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THE

GEOGRAPHY OF STRABO

BOOK XIII
ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

II

I

C581 1. Μέχρι μὲν δὲ διὸ ἀφορίσθω τὰ περὶ τῆς
Φυγνίας· ἐπαινότες δὲ πάλιν ἐπὶ τὴν Προπον-
τία καὶ τὴν ἐφέξις τῷ Αἰσιάπῳ παραλίαι στὰ
αὐτὴν τῆς περιοδείας τάξιν ἀποδώσομεν. ἦστι
δὲ Ἰρωνὴ πρῶτη τῆς παραλίας ταύτης, ἢς τὸ
πολυσίρυλητον, καίπερ ἐν ἑρειπίοις καὶ ἐν ἑρημῖς
λειψμένην, ὅμως πολυποιῆαν οὐ τὴν τυχοῦσαν
παρέχει τῇ γραφῇ. πρὸς τούτῳ δὲ συγγνώμης
δεῖ καὶ παρακλησεως, ὅπως τὴν αὐτὴν τοῦ
μήκους μὴ ἡμῖν μᾶλλον ἀνάπτωσιν ἡ έντυχο-
χάνοντες ή τοῖς σφόδρα ποθοῦσι τὴν τῶν ἐνδόξων
καὶ παλαιῶν γνώσιν· προσλαμβάνει δὲ τῷ
μήκει καὶ τῷ πλήθος τῶν ἐποικησαντῶν τὴν
χώραν Ἐλλήνων τε καὶ Βαρβάρων, καὶ οἱ
συγγραφεῖς, οὐχί τὰ αὐτὰ γράφοντες περὶ τῶν
αὐτῶν, οὐδὲ σαφῶς πάντα· ὅν καὶ τοῖς πρώτοις
ἐστὶν ὁμηρὸς, εἰκάζειν περὶ τῶν πλείστων
παρέχων. δεῖ δὲ καὶ τὰ τοῦτον διαίταν καὶ τὰ

1 ἀνάπτωσιν, Kramer, for ἀναπτωσὶν E, ἀναπτοιχὶ MSS.; so the later editors.

1 The translator must here record his obligations to Dr. Walter Leaf for his monumental works on the Troad: his Tynd, Macmillan and Co., 1912, and his Strabo on the Troad, Cambridge, 1923, and his numerous monographs in classical
THE GEOGRAPHY OF STRABO

BOOK XIII

I

1.¹ Let this, then, mark the boundary of Phrygia.² I shall now return again to the Propontis and the coast that comes next after the Aeseus River, and follow the same order of description as before. The first country on this scaboard is the Troad, the fame of which, although it is left in ruins and in desolation, nevertheless prompts in writers no ordinary prolixity. With this fact in view, I should ask the pardon of my readers and appeal to them not to fasten the blame for the length of my discussion upon me rather than upon those who strongly yearn for knowledge of the things that are famous and ancient. And my discussion is further prolonged by the number of the peoples who have colonised the country, both Greeks and barbarians, and by the historians, who do not write the same things on the same subjects, nor always clearly either; among the first of these is Homer, who leaves us to guess about most things. And it is necessary for me to arbitrate between his statements and periodicals. The results of his investigations in the Troad prove the great importance of similar investigations, on the spot, of various other portions of Strabo's "Inhabited World."

² The reader will find a map of Asia Minor in Vol. V. (at end).
τῶν ἄλλων, ὑπογράφαντας πρότερον ἐν κεφαλαίῳ τῆς τῶν τόπων φύσιν.

2. Ἀπὸ δὴ τῆς Κυζικηνῆς καὶ τῶν περὶ Αἰσηπον τόπων καὶ Γράμμικον μέχρι Ἀβύδου καὶ Σηστοῦ τῆς Προποντίδος παραλίας εἶναι συμβαίνει, ἀπὸ δὲ Ἀβύδου μέχρι Λεκτοῦ τὰ περὶ Ἰλιων καὶ Τένεδου καὶ Ἀλεξάνδρειαν τῆν Τροώαδαν πάντων δὴ ποιότων ὑπέρκειται ἢ Ἰδὴ τὸ ὄρος, μέχρι Λεκτοῦ καθήκουσα: ἀπὸ δὲ Λεκτοῦ δὲ μέχρι Καίκου ποταμοῦ καὶ τῶν Κανῶν λεγομένων ἐστὶ τὰ περὶ Ἀσσοῦ καὶ Ἀδραμύττου καὶ Ἀταρνέα καὶ Πετάννη καὶ τῶν Ἑλαῖτικῶν.

C 582 κόλπων οἷς πᾶσιν ἄντιπαρηκεῖ ἡ τῶν Δασβίων νῆσος: εἰδ' ἑξῆς τὰ περὶ Κύμην μέχρι Ἐρμοῦ καὶ Φοκαίας, ἤπερ ἀρχῇ μὲν τῆς Ἰωνίας ἐστὶ, πέρας δὲ τῆς Αἰολίδος. τοιούτων δὲ τῶν τόπων οὕτων, ὁ μὲν ποιητὴς ἀπὸ τῶν περὶ Αἰσηπον τόπων καὶ τῶν περὶ τῆς νῦν Κυζικηνῆς χώρας ὑπαγορεύει μάλιστα τοὺς Τρῶας ἄρξαι μέχρι τοῦ Καίκου ποταμοῦ διηρημένους κατὰ δυναστείας εἰς ὁκτὼ μερίδας ἢ καὶ ἐννέα: τὸ δὲ τῶν ἄλλων ἐπικούρων πλήθος ἐν τοῖς συμμάχοις διαριθμεῖται.

3. Οἱ δὲ ύστεροι τοὺς ὄρους οὓς τοὺς αὐτούς λέγουσι καὶ τοὺς ὄνομασι χρώνται δηηλλαγμένως, αἱρέσεις² νέμοντες πλείους, μᾶλιστα δὲ αἱ τῶν Ἐλλήνων ἄποικαι παρεσχήκασι λόγων ὄντων μὲν ἡ Ἰωνικῆ πλείου γὰρ διεστηκε τῆς Τρώαδος ἡ

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1 εἰ, Corais, for δὲ; so the later editors.
2 Moinocho, following conj. of Corais, emends αἱρέσεις to διαιρέσεις.
those of the others, after I shall first have described in a summary way the nature of the region in question.

2. The seaboard of the Propontis, then, extends from Cyzicenê and the region of the Aeseus and Granicus Rivers as far as Abydus and Sestus, whereas the parts round Ilium and Tenedos and the Trojan Alexandria extend from Abydus to Lectum. Accordingly, Mt. Ida, which extends down to Lectum, lies above all these places. From Lectum to the Caicus River, and to Canae, as it is called, are the parts round Assus and Adramyttium and Atarneus and Pitanê and the Elaïtic Gulf; and the island of the Lesbians extends alongside, and opposite, all these places. Then come next the parts round Cymê, extending to the Hermus and Phocaea, which latter constitutes the beginning of Ionia and the end of Aeolis. Such being the position of the places, the poet indicates in a general way that the Trojans held sway from the region of the Aeseus River and that of the present Cyzicenê to the Caicus River, their country being divided by dynasties into eight, or nine, portions, whereas the mass of their auxiliary forces are enumerated among the allies.

3. But the later authors do not give the same boundaries, and they use their terms differently, thus allowing us several choices. The main cause of this difference has been the colonisations of the Greeks; less so, indeed, the Ionian colonisation, for it was farther distant from the Troad; but most of

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1 On the position of this promontory, see Leaf, Ann. Brit. School at Athens, XXII, p. 37, and Strabo on the Troad, p. xxxviii.

2 See Leaf, Strabo on the Troad, p. xli.
δὲ τῶν Αιολέων παντάπασι καθ᾽ ὅλην γὰρ ἔσκεδασθη ἀπὸ τῆς Κυκλοφορίας μέχρι τοῦ Καίκου καὶ ἐπέλαβεν ἐτὶ πλέον τὴν μεταξὺ τοῦ Καίκου καὶ τοῦ Ἐρμοῦ ποταμοῦ. τέτρασι γὰρ δὴ γενεᾶς προσβυτέραν φασὶ τὴν Αιολικὴν ἀποικίαν τῆς Ἰωνικῆς, διατριβᾶς δὲ λαβεῖν καὶ χρόνους μακροτέρους. Ὅρεστην μὲν γὰρ άρξαι τοῦ στόλου, τούτου δ᾽ ἐν Ἰρκαδίᾳ τελευτήσαντος τῶν βιοῦ, διαδέξασθαι τῶν υἱῶν αὐτῶν Πενθίλου καὶ προελθεῖν μέχρι Θρακίης ἐξίκοντα ἔτεσι τῶν Τρωικῶν ὑστεροῦ, υπ᾽ αὐτὴν τὴν τῶν Ἰρακλειδῶν εἰς Πελοπόννησον κάθοδον εἶτ᾽ Ἀρχέλαον, υἱὸν ἐκέινου, περαιώσας τοῦ Αιολικοῦ στόλου εἰς τὴν νῦν Κυκλοφορίαν τὴν περὶ τὸ Δασκύλιον. Γράν δὲ, τὸν υἱὸν τούτου τὸν νεώτατον, προελθόντα μέχρι τοῦ Γραινίκου ποταμοῦ καὶ παρεσκευασμένον ἀμείνων περαιώσας τὸ πλέον τῆς στρατιᾶς εἰς Δέσβον καὶ κατασχεῖν αὐτήν, Κλευμήν δὲ, τὸν Δώρου, καὶ Μαλαὸν, καὶ αὐτοὺς ἀπογόνους ὑμαί᾽ Ἀγαμέμνονος, συναγαγεῖν μὲν τὴν στρατιὰν κατὰ τὸν αὐτὸν χρόνον, καθ᾽ ὑμὸν καὶ Πενθίλος, ἀλλὰ τὸν μὲν τοῦ Πενθίλου στόλου φθίναι περαιώθεντα ἐκ τῆς Θράκης εἰς τὴν Ἄσιαν, τούτου δὲ περὶ τὴν Δοκρίδα καὶ τὸν Φρίκιον ὅρος διατριφέας πολὺν χρόνον, ὑστερον δὲ διαβάντας κτίσαι τὴν Κύμην τὴν Φρικωνίδα κληθεῖσαν ἀπὸ τοῦ Δοκρικοῦ ὄρους.

4. Τῶν Αιολέων τοίνυν καθ᾽ ὅλην σκεδασθέντων τὴν χώραν, ἴνα ἐφαρμεν ὑπὸ τοῦ ποιητοῦ λέγεσθαι Τρωικὴν, οἵ 1 ὑστερον οἱ μὲν πᾶσαι Αιολίδα προσαγορεύοντοι, οἱ δὲ μέρος, καὶ Τροίαν

1 ν’, after οἱ, Corais suggests; so the later editors.
all that of the Aeolians, for their colonies were scattered throughout the whole of the country from Cyzicenê to the Caicus River, and they went on still farther to occupy the country between the Caicus and Hermus Rivers. In fact, the Aeolian colonisation, they say, preceded the Ionian colonisation by four generations, but suffered delays and took a longer time; for Orestes, they say, was the first leader of the expedition, but he died in Arcadia, and his son Penthilus succeeded him and advanced as far as Thrace sixty years after the Trojan War, about the time of the return of the Heracleidae to the Peloponnesus; and then Arche-laüs¹ the son of Penthilus led the Aeolian expedition across to the present Cyzicenê near Daseylium; and Gras, the youngest son of Arche-laüs, advanced to the Granicus River, and, being better equipped, led the greater part of his army across to Lesbos and occupied it. And they add that Cleues, son of Dorus, and Malaüs, also descendants of Agamemnon, had collected their army at about the same time as Penthilus, but that, whereas the fleet of Penthilus had already crossed over from Thrace to Asia, Cleues and Malaüs tarried a long time round Locris and Mt. Phricius, and only later crossed over and founded the Phryconian Cymê, so named after the Locrian mountain.

4. The Aeolians, then, were scattered throughout the whole of that country which, as I have said, the poet called Trojan. As for later authorities, some apply the name to all Aeolis, but others to only a part of it; and some to the whole of Troy,

¹ Pausanias (3. 2. 1) spells his name "Echelas."
οἱ μὲν ὄλοι, οἱ δὲ μέρος αὐτῆς, οὕτως ἔλαβον ἄλληλοις ὤμολογοῦντες. εὐθὺς γὰρ ἐπὶ τῶν κατὰ τὴν Προποντίδα τῶν ὁ μὲν Ὅμηρος ἀπὸ Αλισηπό τὴν ἀρχὴν ποιεῖται τῆς Τρωάδος. Εὐδοξος δὲ ἀπὸ Πριάπων Ἐν τῇ Κυζικηνῶν νῆσῳ χωρίον ἀνταίροντος τῷ Πριάπῳ, συστέλλων ἐπὶ ἑλαττὸν τοὺς ὅρους Δαμάστης δὲ ἔτει μᾶλλον συστέλλει ἀπὸ Παρίου καὶ γὰρ οὕτως μὲν ἔως Δεκτὸν προάγει, ἄλλοι δὲ ἄλλοις. Χάρων δὲ ὁ Δαμακηνὸς τριακοσίων ἄλλους ἀφαίρει σταδίους, ἀπὸ Πρακτίου ἀρχόμενος τοσοῦτοι γὰρ εἰσίν ἀπὸ Παρίου εἰς Πρακτίου ἔως μέντοι 'Αδραμυτίου πρόεισι. Σκύλαξ δὲ ὁ Καρυανδεὺς ἀπὸ 'Αβύδου ἀρχέται ὁμοίως δὲ τὴν Αλκίδα Ἐφορος μὲν λέγει ἀπὸ 'Αβύδου μέχρι Κύμης, ἄλλοι δὲ ἄλλως.

5. Τοπογραφεῖ δὲ κάλλιστα τὴν ὄντως λεγομένην Τροιάν ἢ τῆς 'Ἰδῆς θέσις, ὅρους ὑψηλοὺ βλέποντος πρὸς δύσιν καὶ τὴν ταύτην θάλατταν, μικρὰ δὲ ἐπιστρέφοντος καὶ πρὸς ἄρκτων καὶ τὴν ταύτην παραλίαν. ἔστι δὲ αὐτῇ μὲν τῆς Προποντίδος ἀπὸ τῶν περὶ 'Αβύδου στενῶν ἐπὶ τὸν Αλισηπό καὶ τὴν Κυζικηνήν, ἢ δὲ ἐσπερία θάλαττα δὲ τε 'Ελλησποντός ἐστίν ὁ ἔξω καὶ τὸ Δυναίου πέλαγος. πολλοὺς δὲ ἔχουσα πρόποδας

1 καὶ Ἀρτάκης... Πριάπῳ, Leaf, in Journal of Hellenic Studies, XXXVII., p. 22, would delete; so in his Strabo on the Troad, p. 2 (see his note on p. 47).
2 ἐπιστρέφοντος Ex, ἐπιστρεφέντος other MSS.
3 δ', before ἔξω, Kramer inserts: so the later editors.
4 ἔξω EF, ἔν ποτε other MSS.

1 Iliad 2. 824. See § 9 following.
but others to only a part of it, not wholly agreeing with one another about anything. For instance, in reference to the places on the Propontis, Homer makes the Troad begin at the Aeseus River,\(^1\) whereas Eudoxus makes it begin at Priapus and Artacé, the place on the island of the Cyziceni that lies opposite Priapus,\(^2\) and thus contracts the limits; but Damastes contracts the country still more, making it begin at Parium; and, in fact, Damastes prolongs the Troad to Lectum, whereas other writers prolong it differently. Charon of Lamp-sacus diminishes its extent by three hundred stadia more, making it begin at Practius,\(^3\) for that is the distance from Parium to Practius; however, he prolongs it to Adramyttium. Scylax of Caryanda makes it begin at Abydus; and similarly Ephorus says that Acolis extends from Abydus to Cymè, while others define its extent differently.\(^4\)

5. But the topography of Troy, in the proper sense of the term, is best marked by the position of Mt. Ida, a lofty mountain which faces the west and the western sea but makes a slight bend also towards the north and the northern seaboard.\(^5\) This latter is the seaboard of the Propontis, extending from the strait in the neighbourhood of Abydus to the Aeseus River and Cyzicenê, whereas the western sea consists of the outer Hellespont\(^6\) and the Aegaean Sea. Mt. Ida has many foot-hills, is like

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\(^1\) See Leaf, *Strabo on the Troad*, p. 47.
\(^2\) Whether city or river (see 13. 1. 21).
\(^3\) See Leaf's definition of the Troad (*Troy*, p. 171).
\(^5\) On the meaning of the term Hellespont, see Book VII, Frag. 57 (58), and Leaf (*Strabo on the Troad*), p. 50.
ή Ἡδη καὶ σκαλοπενδρώδης οὐσα τὸ σχῆμα ἐσχάτως ἀφορίζεται τούτοις, τὸ τε περὶ τὴν Ζέλειαν ἀκρωτηρίῳ καὶ τῷ καλουμένῳ Δεκτῷ, τῷ μὲν τελευτῶντε εἰς τὴν μεσόγαιαν μικρὸν ὑπὲρ τῆς Κυζικηνῆς καὶ δὴ καὶ ἐστε νῦν ἡ Ζέλεια τῶν Κυζικηνῶν τὸ δὲ Δεκτῶν εἰς τὸ πέλαγος καθήκει τὸ Δανίου, ἐν παράπλαι κείμενον τοῖς ἐκ Τενέδου πλέουσι εἰς Δέσβουν.

"Ἡδην δὲ ἱκανον πολυπίδακα μητέρα θηρῶν, Δεκτῶν, θῆτιν πρῶτον λιπέτην ἀλα"

"Ὑπος καὶ ἡ Ὡρα, τοῖς οὖσιν οἰκείως τοῦ ποιητοῦ φράζοντος τὸ Δεκτὸν καὶ γαρ ὅτι τῆς "Ηδης ἐστὶ τὸ Δεκτὸν καὶ δίδει πρῶτη ἀπόβασις ἐκ θαλάσσης αὐτῇ τοῖς ἐπὶ τὴν "Ηδην ἀνιόουσιν, εἰρήκην ὁμώς, καὶ τὸ πολυπίδακον εὐνυδρότατον γαρ κατὰ ταῦτα μᾶλιστα τὸ ὄρος, δὴλος δὲ τὸ πλῆθος τῶν ποταμῶν,

δοσοὶ ἀπ' Ἡδαίων ὅρεων ἀλαδεὶ προρέουσιν, Ρήσος θ', Ἐπτάπορος τε καὶ οἱ ἐξής, οὕς ἐκείνους εἰρήκη καὶ ἤμιν νυνὶ πάρεστιν ὄραν, τοὺς δὴ πρόποδας τοὺς ἐσχάτους ἐφ' ἑκάτερα φράζων οὕτως τὸ Δεκτὸν καὶ τὴν Ζέλειαν, οἰκείως τούτων καὶ ἀκρώειαν ἀφορίζει Γάργαρον, ἀκρον λέγων καὶ γαρ νῦν

1 δῆτε, Χυλάνταρ, for δητι; so the later editors.
2 καὶ τὸ ὅραν, ejected by Meineke.
3 κατὰ ταύτα μάλιστα, Leaf brackets (see his note, op. cit., p. 49).
4 φράζων, Meineke, from conj. of Kramer, for ὅραν.
the scolopendra\(^1\) in shape, and is defined by its
two extreme limits: by the promontory in the
neighbourhood of Zeleaia and by the promontory
called Lectum, the former terminating in the interior
slightly above Cyzicenē (in fact, Zeleaia now belongs
to the Cyziceni), whereas Lectum extends to the
Aegaean Sea, being situated on the coasting-voyage
between Tenedos and Lesbos. When the poet says
that Hypnos and Hera "came to many-fountained
Ida, mother of wild beasts, to Lectum, where first
the two left the sea,"\(^2\) he describes Lectum in
accordance with the facts; for he rightly states that
Lectum is a part of Mt. Ida, and that Lectum is the
first place of disembarkation from the sea for those
who would go up to Mt. Ida, and also that the moun-
tain is "many-fountained," for there in particular
the mountain is abundantly watered, as is shown by
the large number of rivers there, "all the rivers
that flow forth from the Idaean mountains to the
sea, Rhesus and Heptaporus"\(^3\) and the following,\(^4\)
all of which are named by the poet and are now to
be seen by us. Now while Homer thus describes
Lectum\(^5\) and Zeleaia\(^6\) as the outermost foot-hills of
Mt. Ida in either direction, he also appropriately
distinguishes Gargarus from them as a summit,
calling it "topmost."\(^7\) And indeed at the present

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\(^1\) A genus of myriapods including some of the largest
centipedes.
\(^2\) Iliad 14. 283.
\(^3\) Iliad 12. 19.
\(^4\) The Granicus, Aesepus, Scamander, and Simoesis.
\(^5\) Iliad 14. 284.
\(^6\) Iliad 2. 824.
\(^7\) Iliad 14. 292, 352; 15. 152.

\(^5\) λέγον, Kramer, for τέρων CFe nz, τερόν D with s above τ
mon. sec., whence τερόν hi and Tschucke.
Γάργαρον ἐν τοῖς ἀνω μέρεσι τῆς "Ἰδης δείκνυται τόπος, ἀφ’ οὗ τὰ νῦν Γάργαρα πόλις Αἰολικὴ.
ἔντος μὲν οὖν τῆς Ζελείας καὶ τοῦ Δεκτοῦ πρῶτά ἐστιν ἀπὸ τῆς Προποντίδος ἀρξαμένοις τὰ ¹ μέχρι τῶν κατ’ "Ἁβυδον στενῶν ἐν’ ἐξω τῆς Προποントίδος τὰ μέχρι Δεκτοῦ.

6. Κάμψαντε δὲ τὸ Δεκτὸν ἀναχείται κόλπος μέγας, δυν ὡς Ἰδη ποιεῖ πρὸς τὴν ἡπείρον ἀναχωροῦσα ² ἀπὸ τοῦ Δεκτοῦ καὶ αἱ Κάναι, τὸ ἐκ θατέρου μέρους ἀντικείμενον ἀκρωτήριον τῷ Δεκτῷ καλοῦσι δ’ οἱ μὲν Ἰδαῖον κόλπον, οἱ δ’ Ἀδραμυττήνων. ἐν τούτῳ δὲ αἱ τῶν Αἰολέων πόλεις μέχρι τῶν ἐκβολῶν τοῦ Ἔρμου, καθ’ ὑπέρ εἰρήκαμεν. εἴρηται δὲ ἐν τοῖς ἐμπροσθέν ὑπ’ τοὺς ἐκ Βυζάντιου πλέονσι πρὸς νότον ἐπὶ εὐθείας ἐστὶν ὁ πλοῦς, πρῶτον ἐπὶ Σπαστῶν καὶ Ἁβυδον διὰ μέσης τῆς Προποντίδος, ἐπειτὰ τῆς παραλίας ³ τῆς Ἀσίας μέχρι Καρίας. ταῦτην δὴ φυλάττονται χρῆ τὴν ὑπόθεσιν ἀκούειν τῶν ἔξοψ, καὶ ἅγιαμεν κόλπους τινὰς ἐν τῇ παραλίᾳ, τὰς τε ἀκρὰς δεὶ νοεῖν τὰς πολύνσις αὐτοὺς ἐπὶ τῆς αὐτῆς γράμμῆς κειμένας, ὡσπερ τινὸς μεσθημβρίνης.

7. Ἐκ δὴ τῶν ὑπὸ τοῦ ποτητοῦ λεγομένων εἰκάζουσιν οἱ φροντίσαντες περὶ τούτων πλέον τι, πᾶσαν τὴν παραλίαν ταύτην ὑπὸ τοῖς Γρωσῆι γεγονοῦναι, διήρημένην μὲν εἰς δυσαστείας ἐννέα,

¹ τα, before μέχρι, Groskurd inserts; so the later editors.
² ἀναχωροῦσα Ε, ἀποχωροῦσα other MSS.; so Leaf.
³ τῆς παραλίας is indefensible; perhaps παρὰ τὴν παραλίαν (Kramer).

¹ See Leaf, Strabo on the Troad, p. xlv.
time people point out in the upper parts of Ida a place called Gargarum, after which the present Gargara, an Aeolian city, is named. Now between Zeleia and Lectum, beginning from the Propontis, are situated first the parts extending to the straits at Abydus, and then, outside the Propontis, the parts extending to Lectum.

6. On doubling Lectum one encounters a large wide-open gulf, which is formed by Mt. Ida as it recedes from Lectum to the mainland, and by Canae, the promontory opposite Lectum on the other side. Some call it the Idaeae Gulf, others the Adramyttene. On this gulf\(^1\) are the cities of the Acolians, extending to the outlets of the Hermus River, as I have already said.\(^2\) I have stated in the earlier parts of my work\(^3\) that, as one sails from Byzantium towards the south, the route lies in a straight line, first to Sestus and Abydus through the middle of the Propontis, and then along the coast of Asia as far as Caria. It behooves one, then, to keep this supposition in mind as one listens to the following; and, if I speak of certain gulfs on the coast, one must think of the promontories which form them as lying in the same line, a meridian-line, as it were.

7. Now as for Homer's statements, those who have studied the subject more carefully\(^4\) conjecture from them that the whole of this coast became subject to the Trojans, and, though divided into nine dynasties, was under the sway of Priam at the

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\(^1\) 13. 1. 2 (see Leaf's article cited in foot-note there).

\(^2\) Strabo refers to his discussion of the meridian-line drawn by Eratosthenes through Byzantium, Rhodes, Alexandria, Syenë, and Meroë (see 2. 5. 7 and the Frontispiece in Vol. I).

\(^3\) Strabo refers to Demetrius of Scipsois and his followers.
ὑπὸ δὲ τῷ Πριάμῳ τεταγμένην κατὰ τὸν Ἰλιακὸν πόλεμον καὶ λεγομένην Τροίαν· δῆλον δὲ ἐκ τῶν κατὰ μέρος. οἱ γὰρ περὶ τὸν Ἀχιλλέα τειχήρεις ὀρφώντες τοὺς Ἰλιαῖας κατ' ἀρχάς, ἔξω ποιεῖσθαι τὸν πόλεμον ἐπεχείρησαν καὶ περιόντες ἀφαίρεσθαι τὰ κύκλω.

dώδεκα δὴ σὺν νησὶ πόλεις ἀλάπαξ ἀνθρώπων,

peeξὸς δ’ ἐνδεκά φημι κατὰ Τροίην ἔριβωλον.

Τροίαν γὰρ λέγει τὴν πεπορθημένην ἡπειρον. πεπόρθηται δὲ σὺν ἀλλοις τόποις καὶ τὰ ἀντικειμένα τῇ Δέσβῳ τὰ περὶ Θήβην καὶ Δαυνησσόν καὶ Πήδασον τὴν τῶν Δελέγων καὶ ἔτη ἢ τοῦ Εὐρυπύλου τοῦ Τηλέφου παιδῶς.

ἀλλ’ οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,

ὁ Νεοτόλεμος, ἥρω Εὐρύπυλον. ταῦτα δὴ πεπορθηθοῦσθαι λέγει καὶ αὐτὴν τὴν Δέσβον.

ότε Δέσβου εὐκτιμένην ἔλευς ¹ αὐτός· καὶ

πέρσε δὲ Δαυνησσόν καὶ Πήδασον· καὶ

Δαυνησσόν διαπορθήσας καὶ τείχεα Θήβης,

ἐκ μὲν Δαυνησσοῦ ἡ Βρισῆς ἐάλω τὴν ἐκ Δαυνησσοῦ ἐξεύλετο·

ἣ ἐν τῇ ἀλώσει τὸν Μῦντα καὶ τὸν Ἐπίστροφον πεσεῖν, φησίν, ὡς ἡ Βρισῆς θρηνοῦσα τὸν Πάτροκλον δῆλοι·

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time of the Trojan War and was called Troy. And this is clear from his detailed statements. For instance, Achilles and his army, seeing at the outset that the inhabitants of Ilium were enclosed by walls, tried to carry on the war outside and, by making raids all round, to take away from them all the surrounding places: "Twelve cities of men I have laid waste with my ships, and eleven, I declare, by land throughout the fertile land of Troy." ¹ For by "Troy" he means the part of the mainland that was sacked by him; and, along with other places, Achilles also sacked the country opposite Lesbos in the neighbourhood of Thebē and Lynnessus and Pedasus,² which last belonged to the Leleges, and also the country of Eurypylus the son of Telephus. "But what a man was that son of Telephus who was slain by him with the bronze,"³ that is, the hero Eurypylus, slain by Neoptolemus. Now the poet says that these places were sacked, including Lesbos itself: "when he himself took well-built Lesbos"; and "he sacked Lynnessus⁴ and Pedasus";⁵ and "when he laid waste Lynnessus and the walls of Thebē."⁶ It was at Lynnessus that Briseīs was taken captive, "whom he carried away from Lynnessus";⁷ and it was at her capture, according to the poet, that Mynes and Epistrophus fell, as is shown by the lament of Briseīs over


¹ ελευ, Xylander, for ἐλευ; so the later editors. ² καὶ τὸν Ἐπιστροφον, Meinecke ejects.
ουδὲ μὲν ουδὲ μ' ἔασκες, ὥστε ἀνδρὶ ἐμὸν ἀκὺς Ἀχιλλεὺς ἐκτείνειν, πέρσαν δὲ πόλιν θείοιο Μύηντος, κλαίειν;

C 585 ἐμφαίνει γὰρ τὴν Δυρνησοῦν λέγων πόλιν θείοιο Μύηντος, ὡς ἄν δυναστευομένην ὑπ' αὐτοῦ, καὶ ἐνταῦθα πεσεῖν αὐτὸν μαχόμενον: ἐκ δὲ τῆς Ὡήβης ἡ Χρυσής ἐλήφθη.

φυλεθ' ἐς Ὡήβην ἵερήν πόλιν 'Ηντίωνος· ἐκ δὲ τῶν ἀχθέντων ἐκείθεν φησιν εἶναι τὴν Χρυσηδά. ἐνθέντε ἃ ἦν καὶ ἡ Ἀνδρομάχη 1 Ἀνδρομάχη θυγάτηρ μεγαλήτορος 'Ηντίωνος· Ἡνίων, δε ἐναεὶν ὑπὸ Πλάκω θυγήσῃ, Ὡήβη 'Ποπλακίη, Κιλίκεσσ' ἀνδρεσσεὶς ἀνάσσουν.

dευτέρα οὖν αὕτη δυναστεία Τρωική μετὰ τὴν ὑπὸ Μύηντι. οἰκεῖως δὲ τούτοις καὶ τὸ ὑπὸ τῆς Ἀνδρομάχης λεχθὲν σουτος,

"Εκτὸς, εγὼ δύστηνος· ἢ ἄρα γεινόμεθ' αὐτῇ ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου ἐν οίκῳ, αὐτὰρ εγὼ Θήβηςιν,

οὐκ οἴονται δεῖν εἰς εὐθείας ἀκούειν, σὺ μὲν ἐν Τροίῃ, αὐτὰρ εγὼ Θήβηςιν ἡ Θήβηθεν, 2 ἀλλὰ καθ’ ὑπερβατόν· ἀμφότεροι ἐν Τροίῃ, 3 σὺ μὲν Πρίαμου ἐν οίκῳ, αὐτὰρ εγὼ Θήβηςιν, τρίτη δ' ἐστὶν ἡ τῶν Δελέγων, καὶ αὕτη Τρωικῆ;

"Αλτεω, δες Δελέγεσσι φιλοπτόλεμοισιν ἀνάσσει:

οὔ τῇ θυγατρὶ συνελθὼν Πρίαμος γεννᾷ τὸν
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Patroclus: "thou wouldst not even, not even, let me weep when swift Achilles slew my husband and sacked the city of divine Mynes"; for in calling Lyrnessus "the city of divine Mynes" the poet indicates that Mynes was dynast over it and that he fell in battle there. But it was at Thebê that Chryseis was taken captive: "We went into Thebê, the sacred city of Eétion"; and the poet says that Chryseis was part of the spoil brought from that place. Thence, too, came Andromachê: "Andromachê, daughter of great-hearted Eétion; Eétion who dwelt 'neath wooded Placus in Thebê Hypoplacia, and was lord over the men of Cilicia." This is the second Trojan dynasty after that of Mynes. And consistently with these facts writers think that the following statement of Andromachê, "Hector, woe is me! surely to one doom we were born, both of us—thou in Troy in the house of Priam, but I at Thebæ," should not be interpreted strictly, I mean the words "thou in Troy, but I at Thebæ" (or Thebê), but as a case of hyperbaton, meaning "both of us in Troy—thou in the house of Priam, but I at Thebæ." The third dynasty was that of the Leleges, which was also Trojan: "Of Altes, who is lord over the war-loving Leleges," by whose daughter Priam begot Lycaon and Polydorus.

1 Iliad 19. 295. 2 Iliad 1. 366.
3 Iliad 1. 369. 4 The epithet means 'neath Placus.'
5 Iliad 22. 477. 6 Iliad 22. 477. 7 Iliad 21. 86.
Δυκάσωνα καὶ Πολύδωρον, καὶ μὴν οἳ γε ὑπὸ τῷ Ἐκτορὶ ἐν τῷ καταλόγῳ ταττόμενοι λέγονται Τρώες.

Τρώσι μὲν ἡγεμόνευε μέγας κορυθαίολος "Εκτωρ. εἰδ' οἳ ὑπὸ τῷ Αἰνείᾳ.

Δαρδανίων αὐτ' ἤρχεν ἐὼς παῖς 'Ἀγχίσαο, καὶ οὕτωι Τρώες φησὶ γοῦν.

Αἰνείᾳ, Τρώων βουληφόρε. εἰδ' οἳ ὑπὸ Πανδάρφω Λύκειοι, οὗς καὶ αὐτοὺς καλεὶ Τρώας.

οἳ δὲ Ζέλειαν ἐναιον ὑπαὶ πόδα νειάτον "Ιδης, 'Αφνείοι, πίνοντες ὕδωρ μέλαιν Αἰσηποίου, Τρώες τῶν αὐτ' ἤρχε Λυκάόνου ἄγλαδις νίος, Πάνδαρος.

ἐκτῇ δ' αὐτῇ δυναστείᾳ, καὶ μὴν οἳ γε μεταξὺ τοῦ Αἰσηποῦ καὶ 'Αβυδου Τρώες ὑπὸ μὲν γὰρ τῷ 'Ασίῳ ἐστὶ τὰ περὶ "Αβυδοῦ.

οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέ-μοντο, καὶ Σηστὸν καὶ 'Αβυδοῦ ἄχου καὶ δῖαν 'Ἀρίσβην, τῶν αὖθ' 'Τρτακίδης ἤρχ' "Ασίος.

ἀλλ' ἐν 'Αβυδῷ μὲν νίος τοῦ Πριάμου διέτριβεν, ὕππους νέμων, πατρὸς δηλούντοι.

ἀλλ' νίον Πριάμοιο νόθου βάλε Δημοκώντα, δι' οἳ 'Αβυδόθεν ἤλθε παρ' ἤππων ὀκειῶν.

C 586 ἐν δὲ Περκώτῃ νίσι 'Ικταῖονος ἐβουνύμει, οὐκ ἀλλοτρίας οὖν οὕτως βοῦς.
And indeed those who are placed under Hector in the Catalogue are called Trojans: \"The Trojans were led by great Hector of the flashing helmet.\"\textsuperscript{1} And then come those under Aeneias: \"The Dardanians in turn were commanded by the valiant son of Anchises\";\textsuperscript{2} and these, too, were Trojans; at any rate, the poet says, \"Aeneias, counsellor of the Trojans.\"\textsuperscript{3} And then come the Lycians under Pandarus, and these also he calls Trojans: \"And those who dwelt in Zeleia beneath the nethermost foot of Ida, Aphnaii,\textsuperscript{4} who drink the dark water of the Aecepus, Trojans; these in turn were commanded by Pandarus, the glorious son of Lycaon.\"\textsuperscript{5} And this was the sixth dynasty. And indeed those who lived between the Aecepus River and Abydus were Trojans; for not only were the parts round Abydus subject to Asius, \"and they who dwelt about Percote and Practius\textsuperscript{6} and held Sestus and Abydus and goodly Arisbe\textsuperscript{7}—these in turn were commanded by Asius the son of Hyrtacus,\"\textsuperscript{8} but a son of Priam lived at Abydus, pasturing mares, clearly his father's: \"But he smote Democoön, the bastard son of Priam, for Priam had come from Abydus from his swift mares\";\textsuperscript{9} while in Percote a son of Hicetaon was pasturing kine, he likewise pasturing kine that

\textsuperscript{1} Iliad 2. 816.  
\textsuperscript{2} Iliad 2. 819.  
\textsuperscript{3} Iliad 20. 83.  
\textsuperscript{4} Aphnaii is now taken merely as an adjective, meaning \"wealthy\" men, but Strabo seems to concur in the belief that the people in question were named \"Aphnaii\" after Lake \"Aphnitis\" (see 13. 1. 9).  
\textsuperscript{5} Iliad 2. 824.  
\textsuperscript{6} Whether city or river (see 13. 1. 21).  
\textsuperscript{7} On Arisbe, see Leaf, Troy, 193 ff.  
\textsuperscript{8} Iliad 2. 835.  
\textsuperscript{9} Iliad 4. 499.
πρώτων δ’ Ἰκεταοῦνδην ἐνένιπεν ἦφθημον Μελάνυππων’ ὁ δ’ ὀφρα μὲν εὐλήποδας βοῦς βόσκε ἐν Περκώτῃ.

ὡστε καὶ αὐτῇ ἂν εἶν Τρώας καὶ ἡ ἐφεζῆς ἐως Ἀδραστείας ἦρχον γὰρ αὐτῆς

υἱὲ δύω Μέροπος Περκώστου.

πάντες μὲν δὴ Τρώες οἱ ἀπὸ Ἀβύδου μέχρι Ἀδραστείας, δίχα μέντοι δημηρμένοι, οἱ μὲν ὑπὸ τῷ Ἀσίῳ, οἱ δ’ ὑπὸ τοῦ Μεροπίδας καθάπερ καὶ ἡ τῶν Κηλίκων δυτί, ἡ μὲν Θηβαϊκή, ἡ δὲ Λυρησσίσις ἐν αὐτῇ ὑπὸ λεχθεὶν ἡ ὑπὸ Βυρυνύλῳ ἐφεζῆς οὕσα τῇ Λυρησσίδι. ὅτι δὲ τούτων ἀπάντων ἦρχεν ὁ Πρίαμος, οἱ τοῦ Αχιλλέως λόγοι πρὸς τὸν Πρίαμον σαφῶς ἐμφανίζουσι:

καὶ σε, γέρον, τὸ πρὶν μὲν ἄκοιμομεν ὀλβίον εἶναι,

ὅσσον Λέσβος ἄνω Μάκαρος πόλις ἐντὸς ἑργυεί,

καὶ Φρυγίη καθύπερθε, καὶ Ἐλλησποντος ἀπελρων.3

1 ἐνένιπεν, Kramer, for ἐννεπεν α, ἐνδεεπεν other MSS.
2 For ἓν αὐτῇ, Madvig conj. ἢντῇ.
3 After ἀπελρων Müller-Dühner add another line (540) from Homer, τῶν σε, γέρον, πλούστῳ τε καὶ υίδαι φασί κεκάσθαι, as necessary to the sense; so Leaf (Strabo on the Trojai, pp. 6 and 57).

1 i.e. the kine belonged to Priam. This son of Hicetaon, a kinsman of Hector (Iliad 15. 545), "dwelt in the house of Priam, who honoured him equally with his own children" (Iliad 15. 551).
belonged to no other: "And first he rebuked mighty Melanippus the son of Hicetaon, who until this time had been wont to feed the kine of shambling gait in Percotê"; so that this country would be a part of the Troad, as also the next country after it as far as Adrasteia, for the leaders of the latter were "the two sons of Merops of Percotê." Accordingly, the people from Abydus to Adrasteia were all Trojans, although they were divided into two groups, one under Asius and the other under the sons of Merops, just as Cilicia also was divided into two parts, the Theban Cilicia and the Lyrnessian; but one might include in the Lyrnessian Cilicia the territory subject to Eurypylus, which lay next to the Lyrnessian Cilicia. But that Priam was ruler of these countries, one and all, is clearly indicated by Achilles' words to Priam: "And of thee, old sire, we hear that formerly thou wast blest; how of all that is enclosed by Lesbos, out at sea, city of Macar, and by Phrygia in the upland, and by the boundless Hellespont."

2 Iliad 15. 546. 3 Iliad 2. 831. 4 The Trojan Cilicia (see 13. 1. 70). 5 See 13. 1. 60-61. 6 The eight dynasties were (1) that of Mynes, (2) that of Eestion, (3) that of Altes, (4) that of Hector, (5) that of Aeheias, (6) that of Pandaros, (7) that of Asius, and (8) that of the two sons of Merops. If, however, there were nine dynasties (see 13. 1. 2), we may assume that the ninth was that of Eurypylus (see 13. 1. 70), unless, as Choiseul-Gouffier (Voyage Pittoresque de la Grèce, vol. ii, cited by Gosselin) think, it was that of the island of Lesbos. 7 Iliad 24. 543. The quotation is incomplete without the following words of Homer: “o'er all these, old sire, thou wast pre-eminent, they say, because of thy wealth and thy sons.”
8. Τότε μὲν οὖν τοιαύτα ύπήρχεν, ὑστερον δὲ ἕκολούθησαν μεταβολαὶ παντοίαι. τὰ μὲν γὰρ περὶ Κύζικον Φρύγες ἐπάκησαν ἦσσε Πρακτῖον, τὰ δὲ περὶ "Ἄβυδον Θρᾶκες" ἔτι δὲ πρῶτον τούτων ἀμφοῖν Βέβρικες καὶ Αρώστες ¹ τὰ δὲ ἔξης Τρῆρες, καὶ οὔτωι Θρᾶκες τὸ δὲ Θήβης πεδίον Λυδῶν, οἱ τότε Μῆσοις, καὶ Μυσῶι οἱ περιγενόμενοι τῶν ὑπὸ Τηλέφω πρῶτον καὶ Τεῦθραντι. οὕτω δὴ τοῦ ποιητοῦ τὴν Αἰολίδα καὶ τὴν Τρωαν εἰς ἐν συντιθέντος, καὶ τῶν Αἰολέων τὴν ἀπὸ τοῦ "Ἐρμού πᾶσαν μέχρι τῆς κατὰ Κύζικον παραλίας κατασχόντων καὶ πόλεις κτισάντων, οὐδὲ ἂν ἤμεισ άτόπως περιοδεύσαμεν, εἰς ταῦτα συντιθέντες ² τὴν τε Αἰολίδα νῦν ἵδιως λεγομένην τὴν ἀπὸ τοῦ "Ἐρμού μέχρι Δεκτοῦ καὶ τὴν ἔφεξῆς μέχρι τοῦ Αἰσίτου" ἐν γὰρ τοῖς καθ᾽ ἐκαστὰ διακρινούμεν πάλιν, παρατιθέντες ἢ μα τοῖς νῦν οὔσι τὰ ὑπὸ τοῦ ποιητοῦ καὶ τῶν άλλων λεγόμενα.

9. Ἐστιν οὖν μετὰ τὴν τῶν Κυζίκηνδων πόλιν καὶ τὸν Αἰσίτου ἄρχη τῆς Τρωαδος καθ᾽ "Ομηρον. λέγει δὲ ἐκείνος μὲν οὔτω περὶ αὐτῆς·
οὐ δὲ Ζέλειαν ἑναίον ὑπαὶ πόδα νείλατον." Ἰδης Ἐφυνιόλ, πίνοντες οὗδωρ μέλαιν Αἰσίττοιο, Ἐπώες· τῶν αὖθ᾽ ἥρχε Αυκάνονοι ἄγλαδος νεός, Πάνδαρος.

C 587 τούτως δὲ ἐκάλει καὶ Δυκίους· "Αφυειῶς δὲ ἀπὸ

¹ For Δρύστες Leaf conj. Δολίωνες.
² EFmax have συνθεῖντες.

¹ Leaf (Strabo on the Troad, p. 61) makes a strong case for emending "Dryopes" to "Doliones," but leaves the Greek text (p. 7) unchanged.
8. Now such were the conditions at the time of the Trojan War, but all kinds of changes followed later; for the parts round Cyzicus as far as the Practius were colonised by Phrygians, and those round Abydus by Thracians; and still before these two by Bebryces and Dryopes. And the country that lies next was colonised by the Treres, themselves also Thracians; and the Plain of Thebê by Lydians, then called Maeonians, and by the survivors of the Mysians who had formerly been subject to Telephus and Teuthras. So then, since the poet combines Aeolis and Troy, and since the Aeolians held possession of all the country from the Hermus River to the seaboard at Cyzicus, and founded their cities there, I too might not be guilty of describing them wrongly if I combined Aeolis, now properly so called, extending from the Hermus River to Lectum, and the country next after it, extending to the Aeseus River; for in my detailed treatment of the two, I shall distinguish them again, setting forth, along with the facts as they now are, the statements of Homer and others.

9. According to Homer, then, the Troad begins after the city of the Cyziceni and the Aeseus River. And he so speaks of it: “And those who dwelt in Zeleia beneath the nethermost foot of Ida, Aphneii, who drink the dark water of the Aeseus, Trojans; these in turn were commanded by Pandarus the glorious son of Lycaon.” These he also calls Lycians. And they are thought to have been

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2 See 13. 1. 1, and p. 40 of Leaf’s first article cited in footnote there.
3 See foot-note on Aphneii in 13. 1. 7.
4 Iliad 2. 324.
5 See 13. 1. 7.
τῆς Ἀφινέδους νομίζουσι λήμνης· καὶ γὰρ οὕτω καλεῖται ἡ Δασκυλίτης.

10. Ἡ μὲν δὴ Ζέλεια ἐν τῇ παρωρείᾳ τῇ ὑστάτῃ τῆς Ἰδης ἔστω, ἀπέχουσα Κυβίκου μὲν σταδίους ἐνενήκοντα καὶ ἐκατόν, τῆς δὲ ἐγκυμάτω θαλάττῃς, καθ' ἣν ἐκδίδωσιν Ἀἴσηπος, ὅσον ὄγδοῆκοντα. ἐπιμερίζει δὲ συνεχῶς τὰ κατὰ τὴν παραλίαν τὴν μετὰ τὸν Ἀἴσηπον.

οὐ δὲ Ἀδρῆστειάν τ' εἴχον καὶ δήμου Ἀπαίσου, καὶ Πετύαν εἴχον ἡ Τηρείης ὅρος αἰστή, τῶν ἦρξι Ἀδρηστός τε καὶ Ἀμφίος λινοθώρης, νῦν δὲν Μέροπος Περκωσίου.

ταύτα δὲ τὰ χωρία τῇ Ζελείᾳ μὲν ὑποπέπτωκε, ἔχουσι δὲ Κυβίκηνοι τε καὶ Πριατηνοὶ μέχρι καὶ τῆς παραλίας. περὶ μὲν οὖν τὴν Ζελείαν ὁ Τάρσιος ἐστὶ ποταμός, εἰκοσιον εἶχαν διαβάσεις τῇ αὐτῇ ὅδω, καθαπέρ ὁ Ἐπτάπορος, ὅν φησιν ὁ ποιητής. 2 ὁ δὲ Ἐκ Νικομηδείας εἶς Νίκαιαν τέταρας καὶ εἴκοσι, πολλοὺς δὲ καὶ ὁ Ἐκ Φολύης εἶς τὴν Ἰλέαν . . . Σκάρβων πέντε καὶ εἴκοσι,

1 Πετύαιαν εἴχον is the reading of the Homeric MSS., but see Πίτεια in § 15 below.
2 δὲ δὲν . . . Ταύρου, Meineke ejects.

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1 On the site of Zeleia, see Leaf, Strabo on the Troad, p. 66.
2 Ἰλιάδ 2. 828.
3 The places in question appear to have belonged to Zeleia. Leaf (op. cit., p. 65) translates: “are commanded by Zeleia”; but the present translator is sure that, up to the present passage, Strabo has always used ὑποπέτωκα in a purely geographical sense (e.g., of. 9. 1. 15, and especially 12. 4. 6, where Strabo makes substantially the same statement.
GEOGRAPHY, 13. 1. 9–10

called “Aphneiī” after Lake “Aphnitis,” for Lake Dascylitis is also called by that name.

10. Now Zeleia is situated on the farthestmost foot-hill of Mt. Ida, being one hundred and ninety stadia distant from Cyzicus and about eighty stadia from the nearest part of the sea, where the Aeseopus empties. And the poet mentions severally, in continuous order, the places that lie along the coast after the Aeseopus River: “And they who held Adrasteia and the land of Apaesus, and held Pityeia and the steep mountain of Tereia—these were led by Adrastus and Amphius of the linen corslet, the two sons of Merops of Percotē.” These places lie below Zeleia, but they are occupied by Cyziceni and Priapeni as far as the coast. Now near Zeleia is the Tarsius River, which is crossed twenty times by the same road, like the Heptaporus River, which is mentioned by the poet. And the river that flows from Nicomedea into Nicaea is crossed twenty-four times, and the river that flows from Pholoē into the Eleian country is crossed many times... Scharthon twenty-five times, and the river that flows from the

concerning Zeleia as in the present passage. But see Leaf’s note (op. cit.), p. 67.

4 On this river see Leaf, work last cited, p. 67.
5 Strabo does not mean that the Heptaporus was crossed twenty times. The name itself means the river of “seven fords” (or ferries).
6 Iliad 12. 20.
7 i.e. Elia, in the Peloponnesus.
8 The text is corrupt; and “Scharthon,” whether it applies to a river or a people, is otherwise unknown. However, this whole passage, “And the river that flows from Nicomedea... crossed seventy-five times,” appears to be a gloss, and is ejected from the text by Kramer and Meineke (see Leaf’s Strabo and the Troad, p. 59, note 4).
πολλοὺς δὲ καὶ ὁ ἐκ Κοσκινίων εἰς Ἀλάβανδα, πέντε δὲ καὶ ἐβδομήκοντα ὁ ἐκ Τυάνων εἰς Σόλονος διὰ τοῦ Ταύρου.

11. 'Τπέρ δὲ τῆς ἐκβολῆς τοῦ Ἁισῆπου σχεδὸν τι ... ¹ σταδίοις κολωνὸς ἐστιν, ἐφ’ ὁ τάφος δεῖκνυται Μέμνονος τοῦ Τιθώνου· πλησίον δὲ ἐστὶ καὶ Ἡ Μέμνονος κόμη, τοῦ δὲ Ἁισῆπου καὶ τοῦ Πριάπου μεταξὺ ὁ Γράμυκος βεῖ, τὰ πολλὰ δὲ Ἀδραστείας πεδίου, ἐφ’ ὁ Ἀλέξανδρος τοὺς Δαρείου σατράπας ἀνὰ κράτος ἐνίκησε συμβαλὼν, καὶ πᾶσαν τὴν ἐντὸς τοῦ Ταύρου καὶ τοῦ Εὐφρά- του παρέλαβεν. ἐπὶ δὲ Γραμύκωρ πόλεως ἢν Σιδηνή, χώραν ἔχουσα πολλὴν ῥωμάνων, κατεσπασταὶ δὲ νῦν. ἐν δὲ τῇ μεθορίᾳ τῆς Κυζικηνῆς καὶ τῆς Πριαπηνῆς ἐστὶ τὰ Ἀρπάγια ² τοπος, ἐξ οὗ τὸν Γαννομηνὴν μυθεύονσι ἡρπάχθαι ἄλλοι δὲ περὶ Δαρδάνου ἁκραν, πλησίον Δαρδάνου.

12. Πριάπος δ’ ἐστὶ πόλις ἐπὶ βαλάττῃ καὶ λιμήν’ κτίσμα δ’ οἱ μὲν Μιλησίων φασίν, οὔπερ καὶ Ἀβυδόν καὶ Προκόπηνσον συνώκεισαν κατὰ τὸν αὐτῶν καὶρόν, οἱ δὲ Κυζικηνῶν ἐπόνυμοι δ’ ἐστὶ τοῦ Πριάπου τιμωμένου παρ’ αὐτοῖς, εὕτ’ ἐξ Ὁμνεών τῶν περὶ Κόρινθον μετενεχηγεῖσαν τοῦ ἱεροῦ, εἴτε τῷ λέγεσθαι Διονύσου καὶ νύμφης τῶν θεῶν ὀρμησάντων ἐπὶ τὸ τιμᾶν αὐτῶν τῶν ἀνθρώ- πων, ἐπειδὴ σφόδρα εὐάμπελος ἐστίν ἡ χώρα καὶ

¹ After τι there is a lacuna in the MSS. except Fi, ἐν ἐκοσί.
² 'Ἀρπάγια, the spelling in Stephanus; 'Ἀρπάγια Fi, 'Ἀρπα-χεία (unaccented) D, 'Ἀρπαχεία other MSS.

¹ The number of stadia has fallen out of the MSS.
country of the Coscinii into Alabanda is crossed many times, and the river that flows from Tyana into Soli through the Taurus is crossed seventy-five times.

11. About \textsuperscript{1} stadia above the outlet of the Aeseopus River is a hill, where is shown the tomb of Memnon, son of Tithonus; and near by is the village of Memnon. The Granicus River flows between the Aeseopus River and Priapus, mostly through the plain of Adrasteia,\textsuperscript{2} where Alexander utterly defeated the satraps of Dareius in battle, and gained the whole of the country inside the Taurus and the Euphrates River. And on the Granicus was situated the city Sidenē, with a large territory of the same name; but it is now in ruins. On the boundary between the territory of Cyzicus and that of Priapus is a place called Harpagia,\textsuperscript{3} from which, according to some writers of myths, Ganymede was snatched, though others say that he was snatched in the neighbourhood of the Dardanian Promontory, near Dardanus.

12. Priapus\textsuperscript{4} is a city on the sea, and also a harbour. Some say that it was founded by Milesians, who at the same time also colonised Abydos and Proconnesus, whereas others say that it was founded by Cyziceni. It was named after Priapus, who was worshipped there; then his worship was transferred thither from Orneae near Corinth, or else the inhabitants felt an impulse to worship the god because he was called the son of Dionysus and a nymph; for their country is abundantly supplied with the vine, both theirs

\textsuperscript{2} See Leaf, work last cited, p. 70.
\textsuperscript{3} The root \textit{harpag} means “snatch away.”
\textsuperscript{4} On the site of Priapus, see Leaf, p. 73.
αὕτη καὶ ἡ ἑφεξῆς ὅμορος ἢ τε τῶν Παριανῶν καὶ ἡ τῶν Δαμύστρηνῶν· οὐ γοῦν Ἐρέξεις τῷ Θεμιστοκλεί δεῖς οὕτως ὑπὸ τῶν νεωτέρων· οὐδὲ γὰρ Κ.588 Ησίοδος οἶδε Πρώσπου, ἀλλ' ἐστὶ οὗτος Ὀσκόδιος Ὀρθάνη καὶ Κονισάλῳ καὶ Τύχωνι καὶ τοῖς τοιούτοις.

13. Ἐκαλείτο δ' ἡ χώρα αὕτη Ἀδράστεια καὶ Ἀδραστείας πεδίον, κατὰ ἑδος το οὕτω λεγόντων τὸ αὐτὸ χωρίων διπτώσ, ὡς καὶ Θῆβην καὶ Θῆβης πεδίον, καὶ Μυκόνιαν καὶ Μυκόνιας πεδίον. φησί δ' ἐκ Καλλισθένης ἀπὸ Ἀδράστου βασιλέως, ὅσ πρῶτος Νεμέσεως ἑρυθρόν ἱδρύσατο, καλείσθαι Ἀδράστειαν. ἡ μὲν οὖν πόλις μεταξύ Πρώσπου καὶ Παρίου, ἔχουσα ὑποκείμενον πεδίον ἑπάνωμον, ἐν θ' καὶ μαντείον ἡν Ὀσκόλλωνος Ἀκταίον καὶ Ἀρτέμιδος κατὰ τὴν . . . 3 εἰς δ' Παρίου μετηννέχθη πάσα ἡ κατασκευὴ καὶ λιθία 4 κατασταθεὶς τοῦ ἑρυθρού, καὶ ὕκοδομηθεὶς ἐν τῷ Παρίῳ βωμῷ, Ἐρμοκρεοντος ἑργῶν, πολλῆς μυθήματι, αὐτοῦ κατὰ τὸ 5 μέγεθος καὶ κάλλος· τὸ δ' μαντεῖον ἐξηλείφθη 6 καθάπερ καὶ τὸ ἐν Ζελείᾳ. ἐνταῦθα μὲν οὖν οὐδὲν ἑρυθρὸν Ἀδραστείας δείκνυται, οὐδὲ δὴ
and the countries which border next upon it, I mean those of the Pariani and the Lampsaceni. At any rate, Xerxes gave Lampsacus to Themistocles to supply him with wine. But it was by people of later times that Priapus was declared a god, for even Hesiod does not know of him; and he resembles the Attic deities Orthanê, Conisalus, Tychon, and others like them.

13. This country was called "Adrasteia"¹ and "Plain of Adrasteia," in accordance with a custom whereby people gave two names to the same place, as "Thebê" and "Plain of Thebê," and "Mygdonia" and "Plain of Mygdonia." According to Callisthenes, among others, Adrasteia was named after King Adrastus, who was the first to found a temple of Nemesis. Now the city is situated between Priapus and Parium; and it has below it a plain that is named after it, in which there was an oracle of Apollo Actaeus and Artemis. . .² But when the temple was torn down, the whole of its furnishings and stone-work were transported to Parium, where was built an altar,³ the work of Hermocreon, very remarkable for its size and beauty; but the oracle was abolished like that at Zelaia. Here, however, there is no temple of Adrasteia, nor yet of Nemesis,

¹ On the site of Adrasteia, see Leaf, p. 77.
² Three words in the Greek text here are corrupt. Strabo may have said that this temple was "on the shore," or "in the direction of Piticia" (the same as Pitya; see § 15 following), or "in the direction of Pactya" (see critical note).
³ This altar was a stadium (about 600 feet) in length (10. 5. 7).

⁶ εξηλεύθη is emended by Müller-Dübner and Meineke to εξελεύθη.
Νεμέσεως, περὶ δὲ Κύζικων ἐστὶν Ἄδραστείας λεπόν.
'Αντίμαχος δ’ οὖς φησίν.

ἔστι δὲ τις Νεμέσεως μεγάλη θεός, ἢ τάδε πάντα πρὸς μακάρων ἐλαχὲν. βωμὸν δὲ οἱ εἴςατο πρῶτος

"Ἄδρηστος ποταμόοι παρὰ βόων Αἰσήπουο, ἔνθα τετίμηται τε καὶ Ἄδρηστεία καλεῖται.

14. "Εστὶ δὲ καὶ τὸ Πάριον τὸλις ἐπὶ θαλάττῃ, λιμένα ἔχονσα μεῖζω τῆς Πριαποῦ, καὶ ηὐξημένῃ γε ἐκ ταύτης: θεραπεύοντες ἦδορ οἱ Παριανοὶ τοὺς Ἀσταλκοῦς, ύφ᾽ οίς ἐτέτακτο ἡ Πριαι-

πηνή, πολλὴν αὐτῆς ἀπετέμοντο, ἐπιτρεπόντων ἐκείνων. ἐνταῦθα μυθεύοντο τοὺς 'Οφιογενεῖς συγγένειαν τινα ἔχειν πρὸς τοὺς ὀφεις: φασὶ δ᾽ αὐτῶν τοὺς ἄρρενας τοὺς ἔχοντέκτοις ἄκος εἶναι συνεχῶς ἐφαπτομένους, ὡσπερ τοὺς ἑρωηδίους, πρῶτον μὲν τὸ πελώμα εἰς ἑαυτοὺς μεταφέροντας, εἰτα καὶ τὴν ἕλεγμον παῦοντας καὶ τὸν πόνον. μυθεύοντο δὲ τὸν ἄρχηγατην τοῦ γένους ἦρωα τὶνα ἐξ ὀφεις μεταβαλένων τάχα δὲ τῶν Ψύλλων τις ἢ τῶν Λιβυκῶν, εἰς δὲ τὸ γένος διέτεινεν ἡ δύναμις μέχρι ποισοῦ. κτίσμα δ᾽ ἐστὶ τὸ Πάριον Μιλησίων καὶ Ἕρωβραῖων καὶ Παρίων.

15. Πίτων 1 δ᾽ ἐστὶν ἐν Πιτυσοῦτε τῆς Παριανῆς,

1 Instead of Πίτων, the Epitome, following the Homeric MSS. (see § 10 above), reads Πιτυσια.

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1 A not uncommon appellation of the gods.
2 Note the variant spelling of the name.
3 "Serpent-born."
4 See Leaf, work last cited, p. 85.  
5 See 17. 1. 44.
6 See Fraser, Totemism and Ecogamy, 1. 20, 2. 54 and 4. 178.
7 According to the Scholiast on Apollonius Rhodius (1.
to be seen, although there is a temple of Adrasteia near Cyzicus. Antimachus says as follows: "There is a great goddess Nemesis, who has obtained as her portion all these things from the Blessed. 1 Adrestus 2 was the first to build an altar to her beside the stream of the Aeseus River, where she is worshipped under the name of Adresteia."

14. The city Parium is situated on the sea; it has a larger harbour than Priapus, and its territory has been increased at the expense of Priapus; for the Parians curried favour with the Attalic kings, to whom the territory of Priapus was subject, and by their permission cut off for themselves a large part of that territory. Here is told the mythical story that the Ophiogeneis 3 are akin to the serpent tribe; 4 and they say that the males of the Ophiogeneis cure snake-bitten people by continuous stroking, after the manner of enchanters, first transferring the livid colour to their own bodies and then stopping both the inflammation and the pain. According to the myth, the original founder of the tribe, a certain hero, changed from a serpent into a man. Perhaps he was one of the Libyan Psylif, 5 whose power persisted in his tribe for a certain time. 6 Parium was founded by Milesians and Erythraeans and Parians.

15. Pitya 7 is in Pityus in the territory of Parium,

933), cited by Leaf (Troy, p. 187), "Lampsacus was formerly called Pityeia, or, as others spell it, Pitya. Some say that Phrixus stored his treasure there and that the city was named after the treasure, for the Thracian word for treasure is 'pitye'" (but cf. the Greek word "pitys," "pine tree"). Strabo, however, places Pitya to the east of Parium, whereas Lampsacus lies to the west (see Leaf, i.e., pp. 185 ff.; and his Strabo on the Troad, p. 87). In § 18 (following) Strabo says that "Lampsacus was formerly called Pityussa."
υπερκείμενον ἔχουσα πιτυώδες ὅρος· μεταξὺ δὲ κεῖται Παρίου καὶ Πριάπου κατὰ Δίων, χωρίων ἐπὶ θαλάττῃ, ὡς οἱ Δινούσιοι κοχλιάι ἄριστοι τῶν πάντων ἀλίσκονται.

16. Ἐν δὲ τῷ παράπλω τῷ ἀπὸ Παρίου εἰς Πριάπου ἡ τε παλαιὰ Προκόννησος ἐστὶ καὶ ἡ νῦν Προκόννησος, πόλειν ἔχουσα καὶ μέταλλον Ο 589 μέγα λευκοῦ λίθου σφόδρα ἐπαινούμενον· τὰ γοῦν κάλλιστα τῶν ταύτῃ πόλεων ἔργα, ἐν δὲ τοῖς πρῶτα1 τὰ ἐν Κυζίκῳ, ταύτῃ ἐστὶ τῆς λίθου, εὔτευθέν ἐστὶν Ἀριστέας,2 ὁ ποιητὴς τῶν Ἀρμασπέλων καλουμένων ἐπόνοι, ἀνὴρ γόης, εἶ τις ἄλλος.

17. Τὸ δὲ Τηρείης3 ὅρος οἱ μὲν τὰ ἐν Πειρωσῷ ὅρη φασίν, ὃ ἔχουσιν οἱ Κυζίκηνοι τῇ Ζελείᾳ προσεχῇ, ἐν ὦς βασιλικὴ θῆρα κατεσκεύαστο τοὺς Λυδοῖς, καὶ Πέρσαις ὑστερον οἱ δὲ ἀπὸ τετταράκοντα σταδίων Δαμψάκου δεικνύοντι λόφου, ἐφ᾽ ὃ Μητρός θεῶν ἱερὸν ἐστὶν ἁγίον, Τηρείης4 ἐπικαλούμενον.

18. Καὶ ἡ Δαμψάκου δὲ ἐπὶ θαλάττῃ πόλις ἐστὶν εὐλάμπουσα καὶ ἄξιόλογος, συμμένουσα καλὸς, ὡσπερ καὶ ἡ Ἀβυδός· διέχει δὴ αὐτῆς ὅσον

1 πρώτα, Corais, for πρῶτον; so the later editors.
2 Αριστέας, Casaubon, for Ἀριστάνος; so the later editors.
3 Τηρείης, in margin of B, for ἤτ οἱ βέλης other MSS.
4 Τηρείης, the editors, for τῆς βέλης.

1 Leaf (l.c.) translates, “hill shaped like a pine tree,” adding (p. 187) that “the resemblance to a pine tree, so far as my personal observation went, means no more than that the hill slopes gently up to a rounded top.” However, the Greek adjective probably means in the present passage
lying below a pine-covered mountain; and it lies between Parium and Priapus in the direction of Linum, a place on the seashore, where are caught the Linusian snails, the best in the world.

16. On the coasting-voyage from Parium to Priapus lie both the old Proconnesus and the present Proconnesus, the latter having a city and also a great quarry of white marble that is very highly commended; at any rate, the most beautiful works of art in the cities of that part of the world, and especially those in Cyzicus, are made of this marble. Aristeas was a Proconnesian—the author of the Arimaspian Epic, as it is called—a charlatan if ever there was one.

17. As for “the mountain of Tereia,” some say that it is the range of mountains in Peirossus which are occupied by the Cyziceni and are adjacent to Zeleia, where a royal hunting-ground was arranged by the Lydians, and later by the Persians; but others point out a hill forty stadia from Lampsacus, on which there is a temple sacred to the mother of the gods, entitled “Tereia’s” temple.

18. Lampsacus, also, is a city on the sea, a notable city with a good harbour, and still flourishing, like Abydus. It is about one hundred and seventy

“pine-covered” (cf. the use of the same adjective in 8. 6. 22, where it applies to a sacred precinct on the Isthmus of Corinth).

2 i.e. buildings, statues, and other marble structures (see 5. 2. 5 and 5. 3. 8, and the foot-notes on “works of art”).

3 See 1. 2. 10, and Herodotus, 4. 13.

4 The mountain mentioned in Iliad 2. 829.

5 Xenophon (Hellenica 4. 1. 15) speaks of royal hunting-grounds, “some in enclosed parks, others in open regions.”

6 Now Lapsaki. On the site, see Leaf, p. 92.
έβδομήκοντα καὶ ἐκατὸν σταδίους· ἐκαλεῖτο δὲ πρῶτον Πιτυούσσα, καθάπερ καὶ τὴν Χιον
φασίν· ἐν δὲ τῇ περαίας τῆς Χερσονήσου πο-
λιχνῶν ἔστι Καλλίπολις· κεῖται δὲ ἐπ’ ἀκτῆς,
ἐκκειμένη ² πολὺ πρὸς τὴν Ἀσίαν κατὰ τὴν
Δαμψακηνοῦ πόλιν, ὡστε τὸ διάμεα μὴ πλέον
eῖναι τετταράκοντα σταδίων.
19. Ἔν δὲ τῷ μεταξὺ Δαμψάκου καὶ Παρίου
Παισός ἦν πόλις καὶ ποταμὸς· κατέσπασται ³ δὲ
ἡ πόλις· οἱ δὲ Παισηνοὶ μετάκησαν εἰς Δάμψα-
κου, Μιλησίων δέντες ἀποικοὶ καὶ αὐτοὶ, καθάπερ
καὶ οἱ Δαμψακηνοῦ· ὁ δὲ ποιητὴς ἑρήκεν ἀμφο-
tέρως, καὶ προσθεὶς τὴν πρώτην συλλαβήν,
καὶ δὴμον Ἀπαίσον, καὶ ἄφελῶν,
δὲ ὡς ἐνὶ Παισῷ
μαίε πολυκτῆμων.
καὶ ὁ ποταμὸς νῦν οὐτω καλεῖται. Μιλησίων δὲ
εἰσὶ καὶ αἱ Κολωναὶ αἱ ὑπὲρ Δαμψάκου ἐν τῇ
μεσογαίᾳ τῆς Δαμψακηνῆς· ἀλλαὶ δὲ εἰσὶν ἐπὶ
tῇ ἐκείς Ἐλλησποντία θαλάττῃ, Ἰλίου διέχουσαι
σταδίους τετταράκοντα πρὸς τοὺς ἐκατὸν· ἐξ ὅν
τὸν Κύκνου φασίν. Ἀναξιμένης δὲ καὶ ἐν τῇ
Ἐρυθραίᾳ φησὶ λέγεσθαι Κολωνάς καὶ ἐν τῇ
Φωκίδε καὶ ἐν Θεταλίᾳ· ἐν δὲ τῇ Παριανῇ ἐστὶν
Ἰλισκολώνῃ. ἐν δὲ τῇ Δαμψακηνῇ τόπος εὐάμ-
pελος Γεργίθιον ἢν δὲ καὶ πόλις Γέργιθα, ἔκ
τῶν ἐν τῇ Κυμαίᾳ Γεργίθων· ἢν γὰρ κάκει πόλις

¹ περαίας, Xylander, for στεφά; so the later editors.
² τὸ μετάκησαν
³ κατέσπασται Fos, κατέσπαστο CDhīvok.
GEography, i3. t. 18-19

stadia distant from Abydos; and it was formerly called Pityussa, as also, it is said, was Chios. On the opposite shore of the Chersonesus is Callipolis, a small town. It is on the headland and runs far out towards Asia in the direction of the city of the Lampsaceni, so that the passage across to Asia from it is no more than forty stadia.

19. In the interval between Lampsacus and Parium lay a city and river called Paesus; but the city is in ruins. The Paeseni changed their abode to Lampsacus, they too being colonists from the Milesians, like the Lampsaceni. But the poet refers to the place in two ways, at one time adding the first syllable, "and the land of Apaesus," 1 and at another omitting it, "a man of many possessions, who dwelt in Paesus." 2 And the river is now spelled in the latter way. Colone, 3 which lies above Lampsacus in the interior of Lampsacenë, is also a colony of the Milesians; and there is another Colone on the outer Hellespontine sea, which is one hundred and forty stadia distant from Ilium and is said to be the birthplace of Cynus. 4 Anaximenes says that there are also places in the Erythraean territory and in Phocis and in Thessaly that are called Colone. And there is an Iliocolonë in the territory of Parium. In the territory of Lampsacus is a place called Gergithium 5 which is rich in vines; and there was also a city called Gergitha from Gergithes in the territory of Cymë, for here too

1 Iliad 2. 828.  
2 Iliad 5. 612.  
3 On the site of Colone, see Leaf (Strabo and the Troad), p. 101.  
4 King of Colone, slain by Achilles in the Trojan War.  
5 On Gergithium, see Leaf, p. 102.
πληθυντικῶς καὶ θηλυκῶς λεγομένη αἱ Γέργιθες, Ὠθεντέρ ὁ Γεργίθιος ἦν Κεφάλων καὶ νῦν ἐτι δείκνυται τόπος ἐν τῇ Κυμαιᾷ. Γεργίθιον πρὸς Δαρίσσην, ἐκ Παρίου μὲν οὖν ὁ γλωσσογράφος κληθεὶς ἦν Νεοπτόλεμος μνήμης ἄξιος, ἐκ Λαμψάκου δὲ Χάρων τε ὁ συγγραφέως καὶ Ἀδείμαντος καὶ Ἀναξιμένης ὁ Ῥήτωρ καὶ Μητρόδωρος, ὁ τοῦ Ἐπικουροῦ ἐταῖρος, καὶ αὐτὸς δὲ Ἔπεκουρος τρόπον τινὰ Δαμψακηνὸς ὑπῆρξε, διατρίψας ἐν Λαμψάκῳ καὶ φίλοις χρησάμενος τοῖς ἀρίστοις τὸν ἐν τῇ πόλει ταύτῃ, τοῖς περὶ Ἰδομενεᾶ καὶ Λεοντέα. ἐνετείθεν δὲ μετήνεγκεν Ἀγρίππας τὸν πεπτωκότα λέοντα, Δυσίππου ἔργον ἀνέθηκε δὲ ἐν τῷ ἀλευτῷ τοῦ μεταξὺ τῆς λάμνης καὶ τοῦ εὐρίπου.

20. Μετὰ δὲ Λαμψάκου ἐστὶν Ἀβυδὸς καὶ τὰ μεταξὺ χώρα, περὶ ὧν οὔτως εἰρήκει συλλαβῶν ὁ ποιητὴς καὶ τὴν Λαμψακηνήν καὶ τῆς Παριανῆς τινὰ (οὕτω γὰρ ἦσαν αὐταὶ αἱ πόλεις κατὰ τὰ Τρωικά):

οὗ δὲ ἀρα Περκῶτην καὶ Πράκτιον ἄμφιβιον, καὶ Σμητὸν καὶ Ἀβυδον ἔχον καὶ διὰν Ἀρίσβην τῶν αὐθ᾽ Ἱρτακίδης ἡρχ᾽ Ἀσιος, φησίν,

ὅτι Ἀρίσβηθεν φέρον ἐπὶ τοὺς αἰθωνείς μεγάλοι ποταμοῦ ἀπὸ Σελεύκουντος.

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1 Fl. in the Alexandrian period; author of works entitled Glosses and On Epigrams.
2 Early historian; author of Persian History and Annals of the Lampsaceni.
3 Known only as courtier of Demetrius Poliorcetes.
4 See Frazer’s note on Pausanias, 6. 18. 2.
there was a city called Gergithes, in the feminine plural, the birthplace of Cephalon the Gergithian. And still to-day a place called Gergithium is pointed out in the territory of Cynê near Larissa. Now Neoptolemus, called the Glossographer, a notable man, was from Parium; and Charon the historian and Adeimantus and Anaximenes the rhetorician and Metrodorus the comrade of Epicurus were from Lampsacus; and Epicurus himself was in a sense a Lampsacene, having lived in Lampsacus and having been on intimate terms with the ablest men of that city, Idomeneus and Leontecus and their followers. It was from here that Agrippa transported the Fallen Lion, a work of Lysippus; and he dedicated it in the sacred precinct between the Lake and the Euripus.

20. After Lampsacus come Abydus and the intervening places of which the poet, who comprises with them the territory of Lampsacus and part of the territory of Parium (for these two cities were not yet in existence in the Trojan times), speaks as follows: “And those who dwelt about Percotê and Practius, and held Sestus and Abydus and goodly Arisbê—these in turn were led by Asius, the son of Hyrtacus, . . . who was brought by his large sorrel horses from Arisbê, from the River Sellês.”

5 “The Lake” seems surely to be the Stagnum Agrippae mentioned by Tacitus (Annales 15. 37), i.e. the Nemus Caesarum on the right bank of the Tiber (see A. Häbler, Hermes 19 (1884), p. 235). “The Stagnum Agrippae was apparently a pond constructed by Agrippa in connection with the Aqua Virgo and the canal called Euripus in the neighbourhood of the Pantheon” (C. G. Ramsay, Annales of Tacitus, 15. 37), or, as Leaf (op. cit., p. 108) puts it, “The Euripus is the channel filled with water set up by Caesar round the arena of the Circus Maximus at Rome to protect the spectators from the wild beasts.” 6 Iliad 2. 835.
οὕτω δ' εἰπὼν ἔοικε τὸ βασιλείου ἀποφαίνειν
τοῦ Ἀσίου τῆς Ἀρίσβην, ὅθεν ἦκειν αὐτῶν
φησιν'.

ὅτι Ἀρίσβηθεν φέρον ὑποι
ποταμοῦ ἀπὸ Σελλήνετος.

οὕτω δ' ἀφανὴ τὰ χωρία ταύτα ἔστιν, ὡστε οὐδ' ὁμολογοῦσιν περὶ αὐτῶν οἱ ἱστοροῦντες, πλὴν ὅτι
περὶ Ἀβύδου καὶ Λάμψακον ἦστε καὶ Πάριον, καὶ
ὅτι ἡ πάλαι Περκώτη 1 μετωνομάσθη, ὁ τόπος.

21. Τῶν δὲ ποταμῶν τῶν μὲν Σελλήνετά φησιν
ὁ ποιητής πρὸς τῇ Ἀρίσβη ρεῖν, εὕτερ ο Ἀσίως
Ἀρίσβηθεν τε ἢκε καὶ ποταμοῦ ἀπὸ Σελλήνετος.
ὁ δὲ Πράκτιος ποταμὸς μὲν ἔστι, πόλις δ' οὐχ
εὐρίσκεται, ὡς τινες ἑνόμισαν· ρεῖ δὲ καὶ οὕτος
μεταξὺ Ἀβύδου καὶ Λαμψάκου τὸ οὖν
καὶ Πράκτιον ἀμφενέμοντο,

οὕτω δεκτέον, ὡς περὶ ποταμοῦ, καθάπερ κα-
κείνα.

οἳ τ' ἄρα πάρ ποταμὸν Κηφισίου διὸν ἕναιον,
καὶ

ἀμφί τε Παρθένιον ποταμὸν κλυτὰ ἐργ' ἐνε-
μοντο. 2

ἡν δὲ καὶ ἐν Λέσβῳ πόλις Ἀρίσβη, ἣς τὴν
χώραν ἔχουσι Μηθυμναῖοι· ἐστὶ δὲ καὶ ποταμὸς
Ἀρισβῆς ἐν Θράκη, ωσπερ ἐφηται, καὶ τούτου

1 After Περκώτη Leaf inserts μετωνομάσθη καὶ Περκώτη (see his Strabo on the Troad, p. 11, footnote 3 on p. 108, and
note on Percoté, p. 111). "Thus, according to him, "the old
Percoté was transplanted and the name of its site changed
to Percoté."
speaking "thus, the poet seems to set forth Arisbê, whence he says Asius came, as the royal residence of Asius: "who was brought by his horses from Arisbê, from the River Sellêeis." But these places\(^1\) are so obscure that even investigators do not agree about them, except that they are in the neighbourhood of Abydus and Lampsacus and Parium, and that the old Percotê,\(^2\) the site, underwent a change of name.\(^3\)

21. Of the rivers, the Sellêeis flows near Arisbê, as the poet says, if it be true that Asius came both from Arisbê and from the Sellêeis River. The River Practius is indeed in existence, but no city of that name is to be found, as some have wrongly thought. This river also\(^4\) flows between Abydus and Lampsacus. Accordingly, the words, "and dwelt about Practius," should be interpreted as applying to a river, as should also those other words, "and those who dwelt beside the goodly Cephisus River,"\(^5\) and "those who had their famed estates about the Parthenius River,"\(^6\) There was also a city Arisha in Lesbos, whose territory is occupied by the Methymnaeans. And there is an Arisbus River in Thrace, as I have said before,\(^7\) near

\(^1\) i.e. Arisbê, Percotê, and the Sellêeis. Strabo himself locates the Practius (13. 1. 4, 7, 8, 21). On the sites of these places, see Leaf's Troy, pp. 188 ff., his note in Jour. Hellenic Studies, XXXVII (1917), p. 26, and his Strabo on the Troad, pp. 108 ff.

\(^2\) Homer's Percotê, on the sea.

\(^3\) See critical note.

\(^4\) i.e. as well as the Sellêeis.

\(^5\) Iliad 2. 522.

\(^6\) Iliad 2. 854 (see critical note).

\(^7\) Obviously in the lost portion of Book VII.
Πλησίον οἱ Κεβρίνιοι Ὄρακες. πολλαὶ δ' ὁμωνυμίαι Ὄραξι καὶ Τρωσίν, σὺν Σκαϊν Θράκες τινες καὶ Σκαϊνὸς ποταμὸς καὶ Σκαϊνὸς τεῖχος καὶ ἐν Τροίᾳ Σκαϊνὰ πῦλαι. Σάνθιοι Θράκες, Σάνθιος ποταμὸς ἐν Τροῖᾳ. Ἀρισβος ὁ ἐμβάλλων εἰς τὸν Ἐβρον, Ἀρίσβη ἐν Τροῖᾳ. Ρήσος ποταμὸς ἐν Τροίᾳ, Ῥήσου δὲ καὶ ὁ βασιλεὺς τῶν Θράκων. ἔστι δὲ καὶ τῷ Ἀσίῳ όμώνυμος ἔτερος παρὰ τῷ ποιητῇ Ἀσιοῖς,

ὅς μὴτρος ἢν Ἰκτεροῦ ἐπιποδάμοιο, αὐτοκασίγγυτος Ἐκάβης, ύδος δὲ Δύμαντος, ὁς Φρυγίην ναιεσκε ροίης ἐπὶ Σαγγαρίου.

22. Ἀβυδὸς δὲ Μιλησίων ἔστι κτίσμα, ἐπτρέψαντος Γύγου, τοῦ Λυδῶν βασιλέως· ἦν γὰρ ἐπ' ἐκείνῳ τὰ χωρία καὶ ἡ Τρῳάς ἀπασά, ὁμομάζοντα δὲ καὶ ἀκρωτηρίων τι πρὸς Δαρδάνῳ Γύγας· ἐπίκειται δὲ τῷ στόματι τῆς Προποντίδος καὶ τοῦ Ἐλλησπόντου, διέχει δὲ τὸ ἵσον Λαμψάκου καὶ Ἰλίου, σταδίους περί ἐβδομήκοντα καὶ ἐκατόν. ἐνταῦθα δ' ἔστι τὸ ἐπταστάδειον, ὅπερ ἔζευξε Ξέρβης, τὸ διορίζον τὴν Εὐρώπην καὶ τὴν Ἀσίαν. καλεῖται δ' ἡ ἄκρα τῆς Εὐρώπης Χερρόνησος διὰ τὸ σχῆμα, ἡ ποίουσα τὰ στενὰ τὰ κατὰ τὸ ξεύγμα· ἀντίκειται δὲ τὸ ξεύγμα τῇ 'Αβυδῷ. Σηστὸς δὲ ἀρίστη τῶν ἐν Χερρονήσῳ πόλεων διὰ δὲ τὴν γειτονίαν ὑπὸ τῷ αὐτῷ

1 For ἀρίστη Meineke conj. κρατίστη.

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1 Iliad 16. 717.
2 On the site of Abydus, see Leaf, Strabo on the Troy, p. 117.
which are situated the Thracian Cebrenians. There are many names common to the Thracians and the Trojans; for example, there are Thracians called Scaecans, and a river Scaecus, and a Scaean Wall, and at Troy the Scaean Gates. And there are Thracian Xanthians, and in Troy-land a river Xanthus. And in Troy-land there is a river Arisbus which empties into the Hebrus, as also a city Arisbé. And there was a river Rhesus in Troy-land; and there was a Rhesus who was the king of the Thracians. And there is also, of the same name as this Asius, another Asius in Homer, "who was maternal uncle to horse-taming Hector, and own brother to Hecabé, but son of Dymas, who dwelt in Phrygia by the streams of the Sangarius." 

22. Abydus was founded by Milesians, being founded by permission of Gyges, king of the Lydians; for this district and the whole of the Troad were under his sway; and there is a promontory named Gygas near Dardanus. Abydus lies at the mouth of the Propontis and the Hellespont; and it is equidistant from Lampsacus and Ilium, about one hundred and seventy stadia. Here, separating Europe and Asia, is the Heptastadium, which was bridged by Xerxes. The European promontory that forms the narrows at the place of the bridge is called the Chersonesus because of its shape. And the place of the bridge lies opposite Abydus. Sestus is the best of the cities in the Chersonesus; and, on account of its proximity to Abydus, it was assigned to the same governor as

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³ i.e. "Strait of seven stadia."
⁴ i.e. "Land-island" or "Peninsula."
⁵ On its site, see Leaf, work last cited, p. 119.
ἐγεμόνι καὶ αὕτη ἐτέτακτο οὕπω ταῖς ἡπείρωσις διαριζόντων τῶν τότε τὰς ἡγεμονίας. ἦ μὲν οὖν Ἀβυδος καὶ ἡ Σηστὸς διέχουσιν ἄλληλων τριάκοντα ποιοῦσας ἐκ λιμένος εἰς λιμένα, τὸ δὲ ἥξυμα ἐστὶ μικρὸν ἀπὸ τῶν πόλεων παραλλαγεῖσται ἐξ Ἀβυδοῦ μὲν ὡς ἐπὶ τὴν Προποντίδα, ἐκ δὲ Σηστοῦ εἰς τοῦναστίν. ὁμομάζεται δὲ πρὸς τῇ Σηστῷ τόπος Ἀποβάθρα, καθ' ὃν ἐξεύγυντο ἡ σχεδία: ἐστὶ δὲ ἡ Σηστὸς ἐνδοτέρω κατὰ τὴν Προποντίδα ὑπερδέξιος τοῦ ῥοῦ τοῦ ἐξ αὐτῆς διό και εὑπετέστερον ἐκ τῆς Σηστοῦ διαίροντες παραλλεξάμενοι1 μικρὸν ἐπὶ τῶν τῆς Ἡρώου πύργου κάκειθεν ἁφιέντες τὰ πλοῖα συμπράττοντος τοῦ ῥοῦ πρὸς τὴν περαῖσιν τοὺς δ' ἐξ Ἀβυδοῦ περαιομένους παραλεκτεόν2 ἐστὶν εἰς τάναντι ἀκτῶ που σταῖντο ἐπὶ πύργων τινὰ κατ' ἀντικρ ἡ Σηστοῦ, ἑπεὶ τὰ διαίρειν πλάγιον καὶ μή τελέος ἐναντίον ἐχουσιν τῶν ῥοῶν. φικουν δὲ τὴν Ἀβυδοῦ μετὰ τὰ Ἱρωικὰ Ἐράκες, εἰσα Μιλήσιοι τῶν δὲ πόλεων ἐμπρόσθεν ὑπὸ Δαρείου, τοῦ Ἀερίου πατρός, τῶν κατὰ τὴν Προποντίδα, ἐκουσώντες καὶ ἡ Ἀβυδος τῆς αὐτῆς συμφορᾶς. ἐνέπρησε δὲ πυθόμενος μετὰ τὴν ἀπὸ τῶν Σκυθῶν ἐπάνων, τοὺς νομάδας παρασκεύαζεθαί διαβαίνειν ἐπ᾽ αὐτῶν κατὰ τιμωρίαιν δὲν ἐπάθων, δεδιώκ τῆς αἰ τῶν πόλεως πορθμεία παράσχουσιν τῇ στρατιᾷ. συνέβη δὲ πρὸς ταῖς ἄλλαις μεταβολαῖς καὶ τῷ χρόνῳ καὶ τοῦτο αὐτῶν τῆς

1 παραλεξάμενοι, Kramer restores, for παραλαξάμενοι C, parallæxámænoi των, Xylander, and other editors.
2 παραλεκτεόν, Kramer restores, for παραλακτεόν, earlier editors.
Abydus in the times when governorships had not yet been delimited by continents. Now although Abydus and Sestus are about thirty stadia distant from one another from harbour to harbour, yet the line of the bridge across the strait is short, being drawn at an angle to that between the two cities, that is, from a point nearer than Abydus to the Propontis on the Abydus side to a point farther away from the Propontis on the Sestus side. Near Sestus is a place named Apobathra, where the pontoon-bridge was attached to the shore. Sestus lies farther in towards the Propontis, farther up the stream that flows out of the Propontis. It is therefore easier to cross over from Sestus, first coasting a short distance to the Tower of Hero and then letting the ships make the passage across by the help of the current. But those who cross over from Abydus must first follow the coast in the opposite direction about eight stadia to a tower opposite Sestus, and then sail across obliquely and thus not have to meet the full force of the current. After the Trojan War Abydus was the home of Thracians, and then of Milesians. But when the cities were burned by Dareius, father of Xerxes, I mean the cities on the Propontis, Abydus shared in the same misfortune. He burned them because he had learned after his return from his attack upon the Scythians that the nomads were making preparations to cross the strait and attack him to avenge their sufferings, and was afraid that the cities would provide means for the passage of their army. And this too, in addition to the other changes and to the lapse of time, is a cause of the confusion into which the topography of

1 i.e. "Place of Disembarkation."
συγχύσεως τῶν τόπων. περὶ δὲ Σηστοῦ καὶ τῆς ὀλίθρας Χερσονήσου προείσθησαν ἐν τοῖς περὶ τῆς Θράκης τόποις, φησὶ δὲ τὴν Σηστοῦ Θεόπομπος βραχεῖαν μὲν, εὔερκῆ δὲ, καὶ σκέλει δυσπέρῳ συνάπτειν πρὸς τὸν λιμένα, καὶ διὰ ταύτ' οὖν καὶ διὰ τὸν ρόουν κυριὰν εἶναι τῶν παράδων.

23. Ῥηπερκείται δὲ τῆς τῶν Ἄβυδων χώρας ἐν τῇ Τρωάδι τὰ "Ἀστυρα, ἥν μὲν Ἄβυδων ἔστι, κατεσκαμμένη πόλις, πρότερον δὲ ἦν καθ' αὐτά, χρυσεῖα ἔχοντα, ἥν μὲν πανιά ἔστιν ἐξαναλωμένα, καθάπερ τὰ ἐν τῷ Τμώλῳ τὰ περὶ τὸν Πακτωλόν. ἀπὸ 'Ἀβύδου δ' ἔτη λίσηπτον περὶ ἐπτακοσίους φασὶ σταδίους, εὐθυπλοϊα δὲ ἐλάττους.

C 592 24. Ἐξὼ δὲ Ἄβυδον τὰ περὶ τὸ "Ιλιῶν ἐστι, τὰ τε παράλια ἐως Δέκτου καὶ τὰ ἐν τῷ Τρωικῷ πεδίῳ καὶ τὰ παρώρεια τῆς "Ιδής τὰ ὑπὸ τῷ Λίνείᾳ. διπτῶς δὲ ταύτ' ὁνομάζει ὁ ποιητής, τοτε μὲν οὕτω λέγων:

Δαρδανίων αὐτ' ἦρχεν εῶς παῖς Ἀγχίσαο,
Δαρδανίους καλῶν, τοτὲ δὲ Δαρδάνους,
Τρῶες καὶ Δύκιου καὶ Δάρδανοι ἀγχιμαχηταί.


1 See Vol. III, Fraga. 51 (p. 373), 55b (p. 379), and 51a, 52, and 53 (p. 375).
2 i.e. about 200 feet (in breadth).
3 According to Leaf (l.c., p. 135), the shortest course of a vessel between Abydus and the mouth of the Aeseus measures just about 700 stadia. Hence Strabo's authorities for his statement are in error if, as usual, the longer voyage
the country has fallen. As for Sestus and the Chersonesus in general, I have already spoken of them in my description of the region of Thrace.\footnote{1} Theopompos says that Sestus is small but well fortified, and that it is connected with its harbour by a double wall of two plethra,\footnote{2} and that for this reason, as also on account of the current, it is mistress of the passage.

23. Above the territory of the Abydeni, in the Troad, lies Astyra. This city, which is in ruins, now belongs to the Abydeni, but in earlier times it was independent and had gold mines. These mines are now scant, being used up, like those on Mt. Tmolus in the neighbourhood of the Pactolus River. From Abydus to the Aesepus the distance is said to be about seven hundred stadia, but less by straight sailing.\footnote{3}

24. Outside Abydus lies the territory of Ilium—the parts on the shore extending to Lectum, and the places in the Trojan Plain, and the parts on the side of Mt. Ida that were subject to Aeneias. The poet names these last parts in two ways, at one time saying as follows: “The Dardanii in turn were led by the valiant son of Anchises,”\footnote{4} calling the inhabitants “Dardanii”; and at another time, “Dardani”: “The Trojans and Lycians and Dardani that fight in close combat.” And it is reason-

is a coasting voyage, following the sinuosities of the gulfs, as against the shorter, or more direct, voyage. Leaf, however, forces the phrase “by straight sailing” to mean “a straight course wholly over the land,” adding that “the meaning must be that it would be shorter if one could sail straight, and that “the expression is singularly infelicitous as applied to a journey by land in contrast to one by sea.”\footnote{Iliad. 2. 819.}

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ἐικὸς δ’ ἐνταῦθα ἱδρύσθαι τὸ παλαιὸν τὴν λεγομένην ὑπὸ τοῦ ποιητοῦ Δαρδανίαν.

Δάρδανον αὐ πρῶτον τέκετο νεφεληγερέτα Ζεύς,
κτίσσε δὲ Δαρδανίην.

νῦν μὲν γὰρ οὐδ’ ἥχος πόλεως σῶζεται αὐτόθι.
25. Εἰκάζει δὲ Πλάτων μετὰ τοὺς κατακλυσμοὺς τρία πολιτείας ἐϊδη συνισταθαί πρῶτον μὲν τὸ ἐπὶ τὰς ἀκρωπείας ἀπλοῦν τι καὶ ἀγριόν, δεδιότων τὰ ὕδατα ἐπιπολάζοντα ἀκμὴν ἐν τοῖς πεδίοις· δεύτερον δὲ τὸ ἐν ταῖς ὑπορείαις, θαρρούντων ἡδη κατὰ μικρόν, ἀτέ δὴ καὶ τῶν πεδίων ἀρχομένων ἀναψύχονθαι τρίτον δὲ τὸ ἐν τοῖς πεδίοις. λέγοι δ’ ἂν τις καὶ τέταρτον καὶ πέμπτον ἵσως καὶ πλείω, ύστατον δὲ τὸ ἐν τῇ παραλίᾳ καὶ ἐν ταῖς νῆσοις, λευμένου παντὸς τοῦ τοιοῦτον φόβου. τὸ γὰρ μᾶλλον καὶ ἦττον θαρρεῖν πλησιάζειν τῇ θαλάσσῃ πλείον ὄν ὑπογράφοι διαφοράς πολιτείων καὶ ἡθῶν, καθάπερ τῶν ἁγαθῶν τε καὶ τῶν ἁγρίων ἐτι πώς ἐπὶ τὸ ἡμερον τῶν δευτέρων ὑποβεβηκότων. ἔστι δὲ τις διαφορά καὶ παρὰ τούτως τῶν ἁγρώκων καὶ μεσαγρώκων καὶ πολιτικῶν· ἀφ’ ὧν ἡδη καὶ ἐπὶ τὸ ἀστείον καὶ ἀριστον ἡθος ἐτελεύτησεν ἢ τῶν ὄνομάτων κατ’ ὀλγον μετά-

1 καθάπερ, Χυλαντέρ, for καὶ ἀπερ; so the later editors.
2 ἁγαθῶν MSS., Leaf (op. cit. pp. 13, 140) restores, for ἁγρών, emendation of Groskurd accepted by other later editors. Plato (Laws 679 C) says: ἁγαθῶς μὲν διὰ ταῦτα (i.e. the absence of riches, poverty, insolence, injustice, and envy) τε ἢσιν καὶ διὰ τὴν λεγομένην εὐθείαν.
3 ἔτι πως, the editors in general, for ἔστι πως μοι, ἔτι πως

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able to suppose that this was in ancient times the site of the Dardania mentioned by the poet when he says, "At first Dardanus was begotten by Zeus the cloud-gatherer, and he founded Dardania"; \(^1\) for at the present time there is not so much as a trace of a city preserved in that territory.\(^2\)

25. Plato\(^3\) conjectures, however, that after the time of the floods three kinds of civilisation were formed: the first, that on the mountain-tops, which was simple and wild, when men were in fear of the waters which still deeply covered the plains; the second, that on the foot-hills, when men were now gradually taking courage because the plains were beginning to be relieved of the waters; and the third, that in the plains. One might speak equally of a fourth and fifth, or even more, but last of all that on the sea-coast and in the islands, when men had been finally released from all such fear; for the greater or less courage they took in approaching the sea would indicate several different stages of civilisation and manners, first as in the case of the qualities of goodness\(^4\) and wildness, which in some way further served as a foundation for the milder qualities in the second stage. But in the second stage also there is a difference to be noted, I mean between the rustic and semi-rustic and civilised qualities; and, beginning with these last qualities, the gradual assumption of new names ended in the polite and highest

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\(^1\) *Iliad* 20. 215.  
\(^2\) On the boundaries of Dardania, see Leaf (*l.c.*, p. 137).  
\(^3\) *Laws* 677–679.  
\(^4\) See critical note.

other MSS. ; omitted by Corais; ἡν πασ, Groskurd; ἄρεπος Leaf.  
\(^4\) Ἰδ, after ἱστι, Leaf omits.
ληψεις, κατὰ τὴν τῶν ἥθων ἐπὶ τὸ κρεῖττον μετάστασιν, παρὰ τὰς τῶν τόπων καὶ τῶν βίων μεταβολάς. ταύτας δὴ τὰς διαφορὰς ὑπογράφειν φησὶ τὸν ποιητὴν ὁ Πλάτων, τῆς μὲν πρώτης πολυτείας παράδειγμα τιθέντα τὸν τῶν Κυκλάδων βίον, αὐτοφυεῖς νεμομένων καρποὺς καὶ τὰς ἀκρωπείας κατεχόντων ἐν σπηλαίοις τισίν·

ἀλλὰ τὰ γὰρ ἁσπαρτα καὶ ἀνήροτα πάντα φύσονται,

φησίν, αὐτοῖς:

τοῖσιν δ' οὐκ ἀγοραὶ βουληφόροι, οὐτε θέμιστες:
ἀλλ' οἱ γὰρ υψηλῶν ὅρεων ναϊονυσί κάρηνα,
ἐν σπέσσα γλαφυροῦσι, θεμίστευε δὲ ἐκαστὸς
παίδων ἡδ' ἀλόχων.

τοῦ δὲ δευτέρου τὸν ἐπὶ τοῦ Δαρδάνου·

κτίσον δὲ Δαρδανἶν, ἐπεὶ οὔπω Ἰλίου ἴρη
ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἄνθρω̣̄

πων,
ἀλλ' ἔθ' ὑπωρείας φίκεου φολυπειδάκου Ἰδης.

τοῦ δὲ τρίτου ἐπὶ τοῦ Ἰλίου τὸν ἐν τοῖς πεδίοις.
τοῦτον γὰρ παραδιδόσας τοῦ Ἰλίου κτίστην, ἀφ' οὗ καὶ τὴν ἑπωνυμίαν λαβεῖν τὴν πόλιν· εἰκὸς
dὲ καὶ διὰ τὸτο ἐν μέσῳ τῷ πεδίῳ τεθάφθαι
αὐτῶν, ὅτι πρῶτος ἐθάρρησεν ἐν τοῖς πεδίοις
θέσθαι τὴν κατοικίαν·

οἳ δὲ παρ' Ἰλίου σήμα παλαιὸν Δαρδανίδαο
μέσουν καὶ πεδίον παρ' ἐρυμένων ἐσσεύωντο.
culture, in accordance with the change of manners for the better along with the changes in places of abode and in modes of life. Now these differences, according to Plato,¹ are suggested by the poet, who sets forth as an example of the first stage of civilisation the life of the Cyclopes, who lived on uncultivated fruits and occupied the mountain-tops, living in caves: "but all these things," he says, "grow unsown and unploughed" for them. . . . "And they have no assemblies for council, nor appointed laws, but they dwell on the tops of high mountains in hollow caves, and each is lawgiver to his children and his wives."² And as an example of the second stage, the life in the time of Dardanus, who "founded Dardania; for not yet had sacred Ilios been builded to be a city of mortal men, but they were living on the foot-hills of many-fountained Ida."³ And of the third stage, the life in the plains in the time of Ilus;⁴ for he is the traditional founder of Ilium, and it was from him that the city took its name. And it is reasonable to suppose, also, that he was buried in the middle of the plain for this reason—that he was the first to dare to settle in the plains: "And they sped past the tomb of ancient Ilus, son of Dardanus, through the middle of the plain past the wild fig tree."⁵ Yet even Ilus did not have full

¹ Laws 3. 680.
³ Iliad 20. 216 (quoted by Plato in Laws 3. 681).
⁴ Laws 3. 682.
⁵ Iliad 11. 166.

¹ ἐπὶ, Corais, for ἐκ; so the later editors.
² Instead of ἐκεῖν, now read ἐκαῖν.
οὐδ’ οὔτος δὲ τελείως ἔθαρρησεν· οὐ γὰρ ἐνταῦθα ἱδρυσε τὴν πόλιν, ὅπου νῦν ἦστιν, ἀλλὰ σχεδὸν τὶ τριάκοντα σταδίων ἀνωτέρω πρὸς ἐκ καὶ πρὸς τὴν Ἰδην καὶ τὴν Δαρδανίαν κατὰ τὴν νῦν καλουμένην Ἰλιέων Κόμην. οἱ δὲ νῦν Ἰλιείς φιλοδοξοῦντες καὶ θέλοντες εἶναι ταύτην τὴν παλαιὰν παρεσχήκασι λόγον τοῖς ἐκ τῆς Ὀμήρου ποιήσεως τεκμαίρομένοις· οὐ γὰρ ἔσκειν αὐτὴ εἶναι ἡ καθ’ Ὀμήρου. καὶ ἀλλοι δὲ ἱστοροῦσι πλείους μεταβεβληκέναι τόπους τὴν πόλιν, ὡστε τὴν ἐνταῦθα συμμεῖναι κατὰ Κροίσον μᾶλιστα. τὰς δὲ τοιαύτας μεταβάσεις εἰς τὰ κάτω μέρη τὰς ἡπείροις συμβανοῦσας ὑπολαμβάνω καὶ βίων καὶ πολιτείων ὑπογράφειν διαφοράς, ἀλλὰ ταύτα μὲν καὶ ἄλλατε ἐπισκεπτοῦν.

26. Τὴν δὲ τῶν Ἰλιεών πόλιν τῶν νῦν τέως μὲν κόμην εἶναι φασί, τὸ ἱερὸν ἔχουσαν τῆς Ἀθηνᾶς μικρὸν καὶ εὔπτελες, Ἀλέξανδρον δὲ ἀναβάντα μετὰ τὴν ἐπὶ Γραυκοῦ νίκην, ἀναθημασάει τῇ κοσμῆσαι τὸ ἱερὸν καὶ προσαγορεύσαι πόλιν καὶ οἰκοδομεῖς ἀναλαβεῖν προστάξας τοῖς ἐπιμεληταῖς ἐλευθέραν τῷ κρῖναι καὶ ἀφορον, ὑστερον δὲ μετὰ τὴν κατάλυσιν τῶν Περσῶν ἐπιστολὴν καταπέμψαι φιλάνθρωπος, ὑπισχυόμενον πόλιν τε ποιήσαι μεγάλην καὶ ἱερῶν ἐπισημότατον, καὶ ἀγώναι ἀποδείξειν ἱερῶν. μετὰ δὲ τὴν ἐκείνου

1 For Κροίσον α reads μικρὸν, μοι χρησμὸν.
courage, for he did not found the city at the place where it now is, but about thirty stadia higher up towards the east, and towards Mt. Ida and Dardania, at the place now called "Village of the Ilians." 1 But the people of the present Ilium, being fond of glory and wishing to show that their Ilium was the ancient city, have offered a troublesome argument to those who base their evidence on the poetry of Homer, for their Ilium does not appear to have been the Homeric city. Other inquirers also find that the city changed its site several times, but at last settled permanently where it now is at about the time of Croesus. 2 I take for granted, then, that such removals into the parts lower down, which took place in those times, indicate different stages in modes of life and civilisation; but this must be further investigated at another time.

26. It is said that the city of the present Ilians was for a time a mere village, having its temple of Athena, a small and cheap temple, but that when Alexander went up there after his victory at the Granicus 3 River he adorned the temple with votive offerings, gave the village the title of city, and ordered those in charge to improve it with buildings, and that he adjudged it free and exempt from tribute; and that later, after the overthrow of the Persians, he sent down a kindly letter to the place, promising to make a great city of it, and to build a magnificent sanctuary, and to proclaim sacred games. 4 But after

2 King of Lydia, 560–546 B.C.
3 The first of the three battles by which he overthrew the Persian empire (334 B.C.).
4 e.g. like the Olympic Games. But his untimely death prevented the fulfilment of this promise.
27. Καὶ τὸ Ἰλιὸν δ’, ὁ νῦν ἐστὶ, κωμόπολις τις ἦν, ὅτε πρῶτον Ῥωμαῖοι τῆς Ἀσίας ἐπέβησαν καὶ ἐξέβαλον Ἀντίοχον τὸν μέγαν ἐκ τῆς ἐντὸς τοῦ Ταύρου. φησὶ γοῦν Δημήτριος ὁ Σκῆψιος, μειράκιοι ἐπιδημήσασι εἰς τὴν πόλιν κατ’ ἐκείνους τοὺς καὶ ὑπῆρχον, οὕτως ὀλγῳρημένην ἱδεῖν τὴν κατοικίαν, ὡστε μηδὲ κεραμωτὰς ἔχειν τὰς στέγας Ἡγησίαναξ δὲ τοὺς Γαλάτας περαιωθέντας ἐκ τῆς Εὐρώπης ἀναβήναι μὲν εἰς τὴν πόλιν δεομένους ἐρύματος, παραχρῆμα δ’ ἐκλιπεῖν διὰ

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1 Either Strabo, or his authority, Demetrius of Scæpsis, or the Greek text as it now stands, seems guilty of inconsistency in the passage "devoted special attention to the city . . . and then cities bearing their own." Grote (Vol. I, chapter xv) rearranges the Greek text in the following order: "devoted especial attention to Alexandria" (not Ilium), "which had indeed already been founded by Antigonus and called Antigonia, but changed its name (for it was thought to be . . . then cities bearing their own name), and he built a
his death Lysimachus \(^1\) devoted special attention to the city, and built a temple there and surrounded the city with a wall about forty stadia in circuit, and also incorporated into it the surrounding cities, which were now old and in bad plight. At that time he had already devoted attention to Alexandrea, which had indeed already been founded by Antigonus and called Antigonia, but had changed its name, for it was thought to be a pious thing for the successors of Alexander to found cities bearing his name before they founded cities bearing their own. And indeed the city endured and grew, and at present it not only has received a colony of Romans but is one of the notable cities of the world.

27. Also the Ilium of to-day was a kind of village-city when the Romans first set foot on Asia and expelled Antiochus the Great from the country this side of Taurus. At any rate, Demetrius of Scopis says that, when as a lad he visited the city about that time, he found the settlement so neglected that the buildings did not so much as have tiled roofs. And Hegesianax says that when the Galatae crossed over from Europe they needed a stronghold and went up into the city for that reason, but

temple . . . forty stadia in circuit." He omits "at that time he had already devoted attention to Alexandrea," and so does Leaf (\textit{op. cit.}, p. 142); but the latter, instead of rearranging the text, simply inserts "Alexandrea" after "city" in the first clause of the passage. Leaf (p. 143) adds the following important argument to those of Grote: "There is no trace whatever of any great wall at Ilium, though remains of one 40 stades in length could hardly have escaped notice. But there is at Alexandrea such a wall which is exactly the length mentioned by Strabo, and which is clearly referred to."
τὸ ἀνελχιστὸν ὦστερον δ’ ἐπανόρθωσιν ἔσχε πολλὴν. εἰπ’ ἐκάκωσαν αὐτὴν πάλιν οἱ μετὰ Φιμβρίου Ρωμαίοι, λαβόντες ἐκ πολιορκίας ἐν τῷ Μιθριδατικῷ πολέμῳ. συνεπέμφθη δὲ ὁ Φιμβρίας ὑπάτω Οὐαλερίῳ Φλάκκῳ ταμίας, προχειρισθέντι ἐπὶ τὸν Μιθριδάτην καταστασίας δὲ καὶ ἀνελὼν τῶν ὑπατον κατὰ Βιθυνίαν αὐτὸς κατεστάθη κύριος τῆς στρατιᾶς, καὶ προελθὼν εἰς Ἰλιον, οὐ δεχομένων αὐτὸν τῶν Ἰλιέων, ὡς ληστὴν, βίαν τε ἔπροσφέρει καὶ ἐνδεκατιόνν 2 αἴρει καυχωμένου δ’, ὅτι, ἢ Ἀγαμέμνον πόλεως δεκάτῳ ἐτει μόλυς εἶλε τὸν γειλομαντικὸ στόλον ἔχων καὶ τὴν σύμπασαν Ἐλλάδα συστατεύονσαν, ταῦτην αὐτὸς ἐνδεκάτη ἡμέρα χειρώσατο, εἰπε τις τῶν Ἰλιέων. Οὐ γὰρ ἦν Ἐκτωρ ὁ υπερμαχῶν τῆς πόλεως. τούτων μὲν οὖν ἐπελθὼν Σύλλας κατέλυσε, καὶ τὸν Μιθριδάτην κατὰ συμβάσεις εἰς τὴν οἰκέιαν ἀπέπεμψε, τοὺς δ’ Ἰλιέας παρεμβῆσατο πολλοῖς ἐπανορθώμασι. καθ’ ἡμᾶς μὲντοι Καῖσαρ ὁ Θεὸς πολὺ πλέον αὐτῶν προνοήσας, ζηλώσας ἄμα καὶ Ἀλέξανδρον ἔκεινος ἡγάρ κατὰ συγγενείας ἀνανέωσιν ὄρμησε προνοῶν αὐτῶν, ἄμα καὶ φιλόμηρος ὑμ. φέρεται γοῦν τις διὸ ὅσοις τῆς Ὀμήρου ποιήσεως, ἡ ἐκ τοῦ νάρθηκος λεγομένη, τοῦ Ἀλέξανδρον μετὰ τῶν περὶ Καλλισθένη καὶ Ἀνάξαρχου ἐπελθόντος καὶ σημειωσαμένου τινά,

1 biav te, conj. of Casaubon, for μηχανάς te i, μάχην τω, ἀνάγκην το, omitted in moa, μάντι other MSS.; so Meineke.
2 For ἐνδεκατιόν the Epit. has ἐν ἡμέρα ἔθηκα.
left it at once because of its lack of walls. But later it was greatly improved. And then it was ruined again by the Romans under Fimbria, who took it by siege in the course of the Mithridatic war. Fimbria had been sent as quaestor with Valerius Flaccus the consul when the latter was appointed to the command against Mithridates; but Fimbria raised a mutiny and slew the consul in the neighbourhood of Bithynia, and was himself set up as lord of the army; and when he advanced to Ilium, the Ilians would not admit him, as being a brigand, and therefore he applied force and captured the place on the eleventh day. And when he boasted that he himself had overpowered on the eleventh day the city which Agamemnon had only with difficulty captured in the tenth year, although the latter had with him on his expedition the fleet of a thousand vessels and the whole of Greece, one of the Ilians said: "Yes, for the city's champion was no Hector." Now Sulla came over and overthrew Fimbria, and on terms of agreement sent Mithridates away to his homeland, but he also consoled the Ilians by numerous improvements. In my time, however, the deified Caesar was far more thoughtful of them, at the same time also emulating the example of Alexander; for Alexander set out to provide for them on the basis of a renewal of ancient kinship, and also because at the same time he was fond of Homer; at any rate, we are told of a recension of the poetry of Homer, the Recension of the Casket, as it is called, which Alexander, along with Callisthenes and Anaxarchus, perused and to a

2 Julius Caesar.
έπειτα καταθέντος εἰς νάρθηκα, διν ἦδεν ἐν τῇ Περσικῇ γάζῃ, πολυτελῶς κατεσκευασμένον. κατά τε δὴ τῶν τοῦ ποιητοῦ ζήλου καὶ κατὰ τὴν συγγένειαν τὴν ἀπὸ τῶν Αἰακίδων τῶν ἐν Μολοττοῖς βασιλευσάντων, παρ’ οἷς καὶ τὴν Ἀνδρομάχην ἱστοροῦσα βασιλεῖσαι, τὴν Ἐκτορὸς γενομένην γυναῖκα, ἐφιλοφρονεῖτο πρὸς τοὺς ῾Ιλίας ὁ Ἀλέξανδρος· ὦ δὲ Καῖσαρ καὶ φιλαλέξαιδρος δὲ καὶ τῆς πρὸς τοὺς ῾Ιλίας συγγενείας γνωριμότερα ἔχων τεκμήρια ἐπερράσθη πρὸς τὴν εὐφρενίαν νεανίκως· γνωριμότερον δὲ, πρὸτον 595 μὲν ὅτι ῾Ρωμαῖοι· οἱ δὲ ῾Ρωμαῖοι τὸν Ἀινείαν ἀρχηγήτην ἤγονταί· ἔπειτα ὅτι ᾿Ιουλίος ἀπὸ ᾿Ιουλίου τινὸς τῶν προγόνων ἔκαινος δ’ ἀπὸ ᾿Ιουλίου τὴν προσωπυμίαν ἕσχες ταύτην, τῶν ἀπογόνων εἰς δὲν τῶν ἀπὸ Αἰνείου. χώραν τε δὴ προσένειμεν αὐτοῖς καὶ τὴν ἑλευθερίαν καὶ τὴν ἀλειτουργηθείαν αὐτοῖς συνεφύλαξε, καὶ μέχρι νῦν συμμένουσα εν τούτοις. ὅτι δ’ αὐξ ἐνταῦθα ἑδρυταί τὸ παλαιὸν ᾿Ιλιον καθ’ Ὀμηρὸν σκοτοῦσιν, ἐκ τῶν τοιῶν δέ τεκμαίρονται. πρότερον δὲ ὑπογραπτέον τοὺς τόπους ἀπὸ τῆς παραλίας ἀρξαμένους, ἀφ’ ἥσπερ ἐλίπομεν.

1 All MSS. except Dhi read γάρ before πρός.
2 γνωριμότερα, Corais, for γνωριμότατα; so the later editors.
3 All MSS. except σοῦ have τ’ before Alvelov.
4 ἐσχε ταύτην, τῶν ἀπογόνων εἰς δὲν τῶν ἀπὸ Αἰνείου.
5 ὁ χώραν τε δὴ προσένειμεν αὐτοῖς καὶ τὴν ἑλευθερίαν καὶ τὴν ἀλειτουργηθείαν αὐτοῖς συνεφύλαξε, καὶ μέχρι νῦν συμμένουσα εν τούτοις. ὅτι δ’ αὐξ ἐνταῦθα ἑδρυταί τὸ παλαιὸν ᾿Ιλιον καθ’ Ὀμηρὸν σκοτοῦσιν, ἐκ τῶν τοιῶν δέ τεκμαίρονται. πρότερον δὲ ὑπογραπτέον τοὺς τόπους ἀπὸ τῆς παραλίας ἀρξαμένους, ἀφ’ ἥσπερ ἐλίπομεν.

1 According to Plutarch (Alexander 8), "Alexander took with him Aristotle's recension of the poem, called the Iliad of the Casket, and always kept it lying beside his dagger.
certain extent annotated, and then deposited in a richly wrought casket which he had found amongst the Persian treasures. Accordingly, it was due both to his zeal for the poet and to his descent from the Aeacidae who reigned as kings of the Molossians—where, as we are also told, Andromachē, who had been the wife of Hector, reigned as queen—that Alexander was kindly disposed towards the Ilians. But Caesar, not only being fond of Alexander, but also having better known evidences of kinship with the Ilians, felt encouraged to bestow kindness upon them with all the zest of youth: better known evidences, first, because he was a Roman, and because the Romans believe Aeneias to have been their original founder; and secondly, because the name Iulus was derived from that of a certain Iulus who was one of his ancestors, and this Iulus got his appellation from the Iulus who was one of the descendants of Aeneas. Caesar therefore allotted territory to them and also helped them to preserve their freedom and their immunity from taxation; and to this day they remain in possession of these favours. But that this is not the site of the ancient Ilium, if one considers the matter in accordance with Homer’s account, is inferred from the following considerations. But first I must give a general description of the region in question, beginning at that point on the coast where I left off.

under his pillow, as Onesicritus informs us”; and “the casket was the most precious of the treasures of Dareius” (ibid. 26).

2 i.e. of the Julian gens.

3 On “Iulus,” or Ilus, see critical note.
28. "Εστι τοίνυν μετ’ Ἀβυδον ἡ τε Δαρδανὶς ἀκρα, ἡς μικρὸν¹ πρῶτον ἐμνήσθημεν, καὶ ἡ πόλις ἡ Δάρδανος, διέχουσα τῆς Ἀβύδου ἐβδομήκοντα σταδίους. μεταξὺ τε ὁ Ροδίος ἐκπίπτει ποταμός, καθ’ ὅν ἐν τῇ Χερσονήσῳ τὸ Κυνὸς σήμα ἔστιν, ὁ φασιν Ἐκάβης εἰναι τάφον’ οἱ δὲ τῶν Ῥωμαίων εἰς τὸν Ἀἰγαίον ἐμβάλλειν φασίν’ εἰς δὲ ἐστὶ τῶν ὑπὸ τοῦ ποιητοῦ λεγομένων καὶ οὐτὸς.

Ῥησός θ’ Ἐπτάπορος τε Κάρησός τε Ῥωδίος τε.

ἡ δὲ Δαρδανος κτίσμα ἀρχαίων, οὕτω δ’ εὐκαταφρόνητον, ὡστε πολλάκις οἱ βασιλεῖς οἱ μὲν μετώκειζον αὐτὴν εἰς Ἀβυδον, οἱ δὲ ἐνώκειζον πάλιν εἰς τὸ ἀρχαῖον κτίσμα. ἐνταῦθα δὲ συνήθθηναι Σύλλας τε Κορυνήλειος, ὁ τῶν Ῥωμαίων ἡγεμόν, καὶ Μιθριδάτης ὁ κληθεὶς Εὐπάτωρ, καὶ συνέβησαν πρὸς ἀλλήλους ἐπ’ καταλύσει τοῦ πολέμου.

29. Πλησίον δ’ ἐστὶ τὸ Ὀφρύνιον,² ἐφ’ ὃ τὸ τοῦ Ἐκτορος ἁλκός ἐν περιφανεί τόπῳ καὶ ἐφεξῆς λίμνη.³ Πτελεώς.

30. Εἶτα Ῥούτειον πόλις ἐπὶ λόφῳ κειμένη καὶ τῷ Ῥούτειῳ⁴ συνεχῆς ἕως ἁλεπενής,⁵ ἐφ’ ὃ μνήμα καὶ ιερὸν Ἀλαντὸς καὶ ἀνδριάς, ὃν ἄραντος Ἀντωνίου κομισθέντα εἰς Ἀλαντὸν ἀπέδωκε τοῖς Ῥούτειοις ἄλλως, καθάπερ καὶ

¹ μικρόν read μικρῷ instead of μικρὸν.
² Ὀφρύνιον Ἐ and Epit., Ὀφρύνιον other MSS.
³ λίμνη, Leaf (see his note, Troad, p. 154), following Calvert, whom he quotes fully, emends to λιμὴν.
⁴ Ῥούτειον Cal:moxz, Ῥούτει κ, Ῥουτει κ, Ῥουτει κ other MSS.
⁵ ἀλεπενής, Leaf
GEOGRAPHY, 13. 1. 28-30

28. After Abydus, then, comes the Dardanian Promontory, which I mentioned a little while ago,¹ and also the city Dardanus, which is seventy stadia distant from Abydus. Between the two places empties the Rhodius River, opposite which, in the Chersonesus, is Cynos-Sema,² which is said to be the tomb of Hecabe. But some say that the Rhodius empties into the Aesepus. This too is one of the rivers mentioned by the poet: “Rhesus, Heptaporus, Caresus, and Rhodius.”³ Dardanus was an ancient settlement, but it was held in such contempt that it was oftentimes transplanted by some of the kings to Abydus and then resettled again by others on the ancient site. It was here that Cornelius Sulla, the Roman commander, and Mithridates surnamed Eupator met and arranged the terms for the conclusion of the war.

29. Near by is Ophrynium, near which, in a conspicuous place, is the sacred precinct of Hector.⁴ And next comes the Lake⁵ of Pteleos.

30. Then come Rhoeetium, a city situated on a hill, and, adjacent to Rhoeetium, a low-lying shore, on which are a tomb and temple of Aias, and also a statue of him, which was taken up by Antony and carried off to Aegypt; but Augustus Caesar gave it back again to the Rhoeetians, just as he gave

¹ 13. 1. 11.
³ Ηίαδ 12. 20.
⁴ On the site of Ophrynium, see Leaf, p. 153.
⁵ Leaf, p. 154, following Calvert, emends “Lake” to “Harbour.”

⁵ Αἰάντειον, after ἀλλιτευσ, Jones deletes.
⁶ Ροιτείας, the editors, for Ρυτείας.
άλλοις ἄλλοις, ὁ Σεβαστὸς Καῖσαρ. τὰ γὰρ καλλιστα ἀναθήματα ἐκ τῶν ἐπιφανεστάτων ἱερῶν ὁ μὲν ἦρε, τῇ Ἀλυπτίᾳ χαριζόμενος, ὁ δὲ θεοὶ ἀνέδωκε.

31. Μετὰ δὲ τὸ Ἑροτειὼν ἡστὶ τὸ Σιγεῖον, κατεσπασμένη πόλις, καὶ τὸ ναὸς ταμίου καὶ ὁ Ἀχαιῶν λιμὴν καὶ τὸ Ἀχαικὸν στρατόπεδον καὶ ἡ Στομαλίμνη καλουμένη καὶ αἱ τοῦ Σκαμάνδρου ἐκβολαι. συμπεσόντες γὰρ ὁ τε Σιμώεις καὶ ὁ Σκάμανδρος ἐν τῷ πεδίῳ, πολλὴν καταφέροντες ἐλῶν, προσχούσι τὴν παραλίαν καὶ τυφλὸν στόμα τε καὶ λαμαθολάττας καὶ έλη ποιούσι. κατὰ δὲ τὴν Σιγειάδα ἀκραν ἐστὶν ἐν τῇ Χερρονήσῳ τὸ Πρωτεσθελάειον καὶ ἡ Ἑλεούσσα, περὶ δὲν εἰρήκαμεν ἐν τοῖς Ὁρακίοις.

32. Ἡστὶ δὲ τὸ μῆκος τῆς παραλίας ταύτης, ἀπὸ τοῦ Ἑροτειῶν μέχρι Σιγείου καὶ τοῦ Ἀχιλλέως μνήματος εὐθυπλοσύνην, ἐξήκοντα 596 σταδίων. ὑποπέπτωκε δὲ τῷ Ἡλίῳ πᾶσα, τῷ μὲν νῦν κατὰ τὸν Ἀχαιῶν λιμένα διὸν δῦδεκα σταδίους διέχουσα, τῷ δὲ προτέρῳ τριάκοντα ἄλλοις σταδίωσι ἀνωτέρῳ κατὰ τὸ πρὸς τὴν Ἰδήν μέρος. τοῦ μὲν οὖν Ἀχιλλέως καὶ ἱερὸν ἐστὶ καὶ μνήμα πρὸς τῷ Σιγεῖῳ, Πατρόκλου δὲ καὶ Ἀρτιλέχου μνήματα, καὶ ἐναγίζουσιν οἱ Ἰλίεως πᾶσι καὶ τούτοις καὶ τῷ Ἀλαντί. Ἡρακλέα δ᾿ οὗ τιμῶσιν,
back other statues to their owners. For Antony took away the finest dedications from the most famous temples, to gratify the Egyptian woman, but Augustus gave them back to the gods.

31. After Rhoeteium come Sigeium, a destroyed city, and the Naval Station and the Harbour of the Achaeans and the Achaean Camp and Stomalimné, as it is called, and the outlets of the Scamander; for after the Simoeis and the Scamander meet in the plain, they carry down great quantities of alluvium, silt up the coast, and form a blind mouth, lagoons, and marshes. Opposite the Sigeian Promontory on the Chersonesus are Eleussa and the temple of Protesilaüs, both of which I have mentioned in my description of Thrace.

32. The length of this coast, I mean on a straight voyage from Rhoeteium to Sigeium, and the monument of Achilles, is sixty stadia; and the whole of it lies below Ilium, not only the present Ilium, from which, at the Harbour of the Achaeans, it is about twelve stadia distant, but also the earlier Ilium, which lies thirty stadia farther inland in the direction of Mt. Ida. Now there are a temple and a monument of Achilles near Sigeium, as also monuments of Patroclus and Antilochus; and the Ilians offer sacrifices to all four heroes, both to these and to Aias. But they do not honour Heracles, giving

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1 Cleopatra.  
2 "Mouth-of-the-marsh."  
3 "Eleussa" appears to be an error for "Eleus."  
4 Book VII, Frag. 51, 54, 55.

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5 Πρωτεσιλάειον Ε, Πρωτεσιλαίον Τορκ, Πρωτεσιλαίον Ζ, Πρωτεσιλέων Διλ.  
6 'Ελεοῦσα, Cornais emends to 'Ελαιοῦσα.  
7 'Ποιτίου Διλ, 'Ποιτίον Ζ, 'Ποιείου other MSS.
αὐτὶ ὁμονοι τῇ ὑπ' αὐτοῦ πόρθησιν. ἀλλ' ἐκεῖνος μὲν, φαίη τις ἄν, οὕτως ἐπόρθησεν, ἄστ' ἀπο-
λυσεὶ τοῖς ὑστερον ἐκπορθήσουσι κεκακωμένην
μὲν, πόλιν δὲ· διδ καὶ οὕτως ἔρηκεν ὁ ποιητής.

'Ὀλιον ἔξαλάπαξε πόλιν, χάρωσε δ' ἀγνιᾶς.

ἡ γὰρ χρεία λειπανδρία τὸς ἔστιν, οἷς
ἀφαισμοὶ τελεῖος· οὕτως δ' ἥφανσαν τελεῖος,
οἷς ἐναγίζειν ἢξιοῦσι καὶ τιμᾶν ὡς θεοῦς· εἰ μὴ
τοῦτ', αἰτιάσαντο, διότι οὕτως μὲν δίκαιον
πόλεμον ἐξήνεγκαν, ἐκεῖνος δὲ ἄδικον, ἐνεχ' ἢππων
Ἀσωμέδουτος· πρὸς τοῦτο δὲ πάλιν ἀν-
τικήθηκεν μῦθος· οὐ γὰρ ἐνεκα ἢππων, ἀλλὰ
μισθοῦ ὑπὲρ τῆς Ἡσιόνης καὶ τοῦ κῆτος. ἀλλ' ἔσωμεν
ταῦτα· εἰς γὰρ μῦθων ἀνασκευὰς ἐκτίπτειν
tάχα δὲ λανθάνουσί τινες ἡμᾶς αἰτίαι
πιστότεραι, δι' ὧς τοῖς 'Ἰλιεύσιν ἐπῆλθε τοὺς
μὲν τιμᾶν, τοὺς δὲ μῆ. ἐοικε δὲ ὁ ποιητής
µικρὰν ἀποφαίνειν τὴν πόλιν ἐν τῷ περὶ
Ἡρακλέους λόγῳ, εὐπερ

δὲ οἷς σὺν νησὶ καὶ ἀνδράσι παυροτέρωσιν
'Ὀλιον ἔξαλάπαξε πόλιν.

καὶ φαίνεται ὁ Πρίαμος τῷ τοιούτῳ λόγῳ μέγας
ἐκ µικροῦ γεγονὼς καὶ βασιλεῖς βασιλέων, ὡς
ἐφαμεν. µικρὸν δὲ προελθοῦσιν ὑπὸ τῆς παρα-
λίας ταύτης ἐστὶ τὸ Ἀχαίον, ἣδε τῆς Τενεδίων
περαιῶν ὑπαρχον.

1 Iliad 5, 642.  2 Iliad 5. 640.
3 To appease the anger of Poseidon, Laomédon exposed
his daughter Hesoné on the promontory Agaména (see
Stephanus s.v.) to be devoured by a sea-monster. Heracles
promised to kill the monster and save Hesoné if Laomédon
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as their reason his sack ing of the city. But one might say that, although Heracles did sack it, yet he sacked it in such a way as still to leave it a city, even though damaged, for those who were later to sack it utterly; and for this reason the poet states it thus: “He sacked the city of Ilios and widowed her streets”; for “widowed” means a loss of the male population, not a complete annihilation. But the others, whom they think fit to worship with sacrifices and to honour as gods, completely annihilated the city. Perhaps they might give as their reason for this that these waged a just war, whereas Heracles waged an unjust one “on account of the horses of Laomedon.” But writers set over against this reason the myth that it was not on account of the horses but of the reward offered for Hesionê and the sea-monster. But let us disregard these reasons, for they end merely in controversies about myths. And perhaps we fail to notice certain more credible reasons why it occurred to the Ilians to honour some and not others. And it appears that the poet, in what he says about Heracles, represents the city as small, if it be true that “with only six ships and fewer men he sacked the city of Il ium.” And it is clearly shown by this statement that Priam became great and king of kings from a small beginning, as I have said before. Advancing a little farther along this shore, one comes to the Achaeanum, where begins the part of the mainland that belongs to Tenedos.

would give him his immortal horses. Laomedon agreed. Heracles fulfilled his promise, but Laomedon refused to give up the horses, and hence the war.

4 Iliad 5. 641. 5 12. 8. 7, 13. 1. 7.
33. Τοιούτων δὲ τῶν ἐπὶ τῇ βαλάττῃ τόπων ὑπήρκεται τούτων τὸ Τροικὸν πεδίον μέχρι τῆς 'Ιδης ἀνίκον ἐπὶ πολλοὺς σταδίους κατὰ τὸ πρὸς ἐω μέρος. τούτου δὲ ἡ μὲν παρώρειός ἐστι στενὴ, τῇ μὲν ἐπὶ τὴν μεσημβρίαν τεταμένη μέχρι τῶν κατὰ Σκῆψιν τῶν, τῇ δὲ ἐπὶ τὰς ἀρκτους μέχρι τῶν κατὰ Ζέλειαν Δυκίων. ταύτην δ' ὁ ποιητής ὑπ' Ἁλεία τάπτει καὶ τοῖς Ἀντιγορίδαισι, καλεῖ δὲ Δαρδανίαν. ὑπὸ δὲ ταύτη Κεβρηνία, πεδίας ἡ πλείστη, παράλληλος πως τῇ Δαρδανίᾳ. ἦν δὲ καὶ πόλις ποτὲ Κεβρήνη. ὑπουσί δ' ὁ Δημήτριος μέχρι δεύτερο διατείνει τὴν περὶ τὸ Ἰλιον χώραν τὴν ὑπὸ τὸ Ἐκτορὶ, ἀνήκουσαν ἀπὸ τοῦ ναυστάθμου μέχρι Κεβρηνίας τάφου τε γὰρ Ἄλεξανδρου δεικνυσθαί φησιν αὐτόθι καὶ Ὀινώνης, ἢν ἱστοροῦσι γυναῖκα γεγονέναι τοῦ Ἀλεξανδρου, πρὶν Ἔλευθην ἀρπάσαι λέγειν τε τὸν ποιητήν.

Κεβρηνίων νόθου νῦν ἀγακλήσι Πριάμου,
Ο 597 ὃς εἰκὸς εἶναι ἐπώνυμον τῆς χώρας ἡ καὶ πόλεως, ὃπερ πιθανότερον τὴν δὲ Κεβρηνίαν διήκειν μέχρι τῆς Σκῆψιας, οριοῦ δ' εἶναι τὸν Σκάμανδρον μέσον αὐτῶν ἰσότα. ἐξερχομένου δ' ἣν καὶ πόλεμον εἶναι τοῖς τε Κεβρηνῶι καὶ τοῖς Σκηψίωις, ἢς Ἀντίγονος αὐτός συνάκισεν εἰς τὴν τοῦτε μὲν Ἀντίγονον, νῦν δὲ οἱ Ἀλεξανδρεῖαν τοὺς μὲν οὖν Κεβρηνίας συμμεῖναι τοῖς ἄλλοις ἐν τῇ Ἀλεξανδρείᾳ, τοὺς δὲ Σκηψίους ἐπανελθεῖν εἰς τὴν οἰκείαν, ἐπιτρέψαντος Λυσιμάχου.

1 λέγειν τε τὸν ποιητὴν Ἐ, λέγει δ' ποιητὴς καὶ ἄ; CDdε omit τε, ὑπὸ καὶ τε καὶ.

2 Instead of Κεβρηνίας εἰς-καὶ read Κεβρήνους.

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33. Such are the places on the sea. Above these lies the Trojan Plain, which extends inland for many stadia in the direction of the east as far as Mt. Ida. The part of this plain alongside the mountain is narrow, extending on one side towards the south as far as the region of Scepsis, and on the other towards the north as far as the Lycians of Zeleia. This is the country which the poet makes subject to Aeneas and the sons of Antenor, calling it Dardania; and below this is Cebrenia, which is level for the most part and lies approximately parallel to Dardania; and in it there was once a city called Cebrenē. Demetrius suspects that the territory of Ilium subject to Hector extended inland from the naval station as far as Cebrenia, for he says that the tomb of Alexander is pointed out there, as also that of Oenone, who, according to historians, had been the wife of Alexander before he carried off Helen. And, he continues, the poet mentions "Cebriones, bastard son of glorious Priam," after whom, as one may suppose, the country was named—or the city too, which is more plausible; and Cebrenia extends as far as the territory of Scepsis; and the Scamander, which flows between, is the boundary; and the Cebreni and Scepsians were always hostile to one another and at war until Antigonus settled both peoples together in Antigonia, as it was then called, or Alexandreia, as it is now called; now the Cebreni, he adds, remained with the rest in Alexandreia, but the Scepsians, by permission of Lysimachus, went back to their homeland.

1 So the name is spelled in § 47, but "Cebren" in § 52.
2 Paris.
3 Iliad 16. 738.
34. Ἀπὸ δὲ τῆς κατὰ τούτους τοὺς τόπους Ἰδαίας ὅρεινθης δύο φησίν ἄγκώνας ἐκτείνεσθαι πρὸς θάλατταν, τὸν μὲν εὐθὺ Ροιτείου, τὸν δὲ Συγείου, ποιοῦντας ἐξ ἀμφοῖν γραμμῆς ἡμικυκλώδη τελευτῶν ὅ ἐν τῷ πεδίῳ, τοσοῦτον ἀπέχοντας τῆς θαλάττης, ὅσον τὸν Ἱλιον. τούτῳ μὲν δὴ μεταξὺ τῆς τελευτῆς τῶν λεχθέντων ἄγκώνων εἶναι, τὸ δὲ παλαιὸν κτίσμα μεταξὺ τῆς ἀρχῆς μεταλαμβάνεσθαι δὲ ἐντὸς τὸ τε Σιμοβισίου πεδίου, δι’ οὗ ὁ Σιμώεις φέρεται, καὶ τὸ Σκαμάνδριον, δι’ οὗ Σκάμανδρος ἔβε. τούτῳ δὲ καὶ ἱδίως Τρωικὸν λέγεται, καὶ τοὺς πλείστους ἄγωνας ὁ ποιητὴς ἐνταῦθα ἀποδίδοσι, πλατυτέρων γάρ ἐστὶ, καὶ τοὺς ὀνομαζομένους τόπους ἐνταῦθα δεικνυμένους ὄρομεν, τὸν Ἑρμιεὺν, τὸν τὸν Αἰσυνήτου τάφου, τὴν Βατίειαν, τὸ τὸν Ἰλιον σῆμα. οἱ δὲ ποταμοὶ ὁ τε Σκάμανδρος καὶ ὁ Σιμώεις, ὁ μὲν τὸ Συγείο πλησίασας, ὁ δὲ τὸ Ῥοιτείῳ, μικρὸν ἐμπρόσθεν τοῦ νῦν Ἰλίου συμβάλλοντον, εἶτ’ ἐπὶ τὸ Σιγειείον ἐκδιδόμεναι καὶ ποιοῦντο τὴν Στομαλικὴν καλυμένην. διείργην δ’ ἐκάτερον τῶν λεχθέντων πεδίων ἀπὸ θατέρου μέγας τις αὐχήν τῶν εἱρημένων ἄγκώνων ἐπ’ εὐθείας, ἀπὸ τοῦ νῦν Ἰλίου τὴν ἀρχὴν ἔχων, συμφυῆς αὐτῷ, τεινόμενος δ’ ἐως τῆς Κεβρηνίας καὶ ἀποτελῶν τὸ ζ γράμμα πρὸς τοὺς ἐκατέρωθεν ἄγκώνας.

1 toûtos, before toûs, Groskurd inserts; so Müller-Düblner, Meineke, and Leaf.
2 Ῥοιτείου, the editors, for Ῥοιτείου CDFH; Ῥοιτεῖον other MSS.
3 μεταλαμβάνεσθαι, all MSS. except E, which reads μεταλάβασεν, Leaf rightly restores, instead of ἀπολαμβάνεσθαι Meineke, καταλαμβάνεσθαι Corais.
34. From the mountain range of Ida in this region, according to Demetrius, two spurs extend to the sea, one straight to Rhoeteium and the other straight to Sigeium, forming together a semicircular line, and they end in the plain at the same distance from the sea as the present Ilium; this Ilium, accordingly, lies between the ends of the two spurs mentioned, whereas the old settlement lies between their beginnings; and, he adds, the spurs include both the Simoeisian Plain, through which the Simoeis runs, and the Scamandrian Plain, through which the Scamander flows. This is called the Trojan Plain in the special sense of the term; and here it is that the poet represents most of the fights as taking place, for it is wider; and here it is that we see pointed out the places named by the poet—Erineus,¹ the tomb of Aesycetes,² Bacieia,³ and the monument of Ilus.⁴ The Scamander and Simoeis Rivers, after running near to Sigeium and Rhoeteium respectively, meet a little in front of the present Ilium, and then issue towards Sigeium and form Stomalimné,⁵ as it is called. The two plains above mentioned are separated from each other by a great neck of land which runs in a straight line between the aforesaid spurs, starting from the present Ilium, with which it is connected, and stretches as far as Cebrenia and, along with the spurs on either side,⁶ forms a complete letter ß.⁷

¹ "Fig tree." Iliad 6. 433. ² Iliad 2. 793.
³ Iliad 2. 813. ⁴ Iliad 10. 415.
⁵ See 13. 1. 31 and foot-note.
⁶ These spurs forming a semi-circular line, as stated above.
⁷ i.e. the uncial letter written backwards (ß). See Leaf's diagram, p. 175.

⁴ Barieyan, Xylander, for Bárteyan; so the later editors.
35. 'Τπερ δ' δε τούτου μικρὸν ἡ τῶν Ἰλλέων κώμη ἔστιν, ἐν ἡ νομίζεται τὸ παλαιὸν Ἰλλόν ἱδρύσηα πρότερον, τριάκοντα σταδίους διέχου ἀπὸ τῆς νῦν πόλεως. ὑπὲρ δὲ τῆς Ἰλλέων κώμης δέκα σταδίους ἔστιν ἡ Καλλικολώνη, λόφος τες, παρ' ὅν ὁ Σιμόεις ρεῖ, πενταστάδιον διέχουν· γίνεται οὖν εὐλογον πρῶτον μὲν τὸ ἐπὶ τοῦ Ἀρείος·

ἀρτο τ' ὁ Ἀρης ἐτέρωθεν ἐρεμῇ λαϊλαπτι ἱσος, ἀξὶ κατ' ἀκροτάτης τόπως Ἰρώεσσι κελεύων, ἀλλοτε παρ' ὁ Σιμόεις πέντε ἐπὶ Καλλικολώνη.

C 598 τῆς γὰρ μάχης ἐπὶ τὸ Σκαμάνδρῳ πεδίῳ συντελουμένης, πιθανῶς ἄν ὁ Αρης ἀλλοτε μὲν τὴν ἐγκέλευσιν ἀπὸ τῆς ἀκροπόλεως πολοῖτο, ἀλλοτε δ' ἐκ τῶν πλησίου τόπων τοῦ τε Σιμόεντος καὶ τῆς Καλλικολώνης, μέχρι οὗ εἰκὸς καὶ τὴν μάχην παρατείνασθαι. τετεράκοντα δὲ σταδίους διε- χοῦσι τῆς Καλλικολώνης ἀπὸ τοῦτον χιλιόμενον κατὰ τὸ Σκαμάνδρον κατὰ τὸ Θυμβραῖον Ἀπόλλωνος ἱερῶν, τοῦ δὲ νῦν Ἰλλόν καὶ πεντήκοντα σταδίους

1 διέχων, Corais, from conj. of Palmer, for ἐχών; ἔ ἄκολαν after ἐχών, and so Eustathius reads (note on Πτολ. 20. 47, 53). The scholiast (quoted by C. Müller, Ind. Var. Lect. p. 1024) quotes Demetrius as saying that this hill is "five stadia in
35. A little above this is the Village of the Ilians, where the ancient Ilium is thought to have been situated in earlier times, at a distance of thirty stadia from the present city. And ten stadia above the Village of the Ilians is Callicolonê, a hill, past which, at a distance of five stadia, flows the Simoeis. It therefore becomes easy to understand, first, the reference to Ares: "And over against her leaped Ares, like unto a dreadful whirlwind, in shrill tones cheering the Trojans from the topmost part of the city, and now again as he sped alongside Simoeis o'er Callicolonê"; for if the battle was fought on the Scamandrian Plain, it is plausible that Ares should at one time shout his cheers from the acropolis and at another from the region near the Simoeis and Callicolonê, up to which, in all probability, the battle would have extended. But since Callicolonê is forty stadia distant from the present Ilium, for what useful purpose would the poet have taken in places so far away that the line of battle could not have reached them? Again, the words, "And towards Thymbra fell the lot of the Lycians," are more suitable to the ancient settlement, for the plain of Thymbra is near it, as also the Thymbrius River, which flows through the plain and empties into the Scamander at the temple of the Thymbraean Apollo, but Thymbra is actually fifty stadia distant from the

1 i.e. a little farther inland than the country which has the shape of the lettre in question.
2 See critical note.
3 Iliad 20. 51.
4 Iliad 10. 430.
διέχει. ὃ τε ᾿Ερινεός, τραχύς τις τόποις καὶ ᾿Ερινεόδης, τῷ μὲν ἀρχαῖῳ κτίσματι ὑποπέπτωκεν, ὡς τοῦ λαὸν δὲ στήσουν παρ᾿ ᾿Ερινεόν, ἐνθα μάλιστα ἀμβατός ἔστι πόλις καὶ ἐπίδρομον ἐπέλετο τεῖχος
οἰκεῖος ἂν λέγοι 1 ἢ ᾿Ανδρομάχη, τῆς δὲ νῦν πόλεως πάμπολυ ἀφέστηκε. ἀλλ’ ὁ Φηγὸς δὲ μικρὸν κατωτέρω ἔστι τοῦ ᾿Ερινεοῦ, ἐφ᾿ οὗ φησὶν ᾿Ο ᾿Αχιλλεύς,
ὅφρα δ᾿ ἐγὼ μετ᾿ ᾿Αχαιοίσιν πολέμεζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τεῖχους ὀρνύμεν Ἑκτωρ,
ἀλλ᾿ ὅσον ἐς Ῥκυάνας τε πόλις καὶ Φηγὸν Ἰκανεν. 3

36. Καὶ μὴν τὸ γε ναὐσταθμοῦν τὸ νῦν ἐτὶ λεγόμενον πλησίον οὕτως ἐστὶ τῆς νῦν πόλεως, ὡς τε βαυμάζειν εἰκότως ἂν τινὰ τῶν μὲν τῆς ἀπονοίας, τῶν δὲ τούναντι τῆς ἀψυχίας ἀπονοίας μὲν, εἰ εἰς 4 τοσοῦτον χρόνον ἀτείχιστον αὐτὸ ἔλθουν, πλησίον οὖσας τῆς πόλεως καὶ τοσοῦτον πλῆθους, τοῦ τ᾿ ἐν αὐτῷ καὶ τοῦ ἐπικουρίκου· νεωστὶ γὰρ γεγονέναι φησὶ τὸ τεῖχος (ἢ οὖδ᾿ ἐγένετο, ὁ δὲ πλάσας ποιητής ἡφάνισεν, ὡς ᾿Αριστοτέλης φησίν). ἀψυχίας δὲ, εἰ, γενομένον τοῦ τείχους, ἐτείχομάχουν καὶ 5 εἰς ἔπεσον εἰς αὐτὸ τὸ ναῦσταθμοῦν καὶ προσεμάχουσιν ταῖς ναυσὶν, ἀτείχίστον δὲ ἔχουτες, οὐκ ἔθαρρου τοῦ πολιορκεῖν, μικρὸν τοῦ

1 Some of the MSS. read λέγοιτο instead of λέγοι.
present Ilium. And again, Erineus, a place that is rugged and full of wild fig trees, lies at the foot of the ancient site, so that Andromaché might appropriately say, “Stay thy host beside Erineus, where best the city can be approached and the wall scaled,” but Erineus stands at a considerable distance from the present Ilium. Further, a little below Erineus is Phegis, in reference to which Achilles says, “But so long as I was carrying on war amid the Achaïans, Hector was unwilling to rouse battle away from the wall, but would come only as far as the Scaean Gates and Phegis.”

36. However, the Naval Station, still now so called, is so near the present Ilium that one might reasonably wonder at the witlessness of the Greeks and the faint-heartedness of the Trojans; witlessness, if the Greeks kept the Naval Station unwalled for so long a time, when they were near to the city and to so great a multitude, both that in the city and that of the allies; for Homer says that the wall had only recently been built (or else it was not built at all, but fabricated and then abolished by the poet, as Aristotle says); and faint-heartedness, if the Trojans, when the wall was built, could besiege it and break into the Naval Station itself and attack the ships, yet did not have the courage to march up and besiege the station when it was still unwalled and only

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1 See foot-note on “Erineus,” § 34 above.
2 Iliad 6. 433. 3 Oak tree. 4 Iliad 9. 352.

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2 ἄφεστηκε (the reading of Eustathius, note on Iliad 6. 433), Casaubon, for ἄπεισε; so Kramer and Meineke.
3 ἵκανεν, Xylander, for ἵκοντο; so the later editors.
4 καί, Meineke omits.
5 καλ, Meineke and Leaf, from conj. of Kramer, for ἃς.
διαστήματος ὅπως· ἐστὶ γὰρ τὸ ναῦσταθμὸν πρὸς Σινείω, πλησίον δὲ καὶ ὁ Σκάμανδρος ἐκδίδωσι, διέχων τοῦ Ἰλίου σταδίους εἰκοσιν. εἰ δὲ φήσαι τις τὸν νῦν λεγόμενον Ἀχαιῶν λιμένα εἶναι τὸ ναῦσταθμὸν, ἐγχυτέρῳ τινὰ λέξει τόπον, ὅπως δώδεκα σταδίους διεστῶτα τῆς πόλεως, τὸν ἐπὶ θαλάσσῃ πεδίον συμπροστιθείς, διότι τούτῳ πᾶν πρόσχωμα τῶν ποταμῶν ἦστι, τὸ πρὸ τῆς πόλεως ἐπὶ θαλάσσῃ πεδίον· ὡστε, εἰ δωδεκαστάδιον ἦστι νῦν τὸ μεταξύ, τότε καὶ τῷ ἡμίσει ἔλαττον υπήρχε. καὶ ἡ διήγησις δ' ἦ C 599 πρὸς τὸν Εὐμαίον ὑπὸ τοῦ 'Οδυσσέως διασκευάσθεισα μέγα ἐμφαίνει τὸ διάστημα τὸ μέχρι τῆς πόλεως ὑπὸ τοῦ ναυστάθμου· ὡς δ' ὑπὸ 'Ιροίη λόχον ἔγομεν· φησὶ γὰρ ὑποβάς· λέγει γὰρ νηών ἐκας ἐλθομεν. ἐπὶ τῆς κατασκοπίης πέμπονται γνωσόμενοι, ποτέρον μενοῦσι παρὰ νησίν ἀπόπροθεν πολὺ ἀπεσπασμένοι τοῦ οἰκείου τεῖχους, ἡ πόλις δ' ἀναχωρήσουσι, καὶ ὁ Πολυδάμας, ἀμφὶ μᾶλα φράζεσθε, φίλοι: κέλομαι γὰρ ἐγώγε, ἀστυδε νῦν λέναι, φησίν, ἐκας δ' ὑπὸ τεῖχεος εἶμεν. παρατίθησι δ' ὁ Δημήτριος καὶ τὴν Ἀλεξανδρινὴν Ἐστιαίαν μάρτυρα, τὴν συγγράψασαν περὶ τῆς Ὁμήρου Ἰλιάδος, πυνθανομένην, εἰ περὶ τὴν νῦν 72
a slight distance away; for it is near Sigeium, and the Scamander empties near it, at a distance of only twenty stadia from Ilium. But if one shall say that the Harbour of Achaeans, as it is now called, is the Naval Station, he will be speaking of a place that is still closer, only about twelve stadia distant from the city, even if one includes the plain by the sea, because the whole of this plain is a deposit of the rivers—I mean the plain by the sea in front of the city; so that, if the distance between the sea and the city is now twelve stadia, it must have been no more than half as great at that time. Further, the feigned story told by Odysseus to Eumacus clearly indicates that the distance from the Naval Station to the city is great, for after saying, "as when we led our ambush\(^1\) beneath the walls of Troy," he adds a little below, "for we went very far from the ships." And spies are sent forth to find whether the Trojans will stay by the ships "far away," far separated from their own walls, "or will withdraw again to the city."\(^2\) And Polydamas says, "on both sides, friends, bethink ye well, for I, on my own part, bid you now to go to the city; afar from the walls are we."\(^3\) Demetrius cites also Hestiaea of Alexandreia as a witness, a woman who wrote a work on Homer's \textit{Iliad} and inquired whether

\(^1\) \textit{Odyssey} 14. 469. \quad \(^2\) \textit{Iliad} 10. 209. \quad \(^3\) \textit{Iliad} 18. 254.

\(^1\) τὸ, before ἐπὶ, Groskurd inserts; so the later editors.
\(^2\) συμπροστίθεις, Meineke, for νῦν προστίθεις; Leaf omits ἐπὶ ... προστίθεις; Kramer conj. ὁμ ἐδ ἀφορ προστίθεις.
\(^3\) πρόσχωμα Κτωνα, πρόχωμα other MSS.
πόλεως συνέστη καὶ τὸ Τροϊκὸν πεδίον, δὲ μεταξὺ τῆς πόλεως καὶ τῆς θαλάττης ὁ ποιητὴς φράζει· τὸ μὲν γὰρ πρὸ τῆς νῦν πόλεως ῥόμενον πρόσχωμα εἶναι τῶν ποταμῶν ἕστερον γεγονός.

37. "Ο τε Πολύμης,

δς Τρώων σκοπὸς ἦς, ποδωκείσαι πεποιθώς,
τὺμβοι ἐπ’ ἀκροτάτῳ Αἰσυνήταο γέροντος,
μάταιος ἦν. καὶ γὰρ εἰ ἐπ’ ἀκροτάτῳ, ὁμως ἀπὸ 2 πολὺ ἀν μείζονος ύψους τῆς ἀκροπόλεως ἐσκόπευεν, ἐξ ἱσοῦ σχεδὸν τι διαστήματος, μὴ δεόμενος μηδὲν τῆς ποδωκείας τοῦ ἀσφαλοὺς χάριν· πέντε γὰρ διέχει στάδιον ὁ νῦν δεικνύων τοῦ Αἰσυνήτου τάφος κατὰ τὴν εἰς Ἀλεξάνδρειαν ὄδόν. οὐδ’ ἢ τοῦ "Εκτορος δὲ περιδρομῆ ἢ περὶ τὴν πόλιν ἔχει τι εὐλογοῦν, οὐ γὰρ ἐστὶν περιδρομὸς ἢ νῦν, διὰ τὴν συνεχὴ βάχων ἢ δὲ παλαιὰ ἔχει περιδρομῆν.

38. Οὐδὲν δὲ ἕχως σώζεται τῆς ἀρχαίας πόλεως· εἰκότως· άπε γὰρ ἐκπεπορθημένων τῶν κύκλων πόλεων, οὐ τελέως δὲ κατεσπασμένων, ταύτης δ’ ἐκ βάθρων ἀνατετραμμένης, οἱ λίθοι πάντες εἰς τὴν ἐκεῖνον ἀνάληψιν μετηνεχθοῦσαν. Ἀρχαιότατα γοῦν φασὶ τῶν Μιτυληναίον ἐκ τῶν ἐκείθεν λίθων τὸ Σίγειον τειχίσαν. τοῦτο δὲ κατέσχον μὲν Ἀθηναίοι, Φρύνωνα τὸν Ὀλυμπιονίκην· πέμφαντες, Δεσβίων ἐπιδικαζομένων σχεδὸν τι τῆς συμπάσης Τροίδος· ὁμ δὴ καὶ

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1 After kal Groskurd inserts ποῦ ἐστὶ, Kramer conj. ποῦ or πτ., Meineke indicates a lacuna, and Leaf omits altogether τὸ Τρωϊκὸν πεδίον . . . ἕστερον γεγονός.
the war took place round the present Ilium and the Trojan Plain, which latter the poet places between the city and the sea; for, she says, the plain now to be seen in front of the present Ilium is a later deposit of the rivers.

37. Again, Polites, "who was wont to sit as a sentinel of the Trojans, trusting in his fleetness of foot, on the topmost part of the barrow of aged Aesyetes,"¹ was doing a foolish thing, for even though he sat on the topmost part of it, still he might have kept watch from the much greater height of the acropolis, at approximately the same distance, with no need of fleetness of foot for safety; for the barrow of Aesyetes now pointed out is five stadia distant on the road to Alexandreia. Neither is the "clear running space"² of Hector round the city easy to understand, for the present Ilium has no "clear running space," on account of the ridge that joins it. The ancient city, however, has a "clear running space" round it.

38. But no trace of the ancient city survives; and naturally so, for while the cities all round it were sacked, but not completely destroyed, yet that city was so utterly demolished that all the stones were taken from it to rebuild the others. At any rate, Archaeanax of Mitylenè is said to have built a wall round Sigeium with stones taken from there. Sigeium was seized by Athenians under Phrynion the Olympian victor, although the Lesbians laid claim to almost the whole of the Troad. Most of the settlements in

¹ Iliad 2. 792.  
² See Iliad 2. 812.

² ἀπό, before πολύ, Corais inserts; and so Meineke. Kramer and Leaf insert ἀφ' before ὑψος.
κτίσματα εἰςιν αἱ πλείσται τῶν κατοικιῶν, αἱ μὲν συμμένουσαι καὶ νῦν, αἱ δὲ ἡφασμέναι.

C 600 Πιττακός δ' ὁ Μιτυληναῖος, εἰς τῶν ἐπτὰ σοφῶν λεγομένων, πλεύςας ἐτὶ τὸν Φρύνωνα στρατηγὸν διεπολέμει τέως, διατιθέει καὶ πάσχων κακῶς, ὡστε καὶ Ἀλκαίος φησιν ὁ ποιητής, ἐαυτὸν ἐν τινὶ ἀγώνι κακῶς φερόμενον τὰ ὅπλα βίβαντα φυγεῖν· λέγει δὲ πρὸς τινα κήρυκα, κελεύσας ἀγγείλαι τοῖς ἐν οἴκῳ, Ἀλκαίος σῶς Ἄρει ἔντεα δ' ἐν οὐκυτὸν ἀληκτορὶν ὥς Γλαυκοπτῷ ἱερὸν ἀνεκρέμασαν Ἀττικόλ, ὦ στεροῦ δ' ἐκ μονομαχίας, προκαλεσαμένου τοῦ Φρύνωνος, ἀλευτικῆς ἀναλαβῶν σκέυην συνέδραμε, καὶ τῷ μὲν ἀμφιβλήστρῳ περιέβαλε, τῇ τριαίνῃ δὲ καὶ τῷ ξιφίδιῳ ἐπείρε καὶ ἀνείλε. μένοντος δ' ἐτὶ τοῦ πολέμου, Περιανδρὸς διαίρετης αἱρεθεὶς ὑπὸ ἀμφοῖν ἔλυσε τὸν πόλεμον.

39. Τιμαιοῦ δὲ ψευσασθαί φησιν ὁ Δημήτριος, ἰστοροῦντα ἐκ τῶν λίθων τῶν ἐξ Ἰλίου Περιανδρον ἐπιτειχίζει τοῖς Ἀχίλλειοι τοῖς Ἀθηναίων, βοηθοῦντα τοῖς περὶ Πιττακόν· ἐπιτειχισθῆναι μὲν γὰρ ὑπὸ τῶν Μιτυληναίων τὸν τόπον τούτον τῷ Σιγείῳ, οὔ μὲν ἐκ λίθων τοιούτων, οὐδ' ὑπὸ τοῦ

1 Meincke, following conj. of Kramer, ejects ὦτε. . . Ἀττικόλ. The passage Ἀλκαίος . . . Ἀττικόλ, from σῶτος το ἀνεκρέμασαν, has been so badly mutilated by the copyists that it is impossible to do more in a translation than to give the general sense of it. For conjectural restorations see Kramer, C. Müller (Ind. Var. Lect. p. 1025), and Bergk (Vol. III. Frag. 32 of Alceaus), who reads ἐνθατ' οὐκυτὸν ἀληκτορὶν ἐς γλαυκοπτῷ ἱερὸν ἐν ἀνεκρέμασαν Ἀττικόλ. Meincke and Leaf omit the whole passage.

2 προκαλεσαμένου Π, other MSS. προσκαλεσαμένου.

3 ἐπιτειχίσαι, Corais, for περιτειχίσαι; so the later editors.

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the Troad belong, in fact, to the Lesbians, and some endure to this day, while others have disappeared. Pittacus of Mitylenê, one of the Seven Wise Men, as they are called, sailed against Phrynon the general\(^1\) and for a time carried on the war, but with poor management and ill consequences. It was at this time that the poet Alcaeus says that he himself, being sorely pressed in a certain battle, threw away his arms and fled. He addresses his story to a certain herald, whom he had bidden to report to the people at home that “Alcaeus is safe, but his arms have been hung up as an offering to Ares by the Attic army in the temple of Athena Glaukopis.”\(^2\) But later, on being challenged to single combat by Phrynon, he took up his fishing-tackle, ran to meet him, entangled him in his fishing net, and stabbed and slew him with trident and dagger. But since the war still went on, Periander was chosen by both sides as arbiter and ended it.

39. Demetrius says that Timaeus falsifies when he informs us that Periander fortified Achilleium against the Athenians with stones from Ilium, to help the army of Pittacus; for this place, he says, was indeed fortified by the Mitylenaeans against Sigeium, though not with such stones as those, nor yet by Periander.

\(^1\) The Athenian general.

\(^2\) Only this fragment (Bergk 32) of Alcaeus’ poem, addressed to Melanippus (see Herodotus 5. 95), is preserved. But the text has been so badly mutilated by the copyists that none of the conjectural restorations can with certainty be adopted; and hence the translator can give only the general sense of the passage. However, the whole reference to Alcaeus appears to be merely a note that has crept into the text from the margin (see critical note).
Περιάνδρου. πῶς γὰρ ἄν αἱρεθῶνα διαιτητῆδι τὸν προστολεμοῦντα; Ἀχίλλεως δ’ ἐστὶν ὁ τόπος, ἐν ὕ τὸ Ἀχιλλεώς μνήμα, κατοικία μικρὰ. κατέσκαπται δὲ καὶ τὸ Σίγειον ύπ’ τῶν Ἰλιέων ἀπειθοῦν. ὑπ’ ἐκεῖνοις γὰρ ἦν ὕστερον ἡ παραλία πᾶσα ἡ μέχρι Δαρδάνου, καὶ νῦν ὕπ’ ἐκεῖνοις ἐστὶ. τὸ δὲ παλαιὸν ύπ’ τοὺς Αιλεύσιν ἦν τὰ πλείστα, ὡστε Ἕφαρος οὐκ ὁκνεῖ πᾶσαν τὴν ἀπὸ Ἀβύδου μέχρι Κύμης καλεῖν Αἰολίδα. Θουκυδίδης δὲ φησιν ἀφαιρεθήναι τὴν Τροίαν ύπὸ Ἄθηναιόν τοὺς Μιτυληναίους ἐν τῷ Πελοποννησιακῷ πολέμῳ τῷ Παχντίῳ.

40. Δέχοντι δ’ οἱ νῦν Ἰλιεῖς καὶ τοῦτο, ὡς οὔδε τελέως ἤφανίσθαι συνέβαινεν 2 τὴν πόλιν κατὰ τὴν ἄλωσιν ὑπὸ τῶν Ἀχαιῶν, οὔδ’ ἐξελείφθη 3 οὐδέποτε. αἱ γοῦν Δοκρίδες παρθένοι, μικρὸν ύστερον ἀρξάμεναι, ἐπέμποντο κατ’ ἔτος. καὶ ταύτα δ’ οὐχ Ὅμηρικά· οὔτε γὰρ τῆς Κασάνδρας φθορὰν οἴδειν Ὅμηρος, ἄλλ’ ὃτι μὲν παρθένος ἦν ὑπ’ ἐκεῖνον τὸν χρόνον λέγει.

πέφυνε γὰρ Ὅθουνήν, Καβησόθεν εὖδον ἐόντα, ὃς ῥα νέον πτολέμειον μετὰ κλέος εἰληλοῦθει.

1 CDFhīrwx read ἀπειθοῦντων instead of ἀπειθοῦν.
2 mz, and Corais, read συνέβη instead of συνέβαινεν.
3 ἔξελείφθη, Corais, for ἔξελήφθη CDF, ἔξηλήφθη ἢ, ἔξηλείφθη μοιχ.
GEOGRAPHY, 13. i. 39–40

For how could the opponent of the Athenians have been chosen as arbiter? Achilleium is the place where stands the monument of Achilles and is only a small settlement. Sigeium, also, has been raised to the ground by the Ilians, because of its disobedience; for the whole of the coast as far as Dardanus was later subject to the Ilians and is now subject to them. In ancient times the most of it was subject to the Aeolians, so that Ephorus does not hesitate to apply the name Aeolis to the whole of the coast from Abydus to Cymè.¹ Thucydides says that Troy was taken away from the Mitylenaeans by the Athenians in the Pachetian part ² of the Peloponnesian War.

40. The present Ilians further tell us that the city was, in fact, not completely wiped out at its capture by the Achaeans and that it was never even deserted. At any rate the Locrian maidens, beginning a little later, were sent every year.³ But this too is non-Homeric, for Homer knows not of the violation of Cassandra, but he says that she was a maiden at about that time, “for he ⁴ slew Othryoneus, a sojourner in Troy from Cabesus, who had but recently come, following after the rumour of war,”⁵ and he dragged Cassandra away from the altar of the Palladium, the Locrians were instructed by an oracle from Delphi to send to her temple (as temple slaves) at Ilium two maidens every year for a thousand years. It appears that the servitude of the maidens lasted for only one year, each pair being released at the end of the year when the next pair arrived, but that upon their return home they were forced to remain unmarried (see Leaf, Annual of the British School at Athens, XXI, pp. 148–154).

¹ Idomeneus, son of Minos and King of Crete; one of the bravest heroes of the war.
² Or perhaps “in quest of war’s renown” (Leaf).
Τέτεε δὲ Πριάμοιο θυγατρῶν εἴδος ἀρίστην,
Κασσάνδρην, ἀνάεδνον.

βιας δὲ οὐδὲ μέμνηται, οὐδ’ ὅτι ἡ φθορὰ τοῦ
Ἄξαντος ἐν τῇ ναπαγίᾳ κατὰ μῆνιν Ἀθηνᾶς
συνέβη, ἥ κατὰ τοιαύτην αἰτίαν, ἄλλ’ ἀπεχθα-

C 601 νόμενον μὲν τῇ Ἀθηνᾶ κατὰ τὸ κοινὸν εἴρηκεν
(ἀπάντων γὰρ εἰς τὸ ἱερὸν ἀσεβησάντων, ἀπασίν
ἐμὴνεν), ἀπολέσθαι δὲ ὑπὸ Ποσειδῶνος μεγα-

λορρημονίσαντα. τὰς δὲ Λοκρίδας πεμφθῆναι,
Περσῶν ἔδη κρατοὺντων, συνέβη.

41. Οὕτω μὲν δὴ λέγουσιν οἱ Ἑλληνες, ὁμηρος
δὲ ῥήτως τὸν ἀφανισμὸν τῆς πόλεως εἴρηκεν:
ἐσσεται ἡμαρ, ὅταν ποτ’ ὁλόθη Ἡλιος ἱρή.
ἡ γὰρ 1 καὶ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν
βουλή 2 καὶ μύθοις.

πέρβετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ.
καὶ τὰ τοιαύτα δὲ τοῦ αὐτοῦ τίθενται τεκμήρια,
οἶον, ὅτι τῆς Ἀθηνᾶς τὸ ξύανον νῦν μὲν ἑστηκός
ὄραται, ὁμηρος δὲ καθήμενον ἐμφαίνει: πέπλον
γὰρ κελεύει

θεὶναι Ἀθηναίης ἐπὶ γούνασιν
ὡς καὶ,

μὴ ποτὲ γούνασιν οἶσιν ἐφέξεσθαι φίλον νῦν.
βάλτιον γὰρ οὕτως, ἥ ὡς τινες δέχονται ἀντὶ τοῦ

1 αὐτὰ ἐπελ, instead of ἥ γὰρ, is the reading in the Odysseu.
2 The MSS., except μος, which omit βουλή καὶ μύθοις, have ἐπερ before these words.
was asking Cassandra in marriage, the comeliest of the daughters of Priam, without gifts of wooing,”¹ and yet he does not so much as mention any violation of her or say that the destruction of Aias in the shipwreck took place because of the wrath of Athena or any such cause; instead, he speaks of Aias as “hated by Athena,”² in accordance with her general hatred (for since they one and all committed sacrilege against her temple, she was angry at them all), but says that he was destroyed by Poseidon because of his boastful speech.³ But the fact is that the Locrian maidens were first sent when the Persians were already in power.

41. So the Ilians tell us, but Homer expressly states that the city was wiped out: “The day shall come when sacred Ilios shall perish”;⁴ and “surely we have utterly destroyed the steep city of Priam,”⁵ “by means of counsels and persuasiveness”;⁶ “and in the tenth year the city of Priam was destroyed.”⁷ And other such evidences of the same thing are set forth; for example, that the wooden image of Athena now to be seen stands upright, whereas Homer clearly indicates that it was sitting, for orders are given to “put” the robe “upon Athena’s knees”⁸ (compare “that never should there sit upon his knees a dear child”).⁹ For it is better to interpret it¹⁰ in this way than, as some do, to interpret it as

⁴ Iliad 6. 448. ⁵ Odyssey 3. 130.
⁶ This phrase is not found in the Iliad or Odyssey, but once before (1. 2. 4) Strabo has ascribed it to Homer (see critical note).
⁷ Iliad 12. 15. ⁸ Iliad 6. 92, 273. ⁹ Iliad 9. 455.
¹⁰ i.e. the Greek preposition ἐπί, which more naturally means “upon” rather than “beside.”
παρὰ τοῖς γόνασι θείναι, παρατιθέντες τὸ
ἡ δ' ἦσται ἐπ' ἐσχάρη ἐν πυρὸς αὐγῇ
ἀντὶ τοῦ παρ' ἐσχάρη. τίς γὰρ ἄν νοοθεῖν πέπλου
ἀνάθεσις παρὰ τοῖς γόνασι; καὶ οἱ τὴν προσωπίαν
δὲ διαστρέφουτες, γονατίσων, ὡς θυμίσω, ὁποτέρως
ἄν δέξωνται, ἀπεραντολογοῦσιν, εἰθ' ἰκετεύοντες
τε φρένας. ¹ πολλά δὲ τῶν ἀρχαίων τῆς Ἀθηνᾶς
ξοάνων καθήμενα δείκνυται, καθάπερ ἐν
Φωκαίᾳ, Μασσαλίᾳ, Ῥώμη, Χίῳ, ἄλλαις
πλείστως. ὁμολογοῦσι δὲ καὶ οἱ νεώτεροι τὸν
ἀφανισμὸν τῆς πόλεως, ἀν ἐστὶ καὶ Λυκοῦργος
ὁ βέτωρ: μνημείας γὰρ τῆς Ἰλιέων πόλεως
φησίν; τίς οὖκ ἄκηκοεν, ὡς ἀπαξ ὑπὸ τῶν
Ἐλλήνων κατεσκάφθη, ἀοίκητον οὖσαν;
42. Εἰκάξουσι δὲ τοὺς ὑστεροὺς ἀνακτίσαι
dιανοούμενοι οἰωνίσασθαι τὸν τόπον ἔκεινον,
εἴτε διὰ τὰς συμφορὰς, εἴτε καὶ καταρασμένου
τοῦ Ἀγαμέμνονος κατὰ πάλαιον ἔθος (καθάπερ
καὶ ὁ Κρόισος ἐξελών τὴν Σιδηνῆν, εἰς ἢν ὁ
τύραννος κατέφυγε Γλαυκίας, ἄρας ἐδεικτο κατὰ
τὸν τειχισμένων πάλιν τὸν τόπον), ἔκεινον μὲν
οὐκ ἀποστῆναι τοῦ χωρίου, ἐτερον δὲ τειχίζαι.
πρῶτον μὲν οὖν Ἀστυπαλαής οἱ τὸ Ῥωίτειον
κατασχόντες συνώκισαν πρὸς τῷ Σιμώντι
Πόλιον, ὅ νῦν καλεῖται Πόλισμα, οὐκ ἐν εὐερκεῖ

¹ The words εἰθ' ἰκετεύοντες τε φρένας are unintelligible. Meineke emends to εἰθ' ἰκετείς ἐρμηνεύοντες εἰτε φρένας; Leaf translates (with a question mark) "whether as suppliants or mind"! Jones conj. that the words εἰτὶ (or εῦ) τῇ τέφρα ("in the ashes"), referring to ἐπ' ἐσχάρη, are hidden in τε φρένας.

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meaning "to put the robe 'beside' her knees," comparing the words "and she sits upon the hearth in the light of the fire," which they take to mean "beside" the hearth. For how could one conceive of the dedication of a robe "beside" the knees? Moreover, others, changing the accent on γούνασω,¹ accenting it γούνάσω,² like θυάσω³ (in whichever of two ways they interpret it), talk on endlessly. . . .⁴

There are to be seen many of the ancient wooden images of Athena in a sitting posture, as, for example, in Phocaea, Massalia, Rome, Chios, and several other places. Also the more recent writers agree that the city was wiped out, among whom is the orator Lycurgus,⁵ who, in mentioning the city of the Ilians, says: "Who has not heard that once for all it was rased to the ground by the Greeks, and is uninhabited?"

42. It is surmised that those who later thought of refounding the city regarded that site as ill-omened, either on account of its misfortune or also because, in accordance with an ancient custom, a curse had been laid upon it by Agamemnon, just as Croesus, after he destroyed Sidenê, whither the tyrant Glaucias had fled for refuge, put a curse on any persons who should re-fortify the site; and that they therefore avoided that place and fortified another. Now the Astynalaeans who held possession of Rhoeteium were the first to settle Polium, now called Polisma, on the Simoeis River, but not on a

1 "Knees."
2 They obviously took γούνάσω, if there ever was such a word, to mean "female suppliants."
3 "Maenads." ⁴ See critical note.
5 Against Leocrates, 62,
τόπως διδ κατεσπάσθη ταχέως. ἐπὶ δὲ τῶν Λυδῶν ἡ νῦν ἐκτίσθη κατοικία καὶ τὸ ἱερὸν ὧν μὴν πόλις γε ἦν, ἀλλὰ πολλοὶς χρόνοις ύπέτειν, C 602 καὶ κατ’ ὀλίγον, ὡς εὑρήτατι, τὴν αὐξησιν ἐσχεν. Ἐλλάνικος δὲ χαριζόμενος τοῖς Ἰλιεύσιν, ὦς ἔκεινον θυμός,1 συνήγορεῖ τὸ τὴν αὐτήν εἶναι πόλιν τὴν νῦν τῇ τότε. τὴν δὲ χώραν, ἀφανισθείς τῆς πόλεως, οἱ τῷ Σίγειον καὶ τῷ Ῥοίτειον ἔχουσε διενεμαίνατο καὶ τῶν ἄλλων ὡς ἐκαστοι τῶν πλησιοχώρων, ἀπέδοσαν δ’ ἀνοικισθείσης.

43. Πολυτιδακον δὲ τὴν Ἰδην ἱδίως οἴονται λέγεσθαι διὰ τὸ πλῆθος τῶν ἐξ αὐτῆς ρεύντων ποταμῶν, καθ’ ἄ μάλιστα ἡ Ερυθραία ὑποπτωκεν αὐτῆ καὶ μέχρι Σκηνῆς καὶ τὰ περὶ Ἰλιον. ἐμπειρος δ’ ὧν τῶν τόπων, ὡς ἄν ἐπιχώριος ἀνήρ, ὁ Δημήτριος τοτε μὲν οὕτως λέγει περὶ αὐτῶν ἐστι γὰρ λόφος τις τῆς Ἰδης Κότυλος. ὑπέρκειται δ’ οὗτος ἐκατὸν πνου καὶ εἰκοσι σταδίους Σκηνῆς, ἐξ οὗ ὁ τε Σκάμανδρος ἐπεὶ καὶ ὁ Γράνικος καὶ Ἀληταῖος, οἱ μὲν πρὸς ἄρκτων καὶ τὴν Προποντίδα, ἐκ πλειόνων πηγῶν συλλεβόμενοι, ὁ δὲ Σκάμανδρος ἐπὶ δύσιν ἐκ μᾶς πηγῆς πᾶσαι δ’ ἀλλήλαις πλησιάζουσιν, εὐν εἰκοσι σταδίων περιέχομεν διαστήματι πλείος τοῦ δ’ ἀφέστηκεν ἀπὸ τῆς ἀρχῆς τὸ τοῦ Ἀλητή στέλος, σχεδὸν τι καὶ πεντακοσίους σταδίους. παρέχει δὲ λόγον, πῶς2 φησιν ὁ ποιητὴς.

1 θυμός, Xylander, for μῦθος; so the later editors.
2 πῶς, Corais, for ὡς; so the later editors.
well-protected site; and therefore it was soon demolished. It was in the time of the Lydians that the present settlement \(^1\) was founded, as also the temple. It was not a city, however, and it was only after many ages, and gradually, as I have said, \(^2\) that it increased. But Hellanicus, to gratify the Ilians, “such is the spirit of that man,” \(^3\) agrees with them that the present Ilium is the same as the ancient. When the city was wiped out, its territory was divided up between the inhabitants of Sigeium and Rhoeteium and several other neighbouring peoples, but the territory was given back when the place was refounded.

43. The epithet “many-fountained” \(^4\) is thought to be especially applied to Mt. Ida because of the great number of rivers that flow from it, particularly in those parts below it where lie the territory of Dardanus—even as far as Scepsis—and the region of Ilium. Demetrius, who as a native was acquainted with the topography of the country, says in one place as follows: There is a hill of Ida called Cotylus; and this hill lies about one hundred and twenty stadia above Scepsis; and from it flow the Scamander, the Granicus, and the Aesepus, the two latter flowing towards the north and the Propontis and constituting a collection of streams from several sources, while the Scamander flows towards the west from only one source; and all the sources lie close together, being comprised within a distance of twenty stadia; but the end of the Aesepus stands farthest away from its beginning, approximately five hundred stadia. But it is a matter of argument what the poet means when he says: “And they came to the two

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\(^1\) A quotation from *Iliad* 15. 94.  
\(^2\) Cf. 13. 1. 5.
κρονωδ δ' ἤκανον καλιρρώω, ἐνθα δὲ πηγαί
dοιαὶ ἀναίσσουσι. Σκαμάνδρου δινήγεντος·
ἡ μὲν γάρ θ' ὑδατι λιαρφ βέει,
ὁ ἦστι θερμφ· ἐπιφέρει δὲ·
ἀμφὶ δὲ καπνὸς
γίγνεται εἰς αὐτῆς, ὡσεὶ πυρὸς.
ἡ δ' ἐτέρηθερεῖ προρεῖ εἰκνιὰ χαλάζη
ἡ χιόνι ψυχρὴ.
οὔτε γὰρ θερμὰ νῦν ἐν τῷ τόπῳ εὑρίσκεται, οὐθ' ἢ
tοῦ Σκαμάνδρου πηγῆ ἐνταῦθα, ἅλλ' ἐν τῷ ὶρει
καὶ μία, ἅλλ' οὐ δύο. τὰ μὲν οὖν θερμὰ ἐκλε-
λείφθαι εἰκός, τὸ δὲ ψυχρὸν κατὰ διάδοσιν
υπεκέρειν ἐκ τοῦ Σκαμάνδρου κατὰ τοῦτ' ἀνατέλ-
λειν τῷ χωρίῳ, ἤ καὶ διὰ τὸ πλησίον εἶναι τοῦ
Σκαμάνδρου καὶ τοῦτο τὸ ὕδωρ λέγεσθαι τοῦ
Σκαμάνδρου πηγῆτ' οὔτω γὰρ λέγονται πλεῖος
πηγαὶ τοῦ αὐτοῦ ποταμοῦ.

44. Συμπίπτει δ' εἰς αὐτὸν ὁ Ἀνθίλος ἀπὸ τῆς
Καρησηνηῆς, ὀρείνης τινὸς πολλαίς κώμαις συνοι-
κουμένης καὶ γεωργουμένης καλῶς, παρακειμένης
tῇ Δαρδανικῇ μέχρι τῶν περὶ Ζέλειαν καὶ
Πιτύειαν 2 τοπῶν. ἀνομᾶσθαι δὲ τὴν χώραν
φασίν ἀπὸ τοῦ Καρῆσου ποταμοῦ, ἤν ἄνομακεν ὁ
ποιητής·

Ῥήσος θ' Ἐπτάπορος τε Κάρησος τε Ῥοδίος τε.
τὴν δὲ πόλιν κατεσπάσθαι τὴν ὁμόνυμον τῷ
ποταμῷ. πάλιν δ' οὔτός φησιν· ὁ μὲν Ῥήσος
ποταμὸς νῦν καλεῖται Ῥοείτης, εἰ μὴ ἄρα ὁ εἰς
τὸν Γράνικον ἐμβάλλων Ῥήσος ἐστὶν ὁ Ἐπτά-

1 For διάδοσιν (all MSS. and Eustathius), Corais, Meineke
GEOGRAPHY, 13. i. 43-44

fair-flowing streams, where well up the two springs of eddying Scamander; for the one flows with soft water"¹ (that is, with "hot water"), and the poet adds, "and round about a smoke arises from it as if from a blazing fire, whereas the other even in summer flows forth cold as hail or chill snow." But, in the first place, no hot waters are now to be found at the site,² and, secondly, the source of the Scamander is not to be found there, but in the mountain; and it has only one source, not two. It is reasonable to suppose, therefore, that the hot spring has given out, and that the cold one is evacuated from the Scamander through an underground passage and rises to the surface here, or else that because of the nearness of the Scamander this water is called a source of the Scamander; for people are wont to ascribe several sources to one and the same river in this way.

44. The Scamander is joined by the Andirus, which flows from Caresenê, a mountainous country settled with many villages and beautifully cultivated; it extends alongside Dardania as far as the regions of Zeleia and Pityeia. It is said that the country was named after the Caresus River, which is named by the poet, "Rhesus, Heptaporus, Caresus, and Rhodius,"³ and that the city of the same name as the river was torn down. Again, Demetrius says as follows: "The Rhesus River is now called Rhoeites, unless it be that the river which empties into the Granicus is the Rhesus. The Heptaporus,

¹ Iliad 22. 147. ² i.e. of Troy. ³ Iliad 12. 20.

and Leaf, from conj. of Xylander, read διδύσων; but the emendation is unnecessary.

² Πιτειαν, Xylander, for Πιτυλαν; so the later editors.
STRABO

C 603 πορος δὲ, ὃν καὶ Πολύπορον λέγουσιν, ἐπτάκις
diaβαίνομενος ἐκ τῶν περὶ τὴν Καλήν Πεύκην
χωρίων ἐπὶ Μελαινᾶς κώμην ἱοῦσι καὶ τὸ
Ἀσκληπίειον, ἵδρυμα Δυσιμάχου. περὶ δὲ τῆς
Καλῆς Πεύκης Ἀτταλος ὁ πρῶτος βασιλεύσας
οὐτως γράφει, τὴν μὲν περὶμετρον εἶναι φησὶν
ποδῶν τεττάρων καὶ εἰκοσι, τὸ δὲ ὤψος ἀπὸ μὲν
ῥίζης ἀνιέναι 1 ἐτὶ ἐξῆκοντα καὶ ἕπτὰ πώδας, εἰτ'
eἰς τρία σχεδομένην ὲσον ἀλλήλων διέχοντα, εἶτα
πάλιν συναγομένην εἰς μίαν κορυφήν, ἀποτελοῦ-
σαν τὸ 2 πὰν ύψος δυεῖν πλέθρων καὶ πεντεκαί-
δεκα πηχῶν. Ἀδραμυττίου δὲ διέχει πρὸς ἄρκτων
ἐκατὸν καὶ ὀγδοίκοντα σταδίους. Κάρησος δὲ
ἀπὸ Μαλοῦντος βελ, τόπου τινὸς κείμενοι μεταξὺ
Παλαισκήψεως καὶ Ἀχαίων τῆς Τενεδίων
περαιάς· ἐμβάλλει δὲ εἰς τοῦ Ἀἰσθητοῦ. Ἡ Ῥοδίως
dὲ ἀπὸ Κλεανδρίας καὶ Γόρδου, ἄ διέχει τῆς
Καλῆς Πεύκης ἐξῆκοντα σταδίους· ἐμβάλλει δ’
eἰς τὸν Αἰμιοῦ. 3

45. Τοῦ δ’ αὐλῶνος τοῦ περὶ τοῦ Ἀἰσθητοῦ ἐν
ἀριστερὰ τῆς ρύσεως αὐτοῦ πρῶτον ἐστὶ Πολίχνα,
τειχῆρες χωρίον, εἰτ’ ἡ Παλαισκήψεως, εἰτ’
Ἀλαζόμιον, τούτ’ ἢ ἄρτη πεπλασμένον πρὸς τὴν τῶν
Ἀλιζῶνων ὑπόθεσιν, περὶ δὲ χείρικαμεν· εἰτα
Κάρησος ἐρήμη καὶ ἡ Καρπησηνὴ, ὄμωνιμος
ποταμὸς, ποιῶν καὶ αὐτῶς αὐλῶνα ἠξιόλογον,
ἐλαττω δὲ τοῦ περὶ τοῦ Ἀἰσθητοῦ, τὰ δ’ ἐξῆς ἢδη
tὰ τῆς Ζελείας ἐστὶ πεδία καὶ ὀροπεδία καλῶς

1 ἀνιέναι, Meineke and Leaf, following ἐ, for ἐλὼν Dyh, ἐν C, ἐως mox.
2 Instead of τὸ, CDFhi read τότε.
3 For Ἀιμιοῦ Kramer conj. Ἀἰσθητοῦ.

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also called Polyporus, is crossed seven times by one travelling from the region of the Beautiful Pine to the village called Melaenaec and the Asclepieium that was founded by Lysimachus. Concerning the Beautiful Pine, King Attalus the First writes as follows: "Its circumference is twenty-four feet; and its trunk rises to a height of sixty-seven feet from the root and then splits into three forks equidistant from one another, and then contracts again into one head, thus completing a total height of two plethra and fifteen cubits."¹ It is one hundred and eighty stadia distant from Adramyttium, to the north of it. The Caresus flows from Malus, a place situated between Palaescepsis and the Achaïum, the part of the mainland that belongs to the Tenedians;² and it empties into the Aesepeus. The Rhodius flows from Cleandria and Gordus, which are sixty stadia distant from the Beautiful Pine; and it empties into the Aenius.³

45. In the dale of the Aesepeus, on the left of the stream, one comes first to Polichna, a place enclosed by walls; and then to Palaescepsis; and then to Alizonium (this last name having been fabricated ⁴ to support the hypothesis about the Halizones, whom I have already discussed);⁵ and then to Caresus, which is deserted, and Caresenê, and the river of the same name,⁶ which also forms a notable dale, though smaller than that of the Aesepeus; and next follow the plains and plateaux of Zeleia,

¹ About 225 feet. ² See end of § 32. ³ "Aenius" appears to be an error for "Aesepeus," as suggested by Kramer. See Leach, p. 207. ⁴ i.e. by Demetrius. ⁵ 12. 3. 20–27. ⁶ The Caresus, of course.
γεωργούμενα· ἐν δὲξίᾳ δὲ τοῦ Αἰσιῆτου μεταξὺ Πολίχνας τε καὶ Παλαισκήψεως ἢ Νέας 1 Κώμη καὶ Ἀργυρία, 2 καὶ τοῦτο πάλιν πλάσμα 3 πρὸς τὴν αὐτὴν υπόθεσιν, ὅπως σωθεὶ τὸ

οθεν ἀργύρου ἐστὶ γενέθλη.

ἡ οὖν Ἀλύβη ποὺ, ἢ Ἀλόπη ἢ ὁπως βούλονται παρονομάζειν; ἔχρην γὰρ καὶ τοῦτο πλάσαι παρατρυψάμενος τὸ μέτωπον καὶ μὴ χωλὸν ἑαυτὸν ἐκεῖνον πρὸς ἐλεγχον ἀπαξ ἢδη ἀποτετολμηκότας. ταῦτα μὲν οὖν ἐνστασιν ἔχει τοιαύτῃ, τάλλα δὲ ὑπολαμβάνομεν, ἢ τὰ γε πλείστα, δεῖν προσέχειν 4 ὅσ ἀνδρὲ ἐμπείρων καὶ ἐνυτπώ, φροντισκοῦν τοισούτων περὶ τούτων, ἀντε τριάκοντα βίβλους συγγράψαι στίχων ἔξηγησιν μικρῷ πλεῖστον ἔξηκοντα, τοῦ καταλόγου τῶν Τρώων. φησι δ' οὖν τὴν Παλαισκῆν τῆς μὲν Αἰνεάς 5 διέχειν πεντήκοντα στάδιους, τοῦ δὲ ποταμοῦ τοῦ Αἰσιῆτου τριάκοντα, ἀπὸ δὲ τῆς Παλαισκῆς ταύτης διατείνα τὴν ὀμωνυμίαν καὶ εἰς ἄλλους πλείους τόπους. ἔπαιμεν δὲ ἐπὶ τὴν παραλίαν, οθενετερ ἀπελίπουμεν.

C 604 46. Ἐστὶ δὴ 6 μετὰ τὴν Συγκελάδα ἀκραν καὶ τὸ Ἀχίλλειον ἢ Τενεδίων περαία, τὸ Ἀχαλίον, καὶ

1 Nέα appears to be an error for Alvéa, and Leaf so reads. This appears to be the same village mentioned in the same paragraph below (Alvéas) and in 12. 3. 23 (Ἐνέαν Κώμην).
2 Ἀργυρία, Corais, for ἄργυρεια οἰκ., ἄργυρία other MSS.
3 After πλάσμα, F adds τάγματα ἄργυρια, CDhe τάγματα τὰ ἄργυρια, τακτέον τὰ ἄργυρεια, ὁ τακτέου.
4 Professor Capps rightly suspects that αὐτῷ, or Δημοτρῖφ, has fallen out of the MSS. before προσέχειν.
5 Instead of Alvéas, CFh read Alvelas, α Νέλας; Meineke reads Néas.

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GEOGRAPHY, r3. r. 45-46

which are beautifully cultivated. On the right of
the Aesepus, between Polichna and Palaescepsis,
one comes to Nea\(^1\) Comé and Argyria,\(^2\) and this again
is a name fabricated to support the same hypo-
thesis, in order to save the words, “where is the
birthplace of silver.”\(^3\) Now where is Alybé, or Alopê,
or however they wish to alter the spelling of the
name?\(^4\) For having once made their bold venture,
they should have rubbed their faces\(^5\) and fabricated
this name too, instead of leaving it lame and readily
subject to detection. Now these things are open
to objections of this kind, but, in the case of the
others, or at least most of them, I take it for granted
that we must give heed to him\(^6\) as a man who was
acquainted with the region and a native of it, who
gave enough thought to this subject to write thirty
books of commentary on a little more than sixty lines
of Homer, that is, on the Catalogue of the Trojans.\(^7\)
He says, at any rate, that Palaescepsis is fifty stadia
distant from Aenea and thirty from the Aesepus
River, and that from this Palaescepsis\(^8\) the same
name was extended to several other sites. But I
shall return to the coast at the point where I left off.

46. After the Sigeian Promontory and the Achille-
leum one comes to the Achaeium, the part of the

\(^1\) Leaf emends “Nea” (“New”) to “Aenea” (see critical
note).
\(^2\) Silvertown.
\(^3\) Iliad 2. 856.
\(^4\) See 12. 3. 21.
\(^5\) i.e. to make them red and thus conceal their blushes of
shame.
\(^6\) i.e. Demetrius of Scæpsis.
\(^7\) Iliad 2. 816-877.
\(^8\) Old Scæpsis.

\(^6\) \(\delta\'\), Corais, for \(\delta\' \dot{\eta}\); so Meineke.
αὐτὴ ἡ Τένεδος, οὗ πλείους τῶν τετταράκοντα
σταδίων διέχουσα τῆς ἤπείρου. ἔχει δὲ τὴν
περιμετρὸν ὅσον ὄγοδοήκοντα σταδίων καὶ πόλιν
Αἰολίδα καὶ λιμένας δύο καὶ ἱερὸν τοῦ Σμινθέως
'Ἀπόλλωνος, καθάπερ καὶ ὁ ποιητὴς μαρτυρεῖ.

Τενεδοίο τε Ἰφί ἀνάσσεις,

Σμινθέω.

περὶκειται δ' αὐτῆ νησία πλείω, καὶ δὴ καὶ δύο, ἡ
καλούσι Καλύδνας, κειμένας κατὰ τὸν ἔπτι Δεκτὸν
πλοῦν· καὶ αὐτήν δὲ τὸν Τένεδον Κάλυδναν τινες
ἐίτον, ἄλλοι δὲ Δεύκοφρων,1 μυθεύουσι δ' ἐν
αὐτῇ τὰ περὶ τὸν Τέννην, ἀφ' οὗ καὶ τούπομα τὴ
νήσῳ, καὶ τὰ περὶ τὸν Κύκνον, Ὄρακα τὸ γένος,
πατέρα δ', ὡς τινες, τοῦ Τέννου, βασιλέα ἰδὲ
Κολοννών.

47. Ἡν δὲ τῷ Ἁχαιῶν συνεχής ἢ τε Δάρισσα
καὶ Κολωναί, τῆς Ἡ2 Τενέδιων περαιάς οὖσαν πρό-
τερον, καὶ ἡ νῦν Χρύσα, ἐφ' ύπος τινὸς πετρόδους
ὑπὲρ τῆς θαλάττης ἱδρυμένη, καὶ ἡ Ἄμαζινὸς ἡ
τῷ Δεκτῷ ὑποκειμένη συνεχής· νῦν δ' ἡ Ἁλεξάν-
δρεια συνεχής ἐστὶ τῷ Ἁχαιῶν· τὰ δὲ πολίσματα
ἐκεῖνα συνυκσιμένα τυγχάνει, καθάπερ καὶ ἄλλα
πλείω τῶν φρουρίων, εἰς τὴν Ἁλεξάνδρειαν, ὃν
καὶ Κεβρήνη καὶ Νεανδρία ἐστί, καὶ τῇ χώρᾳ
ἐχουσίν ἐκείνου· ὀ δὲ τόπος, ἐν δ' νῦν κεῖται ἡ
Ἀλεξάνδρεια, Συνιᾶ ἐκαλεῖτο.

48. Ἐν δὲ τῇ Χρύσῃ ταύτῃ καὶ τὸ τοῦ

1 After Δεύκοφρων, mou add εἰς δὲ καὶ ἔτερα νησία περὶ
αὐτῆς.

2 After τῆς there is a lacuna in DΦh of about ten letters
followed by διὰς οὖσαι κτλ. Corais writes Tevedius; but

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mainland that belongs to the Tenedians;¹ and to Tenedos itself, which is not more than forty stadia distant from the mainland. It is about eighty stadia in circumference, and has an Aeolian city and two harbours and a temple of Sminthian Apollo, as the poet testifies: "And dost rule mightily over Tenedos, O Sminthian."² Round it lie several small islands, in particular two, which are called the Calydrae and are situated on the voyage to Lectum. And some give the name Calydna to Tenedos itself, while others call it Leucophrys. In it is laid the scene of the myth of Tennes,³ after whom the island was named, as also that of Cycnus, a Thracian by birth and, according to some, father of Tennes and king of Colonea.⁴

47. Both Larisa and Coloneae used to be adjacent to the Achaeïum, formerly being on the part of the mainland that belonged to the Tenedians; and then one comes to the present Chrysa, which was founded on a rocky height above the sea, and to Hamaxitus, which lies below Lectum and adjacent to it. At the present time Alexandria is adjacent to the Achaeïum; and those other towns, like several others of the strongholds, have been incorporated with Alexandria, among them Cebrenê and Neandria; and Alexandria holds their territory. But the site on which Alexandria now lies used to be called Siga.

48. In this Chrysa is also the temple of Sminthian

¹ See end of § 32. ² Iliad 1. 38. ³ For this myth, see Pausanias 10. 14. 1. ⁴ On the myth of Cycnus, see Leaf, p. 219.

Kramer, Meineke, and Leaf write ἡ τευδίων περαλας, the convincing conjecture of Groskurd.
Σμυρνέως Ἀπόλλωνός ἔστιν ἱερὸν καὶ τὸ σύμβολον τὸ τὴν ἐτυμότητα τοῦ ὁνόματος σῶζον, ὁ μύς, ὑπόκειται τῷ ποδὶ τοῦ ξοάνου. Σκόπτα δ᾽ ἐστὶν ἔργα 1 τοῦ Παρίου· συνοικείοις δὲ καὶ τὴν ἱστορίαν ἔτει μύθον τοῦ τῶν τῶν περὶ τῶν μυῶν. τοῖς γὰρ ἐκ τῆς Κρήτης ἀφυγμένους Τεύκροις (οὗς πρῶτος παρέδωκε Καλλίνως ὁ τῆς ἐλεγείας ποιητής, ἱκολούθησαν δὲ πολλοὶ) χρησμὸς ἦν, αὐτὸθι ποιήσασθαι τὴν μονήν, ὅπου ἄν οἱ γηγενεῖς αὐτοῖς ἐπιθώνται· συμβῆναι δὲ τούτοις φασὶ περὶ ἀμαξιότων· νῦκτωρ γὰρ πολὺ πλῆθος ἀρουραίων μυῶν ἔξανθησαν διαφαγεῖν ὡσα σκύτων τῶν τε ὁπλῶν καὶ τῶν χρηστηρίων· τούς δὲ αὐτῶθι μεῖναι· τούτους δὲ καὶ τὴν Ἰδήν ἀπὸ τῆς ἐν Κρήτῃ προσονομάσαι. 2 Ἡρακλείδης δὲ ὁ Ποντικὸς πληθύνοντάς φησὶ τοὺς μῦας περὶ τὸ ἱερὸν νομισθῆναι τε ἱεροὺς καὶ τὸ ξοάνου ὀυτῶ κατασκευασθῆναι βεβηκός ἐπὶ τῷ μυί· ἄλλοι δὲ ἐκ τῆς Ἀττικῆς ἀφίχθαι τίνα Τεύκρον φασίν ἐκ δήμου Ῥώων, δε γὰρ οἱ Ἐυπετεώνες 3 λέγεται, Τεύκροις δὲ μηδένας ἔλθεῖν ἐκ τῆς Κρήτης. τῆς δὲ πρὸς τοὺς Ἀττικοὺς ἐπιπλοκῆς τῶν Ῥώων τιθέασι σημεῖαν καὶ τὸ παρ᾽ ἀμφοτέρους Ἐρυχθώνοις τινα γενέσθαι τῶν ἀρχηγετῶν. 4 λέγουσι μὲν οὖν οὕτως οἱ νεώτεροι, τοῖς δ᾽ Ὄμηρον μᾶλλον

C 605 ἐπεσι συμφωνεῖ τὰ ἐν τῷ Ῥήβης πεδίῳ καὶ τῇ αὐτῶθι Κρύση ἱδρυμένη ποτὲ δεικνύμενα ἰχνη,

1 Instead of ἔργα, Eustathius reads ἱργον; so Leaf.
2 Instead of προσονομάσαι, moz and Eustathius read παρονομάσαι; the editors before Kramer, κατανομάσαι.
3 οἱ Ἐυπετεώνες, Meineke, for ἄγυπτεών; ο Ἐυπετεών, Tzschucke and Corais.

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Apollo; and the symbol which preserves the etymology of the name,¹ I mean the mouse, lies beneath the foot of his image. These are the works of Scopas of Paros; and also the history, or myth, about the mice is associated with this place: When the Teucrians arrived from Crete (Callinus the elegiac poet was the first to hand down an account of these people, and many have followed him), they had an oracle which bade them to "stay on the spot where the earth-born should attack them"; and, he says, the attack took place round Hamaxitus, for by night a great multitude of field-mice swarmed out of the ground and ate up all the leather in their arms and equipment; and the Teucrians remained there; and it was they who gave its name to Mt. Ida, naming it after the mountain in Crete. Heracleides of Pontus says that the mice which swarmed round the temple were regarded as sacred, and that for this reason the image was designed with its foot upon the mouse. Others say that a certain Teucer came from the deme of Troes, now called Xypeteones, in Attica, but that no Teucrians came from Crete. As a further sign of the close relationship of the Trojans with the people of Attica they record the fact that Erichthonius was one of the original founders in both tribes. Now this is the account of the more recent writers; but more in agreement with Homer are the traces to be seen in the plain of Thebê and in the Chrysa which was once founded there, which I shall soon

¹ Sminthian means "Mouse-god."

⁴ Instead of τῶν ἀρχηγετῶν moral read ἀρχηγέτην.
περὶ δὲν αὐτίκα ἔροῦμεν. πολλαχοῦ δ’ ἐστὶ τὸ τοῦ Σμυρνῆως ὄνομα· καὶ γὰρ περὶ αὐτὴν τὴν Ἀμαξιτῶν χωρίς τοῦ κατὰ τὸ ἱερὸν Σμυρνῆιον δύο τόποι καλοῦνται Σμύρνθια· καὶ ἄλλοι δ’ ἐν τῇ πλησίον Δαρισαίᾳ· καὶ ἐν τῇ Παριανῇ δ’ ἐστὶ χωρίου τὰ Σμύρνθια καλοῦμενον καὶ ἐν Ῥόδῳ καὶ ἐν Δίνδῳ καὶ ἄλλοθι δὲ πολλαχοῦ. ¹ καλοῦσι δὲ νῦν τὸ ἱερὸν Σμύρνθιον. χωρίς γοῦν καὶ τὸ Ἀλησιον ² πεδίον οὐ μέγα ἐντὸς ³ τοῦ Δεκτοῦ καὶ τὸ Τραγασαίον ἄλοσπηριαν αὐτόματον τοῖς ἐτησίαις πηγανύμενον πρὸς Ἀμαξιτά. ἐπὶ δὲ τὸ Δεκτῷ βωμὸς τῶν δῶδεκα θεῶν δεῖκνυται, καλοῦσι δ’ Ἀγαμέμνονος ἴδρυμα· ἐν ἔποψει δὲ τῷ Ἰλίῳ ἐστὶ τὰ χωρία ταύτα, ὡς ἐν διακοσίοις σταδίοις ἡ μικρὸ πλεῖσιν· ὡς δ’ αὐτῶς καὶ τὰ περὶ Αβυδον ἐκ θατέρου μέρους, μικρὸν δ’ ὁμοι ἐγγυτέρω ἢ Ἀβυδος.

49. Κάμψαντι δὲ τὸ Δεκτοῦ ἐλλογιμῶταται πόλεις τῶν Αἰολέων καὶ ὁ Ἀδραμυτηνὸς κόλπος ἐκδέχεται, ἐν δ’ τοὺς πλείους τῶν Δελεγών κατοικίζουν ὁ ποιητής φαίνεται καὶ τοὺς Κίλκας, διπτοὺς ὄντας. ἐνταῦθα δὲ καὶ ὁ τῶν Μιτυληναίων ἔστιν αἰγιαλός, κόμας τινὰς ἔχον τῶν ⁴ κατὰ τὴν ἡπείρου τῶν Μιτυληναίων. τοῦ δὲ αὐτοῦ κόλπον καὶ Ἰδαίον λέγουσιν· ἢ γὰρ ἀπὸ τοῦ Δεκτοῦ βάχιος, ἀνατείνουσα πρὸς τὴν Ἰδην, ὑπέρκειται τῶν πρῶτων τοῦ κόλπου μερῶν· ἐν οἷς πρῶτον τοὺς Δέλεγας ἱδρυμένους ὁ ποιητής πεποίηκεν.

¹ Leaf omits the words καλοῦσι ... γοῦν, and indicates a lacuna.
² Ἀλήσιον E and the editors, Ἀλήσιον DCFHα, Ἀλήσιον μω. ³ ἐντὸς, Tyworthit, for ἐν τοῖς; so the later editors.
⁴ τῶν, before κατά, hi, Corais and Leaf omit.
discuss. The name of Smintheus is used in many places, for in the neighbourhood of Hamaxitus itself, apart from the Sminthium at the temple, there are two places called Sminthia; and there are others in the neighbouring territory of Larisa. And also in the territory of Parium there is a place called Sminthia, as also in Rhodes and in Lindus and in many other places. And they now call the temple Sminthium. Apart, at any rate,¹ lie both the Halesian Plain, of no great size, and inland from Lectum, and the Tragasaean salt-pan near Hamaxitus, where salt is naturally caused to congeal by the Etesian winds. On Lectum is to be seen an altar of the twelve gods, said to have been founded by Agamemnon. These places are all in sight of Ilium, at a distance of about two hundred stadia or a little more; and the same is the case with the places round Abydus on the other side, although Abydus is a little closer.

49. On doubling Lectum one comes next to the most notable cities of the Aeolians, and to the Gulf of Adramyttium, on which the poet obviously places the majority of the Leleges, as also the Cilicians, who were twofold.² Here too is the shore-land of the Mitylenaeans, with certain villages³ belonging to the Mitylenaeans who live on the mainland. The same gulf is also called the Idaean Gulf, for the ridge which extends from Lectum to Mt. Ida lies above the first part of the gulf, where the poet represents the Leleges as first settled.⁴

¹ The Greek for these four words seems to be corrupt.
² See 13. 1. 7, 60.
³ Coryphantis and Heracleia are named in § 51.
⁴ Ἰλιάδ 10. 429.
50. Εἶχρηται δὲ περὶ αὐτῶν καὶ πρῶτον καὶ νῦν δὲ προσληπτέον, ὅτι Πήδασον τινα λέγει πόλιν αὐτῶν ὑπὸ 'Αλτή τεταγμένην.\(^1\)

'Αλτεω, δὲ Δελέγεσσι φιλοποτέμοισιν ἀνάσ-

σει,

Πήδασον αἰτήσεσαν ἔχων ἐπὶ Σατυνόεντι.

καὶ νῦν ὁ τόπος δείκνυται τῆς πόλεως ἔρημος. 

gράφουσι δὲ τινες οὐκ εὐ ὑπὸ Σατυνόεντι, ὡς ὑπὸ 

ὄρει Σατυνόεντι κειμένης τῆς πόλεως· οὐδὲν δὲ 

ἔστιν ὁρος ἔνταυθα Σατυνόεις πρασαγορεύομενον, 

ἀλλὰ ποταμός, ἐφ’ ἃ ἰδρυται ἡ πόλις· νῦν δὲ 

ἔστιν ἔρημη· ὀνομάζει δὲ τὸν ποταμὸν ὁ ποιη-

τής.

Σάτυνον γὰρ \(^2\) οὐτασε δουρὶ

Οἰνοπίδην,\(^3\) ὅν ἄρα νύμφη τέκε Νῆς ἀμύμων 

Οἰνοπτὶ\(^4\) βουκολέοντι παρ’ ὀχθαίς Σατυνόεντος· 

καὶ πάλιν.

C 606 ναὶε δὲ Σατυνόεντος εὐρρεῖται παρ’ ὀχθαίς 

Πήδασον αἰτεινήν.

Σατυνόεντα δ’ ύστερον εἶπον, οἱ δὲ Σαφνίδεντα.

ἐστι δὲ χείμαρρος μέγας· ἀξιόν δὲ μνήμης πεποι-

κεν ὀνομάζον ο ποιητής αὐτῶν. οὕτωι δὲ οἱ τόποι 

συνεχεῖς εἰς τῇ Δαρδανία καὶ τῇ ᾿Ικηρίᾳ, ὃσπερ 

ἄλλη τῆς Δαρδανία, ταπεινοτέρα δέ.

51. Ἀσσίων δ’ ἐστὶ νῦν καὶ Γαργαρέων τά \(^5\) ἐως 

τῆς κατὰ Δέσβου θαλάττης περιεχόμενα τῇ τε

\(^1\) Instead of τεταγμένην, CDひx read τεταγμένων.

\(^2\) γάρ, after Σάτυνον, omitted by other editors.

\(^3\) Instead of Οἰνοπίδην, the editors before Kramer, following the MSS. of Ἰλιάδι 14. 443, read Ἦνοπίδην.

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50. But I have already discussed these matters.¹ I must now add that Homer speaks of a Pedasus, a city of the Leleges, as subject to lord Altes: "Of Altes, who is lord over the war-loving Leleges, who hold steep Pedasus on the Sattrioeis."² And the site of the place, now deserted, is still to be seen. Some write, though wrongly, "at the foot of Sattrioeis,"³ as though the city lay at the foot of a mountain called Sattrioeis; but there is no mountain here called Sattrioeis, but only a river of that name, on which the city is situated; but the city is now deserted. The poet names the river, for, according to him, "he wounded Satnius with a thrust of his spear, even the son of Oenops, whom a peerless Naiad nymph bore unto Oenops, as he tended his herds by the banks of the Sattrioeis";⁴ and again: "And he dwelt by the banks of the fair-flowing Sattrioeis in steep Pedasus."⁵ And in later times it was called Sattrioeis, though some called it Saphnioeis. It is only a large winter torrent, but the naming of it by the poet has made it worthy of mention. These places are continuous with Dardania and Scæpsia, and are, as it were, a second Dardania, but it is lowering.

51. To the Assians and the Gærgarians now belong all the parts as far as the sea off Lesbos that are sur-

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¹ 13. 1. 7. ² Iliad 21. 86. ³ i.e. ἄτρων for ἄτρι in the Homeric passage quoted. ⁴ Iliad 14. 443. ⁵ Iliad 6. 34.

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⁴ Instead of ὄμοντι, CDF and the editors before Kramer, following Iliad 14. 444, read Ἁμοντι. ⁵ Leaf inserts τά before ἔως.
'Αντανδρία καὶ τῇ Κεβρηνίων καὶ Νεανδρείων καὶ Ἀμαξιτεῶν. τῆς μὲν γὰρ Ἀμαξιτοῦ Νεανδρείως ὑπέρκειται, καὶ αὐτοὶ οὖντες ἐντὸς Δεκτοῦ, μεσογειότεροι δὲ καὶ πλησιάστεροι τῷ Ἰλίῳ. διέχουσι γὰρ ἐκατὸν καὶ τριάκοντα σταδίους. τούτων δὲ καθύπερθε Κεβρήνιοι, τούτων δὲ Δαρδάνιοι μέχρι Παλαισκήφεως καὶ αὐτῆς τῆς Σκύψεως. τῆν δὲ 'Αντανδρον 'Αλκαίος μὲν καὶ εἰς Δελέγουν πόλιν.

πρῶτα μὲν 'Αντανδρός Δελέγουν πόλις.

ο δὲ Σκύψεως εὖ ταῖς παρακειμέναις τίθησιν, ὡστ' ἐκπίπτοι δὲν εἰς τὴν τῶν Κιλίκων· οὔτοι γὰρ εἰσὶ συνεχεῖς τοῖς Δελεξί, μᾶλλον ποις τὸ νότιον πλευρὰν τῆς Ἰδης ἀφορίζοντες· ταπεινοὶ δ' ὀμοίως καὶ οὕτωι καὶ τῇ παραλλαγῇ συνάπτοντες μᾶλλον τῇ κατὰ Ἀδραμύττιον. μετὰ γὰρ τὸ Δεκτὸν τὸ Πολυμήδιον ἐστὶ χωρίον τι ἐν τετταράκοντα σταδίοις, εἰτ' ἐν ὁγδοήκοντα 'Ασσος, μικρὸν ὑπὲρ τῆς θαλάττης, εἰτ' ἐν ἐκατὸν καὶ τετταράκοντα

1 δὲ, Corais, for τε.
2 For πρῶτα, Leaf, as his translation (p. 253) shows, must have intended to read πρῶτα (πρώτη).
3 οἵ, before τῇ, Corais rejects; so Kramer, Meineke, and Leaf.
4 Ἀσσος, Tzschucke, from conj. of Mannert, for ἀσσος; so the later editors.

1 Frag. 65 (Bergk). Leaf translates: "Antandros, first city of the Leleges" (see critical note).
2 Leaf translates: "But Demetrios puts it in the district adjacent (to the Leleges), so that it would fall within the territory of the Kilikes"; and in his commentary (p. 255) he says: "As the words stand, Strabo says that 'Demetrios places Antandros (not at Antandros but) in the neighbourhood of Antandros.' That is nonsense however we look at
rounded by the territory of Antandrus and that of the Cebrenians and Neandrians and Hamaxitans; for the Antandrians are situated above Hamaxitus, like it being situated inside Lectum, though farther inland and nearer to Ilium, for they are one hundred and thirty stadia distant from Ilium. Higher up than these are the Cebrenians, and still higher up than the latter are the Dardanians, who extend as far as Palaescepsis and Scepsis itself. Antandrus is called by Alcaeus "city of the Leleges": "First, Antandrus, city of the Leleges"; but it is placed by the Scepsian among the cities adjacent to their territory, so that it would fall within the territory of the Cilicians; for the territory of the Cilicians is continuous with that of the Leleges, the former, rather than the latter, marking off the southern flank of Mt. Ida. But still the territory of the Cilicians also lies low and, rather than that of the Leleges, joins the part of the coast that is near Adramyttium. For after Lectum one comes to a place called Polymedium, at a distance of forty stadia; then, at a distance of eighty, to Assus, slightly above the sea; and then, at a distance of one hundred and it." Yet the Greek cannot mean that Demetrius transfers Antandrus, "a fixed point," to "the adjacent district," as Leaf interprets, but that he includes it among the cities (ταῖς παρακειμέναις) which he enumerates as Cilician.

3 The interpretation of the Greek for this last sentence is somewhat doubtful. Cf. translation and commentary of Leaf (pp. 254–255), who regards the text as corrupt.

4 i.e. eighty stadia from Polymedium, not from Lectum, as thought by Thatcher Clark (American Journal of Archaeology, 4, 291 ff., quoted by Leaf). His interpretation, neither accepted nor definitely rejected by Leaf (p. 257), is not in accordance with Strabo's manner of enumerating distances, a fact apparently overlooked by both scholars.
Γάργαρα· κείται δὲ τὰ Γάργαρα ἐπ’ ἀκρας ποιουσι τῶν ἰδίως Ἀδραμυττηνῶν καλούμενον κόλπουν, λέγεται γὰρ καὶ πάσα ἡ ἀπὸ Δεκτοῦ μέχρι Κανῶν παραλία τῷ αὐτῷ τούτῳ όνόματι, ἐν δὲ καὶ ὁ Ἐλαϊτικὸς περιλαμβάνεται· ἰδίως μέντοι τούτον φασιν Ἀδραμυττηνῶν, τῶν κλειόμενον ὑπὸ ταύτης τε τῆς ἀκρας, ἐφ’ ἂν τὰ Γάργαρα, καὶ τῆς Πυρρᾶς ἀκρας προσαγορευομένης, ἐφ’ ἂν καὶ Ἀφροδίσιων ἱδρυται. πλάτος δὲ τοῦ στόματος ἐστιν ἀπὸ τῆς ἀκρας ἐπὶ τῆς ἀκρας διάμετρα ἐκατόν καὶ εἴκοσι σταδίων. ἐντὸς δὲ ἡ τε Ἀστυνδρός ἐστιν, ὑπερκείμενον ἔχουσα ὅρος, δ’ καλοῦσιν Ἀλεξάνδρειαν, ὅπου τὰς θεὰς κριθήματα διαμεῖναι φασιν ὑπὸ τοῦ Πάριδος, καὶ ὁ Ἀσπανεὼς, τὸ ὕποτόμον τῆς Ἰδαίας ἱλης· ἐνταῦθα γὰρ διατίθενται κατάγοντες τοὺς δεομένους. εἶτ’ Ἄστυρα, κώμη καὶ ἀλάσος τῆς Ἀστυρηνῆς Ἀρτέμιδος ἁγίων. πλησίον δ’ εὔθυς τὸ Ἀδραμῦττιον, Ἀθηναίων ἄποικος πόλις, ἔχουσα καὶ λιμένα καὶ ναύσταθμον· ἕξω δὲ τοῦ C 607 κόλπου καὶ τῆς Πυρρᾶς ἀκρας ἡ τε Κισθήνη ἐστὶ πόλις ἔρημος, ἔχουσα λιμένα. ὑπὲρ αὐτῆς ἐν τῇ μεσογαίᾳ τοῦ τοῦ χαλκοῦ μέταλλον καὶ Περπερηνή ¹ καὶ Τράριων καὶ ἄλλων τοιαύτων κατοικίας. ἐν δὲ τῇ παραλίᾳ τῇ ἐφεξῆς αἱ τῶν Μυτυληναίων κώμαι Κορυφαντίς τε καὶ Ἡράκλεια, καὶ μετὰ ταῦτα Ἄττεα, εἶτ’ Ἀταρνεὺς καὶ Πετάνη καὶ αἱ τοῦ Καϊκοῦ ἐκβολαί· ταῦτα δ’ ἥδη τοῦ Ἐλαϊτῶν κόλπου καὶ ἐστιν ἐν τῇ

¹ Περπερηνή, Meineke, from conj. of Kramer, for Περπερήνα.

¹ See preceding foot-note.
twenty, to Gargara, which lies on a promontory that forms the Adramyttene Gulf, in the special sense of that term; for the whole of the coast from Lectum to Canae is also called by this same name, in which is also included the Elaïtic Gulf. In the special sense of the term, however, only that part of it is called Adramyttene which is enclosed by that promontory on which Gargara lies and the promontory called Pyrrha, on which the Aphrodisium is situated. The breadth of the mouth across from promontory to promontory is a distance of one hundred and twenty stadia. Inside is Antandrus, above which lies a mountain called Alexandrea, where the Judgment of Paris is said to have taken place, as also Aspaneus, the market for the timber from Mt. Ida; for here people bring it down and sell it to those who want it. And then comes Astyra, a village with a precinct sacred to the Astyrene Artemis. And quite near Astyra is Adramyttium, a city colonised by the Athenians, which has both a harbour and a naval station. Outside the gulf and the promontory called Pyrrha lies Cisthenê, a deserted city with a harbour. Above it, in the interior, lie the copper mine and Perperenê and Trarium and other settlements like these two. On the next stretch of coast one comes to the villages of the Mitylenaeans, I mean Coryphantis and Heracleia; and after these places to Attea, and then to Atarneus and Pitanê and the outlets of the Caicus River; and here we have already reached the Elaïtic Gulf. On the far side of the river lie

2 So Clark; or "on a height," as Leaf translates (see his note).
3 Temple of Aphrodite.
περαιά ἡ Ἐλαία 1 καὶ ὁ λαυτὸς μέχρι Κανών κόλπος. λέγωμεν dὲ ἀναλαβόντες περὶ τῶν καθ' ἐκαστα πάλιν, εἰ τι παραλείπεται μνήμης ἄξιον, καὶ πρὸ τοῦ περὶ τῆς Σκηνῆς.

52. Ἔστι δ' ἡ μὲν Παλαισκηνησις ἐπάνω Κεβρῆνος κατὰ τὸ μετεωράτον τῆς Ἰθῆς ἐγγὺς Πολίχνης ἐκαλεῖτο δὲ τὸτε Σκηνῆς, εἰτ' ἄλλως, εἰτ' ἀπὸ τοῦ περίπτερον εἶναι τὸν τόπον, εἰ δὲ τὰ παρὰ τοῖς βαρβάροις ἐν τῷ τότε ὄνοματα ταῖς Ἑλληνικαῖς ἑτυμολογεῖσθαι φωναῖς ὑστερον δὲ κατωτέρω σταδίους 2 ἔξηκοντα εἰς τὴν νῦν Σκηνῆς μετακινήσθησαν ὑπὸ Σκαμανδρίου τε τοῦ Ἐκτορος καὶ Ἀθηναίων τοῦ Αἰνείου παιδός καὶ δύο γένη ταῦτα βασιλεύσαν δὴ τὸν χρόνον ἐν τῇ Σκηνῆι λέγεται μετὰ ταῦτα δ' εἰς ὀλγαρχίαν μετέστησαν, εἰτα Μιλήσιοι 3 συνεπολυτεύθησαν αὐτοῖς 4 καὶ δημοκρατικὸς φῶκουν οἱ δ' ἀπὸ τοῦ γένους οὐδὲν ἔπεσεν ἐκαλοῦντο βασιλεῖσι, ἔχοντες τινὰς τιμὰς, εἰτ' εἰς τὴν Ἀλεξάνδρειαν συνεπόλεμε συνεπόλεμε τοῦς Σκηνησίους Ἀντίγονος, εἰτ' ἀπέλυεσε Δυσίμαχος καὶ ἑπανήλθον εἰς τὴν οἰκείαν.

53. Οἴεται δ' ὁ Σκηνῆς καὶ βασιλεύον τοῦ Αἰνείου γεγονέναι τῇ Σκηνῆι, μέσην οὖσαν τῆς τε ὑπὸ τῷ Αἰνείῳ καὶ Δυρνησσοῦ, εἰς ἑνὶ φυγεῖν εἰρηται διωκόμενος ὑπὸ τοῦ Ἀχιλλέως ὕστερον ὁ Ἀχιλλέας.

1 Ἐλαία, Tschucke, from conj. of Casaubon, for Μελαια C Gr. and, Melēa D, Melēa h, Melēa t.
2 Ἀθηναίων σταδίους, Leaf inserts διακοσίως καὶ (ἐ. ὁ σταδίους instead of σταδίους).
3 Μιλήσιοι, Corais, following Ald., for Μιλησίου.
4 For αὐτοῖς, nos and Corais read αὐτοῖ.
GEOGRAPHY, 13. 1. 51–53

Elaea and the rest of the gulf as far as Canae. But let me go back and again discuss in detail the several places, if anything worthy of mention has been passed over; and first of all, Scepsis.

52. Palaescepsis lies above Cebren near the highest part of Mt. Ida, near Polichna; and it was then called Scepsis (whether for another reason or from the fact that the place is visible all round, if it is right to derive from Greek words names then used by barbarians),¹ but later the inhabitants were removed sixty stadia² lower down to the present Scepsis by Scamandrius the son of Hector and Ascanius the son of Aeneias; and their two families are said to have held the kingship over Scepsis for a long time. After this they changed to an oligarchy, and then Milesians settled with them as fellow-citizens;³ and they began to live under a democracy. But the heirs of the royal family none the less continued to be called kings and retained certain prerogatives. Then the Scepsians were incorporated into Alexandria by Antigonus; and then they were released by Lysimachus and went back to their home-land.

53. Demetrius thinks that Scepsis was also the royal residence of Aeneias, since it lies midway between the territory subject to Aeneias and Lynnessus, to which latter he fled, according to Homer’s statement, when he was being pursued by Achilles. At

¹ The Greek word “scepsis” means “a viewing,” “an inspection.”
² Leaf emends to “two hundred and sixty stadia” (see critical note).
³ See 14. 1. 6.
ἡ οὖ μέμη, ὅτε πέρ σε βοῶν ἀπὸ μοῦνον ἕόντα
σεῦνα κατ' Ἰδαίων ὀρέων ταχέως πόδεσσί, κείθεν δ' ἐς Λυγυησὸν ὑπεκφυγεῖς: αὐτὰρ ἐγὼ τὴν
πέρσα, μεθορμηθεῖς.

σὺχ ὀμολογεῖ δὲ τῷ περὶ τῶν ἀρχηγεῖν τῆς
Σκήψεως λόγῳ τῷ λεγέντι υἱὸν τὰ περὶ τοῦ
Ἀνδρείου θρυλοῦμενα. περιγενεσθάι γὰρ δὴ τοῦτὸν
φασιν ἐκ τοῦ πολέμου διὰ τὴν πρὸς Πρίαμον
οὐσμένειαν

ἀεὶ γὰρ Πριάμῳ ἐπεμήνυε διὸ,
οὖνεκ ἃρ ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὔ τι
τίςκενε

tοὺς δὲ συνάρχοντας 'Αντήνορίδας καὶ αὐτῶν τὸν
'Αντήνορα διὰ τὴν Μενελάου παρ' αὐτῷ ἔσεθαν.

C 608 Σοφοκλῆς γοῦν ἐν τῇ ἀλώσει τοῦ Ἰλίου παρδαλέαν
φησί πρὸ τῆς θύρας τοῦ 'Αντήνορος πρωτεδῆναι
σύμβολον τοῦ ἀπὸ ρήματον ἐδῶθαι τὴν οἰκίαν,
τὸν μὲν οὖν 'Αντήνορα καὶ τοὺς παῖδας μετὰ τῶν
περιγενομένων 1 Ἑνετῶν εἰς τὴν Θράκην περι-
σωθήναι, 2 κάκειθεν διαπεσεῖν εἰς τὴν λεγομένην
κατὰ τὸν 'Αδρίαν ὑπετικήν τὸν δὲ Ἀνδρείαν μετ'
'Αγχίσου τοῦ πατρὸς καὶ τοῦ παῖδος 'Ασκανίου
λαὸν ἀθροίσαντα πλεῦσαι, καὶ οἱ μὲν οἰκήσαι
περὶ τῶν Μακεδονικῶν Ὀλυμπῶν φασίν, οἱ δὲ
περὶ Μαυτίνειαν τῆς Ἀρκάδίας κτίσαται Κατύας,
ἀπὸ Κάπτον θέμενον τοῦνομα τῶν πολέσματι, οἱ
δ' εἰς Αὐγεσταν κατάραι τῆς Σικελίας σύν Ἑλύ-

1 περιγενωμένων, Eustathius and the editors, for παραγενο-
any rate, Achilles says: "Dost thou not remember how from the kine, when thou wast all alone, I made thee run down the Idaean mountains with swift feet? And thence thou didst escape to Lynnessus, but I rushed in pursuit of thee and sacked it." ¹ However, the oft-repeated stories of Aeneias are not in agreement with the account which I have just given of the founders of Scepsis. For according to these stories he survived the war because of his enmity to Priam: "For always he was wroth against goodly Priam, because, although he was brave amid warriors, Priam would not honour him at all"; ² and his fellow-rulers, the sons of Antenor and Antenor himself, survived because of the hospitality shown Menelaüs at Antenor's house. At any rate, Sophocles ³ says that at the capture of Troy a leopard's skin was put before the doors of Antenor as a sign that his house was to be left unpillaged; and Antenor and his children safely escaped to Thrace with the survivors of the Heneti, and from there got across to the Adriatic Heneticé, ⁴ as it is called, whereas Aeneias collected a host of followers and set sail with his father Anchises and his son Ascanius; and some say that he took up his abode near the Macedonian Olympus, others that he founded Capyae near Mantinea in Arcadia, deriving the name he gave the settlement from Capys, and others say that he landed at Aegesta in Sicily with

¹ Iliad 20. 188. ² Iliad 13. 460. ³ Frag. 10 (Nauck). ⁴ As distinguished from that in Paphlagonia (see 5. 1. 4).

µένων Δί, λεγομένων τωι; ... νομέων C; word omitted by Μοξ.
² For περιεσώθηναι Corais reads περιεσώθηναι.
μω 1 Τρωί καὶ "Ερυκα καὶ Διλύβαιον κατασχεῖν, καὶ ποταμοὺς περὶ Αὔγεσταν προσαγορεῦσαι Σκάμαιδρον καὶ Σιμώνεντα" ἐνθεύς δ' εἰς τὴν Δατίνην ἐλθόντα μεῖναι κατὰ τὰ λόγια τὸ κελεύουν μένειν, ὅπως ἄν τὴν τραπέζην καταφάγῃ συμβῆναι δὲ τῆς Δατίνης 2 περὶ τὸ Δαυίδιον τοῦτο, ἄρτου μεγάλου τεθέντος ἀντὶ τραπέζης κατὰ ἀπορίαν 3 καὶ ἁμα ἀναλωθέντος τοῖς ἐπ' αὐτῷ κρέασιν. Ὄμηρος μὲντοι συνηγορεῖν οὐδετέροις έοικεν, οὐδὲ τοῖς περὶ τῶν ἀρχηγῶν τῆς Σκήψεως λεγεῖσιν ἐμφαίνει γὰρ μεμενήκοτα τὸν Ἀλνεῖαν ἐν τῇ Τροίᾳ καὶ διαδεδεγμένου τὴν ἀρχὴν καὶ παραδεδωκότα παισὶ παιδῶν τὴν διαδοχὴν αὐτῆς, ἠφανισμένου τοῦ τῶν Πριαμιδῶν γένους ἥδη γὰρ Πριάμου γενεῆν ἤχθηρε Κρονίων νῦν δὲ δὴ Αλνεῖαι βίθρωσεν ἀνάξει καὶ παιδῶν παιδεῖς, τοῖς κεν μετόπισθε γένωνται.

οὔτω δ' οὔδ' ἡ τοῦ Σκαμανδρίου διαδοχὴ σώζοιτ', ἅν, πολὺ δὲ μᾶλλον τοῖς ἐτέροις διαφωνεῖ τοῖς μέχρι καὶ Ἰταλίας αὐτοῦ τὴν πλάνην λέγουσι καὶ αὐτόθι ποιούσι τὴν καταστροφὴν τοῦ βίου. τινές δὲ γράφουσιν Ἀλνεῖαο γένος πάντεσσιν ἀνάξει, καὶ παιδεῖς παιδῶν, τοὺς 'Ρωμαίους λέγοντες.

54. Ἐκ δὲ τῆς Σκήψεως οί τε Σωκρατικοὶ

1 Ελύμ. Ε', Ελύμ.Φ. οther MSS.
2 Instead of τῆς Δατίνης, D(pr. man.) κώθ have τοῖς Δατίνοισ, τοσούτοι τῇ Δατίνῃ.

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Elymus the Trojan and took possession of Eryx and Lilybaeum, and gave the names Scamander and Simoeis to rivers near Aegesta, and that thence he went into the Latin country and made it his abode, in accordance with an oracle which bade him abide where he should eat up his table, and that this took place in the Latin country in the neighbourhood of Lavinium, where a large loaf of bread was put down for a table, for want of a better table, and eaten up along with the meats upon it. Homer, however, appears not to be in agreement with either of the two stories, nor yet with the above account of the founders of Scepsis; for he clearly indicates that Aeneias remained in Troy and succeeded to the empire and bequeathed the succession thereto to his sons' sons, the family of the Priamidae having been wiped out: "For already the race of Priam was hated by the son of Cronus; and now verily the mighty Aeneias will rule over the Trojans, and his sons' sons that are hereafter to be born." ¹ And in this case one cannot even save from rejection the succession of Scamandrius.² And Homer is in far greater disagreement with those who speak of Aeneias as having wandered even as far as Italy and make him die there. Some write, "the family of Aeneias will rule over all,"³ and his sons' sons," meaning the Romans.

54. From Scepsis came the Socratic philosophers

¹ Ἰλιάδ 20. 306.
² The son of Hector, who, along with Ascanius, was said to have been king of Scepsis (§ 52).
³ i.e. they emend "Trojans" (Τρώεςς) to "all" (πάντες‑ς) in the Homeric passage.

² ἀνεπίπλαω, Casaubon, for ἀνεπίπλαω; so the later editors.
γεγούρασιν Ἐραστὸς καὶ Κορίσκος καὶ ὁ τοῦ Κορίσκου γιός Νηλεύ, ἄνηρ καὶ Ἀριστοτέλους ἱκροαμένος καὶ Θεοφράστου, διαδεδεγμένος δὲ τὴν βιβλιοθήκην τοῦ Θεοφράστου, ἐν ἣ ἦν καὶ ἦ τοῦ Ἀριστοτέλους· ὁ γὰρ Ἀριστοτέλης τὴν οἰκετεύσας εἰς τὸν Θεοφράστου παρέδωκεν, ὑπὸρ καὶ τὴν σχολὴν ἀπέλιπε, πρῶτος, ἀν ἦσσευν, συναγαγὼν βιβλία καὶ διδάσας τοὺς ἐν Αἰγύπτῳ βασιλέας.

C. 100 βιβλιοθήκης σύνταξιν. Θεοφράστος δὲ Νηλεύ παρέδωκεν ὁ δὲ εἰς Σκήψυν κοιμόσας τῶς μετ' αὐτῶν παρέδωκεν, ἵδιότας ἀνθρώποις, οὓς κατακλείσας εἰχον τὰ βιβλία, οὐδὲ ἐπιθυμεῖς κείμενα· ἐπειδὴ δὲ ἦσθοντο τὴν σπούδην τῶν Ἀτταλικῶν βασιλείων, ὡθὸ δὲ ἦν ἦσσευν, ἐπηστόντων βιβλία εἰς τὴν κατασκευὴν τῆς ἐν Περγάμῳ βιβλιοθήκης, κατὰ γῆς ἐκρυβαν ἐν διώρυγι των· ὑπὸ δὲ νοτίας καὶ σητῶν κακωθέντα ὅψε τοτε ἀπέδοντο οἱ ἀπὸ τοῦ γένους 'Ἀπελλικώντι τῷ Τηήρῳ πολλῶν ἀργυρίων τά τε 'Ἀριστοτέλους καὶ τά τοῦ Θεοφράστου βιβλία· ἦν δὲ ὁ 'Ἀπελλικών φιλοβιβλικός μᾶλλον ὁ φιλοσοφὸς· διὸ καὶ ζητῶν ἐπανόρθωσιν τῶν διαβροχών eis ἀντιγραφα καινά μετήκεν τὴν γραφήν, ἀναπληρῶν οὐκ εὖ, καὶ ἐξέδωκεν ἀμαρτάδων πλήρη τὰ βιβλία, συνεβή δὲ τοῖς ἐκ τῶν περιπάτων τοῖς μὲν πάλαι τοῖς μετὰ Θεοφράστου οὐκ ἔχουσιν ὅλως τὰ βιβλία πλὴν ὅλογων, καὶ μᾶλιστα τῶν ἐξωτερικῶν, ὑμὴν ἔχειν φιλοσοφεῖν πραγματικῶς, ἀλλὰ δέον εὐθυμίας· τοῖς δὲ υἱόστερον ἀφ' οὗ τὰ βιβλία ταῦτα προῆλθεν, ἄμεινον μὲν

1 Strabo refers to Eumenes II, who reigned 197–159 B.C.
Erastus and Coriscus and Neleus the son of Coriscus, this last a man who not only was a pupil of Aristotle and Theophrastus, but also inherited the library of Theophrastus, which included that of Aristotle. At any rate, Aristotle bequeathed his own library to Theophrastus, to whom he also left his school; and he is the first man, so far as I know, to have collected books and to have taught the kings in Egypt how to arrange a library. Theophrastus bequeathed it to Neleus; and Neleus took it to Scepsis and bequeathed it to his heirs, ordinary people, who kept the books locked up and not even carefully stored. But when they heard how zealously the Attalic kings to whom the city was subject were searching for books to build up the library in Pergamum, they hid their books underground in a kind of trench. But much later, when the books had been damaged by moisture and moths, their descendants sold them to Apellicon of Teos for a large sum of money, both the books of Aristotle and those of Theophrastus. But Apellicon was a bibliophile rather than a philosopher; and therefore, seeking a restoration of the parts that had been eaten through, he made new copies of the text, filling up the gaps incorrectly, and published the books full of errors. The result was that the earlier school of Peripatetics who came after Theophrastus had no books at all, with the exception of only a few, mostly exoteric works, and were therefore able to philosophise about nothing in a practical way, but only to talk bombast about commonplace propositions, whereas the later school, from the time the books in question appeared, though better able

2 Died about 84 B.C.
ἐκείνων φιλοσοφεῖν καὶ ἀριστοτελίζειν, ἀναγκα-ξεσθαί μέντοι τὰ πολλὰ εἰκότα λέγειν διὰ τὸ πλήθος τῶν ἀμαρτιῶν. πολὺ δὲ εἰς τοῦτο καὶ ἡ Ῥώμη προσελάβετο εὑρίζει γὰρ μετὰ τὴν Ἀπελλικώντος τελευτὴν Σύλλας ἤρε τὴν Ἀπελ-λικώντος βιβλιοθήκην ὃ τὰς Ἀθήνας ἔλων, δεύρο δὲ κομισθείσαν Τυραννίων το ὁγραμματικός διεχειρίσατο φιλοριστοτέλης ὁν, θεραπεύσας τόν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοπωλαὶ τίνες γραφεῖσι φαίλουσι χρῶμενοι καὶ οὐκ ἀντι-βάλλοντες, ὅπερ καὶ ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πράσιν γραφομένων βιβλίων καὶ ἐνθάδε καὶ ἐν Ἄλεξανδρείᾳ. περὶ μὲν οὖν τούτων ἀπόχρη.

55. Ἐκ δὲ τῆς Σκήψεως καὶ ὁ Δημήτριος ἐστιν, οὐ μεμνήμεθα πολλάκις, ὁ τῶν Τρωικὸν διάκοσμοι ἔχονταμενος ὁγραμματικός, κατὰ τὸν αὐτὸν χρόνον γεγονός Κράτητι καὶ Ἀριστάρχῳ καὶ μετὰ τοῦτο Μητρόδωρος, ἀνὴρ ἐκ τοῦ φιλοσόφου μεταβεβληκὼς ἐπὶ τὸν πολιτικὸν βίον καὶ ῥητορεύων τὸ πλέον ἐν τοῖς συγγράμμασιν ἔχρησατο δὲ φράσεις τοις χαρακτηρί καὶ κατεπλήξατο1 πολλοὺς· διὰ δὲ τῆν δόξαν ἐν Χαλκηδόνι γάμων λαμπρῷ τένης ὁμομαυλεῖ, καὶ ἑρμαμαίνετο Χαλκηδόνιος· Μιθριδάτης δὲ θεραπεύσας τὸν Εὐνατόρα συναπήρεν εἰς τὸν Πόντον ἐκείνῳ μετὰ τῆς γυναικὸς καὶ ἐτιμήθη διαφέροντος, ταχθεὶς ἐπὶ τῆς δικαιοδοσίας, ἀφ'2 ἢς οὐκ ἦν τῷ κριθέντι ἀναβολή3 τῆς δίκης ἐπὶ τοῦ βασιλέα. οὐ μέντοι διηνυχθησεν, ἀλλ'
to philosophise and Aristotelise, were forced to call most of their statements probabilities, because of the large number of errors.\footnote{\textit{i.e.} errors in the available texts of Aristotle.} Rome also contributed much to this; for, immediately after the death of Apellicon, Sulla, who had captured Athens, carried off Apellicon's library to Rome, where Tyrannion the grammarian, who was fond of Aristotle, got it in his hands by paying court to the librarian, as did also certain booksellers who used bad copyists and would not collate the texts—a thing that also takes place in the case of the other books that are copied for selling, both here\footnote{\textit{i.e.} at Rome.} and at Alexandria. However, this is enough about these men.

55. From Scepsis came also Demetrius, whom I often mention, the grammarian who wrote a commentary on \textit{The Marshalling of the Trojan Forces}, and was born at about the same time as Crates and Aristarchus; and later, Metrodorus, a man who changed from his pursuit of philosophy to political life, and taught rhetoric, for the most part, in his written works; and he used a brand-new style and dazzled many. On account of his reputation he succeeded, though a poor man, in marrying brilliantly in Chalcedon; and he passed for a Chalcedonian. And having paid court to Mithridates Eupator, he with his wife sailed away with him to Pontus; and he was treated with exceptional honour, being appointed to the judgeship from which there was no appeal to the king. However, his good fortune did

\footnote{\textit{\'-age'}, Casaubon, for \textit{\'age'; so the later editors.}}

\footnote{\textit{\'eanb\'aih}, Casaubon, for \textit{boulaih}; so the later editors.}
ΣΤΡΑΒΟ

ἐμπεσὼν εἰς ἔχθραν ἀδικωτέρων ἀνθρώπων ἀπέστη τοῦ βασιλέως κατὰ τὴν πρὸς Τγιγράνην τῶν Ἀρμένιων προσβείαν. ὁ δ’ ἄκοντα ἀνέπεμψεν αὐτὸν τῷ Εὐπάτορι, φεύγοντες ἣδη τὴν προγονικὴν, κατὰ δὲ τὴν ὀδὸν κατέστρεψε τὸν βίον εἰθ’ ὑπὸ τοῦ βασιλέως, εἰθ’ ὑπὸ νόσου λέγεται γάρ ἀμφότερα. περὶ μὲν τῶν Σκηνέων ταῦτα.

56. Μετὰ δὲ Σκηνίων Ἀνδειρὰ 1 καὶ Πιονίας καὶ Ἡ Γαργαρίς. ἔστι δὲ λίθος περὶ τὰ Ἀνδειρὰ, διὸ καλόμενος σίδηρος γίνεται· εἶτα μετὰ γῆς τινὸς καμινευθέος ἀποστάζει ψευδάργυρον, ἡ προσλαβοῦσα χαλκὸν τὸ καλοῦμενον γίνεται κράμα, ὁ τίνες ὀρείχαλκον καλοῦσι· γίνεται δὲ ψευδάργυρος καὶ περὶ τῶν Τμῶλον. ταῦτα δ’ ἐστὶ τὰ χωρία, ἢ οἱ Δέλεγες κατεύχον ὡς δ’ αὐτῶς καὶ τὰ περὶ Ἀσσοῦ.

57. Ἐστι δὲ ἡ Ἀσσοῦ ἐρυμνή καὶ εὐτειχὴς, ἀπὸ θαλάττης καὶ τοῦ λεμένος ὀρθίαν καὶ μακρὰν ἀνάβασιν ἔχουσα· ὡστ’ ἐπ’ αὐτῆς οἰκείως εἰρήσθαι δοκεῖ τὸ τοῦ Στρατονίκου τοῦ κιθαριστοῦ.

"Ἀσσοῦ ἐδ’, ὡς κεν θάσσον ὀλέθρου πείραθ’ ἵκηαι.

ὁ δὲ λιμὴν χώματι κατεσκεύασται μεγάλῳ. ἐντεύθεν ἡν Ἡ Kleάνθης, ὁ στοιχεῖος φιλόσοφος ὁ διαδεξάμενος τὴν Ζήμνιος τοῦ Κιεώς σχολήν, καταλυοῦν δὲ Χρυσίππῳ τῷ Σολείῳ· ἐνταῦθα δὲ καὶ Ἀριστοτέλης διάβρεψε διὰ τὴν πρὸς Ἐρμείαν τοῦ τύραννον κηδείαν. ἦν δὲ Ἐρμεῖας ἐννοοῦχος, τραπεζίτου τινὸς οἰκέτης· γενόμενος δ’ Ἀθηνησιοῦ

1 Instead of Ἀνδειρὰ, DEhē and Epit. read Ἀνδηρὰ.
not continue, but he incurred the enmity of men less just than himself and revolted from the king when he was on the embassy to Tigranes the Armenian. And Tigranes sent him back against his will to Eupator, who was already in flight from his ancestral realm; but Metrodorus died on the way, whether by order of the king or from disease; for both accounts are given of his death. So much for the Scepsians.

56. After Scepsis come Andeira and Poniae and the territory of Gargara. There is a stone in the neighbourhood of Andeira which, when burned, becomes iron, and then, when heated in a furnace with a certain earth, distils mock-silver; and this, with the addition of copper, makes the "mixture," as it is called, which by some is called "mountain-copper." These are the places which the Leleges occupied; and the same is true of the places in the neighbourhood of Assus.

57. Assus is by nature strong and well-fortified; and the ascent to it from the sea and the harbour is very steep and long, so that the statement of Stratonicus the citharist in regard to it seems appropriate: "Go to Assus, in order that thou mayest more quickly come to the doom of death." The harbour is formed by a great mole. From Assus came Cleanthes, the Stoic philosopher who succeeded Zeno of Citium as head of the school and left it to Chrysippus of Soli. Here too Aristotle tarried, because of his relationship by marriage with the tyrant Hermias. Hermias was a eunuch, the slave of a certain banker; and on his arrival at Athens he

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1 For the story see Plutarch, *Lucullus* 22. 
2 Tigranes. 
3 i.e. zima. 
4 The Latin term is *orichalcum*. 
5 A precise quotation of *Iliad* 6. 143 except that Homer's δισσων ("nearer") is changed to *Ασσων* ("to Assus"). 
6 Eubulus.
ήκροάσατο καὶ Πλάτωνος καὶ Ἀριστοτέλους ἐπανελθὼν δὲ τῷ ἔσσωτῇ συνετυράννησε, πρώτον ἐπιθεμένῳ τοῖς περὶ Ἀταρνεία καὶ Ἀσσον χωρίοις ἔπειτα διεδέξατο ἐκείνων, καὶ μετεπέμψατο τὸν τε Ἀριστοτέλην καὶ Ξενοκράτην καὶ ἐπεμελήθη αὐτῶν τῷ δὲ Ἀριστοτέλει καὶ θυγατέρα ἄδελφον συνφύσε. Μέμνων δὲ τὸ Ῥώδιος ὑπηρετῶν τότε τοῖς Πέρσαις καὶ στρατηγῶν, προσποιησάμενος φιλίαν καλεῖ πρὸς ἑαυτὸν ἐξειδίκευσε τῇ ἀμα 1 καὶ πραγμάτων προσποιητῶν χάριν, συναλβόντας δὲ ἀνέπεμψεν ὡς τὸν βασιλέα, κακεὶ κρεμασθεὶς ἀπόλεστο; οἱ φιλόσοφοι δὲ ἐσώθησαν, φεύγοντες τὰ χωρία, δὲ οἱ Πέρσαι κατέσχον.

58. Φησὶ δὲ Μυρσίλος Μηθυμναίων κτίσμα εἶναι τὴν Ἀσσον, Ἐλλάνικος τε καὶ Αιολίδα φησίν, διὸσπερ 2 καὶ τὰ Γάργαρα καὶ Ἡ Λαμπτωνία Αἰολέων. Ἀσσίων γὰρ ἐστὶ κτίσμα τὰ Γάργαρα, εὐκαθαρίστως δὲ συνοικοδομεῖ: ἐποίκους γὰρ οἱ βασιλεῖς εἰσήγαγον ἐκ Μιλησίων, ἐρημώσαντες ἐκείνην, διὸ τῇ ἡμιβαρβάρῳ γενεσθαι φησὶ Δημήτριος αὐτοὺς ὁ Σκηθριός ἀντὶ Αἰολέων. καθ’ Ὀμηρον μὲν ταῦτα πάντα ἡν Λελέγων, οὐς τινες μὲν Κάρας ἀποφαίνουσι, Ὀμηρος δὲ χωρίζει

πρὸς μὲν ἀλὸς Κάρες καὶ Παιόνες ἀγκυλότοξοι καὶ Λέλεγες καὶ Καύκωνες.

έτεροι μὲν τοῖς τῶν Καρῶν ὑπήρξαν φόκουν δὲ

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1 Instead of ἀμα, mol. read ἀνάματι.
2 διοσπερ, Meineke, for ὡς τε; others omit τε.

1 The historian of Methymna, who appears to have
became a pupil of both Plato and Aristotle. On his
return he shared the tyranny with his master, who
had already laid hold of the districts of Atarneus and
Assus; and then Hermias succeeded him and sent
for both Aristotle and Xenocrates and took care of
them; and he also married his brother's daughter to
Aristotle. Memnon of Rhodes, who was at that
time serving the Persians as general, made a pre-
tence of friendship for Hermias, and then invited
him to come for a visit, both in the name of hos-
pitality and at the same time for pretended business
reasons; but he arrested him and sent him up to the
king, where he was put to death by hanging. But
the philosophers safely escaped by flight from the
districts above-mentioned, which were seized by the
Persians.

58. Myrsilus\textsuperscript{1} says that Assus was founded by
the Methymnaeans; and Hellanicus too calls it an
Aeolian city, just as also Gargara and Lamponia
belonged to the Aeolians. For Gargara was founded
by the Assians; but it was not well peopled, for the
kings brought into it colonists from Miletopolis when
they devastated that city, so that instead of Aeolians,
according to Demetrius of Scæpsis, the inhabitants
of Gargara became semi-barbarians. According to
Homer, however, all these places belonged to the
Leleges, who by some are represented to be Carians,
although by Homer they are mentioned apart: "To-
wards the sea are the Carians and the Paconians
of the curved bow and the Leleges and the
Cauconians."\textsuperscript{2} They were therefore a different
people from the Carians; and they lived between
flourished about 300 B.C.; only fragments of his works
remain.

\textsuperscript{1} Iliad 10. 428.
μεταξύ τῶν ὑπὸ τῶν Αἰνεία καὶ τῶν καλουμένων ὑπὸ τοῦ ποιητοῦ Κιλίκων ἐκτορπιζότητας ἔλθε ὑπὸ τοῦ Ἀχιλλέως μετέστησαν εἰς τὴν Καρίαν, καὶ κατέσχου τὰ περὶ τὴν νῦν Ἀλικαρνασοῦ ἡμερία.

59. Ἡ μέντοι νῦν ἐκλείφθεισα ὑπ' αὐτῶν πόλις Πηδασος οὐκέτ' ἐστὶν. ἐν δὲ τῇ μεσογαίᾳ τῶν Ἀλικαρνασσάων τὰ Πηδασα ὑπ' αὐτῶν ὄνομαθέντα ἡ πόλις, καὶ ἡ νῦν χώρα Πηδασιες λέγεται. ἡ δὲ ἐν αὐτῇ καὶ ὅκτω πόλεις ὕποκίσθαν ὑπὸ τῶν Δελέγων πρότερον εὐανθρεπτῶν, ὡστε καὶ τῆς Καρίας κατασχέον τῆς μέχρι Μύνδου καὶ Βαργυλιῶν, καὶ τῆς Πισιδίας ἀποτεμέσθαι πολλῆς. ὕστερον δ' ἦμα τοῖς Καρσι ἀρτατεύμενοι κατεμερίσθησαν εἰς δύον τὴν Ἑλλάδα καὶ ἥφαισθη τὸ γένος, τῶν δ' ὅκτω πόλεων τάς ἐς Μαύσωλος εἰς μίαν τὴν Ἀλικαρνασοῦ συνήγαγεν, ὡς Καλλισθένης ἱστορεῖ. Συνάγγελα δὲ καὶ Μύνδου διεφύλαξεν τοῖς δὲ Πηδασείοις τούτως φησίν Ἡρόδοτος ὅτε μέλλον τι ἀνεπιτήδειον ἐσεθαί καὶ τοῖς περιοίκοις, τὴν ἱέρειαν τῆς Ἀθηνᾶς πῶγουσα ἱσχεῖν τρὶς δὲ συμβεβηκών τοῦτο αὐτοῖς. Πηδασοῦ δὲ καὶ ἐν τῇ νῦν Στρατονικέων πολίχνιον ἐστιν. ἐν διη ἐδε

1 Ἀλικαρνασοῦ, Dllx; Ἀλικαρνασσάων other MSS.
2 Ἀλικαρνασσάων ΚΦ; Ἀλικαρνασσάων other MSS.
3 Ἀλικαρνασσάων, all MSS., but see two preceding notes; also see 8. 6. 14 (where all MSS. have Ἀλικαρνασσάων) and 14. 2. 16.
4 Συνάγγελα, Kramer, for συνάγγελα CDx, σὺν ἄγελαι ἱππίων, συναγγελας F (Συνάγγελα Tuschucke and Corais, from conj. of Casaubon); so Müller-Dülber, Meineke, and Leaf.
5 ἀνεπιτήδειον, Xylander, for ἐπιτήδειον; so the later editors.
6 ἱσχεῖν, Corais, for σχεῖν; so the later editors.
the people subject to Aeneias and the people whom
the poet called Cilicians, but when they were pillaged
by Achilles they migrated to Caria and took posses-
sion of the district round the present Halicarnassus.¹

59. However, the city Pedasus, now abandoned
by them, is no longer in existence; but in the
inland territory of the Halicarnassians there used to
be a city Pedasa, so named by them; and the present
territory is called Pedasis. It is said that as many
as eight cities were settled in this territory by the
Leleges, who in earlier times were so numerous that
they not only took possession of that part of Caria
which extends to Myndus and Bargylia, but also cut
off for themselves a large portion of Pisidia. But later,
when they went out on expeditions with the Carians,
they became distributed throughout the whole of
Greece, and the tribe disappeared. Of the eight
cities, Mausolus² united six into one city, Halicarnas-
sus, as Callisthenes tells us, but kept Syangela and
Myndus as they were. These are the Pedasians of
whom Herodotus³ says that when any misfortune was
about to come upon them and their neighbours, the
priestess of Athena would grow a beard; and that
this happened to them three times. And there is also
a small town called Pedasum in the present territory
of Stratonicia. And throughout the whole of Caria

¹ Cf. 7. 7. 2. On the variant spellings of "Halicarnas(s)us"
see critical note.
² King of Caria 377–353 B.C. The first "Mausoleum" was
so named after him.
³ 1. 175, 8. 104.

⁷ Instead of Πηδασος, we have Πηδασος (see Stephanus, s.v.
Πηδασα).
Καρία καὶ ἐν Μιλήτῳ 1 Δελέγων τάφου καὶ ἐρυματα καὶ ἕχη κατοικιῶν δείκνυται.

60. Μετὰ δὲ τοὺς Δέλεγας τὴν ἔξης παραλίᾳν ὀκουν Κύλικες καθ’ ὁμήρου, ἢν νῦν ἐχουσιν Ἀδραμυτηνοῖ τε καὶ Ἀταρνεύται καὶ Πιταναῖοι μέχρι τῆς ἐκβολῆς τοῦ Καίκου. διήρηντο δ’ εἰς δύο δυναστείας οἱ Κύλικες, καθάπερ εἶπομεν, τῇ τε ὑπὸ τῷ 'Ηετίων καὶ τῷ ὑπὸ Μύνητι.

61. Τοῦ μὲν οὖν 'Ηετίωνος λέγει πόλιν Θήβην· φῶχομεθ’ ἐσ Θήβην ἵερην πόλιν 'Ηετίωνος.

τούτου δὲ καὶ τὴν Χρύσαν τὴν ἐχουσάν 2 τὸ ἱερόν τοῦ Σμυρνθέως Ἀπόλλωνος ἐμφαίνει, εἰπερ η Χρυσηίς ἐκ τῆς Θήβης ἐάλω·

φῶχομέθα γάρ, φησίν, ἐσ Θήβην, τὴν δὲ διεπράθομεν τε καὶ ἤγομεν ἐνθάδε πάντα, καὶ τὰ μὲν εὗ δίάσαντο μετὰ σφόνων, ἐκ δ’ ἔλον Ἀτρείδη Χρυσηίδα.

τοῦ δὲ Μύνητος τὴν Δυρνησσών ἐπειδὴ

Δυρνησσοῦ διαπορθήσας καὶ τείχεα Θήβης τὸν τε Μύνητα καὶ τὸν Ἐπίστροφον ἀνείλεν Ἀχιλλεύς· ὡστε, ὅταν φῆ ἡ Βρισῆς,

οῇδὲ μ’ ἔσασκες, ὤτ’ ἄνδρ’ ἐμὸν ὁκὺς Ἀχιλλεύς ἐκτεινεν, πέρασεν δὲ πόλιν θείων Μύνητος,

οὐ τὴν Θήβην λέγοι ἂν (αὕτη γὰρ Ἡετίωνος), ἄλλα τὴν Δυρνησσῶν ἀμφότεραι δ’ ἤσαν ἐν τῷ κληθέντι μετὰ ταύτα Θήβης πεδίω, δ’ διὰ τὴν ἀρετὴν περιμάχητον γενέσθαι φασὶ Μυσοῖς μὲν

1 ἐν Μιλήτῳ, omitted by DHi.
and in Miletus are to be seen tombs, fortifications, and traces of settlements of the Leleges.

60. After the Leleges, on the next stretch of coast, lived the Cilicians, according to Homer; I mean the stretch of coast now held by the Adramytteni and Atarneitae and Pitanaei, as far as the outlet of the Caicus. The Cilicians, as I have said,\(^1\) were divided into two dynasties,\(^2\) one subject to Eëtion and one to Mynes.

61. Now Homer calls Thebè the city of Eëtion: “We went into Thebè, the sacred city of Eëtion”;\(^3\) and he clearly indicates that also Chrysa, which had the temple of Sminthin Apollo, belonged to Eëtion, if it be true that Chryseïs was taken captive at Thebè, for he says, “We went into Thebè, and laid it waste and brought hither all the spoil. And this they divided aright among themselves, but they chose out Chryseïs for the son of Atreus”;\(^4\) and that Lynnessus belonged to Mynes, since Achilles “laid waste Lynnessus and the walls of Thebè”\(^5\) and slew both Mynes and Epistrophus; so that when Briseïs says, “thou wouldst not even let me,\(^6\) when swift Achilles slew my husband and sacked the city of divine Mynes,”\(^7\) Homer cannot mean Thebè (for this belonged to Eëtion), but Lynnessus. Both were situated in what was afterwards called the Plain of Thebè, which, on account of its fertility, is said to have been an object of contention between the

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\(^1\) 13. 1. 7, 49.  
\(^2\) But cf. 13. 1. 70.  
\(^3\) \textit{Iliad} 1. 366.  
\(^4\) \textit{Iliad} 1. 366 ff.  
\(^5\) \textit{Iliad} 2. 691.  
\(^6\) \textit{sc.} “weep.”  
\(^7\) \textit{Iliad} 19. 295.
καὶ Λυδοὶ τὸ πρότερον, τοῖς δὲ Ἕλλησιν ὑστερον τοῖς ἐποικίσασιν ἐκ τῆς Αἰολίδος καὶ τῆς Λέσβου. ἔχουσι δὲ νῦν Ἀδραμυττηνὸν τὸ πλεόν· ἐνταῦθα γὰρ καὶ ἡ Θήβη καὶ ἡ Λυρινησσός, ἐρυμυνὸν χωρίον ἔρημοι δὲ ἀμφότεραι· διέχουσι δὲ Ἀδραμυττήνων σταδίων ἡ μὲν ἐξήκοντα, ἡ δὲ σηκοκόντα καὶ ὁκτὼ ἐπὶ θάτερα.2

62. Ἕν δὲ τῇ Ἀδραμυττηνῇ ἐστὶ καὶ ἡ Χρύσα καὶ ἡ Κίλλα· πλησίον οὖν τῆς Θήβης ἐστιν νῦν Κίλλα τις τόπος λέγεται, ἐν δὲ Κίλλαιον Ἀπόλλωνός ἐστιν ἕρον· παραρρέει δὲ αὐτῷ ἔξω Ἰδης φερόμενος ὁ Κίλλαιος ποταμός· ταῦτα δὲ ἐστὶ κατὰ τὴν Ἀντανδραίαν καὶ τὸ ἐν Δέσβῳ δὲ Κίλλαιον ἀπὸ ταύτης τῆς Κίλλης ὀνόμασται· ἐστὶ δὲ καὶ Κίλλαιον ὅρος μεταξὺ Γαργάρων καὶ Ἀντανδροῦ. φησὶ δὲ Δάνης οἱ Κολωναῖοι ἐν Κολωναῖς ἱδρυθήμεθα πρῶτον ὑπὸ τῶν ἐκ τῆς Ἕλλαδος πλευσάντων Ἀιολέων τὸ τοῦ Κίλλαιον Ἀπόλλωνος ἕρον καὶ ἐν Χρύσῃ δὲ λέγουσι Κίλλαιον Ἀπόλλωνα ἱδρύσθαι, ἄδηλον, εἰτε τῶν αὐτοῦ τῶν Σμυρνηῖ, εἰτέ ἐπὶ ἄτονον.

63. Ἡ δὲ Χρύσα ἐπὶ θαλάσσῃ πολύχυνοι ἴνα ἔχου λιμένα, πλησίον δὲ ὑπέρκειται ἡ Θήβη· ἐνταῦθα δὲ ἴνα καὶ τὸ ἕρον τοῦ Σμυρνηῖος Ἀπόλλωνος πρῶτον τοῦ Ἐλευσίου τῶν Κέλτων.3

1 τὸ, before πρότερον, Meincke, for τοῖς. Corais omits the τοῖς, and so Leafl.
2 Leal omits the words καὶ ὁκτὼ ἐπὶ θάτερα (see his critical note on text, p. 36).
3 οἱ, Meincke, for οἱ.
4 Instead of λέγεται, mox read λεγόμενοι.
5 Κίλλαιον, Casabon and later editors, for Κίλλακος Κ, Κίλλαιος Dhur, Κίλλακος F, Κίλλαιον mox.
6 Κίλλαιος, Kramer and later editors, for Κίλλακος F, Κίλλαιος other MSS.

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Mysians and Lydians in earlier times, and later between the Greeks who colonised it from Aeolis and Lesbos. But the greater part of it is now held by the Adramytteni, for here lie both Thebê and Lynessus, the latter a natural stronghold; but both places are deserted. From Adramyttium the former is distant sixty stadia and the latter eighty-eight, in opposite directions.¹

62. In the territory of Adramyttium lie also Chrysa and Cilla. At any rate there is still to-day a place near Thebê called Cilla, where is a temple of the Cillaean Apollo; and the Cillaeus River, which runs from Mt. Ida, flows past it. These places lie near the territory of Antandrus. The Cillaecum in Lesbos is named after this Cilla; and there is also a Mt. Cillaecum between Gargara and Antandrus. Daës of Colonae says that the temple of the Cillaean Apollo was first founded in Colonae by the Aeolians who sailed from Greece; it is also said that a temple of Cillaean Apollo was established at Chrysa, though it is not clear whether he is the same as the Sminthian Apollo or distinct from him.

63. Chrysa was a small town on the sea, with a harbour; and near by, above it, lies Thebê. Here too was the temple of the Sminthian Apollo; and

¹ The site of Thebê has been definitely identified with that of the modern Edremit (see Leaf, p. 822). But that of Lynnessus is uncertain. Leaf (p. 308), regarding the text as corrupt, reads merely "eighty" instead of "eighty-eight," and omits "in opposite directions" (see critical note).

7 Κιλλας, Tschucke and later editors, for Κιλλας; and so in the three subsequent instances the MSS. have ε instead of αυ.
λωνος καὶ ἡ Χρυσηῆς· ἔρημωται δὲ νῦν τὸ χωρίον τελέως· εἰς δὲ τὴν νῦν Χρύσην τὴν κατὰ Ἀμαξιτῶν μεθίδρυται τὸ ἱερὸν τῶν Κιλίκων τῶν μὲν εἰς τὴν Παμφυλίαν ἐκπεσόντων, τῶν δὲ εἰς Ἀμαξιτῶν. οἳ δὲ ἀπειρότεροι τῶν παλαιῶν ἱστορίων ἐνταῦθα τὸν Κυνηγησαν καὶ τὴν Χρυσηῆδα γεγονέναι φασὶ καὶ τὸν 'Ομήρου τούτου τοῦ τόπου μεμνησθαι. ἄλλ' οὖνε λιμῆν ἔστων ἐνταῦθα, ἐκεῖνος δὲ φησιν·

οἳ δὲ ὄτε δὴ λιμένοις πολυβεβεθέοις ἐντὸς ἱκοντο.

οὔτ' ἐπὶ θαλάττῃ τὸ ἱερὸν ἔστω, ἐκεῖνος δὲ ἐπὶ

θαλάττῃ ποιεῖ τὸ ἱερὸν·

ἐκ δὲ Χρυσηῆς νηὸς βῆ ποντοπόροιο·

ἡμῖν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητος Ὀδυσσεῦς

πατρὶ φίλῳ ἐν χερσὶ τίθεν·

οὔδὲ Θῆβης πλησίου, εκεῖνος δὲ πλησίου· εκείθεν

γοῦν ἀλούσαν λέγει τὴν Χρυσηῆδα. ἄλλ' οὔδὲ

Κίλλα τόπος οὔδες ἐν τῇ Ἀλεξανδρέως χώρα

δείκνυται, οὔδὲ Κίλλαιος Ἀπόλλωνος ἱερὸν· ὁ

ποιητής δὲ συζεύγυσιν·

δς Χρύσην ἀμφιβέβηκας

Κίλλαν τε ξαθεῖν·

ἐν δὲ τῷ Θῆβῃς πεδίῳ δείκνυται πλησίου· ὁ τε

πλοῦς ἀπὸ μὲν τῆς Κιλικίου Χρύσης ἐπὶ τὸ

ναύσταθμον ἐπτακοσίων ποὺ σταδίων ἔστιν

ἡμερῆσιος πως, δὴν φαίνεται πλεύσας ὁ Ὀδυσ-

σεῦς. ἐκβὰς γὰρ εὐθὺς1 παρίστησι τὴν θυσίαν

τῶ θεῶ καὶ τῆς ἐσπέρας ἐπιλαβοῦσας μένει

αὐτόθι, πρῶ δὲ ἀποπλεῖ· ἀπὸ δὲ Ἀμαξιτῶν τὸ

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here lived Chryseis. But the place is now utterly deserted; and the temple was transferred to the present Chrysa near Hamaxitus when the Cilicians were driven out, partly to Pamphylia\(^1\) and partly to Hamaxitus. Those who are less acquainted with ancient history say that it was at this Chrysa that Chryses and Chryseis lived, and that Homer mentions this place; but, in the first place, there is no harbour here, and yet Homer says, “And when they had now arrived inside the deep harbour”;\(^2\) and, secondly, the temple is not on the sea, though Homer makes it on the sea, “and out from the seafaring ship stepped Chryseis. Her then did Odysseus of many wiles lead to the altar, and place in the arms of her dear father”;\(^3\) neither is it near Thebê, though Homer makes it near; at any rate, he speaks of Chryseis as having been taken captive there. Again, neither is there any place called Cilla to be seen in the territory of the Alexandreians, nor any temple of Cillaean Apollo; but the poet couples the two, “who dost stand over Chrysa and sacred Cilla.”\(^4\)

But it is to be seen near by in the Plain of Thebê. And the voyage from the Cilician Chrysa to the Naval Station is about seven hundred stadia, approximately a day’s voyage, such a distance, obviously, as that sailed by Odysseus;\(^5\) for immediately upon disembarking he offered the sacrifice to the god, and since evening overtook him he remained on the spot and sailed away the next morning. But the distance from Hamaxitus is scarcely a third of that above

\(^1\) Cf. 14. 4. 1. \(^2\) Iliad 1. 432. \(^3\) Iliad 1. 438. \(^4\) Iliad 1. 37. \(^5\) See Iliad 1. 430 ff.

\(^1\) εὖδῳς σὺ, εὖδῳ other MSS.
τρίτον μόλις τοῦ λεχθέντος διαστήματος ἐστιν, ὡστε παρῆν τῷ Ὄδυσσεϊ αὐτήμερον ἀναπλεῖν ἐπὶ τὸ ναὸς τὰ βασιλεῖ τῆς θυσίας. ἐστὶ δὲ καὶ Κιλλοῦ μήμα περὶ τὸ ἱερὸν τοῦ Κιλλαίου Ἀπόλλωνος, χώμα μέγα· ἧνοχον δὲ τούτων Πέλοπόδος ἕγησι πάνω τῶν τόπων, ἀφ' οὗ ἔσως ἡ Κιλικία ἐμπαλὲς.

64. Τὰ οὖν περὶ τοὺς Τεύκρους καὶ τοὺς μύας, ἀφ' οὗ ὁ Σμυρνεύς, ἐπειδὴ σμύρνου ἐστὶν, ὅπως, δέθρο μετενεκτέον, παραμυθοῦνται δὲ τῷ ἀπὸ μικρὸν ἐπικλήσει τοιούτος τις· καὶ ἄγα καὶ ὅπως τῶν παρνάσσων, οὐς οἱ Οἰσταῖοι κόρνοπας λέγουσι, Κορσοπίωνα τιμᾶσθαι παρ' ἐκείνοις Ἡρακλέα ἀπαλλαγῆς ἀκρίδων χάριν. Ἰποκτόνου δὲ παρ' Ἐρυθραίων τοὺς τῶν Μίμαντα, οἰκοῦσιν, στὶς φθαρτικοῖς τῶν ἀμπελοφάγων ἱππῶν· καὶ δὴ παρ' ἐκείνοις μόνοις τῶν Ἐρυθραίων τὸ θηρίον τούτο μὴ γίνεσθαι. ἩΡὸδιοι δὲ Ἐρυθριβίου Ἀπόλλωνος ἔχουσιν ἐν τῇ χώρᾳ ἱερόν, τῆς έρυθρῆς καλοῦντες έρυθρῆν· παρ' Αἰσχυλοῖ πολλοῖ δὲ τῶς ἐν Ἀσίᾳ μείζον τις καλείται Πορνοπίων, οὐκοτοὺς πάρνοπας καλοῦντων Βοιωτῶν, καὶ θυσία συντελεῖται Πορνοπίων Ἀπόλλωνι.

65. Μυσία μὲν οὖν ἐστὶν ἡ περὶ τὸ Ἀδραμύττειον, ἢν δὲ ποτε ὑπὸ Λυδοῖς, καὶ νῦν Πύλαι Λύδιαν καλοῦνται ἐν Ἀδραμύττῳ, Λυδῶν, ὡς

1 σμύρνου, Meineke, for σμύρνου.
2 Οἰσταῖοι Ε., Οἰτέοι other MSS.
3 Ε inserts τις before τιμᾶσθαι.
4 Μίμαντα, Corais, for Μελισοῦντα (see 14. 1. 33); so the later editors.
5 γενέσθαι, mos and Corais and Meineke, for γενέσθαι.
6 μνέσι τις EF, μνάς τις Dmsv, μνάσιν τις ἑν, μνεσίς Ο.
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mentioned, so that Odysseus could have completed the sacrifice and sailed back to the Naval Station on the same day. There is also a tomb of Cillus in the neighbourhood of the temple of the Cillaean Apollo, a great barrow. He is said to have been the charioteer of Pelops and to have ruled over this region; and perhaps it was after him that Cilicia was named, or vice versa.

64. Now the story of the Teucrians and the mice—whence the epithet “Sminthian,” 1 since “sminthi” means “mice”—must be transferred to this place. And writers excuse this giving of epithets from small creatures by such examples as the following: It is from locusts, 2 they say, which the Octaeans call “cornopes,” that Heracles is worshipped among the Octaeans as “Cornopion,” for ridding them of locusts; and he is worshipped among the Erythraeans who live in Mimas as “Ipocotonus,” 3 because he is the destroyer of the vine-eating ips; 4 and in fact, they add, these are the only Erythraeans in whose country this creature is not to be found. And the Rhodians, who call erysibe 5 “erythibe,” have a temple of Apollo “Erythibius” in their country; and among the Aeolians in Asia a certain month is called Pornopion, since the Boeotians so call the locusts, and a sacrifice is offered to Apollo Pornopion.

65. Now the territory round Adramyttium is Mysian, though it was once subject to the Lydians; and to-day there is a gate in Adramyttium which is called the Lydian Gate because, as they say, the

1 i.e. the “Sminthian” Apollo (Iliad 1. 39).
2 “Parnopes.”
3 “Ipocotonus.”
4 A kind of cynips.
5 “Erysibe.”
6 “Ips-slayer.”
7 “Mildew.”
φασί, τὴν πόλιν ἐκτικότων. Μυσίας δὲ Ἀστυρά
τὴν πλησίον κώμην φασίν. ἦν δὲ πολέμην ποτέ,
ἐν ἤ τὸ τῆς Ἀστυρηνῆς Ἄρτεμιδος ἱερὸν ἐν ἄλσει,
προστατούμενοι μετὰ ἀγίστειας ὑπ’ Ἀνταυδρίων,
οίς μᾶλλον γειτνιάδικες διέχει δὴ τῆς παλαιᾶς Χρύσης
εἶκοσι σταδίους, καὶ αὐτὴς ἐν ἁλσεῖ τὸ ἱερὸν
ἔχοντος. αὐτοῦ δὲ καὶ ὁ Ἀχίλλειος χάραξι ἐν
dὲ τῇ μεσογαίᾳ ἀπὸ πεντηκοντά σταδίων ἐστὶν
C 614 ἡ Θήβη ἔρημος," ἦν φησιν ὁ ποιητῆς ὑπὸ Πλάκω
ὑλησσόθη, οὔτε δὲ Πλάκος ἢ Πλάξ ἐκεῖ τι λέγεται,
οὐθ’ ἦλθ’ υπέρκειται, καίτοι πρὸς τῇ Ἰδη. Ἀστυρ
ρων δὲ ἡ Θήβη διέχει εἰς ἐβδομήκοντα σταδίους,
Ἀνδείρων δὲ ἐξήκοντα. πάντα δὲ ταῦτα ἐστι
tὰ ἀνόματα τῶν ἔρημων ἡ φαύλως οἰκουμένων
ἡ ποταμῶν χειμάρρων τεθρύπηται δὲ διὰ τὰς
παλαιὰς ἱστοριὰς.

66. Πόλεις δὲ εἰσὶν ἀξιόλογοι Ἀσσος τε καὶ
Ἀδραμύττων. ἡτύχησε δὲ τὸ Ἀδραμύττιον ἐν
tῶν Μιθριδατικῶν πολέμων τὴν γὰρ βουλὴν ἀπέ
σφάξε τῶν πολιτῶν Διόδωρος στρατηγὸς, χαριζό
μενος τῷ βασιλεῖ, προσποιούμενος δ’ ἀμα τῶν τε
ἐξ Ἀκαδημίας φιλοσόφων εἶναι καὶ δίκας λέγειν
cαὶ σοφιστεύειν τὰ ῥητορικά καὶ δὴ καὶ συνα
πῆρεν εἰς τὸν Πόντον τῷ βασιλεῖ· καταλυθέντος
dὲ τοῦ βασιλέως, ἔτισε δίκας τοῖς ἀδικηθείσιν
ἐγκλημάτων γὰρ ἐπενεχθέντων ἀμα πολλῶν,
ἀπεκαρτέρησεν αἰσχρώς, οὐ φέρων τὴν δυσφη
μίαν, ἐν τῇ ἡμετέρᾳ πόλει. ἀνὴρ δὲ Ἀδραμυ-

1 ἔρημος, max omit.
2 For Ἀνδείρων, DEI read Ἀνδήρων, in D corrected to Ἀνδήρων.
city was founded by Lydians. And they say that
the neighbouring village Astyra belongs to Mysia.
It was once a small town, where, in a sacred pre-
cinct, was the temple of the Astyrene Artemis,
which was superintended, along with holy rites, by
the Antandrians, who were its nearer neighbours.
It is twenty stadia distant from the ancient Chrysa,
which also had its temple in a sacred precinct.
Here too was the Palisade of Achilles. And in the
interior, fifty stadia away, is Thebê, now deserted,
which the poet speaks of as "beneath wooded
Placus";¹ but, in the first place, the name "Placus"
or "Plax" is not found there at all, and, secondly,
no wooded place lies above it, though it is near
Mt. Ida. Thebê is as much as seventy stadia distant
from Astyra and sixty from Andeira. But all these
are names of deserted or scantily peopled places, or
of winter torrents; and they are often mentioned
only because of their ancient history.

66. Both Assus and Adramyttium are notable
cities. But misfortune befell Adramyttium in the
Mithridatic War, for the members of the city council
were slaughtered, to please the king, by Diodorus²
the general, who pretended at the same time to be
a philosopher of the Academy, a dispenser of justice,
and a teacher of rhetoric. And indeed he also
joined the king on his journey to Pontus; but when
the king was overthrown he paid the penalty for his
misdeeds; for many charges were brought against
him, all at the same time, and, being unable to bear
the ignominy, he shamefully starved himself to death,
in my own city. Another inhabitant of Adramyttium

¹ Iliad 6. 396.
² This Diodorus is otherwise unknown.
τηνὸς ῥήτωρ ἐπιφανής γεγένηται Ἑνοκλῆς, τοῦ μὲν Ἀσιανοῦ χαρακτήρος, ἀγωνιστῆς δὲ, εἰ τις ἄλλος, καὶ εἰρηκὼς ὑπὲρ τῆς Ἀσίας ἐπὶ τῆς συγκλήτου, καθ’ ὅν καιρὸν αἰτίαν εἰχε Μιθρι-δατισμοῦ.

67. Πρὸς δὲ τοὺς 'Ἀστύροις λίμνη καλεῖται Σάππρα Βαραθρώδης, εἰς βαχιώδη τῆς θαλάττης αἰγιαλὸν τὸ ἐκρηγμα ἔχουσα. ὑπὸ δὲ τοὺς Ἀνδείρων ἱερὸν ἐστι Μητρὸς θεῶν Ἀνδειρηνῆς ἄγιον καὶ ἀντιοῦ ὑπόνομον μέχρι Παλαιᾶς. ἔστι δ’ ἡ Παλαιὰ κατοικία τῆς οὕτω καλουμένη, διέχουσα τῶν Ἀνδείρων ἐκατόν καὶ τριάκοντα σταδίων; ἐδεξιε δὲ τὴν ὑπονομὴν χώμαρος ἐμπέσων εἰς τὸ στόμα καὶ ἀνευρεθεὶς τῇ ὑστεραῖα κατὰ Ἀνδείραν ὑπὸ τοῦ ποιμένος κατὰ τῷ χήμι ἐπὶ θυσίαν ἦκοντος. Ἀταρνεὺς δ’ ἐστὶ τὸ τοῦ Ἐρμεῖον ὑπορίην, εἰς Πιτάνη, πόλις Αἰσιλή, δύο ἔχουσα λιμένας, καὶ ὁ παραρρέων αὐτὴν ποταμὸς Εὐήνος, ἐξ οὗ τὸ ὕδραγωγεῖον πεποίηται τοῦ Ἀδραμυττηνοῦ. εκ δὲ τῆς Πιτάνης ἐστὶν Ἀρκεσίλαος, ὁ ἐκ τῆς Ἀκαδημίας, Ζήνωνος τοῦ Κιτείως συσχελαστῆς παρὰ Πολέμων, καλεῖται δὲ καὶ ἐν τῇ Πιτάνῃ τῆς τόπος ἐπὶ θαλάττῃ Ἀταρνεὺς ὑπὸ τῇ Πιτάνῃ, κατὰ τὴν καλουμένην νησον Ἐλεοῦσαν. φασὶ δ’ ἐν τῇ Πιτάνῃ τὰς πλάκους ἐπιπολάζειν ἐν τοῖς ὕδασι, καθάπερ καὶ ἐν τῇ Τυρρηνίᾳ γῆ τις πέπουθε κουφοτέρα γὰρ ἡ γῆ τοῦ ἐπισύγκον ὑδατός ἐστιν, ὡστ’ ἐποχεῖσθαι.

1 Instead of "Ἀνδείρα, CDх read "Ἀνδίρα.
2 Ἐρμεῖον Ἐρμῖνον other MSS.
3 Ἐλεοῦσαν, Palmer, for ἔχουσα; so later editors, except Meineke and Leaf, who read Ἐλαιοῦσαν.
was the famous orator Xenocrates,\textsuperscript{1} who belonged to the Asiatic school and was as able a debater as ever lived, having even made a speech on behalf of Asia before the Senate,\textsuperscript{2} at the time when Asia was accused of Mithridatism.

67. Near Astyra is an abysmal lake called Sapra, which has an outbreak into a reezy seashore. Below Andeira is a temple sacred to the Andeirene Mother of the gods, and also a cave that runs underground as far as Palaca. Palaca is a settlement so named,\textsuperscript{3} at a distance of one hundred and thirty stadia from Andeira. The underground passage became known through the fact that a goat fell into the mouth of it and was found on the following day near Andeira by a shepherd who happened to have come to make sacrifice. Atarneus is the abode of the tyrant Hermias; and then one comes to Pitanê, an Aeolic city, which has two harbours, and the Evenus River, which flows past it, whence the aqueduct has been built by the Adramytteni. From Pitanê came Arcesilaüs, of the Academy, a fellow-student with Zeno of Citium under Polemon. In Pitanê there is also a place on the sea called “Atarneus below Pitanê,” opposite the island called Eleussa. It is said that in Pitanê bricks float on water, as is also the case with a certain earth\textsuperscript{4} in Tyrrenhia, for the earth is lighter than an equal bulk of water, so that it floats. And

\textsuperscript{1} This Xenocrates is otherwise unknown except for a reference to him by Cicero (Brutus 91).
\textsuperscript{2} The Roman Senate.
\textsuperscript{3} i.e. “Old Settlement.”
\textsuperscript{4} “Rotten-stone.”

\textsuperscript{4} γῆ τῆς, Corais, for νησίς; so Leaf.

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ἐν Ἰβηρίᾳ δὲ φησιν Ἰδεῖν Ποσειδώνιος ἐκ τινος γῆς ἀργιλώδους, ἢ τὰ ἀργυρώματα ἐκμάττεται, ο 615 πλύθουσα πηγανμένας καὶ ἐπεπλεοῦσας. μετὰ δὲ τὴν Πυτάνην ὁ Κάικος εἰς τὸν Ἑλαϊτήν καλούμενον κόλπον ἐν τριάκοντα σταδίοις ἐκδίδωσιν. ἐν δὲ τῷ πέραν τοῦ Καίκου, δώδεκα διέχουσα τοῦ ποταμοῦ σταδίους Ἐλαία πόλις Αἰολική καὶ αὐτῇ Περγαμηνῶν ἐπίνειον, ἐκατόν καὶ εἴκοσι σταδίους διέχουσα τοῦ Περγάμου.

68. Ἐκτ’ ἐν ἐκατόν σταδίοις ἡ Κάινη, τὸ ἀνταῖρον ἀκρωτήριον τῷ Λεκτῷ καὶ ποιοῦν τῶν Ἀδραμυτ-τηνῶν κόλπου, οὗ μέρος καὶ ὁ Ἑλαϊτικός ἔστι. Κάναι δὲ πολίχνιον Δοκρῶν τῶν ἐκ Κύνου κατὰ τὰ ἄκρα τῆς Ἀείσβου τὰ νοτιώτατα κείμενον ἐν τῇ Καναίᾳ: αὐτῇ δὲ μέχρι τῶν Ἀργινοσσών διήκει καὶ τῆς ὑπερκειμένης ἄκρας, ἣν Αἰγαί1 τινες ὄνομάζουσιν ὑμωνύμως τῷ κόσῳ. δεῖ δὲ μακρῶς τὴν δευτέραν συλλαβήν ἐκφέρειν Αἰγαίν,2 ὡς Ἀκτᾶν καὶ Ἀρχαί νῦν ἀρέτον καὶ τὸ ὄρος ὅλων ἄνωμάζετο, ὁ νῦν Κάνη καὶ Κάνας λέγοιτο, κύκλῳ δὲ περὶ τὸ ὄρος πρὸς υπὸ μὲν καὶ δύσιν ᾧ βάλλεται, πρὸς ἑώ δὲ τὸ Καίκον πεδίον ὑπο-κειται, πρὸς ἄρκτον δὲ ἡ Ἑλαϊτἰς· αὐτὸ δὲ καθ’ αὐτὸ ἰκανῶς συνεπάλλαται, προσελεί δὲ ἐπὶ τὸ Αἰγαίον πέλαγος, δὴν αὐτῷ καὶ τοῦνομα.3 ὡσ-

1 Instead of Αἰγα, D reads Αἴγα, ὅσ Αἴγαν, Epit. Αἴγα, Meineke Αἴγαν.
2 Αἴγαν Ex; so Meineke and Leaf.
3 Leaf brackets the words διστερον . . . Κάναι.

1 i.e. Αἴξ, "goat."
Poseidonius says that in Iberia he saw bricks moulded from a clay-like earth, with which silver is cleaned, and that they floated on water. After Pitanē one comes to the Caicus River, which empties at a distance of thirty stadia into the Elaītic Gulf, as it is called. On the far side of the Caicus, twelve stadia distant from the river, is Elaea, an Aeolic city, which also is a seaport of the Pergamenians, being one hundred and twenty stadia distant from Pergamum.

68. Then, at a distance of a hundred stadia, one comes to Canē, the promontory which rises opposite Lectum and forms the Adramyttene Gulf, of which the Elaītic Gulf is a part. Canae is a small town of Locrians from Cynus, and lies in the Canaean territory opposite the southernmost ends of Lesbos. This territory extends as far as the Arginussae Islands and the promontory above them, which some call Aega, making it the same as the word for the animal; but the second syllable should be pronounced long, that is, "Aegā," like Actā and Archā, for Aega used to be the name of the whole of the mountain which is now called Canē or Canae. The mountain is surrounded on the south and west by the sea, and on the east by the plain of the Caicus, which lies below it, and on the north by the territory of Elaea. This mountain forms a fairly compact mass off to itself, though it slopes towards the Aegaean Sea, whence it got its name. Later

2 It is not clear in the Greek whether Strabo says that the Aegean Sea got its name from Aega or vice versa. Elsewhere (8. 7. 4) he speaks of "Aegae in Boeotia, from which it is probable that the Aegean Sea got its name."
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ρον δὲ αὐτὸ τὸ ἀκρωτήριον Ἀιγά¹ κεκλησθαι,² ὡς Ἀσαφώ φησιν,³ τὸ δὲ λοιπὸν Κάικη καὶ Κάνω.

69. Μεταξὺ δὲ Ἐλαιας τε καὶ Πιτώνης καὶ Ἀταρνέως καὶ Περγάμου Τευθρανία ἐστὶ, διε-χουσα οὐδεμιὰς αὐτῶν ὑπὲρ ἐβδομήκοντα σταδίους ἐντὸς τοῦ Καίκου, καὶ ὁ Τεῦθρας Κλίκων καὶ Μυσῶν ἱστόρηται βασιλεύς. Εὐρυπίδης δ’ ὑπὸ Ἀλέου ⁴ φησίν, τοῦ τῆς Αὔγης πατρός, εἰς λάρνακα τὴν Αὔγην κατατεθείσαν ἀμα τῷ παιδὶ Τηλέφων καταποντῳθήκαται, φωράσαντος τὴν ἐξ Ἡρακλέους φθοράν. Ἀθηνᾶς δὲ προνοίᾳ τὴν λάρνακα περαυ-θείσαν ἐκπεσεῖν εἰς τὸ στόμα τοῦ Καίκου, τὸν δὲ Τεῦθραντα, ἀναλαβόντα τὰ σώματα, τῇ μὲν ὡς γαμετῆς χρήσασθαι, τῷ δ’ ὡς εαυτοῦ παιδὶ. τούτῳ μὲν οὖν μύθοις, ἀλλαὶ δὲ τινα δεῖ γεγονέναι συντυχίαν, δι’ ἣν ἡ τοῦ Ἀρκάδος θυγατηρ ὁ Μυσῶν βασιλεῖς συνύλθε καὶ ὁ ἐξ αὐτῆς διεδέξατο τὴν ἐκείνου βασιλείαν. πεπίστευται δ’ οὖν, ὅτι καὶ ὁ Τεῦθρας καὶ ὁ Τήλεφος ἐβασιλεύεσαν τῆς χώρας τῆς περὶ τὴν Τευθρανίαν καὶ τῶν Καίκου, ὁ δὲ ποιήτης ἐπὶ τοσοῦτον μέμνηται μόνον τῆς ἱστορίας ταύτης:

ἀλλ’ οἶνον τὸν Τηλεφίδην κατενηρατο χαλκῷ ἢρῳ Ἐυρύπυλου, πολλοὶ δ’ ἄμφ’ αὐτῶν ἔταφροι ὁ Κήτεου κτείνοντο γυναῖκων εἴνεκα δώρων.

C 616 αὖνυμα τιθεῖσ ἡμῖν μᾶλλον ἢ λέγων τι σαφές.

¹ Αἰγά, Meineke, for Ἀιγά DE, Αἰγᾶ other MSS.
² For κεκλησθαῖ Müller-Dübner write ἐκλήθη.
³ φησιν, after Σασφῶ, nos insert; but Meineke, following conj. of Kramer, omits ὡς Σασφῶ.

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the promontory itself was called Aega, as in Sappho, but the rest was called Canē or Canae.

69. Between Elaea, Pitanē, Atarneus, and Pergamum lies Teuthrania, which is at no greater distance than seventy stadia from any of them and is this side the Caicus River; and the story told is that Teuthras was king of the Cilicians and Mysians. Euripides says that Augē, with her child Telephus, was put by Aleus, her father, into a chest and submerged in the sea when he had detected her ruin by Heracles, but that by the providence of Athena the chest was carried across the sea and cast ashore at the mouth of the Caicus, and that Teuthras rescued the prisoners, and treated the mother as his wife and the child as his own son. Now this is the myth, but there must have been some other issue of fortune through which the daughter of the Arcadian consorted with the king of the Mysians and her son succeeded to his kingdom. It is believed, at any rate, that both Teuthras and Telephus reigned as kings over the country round Teuthrania and the Caicus, though Homer goes only so far as to mention the story thus: “But what a man was the son of Telephus, the hero Eurypylus, whom he slew with the bronze; and round him were slain many comrades, Ceteians, on account of a woman’s gifts.” The poet thus sets before us a puzzle instead of making a clear statement; for we neither know whom we should under-

1 A fragment otherwise unknown (Bergk Frag. 181).

4 'Αλέου, Xylander, for 'Αλάνου Ε,'Αλαύο other MSS.; so the later editors.
οὔτε γὰρ τοὺς Κητείους ἵσμεν, οὐσίως δέχασθαι δεῖ, οὔτε τὸ γυναικὸν εἶνεκα δύον ἄλλα καὶ οἱ γραμματικοὶ μυθάρια παραβάλλοντες εὐρέσιλο-
γοῦσι μᾶλλον ἢ λύνουσι τὰ ζητούμενα.

70. Ἐάσθω δὴ ταῦτα, ἐκεῖνο δ', ὅπερ ἐστὶ
μᾶλλον ἐν φανερῷ, λαβόντες λέγομεν, ὅτι ἐν
tοῖς περὶ τὸν Καῖκον τόπους φαίνεται βεβαιο-
λευκὸς καθ' 'Ομηρον ὁ Εὐρυτύλος, ὡστ' ἵσως
cai tòvν Κηλίκων τι μέρος ἦν ὑπ' αὐτῷ, καὶ οὐ
dύο δυναστεῖαι μόνον, ἄλλα καὶ τρεῖς ὑπῆρξαν
ἐν αὐτοῖς. τῷ δὲ λόγῳ τούτῳ συνηγορεῖ τὸ ἐν
τῇ 'Ελαίτιδε χειμαρρώδες ποτάμιον δείκνυσθαι
Κητείου· ἐμπίπτει δ' οὕτως εἰς ἄλλον ὁμοίων,
εἰπ' ἄλλον, καταστρέφουσι δὲ εἰς τὸν Καῖκον· ὃ
dὲ Κάικος οὐκ ἀπὸ τῆς 'Ἰδης ἤπει, καθάπερ εἰρήκε
Βακχυλίδης, οὐδ' ὀρθῶς ἡ Εὐριπίδης τὸν Μαρσύαν

φησί.

τὰς διωνυσισμένας
ναίειν Κελαιναὶς ἐσχάτοις 'Ἰδης τόποις

πολὺ γὰρ τῆς 'Ἰδης ἀπωθεῖν αἰ Κελαιναὶ, πολὺ
dὲ καὶ αἰ τὸν Καῖκον πηγαί· δείκνυνται γὰρ ἐν
πεδίῳ. Τῆμουν δ' ἐστὶν ὀρος, δ' διορίζει τοῦτό
tε καὶ τὸ καλούμενον 'Απίας πεδίων, δ' ὑπέρκειται
ἐν τῇ μεσογαίᾳ τοῦ Θῆβης πεδίῳ· ρεῖ δ' ἐκ τοῦ
Τῆμουν ποταμὸς Μύσιος, ἐμβάλλων εἰς τὸν
Καίκον ὑπὸ ταῖς πηγαῖς αὐτοῦ, ἀφ' οὗ δέχονται

1 οὐδ' ὀρθῶς, Jones, for οὐδ' ὡς F, οὐθ' other MSS.; οὐτ' ὀρθῶς conj. Meineke; Groskurd conj. οὐτ' ἀληθῶς. Kramer would
omit the negative before ὡς.

2 Τῆμου, Xylander, for Τῆμουν.

3 τοῦ Τῆμου, Xylander, for τοῦ Τῆμουν Δήμων, τῶν Τῆμων

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stand the poet to mean by the “Ceteians” nor what he means by “on account of the gifts of a woman”;¹ but the grammarians too throw in petty myths, more to show their inventiveness than to solve questions.

70. However, let us dismiss these; and let us, taking that which is more obvious, say that, according to Homer, Eurypylus clearly reigned in the region of the Caicus, so that perhaps a part of the Cilicians were subject to him, in which case there were three dynasties among them and not merely two.² This statement is supported by the fact that there is to be seen in the territory of Elaea a torrential stream called the Ceteius; this empties into another like it, and this again into another, and they all end in the Caicus. But the Caicus does not flow from Ida, as Bacchylides³ states; neither is Euripides⁴ correct in saying that Marsyas “dwells in widely-famed Celaenae, in the farthestmost region of Ida”; for Celaenae is very far from Ida, and the sources of the Caicus are also very far, for they are to be seen in a plain. Temnus is a mountain which forms the boundary between this plain and the Plain of Apia, as it is called, which lies in the interior above the Plain of Thebè. From Temnus flows a river called Mysius, which empties into the Caicus below its sources; and it was from this fact, as some interpret

¹ On the variant myths of Augè and Telephus see Eustathius (note on Od., l.c.); also Leaf’s note and references (p. 340).
² Cf. 13. 1. 7, 67.
³ A fragment otherwise unknown (Bergk 66).
⁴ Fray, 1085 (Nauck).
tines eipein Aisychulon kata tηn eisboliyn tou
en Murreidosi prologoi

iod Kaikē Mūsiao τ' epierroai.
ēnguv de tōn pheγouv kōmē Gērγiθa1 estiun, eli
hē metakismeν 'Attalog touν en tη Trowādi, tō
χωριόν ejelōn.

II

1. 'Epet2 de tη paralīa tη ἀπὸ Δektou μέχri
Kanōn ἀντιπαρατέταται νῆσος ἡ Dēsbos, λόγου
ἀξία πλείστου (περικενταὶ de αὐτῇ καὶ νησία, τὰ
μὲν ἔξωθεν, τὰ νὰ καὶ ἐν τῷ3 μεταξὺ αὐτῆς τε
καὶ τῆς ἥπειρου), καιρὸς ἕδη περὶ τούτων εἰπεῖν
καὶ γὰρ ταύτα ἦστιν Αἰολικά, σχεδὸν de tis καὶ
μητρόπολις ἡ Dēsbos ὑπάρχει τῶν Αἰολικῶν
πόλεων. ἀρκτέων ὅ ἀφ' ὄπτερ καὶ τὴν παραλίαν
ἐπεὶλθομεν τὴν κατ' αὐτήν.

2. Ἀπὸ Δεκτοῦ τοίνυν ἐπὶ Ἀσσοῦ πλέοντων
ἀρχὴ τῆς Dēsbias ἐστὶ κατὰ Σίγριον τὸ πρὸς
ἀρκτον αὐτῆς ἄκρουν. ἑνταῦθα de ποὺ καὶ
Μῆθυμνα πόλις Dēsbiais ἦστιν ἀπὸ ἔξοχηντα
σταδίων τῆς ἐκ Πολυμηδίου πρὸς τὴν Ἀσσοῦ
παραλίας. οὗτης de τῆς περιμέτρου σταδίων
χιλιῶν ἔκατον, ἢν ἦ σύμπασα ἐκπληροὶ νῆσος,
tὰ καθέκαστα οὕτως ἐχεῖ· ἀπὸ Μηθύμνης εἰς
Μαλίαν τὸ νοτιώτατον ἄκρουν ἐν δεξιᾷ ἔχουσι

1 Gρηγῆς, Corais, for Γέργης.
2 ἔπεις; ἐπὶ other MSS,
3 τῆ, Corais, for τῇ.
the passage, that Aeschylus\textsuperscript{1} said at the opening of
the prologue to the \textit{Myrmidons}, "Oh! thou Caicus
and ye Mysian in-flows." Near the sources is a
village called Gergitha, to which Attalus transferred
the Gergithians of the Troad when he had destroyed
their place.

II

1. Since Lesbos, an island worthy of a full account,
lies alongside and opposite the coast which extends
from Lectum to Canae, and also has small islands
lying round it, some outside it and some between it
and the mainland, it is now time to describe these;
for these are Aeolian, and I might almost say that
Lesbos is the metropolis of the Aeolian cities. But
I must begin at the point whence I began to traverse
the coast that lies opposite the island.

2. Now as one sails from Lectum to Assus, the
Lesbian country begins at Sigrium, its promontory
on the north.\textsuperscript{2} In this general neighbourhood is
also Methymna, a city of the Lesbians, sixty stadia
distant from the coast that stretches from Poly-
medium to Assus. But while the perimeter which
is filled out by the island as a whole is eleven
hundred stadia, the several distances are as follows:
From Methymna to Malia, the southernmost\textsuperscript{3}
promontory to one keeping the island on the right, I

\textsuperscript{1} \textit{Frag.} 143 (Nauck).
\textsuperscript{2} But Sigrium was the westernmost promontory of the
island.
\textsuperscript{3} More accurately, "southwesternmost."
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C 617 τὴν νήσου, καθ' δὲ αἱ Κάναι μάλιστα ἀντίκεινται τῇ νήσῳ καὶ συναπαρτίζουσι, στάδιοι εἰσὶ τριακόσιοι τετταράκοντα: ἐνετεύθεν δ' ἐπὶ Σύριου, ὅπερ ἐστὶ τῆς νήσου τὸ μῆκος, πεντακόσιοι ἑξήκοντα: ἐτ' ἐπὶ τῆς Μηθυμναίας διακόσιοι δέκα. Μετυλήνη δὲ κεῖται μεταξὺ Μηθυμνῆς καὶ τῆς Μαλίας ἡ μεγίστη πόλις, διέχουσα τῆς Μαλίας ἐβδομήκοντα σταδίους, τῶν δὲ Κανῶν ἐκατὸν ἐκοσι, ὡςον καὶ τῶν Ἀργυροσάων, αἱ τρεῖς μὲν εἰσὶν οὓς μεγάλας νῆσοι, πλησιάζουσι δὲ τῇ ἕπειρῳ, παρακλίνου ἡ τάς Κάναις. εὖ δὲ τὸ μεταξὺ Μετυλήνης καὶ τῆς Μηθυμνῆς κατὰ κόμην τῆς Μηθυμναίας, καλομενὴν Λεγείρων, στενωτάτῃ ἐστὶν ἡ νῆσος, ὑπέρβασιν ἔχουσα εἰς τὸν Πυρραίων Εὐρίπον σταδίων ἐκοσι, ἱδρυται δ' ἡ Πύρρα ἐν τῷ ἔσπερῳ πλαυρῷ τῆς Δέσβου, διέχουσα τῆς Μαλίας ἐκατὸν. ἔχει δ' ἡ Μετυλήνη λιμένας δύο, ὅν ὁ νότιος κλειστὸς τριηρικὸς τριηρικὸς ναυσὶ πεντήκοντα, δ' ὁ βόρειος μέγας καὶ βαθὺς, χώματι σκεπαζόμενος πρὸκειται δ' ἀμφοῖν ἡμιόν, μέρος τῆς πόλεως ἔχου ἀυτόθι συνοικούμενον κατεσκεύασται δὲ τοῖς πάσι καλῶς.

3. Ἀνδρᾶς δ' ἐσχεν ἐνδόξους, τὸ παλαιὸν μὲν Πιττακόν, ἐνα τῶν ἐπτὰ σοφῶν, καὶ τὸν ποιητὴν Ἀλκάιον καὶ τὸν ἅδελφον Ἀντιμενίδαν, ὧν φήσιν Ἀλκάϊος Βαβυλωνίως συμμαχοῦντα τελέσαι

1 Μηθυμναία, Kramer, for Μηθυμναίαν.
2 δ' after παρακλίνου, omitted by mov and ejected by Corais and later editors.
3 τριηρικός, Meineke, for τριήρεικα. Wesseling conj.

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mean at the point where Canae lies most directly opposite the island and precisely corresponds with it, the distance is three hundred and forty stadia; thence to Sigrium, which is the length of the island, five hundred and sixty; and then to Methymna, two hundred and ten. Mitylene, the largest city, lies between Methymna and Malia, being seventy stadia distant from Malia, one hundred and twenty from Canae, and the same distance from the Arginusae, which are three small islands lying near the mainland alongside Canae. In the interval between Mitylene and Methymna, in the neighbourhood of a village called Aegaeirus in the Methymnaean territory, the island is narrowest, with a passage of only twenty stadia over to the Euripus of the Pyrrhaeans. Pyrrha is situated on the western side of Lesbos at a distance of one hundred stadia from Malia. Mitylene has two harbours, of which the southern can be closed and holds only fifty triremes, but the northern is large and deep, and is sheltered by a mole. Off both lies a small island, which contains a part of the city that is settled there. And the city is well equipped with everything.

3. Mitylene has produced famous men: in early times, Pittacus, one of the Seven Wise Men; and the poet Alcaeus, and his brother Antimenidas, who, according to Alcaeus, won a great struggle when fighting on the side of the Babylonians, and rescued

1 The total, 1110, being ten more than the round number given above.

τριπλικὸς καὶ ναῦσταθμον, the complete phrase found in 14. 2. 15.
μέγαν ἄθλον καὶ ἐκ πόνων αὐτοῦς ῥύσασθαι, κτείναντα

ἀνδρὰ μαχαίταν, βασιλῆιον ἡμᾶς μαχαίταν (ὅς φησὶ) ἀπολείποντα μόνον μίαν

παχέων ἀπὸ πέμπτων.

συνήκμασε δὲ τοῦτοι καὶ ἡ Σαπφῶ, θαυμαστῶν τι χρῆμα· οὐ γὰρ ἦσαν ἐν τῷ τοσοῦτῳ χρόνῳ τῷ μημονευομένῳ φανεῖσάν τινα γυναῖκα ἐνάμιλλον, οὐδὲ κατὰ μικρόν, ἐκεῖνη ποιήσεως χάριν. ἔτυραννῆθη δὲ ἡ πόλις κατὰ τοὺς χρόνους τούτους ὑπὸ πλειόνων διὰ τὰς διχοστασίας, καὶ τὰ στασιωτικὰ καλούμενα τοῦ Ἀλκαίου ποιήματα περὶ τούτων ἔστην ἐν δὲ τοῖς τυράννοις καὶ ὁ Πιττακός ἐγένετο. Ἀλκαίος μὲν οὖν ὁμοίως ἔλοιπον καὶ τοῦτο καὶ τοῖς ἄλλοις, Μυρσίλῳ καὶ Μελάγχρῳ καὶ τοῖς Κλεανακτίδαις καὶ ἄλλοις τισίν, οὐδ’ αὐτὸς καθαρεύων τῶν τοιούτων νεωτερισμῶν. Πιττακός δ’ εἰς μὲν τὴν τῶν δυναστείων κατάλυσιν ἐχρῆσατο τῇ μοναρχίᾳ καὶ αὐτὸς, καταλύσας δὲ ἀπέδωκε τὴν αὐτονομίαν τῇ πόλει. ὅστερον δ’ ἐγένετο χρόνοις πολλοῖς Διοφάνης ὁ ρήτωρ· καθ’ ἡμᾶς δὲ Ποτάμων καὶ Λεσβοκλῆς καὶ Κριναγόρας καὶ ὁ συγγραφεὺς Θεοφάνης. οὐτος δὲ καὶ πολιτικὸς ἀνήρ ὑπῆρξε καὶ Πυμπηνίῳ τῷ Μάγνῳ κατέστη φίλος, μάλιστα διὰ τὴν ἄρετὴν αὐτῆς, καὶ πᾶσας συγκατώρθωσεν

1 βασιλῆιον, O. Müller (quoted by Bergk, who prefers βασιλησίον), for βασιλῆιον.
2 παλαστάν DEFκ and Kramer (παλάσταν Meineke); παλασταν other MSS.
them from their toils by killing "a warrior, the royal wrestler" (as he says), "who was but one short of five cubits in height." And along with these flourished also Sappho, a marvellous woman; for in all the time of which we have record I do not know of the appearance of any woman who could rival Sappho, even in a slight degree, in the matter of poetry. The city was in those times ruled over by several tyrants because of the dissensions among the inhabitants; and these dissensions are the subject of the Stasiotic poems, as they are called, of Alcaeus. And also Pittacus was one of the tyrants. Now Alcaeus would rail alike at both Pittacus and the rest, Myrsilus and Melanchrus and the Cleanactidae and certain others, though even he himself was not innocent of revolutionary attempts; but even Pittacus himself used monarchy for the overthrow of the oligarchs, and then, after overthrowing them, restored to the city its independence. Diophanes the rhetorician was born much later; but Potamon, Lesbocles, Crinagoras, and Theophanes the historian in my time. Theophanes was also a statesman; and he became a friend to Pompey the Great, mostly through his very ability, and helped him to succeed in all his achievements;

1 *Frag.* 33 (Bergk).
2 Seditious.
3 ἀπολείποντα, Müller, for ἀπολεῖποντα; so Kramer and Meineke.
4 µλαυ, Müller, for µλαυ; so Kramer and Meineke.
5 ἄπο πέµπων (ἄποπέµπων F), Müller, for ἄποπεµπων; so Kramer and Meineke.
6 Μελάνογροφ, Groskurd and other editors, for Μελάνοδροφ F, Μεγαλογρόφ other MSS.
αὐτῷ τὰς πράξεις· ἀφ' ὐδὲ τὴν τε πατρίδα ἐκόσμησε τὰ μὲν δὲ ἐκεῖνον, τὰ δὲ δὲ ἐαυτοῦ, καὶ
C 618 ἐαυτὸν πάντων τῶν Ἑλλήνων ἐπιφανεστάτον ἀνέδειξεν· νῦν τε ἀπέλιπε Μάρκου Πομπήιον,
ὅς τίς Ἀσίας ἐπιτροπον κατέστησε ποτε Καίσαρ ὁ Σεβαστός, καὶ νῦν ἐν τοῖς πρώτοις ἔξετάζεται
tῶν Τυβερίου φίλων. Ἀθηναίοι δ' ἐκινδύνευσαν μὲν ἀνηκέστῳ ψόγῳ περιπεσεῖν, ψηφισόμενοι
Μετυληναῖοι ήβηδον ἀποσφαγῆναι, μετέγνωσαν δὲ, καὶ ἔφθη μιὰ θάττων ἡμέρα το ὕψησαμα
ἀφυγμένον ὡς τοὺς στρατηγοὺς πρὶν ἡ πράξει τὸ προσταχθὲν.

4. Ἡ δὲ Πύρρα κατέστραπται, τὸ δὲ προάσ-
τειον οἰκεῖται καὶ ἔχει λιμένα, οὗθεν εἰς Ἑτυλη-
νὴν ὑπέρβασις σταδίων ὀγδοηκοντα. εἰτ' Ἰρεσ-
σός ἐστι μετὰ τὴν Πύρραν ἱδρυται δ' ἐπὶ λοφοῦ
καθῆκε τε ἐπὶ βάλατταν· εἰτ' ἐπὶ τὸ Σιγρίου
ἐντέθηκε στάδιοι εἰκοσικτῶν· εἰτ' Ἰρεσσοῦ δ' ἦ-
σαν Θεόφραστὸς τε καὶ Φανίας, οἱ ἐκ τῶν
περιπάτων φιλόσοφοι, Ἀριστοτέλους γνώριμοι.
Τύρταμος δ' ἐκαλεῖτο ἐμπροσθεν ὁ Θεόφραστος,
μετωνόμασε δ' αὐτὸν Ἀριστοτέλης Θεόφραστον,
ἀμα μὲν φεύγων τὴν τοῦ προτέρου ὀνόματος
κακοφωνίαν, ἀμα δὲ τὸν τῆς φράσεως αὐτοῦ
ξῆλον ἐπισημαινόμενος· ἀπαντας μὲν γὰρ λογίους
ἐποίησε τοὺς μαθητὰς Ἀριστοτέλης, λογιώτατον
dὲ Θεόφραστον. "Ἀντισσα δ' ἐφεξῆς ἐστὶ τῷ
Σιγρίῳ πόλις, ἔχουσα λιμένα· ἐπειτά Μῆθυμνα,
ἐντεῦθεν δ' ἦν Ἀρίων ὁ ἐπὶ τῷ δεξιῶτει μυθενο-
μενος ὑπὸ τῶν περὶ Ἡρώδου εἰς Ταίναρον
σωθήναι, καταποντώθεις ὑπὸ τῶν λῃστῶν· οὗτος
μὲν οὖν κιθαρώδος. καὶ Τέρπανδρον δὲ τῆς αὐτῆς
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where he not only adorned his native land, partly through Pompey and partly through himself, but also rendered himself the most illustrious of all the Greeks. He left a son, Marcus Pompey, whom Augustus Caesar once set up as Procurator of Asia, and who is now counted among the first of the friends of Tiberius. The Athenians were in danger of suffering an irreparable disgrace when they voted that all Mitylenaeans from youth upwards should be slain, but they changed their minds and their counter-decree reached the generals only one day before the order was to be executed.

4. Pyrrha has been rased to the ground, but its suburb is inhabited and has a harbour, whence there is a passage of eighty stadia over hills to Mitylene. Then, after Pyrrha, one comes to Eressus; it is situated on a hill and extends down to the sea. Then to Sigrium, twenty-eight stadia from Eressus. Both Theophrastus and Pharias, the peripatetic philosophers, disciples of Aristotle, were from Eressus. Theophrastus was at first called Tyrtamus, but Aristotle changed his name to Theophrastus, at the same time avoiding the cacophony of his former name and signifying the fervour of his speech; for Aristotle made all his pupils eloquent, but Theophrastus most eloquent of all. Antissa, a city with a harbour, comes next in order after Sigrium. And then Methymna, whence came Arion, who, according to a myth told by Herodotus and his followers, safely escaped on a dolphin to Taenarum after being thrown into the sea by the pirates. Now Arion played, and sang to, the cithara; and Terpander,
μονοσικῆς τεχνίτην γεγονέναι φασὶ καὶ τῆς αὐτὴς νήσου, τὸν πρῶτον ἀντί τῆς τετραχόρδου λύρας ἐπταχόρδῳ χρησάμενον καθάπερ καὶ ἐν τοῖς ἀναφερομένοις ἔπεσιν εἰς αὐτὸν λέγεται.

σοὶ δὲ ἡμεῖς τετράγημον ἀποστρέψαντες ἀσιδήν, ἐπταχόνῳ φόρμῳ νέους κελαδίσσομεν ἄμμους.

καὶ Ἑλλάνικος δὲ Δέσβιος συγγραφεύεις καὶ Καλλίας ὁ τῆς Σαφῆ καὶ τῶν Ἀλκαίων ἔξηγησάμενος.

5. Κατὰ δὲ τὸν πορθμὸν τὸν μεταξὺ τῆς Ἀσίας καὶ τῆς Δέσβου νυσία ἐστὶ περὶ εἰκοσιν, ὡς δὲ Τιμοσθένης φησί, τετταρίκοντα καλοῦνται δὲ Ἐκατόννησοι συνθέτως, ὡς Πελοπόννησος, κατὰ ἔθος τι τοῦ Ν γράμματος πλευνάζουσος ἐν τοῖς τοιούτοις, ὡς Μυόνησος καὶ Προκόννησος λέγεται καὶ Ἀλόννησος, ὡστε Ἐκατόννησοῖς εἰσιν, οἷον Ἀπολλωνόνησοι, "Ἐκατός γὰρ ὁ Ἀπόλλωνος παρὰ πᾶσαν γὰρ δὴ τὴν παραλλαγὴν ταύτην ὁ Ἀπόλλων ἐκτετήμηται μέχρι Τενέδου, Σμυρνέας ἡ Κίλλαιος καλοῦμαιος ἡ Γρυνευς ἡ τίνα ἄλλην ἑπωνυμίαν ἐχουσαν. πλησίον δὲ τούτων ἐστὶ καὶ ἡ Πορδοσελήνη." Πολὺν ὁμοώνυμον ἐχουσα

C 619 ἐν αὐτῇ καὶ πρὸ τῆς πόλεως ταύτης ἄλλην νῆσος μείζον αὐτῆς ὁμόώνυμος, ἔρημος, ἕρων ἄγιου ἐχουσα Ἀπόλλωνος.

6. Τὰς δὲ δυσφημίας τῶν ὄνομάτων φεύγουντες τινες ἐνταῦθα μὲν Πορδοσελήνην δεῖν λέγειν φασί, τὸ δὲ Ἀσπόρδηνον δρος τὸ περί Πέργαμον, τραχύ

1 Instead of Πορδοσελήνη, Dhinwitz read Παρδοσελήνη.
2 πόλεις (πόλης Ε') after νῆσος, Jones ejects, following conj. of Kramer and C. Müller.

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also, is said to have been an artist in the same music and to have been born in the same island, having been the first person to use the seven-stringed instead of the four-stringed lyre, as we are told in the verses attributed to him: "For thee I, having dismissed four-toned song, shall sing new hymns to the tune of a seven-stringed cithara."\(^1\) Also Hellanicus the historian, and Callias, who interpreted Sappho and Alcaeus, were Lesbians.

5. In the strait between Asia and Lesbos there are about twenty small islands, but according to Timosthenes, forty. They are called Hecatonesi, a compound name like Pelopennesus, the second letter \(n\) being customarily redundant in such compounds, as in the names Myonnesus, Proconnesus, and Halonnesus; and consequently we have Hecatonesi, which means Apollonnesi, for Apollo is called Hecatus; for along the whole of this coast, as far as Tenedos, Apollo is highly honoured, being called Sminthian or Cillaean or Grynian or by some other appellation. Near these islands is Pordoselenē, which contains a city of the same name, and also, in front of this city, another island, larger and of the same name, which is uninhabited and has a temple sacred to Apollo.

6. Some writers, to avoid the indecency of the names, say that in this place we should read "Poro-

\(^1\) Frag. 5 (Bergk).

\(^2\) φεδροντες, Corais, for φυγοντες; so the later editors.
καὶ λυπρὸν ὡς, Ἀσπόρημον, καὶ τὸ ἱερὸν τὸ ἐνταύθα τῆς Μητρὸς τῶν θεῶν Ἀσπορημῆς. τῷ αὐτῷ φήσομεν τὴν Πόρδαλιν καὶ τὸν Σαπέρδην καὶ τὸν Περδίκκαν καὶ τὸ Σιμωνίδου

σὺν πορδακοῖσιν ἐκπεσόντες εἴμασιν

ἀντὶ τοῦ διαβρόχου, καὶ ἐν τῇ ἁρχαίᾳ ποινῇ κωμῳδίᾳ

πορδακὸν τὸ χωρίον,

τὸ λίμναζον; διέχει δ' ἡ Δέσβος τὸ ἱσόν ἀπὸ τῆς Τενέδου καὶ Δήμου καὶ Χίου σχεδόν τι τῶν πεντακοσίων ἐνδοτέρω σταδίων.

III

1. Τοιαύτης δὲ τῆς πρὸς τοὺς Τρώας οἰκειό-

τητος ὑπαρχούσης τοῖς τε Δέλεξι καὶ τοῖς Κίλιξι,

ξητοῦσιν αὐτίαν, δι' ἡν οὐ συγκαταλέγονται καὶ

οὕτωι ἐν τῷ κατάλογῳ. εἰκοσὶ δὲ διὰ τὴν τῶν

ἡγεμόνων διαφθορᾶν καὶ τὴν τῶν πόλεων

ἐκπόρθησιν ὁλίγους ὑπολειφθέντας τοὺς Κίλικας

ὑπὸ τῷ Ἐκτορὶ τάττεσθαι· ὥς τε γὰρ Ἡσίων

καὶ οἱ παῖδες αὐτοῦ λέγονται πρὸ τοῦ καταλόγου

diaφθαρῆσαι:

ἥτωι μὲν πατέρ' ἁμὸν ἀπέκτανε δίος Ἀχιλ-

λέισι·

ἐκ δὲ πόλιν πέρσεν Κιλίκοις,

Θήβης ύψιπυλου.

1 Instead of Ἀσπόρημον, F reads Ἀσπρόκην, οὐ Ἀσπόρημον.
2 'Ἀσπορημῆς οὐ.
GEOGRAPHY, 13. 2. 6–3. 1

gods there the temple of the "Asporene" mother.\(^1\) What, then, shall we say of Pordalis and Saperdes and Perdiccas, and of the phrase of Simonides, "banished, 'pordacian' clothes and all," instead of "wet" clothes, and, somewhere in the early comedy, "the place is 'pordacian,'" that is, the place that is "marshy"? Lesbos is equidistant from Tenedos and Lemnos and Chios, one might say rather less than five hundred stadia.

III

1. Since the Leleges and the Cilicians were so closely related to the Trojans, people inquire for the reason why they are not included with the Trojans in the Catalogue. But it is reasonable to suppose that because of the loss of their leaders and the sacking of their cities the few Cilicians that were left were placed under the command of Hector, for both Eëtion and his sons are said to have been slain before the Catalogue: \(^2\) "Verily my father was slain by the goodly Achilles, who utterly sacked the city of Cilicians, Thebê of the lofty gates.

\(^1\) i.e. they avoid "pord," which, as also "perd," is the stem of an indecent Greek word.

\(^2\) i.e. before the marshalling of the troops as described in the Catalogue.

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3 εἴμασιν, Tyrwhitt, for ἡμασίν; so the later editors.

4 ἄμον, Xylander, for ἐμὸν; so the later editors.
où δὲ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγαροισιν, 
οἱ μὲν πάντες ὦφ κίον ἦματι Ἀιδος εἴσω· 
πάντας γὰρ κατέσφευσε ποδάρκης δίος Ἀχιλ- 
λεύς.

όσ' αὐτῶς καὶ οἱ ὑπὸ Μύητι τοὺς τε ἡγεμόνας 
ὑποβεβλήκασι καὶ τὴν πόλιν.

καὶ δὲ Μύητ' ἐβαλε καὶ Ἐπίστροφον, 
πέρσευν δὲ πόλιν θείοιο Μύητος.

toὺς δὲ Δέλεγας τοὺς μὲν ἡγούσι παρόντας ποιεῖ, 
ὅταν οὔτω λέγη.

πρὸς μὲν ἄλος Κάρης καὶ Παιόνες ἡγκυλότοξοι 
καὶ Δέλεγες καὶ Καύκωνες·

καὶ πόλιν·

Σάτυροι οὗτοι δουρὶ 
Οἰνοπίδην, ὅπ' ἀρα νύμφη τέκε Νῆς ἀμύμων 
Οἰνοπι βουκολέουτι παρ' ὀχθας Σατυρόντος.

οὐ γὰρ οὗτος ἔξελεοντες τελέως, ὡστε μὴ 
καὶ καθ' αὐτοὺς ἔχειν τι σύστημα, ἀτε τοῦ 
βασιλέως αὐτῶν ἔτι περιόντος,

"Αλτεω, ὅς Δέλεγέσσι φιλοπτολέμοισιν ἀνάσσει,
καὶ τῆς πόλεως οὐ τελέως ἡ φανισμένη· ἐπὶ 
γὰρ

Πῆδασον αἰτηθεσαν ἔχων ἐπὶ ¹ Σατυρόντι.

C 620 ἐν μέντοι τῷ καταλόγῳ παραλέοιπεν αὐτοὺς, 
οὐχ ἤκανον ἡγούμενος τὸ σύστημα, ὡστ' ἐν 
καταλόγῳ τάττεσθαι, ἦ καὶ ² ὑπὸ τῷ "Εκτορῷ καὶ 
τούτους συγκαταλέγων, οὔτως οὔτας οἰκείους. 
ὁ γὰρ Λυκάων φησίν, ἀδελφὸς ὧν "Εκτορος·
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GEOGRAPHY, 13. 3. 1

And the seven brothers of mine in our halls, all these on the same day \(^1\) went inside the home of Hades, for all were slain by swift-footed, goodly Achilles." \(^2\) And so, in the same way, those subject to Mynes lost both their leaders and their city: "And he laid low Mynes and Epistrophus, and sacked the city of godlike Mynes." \(^3\) But he makes the Leleges present at the battles when he says as follows: "Towards the sea are situated the Carians and the Paeonians, with curved bows, and the Leleges and Caucones." \(^4\) And again, "he pierced with his spear Satnius, son of Oenops, whom a noble Naiad nymph bore to Oenops, as he tended his herds beside the banks of the Satnioeis"; \(^5\) for they had not so completely disappeared that they did not have a separate organisation of their own, since their king still survived, "of Altes, who is lord over the war-loving Leleges," \(^6\) and since their city had not been utterly wiped out, for the poet adds, "who holds steep Pedasus on the Satnioeis." \(^7\) However, the poet has omitted them in the Catalogue, not considering their organisation sufficient to have a place in it, or else including them under the command of Hector because they were so closely related;

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\(^1\) \textit{i.e.} with Eötion.  
\(^2\) Iliad 6. 414.  
\(^3\) Iliad 2. 692, 19. 296.  
\(^4\) Iliad 10. 428.  
\(^5\) Iliad 14. 443.  
\(^6\) Iliad 21. 86.  
\(^7\) Iliad 21. 87.

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\(1\) \textit{ηπί}, Corais, for \textit{δπό}.  
\(2\) \textit{καλ}, before \textit{δπό}, omitted by C.
μιμυνθάδιον δὲ με μήτηρ 
γείνατο Δαοθόη, θυγάτηρ Ἀλταο γέροντος, 
Ἀλτεω, ὃς Δελέγεσσι φιλοπτολέμοις ἀνάσ-
σει.

tαύτα μὲν οὖν τοιαύτην τινὰ ἔχει τὴν εἰκοτο-
λογίαν.

2. Εἰκοτολογεῖν δ’ ἔστι, κἂν εἷς τὸν ἀκριβὴ 
ζητεῖ κατὰ τὸν ποιητὴν, ὅρον, μέχρι τίνος οἱ 
Κίλικες διέτεινον καὶ οἱ Πελασγοὶ καὶ ἔτι οἱ 
μεταξὺ τούτων Κήτειοι λεγόμενοι οἱ ὕπ’ τὸ 
Εὐρυπύλῳ. περὶ μὲν οὖν τῶν Κίλικῶν καὶ τῶν 
ὑπ’ Εὐρυπύλῳ τὰ ἐνότα εἰρήνηται, καὶ διότι ἐπὶ 
1 τὰ 
περὶ τὸν Κάικον μάλιστα περατοῦνται. τοὺς δὲ 
Πελασγοὺς εὐλογοῦν τούτους ἐφεξῆς τιθέναι ἐκ 
τῶν ὑφ’ Ὅμηρον λεγομένων καὶ ἐκ τῆς ἀλλής 
ἰστορίας. ὁ μὲν γὰρ οὕτω φησίν:

‘Ἰππόθοος δ’ ἄγε φῦλα Πελασγῶν ἐγχεσι-
μόρων,

τῶν, οἱ Δάρισαν ἐριβώλακα ναιετάσσον
tῶν ἥρχ’ Ἰππόθοος τε Πύλαιος τ’ ὄζος Ἀρῆς,
νῦν δὲν Λήθοιο Πελασγοῦ Τενταμίδαο.

ἐξ δὲν πληθοῦς τε ἐμφαίνει ἀξιόλογον τὸ τῶν 
Πελασγῶν (οὐ γὰρ φῦλον, ἀλλὰ φῦλα ἐφη) καὶ 
τὴν οἰκησίν ἐν Δαρίσῃ φράζει. πολλαὶ μὲν οὖν 
αἰ Δάρισαι, ἐδὲ ἐὰν ἐγγύς τινα δέξασθαι, 
μάλιστα δ’ ἄν τὴν περὶ Κύμην ὑπολάβοι τὴς

1 ἐπὶ, Meineke inserts.
for Lycaon, who was a brother of Hector, says, "to a short span of life my mother, daughter of the old man Altes, bore me—Altes who is lord over the war-loving Leleges." ¹ Such, then, are the probabilities in this matter.

2. And it is also a matter of reasoning from probabilities if one inquires as to the exact bounds to which the poet means that the Cilicians extended, and the Pelasgians, and also the Ceteians, as they are called, under the command of Eurypylus, who lived between those two peoples. Now as for the Cilicians and the peoples under the command of Eurypylus, all has been said about them that can be said, and that their country is in a general way bounded by the region of the Caicus River. As for the Pelasgians, it is reasonable, both from the words of Homer and from history in general, to place them next in order after these peoples; for Homer says as follows: "And Hippothoüs led the tribes of the Pelasgians that rage with the spear, them that dwelt in fertile Larisa; these were ruled by Hippothoüs and Pylaeus, scion of Ares, the two sons of Pelasgian Lethus, son of Teutamus." ² By these words he clearly indicates that the number of Pelasgians was considerable, for he says "tribes," not "tribe;" and he also specifies their abode as "in Larisa." Now there are many Larisas, but we must interpret him as meaning one of those that were near; and best of all one might rightly assume the one in the neighbourhood of Cymê; for of the three Larisas the one near Hamaxitus was in plain sight of Ilium and very near it, within a distance of two hundred stadia, and therefore it could not be said with plausibility that

¹ Iliad 21. 84. ² Iliad 2. 840.
πιθανῶς ὁ Ἰππόθοος πεσεῖν ἐν τῷ ὑπὲρ Πατρόκλου ἀγώνι

τῇ ἀπὸ Δαρίσης,

ταύτης γε, ἄλλα μᾶλλον τῆς περὶ Κύμην χίλιοι
γάρ που στάδιοι μεταξὺ τρίτη δ' ἐστὶ Δάρισα,
κώμη τῆς Ἐφεσίας ἐν τῷ Καυστρῷ πεδίῳ, ἢν
φασί πόλιν ὑπάρχῃ πρότερον, ἔχουσαν καὶ ἱερὸν
Ἀπόλλωνος Δαρίσην, πλησιάζουσα τῷ Τμώλῳ
μᾶλλον ἢ τῇ Ἐφέσῳ ταύτης γάρ ἔκατον καὶ
ἀγορίσκοντα διέχει σταδίους, ὥστε ὑπὸ τοὺς
Μήσοιν ἄν τις τάπτοι ταύτην. Ἐφέσιοι δ' ἀνέκθεντες ὑστερον
πολλὴν τῆς τῶν Μησών, ὅσ νῦν Δυνότι φαινέν, ἀπετέμοντο, ὅστ' οὐδ' ἀυτῇ ἄν ἢ τῶν Πελασγῶν Δάρισα εἰη, ἄλλ' ἐκεῖνῃ μᾶλλον. καὶ γάρ τῆς μὲν ἐν τῇ Καυστρίαν Ἑ
Δαρίσης οὐδὲν ἔχομεν τεκμηρίων ἰσχυρόν, ἦσ' ἢν
ἣν τότε' οὐδὲ γαρ τῆς Ἐφέσου τῆς δὲ περὶ τήν

C 621 Κύμην μαρτύριον ἐστὶ πᾶσα ἡ Αἰολικὴ ἱστορία,
μικρὸν ὑστερον τῶν Τρωικῶν γενομένη.

3. Φασὶ γάρ τοὺς ἐκ τοῦ Φρικίου τοῦ ὑπὲρ
Θερμοπυλῶν Ἀκρικοῦ ὄρους ὁρμηθέντας κατάραι
μὲν εἰς τὸ πόλου, ὅπου νῦν ἡ Κύμη ἐστὶ,
καταλαβόντας δὲ τοὺς Πελασγοῦς κεκακωμένους
ὑπὸ τοῦ Τρωίκου πολέμου, κατέχοντας δ' ἁμως
ἐκ τῆς Δάρισαν διέχουσαν τῆς Κύμης ὅσον
ἐβδομήκοντα σταδίους, ἐπιτείχισιν αὐτοῖς τῷ νῦν
ἐκ τῆς Ἐφέσου Νέου τεῖχος ἀπὸ τριώκοντα σταδίων
τῆς Δαρίσης, ἐλόντας δ' καὶ τῆς Κύμης καὶ
τοὺς περιγενομένους ἀνθρώπους ἐκεῖσε ἀνοικίσαν.

1 ἐκ τοῦ Φρικίου, Tyrwhitt, for ἐν τῷ Φρικίῳ; so the later
editors.

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Hippothesus fell in the fight over Patroclus "far away from" this "Larisa," but rather from the Larisa near Cyme, for the distance between the two is about a thousand stadia. The third Larisa is a village in the territory of Ephesus in the Caýster Plain; it is said to have been a city in earlier times, containing a temple of Larisaean Apollo and being situated closer to Mt. Tmolus than to Ephesus. It is one hundred and eighty stadia distant from Ephesus, and might therefore be placed under the Maconians. But the Ephesians, having grown in power, later cut off for themselves much of the territory of the Maconians, whom we now call Lydians, so that this could not be the Larisa of the Pelasgians either, but rather the one near Cyme. In fact we have no strong evidence that the Larisa in the Caýster Plain was already in existence at that time, for we have no such evidence as to Ephesus either; but all Aeolian history, which arose but shortly after the Trojan times, bears testimony to the existence of the Larisa near Cyme.

3. For it is said that the people who set out from Phricium, the Locrian mountain above Thermopylae, put in at the place where Cyme now is, and finding the Pelasgians in bad plight because of the Trojan War, though still in possession of Larisa, which was about seventy stadia distant from Cyme, built on their frontier what is still to-day called Neon Tchichos,\(^1\) thirty stadia from Larisa, and that, having captured Larisa, they founded Cyme and settled there the survivors. And Cyme is called Cyme

\(^1\) "New wall."

\(^2\) ἐλθόντας, Corais, Kramer, and Meineke, for ἐλθόντας; ἀνελθόντας Groskurd.
ἀπὸ δὲ τοῦ Δοκρικοῦ ὄρους τὴν τε Κύμην Φρικωνίδα καλοῦσιν, ὦμοίως δὲ καὶ τὴν Λάρισαν· ἐρήμη δὲ ἐστὶ νῦν. ὅτι δὲ οἱ Πελασγοὶ μέγα ἦν ἔθνος, καὶ ἐκ τῆς ἄλλης ἱστορίας οὕτως ἐκμαρτυρεῖσθαι ¹ φασὶ· Μενεκράτης γοῦν ὁ 'Ελαίτης ἐν τοῖς περὶ κτίσεων φησὶ τὴν παραλίαν τὴν νῦν Ἰωνικὴν πᾶσαν, ἀπὸ Μυκάλης ἀρξαμένην, ὑπὸ Πελασγῶν οἰκεῖσθαι πρῶτον καὶ τὰς πλησίον νήσους. Λέσβιοι δὲ ὑπὸ Πυλαίων τετάχθαι λέγουσι σφάς, τῷ ὑπὸ τοῦ ποιητοῦ λεγομένῳ τῶν Πελασγῶν ἄρχοντι, ἀφ' οὗ καὶ τὸ παρ' αὐτοῖς ὄρος ἔτι Πυλαίων καλεῖσθαι. καὶ Χίαι δὲ οἰκιστὰς ἐαυτῶν Πελασγοὺς φασί τους ἐκ τῆς Θετταλίας, πολύπλαινον δὲ καὶ ταχὺ τὸ ἔθνος πρὸς ἀπαναστάσεις,² νυξήθη τε ἐπὶ πολύ καὶ ἀθρόαι ἑλάβε τὴν ἐκλειψίαν, καὶ μάλιστα κατὰ τὴν ἐκ τῶν Αἰολέων καὶ τῶν Ἰώνων περαιώσων εἰς τὴν Ἀσίαν.

4. Ἰδιον δὲ τοῖς Δαρισαϊς συνέβη τοῖς τε Καύστριανοῖς ³ καὶ τοῖς Φρικωνίδοις καὶ τρίτοις τοῖς ἐν Θετταλίᾳ· ἀπαντεῖς γὰρ ποταμόχωστον τὴν χώραν ἔσχον, οἱ μὲν ὑπὸ τοῦ Καύστρου, οἱ δὲ ὑπὸ τοῦ Ἡρμοῦ, οἱ δὲ ὑπὸ τοῦ Πηνειοῦ. ὦν δὲ τῇ Φρικωνίδῃ Δαρίσῃ τετιμήσθαι λέγεται Πίασος, ὅν φασιν ἄρχοντα Πελασγῶν ἐρασθῆναι τῆς θυγατρὸς Δαρίσης, βιασύμενον δὲ αὐτὴν τίσαι τῆς ὑβρείας δίκην· ἐγκύψαντα γὰρ εἰς πίθον οἶνον καταμαθοῦσαν τῶν σκέλων λαβο-μένην ἐξάραε καὶ καθεύνει αὐτὸν εἰς τὸν πίθον, τὰ μὲν οὖν ἄρχαία τοιαῦτα.

¹ Δὴ τοῖς τοῦτο ἐκμαρτυρήσαι.
² ἀπαναστάσεις, Coria, for ἀπαναστάσεις.
GEOGRAPHY, 13. 3. 3-4

Phriconis after the Locrion mountain; and likewise Larisa is called Larisa Phriconis; but Larisa is now deserted. That the Pelasgians were a great tribe is said also to be the testimony of history in general: Menecrates of Elaca, at any rate, in his work *On the Founding of Cities*, says that the whole of what is now the Ionian coast, beginning at Mycalē, as also the neighbouring islands, were in earlier times inhabited by Pelasgians. But the Lesbians say that their people were placed under the command of Pylaeus, the man whom the poet calls the ruler of the Pelasgians,¹ and that it is from him that the mountain in their country is still called Pylaeus. The Chians, also, say that the Pelasgians from Thessaly were their founders. But the Pelasgian race, ever wandering and quick to migrate, greatly increased and then rapidly disappeared, particularly at the time of the migration of the Aeolians and Ionians to Asia.

4. A peculiar thing happened in the case of the Larisaeans, I mean the Caÿstrian and the Phryconian Larisaeans and, third, those in Thessaly: they all held land that was deposited by rivers, by the Caÿster and by the Hermus and by the Pencius. It is at the Phryconian Larisa that Piasus is said to have been honoured, who, they say, was ruler of the Pelasgians and fell in love with his daughter Larisa, and, having violated her, paid the penalty for the outrage; for, observing him leaning over a cask of wine, they say, she seized him by the legs, raised him, and plunged him into the cask. Such are the ancient accounts.

¹ *Iliad* 2. 342.

² Instead of ταυστριανών, CODEKIMOS read ταυστρινών, έιόν ταυστρινών.
5. Ταῖς δὲ νῦν Αἰολικᾶς πόλεως ἑτὶ καὶ τὰς Διόγας 1 προσληπτεύον καὶ τὴν Τήμυνον, οὐδὲν ἦν 'Ερμαγόρας ὁ τὰς ῥητορικὰς τέχνας συγγράψας· ἵδρυται δ' αἱ πόλεις αὐταί κατὰ τὴν ὀρεινὴν τὴν ὑπερκειμένην τῆς τε Κυμαίας καὶ τῆς Φωκαέων καὶ Σμυρναίων γῆς, παρ' ἤν ὁ Ὁρμος βελ. οὐκ ἀπώθεν δὲ τοῦτων τῶν πόλεων οὐδ' ἡ Μαγνησία ἑστίν ἢ ὑπὸ Σιπύλων, ἐλευθέρα πόλις ὑπὸ Ὁρμαίων κεκριμένη, καὶ ταύτην δ' ἐκάκωσαν οἱ νεωτέρες γενόμενοι σεισμοί. εἰς δὲ C 622 τάναντια τὰ ἐπὶ τῶν Καίκων νεόντα ὑπὸ Λαρίσης μὲν διαισάντω τὸν Ὁρμον εἰς Κύμην ἐβδομήκοντα στάδιοι, ἐντεύθεν δ' εἰς Μύριαν τετταράκοντα στάδια, τὸ δ' ἵσον ἐντεύθεν εἰς Γρύνων, κάκειθεν εἰς Ἐλαϊαν ὁς δ' Ἀρτεμίδωρος, ὑπὸ τῆς Κύμης εἰς Ἁδαί, εἶτ' ἄκρα μετὰ τετταράκοντα στάδιοι, ἤν καλοῦσιν ὁδόν, ἡ ποιοῦσα τὸν κόλπον τῶν Ἐλαϊτικῶν πρὸς τὴν ὑπεναντίον ἄκραν Ἀρματοῦλτα. τοῦ μὲν οὖν στόματος τὸ πλάτος περὶ ὑγιοῖκοντα στάδιοι ἐστίν, ἐγκολπίζοντα δὲ Μύρια ἐν ἐξίκοντα στάδιοι, Αἰολίσ πόλις ἔχουσα λιμένα, εἶτ' Ἀχαϊῶν λιμήν, ὅπου οἱ βωμοὶ τῶν δώδεκα θεῶν, εἶτα πολέμιων Γρύνων καὶ ἱερῶν Ἀπόλλωνος καὶ μαντείων ἄρχαιων καὶ νεὼς πολυτελῆς λίθον λευκοῦ, στάδιοι δ' ἐπ' αὐτὴν τετταράκοντα· εἰθ' ἐβδομή- κοντα εἰς Ἐλαϊαν, λιμένα ἔχουσαν καὶ ναύσταθ- μον τῶν Ἀτταλικῶν βασιλέων, Μενεσθέων κτίσμα καὶ τῶν συν αὐτῷ Ὁρμαίων τῶν συστρατευσάντων ἐπὶ Ἰλιον. τὰ δ' ἔξης εὑρήται τὰ περὶ Πιτάνην καὶ Ἀταρνέα καὶ τάλλα τὰ ταύτην.

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5. To the present Aeolian cities we must add Aegae, and also Temnus, the birthplace of Hermagoras, who wrote The Art of Rhetoric. These cities are situated in the mountainous country that lies above the territory of Cymê and that of the Phocians and that of the Smyrnaeans, along which flows the Hermus. Neither is Magnesia, which is situated below Mt. Sipylus and has been adjudged a free city by the Romans, far from these cities. This city too has been damaged by the recent earthquakes. To the opposite parts, which incline towards the Caicus, from Larisa across the Hermus to Cymê, the distance is seventy stadia; thence to Myrina, forty stadia; thence to Grynium, the same; and from there to Elaea. But, according to Artemidorus, one goes from Cymê to Adac, and then, forty stadia distant, to a promontory called Hydra, which with the opposite promontory Harmatus forms the Elaïtic Gulf. Now the width of the mouth of this gulf is about eighty stadia, but, including the sinuosities of the gulf, Myrina, an Aeolian city with a harbour, is at a distance of sixty stadia; and then one comes to the Harbour of the Achaeans, where are the altars of the twelve gods; and then to a town Grynium and an altar of Apollo and an ancient oracle and a costly shrine of white marble, to which the distance is forty stadia; and then seventy stadia to Elaea, with harbour and naval station belonging to the Attalic kings, which was founded by Menestheus and the Athenians who took the expedition with him to Ilium. I have already spoken of the places that come next, those about Pitanê and Atarneus and the others in that region.

1 Aýûs Dh.
6. Μεγάλη δὲ ἐστὶ τῶν Ἀλοικῶν καὶ ἄριστη Κύμη καὶ σχέδου μητρόπολις αὐτὴ τε καὶ ἡ Ἀέσβος τῶν ἄλλων πόλεων, περὶ τριάκοντά ποι τὸν ἀριθμὸν, ὃν ἐκλειπότας οὐκ ἐλήγαι. σκόπεται δ' εἰς ἀναίσθησιν ἡ Κύμη κατὰ τοιαύτην τινά, ὁς φασίν ἔνιοι, δόξαν, ὃτι τριακοσίοις ἔτεσιν ὑστερον τῆς κτίσεως ἀπέδουτο τοῦ λιμένος τὰ τέλη, πρότερον δ' οὐκ ἐκαρπούτο τὴν πρόσοδον ταύτην ὁ δήμος· κατέσχεν οὖν δόξα, ὡς ὑπὲρ ἡσθημένων, ὅτι ἐπὶ βαλάντη τὸν πόλιν οἰκοίκες. ἔστι δὲ καὶ ἄλλος λόγος, ὃτι δανεισάμενου χρήματα δημοσία τὰς στοὰς ὑπέθεντο, εἰτ' οὐκ ἀποδιδότας κατὰ τὴν ἀρισμένην ἦμέραν εὑρόντο τῶν περιπάτων· ὅτε μέντοι ὦμβρος εἶχα, κατ' αἰδώ τινα κηρύττοιν οἱ δανεισταί, κελεύοντες ὕπο τὰς στοὰς ὑπέρχεσθαν· τοῦ δ' κήρυκος οὗτος φθεγγομένου "ὑπὸ τὰς στοὰς ὑπέλθετε," ἐκπεσεῖν λόγον, ὡς Κυμαιῶν οὐκ αἰσθημόνεσυ, ὡς ἐν τοῖς ὦμβροις ὕπο τὰς στοὰς ὑπελθήσετον, ἄν μὴ σημάνῃ τις αὐτοῖς διὰ κηρύγματος. ἀνὴρ δ' ἄξιος μνήμης ἐκ τῆς τῆς πόλεως ἀναντιλέκτως μὲν ἔστων Ἐφορος, τῶν Ἰσοκράτους γυνώμων τοῦ Ῥήτορος, ὁ τὴν ἱστορίαν συγγράφας καὶ τὰ περὶ τῶν εὐρήματων καὶ τὸ πρότερος τούτου Ἡσίοδος ὁ ποιητής· αὐτὸς γὰρ ἐίρηκεν, ὅτι ὁ πατήρ αὐτοῦ Δῖος μετάκητον εἰς Βοιωτούς, Κύμην Ἀιολίδα προλιπών·

νάσσατο δ' ἄγχ' Ἐλικῶνος δίκυρῆ ἐνι κόμη. Ἀσκρή, χείμα κακῆ, θέρει ἄργαλῆ, οὖν ἐτε' ἐσθλῆ.

Ο 623 Ὀμηρός δ' οὐχ ὄμολογουμένως· πολλοὶ γὰρ
6. The largest and best of the Aeolian cities is Cymē; and this with Lesbos might be called the metropolis of the rest of the cities, about thirty in number, of which not a few have disappeared. Cymē is ridiculed for its stupidity, owing to the repute, as some say, that not until three hundred years after the founding of the city did they sell the tolls of the harbour, and that before this time the people did not reap this revenue. They got the reputation, therefore, of being a people who learned late that they were living in a city by the sea. There is also another report of them, that, having borrowed money in the name of the state, they pledged their porticoes as security, and then, failing to pay the money on the appointed day, were prohibited from walking in them; when it rained, however, their creditors, through a kind of shame, would bid them through a herald to go under the porticoes; so the herald would cry out the words, “Go under the porticoes,” but the report went abroad that the Cymaeans did not understand that they were to go under the porticoes when it rained unless they were given notice by the herald. Ephorus, a man indisputably noteworthy, a disciple of Isocrates the orator, and the author of the History and of the work on Inventions, was from this city; and so was Hesiod the poet, still earlier than Ephorus, for Hesiod himself states that his father Dius left Aeolian Cymē and migrated to Boeotia: “And he settled near Helicon in a wretched village, Ascrē, which is bad in winter, oppressive in summer, and pleasant at no time.”¹ But it is not agreed that Homer was from Cymē, for

¹ Works and Days, 639–40 (quoted also in 9. 2. 25).
άμφισβητοὺς αὐτοῦ. τὸ δ’ ὄνομα ἀπὸ Ἀμα-
ξόνος τῇ πόλει τεθείσθαι, καθάπερ καὶ τῆς
Μυρίνης ἀπὸ τῆς ἐν τῷ Τρωικῷ πεδίῳ κειμένης
ὑπὸ τῆς Βατιείας.

τὴν ἦτοι ἄνδρες Βατιείαν κυκλήσκουσιν,
ἀθάνατοι δὲ τε σήμα πολυσκάρθμοι Μυρίνης.

σκόπτεται δὲ καὶ ὁ Ἕφορος, διότι τῆς πατρίδος
ἐργα οὖν ἔχων φράξειν ἐν τῇ διαρθρήσει τῶν
ἀλλῶν πράξεων, οὐ μὴν οὐδ’ ἀμμηνόνευτον αὐτὴν
eῖναι θέλων, οὕτως ἐπίφωνε: “Κατὰ δὲ τὸν
αὐτὸν καιρὸν Κυμαίου τὰς ἰσχυρὲς ἦγον.” ἐπεὶ
dὲ διελθήσαμεν τῇ τῶν Τρωικῆς ἁμα καὶ τῇ
Ἀἰολικῆς παραλλαγῇ, ἐφεξῆς ἂν εἴη τῇ τῆς
μεσόγαιαν ἐπιδραμεῖν μέχρι τοῦ Ταύρου, φυλάσσοντας τὴν
αὐτὴν τῆς ἐφόδου τάξιν.

IV

1. Ἐχει δὲ τινὰ ἡγεμονίαν πρὸς τοὺς τόπους
τοῦτοὺς τὸ Πέργαμον, ἐπιφανής πόλις καὶ πολὺς
συνεντυχήσασα χρόνον τοῖς Ἀτταλικοῖς βασι-
λεύσι καὶ δὴ καὶ ἐντεύθεν ἄρκτοι τῆς ἐξῆς
περιόδειας, καὶ πρῶτον περὶ τῶν βασιλέων,
ὄποθεν ὠρμήθησαν καὶ εἰκὸς ἄ κατεστρεψαν, ἐν
βραχέσι δηλωτέοι. ἦν μὲν δὴ τὸ Πέργαμον
Ἀννιμάχου γαζοφυλάκιον τοῦ Ἀγαθοκλέους, ἐνὸς
τῶν Ἀλεξάνδρου διαδόχων, αὐτὴν τὴν ἄκραν τοῦ
ὄρους συνοικουμένην ἔχον· ἐστὶ δὲ στροβιλοειδὲς
τὸ ὀρος εἰς ἄξειν κορυφὴν ἀπολήγον. ἐπεπίσ-
τευτο δὲ τὴν φυλακὴν τοῦ ἐρύματος τοῦτον καὶ
tῶν χρημάτων (ὅτι δὲ τάλαντα ἐννακισχίλια)
many peoples lay claim to him. It is agreed, however, that the name of the city was derived from an Amazon, as was Myrina from the Amazon who lies in the Trojan plain below Baticia, "which verily men call Baticia, but the immortals the tomb of much-bounding Myrina." Ephorus, too, is ridiculed because, though unable to tell of deeds of his native land in his enumeration of the other achievements in history, and yet unwilling that it should be unmentioned, he exclaims as follows: "At about the same time the Cymaeans were at peace."

Since I have traversed at the same time the Trojan and Aeolian coasts, it would be next in order to treat cursorily the interior as far as the Taurus, observing the same order of approach.

**IV**

1. A kind of hegemony is held over these places by Pergamum, which is a famous city and for a long time prospered along with the Attalic kings; indeed I must begin my next description here, and first I must show briefly the origin of the kings and the end to which they came. Now Pergamum was a treasure-hold of Lysimachus, the son of Agathocles, who was one of the successors of Alexander, and its people are settled on the very summit of the mountain; the mountain is cone-like and ends in a sharp peak. The custody of this stronghold and the treasure, which amounted to nine thousand talents,

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1 Also quoted in 12. 8. 6.

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1 All MSS. except F insert ἀν after οὐδ'.

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Φιλέταιρος, ἀνὴρ Τιανός, ἡλιβίας ἐκ παιδός. 
συνέβη γὰρ ἐν τινὶ ταφῇ θέας οὐσίς καὶ πολλῶν 
παρόντων, ἀποληφθείσαν ἐν τῷ ὄχλῳ τὴν κομί-
ξουσαν τροφὸν τὸν Φιλέταιρον ἔτι νηπίου συν-
θλιβῆναι μέχρι τοσοῦτο, ὡστε πηρωθῆναι τὸν 
παιδὰ. ἦν μὲν δὴ εὐνούχος, τραφεὶς δὲ καλὸς 
εὕφανη τῆς πίστεως ταύτης ἄξιος. τέως μὲν οὖν 
eὐνοὺς διέμεινε τῷ Δυσιμάχῳ, διενεχθεῖς δὲ 
πρὸς Ἀρσινόῃ τὴν γυναῖκα αὐτοῦ διαβάλλου-
σαν αὐτὸν ὑπεστησαί τὸ χωρίον καὶ πρὸς τοὺς 
καυροὺς ἐπολυτεῦτο, ὄρων ἐπιτηδείους πρὸς νεω-
tερισμὸν ὁ τε γὰρ Δυσίμαχος κακοῖς οἰκεῖοις 
περιπεσὼν ἡμαγκάσθη τὸν ὕδιν ἄνελεῖν Ἀγα-
θοκλέα, Σέλευκός τε ἔπελθὼν ὁ Νικίτωρ ἐκεῖνον 
τε κατέλυσε καὶ αὐτὸς κατελύθη, δολοφονηθεῖς 
ὑπὸ Πτολεμαίου τοῦ Κεραυνοῦ. τοιούτων δὲ 
θορώβων ὄντων, διεγένεσαν μένων ἐπὶ τοῦ ἐρύματος 
ὁ εὐνούχος καὶ πολυτευώμενος δὲ ὁ ποσχέσεων 
καὶ τῆς ἄλλης θεραπείας ἡπὶ πρὸς τὸν ἱσχύοντα 
καὶ ἐγγύς παροῦντα διετέλεσε γοῦν ἔτη εἰκοσὶ 
kύριος ὁν τοῦ φρουρίου καὶ τῶν χρημάτων.

C 624 2. Ἡσαῦ δ` αὐτὸ δύο ἄδελφοι, πρεσβύτερος 
μὲν Εὐμένης, νεότερος δ` Ἀττάλος· ἐκ μὲν οὖν 
τοῦ Εὐμένους ἐγένετο ὁμώνυμος τῷ πατρὶ Εὐμένης, 
ὁσπερ καὶ διεδέξατο τὸ Πέργαμον, καὶ ἦν ἠδὴ 
δυνάστης τῶν κύκλω χωρίων, ὡστε καὶ περὶ 
Σάρδεις ἐνίκησε μάχῃ συμβαλὼν Ἀντίοχον 
tὸν Σελεύκον· δύο δὲ καὶ εἰκοσὶν ἄρξας ἔτη 
tελευτὰ τὸν βίον. ἐκ δὲ Ἀττάλου καὶ Ἀν-

1 Τιανός C, Τιανός X, Τιανέως mosaic.
2 Instead of διέμεινε, CDXX and Corais read διέμεινε.
3 ἐπανελθὼν mosaic, instead of ἐπελθὼν.
was entrusted to Philetaerus of Ticium, who was a eunuch from boyhood; for it came to pass at a certain burial, when a spectacle was being given at which many people were present, that the nurse who was carrying Philetaerus, still an infant, was caught in the crowd and pressed so hard that the child was incapacitated. He was a eunuch, therefore, but he was well trained and proved worthy of this trust. Now for a time he continued loyal to Lysimachus, but he had differences with Arsinoë, the wife of Lysimachus, who slandered him, and so he caused Pergamum to revolt, and governed it to suit the occasion, since he saw that it was ripe for a change; for Lysimachus, beset with domestic troubles, was forced to slay his son Agathocles, and Seleucus Nicator invaded his country and overthrew him, and then he himself was overthrown and treacherously murdered by Ptolemy Ceraunus. During these disorders the eunuch continued to be in charge of the fortress and to manage things through promises and courtesies in general, always catering to any man who was powerful or near at hand. At any rate, he continued lord of the stronghold and the treasure for twenty years.

2. He had two brothers, the elder of whom was Eumenes, the younger Attalus. Eumenes had a son of the same name, who succeeded to the rule of Pergamum, and was by this time sovereign of the places round about, so that he even joined battle with Antiochus the son of Seleucus near Sardeis and conquered him. He died after a reign of twenty-two years.¹ Attalus, the son of Attalus and Antiochis,

¹ 263–241 B.C.

⁴ μηθ μοι, instead of δι'.

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τιοχίδος, τής 'Αχαιών, γεγονός ὁ Αττάλος διεδέ-ξατο τὴν ἀρχήν, καὶ ἀνηγορεύθη βασιλεύς πρώτος, μικήσας Γαλάτας μάχη μεγάλη. οὕτως δὲ καὶ Ἠρωμαίοις κατέστη φίλος καὶ συνεπολέμησε πρὸς Φίλιππον μετὰ τοῦ Ἡρωδίων ναυτικοῦ γηραιός δὲ ἐτελεύτα, βασιλεύσας ἔτη τρία καὶ τετταράκοντα, κατέληπε δὲ τέτταρας ύστερος ἐξ Ἀπολλωνίδου Κυδωνίας γυναικός, Εὐμένη, ὁ Αττάλος, Φιλέταρχος, Ἄθηναιοι. οἱ μὲν ὦν νεώτεροι διε-τέλεσαν ιδίωται, τῶν δὲ ἄλλων ὁ πρεσβύτερος Εὐμένης ἐβασιλεύσε ἐνυπολέμησε δὲ οὕτως Ἁρωμαίοις πρὸς τὸν Ἀντίοχον τὸν μέγαν καὶ πρὸς Περσέα, καὶ ἔλαβε παρὰ τῶν Ἁρωμαίων ἄπασαν τὴν ὑπ’ Ἀντίοχῳ τὴν ἐντὸς τοῦ Ταιρίου. πρό-τερον δὲ ἦν τὰ περὶ Πέργαμον ὅποι πολλὰ χωρία μέχρι τῆς θαλάσσης τῆς κατὰ τὸν Ἐλαίτην κόλπον καὶ τὸν Ἀδραμυττην. κατεσκεύασε δὲ οὕτως τὴν πόλιν καὶ τὸ Νικηφόριον ἀλσει κατεφύτευσε, καὶ ἀναδῆματα καὶ βιβλιοθήκας καὶ τὴν ἐπὶ τοσόνδε κατοικίαν τοῦ Περγάμου τὴν νῦν οὕσαν ἐκεῖνος προσφέροικάλησε. βασι-λεύσας δὲ ὁ ἐτη τετταράκοντα καὶ ἐνυέα ἀπέλιπτεν υἱὸ τὴν ἀρχὴν Ἀττάλων, γεγονότι ὁ Στρατονίκης τῆς Ἀριαράθου βυγατρὶ τοῦ Κασσαδόκου βασιλέως, ἐπίτροπον δὲ κατέστησε καὶ τοῦ παιδὸς νέον τελέως οὕτως καὶ τῆς ἀρχῆς τὸν ἄδελφὸν Ἀτταλοῦν. ὅποι δὲ καὶ εἰκοσὶν ἐτη βασι-λεύσας γέρων οὕτως τελευτᾷ, κατορθώσας πολλά.

1 ἐτελέυτησε μόνιος, instead of ἐτελεύτα.
2 δὲ, before ἔτη, inserted by π; μόνιος τε.
daughter of Achaeus, succeeded to the throne and was the first to be proclaimed king, after conquering the Galatians in a great battle. Attalus not only became a friend of the Romans but also fought on their side against Philip along with the fleet of the Rhodians. He died in old age, having reigned as king forty-three years; and he left four sons by Apollonis, a woman from Cyzicus, Eumenes, Attalus, Philetærus, and Athenaicus. Now the two younger sons remained private citizens, but Eumenes, the elder of the other two, reigned as king. Eumenes fought on the side of the Romans against Antiochus the Great and against Perseus, and he received from the Romans all the country this side the Taurus that had been subject to Antiochus. But before that time the territory of Pergamum did not include many places that extended as far as the sea at the Elaïtic and Adramyttene Gulfs. He built up the city and planted Nicephorium with a grove, and the other elder brother, from love of splendour, added sacred buildings and libraries and raised the settlement of Pergamum to what it now is. After a reign of forty-nine years Eumenes left his empire to Attalus, his son by Stratonice, the daughter of Ariathres, king of the Cappadocians. He appointed his brother Attalus as guardian both of his son, who was extremely young, and of the empire. After a reign of twenty-one years his brother died an old man, having won success in many undertakings; for

2 Others make ἐκφορά refer to Eumenes, but the present translator must make it refer to Attalus, unless the text is corrupt.
3 But he died in 159 B.C. (see Pauly-Wissowa, s.v. "Eumenes," p. 1108), thus having reigned 197–159 B.C.
4 Attalus Philadelphus.
5 159–138 B.C.
καὶ γὰρ Δημήτριου τοῦ Σελεύκου συγκατετολέμησεν Ἀλεξάνδρῳ τῷ Ἀντιόχου καὶ συνεμάχησεν Ὁρμαίοις ἐπὶ τῶν Ψευδοφιλιπποῦ, ἔχειρώσατο δὲ καὶ Διήγυλοι τῶν Καίνων ἑπτά βασιλεία στρατεύσας εἰς τὴν Ὁράκην, ἀνείλε δὲ καὶ Προσιάυν, ἐπισυνήθεσαν αὐτῷ Νικομήδη τῶν υἱῶν, κατέληπε δὲ τὴν ἀρχήν τῷ ἐπιτροπευθέντι Ἀττάλῳ· βασιλεύσας δὲ οὕτως ἐτή πέντε καὶ κληθεὶς Φιλομήτωρ ἐτελεύτα νόσῳ τοῦ βίου, κατέλυπε δὲ κληρονόμοις Ὁρμαίοις· οἱ δὲ ἐπαρχίαι ἀπεδείχθη τὴν χώραν, Ἀσίαν προσαγορεύσαντες, ὁμόνυμον τῇ ἥπειρᾳ, παραρρέει δὲ ὁ Κάικος τῷ Πέργαμον, διὰ τοῦ Καίκου πεδίου προσαγορευμένου σφόδρα εὐδαίμονα γῆν διεξόμεν, σχεδὸν δὲ τι καὶ τὴν ἠρίστην τῆς Μυσίας.

C 625 3. "Ἀνδρέας δ' ἐγένοντο ἐλλόγμοι καὶ ἠμάς Περγαμηνοῖς, Μιθριδάτης τε Μηνοδότου υἱὸς καὶ Ἀδοβογίωνος, ὃς τοῦ τετραγμονοῦ τῶν Γαλατῶν γένους ἦν, ἦν καὶ παλλακεύσαι τῷ βασιλεῖ Μιθριδάτη φασίν. θεὺς καὶ τοῦ νόμο τοῦ παιδί θέσθαι τοὺς ἐπιτηδεύοντες, προσποιημένους ἐκ τοῦ βασιλεώς αὐτῶν γεγονέναι. οὕτως γοῦν Κάισαρ τῷ Θεῷ γενόμενος φίλος εἰς τοσοῦτο προῆλθε τιμῆς, ὡστε καὶ τετράχρος ἀπεδείχθη ἀπὸ τοῦ μητρόφου γένους καὶ βασιλεύς ἄλλων τε καὶ τοῦ Βοσπόρον κατελύθη δ' ὑπὸ Ἀσάν- δρου τοῦ καὶ Φαρνάκην ἀνελόντος τοῦ βασιλεᾶ καὶ κατασχόντος τῶν Βόσπορον, οὕτως τε δὴ

1 Καίνων, Tzschucke, for ἐκεῖνων CDλήμορων, ἐκεῖνον F, καίγων Ἐπιτ.; so the later editors.
2 The MSS., except Fz, have καὶ after δὲ.
3 Ἀδοβογίωνος, ὃς, the editors, for Ἀδοβογίων, ὃς.
example, he helped Alexander, the son of Antiochus, to defeat in war Demetrius, the son of Seleucus, and he fought on the side of the Romans against the Pseudo-Philip, and in an expedition against Thrace he defeated Diegylis the king of the Caeni, and he slew Prusias, having incited his son Nicomedes against him, and he left his empire, under a guardian, to Attalus. Attalus, surnamed Philometor, reigned five years, died of disease, and left the Romans his heirs. The Romans proclaimed the country a province, calling it Asia, by the same name as the continent. The Caicus flows past Pergamum, through the Caicus Plain, as it is called, traversing land that is very fertile and about the best in Mysia.

3. Pergamenians have become famous in my time: Mithridates the son of Menodotus and of Adobogion. Menodotus was of the family of the tetrarchs of the Galatians, and Adobogion, it is said, was also the concubine of King Mithridates, and for this reason her relatives gave to the child the name of Mithridates, pretending that he was the son of the king. At any rate, he became a friend to the deified Caesar and reached so great preferment with him that he was appointed tetrarch from his mother’s family and king both of the Bosporus and other territories. He was overthrown by Asander, who not only slew King Pharmaces but also took possession of the Bosporus. Mithridates, then, has been

1 133–133 B.C.  

4 ἡ μ., inserted by the editors.  
5 ἡ μ., before παλαιακεφαλαι, ejected by the editors.  
6 ἀπο, Casaubon inserts; so the later editors.  
7 Ἀσάνθρο, Casaubon, for Λυσάνθρο; so the later editors.
δυνάμας ἥξιωται μεγάλου, καὶ Ἀπολλόδωρος ὁ ῥήτωρ ὁ τὰς τέχνες συγγράψας καὶ τὴν Ἀπολλοδώρειον αἵρεσιν παραγαγὼν, ἦτις ποτ' ἐστὶν πολλὰ γὰρ ἐπεκράτει, μείζονα δὲ ἢ καθ’ ἡμᾶς ἔχουσα τὴν κρίσιν, δὲν ἐστὶ καὶ ἡ Ἀπολλοδώρειος αἵρεσις καὶ ἡ Θεοδώρειος. μάλιστα δὲ ἔξηρε τὸν Ἀπολλόδωρον ἢ τοῦ Καίσαρος φιλία τοῦ Σεβαστοῦ, διδάσκαλον τῶν λόγων γενόμενον μαθητὴν δ’ ἐσχήν ἀξιόλογον Διονύσιον τὸν ἐπικληθέντα Ἀττικὸν, πολέτην αὐτοῦ, καὶ γὰρ σοφιστὴς ἦν ἑκανός καὶ συγγραφεὺς καὶ λογογράφος.

4. Προϊόντι δ’ ἀπὸ τοῦ πεδίου καὶ τῆς πόλεως ἐπὶ μὲν τὰ πρὸς ἑως μέρη πόλις ἐστὶν Ἀπολλωνία, μετεώροις ἐπικειμένη τόπους; ἐπὶ δὲ τῶν νότων ὅρεων ράχις ἐστίν, ἢν ὑπερβαίνει καὶ βαδίζουσιν ἐπὶ Σάρδεων πόλις ἐστὶν ἐν ἀριστερὰ Θυάτειρα, κατοικία Μακεδόνων, ἢν Μυσῶν ἐσχάτη τινὲς φασιν. ἐν δεξιᾷ δ’ Ἀπολλωνίας, διέχουσα Περγάμου τριακοσίων σταδίων, τοὺς δὲ ἵσους καὶ τῶν Σάρδεων, ἐπάνω μοι δ’ ἐστὶ τῆς Κυζικηνῆς Ἀπολλωνίδος: εἰτ’ ἐκδέχεται τὸ Ἐρμοῦ πεδίον καὶ Σάρδεις τὰ δὲ προσάρκτια τῷ Περγάμῳ τά πλείστα ὑπὸ Μυσῶν ἔχοντα τὰ ἐν δεξιᾷ τῶν Ὀβειστών λαγομένων, οῖς συνάπτει ἡ Ἐπίκτητος μέχρι Βιθυνίας.

5. Αἱ δὲ Σάρδεις πόλεις ἐστὶ μεγάλη, νεωτέρα μὲν τῶν Τρωικῶν, ἁρχαία δὲ ὅπως, ἀκραν ἔχουσα εὐερκής βασίλειον δ’ ὑπηρέτη τῶν Λυδῶν, οὕς ὁ

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1 Ὅβειστῶν, Kramer, from conj. of Kiepert, for Ὅβειστων Ε, Ὅβειστων other MSS.
thought worthy of a great name, as has also Apollodorus the rhetorician, who wrote the work on *Rhetoric* and was the leader of the Apollodorean sect, whatever in the world it is; for numerous philosophies were prevalent, but to pass judgment upon them is beyond my power, and among these are the sects of Apollodorus and Theodorus. But the friendship of Caesar Augustus has most of all exalted Apollodorus, who was his teacher in the art of speech. And Apollodorus had a notable pupil in Dionysius, surnamed Atticus, his fellow-citizen, for he was an able sophist and historian and speech-writer.

4. As one proceeds from the plain and the city towards the east, one comes to a city called Apollonia, which lies on an elevated site, and also, towards the south, to a mountain range, on crossing which, on the road to Sardeis, one comes to Thyateira, on the left-hand side, a settlement of the Macedonians, which by some is called the farthestmost city of the Mysians. On the right is Apollonis, which is three hundred stadia distant from Pergamum, and the same distance from Sardeis, and it is named after the Cyzicene Apollonis. Next one comes to the plain of Hermus and to Sardeis. The country to the north of Pergamum is held for the most part by the Mysians, I mean the country on the right of the Abaeitae, as they are called, on the borders of which is the Epictetus¹ as far as Bithynia.

5. Sardeis is a great city, and, though of later date than the Trojan times, is nevertheless old, and has a strong citadel. It was the royal city of the Lydians, whom the poet calls Meionians; and later

¹ Phrygia Epictetus (see 12. 3. 7, 12. 4. 1, and 12. 4. 5).
ποιητὴς καλεῖ Μῆθονας, οἱ δ' ύστερον Μαλόνας, οἱ μὲν τοὺς αὐτούς τοὺς Λυδοῖς, οἱ δὲ ἔτεροις ἀποφαίνοντες, τοὺς δ' αὐτοὺς ἀμεινὸν ἔστε λέγειν. ὑπέρκειται δὲ τῶν Σάρδεων ὁ Τμῶλος, εὐδαιμον ὄρος, ἐν τῇ ἀκρωρείᾳ σκοπῆν ἔχον, ἔξεδραν λευκοὺ λίθου, Περσῶν ἔργον, ἀφ' οὐ κατοπτεύεται τὰ κύκλω πεδία, καὶ μάλιστα τὸ Καϊστριανὸν περιοικοῦσι δὲ Λυδίων καὶ Μυσίων καὶ Μακεδόνες. ρεῖ δ' ὁ Πακτωλὸς ὑπὸ τοῦ Τμῶλου, καταφέρων τὸ παλαιὸν ψήγμα χρυσοὺ πολύ, ἀφ' οὗ τὸν

Ο 626 Κροίσων λεγόμενον πλοῦτον καὶ τῶν προγόνων αὐτοῦ διονυμασθῆναι φασὶν νῦν δ' ἐκλέλοιπε τὸ ψήγμα. καταφέρεται δ' ὁ Πακτωλὸς εἰς τὸν Ἐρμον, εἰς δ' ὑπὸ καί οὗ ἀνυψωτέρων συμπεσόντες δ' οἱ τρεῖς καὶ ἄλλοι ἀσημέτεροι σὺν αὐτοῖς εἰς τὴν κατὰ Φωκαλού ἐκδιδόσσι βάλαττα, ὡς Πρόδοτος φησίν. ἀρχεῖ τοῦ ἐκ Μυσίας ὁ Ἐρμος, ἐξ ὑπὸ τῆς Διανυμῆς, καὶ διὰ τῆς Κατακεκαμένης εἰς τὴν Σαρδιανὸν φέρεται καὶ τὰ 1 συνεχῆ πεδία, ὡς εἰρήνη, μέχρι τῆς βαλάττης. ὑπάκειται δὲ τῇ πόλει τὸ τοῦ Σαρδιανὸν πεδίον καὶ τὸ τοῦ Κύρου 2 καὶ τὸ τοῦ Ἐρμον καὶ τὸ Καϊστριανὸν, συνεχῆ τῇ ὅποια καὶ πάνων ἀριστα πεδίων, ἐν δ' ἑταῖοις τεταράκοντα ἀπὸ τῆς πόλεως ἐστὶν ἡ Γυγαία μὲν ὑπὸ τοῦ ποιητοῦ λεγομένη, Κολόη δ' ύστερον μετονομασθείσα, ὅπου τὸ ἱερὸν τῆς Κολονῆς Ἀρτέμιδος, μεγάλην ἀγιστείαν ἔχον. φασὶ δ'
writers call them Maconians, some identifying them with the Lydians and others representing them as different, but it is better to call them the same people. Above Sardeis is situated Mt. Tmolus, a blest mountain, with a look-out on its summit, an arcade of white marble, a work of the Persians, whence there is a view of the plains below all round, particularly the Caýster Plain. And round it dwell Lydians and Mysians and Macedonians. The Pactolus River flows from Mt. Tmolus; in early times a large quantity of gold-dust was brought down in it, whence, it is said, arose the fame of the riches of Croesus and his forefathers. But the gold-dust has given out. The Pactolus runs down into the Hermus, into which also the Hyllus, now called the Phrygius, empties. These three, and other less significant rivers with them, meet and empty into the sea near Phocaea, as Herodotus says.¹ The Hermus rises in Mysia, in the sacred mountain Dindymenê, and flows through the Catacecaumene country into the territory of Sardeis and the contiguous plains, as I have already said,² to the sea. Below the city lie the plain of Sardeis and that of the Cyrus and that of the Hermus and that of the Caýster, which are contiguous to one another and are the best of all plains. Within forty stadia from the city one comes to Gygaea,³ which is mentioned by the poet, the name of which was later changed to Coloë, where is the temple of Coloëonian Artemis, which is characterised by great holiness. They say that at the festivals here the

¹ 1. 80. ² Cf. 13. 1. 2. ³ Lake Gygaea, Iliad 2. 805.
ἐνταύθα χορεύειν τοὺς καλάθους ¹ κατὰ τὰς ἔορτάς, ὅσι ὁδ' ὅπως ποτὲ παραδοξολογούντες μᾶλλον ἢ ἀληθεύοντες.

6. Κειμένων δ' οὕτω πως τῶν ἔποιν παρ' Ὁμήρῳ.

Μήσων αὕ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,

υλε Ταλαιμένεος,² τω Γυγαίῃ τέκε λίμνη,

οἱ καὶ Μήσων ἦγον ὑπὸ Τμώλῳ γεγαώτας,

προσγράφουσι τινές τοῦτο τέταρτον ἔπος.

Τμώλῳ ὑπὸ νυφόειντι, "Τόθη ³ ἐν πίονι δήμῳ.

οὐδεμία δ' εὑρίσκεται "Τόθη ἐν τοῖς Λυδοῖς. οἱ δὲ καὶ τῶν Τυχίων ἐνθένδε ποιοῦσιν, ὃν φησιν ὁ ποιητής.

σκυτοτόμων δχ' ἀριστός "Τόθη ⁴ ἐνι,

προστιθέασι δὲ καὶ, διότι δριμώδης ὁ τόπος καὶ κεραυνόβολος, καὶ ὃτι ἐνταύθα οἱ "Ἀρίμοι· καὶ

γὰρ τφ.⁵

εἰν Ἀρίμοις, ὅθι φασὶ Τυφῶεος ἐμμεναι εὐνάς ἐπεισφέρουσι

χώρῳ ἐνὶ δρυόεντι, "Τόθη ἐν πίονι δῆμῳ.

ἄλλοι δ' ἐν Κιλικίᾳ, τινὲς δ' ἐν Συρίᾳ πλάττουσι τὸν μῦθον τούτον, οἱ δ' ἐν Πιθηκούσσαις, οἳ καὶ τοὺς πιθήκους φασὶ παρὰ τοῖς Τυρρηνοῖς ἀρίμους καλεῖσθαι; οἱ δὲ τὰς Σάρδεις "Τόθην ὄνομάζουσιν, οἳ δὲ τὴν ἀκρόπολιν αὐτής. πιθανωτάτους δ' ὁ

¹ Instead of καλάθους, tw read καθόλου; ms, Ald., and Casaubon πιθήκους; Lobeck conj. πιθάκων and certain others καλάθους.

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baskets dance,\(^1\) though I do not know why in the world they talk marvels rather than tell the truth.

6. The verses of Homer are about as follows: "Mnesthles and Antiphus, the two sons of Talae- menes, whose mother was Lake Gygaea, who led also the Meionians, who were born at the foot of Tmolus";\(^2\) but some add the following fourth verse: "At the foot of snowy Tmolus, in the fertile land of Hydæ." But there is no Hydæ to be found in the country of the Lydians. Some also put Tychius there, of whom the poet says, "far the best of workers in hide, who lived in Hydæ."\(^3\) And they add that the place is woody and subject to strokes of lightning, and that the Arimi live there, for after Homer’s verse, "in the land of the Arimi where men say is the couch of Typhon,"\(^4\) they insert the words, "in a wooded place, in the fertile land of Hydæ." But others lay the scene of this myth in Cilicia, and some lay it in Syria, and still others in the Pithecussae Islands, who say that among the Tyrrhenians "pitheci"\(^5\) are called "arimi." Some call Sardeis Hydæ, while others call its acropolis Hydæ. But

\(^1\) Thought to be the baskets carried on the heads of maidens at festivals.
\(^2\) Iliad 2. 864.
\(^3\) Iliad 7. 221.
\(^4\) Iliad 2. 783.
\(^5\) i.e. monkeys.
Σκῆψις ήγείται τοῦς ἐν τῇ Κατακεκαμένῃ τῆς Μυσίας τοὺς Ἀρίμους τιθέντας. Πάντα δὲ συνοικείοι τοῖς ἐν τῇ Κιλικίᾳ τὰ ἐν Πιθηκούσσαις, ἀπερ ἐστὶ πρὸ τῆς Κυμαίας, καὶ τὰ ἐν Σικελίᾳ· καὶ γὰρ τῇ Αἴτνῃ φησὶν ὑποκείσθαι τὸν Τυφώνα·

tὸν ποτὲ

Κιλίκιον βρέφεν πολυώνυμον ἄντρου· νῦν γε μὰν

Ο 627 ταὶ θ' ὑπὲρ Κύμας ἀλειρὲκες ὑμὴ Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα.² καὶ πάλιν;

κεῖνὸς μὲν Αἴτνα δεσμὸς ὑπερφίαλος ἀμφίκειται.

καὶ πάλιν;

ἀλλ' οἷος ἀπλατον κεραίζε θεῶν
Τυφώνα πεντηκοντακέφαλον ³ ἀνάγκα Ζεὺς

πατὴρ ἐν Ἀρίμοις ποτὲ.

οἱ δὲ τοὺς Σύρους Ἀρίμους ⁴ δέχονται, οὖς νῦν Ἀραμαίος λέγοντι, τοὺς δὲ Κιλικας τοὺς ἐν Τροίᾳ μεταναστάντας εἰς Συρίαν ἀνφικισμένους, ἀποτελεῖσθαι παρὰ τῶν Σύρων τὴν νῦν λεγομένην Κιλικίαν. Καλλισθένης δ' ἐγγὺς τοῦ Καλυκάδωνος καὶ τῆς Σαρπηδόνος ἄκρας παρ' αυτὸ τὸ Κωρύκιον ἄντρον εἶναι τοὺς Ἀρίμους, ἀφ' ὅν τὰ ἐγγύς ὄρη λέγεσθαι Ἀριμα.

7. Περίεχεται δὲ τῇ λίμνῃ τῇ Κολόη τὰ μνημείτων καὶ τῶν βασιλέων, ὑπὸ τῶν Ἀναττοῦ ἐπὶ κρησίδος ὑψηλῶς ἱερῶν.
the Scepsian\textsuperscript{1} thinks that those writers are most plausible who place the Arimi in the Catacecaumene country in Mysia. But Pindar associates the Pithecussae which lie off the Cymaean territory, as also the territory in Sicily, with the territory in Cilicia, for he says that Typhon lies beneath Aetna: “Once he dwelt in a far-famed Cilician cavern; now, however, his shaggy breast is o’er-pressed by the sea-girt shores above Cymae and by Sicily.”\textsuperscript{2} And again, “round about him lies Aetna with her haughty fetters,” and again, “but it was father Zeus that once amongst the Arimi, by necessity, alone of the gods, smote monstrous Typhon of the fifty heads.”\textsuperscript{3} But some understand that the Syrians are Arimi, who are now called the Arimaeans, and that the Cilicians in Troy, forced to migrate, settled again in Syria and cut off for themselves from Syria what is now called Cilicia. Callisthenes says that the Arimi, after whom the neighbouring mountains are called Arima, are situated near Mt. Calycadnus and the promontory of Sarpedon near the Corycian cave itself.

7. Near Lake Coloê are the monuments of the kings. At Sardeis is the great mound, on a lofty base, of Alyattes, built, as Herodotus\textsuperscript{4} says, by the

\textsuperscript{1} Demetrius of Scepsis.  
\textsuperscript{2} Pythian Odes, 1. 31.  
\textsuperscript{3} Frag. 93 (Bergk).  
\textsuperscript{4} 1. 98.
χῶμα μέγα, ἔργασθέν, ὃς φησίν Ἡρόδοτος, ὑπὸ τοῦ πλῆθους τῆς πολέως, οὐ τὸ πλεῖστον ἔργον αἱ παιδίσκαι συνετέλεσαν. λέγει δὲ ἐκεῖνος καὶ πορνεύεσθαι πάσας, των δὲ καὶ πόρυνς μυήμα λέγουσι τὸν τάφον. χειροποιητον δὲ τὴν λίμνην ἐνος ἱστοροῦσι τὴν Κολονή πρὸς τὰς ἐκδοχὰς τῶν πλημμυρῶν, αἱ συμβαίνουσι τῶν ποταμῶν πληρομευμένων. Ἄπαντα δὲ πόλις ἐστὶ καταβαίνουσιν ἀπὸ τοῦ Τμώλου πρὸς τὸ τοῦ Καῦστρου πεδίον.

8. Φησὶ δὲ Καλλισθένης ἀλώνας τὰς Σάρδεις ὑπὸ Κιμμερίων πρῶτον, εἰδ’ ὑπὸ Τρηρῶν καὶ Δυκίων, ὅπερ καὶ Καλλίνων δηλοῦν, τῶν τῆς ἐλεγείας ποιητήν, ὡστε δὲ τὴν ἐπὶ Κύρου καὶ Κροίσου γενέσθαι ἄλωσιν. λέγουτος δὲ τοῦ Καλλίνου τὴν ἐφοδον τῶν Κιμμερίων ἐπὶ τοὺς Ἡσιονῆς γεγονότα, καθ’ ἴνα οἱ Σάρδεις ἐκλωσαν, εἰκάζοντων οἱ περὶ τῶν Σκήψιοι ιαστὶ λέγεσθαι Ἡσιονεῖς τοὺς Ἁσιονεῖς· τάχα γὰρ ἡ Μηνιαία, φησίν, Ἡς ἐλέγετο, καθ’ δὲ καὶ Ὁμηρος εξήκεν.

Ἀδείων ἐν λειμῶνι Καῦστρου ἀμφὶ πέεθρα.

ἀναληθεύσα δ’ ἀξιολόγος ὡστερον διὰ τὴν ἀρετὴν τῆς χώρας ἡ πόλις καὶ οὐδεμίας λειτουρμένη τῶν ἀστυνηετῶν, νεωτέρᾳ ὑπὸ σεισμῶν ἀπεβαλε πολλὴν τῆς κατοικίας. ἡ δὲ τοῦ Τιβερίου πρόνοια, τοῦ καθ’ ἡμᾶς ἤγερμόνως, καὶ ταύτην καὶ τῶν ἄλλων συχνὰς ἀνέλαβε ταῖς ἐνεργείαις, ὅσαι περὶ τῶν αὐτῶν καρὼν ἐκοινώνησαν τοῖς αὐτοῖς πάθοις.

9. "Ανδρες δ’ ἀξιολογοῦμεν γεγόνασθι τοῦ αὐτοῦ

Ο 628 γένους Διόδωροι δύο οἱ ρήτορες, ὅπερ ὁ πρεσβύτερος

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common people of the city, most of the work on which was done by prostitutes; and he says that all women of that country prostituted themselves; and some call the tomb of Alyattes a monument of prostitution. Some report that Lake Coloë is an artificial lake, made to receive the overflows which take place when the rivers are full. Hypaepa is a city which one comes to on the descent from Mt. Tmolus to the Caýster Plain.

8. Callisthenes says that Sardeis was captured first by the Cimmerians, and then by the Treres and the Lycians, as is set forth by Callinus the elegiac poet, and firstly in the time of Cyrus and Croesus. But when Callinus says that the incursion of the Cimmerians was against the Esioneis, at the time of which Sardeis was captured, the Scephyan and his followers surmise that the Asioneis were by Callinus called the Esioneis, in the Ionic dialect; for perhaps Meïonia, he says, was called Asia, and accordingly Homer likewise says, "on the Asian mead about the streams of the Caýster." The city was later restored in a notable way because of the fertility of its territory, and was inferior to none of its neighbours, though recently it has lost many of its buildings through earthquakes. However, the forethought of Tiberius, our present ruler, has, by his beneficence, restored not only this city but many others—I mean all the cities that shared in the same misfortune at about the same time.

9. Notable men of the same family were born at Sardeis: the two Diodoruses, the orators, of whom

1 Again Demetrius of Scopasia.
ἐκαλεῖτο Ζωνᾶς, ἀνὴρ πολλοὺς ἀγώνας ἡγονοσμένος ὑπὲρ τῆς Ἁσίας, κατὰ δὲ τὴν Μιθριδάτου τοῦ βασιλέως ἕφοδον αὐτίαν ἐσχηχκός, ὅσι ἀφιστὰς παρ’ αὐτοῦ τὰς πόλεις, ἀπελύσατο τὰς διαβολὰς ἀπολογητεύμενος· τοῦ δὲ νεωτέρου φίλου ἢμῖν γενομένου καὶ ἱστορικὰ συγγράμματά ἐστὶ καὶ μέλη καὶ ἄλλα ποιήματα, τὴν ἀρχαίαν γραφήν ἐπιφαίνοντα ἰκανώς. Ξύνθος δὲ ὁ παλαιός συγγραφέως Λυδὸς μὲν λέγεται, εἰ δὲ ἐκ Σάρδεων, οὐκ ἵστημεν.

10. Μετὰ δὲ Λυδοῦς εἰσίν οἱ Μυσοὶ καὶ πόλις Φιλαδέλφεια σεισμῶν πλήρης. οὐ γὰρ διαλείπουσιν οἱ τοιχοὶ διαστάμενοι, καὶ ἄλλο μέρος τῆς πόλεως κακοπαθῶν οἰκοῦσιν οὐν ὄλγοι διὰ τούτο τὴν πόλιν, οἱ δὲ πολλοὶ καταβιοῦσιν ἐν τῇ χώρᾳ γεωργοῦντες, ἔχοντες εὐδαιμονία γῆν· ἄλλα καὶ τῶν ὀλίγων θαυμάζειν ἐστίν, ὅτι οὕτω φιλοχωροῦσιν, ἐπισφαλεῖς τὰς οἰκήσεις ἔχοντες· ἐτὶ δ’ ἂν τις μᾶλλον θαυμάσει τῶν κτισάντων αὐτῶν.

11. Μετὰ δὲ ταύτ’ ἔστιν ἡ Κατακεκαυμένη λεγομένη χώρα μῆκος μὲν καὶ πεντακοσίων σταδίων, πλάτος δὲ τετρακοσίων, εἰτε Μυσίαν χρῆ καλεῖν, εἰτε Μηνιάν (λέγεται γὰρ ἀμφοτέρως), ἀπασα ἀδενδρὸς πλὴν ἀμπελὼν τῶν Κατακεκαυμενίτην φεροῦσης οἴνου, οὕτως τῶν ἐλλογίμων ἀρετῆ λειπόμενον. ἐστὶ δὲ ἡ ἐπιφάνεια τεφρόδης τῶν πεδίων, ἢ δ’ ὀρεινή καὶ πετρώδης μέλαινα, ὅσι ἂν

1 παρ’ αὐτοῦ, Xylander changes from a position between τὰς and πόλεις; so the later editors.

1 i.e. "burnt" country, situated about the upper course
the elder was called Zonas, a man who many times pleaded the cause of Asia; and at the time of the attack of King Mithridates, he was accused of trying to cause the cities to revolt from him, but in his defence he acquitted himself of the slander. The younger Diodorus, who was a friend of mine, is the author, not only of historical treatises, but also of melic and other poems, which display full well the ancient style of writing. Xanthus, the ancient historian, is indeed called a Lydian, but whether or not he was from Sardeis I do not know.

10. After the Lydians come the Mysians; and the city Philadelphia, ever subject to earthquakes. Incessantly the walls of the houses are cracked, different parts of the city being thus affected at different times. For this reason but few people live in the city, and most of them spend their lives as farmers in the country, since they have a fertile soil. Yet one may be surprised at the few, that they are so fond of the place when their dwellings are so insecure; and one might marvel still more at those who founded the city.

11. After this region one comes to the Cataceaneme country, as it is called, which has a length of five hundred stadia and a breadth of four hundred, whether it should be called Mysia or Meonia (for both names are used); the whole of it is without trees except the vine that produces the Cataceanemenite wine, which in quality is inferior to none of the notable wines. The surface of the plains are covered with ashes, and the mountainous and rocky country of the Hermus and its tributaries. Hamilton (Researches, II, p. 186), quoted by Tozer (Selections, p. 289), confirms Strabo's account.
εξ ἐπικαύσεως. εἰκάζουσι μὲν οὖν τινὲς ἐκ κεραυνοβολίας καὶ πρηστήρων συμβῆναι τοῦτο, καὶ οὐκ ὤκνουσι τὰ περὶ τὸν Τυφώνα ἑνταῦθα μυθολογεῖν. Ἡμᾶς δὲ καὶ Ἀριμοῦν τινὰ λέγει τῶν τόπων τούτων βασιλέα. οὐκ εὐλογοῦν δὲ ὑπὸ τοιούτων παθῶν τὴν τοσαύτην χώραν ἐμπρησθῆναι ἄθροώς, ἀλλὰ μᾶλλον ὑπὸ γηγενοῦς πυρός, ἐκλαπεῖν δὲ νῦν τὰς πηγὰς· δεῖκνυσι δὲ καὶ βόθρους τρεῖς, οὓς φύσας καλοῦσαν, ὅσον τεταράκοντα ἄλληλων διεστῶτες σταδίους· ὑπέρκεινται δὲ λόφοι τραχεῖς, οὓς εἰκὸς ἐκ τῶν ἀναφυσιθέντων σεσωρεύσθαι μύδρων. τὸ δὲ εὐάμπελον τὴν τοιαύτην ὑπάρχειν γῆν, λάβοι τις ἄν καὶ ἐκ τῆς Καταναίας τῆς χωσθείσης τῇ σποδώ καὶ νῦν ἀποδιδοῦσθαι οἶνον δαφυλῆ καὶ καλῶν. ἀστείζόμενοι δὲ τινὲς, εἰκότως πυριγενὴ τῶν Διόνυσου λέγεσθαι φασίν, ἐκ τῶν τοιούτων χωρίων τεκμαιρόμενοι.

12. Τὰ δὲ ἔξης ἔπε τὰ νότια μέρη τοὺς τόπους τούτους ἐμπλοκάς ἔχει μέχρι πρὸς τὸν Ταύρον, ὡστε καὶ τὰ Φρύγια καὶ τὰ Καρικά καὶ τὰ Λύδια καὶ ἔτι τὰ τῶν Μυσῶν δυσδιάκριτα εἶναι, παραιτούντα εἰς ἄλληλα· εἰς δὲ τὴν σύγχυσιν ταύτην οὐ μικρὰ συλλαμβάνει τὸ τοὺς Ῥωμαίους μὴ κατὰ φύλα διελεῖν αὐτούς, ἀλλὰ ἐτέρον τρόπον διατάξεαι τὰς δισυκῆσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται καὶ τὰς δικαιοδοσίας. ὁ μὲν γε Τιμῶλος ἰκανῶς συνήκται καὶ περιγραφὴ ἔχει μετρίαν, ἐν αὐτοῖς ἀφοριζόμενοι τοῖς Λύδίοις μέρεσιν, ἢ δὲ

1 Καταναίας, Xylander, for Καταναίας.
2 συνήκται E, συνήκται other MSS.

1 "Fire-born."
is black, as though from conflagration. Now some conjecture that this resulted from thunderbolts and from fiery subterranean outbursts, and they do not hesitate to lay there the scene of the mythical story of Typhon; and Xanthus adds that a certain Arimus was king of this region; but it is not reasonable to suppose that all that country was burnt all at once by reason of such disturbances, but rather by reason of an earth-born fire, the sources of which have now been exhausted. Three pits are to be seen there, which are called "bellows," and they are about forty stadia distant from each other. Above them lie rugged hills, which are reasonably supposed to have been heaped up by the hot masses blown forth from the earth. That such soil should be well adapted to the vine one might assume from the land of Catana, which was heaped with ashes and now produces excellent wine in great plenty. Some writers, judging from places like this, wittily remark that there is good reason for calling Dionysus "Pyrigenes."  

12. The parts situated next to this region towards the south as far as the Taurus are so inwoven with one another that the Phrygian and the Carian and the Lydian parts, as also those of the Mysians, since they merge into one another, are hard to distinguish. To this confusion no little has been contributed by the fact that the Romans did not divide them according to tribes, but in another way organised their jurisdictions, within which they hold their popular assemblies and their courts. Mt. Tmolus is a quite contracted mass of mountain and has only a moderate circumference, its limits lying within the territory of the Lydians themselves; but the Mesogis extends
Μεσωγίς
1 εἰς τὸ ἀντικείμενον μέρος διατείνει μέχρι Μυκάλης, ἀπὸ Κελαινῶν ἀρξάμενον, ὡς φησὶ Θεόπομπος· διστὰ τὰ μὲν αὐτοῦ Φρύγες κατέχουσιν, τὰ πρὸς ταῖς Κελαιναῖς καὶ τῇ Ἀπαμείᾳ, τὰ δὲ Μυσοὶ καὶ Λυδοὶ, τὰ δὲ Κάρες καὶ Ἰωνεῖς. οὔτω δὲ καὶ οἱ ποταμοί, καὶ μάλιστα ὁ Μαίανδρος, τὰ μὲν διορίζοντες τῶν ἐβνῶν, δι’ ὅδ’ ὃν δὲ μέσοι φερόμενοι, δύσληπτον ποιοῦσι τάκριβες· καὶ περὶ τῶν πεδίων δὲ τῶν ἐφ’ ἐκάτερα τῆς τε ὀρεινῆς καὶ τῆς ποταμίας ὁ αὐτὸς λόγος. οὐδ’
2 ἦμιν ἵσως ἐπὶ τοσοῦτον φροντιστεῖν, ὡς ἀναγκαῖον
3 χρωμετροῦσιν, ἀλλὰ τοσοῦτον μόνον ὑπογραπτεῖν, 4 ὅσον καὶ οἱ πρὸ ἡμῶν παραδεδώκασι.

13. Ὁ δὲ Καύστριανφι πεδίῳ μεταξύ πίπτοντι τῆς τε Μεσωγίδος
5 καὶ τοῦ Τμόλου, συνεχές ἐστι πρὸς ἐω τὸ Κιλβιανὸν πεδίον, πολὺ τε καὶ συνοικούμενον εὔ καὶ χώραν ἔχον σπουδαίαν· είτα τὸ Ὁρκάνιον πεδίον, Περσῶν ἐπονομασάντων καὶ ἐποίκους ἀναγόντων ἐκεῖθεν (ὁμοίως δὲ καὶ τὸ Κῦρον πεδίον)
6 Πέρσαι κατωνόμασαν· είτα τὸ Πελτινὸν πεδίον, ἱδὶ Φρύγιον, καὶ τὸ Κιλλάιον καὶ τὸ Ταβηνὸν, ἐχοῦτα
7 πολίχνας μιξοφρυγίον, ἐχοῦσας τι καὶ Πισίδικον, ἄφ’ ὃν αὐτὰ κατωνομάσθη.

14. Ὅπερβάλλουσι δὲ τὴν Μεσωγίδα τὴν μεταξὺ Καρῶν τε καὶ τῆς Νυσαίδος, ἢ ἐστι χώρα

1 Μεσωγίς, Palmer, μεσωγιάς F, μεσωγείος other MSS.
2 οὖθ’, Meineke, for οὖθ’.
3 ἀναγκαῖον, Kramer, for ἀρα κενη’, all MSS. except F, which has ἀναγκαῖον κενη’.
4 Instead of ὑπογραπτεῖν, Dhl have περιγραπτεῖν.
5 Μεσωγίδος, Casaubon, for μεσωγείωτιδος; so the later editors.
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in the opposite direction as far as Mycalē, beginning at Celaenae, according to Thcopompus. And therefore some parts of it are occupied by the Phrygians, I mean the parts near Celaenae and Apameia, and other parts by Mysians and Lydians, and other parts by Carians and Ionians. So, also, the rivers, particularly the Maeander, form the boundary between some of the tribes, but in cases where they flow through the middle of countries they make accurate distinction difficult. And the same is to be said of the plains that are situated on either side of the mountainous territory and of the river-land. Neither should I, perhaps, attend to such matters as closely as a surveyor must, but sketch them only so far as they have been transmitted by my predecessors.

13. Contiguous on the east to the Caýster Plain, which lies between the Mesogis and the Tmolus, is the Cilbian Plain. It is extensive and well settled and has a fertile soil. Then comes the Hyrcanian Plain, a name given it by the Persians, who brought Hyrcanian colonists there (the Plain of Cyrus, likewise, was given its name by the Persians). Then come the Peltine Plain (we are now in Phrygian territory) and the Cillanian and the Tabene Plains, which have towns with a mixed population of Phrygians, these towns also containing a Pisidian element; and it is after these that the plains themselves were named.

14. When one crosses over the Mesogis, between the Carians and the territory of Nysa, which latter is

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6 δ, after πεδίου, the editors eject.
7 ἡχοντα, Corais and Meineke, for ἡχοντας ΔΔ, ἡχον τὰς other MSS.
κατὰ τὸ τοῦ Μαίανδρου πέραν μέχρι τῆς Κεβυ-
ράτειδος καὶ τῆς Καβαλίδος, πόλεις1 εἰσὶ, πρὸς
μὲν τῇ Μεσωγίδι καταντικρῦ Λασίκειας Ἰερά-
πόλεις, ὅπου τὰ θερμὰ ύδατα καὶ τὸ Πλούτωνιον,
ἀμφὸ παραμεθολογιὰν τινὰ ἔχοντα. τὸ μὲν γὰρ
ὕδωρ οὐτὸς ῥαδίως εἰς πῶρον μεταβάλλει πηττό-
μενον, ὡστε ὁχετοὺς ἐπάγουντες φραγμοὺς ἀπεργά-
ζονται μονολίθους, τὸ δὲ Πλούτωνιον ὑπ’ ὄφρυν
μικρὰ τῆς ὑπερεκεμένης ὀρείνης στόμιον ἐστὶ
σύμμετρον, ὅσον ἀνθρώποι δὲξασθαί δυνάμενον,
βεβαιῶται δ’ ἐπὶ πολὺ πρόκειται δὲ τοῦτον
δρυφάκτωμα τετράγωνον, ὅσον ἡμιπλέθρων τὴν
περίμετρον τούτο δὲ πληρές ἐστὶν ὀμυχλώδους
παχείας ἄχλυος, ὡστε μόνης τούδαφος καθορᾶν,
τοῖς μὲν οὖν κύκλῳ πλησιάζουσι πρὸς τὸν δρύ-
φακτὸν ἄλυτος ἐστὶν ὁ ἀχρ. καθαρεύων ἐκείνης

630 τῆς ἄχλυος ἐν ταῖς Ṽηρεμίαις· συμμεῖαι γὰρ ἐντὸς
tοῦ περιβόλου τὸ δ’ εἰσὶν παριόντι ζῷῳ θάνατος
παραχρῆμα ἀπαντᾷ: ταῦτα γοῦν εἰσαχθέντες
πάπτουσι καὶ ἐξέλκονται νεκροὶ, ἡμεῖς δὲ στροφία
ἐπέμψαμεν καὶ ἔπεσεν εὐθὺς ἐκπνεύσαντα· οἱ δὲ
ἀπόκοποι Γάλλοι παρίσαρι ἀπαθεῖς, ὡστε καὶ
μέχρι τοῦ στομίου πλησιάζουν καὶ ἐγκύπτουν καὶ
καταδύνειν μέχρι ποσοῦ συνέχοντας ὡς ἐπὶ τὸ
πολὺ τὸ πνεῦμα (ἐωρῶμεν γὰρ ἐκ τῆς ὃφεως
ὡς ἂν πνεύμωδους τινὸς πάθους ἐμφασίν), εἶτε

1 δ’, after πόλεις, omitted by x and the later editors.

2 “The road overlooks many green spots, once vineyards
and gardens, separated by partitions of the same material”
GEOGRAPHY, 13. 4. 14

a country on the far side of the Maeander extending to Cibyratis and Cabalis, one comes to certain cities. First, near the Mesogis, opposite Laodiceia, to Hierapolis, where are the hot springs and the Plutonium, both of which have something marvellous about them; for the water of the springs so easily congeals and changes into stone that people conduct streams of it through ditches and thus make stone fences consisting of single stones, while the Plutonium, below a small brow of the mountainous country that lies above it, is an opening of only moderate size, large enough to admit a man, but it reaches a considerable depth, and it is enclosed by a quadrilateral handrail, about half a plethrum in circumference, and this space is full of a vapour so misty and dense that one can scarcely see the ground. Now to those who approach the handrail anywhere round the enclosure the air is harmless, since the outside is free from that vapour in calm weather, for the vapour then stays inside the enclosure, but any animal that passes inside meets instant death. At any rate, bulls that are led into it fall and are dragged out dead; and I threw in sparrows and they immediately breathed their last and fell. But the Galli, who are eunuchs, pass inside with such impunity that they even approach the opening, bend over it, and descend into it to a certain depth, though they hold their breath as much as they can (for I could see in their countenances an indication of a kind of suffocating attack, as it were),—whether this immunity belongs

(Chandler, Travels in Asia Minor, I. p. 288), quoted by Tozer (op. cit., p. 290).

8 Priests of Cybelē.
πάντων οὔτω πεπηρωμένων τούτο, εἴτε μόνον
τῶν περὶ τὸ ίερὸν, καὶ εἴτε θεία προοιμία,
καθάπερ ἐπὶ τῶν ἐνθουσιασμῶν εἰκός, εἴτε ἀντιδο-
τος τις δυνάμεσι τούτους συμβαίνοντος. τὸ δὲ
τῆς ἀπολυθόσεως καὶ ἐπὶ τῶν ἐν Δοκίκειαι ποτα-
μῶν φασὶ συμβαίνειν, καὶ στεροῦντων ποτίμων.
ἐστι δὲ καὶ πρὸς βαφῆν εἰρίων θαυμαστῶς σύμ-
μετροῦν τὸ κατὰ τὴν Ἰεράπολιν ύδωρ, ὡστε τὰ ἐκ
τῶν ρυζῶν βαπτόμενα ἐνάμμιλλα εἶναι τοῖς ἐκ
tῆς κόκκου καὶ τοῦ ἀλουργέων. οὕτω δὲ ἐστὶν
ἀφθονον τὸ πλῆθος τοῦ ύδατος, ὡστε ἡ πόλις
μεστὴ τῶν αὐτομάτων βαλανείων ἐστὶ.
15. Μετὰ δὲ τὴν Ἰεράπολιν τὰ πέραν τοῦ
Μαιάνδρου, τὰ μὲν3 περὶ Δοκίκειαι καὶ Ἀφρο-
δισάδα καὶ τὰ μέχρι Καρούρων εὑρηται. τὰ δὲ
ἐξῆς ἐστὶ τὰ μὲν πρὸς δυσίν, ἡ τῶν Ἀντιοχέων
πόλει τῶν ἐπὶ Μαιάνδρῳ, τῆς Καρίας ἣδη τὰ δὲ
πρὸς νότον ἡ Κίβυρά ἐστιν ἡ μεγάλη καὶ ἡ Σίνδα
καὶ ἡ Καβαλλίς4 μεχρί τοῦ Ταύρου καὶ τῆς Δυκίας·
ἡ μὲν οὖν Ἀντιοχεία μετρία πόλει ἐστίν ἐπὶ αὐτῷ
κειμένη τῷ Μαιάνδρῳ κατὰ τὸ πρὸς τῇ Φρυγίᾳ
μέρος, ἐπέζευκται δὲ γέφυρα· χώραν δὲ ἐχει
πολλῆν ἐφ’ ἐκάτερα τοῦ ποταμοῦ, πᾶσαν εὐδαι-
μονα, πλεῖστην δὲ φέρει τὴν καλουμένην Ἀντιο-
χικήν ἱσχαδά, τὴν δὲ αὐτὴν καὶ τρίφυλλον
ὄνομάζουσιν εὐςειστος δὲ καὶ οὔτος ἐστὶν ὁ
τόπος. σοφιστής δὲ παρὰ τούτοις ἐνδοξος γεγένη-

1 Instead of τούτων, Dē and Corais read οὔτω.
2 τοῖς Etxt, ταῖς other MSS.
3 After μὲν, E and Meineke read οὖν.
4 Καβαλλίς, the editors, for Καβαλλίς, all MSS. except Dē, which read Καβαλλίς.

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to all who are maimed in this way or only to those round the temple, or whether it is because of divine providence, as would be likely in the case of divine obsessions, or whether it is the result of certain physical powers that are antidotes against the vapour. The changing of water into stone is said also to be the case with the rivers in Laodiceia, although their water is potable. The water at Hierapolis is remarkably adapted also to the dyeing of wool, so that wool dyed with the roots⁴ rivals that dyed with the coccus² or with the marine purple.³ And the supply of water is so abundant that the city is full of natural baths.

15. After Hierapolis one comes to the parts on the far side of the Maeander; I have already described⁴ those round Laodiceia and Aphrodisias and those extending as far as Carura. The next thereafter are the parts towards the west, I mean the city of the Antiocheians on the Maeander, where one finds himself already in Caria, and also the parts towards the south, I mean Greater Cibyra and Sinda and Cabalis, extending as far as the Taurus and Lycia. Now Antiocheia is a city of moderate size, and is situated on the Maeander itself in the region that lies near Phrygia, and there is a bridge over the river. Antiocheia has considerable territory on each side of the river, which is everywhere fertile, and it produces in greatest quantities the "Antiocheian" dried fig, as it is called, though they also name the same fig "three-leaved." This region, too, is much subject to earthquakes. Among these people

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¹ Madder-root.
² Kermes-berries.
³ Using this particular water, of course.
⁴ 12. 8. 13, 16, 17.
ταί Διοστρέφης, ού διήκουσεν 'Τβρέας, ὁ καθ' ἡμᾶς γενόμενος μέγιστος ρήτωρ.

16. Σολύμοις δὲ εἶναι φασί τοὺς Καβαλείς ἡ τῆς γοὺν Τερμησσεών ἀκρας ὁ ύπερκείμενος λόφος καλεῖται Σόλυμος, καί αὐτοῖ δὲ οἱ Τερμησσεῖς Σόλυμοι καλοῦνται. πλησίον δὲ ἔστι καὶ ὁ Βελλεροφόντου χώρας καὶ ὁ Πεισάνδρου τάφος τοῦ νῦν, πεσόντος ἐν τῇ πρὸς Σολύμοις μάχῃ, ταύτα δὲ καὶ τοῖς ὡς ὑπὸ τοῦ ποιητοῦ λεγομένοις ὁμολογεῖται: περὶ μὲν γὰρ τοῦ Βελλερόφοντος φησίν οὐτως:

δεύτερον αὐ Σολύμοισι μαχέσσατο κυδαλίμοισιν: περὶ δὲ τοῦ παιδὸς αὐτοῦ.

C 631 Πεισάνδρου δὲ οἱ νῦν Ἀργή ἀτός πολέμωσι μαρνάμενον Σολύμοισι κατέκτανεν.

ἡ δὲ Τερμησσοῦ ἐστὶ Πισιδικῆ πόλις ἡ μάλιστα καὶ ἐγγύστα ύπερκειμένη τῆς Κιβύρας.

17. Δέγονται δὲ ἅπογοινι Λυδῶν οἱ Κιβυρᾶται τῶν κατασχόντων τῇ Καβαλίδα, ὡς τερόν δὲ Πισιδῶν τῶν ὁμόρων οἰκισάντων καὶ μετακτισῶν εἰς ἔστερον τόπον εὐπρόκεσταν ἐν κύκλῳ σταδίων περὶ ἐκατόν. ἡπεξήθη δὲ διὰ τὴν εὐνομίαν, καὶ αἱ κὸμαι παρεξέτειναι ἀπὸ Πισιδίας καὶ τῆς ὁμόρου Μιλυάδος ἦσαν Λυκίας καὶ τῆς Ῥοδίων

1 Καβαλεῖς, καβαλεῖς other MSS.
2 Τερμησσεῶν, Cornis, for Τερμησσέως CDFmox, Τελμήσεως τω, Τελμισσέων Εἰ.
3 Instead of Τερμησσεῖς, CDFHx read Τελμησσεῖς, τωι Τελμησσεῖς, Ἔ τε Τελμησσεῖς.
4 δὲ καὶ τοῖς, Cornis, for δ' ἐκάστοις CDFHxio, δ' ἐκάστοις τοῖς δ', δ' ἐκατὰ τοῖς, δὲ τοῖς πως.

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arose a famous sophist, Diotrephes, whose complete course was taken by Hybreas, who became the greatest orator of my time.

16. The Cabaleis are said to be the Solymi; at any rate, the hill that lies above the fortress of the Termessians is called Solymus, and the Termessians themselves are called Solymi. Near by is the Palisade of Bellerophon, and also the tomb of his son Peisander, who fell in the battle against the Solymi. This account agrees also with the words of the poet, for he says of Bellerophon, “next he fought with the glorious Solymi,” 1 and of his son, “and Peisander 2 his son was slain by Ares, insatiate of war, when he was fighting with the Solymi.” 3 Termessus is a Pisidian city, which lies directly above Cibyra and very near it.

17. It is said that the Cibyratae are descendants of the Lydians who took possession of Cabalis, and later of the neighbouring Pisidians, who settled there and transferred the city to another site, a site very strongly fortified and about one hundred stadia in circuit. It grew strong through its good laws; and its villages extended alongside it from Pisidia and the neighbouring Milyas as far as Lycia and the Peraea 4 of the Rhodians. Three bordering

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1 Iliad 6. 184.
2 The Homeric text reads “I sander” (see 12. 8. 5).
3 Iliad 6. 203.
4 Mainland territory.

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5 Instead of Πεσανθρος, E reads Πεσανθρος. The Homeric text has “Iosanθρος.
6 Καβάλλας, the editors, for Καβάλλας.
7 DFhrz read ἐκπορέων.
8 Μιλιάδος, Tschucke, for Μιλιάδος.
περαιάς προσγειομένων δὲ τριῶν πόλεων ὁμόρων, Βουβδώνος, Βαλβούρων, Ὀλυνόδων, τετράπολις τὸ σύστημα ἐκλήθη, μίαν ἐκάστης ψῆφον ἑχούσης, δύο δὲ τῆς Κιβύρας: ἐστελλε γὰρ αὐτὴ πεζῶν μὲν τρεῖς μυριάδας, ἵππεως δὲ δισχίλιους· ἐτυραννεῖτο δ’ ἄει, σωφρόνως δ’ ὁμοίᾳς ἐπὶ Μοαγέτου δ’ ἡ τυραννίς τέλος ἐσχε, καταλύσαντος αὐτὴν Μουρηνᾶ καὶ Δυκίως προσορίζαντος τὰ Βάλβουρα καὶ τὴν Βουβδώνα· οὐδὲν δ’ ἦττον ἐν ταῖς μεγίσταις ἐξετάζεται διοικήσει τῆς Ἀσίας ἡ Κιβυρατική. τέτταροι δὲ γλώτταις ἐχρῶντο οἱ Κιβυρᾶται, τῇ Πισεδικῇ, τῇ Σολύμῳ, τῇ Ἐλληνίδι, τῇ Λυδῶν· τῆς Λυδῶν 3 δὲ οὐδ’ ἵκνος ἐστὶν ἐν Λυδίᾳ. ἵδιον δ’ ἐστὶν ἐν Κιβύρᾳ τὸ τὸν σίδηρον πορεύεσθαι ῥαδίως. Μιλυὰ 4 δ’ ἐστὶν ἢ ἀπὸ τῶν κατὰ Τερμησιοῦ στενῶν καὶ τῆς εἰς τὸ ἐντὸς τοῦ Ταύρου ὑπερθέσεως δὲ αὐτῶν ἐπὶ Ἰσινδα παρατείνουσα ὅρειν μέχρι Σαγαλασσοῦ καὶ τῆς Ἀπαμέσων χώρας.

1 Βουβδώνος, Tzschucke, for Βουβδώνοι C, Βουβδῶνοι other MSS.
2 Ὀλυνόδων, Tzschucke, for Ὀλυνόδαρου.
3 τῆς Λυδῶν, Müller-Dübner insert; νῦν ὁ, ταύτης certain editors.
cities were added to it, Bubon, Balbura, and Oenoanda, and the union was called Tetrapolis, each of the three having one vote, but Cibyra two; for Cibyra could send forth thirty thousand foot-soldiers and two thousand horse. It was always ruled by tyrants; but still they ruled it with moderation. However, the tyranny ended in the time of Moagetes, when Murena overthrew it and included Balbura and Bubon within the territory of the Lycians. But none the less the jurisdiction of Cibyra is rated among the greatest in Asia. The Cibyratae used four languages, the Pisidian, that of the Solymi, Greek, and that of the Lydians;¹ but there is not even a trace of the language of the Lydians in Lydia. The easy embossing of iron is a peculiar thing at Cibyra. Milya is the mountain-range extending from the narrows at Termessus and from the pass that leads over through them to the region inside the Taurus towards Isinda, as far as Sagalassus and the country of the Apameians.


⁴ Instead of Μιλία, DE read Μυλία, or Μιλία.
BOOK XIV
Πάμφυλοι DF; Παμφύλιοι other MSS.
2 ὄρων, Groskurd, for ὄρων; so the later editors.
BOOK XIV

1. It remains for me to speak of the Ionians and the Carians and the seaboard outside the Taurus, which last is occupied by Lycians, Pamphylians, and Cilicians; for in this way I can finish my entire description of the peninsula, the isthmus of which, as I was saying, is the road which leads over from the Pontic Sea to the Issic Sea.

2. The coasting voyage round Ionia is about three thousand four hundred and thirty stadia, this distance being so great because of the gulfs and the fact that the country forms a peninsula of unusual extent; but the distance in a straight line across the isthmus is not great. For instance, merely the distance from Ephesus to Smyrna is a journey, in a straight line, of three hundred and twenty stadia, for the distance to Metropolis is one hundred and twenty stadia and the remainder to Smyrna, whereas the coasting voyage is but slightly short of two thousand two hundred. Be that as it may, the bounds of the Ionian coast extend from the Poseidium of the Milesians, and from the Carian frontiers, as far as Phocaea and the Hermus River, which latter is the limit of the Ionian seaboard.

3. Pherecydes says concerning this seaboard that Miletus and Myus and the parts round Mycalé and

2 12. 1. 3.
Κάρας ἔχειν πρότερον, τὴν δ' ἔξης παραλίαν μέχρι Φωκαίας καὶ Χίου καὶ Σάμου, ἡς 'Αγκαῖος ἦρχε, Δέλεγας· ἐκβληθῆναι δὲ ἀμφοτέρους ὑπὸ τῶν Ἰώνων, καὶ εἰς τὰ λοιπὰ μέρη τῆς Καρίας ἐκπεσεῖν. ἀρξαί δὲ φησιν Ἀνδροκλον τῆς τῶν Ἰώνων ἀποικίας, ὑπερὶ τῆς Λιόλικῆς, νῦν γνῆσιον Κόδρου τοῦ Ἀθηνῶν βασιλέως, γενέσθαι δὲ τούτου Ἐφέσου κτίστην· διόπερ τὸ βασιλείου τῶν Ἰώνων ἔκει συστήναι φασι· καὶ ἐτὶ νῦν οἱ ἐκ τοῦ γένους ὀνομάζονται βασιλεῖς, ἐχούντες τιμας τιμάς, προεδρίαν τε ἐν ἀγώσι καὶ πορφύραν ἐπίσημον τοῦ βασιλικοῦ γένους, σκίτωνα ἀντὶ σκηντρού, καὶ τὰ λεπτὰ τῆς Ἐλευσινίας Δήμητρος. καὶ Μίλητον δ' ἐκτίσει Νηλέως ἐκ Πύλου τὸ γένος ὄν· οἱ τε Μεσσήνοι καὶ οἱ Πύλιοι συγγενεῖαι τινα προσποιοῦνται, καθ' ἕν καὶ Μεσσήνων τὸν Νέσστορα οἱ νεότεροι φασὶ ποιηταί, καὶ τοὺς περὶ Μελανθοῦ τὸν Κόδρου πατέρα πολλοὺς καὶ τῶν Πυλίων συνεξάραι φασίν εἰς τὰς Ἀθηνας· τούτον δὴ πάντα τῶν λαῶν μετὰ τῶν Ἰώνων κοινῇ στείλαι τὴν ἀποικίαν. τοῦ δὲ Νηλέως ἐπὶ τῷ Ποσειδήρ βωμὸς ἱδρυμα δείκνυται. Κυνθήλος δὲ νόδος νῦν Κόδρου Μυσύντα κτίζειν· Ἀνδρόπομπος δὲ Δέβεδου, καταλαβόμενος τῶν των Ἀρτιν. Κολοφώνα δ' Ἀνδραίμων Πύλεως, ὃς φησι καὶ Μύμνερμος ἐν Ναννοῖ. Πριὴν δ' Αἴτυτος ὁ Νηλέως, εἰθ' ὑπερὶ Φιλώτας ἐκ Θῆβων λαῶν ἀγαγών. Τέω δὲ Ἀθάμας μὲν πρότερον, διόπερ Ἀθαμαντίδα καλεῖ αὐτὴν Ἀνακρέων, κατὰ δὲ

1 For Χίου and Σάμου Kramer conj. Χίου and Σάμου.
2 Ἀνδροκλον CFSext.

1 A fragment (Bergk 10) otherwise unknown.
Ephesus were in earlier times occupied by Carians, and that the coast next thereafter, as far as Phocaea and Chios and Samos, which were ruled by Ancaeus, was occupied by Leleges, but that both were driven out by the Ionians and took refuge in the remaining parts of Caria. He says that Androclus, legitimate son of Codrus the king of Athens, was the leader of the Ionian colonisation, which was later than the Aeolian, and that he became the founder of Ephesus; and for this reason, it is said, the royal seat of the Ionians was established there. And still now the descendants of his family are called kings; and they have certain honours, I mean the privilege of front seats at the games and of wearing purple robes as insignia of royal descent, and staff instead of sceptre, and of the superintendence of the sacrifices in honour of the Eleusinian Demeter. Miletus was founded by Neleus, a Pylian by birth. The Messenians and the Pylians pretend a kind of kinship with one another, according to which the more recent poets call Nestor a Messenian; and they say that many of the Pylians accompanied Melanthus, father of Codrus, and his followers to Athens, and that, accordingly, all this people sent forth the colonising expedition in common with the Ionians. There is an altar, erected by Neleus, to be seen on the Poseidium. Myus was founded by Cydrelus, bastard son of Codrus; Lebedus by Andropompos, who seized a place called Artis; Colophon by Andraemon a Pylian, according to Mimnemus in his Nanno;¹ Prienê by Aepytus the son of Neleus, and then later by Philotas, who brought a colony from Thebes; Teos, at first by Athamas, for which reason it is by Anacreon called Athamantis, and at
τὴν Ἰωνικὴν ἀποικίαν Ναῦκλος νῦις Κόδρου νόθος, καὶ μετὰ τούτον Ἀποικοὺς καὶ Δάμασσος Ἀθηναιόι καὶ Γέρης ἔκ Βιοιτῶν Ἔρυθρας ἐκ Κνῶπος, καὶ οὕτως νῦις Κόδρου νόθος. Φωκαίαν δὲ οἱ μετὰ Φιλογένους Ἀθηναίοι Κλαζομενᾶς ἐκ Πάραλος. Χίου δὲ Ἡγέρτιος, σύμμικτον ἐπαγόμενος πλῆθος. Σάμου δὲ Τεμβρίων, ἐὰν ὃς ὑπερτροφος Προκλής.

4. Ἀδικὲ μὲν δῶδεκα Ἰωνικὰ πόλεις, προσελήφθη δὲ χρόνοις ὑπερτροφος καὶ Σμύρνα, εἰς τὸ Ἰωνικὸν ἐναγαγόντων Ἐφεσίων ᾗςαν γὰρ αὐτοῖς σύνοικοι τὸ παλαιόν, ἤνικα καὶ Σμύρνα ἐκαλεῖτο ἡ Ἐφεσίων καὶ Καλλίνος ποὺ οὕτως ἄνωμακεν αὐτὴν, Σμυρναίους τοὺς Ἐφεσίους καλῶν ἐν τῷ πρὸ τοῦ Δια λόγῳ.

Σμυρναίους δὲ ἐλέησον καὶ πάλιν

μνήσαι δὲ εἰκοτε τοι μηρία καλὰ βοῶν
Σμυρναίοι κατέκηκαν.

Σμύρνα δὲ ἦν Ἀμαξὰν ἢ κατασχοῦσα τὴν Ἐφεσίων, ἂς τοῦνομα καὶ τοὺς ἀνθρώπους καὶ τῆς πόλει, ὡς καὶ ἄποτε Σισύφης Ἐσυρόβιται τινὲς τῶν Ἐφεσίων ἐλέγοντο καὶ τόπος δέ τις τῆς Ἐφέσου Σμύρνα ἐκαλεῖτο, ὡς δηλοὶ Ἱππῶνας.

ὁκεί δὲ ὁπισθε τῆς πόλεως ἐν Σμύρνῃ
μεταξὺ Τρηχείης τε καὶ Δεπρής ἀκτῆς.

ἐκαλεῖτο γὰρ Δεπρῆ μὲν ἀκτῇ ὁ Πρωὸν ὁ ύπερκείμενος τῆς νῦν πόλεως, ἔχον μέρος τοῦ τείχους αὐτῆς· τὰ γονοῦ ὁπισθὲν τοῦ Πρωὸνος κτῆματα

1 Ἀποικοὺς, Τζσχουκ, for Πολυκῆς F, Πολυκῆς α, Πολυκῆς other MSS.

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the time of the Ionian colonisation by Naucul, bastard son of Codrus, and after him by Apoeucus and Damasus, who were Athenians, and Geres, a Boeotian; Erythrae by Cupus, he too a bastard son of Codrus; Phocaea by the Athenians under Philogenes; Clazomenae by Paralus; Chios by Egertius, who brought with him a mixed crowd; Samos by Tembrion, and then later by Procles.

4. These are the twelve Ionian cities,1 but at a later time Smyrna was added, being induced by the Ephesians to join the Ionian League; for the Ephesians were fellow-inhabitants of the Smyrnaeans in ancient times, when Ephesus was also called Smyrna. And Callinus somewhere so names it, when he calls the Ephesians Smyrnaeans in the prayer to Zeus, “and pity the Smyrnaeans”; and again, “remember, if ever the Smyrnaeans burnt up beautiful thighs of oxen in sacrifice to thee.” 2 Smyrna was an Amazon who took possession of Ephesus; and hence the name both of the inhabitants and of the city, just as certain of the Ephesians were called Sisyrbitae after Sisyrbê. Also a certain place belonging to Ephesus was called Smyrna, as Hipponax plainly indicates: “He lived behind the city in Smyrna between Tracheia and Lepra Actê”; 3 for the name Lepra Actê was given to Mt. Prion, which lies above the present city and has on it a part of the city’s wall. At any rate, the possessions behind Prion

1 S. 7. 1.  2 Frag. 2 (Bergk).  3 Frag. 44 (Bergk).

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2 Ρέης, the editors, for γὰρ ἧν.
3 Τεμπρίων, the editors, for Τημπριών.
4 Instead of Προκλῆς, must read Πατροκλῆς (op. Etym. Mag. s.v.).
5 Σμυρναῖοι κατέκηναι, Jones inserts, from conj. of Corais.
634 ἐν τῇ Ὀπισθολεπτρίᾳ. Τραχεῖα δ' ἐκαλεῖτο ἡ περὶ τὸν Κορησοῦν παρώρειος. ἡ δὲ πόλις ἦν τὸ παλαιὸν περὶ τὸ Ἀθήναιον τὸ νῦν ἐξω τῆς πόλεως διὰ κατὰ τὴν καλουμένην Ἰπέλαιον, ὡστε ἡ Σμύρνα ἦν κατὰ τὸ νῦν γνωμάσιον ὑποσθεν μὲν τῆς νῦν¹ πόλεως, μεταξὺ δὲ Τρηκέλης τε καὶ Δεσφῆς² ἀκτῆς. ἀπελθόντες δὲ παρὰ τῶν Ἐφεσίων οἱ Σμυρναῖοι στρατεύοντες ἐπὶ τὸν τόπον, ἐν δὲ νῦν ἐστὶν ἡ Σμύρνα, Δελέγων κατεχόμενον· εκβαλόντες δὲ αὐτοὺς ἐκτίσαν τὴν παλαιὰν Σμύρναν, διέχουσαν τῆς νῦν περὶ εἰκοσιστάδιοι. ὁστερον δὲ ὑπὸ Αἰολέων ἐκπεσόντες κατέφυγον εἰς Κολοφώνα, καὶ μετὰ τῶν ἐνθένδε ἐπιστεύσαν ἀπέλαβον καθάπερ καὶ Μίμνερμος ἐν τῇ Ναυνοῖ φράζει, μνησθεὶς τῆς Σμύρνης, ὅτι περιμάχητος ἦν·

ἡμεῖς αἰτῶντες τὸν Νηλῆον ἀστυνεπόντες ἐμερτὴν Ἀσίνην νηυολυφίκομεθα.
ἐσ δὲ ἐρατὴν Κολοφώνα βίῳν ὑπέροπλον ἐχόμενος ἐξέφθασεν ἀργαλείᾳ ὤμηρος ἢγεμόνης.
κεῖθεν δὲ Ἀστίγμην ἀπορρυμένοι ποταμοὶ τεθεῖν βουλῇ Σμύρναν ἔλαβον Ἀιολίδα.
ταῦτα μὲν περὶ τούτων ἐφοδευτέον δὲ πάλιν τὰ καθ’ ἐκαστα, τὴν ἀρχὴν ἀπὸ τῶν ἡγεμονικοτέρων

¹ Instead of νῦν, F reads ποτὲ; whence Kramer conj. ποτὲ and Meineke reads τοτὲ.
² Δεσφῆς, the editors, for Δεσφῆς.
³ Instead of αἰτῶντες τὸν Νηλῆον, F reads ἐξελοῖ τὲ, after αἰτῶν, the editors since Hopper omit, except Meineke, who writes ἡμεῖς δηντέρα for αἰτῶν τέ.
⁴ Πολύον Bergk, for Πολύον, which latter Meineke retains.
are still now referred to as in the "opisthopleprian" territory, and the country alongside the mountain round Coressus was called "Trachiea." The city was in ancient times round the Athenaeum, which is now outside the city near the Hypelaeus, as it is called; so that Smyrna was near the present gymnasion, behind the present city, but between Trachiea and Lepra Actē. On departing from the Ephesians, the Smyrnacans marched to the place where Smyrna now is, which was in the possession of the Leleges, and, having driven them out, they founded the ancient Smyrna, which is about twenty stadia distant from the present Smyrna. But later, being driven out by the Aeolians, they fled for refuge to Colophon, and then with the Colophonians returned to their own land and took it back, as Mimmermus tells us in his Nanno, after recalling that Smyrna was always an object of contention: "After we left Pylus, the steep city of Neleus, we came by ship to lovely Asia, and with our overweening might settled in beloved Colophon, taking the initiative in grievous insolence. And from there, setting out from the Astēcis River, by the will of the gods we took Aeolian Smyrna." So much, then, on this subject. But I must again go over the several parts in detail.

1 i.e. in the territory "behind Lepra."
2 i.e. "Rugged" country.
3 A fountain.
4 Frag. 9 (Bergk).

5 ζωρᾶς, Wytenbach, for ζωρ ῥ; so the editors.
6 δ' Ῥοστής is doubtful (see C. Müller, Ind. Var. Lect. p. 1028); CFor read διαστής; the editors before Kramer, δ' Αστάτος.
7 εἰδομεν, Clavier, for εἰδομεν; so the editors.
τόπων ποιησάμενοις, ἑφ’ ὁμοπέρ καὶ πρῶτον αἱ κτίσεις ἐγένοντο, λέγω δὲ τῶν περὶ Μίλητον καὶ Ἔφεσον αὐταὶ γὰρ ἀρισταὶ πόλεις καὶ ἐνδοξόταται.

5. Μετὰ δὲ τὸ Ποσείδιον τὸ Μελησίων ἐξῆς ἐστὶ τὸ μαντεῖον τοῦ Διδυμῶν Ἀπόλλωνος τὸ ἐν Βραγχίδαις, ἀναβάντω δὲν ὅκτωκαίδεκα σταδίους ἐνεπρήσθη δ’ ὑπὸ Ξέρξου, καθάπερ καὶ τὰ ἄλλα ἱερὰ πλὴν τοῦ ἐν Ἔφεσον οἷ δὲ Βραγχίδαι τοὺς θησαυροὺς τοῦ θεοῦ παραδόντες τῷ Πέρσῃ φεύγοντι συνατῆραν, τοῦ μὴ τίσαι δίκαια τῆς ἱεροσυλίας καὶ τῆς προδοσίας. ὤστερον δ’ οἱ Μελησιοί μέγιστων νεὼν τῶν πάντων κατεσκεύασαν, διέμεινε δὲ χωρὶς ὁροφῆς διὰ τὸ μέγεθος κόμης γούν κατοικίαν ὁ τοῦ σηκοῦ περίβολος δέδεκται καὶ ἄλοις ἐντὸς τε καὶ ἐκτὸς πολυτελές ἄλλοι δὲ σηκοὶ τὸ μαντεῖον καὶ τὰ ἱερὰ συνέχουσιν ἐνταῦθα δὲ μυθεῦσαι τὰ περὶ τῶν Βράγχων καὶ τῶν ἔρωτα τοῦ Ἀπόλλωνος κεκόσμηται δ’ ἀναθήματι τῶν ἀρχαίων τεχνῶν πολυτελέστατα ἐντεῦθεν δ’ ἐπὶ τὴν πόλιν οὕτω πολλῇ ὅδος ἔστιν, οὕτω πλοῦσι.

6. Φησὶ δ’ Ἔφεσος τὸ πρῶτον κτίσμα εἶναι Κρητικοῦ, ὑπὲρ τῆς θαλάττης τετείχισμένου, ὅπου νῦν ἡ πάλαι Μίλητός ἐστι, Σαρπηδώνος ἐκ Μελήτου τῆς Κρητικῆς ἀγαγόντος οἰκήτορας καὶ Κ.635 θεμένου τούνομα τῇ πόλει τῆς ἐκεί πόλεως ἐπώνυμον κατεχόντων πρῶτον Δελέγων τῶν τόπων τοὺς δὲ περὶ Νηλέα ὤστερον τὴν νῦν τειχίσαι πόλιν. ἔχει δὲ τέταρας λιμένας ἡ νῦν, ὅποι ἐνα καὶ στόλῳ ἰκανον. πολλά δὲ τῆς πόλεως ἐργα

1 ἑφ’, Cornis, fove φ’.
beginning with the principal places, those where
the foundings first took place, I mean those round
Miletus and Ephesus; for these are the best and
most famous cities.
5. Next after the Poseidium of the Milesians,
eighteen stadia inland, is the oracle of Apollo
Didymaeus among the Branchidae.  It was set on
fire by Xerxes, as were also the other temples,
except that at Ephesus. The Branchidae gave over
the treasures of the god to the Persian king, and
accompanied him in his flight in order to escape
punishment for the robbing and the betrayal of the
temple. But later the Milesians erected the largest
temple in the world, though on account of its size it
remained without a roof. At any rate, the circuit
of the sacred enclosure holds a village settlement;
and there is a magnificent sacred grove both inside
and outside the enclosure; and other sacred en-
closures contain the oracle and the shrines. Here
is laid the scene of the myth of Branchus and the
love of Apollo. The temple is adorned with costliest
offerings consisting of early works of art. Thence to
the city is no long journey, by land or by sea.
6. Ephorus says: Miletus was first founded and
fortified above the sea by the Cretans, where the
Miletus of olden times is now situated, being settled
by Sarpedon, who brought colonists from the Cretan
Miletus and named the city after that Miletus, the
place formerly being in the possession of the
Leleges; but later Neleus and his followers fortified
the present city. The present city has four harbours,
one of which is large enough for a fleet. Many are

1 i.e. at Didyma. On this temple see Herod. 1. 46, 5. 36,
6. 19.
ταύτης, μέγιστον δὲ τὸ πλῆθος τῶν ἀπολίκων. ¹ ὦ τε γὰρ Εὐδείνου πόντος ὑπὸ τούτων συνεφώσκησαί πᾶς καὶ ἦ Ἡροδώτες καὶ ἄλλοι πλείουσα τόποι.

'Ἀναξιμένης γοῦν ὁ Λαμψάκηνος οὔτω φησίν, ὅτι καὶ Ἰκαρον τὴν νῆσον καὶ Δέρον Μιλήσιου συνάκκισαν καὶ περὶ Ἐλλησποντούν ἐν μὲν τῇ Χερ-ρυνήσῳ Δίμνας, ἐν δὲ τῇ Ἀσίᾳ Ἀβυδον, Ἀρισβαν, Παυσόν. ἐν δὲ τῇ Κυζικηνῶν νῆσῳ Ἀρτάκην, Κύζικον. ἐν δὲ τῇ μεσογαίᾳ τῆς Τρωάδος Σκῆψιν ἥμεις δ’ ἐν τοῖς καθ’ ἐκαστα λέγομεν καὶ ταῖς ἄλλαις τὰς ὑπὸ τούτου παραλελειμένας. Οὕλιον δ’ Ἀπόλλωνα καλοῦσι τινα καὶ Μιλήσιοι καὶ Δήλιοι, οἷον ἡγιασμικὸν καὶ παιωνικὸν: τὸ γὰρ οὕλειν ὑγιαίνειν, ἀφ’ οὗ καὶ τὸ οὐλη, καὶ τὸ

οὐλὲ τε καὶ μέγα ² χαίρε.

ιατικὸς γὰρ ὁ Ἀπόλλων καὶ ἦ Ἁρτεμίς ἀπὸ τοῦ ἀρτεμέας ποιεῖν καὶ ὁ Ἡλιος δὲ καὶ ἡ Σελήνη συνοικεῖονται τούτοις, ὅτι τῆς περὶ τούς ἀέρας εὐκρασίας αὐτῶν καὶ τὰ λοιμικὰ δὲ πάθη καὶ τοὺς αὐτομάτους θανάτους τούτοις ἀνάπτουσι τοῖς θεοῖς.

7. Ἀνδρείς δ’ ἀξιοὶ μνήμης ἐγένοντο ἐν τῇ Μιλήσῳ Ἡράκλης τε, εἰς τῶν ἐπτὰ σοφῶν, ὁ πρῶτος φυσιολογίας ἄρξῃ ἐν τοῖς Ἐλλησι καὶ μαθη-ματικής, καὶ ὁ τούτου μαθητὴς Ἀναξιμανδρὸς καὶ ὁ τούτου πάλιν Ἀναξιμένης, ἐτὶ δ’ Ἑκαταιος ὁ τὴν ἱστορίαν συντάξας, καὶ θ’ ἡμᾶς δὲ Αἰσχύνης

¹ ἀπολίκων, a and the editors, instead of ἀπολίκων.
² The Homeric text has μάλα instead of μέγα.
the achievements of this city, but the greatest is the number of its colonisations; for the Euxine Pontus has been colonised everywhere by these people, as also the Propontis and several other regions. At any rate, Anaximenes of Lampsacus says that the Milesians colonised the islands Icaros and Leros; and, near the Hellespont, Limnae in the Chersonesus, as also Abydus and Arisba and Paesus in Asia; and Artacê and Cyzicus in the island of the Cyziceni; and Scepsis in the interior of the Troad. I, however, in my detailed description speak of the other cities, which have been omitted by him. Both Milesians and Delians invoke an Apollo “Ulius,” that is, as god of “health and healing,” for the verb “ulein” means “to be healthy”; whence the noun “ulê” and the salutation, “Both health and great joy to thee”; for Apollo is the god of healing. And Artemis has her name from the fact that she makes people “Artemeas.” And both Helius and Selenê are closely associated with these, since they are the causes of the temperature of the air. And both pestilential diseases and sudden deaths are imputed to these gods.

7. Notable men were born at Miletus: Thales, one of the Seven Wise Men, the first to begin the science of natural philosophy and mathematics among the Greeks, and his pupil Anaximander, and again the pupil of the latter, Anaximenes, and also Hecataeus, the author of the History, and, in my time, Aeschines the orator, who remained in exile

4 The Moon-goddess.
5 Literally “physiology,” which again shows the perversion of Greek scientific names in English (cf. Vol. I, p. 27, footnote 2).
ὁ ρήτωρ, δε ἐν φυγῇ διετέλεσε, παρρησιασάμενος πέρα τοῦ μετρίου πρὸς Πομπήιον Μάγγον. ἦτο-χῆσε δ' ἡ πόλις, ἀποκλείσασα Ἀλέξανδρον καὶ βία ληφθείσα, καθάπερ καὶ Ἀλικαρνασσὸς· ἐτί δὲ πρότερον ὑπὸ Περσῶν· καὶ φησὶ γε Καλλισθένης, ὦπ' Ἀθηναίων χειλίας δραχμαίς ξημιωθῆναι Φρύνιχων τὸν τραγικόν, διότι δρᾶμα ἐποίησε Μιλήτου ἄλωσιν ὑπὸ Δαρείου. προκειται δ' ἡ Λάδη νήσος πλησίον καὶ τὰ 1 περὶ τὰς Τραγαίας νησία, ύφόρουν ἑχοντα λησταίς.

8. Ἔξης δ' ἑστίν ὁ Λατμικὸς 2 κόλπος, ἐν ὧν Ἡράκλεια ἡ ὑπὸ δάτμωρ λεγομένη, πολίχυμος ὕφορμον ἑχον· ἐκαλεῖτο δὲ πρότερον δάτμος ὑμωνύμως τῷ ὑπερκειμένῳ ὁρεί, ὅπερ Ἐκαταῖος μὲν ἐμφαίνει τὸ αὐτὸ εἶναι νομίζων τῷ ὑπὸ τοῦ ποιητοῦ Πθειρῶν ὅρει λεγομένῳ (ὑπὲρ γὰρ τῆς δάτμου φησὶ τὸ Πθειρῶν ὅρος κείσθαι), τινὲς C 636 δὲ τὸ Γρίον φασίν, ὡς ἄν παράλληλον τῷ δάτμῳ ἀνήκον ἀπὸ τῆς Μιλησίας πρὸς ἐω διὰ τῆς Καρίας μέχρι Εὐροίμου καὶ Χαλκητόρων· ὑπέρκειται δὲ ταύτης ἐν ὑψεῖ. 3 μικρὸν δ' ἀπωθεῖν διαβάντα ποταμίσκου πρὸς τῷ δάτμῳ δείκνυται τάφος Ἐνυμίωνος ἐν τοῖς σπηλαιῷ· εἶτα ἢφ Ἡρακλείας ἐπὶ Πύρραν πολίχυμνη πλοῦς ἐκατὸν ποὺ σταδίων.

9. Μικρὸν δὲ πλέον τὸ ἀπὸ Μιλήτου εἰς Ἡράκλειαν ἐγκολπίζοντι, ἐνθυπλοίᾳ δ' εἰς Πύρ-

1 τὰ, omitted by MSS. except E.
2 Λατμικὸς, Xylander, for Λητομηκὸς F, Λατομικὸς s, Λατομικὸς other MSS.
3 For ύψει Groskurd conj. ὑψει, and Meineke so reads.

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to the end, since he spoke freely, beyond moderation, before Pompey the Great. But the city was unfortunate, since it shut its gates against Alexander and was taken by force, as was also the case with Halicarnassus; and also, before that time, it was taken by the Persians. And Callisthenes says that Phrynichus the tragic poet was fined a thousand drachmas by the Athenians because he wrote a play entitled The Capture of Miletus by Dareius. The island Ladê lies close in front of Miletus, as do also the isles in the neighbourhood of the Tragaeae, which afford anchorage for pirates.

8. Next comes the Latmian Gulf, on which is situated "Heracleia below Latmus," as it is called, a small town that has an anchoring-place. It was at first called Latmus, the same name as the mountain that lies above it, which Hecataeus indicates, in his opinion, to be the same as that which by the poet is called "the mountain of the Phtheires"¹ (for he says that the mountain of the Phtheires lies above Latmus), though some say that it is Mt. Grium, which is approximately parallel to Latmus and extends inland from Milesia towards the east through Caria to Euromus and Chalcetores.² This mountain lies above Heracleia, and at a high elevation.³ At a slight distance away from it, after one has crossed a little river near Latmus, there is to be seen the sepulchre of Endymion, in a cave. Then from Heracleia to Pyrrha, a small town, there is a voyage of about one hundred stadia.

9. But the voyage from Miletus to Heracleia, including the sinuosities of the gulfs, is a little more

¹ Iliad 2. 368. ² See 14. 2. 22. ³ Or rather, perhaps, "and in sight of it" (see critical note).
ραν ἐκ Μιλήτου τριάκοντα: τοσαύτην ἔχει μακροτροπίαν ὁ παρὰ γῆν πλοῦς. ἀνάγκη δ' ἐπὶ τῶν ἐνδόξων τότων ὑπομένειν τὸ περισσεῖς τῆς τοιαύτης γεωγραφίας.

10. Ἐκ δὲ Πύρρας ἐπὶ τὴν ἐκβολήν τοῦ Μαιάνδρου πεντήκοντα: τεναγώδης δ' ὁ τόπος καὶ ἐλώδης: ἀναπλεύσαντι δ' ὑπηρετικοῖς σκάφεσι τριάκοντα σταδίους πόλις Μυσίς, μία τῶν Ἰάδων τῶν δώδεκα, ἢ νῦν δὲ ὀλυγανδρίαν Μιλησίοις συμπεπόλισται. ταύτην ὄψον λέγεται Θεμιστοκλεῖ δοῦναι Ἥρξης, ἀρτον δὲ Μαγνησίαν, οἰνον δὲ Δάμψακον.

11. Ἐνθευ ἐν σταδίοις τέταρτοι κάμη Καρική Θυμβρία, παρ' ἣν Ἀρνύν ἔστι σπίλαιον ἵππων, Χαρώνιον λεγόμενον ὀλεθρίους ἔχου ἀποφοράς. ὑπέρκειται δὲ Μαγνησία ἡ πρὸς Μαιάνδρον, Μαγνήτων ἀποικία τῶν ἐν Θετταλία καὶ Κρήτων, περὶ ἦς αὐτικὰ ἔρουμεν.

12. Μετὰ δὲ τὰς ἐκβολάς τοῦ Μαιάνδρου ὁ κατὰ Πριήνην ἔστιν αἰγιαλός, ὑπὲρ αὐτοῦ δ' ἡ Πριήνη καὶ Μυκάλη τὸ ὅρος, εὐθηρον καὶ εὐ-δενδρον. ἐπίκειται δὲ τῇ Σαμίᾳ καὶ ποιεῖ πρὸς αὐτήν ἐπέκεινα τῆς Τρωγιλίου καλομένης ἀκρας ὄσον ἐπιτασσάντων πορθομόν. λέγεται δ' ὑπὸ τινων ἡ Πριήνη Κάμη, ἐπειδὴ Φιλότας ὁ ἐπικτίσας αὐτὴν Βοιώτιος ὑπῆρχεν· ἐκ Πριήνης δ' ἦν Βιάς, εἰς τῶν ἐπτα σοφῶν, περὶ οὐ φησίν οὔτως Ἰππώναξ:

καὶ δικασασσαθαί Βίαντος τοῦ Πριηνέως κρέσσων.
than one hundred stadia, though that from Miletus to Pyrrha, in a straight course, is only thirty—so much longer is the journey along the coast. But in the case of famous places my reader must needs endure the dry part of such geography as this.

10. The voyage from Pyrrha to the outlet of the Maeander River is fifty stadia, a place which consists of shallows and marshes; and, going inland in rowboats thirty stadia, one comes to the city Myus, one of the twelve Ionian cities, which, on account of its sparse population, has now been incorporated into Miletus. Xerxes is said to have given this city to Themistocles to supply him with fish, Magnesia to supply him with bread, and Lampsacus with wine.

11. Thence, within four stadia, one comes to a village, the Carian Thymbria, near which is Aornum, a sacred cave, which is called Charonium, since it emits deadly vapours. Above it lies Magnesia on the Maeander, a colony of the Magnesians of Thessaly and the Cretans, of which I shall soon speak.¹

12. After the outlets of the Maeander comes the shore of Prienê, above which lies Prienê, and also the mountain Mycalê, which is well supplied with wild animals and with trees. This mountain lies above the Samian territory ² and forms with it, on the far side of the promontory called Trogilian, a strait about seven stadia in width. Prienê is by some writers called Cadmê, since Philotas, who founded it, was a Boeotian. Bias, one of the Seven Wise Men, was a native of Prienê, of whom Hipponax says "stronger in the pleading of his cases than Bias of Prienê."³

¹ §§ 39-40 following.
² The isle of Samos.
³ Frag. 79 (Bergk).
13. Τῆς δὲ Τρωγιλίου πρόκειται νησίον ὁμώ
νυμον ἐντεύθεν δὲ τὸ ἐγγυτάτω διαρμά ἐστιν
ἐπὶ Σούμινου σταδίων χιλίων ἐξακοσίων, κατ’
ἀρχὰς μὲν Σάμων ἐν δεξιᾷ ἔχοντι καὶ Ἴκαρίαν
καὶ Κορσίας, τοὺς δὲ Μελαντίους σκοπέλους
ζύονυμον, τὸ λοιπὸν δὲ διὰ μέσων τῶν
Κυκλάδων νῆσων. καὶ αὐτὴ δ’ ἡ Τρωγιλίως
ἀκρα πρότους τις τῆς Μυκάλης ἐστὶ. τῇ
Μυκάλη δ’ ὄρος ἀλλο πρόσκειται τῇ 'Εφεσίας
Πακτύης καὶ ἡ Μεσωγίς δὲ εἰς αὐτὴν κατα-
στρέφει.

14. 'Ἀπὸ δὲ τῆς Τρωγιλίου σταδίων τεττα-
ράκοντα εἰς τὴν Σάμου βλέπει δὲ πρὸς νότον
καὶ αὐτὴ καὶ ὁ λιμῖν, ἔχον ναύσταθμον. ἔστι
C 637 δ’ αὐτῆς ἐν ἐπιπέδῳ τὸ πλέον, ὑπὸ τῆς θαλάττης
κλυζόμενον, μέρος δὲ τι καὶ εἰς τὸ ὄρος ἀνέχει
τὸ ὑπερκείμενον. ἐν δεξιᾷ μὲν οὖν προσπλέουσι
πρὸς τὴν πόλιν ἐστὶ τὸ Ποσείδιον, ἀκρα ἡ
ποιούσα πρὸς τὴν Μυκάλην τὸν ἐπταστάθιον
πορθμόν, ἔχει δὲ νεῶν Ποσείδώνος πρόκειται
δ’ αὐτοῦ νησίδιον ἡ Ναρθηκίς. ἐπ’ ἀριστεραὶ δὲ
τὸ προάστειον τὸ πρὸς τὸ Ἡραὶω καὶ ὁ Ἰμβρασος
ποταμὸς καὶ τὸ Ἡραῖον, ἀρχαῖον ἱερὸν καὶ νεῶς
μέγας, ὅς νῦν πινακοθήκη ἐστὶ. χωρὶς δὲ τοῦ
πλῆθους τῶν ἐνταῦθα κειμένων πινάκων ἄλλαι
πινακοθήκαι καὶ ναύσκοι τινές εἰσὶ πλήρεις τῶν
ἀρχαίων τεχνῶν τὸ τε ὑπαθροῦ ὁμοίως μεστὸν
ἀνδριάντων ἐστὶ τῶν ἀρίστων δὲ τρία Μύρωνος
ἐργα κολοσσικὰ ἱδρυμένα ἐπὶ μιᾶς βάσεως, ἡ

1 Καρσίας F; Tschucke emends to Κορσίας.
2 Μελαντίους, Tschucke, from conj. of Voss, for Μελαν-
θίους; so the later editors.
13. Off the Trogilian promontory lies an isle of the same name. Thence the nearest passage across to Sunium is one thousand six hundred stadia; on the voyage one has at first Samos and Icaria and Corsia on the right, and the Melantian rocks on the left; and the remainder of the voyage is through the midst of the Cyclades islands. The Trogilian promontory itself is a kind of spur of Mt. Mycalê. Close to Mycalê lies another mountain, in the Ephesian territory, I mean Mt. Pactyes, in which the Mesogis terminates.

14. The distance from the Trogilian promontory to Samos\(^1\) is forty stadia. Samos faces the south, both it and its harbour, which latter has a naval station. The greater part of it is on level ground, being washed by the sea, but a part of it reaches up into the mountain that lies above it. Now on the right, as one sails towards the city, is the Poseidium, a promontory which with Mt. Mycalê forms the seven-stadia strait; and it has a temple of Poseidon; and in front of it lies an isle called Narthecis; and on the left is the suburb near the Heraeum, and also the Imbrasus River, and the Heraeum, which consists of an ancient temple and a great shrine, which latter is now a repository of tablets.\(^2\) Apart from the number of the tablets placed there, there are other repositories of votive tablets and some small chapels full of ancient works of art. And the temple, which is open to the sky, is likewise full of most excellent statues. Of these, three of colossal size, the work of Myron, stood upon one base; Antony

\(^1\) i.e. the city Samos.

\(^2\) Whether maps or paintings, or both, the translator does not know.
STRABO

ἡρε μὲν Ἀντώνιος, ἀνέθηκε δὲ πάλιν ὁ Σεβαστὸς Καίσαρ εἰς τὴν αὐτὴν βάσιν τα ὅντα, τὴν Ἀθηνᾶν καὶ τὸν Ἡρακλεά, τὸν δὲ Δία εἰς τὸ Καπετώλιον μετήνεγκε, κατασκευάζας αὐτὴν ναῦσκον.

15. Περίπλους δὲ ἔστὶ τῆς Σαμίων νῆσου σταδίων ἐξακοσίων. ἔκαλείτο δὲ Παρθενία πρότερον οἰκούντων Καρὼν, εἶτα Ἀνθεμοῦς, εἶτα Μελάμφυλλος, εἶτα Σάμος, εἶτ' ἀπὸ τῶν ἐπιχωρίου ἔρωτος, εἶτ' ἐξ Ἰθάκης καὶ Κεφαλληνίας ἀποκήσαντος. καλεῖται μὲν οὖν καὶ ἀκρα τις Ἀμπελος βλέπουσά πως πρὸς τὸ τῆς ᾽Ικαρίας Δρέπανον, ἀλλὰ καὶ τὸ ὅρος ἀπαν, δ' ποιεῖ τὴν ὅλην νῆσου ὅρειν, ὁμωνύμως λέγεται· ἐστὶ δ' οὖν εὐοινος, καί περ εὐοινουσῶν τῶν κύκλω νῆσων, καὶ τῆς ἥπειρου σχεδόν τι τῆς προσεχοῦσ πάσης τούς ἀρίστους ἐκφεροῦσης ὁ ὅνοι, ὅν Ὅιον καὶ Δέσβου καὶ Κω. καὶ μὴν καὶ ὁ Ἐφέσιος καὶ Μητροπολίτης ἀγαθοί, ἦ τε Μεσωγῆς καὶ ὁ Τμῶλος καὶ ἡ Κατακεκαμήνη καὶ Κνίδος καὶ Σμύρνα καὶ ἀλλοι ἀσημότεροι τόποι διαφόρως χρηστο- νοῦσιν ἡ πρὸς ἀπόλαυσιν ἡ πρὸς διαίτας ἰατρι- κάς· περὶ μὲν οὖν ὅνοις οὐ πάντες εὐτυχεῖ Ἀνθεμοῦς, τα δ' ἀλλα εὐδαίμων, ὃς δῆλον ἐκ τοῦ περιμάχτην γενέσθαι καὶ ἐκ τοῦ τοὺς ἐπαινοῦντας μὴ ὅκενεν ἐφαρμότητι αὐτὴ τὴν λέγουσαν παρομίς, ὅτι φέρει καὶ ὅρνίθων γάλα, καθάπερ

1 For Ἀνθεμοῦς, Corais, following Eustathius (note on Dionys. 533), reads Ἀνθεμίς. By some writers the name is spelled Ἀνθεμοῦσα.

2 Μελάμφυλλος, Meineke, for Μελάμφυλος.

3 ἀποκήσαντος Φ, ἀποκήσαντος other MSS.

4 οἶνον . . . Κω, Meineke ejects.

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took these statues away, but Augustus Caesar restored two of them, those of Athena and Heracles, to the same base, although he transferred the Zeus to the Capitolium, having erected there a small chapel for that statue.

15. The voyage round the island of the Samians is six hundred stadia. In earlier times, when it was inhabited by Carians, it was called Parthenia, then Anthemus, then Melamphyllus, and then Samos, whether after some native hero or after someone who colonised it from Ithaca and Cephalenia. Now in Samos there is a promontory approximately facing Drepanum in Icaria which is called Ampelus, but the entire mountain which makes the whole of the island mountainous is called by the same name. The island does not produce good wine, although good wine is produced by the islands all round, and although most of the whole of the adjacent mainland produces the best of wines, for example, Chios and Lesbos and Cos. And indeed the Ephesian and Metropolitan wines are good; and Mt. Mesogis and Mt. Tmolus and the Catacecaumene country and Cnidos and Smyrna and other less significant places produce exceptionally good wine, whether for enjoyment or medicinal purposes. Now Samos is not altogether fortunate in regard to wines, but in all other respects it is a blest country, as is clear from the fact that it became an object of contention in war, and also from the fact that those who praise it do not hesitate to apply to it the proverb, that “it

1 See 13. 1. 30.  
2 See 10. 2. 17.

οὖν, before οἴνους, Meineke inserts.
που καὶ Μένανδρος ἔφη.  
1  τούτο δὲ καὶ τῶν 
τυραννίδων αὐτίον αὐτῇ κατέστη, καὶ τῆς πρὸς 
Ἀθηναίους ἔχθρας.

16. Ἀἱ μὲν οὖν τυραννίδες ἦκμασαν κατὰ 
Πολυκράτη μάλιστα καὶ τὸν ἀδελφὸν αὐτοῦ 
Συλοσῶντα. ἦν δὲ ὁ μὲν καὶ τῆς καὶ δυνάμει 
λαμπρός, ὥστε καὶ θαλαττοκρατήσας τῆς 
ς τῆς ἑυτυχίας αὐτοῦ σημειον τιθέοις, ὅτι βίζαν 
eis τῆς τὴν τόλμητα ἐπίτηδες τῶν δακτύλων λίθων 
καὶ γλύμματος πολυτελῶς, ἀνηγεγκε μικρὸν 
ὕστερον τῶν ἁλίεων τις τῶν καταπίνοντα ἱχθῶν 
αὐτῶν· ἀνατιθέντος δὲ εὐρέθη ὁ δακτύλος τ 
vυθόμενον δὲ τούτο τῶν Αιγυπτίων βασιλε 
άφαι μαντικῶς πως ἀποφθέγγασθαι, ὡς ἐν 
βραχεῖ καταστρέψει τὸν βίον εἰς οὐκ εὐ 
tυχίας τέλος ο τοσότου εξηρμένος ταῖς εὐπραγίαις καὶ 
δὴ καὶ συμβῆναι τούτοι ληφθέντα γὰρ ἦ 
ἀπάτης ὑπὸ τοῦ σατράπου τῶν Περσῶν κρε 
μασθῆναι. τούτῳ συνεβίωσεν Ἀνακρέων ὁ 
μελοποῖος· καὶ δὴ καὶ πᾶσα ἡ ποιήσις πλήρης 
ἐστὶ τῆς περὶ αὐτοῦ μνήμης. ἐπὶ τούτου δὲ 
καὶ Πυθαγόραν ἱστοροῦσιν ἱδόντα φυμένην τὴν 
τυραννίδα ἐκλεπτεῖν τὴν πόλιν καὶ ἀπέλθειν εἰς 
Ἀιγυπτίων καὶ Βαβυλώνα φιλομαθείας χάριν 
ἐπανιόντα δὲ ἐκεῖθεν, ὁρῶντα ἐτί συμμένουςαν 
τὴν τυραννίδα, πλεύσαντα εἰς Ἰταλίαν ἐκεῖ 
διατελέσαι τὸν βίον. περὶ Πολυκράτους μὲν 
ταῦτα.

17. Συλοσῶν δὲ ἀπελείφθη μὲν ἱδιώτης ὑπὸ τοῦ 
ἀδελφοῦ, Δαρείῳ δὲ τῷ Ἱστάσσετοι χαρισάμενος

1 καθάπερ ... ἔφη, Meineke ejects.

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produces even birds' milk," as Menander somewhere says. This was also the cause of the establishment of the tyrannies there, and of their enmity against the Athenians.

16. Now the tyrannies reached their greatest height in the time of Polycrates and his brother Syloson. Polycrates was such a brilliant man, both in his good fortune and in his natural ability, that he gained supremacy over the sea; and it is set down,¹ as a sign of his good fortune, that he purposely flung into the sea his ring, a ring of very costly stone and engraving, and that a little later one of the fishermen brought him the very fish that swallowed it; and that when the fish was cut open the ring was found; and that on learning this the king of the Egyptians, it is said, declared in a kind of prophetic way that any man who had been exalted so highly in welfare would shortly come to no happy end of life; and indeed this is what happened, for he was captured by treachery by the satrap of the Persians and hanged. Anacreon the melic poet lived in companionship with Polycrates; and indeed the whole of his poetry is full of his praises. It was in his time, as we are told, that Pythagoras, seeing that the tyranny was growing in power, left the city and went off to Egypt and Babylonia, to satisfy his fondness for learning; but when he came back and saw that the tyranny still endured, he set sail for Italy and lived there to the end of his life. So much for Polycrates.

17. Syloson was left a private citizen by his brother, but to gratify Dareius, the son of Hystas-

¹ See Herodotus, 3. 40-43, and 120, 125.
18. Ἄθηναῖοι δὲ πρῶτοι μὲν πέμψαντες στρατηγὸν Περικλέα καὶ σὺν αὐτῷ Σοφοκλέα τὸν ποιητὴν πολιορκία κακῶς διέθηκαν ἀπειθοῦντας τοὺς Σαμίους, ὑστερον δὲ καὶ κληρονόμους ἐπεμψάν δυσχίλους ἐξ ἑαυτῶν, ὅπως ἦν καὶ Νεοκλῆς, ὁ Ἕπικούρου τοῦ φιλοσόφου πατήρ, γραμματοδιδάσκαλος, ὃς γαλειά καὶ δὴ καὶ τραφήναι φασὶν ἐνθάδε καὶ ἐν Τέρω, καὶ ἐφηβεύσαι Αθήνησι γενέσθαι δὲ αὐτῷ συνέφη βοῦν Μένανδρου τὸν κωμικόν. Σάμιος δὲ ἦν καὶ Κρεώφυλος, ὃν φασὶ δεξαμένου ξενία ποτὲ ὁμηρον, λαβεῖν δῶρον τὴν ἐπιγραφὴν τοῦ ποιηματος, δὲ καλοῦσιν Ὀξικαλίας ἀλώσιν. Καλλιμαχος δὲ τούναυτίον ἐμφαίνει δι' ἐπιγράμματος τιμος, ὥς ἐκεῖνον μὲν ποιησαντος, λεγομένου δ' ὁμήρου διὰ τὴν λεγομένην ξενίαν τοῦ Σαμίου πόνοις εἰμί, δόμῳ ποτὲ θείον ὁ ὁμήρου δεξαμένου κλείω ¹ δ' Ἕυρυτον, ὃς ἐπαθεῖν, καὶ ἐκαθην Ἰόλειαν ὁμήρειον δὲ καλεῦμαι γράμμα. Κρεωφύλοι, Ζεῦ φίλε, τούτῳ μέγα.

Ο 639 τινὲς δὲ διδάσκαλον ὁμήρου τούτων φασὶν, οἱ δ' ὑπὸ τούτων, ἄλλα Ἀριστέαν τὸν Προκοννήσιον.

¹ κλείω, Meineke, for καλω; κλαλω Tzschucke.
pes, he gave him a robe which Dareius desired when he saw him wearing it; and Dareius at that time was not yet king, but when Dareius became king, Syloson received as a return-gift the tyranny of Samos. But he ruled so harshly that the city became depopulated; and thence arose the proverb, "by the will of Syloson there is plenty of room."

18. The Athenians at first sent Pericles as general and with him Sophocles the poet, who by a siege put the disobedient Samians in bad plight; but later they sent two thousand allottees from their own people, among whom was Neocles, the father of Epicurus the philosopher, a schoolmaster as they call him. And indeed it is said that Epicurus grew up here and in Teos, and that he became an ephebus\(^1\) at Athens, and that Menander the comic poet became an ephebus at the same time. Creophylus, also, was a Samian, who, it is said, once entertained Homer and received as a gift from him the inscription of the poem called *The Capture of Oechalia*. But Callimachus clearly indicates the contrary in an epigram of his, meaning that Creophylus composed the poem, but that it was ascribed to Homer because of the story of the hospitality shown him: "I am the toil of the Samian, who once entertained in his house the divine Homer. I bemoan Eurytus, for all that he suffered, and golden-haired Ioleia. I am called Homer's writing. For Creophylus, dear Zeus, this is a great achievement." Some call Creophylus Homer's teacher, while others say that it was not Creophylus, but Aristeas the Proconnesian, who was his teacher.

\(^1\) i.e. at eighteen years of age underwent a "scrutiny" and was registered as an Athenian citizen.
19. Παράκειται δὲ τῇ Σάμῳ νῆσος Ἰκαρία, ἀφ' ἢς τὸ Ἰκάριον πέλαγος. αὐτὴ δὲ ἐπόνυμός ἐστιν Ἰκάρου, παιδός τοῦ Δαϊδάλου, ὅν φασὶ τῷ πατρὶ κοινωνήσαντα τῆς φύγης, ἢμικα ἠμφότεροι πετρωθέντες ἀπῆραν ἐκ Κρήτης, πεσεῖν ἐνθάδε, μὴ κρατήσαντα τοῦ ὅρμου· μετεωρισθέντι γὰρ πρὸς τὸν ἤλιον ἐπὶ πλέον περιρρήναι τὰ πτερά, τακέντος τοῦ κηροῦ. τριακοσίων δ' ἐστὶ τὴν περίμετρον σταθῶν ἡ νῆσος ἀπασα καὶ ἀλίμενος, πλὴν υφόμων, ὅν ὁ κάλλιστος Ἰστοῖ λέγονται· ἀκρα δ' ἐστὶν ἀνατένυσα πρὸς τέφρον. ἐστὶ δὲ καὶ Ἀρτέμιδος ἱερόν, καλούμενον Ταυροπόλιον, ἐν τῇ νήσῳ καὶ πολισμάτων Οἰνόν, καὶ ἄλλο Δράκανον, ὄμορφων τῇ ἀκρα, ἐφ' ἣ ἠδρυται, πρόσφορον ἔχουν· ἡ δὲ ἀκρα διέχει τῆς Σαμίων ἀκρας, τῆς Κανθαρίου καλουμένης, ὄχθοικοντα σταθίουσ, ἀπερ ἐστίν ἐλάχιστον δίαρμα τῷ μεταξύ. νυνὶ μέντοι λευτανδροῦσαν Σάμιοι νέμονται τὰ πολλὰ βοσκημάτων χάριν.

20. Μετὰ δὲ τὸν Σάμιον πορθμὸν τὸν πρὸς Μυκάλῃ πλέουσιν εἰς Ἐφεσον ἐν δεξιᾷ ἐστὶν ἡ Ἐφεσίων παράλια· μέρος δὲ τι ἔχουσιν αὐτῆς καὶ οἱ Σάμιοι. πρὸτον δ' ἐστὶν ἐν τῇ παραλίᾳ τὸ Πανιώνιον, τριάει σταθίου υπερκείμενον τῆς θαλάττης, ὅπου τὰ Πανιώνια, καυή πανηγυρίς τῶν Ἰώνων, συντελεῖται τῷ Ἑλικωνίῳ Ποσειδώνι καὶ θυσία· ἱερώτατι δὲ Πριηνεῖς· εἱρήται δὲ περὶ αὐτῶν ἐν τοῖς Πελοποννησιακοῖς. εἰτα Νεάπολις, ἥ πρότερον μὲν ἡν Ἐφεσίων, νῦν δὲ

1 i.e. the wax which joined the wings to his body.
GEOGRAPHY, 14. i. 19-20

19. Alongside Samos lies the island Icaria, whence was derived the name of the Icarian Sea. This island is named after Icarus the son of Daedalus, who, it is said, having joined his father in flight, both being furnished with wings, flew away from Crete and fell here, having lost control of their course; for, they add, on rising too close to the sun, his wings slipped off, since the wax\(^1\) melted. The whole island is three hundred stadia in perimeter; it has no harbours, but only places of anchorage, the best of which is called Histia.\(^2\) It has a promontory which extends towards the west. There is also on the island a temple of Artemis, called Tauropolium; and a small town Oenoê; and another small town Dracanum, bearing the same name as the promontory on which it is situated and having near by a place of anchorage. The promontory is eighty stadia distant from the promontory of the Samians called Cantharius, which is the shortest distance between the two. At the present time, however, it has but few inhabitants left, and is used by Samians mostly for the grazing of cattle.

20. After the Samian strait, near Mt. Mycalê, as one sails to Ephesus, one comes, on the right, to the seashore of the Ephesians; and a part of this seashore is held by the Samians. First on the seashore is the Panionium, lying three stadia above the sea where the Pan-Ionia, a common festival of the Ionians, are held, and where sacrifices are performed in honour of the Heliconian Poseidon; and Prienians serve as priests at this sacrifice, but I have spoken of them in my account of the Peloponnesus.\(^3\) Then comes Neapolis, which in earlier times belonged to

\(^2\) i.e. Masts.  
\(^3\) 8. 7. 2.
Σαμίων, διαλλαξαμένων πρός τὸ Μαραθήσιον, τὸ ἐγγυτέρω πρός τὸ ἀπωτέρω· εἰτα Πύγελα πολέχιον, ἱερὸν ἔχουν 'Αρτέμιδος Μουνυχίας, ἱδρυμα "Ἀγαμέμνονος, οἰκούμενον υπὸ μέρους τῶν ἑκείνου λαῶν" πυγαλγέας 1 γὰρ τιμᾶς φασὶ 2 καὶ γενέσθαι καὶ κληθῆναι, κάμνουτας δ' ὑπὸ τοῦ πάθους καταμείναι, καὶ τυχεῖν οἰκείου τοῦδε τοῦ ὄνοματος τούτων τόπων. εἰτα λεμὴν Πάνορμος καλουμένου, ἔχουν ἱερὸν τῆς 'Εφεσίας 'Αρτέμιδος' εἰθ' ἡ πόλις. ἐν δὲ τῇ αὐτῇ παραλίᾳ μικρῶν ὑπὲρ τῆς θαλάττης ἐστὶ καὶ ἡ Ὀρτυγία, διαπρέπει ἄλσος παντοδαπῆς ύλης, κυπαρίττου δὲ τῆς πλείστης. διαρρεῖ δὲ ο Κέγχριος πτομός, οὐ φασὶ νῦνασθαι τὴν Λητῶ μετὰ τᾶς ὀδίνας. ἐνταῦθα γὰρ μυθεύουσι τὴν λοχείαν καὶ τῆν τροφὸν τῆς Ὀρτυγίας καὶ τὸ ἀδυτοῦ, ἐν δ' ἡ λοχεία, καὶ τὴν πλησίον ἑλαῖαν, ἡ πρῶτων ἐπαναπαύσασθαι φασὶ τὴν θεῶν ὅποιον ἀπολυθεῖσαν τῶν ὀδίνων. υπέρκειται δὲ τοῦ ἄλσους ὅρος ὁ Σολμισσός, ὅποια στάντας φασὶ τοὺς Κουρήτας τῷ ψόφῳ τῶν ὀπλῶν ἐκπλήξει τὴν Ἁραν ἄνθιστοις ἐφεδρεύουσαι, καὶ λαθεῖν συμπράξαται τὴν λοχείαν τῇ Λητῴς. ὑστοῦ β' ἐν τῷ τόπῳ πλεῖόν των νάυων, τῶν μὲν ἀρχαῖων, τῶν δ' ὑστερον γενομένων, ἐν μὲν τοῖς ἀρχαῖοι ἀρχαιά ἐστι ξύλα, ἐν δὲ τοῖς ὑστερον Σκότα ἔργα. 3 ή μὲν Λητῶ σκῆπτρον ἔχουσα, ἡ δ' Ὀρτυγία παρεστηκεν ἐκατέρα τῇ χειρὶ παιδίου

1 πυγαλγέας, Corais, for πυγαλλίας Coxx, πυγαλίας other MSS.; πυγαλγίας Meineke.
2 φασὶ, Jones inserts.
3 Instead of Σκότα ἔργα, E has σκολιὰ σκότα ἔργα; other MSS. σκολιὰ ἔργα, except v which has Σκότα in the margin.
the Ephesians, but now belongs to the Samians, who
gave in exchange for it Marathesium, the more dis-
tant for the nearer place. Then comes Pygela, a
small town, with a temple of Artemis Munychia,
founded by Agamemnon and inhabited by a part
of his troops; for it is said that some of his soldiers
became afflicted with a disease of the buttocks¹ and
were called “diseased-buttocks,” and that, being
afflicted with this disease, they stayed there, and
that the place thus received this appropriate name.
Then comes the harbour called Panormus, with a
temple of the Ephesian Artemis; and then the city
Ephesus. On the same coast, slightly above the
sea, is also Ortygia, which is a magnificent grove
of all kinds of trees, of the cypress most of all. It
is traversed by the Cenchrius River, where Leto is
said to have bathed herself after her travail.² For
here is the mythical scene of the birth, and of the
nurse Ortygia, and of the holy place where the birth
took place, and of the olive tree near by, where the
goddess is said first to have taken a rest after she was
relieved from her travail. Above the grove lies Mt.
Solmissus, where, it is said, the Curetes stationed
themselves, and with the din of their arms frightened
Hera out of her wits when she was jealously spying
on Leto, and when they helped Leto to conceal from
Hera the birth of her children. There are several
temples in the place, some ancient and others built
in later times; and in the ancient temples are many
ancient wooden images, but in those of later times
there are works of Scopas; for example, Leto holding
a sceptre and Ortygia standing beside her with a

¹ In Greek, with “pygalgia.”
² Referring, of course, to the birth of Apollo and Artemis.
έχουσα. πανήγυρις δ' ἐνταύθα συντελεῖται κατ' ἔτος, θεὶ δὲ τινὶ οἱ νέοι φιλοκαλοῦσι, μάλιστα περὶ τὸς ἐνταύθα εὐωχίας λαμπρυνόμενον· τότε δὲ καὶ τῶν Κουρήτων ἀρχεῖον συνάγει συμπόσια, καὶ τινὰς μυστικὰς θυσίας ἐπιτελεῖ.

21. Τὴν δὲ πόλιν φώκουν μὲν Κάρες τε καὶ Δέλεγες, ἐκβαλὼν δ' ὁ Ἀνδροκλός τοὺς πλείστους φῶκες ἐκ τῶν συνελθόντων αὐτῶν περὶ τὸ Ἀθήναιον καὶ τὴν Ἡτέλαιον, προσπεριλαβῶν καὶ τῆς περὶ τὸν Κορησσὸν παρωρείας. μέχρι μὲν δὴ τῶν κατὰ Κροίσον οὕτως φῶκειτο, ύστερον δ' ἀπὸ τῆς παρωρείας καταβάντες, περὶ τὸ νῦν ἱερὸν φώκησαν μέχρι Ἀλεξάνδρου. Λυσίμαχος δὲ τὴν νῦν πόλιν τεχίσας, ἀμήδος τῶν ἀνθρώπων μεθισταμένων, τηρήσας καταρράκτην ὄμβρον συνήργησε καὶ αὐτῶς καὶ τοὺς ρωσόχους ἐνέφραξεν, ὥστε κατακλύσαι τὴν πόλιν· οἱ δὲ μετέστησαν ἄσμενοι. ἐκάλεσε δὲ Ἡρωνίην ἀπὸ τῆς γυναικὸς τὴν πόλιν, ἐπεκράτησε μέντοι τὸ ἀρχαῖον ὄνομα. ἦν δὲ γερουσία καταγραφομένη, τοῦτος δὲ συνήσεσαν οἱ ἐπίκλητοι καλούμενοι καὶ διόφοιν πάντα.

22. Τὸν δὲ νεῶν τῆς Ἀρτέμιδος πρῶτος Ἡρησίφρων ἡρχετεκτόνησε, εἶτ' ἄλλως ἐποίησε μείζων ὡς δὲ τοῦτον Ἡρόστρατός τις ἐνέπρησεν, ἄλλον ἀμείνων κατεσκεύασαν συμενεγκατος τῶν τῶν γυναικῶν κόσμων καὶ τὰς ἰδίας οὐσίας, διαθέμενοι δὲ καὶ τοὺς προτέρους κλώνας· τούτων δὲ μαρτυρία ἐστὶ τὰ γεννηθέντα τότε ψηφίσματα,

1 πρῶτον F.
2 ἄλλως, Xylander, for ἄλλον.
1 Men specially summoned, privy-councillors.
GEOGRAPHY, 14. 1. 20–22

child in each arm. A general festival is held there annually; and by a certain custom the youths vie for honour, particularly in the splendour of their banquets there. At that time, also, a special college of the Curetes holds symposiums and performs certain mystic sacrifices.

21. The city of Ephesus was inhabited both by Carians and by Leleges, but Androclus drove them out and settled the most of those who had come with him round the Athenaeum and the Hypelaeus, though he also included a part of the country situated on the slopes of Mt. Coressus. Now Ephesus was thus inhabited until the time of Croesus, but later the people came down from the mountainside and abode round the present temple until the time of Alexander. Lysimachus built a wall round the present city, but the people were not agreeably disposed to change their abodes to it; and therefore he waited for a downpour of rain and himself took advantage of it and blocked the sewers so as to inundate the city; and the inhabitants were then glad to make the change. He named the city after his wife Arsinoë; the old name, however, prevailed. There was a senate, which was conscripted; and with these were associated the Epicleti, as they were called, who administered all the affairs of the city.

22. As for the temple of Artemis, its first architect was Chersiphron; and then another man made it larger. But when it was set on fire by a certain Herostratus, the citizens erected another and better one, having collected the ornaments of the women and their own individual belongings, and having sold also the pillars of the former temple. Testimony is borne to these facts by the decrees that were made
ἀπερ ἀγνοοῦντά φησιν ὁ 'Αρτεμίδωρος τῶν Ταυρομενίτην Τίμαιον, καὶ ἄλλως βάσκανον ὄντα καὶ συκοφάντην (διὸ καὶ 'Επιτίμαιον¹ κληθὴναι), λέγειν, ὡς ἐκ τῶν Περσικῶν παρακαταθήκων ἐποιήσαντο τοῦ ἱεροῦ τῆς ἐπισκευής οὕτε δὲ ὑπάρξαι παρακαταθήκας τότε, εἰ τε ὑπήρξαν, συνεμπεπρήσθαι ἂν ² τῷ ναῷ· μετὰ δὲ τὴν ἔμπρησιν τῆς ὀροφῆς ἡφαίστεις, ἐν ὑπαίθρῳ τῷ σηκῷ τίνα ἄν ἐθελήσαι παρακαταθήκην κειμένην ἔχειν; Ἀλέξανδρον δὴ τοὺς Τ 641 Ἐφεσίους ὑποσχέσθαι τὰ γεγονότα καὶ τὰ μέλλοντα ἀναλώματα, ἐφ' ὃ τε τὴν ἐπιγραφήν αὐτοῦ ἔχειν, τοὺς δὲ μὴ ἐθελήσαι, πολὺ μάλλον οὐκ ἄν ἐθελήσαντας ἐξ ἱεροσυλίας καὶ ἀποστερήσεως φιλοδοξεῖν· ἔπαινε τε τὸν εἰπόντα τῶν Ἐφεσίων πρὸς τὸν Βασιλέα, ὡς οὐ πρέποι θεοῦ θεοῖς ἀναθήματα κατασκευάζειν.

23. Μετὰ δὲ τὴν τοῦ νεὼ συντέλειαν, ὃν φησιν εἶναι Χειροκράτους³ ἔργον (τοῦ δ' αὐτοῦ καὶ τὴν Ἀλεξανδρέας κτίσιν· τὸν δ' αὐτοῦ ὑποσχέσθαι Ἀλέξανδρῳ τὸν Ἄθω διασκευάσειν εἰς αὐτὸν, ὡσανεὶ ἐκ πρόχου τινος εἰς φιάλην καταχέωνα σπουδήν, ποιήσων τὰ πόλεις δύο, τὴν μὲν ἐκ δεξίων τοῦ ὄρους, τὴν δ' ἐν ἀριστερᾷ, ἀπὸ δὲ τῆς ἑτέρας εἰς τὴν ἑτέραν ῥέοντα ποταμῶν).

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¹ 'Επιτίμαιον, F; ἑπιτίμαιον other MSS.
² ἀν, Jones inserts.
³ Instead of Χειροκράτως, ω has Δεινοκράτως, which is apparently correct; and so read Corais and Meinecke.

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¹ Calumniator.
at that time. Artemidorus says: Timaeus of Tauromenium, being ignorant of these decrees and being anyway an envious and slanderous fellow (for which reason he was also called Epitimaeus),\(^1\) says that they exacted means for the restoration of the temple from the treasures deposited in their care by the Persians; but there were no treasures on deposit in their care at that time, and, even if there had been, they would have been burned along with the temple; and after the fire, when the roof was destroyed, who could have wished to keep deposits of treasure lying in a sacred enclosure that was open to the sky? Now Alexander, Artemidorus adds, promised the Ephesians to pay all expenses, both past and future, on condition that he should have the credit therefor on the inscription, but they were unwilling, just as they would have been far more unwilling to acquire glory by sacrilege and a spoliation of the temple.\(^2\) And Artemidorus praises the Ephesian who said to the king\(^3\) that it was inappropriate for a god to dedicate offerings to gods.

23. After the completion of the temple, which, he says, was the work of Cheirocrates\(^4\) (the same man who built Alexandria and the same man who proposed to Alexander to fashion Mt. Athos into his likeness, representing him as pouring a libation from a kind of ewer into a broad bowl, and to make two cities, one on the right of the mountain and the other on the left, and a river flowing from one to one

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\(^1\) Referring, of course, to the charge that they took the Persian treasures.

\(^2\) Alexander.

\(^3\) Apparently an error for "Deinocrates," a Macedonian architect (cf. Vitruvius I. 1. 4).
μετὰ δ’ οὖν τὸν νεών τὸ τῶν ἄλλων ἀναθημάτων πλῆθος εὑρέσθαι τῇ ἐκτιμήσει τῶν δημοφυγῶν, τὸν δὲ δὴ βωμὸν εἶναι τῶν Πραξιτέλους ἔργων ἀπαντα σχεδὸν τι πληρή. ἦμιν δ’ εἰδείκυντο καὶ τῶν Ὑράσοντος τινα, οὕτε καὶ τὸ 'Εκατησιών ἐστι καὶ ἡ κηρύξ.¹ Πηνελόπη καὶ ἡ πρεσβύτης ἡ ᾿Ευρώκλεια. ἰερεῖς δ’ εὐνοῦχους εἶχον, οὗς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετιόντες ἀεί τινας ἄξιους τῆς τοιαύτης προστασίας, καὶ ἤγον ἐν τιμῇ μεγάλῃ συνεργάσθαι δὲ τούτως ἔρχον παρθένοις. μυνὶ δὲ τὰ μὲν φυλάττεται τῶν νομίμων, τὰ δ’ ἦττον, ἀσύλου δὲ μὲν εἰ τὸ ἱερὸν καὶ νῦν καὶ πρῶτον τῆς δ’ ἁσυλίας τοὺς ὄρους ἀλλαγήναι συνέβη πολλάκις, ᾿Αλεξάνδρου μὲν ἐπὶ στάδιον ἔκτειναντος, Μιθριδάτου δὲ τοξευμα ἀφέντος ὑπὸ τῆς γωνίας τοῦ κεραμοῦ καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον, ᾿Αντωνίου δὲ διπλασιάσαντος τούτον² καὶ συμπεριλαβόντος τῆς ἁσυλίας μέρος τῇ τῆς πόλεως ἐφάνη δὲ τοῦτο βλαβερὸν καὶ ἐπὶ τοῖς κακοῦργοις ποιοῦν τῇ πόλιν, ὥστε ἠκύρωσεν ὁ Σεβαστὸς Καίσαρ.

24. Ὅχι δ’ ἡ πόλις καὶ νεώρια καὶ λιμένα βραχύστομον δ’ ἐποίησαν οἱ ἀρχιτέκτονες, συνεξαπάτηθέντες τῷ κελεύσαντι βασιλεί. οὕτος δ’ ἦν Ῥήτωρ τῆς Ῥίτωρ οἱ Φίλαδελφοι‘ οἰδήθεις γὰρ οὕτος

¹ κηρύξ F (and Meineke); κηρύγ other MSS.
² διπλασιάσαντος τούτον CF, πλησιάσαντας τούτῳ other MSS.

¹ Artemidorus means, of course, that the local artists were actuated by piety and patriotism.
the other)—after the completion of the temple, he says, the great number of dedications in general were secured by means of the high honour they paid their artists, but the whole of the altar was filled, one might say, with the works of Praxiteles. They showed me also some of the works of Thrason, who made the chapel of Hecatê, the waxen image of Penelope, and the old woman Eurycleia. They had eunuchs as priests, whom they called Megabyzi. And they were always in quest of persons from other places who were worthy of this preferment, and they held them in great honour. And it was obligatory for maidens to serve as colleagues with them in their priestly office. But though at the present some of their usages are being preserved, yet others are not; but the temple remains a place of refuge, the same as in earlier times, although the limits of the refuge have often been changed; for example, when Alexander extended them for a stadium, and when Mithridates shot an arrow from the corner of the roof and thought it went a little farther than a stadium, and when Antony doubled this distance and included within the refuge a part of the city. But this extension of the refuge proved harmful, and put the city in the power of criminals; and it was therefore nullified by Augustus Caesar.

24. The city has both an arsenal and a harbour. The mouth of the harbour was made narrower by the engineers, but they, along with the king who ordered it, were deceived as to the result, I mean Attalus Philadelphus; for he thought that the

² Literally, "architects."
STRABO

βαθὺν τὸν εἴσπλον ὄλκάσι μεγάλαις ἔσεσθαι καὶ αὐτὸν τὸν λιμένα, τεναγώδη ὀντα πρότερον διὰ τὰς ἑκ τοῦ Καῦστρου προσχώσεις, ἕαν παραβληθῆ χώμα τῷ στόματι, πλατεί τελέως ὅντι, ἐκείλευσε γενέσθαι τὸ χώμα. συνέβη δὲ τούναντιν ἐντὸς γὰρ ἡ χώου εἰργομένη τεναγώζειν μᾶλλον ἐποίησε τῶν λιμένα σύμπαντα μέχρι τοῦ στόματος πρότερον δ' ἰκανῶς αἱ πλημμυρίδες καὶ ἡ παλίρροια τοῦ πελάγους ἀφῆρε τὴν χώου καὶ ἀνέστατο πρὸς τὸ ἐκτὸς. ὁ μὲν οὖν λιμῆν τοιοῦτος ἢ δὲ πόλις τῇ πρὸς τὰ ἀλλα εὐκαρία τῶν τόπων αὐξεῖα καθ' ἐκάστην ἡμέραν, ἐμπόρουν οὖσα μέγιστον τῶν κατὰ τὴν 'Ασίαν τὴν C 642 ἐντὸς τοῦ Ταύρου.

25. "Ἀνδρές δ' ἀξιόλογοι ἔγινον ἐν αὐτῇ τῶν μὲν παλαιῶν Ἡράκλειτος τε ὁ σκοτεινὸς καλούμενος καὶ Ὁρμόδωρος, περὶ οὗ ὁ αὐτὸς οὕτως φησιν ὁ Δέον Ἐφεσίως ἡβηδόν ἀπάγξεισθαι, οὕτως Ὁρμόδωρον ἄνδρα ἐωτῶν ὄνηστον ἐξέβαλον, φάντασα, Ὁμέων μηδεὶς ὄνηστος ἐστω, εἰ δὲ μή, ἀλλὰ τε καὶ μετ᾽ ἄλλων δοκεῖ δ' οὕτως ὁ ἀνήρ νόμους τινὰς Ῥωμαίους συγγράφαται. καὶ Ἰππόναξ δ' ἐστιν ὁ ποιητὴς ἐξ Ἐφέσου καὶ Παρράσιος ὁ ξωγράφος καὶ Ἀπελλῆς, τῶν δὲ νεωτέρων Ἀλέξανδρος ρήτωρ ὁ Δύχυνος προσαγορεύει, δι' ἐπολυτεύσατο καὶ συνέγραψεν ιστορίαν καὶ ἐπὶ κατέλυτεν, ἐν οἷς τὰ τε σύμβατα διατίθεται καὶ τὰς ἁπείρους γεωγραφεῖ, καθ' ἐκάστην ἐκδοὺς ποίημα. 2

26. Μετὰ δὲ τὴν ἐκβολὴν τοῦ Καῦστρου

1 προσχώσεις Emo, προσχώσεις other MSS. and Meineke.

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entrance would be deep enough for large merchant vessels—as also the harbour itself, which formerly had shallow places because of the silt deposited by the Caýster River—if a mole were thrown up at the mouth, which was very wide, and therefore ordered that the mole should be built. But the result was the opposite, for the silt, thus hemmed in, made the whole of the harbour, as far as the mouth, more shallow. Before this time the ebb and flow of the tides would carry away the silt and draw it to the sea outside. Such, then, is the harbour; and the city, because of its advantageous situation in other respects, grows daily, and is the largest emporium in Asia this side the Taurus.

25. Notable men have been born in this city: in ancient times, Heracleitus the Obscure, as he is called; and Hermodorus, concerning whom Heracleitus himself says: "It were right for the Ephesians from youth upwards to be hanged, who banished their most useful man, saying: 'Let no man of us be most useful; otherwise, let him be elsewhere and with other people.'" Hermodorus is reputed to have written certain laws for the Romans. And Hipponax the poet was from Ephesus; and so were Parrhasius the painter and Apelles, and more recently Alexander the orator, surnamed Lychnus,1 who was a statesman, and wrote history, and left behind him poems in which he describes the position of the heavenly bodies and gives a geographic description of the continents, each forming the subject of a poem.

26. After the outlet of the Caýster River comes

1 i.e. Lamp.

2 πολήμας F, πολήματα other MSS.
λῆμνη ἐστὶν ἐκ τοῦ πελάγους ἀναχεομένη, καλεῖται δὲ Σελευκοσία, καὶ ἐφεξῆς ἄλλῃ σύρ-ρους αὐτῇ, μεγάλας ἔχουσαι προσόδους. ἂς ὁ Βασίλεις μὲν, ἵππας ὑσσας, ἀφείλοντο τὴν θεόν, Ῥωμαῖοι δ` ἀπέδοσαν πάλιν δ` ὁ δὴ ἡμοιοίσχων βιασύμων περιέστησαν εἰς ἑαυτοὺς τὰ τέλη, πρεσβεύσας δὲ ὁ Ἀρτεμιδωρος, ὡς φησι, τὰς τὰ λήμνας ἀπελαβε τῇ θεῷ, καὶ τὴν Ἡρακλεώτων ἀφισταμένην ἐξενίκησε, κριθεὶς ἐν Ῥώμης ἀντὶ δὲ τούτων εἰκόνα χρυσήν ἀνέστησεν ἡ πόλις ἐν τῷ ἱερῷ. τῆς δὲ λήμνης ἐν τῷ κοιλωτάτῳ βασιλέως ἐστὶν ἱερόν· φασὶ δ` ἩΛαγαμέμνονος ἱδρυμα.

27. Εἶτα τὸ Γαλλήσιον ὄρος καὶ Ἡ Κολοφών, πόλις Ἰωνική, καὶ τὸ πρὸ αὐτῆς ἄλσος τοῦ Κλαρίου Ἀπόλλωνος, ἐν ὧν καὶ μαντεῖον ἦν ποτὲ παλαιόν. λέγεται δὲ Κάλχας ὁ μάντης μετὶ Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δεύτερο ἀφικέσθαι, περιτυγών δ` ἑαυτοῦ κρείττον μάντει κατὰ τὴν Ἐλάρου, Μόσφῳ τῷ Μάντοις τῆς Τειρεσίου θυγατρός, διὰ λύπην ἀποθανεῖν. ἤσιόδος μὲν οὖν οὕτω πως διασκευάζει τὸν μύθον· προτεῖνα γὰρ τοιοῦτο τῷ Μόσφῳ τὸν Κάλχαντα·

θαῦμά μ` ἔχει κατὰ θυμόν, ὅσους ἐρινεῖδος ὄλυνθουσι

οὕτος ἔχει, μικρός περ ἐών· εἰποὺς ἄν ἄριθμόν·
τὸν δ` ἀποκρίνασθαι·

μύριοι εἰσιν ἄριθμόν, ἀτὰρ μέτρουν γε μέδιμνος·

1 ὅσους ἐρινεῖδος ὄλυνθουσι, Tzschucke and later editors, for ἐρινεῖδος ὅσους ὄλυνθουσι.
a lake that runs inland from the sea, called Selinusia; and next comes another lake that is confluent with it, both affording great revenues. Of these revenues, though sacred, the kings deprived the goddess, but the Romans gave them back; and again the tax-gatherers forcibly converted the tolls to their own use; but when Artemidorus was sent on an embassy, as he says, he got the lakes back for the goddess, and he also won the decision over Heracleotis, which was in revolt,\(^1\) his case being decided at Rome; and in return for this the city erected in the temple a golden image of him. In the innermost recess of this lake there is a temple of a king, which is said to have been built by Agamemnon.

27. Then one comes to the mountain Gallesius, and to Colophon, an Ionian city, and to the sacred precinct of Apollo Clarius, where there was once an ancient oracle. The story is told that Calchas the prophet, with Amphiloctus the son of Amphiarăus, went there on foot on his return from Troy, and that having met near Clarus a prophet superior to himself, Mopsus, the son of Manto, the daughter of Teiresias, he died of grief. Now Hesiod\(^2\) revises the myth as follows, making Calchas propound to Mopsus this question: “I am amazed in my heart at all these figs on this wild fig tree, small though it is; can you tell me the number?” And he makes Mopsus reply: “They are ten thousand in number, and their measure is a medimnus;\(^3\) but there is one

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\(^1\) i.e. from Ephesus.

\(^2\) Ἐραυγ., 160 (Rzach).

\(^3\) About a bushel and a half.
εἰς δὲ περισσεύει, τὸν ἐπενθέμενον ¹ οὗ κε δύναιο. ὡς φάτο καὶ σφίν ἀριθμὸς ἐτήτυμος εἴδετο μέτρου.
καὶ τότε δὴ Κάλχανθ’ ὑπνὸς θανάτου κάλυψε.

643 Φερεκύδης δὲ φησιν ὃν προβαλεῖν ἐγκυνὸν τὸν Κάλχαντα, πόσους ἔχει χοίρους, τὸν δ’ εἴπειν, δὴ τρεῖς, ὃν ἕνα θῆλυν ἀληθεύσατος δ’, ἀποθανεῖν ὑπὸ λύπης. οἱ δὲ τὸν μὲν Κάλχαντα προβαλεῖν τὴν ὑπὸ φασὶ, τὸν δὲ τὸν ἐρισεῖν, καὶ τὸν μὲν εἴπειν τάληθές, τὸν δὲ μη, ἀποθανεῖν δὲ ὑπὸ λύπης καὶ κατὰ τι λόγιον. λέγει δ’ αὐτὸ Σοφοκλῆς ἐν Ἑλένης ἀπαιτήσει, ὡς εἰμαρμένον εἰς ἀποθανεῖν, ὅταν κρέστοι θανάτου μάντει περιτύχη σύνος δὲ καὶ εἰς Κιλικίαν μεταφέρει τὴν ἐρίν καὶ τὸν θάνατον τοῦ Κάλχαντος. τὰ μὲν παλαιὰ τοιαύτα.

28. Ἐκτήσαντο δὲ ποτὲ καὶ ναυτικὴν ἄξιο-κατηγοροῦν τὸν Κολοφώνιοι καὶ ἵππικήν, ἐν ἡ τοσούτων διέφερον τῶν ἄλλων, ὡσθ’, ὅπου ποτὲ ἐν τοῖς δυσκαταλίπτοις πολέμοις τὸ ἵππον τῶν Κολοφωνίων ἐπικουρήσει, λύσθαι τὸν πόλεμον ἄφ’ οὗ καὶ τὴν παροιμίαν ἐκδοθήναι τὴν λέγουσαν, τὸν Κολοφώνα ἐπέθεκεν, ὅταν τέλος ἐπιτεθῆ βέβαιον τῷ πράγματι. ἀνδρεὶς δ’ ἐγέρνουσαν Κολοφώνοι τῶν μνημονευομένων Μίμνερμος, αὐλητὴς ἄμα καὶ ποιητὴς ἐλεγείας, καὶ Ἀλεύφοντες ὁ φυσικός, ὁ τοὺς σίλλους ποιήσας διὰ ποιημάτων. λέγει δὲ Πίνδαρος καὶ Πολύμναστον τινα τῶν περὶ τὴν μουσικὴν ἐπιλογίμων

¹ ἐπενθέμεν, Spohn, for ἐπεθέμεν; so the later editors.
over, which you cannot put in the measure."¹

"Thus he spake," Hesiod adds, "and the number the measure could hold proved true. And then the eyes of Calchas were closed by the sleep of death." But Pherecydes says that the question propounded by Calchas was in regard to a pregnant sow, how many pigs she carried, and that Mopsus said, "three, one of which is a female," and that when Mopsus proved to have spoken the truth, Calchas died of grief. Some say that Calchas propounded the question in regard to the sow, but that Mopsus propounded the question in regard to the wild fig tree, and that the latter spoke the truth but that the former did not, and died of grief, and in accordance with a certain oracle. Sophocles tells the oracle in his Reclaiming of Helen, that Calchas was destined to die when he met a prophet superior to himself, but he transfers the scene of the rivalry and of the death of Calchas to Cilicia. Such are the ancient stories.

28. The Colophonians once possessed notable naval and cavalry forces, in which latter they were so far superior to the others that wherever in wars that were hard to bring to an end, the cavalry of the Colophonians served as ally, the war came to an end; whence arose the proverb, "he put Colophon to it," which is quoted when a sure end is put to any affair. Native Colophonians, among those of whom we have record, were: Mimnermus, who was both a flute-player and elegiac poet; Xenophanes, the natural philosopher, who composed the "Silli"² in verse; and Pindar³ speaks also of a certain

¹ i.e. the measure would hold only 999 of these figs.
² Satires, or lampoons, attacking Homer and Hesiod.
³ Frag. 188 (Bergk).
φθέγμα μὲν πάγκοιον ἐγνώκας Πολυμνάστου Κολοφωνίου ἀνδρός·
καὶ Ὄμηρον δὲ τινες ἐντεύθεν εἴναι φασιν. εὐθυπλοία μὲν οὖν ἐβδομήκοντα στάδιοι εἰσιν ἐξ 'Ἑφέσου, ἐγκολπίζοντι δὲ ἐκατὸν καὶ εἰκοσι·
29. Μετὰ δὲ Κολοφώνα ὅρος Κοράκιον καὶ νησίον ἱερὸν Ἀρτέμιδος, εἰς ὁ διανηχομένας τίκτευν τὰς ἐλάφους πεπιστεύκασιν, εἰτα Δέβεδος, διέχουσα Κολοφώνως ἐκατὸν καὶ εἰκοσι' ἐνταῦθα τῶν περὶ τῶν Διόνυσον τεχνιτῶν ἡ σύνοδος καὶ κατοικία τῶν ἐν Ἰωνία μέχρι Ἐλλησπόντου, ἐν ὁ πανήγυρισ τε καὶ ἁγώνες κατ' ἐτος συντελοῦνται τῷ Διονύσῳ. εἰς Τέω δὲ άκοινον πρότερον τῇ ἐφεξῆς πόλει τῶν Ἰώνων ἐμπεσοῦσης δὲ στάσεως, εἰς Ἑφέσου κατέφυγον. Ἀπαλοῦ δ' εἰς Μυόνυσην αὐτῶν καταστήσαντος μεταξὺ Τέω καὶ Δεβέδου, προσβείονται Τήριοι δεόμενοι Ἡρωμαίοι, μὴ περιδειν ἐπιτειχιζομένην σφίκι τῇ Μυόνυσου, οἱ δὲ μετέστησαν εἰς Δεβέδου, δεξαμένων τῶν Δεβεδίων ἁσμένως διὰ τῆς κατέχουσαν αὐτῶν ὀλυγανδρίαν. καὶ Τέως δὲ Δεβέδου διέχει ἐκατὸν εἰκοσι, μεταξύ δὲ νῆσος Ἀσπίς, οἱ δ' Ἀρκόνυσθον καλοῦσι καὶ η Μυόνυσος δὲ ἐφ' ύψους χερσοοικιάζοντος κατοικεῖται.

C 644 30. Καὶ ᾧ Τέως δὲ ἐπὶ χερσοοικησίων ἱδρυται, λιμένα ἔχουσα· ἐνθείδ' ἐστὶν Ἀνακρέών ὁ μελοποιός, ἐφ' οὖ Τήριοι, τὴν πόλιν ἐκλιπόντες, εἰς Ἀβδηρα ἀπόκησαν, Ἐρακίαν πόλιν, οὐ φέροντες τὴν τῶν Περσῶν ύβριν, ἃφ' οὗ καὶ τοῦτ' εἰρηται·

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Polymnastus as one of the famous musicians: "Thou knowest the voice, common to all, of Polymnastus the Colophonian." And some say that Homer was from there. On a straight voyage it is seventy stadia from Ephesus, but if one includes the sinuosities of the gulfs it is one hundred and twenty.

29. After Colophon one comes to the mountain Coracias and to an isle sacred to Artemis, whither deer, it has been believed, swim across and give birth to their young. Then comes Lebedus, which is one hundred and twenty stadia distant from Colophon. This is the meeting-place and settlement of all the Dionysiac artists in Ionia as far as the Hellespont; and this is the place where both games and a general festal assembly are held every year in honour of Dionysus. They formerly lived in Teos, the city of the Ionians that comes next after Colophon, but when the sedition broke out they fled for refuge to Ephesus. And when Attalus settled them in Myonnesus between Teos and Lebedus the Tèians sent an embassy to beg of the Romans not to permit Myonnesus to be fortified against them; and they migrated to Lebedus, whose inhabitants gladly received them because of the dearth of population by which they were then afflicted. Teos, also, is one hundred and twenty stadia distant from Lebedus; and in the intervening distance there is an island Aspis, by some called Arconnesus. And Myonnesus is settled on a height that forms a peninsula.

30. Teos also is situated on a peninsula; and it has a harbour. Anacreon the melic poet was from Teos; in whose time the Tèians abandoned their city and migrated to Abdera, a Thracian city, being unable to bear the insolence of the Persians; and
Αβδηρα, καλὴ Τῆιων ἀποικία.

πάλιν δὲ ἐπανήλθον τινες αὐτῶν χρόνῳ ὑστερον· εἰρηταὶ δὲ καὶ περὶ Ἀπελλικῶντος, ὡς Τῆιος ἦν κάκεινος· γέγονε δὲ καὶ συγγραφεὺς Ἐκαταιῶς ἐκ τῆς αὐτῆς πόλεως. ἔστι καὶ ἄλλος λειμὼν ὁ πρόσβορρος ἀπὸ τριάκοντα στάδιων τῆς πόλεως, Γερραίδαι.

31. Εἴτε Χαλκιδεῖς καὶ ὁ τῆς Χερρονήσου ἱσθμὸς τῆς Τῆιῶν καὶ Ἐρυθραίους ἐντὸς μὲν ὀνὸν τοῦ ἱσθμοῦ οἰκοῦσιν οὕτω, ἐπὶ αὐτῶ δὲ τῷ ἱσθμῷ Τῆιοι καὶ Κλαξομένιοι· τὸ μὲν γὰρ νότιον τοῦ ἱσθμοῦ πλευρὸν ἔχουσι Τῆιοι, τοὺς Χαλκιδέας, τὸ δὲ πρόσβορρον Κλαξομένιοι, καθ' ὅ συνάπτουσι τῇ Ἐρυθραίᾳ. κεῖται δὲ Ἰπόκρημνος ὁ τόπος ἐπὶ τῇ ἀρχῇ τοῦ ἱσθμοῦ, ἐντὸς μὲν ἀπολαμβάνον τῆν Ἐρυθραίαν, ἐκτὸς δὲ τῆς τῶν Κλαξομένιων. ὑπέρκειται δὲ τῶν Χαλκιδέων ἄλος καθιερωμένον Ἀλεξάνδρῳ τῷ Φιλίππου, καὶ ἀγών ύπὸ τοῦ κοινοῦ τῶν Ἰώνων Ἀλεξάνδρεια καταγγέλλεται, συντελοῦμενος ἑνταῦθα. ἢ δὲ ὑπέρβασις τοῦ ἱσθμοῦ τοῦ ἀπὸ τῶν Ἀλεξάνδρειον καὶ τῶν Χαλκιδέων μέχρι τοῦ Ἰπόκρημνου πεντήκοντά εἰσι στάδιοι, δὲ περὶπλοῦσι πλείους ἡ χίλιοι. κατὰ μέσον δὲ ποὺ τοῦ περίπλουσ αἱ Ἐρυθραὶ, πόλεις Ἰωνικῆς, λιμένα ἔχουσα, καὶ νησίδας προκειμένας τέταρτας Ἰππους καλομένας.

32. Πρὶν δὲ ἐλθεῖν ἐπὶ τὰς Ἐρυθρὰς, πρῶτον μὲν Ἐραι πολίχνιον ἐστὶ Τῆιῶν· εἴτε Κώρυκος,
hence the verse in reference to Abdera. "Abdera, beautiful colony of the Tēians." But some of them returned again in later times. As I have already said, Apollonius also was a Tēian; and Hecataeus the historian was from the same city. And there is also another harbour to the north, thirty stadia distant from the city, called Gerrhæidae.

31. Then one comes to Chalcideis, and to the isthmus of the Chersonesus, belonging to the Tēians and Erythraeans. Now the latter people live this side the isthmus, but the Tēians and Clazomenians live on the isthmus itself; for the southern side of the isthmus, I mean the Chalcideis, is occupied by Tēians, but the northern by Clazomenians, where their territory joins the Erythraean. At the beginning of the isthmus lies the place called Hypocremnus, which lies between the Erythraean territory this side the isthmus and that of the Clazomenians on the other side. Above the Chalcideis is situated a sacred precinct consecrated to Alexander the son of Philip; and games, called the Alexandria, are proclaimed by the general assembly of the Ionians and are celebrated there. The passage across the isthmus from the sacred precinct of Alexander and from the Chalcideis to Hypocremnus is fifty stadia, but the voyage round by sea is more than one thousand. Somewhere about the middle of the circuit is Erythrae, an Ionian city, which has a harbour, and also four isles lying off it, called Hippi.

32. Before coming to Erythrae, one comes first to a small town Erae belonging to the Tēians; and then

1 13. 1. 54.  
2 i.e. Horses.
ὁρος υψηλῶν, καὶ λιμήν ύπ’ αὐτῷ Κασύτης καὶ ἄλλος Ἐρυθράς λιμήν καλούμενος καὶ ἐφεξῆς πλείους ἐτεροῦ. φασὶ δὲ τὸν παράπλους τοῦ Κωρύκου πάντα ληστήριον υπάρξαι τῶν Κωρυκαίων καλουμένων, εὐρομένων τρόπων καὶ νῦν τῆς ἐπιθυμηθῆς τῶν πλοίων καταστραμένους γὰρ ἐν τοῖς λιμέσι τοῖς καθορμίζομενοι ἐμπόροις προσφοιταί καὶ ὅτακονστεῖσιν, τῷ φέροις καὶ τοῦ πλόοιν, εἰτα συνελθόντας ἀναχθεῖσαι τοῖς ἀνθρώποις ἐπιτίθεσθαι καὶ καθαρπάξειν: ἄφ’ οὖ δὲ πάντα τὸν πολυπράγμωνα καὶ κατακόην ἐπιχειροῦντα τῶν λάθρα καὶ ἐν ἀπροήτῳ διαλεγομένων Κωρυκαίων καλούμενων, καὶ ἐν παροιμία φαμέν:

τοῦ δ’ ἄρ’ ὁ Κωρυκαίος ἦκροάζετο,

ὅταν δοκῇ τις πράττειν δὲ ἀπορρήτων ἢ λαλεῖν, μὴ λανθάνῃ δὲ διὰ τοῦς κατασκοποῦντας καὶ φιλοσεπευτοῦντας τὰ μὴ προσήκοντα.

33. Μετὰ δὲ Κώρυκον Ἀλόννησος νησίων C 645 εἶτα τὸ Ἄργεννον, ἀκρὰ τῆς Ἐρυθραίας πλησιάζουσα μᾶλλον τῷ Χίῳν Ποσείδῃ, ποιοῦσι πορθμοῦ ὅσον ἐξήκοντα σταδίων. μεταξὺ δὲ τῶν Ἐρυθρῶν καὶ τοῦ Ἡποκρήμμου Μίμας ἐστὶν ὄρος υψηλὸν, εὔθηρρον, πολύευθρον εἶτα κόμη Κυβελία καὶ ἀκρὰ Μέλαια καλομένη, μύλων ἐχουσα λατόμον.

34. Ἐκ δὲ Ἐρυθρῶν Σίβυλλά ἐστιν, ἐνθοὺς καὶ μαντικὴ γυνὴ τῶν ἀρχαῖων τις καὶ Ἀλέξανδρον δὲ ἀλλή ἤν τὸν αὐτὸν τρόπον μαντικῆ, ἂν’ Jones, from conj. of Professor Capps, for ἄρ’.
to Corycus, a high mountain, and to a harbour at the foot of it, Casystes, and to another harbour called Erythras, and to several others in order thereafter. The waters along the coast of Mt. Corycus, they say, were everywhere the haunt of pirates, the Corycaeans, as they are called, who had found a new way of attacking vessels; for, they say, the Corycaeans would scatter themselves among the harbours, follow up the merchants whose vessels lay at anchor in them, and overhear what cargoes they had aboard and whither they were bound, and then come together and attack the merchants after they had put to sea and plunder their vessels; and hence it is that we call every person who is a busybody and tries to overhear private and secret conversations a Corycaean; and that we say in a proverb: "Well then, the Corycaean was listening to this," when one thinks that he is doing or saying something in secret, but fails to keep it hidden because of persons who spy on him and are eager to learn what does not concern them.

33. After Mt. Corycus one comes to Halonnesos, a small island. Then to Argennum, a promontory of the Erythraean territory; it is very close to the Poseidum of the Chians, which latter forms a strait about sixty stadia in width. Between Erythrae and Hypocremnus lies Mimas, a lofty mountain, which is well supplied with game and well wooded. Then one comes to a village Cybelia, and to a promontory Melaea, as it is called, which has a millstone quarry.

34. Erythrae was the native city of Sibylla, a woman who was divinely inspired and had the gift of prophecy, one of the ancients. And in the time of Alexander there was another woman who likewise
καλουμένη 'Αθηναίς, ἐκ τῆς αὐτῆς πόλεως· καὶ καθ᾽ ἕμας Ἠρακλείδης Ἡροφίλειος· λατρός, συσχολαστής Ἀπολλωνίου τοῦ Μυσός.

35. Ἡ δὲ Χίος τὸν mὲν περίπλουν ἐστὶ σταδίων ἐννακοσίων παρὰ γῆν φερομένω, πόλιν δὲ ἔχει εὐλιμένον καὶ ναύσταθμον ναυσιν ὄγδοήκοντα. ἐν δὲ τῷ περίπλου δεξιὰν τὴν νῆσον ἔχοντι ἀπὸ τῆς πόλεως πρὸτον μὲν ἐστὶ τὸ Ποσειδίουν, εἰτὰ Φάναι, λειμὴν βαθύς, καὶ νεῶς Ἀπόλλωνος καὶ ἄλος φοινίκων· εἰτὰ Νότιον, ὕφορμος αἰγιαλός· εἰτὰ Λαίους, καὶ οὗτος ὕφορμος αἰγιαλός, ὅθεν εἰς τὴν πόλιν ἔξηκοντα σταδίων ἑσσιμίνης περίπλους δὲ τριακοσίων ἔξηκοντα, ὁ δὲ ἐπήλθομεν. εἰτὰ Μέλαινα ἄκρα, καθ᾽ ἑν τὰ Ψύρα, νῆσος ἀπὸ πεντήκοντα σταδίων τῆς ἄκρας, ὄψηθεν, πόλιν ὀμάνυμον ἔχουσα· κύκλος δὲ τῆς νῆσος τεταράκοντα σταδίων. εἰδὴ ὡς Ἀριουσία χώρα τραγεία καὶ ἀλέμενος, σταδίων ὅσον τριάκοντα, τὸν ἀριστον φέρουσα τῶν Ἑλληνικῶν. εἰτὰ τὸ Πελούατον ὄρος ὑψηλότατον τῶν ἐν τῇ νῆσῳ. ἔχει δὲ ἡ νῆσος καὶ λατόμων μαρμάρου λίθου. ἀνδρεὶς δὲ Χίοι γεγόνασιν ἐπιλόγΙΟΙ Ἰων τε τὸ τραγικὸς καὶ Θεότομος ὁ ἑπεγραφὸς καὶ Ἐδώκριτος ὁ σοφιστής· οὕτω δὲ καὶ ἀντεπολιτεύσαντο ἀλλήλους. ἀμφισβητοῦσι δὲ καὶ Ὀμήρου Χίου, μαρτύριον μέγα· τοὺς Ὀμηρίδας καλουμένους ἀπὸ τοῦ ἐκείνου γένους προχειριζόμενοι, ὁμοίως καὶ Πίνδαρος μέμνηται

1 Ἡροφίλειος, Tschochke, for Ἡρόμιλος.
2 τριάκοντα, Kramer, following Stephanus, for τριακοσίων; so Meineke.
3 μέγα, Meineke, for μετά; μέν καθά, κατά w; word omitted in R.

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had the gift of prophecy; she was called Athenai̇s, and was a native of the same city. And, in my time, Heracleides the Herophileian physician, fellow-pupil of Apollonius Mys,¹ was born there.

35. As for Chios, the voyage round it along the coast is nine hundred stadia; and it has a city with a good port and with a naval station for eighty ships. On making the voyage round it from the city, with the island on the right, one comes first to the Poseidium. Then to Phanae, a deep harbour, and to a temple of Apollo and a grove of palm trees. Then to Notium, a shore suited to the anchoring of vessels. Then to Laïus, this too a shore suited to the anchoring of vessels; whence to the city there is an isthmus of sixty stadia, but the voyage round, which I have just now described, is three hundred and sixty stadia. Then to Melacna, a promontory, opposite to which lies Psyra, an island fifty stadia distant from the promontory, lofty, and having a city of the same name. The circuit of the island is forty stadia. Then one comes to Ariusia, a rugged and harbourless country, about thirty stadia in extent, which produces the best of the Grecian wines. Then to Pelinoeus, the highest mountain in the island. And the island also has a marble quarry. Famous natives of Chios are: Ion the tragic poet, and Theopompus the historian, and Theocritus the sophist. The two latter were political opponents of one another. The Chians also claim Homer, setting forth as strong testimony that the men called Homeridae were descendants of Homer’s family; these are mentioned by Pindar:²

¹ Ὄνας, i.e. Mouse. ² Νεμεαν Οδοί 2. 1.
ὁθεν περ καὶ Ὄμηρίδαι
ραπτῶν ἐπέων τὰ πόλλα ἀοιδοὶ.

ἐκέκτηντο δὲ καὶ ναυτικῶν ποτε Χῖοι, καὶ
ἀνθήπτοντο τῆς κατὰ θάλατταν ἀρχῆς καὶ
ἐλευθερίας. ἐκ Χίου δ' ἐσε Λέσβου νότω τετρα-
κόσιοί ποιο στάδιοι.

36. 'Εκ δὲ τοῦ Τποκρήμνου ι Χύτριών ἐστι
tόπος, ὅπου πρότερον ἱδρυμένον Κλαζομέναι· εἰθ' ἢ
νῦν πόλις, νησία ἔχουσα προκείμενα δικτὼ
γεωργούμενα. Κλαζομένιος δ' ἦν ἄνηρ ἐπιφανὴς
Ἀναξαγόρας ὁ φυσικός, Ἀναξιμένου ὁ μυθικός
τοῦ Μιλήσου. διήκουσαν δὲ τοῦτον Ἀρχέλαος
ὁ φυσικὸς καὶ Εὐριπίδης ὁ ποιητής. εἰθ' ἵερον
Ἀπόλλωνος καὶ θερμᾶ ὕδατα καὶ ὁ Σμυρναῖων
κόλπος καὶ ἡ πόλις.

C 646 37. 'Εξῆς δὲ ἄλλος κόλπος, ἐν δ' ἡ παλαιὰ
Σμύρνα ἀπὸ εἰκοσι σταδίων τῆς νῦν. Λυδῶν δὲ
cαταστασάντων τὴν Σμύρναν, περὶ τετρακόσια
ἐτη διετέλεσεν οἰκουμένη κωμηδόν· εἴτ' ἀνήγειρεν
αὐτὴν Ἀντίγονος, καὶ μετὰ ταῦτα Δυσίμαχος,
καὶ νῦν ἐστὶ καλλίστη τῶν πασῶν, μέρος μὲν
τι ἔχουσα ἐπὶ θρειτείχισμένου, τὸ δὲ πλέον
ἐν πεδίῳ πρὸς τὸ λιμένι καὶ πρὸς τὸ Ἡντρόφο
καὶ πρὸς γυμνασίῳ. ἐστὶ δ' ἡ ἱματισμία
diάφορος ἐπὶ εὔθειῶν ἐς δύναμιν καὶ αἱ ὀδοὶ
λικόστρωτοι στοι το μεγάλα τετράγωνοι, ἐπί-
πεδοὶ τε καὶ ὑπεράον· ἐστὶ δὲ καὶ βιβλιοθήκη
cαὶ τὸ Ὅμηρειον, στοὰ τετράγωνος, ἔχουσα νεῶν
Ὁμήρου καὶ ξώανον· μεταποιοῦνται γὰρ καὶ ὀντοι

1 Ἰποκρήμνου F, Ἀποκρήμνου other MSS.; but cp. Ἰποκρήμνου
in 14. 1. 33.

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"Whence also the Homeridae, singers of deftly woven lays, most often . . . ." The Chians at one time possessed also a fleet, and attained to liberty and to maritime empire. The distance from Chios to Lesbos, sailing southwards, is about four hundred stadia.

36. After Hypocremnus one comes to Chytrium, the site on which Clazomenae was situated in earlier times. Then to the present Clazomenae, with eight small islands lying off it that are under cultivation. Anaxagoras, the natural philosopher, an illustrious man and associate of Anaximenes the Milesian, was a Clazomenian. And Archelaus the natural philosopher and Euripides the poet took his entire course. Then to a temple of Apollo and to hot springs, and to the gulf and the city of the Smyrnæans.

37. Next one comes to another gulf, on which is the old Smyrna, twenty stadia distant from the present Smyrna. After Smyrna had been rased by the Lydians, its inhabitants continued for about four hundred years to live in villages. Then they were reassembled into a city by Antigonus, and afterwards by Lysimachus, and their city is now the most beautiful of all; a part of it is on a mountain and walled, but the greater part of it is in the plain near the harbour and near the Metróum and near the gymnasion. The division into streets is exceptionally good, in straight lines as far as possible; and the streets are paved with stone; and there are large quadrangular porticoes, with both lower and upper stories. There is also a library; and the Homereium, a quadrangular portico containing a shrine and wooden statue of Homer; for the

1 The primary meaning of the Greek word here used for "statue," zoanon, is "a prehistoric statue carved of wood."
διαφερόντως τοῦ ποιητοῦ, καὶ δὴ καὶ νόμισμα
tι χαλκοῦν παρ’ αὐτοῖς Ὄμηρειον λέγεται. ἰδ’
dὲ πλησίον τοῦ τείχους ὁ Μέλης ποταμός. ἔστι
dὲ πρὸς τῇ ἄλλῃ κατασκευῇ τῆς πόλεως καὶ
λυμὴν κλειστός. ἐν δὲ ἐλάττωμα τῶν ἀρχιτεκτό-
νων οὐ μικρόν, ὅτι τὰς ὁδοὺς στορμύντες,1
ὑπορρύσεις οὐκ ἔδωκαν αὐταῖς, ἀλλ’ ἐπιπολάζει
tὰ σκύβαλα, καὶ μάλιστα ἐν τοῖς ὄμβρους
ἐπαφειμένων τῶν ἀποσκευῶν.2 ἔνταῦθα Δολο-
βέλλας Τρεβώνιον ἐκπολιορκήσας ἀνείλεν, ἐνα
τῶν δολοφονησάντων Καίσαρα τοῦ Θεοῦ, καὶ
τῆς πόλεως παρέλυσε πολλὰ μέρη.

38. Μετὰ δὲ Σμύρναν αἱ Δεῦκαι πολύχριον, ὁ
ἀπέστησεν Ἀριστόνικος μετὰ τὴν Ἀττάλου τοῦ
Φιλομήτορος τελευτήν, δοκῶν τοῦ γένους εἶναι
τοῦ τῶν βασιλέων καὶ διανοούμενος εἰς εαυτοῦ
ποιεῖται τῇ ἀρχήν ἐντείθεν μὲν οὐν ἔξεπεσεν,
ἡττηθεὶς ναυμαχία περὶ τὴν Κυμαίαν ὑπὸ
Ἐφεσίων, εἰς δὲ τὴν μεσογαιαν ἰμιῶν ἡθοῦσε
diὰ ταχέων πλῆθος ἀπόρων τε ἀνθρώπων καὶ
δούλων ἐπὶ ἀλευθερίᾳ κατακεκλημένων, οὗτ
Ἱλισσολίτας ἐκάλεσε. πρῶτον μὲν οὖν παρεισέ-
πεσεν εἰς Θουάτειρα, εἰτ᾽ Ἀπολλωνίδα ἔσχεν,
eἰτ’ ἄλλων ἐφίετο φρουρίων οὐ πολύν δὲ διε-
γένετο χρόνον, ἀλλ’ εὐθὺς αὐτὶ τὰ πόλεις ἐπεμψαν
πλῆθος, καὶ Νικομηδίδης ὁ Βιθυνὸς ἐπεκούρησε
καὶ οὐ τῶν Καππαδόκων βασιλεῖς. ἐπειτὰ
πρέσβεις Ῥωμαίων πέντε ἦκον, καὶ μετὰ ταῦτα

1 στορμύντεs Meineke, for στορμύντεs Ε, στορμύντεs Γ,
στορμύντεs οθερ MSS.
2 ἀποσκευῶν Corais, for παρασκευῶν.
Smyrnaeans also lay especial claim to the poet; and indeed a bronze coin of theirs is called Homereium. The River Meles flows near the walls; and, in addition to the rest of the city's equipment, there is also a harbour that can be closed. But there is one error, not a small one, in the work of the engineers, that when they paved the streets they did not give them underground drainage; instead, filth covers the surface, and particularly during rains, when the cast-off filth is discharged upon the streets. It was here that Dolabella captured by siege, and slew, Trebonius, one of the men who treacherously murdered the deified Caesar; and he set free many parts of the city.

38. After Smyrna one comes to Leucae, a small town, which after the death of Attalus Philometor was caused to revolt by Aristonicus, who was reputed to belong to the royal family and intended to usurp the kingdom. Now he was banished from Smyrna, after being defeated in a naval battle near the Cymaean territory by the Ephesians, but he went up into the interior and quickly assembled a large number of resourceless people, and also of slaves, invited with a promise of freedom, whom he called Heliopolitae. Now he first fell upon Thyateira unexpectedly, and then got possession of Apollonis, and then set his efforts against other fortresses. But he did not last long; the cities immediately sent a large number of troops against him, and they were assisted by Nicomedes the Bithynian and by the kings of the Cappadocians. Then came five Roman

1 Others translate the verb "destroyed," or the like, but cf. its use in 8.6.14 and Herodotus 1.149.
2 See 13.4.2.
3 Citizens of the city of Helius (Sun-god).
στρατιά ¹ καὶ ὑπατος Πόπλιος Κράσσος, καὶ μετὰ ταῦτα Μάρκος Περπέρνας, ὃς καὶ κατέλυσε τὸν πόλεμον, ζωγρία λαβὼν τὸν Ἀριστόνικον καὶ ἀναπέμψας εἰς Ρώμην. ἐκεῖνος μὲν οὖν ἐν τῷ δεσμωτηρίῳ κατέστρεψε τὸν βίον, Περπέρναν δὲ νόσος διεφθείρε, Κράσσος δὲ περὶ Δεύκας, ἐπιθεμένων τινῶν, ἔπεσεν ἐν μάχῃ. Μάνιος δὲ Ἀκύλλιος, ἐπελθὼν ὑπατος μετὰ δέκα πρεσβευτῶν, διέταξε τὴν ἑπαρχίαν εἰς τὸ νῦν ἔτι συμμένον Ο 647 τῆς πολιτείας σχῆμα. μετὰ δὲ Δεύκας Φώκαία ἐν κόλπῳ περὶ δὲ ταύτης εἰρήκαμεν ἐν τῷ περὶ Μασσαλίας λόγῳ. εἰθ’ οἱ ὄροι τῶν Ἰώνων καὶ τῶν Αἰολῶν εἴρηται δὲ καὶ περὶ τούτων, ἐν δὲ τῇ μεσογαίᾳ τῆς Ἰωνικῆς παραλίας λυπά ἐστὶ τὰ περὶ τὴν ὄδον τὴν ἐξ Ἐφέσου μέχρι Ἀντιοχείας καὶ τοῦ Μαιάνδρου. ἔστε δὲ καὶ τὰ χωρία ταῦτα Λυδοῖς καὶ Καρσίν ἐπίμικτα καὶ τοῖς Ἑλλησ.

39. Πρώτη δ’ ἐστὶν ἐξ Ἐφέσου Μαγνησία, πόλις Αἰολίς, λεγομένη δὲ ἐπὶ Μαιάνδρῳ. πλησίον γὰρ αὐτοῦ ἱδρυται πολύ δὲ πλησιαίτερον ὁ Ληθαίος, ἐμβαλλὼν εἰς τὸν Μαιάνδρον, τὴν δ’ ἀρχὴν ἔχον ἀπὸ Πακτύνου ² τοῦ τῶν Ἐφεσίων ὄρους. ἐτέρος δ’ ἐστὶ Ληθαίος ὁ ἐν Γορτύνῃ καὶ ὁ περὶ Τρίκκην, ἐφ’ ὧν ἀσκληπιὸς γεννηθήναι λέγεται, καὶ ἔτι ἐν τοῖς Ἑσπερίταις Δίβυσι. κεῖται δ’ ἐν πεδίῳ πρὸς ὅρει καλομένῳ Θώρακι ἡ πόλις, ἐφ’ ὧν σταυρωθήναι φασὶ Δαφίτας τῶν γραμματίκων, λοιδορήσαντα τοὺς βασιλέας διὰ διστήξουν. ³

¹ στρατιά, Cornis, for στρατεία.
² Πακτύνου, Xylander, for Πακτύου.
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ambassadors, and after that an army under Publius Crassus the consul,\(^1\) and after that Marcus Perpernas, who brought the war to an end, having captured Aristonicus alive and sent him to Rome. Now Aristonicus ended his life in prison; Perpernas died of disease; and Crassus, attacked by certain people in the neighbourhood of Leucae, fell in battle. And Manius Aquillius came over as consul\(^2\) with ten lieutenants and organised the province into the form of government that still now endures. After Leucae one comes to Phocaea, on a gulf, concerning which I have already spoken in my account of Massalia. Then to the boundaries of the Ionians and the Aeolians; but I have already spoken of these. In the interior above the Ionian seaboard there remain to be described the places in the neighbourhood of the road that leads from Ephesus to Antiocheia and the Maeander River. These places are occupied by Lydians and Carians mixed with Greeks.

39. The first city one comes to after Ephesus is Magnesia, which is an Aeolian city and is called "Magnesia on the Maeander," for it is situated near that river. But it is much nearer the Lethaean River, which empties into the Maeander and has its beginning in Mt. Pactyes, the mountain in the territory of the Ephesians. There is another Lethaean in Gortyna, and another near Tricce, where Asclepius is said to have been born, and still another in the country of the Western Libyans. And the city lies in the plain near the mountain called Thorax, on which Daphitas the grammarian is said to have been crucified, because he reviled the kings in a distich:

\(^1\) 131 B.C. \quad \(^2\) 129 B.C.

\(^3\) διστίχου F, στίχου other MSS.
πορφύρεοι μόλωπες, ἀπορρινήματα γάζης
Δυσιμάχου, Λυδῶν ἀρχετε καὶ Φρυγίς.
καὶ λόγιον δ’ ἐκπεσεῖν αὐτῷ λέγεται, φυλάττεσθαι
tὸν Θώρακα.
40. Δοκούσι δ’ εἶναι Μάγνητες Δελφῶν ἀπό-
γονοι, τῶν ἐποικησάντων τὰ Δίδυμα ὡφ ἐν
Θεταιλίᾳ, περὶ δὲν φησὶν Ἡσίόδος.

ἡ σύν Διδύμους ἱεροῦ ναύσσα κολωνούς,
Δωτίρ εἰς πεδίῳ πολυβότρυος ἄντ’ Ἀμύρωοι,
νύσατο Βοιβιάδος λίμνης πόδα παρθένος ἀδημή.

ἐνταῦθα δ’ ἦν καὶ τὸ τῆς Δινδυμήνης ἱερῶν,
Μητρός θεῶν’ ἰεράσασθαι 1 δ’ αὐτοῦ τὴν Θεμι-
στοκλέους ἱμαίκα, οἱ δὲ θυγατέρα παραδιδόσαν
νῦν δ’ οὐκ ἦστε τὸ ἱερὸν διὰ τὸ τὴν πόλιν εἰς
ἀλλον μετακίσθαι τόπον’ ἐν δὲ τῇ νῦν πόλει τὸ
τῆς Δευκοφρυῆνης ἱερὸν ἐστιν ’Αρτέμιδος, δ’ τῷ
μὲν μεγάθει τοῦ ναοῦ καὶ τῷ πλῆθει τῶν ἀναθη-
μάτων λείπει τοῦ ἐν ’Εφέσῳ, τῇ δ’ εὐρυθύμια
καὶ τῇ τέχνῃ τῇ περὶ τὴν κατασκευὴν τοῦ σηκοῦ
πολὺ διαφέρει καὶ τῷ μεγάθει υπεραιρεῖ πάντας
toὺς ἐν ’Ασιᾷ πλὴν δυνεῖν, τοῦ ἐν ’Εφέσῳ καὶ
toῦ ἐν Διδύμιοι. καὶ τὸ παλαιὸν δὲ συνεβη
toῖς Μάγνησιν ὑπὸ Τρηρῶν ἄρδην ἀνακρῆναι,
Κιμμερικοῦ ἔθνους, εὐτυχισάντας 2 πολὺν χρόνον.
τῷ δ’ ἐξῆς ἦτε Μιλησίους κατασχεῖν τῶν τόπων.
Καλλίνοις μὲν οὖν ὡς εὐτυχοῦντων ἐτι τῶν
Μαγνήτων μέμνηται καὶ κατορθοῦντων ἐν τῷ
πρὸς τοὺς ’Εφεσίους πολέμῳ, ’Αρχίλοχος δὲ ἦδη
φαίνεται γνωρίζων τὴν γενομένην αὐτοῖς συμφο-
ράν’

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"Purpled with stripes, mere filings of the treasure of Lysimachus, ye rule the Lydians and Phrygia." It is said that an oracle was given out that Daphitas should be on his guard against Thorax.

40. The Magnetans are thought to be descendants of Delphians who settled in the Didymian hills, in Thessaly, concerning whom Hesiod says: "Or as the unwedded virgin who, dwelling on the holy Didymian hills, in the Dotian Plain, in front of Amyrus, bathed her foot in Lake Bocheis."¹ Here was also the temple of Dindymenê, Mother of the gods. According to tradition, the wife of Themistocles, some say his daughter, served as a priestess there. But the temple is not now in existence, because the city has been transferred to another site. In the present city is the temple of Artemis Leucophryenê, which in the size of its shrine and in the number of its votive offerings is inferior to the temple at Ephesus, but in the harmony and skill shown in the structure of the sacred enclosure is far superior to it. And in size it surpasses all the sacred enclosures in Asia except two, that at Ephesus and that at Didymi. In ancient times, also, it came to pass that the Magnetans were utterly destroyed by the Treres, a Cimmerian tribe, although they had for a long time been a prosperous people, but the Milesians took possession of the place in the following year. Now Callinus mentions the Magnetans as still being a prosperous people and as being successful in their war against the Ephesians, but Archilochus is obviously already aware of the

¹ Also quoted in 9. 5. 22.

¹ ιεράσσαται Dh, ιεράθαι other MSS.
² εὐτυχήσαρτας F, εὐτυχήσαρτος other MSS.
κλαίειν τὰ Θασίων, ¹ οὖ ² τὰ Μαγνήτων κακά·

Ο ⁶⁴ β ἃ οὐ καὶ αὐτὸν νεώτερον εἶναι τοῦ Καλλίνου
tεκμαίρεσθαι πάρεστιν. Ἀλλὰς δὲ τινὸς ἐφόδου
τῶν Κιμμερίων μέμνηται πρεσβυτέρας ὁ Καλλίνος,
ἐπὰν φη·

νῦν δὲ ἔπι Κιμμερίων στρατὸς ἔρχεται ὀβρι-
μοεργῶν·

ἐν ἦ τὴν Σάρδεων ἄλωσιν δηλοῖ.

41. Ὅθεν οὖν ἐγένοντο γνώριμοι Μάγνητες
Ἀγησίας τε ὁ ῥήτωρ, διὸ ἦρξε μάλιστα τοῦ
Ἀσιανοῦ λεγομένου ζήλου, παραφθείρας τὸ
καθεστηκὸς θὸς τὸ Ἀττικὼν, καὶ Σίμων ³ ὁ μελο-
ποῖος, παραφθείρας καὶ αὐτὸς τὴν τῶν προτέρων
μελοποιῶν ἀγωγὴν καὶ τὴν Σιμοδίαν ἐσαγαγών,
καθάπερ ἔτι μᾶλλον Λυσιφόδοι καὶ Μαγγαδοῖ,
καὶ Κλεόμαχος ὁ πῦκτης, διὸ εἰς ἔρωτα ἐμπεσὼν
κινάδου τινὸς καὶ παιδίςκης ὑπὸ τῶν ⁴ κιναίδων
τρεφομένης ἀπεμιμήσατο τὴν ἀγωγὴν τῶν παρὰ
tοῖς κινάδοις διαλέκτων καὶ τῆς ἁθοποιίας· ἦρξε
δὲ Σωτάδης μὲν πρῶτος τοῦ κιναιδολογείν, ἔπειτα
Ἀλέξανδρος ὁ Ἀἰτωλός· ἄλλος οὗτοι μὲν ἐν ψιλῷ
λόγῳ, μετὰ μέλους δὲ Δύσες, καὶ ἔτι πρῶτος
τούτου ο Σίμων. Ἀναξίνορα δὲ τῶν κιθαριστῶν
ἐξηρε μὲν καὶ τὰ θέατρα, ἄλλος δὲ ⁵ μάλιστα
Ἀντώνιος, διὸ γε καὶ τεττάρων πόλεων ἀπέδειξε
φορολόγον, στρατιώτας αὐτὸ συστήσας. καὶ ἦ

¹ τὰ Θασίων, Tyrwhitt, for θῶς(σ)ων; so Tzschucke and
Corais.
² οὐ, Tzschucke and Corais, for οδ. ³
  Σίμων, Tzschucke, for Σίμων; so Meineke.
⁴ τῇ, Corais inserts; so Meineke.

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misfortune that befell them: "to bewail the woes of the Thasians, not those of the Magnetans";\(^1\) whence one may judge that he was more recent than Callinus. And Callinus recalls another, and earlier, invasion of the Cimmerians when he says: "And now the army of the Cimmerians, mighty in deeds, advanteth,"\(^2\) in which he plainly indicates the capture of Sardeis.

41. Well-known natives of Magnesia are: Hegesias the orator, who, more than any other, initiated the Asiatic style, as it is called, whereby he corrupted the established Attic custom; and Sinus the melic poet, he too a man who corrupted the style handed down by the earlier melic poets and introduced the Simoedia,\(^3\) just as that style was corrupted still more by the Lysioedi and the Magoedi, and by Cleomachus the pugilist, who, having fallen in love with a certain cinaedus\(^4\) and with a young female slave who was kept as a prostitute by the cinaedus, imitated the style of dialects and mannerisms that was in vogue among the cinaedi. Sotades was the first man to write the talk of the cinaedi; and then Alexander the Aetolian. But though these two men imitated that talk in mere speech, Lysis accompanied it with song; and so did Sinus, who was still earlier than he. As for Anaxenor, the citharoede,\(^5\) the theatres exalted him, but Antony exalted him all he possibly could, since he even appointed him exactor of tribute from four cities, giving him a body-guard of soldiers.

\(^1\) *Frag.* 20 (Bergk).
\(^2\) *Frag.* 3 (Bergk).
\(^3\) A loose song.
\(^4\) An obscene talker.
\(^5\) One who played the cithara and sang to its accompaniment (cf. 9. 3. 10 and note on "the citharoedes").
\(^6\) ὦς, Kramer, for ἄν.
πατρὶς δ' ἰκανῶς αὐτῶν ἡξήσε, πορφύραν ἐνδύσασα, ἱερωμένον 1 τοῦ Σωσιπόλιδος Δίος, καθάπερ καὶ ἡ γραπτὴ εἰκὼν ἐμφανίζει ἡ ἐν τῇ ἁγορᾷ ἐστὶ δὲ καὶ χαλκὴ εἰκών ἐν τῷ θεάτρῳ, ἐπιγραφῆν ἔχουσα·

ἣτοι μὲν τόδε καλὰν ἀκουέμεν ἔστιν ἀοιδοῦ τοιοῦτος, οὗτος δὲ ἐστὶν, θεοῖς ἐναλλάγκιος αὐτῇ.

οὗ στοχασάμενος δὲ ὁ ἐπιγράφας τὸ τελευταῖον γράμμα τοῦ δευτέρου ἐπούσα παρέλιπε, τοῦ πλάτους τῆς βάσεως μὴ συνεξαρκοῦντος ὡστε τῆς πόλεως ἀμαθίαν καταγινώσκειν παρέσχε διὰ τὴν ἀμφιβολίαν τὴν περὶ 2 τὴν γραφὴν, εἶτε τὴν ἀνομαστικὴν δέχοντα πτώσιν τῆς ἑσχάτης προσηγορίας, εἶτε τὴν δοτικὴν πολλοὶ γὰρ χωρὶς τοῦ 1 γράφουσι τὰς δοτικὰς καὶ ἐκβάλλουσι δὲ 3 τὸ ἔθος φυσικὴν αὐτίαν οὐκ ἔχον.

42. Μετὰ δὲ Μαγνησίαν ἢ ἐπὶ Τράλλεις ἔστιν ὅδος ἐν ἀριστερὰ μὲν τὴν Μεσωγίδα ἔχουσιν, ἐν αὐτῇ δὲ τῇ ὀδῷ καὶ ἐν δεξίᾳ τὸ Μαιάνδρου πεδίον, Λυδῶν ἁμα καὶ Καρῶν νεμομένων καὶ Ἰούνων, Μιλησίων τε καὶ Μυσίων, ἐπὶ δὲ Αἰσλέων τῶν ἐν Μαγνησίᾳ; ὁ δ' αὐτὸσ τρόποσ 4 τῆς τοποθεσίας καὶ μέχρι Νύσις καὶ Ἀντιοχείας. Ἰδρυται δ' ἡ μὲν τῶν Τραλλίανῶν πόλει ἐπὶ τραπεζίου τινὸς, ἀκραν ἔχουσοι ἐρυμμὴν καὶ τὰ

C 649 κύκλῳ δ' ἰκανὸς ἐνεργὴ γινομένης ἐποιεῖται δὲ καλῶς, εἰ τις ἀλλή τόν κατὰ τὴν Ἀσίαν, ὡποὶ εὐπόρους ἀνθρώπων, καὶ ἀεὶ τινες εἰς αὐτῆς εἰσών οἱ πρωτεύοντες κατὰ τὴν ἐπαρχίαν, οὐς Ἀσιάρχας

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1 Instead of ἱερωμένον, CDmos have ἱερωμένην.
2 περὶ, Kramor, for παρά.
Further, his native land greatly increased his honours, having clad him in purple as consecrated to Zeus Sosipolis, as is plainly indicated in his painted image in the market-place. And there is also a bronze statue of him in the theatre, with the inscription, "Surely this is a beautiful thing, to listen to a singer such as this man is, like unto the gods in voice." But the engraver, missing his guess, left out the last letter of the second verse, the base of the statue not being wide enough for its inclusion; so that he laid the city open to the charge of ignorance, because of the ambiguity of the writing, as to whether the last word should be taken as in the nominative case or in the dative; for many write the dative case without the iota, and even reject the ordinary usage as being without natural cause.

42. After Magnesia comes the road to Trralleis, with Mt. Mesogis on the left, and, at the road itself and on the right, the plain of the Maeander River, which is occupied by Lydians and Carians, and by Ionians, both Milesians and Myesians, and also by the Aeolians of Magnesia. And the same kind of topographical account applies as far as Nysa and Antiocheia. The city of the Tralleians is situated upon a trapezium-shaped site, with a height fortified by nature; and the places all round are well defended. And it is as well peopled as any other city in Asia by people of means; and always some of its men hold the chief places in the province, being called Asiarchs.

1 City-Saviour. 2 Odyssey 9. 3.
3 i.e. as ἄταθ or ἄταθι.
5 δι', Meineke, for γε; Cornis τε.
4 καλ', after τρόπως, omitted by moos.
καλοῦσιν· ὤν Πυθόδωρός τε ἦν, ἀνὴρ Νυσαεύς
tὸ ἐξ ἀρχῆς, ἐκεῖσε δὲ μεταβεβηκὼς διὰ τὴν
ἐπιφάνειαν, καὶ ἐν τῇ πρὸς Πομπῆιον φιλία
διαπρέπων μετ’ ὄλγων· περιεβέβλητο δὲ καὶ
οὐσίαν βασιλικῆς πλείουν ἡ δισχιλίων τα-
λάντων, ἢν ὑπὸ Καίσαρος τοῦ Θεοῦ πραθείσαν
diὰ τὴν πρὸς Πομπῆιον φιλίαν ἔξωνησάμενος οὐχ
ἡττω τοῖς παισὶ κατέλυτε τούτου δὲ ἐστὶ θυγάτηρ
Πυθόδωρις, ἢ νῦν βασιλεύουσα εἰς τῷ Πόντῳ,
περὶ ἡς εἰρήκαμεν. οὕτως δὴ καθ’ ἡμᾶς ἠκμασε
καὶ Μηνύδωρος, ἀνὴρ λόγιος καὶ ἄλλως σεμνὸς
καὶ βαρύς, ἔχων τὴν ἱερωσύνην τοῦ Διὸς τοῦ
Δαρισσαῖος· κατεστασιάσθη δ’ ὑπὸ τῶν Δομετίου
τοῦ Ἀναβάρβου φίλων, καὶ ἀνείλεν αὐτὸν
ἐκεῖνος, ὡς ἀφιστάντα τῷ ναυτικῷ, πιστεύοις
τοῖς ἐνδείξαμένοις. ἐγένοντο δὲ καὶ ἐπὶ τῶ
ἐπιφανεῖς Διονυσοκλῆς τε καὶ μετὰ ταῦτα ἄμα-
σος ὁ Σκόμβρος. κτίσμα δὲ φασὶν εἶναι τὰς
Τράλλεις Ἀργείων καὶ τινῶν Θρακῶν Τραλλῶν,
ἄφ’ ὑπὸ τούτοις. τυραννηθῆναι δ’ ὄλγοι συνε-
πεσε χρόνον τὴν πόλιν ὑπὸ τῶν Κρατίππου
παίδων κατὰ τὰ Μιθριδατικὰ.

43. Νῦσα δ’ ἤδρυται πρὸς τῇ Μεσωγίδι τὸ
πλέον τῷ ὀρεί προσανακεκλιμένη, ἐστὶ δ’ ὄστερ
διπολίς, διαίρει γὰρ αὐτὴν χαράδρα τις, ποιοῦσα
φάραγγα, ἢς τὸ μὲν γέφυραν ἐπικειμένην ἔχει,
συνάπτουσαν τᾶς δύο πόλεις, τὸ δ’ ἀμφιθεάτρῳ
κεκόσμηται, κρυπτὴν ἔχοντι τὴν ὑπόρρυσιν τῶν
χαραδρωδῶν ὑδάτων· τῷ δὲ θεάτρῳ δύο ἄκραι,
ὅν τῇ μὲν ὑπόκειται τὸ γυμνάσιον τῶν νέων,

1 12. 3. 29, 31, 37.

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Among these was Pythodorus, originally a native of Nysa, but he changed his abode to Tralleis because of its celebrity; and with only a few others he stood out conspicuously as a friend of Pompey. And he came into possession of the wealth of a king, worth more than two thousand talents, which, though sold by the deified Caesar, was redeemed by him through his friendship with Pompey and was left by him unimpaired to his children. He was the father of Pythodorus, the present queen in Pontus, of whom I have already spoken.\textsuperscript{1} Pythodorus, then, flourished in my time, as also Menodorus, a man of learning, and otherwise august and grave, who held the priesthood of Zeus Larisaeus. But he was overthrown by a counter-party friendly to Dometius Ahenobarbus; and Dometius, relying on his informers, slew him, as guilty of causing the fleet to revolt. Here were born famous orators: Dionysocles and afterwards Damasus Scombrus. Tralleis is said to have been founded by Argives and by certain Tralleian Thracians, and hence the name. And the city was ruled for a short time by tyrants, the sons of Cratippus, at the time of the Mithridatic war.

43. Nysa is situated near Mt. Mesogis, for the most part lying upon its slopes; and it is a double city, so to speak, for it is divided by a torrential stream that forms a gorge, which at one place has a bridge over it, joining the two cities, and at another is adorned with an amphitheatre, with a hidden underground passage for the torrential waters. Near the theatre are two heights, below one of which is the gymnasium of youths; and below the other is the market-place and the gymnasium for
τῇ δ' ἀγορᾷ καὶ τὸ γεροντικὸν πρὸς δὲ νότον ὑποπέπτακε τῇ πόλει τὸ πεδίον, καθάπερ καὶ ταῖς Τράλλεσιν.

44. Ἐν δὲ τῇ ὁδῷ τῇ μεταξὺ τῶν Τράλλεσιν καὶ τῆς Νύσης, κόμη τῶν Νυσαέων ἐστὶν οὐκ ἀπωθεῖ τῆς πόλεως Ἀχάρακα, ἐν ἀγόρι τὸ Πλουτάνιον, ἐχον καὶ ἄλσος πολυτελές καὶ νεών Πλουτάνιος τε καὶ Κόρης,1 καὶ τὸ Χαρώνιον, ἀντρον ὑπερκείμενον τοῦ ἄλσους θαυμαστὸν τῇ φύσει λέγουσι γὰρ δὴ καὶ τοὺς νοσώδεις καὶ προσέχοντας ταῖς τῶν θεῶν τούτων θεραπείας φοιτῶν ἐκεῖσε καὶ διαιτᾶσθαι ἐν τῇ κόμῃ πλησίον τοῦ ἀντρον παρὰ τοῖς ἐμπείροις τῶν ἱερέων, οἵ ἐγκομίωται τε ὑπὲρ αὐτῶν καὶ διαιτάττουσιν ἐκ τῶν ὑμείρων τᾶς θεραπείας. οὕτως δ᾽ εἰς Ἔφεσὶ καὶ οἱ ἐγκαλουόντες τὴν τῶν θεῶν λατρείαν ἀγοῦσι δὲ πολλάκις εἰς τὸ ἀντρον καὶ ἱδρύουσι μένουσι καθ’ ἰσχίαν ἐκεῖ, καθάπερ ἐν φώλει φιτῶν.

C 650 χωρὶς ἐπὶ πλεῖους ἡμέρας. ἐστὶ δ᾽ ὅτε καὶ ἰδίως ἐνυπνίοις οἱ νοσηλευόμενοι προσέχουσιν, μυσταγωγοῖς δ᾽ ὅμως καὶ συμβούλους ἐκείνους χρώνιαν, ὡς ἄν ἱερεύσω τοῖς δ᾽ ἄλλοις ἀδυνάτους ἐστὶν ὁ τόπος καὶ ὅλεθροι. πανήγυρις δ᾽ ἐν τοῖς Ἀχαράκοις συντελεῖται κατ' ἔτος, καὶ τὸτε μάλιστα ὁρᾶν ἐστὶ καὶ ἀκούειν περὶ τῶν τοσούτων2 τοὺς πανηγυρίζοντας τὸτε δὲ καὶ περὶ τὴν μεσημβρίαν ὑπολαβόντες ταῦταν ὁι ἐκ τοῦ γυμνασίου νέοι καὶ ἐφηβοί, γυμνοὶ λιπ' ἄλημμα-

μένους,3 μετὰ σπουδῆς ἀνακομίζουσιν εἰς τὸ ἀντρον ἀφεθεῖς δὲ, μικροῦ προελθὼν πίπτει καὶ ἔκπνους γίνεται.

1 Κόρης, second hand in C, for "Heras elsewhere.

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older persons. The plain lies to the south of the city, as it does to the south of Tralleis.

44. On the road between the Tralleis and Nysa is a village of the Nysaeans, not far from the city, Acharaca, where is the Plutonium, with a costly sacred precinct and a shrine of Pluto and Corè, and also the Charonium, a cave that lies above the sacred precinct, by nature wonderful; for they say that those who are diseased and give heed to the cures prescribed by these gods resort thither and live in the village near the cave among experienced priests, who on their behalf sleep in the cave and through dreams prescribe the cures. These are also the men who invoke the healing power of the gods. And they often bring the sick into the cave and leave them there, to remain in quiet, like animals in their lurking-holes, without food for many days. And sometimes the sick give heed also to their own dreams, but still they use those other men, as priests, to initiate them into the mysteries and to counsel them. To all others the place is forbidden and deadly. A festival is celebrated every year at Acharaca; and at that time in particular those who celebrate the festival can see and hear concerning all these things; and at the festival, too, about noon, the boys and young men of the gymnasium, nude and anointed with oil, take up a bull and with haste carry him up into the cave; and, when let loose, the bull goes forward a short distance, falls, and breathes out his life.

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2 τοσούτων is emended by Corais and Meineke to νοσούτων.
3 λίπ' ἄληλιμένων, Meineke, for ἀπαληλιμένων.
46. Ἄπο δὲ τριάκοντα σταδίων τῆς Νύσης ὑπερβάσι Τμώλον καὶ τὸ ὄρος τὴν Μεσωγίδα ἐπὶ τὰ πρὸς τὸν νότον μέρη καλεῖται τότος Λειμών, εἰς δὲ ἐξοδεύουσι πανηγυριοῦντες Νυσαιῶν τε καὶ οἱ κύκλῳ πάντες, οὗ πόρρω δὲ τούτου στόμιον ἔστιν ἱερόν τῶν αὐτῶν θεῶν, ὁ φασὶ καθήκειν μέχρι τῶν Ἀχαράκων. τούτου δὲ τῶν λειμῶν ὄνομαζειν τὸν ποιητὴν φασίν, ὅταν φη,

'Ασίῳ ἐν λειμῶνι,
dεικνύντες Καῦστριῶν καὶ 'Ασίου τινὸς ἱρὸν καὶ
tὸν Κάουστρον πλησίον ἀπορρέοντα.

46. Ἰστοροῦσι δὲ τρεῖς ἀδελφοὺς, Ἀθυμβρόν
κε καὶ Ἀθύμβραδὸν καὶ Ἀθρήλον, ἐλθόντας ἐκ
Ἀκεδαίμονος, τὰς ἐπωνύμους αὐτῶν κτίσαι
πόλεις, λειπανδρήσαντι δ' ὑστερον, εἰς ἐκεῖνων δὲ
συνοικίσθηναι τὴν Νύσαν καὶ νῦν Ἀθυμβρὸν
ἀρχηγεύτην νομίζουσιν οἱ Νυσαιῶν.

47. Περικείνται δὲ ἀξιόλογοι κατοικίας πέραν
τοῦ Μαιάνδρου, Κοσκίνια καὶ Ὄρθωσίας εἰς
δὲ Ἀριστοκράτους, Ἀχάρακα, καὶ υπὲρ τῆς
πόλεως ἐν τῷ ὄρει τὰ Ἀροματατα (συστέλλοντο τὸ
ῥόδων γράμμα) ὁδεῖν ἀριστος Μεσωγίτης σῶν ὁ
Ἀρομεύς.

1 καὶ, before τὸ ὄρος, Jones inserts. E reads τὸ ὄρος καὶ τὴν
Μεσωγίδα.

2 Ἀροματα, Corais, for Ἀροματα CDF (the ο being above ω in
D), Ἀροματα Ἑλληνικ.

3 The words in parenthesis are probably a gloss, and are
ejected by Meineke.

1 The text, which seems to be corrupt, is recast and
emended by Groskurd to read, "having crossed the Mesogos
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45. Thirty stadia from Nysa, after one crosses over Mt. Tmolus and the mountain called Mesogis, towards the region to the south of the Mesogis, there is a place called Leimon, whither the Nysaeans and all the people about go to celebrate their festivals. And not far from Leimon is an entrance into the earth sacred to the same gods, which is said to extend down as far as Acharaca. The poet is said to name this meadow when he says, "On the Asian meadow"; and they point out a hero-temple of Caýster and a certain Asius, and the Caýster River that streams forth near by.

46. The story is told that three brothers, Athymbrus and Athymbradus and Hydrelus, who came from Lacedaemon, founded the three cities which were named after them, but that the cities later became scantily populated, and that the city Nysa was founded by their inhabitants; but that Athymbrus is now regarded by Nysaeans as their original founder.

47. Near Nysa, on the far side of the Maeander River, are situated noteworthy settlements; I mean Coscinia and Orthosia; and this side the river, Briula, Mastaura and Acharaca, and above the city, on the mountain, Aroma (in which the letter ρho is short), whence comes the best Mesogitan wine, I mean the Aromian.

towards the region to the south of Tmolus." But the simple rectification of the text made by the present translator solves the difficulty quite as well (see critical note).

2 i.e. meadow.

3 Apparently an error for "in which name the letter omega is shortened to omicron (op. the well-known Greek word Arōma, which may mean either "spice" or "arable land.")
48. ΄Ανδρες δὲ γεγόνασιν ἐνδοξοὶ Νυσαιεῖς Ἀπολλώνιος τε ὁ Στωικὸς φιλόσοφος, τῶν Παναίτιου γνωρίμων ἀριστος, καὶ Μενεκράτης, Ἀριστάρχου μαθητής, καὶ Ἀριστόδημος, ἐκεῖνοι νῦν, οὗ διηκούσαμεν ἡμεῖς ἐσχατόγηρῳ νέοι παντελῶς ἐν τῇ Νύσῃ καὶ Σώστρατος δὲ, ὁ ᾠδέλφος τοῦ Ἀριστοδήμου, καὶ ἄλλος ὁ Ἀριστόδημος, ἀνεψιός αὐτοῦ, ὁ παιδεύσας Μάγνον Πομπήιον, ἀξιόλογοι γεγόνασι γραμματικοὶ ὁ δ’ ἡμέτερος καὶ ἑρημτόρευς, καὶ ἐν τῇ Ῥόδῳ καὶ ἐν τῇ πατρίδι δύο σχολὰς συνεῖχε, πρωί μὲν τὴν ῥητορικήν, δείλης δὲ τὴν γραμματικὴν σχολὴν ἐν δὲ τῇ Ῥώμῃ τῶν Μάγνου παίδων ἐπιστατῶν ἠρκεῖτο τῇ γραμματικῇ σχολῇ.

II

1. Τὰ δὲ πέραν ἣδη τοῦ Μαιάνδρου, τὰ λειτουργεῖν τῆς περιοδείας, πάντ' ἐστὶ Καρικά, οὐκέτι τοῖς Λυδίοις ἐπιμελημένων ἐνταῦθα τῶν Καρυῶν, ἀλλ' ἣδη καθ' αὐτοὺς ὑπό τοὺς Μιλήσιους καὶ Μυσίους τῆς παραλίας ἀποτέλεσμα, ἀρχῆς μὲν οὖν τῆς παραλίας ἐστὶν ἡ τῶν Ῥώδιων περαια πρὸς θαλάττης, τέλος δὲ τὸ Ποσείδιον τῶν Μιλήσιων ἐν δὲ τῇ μεσογαλα τὰ ἄκρα τοῦ Ταύρου μέχρι Μαιάνδρου. λέγουσι γὰρ ἀρχήν εἶναι τοῦ Ταύρου τὰ ὑπερκέιμενα ὄρη τῶν Χελεδονίων καλομέμενων νῆσισι, αὖτε ἐν μεθὸν ἡ τῆς Παμφυλίας καὶ τῆς Λυκίας πρὸς κείνης ἐντεῦθεν γὰρ ἐξαιρέται πρὸς ὕψος ὁ Ταύρος τὸ δ’ ἀληθὲς καὶ

1 For map of Asia Minor, see Vol. V. (at end).

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48. Famous men born at Nysa are: Apollonius the Stoic philosopher, best of the disciples of Panace- tius; and Menecrates, pupil of Aristarchus; and Aristodemus, his son, whose entire course, in his extreme old age, I in my youth took at Nysa; and Sostratus, the brother of Aristodemus, and another Aristodemus, his cousin, who trained Pompey the Great, proved themselves notable grammarians. But my teacher also taught rhetoric and had two schools, both in Rhodes and in his native land, teaching rhetoric in the morning and grammar in the evening; at Rome, however, when he was in charge of the children of Pompey the Great, he was content with the teaching of grammar.

II

1. Coming now to the far side of the Maeander,¹ the parts that remain to be described are all Carian, since here the Lydians are no longer intermingled with the Carians, and the latter occupy all the country by themselves, except that a segment of the seaboard is occupied by Milesians and Myesians. Now the beginning of the seaboard is the Peraea² of the Rhodians on the sea, and the end of it is the Poseidium of the Milesians; but in the interior are the extremities of the Taurus, extending as far as the Maeander River. For it is said that the mountains situated above the Chelidonian islands, as they are called, which islands lie off the confines of Pamphylia and Lycia, form the beginning of the Taurus, for thence the Taurus rises to a height;

¹ Mainland territory.
τὴν Λυκίαν ἄπασαν ὄρεινη ράχις τοῦ Ταύρου διείργηε πρὸς τὰ ἐκτὸς καὶ τὸ νότιον μέρος ἀπὸ τῶν Κιβυρατικῶν μέχρι τῆς περαιας τῶν Ῥοδίων. κανταύθα δὲ ἐστὶ συνεχῆς ὄρεινη, πολὺ μεντοι ταπεινωτέρα, καὶ οὐκέτι τοῦ Ταύρου νομίζεται, οὐδὲ τὰ μὲν ἐκτὸς αὐτοῦ, τὰ δὲ ἐντὸς, διὰ τὸ σποράδας εἶναι τὰς ἔξοχας καὶ τὰς εἰσοχάς ἐπίσης εἶς\(^{1}\) τε πλάτος καὶ μήκος τῆς χώρας ἀπάσης καὶ μιμὴν ἔχειν ὁμοιον διατειχίσματι. ἐστὶ δὲ ἄπασι μὲν ὁ περίπλους κατακολπίζοντι σταδίων τετρακίσχυλων ἐννακοσίων, αὐτὸς δὲ ὁ τῆς περαιας τῶν Ῥοδίων ἐγχύσ χελών καὶ πεντακοσίων.

2. Ἀρχή δὲ τὰ Δαιδάλαια, τῆς Ῥοδίας χώριον, πέρας δὲ τὸ καλούμενον ὄρος Φοῦοξ, καὶ τοῦτο τῆς Ῥοδίας. πρὸκειται δὲ Ἑλαιοῦσσα\(^{2}\) νήσος διήκουσα τῆς Ῥώδου σταδίους ἐκατόν εἴκοσι. μεταζυγὶ δὲ πρῶτον μὲν ἀπὸ Δαιδάλων πλέουσιν ἐπὶ τὴν δύσειν ἐπὶ εὐθεῖας τῇ ἐκ Κιλικίας καὶ Παμφυλίας καὶ Λυκίας παραλία κόλπος ἐστίν εὐλύμενος. Γλαύκος καλούμενος, εἶτα τὸ Ἀρτεμίσιον ἀκρα καὶ ἱερόν, εἶτα τὸ Δητόδον ἀλσος· υπὲρ αὐτοῦ δὲ καὶ τῆς θαλάττης ἐν ἐξήκοντα σταδίοις Κάλυνδα\(^{3}\) πόλις· εἶτα Καῦνος καὶ ποταμὸς πλησίον Κάλβης βαθύς, ἐχον εἰσαγωγήν, καὶ μεταζυγὶ Πίσιλις.

3. Ἐχει δὲ ἡ πόλις νεώρια καὶ λεμένα κλειστῶν· ὑπέρκειται δὲ τῆς πόλεως ἐν ψυχι φρούριον

\(^{1}\) εἰς, Kramer inserts; so the later editors.
\(^{2}\) Ἑλαιοῦσσα, Tzschucke, for Ἑλεὔσσα; so Corais and Meineke.
\(^{3}\) Κάλυνδα, Casaubon, for Κάλυμα; so the later editors.

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but the truth is that the whole of Lycia, towards the parts outside and on its southern side, is separated by a mountainous ridge of the Taurus from the country of the Cibyrians as far as the Peraea of the Rhodians. From here the ridge continues, but is much lower and is no longer regarded as a part of the Taurus; neither are the parts outside the Taurus and this side of it so regarded, because of the fact that the eminences and depressions are scattered equally throughout the breadth and the length of the whole country, and present nothing like a wall of partition. The whole of the voyage round the coast, following the sinuosities of the gulfs, is four thousand nine hundred stadia, and merely that round the Peraea of the Rhodians is close to fifteen hundred.

2. The Peraea of the Rhodians begins with Daedala, a place in the Rhodian territory, but ends with Mt. Phoenix, as it is called, which is also in the Rhodian territory. Off the Peraea lies the island Elaeussa, distant one hundred and twenty stadia from Rhodes. Between the two, as one sails towards the west from Daedala in a straight line with the coast of Cilicia and Pamphylia and Lycia, one comes to a gulf called Glaucus, which has good harbours; then to the Artemisium, a promontory and temple; then to the sacred precinct of Leto, above which, and above the sea, at a distance of sixty stadia, lies Calynda, a city; then to Caunus and to the Calbis, a river near Caunus, which is deep and affords passage for merchant vessels; and between the two lies Pisilis.

3. The city\(^1\) has dockyards, and a harbour that can be closed. Above the city, on a height, lies

\(^1\) Caunus

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"Ιμβρος. τῆς δὲ χώρας ευδαίμονος οὖσας, η πόλις τοῦ θέρους ὁμολογεῖται παρὰ πάντων εἶναι δυσάρεστος καὶ τοῦ μετοπώρου διὰ τὰ καύματα καὶ τὴν ἁφθονίαν τῶν ὄρασιν· καὶ δὴ καὶ τὰ τοιαῦτα διηγημάτια βρυλεῖται, ὡς Στρατάνικος ὁ κιθαριστὴς ἴδων ἐπιμελῶς ἃ χλωροὺς τοὺς Καυνίους, τούτ' εἶναι ἐφ' ἃ τοῦ ποιητοῦ.

οὗτ ἐπὶ πέρ φυλλων γενεί, τοιήδε καὶ ἀνδρῶν.

μεμφομένων δὲ, ὃς σκώππητοι αὐτῷ ἡ πόλις ὡς νοσερά, Ἅγα, ἐφή, ταύτην θαρσήσαμι' ἄν λέγειν C 652 νοσεράν, ὃποιοι καὶ οἱ νεκροὶ περιπατοῦσιν; ἀπεστησαν δὲ ποτὲ Καύνιοι τῶν Ῥοδίων· κριθέντες δ' ἐπὶ τῶν Ῥωμαιῶν ἀπελήφθησαν. πάλιν καὶ ἔστι λόγος Μόλωνος κατὰ Καυνίου. φασὶ δ' αὐτοὺς ὁμογλώττους μὲν εἶναι τοῖς Κασίν, ἀφίχθαι δ' ἐκ Κρήτης καὶ χρήσθαι νόμων ἰδίως.

4. Ἔξης δὲ Φύσκος πολικυπην, λιμένα ἕχουσα καὶ ἄλος Δητὼν, ἔτη Δώρυμα, παραλία τραχεία, καὶ ὄρος ψηλότατον τῶν ταύτης ἐπ' ἀκρῷ δὲ φρούριον ὁμώνυμον τῷ ὄρει Φοῖνιξ προκείται δ' ἡ Ἑλαιοῦσσα νήσος ὑπὸ τέτρασι σταδίους κύκλων ἕχουσα ὅσον ὀκτωστάδιον.

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1 ἐπιμελῶς seems to be corrupt. For various conjectures, see Müller, Ind. Var. Lect., p. 1030.
2 αὐτῷ, the editors (except Corais), for αὐτῶν.
3 δ' ἐκ Κρήτης (from Herod. 1. 172), Corais, for δ' Κρήτης.
4 Ἑλαιοῦσσα, Tzschucke, for Ἑλεοῦσσα; so Corais and Meineke.

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1 An attempt to translate ἐπιμελῶς, which seems to be 266
GEOGRAPHY, 14. 2. 3-4

Imbrus, a stronghold. Although the country is fertile, the city is agreed by all to have foul air in summer, as also in autumn, because of the heat and the abundance of fruits. And indeed little tales of the following kind are repeated over and over, that Stratonicus the citharist, seeing that the Caunians were pitiably\(^1\) pale,\(^2\) said that this was the thought of the poet in the verse, "Even as is the generation of leaves, such is that also of men"; and when people complained that he was jeering at the city as though it were sickly, he replied, "Would I be so bold as to call this city sickly, where even the corpses walk about?" The Caunians once revolted from the Rhodians, but by a judicial decision of the Romans they were restored to them. And there is extant a speech of Molon\(^3\) entitled Against the Caunians. It is said that they speak the same language as the Carians, but that they came from Crete and follow usages of their own.\(^4\)

4. Next one comes to Physcus, a small town, which has a harbour and a sacred precinct of Leto; and then to Loryma, a rugged coast, and to the highest mountain in that part of the country; and on top of the mountain is Phoenix, a stronghold bearing the same name as the mountain; and off the mountain, at a distance of four stadia, lies Elaeussa, an island, which is about eight stadia in circuit.

corrupt. Others translate the word either "somewhat" or "very."

\(^{1}\) Or, more strictly, "pale green."

\(^{2}\) Apollonius Molon of Alabanda, the rhetorician and orator; ambassador of the Rhodians at Rome (81 B.C.), and teacher of Cicero and Julius Caesar.

\(^{3}\) On their origin, language, and usages, cf. Herodotus 1. 172.
5. Ἡ δὲ τῶν Ῥοδίων πόλις κεῖται μὲν ἐπὶ τοῦ ἑωθινοῦ ἀκρωτηρίου, λιμέσι δὲ καὶ ὄδοις καὶ τείχεσι καὶ τῇ ἄλλῃ κατασκευῇ τοσοῦτον διαφέρει τῶν ἄλλων, ὡστ' οὐκ ἔχομεν εἰπεῖν ἐτέραν, ἀλλ' οὐδὲ πάρισον, μὴ τι γε κρεῖττο ταύτης τῆς πόλεως. θαυμαστὴ δὲ καὶ ἡ εὐνομία καὶ ἡ ἐπιμέλεια πρὸς τε τὴν ἄλλην πολιτείαν καὶ τὴν περὶ τὰ ναυτικά, ἀφ' ἦς ἑθαλαττοκράτησε πολὺν χρόνον καὶ τὰ ληστήρια καθέιλε καὶ Ῥωμαίοις ἐγένετο φίλη καὶ τῶν βασιλέων τοῖς φιλορωμαίοις τε καὶ φιλέλησις. ἀφ' ὧν αὐτόνομός τε διετέλεσε καὶ πολλοῖς ἀναθήμασιν ἐκοσμήθη, ἥ κεῖται τὰ μὲν πλείστα ἐν τῷ Διονυσίῳ καὶ τῷ ἱεραρχῶ, ἄλλα δ' ἐν ἄλλοις τόποις. ἀριστα δὲ ὁ τε τοῦ Ἡλίου κολωσσός, δ' ἐν φησιν ὃ ποιήσας τὸ ἱαμβεῖον, ὅπι ἐπτάκις δέκα.

Χάρης ἐποίει πηχέων ὁ Λίνδιος.

κεῖται δὲ γὰρ ὑπὸ σεισμού πεσόν, περικλάσθει σύμφων τῶν γονάτων. οὐκ ἀνέστησαν δ' αὐτὸν κατὰ τι λόγον. τοῦτο τε δὴ τῶν ἀνάθημάτων κράτιστον (τῶν γονών ἐπτὰ θεαμάτων ὁμολογεῖται), καὶ αἰ τοῦ Πρωτογένους γραφαί, δ' ὁ τῆς Ἡλίου καὶ ὁ Σάτυρος παρεστὼς στύλῳ, ἐπὶ δὲ τῷ στύλῳ πέρδες ἐφειστίκειν. πρὸς ὑπὸ ὀντῶς ἐκεχήνεσαν, ως ἐοικείς, οἱ ἀνθρωποί, νεωτὴ ἀνακειμένου τοῦ πύνακος, ὡστ' ἐκεῖνον ἐθαύμαζον, δ' ὁ Λίνδιος παρεστῶ, καίτοι σφόδρα κατωρθωμένος ἐξεπληττό τοῦ ἐτι μᾶλλον οἱ περίκοτροφοί, κομί-

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1 The god of the Sun. 2 Unknown. 3 Tutelary hero of Rhodes and reputed grandson of Helius.

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5. The city of the Rhodians lies on the eastern promontory of Rhodes; and it is so far superior to all others in harbours and roads and walls and improvements in general that I am unable to speak of any other city as equal to it, or even as almost equal to it, much less superior to it. It is remarkable also for its good order, and for its careful attention to the administration of affairs of state in general; and in particular to that of naval affairs, whereby it held the mastery of the sea for a long time and overthrew the business of piracy, and became a friend to the Romans and to all kings who favoured both the Romans and the Greeks. Consequently it not only has remained autonomous, but also has been adorned with many votive offerings, which for the most part are to be found in the Dionysium and the gymnasium, but partly in other places. The best of these are, first, the Colossus of Helius,\(^1\) of which the author\(^2\) of the iambic verse says, "seven times ten cubits in height, the work of Chares the Lindian"; but it now lies on the ground, having been thrown down by an earthquake and broken at the knees. In accordance with a certain oracle, the people did not raise it again. This, then, is the most excellent of the votive offerings (at any rate, it is by common agreement one of the Seven Wonders); and there are also the paintings of Protogenes, his Ialysus\(^3\) and also his Satyr, the latter standing by a pillar, on top of which stood a male partridge. And at this partridge, as would be natural, the people were so agape when the picture had only recently been set up, that they would behold him with wonder but overlook the Satyr, although the latter was a very great
6. Δωρεῖς δ’ εἰσίν, ὥσπερ καὶ Ἀλικαρνασσεῖς καὶ Κνίδιοι καὶ Κόσι, οἱ γὰρ Δωρεῖς οἱ τὰ Μέγαρα κτίσαντες μετὰ τὴν Κόδρου τελευτήν, οἱ μὲν ἔμειναν αὐτὸθι, οἱ δὲ σὺν Ἀλθαιμένει τῷ Ἀργεῖῳ τῆς εἰς Κρήτην ἀποικίας ἐκοινώνησαν, οἱ

1 ὅψωνιζόμεναι F and Corais; ὅψωνιζόμεναι other MSS.
2 Μέγαρα, Xylander, for μεγάλα; so the later editors.

1 Public offices to which the richer citizens were appointed. These citizens were usually appointed by rotation, according
success. But the partridge-breeders were still more amazed, bringing their tame partridges and placing them opposite the painted partridge; for their partridges would make their call to the painting and attract a mob of people. But when Protegenes saw that the main part of the work had become subordinate, he begged those who were in charge of the sacred precinct to permit him to go there and efface the partridge, and so he did. The Rhodians are concerned for the people in general, although their rule is not democratic; still, they wish to take care of their multitude of poor people. Accordingly, the people are supplied with provisions and the needy are supported by the well-to-do, by a certain ancestral custom; and there are certain liturgies that supply provisions, so that at the same time the poor man receives his sustenance and the city does not run short of useful men, and in particular for the manning of the fleets. As for the roadsteads, some of them were kept hidden and forbidden to the people in general; and death was the penalty for any person who spied on them or passed inside them. And here too, as in Massalia and Cyzicus, everything relating to the architects, the manufacture of instruments of war, and the stores of arms and everything else are objects of exceptional care, and even more so than anywhere else.

6. The Rhodians, like the people of Halicarnassus and Cnidus and Cos, are Dorians; for of the Dorians who founded Megara after the death of Codrus, some remained there, others took part with Althaeomenes the Argive in the colonisation of Crete, and to their wealth, and they personally paid all the expenses connected with their offices.
δ’ εἰς τὴν Ῥόδου καὶ τὰς λεχθείσας ἀρτίως πόλεις ἐμερίσθησαν. ταύτα δὲ νεώτερα τῶν ὦφ’ Ὀμήρου λεγομένων ἔστι. Κύνδος μὲν γὰρ καὶ Ἀλικαρνασσὸς οὐδ’ ἦν ποι, Ῥόδος δ’ ἦν καὶ Κός, ἀλλ’ φίλειτο ὦφ’ Ἡρακλείδων. Τληπόλεμος μὲν οὖν ἀνδρωθεὶς

αὐτίκα πατρὸς ἔσοι φίλον μήτρωσα κατέκτα ἡδὴ γηράσκοντα, Δικύμνων.

αὕρα δὲ νῆσας ἐπηξέ, πολὺν δ’ ὦ γε λαὸν ἀγείρας βῆ φεύγων.

εἰτά φησιν·

εἰς Ῥόδου ἵσεν ἀλῶμενος,

τριχθὰ δὲ ἀφίκθεν καταφυλαξάν.

καὶ τὰς πόλεις ὀνομάζει τὰς τότε,

Δινδοῦν, Ἡλυσσόν τε καὶ ἄργυνόεντα Κάμειρον,

τῆς Ῥοδίων πόλεως οὐτῶ συνυκοσμένης. οὕδαμοι δὴ ἑνταῦθα Δωριέας ὀνομάζει, ἀλλ’ εἰ ἀρα Αἰολέας ἐμφαίνει καὶ Βοιωτοὺς, εἴπερ ἐκεῖ ἡ κατοικία τοῦ Ἡρακλέους καὶ τοῦ Δικυμνίου· εἰ δ’, ὡσπερ καὶ ἄλλοι φασίν, εἴς Ἀργοὺς καὶ Τίρυνθος ἀπῆρεν ὁ Τληπόλεμος, οὐδ’ οὕτω Δωρικὴ γίνεται ἡ ἐκείθεν ἀποικία· πρὸ γὰρ τῆς Ἡρακλείδῶν καθόδου γεγένηται. καὶ τῶν Κάτων δὲ

Φείδιππος τε καὶ Ἀντιφος ἦγησάθηνι,

Θεσσαλοῦ υἱὲ δύο Ἡρακλείδαο ἀνάκτος·

καὶ οὕτω τὸ Αἰολικὸν μᾶλλον ἢ τὸ Δωρικὸν γένος ἐμφαίνοντες.

7. Ἐκαλείτο δ’ ἢ Ῥόδος πρῶτερον Ὄφιοῦσσα καὶ Σταδία, εἴτα Τελχινίς, ἀπὸ τῶν οἰκησάντων 272
others were distributed to Rhodes and to the cities just now mentioned. But these events are later than those mentioned by Homer, for Cnidus and Halicarnassus were not yet in existence, although Rhodes and Cos were; but they were inhabited by Heracleidae. Now when Tlepolemus had grown to manhood, "he forthwith slew his own father's dear uncle, Licymnius, who was then growing old; and straightway he built him ships, and when he had gathered together a great host he went in flight." 1 The poet then adds, "he came to Rhodes in his wanderings, where his people settled in three divisions by tribes"; and he names the cities of that time, "Lindus, Ialysus, and Cameirus white with chalk," 2 the city of the Rhodians having not yet been founded. The poet, then, nowhere mentions Dorians by name here, but perhaps indicates Aeolians and Boeotians, if it be true that Heracles and Licymnius settled there. But if, as others say, Tlepolemus set forth from Argos and Tiryns, even so the colonisation thence could not have been Dorian, for it must have taken place before the return of the Heracleidae. And of the Coans, also, Homer says, "these were led by Pheidippus and Antiphus, the two sons of lord Thessalus, son of Heracles"; 3 and these names indicate the Aeolian stock of people rather than the Dorian.

7. In earlier times Rhodes was called Ophiussa and Stadia, and then Telchinis, after the Telchines,

1 Iliad 2. 662.  2 Iliad 2. 656.  3 Iliad 2. 678.

1 et, Corais, for ἓ.
8. Μετὰ δὲ τοὺς Τελχίσιος οἱ Ἡλιάδαι μυθεύονται κατασχέοντα τὴν νῆσον, ὅσον ἦν ὁ Κερκάφου καὶ Κυδίππης γενέσθαι πλῆθος τοὺς τὰς πόλεις κτίσαντας ἐπωνύμους αὐτῶν,

Δίνδου Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον·

ἐνοι δὲ τὸν Τλητόλεμον κτίσαι φασί, θέσθαι δὲ τὰ ὁνόματα ὁμονύμως τῶν Δαναοῦ θυγατέρων τισῶν.

9. Ἡ δὲ νῦν πόλις ἐκτίσθη κατὰ τὰ Πελοποννήσιακα ὑπὸ τοῦ αὐτοῦ ἀρχιτέκτονος, ὡς φασιν, ὡς οὗ καὶ ὁ Πειραιεύς· οὗ συμμένει δὲ ὁ Πειραιεύς, κακωθεὶς ὑπὸ τε Δακεδαιμονίων πρότερον τῶν τὰ σκέλη καθελόντων καὶ ὑπὸ Σύλλα τοῦ Ρωμαίων ἤγεμόνος.

10. Ἰστοροῦσι δὲ καὶ ταύτα περὶ τῶν Ῥόδιων, ὅτι οὐ μόνον ἄφοβοι οἱ χρόνου συνόρκισαν τὴν νῆσ.

1 θείω (sulphur) is strongly suspected. Meineke conj. φθόνῳ, and Forbiger so translates.
GEOGRAPHY, 14. 2. 7–10

who took up their abode in the island. Some say that the Telchines are "maligners" and "sorcerers," who pour the water of the Styx mixed with sulphur upon animals and plants in order to destroy them. But others, on the contrary, say that since they excelled in workmanship they were "maligned" by rival workmen and thus received their bad reputation; and that they first came from Crete to Cypros, and then to Rhodes; and that they were the first to work iron and brass, and in fact fabricated the scythe for Cronus. Now I have already described them before, but the number of the myths about them causes me to resume their description, filling up the gaps, if I have omitted anything.

8. After the Telchines, the Heliadae, according to the mythical story, took possession of the island; and to one of these, Cercaphus, and to his wife Cydippé, were born children who founded the cities that are named after them, "Lindus, Ialysus, and Cameirus white with chalk." But some say that Telepolemus founded them and gave them the same names as those of certain daughters of Danäus.

9. The present city was founded at the time of the Peloponnesian War by the same architect, as they say, who founded the Peiraeus. But the Peiraeus no longer endures, since it was badly damaged, first by the Lacedaemonians, who tore down the two walls, and later by Sulla, the Roman commander.

10. It is also related of the Rhodians that they have been prosperous by sea, not merely since the

1 See critical note. 2 10. 3, 7, 19.

1 καταρράκτωνας μόοι ; καταρρέοντας other MSS.
πόλιν ευτύχουν κατὰ θάλατταν, ἀλλὰ καὶ πρὸ τῆς Ὀλυμπικῆς θέσεως συχνὸς ἔτεσιν ἐπλευνό
πόρρω τῆς οἰκείας ἐπὶ συντρία τῶν ἀνθρώπων. ἂν οὐ καὶ μέχρι Ἰβηρίας ἐπλευσαν, κάκει μὲν
τὴν ’Ῥόδου ἐκτισαν, ἢν ὑστερον Μανιάλωται
κατέσχον, ἐν δὲ τοῖς ’Οπικοῖς τὴν Παρθενότην,
éν δὲ Δαυνίως μετὰ Κάτω ’Ελπίδας. τινὲς δὲ
μετὰ τὴν ἐκ Τροίας ἀφοδοῦ τὰς Γυμνησίας νῆσους
ὑπ’ αὐτῶν κτισθήναι λέγουσιν, ὡς τὴν μείζω φησὶ
Τιμαιος μεγάλτην εἶναι μετὰ τὰς ἐπτά, Σαρδῶ,
Σικελίαν, Κύπρου, Κρίτην, Εὐβοίαν, Κύμων,
Λέσβον, οὐ ταλ αὐτὴν λέγουν τολύ γὰρ ἀλλαὶ
μείζως. φασὶ δὲ τοὺς γυμνήτας ὑπὸ Φωνίκων
βαλεαρίδας λέγεσθαι, διότι τὰς Γυμνησίας
Βαλεαρίδας λεξήναι. τινὲς δὲ τῶν Ῥόδιων
καὶ περὶ Σύβαριν φιόκαν κατὰ τὴν Χώαναν.
ἐμνέδε καὶ ὁ ποιητὴς μαρτυρεῖ τὴν ἐκ παλαιοῦ
παροῦσαν τοῖς Ῥόδιοι εὐθελοῦσαν εὐθὺς ἀπὸ τῆς
πρώτης κτίσεως τῶν τριῶν πόλεων.

τρίχθα δὲ φιόκθεν καταφυλαδόν, ἦδ’ ἐφίληθεν
ἐκ Διὸς, ὅστε θεοὶ καὶ ἀνθρώποις ἀνώσσει.
καὶ σφιν θεσπέσιοι πλοῦτοι κατέχευε Κρονίων.

C 655 οἱ δ’ εἰς μύθον ἀνήγαγον τὸ ἔπος καὶ χρυσὸν
ὑσθῆναι φασίν ἐν τῇ νήσῳ κατὰ τὴν Ἀθηνᾶς
γένεσιν ἐκ τῆς κεφαλῆς τοῦ Δίως, ὡς εὐρήκε
Πίνδαρος. ἡ δὲ νῆσος κύκλων ἔχει σταδίων
ἐννακοσίων ἐκκοσίων.

1 On Ῥόδου (which Meineke emends to Ῥόδην), see Vol. II,
p. 92, footnote 2.
2 φασὶ δὲ . . . λεξήθηναι, Meineke ejects.

1 Cf. 3. 4. 8. 2 “Light-armed foot-soldiers.”

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time when they founded the present city, but that even many years before the establishment of the Olympian Games they used to sail far away from their homeland to insure the safety of their people. Since that time, also, they have sailed as far as Iberia; and there they founded Rhodes,¹ of which the Massaliotes later took possession; among the Opici they founded Parthenopé; and among the Daunians they, along with the Coans, founded Elpiae. Some say that the islands called the Gymnesiae were founded by them after their departure from Troy; and the larger of these, according to Timæus, is the largest of all islands after the seven—Sardinia, Sicily, Cypros, Crete, Euboea, Cynnos, and Lesbos, but this is untrue, for there are others much larger. It is said that “gymnetes”² are called “balearides”³ by the Phoenicians, and that on this account the Gymnesiae were called Balearides. Some of the Rhodians took up their abode round Sybaris in Chonia. The poet, too, seems to bear witness to the prosperity enjoyed by the Rhodians from ancient times, forthwith from the first founding of the three cities: “and there his⁴ people settled in three divisions by tribes, and were loved of Zeus, who is lord over gods and men; and upon them wondrous wealth was shed by the son of Cronus.”⁵ Other writers refer these verses to a myth, and say that gold rained on the island at the time when Athena was born from the head of Zeus, as Pindar⁶ states. The island has a circuit of nine hundred and twenty stadia.

³ Also spelled “baliarides” (see 3. 5. 1).
⁴ Referring to Heracles.
⁵ Iliad 2. 668.
⁶ Olympian Odes 7. 61.
11. Ἐστὶ δὲ πρῶτῃ μὲν Δίνδος ἀπὸ τῆς πόλεως πλέουσιν ἐν δεξίᾳ ἔχουσι τὴν νήσου, πόλις ἐπὶ ὅρους ἱδρυμένη, πολὺ πρὸς μεσημβρίαν ἀνατείνουσα καὶ πρὸς Ἀλεξάνδρειαν μάλιστα· ιερὸν δὲ ἐστὶν Ἀθηνᾶς Δινδίας αὐτόθι ἐπιφανὲς, τῶν Δαναίδων ἱδρυμα. πρότερον μὲν ὁνὸν καθ' ἀυτοὺς ἐπολιτεύουσιν οἱ Δίνδοι, καθάπερ καὶ Καμειρεῖς καὶ Ἰαλύσιοι, μετὰ ταύτα δὲ συνήλθον ἀπαιτεῖς εἰς τὴν Ῥώδου. ἐντεῦθεν δ' ἐστὶν εἰς τῶν ἐπτὰ σοφῶν, Κλεόβουλος.

12. Μετὰ δὲ Δίνδον Ἰξία χωρίον καὶ Μνασύμων. εἰδ' ὁ Ἀτάβυρις, ὅρος τῶν ἐνταῦθα ψηλ-λότατον, ιερὸν Δίος Ἀταβυρίου εἶτα Κάμειρος· εἰτ' Ἰαλυσὸς κόμη, καὶ ύπερ αὐτὴν ἀκρόπολις ἐστὶν Ὁχύρωμα καλουμένη· εἰδ' ἡ τῶν Ῥόδιων πόλις ἐν όγδοήκοντά ποι σταδίους. μεταξὺ δ' ἐστὶ τὸ Θοάντιον, ἀκτῆς της, ἡς μάλιστα πρόκειται αἱ Σποράδες αἱ περὶ τὴν Χαλκίαν, ὃν ἐμνήσθημεν πρότερον.

13. Ἀνδρεὺς δ' ἐγένοντο μνήμης ἄξιοι πολλοὶ στρατηγάται τε καὶ ἀθληταί, ὅπιο εἰς καὶ οἱ Παναίτιον τοῦ φιλοσόφου πρόγονον τῶν δὲ πολιτικῶν καὶ τῶν περὶ λόγους καὶ φιλοσοφίαν ὃ τε Παναίτιος αὐτὸς καὶ Στρατοκλῆς καὶ Ἀνδρόνικος ὁ ἐκ τῶν περιπάτων καὶ Δεωνίδης ὁ στωικὸς· εἰτ' δὲ πρότερον Πραξιφάνης καὶ Ἰερόνυμος καὶ Εὐδήμος. Ποσειδώνιος δ' ἐπολιτεύσατο μὲν ἐν Ῥόδῳ καὶ ἐσοφίστευσεν, ἦν δ' Ἀπαμεύς ἐκ τῆς Συρίας, καθάπερ καὶ Ἀπολ-

1 φιλοσοφίαν, Corais, for philosofías; so Moineke.
11. As one sails from the city, with the island on the right, one comes first to Lindus, a city situated on a mountain and extending far towards the south and approximately towards Alexandria. In Lindus there is a famous temple of Athena Lindia, founded by the daughters of Danaius. Now in earlier times the Lindians were under a separate government of their own, as were also the Cameirians and the Ialysians, but after this they all came together at Rhodes. Cleobulus, one of the Seven Wise Men, was a native of Lindus.

12. After Lindus one comes to Ixia, a stronghold, and to Mnasyrium; then to Atabyris, the highest of the mountains there, which is sacred to Zeus Atabyrius; then to Cameirus; then to Ialysus, a village, above which there is an acropolis called Ochryoma; then to the city of the Rhodians, at a distance of about eighty stadia. Between these lies Thoantium, a kind of promontory; and it is off Thoantium, generally speaking, that Chalcia and the Sporades in the neighbourhood of Chalcia lie, which I have mentioned before.

13. Many men worthy of mention were native Rhodians, both commanders and athletes, among whom were the ancestors of Panaetius the philosopher; and, among statesmen and rhetoricians and philosophers, Panaetius himself and Stratocles and Andronicus, one of the Peripatetics, and Leonides the Stoic; and also, before their time, Praxiphanes and Hieronymus and Eudemus. Poseidonius engaged in affairs of state in Rhodes and taught there, although he was a native of Apameia in Syria, as

1 According to Strabo (1. 4. 1 ff.), Rhodes and Alexandria lie on the same meridian. 
2 10. 5. 14.
λώνιος ὁ Μαλακός καὶ Μόλων· ἦσαν γὰρ Ἀλαβανδεῖς. Μενεκλέους μαθηταὶ τοῦ Ῥήτορος, ἐπεδῆμησε δὲ πρὸ τοῦ Ἀπολλώνιος, ὥσπερ δὲ ἦκεν ὁ Μόλων, καὶ ἔφη πρὸς αὐτὸν ἔκεινος· ὥσπερ μολὼν, ἀντὶ τοῦ ἐλθῶν· καὶ Πείσανδρος δὲ ὁ τῆς Ἡράκλειας γράφας ποιητὴς Ῥόδιος, καὶ Σιμώνιος οἱ γραμματικὸς καὶ Ἀριστοκλῆς ὁ καθ' ἡμᾶς. Διονύσιος δὲ ὁ Ὁραξ καὶ Ἀπολλώνιος ὁ τοὺς Ἀργοναύτας ποιήσας, Ἀλεξάνδρεῖς μὲν, ἐκαλοῦντο δὲ Ῥόδιοι, περὶ μὲν Ῥόδου ἀπο- χρώντως εἴρηται.

14. Πάλιν δὲ τῆς Καρικῆς παραλίας τῆς μετὰ τὴν Ῥόδιον, ἀπὸ Ὑλεοῦντος καὶ τῶν Δορύμων, καμπτῆρι τυς ἐπὶ τὰς ἄρκτους ἐστὶ, καὶ λοιπῶν ἐπὶ εὐθείας ὁ πλοῦς μέχρι τῆς Προποντίδος, ὡς ἂν μεσημβρίνην των ποιῶν γραμμῆς ὅσον πεντακισχιλίων σταδίων ἦ μικρὸν ἀπολείπουσαν. ἐνταῦθα δὲ ἐστὶν ἡ λοιπὴ τῆς Καρίας καὶ Ἰώνες καὶ Ἀιολεῖς καὶ Ἰορία καὶ τὰ περὶ Κύζικον καὶ Βυζάντιον. μετὰ δὲ οὖν τὰ Δόρυμα τὸ Κυνὸς σήμα ἐστὶ καὶ Σύμη νῆσος.

15. Εἶτα Κυίδος, δύο λιμένας ἔχουσα, δὲν τῶν ἐποροῦν κλειστῶν τριγυρῶν καὶ ναύσταθμαν ναυσίν ἐκοσὶ. πρόκειται δὲ νῆσος ἐπταστάδης ποὺς τῆς περιφερειακῆς, ἴσης, θεατρομένης, συναπτομένη χώμασι πρὸς τὴν ἥπειρον καὶ ποιοῦσα διπόλιν

1 δὲ, Corais, for δ' ἡ.

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1 He taught rhetoric at Rhodes about 120 B.C.
2 Apollonius Molon (see 14. 2. 3).
3 Natives of Alabanda in Caria.
was also the case with Apollonius Malacus\(^1\) and Molon,\(^2\) for they were Alabandians,\(^3\) pupils of Menecles the orator. Apollonius Malacus began his sojourn there earlier than Molon, and when, much later, Molon came, the former said to him, "you are a late 'molon,'"\(^4\) instead of saying, "late 'elthon.'"\(^5\)

And Peisander the poet, who wrote the *Heracleia*, was also a Rhodian; and so was Simmias the grammarian, as also Aristocles of my own time. And Dionysius the Thracian and the Apollonius who wrote the *Argonauts*, though Alexandrians, were called Rhodians. As for Rhodes, I have said enough about it.

14. As for the Carian coast that comes after Rhodes, beginning at Eleus and Loryma, it bends sharply back towards the north, and the voyage thereafter runs in a straight line as far as the Propontis, forming, as it were, a meridian line about five thousand stadia long, or slightly short of that distance. Along this line is situated the remainder of Caria, as are also the Ionians and the Aeolians and Troy and the parts round Cyzicus and Byzantium. After Loryma, then, one comes to Cynos-Sema\(^6\) and to Symê, an island.

15. Then to Cnidus, with two harbours, one of which can be closed, can receive triremes, and is a naval station for twenty ships. Off it lies an island which is approximately seven stadia in circuit, rises high, is theatre-like, is connected by mole with the

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\(^1\) "Molon" means "comer" (note the word-play).

\(^2\) "Elthon" is the common word for "comer," whereas the other is poetic and comparatively rare.


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κρόπου τινά τὴν Κυίδουν πολὺ γὰρ αὐτῆς μέρος οὐκεὶ τὴν ὑποκρίνειν ομφατέρους τοὺς λαμένας. κατ’ αὐτὴν δὲ ἐστὶν ἡ Νίσυρος πελαγία. ἀνδρεὶς δὲ ἀξιόλογοι Κυίδουν πρῶτοι μὲν Εὐδόκοις ὁ μαθηματικὸς, τῶν Πλάτωνος ἐταίρων, εἰτ’ Ἀγαθαρχίδης ὁ ἐκ τῶν περιπάτων, ἀνὴρ συγγραφεύς, καθ’ ἡμᾶς δὲ Θεόπομπος, ὁ Καίσαρος τοῦ Θεοῦ φίλος τῶν μεγάλα δυναμένων, καὶ νῦς Ὁρτεμίδωρος. ἐντεῦθεν δὲ καὶ Κτησίας ὁ λατρεύσας μὲν Ὁρταξέρξην, συγγράφας δὲ τὰ Ἀσσυρικὰ καὶ τὰ Περσικά. εἶτα μετὰ Κυίδουν Κέραμος καὶ Βάργασα πολίχνια ὑπὲρ θαλάτης.

16. Εἴθ’ Ἁλικαρνασσός, τὸ βασίλειον τῶν τῆς Καρίας δυναστῶν, Ζεφύραν ἕκαστον καλουμένη πρότερον. ἐνταῦθα δ’ ἐστὶν ὁ τε τοῦ Μαυσώλου τάφος, τῶν ἐπτὰ θεαμάτων, ἐργον, ὑπὲρ Ὁρτεμίσια τῷ ἄνδρι κατεσκεύασε, καὶ ἡ Σαλμακὶς κρήνη, διαβεβλημένης, ἵνα όλ’ ὁπὸθευ, ὡς μαλακίζουσα τῶν πιόντων ἀπ’ αὐτῆς. ἐσκέ δ’ ἡ τρυφή τῶν ἀνθρώπων αὐτοῦ οὖσα τοὺς ἀέρας ἢ τὰ ύδατα· τρυφής δ’ αἴτια οὐ ταῦτα, ἀλλὰ πλῦνος καὶ ἡ περὶ τὰς διάτις ἀκολούθῃ. ἔχει δ’ ἀκρόπολιν ἡ Ἁλικαρνασσόςι πρόκειται δ’ αὐτῆς ἡ Ἡρκόνμπος. ὁίκισσα δ’ αὐτῆς ἐγένοντο ἀλλοι τε καὶ Ἅρθης μετὰ Τροϊζήνων. ἀνδρεῖς δὲ γεγόνασιν ἐξ αὐτῆς Ἡρόδοτός τε ὁ συγγραφέας, ὃν ὑστερον Θωύριον ἐκάλεσαν διὰ τὸ κοινωνήσαι τῆς εἰς

1 Stephanus (s.v. Ἁλικαρνασσός) spells the name Ζεφύρα; so Meinecke reads.
2 Before τῶν Corais and Meinecke, following the Epitome, insert ἐν.
3 Corais conjectures that Σεφύα has fallen out after ἐργον;
mainland, and in a way makes Cnidus a double city, for a large part of its people live on the island, which shelters both harbours. Opposite it, in the high sea, is Nisyros. Notable Cnidians were: first, Eudoxus the mathematician, one of the comrades of Plato; then Agatharchides, one of the Peripatetics, a historian; and, in my own time, Theopompus, the friend of the deified Caesar, being a man of great influence with him, and his son Artemidorus. Thence, also, came Ctesias, who served Artaxerxes as physician and wrote the works entitled Assyrica and Persica. Then, after Cnidus, one comes to Ceramus and Bargasa, small towns situated above the sea.

16. Then to Halicarnassus, the royal residence of the dynasts of Caria, which was formerly called Zephyra. Here is the tomb of Mausolus,¹ one of the Seven Wonders, a monument erected by Artemisia in honour of her husband; and here is the fountain called Salmacios, which has the slanderous repute, for what reason I do not know, of making effeminate all who drink from it. It seems that the effeminacy of man is laid to the charge of the air or of the water; yet it is not these, but rather riches and wanton living, that are the cause of effeminacy. Halicarnassus has an acropolis; and off the city lies Arconnesus. Its colonisers were, among others, Anthes and a number of Troezenians. Natives of Halicarnassus have been: Herodotus the historian, whom they later called a Thurian, because

¹ Hence "mausoleum."

Groskurd, ξύλα καὶ τέχνητῶν. Meineke indicates a lacuna before ἱργον, conjecturing βασιλεῖαν.
Θουρίων ἀποικίας, καὶ Ἡράκλειτος ὁ ποιητής, ὁ Καλλιμάχου ἐταῖρος, καὶ καθ’ ἡμᾶς Διονύσιος ὁ συγγραφέας.

17. Ἐπτασε δὲ καὶ αὐτὴ ἡ πόλις βία ληφθεῖσα ὑπὸ Ἀλεξάνδρου. Ἐκατόμων γὰρ τοῦ Καρῶν βασιλέως ἦσαν νιοὶ τρεῖς, Μαύσωλος καὶ Ἰδριεὺς καὶ Πιξῶδαρος, καὶ θυγατέρες δύο, ὃν τῇ πρεσβύτερᾳ Ἀρτεμισία Μαύσωλος συνφώκησεν, ὃ πρεσβύτατος τῶν ἄδελφῶν, ὁ δὲ δεύτερος Ἰδριεὺς Ἄδα, τῇ ἐτέρᾳ ἄδελφῃ ἐβασίλευσεν δὲ Μαύσωλος τελευτῶν ὁ ἄτεκνος τὴν ἄρχην κατέλιπτε τῇ γυναικί, ύφ᾽ ἢς αὐτῷ κατεσκευάσθη ὁ λεχθείς τάφος· φθίσει δ᾽ ἀποθανοῦσης διὰ πένθος τοῦ ἀνδρός, Ἰδριεὺς ἦρξε· καὶ τοῦτον ἡ γυνὴ Ἄδα διεδέξατο νόσῳ τελευτησαντα: ἐξέβαλε δὲ ταύτην Πιξῶδαρος, ὁ λοιπὸς τῶν Ἐκατόμων παῖδων. περσίσας δὲ μεταπέμπτειν σατράπην ἐπὶ κοινωνίᾳ τῆς ἄρχῆς ἀπελθόντος δὲ ἐκ τοῦ ζῆν καὶ τούτου, κατείχεν ὁ σατράπης τὴν Ἀλικαρνασσοῦ ἐπελθόντος δὲ Ἀλεξάνδρου, πολιορκίαν ὑπέμεινεν, ἔχων Ἄδαν γυναῖκα, ἦτοι θυγατήρ ἡ Πιξῶδαρος ἐξ Ἀφυνίδος, Καππαδοκίσσης γυναικός. ἡ δὲ τοῦ Ἐκατόμων θυγατήρ Ἄδα, ἢν ὁ Πιξῶδαρος ἐξέβαλεν, ἱκετεύει τὸν Ἀλεξάνδρου καὶ πείθει κατάγειν αὐτὴν εἰς τὴν ἀφαίρεθαι σαβιλείαν, υποσχομένῃ ἐπὶ τὰ ἀφεστῶτα συμπράξειν αὐτῷ τοὺς γὰρ ἑχοντας οἰκείους ὑπάρχειν αὐτῇ παρεδίδον δὲ καὶ τὰ Ἀλινδα, ἐν ὁ διετριβεὶν αὐτὴν ἐπαινεσάς δὲ καὶ βασιλεύσαν ἄναδείξας, ἀλούσης τῆς πόλεως πλὴν τῆς ἀκρας (διὶ Ἁρῳ, ἢν), ἐκείνῃ πολιορκεῖν ἐδωκεν ἐάλω δὲ ὀλίγῳ.
he took part in the colonisation of Thurii; and Heracleitus the poet, the comrade of Callimachus; and, in my time, Dionysius the historian.

17. This city, too, met a reverse when it was forcibly seized by Alexander. For Hecatomnus, the king of the Carians, had three sons, Mausolus and Hidrieus and Pixodarus, and two daughters. Mausolus, the eldest of the brothers, married Artemisia, the elder of the daughters, and Hidrieus, the second son, married Ada, the other sister. Mausolus became king and at last, childless, he left the empire to his wife, by whom the above-mentioned tomb was erected. But she pined away and died through grief for her husband, and Hidrieus then became ruler. He died from a disease and was succeeded by his wife Ada; but she was banished by Pixodarus, the remaining son of Hecatomnus. Having espoused the side of the Persians, he sent for a satrap to share the empire with him; and when he too departed from life, the satrap took possession of Halicarnassus. And when Alexander came over, the satrap sustained a siege. His wife was Ada, who was the daughter of Pixodarus by Aphenis, a Cappadocian woman. But Ada, the daughter of Hecatomnus, whom Pixodarus had banished, entreated Alexander and persuaded him to restore her to the kingdom of which she had been deprived, having promised to co-operate with him against the parts of the country which were in revolt, for those who held these parts, she said, were her own relations; and she also gave over to him Alinda, where she herself was residing. He assented and appointed her queen; and when the city, except the acropolis (it was a double city), had been captured, he assigned to her the siege of the acro-
 orgas 1 καὶ ἡ ἄκρα, πρὸς ὅργυν ἡδὴ καὶ ἀπέκθειαν τῆς πολιορκίας γενομένης.

18. Ἔξης δὲ ἔστιν ἄκρα Τερμέριου Μυκῆνων, καθ’ ἤν ἀντίκειται τῆς Κώας ἄκρα Σκανδάρια, διέχουσα τῆς ἦπερον σταδίους τετταράκοντα ἔστι δὲ καὶ χωρίων Τέρμερον ὑπὲρ τῆς Κώας.

19. Ἡ δὲ τῶν Κώων πόλεως ἐκαλεῖτο τὸ παλαιὸν Ἀστυπάλαια, καὶ ὅκειτο ἐν ἄλλῳ τόπῳ ὑμοίως ἐπὶ θαλάσση. ἔπειτα διὰ στασιν μετώπισαν εἰς τὴν νῦν πόλιν περὶ τὸ Σκανδάριον, 2 καὶ μετωπόμασαν Κῶν ὑμοῦμως τῇ νήσῳ. ἢ μὲν οὖν πόλεως οὐ μεγάλη, κάλλιστα δὲ πασῶν συνφυσίσμενη καὶ ἱδέσθαι τοῖς καταπλέουσιν ἤδιστη. τῆς δὲ νήσου τὸ μέγεθος ὅσον πεντακοσίων σταδίων καὶ πεντήκοντα· εὐκαρπος δὲ πάσα, οὖν δὲ καὶ ἀρίστη, καθάπερ Χίος καὶ Δέσβος· ἔχει δὲ πρὸς νότον μὲν ἄκραν τὸν Δακητήρα, ἀφ’ οὗ ἔξηκοντα εἰς Νίσυρον (πρὸς δὲ τῷ Δακητηρίῳ χωρίῳ 3 Ἀλίσαρια), ὑπὸ δύσεως δὲ τὸ Δρέκανον καὶ κάμην καλομέμενην Στομαλέμνην· τούτῳ μὲν οὖν ὅσον διακοσίως τῆς πόλεως διέχει σταδίους· ο δὲ Δακητήρ προσλαμβάνει πέντε καὶ τριάκοντα τῷ μήκει τοῦ πλοῦ. ἐν δὲ τῷ προαστείῳ τὸ Ἀσκληπιείου ἔστι, σφόδρα ἐνδοξοὺ καὶ πολλῶν ἀναθημάτων μεστὸν ἑρών, 4 ἐν οἷς ἔστι καὶ ὁ Ἀπελλοῦ Ἀντίγονος. ἦν δὲ καὶ ἡ ἀναδυομένη Ἀφροδίτη,

1 The MSS. read ἀλίγυς δ’ ὅστερον.
2 Σκανδάριον, Tzschucke, for Σκάνδαλον E, Σκανδόλιον other MSS.; so the later editors.
3 Δακητήρι χωρίῳ, Corais, for Δακητηρίῳ χωρίῳ; so the later editors.

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polis. This too was captured a little later, the siege having now become a matter of anger and personal enmity.

18. Next one comes to a promontory, Termerium, belonging to the Myndians, opposite which lies Scandaria, a promontory of Cos, forty stadia distant from the mainland. And there is a place called Termerum above the promontory of Cos.

19. The city of the Coans was in ancient times called Astypalaeæ; and its people lived on another site, which was likewise on the sea. And then, on account of a sedition, they changed their abode to the present city, near Scandarium, and changed the name to Cos, the same as that of the island. Now the city is not large, but it is the most beautifully settled of all, and is most pleasing to behold as one sails from the high sea to its shore. The size of the island is about five hundred and fifty stadia. It is everywhere well supplied with fruits, but like Chios and Lesbos it is best in respect to its wine. Towards the south it has a promontory, Laceter, whence the distance to Nisyros is sixty stadia (but near Laceter there is a place called Halisarna), and on the west it has Drecanum and a village called Stomalimné. Now Drecanum is about two hundred stadia distant from the city, but Laceter adds thirty-five stadia to the length of the voyage. In the suburb is the Asclepieium, a temple exceedingly famous and full of numerous votive offerings, among which is the Antigonus of Apelles. And Aphrodite

1 i.e. the circuit.

4 ἱερὸς is perhaps rightly omitted by F and Meineke.
νῦν ἀνάκειται τῷ θεῷ Καίσαρι ἐν Ῥώμῃ, τοῦ Σεβαστοῦ ἀναβέντος τῷ πατρὶ τὴν ἀρχηγέτων τοῦ γένους αὐτοῦ. φασὶ δὲ τοῖς Κύφοις ἀντὶ τῆς γραφῆς ἐκατὸν ταλάντων ἄφεσιν γενέσθαι τοῦ προσταχθέντος φόρου. φασὶ δ’ Ἰπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσσον τὰ περὶ τὰς διαίτας’ οὕτως τε δὴ ἐστὶ τῶν ἐνδόξων Κύφος ἀνήρ καὶ Σίμως ὁ ἱατρὸς, Φιλητᾶς τε ποιητῆς ἁμα καὶ κριτικός, καὶ καθ’

C 658 ἡμᾶς Νικίας ὁ καὶ τυραννήσας Κύφων, καὶ Ἀρίστων ὁ ἀκροασάμενος τοῦ περιπατητικοῦ καὶ κληρονομήσας ἐκείνων ἦν δὲ καὶ Θεόμνηστος ὁ ψάλτης ἐν ὀνόματι, δὲ καὶ ἀντεπολιτεύσατο τῷ Νικίᾳ.

20. Ἐν δὲ τῇ παραλίᾳ τῆς ἤπειρου κατὰ τὴν Μυσίδαν Ἀστυπάλαια1 ἐστὶν ἀκρα καὶ Ζεθύριον, εἴτ’ εὐθὺς ἡ Μύσις, λιμένα ἐχοῦσα, καὶ μετὰ ταῦταν Βαργύλλα, καὶ αὕτη πόλις’ ἐν δὲ τῷ μεταξὺ Καρφανδα λιμήν καὶ νῆσος ὀμώνυμος,2 ἦν οἷον Καρφανδείς. ἐντεῦθεν δ’ ἦν καὶ Σκύλαξ ὁ παλαιὸς συγγραφεὺς. πλησίον δ’ ἐστὶ τῶν Βαργυλίων τὸ τῆς Ἀρτέμιδος ἱερὸν τῆς Κινδυάδος, ὁ πεπιστεύκας περιφέσθαι. ἦν δὲ ποτὲ καὶ χωρίον Κινδύνη. ἐκ δὲ τῶν Βαργυλίων ἀνήρ ἐλλόγιμος ἦν ὁ Ἐπικούρειος Πρώταρχος ὁ Δημητρίοι καθηγησάμενος τοῦ Λάκωνος προσαγορευθέντος.

1 Ἀστυπάλαια, the editors, for Ἀστυπαλεία E, Ἀστυπαλαία other MSS.
2 ταντάρ. after ὀμώνυμος, is omitted by E and by Stephanus (s.v. Καρφανδά).
Anadyomenē¹ used to be there,² but it is now dedicated to the deified Caesar in Rome, Augustus thus having dedicated to his father the female founder of his family. It is said that the Coans got a remission of one hundred talents of the appointed tribute in return for the painting. And it is said that the dietetics practised by Hippocrates were derived mostly from the cures recorded on the votive tablets there. He, then, is one of the famous men from Cos; and so is Simus the physician; as also Philetas, at the same time poet and critic; and, in my time, Nicias, who also reigned as tyrant over the Coans; and Ariston, the pupil and heir of the Peripatetic;³ and Theommestus, a renowned harper, who was a political opponent of Nicias, was a native of the island.

20. On the coast of the mainland near the Myndian territory lies Astypalaea, a promontory; and also Zephyrium. Then forthwith one comes to Myndus, which has a harbour; and after Myndus to Bargyilia, which is also a city; between the two is Caryanda, a harbour, and also an island bearing the same name, where the Caryandians lived. Here was born Scylax, the ancient historian. Near Bargyilia is the temple of Artemis Cindyas, round which the rain is believed to fall without striking it. And there was once a place called Cindyē. From Bargyilia there was a man of note, the Epicurean Protarchus, who was the teacher of Demetrius called Lacon.⁴

² This, too, was a painting by Apelles.
³ Ariston the Peripatetic (fl. third century B.C.), of Iulis in Ceos (see 10. 5. 6). See Pauly-Wissowa.
⁴ i.e. the Laconian.
21. Εἰς' Ἰασόν ἐπὶ νῆσῳ καὶ τῷ πλείστῳ τοῦ βλου τοῦς ἐνθάδε ἐκ θαλάττης εὔοψεῖ γάρ
χώραν τ' ἔχει παράλυπρον. καὶ δὴ καὶ διηγη-
ματα τοιαύτα πλάττουσι εἰς αὐτήν κιθαρῳδοῦ
γάρ ἐπιδεικνυμένου, τέως μὲν ἀκροάσθαι πάντας,
ὡς δ' ὁ κώδων ὁ κατά τὴν ὅφον ἔφορε τοῦ 
καταλπόντας ἀπελθεῖν ἔπες τὸ ὄψον, πλὴν ἐνὸς 
δυσκόμου τὸν οὖν κιθαρῳδὸν προσφέρειν εἰσέδω
ὅτῳ, ὡς' άνθρωπε, πολλὴν σοι χάριν οἶδα τῆς
πρός με τιμής καὶ φιλομουσίας σοὶ μὲν γὰρ
ἄλλοι ἁμα τῶν κόσμων ἀκοῦσαι ἄφιετε σύχον-
ται. ὁ δὲ, Τί λέγεις; ἐφη, ἢδη γὰρ ὁ κώδων 
ἐγοργηκεν; εἰπόντος δὲ, Ἐν σοι εἴη, ἐφη καὶ
ἀναστὰς ἀπήλθε καὶ αὐτὸς. ἐντεύθεν δ' ἢν ὁ 
διαλεξκικός Δίοδωρος ὁ Κρόνος προσαγορευθεῖς,
κατ' ἀρχαὶ μὲν ψευδῶς Ἀπολλώνιος γὰρ ἐκα-
λέειτο ὁ Κρόνος, ὁ ἐπιστατήσας ἐκείνον μετή-
νεγκάν δ' ἐπ' αὐτὸν διὰ τὴν ἀδοξίαν τοῦ κατ'
ἀληθείαν Κρόνου.

22. Μετὰ δ' Ἰασόν τὸ τῶν Μιλησίων Ποσει-
δίου ἐστιν. ἐν δὲ τῇ μεσογαίᾳ τρεῖς εἰσὶ πόλεις 
ἀξιόλογοι, Μύλασα, Στρατονίκεια, Ἀλάβανδα:
αἱ δὲ ἄλλαι περιπόλαι τούτων ἢ τῶν παραλίων,
ὅν εἰσιν Ἀμυζόν, Ἡράκλεια, Εὐρώμος, Χαλκῆ-
τωρ1 τούτων μὲν οὖν ἐλάττων λόγοι.

1 Χαλκήτωρ is emended by Meineke to Χαλκήτωρες (cp. 14. 1. 8).

2 One who played the cithara and sang to its accompani-

"Cronus" was a nickname for "Old Timer," "Old

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21. Then one comes to Iasus, which lies on an island close to the mainland. It has a harbour; and the people gain most of their livelihood from the sea, for the sea here is well supplied with fish, but the soil of the country is rather poor. Indeed, people fabricate stories of this kind in regard to Iasus: When a citharoede was giving a recital, the people all listened for a time, but when the bell that announced the sale of fish rang, they all left him and went away to the fish-market, except one man who was hard of hearing. The citharoede, therefore, went up to him and said: “Sir, I am grateful to you for the honour you have done me and for your love of music, for all the others except you went away the moment they heard the sound of the bell.” And the man said, “What’s that you say? Has the bell already rung?” And when the citharoede said “Yes,” the man said, “Fare thee well,” and himself arose and went away. Here was born the dialectician Diodorus, nicknamed Cronus, falsely so at the outset, for it was Apollonius his master who was called Cronus, but the nickname was transferred to him because of the true Cronus’ lack of repute.2

22. After Iasus one comes to the Poseidium of the Milesians. In the interior are three noteworthy cities: Mylasa, Stratoniceia, and Alabanda. The others are dependencies of these or else of the cities on the coast, among which are Amyzon, Heraclia, Euromus, and Chalcetor. As for these, there is less to be said.

Dotard.” Diodorus is said to have been given the nickname by Ptolemy Soter because he was unable immediately to solve some dialectic problem put forth by Stilpo. He became the head of the Megarian school of philosophy.
23. Τὰ δὲ Μύλασα ὑδρυται ἐν πεδίῳ σφόδρα εὐδαίμονοι, ὑπέρκειται δὲ κατὰ κορυφὴν ὅρος αὐτοῦ,¹ λατόμου λευκοῦ λίθου κάλλιστον ἔχουν τούτῳ μὲν οὖν ὠφελός ἔστιν οὐ μικρόν, τὴν λιθίαν πρὸς τὰς οἰκοδομίας ἄφθουν καὶ ἐγγύθευν ἔχουν, καὶ μάλιστα πρὸς τὰς τῶν ἱερῶν καὶ τῶν ἄλλων δημοσίων ἔργων κατασκευάζων τούγαρτοι στοαις ὑπάρχων.

C 659 τε καὶ ναόις, εἰ τις ἄλλη, κεκόσμηται παγκάλως. θαυμάζειν δ᾽ ἐστὶ τῶν ὑποβαλόντων οὕτως ἀλόγως τὸ κτῆσιμα ὁρθίῳ καὶ ὑπερθεῖρῃ κρημνῳ καὶ δὴ τῶν ἥγεμόνων τις εἰπεῖν λέγεται, θαυμάζα τὸ πράγμα. Ταῦτην γὰρ, ἐφι, τὴν πόλιν ὁ κτίσας, εἰ μὴ ἐφοβεῖτο, ἀρ' οὐδ' ἦσχυνε; ἔχουσι δ' οἱ Μυλασεῖς ἱερὰ δύο τοῦ Δίως, τοῦ τε Ὀσογῶ καλουμένου, καὶ Δαβράνδηνος. τὸ μὲν ἐν τῇ πόλει, τὰ δὲ Δάβρανδα κώμη ἔστιν ἐν τῷ ὅρει κατὰ τὴν ὑπέρθεσιν τὴν ἐξ 'Αλαβάνδων εἰς τὰ Μύλασα, ἀπώθεν τῇς πόλεως ἐνταῦθα λεῖς ἔστιν ἄρχαιος καὶ ἠδιανύον Δίως Στρατίου, τιμᾶται δὲ ὑπὸ τῶν κύκλω καὶ ὑπὸ τῶν Μυλασεῶν, ὅδος τε ἐστρωταῖ σχεδὸν τι καὶ ἐξήκοντα σταδίων μέχρι τῆς πόλεως, ἱερὰ καλουμένη, δὲ ἦς πομποστολεῖται τὰ ἱερὰ ἱερωνυταί δὲ οἱ ἐπιφανέστατοι τῶν πολιτῶν ἀεὶ διὰ βίου. ταῦτα μὲν οὖν ἕδια τῇς πόλεως, τρίτον δὲ ἔστιν ἱερὸς τοῦ Καρίου Δίως κοίνων ἀπάντων Καρῶν, οὗ μέτεστε καὶ Λυκοῦς καὶ Μυσοῦς ὡς ἀδελφοῖς. ἱστορεῖται δὲ κώμη ὑπάρξαι τὸ

¹ For αὐτοῦ C. Müller (Ind. Var. Lect. p. 1030) cleverly conj. altv.

² idia, Casaubon, for διά; so the later editors.
23. But as for Mylasa: it is situated in an exceedingly fertile plain; and above the plain, towering into a peak, rises a mountain, which has a most excellent quarry of white marble. Now this quarry is of no small advantage, since it has stone in abundance and close at hand, for building purposes and in particular for the building of temples and other public works; accordingly this city, as much as any other, is in every way beautifully adorned with porticoes and temples. But one may well be amazed at those who so absurdly founded the city at the foot of a steep and commanding crag. Accordingly, one of the commanders, amazed at the fact, is said to have said, "If the man who founded this city, was not afraid, was he not even ashamed?" The Mylasians have two temples of Zeus, Zeus Osogo, as he is called, and Zeus Labrandenus. The former is in the city, whereas Labranda is a village far from the city, being situated on the mountain near the pass that leads over from Alabanda to Mylasa. At Labranda there is an ancient shrine and statue of Zeus Stratius. It is honoured by the people all about and by the Mylasians; and there is a paved road of almost sixty stadia from the shrine to Mylasa, called the Sacred Way, on which their sacred processions are conducted. The priestly offices are held by the most distinguished of the citizens, always for life. Now these temples belong peculiarly to the city; but there is a third temple, that of the Carian Zeus, which is a common possession of all Carians, and in which, as brothers, both Lydians and Mysians have a share. It is

1 i.e. "works" of art (see Vol. II, p. 349 and footnote 5, and p. 407 and footnote 4).
παλαιόν, πατρὶς δὲ καὶ βασίλειον τῶν Καρών τῶν περὶ τῶν Ἐκατόμων πλησιάζει δὲ μάλιστα τῇ κατὰ Φύσκον θαλάττῃ ἡ πόλις, καὶ τούτ’ ἐστὶν αὐτοῖς ἐπίνειον.

24. Ἀξιολόγους δ’ ἔσχεν ἄνδρας καθ’ ἡμᾶς τὰ Μύλασα, ῥήτορας τε ἀμα καὶ δημαγωγοὺς τῆς πόλεως, Εὐθύδημον τε καὶ Ἰβρέαν. ὁ μὲν οὖν Εὐθύδημος ἐκ προγόνων παραλαβὼν οὕσιν τε μεγάλην καὶ δόξαν, προσθείς καὶ τὴν δεινότητα, οὐκ ἐν τῇ πατρίδι μόνον μέγας ἢν, ἀλλὰ καὶ ἐν τῇ Ἀσίᾳ τῆς πρώτης ἥξιούτω τιμῆς. Ἰβρέας δ’ ὁ πατήρ, ὥς αὐτὸς διηγείτο ἐν τῇ σχολῇ καὶ παρὰ τῶν πολιτῶν ὁμολόγητο, ἡμίονον κατέλαβε ξυλοφοροῦντα καὶ ἡμοιογὴν· διοικούμενος δ’ ὑπὸ τούτων διόγον χρόνον Διοτρέφους τοῦ Ἀντιοχέως ἀκροασάμενος ἐπανήλθε καὶ τῷ ἄγορανοίῳ παρέδωκεν αὐτὸν· ἐνταῦθα δὲ κυνικῆθες καὶ χρηματισάμενοι μικρὰ ὄρμησεν ἐπὶ τὸ πολιτεύεσθαι καὶ τοῖς ἄγοραῖοις συνακολουθεῖν. ταχύ δὲ αὐξήσειν ἔσχε καὶ ἐθαυμάσθη¹ ἐτί μὲν καὶ Εὐθύδημου ζῶντος, ἀλλὰ τελευτήσαντος μάλιστα, κύριος γενόμενος τῆς πόλεως. ζῶν δ’ ἐπεκράτει πολὺ ἐκεῖνος, δυνατὸς δὲν ἀμα καὶ χρήσιμος τῇ πόλει, ὅστ’ ἐκαὶ τοῖς τυμανικοῖς προσῆν, τούτ’ ἀπελύετο τῷ παρακολουθεῖν τὸ χρήσιμον. ἐπαινοῦσι γοῦν τούτῳ τοῦ Ἰβρέου, ὅπερ δημηγορὸν ἐπὶ τελευτῆς ἐίπεν· Εὐθύδημε, κακὸν εἶ τῆς πόλεως ἀναγκαῖον· οὔτε γὰρ μετὰ σοῦ δυνάμεθα C 660 ζῆν οὐτ’ ἀνευ σοῦ. αὐξήθεις οὖν ἐπὶ πολὺ καὶ δό-

¹ μάλιστα, after ἐθαυμάσθη, is ejected by Meineke.
related that Mylasa was a mere village in ancient times, but that it was the native land and royal residence of the Carians of the house of Hecatomnos. The city is nearest to the sea at Physcus; and this is their seaport.

24. Mylasa has had two notable men in my time, who were at once orators and leaders of the city, Euthydemus and Hybreas. Now Euthydemus, having inherited from his ancestors great wealth and high repute, and having added to these his own cleverness, was not only a great man in his native land, but was also thought worthy of the foremost honour in Asia. As for Hybreas, as he himself used to tell the story in his school and as confirmed by his fellow-citizens, his father left him a mule-driver and a wood-carrying mule. And, being supported by these, he became a pupil of Diotrephes of Antiochecia for a short time, and then came back and "surrendered himself to the office of market-clerk." But when he had been "tossed about" in this office and had made but little money, he began to apply himself to the affairs of state and to follow closely the speakers of the forum. He quickly grew in power, and was already an object of amazement in the lifetime of Euthydemus, but in particular after his death, having become master of the city. So long as Euthydemus lived he strongly prevailed, being at once powerful and useful to the city, so that even if there was something tyrannical about him, it was atoned for by the fact that it was attended by what was good for the city. At any rate, people applaud the following statement of Hybreas, made by him towards the end of a public speech: "Euthydemus: you are an evil necessary to the city, for we
εις καὶ πολίτης ἀγαθὸς εἶναι καὶ ῥήτωρ ἔπταιςεν ἐν τῇ πρὸς Δαβίδνυν ἀντιπολιτείᾳ. οἱ μὲν γὰρ ἀλλοι μεθ' ὀπλῶν ἑπίσημην καὶ Παρθικῆς συμμαχίας, ἥδη τῶν Παρθικῶν τῆν Ἀσίαν ἐχόντων, εἰδαν, ἀτε ἀσπλων καὶ εἰρηνικοί. Ζήνων δὲ ὁ Δασοδικεύς καὶ Ὅβρεας ὁκ ἑξαὶ, ἀμφότεροι ῥήτορες, ἀλλὰ ἀπέστησαν τὰς ἐαυτῶν πόλεις· ὁ δὲ Ὅβρεας καὶ προσπαρώξυνε φωνὴ τινὶ μειράκιοι εὐερέθιστον καὶ ἀνοίας πλήρες. ἐκεῖνοι γὰρ ἀνεπώντος ἐαυτῶν Παρθικὸν αὐτοκράτορα, Ὅγκοῦν, ἐφή, κἀγὼ λέγω ἐμαυτὸν Καρικὸν αὐτοκράτορα. ἐκ τοῦτον δὲ ἐπὶ τὴν πόλιν ὀρμήσε, τάγματα ἔχουν ἕδη συντηθημένα Ῥωμαίων τῶν ἐν τῇ Ἀσίᾳ· αὐτῶν μὲν οὐν οὐ κατέλαβε, παραχωρήσαντα εἰς Ὀδον, τὴν δ' οἰκίαν αὐτοῦ διελυμήνατο, πολυτελεῖς ἐχουσαν κατασκευάζον, καὶ διήρπασεν· ὡς δ' αὐτῶς καὶ τὴν πόλιν ὅλην ἐκάκωσεν. ἐκλιπώντος δ' ἐκείνου τῆν Ἀσίαν, ἐπανῆλθε καὶ ἀνέλαβεν ἐαυτὸν τε καὶ τὴν πόλιν. περὶ μὲν οὖν Μυλάσων ταῦτα.

25. Στρατονίκεια δ' ἐστὶ κατοικία Μακεδόνων· εκοσμήθη δὲ καὶ αὕτη κατασκευαῖς πολυτελέσιν ὑπὸ τῶν βασιλέων. ἐστὶ δ' ἐν τῇ χώρᾳ τῶν Στρατονίκεων δὺο ιερά, ἐν μὲν Δαγίνοις τὸ τῆς Ἐκάτης ἐπιφανεστατού, πανηγύρεις μεγάλας συνήγον κατ' ἐνιαυτόν· ἐγγύς δὲ τῆς πόλεως τὸ τοῦ Χρυσαρέως Δίδος κοινῶν ἀπάντων Καρῶν, εἰς δ' συνίασι θύσοντες τε καὶ βουλευσόμενοι περὶ τῶν

1 The Greek word might mean "legions" rather than "cohorts."

2 Of the golden sword.
can live neither with you nor without you." However, although he had grown very strong and had the repute of being both a good citizen and orator, he stumbled in his political opposition to Labienus; for while the others, since they were without arms and inclined to peace, yielded to Labienus when he was coming against them with an army and an allied Parthian force, the Parthians by that time being in possession of Asia, yet Zeno of Laodiceia and Hybreas, both orators, refused to yield and caused their own cities to revolt. Hybreas also provoked Labienus, a lad who was irritable and full of folly, by a certain pronouncement; for when Labienus proclaimed himself Parthian Emperor, Hybreas said, "Then I too call myself Carian Emperor." Consequently Labienus set out against the city with cohorts of Roman soldiers in Asia that were already organised. Labienus did not seize Hybreas, however, since he had withdrawn to Rhodes, but he shamefully maltreated his home, with its costly furnishings, and plundered it. And he likewise damaged the whole of the city. But though Hybreas abandoned Asia, he came back and rehabilitated both himself and the city. So much, then, for Mylasa.

25. Stratoniceia is a settlement of Macedonians. And this too was adorned with costly improvements by the kings. There are two temples in the country of the Stratoniceians, of which the most famous, that of Hecatê, is at Lagina; and it draws great festal assemblies every year. And near the city is the temple of Zeus Chrysaoreus, the common possession of all Carians, whither they gather both to offer sacrifice and to deliberate on their common interests.
κοινών· καλείται δὲ τὸ σύστημα αὐτῶν Χρυσαορέων, συνεστηκός ἐκ κοινών· οἱ δὲ πλείστοις παρεχόμενοι κόμας προέχουσι τῇ ψήφῳ, καθάπερ Κεραμίται καὶ Στρατονικεῖς δὲ τοῦ συστήματος μετέχουσιν, οὐκ ὄντες τοῦ Ἐλευθερίου γένους, ἀλλ' ὅτι κόμας ἔχουσι τοῦ Χρυσαορικοῦ συστήματος. κανταῦθα δὲ ἀνὴρ ἄξιολογος γεγένηται ῥήτωρ Μένιππος κατὰ τοὺς πατέρας ἡμῶν, Κατόκας ἐπικαλούμενος, διὸ μάλιστα ἔστανε τῶν κατὰ τὴν Ἀσίαν ῥητόρων, διὸ ἦκεράσατο, Κικέρων, ὡς φησὶν ἐν τοῖς γραφηματίσιν αὐτοῦ, συγκρίνων Ἑνόκλει καὶ τοῖς κατ᾽ ἐκείνου ἀκμαίζουσιν. ἐστὶ δὲ καὶ ἅλλη Στρατονικεία, ἡ πρὸς τὸν Ταυροῦ καλωμένη, πολίχνιον προσκείμενον τῷ ὅρει.

26. Ἀλάβανδα δὲ καὶ αὐτὴ μὲν ὑπόκειται λόφοις δυσὶ συγκειμένοις οὕτως, ὡς ὅψιν παρέχεσθαι καυχηλίου κατεστρωμένου. καὶ δὴ καὶ ὁ Μαλακὸς Ἀπολλώνιος σκῶπτων τὴν πόλιν εἰς τε παῦσα καὶ εἰς τὸ τῶν σκορπίων πλῆθος, ἐφὶ αὐτὴν εἶναι σκορπίων καυχηλίου κατεστρωμένου·1 μεστὴ δ' ἐστὶ καὶ αὐτὴ καὶ ἡ τῶν Μυλασέων πόλεως τῶν θηρῶν τούτων καὶ ἡ μεταξὺ πάσα C661 ὀρεινή. τρυφητῶν δ' ἐστὶν ἀνθρώπων καὶ κατυριστῶν, ἔχουσα ψαλτρίας πολλάς. ἀνδρεῖς δ' ἐγένοντο λόγου ἁξίου δύο ῥήτορες ἀδέλφοι Ἀλὰβανδεῖς, Μενεκλῆς τε, οὐ ἐμνήσθημεν μικρῶν ἐπάνω, καὶ Ἰεροκλῆς καὶ οἵ μετοικησάντες εἰς τὴν Ῥώδουν ὁ τὸ Ἀπολλώνιος καὶ ὁ Μόλων.

1 κατεστρωμένον, Casaubon, for κατεστρωμένον; so the editors in general.

1 Cf. the votes of the Lycian cities, 14. 3. 3.
Their League, which consists of villages, is called "Chrysaorian." And those who present the most villages have a preference in the vote,¹ like, for example, the people of Ceramus. The Stratoniceians also have a share in the League, although they are not of the Carian stock, but because they have villages belonging to the Chrysaorian League. Here, too, in the time of our fathers, was born a noteworthy man, Menippus, surnamed Catocas, whom Cicero, as he says in one of his writings,² applauded above all the Asiatic orators he had heard, comparing him with Xenocles and with the other orators who flourished in the latter's time. But there is also another Stratoniceia, "Stratoniceia near the Taurus," as it is called; it is a small town situated near the mountain.

26. Alabanda is also situated at the foot of hills, two hills that are joined together in such a way that they present the appearance of an ass laden with panniers. And indeed Apollonius Malacus, in ridiculing the city both in regard to this and in regard to the large number of scorpions there, said that it was an "ass laden with panniers of scorpions." Both this city and Mylasa are full of these creatures, and so is the whole of the mountainous country between them. Alabanda is a city of people who live in luxury and debauchery, containing many girls who play the harp. Alabandians worthy of mention are two orators, brothers, I mean Menecles, whom I mentioned a little above,³ and Hierocles, and also Apollonius and Molon,⁴ who changed their abode to Rhodes.

27. Πολλῶν δὲ λόγων εἰρημένων περὶ Καρῶν, ὁ μάλιστ' ὁμολογούμενος ἐστιν οὕτωσιν, ὅτι οἱ Κάρες ὑπὸ Μίνω ἐτάπτοντο, τότε Δέλεγες καλούμενοι, καὶ τὰς νήσους ὄκουν· εἰτ' ἤπειρωταί γενόμενοι, πολλὴν τής παραλίας καὶ τῆς μεσογαίας κατέσχον, τοὺς προκατέχοντας ἀφελόμενοι· καὶ οὕτως δὲ ἦσαν οἱ πλείους Δέλεγες καὶ Πελαγοὶ· πάλιν δὲ τούτους ἀφείλοντο μέρος οἱ Ἑλληνες, Ἰωνεῖς τε καὶ Δωριεῖς. τού δὲ περὶ τὰ στρατιωτικὰ ξήλου τά τε ὄχανα ποιοῦνται τεκμήρια καὶ τὰ ἐπίσημα καὶ τοὺς λόφους· ἀπαντα γὰρ λέγεται Καρικά· 'Ανακρέων μὲν γε φησίν·

διὰ δὴ θύτε Καρικευργέος
ὄχανοι χείρα τιθέμεναι.

ὁ δ' Ἀλκαῖος,

λόφον τε σέλων Καρικών.

28. Τοῦ ποιητοῦ δ' εἰρηκότος οὕτωσι·

Μάσθλης ἡγήσατο βαρβαροφῶνων,
οὗκ ἔχει λόγων, πῶς τοσαύτα εἶδὼς ἐδυν βάρβαρα μόνους εἶρηκε βαρβαροφώνους τοὺς Κάρας, βαρβάρους δ' οὐδένας. οὔτε οὖν Ὄουκυκλίδης ὅρθως· οὐδὲ γὰρ λέγεσθαι φησί βαρβάρους διὰ τὸ μηδὲ Ἑλληνάς πω ἀντίπαλου εἰς ὑμοια ἀποκεκρισθαί. τὸ τε γὰρ μηδὲ Ἑλληνάς πω ψεύδος αὐτὸς ὁ ποιητὴς ἀπελέγχει·

ἀνδρός, τοῦ κλέος εὐρύ καθ' Ἑλλάδα καὶ μέσον

"Αργος.

1 Μάσθλης, Corais emends to Νάστης.
GEOGRAPHY, 14. 2. 27–28

27. Of the numerous accounts of the Carians, the one that is generally agreed upon is this, that the Carians were subject to the rule of Minos, being called Leleges at that time, and lived in the islands; then, having migrated to the mainland, they took possession of much of the coast and of the interior, taking it away from its previous possessors, who for the most part were Leleges and Pelasgians. In turn these were deprived of a part of their country by the Greeks, I mean Ionians and Dorians. As evidences of their zeal for military affairs, writers adduce shield-holders, shield- emblems, and crests, for all these are called “Carian.” At least Anacreon says, “Come, put thine arm through the shield-holder, work of the Carians.” And Alcaeus¹ says, “shaking the Carian crest.”

28. When the poet says, “Masthles² in turn led the Carians, of barbarian speech,”³ we have no reason to inquire how it is that, although he knew so many barbarian tribes, he speaks of the Carians alone as “of barbarian speech,” but nowhere speaks of “barbarians.” Thucydides⁴ therefore, is not correct, for he says that Homer “did not use the term ‘barbarians’ either, because the Hellenes on their part had not yet been distinguished under one name as opposed to them”; for the poet himself refutes the statement that the Hellenes had not yet been so distinguished when he says, “My husband, whose fame is wide through Hellas and

¹ Frag. 22 (Bergk).
² An error, apparently, for “Nastes.”
³ Iliad 2. 867 (note “Masthles” in line 864).
⁴ 1. 3.
καὶ πάλιν.

"εὖτ᾽ ἐβέλεις τραφθήναι ἤν Ἑλλάδα καὶ μέσον Ἀργος.

μὴ λεγομένων τε βαρβάρων, πῶς ἐμελλέν εὗ λεχθῆσθαι τὸ βαρβαροφάνων; οὔτε δὴ οὗτος εὗ, οὔτ᾽ Ἀπολλώδωρος ὁ γραμματικός, ὁτι τὸ κοινὸν ὀνόματι ἰδίως καὶ λοιδόρως ἔχρωντο οἱ Ἑλληνες κατὰ τὸν Καρῶν, καὶ μάλιστα οἱ Ἰωνες, μισοῦντες αὐτοῦς διὰ τὴν ἔχθραν καὶ τὰς συνεχεῖς στρατεύσεις· ἔχρην γὰρ οὗτος βαρβάρους ὄνομαζειν. ἡμείς δὲ ξητούμεν, διὰ τί βαρβαροφάνων καλεῖ, βαρβάρους δ᾽ οὐδ᾽ ἄπαξ. οτι, φησὶ, τὸ πληθυντικὸν εἰς τὸ μέτρον οὐκ ἐμπίπτει, διὰ τούτι οὐκ εὑρήκε βαρβάρους. ἀλλ᾽ αὕτη μὲν ἡ πτώσις οὐκ ἐμπίπτει, ἡ δ᾽ ὀρθῇ οὐ διαφέρει τῆς τῆς 

C 662 Δάρδανοι:

Τρῶες καὶ Δύκιοι καὶ Δάρδανοι.

τοιοῦτοι δὲ καὶ τὸ

οὗι Τρῶων ἤπποι.

οὐδὲ γε ὅτι τραχυτάτη ἡ γλώττα τῶν Καρῶν οὐ γάρ ἐστιν, ἀλλὰ καὶ πλεῖστα Ἑλληνικὰ ὀνόματα ἔχει καταμεμειγμένα, ὡς φησὶ Φίλιππος ὁ τὰ Καρικᾶ γράψας. οἴμαι δὲ, τὸ βαρβαρὸν κατ᾽ ἀρχὰς ἐκπεφωνήσθαι οὕτως κατ᾽ ὀνοματοποιίαν ἐπὶ τῶν δυσεκφόρως καὶ σκληρῶς καὶ τραχέως λαλούντων, ὡς τὸ βατταρίζει καὶ τραυλίζει καὶ ψελλίζειν· εὐφυεστατοι γὰρ ἐσμέν τὰς φωνὰς

1 τραφθήναι, Corais, for ταφθήναι ODFhis, τεφθήναι other MSS.

1 i.e. throughout the whole of Greece.
GEOGRAPHY, 14.2.28

mid-Argos.”¹ And again, “And if thou dost wish to journey through Hellas and mid-Argos.” Further, if they were not called “barbarians,” how could they properly be called a people “of barbarian speech”? So neither Thucydides is correct, nor Apollodorus the grammarian, who says that the general term was used by the Hellenes in a peculiar and abusive sense against the Carians, and in particular by the Ionians, who hated them because of their enmity and the continuous military campaigns; for it was right to name them barbarians in this sense. But I raise the question, Why does he call them people “of barbarian speech,” but not even once calls them barbarians? “Because,” Apollodorus replies, “the plural does not fall in with the metre; this is why he does not call them barbarians.” But though this case² does not fall in with metre, the nominative case³ does not differ metrically from that of “Dardanians”:⁴ “Trojans and Lycians and Dardanians.”⁵ So, also, the word “Trojan,” in “of what kind the Trojan horses are.”⁶ Neither is he correct when he says that the language of the Carians is very harsh, for it is not, but even has very many Greek words mixed up with it, according to the Philip who wrote The Carica.⁷ I suppose that the word “barbarian” was at first uttered onomatopoetically in reference to people who enunciated words only with difficulty and talked harshly and raucously, like our words “battarizein,” “trauliizein,” and “psellizein”;⁸ for we are by nature

¹ The genitive (βαρβάρων).
² βαρβάροι.
³ Δαρβάροι.
⁴ Iliad 11.286.
⁵ Iliad 5.222.
⁶ The History of Caria.
⁷ Meaning respectively, “stutter,” “lisp,” and “speak faltering.”

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τάς ὀμοίας φωναῖς κατονομάζειν διὰ τὸ ὁμογενές.  

1 καὶ πλεονάζουσι εὐταύθα αἱ ὄνοματο- 

ποιλαὶ, οἷον τὸ κελαρύζειν καὶ κλαγήν 

τὸ κυρίως ἐκφέρεται πάντων δὴ τῶν παχυστο-

μοῦντων οὕτως βαρβάρων λεγομένων, ἐφ' ἄν 

τῶν ἀλλοεθνῶν στόματα τοιαύτα, λέγω δὲ τὰ 

τῶν Ἕλληνων. ἐκείνους οὖν ἰδίως ἐκάλεσαν 3 

βαρβάρους, ἐν ἀρχαῖς μὲν κατὰ τὸ λοίδορον, ὡς 

ἄν παχυστόμους ἡ τραχυστόμους, ἐτά κατεχρη-

σάμεθα ὡς ἐθνικῷ κοινῷ ὄνόματι, ὑπετείχοιτες 

πρὸς τοὺς Ἕλληνας. καὶ γὰρ δὴ τῇ πολλῇ 

συνθελεῖ καὶ ἐπιπλοκῇ 4 τῶν βαρβάρων οὐκέτι 

ἐφ' άνεφετο κατὰ παχυστομίαν καὶ ἀφφιάν τινὰ τῶν 

φωνητηρίων ὄργανων τοῦτο συμβαίνοι, ἀλλὰ κατὰ 

τὰς τῶν διαλέκτων ἰδιότυπας. ἀλλή δὲ τις ἐν τῇ 

ἡμετέρᾳ διαλέκτῳ ἀνεφάνη κακοστομία καὶ οἶον 

βαρβαροστομία, εἰ τις Ἕλληνιζὼν μὴ κατορθοῦν, 

ἀλλ' οὕτω λέγοι τὰ ὄνοματα, ὡς οἱ βάρβαροι οἱ 

ἐλεγόμενοι εἰς τῶν Ἕλληνισμόν, οὐκ ἱσχύοντες 

ἀρτιστομεῖν, ὡς οὕτῳ ἥμετε ἐν ταῖς ἑκείνων διαλέκ-

τοις. τοῦτο δὲ μάλιστα συνύβη τοῖς Καρπι-

τῶν γὰρ ἅλλων οὕτω ἐπιπλοκομένων πω 5 σφόδρα 

τοῖς Ἔλλησιν, οὐδ' ἐπιχειροῦντων Ἐλληνικῶς ζῆν 

ἡ μανθάνειν τὴν ἡμετέραν διαλέκτον, πλὴν εἰ τινὲς

1 ἢ δὴ, Corais, for ἢ δὴ; so the later editors.
2 μὲν, after πλεονάζουσι, Corais and Meineke omit.
3 ἐκάλεσαν, Xylander, for ἐκάλεσε; so the later editors.
4 τῇ πολλῇ συνθελεῖ καὶ ἐπιπλοκῇ F, ἡ πολλῇ συνθελεῖ καὶ 

ἐπιπλοκῇ other MSS.; so the editors.
5 πῶ (omitted by F), Corais and Meineke, for πῶς.
very much inclined to denote sounds by words that sound like them, on account of their homogeneity. Wherefore onomatopoetic words abound in our language, as, for example, "celaryzein," and also "clangê," "psophos," "boê," and "crotos,"\(^1\) most of which are by now used in their proper sense. Accordingly, when all who pronounced words thickly were being called barbarians onomatopoetically, it appeared that the pronunciations of all alien races were likewise thick, I mean of those that were not Greek. Those, therefore, they called barbarians in the special sense of the term, at first derisively, meaning that they pronounced words thickly or harshly; and then we misused the word as a general ethnic term, thus making a logical distinction between the Greeks and all other races. The fact is, however, that through our long acquaintance and intercourse with the barbarians this effect was at last seen to be the result, not of a thick pronunciation or any natural defect in the vocal organs, but of the peculiarities of their several languages. And there appeared another faulty and barbarian-like pronunciation in our language, whenever any person speaking Greek did not pronounce it correctly, but pronounced the words like barbarians who are only beginning to learn Greek and are unable to speak it accurately, as is also the case with us in speaking their languages. This was particularly the case with the Carians, for, although the other peoples were not yet having very much intercourse with the Greeks nor even trying to live in Greek fashion or to learn our language—with the exception, perhaps, of rare

\(^1\) Meaning respectively, "gurgle," "clang," "empty sound," "outcry," and "rattling noise."
σπάνιοι καὶ κατὰ τύχην ἐπεμίχθησαν καὶ κατ’ ἄνδρα ὁλύνοις ¹ τῶν Ἐλλήνων τισῶν, οὗτοι δὲ καθ’ ὅλην ἐπελαυνθήσαν τὴν Ἐλλάδα, μισθοῦ στρατεύοντες. ἦδη οὖν ὁ τὸ βαρβαρόφωνον ἐπὶ ἐκεῖνων πυκνὸν ἦν, ἀπὸ τῆς εἰς τὴν Ἐλλάδα αὐτῶν στρατείας καὶ μετὰ ταύτα ἐπεπόλασε πολὺ μάλλον, ἀφ’ οὐ τὰς τε νῆσους μετὰ τῶν Ἐλλήνων φάκησαν, κακεῖθεν εἰς τὴν Ἀσίαν ἐκπεσόντες, οὐδ’ εὐταύθα χωρὶς Ἐλλήνων οἰκεῖων ἡδο- 
C 663 ναυτὸ, ἔπεισαβάντων τῶν Ἰώνων καὶ τῶν Δωρίων. ἀπὸ δὲ τῆς αὐτῆς αἰτίας καὶ τὸ βαρβαρίζειν λέγεται καὶ γὰρ τούτο ἐπὶ τῶν κακῶς ἐλληνικῶν τῶν εἰώθαμεν λέγειν, οὐκ ἐπὶ τῶν καριστῶν ἡλιοφάνειας. οὐτὸς οὖν καὶ τὸ βαρβαροφωνεῖν καὶ τοὺς βαρβαροφώνους δεκτέον τοὺς κακῶς ἐλληνικῶς μετηνεγκαίον εἰς τὰς περὶ ἐλληνικοῦ τέχνας καὶ τὸ σολοικίζειν, εἰτ’ ἀπὸ Σόλων, εἰτ’ ἄλλως τοῦ ὃνόματος τοῦτον πεπλασμένον.

29. Φησὶ δὲ Ἀρτεμιδώρος ἀπὸ Φύσκου τῆς Ῥοδίων περαιάς ἱοῦσιν εἰς Ἐφεσον μέχρι μὲν Δαγέων ἀκτακοσίως εἶναι καὶ πεντήκοντα σταδίους, ἐντεύθεν δὲ εἰς Ἀλάβανδα πεντήκοντα ἄλλος καὶ διακοσίους, εἰς δὲ Τράλλης ἐκατόν ἐξήκοντα· ἀλλ’ ἡ εἰς Τράλλης ἐστὶ διαβάντι τὸν Μαλανδρὸν κατὰ μέσην ποὺ τὴν ὀδόν, ὅπου τῆς Καρίας οἱ ὄροι γίνονται δ’ οἱ πάντες ἀπὸ Φύσκου

¹ ἀδήγης, Kramer, for ἀδήγοι; so Meineke.

¹ The city in Cilicia, if not that in Cypros.
² Strabo means that grammarians used the word in its original, or unrestricted sense, i.e. as applying to speech.
persons who by chance, and singly, mingled with a few of the Greeks—yet the Carians roamed throughout the whole of Greece, serving on expeditions for pay. Already, therefore, the barbarous element in their Greek was strong, as a result of their expeditions in Greece; and after this it spread much more, from the time they took up their abode with the Greeks in the islands; and when they were driven thence into Asia, even here they were unable to live apart from the Greeks, I mean when the Ionians and Dorians later crossed over to Asia. The term "barbarise," also, has the same origin; for we are wont to use this too in reference to those who speak Greek badly, not to those who talk Carian. So, therefore, we must interpret the terms "speak barbarously" and "barbarously-speaking" as applying to those who speak Greek badly. And it was from the term "Carise" that the term "barbarise" was used in a different sense in works on the art of speaking Greek; and so was the term "soloecise," whether derived from Soli,1 or made up in some other way.2

29. Artemidorus says that, as one goes from Physcus, in the Peraea of the Rhodians, to Ephesus, the distance to Lagina is eight hundred and fifty stadia; and thence to Alabanda, two hundred and fifty more; and to Tralleis, one hundred and sixty. But one comes to the road that leads into Tralleis after crossing the Maeander River, at about the middle of the journey,3 where are the boundaries of Caria. The distance all told from Physcus to

only. In the meantime it had been used in a broad sense, "to behave like, or imitate, barbarians."

1 Between Alabanda and Tralleis.
ἐπὶ τὸν Μαιάνδρον κατὰ τὴν εἰς Ἐφεσον ὧδ᾽ ἡλιος ἐκατὸν ὀγδοηκοντα. πάλιν ἀπὸ τοῦ Μαιάνδρου τῆς Ἰωνίας ἐφεξῆς μῆκος ἐπίδοτι κατὰ τὴν αὐτὴν ὧδ᾽ ἀπὸ μὲν τοῦ ποταμοῦ εἰς Τράκλεις, ὀγδοηκοντα, εἰς Ἐφεσον δὲ ἐκατὸν εἰκοσιν, εἰς δὲ Σιμύρναν τριακόσιοι εἰκοσιν, εἰς δὲ Φώκαιαν καὶ τοὺς ὄρους τῆς Ἰωνίας ἐλάττους τῶν διακοσίων· ὡστε τὸ ἐπὶ εὖθείας μῆκος τῆς Ἰωνίας εἰς ἀν κατ᾽ αὐτὸν1 μικρῷ πλέον τῶν ὀκτακοσίων. ἔπει δὲ κοινῇ τις ὦδος τέτριππαν ἀπασί τοὺς ἐπὶ τὰς ἀνατολὰς ὀδοιπορούσιν εἰς Ἐφεσον, καὶ ταὐτὴν ἔπεισιν.2 ἐπὶ μὲν τὰ Κάρουρα τῆς Καρίας ὄριον πρὸς τὴν Φρυγίαν διὰ Μαγνησίας καὶ Τράκλεων, Νύσσας, Ἀντιοχείας ὦδος ἐπτακοσίων καὶ τετταράκοσιν σταδίων ἐνεύθεθεν δὲ ἡ Φρυγία διὰ Δαοδικείας καὶ Ἀσταμαίας καὶ Μητροπόλεως καὶ Χελεδονίων· ἐπὶ μὲν οὖν τὴν ἀρχὴν τῆς Παρωτείου, τοὺς Ὁλμοὺς, στάδιοι περὶ ἐνυκασίων καὶ εἰκοσιν ἐκ τῶν Καρούρων· ἐπὶ δὲ τὸ πρὸς τῇ Δυκαονία πέρας τῆς Παρωτείου τὸ Τυριαῖον διὰ Φιλομη- λίων μικρῷ πλείους τῶν πεντακοσίων. εἰδ' ἡ Δυκασία μέχρι Κοροπασσοῦ διὰ Δαοδικείας τῆς κατακεκαμένης ὀκτακοσίων τετταράκοσιον· ἐκ δὲ Κοροπασσοῦ τῆς Δυκαονίας εἰς Γαράσαυρα, πολύχων τῆς Καππαδοκίας, ἐπὶ τῶν ὄρων αὐτῆς ἱδρυμένον, ἐκατὸν εἰκοσιν· ἐνεύθεθεν δ' εἰς Μαξακα τῆς μητρόπολιν τῶν Καππαδόκων διὰ Σοάνδου

1 κατ᾽ αὐτὸν, Corinis, for κατὰ ταύτα ἡ μὲν MSS.; so the later editors.
2 ταὐτὴν ἔπεισιν, Corinis, for ταύτα μὲν ἔπεισιν; so the later editors.

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the Maeander along the road to Ephesus amounts to one thousand one hundred and eighty stadia. Again, from the Maeander, traversing next in order the length of Ionia along the same road, the distance from the river to Tralleis is eighty stadia; then to Magnesia, one hundred and forty; to Ephesus, one hundred and twenty; to Smyrna, three hundred and twenty; and to Phocaea and the boundaries of Ionia, less than two hundred; so that the length of Ionia in a straight line would be, according to Artemidorus, slightly more than eight hundred stadia. Since there is a kind of common road constantly used by all who travel from Ephesus towards the east, Artemidorus traverses this too: from Ephesus to Carura, a boundary of Caria towards Phrygia, through Magnesia, Tralleis, Nysa, and Antiocheia, is a journey of seven hundred and forty stadia; and, from Carura, the journey in Phrygia, through Laodiceia, Apameia, Metropolis and Chelidonia. ¹ Now near the beginning of Paroreius,² one comes to Holmi, about nine hundred and twenty stadia from Carura, and, near the end of Paroreius near Lycaonia, through Philomelium, to Tyriaeum, slightly more than five hundred. Then Lycaonia, through Laodiceia Catacecaumenê,³ as far as Coropassus, eight hundred and forty stadia; from Coropassus in Lycaonia to Garsaura, a small town in Cappadocia, situated on its borders, one hundred and twenty; thence to Mazaca, the metropolis of the Cappadocians, through Soandum

¹ "Chelidonia" is thought to be corrupt (see C. Müller, *Ind. Var. Lect.*, p. 1030).
² *i.e.* Phrygia "alongside the mountain."
³ "Burnt."
καὶ Σαδακόρων ἐξακόσιοι ὀγδοήκοντα' ἐντεύθεν δ' ἐπὶ τὸν Εὐφράτην μέχρι Τομίσσων ¹ χωρίον τῆς Σωφνῆς διὰ Ἡρφῶν πολίχνης χίλιοι τετρακόσιοι τετταράκοσιν. τὰ δ' ἐπ' εὐθείας τούτοις μέχρι τῆς Ἰνδικῆς τὰ αὐτὰ κεῖται καὶ παρὰ τῷ 'Αρτεμιδώρῳ, ἀπερ καὶ παρὰ τῷ 'Ερατοσθένει. λέγει δὲ καὶ Πολυβίος, περὶ τῶν ἐκεί μάλιστα δεῖν ο 664 πιστεύειν ἐκέινο. ἀρχεται δὲ ἀπὸ Σαμοσάτων τῆς Κομμαγηνῆς, ἕ πρὸς τῇ διαβάσει καὶ τῷ Ζεύγματι κεῖται: εἰς δὲ Σαμόσατα ἀπὸ τῶν ὁρῶν τῆς Καππαδοκίας τῶν περὶ Τόμισα ὑπερβενέτι τὸν Ταῦρον σταδίους εἴρηκε τετρακόσιους καὶ πεντῆκοντα.

III

1. Μετὰ δὲ τὴν 'Ροδίων περαίαν, ὡς ὄριον τὰ Δαιδάλα, ἐφεξῆς πλέονσι πρὸς ἀνίσχουντα ἐλιον ἡ Λυκία κεῖται μέχρι Παμφυλίας, εἰδ' ἡ Παμφυλία μέχρι Κιλίκων τῶν τραχέων, εἰδ' ἡ τούτων μέχρι τῶν ἄλλων Κιλίκων τῶν περὶ τῶν Ἰσσικὸν κόλπων. ταύτα δ' ἐστὶ μέρη μὲν τῆς χερσουρῆς, ἢς τῶν ἰσθμῶν ἐφαμεν τὴν ἀπὸ Ἰσσοῦ ὁδὸν μέχρι Ἀμίσου, ἡ Σινώπης, ἡς τινες, ἐκτὸς δὲ τοῦ Ταῦρου ἐν στενῇ παραλίᾳ τῇ ἀπὸ Λυκίας μέχρι τῶν περὶ Σόλους τῶν, τὴν νῦν Πομπηίωτολυλ ² ἐπείτα ἢδη εἰς πεδία ἀναπέπττεται ἢ κατὰ τῶν Ἰσσικὸν κόλπων παραλίᾳ ἀπὸ Σόλων καὶ Ἱαρσοῦ ἀρξα-μένη. ταύτην οὖν ἐπελθοῦσιν ὁ πᾶς περὶ τῆς

¹ Τομίσσων, the editors, for τὸ μεσῶν CD, Τιλμίσσων 2, Τομίσσων other MSS.
² τὴν νῦν Πομπηίωτολυλ, Corr. 2, for τῇ νῦν Πομπηίωτολυλ; so the later editors.
and Sadacora, six hundred and eighty; and thence to the Euphrates River, as far as Tomisa, a place in Sophene, through Herphae, a small town, one thousand four hundred and forty. The places on a straight line with these as far as India are the same in Artemidorus as they are in Eratosthenes. But Polybius says that we should rely most on Artemidorus in regard to the places here. He begins with Samosata in Commanene, which lies at the river-crossing and at Zeugma, and states that the distance to Samosata, across the Taurus, from the boundaries of Cappadocia round Tomisa is four hundred and fifty stadia.

III

1. After the Peraea of the Rhodians, of which Daedala is a boundary, sailing next in order towards the rising sun, one comes to Lycia, which extends as far as Pamphylia; then to Pamphylia, extending as far as the Tracheian Cilicians; and then to the country of these, extending as far as the other Cilicians living round the Gulf of Issus. These are parts of the peninsula, the isthmus of which, as I was saying, is the road from Issus to Amisos, or, according to some, Sinope, but they lie outside the Taurus on the narrow coast which extends from Lycia as far as the region of Soli, the present Pompeipolis. Then forthwith the coast that lies on the Issic Gulf, beginning at Soli and Tarsus, spreads out into plains. So then, when I have traversed this coast, my account of the whole

1 See map of Asia Minor at end of Vol. V.
2 Referring to "Cilicia Tracheia" ("Rugged Cilicia").
χερσονήσου λόγος ἔσται περισσευμένος; εἶτα μεταβησόμεθα ἐπὶ τὰ ἄλλα μέρη τῆς Ἁσίας τὰ ἐκτὸς τοῦ Ταύρου. τελευταία δὲ ἐκθήσουμεν τὰ περὶ τὴν Διβύνην.

2. Μετὰ τοῖνυν Δαΐδαλα τὰ τῶν Ὀδίπων ὄρος ἔστι τῆς Ἀλκιάς ὀμώνυμον αὐτοῖς Δαΐδαλα, ἀφ' οὗ λαμβάνει τὴν ἀρχὴν ὁ παράπλους ἄπασον ὁ Λυκιακός, σταδίων μὲν ἄν χιλίων ἐπτακσίων εἴκοσι, τραχὺς δὲ καὶ χαλεπός, ἀλλ' εὐλάμμενος σφόδρα καὶ ὑπὸ ἀνθρώπων συνοικούμενος σωφρόνων ἐπει δὴ γε τῆς χώρας φύσει παραπλησία καὶ τοῖς Παμφύλοις ἐστὶ καὶ τοῖς Τραχειώτασις Κῆλεων· ἀλλ' ἐκεῖνοι μὲν ὀρμητηρίοις ἔχοντες τοῖς τόποις πρὸς τὰ ληστήρια, αὐτοὶ πειρατεύοντες ἢ τοῖς πειραταῖς λαφυροπόλει καὶ ναύσταθμα παρέχοντες· ἐν Σίδη γονὸν πόλει τῆς Παμφύλας τὰ ναυπήγματα συνίστατο τοῖς Κῆλεοι, ὑπὸ κήρυκα τε ἐπόλων ἐκεῖ τοὺς ἀλώντας ἐλευθέρους ὀμολογούντες· Δύκιοι δ' οὕτω πολιτικὸς καὶ σωφρόνως ἐρτέλεσαν, ὡστ' ἐκεῖνοι διὰ τὰς εὐτυχίας ἀλαττηρασάντων μέχρι τῆς Ἰταλίας, ὁμως ὑπ' οὐδενὸς ἐξήρθησαν αἰσχροῦ κέρδους, ἀλλ' ἐμείναν ἐν τῇ πατρίῳ διοικήσει τοῦ Λυκιακοῦ συστήματος.

3. Ἐκεῖ δὲ τρεῖς καὶ εἰκοσὶ πόλεις αἱ τῆς ψήφου μετέχουσαι· συμφέρονταί δὲ εἴς ἐκάστης πόλεως εἰς κοινὸν συνέδριον, ἢν ἃν δοκίμασωσι πόλιν ἐλόμενοι· τῶν δὲ πόλεων αἱ μέγισται μὲν τριῶν ψήφων ἔστιν ἐκάστη κυρία, αἱ δὲ μέσαι· Ο 665 δυσῶν, αἱ δ' ἀλλαί μᾶς· ἀνά λόγον δὲ καὶ τὰς εἰσφορὰς εἰσφέρουσι καὶ τὰς ἀλλὰς λειτουργίας.
peninsula will have been completed. Then I shall pass to the other parts of Asia that are outside the Taurus. And lastly I shall set forth my account of Libya.

2. After Daedala of the Rhodians, then, one comes to a mountain in Lycia which bears the same name as the city, Daedala, whence the whole voyage along the Lycian coast takes its beginning; this coast extends one thousand seven hundred and twenty stadia, and is rugged and hard to travel, but is exceedingly well supplied with harbours and inhabited by decent people. Indeed, the nature of the country, at least, is similar to both that of the Pamphylians and the Tracheian Cilicians, but the former used their places as bases of operation for the business of piracy, when they engaged in piracy themselves or offered them to pirates as markets for the sale of booty and as naval stations. In Sidê, at any rate, a city in Pamphylia, the dockyards stood open to the Cilicians, who would sell their captives at auction there, though admitting that these were freemen. But the Lycians continued living in such a civilised and decent way that, although the Pamphylians through their successes gained the mastery of the sea as far as Italy, still they themselves were stirred by no desire for shameful gain, but remained within the ancestral domain of the Lycian League.

3. There are twenty-three cities that share in the vote. They come together from each city to a general congress, after choosing whatever city they approve of. The largest of the cities control three votes each, the medium-sized two, and the rest one. In the same proportion, also, they make
εξ δὲ τὰς μεγίστας ἐφη ο̽ Ἅρτεμίδωρος, Ἐάνθων, Πάταρα, Πναρα, Ὀλυμπον, Μύρα, Τλόνω, κατὰ τὴν ὑπέρθεσιν τὴν εἰς Κιθηραύν κειμένην. ἐν δὲ τῷ συνεδρίῳ πρῶτον μὲν Δυκιάρχης αἱρεῖται, εἰτ’ ἄλλαι ἀρχαῖ αἱ τοῦ συστήματος δικαστηρία τε ἀποδείκνυται κοινῇ καὶ περὶ πολέμου δὲ καὶ εἰρήνης καὶ συμμαχίας ἐβουλεύοντο πρῶτον, νῦν δ’ οὖν εἰκός, ἀλλ’ ἐπὶ τοὺς Ὀρμαίους ταύτ’ ἀνάγκη κείσθαι, πλὴν εἰ ἐκείνων ἐπιτρεπόντων, ἢ ύπερ αὐτῶν εἰπή χρῆσιμων ὁμοίως δὲ καὶ δικασταί καὶ ἄρχοντες ἀνὰ λόγον ταῖς ψήφοις εξ ἐκάστης προχειρίζονται πόλεως. οὕτω δ’ εὖνυμομενέναι αὐτοῖς συνέβη παρὰ Ὀρμαίους ἑλεοθέρους διατελέσαι, τὰ πάτρια νέμουσι, τοὺς δὲ λῃστὰς ἐπιδεῖκν ἀρδῃν ἠφανισμένους, πρῶτον μὲν ύπὸ Σερούλιου τοῦ Ἰσαυρικοῦ, καθ’ δ’ ἐν χρόνον καὶ τὰ Ἰσαυρα ἐκεῖνος καθελεύειν, ύστερον δὲ Πομπηίου τοῦ Μάγνου, πλεῖστο τῶν χιλίων καὶ τριακοσίων σκαφῶν ἐμπρόσθαντο, τὰς δὲ κατοικίας ἐκκόψαντος, τῶν δὲ περιγενομένων ἀνθρώπων ἐν ταῖς μάχαις τῶν μὲν καταγαγόντος εἰς Σόλους, ήν ἐκείνος Πομπηίου πολλὰ ἁνόμασε, τοὺς δ’ εἰς Δύμην λειπανδρήσασαν, ἢν γωνὶ Ὀρμαίων ἀτοικία νέμεται, οἱ ποιηταὶ δὲ, μάλιστα οἱ τραγικοί, συνηχόντες τὰ ἔθνη, καθάπερ τοὺς Τρῳδας καὶ τοὺς Μυσοὺς καὶ τοὺς Λυδοὺς Φρύγας προσαγορεύουσιν, οὕτω καὶ τοὺς Δυκίους Κάρας.

4. Μετὰ δ’ οὖν τὰ Δαίδαλα, τὸ τῶν Δυκίων

1 ὑπέρθεσιν, Corais, for θέσιν; so the later editors.
2 Πομπηίουπολιν ποσσα.
3 Δύμην, Casaubon, for Δυμήνον ODFhio, Δυμήνην ε, Διδυμήνην ποσσα; so the later editors.
contributions and discharge other liturgies.\textsuperscript{1} Artemidorus said that the six largest were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, the last-named being situated near the pass that leads over into Cibyra. At the congress they first choose a "Lyciarch," and then other officials of the League; and general courts of justice are designated. In earlier times they would deliberate about war and peace and alliances, but now they naturally do not do so, since these matters necessarily lie in the power of the Romans, except, perhaps, when the Romans should give them permission or it should be for their benefit. Likewise, judges and magistrates are elected from the several cities in the same proportion. And since they lived under such a good government, they remained ever free under the Romans, thus retaining their ancestral usages; and they saw the pirates utterly wiped out, first by Servilius Isauricus, at the time that he demolished Isaura, and later by Pompey the Great, when he set fire to more than thirteen hundred boats and laid waste their settlements. Of the pirates who survived the fights,\textsuperscript{2} he brought some down to Soli, which he named Pompeiopolis, and the others to Dyme, where there was a dearth of population; it is now occupied by a colony of Romans. The poets, however, and especially the tragic poets, confuse the tribes, as, for example, the Trojans and the Mysians and the Lydians, whom they call Phrygians; and likewise the Lycians, whom they call Carians.

4. After Daedala, then, I mean the mountain in

\textsuperscript{1} \textit{i.e.} public services performed at private expense.
\textsuperscript{2} See 8. 7. 5.
ὁρος, πλησίον ἐστὶ Τελμησσός, πολίχνη Δυκίων, καὶ Τελμησσίς ἀκρα, λιμένα ἐχουσα. ἔλαβε δὲ τὸ χωρίον τοῦτο παρὰ Ρωμαιῶν Εὔμενης ἐν τῷ Ἀντιοχεῖῳ πολέμῳ, καταλυθείσης δὲ τῆς βασιλείας ὑπέλαβον πάλιν οἱ Δύκιοι.

5. Εἰσ’ ἐξῆς ὁ Ἀντίκραγος, ὄρθιον ὁρος, ἕφ’ ὁ Καρμυλησσός, χωρίον ἐν φάραγγι φικημένον,1 καὶ μετὰ τούτων ὁ Κράγος, ἔχων ἀκρας 2 ὅκτω 3 καὶ πόλιν ὁμοώνυμον. περὶ ταῦτα μνημεύεται τὰ ὅρη τὰ περὶ τῆς Χιμαιρᾶς’ ἔστι δ’ οὖκ ἀπλώθην καὶ ἡ Χιμαιρά, φάραγξ τος ἀπὸ τοῦ αὐγιαλοῦ ἀνατεύνουσα. ὑπόκευεται δὲ τῷ Κράγῳ Πίναρα ἐν μεσογαίᾳ, τῶν μεγίστων οὖσα πόλεων ἐν τῇ Δυκίᾳ. ἐνταῦθα δὲ Πάνδαρος τιμᾶται, τυχόν ἰσως ὁμόώνυμος τῷ Τραϊκῷ· ὅσ καὶ Πάνδαρέου κούρη χλωρησὶ ὑπάρνων.4 καὶ γὰρ τούτων ἐκ Δυκίας φασίν.

6. Εἰσ’ ὁ Ξάυθος ποταμός, διὶ Σίρβων ἐκάλουν οἱ πρότερον 5 ἀναπλεύσαντι δ’ ὑπηρετικοῖς δέκα σταδίους τὸ Δητφών ἐστιν· υπὲρ δὲ τοῦ ἱεροῦ C 666 προέλθοντι ἐξῆκοντα η πόλις η τῶν Ξαυθίων ἐστι, μεγίστη τῶν ἐν Δυκίᾳ. μετὰ δὲ τοῦ Ξαυθοῦ Πάταρα, καὶ αὕτη μεγάλη πόλις, λιμένα ἐχουσα καὶ ἱερὸν Ἀπόλλωνος,6 κτίσμα Πατάρου. Πτολεμαῖος δ’ ὁ Φιλάδελφος ἐπισκευάζας Ἀρσινόην ἐκάλεσε τὴν ἐν Δυκίᾳ, ἐπεκράτησε δὲ τὸ ἐξ ἀρχῆς ὄνομα.

1 ἐν φάραγγι φικημένον E, ἐν φαραγγείον κελευνον F, ἐν φαραγγείῳ κελευνον other MSS.
2 ἀκρα, the editors (following Eustathius on Ιliad 6. 181), for κράγας.
3 For ὅκτω Eustathius (l.c.) reads ὅσο.

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GEOGRAPHY, 14. 3. 4–6

Lycia, one comes to a Lycian town near it, Telmessus, and to Telmessis, a promontory with a harbour. Eumenes̊ received this place from the Romans in the Antiochian War, but when his kingdom was dissolved the Lycians got it back again.

5. Then, next, one comes to Anticragus, a steep mountain, where is Carmylessus, an inhabited place situated in a ravine; and, after this, to Cragus, which has eight promontories and a city of the same name. The scene of the myth of Chimaera is laid in the neighbourhood of these mountains. Chimaera, a ravine extending up from the shore, is not far from them. At the foot of Cragus, in the interior, lies Pinara, one of the largest cities in Lycia. Here Pandarus is held in honour, who may, perhaps, be identical with the Trojan hero, as when the poet says, “the daughter of Pandareus, the nightingale of the greenwood,” for Pandareus is said to have been from Lycia.

6. Then one comes to the Xanthus River, which the people of earlier times called the Sirbis. Sailing up this river by rowboat for ten stadia one comes to the Leotoûm; and proceeding sixty stadia beyond the temple one comes to the city of the Xanthians, the largest city in Lycia. After Xanthus, to Patara, which is also a large city, has a harbour, has a temple of Apollo, and was founded by Patarus. When Ptolemy Philadelphus repaired it, he called it Lycian Arsinoê, but the original name prevailed.

1 King of Pergamum 197–159 B.C.

4 ἀ δ σ κ α λ. . . ἀ δ σ α γρ, Meineke ejects.
6 Instead of οἱ πρῶτερον, F and Meineke read τὸ πρῶτερον.
6 ἱερὸν Ἀπόλλωνος, the editors, for ἱερὰ πολλά.
7. Εἶτα Μύρα ἐν εἶκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρον λόφον. εἴθ’ ἐκβολή τοῦ Λιμύρου ἐπηματοῦ καὶ ἀνώνυτε βεζῇ σταδίοις εἶκοσι τὰ Λίμυρα πολίχυν. μεταξὺ δὲ ἐν τῷ λεχθέντι παράπλω νησία πολλὰ καὶ λιμένες, ὅπως καὶ Μεγίστη νῆσος καὶ πόλεις ὁμόψωμος, καὶ ἡ Κισθήνη. ἐν δὲ τῇ μεσογαίᾳ χωρία Φελλὸς καὶ Ἀντίφελλος καὶ ἡ Χίμαιρα, ἦς ἐμνήσθημεν ἑπάνω.

8. Εἴθ’ Ἰερᾶ ἀκρα καὶ ἡ Χελιδόνιαι, τρεῖς νῆσοι τραχεὶς, παρὰ τὸ μέγαθος, ὅσον πέντε σταδίους ἀλλήλων διέχουσαν τῇ δὲ ἄγας ἀφεστάσης ἐξαστάδιον μία δ’ αὐτῶν καὶ πρόσορμον ἔχει. εὑρίσκει τοιού τῷ πολλῷ τῇ ἀρχῇ λαμβάνειν τὸν Ταῦρον, διὰ τῇ ἄκραν ύψηλων οὐσίαν καὶ καθήκουσαν ἀπὸ τῶν Πισίδικος ὀρῶν τῶν ὑπερκειμένων τῆς Παμφύλιας καὶ διὰ τὰς προκειμένας νῆσους, ἑκοῦσας ἐπιφανές τῷ σημεῖον ἐν τῇ θαλάττῃ κραστῆδου δίκην. τὸ δ’ αἰληθὲς ἀπὸ τῆς Ἱερᾶς περαίας ἐπὶ τὰ πρὸς Πισίδιαν μέρη συνεχῆς ἐστὶν ἡ ὀρεινή, καλεῖται δ’ καὶ αὕτη Ταῦρος. δοκοῦσὶ δὲ καὶ ἡ Χελιδόνιαι κατὰ Κάνωβον πως πίπτειν τὸ δ’ διάρμα λέγεται τέτρακισ-χελίων σταδίων. ἀπὸ δὲ τῆς Ἰερᾶς ἀκρας ἐπὶ τὴν Ὀλβίαν λειποῦνται στάδιοι τριακόσιοι ἐξήκοντα ἑπτὰ ἐν τούτοις δ’ ἐστὶν ἄ της Κράμβουσα καὶ Ὀλυμπος, πόλεις μεγάλη καὶ ὄρους ὁμόψωμος, δ’ καὶ Φοινικῶν καλεῖται εἶτα Κώρυκος αὐγιαλός.

1 Λιμύρου ΕΦ, Λιράμου other MSS.
2 καὶ, before ἡ, Groskurd inserts.

1 i.e. approximately on the same meridian as Canobus in Egypt.
7. Then one comes to Myra, at a distance of twenty stadia above the sea, on a lofty hill. Then to the outlet of the Limyris River, and then, going twenty stadia inland on foot, to Limyra, a small town. In the intervening distance on the coasting voyage there are numerous isles and harbours, among which are the island Megistē, with a city of the same name, and Cisthenē. And in the interior are places called Phellus and Antiphellus and Chimaera, which last I have mentioned above.

8. Then one comes to the promontory Hiera; and to the Chelidoniae, three rugged islands, which are about equal in size and are about five stadia distant from one another. They lie about six stadia off the shore, and one of them has a landing-place for vessels. Here it is, according to the majority of writers, that the Taurus takes its beginning, not only because of the loftiness of the promontory and because it extends down from the Pisidian mountains that lie above Pamphylia, but also because of the islands that lie off it, presenting, as they do, a sort of conspicuous sign in the sea, like outskirts of a mountain. But in truth the mountainous tract is continuous from the Peraea of the Rhodians to the parts near Pisidia; and this tract too is called the Taurus. The Chelidoniae are likewise thought to lie approximately opposite to Canobus;¹ and the passage thence to Canobus is said to be four thousand stadia. From the promontory Hiera to Olbia there remain three hundred and sixty-seven stadia; and on this stretch lie, not only Crambusa, but also Olympus, a large city and a mountain of the same name, which latter is also called Phoenicus. Then one comes to Corycus, a tract of sea-coast.
9. Εἶτα Φασηλίς, τρεῖς ἔχουσα λιμένας, πόλις ἀξιόλογος καὶ λίμνη. ὑπέρκειται δ᾽ αὐτῆς τὰ Σόλυμα ὄρος καὶ Τερμησσός, Πισιδικὴ πόλις ἐπικειμένη τοῖς στενοῖς, δι᾽ ὑπέρβασις ἐστίν εἰς τὴν Μιλυάδα. καὶ ὁ Ἀλέξανδρος διὰ τούτο ἐξεῖλεν αὐτῆν, ἀνοίξαι βουλόμενος τὰ στενά. περὶ Φασηλίδας δὲ ἐστὶ κατὰ θάλατταν στενά, δι᾽ ὑπὲρβασιμον ἀλεξανδρός παρῆγαγε τὴν στρατιὰν. ἐστὶ δ᾽ ὄρος Κλίμαξ καλούμενον, ἐπίκειται δὲ τῷ Παμφυλίῳ πελάγει, στενὴν ἀπολείπτων πάροδον ἐπὶ τῷ αἰγιαλῷ, ταῖς μὲν νησεῖς ὕψισθις, πλημμύροντος δὲ τοῦ πελάγους ὑπὸ τῶν κυμάτων καλυπτομένην ἐπὶ πολὺ· ἦ μὲν οὖν διὰ τοῦ ὄρους ὑπέρβασις περίοδον ἔχει καὶ προσάντης ἐστί, τῷ δ᾽ αἰγιαλῷ χρώνται κατὰ τὰς εὐδίας. ὅ δὲ Ἀλέξανδρος εἰς χειμέριον ἐμπεσών καιρὸν καὶ τὸ πλέον ἐπιτρέπων τῇ τύχῃ, πρὶν ἀνείναι τὸ κῦμα ἄρμησε, καὶ οὐκ ἠμέραν ἐν ὑδαίς γενέσθαι τὴν πορείαν συνεβη, μέχρι ὁμφαλοῦ βαπτιζομένων. ἔστι μὲν οὖν καὶ αὐτὴ ἡ πόλις Δυκιακή, ἐπὶ τῶν ὄρων ἑδρυμένη τῶν πρὸς Παμφυλίαν, τοῦ δὲ κοινοῦ τῶν Δυκίων οὐ μετέχει, καθ᾽ αὐτήν δὲ συνέστηκεν.

10. Ὅ μὲν οὖν ποιητὴς ἐτέρους τῶν Δυκίων ποιεῖ τοὺς Σολύμους· ύπὸ γὰρ τοῦ τῶν Δυκίων βασιλέως πεμφθεὶς ὁ Βελλεροφόντης ἐπὶ δεύτερον τοῦτον ἄθλον

Σολύμοισι μαχέσσατο κυδαλίμοισιν. οἱ δὲ τοὺς Δυκίους πρότερον καλεῖσθαι Σολύμους

1 Φασηλίς, the editors (following Eustathius on Dionys. 855).

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9. Then one comes to Phaselis, with three harbours, a city of note, and to a lake. Above it lies Solyma, a mountain, and also Termessus, a Pisidian city situated near the defiles, through which there is a pass over the mountain to Milyas. Alexander destroyed Milyas for the reason that he wished to open the defiles. Near Phaselis, by the sea, there are defiles, through which Alexander led his army. And here there is a mountain called Climax, which lies near the Pamphylian Sea and leaves a narrow pass on the shore; and in calm weather this pass is free from water, so that it is passable for travellers, but when the sea is at flood-tide it is to a considerable extent hidden by the waves. Now the pass that leads over through the mountain is circuitous and steep, but in fair weather people use the pass along the shore. Alexander, meeting with a stormy season, and being a man who in general trusted to luck, set out before the waves had receded; and the result was that all day long his soldiers marched in water submerged to their navels. Now this city too is Lycian, being situated on the borders towards Pamphylia, but it has no part in the common League and is a separate organisation to itself.

10. Now the poet makes the Solymi different from the Lycians, for when Bellerophon was sent by the king of the Lycians to the second struggle, "he fought with the glorious Solymi." But others, who assert that the Lycians were in earlier times

\[ \text{Iliad 6. 184.} \]

\[ ^{2} \text{Instead of } \lambda\mu\nu\eta, \text{ F and Eustathius (l.c.) have } \lambda\mu\nu\nu. \]
\[ ^{3} \text{C}\text{Dh}\text{os spell the word } \Phi\alpha\i\i\lambda\i\delta\alpha, \text{ F } \Phi\i\i\l\i\l\i\l\i\l\i\l\i\l\i\l\i\l\l\i\l\l\i\l\l\i\l\l\i\l\l\i.} \]
\[ ^{4} \delta\rho\omega, \text{ Kramer, for } \delta\rho\sigma\nu. \]
фάσκοντες, υστερον δὲ Τερμίλας, ἀπὸ τῶν ἐκ Κρήτης συγκατελθόντων τῷ Σαρπηδόνι, μετὰ δὲ ταῦτα Δυκίους ἀπὸ Δύκου τοῦ Παιδίωνος, ὁ ἐκπεσόντα τῆς οἰκείας ἐδέξατο Σαρπηδόνον ἑπὶ μέρει τῆς ἀρχῆς, οὐχ ὀμολογούμενα λέγουσιν Ὅμηρος βελτίως δ' οἱ φάσκοντες λέγεσθαι Σολύμους ὑπὸ τοῦ ποιητοῦ τοῦ νῦν Μιλύας προσαγορευομένους, περὶ δὲν εἰρήκαμεν.

IV

1. Μετὰ Φασηλίδα 1 δ' ἐστὶν ἡ 'Ολβία, τῆς Παμφυλίας ἀρχή, μέγα ἐρυμα, καὶ μετὰ ταῦτην ὁ Καταράκτης λεγόμενος, ἀφ' ὑψηλῆς πέτρας καταράττων ποταμὸς πολὺς καὶ χειμαρρόδης, ὅστε πόρρωθεν ἀκούεσθαι τὸν ψόφον. εἶτα πόλις Ἀττάλεια, ἐπώνυμος τοῦ κτίσαντος Φιλαδέλφου, καὶ οἰκίσαντος εἰς Κώρικον, πολίχυμον ὄμορον, 2 ἀλλὰν κατοικίαν καὶ μεῖζον 3 περιβόλου περιβέντος. φασὶ δ' ἐν τῷ μεταξὺ Φασηλίδος 4 καὶ Ἀττάλειάς δεικνύσαθαι Θῆβην τε καὶ Δυρυησόν, ἐκπεσόντων ἐκ τοῦ Θῆβης πεδίου τῶν Τροικῶν Κιλίκων εἰς τὴν Παμφυλίαν ἐκ μέρους, ὡς εἱρήκε Καλλισθένης.

2. Εἴθ' ὁ Κέστρος ποταμός, δὲν ἀναπλεύσαντι σταδίους ἐξήκοντα Πέργη πόλις, καὶ πλησίον ἐπὶ μετεώρου τόπου τὸ τῆς Περγαίας Ἀρτέμιδος

1 Φασηλίδα Ε, Φασηλίδα other MSS.
2 ὄμορον, Kramer and later editors transfer as above from a position after κατοικίαι.
called Solymi, but in later times were called Termilae\textsuperscript{1} from the Termilae who came there from Crete with Sarpedon, and after this were called Lycians, from Lycius the son of Pandion, who, after having been banished from his homeland, was admitted by Sarpedon as a partner in his empire, are not in agreement with Homer. Better is the opinion of those who assert that by “Solymi” the poet means the people who are now called the Milyae, of whom I have already spoken.\textsuperscript{2}

IV

1. After Phaselis one comes to Olbia, the beginning of Pamphylia, a large fortress; and after this to the Cataractes River, so called, which dashes down\textsuperscript{3} from a lofty rock in such volume and so impetuously that the noise can be heard from afar. Then to a city, Attaleia, so named after its founder Attalus Philadelphus, who also sent a colony to Corycus, a small neighbouring town, and surrounded it with a greater circuit-wall. It is said that both Thebê and Lyrnessus are to be seen between Phaselis and Attaleia, a part of the Trojan Cilicians having been driven out of the plain of Thebê into Pamphylia, as Callisthenes states.

2. Then one comes to the Cestrus River; and, sailing sixty stadia up this river, one comes to Pergê, a city; and near Pergê, on a lofty site, to the temple of

\textsuperscript{1} See 12. 8. 5.  \hspace{1cm} \textsuperscript{2} 12. 8. 5 and 12. 3. 27.  
\textsuperscript{3} The Greek verb is “cataracts.”

\textsuperscript{a} μείζω μικρόν οὐ, merely μικρόν other MSS., except F, which has merely μείζω.

\textsuperscript{b} Φασιλίδος Ἐ, Φασιλίδος other MSS.

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ιερόν, ἐν ὕ πανήγυρις κατ' ἑτος συντελεῖται. ἐκθ' ὑπὲρ τῆς θαλάττης ὤσον τετταράκοντα σταδίων Σύλλισσαν 1 πόλεως ἕστων ψηλῆς τοῖς ἐκ Πέργης ἔποπτος· εἶτα λίμνη εὐμεγέθης Καπρία, καὶ μετὰ ταῦτα ὁ Εὐρυμέδων ποταμός, δυν ἀναπλεύσαντι ἐξήκοντα σταδίων Ἀσπενδοῦς πόλις, εὐανδροῦσα ικανός, Ἀργείων κτίσμα· ὑπέρκειται δὲ ταῦτας Πετυμλισσώς· εἰτ' ἄλλος ποταμός, καὶ νησία προκείμενα πολλά· εἶτα Σίδη, Κυμαίων ἀποικοὺς· ἔχει δ' Ἀθηνᾶς ιερόν. πλησίον δ' ἔστι καὶ Ἡ Κυβυρατῶν παραλία τῶν μικρῶν· εἴθ' ὁ Μέλαις ποταμός καὶ ὕφορμος· εἶτα Πτολεμαίως πόλις· καὶ μετὰ ταῦθ' οἱ ὅροι τῆς Παμφυλίας καὶ τὸ Κορακησιον, ἀρχὴ τῆς τραχείας Κιλικίας· ὁ δὲ παράπλους ἄπας ὁ Παμφυλίων στάδιοι εἰσὶν ἐξακόσιοι τεσσαράκοντα.

3668 3. Φησὶ δ' ὁ Ὑπόδοτος τοὺς Παμφυλίους τῶν μετὰ Ἀμφιλόχου καὶ Κάλχαντος εἶναι λαδῖν, μεγάδων τινῶν ἐκ Τροίας συνακολουθησάντων· τοὺς μὲν δὴ πολλοὺς ἐνυδάδες καταμείναι, τινάς δὲ σκεδασθῆναι πολλαχοῦ τῆς γῆς. Καλλίνος δὲ τὸν μὲν Κάλχαντα ἐν Κλάρῳ τελευτῆσαι τὸν βίον φησὶ, τοὺς δὲ λαοὺς μετὰ Μόνου τῶν Ταύρων ὑπερθέντας, τοὺς μὲν ἐν Παμφυλίᾳ μεῖναι, τοὺς δ' ἐν Κιλικίᾳ μετρεθῆναι καὶ Συρία μέχρι καὶ Φοινίκης.

1 Σύλλισσαν, Jones inserts, following Tzschucke, who first noted that this was the city meant. Meineke emends σταδίοις to Σύλλισσαν.
Artemis Pergaea, where a general festival is celebrated every year. Then, about forty stadia above the sea, one comes to Syllium, a lofty city that is visible from Pergê. Then one comes to a very large lake, Capria; and after this, to the Eurymedon River; and, sailing sixty stadia up this river, to Aspendus, a city with a flourishing population and founded by the Argives. Above Aspendus lies Petnelissus. Then comes another river; and also numerous isles that lie off it. Then Sidê, a colony of the Cymaeans, which has a temple of Athena; and near by is the coast of the Lesser Cibyratae. Then the Melas River and a mooring-place. Then Ptolemaïs, a city. And after this come the boundaries of Pamphylia, and also Coracesium, the beginning of Cilicia Tracheia. The whole of the voyage along the coast of Pamphylia is six hundred and forty stadia.

3. Herodotus\(^1\) says that the Pamphylians are the descendants of the peoples led by Amphiloctus and Calchas, a miscellaneous throng who accompanied them from Troy; and that most of them remained here, but that some of them were scattered to numerous places on earth. Callinus says that Calchas died in Clarus, but that the peoples led by Mopsus passed over the Taurus, and that, though some remained in Pamphylia, the others were dispersed in Cilicia, and also in Syria as far even as Phoenicia.

\(^1\) 7. 91.
1. Τῆς Κιλικίας δὲ τῆς ἐξὼ τοῦ Ταύρου ἢ μὲν λέγεται τραχεία, ἢ δὲ πεδίας τραχεία μὲν, ἢς ἡ παραλία στενῆ ἐστὶ, καὶ οὕδεν ἡ σπανίως ἔχει τι χωρίον ἐπίπεδον, καὶ ἔτι ἦς ὑπέρκειται ὁ Ταύρος, οἰκούμενος κακῶς, μέχρι καὶ τῶν προσβόρων πλευρῶν τῶν περὶ Ἰσαυρά καὶ τοὺς ὤμοναδέας μέχρι τῆς Πισιδίας καλεῖται δ' ἡ αὐτὴ καὶ Τραχείωτις καὶ οἱ ἐνοικοῦντες Τραχείωται: πεδίας δ' ἡ ἀπὸ Σόλων καὶ Ταρσοῦ μέχρι Ἰσσοῦ, καὶ ἔτι ὁν ὑπέρκειται κατὰ τὸ πρόσβορον τοῦ Ταύρου πλευρῶν Καππάδοκες: αὐτὴ γὰρ ἡ χώρα τὸ πλέον πεδίων εὔπορεί καὶ χώρας ἀγαθῆς. ἔπει δὲ τούτων τὰ μὲν ἐστὶν ἐντός τοῦ Ταύρου, τὰ δ' ἐκτὸς, περὶ μὲν τῶν ἐντός εἰρηται, περὶ δὲ τῶν ἐκτὸς λέγομεν, ἀπὸ τῶν Τραχειώτων ἀρχαμενοί.

2. Πρῶτον τοῖνυν ἐστὶ τῶν Κιλίκων φρούριον τὸ Κορακήσιον, ἱδρυμένον ἐπὶ πέτρας ἀπορρόγος, ὡς ἐχρήσατο Διόδοτος ὁ Τρύφων προσαγορευθεὶς ὄρμητηρίῳ, καθ' ὑπὸ θαυμάσθε τὴν Συρίαν τῶν βασιλέων καὶ διευπλέμει πρὸς ἐκείνους, τοτε μὲν κατορθῶν τοτὲ δὲ πταίων, τούτων μὲν οὖν Ἀντίοχος ὁ Δημητρίου κατακλείσας εἰς τι χωρίον ἡμάγκασε διεργάσασθαι τὸ σώμα. τοῦ δὲ Κιλίκεων ἀρχὴν 1 τοῦ τὰ πειρατικὰ συνίστασθαι Τρύφων αἰτίοις κατέστη, καὶ ἡ τῶν βασιλέων οὐδένεια τῶν τότε ἐκ διαδοχῆς ἐπισταυροῦντων τῆς Συρίας ἁμα καὶ τῆς Κιλικίας τὸ γὰρ ἐκείνου νεωτερισμῷ

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1 ἀρχὴν, Groskurd, for ἀρχή; so the later editors.
GEOGRAPHY, 14. 5. 1–2

V

1. As for Cilicia outside the Taurus, one part of it is called Tracheia and the other Pedias. As for Tracheia, its coast is narrow and has no level ground, or scarcely any; and, besides that, it lies at the foot of the Taurus, which affords a poor livelihood as far as its northern side in the region of Isaura and of the Homonadeis as far as Pisidia; and the same country is also called Trachceiotis, and its inhabitants Tracheiotae. But Cilicia Pedias extends from Soli and Tarsus as far as Issus, and also to those parts beyond which, on the northern side of the Taurus, Cappadocians are situated; for this country consists for the most part of plains and fertile land. Since some parts of this country are inside the Taurus and others outside it, and since I have already spoken of those inside it, let me now speak of those outside it, beginning with the Tracheiotae.

2. The first place in Cilicia, then, to which one comes, is a stronghold, Coracesium, situated on an abrupt rock, which was used by Diodotus, called Tryphon, as a base of operations at the time when he caused Syria to revolt from the kings and was fighting it out with them, being successful at one time and failing at another. Now Tryphon was hemmed up in a certain place by Antiochus, son of Demetrius, and forced to kill himself; and it was Tryphon, together with the worthlessness of the kings who by succession were then reigning over Syria and at the same time over Cilicia, who caused the Cilicians to organise their gangs of pirates; for on account of his revolutionary attempts others made

1 Rugged Cilicia.  
2 Level Cilicia.
συνενεστέρισαν καὶ ἄλλοι, διεστατοῦντές τε ἀδελφοὶ πρὸς ἀλλήλους ὑποχείριον ἐποίουν τὴν χώραν τοὺς ἐπιτιθεμένους. ἥδε τῶν ἀνδραπόδων ἐξαιγονητὴ προκάλεῖτο μάλιστα εἰς τὰς κακουργίας, ἐπίκερδεστάτη γενομένη· καὶ γὰρ ἠλίσκοντο ῥαδίως, καὶ τὸ ἐμπόριον οὗ παντελῶς ἄπωθεν ἦν μέγα καὶ πολυχρήματος, ἡ Δῆλος, δυναμένη μυριάδας ἀνδραπόδων αὐθημερῶν καὶ δέξασθαι καὶ ἀποτέμψαι, ὡστε καὶ παραμίλαν γενέσθαι διὰ τούτο· ἐμπορε, κατάπλευσον, ἔξελού, πάντα πέρπαται. αὐτίων δὲ, διὸ πλούσιοι γενόμενοι Ῥωμαίοι μετὰ τὴν Καρχηδόνος καὶ Κορινθοῦ κατασκαφὴν οἰκετείαι ἐχροῦτο πολλαῖς ὀρόιντες δὲ τὴν εὐπέτειαν οἱ λησταὶ ταύτην ἐξήθησαν οὗ θρῶς, αὐτοὶ καὶ ληθοῦντο καὶ σωματεμποροῦντες. συνήργουν δὲ εἰς ταύτα καὶ οἱ τῆς Κύπρου καὶ οἱ τῆς Αἰγύπτου βασιλεῖς, ἐχθροὶ τῶν Σύρων ὄντες· οὔτε οἱ Ῥώδιοι δὲ φίλοι ἦσαν αὐτοῖς, ὡστ' οὐδὲν ἐβοήθησαν· ἀμα δὲ καὶ οἱ λησταὶ προσποιούμενοι σωματεμπορεῖν, ἐλυτοῦν τὴν κακουργίαν εἶχουν. ἀλλ' οὔτε Ῥωμαίοι ποιοτοῦν ἐφροντιζοῦν τῶν ἔξω τοῦ Ταύρου, ἀλλ' ἐπεμψάν μὲν καὶ Σκητίωνα τὸν Ἀιμιλιανὸν, ἐπισκευόμενον τὰ ἐθνὶ καὶ τὰς πόλεις, καὶ πάλιν ἄλλους τινὰς· ἐγνωσαν δὲ κακία τῶν ἀρχῶν συμβαίνον τούτῳ, εἰ καὶ τὴν 1 κατὰ γένους διαδοχὴν τὴν ἀπὸ Σελεύκου τοῦ Νικάτορος, αὐτοὶ κεκυρωκότες, ὕδωρ τὸ ἄφαιρεσθαι. τοῦτο δὲ συμβαῖν τῆς μὲν χώρας ἐποίησε κυρίους Παρθανίους, οἷς τὰ πέραν τοῦ

1 el καὶ τὴν z (by correction), el τὴν x, els τὴν other MSS.
like attempts at the same time, and thus the dissen-
sions of brethren with one another put the country
at the mercy of any who might attack it. The
exportation of slaves induced them most of all to
engage in their evil business, since it proved most
profitable; for not only were they easily captured,
but the market, which was large and rich in property,
was not extremely far away, I mean Delos, which
could both admit and send away ten thousand slaves
on the same day; whence arose the proverb,
"Merchant, sail in, unload your ship, everything
has been sold." The cause of this was the fact
that the Romans, having become rich after the
destruction of Carthage and Corinth, used many
slaves; and the pirates, seeing the easy profit
therein, bloomed forth in great numbers, themselves
not only going in quest of booty but also trafficking
in slaves. The kings both of Cyprus and of Egypt
co-operated with them in this, being enemies to
the Syrians. Neither were the Rhodians friendly
to the Syrians, and they therefore afforded them
no assistance. And at the same time the pirates,
pretending to be slave-dealers, carried on their
evil business unchecked. Neither were the Romans
concerning themselves as yet so much about the
peoples outside the Taurus; but they sent Scipio
Aemilianus, and again certain others, to inspect the
tribes and the cities; and they decided that the
above-mentioned piracy was due to the incompetence
of the rulers, although they were ashamed, since
they themselves had ratified the hereditary succession
from Seleucus Nicator, to deprive them of it. And
this is what made the Parthians masters of the
country, who got possession of the region on the far

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Εὐφράτου κατέσχον· τὸ τελευταῖον δὲ καὶ Ἄρμενίους, οἷς καὶ τὴν ἐκτὸς τοῦ Ταύρου προσέλαβον μέχρι καὶ Φοινίκης, καὶ τοὺς βασιλέας κατέλυσαν εἰς δύναμιν καὶ τὸ γένος αὐτῶν σώματι, τὴν δὲ βάλατταν τοῖς Κίλιξὶ παρέδωκαν. εἰτ' αὐξηθέντας ἡμαγκάσθησαν καταλύειν Ῥωμαίοι πολέμῳ καὶ μετὰ στρατιᾷς, οὓς αὐξομένους οὐκ ἐκώλυσαν. ὁληγορίαν μὲν οὖν αὐτῶν χαλεπῶν καταγινόναν· πρὸς ἐτέρους δὲ ὄντες τοὺς ἐγγυντέρω καὶ κατὰ χειρὰ μᾶλλον οὐχ οἷοί τε ἦσαν τὰ ἀπωτέρω σκοπεῖν. ταῦτα μὲν οὖν ἔδοξεν ἤμιν ἐν παρεκβάσει διὰ βραχέων εἴπειν.

3. Μετὰ δὲ τὸ Κορακίσιον Ἀρσινόην ἡ πόλις, εἰτ' Ἀμαξία, ἐπὶ βουνοῦ κατοικία τις ὑφὸνν ἐχουσα, ὑπο δυνάμει τῇ ναυτηγήσιμος ὕλη, κέδρος δ' ἐστὶν ἔπειστη, καὶ δοκεῖ ταῦτα τὰ μέρη πλεονεκτεῖν τῇ τοιαύτῃ ἐξουσίᾳ καὶ διὰ τοῦτ' Ἀντώνιος Κλεοπάτρα τὰ χωρία ταῦτα προσένεμεν, ἐπιτηδείᾳ δυνα πρὸς τᾶς τῶν στόλων κατασκευάς. εἰτὰ Δαέρτης, φρούριον ἐπὶ λόφου μαστοειδοῦς ὑφὸνν έχουν εἰτὰ Σελίνους πόλεις καὶ ἡ ποταμός· εἰτὰ Κράγος, πέτρα περίκρημνος πρὸς θαλάττη· εἰτὰ Χαράδρους, ἔρμια καὶ αὐτὸ ὑφὸνν έχουν (ὑπέρκειται δ' ὄρος Ἀνδρικλός) καὶ παράπλους τραχύς, Πλατανιστῆς καὶ καλούμενος· εἰτ' Ἀνεμούριον ἄκρα, καθ' ἦν ἡ ἥπειρος ἐγγυ-

1 Ἀρσινόη appears to be corrupt. Hopper conj. ἴδρυ, Tzschucke Στέρα, C. Müller Ἀδήνης.
3 Πλατανιστῆς, Meineke, for Πλατανιστῆς Ε, Πλατανιστὸς other MSS.
side of the Euphrates; and at last made also the Armenians masters, who not only seized the country outside the Taurus even as far as Phoenicia, but also, so far as they could, overthrew the kings and the whole royal stock; the sea, however, they gave over to the Cilicians. Then, after these people had grown in power, the Romans were forced to destroy them by war and with an army, although they had not hindered their growing power. Now it is hard to condemn the Romans of negligence, since, being engaged with matters that were nearer and more urgent, they were unable to watch those that were farther away. So much I have decided to say by way of a brief digression from my geographical description.

3. After Coracesium, one comes to Arsinoë,¹ a city; then to Hamaxia, a settlement on a hill, with a harbour, where ship-building timber is brought down. Most of this timber is cedar; and it appears that this region beyond others abounds in cedar-wood for ships; and it was on this account that Antony assigned this region to Cleopatra, since it was suited to the building of her fleets. Then one comes to Laertes, a stronghold on a breast-shaped hill, with a mooring-place. Then to Selinus, a city and river. Then to Cragus, a rock which is precipitous all round and near the sea. Then to Charadrus, a fortress, which also has a mooring-place (above it lies Mt. Andriclus); and the coast alongside it, called Platanistes, is rugged. Then to Anemurium, a promontory, where the mainland approaches closest to Cyprus, in the direction of the promontory of

¹ "Arsinoë" is thought to be an error for "Sydriô," or "Syedra" or "Aunasis" (see critical note).
C 670 πεντακοσίων παράπλους σταδίων. τούτον ἐστὶ Νάγιδος, πρώτη μετὰ τὸ Ἀνεμούριον πόλις; εἰς Ἀρσινόη πρόσορμον ἔχουσα; εἰσα ὅπος Μελανία καὶ Κελένδερις, πόλις λιμένα ἔχουσα. τινὲς δὲ ταύτην ἀρχὴν τίθενται τῆς Κιλκίας, οὐ τὸ Κορακήσιον, ἀλλὰ ἐστὶ καὶ ὁ Ἀρτε-μίδωρος· καὶ φησιν ἀπὸ μὲν τοῦ Πηλουσιακοῦ στόματος εἶναι τρισχίλιους ἐννακοσίους σταδίους εἰς Ὀρθωσίαν, ἐπὶ δὲ τὸν Ὀρόντην ποταμὸν χίλια ἑκατὸν πεντακόσια ἐκκοσιπέντε, ἐπὶ δὲ τὰς πύλας ἔξης πεντακόσια εἰκοσιπέντε, ἐπὶ δὲ τοὺς ὅρους τῶν Κιλκίων χίλια διακόσια ἐξήκοντα.

4. Ἐθ’ Ἡλμοῦ, ὅπου προτερον φίκουν οἱ νῦν Σελευκεῖς· κτισθείσης δ’ ἐπὶ τῷ Καλυκάδῳ τῆς Σελευκείας, ἐκεῖ μετοχισθησαν· εὐθὺς γὰρ ἐστιν ἢ τοῦ Καλυκάδου ἐκβολῆ κάμψαντι ἡμόνα,

1 τούτων, Meineke, for τούτω; others, following Casaubon, read ἐν τούτω.
2 ἐστὶ Νάγιδος, Tschucke, for ἐστίν ἄτιδος Δί, ἐστίν ἄγιδος other MSS.
3 πρώτη, Groskurd, for πρῶτοι; so the later editors.
4 ἐνακοσίους, Meineke (following Casaubon and Groskurd) emends to ἐξακοσίους.
5 διακόσια, Meineke (following Casaubon and Groskurd) emends to ἐνακόσια.

1 Cp. 14. 6. 3.
2 Elsewhere (16. 2. 33) referred to as "Melaenae or Melaniae."
Crommyus, the passage across being three hundred and fifty stadia. Now the coasting-voyage along Cilicia from the borders of Pamphylia to Anemurium is eight hundred and twenty stadia, whereas the rest, as far as Soli, is about five hundred stadia. On this latter one comes to Nagidus, the first city after Anemurium; then to Arsinoë, which has a landing-place; then to a place called Melania, and to Celenderis, a city with a harbour. Some writers, among whom is Artemidorus, make Celenderis, not Coracesium, the beginning of Cilicia. And he says that the distance from the Pelusian mouth to Orthosia is three thousand nine hundred stadia; to the Orontes River, one thousand one hundred and thirty; to the Gates next thereafter, five hundred and twenty-five; and to the borders of the Cilicians, one thousand two hundred and sixty.

4. Then one comes to Holmi, where the present Seleucians formerly lived; but when Seleucia on the Calycadnus was founded, they migrated there; for immediately on doubling the shore, which forms a promontory called Sarpedon, one comes to the

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3 The mouth of the Nile at Pelusium.
4 Elsewhere (14. 5. 19), "Pylae" ("Gates") is called "a boundary between the Cilicians and the Syrians."
5 i.e. the western borders (Celenderis, according to Artemidorus).
6 Elsewhere (16. 2. 33) the MSS. give the figures of Artemidorus as follows: "From Orthosia to Pelusium, 3650 stadia, including the sinuosities of the gulfs; from Melaenae, or Melaniae, in Cilicia near Celenderis, to the common boundaries of Cilicia and Syria, 1900; thence to the Orontes, 520; and then to Orthosia, 1130." Groskurd, Forbiger, and Meineke (see critical note) accept these figures and emend the present passage correspondingly.
ποιούσαν ἄκραν, ἢ καλεῖται Σαρπτηδών. πλησίον δὲ ἔστι τοῦ Καλυκάδου καὶ τὸ Ζεφύριον, καὶ αὕτη ἄκρα· ἐχει δὲ ὁ ποταμός ἀνάπλουν εἰς τὴν Σελεύκειαν, πόλιν εὐς συνοικουμένην καὶ πολὺ ἀφεστῶσαν τοῦ Κιλικίου καὶ Παμφυλίου τρόπουν. ἐνταῦθα ἐγένοντο καὶ ἡμᾶς ἀνδρεῖς ἀξίολογοι τῶν ἐκ τοῦ περιτάτου φιλοσόφων Ἀθήναιος τε καὶ Ξέναρχος, διὸ μὲν Ἀθήναιος καὶ ἐποιητεύσατο καὶ ἐδημαγόγησε χρόνον τινὰ ἐν τῇ πατρίδι· εἰτε ἐμπέσων εἰς τὴν Μουρήνα φιλίαι ἔκεινη συνεάλων φεύγων, φωραδείς τῆς κατὰ Καίσαρος τοῦ Σεβαστοῦ συσταθείσης ἐπιβουλῆς· ἀναίτιος δὲ φανεὶς ἀφείθη ὑπὸ Καίσαρος. ὡς δὲ ἐπανάφθη εἰς Ὕψην Ἡράμην ἡστάξοντο καὶ ἐπινηθόντο οἱ πρῶτοι ἐνυγχάνοντες, τὸ τοῦ Εὐρυπίδου ἔφη· ἡκὼ, νεκρῶν κενθυμῶνα καὶ σκοτοῦ πύλας λιπῶν.

ὁ λίγον δὲ ἐπιβιοῦσ χρόνον ἐν συμπτώσει τῆς οἰκίας, ἐν ὑ γει, διεθάρη, νύκτωρ γενομένη. Ξέναρχος δὲ, οὗ ἡκροασάμεθα ἡμεῖς, ἐν οὐκο μὲν οὐ πολὺ διετριβείν, ἐν Ἀλεξανδρείᾳ δὲ καὶ Ἀθήναις καὶ τὸ τελευταίον ἐν Ὅρμη, τὸν παϊδευτικὸν βίον ἐλόμενον χρησάμενος δὲ καὶ τῇ Ἀρείου2 φιλία καὶ μετὰ ταῦτα τῇ Καίσαρος τοῦ Σεβαστοῦ διετέλεσε μέχρι γήρως ἐν τιμῇ ἀγομένος· μικρὸν δὲ πρὸ τῆς τελευτησ τηρωθηκε τὴν ὤψιν κατέστρεψε νόσῳ τὸν βίον.

5. Μετὰ δὲ τῶν Καλύκαδνον ἡ Ποικίλη λεγό-

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1 eis Ὅρμηn appears to be an error for ek Ὅρμης, as Casaubon and Kramer suggest.
outlet of the Calycadnus. Near the Calycadnus is also Zephyrium, likewise a promontory. The river affords a voyage inland to Seleucia, a city which is well-peopled and stands far aloof from the Cilician and Pamphylian usages. Here were born in my time noteworthy men of the Peripatetic sect of philosophers, Athenaeus and Xenarchus. Of these, Athenaeus engaged also in affairs of state and was for a time leader of the people in his native land; and then, having fallen into a friendship with Murena, he was captured along with Murena when in flight with him, after the plot against Augustus Caesar had been detected, but, being clearly proven guiltless, he was released by Caesar. And when, on his return to ¹ Rome, the first men who met him were greeting him and questioning him, he repeated the following from Euripides: ²

"I am come, having left the vaults of the dead and the gates of darkness." But he survived his return only a short time, having been killed in the collapse, which took place in the night, of the house in which he lived. Xenarchus, however, of whom I was a pupil, did not tarry long at home, but resided at Alexandria and at Athens and finally at Rome, having chosen the life of a teacher; and having enjoyed the friendship both of Areius and later of Caesar Augustus, he continued to be held in honour down to old age; but shortly before the end he lost his sight, and then died of a disease.

5. After the Calycadnus one comes to the rock

¹ "To" is apparently an error for "from."
² Hecuba 1.
³ i.e. Hades.

² 'Apelou, Tzschucke, for 'Apelou; so the later editors.
μένη πέτρα, κλίμακα ἔχουσα λατομητὴν ἐπὶ Σελευκείαν ἄγουσαν. εἴτ' Ἀνεμούριοι ἄκρα, ὅμωνυμος τῇ προτέρᾳ, καὶ Κράμβουσα νῆσος καὶ Κώρυκος ἄκρα, ὑπὲρ ᾧς ἔν εἰκοσι σταδίους ἐστὶ τὸ Κωρύκιον ἄντρον, ἐν φῷ ἡ ἀριστή κρόκος φύεται. ἔστι δὲ κοιλᾶς μεγάλης κυκλοτερῆς,

C 671 ἔχουσα περικειμένην ὀφρύν πετρώδη, πανταχόθεν ἱκανῶς ύψηλήν καταβάστι δ' εἰς αὐτῆν ἀνώμαλον ἔστιν ἔδαφος καὶ τὸ πολὺ πετρώδες, μεστὸν δὲ τῆς θαμνώδους ύλης ἀειθαλοῦς τε καὶ ἡμέρον παρέσπαρται δὲ καὶ τὰ ἐδάφη τὰ φέροντα τὴν κρόκον. ἔστι δὲ καὶ ἄντρον αὐτοῦ, ἐχόμεν πηγήν μεγάλην, ποταμὸν ἑξείσαν καθαροῦ τε καὶ διαφάνους ὑδάτος, εὔνοσ καταπέπτοντα ὑπὸ γῆς ἐνεχθείς δ' ἀφανῆς ἑξείσων εἰς τὴν θάλατταν καλοῦσι δὲ Πικρὸν ὑδωρ.

6. Εἴθ' ἡ 'Ἐλαιώσσα' ἐνθα δὲ τὴν Κώρυκον, προσκειμένη τῇ ἡπείρῳ, ἦν συνάκισεν Ἀρχέλαος καὶ κατεσκευάσατο βασίλειον, λαβὼν τὴν Τραχειώτιν Κιλκίαν ὅλην πλὴν Σελευκείας, καθ' ὅν τρόπον καὶ Ἀμύντας πρότερον εἶχε καὶ ἐτί πρότερον Κλεονάτρα. εὔφυος γὰρ ὄντος τοῦ τόπου πρὸς τὰ λαχτίρια καὶ κατὰ γῆν καὶ κατὰ θάλατταν (κατὰ γῆν μὲν διὰ τὸ μέγεθος τῶν ὄρων καὶ τῶν ὑπερκειμένων ἔθνων, τεδία καὶ γεώργια ἐχόντων μεγάλα καὶ εὐκατατρόχαστα, κατὰ θάλατταν δὲ διὰ τὴν εὐπορίαν τῆς τε

1 'Ἐλαιώσσα, the editors, for 'Ἐλεούσσα (and 'Ἐλεοῦσα).

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1 i.e. the Pictured Rock.  
2 § 3 above.  
3 Crocus sativus, which yields saffron.  
4 Bitter Water.  
5 See 12. 2. 7.
Poecile, as it is called, which has steps hewn in it that lead to Seleuceia; then to Anemurium, a promontory, bearing the same name as the former, and to Crambusa, an island, and to Corycus, a promontory, above which, at a distance of twenty stadia, is the Corycian cave, in which the best crocus grows. It is a great circular hollow, with a rocky brow situated all round it that is everywhere quite high. Going down into it, one comes to a floor that is uneven and mostly rocky, but full of trees of the shrub kind, both the evergreen and those that are cultivated. And among these trees are dispersed also the plots of ground which produce the crocus. There is also a cave here, with a great spring, which sends forth a river of pure and transparent water; the river forthwith empties beneath the earth, and then, after running invisible underground, issues forth into the sea. It is called Pierum Hydor.

6. Then, after Corycus, one comes to Elaeussa, an island lying close to the mainland, which Archelaüs settled, making it a royal residence, after he had received the whole of Cilicia Tracheia except Seleuceia—the same way in which it was obtained formerly by Amyntas and still earlier by Cleopatra; for since the region was naturally well adapted to the business of piracy both by land and by sea—by land, because of the height of the mountains and the large tribes that live beyond them, tribes which have plains and farm-lands that are large and very easily overrun, and by sea, because of the good

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6 i.e. from the Romans (see 12. 1. 4).
7 See 12. 5. 1.
8 See § 3 above.
ναυτηγησίμου ὑλῆς καὶ τῶν λιμένων καὶ ἐρυμάτων καὶ ὑποδυτηρίων), ἔδοξει πρὸς ἀπαν τὸ τοιοῦτο βασιλεύσθαι μᾶλλον τοὺς τόπους, ἢ ὑπὸ τοῖς Ῥωμαίοις ἡγεμόνις εἶναι, τοῖς ἐπὶ τὰς κρίσεις πεμπτομένους, οἱ μήτε ἀεὶ παραίνει ἐμελλον, μήτε μεθ’ ὀπλῶν. οὔτω μὲν Ἀρχέλαος ἔλαβε πρὸς τῇ Καππαδοκίᾳ τὴν τραχείαν Κιλικίαν. εἰσὶ δ’ ὁροὶ ταύτης μεταξὺ Σόλων τε καὶ Ἑλαιούσης ὁ Δάμος¹ ποταμὸς καὶ κώμη ὄμωνυμος.

7. Κατὰ δὲ τὰς ἀκρωρείας τοῦ Ταύρου τὸ Ζηνικέτου πειρατήριον ἔστην ὁ Ὅλυμπος, ὄρος τε καὶ φρούριον ὄμωνυμον, ἀφ’ οὗ κατοπτευόταν πᾶσα Λυκία καὶ Παμφυλία καὶ Πισιδία καὶ Μιλυάς. ἀλόντος δὲ τοῦ ὄρους ὑπὸ τοῦ Ἰσαιρικοῦ, ἐνέπρησεν ἑαυτὸν πανόεικον. τούτου δ’ ἦν καὶ ὁ Κώρυκος καὶ ἡ Φασηλίς² καὶ πολλὰ τῶν Παμφύλων χωρία πάντα δ’ εἶλεν ὁ Ἰσαπρικὸς.

8. Μετὰ δὲ Δάμον Σόλου πόλεις ἄξιόλογος, τῆς ἄλλης Κιλικίας ἀρχὴ τῆς περὶ τῶν Ἰσσόν, Ἀχαιῶν καὶ Ροδίων κτίσμα τῶν ἐκ Δίων ἐς ταύτην λειπανδρήσασαν Πομπῆιος Μάγνος κατοκισε τοὺς περιμεγεμένους τῶν πειρατῶν, οὕς μαλιστα ἑγὼν σωτηρίας καὶ προνοίας τινὸς ἄξιον, καὶ μετονόμασε Πομπηιόπολιν.⁴ γεγόνας δ’ ἄνδρες ἐνθέντε πόνω ὁμομαστῶν Χρύσιππός τε ὁ στωικὸς φιλόσοφος, πατρὸς ὁν Ἱαρσέως ἐκεῖθεν

¹ Δάμος, Tzschuoke, for Δάμος C, Δάμος other MSS.; so the later editors.
² ὑπό, Casaubon inserts; so the later editors.
³ Φασηλίς, the editors, for Φασηλίς.

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supply, not only of shipbuilding timber, but also of harbours and fortresses and secret recesses—with all this in view, I say, the Romans thought that it was better for the region to be ruled by kings than to be under the Roman prefects sent to administer justice, who were not likely always to be present or to have armed forces with them. Thus Archelaüs received, in addition to Cappadocia, Cilicia Tracheia; and the boundary of the latter, the river Lamus and the village of the same name, lies between Soli and Elaeussa.

7. Near the mountain ridges of the Taurus lies the piratical stronghold of Zenicetus—I mean Olympus, both mountain and fortress, whence are visible all Lycia and Pamphylia and Pisidia and Milyas; but when the mountain was captured by Isauricus, Zenicetus burnt himself up with his whole house. To him belonged also Corycus and Phaselis and many places in Pamphylia; but all were taken by Isauricus.

8. After Lamus one comes to Soli, a noteworthy city, the beginning of the other Cilicia, that which is round Issus; it was founded by Achaeans and Rhodians from Lindus. Since this city was of scant population, Pompey the Great settled in it those survivors of the pirates whom he judged most worthy of being saved and provided for; and he changed its name to Pompēiopolis. Among the famous natives of Soli were: Chrysippus the Stoic philosopher, whose father had moved there from

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1 i.e. on the east.  
2 i.e. in Lycia.  
3 Servilius Isauricus.  
4 Cf. 8. 7. 5.  
4 Ἐ ἦν Πομπηιοῦπολις.
μετοικήσαντος, καὶ Φιλήμων, ὁ κομικὸς ποιητής, καὶ Ἀρατός, ὁ τὰ φαινόμενα συγγράφας ἐν ἔπεσιν.

9. Ἔλθα Ζεφύριον ὄμωνυμον τῷ πρὸς Καλυκάδων ἕτερ Ἀγχιάλη μικρὸν ὑπὲρ τῆς θαλάττης, κτίσμα Σαρδαναπάλλου, φησίν Αριστόβουλος. Σ 672 ἑνταῦθα δ' εἶναι μνήμα τοῦ Σαρδαναπάλλου καὶ τύπων λίθων, συμβάλλοντα τοὺς τῆς δεξιάς χειρὸς δακτύλους, οὕς ἀν ἀποκροτῶντα, καὶ ἐπιγραφὴν εἶναι Ἀσσυρίων γράμμασι τοιάνδε: Σαρδαναπάλλου ὁ Ἀνακυνδαράξεω παῖς, Ἀγχιάλη καὶ Ταρσόν ἔδειμεν ἡμέρῃ μιᾷ ἔσθιε, πίνε, παῖζε, ὡς τάλλα 3 τοῦτον οὐκ ἄξια, τοῦ ἀποκροτήματος, μέμνηται δὲ καὶ Χουρίλος τούτων καὶ δὴ καὶ περιφέρεται τὰ ἔπη ταυτί-

tαὐτ' ἔχω, ὅσο' ἔφαγον καὶ ἀφύβρισα καὶ μετ' ἔρωτος
tέρπυ επιθαυμάζοντα, τὰ δὲ πολλὰ καὶ ὀλβία κεῖνα λέλειπται.

10. Ὑπέρκειται δὲ τὰ Κάυκασος τής Ἀγχιάλης έρυμα, ὁ ἔχοντα τῷ ποτε οἱ Μακεδόνες γαζόφυ-

1 Καλυκάδων Εμίνιος, Καλόδων Other MSS.
2 Before καὶ, all MSS. except E read ἐνοί δέ.
3 After τάλλα, Ald. adds ἀνθρώπων, apparently from Arrian 2. 5.
4 After ἀποκροτήματος, the following verses (obviously an interpolation), inserted by all editors from Casaubon to Corais, are in DF only found only in the margin and in O gar preceded by the words τὸ ὅλον ἐπιγράμματα:

ἐδ' εἶδός, ὅτι θυρίσας ἐφος, σὸν θυμὸν ἅγεσθαι, τερόμενος ἑλλάστη παρώντος οὐ τοι εἰς ὄψις·
καὶ γὰρ ὅγω σποδός εἶμι, Νῖναν μεγάλης βασιλείας.
Tarsus; Philemon, the comic poet; and Aratus, who wrote the work entitled *The Phaenomena*, in verse.

9. Then to Zephyrium, which bears the same name as the place near Calycadnus. Then, a little above the sea, to Anchialē, which, according to Aristobulus, was founded by Sardanapallus. Here, he says, is the tomb of Sardanapallus, and a stone figure which represents the fingers of the right hand as snapping together, and the following inscription in Assyrian letters: "Sardanapallus, the son of Anacyndaraxes, built Anchialē and Tarsus in one day. Eat, drink, be merry, because all things else are not worth this," meaning the snapping of the fingers. Choerilus also mentions this inscription; and indeed the following verses are everywhere known: "Mine are all that I have eaten, and my loose indulgences and the delights of love that I have enjoyed; but those numerous blessings have been left behind." 2

10. Above Anchialē lies Cyinda, a fortress, which at one time was used as a treasury by the Mace-

1 14. 5. 4.

2 The whole of the epigram, as found in some of the MSS. (see critical note), is as follows: "Well aware that thou art by nature mortal, magnify the desires of thy heart, delighting thyself in merriments; there is no enjoyment for thee after death. For I too am dust, though I have reigned over great Ninus. Mine are all the food that I have eaten, and my loose indulgences, and the delights of love that I have enjoyed; but those numerous blessings have been left behind. This to mortal men is wise advice on how to live."

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\text{παύτι ἔχω, ὦσον ἔφαγον καὶ ἑφύβρισα καὶ μετ' ἐρωτος}
\text{τέρτιν ἑπάθον, τὰ δὲ πολλὰ καὶ ὄλβια κεῖνα λέλειπται.}
\text{ὅδε σοφὴ βιώτου παράνεσι ἄνθρωπων.
}\]
λακίων ἦρε δὲ τὰ χρήματα Εὔμενης, ἀποστὰς Ἀντιγόνον. ἔτι δ' ὑπερθεν τούτου τε καὶ τῶν Σόλων ὀρεινῆς ἔστιν, ἐν ἡ Ὁλβη πόλις, Διὸς ιερὸν ἔχουσα, Ἀλαντος ἄδρυμα τοῦ Τεῦκρου καὶ ὁ ἱερεὺς δυνάστης ἔγινετο τῆς Τραχειώτιδος εἰτ' ἐπέθευτο τῇ χώρᾳ τύραννοι πολλοί, καὶ συνέστη τὰ ληστήρια. μετὰ δὲ τὴν τούτων κατάλυσιν ἐφ' ἡμῶν ἡδη τὴν τοῦ Τεῦκρου δυναστείαν ταύτην ἐκάλουν, τὴν δ' αὐτὴν καὶ ἱεροσύνην καὶ οἱ πλείστοι γε τῶν ἱερασαμένων ἄνωμάξοντο Τεῦκροι ἢ Ἀλαντες. εἰσιοῦσα δ' Ἀβα κατ' ἐπιγαμίαιν εἰς τὸν οἶκον τούτου, ἡ Ζηνοφόνους θυγάτηρ, ἐνὸς τῶν τυράννων, αὐτὴ κατέσχε τὴν ἀρχήν, προλαβόντος τοῦ πατρὸς ἐν ἐπιτρόπου σχήματι ὑστερον δὲ καὶ Ἀντώνιος καὶ Κλεοπάτρα κατεχαίσαντο ἐκείνη, θεραπείαις ἐκλιπαρηθέντες ἐπειδ' ἢ μὲν κατελύθη, τοῖς δ' ἀπὸ τοῦ γένους διέμεινεν ἡ ἀρχή. μετὰ δὲ τὴν Ἀγχιάλην αἰ τοῦ Κύδνου ἐκβολαὶ κατὰ τὸ Ρήγμα καλούμενον. ἔστι δὲ λιμνάζον τόπος, ἔχων καὶ παλαιὰ νεώρια, εἰς δὲν ἐκπέπτει τὸ Κύδνος ὁ διαρρέων μέσῃ τῆς Ταρσοῦ, τὰς ἀρχὰς ἔχων ἀπὸ τοῦ ὑπερκειμένου τῆς πόλεως Ταύρου καὶ ἔστιν ἐπίνειον ἡ λίμνη τῆς Ταρσοῦ.

1 1.673 11. Μέχρι μὲν δὴ δεύο ἡ παραλία πᾶσα, ἀπὸ τῆς Ροδίων περαισάς ἀρξαμένη, πρὸς ἱσημερινᾶς ἀνατολᾶς ἀπὸ τῶν ὄμωνύμων ἐκτείνεται δύσεων· εἰτ' ἐπὶ τῆς χειμερινῆς ἀνατολὴν ἐπιστρέφει μέχρι Ἰσσοῦ, καντεῦθεν ἢδη καμπήν λαμβάνει πρὸς νότον μέχρι Φοινίκης, τὸ δὲ λυποῦν πρὸς
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donians. But the treasures were taken away by Eumenes, when he revolted from Antigonus. And still above this and Soli is a mountainous country, in which is a city Olbê, with a temple of Zeus, founded by Ajax the son of Teucer. The priest of this temple became dynast of Cilicia Tracheia; and then the country was beset by numerous tyrants, and the gangs of pirates were organised. And after the overthrow of these they called this country the domain of Teucer, and called the same also the priesthood of Teucer; and most of the priests were named Teucer or Ajax. But Aba, the daughter of Xenophanes, one of the tyrants, came into this family by marriage and herself took possession of the empire, her father having previously received it in the guise of guardian. But later both Antony and Cleopatra conferred it upon her as a favour, being moved by her courteous entreaties. And then she was overthrown, but the empire remained with her descendants. After Anchialê one comes to the outlets of the Cydnus, near the Rhegma, as it is called. It is a place that forms into a lake, having also ancient arsenals; and into it empties the Cydnus River, which flows through the middle of Tarsus and has its sources in the city Taurus, which lies above Tarsus. The lake is also the naval station of Tarsus.

11. Now thus far the seaboards as a whole, beginning at the Peraea of the Rhodians, extends towards the equinoctial east from the equinoctial west,¹ and then bends in the direction of winter sunrise² as far as Issus, and then forthwith takes a bend towards the south as far as Phoenicia; and the

¹ South-east (see Vol. I, p. 105, note 2).
δύσων μέχρι στηλών τελευτάτα. τὸ μὲν οὖν ἀληθὲς ὁ ἵσθμὸς τῆς περιωδευμάτως χερονήσου οὗτος ἐστιν ὁ ἀπὸ Ταρσοῦ καὶ τῆς ἐκβολῆς τοῦ Κύδνου μέχρι Ἀμισοῦ τὸ γὰρ ἐλάχιστον ἐξ Ἀμισοῦ διάστημα ἐπὶ τοὺς Κλίκας ὅρους τούτ’ ἐστιν· ἐντεύθεν δὲ ἐκατὸν ἐκκοσίν εἰσὶν εἰς Ταρσὸν στάδιοι, κάκειθεν οὐ πλείους 1 ἐπὶ τὴν ἐκβολήν τοῦ Κύδνου. καὶ μὴν ἐπὶ γε Ἰσσοῦν καὶ τὴν κατ' αὐτὴν θάλατταν οὔτ' ἄλλη ὅδος συντομωτέρα ἐστὶν ἐξ Ἀμισοῦ τῆς διὰ Ταρσοῦ, οὔτ' ἐκ Ταρσοῦ ἐπὶ Ἰσσοῦν ἐγγυτέρα ἐστὶν ἢ ἐπὶ Κύδνου, ὅστε δὴν, ὅτι ταῖς μὲν ἀληθείαις οὗτος ἢ ἐνθ' ὁ ἵσθμός, λέγεται δ’ ὅμως ὁ μέχρι τοῦ Ἰσσικοῦ κόλπου παρακλεπτόντας διὰ τὸ σημειώθησα. διὰ δὲ τούτ’ αὐτὸ καὶ τὴν ἐκ τῆς Ῥοδίας γραμμὴν, ἢ μέχρι τοῦ Κύδνου κατηγόρουμεν, τὴν αὐτὴν ἀποφαίνομεν 2 τῇ μέχρι Ἰσσοῦ, οὔτ’ παρὰ τοῦτο ποιούμενοι, καὶ τὸν Ταυρόν φαίνει διήκειν ἐπ’ εὐθείας τῇ τῇ γραμμῇ μέχρι τῆς Ἰουδαίης.

12. Ἡ δὲ Ταρσοῦ κεῖται μὲν ἐν πεδίῳ, κτίσμα δ’ ἐστὶ τοῦ μετὰ Τριπτολέμου πλαισθέντων Ἀργείων κατὰ ξήτησιν Ἰουδ’ διαρρέει δ’ αὐτὴν μέσῃν ὁ Κύδνος παρ’ αὐτὸ τὸ γυμνάσιον τῶν νέων· ἵν’ ἔτ’ τῆς πηγῆς οὐ πολύ ἀπωθηθεὶς ὦς, καὶ τοῦ ρεθροῦ διὰ φάραγγος βαθείας ἰόντως, ἀπ’ εὐθύς εἰς τὴν πόλιν ἐκκοσίτους, ᾨξυρόν τε καὶ

1 πείντε, after πλείους, all MSS. except F. The translator believes, with O. Müller, that Strabo wrote ἰδιομήκοντα (i.e. ο’ and not е’).
2 ἀποφαίνομεν, Groskurd and the later editors, instead of ἀποφαινόμενοι.

1 i.e. the Pillars of Heracles at Gibraltar.

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remainder extends towards the west as far as the Pillars\(^1\) and there ends. Now the truth is that the actual isthmus of the peninsula which I have described is that which extends from Tarsus and the outlet of the Cydnus to Amisus, for this is the shortest distance from Amisus to the boundaries of Cilicia; and the distance thence to Tarsus is one hundred and twenty stadia, and the distance from there to the outlet of the Cydnus is no more than that. And in fact to Issus, and the sea near it, there is no other road from Amisus which is shorter than that through Tarsus, and Tarsus is not nearer to Issus than to the Cydnus;\(^2\) and therefore it is clear that in reality this would be the isthmus; but still people call that which extends as far as the Gulf of Issus the true isthmus, thus betraying the facts because of the significance of the gulf. And it is because of this very thing that I, without making any accurate distinctions, represent the line from Rhodes, which I have prolonged to the Cydnus, to be the same as the line extending as far as Issus, and also assert that the Taurus extends in a straight line with that line as far as India.

12. As for Tarsus, it lies in a plain; and it was founded by the Argives who wandered with Triptolemus in quest of Io; and it is intersected in the middle by the Cydnus River, which flows past the very gymnasion of the young men. Now inasmuch as the source of the river is not very far away and its stream passes through a deep ravine and then empties immediately into the city, its discharge is both cold and swift; and hence it is helpful both

\(^2\) i.e. the outlet of the Cydnus, at R hegma.
ταχὺ τὸ βρεῦμα ἐστὶν, ὅθεν καὶ τοῖς παχυνευροὺσι βροιξομένοις καὶ κτίνωσι καὶ ἀνθρώποις ἐπικουρεῖ.

13. Τοσαύτη δὲ τούς ἐνθάδε ἀνθρώπους σπουδῇ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην παιδείαν ἐγκύκλιον ἀπασαν γέγονεν, ὥστε ὑπερβέβληται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινὰ ἄλλον τόπον δυνατὸν εἶπεν, ἐν δὲ σχολαι καὶ διατριβαὶ φιλοσόφων γεγονασί. διαφέρει δὲ τοσοῦτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶ, ξένοι δὲ οὐκ ἐπιδημοῦσιν ραδίως: οὐδὲ αὐτοὶ οὕτως μένουσιν αὐτῶς, ἄλλα καὶ τελειοῦνται ἐκδημησαντες, καὶ τελειωθέντες ξενυτεύωσιν ἱδέως, κατέρχονται δὲ ὅλοι, ταῖς δὲ ἄλλαις πόλεσιν, ὡς ἀρτίως εἶπον, πλὴν Ἀλεξάνδρειας, συμβαίνει τάναντία: φοιτᾶσι γὰρ εἰς αὐτὰς πολλοὶ καὶ διατριβοῦσιν αὐτῶς ἁσμενοί, τῶν δὲ ἐπιχωρίων οὐ τοὺς οὕτ' ἄν ἔξω φοιτῶνται ἱδοις κατὰ φιλομάθειαν, οὐτ' αὐτῶς περὶ τοῦτο σπουδάζοντος: Ἀλεξάνδρεῖσι δ' ἀμφότερα συμβαίνει καὶ γὰρ δέχονται πολλοὺς τῶν ξένων καὶ ἐκπέμπουσι τῶν ἱδίων οὐκ ὅλους. καὶ εἰς σχολαι παρ' αὐτοίς παντοδαπαί τῶν περὶ λόγους τεχνῶν, καὶ τᾶλλα τ' εὐανδρεῖ καὶ πλείστον δύναται, τῶν τῆς μητροπόλεως ἐπέχουσα λόγων.

14. "Ἀνδρες δὲ εξ αὐτῆς γεγονασί τῶν μὲν στοιχών Ἀντίπατρὸς τε καὶ Ἀρχέδημος καὶ Νέστωρ· ἐτι δ' Ἀθηνόδωροι δύο, ὅν ὁ μὲν, Κορυνίων καλούμενος, συνεβίωσε Μάρκω

1 i.e. to their schools.
to men and to cattle that are suffering from swollen sinews, if they immerse themselves in its waters.

13. The people at Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where there have been schools and lectures of philosophers. But it is so different from other cities that there the men who are fond of learning are all natives, and foreigners are not inclined to sojourn there; neither do these natives stay there, but they complete their education abroad; and when they have completed it they are pleased to live abroad, and but few go back home. But the opposite is the case with the other cities which I have just mentioned except Alexandria; for many resort to them and pass time there with pleasure, but you would not see many of the natives either resorting to places outside their country through love of learning or eager about pursuing learning at home. With the Alexandrians, however, both things take place, for they admit many foreigners and also send not a few of their own citizens abroad. Further, the city of Tarsus has all kinds of schools of rhetoric; and in general it not only has a flourishing population but also is most powerful, thus keeping up the reputation of the mother-city.  

14. The following men were natives of Tarsus: among the Stoics, Antipater and Archedemus and Nestor; and also the two Athenodoruses, one of whom, called Cordyliion, lived with Marcus Cato

2 i.e. in spite of the fact that so many able men leave the city and never return.
Κάτωνι, καὶ ἔτελεύτα₁ παρ’ ἐκείνῳ, ὁ δὲ τοῦ Σάμιδωνος, ὅν καὶ Κανανήτην φασίν ὑπὸ κόμης τινός, Καῖσαρος καθηγήσατο καὶ τιμής ἐτυχε μεγάλης· κατιόν τε εἰς τὴν πατρίδα ἤδη γηραιός κατέλυε τὴν καθεστώσαν πολιτείαν, κακῶς φερομένη ὑπὸ τὸ ἄλλον καὶ Βοήθου, κακοῦ μὲν ποιητῶ, κακοῦ δὲ πολίτου, δημοκρίσεως ἱσχύσαντος τὸ πλέον. ἐσπῆρε δ’ αὐτὸν καὶ Ἀντώνιος, κατ’ ἀρχάς ἀποδεξάμενος τὸ γραφεῖν εἰς τὴν ἐν Φιλίπποις νῦν ἔσος, καὶ ἔτι μᾶλλον ἡ εὐχέρεια ἡ ἐπιπολάξουσα παρὰ τοῖς Ταρσεύσιν, ὡστ’ ἅπαντως σχεδιάζειν παρὰ χρήμα πρὸς τὴν δεδομένην ὑπόθεσιν καὶ δὴ καὶ γυμνασιαρχίαν ὑποσχόμενος Ταρσεύσι τούτου ἀντὶ γυμνασιάρχου ² κατέστησε, καὶ τὰ ἀναλώματα ἐπίστευσεν αὐτὸπ. ἐφοράθη δὲ νοσφισάμενος τὰ τε ἄλλα καὶ τούλαιον ἐλεγχόμενος δ’ ὑπὸ τῶν κατηγόρων ἐπὶ τοῦ Ἀντωνίου, παρηγέτω τὴν ὁργήν, σὺν ἄλλοισ καὶ ταύτα λέγον, ὅτι, Ἡσπερ `Ομηρος ἐξύμνησεν Ἀχιλλέα καὶ Ἀγαμέμνονα καὶ Ὀδυσσέα, οὕτως ἔγω σ’ ὑπὸ δίκαιον οὐν εἰμὶ εἰς τοιαύτας ἀγεσθαι διαβολᾶς ἐπὶ σοῦ. παραλαβὼν οὖν ὁ κατήγορος τὸν λόγον, Ἀλλ’ `Ομηρος μὲν, ἔφη, ἐλαιον ³ 'Αγαμέμνονος οὐκ ἐκλήψεν, Ἀλλ’ οὐδὲ Ἀχιλλέως, σὺ δὲ ὅστε δώσεις δίκην. διὰκοουσάμενος δ’ οὖν θεραπείαις τις τὴν ὁργήν, οὔδεν ἢττου διετέλεσεν ἄγων καὶ φέρων τὴν πόλιν μέχρι τῆς καταστροφῆς τοῦ Ἀντωνίου. τοιαύτην δὲ τὴν πόλιν κατα-

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₁ ἕτελεύτα, Corais, for τελεύτα.
² ἀντ' ἰγμνασιάρχου σου, ἀντ' ἰγμνασιάρχου other MSS.
³ μέν, after ἐλαιον, omitted by some.
and died at his house; and the other, the son of Sandon, called Cananites after some village, was Caesar's teacher and was greatly honoured by him; and when he returned to his native land, now an old man, he broke up the government there established, which was being badly conducted by Boethus, among others, who was a bad poet and a bad citizen, having prevailed there by currying the favour of the people. He had been raised to prominence by Antony, who at the outset received favourably the poem which he had written upon the victory at Philippi, but still more by that facility prevalent among the Tarsians whereby he could instantly speak offhand and unceasingly on any given subject. Furthermore, Antony promised the Tarsians an office of gymnasiarch, but appointed Boethus instead of a gymnasiarch, and entrusted to him the expenditures. But Boethus was caught secreting, among other things, the olive-oil; and when he was being proven guilty by his accusers in the presence of Antony he deprecated Antony's wrath, saying, among other things, that "Just as Homer had hymned the praises of Achilles and Agamemnon and Odysseus, so I have hymned thine. It is not right, therefore, that I should be brought before you on such slanderous charges." When, however, the accuser caught the statement, he said, "Yes, but Homer did not steal Agamemnon's oil, nor yet that of Achilles, but you did; and therefore you shall be punished." However, he broke the wrath of Antony by courteous attentions, and no less than before kept on plundering the city until the overthrow of Antony. Finding the city in this plight,
λαβῶν ὁ Ἀθηνόδωρος, τέως μὲν ἔπεχείρει λόγῳ μετάγειν κάκεινον καὶ τοὺς συστασίωτας· ὡς δ' οὖν ἀπείχοντο ὦβρεως οὐδεμίας, ἔχρησατο τῇ δοθείῃ ὑπὸ τοῦ Κάισαρος ἔξουσία καὶ ἐξέβαλεν αὐτούς, καταγνύσις φυγῆ. οἱ δὲ πρῶτον μὲν κατεστοιχογράφησαν αὐτοὺς τοιαῦτα.

675 ἔργα νέων, βουλαὶ δὲ μέσων, πορδαὶ δὲ γερόντων.

ἐπεῖ δ' ἐκεῖνος ἐν παιδίας μέρει δεξάμενος ἐκέλευσε παρεπιγράψαι "—βρονταὶ δὲ γερόντων," καταφρονήσας δὲ τις τοῦ ἔπιεικοῦς, εὐλυτον τὸ κοιλίδιον ἐχὼν, προσέφεραν πολὺ τῇ θύρᾳ καὶ τῷ τοίχῳ, νύκτωρ παρίων τὴν οἰκίαν. ὁ δὲ τῆς στάσεως καθηγορῶν ἐν ἐκκλησίᾳ, τὴν νόσου τῆς πόλεως, ἐφη, καὶ τὴν καχεῖαν πολλαχόθεν σκοπεῖν ἔξετο, καὶ δὴ καὶ ἐκ τῶν διαχωρημάτων. οὕτως μὲν στωικὸι ἄνδρες· ἀκαδημαϊκὸς δὲ Νέστωρ ὁ καθ' ἡμᾶς, ὁ Μαρκέλλος καθηγησάμενος, τοῦ Ὀκταυνίας παιδός, τῆς Κάισαρος ἅδελφης. καὶ οὕτως δὲ προέστη τῆς πολιτείας, διαδεξάμενος τὸν Ἀθηνόδωρον, καὶ διετέλεσε τιμώμενος παρὰ τοῖς ἡγεμόσι καὶ ἐν τῇ πόλει.

15. Τῶν δ' ἅλλων φιλοσόφων,

οὓς κεν ἐν γροθὴν καὶ τούνομα μυθησαίμην.

Πλουτιάδης τε ἔγενετο καὶ Διογένης τῶν περιπολιζόντων καὶ σχολᾶς διατιθεμένων εὕρως· ὁ δὲ Διογένης καὶ ποιήματα ὠσπέρ ὀπεφοίβαζε, τεθείσης ὑπόθεσεως, τραγικὰ ὡς ἐπὶ πολὺ γραμματικὸ δὲ, ὅν καὶ συγγράμματά ἔστων, 'Ἀρτεμίδωρός τε καὶ Διόδωρος' ποιήθης δὲ τραγῳδίας.
Athenodorus for a time tried to induce both Boethus and his partisans to change their course; but since they would abstain from no act of insolence, he used the authority given him by Caesar, condemned them to exile, and expelled them. These at first indicted him with the following inscription on the walls: "Work for young men, counsels for the middle-aged, and flatulence for old men"; and when he, taking the inscription as a joke, ordered the following words to be inscribed beside it, "thunder for old men," someone, contemptuous of all decency and afflicted with looseness of the bowels, profusely bespattered the door and wall of Athenodorus' house as he was passing by it at night. Athenodorus, while bringing accusations in the assembly against the faction, said: "One may see the sickly plight and the disaffection of the city in many ways, and in particular from its excrements." These men were Stoics; but the Nestor of my time, the teacher of Marcellus, son of Octavia the sister of Caesar, was an Academician. He too was at the head of the government of Tarsus, having succeeded Athenodorus; and he continued to be held in honour both by the prefects and in the city.

15. Among the other philosophers from Tarsus, "whom I could well note and tell their names,"\(^1\) are Plutiades and Diogenes, who were among those philosophers that went round from city to city and conducted schools in an able manner. Diogenes also composed poems, as if by inspiration, when a subject was given him—for the most part tragic poems; and as for grammarians whose writings are extant, there are Artemidorus and Diodorus; and

\(^1\) *Iliad* 3. 235.
λαβὼν ὁ Ἀθηνόδωρος, τέως μὲν ἐπεχείρει λόγῳ μετάγειν κάκεινον καὶ τοὺς συντασσόμενας, ὡς δὲ οὖκ ἀπείχοντο ὦβρεως οὐδεμίας, ἐχρῆσατο τῇ δοθείσῃ ὑπὸ τοῦ Καίσαρος ἐξουσία καὶ ἐξέβαλεν αὐτούς, καταγνεύοντας φυγῆν. οἱ δὲ πρῶτον μὲν κατεταχθοράφησαν αὐτοῦ τοιαύτα:

C 675 ἔργα νέων, βουλαὶ δὲ μέσουν, πορδαὶ δὲ γερόντων.

ἐπεὶ δὲ ἐκεῖνος ἐν παιδίαις μέρει δεξάμενος ἐκέλευσε παρεπιγράψαι "—βρονταὶ δὲ γερόντων," καταφρονήσας δὲ τις τοῦ ἐπιεικοῦς, εὐλυτὸν τὸ καλλίδιον ἕχων, προσέρρας πολὺ τῇ θύρᾳ καὶ τῷ τοῖχῳ, νύκτωρ παριῶν τὴν οἰκίαν. ὃ δὲ τῆς στάσεως καθηγορῶν ἐν ἐκκλησίᾳ, τὴν νόσου τῆς πόλεως, ἐθῆ, καὶ τὴν κακεζῶν πολλαχόθεν σκοπεῖν ἐξεταί, καὶ δὴ καὶ ἐκ τῶν διαχωρημάτων. οὗτοι μὲν στωικοὶ ἄνδρες, ἀκαδημαϊκὸς δὲ Νέστωρ ὁ καθ' ἡμᾶς, ὁ Μάρκελλος καθηγησάμενος, τοῦ Ὀκτασίας παῖδος, τῆς Καίσαρος ἀδελφῆς. καὶ οὗτος δὲ προέστη τῆς πολιτείας, διαδεξάμενος τὸν Ἀθηνοδωρου, καὶ διετέλεσεν τιμώμενος παρὰ τὲ τῶν ἡγεμόνων καὶ ἐν τῇ πόλει.

15. Τῶν δ' ἄλλων φιλοσόφων,

οὐς κεν ἐν γροῦν καὶ τοῦνομα μυθησάμενον,
Πλουτιάδης τε ἐγένετο καὶ Διογένης τῶν περιπλησίων καὶ σχολᾶς διατιθεμένων εὐφυῶς. ὡς δὲ Διογένης καὶ ποιήματα ὦσπερ ἄπεφοβότα, τεβείσας ὑποβέσως, τραγικὰ ὡς ἐπὶ πολὺ γράμματικοι δὲ, ἀν καὶ συγγράμματα ἔστως, Αρτεμίδωρος τε καὶ Διόδωρος ποιητὴς δὲ τραγωδίας

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Athenodorus for a time tried to induce both Boethus and his partisans to change their course; but since they would abstain from no act of insolence, he used the authority given him by Caesar, condemned them to exile, and expelled them. These at first indicted him with the following inscription on the walls: "Work for young men, counsels for the middle-aged, and flatulence for old men"; and when he, taking the inscription as a joke, ordered the following words to be inscribed beside it, "thunder for old men," someone, contemptuous of all decency and afflicted with looseness of the bowels, profusely bespattered the door and wall of Athenodorus' house as he was passing by it at night. Athenodorus, while bringing accusations in the assembly against the faction, said: "One may see the sickly plight and the disaffection of the city in many ways, and in particular from its excrements." These men were Stoics; but the Nestor of my time, the teacher of Marcellus, son of Octavia the sister of Caesar, was an Academician. He too was at the head of the government of Tarsus, having succeeded Athenodorus; and he continued to be held in honour both by the prefects and in the city.

15. Among the other philosophers from Tarsus, "whom I could well note and tell their names,"\(^1\) are Plutarch and Diogenes, who were among those philosophers that went round from city to city and conducted schools in an able manner. Diogenes also composed poems, as if by inspiration, when a subject was given him—for the most part tragic poems; and as for grammarians whose writings are extant, there are Artemidorus and Diodorus; and

\(^1\) Iliad 3. 235.
ἀριστος τὸν τὴς Πλειάδος καταριθμουμένων Διονυσίδης. μέλιστα δὴ ἡ 'Ρώμη ἡ δύναται δι- δάσκειν τὸ πλῆθος τῶν ἐκ τῆς τὴς πόλεως φιλολόγων Ταρσέων γὰρ καὶ Ἀλεξανδρέων ἐστὶ μεστή. τοιαύτη μὲν ἡ Ταρσός.

16. Μετὰ δὲ τὸν Κύδνων ὁ Πύραμος ἐκ τῆς Καταονίας βέων, ὑπὲρ καὶ πρῶτον ἐμνήσθημεν φησί δ' Ἀρτεμίδωρος, ἐντεύθεν εἰς Σόλους εὐ- θυπλοίᾳ σταδίους εἶναι πεντακοσίους. πλησίον δὲ καὶ Μαλλάς, ἐφ' ύψους κειμένη, κτίσμα Ἀμφίλοχου καὶ Μόψου, τοῦ Ἀπόλλωνος καὶ Μαντοῦς, περὶ δὲ πολλὰ μυθολογεῖται καὶ δὴ καὶ ἤμεις ἐμνήσθημεν αὐτὸν ἐν τοῖς περὶ Κάλχαντος λόγοις καὶ τῆς ἐρίδος, ἢν ἤρισαν περὶ τῆς μαντικῆς ὁ τε Κάλχας καὶ ὁ Μόψος· ταύτην τε γὰρ τὴν ἐρὶν μεταφέρουσιν ἕνως, καθάπερ καὶ Σοφοκλῆς, εἰς τὴν Κιλίκίαν, καλέσας ἐκείνος αὐτὴν Παμφυλίαν πραγμάτως, καθάπερ καὶ τὴν Δυσίαν Καρίαν καὶ τὴν Τροίαν καὶ Δυσίαν Ἐρυγίαν· καὶ τὸν θάνατον δὲ τοῦ Κάλχαντος ἐνταῦθα παραδιδόσωμ άλλοι τε καὶ Σοφοκλῆς· οὐ μόνον δὲ τὴν περὶ τῆς μαντικῆς ἐρὶν μεμεθεύκασιν, ἀλλὰ καὶ τῆς ἀρχῆς· τὸν γὰρ Μόψον φασὶ καὶ τὸν Ἀμφίλοχον ἐκ Τροίας ὁ 676 ἐλθόντας κτίσαι Μαλλόν· εἰτ' Ἀμφίλοχον εἰς Ἀργος ἀπελθεῖν, δυσαρεστήσατα δὲ τοῖς ἐκεί πάλιν ἀναστρέψαι δεύορο, ἀποκλειόμενον δὲ τῆς κοινωνίας συμβαλεῖν εἰς μονομαχίαν πρὸς τὸν

1 ἡ 'Ρώμη, Sihler (American Journal of Philology, 1923, p. 141) would emend to τήν 'Ρώμην.
2 Μαντοῦς, Xylander, for Αντοῦς; so the later editors.
3 καὶ, before Ἐρυγίαν, Groskurd omits, so Meineke.
the best tragic poet among those enumerated in the "Pleias" was Dionysides. But it is Rome that is best able to tell us the number of learned men from this city; for it is full of Tarsians and Alexandrians. Such is Tarsus.

16. After the Cydnus River one comes to the Pyramus River, which flows from Cataonia, a river which I have mentioned before. According to Artemidorus, the distance thence to Soli in a straight voyage is five hundred stadia. Near by, also, is Mallus, situated on a height, founded by Amphilocho and Mopsus, the latter the son of Apollo and Manto, concerning whom many myths are told. And indeed I, too, have mentioned them in my account of Calchas and of the quarrel between Calchas and Mopsus about their powers of divination. For some writers transfer this quarrel, Sophocles, for example, to Cilicia, which he, following the custom of tragic poets, calls Pamphylia, just as he calls Lycia "Caria" and Troy and Lydia "Phrygia." And Sophocles, among others, tells us that Calchas died there. But, according to the myth, the contest concerned, not only the power of divination, but also the sovereignty; for they say that Mopsus and Amphilocho went from Troy and founded Mallus, and that Amphilocho then went away to Argos, and, being dissatisfied with affairs there, returned to Mallus, but that, being excluded from a share in the government there, he fought a duel with Mopsus,

1 i.e. the "Seven (Alexandrian) Stars," referring to the Pleiades, the seven daughters of Atlas, who were placed by Zeus among the stars and became one of the oldest Greek constellations.
2 See critical note.
3 12. 2. 4.
4 14. 1. 27.
5 See 14. 3. 3.
Μόνον, πεσόντας δ' ἀμφοτέρους ταφήματι μὴ ἐν ἑπόγει ἄλληλοις· καὶ νῦν οἱ τάφοι δεικνυνται περὶ Μάγαρσα τοῦ Πυράμου πλησίον. ἐντεύθεν δ' ἦν Κράτης ὁ γραμματικός, οὐ γὰρ γενέσθαι μαθητὴς Παναίτιος.

17. Ὑπόρκειται δὲ τῆς παραλλαγᾶς ταύτης Ἀλήων πεδίου, δ' οὖ Φιλώτας διήγαγεν Ἀλεξάνδρῳ τὴν ὑπον, ἐκείνου τὴν φάλαγγα ἄγα-γόντος ἐκ τῶν Σόλων διὰ τῆς παραλλαγᾶς καὶ τῆς Μαλλωτιδος ἐπὶ τε Ἰσσόν καὶ τὰς Δαρείου δυνάμεις. φασὶ δὲ καὶ ἐναγίσατο τῷ Ἀμφιλόχῳ τοῦ Ἀλεξάνδρου διὰ τὴν ἔξ. Ἀργοὺς συγγένειαν. Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναρε-θήναι τοῦ Ἀμφιλοχιοῦ φησιν, οἳ δὲ περὶ τὸ Ἀλήων πεδίου, οἳ δ' ἐν Συρίᾳ, ἀπὸ τοῦ Ἀλήων ἀπόστατα διὰ τὴν ἔρυν.

18. Μετὰ δὲ Μαλλῶν Αἰγαίαι πολέμιων, ὕφορμον ἔχον εἰτ' Ἁμανίδες πύλαι, ὕφορμον ἔχουσαι, εἰς δ' τελευτᾷ τὸ Ἀμανίδον ἄρος ἀπὸ τοῦ Ταύρου καθήκον, δ' τῆς Κελκίας ὑπορκεῖται κατὰ τὸ πρὸς ἑος μέρος, αἰὲ μὲν ὑπὸ πλειόνων δυναστευόμενον τυράννων, ἐχόντων ἐρύματα· καθ' ἕμας δὲ κατέστη κύριος πάντων ἀνήρ ἀξιόλογος καὶ βασιλεὺς ὑπὸ Ἁρμαίων ὁμομάθη διὰ τὰς ἀνδραγαθίας Ταρκονίδιμος, καὶ τὴν διαδοχὴν τοῖς μετ' αὐτῶν παρέδωκε.

19. Μετὰ δὲ Αἰγαίας Ἰσσός πολέμιων ὕφορ-μον ἔχον καὶ ποταμὸς Πίναρος. ἐνταῦθα οἱ ἄγον συνέπεσεν Ἀλεξάνδρῳ καὶ Δαρεῖῳ καὶ ὁ

1 Ταρκονίδιμος, Casaubon, for Ταρκονίδιμος CE, Ταρκονίδιμον other MSS.
2 Πίναρος, Tzschucke, for Πίναρος D, Πίναρος other MSS.

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and that both fell in the duel and were buried in places that were not in sight of one another. And to-day their tombs are to be seen in the neighbourhood of Magarsa near the Pyramus River. This was the birthplace of Crates the grammarian, of whom Panaetius is said to have been a pupil.

17. Above this coast lies the Aleian Plain, through which Philotas led the cavalry for Alexander, when Alexander led his phalanx from Soli along the coast and the territory of Mallus against Issus and the forces of Dareius. It is said that Alexander performed sacrifices to Amphiloehus because of his kinship with the Argives. Hesiod says that Amphiloehus was slain by Apollo at Soli; but others say that he was slain in the neighbourhood of the Aleian Plain, and others in Syria, when he was quitting the Aleian Plain because of the quarrel.

18. After Mallus one comes to Aegaeae, a small town, with a mooring-place; and then to the Amanides Gates, with a mooring-place, where ends the mountain Amanus, which extends down from the Taurus and lies above Cilicia towards the east. It was always ruled by several powerful tyrants, who possessed strongholds; but in my time a notable man established himself as lord of all, and was named king by the Romans because of his manly virtues—I refer to Turcondimotus, who bequeathed the succession to his posterity.

19. After Aegaeae, one comes to Issus, a small town with a mooring-place, and to the Pinarus River. It was here that the struggle between Alexander and Dareius occurred; and the gulf is

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1 Mallus.

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κόλπος εἰρήται "Ἰσσικός" ἐν αὐτῷ δὲ πόλις Ἦμφασσος καὶ Μυρίανδρος πόλις καὶ Ἁλεξάνδρεια καὶ Νικόπολις καὶ Μόγου ἐστὶ καὶ Πύλαι λεγόμεναι, ὅριον Κιλίκων τε καὶ Σύρων. ἐν δὲ τῇ Κιλικίᾳ ἐστὶ καὶ τὸ τῆς Σαρπηδονίας Ἀρτέμιδος ἱερὸν καὶ μαντεῖον, τοὺς δὲ χρησμοὺς ἐνθέοι προθεσπιζοῦσιν.

20. Μετὰ δὲ τὴν Κιλικίαν πρώτῃ πόλις ἐστὶ τῶν Σύρων Σελευκεία, ἢ ἐν Πιερίᾳ, καὶ πλησίον Ὀρόντης ἐκδίδωσι ποταμός. ἐστὶ δὲ ἀπὸ Σελευκείας εἰς Σόλους ἐπ᾽ εὐθείας πλοῦς ὀλίγον ὑπολείπουσι τῶν χιλιῶν σταδίων.

21. Τῶν δὲ ἐν Τροίᾳ Κιλίκων, ὧν Ὀμηρος μέμνηται, πολὺ διεστῶτων ἀπὸ τῶν ἐξω τοῦ Ταύρου Κιλίκων, οἱ μὲν ἀποφαίνουσιν ἀρχηγέταις τοὺς ἐν τῇ Τροίᾳ τούτων καὶ δεικνύουσι τινας τῶν τόπων κανταύθα, ὡσπερ ἐν τῇ Παμφύλῳ Θήβην καὶ Δυρνησσὸν, οἱ δὲ ἐμπαλὼν καὶ Ἀληίον τι πεδίον κάκει δεικνύουσι.

Περιοδευμένων δὲ καὶ τῶν ἐξω τοῦ Ταύρου μερῶν τῆς προερημένης χερσονήσου, προσθετέον ἐστὶ καὶ ταῦτα.

C 677 22. Ὁ γὰρ Ἀπολλόδωρος ἐν τοῖς περὶ νεῶν ἔτι καὶ τοιαύτα λέγει· τοὺς γὰρ ἐκ τῆς Ἀσίας ἐπικούρους τῶν Τρώων ἀπαντᾷ καταριθμεῖσθαι φησιν ὑπὸ τοῦ ποιητοῦ τῆς χερσονήσου κατοίκους οὕτως, ἣς ὁ στενώτατος Ἰσθμὸς ἐστὶ τὸ μεταξὺ τοῦ κατὰ Σινώπην μυχοῦ καὶ Ἰσσοῦν· αἰ δ᾽ ἐκτὸς πλευραί, φησί, τριγυνοειδοὺς οὕτως, εἰσὶ μὲν ἄνυσοι, παρῆκουσι δὲ ἢ μὲν ἀπὸ Κιλικίας ἐπὶ Χελιδονίας, ἢ δ᾽ ἐνθέδε ἐπὶ τὸ στόμα τοῦ Ἐνυξείνου, ἢ δ᾽ ἐπὶ Σινώπην πάλιν ἐνθέδε. τὸ 356
called the Issic Gulf. On this gulf are situated the city Rhosus, the city Myriandrus, Alexandreia, Nicopolis, Mopsuestia, and Pylae, as it is called, which is the boundary between the Cilicians and the Syrians. In Cilicia is also the temple and oracle of the Sarpedonian Artemis; and the oracles are delivered by persons who are divinely inspired.

20. After Cilicia the first Syrian city is Seleucia-in-Pieria, near which the Orontes River empties. The voyage from Seleucia to Soli, on a straight course, is but little short of one thousand stadia.

21. Since the Cilicians in the Troad whom Homer mentions are far distant from the Cilicians outside the Taurus, some represent those in Troy as original colonisers of the latter, and point out certain places of the same name there, as, for example, Thebê and Lyrnessus in Pamphylia, whereas others of contrary opinion point out also an Alcian Plain in the former.

Now that the parts of the aforesaid peninsula outside the Taurus have been described, I must add what follows.

22. Apollodorus, in his work On the Catalogue of Ships, goes on to say to this effect, that all the allies of the Trojans from Asia were enumerated by the poet as being inhabitants of the peninsula, of which the narrowest isthmus is that between the innermost recess at Sinopê and Issus. And the exterior sides of this peninsula, he says, which is triangular in shape, are unequal in length, one of them extending from Cilicia to the Chelidonian Islands, another from the Chelidonian Islands to the mouth of the Euxine, and the third thence back to Sinopê. Now the assertion that the allies were
μὲν οὖν μόνους τοὺς ἐν τῇ χερσονήσῳ διὰ τῶν αὐτῶν ἐλέγχοιτ' ἀν ψεύδος δι', δι' οὖν ἥλεγξαμεν πρότερον, μὴ μόνους τοὺς ἐντὸς Ἀλνος. οἱ γὰρ περὶ Φαρνακίαν τόποι, ἐν οἷς τοὺς Ἁλκάνων ἐφαμεν, ὡσπερ ἔξω τοῦ Ἀλνός εἰσιν, οὕτω καὶ ἔξω τοῦ ἱσθμοῦ, εἴπερ καὶ τῶν στενῶν τῶν μεταξὺ Σινώπης καὶ Ἰσσοῦ, καὶ οὐ τούτων γε μόνων, ἀλλὰ καὶ τῶν κατ' ἀλήθειαν στενῶν τῶν μεταξὺ Ἁμισοῦ τε καὶ Ἰσσοῦ· οὔδε γὰρ ἐκεῖνος ὅρθως ἠφορίσται τὸν ἱσθμὸν καὶ τὰ κατ' αὐτῶν στενά, ἐκεῖνα ἀντὶ τούτων τιθεῖσ. πάντων δ' εὐηθέστατον τὸ τὴν χερσόνησον τριγωνουειδῆ φῆσαι τρεῖς ἀποφήμασθαι τὰς ἔξω πλευρὰς· ο γὰρ τὰς ἔξω λέγων πλευρὰς ἔσκειν ὑπεξαιρομένῳ τὴν κατὰ τὰ στενά, ὡς καὶ ταύτην οὕτων πλευράς, οὐκ ἔξω δὲ οὔδ' ἐπὶ θαλάττῃ. εἰ μὲν τοῖς τὰ στενά ταύτα οὕτως ἦν συνηγμένα, ὡστε μικρὰν ἀπολείπειν τοῦ συνάπτειν ἐπ' ἀλλήλαις τὴν τε ἐπὶ Ἰσσοῦ καὶ τὴν ἐπὶ Σινώπην πτιπτοῦσαν πλευρὰν, συνεχόμεναι ἂν τριγωνουειδῆ λέγεσθαι τὴν χερσόνησον· νῦν δὲ γε τρεισχίλους σταδίους ἀπολείποντων μεταξὺ τῶν ὑπ' αὐτῶν λεγομένων στενῶν, ἁμαβία τὸ λέγειν τριγωνουειδῆς τὸ τοιούτων τετράπλευρον, οὔτε χωρογραφικόν. ο δὲ καὶ χωρογραφικάν εξέδωκεν ἐν κωμικῷ μέτρῳ, γῆς περιόδου ἐπιγράφας. μένει δ' ἡ αὐτῇ ἁμαβία, κἂν εἰς τούλαχιστον καταγάγῃ διάστημα τις τῶν ἱσθμῶν, ὡς οἱ εἱρήκασιν οἱ πλείστων ψευσάμενοι τὸ ἥμισυ τοῦ παντός, ὡς οἱ εἰρηκε καὶ Ἀρτεμίδωρος, χιλίους καὶ πεντακο-

1 12. 3. 24. 2 Iambic verse.
alone those who lived in the peninsula can be proved wrong by the same arguments by which I have previously shown that the allies were not alone those who lived this side the Halys River.¹ For just as the places round Pharmacia, in which, as I said, the Halizoni lived, are outside the Halys River, so also they are outside the isthmus, if indeed they are outside the narrows between Sinopê and Issus; and not outside these alone, but also outside the true narrows between Amisos and Issus, for he too incorrectly defines the isthmus and its narrows, since he substitutes the former for the latter. But the greatest absurdity is this, that, after calling the peninsula triangular in shape, he represents the "exterior sides" as three in number; for when he speaks of the "exterior sides" he seems privily to exclude the side along the narrows, as though this too were a side, but not "exterior" or on the sea. If, then, these narrows were so shortened that the exterior side ending at Issus and that ending at Sinopê lacked but little of joining one another, one might concede that the peninsula should be called triangular; but, as it is, since the narrows mentioned by him leave a distance of three thousand stadia between Issus and Sinopê, it is ignorance and not knowledge of chorography to call such a four-sided figure triangular. Yet he published in the metre of comedy² a work on chorography entitled *A Description of the Earth.* The same ignorance still remains even though one should reduce the isthmus to the minimum distance, I mean, to one-half of the whole distance, as given by those who have most belied the facts, among whom is also Artemidorus,
Σίονες σταδίους: οὔδε γὰρ τοῦτο συναγωγὴν πτω τριγωνοειδοὺς ποιεῖ σχῆματος. ἀλλ' οὔδε τὰς πλευρὰς ὅρθως διήρηται τὰς ἔξω, τὴν ἀπὸ Ἰσσοῦ μέχρι Χελεδονίων εἰσόν: λοιπὴ γὰρ ἐστιν ὅλη ἐπ' εὐθείας ἡ Δυκιακὴ παραλία ταύτη, καὶ ἡ τῶν 'Ροδίων περαιά μέχρι Φύσκου ἐντεῦθεν δὲ καμπήν λαβοῦσα ἡ ἤπειρος ἀρχεται τὴν δευτέραν καὶ δυσμικὴν ποιεῖν πλευρὰν ἄχρι Προποντίδος καὶ Βυζαντίου.

C 678 23. Φησάντως δὲ τοῦ Ἐφόρου, διότι τὴν χερρώνησον κατοικεῖ ταύτην ἐκκαίδεκα γένη, τρία μὲν Ἑλληνικά, τὰ δὲ λοιπὰ βάρβαρα χωρὶς τῶν μυγάδων, ἐπὶ θαλάσσῃ μὲν Κήλικες καὶ Πάμφυλοι καὶ Λύκιοι καὶ Βιθυνοὶ καὶ Παφλαγόνες καὶ Μαριαμνοὶ καὶ Ὀρδες καὶ Κάρες, Πισίδαι δὲ καὶ Μυσσι καὶ Χάλιβες καὶ Φρύγες καὶ Μιλύαι ἐν τῇ μεσογαιᾷ, διαιτῶν ¹ ταύτα ἑ Ἀπολλόδωρος ἐπτακαίδεκατών φησι καὶ τὸ τῶν Γαλατῶν, ὃ νεώτερον ἔστε τοῦ Ἐφόρου, τῶν δ' εἰρημένων τὰ μὲν Ἑλληνικὰ μὴ ποτὲ κατὰ ² τὰ Τρωκὰ κατωκίσθαι, τὰ δὲ βάρβαρα πολλὴν ἕχειν ³ σύγχυσιν διὰ τὸν χρόνον· καταλέγεσθαι δ' ὑπὸ τοῦ ποιητοῦ τὸ τε τῶν Τρώων ⁴ καὶ τῶν νῦν ὄνομαξομένων Παφλαγόνων καὶ Μυσσῶν καὶ Φρυγῶν καὶ Καρῶν καὶ Δυκίων, ⁵ Μῆθονας τε ἀντὶ Δυδῶν καὶ ἄλλους ἀγνώτας, οἶνον 'Αλιξώνας καὶ Καυκωνας· ἐκτὸς δὲ τοῦ καταλόγου Κητείους τε καὶ

¹ διαιτῶν, Corinals, for διαιρῶν.
² κατὰ, Casaubon, for καὶ τά.
³ ἕχειν F, ἕχει other MSS.
⁴ Τρώων μοι, Τρωκῶν other MSS.
⁵ Myston τε, Mystin other MSS.
that is, fifteen hundred stadia; for even this does not contract the side along the narrows enough to make the peninsula a triangular figure. Neither does Artemidorus correctly distinguish the exterior sides when he speaks of "the side that extends from Issus as far as the Chelidonian Islands," for there still remains to this side the whole of the Lycian coast, which lies in a straight line with the side he mentions, as does also the Peraea of the Rhodians as far as Phycus. And thence the mainland bends and begins to form the second, or westerly, side extending as far as the Propontis and Byzantium.

23. But though Ephorus said that this peninsula was inhabited by sixteen tribes, of which three were Hellenic and the rest barbarian, except those that were mixed, adding that the Cilicians, Pamphylians, Lycians, Bithynians, Paphlagonians, Mariandynians, Trojans, and Carians lived on the sea, but the Pisidians, Mysians, Chalybians, Phrygians, and Milyans in the interior, Apollodorus, who passes judgment upon this matter, says that the tribe of the Galatians, which is more recent than the time of Ephorus, is a seventeenth, and that, of the afore-said tribes, the Hellenic had not yet, in the time of the Trojan War, settled there, and that the barbarian tribes are much confused because of the lapse of time; and that the poet names in his Catalogue the tribes of the Trojans and of the Paphlagonians, as they are now named, and of the Mysians and Phrygians and Carians and Lycians, as also the Meionians, instead of the Lydians, and other unknown peoples, as, for example, the Hali-zones and Caucones; and, outside the Catalogue,

\[\text{\textsuperscript{6} \text{Λυκίων, Corais, for Λυκίων F, Κιλίκων other MSS.}}\]
Σολύμονος καὶ Κίλικας τοὺς ἐκ Θῆβης πεδίου καὶ Δέλεγας, Παμφύλους δὲ καὶ Βιθυνοὺς καὶ Μαριανδυνοὺς καὶ Πισίδας καὶ Χάλυβας καὶ Μιλύας καὶ Καππάδοκας μηδ’ ἄνωμάσθαι, τοὺς μὲν διὰ τὸ μηδέπο τοὺς τόπους καταφυκῆκεναι τοῦτος, τοὺς δὲ διὰ τὸ ἐτέρῳς γένεσι περιεχοῦσα, ὡς Ἰδρείες μὲν καὶ Τερμίλαι ¹ Καρσί, Δολίονες δὲ καὶ Βέβρυκες Φροξί.

24. Φαίνεται δ’ οὕτε τοῦ Ἐφόρου τὴν ἀπόφασιν διαιτῶν ἱκανός, τά τε τοῦ ποιητοῦ ταράττων καὶ καταψευδόμενος. Ἐφόρου τε γὰρ τοῦτο πρῶτον ἀπαιτεῖν ἔχρην, τά δὴ τοὺς Χάλυβας τίθησιν ἐντὸς τῆς χερσονήσου, τοσοῦτον ἀφεστώτας καὶ Σινώπης καὶ Ἀμισοῦ πρὸς ἔως; οἱ γὰρ λέγουσι τὸν ἰσθμὸν τῆς χερσονήσου ταύτης τὴν ἀπὸ Ἰσσοῦ γραμμῆν ἐπὶ τὸν Εὐξείνου, ἀς ἄν μεσημβρινὴν τινα τιθέασι ταύτην, ἢν ² οἱ μὲν εἶναι νομίζουσι τὴν ἐπὶ Σινώπης, οἳ δὲ τὴν ἐπὶ Ἀμισοῦ, ἐπὶ δὲ τῶν Χαλύβων οὐδεὶς. Λοξὴ γάρ ἐστι τελεώς. ὁ γὰρ δὴ διὰ Χαλύβων μεσημβρίνος διὰ τῆς μικρᾶς Ἀρμενίας γράφων ἀν καὶ τοῦ Ἐφόρου, τὴν Καππαδοκίαν ὅλην ἐντὸς ἀπολαμβανόντας καὶ τὴν Κομαγηνήν καὶ τὸν Ἀμανοῦ καὶ τὸν Ἰσσικὸν κόλπον. εἰ δ’ οὖν καὶ τὴν λοξὴν γραμμὴν ὄριζεν τὸν ἰσθμὸν συγχωρήσαμεν, τὰ πλείστα γαί τοῦτον, καὶ μάλιστα ἡ Καππαδοκία, ἐντὸς ἀπολαμβάνοντ’ ἀν καὶ ὁ νῦν ἰδίως λεγόμενος Πόντος, τὴς Καππαδοκίας μέρος ὁν τὸ πρὸς τὸν Εὐξείνων ὡστ’ εἰ τούς Χαλύβας τῆς χερσονήσου δετέου

¹ Τερμίλαι, Χυλαντέρ, ἢρ Τερμίλαι.
the Ceteians and the Solymi and the Cilicians from
the plain of Thebê and the Leleges, but nowhere
names the Pamphylians, Bithynians, Mariandynians,
Pisidians, Chalybians, Milyans, or Cappadocians—
some because they had not yet settled in this region,
and others because they were included among other
tribes, as, for example, the Hidrieis and the Termilae
among the Carians, and the Doliones and Bebryces
among the Phrygians.

24. But obviously Apollodorus does not pass a
fair judgment upon the statement of Ephorus, and
also confuses and falsifies the words of the poet; for
he ought first to have asked Ephorus this question:
Why he placed the Chalybians inside the peninsula
when they were so far distant towards the east from
both Sinopê and Amisus? For those who say that
the isthmus of this peninsula is the line from
Issus to the Euxine make this line a kind of
meridian, which some think should be the line to
Sinopê, and others, that to Amisus, but no one that
to the land of the Chalybians, which is absolutely
oblique; in fact, the meridian through the land
of the Chalybians would be drawn through Lesser
Armenia and the Euphrates, cutting off on this side
of it the whole of Cappadocia, Commagenê, Mt.
Amanus, and the Issic Gulf. If, however, we
should concede that the oblique line bounds the
isthmus, at least most of these places, and Cappadocia
in particular, would be cut off on this side, as also
the country now called Pontus in the special sense
of the term, which is a part of Cappadocia towards
the Euxine; so that, if the land of the Chalybians

\[ \text{\textsuperscript{2}} \text{\footnotesize H. C., Corais inserts.} \]
μέρος, πολὺ μᾶλλον τοὺς Κατάονας καὶ Κατ-πάδοκας ἀμφοτέρους καὶ Λυκάονας δὲ, οὕς καὶ αὐτοὺς παρῆκε. διὰ τι δ’ ἐν τοῖς μεσογαίοις Σ 679 ἔταιξε τοὺς Χάλιβας, οὕς ὁ ποιητὴς 'Αλιζώνας ἑκάλεσεν, ὡσπερ καὶ ἰμεῖς ἀπεδείξαμεν; ἀμείνου γὰρ ἦν διελεῖν καὶ τοὺς μὲν ἐπὶ τῇ θαλάττῃ φάναι, τοὺς δὲ ἐν τῇ μεσογαίᾳ ὡσπερ καὶ ἐπὶ τῆς Κατταπαδοκίας ποιητέων καὶ τῆς Κιλικίας. ὁ δὲ τὴν μὲν οὐδ’ ὁνόμακε, τοὺς Κιλικας δὲ τοὺς ἐπὶ τῇ θαλάττῃ μόνον εἰρήκεν. οἱ οὖν ἐπ’ 'Αντιπάτρῳ τῷ Δερβητῇ καὶ οἱ Όμοναδεῖς καὶ ἄλλοι πλείους οἱ συνάπτοντες τοῖς Πισίδαις,

οἱ οὖν ἵσασι τᾶλατταν ἀνέρες, ωδὲ θ’ ἀλεσσὶ μεμυγμένον εἰδαρ ἔδουσιν,

τίνα λάβωσι τέξιν; ἀλλ’ οὐδὲ Λυδοὺς οὐδὲ Μῆσονας εἰρήκεν, εἶτε δύο εἴθ’ οἱ αὐτοὶ εἰσί, καὶ εἶτε καθ’ ἑαυτοὺς εἶτ’ ἐν ἑτέρῳ γένει περιέχο-μένους. οὕτω γὰρ ἐπίσημον ἥθνος οὐκ ἀποκρύψαι δυνατόν, δ’ τε μὴ λέγων περὶ αὐτοῦ μηδὲν οὐκ ἂν δόξεει παραλυπείν τι τῶν κυριωτάτων;

25. Τίνες δ’ εἰσάν οἱ μεγάδες; οὐ γὰρ ἂν ἔχομεν εἰπεῖν παρὰ τοὺς λεχθέντας τοποὺς ἢ ὅνυμάσθαι ἢ αὐτοῦ ἢ παραλειτθαί ἄλλους, οἷς ἀποδῶσομεν τοῖς μεγάσιν, οὐδὲ γε αὐτῶν τινὰς τούτων, ὥν ἢ εἰπεῖν ἢ παρέλυε. καὶ γὰρ εἰ κατεμίχθησαν, ἀλλ’ ἢ ἔπικράτεια πεποίηκεν ἢ Ἔλληνας ἢ βαρβάρους: τρίτον δὲ γένος οὐδὲν ἴσμεν τὸ μικτὸν.

1 'Αλιζώνας CEFσω.
2 οὐδ’ θ’ F, οὐδ’ ἦθ’ other MSS.

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must be set down as a part of the peninsula, much
more should Cataonia and both Cappadocias, as also
Lycaonia, which is itself omitted by him. Again,
why did Ephorus place in the interior the Chalybians,
whom the poet called Halizones, as I have already
demonstrated? For it would have been better to
divide them and set one part of them on the sea
and the other in the interior, as should also be done
in the case of Cappadocia and Cilicia; but Ephorus
does not even name Cappadocia, and speaks only
of the Cilicians on the sea. Now as for the people
who were subject to Antipater Derbetes, and the
Homonadeis and several other peoples who border
on the Pisidians, “men who do not know the sea
and even do not eat food mingled with salt,” where are they to be placed? Neither does he say
in regard to the Lydians or Meiones whether they
are two peoples or the same, or whether they live
separately by themselves or are included within
another tribe. For it would be impossible to lose
from sight so significant a tribe; and if Ephorus
says nothing about it, would he not seem to have
omitted something most important?
25. And who are the “mixed” tribes? For we
would be unable to say that, as compared with the
aforesaid places, others were either named or omitted
by him which we shall assign to the “mixed”
tribes; neither can we call “mixed” any of these
peoples themselves whom he has mentioned or
omitted; for, even if they had become mixed, still
the predominant element has made them either
Hellenes or barbarians; and I know nothing of a
third tribe of people that is “mixed.”

1 12. 3. 20.  
2 Odyssey 11. 122.
26. Πώς δὲ τρία γένη τῶν Ἑλλήνων ἔστὶ τὰ τῆς χερσόνησου οἰκοῦντα; εἰ γάρ, ὅτι τὸ παλαιὸν οἱ αὐτοὶ ἦσαν "Ἰωνες καὶ Ἀθηναῖοι, λεγέσθωσαν καὶ οἱ Δωρεῖς καὶ οἱ Ἀιολεῖς οἱ αὐτοὶ, ὥστε δύο ἔθνη γίνοντ' ἀν' εἰ δὲ διαιρεῖτον κατὰ τὰ υστερα ἔθη, καθάπερ καὶ τὰς διαλεκτικοὺς, τέτταρα ἄν εὖ καὶ τὰ ἔθη, καθάπερ καὶ αἱ διαλεκται. οἰκούσι δὲ τὴν χερσόνησον ταύτην, καὶ μᾶλλον κατὰ τὸν τοῦ Ἑφόρου διορισμὸν, οὔγ "Ἰωνες μόνον, ἀλλὰ καὶ Ἀθηναῖοι, καθάπερ ἐν τοῖς καθ' ἐκαστα δεδῆλωται. τοιαῦτα μὲν δὴ πρὸς τὸν Ἑφόρου διαπορέων ἄξιον, Ἀπολλόδωρος δὲ τούτων μὲν ἐφρόντισεν οὐδὲν τοῖς δὲ ἐκκαίδεκα ἔθνεσι προστίθησιν ἐπτακαιδέκατον, τὸ τῶν Γαλατῶν, ἅλλως μὲν χρῆσιμον λεχθῆναι, πρὸς δὲ τὴν διαίτην τῶν ὑπὸ τοῦ Ἑφόρου λεγομένων ἡ παραλειπομένων οὐ δέον εἰρήκει δὲ τὴν αἰτίαν αὐτὸς, ὅτι ταῦτα πάντα νεώτερα τῆς ἐκείνου ἡλικίας.

27. Μεταβὰς δὲ ἐπὶ τὸν ποιητὴν τοῦτο μὲν ὀρθῶς λέγει, διότι πολλὴ σύγχυσις γεγένηται τῶν βαρβάρων ἐθνῶν ἀπὸ τῶν Τρωικῶν εἰς τὰ νῦν διὰ τὰς μεταπτώσεις καὶ γὰρ προσγέγονε τινα καὶ ἐξάλοιπε καὶ διέσπασται καὶ συνήκαται εἰς ἐνι. οὗκ εὖ δὲ τὴν αἰτίαν διπλῆν ἀποφαίνει, δι' ἣν οὐ μέμνηται τινων ὁ ποιητὴς: ἡ τῷ μῆκῳ Ω 680 τοῦ ὀικείσθαι ὑπὸ τοῦ ἐθνοῦς τούτου, ἡ τῷ ἐν ἐτέρῳ γένεις περιέχεσθαι. τὴν γὰρ Καππαδοκίαν ο新型冠 εἰρήκειν, οὐδὲ τὴν Καταοικίαν, ὅς δ' αὐτῶς τὴν

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1 Cf. 8. 1. 2. 2 14. 1. 3 ff.
26. And how can there be three Hellenic tribes that live on the peninsula? For if it is because the Athenians and the Ionians were the same people in ancient times, let also the Dorians and the Aeolians be called the same people; and thus there would be only two tribes. But if one should make distinctions in accordance with the customs of later times, as, for example, in accordance with dialects, then the tribes, like the dialects, would be four in number. But this peninsula, particularly in accordance with the division of Ephorus, is inhabited, not only by Ionians, but also by Athenians, as I have shown in my account of the several places. Now although it is worth while to raise such questions as these with reference to Ephorus, yet Apollodorus took no thought for them and also goes on to add to the sixteen tribes a seventeenth, that of the Galatians—in general a useful thing to do, but unnecessary for the passing of judgment upon what is said or omitted by Ephorus. But Apollodorus states the reason himself, that all this is later than the time of Ephorus.

27. Passing to the poet, Apollodorus rightly says that much confusion of the barbarian tribes has taken place from the Trojan times to the present because of the changes, for some of them have been added to, others have vanished, others have been dispersed, and others have been combined into one tribe. But he incorrectly sets forth as twofold the reason why the poet does not mention some of them; either because a country was not yet inhabited by this or that tribe or because this or that tribe was included within another; for instance, the poet fails to mention Cappadocia, Cataonia, and
Δυκανίάν, δι’ ουδέτερον τούτων· ού γὰρ ἔχομεν τοιαύτην ἱστορίαν ἐπ’ αὐτῶν οὐδεμίαν. γελοίον τε τὸ τοὺς Καππάδοκας καὶ Δυκάωνας διὰ τι μὲν Ὁμηρος παρέλιπε, φροντίσαι καὶ ἀπολογήσασθαι, διὰ τί δ’ Ἐφορος παρῆλθε, παρελθεῖν καὶ αὐτόν, καὶ ταύτα παραθέμενον πρὸς αὐτὸ τοῦτο τὴν ἀπόφασιν τάνδρος, πρὸς τὸ ἐξετάσαι καὶ διατήσαι· καὶ, διὸ, μὲν Μήνονας ἀντὶ Λυδῶν Ὁμηρος εἶπε, διδάξας, δι’ δὲ οὔτε Λυδοὺς οὔτε Μήνονας εἰρήκεν Ἐφορος, μὴ ἐπισημηνάσθαι.

28. Φήσας δὲ ἀγνώτων τινῶν μεμνήσθαι τὸν ποιητήν, Καύκωνας μὲν ὁρθῶς λέγει καὶ Σολύμους καὶ Κητέλους καὶ Δέλεγας καὶ Κλίκας τοὺς ἐκ Θήβης πεδίου, τοὺς δ’ Ἀλιζώνας αὐτὸς πλάττει, μᾶλλον δ’ οἱ πρῶτοι τοὺς Ἀλιζώνας ἀγνοῆσαντες, τίνες εἰσί, καὶ μεταγράφοντες πλεονάχως καὶ πλάττοντες τὴν τοῦ ἄργυρον γενέθλην καὶ ἄλλα πολλὰ μέταλλα, ἐκκελεσιμένα ἀπαντα. πρὸς ταύτην δὲ τὴν φιλοτιμίαν κἀκεῖνας συνήγαγον τὰς ἱστορίας, διὸ ὁ Σκῆψιος τίθησι παρὰ Καλλισθένους λαθῶν καὶ ἄλλων τινῶν, οὓς καθαρευόντων τῆς περὶ τῶν Ἀλιζώνων ψευδοδοξίας· ὡς ο μὲν Ταυτάλῳ πλοῦτος καὶ τῶν Πελοπιδῶν ἀπὸ τῶν περὶ Φρυγίαν καὶ Σίπυλον μετάλλων ἐγένετο· ὁ δὲ Κάδμου ἐκ τῶν περὶ Θράκην καὶ τὸ Παγγαίον ὄρος· ὃ δὲ Πριάμου ἐκ τῶν ἐν Ἀστύροις περὶ Ἀβυδοῦ χρυσεῖων, ὃν καὶ νῦν ἔτι μικρὰ λείπεται·

1 Κητέλους, Xylander, for Κητίους; so later editors.
2 μετάλλα, Corais, for μεγάλα; so later editors.
3 ἐκ τῶν, Corais inserts: so later editors.
4 Ἀστύροις, Xylander, for Ἀστυρίας CDFίν, peri Ἀβυδον.
likewise Lycaonia, but for neither of these reasons, for we have no history of this kind in their case. Further, it is ridiculous that Apollodorus should concern himself about the reason why Homer omitted the Cappadocians and Lycaonians and speak in his defence, and yet should himself omit to tell the reason why Ephorus omitted them, and that too when he had cited the statement of the man for the very purpose of examining it and passing judgment upon it; and also to teach us why Homer mentioned Meïonians instead of Lydians, but not to remark that Ephorus mentions neither Lydians nor Meïonians.

28. After saying that the poet mentions certain unknown tribes, Apollodorus rightly names the Cauconians, the Solymi, the Cetceans, the Leleges, and the Cilicians of the plain of Thebê; but the Halizones are a fabrication of his own, or rather of the first men who, not knowing who the Halizones were, wrote the name in several different ways and fabricated the “birthplace of silver” and many other mines, all of which have given out. And in furtherance of their emulous desire they also collected the stories cited by Demetrius of Æcepsis from Callisthenes and certain other writers, who were not free from the false notions about the Halizones. Likewise the wealth of Tantalus and the Pelopidae arose from the mines round Phrygia and Sipylus; that of Cadmus from those round Thrace and Mt. Pangaeus; that of Priam from the gold mines at Astyra near Abydus (of which still to-day there are small remains; here the amount of earth thrown out is considerable, and the excava-
πολλή δὲ ἡ ἐκβολή καὶ τὰ ὁρύγματα σημεῖα τῆς πάλαι μεταλλείας: ὁ δὲ Μίδου ἐκ τῶν περὶ τὸ Βέρμουν ὄρος: ὁ δὲ Γύγου καὶ Ἀλυάττου καὶ Κροίσου ἀπὸ τῶν ἐν Δυδία καὶ τῆς μεταξὺ Ἄταρνέως τε καὶ Περγάμου, ὅποιον ² πολίχνη ἐρήμη, ἐκμεταλλευμένα ἔχουσα τὰ χωρία.

29. 'Ετη καὶ ταῦτα μέμψατο ἂν τις τοῦ Ἀπολλοδώρου, ὅτι τῶν νεωτέρων καινοτομοῦντων πολλὰ παρὰ τὰς Ὄμηρικὰς ἀποφάσεις, εἰσόθως ταύτ’ ἐλέγχειν ἐπὶ πλέου, ἐνταύθα οὐκ ὀλυγόρητα μόνον, ἀλλὰ καὶ τᾶς αὐτοῖς αἱ ἐν συνάγει τὰ μῆ ὀσαύτως λεγόμενα. ὁ μὲν γὰρ Ξάνθδος ὁ Δυδίς μετὰ τὰ Τρωικὰ φήσιν ἐλθεῖν τοὺς Φρύγας ἐκ τῆς Εὐρώπης καὶ τῶν ἀριστερῶν τοῦ Πόντου, ἀγαγεῖν ἐκ αὐτοὺς Σκαμανδρίουν ἐκ Βερεκύντων καὶ Ἀσκανίας, ἐπιλέγει δὲ τούτοις ὁ Ἀπολλόδωρος, ὅτι τῆς Ἀσκανίας ταύτης μνημονεύει καὶ Ὅμηρος, ὡς ὁ Ξάνθδος:

Φόρκυς δὲ Φρύγας ἢγε καὶ Ὅμηρος μνήμης τῆς ἐξ Ἀσκανίας.

ἀλλ’ εἰ σύντοι ἔχει, ἢ μὲν μεταναστασις ὑστερῶν ἃν εἴη τῶν Τρωικῶν γεγονονία, ἐν δὲ τοῖς Τρωικοῖς τὸ λεγόμενον ὑπὸ τοῦ ποιητοῦ ἐπικουρίκων ἱκευ ἐκ τῆς περαιάς ἐκ τῶν Βερεκύντων καὶ τῆς Ἀσκανίας. τίνες οὖν Φρύγας ἤσαν, οὐ βρατότερον παρ’ ὅχθας Σαγγαρίου, διτε ὁ Πρᾶμος,

ἐπίκουρος ἐὼν μετὰ τοῖς ἐλέγην. ³

¹ καὶ, before τῆς, Corais inserts.
² ὅποιον, before πολίχνη, Jones inserts. Tzschucke and Corais emend πολίχνη ἐρήμη... ἔχουσα το πολίχνης ἐρήμη... ἔχουσα.
³ 37ο
tions are signs of the mining in olden times); and that of Midas from those round Mt. Bermius; and that of Gyges and Alyattes and Croesus from those in Lydia and from the region between Atarneus and Pergamum, where is a small deserted town, whose lands have been exhausted of ore.

29. Still further one might find fault with Apollodorus, because, when the more recent writers make numerous innovations contrary to the statements of Homer, he is wont frequently to put these innovations to the test, but in the present case he not only has made small account of them, but also, on the contrary, identifies things that are not meant alike; for instance, Xanthus the Lydian says that it was after the Trojan War that the Phrygians came from Europe and the left-hand side of the Pontus, and that Scamandrius led them from the Bercyntes and Ascania, but Apollodorus adds to this the statement that Homer refers to this Ascania that is mentioned by Xanthus: "And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania."¹ However, if this is so, the migration must have taken place later than the Trojan War, whereas the allied force mentioned by the poet came from the opposite mainland, from the Bercyntes and Ascania. Who, then, were the Phrygians, "who were then encamped along the banks of the Sangarius,"² when Priam says, "for I too, being an ally, was numbered among these"?³ And how could Priam have sent

¹ Iliad 2. 802. ² Iliad 3. 187. ³ Iliad 3. 188.

³ ἐλέγχην is emended by Tzschacke and Corais to ἐλέχθην (as in the Homeric text).

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Φησί; πώς δὲ ἐκ μὲν Βερεκύντων μετεπέμπετο Φρύγας ὁ Πρίαμος, πρὸς ὅσοι οὐδὲν ἦν αὐτὸς συμβόλαιον, τοὺς δ ὀμόρους καὶ οἷς αὐτὸς πρότερον ἐπεκούρησε παραλαπεῖν; οὗτῳ δὲ περὶ τῶν Φρυγῶν εἰπὼν ἐπιφέρει καὶ τὰ περὶ τῶν Μυσῶν οὐκ ὀμολογούμενα τούτοις: λέγεσθαι γάρ φησί καὶ τῆς Μυσίας κόμης Ἀσκανίαν περὶ λίμνην ὀμόνυμον, ἐξ ἃς καὶ τὸν Ἀσκάνιον ποταμὸν ῥεῖν, οὐ μημονεύει καὶ Εὐφορίων.

Μυσοῖο παρ᾿ ὦδασιν Ἀσκανίωιο,
καὶ ὁ Αὐτωλὸς Ἀλέξανδρος.

οὐ̌ δὲ καὶ ἐπὶ Ἀσκανίῳ δόματ’ ἔχουσι ρόῳ,
λίμνης Ἀσκανίης ἐπὶ χεῖλεσιν ἐνθα Δολίων
ὑίὸς Σιληνοῦ νάσσατο καὶ Μελίης.

καλοῦσι δὲ, φησί, Δολιοῦδα καί Μυσίαν τὴν
περὶ Κύμικον λόντι εἰς Μιλητοῦπολιν. εἰ ὁπὸ
οὕτως ἔχει ταῦτα, καὶ ἐκμαρτυρεῖται ὑπὸ τῶν
deikuneméon νῦν καὶ ὑπὸ τῶν ποιητῶν, τί ἐκώλυμε
τὸν ὁμηρον ταύτης μεμνησθαι τῆς Ἀσκανίας,
ἀλλὰ μὴ τῆς ὑπὸ Ξάνθου λεγομένης; εἴρηται δὲ
καὶ πρότερον περὶ τούτων ἐν τῷ περὶ Μυσῶν καὶ
Φρυγῶν λόγῳ, ὡστε ἐχέτω πέρας.

VI

1. Λουπῶν δὲ τὴν πρὸς νότου παρακείμενη τῇ
χερσονήσῳ ταύτη περιοδεύσαυ ὦδου τὴν Κύπρον.
εἰρηται δ’, ὅτι ἡ περιεχομένη θάλαττα ὑπὸ τῆς
Αιγύπτου καὶ Φοινίκης καὶ Συρίας καὶ τῆς λαυτῆς
παραλίας μέχρι τῆς Ῥόδιας σύνθετος πώς ἔστων

1 ei CDEFh; but see same passage in 12. 4. 8.
for Phrygians from the Berecyntes, with whom he had no compact, and yet leave uninvited those who lived on his borders and to whom he had formerly been ally? And after speaking in this way about the Phrygians he adds also an account of the Mysians that is not in agreement with this; for he says that there is also a village in Mysia which is called Ascania, near a lake of the same name, whence flows the Ascanius River, which is mentioned by Euphorion, "beside the waters of the Mysian Ascanius," and by Alexander the Actolian, "who have their homes on the Ascanian streams, on the lips of the Ascanian Lake, where dwelt Dolion, the son of Silenus and Melia." And he says that the country round Cyzicus, as one goes to Miletopolis, is called Dolionis and Mysia. If this is so, then, and if witness thereto is borne both by the places now pointed out and by the poets, what could have prevented Homer from mentioning this Ascania, and not the Ascania spoken of by Xanthus? I have discussed this before, in my account of the Mysians and Phrygians;¹ and therefore let this be the end of that subject.

VI

1. It remains for me to describe the island which lies alongside this peninsula on the south, I mean Cyprus. I have already said that the sea surrounded by Egypt, Phoenicia, Syria, and the rest of the coast as far as Rhodia² consists approximately of

¹ 7. 3. 2–3; 12. 3. 3; 12. 4. 5.
² The Peraea of the Rhodians.
ἐκ τε τοῦ Αἰγυπτίου πελάγους καὶ τοῦ Παμφυλίου καὶ τοῦ Κατὰ τὸν Ἰσσικὸν κόλπον. ἐν δὲ ταύτῃ ἔστιν ἡ Κύπρος, τὰ μὲν προσάρκτια μέρη συνάπτοντα ἔχουσα τῇ Τραχείᾳ Κιλλίκία, καθ’ ἄδη καὶ προσεχεστάτη τῇ ἱπείρῳ ἔστι, τὰ δὲ εἶναι τῷ Ἰσσικῷ κόλπῳ, τὰ δ’ ἐσπέρια τῷ Παμφυλίῳ κλυζόμενα πελάγει, τὰ δὲ νότια τῷ Αἰγυπτίῳ. τούτῳ μὲν οὖν σύρρουν ἐστὶν ἀπὸ τῆς ἐσπέρας τῷ Αἰβυκῷ καὶ τῷ Καρπαθίῳ πελάγει, ἀπὸ δὲ τῶν νοτίων καὶ τῶν ἐφῶν μερῶν ἢ τῷ Αἰγυπτίῳ ἐστὶ καὶ ἡ ἐφεξῆς παράλλα μέχρι Σελευκείας τε καὶ Ἰσσοῦ, πρὸς ἄρκτουν δ’ ἢ τῇ Κύπρος καὶ τῷ Παμφύλιῳ πέλαγος. τούτῳ δὲ ἀπὸ μὲν τῶν ἄρκτων περιέχεται τοῖς τῇ Ἀκρωτίᾳ τῆς Τραχείας Κιλλίκίας καὶ τῆς Παμφυλίας καὶ Δυσίας μέχρι τῆς Ῥοδίας, ἀπὸ δὲ τῆς δύσεως τῇ Ῥοδίων νῆσος, ἀπὸ δὲ τῆς ο 682 ἀνατολῆς τῇ Κύπρῳ τῇ κατὰ Πάφου καὶ τὸν Ἰσσαμάντα, ἀπὸ δὲ τῆς μεσημβρίας σύρρουν ἐστὶ τῷ Αἰγυπτίῳ πελάγει.

2. Ἐστὶ δ’ ὁ μὲν κύκλος τῆς Κύπρου σταδίων τρισχίλιων καὶ τετρακοσίων εἰκοσι τακακολ-πίζοντι; μήκος δὲ ἀπὸ Κλειδίων ἐπὶ τῶν Ἀκάμαντα πεζῆ σταδίων χιλίων τετρακοσίων ὑπεύοντι ἀπὸ ἀνατολῆς ἐπὶ δύσεως. εἰσὶ δὲ αἱ μὲν Κλείδες νησία δύο προκείμενα1 τῇ Κύπρῳ κατὰ τὰ ἑωθινά μέρη τῆς νῆσου, τὰ διέχοντα τοῦ Πυράμου στα-δίων ἐπτακοσίων. δ’ Ἀκάμασ ἐστίν ἂρα δύο μαστοὺς ἔχουσα καὶ ἔλημ πολλήν, κείμενος μὲν ἐπὶ τῶν ἐσπερίων τῆς νῆσου μερῶν, ἀνατεινών δὲ πρὸς ἄρκτους, ἐγγυτάτω μὲν πρὸς Σελευκοῦντα τῆς Τραχείας Κιλλίκίας ἐν διάρματι χιλίων σταδίων, πρὸς Σίδην δὲ τῆς Παμφυλίας χιλίων καὶ ἔξακο-
the Aegyptian and Pamphylian Seas and of the sea at the gulf of Issus. In this last sea lies Cypros; its northern parts closely approach Cilicia Tracheia, where they are closest to the mainland, and its eastern parts border on the Issic Gulf, and its western on the Pamphylian Sea, being washed by that sea, and its southern by the Aegyptian Sea. Now the Aegyptian Sea is confluent on the west with the Libyan and Carpathian Seas, but in its southern and eastern parts borders on Aegypt and the coast next thereafter as far as Seleucia and Issus, and towards the north on Cypros and the Pamphylian Sea; but the Pamphylian Sea is surrounded on the north by the extremities of Cilicia Tracheia, of Pamphylia, and of Lycia, as far as Rhodia, and on the west by the island of the Rhodians, and on the east by the part of Cypros near Paphos and the Acamas, and on the south is confluent with the Aegyptian Sea.

2. The circuit of Cypros is three thousand four hundred and twenty stadia, including the sinuosities of the gulfs. The length from Cleides to the Acamas by land, travelling from east to west, is one thousand four hundred stadia. The Cleides are two isles lying off Cypros opposite the eastern parts of the island, which are seven hundred stadia distant from the Pyramus. The Acamas is a promontory with two breasts and much timber. It is situated at the western part of the island, and extends towards the north; it lies closest to Selinus in Cilicia Tracheia, the passage across being one thousand stadia, whereas the passage across to Sidē in Pamphylia is

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1 Instead of προσκελέμενα, Corais and Meineke, following F, read προσκελέμενα.
σίων, πρὸς δὲ Χελιδονίας χιλίων ἐννακοσίων. ἔστι δὲ ἐτερομηκες τὸ ὄλου τῆς νῆσος σχῆμα, καὶ ποὺ καὶ ἰσθμοὺς ποιεῖ κατὰ τὰς τὸ πλάτος διοριζούσας πλευράς· ἔχει δὲ καὶ τὰ καθ' ἐκαστὰ, ὡς ἐν βραχέσιν εἰπεῖν, οὕτως ἀρξαμένοις ἀπὸ τοῦ προσ- 
ἐχεστάτου σημείον τῷ ἱππείρῳ.

3. Ἐφαμέν δὲ πρὸς κατὰ τὸ Ἀνεμούριον, ἀκραίν τῆς Τραχείας Κιλικίας, ἀντικεῖσθαι τὸ 
τῶν Κυπρίων ἀκρωτήριον τῆν Κρομμίου ἀκραίν ἐν 
τριακοσίων καὶ πεντήκοντα σταδίων· ἐνθεῦθεν δ' 
ἡδη δεξιὰ τῆς νῆσος ἐχουσών, ἐν ἀριστερᾷ δὲ τῇ 
ἡπειρῷ, πρὸς ἀρκτὸν ὁ πλοῦς ἐστὶ καὶ πρὸς ἐν 
καὶ πρὸς τὰς Κλείδας εὐθυπλοῦσα σταδίων ἐπτα-
κοσίων. ὡς δὲ τῷ μεταξὺ Δάπαθος τέ ἐστι πόλεις, 
ὑφομον ἐχουσα καὶ νεώρια, Λακώνων κτίσµα 
καὶ Πραξάνδρου, καθ' ἑν ἡ Νάγιδος· τοῦ Ἀφρο-
δίσιον, καθ' ἑν στενὴ ἡ νῆσος· εἰς γὰρ Σαλαμῖνα 
ὑπέρβασις σταδίων ἐβδομήκοντα· εἰτ' Ἀχαϊῶν ἄκτης, 
ἵππου θεόν προσωρινῆθη πρώτον ὁ 
κτίσας Σαλαμῖνα τὴν ἐν Κύπρῳ, ἐκβάλεται, ὡς 
φασίν, ὑπὸ τοῦ πατρὸς Τελαμώνος· εἶτα Καρ-
πασία πόλις, λιμένα ἐχουσα. κεῖται δὲ κατὰ τὴν 
ἀκραν τὴν Σαρπηδόνα· ἐκ δὲ τῆς Καρπασίας 
ὑπέρβασις ἐστὶν ἰσθμοῦ τριάκοντα σταδίων πρὸς 
τὰς νῆσος τὰς Καρπασίας καὶ τὸ νότιον πέλαγος· 
εἰτ' ἀκρα καὶ ὄρος· ἡ δ' ἀκρώρεια καλεῖται Ὁλυμ-
πος, ἐχουσα 'Αφροδίτης 'Ακραίας ναόν, ἄδυτον 
γυναιξί καὶ ἀράτου. πρόκεινται δὲ πλησίον αἱ

1 δὲ, Corvais emends to ἕ.
2 ἡ Νάγιδος, Corvais, for ἡ ἐγίδος; so the later editors.
3 εἰτ' Ἀχαϊῶν ἄκτη τοῖς, εἰτα χάρων ἄκτη other MSS.; so the editors.
sixteen hundred and to the Chelidonian islands one thousand nine hundred. The shape of the island as a whole is oblong; and in some places it forms isthmuses on the sides which define its breadth. But the island also has its several parts, which I shall describe briefly, beginning with the point that is nearest to the mainland.

3. I have said somewhere\(^1\) that opposite to Anemurium, a cape of Cilicia Tracheia, is the promontory of the Cyprians, I mean the promontory of Crommyus, at a distance of three hundred and fifty stadia. Thence forthwith, keeping the island on the right and the mainland on the left, the voyage to the Cleides lies in a straight line towards the north-east, a distance of seven hundred stadia. In the interval is the city Lapathus, with a mooring-place and dockyards; it was founded by Laconians and Praxander, and opposite it lies Nagidus. Then one comes to Aphrodisium, where the island is narrow, for the passage across to Salamis is only seventy stadia. Then to the beach of the Achaeans, where Teucer, the founder of Salamis in Cypros, first landed, having been banished, as they say, by his father Telamon. Then to a city Carpasia, with a harbour. It is situated opposite the promontory Sarpedon; and the passage from Carpasia across the isthmus to the Carpasian Islands and the southern sea is thirty stadia. Then to a promontory and mountain. The mountain peak is called Olympus; and it has a temple of Aphrodite Acraea, which cannot be entered or seen by women. Off

\(^1\) 14. 5. 3.

\(^4\) \(\delta\), before \(\kappa\tauι\sigma\varsigma\), Kramer inserts; so the later editors.
Κλείδες καὶ ἄλλαι δὲ πλείους, εἰθ' αἱ Καρπάσιαι νῆσοι, καὶ μετὰ ταῦτα ἡ Σαλαμίς, ὃθεν ἦν Ἄριστος ὁ συγγραφέως; εἶτ' Ἀρσινόη πόλις καὶ λιμήν εἶτ' ἄλλος λιμήν Δεύκολλα; εἶτ' ἄκρα Πηδάλιον, ἦς ὑπέρκειται λόφος τραχύς, υψηλός, τραπεζευδής, ἱερὸς Ἀφροδίτης, εἰς διὰ ἀπὸ Κλείδον στάδιοι ἐξακόσιοι ὑγδούμενοι. εἶτα κολπώδες καὶ τραχύς παράπλους ὁ πλεῖων εἰς Κίτιον ἐχει δὲ λιμένα κλειστὸν· ἐνετεύθεν ἐστὶ Ζήνων τε, ὁ τῆς στωικῆς αἱρέσεως ἀρχηγός, καὶ Ἀπόλος λόφος λατρός· ἐνετεύθεν εἰς Βηρυτὸν στάδιοι χίλιοι πεντακόσιοι. εἶτ' Ἀμαθοὺς πόλις καὶ μεταξὺ πολίχνη, Παλαιά καλουμένη, καὶ δρος μαστοειδές Ὀλυμπος· εἶτα Κουρίας χερσονήσῳ, εἰς ἄν ότι Θρόνον στάδιοι ἐπτακόσιοι. εἶτα πόλις Κουρίων, ὀρμον ἔχουσα, Ἦργειών κτίσμα. ἦδη σὺν πάρεστι σκοπεῖν τὴν ῥαβδωμαί τοῦ ποιήσαντος τὸ ἐλεγεῖον τούτο, ὥστ' ἡ ἀρχή

ιραὶ τῷ Φοῖβῳ, πολλὰν διὰ κύμα θέουσαι,

ἤθεομεν αἰ ταχινὰ τόξα φυγεῖν ἔλαφος

εἰθ' Ὑδύλος ἢ ἑστὶν, εἰθ' ὡστισοῦν· φησὶ μὲν γὰρ ὄρμηθην τὰς ἐλάφους Κωρυκῆς ἀπὸ δειφάς,

ὅτι δὲ Κιλίσσης ὁμοῖοι εἰς ἄκτας διανήξασθαι

κουριάδας, καὶ ἐπιτθεύγεται, διὸτι

μυρίων ἀνδράσι θαύμα νοεῖν πάρα, πῶς ἀνάδεικνυν

χεῦμα δὴ εἰλαρινῷ ἐδράμομεν ζεφύρῳ.

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1 Δεύκολλα, Casaubon, for Δεύκολα; so the later editors.
2 ἦς F, εἰς ἦν other MSS.
3 'Ὑδύλος F, εἰθ' ἢ δῆλος other MSS. 4 φησὶ CDhioso.
5 δὴ εἰλαρινῷ, Meineke, for δὲ ἐερνίων μοῦ, δῃ ἐφίνου other MSS.

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it, and near it, lie the Cleides, as also several other islands; and then one comes to the Carpasian Islands; and, after these, to Salamis, where Aristus the historian was born. Then to Arsinoê, a city and harbour. Then to another harbour, Leucolla. Then to a promontory, Pedalium, above which lies a hill that is rugged, high, trapezium-shaped, and sacred to Aphrodite, whereto the distance from the Cleides is six hundred and eighty stadia. Then comes the coasting-voyage to Citium, which for the most part is sinuous and rough. Citium has a harbour that can be closed; and here were born both Zeno, the original founder of the Stoic sect, and Apollonius, a physician. The distance thence to Berytus is one thousand five hundred stadia. Then to the city Amathus, and, in the interval, to a small town called Palaea, and to a breast-shaped mountain called Olympus. Then to Curias, which is peninsula-like, whereto the distance from Throni is seven hundred stadia. Then to a city Curium, which has a mooring-place and was founded by the Argives. One may therefore see at once the carelessness of the poet who wrote the elegy that begins, "we hinds, sacred to Phoebus, racing across many billows, came hither in our swift course to escape the arrows of our pursuers," whether the author was Hedythus or someone else; for he says that the hinds set out from the Corycian heights and swam across from the Cilician shore to the beach of Curias, and further says that "it is a matter of untold amazement to men to think how we ran across the impassable stream by the aid of a vernal west wind"; for while

* ζηφόρω, Meineke, for ζηφόρων.
ἀπὸ γὰρ Κωρύκου περίπλους μέν ἐστιν εἰς Κοι-
ράδα ἀκτήν, οὔτε ξεφύρῳ δὲ, οὔτε ἐν δεξιᾷ
ῄσχυτι τὴν νήσου, οὔτ' ἐν ἀριστερῷ, διάρμα ὅ
οὐδέν. ἀρχῇ δ' οὖν τοῦ δυσμικοῦ παράπλου τοῦ
Κούριον τοῦ βλέποντος πρὸς Ρόδου, καὶ εὐθὺς
ἐστιν ἄκρα, ἀφ' ὃς ἡπτουσα τῶν ἅψαμένους τοῦ
βωμοῦ τοῦ Ἀπόλλωνος· εἶτα Τρήτα καὶ Βοδσού-
ρα καὶ Παλαιστάφος, ὅσον ἐν δέκα σταδίοις ὑπὲρ
τῆς θαλάττης ἱδρυμένης, ὑφομον ἐχοὺσα, καὶ
ἰερὸν ἀρχαιόν τῆς Παφίας Ἀφροδίτης· εἶτ' ἄκρα
Ζευρία, πρόσορομον ἑχουσα, καὶ ἄλλη Ἀρσινῆ,
ὄμολος πρόσορομον ἑχουσα καὶ ἱερὸν καὶ ἄλσος·
μικρὰν δ' ἀπὸ τῆς θαλάττης καὶ ἥ Ἰερωκηπίς.
ἐὔθ' ἡ Πάφος, κτίσμα Ἀγαπηνορος, καὶ λιμένα
ἑχουσα καὶ ἱερὰ εὐ κατασκευασμένα. διέχει δὲ
πεζῇ σταδίους ἐξήκοντα τῆς Παλαιστάφου, καὶ
πανηγυρίζουσι διὰ τῆς ὁδοῦ ταύτης κατ' ἔτος ἐπὶ
tῆν Παλαιστάφον ἀνδρές ὁμοὺ γυναιξὶν συμώντες
καὶ 1 εκ τῶν ἄλλων πόλεων. φασί δ' εἰς Ἀλεξά-
ναδρείαν τινες εκ Πάφου σταδίους εἶναι πρισχλίους
ἐξακασίους. εὔθ' ὁ Ἀκάμας ἐστὶ μετὰ Πάφου
εἰτα πρὸς ἐω μετὰ τὸν Ἀκάμαντα πλοῦς εἰς
Ἀρσινῆν πόλιν καὶ τὸ τοῦ Διὸς ἄλσος· εἶτα
Σόλοι 2 πόλις, λιμένα ἑχουσα καὶ ποταμὸν καὶ
ἰερὸν Ἀφροδίτης καὶ Ἰσιδος κτίσμα δ' ἐστι
Φαλήρου καὶ Ἀκάμαντος Ἀθηναίων· οἱ δ' ἐνοι-
κοῦντες Σόλοι καλοῦνται. ἐντεύθεν ἢν Ἱστα-
σάνωρ τῶν Ἀλεξάνδρου ἐταίρων, ἀνὴρ ἄγεμονιας
ἡξιωμένος· ὑπέρκειται δ' ἐν μεσογαίᾳ Δημερίᾳ
πόλις· εὔθ' ἡ Κρομμύδου ἄκρα.

1 καὶ is omitted by all MSS. except DF.
2 Σόλοι, Tzschucke, for Σόλους.
there is a voyage round the island from Corycus to the beach Curias, which is made neither by the aid of a west wind nor by keeping the island on the right nor on the left, there is no passage across the sea between the two places. At any rate, Curium is the beginning of the westerly voyage in the direction of Rhodes; and immediately one comes to a promontory, whence are flung those who touch the altar of Apollo. Then to Tretra, and to Boosura, and to Palaepaphus, which last is situated at about ten stadia above the sea, has a mooring-place, and an ancient temple of the Paphian Aphrodite. Then to the promontory Zephyria, with a landing-place, and to another Arsinoē, which likewise has a landing-place and a temple and a sacred precinct. And at a little distance from the sea is Hierocepis. Then to Paphus, which was founded by Agapenor, and has both a harbour and well-built temples. It is sixty stadia distant from Palaepaphus by land; and on this road men together with women, who also assemble here from the other cities, hold an annual procession to Palaepaphus. Some say that the distance from Paphus to Alexandria is three thousand six hundred stadia. Then, after Paphus, one comes to the Acamas. Then, after the Acamas, towards the east, one sails to a city Arsinoē and the sacred precinct of Zeus. Then to a city Soli, with a harbour and a river and a temple of Aphrodite and Isis. It was founded by Phalerus and Acamas, Athenians; and the inhabitants are called Solians; and here was born Stasanor, one of the comrades of Alexander, who was thought worthy of a chief command; and above it, in the interior, lies a city Limenia. And then to the promontory of Crommyus.
4. Τί δὲ δει τῶν ποιητῶν θαυμάζειν, καὶ μᾶλλον τῶν τοιούτων, οἷς ἡ πάσα περὶ τὴν C 684 φράσιν ἐστὶ σπουδῆ, τὰ τοῦ Δαμάστου συγκρόνοντας, ὡστὶς τῆς νῆσου τὸ μῆκος ἀπὸ τῶν ἄρκτων πρὸς μεσημβρίαν ἀποδίδοις, ἀπὸ Ἰεροκηπίας, ὡς φησίν, εἰς Κλεῖδας; οὔδὲ οὐ 'Ερατοσθένης εὐφ. αὐτοψεοῖς ἀρ ρ τούτου, οὐκ ἄρτο ἄρκτων φησίν εἶναι τὴν Ἰεροκῆπιαν, ἀλλ' ἀπὸ νότου οὔδὲ γἄρ ἀπὸ νότου, ἀλλ' ἀπὸ δύσεως, ἐπερ ἐν τῇ δυσμική πλευρα κεῖται, ἐν ἡ καὶ ἡ Πάφος καὶ ὁ Ἀκάμας. διάκειται μὲν οὕτως ἡ Κύπρος τῇ θέσει.

5. Κατ' ἀρετήν δ' οὐδεμιᾶς τῶν νῆσων λείπεται· καὶ γὰρ εὐθυνός ἐστι καὶ εὐέλαιος, σύμφων τε αὐτάρκει χρήσαν· μεταλλά τε χαλκοῦ ἐστίν ἄφθονα τα ἐν Ταμασσῷ, ἐν οἷς τὸ χαλκανθῆς γίνεται, καὶ ὁ ἵς τοῦ χαλκοῦ, πρὸς τὰς ιατρικὰς δυνάμεις χρήσιμα. φησί δ' 'Ερατοσθένης τὸ παλαιὸν ὑλομανοῦντο τῶν πεδίων, ὡστε κατέχεσθαι δρυμῶς καὶ μῆ γεωργεῖσθαι, μικρὰ μὲν ἐπωφελεῖν πρὸς τοῦτο τὰ μετάλλα, δενδρομούντων πρὸς τὴν καύσιν τοῦ χαλκοῦ καὶ τοῦ ἀργύρου, προσγενέσθαι δὲ καὶ τὴν ναυπηγίαν τῶν στόλων, ἢ ἡν πλεομένης ἀδεώς τῆς θαλάττης καὶ μετὰ δυνάμεως ως δ' οὐκ ἐξενικόν, ἐπιτρέψαι τοῖς βουλομένοις καὶ δυναμένοις ἐκκόπτειν καὶ ἕχειν ἰδιόκτηται καὶ ἀτελῆ τῇ διακαθαρθεῖσαν γῆν.

6. Πρότερον μὲν οὖν κατὰ πόλεις ἐτυραννοῦντο οἱ Κύπριοι, ἀφ' οὗ δ' οἱ Πτολεμαίκοι βασιλεῖς

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1 Ταμασσῷ, Xylander, for Ταμασσῷ E, Ταμασσῷ other MSS,
4. But why should one wonder at the poets, and particularly at writers of the kind that are wholly concerned about style, when we compare the statements of Damastes, who gives the length of the island as from north to south, "from Hierocepias," as he says, "to Cleides"? Neither is Eratosthenes correct, for, although he censures Damastes, he says that Hierocepias is not on the north but on the south; for it is not on the south either, but on the west, since it lies on the western side, where are also Paphius and the Acamas. Such is the geographical position of Cypros.

5. In fertility Cyprus is not inferior to any one of the islands, for it produces both good wine and good oil, and also a sufficient supply of grain for its own use. And at Tamassus there are abundant mines of copper, in which is found chalcanthite and also the rust of copper, which latter is useful for its medicinal properties. Eratosthenes says that in ancient times the plains were thickly overgrown with forests, and therefore were covered with woods and not cultivated; that the mines helped a little against this, since the people would cut down the trees to burn the copper and the silver, and that the building of the fleets further helped, since the sea was now being navigated safely, that is, with naval forces, but that, because they could not thus prevail over the growth of the timber, they permitted anyone who wished, or was able, to cut out the timber and to keep the land thus cleared as his own property and exempt from taxes.

6. Now in the earlier times the several cities of the Cyprians were under the rule of tyrants,

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1 Sulphate of copper.
κύριοι τῆς Αλγύπτου κατέστησαν, εἰς ἐκείνους καὶ ἡ Κύπρος περιέστη, συμπραττότων πολλάκις καὶ τῶν Ῥωμαίων. ἔπει δ’ ὁ τελευταῖος ἀρξας Πτολεμαίος, ἀδελφὸς τοῦ Κλεοπάτρας πατρός, τῆς καὶ ἡμᾶς βασιλίσσης, ἐδοξεὶ πλημμελής τε εἶναι καὶ ἀχάριστος εἰς τοὺς εὐεργέτας, ἐκεῖνος μὲν κατελύθη, Ῥωμαίοι δὲ κατέσχον τὴν νῆσον, καὶ γέγονε στρατηγικὴ ἐπαρχία καθ’ αὐτὴν. μάλιστα δ’ αὐτὸς τοῦ ὁλέθρου κατέστη τῷ βασιλεῖ Πύπλιος Κλαύδιος Πούλχρος ἐμπεσὼν γὰρ εἰς τὰ ληστῆρια, τῶν Κιλίκων ὑκμαξοῦντων τότε, λύτρων αὐτούμενος ἐπέστειλε τῷ βασιλεῖ, δεόμενος πέμψαι καὶ ῥύσασθαι αὐτῶν· ὁ δ’ ἐπέμψε μὲν, μικρὸν δὲ τελέως, ὡστε καὶ τοὺς ληστὰς αἴδεσθηναι λαβεῖν, ἅλλα ἀναπέμψαν τάλιν, τὸν δ’ ἀνευ λύτρων ἀπολύσαί. σωθεὶς δ’ ἐκεῖνος ἀπεμνημόνευσεν ἀμφότερος τὴν χάριν, καὶ γενόμενος δήμαρχος, ἴσχυσε τοσοῦτον, ὡστε ἐπέμψῃ Μάρκος Κάτων, ἀφαιρησόμενος τὴν Κύπρον τὸν κατέχοντα. ἐκεῖνος μὲν ὅσον ἐφθη διαχειρισόμενος αὐτῶν, Κάτων δὲ ἐπελθὼν παρέ-

Ο 685 λαβεῖ τὴν Κύπρον, καὶ τὴν βασιλικήν οὕσιν διεθέτο, καὶ τὰ χρήματα εἰς τὸ δημόσιον ταμείον τῶν Ῥωμαίων ἐκόμισεν· εξ ἐκείνου δ’ ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγικὴ· ὀλύομεν δὲ χρόνον τὸν μεταξὺ Ἀντώνιος Κλεοπάτρα καὶ τῇ ἀδελφῇ αὐτῆς Ἀρσινόῃ παρέδωκε· καταλυθέντος δὲ ἐκείνου, συγκατελύθησαν καὶ αἱ διατάξεις αὐτοῦ πᾶσαι.
but from the time the Ptolemaic kings became established as lords of Egypt Cyprus too came into their power, the Romans often co-operating with them. But when the last Ptolemy that reigned, the brother of the father of Cleopatra, the queen in my time, was decreed to be both disagreeable and ungrateful to his benefactors, he was deposed, and the Romans took possession of the island; and it has become a praetorian province by itself. The chief cause of the ruin of the king was Publius Claudius Pulcher; for the latter, having fallen into the hands of the bands of pirates, the Cilicians then being at the height of their power, and, being asked for a ransom, sent a message to the king, begging him to send and rescue him. The king indeed sent a ransom, but so utterly small that the pirates disdained to take it and sent it back again, but released him without ransom. Having safely escaped, he remembered the favour of both; and, when he became tribune of the people, he was so powerful that he had Marcus Cato sent to take Cypros away from its possessor. Now the king killed himself beforehand, but Cato went over and took Cypros and disposed of the king's property and carried the money to the Roman treasury. From that time the island became a province, just as it is now—a praetorian province. During a short intervening time Antony gave it over to Cleopatra and her sister Arsinoë, but when he was overthrown his whole organisation was overthrown with him.
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