρ τὰ παρατείνοντα τῇ Φθιώτιδε, ἀρξάμενος ἀπὸ τῆς Δολοπίας καὶ τῆς Πόντου, μέχρι τῆς κάτω Θετταλίας διέξεισιν.

οὗ δ’ εἰς Τρίκκην καὶ Ἰθώμην κλωμακώσσαν.

ταῦτα τὰ χωρία ἐστὶ μὲν τῆς Ἰστιαιώτειδος, ἐκαλεῖτο δ’, ως φασὶ, πρὸτερον Δωρίς· κατασχάντων δὲ τῶν Περραιβῶν αὐτήν, οὗ καὶ τῆς Εὔβοιας τὴν Ἰστιαιώτιν κατεστράφη καὶ τοὺς ἀνθρώπους εἰς τὴν ἡπειρὸν ἀνέσπασαν, διὰ τὸ πλῆθος τῶν ἐποικησάμων Ἰστιαιῶν τὴν χώραν ἄπ’ ἐκείνων οὕτως ἐκάλεσαν. καλοῦσι δὲ καὶ τὴν Δολοπίαν τὴν ἁμόθετον, ἐπὶ εὐθείας αὐτῶν τῇ ἁμόθετον Ἰστιαιώτικον καὶ τὴν κατ’ ἄνω  Ἰθώμην· Μακεδονία, καθάπερ καὶ τὴν κάτω τῇ κατώ. ἐστὶ δ’ ἤ μὲν Τρίκκη, ὡσεν τὸ ἱερὸν τοῦ Ἀσκληπιοῦ τὸ ἀρχαιότατον καὶ ἐπιφανέστατον,

1 Δοκιμαίας, C. Müller (approving conj. of Reinesius, Juml. Var. Lect. p. 1005), for Δευκαλλιακίας Α., Δευκαλλίας Λύνο, Δευκαλλιακίας Βόι; Δευκαλλιακίας Τσσκουκ, Δευκαλλιακίας Κοραίς, Δευκαλλιακίας Τσρχιτ.  
2 ἦ, Jones, for καὶ τῆς, from conj. of C. Müller ( hton).  
3 καὶ τῆς, Jones inserts, from conj. of C. Müller.  
4 Φθιώτιδε, lacuna supplied by Corais; so the later editors.  
5 [μέχρι τῆς], lacuna supplied by Corais; so the later editors.
tian marble, and to the Docimaean or Synnadic, and to the Hierapolitic. For at Rome are to be seen monolithic columns and great slabs of the variegated marble; and with this marble the city is being adorned both at public and at private expense; and it has caused the quarries of white marble to be of little worth.

17. However, the poet, after proceeding thus far on the Magnetan sea-coast, returns to Upper Thessaly; for, beginning at Dolopia and Pindus, he recounts the parts that stretch alongside Phthiotis, as far as Lower Thessaly: “And those who held Tricè and rocky Ithomé.” These places belong in fact to Histiacotis, though in earlier times Histiacotis was called Doris, as they say; but when the Perrhaebians took possession of it, who had already subdued Histiacotis in Euboea and had forced its inhabitants to migrate to the mainland, they called the country Histiacotis after these Histiacans, because of the large number of these people who settled there. They call Histiacotis and Dolopia Upper Thessaly, which is in a straight line with Upper Macedonia, as is Lower Thessaly with Lower Macedonia. Now Tricè, where is the earliest and most famous temple of Asclepius, borders on the country

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1 See 10. 1. 6. 2 See 12. 8. 14. 3 See 13. 4. 14. 4 But the Greek might mean, instead of “quarries of white marble,” simply “white marble” in general.
5 Iliad 2. 729. 6 See 9. 5. 3 and foot-note.
7 [οὐδὲν τῷ ἄμβω], lacuna supplied by Du Theil; so the later editors.
(Strabo) 430

δμορος ¹ τοις τε Δόλοψιν και τοις περὶ τὴν Πίνδον τόποις. τὴν δ' Ἰθώμην ὅμωνύμως τῇ Μεσσηνιακῇ λεγομένην οὐ λεγεῖ δεῖν οὔτως ἐκφέρειν, ἀλλὰ τὴν πρώτην συλλαβήν ἀφαιρεῖν οὔτω γὰρ καλείσθαι πρότερον, νῦν δὲ Ἰθώμη ² μετωνομάσθαι, χωρίον ἐρµυνὸν καὶ τῷ ὅντι κλωμακόν, ἱδρυμένου μεταξὺ τεττάρων φρουρίων, ὡσπερ ἐν τετραπλεύρῳ κενµένῳ, Τρίκκης τε καὶ Μητροπόλεως καὶ Πελικναίου καὶ Γόμφων. τῆς δὲ δὴ Μητροπολιτῶν ἐστὶν χώρας ἡ Ἰθώμη. δ' δὲ Μητρόπολις πρότερον μὲν ἐκ τριῶν συνορίστων πολιχρῶν ἄσημων, ὡστερον δὲ καὶ πλείον ἐπιτεληθήσαν, ὅων ἦν καὶ καὶ Ἰθώμη. Καλλίμαγος μὲν οὖν φησίν ἐν τοῖς C 438 ἱάµβους τὰς Ἀφροδίτας (ἡ θεὸς γὰρ οὐ μία) τὴν Καστυνῆτιν ὑπερβάλλεσθαι πάσας τῷ φρονεῖν, ὅτε μόνη παραδέχεται τὴν τῶν ὑπὸν θυσίαν. καὶ μὴν πολυνύστωρ, εἰ τις ἄλλος, καὶ πάντα τῶν βίων, ὡς αὐτὸς εἶρηκεν, ὁ ταύτα μυθεῖσθαι ³ βουλόµενος; οἱ δ' ὅστερον ἠλεγξαν οὐ μίαν Ἀφροδίτην μόνον, ἀλλὰ καὶ πλείον ἀποδεδεγμένας τὸ ἔθος τοῦτο ἐστιν καὶ τὴν ἐν τῇ Μητρόπολες· ταύτη δὲ μίας τῶν συνοικισθεῖσῶν εἰς αὐτὴν πόλεων παραδούνα τὸ ἔθος Ὀυθούριον. ⁴ ἔστι δὲ καὶ Φαρκάδῶν ἐν τῇ Ἰστιαιώτιδι, καὶ ρέι δι' αὐτῶν ὁ Πηνειώς

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¹ δμορος, Palmer, for δμορον; so the later editors.
² Ἰθώμη Ερατος, ΄Ερατος Ἐκείνην, Ἰθώμην ἂν καὶ Eustathius; but Kramer conj. Ἐθώμησαν from Steph. Byz. s. v. Ἰθώμη; but see Etym. Magnum s. v. Θωρη.
³ Meineke suspects μυθεῖσθαι; C. Müller conj. ἀληθεύεσθαι for μυθεῖσθαι; Capps conj. μάλιστα. Kramer conj. τοιαύτα for δ ταύτα.
⁴ Ὀυθούριον, Meineke (following Steph. Byz. s. v.), for Ὀυθούριον (ὁμογενές Β, ὀμόγεν editors before Corais).

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of the Dolopians and the regions round Pindus. Ithomê, which is called by the same name as the Messenian city, ought not, they say, to be pronounced in this way, but without the first syllable; for thus, they add, it was called in earlier times, though now its name has been changed to Ithomê. It is a stronghold and is in reality a heap of stones; and it is situated between four strongholds, which lie in a square, as it were: Tricê, Metropolis, Pelinnaeum, and Gomphi. But Ithomê belongs to the territory of the Metropolitans. Metropolis in earlier times was a joint settlement composed of three insignificant towns; but later several others were added to it, among which was Ithomê. Now Callimachus, in his Iambics, says that, "of all the Aphroditês (for there was not merely one goddess of this name), Aphroditê Castnictis surpasses all in wisdom, since she alone accepts the sacrifice of swine." And surely he was very learned, if any other man was, and all his life, as he himself states, wished to recount these things. But the writers of later times have discovered that not merely one Aphroditê, but several, have accepted this rite; and that among these was the Aphroditê at Metropolis, and that one of the cities included in the settlement transmitted to it the Onthurian rite. Pharcadon, also, is in Histiaeotis; and the Peneius and the

1 i.e. Thomê. 2 "Thomos" means "heap of stones." 3 Pryn. 82 b, Schneider. 4 The text is probably corrupt. We should expect either "wished to tell the truth about matters of this sort," or, as Professor Capps suggests, "preferred this branch of learning." 5 "Onthurium" was a "Thessalian city near Arrê" (Stephanus Byzantinus, s.v.).
καὶ ὁ Κουράλλως· ὅν ὁ Κουράλλως, ῥυεῖσ παρὰ τὸ τῆς Ἰτοινίας Ἀθηναίς ἱερὸν, εἰς τὸν Πηνειών ἐξῆγε·
αὐτὸς δ’ ὁ Πηνειών ἀρχεται μὲν ἐκ Πυδοῦν, καθάπερ εἶρηται· ἐν ἀριστερᾷ δ’ ἀφεὶς Ἰρίκκην
τε καὶ Πελινναῖον ἔρχεται παρὰ τε Ἀτρακα καὶ Λάρισαν, καὶ τοὺς ἐν τῇ Θετταλίωτιδι δεξάμενος ποταμοὺς προέεισι διὰ τῶν Ἑμ-
πών ἐπὶ τὰς ἐκβολάς. τὴν δ’ Οἰκαλίαν πόλιν Ἐυρύτοιο λεγομένην ἐν τοῖς τόποις τούτοις ἰστοροῖ τι καὶ ἐν Ἐυβοίᾳ καὶ ἐν Ἀρκαδίᾳ, καὶ
μετονομάζουσιν ἄλλως, δ καὶ ἐν τοῖς Πελοποννησιακοῖς εἰρηται. περὶ δὲ τούτων χθονίσι, καὶ
μάλιστα, τῆς ἡ ὑπὸ Ἡρακλέους ἄλωσα, καὶ
περὶ τῶν συνεγραφέν ὁ ποιήσας τὴν Οἰκαλίας
ἄλωσιν. ταύτα μὲν δὴ τὰ χορία τοῖς Ἀσκλη-
πιάδαις ὑπέταξεν.
18. Ἑξῆς δὲ λέγει τὴν ὑπ’ Ἐυρυτύλωρ.
οἶ δ’ ἔχον Ὁρμένιον οἶ τε κρήνην ὘ρέφειαν
οἶ τ’ ἔχον Ἀστέριον Τιτᾶνοι τε λευκὰ κάρημα.
τὸ μὲν οὖν Ὁρμένιον ὅ τιν Ὁρμίνιον καλεῖται,
ἐστι δ’ ὑπὸ τῷ Ηηλίῳ κόμη κατὰ τὸν Παγασέ-
τικον κόλπον τῶν συνεργισμένων εἰς τὴν Δημη-
τρίαδα πόλεων, ὡς εἰρηται. ἀυάγηκε δὲ καὶ τὴν
Βοισθίδα λίμνην εἶναι πλησίον, ἐπειδή καὶ ἡ
Βοίβη τῶν περιοικίδων ἡ τῆς Δημιουργίδος καὶ
αὐτὸ τὸ Ὁρμένιον. τὸ μὲν οὖν Ὁρμένιον ἀπέχει

1 Πελινναίοιν Αρχῆ, Πελινναίην Ἡ.
2 Λάρισα, MSS. except Α.
3 Ὁρμένιον, Kramer, for ὅρμενον Δ(μενον written by man. 
συ. in A)γῆνο; Ὅρμηνον BEld, and Kustathius, note on 
II. 2. 734.
Curalius flow through its territory. Of these rivers, the Curalius flows past the temple of the Itonian Athena and empties into the Peneius; but the Peneius itself rises in Pindus, as I have already said,1 and after leaving Tricce and Pelinnacum and Pharcadon on the left flows past both Atrax and Larisa, and after receiving the rivers in Thessaliotis flows on through Tempê to its outlet. Historians place the Oechalia which is called the "city of Eurytas"2 not only in this region, but also in Euboea and in Arcadia; and they give its name in different ways, as I have already said in my description of the Peloponnesus.3 They inquire concerning these, and particularly in regard to what Oechalia it was that was captured by Heracles,4 and concerning what Oechalia was meant by the poet who wrote The Capture of Oechalia.5 These places, then, were classed by Homer as subject to the Asclepiadæ.

18. Next he speaks of the country subject to Eurypylus: "and those who held Ormenium and the fountain Hypereia, and those who held Asterium and the white summits of Titanus."6 Now at the present time Ormenium is called Orminium; it is a village situated at the foot of Pelion near the Pagasitic Gulf, one of the cities included in the settlement of Demetrias, as I have said.7 And Lake Boebeis, also, must be near, since Boebê, as well as Ormenium itself, was one of the dependencies of Demetrias. Now Ormenium is distant by land twenty-seven

2 Iliad 2. 596.
3 See 9. 5. 16 and foot-note.
4 Cf. 10. 1. 10.
5 See 14. 1. 18.
6 Iliad 2. 734.
7 9. 5. 15.
τῆς Δημητριάδος πεζῇ στάδιον ἐπτὰ καὶ εἴκοσι, ὁ δὲ τῆς Ἰωλκοῦ τόπος ἐν ὁδῷ κεῖμενος τῆς μὲν Δημητριάδος ἐπτὰ στάδιον διέστηκε, τοῦ δ' Ὄρμενίοι τοὺς λοιποὺς στάδιοις εἴκοσι. φησὶ δ' ὁ Σκήψιος ἐκ τοῦ Ὄρμενίου τὸν Φώικα εἶναι, καὶ φεύγειν αὐτὸν ἐνθένδε παρὰ τοῦ πατρὸς Ἀμύντορος Ὄρμενίδαο εἰς τὴν Φθίαν ἐς Πηλῆα ἀνακταί· ἐκτίσθαι γὰρ ὑπὸ Ὅρμενον τὸ χωρίον τοῦτο τοῦ Κερκάφου τὸυ Αἰλόλου παῖδας δὲ τοῦ Ὅρμενον γενέσθαι τὸν τε Ἀμύντορα καὶ Εὐαίμονα, διὸ τοῦ μὲν εἶναι Φώικα, τοῦ δ' Ἐυρύπυλου φυλαχθῆναι δὲ τῷ Ἐυρυπύλῳ τὴν διαδοχὴν κοινὴν, ἀτέ ἀπελθόντος τοῦ Ἀκεῖκος ἐκ τῆς οἰκείας καὶ δὴ καὶ γράφει σύνως.

οἶνον ὅτε πρῶτον λίπον Ὅρμενίου πολύμηλον, ἀντὶ τοῦ λίπουν Ἐλλάδα καλλυγώναικα.

Κράτης δὲ Φωκέα ποιεῖ τὸν Φώικα, τεκμαιρόμενος ἐκ τοῦ κράµους τοῦ Μέγητος, ὦ ἔχρισατο ὁ Ὅδυσσεὺς κατὰ τὴν νυκτεγερσίαν, περὶ οὗ φησίν ὁ ποιητής, ὅτι ἐξ Ἐλεώνος Ἀμύντορος Ὅρμενίδαο ἐξέλετ' Ἀὐτολύκος, πυκνῶν δόμων ἀντιτορίσας. τὸν τε γὰρ Ἐλεώνα ἐν τῷ Παρνασσῷ πολύμηλον εἶναι, τὸν τε Ὅρμενίδην Ἀμύντορα οὐκ ἄλλον τινὰ λέγεσθαι ἢ τὸν τοῦ Φώικος πατέρα, καὶ τὸν Αὐτολύκον οἰκοῦντα ἐν τῷ Παρνασσῷ τοῖχωρυχεῖν τὰ τῶν γειτόνων, ὀπερ κοινὸν ἐστὶ τοῖχωρυχον παντός, οὐ τὰ τῶν πάρρωθεν. ὁ δὲ 434
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stadia from Demetrias, whereas the site of Iolcus, which is situated on the road, is distant seven stadia from Demetrias and the remaining twenty stadia from Ormenium. The Scepsian ¹ says that Phoenix was from Ormenium, and that he fled thence from his father Amyntor the son of Ormenus into Phthia to Peleus the king; for this place, he adds, was founded by Ormenus the son of Cercaphus the son of Aeolus; and he says that both Amyntor and Euaemon were sons of Ormenus, and that Phoenix was son of the former and Eurypylus of the latter, but that the succession to the throne, to which both had equal right, was kept for Eurypylus, inasmuch as Phoenix had gone away from his home-land. Furthermore, the Scepsian writes thus, "as when first I left Ormenium rich in flocks," instead of "I left Hellas, land of fair women."² But Crates makes Phoenix a Phocian, judging this from the helmet of Meges, which Odysseus used at the time of his night-spying, concerning which the poet says, "Autolycus filched it from Eleon, from Amyntor the son of Ormenus, having broken into his close-built home."³ For Eleon, he says, is a town of Parnassus; and Amyntor, son of Ormenus, means no other than the father of Phoenix; and Autolycus, who lived on Parnassus, must have broken into the house of a neighbour (as is the way of any housebreaker), and not into that of people far away. But the Scepsian

¹ Demetrius of Scepsis.
² Iliad 9. 447.
³ Iliad 10. 266.

¹ Κερφίον Α man. prim., Κερφίον Α man. sec. and other MSS., and Eustathius.
² κε, after άτε, Jones deletes; άς άν Α man. sec, Bkluv; άτε άν chi.
Σκήψιμος φησι μήτε Ἐλεώνα μηδένα τόπον τοῦ Παρνασσοῦ δείκνυσθαι, ἀλλὰ Νεώνα, καὶ ταύτην οἰκισθεῖσαν μετὰ τὰ Τροικά, μήτ᾽ ἐκ γειτώνων τὰς τοιχωρυχίας γίνεσθαι μόνον, καὶ ἀλλὰ δ᾽ ἐστὶν, ἀ λέγω τις ἄν, ἀλλ᾽ οὖν ὅκνῳ διατρίβειν ἐπὶ πλέον. Ἀλλοι δὲ γράφουσιν ἐξ Ἐλεώνος· Ταναγρικῇ δὲ ἐστιν αὐτῇ καὶ μᾶλλον ἐλέγχειν ἀτόπως ἂν λεγόμενον τὸ

φεύγον ἔπειτ᾽ ὑπόνευθε δὲ Ἐλλάδος, Φθίνη δ᾽ ἐξεικόμην.

η δ᾽ Ὅπερεια κρήνη ἐν μέσῃ ἐστὶ τῷ Φεραίῳ πόλει Εὐμήκλου οὖσῃ, ἀτόπου τῶν [δοῦναι Εὐρυπόλεως ὅν νυμφάθῃ λευκόγεων γάρ ἐστι τὸ χωρίον Ἀρμήνης πλησίον καὶ [τῶν Ἀφεῖστων καὶ τὸ Ἀστέριον δὲ οὐκ ἀπωθήθη τούτων ἐστὶ.

10. Συνεχεῖς δὲ τῇ μερίδι ταύτῃ λέγονται οἱ ὑπὸ τῷ Πολυποίτῃ.

οἷς δ᾽ Ἀργασσῶν ἐχου καὶ Γυρτῶνην ἐνέμοντο, Ὀρθόνη Ἡλώνη τε πόλιν τ᾽ Ὀλυσσσόνα λευκήν.

tαύτην τὴν χώραν πρὸτερον μὲν ὂκουν Περραιβῷ, τὸ πρὸς ἀλαττὴ μέρος νεμόμενοι καὶ τῷ Πηνείῳ μέχρι τῆς ἐκβολῆς αὐτοῦ καὶ Γυρτῶνος, πόλεως Περραιβίδος. εἶτα ταπεινώσαντες ἐκεῖνος καὶ ἀπώσαντες εἰς τὴν ἐν τῇ μεσογαία ποταμίαν,

1 Ἐυμήκλου οὖσῃ, Kramer, for μεταλαμβάνῃ; so Meineke. ὃς Ἐυμήκλω οὖσῃ Du Theil, μεγάλη οὖσῃ conj. Casanbon, μεσογαία οὖσῃ Politus, μεταλλαμυνόσῃ Toub. ἦ τι μενοῦσῃ Corais.

2 [δοῦναι Εὐρυπόλεως, lacuna supplied by Du Theil, who,
speak that there is no place called Eleon to be seen on Parnassus, though there is a place called Neon, founded in fact after the Trojan War, and also that housebreakings are not confined to neighbours only. And there are other arguments which one might give, but I hesitate to spend further time on this subject. Others write "from Heleon," but Heleon is a place in Tanagria, and this reading would increase the absurdity of the statement, "Then I fled afar off through Hellas and came to Phthia." The fountain Hypereia is in the middle of the city of the Pherecans, which belonged to Eumelus. It is absurd, therefore, to assign the fountain to Eurypylus. Titans was named from the fact in the case there; for the region near Arnê and Aphetae has white soil. Asterium, also, is not far from these.

19. Continuous with this portion of Thessaly is the country of those who are called the subjects of Polypoetes: "And those who held Argissa and dwelt in Gyrtonê, Orthê, and Elônê and the white city Oloosson." In earlier times the Perrhaebians inhabited this country, dwelling in the part near the sea and near the Peneius, extending as far as its outlet and Gyrton, a Perrhaebian city. Then the Lapiths humbled the Perrhaebians and thrust them back into the river-country in the interior, and seized

1 Instead of "from Eleon."  
2 Iliad 9. 478.  
3 "White earth."  
4 Iliad 2. 738.

however, inserts also aôthv after δωναι, omitted by Kramer and Meineke.

2 [tôv Ἄφε]τôv, lacuna of about six letters supplied by Groskurd; so the later editors.

4 καὶ ἄρσουντες, Corais inserts.

5 εἰς ... πονερίαν, Meineke ejects.
Δαπίθαι κατέσχον αυτὰ τὰ χωρία, Ἰξίων καὶ ὁ νιὸς Πειριθοὺς, δὲ καὶ τὸ Πηλίου κατεκτήσατο, βιασάμενος τοὺς κατασχόντας Κενταύρους, ἀγριῶν τι φύλου. ¹ τούτους μὲν οὖν

ἐκ Πηλίου δὲ καὶ Ἀλθίκεσσι πέλασσε,

C 440 τοὺς δὲ Δαπίθαις τὰ πεδία παρέδωκε· τινὰ δ' αὐτῶν καὶ οἱ Περραιβοὶ κατεῖχον, τὰ πρὸς τῷ Ὀλύμπῳ ἐστὶ δ' ὅπου καὶ ὅλοι ἀναμίζοντες δ' Δαπίθαις ὄκουν. ἢ μὲν οὖν Ἀργίσσα, ² ἢ νῦν Ἀργοῦρα, ³ ἐπὶ τῷ Πηνεῖῳ κεῖται· ύπέρκειται δ' αὐτῆς Ἀτραξ ἐν τετταρίκοντα στάδιοι, τῷ ποταμῷ πλησίαζοντα καὶ αὐτή τὴν δ' ἀνὰ μέσον ποταμίων ἐξεῖν Περραιβοῖ. Ὡρθοὶ δὲ τινες τῇ ἀκρόπολιν τῶν Φάλαιναίων εἰρήκασιν· ἢ δὲ Ψαλαννα Περραιβικὴ πόλις πρὸς τῷ Πηνεῖῳ πλησίον τῶν Τεμπῶν, οἱ μὲν οὖν Περραιβοὶ καταδυνασθέντες ὑπὸ τῶν Δαπιθῶν εἰς τὴν ὅρειν ἀπανέστησαν οἱ πλείους τὴν περὶ Πίνδου καὶ Ἀθαμάνας καὶ Δόλοπας, τὴν δὲ χώραν καὶ τοὺς ὑπολειφθέντας τῶν Περραιβῶν κατέσχον Λαρισαῖοι, ⁴ πλησίον μὲν οἰκοῦντες τοῦ Πηνείου, γειτνιῶντες δ' ἐκείνους, νεμόμενοι δὲ τὰ εὐδαιμονεστάτα μέρη τῶν πεδίων, πλῆν εἰ τι σφόδρα κοίλου πρὸς τῇ λίμνῃ τῇ Νέσσωνιδι, εἰς ἦν ὑπερκλύζων δ' ποταμός ἀφηρεῖτο τῇ τῆς ἀροίμου τοὺς Λαρισαίους· ἀλλ' ὑστερον παραχώμασιν ἐπηνῄσκοσαν Λαρισαῖοι. οὖν δ' οὖν κατείχον τέως τὴν Περραιβίαν καὶ φόρους ἐπράπτωντο, ἕως

¹ acs kno add ὑν; also A man. prim.
² Ἀργίσσα (Iliad 2. 738), the editors, for Ἀργίσσα B, Ἀργείσσα A, with ὑ over ἐ in man. sec.
their country—I mean the Lapiths Ixion and his son Peirithoüs, the latter of whom also took possession of Pelion, forcing out the Centaurs, a wild folk, who had seized it. Now these "he thrust from Pelion and made them draw near to the Aethices,"¹ and he gave over the plains to the Lapiths, though the Perrhaebians kept possession of some of them, those near Olympus, and also in some places lived completely intermingled with the Lapiths. Now Argissa, the present Argura, is situated on the Peneius; and forty stadia above it lies Atrax, which also is close to the river; and the Perrhaebians held the river-country between the two places. Some have called Orthe the acropolis of the Phalannaeeans; and Phalanna is a Perrhaebian city close to the Peneius near Tempê. Now the Perrhaebians, being overpowered by the Lapiths, for the most part emigrated to the mountainous country about Pindus and to the countries of the Athamanians and Doliopians, but their country and all Perrhaebians who were left behind there were seized by the Larisaeeans, who lived near the Peneius and were their neighbours and dwelt in the most fertile parts of the plains, though not in the very low region near the lake called Nessonis, into which the river, when it overflowed, would carry away a portion of the arable soil belonging to the Larisaeeans. Later, however, they corrected this by means of embankments. The Larisaeeans, then, kept possession of Perrhaebia and exacted tribute until Philip established himself as

¹ Iliad 2. 744.

2 Ἀργοῦρα, Xylander, for Ἀργόουρα; so the later editors.
2 Λαρισαῖοι, Kramer, for Λαρισαῖοι; so the later editors.
Φίλιππος κατέστη κύριος τῶν τόπων. Δάρισα δ' ἐστὶ καὶ ἐν τῇ Ὀσση χωρίον καὶ ἡ Κρεμαστή, ὑπὸ τινῶν δὲ Πελασγία 1 λεγομένη καὶ ἐν τῇ Κρήτῃ πόλις ἢ νῦν εἰς Ἰεράπυτταν συνοικίσκεισα, ἀφ' ἢς καὶ τὸ ὕποκείμενον πεδίον νῦν 2 Δαρίσιον 3 καλεῖται καὶ ἐν Πελοποννήσῳ ἦ τε τῶν Αργείων ἄκρα καὶ ὁ τίνι Ἡλείαι ἢ πάντες ἄλλης Δύμης διορίζουν Δάρισος 4 ποταμός. Θεόπομπος δὲ καὶ πόλιν λέγει ἐν τῇ αὐτῇ μεθορίᾳ κειμένην Δάρισαν· καὶ ἐν τῇ Λασίᾳ ἢ ἐν τῇ Φρικώνισι ἢ περὶ τὴν Κύμην καὶ ἡ κατὰ Ἀμαξίτων τῆς Τρωάδος· καὶ ἡ Ἐφεσία Δάρισα ἐστὶ καὶ ἢ ἐν Συρία, τῆς δὲ Μετυλήνης ἢ πεντήκοντα σταδίων εἰς Λαρίσας πέτρας κατὰ τὴν ἐπὶ Μητύλημος ὅδων· καὶ ἐν τῇ Ἁττικῇ 5 δ' ἐστὶ Δάρισα· καὶ τῶν Τράγελων διέχουσα κὼμη τριάκοντα σταδίων ὑπὲρ τῆς πόλεως ἐπὶ Καῦστρου πεδίον διὰ τῆς Μεσογίδος ἠόντων κατὰ τὸ τῆς Ἰσιδρώμης Μητρὸς ἱερόν, ὁμοίως τῆς θέσιν καὶ τῆς ἀρετῆς ἔχουσα τῇ Κρεμαστῇ Δάρισῃ· καὶ γὰρ εὐνύμος καὶ ἀμπελοφυτοὺς ἔσως δὲ καὶ ὁ Δάρισιος Ζεὺς ἐκεῖθεν ἐποιήμασται· καὶ ἐν τοῖς ἀριστεροῖς δὲ τοῦ Πόντου κώμη τις καλεῖται Δάρισα μεταξὺ Ναυ.[ λόχου 6] . . . . . . . . 7 πλησίον τῶν ἄκρων τοῦ Λέμου. καὶ Ὁλοοσσὸν 8 δὲ, λευκὴ προσαγορευθεῖσα ἀπὸ τοῦ λευκάργυλος εἶναι, καὶ Ἡλώνη,

1 Πελασγία, Xylander, for πλάγια; so the later editors.
2 πεδίον ἐστὶ δ' νῦν Αγχίνο.
3 Δαρίσιον, Kramer, for Δαρίσιον; so the later editors.
4 Δάρισος, Kramer, for Δαρίσος; so the later editors.
5 On Ἀττικῇ, see C. Müller Ind. Vitr. Lecd. p. 1005.
6 Ναυσ[χοῦ], lacuna supplied by Kramer; so the later editors.

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lord over the region. Larisa is also the name of a place on Ossa; another is Larisa Cremastê, by some called Pelasgia; and in Crete is a city Larisa, now joined to Hierapytna, whence the plain that lies below is now called Larisian Plain; and, in the Peloponnesus both Larisa, the citadel of the Argives, and the Larisus River, which is the boundary between the Eleian country and Dymê. Theopompus speaks of another city Larisa situated on the same common boundary; and in Asia is a Larisa Phryeonis near Cymê; and also the Larisa near Hamaxitis in the Trond; and there is the Ephesian Larisa, and the Larisa in Syria; and there are Larisaean Rocks fifty stadia from Mitylenê on the road to Methymnê; and there is a Larisa in Attica; and a village Larisa thirty stadia distant from Tralleis, above the city, on the road which runs through Mesogis towards the Caiýster Plain near the temple of the Isodromian Mother, which in its topographical position and its goodly attributes is like Larisa Cremastê, for it has an abundance of water and of vineyards; and perhaps the Larisaean Zeus received his epithet from this place; and also on the left of the Pontus is a village called Larisa, between Naulochus and ..., near the end of Mount Haemus. And Oloosson, called "white" from the fact that its soil is a white clay,

1 See 9. 5. 13.  
2 i.e. Cybelê.  
3 "Odessâ" seems to be the lost word.

7 It is almost certain that the remainder of the lacuna (about eight letters) should be supplied with καὶ Ὀδησσαῦ.  
8 Ὀλοσσόν Αγκίλη, Meineke. See Ὀλοσσόνα at beginning of 9. 5. 19.
Περραιβικαὶ πόλεις, καὶ Γόννως. ἡ δ’ Ἡλώνη μετέβαλε τοῦνομα, Δειμώνη μετονομασθεῖσα· κατέσκαπται δὲ νῦν ἄμφω δ’ ὑπὸ τὸ Ὀλύμπον C 441 καὶ, οὐ πολὺ ἄποθεν τὸν Ἐυρώπον ¹ ποταμοῦ, ὄν ὁ ποιητής Τιταρήσιον καλεῖ.

20. Λέγει δὲ καὶ περὶ τοῦτο καὶ περὶ τῶν Περραιβῶν ἐν τοῖς ἐξῆς ὁ ποιητής, ὅταν φη: Έγνευς δ’ ἐκ Κύφου ὑγε δύω καὶ εἰκοσι νῆς. τὸ δ’ Ἐνεήμες ἐποντὸ μενεπτόλεμοι τε Περραιβοὶ, οὐ περὶ Δωδώνην δυσχείμερον οἰκί ἐθεντο, οὐ τ’ ἄμφι ἰμερτὸν Τιταρήσιον ἐργὸ ἐνέμοντο.

Λέγει μὲν οὖν τούτους τοὺς τῶπους τῶν Περραιβῶν, ἀπὸ μέρους τῆς Ἐστιαιώτιδος ² ἐπειληχότας: ³ ἔσαν δὲ καὶ αἱ ⁴ ὑπὸ τῷ Πολυποτῇ ἐκ μέρους Περραιβικαί, τοῖς μέντοι Δαπίθαις προσένεψε διὰ τὸ ἀναμίξι σοιείν καὶ τὰ μὲ πεδία κατέχειν τοὺς Δαπίθας καὶ τὸ ἐνταῦθα Περραιβικὸν ὑπὸ τούτους τετάχθι πῶς ἐπὶ πλέον, τὰ δ’ ὅρεινότερα χωρία πρὸς τῷ Ὀλύμπω καὶ τοῖς Τέμπτεσι τοὺς Περραιβοὺς, καθάπερ τὸν Κύφου καὶ τὴν Δωδώνην καὶ τὰ περὶ τῶν Τιταρήσιον, ὅσ’ ἐξὶ δρους Τιταρίου ⁵ συμφυόσοι τῷ Ὀλύμπῳ ρέον εἰς τὰ πλησίον τῶν Τεμπών χωρία τῆς Περραιβίας αὐτοῦ που τὰς συμβολὰς ποιεῖται πρὸς τὸν Πηνείον. τὸ μὲν οὖν τοῦ Πηνείου καθαρὸν ἔστων

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¹ Ἐφρῶτον, Kramer, for Ἐφρῶτον; so the later editors.
² Ἐστιαιώτιδος I, Ald., Corais.
³ ἐπειληχότας, conj. of Meineke, for ἐπειληφότας; ἐπειληφότας, Groskurd.
⁴ οἱ, after καὶ, Corais inserts.
⁵ Τιταρίου Αἰγί.
and Elonê, and Gonnum are Perrhaebian cities. But Elonê changed its name to Leimonê, and is now in ruins. Both are situated below Olympus, not very far from the Europus River, which the poet calls the Titaresius.¹

20. The poet next mentions both Titaresius and the Perrhaebians, when he says, "And Guneus led from Cyphus twenty-two ships. And there followed him the Enienians,² and the Perrhaebians steadfast in war, who had established their homes round wintry Dodona,³ and dwelt in the fields about lovely Titaresius."⁴ Now he speaks of these places as belonging to the Perrhaebians, places which fell into their possession as a part of Hestiacotis.⁵ And also the cities subject to Polyphetes were in part Perrhaebian. However, he assigned them to the Lapiths because the two peoples lived intermingled with one another,⁶ and also because, although the Lapiths held possession of the plains and the Perrhaebian element there were for the most part subject to the Lapiths, the Perrhaebians held possession of the more mountainous parts near Olympus and Tempê, as, for example, Cyphus, and Dodona, and the region about the Titaresius; this river rises in the Titarius Mountain, which connects with Olympus, and flows into the territory of Perrhaebia which is near Tempê, and somewhere in that neighbourhood unites with the Peneius. Now the water of the Peneius is pure,

¹ Ἰλιαδ 2. 751.
² The Homeric spelling of "Aenianians" (9. 4. 11.)
³ The Thessalian Dodona mentioned in Frags. 1, 1a, 1b, 1c, Vol. III, pp. 321, 323.
⁴ Ἰλιαδ 2. 748.
⁵ The Perrhaebians had seized Hestiacotis (9. 5. 17).
⁶ See 9. 5. 19.
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οὐδ᾽, τὸ δὲ τοῦ Τυταρχοῦ λιπαρόν ἐκ τινὸς ὀλίγου, ὡςτ’ οὐ συμμίσγεται,

ἀλλὰ τὲ μιν καθύπερθεν ἐπιτρέχει ἣντ’ ἑλαίου,

dia ὁκαὶ τὸ ἀναρίζῃ ὀικεῖν Σιμωνίδης Περραιβοῦς καὶ
δαλαῖς καλεῖ τοὺς Πελασγότας ἀπανταὶ, τοὺς
τὰ ἐφα κατέχοντας τὰ περὶ Γυρτῶνα καὶ τὰς
ἐκβολὰς τοῦ Πηνειοῦ καὶ Ὀσσαν καὶ Πήλιον
καὶ τὰ περὶ Δημητριάδα καὶ τὰ ἐν τῷ πεδίῳ,
Δάρισαν, Κρανωνὰ, Σκοτοῦσαν, Μόψιον,
Ἄτρακα, καὶ τὰ περὶ τὴν Νεσσωνίδα λίμνην καὶ
τὴν Βοιβηδά. ὥν ὁ ποιητής ὀλίγων μέμνηται διὰ
τὸ μὴ ὀικισθῆναι ποι τάλλα ἡ φαῦλως οἰκισθῆναι
dia τοὺς κατακλυσμοὺς ἀλλοτ’ ἄλλους γινομένους:
ἐπεὶ οὔ democrα τῆς Νεσσωνίδος μέμνηται λίμνης,
ἀλλὰ τῆς Βοιβηδοῦ μόνου, πολὺ ἐλάττωνος οὐσίας:
tαῦτας δὲ μόνης μενοῦσης, ἐκείνης δὲ, ὡς εἰκός,
tοτὲ μὲν πληρομένης ἀπάτης, τοτὲ δὲ ἐκλειπο-
μένης. τῆς δὲ Σκοτοῦσας ἐμνήσθημεν καὶ ἐν τοῖς
περὶ Δωδώνης λόγοις καὶ τοῦ μαντείου τοῦ ἐν
Θετταλία, διότι περὶ τοῦτον ὑπήρξε τὸν τόπον.
ἔστι δὲ ἐν τῇ Σκοτοῦσσῃ χωρίῳ τι Κυνὸς
Κεφαλαί καλούμενον, περὶ δὲ Ἐρμαίοι μετ’
Ἀττολῶν καὶ Τίττος Κριντίου ἑυόκων μάχῃ με-
γάλῃ Φιλιπποῦ τὸν Δημητρίου, Μακεδόνων
Βασιλέα.

21. Πέπονθε δὲ τῷ τοιῷτοι ἡ Μαγνητίς
cατηριθμημένων γὰρ ἤδη πολλῶν αὐτῆς τῶν,
C 442 οὐδὲνας τούτων ἑνώμακε Μάγνητας Ὀμήρος, ἀλλ’

1 toioúto, Meineke, for toioúton.

1 Iliad 2. 754. 2 7. 7. 12.

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but that of the Titaresius is oily, because of some substance or other, so that it does not mingle with that of the Peneius, "but runs over it on the top like oil." Because of the fact that the two peoples lived intermingled, Simonides uses the terms Perrhaebians and Lapiths of all the Pelasgiotes who occupy the region about Gyrton and the outlets of the Peneius and Mount Ossa and Mount Pelion, and the region about Demetrias, and the region in the plain, I mean Larisa, Crannon, Scotussa, Mopsium, Atrax, and the region about Lake Nessonis and Lake Boebeis. Of these places the poet mentions only a few, because the rest of them had not yet been settled, or else were only wretched settlements, on account of the inundations which took place at various times. Indeed, he does not mention Lake Nessonis either, but Lake Boebeis only (though it is much smaller), because the latter alone persisted, whereas the former, in all probability, was at times filled at irregular intervals and at times gave out altogether. Scotussa I have already mentioned in my account of Dodona and of the oracle in Thessaly, saying that originally it was near this place. In the territory of Scotussa there is a place called Cynosephalae, near which Titus Quintius and the Romans, along with the Aetolians, in a great battle conquered Philip the son of Demetrius, king of the Macedonians.

21. Magnetis, also, has been treated by Homer in about the same way. For although he has already enumerated many of the places in Magnetis, none of these are called Magnetan by him except those two

3 "Dogs' Heads," a low range of hills.
4 Titus Quintius Flamininus.
5 197 B.C.
ἐκείνους μόνους, οὐς τυφλῶς καὶ οὐ γνωρίμως διασαφεῖ,
οἳ περὶ Πηνείων καὶ Πῆλιον εἰνοσίφυλλον ναῖσκον.

Ἀλλὰ μὴν περὶ τῶν Πηνείων καὶ τὸ Πῆλιον οἴκονσι καὶ οἳ τὴν Γυρτῶνα ἔχοντες, οὕς ἦδη κατέλεξε, καὶ τὸ Ὄρμενον καὶ ἄλλοι πλέονς, καὶ ἐτὶ ἀπωτέρω τοῦ Πηλίου ὁμοίως Μάγνητες ᾦσαν, ἄρχάμενοι ἀπὸ τῶν ὑπὸ Εὐμήλῳ, κατὰ γε τοὺς ὕστερον ἀνθρώπους. ἐοίκασιν οὖν διὰ τὰς συνεχεῖς μεταστάσεις καὶ ἐξαλλάξεις τῶν πολιτειῶν καὶ ἐπιμέλεις συνχεῖν καὶ τὰ ὀνόματα καὶ τὰ ἐθνῆ, ὡστε τοὺς νῦν ἐσθ’ ὅτε ἀπορίαν παρέχειν, ἰαθάπερ τουτο τὸ πρῶτον μὲν ἐπὶ Κραννώνος καὶ τῆς Γυρτῶνος γεγένηται. τοὺς μὲν γὰρ Γυρτωνίους Φλεγύας πρότερον ἐκάλουν ἀπὸ Φλεγύου τοῦ Ἰξίους ἅδελφοῦ, τοὺς δὲ Κραννωνίους Ἐφύρους, ὡστε διαπορεῖν, ὅταν φη ὁ ποιητῆς:

τὸ μὲν ἂρ’ ἐκ Θρύκης Ἐφύρους μέτα θωρῆσθε
ἡ μετὰ Φλεγύας μεγαλήτορας,
τίνας ποτὲ Βούλεται λέγειν.

22. Ἐπειτα τούτο καὶ ἐπὶ τῶν Περραιβῶν καὶ τῶν Αλνιάνων συνέβη. ἸΟΙΝΗΡΟΣ μὲν γὰρ συνε-ξεύξειν αὐτούς, ὡς τπησίον ἄλληλων οἰκούνται καὶ δὴ καὶ λέγεται ὑπὸ τῶν ὕστερον ἐπὶ χρόνον

1 παρέχειν, Pletho, for παρείχε α A, παρεῖχα α and other MSS.
2 Αλνιάνων, Pletho, for Ἀθαμάνων; so the later editors.

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places, and even these are designated by him in a
dim and indistinct way: 1 "who dwell about Pencius
and Pelion with its shaking foliage." 2 Assuredly,
however, about the Pencius and Pelion lived those
who held Gyrton, whom he had already named, 3 as
also those who held Ormenium, 4 and several other
Perrhaebian peoples; and yet farther away from
Pelion there were still Magnetans, beginning with
those subject to Eumelus, at least according to the
writers of later times. These writers, however, on
account of the continual migrations, changes of
political administrations, and intermixture of tribes,
seem to have confused both the names and the
tribes, so that they sometimes present difficult ques-
tions for the writers of to-day. For example, this has
proved true, in the first place, in the case of Crannon
and Gyrton; for in earlier times the Gyrtonians were
called "Phlegyae," from Phlegyas, the brother of
Ixion, and the Crannonians "Ephyri," so that it is a
difficult question who can be meant by the poet when
he says, "Verily these twain, going forth from
Thrace, arm themselves to pursue the Ephyri, or to
pursue the great-hearted Phlegyae." 5

22. Again, the same thing is true in the case of the
Perrhaebians and Aenianians. For Homer 6 connected
the two, as living near one another; and in fact
we are told by the writers of later times that for a long

Homer nowhere specifically names either the Magnetans
or their country except in Iliad 2. 756, where he says,
"Prothous, son of Tenythredon, was the leader of the
Magnetans."

1 Iliad 2. 757. 2 Iliad 2. 756. 3 Iliad 2. 738. 4 Iliad 2. 734.
5 Some modern scholars question the authenticity of this
passage. See Leaf's note ad loc.
6 Iliad 2. 749.
συνήγον ἡ οἰκησὶς τῶν Αἰνιάνων ἐν τῷ Δωτίῳ γενέσθαι πεδίῳ, τούτῳ δ' ἐστὶ πλησιὸν τῆς ἀρτι λεχθείσης Περραιβίας καὶ τῆς Ὀσσης καὶ ἐτί τῆς Βοιβηνίδος λίμνης ἐν μέσῃ μὲν πως τῇ Θετταλίᾳ, λόφοις δὲ ἰδίοις περικλειόμενοι περὶ οὗ Ἡσίοδος οὕτως εἴρηκεν

ἡ οὖν Διδύμους ἱεροὺς ναύσανα κολωνοὺς
Δωτίῳ ἐν πεδίῳ πολυβότρυνος ἄντ' Ἀμύροιο
νύφατο Βοιβιάδος λίμνης πόδα παρθένος ἀδυμής.

οἱ μὲν οὖν Αἰνιάνες οἱ πλείους εἰς τὴν Ὀιτην ἐξηλάθησαν ὑπὸ τῶν Δαπιθῶν, κάνταύθα δὲ ἐδυνάστευσαν ἀφελόμενοι τῶν τε Δωρίων των μέρη καὶ τῶν Μαλλεῶν μέχρι Πρακλείας καὶ Ἐχήνου, τινές δ' αὐτῶν ἐμείναν περὶ Κύφου, Περραιβίκου δρόσο ὀμώνυμον κατοικίαν ἔχουν. οἱ δὲ Περραιβοὶ, τινές μὲν συστάλεισες περὶ τὰ ἔστερα τοῦ Ὀλύμπου μέρη κατέμενον αὐτόθι, πρόσχωροι δὲ τοὺς Μακεδόνας, τὸ δὲ πολὺ μέρος εἰς τὰ περὶ τὴν Ἀθαμανίαν ὅρη καὶ τὴν Πίνδου ἐξέπεσεν νωπὸ δὲ μικρὸν ἡ οὐδὲν αὐτῶν ἱγνος σώζεται τοὺς δ' οὖν ὑπὸ τοῦ ποιητοῦ λεχθέντας Μάγνητας ὑστάτους εἰς τῷ Θετταλικῷ καταλόγῳ

C.4.13 νομιστέον τοὺς ἐντὸς τῶν Τεμπῶν ἀπὸ τοῦ Πηνείου καὶ τῆς Ὀσσης ἐως Πηλίου, Μακεδόνων τοῖς Πιερίωταις ὁμόροις, τοὺς ἐξουσί τῆς τοῦ Πηνείου περαίαν μέχρι τῆς βαλάττης. τὸ μὲν οὖν Ὁμόλοιο τῇ τῆν Ὄμόλην (λέγεται γὰρ ἀμφοτέρως) ἀποδοτέων

1 Αἰνιάνων, Plotho, for Αθαμάνων; so the later editors.
2 For δὲ ἰδίοις, Meineke conj. διδύμοις.
time the habitation of the Aenianians was in the Dotian Plain. This plain is near the Perrhaebia just mentioned above, and Ossa and Lake Boebeis; and while it is situated in the middle of Thessaly, yet it is enclosed all round by hills of its own. Concerning this plain Hesiod has spoken thus: "Or as the unwedded virgin who, dwelling on the holy Didymian Hills, in the Dotian Plain, in front of Amyrus, bathed her foot in Lake Boebeis." Now as for the Aenianians, most of them were driven into Octa by the Lapiths; and there too they became predominant, having taken away certain parts of the country from the Dorians and the Malians as far as Hermelceia and Echinus, although some remained in the neighbourhood of Cyphus, a Perrhaebian mountain which had a settlement of the same name. As for the Perrhaebians, some of them drew together round the western parts of Olympus and stayed there, being neighbours to the Macedonians, but the greater part of them were driven out of their country into the mountains round Athamania and Pindus. But to-day little or no trace of them is preserved. At any rate, the Magnetans mentioned last by the poet in the Thessalian Catalogue should be regarded as those inside Tempé, extending from the Peneius and Ossa as far as Pelion, and bordering on the Pieriotaec in Macedonia, who held the country on the far side of the Peneius as far as the sea. Now Homolium, or Homolê (for it is spelled both ways), should be

1 Coronis, mother of Asclepius.

3 Alaiaves, Pluotho, for 'Aθάμανες; so the later editors.
αὐτοῖς εἴρηται δ' ἐν τοῖς Μακεδονικοῖς, ὅτι ἐστὶ πρὸς τῇ Ὀσση κατὰ τὴν ἄρχην τῆς 1 τοῦ Πηνειοῦ διὰ τῶν Τεμπῶν διεκβολῆς. εἰ δὲ καὶ μέχρι τῆς παραλίας προῖτεν τῆς ἐγγυτάτω τοῦ Ὄμολοῦ, λόγον ἔχει, ὡστε 2 τὸν Ῥιζώντα προσνέμειν καὶ Ἐρυμνᾶς ἐν τῇ ὑπὸ Φιλοκτήτῃ παραλίᾳ κειμένας καὶ τῇ ὑπὸ Ὑμήλω. τοῦτο μὲν οὖν ἐν ἀσαφείς κείσθω. καὶ ἡ τάξις δὲ τῶν ἐφεξῆς τῶν μέχρι Πηνειοῦ οὐ διαφανῶς λέγεται, ἀδόξων δ' ὄντων τῶν τόπων, οὐδ' ἡμῖν περὶ πολλοῦ θετέων. ἡ μέντοι Σηπιῶν ἀκτὴ καὶ τετραγρόδηται μετὰ ταῦτα καὶ ἐξύρμηται διὰ τῶν ἐναπθῆ αὐθαίρουν τοὺς Περσικὸν στόλους. ἐστὶ δ' αὐτῇ μὲν ἀκτῇ πετρώδῃς, μεταξὺ δ' αὐτής καὶ Κασθαναίας κώμης ὑπὸ τῷ Πηλῶν κειμένης αἰγιαλός ἔστιν, ἐν φ' ὁ Ἐρήμων στόλος ναυλοχῶν, ἀπηλιώτου πολλοῦ πυνεόσαντος, ὁ μὲν εὐθὺς αὐτὸν πρὸς τὸ ἔρημον ἐξώκειλε καὶ διελύθη παραχρήμα, ὁ δ' εἰς Ἰππούς, 3 τόπον τραχύν τῶν περὶ τὸ Πηλίου, παρενεργείς, ὁ δ' εἰς Μελίβοιαν, ὁ δ' εἰς τὴν Κασθαναίαν διεφθάρη, τραχύς δ' ἐστὶν ὁ παράπλους πᾶς ὁ τοῦ Πηλίου, 4 ὁς οὐ κατάφων ὀγδοήκοντα τοσοῦτος δ' ἐστὶ καὶ τοιούτου καὶ ὁ τῆς Ὀσσης. μεταξὺ δὲ κόλποις σταδίων πλειώνων ἡ διακοσίων, ἐν φ' ἡ Μελίβοια. ὁ δὲ πᾶς ἀπὸ Δημητριώδος ἐγκολπίζοντι ἐπὶ τῶν Πηνειοῦ μείζων τῶν χιλίων, ἀπὸ δὲ Ἐπερχειοῦ

1 τῆς, transferred here from position after διὰ.  
2 Meineke inserts καὶ after ὡστε.  
3 Ἰππούς, Kramer and Meineke (see Herod. 7. 188) for Ἰππούν ΑΒΕΓδίας, Ἰππούν λμ, Ἰππούντα κκνό; Ἰππούντα correction in B, and so Corais.  
4 Πηλίου, Palmer, for Πηνειοῦ; so later editors.
assigned to the Magnetans; as I have said in my description of Macedonia, it is close to Ossa, situated where the Peneius begins to discharge its waters through Tempê. And if one were to proceed as far as the sea-coast nearest to Homolium, there is reason for assigning to them Rhizus and Erymnae, which were situated on that part of the sea-coast which was subject to Philoctetes and on that which was subject to Eumelus. However, let this question remain undecided. And also the order of the places next thereafter as far as the Peneius is not plainly told by the poet; but since these places are without repute, neither should I myself regard the matter as of great importance. Cape Sepias, however, was afterwards celebrated both in tragedies and in hymns on account of the total destruction there of the Persian fleet. Sepias itself is a rocky cape, but between it and Casthanea, a village situated at the foot of Pelion, is a beach where the fleet of Xerxes was lying in wait when, a violent east wind bursting forth, some of the ships were immediately driven high and dry on the beach and broken to pieces on the spot, and the others were carried along the coast to Ipni, one of the rugged places in the region of Pelion, or to Meliboea, or to Casthanea, and destroyed. The whole voyage along the coast of Pelion is rough, a distance of about eighty stadia; and that along the coast of Ossa is equally long and rough. Between the two mountains is a gulf more than two hundred stadia in circuit, on which is Meliboea. The whole voyage along the coast from Demetrias to the Peneius, following the sinuosities of the gulfs, is more than one thousand stadia in length, and from the Sperchius eight hun-

1 *Frag.* 16b (see also 16c), Vol. III., p 337.
καὶ ἄλλων ὀκτακοσίων, ἀπὸ δὲ Εὐβοίαν διασκιλῶν τριακοσίων ἕπεν ἡκομίζοντα. Ἰερώνυμος δὲ τῆς πε-
διάδος Θετταλίας καὶ Μαγνήτιδος τῶν κύκλων τρισχιλίων ἀποφαίνεται σταδίων φιλανθρακίας ὑπὸ Πελασγῶν ἐξελαθήναι ὑπὸ τούτους εἰς τὴν Ἰταλίαν ὑπὸ Λατινῶν ἐεῖναι δὲ τὸ νῦν καλούμενον Πε-
λασγικὸν πεδίον, ἐν ὑpersa καὶ Γυρτώνη καὶ Φεραί καὶ Μόψιον καὶ Βοιβής καὶ Ὀσσά καὶ Ὀμόλη καὶ Πήλιον καὶ Μαγνήτις. Μόψιον δὲ ἀνόμασται όν ἀπὸ Μόψου τοῦ Μαυτὸς τῆς Ἡ-
Τειρεσίου, ἀλλ’ ἀπὸ τοῦ Λατινίαν τοῦ συμπλευ-
σαντος τοῖς Ἀργοναυτῶν ἄλλος δ’ ἐστὶ Μόψοπος, ἀφ’ οὗ ἡ Ἀττικὴ Μοσσηνία.

23. Τὰ καθ’ ἐκαστὰ μὲν ταῦτα περὶ Θετταλίας, καθ’ δὲ οἶνον δ’, ὅτι Πυρραία πρότερον ἐκαλεῖτο ἀπὸ Πύρρας τῆς Δευκαλίωνος γυναικός, Λίμονία δὲ ἀπὸ Λίμονος, Θετταλία δὲ ἀπὸ Θετταλοῦ τοῦ Λίμονος. ἔνιοι δὲ, διελέοντες διέχοντο, τὴν μὲν πρὸς νότον λαχεῖν φασὶ Δευκαλίων, καὶ καλέσαι Πανδώραν ἀπὸ τῆς μητρός, τὴν δ’ ἐτέραν Λίμονι, οὔτ’ οὖν Λίμονιαν λεχθῆναι. μετωνομάσθαι δὲ τὴν μὲν Ἐλλάδα ἀπὸ Ἐλλήνων τοῦ Δευκαλίωνος, τὴν δὲ Θετταλίαν ἀπὸ τοῦ νῦν Λίμονος. τινὲς δὲ ἀπὸ Ἐφύρας τῆς Θεσπρωτίδος ἀπογόνους Ἀντίφου

1 ὀκτακοσίων, editors before Kramer; see his nota.
2 Ἰταλίαν, Kramer, instead of Ἀτταλίαν (BElin and editors before Kramer). A has αἵνω in man. sec. above; and χθ have both.
3 ἐν ὑπὲρ Δάρισα, Politius, for ἐν Δαρίσα; so the editors.
dred more, and from the Euripus two thousand three hundred and fifty. Hieronymus declares that the plain-country of Thessaly and Magnetis is three thousand stadia in circuit, and that it was inhabited by Pelasgians, and that these were driven out into Italy by the Lapiths, and that the present Pelasgian Plain, as it is called, is that in which are situated Larisa, Gyronc, Pherec, Mopsium, Boebc, Ossa, Homolc, Pelion, and Magnetis. Mopsium is named, not after Mopsus, the son of Manto the daughter of Teiresias, but after Mopsus the Lapith who sailed with the Argonauts. But Mopsopus, after whom the Attic Mopsopia is named, is a different person.

23. So much, then, for the several parts of Thessaly. But speaking of it as a whole, I may say that in earlier times it was called Pyrrhaea, after Pyrrha the wife of Deucalion, and Haemonia after Haemon, and Thessaly after Thessalus the son of Haemon. But some writers, dividing it into two parts, say that Deucalion obtained the portion towards the south and called it Pandora after his mother, and that the other part fell to Haemon, after whom it was called Haemonia, but that the former name was changed to Hellas, after Hellen the son of Deucalion, and the latter to Thessaly, after the son of Haemon. Some, however, say that descendants of Antiphus and

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1 Apparently Hieronymus of Rhodes (see note on 8. 6. 21).
2 See 9. 1. 18.

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4 Instead of γυρτώνη B/Eκίνo have τέρατος.
5 Μαντώδες τῆς, Tσκ-huicke, from conj. of Kuhn, for μάντεως τοῦ; so the later editors.
6 All MSS., except no, have ἀφος; see Μοσόπου 9. 1. 18.
καὶ Φειδίππου, τῶν Θετταλῶν τοῦ Ἡρακλέους, ἐπελθόντας ἀπὸ Θετταλῶν, τοῦ ἑαυτῶν προγόνου, τὴν χώραν ὁνομάσας. εἰρηται δὲ καὶ Νέσσωνις ὁνομασθήναι ποτε ἀπὸ Νέσσωνις τοῦ Θετταλῶν, καθάπερ καὶ ἡ λίμνη.

1 Φειδίππου, Lipsius, for Φιλίππου; so the editors.
Pheidippus, the sons of Thessalus the son of Heracles, invaded the country from Thesprotian Ephyra and named it after Thessalus, their own ancestor. And it has been said that the country too was once named Nessonis, like the lake, after Nesson the son of Thessalus.
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