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ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

1

I

1. Ἐπειδὴ ἡ Εὔβοια παρὰ πᾶσαν τὴν παραλίαν ταῦτην παραβέβληται τὴν ἀπὸ Σουνίου μέχρι Θεσσαλίας, πλὴν τῶν ἄκρων ἐκατέρωθεν, σκέφτηκον ἂν εἰς συνάψις τοῖς εἰρημένοις τὰ περὶ τὴν νῆσον, εἰδ' οὕτω μεταβῆναι πρὸς τε τὰ Λιτωλικά καὶ τὰ Ἀκαρνανικά, ἀπερ λοιπά ἐστι τῶν τῆς Εὐρώπης μερῶν.

2. Παραμὴκης μὲν τοίνυν ἦν ἡ νῆσος ἐπὶ χιλίους σχεδὸν τι καὶ διακοσίους στάδιους ἀπὸ Κηναίου πρὸς Γεραιστῶν, τὸ δὲ πλάτος ἄνωμαλος κατὰ δὲ τὸ πλέον ὄσον πεντήκοντα καὶ ἐκατόν στάδιον. τὸ μὲν οὖν Κηναίον ἦστι κατὰ Θερμοπύλας καὶ τὰ ἔξω Θερμοπυλῶν ἐπ' ὀλίγον, Γεραιστῶς δὲ καὶ Πεταλία πρὸς Σουνίῳ. γίνεται οὖν ἀντίπορθος τῇ τῇ Ἀττικῇ καὶ Βοιωτίᾳ καὶ Λοκρίδι καὶ τοῖς Μαλεύσι. διὰ δὲ τὴν στενότητα καὶ τὸ λεχθὲν μῆκος ὧπο τῶν παλαιῶν Σ 445 Μάκρις ὁνομάσθη. συνάπτει δὲ τῇ ἱπείρῳ κατὰ Χαλκίδα μάλιστα, κυρτὴ προπίπτουσα πρὸς τοὺς κατὰ τὴν Αὐλίδα τόπους τῆς Βοιωτίας καὶ

1 The Paris MS. No. 1397 (A) ends with Book ix (see Vol. I., p. xxxii).
THE GEOGRAPHY OF STRABO

BOOK X

I

1. Since Euboea lies parallel to the whole of the coast from Sunium to Thessaly, with the exception of the ends on either side,\(^1\) it would be appropriate to connect my description of the island with that of the parts already described before passing on to Acetolia and Acarnania, which are the remaining parts of Europe to be described.

2. In its length, then, the island extends parallel to the coast for a distance of about one thousand two hundred stadia from Cenaeum to Geraestus, but its breadth is irregular and generally only about one hundred and fifty stadia. Now Cenaeum lies opposite to Thermopylae and, to a slight extent, to the region outside Thermopylae, whereas Geraestus and Petalia lie towards Sunium. Accordingly, the island lies across the strait and opposite Attica, Bocotia, Locris, and the Malians. Because of its narrowness and of the above-mentioned length, it was named Macris\(^2\) by the ancients. It approaches closest to the mainland at Chalcis, where it juts out in a convex curve towards the region of Aulis in Bocotia and forms the

\(^1\) i.e. the promontories of Thermopylae and Sunium, which lie beyond the corresponding extremities of Euboea—Cenaeum and Geraestus.

\(^2\) i.e. "Long" Island (see Map VIII, end of Vol. IV).
Strabo

ποιοῦσα τὸν Εὐρίπον, περὶ οὐ διὰ πλειώνων εἰρήκαμεν, σχεδὸν δὲ τι καὶ περὶ τῶν ἀντιπόρθμων ἀλλήλους τῶν κατα τῇ τὴν ἤπειρον καὶ κατὰ τὴν νῆσον ἐφ’ ἐκάτερα τοῦ Εὐρίπον, τά τε ἐντὸς καὶ τὰ ἐκτὸς. εἰ δὲ τι ἐλλέελειπται, νῦν προσδιασαφήσομεν. καὶ πρῶτον, ὅτι τῆς Εὔβοιας τὰ Κοῖλα λέγουσι τὰ μεταξὺ Αὐλίδος 1 καὶ τῶν περὶ Γεραστὸν τῶν καλποῦται 2 γὰρ ἡ παραλία, παρισιάζουσα δὲ τῇ Χαλκίδι κυρτοῦται πάλιν πρὸς τὴν ἤπειρον.

3. Οὐ μόνον δὲ Μάκρις ἐκλήθη ἡ νῆσος, ἀλλὰ καὶ Ἀβαντές. Εὔβοιοι γοὺς εἰπὼν ὅ ποιμνὺς τοὺς ἀπ’ αὐτῆς Εὔβοεας οὐδέποτε εἰρηκεν, ἀλλ’ Ἀβαντάς ἄεὶ.

οἱ δ’ Εὔβοιοι ἔχουν μένεα πνείοντες Ἀβαντες. τῷ δ’ ἄμμ’ Ἀβαντές ἐποντα.

φησὶ δ’ Ἀριστοτέλης ἐξ Ἀβας τῆς Φωκικῆς Ὀρδάκας ὄρμηθεντας ἐποικῆσαι τῇ νῆσον καὶ ἐπονομάζει Ἀβαντάς τοὺς ἔχοντας αὐτὴν’ οἱ δ’ ἀπὸ ἢρωδος φασί, καθάπερ καὶ Εὐβοιοι ἀπὸ ἢρωίνης. τὰχα δ’ ὅσπερ Βοὸς αὐλὴ λέγεται τι ἀντρον ἐν τῇ πρὸς Αἴγαιον τετραμμένῃ παραλίᾳ, ὅπου τὴν Ἰώ φασι τεκεῖν Ἔπαφον, καὶ ἡ νῆσος

1 Αὐλίδος, Du Theil, Corais, and Groskurd would emend to Χαλκῖδος.
2 For κολποῦται, Jones conjectures κοιλοῦται, to correspond with Κοῖλα.

1 9. 2. 2, 8.
2 “Inside” means the lower or south-eastern region, “outside” the upper or north-western.
3 Elephenor.
Euripus. Concerning the Euripus I have already spoken rather at length, as also to a certain extent concerning the places which lie opposite one another across the strait, both on the mainland and on the island, on either side of the Euripus, that is, the regions both inside and outside the Euripus. But if anything has been left out, I shall now explain more fully. And first, let me explain that the parts between Aulis and the region of Ceraestus are called the Hollows of Euboea; for the coast bends inwards, but when it approaches Chalcis it forms a convex curve again towards the mainland.

3. The island was called, not only Maeris, but also Abantis; at any rate, the poet, although he names Euboea, never names its inhabitants "Euboeans," but always "Abantes": "And those who held Euboea, the courage-breathing Abantes . . . And with him followed the Abantes." Aristotle says that Thracians, setting out from the Phocian Aba, recolonised the island and renamed those who held it "Abantes." Others derive the name from a hero, just as they derive "Euboea" from a heroine. But it may be, just as a certain cave on the coast which fronts the Aegaean, where Io is said to have given birth to Epaphus, is called Böös Aulé, that the

4 *Iliad* 2. 536, 542.
5 Aristotle of Chalcis wrote a work on Euboea, but it is no longer extant. He seems to have flourished in the fourth century n.c.
6 Abas, founder of Aba, who later conquered Euboea and reigned over it (Stephanus Byzantinus, s.v. 'Aßēv and 'Aßēvείς).
8 Cow's Stall.
απὸ τῆς αὐτῆς αἰτίας ἐσχε τοῦτο τοῦνομα. καὶ ὁχὴ δὲ ἐκαλεῖτο ἡ νήσος καὶ ἑστίν ὀμώνυμον αὐτὴ τὸ μέγιστον τῶν ἐνταῦθα ὅρῶν. καὶ Ἐλλοπία δ᾽ ὄνομάσθη ἀπὸ Ἐλλοπος τοῦ Ἰωνος· οἵ δὲ Ἀέκλου καὶ Κόθου ἀδελφῶν φασίν, διὸ καὶ τὴν Ἐλλοπίαν κτίσαι λέγεται, χορλῶν ἐν τῇ Ὀρίᾳ καλουμένη τῆς Ἰστιαϊώτιδος πρὸς τῷ Τελεθρίῳ ὤρει, καὶ τὴν Ἰστιαίαν προσκτήσασθαι καὶ τὴν Περιάδα· καὶ Κῆρινθον καὶ Ἀδηψόν καὶ Ὀροβίας, ἐν δὲ μαντεῖον ἢν ἄψυχος ἅμα. καὶ τοῦ Σελευκοντῆον Ἀπόλλονος· μετάφησαν δ᾽ εἰς τὴν Ἰστιαίαν οἱ Ἐλλοπίεις, καὶ ἱερεῖς τῆς πόλεως Φιλοστίδου τοῦ τυράννου βιασμένου μετὰ τὰ Δευκτρικά. Δημοσθένεις δ᾽ ὑπὸ Φιλίππου κατασταθήναι τυραννὸν φησὶ καὶ τῶν Ὀρειτῶν τῶν Φιλοστίδημον ὑπὸ γὰρ ὄνομα μάσθησαν ύστερον οἱ Ἰστιαίες, καὶ ἡ πόλις ἀντὶ Ἱστιαίας Ὀρέος· ἐνιαὶ δ᾽ ὑπ᾽ Ἀθηναίων ἀποκισθήναι φασὶ τὴν Ἰστιαίαν ἀπὸ τοῦ δήμου τοῦ Ἱστιαίεων, ὡς καὶ ἀπὸ τοῦ Ἐρεστίου τὴν Ἐρέτριαν. Θεόπομπος δὲ φησὶ, Περικλέους χειρομεμένου Εὐβοιαν, τοὺς Ἰστιαίες καθ᾽ ὀμολογίας εἰς Μακεδονίαν μεταστήναι, δισχίλιους δ᾽ ἐὰς Ἀθηναίων ἐλθόντας τὸν Ὀρέον οἰκῆσαι, δήμου οὕτω πρότερον τῶν Ἰστιαίεων.

4. Κεῖται δ᾽ ὑπὸ τῶν Τελεθρίῳ ὤρει ἐν τῷ C 446 Δρυμῷ καλουμένῳ παρὰ τῶν Κάλλαντα ποταμῶν

1 Ἀέκλου BDHηνηρο, Ἀέκλου γ, Ἀβίκλου κ.  
2 Meineke emends Περιάδα (otherwise unknown) to πεδίαδα.  
3 Ἀδηψόν, Xylander, for Ἀδηψόν; so the later editors.  
4 δ᾽ εἰς, Corais, for δέ; so the later editors.  
5 Ἐλλοπίεις, Tschucke, for Ἐλλοπίες; so the later editors.
island got the name Euboea\(^1\) from the same cause. The island was also called Oché; and the largest of its mountains bears the same name. And it was also named Ellopia, after Ellops the son of Ion. Some say that he was the brother of Ayclus and Cothus; and he is also said to have founded Ellopia, a place in Oria, as it is called, in Histiaeotis\(^2\) near the mountain Telethrius, and to have added to his dominions Histiaeis, Perias, Cerinthus, Acdepsus, and Orobia; in this last place was an oracle most averse to falsehood (it was an oracle of Apollo Selinuntius). The Ellopians migrated to Histiaeis and enlarged the city, being forced to do so by Philistides the tyrant, after the battle of Leuctra. Demosthenes says that Philistides was set up by Philip as tyrant of the Oreitae too;\(^3\) for thus in later times the Histiaeans were named, and the city was named Oreus instead of Histiaeis. But according to some writers, Histiaeis was colonised by Athenians from the deme of the Histiaeans, as Eretria was colonised from that of the Eretrians. Theopompus says that when Pericles overpowered Euboea the Histiaeans by agreement migrated to Macedonia, and that two thousand Athenians who formerly composed the deme of the Histiaeans came and took up their abode in Oreus.

4. Oreus is situated at the foot of the mountain Telethrius in the Drymus,\(^4\) as it is called, on the River Callas, upon a high rock; and hence, perhaps,

\(^1\) i.e. from the Greek words “eu” (well) and “bous” (cow).
\(^2\) Or Histiaeotis (see 9. 5. 3 and foot-note 2).
\(^3\) Third Philippic 32 (110 Reiske).
\(^4\) “Woodland.”
έπὶ πέτρας ὑψηλῆς, ὡστε τάχα καὶ διὰ τὸ τοὺς Ἑλλοπιείς ὀρείους εἶναι τοὺς προοικήσαντας ἐτέθη τοῦνομα τοῦτο τῇ πόλει δοκεῖ δὲ καὶ ὁ Ὄρειον ἐντάθα τραφεῖς οὕτως ὄνομασθήναι· ἕνιοι δὲ τοὺς Ὄρείτας, πόλιν ἔχοντας ἰδίαν, φασὶ πολεμουμένους ὑπὸ τῶν Ἑλλοπίεων μεταβιβαίκα καὶ συνοικήσαι τοὺς Ἰστιαίες, μίαν δὲ γενηθεὶσαν πόλιν ἄμφοτέρως χρῆσασθαι τοῖς ὄνομασι, καθάπερ Δακεδαίμων τε καὶ Σπάρτη καὶ αὐτή. εἰρηται δ' ὅτε καὶ ἐν Θετταλίᾳ Ἰστιαίωτις ἀπὸ τῶν ἀνασπασθέντων ἐνυθένδε ὑπὸ Περραιβῶν ὄνομασται.

5. Ἔστει δ' ἡ Ἑλλοπία τὴν ἄρχην ἀπὸ τῆς Ἰστιαίας καὶ τοῦ Ὄρεον προοικήσαντα ἡμᾶς ποιῆσασθαι, τὰ συνεχῆ λέγομεν 1 τοὺς τόπους τούτους. έστι δ' ἐν τῷ Ὄρεῳ τούτῳ τῷ τῇ Κηναιον 2 πλησίον, 3 καὶ ἐπὶ αὐτῷ τῷ Δίον καὶ Ἄθηναι αἱ Διάδες, κτίσμα Ἀθηναίων, ὑπερκελμενον τοῖς ἐπὶ Κύνον 4 πορθμοῖς· ἐκ δὲ τοῦ 5 Δίου Κάναι τῆς Αἰολίδου ἀποκύσθησαν 6 ταύτα τε δὴ τὰ χωρία περὶ τῆς Ἰστιαίαν ἔστι καὶ ἐπὶ Κηρυθός πολείδιον ἐπὶ τῇ βαλάττῇ ἐγγὺς δὲ Βούδορος ποταμὸς ὀμόνυμος τῷ κατὰ τὴν Σαλαμίνα ὄρει τῷ πρὸς τῇ Ἀττικῇ.

6. Κάρυστος δὲ ἐστὶν ὑπὸ τῶν ὄρεων τῇ "Ὀχρῇ" 7 πλησίον δὲ τὰ Στύρα καὶ τὸ Μαρμάριον, ἐν δὲ τὸ λατόμιον τῶν Καρυστίων κτύπων, ἱερόν ἔχων

1 λέγομεν, Cornis, for λέγομεν; so the later editors.
2 Κηναιον, Hopper, for Κλειναιον and Κλαιναιων; so the later editors.
3 πλησίον, E omits; so Kramer and Müller-Dübner.
4 Κύνον, Tzschucke, for Καῖνον; so the later editors.
it was because the Ellopians who formerly inhabited it were mountaineers that the name Oreus\textsuperscript{1} was assigned to the city. It is also thought that Orion was so named because he was reared there. Some writers say that the Oreitae had a city of their own, but because the Ellopians were making war on them they migrated and took up their abode with the Histiaeans; and that, although they became one city, they used both names, just as the same city is called both Lacedaemon and Sparta. As I have already said,\textsuperscript{2} Histiaeotis in Thessaly was also named after the Histiaeans who were carried off from here into the mainland by the Perrhaebians.

5. Since Ellopia induced me to begin my description with Histiaea and Oreus, let me speak of the parts which border on these places. In the territory of this Oreus lies, not only Cenaeum, near Oreus, but also, near Cenaeum, Diium\textsuperscript{3} and Athenae Diades, the latter founded by the Athenians and lying above that part of the strait where passage is taken across to Cynus; and Canae in Aeolis was colonised from Diium. Now these places are in the neighbourhood of Histiaea; and so is Cerinthus, a small city by the sea; and near it is the Budorus River, which bears the same name as the mountain in Salamis which is close to Attica.

6. Carystus is at the foot of the mountain Ochē; and near it are Styra and Marmarium, in which latter are the quarry of the Carystian columns\textsuperscript{4} and a

\begin{itemize}
\item \textsuperscript{1} i.e. from "oreius" (mountaineer).
\item \textsuperscript{2} 9. 5. 17.
\item \textsuperscript{3} Mentioned in \textit{Iliad} 2. 538.
\item \textsuperscript{4} See 9. 5. 16.
\end{itemize}

\begin{itemize}
\item \textsuperscript{5} τῆς B(ταῦτα) in sec. man. above τῆς CDghk.
\item \textsuperscript{6} ἀπεκδισθησαν D, ἐπεκδισθησαν other MSS.
\item \textsuperscript{7} ὤχη Cgilnq.
\end{itemize}
'Απόλλωνος Μαρμαρίνου, οίκες διάπλους εἰς Ἀλᾶς
tὰς Ἀραφηνίδας.1 εὖ δὲ τῇ Καρύστῳ καὶ ἡ
λίθος φύεται ἡ ξαινομένη2 καὶ ύφαινομένη, ὡστε
tὰ ὑφὶ3 χειρόμακτρα γίνεσθαι, ῥυπώθεντα δ' εἰς
φλόγα Βάλλεσθαι καὶ ἀποκαθαίρεσθαι τῇ πλύσει
tῶν λιών4 παραπλησίως. ὁκίσθαι δὲ τὰ χωρία
tαῦτά φασίν ὑπὸ τῶν ἐκ Τετραπόλεως τῆς περὶ
Μαραθῶνα καὶ Στειρεών5 κατεστράφη δὲ τὰ
Στύρα ἐν τῷ Μαλιακῷ6 πολέμῳ ὑπὸ Φαίδρου,
tοῦ Ἀθηναίων στρατηγοῦ, τὴν δὲ χώραν ἔχουσι
Ἐρετρείας. Κάρυστος δὲ ἔστι καὶ ἐν τῇ Λακω-
νικῇ τόπος τῆς Αύγους πρὸς Ἀρκαδίαν, ἀφ' οὗ
Καρύστιον οἶνον Ἀλκμᾶν εἴρηκε.

7. Γεραιστὸς δ' ἐν μὲν τῷ Καταλόγῳ τῶν
νεῶν οὐκ εἰρηταί, μέμνηται δ' ὁ ποιητής ὅμως
αὐτοῦ:

ἐς δὲ Γεραιστὸν
ἐννύχιοι κατάγοντο:

καὶ δηλοῖ, διότι τοῖς διαίρουσιν ἐκ τῆς Ἀσίας
εἰς τὴν Ἀττικὴν ἐπικαιρίως κεῖται τῷ Σουνίῳ
πλησίαζον τὸ χωρίον. ἔχει δ' ἱερὸν Ποσειδῶνος
ἐπισημότατον τῶν ταύτη καὶ κατοικίαν ἄξιόλογον.

8. Μετὰ δὲ τὸν Γεραιστὸν Ἐρέτρια, πόλις
μεγάλη τῆς Εὐβοίας μετὰ Χαλκίδα, ἐπειδ' ἡ
Χαλκίς μητρόπολις τῆς νῆσου τρόπον τινά, ἐπ'
αὐτῷ τὸν Εὐρύπω ἰδρυμένη, ἀμφότεροι δὲ πρὸ

1 Ἀραφηνίδας, Xylander, following D pr. man., for Ἀρα-
φηνίς; so the later editors.
2 On an interpolation after ξαινομένη in the Ald. Ed., see
3 ύφαινομένη κατο Ald.
temple of Apollo Marmarinus; and from here there is a passage across the strait to Halae Araphenides. In Carystus is produced also the stone which is combed and woven,\(^1\) so that the woven material is made into towels, and, when these are soiled, they are thrown into fire and cleansed, just as linens are cleansed by washing. These places are said to have been settled by colonists from the Marathonian Tetrapolis\(^2\) and by Steirians. Styra was destroyed in the Malian war by Phaedrus, the general of the Athenians; but the country is held by the Eretrians. There is also a Carystus in the Laconian country, a place belonging to Aegys, towards Arcadia; whence the Carystian wine of which Alemans speaks.

7. Geraestus is not named in the *Catalogue of Ships*, but still the poet mentions it elsewhere: “and at night they landed at Geraestus.”\(^3\) And he plainly indicates that the place is conveniently situated for those who are sailing across from Asia to Attica, since it comes near to Sunium. It has a temple of Poseidon, the most notable of those in that part of the world, and also a noteworthy settlement.

8. After Geraestus one comes to Eretria, the greatest city in Euboea except Chalcis; and then to Chalcis, which in a way is the metropolis of the island, being situated on the Euripus itself. Both

\(^{1}\) i.e. asbestos.
\(^{2}\) See 8.7.1.
\(^{3}\) Od. 3. 177.

4 τῶν λίνων Epit., for τῶν πίνων (filth); and so the editors in general.
5 Στερίεων, Palmer, for Στυρίεων Díi, Στυρίαϊων BCHlnox; so the later editors.
6 Μαλιακός, Meineke, following conj. of Casaubon, emends to Λαμιακός. Perhaps rightly, but evidence is lacking.
Ο 447 τῶν Τρωικῶν ὑπ’ Ἀθηναίων ἐκτίσθαι λέγονται, καὶ μετὰ τὰ Τρωικά Ἀικλός καὶ Κόθος, ἐξ Ἀθηνῶν ὀρμηθέντες, ὁ μὲν τὴν Ἑρέτριαν ἔκισε, Κόθος δὲ τὴν Χαλκίδα· καὶ τῶν Ἀιολέων δὲ τινες ἀπὸ τῆς Πενθίλου στρατιάς κατέμειναν ἐν τῇ νῆσῳ, τὸ δὲ παλαιόν καὶ Ἀραβείς οἱ Κάμμων συνιδαβάντες. αἱ δ’ οὐν πόλεις αυταὶ διαφερόντως αὐξηθέντες καὶ ἀποικίας ἐστειλαν ἄξιο-λόγους αἰς Μακεδόνιαν. Ἐρέτρια μὲν γὰρ συνομίσῃ ταῖς περὶ Παλλήνης καὶ τὸν Ἀθῆνα πόλεις, ἢ δὲ Χαλκίς τὰς ὑπὸ Ὀλύμπος, ἄς Φίλιππος διελυμὴν. καὶ τῆς Ἰταλίας δὲ καὶ Σικελίας πολλὰ χορία Χαλκιδέων ἐστὶν ἐστάλησαν δὲ αἱ ἀποικίαι αὐταί, καθάπερ εἰρήκεν Ἀριστοτέλης, ἢμικα ἡ τῶν Ἰπποτότων καλουμένη ἑπεκράτει πολίτεια προέστησαν γὰρ αὐτῆς ἀπὸ τιμημάτων ἄδρες ἀριστοκρατικῶς ἄρχοντες. κατὰ δὲ τὴν Ἀλεξάνδρου διάβασιν καὶ τὸν περίβολον τῆς πόλεως ὑπέστησαν, ἐντὸς τείχους λαβόντες τὸν τε Κάινθου καὶ τὸν Εὐριποῦ, ἐπιστήσαντες τῇ γεφύρᾳ πύργους καὶ πύλας καὶ τείχος. 

9. Τῷ πέρεικειται δὲ τῆς τῶν Χαλκιδέων πόλεως τὸ Δήλαντον καλούμενον πεδίον. ἐν δὲ τούτῳ βερμῶν τε ὑδάτων εἰσὶν ἐκβολαὶ πρὸς θεραπείαν νόσων εὐφυεῖς, οἷς ἔχρησαν καὶ Σύλλας Κορυ-λιος, ο τῶν Ρωμαίων ἥγεμον, καὶ μέταλλον δ’ ὑπήρχε θαυμαστὸν χαλκοῦ καὶ σιδήρου κοινῶν, ὅπερ οὐχ ἱστοροῦσιν ἄλλαχοι συμβαίνουν· νυνὶ μέντοι ἀμφότερα ἐκλελογεῖτε, ὡσπερ καὶ Ἀθήνης.

1 Son of Orestes (13. 1. 3).
2 See note on Aristotle, 10. 1. 3. 2 "Knights."
are said to have been founded by the Athenians before the Trojan War. And after the Trojan War, Aíclus and Cothus, setting out from Athens, settled inhabitants in them, the former in Eretria and the latter in Chalcis. There were also some Aeolians from the army of Penthilus who remained in the island, and, in ancient times, some Arabians who had crossed over with Cadmus. Be this as it may, these cities grew exceptionally strong and even sent forth noteworthy colonies into Macedonia; for Eretria colonised the cities situated round Pallénè and Athos, and Chalcis colonised the cities that were subject to Olynthus, which later were treated outrageously by Philip. And many places in Italy and Sicily are also Chalcidian. These colonies were sent out, as Aristotle states, when the government of the Hippobotae, as it is called, was in power; for at the head of it were men chosen according to the value of their property, who ruled in an aristocratic manner. At the time of Alexander’s passage across, the Chalcidians enlarged the circuit of the walls of their city, taking inside them both Canethus and the Euripus, and fortifying the bridge with towers and gates and a wall.

9. Above the city of the Chalcidians lies the so-called Lelantine Plain. In this plain are fountains of hot water suited to the cure of diseases, which were used by Cornelius Sulla, the Roman commander. And in this plain was also a remarkable mine which contained copper and iron together, a thing which is not reported as occurring elsewhere; now, however, both metals have given out, as in the case of the

4 Across the Hellespont to Asia, 334 B.C.
5 Cf. 9. 2. 8 and foot-notes.
τάργυρεία.1 ἐστὶ δὲ καὶ ἀπασὰ μὲν ἡ Εὐβοια εὐσεβεῖος, μάλιστα δ' ἡ περὶ τὸν πορθμόν, καὶ δεχομένη πνευμάτων υποφοράς, καθιέρως καὶ ἡ Βοιωτία καὶ ἄλλοι τόποι, περὶ δὲν ἐμνησθημεν διὰ πλειώνων πρότερον. ὑπὸ τοιούτῳ πάθους καὶ ἡ ὀμόνυμος τῇ νήσῳ πόλις καταποθήναι λέγεται, ἢς μέμνηται καὶ Αἰεχύλος ἐν τῷ Ποντίῳ Γλαύκῳ.

Εὐβοιίδα καμπτῆν 2 ἀμφὶ Κηναιόν Δίδας ἀκτῆν, κατ' αὐτὸν τύμβου ἄβλιου Αίχα.

Χαλκίς δ' ὀμονύμους λέγεται καὶ ἐν Λατωλίᾳ.

Χαλκίδα τ' ἀγκίαλων, Καλυδώνα τε πετρήσσαν καὶ ἐν τῇ νυσὶ 'Ἡλείᾳ.

βὰν δὲ παρὰ Κρούνους καὶ Χαλκίδα πετρήσσαν οἱ περὶ Τηλέμαχον ἀπιόντες παρὰ Νέστορος εἰς τὴν οἰκείαν.

10. 'Ἐρέτριαν 3 δ' οἱ μὲν ἀπὸ Μακίστου τῆς Τριφυλλίας ἀποικισθῆναι φασιν ὡς ἡ 'Ερετρίας, οἱ δ' ἀπὸ τῆς Ἀθηναίων Ἑρετρίας, ἡ νυν ἐστὶν Ο 448 ἀγορά. ἐστι δὲ καὶ περὶ Φαύρσαλον Ἔρετρια. ἐν δὲ τῇ Ἑρετρική πόλις ἡν Ταμύναι, ἱερὰ τοῦ 'Ἀποκλάωνος. Ἄδμητον δ' Ιδρίμα λέγεται τὸ ἱερόν, παρ' ὁ θητεύαι λέγουσι τὸν θεὸν ἐνιαυτὸν.4 πλησίον τοῦ πορθμοῦ. Μελανῆς δ' ἐκαλεῖτο πρότερον ἡ Ἐρέτρια καὶ Ἁρότρια· ταύτης δ' ἐστὶ κόμη ἡ Ἀμάρνθιος ἀφ' ἐπτὰ σταδίων τοῦ

1 ἐσεπερ... τάργυρεία, preserved only in the Epit., and inserted by Groskurd and Meineke.
2 καμπτὴν Bkil Ald., instead of καμπτῆν; so Meineke.

I4
silver mines at Athens. The whole of Euboea is much subject to earthquakes, but particularly the part near the strait, which is also subject to blasts through subterranean passages, as are Bocotia and other places which I have already described rather at length. And it is said that the city which bore the same name as the island was swallowed up by reason of a disturbance of this kind. This city is also mentioned by Aeschylus in his Glaucus Pontius: "Eubois, about the bending shore of Zeus Cenacus, near the very tomb of wretched Lichas." In Aetolia, also, there is a place called by the same name Chaleis: "and Chaleis near the sea, and rocky Calydon," and in the present Eleian country: "and they went past Crui and rocky Chaleis," that is, Telemachus and his companions, when they were on their way back from Nestor's to their homeland.

10. As for Eretria, some say that it was colonised from Triphylian Macistus by Eretricus, but others say from the Eretria at Athens, which now is a market-place. There is also an Eretria near Pharsalus. In the Eretrian territory there was a city Tamynae, sacred to Apollo; and the temple, which is near the strait, is said to have been founded by Admetus, at whose house the god served as an hireling for a year. In earlier times Eretria was called Melanciis and Arotria. The village Amarynthus, which is seven stadia distant from the walls,

1 1. 3. 16.  
2 Frag. 30 (Nauk).  
3 Iliad 2. 640.  
4 Od. 15. 255.

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3 `Eretría δι' ἄρθραν; 'Eretrías x (?) and the editors before Kramer.
4 ἐναυτόν, Müller-Dübner, from conj. of Meineke, for αὐτόν.
τείχους. τὴν μὲν οὖν ἀρχαίαν πόλιν κατέσκαψαν Πέρσαι, σαγηνεύσαντες, ὡς φησιν Ἡρόδοτος, τοὺς ἀνθρώπους τῷ πλῆθει, περιχυθέντων τῶν βαρβάρων τῷ τείχει (καὶ δεικνύουσιν ἐτί τοὺς θεμελίους, καλοῦσι δὲ παλαιὰν Ἔρετριαν), ἢ δὲ νῦν ἐπέκτισται. τὴν δὲ δύναμιν τὴν Ἔρετριέων, ἢν ἔσχον ποτέ, μαρτυρεῖ ἡ στήλη, ἢν ἀνέθεσαν ποτέ ἐν τῷ ἱερῷ τῆς Ἀμαρνῆθας Ἀρτέμιδος· γέγραπται δ' ἐν αὐτῇ, τρισχιλίων μὲν ὅπλιταις, ἐξακοσίοις δ' ἵππεσιν, ἕξικοντα δ' ἀρμασί ποιεῖν τὴν πομπῆιν ἔπηρχον δὲ καὶ Ἀνδρίων καὶ Τηνίων καὶ Κείων καὶ ἄλλων νήσων. ἔποικοις δ' ἔσχον ἅπτε 'Ηλίδος, ἀφ' οὗ καὶ τῷ γράμματι τῷ ῥῷ πόλλῳ χρησάμενοι, οὐκ ἐπὶ τέλει μόνον τῶν ῥημάτων ἄλλα καὶ ἐν μέσῳ, κεκωμφιδηνται. ἐστὶ δὲ καὶ Οἰχαλία κόμη τῆς Ἔρετρικῆς, λείψανον τῆς ἀναρεθείσης πόλεως ὑπὸ Ἡρακλέους, ὁμόνυμος τῇ Τραχυίᾳ καὶ τῇ 1 περὶ Τρίκκην καὶ τῇ Ἁρκαδίκῃ, ἢν Ἀνδανίαν οἱ ύστερον ἐκάλεσαν, καὶ τῇ ἐν Ἀιτωλίᾳ περὶ τοὺς Εὐρυτάνας.

11. Νυνὶ μὲν οὖν ὁμολογομένως ἡ Χαλκῆς φέρεται τὰ πρωτεῖα καὶ μητρόπολις αὐτῆ ἔγεται τῶν Εὐβοέων, δευτερεύει δ' ἡ Ἔρετρια. ἄλλα καὶ πρότερον αὐταί μέγα εἶχον ἄξιωμα καὶ πρὸς

1 ἡ ΒΣΔΗΛίνων; of Ald.

1 "Whenever they took one of the islands, the barbarians, as though capturing each severally, would not the people.
belongs to this city. Now the old city was raised to the ground by the Persians, who "netted" the people, as Herodotus¹ says, by means of their great numbers, the barbarians being spread about the walls (the foundations are still to be seen, and the place is called Old Eretria); but the Eretria of to-day was founded on it.² As for the power the Eretrians once had, this is evidenced by the pillar which they once set up in the temple of Artemis Amarynthia. It was inscribed thereon that they made their festal procession with three thousand heavy-armed soldiers, six hundred horsemen, and sixty chariots. And they ruled over the peoples of Andros, Teos, Ceos, and other islands. They received new settlers from Elis; hence, since they frequently used the letter ῥ,³ not only at the end of words, but also in the middle, they have been ridiculed by comic writers. There is also a village Oechalia in the Eretrian territory, the remains of the city which was destroyed by Heracles; it bears the same name as the Trachinian Oechalia and that near Tricè, and the Arcadian Oechalia, which the people of later times called Andania, and that in Actolia in the neighbourhood of the Eurytianians.

11. Now at the present time Chalcis by common consent holds the leading position and is called the metropolis of the Euboeans; and Eretria is second. Yet even in earlier times these cities were held in

They not them in this way: the men link hands and form a line extending from the northern sea to the southern, and then advance through the whole island hunting out the people" (6. 31).

² i.e. on a part of the old site.

³ i.e. like the Eleians, who regularly rhotacised final s (see Buck, Greek Dialects, §60).
πόλεμον καὶ πρὸς εἰρήμην, ὅστε καὶ φιλοσόφοις ἀνδρᾶσι παρασχεῖν διαγωγὴν ἥδειαν καὶ ἄθορυβος. μαρτυρεῖ δ' ἡ τε τῶν Ἕρετρικῶν φιλοσόφων σχολή τῶν περὶ Μενέδημον ἐν τῇ Ἕρετρίᾳ γενομένη, καὶ ἔτι πρότερον ἡ Ἀριστοτέλους ἐν τῇ Χαλκίδῃ διατριβή, οὐ γε κάκει 1 κατέλυσε τῶν βιῶν.

12. Τὸ μὲν οὖν πλέον ὁμολόγουν ἀλλήλαις αἱ πόλεις αὐταί, περὶ δὲ Δηλάντων διενεχθεῖσαι οὐδ' οὔτω τελείως ἐπαύσαντο, ὡστε τῷ πολέμῳ κατὰ αὐθάδειαν δράν ἔκαστα, ἀλλὰ συνέδεντο, ἐφ' οἷς συντίθεντο τῶν ἁγῶνα. δὴ λοιδὲ καὶ τούτο ἐν τῷ Ἀμαρινθίῳ στῆλῃ τις, φράζουσα μὴ χρήσθαι τηλεβόλους. 2 καὶ γὰρ ἢ δὲ καὶ τῶν πολεμικῶν θὸν καὶ τῶν ὄπλισμῶν οὐχ ἐν ὁ ποτέ ἐστιν οὔτ' ἢν 3 ἔθους. ἀλλ' οἱ μὲν τηλεβόλους χρώνται, καθάπερ οἱ τοξόται καὶ οἱ σφενδονηταί καὶ οἱ ἀκοντισταί, οἱ δ' ἀγχεμάχοις, καθάπερ οἱ ἱστεῖ καὶ δόρατο τῷ ὀρεκτῷ χρωμενοι διετῇ γὰρ ἢ τῶν δοράτων χρήσις, ἢ μὲν ἐκ χειρός, ἢ δ' ὡς παλτοῖς, καθάπερ καὶ ὁ κοντὸς ἀμφοτέρας τὰς χρείας ἀποδίδοσι καὶ γὰρ συστάδην καὶ κοντοβολοῦντοι, ὅπερ καὶ ἡ σύρισσα δύναται καὶ ὁ ἱερός.

13. Οἱ δ' Ἑυβοεῖς ἀγαθοὶ πρὸς μάχην ὑπῆρξαν τὴν σταδίαν, ἡ καὶ συστάδην λέγεται καὶ ἐκ

1 ὅσ τε γε κάκει Meineke, for ὃς γε καὶ CDghi; ἄστε καὶ s; οὐ γε καὶ λίθι; ὃς γε καὶ B (?); ὅσ γε καὶ ἕκει Casaubon.
2 καὶ γὰρ . . . ὁ δ' ὅσος Meineke, following conj. of Kramer, rejects as an interpolation.
3 οὐχ ἐπι, Meineke, for οὐθέν CDEkz, Ald., οὐθ' ἐπὶ I nos, Casaubon.
4 ἢν is omitted by all MSS. except B.
great esteem, not only in war, but also in peace; indeed, they afforded philosophers a pleasant and undisturbed place of abode. This is evidenced by the school of the Eretrian philosophers, Menedemus and his disciples, which was established in Eretria, and also, still earlier, by the sojourn of Aristotle in Chalcis, where he also ended his days.¹

12. Now in general these cities were in accord with one another, and when differences arose concerning the Lelantine Plain they did not so completely break off relations as to wage their wars in all respects according to the will of each, but they came to an agreement as to the conditions under which they were to conduct the fight. This fact, among others, is disclosed by a certain pillar in the Amarynthium, which forbids the use of long-distance missiles. ² In fact among all the customs of warfare and of the use of arms there neither is, nor has been, any single custom; for some use long-distance missiles, as, for example, bowmen and slingers and javelin-throwers, whereas others use close-fighting arms, as, for example, those who use sword, or outstretched spear; for the spear is used in two ways, one in hand-to-hand combat and the other for hurling like a javelin; just as the pike serves both purposes, for it can be used both in close combat and as a missile for hurling, which is also true of the sarissa ³ and the hyssus.⁴

13. The Euboeans excelled in “standing” combat, which is also called “close” and “hand-to-hand”

¹ 322 B.C.
² The rest of the paragraph is probably an interpolation; see critical note.
³ Used by the Macedonian phalanx.
⁴ The Roman “pilum.”
χειρός. δόρασι δ’ ἐχρώντω τοῖς ὑρεκτοῖς, ὡς
φησιν ὁ ποιητής.

449 αἴχμηταὶ μεμαθήτες ὑρεκτήσι μελέμη
θώρηκας ῥήσεων.

ἀλλοίων ἵσως ὄντων τῶν παλτῶν, οἵν τινες ιεροὶ ἐναι
tὴν Πηλιάδα μελῆμ, ἢν, ὡς φησιν ὁ ποιητής,
οἶος ἐπίστατο 1 πῆλαι Ἀχιλλεὺς
καὶ ὁ εἰπὼν:

douiri δ’ ἀκουτίζω, ὅσον οὐκ ἅλλος τις ὑιστῇ,
tῷ παλτῷ λέγει δόρατι. καὶ οἱ μονομαχοῦντες
tοῖς παλτοῖς χρώμενοι δόρασιν εἰσάγονται πρῶ-
τερον, εἶτα ἐπὶ τὰ ξύλῃ βαδίζουντες. ἀγχέμαχι
δ’ εἰσὶν οὖν οἱ ξύλῃ χρώμενοι μόνον, ἀλλὰ καὶ
dόρατε ἐκ χειρὸς, ὡς φησιν:

οὕτης ἑυστῷ χαλκήρει, λύσε δὲ γυνα.

tοὺς μὲν οὖν Ἑβοθεάς τούτῳ τῷ τρόπῳ χρώμενους
eἰσάγει, περὶ δὲ Λακρῶν τὰναντία λέγει, ὡς

οὐ σφιν σταδίης ύσμίνης ἐργα μέμηλεν,
ἀλλ’ ἄρα τόξοισιν καὶ εὐστρόφῳ οἶος ἄλτῳ
"Ἰλιον εἰς αὐτ’ ἐπόντο.

περιφέρεται 2 δὲ καὶ χρησμὸς ἐκδοθεῖς Λεγέεσιν,
"ἵππων Θεσσαλικῶν, 3 Δακεδαιμονίαν δὲ γυμναῖκα,
ἄνδρας θ’, οἱ πίνουσιν ὑδῶρ ἱερῆς Ἀρεθοῦσας,
τοὺς Χαλκιδέας λέγον ὡς αἱρίστους. ἔκει ἤµα ἡ
Ἀρέθουσα.

14. Εἰςὶ δὲ νῦν Ἑβοθεῖται ποταμὸι Κηρεῦς καὶ
Νηλεὺς, ὡς ἂφ’ οὐ μὲν πίνοντα τὰ πρόβατα

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combat; and they used their spears outstretched, as the poet says: "spearmen eager with outstretched ashen spears to shatter corselets." 1 Perhaps the javelins were of a different kind, such as probably was the "Pelian ashen spear," which, as the poet says, "Achilles alone knew how to hurl"; 2 and he 3 who said, "And the spear I hurl farther than any other man can shoot an arrow," 4 means the javelin-spear. And those who fight in single combat are first introduced as using javelin-spears, and then as resorting to swords. And close-fighters are not those who use the sword alone, but also the spear hand-to-hand, as the poet says: "he pierced him with bronze-tipped polished spear, and loosed his limbs." 5 Now he introduces the Eubocans as using this mode of fighting, but he says the contrary of the Locrians, that "they cared not for the toils of close combat, ... but relying on bows and well-twisted slings of sheep's wool they followed with him to Ilium." 6 There is current, also, an oracle which was given out to the people of Aegium, "Thessalian horse, Lacedæmonian woman, and men who drink the water of sacred Arethusa," meaning that the Chalcidians are best of all, for Arethusa is in their territory.

14. There are now two rivers in Euboea, the Cereus and the Nēleus; and the sheep which drink

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1 Iliad 2. 543. 2 Iliad 19. 380. 3 Odyssey. 4 Od. 8. 229. 5 Iliad 4. 409. 6 Iliad 13. 713, 716.

1 ἐπιστάται νῦ; other MSS. ἐπιστάται.
2 παραφεύγεται. Corais and later editors, for παραφεύγεται.
3 Ἑσσαλικὴν & by correction.
λευκά γίνεται, ἀφ' οὗ δὲ μέλανα· καὶ περὶ τῶν Κράθων δὲ εἰρηται τοιοῦτον τι συμβαίνον.

15. Τῶν δὲ ἐκ Τροίας ἐπανιώντων Εὐβοίων τινὲς εἰς Ἰλλυρίους ἐκπεσόντες, ἀραντες 1 οἴκαδε διὰ τῆς Μακεδονίας περὶ "Εδέσσαν ἐμείναν, συμπο- λεμήσαντες τοὺς ὑποδεξαμένους, καὶ ἐκτισάν πόλιν Εὐβοίαν· ἦν δὲ καὶ ἐν Σικελίᾳ Εὐβοία, Χαλκίδεων τῶν ἔκει κτίσμα, ἦν Γέλων ἔξηστησε, καὶ ἐγένετο φρούριον Συρακουσίων· καὶ ἐν Κερκύρα δὲ καὶ ἐν Δήμω τόπος ἦν Εὐβοία καὶ ἐν τῇ 'Αργείᾳ λόφος τῆς.

16. Ἡπείρ δὲ τοῖς Θεσπαλοῖς καὶ Ολταίοις τὰ πρὸς ἐσπέραν Αἴτωλοι καὶ Ἑλεαναίες εἰσὶ καὶ Ἀθαμάνες, εἰ χρῆ καὶ τούτους Ἑλλήνας εἰπαίν, λοιπὸν ἐξηγήσασθαι περὶ τούτων, ἢν ἐξωμεν τὴν περίοδον ἀπασαν τὴν τῆς Ἐλλάδος· προσθείναι δὲ καὶ τὰς νῆσους τὰς προσχώρους μάλιστα τῇ Ἐλλάδι καὶ οἰκομένας ὑπὸ τῶν Ἑλλήνων, ὡςας μὴ περιωδεύκαμεν.

II

1. Αἴτωλοι μὲν τὸλων καὶ Ἀκαρνάνες ὁμοροῦσιν ἅλληλους, μέσουν ἔχοντες τῶν Ἀχελώου ποταμῶν, ἰδίωτα ἀπὸ τῶν ἄρκτων καὶ τῆς Πλὴνδος πρὸς Ω 450 νότον διὰ τῆς Ἀγραίων, Αἰτωλικοῦ ἑθεοὺς, καὶ Ἀμφιλόχουν. Ἀκαρνάνες μὲν τὸ πρὸς ἐσπέραν

1 ἀραντες, T. G. Tucker, for "Ἀβαντες; ἀναβάντες, Xylander; μεταβαλινντες, Corais; ἀποβάντες, Kramer; ἀποβαλινντες, Meineke.
from one of them turn white, and from the other black. A similar thing takes place in connection with the Crathis River, as I have said before.¹

15. When the Euboeans were returning from Troy, some of them, after being driven out of their course to Illyria, set out for home through Macedonia, but remained in the neighbourhood of Edessa, after aiding in war those who had received them hospitably; and they founded a city Euboea. There was also a Euboea in Sicily, which was founded by the Chalcidians of Sicily, but they were driven out of it by Geron; and it became a stronghold of the Syracusans. In Corecyra, also, and in Lemnos, there were places called Euboea; and in the Argive country a hill of that name.

16. Since the Aetolians, Acarnanians, and Athamanians (if these too are to be called Greeks) live to the west of the Thessalians and the Oetaeans, it remains for me to describe these three, in order that I may complete the circuit of Greece; I must also add the islands which lie nearest to Greece and are inhabited by the Greeks, so far as I have not already included them in my description.

II

1. Now the Aetolians and the Acarnanians border on one another, having between them the Acheloüs River, which flows from the north and from Pindus on the south through the country of the Agraeeans, an Aetolian tribe, and through that of the Amphilocheians, the Acarnanians holding the western side of the river

¹ 6. 1. 13.
μέρος ἔχοντες τοῦ ποταμοῦ μέχρι τοῦ 'Αμβρακικοῦ κόλπου τοῦ κατὰ 'Αμφιλόχου καὶ τὸ ἱερὸν τοῦ 'Ακτίου 'Απόλλωνος, Λιτωλοί δὲ τὸ πρὸς ἐω μέχρι τῶν Ὀξολῶν Δοκρῶν καὶ τοῦ Παρνασσοῦ καὶ τῶν Οὐταίων. ὑπέρκεινται δὲ ἐν τῇ μεσογείᾳ καὶ τοῖς προσβορείοις μέρεσι τῶν μὲν Ἀκαρνανίων 'Αμφιλόχου, τούτων δὲ Δόλοπες καὶ Ἡ Πίνδος, τῶν δὲ Λιτωλῶν Περραῖβοι τε καὶ Ἀθαμάννες καὶ Λινιάνων τι μέρος τῶν τῆς Οἰτην ἐχόντων· τὸ δὲ νότιον πλευρόν, τὸ τε Ἀκαρνανικὸν ὄμοιόν καὶ τὸ Λιτωλικόν, κλύεται τῇ ποιοῦσθα θαλάσσῃ τῶν Κορινθιακῶν κόλπων, εἰς ὧν καὶ ὁ 'Αχελώος ποταμός εἰχήσει, ὀρίζων τὴν τῶν Λιτωλῶν παραλίαν καὶ τὴν Ἀκαρνανικήν ἐκαλεῖτο δὲ Θόας ὁ Ἀχελώος πρότερον. ἔστι δὲ καὶ ὁ παρὰ Δύμην ὁμώνυμος τούτῳ, καθάπερ εἰρητικαί, καὶ ὁ περὶ Λαμίαν. εἰρηται δὲ καὶ, ὅτι ἀρχήν τοῦ Κορινθιακοῦ κόλπου τὸ στόμα τούτῳ τοῦ ποταμοῦ φασί.

2. Πόλεις δὲ εἰσίν ἐν μὲν τοῖς Ἀκαρνανίων Ἀνακτόρων τε ἐπὶ χερσονήσου ἱδρυμένου Ἀκτίου πλησίον, ἐμπόριον τῆς νῦν ἐκτισμένης ἐφ᾽ ἡμῶν Νικοπόλεως, καὶ Στράτου, ἀνάπλουν ἔγονσα τῷ Ἀχελώον πλείώνῳ ἡ διακοσίων σταδίων, καὶ Οἰνειάδαι, 1 καὶ αὐτὴ ἐπὶ τῶν ποταμῶν, ἡ μὲν παλαιὰ οὐ κατοικουμένη, ἵσον ἅπερ, ἄργους τῆς τε θαλάσσης καὶ τοῦ 2 Στράτου, ἡ δὲ νῦν ἡ ἔβδομήκοντα σταδίων ὑπὲρ τῆς ἐκβολῆς διέχουσα καὶ ἀλλαὶ δὲ εἰσί, Παλαιρός τε καὶ Ἀλυξία καὶ

1 Οἰνειάδαι, Meineke from conj. of Kramar, for Ἰδιά τι δέ Bk, Alveia δὲ 1 (1), Ald.
2 But τίς is the reading of noex (cp. Stephanus: Στράτου...θηλυκός καὶ ἄρσενικός).
as far as that part of the Ambracian Gulf which is near Amphiloichi and the temple of the Actian Apollo, but the Aetolians the eastern side as far as the Ozalian Locrians and Parnassus and the Oetaeans. Above the Acrarnanians, in the interior and the parts towards the north, are situated the Amphilochians, and above these the Dolopians and Pindus, and above the Aetolians are the Perrhaebians and Athamanians and a part of the Aenianians who hold Oeta. The southern side, of Acrarnania and Aetolia alike, is washed by the sea which forms the Corinthian Gulf, into which empties the Acheloös River, which forms the boundary between the coast of the Aetolians and that of Acrarnania. In earlier times the Acheloös was called Thoas. The river which flows past Dymē bears the same name as this, as I have already said, and also the river near Lamia. I have already stated, also, that the Corinthian Gulf is said to begin at the mouth of this river.

2. As for cities, those of the Acrarnanians are Anactorium, which is situated on a peninsula near Actium and is a trading-centre of the Nicopolis of to-day, which was founded in our times; Stratus, where one may sail up the Acheloös River more than two hundred stadia; and Oeneiadae, which is also on the river—the old city, which is equidistant from the sea and from Stratus, being unhinhabited, whereas that of to-day lies at a distance of about seventy stadia above the outlet of the river. There are also other cities, Palaerus, Alyzia, Leucas, Argos

1 8. 3. 11. 2 9. 5. 10. 3 8. 2. 3.
4 This Nicopolis ("Victory City") was founded by Augustus Caesar in commemoration of his victory over Antony and Cleopatra at Actium in 31 B.C. See 7. 7. 5.
5 Amaxiki, now in ruins.
Λευκάς καὶ Ἀργος τὸ Ἀρμιλοχικὸν καὶ Ἀμβρακία, ὅν αἱ πλείσται περιοικίδες γεγόνασιν ἢ καὶ πᾶσαι τῆς Νικοπόλεως· κεῖται δὲ ὁ Στράτος κατὰ μέσην τὴν Ἐλυξίας ὡδὸν εἰς Ἀνακτόριον.

3. Ἀιτωλῶν δὲ εἶσι Καλυδῶν τε καὶ Πλευρῶν, νῦν μὲν τεταπεινωμένοι, τὸ δὲ παλαιὸν πρόσχημα τῆς Ἑλλάδος ὑπὸ ταῦτα τὰ κτίσματα. καὶ δὴ καὶ διηρήσθαι συνέβαινε δίχα τὴν Ἀιτωλίαν, καὶ τὴν μὲν ἀρχαίαν λέγεσθαι, τὴν δὲ ἐπίκτητον· ἀρχαίαν μὲν τὴν ἀπὸ τοῦ Ἀχελώου μέχρι Καλυδῶνος παραλλάν, ἐπὶ πολὺ καὶ τῆς μεσογαίας ἀνὴκουσαν, εὐκάρπου τε καὶ πεδιάδος, ἡ ἐστὶ καὶ Στράτος καὶ τὸ Τριχώνιον, ἀρίστην ἔχουσαν· ἐπὶ δὲ τὴν τοῖς Λυκροῖς συνάπτουσαν, ὡς ἐπὶ Ναυπακτὸν τε καὶ Ἑυπάλιον, τραχυτέραν τε ὀδόν καὶ λυπρότεραν, μέχρι τῆς Οἰταίας καὶ τῆς Ἀβαμάνου καὶ τῶν ἑφεξῆς ἐπὶ τὴν ἄρκτον ἡδή περισσατμένων ὄρων τε καὶ ἐθνών.

4. Ἐχει δὲ καὶ ἡ Ἀιτωλία ὅπος μέγιστον μὲν τὸν Κόρακα, συνάπτοντα τῇ Οἰτη, τῶν δὲ ἄλλων Ο 451 ἐν μέσῳ μὲν μᾶλλον τὸν Ἀράκυνθον, περὶ δὲ τὴν νεωτέραν Πλευρῶνα συνάφισαν ἀφέντες τὴν παλαιὰν, ἐγγὺς κειμένην Καλυδῶνος, οἱ οἰκήτορες, εὐκάρπου ὀδόν καὶ πεδιάδα, πορθοῦντος τὴν χώραν Δημητρίου τοῦ ἐπικληθέντος Αἰτωλικοῦ· ὑπὲρ δὲ τῆς Μολυκρείας ἡ Γαφίασσον καὶ Καλκίδα,

1 ἢ ποικ. instead of δ, other MSS.
2 Τριχώνιον, Palmer, for Τραξήνιον οἰ, Τραξήνιον, other MSS.
3 So the later editors.
4 μᾶλλον, Cassaëon, for μαλανο B C D εντῶν marg. h, μᾶλα δὲ DK, omitted in E; so the later editors.
Amphilocheicum, and Ambracia, most of which, or rather all, have become dependencies of Nicopolis. Stratus is situated about midway of the road between Alyzia and Anaactorium.¹

3. The cities of the Aetolians are Calydon and Pleuron, which are now indeed reduced, though in early times these settlements were an ornament to Greece. Further, Aetolia has come to be divided into two parts, one part being called Old Aetolia and the other Aetolia Epictetus.² The Old Aetolia was the seacoast extending from the Acheolois to Calydon, reaching for a considerable distance into the interior, which is fertile and level; here in the interior lie Stratus and Trichonium, the latter having excellent soil. Aetolia Epictetus is the part which borders on the country of the Locrians in the direction of Naupactus and Eupalium, being a rather rugged and sterile country, and extends to the Oetaean country and to that of the Athamanians and to the mountains and tribes which are situated next beyond these towards the north.

4. Aetolia also has a very large mountain, Corax, which borders on Oeta; and it has among the rest of its mountains, and more in the middle of the country than Corax, Aracynthus, near which New Pleuron was founded by the inhabitants of the Old, who abandoned their city, which had been situated near Calydon in a district both fertile and level, at the time when Demetrius, surnamed Aetolicus,³ laid waste the country; above Molycrcia are Taphissus

¹ An error either of Strabo or of the MSS. "Stratus" and "Alyzia" should exchange places in the sentence.
² i.e. the Acquired.
³ Son of Antigonus Gonatas; reigned over Macedonia 239–220 B.C.
δὴ ἴκανός ὑψηλά, ἐφ᾽ οίς πολίχνια ἰδρυτοὶ Μακυνία τε καὶ Χαλκίς, ὄμονυμος τῇ ὁρεί, ἣν καὶ 'Ἰποχαλκίδα καλοῦσιν Κούριον δὲ πλησίον τῆς παλαιᾶς Πλευρώνος, ἀφ᾽ οὗ τοὺς Πλευρώνίους Κουρήτας ὄνομασθῆναι τινες ὑπέλαβον.

5. 'Ὁ δὲ Εὐηνός 2 ποταμὸς ἀρχεται μὲν ἐκ Βαμμέων 3 τῶν ἐν 'Ὀφιεῦσιν, Αἰτωλικῷ ἔθνει (καθάπερ καὶ οἱ Εὐρυτάνες καὶ 'Ἀγραῖοι καὶ Κουρήτες καὶ ἄλλοι), μεταδοτεὶ δὲ οὗ διὰ τῆς Κουρητικῆς κατ᾽ ἀρχάς, ἤτεις ἐστὶν ἡ αὐτὴ τῇ Πλευρώνα, ἀλλὰ διὰ τῆς προσεφάς μᾶλλον παρὰ τὴν Χαλκίδα καὶ Καλυδώνα: εἰτε ἀνακάμψει ἐπὶ τὰ τῆς Πλευρώνος πεδία τῆς παλαιᾶς καὶ παραλλάξεις εἰς δύσων ἐπιστρέφει πρὸς τὰς ἐκβολὰς καὶ τὴν μεσημβρίαν ἑκαλεῖτο δὲ Δυκόρμας 4 πρότερον, καὶ ὁ Νέσσος ἐνταῦθα λέγεται πορθμεὺς ἀποδεδειγμένος ὑφ᾽ Ἦρακλεόνοις ἀποθανεῖν, ἐπειδὴ πορθμεύων τὴν Δημάνειραν ἐπεχείρει βιάσασθαι.

6. Καὶ Ὁλενοῦ δὲ καὶ Πυλήνην ὄνομάζει πόλεις ὁ ποιητὴς Αἰτωλικός, διὸ τὴν μὲν Ὁλενοῦ ὄμωνύμος τῇ Ἀχαικῆ λεγομένην Λισθεῖς κατέσκαψαν, πλησίον οὖσαν τῆς νεοτέρας Πλευρώνος, τῆς δὲ χώρας ἡμιφυσβήτου Ἁκαρνανίας· τὴν δὲ Πυλήνην μετενέγκαντες εἰς τοὺς ἀνώτερον τόπους ἡλιαξαυν αὐτῆς καὶ τοῦνομα, Πρόσχιον καλέσαντες. Ἐλλάνικος δὲ οὐδὲ τὴν περὶ ταύτας ἱστο-  

1 ἰδρυται Βίκιοι.
2 Εὐηνοὶ νῦ, ὁ δὲ Τήνος ΒΟΔίλαζ.
and Chalcis, rather high mountains, on which were situated the small cities Macynia and Chalcis, the latter bearing the same name as the mountain, though it is also called Hypochalcis. Near Old Pleuron is the mountain Curium, after which, as some have supposed, the Pleuronian Curetes were named.

5. The Evenus River begins in the territory of those Bomians who live in the country of the Ophians, the Ophians being an Aetolian tribe (like the Eurytanians and Agraecans and Curetes and others), and flows at first, not through the Curetan country, which is the same as the Pleuronian, but through the more easterly country, past Chalcis and Calydon; and then, bending back towards the plains of Old Pleuron and changing its course to the west, it turns towards its outlets and the south. In earlier times it was called Lyccornus. And there Nessus, it is said, who had been appointed ferryman, was killed by Heracles because he tried to violate Deianirea when he was ferrying her across the river.

6. The poet also names Olenus and Pylenē as Aetolian cities.\(^1\) Of these, the former, which bears the same name as the Achaean city, was raised to the ground by the Aeolians; it was near New Pleuron, but the Acaeanians claimed possession of the territory. The other, Pylenē, the Aeolians moved to higher ground, and also changed its name, calling it Proschium. Hellenicus does not know the

\(^1\) \textit{Iliad} 2. 639.

\(^a\) \textit{Bωμιαλος} DC\textit{φινος}, \textit{Bωμιαλος} B\textit{βίλ}; emended by Tschucke and so by the later editors.

\(^4\) \textit{Αυκόρας} B, \textit{Αυκόρας} CD\textit{θίλει} and by corr. in B\textit{ε}, and \textit{Αυκόρας} no but corr. to \textit{Αυκόρμος}. 
Strabo

ρίαν οίδεν, ἀλλ' ὡς ἔτι καὶ αὐτῶν οὐσῶν ἐν τῇ ἀρχαίᾳ καταστάσει μέμνηται, τὰς δὲ ύστερον καὶ τῆς τῶν Ἦρακλείδων καθόδου κτισθέεσας, Μακεδονίαν 1 καὶ Μολόκρειαν, 2 ἐν ταῖς ἀρχαίαις καταλέγει, πλείστην εὐχέρειαν ἐπιδεικνύμενος ἐν πάσῃ σχεδὸν τῇ γραφῇ.

7. Καθόλου μὲν οὖν ταύτα περὶ τῆς χώρας ἐστὶ τῆς τῶν Ἀκαρνάνων καὶ τῶν Λιτωλῶν, περὶ δὲ τῆς παραλίας καὶ τῶν προκειμένων νήσων ἐτε καὶ ταύτα προσληπτέον· ἀπὸ γὰρ τοῦ στόματος ἀρξάμενος 3 τοῦ Ἀμβρακικοῦ κόλπου πρῶτον ἑστὶν Ἀκαρνάνων χωρίον τὸ Ἀκτίουν. ὀμοίωμοι δὲ λέγεται τὸ τε ιερὸν τοῦ Ἀκτίουν Ἀπόλλωνος καὶ ἡ ἀκρα ἡ ποιοῦσα τὸ στόμα τοῦ κόλπου, ἔχουσα καὶ λιμένα ἐκτός. τοῦ δὲ ιεροῦ τεταράκοντα μὲν σταδίους ἀπέχει τὸ Ἀνακτόριον ἐν τῷ κόλπῳ ἱδρυμένον, διακοσίους δὲ καὶ τεταράκοντα ἡ Δευκάς.

8. Αὐτῇ δ' ἦν τὸ παλαιὸν μὲν χερρόνησος τῆς Ἀκαρνάνων γῆς, καλεῖ δ' ὁ ποιητής αὐτὴν ἀκτὴν ἡπείρου, τὴν παραλίαν τῆς Ἰθάκης καὶ τῆς Κεφαλη- 

C 452 ληνίας ἡπείρου καλῶν· αὐτῇ δ' ἐστίν ἡ Ἀκαρνανία· ὅστε, ὅταν φῇ ἀκτὴν ἡπείρου, τῆς Ἀκαρνανίας ἀκτῆν δέχεσθαι δεῖ. τῆς δὲ Δευκάδος ἡ τε Νήρικος, 4 ἦν φησιν ἐλεῖν ὁ Δαέρτης, ἡ μὲν 5 Νήρικον 6 εἶλον εὐκτίμενον πτολείθρον, ἀκτῆν ἡπείρου, Κεφαλλήνιεσσιν ἀνάρσον

1 Μακεδονίαν, the editors, for Μακεδονίαν.
2 Μολόκρειαν, the editors, for Μολόκρειαν.
3 The MSS., except δ, have καλὰ ἀρξάμενοι.
4 Νήρικος, Jones restores, following BED (though in D the Νήρικος is written above Νήριτος in first hand), instead of Νήριτος (Kramer and later editors).
GEOGRAPHY, 10. 2. 6-8

history of these cities either, but mentions them as though they too were still in their early status; and among the early cities he names Macynia and Molycreia, which were founded even later than the return of the Heracleidae, almost everywhere in his writings displaying a most convenient carelessness.

7. Upon the whole, then, this is what I have to say concerning the country of the Acarnanians and the Aetolians, but the following is also to be added concerning the seacoast and the islands which lie off it: Beginning at the mouth of the Ambracian Gulf, the first place which belongs to the Acarnanians is Actium. The temple of the Actian Apollo bears the same name, as also the cape which forms the mouth of the Gulf and has a harbour on the outer side. Anactorium, which is situated on the gulf, is forty stadia distant from the temple, whereas Leucas is two hundred and forty.

8. In early times Leucas was a peninsula of Acarnania, but the poet calls it “shore of the mainland,” ¹ using the term “mainland” for the country which is situated across from Ithaca and Cephalenia; and this country is Acarnania. And therefore, when he says, “shore of the mainland,” one should take it to mean “shore of Acarnania.” And to Leucas also belonged, not only Nericus, which Laertes says he took (“verily I took Nericus, well-built citadel, shore of the mainland, when I was lord over the

¹ Homer specifically mentions Leucas only once, as the “rock Leucas” (Od. 24. 11). On the Ithaca-Leucas problem, see Appendix in this volume.

² Instead of ἡ μὲν, Homer (Od. 24. 376) has οἶκος; B reads both, ἡ μὲν οῖκος.

³ Ἅρπικον, Jones restores, following MSS., except B, which reads Νήπιτον.
καὶ ὡς ἐν Καταλόγῳ φησὶν.
καὶ Κροκύλει 1 ένέμοντο καὶ Λεγίλιππα τρηχεῖαν. Κορίνθιοι δὲ πεμπθέντες ὑπὸ Κυψέλου καὶ Γόργου 2 ταῦτην τε κατέσχον τὴν ἀκτήν, καὶ μέχρι του Ἀμβρακίκου κόλπου προῆλθον, καὶ ἦ τε Ἀμβρακία συνφιλίσθη καὶ Ἀνακτόριον, καὶ τῆς χερσονήσου διορύξαντες τὸν ἱσθμὸν ἐποίησαν νῆσον τῇ Λευκάδα, καὶ μετενέκαντες τῇ Νήρικον 3 ἐπὶ τὸν τόπον, ὡς ἤν πετε μὲν ἵσθμός, νῦν δὲ περθῦσο γεφύρα ἕσκεντος, μετωνύμισαν Λευκάδα ἐπώνυμον, δοκῶ μοι, τοῦ Λευκατα' πέτρα γάρ ἐστὶ λευκή τὴν χρώμα, προκειμένῃ τῆς Λευκάδος εἰς τὸ πέλαγος καὶ τῆν Κεφαλληνίαν, ὡς ἐντεύθεν τούνομα λαβέων.
9. Ἔλευθε δὲ τὸ τοῦ Δευκάτα 'Απόλλωνος ἱερὸν καὶ τὸ ἄλμα, τὸ τοῦ ἐρωτας παύειν πεπιστευμένων οὐ δὴ λέγεται πρώτη Σαπφώ,
(ὡς φησιν ὁ Μένανδρος)
τὸν ύπέρκομπον θηρώσα Φάων',
οἰστρώντι πόθῳ ὑψάς πέτρας
ὑπὸ τηλεφαυνός ἄλμα 4 κατ' εὐχήν
σή, δέσποτ' ἄναξ.
ὁ μὲν οὖν Μένανδρος πρώτην ἀλέσθα τλεγει τὴν Σαπφώ, οἱ δ' ἐτὶ ἀρχαιολογικότεροι Κέφαλὼν φασίν ἐρασθέντα Πτερέλα, 5 τὸν 6 Δημονέως. ἦν

1 Κροκύλει Β, Κροκύλην other MSS.
2 Γόργου, Runke, for Γαργάσους CDhil, Γαργάσου other MSS.; so Meineke.
3 Νήρικον, the reading of the MSS. (except B where Νήριτον is corrected), Jones restores.
Cephalenians"), but also the cities which Homer names in the Catalogue ("and dwelt in Crocyleia and rugged Aegilips"). But the Corinthians sent by Cypsclus and Gorgus took possession of this shore and also advanced as far as the Ambracian Gulf; and both Ambracia and Anactorium were colonised at this time; and the Corinthians dug a canal through the isthmus of the peninsula and made Leucas an island; and they transferred Nericus to the place which, though once an isthmus, is now a strait spanned by a bridge, and they changed its name to Leucas, which was named, as I think, after Leucatas; for Leucatas is a rock of white colour jutting out from Leucas into the sea and towards Cephalenias, and therefore it took its name from its colour.

9. It contains the temple of Apollo Leucatas, and also the "Leap," which was believed to put an end to the longings of love. "Where Sappho is said to have been the first," as Menander says, "when through frantic longing she was chasing the haughty Phaon, to fling herself with a leap from the far-seen rock, calling upon thee in prayer, O lord and master." Now although Menander says that Sappho was the first to take the leap, yet those who are better versed than he in antiquities say that it was Cephalus, who was in love with Pterelas the son of

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1 Odt. 24. 377.  
2 Iliad 2. 633.  
3 See Dictionary in Vol. IV.  
4 "Lena."  
5 Ἀλμα, Wordsworth (note on Theocritus 3. 25), for ἀλλά; so Meineke.  
6 Ἀλμα, Tzschucke, for Περόλα Δή, but Περόλα in margin of κ and ζ, Περόλα Βυτινο, Περόλα κ, Περόλα η; so the later editors.

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δὲ καὶ πάτριος τοῖς Δευκάδιοις κατ᾽ ἐνιαυτὸν ἐν τῇ θυσίᾳ τοῦ Ἀπόλλωνος ἀπὸ τῆς σκοπῆς ῥυπτεινθαὶ τινὰ τῶν ἐν αἰτίαις ὄντων ἀποτροπῆς χάριν, ἐξαπτομένων ἐξ αὐτοῦ παντοδαπῶν πτερῶν καὶ ὅρνων ἀνακουφίζειν δυναμῶν τῇ πτήσει τὸ ἄλμα, ὑποδέχεσθαι δὲ κατὰ μικράς ἀλλάσι κύκλῳ περιστώτας πολλοὺς καὶ περισώζειν εἰς δύναμιν τῶν ὄρων ἐξω τῶν ἀναληφθέντα. ὥδὲ τῇ Ἀλκεμαιωνίδα γράψαι ᾿Ικαρίου, τοῦ Πηνελόπης πατρός, νείτες γενέσθαι δύο, ᾿Αλκιέα καὶ Δευκάδιον, δυναστεύσαι δ' ἐν τῇ ᾿Ακαρνανίᾳ τούτων μετὰ τοῦ πατρός τούτων ὅπως ἐπονύμους τὰς πύλεις ᾿Εφορος λέγεσθαι δοκεῖ.

10. Κεφαλλήνας δὲ νῦν μὲν τοὺς ἐκ τῆς νήσου τῆς Κεφαλλήνας λέγουσιν, "Ομηρός δὲ πάντας τοὺς ὑπὸ τοῦ Ὀδυσσεί, ὃν εἰσὶ καὶ οἱ ᾿Ακαρνάνες ἐπὶ δὲ γάρ:

αὐτὰρ Ὀδυσσεὺς ἐγε τοῦ Κεφαλλήνας,
οἵ δὲ Ἰθάκην ἐχουν καὶ Νήριτον εἰνοσιφυλλον,
(τὸ ἐν ταύτῃ ὅρος ἐπιφανείς· ὡς καὶ
οἵ δ' ἐκ Δουλιχίοιο ᾿Εχιάνων θ' ιερῶν,
καὶ αὐτοῦ τοῦ Δουλιχίοιο τῶν ᾿Εχιάνων οὖνος' καὶ

οἵ δ' ἄρα Βουτράσιον τε καὶ ᾿Ηλιδα,
καὶ τοῦ Βουτρασίου ἐν ᾿Ηλιδι οὖνος' ὡς 1 τούτων ἐν ᾿Ευθοῖα συσῶν' καὶ

1 ὡς, all MSS., except E and the editors (καί), Jones restores.
Deioneus. It was an ancestral custom among the Leucadians, every year at the sacrifice performed in honour of Apollo, for some criminal to be flung from this rocky look-out for the sake of averting evil, wings and birds of all kinds being fastened to him, since by their fluttering they could lighten the leap, and also for a number of men, stationed all round below the rock in small fishing-boats, to take the victim in, and, when he had been taken on board,¹ to do all in their power to get him safely outside their borders. The author of the *Alemnaeonis*² says that Icarius, the father of Penelope, had two sons, Alyzeus and Leucadius, and that these two reigned over Acarnania with their father; accordingly, Ephorus thinks that the cities were named after these.

10. But though at the present time only the people of the island Cephallenia are called Cephalenians, Homer so calls all who were subject to Odysseus, among whom are also the Acaeanians. For after saying, "but Odysseus led the Cephalenians, who held Ithaca and Neritum with quivering foliage"³ (Neritum being the famous mountain on this island, as also when he says, "and those from Dulichium and the sacred Echinades,"⁴ Dulichium itself being one of the Echinades; and "those who dwelt in Buprasium and Elis,"⁵ Buprasium being in Elis; and "those who held Euboea and Chalcis and Eiretria,"⁶ meaning that these cities

¹ Or perhaps "resuscitated."
² The author of this epic poem on the deeds of Alemaeon is unknown.
³ *Iliad* 2. 631.
⁴ *Iliad* 2. 625.
⁵ *Iliad* 2. 615.
⁶ *Iliad* 2. 536.

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Τρώες καὶ Λύκιοι καὶ Δάρδανοι,
ὡς καὶ ἐκείνων Τρώων ὄντων· πλὴν μετὰ γε Νήριτον φησιν·
καὶ Κροκόλει 1 ἐνέμοντο καὶ Διγύλιπα τρήχειαν,
οὗ ὅ τι Ζάκυνθου ἔχον ὤδ᾽ οὗ Σάμου ἀμφενέμοντο,
οὗ τ᾽ ἠπειρον ἔχον ὤδ᾽ ἀντιτέρατ᾽ ἐνέμοντο.
Ἠπειρον μὲν οὖν 2 τὰ ἀντιπέρα τῶν νήσων βουλεταί λέγειν, ἀμα τῇ Λευκάδι καὶ τῇ ἄλλῃ Ἀκαρνανίας συμπεριλαβεῖσι βουλόμενος, περὶ ἓς καὶ οὕτω λέγειν:
δῶδεκ ἐν ἠπειρῷ ωγέλαι, τῶσα πῶσα μήλας.

ὶ πορθμῷ Ἰθάκης τε Σάμοι τε παιπαλοέσσης.

τῷ γὰρ ἐπιθέτῳ τῆς ὁμωνυμίας διέσταλται, ὡς οὐκ ἐπὶ τῆς πόλεως, ἀλλ᾽ ἐπὶ τῆς νήσου τεθεὶς τοῦνομα.

τεταπόλεως γὰρ οὕσης τῆς νήσου, μία τῶν τετάρτων ἐστὶν ἢ καὶ Σάμος καὶ Σάμη καλομένη καθ᾽ ἐκάτερον τοῦνομα, ὁμονυμοῦσα τῇ νήσῳ. ὅταν δ᾽ εἴπῃ:

ὁσοι γὰρ νήσωσιν ἐπικρατέουσιν ἀριστοὶ,

Δουλιχίῳ τε Σάμη τε καὶ ὑλήσετι Ζακύνθῳ,

τῶν νήσων ἀριθμὸν ποιῶν 4 δὴ λός ἐστιν, καὶ Σάμην καλῶν τὴν νήσου, ἣν πρῶτερον Σάμου ἐκάλεσεν.

1 Κροκόλην ὄνα.
2 καὶ, after ὄδι, marked out in B and omitted by κνο.
3 οἶδαν, not μήλαν, is Homer’s word (Od. 14. 100).
4 ποιῶν ἥ and D read μη, instead of ποιεῖσθαι; so Meinecke.
were in Euboea; and "Trojans and Lycians and Dardanians,"¹ meaning that the Lycians and Dardanians were Trojans)—however, after mentioning " Neritum,"² he says, "and dwelt in Crocyleia and rugged Aegilips, and those who held Zacynthos and those who dwelt about Samos, and those who held the mainland and dwelt in the parts over against the islands." By "mainland,"³ therefore, he means the parts over against the islands, wishing to include, along with Leucas, the rest of Acarnania as well,⁴ concerning which he also speaks in this way, "twelve herd on the mainland, and as many flocks of sheep,"⁵ perhaps because Epeirothi extended thus far in early times and was called by the general name "mainland." But by "Samos" he means the Cephallenia of to-day, as, when he says, "in the strait between Ithaca and rugged Samos";⁶ for by the epithet he differentiates between the objects bearing the same name, thus making the name apply, not to the city, but to the island. For the island was a Tetrapolis,⁷ and one of its four cities was the city called indifferently either Samos or Samē, bearing the same name as the island. And when the poet says, "for all the nobles who hold sway over the islands, Dulichium and Samē and woody Zacynthos,"⁸ he is evidently making an enumeration of the islands and calling "Samē" that island which he had formerly⁹ called Samos. But

¹ Iliad 8. 173. ² Iliad 2. 632. ³ "epeirus" (cp. "Epeirus"). ⁴ On Homer's use of this "poetic figure," in which he specifies the part with the whole, cp. 8. 3. 8 and 1. 2. 23. ⁵ Od. 14. 100. ⁶ Od. 4. 671. ⁷ i.e. politically it was composed of four cities. ⁸ Od. 1. 245. ⁹ Iliad 2. 634.
Απολλώδωρος δὲ, τοτὲ μὲν¹ τῷ ἐπιθέτῳ λέγον τινι αμφιβολίαν, εἰπόντα
Σάμοιο τε παιπαλοέσσης,
ὅς τὴν νῆσον λέγοντα· τοτὲ δὲ ἀντιγράφεσθαι²
dεῖν
Δουλιχῖο τε Σάμῳ τε,
ἀλλὰ μή
Σάμῃ τε,
δῆλος ἐστὶ τὴν μὲν πόλιν Σάμην καὶ Σάμον,
συνοισίμως ὑπολαμβάνων ἐκφέρεσθαι, τὴν δὲ
νῆσον Σάμον μόνον· ὅτι γὰρ Σάμη λέγεται ἢ
πόλις, δῆλον εἶναι ἐκ τοῦ διαρθιμοῦμενον τοὺς
ἐξ ἐκάστης πόλεως μνηστήρας φάναι,
ἐκ δὲ Σάμης πίσυρές τε καὶ ἐίκοσι φῶτες ἔσαι,
καὶ ἐκ τοῦ περὶ τῆς Κτιμένης λόγου·
τὴν μὲν ἔπειτα Σάμηνδ’ ἔδοσαν.

C 454 ἔχει δὲ ταῦτα λόγου, οὗ γὰρ ἐυκρινῶς ἀποδῖδοσιν
ὁ ποιητὴς οὔτε περὶ τῆς Κεφαλληνίας, οὔτε περὶ
tῆς ἸΘάκης καὶ τῶν ἄλλων πλησίου ἀκτῶν
καὶ οἱ ἐξγεγοῦμενοι διαφέρονται καὶ οἱ
ἱστοροῦντες.

11. Αὐτίκα γὰρ ἐπὶ τῆς ἸΘάκης, ὅταν φῆ?
οἱ ρ’ ἸΘάκην ἔλεγον καὶ Νῆριτον εὐοσίφυλλον,
ὅτι μὲν τὸ Νῆριτον ὄρος λέγει, τῷ ἐπιθέτῳ δηλοῖ.
ἐν ἄλλοις δὲ καὶ ῥητῶς ὄρος.

ναιετάω δ’ ἸΘάκην εὐδεῖελον· ἐν δ’ ὄρος αὐτῇ,
Νῆριτον εὐοσίφυλλον ἀριστρεπτές.
Apollodorus, when he says in one passage that ambiguity is removed by the epithet when the poet says "and rugged Samos," showing that he meant the island, and then, in another passage, says that one should copy the reading, "Dulichium and Samos," instead of "Samē," plainly takes the position that the city was called "Samē" or "Samos" indiscriminately, but the island "Samos" only; for that the city was called Samē is clear, according to Apollodorus, from the fact that, in enumerating the wooers from the several cities, the poet said, "from Samē came four and twenty men," and also from the statement concerning Ktimenē, "they then sent her to Samē to wed." But this is open to argument, for the poet does not express himself distinctly concerning either Cephalenian or Ithaca and the other places near by; and consequently both the commentators and the historians are at variance with one another.

11. For instance, when Homer says in regard to Ithaca, "those who held Ithaca and Neritum with quivering foliage," he clearly indicates by the epithet that he means the mountain Neritum; and in other passages he expressly calls it a mountain; "but I dwell in sunny Ithaca, wherein is a mountain, Neritum, with quivering leaves and conspicuous from afar." But whether by Ithaca he means the

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1 See Dictionary in Vol. I. 2 Od. 4. 671. 3 Od. 1. 246.
4 In the words of Telemachus. 5 Od. 16. 249.
6 Od. 15. 367. 7 Iliad 2. 632. 8 Od. 9. 21.

1 ὧν, after μὲν, Corais omits.
2 ἀντὶ γράφεσθαι, Tzschucke and Corais, following  𝜑, for γράφεσθαι Ε, ἀν γράφεσθαι BCDδικιν.
3 πλησίον, ἕ and the editors, instead of πλησίον.
STRABO

'Ιθακην δ' εἶτε τὴν πόλιν, εἶτε τὴν νήσον λέγει, οὗ δῆλον ἐν τούτῳ γε τῷ ἔπειρν
οἱ πρ' Ἥρικον εἰκὸν καὶ Νήριτον.

κυρίως μὲν γὰρ ἀκούων τις τὴν πόλιν δεξιάτ' ἄν, ὡς καὶ 'Αθηνᾶς καὶ Λυκαβηττόν εἰ τις λέγοι, καὶ
'Ρόδον καὶ 'Ατάβυριν, καὶ ἔτι Δακεδαίμονα καὶ
Τάγητον ποιητικῶς δὲ τούναντίον. ἐν μέντοι τῷ

ναιετάν δ' 'Ιθακὴν εὐθείαλον' ἐν δ' ὄρος αὐτῇ
Νήριτον

dῆλον. εἶτε γὰρ τῇ νήσῳ, οὐκ ἐν τῇ πόλει τὸ ὄρος.

ὅταν δὲ 3 οὕτω φη:

ἡμεῖς εἰς 'Ιθακής ὑπὸ Νήριον εἰλήλουθεν,

ἀδηλον. εἶτε τὸ αὐτὸ τὸ Νηρίτω λέγει τὸ Νήριον,

εἶτε ἔτερον, ἢ ὄρος ἢ χωρίον. δ' ὁ μέντοι ἄντι

Νηρίτου γράφων Νήρικον, ἢ ἀνάπαλιν, παρα-

παλεῖ τελέως: τὸ μὲν γὰρ εἰνοσίφυλλον καλεῖ ὁ

ποιητῆς, τὸ δ' εὐκτίμευον πτολιέθρου, καὶ τὸ μὲν

ἐν 'Ιθακῆ, τὸ δ' ἀκτῆν ἤπείροιο.

12. Καὶ τούτο δὲ δοκεῖ ὑπεναντιστήτα τινα

δῆλον' 


αὐτῇ δὲ χθαμαλῆ πανυπερτάτη εἰν ἀλλ' ἱδαιτρ'

χθαμαλῆ μὲν γὰρ ἡ ταπεινὴ καὶ χαμηλή, πανυ-

περτάτη δὲ ἡ ψυχή, οἶαν διὰ πλεῖονοι σημαινεί,

κραναθή καλῶν' καὶ τήν ὄδον τὴν ἐκ τοῦ λεμένος

1 o' p', nosx and the editors, instead of o' τ'.
2 δῆλον, after Νήριτον, Corinns inserts ; so the later editors.
3 δ', after ὅταν, ο and the editors, instead of τέ.
4 ἀδηλον, Xylander and later editors, instead of οὐ δηλον

B by corr. and π, δηλον other MSS.
5 δ' μέντοι . . . ἤπείροιο, Kramer suspects and Meineke rejects.

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city or the island, is not clear, at least in the following verse, "those who held Ithaca and Neritum"; \(^1\) for if one takes the word in its proper sense, one would interpret it as meaning the city, just as though one should say "Athens and Lycabettus," or "Rhodes and Atabyris," or "Lacedaemon and Taýgetus"; but if he takes it in a poetical sense the opposite is true. However, in the words, "but I dwell in sunny Ithaca, wherein is a mountain, Neritum," \(^2\) his meaning is clear, for the mountain is in the island, not in the city. But when he says as follows, "we have come from Ithaca below Neîum," \(^3\) it is not clear whether he means that Neîum is the same as Neritum or different, or whether it is a mountain or place. However, the critic who writes Nerium \(^4\) instead of Neritum, or the reverse, is utterly mistaken; for the poet refers to the latter as "quivering with foliage," \(^5\) but to the former as "well-built citadel," \(^6\) and to the latter as "in Ithaca," \(^7\) but to the former as "shore of the mainland." \(^8\)

12. The following verse also is thought to disclose a sort of contradiction: "Now Ithaca itself lies chthamalē, panyperitai on the sea"; \(^9\) for chthamalē means "low," or "on the ground," whereas panyperitai means "high up," as Homer indicates in several places when he calls Ithaca "rugged." \(^10\)

And so when he refers to the road that leads from

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\(^1\) Iliad 2. 632.  \(^2\) Od. 9. 21.  \(^3\) Od. 3. 81.  
\(^4\) Accusative of "Nericus."  \(^5\) Iliad 2. 632.  
\(^6\) Od. 24. 377.  \(^7\) Od. 9. 21.  
\(^8\) Od. 9. 26 (see 1. 2. 20 and foot-note).  
\(^9\) Iliad 3. 201 ; Od. 1. 247 ; 9. 27 ; 10. 417, 463 ; 15. 510 ; 16. 124 ; 21. 346

41
Τρηχεῖαν ἄταρπόν
χώρον ἀν ὑλήντα
καὶ
οὔ γάρ τις νήσων εὐδείελος, οὐδ’ εὐλείμων,
αἳ θ’ ἀλλ’ κεκλίσαται: Ἰθάκη δὲ τε καὶ περὶ
pασέων.
ἐχει μὲν οὖν ἀπεμφάσεις τοιαύτας ἡ φράσις, ἠη
γοῦνται δὲ οὐ κακῶς: οὔτε γάρ χθαμαλὴν δέχον-
tαι ταπεινὸν ἐνταῦθα, ἀλλὰ πρὸς χιωρον τῇ ἥπειρῳ,
ἐγγυτάτω οὖσαν αὐτῆς: οὔτε πανυπερτάτην ὑψη-
lοσᾶτιν, ἀλλὰ πανυπερτάτην πρὸς ξόφον, οἶνον
ὕπερ πάσας ἑσχάτην τετραμμενήν πρὸς ἄρκτον:
tούτο γὰρ βούλεται λέγειν τὸ πρὸς ξόφον, τὸ δ’
ἐναντίον πρὸς νότον:

C 455
αἳ δὲ τ’ ἀνεύθυν πρὸς ἰὼ τ’ ἥλιον τε’
τὸ γὰρ ἀνεύθυν πόρρω καὶ χωρὶς ἔστιν, ὡς τῶν μὲν
ἀλλων πρὸς νότον κεκλιμένων καὶ ἀπωτέρω τῆς
ἡπείρου, τῆς δ’ Ἰθάκης ἐγγύθεν καὶ πρὸς ἄρκτον.
ὅτι δ’ οὕτω λέγει τὸ νότιον μέρος, καὶ ἐν τοῖς
dείκτεσθε

εἶτ’ ἔπε δεξί’ ἐωσι, πρὸς ἰὼ τ’ ἥλιον τε,
εἶτ’ ἔπε’ ἀριστερὰ τοῦγε, ποτὲ ξόφον ἱερόεντα’
καὶ ἐτ’ μᾶλλον ἐν τοῖς
dείκτεσθε:

ὁ φίλοι, οὔ γὰρ τ’ ἐδμεν, ὅτι ξόφος, οὐδ’ ὅτι
ἡώς,
οὐδ’ ὅτι ἡέλιος φαεσίμβροτος εἰσ’ ὑπὸ γαῖαν,
οὐδ’ ὅτι ἀνενεῖται:

1 Instead of ἐυδείελος the margin of B has ἰππήλατος, the
Homerian reading.
2 ἑσχάτην E, πρὸς ἑσχάτην BCklno, δὲ ἑσχάτην x; ἑσχάτην
omitted by D/ε.
3 καὶ, after ἐγγύθεν, omitted by MSS. except E.

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the harbour as "rugged path up through the wooded place,"\(^1\) and when he says "for not one of the islands which lean upon the sea is euoeileos\(^2\) or rich in meadows, and Ithaca surpasses them all."\(^3\) Now although Homer's phraseology presents incongruities of this kind, yet they are not poorly explained; for, in the first place, writers do not interpret chthamalē as meaning "low-lying" here, but "lying near the mainland," since it is very close to it, and, secondly, they do not interpret panyperatalē as meaning "highest," but "highest towards the darkness," that is, farthest removed towards the north beyond all the others; for this is what he means by "towards the darkness," but the opposite by "towards the south," as in "but the other islands lie aneuthe towards the dawn and the sun,"\(^4\) for the word aneuthe is "at a distance," or "apart," implying that the other islands lie towards the south and farther away from the mainland, whereas Ithaca lies near the mainland and towards the north. That Homer refers in this way to the southerly region is clear also from these words, "whether they go to the right, towards the dawn and the sun, or yet to the left towards the misty darkness,"\(^5\) and still more clear from these words, "my friends, lo, now we know not where is the place of darkness, nor of dawn, nor where the sun, that gives light to men, goes beneath the earth, nor where he rises."\(^6\) For

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\(^1\) Od. 14. 1.  
\(^2\) On euoeileos, see 9. 2. 41 and foot-note.  
\(^3\) Od. 4. 607; but in this particular passage the Homeric text has hippilatos ("fit for driving horses") instead of euoeileos, although in Od. 9. 21, and elsewhere, Homer does apply the latter epithet to Ithaca.  
\(^4\) Od. 9. 26.  
\(^5\) Iliad 12. 239.  
\(^6\) Od. 10. 190
ἐστὶ μὲν γὰρ δέξασθαι τὰ τέταρτα κλίματα, τὴν ἥδω δεχομένους τὸ νότιον μέρος, ἔχει τε¹ τινα τούτῃ ἐμφασιν, ἀλλὰ βέλτιον τὸ κατὰ τὴν πάροδον τοῦ ἠλίου νοεῖν ἀντιτιθέμενον τῷ ἀρκτικῷ μέρειν ἐξιλακτίζων γάρ τινα τῶν οὐρανίων πολλὴν βούλεται σημαίνειν ὁ λόγος, οὐχὶ ψιλὴν ἐπίκρυψεν τῶν κλιμάτων, δεῖ γὰρ κατὰ πάντα συννεφῆ² καὶρόν, ἀν θ’ ἡμέρας, ἀν τοῦ νύκτωρ συμβῆ, παρακολουθεῖν τὰ δ’ οὐράνια ἐξαλλάττει ἐπὶ πλέον τῷ πρὸς μεσημβρίαν μᾶλλον ἢ ἐτοιο προχορεῖν³ ἡμᾶς ἢ εἰς τοῦνατίον. τούτῳ δὲ οὐ δύσεως καὶ ἀνατολῆς ἐγκαλύψεις ποιεῖ, ἀλλὰ μεσημβρίας καὶ ἀρκτοῦ, καὶ γὰρ αἰθρίας οὕσης συμβαίνει.⁴ μάλιστα γὰρ ἀρκτικὸς ἔστιν ὁ πόλος: τούτου δὲ κινουμένου καὶ ποτὲ μὲν κατὰ κορυφὴν ἡμῶν γινομένου, ποτὲ δὲ ὑπὸ τῆς ὀντος, καὶ οἱ ἀρκτικοὶ συμμεταβάλλοσι, ποτὲ δὲ συνεκλειποῦσι κατὰ τὰς τοιαύτας προχωρήσεις,⁵ ὥστε οὐκ ἂν εἰδείης ὁποῦ ἐστὶ τὸ ἀρκτικὸν κλίμα, οὔδὲ ἄρχη.⁶ εἰ δὲ τούτῳ, οὔδὲ τοῦνατίον ἄν

¹ τε, Kramer, for δε; so the later editors.
² συννεφῆ, Cassubon, for συναφῆ BCDHikl, συναφῆe nox; so the later editors.
³ προχωρεῖν, Jones, for παραχωρεῖν (cp. similar emendation below).
⁴ καὶ γὰρ . . . συμβαίνει, Jones transfers from position after ποιεί to position after ἄρχην.
⁵ προχωρήσεις, Jones, for παραχωρήσεις.
⁶ ἐστιν, after ἄρχη, Jones deletes. Corails and Meineke, following conj. of Tyrwhitt, read νῦν εἰ ἄρχην ἐστιν (“or whether there is a northern clima at all”); Groskurd, following Tzschucke, reads νῦν εἰ νῦν ἄρχη ἐστιν.

¹ But in this passage “climata” is used in a different sense from that in 1. 1. 10 (see also foot-note 2 ad loc., Vol. I, 44.
it is indeed possible to interpret this as meaning the four "climata,"\(^1\) if we interpret "the dawn" as meaning the southerly region (and this has some plausibility), but it is better to conceive of the region which is along the path of the sun as set opposite to the northerly region, for the poetic words are intended to signify a considerable change in the celestial phenomena,\(^2\) not merely a temporary concealment of the "climata," for necessarily concealment ensues every time the sky is clouded, whether by day or by night; but the celestial phenomena change to a greater extent as we travel farther and farther towards the south or in the opposite direction. Yet this travel causes a hiding, not of the western or eastern sky, but only of the southern or northern, and in fact this hiding takes place when the sky is clear; for the pole is the most northerly point of the sky, but since the pole moves and is sometimes at our zenith and sometimes below the earth, the arctic circles also change with it and in the course of such travels sometimes vanish with it,\(^3\) so that you cannot know where the northern "clima" is, or even where it begins.\(^4\) And if this is true,

p. 22). It means here the (four) quarters of the sky, (1) where the sun sets, (2) where it rises, (3) the region of the celestial north pole, and (4) the region opposite thereto south of the equator.

\(^2\) Odysseus was at the isle of Circe when he uttered the words in question, and hence, relatively, the celestial phenomena had changed (see I. 1. 21).

\(^3\) \textit{i.e.} the infinite number of possible northern arctic circles vanish when the traveller (going south) crosses the equator, and, in the same way, the corresponding quarter of the southern sky vanishes when the traveller, going north, crosses the equator (see Vol. I, p. 364, note 2).

\(^4\) See critical note.
γνούτις. κύκλος δὲ τῆς Ἰθάκης ἐστὶν ὡς ὄγδο𝑖-
κονταν. περὶ μὲν Ἰθάκης ταῦτα.

13. Τὴν δὲ Κεφαλληνίαν, τετράπολιν οὖσαν, οὗτ' αὐτὴν εἰρήκε τῷ νῦν ὅνωματι, οὔτε τῶν
πόλεων οὖν ἐστὶν, πλὴν μιᾶς, εἶτε Σάμης εἶτε
Σάμου, ἢ νῦν μὲν οὐκέτ' ἐστὶν, ἵνα δ' αὐτῆς
δεῖκνυται κατὰ μέσον τῶν πρὸς Ἰθάκη πορθμῶν
οἱ δ' ἀπ' αὐτῆς Σαμαΐδοι καλοῦνται· αἱ δ' ἄλλαι
καὶ νῦν εἰσίν ἔτι, μικρὰ πόλεις τινές, Παλεῖς,2
Πρώνησος καὶ Κράνιοι. ἕφ' ἣμον δὲ καὶ ἄλλην
προσέκτισε Γάιος Ἀντώνιος, ὁ θείος Μάρκου
Ἀντωνίου, ἤδη δυνάμεις γενόμενος μετὰ τὴν
ὑπατείαν, ἂν συνήρξῃ Κικέρων τῷ βρήκοι, ἐν
τῇ Κεφαλληνίᾳ διέτριψε καὶ τὴν ὅλην νῆσον
ὑπήκουν ἔσχεν, ὡς ἔδιοι κτήμα· οὐκ ἔφθη μὲντοι
συνοικίσας, ἄλλα καθόδου τυχῶν, πρὸς ἄλλους
μείζουσιν δὲν κατέλυσε τὸν βίον.

14. Οὖς ὧκησαν δὲ τινὲς τῆς Κεφαλληνίας
C 456 τὴν αὐτὴν τῷ Δουλιχίῳ φάναι, οἱ δὲ τῇ Τάφῳ,
καὶ Ταφίους τοὺς Κεφαλληνίους, τοὺς δ' αὐτοὺς
καὶ Τηλεβόας, καὶ τὸν Ἀμφιτρύωνα δεύτερο στρα-
τεύσαι μετὰ Κεφάλου τοῦ Δημονέως, εἰς Ἀθηνῶν
φυγάδος, παραλληθέντος, κατασχόντα δὲ τὴν
νῆσον παραδόθηκα τῷ Κεφάλῳ, καὶ ταῦτην μὲν
ἐπόνυμον ἐκείνου γενέσθαι, τὰς δὲ πόλεις τῶν
παίδων αὐτοῦ. ταῦτα δ' οὐχ Ὀμηρικά· οἱ μὲν
γὰρ Κεφαλλήνες ὑπὸ 'Ὀδυσσεί καὶ Δαέρτη, ἡ δὲ
Τάφος ὑπὸ τῷ Μέντῃ.

1 But the Ithaca of to-day is nearer 300 stadia in circuit. Pliny says 25 Roman miles (Nat. Hist. 4. 12). Strabo must have written 180 (σ' π') or 230 (τ' π') instead of 80 (π'). And if he meant Leucæas, the error would be far greater.

2 Παλεῖς, Casaubon inserts; so the later editors.
neither can you know the opposite "clima." The circuit of Ithaca is about eighty stadia.\(^1\) So much for Ithaca.

13. As for Cephallenia, which is a Tetrapolis, the poet mentions by its present name neither it nor any of its cities except one, Samē or Samos, which now no longer exists, though traces of it are to be seen midway of the passage to Ithaca; and its people are called Samaeans. The other three, however, survive even to this day in the little cities Paleis, Pronesus, and Cramii. And in our time Gaius Antonius, the uncle of Marcus Antonius, founded still another city, when, after his consulship, which he held with Cicero the orator, he went into exile,\(^2\) sojourned in Cephallenia, and held the whole island in subjection as though it were his private estate. However, before he could complete the settlement he obtained permission to return home,\(^3\) and ended his days amid other affairs of greater importance.

14. Some, however, have not hesitated to identify Cephallenia with Dulichium, and others with Taphos, calling the Cephallenians Taphians, and likewise Teleboans, and to say that Amphitryon made an expedition thither with Cephalus, the son of Deioneus, whom, an exile from Athens, he had taken along with him, and that when Amphitryon seized the island he gave it over to Cephalus, and that the island was named after Cephalus and the cities after his children. But this is not in accordance with Homer; for the Cephallenians were subject to Odysseus and Laertes, whereas Taphos was subject

\(^1\) See critical note.  
\(^2\) 50 a.c.  
\(^3\) Probably from Caesar. He was back in Rome in 44 a.c.
Μέντης 'Δαφνών τε οὕτως εὐχομαι εἶναι νῦς, ἀτὰρ Ταφίοις φιλοντοῦσιν ἀνάσσω.
καλεῖται δὲ νῦν Ταφιός ἢ Τάφος. οὖδ' Ἑλλάνικος Ὀμηρικός, Δουλίχιον τὴν Κεφαλληνίαν λέγων. τὸ μὲν γὰρ ὑπὸ Μέγητι εἰρηται καὶ αἱ λοιπαὶ 'Εχινάδες, οἳ τε ἐνοικοῦντες Ἐπειοὶ ἢ Ηλίδος ἀφυγμένοι διόπερ καὶ τὸν Ὡτον τῶν Κυλλήνων.
Φυλείδεω 2 ἐταρον μεγαθύμων ἄρχον Ἐπειοῦν καλεῖ.

αὐτὰρ Ὁδυσσείς ἢ γε Κεφαλλήνας μεγαθύμους. οὔτ' οὐν Δουλίχιον ἢ Κεφαλλήνια καὸν Ὀμηρον, οὔτε τῆς Κεφαλληνίας τὸ Δουλίχιον, ὡς Ἀνδρων φησί· τὸ μὲν 3 γὰρ Ἐπειοι κατείχον, τὴν δὲ Κεφαλληνίαν ὅλην Κεφαλλήνες, καὶ οἱ μὲν 4 ὑπὸ Ὁδυσσεί, οἱ δ' ὑπὸ Μέγητι. οὐδὲ 5 Παλείς Δουλίχιον ὑφ' Ὀμηροῦ λέγονται, ὡς γράφει Φερεκυδῆς. μᾶλιστα δ' ἐναντιοῦται Ὀμηρῷ ὁ τὴν Κεφαλληνίαν τὴν αὐτὴν τὸ Δουλίχιον λέγων, εἴπερ τῶν μηνηστήρων ἐκ μὲν Δουλιχίου δύο καὶ πεντήκοντα ἦσαν, ἐκ δὲ Σάμης πίσυρες τε καὶ εἰκοσι, οὐ γὰρ τοῦτ' ἄν εἰθ' λέγων, ἢ δὲ οἰκος μὲν τόσους, ἐκ δὲ μιᾶς τῶν τεττάρων παρὰ δύο 6 τοὺς ἦμισες; εἰ δ' ἄρα τοῦτο δώσει τίς, ἐρημόμεθα, τίς ἄν εἰθ' Η Σάμη, οὐταν οὔτω φη

Δουλίχιον τε Σάμην τ' ἦδ' ὑλήντα Ζάκυνθον.

1 Ταφιός, Meineke, following Pliny, emends to Ταφιάς; but see Ταφιός in § 20 below.
2 Φυλείδεω, Casson, for Φυλείως CDhíkē, Φυλείως Bl, Φυλείων Epit.
3 τὸ μὲν, Tzschucke, for τὴν μὲν); so the later editors.
4 οἱ μὲν, k inserts; Meineke omits the καί instead.
to Mentes: "I declare that I am Mentes the son of wise Anchialus, and I am lord over the oar-loving Taphians." 1 Taphos is now called Taphius. Neither is Hellanics 2 in accord with Homer when he identifies Cephallenia with Dulichium, for Homer 3 makes Dulichium and the remainder of the Echinades subject to Meges; and their inhabitants were Epeians, who had come there from Elis; and it is on this account that he calls Otus the Cyllenian "comrade of Phyleides 4 and ruler of the high-hearted Epeians"; 5 "but Odysseus led the high-hearted Cephallenians." 6 According to Homer, therefore, neither is Cephalenial Dulichium nor is Dulichium a part of Cephalenial, as Andron 7 says; for the Epeians held possession of Dulichium, whereas the Cephallenians held possession of the whole of Cephalenial and were subject to Odysseus, whereas the Epeians were subject to Meges. Neither is Paleis called Dulichium by the poet, as Pherecydes writes. But that writer is most in opposition to Homer who identifies Cephalenial with Dulichium, if it be true that "fifty-two" of the suitors were "from Dulichium" and "twenty-four from Samê"; 8 for in that case would not Homer say that fifty-two came from the island as a whole and a half of that number less two from a single one of its four cities? However, if one grants this, I shall ask what Homer can mean by "Samê" in the passage, "Dulichium and Samê and woody Zacynthos." 9

1 Od. 1. 180. 2 See Dictionary in Vol. I. 3 Iliad 2. 625. 4 Son of Phylens (Meges). 5 Iliad 15. 519. 6 Iliad 2. 631. 7 See foot-note on Andron, 10. 4. 6. 8 Od. 16. 247, 249. 9 Od. 1. 246.

6 ὀδέ, Groskurd, for ὀδέ; so the later editors.
6 παρὰ δύο ντι, παρ' ἐνα other MSS.
15. Κείται δ' ἡ Κεφαλληνία κατὰ 'Ακαρνανίαν, διέχουσα τοῦ Δευκάτα περὶ πεντάκοντα (οἴ δὲ τετταράκοντα φασὶ) σταδίους, τοῦ δὲ Χελωνιάτα περὶ ἕκατον¹ ὀγδοίκοντα. αὐτῇ δ' ἔστιν ὁς τριακοσίων ² τῆς περίμετρος, μακρὰ δ' ἄνήκουσα πρὸς Ἐὔρων, ὀρεινή· μέγιστον δ' ὄρος ἐν αὐτῇ Λίνος, ³ ἐν φὸ τοῦ Δίδος Αίνησίου ἱερῶν καθ' ὅ δ' στενωτάτη ἐστὶν ἡ νῆσος, ταπεινῶν ἱσθμὸν ποιεῖ, ὡσθ' ὑπερκλύεσθαι πολλάκις ἐκ θαλάτ- 

15. Ἔπαρξε δ' τῆς Ἰθαίης καὶ τῆς Κεφαλ-

ληνίας ἡ 'Αστερία νησίων ἡ 'Αστερίθι ὑπὸ τοῦ 

ποιητοῦ λέγεται· ἢ ὁ μὲν Ἐκήφης ἡ μὲν 

τοιαύτη, οἶναν φησὶν ὁ ποιητής,


λιμένες δ' ἐνι ναύλοχοι αὐτῇ 

ἀμφίδυμοι,

C 457 ὁ δὲ 'Απολλόδωρος μένει καὶ νῦν, καὶ πολὺχιον

λέγει ἐν αὐτῇ 'Αλαλκομενίς, τὸ ἐπ' αὐτῷ τῷ 

ἲσβιμῳ κείμενον.

17. Καλεῖ δ' ὁ ποιητὴς Σάμου καὶ τὴν Ἡρα-

κίαν, ἢν νῦν Σαμοθράκην καλοῦμεν. τῇ δ' Ἰωνικήν ὀλίθν⁴ μὲν, ὡς εἰκὸς: καὶ γὰρ τῇ Ἰωνικῇ ἀποκιάτασι οἴδειν φαίνεται, οὐκ ἄν ἄν ⁵ ἀντιδείστειλε 

δὲ τὴν ὄμωνυμίαν, περὶ τῆς Σαμοθράκης λέγων, 

tοτε μὲν τῷ ἐπιθέτῳ

¹ ἐκατῶν (ρ'), Jones inserts, following conj. of C. Müller.

² Instead of τριακοσίων (ρ' = 300), Strabo probably wrote ἑπτακοσίων (ψ' = 700), which, not counting the sinuosities of the guls, is about correct. Pliny (4. 19) says "93 miles" (744 stadia). 

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15. Cephallenia lies opposite Acarnania, at a distance of about fifty stadia from Leucatas (some say forty), and about one hundred and eighty from Chelonatas. It has a perimeter of about three hundred\textsuperscript{1} stadia, is long, extending towards Eurus,\textsuperscript{2} and is mountainous. The largest mountain upon it is Aenus, whereon is the temple of Zeus Aenesius; and where the island is narrowest it forms an isthmus so low-lying that it is often submerged from sea to sea. Both Paleis and Crammii are on the gulf near the narrows.

16. Between Ithaca and Cephallenia is the small island Asteria (the poet calls it Asteris), which the Scepsian\textsuperscript{3} says no longer remains such as the poet describes it, \textit{"but in it are harbours safe for anchorage with entrances on either side"};\textsuperscript{4} Apollodorus, however, says that it still remains so to this day, and mentions a town Alalcomeneae upon it, situated on the isthmus itself.

17. The poet also uses the name \textit{"Samos"} for that Thrace which we now call Samothrace. And it is reasonable to suppose that he knows the Ionian Samos, for he also appears to know of the Ionian migration; otherwise he would not have differentiated between the places of the same name when referring to Samothrace, which he designates at one time by the

\footnotetext[1]{See critical note.}  
\footnotetext[2]{\textit{i.e.} towards the direction of winter sunrise (rather south-east) as explained by Poseidonius (see discussion in 1. 2. 21).}  
\footnotetext[3]{Demetrius of Scepsis.}  
\footnotetext[4]{\textit{Od.} 4. 846.}  
\footnotetext[5]{\textit{Alv.}, Xylander inserts; so the later editors.}  
\footnotetext[6]{\textit{e\i} Bk.}  
\footnotetext[7]{\textit{\&r}, Corais inserts; so the later editors.
STRABO

υψοῦ ἐπὶ ἀκροτάτης κορυφῆς Σάμου υλήσσης, Ὁρηκίης.

τοτε δὲ τῇ συζυγίᾳ τῶν πλησίων νήσων.

ἐς Σάμον ὃς τ' Ἰμβρον καὶ Δήμουν ἀμιχθαλόεσσαν.

καὶ πάλιν,

μεσημῆς τε Σάμοιο καὶ Ἰμβρον παυπαλοέσσης.

ἥδει μὲν σοι, ὦκ ὠνόμακε δ' αὐτήν οὖν ἐκαλεῖτο
tὸ αὐτὸ ὑπόκειται πρῶτον, ἀλλὰ Μελάμφυλος,
eἰτ' Ἀνθεμίς, ἔτα Παρθενία ἀπὸ τοῦ ποταμοῦ
tοῦ Παρθενίου, ὃς Ἰμβρασος μετωνομάσθη.

ἐπεὶ σοι κατὰ τὰ Τροικά Σάμος μὲν καὶ ἡ

Κεφαλληνία ἐκείνη καὶ ἡ Σαμοθράκη (οὐ γὰρ

ἂν Ἓκαβη εἰσήγητο λέγωνσα, ὅτι τοὺς παῖδας

αὐτῆς πέρμασε, ὅν κε λάβοι, ἐς Σάμον ὃς τ'

Ἰμβρον), Ἰωνική δ' ὡκ ἀπὸκιστὶ πω, δῆλον

δ' ὅτι ἀπὸ τῶν προτέρων τῶν τῆς ὑμωνυμίαν

ἐσχειν εὖ ὅν κακέων δῆλον, ὅτι παρὰ τὴν

ἀρχαίαν ἱστορίαν ὃς λέγονσιν οἱ φήσαντες, μετὰ τὴν

Ἰωνικὴν ἀποκίαν καὶ τὴν Τεμβρίωνος παροῦσιαν ἀπολοίκους ἔλθειν ἐκ Σάμου καὶ ὑνομάζει

Σάμον τὴν Σαμοθράκην, ὡς οἱ Σάμωι ποτὲ ἐπλάσαντο δόξης χάριν. πιθανὸτερον δ' εἰσὶν οἱ

ἀπὸ τοῦ σάμως καὶ καλεῖσθαι τὰ ὑψη φήσαντες

εὑρήσαν τοῦτο τοῦνομα τῆς νήσου ἐντεῦθεν γὰρ

ἐφαίνετο πᾶσα μὲν Ἡδῆς,

φαίνετο δὲ Πριάμου πόλις καὶ νῆσος Ἀχαιῶν.

1 Before Ἰωνική ἐς have ἦ, ἔστω ἦ, Corais ἦ δ'.

2 Kramer inserts δ' before ὅτι; so the later editors.

3 Kramer inserts δ' before δη; so the later editors.

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epithet, "high on the topmost summit of woody Samos, the Thracian," and at another time by connecting it with the islands near it, "unto Samos and Imbros and inhospitable Lemnos." And again, "between Samos and rugged Imbros." He therefore knew the Ionian island, although he did not name it; in fact it was not called by the same name in earlier times, but Melamphylus, then Anthemis, then Parthenia, from the River Parthenius, the name of which was changed to Imbrasus. Since, then, both Cephallenia and Samothrace were called Samos at the time of the Trojan War (for otherwise Hecabe would not be introduced as saying that he was for selling her children whom he might take captive "unto Samos and unto Imbros"), and since the Ionian Samos had not yet been colonised, it plainly got its name from one of the islands which earlier bore the same name. Whence that other fact is also clear, that those writers contradict ancient history who say that colonists came from Samos after the Ionian migration and the arrival of Tembrion and named Samothrace Samos, since this story was fabricated by the Samians to enhance the glory of their island. Those writers are more plausible who say that the island came upon this name from the fact that lofty places are called "samoi," "for thence all Ida was plain to see, and plain to see were the city of Priam and the ships of the Achaeans." But some say that the island was

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1 *Iliad* 13. 12.
2 Or "smoky"; the meaning of the Greek word is doubtful.
3 Achilles. 4 *Iliad* 24. 752.
5 See 14. 1. 3.
6 See 8. 3. 10. 7 *Iliad* 13. 13.

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4 *al*, before ἄνθροπος, *Ch* and *Ch* omit.
5 σαμοῦν *is* and *saμαλοῦν* other MSS.
τινὲς δὲ Σάμον καλεῖσθαι φασίν ἀπὸ Σαΐων, τῶν ἀλοκύντων Θρακῶν πρότερον, οὐ καὶ τὴν ἰππείρον ἔσχον τὴν προσεχῆ, εἴτε οἱ αὐτοὶ τοὺς Σαπαίοις ὄντες ἢ τοὺς Συντοίς, οὐς Σύνταις καλεῖ ὁ Ποιητής, εἰδ᾽ ἔτεροι... μέμνηται δὲ τῶν Σαΐων Ἀρχέλοχος:

ἀσπίδα μὲν Σαίων τις ἀνείλετο,¹ τὴν παρὰ θάμνῳ
ἐντὸς ἀμόμπητον καλλιπον οὐκ ἐθέλων.

18. Δαιπή δ᾽ ἐστὶ τῶν ὑπὸ τῶν Ὁδυσσεί τεταγμένων νῆσων ἡ Ζάκυνθος, μικρὸ πρὸς C 458 ἔσπέραν μᾶλλον τῆς Κεφαλληνίας κεκλιμένη² τῆς Πελοποννήσου, συνάπτουσα δ᾽ αὐτῇ ³ πλέον, ἐστιν ὁ κύκλος τῆς Ζακύνθου σταδίων ἐκατὸν⁴ ἐξήκοντα: διέχει δὲ καὶ τῆς Κεφαλληνίας ὅσον ἐξήκοντα σταδίους, ὑλόδης μὲν, εὐκαρπος δὲ καὶ ἡ πόλις ἀξιόλογος ὁμόνυμος. ἐντεύθεν εἰς Ἐσπερίδας τῆς Λιβύης στάδιοι τρισχίλιοι τριμικάσσιοι.⁵

19. Καὶ ταύτης δὲ καὶ τῆς Κεφαλληνίας πρὸς ἡμ ἀπὸ τῆς Ἐχινάδας ἰδρύσθαι νῆσους συμβεβηκεν ὑπὸ τὸ τε Θυλίκων ἐστι (καλοῦσι δὲ νῦν Δολίχαν) καὶ αἱ Ὁμηροὶ καλούμεναι, ὡς Θοᾶς ὁ ποιητής ἔστε καὶ ἡ μὲν Δολίχα κεῖται κατὰ Οἰνειάδας καὶ τὴν ἐκβολή τοῦ Ἀχέλοφον, διέ-

¹ ἀνείλετο Epit. and corr. in B, ἀνεύλατο Byg, ἀφεύλατο §, ἀγάλλετα: editors before Kramer (op. readings of same passage in 12. 3. 20).
² Palmer omits καὶ before τῆς: so Tschucka, Groskurd, and Meineke.
³ αὐτῇ, Kramer, for αὐτή (ῥηγ.; συνάπτων δ᾽ αὐτήν (πλέον ἐστὶν ὁ κτλ.), other MSS.; so the later editors.
⁴ Instead of ἐκατὸν (ρ' = 100) Strabo almost certainly
called Samos after the Saïi, the Thracians who inhabited it in earlier times, who also held the adjacent mainland, whether these Saïi were the same people as the Sapaei or Sinti (the poet calls them Sinties) or a different tribe. The Saïi are mentioned by Archilochus: "One of the Saïi robbed me of my shield, which, a blameless weapon, I left behind me beside a bush, against my will."  

18. Of the islands classified as subject to Odysseus, Zacynthus remains to be described. It leans slightly more to the west of the Peloponnesus than Cephalellenia and lies closer to the latter. The circuit of Zacynthus is one hundred and sixty stadia. It is about sixty stadia distant from Cephalellenia. It is indeed a woody island, but it is fertile; and its city, which bears the same name, is worthy of note. The distance thence to the Libyan Hesperides is three thousand three hundred stadia.

19. To the east of Zacynthus and Cephalellenia are situated the Echinades Islands, among which is Dulichium, now called Dolicha, and also what are called the Oxeiae, which the poet called Thoae. Dolicha lies opposite Oeneiadae and the outlet of the Acheloüs, at a distance of one hundred stadia from

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1 Bergk, Frag. 6 (51). Two more lines are preserved: "but I myself escaped the doom of death. Farewell to that shield! I shall get another one as good."

2 See critical note.

3 In Greek "Oxeiai" and "Thoai," both words meaning "sharp" or "pointed" (see 8. 3. 26 and foot-note, and Od. 15. 209).

wrote πετανόσιοι (φ' = 500). 560 stadia is about correct for the circuit. Pliny's text has 36 miles (4. 12).

5 Maineke emends τρικόλοσίοι (τ') to δικόλοσίοι (χ' = 600), as in 17. 3. 20, but this is doubtful.

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χονσα Ἀράξου, τῆς τῶν Ἡλείων ἄκρας, ἐκατόν, καὶ αἱ λοιπαὶ δ’ Ἐχυνάδες (πλείους εἰσὶ, πάσαι λυπραί καὶ τραχεῖαι).\(^1\) πρὸ τῆς ἐκβολῆς τοῦ Ἀχελὸνος, πεντεκαίδεκα σταδίους ἀφεστῶσα ἢ ἀπωτάτω, ἢ δ’ ἐγκυμάτω πέντε, πελαγίζουσι πρότερον ἄλλ’ ἢ χούς τὰς μὲν ἐξηπειρωκεν αὐτῶν ἴδη, τὰς δὲ μέλλει, πολλὴ καταφερμένη ἦπερ καὶ τὴν Παραχελώτιν\(^2\) καλουμένην χώραν,\(^3\) ἢν ὁ ποταμὸς ἐπικλύει, περιμάχθην \(^4\) ἐποίει τὸ παλαιόν, τοὺς ὅλους συγχέουσα ἀεὶ τοὺς ἀποδεικνυμένους τοῖς Ἀκαρνάσι καὶ τοῖς Λιτωλῷς ἐκρίνοντο γὰρ τοῖς ὅπλοις, οὐκ ἔχοντες διαπτητάς, ἐνίκων δ’ οἱ πλέον δυνάμενοι ἡφ’ ἢς αἰτίας καὶ μύθος ἐπιλάσθη τις, ὡς Ἡρακλέους καταπολεμήσαντος τὸν Ἀχελὸν καὶ ἐνεγκαμένου τῆς νίκης ἄθλου τὸν Δημιανείρας γάμου, τῆς Οἰνέως θυγατρός, ἢν πεποίηκε Σοφοκλῆς τοιαῦτα λέγονσαν:

μηστὴρ γὰρ ἢν μαὶ ποταμὸς, Ἀχελὸν λέγω, ὡς μ’ ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός, φοιτῶν ἐναργῆς ταύρος, ἀλλοτ’ ἀδόλος δράκων ἑικτός, ἀλλοτ’ ἀνδρεῖοι κύτει\(^5\) βούτρωρος.

προστιθέασι δ’ ἐνοίκι καὶ τὸ τῆς Ἀμαλθείας τούτ’ εἶναι λέγοντες κέρας, δ’ ἀπέκλασεν ὁ Ἡρακλῆς τοῦ Ἀχελόνος καὶ ἐδωκεν Οἰνεὶ τῶν γάμων ἔδων: \(^1\) Corais omits καὶ before πρό; so Meineke.
\(^2\) Παραχελωτῖν Βίλιν, Παραχελωτῖν νόμη, Παραχελωτῖν Δ’.
\(^3\) After χώραν ἢ adds ὡστὶ προσχόσα; so Corais.
\(^4\) Xylander omits δ’ before ἐποίει; so Meineke.
\(^5\) τοὺπ’ Βίλιν.
Araxus, the promontory of the Eleians; the rest of the Echinades (they are several in number, all poor-soiled and rugged) lie off the outlet of the Acheloüs, the farthermost being fifteen stadia distant and the nearest five. In earlier times they lay out in the high sea, but the silt brought down by the Acheloüs has already joined some of them to the mainland and will do the same to others. It was this silt which in early times caused the country called Paracheloitis, which the river overflows, to be a subject of dispute, since it was always confusing the designated boundaries between the Acauanians and the Aetolians; for they would decide the dispute by arms, since they had no arbitrators, and the more powerful of the two would win the victory; and this is the cause of the fabrication of a certain myth, telling how Heracles defeated Acheloüs and, as the prize of his victory, won the hand of Deianira, the daughter of Oeneus, whom Sophocles represents as speaking as follows: “For my suitor was a river-god, I mean Acheloüs, who would demand me of my father in three shapes, coming now as a bull in bodily form, now as a gleaming serpent in coils, now with trunk of man and front of ox.” Some writers add to the myth, saying that this was the horn of Amaltheia, which Heracles broke off from Acheloüs and gave to Oeneus as a wedding gift. Others, conjecturing the

1 i.e. “Along the Acheloüs.”
2 Tycheiæ 7-11. One vase-painting shows Acheloüs fighting with Achilles as a serpent with the head and arms of a man, and with ox-horns, and another as a human figure, except that he had the forehead, horns, and ears of an ox (Jebb. note ad loc.).
3 Cf. 3. 2. 14 and foot-note.
οἱ δ', εἰκάζοντες ὡς αὐτῶν τάληθες, ταῦρῳ μὲν ἐνικότα λέγεσθαι τὸν Ἀκελφόν φασί, καθαπερ καὶ τοὺς ἄλλους ποταμοὺς, ἀπὸ τὸ τῶν ἤχων καὶ τῶν κατὰ τὰ ᾱδήθρα καμπῶν, ὡς καλούσι κέρατα, δράκοντες δὲ διὰ τὸ μῆκος καὶ τὴν σκολιότητα, βούρτρωρον δὲ διὰ τὴν αὐτήν αἰτίαν, δι’ ὑμῖν καὶ ταυρωπῶν τὸν Ἡρακλέα δὲ, καὶ ἄλλους εὐφρενικὸν ὄντα καὶ τὸ Ὀἰνεῖ χείλεύσωτα, παραχώμασί τε καὶ διοχετείας βιάσασθαι τὸν ποταμὸν πλημμελῶς ἴσοντα καὶ πολλὴν τῆς Παραχελωνίδος 1 ἀναψύξαντα 2 χαριζόμενου τῷ Ὀἰνεί καὶ τοῦτ’ εἶναι τὸ τῆς Ἀρμαθείας κέρας, τὸν μὲν οὖν Ἐχινάδων καὶ τῶν Ὀξείδων κατὰ τὰ Τρωικὰ Μέγιτα ἄρχειν φησίν ὁ Ομήρος,

ὁ δ’ ἵππος ἰππότα Φυλεὺς,
ὅς ποτε Δουλίχιον 3 ἀπενάσσατο, πατρὶ χορωθεῖς.

πατήρ δ’ ὢν Ἀγάγας, ὦ τῆς Πλείας καὶ τῶν Ἐπειδῶν ἄρχων ὁστ’ Ἐπειδὴ τὰς νῆσους ταύτας ἔχον οἱ συνεξιστὼν εἰς τὸ Δουλίχιον τῷ Φυλεί.

20. Αἱ δὲ τῶν Ταφίων νῆσον, πρῶτον δὲ Τηλεβοῦν, ὅν ὢν καὶ ὁ Τάφος, νῦν δὲ Ταφιώς 3 καλομένη, χωρὶς ἦσαν τούτων, οὐ τοῖς διαιστημάσιν 4 (ἐγγὺς γὰρ κεῖται), ἀλλὰ ὡς ἔτεροις ἠγερόμεναι ταπτομέναι, Ταφίως καὶ Τηλεβοῖοι πρῶτον μὲν οὖν Ἀμφιτρύων, ἐπιστρατεύσας

1 After Parachelwntidos, Buxk with phelronta.
2 anapsyxn, Villeneuve, for anapsyxn; so the later editors.
3 Tafios, Meineke, following Pliny, emends to Tafios, but see Tafios in § 14 above.

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truth from the myths, say that the Acheloüs, like the other rivers, was called "like a bull" from the roaring of its waters, and also from the the bendings of its streams, which were called Horns, and "like a serpent" because of its length and windings, and "with front of ox" for the same reason that he was called "bull-faced"; and that Heracles, who in general was inclined to deeds of kindness, but especially for Oeneus, since he was to ally himself with him by marriage, regulated the irregular flow of the river by means of embankments and channels, and thus rendered a considerable part of Paracheloïtis dry, all to please Oeneus; and that this was the horn of Amaltheia. Now, as for the Echinades, or the Oxéiae, Homer says that they were ruled over in the time of the Trojan War by Meges, "who was begotten by the knightly Phyleus, dear to Zeus, who once changed his abode to Dulichium because he was wroth with his father." His father was Augeas, the ruler of the Eleian country and the Epeians; and therefore the Epeians who set out for Dulichium with Phyleus held these islands.

20. The islands of the Taphians, or, in earlier times, of the Teleboans, among which was Taphos, now called Taphius, were distinct from the Echinoës; not in the matter of distances (for they lie near them), but in that they are classified as under different commanders, Taphians and Teleboans. Now in earlier times Amphitryon made an expedition

1 Literally, "ox-prowed" (see Jobb, loc. cit.).
2 Cp. 3. 2. 14.
3 Iliad 2. 628.
4 The latter name is not found in the Iliad or Odyssey.

διαστήμασιν, Xylanler, for διαστήμασιν BDEklnox.
αὐτοῖς μετὰ Κεφάλου τοῦ Δημονέως ἔξε Ἀθηνῶν φυγάδος, ἐκείνῳ τὴν ἁρχὴν παρέδωκεν αὐτῶν· ὁ δὲ ποιήσας ὑπὸ Μέντη τεταχθαί φησί, ληστάς καὶ λόγον αὐτούς, καθαρύτερ καὶ τοὺς Τηλεβόας ἀπαντάς φασὶ. 2 τὰ μὲν περὶ τὰς νήσους τὰς πρὸ τῆς 'Ακαρνανίας ταύτα.

21. Μεταξὺ δὲ Λευκάδος καὶ τοῦ 'Αμβρακικοῦ κόλπου λιμνοθάλασσά ἔστι, Μυρτούντιον λεγομένη. ἀπὸ δὲ Λευκάδος ἐξῆς Πάλαιρος καὶ Ἀλυζία τῆς Ακαρνανίας εἰσὶ 3 πόλεις, 4 δόν ἡ Ἀλυζία πεντεκάιδεκα ἀπὸ θαλάττης διέχει σταδίους, καθ' ἐν ἐστὶ λυμῆν 'Ηρακλέους ηρός καὶ τέμνονος, ἐξ ὦ 5 τοὺς 'Ηρακλέους ἀθλοὺς, ἔργα Δυσίππου, μετήνεγκεν εἰς 'Ρώμην τῶν ἠγεμόνων τις, παρὰ τόπον 6 κειμένους διὰ τὴν ἔρημαν. εἶτα ἄκρα Κριθωτῆ 7 καὶ αὐτοῦ Ἐχινάδες καὶ πόλεις Ἀστακός, ὄρμωνυμος τῇ περὶ Νικομήδεια καὶ τῶν Ἀστακηνῶν κόλπων, θηλυκῶς 9 λεγομένη, καὶ ἡ Κριθωτῆ δ' ὄρμωνυμος πολίχνη 10 τῶν ἐν τῇ Ἐρακίᾳ Χερσονήσῳ. πάντα δ' εὐλιμενα τὰ μεταξὺ εἰτ' Ὀινιάδαι καὶ ὁ 'Αχέλιτος· εἶτα λίμνη τῶν Οἰνιαδῶν, Μελίτη καλουμένη, μῆκος μὲν ἐχουσα τριάκοντα σταδίων, πλάτος δὲ εἰκοσι, καὶ ἀλλη Κυνία, διπλασία ταύτης καὶ

1 Δημονέως E and Eustathius (note on Od. 1. 105), Δηλώνος CDBλίναζ, Δηλώνος Bo by corr., Δηλῶνος k.
2 φησί, Corvais, for φησί; so the later editors.
3 εἰσὶ, Palmer, for εἰσί (all MSS. except nor, which omit the word).
4 πόλεις x, πόλις other MSS.
5 αὐτοῦ, Cusaubon, for αὐτοῦ; so the later editors.
6 παρατόπως g, παρατόπως Corvais.
7 Κριθωτῆ, k and by corr. in D, Κορινθωτῆ BCBlíναζ and man. pr. in D and in margin of k.
against them with Cephalus the son of Deıoneus, an exile from Athens, and gave over their government to him, but the poet says that they were marshalled under Mentes, calling them pirates, as indeed all the Teleboans are said to be pirates. So much, then, for the islands lying off Acarnania.

21. Between Leucas and the Ambracian Gulf is a salt-lake, called Myrtuntium. Next after Leucas one comes to Palærus and Alyzia, cities of Acarnania; of these, Alyzia is fifteen stadia distant from the sea, where is a harbour sacred to Heracles and a sacred precinct. It is from this precinct that one of the commanders carried to Rome the "Labours of Heracles," works of Lysippus, which were lying out of place where they were, because it was a deserted region. Then one comes to Cape Crithotê, and the Echinades, and the city Astacus, which bears the same name as the city near Nicomedeia and Gulf Astacenus, the name being used in the feminine gender. Crithotê also bears the same name as one of the little cities in the Thracian Chersonesus. All parts of the coast between these places have good harbours. Then one comes to Oenia of the Acheloës; then to a lake of the Oeniadæ, called Melité, which is thirty stadia in length and twenty in breadth; and to another lake, Cynia,

1 Od. 1. 180. 2 Od. 15. 427. 3 Gulf of Ismid (see 12. 4. 2). 4 See Frag. 55 (56), Vol. III, p. 377.

8 ai, Corais and Meineke insert. 9 θηλυκως, Müller-Dübben and Meineke emend to ένικως. 10 πολιχνη, Jones, for πολιχνη.
μήκος καὶ πλάτος, τρίτη δ' Οὐρία πολλῷ τοῦτον μικρότερα· ή μὲν οὖν Κυνία καὶ ἐκεῖδωσιν εἰς τὴν θάλασσαν, αἱ λοιπαὶ δ' ὑπέρκεινται ὅσον ἡμιστάδιον· εἰθ' ὁ Ἐβύννος, εἰς δὲ ἀπὸ τοῦ 'Ακτίου στάδιοι ἐξακόσιοι ἐθεδομήκοντα· μετὰ δὲ τὸν Ἐβύννον τὸ ὄρος ἴχ Χαλκίς, ἴν Χαλκίαν ἐγρήκεν 'Αρτεμιδόρος. εἰθ' Ἡ Πλευρών, εἰθ' Ἡ 'Αλίκυρνα κάμη, ἵς ὑπέρκειται Καλυδών ἐν τῇ μεσογαίᾳ στάδιοις τριάκοντα· περὶ δὲ τῇ Καλυδώνι ἔστε τοῦ Δαφρίου, Ἀπόλλωνος ἱερῶν εἰθ' ὁ Ταφιασσός.  

C 460 τὸ ὄρος, ἕστα Μακυνία πόλις, ἕστα Μολύκρεια καὶ πλησίον τὸ 'Αντίρριον, τὸ τῆς 'Αἰτωλίας ὀριον καὶ τῆς Λοκρίδος, εἶν ὁ ἀπὸ τοῦ Ἐβύννον στάδιοι περὶ ἑκατόν εἴκοσι· Ἀρτεμιδόρος μὲν οὖν ὅτω περὶ τῆς ἐγεῖ Χαλκίδος ἐγεῖ Χαλκίας τοῦ ὄρους, μεταξὺ τοῦ 'Αχέλωνος καὶ τῆς Πλευρώνος ἠδρύων αὐτῆς, Ἀπόλλωνος δὲ, ὡς πρότερον ἔποιον, ὕπερ τῆς Μολύκρειας καὶ τῆς Χαλκίδα καὶ τοῦ Ταφιασσόν.  

7 Καλυδώνι μεταξὺ ἠδρύσατο βίον τῆς τε Πλευρώνος καὶ τῆς Χαλκίδος· εἰ μὴ ἄρα ἔτερον θετέων τὸ πρὸς Πλευρών ὄρος Χαλκίαν καλούμενον, ἔτερον δὲ τὴν Χαλκίδα τὴν πρὸς Μολύκρεια. ἔστι δὲ τῆς καὶ 10 πρὸς τῇ Καλυδώνι Λίμνῃ.
which is twice the size of Melite, both in length and in breadth; and to a third, Uriâ, which is much smaller than those. Now Cynia empties into the sea, but the others lie about half a stadium above it. Then one comes to the Evenus, to which the distance from Actium is six hundred and seventy stadia. After the Evenus one comes to the mountain Chalcis, which Artemidorus has called Chalcia; then to Pleuron; then to the village Halicynna, above which, thirty stadia in the interior, lies Calydon; and near Calydon is the temple of the Laphrian Apollo. Then one comes to the mountain Taphiassus; then to the city Macynia; then to Molycreia and, near by, to Antirrhium, the boundary between Aetolia and Locris, to which the distance from the Evenus is about one hundred and twenty stadia. Artemidorus, indeed, does not give this account of the mountain, whether we call it Chalcis or Chalcia, since he places it between the Achelois and Pleuron, but Apollodorus, as I have said before, places both Chalcis and Taphiassus above Molycreia, and he also says that Calydon is situated between Pleuron and Chalcis. Perhaps, however, we should postulate two mountains, one near Pleuron called Chalcis, and the other near Molycreia called Chalcis. Near Calydon, also, is a lake, which is large and

1 10. 2. 4.
μεγάλη καὶ εὐφυσὸς, ἢν ἔχουσιν οἱ ἐν Πάτραις Ῥώμαϊοι.

22. Τῆς δὲ μεσογαίας κατὰ μὲν τὴν Ἀκαρνανίαν Ἐρυσιχαίος τινὰς φησιν Ἀπολλόδωρος λέγεσθαι, ὡς Ἀλκμάν ἡμένηται:

οὐδ' Ἐρυσιχαίως οὐδὲ 2 ποιμήν, ἀλλὰ Σαρδίων ἀπ' ἀκράν.

κατὰ δὲ τὴν Ἀιτωλίαν ἦν Ἡλευς, ἧς ἢ 3 ἐν τῷ Ἀιτωλικῷ καταλόγῳ μέμνηται Ὁμηρος, ἱχνη ὡς αὐτής λείπεται μόνον εὐγένες τῆς Πλευρώνος ὑπὸ τῷ Ἁρακύνθῳ4 ἦν δὲ καὶ Λυσιμαχία πλησίον, ὑφασμενή καὶ αὐτή, κειμένη πρὸς τῇ λίμνῃ, τῇ νῦν μὲν Λυσιμαχία, πρότερον δὲ Ἄθροοι, μεταξὺ Πλευρώνος καὶ Ἀρσινόης πόλεως, ἡ κόμη μὲν ἦν πρότερον, καλουμένη Κωνώπα, 5 κτίσμα δ' ὑπήρξεν Ἀρσινόης, τῆς Πτολεμαίου τοῦ δευτέρου γυναικὸς ἡμα καὶ ἀδελφῆς, εὐφυῶς ἐπικειμένη πῶς τῇ τοῦ Ἀχελώου διαβάσει παραπλήσιοι δὲ τοι καὶ ἡ Πυλήμη τῷ Ἡλευῳ πέποιθεν. ὡσαν δὲ φη τῇ τὴν Καλυδώνα αἰτιεῖν τε καὶ πετρίεσσαν, ἀπὸ τῆς χώρας ἀπεκτέουν εὑρηται γάρ, ὅτι τὴν χώραν δύχα διελύττες τὴν μὲν ὀρεινήν καὶ ἐπικτησιν τῇ Καλυδώνι προσενεμαν, τὴν πεδιάδα δὲ τῇ Πλευρώνι.

23. Νυνὶ μὲν οὖν ἐκκατονόηται καὶ ἀπηγόρευκεν ὑπὸ τῶν συνεχῶν πολέμων ἢ τ᾽ Ἀκαρνανία καὶ Ἀιτωλία, καθαύτερ καὶ πολλὰ τῶν ἄλλων ἐθνῶν.

1 εὐφυς CD/(Hy)nox; εὐφυχος L.
2 Before ποιμήν Bergk (note to Frag. 24) reads merely οὐδὲ instead of Καλυδώναλος δὲ DHisid, Καλυδώναλος δὲ Ἰκ., Καλυδώναλος δὲ C; Καλυδώνας οὐδέ, Coriolis from conj. of Casaubon.
well supplied with fish; it is held by the Romans who live in Patrae.

22. Apollodorus says that in the interior of Acarnania there is a people called Eryssichaeans, who are mentioned by Aleman: "nor yet an Eryssichaean nor shepherd, but from the heights of Sardeis." ¹ But Olenus, which Homer mentions in the Aetolian catalogue, was in Aetolia, though only traces of it are left, near Pleuron at the foot of Arracyntus. Near it, also, was Lysimachia; this, too, has disappeared; it was situated by the lake now called Lysimachia, in earlier times Hydra, between Pleuron and the city Arsinoe. In earlier times Arsinoe was only a village, and was called Conopa, but it was first founded as a city by Arsinoe, who was both wife and sister of Ptolemy the Second; ² it was rather happily situated at the ford across the Acheiloüs. Pylenë ³ has also suffered a fate similar to that of Olenus. When the poet calls Calydon both "steep" ⁴ and "rocky," ⁵ one should interpret him as referring to the country; for, as I have said, ⁶ they divided the country into two parts and assigned the mountainous part, or Epictetus, ⁷ to Calydon and the level country to Pleuron.

23. At the present time both the Acarnanians and the Actolians, like many of the other tribes, have been exhausted and reduced to impotence by their

¹ Frag. 24 (Bergk). ² She married him in 279 B.C. ³ Cf. 10. 2. 6. ⁴ Iliad 13. 217. ⁵ Iliad 2. 640. ⁶ 10. 2. 3. ⁷ i.e. Aetolia the "Acquired" (10. 2. 3).
πλείστων μέντοι χρόνων συνέμεναν Αίτωλοι μετά τῶν Ἀκαρνάνων πρὸς τοὺς Μακεδόνας καὶ τοὺς Ἀλλούς Ἑλληνας, ὡστάτα δὲ καὶ πρὸς Ῥωμαίοις περὶ τῆς αὐτονομίας ἀγωνιζόμενοι. ἦσε δὲ καὶ Ὄμηρος αὐτῶν ἐπὶ πολὺ μέμηται καὶ οἱ Ἀλλοί ποιηταὶ τε καὶ συγγραφεῖς, τὰ μὲν εὐσήμως τε καὶ ὁμολογούμενως, τὰ δὲ ἦπτον γνωρίμως (καθάπερ τοῦτο ¹ καὶ ἐν τοῖς ἤδη λεγθείσι περὶ αὐτῶν ἀποδεδεικταί), προσληπτέων καὶ τῶν παλαιότερων τινὰ τῶν ἄρχης ἐχόντων τάξειν ἡ διαπορομένων.

C 461 24. Ἐπὶ τῆς Ἀκαρνανίας, ὡς μὲν αὐτῇν ὁ Ἁλέρτης καὶ οἱ Κεφαλλήνες κατεκτήσαντι, εἰρηταὶ ἥμιν, τίνων δὲ κατεχόντων πρῶτον, πολλοὶ μὲν εἰρήκασιν, οὐχ ὁμολογούμενα δὲ εἰπόντων, ἐπιφανῆ δὲ, ἀπολείπεται τις λόγος ἥμιν διαιτητικὸς περὶ αὐτῶν. φησὶ γὰρ τοὺς Ταφίους τε καὶ Τηλεθόδας λεγομένους αἰκεῖν τὴν Ἀκαρνανίαν πρῶτον, καὶ τὸν ἴγεμόνα αὐτῶν Κέφαλον τὸν καταστάθεντα ὑπὸ Ἀμφιτρώονος κύριον τῶν περὶ τὴν Τάφου νήσων κυριεύσαν καὶ ταύτης τῆς χώρας ἀντεῦθεν δὲ καὶ τὸ ὅπου τοῦ Δευκάτα νομίζομεν άλμα τούτω πρῶτῳ προσμυθεύουσιν, ὡς προείρηται. ὁ δὲ ποιητής, ὡς μὲν ἤρχον οἱ Τάφιοι τῶν Ἀκαρνάνων, πρὶν ᾗ τοὺς Κεφαλλήνας καὶ τὸν Ἁλέρτην ἐπελθεῖν, οὐ λέγει, διότι δὲ ἦσαν φίλοι τοῖς Ἰθακείσιοι λέγει, ὡστ' ᾗ οὐδ' ὀλως ἐπηρξαν

¹ τοῦτο ὑπ., τοῦτον BCDhkl.

1 10. 2. 8, 10. ² Cf. 10. 2. 9.
continual wars. However, for a very long time the Aetolians, together with the Acarnanians, stood firm, not only against the Macedonians and the other Greeks, but also finally against the Romans, when fighting for autonomy. But since they are often mentioned by Homer, as also both by the other poets and by historians, sometimes in words that are easy to interpret and about which there is no disagreement, and sometimes in words that are less intelligible (this has been shown in what I have already said about them), I should also add some of those older accounts which afford us a basis of fact to begin with, or are matters of doubt.

24. For instance, in the case of Acarnania, Laertes and the Cephalenians acquired possession of it, as I have said;¹ but as to what people held it before that time, many writers have indeed given an opinion, but since they do not agree in their statements, which have, however, a wide currency, there is left for me a word of arbitration concerning them. They say that the people who were called both Taphians and Teleboans lived in Acarnania in earlier times, and that their leader Cephalus, who had been set up by Amphitryon as master over the islands about Taphos, gained the mastery over this country too. And from this fact they go on to add the myth that Cephalus was the first to take the leap from Leucatas which became the custom, as I have said before.² But the poet does not say that the Taphians were ruling the Acarnanians before the Cephalenians and Laertes came over, but only that they were friends to the Ithacans, and therefore, according to the poet, they either had not ruled over the region at all, or had yielded Acarnania to the
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τῶν τόπων κατ' αὐτόν, ἢ ἐκώντες παρεχώρησαν ἢ καὶ σύνοικοι ἐγένοντο. φαίνονται δὲ καὶ εἰκῶνες παρεχώρησαν τινὲς Ιακεδαίμονις τινὲς ἐποικίσαντα τὴν Ἀκαρνανίαν, οἱ μετ' Ἰκάριον τοῦ Πηνελόπης πατρός, καὶ γὰρ τούτον καὶ τοὺς ἀδελφοὺς αὐτῆς ζῶντας παραδίδωσιν ὁ ποιητὴς κατὰ τὴν Ὀδύσσειαν.

οἱ πατρὸς μὲν ἐς οἰκον ἀπερρίγασιν νέεσθαι Ἰκάριον, ὡς κ' αὐτός ἐεδυνάσαντο θὺγατρα

καὶ περὶ τῶν ἀδελφῶν

ἡδη γὰρ ῥα πατήρ τε καστγυητοῦ τε κέλονται Ἐὐρυμάχῳ γήμασθαι.

οὔτε γὰρ ἐν Ιακεδαίμονι πιθανὸν αὐτοῦς οἰκεῖν· οὔ γὰρ ἄν ὁ Τυγλέμαχος παρὰ Μενελάῳ κατηγετὸ, ἀφιγμένος ἐκεῖσε, ἀυτ' ἀλλην οἰκησιν παρειλήφαμεν αὐτῶν. φασὶ δὲ Τυνδάρεων καὶ τῶν ἀδελφῶν αὐτοῦ τὸν Ἰκάριον, ἐκπεσόντας ὑπὸ Ἰπποκόωντος τῆς οἰκείας, ἔλθειν παρὰ Θέστιον, τὸν τῶν Πλευρανίων ἔρχοντα, καὶ συγκατακτήσασθαι τὴν πέραν τοῦ Ἀχελίου πολλήν ἐπὶ μέρει. τὸν μὲν οὖν Τυνδάρεων ἐπανελθεῖν οἰκάδε, γήμαντα Λήδαν, τὴν τοῦ Θεστίου θυγατέρα, τὸν δὲ Ἰκάριον ἐπιμείναν, τῆς Ἀκαρνανίας ἔχοντα μέρος, καὶ τεκνοποιήσασθαι τὴν τε Πηνελόπην ἐκ Πολυκάστης τῆς Δυναίου θυγατρὸς καὶ τοὺς ἀδελφοὺς αὐτῆς. ἤμεις μὲν οὖν ἀπεδείξαμεν ἐν τῷ καταλόγῳ τῶν νεῶν καὶ τοὺς Ἀκαρνάνας καταριθμομένους καὶ

1 Ἰκάριον, Xylander, for Ἰκαρόν.
2 For τὴν πέραν (τὴν περαίαν Βίλικο) Tszschucke and Corrain, from conj. of Casaubon, read τῆς περαίας.
3 πόλιν CDEghislk, πολλὰ δὲ.
Ithacans voluntarily, or had become joint-occupants with them. It appears that also a colony from Lacedaemon settled in Acarnania, I mean Icarius, father of Penelope, and his followers; for in the Odyssey the poet represents both Icarius and the brothers of Penelope as living: “who\footnote{The suitors.} shrink from going to the house of her father, Icarius, that he himself may exact the bride-gifts for his daughter,”\footnote{Od. 2. 52.} and, concerning her brothers, “for already her father and her brothers bid her marry Eurymachus”\footnote{Od. 15. 16.}; for, in the first place, it is improbable that they were living in Lacedaemon, since in that case Telemachus would not have lodged at the home of Menelaüs when he went to Lacedaemon, and, secondly, we have no tradition of their having lived elsewhere. But they say that Tyndareus and his brother Icarius, after being banished by Hippocoön from their home-land, went to Thestius, the ruler of the Pleuronians, and helped him to acquire possession of much of the country on the far side of the Acheloüs on condition that they should receive a share of it; that Tyndareus, however, went back home, having married Leda, the daughter of Thestius, whereas Icarius stayed on, keeping a portion of Acarnania, and by Polycastê, the daughter of Lygaeus, begot both Penelope and her brothers. Now I have already set forth that the Acarnanians were enumerated in the Catalogue of Ships,\footnote{10. 2. 25; but Homer nowhere specifically mentions the “Acarnanians.”} that they took part in the

\footnote{\textit{Ikaro} MSS. except E.}\footnote{ἐπιμείναι, Meineke emends to ὑπομείναι.}
μετασχοῦτας τῆς ἔπι "Ἱλιον στρατείας, ἐν οἷς κατωνομάζοντο οἱ τε τὴν ἀκτὴν οἰκονύτες καὶ ἔτι
οὗτοι ἦπειροι ἔχουν ἢδ' ἀντιπέραι ἐνέμυντο.
οὔτε δ' ἦπειρος Ἀκαρνανία ὁμομάζετο πω, οὐθ' ἡ ἀκτὴ Δευκάς.

C 462. 25. Ἐφορος δ' οὖ φησι συστρατεύσαι Ἀλκμαίωνα 1 γάρ τὸν Ἀμφιάρεω, στρατεύσαντα 2 μετὰ Διομήδους καὶ τῶν ἄλλων Ἑπαρνών καὶ κατορθώσαντα τὸν πρὸς Ἑθῆϊόνοις πόλεμον, συνελθεῖν Διομήδει καὶ τιμωρήσασθαι μετ' αὐτοῦ τοὺς Ὀλυνέως ἐχθρούς, παραδόντα δ' ἐκεῖνος 3 τὴν Ἀττιλίαν, αὐτὸν εἰς τὴν Ἀκαρνανίαν παρελθεῖν καὶ ταύτῃ καταστρέφεσθαι. Ἀγαμέμνονα δ', ἐν τούτῳ τοῖς Ἀργείοις ἐπιθέμενον, κρατήσας ῥάδιος, τῶν πλείστων τοῖς περὶ Διομήδη συνακολουθήσαντων, μικρὸν δ' ύπερον ἐπιπεσοῦσθαι τῆς ἔπι "Ηλιον ἐξοδοῦ, δεῖσαντα, μὴ ἅπαντος αὐτοῦ κατὰ τὴν στρατείαν ἐπανελθόντες οἴκαδε οἱ περὶ τὸν Διομήδη (καὶ γὰρ ἀκούσας μεγάλην περὶ αὐτοῦ συνεστραμμένην δύναμιν) κατάσχοιεν τὴν μάλιστα προσήκουσαν αὐτοὶς ἄρχην, τὸν μὲν γὰρ Ἀδρίστον, τὸν δὲ τοῦ πατρὸς εἶναι κληρονόμου, ταύτα δὴ διανοηθέντα καλεῖν αὐτοὺς ἐπὶ τε τὴν τοῦ Ἀργοὺς ἀπόληψιν καὶ τὴν κοινωνίαν τοῦ πόλεμου· τὸν μὲν ὅνων Διομήδη πεισθέντα μετασχεῖν τῆς στρατείας, τὸν δὲ Αλκμαίωνα ἀγανακτοῦντα μὴ φροντίσαι διὰ δὲ τούτῳ μηδὲ κοινωνήσαι τῆς στρατείας μόνους τοὺς Ἀκαρνάνας τοῖς Ἕλλησιν.

1 Αλκμαίωνα, Meineke emends to Ἀλκμέωνα.
2 συστρατεύσαντα CLo.
3 ἐκείνος C (?) and editors before Kramer.
expedition to Ilium, and that among these were named "those who lived on the 'shore,'" and also "those who held the mainland and dwelt in parts opposite." But as yet neither had the mainland been named "Acarnania" nor the shore "Leucas."

25. Ephorus denies that they joined the Trojan expedition, for he says that Alcmaeon, the son of Amphiaraës, made an expedition with Diomedes and the other Epigoni, and had brought to a successful issue the war against the Thebans, and then joined Diomedes and with him took vengeance upon the enemies of Oeneus, after which he himself, first giving over Aetolia to them, passed into Acarnania and subdued it; and meanwhile Agamemnon attacked the Argives and easily prevailed over them, since the most of them had accompanied the army of Diomedes; but a little later, when the expedition against Ilium confronted him, he conceived the fear that, when he was absent on the expedition, Diomedes and his army might come back home (and in fact it was reported that a great army had gathered round him) and seize the empire to which they had the best right, for one was the heir of Adrastus and the other of his father; and accordingly, after thinking this all over, Agamemnon invited them both to resume possession of Argos and to take part in the war; and although Diomedes was persuaded to take part in the expedition, Alcmaeon was vexed and refused to heed the invitation; and for this reason the Acarnanians alone refused to share in the ex-

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1 "Shore of the mainland," Od. 24. 378.
2 See 10. 2. 8.  Diomedes and Oenans.
4 Diomedes.  Oeneus.
5 Alcmaeon.  Amphiaraës.
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toûtōs δ', ὁς εἰκός, τοῖς λόγοις ἐπακολούθησαντες οἱ Ἀκαρνάνεις σοφίσασθαι Ὑρμαίους καὶ τὴν αὐτονομίαν παρ' αὐτῶν ἐξανύσασθαι, λέγοντες, ὡς οὐ μετασχοιεν μόνοι τῆς ἑπὶ τοὺς προγόνους τοὺς ἐκείνους στρατείας· οὔτε γὰρ ἐν τῷ Αἰτωλικῷ καταλόγῳ φράζοντο, οὔτε ἰδίᾳ· οὐδὲ γὰρ ὅλως τούνομα τοῦτ' ἐμφέροιτο ἐν τοῖς ἐπεσιν.

26. 'Ὁ μὲν οὖν Ἕφροις, πρὸ τῶν Τρωικῶν ἡδή τὴν Ἀκαρνανίαν ὑπὸ τῷ Ἀλκμαίῳς ποιήσας, τὸ τε Ἀργος τὸ Ἀμφιλοχίκον ἐκείνου κτίσμα ἀποφαίνει καὶ τὴν Ἀκαρνανίαν ὁνομάζασθαι φησίν ἀπὸ τοῦ παιδὸς αὐτοῦ Ἀκαρνάνος, Ἀμφιλόχους δὲ ἀπὸ τοῦ ἄδελφου Ἀμφιλόχου· ὅστε ἔκπτιπτε εἷς τὰ παρά τὴν Ὀμηρικὴν ἱστορίαν λεγόμενα. Ἐντυκνείδης δὲ καὶ ἄλλοι τῶν Ἀμφιλοχίων, ἀπὸ τῆς στρατείας τῆς Τροϊκῆς ἐπανότα, οὐκ ἄρεσκόμενον τοῖς ἐν Ἀργεῖ, ταῦτην οἰκῆσαι φασίς τὴν χώραν, οἱ μὲν κατὰ διαδοχὴν ἢκοντα τῆς τοῦ ἄδελφου δυναστείας, οἵ δ' ἄλλοις. καὶ ἰδίᾳ μὲν περὶ Ἀκαρνάνων ταῦτα λέγουτ' ἂν, κοινῆ δ' ὅσα καὶ τοῖς Αἰτωλικοῖς ἐπιπλέκεται νῦν ἐρωτέμεν, τὰ Αἰτωλικὰ λέγοντες ἐφεξῆς, ὅσα προσλαβεῖν τοῖς εἰρημένοις ἐγνώμεν.

1 φησι ΒChino.
pedition with the Greeks. And it was probably by following this account that the Acarnanians tricked the Romans, as they are said to have done, and obtained from them their autonomy, urging that they alone had had no part in the expedition against the ancestors of the Romans, for they were named neither in the Aetolian catalogue nor separately, and in fact their name was not mentioned in the Epic poems at all.

26. Ephorus, then, makes Acarnania subject to Alcmaeon even before the Trojan War; and he not only declares that the Amphiloctian Argos was founded by him, but also says that Acarnania was named after Alcmaeon's son Acarnan, and the Amphiloctians after Alcmaeon's brother Amphiloctus; therefore his account is to be cast out amongst those contrary to Homeric history. But Thucydides and others say that Amphiloctus, on his return from the Trojan expedition, was displeased with the state of affairs at Argos, and took up his abode in this country, some saying that he came by right of succession to the domain of his brother, others giving a different account. So much may be said of the Acarnanians specifically; I shall now speak of their history in a general way, in so far as their history is interwoven with that of the Aetolians, relating next in order the history of the Aetolians, in so far as I have thought best to add to my previous narrative.
III

1. Τοὺς δὲ Κουρήτας τῶν μὲν Ἀκαρνάνης, τῶν δὲ Ἀῖτωλοὺς προσνεμόντων, καὶ τῶν μὲν ἐκ Κρήτης, τῶν δὲ ἢ δὲ Εὐβοίας τὸ γένος εἶναι φασκόντων, Σ 463 ἐπειδὴ καὶ "Ομηρος αὐτῶν μὲμνηται, τὰ παρ’ ἐκείνου πρῶτον ἐπισκέπτεσον. οἴονται δ’ αὐτὸν λέγειν Αἰτωλοὺς μᾶλλον ἢ Ἀκαρνάνας, εἰπερ οἱ Πορθαονίδαι ἦσαν.

"Ἄγριος ἦδὲ Μέλας, τρίτατος δ’ ἦν ἱππότα Οἰνεύς.

ὀκεον δ’ ἐν Πλευρῶι καὶ αἰπτείνῃ Καλυδώνι.

αὐταί δ’ εἰσιν Ἀἰτωλικαὶ πόλεις ἀμφότεραι καὶ φέρονται ἐν Ἀἰτωλικῷ καταλόγῳ, ὡστε, ἐπεὶ τὴν Πλευρῶνα οἰκοῦντες φαίνονται καὶ κατ’ αὐτὸν οἱ Κουρήτες, Αἰτωλοὶ ἄν εἰεν. οἱ δ’ ἀντιλέγοντες τῷ τρόπῳ τῆς φράσεως παράγονται, ὅταν φῇ.

Κουρήτες τ’ ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι ἀμφὶ πόλιν Καλυδῶνα.

οὐδὲ γὰρ ἃν κυρίως εἶπεν οὕτως: ἐμάχοντο Βοιωτοὶ καὶ Θηβαιοί πρὸς ἄλληλους, οὐδ’ Ἀργεῖοι καὶ Πελοποννήσιοι. ἐδείχθη δ’ ἐν τοῖς ἐμπροσθεν, ὅτι ἐστὶ καὶ Ὅμηρικὸν τὸ ἔθος τούτο τῆς φράσεως καὶ ὑπὸ τῶν ἄλλων ποιητῶν τετριμέμενον τούτο μὲν οὖν εὐαπλολῦγητον. ἐκεῖνοι δὲ λεγέτωσαν πῶς ἄν μὴ ὁμοεθνεῖς ὄντας μηδ’ Αἰτωλοὺς τοὺς Πλευρω-νίους ἐν τοῖς Αἰτωλοῖς κατέλεγεν.

2. Ἔφορος δὲ τοὺς Αἰτωλοὺς εἰπὼν ἔθνος εἶναι μηδεπώποτε γεγενημένον ύφ’ ἔτερους, ἀλλὰ πάντα

1 Iliad 14, 117. 2 Iliad 14, 116.
GEOGRAPHY, IO. 3. 1-2

III

1. As for the Curetes, some assign them to the Acarnanians, others to the Aetolians; and some assert that the tribe originated in Crete, but others in Euboea; but since Homer mentions them, I should first investigate his account. It is thought that he means that they were Aetolians rather than Acarnanians, if indeed the sons of Porthaon were "Agrius and Melas, and, the third, Oeneus the knight"; \(^1\) "and they lived in Pleuron and steep Calydon." \(^2\) These are both Aetolian cities, and are referred to in the Aetolian catalogue; and therefore, since, even according to the poet, the Curetes obviously lived in Pleuron, they would be Aetolians. Those writers who oppose this view are misled by Homer's mode of expression when he says, "the Curetes were fighting, and the Aetolians steadfast in battle, about the city of Calydon"; \(^3\) for, they add, neither would he have spoken appropriately if he had said, "the Boeotians and the Thebans were fighting against one another"; or "the Argives and the Peloponnesians." But, as I have shown heretofore,\(^4\) this habit of expression not only is Homeric, but is much used by the other poets also. This interpretation, then, is easy to defend; but let those writers explain how the poet could catalogue the Pleuronians among the Aetolians if they were not Aetolians or at least of the same race.

2. Ephorus,\(^5\) after saying that the Aetolians were a race which had never become subject to any other

\(^1\) Iliad 9. 529.  
\(^2\) 8. 3. 8, 10. 2. 10.  
\(^3\) See Dictionary in Vol. I.
τὸν μημονευόμενον χρόνου μεμενηκός ἀπόρθητον
diá τε τὰς δυσχωρίας τῶν τόπων καὶ διὰ τὴν
περὶ τὸν πόλεμον ἄσκησιν, εὲ ἀρχῆς μὲν φησιν ἣ'
ἀπασαν τὴν χώραν Κουρήτας κατασχέειν, ἀφικο-
μένου δὲ ἡ' Ἡλίδος Αἰτωλοῦ τοῦ Ἐυδυμίωνος καὶ
τοῖς πολέμοις κρατοῦντος αὐτῶν, τοὺς μὲν Κουρή-
τας εἰς τὴν νῦν καλομένην Ἀκαριανίαν ὑπο-
χωρῆσαι, τοὺς δὲ Αἰτωλοὺς συγκατελθόντας
Ἐπειδή τὰς ἀρχαιοτάτας κτίσαι τῶν ἐν Αἰτωλία
πόλεων, δεκάτη δ’ ἢ’ Ἅρτερον γενεὰ τὴν Ἡλίν ὑπὸ
Ὀξύλου τοῦ Λίμονος συνοικισθῆναι, περαιώνευνος
ἐκ τῆς Αἰτωλίας. παρατίθεσαι δὲ τούτων μαρτύρια
τὰ ἐπιγράμματα, τὸ μὲν ἐν Θέρμοις τῆς Αἰτωλίας,
ὅπου τὰς ἀρχαιοτάτας ποιεῖτο πάτριοι αὐτοῖς
ἐστιν, ἐγκεκραγμένον τῷ βάσει τῆς Αἰτωλοῦ
εἰκόνος.

χώρης οἰκιστήρα, παρ’ Ἀλφειοῦ ποτὲ δίναις
θρεφθέντα, σταδίων γείτον Ὀλυμπιάδος,
'Eυδυμίωνος παῖδα Αἰτωλοῦ τόνδ' ἀνέθηκαν
Αἰτωλοῦ, σφετέρας μην ἀρετῆς ἐσφυγὼν.

τὸ δ’ ἐν τῇ ἀγορᾷ τῶν Ἡλείων ἤπι τῷ Ὀξύλου
ἀνδριάντι:

Αἰτωλός ποτὲ τόνδε λατῶν αὐτόχθονα δῆμον
κτήσατο Κουρήτων γῆν, δορὶ πολλὰ καμάων
τῆς δ’ αὐτῆς γενεὰς δεκατόσπορος Λίμονος
νόας
'Oξύλος ἀρχαῖν ἔκτισε τόνδε πόλιν.

1 τε, Tzschucke, for δε; so the later editors.
2 φησιν, Tzschucke, for φασι; so the later editors.
3 δεκάτη δ’, Corais, for δέκα, τῇ δ’; so the later editors.
people, but throughout all time of which there is any record had remained undevastated, both because of the ruggedness of their country and because of their training in warfare, says at the outset that the Curetes held possession of the whole country, but when Aetolus,¹ the son of Endymion, arrived from Elis and overpowered them in war, the Curetes withdrew to what is now called Acarnania, whereas the Aetolians came back with Epeians and founded the earliest of the cities of Aetolia, and in the tenth generation after that Elis was settled by Oxylus² the son of Haemon, who had crossed over from Aetolia. And he cites as evidence of all this two inscriptions, the one at Therma in Aetolia (where it is their ancestral custom to hold their elections of magistrates), engraved on the base of the statue of Aetolus: “Founder of the country, once reared beside the eddies of the Alpheius, neighbour of the race-courses of Olympia, son of Endymion, this Aetolus has been set up by the Aetolians as a memorial of his valour to behold”; and the other inscription in the marketplace of the Eleians on the statue of Oxylus: “Aetolus once left this autochthonous people, and through many a toil with the spear took possession of the land of Curetis; but the tenth scion of the same stock, Oxylus, the son of Haemon, founded this city in early times.”

¹ Cp. 8. 3. 33. ² Cf. 8. 3. 33.

⁴ ἀρεπθεῖτα, Jacobs, Corais, and later editors, for τραφέντα πξ, τραφήντα other MSS.
⁵ Ἑλεύων, correction in n, and Pletho, for Ἀλτελῶν; so the editors.
3. Τήν μὲν οὖν συγγένειαν τήν πρὸς ἄλληλους τῶν τε Ἡλείων καὶ τῶν Λιτωλῶν ὡρθῶς ἐπισημαίνεται διὰ τῶν ἐπιγραμμάτων, ἐξομολογούμενων ἄμφοτέρων οὐ τήν συγγένειαν μόνον, ἀλλὰ καὶ τὸ ἀρχηγεῖς ἄλληλον εἶναι· διὸ ὁ καλῶς ἐξελέγχει ψευδομένους τοὺς φάσκοντας τῶν μὲν Λιτωλῶν ἀποίκους εἶναι τοὺς Ἡλείους, μὴ μὲντι τῶν Ἡλείων τοὺς Λιτωλοὺς, τήν δ᾿ ἀνομολογίαν τῆς γραφῆς καὶ τῆς ἀποφάσεως φαίνεται τὴν αὐτήν ἐπιδεδειγμένος κάνταῦθα, ἦπερ ἐπὶ τοῦ μαντείου τοῦ ἐν Δελφοῖς παρεστησάμεν. εἰπὼν γὰρ ἀπόρθητον ἐκ τοῦ μνημονευομένου χρόνου παντὸς τὴν Ἀιτωλίαν, εἰπὼν δὲ καὶ ἔχ ἢ ἀρχής τῆς χώραν ταύτην τοὺς Κουρήτας κατασχεῖν, ὀφειλε μὲν 1 τοῖς εἰρημένοις ἄκολουθον τοῦτο ἐπιφέρειν, 2 ὅτι οἱ Κουρήτες διέμειναι ἔως εἰς αὐτοὺς κατέχοντες τὴν Ἀιτωλίαν γῆν, οὕτω γὰρ ἐμελλεῖν ἀπόρθητος τε καὶ οὐδέποτε ἐπὶ 3 ἄλλος γεγονὼς ὡρθῶς λεχθῆσεται· ὁ δὴ ἐκλαθόμενος τῆς ὑποσχέσεως οὐ τοῦτ’ ἐπιφέρει, ἀλλὰ τούναντίον, ὡς ἀφικομένου ἐξ Ἡλείως Λιτωλοῦ καὶ τοῖς πολέμοις κρατοῦντος αὐτῶν, οἱ Κουρήτες ἀπήλθον εἰς τὴν Ἀκαρνανίαν· τί οὖν ἄλλο πρόθεσιν ἦδιον ἢ τῷ πολέμῳ κρατήρναι καὶ τὴν χώραν ἐκλιπεῖν· τοῦτο δὲ καὶ τὸ ἐπιγραμμα μαρτυρεῖ τὸ παρὰ τοῖς Ἡλείοις, ὃ γὰρ Λιτωλός, φησί·

κτῆσατο Κουρήτην γῆν, δορὶ πολλὰ καμών.

1 Corais and Meineke delete τόγε, before τοῖς.
2 ἐπιφέρειν, Meineke, following conj. of Casaubon, for φέρειν.
3 ὃν‘ ἥ, Corais, and Meineke.

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3. Now through these inscriptions Ephorus correctly signifies the kinship of the Eleians and Aetolians with one another, since both inscriptions agree, not merely as to the kinship of the two peoples, but also that each people was the founder of the other, through which he successfully convicts of falsehood those who assert that, while the Eleians were indeed colonists of the Aetolians, the Aetolians were not colonists of the Eleians. But here, too, Ephorus manifestly displays the same inconsistency in his writing and his pronouncements as in the case of the oracle at Delphi, which I have already set forth;¹ for, after saying that Aetolia has been undevastated throughout all times of which there is any record, and after saying also that in the beginning the Curetes held possession of this country, he should have added as a corollary to what he had already said that the Curetes continued to hold possession of the Aetolian land down to his own time, for only thus could it have been rightly said that the land had been undevastated and that it had never come under the power of others; and yet, utterly forgetting his promise,² he does not add this, but the contrary, that when Aetolus arrived from Elis and overpowered the Curetes in war, they withdrew into Acarnania. What else, pray, is specifically characteristic of a devastation than being overpowered in war and abandoning the country? And this is evidenced also by the inscription among the Eleians, for Aetolus, it says, "through many a toil with the spear took possession of the land of Curetis."

¹ See 9. 3. 11.  
² See 9. 3. 11.
4. Ἡσις δὴ τις ἃν φαίη, λέγειν αὐτὸν ἀπόρθητον τὴν Ἀιτωλίαν, ἄφ’ οὐ τούτομα τούτ’ ἐσχε μετὰ τὴν Ἀιτωλοῦ παροικίαν ἀλλ’ ἀφήρηται καὶ τοῦτον ἔσχε τὸν νοήματος τὸν λόγον, φήσας ἐν τοῖς ἐφεξῆς τὸ μὲν πλεῖστον τοῦ λαοῦ τοῦ διαμένοντος ἐν τοῖς Ἀιτωλοῖς τούτο εἶναι, τὸ τῶν Ἐπειδῶν λέγων, συμμειχθέντων δ’ αὐτοῖς ὕστερον Λιολέων, τῶν ἃμα Βοιωτίων ἐκ Θεσπαλίας ἀναστάντων, κοινῆ μετὰ τούτων τὴν χώραν κατασχεῖν. ἃρ’ οὖν πιστῶν ἐστι χωρὶς πολέμου τὴν ἀλλοτρίαν ἐπελθόντας συγκατανεμομένης τοῖς ἐχουσί, μηδὲν δεομένοις κοινωνίας τοιαύτης; ἦ τούτο μὲν οὖ πιστῶν, τὸ δὲ κρατουμένοις τοῖς ὑπόλοιποι ἐπ’ ἵσος 4 συμβῆναι πιστῶν; τί οὖν ἀλλ’ πόρθησι η τὸ κρατεῖσθαι τοῖς ὑπόλοιποι; καὶ Ἀπολλόδωρος δ’ εἰρήκεν ἐκ τῆς Βοιωτίας ἀπελθόντας 5 “Ταύτας ἱστορεῖσθαι καὶ ἐποίκους τοῖς Ἀιτωλοῖς γενομένους· ὁ δ’ ὁσπέρ κατωρθωκῶς ἐπιλέγει, διότι 6 ταύτα καὶ τὰ τοιαῦτα διακριβοῦν εἰσώθηκεν, ὅταν ἦ τι τῶν πραγμάτων ἡ παντελῶς ἀπορούμενον ἤ πυευδή δόξαν ἐχον.

C 465 5. Τοιοῦτος δ’ ὃν “Εφορος ἐτέρων ὡς κρείττων ἐστι καὶ αὐτὸς ὁ ἐσπυνδασμένως οὕτως ἐπαινέσας αὐτὸν Πολύβιος καὶ φήσας περὶ τῶν Ἑλληνικῶν καλῶς μὲν Εὐδοξοῦν, κάλλιστα δ’ “Εφορον ἔξη-

1 τοῦτον, Corais inserts; so the later editors.
2 λέγων, Jones restores to the text. Corais emends to ἧ πλείων; Meineke deletes.
3 πιστῶν, Groskurd inserts; so the later editors.
4 ἵσος Bekrux.
5 ἐπελθόντας, Corais and Meineke emend to ἐπελθόντας; a tempting emendation.
6 ἦτι Bekrux.

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GEOGRAPHY, 10. 3. 4-5

4. Perhaps, however, one might say that Ephorus means that Aetolia was undevastated from the time when it got this name, that is, after Actolus arrived there; but Ephorus has deprived himself of the argument in support of this idea by saying in his next words that this, meaning the tribe of the Epeians, constituted the greatest part of the people who stayed on among the Aetolians, but that later, when Aeolians, who at the same time with Boeotians had been compelled to migrate from Thessaly, were intermingled with them, they in common with these held possession of the country. Is it credible, pray, that without war they invaded the country of a different people and divided it up with its possessors, when the latter had no need of such a partnership? Or, since this is not credible, is it credible that those who were overpowered by arms came out on an equality with the victors? What else, pray, is devastation than being overpowered by arms? Apollodorus, also, says that, according to history, the Hyantes left Boeotia and settled among the Aetolians. But Ephorus, as though he had achieved success in his argument, adds: "It is my wont to examine such matters as these with precision, whenever any matter is either altogether doubtful or falsely interpreted."

5. But though Ephorus is such, still he is better than others. And Polybius¹ himself, who praises him so earnestly, and says concerning the Greek histories that Eudoxus² indeed gave a good account, but Ephorus gave the best account of the foundings of

¹ Book 34, Frag. 1.
² Eudoxus of Cnidus (fl. about 350 B.C.).
γείσθαι περὶ κτίσεων, συγγενεῖῶν, μεταναστά-
σεων, ἁρχηγητῶν, ἡμείς δὲ, φησί, τὰ νῦν ὄντα
διηλώσομεν καὶ περὶ θέσεως τῶν καὶ διαστημά-
των τούτῳ γὰρ ἐστιν οἰκειότατον χωρογραφία.
ἂλλα μὴν σὺ γε, ὦ Πολύβιε, ὁ τὰς λαοδογμα-
tικὰς ἀποφάσεις περὶ τῶν διαστημάτων εἰσάγων
οὐκ ἐν τοῖς ἔξω τῆς Ἐλλάδος μόνον, ἄλλα καὶ ἐν
τοῖς Ἑλληνικοῖς, καὶ διδοὺς εἰθύνας τὰς μὲν
Ποσειδώνιος, τὰς δὲ Ἀρτεμιδόρου, τὰς δὲ ἄλλους
πλείους. καὶ ἡμῖν οὖν συγγραμμὴν ἔχειν καὶ
οὐ δυσχεραίνειν δεῖ, παρὰ τῶν τοιούτων μετα-
fέρουσι τὴν πολλὴν ἱστορίαν, εάν τι ππαίσωμεν,
ἀλλ’ ἀγαπῶν, εάν τὰ πλεῖον τῶν εἰρημένων
ἐτέρως ἀμεινὸν λέγωμεν, ὡς τὰ παραλειφθέντα
καὶ ἀγνοοῦν προστιθῶμεν.

6. Περὶ δὲ Κουρήτων ἔτι καὶ τοιαύτα λέγεται,
tὰ μὲν ἐγγυτέρω ὄντα τῆς περὶ Λίτωλον καὶ
Ἀκαρνάνων ἱστορίας, τὰ δὲ ἀποτέρω· ἐγγυτέρω
μὲν τὰ τοιαύτα, οία προέρχονται, ὅτι τὴν χώραν,
ἡ νῦν Λίτωλα ἀκελέται, Κουρήτες φῶκουν, ἐλθόντες
δὲ οἱ Λίτωλοι μετὰ Λίτωλοι τούτους ἱερουλα
εἰς τὴν Ἀκαρνανίαν καὶ ἔτι τὰ τοιαύτα, ὅτι
τὴν Πλευρώναν ὑπὸ Κουρήτων οἰκουμένην καὶ
Κουρήτων προσαγορευομένην Αἰλοιεῖς ἐπελθόντες
ἀφείλοντο, τοὺς δὲ κατέχοντας ἱερουλα

1 τὰς λαοδογματικὰς, Tuschuoke, from conj. of Tyrwhitt, for
tὰς δὲ δογματικὰς CDyphilsson, τὰς τῶν ἄλλων δογματικὰς Bk; so the later editors.
2 καὶ διδοῖς, Casaubon, for καὶ διαδοὺς BCDηlkh, καὶ
diados o低οι, νῦν Δία, ηδῶς Corais; so the editors after
Corais.
3 συγγράμμη Bk; so Müller-Dübner.
GEOGRAPHY, io. 3. 5–6

cities, kinships, migrations, and original founders, "but I," he says, "shall show the facts as they now are, as regards both the position of places and the distances between them; for this is the most appropriate function of Chorography." But assuredly you, Polybius, who introduce "popular notions" concerning distances, not only in dealing with places outside of Greece, but also when treating Greece itself, must also submit to an accounting, not only to Poseidonius, and to Apollodorus, but to several others as well. One should therefore pardon me as well, and not be vexed, if I make any mistakes when I borrow from such writers most of my historical material, but should rather be content if in the majority of cases I improve upon the accounts given by others, or if I add such facts as have elsewhere, owing to lack of knowledge, been left untold.

6. Concerning the Curetes still further accounts, to the following effect, are given, some of them being more closely related to the history of the Aetolians and the Acarnanians, others more remotely. More closely related are such accounts as I have given before—that the Curetes were living in the country which is now called Actolia, and that the Aetolians came with Aetolus and drove them into Acarnania; and also accounts of this kind, that, when Pleuronia was inhabited by the Curetes and was called Curetis, Aeolians made an invasion and took it away from them, and drove out its occupants.

1 See 2. 4. 2 and 7. 5. 9. 2 Cf. 2. 3. 1 ff. and 2. 4. 3 ff.

4 ἕχειν, Jones inserts, following a correction in n; Meinecke merely indicates a lacuna; Kramer conj. συγγένων.
μαχος δ' ο Εὐβοεώς φησι τους Κουρήτας ἐν Χαλκίδι συνοικήσαι, συνεγώς δὲ περὶ τοῦ Ἀηλαιντοῦ πεδίου πολέμοιν, ἐπειδὴ οἱ πολέμοι τῆς κόμης ἐδράπτοντο τῆς ἐμπροσθεν καὶ κατέστων αὐτούς, ὁπίσθεν κοιμώτας γενέσθαι, τὰ δ' ἐμπροσθεν κεῖσθαι· διὸ καὶ Κουρήτας ἀπὸ τῆς κουράς κληθήμαι μετακιθᾶσθαι δ' εἰς τὴν Αἰτωλίαν, καὶ κατασχόντας τὰ περὶ Πλευρώνα χωρία τοὺς πέραν οἰκούντας τοῦ Ἀχελώου διὰ τὸ ἀκούρασι φυλαττεῖν τὰς κεφαλὰς Ἁκαρνάνας καλέσαι. ἐνοι δ' ἀπὸ ἢρρος τούνομα σχείν ἐκάτερον τὸ φύλον· οἱ δ' ἀπὸ τοῦ ὄρους τοῦ Κουρίου τοὺς Κουρήτας ὀνομασθῆναι τοῖς ὑπερκευ-μένοις τῆς Πλευρώνας, εἶναι τε φύλον τῇ Αἰτωλίκῳ τοῦτο, ὡς Ὀμιλείς καὶ Αγραῖοι καὶ Εὐρυτάνιοι καὶ άλλα πλείω. ὡς δ' εἰρηται, τῆς Αἰτωλίας δίχα διήρημένης, τὰ μὲν περὶ Καλυδῶνα τὸν Οἰνέα ἔχειν φασί, τῆς δὲ Πλευρώνας μέρος μὲν τι καὶ τοὺς Πορθανίδας ἔχειν τους περὶ τοῦ Ἀγρίου, εἰτέρ᾿.

C 463

φίλους εἰ Πλευρώνα καὶ αἰπεινή Καλυδώνα·

ἐπικρατεῖν μέντοι Θέστιον τῆς Πλευρώνας, τὸν πενθερόν τοῦ Οἰνέως, Ἀλκαίας δὲ πατέρα, ἢγούμενον τῶν Κουρήτων· πολέμοι δ' ἐμπεσόντως

1 Πλευρώναν πο.
2 καλέσαι, Meineke, from conj. of Kramer, for καλεῖσθαι.
3 εἰτέρ᾿ Βίλεα.

1 Archemachus (iI. not later than the third century B.C.) wrote works (now lost) on the History of Euboea and Melampyres (Change of Names).
2 "Cura." From this passage one might identify the "Curetes" with the "Abantes" (see 10. 1. 3), whom Homer
Archemachus the Eubocan\textsuperscript{1} says that the Curetes settled at Chalcis, but since they were continually at war for the Lelantine Plain and the enemy would catch them by the front hair and drag them down, he says, they let their hair grow long behind but cut short the part in front, and because of this they were called “Curetes,” from the cut of their hair;\textsuperscript{2} and they then migrated to Aetolia, and, after taking possession of the region round Pleuron, called the people who lived on the far side of the Acheloüs “Acarnanians,” because they kept their heads “unshorn.”\textsuperscript{3} But some say that each of the two tribes got its name from a hero; others, that the Curetes were named after the mountain Curium, which is situated about Pleuron, and also that this is an Aetolian tribe, like the Ophians and the Agraeans and the Eurytanians and several others. But, as I have already stated,\textsuperscript{4} when Aetolia was divided into two parts, the region round Calydon, they say, was in the possession of Oeneus, whereas a certain part of Pleuronia was in the possession of the sons of Porthaon, that is, Agrius and his followers, if it be true that “they lived in Pleuron and steep Calydon”;\textsuperscript{5} the mastery over Pleuronia, however, was held by Thestius (the father-in-law of Oeneus and father of Althaca), who was leader of the Curetes; but when war broke out between the

speaks of as “letting their hair grow long behind” (\textit{Iliad} 2. 542). According to a scholium (on \textit{Iliad} I. c.), the Euboeans wore their hair long behind “for the sake of manly strength.” The Greeks in general, however, let their hair grow long all over the head in Trojan times, being often referred to by Homer as the “long-haired Achaeans.”

\textsuperscript{3} The Greek adjective used is \textit{κυκρίος} (“acurus”).
\textsuperscript{4} 10. 2. 8, 22.
\textsuperscript{5} \textit{Iliad} 14. 116.
τοῖς Θεσσαλιῶταις πρὸς Οἰνέα καὶ Μελέαγρον, ὡς ἡ μὲν ὁ ποιητής ἁμφὶ συνὸς κεφαλῆς καὶ δέρματι, κατὰ τὴν περὶ τοῦ κάπρου μυθολογίαν, ὡς δὲ τὸ εἰκός, περὶ μέρος τῆς χώρας, οὕτω δὴ λέγεται.  

Κουρηθές τ' ἐμάχοντο καὶ Λιτσαλοὶ μενεχάρμαι.

ταῦτα μὲν τὰ ἐγγυτέρω.

7. Τὰ δ’ ἀπωτέρω τῆς ὑποθέσεως ταύτης, ἀλλως δὲ διὰ τὴν ὁμονυμίαν εἰς ταῦτον ὑπὸ τῶν ἱστορικῶν ἁγόμενα, ἀπερ Κουρητικα μὲν καὶ περὶ Κουρηθίτων λέγεται, ὁμοίως ὀσπερ καὶ τὰ περὶ τῶν τὴν Λυκωλίαν καὶ τὴν Ἀκαρνανίαν οἰκησάντων, ἐκείνων μὲν διαφέρει, ἐσικε δὲ μᾶλλον τῷ περὶ Σατύρων καὶ Σεληνῶν καὶ Βακχῶν καὶ Τιτύρων λόγῳ τοιούτους γὰρ τινας δαίμονας ἢ προπόλους θεῶν τοὺς Κουρηθάς φασιν οἱ παραδόντες τὰ Κρητικὰ καὶ τὰ Φρύγια, ἀερουργίαις τισίν ἐμπεπλεγμένα ταῖς μὲν μυστικαῖς, ταῖς δὲ ἄλλαις 3 περὶ τε τὴν τοῦ Δίως παϊδοτροφίαν τὴν ἐν Κρήτῃ καὶ τοῖς τῆς μητρὸς τῶν θεῶν ὀργιασμοὺς ἐν τῇ Φρυγίᾳ καὶ τοῖς περὶ τὴν Ἰδην τὴν Τρωικὴν τόποις. τοσαυτῇ δ’ ἐστὶν ἐν τοῖς λόγοις τούτοις ποικιλία, τῶν μὲν τοὺς αὐτοὺς τοῖς Κουρήσι τοῖς Κορύβανται καὶ Καβείρους καὶ Ἰδαιοὺς Δακτύλους καὶ Τελχίνας ἀποφαινόντων, τῶν δὲ συγγενεῖς ἄλληλων, καὶ

1 ὡς is omitted in all MSS. except E.
2 οὕτω δὲ διαλέγεται instead of δὴ λέγεται.
3 ἄλλαις τι, instead of ἄλλως.
sons of Thestius, on the one hand, and Oeneus and Meleager, on the other ("about the hog's head and skin,"\textsuperscript{1} as the poet says, following the mythical story of the boar,\textsuperscript{2} but in all probability about the possession of a part of the territory), according to the words of the poet, "the Curetes were fighting, as also the Aetolians steadfast in battle."\textsuperscript{3} So much for the accounts which are more closely related.

7. The accounts which are more remotely related, however, to the present subject, but are wrongly, on account of the identity of the names, brought into the same connection by the historians—I mean those accounts which, although they are called "Curetan History" and "History of the Curetes," just as if they were the history of those Curetes who lived in Aetolia and Acarnania, not only are different from that history, but are more like the accounts of the Satyri, Sileni, Bacchae, and Tityri; for the Curetes, like these, are called genii or ministers of gods by those who have handed down to us the Cretan and the Phrygian traditions, which are interwoven with certain sacred rites, some mystical, the others connected in part with the rearing of the child Zeus\textsuperscript{4} in Crete and in part with the orgies in honour of the mother of the gods which are celebrated in Phrygia and in the region of the Trojan Ida. But the variation in these accounts is so small that, whereas some represent the Corybantes, the Cabeiri, the Idaean Dactyli, and the Telchines as identical with the Curetes, others

\textsuperscript{1} Iliad 9. 548.
\textsuperscript{2} Known in mythology as "the Calydonian boar."
\textsuperscript{3} Iliad 9. 529.
\textsuperscript{4} 10. 3. 11.
μικράς τινας αὐτῶν πρὸς ἄλληλους διαφορὰς διαστελλομένους, ὡς δὲ τύπῳ εἰπεῖν καὶ κατὰ τὸ πλέον, ἀπαντας ἑνθουσιαστικοὺς τινας καὶ Βακχικοὺς καὶ ἐνοπλίωφ κινήσει μετὰ θερύβου καὶ ψόφου καὶ κυμβάλων καὶ τυμπάνων καὶ ὀτρικόν, ἕτε δ' αὐλοῦ καὶ βοής ἐκπλήττοντας κατὰ τὰς ἱερουργίας ἐν σχήματι διακόνων, ὡστε¹ καὶ τὰ ἱερὰ τρόπου τινα κοινοποιεῖσθαι ταύτα τε καὶ τῶν Σαμοθράκων καὶ τὰ ἐν Δήμω καὶ ἄλλα πλεῖω διὰ τὸ τοὺς προπόλους λέγεσθαι τοὺς αὐτοὺς. ἔστε μὲν οὖν θεολογικὸς πάς ὁ τοιοῦτος τρόπος τῆς ἐπισκέψεως καὶ οὐκ ἀλλότριος τῆς τοῦ φιλόσοφου θεωρίας.

8. Ἐπεὶ δὲ δὴ ὅμωνυμως² τῶν Κουρήτων καὶ οἱ ἱστορικὸς συνήγαγον εἰς ἐν τὰ ἀνόμοια, οὐδ' ἂν³ αὐτὸς ὁκνήσαμι αὖ εἰπεῖν περὶ αὐτῶν ἐπὶ πλέον ἐν παραβάσει, προσθεὶς τῶν οἰκείων τῇ ἱστορίᾳ φυσικὸν λόγον. καὶ τοις τινές καὶ συνολικοῖς βούλονται ταῦτα ἐκείνοις, καὶ τυχόν ἠπόροι ἔχοντα τίνος πιθανοῦ· θηλυκοτολούντας γάρ, ὡς αἱ κόραι, τότιονα σχεῖν τοῦτο τοὺς ⁴ περὶ τὴν Ἀιτωλίαν φασίν εἶναι γὰρ καὶ τίνα τοιοῦτον ἧλθον ἐν τοῖς Ἔλλησι, καὶ Ἰάωνας ἔλεγχτωνας Σ 467 εἰρήσθαι,⁵ καὶ τοὺς περὶ Δεσμίδαν κτενιζομένους, ὥστε εὐξῆσαν εἰς τὴν μάχην, καταφρονηθήναι

¹ ὡστε, Cornus, for τε; so the later editors.
² ἐπεὶ δὲ δὴ ὅμωνυμως, Cornus, for ἐπειδὴ δὲ ὅμωνυμα (ἐπεὶ δὲ ὅ, ἐπεὶ δὲ ὅ), so the later editors.
³ ἂν is omitted by pass.
⁴ τοὺς, the editors, for τοῖς.
⁵ After εἰρήσθαι: Meineke (from Stephanus, s.v. 'Ἀκρανία) inserts the words καὶ κράβυλον καὶ τέττιγα ἐμπλέκεσθαι.
GEOGRAPHY, 10. 3. 7-8

represent them as all kinsmen of one another and
differentiate only certain small matters in which
they differ in respect to one another; but, roughly
speaking and in general, they represent them, one
and all, as a kind of inspired people and as subject
to Bacchic frenzy, and, in the guise of ministers, as
inspiring terror at the celebration of the sacred
rites by means of war-dances, accompanied by up-
roar and noise and cymbals and drums and arms,
and also by flute and outcry; and consequently these
rites are in a way regarded as having a common
relationship, I mean these and those of the Samo-
thracians and those in Lemnos and in several other
places, because the divine ministers are called the
same. However, every investigation of this kind
pertains to theology, and is not foreign to the
speculation of the philosopher.

8. But since also the historians, because of the
identity of name of the Curetes, have classed to-
gether things that are unlike, neither should I
myself shrink from discussing them at greater
length, by way of digression, adding such account
of their physical habits as is appropriate to history.
And yet some historians even wish to assimilate
their physical habits with those others, and perhaps
there is something plausible in their undertaking.
For instance, they say that the Curetes of Aetolia got
this name because, like "girls," 1 they wore women’s
clothes, for, they add, there was a fashion of this
kind among the Greeks, and the Ionians were called
"tunic-trailing," 2 and the soldiers of Leonidas were
"dressing their hair" 3 when they were to go forth

1 "Corai" (see foot-note on "girls" and "youths," p. 91).
2 e.g. Iliad 13. 685.
3 Herodotus 7. 208, 209.
λέγουσιν ὑπὸ τῶν Περσῶν, ἐν δὲ τῇ μάχῃ θαυμασθῆναι. ἀπλῶς δὲ ἢ περὶ τὰς κόμας φιλοτεχνία συνέστηκε περὶ τε βρέφιν καὶ κουρῆν τρίχος, ἅμως δὲ κόραις καὶ κόροις ἐστίν οἰκεῖα· ὅστε πλεοναχώς τὸ ἐτυμολογεῖν τοὺς Κουρήτας; ¹ ἐν εὐπόρῳ κεῖται. εἰκὸς δὲ καὶ τὴν ἐνόπλιον ὀρχήσιν ὑπὸ τῶν ἡσκημένων οὖτω περὶ κόρην καὶ στολήν πρῶτον εἰσαχθεῖσαν, ἐκεῖνων Κουρή-των καλομένων, παρασχεῖν πρόφασιν καὶ τοῖς στρατιωτικοτέροις ἐτέρω καὶ τὸν βίον ἐνόπλιον ἔχοντων, ὡς θ’ ὁμωνύμοις καὶ αὐτοῖς Κουρήτας λεχθῆναι, τοὺς ἐν Εὐβοίᾳ λέγω καὶ Ἀττικῇ καὶ Ἀκαρνανίᾳ. καὶ ὁμήρος δὲ τοὺς νέους στρα-τιώτας οὖτω προσηγόρευεν. ²

crinámēnos kouřētás ēristhías Panaχαιów,
dōra theís ἢ pαrā ἤγους ēnēgkeiν, ὡς 'Αχιλῆ ἕκι'οi úpēstmev.
καὶ πάλιν,
dōra fēroun kouřētēs 'Αχαιόi. ⁴

perὶ mēn oūn tῆs tῶn Kουrῆτων ētυmoloγiās
tauta. ἢ dē ⁵ eûnoplios òrhēs is στρατιωτική,
kai ò hupptikē deiloi kai ὁ Πύρρηχος, ὃν faszin

¹ 'Kouvētau' CDHilex.
² The editors omit καὶ, after προσηγόρευεν.
³ The Iliad (19. 193) has ἔμης instead of θοῖς.
⁴ The Iliad (19. 248) has 'Αχαιίων instead of 'Αχαιοί.
⁵ The words ἢ dē ἐνόπλιος . . . στρατιωτικά are suspected by Kramer, and relegated to foot of page by Meineke.

¹ "Corai" and "Coroi." But the corresponding Homeric forms (κοῦροι, κοῦραι) yield in English "Curae" and "Curae";
GEOGRAPHY, 10. 3. 8

to battle, so that the Persians, it is said, conceived a contempt for them, though in the battle they marvelled at them. Speaking generally, the art of caring for the hair consists both in its nurture and in the way it is cut, and both are given special attention by "girls" and "youths"; ¹ so that there are several ways in which it is easy to derive an etymology of the word "Curetes." It is reasonable to suppose, also, that the war-dance was first introduced by persons who were trained in this particular way in the matter of hair and dress, these being called Curetes, and that this dance afforded a pretext to those also who were more warlike than the rest and spent their life under arms, so that they too came to be called by the same name, "Curetes"—I mean the Curetes in Euboea, Aetolia, and Acarnania. And indeed Homer applied this name to young soldiers, "choose thou the noblest young men" ² from all the Achaeans, and bring the gifts from the swift ship, all that we promised yesterday to Achilles"; ³ and again, "the young men of the Achaeans brought the gifts." ⁴ So much for the etymology of the word "Curetes." The war-dance was a soldiers' dance; and this is plainly indicated both by the "Pyrrhic dance," and by "Pyrrichus," who is said to be the founder of this

and Strabo evidently had those forms in mind (see note on 10 3. 11).

⁴ "The Pyrrhic dance of our time seems to be a sort of Dionysiac dance, being more respectable than that of early times, for the dancers have thyrsi instead of spears, and hurl them at one another, and carry fennel-stalks and torches" (Athenaeus 14. 631 B).
eὑρετὴν εἶναι τῆς τοιαύτης ἀσκήσεως τῶν νέων καὶ ἡ στρατιωτικά.

9. Τὸ δ' εἰς ἐν συμφέρεσθαι τὰ τοσαῦτα ὀνόματα καὶ τὴν ἐννοεῖν τὴν ἑκάστην ἐφημερίαν ἐν τῇ περὶ αὐτῶν ἱστορίᾳ νῦν ἐπισκεπτέοι. κοινων δὴ τούτῳ καὶ τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐστὶ τὸ τὰς ἱεροποιίας μετὰ ἀνέσεως ἐορταστικῆς ποιεῖσθαι, τὰς μὲν σὺν ἐνθουσιασμῷ, τὰς δὲ χωρίς· καὶ τὰς μὲν μετὰ μούσικῆς, τὰς δὲ μη καὶ τὰς μὲν μυστικῶς, τὰς δὲ ἐν φανερῷ καὶ τοῦθ' ἡ φύσις οὕτως ὑπαγορεύει. ἡ τε γὰρ ἀνεσίς τὸν νοῦν ἀπάγει ὕπο τῶν ἀνθρωπικῶν ἀσχολήματον, τὸν δὲ οὕτως νοῦν τρέπει πρὸς τὸ θείον· ὦ τε ἐνθουσιασμὸς ἐπίπτυσθαι τών θείων ἔχειν δοκεῖ καὶ τῷ μαντικῷ γένει πλησιάζει. ἡ τε κρύψις ἡ μυστικὴ τῶν ἱερῶν σεμνοποιεῖ τὸ θείον, μιμομεία τὴν φύσιν αὐτοῦ φεύγουσαν ὡμῶν τὴν αἰσθησιν· ἡ τε μούσική, περὶ τε ὄρχησιν οὕσα καὶ ρυθμὸν καὶ μέλος, ἡδονή τε ἁμα καὶ καλλιτεχνία πρὸς τὸ θείου ἡμᾶς συνάπτει κατὰ τοιαύτην αἰτίαν. εὖ μὲν γὰρ εἰρηταί καὶ τοῦτο, τοὺς ἀνθρώπους τότε μάλιστα μιμεῖσθαι τοὺς θεούς, ὅταν εὐφρενικῶς ἁμείνων δὲ ἄν λέγοι τις, ὅταν εὐδαιμονώσων τοιούτων δὲ τὸ χαίρει καὶ τὸ ἐορτάζει καὶ τὸ φιλοσοφεῖν καὶ μούσικῆς ἀπτεσθαι· μὴ γὰρ, εἰ τις ἐκκεντοῦσι πρὸς τὸ χεῖρον γεγένηται, τῶν

1 καὶ, Xylander, Casaubon, and Corais emend to ἐπὶ; Kramer conj. κατὰ.
2 ἡ στρατιωτική C.
3 γεγένηται, Meineke, for γένηται.

1 Or, following the conjecture of Kramer (see critical note), we should have, instead of “but. . . affairs,” simply “in the work of the soldier.”
kind of training for young men, as also by the treatises on military affairs. 1

9. But I must now investigate how it comes about that so many names have been used of one and the same thing, and the theological element contained in their history. Now this is common both to the Greeks and to the barbarians, to perform their sacred rites in connection with the relaxation of a festival, these rites being performed sometimes with religious frenzy, sometimes without it; sometimes with music, sometimes not; and sometimes in secret, sometimes openly. And it is in accordance with the dictates of nature that this should be so, for, in the first place, the relaxation draws the mind away from human occupations and turns the real mind towards that which is divine; and, secondly, the religious frenzy seems to afford a kind of divine inspiration and to be very like that of the soothsayer; and, thirdly, the secrecy with which the sacred rites are concealed induces reverence for the divine, since it imitates the nature of the divine, which is to avoid being perceived by our human senses; and, fourthly, music, which includes dancing as well as rhythm and melody, at the same time, by the delight it affords and by its artistic beauty, brings us in touch with the divine, and this for the following reason; for although it has been well said that human beings then act most like the gods when they are doing good to others, yet one might better say, when they are happy; and such happiness consists of rejoicing, celebrating festivals, pursuing philosophy, and engaging in music; for, if music is perverted when musicians turn their art to sensual delights

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μουσικῶν εἰς ἡδυπαθείας τρεπόντων τὰς τέχνας
καὶ συμποσίως καὶ θυμέλαις καὶ σκηναῖς καὶ ἄλλοις τοιούτοις, διαβαλλέσθω τὸ πράγμα, ἀλλ' ἡ φύσις ἡ τῶν παιδευμάτων ἐξεταζέσθω τὴν ἀρχὴν ἐνθένθε ἐχοῦσα.

10. Καὶ διὰ τούτων μουσικὴν ἐκάλεσε Πλάτων καὶ ἐτι πρὸ τετελεῖ συμμετέχει καὶ Πυθαγόρειοι τὴν φιλοσοφίαν, καὶ καθ' ἀρμονίαν τὸν κόσμον συνεστάναι φασί, πάν τὸ μουσικὸν εἴδος θεῶν ἔργον ὑπολαμβάνοντες. οὗτοι δὲ καὶ Μοῦσαι θεοὶ καὶ Ἀπόλλων, Μουσηγέτης καὶ ἡ ποιητικὴ πάσα ὑμνητική. 1 ὡσαυτώς δὲ καὶ τὴν τῶν ἱθῶν κατασκευὴν τῆς μουσικῆς προσφέροντες, ὡς πᾶν τὸ ἐπαναρθωτικὸν τοῦ νοῦ τοῦ θεοῦ ἐγγύς ὑπ. οἱ μὲν οὖν Ἑλληνες οἱ πλεῖστοι τὸ τοῦ Διονύσῳ προσέθεσαν καὶ τὸ Ἀπόλλωνι καὶ τῇ Ἡκάτῃ καὶ τάς Μοῦσας καὶ Δήμητρι, νὴ Δία. 2 τὸ ὀργιαστικὸν πάν καὶ τὸ βακχικὸν καὶ τὸ χορικὸν καὶ τὸ περί τᾶς τελετάς μυστικὸν, Ἰακυνθῶν τε καὶ τῶν Διούνου τοιούτων καλοῦσι καὶ τῶν ἀρχηγότητος τῶν μυστηρίων, τῆς Δήμητρος δαίμονα: δεδορφοφόρια τε καὶ χορεῖαι καὶ τελεταὶ κοιναὶ τῶν θεῶν εἰς τούτων. αἱ δὲ Μοῦσαι καὶ Ἰ. Ἀπόλλων, αἱ μὲν τῶν χορῶν προεστάσκων, ὁ δὲ καὶ τούτων καὶ τῶν κατὰ μυστικῆς προπολοῦ δὲ τῶν Μουσῶν οἱ πεπαίδευμένοι πάντες, καὶ ἱδίως οἱ μουσικοί, τοῦ δ' Ἀπόλλωνος οὗτοι τε καὶ οἱ

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1 oύσα, after ὑμνητικῆ, Kramer omits; so the later editors.
2 x, Tischcke, and Corais write καὶ Δία instead of νῃ Δία.

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1 Plato, Phaedo 61.
2 Philolaüs, Frag. 4 (Stobaenus 1. 458–460). See also 94
at symposiums and in orchestric and scenic performances and the like, we should not lay the blame upon music itself, but should rather examine the nature of our system of education, since this is based on music.

10. And on this account Plato, and even before his time the Pythagoreians, called philosophy music; and they say that the universe is constituted in accordance with harmony, assuming that every form of music is the work of the gods. And in this sense, also, the Muses are goddesses, and Apollo is leader of the Muses, and poetry as a whole is laudatory of the gods. And by the same course of reasoning they also attribute to music the upbuilding of morals, believing that everything which tends to correct the mind is close to the gods. Now most of the Greeks assigned to Dionysus, Apollo, Hecate, the Muses, and above all to Demeter, everything of an orgiastic or Bacchic or choral nature, as well as the mystic element in initiations; and they give the name "Iacchus" not only to Dionysus but also to the leader-in-chief of the mysteries, who is the genius of Demeter. And branch-bearing, choral dancing, and initiations are common elements in the worship of these gods. As for the Muses and Apollo, the Muses preside over the choruses, whereas Apollo presides both over these and the rites of divination. But all educated men, and especially the musicians, are ministers of the Muses; and both these and those who have to do with divination are ministers of Apollo;

περι μαντικήν, Δήμητρος δὲ οἱ τε μύσται καὶ 
δαδούχοι καὶ Ιεροφάνται, Διονύσου δὲ Σειληνοῦ 
τε καὶ Σάτυροι καὶ Βάκχαι, Λήναι τε καὶ Θυίαι 
καὶ Μιμαλλόνες καὶ Ναίδες καὶ Νύμφαι καὶ 
Τίτυροι προσαγορεύομενοι.1

11. Ἐν δὲ τῇ Κρήτῃ καὶ ταύτα καὶ τὰ τοῦ 
Διὸς ἱερὰ ἱδίως ἐπετελεῖτο μετ' ὀργασμοῦ καὶ 
τοιούτων προτόλων, οἵοι3 περὶ τῶν Διόνυσίων 
εἰσίν οἱ Σάτυροι τούτους δ' ὀνόμαξον Κουρήτας, 
νέους τινὰς ἐνόπλουν κίνησιν μετ' ὀρχήσεως 
ἀποδιδόντας, προστησάμενοι μῦθον τὸν περὶ τῆς 
τοῦ Διὸς γενέσεως, ἐν οὗ τὸν μὲν Κρόνον εἰσάγονσι 
ἐλθισμένον καταπίνειν τὰ τέκνα ἀπὸ τῆς γενέσεως 
εὐθὺς, τὴν δὲ 'Ῥέαν πειρωμένην ἐπικρύπτεσθαι 
τὰς ὀδίνας καὶ τὸ γεννηθέν βρέφος ἐκποδῶν 
pοιεῖν καὶ περισσώζειν εἰς δύναμιν πρὸς δὲ τὸ 
τοῦτο συνεργοῦσα λαβεῖν τοὺς Κουρήτας φασίν,2 οὗ 
μετὰ τυμπάνων καὶ τοιούτων ἄλλων ψόφων καὶ 
ἐνοπλίου χορείας καὶ θορύβου περιέποντες τὴν 
θεοῦ ἐκπλήξειν ἐμελλόν τὸν Κρόνον καὶ λήσειν ὑποστά-
σαντες αὐτοῦ τὸν παῖδα, τῇ δ' αὐτή ἐπιμελεία 
καὶ πρεὸς μενον ὑπ' αὐτῶν παραδίδοσθαι: ὡσθ' 
οἱ Κουρήτες ἢτοι διὰ τὸ νέοι4 καὶ κύριοι οὔτε 
ὑπουργεῖν ἢ διὰ τὸ κουροτροφεῖν τὸν Δία (λέγεται 
γάρ ἀμφοτέρως) ταύτης ἥξισθησαν τῆς προσηγο-
ρίας, οἰονεὶ Σάτυροι τινὲς οὔτε περὶ τὸν Δία. 
οἱ μὲν οὖν Ἐλληνες τοιοῦτοι περὶ τοὺς ὀργασ-
μοὺς.

1 καὶ Τίτυροι προσαγορεύομενοι οὖν, for καὶ Σάτυροι προσαγο-
ρεύομενοι (other MSS.). Cp. 10. 3. 7.
2 οἴοι, of other MSS. 
3 φασίν, Jones inserts.
4 νέοι E, νεών other MSS.
and the initiated and torch-bearers and hierophants, of Demeter; and the Sileni and Satyri and Bacchae, and also the Lenae and Thyiae and Mimallones and Naiades and Nymphae and the beings called Tityri, of Dionysus.

11. In Crete, not only these rites, but in particular those sacred to Zeus, were performed along with orgiastic worship and with the kind of ministers who were in the service of Dionysus, I mean the Satyri. These ministers they called "Curetes," young men who executed movements in armour, accompanied by dancing, as they set forth the mythical story of the birth of Zeus; in this they introduced Cronus as accustomed to swallow his children immediately after their birth, and Rhea as trying to keep her travail secret and, when the child was born, to get it out of the way and save its life by every means in her power; and to accomplish this it is said that she took as helpers the Curetes, who, by surrounding the goddess with tambourines and similar noisy instruments and with war-dance and uproar, were supposed to strike terror into Cronus and without his knowledge to steal his child away; and that, according to tradition, Zeus was actually reared by them with the same diligence; consequently the Curetes, either because, being young, that is "youths," ¹ they performed this service, or because they "reared" Zeus "in his youth" ² (for both explanations are given), were accorded this appellation, as if they were Satyrs, so to speak, in the service of Zeus. Such, then, were the Greeks in the matter of orgiastic worship.

¹ "Coroi" (see note on "youths," 10. 3. 8).
² "Caro-trophein," to "rear youth."
12. Οἱ δὲ Βερεκνυτες, Φρυγῶν τι φύλον, καὶ ἀπλῶς οἱ Φρύγες καὶ τῶν Τρώων οἱ περὶ τὴν Ἰδην κατοικοῦντες, Ρέαν μὲν καὶ αὐτοὶ τιμῶσι καὶ ὤργαξοσι ταύτη, μητέρα καλοῦντες θεῶν καὶ Ἀγιώτατικεῖ 1 καὶ Φρυγίαν θεὸν μεγάλην, ἀπὸ δὲ τῶν τόπων Ἰδαίαν καὶ Δινυμωνίου καὶ Σιπυλήνην 2 καὶ Πεσσινοντίδα 3 καὶ Κυβέλην, καὶ Κυβήβην. 4 οἱ δὲ "Ελληνες τοὺς προτέλους αὐτῆς ὀμοιώμας Κορηθαῖς λέγουσιν, οὐ μήν γε ἀπὸ τῆς αὐτῆς μυθοποιίας, ἀλλ' ἐτέρους, ὡς ἂν ὑπογρούς τινα, τοὺς Σατύρους ἀνὰ λόγον· τοὺς δὲ αὐτοὺς καὶ Κορύβαντας καλοῦσι.

13. Μάρτυρες δὲ οἱ ποιηταὶ τῶν τοιούτων ὑπονοιῶν ὃ τε γὰρ Πίνδαρος ἐν τῷ διθυράμβῳ, οὐ ἡ ἀρχή

Πρὶν μὲν εἰρπε σχοινοτένεια 5 τ' ἀοιδά 6 διθυράμβων, 7
μνησθεῖς 8 τῶν περὶ τῶν Διόνυσων ὑμνῶν τῶν τε παλαιῶν καὶ τῶν ὕστερον, μεταβὰς ἀπὸ τούτων φησί

σοὶ μὲν κατάρχειν, 9
μᾶτερ μεγάλα, πάρα 10 ρόμβοι κυμβάλων,
12. But as for the Berecyntes,¹ a tribe of Phrygians, and the Phrygians in general, and those of the Trojans who live round Ida, they too hold Rhea in honour and worship her with orgies, calling her Mother of the gods and Agdistis and Phrygia the Great Goddess, and also, from the places where she is worshipped, Idaea and Dindymenë and Sipylenë and Pessinuntis and Cybelê and Cybebe.² The Greeks use the same name “Curetes” for the ministers of the goddess, not taking the name, however, from the same mythical story,³ but regarding them as a different set of “Curetes,” helpers as it were, analogous to the Satyri; and the same they also call Corybantes.

13. The poets bear witness to such views as I have suggested. For instance, when Pindar, in the dithyramb which begins with these words, “In earlier times there marched ⁴ the lay of the dithyrambs long drawn out,” mentions the hymns sung in honour of Dionysus, both the ancient and the later ones, and then, passing on from these, says, “To perform the prelude in thy honour, great Mother, the whirling

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¹ See 12. 8. 21.
² i.e. from Mt. Ida, Mt. Dindymum (12. 5. 3), Mt. Sipylus, Pessinus (l.c.), and Mt. Cybele (l.c.), and Čybeba. Cf. Diodorus Siculus (3. 58), who spells the next to last name “Cybelum.”
³ The story of the Cretan Curetes.
⁴ Or perhaps “was drawled” (sc. from the lips of men; see Bergk, or Sandys in Leeb Classical Library, Frag. 79). Roberts (Dionysius of Halicarnassus, On Literary Composition 14) translates the verb “crept in” and Sandys (l.c.) “flowed.”

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⁹ κατάρχεω, Bergk, following ἄνω, instead of κατάρχει: other MSS.; so Kramer, Müller-Dübner, and Meinecke.
¹⁰ μεγάλα, πάρα Bergk, for πάρα μεγάλαι corr. in B, πάρα μεγάλαι: other MSS.
ἐν δὲ καχλάδων¹ κρόταλ', αἰθομένα τε δὰς ὑπὸ ξανθαῖσι πεύκαις,

tὴν κοινωνίαν τῶν περὶ τὸν Διόνυσον ἀποδειχθέντων νομίμων παρὰ τοῖς Ἔλληνσι καὶ τῶν παρὰ
tῶν Φρυξῆι περὶ τὴν μιτέρα τῶν θεῶν συνοικεἰῶν ἀλλήλοις.² Εὐρυπίδης τε ἐν ταῖς Βάκχαις τὰ
παραπλησία ποιεῖ, τοῖς Φρυγίοις ἄμα καὶ τὰ 
Λύδια συμφέρων διὰ τὸ ὁμοίον.³

ἀλλ' ὁ λιποῦσαι Τμόλοι, ἕρμα Αὐδίας,
θίασος ἐρός, γυναῖκες ὡς ἐκ βαρβάρων
ἐκόμισα παρέδρους καὶ ἑπεμπόρους ἐμοί,
αιρεῖτε τά πιγχάρι ἐν πόλει Φρυγῶν
τύμπανα, Ὑπέρ τε μητρὸς ἐμά θ' εὐρήματα
cαὶ πάλιν.

ὁ μάκαρ, ὡστὶς εὐδαίμων τελετᾶς θεῶν
εἰδώς, βιοτάν ἄγιστευεν:
τά τε ματρὸς μεγάλας ὡργία Κυβέλας θεμι-

tεύων ⁴
ἀνὰ θύρσου τε τιμάσσων, κισσῳ τε στεφανωθεῖς,
Διόνυσον θεραπεύει.
ἵτε Βάκχαι, ἰτέ Βάκχαι, Βρόμιον παῖδα θεῶν

Διόνυσον κατάγονοι Φρυγῖοι εἰς ὥρεων
"Ελλάδος εἰς εὐρυχόρους ἀγνιᾶς.
pάλιν δ' ἐν τοῖς ἔξης καὶ τά Κρητικὰ συμπλέκει

τοῦτοις;

¹ καχλάδων (= sistorum), Wilamowitz restores the reading of all MSS. For other emendations, see C. Müller, Ind. Var. Lect. p. 1010.
² ἀλλήλως BCDhiklz.
of cymbals is at hand, and among them, also, the clanging of castanets, and the torch that blazeth beneath the tawny pine-trees," he bears witness to the common relationship between the rites exhibited in the worship of Dionysus among the Greeks and those in the worship of the Mother of the gods among the Phrygians, for he makes these rites closely akin to one another. And Euripides does likewise, in his *Bacchae*, citing the Lydian usages at the same time with those of Phrygia, because of their similarity: "But ye who left Mt. Tmolus, fortress of Lydia, revel-band of mine, women whom I brought from the land of barbarians as my assistants and travelling companions, uplift the tambourines native to Phrygian cities, inventions of mine and mother Rhea." 1 And again, "happy he who, blest man, initiated in the mystic rites, is pure in his life, . . . who, preserving the righteous orgies of the great mother Cybelê, and brandishing the thyrsus on high, and wreathed with ivy, doth worship Dionysus. Come, ye Bacchae, come, ye Bacchae, bringing down 2 Bromius, 3 god the child of god, Dionysus, out of the Phrygian mountains into the broad highways of Greece." 4 And again, in the following verses he connects the Cretan usages also with the Phrygian:

1 *Bacchae* 55.
2 The verb is also used in the sense of "bringing back home," and in the above case might be construed as a double entente.
3 i.e. "Boisterous" one.
4 *Bacchae* 72.

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2 διὰ τὸ δμωρόν, Professor Cappe, for διὰ τὴν Ὀμηρον (κατὰ τὸν Ὀμηρον Βικόν); οὐ κατὰ τὸν Ὀμηρον, Corvis, διὰ τὸ δμωρόν, Meineke.
4 βεμιτεθέων, Musgrave, for βεμιστεθέων, on account of metre.
ο θαλάμευμα Κουρήτων, ζάθεοι τε Κρήτας
diochéntrŏs ἐναύλοι,
ἐνθα τρικόρυθες ἀντροίς
βυρσότονον κύκλωμα τόδε
μοι Κορύβαντες εὑρον,
ἀνά δὲ Βακχεία συντόνῳ
κέρασαν ἀδύβδοι Φρυγιών
αὐλῶν πνεύματι, ματρός τε Ῥέας
eis χέρα θήκαν κτύπον εὐάσμασι βακχαῖν
παρά δὲ μανώμενοι Σάτυροι
ματέρος ἔξανωσαν Ῥέας,
eis δὲ χορεύματα
προσήγαν Τριετηρίδων,
ais χαίρει Διόνυσος.

καὶ ἐν Παλαμήδει φησίν ὁ χορός·

Θύσαν Διονύσου
κόραν, δι' ἀν’ Ἰδαν
τέρπεται σὺν ματρὶ φίλα
τυμπάνων ἐπ’ ἰαχαίς.¹

14. Καὶ Σειληνὸν καὶ Μαρσύαν καὶ Ὁλυμπὸν
συνάγοντες εἰς ἐν καὶ εὐρετάς αὐλῶν ἱστορούντες
πάλιν καὶ οὕτως τὰ Διονυσιακὰ καὶ Φρυγία εἰς
ἐν συμφέρουσιν τὴν τῇ Ἰδην καὶ τὸν Ὁλυμπὸν
συγκεχυμένως πολλάκις ὡς τὸ αὐτὸ ὄρος κτυ-
ποῦσιν, εἰσὶ μὲν οὖν λόφοι τέταρται Ὁλυμποὶ
καλούμενοι τῆς Ἰδης κατὰ τῆν Ἀνταυδρίαν, ἐστὶ
δὲ καὶ ὁ Μυσὸς Ὁλυμπὸς, ὁμορος μὲν, οὕχ ὁ
αὐτὸς δὲ τῇ Ἰδη. ο ο’ οὖν Σοφοκλῆς ποιήσας τὸν

¹ The reading and metrical arrangement of this corrupt
passage is that of Nauck, Frag. 586 (q.v.).

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“O thou hiding-bower of the Curetes, and sacred haunts of Crete that gave birth to Zeus, where for me the triple-crested Corybantes in their caverns invented this hide-stretched circlet, and blent its Bacchic revelry with the high-pitched, sweet-sounding breath of Phrygian flutes, and in Rhea’s hands placed its resounding noise, to accompany the shouts of the Bacchae, and from Mother Rhea frenzied Satyrs obtained it and joined it to the choral dances of the Trieterides, in whom Dionysus takes delight.”

And in the Palamedes the Chorus says, “Thysa, daughter of Dionysus, who on Ida rejoices with his dear mother in the Iacchic revels of tambourines.”

14. And when they bring Seilenus and Marsyas and Olympus into one and the same connection, and make them the historical inventors of flutes, they again, a second time, connect the Dionysiac and the Phrygian rites; and they often in a confused manner drum on Ida and Olympus as the same mountain. Now there are four peaks of Ida called Olympus, near Antandria; and there is also the Mysian Olympus, which indeed borders on Ida, but is not the same. At any rate, Sophocles, in his Polyxena,

1 Where Zeus was hid.
2 The leader of the Chorus in Bacchae 120 ff. is spokesman of the chorus, and hence of all the Greeks.
3 Referring to the triple rim of their helmets (cp. the triple crown of the Pope).
4 Name of the Phrygian priests of Cybelé.
5 i.e. the tambourine.
6 They shouted “ev-ah!” (εὔα; cf. Lat. oratio), as the Greek word shows.
7 “Triennial Festivals.”
8 See original note.
9 “Drum on” is an effort to reproduce in English Strabo’s word-play.
Μενέλαοι ἐκ τῆς Τροίας ἀπαίρειν σπεύδοντα ἐν τῇ Πολυκένη, τὸν δὲ Ἀγαμέμνονα μικρὸν ὑπολειφθηναι βουλόμενον τοῦ ἔξιλασαθαι τὴν Ἀθηνῶν χάριν, εἰσάγει λέγοντα τὸν Μενέλαον.

σὺ δὲ αὐθί μέμνων που ¹ κατ᾽ Ἰδαίαν χόνα ποίμνας Ὀλύμπου συναγαγὼν θυητόλει.

15. Τῷ δ' αὐλῷ καὶ κτύπῳ κροτάλων τε καὶ κυμβάλων καὶ τυμπάνων καὶ ταῖς ἐπιβοήσεσι καὶ εὐασμοῖς καὶ ποδοκρουστίασι σίκεια ἐξεύροντο καὶ τινὰ τῶν ὁνομάτων, ἃ τοὺς προπόλους καὶ χορευτὰς καὶ θεραπευτὰς τῶν ἱερῶν ἑκάλουν, Καβείρους καὶ Κορύβαντας καὶ Πάνας καὶ Σατύρους καὶ Τιτύρους, καὶ τὸν θεὸν Βάκχον καὶ τὴν Ἀρειὰν Κυβέλην καὶ Κυβήβην ² καὶ Δινδυμήνην κατὰ τοὺς τόπους αὐτοὺς. καὶ ὁ Σαβάξιος δὲ τῶν Φρυγικῶν ἐστὶ καὶ πρόπον τινὰ τῆς Μητρὸς τὸ παιδίον παραδοὺς τὰ ³ τοῦ Διονύσου καὶ αὐτός.

16. Τούτου δὲ έσικε καὶ τὰ παρὰ τοῖς Ἰθαξί καὶ τῇ Κοτύται ⁴ καὶ τῇ Βενδίδεια, ⁵ παρ' οἷς καὶ τὰ Ὀρφικαὶ τὴν καταρχὴν ἔσχε. τῆς μὲν οὖν Κότυος, ⁶ τῆς ἐν τοῖς Ἡδωνοῖς Δίσχυλος μέμνηται καὶ τῶν περὶ αὐτὴν ὀργάνων. εἰπὼν γὰρ:

σεμνὰ Κότυος ἐν τοῖς Ἡδωνοῖς, ὅρεια ⁷ δ' ὀργαν' ἔχοντες.

¹ που, Cornaïs, from conj. of Xylander, for τοῦ CDhl, τὴν ² Κυβήβην, Tschechucke, for κόβην; so the later editors.
³ παραδοὺς τὰ, Meinecke from conj. of Kramer, for παράζων τὰ x, παραδόμενοι τοῖς Βέκνο.
⁴ Κότυα Δh, Κότυτα τ, Κοτύται Ἑρίλ.
⁵ Βενδίδεια ποι, Μενδίδεια Ckl, Βενδείδεια Ε.
⁶ Βενδίδεια ἡν, Μενδίδεια Ckl, Βενδείδεια Ε.
⁷ 104
representing Menelaüs as in haste to set sail from Troy, but Agamemnon as wishing to remain behind for a short time for the sake of propitiating Athena, introduces Menelaüs as saying, "But do thou, here remaining, somewhere in the Idaean land collect flocks of Olympus and offer them in sacrifice."  

15. They invented names appropriate to the flute, and to the noises made by castanets, cymbals, and drums, and to their acclamations and shouts of "ev-ah," and stampings of the feet; ² and they also invented some of the names by which to designate the ministers, choral dancers, and attendants upon the sacred rites, I mean "Cabeiri" and "Corybantes" and "Pans" and "Satyri" and "Tityri," and they called the god "Bacchus," and Rhea "Cybelê" or "Cybebebê" or "Dindymenê" according to the places where she was worshipped. Sabazius also belongs to the Phrygian group and in a way is the child of the Mother, since he too transmitted the rites of Dionysus.³

16. Also resembling these rites are the Cotytian and the Bendidetian rites practised among the Thracians, among whom the Orphic rites had their beginning. Now the Cotys who is worshipped among the Edonians, and also the instruments used in her rites, are mentioned by Aeschylus; for he says, "O adorable Cotys among the Edonians, and ye who hold mountain-ranging ⁴ instruments"; and

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⁵ Frag. 47. 9 (Nauck). ⁶ Κόττυος ἵνο. ⁷ ὤρεια Δη, ὤρεια other MSS.
τοὺς περὶ τὸν Διόνυσον εὐθέως ἐπιφέρει·
ο μὲν ἐν χερσίν
βόμβικας ἔχων, τόρνου κάματον,
δακτυλόδεικτον¹ πίμπλησι μέλος,
μανίας ἐπαγωγὸν ὁμοκλᾶν,
ὀ δὲ χαλκοδέτοις² κοτύλαις ὀτοβεῖ
καὶ πάλιν.

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ψαλμὸς δ' ἀλαλάζει·
ταυρόφθογγοι δ' ὑπομυκῶνται³
ποθὲν ἐξ ἀφανοῦς φοβεροῖ μῆμοι,
τυμπάνου δ' εἴκών⁴ ὁ σθ' ὑπογαίον
βροντῆς, φέρεται βαρνταρβῆς.

ταῦτα γὰρ ἔοικε τῶις Φρυγίοις ἤ καὶ οὐκ ἄπεικός
γε, ὅσπερ αὐτοὶ οἱ Φρύγες Θρακῶν ἀποικοὶ εἰσίν,
οὕτω καὶ τὰ ἰερὰ ἐκεῖθεν μετεννεχθαί. καὶ τὸν
Διόνυσον δὲ καὶ τὸν Ἡδωνὸν Δυκοῦργον συνάγουν
τες εἰς ἐν τὴν ὁμοιοτροπίαν τῶν ἱερῶν αἰνίττονται.

17. Ἄπο δὲ τοῦ μέλους καὶ τοῦ ρυθμοῦ καὶ τῶν
ὁρμάνων καὶ ἡ μουσικὴ πᾶσα Θρακία καὶ
'Ασιάτης νενόμισται. δῆλον δ' ἐκ τῶν τόπων,
ἐν οἷς αἱ Μοῦσαι τετίθησιν Πιερία γὰρ καὶ
'Ολυμπος καὶ Πίμπλα καὶ Λείβηθρον τὸ παλαιὸν
ὅν Θράκια χορία καὶ ὅρη, νῦν δὲ ἑχουσι Μακε-
δόνες τὸν τε Ἑλληνοὶ καθιέρωσαν ταῖς Μοῦσαις
Θράκες οἱ τὴν Βωιστίαν ἐποικήσαντες, οὕτε καὶ

¹ δακτυλόδεικτον MSS., but Corais, from conj. of Jacobs, reads δακτυλόδικτον. Perhaps δακτυλόδεικτον is right; so Nanck reads, Frag. 57, but the interpretation of the word in L. and S. ("of the humming of a top") is wrong.
² χαλκοδέτοις, Casaubon, for χαλκοδέοις MSS., χαλκοδίτοις
Εριλ.; so the later editors.
³ ὑπομυκῶνται Εκλινο.
he mentions immediately afterwards the attendants of Dionysus: "one, holding in his hands the bombyces,\(^1\) toilsome work of the turner’s chisel, fills full the fingered melody, the call that brings on frenzy, while another causes to resound the bronze-bound cotylae"; \(^2\) and again, "stringed instruments raise their shrill cry, and frightful mimickers from some place unseen bellow like bulls, and the semblance \(^3\) of drums, as of subterranean thunder, rolls along, a terrifying sound"; for these rites resemble the Phrygian rites, and it is at least not unlikely that, just as the Phrygians themselves were colonists from Thrace, so also their sacred rites were borrowed from there. Also when they identify Dionysus and the Edonian Lycurgus, they hint at the homogeneity of their sacred rites.

17. From its melody and rhythm and instruments, all Thracian music has been considered to be Asiatic. And this is clear, first, from the places where the Muses have been worshipped, for Pieria and Olympus and Pimpla and Leibethrum were in ancient times Thracian places and mountains, though they are now held by the Macedonians; and again, Helicon was consecrated to the Muses by the Thracians who settled in Boeotia, the same who

\(^1\) A kind of reed-flute.
\(^2\) Literally "cups"; hence, a kind of cymbal.
\(^3\) In connection with this bold use of "semblance" (\(e\i\k\omega\nu\)) by Aeschylus, note Strabo’s studied use of "resembles" (\(\epsilon\o\i\k\nu\epsilon\), twice in this paragraph) and "unlikely" (\(\alpha\nu\pi\epsilon\i\k\nu\epsilon\)). Others either translate \(e\i\k\nu\omega\nu\) "echo," or omit the thought.

\(^4\) \(e\i\k\nu\omega\nu\). Kramer restores, instead of \(\z\chi\omega\) \(\k\nu\nu\) and earlier editors; \(e\i\k\nu\omega\nu\) B(by corr.)\(\z\nu\).
τὸ τῶν Δειβηθρίαδων Νυμφῶν ἀντρον καθιέρωσαν. ὃς τ’ ἐπιμεληθέντες τῆς ἀρχαίας μουσικῆς Θράκες λέγονται, Ὀρφεύς τε καὶ Μουσαῖος καὶ Θάμυρης καὶ τῷ Εὐμόλπῳ δὲ τούνομα ἐνθένε, καὶ οἱ τῷ Διονύσῳ τῆς Ἀσίαν ὅλην καθιερώσαντες μέχρι τῆς Ἰνδικῆς ἐκείθεν καὶ τὴν πολλὴν μουσικὴν μεταφέρουσι καὶ ὁ μὲν τὸς φησὶν κιθάραν Ἀσιατικόν ράσσων, οἱ δὲ τοὺς αὐλοὺς Βερεκντίους καλεῖ καὶ Φρυγίους καὶ τῶν ὁργάνων ἔνια βαρβάρως φιλομασται νάβλας καὶ σαμβύκη καὶ βάρβιτος καὶ μιγάδις καὶ ἄλλα πλείω.

18. Ἀθηναίοι δ’ ὠσπέρ περὶ τὰ ἄλλα φιλοξε
νοῦντες διατελοῦσιν, οὕτω καὶ περὶ τοὺς θεοὺς. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέχατο, ὡστε καὶ ἐκμοφῆθησαν καὶ δὴ καὶ τὰ Θράκια καὶ τὰ Φρῦγια. τῶν μὲν γὰρ Βενδεδίων Πλάτων μέμνηται, τῶν δὲ Φρυγίων Δημοσθένης, διαβάλ
λοι τὴν Ἀλισχίνου μητέρα καὶ αὐτόν, ὡς τελοῦσθ
η μητρὶ συνόντα καὶ συνθεασόντα καὶ ἐπιφθεγγόμενον εὗοι σαβοὶ πολλάκις καὶ ὑπὸς ἄττης, ἄττης ὑπὸς ταῦτα γὰρ ἔστι Σαβάζια καὶ Μητρώα.

19. Ἔτι δ’ ἂν τις καὶ ταῦτα εὑροὶ περὶ τῶν
dαιμόνων τούτων καὶ τῆς τῶν ὄνομάτων ποικιλίας καὶ ὅτι οὐ πρόπολοι θεῶν μόνον, ἀλλὰ καὶ αὐτοὶ θεοὶ προσηγορεύθησαν. Ἡσίοδος μὲν γὰρ Ἐκα-

1 ἀράσσων οὐκ.
2 νάβλας CDILmnnx, νάβλα Βκ and corr. in B.
3 Βενδεδίων Dht, Βενδεδίων other MSS.
4 The second ἄττης Kramer restores (for the variant readings see his edition).
5 εὑροὶ omitted except in Be no.
consecrated the cave of the nymphs called Leibethrides. And again, those who devoted their attention to the music of early times are called Thracians, I mean Orpheus, Musaeus, and Thamyris; and Eumolpus,\textsuperscript{1} too, got his name from there. And those writers who have consecrated the whole of Asia, as far as India, to Dionysus, derive the greater part of music from there. And one writer says, “striking the Asiatic cithara”; another calls flutes “Berecyntian” and “Phrygian”; and some of the instruments have been called by barbarian names, “nablas,” “sambycê,” “barbitos,” “magadis,” and several others.

18. Just as in all other respects the Athenians continue to be hospitable to things foreign, so also in their worship of the gods; for they welcomed so many of the foreign rites that they were ridiculed therefor by comic writers; and among these were the Thracian and Phrygian rites. For instance, the Bendideian rites are mentioned by Plato,\textsuperscript{2} and the Phrygian by Demosthenes,\textsuperscript{3} when he casts the reproach upon Aeschines’ mother and Aeschines himself that he was with her when she conducted initiations, that he joined her in leading the Dionysiac march, and that many a time he cried out “évoe saboe,” and “hyês attês, attês hyês”; for these words are in the ritual of Sabazius and the Mother.

19. Further, one might also find, in addition to these facts concerning these genii and their various names, that they were called, not only ministers of gods, but also gods themselves. For instance, Hesiod

\textsuperscript{1} “Sweet-singer.” \hspace{1cm} \textsuperscript{2} Republic I. 327, II. 354.
\textsuperscript{3} On the Crown 313.
τέρων¹ καὶ τῆς Φορωνέως θυγατρὸς πέντε γενέσθαι θυγατέρας φησίν,

εξ δὲ αὐρειαὶ Νάμφαι θεαὶ ἐξεγένοντο,² καὶ γένος οὐτιδιανῶν Σατύρων καὶ ἄμηχανοεργῶν

Κουρητές τε θεαὶ φιλοπαίγμωνες, ὀρχηστῆρες.

C 472 οὸ δὲ τὴν Φορωνίδα γράψας άυλητάς καὶ Φρύγας τοὺς Κουρητάς λέγει, ἄλλου δὲ γηγενεῖς καὶ χαλκάσπιδας· οἱ δ' οὗ τους Κουρητάς, ἄλλα τοὺς Κορύβαντας Φρύγας, ἐκεῖνους δὲ Κρήτας, περιθέσθαι δ' ὁπλα χαλκά πρῶτοι εν Εὐβολίᾳ, διὸ καὶ Χαλκιδέας αὐτὸς κληθήναι οἱ δ' ἕπο Τιτάνων Ἰέας δοθήναι προπόλους ἐνόπλους τοὺς Κορύβαντας ἐκ τῆς Βακτριανῆς ἀφιγμένους, οἱ δ' ἐκ Κόλχων φασίν. ἐν δὲ τοῖς Κρητικοῖς λόγοις οἱ Κουρητές Δίδοις τροφεῖς λέγονται καὶ φύλακες, εἰς Κρήτην ἐκ Φρυγίας μεταπεμφθέντες ὑπὸ τῆς Ἰέας· οἱ δὲ Τελχίνων ἐν Πόδῳ ἐννέα οὐντων, τοὺς Ἰέας συνακολουθήσαντας εἰς Κρήτην καὶ τόν Δία κουροτροφήσαντας Κουρητάς ὀνομασθήναι· Κύρ-βαντα δὲ, τούτων ἑταῖρον, Ἰεραπύνης ⁴ ὑπὸ κτίστην, παρὰ τοῖς Ποδίοις παρασχεὶν πρόφασιν τοῖς Πράσιοις ὥστε λέγειν ὅσ ἐκεῖν Κορύβαντες δαίμονες τίνες Ἀθηνᾶς καὶ Ἡλίου παίδες. ἔτι δὲ

¹ Ἐκατέρων Nauck, following ἰ (infra. sec.) and Göttling; Ἐκατέρων B, Ἐκαταλου k and editors before Kramer; Ἐκατέρω other MSS. But Hecaterus is otherwise unknown. At any rate, the person mentioned was probably a son or descendant of Hecate, unless one should read Ἐκητήρος or Ἐκητήρου (see Diod. Sic. 5. 50) or Ἐκάτου (Apollo).
² ἐξεγένοντο, Corais, for ἐγένοντο; so the later editors.
says that five daughters were born to Hecaterus and the daughter of Phoroneus, "from whom sprang the mountain-ranging nymphs, goddesses, and the breed of Satyrs, creatures worthless and unfit for work, and also the Curetes, sportive gods, dancers." ¹ And the author of Phoronis ² speaks of the Curetes as "flute-players" and "Phrygians"; and others as "earth-born" and "wearing brazen shields." Some call the Corybantes, and not the Curetes, "Phrygians," but the Curetes "Cretes," ³ and say that the Cretes were the first people to don brazen armour in Euboea, and that on this account they were also called "Chalcidians"; ⁴ still others say that the Corybantes, who came from Bactriana (some say from among the Colchians), were given as armed ministers to Rhea by the Titans. But in the Cretan accounts the Curetes are called "rearers of Zeus," and "protectors of Zeus," having been summoned from Phrygia to Crete by Rhea. Some say that, of the nine Telchines ⁵ who lived in Rhodes, those who accompanied Rhea to Crete and "reared" Zeus "in his youth" ⁶ were named "Curetes"; and that Cyrbas, a comrade of these, who was the founder of Hierapytma, afforded a pretext to the Prasians ⁷ for saying among the Rhodians that the Corybantes were certain genii, sons of Athena and Helius.

¹ Frag. 198 (Rzach).
² Hellenicus of Lesbos (fl. about 430 B.C.).
³ "Cretans." ⁴ "Chalc." means "brazen."
⁵ See 14. 2. 7. ⁶ See 10. 3. 11. ⁷ See 10. 4. 12.

³ γράψας, Xylander, following v, instead of στέψας, other MSS. ; so the later editors.
⁴ Ἱεραπότυνη, Casaubon, for Ἱερία Πόλης ; so the later editors.
Κρόνου τινὲς τοὺς Κορύβαντας, ἕλλοι δὲ Διὸς καὶ Καλλιόπης φασὶ τοὺς Κορύβαντας, τοὺς ἀυτοὺς τοὺς Καβείρως ὄντας. ἀπελθεῖν δὲ τοῦτοι εἰς Σαμοθράκην, καλούμένην πρῶτον Μελίτην, τάς δὲ πράξεις αὐτῶν μυστικὰς εἶναι.

20. Ταῦτα δ᾽ οὖν ἀποδεξάμενος ὁ Σκήψιος ὁ τοὺς μύθους συναγαγὼν τοῦτος, ὡς μηδενός ἐν Σαμοθράκῃ μυστικοῖς λόγοι περὶ Καβείρων λεγομένου, παρατίθησιν ὁμώς καὶ Στησιμβρότου τοῦ Θοσίου δόξαν, ὡς τὰ ἐν Σαμοθράκῃ ἴερα τοῖς Καβείρως ἐπιτελοῖτο· καλεῖσθαι δὲ φησι τούτων ἐκείνως ἀπὸ τοῦ ὄρους τοῦ ἐν τῇ Βερεκυντίᾳ Καβείρου. οἱ δ᾽ Ἐκάτης προπόλους νομίζοντο τοὺς Κουρήτας, τοὺς αὐτοὺς τοῖς Κορύβασιν ὄντας. φησὶ δὲ πάλιν ὁ Σκήψιος ἐν τῇ Κρήτῃ τᾶς τῆς Ῥέας τιμᾶς μὴ νομίζοσθαι μηδὲ ἐπιχωριάζειν, ὑπεναντιούμενος τῷ τοῦ Εὐρυπίδου λόγῳ, ἀλλ᾽ ἐν τῇ Θῃραγίᾳ μόνον καὶ τῇ Τρωάδι, τοὺς δὲ λέγοντας μυθολογεῖν μάλλον ἢ ἱστορεῖν, πρὸς τοῦτο δὲ καὶ τὴν τῶν τόπων ὁμωνυμίαν συμπράξει τυχὸν ἔσος αὐτοῦ· "Ἰδὴ γὰρ τὸ ὄρος τὸ τε Τρωικὸν καὶ τὸ Κρητικὸν, καὶ Δίκτη τόπος ἐν τῇ Σκηψία καὶ ὄρος ἐν Κρήτῃ τῆς δὲ Ἰδής λόφος Πύντνα, ἀφ᾽ οὗ Ἰεράπυντια ἡ πόλις, Ἰπποκάρωνι τε τῆς Ἀδραμυττήνης καὶ Ἰπποκορόμοιον ἐν Κρήτῃ, Σαμώνιον τε τὸ ἐωθινῶν ἄκρωτηριον τῆς νησίου καὶ πεδίον ἐν τῇ Νεανδρίδι καὶ τῇ Ἀλεξιανδρείων.

1 toûs Κορύβαντας, Meineke omits; perhaps rightly.
2 ὁμῶς, Corais, from conj. of Xylander, for ὁμὰς.

1 Demetrius of Scepsis.
Further, some call the Corybantes sons of Cronus, but others say that the Corybantes were sons of Zeus and Calliopê and were identical with the Cabeiri, and that these went off to Samothrace, which in earlier times was called Melîte, and that their rites were mystical.

20. But though the Scepsian,¹ who compiled these myths, does not accept the last statement, on the ground that no mystic story of the Cabeiri is told in Samothrace, still he cites also the opinion of Stesimbrotus the Thasian² that the sacred rites in Samothrace were performed in honour of the Cabeiri: and the Scepsian says that they were called Cabeiri after the mountain Cabeirus in Berecyntia. Some, however, believe that the Curetes were the same as the Corybantes and were ministers of Hecatê. But the Scepsian again states, in opposition to the words of Euripides,³ that the rites of Rhea were not sanctioned or in vogue in Crete, but only in Phrygia and the Troad, and that those who say otherwise are dealing in myths rather than in history, though perhaps the identity of the place-names contributed to their making this mistake. For instance, Ida is not only a Trojan, but also a Cretan, mountain; and Dictê is a place in Scepsia⁴ and also a mountain in Crete; and Pytna, after which the city Hierapytna⁵ was named, is a peak of Ida. And there is a Hippocorona in the territory of Adramyttium and a Hippocoronion in Crete. And Samonium is the eastern promontory of the island and a plain in the territory of Neandria and in that of the Alexandreians.⁶

¹ Fl. about 460 B.C.; only fragments of his works are extant.
² Quoted in 10. 3. 13.
³ 13. 1. 51.
⁴ In Crete.
⁵ See 13. 1. 47.
21. Ἀκοινούλαος δ' ὁ Ἀργεῖος ἐκ Καβείρων ἢ Ἡφαίστου Καμίλον λέγει, τοῦ δὲ τρεῖς Καβείρων, δὲν Νύμφας Καβειρίδας. Φερεκύδης δ' ἐξ Ἀπόλλωνος καὶ Ρητίας Κύρβαντας ἐννέα, οἰκήσαι δ' αὐτούς ἐν Σαμοθράκῃ ἐκ δὲ Καβείρων τῆς Πρωτέως καὶ Ἡφαίστου Καβείρου τρεῖς καὶ Νύμφας τρεῖς Καβειρίδας, ἐκατέρως δ' ἱερὰ C 473 γίνεσθαι· μάλιστα μὲν οὖν ἐν Ἰμβρῷ καὶ Λήμνῳ τοὺς Καβείροις τιμᾶσθαι συμβέβηκεν, ἀλλὰ καὶ ἐν Τροίᾳ κατὰ πόλεις· τὰ δ' ὄνοματα αὐτῶν ἐστὶν μυστικὰ. Ἡρόδωτος δὲ καὶ ἐν Μέμφει λέγει τῶν Καβείρων ἱερά, καθάπερ καὶ τοῦ Ἡφαίστου, διαφθείραι δ' αὐτὰ Καμβύσην. ἔστι δ' ἁσίκητα τὰ χαρία τῆς τῶν δαιμόνων τούτων τιμῆς, τὸ τε Κορυβαντεῖον τὸ ἐν τῇ Ἀμαξίτια τῆς νῦν Ἀλεξανδρέων χώρας ἐγγὺς τοῦ Σμυρνίου, καὶ ἡ Κορύβις ἐν τῇ Σκηνίᾳ περὶ ποταμοῦ Εὐρήνετα καὶ κόμην ὀμόνυμον καὶ ἕτει χείμαρρον Λιθαλόεντα. πεθανόν δὲ φησιν ὁ Σκηνίος, Κουρήτας μὲν καὶ Κορυβαντας εἰναι τοὺς αὐτούς, οἷς περὶ τὰς τῆς μητρὸς τῶν θεῶν ἀγιστείας πρὸς ἐνόπλιον ὀρχησίων ἥθεον καὶ κόροι τυγχάνουσι παρειλήμμενοι, καὶ

1 Καβείρων οὐ, Καβείρων Κβίνοι (οὐς added above in D), Καβείρης Βλίνο.
2 Καμίλον, Jones, for Κάμιλον Βλίνο, Κάμιλον other MSS. and the editors.
3 δὲν ήν, ols other MSS. and editors.
4 'Ρωτίας ὃ, perhaps rightly, as suggested by the fact that there was a 'Ρωτῖον in Crete (see 10. 4. 14).
5 Καβείρου Κβίνοις, Καβείρης Βλίν.
6 Κορυβαντεῖον, Meineke, for Κορυβάντιον.
21. Acusilaüs,¹ the Argive, calls Cadmilus the son of Cabeiro and Hephaestus, and Cadmilus the father of three Cabeiri, and these the fathers of the nymphs called Cabeirides. Pherecydes² says that nine Cyrbantes were sprung from Apollo and Rhetia, and that they took up their abode in Samothrace; and that three Cabeiri and three nymphs called Cabeirides were the children of Cabeiro, the daughter of Proteus, and Hephaestus, and that sacred rites were instituted in honour of each triad. Now it has so happened that the Cabeiri are most honoured in Imbros and Lemnos, but they are also honoured in separate cities of the Troad; their names, however, are kept secret. Herodotus³ says that there were temples of the Cabeiri in Memphis, as also of Hephaestus, but that Cambysces destroyed them. The places where these deities were worshipped are uninhabited, both the Corybanteium in Hamaxitia in the territory now belonging to the Alexandreians near Sminthium,⁴ and Corybissa in Scepsia in the neighbourhood of the river Euréeis and of the village which bears the same name and also of the winter-torrent Aethalaeis. The Scepsian says that it is probable that the Curetes and the Corybantes were the same, being those who had been accepted as young men, or "youths," for the war-dance in connection with the holy rites of the Mother of the gods, and also as "corybantes" from the fact that they

¹ Acusilaüs (fl. fifth century B.C.) wrote works entitled History and Genealogies. Only fragments remain.
² Pherecydes (fl. in the fifth century B.C.) wrote a mythological and historical work in ten books. Only fragments remain.
³ 3. 37.
⁴ 13. 1. 48.
κορύβαντες δὲ ἀπὸ τοῦ κορύπποτας βαίνειν ὀρχηστικῶς, οὗς καὶ βητάρμονας λέγει ὁ ποιητής.

δεῦτ' ἐγεὶ Φαύμηκων βητάρμονες, ὅσοι άριστοι,
τῶν δὲ Κορυβάντων ὀρχηστικῶν καὶ ἐυθούσιαστικῶν ὄντων, καὶ τοὺς μανικῶς κινομένους κορυβαντιῶν φαμέν.

22. Ἀκτύλους δὲ 'Ἰδαίοις φασί τινες κεκλήσθαι τοὺς πρώτους οἰκίτορας τῆς κατὰ τὴν 'Ἰδην ὑπωρείας πόδας μὲν γὰρ λέγεσθαι τὰς ὑπωρείας, κορυφὰς δὲ τὰ ἀκρα τῶν ὄρων αἵ οὖν κατὰ μέρος ἐσχατιά (καὶ πᾶσαι τῆς μητρὸς τῶν θεῶν θεῖα) περὶ τὴν 'Ἰδην δάκτυλοι ἐκαλοῦντο. Σοφοκλῆς δὲ συνέται πέντε τοὺς πρώτους ἄρσενας γενέσθαι, οἱ σίδηρον τε ἔξωρον καὶ εἰργάζομεντο πρῶτοι καὶ ἄλλα πολλὰ τῶν πρὸς τὸν βίον χρησίμων, πέντε δὲ καὶ ἄδελφας τοῦτων ἀπὸ δὲ τοῦ ἄριθμοῦ Δακτύλους καθότια. ἄλλοι δὲ ἄλλοις μυθεύον- σιν, ἀπόροις ἀπορα συνάπτοντες, διαφόροις δὲ καὶ τοὺς ὑμάσι καὶ τοὺς ἄριθμοῖς χρῶνται, διὸ Κέλμιν ὁνομάζουσι τινα καὶ Δαμναμενέα καὶ Πρακλέα καὶ 'Ακμονα καὶ οἱ μὲν ἐπιχωρίους τῆς 'Ἰδης, οἱ δὲ ἐποίκους, πάντες δὲ σίδηρον εἰργάζομεν ὑπὸ τοῦτον ἐν 'Ἰδη πρῶτον φασί, πάντες δὲ καὶ γόνης ὑπειληφασι καὶ περὶ τὴν μητέρα τῶν θεῶν καὶ εὖ Φρυγία ὑπήκοτας περὶ τὴν 'Ἰδην, Φρυγίαν τὴν Τρωάδα καλοῦντες διὰ τὸ τοὺς

1 Certain words must have been omitted from the text after "τοὺς. x adds δάκτυλοι, Jones also ἐκαλοῦντο. Others merely indicate a lacuna.
2 Κέλμιν, Tzschucke, for Σαλαμίνον; so the later editors
3 Δαμναμενέα, Tzschucke, for Δαμνία x, Δαμναέα other MSS.
"walked with a butting of their heads" in a dancing way. These are called by the poet "betarmones"; "Come now, all ye that are the best 'betarmones' of the Phaeacians." And because the Corybantes are inclined to dancing and to religious frenzy, we say of those who are stirred with frenzy that they are "corybantising."

22. Some writers say that the name "Idaean Dactyli" was given to the first settlers of the lower slopes of Mt. Ida, for the lower slopes of mountains are called "feet," and the summits "heads"; accordingly, the several extremities of Ida (all of which are sacred to the Mother of the gods) were called Dactyli. Sophocles thinks that the first male Dactyli were five in number, who were the first to discover and to work iron, as well as many other things which are useful for the purposes of life, and that their sisters were five in number, and that they were called Dactyli from their number. But different writers tell the myth in different ways, joining difficulty to difficulty; and both the names and numbers they use are different; and they name one of them "Celmis" and others "Damnameneus" and "Hercules" and "Achmon." Some call them natives of Ida, others settlers; but all agree that iron was first worked by these on Ida; and all have assumed that they were wizards and attendants of the Mother of the gods, and that they lived in Phrygia about Ida; and they use the term Phrygia for the Troad

1 i.e. "Cory-bant-es" is here derived from the two verbs "coryptein" ("butt with the head") and "bainein" ("walk" or "go").
2 "Harmony-walkers." 3 Od. 8. 250.
4 "Dactyli" means either "fingers" or "toes."
5 In his Copht Satyri, now lost. Frag. 337 (Nauk).
Strabo

Φρύγας ἐπικρατήσατι πλησιοχώρους δυταίς, τῆς Τροίας ἐκπεπορθημένης. ὑπονοούσι δὲ τῶν Ἰδαίων Δακτύλων ἐκχόνως εἴναι τοὺς τε Κουρήτας καὶ τοὺς Κορύσσαντας, τοὺς γούν πρώτους γεννηθέντας ἐν Κρήνῃ ἔκατον ἀνδραῖς ᾽Ιδαίους Δακτύλους κληθήματε, τούτων δ’ ἀπογόνους φασὶ Κουρήτας ἐννέα γενέσθαι, τούτων δ’ ἐκαστὸν δέκα παῖδας τεκνώσας τοὺς Ἰδαίους καλομένους Δακτύλους.

C 474 23. Προῆχθημεν δὲ διὰ πλείωνον εἰπεῖν περὶ τούτων, καίπερ ἦκιστα φελομυθώντες, ὡς τοῦ θεολογικοῦ γένους ἐφάπτεται τὰ πράγματα ταῦτα. πᾶς δὲ ὁ περὶ τῶν θεῶν λόγος ἀρχαῖας ἐξετάζει δόξας καὶ μόδους, αἰνιττομένων 1 τῶν παλαιῶν ἂς εἰχον ἐννοιας φυσικὰς περὶ τῶν πραγμάτων καὶ προστίθεντων ἀεὶ τοῖς λόγοις τοῦ μύθου. ἀπαντα μὲν οὖν τὰ αἰνόγλαμα λύειν ἐπ’ ἀκριβεῖς οὐ ῥᾴδιον, τοῦ δὲ πλῆθος τῶν μυθευμένων ἔκτεθέντος εἰς τὸ μέσον, τῶν μὲν ὁμολογοῦντων ἄλληλοι, τῶν δὲ ἐναντιομένων, εὐπορότερον ἀν τις δύνατον 2 εἰκάζειν εἰς αὐτῶν τάληθες: οἶον τὰς ὀρθοβασίας τῶν περί τὸ θεῖον σπουδαζόντων καὶ αὐτῶν τῶν θεῶν καὶ τοὺς ἐνθουσιασμοὺς εἰκότως μυθεύοντοι κατὰ τὴν αὐτὴν αἰτίαν, καθ’ ἣν καὶ οὕρασις μοιξούσι τοὺς θεοὺς καὶ προοντικοὺς τῶν τε ἄλλων καὶ τῶν προσημασιῶν τῆς μὲν οὖν ὀρειβασία τὸ μεταλλευτικὸν καὶ τὸ θηρευτικὸν καὶ 3 ἔλεγχον τῶν πρὸς τὸν βίον χρησίμων ἐφανή

1 aινιττομένων, Xylander, for aινιττομένωσ; so the later editors.
2 ἀν τις δύνατον, Kramer, from conj. of Tyrwhitt, for ἀντιδύνατο τὸ BChil, ἀν τι δύνατ’ τὸ D, ἀν δύνατι τι no, ἀν τις εἰς αὐτῶν εἰκάζει x; Tschechucke, Corais; so the later editors.
because, after Troy was sacked, the Phrygians, whose territory bordered on the Troad, got the mastery over it. And they suspect that both the Curetes and the Corybantes were offspring of the Idaean Dactyli; at any rate, the first hundred men born in Crete were called Idaean Dactyli, they say, and as offspring of these were born nine Curetes, and each of these begot ten children who were called Idaean Dactyli.

23. I have been led on to discuss these people rather at length, although I am not in the least fond of myths, because the facts in their case border on the province of theology. And theology as a whole must examine early opinions and myths, since the ancients expressed enigmatically the physical notions which they entertained concerning the facts and always added the mythical element to their accounts. Now it is not easy to solve with accuracy all the enigmas, but if the multitude of myths be set before us, some agreeing and others contradicting one another, one might be able more readily to conjecture out of them what the truth is. For instance, men probably speak in their myths about the "mountain-roaming" of religious zealots and of gods themselves, and about their "religious frenzies," for the same reason that they are prompted to believe that the gods dwell in the skies and show forethought, among their other interests, for prognostication by signs. Now seeking for metals, and hunting, and searching for the things that are useful for the purposes of life, are manifestly closely related to

* kal, Kramer inserts; so the later editors.
συγγενὲς, τῶν δ’ ἐνθονσίασμῶν καὶ θρησκείας καὶ μαντικῆς τὸ ἀγυρτικὸν καὶ γοητεία ἐγγύς. τοιοῦτον δὲ καὶ τὸ φιλότεχνον μᾶλλον δὲ τὸ περὶ τᾶς Διονυσιακῶς τέχνας¹ καὶ τᾶς Ὀρφικῶς. ἀλλ’ ἀπόχρη
περὶ αὐτῶν.

IV

1. Ἐπεὶ δὲ πρῶτον περὶ τῶν τῆς Πελοποννήσου νόσων τῶν τε ἄλλων διήλθον καὶ τῶν ἐν τῷ Κορινθιακῷ κόλπῳ καὶ τῶν πρὸ αὐτῶν, περὶ τῆς Κρήτης ἐφεξής ῥητέων (καὶ γὰρ αὐτῇ² τῆς Πελοποννήσου ἐστὶ) καὶ εἰ τῆς περὶ τὴν Κρήτην, ἐν δὲ ταύταις αἰ τε Κυκλάδες εἰσὶ καὶ αἱ Σποράδες, αἱ μὲν ἄξιαι μνήμης, αἱ δ’ ἀσημένειαι.

2. Νυνὶ δὲ περὶ τῆς Κρήτης πρῶτον λέγωμεν. Εὐδοξὸς μὲν οὖν ἐν τῷ Ἀιγαίῳ φησὶν αὐτήν ἰδρύσαθαι, δεῖ δὲ μὴ οὕτως, ἀλλὰ κεῖσθαι μὲν μεταξὺ τῆς Κυρηναίας καὶ τῆς Ἑλλάδος τῆς ἀπὸ Σούνιου μέχρι τῆς Δακωνικῆς, ἐπὶ μήκος ταύταις ταῖς χώραις παράλληλον ἀπὸ τῆς ἐσπέρας ἐπὶ τὴν ἔως κλύζεσθαι δὲ ἀπὸ μὲν τῶν ἀρκτῶν τῷ Ἀιγαίῳ πελάγει καὶ τῷ Κρητικῷ, ὑπὸ δὲ τοῦ νότου τῷ Διβυκῷ τῷ συνάπτοντι πρὸς τὸ Ἀιγαίπτιον πέλαγος. τῶν δὲ ἄκρων τὸ μὲν ἐσπέριον ἐστὶ τὸ περὶ Φαλάσαρνα,³ πλάτος ἔχουν διακοσίων ποι ἑπτά τοῦ Σαμωνίου ἐστὶν, ὑπέρπιπτον τοῦ Σούνιου ὑπὸ πολὺ πρὸς ἐω.

¹ For τέχνας, Jones conjectures τελετάς.
² αὐτῇ, Corais, and later editors (except Moineko αὐτῇ), for αὐτῆς. Corais inserts πρὸ after αὐτῇ.
³ Φαλάσαρνα, Corais, for Φάλαρνα; so the later editors.
GEOGRAPHY, 10. 3. 23-4. 2

mountain-roaming, whereas juggling and magic are closely related to religious frenzies, worship, and divination. And such also is devotion to the arts, in particular to the Dionysiac and Orphic arts. But enough on this subject.

IV

1. Since I have already described the islands of the Peloponnesus in detail, not only the others, but also those in the Corinthian Gulf and those in front of it, I must next discuss Crete (for it, too, belongs to the Peloponnesus) and any islands that are in the neighbourhood of Crete. Among these are the Cyclades and the Sporades, some worthy of mention, others of less significance.

2. But at present let me first discuss Crete.¹ Now although Eudoxus says that it is situated in the Aegaean Sea, one should not so state, but rather that it lies between Cyrenaea and that part of Greece which extends from Sunium to Laconia, stretching lengthwise parallel with these countries from west to east, and that it is washed on the north by the Aegaean and the Cretan Seas, and on the south by the Libyan Sea, which borders on the Aegyptian. As for its two extremities, the western is in the neighbourhood of Phalasarna; it has a breadth of about two hundred stadia and is divided into two promontories (of these the southern is called Cri umetopon,² the northern Cimarus), whereas the eastern is Samonium, which falls toward the east not much farther than Sunium.

¹ For map of Crete, see Insert in Map VIII at end of Vol. IV.
² "Ram's Forehead."
3. Μέγεθος δὲ Σωσικράτης μέν, ὡν φησιν ἀκριβέοις Ἀπολλόδωρος τὰ περὶ τὴν υἱήν, ἀφορίζεται C 475 μήκει μὲν πλειόνων ἡ δισχιλίων σταδίων καὶ τριακοσίων, πλάτει δὲ ὑπὸ τὸ μέγεθος,1 ὡσθ’ ὁ κύκλος κατὰ τούτου γίνοιτ’ ἂν πλέον ἢ πεντακίσχιλίων σταδίων. Ἀρτεμίδωρος δὲ τετρακισχιλίων καὶ ἕκατον φήσιν. Ἰερώνυμος δὲ, μῆκος δισχιλίων φήσι, τὸ δὲ πλάτος ἀνώμαλον, πλειόνων ἢ ὕπο λέγοι τὸν κύκλον, ἢ δοσιν Ἀρτεμίδωρος. κατὰ δὲ2 τὸ τρίτον μέρος τοῦ μήκους. . . . .3 τὸ δὲ ἐνθεν ἵσθημος ἐστιν ὡς ἕκατον σταδίων, ἔχων κατοικίαν πρὸς μέν τῇ βορείῳ θαλάττῃ Ἀμφίμαλλαν,4 πρὸς δὲ τῇ νοτίῳ Φοῖνικα τῶν Λαμπέων5 πλατυτάτη δὲ κατὰ τὸ μέσον ἑστὶ. πάλιν δὲ ἐντεῦθεν εἰς στενώτερον τοῦ προτέρου συμπύτουσιν ἵσθημον αἱ ἡμόνες περὶ ἐξήκοντα σταδίων, τὸν6 ἀπὸ Μινώας τῆς Λυκτίων εἰς Ἰεράπυτταν καὶ τὸ Διβυκὸν πέλαγος7 ἐν κόλπῳ δὲ ἐστὶν ἡ πόλις. εἰτα πρόεισιν εἰς δὲν ἀκρωτήριον τὸ Σαμώνιον ἐπὶ τὴν Ἀγγυπτὸν νεῖν καὶ τὰς Ροδίων υἱὸς.
3. As for its size, Sosicrates, whose account of the island, according to Apollodorus, is exact, defines it as follows: In length, more than two thousand three hundred stadia, and in breadth, . . . ,¹ so that its circuit, according to him, would amount to more than five thousand stadia; but Artemidorus says it is four thousand one hundred. Hieronymus ² says that its length is two thousand stadia and its breadth irregular, and therefore might mean that the circuit is greater than Artemidorus says. For about a third of its length . . . ;³ and then comes an isthmus of about one hundred stadia, which, on the northern sea, has a settlement called Amphimalla, and, on the southern, Phoenix, belonging to the Lampians. The island is broadest near the middle. And from here the shores again converge to an isthmus narrower than the former, about sixty stadia in width, which extends from Minoa, city of the Lyctians, to Hierapytna and the Libyan Sea; the city is situated on the gulf. Then the island projects into a sharp promontory, Samonium, which slopes in the direction of Aegypt and the islands of the Rhodians.

¹ The text is corrupt (see critical note), and no known MS. contains a number for the breadth of the island. Moreover, the Greek words (either three or four) contained in the MSS. at this point are generally unintelligible. According to measurements on Kiepert’s wall map, however, the maximum dimensions are 1400 x 310 stadia.
² On Hieronymus, see notes on 8. 6. 21 and 9. 5. 22.
³ All MSS. omit something here (see critical note). Jones conjectures “(it is) about two hundred stadia” in breadth (the breadth of the western end as given in 10. 4. 2).

⁴ τῶν, Corais, for τῶν; so the later editors.
4. "Εστι δ’ ὃρεινὴ καὶ δασεῖα ἡ νήσος, ἔχει δ’ αὐλῶνας εὐκάρπους. τῶν δ’ ὅρων τά μὲν πρὸς δύσιν καλεῖται Λευκά, οὐ λεπότερα τοῦ Ταύγετον κατὰ τὸ υψός, ἐπὶ τὸ μῆκος δ’ ἐκτεταμένα ὅσον τριακόσιον σταδίων, καὶ προοῦντα ῥάχιν, τελευτῶσαν πώς ἐπὶ τὰ στενά. ἐν μέσῳ δ’ ἐστὶ κατὰ τὸ εὐρυχωρότατον τῆς νήσου τὸ Ἰδαῖον ὅρος, υψηλότατον τῶν ἑκεί, περιφέρες δ’ ἐν κύκλῳ σταδίων ἕξακοσίων περιοικεῖται δ’ ὑπὸ τῶν ἀρίστων πόλεων. ἄλλα δ’ ἐστὶ πάρισα τοῖς Λευκοῖς, τὰ μὲν ἐπὶ νότου, τὰ δ’ ἐπὶ τὴν ἔως λήγοντα.

5. "Εστι δ’ ἀπὸ τῆς Κυρηναίας ἐπὶ τὸ Κριοῦ μέτωπον δυεῖν ἡμερῶν καὶ νυκτῶν πλούς, ἀπὸ δὲ Κεμάρου ἐπὶ Ταύγαρον ἕστι στάδιοι ἐπτακόσιοι (μεταξὺ δὲ Κύθηρα), ἀπὸ δὲ τοῦ Σαμωνίου πρὸς Ἀχιμπτον τετάρτων ἡμερῶν καὶ νυκτῶν πλούς, οἱ δὲ τριῶν φασὶ σταδίων δ’ εἶναι τούτοις τινες πεντακισέκαλων εἰρήκασιν, οἱ δὲ ἐπὶ ἐλαττῶνοι. 'Ερατοσθένης δ’ ἀπὸ μὲν τῆς Κυρηναίας μέχρι Κριοῦ μετώποι δισθελίως φησίν, ἐνθευ δ’ εἰς Πελοπόννησον ἔλαττους... 2

6. Ἄλλη δ’ ἄλλων γλώσσα μεμιγμένη, φησίν ὁ ποιητὴς,
ἐν μὲν 'Αχαιοί,
ἐν δ’ Ἑτεόκριτης μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωρίες τε τριχάικες δὶόι τε Πελασγοί.

1 έπι Ταύγαρον, Meincke, from conj. of Kramer, inserts; others, έπι Μαλέας.
2 After ἔλαττους probably χυλίων (α) has fallen out, as Groskurd suggests.
4. The island is mountainous and thickly wooded, but it has fruitful glens. Of the mountains, those towards the west are called Leuca;¹ they do not fall short of Taygetus in height, extend in length about three hundred stadia, and form a ridge which terminates approximately at the narrows. In the middle, in the most spacious part of the island, is Mount Ida, loftiest of the mountains of Crete and circular in shape, with a circuit of six hundred stadia; and around it are the best cities. There are other mountains in Crete that are about as high as the Leuca, some terminating towards the south and others towards the east.

5. The voyage from Cyrenaea to Criumetopon takes two days and nights, and the distance from Cimarus to Taenarum is seven hundred stadia,² Cythera lying between them; and the voyage from Samonium to Aegypt takes four days and nights, though some say three. Some state that this is a voyage of five thousand stadia, but others still less. Eratosthenes says that the distance from Cyrenaea to Criumetopon is two thousand, and from there to the Peloponnesus less. . .³

6. "But one tongue with others is mixed," the poet says; "there dwell Achaeans, there Eteo-Cretans ⁴ proud of heart, there Cydonians and Dorians, too, of waving plumes, and goodly Pelasgians."⁵ Of these

¹ "White."
² A very close estimate (for the same estimate, see 8. 5. 1).
³ Eratosthenes probably said "a thousand less," but no number is given in the MSS. (see critical note).
⁴ "Cretans of the old stock."
⁵ See 5. 2. 4, where the same passage (Od. 19. 175) is quoted.
τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἑω Δωριεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἑτεοκρήτας, ὃν εἰναι πολίχνιον Πρᾶσον, ὅπου τὸ τοῦ Δικταίου Δίὸς ἱερὸν τοὺς δὲ ἄλλους, ἱσχύοντας πλέον, οἰκήσαι τὰ πεδία. τοὺς μὲν οὖν Ἑτεοκρήτας καὶ τοὺς Κύδωνας αὐτόχθονας ὑπάρξαι εἰκός, τοὺς δὲ λοιποὺς ἐπήλυδας, οὐς ἐκ Θετταλίας φησὶν ἔθεεν Ἀνδρων τῆς Δωρίδος μὲν πρῶτον, νῦν δὲ Ἑστιαώτιδος λεγομένης· ἔξ ἡς ὁρμήθησαν, ὃς φησιν, οἱ περὶ τὸν Παρνασσόν οἶκησαντες Δωριεῖς καὶ ἐκτίσαν τὴν τε Ἐρυμέαν καὶ Βοιῶν καὶ Κυτίνου, ἀφ’ οὗ καὶ τριχάικες ὑπὸ τοῦ ποιητοῦ λέγονται. οὐ πάνω δὲ τὸν Ἀνδρωνος λόγον ἀποδέχονται, τὴν μὲν τετράπολιν Δωρίδα τρίπολιν ἀποφαίνοντος, τὴν δὲ μητρόπολιν τῶν Δωριεῶν ἄποικον Θετταλῶν· τριχάικας δὲ δέχονται ἤτοι ἄπτο τῆς τριλοφίας ἡ ἀπὸ τοῦ τριχίνου 1 εἰναι τοὺς λόφους. 2

7. Πόλεις δὲ εἰσίν ἐν τῇ Κρήτῃ πλείους μὲν, μέγιστα δὲ καὶ ἐπιφανεστάτατα τρεῖς, Κνωσσός, Γόρτυνα, Κυδωνία. διαφερόντως δὲ τὴν Κνωσσοῦν

1 τριχίνου, Xylander (from Eustath., note on Od. 19. 176) for τριχίνων; so the later editors.
2 After λόφουs CDחול have εὐαμίσολοφοs (εὐαμίλλους added above in ἆ), εὐαμίσολοφος B, εὐαμίσολοφος rl, καὶ ἡμισολόφος s, εὐαμίλλους ud; and editors before Corais (who brackets it). Krummer and Meineke omit, following Eustathius (l.c.).

1 Staphylus of Naucratis wrote historical works on Thessaly, Aithous, Aeolia, and Arcadia, but only a few fragments are preserved. The translator does not know when he lived.
2 Andron (fl. apparently in the fourth century n.c.) wrote a work entitled Kinships, of which only a few fragments

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peoples, according to Staphylus, the Doriens occupy the part towards the east, the Cydonians the western part, the Eteo-Cretans the southern; and to these last belongs the town Prasus, where is the temple of the Dictaean Zeus; whereas the other peoples, since they were more powerful, dwelt in the plains. Now it is reasonable to suppose that the Eteo-Cretans and the Cydonians were autochthonous, and that the others were foreigners, who, according to Andron, came from Thessaly, from the country which in earlier times was called Doris, but is now called Hestiacotis; it was from this country that the Doriens who lived in the neighbourhood of Parnassus set out, as he says, and founded Erinna, Boeium, and Cyttinium, and hence by Homer are called "trichaëces." However, writers do not accept the account of Andron at all, since he represents the Tetrapolis Doris as being a Tripolis, and the metropolis of the Doriens as a mere colony of Thessaliens; and they derive the meaning of "trichaëces" either from the "trilophobia," or from the fact that the crests were "trichini."

7. There are several cities in Crete, but the greatest and most famous are three: Cnossus, Gortyna and Cydonia. The praises of Cnossus are remain. It treated the genealogical relationships between the Greek tribes and cities, and appears to have been an able work.

3 See foot-note 2, p. 307, in Vol. IV. 4 Odyssey, 19. 177. 5 Andron fancifully connects this adjective with "tricha" ("in three parts"), making it mean "three-fold" (so Liddell and Scott q.v.), but it is surely a compound of ἱππος and ἄγω (op. νομοθετεί), and means "hair-shaking," or, as translated in the above passage from Homer, "of waving plumes."
6 i.e. as composed of three cities instead of four.
7 "Triple-crest" (of a helmet). 8 "Made of hair."
καὶ "Ομηρος ὤμνει, μεγάλην καλὰν καὶ βασιλείαν τοῦ Μίνω, καὶ οἱ ὤστερον. καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρῶτα, εἶτα ἐταπεινώθη καὶ πολλὰ τῶν νομίμων ἄφηρεθη, μετέστη δὲ τὸ ἄξιωμα εἰς τε Γορτυνίας καὶ Δύκτου, ὦστερον δ' ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. κεῖται δ' ἐν πεδίῳ κύκλῳ ἑχουσα ἡ Κνωσσός τὸν ἀρχαῖον τριάκοντα σταδίων μεταξὺ τῆς Δυστίας καὶ τῆς Γορτυνίας, διέχουσα τῆς μὲν Γορτύνης σταδίους διακοσίους, τῆς δὲ Δύκτου, ἡν ὁ ποιητὴς Δύκτου ὄνομασεν, ἔκατον εἴκοσι τῆς δὲ θαλάττης Κνωσσός μὲν τῆς βορείου πέντε καὶ εἴκοσι, Γορτυνία δὲ τῆς Διβυκῆς ἐνενήκοντα, Δύκτος δὲ καὶ αὐτὴ τῆς Διβυκῆς ὁγδοίκοντα. ἔχει δ' ἑπίνειον τὸ 'Ἡράκλειον ἡ Κνωσσός.

8. Μίνω δὲ φασίν ἐπινειφ χρήσασθαι τῷ Ἀμυνίστῳ, ὅπου τὸ τῆς Εἰλειθυίας ιερὸν. ἐκαλεῖτο δ' ἡ Κνωσσός Καίρατος ἀρίστερον, ὃς τὸ μὲν βορεῖον παραρρέωντι ποταμῷ. ἵστορηται δ' ὁ Μίνως νομοθέτης γενόσθαι σπουδαῖον θαλασσοκρατῆσαι τε πρῶτος, τρικτειχεῖς δὲ διελθὼν τὴν νῆσον ἐν ἐκάστῳ τῷ μέρει κτίσατο πόλιν, τὴν μὲν Κνωσσόν ἐν τῷ ..... 5 κατανυκρῇ τῆς Πελοποννήσου καὶ αὐτῇ δ' ἐστὶν προσβόρειος. ὡς δ' ἐιρηκεν Ἡφαῖστος,

1 νόμων CDhmēν.
2 διέχουσα τῆς μὲν Γορτύνης, Meincke inserts, from conj. of Tyrwhitt.
3 Δύκτος, Xylander, for Δύκτος; so Meincko.
4 Καίρατος, Casaubon, for Κέρατος; so the later editors.
5 After εν τῷ Müller-Dübner insert from Diod, Sic., (5, 78): πρὸς βορράν καὶ τὴν Αἰαίνια νεὼντε μέρει τῆς νῆσου, Φαίασθι δ' ἐπὶ θαλάσσης ἐστραμμένην ἐπὶ μεσημβρίαν, Κυδωνίαν δ' ἐν τοῖς πρὸς ἑσπέραν κεκλιμένοις τόποισ.
hymned above the rest both by Homer, who calls it "great" and "the kingdom of Minos,"¹ and by the later poets. Furthermore, it continued for a long time to win the first honours; then it was humbled and deprived of many of its prerogatives, and its superior rank passed over to Gortyna and Lyctus; but later it again recovered its olden dignity as the metropolis. Cnossus is situated in a plain, its original circuit being thirty stadia, between the Lyctian and Gortynian territories, being two hundred stadia distant from Gortyna, and a hundred and twenty from Lyttus, which the poet named Lyctus.² Cnossus is twenty-five stadia from the northern sea, Gortyna is ninety from the Libyan Sea, and Lyctus itself is eighty from the Libyan. And Cnossus has Heraclceum as its seaport.

8. But Minos is said to have used as seaport Amnisus, where is the temple of Eileithuia.³ In earlier times Cnossus was called Caeratus, bearing the same name as the river which flows past it. According to history, Minos was an excellent law-giver, and also the first to gain the mastery of the sea;⁴ and he divided the island into three parts and founded a city in each part, Cnossus in the . . .⁵ opposite the Peloponnnesus. And it, too,⁶ lies to the north. As Ephorus

¹ Od. 19. 178. ² Iliad 2. 647 and 17. 611.
³ The goddess of child-birth.
⁴ So Diodorus Siculus (l.c.), but see Herodotus 3. 122.
⁵ The thought, if not the actual Greek words, of the passage here omitted from the Greek MSS. can be supplied from Diodorus Siculus (5. 78), who, like Strabo, depends much upon Ephorus for historical material: "(Cnossus in the) part of the island which inclines towards Asia, Phaestus on the sea, turned towards the south, and Cydonia in the region which lies towards the west, opposite the Peloponnnesus".
⁶ Cydonia, as well as Cnossus.
ξηλωτής ὃ Μίνως ἀρχαῖον τινὸς Ἐκαστάτου ἄνδρος, ὁμοιόμοιον τοῦ ἀδελφοῦ αὐτοῦ, ὃς πρῶτος τὴν νήσου ἐξημερώσατο δοκεῖ νομίμως καὶ συνοικισμοῖς πόλεως καὶ πολιτείαις, σκηνώμενος παρὰ Διὸς φέρειν ἐκαστὰ τῶν τιθεμένων δογμάτων εἰς μέσον. τούτον δὴ μιμούμενος καὶ ὁ Μίνως δι' ἐννέα ἑτῶν, ὡς ἔσοκεν ἄναβαινον ἐπὶ τὸ τοῦ Διὸς ἀντρὸν καὶ διατρίβων ἐνθάδε, ἀπήει συντεταγμένα ἔχον παραγγέλματα τινα, ἀ ἐφασκένι ἐναι προστάγματα τοῦ Διὸς· ἀφ' ὑς αἰτίας καὶ τὸν ποιητὴν ὑπὸς εἰρηκέναι:

ἐνθάδε Μίνως ἐννέωρος βασίλειεν Διὸς μεγάλου ἱωμιστῆς.

τοιαῦτα δὲ εἰπόντος, οἱ ἄρχαίοι περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ύπενεατίους τούτους, ὡς C 477 τυραννικὸς τε γένοιτο καὶ βίαιος καὶ δασμολόγος, τραγῳδοῦντες τὰ περὶ τὸν Μινώταυρον καὶ τὸν Δαβύρινθον καὶ τὰ Θησεί συμβάντα καὶ Δαυδάλω.

9. Ταύτα μὲν οὖν ὀποτέρως ἔχει, χαλεπὸν εἴπειν, ἔστι δὲ καὶ ἄλλος λόγος οὐχ ὀμολογημένος.

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1 See 10. 4. 14.
2 We should say "every eighth years," or "every ninth year."
3 Five different interpretations of this passage have been set forth, dependent on the meaning and syntax of ἐννέωρος: that Minos (1) reigned as king for nine years, (2) was nine years old when he became king, (3) for nine years held converse with Zeus, (4) every nine years held converse with Zeus, and (5) reigned as king when he had come to mature age. Frazer (Pausanias 3. 2. 4) adopts the first. Butcher and Lang, and A. T. Murray, adopt the second. Heracleides of Pontus (On the Oecian Constitutions 3) seems to have.

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states, Minos was an emulator of a certain Rhadamantysis of early times, a man most just and bearing the same name as Minos’s brother, who is reputed to have been the first to civilise the island by establishing laws and by uniting cities under one city as metropolis\(^1\) and by setting up constitutions, alleging that he brought from Zeus the several decrees which he promulgated. So, in imitation of Rhadamantysis, Minos would go up every nine years,\(^2\) as it appears, to the cave of Zeus, tarry there, and come back with commandments drawn up in writing, which he alleged were ordinances of Zeus; and it was for this reason that the poet says, “there Minos reigned as king, who held converse with great Zeus every ninth year.”\(^3\) Such is the statement of Ephorus; but again the early writers have given a different account of Minos, which is contrary to that of Ephorus, saying that he was tyrannical, harsh, and an exactor of tribute, representing in tragedy the story of the Minotaur and the Labyrinth, and the adventures of Theseus and Daedalus.

9. Now, as for these two accounts, it is hard to say which is true; and there is another subject adopted the third, saying that Minos spent nine years formulating his laws. But Plato (\textit{Minos} 319C and \textit{Laws} 624D) says that Minos visited the cave of his father “every ninth year” (ὅς ἐνάρω ἑταιρος); and Strabo (as 16. 2. 38 shows) expressly follows Plato. Hence the above rendering of the Homeric passage. Apart from the above interpretations, Eustathius (note on \textit{Od.} 10. 19, on a different passage) suggests that ἐνάρω might pertain to “nine seasons, that is, two years and one month” (the “one month,” however, instead of “one season,” seems incongruous). This suggests that the present passage might mean that Minos held converse with Zeus during a period of one season every other year,
γούμενος, τῶν μὲν ἔξον τῆς νῆσου τοῦ Μίνω
λεγόμενοι, τῶν δ' ἐπιχωριοῦ. ὁ μέντοι ποιητής
τῇ δευτέρᾳ δοκεῖ μᾶλλον συνηγορεῖν ἀποφάσει,
ὅταν φη', ὅτι

πρῶτον Μίνωα τέκε Κρήτη ἐπίστητον.

ὑπὲρ δὲ τῆς Κρήτης ὁμολογεῖται, διότι κατὰ τοὺς
παλαιούς χρόνους ἐτύγχανεν εὐνομομενὴ καὶ
ζηλωτάς ἐαυτῆς τοὺς ἀρίστους τῶν Ἑλλήνων
ἀπέφηνεν, ἐν δὲ τοῖς πρῶτοι Λακεδαιμονίων,
καθάπερ Πλάτων τε ἐν τοῖς Νόμοις δῆλοι καὶ
"Εφόρος ὃς ὁ ἐν τῇ Εὐρώπῃ τὴν πολιτείαν" ἰσα-
γεγραφεῖν ὑστερον δὲ πρὸς τὸ χείρον μετέβαλεν
ἐπὶ πλείστουν. μετὰ γὰρ τοὺς Τυρρηνοὺς, οἱ
μᾶλλον ἐδήσσαν τὴν καθ' ἡμᾶς βιλατταν, οὕτως
eἰσιν οἱ διαδεξάμενοι τὰ ληστήρια τούτους δὲ
ἐπόρθησαν υστερον οἱ Κιλίκες· κατέλυσαν δὲ
πάντας Ῥωμαίοι, τὴν τε Κρήτην ἐκπολεμήσαντες
cαι τὰ πειρατικὰ τῶν Κιλίκων φρουρία. τοῦ δὲ
Κυσσάδος καὶ Ῥωμαίων ἀποκλαίαν ἔχει.

10. Περὶ μὲν οὖν Κυσσάδων ταῦτα, πόλεως οὐκ
ἀλλοτρίας ἦμιν, διὰ δὲ ταυτότητα καὶ τὰς ἐν
αὐτοῖς μεταβολὰς καὶ συντυχίας ἐκλειπομένων
tῶν συμβολαίων τῶν υπαρξάντων ἦμιν πρὸς τὴν
πόλιν. Δορύλας γὰρ ἦν ἀνὴρ τακτικὸς, τῶν
Μιθριδάτου τοῦ Ἐνεργέτου φίλων· οὕτος διὰ τὴν
ἐν τοῖς πολεμικοῖς ἐμπειρίαν ξενολογεῖν ἀπο-
δειχθεῖσ, πολὺς ἦν ἐν τῇ Ἑλλάδι καὶ τῇ Ἡράκλῃ,
pολὺς δὲ καὶ τοῖς παρὰ τῆς Κρήτης λαύσιν, οὕτω
τὴν νῆσον ἐχώντων Ῥωμαίων, συνχρόνῳ δὲ ὤντος ἐν

1 ὃς, Jones inserts, from conj. of C. Müller.
2 τὴν πολιτείαν, Jones inserts, from conj. of C. Müller.
that is not agreed upon by all, some saying that Minos was a foreigner, but others that he was a native of the island. The poet, however, seems rather to advocate the second view when he says, "Zeus first begot Minos, guardian o'er Crete." In regard to Crete, writers agree that in ancient times it had good laws, and rendered the best of the Greeks its emulators, and in particular the Lacedaemonians, as is shown, for instance, by Plato in his Laws, and also by Ephorus, who in his Europe has described its constitution. But later it changed very much for the worse; for after the Tyrrhenians, who more than any other people ravaged Our Sca, the Cretans succeeded to the business of piracy; their piracy was later destroyed by the Cilicians; but all piracy was broken up by the Romans, who reduced Crete by war and also the piratical strongholds of the Cilicians. And at the present time Cnossus has even a colony of Romans.

10. So much for Cnossus, a city to which I myself am not alien, although, on account of man's fortune and of the changes and issues therein, the bonds which at first connected me with the city have disappeared: Dorylaüs was a military expert and one of the friends of Mithridates Euergetes. He, because of his experience in military affairs, was appointed to enlist mercenaries, and often visited not only Greece and Thrace, but also the mercenaries of Crete, that is, before the Romans were

1 631 B, 693 E, 751 D ff., 950.
2 The fourth book of his history was so entitled.
3 The Mediterranean.

3 Before ἀναγέγρα ἐν C, Müller would insert αὐτῶν.
4 Τυρρηνῶς, Tschucke, for τυράννως; so the later editors.
αὐτή τοῦ μισθοφορικοῦ καὶ στρατιωτικοῦ πλήθους, εξ οὗ καὶ τὰ ληστήρια πληροῦσαν συνέβαινεν. ἐπιδημοῦντος δὲ τοῦ Δορυλάου, κατὰ τύχην ἐνέστη πόλεμος τοῖς Κνωσσίοις πρὸς τοὺς Γορτυνίους: αἱρεθεῖς δὲ στρατηγὸς καὶ κατορθώσας διὰ ταχέων ἦρατο τιμᾶς τὰς μεγάςτας, καὶ ἔπειδὴ μικρὸν ὕστερον εξ ἐπιβουλῆς δολοφονηθέντα ἔγνω τὸν Εὐρυγέτην ὑπὸ τῶν φίλων ἐν Σινώπῃ, τὴν διαδοχὴν δὲ εἰς γυναῖκα καὶ παιδία ἤκουσαν, ἀπογνοὺς τῶν ἀκεῖ κατέμευνεν ἐν 1 τῇ Κνωσσῷ τεκνοποιεῖται δ' ἐκ Μακεδίδος. 2 γυναικός, Στερόπης τούνομα, δύο μὲν νίεσ, Λαγέταν καὶ Στρατάρχαν, δύο τὸν Στρατάρχαν ἐγχατογῆρων καὶ ἠμεῖς ἤδη εἴδομεν, θυγατέρα δὲ μίαν. δυεῖν δὲ ὄντων νίον τοῦ Εὐρυγέτου, διεθέσατο τὴν βασιλείαν Μιθριδάτης ὁ προσαναγρευθεὶς Εὐπάτωρ, ἐνδεκα ἐτην γεγονός τούτω σύντροφος ὑπῆρξεν ὁ

C 478 τοῦ Φιλεταῖρου Δορύλαος ἢν δ' ὁ Φιλεταῖρος ἀδελφὸς τοῦ τακτικοῦ Δορύλαου. ἀνδρωθεὶς δ' ὁ βασιλεὺς ἐπὶ τοσοῦτο ἤρθη τῇ συντροφίᾳ τῇ πρὸς τὸν Δορύλαον, ὡςτ' οὐκ ἐκείνῳ μόνῳ εἰς τιμᾶς ἦσε τὰς μεγίστας, ἀλλὰ καὶ τῶν συγγενῶν ἐπεμελεῖτο καὶ τοὺς ἐν Κνωσσῷ μετεπέμπτο σησαν δ' οἱ περὶ Λαγέταν, τοῦ μὲν πατρὸς ἤδη τετελευτηκότος, αὐτοῦ δ' ἤδρωμενοι, καὶ ἰκυν ἀφέντες τὰ ἐν Κνωσσῷ τοῦ δὲ Λαγέτα θυγάτηρ ἢν ἡ μήτηρ τῆς ἐμῆς μητρός, εὐτυχοῦστον μὲν δὴ ἐκείνου, συνεντυχεῖν καὶ τούτοις συνέβαινε, καταλυθέντος δὲ (ἐφωράθη γὰρ ἄφιστὰς τοῖς Ρωμαίοις

1 ἐν is omitted except in Bkl. 2 Μακεδίδος Bk.
yet in possession of the island and while the number of mercenary soldiers in the island, from whom the piratical bands were also wont to be recruited, was large. Now when Dorylaüs was sojourning there war happened to break out between the Cnossians and the Gortynians, and he was appointed general, finished the war successfully, and speedily won the greatest honours. But when, a little later, he learned that Euergetes, as the result of a plot, had been treacherously slain in Sinopé by his closest associates, and heard that the succession had passed to his wife and young children, he despaired of the situation there and stayed on at Cnossus. There, by a Macetan woman, Steropé by name, he begot two sons, Lagetas and Stratarchas (the latter of whom I myself saw when he was an extremely old man), and also one daughter. Now Euergetes had two sons, one of whom, Mithridates, surnamed Eupator, succeeded to the rule when he was eleven years old. Dorylaüs, the son of Philotaerus, was his foster brother; and Philotaerus was a brother of Dorylaüs the military expert. And when the king Mithridates reached manhood, he was so infatuated with the companionship of his foster brother Dorylaüs that he not only conferred upon him the greatest honours, but also cared for his kinsmen and summoned those who lived at Cnossus. These were the household of Lagetas and his brother, their father having already died, and they themselves having reached manhood; and they quit Cnossus and went home. My mother's mother was the sister of Lagetas. Now when Lagetas prospered, these others shared in his prosperity, but when he was ruined (for he was caught in the act of trying to cause the kingdom to revolt
τὴν βασιλείαν, ἐφ᾽ ὃς αὐτὸς ἐλάττων ἀρχὴν καταστήσεται), συγκατελύθη καὶ τὰ τούτων καὶ ἔταπεινώθησαν ὁλυγωρήθη δὲ καὶ τὰ πρὸς τοὺς Κυνοσίους συμβολαία, καὶ αὐτοὺς μυρίας μεταβολὰς δεξαμένους. ἀλλὰ γὰρ ὁ μὲν περὶ τῆς Κυνοσίου λόγος τοιοῦτος.

11. Μετὰ δὲ ταύτην δευτερεύσαι δοκεῖ κατὰ τὴν δύναμιν ἢ τῶν Γορτυνίων πόλεις. συμπράττουσαί τε γὰρ ἀλλήλαις ἀπανταὶ ὑπηκόους εἶχον αὐταὶ τοὺς ἄλλους, σταυρώσασαί τε διεστησαν τὰ κατὰ τὴν νῆσον προσθήκη δ᾽ ἢν ἡ Κυδωνία μεγίστη ὀποτέροις προσγενεῖτο. κεῖται δ᾽ ἐν πεδίῳ καὶ ἡ τῶν Γορτυνίων πόλεις, τὸ παλαιὸν μὲν ἵσως τετειχισμένη (καθάπερ καὶ Ὁμήρος εἰρήκε·

Γόρτυνα τε τειχήσεσαν)

ύστερον δ᾽ ἀποβαλοῦσα τὸ τείχος ἐκ δεμελῶν καὶ πάντα τῶν χρόνων μείνασα ἀτείχιστος· καὶ γὰρ ὁ Φιλοπάτωρ Πτολεμαῖος ἀρξάμενος τειχίζειν ὅσον ἐπὶ δυναστὸν 1 σταδίους παρῆλθε μόνον· ἄξιόλογον δ᾽ οὗν ἐξεπλήρωσεν τοῦτο κύκλῳ ἡ ὁικεσίς, ὅσον πεντήκοντα σταδίων διείχει δὲ τῆς Λιβυκῆς βαλάττης κατὰ 2 Λεβήνα, τὸ ἐμπόριον αὐτῆς, ἐνενήκοντα· διείχει δὲ τὰ καὶ ἄλλο ἑπίνειον, τὸ Μάταλον, 3 διείχει δ᾽ αὐτῆς ἐκάτω τριάκοντα. διαρρέει δ᾽ αὐτὴν ἀληθὲν ὁ Ἀθηναῖος ποταμός.

12. Ἐκ δὲ Λεβήνας ἢν Ἑλευκοκόμας τε καὶ ὁ

1 For δύναστον (MSS., Eustath. on Iliad 2. 645, Phrantzes Oik. 1. 34), Tzschucke and Corais, from conj. of Casaubon, read ὅκτω, following ὧς, which has in the margin ἢ ὅκτω.

2 κατὰ, Casaubon, for καὶ; so the later editors.
to the Romans, on the understanding that he was to be established at the head of the government), their fortunes were also ruined at the same time, and they were reduced to humility; and the bonds which connected them with the Cnossians, who themselves had undergone countless changes, fell into neglect. But enough for my account of Cnossus.

11. After Cnossus, the city of the Gortynians seems to have ranked second in power; for when these two co-operated they held in subjection all the rest of the inhabitants, and when they had a quarrel there was dissension throughout the island. But Cydonia was the greatest addition to whichever side it attached itself. The city of the Gortynians also lies in a plain; and in ancient times, perhaps, it was walled, as Homer states, "and well-walled Gortyn,"¹ but later it lost its walls from their very foundations, and has remained unwalled ever since; for although Ptolemy Philopator began to build a wall, he proceeded with it only about eighty² stadia; at any rate, it is worth mentioning that the settlement once filled out a circuit of about fifty stadia. It is ninety stadia distant from the Libyan Sea at Leben, which is its trading-centre; it also has another seaport, Matalum, from which it is a hundred and thirty stadia distant. The Lethaeus River flows through the whole of its territory.

12. From Leben came Leucocomas and his lover

¹ Íliad 2. 646.
² "Eighty" seems to be an error for "eight."

² Μάταλος, Corais and later editors, from conj. of Villebrun, for Μεταλλος.
ἔρασθής αὐτοῦ Εὐξύνθετος,¹ οὖς Ἰστορεῖ Θεόφραστος ἐν τῷ Περὶ "Ερωτος λόγῳ, ² ἀδίλων ἐδέσμως, ἀλλ` ὁ Λευκοκόμας τῷ Εὐξυνθέτῳ προσέταξεν, ἣν φησίν εἶναι τούτον, τὸν ἐν Πρᾶσω ⁴ κύρια ἀναγγείλειν αὐτῷ· ὁμοροι δέ εἰσίν αὐτοῖς οἱ Πράσιοι, τῆς μὲν θαλάττης ἑξδομήκοντα, ⁵ Γόρτυνος δὲ διέχοντες ἐκάτον καὶ ὄγδοικα τοῦτον. εἰρήσται δέ, ὅτι τῶν Ἑτεκρήτων ὑπήρχεν ἡ Πρᾶσως, καὶ διότι ἐναύθα τὸ τοῦ Δικταίου Δίδω ἱερόν· καὶ γὰρ ἡ Δίκτη πλησίον, ύστερος ὃς Ἀρατος, ὧρεος σχεδὸν Ἰδαίου καὶ γὰρ χιλίους ἡ Δίκτη τῆς Ἰδης ἀπέχει, πρὸς αὐτῆς ἡ ἑλιοῦν ἀπ' αὐτῆς κειμένη, τοῦ δὲ Σαμωνίου ἕκατον, μεταξὺ δὲ τοῦ Σαμωνίου καὶ τῆς Χερρονῆσου ἡ Πρᾶσως ⁶.

C 479 Ίδρυτο, ὑπὲρ τῆς θαλάττης ἑξήκοντα σταδίων κατέσκαφαν δὲ Ἱεραπτύνιοι. οὐκ εὗ δὲ εὐδείς τὸν Καλλίμαχον λέγειν φασίν, ὃς ἡ Βριτόμαρτις, φεύγουσα τὴν Μίνω βίαν, ἀπὸ τῆς Δίκτης ἄλοιπο εἰς ἀλιέων δίκτυα, καὶ διὰ τούτο αὐτῇ μὲν Δίκτυνα ὑπὸ τῶν Κυδωνιατῶν προσαγορευθείσης, Δίκτη δὲ τὸ ὅρος· οὐδὲ γὰρ ἰδίως ἐκ γειτόνων ἐστὶν τοῖς τῶποις τούτοις ἡ Κυδωνία, πρὸς δὲ τοῖς ἐσπερίοις κεῖται τῆς νῆσου πέρασι. τῆς μὲντοι Κυδωνίας ὄρος ἐστὶν Γίττυρος, ἐν ὧν ἱερόν ἔστιν, οὐ Δικταίων, ἀλλὰ Δικτύναιοι.

13. Κυδωνία δὲ ἐπὶ θαλάττη μὲν ἱδρυται, βλέπουσα πρὸς τὴν Δακωνικήν, διέχει δὲ ἐκατέρας

¹ Εὐξύνθες λέει, Εὐξύνθες εἰσεῖσθε, Εὐξύνθες other MSS.; emended by all editors.
² ἀδίλων after ἀδίλων, Jones inserts, from conj. of Kramer.
³ δέ, after δέ, Jones inserts, from conj. of Kramer.
⁴ Πρᾶσκεφ k, Πρᾶσκεφ Tzschucke and Corais.
Euxynthetus, the story of whom is told by Theophrastus in his treatise *On Love*. Of the tasks which Leucocomas assigned to Euxynthetus, one, he says, was this—to bring back his dog from Prasus. The country of the Prasians borders on that of the Lebenians, being seventy stadia distant from the sea and a hundred and eighty from Gortyn. As I have said, Prasus belonged to the Eteo-Cretans; and the temple of the Dictaean Zeus was there; for Dictē is near it, not “close to the Idaean Mountain,” as Aratus says, for Dictē is a thousand stadia distant from Ida, being situated at that distance from it towards the rising sun, and a hundred from Samonium. Prasus was situated between Samonium and the Cherronesus, sixty stadia above the sea; it was rased to the ground by the Hierapytnians. And neither is Callimachus right, they say, when he says that Britomartis, in her flight from the violence of Minos, leaped from Dictē into fishermen’s “nets,” and that because of this she herself was called Dictynna by the Cydoniatae, and the mountain Dictē; for Cydonia is not in the neighbourhood of these places at all, but lies near the western limits of the island. However, there is a mountain called Tityrus in Cydonia, on which is a temple, not the “Dictaean” temple, but the “Dictynnaean.”

13. Cydonia is situated on the sea, facing Laconia, and is equidistant, about eight hundred stadia, from

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1 10. 4. 6. 2 *Phaenomena* 33. 3 “Dictya.”

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5 On ἰδίομακοντα (ὁ’), see Kramer (*ad loc.*) and C. Müller, *Ind. Var. Lect.* p. 1011. Diḥ have ὁ’, ἢ has διακοσιος (ὁ’), added above, ἢ has διακοσιος and the other MSS. ὅ.
τὸ ἵσον, τῆς τε Κυώσσου καὶ τῆς Γόρτυνος, ὁ οὐν ὀκτακοσίων σταδίων, Ἀπτέρας δὲ ὑγδώκοντα, τῆς ταύτης δὲ θαλάττης τετταράκοντα. Ἀπτέρας δ’ ἐπινειόν ἐστι Κίσαμος. πρὸς ἐσπέραν δ’ ὁμοροι τοὺς Κυδωνιάτας Πολυρρήμοι, παρ’ οίς ἦστι τὸ τῆς Δικτύνης ιερόν ἀπέχουσι δὲ τῆς θαλάττης ὡς τριάκοντα σταδίους, Φαλασάρης δὲ ἐξήκοντα, κωμητῶν δ’ ἔκοινον πρότερον εἶτ’ Ἀχαιὸ καὶ Λάκωνες συνάκησαν, τειχίσαντες ἐρυμοῦ χωρίον βλέπον πρὸς μεσημβρίαν.

14. Τῶν δ’ ὑπὸ Μίνω συνυκρίσμενῶν τριῶν τὴν λοιπὴν (Φαιστὸς δ’ ἢν αὐτῇ) κατέσκαψαν Γόρτυνοι, τῆς μὲν Γόρτυνος δειχουσαν ἐξήκοντα, τῆς δὲ θαλάττης εἰκοσιτετρακόντα; τοῦ δὲ Ματάλου τοῦ ἐπινειοῦ τετταράκοντα: τὴν δὲ χώραν ἔχουσιν οἱ κατασκάψαντες. Γόρτυνῶν δ’ ἦστι καὶ τὸ "Ρύτιον σὺν τῇ Φαιστῷ’.

Φαιστοῦ τε Ῥύτιον τε.

ἐκ δὲ τῆς Φαιστοῦ τὸν τοὺς καθαρμοῦσαν πολυσάντα διὰ τῶν ἐπῶν Ἐπιμενίδην φασίν εἶναι. καὶ οἱ Διόσην 5 δὲ τῆς Φαιστίας. Λύκτου 6 δὲ, ἢς

1 Γόρτυνης ἢς, Corais.
2 ἢν, before κατέσκαψαν, Xylander omits; so the later editors.
3 Γόρτυνης ἢς.
4 Ματάλου B (by corr.) ὁ, Ματάλου BCDηθεῦ, Μετάλου ὁ.
5 δ’ Διοσήν (Stephanus δ’ Διοσής), Corais, for Ἐλυσῆν; so Meineke.
6 Λύκτου Bhikno, and D (corr. second hand); Λύτου B (first hand).x. Kramer and Meineke avoid the Homeric spelling, reading Λύτου.

1 Strabo refers, respectively, to the distance by land to Aptera and by sea, but his estimates are erroneous (see Pauly-Wissowa s.v. "Aptera").

14ο
the two cities Cnossus and Gortyn, and is eighty stadia distant from Aptera, and forty from the sea in that region. The seaport of Aptera is Cisamus. The territory of the Polyrrhenians borders on that of the Cydoniatae towards the west, and the temple of Dictyna is in their territory. They are about thirty stadia distant from the sea, and sixty from Phalasarna. They lived in villages in earlier times; and then Achaeans and Laconians made a common settlement, building a wall round a place that was naturally strong and faced towards the south.

14. Of the three cities that were united under one metropolis by Minos, the third, which was Phaestus, was raised to the ground by the Gortynians; it is sixty stadia distant from Gortyn, twenty from the sea, and forty from the seaport Matalum; and the country is held by those who raised it. Rhytium, also, together with Phaestus, belongs to the Gortynians: “and Phaestus and Rhytium.” Epimenides, who performed the purifications by means of his verses, is said to have been from Phaestus. And Lissen also is in the Phaestian territory. Of Lyctus, which I have mentioned

2 Iliad 2. 648.
3 Epimenides was a wizard, an ancient “Rip Van Winkle,” who, according to Suidas, slept for sixty of his one hundred and fifty years. According to Diogenes Laertius (1. 110), he went to Athens in “the forty-sixth Olympiad” (596-593 B.C.) “and purified the city, and put a stop to the plague” (see Plutarch’s account of his visit in Solon’s time, Solon 12). According to Plato (Laws 642 D) he went to Athens “ten years before the Persian War” (c. 500 B.C.), and uttered the prophecy that the Persians would not come for ten years, and would get the worst of it when they came. But see Pauly-Wissowa s.v. “Epimenides.”
εμνήσθημεν καὶ πρότερον, ἐπίνειον ἐστιν ἡ λεγομένη Χερρώνησος, ἐν ὧ τὸ τῆς Βριτομάρτεως ἱερὸν. αἱ δὲ συγκαταλέχθεισαι πόλεις οὐκέτι εἰσὶ, Μίλητος τε καὶ Λύκαστος, τὴν δὲ χώραν, τὴν μὲν ἐνείμαντο Λύκτιοι, τὴν δὲ Κυώσσιοι, κατασκάφασεν τὴν πόλιν.

15. Τοῦ δὲ ποιητοῦ τὸ μὲν ἐκατόμπολιν λέγοντος τὴν Κρήτην, τὸ δὲ ἐνενηκοντάπολιν, Ἔφορος μὲν ὑστερον ἐπικτισθήμει τὸς δέκα φησὶ μετὰ τὰ Τροικά ὑπὸ τῶν Ἀληθινοὺς τῶν Ἀργείων συνακολουθήσαντοι Δωρίεων τὸν μὲν οὖν Ὀδυσσέα λέγει ἐνενηκοντάπολιν ονομάσασι οὕτος μὲν οὖν πιθανὸς ἐστιν ὁ λόγος· ἄλλοι δὲ ὑπὸ τῶν Ἰδομενέως ἐχθρῶν κατασκαφηνίας φασὶ τὰς δέκα. ἄλλα οὖτε κατὰ τὰ Τροικὰ φησιν ο ποιητῆς ἐκατοντάπολιν ὑπάρξαι τὴν Κρήτην, ἄλλα μᾶλλον κατ’ αὐτὸν (ἐκ γὰρ τοῦ ἱδίου προσώπου λέγει· εἰ Σ 480 δ’ ἐκ τῶν τότε ὄντων τινὸς ἡν ὁ λόγος, καθάπερ ἐν τῇ Ὀδυσσείᾳ, ἡνικα ἐνενηκοντάπολιν φράζει, καλῶς εἰχεν ἀν ἢ οὕτω δέχεσθαι), οὔτε εἰ Ἀγκωροφρήσαιεν τούτῳ γε, ὁ εἶπες λόγος σώζοιτ' ἄν. οὔτε γὰρ κατὰ τὴν στρατεύαν οὔτε μετὰ τὴν ἐπάνοδον τὴν ἐκείθεν τοῦ Ἰδομενέως εἰκός ἐστιν ὑπὸ τῶν ἐχθρῶν αὐτοῦ τὰς πόλεις ἥφαισθαι ταῦτας· ὁ γὰρ ποιητῆς φήσας,

1 Λύκτιοι, Dhiklin, and B (first hand); Λόττιοι έκ; Kramer and Meineke Λόττιοι.
2 άν is omitted by all MSS. except α.  
3 For οὖτε el BCDhis have δὲ, π δὲ el, Tzschucke and Corais, from conj. of Tyrwhitt, ἄλλα όνδ' εἰ.
4 Tzschucke, Corais, Meineke, and others omit ἄς, after Ἰδομενέως.
5 φήσας, Meineke, from conj. of Kramer, for φησι.
GEOGRAPHY, 10. 4. 14-15

before, the city of Britomartis. But the cities Miletus and Lycaetus, which are catalogued along with Lyctus, no longer exist; and as for their territory, the Lyctians took one portion of it and the Cnossians the other, after they had rased the city to the ground.

15. Since the poet speaks of Crete at one time as “possessing a hundred cities,” and also at another as “possessing ninety cities,” Ephorus says that the ten were founded later than the others, after the Trojan War, by the Dorians who accompanied Althaemenes the Argive; he adds that it was Odysseus, however, who called it “Crete of the ninety cities.” Now this statement is plausible, but others say that the ten cities were rased to the ground by the enemies of Idomeneus. However, in the first place, the poet does not say that Crete had one hundred cities at the time of the Trojan War, but rather in his own time (for he is speaking in his own person, although, if the statement was made by some person who was living at the time of the Trojan War, as is the case in the Odyssey, when Odysseus says “of the ninety cities,” then it would be well to interpret it accordingly). In the second place, if we should concede this, the next statement could not be maintained; for it is not likely that these cities were wiped out by the enemies of Idomeneus either during the expedition or after his return from Troy; for when

1 10. 4. 7. 2 Iliad 2. 647. 3 Iliad 2. 649. 4 Od. 19. 174. 5 The grandson of Minos. 6 i.e. that Homer was speaking of his own time. 7 i.e. that ten were rased by the enemies of Idomeneus.
πάντας δ' Ἰδομενεύς Κρήτην εἰσήγαγ' ἐταύρους,
oi φύγον εκ πολέμου, πόντος δε οἱ οὐτὶν ἀπηύρα:

καὶ τοῦτον τοῦ πάθους ἐμέμνητ' ἄν, ὁ γὰρ δήπου Ὄδυσσεύς μὲν ἑγὼ τὸν ἄφαινομον τῶν πόλεων ὁ μηδείς συμμίξας τῶν Ἐλλήνων μήτε κατὰ τὴν πλάνην μήθ' ὕστερον. ὁ δὲ καὶ συστρατεύσας τῷ Ἰδομενεί καὶ συνανασωθεῖς οὐκ ἑγὼν τὰ συμβαύτα οἰκοι αὐτῷ οὖτε κατὰ τὴν στρατείαν ο湝τε τὴν ἐπάνωθ' τὴν ἐκείθεν· ἀλλὰ μὴν οὕτῳ μετὰ τὴν ἑπάνωθ' εἰ γὰρ μετὰ πάντων ἔσωθ' τῶν ἑταύρων, Ἰσχυρὸς ἐπανήλθεν, ὁστ' οὐκ ἔμελλον ἱσχύσειν οἱ ἑκθροὶ τοσοῦτον, ὅσον δέκα ἀφαιρείσθαι πόλεις αὐτῶν. τῆς μὲν οὖν χώρας τῶν Κρητῶν τοιαύτη τις ἡ περιοδεία.

16. Τῆς δὲ πολείας, ἡς Ἔφορος ἀνέγραψε, τὰ κυριώτατα ἐπιδραμεῖν ἀποχρώντος ἄν ἔχοι. δοκεῖ δὲ, φησίν, ὁ νομοθέτης μέγιστον ὑποθέσθαι ταῖς πόλεσιν ἄγαθον τὴν ἐλευθερίαν· μόνην γὰρ ταύτην ἡ ἑταύρων ἱδια ποιεῖν τῶν κτησαμένων τὰ ἁγαθά, τὰ δὲ ἐν δουλείᾳ τῶν ἀρχῶντων, ἀλλ' οὐχὶ τῶν ἀρχομένων εἶναι τοῖς δὲ ἔχουσι ταύτην φυλακῆς δείν' τὴν μὲν οὖν ὁμόνοιαν διχοστασίας αἱρομένης ἀπαντῶν, ἡ γίνεται διὰ πλεονεξίαν καὶ τρυφήν σωφρόνως γάρ καὶ λιτῶς ζῳσίν ἀπαισίν οὗτε φθόνον οὐθ' ὑβρίν οὕτε μίσος ἀπαντᾷ πρὸς τοὺς ὁμοίους.

1 Before καὶ τοῦτον B(by corr.)καὶ and the earlier editors insert ἄστε.
2 ἐμέμνητ' ἄν Βα, ἐμέμνηστο other MSS.
3 οὗτε, after αὐτῷ, Corais inserts: so Müller-Dühner and others. Meineke ejects κατὰ . . . ἐκείθεν.
the poet said, "and all his companions Idomeneus brought to Crete, all who escaped from the war, and the sea robbed him of none," ¹ he would also have mentioned this disaster; for of course Odysseus could not have known of the obliteration of the cities, since he came in contact with no Greeks either during his wanderings or later. And he ² who accompanied Idomeneus on the expedition to Troy and returned safely home at the same time could not have known what occurred in the homeland of Idomeneus either during the expedition or the return from Troy, nor yet even after the return; for if Idomeneus escaped with all his companions, he returned home strong, and therefore his enemies were not likely to be strong enough to take ten cities away from him. Such, then, is my description of the country of the Cretans.

16. As for their constitution, which is described by Ephorus, it might suffice to tell in a cursory way its most important provisions. The lawgiver, he says, seems to take it for granted that liberty is a state's greatest good, for this alone makes property belong specifically to those who have acquired it, whereas in a condition of slavery everything belongs to the rulers and not to the ruled; but those who have liberty must guard it; now harmony ensues when dissension, which is the result of greed and luxury, is removed; for when all citizens live a self-restrained and simple life there arises neither envy nor arrogance nor hatred towards those who are like them; and this is

¹ Od. 3. 191 (Nestor speaking).
² Nestor.

⁴ αὐτῶν, Corvis, for αὐτῶν; so the later editors.
⁵ αἰσχρομένης C; αἰσχρομένης other MSS.
διόπερ τοὺς μὲν παίδας εἰς τὰς ὀνομαζομένας ἄγελας κελεύσαι φοιτάν, τοὺς δὲ τελείους ἐν τοῖς συσσιτίοις, ἅ καλοῦσιν ἀνδρεία, συσσιτείν 1 ὀπως τῶν ἵσων μετάσχοιεν τοῖς εὐπόροις οἱ πενεστεροί, δημοσίᾳ τρεφόμενοι: πρὸς δὲ τῷ μὴ δειλίαν ἀλλ' ἀνδρείαν κρατεῖν ἐκ παίδων ὅπλοις καὶ πόνοις συντρέφειν, ὡστε καταφρονεῖν καύματος καὶ ψύχους καὶ τραχείας ὀδοὺ καὶ ἀνάντους καὶ πληγῶν τῶν ἐν γυμνασίοις καὶ μάχαις ταῖς κατὰ σύνταγμα: ἦσκειν δὲ καὶ τοξικὴ καὶ ἐνοπλία ὁρχήσει, ἦν καταδείξαι Κουρήτας 2 πρῶτον, ὃστερον δὲ καὶ τὸν 3 συντάξαντα τὴν κληθείσαν ὧπ' αὐτοῦ πυρρίχην, ὡστε μηδὲ τὴν παιδιὰν ἀμοιρὸν εἶναι τῶν πρὸς πόλεμον χρησίμων· ὡς δ' αὐτῶς καὶ τοῖς ρυθμοῖς Κρητικοῖς χρησθαί κατὰ τὰς φώδας συντονωτάτοις σῦσιν, οὐς Θάλητα C 481 ἀνευρέω, ἥ καὶ τοὺς παίδας καὶ τὰς ἄλλας τὰς ἐπιχωρίους φώδας ἀνατιθέασι καὶ πολλὰ τῶν νομίμων, καὶ ἐσθῆτι δὲ καὶ ὑποδέσει πολεμικὴ χρησθαί, καὶ τῶν δώρων τιμωτάτα αὐτοῖς εἶναι τὰ ὅπλα.

17. Λέγεσθαι δ' ὑπὸ τινών, ὡς Δακωνικᾶ εἰπ' τὰ πολλὰ τῶν νομιζομένων Κρητικῶν, τὸ δ' ἄλληθες, εὐρήσαθα μὲν ὑπ' ἐκείνων, ἡκριβωκέαι δὲ τοὺς Σπαρτιάτας, τοὺς δὲ Κρήτας ὀλυγωρήσαται, κακωθείσων τῶν πόλεων, καὶ μᾶλλον τῇς Κυνσιών, τῶν πολεμικῶν· μεῖναι δὲ τινὰ τῶν νομίμων παρὰ

1 συσσιτείν, Meineke, for συσσίτια.
2 Κουρήτας, Groskurd, for Κουρήτα, Kramer approving.
3 τῶν, before συντάξατα, Cor ris inserts; so Jones independently.
why the lawgiver commanded the boys to attend the "Troops," as they are called, and the full-grown men to eat together at the public messes which they call the "Andreia," so that the poorer, being fed at public expense, might be on an equality with the well-to-do; and in order that courage, and not cowardice, might prevail, he commanded that from boyhood they should grow up accustomed to arms and toils, so as to scorn heat, cold, marches over rugged and steep roads, and blows received in gymnasiaums or regular battles; and that they should practise, not only archery, but also the war-dance, which was invented and made known by the Curetes at first, and later, also, by the man who arranged the dance that was named after him, I mean the Pyrrhic dance, so that not even their sports were without a share in activities that were useful for warfare; and likewise that they should use in their songs the Cretic rhythms, which were very high-pitched, and were invented by Thales, to whom they ascribe, not only their Pacans and other local songs, but also many of their institutions; and that they should use military dress and shoes; and that arms should be to them the most valuable of gifts.

17. It is said by some writers, Ephorus continues, that most of the Cretan institutions are Laconian, but the truth is that they were invented by the Cretans and only perfected by the Spartans; and the Cretans, when their cities, and particularly that of the Cnossians, were devastated, neglected military affairs; but some of the institutions continued in

1 Literally, "Herds" (cf. the Boy Scout "Troops").
2 Pyrrhicus (see 10. 3. 8).
Δυκτίοις καὶ Γορτυνίοις καὶ ἄλλοις τισὶ πολι-
χνίοις μᾶλλον, ἢ παρ' ἐκείνοις· καὶ δὴ καὶ τὰ
Δυκτίων νόμιμα ποιεῖσθαι μαρτύρια τοὺς τὰ
Δακωνικὰ πρεσβύτερα ἀποφαίνοντας· ἀποίκους
γὰρ ὅντας φυλάττειν τὰ τῆς μητροπόλεως ἔθη,
ἐπεὶ ἄλλος ἣς εὐθαίρες εἶναι τὸ τοὺς βέλτιον συνεσ-
τῶτας καὶ πολιτευμένους τῶν χειρόνων χιλιωτὰς
ἀποφαίνειν· οὐκ εὖ δὲ ταῦτα λέγεσθαι· οὔτε γὰρ
ἐκ τῶν νῦν καθεστηκότων τὰ παλαιὰ τεκμηριοῦ-
σθαι δεῖν, εἰς τάναντία ἐκατέρων μεταπεττοκότων·
καὶ γὰρ ναυκρατεῖν πρότερον τοὺς Κρήτας, ὡστε
καὶ παροιμιάζεσθαι πρὸς τοὺς προσπαθευμένους
μὴ εἰδέναι ἢ ἴσασιν· Ὅ Κρής ἄγνωσὶ τὴν θάλασσαν,
νῦν δ' ἀποβεβληκέναι τὸ ναυτικὸν· οὔτε ὅτι
ἀποκολ αἰνει τῶν πόλεων γεγονασι τῶν ἐν Κρήτῃ
Σπαρτιατῶν, ἐν τοῖς ἐκεῖνοι νομίμως ἐπηγαγ-
κάσθαι· πολλὰς γοῦν τῶν ἀποικίδων μὴ φυλά-
τειν τὰ πάρθα, πολλὰς δὲ καὶ τῶν μὴ ἀποικίδων
ἐν Κρήτῃ τὰ αὐτὰ ἔχειν τοὺς ἀποίκους ἔθη.

18. Τῶν τε Σπαρτιατῶν τὸν νομοθέτην Δυκούρ-
γον πέντε γενεάς νεώτερον Ἀλθαμένους εἶναι τοῦ
στείλαντος τὴν εἰς Κρήτην ἀποκιάν· τὸν μὲν ἤγα
ἰστορεῖσθαι Κίσσου παῖδα τοῦ τὸ Ἀργος κτίσαν-
τος περὶ τῶν αὐτῶν χρόνων ἥνικα Προκλῆς τὴν
Σπάρτην συνψφικεῖ, Δυκούργον δὲ ὀμολογεῖσθαι
παρὰ πάντων ἔκτον ἀπὸ Προκλέους γεγονέναι·
tὰ δὲ μιμήματα μὴ εἶναι πρότερα τῶν παραδειγ-

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1 This Althaemenes, therefore, is not to be confused with the Althaemenes who was the grandson of Minos.
2 i.e. of Laconia (see 8, 5, 4).
use among the Lycians, Gortynians, and certain other small cities to a greater extent than among the Cnossians; in fact, the institutions of the Lycians are cited as evidence by those who represent the Laconian as older; for, they argue, being colonists, they preserve the customs of the mother-city, since even on general grounds it is absurd to represent those who are better organised and governed as emulators of their inferiors; but this is not correct, Ephorus says, for, in the first place, one should not draw evidence as to antiquity from the present state of things, for both peoples have undergone a complete reversal; for instance, the Cretans in earlier times were masters of the sea, and hence the proverb, "The Cretan does not know the sea," is applied to those who pretend not to know what they do know, although now the Cretans have lost their fleet; and, in the second place, it does not follow that, because some of the cities in Crete were Spartan colonies, they were under compulsion to keep to the Spartan institutions; at any rate, many colonial cities do not observe their ancestral customs, and many, also, of those in Crete that are not colonial have the same customs as the colonists.

18. Lycurgus the Spartan law-giver, Ephorus continues, was five generations later than the Althaemenes who conducted the colony to Crete;¹ for historians say that Althaemenes was son of the Cissus who founded Argos about the same time when Procles was establishing Sparta as metropolis;² and Lycurgus, as is agreed by all, was sixth in descent from Procles; and copies are not earlier than their models, nor more recent things earlier
μέτων μηδὲ τὰ νεότερα τῶν πρεσβυτέρων· τὴν τε ὀρχήσιν τὴν παρά τοῖς Δακεδαίμονιοι ἐπιχωριά-
ζουσαν καὶ τοὺς ῥυθμοὺς καὶ παιάνας τοὺς κατὰ
νόμον ἄδομένους καὶ ἀλλὰ πολλὰ τῶν νομίμων
Κρητικὰ καλείσθαι παρ’ αὐτοῖς, ὡς ἄν ἐκείθεν
ὁρμώμενα· τῶν δὲ ἀρχείων τὰ μὲν καὶ τὰς διοική-
σεις ἔχειν τὰς αὐτὰς καὶ τὰς ἐπωνυμίας, ὡσπερ
καὶ τὴν τῶν γερόντων ἀρχὴν καὶ τὴν τῶν ἱππέων
C 482 (πλὴν ὅτι τοὺς ἐν Κρήτῃ ἱππέας καὶ ἱππους
κεκτήσαντες συμβέβηκεν εἶναι τῶν ἐν Κρήτῃ ἱππεῶν τὴν ἀρχὴν,
σαζειν γὰρ τὴν ἐπιμότητα τῆς προσγραμματίσεως· τοὺς
δὲ μὴ ἱπποτροφεῖν), τοὺς ἐφόρους δὲ τὰ αὐτὰ τοῖς
ἐν Κρήτῃ κόσμοις διοικοῦντας ἐτέρως ἀναμείσθαι
τὰ δὲ συσστία ἄνδρεια παρὰ μὲν τοῖς Κρησίν
καὶ νῦν ἐτε θείον, διεισίθαι, παρὰ δὲ τοὺς Σπαρτιάτας
μὴ διαμείναι καλούμενα ὡμοίως ὡς ἐκ τῶν προτέρου
παρ’ Ἀλκαμᾶν γοῦν συτὼ κεῖσθαι

φοίνας δὲ καὶ ἐν θιάσουσιν
ἀνδρείων παρὰ δαιτυμόνεσθε πρέπει τις παιάνα
κατάρχειν.

19. Δέγγασθαι δ’ ὑπὸ τῶν Κρητών, ὡς καὶ παρ’
αὐτοῖς ἀφίκοιτο Δυκούργος κατὰ τοιαύτην αἰτίαν
ἀδελφὸς ἡν πρεσβύτερος τοῦ Δυκούργου Πολύ-
δεκτῆς· ὡτός τέλειοι ἐγκυος κατέλιπε τὴν
γυναῖκα· τῶς μὲν οὖν ἐβασίλευεν ὁ Δυκούργος
ἀντὶ τοῦ ἀδελφοῦ, γενομένου δὲ παιδός, ἐπετρό-

1 ὡς only no; ὁμολόγος δὲ B (by corr.), and so Tzschucke and Corriss; ὁμολόγος only, other MSS. (except ἐ, which has neither word), and so Müller-Düblner and Meinecke.
2 ἀνδρείων BCDhī.
3 πρέπει, Kramer, from conj. of Ursinus, for πρέπει.
than older things; not only the dancing which is customary among the Lacedaemonians, but also the rhythms and paeans that are sung according to law, and many other Spartan institutions, are called “Cretan” among the Lacedaemonians, as though they originated in Crete; and some of the public offices are not only administered in the same way as in Crete, but also have the same names, as, for instance, the office of the “Gerontes,” 1 and that of the “Hippeis” 2 (except that the “Hippeis” in Crete actually possessed horses, and from this fact it is inferred that the office of the “Hippeis” in Crete is older, for they preserve the true meaning of the appellation, whereas the Lacedaemonian “Hippeis” do not keep horses); but though the Ephors have the same functions as the Cretan Cosmi, they have been named differently; and the public messes are, even to-day, still called “Andreia” among the Cretans, but among the Spartans they ceased to be called by the same name as in earlier times; 3 at any rate, the following is found in Alcman: “In feasts and festive gatherings, amongst the guests who partake of the Andreia, ’tis meet to begin the paean.” 4

19. It is said by the Cretans, Ephorus continues, that Lycurgus came to them for the following reason: Polydeuces was the elder brother of Lycurgus; when he died he left his wife pregnant; now for a time Lycurgus reigned in his brother’s place, but when a child was born he became the child’s

1 “Old Men,” i.e. “Senators.”
2 “Horsemen,” i.e. “Knights.”
3 The later Spartan name was “Syssitia” or “Philitia” (sometimes “Philitia”).
4 Fr ag. 22 (Bergk).
πενευ ἐκείνου, εἷς δὲ ἡ ἄρχη καθήκουσα ἐτύγχανε· λοιδοροῦμενος δὲ τις αὐτῷ σαφῶς εἶπεν εἰδέναι, διότι βασιλεύμονε δὲ ὑπόνοιαν ἐκείνος, ὡς ἐκ τοῦ λόγου τοῦτον διαβάλλοντο ἐπιβουλὴ ἐξ αὐτοῦ τοῦ παιδὸς, δεῖσας, μὴ ἐκ τύχης ἀποθανόντος αὐτίαν αὐτὸς ἔχοι παρὰ τῶν ἐχθρῶν, ἀπῆρεν εἰς Κρήτην· ταύτην μὲν δὴ λέγεσθαι τῆς ἀποδημίας αὐτίαν, ἐλθόντα δὲ πλησιάσαι Θᾶλητη μελοποιῆ καὶ νομοθετικῆ, ἱστορίσαντα δὲ παρ' αὐτοῦ τὸν τρόπον, διὸ 'Ραδάμανθος τὰ πρότερον καὶ ὑστερον Μίνως, ως παρὰ τοῦ Δίως τοὺς νόμους ἐκφέροι εἰς ἀνθρώπους, γενόμενον δὲ καὶ ἐν Αἰγύπτῳ καὶ καταμαθόντα καὶ τὰ ἐκεῖ νόμιμα, ἐνυχύοντα δ', ως φασὶ τινες, καὶ Ὁμήρω διατρέβοντε ἐν Χίῳ, κατάραι πάλιν εἰς τὴν οἰκείαν, καταλαβεῖν δὲ τὸν τοῦ ἀδελφοῦ υἱόν, τὸν Πολυδέκτον Χαρίλαον, βασιλεύσοντα· εἰδ' ὀρμῆσαι διαθείναι τοὺς νόμους, φοιτώντα ως τοῦ θεοῦ τῶν ἐν Δελφοῖς, κακεῖθεν κομίζοντα τὰ προστάγματα, καθάπερ οἱ περὶ Μίνω ἐκ τοῦ ἀντρον τοῦ Δίως, παραπλησία εκείνους τὰ πλείω.

20. Τῶν Κρητικῶν τὰ κυριότατα τῶν καθ' ἑκαστὰ τοιαύτα εὐρήκη. γαμείν μὲν ἄμα πάντες ἀναγκάζονται παρ' αὐτοῖς οἱ κατὰ τὸν αὐτὸν χρόνον ἐκ τῆς τῶν παιδιῶν ἀγέλης ἐκκριθέντες, οὐκ εἰθοῦς δ' ἀγονται παρ' ἀντοὺς τὰς γαμηθείσας παιδας, ἀλλ' ἐπὶ ἡδη διοικεῖν ἱκαναί δοι τὰ περὶ τοὺς οἰκους' φερν' δ' ἐστιν, ἀν ἀδελφοὶ ὄσει, τὸ ἤμου τῆς τοῦ ἀδελφοῦ μερίδος' παιδας δὲ
GEOGRAPHY, 10. 4. 19-20.

guardian, since the office of king descended to the child, but some man, railing at Lycurgus, said that he knew for sure that Lycurgus would be king; and Lycurgus, suspecting that in consequence of such talk he himself might be falsely accused of plotting against the child, and fearing that, if by any chance the child should die, he himself might be blamed for it by his enemies, sailed away to Crete; this, then, is said to be the cause of his sojourn in Crete; and when he arrived he associated with Thales, a melic poet and an expert in lawgiving; and after learning from him the manner in which both Rhadamantys in earlier times and Minos in later times published their laws to men as from Zeus, and after sojourning in Egypt also and learning among other things their institutions, and, according to some writers, after meeting Homer, who was living in Chios, he sailed back to his homeland, and found his brother’s son, Charilaüs the son of Polydectes, reigning as king; and then he set out to frame the laws, making visits to the god at Delphi, and bringing thence the god’s decrees, just as Minos and his house had brought their ordinances from the cave of Zeus, most of his being similar to theirs.

20. The following are the most important provisions in the Cretan institutions as stated by Ephorus. In Crete all those who are selected out of the “Troop” of boys at the same time are forced to marry at the same time, although they do not take the girls whom they have married to their own homes immediately, but as soon as the girls are qualified to manage the affairs of the house. A girl’s dower, if she has brothers, is half of the brother’s portion. The children must learn, not only
Ο 483 γράμματά τε μανθάνειν καὶ τὰς ἐκ τῶν νόμων ὁδὰς καὶ τινὰ εἴδη τῆς μουσικῆς· τοὺς μὲν οὖν ἐτι νεωτέρους εἰς τὰ συνοδεύει τὰ ἀνδρεία· χαμαί δὲ καθήμενοι διαιτῶνται μετ' ἀλλήλων ἐν φαύλοις τριβονίοις καὶ χειμώνοις καὶ θέρους τὰ αὐτά, διακονοῦσι τε καὶ ἑαυτοῖς καὶ τοῖς ἀνδράσιν· συμβάλλουσι δ' 1 εἰς μάχην καὶ οἱ ἐκ τοῦ αὐτοῦ συνοδεύον πρὸς ἀλλήλους, καὶ πρὸς ἑτέρα συσ- σίτια· καθ' ἑκαστὸν δὲ ἀνδρείαν ἐφέστηκε παι- δονόμος· οἱ δὲ μείζον οἱ τὰς ἁγέλας ἀγονταί· τὰς δ' ἁγέλας συνάγουσιν οἱ ἐπιφανεστάται τῶν παῖδων καὶ δυνατώτατοι, ἑκαστὸς ὅσον πλεία- τους οἴος τέ ἐστιν ἀθροίζων· ἐκάστης δὲ τῆς ἁγέλης ἀρχῶν ἐστὶν ὡς τὸ πολὺ ὁ πατὴρ τοῦ συναγαγόντος, κύριος οὖν ἐξαίγειν ἐπὶ θύραν καὶ δρόμους, τὸν δ' ἀπειθοῦντα κολάζειν πρέφορον δὲ δημοσία· τακτάς δὲ τις ἡμέραις ἁγέλη πρὸς ἁγέλην συμβιβάλλει μετὰ αὐλοῦ καὶ λύρας εἰς μάχην ἐν ρυθμῷ, ὅσπερ καὶ ἐν τοῖς πολε- μικοῖς εἰσόθασιν, ἐκφέρουσι δὲ καὶ τὰς πληγὰς, τὰς μὲν διὰ χειρός, τὰς δὲ καὶ δ' ὀπλῶν σιδηρών.

21. "Ιδιον δ' αυτοῖς τὸ περὶ τοὺς ἐρωτας νόμιμον οὐ γὰρ πειθοῦ κατεργάζονται τοὺς ἐρωμένους, ἀλλ' ἁρπαγή προλεγεῖ τοῖς φίλοις πρὸ τριῶν ἡ πλείον ἡμερῶν ὁ ἐραστής, ὅτι μέλλει 2 τὴν ἁρπαγὴν ποιεῖσθαι· τοῖς δ' ἀρυ- κρυπτεῖς μὲν τὸν παῖδα ἡ μὴ ἐὰν πορεύεσθαι τὴν τεταγμένην ὁδὸν τῶν ἀισχίστων ἐστίν, ὡς

1 8', Casaubon inserts; so the later editors.
2 μέλλοι BCnvo.

1 Others translate ἐκφέρουσι in the sense of delivering blows.
their letters, but also the songs prescribed in the laws and certain forms of music. Now those who are still younger are taken to the public messes, the "Andreia"; and they sit together on the ground as they eat their food, clad in shabby garments, the same both winter and summer, and they also wait on the men as well as on themselves. And those who eat together at the same mess join battle both with one another and with those from different messes. A boy-director presides over each mess. But the older boys are taken to the "Troops"; and the most conspicuous and influential of the boys assemble the "Troops," each collecting as many boys as he possibly can; the leader of each "Troop" is generally the father of the assembler, and he has authority to lead them forth to hunt and to run races, and to punish anyone who is disobedient; and they are fed at public expense; and on certain appointed days "Troop" contends with "Troop," marching rhythmically into battle, to the tune of flute and lyre, as is their custom in actual war; and they actually bear marks of the blows received, some inflicted by the hand, others by iron weapons.

21. They have a peculiar custom in regard to love affairs, for they win the objects of their love, not by persuasion, but by abduction; the lover tells the friends of the boy three or four days beforehand that he is going to make the abduction; but for the friends to conceal the boy, or not to let him go forth by the appointed road, is indeed a most disgraceful thing,

2 Possibly an error for "wooden."

3 The discussion of "love affairs" is strangely limited to pederasty.
εξομολογουμένων,1 ὃτι ἂνάξιος ὁ παῖς εἰς τοιοῦτον ἑραστοῦ τυγχάνειν. συνώντες δ’, ἂν μὲν τῶν ἱσών ἢ τῶν ὑπερεχόντων τις ἢ τοῦ παίδος τιμή καὶ τοῖς ἄλλοις ὁ ἀρπάξων, ἑπιδιώκοντες ἀνθίψαντο μόνον μετρίως, τὸ νόμμου ἔκπληροντες, τἀλλα δ’ ἐπιτρέπουσιν ἀγείων χαίροντες· ἄν δ’ ἂνάξιος, ἀφαιροῦνται πέρας δὲ τῆς ἐπι- διώξεως2 ἐστιν, ἄς ἂν ἰχθὺ ὁ παῖς εἰς τὸ τοῦ ἀρπάσαντος ἀνδρείαν. ἔρισμον δὲ νομίζουσιν οὐ τὸν κάλλει διαφέροντα, ἀλλὰ τὸν ἀνδρεία καὶ κοσμιότητι3 καὶ διωρησάμενος ἀπάγει τῶν παιδά τῆς χώρας εἰς ὑπὸβουλεῖν τόπον· ἐπακολουθοῦσι δὲ τῇ ἁρπαγῇ οἱ παραγενόμενοι, ἔστιθαντες δὲ καὶ συνθηρεύσαντες δύμην (οὐ γὰρ ἔξεστι πλείω χρόνον κατέχειν τῶν παιδά) εἰς τὴν πόλιν καταβαίνουσιν. ἀφίεται δ’ ὁ παῖς, δῶρα λαβὼν στολὴν πολεμικὴν καὶ βοῦν καὶ ποτῆριον (ταύτα μὲν τὰ κατὰ τὸν νόμον δῶρα)4 καὶ ἀλλὰ πλεῖω καὶ πολυτελῆ, ὅστε συνεργάζεσθαι τοὺς φίλους διὰ τὸ πλῆθος τῶν ἀναλομίτων. τὸν μὲν οὖν βοῦν θύει τῷ Δίῳ καὶ ἐστιά τοὺς συγκαταβάινοντας· εἰτ’ ἀποφαίνεται περὶ τῆς πρὸς τὸν ἐραστὴν ὁμλίας, εἰτ’ ἀμενίζων τετυ- χκευ, εἰτε μή, τοῦ νόμου τοῦτ’ ἐπιτρέψαντος,  

C 484 ἢ ι’ εἰ τες αὕτη βία προσενήμεται κατὰ τὴν ἁρπαγὴν, ἐνταῦθα παρῆ τιμωρεῖν5 ἕαυτὸ καὶ

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1 ἐξομολογουμένωι, the editors, for ἐξομολογουμένως.  
2 ἑπιδιώκεως ὡς, ἑπιδιώκεως other MSS.  
3 Before καὶ διωρησάμενος Meineke, following Groskurs’s conj., indicates a lacuna, suspecting that something like ὁ δ’ ἐραστὴς ἀπασάμενος has fallen out of the MSS.  
4 After δῶρα Meineke indicates a lacuna.
a confession, as it were, that the boy is unworthy to obtain such a lover; and when they meet, if the abductor is the boy’s equal or superior in rank or other respects, the friends pursue him and lay hold of him, though only in a very gentle way, thus satisfying the custom; and after that they cheerfully turn the boy over to him to lead away; if, however, the abductor is unworthy, they take the boy away from him. And the pursuit does not end until the boy is taken to the “Andreium” of his abductor. They regard as a worthy object of love, not the boy who is exceptionally handsome, but the boy who is exceptionally manly and decorous. After giving the boy presents, the abductor takes him away to any place in the country he wishes; and those who were present at the abduction follow after them, and after feasting and hunting with them for two months (for it is not permitted to detain the boy for a longer time), they return to the city. The boy is released after receiving as presents a military habit, an ox, and a drinking-cup (these are the gifts required by law), and other things so numerous and costly that the friends, on account of the number of the expenses, make contributions thereto. Now the boy sacrifices the ox to Zeus and feasts those who returned with him; and then he makes known the facts about his intimacy with his lover, whether, perchance, it has pleased him or not, the law allowing him this privilege in order that, if any force was applied to him at the time of the abduction, he might be able at this feast to avenge himself and be rid of the lover. It is disgraceful

6 παρη τιμορεῖν, Cornis, for παρὰ τιμορεῖν; so the later editors.
ἀπαλλάττεσθαι. τοῖς δὲ καλοῖς τὴν ἱδέαν καὶ προγόνων ἐπιφανῶν ἑραστῶν μὴ τυχεῖν αἰσχρόν, ἀλλὰ διὰ τὸν τρόπον τούτο παθοῦσιν. ἔχουσι δὲ τιμᾶς οἱ παρασταθέντες (οὕτω γὰρ καλοῦσι τοὺς ἀρπαγέντας) ἐν τε γὰρ τοῖς χρόοις καὶ τοῖς δρόμοις ἔχουσι τὰς ἐντυποτάτας χώρας, τῇ τε στολῇ κοσμεῖσθαι διαφερόντως τῶν ἄλλων ἐφίεται τῇ δοθείῃ παρὰ τῶν ἑραστῶν, καὶ οὐ τότε μόνον, ἀλλὰ καὶ τέλειοι γενόμενοι διάσημοι ἐσθίτα φέρουσιν, ἀφ᾿ ἡς γνωσθήσεται ἕκαστος κρείνος γενόμενος· τὸν μὲν γὰρ ἐρώμενον καλοῦσι κλεινόν, τὸν δὲ ἑραστὴν φιλήτορα. ταῦτα μὲν τὰ περὶ τοὺς ἔρωτας νόμιμα.

22. "Αρχοντας δὲ δέκα αἱροῦνται· περὶ δὲ τῶν μεγίστων συμβούλων χρώνται τοῖς γέρουσι καλουμένοις· καθίστανται δὲ εἰς τοῦτο τὸ συνέδριον οἱ τῆς τῶν κόσμων ἀρχῆς ἡξιωμένοι καὶ τῶλα δόκιμοι κρινόμενοι. ἀξίαν δ᾿ ἀναγραφῆς τὴν τῶν Κρητῶν πολιτείαν ὑπέλαβον διὰ τε τὴν ἰδιότητα καὶ διὰ τὴν δοξαν· οὐ πολλὰ δὲ διαμένει τούτων τῶν νομίμων, ἀλλὰ τοῖς Ἄρωμαλοις διατάγμασι τὰ πλεῖστα διοικεῖται, καθάπερ καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις συμβαίνει.
for those who are handsome in appearance or descendants of illustrious ancestors to fail to obtain lovers, the presumption being that their character is responsible for such a fate. But the parastathentes 1 (for thus they call those who have been abducted) receive honours; for in both the dances and the races they have the positions of highest honour, and are allowed to dress in better clothes than the rest, that is, in the habit given them by their lovers; and not then only, but even after they have grown to manhood, they wear a distinctive dress, which is intended to make known the fact that each wearer has become "kleinos," 2 for they call the loved one "kleinos" and the lover "philetor." 3 So much for their customs in regard to love affairs.

22. The Cretans choose ten Archons. Concerning the matters of greatest importance they use as counsellors the "Gerontes," as they are called. Those who have been thought worthy to hold the office of the "Cosmi" and are otherwise adjudged men of approved worth are appointed members of this Council. I have assumed that the constitution of the Cretans is worthy of description both on account of its peculiar character and on account of its fame. Not many, however, of these institutions endure, but the administration of affairs is carried on mostly by means of the decrees of the Romans, as is also the case in the other provinces.

1 The literal meaning of the word seems to be "those who were chosen as stand-bys" by lovers.
2 Famous.
3 i.e. "lover" or "sweetheart."
1. Περὶ δὲ τὴν Κρήτην εἰς ὑήσοι, Θήρα μὲν, ἢ τῶν Κυρηναίων μητρόπολις, ἀποκορο Λακεδαιμονίων, καὶ πλησίον ταύτης Ἀνάφη, ἐν ᾗ τὸ τοῦ Ἀγγέλου τοῦ Ἀπόλλωνος ἱερὸν. Λέγει δὲ καὶ Καλλίμαχος τοτὲ μὲν οὕτως:

Ἀγγέλου Ἀνάφην τε, Δακωνίδε γείτονα Θήρας τοτὲ δὲ τῆς Θήρας μυσθείς:

μήτηρ εὐώππου πατρίδος ἤμετέρης,
ἔστι δὲ μακρὰ ἡ Θήρα, διακοσίων οὐσα τὴν περίμετρον σταδίων, κειμένη δὲ κατὰ Δίαν νήσον τὴν πρὸς Ἡρακλείῳ τῷ Κυνοσίῳ, διέχει δὲ τῆς Κρήτης εἰς ἐπτακοσίως τὴν πλησίον δ' αὐτῆς ἢ τῷ Ἀνάφη καὶ Θήρασία. ταύτης δ' εἰς ἕκατον

1 ἀπεχεὶ μησίδιον Ἰος, ἐν ᾗ Κεκτεύσαται τινὲς φασὶ τὸν ποιητὴν "Ομηρον. ὁπὸ δὲ τῆς Ἰον πρὸς ἑστέρας ὅντι Σίκινος καὶ Δάγουσα καὶ Φολέγανδρος, ἢ "Ἀρατος συνεργεῖν ὄνομάζει διὰ τὴν πραγμάτητα: ἐγγὺς δὲ τούτων Κύμωλος, ὦθεν ἢ ἡ Ἡ Κιμωλία ἐνθεῖν ἡ Σίφνος ἐν ὄψει ἑστίν, ἐφ’ ἡ λέγοντι Σίφνου ἀστράγαλον διὰ τὴν εὐτελείαν. ἔτι δ' ἐγγυτέρω καὶ τῆς Κυμώλου καὶ τῆς Κρήτης ἢ Μήλου, ἢξιολογωτέρα τούτων, διέχουσα τοῦ Ἐρμονίκου ἀκρωτηρίου, τοῦ Σκυλαίου, σταδίους ἐπτακοσίους τοσοῦτος δὲ

1 ταύτης δ' εἰς ἕκατον, Tschucke, from conj. of Casaubon, for τοῦτων δ' ἱσδ' ἐκάστη Βλήσω, ἐκατον CDæhtæxy; so the later editors.

2 Σίκινος, Tschucke, for Σίκινος; so the later editors.
GEOGRAPHY, 10. 5. 1

V

1. The islands near Crete are Thera, the metropolis of the Cyrenaeans, a colony of the Lacedaemonians, and, near Thera, Anaphê, where is the temple of the Aegletan Apollo. Callimachus speaks in one place as follows, "Aegletan Anaphê, neighbour to Laconian Thera," 1 and in another, mentioning only Thera, "mother of my fatherland, famed for its horses." 2 Thera is a long island, being two hundred stadia in perimeter; it lies opposite Dia, 3 an island near the Cnossian Heracleium, 4 but it is seven hundred stadia distant from Crete. Near it are both Anaphê and Therasia. One hundred stadia distant from the latter is the little island Ios, where, according to some writers, the poet Homer was buried. From Ios towards the west one comes to Sicines and Lagusa and Pholegandros, which last Aratus calls "Iron" Island, because of its ruggedness. Near these is Cimolos, whence comes the Cimolian earth. 5 From Cimolos Siphnos is visible, in reference to which island, because of its worthlessness, people say "Siphnian knuckle-bone." 6 And still nearer both to Cimolos and to Crete is Melos, which is more notable than these and is seven hundred stadia from the Hermionic promontory, the Scyllaeum, and almost the same distance

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1 Frag. 113 (Schneider).
2 Frag. 112 (Schneider).
3 i.e. almost due north of Dia.
4 Heracleium was the sea-port of Cnossus (10. 4. 7).
5 A hydrous silicate of aluminium, now called "cimolite."
6 i.e. the phrase is a proverb applied to worthless people or things.
σχεδόν τι καὶ τοῦ Δικτυνναίου. Ἀθηναῖοι δὲ ποτε πέμψαντες στρατεύειν, ἡβηδόν κατέσφαξαν τοὺς πλείους. αὐτὰς μὲν οὖν ἐν τῷ Κρητικῷ πελάγει, εἰς δὲ τῷ Αιγαίῳ μᾶλλον αὐτῇ τῇ Δήλος καὶ αἱ περὶ αὐτῇν Κυκλάδες καὶ αἱ ταύταις προσκείμεναι. Σποράδες, ὅν εἰσὶ καὶ αἱ λεγθεῖσαι περὶ τῆν Κρήτην.

2. Ἡ μὲν οὖν Δήλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερόν τοῦ Ἀπόλλωνος καὶ τὸ Αθηρίων, ὑπέρκειται δὲ τῆς πόλεως ὦρος ψελόν. Ὁ Κύνθος καὶ τραχύ, ποταμος δὲ διαρρέει τὴν νῆσον Ἰωνικὸς ὑπὸ μέγας καὶ γὰρ ἡ νῆσος μικρὰ. τετίμηται δὲ ἐκ παλαιοῦ διὰ τοὺς θεοὺς ἀπὸ τῶν ήρωικῶν χρόνων ἀρξαμένη μυθεύεται γὰρ ἐνταῦθα ἡ Λητία τὰς ὥδειες ἀποθέεσθαι τοῦ τε Ἀπόλλωνος καὶ τῆς Αρτέμιδος.

ἡν γὰρ τοπάροιθε φορητά, φησιν ὁ Πένδαρος,

κυμάτεσσι παντοδαπῶν ἀνέμων ῥυπαίστων ἀλλὰ ὁ Καισογενής ὅποτ’ ὁδίνεσθι  ἡμίοιοτοι ἀγχιτάκοις ἐπέβα  νῦν, δὴ τότε τέσσαρες ὑρθαί πρέμων ἀπόφορουσαν χθονίων,

1. prokeimenew 2. ψελόν CD, ψηλόν other MSS.
2. toparothe, Casaubon and later editors, instead of parathein oū (all MSS.).
3. Eustathius omits the oū (note on Od. 10. 3).
4. Before anemwn Tzschucke and later editors insert τ.’
5. ἀλλ’ ὁ Καισογενής, Kramer and Meineke, from conj. of Porson, for ἀλλὰ Καισογενῆς D, ἀλλὰ καὶ ὁ γένος C, ἀλλ’ ἀκαισογένης Bk, ἀλλὰ καισογενῆς ἵ, ἀλλὰ καὶ ὁ γένος ἵ, ἀλλὰ καὶ οὐν γένος Schneider, Hermann, Tzschucke, Corais.

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from the Dictynnacem. The Athenians once sent an expedition to Melos and slaughtered most of the inhabitants from youth upwards.¹ Now these islands are indeed in the Cretan Sea, but Delos itself and the Cyclades in its neighbourhood and the Sporades which lie close to these, to which belong the aforesaid islands in the neighbourhood of Crete, are rather in the Aegaean Sea.

2. Now the city which belongs to Delos, as also the temple of Apollo, and the Letüm,² are situated in a plain; and above the city lies Cynthus, a bare and rugged mountain; and a river named Inopus flows through the island—not a large river, for the island itself is small. From olden times, beginning with the times of the heroes, Delos has been reverenced because of its gods, for the myth is told that there Leto was delivered of her travail by the birth of Apollo and Artemis: “for aforesight,” says Pindar,³ “it was tossed by the billows, by the blasts of all manner of winds,⁴ but when the daughter of Coeüs⁵ in the frenzied pangs of childbirth set foot upon it, then did four pillars, resting on adamant, rise perpendicular from the roots of the earth, and

¹ 416 B.C. (see Thucydides 5. 115–116).
² Temple of Leto.
³ Frag. 58 (Bergk).
⁴ Delos.
⁵ There was a tradition that Delos was a floating isle until Leto set foot on it.
⁶ Leto.

⁶ ἡδίναις: BDiilos, ἡδίναις: k, ἡδό αἰω: editors before before Kramer.
⁷ ἡδως, Bergk, for ἡδως CDH, θεῖαις BΚnos and editors before Kramer.
⁸ ἐπέβα πρ, Wilamowitz, for ἐπίβαλεν.
⁹ πρέμαω, Hermann, for πρέμαω CDHilos, πρέμαω Bk.
strarbo

ἀν δ' ἐπικράνοις σχέδου πέτραν ἀδαμαντο-
πέδιλοι
κλόνοις· ἐνθα τεκοῦσ' εὐδαίμον' ἐπόψατο γένναν.
ἐνδοξον δ' ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσου,
cαλούμεναι Κυκλάδες, κατὰ τιμὴν πέμπουσαι
dημοσία θεωροῦσ τε καὶ θυσίας καὶ χοροὺς παρ-
thέουν πανηγύρεις τε ἐν αὐτῇ συνάγονται
μεγάλας.
3. Κατ' ἀρχὰς μὲν οὖν δώδεκα λέγονται
προσεγγίσατο δὲ καὶ πλεῖον. Ἀρτεμίδωρος
γοὺν1 πεντεκαίδεκα2 διαριθμεῖται περὶ τῆς
Ελένης εἰπὼν, ὅτι ἀπὸ Θορίκου μέχρι Σουνίου
παράκειναι, μακρὰ, σταδίων ὅσον ἐξῆκοντα τὸ
μῆκος· ἀπὸ ταύτης γὰρ, φησίν, αἱ καλούμεναι
Κυκλάδες εἰσίν· ὄνομάζει δὲ Κέω, τῆς ἐγγυτάτῳ
tῇ Ἕλενη, καὶ μετὰ ταύτην Κύθνου καὶ Σέριφου
καὶ Μῆλου καὶ Σίφνου καὶ Κύμωλου καὶ Πρε-
πέσινθου καὶ 'Ωλίαρον3 καὶ πρὸς ταύτας Πάρου,
Νάξου, Σύρου, Μύκονου, Τήνου, 'Ανδρου, Γύαρον.
tὰς μὲν οὖν ἄλλας τῶν δώδεκα νομίζω, τὴν δὲ
Πρεπέσινθου καὶ 'Ωλίαρον4 καὶ Γύαρον ἦττον·
ὅτι τῇ Γυάρῳ προσορμισθεὶς ἔγνων κόμιον ὕπὸ
ἄλλων συνοικούμενον ἀπαίροντες δ' ἐδεξάμεθα
πρεσβευτὴν ἐνθέντες ὡς Καῦσαρ προκεχειρισμέ-
νου, τῶν ἄλλων τινά (ἡν δ' ἐν Κορίνθῳ Καῦσαρ,
βαδίζων ἐπὶ τὸν θρίαμβον τοῦ Ἀκτιακῶν)·
sυμπλέον δὴ ἐλεγε πρὸς τοὺς πυθαμένους, ὅτι
πρεσβεύοι περὶ κονφισμοῦ τοῦ φόρου τελοῦν
Ο 486 γὰρ δραχμὰς ἐκατὸν πεντήκοντα, καὶ τὰς ἐκατὸν

1 γοῦν, Meineke, for δ' οὖν.
2 πεντεκαίδεκα (ιε'), Corvais inserts; so Meineke.
3 'Αλλαρόν Dθιλ.
4 'Αλλαρόν BCDθίχ. 164
on their capitals sustain the rock. And there she gave birth to, and beheld, her blessed offspring." The neighbouring islands, called the Cyclades, made it famous, since in its honour they would send at public expense sacred envoys, sacrifices, and choruses composed of virgins, and would celebrate great general festivals there.\footnote{\textit{i.e.} in honour of Apollo and Loto (see Thucydidès 3, 104).}

3. Now at first the Cyclades are said to have been only twelve in number, but later several others were added. At any rate, Artemidorus enumerates fifteen, after saying of Helena that it stretches parallel to the coast from Thoricus to Sunium and is a long island, about sixty stadia in length; for it is from Helena, he says, that the Cyclades, as they are called, begin; and he names Ceos, the island nearest to Helena, and, after this island, Cythnos and Serifos and Melos and Siphnos and Cimolos and Prepessinthos and Oliaros, and, in addition to these, Paros, Naxos, Syros, Mykonos, Tenos, Andros, and Gyaros. Now I consider all of these among the twelve except Prepessinthos, Oliaros, and Gyaros. When our ship anchored at one of these, Gyaros, I saw a small village that was settled by fishermen; and when we sailed away we took on board one of the fishermen, who had been chosen to go from there to Caesar as ambassador (Caesar was at Corinth, on his way\footnote{\textit{i.e.} back to Rome.} to celebrate the Triumph after the victory at Actium\footnote{31 B.C.}). While on the voyage he told enquirers that he had been sent as ambassador to request a reduction in their tribute; for, he said, they were paying one hundred and fifty drachmas when they could only with difficulty pay
χαλεπώς ἂν τελοῦντες. δὴ λοι ἔτι τὰς ἀπορίας αὐτῶν καὶ Ἄρατος ἐν τοῖς κατὰ λεπτον’

ὁ Δηλοῦ, σὺ μὲν ἢ με σιδηρεῖῃ Φολεγάνδρῳ,
δειλὴ ἡ Γυνάρῳ παρελεύσεις αὐτῷ ὁμοίων.

4. Τὴν μὲν οὖν Δήλου ἐνδοξοῦν γενομένην οὐτως ἐτι μᾶλλον ἡξέσθη κατασκαφέισα ὑπὸ Ρωμαίων Ὀργκοῦς. ἐκεῖσε γὰρ μετεχώρησαν οἱ ἐμποροὶ,
καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκαλουμένης αὐτοῦς καὶ τῆς εὐκαιρίας τοῦ λιμένος· ἐν καλῷ γὰρ κεῖται τοῖς ἐκ τῆς Ἰταλίας καὶ τῆς Ἐλλάδος εἰς τὴν Ἀσίαν πλέοντι· ἢ τε παινύγνυς ἐμπορικόν τι πράγμα ἔστι, καὶ συνήθεις ἦσαν αὐτῇ καὶ Ρωμαίοι τῶν ἄλλων μάλιστα, καὶ ὑπὸ συνειστήκης ὢν Ὀργκοῦς. Ἀθηναῖοι δὲ λαβόντες τὴν νήσον καὶ τῶν ἱερῶν ἄμα καὶ τῶν ἐμπόρων ἑπεμέλευντο ἱκανῶς· ἐπελθόντες δ’ οἱ τοῦ Μιθριδάτος στρατηγοῖ καὶ ὁ ἀποστήκας τύραννος αὐτὴν διελεύμημαντο πάντα, καὶ παρέλαβον ἐρήμην οἱ Ρωμαῖοι πάλιν τὴν νήσον, ἀναχωρήσαντος εἰς τὴν οἰκείαν τοῦ βασιλέως, καὶ διετέλεσε μέχρι νῦν ἐνδεώς πράσσουσα. ἤχουσι δ’ αὐτὴν Ἀθηναῖοι.

5. Ῥήνεια ὧν ἐρήμου νησίδοις ἐστιν ἐν τέτρασι τῆς Δήλου σταδίων, ὅπου τὰ μνήματα τοῖς Δηλίοις ἐστίν. οὐ γὰρ ἔξεσθεν ἐν αὐτῇ τῇ Δήλῳ θάπτειν οὐδὲ καλεῖν νεκρῶν, οὐκ ἔξεστι δ’ οὐδὲ κύνα ἐν Δήλῳ τρέφειν. ὀνομάζετο δὲ καὶ Ὀρτυγία πρότερον.

1 δειλή, Müller-Dübner, for δειλή s (and Meinecke), δειλή other MSS.
2 Ῥήνεια Βλευο, Ῥήνεια other MSS.

1 i.e. Trifles. 2 146 B.C.
one hundred. Aratus also points out the poverty of the island in his *Catalepton*: 1 "O Leto, shortly thou wilt pass by me, who am like either iron Pholegandros or worthless Gyaros."

4. Now although Delos had become so famous, yet the raising of Corinth to the ground by the Romans 2 increased its fame still more; for the importers changed their business to Delos because they were attracted both by the immunity which the temple enjoyed and by the convenient situation of the harbour; for it is happily situated for those who are sailing from Italy and Greece to Asia. The general festival is a kind of commercial affair, and it was frequented by Romans more than by any other people, even when Corinth was still in existence. 3

And when the Athenians took the island they at the same time took good care of the importers as well as of the religious rites. But when the generals of Mithridates, and the tyrant 4 who caused it to revolt, visited Delos, they completely ruined it, and when the Romans again got the island, after the king withdrew to his homeland, it was desolate; and it has remained in an impoverished condition until the present time. It is now held by the Athenians.

5. Rheneia is a desert isle within four stadia from Delos, and there the Delians bury their dead; 5 for it is unlawful to bury, or even burn, a corpse in Delos itself, and it is unlawful even to keep a dog there. In earlier times it was called Ortygia.

3 As many as ten thousand slaves were sold there in one day (14. 5. 2).
4 Aristion, through the aid of Mithridates, made himself tyrant of Athens in 88 b.c. (cf. 9. 1. 20).
5 This began in 426 B.C., when "all the sepulchres of the dead in Delos were removed" to Rheneia (Thucydides 3. 104).
6. Κέως δὲ τετράπολις μὲν ύπήρξε, λειπονταί δὲ δύο, ἡ τε Ἰουλίς καὶ ἡ Καρθαία, εἰς ὡς συνεσπολίασθαν αἱ λοιπαί, ἡ μὲν Ποιήσσα εἰς τὴν Καρθαίαν, ἡ δὲ Κορησσία εἰς τὴν Ἰουλίδα. ἐκ δὲ τῆς Ἰουλίδος ὁ τε Σιμωνίδης ἦν ὁ μελοποιὸς καὶ Βακχυλίδης, ἀθελφίδοις ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἑατρὸς καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων, ὁ τοῦ Βορυσθείτου Βίωνος ἡμιώνης. παρὰ τούτως δὲ δοκεῖ τεθῆναι ποτε νόμος, οὐ μέμνηται καὶ Μεναιδρος·

καλὸν τὸ Καίων νόμιμον ἔστι, Φανία·

ὁ μὴ δυνάμενος ξῖν καλῶς οὐ ξῖν κακῶς.

προσέταττε γάρ, ὡς ἔοικεν, ὁ νόμος τοὺς ὑπὲρ ἐξήκοντα ἡτηγενότας κανειάζονται, 1 2 τοῦ διαρκείν τοῖς ἅλλοις τὴν τροφὴν καὶ πολιορκουμένους δὲ ποτε ὑπ’ Ἀθηναίων ἰσφίσσασθαι φασί τοὺς προσβυτάτους ἐξ αὐτῶν ἀποθανέων, ὀρισθέντος πλῆθος ἐτῶν, τοὺς δὲ παύσασθαι πολιορκοῦντας. κεῖται δ’ ἐν δρει τῆς θαλάττης διέχουσα ἡ πόλις ὅσον πέντε καὶ εἰκοσι στάδιοι, ἐπίνειοι δ’ ἐστὶν

O 487 αὐτῆς τὸ χωρίον, ἐν ὦ ἱδρυτῶ ἡ Κορησσία, κατοικιαῖοι οὐδὲ κώμης ἔχουσα. ἔστι δὲ καὶ πρὸς τή Κορησσία Σιμωνίδου Ἀπολλώνως ιερὸν καὶ πρὸς Ποιήσσης, μεταξὺ δὲ τοῦ ιεροῦ καὶ τῶν τῆς Ποιήσσης ἐρειπίων τὸ τῆς Νεδουσίας Ἀθηνᾶς ιερὸν, ἰδρυσμένον Νέστορος κατὰ τὴν ἐκ Τροίας ἐπάνοδον. ἔστι δὲ καὶ Ἔλιξου ποταμὸς περὶ τὴν Κορησσίαν.

7. Μετὰ δὲ ταύτην Νάξου καὶ Ἐλικόλογοι καὶ Πάρος ἐπετεύθην ἡν Ἀρχύλοχος ὁ ποιητὴς. ὑπὸ δὲ Παρίων ἐκτίσθη Ὀμός καὶ Πάριον 168
6. Ceos was at first a Tetrapolis, but only two cities are left, Iulis and Carthaca, into which the remaining two were incorporated, Poecessa into Carthaca and Coressia into Iulis. Both Simonides the melic poet and his nephew Bacchylides were natives of Iulis, and also after their time Erasistratus the physician, and Ariston the peripatetic philosopher and emulator of Bion the Borysthenite. It is reputed that there was once a law among these people (it is mentioned by Menander, "Pharias, the law of the Ceians is good, that he who is unable to live well should not live wretchedly"), which appears to have ordered those who were over sixty years of age to drink hemlock, in order that the food might be sufficient for the rest. And it is said that once, when they were being besieged by the Athenians, they voted, setting a definite age, that the oldest among them should be put to death, but the Athenians raised the siege. The city lies on a mountain, about twenty-five stadia distant from the sea; and its seaport is the place on which Coressia was situated, which has not as great a population as even a village. Near Coressia, and also near Poecessa, is a temple of Sminthian Apollo; and between the temple and the ruins of Poecessa is the temple of Nedusian Athena, founded by Nestor when he was on his return from Troy. There is also a River Elixus in the neighbourhood of Coressia.

7. After Ceos one comes to Naxos and Andros, notable islands, and to Paros. Archilochus the poet was a native of Paros. Thasos was founded by the Parians, as also Parium, a city on the Propontis.

1 κοινέσθαι Oιηλικη, κοινέσθαι Βλ. 
2 καὶ, before τοῦ, omitted by Πωλ.
ἐν τῇ Προποντίδι πόλις. ἐν ταύτῃ μὲν οὖν ὁ βωμὸς λέγεται θέας ἄξιος, σταδιαίας ἔχου τὰς πλευράς; ἐν δὲ τῇ Πάρῳ ἡ Παριά λίθος λεγομένη, ἀρίστη πρὸς τὴν μαρμαρογλυφίαν.

8. Σύρος ὁ ἐστὶ (μηχίνουσι τὴν πρώτην συλλαβήν), ἐξ ἦς Φερεκύδης ὁ Βάβυς ἢν νεώτερος ὁ ἐστὶν ὁ Ἀθηναῖος εκείνου, ταύτης δοκεῖ μνημονευόν ἐστὶ τῆς Συρίης, Συρίην καλῶν

νήσος τῆς Συρίης κυκλόσκεται ὡς ὁρτυγίης καθύπερθε.

9. Μύκονος ὁ ἐστίν, ὅφει ἢ μοθεύσει κεῖσθαι τῶν γεγονότων τοὺς ὑστάτους ὑφ᾽ ὑπ᾽ Ἡρακλεώς καταλυθέντας, ὅφει ἢν ἡ παροιμία Πάνθ᾽ ὑπὸ μίαν Μύκονον ἐπὶ τῶν ὑπὸ μίαν ἐπιγραφῆν ἀγώντων καὶ τὰ διηρητήμενα τῇ φύσει. καὶ τῶν φαλάκρων δὲ τινες Μύκονον καλοῦσιν ἀπὸ τοῦ τὸ πάθος τοῦτο ἐπιχωριάζειν ὡς τῇ νήσῳ.

10. Σέριφος ὁ ἐστίν, ἐν τῇ περὶ τὸν Δίκτυν μεμούθεναι, τὸν ἀνελκύσαντα τὴν λάρνακα τὸς δικτύους τὴν περιέχουσαν τὸν Περσέα καὶ τὴν μηνέρα Δανάην, καταπεποντωμένους ὑπ᾽ Ἡρακλίου τοῦ πατρὸς τῆς Δανάης τραφήναι τῇ γὰρ ἐνταῦθα τὸν Περσέα φασί, καὶ κομίσαντα τὴν τῆς Γοργόνος κεφαλήν, δείξαντα τοῖς Σέριφίοις ἀπολιθοῦσαι πάντας τοῦτο δὲ πράξαι τιμωροῦντα τῇ μητρί, ὅτι αὐτὴν Πολυδέκτης ὁ βασιλεὺς ἄκουσαν ἄγεσθαι προελεύσει πρὸς γάμον, συμπραττόντων

1 Except D the MSS. have Bābvus.
2 ὑγειοντάτος Stephanus (s.v. Μύκονος) and Eustathius (note on Dionysius 525).
3 καὶ omitted by Bkou.
4 Before τῇ BCD have ἐν.
5 Γοργόνθης ΒCD.

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Now the altar in this city is said to be a spectacle worth seeing, its sides being a stadium in length; and so is the Parian stone, as it is called, in Paros, the best for sculpture in marble.

8. And there is Syros (the first syllable is pronounced long), where Pherecydes¹ the son of Babys was born. The Athenian Pherecydes is later than he.² The poet seems to mention this island, though he calls it Syria: “There is an island called Syria, above Ortygia.”³

9. And there is Myconos, beneath which, according to the myth, lie the last of the giants that were destroyed by Heracles. Whence the proverb, “all beneath Myconos alone,” applied to those who bring under one title even those things which are by nature separate. And further, some call bald men Myconians, from the fact that baldness is prevalent in the island.

10. And there is Seriphos, the scene of the mythical story of Dictys, who with his net drew to land the chest in which were enclosed Perseus and his mother Danaë, who had been sunk in the sea by Acrisius the father of Danaë; for Perseus was reared there, it is said, and when he brought the Gorgon’s head there, he showed it to the Scriphians and turned them all into stone. This he did to avenge his mother, because Polydectes the king, with their co-operation, intended to marry his mother against

¹ Fl. about 560 B.C.
² Pherecydes of Leros (fl. in the first half of the fifth century B.C.), often called “the Athenian,” wrote, among other things, a work in ten books on the mythology and antiquities of Attica.
³ Od. 15. 403.
ἐκεῖνων. οὗτω δ' ἐστὶν πετρώδης ἡ νήσος, ὡστε ὑπὸ τῆς Γοργονος τοῦτο παθεῖν αὐτὴν φασιν οἱ κωμῳδοῦντες.

11. Τήνος δὲ πόλιν μὲν οὐ μεγάλην ἔχει, τὸ δ' ἱερὸν τοῦ Ποσειδῶνος μέγα ἐν ἄλσει τῆς πόλεως ἔξω, θέας άξιον' ἐν δ' καὶ ἑστιατόρια πεποιηται μεγάλα, σημεῖον τοῦ συνέχεσθαι πλῆθος ἰκανῶν τῶν συνθυόντων αὐτοὺς ἁστυγειτῶν τὰ Ποσει-

12. 'Ἔστι δὲ καὶ 'Αμοργὸς τῶν Σποράδων, ὥθεν ἡν Σιμωνίδης ὁ τῶν ἱάμβων ποιητῆς, καὶ Λέβινθος καὶ Λέρος'¹ καὶ τόδε Φωκυλίδου Λέριοι κακοὶ, οὐχ ο μὲν, δὲ δ' οὐ, πάντες, πλὴν Προκλέους καὶ Προκλέης Λέριος.

C 488 διεβεβλητο γὰρ ὡς κακοίθεις οἱ ἐνθένθε ἀνθρώπων.

13. Πλησίον δ' ἐστὶ καὶ ἡ Πάτμος καὶ Κο-

πρὸς δύσιν κεῖμεναι τῇ 'Ικαρίᾳ, αὕτη δὲ Σάμω. οὐ μὲν οὖν 'Ικαρία ἐρημός ἐστιν, νομάς δ' ἔχει, καὶ χρῶνται αὐταῖς Σάμωι. τοιαύτη δ' οὖσα ἐνδοξος ὁμως ἐστι, καὶ ἀπ' αὐτὴς Ἰκάριον καλεῖ-

ται τὸ προκείμενον πέλαγος, ἐν δ' καὶ αὐτὴ καὶ Σάμος καὶ Κώς ἐστι, καὶ αἱ ἄρτη λεχθεῖσαι Κο-

ρασσίαι καὶ Πάτμος καὶ Λέρος. ἐνδοξος δὲ καὶ τὸ ἐν αὐτῇ ὅρος ὁ Κερκετεύς, μᾶλλον τῆς 'Αμπέλουν' ² αὐτὴ δ' ὑπέρκειται τῆς Σαμίων πόλεως. συνάπ-

τει δὲ τῷ Ἰκαρίῳ τῷ Καρπάθιον πέλαγος πρὸς

νότου, τούτῳ δὲ τῷ Αὐγύπτιον, πρὸς δὲ δύσιν τὸ τε Κρητικὸν καὶ τὸ Λεβυκὸν.

¹ Λέρος, Groskurd, for Λερία; so Meineke.
² Meineke ejects the words ἐνδοξος... Ἀμπέλουν.
her will. The island is so rocky that the comedians say that it was made thus by the Gorgon.

11. Tenos has no large city, but it has the temple of Poseidon, a great temple in a sacred precinct outside the city, a spectacle worth seeing. In it have been built great banquet-halls—an indication of the multitude of neighbours who congregate there and take part with the inhabitants of Tenos in celebrating the Poseidonian festival.

12. And there is Amorgos, one of the Sporades, the home of Simonides the iambic poet; and also Lebinthos, and Leros: "And thus saith Phocylides, 'the Lerians are bad, not one, but every one, all except Procles; and Procles is a Lerian.'" 1 For the natives of the island were reproached with being unprincipled.

13. Near by are both Patmos and the Corassiae; these are situated to the west of Icaria, and Icaria to the west of Samos. Now Icaria is deserted, though it has pastures, which are used by the Samians. But although it is such an isle as it is, still it is famous, and after it is named the sea that lies in front of it, in which are itself and Samos and Cos and the islands just mentioned—the Corassiae and Patmos and Leros. Famous, also, is the mountain in it, Cerceteus, more famous than the Ampelus, 2 which is situated above the city of Samians. 3 The Icarian Sea connects with the Carpathian Sea on the south, and the Carpathian with the Aegyptian, and on the west with the Cretan and the Libyan.

1 Frug. 1 (Bergk). 2 See 14. 1. 15.
3 But both of these mountains are in Samos (Pliny, in 5. 37, spells the former "Cercetius"). Hence the sentence seems to be a gloss that has crept in from the margin of the text.
14. Καὶ ἐν τῇ Καρπαθίᾳ δ' εἰσὶ πολλαὶ τῶν Σποράδων μεταξὺ τῆς Κώ μάλιστα καὶ Ῥόδου καὶ Κρήτης· ὥν εἰσὶν Ἀστυπάλαια τε καὶ Τήλος καὶ Χαλκία, καὶ ἂς ὁμηρος ὄνομαζε εἰν τῷ Καταλόγῳ:

οὐ δ' ἀρα Νίσυρον τ' εἰχον Κράπαθόν τε Κάσον τε,
καὶ Κών, Εὐρυτύλοιο πόλιν, νήσους τε Καλύνας.

ἐξω γὰρ τῆς Κώ καὶ τῆς Ῥόδου, περὶ ἄν ἐροῦμεν ὑστερον, τάς τε ἄλλας ἐν ταῖς Σποράσι τίθεμεν, καὶ δὴ καὶ ἐνταῦθα μεμυῆμεθα αὐτῶν, καίπερ τῆς Ἀσίας, οὗ τῆς Εὐρώπης, ἐγγύς οὕσων, ἐπειδὴ τῇ Κρήτῃ καὶ ταῖς Κυκλάσι καὶ τὰς Σποράδας συμπεριλαβεῖν ἦπεργετό ¹ πως ὁ λόγος· ἐν δὲ τῇ τῆς Ἀσίας περιοδεία τὰς προσεχείς αὐτή τῶν ἀξιολόγων νῆσων προσπεριοδεύσαμεν, Κύπρου καὶ Ῥόδου καὶ Κών καὶ τὰς ἐν τῇ ἐφεξῆς παραλία κειμένας, Σάμου, Χίου, Λέσβου, Τένεδου νῦν δὲ τὰς Σποράδας, ὧν ἄξιον μυησθῆναι λοιπῶν, ἐπιμεν.

15. 'Ἡ μὲν οὖν Ἀστυπάλαια ἰκανός ἦστι πειλαγία, πόλιν ἔχουσα. ἦ δὲ Τήλος εἴκτετατι παρὰ τὴν Κυδίλαν, μακρά, ύψηλη, στενή, τῇ περίμετρον ὅσον ἐκατόν καὶ τετραάκοντα σταδίων, ἔχουσα ὑφόρμον. ἦ δὲ Χαλκία. ² τῆς Τήλου διέχει σταδίους όγδοήκοντα, Καρπάθου δὲ τετρακοσίους, Ἀστυπαλαιαίς δὲ περὶ διπλασίους, ἔχει δὲ καὶ κατοικίαν ὁμώνυμον καὶ ἱερὸν Ἀπόλλωνος καὶ λιμένα.

¹ ἦπεργετό, Kranor, for ἦπεργετό BCDhild, ἦπεργετῖν νῦν; so Müller-Dübner and Meineke.

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14. In the Carpathian Sea, also, are many of the Sporades, and in particular between Cos and Rhodes and Crete. Among these are Astypalaea, Telos, Chalcia, and those which Homer names in the Catalogue: "And those who held the islands Nisyros and Crathos and Casos and Cos, the city of Eury- pylus, and the Calydnian Islands";\(^1\) for, excepting Cos and Rhodes, which I shall discuss later,\(^2\) I place them all among the Sporades, and in fact, even though they are near Asia and not Europe, I make mention of them here because my argument has somehow impelled me to include the Sporades with Crete and the Cyclades. But in my geographical description of Asia I shall add a description of such islands that lie close to it as are worthy of note, Cyprus, Rhodes, Cos, and those that lie on the seaboard next thereafter, Samos, Chios, Leshos, and Tenedos. But now I shall traverse the remainder of the Sporades that are worth mentioning.

15. Now Astypalaea lies far out in the high sea, and has a city. Telos extends alongside Cnidia, is long, high, narrow, has a perimeter of about one hundred and forty stadia, and has an anchoring-place. Chalcia is eighty stadia distant from Telos, four hundred from Carpathos, about twice as far from Astypalaea, and has also a settlement of the same name and a temple of Apollo and a harbour.

\(^{1}\) H:\(\text{Iiad}\ 2.\ 676.\) Cf. the interpretation of this passage in 10. 5. 19.
\(^{2}\) 14. 2. 5–13, 19.

\(^{2}\) Χαλκεία ΒΓΧ.:32.
16. Νίσυρος δὲ πρὸς ἄρκτον μὲν ἐστὶ Τῆλου, διέχουσα αὐτῆς ὦσον ἔξηκοντα σταδίους, ὦσος καὶ Κώ διέχει, στρογγυλὴ δὲ καὶ ύψηλή καὶ πετρώδης τοῦ μυλίου λίθου· τοῖς γούν ἀστυγεῖτο- σιν ἔκειθέν ἐστιν ἢ τῶν μύλων εὐπορία. ἔχει δὲ καὶ πόλιν ὁμώνυμον καὶ λιμένα καὶ θερμὰ καὶ Ποσειδῶνος ἱερόν περὶ μετροῦν δὲ αὐτῆς ὄγδοίκοντα
C 489 στάδιοι. ἐστὶ δὲ καὶ νησία πρὸς αὐτῇ Νισυρίων λεγόμενα. φασὶ δὲ τὴν Νίσυρον ἀπότραυσμα εἶναι τῆς Κώ, προσβέντες καὶ μύθον, ὅτι Ποσειδῶν διώκων ἐνα τῶν Γυαντών, Πολυβώτην, ἀπο- θαράσας τῇ τριαίνῃ τρύφως τῆς Κώ ἐπὶ αὐτῶν βάλοι, καὶ γένοιτο νῆσος τὸ βληθὲν ἢ Νίσυρος, ὑποκείμενον ἐχουσα ἐν αὐτῇ τὸν Γυαντά· τινὲς δὲ αὐτὸν ὑποκείθαι τῇ Κώ φασίν.

17. Ἡ δὲ Καρπαθοῦ, ἢν Κράπαθον εἶπεν ὁ ποιητὴς, ύψηλή ἐστι, κύκλον ἔχουσα σταδίων διακοσίων. τετράπολις δ’ ὑπήρξε καὶ ὄνομα εἶχεν ἀξιολογοῦν· ἄφ’ οὖ καὶ τῷ πελάγει τοῦ νόμα ἐγένετο. μία δὲ τῶν πόλεων ἐκαλεῖτο Νίσυρος, ὁμώνυμος τῇ τῶν Νισυρίων 1 νήσῳ. κεῖται δὲ τῆς Λιβύης κατὰ Λευκῆν ἀκτήν, ἡ τῆς μὲν Ἀλεξανδρείας περὶ χιλίους διέχει σταδίους, τῆς δὲ Καρπαθοῦ περὶ τετρακισχιλίων.

18. Κάσος 2 δὲ ταῦτας μὲν ἀπὸ ἔβδομηκοντά ἐστι σταδίων, τοῦ δὲ Σαμωνίου 3 τοῦ ἀκρού τῆς Κρήτης διακοσίων πεντήκοντα· κύκλον δὲ ἔχει σταδίων ὄγδοίκοντα. ἐστὶ δὲ ἐν αὐτῇ καὶ πόλεις ὁμώνυμοι, καὶ Κασίων νῆσοι καλοῦμεν πλείους περὶ αὐτῆς.

19. Νήσους δὲ Καλυδίας τὰς Σποράδας λέγειν φασὶ τὸν ποιητήν, διὸ μὲν εἶναι Κάλυμνον· εἰκὸς 176
16. Nisyros lies to the north of Telos, and is about sixty stadia distant both from it and from Cos. It is round and high and rocky, the rock being that of which millstones are made; at any rate, the neighbouring peoples are well supplied with millstones from there. It has also a city of the same name and a harbour and hot springs and a temple of Poseidon. Its perimeter is eighty stadia. Close to it are also isles called Isles of the Nisyrians. They say that Nisyros is a fragment of Cos, and they add the myth that Poseidon, when he was pursuing one of the giants, Polybotes, broke off a fragment of Cos with his trident and hurled it upon him, and the missile became an island, Nisyros, with the giant lying beneath it. But some say that he lies beneath Cos.

17. Carpathos, which the poet calls Crapathos, is high, and has a circuit of two hundred stadia. At first it was a Tetrapolis, and it had a renown which is worth noting; and it was from this fact that the sea got the name Carpathian. One of the cities was called Nisyros, the same name as that of the island of the Nisyrians. It lies opposite Leucê Actê in Libya, which is about one thousand stadia distant from Alexandrea and about four thousand from Carpathos.

18. Casos is seventy stadia from Carpathos, and two hundred and fifty from Cape Samonium in Crete. It has a circuit of eighty stadia. In it there is also a city of the same name, and round it are several islands called Islands of the Casians.

19. They say that the poet calls the Sporades "Calydnian Islands," one of which, they say, is Calymna. But it is reasonable to suppose that, as

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1 Νεσυρίων, Corais, for Νισύριων; so the later editors.
2 ἕσος BCDkext.
3 Σαλμυνίαν BChkno.
δ', ὡς ἐκ τῶν Νισυρίων λέγονται καὶ Κασίων ἂν ἑγγὺς καὶ ὑπῆκοοι, οὕτως καὶ τὰς τῇ Καλύμνῃ περικειμένας, ἵσως τὸτε λεγομένην Καλύδνη· τινὲς δὲ δύο εἶναι Καλύδνας φασί, Λέρου καὶ Κάλυμναν, ἀσπερ καὶ λέγειν τὸν ποιητήν. ὦ δὲ Σκήφριος πληθυντικῶς ὁνομάσθαι τὴν νῆσον Καλύμνας φησίν, ὡς Ἀθήνας καὶ Θήβας, δεῖν δὲ ὑπερβατῶς δέξασθαι τὸ τοῦ ποιητοῦ οὐ γὰρ νῆσους Καλύδνας λέγειν, ἀλλ' ὁ δ' ἀρα νῆσους Νίσυρον τ' εἴχον Κράταθον τε Κάσου τε καὶ Κών, Εὐρυπύλοιο πόλιν, Καλύδνας τε. ἀπαν μὲν οὖν τὸ νησιωτικὸν μέλι ὡς ἐπὶ τὸ πολὺ ἀστεῖον ἔστι καὶ ἐνάμιλλον τῷ Ἀττικῷ, τὸ δ' ἐν ταῖσδε ταῖς νῆσοις διαφερόντως, μᾶλιστα δὲ τὸ Καλύμνιον.

1 Κασίων BDhklno. 2 ἀλλ' ὁ, the editors, for ἄλλοι.
the islands which are near, and subject to, Nisyros and Casos are called "Islands of the Nisyrians" and "Islands of the Casians," so also those which lie round Calymna were called "Islands of the Calymnians"—Calymna at that time, perhaps, being called Calydna. But some say that there are only two Calydnián islands, Leros and Calymna, the two mentioned by the poet. The Scepsian¹ says that the name of the island was used in the plural, "Calymnae," like "Athenae" and "Thebae"; but, he adds, the words of the poet should be interpreted as a case of hyperbaton, for he does not say, "Calydnian Islands," but "those who held the islands Nisyros and Crapathos and Casos and Cos, the city of Eurypylus, and Calydnae." Now all the honey produced in the islands is, for the most part, good, and rivals that of Attica, but the honey produced in the islands in question is exceptionally good, and in particular the Calymnian.

¹ Demetrius of Scepsis.
BOOK XI
1. Τῇ δ’ Εὐρώπῃ συνεχῆς ἔστιν ἡ Ἀσία, κατὰ τὸν Τάυρον συνάπτουσα αὐτῇ περὶ ταύτης οὖν ἐφεξῆς ῥητέον, διελάτας φυσικῶς τισιν ὅροις τοῦ σαφῶς χάριν. ὅπερ οὖν Ἰερατοσθένης ἐφ’ ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ’ ἣμών ἐπὶ τῆς Ἀσίας ποιητέον.

2. Ὁ γὰρ Ταύρος μέσην πως διέξωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς ἐσπέρας ἐπὶ τῆς ἦγο τεταμένος, το μὲν αὐτῆς ἀπολεῖτων πρὸς βόρραν, τὸ δὲ μεσημβρινόν. καλοῦσι δὲ αὐτὸν οἱ "Ελληνες τὸ μὲν ἐντὸς τοῦ Ταύρου, τὸ δὲ ἐκτὸς. εἴρηται δὲ ταῦθ’ ἥμων καὶ πρῶτον, ἄλλε εἰρήσθω καὶ νῦν ὑπομνήσεως χάριν.

3. Πλάτος μὲν οὖν ἔχει τὸ ὄρος πολλαχοῦ καὶ τρισχιλίων σταδίων, μήκος δ’ ὅσον καὶ τὸ τῆς Ἀσίας, τεττάρων που μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ ἄκρα τῆς Ἰνδίκης καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

4. Διήρηται δ’ εἰς μέρη πολλὰ καὶ ὑώματα περιγραφαῖς καὶ μεῖζοι καὶ ἐλάττωσιν ἀφωρισμένα. εἴτε δ’ ἐν τῷ τοσοῦτῳ πλάτει τοῦ ὄρους

1 τετμημέοις Ογιουκίους, τετραμένος Εὔσταθ. (note on Dionys. 647).

1 The Don. 2 See 2. 1. 1.
BOOK XI

I

1. Asia is adjacent to Europe, bordering thereon along the Tanais River. I must therefore describe this country next, first dividing it, for the sake of clearness, by means of certain natural boundaries. That is, I must do for Asia precisely what Eratosthenes did for the inhabited world as a whole.²

2. The Taurus forms a partition approximately through the middle of this continent, extending from the west towards the east, leaving one portion of it on the north and the other on the south. Of these portions, the Greeks call the one the "Cis-Tauran" Asia and the other "Trans-Tauran." I have said this before,³ but let me repeat it by way of reminder.

3. Now the mountain has in many places as great a breadth as three thousand stadia, and a length as great as that of Asia itself, that is, about forty-five thousand stadia, reckoning from the coast opposite Rhodes to the eastern extremities of India and Scythia.

4. It has been divided into many parts with many names, determined by boundaries that circumscribe areas both large and small. But since certain tribes are comprised within the vast width of the mountain,

³ i.e. "Asia this side Taurus and Asia outside Taurus." (Cp. 2. 5. 31.)
ἀπολαμβανείται τινα ἐθνη, τὰ μὲν ἀσημέτερα,
C 491 τὰ δὲ καὶ παντελῶς γνώριμα (καθάπερ ἡ Παρ-
θυνια καὶ Μηδία καὶ Ἄρμενία καὶ Καππαδοκῶν
τινὲς καὶ Κίλικες καὶ Πεσίδαι), τὰ μὲν πλεονά-
ζοντα 1 ἐν 2 τοῖς προσβόροις μέρεσιν ἐπταῦθα
tακτέον, τὰ δ᾽ ἐν τοῖς νοτίοις εἰς τὰ νότια, καὶ
tὰ ἐν μέσῳ δὲ τῶν ὅρων κείμενα διὰ τὰς τῶν
ἀερῶν ὀμοιότητας πρὸς βορράν πως θετέον
ψυχροὶ γὰρ εἰσίν, οἱ δὲ νότιοι θερμοὶ. καὶ τῶν
ποταμῶν δὲ αἱ ρύσεις ἐνθέοδε οὖσαι πᾶσαι
σχολῶν τις τάναντια, αἱ μὲν εἰς τὰ βόρεια, αἱ
δὲ εἰς τὰ νότια μέρη (τὰ γε 3 πρῶτα, κἂν ὦστερῶν
τινες ἐπιστρέφωσι πρὸς ἀνατολὰς ἢ δύσεις),
ἐχουσὶ τις εὐφυὲς πρὸς τὸ τοῖς ὅρεσιν ὀρίοις
χρῆσανται κατὰ τὴν εἰς δύο μέρη διαίρεσιν τῆς
'Ασίας καθάπερ καὶ ἡ θάλασσα ἡ ἐντὸς Στηλῶν,
ἐπ᾽ εὐθείας ποὺς οὕσα ἡ πλείστη τοῖς ὅρεσι
τούτοις, ἐπιτηδεία γεγένηται πρὸς τὸ δύο ποιεῖν
ἡπείρους, τὴν τὸ Εὐρώπην καὶ τὴν Διβύην, ὁριον
ἀμφότερον οὖσα ἀξιολογον.

5. Τοῖς δὲ μεταβαίνουσιν ἀπὸ τῆς Ἕ̄̂ρωτης
ἐπὶ τὴν 'Ασίαν ἐν τῇ γεωγραφίᾳ τὰ πρὸς βορρᾶν
ἐστὶ πρῶτα τῆς εἰς δύο διαίρεσεως· ὅστε ἀπὸ
τούτων ἀρκτέον. αὐτῶν δὲ τούτων πρῶτά ἐστι
tὰ πέρι τῶν Τάναϊν, ὁπερ τῆς Ἕ̄̂ρωπης καὶ
tῆς 'Ασίας ὁριον ὑπεθέμεθα. ἐστὶ δὲ ταῦτα
πρόπον τινὰ χερσονησίζοντα, περιέχεται γὰρ ἐκ
μὲν τῆς ἐσπέρας τῷ ποταμῷ τῷ 'TEMPLI ΔI καὶ

1 πλεονάζοντα λί and Xylander, instead of πλεονάζοντα.
2 εν, before τοῖς, Groskard inserts; so C. Müller.
3 γε D, τὸ other MSS.
some rather insignificant, but others extremely well known (as, for instance, the Parthians, the Medes, the Armenians, a part of the Cappadocians, the Cilicians, and the Pisidians), those which lie for the most part in its northerly parts must be assigned there,¹ and those in its southern parts to the southern,² while those which are situated in the middle of the mountains should, because of the likeness of their climate, be assigned to the north, for the climate in the middle is cold, whereas that in the south is hot. Further, almost all the rivers that rise in the Taurus flow in contrary directions, that is, some into the northern region and others into the southern (they do so at first, at least, although later some of them bend towards the east or west), and they therefore are naturally helpful in our use of these mountains as boundaries in the two-fold division of Asia—just as the sea inside the Pillars,³ which for the most part is approximately in a straight line with these mountains, has proved convenient in the forming of two continents, Europe and Libya, it being the noteworthy boundary between the two.

5. As we pass from Europe to Asia in our geography, the northern division is the first of the two divisions to which we come; and therefore we must begin with this. Of this division the first portion is that in the region of the Tanaïs River, which I have taken as the boundary between Europe and Asia. This portion forms, in a way, a peninsula, for it is surrounded on the west by the Tanaïs River

¹ i.e. to the Cis-Tauran Asia. ² i.e. Trans-Tauran. ³ i.e. the Mediterranean (see 2. 1. 1).
τῇ Μαιώτιδι μέχρι τοῦ Βοσπόρου καὶ τῆς τοῦ Ἐβξείνου παραλίας τῆς τελευτώσης εἰς τὴν Κολχίδα. ἐκ δὲ τῶν ἄρκτων τῶν Ὀκεανὸς μέχρι τοῦ στόματος τῆς Κασπίας θαλάττης ἐσθεν δὲ αὐτῇ ταύτῃ τῇ θαλάττῃ μέχρι τῶν μεθορίων τῆς τῆς Ἀλβανίας καὶ τῆς Ἀρμενίας, καθ' ἃ ὁ Κύρος καὶ ὁ Ἀραξῆς ἐκδιδούσι ποταμοὶ, ῥεόντες ὁ μὲν διὰ τῆς Ἀρμενίας, Κύρος δὲ διὰ τῆς Ἰβηρίας καὶ τῆς Ἀλβανίας ἐκ νότου δὲ τῆς ἔκβολης τοῦ Κύρου μέχρι τῆς Κολχίδος, ὅσον τρισχιλίων όση ἑκάτερων ἀπὸ θαλάττης ἐπὶ θαλάττας, διὰ τῶν Ἀλβανῶν καὶ Ἰβηρῶν, ὡστε ἑσθοῦ λόγον ἔχειν. οἱ δὲ ἐπὶ τοσοῦτον συναγωνίας τοῦ ἴσθμον, ἐφ' ὅσον Κλέαρχος, ἐπίκλυσεν φήσας ἐὰν ἐκατέρου τοῦ πελάγους, οὐδὲν ἄν λόγον ἄξιοντο. Ποσειδώνοις δὲ χιλίων καὶ πεντακοσίων εἴρηκε τὸν ἴσθμον ὅσον καὶ τὸν ἀπὸ Πηλοσίου ἴσθμον ἐς τὴν Ἕρυθραν δοκῦ δὲ, φησὶ, μὴ πολὺ διαφέρειν μηδὲ τόν ἀπὸ τῆς Μαιώτιδος εἰς τὸν Ὀκεανόν.

6. Όὐκ οἶδα δὲ, πῶς ἄν τις περὶ τῶν ἁδύλων αὐτής πιστεύσει, μηδὲν εἰκός ἔχουσιν εἰσελθεῖν περὶ αὐτῶν, ὅταν περὶ τῶν φανερῶν ὄντων παραλόγως λέγῃ, καὶ ταῦτα φίλοι Πομπηῖοι γεγονός τῷ στρατεύσαντι ἐπὶ τούς Ἰβηριαν καὶ τοὺς Ἀλβανοὺς μέχρι τῆς ἐφ' ἑκάτερα θαλάττης, τῆς τῆς Κασπίας καὶ τῆς Κολχίδης. φασὶ γοῦν

1 τῇ, Corinis, for ἕ; so the later editors.
2 ὁση, Corinis, for ὁσα; so the later editors.

1 The Cimmerian Bosporus.
and Lake Macotis as far as the Bosporus\(^1\) and that part of the coast of the Euxine Sea which terminates at Colchis; and then on the north by the Ocean as far as the mouth of the Caspian Sea;\(^2\) and then on the east by this same sea as far as the boundary between Albania and Armenia, where empty the rivers Cyrus and Araxes, the Araxes flowing through Armenia and the Cyrus through Iberia and Albania; and lastly, on the south by the tract of country which extends from the outlet of the Cyrus River to Colchis, which is about three thousand stadia from sea to sea, across the territory of the Albanians and the Iberians, and therefore is described as an isthmus. But those writers who have reduced the width of the isthmus as much as Cleitarchus\(^3\) has, who says that it is subject to inundation from either sea, should not be considered even worthy of mention. Poseidonius states that the isthmus is fifteen hundred stadia across, as wide as the isthmus from Pelusium to the Red Sea.\(^4\) "And in my opinion," he says, "the isthmus from Lake Macotis to the Ocean does not differ much therefrom."

6. But I do not know how anyone can trust him concerning things that are uncertain if he has nothing plausible to say about them, when he reasons so illogically about things that are obvious; and this too, although he was a friend of Pompey, who made an expedition against the Iberians and the Albanians, from sea to sea on either side, both the Caspian and the Colchian\(^5\) Seas. At any rate, it is

\(^1\) Strabo thought that the Caspian (Hyrcanian) Sea was an inlet of the Northern Sea (2. 5. 14).
\(^2\) See *Dictionary* in Vol. II.
\(^3\) Cf. 17, 1. 21.
\(^4\) The Euxine.
ἐν Ἔρδο γενόμενον τὸν Πομπῆιον, ἣνίκα ἐπὶ τὸν Ληστρικὸν πόλεμον ἐξήλθεν (εὐθὺς δὲ ἐμέλλε καὶ ἐπὶ Μιθριδάτην ὀρμήσει καὶ τὰ μέχρι τῆς Κασπίας ἔθνη), παρατυχεῖν διαλεγομένῳ τῷ Ποσειδώνιῳ, ἀπείποντα δὲ ἐρέσθαι, εἶ τι προστάτευε, τὸν δὲ εἰπεῖν.

αἰεὶ άριστεύει καὶ υπείροχον ἐμμεναί ἄλλων.

προστίθειν ἡ δὲ τούτων, ὅτι καὶ τὴν ἱστορίαν συνέγραψε τὴν περὶ αὐτῶν. διὰ δὴ ταῦτα ἔχομεν φροντίσαι τάληθος πλέον τι.

7. Δεύτερον δὲ ἂν εἰη μέρος τὸ ὑπὲρ τῆς Ἰρκανίας θαλάττης, ἢν Κασπίαν καλούμεν, μέχρι τῶν καὶ Ἰνδοὺς Σκυθῶν. τρίτον δὲ μέρος τὸ συνεχεῖς τῷ λεκέθεντι ἱσθῳ καὶ τὰ ἐξῆς τούτῳ καὶ ταῖς Κασπίαις πύλαις, τῶν ἐντὸς τοῦ Ταύρου καὶ τῆς Εὐρώπης ἐγγυτάτω, ταῦτα δὲ ἔστι Μηδία καὶ Ἀρμενία καὶ Καππαδοκία καὶ τὰ μεταξὺ, τέταρτον δὲ ἂν ἐντὸς Ἁλυσος ὑπὶ καὶ τὰ ἐν αὐτῶ τῷ Ταύρῳ καὶ ἐκτὸς ὅσα εἰς τὴν χερσόνησον ἐμπέπτει ἢν ποιεῖ ὁ διείργων ἱσθῳ τὴν τὴν Ποικίλην καὶ τὴν Κιλικίαν θάλασσαν. τῶν δὲ ἄλλων, τῶν ἔξω τοῦ Ταύρου, τὴν τὴν Ἰνδίκην τίθεμεν καὶ τὴν Ἀριανήν μέχρι τῶν ἐθνῶν τῶν καθηκόντων πρός τὴν κατὰ Πέρσας θάλατταν καὶ τῶν Ἀραβίων κόλπων καὶ τῶν Νεῖλον καὶ πρὸς τὸ Αἰγύπτιον πέλαγος καὶ τὸ Ἡσσικών.

1 προστίθειν, Cornis, for προστήθειν; so the later editors.
said that Pompey, upon arriving at Rhodes on his expedition against the pirates (immediately thereafter he was to set out against both Mithridates and the tribes which extended as far as the Caspian Sea), happened to attend one of the lectures of Poseidonius, and that when he went out he asked Poseidonius whether he had any orders to give, and that Poseidonius replied: "Ever bravest be, and pre-eminent o'er others." Add to this that among other works he wrote also the history of Pompey. So for this reason he should have been more regardful of the truth.

7. The second portion would be that beyond the Hyrcanian Sea, which we call the Caspian Sea, as far as the Scythians near India. The third portion would consist of the part which is adjacent to the isthmus above mentioned and of those parts of the region inside Taurus and nearest Europe which come next after this isthmus and the Caspian Gates, I mean Media and Armenia and Cappadocia and the intervening regions. The fourth portion is the land inside the Halys River, and all the region in the Taurus itself and outside thereof which falls within the limits of the peninsula which is formed by the isthmus that separates the Pontic and the Cilician Seas. As for the other countries, I mean the Trans-Tauran, I place among them not only India, but also Ariana as far as the tribes that extend to the Persian Sea and the Arabian Gulf and the Nile and the Egyptian and Issie Seas.

1 Cis-Tauran.  2 i.e. "west of."
II

1. Oυτω δε διακειμένων, το πρώτον μέρος οικούσιν εκ μεν των προς άρκτον μερών καὶ των Ὅκεανον Σκυθῶν τινές νομάδες καὶ ἀμάξιοι, 1 ἐνδοτέρῳ δε τούτων Σαρμάται, καὶ οὕτω Σκύθαι, Ἀσσοὶ καὶ Σιρακοί, μέχρι τῶν Καυκασίων ὄρων ἐπὶ μεσημβρίαν τείνοντες, οι μὲν νομάδες, οἱ δὲ καὶ σκηνίται καὶ γεωργοὶ, περὶ δὲ τὴν Λίμνην Μαίωταν πρὸς δὲ τῇ θαλάσσῃ τοῦ Βοσπόρου τὰ κατὰ τὴν Ἀσίαν ἐστὶ καὶ ἡ Συνδική μετὰ δὲ ταύτην Ἀχαιοὶ καὶ Ζυγοὶ καὶ Ἡνίοχοι, Κερκέται τε καὶ Μακροπόγωνες. ὑπέρκεινται δὲ τούτων καὶ τὰ τῶν Φθειροφάγων στενά· μετὰ δὲ τοὺς Ἡνίοχους ἡ Κολχίς, ὑπὸ τοὺς Καυκασίους ὄρεσι κειμένη καὶ τοῖς Μοσχικοῖς. ἐπεὶ δὲ βρῴν ὑπόκειται τῆς Εὔρωπης καὶ τῆς Ἀσίας οἱ Τάναις ποταμός, ἐντεύθεν ἄρξάμενοι τὰ καθ’ ἐκαστα ὑπογράφομεν.

2. Φέρεται μὲν οὖν ἀπὸ τῶν ἀρκτικῶν μερῶν, οὐ μὴν ὡς ἂν κατὰ διάμετρον ἀντίρρουσι τῷ Νείλῳ, καθάπερ νομίζουσιν οἱ πολλοὶ, ἀλλὰ C 493 ἐωθινώτερος ἐκεῖνος, παραπλησίως ἐκείνῳ τὰς ἀρχὰς ἀδύλους ἐχων· ἀλλὰ τοῦ μὲν πολὺ τὸ φανερῶν, χώραν διαζύοντος πᾶσαν ἐνεπίμικτον καὶ μακροὺς ἀνάπλους ἐχόντος· τοῦ δὲ Ταναίδος τὰς μὲν ἐκβολὰς ἴσσεν (δύο δ’ εἰσὶν εἰς τὰ ἀρκτικῶτα μέρη τῆς Μαίωτιδος, ἐξήκομα

1 ἀμάξιοι, Corinis, for ἀμάξιοι; so the later editors.

1 Also spelled "Siraces." See 11. 5. 8.
GEOGRAPHY, II. 2. 1-2

II

1. Of the portions thus divided, the first is inhabited, in the region toward the north and the ocean, by Scythian nomads and waggon-dwellers, and south of these, by Sarmatians, these too being Scythians, and by Aorsi and Siraci,¹ who extend towards the south as far as the Caucasian Mountains, some being nomads and others tent-dwellers and farmers. About Lake Maeotis live the Maeotae. And on the sea lies the Asiatic side of the Bosporus, or the Sindic territory. After this latter, one comes to the Achaei and the Zygi and the Heniochi, and also the Cercetae and the Macro-pogones.² And above these are situated the narrow passes of the Phtheirophagi;³ and after the Heniochi the Colchian country, which lies at the foot of the Caucasian, or Moschian, Mountains. But since I have taken the Tanaïs River as the boundary between Europe and Asia, I shall begin my detailed description therewith.

2. Now the Tanaïs flows from the northerly region,—not, however, as most people think, in a course diametrically opposite to that of the Nile, but more to the east than the Nile—and like the Nile its sources are unknown. Yet a considerable part of the Nile is well known, since it traverses a country which is everywhere easily accessible and since it is navigable for a great distance inland. But as for the Tanaïs, although we know its outlets (they are two in number and are in the most northerly region of Lake Maeotis, being sixty stadia

² "Long-beards." ³ "Lice-eaters."
σταδίους ἀλλήλων διέχουσαί τον, τοῦτο ύπερ τῶν ἐκβολῶν ὁλίγων τὸ γεωργικόν ἐστι διὰ τὰ ψύχη καὶ τὰς ἀπορίας τῆς χώρας, ὅσι οἱ μὲν αὐτοχθονεῖς δύνανται φέρειν, σαρξὶ καὶ γάλακτι τρεφόμενοι νομαδικῶς, οἱ δὲ ἀλλοεθνεῖς οὐκ ὑπομένουσιν. ἀλλας τε οἱ νομάδες δυσεπίμεκτοι τοῖς ἄλλοις ὑπερτείρουν καὶ πλήθει καὶ βίᾳ διαφέρουσες ἀποκεκλείκασιν, εἰ καὶ τι πορεύσιμον τῆς χώρας ἐστίν ἢ ἢ τινας τετύχηκεν ἀνάπλους ἔχων ὁ ποταμός. ἀπὸ δὲ τῆς αἰτίας ταύτης οἱ μὲν ύπέλαβον τὰς πηγὰς ἔχειν αὐτῶν ἐν τοῖς Καυκασίοις ὄρεσι, πολὺν δὲ ἐνεχθέντα ἐπὶ τὰς ἄρκτους, εἰτ’ ἀναστρέψαντα ἐκβάλλειν εἰς τὴν Μαιῶτιν, τούτους δὲ ὀμοδοξεῖ καὶ Θεοφάνης ὁ Μιτυληναῖος, οἱ δ’ ἀπὸ τῶν ἄνω μερῶν τοῦ Ἰστροῦ φέρεσθαι, σημείον δὲ φέρουσιν οὔτε τῆς πόρῳθεν οὕτω ρύσεως καὶ ἀπ’ ἄλλους κλιμάτων, ὡσπερ οὐ δυνατὸν ὁν καὶ ἐγνύθειν καὶ ἀπὸ τῶν ἄρκτων.

3. Ἐπὶ δὲ τοῦ ποταμοῦ καὶ τῆς λίμνης πόλεως ὁμόνυμος οἰκεῖται Τάναϊς, κτίσμα τῶν τῶν Βοσπόρου ἐχόντων Ελλήνων νεωστὶ μὲν οὐν ἔξεπόρθησεν αὐτὴν Πολέμων ὁ Βασίλειος ἀπειθοῦσαν. ἦν δὲ ἐμπόριον κοινὸν τῶν τε Ἀσιανῶν καὶ τῶν Εὐρωπαίων νομάδων καὶ τῶν ἐκ τοῦ Βοσπόρου τῆς λίμνης πλεοίτων, τῶν μὲν ἀνδράποδα ἄγοντων καὶ δέρματα καὶ εἰ τι ἄλλο τῶν νομαδικῶν, τῶν

1 τοῦ, Corais, for τό; so the later editors.
2 τε, Corais, for δὲ; so the later editors.

1 Intimate friend of Pompey; wrote a history of his campaigns.
distant from one another), yet but little of the part that is beyond its outlets is known to us, because of the coldness and the poverty of the country. This poverty can indeed be endured by the indigenous peoples, who, in nomadic fashion, live on flesh and milk, but people from other tribes cannot stand it. And besides, the nomads, being disinclined to intercourse with any other people and being superior both in numbers and in might, have blocked off whatever parts of the country are passable, or whatever parts of the river happen to be navigable. This is what has caused some to assume that the Tanaïs has its sources in the Caucasian Mountains, flows in great volume towards the north, and then, making a bend, empties into Lake Maeotis (Theophanes of Mitylene¹ has the same opinion as these), and others to assume that it flows from the upper region of the Ister, although they produce no evidence of its flowing from so great a distance or from other “climata,”² as though it were impossible for the river to flow both from a near-by source and from the north.

3. On the river and the lake is an inhabited city bearing the same name, Tanaïs; it was founded by the Greeks who held the Bosporus. Recently, however, it was sacked by King Polemon³ because it would not obey him. It was a common emporium, partly of the Asiatic and the European nomads, and partly of those who navigated the lake from the Bosporus, the former bringing slaves, hides, and such other things as nomads possess, and the latter

³ Polemon I. He became king of the Bosporus about 16 B.C. (Dio Cassius 54. 24).
δ’ ἐσθήτα καὶ οἶνον καὶ τάλλα, ὅσα τῆς ἡμέρου διαίτης οἰκεῖα, ἀντιφορτιζομένων. πρόκειται δ’ ἐν ἑκατὸν στάδιοι τοῦ ἐμπορίου νῆσος Ἀλωπεκία, κατοικία μιγάδων ἀνθρώπων· ἔστι δὲ καὶ ἄλλα νησίδια πλησίον ἐν τῇ λίμνῃ. διέχει δὲ τοῦ στόματος τῆς Μαιώτιδος εὐθυπλούσι ἐπὶ τὰ βόρεια δισχίλιον καὶ διακοσίοις στάδίους ὁ Τάναίς, οὗ πολὺ δὲ πλείους εἰσὶ παραλεγομένω τινὶ γῆν.

4. Ἔχει δὲ τῷ παράπλω τὸ παρὰ γῆν πρῶτον μὲν ἐστὶν ἀπὸ τοῦ Τανάϊδος προίοσιν ἐν ὁκτακοσίοις ὁ μέγας καλούμενος Ῥῳμβίτης, ἐν ὃ τὰ πλεῖστα ἀλιεύματα τῶν εἰς ταριχείας ἰχθύων ἔπευτα ἐν ἄλλοις ὁκτακοσίοις ὁ ἐλάσσων Ῥῳμβίτης καὶ ἀκρα, ἐγχύσα καὶ αὐτῇ ἀλείας ἐλάττουσι· ἐχουσὶ δὲ οἱ μὲν περὶ τῶν πρότερον νησία ὁρμητήρια, οἱ δ’ ἐν τῷ μικρῷ Ῥῳμβίτη αὐτοί εἰσιν οἱ Μαιώται ἑργαζόμενοι· οἰκούσι γὰρ ἐν τῷ παράπλω ο 424 τούτῳ παντὶ οἱ Μαιώται, γεωργοὶ μὲν, οὕχ ἤττον δὲ τῶν νομιάδων πολεμισταί. διηρημένα δὲ εἰς ἐθνή πλείω, τὰ μὲν πλησίον τοῦ Τανάϊδος ἀγριοτερα, τὰ δὲ συνάπτοντα τῷ Βοσπόρῳ χειροῆθη μᾶλλον. ἀπὸ δὲ τοῦ μικροῦ Ῥῳμβίτου στάδιοι εἰσὶν ἐξακόσιοι ἐπὶ Τυράμβην καὶ τοῦ 'Ἀντικείτην ποταμοῦ· εἰδ’ ἑκατόν καὶ εἰκοσιν ἐπὶ τὴν κόμην τὴν Κιμμερικήν, ἢτις ἐστὶν ἀφετήριον τοῖς τῆς λίμνῃ πλέουσιν· ἐν δὲ τῷ παράπλω τούτῳ καὶ σκοπαὶ τινὲς λέγονται Κλαζομενίων.

1 καὶ, before ἀκρα, Cornis inserts; so the later editors.
2 περὶ τῶν, before πρότερον, Groskurd inserts; so Müller-Dübner, but Meineke merely indicates a lacuna.
3 Κιμμερικῆν, Xylander, for Κιμβρικῆν; so the later editors.
giving in exchange clothing, wine, and the other things that belong to civilised life. At a distance of one hundred stadia off the emporium lies an island called Alopecia, a settlement of promiscuous people. There are also other small islands near by in the lake. The Tanaïs is two thousand two hundred stadia distant from the mouth of Lake Maeotis by a direct voyage towards the north; but it is not much farther by a voyage along the coast.

4. In the voyage along the coast, one comes first, at a distance of eight hundred stadia from the Tanaïs, to the Greater Rhombites River, as it is called, where are made the greatest catches of the fish that are suitable for salting. Then, at a distance of eight hundred more, to the Lesser Rhombites and a cape, which latter also has fisheries, although they are smaller. The people who live about the Greater Rhombites have small islands as bases for their fishing; but the people who carry on the business at the Lesser Rhombites are the Maeotae themselves, for the Maeotae live along the whole of this coast; and though farmers, they are no less warlike than the nomads. They are divided into several tribes, those who live near the Tanaïs being rather ferocious, but those whose territory borders on the Bosporus being more tractable. It is six hundred stadia from the Lesser Rhombites to Tyrambé and the Anticeites River; then a hundred and twenty to the Cimmerian village, which is a place of departure for those who navigate the lake; and on this coast are said to be some look-out places belonging to the Clazomenians.

1 i.e. the mouth of the Tanaïs.
2 i.e. for the observation of fish.
5. Τὸ δὲ Κιμμερικὸν πόλις ἦν πρότερον ἐπὶ χερσονήσου ἱδρυμένη, τὸν ἱσθμὸν τάφρῳ καὶ χώματι κλείουσα: ἐκέκτηντο δὲ οἱ Κιμμέριοι μεγάλην ποτὲ ἐν τῷ Βοσπόρῳ δύναμιν, διότι καὶ Κιμμερικὸς Βόσπορος ὁνομάζοντα, οὐτωσὶ δὲ εἰσὶν οἱ τοῖς τὴν μεσόγαιαν οἰκονύματας ἐν τοῖς δεξίοις μέρεσι τοῦ Πόντου μέχρι Ἰονίας ἐπιδραμόντες. τούτους μὲν οὖν ἐξήλασαν ἐκ τῶν τότων Σκύθων, τοὺς δὲ Σκύθας Ἐλλήνες οἱ Παντικάπαιοι καὶ τὰς ἄλλας οἰκίσαντες πόλεις τὰς ἐν Βοσπόρῳ.

6. Εἰτ ἐπὶ τὴν Ἀχίλλειον κάψην εἰκοσιων, ἐν ὑ τὸ Ἀχιλλέως ἱερὸν ἐνταῦθα δὲ ἐστὶν ὁ στενώστατος πόρθμος τοῦ στόματος τῆς Μαιώτιδος, ὅσον εἰκοσι στάδιοι ἅ πλειώνων, ἕχουν ἐν τῇ περαιακώμην τὸ Μυρμήκιον πλησίον δὲ ἐστὶ τὸ Ἡρακλεῖον 1 καὶ τὸ Παρθένον.

7. Ἐνεδήθεν δὲ ἐπὶ τὸ Σατύρου μνήμα ενενήκοντα στάδιοι: τούτῳ δὲ ἐστὶν ἐπὶ ἀκρας τινὸς χωστὸν ἀνθρώπος τῶν ἐπιβαρῶς δυναστευσάντων τοῦ Βοσπόρου.

8. Πλησίον δὲ κόμη Πατραεύς, ὄφις ἦς ἐπὶ κάψην Κοροκονδάμην ἱκατον τριάκοντα' αὐτή δὲ ἐστὶ τοῦ Κιμμερικοῦ καλουμένου Βοσπόρου πέρας. καλεῖται δὲ οὕτως 2 ὁ στενωπὸς ἐπὶ 3 τοῦ στόματος τῆς Μαιώτιδος ἀπὸ τῶν κατὰ τὸ Ἀχίλλειον καὶ τὸ Μυρμήκιον στενῶν διατείνων μέχρι πρὸς τὴν Κοροκονδάμην καὶ τὸ ἀντικείμενον αὐτῆς κάψιον τῆς Παντικαπαίων γῆς, ὅνομα Ἐκραυ, 4 ἐβδομή-

1 τὸ Ἡρακλεῖον, Jones, following conj. of Kramer; so C. Müller.
2 οὕτως, Xylander, for οὕτω; so the later editors.
3 ἐπὶ, Xylander, for ἀπὸ; so the later editors.
4 196
5. Cimmericum was in earlier times a city situated on a peninsula, and it closed the isthmus by means of a trench and a mound. The Cimmerians once possessed great power in the Bosporus, and this is why it was named Cimmerian Bosporus. These are the people who overran the country of those who lived in the interior on the right side of the Pontus as far as Ionia. However, these were driven out of the region by the Scythians; and then the Scythians were driven out by the Greeks who founded Panticapaeum and the other cities on the Bosporus.

6. Then, twenty stadia distant, one comes to the village Achilleium, where is the temple of Achilles. Here is the narrowest passage across the mouth of Lake Maeotis, about twenty stadia or more; and on the opposite shore is a village, Myrmecium; and near by are Heracleium and Parthenium.¹

7. Thence ninety stadia to the monument of Satyurus, which consists of a mound thrown up on a certain cape in memory of one of the illustrious potentates of the Bosporus.²

8. Near by is a village, Patraeus, from which the distance to a village Corocondamê is one hundred and thirty stadia; and this village constitutes the limit of the Cimmerian Bosporus, as it is called. The Narrows at the mouth of the Maeotis are so called from the narrow passage at Achilleium and Myrmecium; they extend as far as Corocondamê and the small village named Aera, which lies opposite to it in the land of the Panticapaeans, this village

¹ Cf. 7. 4. 5. ² See 7. 4. 4.

⁶ Ἀκρα, Meineke, for Ἀκρα; Corais and others insert Ἰπομα before Ἰπομα.
κοιντα σταδίων διειργόμενον πορθμόν μέχρι γάρ 
δεδομα καὶ ο ἐκπετάλλος διατείνει, πιπτομένης τῆς 
Μαιώτιδος κατὰ τοὺς κρύμοις, ὡστε πεξεύεσθαι. 
ἀπας δ’ ἐστὶν εὐλήμενος ὁ στενωπὸς οὐτός.

9. ἦπερκειται δὲ τῆς Κοροκουδάμης εὑμεγέθης 
λίμνη, ἣν καλούσιν ὧπ’ αὐτῆς Κοροκουδάμητιν 
ἐκδίδωσι δ’ ἀπὸ δέκα σταδίων τῆς κόμης εἰς τὴν 
θάλατταν ἐμβάλλει δὲ εἰς τὴν λίμνην ἀπορρόφῃ 
τις τοῦ Ἀντικέστου ποταμοῦ, καὶ ποιεῖ νήσου 
περικλυστόν τιμα ταυτή τε τῆ λίμνη καὶ τῇ 
Μαιώτιδι καὶ τῷ ποταμῷ. τινὲς δὲ καὶ τοῦτον 
τὸν ποταμὸν ὦ τπάνιν προσαγορεύουσι, καθὰπερ 
καὶ τὸν πρὸς τῷ Βορυσθένει.

10. Ἐισπλέυσαντι δ’ εἰς τὴν Κοροκουδάμητιν ἦ 
C 495 τε Φαναγόρεια ἔστι, πόλεις ἀξιόλογος, καὶ Κήποι 
καὶ Ἐρμώνασσα καὶ τὸ Ἀπάτουρον, τὸ τῆς 
Ἀφροδίτης ἱερόν. ὃν ἦ Φαναγόρεια καὶ οἱ Κήποι 
κατὰ τὴν λεχθέαν νῆσον ἱδρύνται, εἰσπλέοντι 
ἐν ἀριστερᾷ, αἱ δὲ λοιπαὶ πόλεις ἐν δεξιᾷ πέραν 
τπάνιος ἐν τῇ Σινδικῇ. ἔστι δὲ καὶ Γοργιτία
ἐν τῇ Σινδικῇ, τὸ βασιλείου τῶν Σινδῶν, πλησίον 
θαλάττης, καὶ Ἀβοράκη, τοῖς δὲ τοῦ Βοσπόρου 
δυνάσταις ὑπῆκους ὅντες ἀπαντεῖ Βοσπορανοῖ κα-
λοῦνται καὶ ἔστι τῶν μὲν Ἐνυρωπαίων Βοσπορανῶν 
μητρόπος τὸ Παντικάπαιον, τῶν δὲ Ἀσιανῶν τὸ 
Φαναγόρειον (καλεῖται γάρ καὶ οὕτως ἦ πόλις), 
καὶ δοκεῖ τῶν μὲν ἐκ τῆς Μαιώτιδος καὶ τῆς 
ὑπερκειμένης βαρβάρου κατακομμένων ἐμπό-
ριον εἶναι ἦ Φαναγόρεια, τῶν δὲ ἐκ τῆς θαλάττης

1 Γοργιτία, Kramer, for Γοργιτία.
2 ἦ, xx and Corais (ἡ Φαναγόρεια), instead of τα.
being separated from it by a strait seventy stadia wide; for the ice, also,\textsuperscript{1} extends as far as this, the Maeotis being so frozen at the time of frosts that it can be crossed on foot. And these Narrows have good harbours everywhere.

9. Above Corocondamê lies a lake of considerable size, which derives its name, Corocondamitis, from that of the village. It empties into the sea at a distance of ten stadia from the village. A branch of the Anticeites empties into the lake and forms a kind of island which is surrounded by this lake and the Maeotis and the river. Some apply the name Hypanis to this river, just as they do to the river near the Borysthenes.

10. Sailing into Lake Corocondamitis one comes to Phanagoreia, a noteworthy city, and to Cepi, and to Hermonassa, and to Apaturum, the sanctuary of Aphroditê. Of these, Phanagoria and Cepi are situated on the island above-mentioned, on the left as one sails in, but the other cities are on the right, across the Hypanis, in the Sindic territory. There is also a place called Gorgipia in the Sindic territory, the royal residence of the Sind, near the sea; and also a place called Aboracê. All the people who are subject to the potentates of the Bosporus are called Bosporians; and Panticapaeum is the metropolis of the European Bosporians, while Phanagoreium (for the name of the city is also spelled thus) is the metropolis of the Asiatic Bosporians. Phanagoria is reputed to be the emporium for the commodities that are brought down from the Maeotis and the barbarian country that lies above it, and Panti-

\textsuperscript{1} i.e. as well as the Narrows.
ἀναφερομένων ἐκείσε τὸ Παντικάπαιον. ἦστι δὲ καὶ ἐν τῇ Φαναγορείᾳ τῆς Ἀφροδίτης ἱερὸν ἐπίσημον τῆς Ἀπατοῦρος ἑτυμολογοῦσι δὲ τὸ ἔπίθετον τῆς θεοῦ μοῦθον τινα προστησίμουν, ώς, ἐπιθεμένων ἐνταῦθα τῇ θεῷ τῶν Γιγάντων, ἑπικαλεσαμένη τὸν Ἡρακλέα κρύφειν 1 ἐν κενθρωμόν τινι, εἰτα τῶν Γιγάντων ἔκαστον δεχομένη καθ’ ἑνα τῷ Ἡρακλεὶ παραδίδοις δολοφονεῖν ἔξ ἀπάτης.

11. Τῶν Μαιωτῶν δ’ εἰσὶν αὐτοὶ τε οἱ Σινδὸι καὶ Δανδάριοι καὶ Τορεάται 2 καὶ Ἀγροὶ καὶ Ἀρρηχοί, ἔτι δὲ Τάρτητες, Ὀβιδιακνοί, Σιττακνοί, Δόσκοι, ἄλλοι πλείους τούτων δ’ εἰσὶ καὶ οἱ Ἀσπουργιανοί, μεταξὺ Φαναγορείας 3 οἰκούντες καὶ Γοργυπίας ἐν πεντακοσίοις σταδίοις, δι’ ἐπιθέμενος Πολέμων ὁ βασιλεὺς ἔπε προσποιήσει φιλίας, οὕ ταῦτα ἀντεστρατηγήθη καὶ ζωγρία ληφθεῖς ἀπέδαινε. τῶν τε συμπάντων Μαιωτῶν τῶν Ἀσιανῶν οἱ μὲν ὑπήκοουν τῶν τὸ ἐμπόριον ἐχόντων τὸ ἐν τῷ Τανάϊδι, οἱ δὲ τῶν Βοστορανῶν τοτε δ’ ἀφίσταντο ἄλλοτ’ ἄλλοι, πολλάκις δ’ οἱ τῶν Βοστορανῶν ἡγεμόνες καὶ τὰ μέχρι τοῦ Τανάϊδος κατείχον, καὶ μάλιστα οἱ ύστατοι, Φαρνάκης καὶ Λασάνδρος καὶ Πολέμων. Φαρνάκης δὲ ποτε καὶ τὸν Ἰπανιν τοῖς Δανδαρίοις ἐπαιγαγεῖν λέγεται διὶ τινος παλαιᾶς διώρυγος, ἀνακαθάρας αὐτήν, καὶ 4 κατακλύσαι τὴν χώραν.

12. Μετὰ δὲ τὴν Σινδικῆν καὶ τὴν Γοργυπίαν

1 κρύφειν z, instead of κρύφει, κρύφου, κρύψαι, κρύψι other MSS.
2 Τορεάται is probably an error for Τορεάται.
3 Φαναγορείας, Meincke, for Φαναγορεία.
capaeum for those which are carried up thither from the sea. There is also in Phanagoreia a notable temple of Aphrodité Apaturus. Critics derive the etymology of the epithet of the goddess by adducing a certain myth, according to which the Giants attacked the goddess there; but she called upon Heracles for help and hid him in a cave, and then, admitting the Giants one by one, gave them over to Heracles to be murdered through "treachery."¹

11. Among the Maeotae are the Sindi themselves, Dandarii, Toretatae, Agri, and Arrechi, and also the Tarpetes, Obidiaceni, Sittaceni, Dosci, and several others. Among these belong also the Aspurgiani, who live between Phanagoreia and Gorgipia, within a stretch of five hundred stadia; these were attacked by King Polemon under a pretence of friendship, but they discovered his pretence, outgeneralled him, and taking him alive killed him. As for the Asiatic Maeotae in general, some of them were subjects of those who possessed the emporium on the Tanaïs, and the others of the Bosporians; but in those days different peoples at different times were wont to revolt. And often the rulers of the Bosporians held possession of the region as far as the Tanaïs, and particularly the latest rulers, Pharnaces, Asander, and Polemon. Pharnaces is said at one time actually to have conducted the Hypanis River over the country of the Dandarii through an old canal which he cleared out, and to have inundated the country.

12. After the Sindic territory and Gorgipia, on

¹ In Greek, "apatê."

⁴ καί, before κατακλίσαι, Casaubon inserts; so the later editors.
ἐπὶ τῇ θαλάττῃ ἤ1 τῶν Ἀχαϊῶν καὶ Ζυγῶν καὶ Ἡμιόχων παραλία, τὸ πλέον ἄλιμονος καὶ ὅρεινή, τοῦ Καυκάσου μέρος οὖσα. ξύσι δὲ ἀπὸ τῶν κατὰ θάλατταν λῃστηρίων, ἀκάτια έχοντες λεπτά, στενά καὶ κούφα, ὅσον άνθρώπως πέντε καὶ εἴκοσι δεχόμενα, σπάνιον δὲ τριάκοντα δέξασθαι τοὺς πάντας δυνάμενα· καλοῦσι δ’ αὐτὰ οἱ Ἑλληνες καμάρας. φασὶ δ’ ἀπὸ τῆς Ἰάσωνος στρατιάς τοὺς μὲν Φθίωτας Ἀχαίος τὴν ἐνθάδε Ἀχαιῶν οἰκίσαι, Λάκωνας δὲ τὴν Ἡμιόχιαν, ὅν C 496 ἤρχον 'Ρέκας 2 καὶ 'Αμφίστρατος, οἱ τῶν Διοσκούρων ἤνισχοι, καὶ τοὺς Ἡμιόχους ἀπὸ τούτων εἰκὸς ὁνομάσθαι. τῶν δ’ οὖν καμαρῶν στόλους κατασκευάζομενοι καὶ ἐπιπλέοντες τοτε μὲν τὰς ὀλκάσει, τοτε δὲ χώρα των 3 ή καὶ πόλει θαλαττοκρατοῦσι. προσλάμβάνουσι δ’ ἔσθ’ οτε καὶ οἱ τῶν Βόσπορον ἔχοντες, ύφόρομεν χορηγούντες καὶ ἀγορὰν καὶ διάδεσιν τῶν ἀρπαξμένων· ἐπικοίνων δὲ εἰς τὰ οἰκεῖα χώρια, ναυλοχεῖν οὐκ ἔχοντες, ἀναθέμενοι τοὺς ὠμοὺς τὰς καμάρας ἀναφέρουσιν ἐπὶ τοὺς δρυμοὺς, ἐν οἴσπερ καὶ οἰκοῦσι, λυπρὰν ἀροῦντες γῆς καταφέρουσι δὲ πάλιν, όταν ἡ καιρὸς τοῦ πλεῖν. τὸ δ’ αὐτὸ ποιοῦσι καὶ ἐν τῇ ἄλλοτρίᾳ, γνώριμα ἔχοντες ύλῶδε χωρία, ἐν οἷς ἀποκρύψαντες τὰς καμάρας αὐτοὶ πλανώνται πεζή 4 νύκτωρ καὶ μεθ’ ἡμέραν ἀνδραποδισμοῦ

1 ή, after θαλάττῃ, Xylander, for τῇ; so the later editors.
2 Meineke emends 'Ρέκας to Κρέκας (see critical notes of Kramer and C. Müller).
3 των is found only in Clowes.
4 louv have πεζοί instead of πεζή.
the sea, one comes to the coast of the Achaei and the Zygi and the Heniochi, which for the most part is harbourless and mountainous, being a part of the Caucasus. These peoples live by robberies at sea. Their boats are slender, narrow, and light, holding only about twenty-five people, though in rare cases they can hold thirty in all; the Greeks call them "camarae." ¹ They say that the Phthiotic Achaei ² in Jason’s crew settled in this Achaean, but the Laconians in Heniochia, the leaders of the latter being Rhecas ³ and Amphistratus, the "heniochi" ⁴ of the Dioscuri, ⁵ and that in all probability the Heniochi were named after these. At any rate, by equipping fleets of "camarae" and sailing sometimes against merchant-vessels and sometimes against a country or even a city, they hold the mastery of the sea. And they are sometimes assisted even by those who hold the Bosporus, the latter supplying them with mooring-places, with market-place, and with means of disposing of their booty. And since, when they return to their own land, they have no anchorage, they put the "camarae" on their shoulders and carry them to the forests where they live and where they till a poor soil. And they bring the "camarae" down to the shore again when the time for navigation comes. And they do the same thing in the countries of others, for they are well acquainted with wooded places; and in these they first hide their "camarae" and then themselves wander on foot night and day for the sake of kidnapping

¹ i.e. "covered boats" (cf. Lat. and English "camera"). See the description of Tacitus (Hist. 3. 47).
² Cf. 9. 5. 10.
³ Apparently an error for "Crecas."
⁴ "charioters."
⁵ Castor and Pollux.
χάριν. ὡς δὲ τὰς λάβωσιν ἐπίλυτρα ποιούσι ῥαδίως, μετὰ τοὺς ἀνάπλους μηνύουσε τοὺς ἀπολέσασιν. ἐν μὲν οὖν τοῖς δυναστευμένοις τόποις ἐστὶ τὰς βοήθειας ἐκ τῶν ἡγεμόνων τοῖς ἀδίκουμενοις· ἀντεπιθετεναι γὰρ πολλάκις καὶ κατάγονσιν αὐτῶνδροι τὰς καμάρας· ὡς δὲ ὑπὸ Ὁμαίοις ἀβοσηθητοτέρα ἐστὶ διὰ τὴν ὁλυνωρίαν τῶν πεμπομένων.

13. Τοιούτως μὲν ὁ τούτων βλοσ· δυναστεύονται δὲ καὶ οὗτοι ὑπὸ τῶν καλουμένων σκηπτούχων· καὶ αὐτοὶ δὲ οὗτοι ὑπὸ τυράννως ἢ βασιλεύσιν εἰσίν. οἱ γοὺν Ἦνίωχοι τέτταρες εἶχον βασιλέας, ἤνικα Μιθριδάτης ὁ Ἐμπάτωρ, φεύγων ἐκ τῆς προγονικῆς εἰς Βόσπορον, διῆκε τὴν χώραν αὐτῶν· καὶ αὐτὴ μὲν ἦν πορεύσιμος αὐτῶ, τῆς δὲ τῶν Ζυγῶν ἕπογνοις διὰ τῇ δυσχεραιαίς καὶ ἀγριότητας τῇ παραλίᾳ χαλεπῶς ἦν, τὰ δὲ πολλὰ ἐμβαίνον ἔπι τὴν θάλατταν, ἐως ἐπὶ τὴν τῶν Ἀχαιῶν ἢκε· καὶ προσλαβόντων τούτων ἐξετέλεσε τὴν ὄδον τὴν ἐκ Φάσεδος, οὐ πολὺ τῶν τετρακισχιλίων λείπουσαν σταδίων.

14. Εὐθὺς δὲ οὖν ἀπὸ τῆς Κοροκονδάμης πρὸς ἐξο μὲν ὁ πλοῦς ἐστὶν. ἐν δὲ σταδίωι ἐκατὸν ὄγδοικοντα ὁ Σινδικός ἐστι λιμήν καὶ πόλις, εἰτα ἐν τετρακοσίοις τὰ καλούμενα Βατά, κώμη καὶ λιμήν, καθ' ὃ μᾶλιστα ἀντικεῖσθαι δοκεῖ πρὸς νότον ἡ Σινώπη ταύτη τῇ παραλίᾳ, καθάπερ ἡ Κάραμβις ἐρηται τοῦ Κριοῦ μετὼπῳ· ἀπὸ δὲ

1 Ζυγῶ (as spelled elsewhere by Strabo), Meineke, for Ζυγών.
2 τὰ should probably be ejected from the text.
people. But they readily offer to release their captives for ransom, informing their relatives after they have put out to sea. Now in those places which are ruled by local chieftains the rulers go to the aid of those who are wronged, often attacking and bringing back the “camarac,” men and all. But the territory that is subject to the Romans affords but little aid, because of the negligence of the governors who are sent there.

13. Such is the life of these people. They are governed by chieftains called “sceptuchis,” 1 but the “sceptuchis” themselves are subject to tyrants or kings. For instance, the Heniochi had four kings at the time when Mithridates Eupator, 2 in flight from the country of his ancestors to the Bosporus, passed through their country; and while he found this country passable, yet he despaired of going through that of the Zygi, both because of the ruggedness of it and because of the ferocity of the inhabitants; and only with difficulty could he go along the coast, most of the way marching on the edge of the sea, until he arrived at the country of the Achæi; and, welcomed by these, he completed his journey from Phasis, a journey not far short of four thousand stadia.

14. Now the voyage from Corocondamē is straight towards the east; and at a distance of one hundred and eighty stadia is the Sindic harbour and city; and then, at a distance of four hundred stadia, one comes to Bata, as it is called, a village and harbour, at which place Sinopē on the south is thought to lie almost directly opposite this coast, just as Carambis has been referred to as opposite Criume-

1 “Sceptre-bearers” (see note on “sceptuchies,” § 18 below).
2 See Dictionary in Vol. I.
τῶν Βατῶν ὁ μὲν 'Ἀρτεμίδωρος τῆν Κερκετῶν λέγει παραλίαν, ύφόρμους ἔχουσαν καὶ κώμας, ὡςον ἐπὶ σταδίους ὀκτακοσίους καὶ πεντήκοντα· εἴτε τὴν τῶν Ἀχαίων σταδίων πεντακοσίων, εἴτε τὴν τῶν Ἡνιόχων χιλίων, εἴτε τῶν Πιτυώντα C 497 τῶν μέγαν τριακοσίων ἐξήκοντα μέχρι Διοσκουριάδος. οἱ δὲ τὰ Μιθριδατικὰ συγγράψαντες, οἶς μᾶλλον προσεκτεῖν, 'Ἀχαιοὺς λέγουσι πρώτους, εἶτα Ζυγοῦς, εἶτα 'Ἡνίοχος, εἶτα Κερκέτας καὶ Μόσχους καὶ Κόλχους καὶ τοὺς ὑπὲρ τούτων Ψειροφάγους καὶ Σοῦνας 1 καὶ ἄλλα μικρὰ ἐδού τὰ περὶ τῶν Καυκάσουν. κατ' ἄρχας μὲν οὖν ἡ παραλία, καθάπερ εἶπον, ἔπε τὴν ἦν τείνει καὶ βλέπει πρὸς νότον, ἀπὸ δὲ τῶν Βατῶν ἐπιστροφὴν λαμβάνει κατὰ μικρῶν, εἰτ' ἀντιπρόσωπος γίνεται τῇ δύσει καὶ τελευτά πρὸς τῶν Πιτυώντα καὶ τὴν Διοσκουριάδα· ταύτα γὰρ τὰ χωρία τῆς Κολχίδος συνάπτει τῇ λεχθείσῃ παραλίᾳ, μετὰ δὲ τὴν Διοσκουριάδα ἡ λοιπὴ τῆς Κολχίδος ἐστὶ παραλία καὶ ἡ συνεχὴς Τραπεζοῦ, καμπὺν ἀξιόλογον ποιήσασα· εἶτα εἰς εὐθείαν ταθεισά πως πλευρὰν τὴν τὰ δεξιὰ τοῦ Πόντου ποιοῦσαν, τὰ βλέποντα πρὸς ἁρκτον. ἀπασα δ' ἡ τῶν Ἀχαίων καὶ τῶν ἄλλων παραλία μέχρι Διοσκουριάδος καὶ τῶν ἐπ' εὐθείας πρὸς νότον ἐν τῇ μεσογαία τόπων ὑποτέπτωκε τῷ Καυκάσῳ.

15. 'Εστι δ' ὅρος τούτῳ ὑπερκείμενον τοῦ πελάγους ἐκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Καστίου, διατείχισιν τῶν ἢσθμῶν τῶν διεργοῦντα αὐτά. ἀφορίζει δὲ πρὸς νότον μὲν τὴν τε 'Ἀλβανίαν καὶ τὴν Ἰβηρίαν, πρὸς ἁρκτον δὲ τὰ τῶν Σαρματῶν πεδίαν εὐδενδρον δ' ἐστὶν ὕλη παντο- 206
GEOGRAPHY, II. 2. 14–15

topon. After Bata Artemidorus mentions the coast of the Cercetae, with its mooring-places and villages, extending thence about eight hundred and fifty stadia; and then the coast of the Achaei, five hundred stadia; and then that of the Heniochi, one thousand; and then Greater Pityus, extending three hundred and sixty stadia to Dioscurias. The more trustworthy historians of the Mithridatic wars name the Achaei first, then the Zygi, then the Heniochi, and then the Cercetae and Moschi and Colchi, and the Phthisiropaghi who live above these three peoples and the Soanes, and other small tribes that live in the neighbourhood of the Caucasus. Now at first the coast, as I have said, stretches towards the east and faces the south, but from Bata it gradually takes a turn, and then faces the west and ends at Pityus and Dioscurias; for these places border on the above-mentioned coast of Colchis. After Dioscurias comes the remaining coast of Colchis and the adjacent coast of Trapezus, which makes a considerable bend, and then, extending approximately in a straight line, forms the right-hand side of the Pontus, which faces the north. The whole of the coast of the Achaei and of the other peoples as far as Dioscurias and of the places that lie in a straight line towards the south in the interior lie at the foot of the Caucasus.

15. This mountain lies above both seas, both the Pontic and the Caspian, and forms a wall across the isthmus that separates the two seas. It marks the boundary, on the south, of Albania and Iberia, and, on the north, of the plains of the Sarmatae. It is

1 See 2. 5. 22 and 7. 4. 3. 2 See Dictionary in Vol. II.

1 Σωδρας, Tschuchke from conj. of Casaubon, for Σωδρας; so the later editors.

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δαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ. φησὶ δ' Ἔρατοσθένης ὑπὸ τῶν ἐπιχωρίων καλείσθαι Κάσπιον τὸν Καύκασον, ἦσος ἀπὸ τῶν Κασπίων παροιμομασθείντα. ἀγκώνες δὲ τινες αὐτοῦ προπίπτοντες ἐπὶ τὴν μεσημβρίαν, οἱ τὴν τε Ἰβηρίαν περιλαμβάνουσι μέσην καὶ τοὺς Ἀρμενίων ὄρεις συνάπτουσι καὶ τοὺς Μοσχικοὺς καλουμένους, ἦτε δὲ τῷ Σκυδίσῃ καὶ τῷ Παρνάδρῃ ταῦτα δ' ἔστι μέρη τοῦ Ταύρου πάντα, τοῦ ποιουτος τὸ νότιον τῆς Ἀρμενίας πλευρόν, ἀπερωγότα πως ἐκείθεν πρὸς ἀρκτον καὶ προπίπτοντα μέχρι τοῦ Καυκάσου καὶ τῆς τοῦ Εὐζείνου παραλίας, τῆς ἐπὶ Θεμίσκυραν διατεινούσης ἀπὸ τῆς Κολχίδος.

16. Ἡ δ' οὖν Διοσκουρίας ἐν κόλπῳ τοιούτῳ κειμένη καὶ τὸ ἐωθινώτατον σημεῖον ἐπέχουσα τοῦ σύμπαντος πελάγους, μνημόνευσι τοῦ τοῦ Εὐζείνου λέγεται καὶ ἐσχατος πλοῦς τὸ τε παροιμικὸς λεχθεὶν εἰς Φάσιν, ἔνθα ναυσίν ἐσχατος ὁ δὲ, οὐτω δεὶ δέξασθαι, οὔχ ὡς τὸν ποταμὸν λέγοντος τοῦ ποιουσάντος τὸ ἱάμβειον, οὔτε δὴ ὡς τὴν ὀμώνυμον αὐτῷ πόλιν κειμένην ἐπὶ τὸν ποταμῷ, ἄλλῳ ὡς τὴν Κολχίδα ἀπὸ μέρους, ἐπεὶ ἀπὸ γε τοῦ ποταμοῦ καὶ τῆς πόλεως οὐκ ἐλάττων ἐζακοσίων σταδίων λείπεται πλοῦς ἐπὶ εὐθείας εἰς C 498 τὸν μνήμον. ἢ δ' αὐτὴ Διοσκουρίας ἐστὶ καὶ ἀρχὴ τοῦ ἱσθμοῦ τοῦ μεταξὺ τῆς Κασπίας καὶ τοῦ Πόντου καὶ ἐμπάρουν τῶν ὑπερκειμένων καὶ σύνεγγυς ἑθῶν καὶ κοινωνικὴς συνέρχεσθαι γοῦν εἰς αὐτὴν ἐβδομήκοντα, οἱ δὲ καὶ τριακόσια ἐθνη

1 προπίπτοντα, Niese, for προπίπτοντα; so Meineke.

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well wooded with all kinds of timber, and especially the kind suitable for ship-building. According to Eratosthenes, the Caucasus is called "Caspium" by the natives, the name being derived perhaps from the "Caspii." Branches of it project towards the south; and these not only comprise the middle of Albania but also join the mountains of Armenia and the Moschian Mountains, as they are called, and also the Scydisces and the Paryadres Mountains. All these are parts of the Taurus, which forms the southern side of Armenia,—parts broken off, as it were, from that mountain on the north and projecting as far as the Caucasus and that part of the coast of the Euxine which stretches from Colchis to Themiscyra.

16. Be this as it may, since Dioscurias is situated in such a gulf and occupies the most easterly point of the whole sea, it is called not only the recess of the Euxine, but also the "farthermost" voyage. And the proverbial verse, "To Phasis, where for ships is the farthermost run," must be interpreted thus, not as though the author\(^1\) of the iambic verse meant the river, much less the city of the same name situated on the river, but as meaning by a part of Colchis the whole of it, since from the river and the city of that name there is left a straight voyage into the recess of not less than six hundred stadia. The same Dioscurias is the beginning of the isthmus between the Caspian Sea and the Euxine, and also the common emporium of the tribes who are situated above it and in its vicinity; at any rate, seventy tribes come together in it, though others, who care nothing for the facts, actually say three hundred.

\(^1\) An unknown tragic poet (\textit{Adesp.} 559, Nauck).
Strabo

φασίν, οίς οὐδὲν τῶν ὄντων μέλει. πάντα δὲ έτερόγλωττα διὰ τὸ σποράδην καὶ ἀμίκτως οἰκεῖν ύπὸ αὐθαδείας καὶ ἀγριότητος. Σαρμάται δ’ εἰσίν οἱ πλείους, πάντες δὲ Καυκάσιοι. ταύτα μὲν δὴ τὰ περὶ τὴν Δισσακουρίαν.

17. Καὶ ἡ λοιπὴ δὲ Κολχίς ἐπὶ τῇ θαλάσσῃ ἡ πλείων ἐστὶ: διαρρέει δ’ αὐτὴν ὁ Φάσις, μέγας ποταμὸς ἐξ ’Αρμενίας τὰς ἀρχὰς ἔχων, δεχόμενος τὸν τὰς Γλαύκων καὶ τὸν Ἰππόν, ἐκ τῶν πλησίον ὀρὸν ἐκπέπτυται· ἀναπέλειται δὲ μέχρι Σαραπανῶν, ἐρύματος δυναμένου δεξασθαί καὶ πόλεως συνοικισμῶν, ὃθεν πεζεύσωσιν ἐπὶ τὸν Κύρων ἡμέραις τέτταρες δι’ ἀμαξίτου. ἐπίκειται δὲ τῷ Φάσιδί ὁμόφυμος πόλις, ἐμπόριον τῶν Κόλχων, τῇ μὲν προβεβλημένη τὸν ποταμῶν, τῇ δὲ λίμνη, τῇ δὲ τὴν θαλάσσαν. ἐντεύθεν δὲ πλοῦς ἐπ’ Ἀμισοῦ καὶ Σινώπης τριῶν ἡμερῶν ἡ δύο ἡ διὰ τὸ τοὺς αἰγιαλοὺς μαλακοὺς εἶναι καὶ τὰς τῶν ποταμῶν ἐκβολαῖς. ἀγαθὴ δ’ ἐστὶν ἡ χώρα καὶ καρποῖς πληθυντὸς (πικρίζει γὰρ τὸ πλέον) καὶ τοῖς πρὸς ναυπηγίαν πάσιν πολλὴν τε γὰρ ὄλην ἡ φυίς καὶ ποταμοὶ κατακομβὰς, λινῶν τε ποιεῖ πολὺ καὶ κάνναβι καὶ κηρὸν καὶ πῖταν. ἡ δὲ λινουργία καὶ τεθρίληται· καὶ γὰρ εἰς τοὺς ἔξω τόπους ἐπεκόμιζον, καὶ τινες βουλόμενοι συγγενεῖαν τνα τοῖς Κόλχωις πρὸς τοὺς Αἰγυπτίους.

1 τριῶν ἡμερῶν ἡ δύο (“three or two days”) cannot be right, since, according to Strabo (12. 3. 17) the distance from Phasis to Amisus is 3600 stadia. Gosselin, Groskurdt, and Kramer think that the copyists confused ἐγ′ (3) and β’ (2) with γ’ (8) and θ (9). C. Müller thinks that the β’ has been confused with δ’ (4), and would emend ἡμερῶν to νυχθημερῶν.
All speak different languages because of the fact that, by reason of their obstinacy and ferocity, they live in scattered groups and without intercourse with one another. The greater part of them are Sarmatae, but they are all Caucasii. So much, then, for the region of Dioscurias.

17. Further, the greater part of the remainder of Colchis is on the sea. Through it flows the Phasis, a large river having its sources in Armenia and receiving the waters of the Glaucus and the Hippus, which issue from the neighbouring mountains. It is navigated as far as Sarapana, a fortress capable of admitting the population even of a city. From here people go by land to the Cyrus in four days by a wagon-road. On the Phasis is situated a city bearing the same name, an emporium of the Colchi, which is protected on one side by the river, on another by a lake, and on another by the sea. Thence people go to Amisus and Sinopè by sea (a voyage of two or three days), because the shores are soft and because of the outlets of the rivers. The country is excellent both in respect to its produce—except its honey, which is generally bitter—and in respect to everything that pertains to ship-building; for it not only produces quantities of timber but also brings it down on rivers. And the people make linen in quantities, and hemp, wax, and pitch. Their linen industry has been famed far and wide; for they used to export linen to outside places; and some writers, wishing to show forth a kinship between the Colchians and the

2 ἀλη, Jones inserts, following conj. of Kramer, and also, following π, omits κατ before φόει.
STRABO

ἐμφανίζειν ἀπὸ τούτων πιστοῦνται, ὑπέρκειται δὲ τῶν λεχθέντων ποταμῶν ἐν τῇ Μοσχεκῇ τὸ τῆς Δευκαθέας ἱερόν, Φρίξου ἱδρυμα, καὶ μαντεῖον ἐκείνου, ὅπου κρῖσιν οὐ θύεται, πλούσιον ποτε ὑπάρξαν, συνηθέν δὲ ὑπὸ Φαρνάκου καὶ θ' ἡμᾶς, καὶ μικρὸν ὑστερου ὑπὸ Μιθριδάτου τοῦ Περγαμα-μονοῦ· κακωθείσης γὰρ χώρας,

νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει,

φησιν Εὐριπίδης.

18. Τὸ μὲν γὰρ παλαιὸν ὀσμὴν ἐπιφάνειαν ἐσχεν ἡ χώρα αὐτῇ, δηλοῦσιν οἱ μύθοι, τὴν Ἰάσσωνος στρατείαν αἰνιγτόμενοι προειλθόντος μέχρι καὶ Μηδίας, ἔτει δὲ πρῶτον τὴν Φρίξου. μετὰ δὲ ταῦτα διαδεξάμενοι βασιλείς εἰς σκηπτομνίας διηρμένην ἔχουσι τὴν χώραν μέσως ἔπραττον· αὐξηθέντος δὲ ἐπὶ πολὺ Μιθριδάτου τοῦ Εὐπά-τόρος, εἰς ἐκείνον ἡ χώρα περιέστη ἐπέμπετο

Ο 499 δ' ἀεί τις τῶν φίλων ὑπαρχος καὶ διοικητής τῆς χώρας. τούτων δὲ ἦν καὶ Μοαΐφέρνης, ὁ τῆς μητρὸς ἦμων θείος πρὸς πατρὸς· ἦν δ' ἐνθεο ἡ πλεῖστη τῷ βασίλει πρὸς τὰς ναυτικὰς δυνά-μεις ὑπουργία. καταλυθέντω δὲ Μιθριδάτου, συγκατελύθη καὶ ἡ ὑπ' αὐτῷ πᾶσα καὶ διενε-μήθη πολλοῖς· ὑστατά δὲ Πολέμων ἐσχε τῇ Κολ-χίδα, κἀκείνου τελευτήσαντος η γυνὴ Πυθοδώρισς κρατεῖ, βασιλεύουσα καὶ Κόλχων καὶ Τραπε-ζούντος καὶ Φαρνακίας καὶ τῶν ὑπερκειμένων βαρβάρων, περὶ δὲ ἐρούμεν ἐν τοῖς ὑστερον. ἢ

1 Τροαδες 26,
Egyptians, confirm their belief by this. Above the aforesaid rivers in the Moschian country lies the temple of Leucothea, founded by Phrixus, and the oracle of Phrixus, where a ram is never sacrificed; it was once rich, but it was robbed in our time by Pharmaces, and a little later by Mithridates of Pergamum. For when a country is devastated, "things divine are in sickly plight and wont not even to be respected," says Euripides.¹

18. The great fame this country had in early times is disclosed by the myths, which refer in an obscure way to the expedition of Jason as having proceeded as far even as Media, and also, before that time, to that of Phrixus. After this, when kings succeeded to power, the country being divided into "sceptuchies,"² they were only moderately prosperous; but when Mithridates Eupator³ grew powerful, the country fell into his hands; and he would always send one of his friends as sub-governor or administrator of the country. Among these was Moaphernes, my mother's uncle on her father's side. And it was from this country that the king received most aid in the equipment of his naval forces. But when the power of Mithridates had been broken up, all the territory subject to him was also broken up and distributed among many persons. At last Polemon got Colchis; and since his death his wife Pythodoris has been in power, being queen, not only of the Colchians, but also of Trapezus and Pharmacia and of the barbarians who live above these places, concerning whom I shall speak later on.⁴ Now the Moschian country, in

¹ i.e. divisions corresponding to the rank of Persian "sceptuchii" ("sceptre-bearers").
² See Dictionary in Vol. I.
³ ¹2, 3, 28 ff.
δ’ οὖν Μοσχική, ἐν ἧ τὸ ἱερὸν, τριμερῆς ἔστιν τὸ μὲν γὰρ ἐχουσιν αὐτῆς Κόλχοι, τὸ δὲ Ἰβηρεσ, τὸ δὲ Ἀρμενοι. ἐστὶ δὲ καὶ πολέχιον ἐν τῇ Ἰβηρίᾳ, Φρίξου πόλις, ἡ νῦν Ἰδήσσα, εὐερκῆς χωρίον, ἐν μεθορίοις τῆς Κόλχιδος. περὶ δὲ τὴν Διοσκουρίδα ρεῖ ὁ Χάρης ἀπὸ τομάδος.

19. Τῶν δὲ συνερχομένων ἐθνῶν εἰς τὴν Διοσκουρίδα καὶ οἱ Θεορφαγοί εἰσιν, ἀπὸ τοῦ αὐχμοῦ καὶ τοῦ πίνου λαβόντες τοῦνομα. πλησίον δὲ καὶ οἱ Σοάνες, οὐδὲν βελτίων τούτων τὸ πίνορ, δυνάμει δὲ βελτίων, σχέδον δὲ τι καὶ κράτιστοι κατὰ ἀλήθη καὶ δύναμιν. δυναστεύουσι γοῦν τῶν κύκλω, τὰ ἀκρα τοῦ Καυκάσου κατέχοντες τὰ ὑπὲρ τῆς Διοσκουρίδος. βασιλέα δ’ ἐχουσι καὶ συνέδριον ἀνδρῶν τριακοσίων, συνάγουσι δ’, ὡς φασί, στρατιάν καὶ εἰκοσι μυριάδων ἀπαν γὰρ ἐστὶ τὸ πλῆθος μάχιμον, οὐ συντεταγμένον παρὰ τούτοις δὲ λέγεται καὶ χρυσὸν καταφέρειν τοὺς χειμάρρους, ὑποδέχεσθαι δ’ αὐτῶν τοὺς βαρβάρους φάτναις κατατετρημέναις καὶ μαλλωταῖς δοραῖς’ ἀφ’ οὗ δὴ μεμυθεῦσθαι καὶ τὸ χρυσόμαλλον δέρος’ εἰ μὴ καὶ Ἰβηραὶς ὀμωνύμως τοῖς ἐσπερίοις καλοῦσιν ἀπὸ τῶν ἕκατέρωθι χρυσεῖων. χρώνται δ’ οἱ Σοάνες φαρμάκους πρὸς τὰς ἀκίδας θαυμαστοῖς;

1 δὲ, after περὶ, Casaubon adds from τῶ; so the later editors in general.
2 CDH have μιχάρης instead of ρεῖ ὁ Χάρης, but Meineke ejects the whole sentence.
3 τῶν, Casaubon, for τῶ MSS., except C, which has τά; so the later editors.
4 στρατιάν, Cornis, for στρατεύα; so the later editors.
5 ei μὴ seems to be corrupt. Kramer proposes ἔνωι.
which is situated the temple,¹ is divided into three parts: one part is held by the Colchians, another by the Iberians, and another by the Armenians. There is also a small city in Iberia, the city of Phrixus,² the present Idcëssa, well fortified, on the confines of Colchis. And near Dioscurias flows the Chares River.

19. Among the tribes which come together at Dioscurias are the Phtheirophagi,³ who have received their name from their squalor and their filthiness. Near them are the Soanes, who are no less filthy, but superior to them in power,—indeed, one might almost say that they are foremost in courage and power. At any rate, they are masters of the peoples around them, and hold possession of the heights of the Caucasus above Dioscurias. They have a king and a council of three hundred men; and they assemble, according to report, an army of two hundred thousand; for the whole of the people are a fighting force, though unorganised. It is said that in their country gold is carried down by the mountain-torrents, and that the barbarians obtain it by means of perforated troughs and fleecy skins, and that this is the origin of the myth of the golden fleece—unless they call them Iberians, by the same name as the western Iberians, from the gold mines in both countries. The Soanes use remarkable poisons for the points of their missiles; and even people who

¹ Of Leucothea (§ 17 above).
² Phrixopolis.
³ "Lice-eaters."

⁴ δαυμαστοῖς, Casaubon, for δαυμαστῶς; so Kramer and Müller-Dübner.
STRUß

1 καὶ τοὺς μὴ τετρωμένους βέλεσιν ουσὶν τὴν ὁσμῆν. τὰ μὲν οὖν ἄλλα ἑθνὴ τὰ πλησίον τὰ περὶ τὸν Καύκασον λυπρὰ καὶ μικρόχωρα, τὸ δὲ τῶν Ἀλβανῶν ἐθνὸς καὶ τὸ τῶν Ἰβηρίων, ἃ δὴ πληροῖ μᾶλιστα τὸν λεχθέντα ἰσθμὸν, Καυκασία καὶ αὐτὰ λέγοντι ἄν, εὐδαίμονα δὲ χώραν ἔχει καὶ σφύdra καλῶς οἰκεῖσθαι δυναμένη.

III

1. Καὶ δὴ καὶ ἥ γε Ἰβηρία κατοικεῖται καὶ τὸ πλέον πόλεσὶ τε καὶ ἔποικοις, ὡστε καὶ κεραμωτάς εἶναι στέγας καὶ ἀρχιτεκτονικῆ πτυχῆ τῶν οἰκήσεων κατασκευή καὶ ἀγορὰς καὶ τάλλα κοινά.

2. Τῆς δὲ χώρας τὰ μὲν κύκλῳ τοὺς Καυκασίους θέσει περιέχεται, προτεστάτως γάρ, ὡς εἴπον, ἄνγκωνες ἐπὶ τὴν μεσημβρίαν εὐκαρποί, περιλαμβάνωντες τὴν σύμπασαν Ἰβηρίαν καὶ συνιστούσας πρὸς τε τὴν Ἀρμενίαν καὶ τὴν Κολχίδα· ἐν μέσῳ δὲ ἔστι πεδίον ποταμοῦ διάρρυτου, μεγίστῳ δὲ τῷ Κύρῳ δέ την ἄρχὴν ἔχων ἀπὸ τῆς Ἀρμενίας, εἰσβαλὼν εὐθὺς εἰς τὸ πεδίον τὸ λεχθέν, παραλαβόντως καὶ τὸν Ἀραγού, ἐκ τοῦ Καύκασου ἐστάτα, καὶ ἄλλα υδάτα, διὰ στενῆς ποταμίας εἰς τὴν Ἀλβανίαν ἐκπέπτει: μεταξὺ δὲ ταύτης τε καὶ τῆς Ἀρμενίας ἑνεχθεὶς πολὺς

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1 ἄ, Casaubon inserts; so Kramer and Müller-Dübner.
2 μὴ, Jones inserts, on suggestion of Professor Capps.
3 φαρμακτοῖς, Corais, for φαρμακτοῖς; so Kramer and Müller-Dübner.

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are not wounded by the poisoned missiles suffer from their odour. Now in general the tribes in the neighbourhood of the Caucasus occupy barren and cramped territories, but the tribes of the Albanians and the Iberians, which occupy nearly all the isthmus above-mentioned, might also be called Caucasian tribes; and they possess territory that is fertile and capable of affording an exceedingly good livelihood.

III

1. Furthermore, the greater part of Iberia is so well built up in respect to cities and farmsteads that their roofs are tiled, and their houses as well as their market-places and other public buildings are constructed with architectural skill.

2. Parts of the country are surrounded by the Caucasian Mountains; for branches of these mountains, as I said before, project towards the south; they are fruitful, comprise the whole of Iberia, and border on both Armenia and Colchis. In the middle is a plain intersected by rivers, the largest being the Cyrus. This river has its beginning in Armenia, flows immediately into the plain above-mentioned, receives both the Aragus, which flows from the Caucasus, and other streams, and empties through a narrow valley into Albania; and between the valley and Armenia it flows in great volume

1 II. 2. 15.

4 κατοικεῖται, Meineke, for καὶ οἰκεῖται; earlier editors merely omit the καὶ.

6 Ἀραγών (see § 5 following) ἐκ, Corais, for Ἀραγώνα κάτω; so Meineke.
διὰ πεδίων εὐβοτομενῶν σφόδρα, δεξάμενος καὶ πλείους ποταμοῦς, ὅν ἐστὶν οἱ τε Ἀλαξόνιος καὶ ὁ Σανδοβάνης καὶ ὁ Ροιτάκης καὶ Ἡλίνη, πλωτοὶ πάντες, εἰς τὴν Κασπίαν ἐμβάλλει 2 θιλατταν. ἐκαλεῖτο δὲ πρότερον Κόρος.

3. Τὸ μὲν οὖν πεδίον τῶν Ἰβηρίων οἱ γεωργικῶτεροί καὶ πρὸς εἰρήνην νευευκότερα σίκουσιν. Ἀρμενιστὶ τε καὶ Μηδιστὶ ἐσκευασμένοι. τὴν δ' ὀρεινὴν οἱ πλείους καὶ μάχιμους κατέχουσι, ἡκαθὼν δύκην ζώντες καὶ Σαρματών, δυντερ καὶ ὁμοροί καὶ συγγενεῖς εἰςών ἀποτονται δ' ὁμος καὶ γεωργίας, πολλάς τε μυρίδας συνάγουσιν καὶ ἐξ εαυτῶν καὶ ἐξ ἐκείνων, ἐπειδήν τις συμπέσῃ θρομβώδες.

4. Τέτταρες δ' εἰςιν εἰς τὴν χώραν εἰσβολαίμια μὲν διὰ Σαραπανῶν, φρουρίου Κολχικοῦ, καὶ τῶν κατ' αὐτό στενῶν, δι' ὅν ὁ Φάσις γεφύραις ἐκατόν καὶ εἰκοσὶ περατὸς γενόμενος. διὰ τὴν σκολιότητα καταρρέει τραχὺς καὶ βίαιος εἰς τὴν Κολχίδα, πολλοῖς χειμάρροις κατὰ τὰς ἐπομβιότας ἐκχαραδρομεῖν τῶν τόπων. γεννᾶται δ' ἐκ τῶν ὑπερκείμενων ὄρων πολλαῖς συμπληροῦμενοι πηγαῖς, ἐν δὲ τοῖς πεδίοις καὶ ἄλλους προσλαμβάνει ποταμοὺς, ὅν ἐστιν οἱ τε Γλαύκος καὶ ὁ Ἰππος. πληρωθεὶς δὲ καὶ γενόμενος πλωτὸς ἐξῆσιν εἰς τὸν Πόντον καὶ ἔχει πόλιν ὀμόνυμον ἐπ' αὐτῷ καὶ λίμνην πληθεῖον. ἡ μὲν οὖν ἐκ τῆς Κολχίδος εἰς τὴν Ἰβηρίαν ἐμβολὴ τοιαύτη, πέτραις καὶ ἔρυμασι καὶ ποταμοῖς χαραδρώδεσι διακεκλεισμένη.

2 ἐμβάλλει τοι Epit.; ἐμβάλλουσι other MSS.
through plains that have exceedingly good pasture, receives still more rivers, among which are the Alazonius, Sandobanes, Rhoetaces, and Chanes, all navigable, and empties into the Caspian Sea. It was formerly called Corus.

3. Now the plain of the Iberians is inhabited by people who are rather inclined to farming and to peace, and they dress after both the Armenian and the Median fashion; but the major, or warlike, portion occupy the mountainous territory, living like the Scythians and the Sarmatians, of whom they are both neighbours and kinsmen; however, they engage also in farming. And they assemble many tens of thousands, both from their own people and from the Scythians and Sarmatians, whenever anything alarming occurs.

4. There are four passes leading into their country; one through Sarapana, a Colchian stronghold, and through the narrow defiles there. Through these defiles the Phasis, which has been made passable by one hundred and twenty bridges because of the windings of its course, flows down into Colchis with rough and violent stream, the region being cut into ravines by many torrents at the time of the heavy rains. The Phasis rises in the mountains that lie above it, where it is supplied by many springs; and in the plains it receives still other rivers, among which are the Glaucus and the Hippus. Thus filled and having by now become navigable, it issues forth into the Pontus; and it has on its banks a city bearing the same name; and near it is a lake. Such, then, is the pass that leads from Colchis into Iberia, being shut in by rocks, by strongholds, and by rivers that run through ravines.
5. 'Εκ δὲ τῶν πρὸς ἀρκτοὐ νομίσαν ἐπὶ τρεῖς ἡμέρας ἀνάβαι τις χαλέπῃ, καὶ μετὰ ταύτην ποταμία στενὴ ἔπι τοῦ Ἀράγγου ποταμοῦ τετταρων ἡμέρων ὁδὸν ἔχουσα ἐφ' ἐνα, φροτεῖ δὲ τὸ πέρας τῆς ὁδοῦ τεῖχος δύσμαχον ἀπὸ δὲ τῆς Ἀλβανίας διὰ πέτρας πρῶτον λατομητὴ εἰσόδος, εἶτα διὰ τέλματος, ὃ ποιεῖ ὁ ποταμὸς Ἀλαζόνιος ἕκ τοῦ Καυκάσου καταπίπτων ἀπὸ δὲ τῆς Ἀρμενίας τὰ ἐπὶ τοῦ Κύρφο στενὰ καὶ τὰ ἐπὶ τῷ Ἀράγγῳ. πρῶν γὰρ εἰς ὀλλήλους συμπεσεῖν, ἔχουσιν ἐπικειμέναι πόλεις ἐρυμνᾶς ἐπὶ πέτρας, διεχοσαίς ὀλλήλων ὀσοῦ ἐκκαῖδεκα στάδίων, ἐπὶ μὲν τῷ Κύρφῳ τῆς Ἀρμοζίκην, ἐπὶ δὲ θατέρῳ Σενσάμορα. ταύτας δὲ ἔχρησατο ταῖς εἰσβολαῖς πρῶτον Πομπήιος ἐκ τῶν Ἀρμενίων ὄρμηθεις, καὶ μετὰ ταύτα Κανίδιος.

6. Τέτταρα δὲ καὶ γένη τῶν ἀνθρώπων οἰκεῖ τῇ τὴν χώραν· ἐν μὲν καὶ πρῶτον, ἐξ οὗ τοῦς βασιλέας καθιστάται, καὶ ἀγχιστεῖν τοὺς πρεσβύτατον, ὃ δὲ δεύτερος δικαιοδοτεῖ καὶ στρατηγατεῖ· δεύτερον δὲ τῶν ἱερῶν, οὗ ἐπίμεληται καὶ τῶν πρὸς τοὺς ὀμόρους δικαίων τρότον δὲ τῶν στρατευμένων καὶ γεωργούντων τέταρτον δὲ τῶν λαῶν, οὗ βασιλικοὶ δοῦλοι εἰσί καὶ πάντα διακοινώνται τὰ πρὸς τῶν βίων, καὶ τοῖς εἰσὶν αὐτοῖς αἱ κτήσεις κατὰ συγγενείαν, ἄρχοντας δὲ καὶ ταμιεύει έκάστην τὸ πρεσβύτατος τοιμαστεῖ μὲν οἱ Ἡβηρεῖς καὶ ἡ χώρα αὐτῶν.

1 *Alazónios*, Groskurd inserts; so the later editors.
2 *Ierów*, Xylander, for *Ierów*; so the later editors.

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1 Crassus the Triumvir.
2 i.e. as well as four passes leading into the country (see § 4, beginning).
5. From the country of the nomads on the north there is a difficult ascent into Iberia requiring three days' travel; and after this ascent comes a narrow valley on the Aragus River, with a single-file road requiring a four days' journey. The end of the road is guarded by a fortress which is hard to capture. The pass leading from Albania into Iberia is at first hewn through rock, and then leads through a marsh formed by the River Alazonius, which falls from the Caucasus. The passes from Armenia into Iberia are the defiles on the Cyrus and those on the Aragus. For, before the two rivers meet, they have on their banks fortified cities that are situated upon rocks, these being about sixteen stadia distant from each other—I mean Harmozicè on the Cyrus and Seusamora on the other river. These passes were used first by Pompey when he set out from the country of the Armenians, and afterwards by Canidius.¹

6. There are also² four castes among the inhabitants of Iberia. One, and the first of all, is that from which they appoint their kings, the appointee being both the nearest of kin to his predecessor and the eldest, whereas the second in line administers justice and commands the army. The second caste is that of the priests, who among other things attend to all matters of controversy with the neighbouring peoples. The third is that of the soldiers and the farmers. And the fourth is that of the common people, who are slaves of the king and perform all the services that pertain to human livelihood. Their possessions are held in common by them according to families, although the eldest is ruler and steward of each estate. Such are the Iberians and their country.

²²¹
1. Ἀλβανοὶ δὲ ποιμενικῶτεροι καὶ τοῦ νομα-δικοῦ γένους ἐγνύτεροι, πλὴν ἄλλ' οὐκ ἄγριοι· ταύτη δὲ καὶ πολεμικὸ μετρίως. οὐκοῦσι δὲ μεταξὺ τῶν Ἴβηρων καὶ τῆς Κυστίας θαλάττης, πρὸς ἕως μὲν ἀπτόμενοι τῆς θαλάττης, πρὸς δὲ δύσων δὲ ὀμορούντες τοῖς Ἴβηροι· τῶν δὲ λοιπῶν πλευ-ρῶν τὸ μὲν βόρειον φρουρεῖται τοῖς Καυκασίων ὀρέσι (ταῦτα γὰρ ὑπέρκειται τῶν πεδίων, καλεῖται δὲ τὰ πρὸς τῇ θαλάττῃ μάλιστα Κεραύνια), τὸ δὲ νότιον ποιεῖ ἡ Ἀρμενία παρῆκουσα, πολλὴ μὲν πεδιᾶς, πολλὴ δὲ καὶ ὀρεινή, καθάπερ ἡ Καμ-βυσηνῆ, καθ' ἴνα μα καὶ τοῖς Ἴβηροι καὶ τοῖς Ἀλβανοῖς οἱ Ἀρμένιοι συνάπτουσιν.

2. Ο δὲ Κύρος ὁ διαρρέων τὴν Ἀλβανίαν καὶ οἱ ἄλλοι ποταμοὶ οἱ πληροῦντες ἐκείνουν ταῖς μὲν τῆς γῆς ἁρεταῖς προσλαμβάνουσι, τὴν δὲ θάλα-ταν ἀλλοτριοῦσιν, ἡ γὰρ χοῦς προσπίπτουσα πολλὴ πληροῖ τὸν πόρον, ὡστε καὶ τὰς ἐπικει-μένας νησίδας ἐξηπερώσθαι καὶ τενάγη ποιεῖν ἡμῶν μαλατεῖαι καὶ δυσφύλακτα, τὴν δ' ἀνμαλίαν ἐπιτείνουσιν αἱ ἐκ τῶν πλημμυρίδων ἀνακοπιᾷ. καὶ δὴ καὶ εἰς στόματα δώδεκά φασὶ μεμερίσθαι τὰς ἐκβολάς, τὰ μὲν τυφλά, τὰ δὲ παντελῶς ἐπίπεδα ὄντα καὶ μηδὲ ὑφομοῦν ἀπολείποντα· ἐπὶ πλείους γοῦν ἡ ἐξήκοντα σταδίους ἠμφι-

1 ἄλλ' οὐκ ἄγριοι, Meineke from conj. of Kramer, for ἄλλοτριοι.
2 For ἐπιγελώντα Meineke and C. Müller conj. ἐπίπεδα ὄντα. ἐπίγεια ὄντα conj. Tyrwhitt, ἐπισόλαια ὄντα Corriss, ἐπίπλαια ὄντα Kramer.
IV

1. The Albanians are more inclined to the shepherd's life than the Iberians and closer akin to the nomadic people, except that they are not ferocious; and for this reason they are only moderately warlike. They live between the Iberians and the Caspian Sea, their country bordering on the sea towards the east and on the country of the Iberians towards the west. Of the remaining sides the northern is protected by the Caucasian Mountains (for these mountains lie above the plains, though their parts next to the sea are generally called Ceraunian), whereas the southern side is formed by Armenia, which stretches alongside it; and much of Armenia consists of plains, though much of it is mountainous, like Cambyscenê, where the Armenians border on both the Iberians and the Albanians.

2. The Cyrus, which flows through Albania, and the other rivers by which it is supplied, contribute to the excellent qualities of the land; and yet they thrust back the sea, for the silt, being carried forward in great quantities, fills the channel, and consequently even the adjacent isles are joined to the mainland and form shoals that are uneven and difficult to avoid; and their unevenness is made worse by the back-wash of the flood-tides. Moreover, they say that the outlet of the river is divided into twelve mouths, of which some are choked with silt, while the others are altogether shallow and leave not even a mooring-place. At any rate, they add, although the shore is washed on all sides by the sea

3 ηηηε, Kramer, for ηηενε; so the later editors.
κλύστου τῆς ἡμέρας οὖσας τῇ θαλάττῃ καὶ τοῖς ποταμοῖς, ἀπαν εἶναι μέρος αὐτῆς ὑπροσπέλαστον, τὴν δὲ χοῦν καὶ μέχρι πεντακοσίων παρίκειν σταδίων, θυμόδη ποιοῦσαν τὸν αἰγιαλόν. πλησίον δὲ καὶ ὁ Ἀράξης ἐμβάλλει, τραχύς ἐκ τῆς Ἀρμενίως ἐκκύπτουν. ἦν δὲ ἐκεῖνος προσαθεῖ χοῦν, πορευτὸς ποιόν τὸ ρέθρον, ταύτην ο Ἅρως ἄναπληροὶ.

3. Τάχα μὲν οὖν τῷ τοιοῦτῳ γένει τῶν ἰνδρών πων οὐδὲν δεὶ θαλάττης· οὐδὲ γὰρ τῇ γῇ χρῶνται κατ’ ἀξίαν, πάντα μὲν ἐκφεροῦση καρπῶν, καὶ τῶν ὁμερωτατῶν, πᾶν δὲ φυτῶν καὶ γαρ τὰ ἀειθαλῆ φέρει· τυγχάνει δ’ ἐπιμελείας οὐδὲ μικρᾶς, ἀλλὰ τῶγαθα ἄσπαρτα καὶ ἀνήρτα ἀπαντά· φύνονται, καθάπερ οἱ στρατεύσαντες φασί, Κυκλώτειον τιμα διηγούμενοι βίον· πολλα-χοῦ γοῦν σπαρέσαν ἀπαξ διὸς ἐκφερείν καρπὸν ἢ καὶ τρίς, τῶν δὲ πρῶτον καὶ πεντηκοντάχουν, ἀνέαστον καὶ ταύτα, οὐδὲ σιδήρῳ τρήθεισάν, ἀλλ’ αὐτοξύλῳ ἀρότρῳ. ποτίζεται δὲ πᾶν τὸ πεδίον τοῦ Βαβυλωνίου καὶ τοῦ Αἰγυπτίου μᾶλλον τοῖς ποταμοῖς καὶ τοῖς ἄλλοις ὑδαίσιν, ὥστε δὲ ποῦδη φυλάττειν τὴν ὄψιν· διὰ δὲ τοῦτο καὶ εὐβοτόν ἐστιν πρόσεστι δὲ καὶ τὸ εὐάερον ἐκεῖνον μᾶλλον. ἀσκαφοὶ δὲ ἀμπέλου μένουσαι διὰ τέλους, τεμνόμεναι δὲ διὰ πενταετηρίδος, νέα γὰρ μὲν διετείς

1 γὰρ, after μέν, is omitted by oax and the later editors.
2 δὲ, D man. pr. inserts after τεμνόμεναι; so Meineke.

1 i.e. the excessive amount of silt deposited by the Cyrus compensates for the failure of the Araxes in this respect. On these rivers see Tozer, Selections, pp. 202-203.

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and the rivers for a distance of more than sixty stadia, every part of it is inaccessible; and the silt extends even as far as five hundred stadia, making the shore sandy. Near by is also the mouth of the Araxes, a turbulent stream that flows down from Armenia. But the silt which this river pushes before it, thus making the channel passable for its stream, is compensated for by the Cyrus.1

3. Now perhaps a people of this kind have no need of a sea; indeed, they do not make appropriate use of their land either, which produces, not only every kind of fruit, even the most highly cultivated kind, but also every plant, for it bears even the evergreens. It receives not even slight attention, yet the good things all "spring up for them without sowing and ploughing," 2 according to those who have made expeditions there, 3 who describe the mode of life there as "Cyclopeian." In many places, at any rate, they say, the land when sown only once produces two crops or even three, the first a crop of even fifty-fold, and that too without being ploughed between crops; and even when it is ploughed, it is not ploughed with an iron share, but with a wooden plough shaped by nature. The plain as a whole is better watered by its rivers and other waters than the Babylonian and the Egyptian plains; consequently it always keeps a grassy appearance, and therefore is also good for pasturage. In addition to this, the climate here is better than there. And the people never dig about the vines, although they prune them every fifth year; 4 the new vines begin

1 Odyssey 9. 109.
2 In particular Theophrastes of Mitylene (already mentioned in 11. 2. 2).
3 i.e. every four years.
4. Καὶ οἱ ἄνθρωποι καλλεὶ καὶ μεγέθει διαφέροντες, ἀπλαὶ δὲ καὶ οὐ καπηλικοὶ οὔδὲ γὰρ νομίσματι τὰ πολλὰ χρώνται, οὔδὲ ἀριθμὸν ἵσασι μείζων τῶν ἐκατόν, ἀλλὰ φορτίοις τὰς ἀμοιβὰς ποιοῦνται, καὶ πρὸς τὰλλα δὲ τὰ τοῦ βίου ῥαθύμως ἔχουσιν. ἄπειροι δὲ εἰσὶ καὶ μέτρων τῶν ἐπικριβεῖς καὶ στραβῶν, καὶ πολέμου δὲ καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἔχουσιν ὀμοιοὶ δὲ καὶ πεζοὶ καὶ ἄφι ἵππων ἀγοινίζονται, ψυλλοὶ τε καὶ κατάφρακτοι, καθάπερ Ἀρμένιοι.

5. Στέλλουσι δὲ μείζω τῆς Ἰβηρίων στρατιῶν ὀπλίζουσι γὰρ δὲ μυριάδας πεζῶν, ἵππεας δὲ δισμυρίους καὶ δισχιλίους, ὅσοι πρὸς Πομπῆιον διεκινδύνευσαν, καὶ τούτοις δὲ συμπολεμοῦσιν οἱ νομάδες πρὸς τοὺς ἔξωθεν, ὥσπερ τοῖς Ἰβηρισι κατὰ τὰς αὐτὰς αἰτίας, ἀλλὰς δὲ ἐπιχειροῦσι τοῖς ἄνθρωποις πολλάκις, ὡστε καὶ γεωργεῖν κωλύουσιν. ἀκοντισταλ δὲ εἰσὶ καὶ τοζόται, θώρακας ἔχουσι καὶ θυρεοὺς, περίκρανα δὲ θῆρεια παραπλησίως τοῖς Ἰβηρισι. ἔστι δὲ τῆς Ἀλβανών χώρας καὶ ἡ Κασπιανή, τοῦ Κασπίου

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1 E, and Eustath. (ad Dion. 730), have πλεῖω instead of μείζω.
2 στρατιῶν, Meineke, foll. conj. of Villobrun, for στρατιῶν.
3 πεζῶν Ep, ἀνθρώ πother MSS.
4 Plutarch has μυρίουs (Pomp. 35).

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See § 8 following.
to produce fruit the second year, and when mature they yield so much that the people leave a large part of the fruit on the branches. Also the cattle in their country thrive, both the tame and the wild.

4. The inhabitants of this country are unusually handsome and large. And they are frank in their dealings, and not mercenary; for they do not in general use coined money, nor do they know any number greater than one hundred, but carry on business by means of barter, and otherwise live an easy-going life. They are also unacquainted with accurate measures and weights, and they take no forethought for war or government or farming. But still they fight both on foot and on horseback, both in light armour and in full armour, like the Armenians.3

5. They send forth a greater army than that of the Iberians; for they equip sixty thousand infantry and twenty-two thousand horsemen, the number with which they risked their all against Pompey. Against outsiders the nomads join with the Albanians in war, just as they do with the Iberians, and for the same reasons; and besides, they often attack the people, and consequently prevent them from farming. The Albanians use javelins and bows; and they wear breastplates and large oblong shields, and helmets made of the skins of wild animals, similar to those worn by the Iberians. To the country of the Albanians belongs also the territory called Caspianê, which was named after the Caspian

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2 For a description of this heavy armour, see Tacitus, Hist. 1. 70.
3 Cf. 11. 14. 9.
4 Plutarch, Pomæy 35, says twelve thousand.
ἐθνοὺς ἐπόσιμος, οὕτε καὶ ἡ θαλάττα, ἀφανὸς ἄντος νυνί. ἢ δ’ ἐκ τῆς Ἰβηρίας εἰς τὴν Ἀλβανίαν εἰσβολὴ διὰ τῆς Καμβυσηνῆς ἀνύδρου τε καὶ τραχεῖας ἐπὶ τὸν Ἀλαζόνιον ποταμὸν. θηρεντικὸι δὲ καὶ αὐτοὶ καὶ οἱ κύκες αὐτῶν εἰς ὑπερβολὴν, οὐ τέχνη μᾶλλον ὡς σπουδὴ τῇ περὶ τούτῳ.

C 503 6. Διαφέροντι δὲ καὶ οἱ βασιλεῖς νυνί μὲν οὖν εἰς ἀπάντων ἄρχειν, πρῶτον δὲ καὶ καθ’ ἐκάστην γλώτταν ἰδία ἐβασιλεύσων ἐκαστοῖ. γλώτται δ’ εἰσών ἐξ’ καὶ εὐκοσί αὐτοὺς διὰ τὸ μὴ εὐεπίμεκτον πρὸς ἁλλήλους. φέρει δ’ ἡ γῆ καὶ τῶν ἐρετῶν ἐνα τῶν θανάσιμων καὶ σκορπίων καὶ φαλάγγια τῶν δὲ φαλαγγῶν τὰ μὲν ποιεῖ γελώντας ἀποθνῄσκειν, τὰ δὲ κλαίοντας πόθῳ τῶν ὀικείων.

7. Ἡθοῦς δὲ τιμῶν Ἡλίων καὶ Δία καὶ Σελήνην, διαφερόντις δὲ τὴν Σελήνην. ἔστι δ’ αὐτής τὸ ἱερὸν τῆς Ἰβηρίας πλησίον. ἱεράται δ’ ἀνήρ ἐντιμότατος μετὰ γε τὸν βασιλέα, προεστὶς τῆς ἱερᾶς χώρας, πολλῆς καὶ εὐάνδρου, καὶ αὐτής καὶ τῶν ἱεροδούλων, ὃν ἐνθυσιῶσε πολλοὶ καὶ προφητεύοντιν. δε δ’ ἀν αὐτῶν ἐπὶ πλέον κατάσχετος γενόμενος πλανᾶται κατὰ τὰς ὀλίσ θλίσ τοῦτον συλλαβῶν ὁ ἱερεὺς ἀλώσει δήσας ἱερὰ τρέφει πολυτελῶς τὸν ἐνιαυτὸν ἔκεινων, ἔπειτα προαχθεῖς εἰς τὴν θυσίαν τῆς θεοῦ, σὺν ἄλλοις ἱερείοις θύεται μυρισθεῖς. τῆς δὲ θυσίας ὁ τρόπος οὕτως ἔχων τις ἱερὰν λόγχην, ἦπερ

1 Members of the spider family; but here, apparently, tarantulas (see Tozer, op. cit., p. 265).
2 The Sun.
3 Cf. 12. 3. 31.
tribe, as was also the sea; but the tribe has now disappeared. The pass from Iberia into Albania leads through Cambysene, a waterless and rugged country, to the Alazonius River. Both the people and their dogs are surpassingly fond of hunting, engaging in it not so much because of their skill in it as because of their love for it.

6. Their kings, also, are excellent. At the present time, indeed, one king rules all the tribes, but formerly the several tribes were ruled separately by kings of their own according to their several languages. They have twenty-six languages, because of the fact that they have no easy means of intercourse with one another. The country produces also certain of the deadly reptiles, and scorpions and phalangia. Some of the phalangia cause people to die laughing, while others cause people to die weeping over the loss of their deceased kindred.

7. As for gods, they honour Helius, Zeus, and Selenē; but especially Selenē; her temple is near Iberia. The office of priest is held by the man who, after the king, is held in highest honour; he has charge of the sacred land, which is extensive and well-populated, and also of the temple slaves, many of whom are subject to religious frenzy and utter prophecies. And any one of those who, becoming violently possessed, wanders alone in the forests, is by the priest arrested, bound with sacred fetters, and sumptuously maintained during that year, and then led forth to the sacrifice that is performed in honour of the goddess, and, being anointed, is sacrificed along with other victims. The sacrifice is performed as follows: Some person holding a sacred lance, with which it is the custom to sacrifice human
εστι νομος ἀνθρωποθυτεῖν, παρελθὼς ἐκ τοῦ πλῆθους, παῖει διὰ τῆς πλευρᾶς εἰς τὴν καρδίαν, οὐκ ἄπειρος τοιούτοις πεσόντος δὲ σημειούνται μαντεῖα τινα ἐκ τοῦ πτώματος καὶ εἰς τὸ κοινὸν ἀποφαίνουσι: κομισθέντος δὲ τοῦ σώματος εἰς τῷ χωρίῳ, ἐπιβαίνουσι ἀπαντές καθαρσίο χρώμενοι.

8. Σπερβάλλοντος δὲ καὶ τὸ γῆρας τιμῶσιν Ἁλβανοὶ, καὶ τὸ τῶν ἄλλων, οὐ τῶν γονέων μόνον τεθηκότων δὲ οὐχ ὅσιον φροντίζειν οὐδὲ μεμνησάται. συγκαταράτουσι μέντοι τὰ χρήματα αὐτοῖς, καὶ διὰ τούτο πένητες ἔσωσιν, οὐδὲν πατρῴου ἔχοντες. ταῦτα μὲν περὶ Ἁλβανῶν. λέγεται δ’ Ἰάσωνα μετὰ Ἄρμενου κατὰ τὸν πλοῦτον τὸν ἐπὶ τοὺς Κόλχους ὄρμησαι μέχρι τῆς Κασπίας θαλάττης, καὶ τὴν τε Ἰβηρίαν καὶ τὴν Ἁλβανίαν ἐπελθεῖν καὶ πολλὰ τῆς Ἄρμενιας καὶ τῆς Μηδίας, ὡς μαρτυρεῖ τὰ τε Ἰασόνια καὶ ἄλλα υπομνήματα πλείω. τὸν δὲ Ἄρμενου εἶναι εξ Ἀρμενίου πόλεως, τῶν περὶ τὴν Βοιβηδά λίμνην μεταξὺ Φερῶν καὶ Λάρσης τοὺς σὺν αὐτῷ τε οἰκίσαι τὴν τε Ἀκιλλισην καὶ τὴν Συσπιρίτων ἐως Καλαχανῆ καὶ Ἀδιαβηθῆς, καὶ δὴ καὶ τὴν Ἁρμενίαν ἐπώνυμον καταλεῖπεῖν.

1 Corvais and Meineke eject the καὶ before τὸ γῆρας.
2 Ἅρμενου, the editors, for Ἄρμενον (cp. 11. 14. 12), and so five lines below.
3 Ἅρμενου, Tzschucke and later editors (Eustath. on Ιἰδάτ 2. 734 reads Ὅρμενου), for Ἅρμενον.
victims, comes forward out of the crowd and strikes the victim through the side into the heart, he being not without experience in such a task; and when the victim falls, they draw auguries from his fall and declare them before the public; and when the body is carried to a certain place, they all trample upon it, thus using it as a means of purification.

8. The Albanians are surpassingly respectful to old age, not merely to their parents, but to all other old people. And when people die it is impious to be concerned about them or even to mention them. Indeed, they bury their money with them, and therefore live in poverty, having no patrimony. So much for the Albanians. It is said that Jason, together with Armenus the Thessalian, on his voyage to the country of the Colchians, pressed on from there as far as the Caspian Sea, and visited, not only Iberia and Albania, but also many parts of Armenia and Media, as both the Jasonia and several other memorials testify. And it is said that Armenus was a native of Armenium, one of the cities on Lake Boebeis between Pherae and Larisa, and that he and his followers took up their abode in Acilisenê and Syspirititis, occupying the country as far as Calachanê and Adiabenê; and indeed that he left Armenia named after himself.

1 As among the Lusitanians (3. 3. 6) and the Gauls (4. 4. 5).
2 i.e. temples dedicated to Jason (see 11. 14. 12).
1. Ἐν δὲ τοῖς ύπερ τῆς Ἀλβανίας ὤρεσι καὶ τὰς Ἀμάξονας οἰκεῖν φασί. Θεοφάνης μὲν οὖν ὁ συστρατεύσας τῷ Πομπηίῳ καὶ γενόμενος ἐν τοῖς Ἀλβανοῖς, μεταξὺ τῶν Ἀμάξων καὶ τῶν Ἀλβανῶν φησὶ Χῆλας οἰκεῖν καὶ Δήγας Σκύθας, καὶ ἥδιν ἐνταῦθα τὸν Μερμάδαλιν ποταμὸν τοῦτον τε καὶ τὸν Ἀμάξωνον ἀνὰ μέσον. ἄλλοι δὲ, δυν καὶ ὁ Σκῆψιος Μητρόδωρος καὶ Τυκράτης, οὐδὲ αὐτοὶ ἀπειροῦ τῶν τόπων γεγονότες, Γαργαρεύσων ὁμόρους αὐτὰς οἰκεῖν φασὶν ἐν ταῖς ὑπωρείαις ταῖς πρὸς ἀρκτον τῶν Καυκασίων ὁρῶν ἀπελεύθερον Χεραδύμων τῶν μὲν ἄλλον χρόνον καθ' αὐτάς αὐτουργούσας ἐκαστα, τά τε πρὸς ἀρτον καὶ φυτουργίαν καὶ τὰ πρὸς τὰς νομᾶς, καὶ μάλιστα τῶν Ἰππων, τάς δ' ἀλκιμωτάτας ἐφ' Ἰππων κυνηγεσίαις πλεναύζειν καὶ τὰ πολέμων ἄσκεϊν ἀπάσας δὲ ἐπικεκαύθησα τῶν δεξιῶν μαστῶν ἐκ νηπίων, ὅστε εὔπετος χρῆσθαι τῷ βραχίονι πρὸς ἐκάστην χρείαν, ἐν δὲ τοῖς πρώτοις πρὸς ἀκοντισμῶν χρῆσθαι δὲ καὶ τὸξῳ καὶ σαγάρῳ καὶ πέλτῃ, δοράς δὲ θηρίων ποιεῖσθαι περίκρανά τε καὶ σκεπᾶσμα καὶ διαξόματα δύο δὲ μήνας ἐξαιρέσεις ἔχειν τοῦ ἔαρος, καθ' οὗς ἀναβαίνουσιν εἰς τὸ πλησίον ὅρος τῷ διόριζον αὐτάς τε καὶ τοὺς Γαργαρείας. ἀναβαίνουσι δὲ κάκεινοι κατὰ ἔθος τι παλαιῶν, συνθόσουντες τε

1 έφ' Ι(?ο)ς and the earlier editors for τῶν; Meineke ejects τῶν Ἰππων.

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1 Cnæus Pompeius Theophanes of Mytilenê.
2 See 13. 1. 55.
3 See 11. 4. 1.
1. The Amazons, also, are said to live in the mountains above Albania. Now Theophranes, who made the expedition with Pompey and was in the country of the Albanians, says that the Gelae and the Legae, Scythian people, live between the Amazons and the Albanians, and that the Mermodalis River flows there, midway between these people and the Amazons. But others, among whom are Metrodorus of Scopsis and Hypsicrates, who themselves, likewise, were not acquainted with the region in question, say that the Amazons live on the borders of the Gargarians, in the northerly foothills of those parts of the Caucasian Mountains which are called Ceraunian; that the Amazons spend the rest of their time off to themselves, performing their several individual tasks, such as ploughing, planting, pasturing cattle, and particularly in training horses, though the bravest engage mostly in hunting on horseback and practise warlike exercises; that the right breasts of all are scared when they are infants, so that they can easily use their right arm for every needed purpose, and especially that of throwing the javelin; that they also use bow and sagaris and light shield, and make the skins of wild animals serve as helmets, clothing, and girdles; but that they have two special months in the spring in which they go up into the neighbouring mountain which separates them and the Gargarians. The Gargarians also, in accordance with an ancient custom, go up

4 i.e. ten months of the year.
5 Apparently some sort of single-edged weapon (see Hesychius s.v.).
καὶ συνεσόμενοι ταῖς γυναιξί τεκνοποιίας χάριν, ἀφανῶς τε καὶ ἐν σκότει, ὁ τυχῶν τῇ τυχοῦσῃ, ἕγκυμονας δὲ ποιήσαντες ἀποπέμπουσιν· αἰ δὲ ὁ τι μὲν ἂν θῆλυ τέκωσι κατέχουσιν αὐτὰί, τὰ δὲ ἄρρενα κομίζουσιν ἐκεῖνοι ἐκτρέφειν· φίκειται δὲ ἐκαστὸς πρὸς ἐκαστὸν, νομίζονιν γὰρ διὰ τὴν ἄγνοιαν.

2. 'Ὁ δὲ Μερμόδας, καταράττων ἀπὸ τῶν ὀρῶν διὰ τῆς τῶν Ἀμαξόνων καὶ τῆς Σιρακηνῆς καὶ ὅση μεταξὺ ἔρημος, εἰς τὴν Μαιώτιν ἐκδίδωσιν. τοὺς δὲ Γαργαρέας συναναβήναι μὲν ἐκ Θεμισκύρας φασὶ ταῖς Ἀμαξῶσιν εἰς τοῦτο τοὺς τόπους, εἰτ' ἀποστάντας αὐτῶν πολέμειν μετὰ Ὀρακῶν καὶ Εὐβοῶν τινῶν πλανηθέντων μέχρι δεύρο πρὸς αὐτάς, ὕστερον δὲ καταλυσαμένοις τὸν πρὸς αὐτὰς πόλεμον ἐπὶ τοὺς λεχθεῖσι ποιήσασθαι συμβάσεις, ἢς τε τέκνων συγκοινωνεῖν μόνων, εἰς δὲ καθ' αὐτοὺς ἐκατέρους.

3. Ἡδον δὲ τὶ συμβέβηκε τῷ λόγῳ περὶ τῶν Ἀμαξόνων· οἱ μὲν γὰρ ἄλλοι τὸ μυθῶδες καὶ τὸ ἱστορικὸν διωρισμένον ἔχουσι· τὰ γὰρ παλαιὰ καὶ ψευδὴ καὶ τερατώδη μύθοι καλοῦνται, ἢ δ' ἱστορία βούλεται τάληθες, ἢν τε παλαιὸν ἄν τε νέον, καὶ τὸ τερατώδες ἢ οὐκ ἔχει ἢ σπάνιον· περὶ δὲ τῶν Ἀμαξόνων τὰ αὐτὰ λέγεται καὶ νῦν καὶ πάλαι.

1 Apparently the same river as that called Mermadalis in the preceding paragraph.
thither to offer sacrifice with the Amazons and also to have intercourse with them for the sake of begetting children, doing this in secrecy and darkness, any Gargarian at random with any Amazon; and after making them pregnant they send them away; and the females that are born are retained by the Amazons themselves, but the males are taken to the Gargarians to be brought up; and each Gargarian to whom a child is brought adopts the child as his own, regarding the child as his son because of his uncertainty.

2. The Mermodas\(^1\) dashes down from the mountains through the country of the Amazons and through Siracene\(^\) and the intervening desert and then empties into Lake Maeotis. It is said that the Gargarians went up from Themiscyra into this region with the Amazons, then revolted from them and in company with some Thracians and Euboeans who had wandered thus far carried on war against them, and that they later ended the war against them and made a compact on the conditions above-mentioned, that is, that they should have dealings with one another only in the matter of children, and that each people should live independent of the other.

3. A peculiar thing has happened in the case of the account we have of the Amazons; for our accounts of other peoples keep a distinction between the mythical and the historical elements; for the things that are ancient and false and monstrous are called myths, but history wishes for the truth, whether ancient or recent, and contains no monstrous element, or else only rarely. But as regards the Amazons, the same stories are told now as in early
τερατώδη τε ὑντα καὶ πίστεως πόρρω. τὶς γὰρ ἂν πιστεύσειν ὡς γυναικῶν στρατὸς ἢ πόλις ἢ ἔθνος 
συντοίχι ἂν ποτε χωρίς ἀνδρῶν; καὶ οὐ μόνον 
γε συντοίχι, ἀλλὰ καὶ ἐφόδους ποιήσαιτο ἐπὶ τὴν 
ἀλλοτρίαν καὶ κρατήσειν οὐ τῶν ἐγγύς μόνοιν, 
ὡστε καὶ μέχρι τῆς νῦν Ἰωνίας προελθείν, ἀλλὰ 
καὶ διαπόντιον στείλαντο στρατείαν μέχρι τῆς 
Ἀττικῆς; τούτο γὰρ ὁμοίου, ὡς ἂν εἴ τις λέγοι, 
τοὺς μὲν ἄνδρας γυναίκας γεγονέναι τοὺς τότε, 
τὰς δὲ γυναίκας ἄνδρας. ἀλλὰ μὴν ταὐτά γε 
αὐτὰ καὶ νῦν λέγεται περὶ αὐτῶν, ἐπιτείνει δὲ τὴν 
ἰδιότητα καὶ τὸ πιστεύεσθαι τὰ παλαιὰ μᾶλλον ἢ 
τὰ νῦν.

4. Κτίσεις γοῦν πόλεων καὶ ἐπωνυμία θέγονται, καθάπερ Ἐφέσου καὶ Σμύρνης καὶ Κύμης καὶ 
Μυρίνης, καὶ τάφοι1 καὶ ἀλλὰ ὑπομνῄματα τὴν 
δὲ Θεμίσκυραν καὶ τὰ περὶ τῶν Θερμόδοντα 
πεδία καὶ τὰ ὑπερκείμενα ὅρη ἀπαντεῖ Ἀμαζόνων 
καλούσι, καὶ φασιν ἐξελαθήναι αὐτὰς ἐνθέενδε. 
ὁποῦ δὲ νῦν εἰςίν, θλίγοι τε καὶ ἀναποδείκτως καὶ ἀπίστως ἀποφαίνονται καθάπερ 
καὶ περὶ Θαληστρίας, ἢ Ἀλεξάνδρῳ συμμεῖβαί 
φασιν ἐν τῇ Ἰρκανίᾳ καὶ συγγενεῖσθαι τεκνοποιίας 
χάριν, δυναστεύουσαν 2 τῶν Ἀμαζόνων; οὐ γὰρ 
ὁμολογεῖται τούτο; ἀλλὰ τῶν συγγραφέων τοσοῦτον, 
οἱ μάλιστα τῆς ἀληθείας φροντίσαντες 
οὐκ εἰρήκασιν, οὔδὲ οἱ πιστεύομενοι μᾶλλον 
οὐδὲνὸς μέμνηναι τοιοῦτον, οὔδὲ οἱ εἰπόντες τὰ

1 Instead of τάφοι, Dlianx have πάφοι, oe πάφος, C τάφαι.
2 δυναστεύουσαν, Csanbon, for δυναστεύει τοσοῦτον other MSS.
times, though they are marvellous and beyond belief. For instance, who could believe that an army of women, or a city, or a tribe, could ever be organised without men, and not only be organised, but even make inroads upon the territory of other people, and not only overpower the peoples near them to the extent of advancing as far as what is now Ionia, but even send an expedition across the sea as far as Attica? For this is the same as saying that the men of those times were women and that the women were men. Nevertheless, even at the present time these very stories are told about the Amazons, and they intensify the peculiarity above-mentioned and our belief in the ancient accounts rather than those of the present time.

4. At any rate, the founding of cities and the giving of names to them are ascribed to the Amazons, as, for instance, Ephesus and Smyrna and Cymê and Myrinê; and so are tombs and other monuments; and Themiscyra and the plains about Thermodon and the mountains that lie above them are by all writers mentioned as having belonged to the Amazons; but they say that the Amazons were driven out of these places. Only a few writers make assertions as to where they are at the present time, but their assertions are without proof and beyond belief, as in the case of Thalestria, queen of the Amazons, with whom, they say, Alexander associated in Hyrcania and had intercourse for the sake of offspring; for this assertion is not generally accepted. Indeed, of the numerous historians, those who care most for the truth do not make the assertion, nor do those who are most trustworthy mention any such thing, nor do those
αυτὰ εἰρήκασι: Κλείταρχος δὲ ἕφσι τὴν Θαληστρίαν ἀπὸ Κασπίων πυλῶν καὶ Θερμώδουντος ὀρμηθεῖσαν ἐλθεῖν πρὸς Ἀλέξανδρον, εἰσὶ δὲ ἀπὸ Κασπίας εἰς Θερμώδοντα στάδιοι πλείους ἐξακισχιλίων.

5. Καὶ τὰ πρὸς τὸ ἐνδοξόν θυριληθέντα σύκο ἀνωμολόγηται ἐπάρα πάντων, οἱ δὲ πλάσαντες ἦσαν οἱ κολακεῖας μᾶλλον ἢ ἀληθεῖας φροντίζοντες· οἷον τὸ τὸν Καύκασον μετενεγκείὼς εἰς τὰ Ἰνδικὰ ὤρη καὶ τὴν πλησιάζουσαν ἐκείνους ἐφῶν θάλασσαν ἀπὸ τῶν ὑπερκειμένων τῆς Κολχίδος καὶ τοῦ Εὐξείων ὀρῶν· ταῦτα γὰρ οἱ Ἐλληνες καὶ Καύκασον ἅνωμαζον, διέχουσα τῆς Ἰνδικῆς πλείους ὤς τρισμυρίους σταδίους, καὶ ἐνταῦθα ἐμύθευσαν τὰ περὶ Προμηθέα καὶ τὸν δεσμόν αὐτοῦ· ταῦτα γὰρ τὰ ὑπότατα πρὸς ἐω ἐγνώριζον οἳ τότε. ἢ δὲ ἐπὶ Ἰνδοὺς στρατεῖα Διονύσου καὶ Ἡρακλέους ὑστερογενῆ τῆς μυθοποιίας ἐμφαίνει, ἀτέ τοῦ Ἡρακλέους καὶ τὸν Προμηθέα λύσαι λεγομένου χιλίασιν ἐτῶν ὑστεροῦν. καὶ ἢ μὲν ἐνδοξότερον τὸ τὸν Ἀλέξανδρον μέχρι τῶν Ἰνδικῶν ὅρων καταστρέψασθαι τὴν Ἀσίαν ἢ μέχρι τοῦ μυχοῦ τοῦ Εὐξείων καὶ τοῦ Καύκασον, ἀλλὰ ἢ δόξα τοῦ ὄρους καὶ τούνομα καὶ τὸ τοὺς περὶ Ἰάσονα δοκεῖν μακροτάτην στρατείαν τελέσαι τῆς μέχρι τῶν πλησίων Καυ- C 506 κάσου καὶ τὸ τὸν Προμηθέα παραδεδουσθαὶ δεδεμένον ἐπὶ τοῖς ἐσχάτοις τῆς γῆς ἐν τῷ Καυκάσῳ. 3

1 δὲ before φησὶ is found only in E.
2 ἀνωμολόγηται ἐς, instead of καὶν ἀκολογεῖται; so Meineke, and Müller-Dübner.
3 Meineke indicates a lacuna after καυκάσῳ; but it is probably merely a case of anacolouthon.
who tell the story agree in their statements. Cleitarchus says that Thalestria set out from the Caspian Gates and Thermodon and visited Alexander; but the distance from the Caspian country to Thermodon is more than six thousand stadia.

5. The stories that have been spread far and wide with a view to glorifying Alexander are not accepted by all; and their fabricators were men who cared for flattery rather than truth. For instance: they transferred the Caucasus into the region of the Indian mountains and of the eastern sea which lies near those mountains from the mountains which lie above Colchis and the Euxine; for these are the mountains which the Greeks named Caucasus, which is more than thirty thousand stadia distant from India; and here it was that they laid the scene of the story of Prometheus and of his being put in bonds; for these were the farthest mountains towards the east that were known to writers of that time. And the expedition of Dionysus and Heracles to the country of the Indians looks like a mythical story of later date, because Heracles is said to have released Prometheus one thousand years later. And although it was a more glorious thing for Alexander to subdue Asia as far as the Indian mountains than merely to the recess of the Euxine and to the Caucasus, yet the glory of the mountain, and its name, and the belief that Jason and his followers had accomplished the longest of all expeditions, reaching as far as the neighbourhood of the Caucasus, and the tradition that Prometheus was bound at the ends of the earth on the Caucasus, led writers to suppose that they

1 See Dictionary in Vol. II.
χαριείσθαί τι τῷ βασιλεί· ὑπέλαβον, τοῦνομα τού ὤρους μετενέγκαντες εἰς τὴν Ἰνδικήν.

6. Τὰ μὲν ὁπό ὑψηλότατα τοῦ ὄντως Καυκάσου τὰ νοτώτατα ἐστὶ, τὰ πρὸς Ἀλβανία καὶ Ἰβηρία καὶ Κόλχους καὶ Ἑνίόχοις· οἰκοῦσι δὲ οὗς εἶπον τοὺς συνεργομένους εἰς τὴν Διοσκουρίδα· συνερχονται δὲ τὸ πλεῖστον ἄλων χάριν. τούτων δ', οἱ μὲν τὰς ἄκραρείας κατέχοσιν, οἱ δὲ εἰς νάταις αὐλίζονται καὶ ἔσον ἀπὸ θηρείων σαρκῶν τὸ πλέον καὶ καρπῶν ἀγρίων καὶ γάλακτος. αἱ δὲ κορυφαῖς χειμώνος μὲν ἄβατοι, θέρους δὲ προσβαίνουσιν ὑποδομένους κεντρώτα ὁμοθύμα δίκην τυμπάνων πλατεία διὰ τὰς χλόνας καὶ τοὺς κρυστάλλους. καταβαίνουσι δ' ἐπὶ δορὰς κείμενοι σὺν τοῖς φορτίοις καὶ κατολισθάινουσι, ὅπερ καὶ κατὰ τὴν Ἀτροπατίαν Μηδιάν καὶ κατὰ τὸ Μάσιον ὄρος τὸ ἐν Ἀρμενία συμβαίνει· ἐνταῦθα δὲ καὶ τροχίσκοι ξύλινοι κεντρωτοί τοῖς πέλμασιν ὑποτίθενται. τοῦ γοῦν Καυκάσου τὰ μὲν ἄκρα τοιαῦτα.

7. Καταβαίνουσι δ' εἰς τὰς ὑπωρείας ἀρκτικῶτερα μὲν ἐστὶ τὰ κλίματα, ἡμερότερα δὲ ἦδη γάρ σωπάττει τοῖς πεδίοις τῶν Σιράκων. εἰσὶ δὲ καὶ Τρωγλοδύται τινὲς ἐν φωλεοῖς οἰκοῦντες διὰ τὰ ψυχῆ, παρ' οἷς ἦδη καὶ ἀλφίτων ἐστὶν εὐπορία· μετὰ δὲ τοὺς Τρωγλοδύτας καὶ Χαμαικοῖται καὶ Πολυφάγοι τινὲς καλούμενοι καὶ αἱ τῶν Βάσαδίκων κόμαι, δυναμένων γεωργεῖν διὰ τὸ μὴ παυτελώς ὑποπεπτωκέναι ταῖς ἀρκτικαῖς.

1 Χαμαικοῖται, Du Theil, for χαμαικοῖται (for other variants see C. Müller); so Meineke.

2 Βάσαδίκων is doubtful (see C. Müller).
would be doing the king a favour if they transferred
the name Caucasus to India.

6. Now the highest parts of the real Caucasus
are the most southerly—those next to Albania,
Iberia, and the Colchians, and the Heniochians.
They are inhabited by the peoples who, as I have
said, assemble at Dioscurias; and they assemble
there mostly in order to get salt. Of these tribes,
some occupy the ridges of the mountains, while the
others have their abodes in glens and live mostly
on the flesh of wild animals, and on wild fruits and
milk. The summits of the mountains are impass-
able in winter, but the people ascend them in
summer by fastening to their feet broad shoes made
of raw ox-hide, like drums, and furnished with
spikes, on account of the snow and the ice. They
descend with their loads by sliding down seated
upon skins, as is the custom in Atropatian Media
and on Mount Masius in Armenia; there, however,
the people also fasten wooden discs furnished with
spikes to the soles of their shoes. Such, then, are
the heights of the Caucasus.

7. As one descends into the foothills, the country
inclines more towards the north, but its climate is
milder, for there it borders on the plains of the
Siraces. And here are also some Troglodytæ, who, on
account of the cold, live in caves; but even in
their country there is plenty of barley. After the
Troglodytæ one comes to certain Chamaccoctæ
and Polyphagi, as they are called, and to the
villages of the Eisadici, who are able to farm be-
cause they are not altogether exposed to the north.

1 11. 2. 16.  2 i.e. "People who sleep on the ground."
3 i.e. "Heavy-eaters."
8. Οἱ δὲ ἐφεξῆς ἦδη νομάδες οἱ μεταξὺ τῆς Μαιώτιδος καὶ τῆς Κασπίας Νάβιανοι καὶ Πανξανοὶ καὶ ἦδη τᾶ τῶν Σιράκων καὶ Ἀόρσων φύλα. δοκοῦσι δὲ οἳ "Αόρσωι καὶ οἳ Σίρακες φυγάδες εἶναι τῶν ἀνωτέρω καὶ προσάρκτιοι μᾶλλον Ἀόρσωι. Ἀβέακος μὲν οὖν, ὁ τῶν Σιράκων βασιλεὺς, ἦν καὶ Φαρνάκης τὸν Ὅσπορον εἶχα, δύο μυριάδας ἰππέων ἔστειλε, Ἀπαδίνης δὲ, ὁ τῶν Ἀόρσων, καὶ εἰκοσι, οἳ δὲ ἄνω "Αόρσωι καὶ πλείονας καὶ γὰρ ἐπεκράτουν πλεῖονος γῆς, καὶ σχεδόν τι τῆς Κασπίας παραλίας τῆς πλείστης ἱρχου, ὡστε καὶ ἐνεπορεύοντο καμάρλοις τοῖς Ἰνδικοῖς φόρτων καὶ τοῖς Βαβυλῶνιοι, παρά τε Ἀρμενίων καὶ Μήδων διαδεχόμενοι ἐχρυσοφόρουν δὲ διὰ τήν εὐπορίαν. οἳ μὲν οὖν "Αόρσωι τῶν Τάναϊν παροικοῦσιν, οἳ Σίρακες δὲ τῶν Ἀχαρδέων, δὲ εκ τοῦ Καυκάσου ρέων ἐκδίδοσιν εἰς τήν Μαιώτιν.

VI

1. Ἡ δὲ δευτέρα μερὶς ἢρχεται μὲν ἀπὸ τῆς C 507 Κασπίας θαλάττης, εἰς ἂν κατέπαυεν ἢ προτέρα καλεῖται δὲ ἡ αὐτή θάλαττα καὶ Ἰρκανία. δὲ δὲ περὶ τῆς θαλάττης εἰπεῖν πρότερον ταύτης καὶ τῶν προσοικὼν ἔθνων.

"Εστι δὲ ὁ κόλπος ἀνέχων ἐκ τοῦ ὅκεανου πρὸς

1 The spelling of this name varies (see C. Müller).
2 "Αόρσωι, Groskurd, for Ἀόρσων; so Müller-Dübner’s Latin trans.
GEOGRAPHY, II. 5. 8-6. I

8. The next peoples to which one comes between Lake Macotis and the Caspian Sea are nomads, the Nabiani and the Panxani, and then next the tribes of the Siraces and the Aorsi. The Aorsi and the Siraces are thought to be fugitives from the upper tribes of those names and the Aorsi are more to the north than the Siraces. Now Abeacus, king of the Siraces, sent forth twenty thousand horsemen at the time when Pharzaces held the Bosporus; and Spadines, king of the Aorsi, two hundred thousand; but the upper Aorsi sent a still larger number, for they held dominion over more land, and, one may almost say, ruled over most of the Caspian coast; and consequently they could import on camels the Indian and Babylonian merchandise, receiving it in their turn from the Armenians and the Medes, and also, owing to their wealth, could wear golden ornaments. Now the Aorsi live along the Tanaïs, but the Siraces live along the Achardeis, which flows from the Caucasus and empties into Lake Macotis.

VI

1. The second portion begins at the Caspian Sea, at which the first portion ends. The same sea is also called Hyrcanian. But I must first describe this sea and the tribes which live about it.

This sea is the gulf which extends from the

1 i.e. the southern tribes. The tribes of the Aorsi and Siraces (also spelt Syraci, II. 2. 1) extended towards the south as far as the Caucasian Mountains (II. 2. 1).

2 i.e. of the First Division (see II. 1. 5).
μεσημβρίαν κατ' ἄρχας μὲν ἰκανῶς στενός, ἐνδοτέρω δὲ πλατύνεται προϊόν, καὶ μάλιστα κατὰ τὸν μυχὸν ἐπὶ σταδίους που καὶ πεντακισχιλίους· 

οὐδὲ εἰσπλους μέχρι τοῦ μυχοῦ μικρῷ πλείωνον ἀν εἴη, συμπληρώσας τῶν ἑδη τῆς ἀσικήτωρ. φησὶ δὲ Ἑρατοσθένης τὸν ὑπὸ τῶν Ἑλλήνων γνώριμον περιπλοῦν τῆς θαλάττης ταύτης, τὸν μὲν παρὰ τοὺς Ἀλβανοὺς καὶ τοὺς Καδουσίους καὶ τὴν Ἀναρικῶν καὶ Μάρδων καὶ Τρκανῶν μέχρι τοῦ στόματος τοῦ Ὀξοῦ ποταμοῦ τετρακισχιλίων καὶ ὁκτακισχιλίων ἐνθεὶ δὲ ἐπὶ τοῦ Ἡλεύρου δισχιλίων τετρακισχιλίων. 

dei δὲ περὶ τῶν ἐν τῇ μερίδι ταύτη καὶ τοῖς ἐπὶ τοσοῦτον ἐκτετοπισμένους ἀπλούστερον ἀκούειν, καὶ μᾶλιστα περὶ τῶν διαστημάτων.

2. Εἰσπλέοντε δὲ ἐν δεξιᾷ μὲν τοὺς Εὐρωπαίους οἱ συνεχεῖς Ὁκυθαῖ νέμονται καὶ Σαρμάται οἱ μεταξύ τοῦ Ταυνάδος καὶ τῆς θαλάττης ταύτης, νομάδες οἱ πλείους, περὶ δὲν εἰρήκαμεν εἰν ἀριστερῷ δὲν οἱ πρὸς ἑώ Σκύθαι, νομάδες καὶ οὕτωι, μέχρι τῆς ἐφας θαλάττης καὶ τῆς Ἱνδικῆς παρατείνουσιν. ἀπαντασ μὲν δὴ τοὺς προσβόρους κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς Σκύθας καὶ Κελτοσκύθας ἐκάλουν· οἱ δὲ ἔτη πρώτερον διελύντες τοὺς μὲν ὑπὲρ τοῦ Εὐχείου καὶ Ἰστρού καὶ τοῦ Ἀδρίου κατοικοῦντας Ὁπερβορέους ἔλεγον καὶ Σαυρομάτας καὶ Ἀρμασσοῦς,

1 πλείων, Kramer, for πλείον O, πλείων other MSS.; so the later editors.
2 Καδουσίους Erstl., for Κλουσίους MSS.
3 Ἀναρικῶν, Tzschucke, for Ἀριάκων CD, Ἀναρίακων οσ.
ocean towards the south; it is rather narrow at its entrance, but it widens out as it advances inland, and especially in the region of its recess, where its width is approximately five thousand stadia. The length of the voyage from its entrance to its recess might be slightly more than that, since its entrance is approximately on the borders of the uninhabited world. Eratosthenes says that the circuit of this sea was known to the Greeks; that the part along the coast of the Albanians and the Cadusians is five thousand four hundred stadia; and that the part along the coast of the Anariaci and Mardi and Hyrcani to the mouth of the Oxus River is four thousand eight hundred, and thence to the Iaxartes, two thousand four hundred. But we must understand in a more general sense the accounts of this portion and the regions that lie so far removed, particularly in the matter of distances.

2. On the right, as one sails into the Caspian Sea, are those Scythians, or Sarmatians, who live in the country contiguous to Europe between the Tanaïs River and this sea; the greater part of them are nomads, of whom I have already spoken. On the left are the eastern Scythians, also nomads, who extend as far as the Eastern Sea and India. Now all the peoples towards the north were by the ancient Greek historians given the general name "Scythians" or "Celtoscythians"; but the writers of still earlier times, making distinctions between them, called those who lived above the Euxine and the Ister and the Adriatic "Hyperboreans," "Sauromatians," and "Arimaspians," and they called those

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1 See note on "Caspian Sea" (11. 1. 5).
2 See 11. 2. 1.
3 11. 2. 1.
τούς δὲ πέραν τῆς Κασπίας θαλάττης τοὺς μὲν Σάκας, τοὺς δὲ Μασσαγέτας ἐκάλουν, οὐκ ἔχοντες ἀκριβῶς ἱέγειν περὶ αὐτῶν οὐδὲν, καὶ περὶ πρὸς Μασσαγέτας τοῦ Κύρου πόλεμον ἰστοροῦντες. ἀλλ' οὕτε περὶ τούτων οὐδὲν ἡκρίβωτο πρὸς ἀλήθειαν, οὕτε τὰ παλαιὰ τῶν Περσικῶν οὕτε τῶν Μηδικῶν ἢ Συριακῶν ἢ πίστιν ἄφικνεῖτο μεγάλην διὰ τὴν τῶν συγγραφέων ἀπλότητα καὶ τὴν φιλομυθίαν.

3. 'Ορώντες γὰρ τοὺς φανερῶς μυθογράφους εὐδοκιμούντας φήμησαν καὶ αὐτοὶ παρέξεσθαι τὴν γραφὴν ἠδείαν, εἰδ' ἐν ἱστορίᾳ σχῆματι λέγωσιν, δὲ μηδέποτε εἴδον μηδὲ ἡκοῦσαν, ὡς οὖ παρὰ γε εἴδότων, σκοποῦντες αὐτὸ μόνον τούτο, ὡς τὸ ἠκρόασιν ἠδείαν ἔχει καὶ θαυμαστὴν. ρῆμα δ' Ο. 508 ἀν τις Ἡσιόδορ καὶ Ὀμήρῳ πιστεύειν ἠρω- λογοῦσι καὶ τοὺς τραγικοὺς ποιηταῖς ἡ Κηθσία τε καὶ Ἡρόδοτῷ καὶ Ἑλλανίκῳ καὶ ἄλλοις τοιούτοις.

4. Οὕτω τοῖς περὶ Ἀλεξάνδρου δὲ συγγράψασιν οὐ ῥάδιον πιστεύειν τοῖς πολλοῖς· καὶ γὰρ αὐτοῦ ῥαδιωρηγοῦσι διὰ τὴν δόξαν τὴν Ἀλεξάνδρου καὶ διὰ τὴν στρατείαν πρὸς τὰς ἐσχατιὰς γεγονέναι τῆς Ἀσίας πόρρω ἀφ ἡμῶν· τὸ δὲ πόρρω δυσελεγκτον. ἡ δὲ τῶν Ἱωμαίων ἐπι- κράτεια καὶ ἡ τῶν Παρθιναίων πλείον τι προσεκ- καλύπτει τῶν παραδεδομένων πρότερον· οἱ γὰρ

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1 ἀκριβῶς E, Meineke.
2 μηδὲ, Jones, for μήτε, from conj. of C. Müller.
3 εἴδότων, Meineke emends to ἐδότων.
4 δὲ, before αὔτό, Corais omits.
5 ὡς is omitted by ox and some of the editors.
who lived across the Caspian Sea in part "Sacians" and in part "Massagetans," but they were unable to give any accurate account of them, although they reported a war between Cyrus\(^1\) and the Massagetans. However, neither have the historians given an accurate and truthful account of these peoples, nor has much credit been given to the ancient history of the Persians or Medes or Syrians, on account of the credulity of the historians and their fondness for myths.

3. For, seeing that those who were professedly writers of myths enjoyed repute, they thought that they too would make their writings pleasing if they told in the guise of history what they had never seen, nor even heard—or at least not from persons who knew the facts—with this object alone in view, to tell what afforded their hearers pleasure and amazement. One could more easily believe Hesiod and Homer in their stories of the heroes, or the tragic poets, than Ctesias, Herodotus, Hellanicus,\(^2\) and other writers of this kind.

4. Neither is it easy to believe most of those who have written the history of Alexander; for these toy with facts, both because of the glory of Alexander and because his expedition reached the ends of Asia, far away from us; and statements about things that are far away are hard to refute. But the supremacy of the Romans and that of the Parthians has disclosed considerably more knowledge than that which had previously come down to us by tradition;

\(^1\) Cyrus the Elder. For an account of this war, see Herodotus 1. 201 ff.
\(^2\) On their writings, see Dictionary in Vol. I.
perī ēkeiōnν συγγράφοντες καὶ τὰ χωρία καὶ
tā ἑθῆ, ἐν οἷς αἱ πράξεις, πιστότερον λέγουσιν
ἡ οἱ πρὸ αὐτῶν μᾶλλον γὰρ κατωπτεύκασι.

VII

1. Τοὺς δὲ οὖν ἐν ἀριστερῷ εἰσπλέοντε τὸ
Κάστιον πέλαγος παροικοῦντας νομάδας Δάνας
οἱ νῦν προσαγορεύουσι τοὺς ἐπονομαζόμενους
Ἀπάρνους; ¹ εἰτὶ ἔρημος πρόκειται μεταξὺ, καὶ
ἐφεξῆς ἡ Ἱρκανία, καθ' ᾗ ἡ πελαγίζει μέχρι
τοῦ συνάψαι τῶν Μηδικῶν ὄρεωι καὶ τῶν
Ἀρμενίων. τούτων δ' ἑστὶ μηνοειδές τὸ σχῆμα
κατὰ τὰς ὑπορείας, αἰς τελευτῶσι πρὸς θάλατταν
ποιοῦσι τὸν μυχὸν τοῦ κόλπου. οἰκεὶ δὲ τὴν παρά
ῥαρειαν ταύτην μέχρι τῶν ἄκρων ἀπὸ θαλάττης
ἀρξαμένοις ἐπὶ μικρὸν μὲν τῶν Ἀλβανῶν τι
μέρος καὶ τῶν Ἀρμενίων, τὸ δὲ πλέον Γῆλαι
καὶ Καθούσιοι καὶ Ἀμαρδοὶ καὶ Οὐτίοι ² καὶ
Ἀναρίκαι. φασὶ δὲ Παρρασίων τινὰς συνοικήσαι
τοῖς Ἀναρικίωσι, οὗς καλεῖσθαι νῦν Παρσίους. ³
Αἰνιάνας δὲ ἐν τῇ Οὐτίᾳ τειχίζει πόλιν, ἢ
Αἰνιάνα καλεῖσθαι, καὶ δείκνυσθαι ⁴ ὁπλα τῇ
Ἐλληνικὰ ἐνταύθα καὶ σκεῦη χαλκᾶ καὶ ταφάς:
ἐνταύθα δὲ καὶ πόλιν Ἀναρίκην, ⁵ ἐν ᾗ, ⁶ φασὶ,

¹ Απάρνους (so spelled in 11. 8. 2 (twice)), Jones, for
Ἀπάρνους; others Πάρνους (as in MSS. 11. 9. 2, 3 q.v.).
² Οὐτίοι E, Κουσίων other MSS. C. Müller conj. Κύρτιοι,
(see Ind. Var. Lect., p. 1014).
³ Παρσίους, Κοραῖς, for Παρρασίους; so the later editors.

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for those who write about those distant regions tell
a more trustworthy story than their predecessors,
both of the places and of the tribes among which
the activities took place, for they have looked into
the matter more closely.

VII

1. Those nomads, however, who live along the
coast on the left as one sails into the Caspian Sea are
by the writers of to-day called Däae, I mean, those
who are surnamed Aparni; then, in front of them,
intervenes a desert country; and next comes
Hyrcania, where the Caspian resembles an open sea
to the point where it borders on the Median and
Armenian mountains. The shape of these mountains
is crescent-like along the foot-hills, which end at the
sea and form the recess of the gulf. This side of the
mountains, beginning at the sea, is inhabited as far
as their heights for a short stretch by a part of the
Albanians and the Armenians, but for the most part by
Gelae, Cadusii, Amardi, Vitii, and Anariacea. They
say that some of the Parrhasii took up their abode
with the Anariacea, who, they say, are now called
Parsi; and that the Aenianes built a walled city in
the Vitian territory, which, they say, is called
Aeniana; and that Greek armour, brazen vessels,
and burial-places are to be seen there; and that
there is also a city Anariacê there, in which, they

4 δεικνυσθαι, Corais, for δεικνυται; so the later editors.
5 Ἀναριάκην, Tschucke, for Ἀβαρίκην Dl, Ναβαρίκην other
MSS.; so the later editors.
6 Ἐφ', Tschucke, for Ἐφ; so the later editors.
δείκνυται μαυτείον ἐγκοιμομένων, 1 καὶ ἄλλα τινά ἔθνη ληστρικά καὶ μάχιμα μάλλον ἢ γεωργικά, 2 ποιεῖ δὲ τούτο ἡ τραχύτης τῶν τόπων. τὸ μέντοι πλέον τῆς περὶ τὴν ὀρεινὴν παραλίας Καδούσιοι νέμονται, σχεδόν δὲ τι ἐπι πεντακισχιλίων σταδίων, ὡς φησὶ Πατροκλῆς, δὲ καὶ πάρισον ἦγεϊ τὸ πέλαγος τούτο τῷ Ποντικῷ. ταῦτα μὲν οὖν τὰ χωρία λυπρά.

2. Ἡ δ’ Ἑρκανία σφόδρα εὐθαίμων καὶ πολλῆ καὶ τὸ πλέον πεδιὰς πόλεσί τε ἀξιολόγοις διειλημμένη, ἄν ἐστὶ Ταλαβρόκη καὶ Σαμαριαίη καὶ Κάρτα καὶ τὸ βασίλειον Τάπη. οἱ φασὶ μικρῶν ύπερ τῆς θαλάττης ἱδρυμένον διέχειν τῶν Κασπίων πυλῶν σταδίους χιλίων τετρακισίους, καὶ διὰ τὸ μὲν εἴδος 3 τῆς εὐθαίμονίας σημεῖα διηγοῦνται 4 ἡ μὲν γὰρ ἀμπελοῦσα μετρητῆς οὐνομάζει, ἡ δὲ συκῆ μεδίμνους ἐξήκοντα, ὦ δὲ σύτος ὕπερ τὸν ἐκπεσόντος καρποῦ τῆς καλάμης φύεται, ἐν δὲ τούς δένδρεις σμήνουργείται καὶ τῶν φύλλων ἀπορρέει μέλι: τούτῳ δὲ γίνεται καὶ τῆς Μηδίας ἐν τῇ Ματιανῇ καὶ τῆς Ἀρμενίας ἐν τῇ Σακασηνῇ καὶ τῇ 'Αραξηνῇ. τῆς μέντοι προσηκούσης ἐπιμελείας οὐκ ἔτυχεν οὔτε αὐτῇ οὔτε ἡ ἐπώνυμος αὐτῇ θάλαττα, ἀπλῶς τε οὔσα

C 509 έκ τοῦ ἐκπεσόντος καρποῦ τῆς καλάμης φύεται, ἐν δὲ τοῖς δένδρεσι σμηνουργεῖται καὶ τῶν φύλλων ἀπορρέει μέλι: τούτῳ δὲ γίνεται καὶ τῆς Μηδίας ἐν τῇ Ματιανῇ καὶ τῆς Ἀρμενίας ἐν τῇ Σακασηνῇ καὶ τῇ 'Αραξηνῇ. τῆς μέντοι προσηκούσης ἐπιμελείας οὐκ ἔτυχεν οὔτε αὐτῇ οὔτε ἡ ἐπώνυμος αὐτῇ θάλαττα, ἀπλῶς τε οὔσα

1 ἐγκοιμομένων, Tzschucke, for ἐν κοιμομένων; so the later editors.

2 There appears to be an omission here. Groskurd suggests that Strabo wrote “and some other traces of Greek colonisation, and all these tribes are more inclined to brigandage and war.”

3 καὶ τοῦ μὲν εἴδους οὐκ, καὶ ταῦτα μὲν τοῦ εἴδους ἢ. Ἡ omits the words, inserting δὲ after σημεῖα. T. G. Tucker (Classical Quarterly 3. 101) proposes καὶ νῆ Δία τοῦ μεγέθους . . . διηγοῦνται.

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say, is to be seen an oracle for sleepers, and some other tribes that are more inclined to brigandage and war than to farming; but this is due to the ruggedness of the region. However, the greater part of the seaboard round the mountainous country is occupied by Cadusii, for a stretch of almost five thousand stadia, according to Patrocles, who considers this sea almost equal to the Pontic Sea. Now these regions have poor soil.

2. But Hyrcania is exceedingly fertile, extensive, and in general level; it is distinguished by notable cities, among which are Talabrocê, Samarianê, Carta, and the royal residence Tapê, which, they say, is situated slightly above the sea and at a distance of one thousand four hundred stadia from the Caspian Gates. And because of its particular kind of prosperity writers go on to relate evidences thereof: the vine produces one metretes of wine, and the fig-tree sixty medimni; the grain grows up from the seed that falls from the stalk; bees have their hives in the trees, and honey drips from the leaves; and this is also the case in Matianê in Media, and in Sacasenê and Araxenê in Armenia. However, neither the country itself nor the sea that is named after it has received proper attention, the sea being both without vessels and unused. There

1 i.e. people received oracles in their dreams while sleeping in the temple (cf. 16. 2. 35).
2 See critical note.
3 See Dictionary in Vol. I.
4 A little less than nine gallons.
5 The medimnus was about a bushel and a half.
6 Cf. 2. 1. 14.

διηγοῦνται, Groskurd, for ἤγοονται, which E and Meinecke omit.
καὶ άργός· νήσοι τέ εἰσιν οἰκεῖοι δυνάμεναι, ὥς δ' εὑρήκασί τινες, καὶ χρυσάτων ἐχούσαι γην. αὖτιν οὖν δ', ὅτι καὶ οἱ ἥγεμόνες οἱ 'τ' ἔξαρχοι ἐτύχανον βάρβαροι ὄντες οἱ τῶν 'Τρκανῶν, Μήδοι τε καὶ Πέρσαι, καὶ οἱ έυστατοί Παρθανοί, χείροσκεφήνων ὄντες, καὶ ἡ γείτων ἀπασα χώρα λρστῶν καὶ νομίδων μεστή καὶ ἐρημίας. Μακεδόνες δ' ὄλγον μὲν χρόνον ἐπήρζαν, καὶ ἐν πολέμοις ὄντες καὶ τὰ πόρρω σκοπεῖν οὐ δυνάμενοι. φησὶ δ' 'Αριστόβουλος ὑλόδη σύσαν την 'Τρκανίαν δρῦν ἔχεων, πεύκην δὲ καὶ ἐλάτην καὶ πίτου μῆ φύει, τὴν δ' 'Ινδικήν πληθύνειν τούτως. τῆς δὲ 'Τρκανίας ἐστὶ καὶ ἡ Νησαία' τινὲς δὲ καὶ καθ' αὐτὴν τιθέσαι τὴν Νησαίαν.

3. Διασταῖται δὲ καὶ ποταμοὶ ἡ 'Τρκανία τῷ τέ 'Οχρω καὶ τῷ 'Οξῷ μέχρι τῆς εἰς θάλατταν ἐκβολής, ὅν οἷο 'Οχος καὶ διὰ τῆς Νησαίας ρέε ἐνιοὶ δὲ τὸν 'Οξον εἰς τὸν 'Οξον ἐμβάλλειν φαιν. 'Αριστόβουλος δὲ καὶ μέγιστον ἀποθανατικήν τὸν 'Οξον τῶν ἑωραμένων υφ' ἑαυτοῦ κατὰ τὴν 'Ασίαν, πλὴν τῶν 'Ινδικῶν φησὶ δὲ καὶ εὑπλοὺν εἰναι (καὶ οὕτως καὶ 'Ερατοςθένης παρὰ Πατροκλέους λαβὼν) καὶ πολλὰ τῶν 'Ινδικῶν φορτίων κατάγειν εἰς τὴν 'Τρκανίαν θάλατταν, ἔντευξεν δ' εἰς τὴν 'Αλβανίαν περιοῦσθαι, καὶ διὰ τοῦ Κύρου καὶ τῶν ἐξῆς τῶν εἰς τὸν ένδειεν καταφέρεσθαι. οὐ πάντα δὲ ὑπὸ τῶν παλαιῶν ὁ 'Οχος ὑμοῦ ζωτεί. 'Απολ-

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1 Pinus maritima.  
2 Pinus picca.  
3 Pinus pinea.  
4 Cf. 11. 13. 7.  
5 This Aristobulus accompanied Alexander on his expedition and wrote a work of unknown title.  

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are islands in this sea which could afford a livelihood, and, according to some writers, contain gold ore. The cause of this lack of attention was the fact that the first governors of the Hyrcanians, I mean the Medes and Persians, as also the last, I mean the Parthians, who were inferior to the former, were barbarians, and also the fact that the whole of the neighbouring country was full of brigands and nomads and deserted regions. The Macedonians did indeed rule over the country for a short time, but they were so occupied with wars that they could not attend to their remote possessions. According to Aristobulus, Hyrcania, which is a wooded country, has the oak, but does not produce the torch-pine\(^1\) or fir\(^2\) or stone-pine,\(^3\) though India abounds in these trees. Nesaca, also, belongs to Hyrcania, though some writers set it down as an independent district.\(^4\)

3. Hyrcania is traversed by the rivers Ochus and Oxus to their outlets into the sea; and of these, the Ochus flows also through Nesaca, but some say that the Ochus empties into the Oxus. Aristobulus\(^5\) declares that the Oxus is the largest of the rivers he has seen in Asia, except those in India. And he further says that it is navigable (both he and Eratosthenes taking this statement from Patrocles)\(^6\) and that large quantities of Indian wares are brought down on it to the Hyrcanian Sea, and thence on that sea are transported to Albania and brought down on the Cyrus River and through the region that comes next after it to the Euxine. The Ochus is not mentioned at all by the ancient writers. Apollodorus,\(^7\) however,

\(^6\) See Dictionary in Vol. I.

\(^7\) Of Artemita.
κόσμος μέντοι ὁ τὰ Παρθικα γράφας συνεχῶς αὐτῶν ὄνομάζει, ὡς ἐγγυτάτω τοῖς Παρθικοῖς βέοντα.

4. Προσεδοξάσθη δὲ καὶ περὶ τῆς θαλάττης ταύτης πολλὰ ψευδή διὰ τὴν Ἀλεξάνδρου φιλοτιμίαν ἐπειδὴ γὰρ ὁμολόγητο ἐκ πάντων, ὅτι διεύρυνε τὴν Ἀσίαν ἀπὸ τῆς Εὐρώπης ὁ Τάναις ποταμός, τὸ δὲ μεταξὺ τῆς θαλάττης καὶ τοῦ Τανάϊδος, πολὺ μέρος τῆς Ἀσίας ὑν, οὐχ ὑπέπευτε τοῖς Μακεδονία, στρατηγεῖν δὲ ἐγνωστό, ὅστε τῇ φήμῃ γε κακεῖνων δοξάς τῶν μερῶν κρατεῖν τὸν Ἀλεξάνδρου εἰς ἐν οὐν συνήγου τὴν τε Μακρωνίων λίμνην τὴν δεχομένην τῶν Τάναιν καὶ τὴν Κασπίαν θάλατταν, λίμνην καὶ ταύτην καλούντες καὶ συντετρήσθαι φάσκοντες πρὸς ἀλλήλας ἀμφοτέρας, ἑκατέραν δὲ εἶναι μέρος τῆς ἑτέρας. Πολύκλειτος δὲ καὶ πίστεις προσφέρεται περὶ τοῦ λίμνην εἰναι

510 τὴν θάλατταν ταύτην (ὅφεις τε γὰρ ἐκτρέφει καὶ ὑπόγλυκυ εἶναι τὸ ύδωρ), ὅτι δὲ καὶ οὐχ ἑτέρα τῆς Μακρωνίδος ἔστι, τεκμαιρόμενος ἐκ τοῦ τοῦ Τάναιν εἰς αὐτὴν ἐμβάλλειν ἐκ γὰρ τῶν αὐτῶν ὅρων τῶν Ἰνδικῶν, εἰ δὲν ὁ τε Ὡχος καὶ ὁ Ὁξεος καὶ ἄλλοι πλείους, φέρεται καὶ ὁ Ἰαξάρτης ἐκδιδώσι τε ὄμοιως ἑκείνους εἰς τὸ Κάσπιον πέλαγος, πάντων ἀρκτικῶτατος. τοῦτοι οὖν ὀφόμασαν Τάναιν, καὶ προσέβιβασαν καὶ τοῦτω πίστιν, ὡς ἔστε Τάναις, ἐν εἴρηκεν ὁ Πολύκλειτος, τῇ γὰρ περαιάν τοῦ ποταμοῦ τοῦτον φέρειν ἐλάτην καὶ δίστοις ἑλατίνους χρήσθαι τοὺς ταύτης Σκύθας, τοῦτο δὲ καὶ τεκμήριον τοῦ τὴν χώραν τὴν πέραν

1 ὡς, Corails, for ἐστ' ; so the later editors.
who wrote the Parthica, names it continually, implying that it flows very close to the country of the Parthians.

4. Many false notions were also added to the account of this sea because\(^1\) of Alexander’s love of glory; for, since it was agreed by all that the Tanaïs separated Asia from Europe, and that the region between the sea and the Tanaïs, being a considerable part of Asia, had not fallen under the power of the Macedonians, it was resolved to manipulate the account of Alexander’s expedition so that in fame at least he might be credited with having conquered those parts of Asia too. They therefore united Lake Maeotis, which receives the Tanaïs, with the Caspian Sea, calling this too a lake and asserting that both were connected with one another by an underground passage and that each was a part of the other. Polycleitus goes on to adduce proofs in connection with his belief that the sea is a lake (for instance, he says that it produces serpents, and that its water is sweetish); and that it is no other than Maeotis he judges from the fact that the Tanaïs empties into it. From the same Indian mountains, where the Ochus and the Oxus and several other rivers rise, flows also the Iaxartes, which, like those rivers, empties into the Caspian Sea and is the most northerly of them all. This river, accordingly, they named Tanaïs; and in addition to so naming it they gave as proof that it was the Tanaïs mentioned by Polycleitus that the country on the far side of this river produces the fir-tree and that the Scythians in that region use arrows made of fir-wood; and they say that this is also evidence that the country on the

\(^1\) See II. 5. 5.
τῆς Ἐυρώπης εἶναι, μὴ τῆς Ἀσίας τὴν γὰρ Ἀσίαν τὴν ἄνω καὶ τὴν πρὸς ἐσ τὴ φύειν ελάτην. Ἐρατοσθένης δὲ φησὶ καὶ ἐν τῇ Ἰνδικῇ φύεσθαι ἐλάτην καὶ ἐν τῷ ναυπηγήσασθαι τοῦ στόλου Ἀλέξανδρον πολλὰ δὲ καὶ ἄλλα τοιαῦτα συγκρούειν Ἐρατοσθένης πειράται, ἤμων δὲ ἀποχρώντως εἰρήσθω ώς περὶ αὐτῶν.

5. Καὶ τούτο δ’ ἐκ τῶν κατὰ τὴν Ἰτρενήν ἰστορομενῶν παραδόξων ἐστὶν ὑπὸ Εὐδόξου καὶ ἄλλων, ὅτι πρόκειται τινὲς ἀκταὶ τῆς θαλάττης ὑπαντρού, τούτων δὲ μεταξὺ καὶ τῆς θαλάττης ὑπόκειται ταπεινὸς αἰγιαλός, ἐκ δὲ τῶν ὑπερθέν κρημνῶν ποταμῶν ρέοντες τοσαῦτη προφέρονται βία, ὡστε ταῖς ἀκταῖς συνάφαντες ἐξακοντύζουσι τὸ ὕδωρ εἰς τὴν θάλατταν, ἄραντον φυλάττοντες τὸν αἰγιαλόν, ὡστε καὶ στρατοπέδους ὄδευσιν εἶναι, σκεπαζόμενοι· οἱ δὲ ἐπιχώριοι κατάγονται πολλάκις εὐωχίας καὶ θυσίας χάριν εἰς τὸν τόπον καὶ ποτὲ μὲν ὑπὸ τοὺς ἄντροις κατακλύονται, ποτὲ δ’ ὑπ’ αὐτῷ τῷ ὑδάτι ἡλιαλάμενοι, ἄλλως άλλοι τέρπονται, παραφαινομένης ἀμα καὶ τῆς θαλάττης ἐκατέρωθεν καὶ τῆς ἢμον, ποθοῦσα καὶ ἀνθρᾶς οὐσίας διὰ τὴν ἴκμαία.

VIII

1. Ἀπὸ δὲ τῆς Ἰτρενής θαλάττης προϊόντι ἐπὶ τὴν ἐστὶ δὲ θεία μὲν ἐστὶ τὰ ὅρη μέχρι τῆς Ἰνδικῆς θαλάττης παρατείνουσα, ἀπερ οἱ Ἐλληνες

1 σκεπαζόμενοι Epit. for σκεπαζόμενον.
2 δ’, after ἄλλως, Meineke omits.
far side belongs to Europe and not to Asia, for, they add, Upper and Eastern Asia does not produce the fir-tree. But Eratosthenes says that the fir-tree grows also in India and that Alexander built his fleet out of fir-wood from there. Eratosthenes tries to reconcile many other differences of this kind, but as for me, let what I have said about them suffice.

5. This too, among the marvellous things recorded of Hyrcania, is related by Eudoxus and others: that there are some cliffs facing the sea with caverns underneath, and between these and the sea, below the cliffs, is a low-lying shore; and that rivers flowing from the precipices above rush forward with so great force that when they reach the cliffs they hurl their waters out into the sea without wetting the shore, so that even armies can pass underneath sheltered by the stream above; and the natives often come down to the place for the sake of feasting and sacrifice, and sometimes they recline in the caverns down below and sometimes they enjoy themselves basking in the sunlight beneath the stream itself, different people enjoying themselves in different ways, having in sight at the same time on either side both the sea and the shore, which latter, because of the moisture, is grassy and abloom with flowers.

VIII

1. As one proceeds from the Hyrcanian Sea towards the east, one sees on the right the mountains that extend as far as the Indian Sea, which by

1 Eudoxus of Cnidus (see Dictionary in Vol. I).
δνομάζουσι Ταύρον, ἀρξάμενα1 ἀπὸ τῆς Παμφυλίας καὶ τῆς Κιλκίας καὶ μέχρι δεύρο προϊόντα ἀπὸ τῆς ἐσπέρας συνεχῆ καὶ τυγχάνοντα2 ἄλλων καὶ ἄλλων νοματών. προσοικοῦσι δὲ αὐτοῦ τὰ προσάρκτια μέρη πρώτοι μὲν οἱ Γηλαι καὶ Καδούσιοι καὶ Ἀμαρδοί, καθάπερ εἰρηταὶ, καὶ τῶν Ἱρκανίων τινές, ἔπειτα τὸ τῶν Παρθναίων ἔθνος καὶ τὸ τῶν Μαργιανῶν καὶ τῶν Ἀρίων καὶ C 511 ἡ ἀρήμος, ἢν ἀπὸ τῆς Ἱρκανίας ὑρίζει οἱ Σάρνιοι ποταμός πρὸς ἐνω βαδίζουσι καὶ ἐπὶ τῶν Ὡχον. καλεῖται δὲ τὸ μέχρι δεύρο ἀπὸ τῆς Ἀρμενίας διατείνουν, ἡ μικρὸν ἀπολείπου, Παραχοόδρας.3 ἔστι δὲ ἀπὸ τῆς Ἱρκανίας θαλάττης εἰς τοὺς Ἀρίων περὶ ἐξαισχυλίους σταδίους, εἰδ' ἡ Ἅβαλτριανή ἐστι καὶ ἡ Σογδιανή, τελευταίοι δὲ Σκύθαι νομάδες. τά δ' ὦρη Μακεδόνες μὲν ἀπαντὰ τὰ ἐφεξῆς ἀπὸ Ἀρίων Καύκασου ἐκάλεσαν, παρὰ δὲ τοῖς βαρβάροις τά τε ἄκρα κατὰ μέρος ὄνομαζον ὁ Παροπάμισος τὰ προσβόρεια 4 καὶ τά Ἰμωδά καὶ τά Ἰμαύν καὶ ἄλλα τοιαῦτα ὄνοματα ἐκάστους μέρεσιν ἐπέκειτο.

2. Ἐν ἀριστερὰ δὲ τούτως ἀντιπαράκειται τά 5 Σκυθικὰ ἐθνή καὶ τά νομαδικά, ἀπασαν ἐκπληροῦντα τὴν βόρειον πλευρὰν. οἱ μὲν δὴ πλείοι τῶν Σκυθῶν ἀπὸ τῆς Κασπίας θαλάττης ἀρξάμενοι Δάσαι προσαγορεύονται, τοὺς δὲ προσεῖον τούτων

1 ἀρξάμενα Ἑλληνικά (ἀρξάμενον other MSS.) ; so Tzschucke, Corais, Mainke.

2 τυγχάνοντα Ε, τυγχανόντων other MSS.

3 Παραχοόδρας, Tzschucke, for Παρωχοόδρας ; so the later editors.

4 The reading of the MSS., τά τε ἄκρα καὶ τοῦ Παραπαμίσου τά προσβόρεια κτλ., is corrupt. Jones corrects the passage by

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the Greeks are named the Taurus. Beginning at Pamphyilia and Cilicia they extend thus far in a continuous line from the west and bear various different names. In the northerly parts of the range dwell first the Gelae and Cadusii and Amardi, as I have said,¹ and certain of the Hyrcanians, and after them the tribe of the Parthians and that of the Margianians and the Arians; and then comes the desert which is separated from Hyrcania by the Sarnius River as one goes eastwards and towards the Ochus River. The mountain which extends from Armenia to this point, or a little short of it, is called Parachoathras. The distance from the Hyrcanian Sea to the country of the Arians is about six thousand stadia. Then comes Bactriana, and Sogdiana, and finally the Scythian nomads. Now the Macedonians gave the name Caucasus to all the mountains which follow in order after the country of the Arians; but among the barbarians² the extremities³ on the north were given the separate names "Paropamisus" and "Emoda" and "Imaus"; and other such names were applied to separate parts.

2. On the left and opposite these peoples are situated the Scythian or nomadic tribes, which cover the whole of the northern side. Now the greater part of the Scythians, beginning at the Caspian Sea, are called Dāae, but those who are situated more to

¹ 11. 7. 1.
² i.e. the "natives," as referred to in 15. 1. 11.
³ i.e. the "farthermost (or outermost) parts of the Taurus," as mentioned in 15. 1. 11 (q. v.).

following the similar statement in 15. 1. 11 (but cp. Groskurd and C. Müller).
⁵ τάδ, before Σκύθων, Corais inserts; so the later editors.
μάλλον Μασσάγετας καὶ Σάκας ὁνομάζουσιν, τοὺς δὲ ἄλλους κοινῶς μὲν Σκύθας ὁνομάζουσιν, ἵδια δὲ ὡς ἐκάστους ἀπαντεῖ ὁ ἐπὶ τὸ πολὺ νομίζει. μάλιστα δὲ γνώριμοι γεγονασί τῶν νομάδων οἱ τοὺς Ἀλληνας ἀφελόμενοι τὴν Βακτριανὴν, Ἀσιοὶ καὶ Πασίανοι καὶ Τόχαροι ὁρμηθέντες ἀπὸ τῆς περαιάς του Ἰαξάρτου τῆς κατὰ Σάκας καὶ Σωγδιανούς, ἦν κατεῖχον Σάκαι. καὶ τῶν Δαδῶν οἱ μὲν προσαγορεύονται Ἀπαρνοι, οἱ δὲ Ἐάνθιοι, οἱ δὲ Πίσσουροι οἱ μὲν οὖν Ἀπαρνοι πλησιαίτατα τῇ 'Τρκανίᾳ παράκεινται καὶ τῇ κατ' αὐτὴν βαλάττῃ, οἱ δὲ λοιποὶ διατείνουσι καὶ μέχρι τῆς ἀντιπαρηκούσης τῇ 'Αρίδα.

3. Μεταξὺ δὲ αὐτῶν καὶ τῆς 'Τρκανίας καὶ τῆς Παρθναίας μέχρι 'Αρίων ἔρημος πρόκειται πολλή καὶ ἀνυδρος, ἢν διεξέλοντες μακραὶς ὁδοῖς κατέτρεχον τῇ τῆς Ἱρκανίαν καὶ τῇ Νησαίαν καὶ τὰ τῶν Παρθναίων πεδία: οἱ δὲ συνέδεοντο φόροις: φόρος δ' ἂν τὸ ἐπιτρέπειν τακτοῖς των χρόνων τὴν χώραν κατατρέχειν καὶ φέρεσθαι λείαν. ἐπιπολαζόντων δ' αὐτῶν παρὰ τὰ συνεκέμενα, ἐπολεμεῖτο, καὶ πάλιν διαλύειται καὶ ἀναπολεμήσεις ὑπήρχον. τοιούτοι δὲ καὶ ὁ τῶν ἄλλων νομάδων βίος, ἀδει τοὺς πλησίον ἐπυγι🚚μένων, τοτὲ δ' αὐτὸ διαλλαττομένων.

4. Σάκαι μέντοι παραπλησίας ἐφόδους ἐποιή-

1 Τόχαροι, the editors, for Τάχαροι.
2 καὶ, before ὁρμηθέντες, Kramer omits; so the later editors.
3 διατείνουσι, Corais, for διαμένουσι (but E omits the word); so the later editors.
4 Νησαίαν, Xylander, for Ἄσιαν; so the later editors.

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the east than these are named Massagetae and Sacae, whereas all the rest are given the general name of Scythians, though each people is given a separate name of its own. They are all for the most part nomads, but the best known of the nomads are those who took away Bactriana from the Greeks, I mean the Asii, Pasiani, Tochari, and Sacarauli, who originally came from the country on the other side of the Iaxartes River that adjoins that of the Sacae and the Sogdiani and was occupied by the Sacae. And as for the Dāae, some of them are called Aparni, some Xanthii, and some Pissuri. Now of these the Aparni are situated closest to Hyrcania and the part of the sea that borders on it, but the remainder extend even as far as the country that stretches parallel to Aria.

3. Between them and Hyrcania and Parthia and extending as far as the Arians is a great waterless desert, which they traversed by long marches and then overran Hyrcania, Nesaca, and the plains of the Parthians. And these people agreed to pay tribute, and the tribute was to allow the invaders at certain appointed times to overrun the country and carry off booty. But when the invaders overran their country more than the agreement allowed, war ensued, and in turn their quarrels were composed and new wars were begun. Such is the life of the other nomads also, who are always attacking their neighbours and then in turn settling their differences.

4. The Sacae, however, made raids like those of

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1 On the Tochari and their language, see the article by T. A. Sinclair in the *Classical Review*, xxxvii, Nov., Dec., 1923, p. 159.
2 The Aparnian Dāae (see 11. 9. 2).
σαντο τοῖς Κιμμερίοις καὶ Τρήρεσι,1 τὰς μὲν μακροτέρας, τὰς δὲ καὶ ἐγγύθεν· καὶ γὰρ τὴν Βακτριανὴν κατέσχον καὶ τῆς Ἀρμενίας κατεκτή
tον τὴν ἀρίστην γῆν, ἤν καὶ ἐπόωμον ἔαυτῶν κατέλιπον τὴν ᾿Ακασηνῆν, καὶ μέχρι Καππα
dόκων, καὶ μάλιστα τῶν πρὸς Εὐβείαν, οὕς Ποντικών νῦν καλοῦσι, προῆλθον. ἐπιθέμενοι δὲν
αὐτῶι πανηγυρίζουσιν ἀπὸ τῶν λαφύρων οἱ
tαύτῃ τότε τῶν Περσῶν στρατηγοῖ, νῦκτωρ ἄρδην
αὐτῶις ἡφάνισαν. ἐν δὲ τῷ πεδίῳ πέτραν τιμὴ
προσχώματι συμπληρώσαντες εἰς βουνοειδεῖς
σχῆμα ἔπεθηκαν τείχος καὶ τὸ τῆς Ἀνάτιδος
καὶ τῶν συμβώμων θεῶν ἱερὸν ἱδρύσαντο, Ὀμανοῦ
καὶ ᾿Αναδάτου, Περσικῶν δαιμόνων, ἀπέδειξάν τε
πανηγυρικαὶ ἑτὸς ἱεράν, τὰ Σάκαια, ἦν μέχρι
νῦν ἐπιτελοῦσιν οἱ τὰ Ζῆλα2 ἔχουσι· οὕτω γὰρ
καλοῦσι τὸν τόπον ἑστὶ δὲ ἱεροδούλων πόλισμα
tὸ πλέον. Πομπήιος δὲ προσθέσει χώραν ἀξιόλογον
καὶ τοὺς ἐν αὐτῇ συνοικίσας εἰς τὸ τείχος μίαν
tῶν πόλεων ὀπέφηνεν, ὃν διέταξε μετὰ τὴν
Μιθριδάτου κατάλυσιν.

5. Οἱ μὲν 3 οὕτω λέγουσι περὶ τῶν Σάκων, οἱ δὲ, ὅτι Κύρος ἐπιστρατεύσας τοῖς Σάκαις, ἠττηθεῖς
tῇ μάχῃ φεύγει, στρατοπεδευώμενος δὲ ἐν ὧν χωρίῳ τὰς παρασκευὰς ἀπελεύθερες 4 πλῆρεις
ἀφθονίας ἀπάσης, καὶ μάλιστα οἴνου, διαναπαύσας
μικρὰ τὴν στρατιάν, ἠλαυνεῖν ἂφ' ἐσπέρας, ὡς
φεύγων, πλῆρεις ἀφείς τὰς σκηνὰς· προελθὼν δ',

1 Τρήρεσι, Xylander, for τρήρεσι; so the later editors.
2 Ζῆλα, Tzschouke, for Σάκα; so the later editors.
3 Cornis, Meineke and others insert οὔπω after μὲν.
4 ἀπελευθερεῖ, Jones, for ἀπελευθερεῖ.
Cimmerians and Treres,¹ some into regions close to their own country, others into regions farther away. For instance, they occupied Bactriana, and acquired possession of the best land in Armenia, which they left named after themselves, Sacasenê; and they advanced as far as the country of the Cappadocians, particularly those situated close to the Euxine, who are now called the Pontici. But when they were holding a general festival and enjoying their booty, they were attacked by night by the Persian generals who were then in that region and utterly wiped out. And these generals, heaping up a mound of earth over a certain rock in the plain, completed it in the form of a hill, and erected on it a wall, and established the temple of Anaïtis and the gods who share her altar—Omanus and Anadatus, Persian deities; and they instituted an annual sacred festival, the Sacaea, which the inhabitants of Zela (for thus the place is called) continue to celebrate to the present day. It is a small city belonging for the most part to the temple-slaves. But Pompey added considerable territory to it, settled the inhabitants thereof within the walls, and made it one of the cities which he organised after his overthrow of Mithridates.

5. Now this is the account which some writers give of the Sacae. Others say that Cyrus made an expedition against the Sacae, was defeated in the battle, and fled; but that he encamped in the place where he had left behind his supplies, which consisted of an abundance of everything and especially of wine, rested his army a short time, and set out at nightfall, as though he were in flight, leaving the tents full of supplies; and that he proceeded as far

¹ Cf. 1. 3. 21, 12. 3. 24, 12. 8. 7, 13. 1. 8, 13. 4. 8, 14. 1. 40.
όσον ἔδοκει συμφέρειν, ἴδρυθη ἐπιόντες δ’ ἐκεῖνοι καὶ καταλαβόντες ἔρημον ἀνδρόν τὸ στρατόπεδον, τῶν δὲ πρὸς ἀπόλαυσιν μεστῶν, ἀνέδην ἐνεπίμπλαντο· ὁ δ’ ὑποστρέψας ἔξωινος κατέλαβε καὶ παραπλήγας, ὡσθ’ οἱ μὲν ἐν κάρῳ κείμενοι καὶ ὑπνω κατεκόπτωντο, οἱ δ’ ὄρχομενοι καὶ βακχεύοντες γυμνοὶ περιέπιπτον τοῖς τῶν πολεμίων ὀπλοῖς, ὅλγου δ’ ἀπωλοῦντο ἀπαντεῖς. ὁ δὲ θείον νομίσας τὸ εὐτύγχαρα, τὴν ἡμέραν ἐκείνην ἀνιερώσας τῇ πατρίῳ θεῷ προσηγόρευσε· Ἦδικα ὅπου δ’ Ἰον ὑπὸ τῆς θεοῦ ταύτης ιεροῦ, ἐνταῦθα νομίζεται καὶ τῇ τῶν Ἀκαλών ἐστὶ Βακχεία τὶς μεθ’ ἡμέραν καὶ νύκτωρ, διεσκευασμένων ἴκνοισίν’ πιπύτων ἄμα καὶ πληκτιξομένων πρὸς ἄλληλους ἄμα τε καὶ τὰς συμπινωθεῖς γυναῖκας.

6. Μασσαγεταὶ δ’ ἐδίλλωσαν τὴν σφετέραν ἄρτην ἐν τῷ πρὸς Κύρον πολέμῳ, περὶ δὲν τὴν τρυποῦσι πολλοῖς, καὶ δὲν πυνθάνεσθαι παρ’ ἐκεῖνων. λέγεται δὲ καὶ τοιαῦτα περὶ τῶν Μασσαγετῶν, ὅτι κατοικοῦσιν οἱ μὲν ὄρη, τινὲς δ’ αὐτῶν πεδία, οἱ δὲ ἐλπὶς, οἱ ποιοῦσιν οἱ ποταμοί, οἱ δὲ τὰς ἐν τοῖς ἑλεστὶ νῆσοις. μάλιστα δὲ φασὶ τῶν 'Αράξην ποταμὸν κατακλύσει τὴν χώραν πολλαχῆ σχεδόμενον, ἐκπίπτοντα δὲ τοῖς μὲν ἀλλοις στόμασιν εἰς τὴν ἄλλην τὴν πρὸς ἄρκτος θάλατταν, ἐνὶ δὲ μόνῳ πρὸς τὸν κόλπον τὸν 'Τρκάνιον. θεόν δὲ ἦλθον μόνον ἠγοῦται, τοῦτο δὲ ἐπισκυντοῦσι γαμεῖ δ’ ἐκαστος μίαν, χρώνται

1 προσηγορεύσει οὐ, προσηγορεύσας other MSS.
2 τίς, Tzschucke, for τοῖς D, τῆς Chlònig, τῶν gxy.
3 For δ’v, Meineke, following conj. of Corais, reads σθ.
4 'Αράξην i, 'Αράξων other MSS.

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as he thought best and halted; and that the Sacae pursued, found the camp empty of men but full of things conducive to enjoyment, and filled themselves to the full; and that Cyrus turned back, and found them drunk and crazed, so that some were slain while lying stupefied and asleep, whereas others fell victims to the arms of the enemy while dancing and revelling naked, and almost all perished; and Cyrus, regarding the happy issue as of divine origin, consecrated that day to the goddess of his fathers and called it Sacaca; and that wherever there is a temple of this goddess, there the festival of the Sacaea, a kind of Bacchic festival, is the custom, at which men, dressed in the Scythian garb, pass day and night drinking and playing wantonly with one another, and also with the women who drink with them.

6. The Massagetae disclosed their valour in their war with Cyrus, to which many writers refer again and again; and it is from these that we must get our information. Statements to the following effect are made concerning the Massagetae: that some of them inhabit mountains, some plains, others marshes which are formed by the rivers, and others the islands in the marshes. But the country is inundated most of all, they say, by the Araxes River, which splits into numerous branches and empties by its other mouths into the other sea\(^1\) on the north, though by one single mouth it reaches the Hyrcanian Gulf. They regard Helius\(^2\) alone as god, and to him they sacrifice horses. Each man marries only one wife, but they use also the wives of

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\(^1\) The Northern Ocean.  
\(^2\) The Sun.
δὲ καὶ ταῖς ἄλληλοις οὐκ ἄφανῶς, ὁ δὲ μεγαλότερος τῇ ἄλληλοιᾳ, τὴν φαρέτραν ἐξαρτήσας ἐκ τῆς ἀμάζης, φανερῶς μέγνυται. θάνατος δὲ νομίζεται παρ' αὐτοῖς ἀριστοῖς, ὅταν γηράσαντες κατακοπῶσι μετὰ προβατείων κρέων καὶ ἁμαζίξ οἰρόθωσιν τοὺς δὲ νόσους θηρίων ἱππτούσιν, ὡς ἀσεβεῖς καὶ ἄξιους ὑπὸ θηρίων βεβρῶσθαι. ἀγαθοὶ δὲ ἱππόται καὶ πεζοὶ, τοξοίδες δὲ χρῶνται καὶ μαχαίραις καὶ θώραξι καὶ σαγάρεσι χαλκαῖς, ξωναὶ δὲ αὐτοῖς εἰσὶ χρυσαὶ καὶ διαδήματα ἐν ταῖς μάχαις οὗτοι ἵπποι χρυσοχάλκινοι, καὶ μασχαλιστῆρες δὲ χρυσοὶ ἄργυροι δ' οὗ γίνεται παρ' αὐτοῖς, σίδηρος δ' ὄλγος, χαλκὸς δὲ καὶ χρυσὸς ἄφθονος.

7. Οἱ μὲν οὖν ἐν ταῖς νήσοις, οὐκ ἔχοντες σπόριμα, ἐξεφορεύουσι καὶ ἄγριοις χρῶνται καρποῖς, ἀμπέχονται δὲ τοὺς τῶν δένδρων φλοιοὺς (οὐδὲ γάρ βοσκήματα ἔχουσι), πώνουσι δὲ τὸν ἐκ τῶν δένδρων καρπὸν ἐκθλίβοντες· οἱ δ' ἐν τοῖς ἐλεσιν ἱχθυοφαγοῦσιν, ἀμπέχονται δὲ τὰ τῶν φῶκων δέρματα τῶν ἐκ βαλάντως ἀνατρέχουσών· οἱ δ' ὁρεῖοι τοῖς ἄγριοις τρέφονται καὶ αὐτοὶ καρποῖς· ἔχουσι δὲ καὶ πρόβατα ὀλίγα, ὡστ' οὐδὲ κατακόπτουσι, φειδόμενοι τῶν ἐρίων χάριν καὶ τοῦ γάλακτος· τὴν δ' ἐσθῆτα ποικιλλοῦσιν ἐπιχριστοὺς φαρμάκους δυσεξίτηλον ἔχουσι τὸ ἄνθος. οἱ δὲ πεδινοὶ, καίπερ ἔχοντες χώραν, οὐ γεωργοῦσιν, ἀλλὰ ἀπὸ προβάτων καὶ ἱχθυῶν ξώσι νομαδικῶς καὶ Σκυθικῶς, ἔτι γάρ τις καὶ κοινή ἡ δίαιτα πάντων τῶν τοιούτων, ἣν πολλάκις λέγω, καὶ ταῦτα δ' εἰσὶ παραπλησίαι καὶ ἡθή καὶ
one another; not in secret, however, for the man who is to have intercourse with the wife of another hangs up his quiver on the wagon and has intercourse with her openly. And they consider it the best kind of death when they are old to be chopped up with the flesh of cattle and eaten mixed up with that flesh. But those who die of disease are cast out as impious and worthy only to be eaten by wild beasts. They are good horsemen and foot-soldiers; they use bows, short swords, breastplates, and sagares\(^1\) made of brass; and in their battles they wear head-bands and belts made of gold. And their horses have bits and girths made of gold. Silver is not found in their country, and only a little iron, but brass and gold in abundance.

7. Now those who live in the islands, since they have no grain to sow, use roots and wild fruits as food, and they clothe themselves with the bark of trees (for they have no cattle either), and they drink the juice squeezed out of the fruit of the trees. Those who live in the marshes eat fish, and clothe themselves in the skins of the seals that run up thither from the sea. The mountaineers themselves also live on wild fruits; but they have sheep also, though only a few, and therefore they do not butcher them, sparing them for their wool and milk; and they variegate the colour of their clothing by staining it with dyes whose colours do not easily fade. The inhabitants of the plains, although they possess land, do not till it, but in the nomadic or Scythian fashion live on sheep and fish. Indeed, there not only is a certain mode of life common to all such peoples, of which I often speak,\(^2\) but their burials, customs, and their way of living as a whole,

\(^1\) See note on "sagaris," II. 5. 1.  \(^2\) e.g. 7. 3. 7–8.
ό σύμπας βλος, αὐθέκαστος μὲν, σκαίδος δὲ καὶ ἄγριος καὶ πολεμικός, πρὸς δὲ τὰ συμβόλαια ἀπλοὺς καὶ ἀκάπηλος.

8. Τοῦ δὲ τῶν Μασσαγετῶν καὶ τῶν Σακῶν ἔθνως καὶ οἱ 'Απασιάκας 1 καὶ οἱ Χωράσμιοι, εἰς οὖς ἀπὸ τῶν Βακτριανῶν καὶ τῶν Σωγδιανῶν ἐφυγε Σπιταμένης, εἰς ἐκ τῶν ἀποδράντων Περσῶν τὸν 'Αλεξάνδρον, καθάπερ καὶ Βῆσσος· καὶ ὕστερον δὲ Ἁρσάκης τὸν Καλλίμικον φεύγων Σέλευκον εἰς τοὺς 'Απασιάκας ἐξώρισε. φησὶ δ' Ἑρατοσθένης τοὺς Ἀραχωτοὺς καὶ Μασσαγέτας τοῖς Βακτρίοις παρακείθηκαί πρὸς δῶσιν παρὰ τὸν Ὡξον, καὶ Σάκας μὲν καὶ Σωγδιανοῦς τοῖς ὀλοίς ἐξάφεσιν ἀντικείσθαι τῇ 'Ινδικῇ, Βακτρίους δ' εἰς τὸ γὰρ πλέον τῷ Παροικομασίῳ παρακείθηκαί διεῖργειν δὲ Σάκας μὲν καὶ Σωγδιανοῦς τὸν Παχάρτην, καὶ Σωγδιανοῦς δὲ καὶ Βακτριανοῦς τὸν Ὡξον, μεταξὺ δὲ Ἡρκανῶν καὶ Ἀρίων Ταπύρους οἰκεῖν κύκλῳ δὲ περὶ τὴν θάλατταν μετὰ τοὺς Ἡρκανῶν 'Ἀμάρδους 2 τε καὶ 'Ἀναριάκας 3 καὶ Καπλούσιος καὶ '.Alphaνανοὺς καὶ Καστίους καὶ Οὔτιον, τάχα δὲ καὶ ἐτέρους μέχρι Σκυθῶν, ἐπὶ θάτερα δὲ μέρη τῶν Ἡρκανῶν Δέρβικος, τοὺς δὲ Καπλούσιος συμφανεῖν Μήδων καὶ Ματιανῶν 4 ὑπὸ τῶν Παραχοάβρων.

9. Τὰ δὲ διαστήματα οὕτω λέγει· ἀπὸ μὲν τοῦ Καστίου ἐπὶ τὸν Κύρων ὡς χίλιους ὀκτακοσίους

1 On 'Απασιάω, believed to be corrupt, see C. Müller, Ind. Var. Lect., p. 1015.
2 Ἀμάρδους, Xylander, for 'Ἀμαρνός Ε, 'Ἀμάρνος other MSS.; so the later editors.
3 Ἀναριάκας, Xylander, for 'Ἀδριάκας Ε, 'Ἀδριάκας other MSS.; so the later editors.
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are alike, that is, they are self-assertive, uncouth, wild, and warlike, but, in their business dealings, straightforward and not given to deceit.

8. Belonging to the tribe of the Massagetae and the Sacae are also the Attasii and the Chorasmii, to whom Spitamenes\(^1\) fled from the country of the Bactriani and the Sogdiani. He was one of the Persians who escaped from Alexander, as did also Bessus; and later Arsaces,\(^2\) when he fled from Seleucus Callinicus,\(^3\) withdrew into the country of the Apasiaeae. Eratosthenes says that the Arachoti and Massagetae are situated alongside the Bactrians towards the west along the Oxus River, and that the Sacae and the Sogdiani, with the whole of their lands, are situated opposite India, but the Bactrians only for a slight distance; for, he says, they are situated for the most part alongside the Paropamisus, and the Sacae and the Sogdiani are separated from one another by the Iaxartes River, and the Sogdiani and the Bactrians by the Oxus River; and the Tapyri live between the Hyrcanians and the Arians; and in a circuit round the sea after the Hyrcanians one comes to the Amardi, Anariaceae, Cadusii, Albani, Caspii, Viti, and perhaps also other peoples, until one reaches the Scythians; and on the other side of the Hyrcanians are Derbices; and the Cadusii border on the Medi and Matiani below the Parachoathras.

9. Eratosthenes gives the distances as follows: From Mt. Caspius to the Cyrus River, about one

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\(^1\) See Arrian's *Expedition of Alexander*, 3. 28. 16, 29. 12, 30. 1.
\(^2\) King of Parthia.
\(^3\) King of Syria 240–226 B.C.

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\(^4\) \(\epsilon\) reads Ματθιανὸν (cp. Ματθιανὸν and note in 11. 14. 8).
σταδίους, ἐνθεὶ δ’ ἐπὶ Κασπίας πύλας πεντακισχιλίους ἐξακοσίους, εἰτ’ εἰς Ἀλεξάνδρειαν τὴν ἐν Ἄριοις ἐξακισχιλίους τετρακοσίους, εἰτ’ εἰς Βάκτραν τὴν πόλιν, ἢ καὶ Ζαριάσπα καλεῖται, τρισχιλίους ὀκτακοσίους ἐβδομήκοντα, εἰτ’ ἐπὶ τὸν Ἰαξάρτην ποταμὸν, ἐφ’ ὅν Ἀλεξάνδρος ἦκεν, ὡς πεντακισχιλίους ὃμοιοι δισμύριοι δισχιλίοι ἐξακόσιοι ἐβδομήκοντα. Λέγει δὲ καὶ οὕτω τὰ διαστήματα ἀπὸ Κασπίας πιλῶν εἰς Ἰνδίας, εἰς μὲν Ἐκατόμυπλον χιλίους ἑνακοσίους ἐξήκοντα φασίν, εἰτ’ ἐν Ἀλεξάνδρειαν τὴν ἐν Ἄριοις τετρακισχιλίους πεντακοσίους τριάκοντα, εἰτ’ εἰς Προφθασίαν τὴν ἐν Δραγήγη 1 χιλίους ἐξακοσίους, οἱ δὲ πεντακοσίους, εἰτ’ εἰς Ἀραχωτοὺς τὴν πόλιν τετρακισχιλίους ἐκατὸν εἴκοσιν, εἰτ’ εἰς Ὄρτοσπανα, ἐπὶ τὴν ἐκ Βάκτραν τρίοδον, δισχιλίους, εἰτ’ εἰς τὰ ὅραι τῆς Ἰνδικῆς χιλίους ὃμοιοι μύριοι πεντακισχιλίοι τριακόσιοι. 2 ἐπ’ εὐθείας δὲ τῷ διαστήματι τούτῳ 3 συνεχέσθε δεῖ νοεῖν, τὸ ἀπὸ τοῦ Ἰνδοῦ μέχρι τῆς ἐκατῆς βαλάττης μῆκος τῆς Ἰνδικῆς. ταῦτα μὲν τὰ περὶ τοὺς Σάκας.

IX

1. Ἡ δὲ Παρθναία πολλὴ μὲν οὕς ἐστὶ· συνετέλει γοῦν μετὰ τῶν Τρκανῶν κατὰ 4 τὰ Περσικά, καὶ μετὰ ταῦτα, τῶν Μακεδόνων κρατούντων ἐπὶ

1 Δραγήγη, the editors, for Δράπηρ.
2 πεντακόσιοι, Krammer, for πεντακόσιοι; so the later editors.
3 τό, before συνεχές, Jones deletes.
4 κατά, before τά, Casaubon inserts; so the later editors.

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thousand eight hundred stadia; thence to the Caspian Gates, five thousand six hundred; then to Alexandrea in the country of the Arians, six thousand four hundred; then to the city Bactra, also called Zariaspa, three thousand eight hundred and seventy; then to the Iaxartes River, to which Alexander came, about five thousand; a distance all told of twenty-two thousand six hundred and seventy stadia. He gives also the distance from the Caspian Gates to India as follows: To Hecatompylus, they say one thousand nine hundred and sixty stadia; to Alexandrea in the country of the Arians, four thousand five hundred and thirty; then to Prophthasia in Drangē, one thousand six hundred (others say one thousand five hundred); then to the city Arachoti, four thousand one hundred and twenty; then to Ortospana, to the junction of the three roads leading from Bactra, two thousand; then to the borders of India, one thousand; a distance all told of fifteen thousand three hundred stadia.\(^1\) We must conceive of the length of India, reckoned from the Indus River to the eastern sea, as continuous with this distance in a straight line. So much for the Sacae.

IX

1. As for the Parthian country, it is not large; at any rate, it paid its tribute along with the Hyrcanians in the Persian times, and also after this, when for a long time the Macedonians held the

\(^1\) The sum total of the distances here given is 15,210 stadia, not 15,300 (15,500 MSS.). The total of 15,300 is again found in 15. 2. 8.
χρόνου πολύν. πρὸς δὲ τῇ σμικρότητι δασείᾳ καὶ ὀρεινῇ ἐστὶ καὶ ἄπορος, ὡστε δὲ τοῦτο δρόμῳ διεξήχθη τὸν ἐαυτὸν οἱ βασιλείς ὀχλοῦ, οὐ δυναμένης τρέφειν τῆς χώρας οὐδὲ ἐπὶ μικρῶν ἀλλὰ ὑὼν ὑξήται. μέρῃ δέ ἐστι τῆς Παρθυμηῆς ἢ τε Κωμισμῆνης καὶ ἡ Χαρυμήη, σχεδὸν δὲ τι καὶ τὰ μέχρι πυλῶν Κασπίων καὶ Ῥαγῶν καὶ Ταπύρων, ὑπα τῆς Μηδίας πρότερον. ἔστι δ᾽ Ἀπίωμεια καὶ Ἡράκλεια πόλεις περὶ τᾶς Ῥάγας, εἰσὶ δὲ ἀπὸ Κασπίων πυλῶν εἰς μὲν Ῥάγας στάδιοι πεντακόσιοι, ὡς φησίν Ἀπολλόδωρος, εἰς δ᾽ Ἐκατόμπυλον, τὸ τῶν Παρθυναίων βασιλείων, χύλιοι δικάσσοις ἔξηκοντα· τούνομα δὲ ταῖς Ῥάγαις ἀπὸ τῶν γενομένων σεισμῶν γενέσθαι φασίν, ύπὶ ὁν πόλεις τε συχναὶ καὶ κῶμαι δισχύλιαι, ὡς Ποσειδώνιος φησίν, ἀνετράπησαν. τοὺς δὲ Ταπύρους οἰκεῖν φασὶ μεταξὺ Δερβίκων τε καὶ Ὁρμαίων ἐθος.

Ὁ 515 Ῥκανῶν. Ἑστοροῦσι δὲ περὶ τῶν Ταπύρων, ὡς αὐτῶν εἰς νόμιμον τᾶς γυναικας ἐκείδοναι τᾶς γαμήτως ἔτεροις ἄνδραις, ἐπειδὴν ἐξ αὐτῶν ἀνέλουνται δύο ἴ τρία τέκνα, καθάπερ καὶ Κάτων Ὀρτησίω δεσθένθη ἔξεδοκε τῇ Μαρκίαν ἐφ᾽ ἡμῶν κατὰ παλαιὸν Ῥωμαίων ἔθος.

2. Νεωτερισθέντων δὲ τῶν ἔξω τοῦ Ταύρου διὰ τὸ πρὸς ἄλλως ἐναι τοὺς τῆς Συρίας καὶ τῆς Μηδίας βασιλείας τοὺς ἔχουντας καὶ ταῦτα, πρῶτον

1 ὡστε γίγνεται, ὡστε other MSS. except F, which omits the word.
2 Κωμισμῆνης, Tzschunka, for Κωμισμῆνης CDh, Καμβισηῆς γ, Καμβισηῆς other MSS.; so the later editors.
3 ἄλλως, Corin, from conj. of Tyrwhitt, for ἄλλως ὅτι, ἄλλως other MSS. (but see Kramer’s note).
mastery. And, in addition to its smallness, it is thickly wooded and mountainous, and also poverty-stricken, so that on this account the kings send their own throngs through it in great haste, since the country is unable to support them even for a short time. At present, however, it has increased in extent. Parts of the Parthian country are Comisenè and Chorencé, and, one may almost say, the whole region that extends as far as the Caspian Gates and Rhagae and the Tapyri, which formerly belonged to Media. And in the neighbourhood of Rhagae are the cities Apameia and Heracleia. The distance from the Caspian Gates to Rhagae is five hundred stadia, as Apollodorus says, and to Hecatompylus, the royal seat of the Parthians, one thousand two hundred and sixty. Rhagae is said to have got its name from the earthquakes that took place in that country, by which numerous cities and two thousand villages, as Poseidonius says, were destroyed. The Tapyri are said to live between the Derbices and the Hyrcanians. It is reported of the Tapyri that it was a custom of theirs to give their wives in marriage to other husbands as soon as they had had two or three children by them; just as in our times, in accordance with an ancient custom of the Romans, Cato gave Marcia in marriage to Hortensius at the request of the latter.

2. But when revolutions were attempted by the countries outside the Taurus, because of the fact that the kings of Syria and Media, who were in possession also of these countries, were busily engaged with others, those who had been entrusted with their government first caused the revolt of
μὲν τὴν Βακτριανὴν ἀπέστησαν οἱ πεπιστευμένοι καὶ τὴν ἐγγύς αὐτῆς πάσαν, οἱ περὶ Εὐθύδημον, ἔπειτ' Ἀρσάκης, ἀνήρ Σκύθης, τῶν Δαῶν ¹ τινὰς ἔχων, τοὺς Ἀπάρνους ² καλουμένους νομάδας, παροικοῦντας τὸν Ὀχον, ἐπηλθέν εἰπὶ τὴν Παρθναίαν καὶ ἐκράτησεν αὐτής. κατ' ἀρχῆς μὲν οὖν ἀσθενὴς ἦν διαπολεμῶν πρὸς τοὺς ἀφαιρεθέντας τὴν χώραν καὶ αὐτὸς καὶ οἱ διαδεξάμενοι ἐκεῖνοι, ἐπευθ' οὔτως ἤχυσαν ἀφαιρούμενοι τὴν πλησίον ἀεὶ διὰ τὰς ἐν τοῖς πολέμοις κατορθώσεις, ὡστε τελευτώντες ἀπάσης τῆς ἐντὸς Εὐφράτου κύριοι κατέστησαν. ἀφελοῦντο δὲ καὶ τῆς Βακτριανῆς μέρους βιωσάμενοι τοὺς Σκύθας καὶ ἐτι πρότερον τοὺς περὶ Εὐκρατίδαν, καὶ τῶν ἐπάρχοντι τοσαύτης γῆς καὶ τοσούτων ἐθνῶν, ὡστε ἀντίπαλοι τοῖς Ρωμαίοις τρόποι τινὰ γεγόνασι κατὰ μέγεθος τῆς ἀρχῆς. αἰτίος δ' ὁ βίος αὐτῶν καὶ τὰ ἐθνα τὰ ἔχοντα πολὺ μὲν τὸ βάρβαρον καὶ τὸ Σκυθικὸν, πλέον μέντοι τὸ χρῆσμον πρὸς ἡγεμονίαν καὶ τὴν ἐν τοῖς πολέμοις κατόρθωσιν.

3. Φασὶ δὲ τοὺς Ἀπάρνους ³ Δίας μετανάστας εἶναι ἐκ τῶν ὑπὲρ τῆς Μαιώτιδος Δαῶν, οὐσ Ἐλανδίους ἢ Παρίους καλοῦσιν οὐ πάνω δ' ὁμολόγηται Δίας εἶναι τινὰς τῶν ὑπὲρ τῆς Μαιώτιδος Σκυθῶν· ἀπὸ τούτων δ' οὖν ἐλκείν φασὶ τὸ γένος τῶν Ἀρσάκην, οἱ δὲ Βακτριανῶν λέγουσιν αὐτῶν, φεύγοντα δὲ τὴν αὔξησιν τῶν περὶ Διόδοτον ἀποστήσατε τὴν Παρθναίαν. εἰρηκότες

¹ Δαῶν, Xylander, for Δαῖλων; so the later editors.
² 'Ἀπάρνους, Jones, for Πάρνους (see note on 'Ἀπάρνους, 11. 7. 1).

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Bactriana and of all the country near it, I mean Euthydemus and his followers; and then Arsaces, a Scythian, with some of the Dāae (I mean the Aparnians, as they were called, nomads who lived along the Ochus), invaded Parthia and conquered it. Now at the outset Arsaces was weak, being continually at war with those who had been deprived by him of their territory, both he himself and his successors, but later they grew so strong, always taking the neighbouring territory, through successes in warfare, that finally they established themselves as lords of the whole of the country inside the Euphrates. And they also took a part of Bactriana, having forced the Scythians, and still earlier Eucratides and his followers, to yield to them; and at the present time they rule over so much land and so many tribes that in the size of their empire they have become, in a way, rivals of the Romans. The cause of this is their mode of life, and also their customs, which contain much that is barbarian and Scythian in character, though more that is conducive to hegemony and success in war.

3. They say that the Aparnian Dāae were emigrants from the Dāae above Lake Maeotis, who are called Xandii or Parii. But the view is not altogether accepted that the Dāae are a part of the Scythians who live about Maeotis. At any rate, some say that Arsaces derives his origin from the Scythians, whereas others say that he was a Bactrian, and that when in flight from the enlarged power of Diodotus and his followers he caused Parthia to revolt. But since I have said much

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3 Ἀπάρνοις, Jones, for Πάρνοις (see note on 'Ἀπάρνοις, 11. 7. 1).
δὲ πολλὰ περὶ τῶν Παρθικῶν νομίμων ἐν τῇ ἑκτῇ τῶν ἱστορικῶν ὑπομνημάτων βιβλίω, δεύτερα δὲ τῶν μετὰ Πολύβδιου, παραλείψομεν ἑπταύθα, μὴ ταυτολογεῖν δόξωμεν, τοσοῦτον εἰπόντες μόνον, ὅτι τῶν Παρθικῶν συνέδριον φησιν εἶναι Ποσείδώνιος διετῶν, τοῦ μὲν συγγενῶν, τοῦ δὲ σοφῶν καὶ μάγων, εὖ δὲ ἁμφοῖν τοὺς βασιλεῖς καθίστασθαι.

Χ

1. Ἡ δ’ Ἀρια καὶ Ἡ Μαργιάνη, κράτιστα 2 χωρία ἐστὶ τάυτῃ, τῇ μὲν ὑπὸ τῶν ὀρῶν ἐγκλειόμενα, τῇ δὲ ἐν πεδίοις τὰς οἰκήσεις ἔχοντα. τὰ μὲν οὖν ὅρη νέμονται σκηνοῦντα τινες, τὰ δὲ πεδία ποταμοίς διαρρέονται ποτίζονται αὐτά, τὰ μὲν τῷ Ἀρίω, τὰ δὲ Μάργῳ. ὅμως ὅ, Ἡ Ἀρία τῇ Ο 516 Βακτριανῇ καὶ τῇ ὑποστάσαν ὅρει τῷ ἔχοντι τῆς Βακτριανῆς 3 διέχει ὅ, ἡ Ἱ Ῥκανίας περὶ ἐξαιρετικῶν στάδιον. συντελεῖ δ’ ἡ αὐτῇ καὶ Ἡ Δραγγιάνη μέχρι Καρμανίας, τὸ μὲν πλέον τοῖς νοτίοις μέρεσι τῶν ὀρῶν ὑποπεπτομένα, ἐχουσά μέντοι τινὰ τῶν μερῶν 4 καὶ τοῖς ἀρκτικοῖς πλησιάζοντα τοῖς κατὰ τὴν Ἁρίαν καὶ Ἡ Ἀραχωσία ἐν γὰρ πολὺ ἀπωθέθη ἐστὶ, καὶ αὐτῇ

1 Μαργιάνη, Cusanus, for Ματιανή E, Ματιανή I, Ματιανή other MSS.
2 κράτιστα E, & κράτιστα other MSS.
3 The words καὶ τὴν ὑποστάσαν ὅρει τῷ ἔχοντι τῆς Βακτριανῆς are unintelligible. For purely conjectural emendations see C. Müller, Ind. Var. Lect. p. 1016.

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about the Parthian usages in the sixth book of my *Historical Sketches* and in the second book of my *History* of events after Polybius,¹ I shall omit discussion of that subject here, lest I may seem to be repeating what I have already said, though I shall mention this alone, that the Council of the Parthians, according to Poseidonius, consists of two groups, one that of kinsmen,² and the other that of wise men and Magi, from both of which groups the kings were appointed.³

X

1. Aria and Margiana are the most powerful districts in this part of Asia, these districts in part being enclosed by the mountains and in part having their habitations in the plains. Now the mountains are occupied by Tent-dwellers, and the plains are intersected by rivers that irrigate them, partly by the Arius and partly by the Margus. Aria borders on Margiana and ... Bactriana;⁴ it is about six thousand stadia distant from Hyrcania. And Drangiana, as far as Carmania, was joined with Aria in the payment of tribute—Drangiana, for the most part, lying below the southern parts of the mountains, though some parts of it approach the northern region opposite Aria. But Arachosia, also, is not far away, this country too lying below the

² i.e. of the king. 
³ It appears that the kings were chosen from the first group by the members of the second (see Forbiger, Vol. III, p. 39, note 7). 
⁴ The text is corrupt (see critical note).

⁴ Instead of κεράν Κ reads ὀράν.
τοὺς νοτίως μέρεσι τῶν ὄρων ὑποπεπτωκυνία καὶ μέχρι τοῦ Ἰνδοῦ ποταμοῦ τεταμένη, μέρος οὖσα τῆς Ἀριανῆς. μῆκος δὲ τῆς Ἀρίας ὁσον δισχίλιοι στίδιοι, πλάτος δὲ τριακόσιοι τοῦ πεδίου. πόλεις δὲ Ἀρτακάνην καὶ Ἀλεξάνδρεια καὶ Ἀχαΐα, ἐπώνυμοι τῶν κτισάντων. εὐοινεῖ δὲ σφόδρα ἡ γῆ καὶ γὰρ εἰς τριγυνίαν παραμένει ἐν ἀπιτώττοις ἀγγέλσι.

2. Παραπλησία δ’ ἐστὶ καὶ ἡ Μαργιανή, ἐρημίας δὲ περιέχεται τὸ πεδίον. βαθμάσας δὲ τὴν εὐφυίαν ὁ Σωτῆρ Ἀντίοχος τείχει περιέβαλε κύκλου ἐχοντι χιλίων καὶ πεντακόσιων σταδίων, πόλιν δὲ ἐκτισεν Ἀντιόχειαν. εὐάμπελος δὲ καὶ αὐτὴ ἡ γῆ φασὶ γοῦν τὸν πυθμένα εὐρίσκεσθαι πολλάκις δυσὶν ἀνδράσι περιληπτόν, τὸν δὲ βότρυν δίπηχυν.

XI

1. Τῆς δὲ Βακτρίας μέρη μὲν τινα τῆς Ἀρία παραβέβληται πρὸς ἀρκτον, τὰ πολλά δὲ υπέρκενται πρὸς ἐως πολλή δ’ ἐστὶ καὶ πάμφορος πλὴν ἑλαίου. τοσοῦτον δὲ ἵσχυσαν οἱ ἀποστῆσαις "Ελληνες αὐτὴν διὰ τὴν ἀρετὴν τῆς χώρας, ὥστε τῆς τῇ Ἀριανῆς ἐπεκράτουν καὶ τῶν Ἰνδῶν, ὅς φησιν Ἀπολλόδωρος ὁ Ἄρτεμιτρήνος, καὶ πλεῖον ἐδύνατο κατεστρέψαντο ἡ Ἀλέξανδρος, καὶ μάλιστα Μένανδρος (εἰ γε καὶ τῶν Ἶπανων διέβη

1 For variant spellings see C. Müller, Ind. Var. Lect. p. 1016.
2 Ἀρτεμιτρήνος, Corais, for Ἀρταμιτρήνος (cp. 2. 5. 12, 11. 11. 7, and 11. 13. 6).
southern parts of the mountains and extending as far as the Indus River, being a part of Ariana. The length of Aria is about two thousand stadia, and the breadth of the plain about three hundred. Its cities are Artacaëna and Alexandreia and Achaïa, all named after their founders. The land is exceedingly productive of wine, which keeps good for three generations in vessels not smeared with pitch.

2. Margiana is similar to this country, although its plain is surrounded by deserts. Admiring its fertility, Antiochus Soter\(^1\) enclosed a circuit of fifteen hundred stadia with a wall and founded a city Antiocheia. The soil of the country is well suited to the vine; at any rate, they say that a stock of the vine is often found which would require two men to girth it,\(^2\) and that the bunches of grapes are two cubits.\(^3\)

XI

1. As for Bactria, a part of it lies alongside Aria towards the north, though most of it lies above Aria and to the east of it. And much of it produces everything except oil. The Greeks who caused Bactria to revolt grew so powerful on account of the fertility of the country that they became masters, not only of Ariana, but also of India, as Apollodorus of Artemita says: and more tribes were subdued by them than by Alexander—by Menander in particular (at least if he actually crossed the Hypanis towards

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\(^1\) King of Syria 280–261 B.C.

\(^2\) i.e. about ten to eleven feet in circumference.

\(^3\) i.e. about three feet; apparently in length, not in circumference.
πρὸς ἑώ, καὶ μέχρι τοῦ Ἰμάου ἡ προήλθε), τὰ μὲν γὰρ αὐτὸς, τὰ δὲ Δημήτριος ὁ Εὐθυδήμου υἱὸς, τοῦ Βακτρίων βασιλέως· οὐ μόνον δὲ τὴν Παταληνήν κατέσχον, ἀλλὰ καὶ τῆς ἄλλης παραλίας τῆς τε Σαρασσοῦ καλομέμνῃ καὶ τὴν Συγερδίδος βασιλείαν. καθ’ ὅλου δὲ φησιν ἐκεῖνος τῆς συμπάθεις Ἀριανῆς πρόσχημα εἶναι τὴν Βακτριανῆν· καὶ δὴ καὶ μέχρι Σηρῶν καὶ Φρυνῶν ἡ ἐξετείνον τὴν ἄρχην.

2. Πόλεις δ’ εἶχον τὰ τε Βάκτρα, ἢπτερ καὶ Ζαριάσταυν καλοῦσιν, ἢν διαρρεῖ ὄμονυμος ποταμός ἐκβάλλων εἰς τὸν ’Ωξον, καὶ Δάραψα καὶ ἄλλας πλείουσι τοῦτον δ’ ἢν καὶ ἡ Εὐκρατίδια, τοῦ ἀρχαίου ἔπονυμος. οἱ δὲ κατασχόντες αὐτὴν Ἑλλήνες καὶ εἰς σπάσαις διηρήκασιν, C 517 ὁποίος τε Ἀσπιώνος καὶ τὴν Τουριούν ἡ ἀφηρημένη Εὐκρατίδην οἱ Παρθιάνοι. ἔσχον δὲ καὶ τὴν Σογδιανῆν ὑπερκειμένην πρὸς ἑώ τῆς Βακτριανῆς μεταξὺ τοῦ τε Ἔξου ποταμοῦ, δὲ ὅριζε τὴν τε τῶν Βακτρίων καὶ τὴν τῶν Σογδίων, καὶ τὸν Ἰαξάρτουν οὕτως δὲ καὶ τοὺς Σογδίους ὅριζε καὶ τοὺς νομάδας.

3. Τὸ μὲν οὖν παλαιὸν οὐ πολὺ διέφερον τοὺς βίοις καὶ τούς ἤθεσι 5 τῶν νομάδων οἱ τε Σογδιανοὶ καὶ οἱ Βακτριανοί, μικρὸν δ’ ἔμως ἠμερῶτερα ἤν τὰ τῶν Βακτριανῶν, ἀλλὰ καὶ περὶ τούτων οὐ τὰ βέλτιστα λέγουσιν οἱ περὶ Ὀὐνόκριτον· τοὺς γὰρ ἀπειρηκότας διὰ ὡς ἤσον ξύνονται παρα-

1 Ἰμάου, Meineke, from conj. of Casaubon, for Ἰσάμων.
2 Φρυνῶν, Tschucke, for Φαυνῶν.
3 Δάραψα, Meineke emends to Ἀδράψα (ep. Ἀδράψα in 15. 2. 10), but the spelling is doubtful.
the east and advanced as far as the Imaüs), for some were subdued by him personally and others by Demetrius, the son of Euthydemus the king of the Bactrians; and they took possession, not only of Patalena, but also, on the rest of the coast, of what is called the kingdom of Saraoestus and Sigerdis. In short, Apollodorus says that Bactriana is the ornament of Ariana as a whole; and, more than that, they extended their empire even as far as the Seres and the Phryni.

2. Their cities were Bactra (also called Zariaspa, through which flows a river bearing the same name and emptying into the Oxus), and Darapsa, and several others. Among these was Eucratidia, which was named after its ruler. The Greeks took possession of it and divided it into satrapies, of which the satrapy Turiva and that of Aspionus were taken away from Eucratides by the Parthians. And they also held Sogdiana, situated above Bactriana towards the east between the Oxus River, which forms the boundary between the Bactrians and the Sogdians, and the Iaxartes River. And the Iaxartes forms also the boundary between the Sogdians and the nomads.

3. Now in early times the Sogdians and Bactrians did not differ much from the nomads in their modes of life and customs, although the Bactrians were a little more civilised; however, of these, as of the others, Onesicritus⁴ does not report their best traits, saying, for instance, that those who have become helpless because of old age or sickness are thrown out

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⁴ Τουριοδαυ, Meineke emonds to Ταυριλαυ, perhaps rightly.
⁵ For ήδεις Meineke reads ήθεις.
βάλλεσθαι τρεφομένοις κυσίν ἐπίτηδες πρὸς τούτο, οὐς ἑνταφιαστάς καλεῖσθαι τῇ πατρώῃ γλώττῃ, καὶ ὅρασθαι τὰ μὲν ἔξω τείχους τῆς μητροπόλεως τῶν Βακτρον καθαρῷ, τῶν δ’ ἐντὸς τὸ πλέον ὁστέων πλήρες ἀνθρωπίνων’ καταλύσαι δὲ τὸν νόμον Ἀλέξανδρον. τοιαύτα δὲ πώς καὶ τὰ περὶ τοὺς Κασπίους ἱστοροῦσιν τοὺς γὰρ γονέας, ἐπειδὰν ὑπὲρ ἑβδομήκοντα ἕτη γεγονότες τυχάνωσιν, ἐγκλεισθέντας λιμοκτονεῖσθαι, τούτῳ μὲν οὖν ἀνεκτότερον καὶ τῷ Κειῶνι 1 νόμῳ παραπλήσιον, καίπερ ὅν Σκυθικῶν, πολὺ μέντοι Σκυθικότερον τὸ τῶν Βακτριανῶν. καὶ δὴ εἰ 2 διαπορεῖν ἡξιοῦ ἦν, ἡνίκα Ἀλέξανδρος τοιαύτα κατελάμβανε τάνταῦθα, τί χρῆ εἰπεῖν 3 τὰ ἐπὶ τῶν πρῶτων Περσῶν καὶ τῶν ἐπὶ πρῶτον ἤγεμόνων, ὅποια εἰκὸς ἦν παρ’ αὐτοῖς νεομοῖσθαι.

4. Φασὶ δ’ οὖν ὁκτὼ πόλεις τῶν Ἀλέξανδρον ἐν τῇ Βακτριανῇ καὶ τῇ Σογдиανῇ κτίσαι, τινὰς δὲ κατασκάψαι, ὅν Καρίατας μὲν τῆς Βακτριανῆς, ἐν ἡ Καλλισσένης συνελήφθη καὶ παρεδόθη φυλακῇ, Μαράκανδα δὲ τῆς Σογδιανῆς καὶ τὰ Κύρα, ἔσχατον ὅν Κύρου κτίσμα, ἐπὶ τῷ Ἰαξάρτῃ ποταμῷ κείμενον, ὅπερ ἦν ἄριστος τῆς Περσῶν ἀρχῆς: κατασκάψαι δὲ τὸ κτίσμα τούτο, καίπερ ὠντα φιλόκυρον, διὰ τὰς πυκνὰς ἀποστάσεις ἔλειν δὲ καὶ πέτρας ἑρμηνίας σφόδρα ἐκ προδοσίας, τὴν τε ἐν τῇ Βακτριανῇ, τὴν Σισιμίδρον, ἐν ἂν εἰσεχεὶ Ὀξυάρτης τὴν θυγατέρα Ρωξάνην, καὶ τὴν ἐν τῇ

1 Κειῶν, Kramer, for  ὁ e;  so the later editors.
2 εἰ, after δὴ, Jones inserts.
3 εἰπεῖν, o and Corais, for ποιεῖν.

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alive as prey to dogs kept expressly for this purpose, which in their native tongue are called "undertakers," and that while the land outside the walls of the metropolis of the Bactrians looks clean, yet most of the land inside the walls is full of human bones; but that Alexander broke up the custom. And the reports about the Caspians are similar, for instance, that when parents live beyond seventy years they are shut in and starved to death. Now this latter custom is more tolerable; and it is similar to that of the Ceiins, although it is of Scythian origin; that of the Bactrians, however, is much more like that of the Scythians. And so, if it was proper to be in doubt as to the facts at the time when Alexander was finding such customs there, what should one say as to what sort of customs were probably in vogue among them in the time of the earliest Persian rulers and the still earlier rulers?

4. Be this as it may, they say that Alexander founded eight cities in Bactriana and Sogdiana, and that he raised certain cities to the ground, among which was Cariatae in Bactriana, in which Callisthenes was seized and imprisoned, and Maracanda and Cyra in Sogdiana, Cyra being the last city founded by Cyrus and being situated on the Iaxartes River, which was the boundary of the Persian empire; and that although this settlement was fond of Cyrus, he raised it to the ground because of its frequent revolts; and that through a betrayal he took also two strongly fortified rocks, one in Bactriana, that of Sisimithres, where Oxyartes kept his daughter

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1 Cf. 10. 5. 6.
2 Cyrus the Elder.
Σογδιανῆ τὴν τοῦ Ὀξοῦ, οἱ δ' Ἀριαμάξου φασί. τὴν μὲν οὖν Σισιμύθρου πεντεκαίδεκα σταδίων ἱστοροῦσι τὸ ὑψὸς, ὁγδοίκοντα δὲ τὸν κύκλον ἀνω 8 ἐπίπεδον καὶ εὐγενικόν, ὅσον πεντακοσίων ἀνδρῶν τρέφειν δυναμένην, ἐν ᾗ καὶ ξενίας τυχεῖν πολυτελοῦς, καὶ γαμούς ἀγαγεῖν Ῥωξάνης τῆς Ὥξυμίρτου θυγατρὸς τὸν Ἀλέξανδρον τὴν δὲ τῆς Σογδιανῆς διπλασίαν τὸ ὑψος φασί. περὶ τούτους δὲ τῶν τόπων καὶ τῶν Βραγχιδῶν ἄστυ ἀνε-κ 518 λείν, οὐς Ἐξέρχει μὲν ἴδρυσαι αὐτόθι, συνα-πάραντας αὐτῷ ἐκόντας ἐκ τῆς οἰκείας, διὰ τὸ παραδοῦναι τὰ χρήματα τοῦ θεοῦ τὰ ἐν Διδύμων καὶ τοὺς θησαυροὺς· ἐκεῖνον δὲ ἀνελείν μυστατόμενον τὴν ἱεροσυλίαν καὶ τὴν προδοσίαν.

6. Τὸν δὲ διὰ τῆς Σογδιανῆς ῥέοντα ποταμοῦ καλεῖ 1 Πολυτήμητον Ἀριστόβουλος, τῶν Μακε-δόνων ὄνομα 2 θεμένων (καθάπερ καὶ ἄλλα πολλὰ τὰ μὲν καυτὰ ἔθεσαν, τὰ δὲ παροιμιασαν), ἀρδοῦντα δὲ τὴν χώραν ἐκπίπτειν εἰς ἐρήμου καὶ ἀμμόδη γῆν, καταπίνεσθαι τε εἰς τὴν ἁμοῦ, ὡς καὶ τὸν Ἀρίων τὸν δὲ Ἀρίων ῥέοντα. τοῦ δὲ Ὡχοῦ ποταμοῦ πλησίον ὁρύττοντας εὐρεῖον ἔλαιον πηγὴν Λέγουσιν εἰκός δὲ, ὡσπερ υπερώδη τινὰ καὶ στύφωντα ὑγρὰ καὶ ἀσφαλτώδη καὶ θειώδη διαρρέει τὴν γῆν, οὕτω καὶ λιπαρὰ εὐρίσκεσθαι, το δὲ σπάνιον ποιεῖ τὴν παραδοξίαν. ρεῖν δὲ τὸν Ὡχοῦ οἱ μὲν διὰ τῆς Βακτριανῆς φασίν, οἱ δὲ

1 καλεῖ, Forbiger, from conj. of Casaubon, for καλ. ἵνω insert λέγει after Ἀριστόβουλος. ἵνω omit the καλ. and so Tscheulke and Corais.
2 ὄνομα, Jones inserts, from conj. of Kramer; others, τοῦνομα.

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Rhoxana, and the other in Sogdiana, that of Oxus, though some call it the rock of Ariamazes. Now writers report that that of Sisimithres is fifteen stadia in height and eighty in circuit, and that on top it is level and has a fertile soil which can support five hundred men, and that here Alexander met with sumptuous hospitality and married Rhoxana, the daughter of Oxyartes; but the rock in Sogdiana, they say, is twice as high as that in Bactriana. And near these places, they say, Alexander destroyed also the city of the Branchidai, whom Xerxes had settled there—people who voluntarily accompanied him from their home-land—because of the fact that they had betrayed to him the riches and treasures of the god at Didyma. Alexander destroyed the city, they add, because he abominated the sacrilege and the betrayal.

5. Aristobulus\(^1\) calls the river which flows through Sogdiana Polytimetus, a name imposed by the Macedonians (just as they imposed names on many other places, giving new names to some and slightly altering the spelling of the names of others); and watering the country it empties into a desert and sandy land, and is absorbed in the sand, like the Arios which flows through the country of the Arians. It is said that people digging near the Ochus River found a spring of oil. It is reasonable to suppose that, just as nitrous\(^2\) and astringent and bituminous and sulphurous liquids flow through the earth, so also oily liquids are found; but the rarity causes surprise.\(^3\) According to some, the Ochus flows through Bactriana; according to

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\(^1\) See 11. 7. 3 and foot-note.
\(^2\) \textit{i.e.} containing soda (see 11. 14. 8 and foot-note).
\(^3\) \textit{i.e.}, apparently, when one does happen to find them.
παρ’ αὐτὴν, καὶ οἱ μὲν ἐτεροὶ τοῦ ἩΩξου μέχρι τῶν ἐκβολῶν, νοτιώτερον ἐκεῖνον, ἀμφοτέρων δ’ ἐν τῇ Ὡρκανία τὰς εἰς τὴν θάλατταν ὑπάρχειν ἐκρύσσεις, οἱ δὲ κατ’ ἀρχὰς μὲν ἐτερον, συμβάλλουσαι δ’ εἰς ἐν τοῦ ἩΩξου ρεῖθρον, πολλαχοὶ καὶ εὗ καὶ ἐπτὰ σταδίων ἔχοντα τὸ πλάτος. ὁ μὲν τοι Παξάρτης ἀπ’ ἀρχῆς μέχρι τέλους ἐτερός ἐστὶ τοῦ ἩΩξου, καὶ εἰς μὲν τὴν αὐτὴν τελευτῶν θάλατταν, αἱ δ’ ἐμβολαὶ διεχοῦσιν ἄλληλων, ὡς φησὶ Πατροκλῆς, παρασάγγας ὡς ὀγδοήκοντα· τῶν δὲ παρασάγγην τῶν Περσικῶν οἱ μὲν ἔξις καὶ σταδίων φασίν, οἱ δὲ τριάκοντα ἑνέπεράγκοντα, ἀναπλεύσαντον δ’ ἡμῶν τὸν Νείλον ἄλλοτε ἄλλοις μέτροις χρόμενοι τὰς σχοῖνους ὄνομαζον ἄπο πόλεως ἐπὶ πόλιν, ὡστε τῶν αὐτῶν τῶν σχοίνων ἀριθμὸν ἄλλαχοῦ μὲν μείζων παρέχειν πλοῖν, ἄλλαχοῦ δὲ βραχὺτερον οὔτως εὗ ἀρχῆς παραδεδομένοι καὶ φυλαττόμενον μέχρι νῦν.

6. Μέχρι μὲν δὴ τῆς Σογδιανῆς πρὸς ἀνίσχοντα ἑλίου εἴσιν ἀπὸ τῆς Ὡρκανίας γρόφημα ὑπηρέτε τὰ ἔθνη καὶ τοῖς Πέρσαις πρότερον τὰ ἑσόω τοῦ Ταύρου καὶ τοῖς Μακεδόνισι μετὰ ταῦτα καὶ τοῖς Παρθαναίοις· τὰ δ’ ἐπέκεινα ἐπ’ εὐθείας ὡς μὲν Σκυθικά ἐστιν, ἐκ τῆς ὁμοιοειδείας εἰκάζεται, στρατεύει καὶ ὡς γεγόνασιν ἐπ’ αὐτοὺς ἦμων γνώφιμου, καθάπερ οὐδὲ ἐπὶ τοὺς βορειότατους τῶν νομάδων ἑφ’ οὐς ἐπεχείρησε μὲν ὁ Ἀλέξανδρος ἄγειν στρα-

1 τριάκοντα ἑνέπεράγκοντα, Xylander, for τριάκοσίων; so the later editors.
2 ἑσόω, Du Theil, for ἑσόω; so Meineke and others.
others, alongside it. And according to some, it is a different river from the Oxus as far as its mouths, being more to the south than the Oxus, although they both have their outlets into the Caspian Sea in Hyrcania, whereas others say that it is different at first, but unites with the Oxus, being in many places as much as six or seven stadia wide. The Iaxartes, however, from beginning to end, is a different river from the Oxus, and although it ends in the same sea, the mouths of the two, according to Patrocles, are about eighty parasangs distant from one another. The Persian parasang, according to some, is sixty stadia, but according to others thirty or forty. When I was sailing up the Nile, they used different measures when they named the distance in "schoeni" from city to city, so that in some places the same number of "schoeni" meant a longer voyage and in others a shorter;¹ and thus the variations have been preserved to this day as handed down from the beginning.

6. Now the tribes one encounters in going from Hyrcania towards the rising sun as far as Sogdiana became known at first to the Persians—I mean the tribes inside² Taurus—and afterwards to the Macedonians and to the Parthians; and the tribes situated on the far side of those tribes and in a straight line with them are supposed, from their identity in kind, to be Scythian, although no expeditions have been made against them that I know of, any more than against the most northerly of the nomads. Now Alexander did attempt to lead an expedition

¹ On the variations in the length of the "schoenus," see 17. 1. 24.
² i.e. "north of" Taurus (see 11. 1. 2).
τείαν ὅτε τὸν Βήσσου μετῆι καὶ τὸν Σπιτα-
μένην, ζωγρία δ’ ἀναχθέντος τοῦ Βήσσου, τοῦ δὲ Σπιταμένου ὑπὸ τῶν βαρβάρων διαφθαρέντων,
ἐπαύσατο τῆς ἑπιχειρήσεως. οὖν ὁμολογοῦσι δ’,
ὅτι περιπλευσάν τινες ἀπὸ τῆς Ἰνδικῆς ἐπὶ τὴν
Τρκανίαν, ὅτι δὲ δυνατὸν Πατροκλῆς εὑρηκε.

C 519 7. Λέγεται δὲ, διότι τοῦ Ταύρου τὸ τελευταῖον,
δ' καλοῦσιν Ἰμαίον, τῇ Ἰνδικῇ βαλάττῃ ξυνάπτον,
οὔδὲν οὔτε προῆκε πρὸς ἐω τῆς Ἰνδικῆς μᾶλλον
οὔτε εἰσέχειν παρίσταντι δ’ εἰς τὸ βόρειον πλευρόν,
ἀλλ’ τι τοῦ μῆκος ὑφαίρει καὶ τοῦ πλάτους ἢ
θάλαττα, ὡστ’ ἀποφαίνειν μέουρον πρὸς ἐω τὴν
νῦν ὑπογραφομένην μερίδα τῆς Ἀσίας, ἢν ὁ
Ταύρος ἀπολαμβάνει πρὸς τὸν ὕκεανον τῶν
πληροῦσα τὸ Κάσπιον πέλαγος. μῆκος δ’
ἐστὶ ταῦτης τῆς μερίδος τὸ μέγεστον ἀπὸ τῆς
Τρκανίας βαλάττης ἐπὶ τὸν ὕκεανον τῶν κατὰ
τὸ Ἰμαίον τρισμυρίων που σταδίων, παρὰ τὴν
δρεινὴν τοῦ Ταύρου τῆς πορείας οὕσης, πλάτος
ἐλαττῶν τῶν μυρίων, εἰρήται γάρ, διὸ περὶ
tετρακυκλόμων σταδίων ἐστὶ τὸ ἀπὸ τοῦ
Ἰσσικοῦ κόλπου μέχρι τῆς ἐώς βαλάττης τῆς
κατὰ Ἰνδούς, ἐπὶ δ’ Ἰσσοῦ ἀπὸ τῶν ἑσπερίων
ἄκρων τῶν κατὰ Στήλας ἄλλοι τρισμυρίων ἐστὶ
δὲ ὁ μυχὸς τοῦ Ἰσσικοῦ κόλπου μικρὸν ὡστ’
Ἀμισοῦ ἐωθικότερος, τὸ δὲ ἀπὸ 'Αμισοῦ ἐπὶ τὴν
Τρκανίαν γ᾽ ἄριθμοι μυρίων ἐστὶ σταδίων, παρὰλλ
λῆλον ὅτι τὸ ἀπὸ τοῦ Ἰσσοῦ λεχθέντι ἐπὶ τοὺς
Ἰνδοὺς. λείπεται δὴ τὸ λειχθὲν μῆκος ἐπὶ τὴν

1 Ἰμαίων, Meineke, for Ἰμαίον Ἐ, Ἰμεὼν other MSS.
2 Ἐ has μέουρον above μέουρον; Meineke so reads.
3 See note of Groskurd, who would emend μυρίων to ἡκασχιλῶν; also Kramer’s comment.
against these when he was in pursuit of Bessus¹ and Spitamenes, but when Bessus was captured alive and brought back, and Spitamenes was slain by the barbarians, he desisted from his undertaking. It is not generally agreed that persons have sailed around from India to Hyrcania, but Patrocles states that it is possible.

7. It is said that the last part of the Taurus, which is called Imaïus and borders on the Indian Sea, neither extends eastwards farther than India nor into it;² but that, as one passes to the northern side, the sea gradually reduces the length and breadth of the country, and therefore causes to taper towards the east the portion of Asia now being sketched, which is comprehended between the Taurus and the ocean that fills the Caspian Sea. The maximum length of this portion from the Hyrcanian Sea to the ocean that is opposite the Imaïus is about thirty thousand stadia, the route being along the mountainous tract of the Taurus, and the breadth less than ten thousand; for, as has been said,³ the distance from the Gulf of Issus to the eastern sea at India is about forty thousand stadia, and to Issus from the western extremity at the Pillars of Heracles thirty thousand more.⁴ The recess of the Gulf of Issus is only slightly, if at all, farther east than Amisus, and the distance from Amisus to the Hyrcanian land is about ten thousand stadia, being parallel to that of the above-mentioned distance from Issus to India. Accordingly, there remain thirty thousand stadia as the above-mentioned length

¹ Satrap of Bactria under Darius III.
² To understand this discussion, see Map in Vol. I.
³ See 2. 1. 3 ff.
⁴ See, and compare, 1. 4. 5, 2. 1. 35, 2. 4. 3, and 11. 1. 3.
εώ τής περιωδευμένης νυνι μερίδος οί τρισμύριοι στάδιοι. πάλιν δὲ τοῦ πλάτους τοῦ μεγίστου τῆς οικουμένης ὄντος περὶ τρισμυρίους στάδιους, χλαμυδειδούς οὐδές, τὸ διάστημα τούτο ἐγγὺς ἀν εἰς τοῦ μεσημβρινοῦ τοῦ διὰ τῆς Ἰταλικᾶς θαλάττης γραφομένον καὶ τῆς Περσικῆς, εἰπερ ἔστι τὸ μῆκος τῆς οικουμένης ἐπτὰ μυριάδες· ἐν οἷν ἀπὸ τῆς Ἰταλικᾶς ἐπὶ Ἀρτεμίτας τῆν ἐν τῇ Βαβυλωνίας στάδιοί εἰσιν ὀκτακυκλίου, καθάπερ ἐφηκεν Ἀπολλόδορος ἐκ τῆς Ἀρτεμίτας, ἐκείδεν δὲ ἐπὶ τὸ στόμα τῆς κατὰ Πέρσας θαλάττης ἅλλο τοσοῦτον ἔστε, καὶ πάλιν τοσοῦτον ἡ μικρῶν ἀπολείπτων εἰς τὰ ἀνταίροντα τοὺς ἀκροίς τῆς Ἀιγυπτίας, λοιπὸν ἄν εἰς τOID μικρῶν τῆς οἰκουμένης τὸν λεγόμενον ἀπὸ τοῦ μυχοῦ τῆς Ἰταλικᾶς θαλάττης ἐπὶ τοῦ στοματοσ αὐτῆς ὅσον εἰρήκαμεν. μειούριαν δὲ ὄντος τοῦ τριήματος τούτου τῆς γῆς ἐπὶ τὰ πρὸς ἐως μέρη, γίνοιτ' ἀν τὸ σχῆμα προσόμοιον μαγειρικῆς κοπίδι, τοῦ μὲν ἄρους ἐπὶ εὐθείας ὄντος, καὶ νοομένου κατὰ τῆν ἀκρίμην τῆς κοπίδος, τῆς δ' ὀπὸ τοῦ στοματοσ τοῦ Ἰταλικοῦ παραλαίας ἐπὶ Τάμαρον κατὰ θάτερον πλευρῶν εἰς περιφερή καὶ μειούρον γραμμήν ἀπολήγον.

8. Ἐπιμνηστέον δὲ καὶ τῶν παραδόξων ἔνων, ἃ θερμούσει περὶ τῶν τελεώς βαρβάρων, οίνον τῶν περὶ τῶν Καύκασου καί τῆν ἄλλην ὀρεινήν. τοῖς C 520 μὲν γὰρ νόμιμον εἶναι φασὶ τὸ τοῦ Ἐλεύθερου,

τῶν φύντα θρηνεῖν, εἰς δ' ἑρχεται κακά,
τόν δ' ἀνθανόντα καί πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων

1 τοῦ μεγίστου, Corr. for τῆς μεγίστης; so the later editors.
2 'Ἀρτεμίτας, Xylander, for 'Ἀρτεμισίας Ox, 'Ἀρτεμίας other MSS.
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towards the east of the portion now described. Again, since the maximum breadth of the inhabited world, which is chlamys-shaped,\(^1\) is about thirty thousand stadia, this distance would be measured near the meridian line drawn through the Hyrcanian and Persian Seas, if it be true that the length of the inhabited world is seventy thousand stadia. Accordingly, if the distance from Hyrcania to Artemita in Babylonia is eight thousand stadia, as is stated by Apollodorus of Artemita, and the distance from there to the mouth of the Persian Sea another eight thousand, and again eight thousand, or a little less, to the places that lie on the same parallel as the extremities of Ethiopia, there would remain of the above-mentioned breadth of the inhabited world the distance which I have already given,\(^2\) from the recess of the Hyrcanian Sea to the mouth of that sea. Since this segment of the earth tapers towards the eastern parts, its shape would be like a cook's knife, the mountain being in a straight line and conceived of as corresponding to the edge of the knife, and the coast from the mouth of the Hyrcanian Sea to Tamarum as corresponding to the other side of the knife, which ends in a line that curves sharply to the point.

8. I must also mention some strange customs, everywhere talked about, of the utterly barbarous tribes; for instance, the tribes round the Caucasus and the mountainous country in general. What Euripides refers to is said to be a custom among some of them, "to lament the new-born babe, in view of all the sorrows it will meet in life, but on the other hand to carry forth from their homes with joy and benedictions those who are dead and at rest from their

ετέροις δὲ μηδένα ἀποκτείνειν τῶν ἐξαμαρτώντων τὰ μέγιστα, ἀλλ’ ἐξορίζειν μόνον μετὰ τῶν τέκνων, ὑπεναντίως τοὺς Δέρβικες καὶ γὰρ ἐπὶ μικροῖς ὦντοι σφάττουσι. σέβονται δὲ Ἡνὶ οἱ Δέρβικες: θύουσι δ’ οὐδὲν θῆλυ οὐδὲ ἐσθίουσι τοὺς δὲ ὑπὲρ ἐβδομήκοντα ἔτη γεγονότας σφάττουσι, ἀναλίσκοντο δὲ τὰς σάρκας οἱ ἁγιστὰς γένους: τὰς δὲ γραίας ἀπάγχουσιν, εἴτε θάπτουσι τοὺς δὲ ἐντὸς ἐβδομήκοντα ἔτων ἀποθανόντας οὐκ ἐσθίουσιν, ἀλλὰ θάπτουσι. Σιγῶνοι δὲ τάλλα μὲν περσιῖζουσιν, ἵππαρδιος δὲ χρωνται μικροῖς, δαςέως, ὕπερ ἢππότην ὀχεῖν μὲν οὐ δύνανται, τέθριππα δὲ ξευγνύουσιν ἤμικοσσὶ δὲ γυναῖκες, ἐκ παίδων ἢσκημέναι, ὡς ἀρίστα ἤμικοσσα συνοικεῖ φι βούλεται. τινὰς δ’ ἐπιτηθείσεως φασιν, ὅπως ὥσ μακροκεφαλώτατοι φανοῦνται, καὶ προπεπτωκότες τοῖς μετώποις, ὡς ὑπερκύππειν τῶν γενεῶν. Ταπύρων δ’ ἤστι καὶ τὸ τοὺς μὲν ἄνδρας μελανείμωνεῖν καὶ μακροκομέῖν, τὰς δὲ γυναίκας λευχείμωνεῖν καὶ βραχυκομέῖν οἰκοῦσι δὲ μεταξ’ ἐβδομίων καὶ Ἰρκανών καὶ ὁ ἄνδρειότατος κριθεῖς γαμεῖ ἤν βούλεται. Κάσπιοι δὲ τοὺς ὑπὲρ ἐβδομήκοντα ἔτη λυμοκτονήσαντες εἰς τὴν ἔρημιαν ἐκτιθέασιν, ἀπωθεῖν δὲ σκοπεύοντες εάν μὲν ὑπ’ ὄρμεσιν καταστρωμένος ἀπὸ τῆς κλίνης ἔδωσιν, εὐδαιμονίζουσι, εάν δὲ ὑπὸ θηρίων ἢ κυνῶν, ἢττον, εάν δ’ ὑπὸ μηδενὸς, κακοδαιμονίζουσι.
troubles";\(^1\) and it is said to be a custom among others to put to death none of the greatest criminals, but only to cast them and their children out of their borders—a custom contrary to that of the Derbices, for these slaughter people even for slight offences. The Derbices worship Mother Earth; and they do not sacrifice, or eat, anything that is female; and when men become over seventy years of age they are slaughtered, and their flesh is consumed by their nearest of kin; but their old women are strangled and then buried. However, the men who die under seventy years of age are not eaten, but only buried. The Siginni imitate the Persians in all their customs, except that they use ponies that are small and shaggy, which, though unable to carry a horseman, are yoked together in a four-horse team and are driven by women trained thereto from childhood; and the woman who drives best cohabits with whomever she wishes. Others are said to practise making their heads appear as long as possible and making their foreheads project beyond their chins. It is a custom of the Tapyri for the men to dress in black and wear their hair long, and for the women to dress in white and wear their hair short. They live between the Derbices and the Hyrcanians. And he who is adjudged the bravest marries whomever he wishes. The Caspians starve to death those who are over seventy years of age and place their bodies out in the desert; and then they keep watch from a distance, and if they see them dragged from their biers by birds, they consider them fortunate, and if by wild beasts or dogs, less so, but if by nothing, they consider them cursed by fortune.

\(^1\) *Frag. Cresphonius 449* (Nauck).
1. Ἡ ἐπεὶ δὲ τὰ βόρεια μέρη τῆς Ἀσίας ποιεῖ ὁ Ταῦρος, ἃ δὴ καὶ ἐντὸς τοῦ Ταῦρου καλοῦσιν, εἴπετο προειλόμεθα πρῶτον περὶ τούτων· τούτων δὲ ἐστὶ καὶ τὰ ἐν τοῖς ὄρεσιν αὐτοῖς ἢ ὅλα ἢ τὰ πλείοντα. ὅσα μὲν τῶν Κασπίων πυλῶν ἑσθενώτερα ἐστὶν, ἀπλουστέραν ἔχει τὴν περιήγησιν διὰ τὴν ἀγριότητα, οὐ πολὺ τε ἄν διαφέροι τοῦτο ἢ τοῦτο τοῦ κλίματος συγκαταλεχθέντα· τὰ δὲ ἐστέρια πάντα διδώσαν εὐπορίαν τοῦ λέγειν περὶ αὐτῶν, ὅστε δὲ προάγει ἐπὶ τὰ παρακείμενα ταῖς Κασπίαις πύλαις, παράκειται δὲ ἡ Μηδία πρὸς δύσιν, χώρα καὶ πολλή καὶ δυναστεύσασι ποτε καὶ ἐν μέσῳ τῷ Ταῦρῳ κειμένη, πολυσχεδεὶς κατὰ ταύτα ὑπάρχουτι τὰ μέρη καὶ αὐλόνας ἐμπεριλαμβάνοντι μεγάλους, καθάπερ καὶ τῇ Ἀρμενίᾳ τούτο συμβέβηκε.

2. Τὸ γὰρ ὅρος τούτο ἄρχεται μὲν ἀπὸ τῆς Καρίας καὶ Λυκίας, ἀλλ' ἐνταῦθα μὲν οὐτε πλάτος οὔτε ὤψος ἀξιόλογον δείκνυσιν, ἀπαίρεται δὲ πολὺ πρῶτον κατὰ τὰς Χελιδονίας, αὐτοῖς δὲ εἰσὶ νῆσοι κατὰ τὴν ἀρχήν τῆς Παμφύλων C 521 παραλλας. ἐπὶ δὲ τὰς ἀνατολάς ἐκτεινόμενον αὐλόνας μακροὺς ἀπολαμβάνει τοὺς τῶν Κιλίκων ἐπὶ τῇ μὲν τῷ Ἀμαντῶν ἀπ' αὐτοῦ σχίζεται, τῇ δὲ ὅ 'Αντίταυρος, ἐν ὧ τὰ Κόμανα ἱδρυται τὰ ἐν τοῖς ἀνω λεγομένοις Καππαδοκίων. οὕτως μὲν

1 περὶ τὸν τοῦτον, Tzschucke, for perὶ τοῦτον ơt; other MSS. omit the words.

2 ἐκτεινόμενον, Moinecke, for ἐκτεινόμενος, from correction in D.

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XII

1. Since the northern parts of Asia are formed by the Taurus,—I mean the parts which are also called “Cis-Tauran” Asia, I have chosen to describe these first. These include all or most of the regions in the mountains themselves. All that lie farther east than the Caspian Gates admit of a simpler description because of the wildness of their inhabitants; and it would not make much difference whether they were named as belonging to this “clima” or that, whereas all that lie to the west afford abundant matter for description, and therefore I must proceed to the parts which are adjacent to the Caspian Gates. Adjacent to the Caspian Gates on the west is Media, a country at one time both extensive and powerful, and situated in the midst of the Taurus, which is split into many parts in the region of Media and contains large valleys, as is also the case in Armenia.

2. For this mountain has its beginning in Caria and Lycia; there, indeed, it has neither any considerable breadth nor height, but it first rises to a considerable height opposite the Chelidoniae, which are islands at the beginning of the coast of Pamphylia, and then stretching towards the east encloses long valleys, those in Cilicia, and then on one side the Amanus Mountain splits off it and on the other the Antitaurus Mountain, in which latter is situated Comana, in Upper Cappadocia, as it is called. Now

1 See II. 1. 1-5.  

5 μακρός E, μικρός ος, μικρῶς other MSS.
οὖν ἐν τῇ Καταοικίᾳ τελευτᾷ, τὸ δὲ Ἀμανὸν ὅρος μέχρι τοῦ Εὐφράτου καὶ τῆς Μελετημῆς πρόεισι, καθ’ ἥν ἡ Κομμαγηνῆ τῇ Καππαδοκίᾳ παράκειται ἐκδέχεται δὲ τὰ πέραν τοῦ Εὐφράτου ὅρη, συνεχῆ μὲν τοῖς προειρημένοις, πλὴν ὅσον διακόπτει ῥέων διὰ μέσων ὁ ποταμὸς πολλὴν δὲ ἐπίδοσιν λαμβάνει εἰς τὸ ύψος καὶ τὸ πλάτος καὶ τὸ πολυσχίδες. τὸ δ’ οὖν νοτιώτατον μάλιστά ἐστιν ὁ Ταύρος, ὀρίζον τὴν Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας.

3. Ἑντεῦθεν δὲ ἀμφότεροι ἐρεοῦσιν οἱ τῆς Μεσοποταμίας ἐγκυκλούμενοι ποταμοὶ καὶ συνάπτοντες ἀλλήλοις ἐγγὺς κατὰ τὴν Βαβυλωνίαν, εἰτα ἐκδιδόντες εἰς τὴν κατὰ Πέρσας θάλατταν, ὁ τῇ Εὐφράτης καὶ Τύγρις. ἔστι δὲ καὶ μεῖζων ὁ Εὐφράτης καὶ πλεῖον διέξεισι χώραν σκολιῶς τῷ ῥεῖθρῳ, τὰς πηγὰς ἔχων ἐν τῷ προσβόρῳ μέρει τοῦ Ταύρου, ἐρεοῦς δὲ ἐπὶ δύσων διὰ τῆς Ἀρμενίας τῆς μεγάλης καλομένης μέχρι τῆς μικρᾶς, ἐν δεξιᾷ ἔχων ταύτην, ἐν ἀριστερᾷ δὲ τὴν Ἀκιλισηνῆν, εἰτ’ ἐπιστρέφει πρὸς νότον, συνάπτει δὲ κατὰ τὴν ἐπιστροφὴν τοῖς Καππα- δόκων ὀρίοις· δεξιὰ δὲ ταύτα ἄφεις καὶ τὰ τῶν Κομμαγηνῶν, ἀριστερὰ δὲ τὴν Ἀκιλισηνῆν καὶ Σωφῆνην τῆς μεγάλης Ἀρμενίας πρόεισιν ἐπὶ τὴν Συρίαν καὶ λαμβάνει πάλιν ἀλλήν ἐπιστροφήν εἰς τὴν Βαβυλωνίαν καὶ τὸν Περσικὸν κόλπον. ο ὁ δὲ Τύγρις ἐκ τοῦ νοτίου μέρους τοῦ αὐτοῦ ὅρους ἐνεχθεῖς ἐπὶ τὴν Σελεύκειαν συνάπτει τῷ Εὐφράτῃ πλησίον καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς αὐτόν, εἰτ’ ἐκδίδωσι καὶ αὐτὸς εἰς τὸν αὐτοῦ κόλπον. διέχουσι δὲ ἀλλήλων αἰ πηγαὶ τοῦ 296
the Antitaurus ends in Cataonia, whereas the mountain Amanus extends to the Euphrates River and Melitine, where Commagenē lies adjacent to Cappadocia. And it is succeeded in turn by the mountains on the far side of the Euphrates, which are continuous with those aforementioned, except that they are cleft by the river that flows through the midst of them. Here its height and breadth greatly increase and its branches are more numerous. At all events, the most southerly part is the Taurus proper, which separates Armenia from Mesopotamia.

3. Thence flow both rivers, I mean the Euphrates and the Tigris, which encircle Mesopotamia and closely approach each other in Babylonia and then empty into the Persian Sea. The Euphrates is not only the larger of the two rivers, but also, with its winding stream, traverses more country, having its sources in the northerly region of the Taurus, and flowing towards the west through Greater Armenia, as it is called, to Lesser Armenia, having the latter on its right and Acilisenē on the left. It then bends towards the south, and at its bend joins the boundaries of Cappadocia; and leaving these and the region of Commagenē on the right, and Acilisenē and Sophene in Greater Armenia on the left, it runs on to Syria and again makes another bend into Babylonia and the Persian Gulf. The Tigris, running from the southerly part of the same mountain to Seleucia, approaches close to the Euphrates and with it forms Mesopotamia, and then flows into the same gulf as the Euphrates. The sources of the

1 Ἀκιλισηνήν in margin of E, Διορήν MSS., Βασιλισσηνήν Epit., Casaubon and Corais.
τε Εὐφράτου καὶ τοῦ Τίγριος περὶ δισχιλίους καὶ πεντακοσίους σταδίους.

4. Ἀπὸ δ’ οὖν τοῦ Ταύρου πρὸς ἄρκτον ἀποσχίδες πολλαὶ γεγόνασι, μία μὲν ἡ τοῦ καλουμένου Ἀντιταύρου καὶ γὰρ ἐνταῦθα οὕτως ὀνομάζετο ο τῆν Σωφηνῆν ἀπολαμβάνων ἐν άυλων μεταξὺ κεμένῳ αὐτοῦ τε καὶ τοῦ Ταύρου. πέραν δὲ τοῦ Εὐφράτου κατὰ τὴν μικράν Ἀρμενίαν ἐφεξῆς τῷ Ἀντιταύρῳ πρὸς ἄρκτον ἐπεκτείνεται μέγα ὅρος καὶ πολυσχίδες· καλοῦσι δὲ τὸ μὲν αὐτὸν Παρυάδρην, τὸ δὲ Μοσχικά ὅρη, τὸ δ’ ἄλλος ὄνομασι ταῦτα δ’ ἀπολαμβάνει τὴν Ἀρμενίαν ὅλην μέχρι Ἰβηρίων καὶ Ἀλβανῶν. εἰτ’ ἄλλ’ ἐπαινίζονται πρὸς ἑώ, τὰ ὑπερκλείμενα

C 522 τῆς Κασπίας θαλάττης μέχρι Μηδίας, τῆς τε Ἀττροπατίου καὶ τῆς μεγάλης· καλοῦσι δὲ καὶ ταῦτα τὰ μέρη πάντα τῶν ὅρων Παραγκάθραν καὶ τὰ μέχρι τῶν Κασπίων πυλῶν καὶ ἐπεκείνα ἐτεῖ πρὸς ταῖς ἀνατολαῖς τὰ συνάπτοντα τῇ Ἀργά, τὰ μὲν δὴ πρόσβορα ὃρη οὕτω καλοῦσι, τὰ δὲ νότα τὰ πέραν τοῦ Εὐφράτου, ἀπὸ τῆς Κασπαδοκίας καὶ τῆς Κομμαχήνης πρὸς ἑώ τείνοντα, κατ’ ἄρχας μὲν αὐτὸ τοῦτο καλεῖται Ταύρος, διορίζων τὴν Σωφηνῆν καὶ τὴν ἄλλην Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας· τινὲς δὲ Ἡρωδαία ὅρη καλοῦσιν. ἐν δὲ τοῦτοι ἔστὶ καὶ τὸ Μᾶσιον, τὸ ὑπερκλείμενο τῆς Νισίβιος ὅρος καὶ τῶν Τιγρανοκέρτων. ἐπείτα ἐξαίρεται πλέον καὶ καλεῖται Νιφάτης· ἐνταῦθα δὲ ποῦ καὶ αἱ τοῦ Τίγριος

1 Παρυάδρην, Tzschucke, for Παλυάρην; so the later editors.
2 ἀπὸ, Groskurd inserts; οὐς καὶ.
3 αἱ, after καὶ, the editors insert.
Euphrates and the Tigris are about two thousand five hundred stadia distant from each other.  

4. Now the Taurus has numerous branches towards the north, one of which is that of the Antitaurus, as it is called, for there too the mountain which encloses Sophene in a valley situated between itself and the Taurus was so named. On the far side of the Euphrates, near Lesser Armenia and next to the Antitaurus towards the north, there stretches a large mountain with many branches, one of which is called Paryadres, another the Moschian Mountains, and another which is called by various names; and these comprehend the whole of Armenia as far as Iberia and Albania. Then other mountains rise towards the east, I mean those which lie above the Caspian Sea, extending as far as Media, not only the Atropatian Media but also the Greater Media. Not only all these parts of the mountains are called Parachothras, but also those which extend to the Caspian Gates and those which extend still farther towards the east, I mean those which border on Aria. The mountains on the north, then, bear these names, whereas those on the south, on the far side of the Euphrates, in their extent towards the east from Cappadocia and Commagenë, are, at their beginning, called Taurus proper,¹ which separates Sophene and the rest of Armenia from Mesopotamia; by some, however, these are called the Gordyan Mountains, and among these belongs also Masius, the mountain which is situated above Nisibis and Tigranocerta. Then the Taurus rises higher and bears the name Niphates; and somewhere here are the sources of the Tigris, on

¹ Cf. 11. 12. 8.
πηγαί κατὰ τὸ νότιον τῆς ὅρεινής πλευρῶν ἐκτὸς ἀπὸ τοῦ Νιφαίου μᾶλλον ἔτι καὶ μᾶλλον ἡ ράχις ἑκτεινομένη τὸ Ζάγριον ὄρος ποιεῖ, τὸ διόριζον τὴν Μηδίαν καὶ τὴν Βαβυλωνίαν· μετὰ δὲ τὸ Ζάγριον ἐκδέχεται ὑπὲρ μὲν τῆς Βαβυλωνίας ἡ τῶν Ἔλυμαίων ὅρειν καὶ ἡ τῶν Παραιτακηνῶν, ὑπὲρ δὲ τῆς Μηδίας ἡ τῶν Κοσσαίων· ἐν μέσῳ δὲ ἐστὶν ἡ Μηδία καὶ ἡ Ἀρμενία, πολλὰ μὲν ὄρη περιλαμβάνουσα, πολλὰ δὲ ὀροπέδια, ὁσαύτως δὲ πεδία καὶ αὐλόνια μεγάλους, συχνὰ δὲ καὶ ἔδη τὰ περιοικοῦντα, μικρὰ, ὅρεινα καὶ ἁρστρικὰ τὰ πλεῖον. οὕτω μὲν τοῖνυν τίθεμεν ἐντούς τοῦ Ταύρου τὴν τὴν Μηδίαν, ᾧς εἰσὶ καὶ ἡ Κάσπιοι πῦλαι, καὶ τὴν Ἀρμενίαν.

5. Καθ' ἡμᾶς μὲν τοῖνυν προσάρκτια ἂν εἴη τὰ ἐδώρτα ταύτα, ἐπειδὴ καὶ ἐντὸς τοῦ Ταύρου, Ἐρατοσθένης δὲ, πεποιημένος τὴν διαϊσχίσιν εἰς τὰ νότια μέρη καὶ τὰ προσάρκτια καὶ τὰ ὑπ' αὐτοῦ λεγομένας σφραγίδας, τὰς μὲν βορείους καλῶν, τὰς δὲ νοτίους, ὁριὰ ἀποφαίνει τῶν κλιμάτων ἀμφοῖν τὰς Κασπίους πῦλας· εἰκότως οὖν τὰ νοτιώτερα, πρός ἐκ τείνοντα, τῶν Κασπίων πυλῶν νότια ἄν ἀποφαίνω, διὸν ἐστὶ καὶ ἡ Μηδία καὶ ἡ Ἀρμενία, τὰ δὲ βορειότερα πρόσβορα, κατ' ἄλλην καὶ ἄλλην διάταξιν τοῦτον συμβαίνοντος, τάχα δὲ οὕκ ἐπέβαλε τούτῳ, διότι ἔχω τοῦ Ταύρου πρός νότου οὐδὲν ἐστὶν οὕτω τῆς Ἁρμενίας μέρος οὕτω τῆς Μηδίας.

1. πρὸς ἐκ τείνοντα, Kramer suspects, Meineke ejects.

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1 See 2. 1. 35 and note on "Sphragides."
the southern side of the mountainous country. Then from the Niphates the mountain-chain extends still farther and farther and forms the mountain Zagrus which separates Media and Babylonia. After the Zagrus there follows, above Babylonia, the mountainous country of the Elymaei and that of the Paraetaceni, and also, above Media, that of the Cossaei. In the middle are Media and Armenia, which comprise many mountains, many plateaus, and likewise many low plains and large valleys, and also numerous tribes that live round among the mountains and are small in numbers and range the mountains and for the most part are given to brigandage. Thus, then, I am placing inside the Taurus both Media, to which the Caspian Gates belong, and Armenia.

5. According to the way in which I place them, then, these tribes would be towards the north, since they are inside the Taurus, but Eratosthenes, who is the author of the division of Asia into "Southern Asia" and "Northern Asia" and into "Sphragides,"¹ as he calls them, calling some of the "sphragides" "northern" and others "southern," represents the Caspian Gates as a boundary between the two "climata";² reasonably, therefore, he might represent as "southern" the parts that are more southerly, stretching towards the east,³ than the Caspian Gates, among which are Media and Armenia, and the more northerly as "northern," since this is the case no matter what distribution into parts is otherwise made of the country. But perhaps it did not strike Eratosthenes that no part either of Armenia or of Media lay outside the Taurus.

³ "Stretching towards the east" seems to be an interpolation (see critical note).
XIII

1. Ἡ δὲ Μηδία δὴν ἐγέρθηκεν καλοῦσι δὲ τὴν μὲν μεγάλην, ὡς ἡμιστρόπολις τὰ Ἑκβάτανα, μεγάλη πόλις καὶ τὸ βασιλείον ἔχουσα τῆς Μηδίαν ἀρχῆς (διατελοῦσι δὲ καὶ νῦν οἱ Παρθαναῖοι τούτῳ χρόνε καὶ βασιλείῳ, καὶ θερίζουσί γε ἐνταῦθα οἱ βασιλείς, ἰδίως νὰρ ἡ Μηδία· τὸ δὲ χαιρείδιον ἐστιν αὐτῶν ἐν Σελευκείᾳ τῇ ἐπὶ τῷ Ἱδριδί πλησίον Βαβυλὼνος), ὑδὲ ἐτέρα μερίς ἐστιν ἡ ΣΩΤΕΡΙΟΣ ΑΤΡΟΣ ΜΗΔΙΑ, τοῦνομα δ' ἐσχεν ἀπὸ τοῦ ἡγεμόνος Ἀτρόπατος, ὅσ τοις Μακεδόνσι γίνεσθαι καὶ ταύτην, μέρος ὁσσαν μεγάλης Μηδίας καὶ δὴ καὶ βασιλείας ἁναγορευθεῖσα ἱδία συνετάξε καθ' αὐτὴν τὴν χώραν ταύτην, καὶ ἡ διαδοχὴ σώζεται μέχρι νῦν ἐξ ἀκίνητος, πρὸς τοὺς Ἀρμενίων βασιλέας ποιησαμένων ἐπιγράμματα τῶν ὑστερον καὶ Σύρων καὶ μετὰ ταῦτα Παρθαναίων.

2. Κεῖται δὲ ἡ χώρα τῆς μὲν Ἀρμενία καὶ τῆς Ματιανῆς πρὸς ἑως, τῇ δὲ μεγάλη Μηδία πρὸς δῦσιν, πρὸς ἄρκτον δὲ ἄμφοτέραις τοῖς δὲ περὶ τῶν μυχῶν τῆς Ἱρκάνης θαλάσσης καὶ τῆς Ματιανῆς ἕπε δὲ νότου παράκειται. ἔστι δ' οὐ μικρὰ κατὰ τὴν δύναμιν, ὡς φησὶν Ἀπολλωνίδης, ἡ γε καὶ μυρίων ἵππεας δύναται παρέχεσθαι, πεζῶν δὲ τέταρτας μυριάδας. Αἷμαν δ' ἔχει τὴν Καταύτα, ἐν ἡ ἀλες ἐπανθοῦντες πηττουνται' εἰσὶ

1 τῆς Ματιανῆς, Kramer, for τῆς Ματιανῆς; so Meineke.
2 κατὰ before μυρίων, z and Corais omit.
3 Καταύτα, conj. of C. Müller (Καταύτα, Kramer and others), for Σαυτα; so Tozer (see his note).
GEOGRAPHY, II. 13. 1-2

XIII

1. Media is divided into two parts. One part of it is called Greater Media, of which the metropolis is Ecbatana, a large city containing the royal residence of the Median empire (the Parthians continue to use this as a royal residence even now, and their kings spend at least their summers there, for Media is a cold country; but their winter residence is at Seleucia, on the Tigris near Babylon). The other part is Atropatian Media, which got its name from the commander¹ Atropates, who prevented also this country, which was a part of Greater Media, from becoming subject to the Macedonians. Furthermore, after he was proclaimed king, he organised this country into a separate state by itself, and his succession of descendants is preserved to this day, and his successors have contracted marriages with the kings of the Armenians and Syrians and, in later times, with the kings of the Parthians.

2. This country lies east of Armenia and Matianê, west of Greater Media, and north of both; and it lies adjacent to the region round the recess of the Hyrcanian Sea and to Matianê on the south. It is no small country, considering its power, as Apollonides² says, since it can furnish as many as ten thousand horsemen and forty thousand foot-soldiers. It has a harbour, Capauta,³ in which salts effloresce and solidify. These salts cause itching and are

¹ In the battle of Arbela, 331 B.C.
³ Now Lake Urmî (see 11. 14. 8 and note on "Blue").
δὲ κυησμώδεις καὶ ἐπαλγεῖς, ἔλαιον δὲ τοῦ πάθους ἄκος, ὕδωρ δὲ γλυκὺ τοὺς καταρρυθεῖσιν ἱματίοις, εἰ τις καὶ ἁγνοιαν βάψειεν εἰς αὐτὴν πλῦσεως χάριν. ἔχουσι δὴ ἵσχυρον γείτονας τοὺς Ἀρμενίους καὶ τούς Παρθανίους, ὥσπερ ὁν περικόπτοται πολλάκις. ἀντέχουσι δὲ ὅμως καὶ ἀπολαμβάνουσι τὰ ἀφαιρεθέντα, καθάπερ τὴν Συμβάκην ὑπέλαβον παρὰ τῶν Ἀρμενίων, ὅποι 'Ῥωμαίοις γεγονότων, καὶ αὐτοὶ προσελημόθασι τῇ φίλῳ τῇ πρὸς Καίσαρα τιθειοῦσι δὲ ἀμα καὶ τοὺς Παρθανίους.

3. Ἡ δ' αὐτῶν βερινίων μὲν ἐν πεδίῳ ἱδρυμένου Γάζακα2 χειμερινόν δὲ3 ἐν φρουρίῳ ἐρυμυφὸ Ὀχέρα, ὅπερ Ἀντωνίου ἐπολιάρκησε κατὰ τὴν ἑπτὴν Παρθανίων στρατεύματα. διεὰ δὲ τοῦτο τοῦ Ἀράξου ποταμοῦ τοῦ ὀρίζοντος τῆν τε Ἀρμενίαν καὶ τὴν Ἀτροπατηρὴν σταδίους δισχίλιους καὶ τετρακοσίας, ὡς φησιν οἱ Δέλλιοι,4 ο τοῦ 'Ἀντωνίου φίλος, συγγράψας τὴν ἑπτὴ Παρθανίων αὐτῶν στρατεύματ, ἐν ἡ παρην καὶ αὐτοὺς ἱγεμονίαν ἔχουσι. ἔστι δὲ τῆς χώρας ταύτης τὰ μὲν ἄλλα εὐδαίμονα χωρία, ἡ δὲ προσάρκτιος ὀρείνη καὶ πρακτικὰ καὶ ψυχρά, Καδουσίων κατοικία τῶν ὄρεινῶν καὶ Ἀμάρδων καὶ Ταπύρων καὶ Κυρτίων καὶ ἄλλων τοιούτων, οἱ μετανάσται εἰσὶ καὶ ληστρικοὶ, καὶ γᾶρ ὁ Ζάγρος καὶ ὁ Νιφάτης κατεσπαρμένα ἔχουσι τὰ ἑδυν ταύτα, καὶ οἱ ἐν τῇ Περσίδα Κύρτιοι καὶ Μάρδοι (καὶ γὰρ σὺν λέγονται οἱ Ἀμαρδοὶ) καὶ οἱ ἐν τῇ Ἀρμενίᾳ μέχρι τῶν ὅμοιων προσαγωγοῦμενοι τῆς αὐτῆς εἰσὶν ἱδέας.

1 For καταρρυθεῖσιν, C. Müller conj. καταρρυθυμεῖσιν ("soiled").

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GEOGRAPHY, ii. 13. 2–3

painful, but this effect is relieved by olive-oil; and the water restores weathered garments, if perchance through ignorance one should dip them in it to wash them. They have powerful neighbours in the Armenians and the Parthians, by whom they are often plundered. But still they hold out against them and get back what has been taken away from them, as, for example, they got back Symbacē from the Armenians when the latter became subject to the Romans; and they themselves have attained to friendship with Caesar. But they are also paying court to the Parthians at the same time.

3. Their royal summer palace is situated in a plain at Gazaca, and their winter palace in a fortress called Vera, which was besieged by Antony on his expedition against the Parthians. This fortress is distant from the Araxes, which forms the boundary between Armenia and Atropatenē, two thousand four hundred stadia, according to Dellius, the friend of Antony, who wrote an account of Antony’s expedition against the Parthians, on which he accompanied Antony and was himself a commander. All regions of this country are fertile except the part towards the north, which is mountainous and rugged and cold, the abode of the mountaineers called Cadusii, Amardi, Tapyri, Cyrtii and other such peoples, who are migrants and predatory; for the Zagrus and Niphates mountains keep these tribes scattered; and the Cyrtii in Persis, and the Mardi (for the Amardi are also thus called), and those in Armenia who to this day are called by the same name, are of the same character.

2 Ῥάζακα, Groskurd, for Ῥάζα καί; so the later editors.
3 χειμερινὰ δὲ, Groskurd inserts; so Meinecke.
4 Δέλλιος, Casaubon, for ἈΔΕΛΦΙΟΣ; so the later editors.
4. Οἱ δὲ οὖν Καδούσιοι πλήθει τῶν πεζῶν μικρῶν ἀπολεῖνται τῶν Ἀριανῶν, ἀκοντισταῖ, δὲ εἰς ἄριστοι, ἐν δὲ τοὺς τραχέων ἀνθ' ἱππέων πεζῷ C 524 διαμάχονται. Αὐτωνίῳ δὲ χαλεπὴν τὴν στρατεύσει ἐποίησεν σοῦ ἡ τῆς χώρας φύσις, ἀλλ' ὁ τῶν ὄδων ἡγεμόν, ὁ τῶν Ἀρμενίων βασιλεὺς Ἀρταουάνδης, δι' εἰκῆ ἐκείνος, ἐπιζητοῦντα αὐτῷ, σύμβουλον ἐποιεῖτο καὶ κύριον τῆς περὶ τοῦ πολέμου γνώμης ἐτιμωρήσατο μὲν ὦν αὐτόν, ἀλλ' ὲψε, ἡνίκα πολλῶν αἰτίων κατέστη κακῶν Ῥωμαίων καὶ αὐτὸς καὶ ἐκείνος, ὅστες τὴν ἀπὸ τοῦ Ζευγματος ὄδου τοῦ κατὰ τὸν Εὐφράτην μέχρι τοῦ ἀφασθαί τῆς Ἀτροπατηνῆς ὄκτακισ-χιλίων σταδίων ἐποίησε, πλέον ἡ διπλασία τῆς εὐθείας, διὰ ὄρου καὶ ἀνυδών καὶ κυκλοπορίας.

5. Ἡ δὲ μεγάλη Μηδία τὸ μὲν παλαιὸν τῆς Ἀσίλας ἤγγιστο πᾶσης, καταλύσασα τὴν τῶν Σύρων ἄρχην· ἔστερον δ' ὑπὸ Κύρου καὶ Περσῶν ἀφαιρεθείσα τὴν τοσαύτην ἐξουσίαν ἔπληθυν Ἀστυάγου, διεφύλαττεν ὅμως πολὺ τοῦ πατρίου ἀξίωματος, καὶ ἦν τὰ Ἐκβάτανα χειμάδιον τοῖς Πέρσαις, ὡμαίως δὲ καὶ τοῖς ἐκείνους κατάλυσασι Μακεδόνι τοῖς τὴν Συρίαν ἔχουσι καὶ νῦν ἐτε ποὺς Παρθενίων βασιλεὺς τὴν αὐτὴν παρέχεται χρείαν τε καὶ ἀσφάλειαν.

6. Ὅριζεται δ' ἀπὸ μὲν τῆς ἐω τῇ τε Παρθενίᾷ καὶ τοῖς Κοσσάιων ὄρεσι, ληστρικῶν ἀνθρώπων, οὗ τοξῶν μυρίους καὶ τρισχίλιους παρέσχοντο

1 eikê, Meineke, for elêst, which α ex omit.
2 χειμάδιον must be an error for θερμῶν βασίλειον, or simply βασίλειοι, unless certain words (see Corais) have fallen out of the text which make χειμάδιον apply to Seleucceia (see 11. 13. 1).
4. The Cadusii, however, are but little short of the Ariani in the number of their foot-soldiers; and their javelin-throwers are excellent; and in rugged places foot-soldiers instead of horsemen do the fighting. It was not the nature of the country that made the expedition difficult for Antony, but his guide Artavasdes, the king of the Armenians, whom, though plotting against him, Antony rashly made his counsellor and master of decisions respecting the war. Antony indeed punished him, but too late, when the latter had been proved guilty of numerous wrongs against the Romans, not only he himself, but also that other guide, who made the journey from the Zeugma on the Euphrates to the borders of Atropatene eight thousand stadia long, more than twice the direct journey, guiding the army over mountains and roadless regions and circuitous routes.

5. In ancient times Greater Armenia ruled the whole of Asia, after it broke up the empire of the Syrians, but later, in the time of Astyages, it was deprived of that great authority by Cyrus and the Persians, although it continued to preserve much of its ancient dignity; and Ecbatana was winter residence\(^1\) for the Persian kings, and likewise for the Macedonians who, after overthrowing the Persians, occupied Syria; and still to-day it affords the kings of the Parthians the same advantages and security.

6. Greater Media is bounded on the east by Parthia and the mountains of the Cossaei, a predatory people, who once supplied the Elymaei, with

\(^1\) Apparently an error of the copyist for "summer residence" or "royal residence" (cf. § 1 above and § 6 below).
pote Ἔλμαίοις, συμμαχοῦντες ἐπὶ Σουσίους καὶ Βαβυλώνιους. Νεάρχος δὲ φησί, τεταράων οὖν τῶν λιστρικῶν ἔνθον, ὃν Μάρδοι μὲν Πέρσαις προσεχείς ἦσαν, Οὐξίοι δὲ καὶ Ἔλμαίοι τούτοις τε καὶ Σουσίους, Κοσσαίοι δὲ Μηδίους, πάντας μὲν φόρους πράπτεσθαι τοὺς βασιλέας, Κοσσαίος δὲ καὶ δώρα λαμβάνειν, ἤνικα ὁ βασιλεὺς θερίσας ἐν Ἐκβατάνοις εἰς τὴν Βαβυλώνιαν καταβαίνοι· καταλῦσαι δὲ αὐτῶν τὴν πολλὴν τόλμαν Ἀλέξανδρον, ἐπιθέμενον χειμῶνος. τούτοις τε δὴ ἀφορίζεται πρὸς ἑώ καὶ ἔτι τοῖς Παρατακτικοῖς, οἱ συναπτούσι Πέρσαις, ὁρεινοὶ καὶ αὐτοὶ καὶ λῃστρικοὶ· ἀπὸ δὲ τῶν ἀρκτῶν τοὺς ὑπεροικοῦσι τῆς Ἄρκτας θαλάττης Καδοσίας καὶ τοῖς ἄλλοις, οὕς ἄρτι διηλθομεν· πρὸς νότον 1 δὲ τῇ Ἀπολλωνίατιδι, ὃν Συτακηνήν ἐκάλουν οἱ παλαιοὶ, καὶ τῷ Ζάγρῳ, καθ' ὃ ἡ Μασσαβατικὴ κεῖται, τῆς Μηδίας οὕσα, οἱ δὲ τῆς Ἔλμαίας φασί· πρὸς δύσιν δὲ τοῖς Ἀτροπατίοις 2 καὶ τῶν Ἀρμενίων τισίν. εἰσὶ δὲ καὶ Ἐλληνίδες πόλεις, κτίσματα τῶν Μακεδόνων ἐν τῇ Μηδίᾳ, ὃν Λαοδίκειαν τε καὶ Ἀπάμεια καὶ ἡ πρὸς Ἡράγαις 3 καὶ αὐτὴ Ἡράγα, τοῦ Νικάτορος κτίσμα· ὁ ἐκεῖνος μὲν Ἐυρωποῦν ἀνόμασε, Πάρθοι δὲ Ἀρσακίαν, νοτιωτέραν οὕσαν τῶν Κασπίων πυλῶν πεντακοσίοις ποιον στάδιοι, C 525 ὃς φησὶν Ἀπολλόδωρος Ἀρτεμιτηνὸς.

1 Ἐ has ἐω instead of νότον.
2 Ἁτροπατίοι Ἐ, Ἀτροπατίοι other MSS.
3 Ἡράκλεα (the name of the city to which Strabo refers, see 11. 9. 1) is inserted after Ἡράγαις by Meineke, who follows conj. of Groskurd and Kramer.
GEOGRAPHY, ii. 13. 6

whom they were allies in the war against the Susians and Babylonians, with thirteen thousand bowmen. Nearchus¹ says that there were four predatory tribes and that of these the Mardi were situated next to the Persians; the Uxii and Elymaei next to the Mardi and the Susians; and the Cossaei next to the Medians; and that whereas all four exacted tribute from the kings, the Cossaei also received gifts at the times when the king, after spending the summer in Ecbatana, went down into Babylonia; but that Alexander put an end to their great audacity when he attacked them in the winter time. So then, Greater Media is bounded on the east by these tribes, and also by the Paraetaceni, who border on the Persians and are themselves likewise mountaineers and predatory; on the north by the Cadusii who live above the Hyrcanian Sea, and by the other tribes which I have just described; on the south by Apolloniatis, which the ancients called Sitacenê, and by the mountain Zagrus, at the place where Massabaticê is situated, which belongs to Media, though some say that it belongs to Elymaea; and on the west by the Atropatii and certain of the Armenians. There are also some Greek cities in Media, founded by the Macedonians, among which are Laodiceia, Apameia and the city² near Rhagae, and Rhaga³ itself, which was founded by Nicator.⁴ By him it was named Europus, but by the Parthians Arsacia; it lies about five hundred stadia to the south of the Caspian Gates, according to Apollodorus of Artemita.

¹ See Dictionary in Vol. I. ² Heracleia (see ii. 9. 1). ³ The name is spelled both in plural and in singular. ⁴Seleucus Nicator, King of Syria 312–280 B.C.
7. Ἡ πολλὴ μὲν οὖν υψηλὴ ἐστὶ καὶ ψυχρὰ, τοιαῦτα δὲ καὶ τὰ ὑπερκείμενα τῶν Ἐκβατάρων ὄρη καὶ τὰ περὶ τὰς Ῥάγας καὶ τὰς Κασπίους πύλας καὶ καθόλου τὰ προσάρκτια μέρη τὰ ἐν-τεῦθεν μέχρι πρὸς τὴν Ματιανὴν¹ καὶ τὴν Ἀρμενίαν, ἡ δ’ ὑπὸ ταῖς Κασπίους πύλαις ἐν ταπείνω ἐδάφει καὶ κοίλοις οὐχα ευδαίμων σφύδρα ἐστὶ καὶ πάμφορος πλὴν ἐλαίας· εἰ δὲ καὶ φύεται ποιν ἀληθῆς τῇ ἐστὶ καὶ ἥμαρ ἱππόβοτος δὲ καὶ αὐτῇ ἐστὶ διαφερόντως καὶ ἡ Ἀρμενία, καλεῖται δὲ τοῖς καὶ λειμῶν ἱππόβοτος, ὅν καὶ διεξισαί οἱ ἐκ τῆς Περσίδος καὶ Βαβυλώνος εἰς Κασπίους πύλας ὀδεύοντες, ἐν τῇ πέντε² μυριάδας ἱππῶν θηλείων νέμεσθαι φαίνεται ἐπὶ τῶν Περσῶν, εἶναι δὲ τὰς ἄγελας ταύτας βασιλικὰς, τοὺς δὲ Νησίους ἱπποὺς, οίς ἔχοντο οἱ βασιλεῖς ἀρίστους οὕσι καὶ μεγίστοις, οἱ μὲν ἐνθεό καὶ λέγουσι τὸ γένος, οἱ δ’ εἴς Ἀρμενίας· ιδιόμορφοι δὲ εἰσίν, ὡσπερ καὶ οἱ Παρθικοὶ λεγόμενοι νῦν παρὰ τοὺς Ἑλλάδικοὺς καὶ τοὺς ἄλλους τοὺς παρ’ ἡμῖν, καὶ τὴν βοτάνην δὲ τὴν μάλιστα τρέφουσαν τοὺς ἱπποὺς ἀπὸ τοῦ πλεονάζειν ἑπταόει ιδίων Μηδικὴν καλούμεν. φέρει δὲ καὶ σίλφιον ἡ χώρα, ὥσπερ οὐ τὸς Ἡρακλῆς καλούμενος ὅπος, ἐπὶ τὸ ἔπος ὑπερπόμενος τοῦ Κυρηναίου, ἐστὶ δ’ ὅτε καὶ διαφέρου ἐκείνου, εἶτε παρὰ τὰς τῶν τόπων διαφοράς, εἶτε τοῦ φυτοῦ κατ’ εἶδος ἐξαλλάττοντος, εἶτε καὶ παρὰ τοὺς

¹ τοι have Ματιανὴν.
² For πέντε, Wesseling (note on Diodorus 17. 110), comparing Arrian 7. 13, conj. πεντεκαίθεκα.
³ Ε’ has Νήσιους.
⁴ ἐπὶ τὸ, Jones inserts before πολὸ; Stephanus Byz. (s.v. Μηδία) reads οὗ πολὸ.
7. Now most of the country is high and cold; and such, also, are the mountains which lie above Ecbatana and those in the neighbourhood of Rhagae and the Caspian Gates, and in general the northerly regions extending thence to Matianè and Armenia; but the region below the Caspian Gates, consisting of low-lying lands and hollows, is very fertile and productive of everything but the olive; and even if the olive is produced anywhere, it is dry and yields no oil. This, as well as Armenia, is an exceptionally good "horse-pasturing" country; and a certain meadow there is called "Horse-pasturing," and those who travel from Persis and Babylon to Caspian Gates pass through it; and in the time of the Persians it is said that fifty thousand mares were pastured in it and that these herds belonged to the kings. As for the Nesaean horses, which the kings used because they were the best and the largest, some writers say that the breed came from here, while others say from Armenia. They are characteristically different in form, as are also the Parthian horses, as they are now called, as compared with the Helladic and the other horses in our country. Further, we call the grass that makes the best food for horses by the special name "Medic," from the fact that it abounds there. The country also produces silphium; whence the "Medic" juice, as it is called, which in general is inferior to the "Cyrenaic" juice, but sometimes is even superior to it, either owing to regional differences, or because of a variation in the species of the plant, or even owing to the people who extract and prepare

1 "Hippobotos," a Homeric epithet of Argos (e.g. Od. 4, 99).
οπίζουντας καὶ σκευάζουντας, ὡστε συμμένειν πρὸς τὴν ἀπόθεσιν καὶ τὴν χρείαν.

8. Τοιαύτη μὲν τις ἡ χώρα· τὸ δὲ μέγεθος πάρισος πῶς ἐστιν εἰς πλάτος καὶ μήκος: δοκεῖ δὲ μέγιστον εἶναι πλάτος τῆς Μηδίας τὸ ἀπὸ τῆς Ζάγρου ύπερθέσεως, ἣπερ καλεῖται Μηδικὴ πύλη, εἰς Κασπίους πύλας διὰ τῆς Σεγρίανῆς σταδίων πετρακισχίλιων ἐκατῶν. τῷ δὲ μεγέθει καὶ τῇ δυνάμει τῆς χώρας ὁμολογεῖ καὶ ἡ περὶ τῶν φόρων ἱστορία· τῆς γὰρ Καππαδοκίας παρεχούσης τοῖς Πέρσαις καὶ ἕμαινον πρὸς τῷ ἀργυρίῳ τέλει ἱππόν χιλίους καὶ πεντακόσιους, ἡμιόους δὲ δισαχλίους, προβιάδας δὲ πέντε μυρίας, διπλάσια σχεδὸν τι τούτων ἐτέλουν οἱ Μηδοὶ.

9. Ἔθη δὲ τὰ πολλὰ μὲν τὰ αὐτὰ τούτως τε καὶ τοῖς Ἀρμενίοις διὰ τὸ καὶ τὴν χώραν παραπλησίαν εἶναι. τοὺς μέντοι Μήδους ἀρχηγήτας εἶναι φασὶ καὶ τούτοις καὶ ἐτι πρότερον Πέρσαις τοῖς ἐχοῦσιν αὐτοὺς καὶ διαδεξαμένους τὴν τῆς Ἀσίας ἐξουσίαν. ἡ γὰρ νῦν λεγομένη Περσική στολή καὶ ο τῆς τοξικῆς καὶ ἵππων ζηλος καὶ ἡ περὶ τοὺς βασιλέας θεραπεία καὶ κόσμος καὶ ο 526 σεβασμὸς θεοπρεπῆς παρὰ τῶν ἄρχομένων εἰς τοὺς Πέρσας παρὰ Μήδων αφίκεται. καὶ ὅτι τούτῳ ἄλλῳ, ἐκ τῆς ἐσθήτου μάλιστα δῆλους τιάρα γαρ τις καὶ κίταρις καὶ πύλοις καὶ χεριδωτοῖς

1 πλάτος, Meinke emends to μήκος, presumably in view of Strabo's general use of the two terms (sec 2. 1. 32).
2 Ἔθη δὲ, ἔθηκε other MSS.

1 i.e. robe (cf. Lat. "stola").
the juice in such a way as to conserve its strength for storage and for use.

8. Such is the nature of the country. As for its size, its length and breadth are approximately equal. The greatest breadth of Media seems to be that from the pass that leads over the Zagrurus, which is called Medic Gate, to the Caspian Gates through Sigriane, four thousand one hundred stadia. The reports on the tributes paid agree with the size and the power of the country; for Cappadocia paid the Persians yearly, in addition to the silver tax, fifteen hundred horses, two thousand mules, and fifty thousand sheep, whereas Media paid almost twice as much as this.

9. As for customs, most of theirs and of those of the Armenians are the same, because their countries are similar. The Medes, however, are said to have been the originators of customs for the Armenians, and also, still earlier, for the Persians, who were their masters and their successors in the supreme authority over Asia. For example, their "Persian" stolē,¹ as it is now called, and their zeal for archery and horsemanship, and the court they pay to their kings, and their ornaments, and the divine reverence paid by subjects to kings, came to the Persians from the Medes. And that this is true is particularly clear from their dress; for tiara,² citaris,³ pilus,⁴ tunics with sleeves reaching to the hands, and

² The royal tiara was high and erect and encircled with a diadem, while that of the people was soft and fell over on one side.

³ A kind of Persian head-dress. Aristophanes (Birds 497) compares a cock's comb to it.

⁴ A felt skull-cap, like a fez.
Χιτώνες καὶ ἀναξιρίδες ἐν μὲν τοῖς ψυχροῖς τόποις καὶ προσβόροις, ἐπιτηδειά ἐστὶ φορήματα, οἷοὶ εἰσὶν οἱ Μηδικοῦ· ἐν δὲ τοῖς νοτίοις ἥκισται· οἱ δὲ Πέρσαι τὴν πλείστην οἰκήσιν ἔπι τῇ Ἐρυθρᾷ θαλάττῃ κέκτηνται, μεσημβρινότεροι καὶ Βαβυλωνίων ὄντες καὶ Σουσίων· μετὰ δὲ τὴν κατάλυσιν τὴν τῶν Μηδίων προσκεκτήσαντό τινα καὶ τῶν προσαπτομένων Μηδία. ἀλλ’ οὕτως ἐφάνη σεμνὰ καὶ τοῦ βασιλικοῦ προσχώματος οἰκεία τὰ ἐκ τοῖς νυκτῆσαι καὶ τὰ τῶν νυκτόνθεντων, ὡστ’ ὑπὲρ γυμνιστῶν καὶ ψιλῶν θηλυκτολείων ὑπέμειναν, καὶ κατηρφεῖς εἶναι τοὺς σκεπάσμας.

10. Τινὲς δὲ Μηδείαν καταδείχαι τὴν ἐσθήτα ταύτην φασί, δυναστεύσασαν ἐν τοῖς τόποις, καθάπερ καὶ Ιάσωνα, καὶ ἐπικρηπτομένην τὴν ὅψιν, ὧτε ἀντὶ τοῦ βασιλέως ἔξοι· τοῦ μὲν Ιάσωνας ὑπομνήματα εἶναι τὰ Ἰασόνια ἱρῷα, τιμῶμενα σφόδρα ὑπὸ τῶν βαρβάρων (ἐστὶ δὲ καὶ ὅρος μέγα ὑπὲρ τῶν Καστίων πυλῶν ἐν ἀριστερὰ, καλοῦμενον Ἰασόνιον), τῆς δὲ Μηδείας τῆς ἐσθήτα καὶ τούνομα τῆς χώρας. λέγεται δὲ καὶ Μήδος, ὦδος αὐτῆς, διαδέξασθαι τὴν ἄρχην καὶ τὴν χώραν ἐπώνυμου αὐτοῦ καταλεῖπεν. ὁμολογεῖ δὲ τούτοις καὶ τὰ κατὰ τὴν Ἀρμενίαν Ἰασόνια καὶ τὸ τῆς χώρας ὄνομα καὶ ἄλλα πλεῖστο, περὶ δὲ ἐροῦμεν.

11. Καὶ τούτο δὲ Μηδικῶν, τὸ βασιλεάς αἴρεισθαι τῶν ἁνδρεύσατον, ἀλλ’ οὐ πάσιν, ἀλλὰ τοῖς ὀρείσις μᾶλλον δὲ τὸ τοῖς βασιλεύσει πολλὰς

1 καὶ, before τά, ὡς and Meineke omit.
GEOGRAPHY, II. 13. 9-11

trousers, are indeed suitable things to wear in cold and northerly regions, such as the Medes wear, but by no means in southerly regions; and most of the settlements possessed by the Persians were on the Red Sea, farther south than the country of the Babylonians and the Susians. But after the overthrow of the Medes the Persians acquired in addition certain parts of the country that reached to Media. However, the customs even of the conquered looked to the conquerors so august and appropriate to royal pomp that they submitted to wear feminine robes instead of going naked or lightly clad, and to cover their bodies all over with clothes.

10. Some say that Medea introduced this kind of dress when she, along with Jason, held dominion in this region, even concealing her face whenever she went out in public in place of the king; and that the Jasonian hero-chapels, which are much revered by the barbarians, are memorials of Jason (and above the Caspian Gates on the left is a large mountain called Jasonium), whereas the dress and the name of the country are memorials of Medea. It is said also that Medus her son succeeded to the empire and left his own name to the country. In agreement with this are the Jasonia of Armenia and the name of that country\(^1\) and several other things which I shall discuss.

11. This, too, is a Mede custom—to choose the bravest man as king; not, however, among all Medes, but only among the mountaineers. More general is the custom for the kings to have many

\(^1\) See II. 4. 8.

\(^2\) Meineke inserts ὀὖν after μέν.
eînai γυναῖκας. τοῖς δὲ ὄρελοις τῶν Μηδῶν καὶ πάσιν ἔθος τούτο, ἐλάττους δὲ τῶν πέντε οὐκ ἔξεστιν: ὥς δὲ αὐτός, τὰς γυναῖκάς φασιν ἐν καλῷ τίθεσθαι ὅτι πλείστους νέμειν ἄνδρας, τῶν πέντε δὲ ἐλάττους συμφορὰν ἥγεσθαι. τῆς δὲ ἄλλης Μηδίας εὐδαιμονοῦσης τελέως, λυπρὰ ἐστιν ἡ προσάρκτιος ὀρεινή σετοῦντα γοῦν ἀπὸ ἀκρο- 

XIV

1. Τῆς δὲ Ἀρμενίας τὰ μὲν νότια προβέβληται τὸν Ταύρον, διείργοντα αὐτὴν ἀφ' ὠλῆς τῆς μεταξὺ C 527 Εὐφράτου καὶ τοῦ Ῥύγριος, ἤν Μεσοποταμίαν καλοῦσι, τὰ δὲ ἐωθινὰ τῇ Μηδίᾳ συνάπτει τῇ μεγάλῃ καὶ τῇ Ἀτροπατηνῇ προσάρκτια δὲ

1 δὴ πλείστας νέμειν τοὺς ἄνδρας Groskurd, and so Meineke, omitting the τοὺς; Kramer conj. δή πλείστας ἰσχυν τέμεν ἄνδρας (see Kramer’s note, and O. Müller’s Ind. Var. Lect. p. 1018).

2 νομίμων margin of ή and the editors, for νομαδικῶν.

3 ταῦτα, Corais, for ταῦτα; so the later editors.

4 φήσομεν, Casaubon, for θήσομεν; so the later editors.
wives; this is the custom of the mountaineers of the Medes, and all Medes, and they are not permitted to have less than five; likewise, the women are said to account it an honourable thing to have as many husbands as possible and to consider less than five a calamity.¹ But though the rest of Media is extremely fertile, the northerly mountainous part has poor soil; at any rate, the people live on the fruits of trees, making cakes out of apples that are sliced and dried, and bread from roasted almonds; and they squeeze out a wine from certain roots; and they use the meat of wild animals, but do not breed tame animals. Thus much I add concerning the Medes. As for the institutions in common use throughout the whole of Media, since they prove to have been the same as those of the Persians because of the conquest of the Persians, I shall discuss them in my account of the latter.

XIV

1. As for Armenia, the southern parts of it have the Taurus situated in front of them,² which separates it from the whole of the country between the Euphrates and the Tigris, the country called Mesopotamia; and the eastern parts border on Greater Armenia and Atropatenē; and on the north

¹ So the Greek of all MSS. ; but the editors since Du Theil regard the Greek text as corrupt, assuming that the women in question did not have plural husbands. Accordingly, some emend the text to make it say, "for their husbands to have as many wives as possible and consider less than five a calamity" (see critical note).
² The Greek implies that Armenia is protected on the south by the Taurus.
ἐστι τὰ ὑπερκείμενα τῆς Κασπίας θαλάττης ὅρη τὰ τοῦ Παραχοάθρα καὶ Ἄλβανοι καὶ Ἰβηρεῖς καὶ ὁ Καύκασος ἐγκυκλούμενος τὰ ἐθνῆ ταύτα καὶ συνάπτων τοῖς Ἀρμενίοις, συνάπτων δὲ καὶ τοῖς Μασχικοῖς ὄρεσι καὶ Κολχικοῖς μέχρι τῶν καλουμένων Τιβαρανῶν ἀπὸ δὲ τῆς ἑσπέρας ταύτα ἐστὶ τὰ ἐθνῆ καὶ ὁ Παρνάδρης ¹ καὶ ὁ Σκυδίσης μέχρι τῆς μικρᾶς Ἀρμενίας καὶ τῆς τοῦ Ἐνφράτου ποταμίας, ἢ διείργητι τῇ Ἀρμενίαν ἀπὸ τῆς Καππαδοκίας καὶ τῆς Κομμαγηνῆς.

2. ὁ γὰρ Ἐνφράτης ἀπὸ τῆς βορείου πλευρᾶς τοῦ Ταύρου τὰς ἀρχὰς ἔχων τὸ μὲν πρῶτον ἢ ἐν πρὸς δύσιν διὰ τῆς Ἀρμενίας, εἰτ ἐπιστρέφει πρὸς νότον καὶ διακόπτει τὸν Ταύρον μεταξὺ τῶν Ἀρμενίων τε καὶ Καππαδόκων καὶ Κομμαγηνῶν, ἐκπεσὼν δ’ ἐξω καὶ γενόμενος κατὰ τὴν Συρίαν ἐπιστρέφει πρὸς χειμερινὰς ἀνατολὰς μέχρι Βαβυλωνίως καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς τὸν Τίγριον ἀμφότεροι δὲ τελευτῶσιν εἰς τὸν Περσικῶν κόλπον. τὰ μὲν δὴ κύκλῳ τοιαύτα, ὅρεων σχεδὸν τὶ πάντα καὶ τραχεά, πλὴν τῶν πρὸς τὴν Μηδίαν κεκλιμένων ὅλων. πάλιν δὲ τοῦ λεχθέντος Ταύρου τὴν ἀρχὴν λαμβάνοντος ἀπὸ τῆς περαιάς τῶν Κομμαγηνῶν καὶ τῶν Μελιτηνῶν, ἢν ὁ Ἐνφράτης ποιεῖ, Μάσιον μὲν ἔστι τὸ ὑπερκείμενον ὅρος τῶν ἐν τῇ Μεσοποταμίᾳ Μυγδόνων ἐκ νότου, ἐν οἷς ἡ Νίσιβίς ἐστίν ἢ ἐκ δὲ τῶν πρὸς ἄρχοντος μέρων ἢ ² Σωφηνῆ κεῖται μεταξὺ τοῦ τε Μασίου καὶ τοῦ Ἀντιταύρου. οὗτος δ’ ἀπὸ τοῦ Ἐνφράτου

¹ Παρνάδρης is the reading of the MSS.
² πρὸς ἄρχον, Kramer, for πρὸς ἄρχον Θ, προσάρχον other MSS.

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are the mountains of Parachoteras that lie above the Caspian Sea, and Albania, and Iberia, and the Caucasus, which last encircles these nations and borders on Armenia, and borders also on the Moschian and Colchian mountains as far as the Tibarani, as they are called; and on the west are these nations and the mountains Paryadres and Seydises in their extent to Lesser Armenia and the river-land of the Euphrates, which latter separates Armenia from Cappadocia and Commagenè.

2. For the Euphrates, having its beginnings on the northern side of the Taurus, flows at first towards the west through Armenia, and then bends towards the south and cuts through the Taurus between Armenia, Cappadocia, and Commagenè, and then, after falling outside the Taurus and reaching the borders of Syria, it bends towards the winter-sunrise \(^1\) as far as Babylon, and with the Tigris forms Mesopotamia; and both rivers end in the Persian Gulf. Such, then, is our circuit of Armenia, almost all parts being mountainous and rugged, except the few which verge towards Media. But since the above-mentioned Taurus \(^2\) takes a new beginning on the far side of the Euphrates opposite Commagenè and Melitenè, countries formed by that river, Mt. Masius is the mountain which lies above the Mygdonians of Mesopotamia on the south, in whose country is Nisibis, whereas Sophene is situated in the northern parts, between Masius and Antitaurus. The Antitaurus takes its beginning at the Euphrates

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\(^2\) Cf. 11. 12. 4.
καὶ τοῦ Ταύρου τὴν ἄρχην λαβὼν τελευταὶ πρὸς τὰ ἔδα τῆς Ἀρμενίας, ἀπολαμβάνων μέσην τὴν Σωφηνῆν, ἐκ θατέρου δὲ μέρους ἔχων τὴν Ἀκηλιστήν μεταξὺ ἱδρυμένην τοῦ Ἀντίταφου ¹ τε καὶ τῆς τοῦ Ἐυφράτου ποταμίας, ² πρὶν ἥ κάμπτειν αὐτὴν ³ ἐπὶ νότον. βασίλειον δὲ τῆς Σωφηνῆς Καρκαδίκερτα. τοῦ δὲ Μασίου υπέρκειται πρὸς ἑω πολὺ κατὰ τὴν Γορδυνήν ⁴ ὁ Νιφάτης, εἰδ' ὁ Ἀβος, ἀφ' οὗ καὶ ὁ Ἐυφράτης ἥθε καὶ ὁ Ἀράξης, ὁ μὲν πρὸς δύσιν, ὁ δὲ πρὸς ἀνατολάς: εἰδ' ὁ Νίβαρος μέχρι τῆς Μηδίας παρατείνει.

3. Ὁ μὲν οὖν Ἐυφράτης εἰρήται ὅτι τρόπου πρᾶτε ὁ δὲ Ἀράξης, πρὸς τὰς ἀνατολὰς ἐνεχθεὶς μέχρι τῆς Ἀτροπατηνῆς, κάμπτει πρὸς δύσιν καὶ πρὸς ἄρκτους καὶ παραρρεῖ τὰ ⁵ Ἀξαρα πρῶτον, εἰδ' Ἀρτάξατα, πόλεις Ἀρμενίων ἐπείτα διὰ τοῦ Ἀραξηνοῦ πεδίου πρὸς τὸ Κάσπιον ἐκδίδωσι πέλαγος.

C 528 4. Ἔν αὐτῇ δὲ τῇ Ἀρμενίᾳ πολλὰ μὲν ὄρη, πολλὰ δὲ ὀροπέδια, ἐν οἷς οὐδ' ἀμπελός φύεται ῥάδιως, πολλοὶ δ' αὐλόνες, οἱ μὲν μέσως, οἱ δὲ καὶ σφόδρα εὐδαίμονες, καθ' ὑπὲρ τὸ Ἀραξηνὸν πεδίον, δ' οὗ ὁ Ἀράξης ποταμὸς ἰὼν εἰς τὰ ἀκρα τῆς Ἀλβανίας καὶ τὴν Κασπίαν ἐκπίπτει θάλασσαν. καὶ μετὰ ταῦτα ή Σακαστήνη, καὶ αὐτῇ τῇ Ἀλβανίᾳ πρόσχωρος καὶ τῷ Κύρῳ ποταμῷ, εἰδ' ἡ Γωγαρηνῆ πᾶσα γὰρ ἡ χώρα

¹ Ἀντίταφου, Du Theil, for Ταύρου; so Casaubon and C. Müller.
² ποταμίας, Coraiz from conj. of Salmasius, for μεσοποταμίας; so the later editors.
³ πτ., Tschucke, and Coraiz read αὐτῶν.
and the Taurus and ends towards the eastern parts of Armenia, thus on one side enclosing the middle of Sophenê, and having on its other side Acilisenê, which is situated between the Antitaurus and the river-land of the Euphrates, before that river bends towards the south. The royal city of Sophenê is Carcathiocerta. Above Mt. Masius, far towards the east opposite Gordyene, lies Mt. Niphates; and then comes Mt. Abus, whence flow both the Euphrates and the Araxes, the former towards the west and the latter towards the east; and then Mt. Nibarus, which stretches as far as Media.

3. I have already described the course of the Euphrates. As for the Araxes, it first flows towards the east as far as Atropatene, and then bends towards the west and towards the north and flows first past Azara and then past Artaxata, Armenian cities, and then, passing through the Araxene Plain, empties into the Caspian Sea.

4. In Armenia itself there are many mountains and many plateaus, in which not even the vine can easily grow; and also many valleys, some only moderately fertile, others very fertile, for instance, the Araxene Plain, through which the Araxes River flows to the extremities of Albania and then empties into the Caspian Sea. After these comes Sacasene, this too bordering on Albania and the Cyrus River; and then comes Gogareene. Indeed, the whole of

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1 See critical note.
2 *i.e.* "enclosing Sophenê in a valley between itself (the Antitaurus) and the Taurus" (11. 12. 4).
3 See critical note.
4 See critical note.

Γορδυληνῆ, Corais, for Γορδυληνῆς, Ε, Γοργαδιλῆς, η, Ε, Γοργαδυληνῆς other MSS.
5 τὴν, the editors, for τήν.
αὐτῇ καρποῖς τε καὶ τοῖς ἡμέροις δένδρεσι καὶ τοῖς ἄειθαλέσι πληθύει, φέρει δὲ καὶ ἔλαιαν. ἔστι δὲ καὶ ἡ Φανηνή¹ τῆς Ἀρμενίας ἐπαρχία καὶ ἡ Κωμιστηρία καὶ Ὁρχιστηρία, πλείστην ἱπ- πείαν παρέχουσα· ἡ δὲ Χορήνη καὶ Καμβισηνή προσβορώταται εἰςι καὶ νιφόβολοι μίλιστα, συνάπτουσι τοῖς Καυκασίοις ὅρεσι καὶ τῇ Ἴβηρια καὶ τῇ Κολχίδει ὅπου φασὶ κατὰ τὰς ύπερβολὰς τῶν ὄρων πολλάκις καὶ συνοδίας ὅλαις· εἰς τῇ χιόνι καταπίνεσθαι νυφετῶν γυμνο- μένων ἐπὶ πλέον ἔξειν δὲ καὶ βακτηρίας πρὸς τοὺς τοιούτους κινδύνους² παρεξαιροῦντας εἰς τὴν ἐπιφάνειαν ἀναπνοῆς τε χάριν καὶ τοῦ διαμμένων τοὺς ἐπισοῦν, ὡστε βοηθίας τυχάνειν, ἀνορύ- τητα τε καὶ σωξέσθαι. ἐν δὲ τῇ χιόνι βῶλους πήγυσθαι φασὶ κοίλας περιεκοῦσας χρηστῶν ὕδωρ ὡς ἐν χιτῶν, καὶ ξύλα δὲ ἐν αὐτῇ γεννάσθαι καλεῖ δὲ σκόληκας Ἀπολλωνίδης, Θεοφάνης δὲ θρίπτας· κἀν τούτως ἀπολαμβάνεσθαι χρηστῶν ὕδωρ, περισσευόντων·³ δὲ τῶν χιτῶν τινών πινεσθαι· τῇ δὲ γένεσιν τῶν χιτῶν τοιαύτην εὐκάζουσιν, ὡστε ἐν τῶν κωνώτοις ἐκ τῆς ἐν τοῖς μετάλλοις φλογὸς καὶ τοῦ φεύζαλου.⁴

5. Ἰστοροῦσι δὲ τὴν Ἀρμενίαν, μικρὰν πρό- τερον ὄσαν, αὐξηθῆναι διὰ τῶν περὶ Ἀρταξίαν καὶ Ζαρίαδρων,⁶ οἱ πρότερον μὲν ἦσαν Ἀντίόχου

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¹ Φανηνή (Φανηνή οὐμαξ) seems corrupt; perhaps Φανηνή (Tzolhalka, Corais) is right (cp. Φανηνή below), if not Φασίανη (see Kramer’s note).

² The words τῶν ὄρων after ὅλαις are omitted by gry and Corais. Strabo probably wrote ἔμπροσθεν (conj. of Corais) or ὄσισθεν (conj. of Meineke).

³ Meineke inserts ἐς after κινδύνους.
this country abounds in fruits and cultivated trees and evergreens, and even bears the olive. There is also Phauenê,¹ a province of Armenia, and Comisenê, and Orchistenê, which last furnishes the most cavalry. Chorzenê and Cambysenê are the most northerly and the most subject to snows, bordering on the Caucasian mountains and Iberia and Colchis. It is said that here, on the passes over the mountains, whole caravans are often swallowed up in the snow when unusually violent snowstorms take place, and that to meet such dangers people carry staves, which they raise to the surface of the snow in order to get air to breathe and to signify their plight to people who come along, so as to obtain assistance, be dug out, and safely escape. It is said that hollow masses of ice form in the snow which contain good water, in a coat of ice as it were; and also that living creatures breed in the snow (Apollonides² calls these creatures "scoleces"³ and Theophanes⁴ "thripes"⁵); and that good water is enclosed in these hollow masses which people obtain for drinking by slitting open the coats of ice; and the genesis of these creatures is supposed to be like that of the gnats which spring from the flames and sparks at mines.

5. According to report, Armenia, though a small country in earlier times, was enlarged by Artaxias and Zariadris, who formerly were generals of

¹ See critical note. ² See Vol. III, p. 234, foot-note 2. ³ "Worms" or "larvae." ⁴ See foot-note on 11. 2. 2. ⁵ Wood-worms.

⁴ περισσεῖντας Ε. Ἐριλ., περισσεῖντας other MSS. ⁵ φεύγαλον Ε. Ἐριλ., πετάλλον Δῆ, πετάλλου other MSS. ⁶ Ζαριάδριν, Tyrwhitt, for Ζαριάδην; so the later editors.
στρατηγού, βασιλεύσαντες δ' ύστερον μετά τὴν ἐκείνου ἦτταν, ὁ μὲν τῆς Σωφηνῆς καὶ τῆς Ἀκισσηνῆς 1 καὶ Ὀδομαντίδος καὶ ἄλλων τινών, ὁ δὲ τῆς περὶ Ἀρτάξατα, συνηγήσαν, ἐκ τῶν περικειμένων ἐθνῶν ἀποτελόμενοι μέρη, ἐκ Μῆδων μὲν τὴν τε Κασπιανῆ καὶ Φαυνίτων καὶ Βασσοπέδων, Ἔβηρων δὲ τὴν τε παρώρειαν τοῦ Παρνάδρου 2 καὶ τὴν Χορζηνῆν 3 καὶ Γογγαρηνῆν, πέραν οὖσαν τοῦ Κύρου, Χαλύβων δὲ καὶ Μουσινοίκων Καρνητίνων 4 καὶ Έρεξην, ἀ τῇ μικρᾷ Ἀρμενία ἔστιν δομορα ἢ καὶ μέρη αὐτῆς ἔστι, Καταλώνων δὲ Ἀκισισηνῆ 5 καὶ τὴν περὶ τὸν Ἀντίταυρον, Σύρων δὲ Ταροννίτων, 6 ὥστε πάντας ὁμογλώττους εἶναι.

6. Πόλεις δ' ἔστι τῆς Ἀρμενίας Ἀρτάξατά τε, ἢν καὶ Ἀρτάξασατα καλούοντες, Ἀννίβα κτίσαν- C 529 τος Ἀρταξία τῷ βασιλεί, καὶ Ἀρξατα, ἀμφο- τεραι ἐπὶ τῷ Ἀράξῃ, ἢ μὲν Ἀρξατα πρὸς τοῖς ὅροις τῆς Ἀρταξατίας, 7 ἢ δὲ Ἀρτάξατα πρὸς τὸν Ἀραβηνών 8 πεδίῳ, συνρυκισμένη καλῶς καὶ βασι- λευν οὖσα τῆς χώρας. κεῖται δ' ἐπὶ χερσοφια- ξάρτων ἀγκώνοις, τὸ τείχος κύκλω προβεβλημένου τὸν ποταμόν πλην τοῦ ἑσθημοῦ, τὸν ἱεράμον 9 δ' ἔχει κάτωρ καὶ χάρακι κεκλεισμένον. οὐ πολὺ δ' 1 Ἀκισσηνῆ (Ἀκισισηνῆ οἱ ἐπειτεροτοί Κραμεροῦ) is very doubtful (see Kramer's note).

2 Παρνάδρου, Χυλίνδερ, for Πανάδρου; so the later editors.

3 Χορζηνῆς, Χυλίνδερ, for Χορζηνῆς; so the later editors.

4 Καρνητίνων, Κραμεροῦ, for Καρνητίνων; so the later editors.

5 Ἀκισισηνῆ, Τζέχσκε, for Ἀκισισηνῆ; so the later editors.

6 Ταροννίτων, Κραμεροῦ, for Ταμωννίτων; so the later editors.

7 Ἀρταξατίας, the editors, for Ἀρταξατίας Ε, Ἀρταξατίας other MSS.

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Antiochus the Great, but later, after his defeat, reigned as kings (the former as king of Sophenē, Acisenē, Odomantis, and certain other countries, and the latter as king of the country round Artaxata), and jointly enlarged their kingdoms by cutting off for themselves parts of the surrounding nations,—I mean by cutting off Caspianē and Phau nitis and Basoropedā from the country of the Medes; and the country along the side of Mt. Paryadres and Chorzenē and Gogarenē, which last is on the far side of the Cyrus River, from that of the Iberians; and Carenitis and Xerxenē, which border on Lesser Armenia or else are parts of it, from that of the Chalybians and the Mosynoei; and Acilisenē and the country round the Antitaurus from that of the Cataonians; and Taronitis from that of the Syrians; and therefore they all speak the same language, as we are told.

6. The cities of Armenia are Artaxata, also called Artaxiasata, which was founded by Hannibal for Artaxias the king, and Arxata, both on the Araxes River, Arxata being near the borders of Atropatia, whereas Artaxata is near the Araxene plain, being a beautiful settlement and the royal residence of the country. It is situated on a peninsula-like elbow of land and its walls have the river as protection all round them, except at the isthmus, which is enclosed by a trench and a palisade. Not

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1 Reigned as king of Syria 223-187 B.C.
2 The Carthaginian.

8 Ἀραξης, Tschucke, for Ἀρταξης Dll, Ἀρταξης other MSS.; so the later editors.
ἀπωθέν ἦστι τῆς πόλεως ¹ τὰ Τιγράνου καὶ Ἀρταουᾶδου γαζοφυλάκια, φρούρια ἐρυμννᾶ, Ἁβαβυρσά τε καὶ Ὁλαυή ἤν δὲ καὶ ἄλλα ἐπὶ τῷ Εὐφράτῃ. Ἀρταγήρας ² δὲ ἀπέστησε μὲν Ἀδώρ ³ ὁ φρούραρχος, ἔξειλον δὲ οἱ Καλσαρος στρατηγοὶ, πολιορκήσαντες πολὺν χρόνον, καὶ τὰ τείχη περεῖλον.

7. Ποταμοὶ δὲ πλείους μὲν εἰσίν ἐν τῇ χώρᾳ, γνωριμιώτατοι δὲ Φάσις μὲν καὶ Δύκος εἰς τὴν Ποντικὴν ἐκπέπτοντες θάλατταν (Ἑρατοσθένης δὲ ἀντὶ τοῦ Δύκου τίθησι Θερμόδοντα οὐκ εὖ), εἰς δὲ τὴν Κασπίαν Κύρος καὶ Ἀράξης, εἰς δὲ τὴν Ἑμυθρᾶν ὁ τε Εὐφράτης καὶ ὁ Τύρρης.

8. Εἰσὶ δὲ καὶ λίμναι κατὰ τὴν Ἀρμενίαν μεγάλαι, μία μὲν ἡ Μαντίανή, Κυανή ⁴ ἐρμηνευθεῖσα, μεγίστη, ὅσ φασι, μετὰ τὴν Μαιώτιν, ἅμαρτον ὑδάτων, διήκουσα μέχρι τῆς Ἀτροπατίας, ἐχοῦσα καὶ ἀλοπήγια: ἢ δὲ Ἀρσηνή, ἢν καὶ ὘μπίτιν ⁵ καλοῦσιν ἐστὶ δὲ νυφῆς, τὰς δὲ ἐσθήτας ὑπῆτε ⁶ καὶ διαζαίνει. διὰ δὲ τούτῳ καὶ ἀποτοῦν ἐστὶ τὸ ὕδωρ. φέρεται δὲ διὰ αὐτῆς

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¹ ἐπὶ, after πόλεως, Meineke omits; the editors before Kramer emended it to καὶ.
² Meineke emends Ἀρταγήρας to Ἀρταγείρα, perhaps rightly.
³ Meineke emends Ἀδώρ to Ἀδων, perhaps rightly.
⁴ Κυανή E, Κυανεανή other MSS.
⁵ ὘μπίτιν, Kramer, for ὀμπίτιν; so the later editors.
⁶ ὑπῆτε (ὑπῆτει C, ὑπῆτε ını), Eustathius, for ὑπῆτε; so Xylander (op. 11. 13. 2).

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¹ Father and son respectively, kings of Armenia.
² See critical note. ³ See critical note.
⁴ Mantianē (apparently the word should be spelled "Matianē"); see 11. 8. 8 and 11. 13. 2) is the lake called

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far from the city are the treasuries of Tigranes and Artavasdes, the strong fortresses Babyrsa and Olanë. And there were other fortresses on the Euphrates. Of these, Artageras was caused to revolt by Ador, its commandant, but Caesar's generals sacked it after a long siege and destroyed its walls.

7. There are several rivers in the country, but the best known are the Phasis and the Lycus, which empty into the Pontic Sea (Eratosthenes wrongly writes "Thermodon" instead of "Lycus"), whereas the Cyrus and the Araxes empty into the Caspian Sea, and the Euphrates and the Tigris into the Red Sea.

8. There are also large lakes in Armenia; one the Mantianë, which being translated means "Blue"; it is the largest salt-water lake after Lake Maeotis, as they say, extending as far as Atropatia; and it also has salt-works. Another is Arsenë, also called Thopitis. It contains soda, and it cleanses and restores clothes; but because of this ingredient the water is also unfit for drinking.

"Capauta" in 11. 13. 2, Capauta meaning "Blue" and corresponding to the old Armenian name Kapoit-azow (Blue Lake), according to Tozer (note ad loc.), quoting Kiepert.

5 On the position of this lake see Tozer (note ad loc.).

6 The Greek word "nitron" means "soda" (carbonate of soda, our washing soda), and should not be confused with our "nitro" (potassium nitrate), nor yet translated "potash" (potassium carbonate). Southgate (Narrative of a Tour through Armenia, Kurdistan, etc., Vol. II, p. 306, Eng. ed.) says that "a chemical analysis of a specimen shows it to be alkaline salts, composed chiefly of carbonate of soda and chloride" (chlorite in Tozer is a typographical error) "of sodium" (salt).

7 See 11. 13. 2.
ο Τύχρις ἀπὸ τῆς κατὰ τὸν Νιφάτθην ὅρμηθεις, ἀμικτον φυλάττων τὸ ρέμα διὰ τὴν ὀξύτητα, ἀφ’ οὗ καὶ τούνομα, Μῆδων τύρων καλούντων τὸ τόξευμα: καὶ οὗτοι μὲν ἔχει πολυειδεῖς ἵχθος, οἱ δὲ λιμναῖοι ἔνδο εἰδου εἰςι: κατὰ δὲ τοῦ μυχῶν τῆς λίμνης εἰς βάραθρον ἐμπέσων ὁ ποταμὸς καὶ πολὺν τόπον ἐνεχθηκεν ὑπὸ γῆς ἀνατέλλει κατὰ τὴν Χαλωνίτην ἐκεῖθεν δ’ ἤδη πρὸς τὴν Ὡτιν καὶ τὸ τῆς Σεμιράμιδος καλοῦμεν διατείχεσα περιέν τε καταφέρεται, τοὺς Γορδυναίους ἐν δεξιὰ ἄφεσι καὶ τὴν Μεσσοποταμίαν ὕλην, καὶ ὁ Εὐφράτης τοῦνατόν ἐν ἀριστερά ἔχαν τὴν αὐτήν χώραν πλησιάσαςτε ἀλληλοὺς καὶ ποιήσας τὴν Μεσσοποταμίαν, ο μὲν διὰ Σελευκείας φέρεται πρὸς τὸν Πέρσικὸν κόλπον, ὁ δὲ διὰ Βαβυλῶνος, καθάπερ ἐίρηται που ἔν τοὺς πρὸς Ἐρατοσθένην καὶ Ἰππαρχον λόγοις.

9. Μέταλλα δὲ ἐν μὲν τῇ Συσπιρίτιδι 1 ἐστὶ χρυσοῦ κατὰ τὰ Κάβαλλα, ἕφ’ ἄν Μένωνα ἐπεμψεν Ἀλέξανδρος μετὰ στρατιωτῶν, ἀνήχθη 2 δ’ ὑπὸ τῶν ἐγχυρῶν καὶ ἄλλα δ’ ἐστὶ μέταλλα, καὶ δὴ 3 τῆς σάνδωκος 4 καλομενῆς, ἥν δὴ καὶ Ἀρμένιον καλοῦσι χρόμα, ὁμοίον κάλχη, οὗτο δ’ ἐστὶν ἱπποβότος σφόδρα ἡ χώρα, καὶ οὗ

1 Συσπιρίτιδι, Groskurd, for 'Τσιπράτιδι; so Kramer (see his note), Meineke, and C. Müller (Ind. Var. Lect, p. 1018).
2 For ἀνήχθη (ἀνεῖχθης C), Casanbon conj. ἀνείρθής, Tzschucke ἀνεῖχθης or ἀνεῖχθη, Groskurd ἀπῆχθη; Corais reads ἀνεῖχθη and Meineke ἀπηγχθή.
3 δὴ, Tzschucke and Corais emend to τὸ.
4 σάνδωκος, Salmasius, for ὁσάνδωκος; so the later editors.

1 There must have been a second Chalonitis, one “not far from Gordyeca” (see 10. 1. 21), as distinguished from 328
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The Tigris flows through this lake after issuing from the mountainous country near the Niphates; and because of its swiftness it keeps its current unmixed with the lake; whence the name Tigris, since the Median word for "arrow" is "tigris." And while the river has fish of many kinds, the fish in the lake are of one kind only. Near the recess of the lake the river falls into a pit, and after flowing underground for a considerable distance rises near Chalonitis.¹ Thence the river begins to flow down towards Opis and the wall of Semiramis, as it is called, leaving the Gordiacans and the whole of Mesopotamia on the right, while the Euphrates, on the contrary, has the same country on the left. Having approached one another and formed Mesopotamia, the former flows through Seleucia to the Persian Gulf and the latter through Babylon, as I have already said somewhere in my arguments against Eratosthenes and Hipparchus.²

9. There are gold mines in Syspiritis near Caballa, to which Menon was sent by Alexander with soldiers, and he was led up³ to them by the natives. There are also other mines, in particular those of sandyx,⁴ as it is called, which is also called "Armenian" colour, like chalcé.⁵ The country is so very good that in eastern Assyria, or else there is an error in the name.

¹ 2. 1. 27.
² "Led up" (or "inland") seems wrong. The verb has been emended to "destroyed," "imprisoned," "hanged" (Meineke), and other such words, but the translator knows of no evidence either to support any one of these emendations or to encourage any other.
³ An earthy ore containing arsenic, which yields a bright red colour.
⁴ i.e. purple dye. The usual spelling is calchē.

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STRABO

530 ἦττον τῆς Μηδίας, ὥστε οἱ Νησαῖοι ἰπποὶ καὶ ἐνταύθα γίνονται, οἱσπέρ οἱ Περσῶν βασιλεῖς ἐχρῶντο· καὶ ὁ σατράπης τῆς 'Αρμενίας τῷ Πέρσῃ καὶ έτος δισμυρίων πώλουσ τοῖς Μιθρακίνοις ἐπεμπεν. Ἀρταουάσδης δὲ Ἀντωνίῳ χωρὶς τῆς ἄλλης ἰππείας αὐτὴν τὴν κατάφρακτον ἑξακισχιλίαν ἰππον ἐκτάξας ἐπέδειξεν, ἣνικα εἰς τὴν Μηδίαν ἑνέβαλε σὺν αὐτῷ. ταύτης δὲ τῆς ἰππείας οὐ Μήδου μόνου καὶ Ἀρμενίων ζηλωταῖ γεγόνασι, ἀλλὰ καὶ Ἁλβανοῦ, καὶ γὰρ ἐκείνοι καταφράκτως χρῶνται.

10. Τοῦ δὲ πλούτου καὶ τῆς δυνάμεως τῆς χώρας σημεῖον οὐ μικρόν, ὅτι Πομπηίου Τιγράνη 

τῷ πατρὶ τῷ Ἀρταουάσδου τάλαντα ἐπιγράψαντος ἑξακισχιλία ἀργυρίου, διένειμεν αὐτίκα ταῖς δυνάμεσι τῶν Ἄρωμάιων, στρατιωτῆ μὲν καὶ 

ἀνδρὰ πεντήκοντα δραχμᾶς, ἑκατοντάρχη δὲ 

χιλίας, ἵππαρχῳ δὲ καὶ χιλιάρχῳ τάλαντον.

11. Μέγεθος δὲ τῆς χώρας Θεοφάνης ἀποδίδωσιν εὔρος μὲν σχοῖνων ἐκατόν, μῆκος δὲ 

διπλάσιον, τιθεῖς τὴν σχοῖνον τετταράκοντα 

σταδίων πρὸς ὑπερβολὴν δὲ εὐρήκειν ἐγγυτέρῳ 

δὲ ἐστὶ τῆς ἀλληβίας μῆκος μὲν θέσας τὸ ὑπ' 

ἐκείνου λεχθὲν εὖρος, εὔρος δὲ τὸ ήμισὺ ή μικρὸ 

πλεῖον. ή μὲν δὴ φύσις τῆς Ἀρμενίας καὶ δύναμις 

τοιαύτη.

καὶ ἐκατόν, after δραχμάς, Corais would omit; so the later editors.

ἵππαρχῳ, Du Theil, for ἵππαρχῳ; so the later editors.

eὔρος, Groskurd inserts; so the later editors.
for "horse-pasturing," not even inferior to Media,\(^1\) that the Nesaean horses, which were used by the Persian kings, are also bred there. The satrap of Armenia used to send to the Persian king twenty thousand foals every year at the time of the Mithra-cina.\(^2\) Artavasdes,\(^3\) at the time when he invaded Media with Antony, showed him, apart from the rest of the cavalry, six thousand horses drawn up in battle array in full armour. Not only the Medes and the Armenians pride themselves upon this kind of cavalry, but also the Albanians, for they too use horses in full armour.

10. As for the wealth and power of the country, the following is no small sign of it, that when Pompey imposed upon Tigranes, the father of Artavasdes, a payment of six thousand talents of silver, he forthwith distributed to the Roman forces as follows: to each soldier fifty drachmas, to each centurion a thousand drachmas, and to each hipparch and chiliarch a talent.

11. The size of the country is given by Theophanes:\(^4\) the breadth one hundred "schoeni," and the length twice as much, putting the "schoenus" at forty stadia;\(^5\) but his estimate is too high; it is nearer the truth to put down as length what he gives as breadth, and as breadth the half, or a little more, of what he gives as breadth. Such, then, is the nature and power of Armenia.

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\(^1\) See 11. 13. 7.
\(^2\) The annual festival in honour of the Persian Sun-god Mithras.
\(^3\) See 11. 13. 4.
\(^4\) See foot-note on 11. 2. 2.
\(^5\) On the variations in the meaning of "schoenus," see 17. 1. 24.
12. Ἀρχαιολογία δὲ τὰς ἐστὶ περὶ τοῦ ἔθνους τούτῳ τοιαύτη. Ἀρμενος εἶ Ἀρμενίου, τόλεως Θετταλικῆς, ἢ κεῖται μεταξὺ Φερῶν καὶ Δαράσης ἐπὶ τῇ Βόσφ., καθάπερ εἴρηται, συνεστάτευσεν Ἰάσονι εἰς τὴν Ἀρμενίαν τοῦτον φασὶν ἔποντίκες τὴν Ἀρμενίαν οἱ περὶ Κυρίλλου τῶν Φαρσάλιων καὶ Μήδιον τῶν Δαρισαίων, ἄνδρες συνεστρατευκότες Αλεξάνδρῳ, τῶν δὲ μετὰ τοῦ Ἀρμενίου τοὺς μὲν τὴν Ἀκιλλασθὴν οἶκησαι τὴν ὑπὸ τοὺς Σωφηνίως πρότερον οὔσαν, τοὺς δὲ ἐν τῇ Συσπερίτιδι ἔως τῆς Καλαχηνής καὶ τῆς Ἀδηθήθης ἐξοι τῶν Ἀρμενιακῶν ὅρων.  

1 καὶ τὴν ἐσθήτα δὲ τῆς Ἀρμενιακῆς Θετταλικῆς φασὶν, οἶον τοὺς βαθεῖς χιτῶνας, οὓς καλοῦσι Θετταλικοὺς ἐν ταῖς τραγῳδίαις, καὶ ξυνύσσοντο περὶ τὰ στήθη, καὶ ἐφαπτίδας, ὡς καὶ τῶν τραγῳδών μιμησάμενοι τοὺς Θετταλοὺς, ἐδει μὲν γὰρ αὐτοῖς ἐπιθέτου κόσμου τοιοῦτον τινός, οἱ δὲ Θετταλοὶ μᾶλλον βαθυπολαυταῖοι, ὡς εἰκός, διὰ τὸ πάντων εἶναι Ἐλλήνων βορειοτάτους καὶ ψυχροτάτους νέμεσθαι τόπους ἐπιτηθιεσθήτως παρέσχοντο μίμησιν τῇ τῶν ὑποκρήτων διασκευή ἐν τοῖς ἀναπλάσμασιν καὶ τὸν τῆς Ἰππικῆς ζηλὸν φασὶν εἶναι Θετταλικὸν καὶ τοῦτος ὁμοίως καὶ Μήδιος τὴν δὲ Ἰάσονος στρατεύαν καὶ τὰ Ἰασόνια μαρτυρεῖ, δὲν τινὰ οἱ δυνάσται κατεσκέυασαν παραπληγίως ὁσπερ τὸν ἐν Ἀβδῆρος μενὸν τοῦ Ἰάσονος Παρμενίων.

1 ὅρων, Xylander, for ὅρων; so the later editors.
2 Θετταλικοῦς, Cornais from conj. of Du Theil, for Aitωλικοῦς; so the later editors.
3 τῇ ... διασκευῆ, Kramor, for τὴν ... διασκευῆ, omitting δὲ after διασκευῆ; so the later editors.

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12. There is an ancient story of the Armenian race to this effect: that Armenus of Armenium, a Thessalian city, which lies between Pherae and Larisa on Lake Boebe, as I have already said,\(^1\) accompanied Jason into Armenia; and Cyrsilus the Pharsalian and Medius the Larisacan, who accompanied Alexander, say that Armenia was named after him, and that, of the followers of Armenus, some took up their abode in Acilisenê, which in earlier times was subject to the Sopheni, whereas others took up their abode in Sysspiritis, as far as Calachenê and Adiabenê, outside the Armenian mountains. They also say that the clothing of the Armenians is Thessalian, for example, the long tunics, which in tragedies are called Thessalian and are girded round the breast; and also the cloaks that are fastened on with clasps, another way in which the tragedians imitated the Thessalians, for the tragedians had to have some alien decoration of this kind; and since the Thessalians in particular wore long robes, probably because they of all the Greeks lived in the most northerly and coldest region, they were the most suitable objects of imitation for actors in their theatrical make-ups. And they say that their style of horsemanship is Thessalian, both theirs and alike that of the Medes. To this the expedition of Jason and the Jasonian monuments bear witness, some of which were built by the sovereigns of the country, just as the temple of Jason at Abdera was built by Parmenion.

\(^1\) 11. 4. 8.

\(^4\) κατεσκεύασαν, Casaubon, for κατέσκαψαν; so the later editors.
καὶ Μήδων, θηριώδεις ἀνθρώπους καὶ ἀπειθεῖς, ὀρεινοὺς, περισκυθηστὰς
τοῦτο γὰρ δηλοῦσιν οἱ Σαραπάραι. εὑρίται δὲ καὶ
tὰ περὶ τῆς Μηδείας ἐν τοῖς Μηδικοῖς· ὡστ' ἐκ
πάντων τούτων εἰκάζουσι καὶ τοὺς Μηδίους καὶ
Ἀρμενίους συγγενεῖς πῶς τοῖς Θετταλοῖς εἶναι καὶ
τοῖς ἀπὸ Ἰάσουν καὶ Μηδείας.

15. Ὅ μὲν δὴ παλαιὸς λόγος οὗτος, ὃ δὲ τού
tου νεώτερος καὶ κατὰ Πέρσας εἰς τὸ ἐφεξῆς
μέχρι εἰς ἡμᾶς, ὡς ἐν κεφαλαίῳ πρέποι αὐτῷ μέχρι
tοσοῦτον λεχθεῖς, ὅτι κατεύχουσι τὴν Ἀρμενίαν
Πέρσαι καὶ Μακεδόνες, μετὰ ταῦτα οἱ τῇν Συρίαν
ἐχοντες καὶ τὴν Μήδιαν· τελευταῖος δ' ἤπιρέξεων
Ὡρώντης ἀπόγονος Πδάρνου, τῶν ἐπὶ Περσῶν
ἔνος· εἰδ' ὑπὸ τῶν ᾿Αρταξίου τοῦ μεγάλου
στρατηγῶν τοῦ πρὸς Ῥωμαίους πολεμίσαντος
dιηρέθη δίχα, Ἄρταξίου τε καὶ Ζαριάδρος· καὶ
ἥρχον οὕτως, τοῦ βασιλέως ἑπιτρέφαντος· ἦττη-
θέντος δ' ἐκείνου, προσθέμενοι Ῥωμαίους καθ'
C 532 αὐτούς ἐτάπτοντο, βασιλείας προσαγορευθέντες.
tοῦ μὲν οὖν Ἀρταξίου Τιγράνης ὃν ἀπόγονον
cαὶ εἰχε τὴν ἱδίως λεγομένην Ἀρμενίαν, αὐτὴ
d' ἦν προσεχής τῇ τε Μηδία καὶ Ἀλβανοῖς καὶ
Ἰβηρίου μέχρι Κολχίδος καὶ τῆς ἐπὶ τῷ Εὔβείῳ
Καππαδοκίας, τοῦ δὲ Ζαριάδρος ὁ Σωφηνὸς
Ἀρτάνης ἐχον τὰ νότια μέρη καὶ τοῦτων τὰ
πρὸς δύσειν μᾶλλον. κατευθύνθη δ' οὗτος ὑπὸ τοῦ
Τιγράνου, καὶ πάντων κατέστη κύριος ἐκεῖνος,
tύχαις δ' ἐχρήσατο ποικίλαις, κατ' ἀρχὰς μὲν

1 αξιοὶ read περισκυθηστάς.
2 For Ἀρτάνης Steph. Byz., s.v. Σωφηνῆ, writes Ἀρσάνης, and
GEOGRAPHY, II. 14. 14-15

Medes, a fierce and intractable people, mountaineers, scalpers, and beheaders, for this last is the meaning of "Saraparae." I have already discussed Medea in my account of the Medes;⁴ and therefore, from all this, it is supposed that both the Medes and the Armenians are in a way kinsmen to the Thessalians and the descendants of Jason and Medea.

15. This, then, is the ancient account; but the more recent account, and that which begins with Persian times and extends continuously to our own, might appropriately be stated in brief as follows: The Persians and Macedonians were in possession of Armenia; after this, those who held Syria and Media; and the last was Orontes, the descendant of Hydarnes, one of the seven Persians;² and then the country was divided into two parts by Artaxias and Zariadris, the generals of Antiochus the Great, who made war against the Romans; and these generals ruled the country, since it was turned over to them by the king; but when the king was defeated, they joined the Romans and were ranked as autonomous, with the title of king. Now Tigranes was a descendant of Artaxias and held what is properly called Armenia, which lay adjacent to Media and Albania and Iberia, extending as far as Colchis and Cappadocia on the Euxine, whereas the Sophenian Artanes,³ who held the southern parts and those that lay more to the west than these, was a descendant of Zariadris. But he was overcome by Tigranes, who established himself as lord of all. The changes of fortune experienced by

¹ 11. 13. 10. ² See Herodotus 3. 70. ³ See critical note.

so Groskurd; Tyrwhitt emends to 'Armenias, making Σωφηνός a proper name (op. 12. 2. 1).
γὰρ ὁμήρευσε παρὰ Πάρθους, ἔπειτα δὲ ἐκεῖνων ἔτυχε καθόδου, λαβόντων μισθὸν ἐβδομήκοντα αὐλὼνας τῆς 'Αρμενίας: αὐξηθεῖς δὲ καὶ ταύτα ἀπέλαβε τὰ χωρία καὶ τὴν ἐκεῖνων ἐπόρθησε, τὴν τε περὶ Νίνου¹ καὶ τὴν περὶ Ἀρβηλα' ὑπηκόους δ' ἔσχε καὶ τὸν 'Ατροπατηνοὺ καὶ τὸν Γορδυαῖον, μεθ' ὅν καὶ τὴν λοιπὴν Μεσοποτα-μίαν, ἐτὶ δὲ τὴν Συρίαν αὐτὴν καὶ Φοινίκην, διαβάς τὸν Εὐφράτην, ἀνὰ κράτος εἶλεν. ἐπὶ τοσοῦτον δ' ἔξαρθεις καὶ πόλιν ἔκτεισε² πληθίου τῆς 'Ιβηρίας³ μεταξὺ ταύτης τε καὶ τοῦ κατὰ τὸν Εὐφράτην Ζεύγματος, ὡς ὀνύμασε Τυργανό-κερτα, ἐκ διάδεκα ἐρημωθείσῶν ὑπ' αὐτοῦ πόλεων Ἐλληνίδων ἀνθρώπους συναγαγὼν. ἔφθη δ' ἐπελθὼν Δεύκολλος ὁ τῷ Μιθριδάτῃ πολεμήσας καὶ τοὺς μὲν οἰκήτοράς εἰς τὴν οἰκείαν ἐκάστου ἀπέλυσε, τὸ δὲ κτίσμα, ἡμιτελές ἐτὶ ὑπ' αὐτοῦ, κατε-σπάσε προσβαλών καὶ μικρὰν κόμην κατέλυσεν, ἐξήλασε δὲ καὶ τῆς Συρίας αὐτοῦ καὶ τῆς Φοι-νίκης. διαδεξάμενος δ' Ἀρτασούσδης ἐκείνου τέως μὲν ἡπτύχει, φίλος δὲν Ρωμαίοις, Ἀντώνιον δὲ προδίδοντάς Παρθαναῖοι ἐν τῷ πρὸς αὐτούς πολέμῳ, δίκαιος ἔτισεν, ἀναχθεῖς γὰρ εἰς 'Αλε-ξάνδρειαν ὑπ' αὐτοῦ, δέσμιος πομπευθεὶς διὰ τῆς πόλεως τέως μὲν ἐφρουρεῖτο, ἔπειτ' ἀνηρέθη,
GEOGRAPHY, II. 14. 15

Tigranes were varied, for at first he was a hostage among the Parthians; and then through them he obtained the privilege of returning home, they receiving as reward therefor seventy valleys in Armenia; but when he had grown in power, he not only took these places back but also devastated their country, both that about Ninus and that about Arbela; and he subjugated to himself the rulers of Atropenē and Gordyæa, and along with these the rest of Mesopotamia, and also crossed the Euphrates and by main strength took Syria itself and Phoenicia; and, exulted to this height, he also founded a city near Iberia,¹ between this place and the Zeugma on the Euphrates; and, having gathered peoples thither from twelve Greek cities which he had laid waste, he named it Tigranocerta; but Leueullus, who had waged war against Mithridates, arrived before Tigranes finished his undertaking and not only dismissed the inhabitants to their several home-lands but also attacked and pulled down the city, which was still only half finished, and left it a small village;² and he drove Tigranes out of both Syria and Phoenicia. His successor Artavasdes³ was indeed prosperous for a time, while he was a friend to the Romans, but when he betrayed Antony to the Parthians in his war against them he paid the penalty for it, for he was carried off prisoner to Alexandria by Antony and was paraded in chains through the city; and for a time he was kept in prison, but was afterwards

Kramer conjectures "Nisibis" (op. 11. 12. 4); but C. Müller, more plausibly, "Carrhae."⁴ Cp. the reference to "Carrhae" in 16. 2. 23. ⁵ 69 B.C. ⁶ See 11. 13. 4.
συνάπτοντος τοῦ 'Ακτιακοῦ πολέμου. μετ’ ἐκείνων δὲ πλείους ἐβασίλευσαν ὑπὸ Καίσαρι καὶ 'Ρω-μαίοις οὗτος καὶ νῦν ἐτὶ συνέχεται τὸν αὐτὸν τρόπον.

16. "Ἀπαντὰ μὲν οὖν τὰ τῶν Περσῶν ἱερὰ καὶ Μῆδοι καὶ 'Αρμένωι τετμῆκασι, τὰ δὲ τῆς Ἀναίτιδος 1 διαφερόντως Ἀρμένωι, ἐν τε ἄλλοις ἰδρυσάμενοι τόποις, καὶ δὴ καὶ ἐν τῇ Ἀκιλισινῆ. ἀνατιθέας δὲ εὐταύθα δουλοὺς καὶ δούλας. καὶ τούτο μὲν οὐθ θαυμαστῶν, ἀλλὰ καὶ θυγατέρας οἱ ἐπιφανέστατοι τοῦ ἔθνους ἀνεροῦσι παρθένους, αἰς νόμος ἔστι καταπορνευθεῖσας πολὺν χρόνον παρὰ τῇ θεῷ μετὰ ταῦτα δίδοσθαι πρὸς γάμον, οὐκ ἀπαξιοῦντος τῇ τοιαύτῃ συμοικεῖσιν οὐδενός. Κ 583 τοιοῦτον δὲ τι καὶ 'Ἡρόδοτος λέγει τὸ περὶ τὰς Δυνάς' πορνεύειν γὰρ ἀπάσας. οὔτω δὲ φιλο-φρόνως χρώνται τοῖς ἑρασταίς, ὡστε καὶ ξενίαν παρέχουσι καὶ δῶρα ἀντιδίδοσι πλεῖον πολλάκις ἡ λαμβάνουσιν, ἀτ’ εἰς εὐτύρων οίκων ἐπιχορηγούμενα δέχονται δὲ οὐ τοὺς τυχόντας τῶν ξένων, ἀλλὰ μάλιστα τοὺς ἀπὸ ὅσον ἀξιώματος.

1 'Ἀναίτιδος, Xylander, following Epit. and Kustathius (Dionysius 846), for Tavādīs; so the later editors.
slain, when the Actian war broke out. After him several kings reigned, these being subject to Caesar and the Romans; and still to-day the country is governed in the same way.

16. Now the sacred rites of the Persians, one and all, are held in honour by both the Medes and the Armenians; but those of Anaitis are held in exceptional honour by the Armenians, who have built temples in her honour in different places, and especially in Acilisenē. Here they dedicate to her service male and female slaves. This, indeed, is not a remarkable thing; but the most illustrious men of the tribe actually consecrate to her their daughters while maidens; and it is the custom for these first to be prostituted in the temple of the goddess for a long time and after this to be given in marriage; and no one disdains to live in wedlock with such a woman. Something of this kind is told also by Herodotus¹ in his account of the Lydian women, who, one and all, he says, prostitute themselves. And they are so kindly disposed to their paramours that they not only entertain them hospitably but also exchange presents with them, often giving more than they receive, inasmuch as the girls from wealthy homes are supplied with means. However, they do not admit any man that comes along, but preferably those of equal rank with themselves.
BOOK XII
1. Καὶ ἡ Καππαδοκία¹ ἔστι πολυμερής τε καὶ συχνὰς δεδεμένη μεταβολάς. οἱ δ' οὖν ὁμογλωττοί μᾶλλον εἰσιν οἱ ὑφοριζόμενοι πρὸς νότον μὲν τῷ Κυλλῃ χειμερένῳ Θαύρῳ, πρὸς ἐκεῖ δὲ τῇ 'Αρμενίᾳ καὶ τῇ Κολχίδῃ καὶ τοῖς μεταξὺ ἐπερομένοις ἔθνεσι, πρὸς ἄρκτον δὲ τῷ Ἐνθρίσκομεν μέχρι τῶν ἐκβολῶν τοῦ "Αλωνος, πρὸς δόσιν δὲ τῷ τε τῶν Παφλαγῶν ἔθνει καὶ Γαλατῶν τῶν τὴν Φρυγίαν ἐποικησάντων² μέχρι Λυκαδῶν καὶ Κυθήκων τῶν τὴν τραχείαν Κυλλίαν νεομομένων.

2. Καὶ αὐτῶν δὲ τῶν ὁμογλώττων οἱ παλαιοὶ τοὺς Κατάονας καθ' αὐτοὺς ἐταττοῦν, ἀντιδιαρροῦντες τοὺς Καππάδοξιν, ὡς ἐπερεσθέσι, καὶ ἐν τῇ διαρθυμήσει τῶν ἐθνῶν μετὰ τὴν Καππαδοκίαν ἐτίθεσαν τὴν Καταονίαν, ἐπὶ τὸν Ἐνθράτην καὶ τὰ πέραν ἔθνη, ὡστε καὶ τὴν Μελιτηνίαν ὑπὸ τῇ Καταονίας τάττειν, ὁ μεταξὺ κεῖται ταύτης τε καὶ τοῦ Ἐνθράτου, συνάπτουσα τῇ Κομμαγηνῇ, μέρος τέ τῆς Καππαδοκίας ἔστι δέκατον κατὰ τὴν εἰς δέκα στρατηγίας διαίρεσιν τῆς χώρας. οὕτω γὰρ C 534 δὴ οἱ καθ' ἡμᾶς βασιλεῖς οἱ πρὸ Ἀρχελάον

¹ Before ἔστι Corais and Meineke insert δ'.
² ἐποικησάντων, Corais, for μετοικησάντων; so the later editors.
BOOK XII

I

1. Cappadocia, also, is a country of many parts and has undergone numerous changes. However, the inhabitants who speak the same language are, generally speaking, those who are bounded on the south by the "Cilician" Taurus, as it is called, and on the east by Armenia and Colchis and by the intervening peoples who speak a different group of languages, and on the north by the Euxine as far as the outlets of the Halys River, and on the west both by the tribe of the Paphlagonians and by those Galatae who settled in Phrygia and extended as far as the Lycaonians and those Cilicians who occupy Cilicia Tracheia.2

2. Now as for the tribes themselves which speak the same language, the ancients set one of them, the Cataonians, by themselves, contradistinguishing them from the Cappadocians, regarding the latter as a different tribe; and in their enumeration of the tribes they placed Cataonia after Cappadocia, and then placed the Euphrates and the tribes beyond it so as to include in Cataonia Melitenē, which lies between Cataonia and the Euphrates, borders on Commagenē, and, according to the division of Cappadocia into ten prefectures, is a tenth portion of the country. Indeed, it was in this way that the kings in my time who preceded Archelāus held

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1 From Xylander to Meineke the editors agree that a portion of text at the beginning of this Book is missing.
2 "Rugged" Cilicia.
διατεταγμένην εἰχον τὴν ἡγεμονίαν τῆς Καππαδοκίας· δέκατον δὲ ἐστὶ μέρος καὶ ἡ Κατανοία. καθ’ ἡμᾶς δὲ εἰχε στρατηγιγὸν ἐκατέρα ἵδιουν οὔτε δὲ ἐκ τῆς διαλεκτοῦ διαφοράς τινὸς ἐν τούτους πρὸς τοὺς ἄλλους Καππαδοκας ἐμφαινομένης, οὔτε ἐκ τῶν ἄλλων ἐθνον, δὴ θαυμαστῶν πῶς ἤφανεται τελέως τὰ σημεία τῆς ἄλλος τοῖς ἀριστερῶς. ἦσαν δὲ οὖν διωρισμένοι, προσεκτικότατο δὲ αὐτοῖς Ἀριαράθης ὁ πρῶτος προσαγορευθεὶς Καππαδόκων βασιλεὺς.

3. "Εστι δὲ ὀσπέρ χερσονήσου μεγάλης ἵσθιμος ὅπτος, σφιχτόμενος θαλάτταις δυσὶ, τῇ τε τοῦ Ἰσσικοῦ κόλπου μέχρι τῆς τραχείας Κιλικίας καὶ τῇ τοῦ Εὐζείου μεταξῆς Σινώπης τε καὶ τῆς τῶν Τιβαρηνῶν παραλίας· ἐντὸς δὲ τοῦ ἱσθιμοῦ λέγομεν χερσονήσου τὴν προσεπέριον τοῖς Καππαδοξίων ἄπασαν, ἢν Ἡράδοτος μὲν ἐντὸς "Ἀλνος καλεῖ· αὐτῇ γὰρ ἐστιν, ἡς ἤρθεν ἀπό τοῦ Κρούσος, λέγει δὲ αὐτὸν ἐκείνον τύραννον ἐθνοῦς τῶν ἐντὸς ᾽Ἀλνος ποιημοῦ. οἱ δὲ νῦν τὴν ἐντὸς τοῦ Ταύρου καλοῦσιν Ἀσίαν, ὄμωνυμος τῇ ὅλῃ ἀπείρῳ ταύτῃ Ἀσίαν προσαγορεύοντες. περιέχεται δὲ ἐν αὐτῇ πρῶτα μὲν ἔθνη τὰ ἀπὸ τῆς ἀνατολῆς Παφλαγόνες τε καὶ Φρύγες καὶ Λυκάονες, ἔπειτα Βιθυνοί καὶ Μυσῖοι καὶ Ἡ Ἐπίκτητος, ἐπὶ δὲ Τρώας καὶ Ἔλλησποντια, μετὰ δὲ τούτους ἐπὶ θαλάττη μὲν Ἐλλήνων οἱ τε Ἀιολεῖς καὶ Ἡνοί, τῶν δὲ ἄλλων Κάρης τε καὶ Λύκιοι, ἐν δὲ τῇ μεσογαλα Λυδοί. περὶ μὲν οὖν τῶν ἄλλων ἐρωμεν ὑστερον.

1 τῆς, before τῶν ἄλλων, is rightly omitted by os.
2 ἐθνον c instead of ἐθνον; so the editors.
their several prefectures over Cappadocia. And Cataonia, also, is a tenth portion of Cappadocia. In my time each of the two countries had its own prefect; but since, as compared with the other Cappadocians, there is no difference to be seen either in the language or in any other usages of the Cataonians, it is remarkable how utterly all signs of their being a different tribe have disappeared. At any rate, they were once a distinct tribe, but they were annexed by Ariarathes, the first man to be called king of the Cappadocians.

3. Cappadocia constitutes the isthmus, as it were, of a large peninsula bounded by two seas, by that of the Issian Gulf as far as Cilicia Tracheia and by that of the Euxine as far as Sinopē and the coast of the Tibareni. I mean by "peninsula" all the country which is west of Cappadocia this side the isthmus, which by Herodotus is called "the country this side the Halys River"; for this is the country which in its entirety was ruled by Croesus, whom Herodotus calls the tyrant of the tribes this side the Halys River.¹ However, the writers of to-day give the name of Asia to the country this side the Taurus, applying to this country the same name as to the whole continent of Asia. This Asia comprises the first nations on the east, the Paphlagonians and Phrygians and Lycaonians, and then the Bithynians and Mysians and the Epictetus,² and, besides these, the Troad and Hellespontia, and after these, on the sea, the Aeolians and Ionians, who are Greeks, and, among the rest, the Carians and Lycians, and, in the interior, the Lydians. As for the other tribes, I shall speak of them later.

¹ 1. 6, 28. ² The territory later "Acquired" (2. 5. 31).
4. Τὴν δὲ Καππαδοκίαν εἰς δύο σατραπεῖας μερισθεῖσαν ὑπὸ τῶν Περσῶν παραλαβόντες Μακεδόνες περιείδον ¹ τὰ μὲν ἐκόντες τὰ δὲ ἄκοντες εἰς βασιλείας ἀντὶ σατραπεῖων περιστάσαν ὧν τὴν μὲν ἑδίως Καππαδοκίαν ὁνόμασαν καὶ πρὸς τῷ Ταύρῳ καὶ νῆ Δία μεγάλην Καππαδοκίαν, τὴν δὲ Πόντου, οἱ δὲ τὴν πρὸς τῷ Πόντῳ Καππαδοκίαν. τῆς δὲ μεγάλης Καππαδοκίας νῦν μὲν οὐκ ἔσμεν πω τὴν ² διαταξίς τελευτήσαντος γὰρ τὸν βίον Ἀρχελάου τοῦ βασιλεύσαντος, ἐγνώ Καϊσάρ τε καὶ ἡ σύγκλητος ἐπαρχιὰν εἶναι Ῥωμαίων αὐτὴν. ἐπὶ ἐκείνου δὲ καὶ τῶν πρὸ αὐτοῦ βασιλέων εἰς δέκα στρατηγίας διερμένης τῆς χώρας, πέντε μὲν ἐξητάζοντο αἱ πρὸς τῷ Ταύρῳ, Μελιτηνῆ, Καταονία, Κιλικία, Τυανίτες, Γαρσαυρίτες· πέντε δὲ λοιποί Λαοπογιαννησῆ, ³ Σαργαραώσηνη, ⁴ Σαραούνη, Χαμανηή, Μοριμηή· ⁵ προσεγένετο δὲ ύστερον παρὰ Ῥωμαίων ἐκ τῆς Κιλικίας τοῖς ⁶ πρὸ Ἀρχελάου καὶ ἑνδεκάτη C 535 στρατηγία, ἥ περί Καστάβαλά τε καὶ Κύβιστρα μέχρι τῆς Ἀντιπάτρου τοῦ Ληστοῦ Δέρβης, τῷ δὲ Ἀρχελάῳ καὶ ἡ τραχεία περὶ Ἑλαιούσαν Κιλικία καὶ πάσα ἡ τὰ πειρατηρία συστησαμένη.

¹ περιείδον, Xylander, for περιείλον; so the later editors.
² πω τὴν, Tyrwhitt, for πρωτήν; so the editors.
³ Λαοπογιαννησῆ, Kramer, for Λαοπογιαννησῆ, Λαοπογιαννησῆ other MSS.
⁴ Σαργαραώσηνη, Tzschucke, for Σαργαραώσηνη.
⁵ Μοριμηή, Tzschucke, for Ρυμηήνη Ὁἰορ, Ρυμηήνη Ὅξε, Μοριμηή Ἑριδ.
⁶ Μοριμηή, Tzschucke, for 'Ρυμηήνη Ὅἰορ, 'Ρυμηήνη Ωξέ, Μοριμηή Ἑριδ.
4. Cappadocia was divided into two satrapies by the Persians at the time when it was taken over by the Macedonians; the Macedonians willingly allowed one part of the country, but unwillingly the other, to change to kingdoms instead of satrapies; and one of these kingdoms they named "Cappadocia Proper" and "Cappadocia near Taurus," and even "Greater Cappadocia," and the other they named "Pontus," though others named it Cappadocia Pontica. As for Greater Cappadocia, we at present do not yet know its administrative divisions,¹ for after the death of king Archelaüs Caesar ² and the senate decreed that it was a Roman province. But when, in the reign of Archelaüs and of the kings who preceded him, the country was divided into ten prefectures, those near the Taurus were reckoned as five in number, I mean Melitenê, Cataonia, Cilicia, Tyanitis, and Garsauritis; and Laviansenê, Sargarausenê, Saravenê, Chamanenê, and Morimenê as the remaining five. The Romans later assigned to the predecessors of Archelaüs an eleventh prefecture, taken from Cilicia, I mean the country round Castabala and Cybistra, extending to Derbê, which last had belonged to Antipater the pirate; and to Archelaüs they further assigned the part of Cilicia Tracheia round Elaeussa, and also all the country that had organised the business of piracy.

¹ A.D. 17. ² Tiberius Caesar.

⁶ τοῖς Ε, τῆς other MSS.
II

1. Ἡ μὲν Μελιτηνὴ παραπλησία τῇ Κομμαγνητῇ, πάσα γὰρ ἐστὶν τοῖς ἥμεροις δὲνδροῖς κατάφυτος, μόνη τῆς ἄλλης Καππαδοκίας, ὡστε καὶ ἔλαιων φέρειν καὶ τὸν Μοναρήνιον οἴνον τοῖς Ἑλληνικοῖς ἐνάμιλλοι. ἀντίκειται δὲ τῇ Σωφηνῆ, μέσον ἐχουσα τὸν Εὐφράτην ποταμὸν καὶ αὐτῇ καὶ Ἡ Κομμαγνητῇ, ὅμορος οὖν. ἐστὶ δὲ φρούριον ἀξιόλογον τῶν Καππαδόκων ἐν τῇ περαίᾳ Τόμισα. τοῦτο δὲ ἐπράθη μὲν τῷ Σωφηνῷ ταλάντων ἐκατόν, ὧστερον δὲ ἐδώρησατο Λεύκόλλος τῷ Καππάδοκι συντραπεύσαντι ἀριστεῖον κατὰ τὸν πρὸς Μιθριδάτην πόλεμον.

2. Ἡ δὲ Καταονία πλατὺ καὶ κοιλὸν ἐστὶν πεδίον πάμφορον πλὴν τῶν δειθαλῶν. περικείται δ' ὄρη ἄλλα τε καὶ Ἡμανὸς ἐκ τοῦ πρὸς νότου μέρους, ἀπόσπασμα δὲν τοῦ Κιλικίου Ταύρου, καὶ ὁ Ἀντίταυρος, εἰς τὰναντία ἀπερρωγὸς. ὁ μὲν γὰρ Ἡμανὸς ἐπὶ τῆς Κιλικίας καὶ τῆς Συριακῆς ἐκτείνεται καθάπερ πρὸς τὴν ἐσπέραν ἀπὸ τῆς Καταονίας καὶ τῶν νότων, τῇ δὲ τοιαύτη διαστάσει περικλείει τὸν Ἰσσίκου κόλπον ἀπαντά καὶ τὰ μεταξὺ τῶν Κιλίκων πεδία πρὸς τὸν Ταῦρον. ὁ δὲ Ἀντίταυρος ἐπὶ ταῖς ἄρκτοις ἐγκεκλιται καὶ μικρὸν ἐπιλαμβάνει τῶν ἀνατολῶν, εἰτ' εἰς τὴν μεσόγαιαν τελευταί.

3. Ἐν δὲ τῷ Ἀντίταυρῳ τούτῳ βαθεῖς καὶ στενοὶ ἐλσῖν αὐλῶνες, ἐν οἷς ἱδρυται τὰ Κόμανα καὶ τὸ τῆς Ἐννονίας ἱερόν, ἥν ἔκεινοι Μᾶ ὁνομάζοντες.  

1 kal, Xylander inserts. 
2 ἥν, Groskurd, for δ; so Meineke.
GEOGRAPHY, 12. 2. 1–3

II

1. Melitenë is similar to Commagenë, for the whole of it is planted with fruit-trees, the only country in all Cappadocia of which this is true, so that it produces, not only the olive, but also the Monarite wine, which rivals the Greek wines. It is situated opposite to Sophenë; and the Euphrates River flows between it and Commagenë, which latter borders on it. On the far side of the river is a noteworthy fortress belonging to the Cappadocians, Tomisa by name. This was sold to the ruler of Sophenë for one hundred talents, but later was presented by Leucullus as a meed of valour to the ruler of Cappadocia who took the field with him in the war against Mithridates.

2. Cataonia is a broad hollow plain, and produces everything except evergreen-trees. It is surrounded on its southern side by mountains, among others by the Amanus, which is a branch of the Cilician Taurus, and by the Antitaurus, which branches off in the opposite direction; for the Amanus extends from Cataonia to Cilicia and the Syrian Sea towards the west and south, and in this intervening space it surrounds the whole of the Gulf of Issus and the intervening plains of the Cilicians which lie towards the Taurus. But the Antitaurus inclines to the north and takes a slightly easterly direction, and then terminates in the interior of the country.

3. In this Antitaurus are deep and narrow valleys, in which are situated Comana and the temple of Enyo, whom the people there call "Ma." It is

1 Goddess of war (Iliad 5. 333).
ζουσί· πόλις δ' ἐστὶν ἀξιόλογος, πλείστοι μέντοι τὸν τῶν θεοφορῆτων πλῆθος καὶ τὸ τῶν ἱεροδούλων ἐν αὐτῇ. Κατάοικος δὲ εἶσιν οἱ ἐνοικοῦντες, ἀλλὰς μὲν ὑπὸ τῷ βασιλεῖ τεταγμένου, τοῦ δὲ ἱερεῖς ὑπακούοντες τὸ πλέον· ὃ δὲ τοῦ θ' ἱεροῦ κύριος ἐστὶ καὶ τῶν ἱεροδούλων, οὐκατὰ τῇν ἡμετέραν ἐπιθημίαν πλείους ἦσαν τῶν ἐξαισχυνομένων, ἀνδρεῖς ὁμοῦ γυναικεῖ. πρόσκειται δὲ τῷ ἱερῷ καὶ χώρᾳ πολλῆ, καρποῦται δ' ὁ ἱερεὺς τὴν πρόσοδον, καὶ ἔστιν οὕτως δεύτερος κατὰ τιμῆν ἐν τῇ Καππαδοκίᾳ μετὰ τῶν βασιλεῶν ὁς δ' ἐπὶ τὸ πολὺ τοῦ αὐτοῦ γένους ἦσαν οἱ ἱερεῖς τοῖς βασιλεῦσι. τὰ δὲ ἱερὰ ταῦτα δοκεῖ Ὁρέστης μετὰ τῆς ἀδελφῆς Ἰφιγενείας κομίσαι δεύτερο ὑπὸ τῆς Ταυρικῆς Σκυθίας, τὰ τῆς Ταυροτόλου Ἀρτέμιδος, ἐνταῦθα δὲ καὶ τὴν πενθύμου κόμην ἀποδέσσαι, ἀφ' ἡς καὶ τούνομα τῇ πόλει. διὰ τοῦτο τῶν, ὁμοίως, τὸν πολέμο διεκπεραιοῦται πρὸς τὰ τῶν Κιλίκων πεδία καὶ τὸ ὑποκελμένον πέλαγος.

4. Διὰ δὲ τῆς Κατανίας ὁ Πύραμος πλωτός, ἐκ μέσου τοῦ πεδίου τὰς πηγὰς ἔχων ἡγεῖτε δὲ βόθρος ἀξιόλογος, δι' οὖν καθοράν ἐπὶ τὸ ὕδωρ ὑποφερόμενον κρυπτῶς μέχρι πολλοῦ διαστήματος ὑπὸ γῆς, εἰτ' ἀνατέλλον εἰς τὴν ἐπιφάνειαν τῷ δὲ καθίαντι ἀκόντιον ἄνωθεν εἰς τὸν βόθρον ἡ βία τοῦ ὦδατος ἀντιπράττει τοσοῦτον, ὡστε μόλις

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1 τὸ, inserted by E.
2 ἐν, Corais inserts.
3 συναγκείων, the editors, for συναγγελῶν oxa, συναγκίαν other MSS.
4 καθοράν, Tyrwhitt, for καθαράν; so the editors.

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a considerable city; its inhabitants, however, consist mostly of the divinely inspired people and the temple-servants who live in it. Its inhabitants are Cataonians, who, though in a general way classed as subject to the king, are in most respects subject to the priest. The priest is master of the temple, and also of the temple-servants, who on my sojourn there were more than six thousand in number, men and women together. Also, considerable territory belongs to the temple, and the revenue is enjoyed by the priest. He is second in rank in Cappadocia after the king; and in general the priests belonged to the same family as the kings. It is thought that Orestes, with his sister Iphigeneia, brought these sacred rites here from the Tauric Scythia, the rites in honour of Artemis Tauropolus, and that here they also deposited the hair¹ of mourning; whence the city’s name. Now the Sarus River flows through this city and passes out through the gorges of the Taurus to the plains of the Cilicians and to the sea that lies below them.

4. But the Pyramus, a navigable river with its sources in the middle of the plain, flows through Cataonia. There is a notable pit in the earth through which one can see the water as it runs into a long hidden passage underground and then rises to the surface. If one lets down a javelin from above into the pit,² the force of the water resists so strongly that the javelin can hardly be immersed in it. But

¹ In Greek, “Komê,” the name of the city being “Komana,” or, translated into English, “Komana.”
² At the outlet, of course.
βαπτίζεσθαι: ἀπλέτω 1 δὲ βάθει καὶ πλάτει πολὺς ἐνεχθεὶς ἐπειδὰν συνάψῃ τῷ Γαύρῳ, παράδοξον λαμβάνει τὴν συναγωγὴν, παράδοξος δὲ καὶ ἡ διακοπὴ τοῦ ὄρους ἑστὶ, δι' ἥς ἢγεται τὸ ῥεῖθρον καθάπερ γὰρ ἐν ταῖς ῥήγμασι λαβούσαις πέτραις καὶ σχισθείσαις δίχα κατὰ τὴν ἐτέραν ἔξοχας ὁμολόγους εἶναι συμβαίνει ταῖς κατὰ τὴν ἐτέραν ἔσοχας, ὡστε καὶ συναρμοσθῆναι δυνάσθαι, οὕτως ἐνδομεν καὶ τὰς ὑπερκειμένας τοῦ ποταμοῦ πέτρας ἐκατέρωθεν σχεδὸν τι μέχρι τῶν ἀκρωφείνων ἀνατεινούσας ἐν διαστάσει δυνεῖ ἡ τριῶν πλέθρων, ἀντικειμενα ἔχοντας τὰ κοίλα ταῖς ἔσοχας, τὸ δὲ ἐδάφος τοῦ μεταξὺ τῶν πέτρων, βαθὺ τι καὶ στενὸν τελέως ἔχον διὰ μέσου ῥήγμα, ὡστε καὶ κύνα καὶ λαγὸ διάλεσθαι. τούτῳ δ' ἐστὶ τὸ ῥεῖθρον τοῦ ποταμοῦ, ἀκρι χείλοις πλήρες, ὑεκτῶ 2 πλάτει προσεικός, διὰ δὲ τὴν σκολιότητα καὶ τὴν ἐκ τοσοῦτον συναγωγὴν καὶ τὸ 3 τῆς φάραγγος βάθος εὐθὺς τοῖς πόρρωθεν προσιώσειν ὁ ψόφος βροντῇ προσποίητει παραπλήσιος: διεκβαινων δὲ τὰ ὅρη τοσαύτην κατάγει χοῦν ἐπὶ θάλατταν, τὴν μὲν ἐκ τῆς Καπανίας, τὴν δὲ ἐκ τῶν Κιλίκων πεδίων, ὡστε ἐπ' αὐτῷ καὶ χρήσιμος ἐκπεπτωκῶς φέρεται τοιοῦτος:

"Εσσεται ἔσσομένοις, ὅτε Πύραμος ἀργυροδίνης, 4 ἡμῶν προχών, 5 ἵερὴν ἦς Κύπρου ἴκηται.

1 ἀπλέτω, corr. in C, for ἀπλοτω; but Corais, from conj. of Tyrwhitt, writes αὑτὸ τῇ.
2 ὑεκτῶ, Corais, for ὑεκτοῦ; so the later editors, though Kramer conj. ὡδ' alter ὑεκτῷ.
3 διὰ, after τῇ, Meinicke, from conj. of Kramer, deletes; others exchange the positions of the two words.

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although it flows in great volume because of its immense depth and breadth, yet, when it reaches the Taurus, it undergoes a remarkable contraction; and remarkable also is the cleft of the mountain through which the stream is carried; for, as in the case of rocks which have been broken and split into two parts, the projections on either side correspond so exactly to the cavities on the other that they could be fitted together, so it was in the case of the rocks I saw there, which, lying above the river on either side and reaching almost to the summit of the mountain at a distance of two or three plethra from each other, had cavities corresponding with the opposite projections. The whole intervening bed is rock, and it has a cleft through the middle which is deep and so extremely narrow that a dog or hare could leap across it. This cleft is the channel of the river, is full to the brim, and in breadth resembles a canal; but on account of the crookedness of its course and its great contraction in width and the depth of the gorge, a noise like thunder strikes the ears of travellers long before they reach it. In passing out through the mountains it brings down so much silt to the sea, partly from Cataonia and partly from the Cilician plains, that even an oracle is reported as having been given out in reference to it, as follows: “Men that are yet to be shall experience this at the time when the Pyramus of the silver eddies shall silt up its sacred sea-beach and come to Cyprus.”

1 Cf. quotation of the same oracle in 1. 3. 7.

4 ἀργυροδίνης, Meineke, following Ἐπιούμε and Ὀρακοῦλα Σίβυλλ. p. 515, for ἀργυροδίνης.
5 προχόων, for προχόων, as read in this text in 1. 3. 8.
παραπλήσιον γάρ τι κάκει συμβαίνει καὶ ἐν Ἀιγύπτῳ, τοῦ Νείλου προσεξηπειρόμενος ἀεὶ τῇ θάλασσα τῇ προσχώσει καθὸ καὶ Ἡρόδοτος μὲν δώρον τοῦ ποταμοῦ τῇ Ἀιγύπτῳ εἶπεν, ὁ ποιητὴς δὲ τῇ Φάρων πελάγιαν ὑπάρξας, πρότερον οὐχ’ ὡς ὑπ’ αὐτοῦ πρόσγειον οὕτων τῇ Ἀιγύπτῳ.

C 537  5. Τρίτη δ’ ἐστὶν ἱερωσύνη Διὸς Δακηήου, λειπομένη ταύτης, ἀξιόλογος δ’ ὁμως. ἐνταῦθα δ’ ἐστὶ λάκκος ἀλμυρός ὑδάτως, ἀξιολόγου λίμνης ἔχων περίμετρον, ὄφρυσι κλειόμενοι ψηλαῖς τε καὶ ὀρθίαις, ὡστ’ ἔχειν κατάβασιν κλιμακώδῃ τῷ δ’ ὑδωρ οὐτ’ αὐξεσθαι φασιν, οὕτ’ ἀπόρρυσιν ἔχειν ωὐδαμοῦ φανερῶν.

6. Πόλιν δ’ οὔτε τὸ τῶν Κατάωνων ἔχει πεδίον οὐθ’ ἡ Μελιτηνή, φρούρια δ’ ἐρυμνὰ ἐπὶ τῶν ὀρῶν, τά τε Ἀξίμορα καὶ τὸ Δασταρκοῦ, ὅ περιρρέεται τῷ Καρμάλα ποταμῷ. ἔχει δὲ καὶ ἱερόν τὸ τοῦ Κατάωνος Ἀπόλλωνος, καθ’ ὅλου τιμωμένου τὴν Καππαδοκίαν, ποιησαμένων ἀφιδρύματα ὑπ’ αὐτοῦ. οὐδὲ αἱ ἄλλαι στρατηγίαι πόλεις ἔχουσι πλὴν δυνατώσ’ τῶν δὲ λουπῶν στρατηγικῶν ἐν μὲν τῇ Σαργαραψυχή 4 πολίχνιον ἔστιν Ἡρα καὶ ποταμὸς Καρμάλας, 5 ὃς καὶ αὐτὸς εἰς τὴν Κιλικίαν ἐκδίδωσιν ἐν δὲ ταῖς ἄλλαις ὅ τε ὁ Ἰργος, ἐρυμα ψηλῶν πρὸς τῷ Τάυρῳ, καὶ τὰ Νάρα, ὁ

1 οὕτ’ ὡς, Corais, for οὐδ’; so Meineke.
2 § 5 seems to belong after § 6, as Kramer points out. Meineke transposes it in his text.
3 Δακηήου, Jones, from conj. of C. Müller, for Δακηήν οὖ, Tyrwhitt conj. Δακηήν. Meineke, citing Marcellinus 23. 6, and Philostratus Vit. Apollonii, emends to Ἀσβαμαλοῦ.
4 Σαργαραψυχή, Tschucke, for Σαργαραψυχή.
5 Καρμάλας, Corais, for Καρμαλος.
something similar to this takes place also in Egypt, since the Nile is always turning the sea into dry land by throwing out silt. Accordingly, Herodotus\(^1\) calls Egypt "the gift of the Nile," while Homer\(^2\) speaks of Pharos as "being out in the open sea," since in earlier times it was not, as now, connected with the mainland of Egypt.\(^3\)

5.\(^4\) The third in rank is the priesthood of Zeus Daciëus,\(^5\) which, though inferior to that of Enyo, is noteworthy. At this place there is a reservoir of salt water which has the circumference of a considerable lake; it is shut in by brows of hills so high and steep that people go down to it by ladder-like steps. The water, they say, neither increases nor anywhere has a visible outflow.

6. Neither the plain of the Cataonians nor the country Melitenë has a city, but they have strongholds on the mountains, I mean Azamora and Dastarcum; and round the latter flows the Carmalas River. It contains also a temple, that of the Cataonian Apollo, which is held in honour throughout the whole of Cappadocia, the Cappadocians having made it the model of temples of their own. Neither do the other prefectures, except two, contain cities; and of the remaining prefectures, Sargarausenë contains a small town Herpa, and also the Carmalas River, this too\(^6\) emptying into the Cilician Sea. In the other prefectures are Argos, a lofty stronghold near the Taurus, and Nora, now called Neroassus, in which

\(^1\) 2. 5.  
\(^2\) Od. 4. 354.  
\(^3\) i.e. "has become, in a sense, a peninsula" (1. 3. 17).  
\(^4\) See critical note.  
\(^5\) At Morimenes (see next paragraph).  
\(^6\) Like the Sarus (12. 2. 3).
νῶν καλεῖται Νηροασσός, ἐν οὗ Ἔμενης πολιορκούμενος ἀντέσχετο πολὺν χρόνον· καθ’ ἑμῶς δὲ Σισίνου ὑπῆρξε χρηματοφυλάκιον τοῦ ἑπιθεμένου τῇ Καππαδόκων ἀρχῇ. τούτον δὲ ἦν καὶ τὰ Κάδημα, Βασίλειον καὶ πόλεως κατασκευήν ἔχουσι ἐστὶ δὲ καὶ ἐπὶ τῶν ὅρων τῶν Δυσαυλικῶν τὰ Γαρσαύρα 2 κωμόπολις λέγεται 3 ὑπάρχει ποτὲ καὶ αὐτὴ μητρόπολις τῆς χώρας. ἐν δὲ τῇ Μο-ριμηνή τῷ ἱερῷ τοῦ ἐν Οὐναίσοις Δίως, ἱεροδυναμών κατοικίαν ἔχουσι τρισχείλιων σχεδόν τι καὶ χώραν ἱερὰν ἑυκαρπον, παρέχοντας πρόσοδον ἐνιαυσίων ταλάντων πεντεκαὶδέκα τῳ ἱερῷ· καὶ οὕτως 4 ἐστι διὰ βίου, καθάπερ καὶ ὁ ἐν Κομάνοις, καὶ δευτερέστερος κατὰ τιμὴν μετ’ ἐκείνου.

7. Δύο δὲ ἔχουσι μόνον στρατηγίαι πόλεις, ἡ μὲν Τυάνιντις τὰ Τύανα, ὑποπολεμωτικὰ τῷ Ταύρῳ τῷ κατὰ τὰς Κιλικίας πύλας, καθ’ ἄς εὐπεπτούτα- ται καὶ κοινώτατα πᾶσιν εἰς εἰς τὴν Κιλικίαν καὶ τὴν Συρίαν ὑπερβολαί· καλεῖται δὲ Εὐσέβεινα ἢ πρὸς τῷ Ταύρῳ· ἀγαθὴ ὑπὲρ καὶ πεπεδαὶ ἡ πλείστῃ. τὰ δὲ Τύανα ἐπίκειται χώρας Σεμιράμιδος τετει- χυσμένῳ καλῷ· οὐ πολὺ δὲ ἀπώθεν ταύτης ἐστὶ τά τε Καστάβαλα καὶ τὰ Κύβιστρα, ἐπὶ κύκλου τῷ ὅρει πλησιάζοντα πολίσματα· ὅπως ἐν τοῖς Κασταβάλωις ἐστὶ τὸ τῆς Περασίας Ἀρτέμιδος ἱερόν, ὅπου φανερὰς τὰς ἱερείας γυμνοὺς τοῖς ποσὶ δὲ ἀνθρακιάς βαδίζειν ἀπαθείς· κάνταται δὲ τίνες τῆς αὐτῆς ἁριλοχθεὶς ἱστορίαν τὴν περὶ τοῦ Ὀρέστου καὶ τῆς Ταυροπόλου, Περασίαν κεκλήσ-
Eumenes held out against a siege for a long time. In my time it served as the treasury of Sisines, who made an attack upon the empire of the Cappadocians. To him belonged also Cadena, which had the royal palace and had the aspect of a city. Situated on the borders of Lycaonia is also a town called Garsauira. This too is said once to have been the metropolis of the country. In Morimenē, at Venasa, is the temple of the Venasian Zeus, which has a settlement of almost three thousand temple-servants and also a sacred territory that is very productive, affording the priest a yearly revenue of fifteen talents. He, too, is priest for life, as is the priest at Comana, and is second in rank after him.

7. Only two prefectures have cities, Tyanitis the city Tyana, which lies below the Taurus at the Cilician Gates, where for all is the easiest and most commonly used pass into Cilicia and Syria. It is called "Eusebeia near the Taurus"; and its territory is for the most part fertile and level. Tyana is situated upon a mound of Semiramis, which is beautifully fortified. Not far from this city are Castabala and Cybistra, towns still nearer to the mountain. At Castabala is the temple of the Pera- sian Artemis, where the priestesses, it is said, walk with naked feet over hot embers without pain. And here, too, some tell us over and over the same story of Orestes and Tauropolus, asserting that she was

1 Numerous mounds were ascribed to Semiramis (see 16. 1. 3).
2 i.e. Artemis Tauropolus (see 12. 2. 3).

4 After ἀντός Meineke inserts ὑπ'.
θαὶ φάσκοντες διὰ τὸ πέραθεν κομισθῆναι. ἐν
μὲν δὴ τῇ Τυανίτειδι στρατηγία ῥῶν λεχθεῖσῶν
δέκα ἔστι πόλις 1 ταὶ Τύανα (τὰς δὲ ἐπικτήτους
οὐ συναριθμῶ ταύτας, τὰ Καστάβαλα καὶ τὰ
Κυβιστρα καὶ τὰ ἐν τῇ τραχείᾳ Κηλίκῃ, ἐν ἡ
τῆς 'Ελαιούσσαν νησίον εὐκαρπον 2 συνέκτισεν
Ἀρχέλαιος ἀξιολόγως, καὶ τὸ πλέον ἐνταῦθα διέ-
τριβεν), ἐν δὲ τῇ Κηλίκῃ καλουμένῃ τὰ Μάζακα,
C 538 ἡ μητρόπολις τοῦ ἔθνους καλεῖται δ' Ἑὕσεβεια
καὶ αὐτῇ, ἐπίκλησιν ὡς πρὸς τῷ Ἀργαλῷ κεῖται
γὰρ ὑπὸ τοῦ Ἀργαλῷ ὤρει πάντων ᾨγῃλτιότωρ
καὶ ἀνέκλεισπτου χώνιν τὴν ἀκρωτείαν ἔχοντες, ἀφ'
]string om. 3 οἰκουντες (οὗτοι δ' εἰσὶν ὅλοι) κατοπτεύσθαι ταῖς αἰθρίαις ἀμφω τὰ πελάγη,
tὸ τε Ποστικὸν καὶ τὸ Ἰσσικὸν. τὰ μὲν ὅτι
ἀλλὰ ἀφθῇ πρὸς συνοικισμὸν ἔχει πόλεως,
ἀνυδρός τε γὰρ ἐστὶ καὶ ἀνόχυρος διὰ τὴν ὀλι-
γριαίαν των ἤγεμόνων καὶ ἀτείχιστος (τάχα δὲ
καὶ ἐπίτηδες, ἔνα μή, ὡς ἐρύματε πετοιθότες
τῷ τείχει σφόδρα, λρτεῦοιεν 3 πεδίον οἰκοῦντες
λόφους ὑπερδεξίους ἔχοντες καὶ ἀνεμβαλεῖς) 4 καὶ
τὰ κύκλῳ δὲ χωρία ἔχει τελέως ἄφορα καὶ
ἀγεώργητα, καίπερ ὄντα πεδινὰ: ἀλλ' ἐστιν
ἀμμώδη καὶ ὑπότετρα. μικρόν δ' ἐτὶ προϊόστι
καὶ πυρίληπτα πεδία καὶ μεστὰ βόθρων 5 πυρὸς
ἐπὶ σταδίους πολλοὺς, ἦστε πόρρωθεν ἡ κομιδὴ

1 πόλις, Jones, for πόλισμα.
2 Instead of εὐκαρπον Ε has εὐκαρπον.
3 ἄρσευοιεν, Xylander, for πιστεύοιεν; so the later editors.
4 ἀνεμβαλεῖς, L. Kayser (Neue Jahrbücher 69, 262), for ἀμβαλεῖς. Meineke follows MSS.; Kramer suggests emending καὶ to σὺν; Müller-Dübner insert σὺν after καὶ. ้, however, omits καὶ ἀμβαλεῖς.
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called "Perasian" because she was brought "from the other side."¹ So then, in the prefecture Tyanitis, one of the ten above mentioned is Tyana (I am not enumerating along with these prefectures those that were acquired later, I mean Castabala and Cybistra and the places in Cilicia Tracheia,² where is Elaeussa, a very fertile island, which was settled in a noteworthy manner by Archeläus, who spent the greater part of his time there), whereas Mazaec, the metropolis of the tribe, is in the Cilician prefecture, as it is called. This city, too, is called "Eusebeia," with the additional words "near the Argaeus," for it is situated below the Argaeus, the highest mountain of all, whose summit never fails to have snow upon it; and those who ascend it (those are few) say that in clear weather both seas, both the Pontus and the Issian Sea, are visible from it. Now in general Mazaec is not naturally a suitable place for the founding of a city, for it is without water and unfortified by nature; and, because of the neglect of the prefects, it is also without walls (perhaps intentionally so, in order that people inhabiting a plain, with hills above it that were advantageous and beyond range of missiles, might not, through too much reliance upon the wall as a fortification, engage in plundering). Further, the districts all round are utterly barren and untilled, although they are level; but they are sandy and are rocky underneath. And, proceeding a little farther on, one comes to plains extending over many stadia that are volcanic and full of fire-pits; and therefore the necessaries of life must be

¹ "perathen." ² Cf. 12. 1. 4.

⁴ Βάρφων, Xylander, for βάφων (βάφαθα λυ, and D man. sec.); so the later editors.
τῶν ἐπιτιθείσων. καὶ τὸ δοκοῦν δὲ πλεονέκτημα παρακείμενον ἔχει κίνδυνον ἀξίου γὰρ ὑπαρχούσης σχεδόν τι τῆς συμπάσης Καππαδοκίας, ὁ Ἀργαῖος ἔχει περικείμενον δρμοῦν, ὡστε ἐγγύθεν ὁ ξυλισμὸς πάρεστιν, ἀλλ' οἱ ὑποκείμενοι τῷ δρμῷ τόποι καὶ αὐτοὶ πολλαχοὶ πυρὰ ἔχουσιν, ἀμα δὲ καὶ ψυχροὶ εἶσιν ψυχρῶ ὤδατι, οὐτε τοῦ πυρὸς οὔτε τοῦ ὤδατος εἰς τὴν ἐπιφάνειαν ἐκκύπτοντος. ὡστε καὶ ποιότερον τὴν πλείστην ἔστη δ' ὅπου καὶ ἐλώδες ἔστε τὸ ἔδαφος, καὶ νῦκτωρ ἔξαπτοται φλόγες ἀπ' αὐτοῦ. οἱ μὲν οὖν ἐμπεπεροί θύλαττόμενοι τὸν ξυλισμὸν ποιοῦνται, τοῖς δὲ πολλοῖς κίνδυνος ἔστι, καὶ μάλιστα τοῖς κτήσεως, ἐμπύπτουσιν εἰς ἀδήλους βόθρους πυρὸς.

8. Ἡ ἐστὶ δὲ καὶ ποταμὸς ἐν τῷ πεδίῳ τῶν πολέως, Μέλαις καλούμενος, ὃσον τετταράκοντα σταδίων διέχων τῆς πόλεως, ἐν ταπεινοτέρῳ τῆς πόλεως χαρῶ τὰς πηγὰς ἔχων. ταύτη μὲν οὖν ἀχρηστοὶ αὐτοὶ ἔστιν, οὐχ ὑπερδέξουν ἔχων τὸ βάσμα, εἰς ἐλη δὲ καὶ λίμνας διαχειμένος κακοὶ τὸν ἄερα του θέρους τοῦ περὶ τὴν πόλιν, καὶ τὸ λατομείου δὲ ποιεῖ δύσχρηστον, καίπερ εὐχρηστον ὅν πλαταμώνης γάρ εἰσιν, ἀφ' ὅν τὴν λιβίαν ἔχειν ἀφθονον συμβαίνει τοῖς Μαζακηνοῖς πρὸς τὰς οἰκοδομίας, καλυπτόμεναι δ' ὕπο τῶν ὤδατων αἱ πλάκες ἀνταπράττουσιν. καὶ ταύτα δ' ἔστι τὰ ἐλη πανταχοῦ πυρίληπτα.

Ἀριστόρης δ' ὁ βασίλευς, τοῦ Μέλαιος κατά τινα στενὰ ἔχοντος τὴν εἰς τὸν Ἑὐφράτην τοὺς διέξοδον, ἐμφράζεις ταύτα λίμνῃ πελαγίαν ἄπε-

1 Ἑὐφράτην is an error for "Ἀλιν."
brought from a distance. And further, that which seems to be an advantage is attended with peril, for although almost the whole of Cappadocia is without timber, the Argaeus has forests all round it, and therefore the working of timber is close at hand; but the region which lies below the forests also contains fires in many places and at the same time has an underground supply of cold water, although neither the fire nor the water emerges to the surface; and therefore most of the country is covered with grass. In some places, also, the ground is marshy, and at night flames rise therefrom. Now those who are acquainted with the country can work the timber, since they are on their guard, but the country is perilous for most people, and especially for cattle, since they fall into the hidden fire-pits.

8. There is also a river in the plain before the city; it is called Melas, is about forty stadia distant from the city, and has its sources in a district that is below the level of the city. For this reason, therefore, it is useless to the inhabitants, since its stream is not in a favourable position higher up, but spreads abroad into marshes and lakes, and in the summer-time vitiates the air round the city, and also makes the stone-quarry hard to work, though otherwise easy to work; for there are ledges of flat stones from which the Mazaceni obtain an abundant supply of stone for their buildings, but when the slabs are concealed by the waters they are hard to obtain. And these marshes, also, are everywhere volcanic. Ariarathes the king, since the Melas had an outlet into the Euphrates\(^1\) by a certain narrow defile, dammed this and converted the neighbouring plain

\(^1\) "Euphrates" is obviously an error for "Halys."
δειξε το πλησιόν πεδίων, ενταῦθα δὲ νησίδας τινας, ὡς τὰς Κυκλάδας, ἀπολαβόμενος δια-C 539 τριβάς ἐν αὐταῖς ἔποιεῖτο μετακιώδεις· ἐκραγέν δὲ ἀθρόως τὸ ἐμφραγμα, ἐξέκλυσε πάλιν τὸ ὑδωρ, πληρωθεὶς δὲ ὁ Ἐυφράτης ἁ τῆς τῶν Καππα-δόκων πολλὴν παρέσυρε καὶ κατοικίας καὶ φυτείαις ἧφαίστες πολλὰς, τῆς τε τῶν Γαλατῶν τῶν τὴν Φορμίαν ἐχόντων οὐκ ὀλίγην ἐλυμηνατο, ἀντὶ δὲ τῆς βλάβης ἐπράξαντο ζημίαν αὐτῶν τάλαντα τριακόσια, ῥωμαιοὶ ἐπιτρέψαντες τῷ κρίσιν, τὸ δ' αὐτὸ συνέβη καὶ περὶ Ἰρρίπα· καὶ γὰρ ἐκεῖ τὸ τοῦ Καρμίλα ἱερὰ ἐνεφράξεν, εἰτ' ἐκραγέντος τοῦ στρομῆν καὶ τῶν Κιλίκων τινὰ χωρία τὰ περὶ Μαλλῶν διαφθείραντο τοῦ ὑδατος, δύκας ἐτίεσε τοῖς ἀδικηθεῖσι.

9. Ἀφεῖς δὲ σοῦ κατὰ πολλὰ τὸ τῶν Μα-ξακηνῶν χωρίον δυναμοῦ πρὸς κατοικίαν μᾶλλα οἱ βασιλεῖς ἐλέσθαι δοκοῦσιν, ὅτι τῆς χώρας ἀπάσης τόπος ἢ μεσαίτατος οὕτως τῶν ξύλα ἐχόντων ἁμα καὶ λίθου πρὸς τὰς οἰκοδομίας καὶ χόρτου, οὐ πλείστον ἐδέοντο κτημοτροφοῦντες· τρόπου γὰρ τινὰ στρατόπεδον ἢ αὐτοῖς ἢ πόλις, τῆν δ' ἀλλην ἀσφάλειαν τὴν αὐτῶν τε καὶ σωμάτων ἐκ τῶν ἐρυματῶν εἰχον τῶν ἐν τοῖς φοινίκιοι, δ' πολλὰ ὑπάρχει, τὰ μὲν βασιλικά, τὰ δὲ τῶν φίλων. ἀφέστηκε δὲ τὰ Μάζακα τοῦ μὲν Πόντου περὶ ἐκτακσίους σταδίους πρὸς νότον, τοῦ δ' Ἐυφράτου μικρὸν ἐλάττους ἦν.

1 Ἐυφράτης is an error for "Ἀλυς. 2 δυναμοῦ, Corrales, for δ. 3 Corrales emends αὐτῶν to αὐτῶν and inserts τῶν before σωμάτων; and he emends ἐκ τῶν ἐρυμάτων to καὶ τῶν χρη-μάτων (so Meineke). Kramer proposes merely to emend σωμάτων to χρημάτων.
into a sea-like lake, and there, shutting off certain isles—like the Cyclades—from the outside world, passed his time there in boyish diversions. But the barrier broke all at once, the water streamed out again, and the Euphrates,\(^1\) thus filled, swept away much of the soil of Cappadocia, and obliterated numerous settlements and plantations, and also damaged no little of the country of the Galatians who held Phrygia. In return for the damage the inhabitants, who gave over the decision of the matter to the Romans, exacted of him a fine of three hundred talents. The same was the case also in regard to Herpa; for there too he dammed the stream of the Carmalas River; and then, the mouth having broken open and the water having ruined certain districts in Cilicia in the neighbourhood of Mallus, he paid damages to those who had been wronged.

9. However, although the district of the Mazaceni is in many respects not naturally suitable for habitation, the kings seem to have preferred it, because of all places in the country this was nearest to the centre of the region which contained timber and stone for buildings, and at the same time provender, of which, being cattle-breeders, they needed a very large quantity, for in a way the city was for them a camp. And as for their security in general, both that of themselves and of their slaves, they got it from the defences in their strongholds, of which there are many, some belonging to the king and others to their friends. Mazaca is distant from Pontus\(^2\) about eight hundred stadia to the south, from the Euphrates slightly less

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\(^1\) Again an error for "Halya."

\(^2\) *i.e.* the country, not the sea.
διπλασίους, τῶν Κιλικίων δὲ πυλῶν ὡδὸν ἡμέρων ἓξ καὶ τοῦ Κυρίουσι στρατοπέδου διὰ Τιάνων κατὰ μέσην δὲ τὴν ὡδὸν κεῖται τὰ Τύμανα, διέχει δὲ Κυβίστρον τριακοσίων στάδιων. χρόνων δὲ οἱ Μαξακηνοὶ τοῖς Χαρώνδα νόμοις, αἱροῦμενοι καὶ νομοδόν, δὲ ἐστὶν αὐτῶς ἐξηγητὴς τῶν νόμων, καθάπερ οἱ παρὰ Ἀρμανίων νομικοὶ. διέθηκε δὲ φαύλως αὐτοῦς Τυρήνης ὁ Ἀρμενίως, ἣνίκα τὴν Καππαδοκίαν κατέδραμεν ἀπαντάς γὰρ ἀναστάτους ἐποίησεν εἰς τὴν Μεσοποταμίαν καὶ τὰ Τιγρανόκερτα ἐκ τούτων συνάκισε τὸ πλέον ὑστερον δὲ ἀπανήθησαν οἱ δυνάμενοι μετὰ τὴν τῶν Τιγρανοκέρτων ἄλωσιν.

10. Μέγεθος δὲ τῆς χώρας κατὰ πλάτος μὲν τὸ ἀπὸ τοῦ Πόντου πρὸς τὸν Ταύρον ὄσον χίλιοι καὶ ὀκτακόσιοι στάδιοι, μῆκος δὲ ἀπὸ τῆς Δυσανίας καὶ Φρυγίας μέχρι Εὐφράτου πρὸς τὴν ἔως καὶ τὴν Ἀρμενίαν περὶ τρισχιλίους. ἀγαθή δὲ καὶ καρποῦς, μάλιστα δὲ σῖτῳ καὶ βοσκήμασι παντοδαποῖς, νοτιωτέρα δ' οὖσα τοῦ Πόντου ψυχρότερα ἔστιν. ἢ δὲ Ἁγαδανία, καίπερ πεδιᾶς οὖσα καὶ νοτιωτάτη πασῶν (ὑποπέπτωκε γὰρ τῷ Ταύρῳ), μόλις τῶν καρπών τι φέρει δένδρων, ὀναγρόβοτος δ' ἐστὶ καὶ αὐτὴ καὶ ἡ πολλὴ τῆς ἄλλης, καὶ μάλιστα ἡ περὶ Γαρσαύρας καὶ Δυσανίαν καὶ Μοριμηνίαν. ἐν δὲ τῇ Καππαδοκία γίνεται καὶ ἡ λεγομένη Σινωπικὴ μίλτος, ἀρίστη τῶν πασῶν ἐνάμιλλος

1 Κυρίου, Meineke emends to Κόρου.
2 Βαγαδανία, Meineke, for Γαβαδανία E, Γαβαδανία other MSS.; Βαγαδανία, Τζσχούκε, Corais, Kramer.
than double that distance, and from the Cilician Gates and the camp of Cyrus a journey of six days by way of Tyana. Tyana is situated at the middle of the journey and is three hundred stadia distant from Cybistra. The Mazaeeni use the laws of Charondas, choosing also a Nomodus,¹ who, like the jurisconsults among the Romans, is the expounder of the laws. But Tigranes, the Armenian, put the people in bad plight when he overran Cappadocia, for he forced them, one and all, to migrate into Mesopotamia; and it was mostly with these that he settled Tigranocerta.² But later, after the capture of Tigranocerta, those who could returned home.

10. The size of the country is as follows: In breadth, from Pontus to the Taurus, about one thousand eight hundred stadia, and in length, from Lycaonia and Phrygia to the Euphrates towards the east and Armenia, about three thousand. It is an excellent country, not only in respect to fruits, but particularly in respect to grain and all kinds of cattle. Although it lies farther south than Pontus, it is colder. Bagadania, though level and farthest south of all (for it lies at the foot of the Taurus), produces hardly any fruit-bearing trees, although it is grazed by wild asses, both it and the greater part of the rest of the country, and particularly that round Garsauira and Lycaonia and Morimenē. In Cappadocia is produced also the ruddle called “Sinopean,” the best in the

¹ "Law chanter."
² Cf. 11. 14. 15.

³ ἄναγροβῶτος (ἄναγροβῶτος, Casaubon and later editors), Jones, for ἄγροβῶτος.
⁴ Γαρσαβίρα Δίηδος. For variants see C. Müller, Ind. Var. Lect. p. 1020 and cp. Γαρσαβίρα in 12. 2. 6.
STRABO

3. ἐστὶν αὐτῇ καὶ ἡ Ἰβηρική ὀνομάσθη δὲ Σινωπική, διότι κατάγειν ἐκεῖσε εἰώθεσαν ἡ ἐμποροί, πρὶν ἢ τὸ τῶν Ἑφεσίων ἐμπόριον μέχρι τῶν ἐνθάδε ἄνθρωπων διώχθαι. λέγεται δὲ καὶ κρυστάλλου πλάκας καὶ ὀνυχίτου λίθου πλησίον τῆς τῶν Γαλατῶν ὑπὸ τῶν Ἀρχελάου μεταλλευτῶν εὑρήσθαι. 2 ἢν δὲ τις τόπος καὶ λίθου λευκοῦ, τῷ ἐλέφαντι κατὰ τὴν χρόαν ἐμφεροῦσιν, ὡσπερ ἄκονας τινὰς οὐ μεγάλας ἐκφέρον, ἔξ ὑν τὰ λαβία τοῖς μαχαίροις κατεσκεύαζον ἄλλος 3 δ’ εἰς τὰς διόπτρας βάλον ἐκ μεγάλας ἐκδιδοὺς, ὡστε καὶ ἐξω κομίζεσθαι. ὄριον δ’ ἐστὶ τοῦ Πόντου καὶ τῆς Καππαδοκίας ὀρεινή τις παράλληλος τῷ Ταύρῳ, τὴν ἀρχὴν ἔχουσα ἀπὸ τῶν ἐσπερίων ἄκρων τῆς Χαμμανηῆς, ἐφ’ ἣν ἱδρυται φρουρίου ἀπότομον Δασμένδα, 5 μέχρι τῶν ἐωθίνων τῆς Λαονανσηῆς, 6 στρατηγιά δ’ εἰς τῇ Καππαδοκίας ἢ τῇ Χαμμανηῆ 7 καὶ ἡ Λαονανσηῆ. 8

11. Συνέβη δέ, ἢνικα πρῶτον Ἡραμαίοι τὰ κατὰ τὴν Ἀσίαν διώκουν, νικήσαντες Ἀντίοχον, καὶ φιλίας καὶ συμμαχίας ἐπιοικύντο πρὸς τὰ ἐθνῆ καὶ τοὺς βασιλέας, τοῖς μὲν ἄλλοις βασιλεύσων αὐτῶν καθ’ ἐαυτοῦ δοθήναι τὴν τιμὴν ταύτην, τῷ δὲ Καππαδοκί καὶ αὐτῷ δὲ τῷ ἐθνεὶ κοινῇ. ἐκλιπόντος δὲ τοῦ βασιλικοῦ γένους, οἱ μὲν

1 εἰώθεσαν, Groskurd, for εἰώθασιν; so the later editors.
2 εὑρήσθαι, Cornais, for εὑρέσθαι; so the later editors.
3 CDhiliro read ἄλλος.
4 δ’ εἰς τὰς, Cornais, for δὲ τὰς; so the later editors.
5 For the variant spellings of this name, see C. Müller (l.c.).

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world, although the Iberian rivals it. It was named "Sinopean" because the merchants were wont to bring it down thence to Sinopē before the traffic of the Ephesians had penetrated as far as the people of Cappadocia. It is said that also slabs of crystal and of onyx stone were found by the miners of Archelœus near the country of the Galatians. There was a certain place, also, which had white stone that was like ivory in colour and yielded pieces of the size of small whetstones; and from these pieces they made handles for their small swords. And there was another place which yielded such large lumps of transparent stone that they were exported. The boundary of Pontus and Cappadocia is a mountain tract parallel to the Taurus, which has its beginning at the western extremities of Chammanenē, where is situated Dasmenda, a stronghold with sheer ascent, and extends to the eastern extremities of Laviansenē. Both Chammanenē and Laviansenē are prefectures in Cappadocia.

11. It came to pass, as soon as the Romans, after conquering Antiochus, began to administer the affairs of Asia and were forming friendships and alliances both with the tribes and with the kings, that in all other cases they gave this honour to the kings individually, but gave it to the king of Cappadocia and the tribe jointly. And when the royal family died out, the Romans, in accordance

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1 See 3. 2. 6.
2 Apparently the lapis specularis, or a variety of mica, or isinglass, used for making window-panes.

6 For variant spellings, see C. Müller (l.c.).
7 For variant spellings, see C. Müller (l.c.).
8 For variant spellings, see C. Müller (l.c.).
'Ρωμαῖοι συνεχώρησαν αυτοῖς αὐτονομείσθαι κατὰ τὴν συγκειμένην φιλίαν τε καὶ συμμαχίαν πρὸς τὸ ἔθνος, οἱ δὲ πρεσβευσάμενοι τὴν μὲν ἐλευθερίαν παρητοῦντο (οὐ γὰρ δύνασθαι φέρειν αὐτὴν ἐφασαν), βασιλέα δ` ἥξιναν αὐτοῖς ἀποδειχθῆναι. οἱ δὲ, θαυμάσαντες εἰ τινὲς οὕτως εἰεῖν ἀπειρηκότες πρὸς τὴν ἐλευθερίαν, ἔπετρεψαν δ` οὖν αὐτοῖς εὖ ἑαυτῶν ἐλέσθαι κατὰ χειροτονίαν, ὅν ἂν βούλωνται. καὶ ἐξείλω τῷ Ἄριοβαρξίῳ, εἰς τριγονίαν δὲ προελθόντος τοῦ γένους ἐξέλυτε κατεστάθη δ` ὁ Ἀρχέλαος, οὐδὲν προσήκον αὐτοῖς, Ἀντωνίου καταστήσαντος. ταῦτα καὶ περὶ τῆς μεγάλης Καππαδοκίας. περὶ δὲ τῆς πραγματείας Κιλικίας, τῆς προστεθείσης αὐτής, βέλτιον ἐστιν ἐν τῷ περὶ τῆς ὅλης Κιλικίας λόγῳ διελθεῖν.

III

1. Τοῦ δὲ Πόντου καθίστατο μὲν Μιθριδάτης οὐ Εὐπάτωρ βασιλεὺς. εἰσε πρὸς τὴν ἀφοριζομένην τῷ "Ἀλκί μέχρι Τιβαρανῶν καὶ Ἀρμενίων καὶ Σ 541 τῆς ἐντὸς." Αλκί τις μέχρι Ἀμάστρεως καὶ τῶν τῆς Παφλαγονίας μερῶν. προσεκτήσατο δ` οὕτως καὶ τὴν μέχρι Ἡρακλείας παραλίαν ἐπὶ τὰ δυσμικὰ μέρη, τῆς Ἡρακλείδου τοῦ Πλατώνικον πατρίδος, ἐπὶ δὲ τάναντια μέχρι Κολχίδος καὶ τῆς μικρᾶς Ἀρμενίας. ἀ δὴ καὶ προσέθηκε τῷ Πόντῳ. καὶ δὴ καὶ Πομπήιος καταλύσας ἐκεῖνον

1 Meineke, following conj. of Kramer, indicates a lacuna before ἔπετρεψαν.
2 δ` οὖν omitted by editors before Kramer.
3 βούλωνται, restored by Kramer, instead of βούλωντο.
with their compact of friendship and alliance with the tribe, conceded to them the right to live under their own laws; but those who came on the embassy not only begged off from the freedom (for they said that they were unable to bear it), but requested that a king be appointed for them. The Romans, amazed that any people should be so tired of freedom,¹—at any rate, they permitted them to choose by vote from their own number whomever they wished. And they chose Ariobarzanes; but in the course of the third generation his family died out; and Archelaüs was appointed king, though not related to the people, being appointed by Antony. So much for Greater Cappadocia. As for Cilicia Tracheia, which was added to Greater Cappadocia, it is better for me to describe it in my account of the whole of Cilicia.²

III

1. As for Pontus, Mithridates Eupator established himself as king of it; and he held the country bounded by the Halys River as far as the Tiberarani and Armenia, and held also, of the country this side the Halys, the region extending to Amastris and to certain parts of Paphlagonia. And he acquired, not only the sea-coast towards the west as far as Heracleia, the native land of Heracleides the Platonic philosopher, but also, in the opposite direction, the sea-coast extending to Colchis and Lesser Armenia; and this, as we know, he added to Pontus. And in fact this country was comprised within these

¹ Something seems to have fallen out of the text here.
² 14. 5. 1.
ἐν τούτοις τοῖς ὅροις οὕσαν τὴν χώραν ταύτην παρέλαβε· τὰ μὲν πρὸς Ἀρμενίαν καὶ τὰ περὶ τὴν Κολχίδα τοῖς συναγωνισμένοις δυνάσταις κατένεμε, τὰ δὲ λοιπὰ εἰς ἐνδεκα πολιτείας διείλε καὶ τῇ Βιθυνίᾳ προσέθηκεν, ὥστ᾿ ἔξι ἀμφοῖν ἐπαρχίαν γενέσθαι μίαν. μεταξὺ τῶν Παφλαγόνων τῶν μεσογαίων τινὰς βασιλεύσθαι παρέδωκε τοῖς ἀπὸ Πυλαιμένους, καθάπερ καὶ τοὺς Γαλάτας τοῖς ἀπὸ γένους τετράρχαις. ὕστερον δὲ οἱ τῶν Ῥωμαίων ἡγεμόνες ἄλλους καὶ ἄλλους ἐποιησαντο μερισμοῦς, βασιλέας τε καὶ δυνάστας καθιστάντες καὶ πόλεις τὰς μὲν ἐλευθεροῦντες, τὰς δὲ ἐγχειρίζοντες τοὺς δυνάστας, τὰς δ᾿ ὑπὸ τὸ δήμῳ τῶν Ῥωμαίων ἐσώτερες. ἤμων δ᾿ ἐπισφώνμα τὰ καθ᾿ ἐκαστὰ, ὅς νῦν ἔχει, λεγέσθω, μικρὰ καὶ τῶν προτέρων ἐφαπτομένους, ὅπου τούτο χρήσιμον. ἀρξόμεθα δὲ ἀπὸ Ἱρακλείας, ἦπερ δυσμυκτάτη ἐστὶ τούτων τῶν τόπων.

2. Εἰς δὴ τῶν Ἑυξείουν πόλων εἰσπλέοσιν ἐκ τῆς Προποντίδος ἐν ἀριστερὰ μὲν τὰ προσεχὴ τῷ Βυζαντίῳ κείται, Θρακῶν δ᾿ ἐστὶ, καλεῖται δὲ τὰ Ἱριστερὰ τοῦ Πόλου ἐν δεξίῳ δὲ τὰ προσεχὴ Χαλκηδόνι, Βιθυνίων δ᾿ ἐστὶ τὰ πρῶτα, εἶτα Μαριαμδυνῶν (τινὲς δὲ καὶ Καυκώνων φασίν), εἶτα Παφλαγόνων μέχρι "Ἀλνος, εἶτα Καππα-δόκων τῶν πρὸς τὸ Πόντῳ καὶ τῶν ἐξῆς μέχρι Κολχίδος ταύτα δὲ πάντα καλεῖται τὰ Δεξιὰ τοῦ Ἑυξείουν πόλον. ταύτης δὲ τῆς παραλίας ἀπάσης ἐπηρέξεν Εὐπάτωρ, ἀρξόμενος ἀπὸ τῆς

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1 Between Pontus and Bithynia.
boundaries when Pompey took it over, upon his overthrow of Mithridates. The parts towards Armenia and those round Colchis he distributed to the potentates who had fought on his side, but the remaining parts he divided into eleven states and added them to Bithynia, so that out of both there was formed a single province. And he gave over to the descendants of Pylaemenes the office of king over certain of the Paphlagonians situated in the interior between them, just as he gave over the Galatians to the hereditary tetrarchs. But later the Roman prefects made different divisions from time to time, not only establishing kings and potentates, but also, in the case of cities, liberating some and putting others in the hands of potentates and leaving others subject to the Roman people. As I proceed I must speak of things in detail as they now are, but I shall touch slightly upon things as they were in earlier times whenever this is useful. I shall begin at Heracleia, which is the most westerly place in this region.

2. Now as one sails into the Euxine Sea from the Propontis, one has on his left the parts which adjoin Byzantium (these belong to the Thracians, and are called "the Left-hand Parts" of the Pontus), and on his right the parts which adjoin Chalcedon. The first of these latter belong to the Bithynians, the next to the Mariandyni (by some also called Caucones), the next to the Paphlygonians as far as the Halys River, and the next to the Pontic Cappadocians and to the people next in order after them as far as Colchis. All these are called the "Right-hand Parts" of the Pontus. Now Eupator reigned over the whole of this sea-coast, beginning at Colchis
Κολχίδος μέχρι 'Ηρακλείας, τα δ’ ἐπέκεινα τα μέχρι τοῦ στόματος καὶ τῆς Χαλκηδόνος τῷ Βιθυνῶν βασιλεῖς συνέμενε. καταλυθέντων δὲ τῶν βασιλέων, ἐφύλαξαν οἱ 'Ῥωμαῖοι τοὺς αὐτοὺς ὄρους, ὥστε τὴν 'Ηράκλειαν προσκεῖσθαι τῷ Πόντῳ, τα δ’ ἐπέκεινα Βιθυνῶν προσχωρεῖν.

3. Οἱ μὲν οὖν Βιθυνοὶ διότι πρότερον Μυσοὶ ἄντες μετωνομάσθησαν οὕτως ἀπὸ τῶν Ἐρακῶν τῶν ἐπαίκησάντων, Βιθυνῶν τε καὶ Ἐθυνῶν, ὁμολογεῖται παρὰ τῶν πλείστων, καὶ σημεία τίθενται τοῦ μὲν τῶν Βιθυνῶν ἔθνους τὸ μέχρι τῶν Ἐθυνῶν τῇ Ἐθύκη λέγοντα διὰ τινὰς Βιθυνοὺς, τοῦ δὲ τῶν Ἐθυνῶν τῇ Ἐθύναδα ἂκτῃ τὴν πρὸς Ἀπολλωνίας καὶ Σαλμυδησφό. καὶ οἱ Βέθρυκες δὲ οἱ τούτων προσποιήσαντες τὴν Μυσίαν Ἐρακῶς, ὡς εἰκάζω

C 542 ἔγω. εἰρηται δ’, ὅτι καὶ αὐτοὶ οἱ Μυσοὶ Ἐρακῶν ἀποκεῖνται εἰς τῶν ἔνας λεγομένων Μυσάων. ταῦτα μὲν οὕτω λέγεται.

4. Τούς δὲ Μαριανδυνοὺς καὶ τοὺς Καύκωνας οὐχ ὁμοίως ἀπάντες λέγουσι· τὴν γὰρ δὴ 'Ηράκλειαν ἐν τοῖς Μαριανδυνοῖς ἱδρύσασθαι φασί, Μιλησίων κτίσμα, τίνες δὲ καὶ πόθεν, οὐδὲν εἰρηται, οὐδὲ διάλεκτος, οὐδ’ ἄλλη διαφορά ἐθνικὴ περὶ τοὺς ἀνθρώπους φαίνεται, παραπληξίας δ’ εἰσὶ τοῖς Βιθυνοῖς. ἔοικεν οὖν καὶ τούτῳ Ἐρακίου ὑπάρξει τὸ φυλον. Θεόπομπος δὲ Μαριανδυνῶν φησι μέρους τῆς Παλαιαναίας ἄρξαντα ὑπὸ πολλῶν δυναστευομένης, ἐπελθόντα τὴν τῶν

1 οὔδέν, Meincke amends to οὔδ’εν.

1 See 7. 3. 2.

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and extending as far as Heracleia, but the parts farther on, extending as far as the mouth of the Pontus and Chalcedon, remained under the rule of the king of Bithynia. But when the kings had been overthrown, the Romans preserved the same boundaries, so that Heracleia was added to Pontus and the parts farther on went to the Bithynians.

3. Now as for the Bithynians, it is agreed by most writers that, though formerly Mysians, they received this new name from the Thracians—the Thracian Bithynians and Thynians—who settled the country in question, and they put down as evidences of the tribe of the Bithynians that in Thrace certain people are to this day called Bithynians, and of that of the Thynians, that the coast near Apollonia and Salmynessus is called Thynias. And the Bebryces, who took up their abode in Mysia before these people, were also Thracians, as I suppose. It is stated that even the Mysians themselves are colonists of those Thracians who are now called Moesians. Such is the account given of these people.

4. But all do not give the same account of the Mariandyni and the Caucones; for Heracleia, they say, is situated in the country of the Mariandyni, and was founded by the Milesians; but nothing has been said as to who they are or whence they came, nor yet do the people appear characterised by any ethnic difference, either in dialect or otherwise, although they are similar to the Bithynians. Accordingly, it is reasonable to suppose that this tribe also was at first Thracian. Theopompos says that Mariandynus ruled over a part of Paphlagonia, which was under the rule of many potentates, and then invaded and took possession of the country of the
Βεβρύκων κατασχείν, ἧν δ' ἐξέλιπεν, ἐπώνυμον ἐαυτοῦ καταλιπτέω. εἶρηται δὲ καὶ τοῦτο, ὅτι πρῶτοι τὴν Ἡράκλειαν κτίσαντες Μιλήσιοι τοὺς Μαριανδυνοὺς εἰλωτεύειν ἦν ἀγκασαν τοὺς προκατέχοντας τὸν τόπον, ὅστε καὶ πιπράσκεσθαι ὑπ' αὐτῶν, µὴ εἰς τὴν ὑπερορίαν δὲ (συµβὴναι γὰρ ἐπὶ τούτοις), καθάπερ Κρησὶ µὲν ἐθήτευεν ἡ Μυξά ¹ καλουµένη σύνοδος, Θετταλοὺς δὲ οἱ Πενέσται.

5. Τοὺς δὲ Καῦκωνας, οὓς ἱστορούσι τὴν ἐφεξῆς οἰκήσατο παραλίαν τοὺς Μαριανδυνοὺς μέχρι τοῦ Παρθενίου ποταµοῦ, τόλων ἔχοντας τὸ Τίειον, ² οἱ µὲν Σκύθαις φασίν, οἱ δὲ τῶν Μακεδόνων τινῶς, οἱ δὲ τῶν Πελασγῶν εἰρηται δὲ που καὶ περὶ τούτων πρότερον. Καλλισθένης δὲ καὶ ἔγραφε τὰ ἐπὶ ταύτα εἰς τὸν Διάκοσμον, μετὰ τὸ Κρώµαν τ' Ἀιγιαλὸν τε καὶ ὑψηλοὺς 'Ερυθίνους τιθεῖς

Καῦκωνας δ' αὐτῷ ἤγει Πολυκλέος νύδις ἀµύμων, οἳ περὶ Παρθενίου ποταµοῦ κλυτᾶ δύοµαι.

παρίκειν γὰρ ἄφ' Ἡρακλείας καὶ Μαριανδυνῶν µέχρι Λευκοσύρων, οὓς καὶ ἡµεῖς Καππάδοκας προσαγορεύµεν, τὸ τε τῶν Καυκώνων γένος τὸ περὶ τὸ Τίειον ³ µέχρι Παρθενίου καὶ τὸ τῶν Ἐνετῶν τὸ συνεχεῖς μετὰ τῶν Παρθενίων τῶν ἔχοντων τὸ Κύτωρον, καὶ νῦν δ' ἐτὶ Καυκῶνίτας εἶναι τινὰς περὶ τῶν Παρθενίων.

¹ Μυξά, the editors, for Μυξά and Μυξά.
² Τίειον, the editors, for Τίειον.
³ Τίειον, the editors, for Τίειον.

¹ Literally, "synod." ² 8. 3. 17.
GEOGRAPHY, 12. 3. 4-5

Bebryces, but left the country which he had abandoned named after himself. This, too, has been said, that the Milesians who were first to found Heracleia forced the Mariandyni, who held the place before them, to serve as Helots, so that they sold them, but not beyond the boundaries of their country (for the two peoples came to an agreement on this), just as the Mnoan class, as it is called, were serfs of the Cretans and the Penestae of the Thessalians.

5. As for the Caunonians, who, according to report, took up their abode on the sea-coast next to the Mariandyni and extended as far as the Parthenius River, with Ticium as their city, some say that they were Scythians, others that they were a certain people of the Macedonians, and others that they were a certain people of the Pelasgians. But I have already spoken of these people in another place. Callisthenes in his treatise on The Marshalling of the Ships was for inserting after the words "Cromna, Aegialus, and lofty Erythini" the words "the Caunonians were led by the noble son of Polyclese—they who lived in glorious dwellings in the neighbourhood of the Parthenius River," for, he adds, the Caunonians extended from Heracleia and the Mariandyni to the White Syrians, whom we call Cappadocians, and the tribe of the Caunonians round Ticium extended to the Parthenius River, whereas that of the Heneti, who held Cytorum, were situated next to them after the Parthenius River, and still to-day certain "Caunonitae" live in the neighbourhood of the Parthenius River.

3 i.e. in the Homeric text.
4 Ἰναξ 2. 855. On the site of the Erythini ("reddish cliffs"), see Leaf, Troy, p. 282.
5 Called "Caunonitae" in 8. 3. 17.
STRABO

6. 'Η μέν οὖν Ἡράκλεια πόλις ἦστιν εὔλημενος καὶ ἄλλως ἀξιόλογος, ἢ γε καὶ ἀποικίας ἔστελλεν ἐκείνης γὰρ ἢ τε Χερρόνησος ἀποικος καὶ ἡ Κάλλατις· ἢν τε αὐτόνομος, εἰτ' ἐτυραννήθη Χρόνους τινάς, εἰτ' ἠλευθέρωσεν ἐαυτὴν πάλιν. ύστερον δ' ἐβασιλεύθη, γενομένη ὑπὸ τοὺς Ῥωμαίους· ἐδέξατο δ' ἀποικίαν Ῥωμαίων ἐπὶ μέρει τῆς πόλεως καὶ τῆς χώρας. λαβὼν δὲ παρ' Ἀυτωνίου οὗτος τὸ μέρος τούτο τῆς πόλεως Ἀδιατόριξ ὁ Δομνε-κλείου, τετράρχου Γαλατῶν, νιός, δὲ κατείχον οἱ Ἡράκλειώται, μικρὸν πρὸ τῶν Ἀκτιακῶν ἐπέθετο νύκτωρ τοῖς Ῥωμαίοις καὶ ἀπέσφαξεν αὐτούς, ἐπιτρέφοντος, ὁς ἐφασκεν ἐκεῖνος, Ἀυτωνίου. βραϊμβευθεῖς δὲ μετὰ τὴν ἐν 'Ἀκτίῳ νύκτην, ἐσφάγη μεθ' νιόν. ἡ δὲ πόλις ἦστι τῆς Ποιτικῆς ἐπαρχίας τῆς συντεταγμένης τῆς Βιβυνία.

7. Μεταξὺ δὲ χαλκηδόνος καὶ Ἡρακλείας ῥέουσι ποταμοί πλείους, διὰ εἰςεν ὁ τε Ψύλλις καὶ ὁ Κάλπας καὶ ὁ Σαγγάριος, σὺν μέμνηται καὶ ὁ ποιητής. ἔχει δὲ τὰς πηγὰς κατὰ Σαγγίαν κῶμην ἀφ' ἐκατὸν καὶ πεντήκοντα ποταμόθν οὕτους Πεσσινοῦντος.1 διέξεισι δὲ τῆς ἐπικτήτου Φρυγίας τὴν πλείω, μέρος δὲ τε καὶ τῆς Βιβυνίας, ὡστε καὶ τῆς Νικομηδείας ἀπέχειν 2 μικρὸν πλείους ἡ τρικοσίαι σταιδίως, καθ' ὁ συμβάλλει ποταμοῦ αὐτῷ Γάλλος, ἐκ Μόδρων τὰς ἀρχὰς ἔχων τῆς ἐφ' Ἑλληνσπόντων Φρυγίας. αὕτη δὲ ἐστὶν ἡ αὐτή τῇ ἐπικτήτῳ, καὶ εἰχον αὐτὴν οἱ Βιβυνοὶ πρότερον. ἀυξῆθεις δὲ καὶ γενόμενος πλωτός,

1 ΟΕλλοτ£ read Πεσσινοῦντος.
2 ἀπέχειν, Corais, for ἀποσχεῖν; so the later editors.
6. Now Heracleia is a city that has good harbours and is otherwise worthy of note, since, among other things, it has also sent forth colonies; for both Chersonesus¹ and Callatis are colonies from it. It was at first an autonomous city, and then for some time was ruled by tyrants, and then recovered its freedom, but later was ruled by kings, when it became subject to the Romans. The people received a colony of Romans, sharing with them a part of their city and territory. But Adiactorix, the son of Domnecleius, tetrarch of the Galatians, received from Antony that part of the city which was occupied by the Heracleiotaes; and a little before the Battle of Actium he attacked the Romans by night and slaughtered them, by permission of Antony, as he alleged. But after the victory at Actium he was led in triumph and slain together with his son. The city belongs to the Pontic Province which was united with Bithynia.

7. Between Chalcedon and Heracleia flow several rivers, among which are the Psillis and the Calpas and the Sangarius, which last is mentioned by the poet.² The Sangarius has its sources near the village Sangia, about one hundred and fifty stadia from Pessinus. It flows through the greater part of Phrygia Epictetus, and also through a part of Bithynia, so that it is distant from Nicomedeia a little more than three hundred stadia, reckoning from the place where it is joined by the Gallus River, which has its beginnings at Modra in Phrygia on the Hellespont. This is the same country as Phrygia Epictetus, and it was formerly occupied by the Bithynians. Thus increased, and now having

¹ See 7. 4. 2. ² Iliad 3. 187, 16. 719.
καίπερ πάλαι ἀπλωτὸς ὄν, τὴν Βιθυνίαν ὀρίζει πρὸς ταῖς ἐκβολαῖς. πρόκειται δὲ τῆς παραλίας ταύτης καὶ ἡ Θυνία νῆσος. ἐν δὲ τῇ Ἡρακλειώτιδι γίνεται τὸ ἀκόντιον διέχει δὲ ἡ πόλις αὐτή τοῦ ἱεροῦ τοῦ Χαλκηδονίου σταδίους χιλίους ποὺ καὶ πεντακόσιοι, τοῦ δὲ Σαγγαρίου πεντακόσιοι.

8. Τὸ δὲ Τίειόν ἐστι πολίχνιον οὐδὲν ἔχουν μνήμης ἄξιον, πλὴν ὅτι Φιλέταιρος ἐντεῦθεν ἦν, ὁ ἀρχηγέτης τοῦ τῶν Ἀτταλικῶν βασιλέων γένους. εἰδ' ὁ Παρθένιος ποταμός διὰ χωρίων ἀνθηρῶν φερόμενος καὶ διὰ τοῦτο τοῦ ὀνόματος τοῦ τετυχθῶς, ἐν αὐτῇ τῇ Παφλαγονίᾳ τὰς πηγὰς ἔχουν ἐπειτα ἡ Παφλαγονία καὶ οἱ Ἐνετοὶ. ξητοῦσι δὲ, τίνας λέγει τοὺς Ἐνετοὺς ὁ ποιητῆς, οταν φῇ:

Παφλαγόνων δ' ἢγείτο Πυλαίμενεος λάσιον κήρ ἐξ Ἐνετῶν, οἴην ἡμιόνων γένος ἀγροτέρων.

οὗ γὰρ δεῖκνυσθαι φασὶ νῦν Ἐνετοὺς ἐν τῇ Παφλαγονίᾳ. οἱ δὲ κώμην ἐν τῷ Λυγιαλῷ φασὶ δέκα σχοῖνως ἀπὸ Ἀμαστρεώς διέχουσαν. Ζηνόδοτος δὲ ἐξ Ἐνετῆς γράφει, καὶ φησὶ δηλοῦσθαι τῆς νῦν Ἀμισᾶν ἄλλοι δὲ φύλον τι τοῖς Καππαδοξεῖν ὀμορον ἑστρατεύσαι μετὰ Κιμμερίων, εἴτ' ἐκπεσεῖν εἰς τοῦ Ἁδριάν. τὸ δὲ μάλιστ' ὀμολογούμενον ἐστίν, ὅτι ἄξιολογώτατον ἦν τῶν Παφλαγόνων φύλον οἱ Ἐνετοί, ἐξ οὗ ὁ Πυλαίμενης ἦν.

1 "parthenium" (lit. "maidenly") was the name of a flower used in making garlands.

2 Iliad 2. 551.

3 So, "called Eneti," or Enetê.

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become navigable, though of old not navigable, the river forms a boundary of Bithynia at its outlets. Off this coast lies also the island Thynia. The plant called aconite grows in the territory of Heracleia. This city is about one thousand five hundred stadia from the Chalcedonian temple and five hundred from the Sangarius River.

8. Ticens is a town that has nothing worthy of mention except that Philetaerus, the founder of the family of Attalic Kings, was from there. Then comes the Parthenius River, which flows through flowery districts and on this account came by its name;¹ it has its sources in Paphlagonia itself. And then comes Paphlagonia and the Eneti. Writers question whom the poet means by "the Eneti," when he says, "And the rugged heart of Pylaemones led the Paphlagonians, from the land of the Eneti, whence the breed of wild mules";² for at the present time, they say, there are no Eneti to be seen in Paphlagonia, though some say that there is a village³ on the Aegialus⁴ ten schoeni⁵ distant from Amastris. But Zenodotus writes "from Enetē,"⁶ and says that Homer clearly indicates the Amisus of to-day. And others say that a tribe called Eneti, bordering on the Cappadocians, made an expedition with the Cimmerians and then were driven out to the Adriatic Sea.⁷ But the thing upon which there is general agreement is, that the Eneti, to whom Pylaemones belonged, were the most notable tribe of the Paphlagonians, and that,

¹ i.e. Shore.
² i.e. instead of "from the Eneti" (cf. 12. 3. 25).
³ For a discussion of the Eneti, see Leaf, Troy, pp. 285 ff. (cf. 1. 3. 21, 3, 2. 13, and 12. 3. 25).
καὶ δὴ καὶ συνεστράτευσαν οὕτωι αὐτῷ πλείστοι, ἀποβαλόντες δὲ τὸν ἠγεμόνα διέβησαν εἰς τὴν Ῥώμην μετὰ τὴν Τροίας ἠλωσιν, πλανώμενοι δὲ εἰς τὴν γῆν Ἔνετικήν ἀφίκοντο. τινὲς δὲ καὶ Κ 514 Ἀντίπορα καὶ τοὺς παίδας αὐτοῦ κοινωνήσας τοῦ στόλου τούτου φασὶ καὶ ἱδρυθήναι κατὰ τὸν μυχὸν τοῦ Ἀδρίου, καθάπερ ἐμνήσθημεν ἐν τοῖς Ἰταλικοῖς. τοὺς μὲν οὖν Ἕνετους διὰ τοῦτο ἐκλειπεῖν εἰκὸς καὶ μὴ δεικνυσθαι ἐν τῇ Παφλαγονίᾳ.

9. Τοὺς δὲ Παφλαγόνας πρὸς ἐώς μὲν ὀρίζει ὁ Ἀλνυς ποταμός, ὅτι 1 μέρων ἀπὸ μεσημβρίας μεταξὺ Σύρων τε καὶ Παφλαγόνων ἐξῆγε 2 κατὰ τὸν Ἡρόδοτον εἰς τὸν Ἐμεξείουν καλεόμενον πόλον, Σύρους λέγοντα τοὺς Καππάδοκας καὶ γὰρ ἐτησίᾳ καὶ νῦν Δευκόσυρου καλοῦνται, Σύρου καὶ τῶν ἐξω τοῦ Ταύρου λεγομένων κατὰ δὲ τῇ πρὸς τοὺς ἐντὸς τοῦ Ταύρου σύγκρισιν, ἐκείνων ἐπικαυμένων τὴν χρόαν, τούτων δὲ μὴ, τοιαύτῃ τῇ ἐπωνυμίᾳ γενέσθαι συνέβη καὶ Πινδάρος φησί, ὅτι αἱ Ἀμαζόνες Σύρουν εὐρυάιχμαν διέπον 4 στρατόν, τὴν ἐν τῇ Θεμισκύρᾳ κατοικίᾳ οὕτω δηλῶν. ὡ δὲ Θεμισκύρα ἐστὶν τῶν Ἀμισημῶν, αὐτῇ δὲ Δευκοσύρου τῶν μετὰ τὸν Ἀλνυν. πρὸς ἐως μὲν τοίνυν ὁ Ἀλνυς ὄριον τῶν Παφλαγόνων, πρὸς νῦν δὲ Φρύγες καὶ οἱ ἐποικίσαντες Γαλάται, πρὸς δύσιν δὲ Βιθυνοὶ καὶ Μαριανδῦνοι (τὸ γὰρ τῶν Καυκάσων γένος ἔξω θάρται τελέως πάντοθεν),

1 ὅτα, Corais inserts (see Herod. 1. 6); so the later editors.
2 καὶ, before ἐξῆγε, Meinecke omits.
3 But Herodotus reads ἐξῆγε.
4 διέπον see and Meinecke, for διέπον C, διήπον Lw, διέπον other MSS. and editors.

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furthermore, these made the expedition with him in very great numbers, but, losing their leader, crossed over to Thrace after the capture of Troy, and on their wanderings went to the Enetian country, as it is now called. According to some writers, Antenor and his children took part in this expedition and settled at the recess of the Adriatic, as mentioned by me in my account of Italy. It is therefore reasonable to suppose that it was on this account that the Eneti disappeared and are not to be seen in Paphlagonia.

9. As for the Paphlagonians, they are bounded on the east by the Halys River, "which," according to Herodotus, "flows from the south between the Syrians and the Paphlagonians and empties into the Euxine Sea, as it is called"; by "Syrians," however, he means the "Cappadocians," and in fact they are still to-day called "White Syrians," while those outside the Taurus are called "Syrians." As compared with those this side the Taurus, those outside have a tanned complexion, while those this side do not, and for this reason received the appellation "white." And Pindar says that the Amazons "swayed a 'Syrian' army that reached afar with their spears," thus clearly indicating that their abode was in Themiscyra. Themiscyra is in the territory of the Amiseni; and this territory belongs to the White Syrians, who live in the country next after the Halys River. On the east, then, the Paphlagonians are bounded by the Halys River; on the south by Phrygians and the Galatians who settled among them; on the west by the Bithynians and the Mariandyni (for the race of the Cauconians has

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1 See 3. 2. 13 and 5. 1. 4. 2 5. 1. 4. 3 1. 6.
πρὸς ἀρκτον δὲ ὁ Ἐὔξεινὸς ἔστι. τῆς δὲ χώρας ταύτης διηρημένης εἰς τὴν μεσογαίαν καὶ τὴν ἐπὶ θαλάσση, διατείνουσαν ἀπὸ τοῦ "Ἀλνος μέχρι Βιδυνίας ἐκατέρω, τὴν μὲν παραλιάν ἔως τῆς Ἡρακλείας εἰκεν ὁ Εὐπάτωρ, τῆς δὲ μεσογαίας τὴν μὲν ἐγγυτάτω ἐσχέν, ἂς τινὰ καὶ πέραν τοῦ "Ἀλνος διέτεινε καὶ μέχρι δεύτερο τοῦς Ρομαίοις ἢ Ποντικὴ ἐπαρχία ἀφώρισται· τὰ λοιπὰ δ' ἦν ὑπὸ δυνάσταις καὶ μετὰ τὴν Μιδριδάτων κατά- λυσιν. περὶ μὲν δὴ τῶν ἐν τῇ μεσογαίᾳ Παφλαγόνων ἐρόμενον ὑστερον τῶν μη ὑπὸ τῷ Μιδριδάτῃ, μὲν δὲ πρόκειται τὴν ὑπ' ἐκείνῳ χώραν, κληθεὶσαν δὲ Πόντου, διελθέων.

10. Μετὰ δὴ τῶν Παρθένων ποταμῶν ἔστιν "Ἀμαστρις, ὁμόνυμος τῆς συνορκικίας πόλεις· ἰδρυται δὲ ἐπὶ χερρονήσου λυκενας ἐχουσα τοῦ ἱσθμοῦ ἐκατέρωθεν' ἵνα δ' ἡ "Ἀμαστρίς γυνὴ μὲν Διονυσίου, τοῦ Ἡρακλείας τυράννου, θυγάτηρ δὲ 'Οξινάθρου, τοῦ Δαρείου αδελφοῦ τοῦ κατὰ Ἀλέξανδρον ἔκεινη μὲν οὖν ἐκ τεττάρων κατοικίων συνόκιασε1 τῆς πόλειν, ἐκ τῶν Σησάμου καὶ Κυτώρου καὶ Κρώμνης (ὡς καὶ ὁ Ομηρος μέμηται ἐν τῷ Παφλαγονικῷ διακόσμῳ), τετάρτης δὲ τῆς Τιείου2 ἀλλ' αὐτῇ μὲν ταχύ ἀπέστη τῆς κοινωνίας, αἰ δὲ ἄλλας συνέμειναι, ὡς ἡ Σησάμος ἀκρόπολις τῆς Ἀμαστρεως λέγεται. τὸ δὲ Κύτωρον ἐμπό- ροιν ἤν ποτὲ Σινωπέων, ὄνομασται δ' ἀπὸ Κυ-

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1 E reads συνέκτησε.
2 Tielou, Tzschacke, Corais, and Müller-Dübner, for Τιείου; the Epitome, Kramer, and Meineke read Τιείου.

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1 i.e. interior of Paphlagonia,
everywhere been destroyed), and on the north by the Euxine. Now this country was divided into two parts, the interior and the part on the sea, each stretching from the Halys River to Bithynia; and Eupator not only held the coast as far as Heracleia, but also took the nearest part of the interior,¹ certain portions of which extended across the Halys (and the boundary of the Pontic Province has been marked off by the Romans as far as this).² The remaining parts of the interior, however, were subject to potentates, even after the overthrow of Mithridates. Now as for the Paphlagonians in the interior, I mean those not subject to Mithridates, I shall discuss them later,³ but at present I propose to describe the country which was subject to him, called the Pontus.

10. After the Parthenius River, then, one comes to Amastris, a city bearing the same name as the woman who founded it. It is situated on a peninsula and has harbours on either side of the isthmus. Amastris was the wife of Dionysius the tyrant of Heracleia and the daughter of Oxyathres, the brother of the Darius whom Alexander fought. Now she formed the city out of four settlements, Sesamus and Cytorum and Cromna (which Homer mentions in his marshalling of the Paphlagonian ships)⁴ and, fourth, Ticium. This last, however, soon revolted from the united city, but the other three remained together; and, of these three, Sesamus is called the acropolis of Amastris. Cytorum was once the emporium of the Sinopeans; it was named after

³ 12. 3. 41—42.
⁴ 2. 853—885.
τόρου, τοῦ Φρίξου παιδός, ὡς Ἐφορός φησι. 345 εὐλείσθη δὲ καὶ ἀρίστη πύξος φύεται κατὰ τὴν Ἀμαστριανήν, καὶ μάλιστα περὶ τὸ Κύτωρον. ὁ δὲ Αἰγιαλὸς ἐστὶ μὲν ἢμῶν μακρὰ πλείόνων ἡ ἐκατὸν στάδιων ἔχει δὲ καὶ κόμην ὀμόνυμον, ἢς μέμνηται ὁ ποιητής, ὅταν φη,

Κρώμναν τ' Αἰγιαλόν τε καὶ ὠψηλοὺς Ἐρυθύνοις.

γράφουσι δὲ τίνες,

Κρώμναν Κωβιαλόν τε.

Ἐρυθύνοις δὲ λέγεσθαί φασι τοὺς νῦν Ἐρυθύνοις, ἀπὸ τῆς χρόας δύο δ' εἰσὶ σκόπελοι. μετὰ δὲ Αἰγιαλὸν Κάραμβις, ἄκρα μεγάλη πρὸς τὰς ἄρκτους ἀνατεταμένη καὶ τὴν Σκυθικὴν χερρώνησον, ἐμνησθήμεν δ' αὐτής πολλάκις καί τοῦ ἀντικειμένου αὐτῇ Κριοῦ μετόπου, διαθάλαττον ποιοῦντος τὸν Εὐξεινοῦ πόντον. μετὰ δὲ Κάραμβιν Κίνωλις καὶ Ἀπτικάνωλις καὶ Ἀββώνου τεῖχος, πολίχνιοι, καὶ Ἀρμένη, ἐφ' ἡ παροιμιάζονται,

ὅτις ἔργῳ οὖν ἐξεῖν Ἀρμένην ἐτείχισεν.

ἔστὶ δὲ κόμη τῶν Σινωπέων ἔχουσα λεμένα.

11. Εἰτ' αὐτὴ Σινώπη, στάδιοις πεντήκοντα τῆς Ἀρμένης διήχουσα, ἀξιολογητάτη τῶν ταύτη πόλεων. ἔκτισαν μὲν ὅλων αὐτὴν Μιλήσιον κατα- σκευασμένη δὲ ναυτικοῦ ἐπήρχε τῆς ἐντὸς Κυανέων βαλάττης, καὶ ἦσο δὲ πολλῶν ἀγώνων μετείχε τοῖς Ἐλληνοῖς αὐτονομηθείσα δὲ πολλῶν χρόνων οὖν διὰ τέλους ἐφύλαξε τὴν ἐλευθερίαν,
GEOGRAPHY, 12. 3. 10-11

Cytorus, the son of Phryxus, as Ephorus says. The most and the best box-wood grows in the territory of Amastris, and particularly round Cytorum. The Aegialus is a long shore of more than a hundred stadia, and it has also a village bearing the same name, which the poet mentions when he says, "Cromna and Aegialus and the lofty Erythini,"¹ though some write, "Cromna and Cobialus." They say that the Erythrius of to-day, from their colour,² used to be called Erythini; they are two lofty rocks. After Aegialus one comes to Carambis, a great cape extending towards the north and the Scythian Chersonese. I have often mentioned it, as also Crimmetopon which lies opposite it, by which the Euxine Pontus is divided into two seas.³ After Carambis one comes to Cinolis, and to Anticinolis, and to Abonuteichus,⁴ a small town, and to Armenê, to which pertains the proverb, "whoever had no work to do walled Armenê." It is a village of the Sinopeans and has a harbour.

11. Then one comes to Sinopê itself, which is fifty stadia distant from Armenê; it is the most noteworthy of the cities in that part of the world. This city was founded by the Milesians; and, having built a naval station, it reigned over the sea inside the Cyaneae, and shared with the Greeks in many struggles even outside the Cyaneae; and, although it was independent for a long time, it could not eventually preserve its freedom, but was captured by

¹ Iliad 2. 855. ² i.e. "Red." ³ 2. 5. 22, 7. 4. 3, 11. 2. 14. ⁴ Literally, Wall of Abonus.

¹ μιν, before ἂ, Meineke, following the editors before Kramer, omits; ῥω read ῥτ.
ἀλλ' ἐκ πολυρκίας ἐϊλω καὶ ἑδουλευσε Φαρνάκη
πρῶτον, ἐπειτα τοῖς διαδεξαμένοις ἐκείνου μέχρι
τοῦ Εὐπάτωρος καὶ τῶν καταλυσάντων Ῥωμαίων
ἐκείνου. ὁ δὲ Εὐπάτωρ καὶ ἐγεννήθη ἐκεῖ καὶ
ἐτράφη διαφερόντως δὲ ἐτίμησεν αὐτὴν μιτρό-
πολίν τε τῆς βασιλείας ὑπέλαβεν. ἔστι δὲ καὶ
φύσει καὶ 1 προνοία κατεσκευασμένη καλῶς:
ιδρύται γάρ ἐπὶ αὐχένει χερρονήσου των, ἐκατέ-
ρωθεὶν δὲ τοῦ ἱσθμοῦ λιμένες καὶ ναῦσταθμα καὶ
πηλαμυδεία θαναμαστά, περί δὲν εἰρήκαμεν, ὅτι
δευτέραν θήραν οἱ Σιωπτεῖς ἔχουσι, τρίτην δὲ
Βυζάντιοι. καὶ κύκλῳ δὲ ἡ χερρονήσους προ-
βεβληταί ραχιάδεις ἀκτάς, ἔχουσας 2 καὶ κοιλά-
δας τιμάς, ὅσαι βόθρους πετρίνους, οὓς καλοῦσι
χοινικίδας πληροῦνται δὲ οὕτωι μετεωρισθείσας
τῆς βαλάντης, ὡς καὶ διὰ τούτο οὐκ εὑρόσιτον
τὸ 3 χωρίον, καὶ διὰ τὸ πᾶσαν τὴν τῆς πέτρας
ἐπιφάνειαν ἐχινώδη καὶ ἀνεπίβατον εἶναι γυμνῷ
ποδί; ἀνωθὲν μέντοι καὶ ὑπὲρ τῆς πόλεως εὐγενῶν
Ο 546 ἐστὶ τὸ ἔδαφος καὶ ἄγροκηπίους κεκόσμηται πυκ-
νοῖς, 4 πολύ δὲ μάλλον τὰ προάστεια. αὐτὴ δὲ
ἡ πόλις τετείχμεται καλῶς, καὶ γυμνασίῳ δὲ
καὶ ἄγορᾷ καὶ στοάῖς κεκόσμηται λαμπρῶς.
τοιαύτη δὲ οὐδεὶς δὸς ὅμως ἐϊλώ, πρότερον μὲν

1 φύσει καί, Kramer, from conj. of Casaubon, for φυσική.
2 ἔχουσας, Corinals, for ἔξουσα.
3 το, the editors insert from E.
4 E reads πολλοῖς instead of πυκνοῖς.

1 188 B.C. 2 Mithridates the Great.
3 7. 6. 2 and 12. 3. 19.
4 "Crossing the town to the north I passed through a
sally-port, and descended to the beach, where the wall was

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siege, and was first enslaved by Pharnaces and afterwards by his successors down to Eupator and to the Romans who overthrew Eupator. Eupator was both born and reared at Sinopè; and he accorded it especial honour and treated it as the metropolis of his kingdom. Sinopè is beautifully equipped both by nature and by human foresight, for it is situated on the neck of a peninsula, and has on either side of the isthmus harbours and roadsteads and wonderful pelamydes-fisheries, of which I have already made mention, saying that the Sinopeans get the second catch and the Byzantians the third. Furthermore, the peninsula is protected all round by ridgy shores, which have hollowed-out places in them, rock-cavities, as it were, which the people call "choenieides"; these are filled with water when the sea rises, and therefore the place is hard to approach, not only because of this, but also because the whole surface of the rock is prickly and impassable for bare feet. Higher up, however, and above the city, the ground is fertile and adorned with diversified market-gardens; and especially the suburbs of the city. The city itself is beautifully walled, and is also splendidly adorned with gymnasium and market-place and colonnades. But although it was such a city, still it was twice captured, first by Pharnaces, who

built upon a sharp decomposing shelly limestone which I was surprised to find full of small circular holes, apparently resembling those described by Strabo, under the name of "choenieides"; but those which I saw were not above nine inches in diameter, and from one to two feet deep. There can, however, be no doubt that such cavities would, if larger, render it almost impossible for a body of men to wade on shore." (Hamilton's Researches in Asia Minor, I. p. 310, quoted by Tozer.)
τοῦ Φαρνάκου παρὰ δόξαν αἰφνιδίως ἐπιπεσόντος, ὕστερον δὲ ὑπὸ Δευκόλλου καὶ τοῦ ἐγκαθημένου τυράννου, καὶ ἐντὸς ἀμα καὶ ἐκτὸς πολιορκουμένη· ὁ γὰρ ἐγκατασταθεὶς ὑπὸ τοῦ βασιλέως φρούραρχος Βακχίδης, ὑπονοών ἀεὶ τινα προδοσίαν ἐκ τῶν ἐνδοθεν, καὶ πολλάς αἰκίας καὶ σφαγὰς ποιῶν, ἀπαγορεύσας τοὺς ἀνθρώπους ἐποίησε πρὸς ἁμφοῦ, μητ' ἀμύνασθαι δυναμένους γενναίως μήτε προσθέσατι κατὰ συμβασεῖς. ἐώλωσαν δ' οὖν καὶ τὸν μὲν ἄλλον κόσμον τῆς πόλεως διεφύλαξεν ὁ Δευκόλλος, τὴν δὲ τοῦ Βιλλάρου σφαίραν ἢρε καὶ τῶν Αὐτόλυκον, 1 Σθένιδος ἔργον, ὃν ἐκεῖνοι οἰκιστὶν ἐνόμιζον καὶ ἐτίμων ὡς θεοῦ ἤρε δὲ καὶ μαντεῖον αὐτὸν δοκεῖ δὲ τῶν Ιάσονι συμπλευσάντων εἶναι καὶ κατασχεῖν τούτου τὸν τόπον, εἶδ' ὕστερον Μιλήσιοι τὴν εὐφυίαν ἱδονής καὶ τὴν ἀσθένειαν τῶν ἐνοικούντων εξιδίασαντο καὶ ἐποίκους ἐστειλαν υπὸ δὲ καὶ Ῥωμαίους ἀποκιάν δὲδεκται καὶ μέρος τῆς πόλεως καὶ τῆς χώρας ἐκείνων ἔστι. διέχει δὲ τοῦ μὲν Ἱεροῦ τρισχίλιους καὶ πεντακοσίους, ἀφ' Ῥακλείας δὲ διαχίλιους, Καράμβεως δὲ ἐπτακοσίους σταδίους. ἀνδρὰς δὲ ἔξηνεγκεν ἀγαθοὺς, τῶν μὲν φιλοσόφων Διογένης τῶν Κυνικῶν καὶ Τιμόθεου τοῦ Πατρίωνα, τῶν δὲ ποιητῶν Δίφιλου τῶν κωμικῶν, τῶν δὲ συγγραφέων Βάτωνα τὸν πραγματευόντα τὰ Περσικά.

12. Ἐπετύθεν δ' ἐφεξῆς ὡ τοῦ "Αλνός ἐκβολὴ

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1 Αὐτόλυκον, Xylander, for Αὐτόλυτον.

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1 See Plutarch, Lucullus, 23.
unexpectedly attacked it all of a sudden, and later by Leucullus and by the tyrant who was garrisoned within it, being besieged both inside and outside at the same time; for, since Bacchides, who had been set up by the king as commander of the garrison, was always suspecting treason from the people inside, and was causing many outrages and murders, he made the people, who were unable either nobly to defend themselves or to submit by compromise, lose all heart for either course. At any rate, the city was captured; and though Leucullus kept intact the rest of the city's adornments, he took away the globe of Billarus and the work of Sthenis, the statue of Autolycus, whom they regarded as founder of their city and honoured as god. The city had also an oracle of Autolycus. He is thought to have been one of those who went on the voyage with Jason and to have taken possession of this place. Then later the Milesians, seeing the natural advantages of the place and the weakness of its inhabitants, appropriated it to themselves and sent forth colonists to it. But at present it has received also a colony of Romans; and a part of the city and the territory belong to these. It is three thousand five hundred stadia distant from the Hieron, two thousand from Heracleia, and seven hundred from Carambis. It has produced excellent men: among the philosophers, Diogenes the Cynic and Timotheus Patrion; among the poets, Diphilus the comic poet; and, among the historians, Baton, who wrote the work entitled *The Persica*.

12. Thence, next, one comes to the outlet of the

2 *i.e.* the [Chalcedonian] "Temple" on the "Sacred Cape" (see 12. 4. 2) in Chalcedonia, now called Cape Khelidini.

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ποταμοῦ· ὄνόμασται δ' ἀπὸ τῶν ἄλων, ὡς παραρρέε· ἔχει δὲ τὰς πηγάς ἐν τῇ μεγάλῃ Καππαδοκία τῆς Πουτικῆς πλησίον κατὰ τὴν Καμισνήν, ἐνεχθεὶς δ' ἐπὶ δύσιν πολύς, εἰτ' ἔσπευσας πρὸς τὴν ἄρκτον διὰ τε Γαλατῶν καὶ Παφλαγόνων ὁρίζει τούτους τε καὶ τοὺς Δευκοσύρους. ἔχει δὲ καὶ ἡ Σινωπίτις καὶ πᾶσα ἡ μέχρι Βιθυνίας ὀρεινή ὑπερκειμένη τῆς λεχθείσης παραλίας ναυπηγήσιμων ὕλην ἁγαθὴν καὶ εὐκατακόμματον. ἡ δὲ Σινωπίτις καὶ σφένδαμον φύει καὶ ὄροκάρνου, εἷς ὅπως τὰς τραπέζας τέμνουσιν ἀπάσα δὲ καὶ ἐλαιόφυτός ἐστιν ἡ μικρὸν ὑπὲρ τῆς θαλάττης γεωργοῦμεν.

13. Μετὰ δὲ τὴν έκβολήν τοῦ Ἄλυος ἡ Γαζηλωνίτις ἡ Γαζηλωνίτις ἡ Σαραμνήσ, εὖ δαίμον χώρα καὶ πεδιὰς πᾶσα καὶ πάμφορος. ἔχει δὲ καὶ προβατινὸν ὑποδιθέρου καὶ μαλακῆς ἐρέας, ὡς καθ' ὅλην τὴν Καππαδοκίαν καὶ τὸν Πόντον σφόδρα τολῆ σπάνις ἐστι· γίνονται δὲ τὸν 547 καὶ τὸν ὁρκόκευς, ὅπως ἀλλαχοῦ σπάνις ἐστι. ταύτης δὲ τῆς χώρας τὴν μὲν ἔχουσιν Ἀμισνοῖ, τὴν δὲ ἐδώκει Δημοτάρῳ Πομπήιοι, καθάπερ καὶ τὰ περὶ Φαρμακίαν καὶ τὴν Τραπεζουσίαν μέχρι Κολχίδος καὶ τῆς μικρᾶς 'Αρμενίας καὶ τούτων ἀπέδειξεν αὐτὸν βασιλέα, ἔχουσι καὶ τὴν πατρίδαν τετρακίαν τῶν Γαλατῶν, τοὺς Τολιστοσκωγίους, ἀποθανόντος δ' ἐκείνου, πολλαὶ διαδοχαὶ τῶν ἐκείνου γεγονάσι.
GEOGRAPHY, 12. 3. 12-13

Halys River. It was named from the "halae," past which it flows. It has its sources in Greater Cappadocia in Camissenè near the Pontic country; and, flowing in great volume towards the west, and then turning towards the north through Galatia and Paphlagonia, it forms the boundary between these two countries and the country of the White Syrians. Both Sinopitis and all the mountainous country extending as far as Bithynia and lying above the aforesaid seaboard have shipbuilding timber that is excellent and easy to transport. Sinopitis produces also the maple and the mountain-nut, the trees from which they cut the wood used for tables. And the whole of the tilled country situated a little above the sea is planted with olive trees.

13. After the outlet of the Halys comes Gazelontitis, which extends to Sarazenè; it is a fertile country and is everywhere level and productive of everything. It has also a sheep-industry, that of raising flocks clothed in skins and yielding soft wool, of which there is a very great scarcity throughout the whole of Cappadocia and Pontus. The country also produces gazelles, of which there is a scarcity elsewhere. One part of this country is occupied by the Amiseni, but the other was given to Deiotarus by Pompey, as also the regions of Pharacia and Trapezusia as far as Colchis and Lesser Armenia. Pompey appointed him king of all these, when he was already in possession of his ancestral Galatian tetrarchy, the country of the Tolistobogii. But since his death there have been many successors to his territories.

3 i.e. Cappadocians (see 12. 3. 9).
5 See 12. 5. 1.
14. Μετὰ δὲ τὴν Γαζηλῶνα ἡ Σαραμηνή καὶ Ἁμισός, πόλες ἀξιόλογοι, διέχουσα τῆς Σινώπης περὶ ἐννακοσίους σταδίους. φησὶ δ᾽ αὐτὴν Θεόπομπος πρῶτος Μηλησίους κτίσαι, ἐκ Καππαδόκων ἄρχοντα, τρίτον δ᾽ ὑπ᾽ Ἀθηνακλέους καὶ Ἀθηναίων ἐποικισθέοντο, Πειραιά μετονομασθήμει, καὶ ταύτῃ δὲ κατέσχον οἱ βασιλεῖς, ὁ δ᾽ Ἐυπάτωρ ἐκόσμησεν ἱεροῖς καὶ προσέκτισε μέρος. Λεύκολλος δὲ καὶ ταύτῃ ἐπολιόρκησεν, εἴθε ὕστερον Φαρμάκης, ἐκ Βοστόρου διαβάς ἐξευθεροθείσαι δ᾽ ὑπὸ Καίσαρος τοῦ Θεοῦ παρέδωκεν Ἀντώνιος βασιλεύσιν εἴθε οὐρανος Στράτων κακώς αὐτὴν διέθηκεν εἴθε ἡλευθερόθη πάλιν μετὰ τὰ Ἀκτιακὰ ὑπὸ Καίσαρος τοῦ Σεβαστοῦ, καὶ νῦν εὐ συνεστηκεν. ἔχει δὲ τὴν τε ἄλλην χώραν καλὴν καὶ τὴν Θεμίσκυραν, τὸ τῶν Ἀμαζόνων οἰκητήριον, καὶ τὴν Σιδηνήν.

15. Ἐστι δὲ ἡ Θεμίσκυρα πεδίον, τῇ μὲν ὑπὸ τοῦ πελάγους κλυζόμενον, διὸν ἐξηκοντα σταδίους τῆς πόλεως διέχου, τῇ δ᾽ ὑπὸ τῆς ὀρεινῆς εὔδενδρου καὶ διαρρύτων ποταμοῖς, αὐτοθεν τὰς πηγὰς ἔχουσιν, ἐκ μὲν οὖν τούτων πληροῦμενος ἀπάντων εἰς ποταμὸς διέξεισθαι τὸ πεδίον, Θερμώδων καλούμενος, ἀλλὸς δὲ τοῦτο πάρισσος, ἦκον εἰς τῆς καλουμένης Φαναρίας, τὸ αὐτὸ διέξεισθαι πεδίον, καλεῖται δὲ Ἰρις. ἔχει δὲ τὰς πηγὰς ἐν αὐτῷ τῷ Πόντῳ, ρείς δὲ διὰ πόλεως μέσης Κομάνων

1 Γαζηλῶνα, Meineke, for Γαδηλῶνα (Γαδηλῶνα D).
2 Certainly one or more words have fallen out here. ι inserts καί, and ας καὶ ἐτα.
14. After Gazelon one comes to Saramenê, and to a notable city, Amisus, which is about nine hundred stadia from Sinopê. Theopompus says that it was first founded by the Milesians, ... 1 by a leader of the Cappadocians, and thirdly was colonised by Athenocles and Athenians and changed its name to Peiræus. The kings also took possession of this city; and Eupator adorned it with temples and founded an addition to it. This city too was besieged by Leucullus, and then by Pharmaces, when he crossed over from the Bosporus. After it had been set free by the deified Caesar, 2 it was given over to kings by Antony. Then Stratôn the tyrant put it in bad plight. And then, after the Battle of Actium, 3 it was again set free by Caesar Augustus; and at the present time it is well organised. Besides the rest of its beautiful country, it possesses also Themiseyer, the abode of the Amazons, and Sidonê.

15. Themiseyer is a plain; on one side it is washed by the sea and is about sixty stadia distant from the city, and on the other side it lies at the foot of the mountainous country, which is well-wooded and coursed by streams that have their sources therein. So one river, called the Thermodon, being supplied by all these streams, flows out through the plain; and another river similar to this, which flows out of Phanaroca, as it is called, flows out through the same plain, and is called the Iris. It has its sources in Pontus itself, and, after flowing through the middle of the city Comana in

1 See critical note.
2 It was in reference to his battle with Pharmaces near Zela that Julius Caesar informed the Senate of his victory by the words, “I came, I saw, I conquered.”
3 31 B.C.
τῶν Ποντικῶν καὶ διὰ τῆς Δαξίμωνετίδος, εύθαί-
μονος πεδίου, πρὸς δύσιν, εἰτ' ἐπιστρέφει πρὸς
tὰς ἄρκτους παρ' αὐτὰ τὰ Γαξίουρα, παλαιῶν
βασιλείων, νῦν δ' ἐρημοῦ, εἰτα ἁνακάμπτει πάλιν
πρὸς ἔω, παραλαβὼν τὸν τε Σκύλακα καὶ ἄλλους
ποταμούς, καὶ παρ' αὐτὸ τὸ τῆς Ἀμασείας
ἐνεχθεὶς τεῖχος, τῆς ἡμετέρας πατρίδος, πόλεως
ἐρυμνωτάτης, εἰς τὴν Φανάροιαν πρὸς εἰς
ταῦθα δὲ συμβαλὼν οἱ Λύκος αὐτῷ, τὰς
ἀρχὰς. εἰς Αρμενίας ἔχων, γίνεται καὶ αὐτὸς
'Ηρω', εἰδ' ἡ Θεμίσκυρα ὑποδέχεται τὸ ἱεύμα
καὶ τὸ Ποντικὸν πέλαγος. διὰ δὲ τούτο ἐν-
δροσὸν ἔστι καὶ πόλειν ἀεὶ τὸ πεδίον τούτο
τρέφειν ἁγέλας βοῶν τε ὁμοίως καὶ ὑπ' ὑπ' 
δυνάμενον, σπόρον δὲ πλείστον δέχεται τὸν ἐκ τῆς
ἐλύμου καὶ κέγχρου, μάλλον δὲ ἀνέκλειπτον
C 548 αὐχμοῦ γὰρ ἐστὶ κρείττων ἡ ἐυνύδρια παντός,
ὡσ' οὐδὲ λιμὸς καθικεῖται τῶν ἀνθρώπων τοῦ-
των οὐδ' ἄπαξ: τοσαύτην δ' ὅπωραν ἐκδίδοσιν
ἡ παρόρειος τὴν αὐτοφυή καὶ ἀγρίαν σταφυλῆς
tε καὶ ὄχυρς καὶ μῆλου καὶ τῶν καρυώδων, ὡστε
κατὰ πάσαν τοῦ ἔτους ὡραν ἀφθόνως εὐπορεῖν
τοὺς ἔξιόντας ἐπὶ τὴν ὕλην· τοτε μὲν ἔτε κρεμα-
μένων τῶν καρπῶν ἐν τοῖς δένδρεσι, τοτε δ' ἐν
tῇ πεπτωκυίᾳ φυλλάδι καὶ ὑπ' αὐτῇ κειμένων
βαθεία καὶ πολλῆ κεχυμένη. συννει δὲ καὶ
θηραὶ παντοτῶν ἀγρευμάτων διὰ τὴν ἐυφορίαν1
tῆς τροφῆς.
16. Μετὰ δὲ τήν Θεμίσκυραν ἐστιν ἡ Σιδηνή,
pεδίων εὐδαίμον, οὐχ ὁμοίως δὲ καὶ κατάρρυτον,
ἔχων χωρία ἑρυμαν ἐπὶ τῆς παραλία, τῆς τε
Σιδην, ἄφ' ἦς ὁνομάσθη Σιδηνή, καὶ Χάβακα
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Pontus and through Dazimonitis, a fertile plain, towards the west, then turns towards the north past Gaziura itself, an ancient royal residence, though now deserted, and then bends back again towards the east, after receiving the waters of the Scylax and other rivers, and after flowing past the very wall of Amaseia, my fatherland, a very strongly fortified city, flows on into Phamaroea. Here the Lyceans River, which has its beginnings in Armenia, joins it, and itself also becomes the Iris. Then the stream is received by Themisceira and by the Pontic Sea. On this account the plain in question is always moist and covered with grass and can support herds of cattle and horses alike and admits of the sowing of millet-seeds and sorghum-seeds in very great, or rather unlimited, quantities. Indeed, their plenty of water offsets any drought, so that no famine comes down on these people, never once; and the country along the mountain yields so much fruit, self-grown and wild, I mean grapes and pears and apples and nuts, that those who go out to the forest at any time in the year get an abundant supply—the fruits at one time still hanging on the trees and at another lying on the fallen leaves or beneath them, which are shed deep and in great quantities. And numerous, also, are the catches of all kinds of wild animals, because of the good yield of food.

16. After Themisceira one comes to Sidenê, which is a fertile plain, though it is not well-watered like Themisceira. It has strongholds on the seaboard: Sidê, after which Sidenê was named, and Chabaca

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1 εὐφορίαν, Corais emends to εὖφορίαν, Meineke following.
καὶ Φάβδα· μέχρι μὲν δὴ δεύρο Ἀμισηνῆ, ἀνδρεῖς δὲ γεγονασιν ἄξιοι μνήμης κατὰ παιδείαν ἐνταύθα, μαθηματικοὶ μὲν Δημήτριος ὁ τοῦ Ῥαθηνοῦ καὶ Διονυσιόδωρος, ὁμώνυμος τῷ Μηλίῳ γεωμέτρη, γραμματικὸς δὲ Τυραννίων, οὗ ἡμεῖς ἕκροσάμεθα.

17. Μετὰ δὲ τὴν Σιδηνῆν ἡ Φαρνακία ἐστιν, ἐρυμνὸν πόλισμα, καὶ μετὰ ταῦτα ἡ Τραπεζοῦς, πόλις Ἐλληνικῆς, εἰς ἣν ἀπὸ τῆς Ἀμισηνῆς περὶ δισχιλίους καὶ διακοσίους σταδίους ἐστὶν ὁ πλοῦς; εἰτ' ἐνθὲν εἰς Φάσιν χίλιοι ποι καὶ τετρακόσιοι, ὥστε οἱ σύμπαντες ἀπὸ τοῦ Ἰεροῦ μέχρι Φώσιδος περὶ ὁκτακισχιλίους σταδίους εἰσίν ἡ μικρὸς πλεύσις ἡ ἐλάττωσιν. ἦν δὲ τῇ παραλίᾳ ταύτῃ ἀπὸ Ἀμισηνῆς πλέονσιν ἡ Ἡράκλειος ἀκρὰ πρώτῶν ἐστὶν, εἰτ' ἀλλὰ ἀκρὰ Ἰασόνιον καὶ ὁ Γενήτης, εἰτ' Κύτωρος πολέμησιν, εἰς ἤς συναφὴ η Ἑλληνικῆς, εἰτ' Ἰσχόπολις κατερρημμένη, εἰτά κόλπος, ἐν ῥή Κερασοῦς τε καὶ ὁ Ἑρμώνασσα, κατοικία μέτρια, εἰς τῆς Ἐρμονάσσης πλησίον ἡ Τραπεζοῦς, εἰθ' ἡ Κολχίς ἐνταφία δὲ ποι ἐστὶ καὶ Ζυγότολης τῆς λεγομένη κατοικία. περὶ μὲν οὖν τῆς Κολχίδος εἰρήνη καὶ τῆς ὑπερκειμάνης παραλίας.

18. Τῆς δὲ Τραπεζοῦντος ὑπέρκειται καὶ τῆς Φαρνακίας Τιμαράνοι τε καὶ Χαλδαῖοι καὶ Σάννοι, ὁδὸς πρότερον ἐκάλουν Μάκρωνας, καὶ

1 Διονυσιόδωρος, the editors, for Διονυσιόδωρος.
2 Μηλί, Tyrwhitt, for Ἰκενί; so Meinke.
3 Γενήτης, Casaubon, for γενήτης; so the later editors.
4 Κύτωρος, an error for Κοτύρα, Κοτύρων, or Κοτύρως (see C. Müller, l.c.).

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and Phabda. Now the territory of Amisus extends to this point; and the city has produced men noteworthy for their learning, Demetrius, the son of Rhathenus, and Dionysodorus, the mathematicians, the latter bearing the same name as the Melian geometer, and Tyrranion the grammarian, of whom I was a pupil.

17. After Sidenê one comes to Pharmacia, a fortified town; and afterwards to Trapezus, a Greek city, to which the voyage from Amisus is about two thousand two hundred stadia. Then from here the voyage to Phasis is approximately one thousand four hundred stadia, so that the distance from Hieron\(^1\) to Phasis is, all told, about eight thousand stadia, or slightly more or less. As one sails along this seaboard from Amisus, one comes first to the Heracleian Cape, and then to another cape called Jasonium, and to Genetes, and then to a town called Cytorus,\(^2\) from the inhabitants of which Pharmacia was settled, and then to Ischopolis, now in ruins, and then to a gulf, on which are both Cerasus and Hermonassa, moderate-sized settlements, and then, near Hermonassa, to Trapezus, and then to Colchis. Somewhere in this neighbourhood is also a settlement called Zygopolis. Now I have already described\(^3\) Colchis and the coast which lies above it.

18. Above Trapezus and Pharmacia are situated the Tibarani and Chaldæi and Sanni, in earlier times called Maerones, and Lesser Armenia; and the

\(^1\) See 12. 3. 11.
\(^2\) Apparently an error for "Cotyora" or "Cotyorum" or "Cotyorus."
\(^3\) 11. 2. 15.
ἡ μικρὰ Ἀρμενία, καὶ οἱ Ἀππαῖται δὲ πως
πλησιάζουσι τοῖς χωρίοις τούτοις, οἱ πρῶτοι
Κερκίται. διῆγει δὲ διὰ τούτων ὅ τε Σκυθίσης,
ὁρος τραχύτατον, συνάπτου τοῖς Μοσχικοῖς ὀρεί
τοῖς ὑπὲρ τῆς Κολχίδος, οὐ τὰ ἀκρα κατέχουσιν
οἱ Ἐπτακωμῆται, καὶ ὁ Παρνάδρης ὁ μέχρι
τῆς μικρᾶς Ἀρμενίας ἀπὸ τῶν κατὰ Σιδηνίην
C 549 καὶ Θεμίσκυραν τόπων διατείνων καὶ ποιῶν τὸ
ἐοικίνον τοῦ Πόντου πλευρόν. εἶτε δὲ ἀπαντεῖς
μὲν οἱ ὀρεινοὶ τούτων ἄγριοι τελέως, ὑπερβεβληται δὲ τοὺς ἄλλους οἱ Ἐπτακωμῆται τινὲς
dὲ καὶ ἐπὶ δεύδρειν ἡ πυργίσας οἰκοῦσι, διὸ καὶ
Μοσχικοῖς ἐκάλουν οἱ παλαιοὶ, τῶν πύργων
μοσύνων λεγομένων. ἦδει δ' ἀπὸ τηρείων
σαρκῶν καὶ τῶν ἀκροδρύων, ἐπιτίθενται δὲ καὶ
tοῖς ὀδοποροῦσι, κατατηρήσαντες ἀπὸ τῶν
ἀκρίων. οἱ δὲ Ἐπτακωμῆται τρεῖς Πομπηίου
σπείρας κατέκοψαν διεξιοῦσας τὴν ὀρεινήν,
κεράσαντες κρατῆρας ἐν ταῖς ὀδοῖς τοῦ μασο-
μένου μέλιτος, ὁ φέρουσιν οἱ ἀκρεμόνες τῶν
dεύδρων πιοῦσι γὰρ καὶ παρακόψασιν ἐπιθέουσι
ῥάδιως διεχείρισαν τοὺς ἀνθρώπους. ἐκαλοῦν
τὸ δὲ τούτων τινὲς τῶν βαρβάρων καὶ ΒΥζηρες.

19. Οἱ δὲ νῦν Χαλδαῖοι Ἀλυβίς τὸ παλαιὸν
ὄνομάζοντο, καθ' οὓς μάλιστα ἡ Ἐφραίσσα
ἴδρυται, κατὰ θάλαττα μὲν ἔχουσα εὐφυίαν
tὴν ἐκ τῆς πηλαμβαδίας (πρῶτοστα γὰρ ἀλισ-
κεται ἐνταῦθα τὸ ὄψθν τοῦτο), ἐκ δὲ τῆς γῆς
tὰ μέταλλα, νῦν μὲν σιδήρου, πρῶτον δὲ καὶ ἀργύ-

1 i.e. six hundred, unless the Greek word should be translated "cohort," to which it is sometimes equivalent.
Appaítæ, in earlier times called the Cercitæ, are fairly close to these regions. Two mountains cross the country of these people, not only the Scydisæ, a very rugged mountain, which joins the Moschian Mountains above Colchis (its heights are occupied by the Heptacomætæ), but also the Paryadres, which extends from the region of Sidenè and Themiscyra to Lesser Armenia and forms the eastern side of Pontus. Now all these peoples who live in the mountains are utterly savage, but the Heptacomætæ are worse than the rest. Some also live in trees or turrets; and it was on this account that the ancients called them "Mosynocci," the turrets being called "mosyni." They live on the flesh of wild animals and on nuts; and they also attack wayfarers, leaping down upon them from their scaffolds. The Heptacomætæ cut down three maniples¹ of Pompey's army when they were passing through the mountainous country; for they mixed bowls of the crazing honey which is yielded by the tree-twigs, and placed them in the roads, and then, when the soldiers drank the mixture and lost their senses, they attacked them and easily disposed of them. Some of these barbarians were also called Byzeres.

19. The Chaldæi of to-day were in ancient times named Chalybes; and it is just opposite their territory that Pharnacia is situated, which, on the sea, has the natural advantages of pelamydes-fishing (for it is here that this fish is first caught)² and, on the land, has the mines, only iron-mines at the present time, though in earlier times it also had silver-mines.³

¹ See 7. 6. 2 and 12. 3. 11.
² On these mines see Leach, Troy, p. 290.
ρου. ὄλως δὲ κατὰ τοὺς τόπους τούτους ἡ παρα-λία στενὴ τελέως ἐστὶν, ὑπέρκειται γὰρ εὐθὺς τὰ ὄρη μεταλλων πλήρη καὶ δρυμῶν, γεωργεῖται

δ᾽ οὐ πολλὰ: λείπεται δὲ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μεταλλων ὁ βίος, τοῖς δὲ θαλασσοῦργοις ἐκ τῆς ἀλιείας, καὶ μάλιστα τῶν πηλαμύδων καὶ τῶν δελφίνων ἐπακολουθοῦντες γὰρ ταῖς ἀγέλαις τῶν ἰχθύων, κορδύλης τε καὶ θύμης καὶ αὐτῆς τῆς πηλαμύδος, πιαίνονται τε καὶ εὐάλωτοι ἐγένονται διὰ τὸ πλησιάζειν τῇ γῇ προαλέστερον· δελεαζομένους μόνοι οὗτοι κατακόπτοντες τοὺς δελφίνας καὶ τῷ στέατῳ πολλῷ χρῶνται πρὸς ἀπαντα.

20. Τούτους οὖν οἴμαι λέγειν τὸν ποιητὴν 'Αλιξόνους ἐν τῷ μετὰ τοὺς Παφλαγόνας καταλόγῳ

αὐτὰρ 'Αλιξόνων Ὀδίος καὶ Ἐπίστροφος ἤρχον
tηλόθεν εὖ 'Ἀλύβης, ὅθεν ἁργύρου ἐστὶ

γενέθλην

ṑτοι τῆς γραφῆς μετατεθεῖσας ἀπὸ τοῦ τηλόθεν ἐκ Χαλύβης, ἢ τῶν ἀνθρώπων πρότερον 'Ἀλύβων λεγομένων ἀντὶ Χαλύβων· οὐ γὰρ νῦν μὲν δυνατόν γέγονεν ἐκ Χαλύβων Χαλδαίων λεχ-θῆναι, πρότερον δ᾽ οὐκ ἐνήν ἀντὶ 'Ἀλύβων Χαλύβας, καὶ ταῦτα τῶν ὅνων μεταπτῶσεις πολλὰς δεχομένων, καὶ μᾶλιστα ἐν τοῖς βαρ-βάροις· Σίμτες γὰρ ἐκαλούντο τεινε τῶν Ἰερακῶν, εἶτα Σιντολ, εἶτα Σιμίοι, παρ' οἷς φησίν Ἦρος χίλοχος τὴν ἀσπίδα ῥητῶν.
Upon the whole, the seaboards in this region is extremely narrow, for the mountains, full of mines and forests, are situated directly above it, and not much of it is tilled. But there remains for the miners their livelihood from the mines, and for those who busy themselves on the sea their livelihood from their fishing, and especially from their catches of pelamydes and dolphins; for the dolphins pursue the schools of fish—the cordylé and the tunny-fish and the pelamydes themselves;\(^1\) and they not only grow fat on them, but also become easy to catch because they are rather eager to approach the land. These are the only people who cut up the dolphins, which are caught with bait, and use their abundance of fat for all purposes.

20. So it is these people, I think, that the poet calls Halizoni, mentioning them next the after Paphlagonians in his Catalogue. "But the Halizones were led by Odins and Epistrophus, from Alybê far away, where is the birth-place of silver," since the text has been changed from "Chalybê far away" or else the people were in earlier times called "Alybes" instead of "Chalybes"; for at the present time it proves impossible that they should have been called "Chaldai," deriving their name from "Chalybê," if in earlier times they could not have been called "Chalybes" instead of "Alybes," and that too when names undergo many changes, particularly among the barbarians; for instance, certain of the Thracians were called Sinties, then Sinti and then Saâî, in whose country Archilochus says he flung away his

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\(^1\) All three are species of tunny-fish.

\(^1\) \(\gamma\epsilon\omega\rho\gamma\varepsilon\zeta\alpha\iota\), Cusabo, for \(\gamma\epsilon\omega\rho\gamma\varepsilon\); so the later editors.
άσπίδα μὲν Σανων τις ἀνέστη, τὴν παρὰ ἐντὸς ἀμώμητον κάλλιτον ύσκ. ἐθέλων

C 550 οἱ δ’ αὐτοὶ οὗτοι Σαπαίοι νῦν ὀνομάζονται πάντες γὰρ οὗτοι περὶ Ἀλβηρὰ τὴν οἰκήσει εἶχον καὶ τὰς περὶ Δήμων νήσους ὀρμάως δὲ καὶ Βρύγοι καὶ Βρύγες καὶ Φρύγες οἱ αὐτοὶ, καὶ Μυσός καὶ Μαιόνες καὶ Μήνες οὐ χρεία δὲ πλεονάζειν. ὑπονοοῦ δὲ καὶ ὁ Σκήψιος τὴν τοῦ ὀνόματος μετάπτωσιν εὖ Ἀλύβων εἰς Χάλυβας, τὰ δὲ ἑξῆς καὶ τὰ συνυδά οὐ νοῦν, καὶ μάλιστα ἐκ τῶν Ἀλιζώνων εἴρηκε τοὺς Χάλυβας, ἀποδοκιμάζει τὴν δόξαν ἡμεῖς δ’ ἀντιπαραδέχετε τῇ ἠμετέρᾳ τὴν ἐκείνω καὶ τὰς τῶν ἄλλων ὑπολήψεως σκοπῶμεν.

21. Οἱ μὲν μεταγράφουσιν Ἀλαζώνων, οἱ δ’ Ἀμαζώνων ποιοῦντες, τὸ δ’ ἐξ Ἀλύβης ἐξ Ἀλόπης ἢ ἐξ Ἀλόβης, τοὺς μὲν Σκύθας Ἀλαζώνας φάσκοντες ὑπὲρ τὸν Βορυσθένη καὶ Καλλιπίδας καὶ ἄλλα ὀνόματα, ἀπερ Ἐλλάνικος τε καὶ Ἡρόδωτος καὶ Εὐδόξος κατεφλαρήσαν ἡμῶν, τὰς δὲ Ἀμαζώνας ὑμεῖς Ἀμαζώνας μεταξὺ Μυσίας καὶ Καρίας καὶ Λυδίας, καθάπερ Ἐφορος νομίζει, πηγαιὸν Κυμης τῆς πατρίδος αὐτοῦ καὶ τοῦτο μὲν ἔχεται

1 ἀνέστη, omitted by MSS. except E. άγαλμα, editors before Kramr (cp. 10. 2. 17 where same passage is quoted).
2 παρά, Corais for περὶ; so the later editors.
3 Σαπαίοι, Groskurd, for Σάπαν; so the later editors.
4 Βρύγες, Εριτ., Βρέγες MSS.
5 καὶ Μέρονες, before καὶ Μαιόνες, Corais and later editors eject.
6 Ἀλαζώνων, Tzschucke, for Ἀλαζώνων; so the later editors.
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shield: “One of the Sañi robbed me of my shield, which, a blameless weapon, I left behind me beside a bush, against my will.” ¹ These same people are now named Sapaei; for all these have their abode round Abdera and the islands round Lemnos. Likewise the Brygi and Bryges and Phryges are the same people; and the Mysi and Maeones and Meiones are the same; but there is no use of enlarging on the subject. The Seepsian² doubts the alteration of the name from “Alybes” to “Chalybes”; and, failing to note what follows and what accords with it, and especially why the poet calls the Chalybians Halizoni, he rejects this opinion. As for me, let me place his assumption and those of the other critics side by side with my own and consider them.

21. Some change the text and make it read “Alazones,” others “Amazones,” and for the words “from Alybê” they read “from Alopê,” or “from Alobê,” calling the Scythians beyond the Borysthenes River “Alazones,” and also “Callipidae” and other names—names which Hellanicus and Herodotus and Eudoxus have foisted on us—and placing the Amazons between Mysia and Caria and Lydia near Cymê, which is the opinion also of Ephorus, who was a native of Cymê. And this opinion might perhaps

¹ Pfrag. 6 (51), Bergk. Same fragment quoted in 10. 2. 17.
² Demetrius of Scepsis.

⁷ ἅ, Corais inserts; so the later editors.
⁸ Ἀλάβης, Tzschucke, for Ἀλής; so the later editors.
⁹ μέν, Cornis, for δέ; so the later editors.
¹⁰ Ἀλαζώνας, Tzschucke, for Ἀλιζώνας; so the later editors.
¹¹ τὰς, Jones restores, instead of τῶις CDW and the editors.
¹² Ἀμαζώνας Ο, Ἀμαζώνας other MSS.
τινος λόγου τυχόν ἐσως· εἰς γὰρ ἂν λέγων τὴν ὑπὸ τῶν Διολέων καὶ Ἰώνων οἰκισθείσαν ὑστερον, πρότερον δ’ ὑπὸ Ἀμαξόων καὶ ἐπωνύμους πόλεις τινὰς εἶναι φασί, καὶ γὰρ Ἐφεσον καὶ Σμύρναν καὶ Κύμην καὶ Μύριναν. ἡ δὲ Ἀλόβη ἡ, ὡς τινες, Ἀλόπη ἡ Ἀλόβη πῶς ἄν ἐν τοῖς τόποις τούτοις ἐξητάζετο; πῶς δὲ τηλόθεν; πῶς δ’ ἡ τοῦ ἀργύρου γενέθλη;

22. Ταῦτα μὲν ἀπολύεται τῇ μεταγραφῇ γράφει γὰρ οὕτως:

αὐτὰρ Ἀμαξόων  ὁ Ὀδίος καὶ Ἐπίστροφος ἱρχον,

ἐλθὼν ἔξ Ἀλόπης, ὃθ’ Ἀμαξόων έσιον ἐστὶ.

tauτa δ’ ἀπολυσάμενος εἰς ἄλλο ἐμπέπτωκε πλάσμα· οὔδαμον γὰρ ἐνθάδε εὑρίσκεται Ἀλόπη, καὶ ἡ μεταγραφὴ δὲ παρὰ τὴν τῶν ἀντιγράφων τῶν ἄρχαιων πίστιν καινοτομομυμένη ἐπὶ τοσούτου σχεδιασμῷ ἐσκευέν. ὁ δὲ Σκήψιος οὔτε ἡ τοῦτον δόξαν ἐσκευέν ἀποδεξάμενος οὔτε τῶν περὶ τὴν Παλλήνην τούς Ἀλικόων ὑπολαβόντων, ὃν ἐμνήσθημεν ἐν τοῖς Μακεδονικοῖς· ὁμοίως διαπορεῖ καὶ πῶς ἐκ τῶν ύπὲρ τὸν Βορυσθένην νομάδων ἀφίχθαι συμμαχίαν τοῖς Τρωσί τίς νομίσειεν· ἐπαίνει δὲ μάλιστα τὴν Ἐκαταίον τοῦ Μιλησίου καὶ Μενεκράτου τοῦ Ἐλαύντων, τῶν Ἐννοκράτους γνωρίμων ἀνδρός, δόξαν καὶ τὴν Παλαιφάτου, ὅπως ἐν γῆς περίοδο φησίν· ἢ ἐπὶ δ’ Ἀλαζία πόλει  3 ποταμοῦ Ὁδρύσης  4 βέων διὰ Μυτηναίας  5 πεδίου

1 Dēilōrm read Ἀμαξόων.
2 οὔτε, Corais, for οὔτε; so the later editors.
not be unreasonable, for he may mean the country which was later settled by the Aeolians and the Ionians, but earlier by the Amazons. And there are certain cities, it is said, which got their names from the Amazons, I mean Ephesus, Smyrna, Cymê, and Myrina. But how could Alybê, or, as some call it, "Alopê" or "Alobê," be found in this region, and how about "far away," and how about "the birth-place of silver"?

22. These objections Ephorus solves by his change of the text, for he writes thus: "But the Amazons were led by Odious and Epistrophus, from Alopê far away, where is the race of Amazons." But in solving these objections he has fallen into another fiction; for Alopê is nowhere to be found in this region; and, further, his change of the text, with innovations so contrary to the evidence of the early manuscripts, looks like rashness. But the Scæpsian apparently accepts neither the opinion of Ephorus nor of those who suppose them to be the Halizoni near Pallene, whom I have mentioned in my description of Macedonia. He is also at loss to understand how anyone could think that an allied force came to help the Trojans from the nomads beyond the Borysthenes River; and he especially approves of the opinions of Hecataeus of Miletus, and of Menecrates of Elaea, one of the disciples of Xenocrates, and also of that of Palaephatus. The first of these says in his Circuit of the Earth: "Near the city Alazia is the River Odysses, which flows out of

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1 Cf. 11. 5. 4.  

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3 O reads πόλει.
4 Ὀδρύσσης, Tzschucke, for ὁ ῥύμος Ἀττιλω, ὀδρύσσεις ὡς.
5 Μυγδόνης, Corais, for Μυγδόνος ὡς, Μυγδόνης other MSS.
STRABO

C 551 ἀπὸ δύσιος ἐκ τῆς λίμνης τῆς Δασκυλίτιδος ἐστὶ Ρύνδακον ἐσβάλλετ’ ἔρημον δὲ εἶναι νῦν τὴν Ἀλαζίαν λέγει, κώμας δὲ πολλὰς τῶν Ἀλαζώνων {oikεῖσθαι}, δῆλ' ὠν Ὀδρύσσης ρέει, ἐν δὲ ταύταις τὸν Ἀπόλλωνα τιμᾶσθαι διαφερόντως, καὶ μάλιστα κατὰ τὴν ἕφορίαν τῶν Κυζικηνῶν. ὁ δὲ Μενεκράτης ἐν τῇ Ἑλλησποντικῇ περιόδῳ ὑπερκεῖσθαι λέγει τῶν περὶ 2 τὴν Μυρλείαν 3 τῶν ὅρειν ὑπενεκχῆ, ἣν κατὼκει τὸ τῶν Ἀλαζώνων ἔθνος: δὲ δὲ, φησὶ, γράφειν ἐν τοῖς δύο λάβδα, τὸν δὲ ποιητὴν ἐν τῷ ἐν ἱγράφειν διὰ τὸ μέτρον. ο ὁ δὲ Παλαίφατος φησίν, ἔξ Αμαζώνων τῶν ἐν τῇ Ἀλόπη οἰκούντων, νῦν δὲ ἐν Ζελείᾳ, 4 τὸν Ὄδυον καὶ τὸν Ἑπίστροφον στρατεύσαι. τι οὖν ἄξιον ἐπαινεῖν τὰς τούτων δόξας; χαρίς γὰρ τοῦ τὴν ἄρχαιαν γραφήν καὶ τούτων κινεῖν οὐτε τὰ ἄργυρεια δεικνύουσιν, οὔτε ποῖο 5 τῆς Μυρλεάτιδος Ἀλόπη ἐστὶν, οὔτε πῶς οἱ ἐνθέντες ἄφιγμένοι εἰς Ἰλιον τηλόθεν ἦσαν, εἶ καὶ δοθεῖ Αλόπης 6 τινὰ γεγονέναι ἢ Ἀλαζίαν πολὺ γὰρ δὴ ταύτα ἐγχυτέρω ἐστὶ τῇ Τρώαδι ἡ τὰ περὶ Ἑφέσου. ἅλλα ὁμως τοὺς περὶ Πύγελα λέγοντας τοὺς Ἀμαζώνας 7 μεταζω Ἑφέσου καὶ Μαγνησίας καὶ Πριήνης φλυαρεῖν φησίν ο Ἄρμητριος: τὸ γὰρ τηλόθεν οὐκ ἔφαρμόττειν τῷ τόπῳ. ὀπόσῳ οὖν μάλλον οὐκ ἔφαρμόττει τῷ περὶ Μυσίαν καὶ Τευθρανίαν;

23. Νὴ Δία, ἀλλὰ φησὶ δεῖν ἐνια καὶ ἀκύρως προστεθέμενα δέχεσθαι, ὡς καὶ·

1 π reads Ἀλαζώνων, other MSS. Ἀμαζώνων.
2 per, Corain (from Eustathius), for ἐπερ; so the later editors.
3 Μυρλείαν, Xylander (from Eustathius), for Μυρλαν.
4 Meineke emends δ’ ἐν Ζελείᾳ to δι Ζελείᾳ (cp. Ζελείαν § 23).
5 oυτε ποῖ, Kramer, for ἐποῦ; so the later editors.

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Lake Dascylitis from the west through the plain of Mygdonia and empties into the Rhyndacus." But he goes on to say that Alazia is now deserted, and that many villages of the Alazones, through whose country the Odysses flows, are inhabited, and that in these villages Apollo is accorded exceptional honour, and particularly on the confines of the Cyziceni. Menecrates in his work entitled *The Circuit of the Hellespont* says that above the region of Myrleia there is an adjacent mountainous tract which is occupied by the tribe of the Halizones. One should spell the name with two 's, he says, but on account of the metre the poet spells it with only one. But Palaephatus says that it was from the Amazons who then lived in Alopê, but now in Zelcia, that Odious and Epistrophus made their expedition. How, then, can the opinions of these men deserve approval? For, apart from the fact that these men also disturb the early text, they neither show us the silver-mines, nor where in the territory of Myrleia Alopê is, nor how those who went from there to Ilium were "from far away," even if one should grant that there actually was an Alopê or Alazia; for these, of course, are much nearer the Troad than the places round Ephesus. But still those who speak of the Amazons as living in the neighbourhood of Pygela between Ephesus and Magnesia and Priene talk nonsense, Demetrius says, for, he adds, "far away" cannot apply to that region. How much more inapplicable, then, is it to the region of Mysia and Teuthrania?

23. Yes, by Zeus, but he goes on to say that some things are arbitrarily inserted in the text, for

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6 'Αλόπης, Groskurd, for λιμη; so later editors.
7 'Αμαγώνας, Kramer, for 'Αμαγώνας; so later editors.
τῆλ' ἐξ Ἀσκανίης·
καὶ
'Αρναῖος δ' ὄνομ' ἔσκε, τὸ γὰρ θέτο πότνια μῆτηρ;
καὶ
εἶλετο δὲ κληίδ' εὐκαμπτεὰ χειρὶ παχεῖρ Πηνελόπη.

δεδόσθω δὴ καὶ τοῦτο· ἄλλ' ἐκεῖνα οὐ δοτέα, οἷς προσέχον ὁ Δημήτριος οὖθε τοῖς ὑπολαβοῦσι δεῖν ἀκούειν τηλόθεν ἐκ Χαλύβης πιθανῶς ἀντείρηκε. συγχωρήσας γάρ, ὅτι, εἰ καὶ μή ἔστω νῦν ἐν τοῖς Χάλυψι τὰ ἄργυρεία, ὑπάρξαι γε ἐνεδέχετο, ἐκεῖνο γε ὑπὸ συγχωρεῖ, ὅτι καὶ ἐνδοξά ἦν καὶ ἀξία μνήμης, καθάπερ τὰ σιδηρεία. τί δὲ κωλύει, φαίνετο τις ἄν, καὶ ἐνδοξά εἶναι, καθάπερ καὶ τὰ σιδηρεία; ἢ σιδήρου μὲν εὐπορία τότον ἐπιφάνη δύναται ποιεῖν, ἀργύρου δ' οὗ; τί δ' εἰ μή κατὰ τοὺς ἠρωσ, ἀλλὰ καθ' ὁμηρον εἰς δοξαν ἀφίκτω τὰ ἄργυρεία, ἀρα μέμφιατο τις ἀν τὴν ἀπόφασιν τοῦ ποιητοῦ; πῶς οὖν εἰς τὸν ποιητὴν ἢ δόξα ἀφίκετο; πῶς δ' ἡ τοῦ ἐν τῇ Τεμέσῃ χαλκῷ τῇ Ἰταλιώτιδι; πῶς δ' ἡ τοῦ Ῥηβαίκου πλούτῳ τοῦ κατ' Αἴγυπτον; καίτοι διπλάσιον σχέδον τι διεῖχοντα τῶν Αἴγυπτίων Ῥηβών ἢ τῶν Χαλδαίων.

C 552 ἄλλ' οὖθ' ² οἷς συνηγορεῖ, τούτοις ὁμολογεῖ· τὰ γὰρ περὶ τὴν Σκῆψιν τοποθετῶν,³ τὴν ἑαυτοῦ πατρίδα, πλησίον τῆς Σκῆψεως καὶ τοῦ Αἰσίππου Νέαν ⁴ κόμην καὶ 'Αργυρίαν λέγει καὶ 'Αλαξονίαν.

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¹ τί δ' εἰ μή, Corais, for οὖθ' εἰ μή; so the later editors.
² οὖθ', Corais, for οὖθ' ; so Meinecke.

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example, "from Ascania far away," \(^1\) and "Arnaeus was his name, for his revered mother had given him this name at his birth," \(^2\) and "Penelope took the bent key in her strong hand." \(^3\) Now let this be granted, but those other things are not to be granted to which Demetrius assents without even making a plausible reply to those who have assumed that we ought to read "from Chalybê far away"; for although he concedes that, even if the silver-mines are not now in the country of the Chalybians, they could have been there in earlier times, he does not concede that other point, that they were both famous and worthy of note, like the iron-mines. But, one might ask, what is there to prevent them from being famous like the iron-mines? Or can an abundance of iron make a place famous but an abundance of silver not do so? And if the silver-mines had reached fame, not in the time of the heroes, but in the time of Homer, could any person find fault with the assertion of the poet? How, pray, could their fame have reached the poet? How, pray, could the fame of the copper-mine at Temesa in Italy have reached him? How the fame of the wealth of Thebes in Egypt,\(^4\) although he was about twice as far from Thebes as from the Chaldaeans? But Demetrius is not even in agreement with those for whose opinions he pleads; for in fixing the sites round Scepsis, his birth-place, he speaks of Nea, a village, and of Argyria and Alazonia as near Scepsis

\(^1\) Iliad 2. 363. \(^2\) Odyssey 18. 5. \(^3\) Odyssey 21. 6. \(^4\) Iliad 9. 381.

\(^3\) τοποθετῶν, Casaubon, for τοποθετῶν; so the later editors.

\(^4\) Νέας, Meineke, for 'Ενέας.
ταῦτα μὲν οὖν εἶ καὶ ἔστι, πρὸς ταῖς πηγαίς ἂν εἰθὶ τοῦ Ἀλσήπου. ὁ δὲ Ἐκαταιὸς λέγει ἑπέκεινα τῶν ἐκβολῶν αὐτοῦ, ὁ τε Παλαῖφατος πρότερον μὲν Ἀλόπην οἰκεῖν φήσας, νῦν δὲ Ζέλειαν, οὕδεν δὲμοιον λέγει τούτοις. εἰ δ' ἄρα ὁ Μενεκράτης, καὶ οὐδ' οὗτος τῇ Ἀλόπη ἢ Ἀλόβην ἢ ὅπως ποτὲ βούλονται γράφειν φράζει, ἢτις ἐστὶν, οὐδ' οὖν οὕτω ὁ Δημήτριος.

24. Πρὸς Ἀπολλόδωρον δὲ περὶ τῶν αὐτῶν ἐν τῷ Τρωικῷ διακόσμῳ διαλεγόμενον πολλὰ μὲν εἴρηται πρότερον, καὶ νῦν δὲ λεκτέον. οὐ γὰρ οἷτα δεῖν δέχεσθαι τοὺς Ἀλιξόνους ἐκτὸς τοῦ Ἀλνοὸς μηδεμίαν γὰρ συμμαχίαν ἀφίχθαι τοῖς Τρωίσιν ἐκ τῆς περαίας τοῦ Ἀλνοὸς. πρῶτον τοίνυν ἀπαιτήσομεν αὐτὸν, τίνες εἰςιν οἱ ἐντὸς τοῦ Ἀλνοὸς Ἀλίξωνοι, οἱ καὶ τὴλοθέν εἴς Ἀλύβης, ὁθεν ἀργύρου ἐστὶ γενέθλην ὁ γὰρ ἔξει λέγειν· ἐπεὶτα τὴν αἰτίαν, δι' ἣν οὐ συγχωρεῖ καὶ ἐκ τῆς περαίας ἀφίχθαι τινα συμμαχίαν καὶ γὰρ εἰ τὰς ἄλλας ἐντὸς εἶναι τοῦ ποταμοῦ πάσας συμβαίνει πλὴν τῶν Ῥωκῶν, μίαν γε ταύτην οὐδὲν ἐκώλυε πέριθεν ἄφιχθαι ἐκ τῆς ἑπέκεινα τῶν Δευκοσύρων. ἡ πολεμήσαντας μὲν ἦν δυνατὸν διαβαίνειν ἐκ τῶν τόπων τούτων καὶ τῶν ἑπέκεινα, καθάπερ τὰς Ἀμαξόνας καὶ Τρῆρας καὶ Κιμμερίους φασί, συμμαχήσαντας.

1 oúν', Jones, for oúν'.
2 οἱ, Corais inserts; so the later editors.
3 πολεμήσαντας, Corais and Meineke, following z, emend to πολεμήσαντας; "idque sano arriedt," says Kramer.
4 συμμαχήσαντας, Corais and Meineke, following z, emend to συμμαχήσαντας.

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and the Aesepus River. These places, then, if they really exist, would be near the sources of the Aesepus; but Hecataeus speaks of them as beyond the outlets of it; and Palaephatos, although he says that they formerly lived in Alopē, but now in Zeleia, says nothing like what these men say. But if Menocrates does so, not even he tells us what kind of a place "Alopē" is or "Alobē," or however they wish to write the name, and neither does Demetrius himself.

24. As regards Apollodorus, who discusses the same subject in his *Marshalling of the Trojan Forces*, I have already said much in answer to him,² but I must now speak again; for he does not think that we should take the Halizoni as living outside the Halys River; for, he says, no allied force came to the Trojans from beyond the Halys. First, therefore, we shall ask of him who are the Halizoni this side the Halys and "from Alybē far away, where is the birthplace of silver." For he will be unable to tell us. And we shall next ask him the reason why he does not concede that an allied force came also from the country on the far side of the river; for, if it is the case that all the rest of the allied forces except the Thracians lived this side the river, there was nothing to prevent this one allied force from coming from the far side of the Halys, from the country beyond the White Syrians.³ Or was it possible for peoples who fought the Trojans to cross over from these regions and from the regions beyond, as they say the Amazons and Treress and Cimmerians did, and yet impossible for people who fought as allies with them

¹ The Amazons (12. 3. 22).
² *e.g.* 7. 3. 6. ³ *i.e.* Cappadocians.
δ' ἀδύνατον; αἱ μὲν οὖν Ἀμαζόνες οὐ συνεμάχουν, διὰ τὸ τὸν Πρίαμον πολέμησαι πρὸς αὐτὰς συμμαχοῦντα τοῖς Φρυξίν.  

οἷς ὑπὸ τὸν Ἀμαζόνας ἀντιάνειραι
(φησὶν ὁ Πρίαμος),

καὶ γὰρ ἔγων ἑπίκουρος ἔδω μετὰ τοίς εἰλέγησιν.

οἱ δ' ὁμοροῦντες αὐταῖς, οὐδ' οὕτως ἀπώθεν ὄντες, οὓς χαλεπῆν εἶναι τήν ἐκείθεν μετάπεμψιν, οὐδ' ἔχθρας ὑποκείμενης, οὐδὲν ἐκωλύουσο, οἶμαι, συμμαχεῖν.

25. Ἀλλ' οὐδὲ δόξαν ἔχει τοιαύτην τῶν παλαιῶν εἰσείν, ὡς συμφωνοῦντων ἀπάντων, μηδὲνας ἐκ τῆς περαίας τοῦ Ἀλνος κοινωνῆσαι τοῖς Στρωκού πολέμου. πρὸς τοῦναντίον δὲ μᾶλλον εὕροι τις ἄν μαρτυρίας. Μαίανδριος οὐτοὺς ἐκ τῶν Δευκοσύρων φησὶ τοὺς Ἐνετοὺς ὄρμηθέντας συμμαχήσαι τοῖς Στρωκιν, ἐκείθεν δὲ μετὰ τῶν Ὀρκάων ἀπῆραι καὶ οἰκήσαι περὶ τῶν τοῦ Ἀδρίου μυχῶν, τοὺς δὲ μὴ μετασχόντας τῆς στρατείας Ἐνετοὺς ὑ 553 Καππάδοκας γενεσθαι. συνηγορεῖ δ' ἀν δόξει τῷ λόγῳ τούτῳ, διότι πᾶσα ἡ πλησίον τοῦ Ἀλνος Καππαδοκία, ὡς παρατείνει τῇ Παφλαγνία, ταῖς δυσὶ χρῆται διαλέκτοις καὶ τῷς ὁνόμασι πλεονάζει τοῖς Παφλαγονικοῖς, Βάγασ καὶ Βιάςκας καὶ Λινάτης καὶ Ῥατώτης καὶ Ζαρδώκης καὶ Τίβιος καὶ Γάσυς καὶ Ὄλγας καὶ Μάνης· ταύτα γὰρ ἐν τῇ Βαμωνίτιδι καὶ τῇ Πι-

1 Φρυξίν. Kramer (see Πιαδ. 3. 184), for Ἰωσίας οἷς, Στρωκιν other MSS.; so the later editors.

2 Βαμωνίτιδι MSS.; Φαζημωνίτιδι Meineke.

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to do so? Now the Amazons would not fight on Priam’s side because of the fact that he had fought against them as an ally of the Phrygians, against the “Amazons, peers of men, who came at that time,” 1 as Priam says, “for I too, being their ally, was numbered among them” ; but since the peoples whose countries bordered on that of the Amazons were not even far enough away to make difficult the Trojan summons for help from their countries, and since, too, there was no underlying cause for hatred, there was nothing to prevent them, I think, from being allies of the Trojans.

25. Neither can Apollodorus impute such an opinion to the early writers, as though they, one and all, voiced the opinion that no peoples from the far side of the Halys River took part in the Trojan war. One might rather find evidence to the contrary; at any rate, Macandrius says that the Eneti first set forth from the country of the White Syrians and allied themselves with the Trojans, and that they sailed away from Troy with the Thracians and took up their abode round the recess of the Adria, 2 but that the Eneti who did not have a part in the expedition had become Cappadocians. The following might seem to agree with this account, I mean the fact that the whole of that part of Cappadocia near the Halys River which extends along Paphlagonia uses two languages which abound in Paphlagonian names, as “Bagas,” “Biasas,” “Aeniates,” “Rhatotes,” “Zardoces,” “Tibius,” “Gasys,” “Oligasys,” and “Manes,” for these names are prevalent in

1 Ilia 3. 169 ; but the text of Homer reads “on that day when the Amazons came, the peers of men.”

2 i.e. the Adriatic Gulf.
μολίτιδι ¹ καὶ τὴ Γαζηλωνίτιδι ² καὶ Γαζακηνὴ καὶ ἄλλαις πλείσταις χώραις ἐπιπολάζει τὰ ὅνόματα. αὐτὸς δὲ ὁ Ἀπολλόδωρος παρατίθησι τὸ τοῦ Ζηνοδότου, ὅτι γράφει:

ἐξ Ἐνετῆς, οἴθεν ἡμιώνων γένος ἀγροτερῶν.

ταύτην δὲ φησιν Ἐκαταίον τὸν Μιλήσιον διέχεσθαι τὴν 'Αμισών· ἢ δ’ Ἀμισός εἴρηται, διότι τῶν Δευκοσύρων ἐστὶ καὶ ἐκτὸς τοῦ "Ἀλυσ.

26. Εἴρηται δ’ αὐτῷ ποι, καὶ διότι ὁ ποιητὴς ἱστοριὰν εἰχε τῶν Παφλαγόνων τῶν ἐν τῇ μεσογαίᾳ παρὰ τῶν πεζῶν διελθόντων τὴν χώραν, τὴν παραλίαν δ’ ἤγγος, καθάπερ ³ καὶ τὴν ἄλλην τὴν Ποντικὴν ὀνόμαξε γὰρ ἀν ⁴ αὐτὴν. τοῦνανίων δ’ ἔστιν ἀναστρέφαντα εἰπέων, ἢ τῆς περιοδείας ὀφημηδέντα τῆς ἀποδοθείσης μυθῆ, ὡς τὴν μὲν παραλίαν πάσαν ἐπελήλυθε καὶ οὕδεν τῶν ὀντῶν τότε ἄξιων ⁵ μνήμης παραλέλοιπεν, εἰ δ’ Ἡράκλειαν καὶ Ἀμαστρίῳ καὶ Ζιώτην οὐ λέγει, τὰς μῆποι συνυφκισμένας, οὕδεν θαυμαστῶν, τῆς δὲ μεσογαίας ⁶ οὕδεν ἀπότομοι εἰ μή εἰρήκη. καὶ τὸ μὴ ὀνομάζειν δὲ πολλὰ τῶν γυνώριμων οὐκ ἄγνοιας ἐστὶ σημεῖον, ὅπερ καὶ ἐν τοῖς ἐμπροσθεν ἐπεσημανήμεθα· ἄγνοιειν γὰρ αὐτῶν πολλὰ τῶν ἐνυδάξων

¹ Πιμολιτίδι MSS., except DCorby, which read Πιμολίτιδι, the i being changed to η in D; Meineke emends to Πιμολισίτιδι (see C. Müller, l.c. p. 1021).
² Γαζηλωνίτιδι, Meineke, following conj. of Groskurd, for Ζαγηλωνίτιδι σι, Γαζαλωνίτιδι τω, Γαζαλωνίτιδι ου other MSS.
³ καθάπερ, Xylander, for κατάπερ; so the later editors, except Kramer, who strangely proposes ἃσπερ.
⁴ ἀν, the editors insert.
⁵ ἄξιων λ, ἄξιον other MSS.
⁶ τῆς δὲ μεσογαίας, Jones restores, for τῆς δὲ μεσόγαιαν (Kramer and later editors).

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Bamonitis, Pimolitis, Gazclonitis, Gazacenè and most of the other districts. Apollodorus himself quotes the Homeric verse as written by Zenodotus, stating that he writes it as follows: "from Enetê, whence the breed of the wild mules"; and he says that Hecataeus of Miletus takes Enetê to be Amisus. But, as I have already stated, Amisus belongs to the White Syrians and is outside the Halys River.

26. Apollodorus somewhere states, also, that the poet got an account of those Paphlagonians who lived in the interior from men who had passed through the country on foot, but that he was ignorant of the Paphlagonian coast, just as he was ignorant of the rest of the Pontic coast; for otherwise he would have named them. On the contrary, one can retort and say, on the basis of the description which I have now given, that Homer traverses the whole of the coast and omits nothing of the things that were then worth recording, and that it is not at all remarkable if he does not mention Heracleia and Amastris and Sinopê, cities which had not yet been founded, and that it is not at all strange if he has mentioned no part of the interior. And further, the fact that Homer does not name many of the known places is no sign of ignorance, as I have already demonstrated in the foregoing part of my work; for he says that Homer

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1 "Bamonitis" is doubtful; Meineke emends to "Phazemonitis."
2 "Pimolitis" is doubtful; Meineke emends to "Pimolisitis."
3 i.e. "Enetê" instead of "Heneti," or "Eneti" (the reading accepted by Strabo and modern scholars). See Vol. II, p. 208, foot-note 4, and also pp. 308 and 309.
4 Iliad 2. 852. 5 12. 3. 9.
6 1. 2. 14, 19; 7. 3. 6-7; and 8. 3. 8.
ектив пер тон Понтон, ойон потамоус каи ерын
ономашаи гαρ αν. тουτο δ' επι μεν тων σφοδρα
σημειωδων δοιε τις αν, ойον Σκύθας каи Μαιώτην
καи "Ιστρον. ου γαρ αν δια σημειων μεν των
νομάδων ειρηκε Γαλακτοφάγους 'Αβίον τε δικαιο-
τατους τ' ανθρώπους, και ετι αγανους 'Ιππημολ-
γους, Σκύθας δε ουκ αν ειπεν η Σαυρομάτας η
Σαρμάτας, ει δη ουτως ονομαζοντο υπο των
'Ελληνων, ουδ' αν Θρακων τε και Μυσων μησ-
θεις των προς τω "Ιστρο αυτων παρεσάχησε,
μεγιστον των ποταμων ουτα, και αλλως επιφωρως
ευχων προς το τοις ποταμοις αφορίζουσα οιος
τοπους, ουδ' αν Κιμμεριους λεγον παρικε των
Βόσπορου και την Μαιωτην.

27. 'Επι δε των μη ουτω σημειωδων ἢ μη τότε
η μη προς την ὑπόθεσιν, τι δεν της μεμφοτο; ουν
tου Ταναϊν, δε' ουδεν ἄλλο γνωριζομενον ἢ διότι
η Ασιας και της Ευρώπης θριων έστων 'ἀλλ'
ουτε την 'Ασιαν ουτε την Ευρώπην ὄνομαζον πω
οι τότε, ουδε δεηρητο ουτως εις τρεις ἡπειρους ἡ
οικουμενη ὄνομασε γαρ αν που δια το λιαν
σημειώδεις, ως και την Λιβυην και τον Λίβα των
απο των ἐσπεριων της Λιβυης πνεουτα των δ'
ηπειρων μηπο διωρισμενων, ουδε του Ταναϊδος
εδει και της μυμης αυτου. πολλα δε και ἅξιω-
μημωνευτα μεν, ουχ ὑπεδραμε δε' πολυ γαρ δη

1 αν, before δια, Groskurd inserts; so Kramer and Müller-
Dübner.

1 See 7. 3. 6-7.
was ignorant of many of the famous things round the Pontus, for example, rivers and tribes, for otherwise, he says, Homer would have named them. This one might grant in the case of certain very significant things, for example, the Scythians and Lake Maeotis and the Ister River, for otherwise Homer would not have described the nomads by significant characteristics as "Galactophagi" and "Abii" and as "men most just," and also as "proud Hippemolgi,"¹ and yet fail to call the Scythians either Sauromatae or Sarmatae, if indeed they were so named by the Greeks, nor yet, when he mentions the Thracians and Mysians near the Ister, pass by the Ister in silence, greatest of the rivers, and especially when he is inclined to mark the boundaries of places by rivers, nor yet, when he mentions the Cimmerians, omit any mention of the Bosporus or Lake Maeotis.

27. But in the case of things not so significant, either not at that time or for the purposes of his work, how could anyone find fault with Homer for omitting them? For example, for omitting the Tanaïs River, which is well known for no other reason than that it is the boundary between Asia and Europe. But the people of that time were not yet using either the name "Asia" or "Europe," nor yet had the inhabited world been divided into three continents as now, for otherwise he would have named them somewhere because of their very great significance, just as he mentions Libya and also the Lips, the wind that blows from the western parts of Libya. But since the continents had not yet been distinguished, there was no need of mentioning the Tanaïs either. Many things were indeed worthy of mention, but they did not occur to him; for of course
καὶ τὸ ἐπελευστικὸν εἴδος ἐν τε τοῖς λόγοις καὶ ἐν ταῖς πράξεισιν ἔστιν. ἐκ πάντων δὲ τῶν τοιούτων δήλου ἔστιν, ὅτι μοχθηρῷ σημείῳ χρῆται πάς ὁ ἐκ τοῦ μὴ λέγεσθαι τι ὑπὸ τοῦ ποιητοῦ τὸ ἀγνοεῖσθαι ἐκείνῳ ὑπ’ αὐτοῦ τεκμαιρόμενος. καὶ δεῖ διὰ πλείων παραδειγμάτων ἐξελέγχειν αὐτὸ μοχθηρὸν ὢν, πολλῷ γὰρ αὐτῷ κέχρηνται πολλοὶ. ἀνακρουστέων οὖν αὐτοὺς προφέροντας τὰ τοιαῦτα, εἰ καὶ ταυτολογήσομεν τὸν λόγον2 οὐν ἐπὶ τῶν ποταμῶν εἰ τις λέγω, τῷ μὴ ἀνομάζοναι ἀγνοεῖσθαι, εὐθήνει φήσομεν τὸν λόγον ὅποι με οὐδὲ Μέλητα τὸν παρὰ τὴν Σμύρναν ρέοντα ὠνόμακε ποταμὸν, τὴν ὑπὸ τῶν πλείστων λεγομένην αὐτοῦ πατρίδα, Ἔρμων ποταμὸν καὶ Ἁλλον ὀνομάζων, οὐδὲ Πακτολὼν τὸν εἰς ταύτῳ τούτῳς ἰδίῳ ἐμβάλλοντα, τὴν δ’ ἄρχην ἀπὸ τοῦ Τμώλου ἔχοντα, οὐ3 μέμνηται οὐδὲ αὐτῆς Σμύρναν λέγει, οὐδὲ τὰς ἄλλας τῶν Ἰόνων πόλεις καὶ τῶν Αἰολέων τὰς πλείστας, Μίλητον λέγων καὶ Σάμον4 καὶ Δέσβου καὶ Τένεδου, οὐδὲ Ληθαίον τὸν παρὰ Μαγνησαλῆν ρέοντα, οὐδὲ δὴ Μαρσύαν, τοὺς εἰς τὸν Μάιανδρον ἐκδιδόντας, ἐκείνων ὀνομάξων καὶ πρὸς τούτοις Ἐπτάπορον τε Κάρησον τε Ῥοδίον τε,
καὶ τοὺς ἄλλους, ὅν οἱ πλείους ἵχνητῶν οὐκ εἰσὶ μείζοις. πολλὰς τε χώρας ὀνομάξων καὶ πόλεις

1 Before τῶν τοιούτων Meineke inserts τούτων καὶ λ. 
2 τὸν λόγον seems to be an interpolation; Meineke ejects. 
3 οὖ, the editors, for ὅποι. 
4 καὶ Σάμον, ejected by Corais and later editors on the
adventitiousness is much in evidence both in one's discourse and in one's actions. From all these facts it is clear that every man who judges from the poet's failure to mention anything that he is ignorant of that thing uses faulty evidence. And it is necessary to set forth several examples to prove that it is faulty, for many use such evidence to a great extent. We must therefore rebuke them when they bring forward such evidences, even though in so doing I shall be repeating previous argument.\footnote{12. 3. 26.} For example, in the case of rivers, if anyone should say that the poet is ignorant of some river because he does not name it, I shall say that his argument is silly, because the poet does not even name the Meles River, which flows past Smyrna, the city which by most writers is called his birth-place, although he names the Hermus and Hyllus Rivers; neither does he name the Pactolus River, which flows into the same channel as these two rivers and rises in Tmolus, a mountain which he mentions;\footnote{Iliad 2. 806 and 21. 835.} neither does he mention Smyrna itself, nor the rest of the Ionian cities; nor the most of the Aeolian cities, though he mentions Miletus and Samos and Lesbos and Tenedos; nor yet the Lethaeus River, which flows past Magnesia, nor the Marsyas River, which rivers empty into the Maeander, which last he mentions by name, as also "the Rhesus and Heptaporus and Caresus and Rhodius,"\footnote{Iliad 12. 20.} and the rest, most of which are no more than small streams. And when he names both many

\footnote{12. 3. 26.} \footnote{Iliad 2. 806 and 21. 835.} \footnote{Iliad 12. 20.}

ground that the Ionian Samos is nowhere specifically mentioned by Homer (see 10. 2. 17).
τοτὲ μὲν καὶ τοὺς ποταμοὺς καὶ ὅρη συγκαταλέγει, τοτὲ δὲ οὐ τοὺς γοῦν κατὰ τὴν Αλταλλίαν καὶ τὴν Ἀττικὴν οὐ λέγει, οὔτε ἄλλους πλείους ἔτι 1 καὶ τῶν πόρρω μεμνημένος τῶν ἐγγύς σφόδρα οὐ μέμνηται, οὐ δὴ τοὺς ἄγιοις αὐτοὺς, γυναῖκας τοῖς ἄλλοις ὄντας οὐδὲ δὴ τοὺς ἐγγύς ἐπίσης, δὲν τοὺς μὲν ὅνομαίζει, τοὺς δὲ οὐ, οἴον ἄνευ οὐ μὲν καὶ Σολύμων, Μιλύας δ' οὐ, οὔτε Παμφύλους οὔτε Πισίδας καὶ Παφλαγόνας μὲν καὶ Φρύγας καὶ Μυσών, Μαριανδυνοὺς δ' οὐ, οὔτε Θυνόων οὔτε Βιθυνών οὔτε Βέβρυκας, 'Αμαζόνων τε μέμνηται, Λευκοσύρων δ' οὐ, οὔτε Σύρων οὔτε Καππαδόκων οὔτε Λυκανών, Φοίνικας καὶ Ἀγυπτίους καὶ Αἰθιοπαῖς θρυλῶν καὶ Ἀλήμων μὲν πεδίον λέγει καὶ Ἀρίμων, τὸ δὲ ἔθνος, ἐν δ' ταῦτα, σημάτων μὲν δὴ τοιοῦτων ἔλεγχος ψευδής ἐστιν, δ' ἀληθής, ὅταν δεικνυται ψευδος λεγόμενον τι. ἄλλ' οὖν' εν τῷ τοιοῦτῳ κατορθῶν ἐδείχθη, ὅτε 2 γε ἐθάρρησε πλάσματα λέγειν τοὺς ἀγανοὺς Ἰππημολγοὺς καὶ 3 Γαλακτοφάγους. τοσάτα καὶ πρὸς 'Απολλόδωρον ἑπάνεμι δὲ επὶ τὴν ἐξῆς περιήγησιν.

28. Ὁ πέρ μὲν δὴ τῶν περὶ Φαρνακίαν καὶ Τραπεζοῦντα τῶν οἱ Τιβαρηνοὶ καὶ Χαλδαῖοι μέχρι τῆς μικρᾶς Ἀρμενίας εἰσίν. αὕτη δὲ ἐστὶν εὐδαίμονι ἰκανῶς χώρας δυνάσται δ' αὐτήν κατείχον ἀεί, καθάπερ τὴν Σωφρηνήν, τοτὲ μὲν φίλοι

1 ἔτι, the later editors, for ἔτι MSS., except Im, which omit the word.
2 ὅτε, Groskurd, for ἔτι; so the later editors.
3 καὶ, added by ἐ; so the editors.

1 Iliad 2. 783.
countries and cities, he sometimes names with them the rivers and mountains, but sometimes he does not. At any rate, he does not mention the rivers in Actolícia or Attica, nor in several other countries. Besides, if he mentions rivers far away and yet does not mention those that are very near, it is surely not because he was ignorant of them, since they were known to all others. Nor yet, surely, was he ignorant of peoples that were equally near, some of which he names and some not; for example he names the Lycians and the Solymi, but not the Milyae; nor yet the Pamphylians or Pisidians; and though he names the Paphlagonians, Phrygians, and Mysians, he does not name Mariandynians or Thynians or Bithynians or Bebryces; and he mentions the Amazons, but not the White Syrians or Syrians, or Cappadocians, or Lycaonians, though he repeatedly mentions the Phoenicians and the Egyptians and the Ethiopians. And although he mentions the Alcid plain and the Arimi, he is silent as to the tribe to which both belong. Such a test of the poet, therefore, is false; but the test is true only when it is shown that some false statement is made by him. But Apollodorus has not been proved correct in this case either, I mean when he was bold enough to say that the "proud Hippemolgi" and "Galactophagi" were fabrications of the poet. So much for Apollodorus. I now return to the part of my description that comes next in order.

28. Above the region of Pharmacia and Trapezus are the Tibareni and the Chaldæi, whose country extends to Lesser Armenia. This country is fairly fertile. Lesser Armenia, like Sophene, was always in the possession of potentates, who at times were
τοὺς ἄλλους Ἀρμενίως ὄντες, τοτὲ δὲ ἰδιοπραγούντες ὑπηκόους δ' ἔχον καὶ τοὺς Χαλδαίους καὶ Τιβαρηνοὺς, ὡστε μέχρι Τραπεζούντος καὶ Φαρνακίας διατείνειν τὴν ἁρχὴν αὐτῶν. αὐξηθεὶς δὲ Μιθριδάτης ὁ Εὐπάτωρ καὶ τῆς Κολυκίδος κατέστη κύριος καὶ τούτων ἀπάντων, Ἀντιπάτρος τοῦ Σίσιδος παραχωρήσαντος αὐτῷ. ἐπε-μελήθη δὲ ὁυτὸ τῶν τοπῶν τούτων, ὡστε πέντε καὶ ἐβδομήκοντα φρούρια ἐν αὐτοῖς κατεσκευά-σατο, οὕσπερ τὴν πλείστην γάζαν ἐνεχείρισε. τούτων δ' ἦν ἄξιολογώτατα ταύτα: "Τέαρα καὶ Βασγιδάρια καὶ Σισορία, ἐπιτεφυκός τοῖς ὀρίοις τῆς μεγαλῆς Ἀρμενίας χωρίων, διόπερ Θεοφάνης Σισορίαν παρωνόμασεν. ἡ γὰρ τοῦ Παρνάδρου πάσα ὅρειν τοιωτὰς ἐπιτηδειότητας ἔχει πολλάς, εὔνδρος τε ὁσσα καὶ ὕλώδης καὶ ἀποτόμοις φά-ραγξι καὶ κρημνοῖς διελημμένῃ πολλαχόθεν ἐτετείχιστο γοῦν ἐνταῦθα τὰ πλείστα τῶν γα-ξοφυλακίων, καὶ δὴ καὶ τὸ τελευταίον εἰς ταύτας κατέφυγε τὰς ἐσχατιὰς τῆς Ποντικῆς βασιλείας ὁ Μιθριδάτης, ἐπίοντος Πομπήιον, καὶ τῆς Ἀκιλλισηνῆς ἡμᾶς ἄστερα η ὄροι καταλα-βόμενος (πλησίον δ' ἦν καὶ ὁ Βυθράτης ὁ διορίζων τήν Ἀκιλλισηνήν ἀπὸ τῆς μικρᾶς Ἀρμενίας) διέτριβη τέως, ἐως πολυορκούμενος ἡμακάσθη φυγεῖν διὰ τῶν ὀρῶν εἰς Κολυκίδα, κάκειτεν εἰς Βόσπορον. Πομπήιος δὲ περὶ τὸν τόπον τούτων πόλιν ἐκτισεν ἐν τῇ μικρᾷ Ἀρμενία Νικόπολιν, ὡς καὶ νῦν συμμένει καὶ ἀικεῖται καλῶς.

1 Ἀκιλλισηνῆς ττ, Ἀγγαλισηνῆς other MSS.
2 τε, before τέως, omitted by τ; so Corais and Meineke.

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friendly to the other Armenians and at times minded their own affairs. They held as subjects the Chaldaei and the Tibareni, and therefore their empire extended to Trapezius and Pharmacia. But when Mithridates Eupator had increased in power, he established himself as master, not only of Colchis, but also of all these places, these having been ceded to him by Antipater, the son of Sisis. And he cared so much for these places that he built seventy-five strongholds in them and therein deposited most of his treasures. The most notable of these strongholds were these: Hydara and Basgoedariza and Sinoria; Sinoria was close to the borders of Greater Armenia, and this is why Theophanes changed its spelling to Synoria.¹ For as a whole the mountainous range of the Paryadres has numerous suitable places for such strongholds, since it is well-watered and woody, and is in many places marked by sheer ravines and cliffs; at any rate, it was here that most of his fortified treasuries were built; and at last, in fact, Mithridates fled for refuge into these farthestmost parts of the kingdom of Pontus, when Pompey invaded the country, and having seized a well-watered mountain near Dasteira in Acilisenē (near by, also, was the Euphrates, which separates Acilisenē from Lesser Armenia), he stayed there until he was besieged and forced to flee across the mountains into Colchis and from there to the Bosporus. Near this place, in Lesser Armenia, Pompey built a city, Nicopolis,² which endures even to this day and is well peopled.

¹ "Synoria" means "border-land."
² "Victory-city."

² §, Kramer inserts; so the later editors.
29. Τὴν μὲν οὖν μικρὰν Ἀρμενίαν ἄλλοτ' ἄλλων ἐχόντων, ὡς ἐβούλουτο Ρωμαίοι, τὸ τελευταῖον εἶχεν ὁ Ἀρχέλαος. τοὺς δὲ Τιβαρηνοὺς καὶ Χαλδαιόν μέχρι Κολχίδος καὶ Φαρνακίας καὶ Τραπεζοῦντος ἔχει Πυθοδώρις, γυνὴ σώφρων καὶ δυνατὴ προϊστασθαι πραγμάτων. ἔστι δὲ θυγά-

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τήν Πυθοδώρον τοῦ Τραλλιανοῦ, γυνὴ δ' ἐγένετο Πολέμωνος καὶ συνεβασίλευσεν ἐκεῖνος χρόνων τινά, εἴτε διεδέχατο τὴν ἀρχήν, τελευταίαντος ἐν τοῖς Ἀσσούργιανοῖς καλουμένοις τῶν περὶ τὴν Συνδικήν βαρβάρων δυὲν δ' ἐκ τοῦ Πολέ-

μωνοῦ ὅτου τίνων νῦν καὶ θυγατρός, η μὲν ἐδοθὴ κοτῖν τῷ Ἐπαφῷ, δολοφονηθέντος δὲ ἐκήρυσεν, παῖδας ἔχουσα ἐκ αὐτῶν· δυναστεύει δ' ὁ πρεσβύ-

τατος αὐτῶν τῶν δὲ τῆς Πυθοδώριδος νῦν ὁ μὲν ἰδιώτης συνδικάτης τῇ μητρὶ τῆν ἑρέθον, ὁ δὲ νεωστὶ καθέσταται τῆς μεγάλης Ἀρμενίας βασίλευς. αὐτή δὲ συνόρκησεν Ἀρχελάω καὶ συνέμεινεν ἐκεῖνος μέχρι τέλους, νῦν δὲ χηρεύει, τά τε λεχθέντα ἔχουσα χορία καὶ ἄλλα ἐκείνων χαρίστηρα, περὶ ὧν ἑφεξῆς ἐρώμεν.

30. Τῇ γὰρ Φαρνακίᾳ συνεχῆς ἐστὶν ἡ Ἑλευσί καὶ ἡ Θεμίστκυρα. τούτων δ' ἡ Φανάρια ὑπέρκει-

ται, μέρος ἔχουσα τοῦ Πόντου τὸ κράτιστον καὶ γὰρ ἐλαΐοφυτός ἐστὶ καὶ εὐνοικός καὶ τᾶς ἄλλας ἐχει πάσας ἀρετὰς. ἐκ μὲν τῶν ἔως μερῶν

1 Ἀσσούργιανοίς, Xylander, for Ἀσσούργιανοῖς; so the later editors.
2 καθέσταται, Cornis, for καθίσταται; so the later editors.

1 Cf. 14. 1. 42. 2 King of Odrysae (Book VII, Frag. 47).
3 In A.D. 19 by his uncle, Khesesporis, king of the Bosporus.
29. Now as for Lesser Armenia, it was ruled by different persons at different times, according to the will of the Romans, and finally by Archeläus. But the Tibareni and Chaldaei, extending as far as Colchis, and Pharmacia and Trapezus are ruled by Pythodoris, a woman who is wise and qualified to preside over affairs of state. She is the daughter of Pythodorus of Tralles. She became the wife of Polemon and reigned along with him for a time, and then, when he died\(^1\) in the country of the Aspurgiani, as they are called, one of the barbarian tribes round Sindiecë, she succeeded to the rulership. She had two sons and a daughter by Polemon. Her daughter was married to Cotys the Sapaean,\(^2\) but he was treacherously slain,\(^3\) and she lived in widowhood, because she had children by him; and the eldest of these is now in power.\(^4\) As for the sons of Pythodorus, one of them\(^5\) as a private citizen is assisting his mother in the administration of her empire, whereas the other\(^6\) has recently been established as king of Greater Armenia. She herself married Archelaüs and remained with him to the end;\(^7\) but she is living in widowhood now, and is in possession not only of the places above mentioned, but also of others still more charming, which I shall describe next.

30. Sidenë and Themiseyra are contiguous to Pharmacia. And above these lies Phanaroea, which has the best portion of Pontus, for it is planted with olive trees, abounds in wine, and has all the other goodly attributes a country can have. On its eastern

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\(^4\) The king of Thrace.
\(^5\) Polemon II.
\(^6\) Zenon.
\(^7\) He died in A.D. 17.
προβεβλημένη τοῦ Παρνάδρην, παράλληλον αὐτῇ κατὰ μῆκος, ἐκ δὲ τῶν πρὸς δύσιν τῶν Αἰχμάκης, καὶ τῶν ᾿Οφλικον. ἔστι δ' αὐλῶν καὶ μῆκος ἔχων ἀξιόλογον καὶ πλάτος, διαρρέει δ' αὐτὴν ἐκ μὲν τῆς ᾿Αρμενίας ὁ Δύκος, ἐκ δὲ τῶν περὶ ᾿Αρμάσειαν στενῶν ὁ ᾿Ιρις· συμβάλλουσι δ' ἀμφότεροι κατὰ μέσον που τὸν αὐλῶνα, ἐπὶ τῇ συμβολῇ δ' ἱδρυται πόλις, ἣν ο μὲν πρῶτος ὑποβεβλημένος Ἐνυπατορίαν ἄφ' αὐτοῦ προσηγόρευσε. Πομπήιος δ' ὑμετέρᾳ καταλαβὼν, προσθεὶς χώραν, καὶ οἰκίτορας, Μαγνώπολιν προσεῖπεν. αὐτῇ μὲν ὁυν ἐν μέσῳ κεῖται τὸ πεδίον, πρὸς αὐτῇ δὲ τῇ παρωρείᾳ τοῦ Παρνάδρου Κάσειρα ἱδρυται, σταδίοις ἑκατὸν¹ καὶ πεντήκοντά που νοτιωτέρα τῆς Μαγνώπολεως, ὅσον καὶ ᾿Αρμάσεια δυσμικωτέρα αὐτῆς ἐστὶν ἐν δὲ τῶν Καβεῖροις τὰ βασίλεια Μιθριδάτου κατεσκεύαστο καὶ ὁ ὑδραλέτης, καὶ τὰ ξυγρεῖα καὶ αἱ πλησίον θήρας καὶ τὰ μέταλλα.

31. ῾Ενταῦθα δὲ καὶ τὸ Καίνον χωρίον προσηγορευθέν, ἐρυμομένη καὶ ἀπότομος πέτρα, διέχοσα τῶν Καβεῖροις ἐλαττῶν ἢ διακοσίους σταδίους· ἔχει δ' ἐπὶ τῇ κορυφῇ πηγὴν ἀναβάλλουσαν πολὺ ὦδωρ, περί ² τε τῇ ρίζῃ ποταμοῦ καὶ φάραγγα βαθείαν. τὸ δ' ᾿υγος ἐξαίσιον τῆς πέτρας ἐστὶ ἀνω ³ τοῦ αὐχένος, ὡστ' ἀπολύρκητος ἐστι, τετείχισται δὲ θαυμαστῶς, πλὴν ὅσον οἱ ῾Ρωμαῖοι κατέσπασαν· οὕτω δ' ἐστὶν ἀπάσα ἡ κύκλῳ

¹ For ἑκατόν (ρ'), C. Müller (Ind. Var. Lect., p. 1021) conj. σ' (200).
² περί, Meineke emends to πρόσ.
³ ἀνω, Jones inserts, from proposals of Groskurd.

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side it is protected by the Paryadres Mountain, in its length lying parallel to that mountain; and on its western side by the Lithrus and Ophlimus Mountains. It forms a valley of considerable breadth as well as length; and it is traversed by the Lycus River, which flows from Armenia, and by the Iris, which flows from the narrow passes near Amaseia. The two rivers meet at about the middle of the valley; and at their junction is situated a city which the first man who subjugated it called Eupatoria after his own name, but Pompey found it only half-finished and added to it territory and settlers, and called it Magnopolis. Now this city is situated in the middle of the plain, but Cabeira is situated close to the very foothills of the Paryadres Mountains about one hundred and fifty stadia farther south than Magnopolis, the same distance that Amaseia is farther west than Magnopolis. It was at Cabeira that the palace of Mithridates was built, and also the water-mill; and here were the zoological gardens, and, near by, the hunting grounds, and the mines.

31. Here, also, is Kainon Chorion, as it is called, a rock that is sheer and fortified by nature, being less than two hundred stadia distant from Cabeira. It has on its summit a spring that sends forth much water, and at its foot a river and a deep ravine. The height of the rock above the neck is immense, so that it is impregnable; and it is enclosed by remarkable walls, except the part where they have been pulled down by the Romans. And the whole country around is so overgrown with forests, and so

1 i.e. Mithridates Eupator.

2 "New Place."

3 i.e. the "neck," or ridge, which forms the approach to rock (op. the use of the word in § 30 following).
κατάδρυμος καὶ ὅρεινη καὶ ἀνυδρος, ὡστ’ ἐντὸς ἐκατόν καὶ εἴκοσι σταδίων μὴ εἰσαι δυνατον στρατοπεδεύσασθαι. ἐνταῦθα μὲν ἢν τῷ Μιθριδάτῃ τὰ τιμιώτατα τῶν κειμηλίων, ἣ νῦν ἐν τῷ Καπνωτώλῳ κεῖται, Πομπηίου ἀναθέντος. ταῦτην δὴ τὴν χώραν ἐχει πάσαν ἡ Πυθοδώρις, προσεκῆ οὕσαν τῇ βαρβάρῳ τῇ ὑπ’ αὐτῆς κατεχομένῃ, καὶ τὴν Ζηλίτιν καὶ Μεγαλοπολίτιν. τὰ δὲ Κάβειρα, Πομπηίου σκευάσαντος εἰς πόλει καὶ καλέσαντος Διόσπολιν, ἐκείνη προσκατασκεύασε καὶ Σεβαστὰ τὴν κατεχομένην, βασιλείᾳ τῆς πόλεως χρήται. ἔχει δὲ καὶ τὸ ἱερὸν Μηνὸς Φαρνάκου καλούμενον, τὴν 'Αμερίαν κομόπολιν πολλοὺς ἱεροδούλους ἔχουσαν καὶ χώραν ἱερὰν, ἢν ὁ ἱερόμενος ἢ χαρποῦται. ἐτύμησαν δ’ οἱ βασιλεῖς τὸ ἱερὸν τοῦτο οὕτως εἰς ὑπερβολὴν, ὥστε τὸν βασιλικὸν καλούμενον ὄρκον τοῦτον ἡ ἑριφωμεν Ὁχη βασιλέως καὶ Μήνα Φαρνάκου· ἔστε δὲ καὶ τοῦτο τῆς Σελήνης τὸ ἱερὸν, καθάπερ τὸ ἐν 'Αλβανοἰς καὶ τὰ ἐν Φρυγίᾳ, τὸ τε τοῦ Μηνὸς ἐν τῷ ὁμονύμῳ τόπῳ καὶ τὸ τοῦ Ἀσκαίου τὸ

1 Διόσπολιν ἰ, Διόσπολιν other MSS.
2 ἐκ and Corais insert καί before τῆν Αμερίαν.
3 C and Corais read τοῦτο instead of τοῦτον.
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mountainous and waterless, that it is impossible for an enemy to encamp within one hundred and twenty stadia. Here it was that the most precious of the treasures of Mithridates were kept, which are now stored in the Capitolium, where they were dedicated by Pompey. Pythodoris possesses the whole of this country, which is adjacent to the barbarian country occupied by her, and also Zelitis and Megalopolitis. As for Cabeira, which by Pompey had been built into a city and called Diospolis, Pythodoris further adorned it and changed its name to Sebastē; and she uses the city as a royal residence. It has also the temple of Mēn of Pharmaces, as it is called,—the village-city Ameria, which has many temple-servants, and also a sacred territory, the fruit of which is always reaped by the ordained priest. And the kings revered this temple so exceedingly that they proclaimed the "royal" oath as follows: "By the Fortune of the king and by Mēn of Pharmaces." And this is also the temple of Selenē, like that among the Albanians and those in Phrygia, I mean that of Mēn in the place of the same name and that of Mēn Ascaeus near the Antiocheia that is near

vol. 38, pp. 148 ff.) argues that "Mēn" is a greekized form for the Anatolian "Manes," the native god of the land of Ouramma; and "Manes Ourammoas was Hellenized as Zeus Ouruda-menos or Euruda-menos." See also M. Rostovtzeff, Social and Economic History of the Roman Empire, p. 238, and Darenberg et Saglio, Dict. Antiq., s.v. "Lunus." "Ascaeus" (Ἀσκαίος) is the regular spelling of the word, the spelling found in hundreds of inscriptions, whereas Ascaeus (Ἀσκαῖος) has been found in only two inscriptions, according to Professor David M. Robinson. On this temple, see Sir W. M. Ramsay’s "Excavations at Pisidian Antioch in 1912," The Athenaeum, London, March 8, Aug. 31, and Sept. 7, 1913.

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πρὸς Ἀντιοχεία τῇ πρὸς Πισιδία ¹ καὶ τὸ ἐν τῇ χώρᾳ τῶν Ἀντιοχέων.

32. Τπερ δὲ τῇ. Φαναριάς ἐστὶ τὰ ² Κόμανα τὰ ἐν τῷ Πόντῳ, ὀμόνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ θεῷ καθιερωμένα, ἀφι- δρυθέντα ἐκείθεν, σχεδὸν δὲ τι καὶ τῇ ἀγωγῇ παραπλησία κεχρημένα τῶν τε ἱερουργῶν καὶ τῶν θεοφοριῶν καὶ τῆς περὶ τοὺς ἱερέας τιμῆς, καὶ μᾶλλα ἐπὶ τῶν προ τοῦ βασιλέων· ἡνίκα δις τοῦ ἐτούς κατὰ τὰς ἐξοδους λεγομένας τῆς θεοῦ διάδημα φορῶν ἐτύγχανεν ὁ ἱερεὺς, καὶ ἦν δεύτερος κατὰ τιμῆν μετὰ τῶν βασιλέων.

33. Ἐμνήσθημεν δὲ πρῶτον Δορυλάου τε τοῦ τακτικοῦ, δς ἦν πρόπαππος τῆς μητρὸς ἡμῶν, καὶ ἄλλων Δορυλάου, δς ἦν ἐκείνου ἀδελφιδοὺς, νόος δὲ Φιλεταῖρου, καὶ διότι ἐκείνος τῶν ἄλλων τιμῶν παρὰ τοῦ Εὐπάτορος τῶν μεγίστων τυχῶν καὶ δὴ καὶ τῆς ἐν Κομάνους ἱερωσύνης ἐφω- ράθη τὴν βασιλείαν ἀφιςτὰς Ἄρωμάιοις· κατα- λυθέντος δὲ ἐκείνου, συνδιεβλήθη καὶ τὸ γένος. ὡς ὅτε Μοαφέρνης, ὁ θεὸς τῆς μητρὸς ἡμῶν, εἰς ἐπιφάνειαν ἦλθεν ἡ ἡδύ πρὸς καταλύσει τῆς βασι-

¹ Πισιδία (as in 12. 8. 14) ιeus, instead of Πισιδίαν; so Cornis and Meineke.
² τη after τά, omitted by z and later editors.

¹ Note that Strabo, both here and in 12. 8. 14, refers to this Antioch as “the Antioch near Pisidia,” not as “Pisidian Antioch,” the appellation now in common use. Neither does Artemidorus (lived about 100 n.c.), as quoted by Strabo (12. 7. 2), name Antioch in his list of Pisidian cities.
² ι. e. in the territory of which Antiocheia was capital. At this “remote old Anatolian Sanctuary” (not to be con-
GEOGRAPHY, 12. 3. 31-33

Pisidia¹ and that of Mên in the country of the Antiocheians.²

32. Above Phanaroea is the Pontic Comana, which bears the same name as the city in Greater Cappadocia, having been consecrated to the same goddess and copied after that city; and I might almost say that the courses which they have followed in their sacrifices, in their divine obsessions, and in their reverence for their priests, are about the same, and particularly in the times of the kings who reigned before this, I mean in the times when twice a year, during the "exoduses"³ of the goddess, as they are called, the priest wore a diadem⁴ and ranked second in honour after the king.

33. Heretofore⁵ I have mentioned Dorylaüs the tactician, who was my mother's great grandfather, and also a second Dorylaüs, who was the nephew of the former and the son of Philetaerus, saying that, although he had received all the greatest honours from Eupator and in particular the priesthood of Comana, he was caught trying to cause the kingdom to revolt to the Romans; and when he was overthrown, the family was cast into disrepute along with him. But long afterwards Moaphernes, my mother's uncle, came into distinction just before

fused with that of Mên Ascaeus near Antiocheia), "Strabo does not say what epithet Mên bore" (Ramsay in first article above cited). That of Mên Ascaeus on Mt. Kara Kuyu has been excavated by Ramsay and Calder (J.H.S. 1912, pp. 111-150, British School Annual 1911-12, XVIII, 37 ff., J.R.S. 1918, pp. 107-145). The other, not yet found, "may have been," according to Professor Robinson, "at Saghir."  
² i.e. "solemn processions."
³ As a symbol of regal dignity.  
⁴ 10. 4. 10.
λείας, καὶ πάλιν τῷ βασιλεῖ συνήτυχησαν καὶ αὐτὸς καὶ οἱ ἐκείνου φίλοι, πλὴν εἰ τινες ἐφθήσαν προαιτιστάντες αὐτοῦ, καθάπερ ὁ πάππος ἦμων ὁ πρὸς 1 αὐτῆς, δὲ ἱδὼν τὰ τοῦ βασιλέως κακῶς ψηφίσαν ἐν τῷ πρὸς Λεύκολλον πολέμῳ, καὶ ἁμα ἡλιστρωμένος αὐτοῦ δὲ ὄργημ, ὅτι ἦν διὸν αὐτοῦ Τίβιον καὶ ἔτι ἐκείνου Θεόφιλον ἐτύγχανεν ἀπεκτονοῦσι νεωστὶ, ὀρμήσας τιμωρεῖν ἐκείνους τε καὶ ἑαυτὸ, καὶ λαβὼν παρὰ τοῦ Λευκόλλου.

Ο 558 πίστεις ἀψωτήσαν αὐτῷ πεντεκαίδεκα φρούρια, καὶ ἐπαγγελέα μὲν ἐγένοντο ἀνὴρ τούτων μεγάλαι, ἐπελθὼν δὲ Πομπήιος ὁ διαδεξάμενος τῶν πόλεμον πάντας τοὺς ἐκείνος τι χαρίσματος ἔχοσ αὐτοῦ ὑπέλαβε διὰ τὴν γεννομένην αὐτῷ πρὸς ἐκείνου ἀπέχθειαν, διαπολεμήσας δὲ καὶ ἐπανελθὼν οἰκάδε ἐξεικήσας, ὡστε τὰς τιμὰς, ὡς ἱπέσχετο ο Λεύκολλος τῶν Ποιτικῶν τικί, μὴ κυρώσας τὴν σύγκλητον ἄδικον γὰρ εἶναι, κατορθώσατος ἐτέρου τῶν πόλεμον, τὰ βραβεῖα ἐπ’ ἅλλῳ γενέσθαι καὶ τὴν τῶν ἀριστείων διανομὴν.

34. Ἐπὶ μὲν οὖν τῶν βασιλεῶν, 2 οὐτῶν τὰ Κόμανα διοικεῖτο, ὡς ἐνρηταὶ, παραλαβὼν δὲ Πομπήιος τὴν ἐξουσίαν Ἀρχέλαον ἐπέστησεν ἱερᾶ καὶ προσώρισεν αὐτῷ χώραν δισχοινοῦ κύκλῳ (τοῦτο δὲ ἐστὶν ἐξήκουτα στάδιοι) πρὸς τῇ ἱερᾷ, προστάξας τοῖς ἐνοικοῦσι πειθαρχεῖν αὐτῷ τούτων μὲν οὖν ἡγεμόνι ἦν καὶ τῶν τὴν πόλιν ὁλοκληροῦν ἱεροδούλων κύριος πλὴν τοῦ πιπράσκειν ἥσαν δὲ

1 πατρός, after πρός, omitted by editors.
2 βασιλέων, Casaubon, for βασιλεῶν; so the later editors.
the dissolution of the kingdom, and again they were unfortunate along with the king, both Moaphernes and his relatives, except some who revolted from the king beforehand, as did my maternal grandfather, who, seeing that the cause of the king was going badly in the war with Leucullus, and at the same time being alienated from him out of wrath at his recently having put to death his cousin Tibius and Tibius’ son Theophilus, set out to avenge both them and himself; and, taking pledges from Leucullus, he caused fifteen garrisons to revolt to him; and although great promises were made in return for these services, yet, when Pompey, who succeeded Leucullus in the conduct of the war, went over, he took for enemies all who had in any way favoured Leucullus, because of the hatred which had arisen between himself and Leucullus; and when he finished the war and returned home, he won so completely that the Senate would not ratify those honours which Leucullus had promised to certain of the people of Pontus, for, he said, it was unjust, when one man had brought the war to a successful issue, that the prizes and the distribution of the rewards should be placed in the hands of another man.

34. Now in the times of the kings the affairs of Comana were administered in the manner already described, but when Pompey took over the authority, he appointed Archelaüs priest and included within his boundaries, in addition to the sacred land, a territory of two schoeni (that is, sixty stadia) in circuit and ordered the inhabitants to obey his rule. Now he was governor of these, and also master of the temple-servants who lived in the city, except that he was not empowered to sell them. And even
οὐκ ἔλαττος οὐδ' ἐνταῦθα τῶν ἐξαικελίστων. ἦν δ' οὗτος Ἀρχέλαος νῦς μὲν τοῦ ὑπὸ Σύλλα καὶ τῆς συγκλήτου τιμηθέντος, φίλος δὲ Γαβινίων τῶν ὑπατικῶν τιμῶς. ἐκεῖνον δὲ πεμφθέντος εἰς Συρίαν ἦκε καὶ αὐτὸς ἐπ' ἐλπίδι τοῦ κοινωνήσεως αὐτῷ παρασκευαζομένῳ πρὸς τὸν Παρθικὸν πόλεμον, οὐκ ἐπιτρέποντος δὲ τῆς συγκλήτου, ταύτην ἅφεις τὴν ἐλπίδα, ἄλλην εὑρέτο 1 μείζον. ἐτύγχανε γὰρ Πτολεμαῖος ὁ τῆς Κλεοπάτρας πατήρ ὑπὸ τῶν Ἀγνωστῶν ἐκβεβλημένος, θυγάτηρ δ' αὐτοῦ κατείχε τὴν βασιλείαν, ἀδελφὴ πρεσβυτέρα τῆς Κλεοπάτρας· ταύτη ζητούμενον ἅγιος βασιλικὸς γένους, ἐνεχείρισεν ἑαυτὸν τοὺς συμπράττουσι, προσποιησάμενος Μιθριδάτου τοῦ Εὐπάτορος νῦς εἶναι, 2 καὶ παραδεχθεὶς ἐβασιλεύσειν ἕξ μήνας. τούτον μὲν ὅνων ὁ Γαβινίων ἀνείλεν ἐν παρατάξει κατάγων τὸν Πτολεμαίον.

35. Τίδος δ' αὐτοῦ τὴν ἱερωσύνην παρέλαβεν· εἰθ' ὑστεροῦν Δυκαλύπτης, ὃ καὶ τετράσχοινος ἄλλῃ προσετέθη· καταλυθέντος δὲ καὶ τούτου, νῦν ἔχει Δύτεντος, νῦς Ἀδιατόριγος, ὃς δοκεῖ ταύτης τυγχάνειν τῆς τιμῆς παρὰ Καῖσαρος τοῦ Σεβαστοῦ δι' ἄρετήν. ὁ μὲν γὰρ Καῖσαρ, θριαμβεύσας τὸν Ἀδιατόριγα μετὰ παῖδων καὶ γυναικῶς, ἔγνω ἀναίρειν μετὰ τῶν πρεσβυτάτων τῶν παῖδων (ἡν δὲ πρεσβυτάτος οὗτος), τοῦ δὲ δευτέρου τῶν ἀδελφῶν αὐτοῦ φέροντος εἶναι πρεσβυτάτον πρὸς τοὺς ἄπαγοντας 3 στρατιώτας, ἔρις ἦν ἀμφοτέροις

1 O and Corais read εὑρέτο instead of εὐρέτο.
2 εἶναι, after νῦς, Tzschucke inserts; so the later editors.
3 ἄπαγοντας, Corais, for ἄπαγοντας; so the later editors.

1 As well as in the Cappadocian Comana (12. 2. 3).
here the temple-servants were no fewer in number than six thousand. This Archelaüs was the son of the Archelaüs who was honoured by Sulla and the Senate, and was also a friend of Gabinius, a man of consular rank. When Gabinius was sent into Syria, Archelaüs himself also went there in the hope of sharing with him in his preparations for the Parthian War, but since the Senate would not permit him, he dismissed that hope and found another of greater importance. For it happened at that time that Ptolemaeus, the father of Cleopatra, had been banished by the Egyptians, and his daughter, elder sister of Cleopatra, was in possession of the kingdom; and since a husband of royal family was being sought for her, Archelaüs proffered himself to her agents, pretending that he was the son of Mithridates Eupator; and he was accepted, but he reigned only six months. Now this Archelaüs was slain by Gabinius in a pitched battle, when the latter was restoring Ptolemaeus to his kingdom.

35. But his son succeeded to the priesthood; and then later, Lycomedes, to whom was assigned an additional territory of four hundred schoeni; but now that he has been deposed, the office is held by Dyteutus, son of Adiatorix, who is thought to have obtained the honour from Caesar Augustus because of his excellent qualities; for Caesar, after leading Adiatorix in triumph together with his wife and children, resolved to put him to death together with the eldest of his sons (for Dyteutus was the eldest), but when the second of the brothers told the soldiers who were leading them away to execution that he was the eldest, there was a contest between the two

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2 Consul 58 B.C.; in 57 B.C. went to Syria as proconsul.
3 See § 34.
Ο 559 πολὺν χρόνον, ἕως οἱ γονεῖς ἐπείσαν τὸν Δύτευτον παραχωρῆσαι τῷ νεωτέρῳ τῆς νίκης· αὐτὸν γὰρ ἐν ἥλικία μᾶλλον ὄντα ἐπιτηδειότερον κηδεμόνα τῇ μητρί ἐσεθαι καὶ τῷ λευτομένῳ ἀδελφῷ οὗτω δὲ τὸν μὲν συναποθανεῖν τῷ πατρί, τοῦτον δὲ σωθήναι καὶ τυχεῖν τῆς τιμῆς ταύτης. αἰσθήμενος γὰρ, ὡς ἔσκε, Καίσαρ ἦδη τῶν ἀνθρώπων ἀνηρμένων ἡχηθεὶς, καὶ τοὺς γε1 σωζομένους εὐεργεσίας καὶ ἐπιμελείας ἄξιον ὑπέλαβε, δοὺς αὐτοῖς ταύτην τὴν τιμήν.

36. Τὰ μὲν οὖν Κόμανα εὐανδρεῖ καὶ ἐστιν ἐμπόροιν τοῖς ἀπὸ τῆς Ἀρμενίας ἀξιόλογον, συνέρχονται δὲ κατὰ τὰς ἔξοδους τῆς θεοῦ πανταχόθεν ἐκ τε τῶν πόλεων καὶ τῆς χώρας ἀνδρεῖς ὅμοιοι γυναικῶν ἐπὶ τὴν ἔορτήν· καὶ ἄλλοι δὲ κατ' εὔχην ἑιτε ἐπιδημούσι, θυσίας ἐπιτελοῦντες τῇ θεῷ. καὶ εἰσίν ἀβροδίαιτοι οἱ ἐνοικοῦντες, καὶ οἰνόφυτα τὰ κτήματα αὐτῶν ἔστι πάντα, καὶ πλῆθος γυναικῶν τῶν ἐργαζομένων ἀπὸ τοῦ σώματος, δύν ἄι πλέον εἰςαν ἱεραί. τρόπων γὰρ δὴ τινὰ μικρὰ Κόρινθος ἐστὶν ἡ πόλις· καὶ γὰρ ἐκεῖ διὰ τὸ πλῆθος τῶν ἑταίρων,2 αἰ τῆς Ἀφροδίτης ἢσαν ἱεραί, πολὺς ἦν ὁ ἐπιστημῶν καὶ ἐνεργείων τῶν τόπων· οἱ δ' ἐμποτικοὶ καὶ στρατιωτικοὶ τελέως ἐξανηλίσκοντο, ὡστ' ἐπ' αὐτῶν καὶ παροιμίαν ἐκπεσεῖν τοιαύτην·

οὐ παντὸς ἀνδρός εἰς Κόρινθόν ἐσθ' ὁ πλοῦς.

τὰ μὲν δὴ Κόμανα τοιαύτα.

1 γε, Cornis, for δὲ; so the later editors.
2 ς read ἑταίρῶν instead of ἑταίρων; so Tzschucke and Cornis.

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for a long time, until the parents persuaded Dytcetus
to yield the victory to the younger, for he, they
said, being more advanced in age, would be a more
suitable guardian for his mother and for the remain-
ing brother. And thus, they say, the younger was
put to death with his father, whereas the elder was
saved and obtained the honour of the priesthood.
For learning about this, as it seems, after the
men had already been put to death, Caesar was
grieved, and he regarded the survivors as worthy
of his favour and care, giving them the honour in
question.

36. Now Comana is a populous city and is a
notable emporium for the people from Armenia;
and at the times of the "exoduses"¹ of the goddess
people assemble there from everywhere, from both
the cities and the country, men together with women,
to attend the festival. And there are certain others,
also, who in accordance with a vow are always
residing there, performing sacrifices in honour of the
goddess. And the inhabitants live in luxury, and
all their property is planted with vines; and there is
a multitude of women who make gain from their
persons, most of whom are dedicated to the goddess,
for in a way the city is a lesser Corinth,² for there
too, on account of the multitude of courtesans, who
were sacred to Aphroditê, outsiders resorted in great
numbers and kept holiday. And the merchants and
soldiers who went there squandered all their money,³
so that the following proverb arose in reference to
them: "Not for every man is the voyage to Corinth."
Such, then, is my account of Comana.

¹ See § 32 above, and the foot-note.
² See 8. 6. 20.
³ See 8. 6. 20.
37. Τὴν δὲ κύκλῳ πᾶσαν ἔχει Πυθαδώρη, ἢς ἢ τε Φανάροια ἐστὶ καὶ ἢ Ζηλάτις καὶ ἢ Μεγαλοπολίτις. περὶ μὲν Φανάροιας εἰρηται ἢ δὲ Ζηλάτις ἔχει πόλιν Ζήλα ἐπὶ χώματι Σεμιράμιδος τετειχισμένην, ἔχουσαν τὸ ἱερὸν τῆς Ἁματίδος, ἦν περὶ καὶ οἱ Ἀρμένιοι σέβονται. αἱ μὲν οὖν ἱεροποιεῖται μετὰ μείζονος ἀγιστείας ἐνταῦθα συντελοῦνται, καὶ τοὺς ὄρκους περὶ τῶν μεγίστων ἐνταῦθα Ποντικὸι 1 πάντες ποιοῦνται τὸ δὲ πλῆθος τῶν ἱεροδούλων καὶ αἱ τῶν ἱερεῶν τιμαὶ παρὰ μὲν τοῖς βασιλεύσι τῶν αὐτῶν εἶχον τύπων, ὄντερ προεύπομεν, νυνὶ δὲ ἐπὶ τῆς Πυθαδώριδε πάντ' ἐστίν. ἐκάκωσαν δὲ πολλοὶ καὶ ἐμείσαν τὸ τε πλῆθος τῶν ἱεροδούλων καὶ τὴν ἄλλην εὐπορίαν, ἐμειώθη δὲ καὶ ἡ παρακειμένη χώρα μερισθείσα εἰς πλείους δυναστείας, ἡ λεγομένη Ζηλάτις (ἡ ἔχει πόλιν Ζήλα ἐπὶ χώματι). τὸ παλαιὸν μὲν γάρ οἱ βασιλεῖς οὐχ ὡς πόλιν, ἀλλ' ὡς ἱερὸν διόκουν τῶν Περσικῶν θεῶν τὰ Ζήλα, καὶ ἂν τὸ ἱερεῖς κύριος τῶν πάντων ἀρχεῖ τοῦ πλῆθος τῶν ἱεροδούλων καὶ τοῦ ἱερείους, ὄντος εἰς περιουσίας μεγάλη, καὶ τοῖς περὶ αὐτῶν οὐκ ὄλγοις χώρα τε ὑπέκειτο ἱερὰ καὶ ἡ 2 τοῦ ἱερείου. Πομπ. C 560 πήμοι δὲ πολλὰς ἐπαρχίας προσώρισε τῷ τόπῳ καὶ πόλιν ὁνόμασε καὶ ταύτην καὶ τὴν Μεγαλόπολιν· συνθείς ταύτην τε εἰς ἐν τῇ τῇ Κουλουπηνίᾳ καὶ τῇ Καμισσθήνῃ, ὁμόρους οὖσας τῇ τῇ μικρῇ Ἀρμενίᾳ καὶ τῇ Δαμιανηνίᾳ, ἔχουσας ὄρυκτος ἄλας καὶ ἔρυμα ἁρχαῖον τὰ Κάμισα, νῦν κατεσπασμένον· οἱ δὲ μετὰ ταύτα ἡγεμόνες τῶν

1 Ποντικὸ, Corais, for Πολιτικὸ; so the later editors.
2 ἡ, Corais and Meincke emend to ἢν.
37. The whole of the country around is held by Pythodoris, to whom belong, not only Phanaroea, but also Zelitis and Megalopolitis. Concerning Phanaroea I have already spoken. As for Zelitis, it has a city Zela, fortified on a mound of Semiramis, with the temple of Anaïtis, who is also revered by the Armenians.¹ Now the sacred rites performed here are characterised by greater sanctity; and it is here that all the people of Pontus make their oaths concerning their matters of greatest importance. The large number of temple-servants and the honours of the priests were, in the time of the kings, of the same type as I have stated before, but at the present time everything is in the power of Pythodoris. Many persons had abused and reduced both the multitude of temple-servants and the rest of the resources of the temple. The adjacent territory, also, was reduced, having been divided into several domains—I mean Zelitis, as it is called (which has the city Zela on a mound); for in early times the kings governed Zela, not as a city, but as a sacred precinct of the Persian gods, and the priest was the master of the whole thing. It was inhabited by the multitude of temple-servants, and by the priest, who had an abundance of resources; and the sacred territory as well as that of the priest was subject to him and his numerous attendants.² Pompey added many provinces to the boundaries of Zelitis, and named Zela, as he did Megalopolis, a city, and he united the latter and Culupenê and Camisenê into one state; the latter two border on both Lesser Armenia and Laviansenê, and they contain rock-salt, and also an ancient fortress called Camisa, now in

¹ Cf. 11. 14. 16. ² Cf. 12. 3. 31.
Ἀρμαίων τῶν δυνέν πολυτευμάτων τούτων τὰ μὲν τοῖς Κορμάνων ἐρευσί προσένειμαν, τὰ δὲ τῷ Ζήλων ἔρει, τὰ δ᾽ Ἀτεπόργυ, ἕνα ὄνομα τῷ τετραρχίκῳ γένους τῶν Γαλατῶν ἀνδρὶ τελευτήσαντος δ᾽ ἐκείνου, ταύτην μὲν τὴν μερίδα, οὐ πολλὴν οὐσαν, ὡς Ἀρμαίοις εἶναι συμβαίνει καλομείνην ἐπαρχίαν (καὶ ἐστι σύστημα καθ᾽ αὐτὸ τὸ πολίχνιον συνοικισάντων τὰ Κάρανα, ἀφ᾽ οὐ καὶ ἡ χώρα Καρακτίτης λέγεται), τὰ δὲ λοιπὰ ἔχει Πυθοδώρις καὶ ὁ Δυτεντος.

38. Λείπεται δὲ τοῦ Πόντου τὰ μεταξὺ ταύτης τε τῆς χώρας καὶ τῆς Ἀμισηνῶν καὶ Σιωπείων, πρὸς τε τὴν Καππαδοκίαν συντείνουσα καὶ Γαλάτας καὶ Παφλαγόνας. μετὰ μὲν οὖν τὴν Ἀμισηνῶν μέχρι τοῦ Ἀλυς ἡ Φαξημοιωτίς ἔστω, ἢν Πομπήιος Νεαπόλιτων ὄνομασε, κατὰ Φαξημώνα κόμην πόλιν ἀποδέξας τὴν κατοικίαν καὶ προσαγορεύσας Νεάπολιν. ταύτης δὲ τῆς χώρας τὸ μὲν προσάρκτιον πλευρὸν ἡ Γαξηλωνίτις 4 συγκλείει καὶ τῶν Ἀμισηνῶν, τὸ δὲ ἐσπέριον ὁ Ἀλυς, τὸ δ᾽ ἐδοὺ ἡ Φανάροια, τὸ δὲ λοιπὸν ἡ ἦμετέρα χώρα ἡ τῶν Ἀμασέων, πολὺ πασῶν πλεῖστη καὶ ἕριστη, τὸ μὲν οὖν πρὸς τῇ Φαναροία μέρος τῆς Φαξημοιώτιδος λίμνη κατέχει πελάγια τὸ μέγεθος, ἡ Στιφάνη καλομείνη, πολύψης καὶ κύκλῳ νομάς ἀρθόνους ἔχουσα καὶ παντοδαπάς εἶπεται δ᾽ αὐτῇ φρούριον ἐρυμνῶν,
ruins. The later Roman prefects assigned a portion of these two governments to the priests of Comana, a portion to the priest of Zela, and a portion to Ateporix, a dynast of the family of tetrarchs of Galatia; but now that Ateporix has died, this portion, which is not large, is subject to the Romans, being called a province (and this little state is is a political organisation of itself, the people having incorporated Carana into it, from which fact its country is called Caranitis), whereas the rest is held by Pythodorus and Dyteutus.

38. There remain to be described the parts of the Pontus which lie between this country and the countries of the Amisenians and Sinopeans, which latter extend towards Cappadocia and Galatia and Paphlagonia. Now after the territory of the Amisenians, and extending to the Halys River, is Phazemonitis, which Pompey named Neapolitis, proclaiming the settlement at the village Phazemon a city and calling it Neapolis.¹ The northern side of this country is bounded by Gazelonitis and the country of the Amisenians; the western by the Halys River; the eastern by Phanaroea; and the remaining side by my country, that of the Amaseians, which is by far the largest and best of all. Now the part of Phazemonitis towards Phanaroea is covered by a lake which is like a sea in size, is called Stephanē, abounds in fish, and has all round it abundant pastures of all kinds. On its shores lies a strong

¹ "New City."

¹ Δηνούζ, Γαζελωτός Ế, Ζηλήτις ıldığı, Γαζελωτός other MSS.; so Meineke.
ἐρημον νῦν, Ἰκίζαρι, καὶ πλησίον βασιλείου κατεσκαμμένου ἡ δὲ λοιπὴ ψυλή τὸ πλέον καὶ σιτοφόρος χώρα. ὑπέρκειται δὲ τῆς τῶν Ἀμασίων τὰ τε θερμὰ ύδατα τῶν Φαξημονιτῶν, ύμιεινα σφόδρα, καὶ τὸ Σαγύλλου ἐπὶ ὄρους ὅρθιον καὶ ύψηλον ἀπὸ τῶν ἀνατείνοντος ἀκραν, ἔσμιμα ἱδρυμένον ἔχων καὶ ὑδρείῳ δαψίλεσ, ὅ νῦν ὀλυγόρηται, τοὺς δὲ βασιλεύειν ἢν χρήσιμον εἰς πολλά. ἐνταῦθα δὲ ἐάλω καὶ διεφθάρη εἰς τῶν Φαρνακοῦ τοῦ βασιλέως παιδῶν Ἀρσάκης, δυναστεύων καὶ νεωτερίκων, ἐπιτρέπαντος οὐδενός τῶν ἡγεμόνων· ἕαλω δὲ οὐ βλά, τοῦ ἐρυματος ληφθέντος ὑπὸ Πολέμωνος καὶ Δυσκομήδους, βασιλέως ἀμφοῖν, ἀλλὰ λειμῶν, ἀνεφυγε γὰρ εἰς τὸ ὀρος παρασκευῆς χωρίς, εἰργόμενος τῶν πεδίων, εὑρε δὲ καὶ τὰ ὑδρεία ἐμπεφραγμένα πέτραις.

C 561 ἡλιβάτοις· οὔτω γὰρ διετέτακτο Πομπήιος, καταστὰν κελεύσας τὰ φρούρια καὶ μὴ ἕαν χρήσιμα τοῖς ἀναφεύγειν εἰς αὐτὰ βουλομένους ληστηρίων χάριν. ἐκείνους μὲν οὖν οὐτὸ διέταξε τὴν Φαξημωνίτιν, οἱ δὲ ύστερον βασιλεύει καὶ ταύτην ἐνειμαν.  

39. Ἡ δ' ἡμετέρα πόλις κεῖται μὲν ἐν φάραγγι βαθείᾳ καὶ μεγάλῃ, δὲ ἡς ἡ Ἰρίς φέρεται ποταμός, κατεσκεύασται δὲ θαυμαστῶς προνοίᾳ τε καὶ  

1 Ἰκίζαρι is doubtful. For the variant spellings see Kramer or C. Müller.  
2 κατεσκαμμένου, Corais, for κατεσκευασμένου; so the later editors.  
3 ὑπὸ, Jones deletes, following J. A. R. Munro (Hermathena, — 1900), and Sir W. M. Ramsay (Classical Review, 1901, p. 54), the latter likewise conjecturing ἐς for ὑπὸ.  
4 κατεσκεύασται D, κατεσκεύαστο other MSS.
fortress, Icizari, now deserted; and, near by, a royal palace, now in ruins. The remainder of the country is in general bare of trees and productive of grain. Above the country of the Amascians are situated the hot springs of the Phazemonitae, which are extremely good for the health, and also Sagylium, with a stronghold situated on a high steep mountain that runs up into a sharp peak. Sagylium also has an abundant reservoir of water, which is now in neglect, although it was useful to the kings for many purposes. Here Arsaces, one of the sons of King Pharmaces, who was playing the dynast and attempting a revolution without permission from any of the prefects, was captured and slain. He was captured, however, not by force, although the stronghold was taken by Polemon and Lycomedes, both of them kings, but by starvation, for he fled up into the mountain without provisions, being shut out from the plains, and he also found the wells of the reservoir choked up by huge rocks; for this had been done by order of Pompey, who ordered that the garrisons be pulled down and not be left useful to those who wished to flee up to them for the sake of robberies. Now it was in this way that Pompey arranged Phazemonitis for administrative purposes, but the later rulers distributed also this country among kings.

39. My city is situated in a large deep valley, through which flows the Iris River. Both by human foresight and by nature it is an admirably

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1 The translation conforms with a slight emendation of the Greek text. The MSS. make Strabo say that "Arsaces . . . was captured and slain by the sons of Pharmaces" (see critical note).

2 i.e. as well as Zela and Megalopolis. Amascia.
φύσει, πόλεως τε ἀμα ¹ καὶ φρουρίου παρέχεσθαι χρείαν δυναμένη· πέτρα γὰρ ύψηλή καὶ περικρήμνος, κατερρωγοῦσα ἐπὶ τὸν ποταμόν, τῇ μὲν ἔχουσα τὸ τεῖχος ἐπὶ τῷ χείλει τοῦ ποταμοῦ, καὶ ο ἡ πόλις συνύσκισται, τῇ δ' ἀνατρέχον ἐκατέρωθεν ἐπὶ τὰς κορυφὰς· δύο δ' εἰσὶ συμφυεῖς ἄλλαις, πετυργομέναι παγκάλως· ἐν δὲ τῷ περιβόλῳ τούτῳ βασιλεία τ' ἔστι καὶ μνήματα βασιλεῶν· αἱ κορυφαὶ δ' ἔχουσιν αὐχένα πανταπάσι στεφόν, πέντε ἡ ε' σταδίων ἐκατέρωθεν τὸ ὑψος, ἀπὸ τῆς ποταμίας ἀναβαίνουτι καὶ τῶν προαστείων ἀπὸ δὲ τοῦ αὐχένου ἐπὶ τὰς κορυφὰς ἄλλη σταδιαία λειτυται πρόσβασις ὑζεία καὶ πάσης βιάς κρείττων ἔχει ² δὲ καὶ ὑδρεία ἐντὸς ἀναφαίρετα, συριγγων τετμημένων δυνεῖν, τῆς μὲν ἐπὶ τὸν ποταμόν, τῆς δ' ἐπὶ τὸν αὐχέναν· ἐπεξευκταὶ δὲ γέφυρα τὸ ποταμὸ μία μὲν ἀπὸ τῆς πόλεως ἐπὶ τὸ προαστείον, ἄλλη δ' ἀπὸ τοῦ προαστείου πρὸς τὴν ἑξο χώραν· κατὰ γὰρ τὴν γέφυραν ταύτην ἀπολήγητι τὸ ὁρος τὸ τῆς πέτρας ὑπερκελμένον. αὐλῶν δ' ἐστὶν ἀπὸ τοῦ ποταμοῦ δήκων, οὐ πλατὺς τὸ πρῶτον τελέως, ἐπειτα πλατύνεται καὶ ποιεῖ τὸ Χιλδήκωμον καλούμενον πεδίον· εἰθ' ἡ Διακομηνη καὶ ἡ Πιμωλισηνή χώρα πᾶσα εὐδαίμων μέχρι τοῦ "Αλυνος. ταύτα μὲν τὰ ἀρκτικὰ μέρη τῆς τῶν Ἀμασεῶν χώρας, μῆκος ὅσον πεντακοσίων σταδίων· ἐπειθ' ἐξῆς ἡ λοιπὴ

¹ τε ἀμα. Meincke, for ἀμα τε.
² Dlláes have ἔχει instead of ἔχει.

¹ This appears to mean that the two peaks ran up into two towers, and not that they had towers built upon them.
devised city, since it can at the same time afford the advantage of both a city and a fortress; for it is a high and precipitous rock, which descends abruptly to the river, and has on one side the wall on the edge of the river where the city is settled and on the other the wall that runs up on either side to the peaks. These peaks are two in number, are united with one another by nature, and are magnificently towered.¹ Within this circuit are both the palaces and monuments of the kings. The peaks are connected by a neck² which is altogether narrow, and is five or six stadia in height on either side as one goes up from the river-banks and the suburbs; and from the neck to the peaks there remains another ascent of one stadium, which is sharp and superior to any kind of force. The rock also has reservoirs of water inside it, a water-supply of which the city cannot be deprived, since two tube-like channels have been hewn out, one towards the river and the other towards the neck. And two bridges have been built over the river, one from the city to the suburbs and the other from the suburbs to the outside territory; for it is at this bridge that the mountain which lies above the rock terminates. And there is a valley extending from the river which at first is not altogether wide, but it later widens out and forms the plain called Chilioicomum;³ and then comes the Diacopene and Pimolisene country, all of which is fertile, extending to the Halys River. These are the northern parts of the country of the Amascians, and are about five hundred stadia in length. Then in order comes the

¹ i.e. isthmus-like ridge.
² i.e. "Plain of the thousand villages."
³ i.e. "Plain of the thousand villages."
πολὺ ταύτης ἐπιμηκεστέρα μέχρι τοῦ Βαβανόμαου καὶ τῆς Ξιμηνῆς, ἦπερ καὶ αὐτὴ καθ’ ἱκετεῖ μέχρι πρὸς τὸν "Ἀλυν" τοῦτο μὲν δὴ τὸ μῆκος, πλάτος δὲ τὸ ἀπὸ τῶν ἄρκτων πρὸς νότον ἐπὶ τε τῆς Ζηλίτιν καὶ τῆς μεγάλην Καππαδοκίαν μέχρι τῶν Τρόκμων. εἰσὶ δ’ ἐν τῇ Ξιμηνῇ ἀλάι ὄρυκτῶν ἁλῶν, ἀφ’ ὧν εἰκάζοντων εἰρήσθαι "Ἀλυν" τὸν ποταμὸν. ἔστι δὲ καὶ ἐρύματα πλεῖον κατεσκαμ-μένα ἐν τῇ ἡμετέρᾳ χώρᾳ καὶ ἔρημος γῆ πολλῇ διὰ τῶν Μιθριδατικῶν πόλεμον. ἔστι μὲν τοις πᾶσα μὲν εὐδενδρος, ἡ δὲ ἵπποβοτος καὶ τοῖς ἄλλοις θρέμασι πρόσφορος· ἀπασα δ’ οἰκήσιμος καλὸς. ἐδοθή δὲ καὶ ἢ Ἀμάσεια βασιλεύει, νῦν δ’ ἐπαρχία ἔστι.

40. Λοιπῇ δ’ ἔστιν ἡ ἐκτὸς "Ἀλυος χώρα τῆς C 562 Ποντικῆς ἐπαρχίας, ἡ περὶ τῶν "Ολγασσυν, συνα-φῆς τῇ Σιωπίδε. ἔστι δ’ ὁ "Ολγασσυν ὄρος σφόδρα ὦψηλον καὶ δύσβατον καὶ ίερὰ τοῦ ὄρους τοῦτον πανταχοῦ καθιδρυμένα ἔχουσιν οἱ Παφλαγόνες· περίκειται δ’ ἱεράς χώρα ἀραγή, ἡ τε Βλανη καὶ ἡ Δομανίτες, δι’ ἡς ἡ Ἀμνίας ἰει ποταμός. ἐνταῦθα Μιθριδάτης ὁ Εὐπάτωρ τὰς Νικομήδους τοῦ Βιθυνοῦ δυνάμεις ἁρδην ἱδώνεις, οὔδ’ ἑνωτὸς παρατυχῶν, ἀλλ’ διὰ τῶν στρατη-γῶν καὶ ὁ μὲν φεύγων μετ’ ὀλίγων εἰς τὴν οἰκείαν ἐσώθη, κακεῖθεν εἰς Ἰταλίαν ἐπέλευσεν, ὁ δ’ ἥκολον ὄρη καὶ τῆς τε Βιθυνίαν ἐλευν ἐξ ἐφόδου

1 οὖτ’, Corais and Meineke emend to οὖν.

1 i.e. "salt-works."
2 Literally, salt obtained by digging or mining. On the salt-mines of northern India, see 5. 2. 6 and 15. 1. 30.

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remainder of their country, which is much longer than this, extending to Babanomus and Ximenê, which latter itself extends as far as the Halys River. This, then, is the length of their country, whereas the breadth from the north to the south extends, not only to Zelitis, but also to Greater Cappadocia, as far as the Troemi. In Ximenê there are "halae" of rock-salt, after which the river is supposed to have been called "Halys." There are several demolished strongholds in my country, and also much deserted land, because of the Mithridatic War. However, it is all well supplied with trees; a part of it affords pasturage for horses and is adapted to the raising of the other animals; and the whole of it is beautifully adapted to habitation. Amaseia was also given to kings, though it is now a province.

40. There remains that part of the Pontic province which lies outside the Halys River, I mean the country round Mt. Olgassys, contiguous to Sinopis. Mt. Olgassys is extremely high and hard to travel. And temples that have been established everywhere on this mountain are held by the Paphlagonians. And round it lies fairly good territory, both Blaêné and Domanitis, through which latter flows the Amnias River. Here Mithridates Eupator utterly wiped out the forces of Nicomedes the Bithynian—not in person, however, since it happened that he was not even present, but through his generals. And while Nicomedes, fleeing with a few others, safely escaped to his home-land and from there sailed to Italy, Mithridates followed him and not only took Bithynia at the first assault but...

*Roman province, of course.*
καὶ τὴν Ἀσίαν κατέσχε μέχρι Καρίας καὶ Δυσσίας. καὶ τὰυτάθεα δ’ ἀπειδείχθη τὸλει ἡ Πομπηιούπολις· ἐν δὲ τῇ πόλει ταύτῃ τὸ Σανδαρκούργιον οὐ πολὺ ἀποθεῖν Πιμωλίσιων, φρουρίου βασιλικοῦ κατεσκαμμένου, ἀφ’ οὗ ἡ χώρα ἡ ἐκατέρωθεν τοῦ ποταμοῦ καλεῖται Πιμωλισηνή. τὸ δὲ Σανδαρκούργιον ὄρος κοίλων ἐστιν ἐκ τῆς μεταλλείας, ὑπεληλυθότων αὐτῷ τῶν ἐργαζομένων διώρυξι μεγάλαις· εἰργάζοντο δὲ δημοσιόνω, 1 μεταλλευταῖς χρώμενοι τοὺς ἀπὸ κακουργήσας ἀγοραζομένους ἀνδραπόδοις πρὸς γὰρ τῷ ἑσύπονῳ τοῦ ἐργοῦ καὶ χανάσιμον καὶ δύσοιστον εἶναι τὸν ἀέρα φασὶ τὸν ἐν τοῖς μετάλλαιοι διὰ τὴν βαρύτητα τῆς τῶν βάλλων ὀδύμης, ὡστε ὄκυμορα εἶναι τὰ σώματα. καὶ δὴ καὶ ἐκλείπεσθαι 2 συμβαίνει πολλάκις τὴν μεταλλείαν διὰ τὸ ἀλουσιτέλες, πλειόνων μὲν ἡ διακοσίων διστῶν τῶν ἐργαζομένων, συνεχῶς δὲ νόσοις καὶ φθοραῖς δαπανομένων. τοσάττα καὶ περὶ τοῦ Πόντου εἰρήσθω.

41. Μετὰ δὲ τὴν Πομπηιούπολιν ἡ λαιπὴ τῆς Παφλαγονίας ἐστὶ τῆς μεσογαίας μέχρι Βιθυνίας ἱοῦσι πρὸς δύσιν. ταύτης δὲ, καίτερ ὀλύγης οὐσης, μικρὸν μὲν πρὸ ἡμῶν ἢρχον πλείους, τὸν δὲ ἔχουσι Ῥωμαίοι, τοῦ γένους τῶν βασιλέων ἐκλείποντος. ὀνομάζουσι δ’ οὖν τὴν ὅμορον τῇ Βιθυνίᾳ Τιμωνίτην καὶ τὴν Γεζατόριγος καὶ

1 δημοσιόνω, Corais, for δημοσίων del CDhillw, δημοσίως del xx; so the later editors.
2 ἐκλείπεσθαι, Corais, for ἐκλείπεσθαι; so the later editors.

1 “Pompey’s city.” On the history of this city, see J. G. C. Anderson in Anatolian Studies presented to Sir G. E. AECAROYOS 1940.

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also took possession of Asia as far as Caria and Lycia. And here, too, a place was proclaimed a city, I mean Pompeiopolis;¹ and in this city is Mt. Sandaracurgium,² not far away from Pimolisa, a royal fortress now in ruins, after which the country on either side of the river is called Pimoliscē. Mt. Sandaracurgium is hollowed out in consequence of the mining done there, since the workmen have excavated great cavities beneath it. The mine used to be worked by publicans, who used as miners the slaves sold in the market because of their crimes; for, in addition to the painfulness of the work, they say that the air in the mines is both deadly and hard to endure on account of the grievous odour of the ore, so that the workmen are doomed to a quick death. What is more, the mine is often left idle because of the unprofitableness of it, since the workmen are not only more than two hundred in number, but are continually spent by disease and death.³ So much be said concerning Pontus.

41. After Pompeiopolis comes the remainder of the interior of Paphlagonia, extending westwards as far as Bithynia. This country, small though it is, was governed by several rulers a little before my time, but, the family of kings having died out, it is now in possession of the Romans. At any rate, they give to the country that borders on Bithynia ⁴ the names “Timonitis,” “the country of Gezatorix,”

William Mitchell Ramsay, p. 6. Anderson’s article is of great importance in the study of the time of the composition of Strabo’s Geography.

¹ Mt. “Realgar (red sulphuret of arsenic) mine.”
² Hence the continual necessity of purchasing other slaves to replace them.
³ i.e. as being divided up into several domains.
Μαρμωλίτων τε καὶ Σανιστηνῆν καὶ Ποταμίαν· ἦν δὲ τις καὶ Κιμιατηνῆ, ἐν ὡ τὰ Κιμάτα, φρούριον ἐρυμοῦν, ὑποκείμενον τῇ τοῦ Ὀλυμπσιοῦ ὄρεων· θ' χρησάμενος ὀρμητηρίῳ Μιθριδάτης, ὁ Κτίστης προσαγορευθεῖς, κατέστη τοῦ Πόντου κύριος, καὶ οἱ ἀπὶ αὐτοῦ τὴν διαδοχὴν ἐφύλαξαν μέχρι τοῦ Εὐνότορος. ὕστατος δὲ τῆς Παφλαγονίας ἤρξε Δημόταρος, Κάστορος ὁ προσαγορευθεῖς Φιλάδελφος, τὸ Μορζέου βασίλειον ἔχων τὰ Γάγγρα, ἀντιστάσιον ἐμα καὶ φρούριον.

42. Εὐδοξος δ' ὀρυκτοῦς ἱγθεῖ ἐν Παφλαγονίᾳ. Καὶ 563 λέγων ἐν ἕρηοις τόποις οὐ διορίζει τῶν τόπων, ἐν ὑγροῖς δὲ περὶ τὴν Ἀσκανίαν λίμνην φησι τὴν ὑπὸ Κίμο, λέγων δὲ δὲν σαφές. ἢπει δὲ καὶ τὴν ὀμοροῦ τῷ Πόντῳ Παφλαγονίαν ἐκτιθέμεθα, τοῖς δὲ Παφλαγόσιοι ὀμοροῦσιν οἱ Βιθυνοῖ πρὸς δύσων, πειρασόμεθα καὶ τὰ τούτων ἐπελθεῖν ἐπείτα λαβόντες ἀρχῆν άλλην ἐκ τε τούτων καὶ τῶν Παφλαγόσων τὰ ἐξῆς τούτων τὰ πρὸς νότων μέχρι τοῦ Ταύρου συνυφανοῦμεν, τὰ παράλληλα τῷ Πόντῳ καὶ τῇ Κασπαδοκίᾳ· τοιαύτην γὰρ τὴν ύπογράφεται τάξιν καὶ μερισμοῦ ἡ τῶν τόπων φύσις.

1 Κιμιατηνῆ, Corais, for Κιστηνῆ; so the later editors.
2 Κάστορος, Cassaubon, for Καστόρος CDhel, Καστόρου ένωσ.
3 Μορζέου, Corais, Kramer, and Meineke, for Μορζέουs.
and also "Marmolitis," "Sanisenê," and "Potamia." There was also a Cimiatenê, in which was Cimiata, a strong fortress situated at the foot of the mountainous country of the Olgassys. This was used by Mithridates, surnamed Ctistes,1 as a base of operations when he established himself as lord of Pontus; and his descendants preserved the succession down to Eupator. The last to reign over Paphlagonia was Deiotarus, the son of Castor, surnamed Philadelphus, who possessed Gangra, the royal residence of Morzcüs, which was at the same time a small town and a fortress.

42. Eudoxus mentions fish that are "dug up" in Paphlagonia "in dry places," but he does not distinguish the place; and he says that they are dug up "in moist places round the Ascanian Lake below Cius," without saying anything clear on the subject.2 Since I am describing the part of Paphlagonia which borders on Pontus and since the Bithynians border on the Paphlagonians towards the west, I shall try to go over this region also; and then, taking a new beginning from the countries of these people and the Paphlagonians, I shall interweave my description of their regions with that of the regions which follow these in order towards the south as far as the Taurus—the regions that run parallel to Pontus and Paphlagonia; for some such order and division is suggested by the nature of the regions.

1 i.e. "Founder" of Pontus as an independent kingdom; reigned 337–302 B.C.
2 Cf. the "dug mullets" in Celtica, 4. 1. 6.
IV

1. Τὴν δὲ Βιθυνίαν ἀπὸ μὲν τῆς ἀνατολῆς ὀρίζουσι Παφλαγόνες τε καὶ Μαριανδυνοὶ καὶ τῶν Ἐπικτήτου τινές, ἀπὸ δὲ τῶν ἄρκτων ἡ Ποντική θάλασσα ἢ ἀπὸ τῶν ἐκβολῶν τοῦ Σαγγαρίου μέχρι τοῦ στόματος τοῦ κατὰ Βυζάντιον καὶ Χαλκηδόνα, ἀπὸ δὲ δύσεως ἡ Πρωτοντίς, πρὸς νότον δ’ ἦ τε Μυσία καὶ ἡ Ἐπίκτητος καλομενή Φρυγία, ἢ δ’ αὐτῇ καὶ Ἑλλησποντιακὴ Φρυγία καλομένη.

2. Ταύτης δ’ ἐπὶ μὲν τῷ στόματι τοῦ Πόντου Χαλκηδῶν ἱδρυται, Μεγαρέων κτίσμα, καὶ κάμη Χρυσόπολις καὶ τὸ ἱερὸν τοῦ Χαλκηδόνου, ἔχει δ’ ἡ χώρα μικρὸν ὑπὲρ τῆς θαλάττης κρήνην Ἀχαρτίαν, τρέφουσαν κροκοδείλους μικρούς· ἐπειτ’ ἐκδέχεται τὴν τῶν Χαλκηδονίων ὁμοίαν ἡ Ἀστακηνοῦ καλομενὸς κόλπος, μέρος ὅν τῆς Πρωτοντίδος, ἐν δ’ ἡ Νικομήδεια ἐκτίσται ἐπόνυμος ἐνὸς τῶν Βιθυνικῶν βασιλέων, τοῦ κτίσαντος αὐτῆς πολλοὶ δ’ ὀμοιόμοιος ὀνομάζοντες, καθαπερ Πιολεμαίοι, διὰ τὴν τοῦ πρώτου δόξαν. ἦν δ’ ἐν αὐτῷ τῷ κόλπῳ καὶ Ἀστάκος πόλις, Μεγαρέων κτίσμα καὶ Ἀθηναίων καὶ μετὰ ταῦτα Δοιδαλσοῦ, ἄφ’ ἦς καὶ ὁ κόλπος ὀνομάζεται. κατεσκάφη δ’ ὑπὸ Λυσιμάχου τούς δ’ οἰκήτορας μετήγαγεν εἰς Νικομήδειαν ὁ κτίσας αὐτῆς.

3. Τῷ δ’ Ἀστακηνῷ κόλπῳ ἄλλος συνεχής ἔστιν, εἰσέχων μᾶλλον πρὸς ἀνίσχοντα ἡλιον, ἐν ὧν Προοιμίας ἔστιν, ἡ Κίος πρῶτον ὀνομασθεῖσα.

1 μικρὸν oxx and the editors, instead of μικρὰν.
IV

1. **Bithynia** is bounded on the east by the Paphlagonians and Mariandyni and some of the Epicteti; on the north by the Pontic Sea, from the outlets of the Sangarius River to the mouth of the sea at Byzantium and Chalcedon; on the west by the Propontis; and towards the south by Mysia and by Phrygia "Epictetus," as it is called, though the same is also called "Hellespontiac" Phrygia.

2. In this last country, at the mouth of the Pontus, are situated Chalcedon, founded by the Megarians, and Chrysopolis, a village, and the Chalcedonian temple; and slightly above the sea the country has a spring called Azaritia, which breeds little crocodiles. Then the Chalcedonian shore is followed by the Astacene Gulf, as it is called, a part of the Propontis; and it was on this gulf that Nicomedeia was founded, being named after one of the Bithynian kings, who founded it. But many kings, for example the Ptolemies, were, on account of the fame of the first, given the same name. And on the gulf itself there was also a city Astacus, founded by the Megarians and Athenians and afterwards by Dioedalus; and it was after the city Astacus that the gulf was named. It was rased to the ground by Lysimachus, and its inhabitants were transferred to Nicomedeia by the founder of the latter.

3. Continuous with the Astacene Gulf is another gulf, which runs more nearly towards the rising sun than the former does; and on this gulf is Prusias, formerly called Cius. Cius was rased to the ground

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1 Nicomedes I, in 264 B.C.
κατέσκαψε δὲ τὴν Κίον Φίλιππος, ὁ Δημητρίου μὲν νῦς, Περσέως δὲ πατήρ, ἔδωκε δὲ Προσιδία τῷ Ζήλα, συγκατασκάψαντι καὶ ταύτην καὶ Μύρλειαν ἀστυγείτονα πόλιν, πλησίον δὲ καὶ Προύσης οὖσαν ἀναλαβὼν δ᾽ ἐκεῖνος ἐκ τῶν ὁ 564 ἐρειπίων αὐτὰς ἐπονόμασεν αὖ ἐαυτὸν μὲν Προσιδίαδα πόλιν τὴν Κίον, τὴν δὲ Μύρλειαν Ἀπάμειαν ἀπὸ τῆς γυναικοῦ. οὕτος δ᾽ ἐστὶν ὁ Προσίδιας ὁ καὶ Ἀνυίης διαμενος, ἀναχωρήσαντα δεύρῳ μετὰ τὴν Ἀρτιόχου ἤτταν, καὶ τὴς ἐγ' Ἐλλησπόντῳ Φρυγίας ἀναστὰς κατὰ συμβάσεις τῶν Ἀτταλικῶν, ἦν οἱ μὲν πρότερον ἐκάλουν μικρὰν Φρυγίαν, ἐκεῖνοι δ᾽ Ἐπίκτητον ὁμόμασαν. ὑπέρκειται δὲ τῆς Προσιδίαδος ὄρους, δὲ καλοῦσιν Ἀργανθόμιον. ἐνταῦθα δὲ μυθεύουσιν τὸν ὁ Τλαν, ἐνα τῶν Ἡρακλεῶς ἐταῖρον ποιμαντεύσαντα ἐπὶ τῆς Ἁργοῦς αὐτῷ, ἐξίοντα δὲ ἐπὶ ὑδρέαν ὑπὸ λυμφοῦ ἀρπαγῆναι Κίον δὲ, καὶ τοῦτον Ἡρακλεῶς ἐταίρον καὶ σύμπλουν, ἐπανελθόντα ἐκ Κόλχων αὐτοῦ καταμείναι καὶ κτίσαι τὴν πόλιν ἐπώνυμον αὐτοῦ. καὶ τὸν δ᾽ ἐτὶ ἐορτῇ τις ἀγεταῖ παρὰ τοῖς Προσιδίαις καὶ ὀρειβασία, θαυμαστών καὶ καλοῦντων ὁ Τλαν, ὡς ἄν κατὰ κίτησιν τὴν ἑκείνου πεποιημένων τὴν ἐπὶ τὰς ὕλας ἐξοδοῦν. πολλεῖσθαι δὲ πρὸς Ῥωμαίους οἱ Προσιδίαις εὐνοϊκῶς ἐλευθερίας ἐτυχοῦν. οἱ δ᾽ Ἀπαμέις ἀποκίαιν ἐδέξαντο Ῥωμαίοις. Προύσα δὲ ἐπὶ τῷ Ὀλύμπῳ ἱδρύται τῷ Μυσίῳ, πόλις εὐνοιομενή, τοῖς τε Φρυξίνοις ὀμορος καὶ τοῖς Μυσοῖς, κτίσμα Προσίδιον τοῦ πρὸς Κροίσου πολεμόςαντος.

1 Ἀπαμέις, Cornais, for Ἀπαμέις; so the later editors.
2 Κροίσου is probably an error for Κόρον (see Stephanus s.v. Προύσα).

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by Philip, the son of Demetrius and father of Perseus, and given by him to Prusias the son of Zelas, who had helped him raise both this city and Myrleia, which latter is a neighbouring city and also is near Prusa. And Prusias restored them from their ruins and named the city Cius "Prusias" after himself and Myrleia "Apameia" after his wife. This is the Prusias who welcomed Hannibal, when the latter withdrew thither after the defeat of Antiochus, and who retired from Phrygia on the Hellespont in accordance with an agreement made with the Attalici.1 This country was in earlier times called Lesser Phrygia, but the Attalici called it Phrygia Epictetus.2 Above Prusias lies a mountain called Arganthonium. And here is the scene of the myth of Hylas, one of the companions of Heracles who sailed with him on the Argo, and who, when he was going out to get water, was carried off by the nymphs. And when Cius, who was also a companion of Heracles and with him on the voyage, returned from Colchis, he stayed here and founded the city which was named after him. And still to this day a kind of festival is celebrated among the Prusians, a mountain-ranging festival, in which they march in procession and call Hylas, as though making their exodus to the forests in quest of him. And having shown a friendly disposition towards the Romans in the conduct of their government, the Prusians obtained freedom. Prusa is situated on the Mysian Olympus; it is a well-governed city, borders on the Phrygians and the Mysians, and was founded by the Prusias who made war against Croesus.3

1 Kings of Pergamum.
2 i.e. "Newly acquired," or "annexed," territory.
3 See critical note.
4. Διορίσαι δὲ τοὺς ὄρους χαλεπῶν τοὺς τε Βιθυνῶν καὶ Φρυγῶν καὶ Μυσῶν καὶ ἐτὶ Δολίωνος τῶν περὶ Κύζικον καὶ Μυγδόνων καὶ Τρῶων καὶ διότι μὲν εἶναι ἐξὶ ἐκατόσων 1 φῦλον χωρίς, ὀμολογεῖται. καὶ ἐπὶ γε τῶν Φρυγῶν καὶ τῶν Μυσῶν καὶ παροιμιάζονται;

χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα;

διορίσαι 2 δὲ χαλεπῶν. αἰτίων δὲ τὸ τοὺς ἑπῆλυδας βαρβάρους καὶ στρατιώτας ὄντας μη βεβαιῶς κατέχειν τὴν κρατηθέειν, ἀλλὰ πλανήτας εἰναι τὸ πλέον, ἐκβάλλωντας καὶ ἐκβάλλομένους. ἀπαντά δὲ τὰ ἔθνη ταῦτα Ὑπάκια τις εἰκάζοι ἂν, διὰ τὸ τὴν περαίαν ἱέμεθα σοὶ τούτους, καὶ διὰ τὸ μὴ πολὺ ἑξαλλάττειν ἀλλήλων ἐκατέρως.

5. "Ὅμως δ' ἐφ' οὕσον εἰκάζειν οἶον τε, τῆς μὲν Βιθυνίας μέσην ἂν τις θεία καὶ τῆς ἑκβολῆς του Ἀλσήπου τὴν Μυσίαν, ἀπτομένην τῆς βαλάντης καὶ διήκουσαν μέχρι του Ὀλύμπου σχεδὸν 3 παντὸς· κύκλῳ δὲ τὴν Ἐπίκετην κειμένην ἐν τῇ μεσογαίᾳ, βαλάντης οὐδαμοῦ ἀπτομένην, διατείνουσαν δὲ μέχρι τῶν ἐσών μερῶν τῆς Ἀσκανίας λίμνης τε καὶ χώρας, ὀμονύμους γὰρ τῇ λίμνῃ καὶ ἦ χώρα ἑλέγετο. καὶ ἦν αὐτῆς τὸ μὲν Φρύγιον, τὸ δὲ Μύσιον, ἀπωτέρω δὲ τῆς Τροίας τὸ Φρύγιον, καὶ δὴ καὶ οὕτω δεκτέον τὸ παρὰ τὸ ποιητῇ, ὅταν φῆ·

Φόρκυς δ' αὖ Φρύγιας ἤγε καὶ Ἀσκάνιος
θεοὶεθείης,
τῇ εἴ Ασκανίης,

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1 τό, before φῦλον, E omits; so Meineke.
2 διορίσαι E, διορισάμενοι ΩΗίλίνη, διορίσασθαι oox.

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4. It is difficult to mark the boundaries between the Bithynians and the Phrygians and the Mysians, or even those between the Doliones round Cyzicus and the Mygdonians and the Trojans. And it is agreed that each tribe is “apart” from the others (in the case of the Phrygians and Mysians, at least, there is a proverb, “Apart are the boundaries of the Mysians and Phrygians”), but that it is difficult to mark the boundaries between them. The cause of this is that the foreigners who went there, being barbarians and soldiers, did not hold the conquered country firmly, but for the most part were wanderers, driving people out and being driven out. One might conjecture that all these tribes were Thracian because the Thracians occupy the other side and because the people on either side do not differ much from one another.

5. But still, as far as one is able to conjecture, one might put down Mysia as situated between Bithynia and the outlet of the Aeseus River, as touching upon the sea, and as extending as far as Olympus, along almost the whole of it; and Epictetus as lying in the interior round Mysia, but nowhere touching upon the sea, and as extending to the eastern parts of the Ascanian Lake and territory; for the territory was called by the same name as the lake. And a part of this territory was Phrygian and a part Mysian, but the Phrygian part was farther away from Troy. And in fact one should thus interpret the words of the poet when he says, “And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania,”

1 i.e. the European side.  
2 Iliad 2. 802.

All MSS. except E read ἐτε after σχιδὼν.
Πάλμιν τ' Ἀσκάνιόν τε Μόρνιν θ', υἱ' Ἰπποτίώνος,
Μυσῶν ὄγχεμάχων ἡγήτορα,
οὗ ὡς 'Ἀσκάνιός ἐρμιθώλακος ἠλθού ὠμοίβοι.

oū θαυμαστῶν δ', εἰ τῶν Φρυγῶν εἰπὼν τινα ἡγεμόνα 'Ἀσκάνιον καὶ εἰς 'Ἀσκάνιαν ἡκοντα, καὶ Μυσῶν τινά λέγει ἡγεμόνα 'Ἀσκάνιον καὶ εἰς 'Ἀσκάνιας ἡκοντα: πολλή γὰρ ἡ ὄμωνυμία παρ' αὐτῷ, καὶ ἡ ἀπὸ τῶν ποταμῶν καὶ λιμνῶν καὶ χωρίων ἐπικλησι.

6. Καὶ τὸν Ἀἰσχύνον δὲ τῶν Μυσῶν ὄριον παραδίδωσιν αὐτῷ ὁ ποιητὴς τὴν γὰρ ὑπὲρ τοῦ Ἰλίου παρόρεια τῆς Τροίας καταλέξας τὴν ὑπ’ Ἀνείλα, ἣν Δαρδανίαν ἐκάλεσε, τίθησιν ἐφεξῆς πρὸς ἅρκτον καὶ τὴν Δυκίαν, τὴν ὑπὸ Πανδάρῳ, ἐν ἢ ἡ Ζέλεια καὶ φήσιν:

οὗ δὲ Ζέλειαν ἐναὶον ὑπαὶ πόδα νείλατον Ἰδῆς,
ἀφνειοὶ πίνοντες ὕδωρ μέλαιν Ἀισχύνοι
Τρώες.

tῆς δὲ Ζελείας ὑποπέπττοκε πρὸς θαλάττη ἐπιτάδε ἄνει
τοῦ Ἀἰσχύνον τὸ τῆς Ἀδραστείας πεδίον καὶ Τήρεια καὶ ἡ Πεύτα καὶ καθόλου ἡ νῦν Κυξικήνη ἡ πρὸς Πριώπη, ἣν ἐφεξῆς καταλέγει· εἶτα ἀνακάμπτει πάλιν ἔτι τὰ πρὸς ἐω μέρη καὶ τὰ ἐπέκεινα, ὥστε ἐμφαίνει τὴν μέχρι Ἀἰσχύνον πέρας ἡγούμενος τῆς Τρωάδος τὸ ἅρκτικον καὶ

1 els, before τὴν Δυκίαν, omitted by oks and the editors.
that is, the Phrygian Ascania,\(^1\) since his words imply that another Ascania, the Mysian, near the present Nicca, is nearer Troy, that is, the Ascania to which the poet refers when he says, “and Palmyr, and Ascanius, and Morys, son of Hippotion (Morys being leader of the Mysians, hand-to-hand fighters), who had come from deep-soiled Ascania to relieve their fellows.”\(^2\) And it is not remarkable if he speaks of one Ascanius as a leader of the Phrygians and as having come from Ascania and also of another Ascanius as a leader of the Mysians and as having come from Ascania, for in Homer identity of names is of frequent occurrence, as also the surmising of people after rivers and lakes and places.

6. And the poet himself gives the Aeopus as a boundary of the Mysians, for after naming the foothills of Troy above Ilium that were subject to Aeneas, which he calls Dardania, he puts down Lycia as next towards the north, the country that was subject to Pandarus, in which Zeleia was situated; and he says, “and they that dwelt in Zeleia 'neath the nethermost foot of Mt. Ida, wealthy men, Trojans, who drink the dark water of the Aeopus.”\(^3\) Below Zeleia, near the sea, and on this side of the Aeopus, are the plain of Adrasteia, Mt. Tereia, and Pitya (that is, speaking generally, the present Cyzico near Priapus), which the poet names next after Zeleia;\(^4\) and then he returns to the parts towards the east and those on the far side of the Aeopus, by which he indicates that he regards the country as far as the Aeopus as the northerly and easterly limit of the

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1 See Leaf, Troy, p. 301.  
2 Iliad 13. 792.  
3 Iliad 2. 824.  
4 Iliad 2. 828.

\(^{2}\) \(\varepsilon\nu.\nu\varepsilon\delta\varepsilon\), Meineke, from conj. of Kramer, for \(\varepsilon\nu\nu\varepsilon\delta \varepsilon \tau\varepsilon \varepsilon \), \(\varepsilon\nu\nu\varepsilon\delta \varepsilon \tau\varepsilon\) other MSS., \(\varepsilon\nu\nu\varepsilon\delta \varepsilon \omega\), \(\varepsilon\nu\nu\varepsilon\delta \varepsilon \).
Εἴσοδον. ἄλλα μὴν μετά γε τὴν Τρωάδα ἡ Μυσία ἐστὶ καὶ ὁ "Ολυμπός. ἢ μὲν οὖν παλαιὰ μνήμη τοιαύτην τινὰ ὑπαγορεύει τὴν τῶν ἔθνων θέσιν. αἱ δὲ νῦν μεταβολαὶ τὰ πολλὰ ἐξήλλαξαν, ἄλλοτε ἄλλων ἐπικρατοῦντων, καὶ τὰ μὲν συγχεόντων, τὰ δὲ διασπόρων. καὶ γὰρ Φρύγες ἐπεκράτησαν καὶ Μυσοὶ μετὰ τὴν Τροίας ἀλώσιν, εἰθ' ὕστερον Λυδοὶ καὶ μετ' ἐκείνων Ἀιολεῖς καὶ Ἰωνεῖς, ἔπειτα Πέρσαι καὶ Μακεδόνες, τελευταίοι δὲ Ἑρμαῖοι, ἐφ' ὃν ἦδη καὶ τὰς διαλέκτους καὶ τὰ ὁνόματα ἀποβεβλήκασιν οἱ πλείστοι, γεγονότος ἐτέρω τινὸς μερισμοῦ τῆς χώρας, οὐ μᾶλλον φρονίσαι δεὶ τὰ νῦν οἷα ἔστι ἐλέγοντας, τῇ δὲ ἀρχαιολογία μετρίως προσέχοντας.

7. 'Εν δὲ τῇ μεσογαίᾳ τῆς Βιθυνίας τὸ τε Βιθυνίων ἔστιν, ὑπερκειμένου τοῦ Τιείου καὶ ἔχου τὴν περὶ Σάλωνα χώραν ἀρίστην βουβοσίας, ὅθεν ἔστιν ὁ Σαλωνίτης τυρός, καὶ Νίκαια, ἡ μητρόπολις τῆς Βιθυνίας ἐπὶ τῇ 'Ασκανία λίμνη, περίκειται δὲ κύκλῳ πεδίων μέγα καὶ σφόδρα εὐδαίμον, οὐ πάνυ δὲ ὑγιείων τοῦ θέρους, κτίσμα Ἀντιγόνου μὲν πρώτων τοῦ Φιλίττου, δὲ αὐτὴν Ἀντιγόνιαν προσείπην, εἰτα Δυσιμάχος, δὲ ἀπὸ τῆς γυναικικῆς μετωνομάσει Νίκαιαν ἡν δ' αὐτὴ θυγατὴρ Αντιπάτρου. ἔστι δὲ τῆς πόλεως

1 Chiozzi have ἐκείνων.
2 oίᾳ ἐστὶ (οἱ ἐστὶ Meincke), Jones, for o'i etai (sic) C, ὡς οὖν τε οἱ, etetai other MSS.; but the διὰ of Corais is tempting.

1 12. 8. 7.
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Troad. Assuredly, however, Mysia and Olympus come after the Troad. Now ancient tradition suggests some such position of the tribes as this, but the present differences are the result of numerous changes, since different rulers have been in control at different times, and have confounded together some tribes and sundered others. For both the Phrygians and the Mysians had the mastery after the capture of Troy; and then later the Lydians; and with them the Aeolians and the Ionians; and then the Persians and the Macedonians; and lastly the Romans, under whose reign most of the peoples have already lost both their dialects and their names, since a different partition of the country has been made. But it is better for me to consider this matter when I describe the conditions as they now are, at the same time giving proper attention to conditions as they were in antiquity.

7. In the interior of Bithynia are, not only Bithynium, which is situated above Ticium and holds the territory round Salon, where is the best pasturage for cattle and whence comes the Salonian cheese, but also Nicaea, the metropolis of Bithynia, situated on the Ascanian Lake, which is surrounded by a plain that is large and very fertile but not at all healthful in summer. Nicaea was first founded by Antigonus, the son of Philip, who called it Antigonion, and then by Lysimachus, who changed its name to that of Nicaea his wife. She was the daughter of Antipater. The city is sixteen stadia in

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2 King of Asia; defeated by Lysimachus at the battle of Ipsus in Phrygia (301 B.C.), and fell in that battle in his 81st year (Diodorus Siculus 20. 46-86).

3 Appointed regent of Macedonia by Alexander in 334 B.C.
ἐκκαίδεκαστάδιος ὁ περίβολος ἐν τετραγώνῳ σχήματι ἔστι δὲ καὶ τετράπυλος ἐν πεδίῳ.
C 566 κείμενος ἐρρυμοτομημένος πρὸς ὀρθὰς γωνίας, ὡστ' ἄφ' ἐνὸς λίθου κατὰ μέσον ἱδρυμένου τὸ γυμνάσιον τὰς τέτταρας ὀράσθαι πύλας. μικρὸν δ' ὑπὲρ τῆς Ἀσκανίας λίμνης Ὀτροία πολίχνη, πρὸς τοὺς ὅρους ἦδη τῆς Βιθυνίας τοὺς πρὸς ἔως εἰκάζουσι δ' ὑπὸ Ὀτρέως Ὀτροίαν καλεῖσθαι.1

8. "Ὅτι δ' ἢν κατοικία Μυσῶν ἡ Βιθυνία, πρῶτον μαρτυρήσει Σκύλαξ ὁ Ἀρνανδεύς,2 φήσας περιοικεῖν τὴν Ἀσκανίαν λίμνην Φρύγας καὶ Μυσοὺς, ἔπειτα Διουνίσιος ὁ τὰς κτίσεις συγγράψας, δὲ τὰ 3 κατὰ Χαλκηδόνα καὶ Βυζάντιον στενά, ὃν Θράκιος Βόσπορος καλεῖται, πρῶτον φησί Μύσιον Βόσπορον προσαγορεύεσθαι: τούτῳ δ' ἂν τις καὶ τοῦ Θράκας εἶναι τοὺς Μυσοὺς μαρτύριοι θείς· ὦ τε Εὐφορίων,

Μυσοῖο παρ' ὕδασιν Ἀσκανίου λέγων, καὶ ὁ Αἰτωλὸς Ἀλέξανδρος,

οἷ καὶ ἐπ' Ἀσκανίων δώματ' ἔχουσι ρόδων λίμνης Ἀσκανίης ἐπὶ χεῖλεσιν, ἐνθα Δολίων νῖός Σιληνοῦ νάσσατό καὶ Μελής,

τὸ αὐτὸ ἐκμαρτυροῦσιν, οὐδ' ὅμως τῆς Ἀσκανίας λίμνης εὑρίσκομεν ἄλλ' ἐνταῦθα μόνον.

9. Ἀνδρεὶς δ' ἀξίολογοι κατὰ παθείαν γεγο-νασιν ἐν τῇ Βιθυνίᾳ Ἐνοκράτης τε ὁ φιλόσοφος

1 πρῶτον, after καλεῖσθαι, is omitted by cc.
2 Ἀρνανδεύς, Cassubon, for Ἀρνανδρεύς; so the later editors.

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circuit and is quadrangular in shape; it is situated in a plain, and has four gates; and its streets are cut at right angles, so that the four gates can be seen from one stone which is set up in the middle of the gymnasion. Slightly above the Ascanian Lake is the town Otroea, situated just on the borders of Bithynia towards the east. It is surmised that Otroea was so named after Otreus.

8. That Bithynia was a settlement of the Mysians will first be testified by Scylax the Caryandian,¹ who says that Phrygians and Mysians lived round the Ascanian Lake; and next by the Dionysius ² who wrote on "The Foundings" of cities, who says that the strait at Chaleedon and Byzantium, now called the Thracian Bosporus, was in earlier times called the Mysian Bosporus. And this might also be set down as an evidence that the Mysians were Thracians. Further, when Euphorion ³ says, "beside the waters of the Mysian Ascanius," and when Alexander the Aetolian says, "who have their homes on the Ascanian streams, on the lips of the Ascanian Lake, where dwelt Dolion the son of Silenus and Melia," ⁴ they bear witness to the same thing, since the Ascanian Lake is nowhere to be found but here alone.

9. Bithynia has produced men notable for their learning: Xenocrates the philosopher, Dionysius the

¹ This Scylax was sent by Darius Hystaspis on a voyage of exploration down the Indus, and did not return for two and a half years (Herodotus 4: 44).
² Dionysius of Chalcis in Kuboea.
³ See Dictionary in Vol. IV.
⁴ Passage again cited in 14. 5. 29.

² ἃς τὰ, Corais, for ἄς ᾂ ὑπῆλο, ἄς ᾂ τὰ τὶς; so the later editors.
καὶ Διονύσιος ὁ διαλεκτικὸς καὶ Ἰππαρχὸς καὶ Θεοδόσιος καὶ οἱ παῖδες αὐτοῦ μαθηματικοὶ Κλεοχάρης¹ τε ῥήτωρ,² ὁ Μυρλεανός, Ἀσκληπιάδης τε ιατρός, ὁ Προυσιεύς.

10. Πρὸς νότον δ’ εἰσὶ τοῖς Βιθυνοῖς οἱ περὶ τοῦ Ὄλυμπου Μυσοῦ (οὕς Ὄλυμπηνος καλοῦσι τινες, οἱ δ’ Ἐλλησποντίους) καὶ ἡ ἑφ’ Ἐλλησπόντῳ Φρυγία, τοῖς δὲ Παφλαγόσι Γαλάται, ἀμφοτέρων τε τοῦτων ἐτε πρὸς νότον ἡ μεγάλη Φρυγία καὶ Λυκασία μέχρι τοῦ Ταύρου τοῦ Κελκίου καὶ τοῦ Πυσιδίκου. ἔπει δὲ τῇ Παφλαγονίᾳ συνεχῆ παράκειται τῷ Πόντῳ καὶ τῇ Καππαδοκίᾳ καὶ τοῖς ἡδη περιωδεμένοις ἐθνεῖς, οἰκεῖον ἄν εἴη τὰ τούτοις γειτονοῦντα μέρη προσαποδοῦναι πρῶτον, ἐπειτα τοὺς ἔξης τόπους παραδείξαι.

V

1. Πρὸς νότον τοίνυν εἰσὶ τοῖς Παφλαγόσι Γαλάται τούτων δ’ ἐστὶν ἔθνη τρία, δύο μὲν τῶν ἡγεμόνων ἐπώνυμα, Τρόκμοι³ καὶ Τολιστοβάγιοι,⁴ τὸ τρίτον δ’ ἀπὸ τοῦ ἐν Κελτικῆ ἐθνοῦς Τεκτωσάγες. κατέσχον δὲ τὴν χώραν ταύτην οἱ Γαλάται πλανηθέντες πολὺν χρόνον καὶ καταδραμόντες τὴν ὑπὸ τοὺς Ἀτταλικοὺς βασιλεύσι χώραν καὶ

¹ Κλεοχάρης, Meineke, for Kleofánhs.
² After ῥήτωρ Meinke wrongly emends the text to read ῥήτωρ Μυρλεανός Ἀσκληπιάδης [γραμματικὸς] ιατρός [τε] ὁ Προυσιεύς. See Pauly-Wissowa, s. vnr.
³ (ὑδίνον τὰ τρόμματος Ε Τρόγκιοι.
⁴ Τολιστοβάγιοι, Kramer, for Τολιστοβάγιοι; so the later editors.

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dialectician, Hipparchus,\(^1\) Theodosius and his sons
the mathematicians, and also Cleocharcs the rhetorician of Myrleia, and Asclepiades\(^2\) the physician of
Prusa.

10. To the south of the Bithynians are the Mysians
round Olympus (who by some are called the Olym-
peni and by others the Hellespontii) and the
Hellespontian Phrygia; and to the south of the
Paphlagonians are the Galatae; and still to the south
of these two is Greater Phrygia, as also Lycaonia,
extending as far as the Cilician and the Pisidian
Taurus. But since the region continuous with
Paphlagonia is adjacent to Pontus and Cappadocia
and the tribes which I have already described, it
might be appropriate for me first to give an account
of the parts in the neighbourhood of these and then
set forth a description of the places that come next
thereafter.

V

1. The Galatians, then, are to the south of the
Paphlagonians. And of these there are three tribes;
two of them, the Troemii and the Tolistobogii, are
named after their leaders, whereas the third, the
Tectosages, is named after the tribe in Celtica.\(^3\)
This country was occupied by the Galatae after
they had wandered about for a long time, and after
they had overrun the country that was subject to
the Attalic and the Bithynian kings, until by volun-

\(^1\) See *Dictionary* in Vol. I.
\(^2\) The friend of Crassus; lived at the beginning of the first
century B.C.
\(^3\) See 4. 1. 13.
τοῖς Βιθυνοῖς, ἔως παρ’ ἐκόντων ἔλαβον τὴν ὑπὸ Γαλατίαν καὶ Γαλλογραικίαν λεγομένην. ἄρχηγος δὲ δοκεῖ μᾶλιστα τῆς περαιώσεως τῆς εἰς τὴν Ο 567 Ἀσίαν γενέσθαι Δεοννόριος. τριῶν δὲ οὐντῶν ἔθνων ὀμοφυλώττων καὶ ἄλλο οὖθεν ἔξωλαγμένων, ἐκαστον διελόντες εἰς τέταρτας μερίδας τετραρχίαν ἐκάλεσαν, τετράρχην ἔχουσαν ἵδιον καὶ δικαστὴν ἑνα καὶ στρατοφύλακα ἑνα, ὑπὸ τῷ τετράρχῃ τεταγμένους, ὑποστρατοφύλακας δὲ δύο. ἦ δὲ τῶν δώδεκα τετραρχῶν βουλὴ ἄνδρες ἦσαν τριακόσιοι, συνήγοντο δὲ εἰς τῶν καλούμενον Δρυνέμετων. τὰ μὲν οὖν φονικὰ ἡ βουλὴ ἔκρυνε, τὰ δὲ ἄλλα οἱ τετράρχαι καὶ οἱ δικασταί. πάλαι μὲν οὖν ἦν τοιαύτη τις ἡ διάταξις, καθ’ ἡμᾶς δὲ εἰς τρεῖς, εἰτ’ εἰς δύο ἡγεμόνας, εἶτα εἰς ἑνα ἤκειν ἡ δυναστεία, εἰς Δημόταρον, εἶτα ἐκεῖνον διεδέξατο Ἀμώντας: ὡς δ’ ἔχουσι Ῥωμαίοι καὶ ταύτην καὶ τὴν ὑπὸ τῷ Ἀμώντα γενομένην πᾶσαν εἰς μίαν συναγωγοῦντες ἐπαρχίαν.

2. Ἐχουσὶ δὲ οἱ μὲν Τρόκμοι 1 τὰ πρὸς τῷ Πόντῳ καὶ τῇ Καππαδοκίᾳ· ταύτα δὲ ἐστὶ τὰ κράτιστα ὧν νέμονται Γαλάται· φρούρια δὲ αὐτοῖς τετείχεται τρία, Ταυύρον, ἐμπόρον τῶν ταύτης, ὅπως οἱ τῶν Δίως κόλοσσὸς χαλκοῦς καὶ τέμενος αὐτοῦ ἄσυλον, καὶ Μιθριδάτων, δ’ ἔδωκε Πομπήιος Βογοδιατάρῳ,2 τῆς Ποντικῆς βασιλείας ἀφορίσας· τρίτων δὲ πως Δανάλα,3 ὅπου τὸν

1 Τρόκμοι, ἑως. sec. in E, Τρόγμοι: other MSS.
2 Βογοδιατάρῳ is doubtful. For various conjectures see notes of Groskurd, Kramer, and C. Müller.
3 O reads πῶς instead of πως. Meineke (Vind. Strabh.) conjectures Ποδάναλα,
tary cession they received the present Galatia, or Gallo-Graecia, as it is called. Leonnorius is generally reputed to have been the chief leader of their expedition across to Asia. The three tribes spoke the same language and differed from each other in no respect; and each was divided into four portions which were called tetrarchies, each tetrarchy having its own tetrarch, and also one judge and one military commander, both subject to the tetrarch, and two subordinate commanders. The Council of the twelve tetrarchs consisted of three hundred men, who assembled at Drynemetum, as it was called. Now the Council passed judgment upon murder cases, but the tetrarchs and the judges upon all others. Such, then, was the organisation of Galatia long ago, but in my time the power has passed to three rulers, then to two, and then to one, Deciotarus, and then to Amyntas, who succeeded him. But at the present time the Romans possess both this country and the whole of the country that became subject to Amyntas, having united them into one province.1

2. The Trocmi possess the parts near Pontus and Cappadocia. These are the most powerful of the parts occupied by the Galatians. They have three walled garrisons: Tavium, the emporium of the people in that part of the country, where are the colossal statue of Zeus in bronze and his sacred precinct, a place of refuge; and Mithridatium, which Pompey gave to Bogodiatarus, having separated it from the kingdom of Pontus; and third, Danala,2

1 25 B.C.  
2 See critical note.
σύλλογον ἐποιήσαντο Πομπήιος τε καὶ Λεύκολλος, οἱ μὲν ἦκων ἐπὶ τὴν τοῦ πολέμου διαδοχήν, οἱ δὲ παραδίδοντες τὴν ἐξουσίαν καὶ ἀπαίρουν ἐπὶ τὸν θρίαμβον. Τρόκμοι1 μὲν δὴ ταῦτ' ἔχουσι τὰ μέρη, Τεκτοσάγιες δὲ τὰ πρὸς τὴν μεγάλη Φρυγία τῇ κατὰ Πεσσαίοντα καὶ 'Ορκαόρκους· τούτων δὲ ἦν φρούριον Ἀγκυρα, ὁμόνυμος τῇ πρὸς Αυδίαν περὶ Βλαώδουν2 πολίχνη Φρυγικῆ. Τολιστοβώγιοι δὲ ὁμοροὶ Βιθυνοὶ εἰσὶ καὶ τῇ 'Επικτήτῃ καλουμένῃ Φρυγία, φρούρια δ' αὐτῶν ἐστὶ τὸ τῆς Βλούκιος3 καὶ τῷ Πήλιο, ὅπως τὸ μὲν ἦν βασιλείou Δημιοτάρου, τὸ δὲ γαζοφυλάκιον.

3. Πεσσαίος δ' ἐστὶν ἐμπόριον τῶν ταύτης μέγιστον, ἵππον ἔχουν τῆς Μητρὸς τῶν θεῶν σεβασμοῦ μεγάλου τύγχανον καλοῦσι δ' αὐτὴν Ἀγκυραν. οἱ δ' ἱερεῖς τὸ πολλαῖον μὲν δυνάσται τινὲς ἦσαν, ἱερωσύνην καρπούμενοι μεγάλην, νυνὶ δὲ τούτων μὲν αἱ τιμαὶ πολὺ μεμεῖονται, τὸ δὲ ἐμπόριον συμμένει· κατεσκεύασται δ' ὑπὸ τῶν Ἀτταλικῶν βασιλεῶν ἱεροπρεπῶς τὸ τέμενος ναὸς τε καὶ στοάς. λευκολίθοις· ἐπιφανεῖς δ' ἐποίησαν 'Ρωμαίοι τὸ ἵππον, ὁφίδρυμα ἐνθένδε τῆς θεοῦ μεταπεμφάμενοι κατὰ τοὺς τῆς Συβύλλης χρησμοὺς, καθάπερ καὶ τοῦ Ἀσκληπιοῦ τοῦ ἐν Ἐπιδαύρω. ἐστὶ δὲ καὶ ὅρος ὑπερκείμενον τῆς πόλεως τὸ Δίνδυμον, ἄφ' οὗ ἡ Δινδυμηνή, καθάπερ ἀπὸ τῶν Κυβέλων ἡ Κυβέλη. πλησίον

1 CDhílo read 'Troámos instead of 'Trókmoi.
2 Bláôdô, Xylander, for Bláôrôv; so the later editors.
3 Bláôkíov, Groskurd and Kramer would emend to Λουκέων.
where Pompey and Leucullus had their conference, Pompey coming there as successor of Leucullus in the command of the war, and Leucullus giving over to Pompey his authority and leaving the country to celebrate his triumph. The Trocmi, then, possess these parts, but the Tectosages the parts near Greater Phrygia in the neighbourhood of Pessinus and Oreaorci. To the Tectosages belonged the fortress Ancyra, which bore the same name as the Phrygian town situated toward Lydia in the neighbourhood of Blandus. And the Tolistobogii border on the Bithynians and Phrygia “Epictetus,” as it is called. Their fortresses are Blucium and Peium, the former of which was the royal residence of Deiotarus and the latter the place where he kept his treasures.

3. Pessinus is the greatest of the emporiums in that part of the world, containing a temple of the Mother of the gods, which is an object of great veneration. They call her Agdistis. The priests were in ancient times potentates, I might call them, who reaped the fruits of a great priesthood, but at present the prerogatives of these have been much reduced, although the emporium still endures. The sacred precinct has been built up by the Attalic kings in a manner befitting a holy place, with a sanctuary and also with porticoes of white marble. The Romans made the temple famous when, in accordance with oracles of the Sibyl, they sent for the statue of the goddess there, just as they did in the case of that of Asclepius at Epidaurus. There is also a mountain situated above the city, Dindymum, after which the country Dindymenè was named, just as Cybelè was named after Cybela.
δὲ καὶ ὁ Σαγγάριος πολαμός ποιεῖται τὴν ῥύσιν. Ο 568 ἐπὶ δὲ τούτῳ τὰ παλαιὰ τῶν Φρυγῶν οἰκητήρια Μίδου καὶ ἐτὶ πρότερον Γαρδίου καὶ ἄλλων τινῶν, οὐδὲ ἔχει σώζοντα πόλεων, ἄλλα κἂν μικρὸ μείζον τῶν ἄλλων, οἷον ἐστὶ τὸ Γάρδιου καὶ Γορβεους, τὸ τοῦ Κάστορος βασίλειον τοῦ Σαυκουδαρίου, ἐν φ' ἁμβρόν ἄντα τούτου ἀπέσφαξε Δηνόταρος καὶ τὴν θυγατέρα τὴν έαυτὸν τὸ δὲ φρούριον κατέσπασε, καὶ διελυμένα τὸ πλείστον τῆς κατοικίας.

4. Μετὰ δὲ τὴν Γαλατίαν πρὸς νότον ἢ τε λίμνη ἐστὶν ἡ Τάττα, παρακεκεμένη τῇ μεγάλῃ Καππαδοκίᾳ τῇ κατὰ τοὺς Μοριμνοὺς, μέρος δ' οὖσα τῆς μεγάλης Φρυγίας, καὶ ἡ συνεχὴς ταύτη μέχρι τοῦ Ταύρου, ἢς τὴν πλείστην Λμώντας εἶχεν. ἢ μὲν οὖν Τάττα ἀλοπηγίων ἔστιν αὐτοφυὲς, οὖτω δὲ περιπήτευται ράδιως τὸ ὕδωρ παντὶ τῷ βαπτισθέντι εἰς αὐτό, ὡστε στεφάνους ἄλων ἀνέλκουσιν, ἐπειδὰν καθὼς κύκλον σχοίνων, τὰ τε ὅρνεα ἄλογαται τὰ προσαγμένα τῷ πτερώματι τοῦ ὕδατος παραχρήμα πίπτοντα διὰ τὴν περίπηξιν τῶν ἄλων.

VI

1. Τοιαύτη 1 δὴ Τάττα ἐστί. καὶ τὰ περὶ Ὄρκαδρσκοῦ καὶ Πιτουσσόν 2 καὶ τὰ τῶν Δυκαόνων ὀροπέδια ψυχρὰ καὶ ψιλὰ καὶ ὀναγρόβοτα, ὕδατων δὲ σπάνις πολλής ὅπου δὲ καὶ εὐρεῖν

1 τοιαύτη, Jones, for the corrupt ἢ τε of the MSS. For other conjectures see C. Müller (Ind. Var. Loc. p. 1022). Meineke inserts τοιαύτη after Τάττα.
Near by, also, flows the Sangarius River; and on this river are the ancient habitations of the Phrygians, of Midas, and of Gordius, who lived even before his time, and of certain others,—habitations which preserve not even traces of cities, but are only villages slightly larger than the others, for instance, Gordium and Gorbeus, the royal residence of Castor the son of Saosondarius, where Deiotarus, Castor's father-in-law, slew him and his own daughter. And he pulled down the fortress and ruined most of the settlement.

4. After Galatia towards the south are situated Lake Tatta, which lies alongside Greater Cappadocia near Morimenê but is a part of Greater Phrygia, and the country continuous with this lake and extending as far as the Taurus, most of which was held by Amyntas. Now Lake Tatta is a natural salt-pan; and the water so easily congeals round everything that is immersed in it, that when people let down into it rings made of rope they draw up wreaths of salt, and that, on account of the congealing of the salt, the birds which touch the water with their wings fall on the spot and are thus caught.

VI

1. Such, then, is Tatta. And the regions round Orcaoreci and Pitnissus, as also the plateaus of the Lycaonians, are cold, bare of trees, and grazed by wild asses, though there is a great scarcity of water; and even where it is possible to find water, the

2 Πηνισόν, Meineke, for Πηνισόν.
δυνατόν, βαθύτατα φρέατα τῶν πάντων, καθάπερ ἐν Σοάτροις, ὅπου καὶ πιπράσκεται τὸ ὕδωρ (ἐστὶ δὲ κωμόπολις Γαρσαούρων¹ πλησίον). δόμωσι δὲ καίπερ ἀνυδρος οὖσα ἡ χώρα πρόβατα ἐκτρέφει θαυμαστῶς, τραχεῖας δὲ ἐρέας, καὶ τινὲς ἐὰν τούτων τούτων μεγίστους πλούτους ἐκτῆσαντο. Ἀμύντας δὲ ὑπὲρ τριακοσίας ἔσχε ποίμνας ἐν τοῖς τόποις τούτοις. εἰσὶ δὲ καὶ λίμναι, Κόραλος μὲν ἡ μεῖζος, ἡ δὲ ἐλάττων Τρωγῆτις. ἐνταῦθα δὲ ποι καὶ τὸ Ἰκόνιον ἐστὶ, πολύχωμον εὖ συνυφυμένον καὶ χώραν εὐτυχεστέραν ἔχον τῆς λεχθείσης ἀναγροβότον οὐτότο δ' εἰχε Πολέμων, πλησιάζει δ' ἂδη τούτοις τοῖς τόποις ὁ Ταύρος ὁ τὴν Καππαδοκίαν ὄργιον καὶ τὴν Δυκαονίαν πρὸς τοὺς ὑπερκειμένους Κῆλικας τοὺς Τραχείωτας. Δυκαονίων τε καὶ Καππαδόκων ὄριον ἐστὶ τὸ μεταξὺ Κοροπασσοῦ, κώμης Δυκαονίων, καὶ Γαρσαούρων,² πολυχώμου Καππαδόκων ἐστὶ δὲ τὸ μεταξὺ διάστημα τῶν φρουρίων τούτων ἐκατόν εἰκοσὶ ποι στάδιοι.

2. Τῆς δὲ Δυκαονίας ἐστὶ καὶ ἡ Ἰσαυρίκη πρὸς αὐτῷ τὸν Ταύρον ἡ τὰ Ἰσαυρία ἔχουσα κώμας δύο ὀμωνύμων, τὴν μὲν Παλαιάν καλουμένην τὴν δὲ Νέαν ³ εὐρεκὴν ὑπήκοοι δ' ἦσαν ταύταις καὶ ἄλλαι κώμαι συχνοί, ληστῶν δ' ἀπασχολοῦνται κατοικίαι. παρέσχου δὲ καὶ Ῥωμαῖοι πράγαμμα καὶ τῷ Ἰσαυρικῷ προσαγορευθέντι Ποιβλίῳ Σερβιλίῳ, ὃν ἡμεῖς εἶδομεν, δὲ καὶ τάτα ὑπέταξε Ῥωμαίοις C 569 καὶ τὰ πολλὰ τῶν πειρατῶν ἐρύματα εξείλε τὰ ἐπὶ τῇ θαλάττῃ.

¹ Γαρσαούρων, Cornis, for Γαρσαβόρων; so Meineke.
² Γαρσαούρων, Cornis, for Γαρσαβόρων; so Meineke.
³ τὴν δὲ Νέαν, Meineke inserts.
wells are the deepest in the world, just as in Soatra, where the water is actually sold (this is a village-city near Garsaïra). But still, although the country is unwatered, it is remarkably productive of sheep; but the wool is coarse, and yet some persons have acquired very great wealth from this alone. Amyntas had over three hundred flocks in this region. There are also two lakes in this region, the larger being Lake Coralis and the smaller Lake Trogitis. In this neighbourhood is also Iconium, a town that is well settled and has a more prosperous territory than the above-mentioned ass-grazing country. This place was held by Polemon. Here the region in question is near the Taurus, which separates Cappadocia and Lycaonia from Cilicia Tracheia, which last lies above that region. The boundary between the Lycaonians and the Cappadocians lies between Coropassus, a village of the Lycaonians, and Garsaïra, a town of the Cappadocians. The distance between these strongholds is about one hundred and twenty stadia.

2. To Lycaonia belongs also Isauricè, near the Taurus itself, which has the two Isauras, villages bearing the same name, one of which is called Old Isaura, and the other New Isaura, which is well-fortified. Numerous other villages were subject to these, and they all were settlements of robbers. They were a source of much trouble to the Romans and in particular to Publius Servilius, surnamed Isauricus, with whom I was acquainted; he subjected these places to the Romans and also destroyed most of the strongholds of the pirates that were situated on the sea.

1 i.e. by streams.  2 See 14. 5. 1.
3. Τής δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπεφυκός τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβῆτος· τοῦ δ' ἦν καὶ τὰ Δάρανδα· ἐφ' ἵμων δὲ καὶ τὰ Ἰσαυρα καὶ τὴν Δέρβην Ἀμύντας εἰχεν, ἐπιθέμενος τῷ Δερβῆτῃ καὶ ἀνελών αὐτοῦ, τὰ δ' Ἰσαυρα παρὰ τῶν Ῥωμαίων λαβὼν· καὶ δὴ βασιλείου ἑαυτῷ κατεσκευάζεν ἑνταύθα, τὴν παλαιὰν Ἰσαυραν ἀνατρέψας. ἐν δὲ τῷ αὐτῷ χωρίῳ καινῶν τείχος οἰκοδομῶν οὐκ ἐφθη συντελέσας, ἀλλὰ διέθεσεν αὐτὸν οἱ Κίλικες, ἐμβάλλοντα· εἰς τοὺς Ὄμονα-δεῖς καὶ εἰς ἑνέδρας ληφθέντα.

4. Τὴν γὰρ Ἀντιόχειαν ἔχων τὴν πρὸς τὴν Πισίδια μέχρι Ἀπολλωνιάδος τῆς πρὸς Ἀπαμεία τῆς Κιβωτοῦ καὶ τῆς παρωρείου τινὰ καὶ τὴν Ἀνκασαίαν ἐπιεράτο τοὺς ἐκ τοῦ Ταύρου κατα-τρέχοντας Κίλικας καὶ Πισίδας τὴν χώραν ταύτην, Φρυγῶν οὖσαν καὶ Κιλίκων, ἐξαιρεῖν, καὶ πολλὰ χωρία ἐξείλεν ἀπόρθητα πρότερον ὑπά, δὴ καὶ Κρήμνα· τὸ δὲ Σαυνάλιον οὕτῳ ἐνεχείρησε βία προσώπεσθαι, μεταξὺ κείμενον τῆς τῆς Κρήμνῃς καὶ Σαυνάλασσος.

5. Τὴν μὲν οὖν Κρήμναν ἀποικοὶ Ῥωμαίων ἔχουσιν, ἡ Σαυνάλασσος δ' ἐστὶν ὑπὸ τοῦ αὐτῶν ἤγεμον τῶν Ῥωμαίων, ὡς ϕ' ϕ' καὶ ἡ Ἀμύντων βασιλεία πᾶσα, διέχει δ' Ἀπαμείας ἡμέρας ὁδόν, κατάβασιν ἔχουσα σχεδὸν τι καὶ τριάκοντα

1 Ἰσαυραν, Meineke, for Ἰσαυριαν.
2 ἐμβάλλοντα, the reading of the MSS., Jones restores, for ἐμβάλλοντα, the reading of Corais and later editors.
3 καὶ Κιλίκων apparently is an error for καὶ Ἀνκασαῖων, or else should be omitted from the text (so Meineke).
3. On the side of Isauricæ lies Derbē, which lies closer to Cappadocia than to any other country and was the royal seat of the tyrant Antipater Derbetes. He also possessed Laranda. But in my time Derbē and also the two Isauras have been held by Amyntas,¹ who attacked and killed Derbetes, although he received Isaura from the Romans. And, indeed, after destroying the Old Isaura, he built for himself a royal residence there. And though he was building a new wall in the same place, he did not live to complete it, but was killed by the Cilicians, when he was invading the country of the Homonadeis and was captured by ambuscade.

4. For, being in possession of the Antiocheia near Pisidia and of the country as far as the Apolloniae near Apameia Cibotos and of certain parts of the country alongside the mountain, and of Lycaonia, he was trying to exterminate the Cilicians and the Pisidians, who from the Taurus were overrunning this country, which belonged to the Phrygians and the Cilicians;² and he captured many places which previously had been impregnable, among which was Cremna. However, he did not even try to win Sandalium by force, which is situated between Cremna and Sagalassus.

5. Now Cremna is occupied by Roman colonists: and Sagalassus is subject to the same Roman governor to whom the whole kingdom of Amyntas was subject. It is a day’s journey distant from Apameia, having a descent of about thirty stadia from the fortress. It

¹ The Galatian Amyntas who fought with Antony against Augustus at the battle of Actium (31 B.C.).
² See critical note.
σταδίων ἀπ’ τοῦ ἔρυματος· καλούσι δ’ αὐτὴν καὶ Σελγησσῶν· ταύτην δὲ τὴν πόλιν καὶ Ἀλέξανδρος ἔφελεν. ο’ δ’ οὖν Ἀμύντας τὴν μὲν Κρήμναν ἔδειξε, εἰς δὲ τοὺς Ὁμοναδέας παρελθὼν, οἱ ἐνομίζοντο ἀληττότατοι, καὶ καταστάσει ἢδη κύριος τῶν πλείστων χωρίων, ἀνελὼν καὶ τὸν τύραννον αὐτῶν ἐξ ἀπάτης ἐλήφθη διὰ τῆς τοῦ τυράννου γνωσικός· καὶ τούτων μὲν ἐκεῖνοι διέφθειραν, ἐκείνους δὲ Κυρίνος ἐξεπόρθησε λιμῷ καὶ τετρακυκλίδες ἄνδρας ἐξώγρησε καὶ συνάκισεν εἰς τὰς ἐγγυς πόλεις, τὴν δὲ χώραν ἀπέλιπεν ἔρημον τῶν ἐν ἁκμῇ. ἦστι δὲ 1 ἐν ὑψηλοῖς τοῦ Ταύρου μέρεσι, κρήμνοις ἀποτόμως σφόδρα καὶ τὸ πλέον ἄβατος, ἐν μέσῳ κοίλου καὶ εὐγεων πεδίων, εἰς αὐλώνας πλείους διηρημένον· τούτο δὲ γεωργοῦντες οὖκ ἦσαν τὰς ὑπερκείμενας ὡράσειν ἢ σπηλαιόις, τὰ πολλὰ δ’ ἐνοπλοὶ ἦσαν καὶ κατέτρεχον τὴν ἄλλοτρίαν, ἔχοντες ὅρη τειχίζοντα τὴν χώραν αὐτῶν.

VII

1. Συναφεῖς δ’ εἰσὶ τούτοις οἳ τε ἄλλοι Πισίδαι καὶ οἳ Σελγεῖς, οἳ περ εἰσὶν ἄξιολογώτατοι τῶν Πισιδῶν. τὸ μὲν οὖν πλέον αὐτῶν μέρος ταῖς ἀκρωφείαις τοῦ Ταύρου κατέχει, τινὲς δὲ καὶ ὑπὲρ Σ 570 Σίδης καὶ Ἀσπένδου, Παμφυλικῶν πόλεων, κατέχουσι γεωλοφα χωρία, ἐλαίοφυτα πάντα, τὰ δ’ ὑπὲρ τούτων, ἢδη ὀρεινα, Κατεννεῖς, ὁμοροι

1 After δ’ the MSS., except DHi, add καί.
GEOGRAPHY, 12. 6. 5–7. 1

is also called Selgessus; this city was also captured by Alexander. Now Amyntas captured Cremna, and, passing into the country of the Homonadeis, who were considered too strong to capture, and having now established himself as master of most of the places, having even slain their tyrant, was caught by treachery through the artifice of the tyrant’s wife. And he was put to death by those people, but Cyrinius\(^1\) overthrew the inhabitants by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life. In the midst of the heights of the Taurus, which are very steep and for the most part impassable, there is a hollow and fertile plain which is divided into several valleys. But though the people tilled this plain, they lived on the overhanging brows of the mountains or in caves. They were armed for the most part and were wont to overrun the country of others, having mountains that served as walls about their country.

VII

1. Contiguous to these are the Pisidians, and in particular the Selgeis, who are the most notable of the Pisidians. Now the greater part of them occupy the summits of the Taurus, but some, situated above Sidé and Aspendus, Pamphylian cities, occupy hilly places, everywhere planted with olive-trees; and the region above this (we are now in the mountains) is occupied by the Cateneis, whose country borders

\(^1\) Sulpicius Quirinus, governor of Syria.
Σελευνοὶ καὶ Ὅμοναδεὺσι, Σαγαλασσεῖς δ’ ἐπὶ τὰ ἔντος τὰ πρὸς τῇ Μιλνάδι.

2. Φησὶ δ’ Ἀρτεμίδωρος τῶν Πισιδῶν 1 πόλεις εἶναι Σέλυνη, Σαγαλασσόν, Πετυνηλισόν, Ἀδάδα, Τυμβριάδα, 2 Κρήμναν, Πινασσόν, Ἀμβλαδα, Ἀνάβουρα, Σίνδα, Ἀρασσόν, Ταρβασσόν, Τερμησόν τούτων δ’ οἱ μὲν εἰς τελέως ὁρεινοὶ, οἱ δὲ καὶ μέχρι τῶν ὑπωρειῶν καθήκοντες ἐφ’ ἐκάτερα, ἐπὶ τὲ τὴν Παμφυλίαν καὶ τὴν Μιλνάδα Φρυξὶ καὶ Λυδοῖς καὶ Καραὶ ὄμοροι, πάσιν εἰρημικὸς ἔθνες, καὶ πέρ ἐροροῦσιν οὕσω, οἱ δὲ Πάμφυλοι, πολὺ τοῦ Κιλκίου φύλου μετέχοντες, ὅυι τελέως ἀφείλται τῶν ληστρικῶν ἐργῶν, οὐδὲ τοὺς ὀμόροις ἔσωσε καθ’ ἴσων ἔσων, καὶ παρὰ τὰ νότια μέρη τῆς ὑπωρείας τοῦ Ταύρου κατέχοντες. εἰοὶ δὲ τοὺς Φρυξίν ὄμοροι καὶ τῇ Καρίᾳ Τάβαι 3 καὶ Σίνδα καὶ Ἀμβλαδα, οἴνου καὶ ὧ Ἀμβλαδεὺς οἶνος ἐκφέρεται πρὸς διαίτας ἱατρικὰς ἐπιτήδειος.

3. Τῶν δ’ σὺν ὁρεινῶν, οὕς εἶπον, 4 Πισιδῶν οἱ μὲν ἄλλοι κατὰ τυραννίδας μεμερισμένοι, καθὼς οἱ Κιλκίες, ληστρικῶς ἠσκητείν: φασὶ δ’ αὐτοῖς τῶν Δελέγων συγκαταμειχθῆναι τίνας τὸ παλαιῶν, πλάνην ἀνθρώπους, καὶ συμμείναι διὰ τὴν ὄμοιοτροπίαν αὐτόθι. Σέλυνη δὲ καὶ ἔξ ἄρχησμεν ἕπὶ Δακαδαιμονίων ἐκτίσθη πόλις, καὶ ἔτι πρότερον ἕπὶ Κάλχαντος· ύστερον δὲ καθ’ αὐτὴν

1 Πισιδῶν D, Πισιδικῶν other MSS.
2 Ἀδάδα, Τυμβριάδα, Coris, from conj. of Wesseling, for Ἀδαδάτην βριάδα; so the later editors.
3 Τάβαι, the editors, from Stephanus (s.v. Ἀμβλαδα), for Τιάβα D, Τηάμα, Τιάβα τ, Τιάβα other MSS.

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on that of the Selgeis and the Homonadeis; but the Sagalasseis occupy the region this side the Taurus that faces Milyas.

2. Artemidorus says that the cities of the Pisidians are Selgê, Sagalassus, Petnelissus, Adada, Tymbriada, Cremna, Pityassus, Amblada, Anahura, Sinda, Aarassus, Tarbassus, and Termessus. Of these, some are entirely in the mountains, while others extend even as far as the foot-hills on either side, to both Pamphylia and Milyas, and border on the Phrygians and the Lydians and the Carians, which are all peaceable tribes, although they are situated towards the north. But the Pamphylians, who share much in the traits of the Cilician stock of people, do not wholly abstain from the business of piracy, nor yet do they allow the peoples on their borders to live in peace, although they occupy the southern parts of the foot-hills of the Taurus. And on the borders of the Phrygians and Caria are situated Tabae and Sinda, and also Amblada, whence is exported the Ambladian wine, which is suitable for use in medicinal diets.

3. Now all the rest of the above-mentioned Pisidians who live in the mountains are divided into separate tribes governed by tyrants, like the Cilicians, and are trained in piracy. It is said that in ancient times certain Leleges,1 a wandering people, intermingled with them and on account of similarity of character stayed there. Selgê was founded at first by the Lacedaemonians as a city, and still earlier by Calchas; but later it remained an independent city,

1 See 7. 7. 2.

⁴ ὥσ ἕπνον, Grokurd (ὡς ἕπνον Corais), for ὥς ἐπεῖν; so the later editors in general.
ΣΤΡΑΒΟ

ἐμείνεν αὐξηθείσα ἐκ τοῦ πολιτεύεσθαι νομίμως, ὡστε καὶ δισμυρίανδρός ποτε εἶναι. θαυμαστὴ δ’ ἔστιν ἡ φύσις τῶν τόπων· ἐν γάρ ταῖς ἀκρο-

πείαις τοῦ Ταύρου χώρα μυριάδας τρέφειν δυναμένη σφόδρα εὐκαρπὸς ἕστιν, ὡστε καὶ ἐλαιόφυτα εἶναι πολλὰ χωρία καὶ εὐάμπελα, νομᾶς τε ἀφθόνους ἀνείσθαι παντοδαποῖς βοσκήματι· κύκλῳ δ’ ὑπέρκειται δρυμὸν ποικίλης ύλῆς. πλεῖστος δ’ ὁ στύραξ φύεται παρ’ αὐτοῖς, δένδρον οὗ μέγα ὀρθηλόν,1 ἀφ’ οὗ καὶ τὰ στυράκια ἀκουστὶσματα, ἔοικοτα τοῖς κρανείνοις.2 ἐγγίνεται δ’ ἐν τοῖς στελέχεσι ἐξολοφόγον τι σκύληκος εἶδος, δ’ μέχρι τῆς ἐπιφανείας διαφαγὸν τὸ ξύλον τὸ μὲν πρώτον πιτύροις ἡ πρόσμασιν ἐοικός τι ψῆγμα προχεῖ, καὶ σωρὸς συνιστάται πρὸς τῇ ρίζῃ, μετὰ δὲ ταῦτα ἀπολείβεται τις ὑγρασία δεχομένη πῆξιν ῥαδίαν παραπλησίαν τῇ κόμμει· ταῦτης δὲ ὁ μὲν ἐπὶ τὸ ψῆγμα πρὸς τῇ ρίζῃ κατενεχθέν 3 ἀναμίγνυται τούτῳ τε καὶ τῇ γῆ, πλὴν ὅσον τὸ μὲν ἐν ἐπιπολῇ συστάν διαμένει καθαρῶν, τὸ δ’ ἐν C 571 τῇ ἐπιφανείᾳ τοῖς στελέχοις, καθ’ ἣν ἢ, πὴττεται, καὶ τούτῳ καθαρῶν ποιοῦσι δὲ καὶ ἐκ τοῦ μὴ καθαροῦ μῦγμα ἐξολομεῖς τι καὶ γεωμηγὲς, εὔνω-

δέστερον τοῦ καθαροῦ, τῇ δ’ ἀλλὰ δυνάμει λει-

πόμενον (λανθάνει δὲ τοὺς πολλοὺς), φ’ πλείστῳ χρῶνται θυμιάματι οἱ δεισιδαιμόνες. ἐπαινεῖται

1 ὀρθηλόν, as Meineke suspects, might be an error for ὀρθόκαυλον (“straight-stalked”).

2 κρανείνοις, Tzschucke, for κραναινοῖς CDEλειλώρων, κραναινοῖς x, κρανείνοις π.

3 κατενεχθέν D, καταμιχθέν other MSS.
having waxed so powerful on account of the law-abiding manner in which its government was conducted that it once contained twenty thousand men. And the nature of the region is wonderful, for among the summits of the Taurus there is a country which can support tens of thousands of inhabitants and is so very fertile that it is planted with the olive in many places, and with fine vineyards, and produces abundant pasture for cattle of all kinds; and above this country, all round it, lie forests of various kinds of timber. But it is the styrax-tree\(^1\) that is produced in greatest abundance there, a tree which is not large but grows straight up, the tree from which the styracine javelins are made, similar to those made of cornel-wood. And a species of wood-eating worm\(^2\) is bred in the trunk which eats through the wood of the tree to the surface, and at first pours out raspings like bran or saw-dust, which are piled up at the root of the tree; and then a liquid substance exudes which readily hardens into a substance like gum. But a part of this liquid flows down upon the raspings at the root of the tree and mixes with both them and the soil, except so much of it as condenses on the surface of the raspings and remains pure, and except the part which hardens on the surface of the trunk down which it flows, this too being pure. And the people make a kind of substance mixed with wood and earth from that which is not pure, this being more fragrant than the pure substance but otherwise inferior in strength to it (a fact unnoticed by most people), which is used in large quantities as frankincense by the worshippers of the gods. And

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\(^1\) A species of gum-tree.

\(^2\) Apparently some kind of wood-boring beetle.
δὲ καὶ ἡ Σελγικὴ ἱρις καὶ τὸ ἀπ' αὐτῆς ἀλειμμα. ἔχει δὲ ὅλγας προσβάσεις τὰ 1 περὶ τὴν πόλιν καὶ τὴν χώραν τήν Σελγέων, ἀρεινὴν κρημνῶν καὶ χαραδρῶν οὕσαν πλῆρη, ἃς ποιοῦσιν ἄλλοις τε ποταμοὶ καὶ ὁ Εὐρυμέδων καὶ ὁ Κέστρος, ἀπὸ τῶν Σελγικῶν ὄρων εἰς τὴν Παμφυλίαν ἐκπίπτουτες θάλατταν· γέφυραι δὲ ἐπίκειναι ταῖς ὁδοῖς. διὰ δὲ 2 τὴν ἐρυμυνότητα οὕτε πρότερον οὐθ' ύστερον οὐδ' ἀπαξ οἱ Σελγεῖας ἐπὶ ἄλλους ἐγένοιτο, ἀλλὰ τὴν μὲν ἄλλην χώραν ἄδεως ἐκαρποῦντο, ὑπὲρ δὲ τῆς κατὸς τῆς τε ἐν τῇ Παμφυλία καὶ τῆς ἐντὸς τοῦ Ταύρου διεμένοντο πρὸς τοὺς βασιλέας ἀεὶ πρὸς δὲ τοὺς Ρωμαίους ἐπὶ τακτοῖς τισὶ κατείχον τὴν χώραν· πρὸς Ἀλέξανδρον δὲ προσβεβισάμενοι δέχονται τὰ προστάγματα εἰπον κατὰ φιλίαν· νῦν δὲ ὑπηκοοὶ τελέως γεγονασί, καὶ εἰσιν ἐν τῇ ὑπὸ Ἀμύντα τεταγμένη πρότερον.

VIII

1. Τοῖς δὲ Βιθινοῖς ὁμοροῶσι πρὸς νότον, ὡς ἔφην, οἱ περὶ τὸν Ὁλυμπον τὸν Μύσιον προσαγορευόμενον 3 Μυσοὶ τε καὶ Φρύγες ἔκατερον δὲ τὸ ἔθνος διττῶν ἐστι. Φρυγία τε γὰρ ἡ μὲν καλεῖται μεγάλη, ἢς ὁ Μίδας ἐβασίλευσε, καὶ ἢς μέρος οἱ Γαλάται κατέσχον, ἢ δὲ μικρά, ἢ ἐφ' Ἑλλησ-

1 τὰ, before περὶ, Corais inserts; so the later editors.
2 δὲ, after διὰ, is omitted by all MSS. except D.
3 προσαγορευόμενον w, προσαγορευόμενοi other MSS.
people praise also the Selgic iris¹ and the ointment made from it. The region round the city and the territory of the Selgians has only a few approaches, since their territory is mountainous and full of precipices and ravines, which are formed, among other rivers, by the Eurymedon and the Cestrus, which flow from the Selgic mountains and empty into the Pamphylian Sea. But they have bridges on their roads. Because of their natural fortifications, however, the Selgians have never even once, either in earlier or later times, become subject to others, but unmolested have reaped the fruit of the whole country except the part situated below them in Pamphylia and inside the Taurus, for which they were always at war with the kings; but in their relations with the Romans, they occupied the part in question on certain stipulated conditions. They sent an embassy to Alexander and offered to receive his commands as a friendly country, but at the present time they have become wholly subject to the Romans and are included in the territory that was formerly subject to Amyntas.

VIII

1. Bordering on the Bithynians towards the south, as I have said,² are the Mysians and Phrygians who live round the Mysian Olympus, as it is called. And each of these tribes is divided into two parts. For one part of Phrygia is called Greater Phrygia, the part over which Midas reigned, a part of which was occupied by the Galatians, whereas the other is

¹ The orris-root, used in perfumery and medicine.
² 12. 4. 4f.
πόντω καὶ ἡ περὶ τὸν Ὄλυμπον, ἡ καὶ Ἐπίκτητος λεγομένη. Μυσία τε ὁμοίως ἡ τε Ὄλυμπην, συνεχῆς οὖσα τῇ Βιθυνίᾳ καὶ τῇ Ἐπικτήτῳ, ἣν ἔφη Ἀρτεμίδωρος ἀπὸ τῶν πέραν Ἰστροῦ Μυσῶν ἀπώκισθαι, καὶ ἡ περὶ τὸν Καῖκον καὶ τὴν Περγαμηνήν μέχρι Τευθρανίας καὶ τῶν ἐκβολῶν τοῦ ποταμοῦ.

2. Οὖτω δὲ ἐνέπλακται ταῦτα ἐν ἀλλήλοις, ὡς πολλάκις λέγομεν, ὡστε καὶ τὴν περὶ τὴν Σίνυλον Φρυγίαν οἱ παλαιοὶ καλοῦσιν, ἄδηλου, εἰτε τῆς μεγάλης εἰτε τῆς μικρᾶς μέρος οὖσαν, ἡ καὶ τὸν Τάνταλον Φρύγα καὶ τὸν Πέλοπα καὶ τὴν Νιόβην ὁποτέρως δὲ ἀν ἔχη, ἢ γε ἐπάλλαξις φανερά. ἡ γὰρ Περγαμηνὴ καὶ ἡ Ἐλαίτις, καθ’ ἂν ὁ Καῖκος ἐκπήθη, καὶ ἡ μεταξὺ τούτων Τευθρανία, ἐν ἡ Τευθρας καὶ ἡ τοῦ Τηλέφου ἐκτροφή, ἀνα μέσου ἐστὶ τοῦ τε Ἐλλησπόντου καὶ τῆς περὶ Σίνυλον καὶ Μαγνησίαν τὴν ὑπ’ αὐτῷ χώρας. ὃςθ’, ὁπερ ἔφην, ἔργον διόρισαι

C 572 χώρις τὰ Μυσῶν καὶ Φρυγῶν ἐρύσματα.

3. Καὶ οἱ Λυδοὶ καὶ οἱ Μαίοις, οὔς Ὅμηρος καλεῖ Μήδονας, ἐν συγχύσει πώς εἰσὶ καὶ πρὸς τούτους καὶ πρὸς ἀλλήλους· ὅτι οἱ μὲν τοὺς αὐτῶς, οἱ δὲ ἐτέρους φασί, πρὸς δὲ τούτους,1 ὅτι

1 toútos, Kramer, for toútos; so the later editors.
called Lesser Phrygia, that on the Hellespont and round Olympus, I mean Phrygia Epictetus,¹ as it is called. Mysia is likewise divided into two parts, I mean Olympenē, which is continuous with Bithynia and Phrygia Epictetus, which, according to Artemidorus, was colonised by the Mysians who lived on the far side of the Ister,² and, secondly, the country in the neighbourhood of the Caicus River and Pergamenē, extending as far as Teuthraniā and the outlets of the river.

2. But the boundaries of these parts have been so confused with one another, as I have often said,³ that it is uncertain even as to the country round Mt. Sipylus, which the ancients called Phrygia, whether it was a part of Greater Phrygia or of Lesser Phrygia, where lived, they say, the "Phrygian" Tantalus and Pelops and Niobē. But no matter which of the two opinions is correct, the confusion of the boundaries is obvious; for Pergamenē and Elaïtis, where the Caicus empties into the sea, and Teuthraniā, situated between these two countries, where Teuthras lived and where Telephus was reared, lie between the Hellespont on the one side and the country round Sipylus and Magnesia, which lies at the foot of Sipylus, on the other; and therefore, as I have said before, it is a task to determine the boundaries ("Apart are the boundaries of the Mysians and Phrygians").⁴

3. And the Lydians and the Maenians, whom Homer calls the Mēiones, are in some way confused both with these peoples and with one another, because some say that they are the same and others that they are different; and they are confused with these people⁵ because some say that the Mysians
τοὺς Μυσούς οί μὲν Θράκαις, οί δὲ Λυδοὺς εἰρήκασι, κατ’ αὐτίαν παλαιὰν ἱστοροῦντες, ἦν Ξάνθος ὁ Λυδὸς γράφει καὶ Μενεκράτης ὁ Ἕλλης, ἐμπολλομοῦντες καὶ τὸ ὄνομα τὸ τῶν Μυσῶν, ὅτι τὴν ὀξύνην οὕτως ὁμομάξουσιν οἱ Λυδοῖ· πολλῇ δ’ ἡ ὀξύνη κατὰ τῶν Ὀλυμποῦν, ὅπου ἔκτεθηναι φασί τοὺς δεκατεῦθεντας, ἐκείνων δὲ ἀπογόνοις εἶναι τοὺς ύστερον Μυσούς, ἀπὸ τῆς ὀξύνης οὕτω προσαγορευθέντας· μαρτυρεῖν δὲ καὶ τὴν διαλεκτὴν μιξολύδιον γὰρ πῶς εἶναι καὶ μιξοφρύγιον τέως μὲν γὰρ οἰκεῖν αὐτοῖς περὶ τῶν Ὀλυμποῦν, τῶν δὲ Φρυγῶν ἐκ τῆς Θράκης περαιωθέντων, ἀνελούντων τε τῆς Τροίας ἀρχοντα καὶ τῆς πλησίον γῆς, ἐκείνων μὲν ἐνταῦθα οἰκήσαι, τοὺς δὲ Μυσοὺς ὑπὲρ τὰς τοῦ Καίκου πηγὰς πλησίον Λυδῶν.

4. Συνεργεῖ δὲ πρὸς τὰς τοιαύτας μνθοποιίας ἢ τε σύγχυσις τῶν ἐνταῦθα ἢθνῶν καὶ ἡ εὐθαυσονία τῆς χώρας τῆς ἐντὸς Ἀλυσοῦ, μάλιστα δὲ τῆς παραλίας, δι’ ἣν ἐπιθέσεις ἐγένοτο αὐτὴ πολλαχόθεν καὶ διὰ παντὸς ἐκ τῆς περαίας, ἢ καὶ ἐπὶ ἀλλήλους ἱόντων τῶν ἑγγόν. μάλιστα μὲν οὖν κατὰ τὰ Τρωικὰ καὶ μετὰ ταῦτα τὰς ἐφόδους γενέσθαι καὶ τὰς μεταναστάσεις συνεβι, τῶν τε βαρβάρων ἁμα καὶ τῶν Ἑλλήνων ὁμὴ τινὶ χρησιμένων πρὸς τὴν τῆς ἀλλοτρίας κατάκτησιν ἀλλὰ καὶ πρὸ τῶν Τρωικῶν ἢν ταῦτα, τὸ τε γὰρ τῶν ἑως τῶν τε, Corinis, for εἴλοντο τῶν τε; so the later editors.

1 ἀνελούντων τε, Oxys, for εἴλοντο τῶν τε; so the later editors.

1 i.e. the oxya-tree, a kind of beech-tree, which is called “oxya” by the Greeks, is called “mysos” by the Lydians.
2 i.e. one-tenth of the people were, in accordance with some religious vow, sent out of their country to the neigh-
were Thracians but others that they were
Lydians, thus concurring with an ancient explanation
given by Xanthus the Lydian and Menecrates of
Elaea, who explain the origin of the name of the
Mysians by saying that the oxya-tree is so named by
the Lydians.¹ And the oxya-tree abounds in the
neighbourhood of Mt. Olympus, where they say that
the decimated persons were put out² and that their
descendants were the Mysians of later times, so
named after the oxya-tree, and that their language
bears witness to this; for, they add, their language
is, in a way, a mixture of the Lydian and the
Phrygian languages, for the reason that, although
they lived round Mt. Olympus for a time, yet when
the Phrygians crossed over from Thrace and slew a
ruler of Troy and of the country near it, those people
took up their abode there, whereas the Mysians took
up their abode above the sources of the Caucas near
Lydia.

4. Contributing to the creation of myths of this
kind are the confusion of the tribes there and the
fertility of the country this side the Halys River,
particularly that of the seaboard, on account of
which attacks were made against it from numerous
places and continually by peoples from the opposite
mainland, or else the people near by would attack
one another. Now it was particularly in the time of
the Trojan War and after that time that invasions
and migrations took place, since at the same time
both the barbarians and the Greeks felt an impulse
to acquire possession of the countries of others; but
this was also the case before the Trojan War, for the
nbourhood of Mt. Olympus and there dedicated to the service
of some god.

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Πελασγῶν ἦν φῦλον καὶ τὸ τῶν Καυκάωνον καὶ Δελέγων εἰρήται δ', ὅτι πολλαχοῦ τῆς Εὐρώπης τὸ παλαιὸν ἐτύγχανε πλανόμενα, ἀπερ ποιεῖ τοὺς Τρωσὶ συμμαχοῦντα ὁ ποιητής, οὐκ ἐκ τῆς περαιάς. τὰ τε περὶ τῶν Φρυγῶν καὶ τῶν Μυσῶν λεγόμενα πρεσβύτερα τῶν Τρωικῶν ἐστίν· οἱ δὲ διπλοὶ Λύκιοι τοῦ αὐτοῦ γένους ὑπὸνοιαν παρέχουσιν, ἢ τῶν Τρωικῶν ἢ τῶν πρὸς Καρία τοὺς ἐτέρους ἀποικισάντων. τάχα δὲ καὶ ἐπὶ τῶν Κηλίκων τὸ αὐτὸ συνεβή διπλοὶ γὰρ καὶ οὕτως ὡς μέν ἔχομεν γε τοιαύτην λαβεὶν μαρτυρίαν, ὅτι καὶ πρὸ τῶν Τρωικῶν ἦσαν ἢ δὴ οἱ νῦν Κηλίκες· ὡς Θήλεφος ἐκ τῆς Ἁρκαδίας ἀφίχθαι νομίζοιτ' ἀν μετὰ τῆς μητρός, γάμῳ δὲ τῷ ταύτῃ ἐξοικειω- σάμενον τὸν ὑποδεξάμενον αὐτὸν Θεοθραντα ἐνομίσθη τε ἐκείνου καὶ παρέλαβε τὴν Μυσῶν ἀρχήν.

5. Καὶ οἱ Κάρεσ δὲ ἥσσοις τοὺς πρότερον ὄντες καὶ C 573 Δέλεγες, ὡς φασίν, ἥπειροι ταῖς γεγόνασι, προσ- λαβόντων Κρητῶν, οἱ καὶ τῇ Μίλητον ἐκτίσαν, ἐκ τῆς Κρητικῆς Μίλητον Σαρπηδόνα λαβόν- τες κτίστην· καὶ τοὺς Τερμίλας κατοικισάν ἐν τῇ νῦν Λυκία· τούτοις δ' ἀγαγεῖν ἐκ Κρήτης ἀποίκους Σαρπηδόνα, Μίνω καὶ Ῥαδαμάνθυνος ἀδελφὸν ὄντα, καὶ ὄνωμας Τερμίλας τοὺς πρότερον Μιλύας, ὡς φησὶν Ἡρόδοτος, ἐτὶ δὲ πρότερον Σολύμοις, ἐπελθόντα δὲ τὸν Παυδίονου

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1 Κρητικής οὐ (and the editors), Κρήτης other MSS.

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1 5. 2. 4 and 7. 7. 10. 2 Cr. 12. 8. 7. 3 Cr. 13. 1. 60. 4 1. 173; 7. 92.
tribe of the Pelasgians was then in existence, as also that of the Cauconians and Leleges. And, as I have said before, they wandered in ancient times over many regions of Europe. These tribes the poet makes the allies of the Trojans, but not as coming from the opposite mainland. The accounts both of the Phrygians and of the Mysians go back to earlier times than the Trojan War. The existence of two groups of Lycians arouses suspicion that they were of the same tribe, whether it was the Trojan Lycians or those near Caria that colonised the country of the other of the two. And perhaps the same was also true in the case of the Cilicians, for these, too, were two-fold; however, we are unable to get the same kind of evidence that the present tribe of Cilicians was already in existence before the Trojan War. Telephus might be thought to have come from Arcadia with his mother; and having become related to Teuthras, to whom he was a welcome guest, by the marriage of his mother to that ruler, was regarded as his son and also succeeded to the rulership of the Mysians.

5. Not only the Carians, who in earlier times were islanders, but also the Leleges, as they say, became mainlanders with the aid of the Cretans, who founded, among other places, Miletus, having taken Sarpedon from the Cretan Miletus as founder; and they settled the Termelae in the country which is now called Lycia; and they say that these settlers were brought from Crete by Sarpedon, a brother of Minos and Rhadamanthus, and that he gave the name Termelae to the people who were formerly called Milyae, as Herodotus says, and were in still earlier times called Solymi, but that when Lycus the
Λύκον ἂφ' ἐαυτοῦ προσαγορεύσαι τοὺς αὐτοὺς Λυκίους. οὐτὸς μὲν οὖν ὁ λόγος ἀποφαίνει τοὺς αὐτοὺς Σολύμοις τε καὶ Λυκίους, ὁ δὲ ποιητὴς χωρίζει: Βελλεροφόντης γοῦν, ἄρμημένου ἐκ τῆς Λυκίας,

Σολύμοις μαχέσσατο κυδαλίμοισι.

Πεισανδρόν τε ὁσαύτως, νὶδον αὐτοῦ, Ἡρης, ὡς φησιν,

μαρνάμενον Σολύμοις κατέκτανεν

καὶ τὸν Σαρπηδόνα δὲ ἐπιχώριον τινα λέγει.

6. Ἀλλὰ τὸ γε ἄθλου προκεῖσθαι κοινὸν τὴν ἀρετὴν τῆς χώρας, ἢς λέγω, τοὺς ἱσχύουσιν ἐκ πολλῶν βεβαιοῦται 2 καὶ μετὰ τὰ Τρωικά: ὅπως καὶ Ἀμαξίωνες κατεδάφισαν αὐτὸς, ἔφη ὡς ὁ τε Πρίαμος στρατεύσαι λέγεται καὶ ὁ Βελλεροφόντης: πόλεις τε παλαιὰς 3 ὀμολογοῦνται ἐπώνυμοι αὐτῶν· ἐν δὲ τῷ Ἰλιακῷ πεδίῳ κολώνη τῆς ἐστιν,

ἡν ἤτοι 4 ἄνδρες Βατίειαν κυκλήσκουσιν,
αὐθάνατοι δὲ τῇ σῆμα πολυσκάρθμοι
Μυρίνης.

ἡν ἵστοροῦσι μίαν εἶναι τῶν Ἀμαξίωνον, ἐκ τοῦ ἐπιθέτου τεκμαίρομενον εὐσκάρθμον γὰρ ὑπονον λέγεσθαι διὰ τὸ τάχος· κάκεινην οὖν πολύσκαρθ-

1 Λύκον Ε, Λύκωνα other MSS.
2 Cassonbon conj. that καὶ πρὸ τῶν Τρωικῶν has fallen out before καὶ μετά; Tzschuske conj. καὶ κατὰ τὰ Τρωικά; Corais, ἐκ τῶν κατὰ τὰ Τρωικά.

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son of Pandion went over there he named the people Lycians after himself. Now this account represents the Solymi and the Lycians as the same people, but the poet makes a distinction between them. At any rate, Bellerophonentes set out from Lycia and "fought with the glorious Solymi." 1 And likewise his son Peisander 2 "was slain when fighting the Solymi" 3 by Ares, as he says. And he also speaks of Sarpedon as a native of Lycia. 4

6. But the fact that the fertility of the country of which I am speaking 5 was set before the powerful as a common prize of war is confirmed by many things which have taken place even subsequent to the Trojan War, 6 since even the Amazons took courage to attack it, against whom not only Priam, but also Bellerophonentes, are said to have made expeditions; and the naming of ancient cities after the Amazons attests this fact. And in the Trojan Plain there is a hill "which by men is called 'Baticia,' but by the immortals 'the tomb of the much-bounding Myrina,'" 7 who, historians say, was one of the Amazons, inferring this from the epithet "much-bounding"; for they say that horses are called "well-bounding" because of their speed, and that Myrina, therefore, was called "much-bounding"

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1 Iliad 6. 184.  
2 "Isander" is the spelling of the name in the Iliad.  
3 Iliad 6. 204.  
4 Iliad 6. 199.  
5 The country this side the Halys (§ 4 above).  
6 i.e. as well as by events during, and prior to, that war.  
7 Iliad 2. 813.

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3 τε παλαιαί, τό πάλαι καὶ CDH, τό πάλαι ί, τό παλαιόν ί, παλαιαῖ καὶ τῷ, παλαιαὶ ποὶ.  
4 ἡτοί, Xylander, for οἶ; so the later editors.
μον διὰ τὸ ἀπὸ τῆς ἡμιοχείας τάχος· καὶ Ἡ Μύρινα ὀὖν ἐπώνυμος ταύτης λέγεται. καὶ αἱ ἐγγύς δὲ νήσοι ταῦτ᾽ ἔπαθον διὰ τὴν ἀρετήν, διὸ Ῥόδος καὶ Κῶς ὁτε πρὸ τῶν Τρωικῶν ἦδη ύφ᾽ Ἕλληνων φύκοντο, καὶ ύφ᾽ Ὀμήρου σαφῶς ἐκμαρτυρεῖται.

7. Μετὰ δὲ τὰ Ἕρωικα αἱ τε τῶν Ἕλληνων ἀποικίαι καὶ αἱ Τηρών καὶ αἱ Κιμμερίων ἐφοδιαὶ καὶ Λυδῶν καὶ μετὰ ταύτα Περσῶν καὶ Μακεδόνων, τὸ τελευταῖον Γαλατῶν, ἐτάραξαν πάντα καὶ συνέχεαν. γέγονε δὲ ἡ ἀσάφεια οὐ διὰ τὰς μεταβολὰς μόνον, ἀλλὰ καὶ διὰ τὰς τῶν συγγραφέων ἀνομολογίας, περὶ τῶν αὐτῶν οὐ τὰ αὐτὰ λεγόντων, τοὺς μὲν Τρῶας καλοῦντων Φρύγας, καθάπερ οἱ τραγικοὶ, τοὺς δὲ Λυκίους Κάρας, καὶ ἄλλους οὕτως. οἱ δὲ Τρώες οὕτως ἐκ μικρῶν C 574 αὑριδέντες, ὡστε καὶ βασιλεῖς βασιλέων εἶναι, παρέσχουν καὶ τῷ ποιητῇ λόγον, τίνα χρῆ καλεῖν Τροίαν, καὶ τοῖς ἐξηγούμενοις ἐκεῖνοι. λέγει μὲν ἦν καὶ κοινῶς ἀπαντάς Τρώας τοὺς συμπολεμήσαντας αὐτοῖς, ὡσπέρ καὶ Δαναοὺς καὶ Ἀχαιοὺς τοὺς ἐναντίον· ἄλλη οὖ δήποτε Τροίαν καὶ τὴν Παφλαγονίαν ἐροῦμεν, νὴ Δία, οὐδὲ τὴν Καρίαν ἢ τὴν ὁμορον αὐτὴν Λυκίαν. λέγω δὲ, ὅταν οὕτω φη,

Τρώες μὲν κλαγγῇ τ᾽ ἐνοπῇ τ᾽ ἵπαν·
ἐκ δὲ τῶν ἐναγῶν,
οἱ δὲ ἀρʻ ἵπαν συγγ μένεα πνεύοντες Ἀχαιοὶ,
καὶ ἄλλως δὲ λέγει πολλάχως. ὁμοὶ δὲ, καὶ περ τοιοῦτω δυντω, πειρατέον διανταύ ἐκαστα εἰς

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1 See 14. 2. 7.  
2 Iliad 3. 2.  
3 Iliad 3. 8. 

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because of the speed with which she drove her chariot. Myrina, therefore, is named after this Amazon. And the neighbouring islands had the same experience because of their fertility; and Homer clearly testifies that, among these, Rhodes and Cos were already inhabited by Greeks before the Trojan War.¹

7. After the Trojan War the migrations of the Greeks and the Thracians, and the onsets of the Cimmerians and of the Lydians, and, after this, of the Persians and the Macedonians, and, at last, of the Galatians, disturbed and confused everything. But the obscurity has arisen, not on account of the changes only, but also on account of the disagreements of the historians, who do not say the same things about the same subjects, calling the Trojans Phrygians, as do the tragic poets, and the Lycians Carian; and so in the case of other peoples. But the Trojans, having waxed so strong from a small beginning that they became kings of kings, afforded both the poet and his expounders grounds for enquiring what should be called Troy; for in a general way he calls “Trojans” the peoples, one and all, who fought on the Trojan side, just as he called their opponents both “Danaans” and “Achaeans”; and yet, of course, we shall surely not speak of Paphlagonia as a part of Troy, nor yet Caria, nor the country that borders on Caria, I mean Lycia. I mean when the poet says, “the Trojans advanced with clamour and with a cry like birds,”² and when he says of their opponents, “but the Achaeans advanced in silence, breathing rage.”³ And in many ways he uses terms differently. But still, although such is the case, I must try to arbitrate the several details to the best

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δύναμιν· ο̣ τί δ' ἄν διαφύγῃ τής παλαιᾶς ἱστορίας, τούτο μὲν ἐστέων, οὐ ἡδ' ἐνταῦθα τὸ τῆς γεωγραφίας ἔργον, τὰ δὲ νῦν ὅραμα λεκτέον.

8. "Εστι τοίνυν ὅρη δύο ὑπερκείμενα τῆς Προσποννήσου, ο̣ τε Ὁλυμπος ὁ Μύσιος καὶ Ἡ' Ἰδη. τῷ μὲν οὐν Ὁλυμπος τὰ τῶν Βιθυνῶν ὑποπέπτωκε, τῆς δὲ Ἰδης μεταξὺ καὶ τῆς θαλάττης ἡ Τροία κείται, συνάπτουσα τῷ ὄρει· περί μὲν οὖν ταύτης ἐρημέρει ὕστερον καὶ τῶν συνεχῶν αὐτή πρὸς νῦν, νῦν δὲ περὶ τῶν Ὁλυμπιστῶν καὶ τῶν ἐφεξῆς μέχρι τοῦ Ταύρου παραλλήλων τοῖς προεφεδρο-μένοις λέγωμεν. ἐστι τοίνυν ὁ Ὁλυμπος κύκλῳ μὲν εὔς συνοικούμενος, ἐν δὲ τοῖς ὤψεσι δρυμοῦς ἔξωσις ἑξαίρετο καὶ λῃστηρία δυναμένους ἐκτρέφειν τόπους εὐεργείσι, ἐν οἷς καὶ τύραννοι συνείσανται πολλάκις, οἱ δυνάμενοι συμμείναι πολὴν χρόνον· καθάπερ Κλέων ὁ καθ' ἡμᾶς τῶν λῃστηρίων ἤγερμόν.

9. Οὕτως δ' ἂν μὲν ἐκ Γορδίου κόμης, ἦν ὕστερον αὐξήσας ἐποίησε πόλιν καὶ προσθήκρ᾽ ἔστησεν Ἱουλιάπολις· λῃστηρίον δ' ἔχρητο καὶ ὀρμητηρίῳ κατ' ἄρχας τὸ καρπησταῖον τῶν χωρίων, ὡς οὖν Κακλυδίων ὑπήρξε δ' Ἀστυνία μὲν χρήσιμος, ἐπελθὼν ἐπὶ τούς ἀργυρολογοῦσαν Ἀδηνήν, καθ' ὑπὸ χρόνον ἐκεῖνος τῆς Ἀσίαν κατέσχε, καὶ κωλύσας τὰς παρασκευὰς· ἐν δὲ τοῖς Ἀκτιακοῖς ἀποστᾶς Ἀντωνίου τοὺς Καίσαρος προσέβετο

1 ἡ, Mannert, for oi; so the editors.
2 χωρίων, Corais, for χωρῶν; so the later editors.
3 Λαβίνης, Xylander, for Λαβίνης Χί, Λαβίνης other MSS.

1 13. 1. 34, 35.
2 Quintus Labienus, son of Titus Labienus the tribune.
of my ability. However, if anything in ancient history escapes me, I must leave it unmentioned, for the task of the geographer does not lie in that field, and I must speak of things as they now are.

8. Above the Propontis, then, there are two mountains, the Mysian Olympus and Mt. Ida. Now the region of the Bithynians lies at the foot of Olympus, whereas Troy is situated between Mt. Ida and the sea and borders on the mountain. As for Troy, I shall describe it and the parts adjacent to it towards the south later on, but at present let me describe the country of Mt. Olympus and the parts which come next in order thereafter, extending as far as the Taurus and lying parallel to the parts which I have previously traversed. Mt. Olympus, then, is not only well settled all round but also has on its heights immense forests and places so well-fortified by nature that they can support bands of robbers; and among these bands there often arise tyrants who are able to maintain their power for a long time; for example, Cleon, who in my time was chieftain of the bands of robbers.

9. Cleon was from the village Gordium, which he later enlarged, making it a city and calling it Juliopolis; but from the beginning he used the strongest of the strongholds, Callydium by name, as retreat and base of operations for the robbers. And he indeed proved useful to Antony, since he made an attack upon those who were levying money for Labienus at the time when the latter held possession of Asia, and he hindered his preparations, but in the course of the Aetian War, having revolted from Antony, he joined the generals of 40–39 B.C.
στρατηγοὺς, καὶ ἐτμήμηθη πλέον ἢ κατ’ ἄξιαν, προσλαβὼν τοῖς παρ’. 'Αντωνίου δοθεῖσαι καὶ τὰ παρὰ τοῦ Καίσαρος· ἀντὶ λῃστοῦ δυνάστου περιέκειτο σχῆμα, ἱερεὺς μὲν ὄν τοῦ Ἀβρεττηνοῦ Ἑπίδα, Μυσίον θεοῦ, μέρος δὲ ἔχων ὑπήκοον τῆς Μωρῆνης (Μυσία δ’ ἐστὶ καὶ αὐτῆς, καθάπερ ἡ Ἀβρεττηνῆ), λαβὼν δὲ ύστατα καὶ τὴν ἐν τῷ Πόντῳ τῶν Κορώνων ἱερασύνην, εἰς ὃν κατελθὼν ἐντὸς μηνιαίου χρόνου κατέστρεψε τῶν βίων. C 575 νόσος δ’ ἐξῆγαγεν αὐτὸν ἄξια, εἰτ’ ἄλλος ἑπιπε- σούσα ἐκ τῆς ἀδην πλησμονῆς, εἴθ’, ὡς ἔφασαν οἱ περὶ τὸ ἱερόν, κατὰ μήνιν τῆς θεοῦ· ἐν γὰρ τῷ περιβόλῳ τοῦ τεμένους ἡ οἰκησίς ἐστὶ ἡ τοῦ ἱερέως καὶ τῆς ἱερείας, τὸ δὲ τέμενος χώρας τῆς ἄλλης ἀγιστείας διαφανέστατα τῆς τῶν υἱῶν κρεῶν βράσεως καθαρεύει, ὅπου γε καὶ ἡ ὅλη πόλις, οὕτω εἰσάγεται εἰς αὐτὴν ὑς· ὥς ὅ ἐν τοῖς πρώτοις τῷ ληστρικῷ ἤδος ἐπέδειξατο εὐθύς κατὰ τὴν πρότεραν εἰσόδου τῇ παραβάσει τούτου τοῦ ἔθους, ὡσπερ ἐν τῇ ἱερεύς εἰσελθὼν, ἀλλὰ διαφθορεῖς τῶν ἱερῶν.

10. Ὡ μὲν δὴ ὁ Ολυμπός τοιόσοδε, περιοικείται δὲ πρὸς ἀρκτοῦ μὲν ὑπὸ τῶν Βιθυνῶν καὶ Μυγ- δόνων καὶ Δολιώνων, τὸ δὲ λοιπὸν ἔχουσι Μυσόλ καὶ Ἐπίκτητος. Δολίωνας μὲν οὖν μάλιστα καλοῦσι τοὺς περὶ Κύζικον ἀπὸ Αἰγήπου ἔως Ῥυθάκου καὶ τῆς Δασκυλίτιδος λίμνης, Μυγ- δόνας δὲ τοὺς ἐφεξῆς τούτων μέχρι τῆς Μυρελεια- νῶν χώρας ὑπέρκεινται δὲ τῆς Δασκυλίτιδος

1 Ἀβρεττηνοῦ, Xylander, for Ἀβρεττηνοῦ CDhilius, Ἀβρετ- τανοῦ φ., Ἀβρετανοῦ ψ.
GEOGRAPHY, 12. 8. 9–10

Caesar and was honoured more than he deserved, since he also received, in addition to what Antony had given him, what Caesar gave him, so that he was invested with the guise of dynast, from being a robber, that is, he was priest of Zeus Abrettenē, a Mysian god, and held subject a part of Morenē, which, like Abrettenē, is also Mysian, and received at last the priesthood of Comana in Pontus, although he died within a month’s time after he went down to Comana. He was carried off by an acute disease, which either attacked him in consequence of excessive repletion or else, as the people round the temple said, was inflicted upon him because of the anger of the goddess; for the dwelling of both the priest and the priestess is within the circuit of the sacred precinct, and the sacred precinct, apart from its sanctity in other respects, is most conspicuously free from the impurity of the eating of swine’s flesh; in fact, the city as a whole is free from it; and swine cannot even be brought into the city. Cleon, however, among the first things he did when he arrived, displayed the character of the robber by transgressing this custom, as though he had come, not as priest, but as corrupter of all that was sacred.

10. Such, then, is Mt. Olympus; and towards the north it is inhabited all round by the Bithynians and Mygdonians and Doliones, whereas the rest of it is occupied by Mysians and Epicteti. Now the peoples round Cyzicus, from the Aesepus River to the Rhynndacus River and Lake Dascylitis, are for the most part called Doliones, whereas the peoples who live next after these as far as the country of the Myrleians are called Mygdonians. Above Lake Dascylitis lie two other lakes, large ones, I mean
ἄλλων δύο λίμναι μεγάλαι, ἣ τε Ἀπολλωνιάτις ἣ
te Μιλησίας; πρὸς μὲν οὖν τὴν Δασκύλλητιδι
Δασκύλλην πόλις, πρὸς δὲ τῇ Μιλησίας; Μιλησίας,
πρὸς δὲ τῇ τρίτῃ Ἀπολλωνία
ἡ ἐπὶ Ῥυνδάκῳ λεγομένη τὰ πλείστα δὲ τούτ
ων ἐστὶ Κυκείηνον νυνί·

11. Ἡ Εστί δὲ νῆσος ἐν τῇ Προποτίδι ἡ Κύκε
κοσσυναπτομένη γεφύραις δυσὶ πρὸς τὴν ἦπειρον,
ἀρετῇ μὲν κρατόστη, μεγέθει δὲ ὅσον πεντακόσιον
σταθὼν τὴν περίμετρον ἔχει δὲ ὁμόνυμον
πόλιν πρὸς αὐτὰς ταῖς γεφύραις καὶ λιμένας
δύο κλειστοὺς καὶ νεωσακίνους πλεύσις τῶν
dιακοσίων τῆς δὲ πόλεως τὸ μὲν ἐστὶν ἐν ἐπιτέφῳ,
τὸ δὲ πρὸς ὅρεις καλεῖται δ’ Ἀρκτοὺ όρος· ύπέρ
κείσεται δ’ Ἀλλοῦ Δινυμοῦ μοοφονίς, ἐρεῖν ἔχειν τῆς
Δινυμήνης μητρὸς θεῶν, ἵδιμα τῶν Ἀργοναυ-
tῶν. ἔστι δ’ ἐνάμμελος ταῖς πρόσταισ τῶν κατὰ
τὴν Ἀσίαν ἡ πόλις μεγέθει τε καὶ κάλλει καὶ
εὐνομίᾳ πρὸς τε εἰρήνην καὶ πόλεμον ἐοικέ τε τῷ
παραπλησίῳ τύπῳ κοσμεῖται, ὡσπερ ἡ τῶν
Ῥοδίων καὶ Μασσαλιωτῶν καὶ Καρχηδονίων τῶν
πόλαι. τὰ μὲν οὖν πολλά ἐστὶ, τρεῖς δ’ ἄρχιτέκ
τονας τουσ ἐπιμελομένους οἰκοδομημάτων τε
dημοσίων καὶ ὁργάνων, τρεῖς δὲ καὶ θησαυροῦς
κέκτηται, τῶν μὲν ὀπλῶν, τῶν δ’ ὁργάνων, τῶν δὲ
σίτου ποιεῖ δὲ τῶν σῶτον ἁστίπου ἡ Ὁλυμπική
γῆ· 1 μεγαμάθη, ἐπεδείξαντο δὲ τὴν ἕκ τῆς
παρασκευῆς ταύτης ὀψθελείαν ἐν τῷ Μιθριδατικῷ

1 γῆ, omitted by all MSS. except F.

1 i.e. “Mountain of the Bears.”
Lake Apolloniatis and Lake Miletopolitis. Near Lake Dascylitis is the city Daseylium, and near Lake Miletopolitis Miletopolis, and near the third lake "Apollonia on Rhyndacus," as it is called. But at the present time most of these places belong to the Cyziceni.

11. Cyzicus is an island in the Propontis, being connected with the mainland by two bridges; and it is not only most excellent in the fertility of its soil, but in size has a perimeter of about five hundred stadia. It has a city of the same name near the bridges themselves, and two harbours that can be closed, and more than two hundred ship-sheds. One part of the city is on level ground and the other is near a mountain called "Areton-oros." ¹ Above this mountain lies another mountain, Dindymus; it rises into a single peak, and it has a temple of Dindymenê, mother of the gods, which was founded by the Argonauts. This city rivals the foremost of the cities of Asia in size, in beauty, and in its excellent administration of affairs both in peace and in war. And its adornment appears to be of a type similar to that of Rhodes and Massalia and ancient Carthage. Now I am omitting most details, but I may say that there are three directors who take care of the public buildings and the engines of war, and three who have charge of the treasure-houses, one of which contains arms and another engines of war and another grain. They prevent the grain from spoiling by mixing Chalcidic earth ² with it. They showed in the Mithridatic war the advantage resulting from this preparation of theirs; for when the king unexpectedly came over

² Apparently a soil containing lime carbonate.
πολέμῳ. ἐπελθόντος γὰρ αὐτοῦ ἀδοκήτως τοῦ βασιλέως πεντεκαΐδεκα μυριάσι καὶ ἵππω πολλῆ καὶ κατασχόντος τὸ ἀντικειμένον ὄρος, ὁ καλοῦσιν Ἀδραστείας, καὶ τὸ προϊστειον, ἐπειτα καὶ διά-
ραντος εἰς τὸν ὑπὲρ τῆς πόλεως αὐχένα καὶ

C 576 προσμαχομένου πεζῇ τε καὶ κατὰ θάλαττας
tετρακοσίαις ναυσίν, ἀντέσχον πρὸς ἅπαντα οἱ
Κυζικηνοί, ὡστε καὶ ἐγγὺς ἦλθον τοῦ ξυγρία
λαβεῖν τὸν βασιλέα ἐν τῇ διώρυγῃ ἀντιδιορύτο-
tες, ἀλλ' ἐφθέ φυλαξάμενος καὶ ἀναλαβόν ἐκα-
tῶν ἐξο τοῦ ὁρύγματος· ὥστε δὲ ἑσχυσεν εἰσπέμ-
ψαι τις νύκτωρ ἐπικούροις τῶν Ῥωμαίων
στρατηγὸς Δεύκολλος· ὅνησε δὲ καὶ λιμὸς τῷ
τοσοῦτον πλήθει τῆς στρατιάς ἐπιπεσόν, ὅν οὐ
pροείδετο ὁ βασιλεύς, ὡς ἀπῆλθε πολλοὺς ἀπο-
βαλῶν. Ῥωμαίοι δ' ἐτίμησαν τὴν πόλιν, καὶ
ἐστὶν ἐλευθέρα μέχρι νῦν καὶ χώραν ἐχει πολλὴν
τὴν μὲν ἐκ παλαιοῦ, τὴν δὲ τῶν Ῥωμαίων προ-
θέντων. καὶ γὰρ τῆς Τρωάδος ἔχουσι τὰ πέραν
tοῦ Ἀἰσθένου τὰ περὶ τὴν Ζέλειαν καὶ τὸ τῆς
Ἀδραστείας πεδίον, καὶ τῆς Δασκυλίτιδος λίμνης
tὰ μὲν ἔχουσι εἰκεῖνοι, τὰ δὲ Βυζάντιον πρὸς
de τῇ Δολιωνίδι καὶ τῇ Μυγδονίδι νέμονται πολ-
λὴν μέχρι τῆς Μιλητοπολίτιδος λίμνης καὶ τῆς
Ἀπολλωνιάτιδος αὐτῆς, δι' ὃν χωρίων καὶ ὁ
Ῥώνδακος ἐπὶ ποταμός, τὰς ἀρχὰς ἔχων ἐκ τῆς
Ἀζανίτιδος προσλαβῶν δὲ καὶ ἐκ τῆς Ἀβρετ-
τηνῆς Μυσίας ἄλλους τε καὶ Μάκεστον ἀπ'
Ἀγκύρας τῆς Ἀβαείτιδος ἐκδίδοσιν εἰς τὴν
Προποντίδα κατὰ Βέσβικον νῆσον. ἐν ταύτῃ δὲ
tῇ νήσῳ τῶν Κυζικηνῶν ὄρος ἐστὶν εὐδενδρον

1 Ἀβαείτις, Kramer, for Ἀβαείτιδος; so the later editors.
GEOGRAPHY, 12. 8. II

against them with one hundred and fifty thousand men and with a large cavalry, and took possession of the mountain opposite the city, the mountain called Adrasteia, and of the suburb, and then, when he transferred his army to the neck of land above the city and was fighting them, not only on land, but also by sea with four hundred ships, the Cyziceni held out against all attacks, and, by digging a counter-tunnel, all but captured the king alive in his own tunnel; but he forestalled this by taking precautions and by withdrawing outside his tunnel. Leucullus, the Roman general, was able, though late, to send an auxiliary force to the city by night; and, too, as an aid to the Cyziceni, famine fell upon that multitudinous army, a thing which the king did not foresee, because he suffered a great loss of men before he left the island. But the Romans honoured the city; and it is free to this day, and holds a large territory, not only that which it has held from ancient times, but also other territory presented to it by the Romans; for, of the Troad, they possess the parts round Zeleia on the far side of the Aeseopus, as also the plain of Adrasteia, and, of Lake Dascylitis, they possess some parts, while the Byzantians possess the others. And in addition to Dolionis and Mygdonis they occupy a considerable territory extending as far as Lake Miletopolitis and Lake Apolloniatis itself. It is through this region that the Rhyndacus River flows; this river has its sources in Azanitis, and then, receiving from Mysia Abrettenê, among other rivers, the Maestus, which flows from Ancyra in Abæitis, empties into the Propontis opposite the island Besbicos. In this island of the Cyziceni is a well-
Αρτάκης καὶ νησίον ὅμοιον πρόκειται τούτων, καὶ πλησίων ἄκρωπήριον Μέλανος καλούμενον ἐν παράπλω τοῖς εἰς Πρίαπον κομιζομένοις ἐκ τῆς Κυζίκου.

12. Τῆς δὲ ἐπικτήτου Φρυγίας Ἀξανόλ 1 τε εἰςι καὶ Νακόλλα καὶ Κοστάειον καὶ Μιδάειον 2 καὶ Δορύλαυνον πόλεισ καὶ Κάδοι τοὺς δὲ Κάδος ἕνοι τῆς Μυσίας φασίν. ἢ δὲ Μυσία κατὰ τὴν μεσόγαιαν ἀπὸ τῆς Ὀλυμπηνῆς ἐπὶ τὴν Περγαμηνῆν καθήκει καὶ τὸ Καίκου λεγόμενον πεδίον, ὡστε μεταξὺ κεῖσθαι τῆς τε Ἰδης καὶ τῆς Κατακεκαυμένης, ἢν οἱ μὲν Μυσίαι, οἱ δὲ Μαιονίαν φασίν.

13. Τῷ δὲ τῆς Ἐπικτήτου πρὸς νότον ἔστιν ἡ μεγάλη Φρυγία, λείπουσα 3 ἐν ἀριστερᾷ τῆς Πεσσανώντα καὶ τὰ περὶ Ὀρκαόρκους καὶ Λυκαονίαν, ἐν δεξιᾷ δὲ Μαίονας καὶ Λυδίας καὶ Κάρας, ἐν δὲ ἐστὶν ἡ τε Παρώφειος λεγομένη Φρυγία καὶ ἡ πρὸς Πισιδίαν καὶ τὰ περὶ Ἀμώριον καὶ Εὐμένειαν καὶ Σύμναδα, εἶτα Ἀλαμεία ἡ Κεβωτὸς λεγομένη καὶ Δαοδίκεια, αἰτὶ ἐστὶ μέγιστοι τῶν κατὰ τὴν Φρυγίαν πόλεων περὶ-κεῖται δὲ ταύταις πολίσματα καὶ 4 ἄφροδισιᾶς, Κολοσσα, Θεμισσώνιον, Σανᾶς, Μητρόπολις, Ἀπολλωνίας. ἔτι δὲ ἀπώτερῳ τοῦ-C 577 των Πέλται, Τάβαι, 5 Εὐκαρπία, Λυσίας.

1 Ἀξανόλ (as in Stephanus), the editors, for Ἀξανόλ.
2 Μιδάειον, Tschchucke, for Μιδάιον; so the later editors.
3 λείπουσα, Corais, for λεπότα; so the later editors.
4 Corais omits καὶ and supplies the lacuna of about fifteen letters with ἄλλα τε καὶ, in reference to which Kramer says, "substantivum potius videatur excidisse, velut χωρία vel simile quid." Jones conjectures χωρία, ἄλλα τε καὶ (fourteen letters).

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wooded mountain called Artacè; and in front of this mountain lies an isle bearing the same name; and near by is a promontory called Melanus, which one passes on a coasting-voyage from Cyzicus to Priapus.

12. To Phrygia Epictetus belong the cities Azani, Nacolia, Cotiæium, Midæium, and Dorylaeum, and also Cadi, which, according to some writers, belongs to Mysia. Mysia extends in the interior from Olympenè to Pergamenè, and to the plain of Caicus, as it is called; and therefore it lies between Mt. Ida and Catacecaumenè, which latter is by some called Mysian and by others Maeonian.

13. Above Phrygia Epictetus towards the south is Greater Phrygia, which leaves on the left Pessinus and the region of Oraorci and Lycaonia, and on the right the Maeonians and Lydians and Carians. In Epictetus are Phrygia "Paroreia," ¹ as it is called, and the part of Phrygia that lies towards Pisidia, and the parts round Amorium and Eumeneia and Synnada, and then Apameia Cibotus, as it is called, and Laodiceia, which two are the largest of the Phrygian cities. And in the neighbourhood of these are situated towns, and . . . .,² Aphrodisias, Colossae, Themisonium, Sanaüs, Metropolis, and Apollonia; but still farther away than these are Peltae, Tabae, Eucarpia, and Lysias.

¹ i.e. the part of Phrygia "along the mountain."
² There is a lacuna in the MSS. at this point (see critical note) which apparently should be supplied as follows: "places, among others."

5 Tάβαι, Corais, for Tαβάλαι x, Ταβαί hí, Tαβέαι other MSS.; so the later editors.
14. Ἡ μὲν οὖν Παρώρεια δρεινήν τινα ἔχει ράξιν ἀπὸ τῆς ἀνατολῆς ἐκτεινομένην ἐπὶ δύσων ταύτην δ' ἐκατέρωθεν ὑποπέπτοπτες τι πεδίον μέγα καὶ πόλεις πλησίον αὐτῆς, πρὸς ἀρκτον μὲν Φιλομήλιον, ἐκ θατέρου δὲ μέρους Ἀντιόχεια ἡ πρὸς Πισιδία καλουμένη, ἡ μὲν ἐν πεδίῳ κειμένη πᾶσα, ἡ δ' ἐπὶ λόφου, ἔχουσα ἀποικίαν 'Ῥωμαίων· ταύτην δ' ὄκισαν Μάγνητες οἱ πρὸς Μαιάνδρῳ. 'Ῥωμαίοι δ' ἠλευθέρωσαν τῶν βασιλέων, ἡνίκα τὴν ἄλλην 'Ασίαν Εὐμένεια παρέδοσαν τὴν ἑντὸς τοῦ Ταῦρου· ἡ δ' ἐνταῦθα καὶ ἱερωσύνη τῆς Μηνὸς 'Αρκαίου, πλῆθος ἔχουσα ἱεροδοῦλων καὶ χωρίων ἱερῶν κατελύθη δὲ μετὰ τὴν 'Αμύντων τελευτήν ὑπὸ τῶν πεμφθέντων ἐπὶ τὴν ἑκεῖνον κληρονομίαν. Σύνναδα δ' ἔστιν οὐ μεγάλη πόλις· πρόκειται δ' αὐτῆς ἑλαιόφυτον πεδίον ὅσον ἔξω- κοινοτικά σταδίων ἐπέκεινα δ' ἔστι Δοκίμια κόμη, καὶ τὸ λατόμιον Συνναδικοῦ λίθου (οὕτω μὲν 'Ῥωμαίοι καλοῦσιν, οἱ δ' ἐπιχώριοι Δοκίμιτην καὶ Δοκιμαίοι), 1 κατ' ἀρχὰς μὲν μικρὰς βῶλους ἐκδιδόντος τοῦ μετάλλου, διὰ δὲ τὴν νυνὶ πολυτελειαν τῶν 'Ῥωμαίων κίονες ἐξαροῦνται μονόλθοι μεγάλοι, πλησιάζοντες τῷ ἀλαβαστρίτη λίθῳ κατὰ τὴν ποικιλίαν· ὡστε, καίτερ πολλῆς οὔσης τῆς ἐπὶ θάλατταν ἀγωγῆς τῶν τηλικούτων φορτίων, ὡμος καὶ κίονες καὶ πλάκες εἰς 'Ῥώμην κομίζονται βαυμασταί κατὰ τὸ μέγεθος καὶ κάλλος.

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1 Δοκιμαίοι, Xylander, for Δοκιμαίοι; so the later editors.

1 190 B.C. Strabo refers to Eumenes II, king of Pergamum, who reigned 197–159 B.C.
14. Now Phrygia Paroreia has a kind of mountainous ridge extending from the east towards the west; and below it on either side lies a large plain. And there are cities near it: towards the north, Philomelium, and, on the other side, the Antiocheia near Pisidia, as it is called, the former lying wholly in a plain, whereas the latter is on a hill and has a colony of Romans. The latter was settled by Magnetans who lived near the Maeander River. The Romans set them free from their kings at the time when they gave over to Eumenes the rest of Asia this side the Taurus. Here there was also a priesthood of Mên Arecaeus, which had a number of temple-slaves and sacred places, but the priesthood was destroyed after the death of Amyntas by those who were sent thither as his inheritors. Synnada is not a large city; but there lies in front of it a plain planted with olives, about sixty stadia in circuit. And beyond it is Docimaea, a village, and also the quarry of “Synnadic” marble (so the Romans call it, though the natives call it “Docimite” or “Docimaean”). At first this quarry yielded only stones of small size, but on account of the present extravagance of the Romans great monolithic pillars are taken from it, which in their variety of colours are nearly like the alabastrite marble; so that, although the transportation of such heavy burdens to the sea is difficult, still, both pillars and slabs, remarkable for their size and beauty, are conveyed to Rome.

2 “Arecaeus” appears to be an error for “Ascaeus” (see 12. 3. 31 and foot-note on “Mên Ascaeus”).
3 Or does Strabo mean sixty stadia in extent?
15. 'Απάμεια δ' ἐστὶν ἐμπόριον μέγα τῆς ἴδιως λεγομένης 'Ασίας, δευτερεύον μετὰ τὴν 'Εφεσον· αὕτη γὰρ καὶ τῶν ἀπὸ τῆς Ἰταλίας καὶ τῆς Εὐλάδος ὑποδοχεῖον κοινὸν ἐστὶν. Ἰδρυται δὲ ἢ 'Απάμεια ἐπὶ ταῖς ἐκβολαῖς τοῦ Μαρσύου ποταμοῦ, καὶ βεί διὰ μέσης τῆς πόλεως ὁ ποταμός, τὰς ἀρχαῖς ἀπὸ τῆς πόλεως ἕχον· κατενεχθεῖς δ' ἐπὶ τὸ προάστειον σφοδρῷ καὶ κατωφερεί τῷ βεύματι συμβάλλει πρὸς τὸν Μαίανδρον, προσειληφότα καὶ ἄλλον ποταμὸν 'Οργάν, δι' ὁμαλοῦ φερόμενον πρᾶον καὶ μαλακῶν ἐντεῦθεν δ' ἢ δη γενόμενος μέγας. Μαίανδρος τέως μὲν διὰ τῆς Φρυγίας φέρεται, ἐπειτα διωρίζει τὴν Καριάν καὶ τὴν Λυδίαν κατὰ τὸ Μαίανδρον καλούμενον πεδίον, σκολιὸς ὄν εἰς ὑπερβολήν, ὥστε ἐξ ἐκείνου τὰς σκολιότητας ἀπάσας μαίανδρους καλεῖσθαι· τελευτῶν δὲ καὶ τῆς Καριάν αὐτῆς διαρρέει τὴν ὑπὸ τῶν Ἰώνων νῦν κατεχομένην καὶ μεταξὶ Μιλήτου καὶ Πρινής ποιεῖται τὰς ἐκβολάς, ἄρχεται δὲ ἀπὸ Κελαινῶν, λόφου τινός, ἐν δὲ πόλις ἦν ὄμοινυμος τῷ λόφῳ ἐντεῦθεν δ' ἀνα·

C 578 στήσας τοὺς ἄνθρωπον ὁ Σωτὴρ 'Αντίοχος εἰς τὴν νῦν 'Απάμειαν τῆς μικρῶς ἐπώνυμου τὴν πόλιν ἐπέδειξεν 'Απάμας, ἦ δυνάτη μὲν ἢν ἢ 'Αρταβάζου, δεδομένη δ' ἐνυχώς πρὸς γάμον Σελεύκου τῷ Νικάτορι. ἐνταῦθα δὲ μυθεύεται τὰ περὶ τὸν 'Ολυμπον καὶ τὸν Μαρσύαν καὶ

1 Instead of ἀπὸ C. Müller conj. ὅπο ἀπωθεῖν; Corais inserts παλαιὰς between τῆς and πόλεως; Kramer conj. ἀκροθόλεως.
2 μέγας is omitted by all MSS. except οὖν.
3 καὶ τῆν, Corais, for κατά; so the later editors.
4 διαρρεῖ, Casaubon, for διαρρῆι; so the later editors.
15. Apameia is a great emporium of Asia, I mean Asia in the special sense of that term,¹ and ranks second only to Ephesus; for it is a common entrepôt for the merchandise from both Italy and Greece. Apameia is situated near the outlets of the Marsyas River, which flows through the middle of the city and has its sources in the city;² it flows down to the suburbs, and then with violent and precipitate current joins the Maeander. The latter receives also another river, the Orgas, and traverses a level country with an easy-going and sluggish stream; and then, having by now become a large river, the Maeander flows for a time through Phrygia and then forms the boundary between Caria and Lydia at the Plain of Maeander, as it is called, where its course is so exceedingly winding that everything winding is called "meandering." And at last it flows through Caria itself, which is now occupied by the Ionians, and then empties between Miletus and Priene. It rises in a hill called Celaenae, on which there is a city which bears the same name as the hill; and it was from Celaenae that Antiochus Soter³ made the inhabitants move to the present Apameia, the city which he named after his mother Apama, who was the daughter of Artabazus and was given in marriage to Seleucus Nicator. And here is laid the scene of the myth of Olympus and of

¹ i.e. Asia Minor.
² i.e. in the city's territory, unless the text is corrupt and should be emended to read, "having its sources in Celaenae" (Groskurd), or "not far away from the city" (C. Müller), or "in the old city" (Corais) of Celaenae, whence, Strabo later says, "Antiochus made the inhabitants move to the present Apameia" (see critical note).
³ Antiochus "the Saviour."
ο Μαρσύας πρὸς Ἀπόλλωνα. ὑπέρκειται δὲ καὶ λίμνη φύσεω κάλαμον τὸν ἔξ ἡ γλώττας τῶν αὐλῶν ἔπιτῆδειον, ἐξ ὃς ἀπολείβεσθαι1 φασὶ τὰς πηγὰς ἀμφοτέρας, τὴν τε τοῦ Μαρσύον καὶ τὴν τοῦ Μαιάνδρου.

16. Ἡ δὲ Λαοδίκεια, μικρὰ πρότερον οὖσα, ἀυξήθη ἐλαβεθε ἐφ’ ἡμῶν καὶ τῶν ἠμετέρων πατέρων, καίτοι κακωθεῖσα ἕκ πολιορκίας ἐπὶ Μιθριδάτου τοῦ Ἐντάτορος, ἀλλ’ ἡ τῆς χώρας ἀρετὴ καὶ τῶν πολιτῶν τινὲς εὐτυχήσαντες μεγάλη ἐποίησαν αὐτὴν, Ἰέρων μὲν πρότερον, ὅς πλειόνων ἡ δισχιλίων ταλάντων κληρονομίαι κατέλιπε τὸ δήμῳ πολλοῖς τ’ ἀναθήμασιν ἐκόσμησε τὴν πόλιν. Ζήμων δὲ ὁ βήτωρ ὑστερον καὶ ὁ νῦν αὐτὸν Πολέμων, ὅς καὶ Βασιλείας ἡξιώθη διὰ τὰς ἀνδραγαθίας υπ’ Ἄντωνίου μὲν πρότερον, ὑπὸ Καῖσαρος δὲ τοῦ Σεβαστοῦ μετὰ ταῦτα. φερεὶ δ’ ὁ περὶ τὴν Λαοδίκειαν τόπος προβάτων ἀρετὰς οὐκ εἰς μαλακότητα2 μόνον τῶν ἐρίων, ἂ καὶ τῶν Μιλησίων διαφέρει, ἀλλὰ καὶ εἰς τὴν κοραξῆν3 χρόνων, ὡστε καὶ προσδεύσονται λαμπρῶς ἀπ’ αὐτῶν δόσπερ καὶ οἱ Κολοσσινοὶ ἀπὸ τοῦ ὀμοῦμοι χρόματος πλησίον οἰκούντες. ἐνταύθα δὲ καὶ ὁ Κάπρος καὶ ὁ Δύκος συμβάλλει τῷ Μαιάνδρῳ ποταμῷ, ποταμὸς εὐμεγέθης, ἀφ’ οὗ καὶ ἡ πρὸς τῷ Δύκῳ Λαοδίκεια λέγεται. ὑπέρκειται δὲ τῆς πόλεως ὅρος Κάδμος, εἴς οὖ καὶ ὁ Δύκος ἤεῖ, καὶ

1 ἀπολείβεσθαι is emended to ἀπολείβεσθαι by Tzschucke, Kramer, and Müller-Dübner.
2 μαλακότητα, Kramer, for μαλακότητας; so the later editors.
3 κοραξῆν, the editors, for κοραξῆν.
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Marsyas and of the contest between Marsyas and Apollo. Above is situated a lake which produces the reed that is suitable for the mouth-pieces of pipes; and it is from this lake that pour the sources of both the Marsyas and the Maeander.

16. Laodiceia, though formerly small, grew large in our time and in that of our fathers, even though it had been damaged by siege in the time of Mithridates Eupator.\(^1\) However, it was the fertility of its territory and the prosperity of certain of its citizens that made it great: at first Hieron, who left to the people an inheritance of more than two thousand talents and adorned the city with many dedicated offerings, and later Zeno the rhetorician and his son Polemon,\(^2\) the latter of whom, because of his bravery and honesty, was thought worthy even of a kingdom, at first by Antony and later by Augustus. The country round Laodiceia produces sheep that are excellent, not only for the softness of their wool, in which they surpass even the Milesian wool, but also for its raven-black colour,\(^3\) so that the Laodiceians derive splendid revenue from it, as do also the neighbouring Colosseni from the colour which bears the same name.\(^4\) And here the Caprus River joins the Maeander, as does also the Lycus, a river of good size, after which the city is called the "Laodiceia near Lycus."\(^5\) Above the city lies Mt. Cadmus,

\(^1\) King of Pontus 120-63 B.C.
\(^2\) Polemon I, king of Pontus and the Bosporus, and husband of Pythodorus.
\(^3\) Cf. 3. 2. 6.
\(^4\) i.e. the "Colossian" wool, dyed purple or madder-red (see Pliny 25. 9. 67 and 21. 9. 27).
\(^5\) i.e. to distinguish it from the several other Laodiceias.
Αλλος ὁμόνυμος τῷ ὄρει. τὸ πλέον δὲ οὕτως ὑπὸ γῆς ρυείς, εἰτ᾽ ἀνακύψας συνέπεσεν εἰς ταυτὸ τοῖς ἄλλοις ποταμοῖς, ἐμφαίνου ἄμα καὶ τὸ πολύτρητον τῆς χώρας καὶ τὸ εὐσειστὸν εἰ γὰρ τις ἄλλη, καὶ Ἡ Λαοδίκεια εὐσειστὸς, καὶ τῆς πλησιοχώρου δὲ Κάρουρα.

17. Ὁριον δὲ ἔστι τῆς Φρυγίας καὶ τῆς Καρίας τὰ Κάρουρα· κόμη δὲ ἔστιν αὕτη πανδοχεία ἐξουσία καὶ ἔστων ὕδατων ἐκβολάς, τὰς μὲν ἐν τῷ ποταμῷ Μαιάνδρῳ, τὰς δ᾽ ὑπὲρ τοῦ χεῖλους. καὶ δὴ ποτὲ φασὶ πορνοβοσκὸν αὐξάνεται ἐν τοῖς πανδοχείοις σὺν πολλῷ πλῆθει γυναικῶν, νόκτωρ γενομένου σεισμοῦ, συναφιεσθῆναι πάσαις. σχεδὸν δὲ τι καὶ πίεσα εὐσειστὸς ἐστιν ἡ περὶ τὸν Μαιάνδρον χώρα, καὶ ὑπόνομοι πυρὶ τε καὶ ὑδατὶ μέχρι τῆς μεσογαίας. διατετακε γὰρ ὑπὸ τῶν πεδίων ἀρξαμένη πᾶσα ἡ τοιαύτη κατασκευὴ τῆς χώρας εἰς τὰ Χαρώνια, τὸ τε ἐν Ἰεραπόλει καὶ τὸ ἐν Ἀχαράκοις τῆς Νυσαίδος καὶ τὸ περὶ Μαγνησίαν καὶ Μυσύντα· εὔθρυπτός τε γὰρ ἐστὶν ἡ γῆ καὶ ψαθυρά, πλήρης τε ἀλμυρίδων καὶ εὐεκτύρωτος ἐστὶ. τάχα δὲ καὶ ὁ Μαιάνδρος διὰ τοῦτο σκολιός, ὅτι πολλὰς μεταπτώσεις λαμβάνει τὸ ἰείθρου, καὶ πολλῆς χοῦν κατάγων

1 δὲ Κάρουρα. Ὁριον δὲ, the editors, for Κάρουρα δὲ ὅριον.
2 Ἀχαράκοις, Tscheuake, for Χαράκοις; so the later editors.

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1 See 5. 4. 5, and the note on "Plutonia."
2 i.e. sodium chloride (salt), and perhaps other salts found
whence the Lycus flows, as does also another river of the same name as the mountain. But the Lycus flows under ground for the most part, and then, after emerging to the surface, unites with the other rivers, thus indicating that the country is full of holes and subject to earthquakes; for if any other country is subject to earthquakes, Laodiceia is, and so is Carura in the neighbouring country.

17. Carura forms a boundary between Phrygia and Caria. It is a village; and it has inns, and also fountains of boiling-hot waters, some in the Maeander River and some above its banks. Moreover, it is said that once, when a brothel-keeper had taken lodging in the inns along with a large number of women, an earthquake took place by night, and that he, together with all the women, disappeared from sight. And I might almost say that the whole of the territory in the neighbourhood of the Maeander is subject to earthquakes and is undermined with both fire and water as far as the interior; for, beginning at the plains, all these conditions extend through that country to the Charonia,¹ I mean the Charonium at Hierapolis and that at Acharaca in Nysaïs and that near Magnesia and Myus. In fact, the soil is not only friable and crumbly but is also full of salts² and easy to burn out.³ And perhaps the Maeander is winding for this reason, because the stream often changes its course and, carrying down much silt, adds the silt at different times to

¹ in soil, as, for example, sodium carbonate and calcium sulphate—unless by the plural of the word Strabo means merely “salt-particles,” as Tozer takes it.
² On “soil which is burnt out,” see Vol. II, p. 454, footnote 1.
άλλων μέρει τῶν αἰγιαλῶν προστίθησι·
to δὲ πρὸς τὸ πέλαγος βιασάμενος ἔξωθεν.
καὶ δὴ καὶ τὴν Πρείμην ἐπὶ θαλάσσῃ πρὸς τοὺς ὁδοὺς μεσόγαιαν πεποίηκε τεταράκοντα σταδίων προσχώματι.

18. Καὶ ἡ Κατακεκαυμένη δὲ, ἦπερ ὑπὸ Λυδῶν καὶ Μυσῶν κατέχεται, διὰ τοιαύτα τίνα τῆς προ-
σηγορίας τετύχηκε ταύτης· ἡ τε Φιλαδέλφεια, ἡ
πρὸς αὐτὴν πόλιν, οὐδὲ τοὺς τοίχους ἔχει πιστοὺς,
ἀλλὰ καθ’ ἡμέραν τρόπου τινὰ σαλεύονται καὶ
διάσταται· διατελοῦσι δὲ προσέχοντες τοῖς πάθεσι
τῆς γῆς καὶ ἀρχιτεκτονοῦντες πρὸς αὐτὰ.2 καὶ
τῶν ἄλλων δὲ πόλεων Ἀπάμεια μὲν καὶ πρὸ τῆς
Μιθριδάτου στρατείας ἐσείσθη πολλάκις, καὶ
ἐδωκεν ἐπελθῶν ὁ βασιλεὺς ἐκατὸν τάλαντα εἰς
ἐπανόρθωσιν, ὡς ἀνατετραμμένη τὴν πόλιν.
Λέγεται δὲ καὶ ἐπ’ Ἀλεξάνδρου παραπλήσια
συμβῆναι: διόπερ εἰκὸς ἐστὶ καὶ τῶν Ποσειδῶ
τιμᾶσθαι παρ’ αὐτοῖς, καίπερ μεσογαίοις οὖσι,
καὶ ἀπὸ Κελαινοῦ τοῦ Ποσειδῶνος ἐκ Κελαινοῦς,
μᾶς τῶν Δαναίδων, γενομένου κεκλησθαί τὴν
πόλιν ἐπώνυμον,3 ἡ διὰ τὸν λίθον καὶ τὴν ἢπὸ
tῶν ἐκτυρώσεων μελανίαν. καὶ τὰ περὶ Σύπυλου
dὲ καὶ τὴν ἀνατροπὴν αὐτοῦ μῦθον οὐ δεῖ τί-
θεσθαι καὶ γὰρ νῦν τὴν Μαγνησίαν τὴν ὑπ’

1 βιασάμενος, Xylander, for βιασαμένος; so the later
editors.
2 αὐτά, Groskurd, for αὐτήν; so the later editors.
3 ἐπώνυμον, the editors, for ὑπώνυμον.

1 "At the present day the coastline has been advanced so
far, that the island of Lade, off Miletus, has become a hill in
the middle of a plain." (Tozer, op. cit., p. 288).

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different parts of the shore; however, it forcibly thrusts a part of the silt out to the high sea. And, in fact, by its deposits of silt, extending forty stadia, it has made Priene, which in earlier times was on the sea, an inland city.¹

18. Phrygia "Catacecaumenê,"² which is occupied by Lydians and Mysians, received its appellation for some such reason as follows: In Philadelphia, the city near it, not even the walls are safe, but in a sense are shaken and caused to crack every day. And the inhabitants are continually attentive to the disturbances in the earth and plan all structures with a view to their occurrence. And, among the other cities, Apameia was often shaken by earthquakes before the expedition of King Mithridates, who, when he went over to that country and saw that the city was in ruins, gave a hundred talents for its restoration; and it is said that the same thing took place in the time of Alexander. And this, in all probability, is why Poseidon is worshipped in their country, even though it is in the interior,³ and why the city was called Celaenae,⁴ that is, after Celaenus, the son of Poseidon by Celaeno, one of the daughters of Danaüs, or else because of the "blackness" of the stone, which resulted from the burn-outs. And the story of Mt. Sipylus and its ruin should not be put down as mythical, for in our own times Magnesia, which lies at the foot of it, was

² "Burnt up."
³ Poseidon was not only the god of the sea, but also the "earth-shaker" (ἐνοσίχτων or ἐνοσίγαιος), an epithet frequently used in Homer.
⁴ i.e. "Black."
αὐτῷ κατέβαλον σεισμοί, ἥνικα καὶ Σάρδεις καὶ τῶν ἄλλων τὰς ἑπιφανεστάτας κατὰ πολλὰ μέρη διελυμένατο· ἐπηνόθωσε δ’ ὁ ἡγεμόνι, χρήματα ἐπιδόσει, καθάπερ καὶ πρῶτον ἐπὶ τὴς γενομένης συμφορᾶς Τραλλιανοῖς (ἡνίκα τὸ γυμνάσιον καὶ ἄλλα μέρη συνέπεσεν) ὁ πατὴρ αὐτοῦ καὶ τούτως καὶ Δαιδικέσιν.

19. Ἀκούειν δ’ ἔστε καὶ τῶν παλαιῶν συγγραφέων, οἷα φησιν ὁ τὰ Λύδια συγγράψας Σάνθος, διηγούμενος, οἷα μεταβολαὶ κατέσχον πολλάκις τὴν χώραν ταυτίνην, διὸ ἐμμηνόθηκεν ποιώ καὶ ἐν τοῖς πρόσθεν. καὶ δὴ καὶ τὰ περὶ τὸν Τυφώνα πάθη ἐνταῦθα μυθεύομαι καὶ τοὺς Ἀριμόνους καὶ τῆς Κατακεκαυμένης ταύτην εἰναι φασίν· οὐ μὴν ἀκούοι δὲ καὶ τὰ μεταξὺ Μαιάνδρου καὶ Λυδίων ἀπανθῇ ὑπονοεῖν τοιαῦτα καὶ διὰ τὸ πλῆθος τῶν λιμνῶν καὶ ποταμῶν καὶ τοὺς πολλαχοὺς κενθμοῦν τῆς γῆς. ἡ δὲ μεταξὺ Δαιδικείας καὶ Ἀπαρέιας λίμνη καὶ βορβωρόδη καὶ ὑπόνομον τὴν ἀποφορὰν ἔχει, πελάγια οὖσα· φασὶ δὲ καὶ δίκαιος εἶναι τῷ Μαιάνδρῳ μεταφέροντι τὰς χώρας, ὅταν περικροουθῶσιν οἱ ἄγκωνες, ἀλόντες. δὲ τὰς ξημίας ἐκ τῶν πορθμικῶν διαλύεσθαι τελῶν.

1 ὑπόνομον, Meineke emends to ὑπονόμου, Corais conj. ὑπόνοσον, Kramer ἐπίνοσον. T. G. Tucker (Classical Quarterly III, p. 101) would insert καθ’ before ὑπόνομον and translate: “It has a smell after the manner of a sewer.”
2 ἄλοντε, Jones, from conj. of Capps, for ἄλοντες; others, following conj. of Xylander, emend to ἄλοντες.

1 i.e. Tiberius (see Tacitus, Annals 2. 47).

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laid low by earthquakes, at the time when not only Sardeis, but also the most famous of the other cities, were in many places seriously damaged. But the emperor \(^1\) restored them by contributing money; just as his father in earlier times, when the inhabitants of Tralleis suffered their misfortune (when the gymnasium and other parts of the city collapsed), restored their city, as he also restored the city of the Laodiceians.

19. One should also hear the words of the ancient historians, as, for example, those of Xanthus, who wrote the history of Lydia, when he relates the strange changes that this country often underwent, to which I have already referred somewhere in a former part of my work.\(^2\) And in fact they make this the setting of the mythical story of the Arimi and of the throes of Typhon, calling it the Catacecaumenē \(^3\) country. Also, they do not hesitate to suspect that the parts of the country between the Maeander River and the Lydians are all of this nature, as well on account of the number of the lakes and rivers as on account of the numerous hollows in the earth. And the lake \(^4\) between Laodiceia and Apameia, although like a sea,\(^5\) emits an effluvium that is filthy and of subterranean origin. And they say that lawsuits are brought against the god Maeander for altering the boundaries of the countries on his banks, that is, when the projecting elbows of land are swept away by him; and that when he is convicted the fines are paid from the tolls collected at the ferries.

\(^1\) 1. 3. 4.
\(^2\) Cp. 13. 4. 11.
\(^3\) Now called Chardak Ghieul.
\(^4\) i.e. in size and depth.
20. Μεταξὺ δὲ τῆς Λαοδικείας καὶ τῶν Καρούρων ἱερῶν ἐστὶν Μηνύδος Κάρου καλούμενον, τιμώμενον ἄξιολογος. συνέστηκε ἡμᾶς διδασκαλεῖν 'Ἡρωφιλείων ιατρῶν μέγα ύπὸ Ζεύξιδος, καὶ μετὰ ταῦτα Ἀλεξάνδρου τοῦ Φίλαλήδους, καθάπερ ἐπὶ τῶν πατέρων τῶν ἡμετέρων ἐν Σμύρνῃ τὸ τῶν Ἐρασιστρατείων ὑπὸ Ἰκεσίου, νῦν δ' οὐχ ὀμοῖς τι συμβαίνει.  

21. Λέγεται δὲ τεινα φῦλα Φρύγια σύδαμοι δεικνύμενα, ὡστερ οἱ Βερέκκυντες καὶ Ἀλκμᾶν λέγει,

Φρύγιον ἦλησε μέλος τὸ Κερβήσιον.

καὶ βόθυνός τις λέγεται Κερβήσιος ἔχων ὁλεθρίους ἀποφοράς ἀλλ' οὗτος γε δείκνυται, οἱ δ' ἄνδρων οὐκέθ' οὗτω λέγονται. Λεσχύλος δὲ συγχεῖ ἐν τῇ Νιόβῃ φησὶ γὰρ ἐκείνη μηνθήσεσθαι τῶν περὶ Τάνταλον,

οἷς ἐν Ἰδαίῳ πάγῳ

Διὸς πατρᾷ βωμὸς ἐστὶν,

καὶ πάλιν,

Σίπυλον Ἰδαίαν ἀνὰ χθόνα·

καὶ ὁ Τάνταλος λέγει,

---

1 Instead of συνέστηκε τιν, Corais and Meineke read συνέστη.
2 Τί συμβαίνει, Corais conj. ἢ τί συμβαίνει; and Meineke so reads.
3 μηνθήσεσθαι, Casaubon, for μηνθήσεσθαι; so the later editors.

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20. Between Laodiceia and Carura is a temple of Mên Carus, as it is called, which is held in remarkable veneration. In my own time a great Herophilic school of medicine has been established by Zeuxis, and afterwards carried on by Alexander Philalethes, just as in the time of our fathers the Erasistratean school was established by Hicesius, although at the present time the case is not at all the same as it used to be.

21. Writers mention certain Phrygian tribes that are no longer to be seen; for example, the Berecyntes. And Alecman says, "On the pipe he played the Cerbesian, a Phrygian melody." And a certain pit that emits deadly effluvia is spoken of as Cerbesian. This, indeed, is to be seen, but the people are no longer called Cerbesians. Aeschylus, in his Niobé, confounds things that are different; for example, Niobé says that she will be mindful of the house of Tantalus, "those who have an altar of their paternal Zeus on the Idaean hill"; and again, "Sipylus in

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1 Herophilus was one of the greatest physicians of antiquity. He was born at Chaledon in Bithynia, and lived at Alexandria under Ptolemy I, who reigned 323-285 B.C. His specialty was dissection; and he was the author of several works, of which only fragments remain.

2 Alexander of Laodiceia; author of medical works of which only fragments remain.

3 Erasistratus, the celebrated physician and anatomist, was born in the island of Ceos and flourished 300-260 B.C.

4 The Greek for this last clause is obscure and probably corrupt. Strabo means either that schools like the two mentioned "no longer arise" or that one of the two schools mentioned (more probably the latter) "no longer flourishes the same as before." To ensure the latter thought Meineke (from conj. of Corais) emends the Greek text (see critical note).

5 Frag. 162, 2 (Nauck).
σπείρω δ᾿ ἀρούραν δώδεχ' ἡμερῶν ὁδῶν,
Βερέκυντα χώραν, ἐνθ' Ἀδραστείας ἐδος,
"Ἰδη τε μυκηθμοῦσι καὶ βρυχήμασιν
βρέμουσιν 1 μήλων πᾶν τ' Ἐρέχθειον 2 πέδουν.

1 βρέμουσι, Tzschucke and Corais, following Casaubon, for ἵπτομαι; Meineke conj. πρέπουσι.
2 τ' Ἐρέχθειον, conj. of Meineke, for δ' ἐπέχθει.
the Idaean land";\textsuperscript{1} and T'antalus says, "I sow furrows that extend a ten days' journey, Bereumytian land, where is the site of Adrasteia, and where both Mt. Ida and the whole of the Erechtheian plain resound with the bleatings and bellowings of flocks."\textsuperscript{2}

\textsuperscript{1} 
\textit{Frag. 163} (Nauck).

\textsuperscript{2} 
\textit{Frag. 158, 2} (Nauck).
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THE ITHACA-LEUCAS PROBLEM

Homer (e.g., Od. 9. 21-27) presents Odysseus as the king of a group of islands off the west coast of Greece (cf. the trip of Telemachus to Pylus), which consisted of four large islands (Ithaca, Dulichium, Samé, and Zacynthus) and of a number of smaller ones. Near the mouth of the Corinthian Gulf there is such a group of islands, the larger of which are Leucas, Ithaca (Thiaki), Cephalenia, and Zacynthus (Zante).

It is often stated, however, that Leucas is a peninsula, not an island. It is separated from the mainland by a lagoon too shallow for the passage of ships (Leaf, Homer and History, p. 144); and for this reason the Corinthians, in the reign of Cypselus (655-625 B.C.), “dug a canal through the isthmus of the peninsula and made Leucas an island” (Strabo 10. 2. 8). Other ancient writers agree with Strabo in speaking of Leucas as a peninsula (Scholiast on Odyssey, 24. 376; Scylax, Periplus, 34; Ovid, Metamorphoses, 15. 289; Plutarch, De sera numinis vindicta, 7. 552 E; Pliny, Nat. Hist. 4. 2; see also Manly, Ithaca or Leucas? pp. 25-29).

1 In the preparation of this note the translator must record his indebtedness to two of his pupils, Miss Marion L. Ayer, M.A., and Whitney Tucker, B.A., each of whom wrote an able paper on the subject. A Bibliography prepared by them will be found at the end of this note.
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This tradition has made it necessary to find the fourth island, as well as to identify each of the others. Scholars are agreed upon only one identification, that of the modern Zante with the Homeric Zacynthus; indeed, some have despaired of making Homer's references to the islands agree with geographical reality, on the ground that, as Strabo (e.g. in 1. 2. 9) insists, Homer was wont purposely to mingle false elements with true; and so, for example, Wilamowitz (Arch. Anzeiger, 1903, p. 43) says that Dulichium is "nowhere to be found."

Until the end of the nineteenth century the prevailing view was that Thiaki was Ithaca and that Cephalenian was Samé; while Dulichium was sought in various places (see Manly, op. cit., pp. 10-12), being identified by some with the western part of Cephalenian (Pausanias 6. 15. 7; cf. Strabo 10. 2. 14), by Strabo with one of the Echinades, called Dolicha (8. 2. 2, 8. 3. 8, 10. 2. 10, 10. 2. 19; cf. Schol. on Iliad, 2. 625), and by Bunbury (Hist. Ancient Geog. I, p. 70) with Leucas. The difficulty was that Dulichium, the missing island, seems from Homer's references to it (e.g. in Od. 14. 335 and 16. 247) to have been the largest and richest of the group. Samé was supposed to be Cephalenian because of the existence there, in classical times, of a city of Samus (see Strabo 10. 2. 10).

In 1894 Draheim (Woch. f. Kl. Philol., 1894, 63) wondered that no one had ever doubted the identification of Ithaca with Thiaki, and suggested that Leucas would better fit the Homeric description. In 1900 Dörpfeld announced his theory, that Ithaca was Leucas, Samé was Thiaki, and Dulichium was Cephalenian. Immediately there arose a heated
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discussion, with a number of scholars taking sides or producing new variations of the theories presented. Among Dörpfeld’s supporters are Cauer, Gössler, Leaf, Seymour, and von Marées; among his opponents are Allen, Bérard, Brewster, Manly, Shewan, Vollgraff, Wilamowitz, and Bürchner.

The chief arguments in support of the Ithaca-Leucas theory, as set forth by Dörpfeld, Gössler, and Leaf, are as follows: (1) In *Od*. 9. 21–28 the geographical position of Ithaca is described as “low in the sea,” which they explain as “near the shore” (Dörpfeld, *Leukas*, pp. 11 f., 28–30; Gössler, *Leukas-Ithaca*, pp. 34–36); and as “farthest up towards the darkness,” in contrast with the other islands, which lie “toward the dawn and the sun.” The ancients confused west and north along this coast, and so “towards the darkness” means towards the north by our compasses (Dörpfeld, *op. cit.*, pp. 8–10, 26–28; Gössler, *op. cit.*, pp. 36–40). Both these expressions fit Leucas very well, but Thiaki not at all. (2) The little island of Asteris, where the suitors lay in wait for Telemachus, must be Arcudi, between Leucas and Thiaki, since this island fits the Homeric description, whereas Dascalio, the only island between Thiaki and Cephallenia, does not (Dörpfeld, *op. cit.*, pp. 14–16, 34–36; Gössler, *op. cit.*, pp. 49–52; Leaf, *op. cit.*, pp. 148, 151 f.). (3) Since Ithaca was connected with the mainland by a ferry, it must be close to the mainland, like Leucas, not far off, like Thiaki (Dörpfeld, *op. cit.*, pp. 12, 30–32; Gössler, *op. cit.*, pp. 47 f.). (4) Ithaca must lie between Thesprotia and Dulichium, in view of Odysseus’s story of his trip to Ithaca (*Od*. 14. 334–359); this story would exclude Thiaki (Dörpfeld, *op. cit.*, pp.
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14, 34; Gössler, *op. cit.*, pp. 45 f.; Leaf, *op. cit.*, p. 153). Many other passages in Homer are produced to reinforce the conclusion. The name of the island was transferred from Leucas to Thiaki as a result of the Dorian invasion; the Doriens drove the people of Ithaca out of their own island, whereupon they crossed over to the next island (Samê), conquered it, and changed its name to Ithaca (Dörpfeld, *op. cit.*, pp. 17 f., 25; Gössler, *op. cit.*, pp. 75–77; Leaf, *op. cit.*, pp. 154–156).

The supporters of Thiaki attack all of Dörpfeld's arguments, on various grounds; for instance, they accuse him of misinterpreting the text in connection with the "ferry" (*Od. 20. 187 f.*), and they object to his conclusions from the text in many passages, as *Od. 9. 25*, "low in the sea." Then they proceed to identify on Thiaki the topographical features of the Ithaca of Odysseus; but they do not agree in their discussion of these features, nor in the identification of the other islands. Most of them regard Cephallenia, or a part of it, as Samê; but Croiset and Brewster find Samê in Leucas. As to Dulichium there is great difference of opinion: Croiset and Brewster identify it with Cephallenia; Goekoop, Rothe, Gruhn, and Michael with the western part of Cephallenia; Bunbury, Vollgraff; Allen, Shewan, Stürmer, and Bury with Leucas; Lang, Manly, and Cserép with one of the Echinades; and Bérard (*Les Phéniciens et l'Odyssée*, II, pp. 421–446) with the small island of Meganisi, near Leucas. All these scholars, however, hold that the geographical position of Thiaki agrees with the Homeric description of Ithaca, or that the discrepancies are so slight that they can be ignored.
or set down to poetic licence—as Bérard (op. cit., II, pp. 409, 480-494), who, in trying to prove that Asteris is the modern Dascalio, admits that the description does not agree with reality, but argues that the topography of Asteris is in part invented by the poet and in part transferred from the near-by island of Cephallenia.

One group of scholars, including some of those already mentioned, hold that Homer lived in Asia Minor and was therefore not familiar with the home of Odysseus; and so they ascribe apparent inaccuracies to the ignorance of the poet. Wilamowitz is the most prominent of this group, and explains (Arch. Anzeiger, 1903, p. 44; Homerische Untersuchungen, pp. 26 f.) that Homer knew only a few place-names, with a little vague information about the region. Belzner (Land und Heimat des Odysseus), adopting this view, disregards actual geography and invents a group of islands in this neighbourhood, which, he says, would correspond to Homer’s description.

Goekoop (Ithaque la Grande) thinks that Ithaca, Dulichium, and Samé are different parts of Cephallenia.

Through the maze of this controversy the present translator, as one of the “more Homeric,” seems to see a preponderance of evidence in favour of Leucas as the Homeric Ithaca; but the problem still remains open to further investigation.1

1 Two very recent works on this subject, by W. Dörpfeld and Sir Rennell Rodd (see under Partial Bibliography), appeared too late for consideration in the above Appendix. The translator has not yet seen the former, but has read, on the very day of transmitting the final page-proofs of the present volume, the modest and charming little book of the latter, who makes an able plea for the traditional Ithaca.
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