THE GEOGRAPHY OF STRABO - V. 7

WITH AN ENGLISH TRANSLATION BY
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THE

GEOGRAPHY OF STRABO

BOOK XV
ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

ΙΕ'

I

1. Τὰ περιλειπόμενα τῆς 'Ασίας ἐστὶ τὰ ἑκτὸς τοῦ Ταύρου, πλὴν Κιλικίας καὶ Παμφυλίας καὶ Λυκίας, τὰ 1 ἀπὸ τῆς Ἰνδίκης μέχρι Νείλου μεταξὺ τοῦ Ταύρου καὶ τῆς ἔξω θαλάσσης τῆς νοτίου κείμενα. μετὰ δὲ τὴν 'Ασίαν ἡ Διβύη ἔστι, περὶ ἦς ἔρούμεν υστέροι, νῦν δ' ἀπὸ τῆς Ἰνδίκης ἀρκτέου: πρώτη γὰρ ἐκκειταὶ πρὸς ταῖς ἀνατολαίς καὶ μεγίστῃ.

2. Δεῖ δ' εὐγνωμόνως ἀκούειν περὶ αὐτῆς καὶ γὰρ ἀπωτάτῳ ἐστὶ, καὶ οὐ πολλοὶ τῶν ἤμετέρων κατώπτευσαν αὐτὴν· οἱ δὲ καὶ ἱδόντες μέρη τινὰ εἶδον, τὰ δὲ πλεῖον λέγουσιν ἐξ ἀκοῆς· καὶ ἂ εἶδον δὲ, ἐν παρόδῳ στρατιωτικῇ καὶ δρόμῳ κατέμαθον· διόπερ οὖν τὰ αὐτὰ περὶ τῶν αὐτῶν ἐξαγγέλλουσιν, καὶ ταῦτα συγγράφαυτες ὡς ἄν πεφρουτισμένας ἐξήτασμένα, τινὲς δ' αὐτῶν καὶ συστρατεύσαντες ἄλληδος καὶ συνεπιδημήσαντες, καθάπερ οἱ Ἀλεξάνδρῳ συγκαταστρεψάμενοι τὴν 'Ασίαν· ἄλλ' ἔκαστος ἐκάστῳ ταναντία λέγει πολλάκις.

1 δ', before ἀπὸ, the editors omit.

1 i.e. the Indian Ocean.
THE GEOGRAPHY OF STRABO

BOOK XV

I

1. The parts still left of Asia are those outside the Taurus except Cilicia and Pamphylia and Lycia, I mean the parts extending from India as far as the Nile and lying between the Taurus and the outer sea on the south. After Asia one comes to Libya, which I shall describe later, but I must now begin with India, for it is the first and largest country that lies out towards the east.

2. But it is necessary for us to hear accounts of this country with indulgence, for not only is it farthest away from us, but not many of our people have seen it; and even those who have seen it, have seen only parts of it, and the greater part of what they say is from hearsay; and even what they saw they learned on a hasty passage with an army through the country. Wherefore they do not give out the same accounts of the same things, even though they have written these accounts as though their statements had been carefully confirmed. And some of them were both on the same expedition together and made their sojourns together, like those who helped Alexander to subdue Asia; yet they all frequently contradict one
STRABO

ὀποίοι δὲ περὶ τῶν ὀραθέντων οὐτω διαφέρονται, τί
dei νομίζειν περὶ τῶν ἀκοῆς;

3. Καὶ μὴν οὐδ' οἱ πολλοί, πολλοὶς χρόνοις
ὑστερον συγγράψαντες τι περὶ τούτων, οὐδ' οἱ νῦν
πλέοντες ἐκεῖσε, ἀποφαινόνται τι ἀκριβέσ.

C 686 Ἀπολλόδωρος γοῦν ὁ τὰ Παρθικὰ πούσας,
μεμνημένος καὶ τῶν τὴν Βακτριανὴν ἀποστησάμ-
των Ἐλλήνων παρὰ τῶν Συριακῶν βασιλέων
τῶν ἀπὸ Σελεύκου τοῦ Νικάτωρος, φησὶ μὲν
αὐτοὺς αὐξηθέντας ἐπιθέσθαι καὶ τῇ Ἰνδικῇ
οὖδὲν δὲ προσανακαλύπτει τῶν πρότερον ἐγνωσ-
μένων, ἀλλὰ καὶ ἑναντιολογεῖ, πλείω τῆς Ἰνδικῆς
ἐκείνους ἢ Μακεδόνας καταστρέφασθαι λέγων.
Εὐκρατίδαυ γοῦν πόλεις χιλίας ύφ' ἐστι φέγγω
ἐκείνου δὲ γε αὐτὰ τὰ μεταξὺ ἐθνη τοῦ τε
Τδάσπον καὶ τοῦ Ἰπαννος τῶν ἀριθμὸν ἐννέαι,
πόλεις τε σχεῖν πεντακισχιλίας, ὡν μιδεμίαν
eἶναι Κό τῆς Μεροπίδος ἐλάττων ταύτην δὲ
πᾶσαν τὴν χώραν καταστρεφάμενον Ἀλέξανδρον
παραδοῦναι Πόρω.

4. Καὶ οἱ νῦν δὲ ἐξ Αἰγύπτου πλέοντες
ἐμπορικοὶ τῷ Νείλῳ καὶ τῷ Ἀραβίῳ κόλπῳ
μέχρι τῆς Ἰνδικῆς σπάνοις μὲν καὶ 2 περιπεπελε-
kασι μέχρι τοῦ Γάγγου, καὶ οὕτω δ' ἰδιώται καὶ
οὐδὲν πρὸς ἵστορίαν τῶν τόπων χρήσιμοι.
kακεῖθεν δὲ ἀφ' ἐνὸς τῶν καὶ παρ' ἐνὸς
βασιλέως, Πανδίωνος, καὶ ἄλλου 3 Πόρου, ήκεν
ὡς Καίσαρα τὸν Σεβαστὸν δώρα καὶ πρεσβεῖα

1 πολλοί, which Corais and the later editors eject, Jones restores.
2 καὶ, omitted by Κμοξζ.
3 Before καὶ ἄλλου Groskurd inserts ἢ, at the same time
another. But if they differ thus about what was seen, what must we think of what they report from hearsay?

3. Moreover, most of those who have written anything about this region in much later times, and those who sail there at the present time, do not present any accurate information either. At any rate, Apollodorus, who wrote *The Parthica*, when he mentions the Greeks who caused Bactriana to revolt from the Syrian kings who succeeded Seleucus Nicator, says that when those kings had grown in power they also attacked India, but he reveals nothing further than what was already known, and even contradicts what was known, saying that those kings subdued more of India than the Macedonians; that Eucratidas, at any rate, held a thousand cities as his subjects. Those other writers, however, say that merely the tribes between the Hydaspes and the Hypanis were nine in number, and that they had five thousand cities, no one of which was smaller than the Meropian Cos, and that Alexander subdued the whole of this country and gave it over to Porus.

4. As for the merchants who now sail from Aegypt by the Nile and the Arabian Gulf as far as India, only a small number have sailed as far as the Ganges; and even these are merely private citizens and of no use as regards the history of the places they have seen. But from India, from one place and from one king, I mean Pandion, or another Porus, there came to Caesar Augustus presents and gifts

conjecturing ἵνα ἄλλως, which latter is followed by Kramer and Meineke; but the ἄλλος seems needed in view of the Porus mentioned in § 3 above.
καὶ ὁ κατακαύσας ἔαυτόν Ἀθήνης σοφιστὴς Ἰνδός, καθάπερ καὶ ὁ Κάλανος Ἀλεξάνδρῳ τὴν τοιαύτην θέαν ἐπιδείξαμενός.

5. Εἰ τοῖς ταύτῃ ἀφείς τις τῆς πρὸ τῆς Ἀλεξάνδρου στρατείας ἐπιβλέποι μνήμην, πολὺ ἄν εὑροί τούτων τυφλότερα. Ἀλεξάνδρον μὲν οὖν πιστεύειν τοὺς τοιούτους εἰκός, τετυφωμένου ταῖς τοσαῦταις εὐτυχίαις. φησὶ γοῦν Νέαρχος φιλονεικήσας αὐτὸν διὰ τῆς Γεδρωσίας ἁγαγεῖν τὴν στρατιάν, πεπυσμένου διότι καὶ Σεμίραμις ἐστράτευσεν ἐπὶ Ἰνδόν καὶ Κύρος, ἀλλὰ ἦ μὲν ἀνέστρεψε, φεύγουσα μετὰ εἶκοσι ἀνθρώπων, ἐκεῖνος δὲ μεθ᾽ ἐπτώτ' ὡς σεμνὸν τό, ἐκείνων τοσαῦτα παθόντων, αὐτὸν καὶ στρατόπεδον διασώσαι μετὰ θύσης διὰ τῶν αὐτῶν ἐθνῶν τε καὶ τῶν ἐκείνων μὲν δὴ ἐπίστευσεν.

6. Ἡμῖν δὲ τὸς ἀν δικαία γένοιτο πίστις περὶ τῶν Ἰνδικῶν ἐκ τῆς τοιαύτης στρατείας τοῦ Κύρου ἡ τῆς Σεμίραμιδος; συναποφαίνεται δὲ τῶν καὶ Μεγασθένης τῷ λόγῳ τούτῳ, κελεύων ἀπιστεύν ταῖς ἀρχαίαις περὶ Ἰνδῶν ἱστορίαις οὕτε γὰρ παρ᾽ Ἰνδῶν ἔξω σταλῆναι ποτε στρατιάν, οὔτε ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι, πλὴν τῆς μεθ᾽ Ἡρακλέους καὶ Διονύσου καὶ τῆς νῦν μετὰ Μακεδόνων. καὶ τοῦ Σέσωστριν μὲν τῶν Αἰγυπτίων καὶ Τεύρκων τῶν Αἰθιόπα ἔως Εὐρώπης προελθοντεῖν Ναβοκοδώρσορον δὲ τὸν παρὰ Χαλδαῖοις

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1 For σεμνὸν τῷ Cappa conj. σεμνὸν τι. 2 καὶ, omitted by Oinox.
of honour and the Indian sophist who burnt himself up at Athens,\(^1\) as Calanus had done, who made a similar spectacular display of himself before Alexander.

5. If, however, one should dismiss these accounts and observe the records of the country prior to the expedition of Alexander, one would find things still more obscure. Now it is reasonable to suppose that Alexander believed such records because he was blinded by his numerous good fortunes; at any rate, Nearchus says that Alexander conceived an ambition to lead his army through Gedrosia when he learned that both Semiramis and Cyrus had made an expedition against the Indians, and that Semiramis had turned back in flight with only twenty people and Cyrus with seven; and that Alexander thought how grand it would be, when those had met with such reverses, if he himself should lead a whole victorious army safely through the same tribes and regions.\(^2\) Alexander, therefore, believed these accounts.

6. But as for us, what just credence can we place in the accounts of India derived from such an expedition made by Cyrus, or Semiramis? And Megasthenes virtually agrees with this reasoning when he bids us to have no faith in the ancient stories about the Indians; for, he says, neither was an army ever sent outside the country by the Indians nor did any outside army ever invade their country and master them, except that with Heracles and Dionysus and that in our times with the Macedonians. However, Sesostris, the Egyptian, he adds, and Tcarco the Aethiopian advanced as far as Europe; and Nabocodrosor, who enjoyed greater
εὐδοκιμήσαντα. Ἡρακλέους μᾶλλον καὶ ἔως Στηλῶν ἐλάσαι· μέχρι μὲν δὲ δεδρὸ καὶ Τεάρκωνα ἀφικέσθαι· ἐκείνου δὲ καὶ ἐκ τῆς Ἱβηρίας εἰς τὴν Θράκην καὶ τὸν Πόντον ἀγαγεῖν τὴν στρατιάν· Ἰδάνθυρσον δὲ τὸν Σκύθην ἐπιδραμεῖν τῆς Ἀσίας μέχρι Ἄγαλμπτον· τῆς δὲ Ἰνδικῆς μηδένα τούτων ἀψάσθαι· καὶ Σεμίραμιν δὲ ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως. Πέρσας δὲ μισθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μετατέμφασθαι "Τὸδακας, ἐκεῖ δὲ μὴ στρατεύεσαι, ἀλλ' ἐγγὺς ἐλθεῖν μόνον, ἡμίκα Κύρος ἤλαυνεν ἐπὶ Μασσαγέτας.

7. Καὶ τὰ περὶ Ἡρακλέους δὲ καὶ Διονύσου Μεγασθένης μὲν μετ' ὀλύγων πιστὰ ἤγειται, τῶν δ' ἄλλων οἱ πλείους, δὲν ἔστι καὶ Ἡρατοσθένης, ἀπιστα καὶ μυθιστή, καθάπερ καὶ τὰ παρὰ τοῖς Ἐλλησιοῖς, ὅ μὲν γὰρ ἐν ταῖς Βάκχαις ταῖς Εὐρυτίδου Διόνυσος τοιαύτα νεανιεύεται.

λιτῶν δὲ Λυδῶν τὰς πολυχρύσους γυναῖκες Φρυγῶν τε Περσῶν θ' ἠλιοβλήτους πλάκας Βάκτρια τε τείχη τήν τε δύσχειμον χθόνα Μηδῶν ἐπὶ ἦλθον Ἀραβίαν εὐδαιμονα Ἀσίαν τε πάσαν.

παρὰ Σοφοκλεῖ δὲ τῖς ἔστι τὴν Νύσαν καθιμῶν, ὡς τὸ Διονύσῳ καθιερωμένον ὅρος.

ὦθεν κατείδον τὴν βεβακχιμωμένην βροτοίσι κλεινήν Νύσαν, ὁ δὲ Βούκερως Ἰακχος αὐτῷ μαίαν ἡδίστην νέμει, ὅπου τῷ ὀρνιᾷ σύχλη κλαγγάνει;

καὶ τὰ ἔξης. καὶ Μηροτραφῆς δὲ λέγεται. καὶ

1 Τεάρκων, F. 2 Νύσαν, C, Νύσαν other MSS. 3 Νύσαν, the editors, for Νύσαν.
repute among the Chaldaeans than Heracles, led an army even as far as the Pillars. Thus far, he says, also Teearco went; and Sesostris also led his army from Iberia to Thrace and the Pontus; and Idanthyrsus the Scythian overran Asia as far as Aegypt; but no one of these touched India, and Semiramis too died before the attempt; and, although the Persians summoned the Hydraces as mercenary troops from India, the latter did not make an expedition to Persia, but only came near it when Cyrus was marching against the Massagetae.

7. As for the stories of Heracles and Dionysus, Megasthenes with a few others considers them trustworthy; but most other writers, among whom is Eratosthenes, consider them untrustworthy and mythical, like the stories current among the Greeks. For instance, in the Bacchae 1 of Euripides Dionysus says with youthful bravado as follows: “I have left behind me the gold-bearing glades of Lydia and of Phrygia, and I have visited the sun-stricken plains of Persia, the walled towns of Bactria, the wintry land of the Medes, and Arabia the Blest, and the whole of Asia.” 2 In Sophocles, also, there is someone who hymns the praises of Nysa as the mountain sacred to Dionysus: “Whence I beheld the famous Nysa, ranged in Bacchic frenzy by mortals, which the horned Iacchus roams as his own sweetest nurse, where—what bird exists that singeth not there?” And so forth. And he is also called “Merotraphes.” And Homer says of

1 13 ff.
2 Quoted also in 1. 2. 20.

4 καὶ . . . λέγεται, Meineke ejects.
ο ποιητής περὶ Δυκούργου τοῦ Ἰδωνοῦ φησιν ὁμώς

ός ποτε μανομένοιο Διονύσοιο τιθήμας
σεῦτε κατ᾿ ἡγάθεον Νυσίμων.

τοιαύτα μὲν τὰ περὶ Διονύσου περὶ δὲ Ἡρακλέως
οἱ μὲν ἐπὶ τὰναντία μόνον μέχρι τῶν ἐσπερίων
περάτων ἀστοροῦσιν, οἳ δ᾿ ἐφ᾿ ἐκάτερα.

8. Ἐκ δὲ τῶν τοιούτων Νυσίμων δὴ τινὰς
ἐθνος προσιόμαςσαν καὶ πόλιν παρ’ αὐτοῖς
Νύσαν,1 Διονύσου κτίσμα, καὶ ὄρος τὸ ὑπὲρ τῆς
πόλεως Μηρών, ὕμιτασίμενοι καὶ τῶν αὐτῶν
κισσῶν καὶ ἀμπελοῦ, οὐδὲ ταύτην τελεσίκαρπον
ἀπορρεῖ γὰρ ὁ βότρυς πρὶν περκάσαι διὰ τῶν
ὀμβρίων τῶν ἀδηνί Διονύσου δ᾿ ἀπογόνους τῶν
Συδράκας,2 ἀπὸ τῆς ἀμπέλου τῆς παρ’ αὐτοῖς καὶ
τῶν πολυτελῶν ἐξόδων, βακχικῶς τὰς τε ἐκστρα-

C 688 τείς ποιουμένων τῶν βασιλέων καὶ τὰς ἄλλας
ἐξόδους μετὰ τυμπανισμοῦ καὶ εὐανθοὺς στολῆς·
ἵπτεροι ἐπιτολάξει καὶ παρὰ τοῖς ἄλλοις Ἰνδοῖς.

Ἀρνοῦν δὲ τινα πέτραν, ἢς τὰς ρίζας ὁ Ἰνδός
ἀπορρεῖ πλησίον τῶν πηγῶν, Ἀλεξάνδρου κατὰ
μίαν προσβολὴν ἐλόντος, σεμισόντες ἔφασαν,
τῶν Ἡρακλέα τρὶς μὲν προσβαλεῖν τῇ πέτρᾳ
ταύτῃ, τρὶς δ᾿ ἀποκρουσθῆναι. τῶν δὲ κοινωνι-
σάντων αὐτῷ τῆς στρατείας ἀπογόνοις εἶναι
τοὺς Σίβας, σύμβολα τοῦ γένους σώζοντας, τὸ τε
dορᾶς ἀμπέχεσθαι, καθάπερ τῶν Ἡρακλέα, καὶ
tὸ σκυταληθόρεων καὶ ἐπικεκαύθαι βουσὶ καὶ
ἡμίονοις ῥόπαλον, βεβαιοῦνται δὲ τῶν μῦθον

1 Νύσαν D.
2 Συδράκας, O, Ὁξόδρακας Σύδρακας, s, Ὁξυδράκας other MSS.
GEOGRAPHY, 15. i. 7-8

Lycurgus the Edonian as follows: “who once drove the nurses of frenzied Dionysus down over the sacred mount of Nysa.”¹ So much for Dionysus. But, regarding Heracles, some tell the story that he went in the opposite direction only, as far as the extreme limits on the west, whereas others say that he went to both extreme limits.

8. From such stories, accordingly, writers have named a certain tribe of people “Nysaeans,” and a city among them “Nysa,” founded by Dionysus; and they have named a mountain above the city “Merus,” alleging as the cause of the name the ivy that grows there, as also the vine, which latter does not reach maturity either; for on account of excessive rains the bunches of grapes fall off before they ripen; and they say that the Sydracae are descendants of Dionysus, judging from the vine in their country and from their costly processions, since the kings not only make their expeditions out of their country in Bacchic fashion, but also accompany all other processions with a beating of drums and with flowered robes, a custom which is also prevalent among the rest of the Indians. When Alexander, at one assault, took Aornus, a rock at the foot of which, near its sources, the Indus River flows, his exalters said that Heracles thrice attacked this rock and thrice was repulsed; and that the Sibae were descendants of those who shared with Heracles in the expedition, and that they retained badges of their descent, in that they wore skins like Heracles, carried clubs, and branded their cattle and mules with the mark of a club. And they further confirm this

¹ Iliad 6. 132.
ΣΤΡΑΒΟ

tοῦτον καὶ ἐκ τῶν περὶ τὸν Καύκασον καὶ τὸν Προμηθέα· καὶ γὰρ ταῦτα μετεννύχασιν ἐκ τοῦ Πόντου δεύο ἀπὸ μικρὰς προφάσεως, ἱδόντες σπήλαιον ἐν τοῖς Παροπαμισάδαις ἵερον· τοῦτο γὰρ ἐνεδείξατο Προμηθέως δεσμωτήριον, καὶ δεύο ἀφυγμένον τὸν Ἰρακλέα ἐπὶ τὴν ἐλευθέρωσιν τοῦ Προμηθέως, καὶ τοῦτον εἶναι τὸν Καύκασον, ὃν "Ἐλληνες Προμηθέως δεσμωτήριον ἀπέφηναν.

9. Ὅτι δὲ ἐστὶ πλάσματα ταῦτα τῶν κολακευόντων Ἀλέξανδρον, πρῶτον μὲν ἐκ τοῦ μὴ ὁμολογεῖν ἀλλήλους τοὺς συγγραφέας δῆλον, ἀλλὰ τοὺς μὲν λέγειν, τοὺς δὲ μὴ ἀπλῶς μεμνήσθαι· οὐ γὰρ εἰκός, τὰ οὕτως ἐνδοξα καὶ τύφον πλήρη μὴ πεπύθαι, ἡ πεπύθαι μὲν, μὴ ἀξία δὲ μνήμης ὑπολαβεῖν, καὶ ταῦτα τοὺς πιστοτάτους αὐτῶν ἑπείτα ἐκ τοῦ μηδὲ τοὺς μεταξύ, δὶ δὲν ἔχρην τὴν ἔσ Ἰνδοὺς ἀφιξίν γενέσθαι τοῖς περὶ τὸν Δίουσον καὶ τὸν Ἰρακλέα, μηδὲν ἔχειν τεκμήριον δεικνύναι τῆς ἐκείνων ὅδοι διὰ τῆς σφετέρας γῆς· καὶ ἡ τοῦ Ἰρακλέους δὲ στολὴ ἡ τοιαύτη πολὺ νεωτέρα τῆς Τρωικῆς μνήμης ἔστιν, πλάσμα τῶν τῆς Ἰράκλειαν ποιησάντων, εἰτὲ Πεισανδρός ἦν, εἰτ᾽ ἄλλος τις· τὰ δὲ ἀρχαΐα ξώνα οὐχ οὕτω διεσκεύασται.

10. Ὡς ἐν τοῖς τοιούτοις οὖν ἀποδέχεσθαι δεῖ πᾶν τὸ ἐγχυτάτῳ πίστεως. ἐποιησάμεθα δὲ ἡμεῖς καὶ ἐν τοῖς πρῶτοι λόγοις τοῖς περὶ γεωγραφίας διάταν, ἥν δυνατὸν ἦν, περὶ τούτων· καὶ νῦν ἑκεῖνοι τε ἐξ ἐτοίμου χρησόμεθα, καὶ ἐτερα

1 Adventures of Heracles.
GEOGRAPHY, 15. i. 8–10

myth by the stories of the Caucasus and Prometheus, for they have transferred all this thither on a slight pretext, I mean because they saw a sacred cave in the country of the Paropamisadae; for they set forth that this cave was the prison of Prometheus and that this was the place whither Heracles came to release Prometheus, and that this was the Caucasus the Greeks declared to be the prison of Prometheus.

9. But that these stories are fabrications of the flatterers of Alexander is obvious; first, not only from the fact that the historians do not agree with one another, and also because, while some relate them, others make no mention whatever of them; for it is unreasonable to believe that exploits so famous and full of romance were unknown to any historian, or, if known, that they were regarded as unworthy of recording, and that too by the most trustworthy of the historians; and, secondly, from the fact that not even the intervening peoples, through whose countries Dionysus and Heracles and their followers would have had to pass in order to reach India, can show any evidence that these made a journey through their country. Further, such accoutrement of Heracles is much later than the records of the Trojan War, being a fabrication of the authors of the Heracleia,¹ whether the author was Peisander or someone else. The ancient statues of Heracles are not thus accoutred.

10. So, in cases like these, one must accept everything that is nearest to credibility. I have already in my first discussion of the subject of geography² made decisions, as far as I could, about these matters. And now I shall unhesitatingly use those decisions

¹ 2. 1. 1 ff.
προσθήσομεν, ὡσων ἂν δείν δόξη πρὸς τὴν σαφείνεαν. μάλιστα δὲ ἐκ 1 τῆς διαίτης ἑδοκει τῆς τότε πιστὸτατα εἰναι τα ὑπὸ τοῦ Ἡρατοσθένους εἰν τῷ τρίτῳ τῶν γεωγραφικῶν ἐκτεθέντα κεφαλαίων περὶ τῆς τότε νομιζομένης Ἰνδίκης, ἡνίας Ἀλέξαιδρος ἐπιθήκης καὶ ἤν ἦ Ἰνδὸς ὄριον ταύτης τῇ τῆς Ἀριανῆς, ἦν ἐφεξῆς πρὸς τῇ ἔσπερα 2 κειμένην Πέρσας κατείχον, ὑστερον γὰρ ἐς καὶ τῆς Ἀριανῆς πολλήν ἔσχον οἱ Ἰνδοὶ λαβόντες παρὰ τῶν Μακεδώνων, ἔστι δὲ τοιαῦτα, ὃ λέγει ὁ Ἡρατοσθένης.

11. Τὴν Ἰνδίκην περιώρικεν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἔσχατα ἀπὸ τῆς Ἀριανῆς μέχρι τῆς ἐφίας βαλάττης, ἀπερ οἱ ἐπιχώριοι κατὰ μέρος Παραπάμισον τε καὶ Ἡμωδόν καὶ Ἰμαυν 3 καὶ ἄλλα ὄνομάζοντο, Μακεδόνες δὲ Καῦκασον ἀπὸ δὲ τῆς ἔσπερας ὁ Ἰνδὸς ποταμός τὸ δὲ νότιον καὶ τὸ προσφῶν πλευρῶν, πολὺ μεῖξον τῶν ἔτερων ὄντα, προπετωκεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ῥομβοειδὲς τὸ τῆς χώρας σχῆμα, τῶν μείζων πλευρῶν ἐκατέρου πλεονεκτοῦντος παρὰ τὸ ἀπεισώπων πλευρῶν καὶ τρισχολίας στάδιος, ὡσον 4 ἐστὶ τὸ κοινὸν ἄκρον τῆς τε ἐωθινῆς παραλίας καὶ τῆς μεσημβρινῆς, ἐξω προπεπτωκος ἐξ ἱσης ἐφ' ἐκάτερου παρὰ τὴν ἄλλην ἡμών. τῆς μὲν οὖν ἔσπεριν πλευρᾶς ἀπὸ τῶν Καῦκασίων ὄρων ἐπὶ τὴν νότιον βαλατταν στάδιοι μάλιστα λέγονται μύριοι

1 ὅ ἐκ, Corvias, for ἐκ; so Meineke.
2 ἔσπερα F, ἔσπερα other MSS.
3 Ἰμαυν, E, Māov CF, Māon Dlvx.
4 ὡσον, F, ὡσον other MSS.
as accepted, and shall also add anything else that seems required for the purpose of clearness. It was particularly apparent from my former discussion that the summary account set forth in the third book of his geography by Eratosthenes of what was in his time regarded as India, that is, when Alexander invaded the country, is the most trustworthy; and the Indus River was the boundary between India and Ariana, which latter was situated next to India on the west and was in the possession of the Persians at that time; for later the Indians also held much of Ariana, having received it from the Macedonians. And the account given by Eratosthenes is as follows:

11. India is bounded on the north, from Ariana to the eastern sea, by the extremities \(^1\) of the Taurus, which by the natives are severally called "Paropamisus" and "Emodus" and "Imäus" and other names, but by the Macedonians "Caucasus"; on the west by the Indus River; but the southern and eastern sides, which are much greater than the other two, extend out into the Atlantic sea, and thus the shape of the country becomes rhomboidal, each of the greater sides exceeding the opposite side by as much as three thousand stadia, which is the same number of stadia by which the cape \(^2\) common to the eastern and southern coast extends equally farther out in either direction than the rest of the shore. Now the length of the western side from the Caucasian Mountains to the southern sea is generally called thirteen thousand stadia,

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\(^1\) See 11. 8. 1 and footnote 3.

\(^2\) i.e. Cape Comorin.
Strabo

τρισχίλιοι παρὰ τῶν Ἰνδῶν ποταμῶν μέχρι τῶν ἐκβολῶν αὐτῶν ὁστὶ ἥπεραντίον ἢ ἐωθικὴ προσ-λαβοῦσα τοὺς τῆς ἁκρας τρισχίλιους ἑσται μυρίων καὶ ἔξακιςχιλίων σταδίων. τοῦτο μὲν σών πλάτος τῆς χώρας τὸ τ' ἐλάχιστον καὶ τὸ μέγιστον. μῆκος δὲ τὸ ἀπὸ τῆς ἔσπερας ἐπὶ τῆν ἔως τούτου ἐκ τῶν μέχρι Παλιβόθρων ἐχοι 
της ἀν ἑραστέρως εἰπεῖν, καταμετρήτησαι γαρ σχολίους,1 καὶ ἐστιν ὁδὸς βασιλικῆς σταδίων 
μυρίων2 τὰ δ' ἐπίκεινα στοχασμῷ λαμβάνεται 
εἰς τῶν ἀνάπλων τῶν ἐκ θαλάττης διὰ τοῦ 
Γάγγου ποταμοῦ μέχρι Παλιβόθρων εἰς δ' αὖ 
τι3 σταδίων ἐξακισχιλίων, ἑσται δὲ τὸ πάν 
ἡ βραχύτατος, μυρίων ἐξακισχιλίων, ὡς ἐκ τῆς 
τῆς ἀναγραφῆς τῶν σταθμῶν τῆς πεπιστευμένης 
μάλιστα λαβεῖν Ἱρατοσθένης φησὶ καὶ ὁ Μεγα- 
σθένης αὐτῶ συναποφαίνεται, Πατροκλῆς δὲ 
χιλίων ἐλαττῶν φησι. τούτῳ δὴ πάλιν τῷ 
δια- 
στήματι προστεθὲν τῷ τῆς ἁκρας διάστημα τῷ 
προπίπτον4 ἐπὶ πλέον πρὸς τὰς ἁπατολάς, οἱ 
τρισχίλιοι στάδιοι ποιήσωσι τὸ μέγιστον μῆκος: 
ἐστι δὲ τοῦτο τὸ ἀπὸ τῶν ἐκβολῶν τοῦ Ἰνδοῦ 
ποταμοῦ παρὰ τὴν ἐξῆς ἡμών, μὲχρι τῆς λεχθείσης 
ἀκρας καὶ τῶν ἁπατολίκων αὐτῆς τερμῶν· οἰκοῦσι 
δ' ἐνταῦθα οἱ Κωνιακοὶ καλοῦμενοι.

12. 'Εκ δὲ τούτων πάρεστιν ὄρμα ὅσον διαφέ-

ρουσιν αἱ τῶν ἄλλων ἀποφάσεις, Κτησίου μὲν 
οὐκ ἐλάττω τῆς ἄλλης Ἀσίας τὴν Ἰνδικήν λέ-

1 σχολίους, Corain emends to σχολίους.
2 μυρίων, Casaubon, for δισμυρίων; so the later editors.
3 Θ' ἀντὶ, CDFH; τι omitted by majz.
4 προπίπτον, Corain, for προπεσίπτον; so the later editors.
I mean along the Indus River to its outlets, so that
the length of the opposite side, the eastern, if one
adds the three thousand of the cape, will be sixteen
thousand stadia. These, then, are the minimum
and maximum breadths of the country. The lengths
are reckoned from the west to the east; and, of
these, that to Palibothra can be told with more con-
fidence, for it has been measured with measuring-
lines,¹ and there is a royal road of ten thousand
stadia. The extent of the parts beyond Palibothra
is a matter of guess, depending upon the voyages
made from the sea on the Ganges to Palibothra;
and this would be something like six thousand
stadia. The entire length of the country, at its
minimum, will be sixteen thousand stadia, as taken
from the Register of Days’ Journeys that is most
commonly accepted, according to Eratosthenes;
and, in agreement with him, Megasthenes states
the same thing, though Patrocles says a thousand
stadia less. If to this distance, however, one adds
the distance that the cape extends out into the
sea still farther towards the east, the extra three
thousand stadia will form the maximum length;²
and this constitutes the distance from the outlets
of the Indus River along the shore that comes next
in order thereafter, to the aforesaid cape, that is, to
the eastern limits of India. Here live the Coniaci,
as they are called.

12. From this one can see how much the accounts
of the other writers differ. Ctesias says that India
is not smaller than the rest of Asia; Onesicritus that

¹ Or, by a slight emendation of the text, “in terms of the
schoenus” (see critical note and cf. 11. 14. 11).
² i.e. 19,000 stadia.
γοντος, Ὄνησικρίτου δὲ τρίτον μέρος τῆς οἰκου-
μένης, Νεάρχου δὲ μηνῶν ὀδὸν τεττάρων τὴν δὲ
C 690 αὐτοῦ τοῦ πεδίου, Μεγασθένους δὲ καὶ Δημύχου
μετριασάντων μᾶλλον, ὑπὲρ γὰρ δισμυρίων
τιθέασι σταδίους τὸ ἀπὸ τῆς νοτίου θαλάττης
ἐπὶ τὸν Καύκασον, Δηύμαχος δὲ ὑπὲρ τοὺς
τρισμυρίων κατ᾽ ἐνίους τόπους πρὸς οὓς ἐν τοῖς
πρώτοις λόγοις εἰρηταῖ. νῦν δὲ τοσοῦτον εἴπειν
ικανόν, ὅτι καὶ ταῦτα συνηγορεῖ τοῖς αὐτομένοις
συγγυνώμην, εάν τι περὶ τῶν Ἰνδικῶν λέγοντες μὴ
dισεχθῶσιν.

13. Ἀπασά δὲ ἐστὶ κατάρρυντος ποταμοῖς ἢ
Ἰνδική, τοῖς μὲν εἰς δύο τούς μεγίστους συρρηγμι-
μένους, τὸν τε Ἰνδόν καὶ τὸν Ἱάγγην, τοῖς δὲ κατ᾽
ἴδια στόματα ἐκδιδούσιν εἰς τὴν θάλατταν
ἀπαντεῖ δὲ ἀπὸ τοῦ Καυκάσου τὴν ἄρχην ἔχουσι
καὶ φέρονται μὲν ἐπὶ τὴν μεσσημβρίαν τὸ πρώτον,
eἰὼν οἱ μὲν μένουσιν ἐπὶ τῆς αὐτῆς φοράς, καὶ
μάλιστα οἱ ἐν τὸν Ἰνδόν συμβάλλοντες, οἱ δὲ
ἐπιστρέφονται πρὸς ἑαυτοὺς, καθάπερ καὶ ὁ Ἱάγγης
ποταμῶς. οὕτως μὲν οὖν καταβαίνει καὶ τῆς ὀρεινῆς
ἐπειδὰν ἀψήτατο τῶν πεδίων, ἐπιστρέφεις πρὸς ἑαυτὸν
καὶ ὅλης παρὰ τὰ Παλάβοθρα, μεγίστην τὸλυον,
προεισιν ἐπὶ τὴν ταύτην θάλατταν καὶ μίαν
ἐκβολήν ποιεῖται, μέγιστος δὲν τῶν κατὰ τὴν
Ἰνδικήν ποταμῶν. ὁ δὲ Ἰνδὸς δυσὶ στόμασιν εἰς
τὴν μεσσημβρίαν ἐκπήπτει θάλατταν, ἐμπερι-
λαμβάνων τὴν Παταλήνην καλουμένην χώραν,
παραπλησίαν τὸ κατὰ Ἁγγυπτὸν Δέλτα. ἐκ δὲ
τῆς ἀναθυμιάσεως τῶν τοσοῦτων ποταμῶν καὶ
ἐκ τῶν ἐτησίων, ὡς Ἕρατοσθένης φησί, βρέχεται

1 αὐτοῦ, Meineke omits.
it is a third part of the inhabited world: Nearchus that the march merely through the plain itself takes four months; but Megasthenes and Deimachus are more moderate in their estimates, for they put the distance from the southern sea to the Caucasus at "above twenty thousand stadia," although Deimachus says that "at some places the distance is above thirty thousand stadia;" but I have replied to these writers in my first discussion of India. At present it is sufficient to say that this statement of mine agrees with that of those writers who ask our pardon if, in anything they say about India, they do not speak with assurance.

13. The whole of India is traversed by rivers. Some of these flow together into the two largest rivers, the Indus and the Ganges, whereas others empty into the sea by their own mouths. They have their sources, one and all, in the Caucasus; and they all flow first towards the south, and then, though some of them continue to flow in the same direction, in particular those which flow into the Indus, others bend towards the east, as, for example, the Ganges. Now the Ganges, which is the largest of the rivers in India, flows down from the mountainous country, and when it reaches the plains bends towards the east and flows past Palibothra, a very large city, and then flows on towards the sea in that region and empties by a single outlet. But the Indus empties by two mouths into the southern sea, encompassing the country called Patalenê, which is similar to the Delta of Aegypt. It is due to the vapours arising from all these rivers and to the Etesian winds, as Eratosthenes says, that India is

1 2. 1. 4 ff.
τοῖς θερινῶις ὄμβροις ἦ Ἰνδική, καὶ λειμάζει τὰ πεδία· ἐν μὲν οὖν τοῦτοι τοῖς ὄμβροις λίμνων σπείρεται καὶ κέγχρος· πρὸς τοῦτοις σήμαμον, ὅρυξ, βόσμορον. τοῖς δὲ κειμερινοῖς καρποῖς πυροῖ, κριθαῖ, ὀσπρία καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὅπως ἢμεῖς ἀπειροῦ. σχέδον δὲ τι τοῖς ἐν Αἴθιοπίᾳ καὶ κατ’ Ἀγγυπτοῖς τὰ αὐτὰ ψυτεῖ καὶ ἐν τῇ Ἰνδικῇ, καὶ τῶν ἐν τοῖς ποταμοῖς, πλὴν ἵππου ποταμίῳ, τὰ ἀλλὰ φέρουσι καὶ οἱ Ἰνδικοὶ Ὀμησίκριτος δὲ καὶ τοὺς ἵππους ἠμεσθαίᾳ φησί. τῶν δὲ ἀνθρώπων οἱ μὲν μεσημβρινοὶ τοῖς Αἴθιοπῶι εἰσίν ὁμοίοι κατὰ τὴν χροίναν, κατὰ δὲ τὴν ζωήν καὶ τὴν τρίχασιν τοῖς ἄλλοις (οὐδὲ γὰρ οὐλοτριχοῦσι διὰ τὴν ὑγρότητα τοῦ ἁέρος), οἱ δὲ βόρειοι τοῖς Ἀγγυπτίοις.

14. Τὴν δὲ Ταπροβάνην πελαγίαν εἶναι φασὶν νῆσον, ἀπέχουσαν τῶν νοτιωτάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνικάκους πρὸς μεσημβρίαν ἠμερῶν ἐπτὰ πλοῦν, μῆκος μὲν ὡς ὀκτακισχίλιων σταδίων ἐπὶ τὴν Αἴθιοπίαν ἔχειν δὲ καὶ ἑλέφαντας. τοιαύται μὲν αἱ τοῦ Ἰερατοθένους ἀποφάσεις ψηφίσαν, προστεθεῖσαι δὲ καὶ αἱ τῶν ἄλλων, εἰπότερον τυπὸ τὶ προσακριβοῦσι, ἰδιοποιήσουσι τῆς γραφῆς.

15. Οἶον περὶ τῆς Ταπροβάνης Ὀμησίκριτος φησὶ, μέγεθος μὲν εἶναι πεντακισχίλιων σταδίων, οὐ διορίσας μῆκος οὐδὲ πλάτος, διέχειν δὲ τῆς ἡπείρου πλοῦν ἠμερῶν εἰκοσι` ἀλλὰ κακοπλοεῖν

1 ὀκτακισχίλιων, Meineke, following Groskurd, emends to πεντακισχίλιων (see Groskurd, Vol. III, p. 117, note 2).
2 For ἰδιοποιήσουσι, Corais and Meineke read εἴδοποιή-σουσι.
GEOGRAPHY, 15. 1. 13-15

watered by the summer rains and that the plains become marshes. Now in the rainy seasons flax is sown, and also millet, and, in addition to these, sesame and rice and bosmorum,¹ and in the winter seasons wheat and barley and pulse and other edibles with which we are unacquainted. I might almost say that the same animals are to be found in India as in Aethiopla and Aegypt, and that the Indian rivers have all the other river animals except the hippopotamus, although Onesicritus says that the hippopotamus is also to be found in India. As for the people of India, those in the south are like the Aethiopians in colour, although they are like the rest in respect to countenance and hair (for on account of the humidity of the air their hair does not curl), whereas those in the north are like the Aegyptians.

14. As for Taprobane,² it is said to be an island situated in the high sea within a seven days' sail towards the south from the most southerly parts of India, the land of the Coniaci; that it extends in length about eight thousand stadia³ in the direction of Aethiopia, and that it also has elephants. Such are the statements of Eratosthenes; but my own description will be specially characterised by the addition of the statements of the other writers, wherever they add any accurate information.

15. Onesicritus, for example, says of Taprobane that it is "five thousand stadia in size," without distinguishing its length or breadth; and that it is a twenty days' voyage distant from the mainland, but

¹ See § 18 following.
² On Taprobane (Ceylon), cf. Pliny 24 (22) ff.
³ See 2. 1.14, where Strabo says five thousand (see critical note).
τὰς ναῦς, φαίλως μὲν ἵστισπεποημένας, κατε-
σκευασμένας δὲ ἀμφοτέρωθεν ἐγκοιλίων μήτρων 2 χωρὶς εἶναι δὲ καὶ ἄλλας νῆσους αὐτῆς μεταξὺ καὶ τῆς Ἱνδικῆς, νοτιωτάτην δὲ ἐκείνην. κῆτη δ' ἀμφίβια περὶ αὐτὴν γίνεσθαι, τὰ μὲν βουσὶ, τὰ δ' ἵππους, τὰ δ' ἄλλως χερσαίως ἐσικτά.

16. Νέαρχος δὲ περὶ τῆς ἐκ τῶν ποταμῶν ἐπι-
χοῆς παραδείγματα φέρει τὰ τοιαύτα, ὡς καὶ ὁ Ἔρμος, καὶ Καύστρων πεδίου καὶ Μαιάνδρου καὶ Καίκου παραπλησίως εἰρηται, διὰ τὸ 3 τὴν ἐπιφο-
ρουμένην τοῖς πεδίοις χοῦν αὔξειν αὐτά, μᾶλλον δὲ γεννᾶν, ἐκ τῶν ὅρων καταφερουμένην, ὡς εὔγεως καὶ μαλακῆς καταφέρειν δὲ τῶν ποταμῶν, ὡστε τούτων ὡς ἄν γεννημάτα ὑπάρχειν τὰ πεδία, καὶ εὖ λέγεσθαι, ὡς τούτων ἐστὶ τὰ πεδία. τούτο δὲ τούτων ἐστι τῷ ὑπὸ τοῦ Προδότου λεχθέντι ἐπὶ τοῦ Νείλου καὶ τῆς ἐπ' 4 αὐτῶ γῆς, ὡς ἐκείνου δώρον ἐστιν διὰ τούτῳ δ' ὅρθος καὶ ὁμώμομον τῇ Αἰγύπτῳ φησὶ λειχθήναι τὸν Νείλου ὁ Νέαρχος.

17. Ἀριστόβουλος δὲ μόνα καὶ ὑπάρχονται καὶ νύφεσθαι τὰ ὅρη καὶ τὰς ὑπώρειας φησὶ, τὰ πεδία δὲ καὶ ὅμβρων ὅμοιως ἀπηλλάχθαι καὶ νυφτῶν, ἐπικλύσεθαι δὲ μόνον κατὰ τὰς ἀναβίσεις τῶν ποταμῶν νύφεσθαι μὲν οὖν τὰ ὅρη κατὰ χειμῶνα, τοῦ δὲ ἔαρος ἀρχομένου καὶ

1 Before ἐγκοιλίων Meineke inserts πρόφαις.
2 μήτρων, DEh.
3 τῷ, Coraiss inserts ; so the later editors.
4 ἐπ', Kramer, for ἐπ'; so the later editors.

1 Pliny (6. 24 [22]) says, "navibus utrimque prorae, ne per angustias alvei circumagis sit nesseo" ("the ships have prows
that it is a difficult voyage for ships that are poorly furnished with sails and are constructed without belly-ribs on both sides; and that there are also other islands between Taprobanē and India, though Taprobanē is farthest south; and that amphibious monsters are to be found round it, some of which are like kine, others like horses, and others like other land-animals.

16. Nearachus, speaking of the alluvia deposited by the rivers, gives the following examples: that the Plain of the Hermus River, and that of the Cayster, as also those of the Macander and the Caïcus, are so named because they are increased, or rather created, by the silt that is carried down from the mountains over the plains—that is all the silt that is fertile and soft; and that it is carried down by the rivers, so that the plains are, in fact, the offspring, as it were, of these rivers; and that it is well said that they belong to these. This is the same as the statement made by Herodotus in regard to the Nile and the land that borders thereon, that the land is the gift of the Nile; and for this reason Nearachus rightly says that the Nile was also called by the same name as the land Aegyptus.

17. Aristobulus says that only the mountains and their foothills have both rain and snow, but that the plains are free alike from rain and snow, and are inundated only when the rivers rise; that the mountains have snow in the winter-time, and at the

at either end, in order that it may not be necessary to tack while navigating the narrow passages of the channel"). Meincke, following the conjecture of Kramer, emends the words of Strabo to make them more in accord with those of Pliny (see critical note).

2 Cp. 1. 2. 20.
τοὺς ὁμβρους ἐνάρχεσθαι, καὶ αἱ καὶ μᾶλλον λαμβάνειν ἐπίδοσιν, τῶν δὲ ἐτησίως καὶ ἀδιαλείπτως νῦκτωρ καὶ μεθ’ ἡμέραν ἐκχείσθαι καὶ λάβρος ἡως ἐπιτολῆς Ἀρκτούρου ἐκ τε δὴ τῶν χιόνων καὶ τῶν υετῶν πληρουμένους ποταμοὺς ποτίζειν τὰ πεδία. καταναγκηθήναι δὲ ταῦτα καὶ ὃφ’ ἔαντο καὶ ὑπὸ τῶν ἄλλων φησιν, ὀρμηκτῶν μὲν εἰς τὴν Ἰνδικήν ὑπὸ Παροπαμισαδῶν μετὰ δυσμᾶς Πλημάδων, καὶ διατριβάντων κατὰ τὴν ὁρείνην ἐν τε τῇ 'Τπασίν καὶ τῇ 'Ασακανοῦ γῇ τὸν χειμώνα, τοῦ δὲ ἕαρος ἀρχομένου καταβεβηκότων εἰς τὰ πεδία καὶ πόλιν Ταξίλα εὐμεγέθη, ἐντεύθεν δὲ ἐπὶ Ἄδασπὴν καὶ τὴν Πώρου χώραν τοῦ μὲν οὖν χειμώνος ὡδώρ οὐκ ἰδεῖν, ἀλλὰ χιόνας μόνον εἰς δὲ τοῖς Ταξίλαις πρὸς τὸν υψώθηκεν, καὶ ἐπείδη καταβᾶσιν ἐπὶ τὸν Ἀρκτούρου, γενέσθαι πάλιν, ὡσθαι συνεχῶς, καὶ μάλιστα τοῖς ἐτησίαις, ἐπιτελαντος δὲ Ἀρκτούρου, γενέσθαι πάλιν διατρίβαντας δὲ περὶ τὴν ναυτηγίαν ἐπὶ τῇ Ἄδασπην καὶ πλεῖν ἀρξαμένους πρὸς δύσεως Πλημάδος οὐ πολλὰς ἡμέρας, καὶ τὸ φθινότωρον πᾶν καὶ τὸν χειμώνα καὶ τὸ ἐπίτοιχον ἕαρ καὶ θέρος

C 692 ἐν τῷ κατάπλω πραγματευθέντας ἐλθεῖν εἰς τὴν Παταληνήν περὶ Κυνός ἐπιτολῆν. δέκα μὲν δὴ τοῦ κατάπλου γενέσθαι μήνας, οὐδαμοῦ δὲ υετῶν αἰσθέσθαι, οὐδὲ ἐπείκμασαν οἱ ἐτησίαι, τῶν δὲ ποταμῶν πληρουμένων τὰ πεδία κλύζεσθαι, τὴν

1 τοῖς δὲ ἐτησίαις, Tyrwhitt, for τοῖς δὲ τῆς ἄσισ; so the later editors.
2 ποταμῶν, inserted by Groskurd; so the later editors.
3 'Ασακανοῦ, Corais, for Μουσικανοῦ; so the later editors.
beginning of spring-time the rains also set in and
ever increase more and more, and at the time of
the Etesian winds the rains pour unceasingly and
violently from the clouds, both day and night, until
the rising of Arcturus; and that, therefore, the
rivers, thus filled from both the snows and the rains,
water the plains. He says that both he himself and
the others noted this when they had set out for
India from Paropamisadae, after the setting of the
Pleiades, and when they spent the winter near the
mountainous country in the land of the Hypasians
and of Assacanus, and that at the beginning of
spring they went down into the plains and to Taxila,
a large city, and thence to the Hydaspes River and
the country of Porus; that in winter, however, no
water was to be seen, but only snow; and that it
first rained at Taxila; and that when, after they
had gone down to the Hydaspes River and had
conquered Porus, their journey led to the Hypanis
River towards the east and thence back again to
the Hydaspes, it rained continually, and especially
at the time of the Etesian winds; but that when
Arcturus rose, the rain ceased; and that after tarry-
ing while their ships were being built on the Hydaspes
River, and after beginning their voyage thence only
a few days before the setting of the Pleiades, and,
after occupying themselves all autumn and winter
and the coming spring and summer with their
voyage down to the seacoast, they arrived at Pata-
lcnē at about the time of the rising of the Dog Star;
that the voyage down to the seacoast therefore took
ten months, and that they saw rains nowhere, not
even when the Etesian winds were at their height,
and that the plains were flooded when the rivers
δὲ θάλατταν ἀπλουν εἶναι τῶν ἀνέμων ἀντιπνεύσων, ἀπογαίας ¹ δὲ μηδεμᾶς πυρῆς ἐκδεξαμένης.

18. Τούτῳ μὲν οὖν αὐτῷ ² καὶ ὁ Νέαρχος λέγει, περὶ δὲ τῶν θερινῶν ὀμβρῶν οὐχ ὀμολογεῖ, ἀλλὰ φησιν ἔσθαι τα πεδία θέρους, χειμῶνος δ' ἀνομβρα εἶναι. λέγουσι δ' ἀμφότεροι καὶ τὰς ἀναβάσεις τῶν ποταμῶν. ὁ μὲν γε Νέαρχος τοῦ 'Ακεσίνου πλησίον στρατοπεδεύοντάς ³ φησιν ἀναγκασθῆναι μεταλαβεῖν τόπον ἄλλου ὑπερδέξεων κατὰ τὴν ἀναβάσιν, γενέσθαι δὲ τούτῳ κατὰ θερινὰς τροπὰς: ὁ δ' Ἀριστόβουλος καὶ μέτρα τῆς ἀναβάσεως ἐκτίθεται τετταράκοντα πήχεις, ὥστε τοὺς μὲν εἰκοσὶν ύπὲρ τὸ προύπάρχον βίθος πληρῶν μέχρι χείλους τὸ ρέθρον, τοὺς δὲ ⁴ εἰκοσισι ύπέρχυσι εῖναι εἰς τὰ πεδία. ὡμολογοῦσι δὲ καὶ διότι συμβαίνει νησίζων τὰς πόλεις ἐπάνω χωματων ἴδρυμένας, καθάπερ καὶ ἐν Λιγύπτῳ καὶ Αἰθιοπίᾳ, μετὰ δὲ Ἀρκτόχρονον παύεσθαι τῷ πλημμυραν, ἀποβαίνοντος τοῦ ύδατος· ἐστὶ ἡμίψυκτον σπείρεσθαι τὴν γην, ὑπὸ ⁵ τοῦ τυχόντος ὀρύκτου χαραχθεῖσαν, καὶ ὀμως φύεσθαι τὸν καρπὸν τέλειον καὶ καλὸν. τὴν δ' ὄρυζάν φησιν ὁ Ἀριστόβουλος ἐστάναι ἐν υδατὶ κλειστῷ, πρασίας δ' εἶναι τὰς ἔχουσας αὐτὴν ύψος δὲ τοῦ φυτοῦ τετράπηχυ, πολύσταχυ τε καὶ πολύκαρπον' θερίζεσθαι δὲ περὶ δύσιν Πυληίδος καὶ

¹ ἀπογαίας, Corain, for ἀπὸ γαίας; so the later editors.
² αὐτό, Xylander, for αὐτό; so the later editors.
³ στρατοπεδεύοντας, Tzschucke, for στρατεύοντα Ἐ, στρατοπεδεύοντας other MSS.; so the later editors.
⁴ τοὺς δὲ F(?), Tzschucke and Corain.

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were filled, and the sea was not navigable when the winds were blowing in the opposite direction, and that no land breezes succeeded them.

18. Now this is precisely what Nearchus says too, but he does not agree with Aristobulus about the summer rains, saying that the plains have rains in summer but are without rains in winter. Both writers, however, speak also of the risings of the rivers. Nearchus says that when they were camping near the Acesines River they were forced at the time of the rising to change to a favourable place higher up, and that this took place at the time of the summer solstice; whereas Aristobulus gives also the measure of the height to which the river rises, forty cubits, of which cubits twenty are filled by the stream above its previous depth to the margin and the other twenty are the measure of the overflow in the plains. They agree also that the cities situated on the top of mounds become islands, as is the case also in Aegypt and Aethiopia, and that the overflows cease after the rising of Arcturus, when the waters recede; and they add that although the soil is sown when only half-dried, after being furrowed by any sort of digging-instrument,⁴ yet the plant comes to maturity and yields excellent fruit. The rice, according to Aristobulus, stands in water enclosures and is sown in beds; and the plant is four cubits in height, not only having many ears but also yielding much grain; and the harvest is about the time of the setting of the Pleiades, and

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¹ Cf. 7. 4. 6 and footnote on "digging-instrument."

⁵ ὑπὸ, Corais, for ἀπὸ; so the later editors.
⁶ τυχόντος, Ε, ψύχοντος other MSS.
πτίσσεσθαι¹ ώς τὰς ζειᾶς φύεσθαι δὲ καὶ ἐν τῇ Βακτριανῇ καὶ Βαβυλωνίᾳ καὶ Σουσίδῃ, καὶ ἡ κάτω δὲ Συρία φύει. Μέγιλλος δὲ τὴν ὄρυκαν σπείρεσθαι μὲν πρὸ τῶν ὄμβρων φησίν, ἀρδείας δὲ καὶ φυτείας² δεῖσθαι, ἀπὸ τῶν κλειστῶν ποτιζομένην ὕδατον. περὶ δὲ τοῦ βοσμόρου³ φησὶν Ὁμησίκριτος, διότι σίτος⁴ ἐστὶ μικρότερος τοῦ πυροῦ γεννᾶται δ', ἐν ταῖς μεσοποταμίαις, φρύγεται δ', ἐπάν ἀλοηθή, προσμυντών μὴ ἀποίσειν ἀπυροῦ ἐκ τῆς ἄλω τοῦ μὴ ἐξαγεσθάι σπέρμα.

19. Τὴν δ' ὀμοιότητα τῆς χώρας ταύτης πρὸς τε τὴν Αἰγύπτου καὶ τὴν Λιθιοπίαν καὶ πάλιν τὴν ἐναυτιότητα παραθεὶς ὁ Ἀριστόβουλος, διότι τῷ Νείλῳ μὲν ἐκ τῶν νοτίων ὄμβρων ἐστὶν ἡ πλῆρωσις, τοῖς Ἰνδικοῖς δὲ ποταμοῖς ἀπὸ τῶν C 693 ἀρκτικῶν, ξητεί, πῶς οἱ μεταζὺ τῶν οὐ κατομβροῦνται οὕτω γὰρ ἡ Ἐβηβαίς μέχρι Συνήνης καὶ τῶν ἑγγὺς Μερόης, ὦτε τῆς Ἰνδικῆς τὰ ἀπὸ τῆς Παταλήνης μέχρι τοῦ 'Τούστου. τὴν δ' ύπερ ταύτα τὰ μέρη χώραν, ἐν ἡ καὶ ὄμβροι καὶ υφετοι, παραπληκτῶς ἐφή γεωργεῖσθαι τῇ ἀλλῃ τῇ ἐξω τῆς Ἰνδικῆς χώρας ποτίζεσθαι γὰρ ἐκ τῶν ὄμβρων καὶ χίωνων. εἰκὸς δ' οἷς εἰρηκέν οὕτως καὶ εὐσεβῶς εἶναι τὴν γῆν, χαυνουμένην ὑπὸ τῆς πολλῆς ὑγρασίας καὶ ἐκρήγματα λαμβάνουσαν, ὡςτε καὶ πεθαρμοποιότατος ἦλθεν. πεμφθεὶς γοῦν ἐπὶ τίνα χρείαν ἱδεῖν φησὶν ἐρημωθεὶσαν

¹ πτίσσεσθαι, sec. man. in D, for πτίζεσθαι CEFex, πίζεσθαι Sw, θαυτίζεσθαι m.
² Corais inserts μὴ before δεῖσθαι; so Meineke.
³ ὡν, after βοσμόρον, Corais ejects; so later editors.
the grain is winnowed like barley; and rice grows also in Bactriana and Babylonia and Susis, as also in Lower Syria. Megillus says that rice is sown before the rains, but requires irrigation and transplanting,¹ being watered from tanks. Bosmorum, according to Onesicritus, is a smaller grain than wheat; and it grows in lands situated between rivers. It is roasted when it is threshed out, since the people take an oath beforehand that they will not carry it away unroasted from the threshing-floor, to prevent the exportation of seed.

19. Aristobulus, comparing the characteristics of this country that are similar to those of both Aegypt and Aethiopia, and again those that are opposite thereto, I mean the fact that the Nile is flooded from the southern rains, whereas the Indian rivers are flooded from the northern, inquires why the intermediate regions have no rainfall; for neither the Thebaïs as far as Syenë and the region of Meroë nor the region of India from Patalenë as far as the Hydaspes has any rain. But the country above these parts, in which both rain and snow fall, are cultivated, he says, in the same way as in the rest of the country that is outside India; for, he adds, it is watered by the rains and snows. And it is reasonable to suppose from his statements that the land is also quite subject to earthquakes, since it is made porous by reason of its great humidity and is subject to such fissures that even the beds of rivers are changed. At any rate, he says that when he was sent upon a certain mission he saw a country

¹ See critical note.

⁴ σίτος, Epit., σετάδος other MSS. ; so the editors.
χώραν πλειώνων ἢ χιλίων πόλεων σιν κόμαις, ἐκλιπόντος τοῦ Ἰνδοῦ τὸ οἰκεῖον ἰείθρον, ἐκτραπο-
μένου δ’ εἰς τὸ ἔτερον ἐν ἀριστερᾷ καλύτερον πολὺ, καὶ ὅλων καταρράξαντος, ὅσι τὴν ἀπολειψ-
θείσαν εὖ δεξιᾷ χώραν μηκέτι ποτίζοντας ταῖς ὑπερχύσεσι, μετεωροτέραν οὖσαν οὗ τοῦ ἰείθρου τοῦ καινοῦ μόνον, ἀλλὰ καὶ τῶν ὑπερχυσών.

20. Ταῖς δὲ τῶν ποταμῶν πληρώσεσι καὶ τῶν τοὺς ἀπογαιόνς μὴ πνεύμ όμολογεῖ καὶ τὸ λεγθὲν ὑπὸ τοῦ 'Ὅνησικρίτου' τεναγώδη γὰρ φησίν εἰναι τὴν παραλίαν, καὶ μάλιστα κατὰ τὰ στῶματα τῶν ποταμῶν, διὰ τε τὴν χόρυν καὶ τὰς πλημμυρίδας καὶ τὴν τῶν πελαγίων ἀνέμων ἐπικράτειαν. Μεγαθένης δὲ τὴν εὐδαιμονίαν τῆς Ἰνδίκης ἐπισημαίνεται τῶ δίκαρπον εἶναι καὶ δίφορον καθάπερ καὶ Ἡρατοσθένης ἐφη, τὸν μὲν εἰπὼν σπόρον χειμερινὸν, τὸν δὲ θερινὸν, καὶ ὄμβρου ὀμοίως οὐδὲν γὰρ ἔτος εὐρίσκεσθαι φησιν πρὸς ἀμφοτέρους καρποὺς ἀνομβρόν ὅστε ἐνετηρίαν ἐκ τοῦτον συμβαίνειν, ἄφορον μηδέποτε τῆς γῆς οὐσῆς τοὺς τε ξυλίνους καρποὺς γεννῆσθαι πολλοὺς καὶ τὰς ρίζας τῶν φυτῶν, καὶ μάλιστα τῶν μεγάλων καλάμων, γλυκείας καὶ φύσει καὶ ἐψήσει, χλαιομένου τοῦ ὑδατος τοῖς ἦλιοις τοῦ τ’ ἐκπίπτοντος ἐκ Δίος καὶ τοῦ ποταμοῦ, τρόπον δὴ τῶν λέγειν βούλεται, διότι ἡ παρὰ τοῖς ἄλλοις λεγομένη πέψει καὶ καρπῶν καὶ χυμῶν παρ’ ἐκείνους ἐψήσεις ἐστὶ, καὶ κατεργάζεται τοσοῦτον εἰς εὐστομίαν, ὅσον καὶ ἡ διὰ πυρὸς διὸ καὶ τοὺς κλάδους φησίν εὐκαμπτείς εἰναι τῶν δέντρων, ἐξ
of more than a thousand cities, together with villages, that had been deserted because the Indus had abandoned its proper bed, and had turned aside into the other bed on the left that was much deeper, and flowed with precipitous descent like a cataract, so that the Indus no longer watered by its overflows the abandoned country on the right, since that country was now above the level, not only of the new stream, but also of its overflows.

20. The flooding of the rivers and the absence of land breezes is confirmed also by the statement of Onesicritus; for he says that the seashore is covered with shoal-water, and particularly at the mouths of the rivers, on account of the silt, the flood-tides, and the prevalence of the winds from the high seas. Megasthenes indicates the fertility of India by saying that it produces fruit and grain twice a year. And so says Eratosthenes, who speaks of the winter sowing and the summer sowing, and likewise of rain; for he says that he finds that no year is without rain in both seasons; so that, from this fact, the country has good seasons, never failing to produce crops; and that the trees there produce fruits in abundance, and the roots of plants, in particular those of large reeds, which are sweet both by nature and by heating, since the water from the sky as well as that of the rivers is warmed by the rays of the sun. In a sense, therefore, Eratosthenes means to say that what among other peoples is called "the ripening," whether of fruits or of juices, is called among those people a "heating," and that ripening is as effective in producing a good flavour as heating by fire. For this reason also, he adds, the branches of the trees from which the wheels of carriages are
ὁν οἱ τροχοὶ· ἐκ δὲ τῆς αὐτῆς αἰτίας ἐνίοις καὶ ἑπανθεῖν ἔριον. ἐκ τούτων δὲ Νέαρχος φησὶ τὰς εὐντρίους ὑφαίνεσθαι σινδόνας, τοὺς δὲ Μακεδόνας ἀντὶ καφαέλλων¹ αὐτῶς χρῆσθαι καὶ τοῖς C 694 σάγμασι σάγης—² τοιαύτα δὲ καὶ τὰ Σηρικά, ἐκ τινῶν φλοιῶν ξαινομένης βύσσου. εἰρήκε δὲ καὶ περὶ τῶν καλάμων, ὅτι ποιοῦσι μέλι, μελισσῶν μη οὐσῶν καὶ γὰρ⁴ δένδρων εἶναι καρποφόρου, ἐκ δὲ τοῦ καρποῦ συντίθεσθαι μέλι, τοὺς δὲ φαγόντας ὡμοῦ τοῦ καρποῦ⁵ μεθύειν.

21. Πολλὰ γὰρ δὴ καὶ δένδρα παράδοξα ἢ Ἰνδικῆ τρέφει, ὅν ἐστὶ καὶ τὸ κατὰ νεύοντα ἔχον τοὺς κλάδους, τὰ δὲ φύλλα ὑστίδος οὐκ ἐλάττω. Ὄνησικρίτος δὲ καὶ περιεργότερον τὰ ἐν τῇ Μουσικανοῦ διεξίων, ἃ φησὶ νυτιῶτατα εἶναι τῆς Ἰνδικῆς, διδεῖται μεγάλα δένδρα τινά, ὅν τοὺς κλάδους αὐξηθέντας ἐπὶ πῆχεις καὶ δώδεκα, ἐπειτὰ τὴν λοιπὴν αὐξήσιν καταφερή λαμβάνειν, ὡς ἂν κατακαμπτομένους, ἠώς ἂν ἀφονται τῆς γῆς· ἔπειτα κατὰ γῆς διιφθέντας ρίζοισθαι ὁμοίως ταῖς κατώρυξιν, εἰτ’ ἀναδοθέντας στελεχοῦσθαι· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξῆσι κατακαμφθέντας ἀλλὰν κατώρυγα ποιεῖν εἰτ’ ἀλλην, καὶ οὕτως ἐφεξῆς, ὡστ’ ἄφ’ ἐνός δένδρου σκιάδιον γίνεσθαι⁷ μακρόν, πολυστύλῳ σκηνῇ

¹ καφάέλλων, CF, καφαίλλων other MSS.
² σάγης, Tzschucke, for σάγης; so the later editors.
³ καὶ, EFw, ὁ o other MSS.
⁴ γὰρ α omits; so Tzschucke and Corais.
⁵ συντίθεσθαι . . . καρποῦ omitted by all MSS. except EF, but quoted by Eustathius (note on Dionysius 1125).
⁶ κατακαμφθέντας, Corais, for κατακαμφθήντα.
⁷ γίνεσθαι, Corais, for γενέσθαι; so the later editors.
made are flexible; and for the same reason even wool 1 blossoms on some. From this wool, Nearchus says, finely threaded cloths are woven, and the Macedonians use them for pillows and as padding for their saddles. The Serica 2 also are of this kind, Byssus 3 being dried out of certain barks. He states also concerning the reeds, 4 that they produce honey, although there are no bees, and in fact that there is a fruit-bearing tree from the fruit of which honey is compounded, but that those who eat the fruit raw become intoxicated.

21. In truth, India produces numerous strange trees, among which is the one whose branches bend downwards and whose leaves are no smaller than a shield. Onesicritus, who even in rather superfluous detail describes the country of Musicanus, which, he says, is the most southerly part of India, relates that it has some great trees whose branches have first grown to the height of twelve cubits, and then, after such growth, have grown downwards, as though bent down, till they have touched the earth; and that they then, thus distributed, have taken root underground like layers, and then, growing forth, have formed trunks; and that the branches of these trunks again, likewise bent down in their growth, have formed another layer, and then another, and so on successively, so that from only one tree there is formed a vast sunshade, like a tent with many

1 *i.e.* cotton.
2 *i.e.* the threads of which the Seres make their garments (see Pausanias 6. 26. 4 and Frazer's note thereon).
3 By "Byssus" Strabo undoubtedly means *silk*, supposing it to be a kind of *cotton* (see Miss Riehter's article on "Silk in Greece," *Am. Jour. Arch.*, Jan.–March, 1929, pp. 27–33).
4 *i.e.* sugar-cane.
ὁμοιον. λέγει δὲ καὶ μεγέθη δένδρων, ὡστε πέντε ἄνθρωποι δυσπερίληπτα εἶναι τὰ στελέχη. κατὰ δὲ τὸν Ἀκεσίνην καὶ τὴν συμβολὴν τὴν πρὸς Ἡρωτίν καὶ Ἀριστόβουλος εἰρήκε περὶ τῶν κατακαμπτομένων ἐχόντων τοὺς κλάδους καὶ περὶ τοῦ μεγέθους, ὡσθ' ὅφει εἰς δένδρῳ μεσημβρίες σκιαζομένους ἐπτέας πεντίκοντα' οὗτος δὲ τετρακοσίως. λέγει δὲ ὁ Ἀριστόβουλος καὶ ἀλλο δένδρον οὐ μέγα, λοιπώς ἕχον, ὡς ο κύμας, δεκαδακτύλους τὸ μήκος, πλήρεις μέλιτος τοὺς δὲ φαγόντας οὐ ράδιος σώζεσθαι, ἀπαντᾶς δ' ὑπερβέβληται περὶ τοῦ μεγέθους τῶν δένδρων οι φύσει τε ἔωρασθαι πέραν τοῦ Ἡρωτίδος δένδρον ποιοῦν σκιὰν ταῖς μεσημβρίας πενταστάδιον. καὶ τῶν ἐρυμφόρων δένδρων φησιν οὗτος τὸ ἄνθος ἐχειν πυρήνα· ἐξαιρεθέντος δὲ τούτου, ξαίνεσθαι τὸ λοιπὸν ὁμοίως ταῖς ἔρεαις.

22. Ἔν δὲ τῇ Μουσικανῷ καὶ σίτων αὐτοφυῆ λέγει πυρὸ παραπλῆσιον καὶ ἄμπελον, ὡστ' ὁινοφορείν, τῶν ἄλλων ἄοινων λεγόντων τὴν Ἰνδικήν ὡστε μηδ' αὐλὸν εἶναι κατὰ τὸν ἄναχρασίν, μητ' ἀλλο 2 τῶν μουσικῶν ὄργανων μηδὲν πλὴν κυμβάλων καὶ τυμπάνων καὶ κροτάλων, ἃ τοὺς θαυματοποιούς κεκτήσαται. καὶ πολυφάρμακον δὲ καὶ πολύρριζον τῶν τε σωτηρίων καὶ τῶν ἑυαντίων, ὡστερ καὶ πολυχρώματο καὶ οὕτως εἰρήκε, καὶ ἄλλοι γε. προστίθησι δ' οὕτως, ὅτι καὶ νόμος εἶν τῶν ἀνευρόντα τι τῶν ὀλυθρῶν, ἐὰν μὴ προσανεύρῃ καὶ τὸ ἄκος αὐτοῦ, θανάτοις 695 τούσθαν αὐτοίς παρὰ τοῖς

1 οὗ μεγαλολεισματατους CDFh.
2 Π reads τι after ἀλλο.
GEOGRAPHY, 15. 1. 21-22

supporting columns. He says also of the size of the trees that their trunks could hardly be embraced by five men. Aristobulus also, where he mentions the Acesines and its confluence with the Hyarotis, speaks of the trees that have their branches bent downwards and of such size that fifty horsemen—according to Onesicritus, four hundred—can pass the noon in shade under one tree. Aristobulus mentions also another tree, not large, with pods, like the bean, ten fingers in length; full of honey, and says that those who eat it cannot easily be saved from death. But the accounts of all writers of the size of the trees have been surpassed by those who say that there has been seen beyond the Hyarotis a tree which casts a shade at noon of five stadia. And as for the wool-bearing trees, Aristobulus says that the flower contains a seed, and that when this is removed the rest is combed like wool.

22. Aristobulus speaks also of a self-grown grain, similar to wheat, in the country of Musicanus, and of a vine from which wine is produced, although the other writers say that India has no wine; and therefore, according to Anacharsis, it also has no flutes, or any other musical instruments except cymbals and drums and castanets, which are possessed by the jugglers. Both he and other writers speak of this country as abounding in herbs and roots both curative and poisonous, and likewise in plants of many colours. And Aristobulus adds that they have a law whereby any person who discovers anything deadly is put to death unless he also discovers a cure for it, but if that person discovers a

1 The banyan tree (Ficus Bengalensis).
βασιλεύσιν. ἔχειν δὲ καὶ κιννάμωμον καὶ νάρδον καὶ τὰ ἄλλα ἁρωματὰ τῶν νότιων γῆν τῆν Ἰνδικήν, ὁμοίως ὅσπερ τὴν Ἀραβίαν καὶ τὴν Ἀιθιοπίαν, ἔχουσάν τι ἐμφερές ἐκείνας κατὰ τοὺς ἡλίους. διαφέρειν δὲ τῷ πλεονασμῷ τῶν ύδατών, ὡστ' ἐνικμὸν εἶναι τὸν ἁέρα καὶ τροφιμώτερον παρὰ τούτῳ καὶ γόνιμον μᾶλλον, ὡς δ' αὖτως καὶ τὴν γῆν καὶ τὸ ὕδωρ. ἢ δὴ 1 καὶ μεῖζον τὰ τε χερσαία τῶν ἐφών καὶ τὰ καθ' ὕδατος τὰ ἐν Ἰνδόις τῶν παρ' ἄλλως εὐρύσκεσθαι καὶ τοὺς Νείλους δ' εἶναι γόνιμον μᾶλλον ἐτέρων καὶ μεγαλοφυῆ 2 γεννῶν καὶ τάλλα καὶ τὰ ἁμβίβια, τὰς τε γυναίκας ἐσθ' δότε καὶ τετράδυμα τίκτειν τὰς Αἰγυπτίας. Αἰριστοτέλης δὲ τίνα καὶ ἐπτάδυμα 3 ἵστορεῖ τετοκέναι, καὶ αὐτὸς πολύγονον καλῶν τῶν Νείλου καὶ τρόφιμον διὰ τὴν ἐκ τῶν ἡλίων μετρίαν ἐφύσιν, αὐτὸ καταλειπόντων 4 τὸ τρόφιμον, τὸ δὲ περιττὸν ἐκθυμιωτῶν.

23. Ἀπὸ δὲ τῆς αὐτῆς αἰτίας καὶ τούτῳ συμβαίνειν εἰκός, ὅπερ φησὶν οὖτος, ὅτι τῷ ἡμέρᾳ πυρὶ ἐφες τὸ 5 τοῦ Νείλου ὕδωρ ἢ τὰ ἄλλα. ὅσω δὲ γε φησὶ τὸ μὲν τοῦ Νείλου ὕδωρ δ' εὐθείας ἐπεισι πολλὴν χώραν καὶ στενὴν καὶ μεταβάθηλε πολλὰ κλίματα καὶ πολλοὺς ἁέρας, τὰ δ' Ἰνδικὰ ῥεύματα ἐς πεδία ἀναχείται μεῖζον καὶ πλατύτερα, ἐνδιατρίβοντα πολὺν χρόνον τοὺς αὐτοῖς κλίμασι,

1 ἢ δὴ, Corais, for ἢδη; so the later editors.
2 μεγαλοφυῆ, Xylander, for μεγαλοφυῖν; so the later editors.
3 ἐπτάδυμα, Corais reads πεντάδυμα, following Gillius 10. 2, and Aristotle's Hist. An. 7. 4 and De General. 4. 4.
4 καταλειπόντων, Corais, for καταλειπόντων; so the later editors.
cure he receives a reward from the king. And he says that the southern land of India, like Arabia and Aethiopia, bears cinnamon, nard, and other aromatic products, being similar to those countries in the effect of the rays of sun, although it surpasses them in the copiousness of its waters; and that therefore its air is humid and proportionately more nourishing and more productive; and that this applies both to the land and to the water, and therefore, of course, both land and water animals in India are found to be larger than those in other countries; but that the Nile is more productive than other rivers, and produces huge creatures, among others the amphibious kind; and that the Aegyptian women sometimes actually bear four children. Aristotle reports that one woman actually bore seven; and he, too, calls the Nile highly productive and nourishing because of the moderate heat of the sun's rays, which, he says, leave the nourishing element and evaporate merely the superfluous.

23. It is probably from the same cause, as Aristotle says, that this too takes place—I mean that the water of the Nile boils with one-half the heat required by any other. But in proportion, he says, as the water of the Nile traverses in a straight course a long and narrow tract of country and passes across many "climata" and through many atmospheres, whereas the streams of India spread into greater and wider plains, lingering for a long time in the same "climata," in the same proportion those of India are more nourishing than those of the Nile; and on

1 i.e. "belts of latitude" (see Vol. I, p. 22, footnote 2).

5 πυρὶ ἔψει τό, Kramer, for περὶψεῖτο Ἡ, πυρὶ ἔψεῖτο Δি πυρὶ ἐψεῖται other MSS.
τοσόδε εκείνα τούτου τροφιμότερα, διότι καὶ τὰ κήτη μείζω τε καὶ πλεῖω· καὶ ἐκ τῶν νεφῶν δὲ ἐφθαν ἤδη χείσθαι τὸ ύδωρ.

24. Τούτῳ δ᾽ οἱ μὲν περὶ Ἀριστοβουλοῦ οὐκ ἄν συγχωροῖεν οἱ φάσκοντες μὴ ὑσθαί τὰ πεδία. Ὁνησικράτῳ δὲ δοκεῖ τὸδε τὸ ύδωρ αἰτίον εἶναι τῶν ἐν τοῖς θρόις ἱδιωμάτων, καὶ φέρει σημεῖον τὸ καὶ τὰς χρῶσις τῶν πινόντων βοσκημάτων ἄσβεσιν ἀλλότατον πρὸς τὸ ἐπιχώριον. τούτο μὲν οὐν εὗρετί δὲ καὶ τὸ τοῦ μέλανας εἶναι καὶ οὐλώτης τὸσ Αἰθίππης ἐν ψιλοῖς τοῖς υδάτες τὴν αἰτίαν τιθέει, μείρεσθαι δὲ τὸν Θεο-δέκτην εἰς αὐτὸν τὸν ἡλιών ἀναφέρουτα τὸ αἰτίον, ὅσ φησιν οὔτως.

οἷς ἄγχιτεροι ηλιός διεφρηλατῶν σκοτεινῶν ἀνθίζει έξέχρωσε λυγνῦσις εἰς σώματ᾿ ἀνθρῶν, καὶ συνέστρεψεν κόμας μορφάίς ἀναυξήτοισι συντήξεσις πυρός.

ἐχοὶ δ᾽ ἂν τινα λόγου· φησί γὰρ μήτε ἄγχιτεροι τοῖς Αἰθιόπιν εἰναι τὸν ἡλιόν ἡ τοῖς ἄλλοις, ἀλλὰ μᾶλλον κατὰ κάθετον εἶναι καὶ διὰ τότε ἐπικαίσθαι πλέον, ὡστ οὐκ εὗρέσθαι ἄγχιτεροι μορφαὶς τοῦ ἡλίου, ἵππων πάντων διέχοντα, μήτε τὸ θάλπος εἶναι τοῦ τοιοῦτου πάθους αἰτίων·

C. 696 μηδὲ γὰρ τοῖς ἐν γαστρὶ, ὃν ὦχι ἀπτεται ἡλιός. βελτίως δὲ οἱ τοῦ ἡλίου αἰτιώμενοι καὶ τὴν ἐξ αὐτοῦ ἐπίκαιρον, κατ ἐπὶ τὸν ἡλιών σφοδρὰν τῆς ἐπιπολῆς ἱκμάδος· καθ᾽ ὁ καὶ τοὺς Ἰνδούν μὴ

1 τὴν ἐξ αὐτοῦ, Casaubon, for τὴν ἐν αὐτοῦ, CDF κατ᾽ τὴν σύστατο Ἑμων.
this account their river animals are also larger and more numerous; and further, he says, the water is already heated when it pours from the clouds.

24. To this statement Aristobulus and his followers, who assert that the plains are not watered by rain, would not agree. But Onesicritus believes that rain-water is the cause of the distinctive differences in the animals; and he adduces as evidence that the colour of foreign cattle which drink it is changed to that of the native animals. Now in this he is correct; but no longer so when he lays the black complexion and woolly hair of the Aethiopians on merely the waters and censures Theodectes, who refers the cause to the sun itself, saying as follows: “Nearing the borders of these people the Sun, driving his chariot, discoloured the bodies of men with a murky dark bloom, and curled the hair, fusing it by unincresasable forms of fire.” But Onesicritus might have some argument on his side; for he says that, in the first place, the sun is no nearer to the Aethiopians than to any other people, but is more nearly in a perpendicular line with reference to them and on this account scorches more, and therefore it is incorrect to say, “Nearing the borders... the sun,” since the sun is equidistant from all peoples; and that, secondly, the heat is not the cause of such a discoloration, for it does not apply to infants in the womb either, since the rays of the sun do not touch them. But better is the opinion of those who lay the cause to the sun and its scorching, which causes a very great deficiency of moisture on the surface of the skin. And I assert that it is in accordance

1 “Theodectas” is probably the correct spelling (see I. G. II, 977).
οὐλοτριχεῖν φαμεν, μὴ δ' οὕτως ἀπεφεισμένως ἐπικεκαύσθαι τὴν χρόαν, ὅτι ύγρον κοινωνοῦσιν ἀέρος. ἐν δὲ τῇ γαστρί ἤδη κατὰ σπερματικὴν διάδοσιν τοιαύτα γίνεται, οἷα τὰ γεννώντα· καὶ γὰρ πάθη συγγενικὰ οὕτω λέγεται καὶ ἄλλα ὀμοιότητες. καὶ τὸ πάντων δ' ίσον ἀπέχειν τῶν ἡλίου πρὸς αἰσθησιν λέγεται, οὐ πρὸς λόγον καὶ πρὸς αἰσθησιν, οὐχ ός ἔτυχεν, ἀλλ' ός φαμεν σημείον λόγον ἔχειν τὴν γῆν πρὸς τὴν τοῦ ἡλίου σφαῖραν· ἐπεὶ πρὸς γε τὴν ταιωτήν αἰσθησιν, καθ' Ἰων θάλπους ἀντιλαμβανόμεθα, ἐγγύθεν μὲν μᾶλλον, πάρρῳθεν δὲ ήττον, οὐκ ἦσον οὕτω δ' ἄγχιτέρμων ὁ ἡλίος λέγεται τοὺς Ἀλθίσιν, οὐχ ός Ἰωνικρίτω δεδοκται.

25. Καὶ τούτο δὲ τῶν ὀμοιογουμενών ἐστὶ καὶ τῶν σωζώντων τὴν πρὸς τὴν Ἀγυπτίου ὀμοιότητα καὶ τὴν Ἀλθισίαν, ὅτι, τῶν πεδίων ὅσα μὴ ἐπίκλυστα, ἀκαρπὰ ἐστὶ διὰ τὴν ἀνυδρίαν. Νέαρχος δὲ τὸ ζητούμενον πρότερον ἐπὶ τοῦ Νείλου, πόθεν ἡ πληρώσεις αὐτοῦ, διδάσκειν ἐφ' ὅτου 'Ἰνδίκους ποταμοὺς, ὅτι ἐκ τῶν θερινῶν ὠμβρῶν συμβαίνει τῷ Ἀλεξανδρῷ δ' ἐν μὲν τῷ 'Τδάσπῃ κροκοδείλους ἱδόντα, ἐν δὲ τῷ Ἀλκεσίνη κυάμους Ἀγυπτίους, εὐρηκέναι δόξας τοῖς τοῦ Νείλου πηγάς, καὶ παρασκευαζόμεθα στόλου εἰς τὴν Ἀγυπτίου, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκείσε

1 ἀπεφεισμένως, Meineke, for πεπυμένως D, πεπεισμένως other MSS.
2 διάδοσιν, G, διάθεσιν other MSS.
GEOGRAPHY, 15. 1. 24-25

with this fact that the Indians do not have woolly hair, and also that their skin is not so unmercifully scorched, I mean the fact that they share in an atmosphere that is humid. And already in the womb children, by seminal impartation, become like their parents in colour; for congenital affections and other similarities are also thus explained. Further, the statement¹ that the sun is equidistant from all peoples is made in accordance with observation, not reason; and, in accordance with observations that are not casual, but in accordance with the observation, as I put it, that the earth is no larger than a point as compared with the sun’s globe; since in accordance with the kind of observation whereby we feel differences in heat—more heat when the heat is near us and less when it is far away—the sun is not equidistant from all; and it is in this sense that the sun is spoken of² as “nearing the borders” of the Aethiopians, not in the sense Onesicritus thinks.

25. The following, too, is one of the things agreed upon by all who maintain the resemblance of India to Aegypt and Aethiopia: that all plains which are not inundated are unproductive for want of water. Nearchus says that the question formerly raised in reference to the Nile as to the source of its floodings is answered by the Indian rivers, because it is the result of the summer rains; but that, when Alexander saw crocodiles in the Hydaspes and Aegyptian beans in the Acesines, he thought he had found the sources of the Nile and thought of preparing a fleet for an expedition to Aegypt, thinking that he would sail as

¹ i.e. of Onesicritus. ² i.e. by Theodectes.

³ διδενται, CDhigazx.
πλευσόμενον, μικρὸν δ’ ύστερον γρώναι διότι οὐ δύναται ὁ ἡλπίσει;

μέσσων γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ βέθρα,

daemonos μὲν πρῶτον,

eἰς δὲν ἐκδιδόσσων οἱ Ἰνδικοὶ πάντες ποταμοὶ ἐπείτα ἡ Ἀριάνῆ καὶ ὁ Περσικὸς κόλπος καὶ ὁ Ἀράβιος καὶ αὐτὴ ἡ Ἀραβία καὶ ἡ Τρωγλοδυτική.

Τὰ μὲν οὖν περὶ τῶν ἁνάμων καὶ τῶν ὁμβρῶν τοιαύτα λέγεται καὶ τῆς πληρώσεως τῶν ποταμῶν καὶ τῆς ἐπικλύσεως τῶν πεδίων.

26. Δεῖ δὲ καὶ τὰ καθ’ ἐκάστα περὶ τῶν ποταμῶν εἰπεῖν, ὅσα πρὸς τὴν γεωγραφίαν χρῆσιμα καὶ ὅσαν ἱστορίαν παρειλήφαμεν. ἄλλως τε γὰρ οἱ ποταμοὶ, φυσικοὶ τινὲς ὃραι καὶ μεγεθῶν καὶ σχημάτων τῆς χώρας ὄντες, ἐπετηρεῖσθαι πολλῆς παρέχουσι πρὸς ολὴν τὴν ὑπὸθεσιν.

C 697 ὁ δὲ Νείλος καὶ οἱ κατὰ τὴν Ἰνδικὴν πλευσέκτημα τι ἔχουσι παρὰ τοὺς ἄλλους διὰ τὸ τὴν χώραν ἀοικητὸν εἶναι χωρίς αὐτῶν, πλωτὴν ἄμμα καὶ γεωργῆσιμον οὕσαν, καὶ μῆτ’ ἐφοδεύσεσαι δυναμενὴν ἄλλως, μῆτ’ οἰκεῖσθαι τὸ παράπαν. τοὺς μὲν οὖν εἰς τὸν Ἰνδὸν καταφέρομενοι ἱστοροῦμεν τοὺς ἀξίους μυήμας καὶ τὰς χώρας, δι’ ὅν ἡ φορά, τῶν ὀ ἄλλων ἕστὶν ἄγνωστα πλεῖον ἡ ἴσωσις.

Ἀλέξανδρος γὰρ ὁ μάλιστα ταύτ’ ἀνακαλύψας κατ’ ἀρχὰς μὲν, ἴνα καὶ τὸν τὸν Δαρείον δολοφονῆσαντες ὀρμῆσαν ἐπὶ τὴν τῆς Βακτριανῆς ἀπόστασιν, ἐγὼ προνύμιαίτατον διὸ διώκειν καὶ καταλύειν
far as there by this river, but he learned a little later that he could not accomplish what he had hoped; "for between are great rivers and dreadful streams, Oceanus first,"¹ into which all the Indian rivers empty; and then intervene Ariana, and the Persian and the Arabian Gulfs and Arabia itself and the Troglydyte country.

Such, then, are the accounts we have of the winds and the rains, and of the flooding of the rivers, and of the inundation of the plains.

26. But I must tell also the several details concerning the rivers, so far as they are useful for the purposes of geography and so far as I have learned their history. For the rivers in particular, being a kind of natural boundary for both the size and the shape of countries, are very convenient for the purposes of the whole of our present subject; but the Nile and the Indian rivers offer a certain advantage as compared with the rest because of the fact that apart from them the countries are uninhabitable, being at the same time navigable and tillable, and that they can neither be travelled over otherwise nor inhabited at all. Now as for the rivers worthy of mention that flow down into the Indus, I shall tell their history, as also that of the countries traversed by them; but as for the rest there is more ignorance than knowledge. For Alexander, who more than any other uncovered these regions, at the outset, when those who had treacherously slain Dareius set out to cause the revolt of Bactriana, resolved that it would be most desirable to pursue and overthrow them.

¹ Odyssey 11. 167.

¹ μίσση, Corais, for μίσον μοι, μίσφ other MSS.
έκείνους. ἦκε μὲν οὖν τῆς Ἰνδικῆς πλησίον δ' Ἀριανῶν, ἀφεῖς δ' αὐτὴν ἐν δεξιᾷ ὑπερέβη τὸν Παροπάμισον εἰς τὰ προσαρκτικα μέρη καὶ τὴν Βακτριανὴν καταστρεφόμενος δὲ τάκει πάντα, ὡσα ἦν ὕπο Πέρσαις, καὶ ἐπὶ πλείω, τὸτ' ἦδη καὶ τῆς Ἰνδικῆς ὥρεχθη, λεγόντων μὲν περὶ αὐτῆς πολλῶν, οὐ σαφῶς δέ. ἀνέστρεψε δ' οὖν ὑπερθείς τὰ αὐτὰ ὅρη κατ' ἄλλας ὀδοὺς ἐπιτομωτέρας, ἐν ἀριστερὰ ἑξών τὴν Ἰνδικὴν, εἰτ' ἐπέστρεψεν εὐθὺς ἐπ' αὐτήν καὶ τοὺς ὅρους τοὺς ἐσπερίως αὐτῆς καὶ τὸν Κώφην ποταμὸν καὶ τὸν Χοίστην, ὅς εἰς τὸν Κώφην ἐμβάλλει ποταμὸν κατὰ Πλημμύριον 2 πόλιν, ὅπειρα παρὰ Γάρυδα, 3 ἄλλην πόλιν, καὶ διεξόν τὴν τε Βαυδοβηθήνι καὶ τὴν Γαυδαρίτων. ἐπινυθάνετο δ' οἰκήσιμον εἶναι μάλιστα καὶ εὐκαρπόν τὴν ὀρεινὴν καὶ προσαρκτικον τὴν δὲ νότιον τὴν μὲν ἀνυδρον, τὴν δὲ ποταμόκλωστον καὶ τελέως ἐκπυρον, θηρίοις τε μᾶλλον ἡ ἀνθρώπους σύμμετρον. ὁρμησεν οὖν τὴν ἐπαυγομένην κατακτάσθαι πρὸτερον, ἀμα καὶ τοὺς ποταμοὺς εὐπερατοτέρους νομίσας τῶν πηγῶν πλησίον, οὐδὲν ἀναγκαίον ἦν διαβαίνειν, ἐπικαρσίους ὄντας καὶ τέμνοντας ἦν ἐπιής γην. ἀμα δὲ καὶ ἔηλον ἐν πλείον συνιόντας βεῖν, καὶ τοῦτ' ἀεὶ καὶ μᾶλλον συμβαίνον, ὅσον πλείον ἐν τὸ πρόσθεν προσείην, 4 ὡστ' εἶναι δυσπερατότεραν, καὶ ταύτα ἐν πλοίων ἀπορία. δεδιῶς οὖν τούτο διέβη τὸν Κώφην, καὶ καταστρέφετο τὴν ὀρεινήν, ὡστ' ἐτέτραπτο πρὸς ἑο.
He therefore approached India through Ariana, and, leaving India on the right, crossed over Mt. Paropamisus to the northerly parts and Bactriana; and, having subdued everything there that was subject to the Persians and still more, he then forthwith reached out for India too, since many men\(^1\) had been describing it to him, though not clearly. Accordingly he returned, passing over the same mountains by other and shorter roads, keeping India on the left, and then turned immediately towards India and its western boundaries and the Cophes River and the Choaspes, which latter empties into the Cophes River near a city Plemyrium, after flowing past Gorys, another city, and flowing forth through both Bandobenê and Gandaritis. He learned by inquiry that the mountainous and northerly part was the most habitable and fruitful, but that the southerly part was partly without water and partly washed by rivers and utterly hot, more suitable for wild beasts than for human beings. Accordingly, he set out to acquire first the part that was commended to him, at the same time considering that the rivers which it was necessary to cross, since they flow transversely and cut through the country which he meant to traverse, could more easily be crossed near their sources. At the same time he also heard that several rivers flowed together into one stream, and that this was always still more the case the farther forward they advanced, so that the country was more difficult to cross, especially in the event of lack of boats. Afraid of this, therefore, he crossed the Cophes and began to subdue all the mountainous country that faced towards the east.

\(^1\) Historians and geographers who accompanied him.
27. Ἡν δὲ μετὰ τὸν Κώφην ὁ Ἰνδός, εἰδ' ὁ ὶδάσπης, εἰδ' ὁ Ἀκεσίνης καὶ ὁ ὶδάρωτις, ὦστατος δὲ ὁ Ἰτανις, περαιτέρω γὰρ προελθεὶν ἐκωλύθη, τοῦτο μὲν μαντείοις τισὶ προσέχουν, τοῦτο δὲ ὑπὸ τῆς στρατιᾶς ἀπηγορευκοῦσας ἤδη πρὸς τοὺς πόλεις ἀναγκασθεῖς μᾶλλον δὲ ἐκ τῶν ὑδάτων ἐκαμνοῦ, συνεχῶς ὑμενοῦ. ταῦτ' οὖν ἐγένετο οἰνόριμα ἦμῖν τῶν ἑωθινῶν τῆς Ἰνδικῆς μερῶν, ὅσα ἐντὸς τοῦ Ἰπανινοῦ, καὶ εἰ τινὰ προσεποίησαν οἱ μετ' ἐκείνου περαιτέρω τοῦ Ἰτανιοῦ προελθόντες μέχρι τοῦ Γάγγου καὶ Παληβόδρων, μετὰ μὲν οὖν τὸν Κώφην ὁ Ἰνδός ῥεῖ· τὰ δὲ μεταξὺ τούτων τῶν δεινῶν ποταμῶν ἔχουσιν Ἀστακηνοὶ τε καὶ Μασιανοὶ καὶ Νυσαίοι καὶ Ἰτανιοί· ἢ Ἀσσακανοῦ, ὧποι Μασόγα πόλεις, τὸ βασίλειον τῆς χώρας. ἢδη δὲ πρὸς τῷ Ἰνδῷ πάλιν ἀλλή πόλις Πενκολάττης, πρὸς ἦν ζεύγμα γεννθεῖν ἐσπεράωσε τὴν στρατιὰν.

28. Μεταξὺ δὲ τοῦ Ἰνδοῦ καὶ τοῦ ὶδασπον Τάξιλα ἐστι, πόλεις μεγάλη καὶ εὐνομωτική, καὶ ἡ περικεμένη χώρα συχνὴ καὶ σφόδρα εὐδαίμων, ἢδη συναπτοῦσα καὶ τοὺς πεδίους. εἶδέσκοιν τε δὴ φιλανθρώπως τὸν Ἀλέξιανδρον οἱ ἀνθρωποὶ καὶ ὁ βασίλευς αὐτῶν Ταξίλης· ἐτυχόν τε πλειώρων ἢ αὐτοῦ παρέσχου, ὡστε φθονεῖν τοὺς Μακεδόνας καὶ λέγειν ὡς όν ἐνδεῖ, ὡς ἐοικεῖν, Ἀλέξιανδρος, οὐς εὐδρεγητῆσθε πρὸς ἢ διεβή τοῦ Ἰνδοῦ. φασὶ δὲ εἰναὶ τινες τῆς χώρας ταύτην Αἰγύπτου μεῖζονα.

1 Βασιανοί Δῆι.
2 Ἰππαῖοι, Τζσχοκές emends to Ἐπάρασιοι, Corais to Ἐπάρασιοι.
3 Μασόγα, Τζσχοκές and Corais emend to Μαυςάγα; the MSS. of Arrian (Indica 8) read Μάυςαγα.
27. After the Cophes he went to the Indus, then to the Hydaspes, then to the Acesines and the Hyarotis, and last to the Hypanis; for he was prevented from advancing farther, partly through observance of certain oracles and partly because he was forced by his army, which had already been worn out by its labours, though they suffered most of all from the waters, being continually drenched with rain. Of the eastern parts of India, then, there have become known to us all those parts which lie this side the Hypanis, and also any parts beyond the Hypanis of which an account has been added by those who, after Alexander, advanced beyond the Hypanis, as far as the Ganges and Palibothra. Now after the Cophes follows the Indus; and the region between these rivers is occupied by Astaceni, Masiani, Nysaei, and Hypasii; and then one comes to the country of Assacanus, where is a city Mesoga, the royal seat of the country; and now near the Indus again, one comes to another city, Peucolaïtis, near which a bridge that had already been built afforded a passage for the army.

28. Between the Indus and the Hydaspes lies Taxila, a city which is large and has most excellent laws; and the country that lies round it is spacious and very fertile, immediately bordering also on the plains. Both the inhabitants and their king, Taxiles, received Alexander in a kindly way; and they obtained from Alexander more gifts than they themselves presented, so that the Macedonians were envious and said that Alexander did not have anyone, as it seemed, on whom to bestow his benefactions until he crossed the Indus. Some say that this country is larger than Aegypt. Above this country
STRABO

ὑπὲρ δὲ ταύτης ἐν τοῖς ὁρεσίν ἦ τοῦ Ἀβισσίρου χώρα, παρ’ ὅδυ δράκοντας ἀπήγγελλον οἱ παρ’ αὐτοῦ πρέσβεις τρέφοντα, τὸν μὲν ὁγδοήκοντα πηχῶν, τὸν δὲ τετταράκοντα πρὸς τοὺς ἑκατόν, ὡς εἰρήκειν Ὁμήρους: ὃν οὐκ Ἀλεξάνδρου μᾶλλον ἢ τῶν παραδόξων ἀρχικυβερνήτην προσέφειλον τις ἂν. πάντες μὲν γὰρ οἱ περὶ Ἀλεξάνδρου τὸ θαυμαστὸν ἀντὶ τάληθος ὑπεδέχοντο μᾶλλον, ὑπερβάλλεσθαι δὲ δοκεῖ τοὺς τοσούτους ἑκείνους τῇ τερατολογίᾳ. λέγει δ’ οὐν τινα καὶ πιθανὰ καὶ μνήμης ἄξια, ὡστε καὶ ἀπιστοῦντα μὴ παρελθέσθαι αὐτά. περὶ δ’ οὖν τῶν δρακόντων καὶ ἀλλοί λέγουσιν, ὅτι ἐν τοῖς Ἡμωδοῖς ὁρεσί θηρεύοντι καὶ τρέφοντι ἐν σπηλαίοις.

29. Μεταξύ δὲ τοῦ Ἰδασπείου καὶ τοῦ Ἀκεσίνου ἦ τε τοῦ Πόρου ἐστὶ, πολλὴ καὶ ἀγαθὴ, σχεδὸν τι καὶ τριακοσίων πόλεων, καὶ ἦ πρὸς τοὺς Ἡμωδοὺς ὁρεσίν ὤλη, ἐξ ἢς Ἀλεξάνδρος κατηγάγε τῷ Ἰδασπη κόψας ἐλάτην τε πολλήν καὶ πεύκην καὶ κέδρον καὶ ἀλλα παντοτι στελέχη ναυπηγή- σιμα, ἐξ ὃν στόλον κατεσκευάστω ὅπι τῷ Ἰδασπη πρὸς ταῖς ἐκτισμέναις ὑπ’ αὐτοῦ πόλεσιν ἐφ’ ἐκάτερα τοῦ ποταμοῦ ὅπου τὸν Πόρον ἐνίκα διαβάς· ὅπι τὴν μὲν Βουκεφαλίαν ὁνόμασεν ἀπὸ τοῦ πεσόντος ὑπ’ αὐτὸν κατὰ τὴν μάχην τὴν πρὸς τὸν Πόρον (ἐκαλεῖτο δὲ Βουκεφάλας ἀπὸ τοῦ πλάτους τοῦ μετόπου πολεμιστής δ’ ἦν ἀγαθός, C 699 καὶ ἅπι τούτῳ ἐκέχρητο κατὰ τοὺς ἀγώνας), τὴν δὲ Νίκαιαν ἀπὸ τῆς νίκης ἐκάλεσεν. ἐν δὲ τῇ λεχθείσῃ ὤλῃ καὶ τῷ τῶν κερκοπιθηκῶν διηγοῦν-

1 λέγει, Corais, for λέγειν; so the later editors.
in the mountains lies the country of Abisarus, who, according to the ambassadors that came from him, kept two serpents, one eighty cubits in length and another one hundred and forty, according to Onesi-eritus, who cannot so properly be called arch-pilot of Alexander as of things that are incredible; for though all the followers of Alexander preferred to accept the marvellous rather than the true, Onesi-eritus seems to surpass all those followers of his in the telling of prodigies. However, he tells some things that are both plausible and worthy of mention, and therefore they are not passed by in silence even by one who disbelieves them. At any rate, others too speak of the serpents, saying that they are caught in the Emodi mountains and kept in caves.

29. Between the Hydaspes and the Acesines is, first, the country of Porus, extensive and fertile, containing about three hundred cities; and, secondly, the forest near the Emodi mountains, from which Alexander cut, and brought down on the Hydaspes, a large quantity of fir, pine, cedar, and other logs of all kinds fit for shipbuilding, from which he built a fleet on the Hydaspes near the cities founded by him on either side of the river where he crossed and conquered Porus. Of these cities, he named one Bucephalia, after Bucephalas, the horse which fell during the battle with Porus (the horse was called Bucephalas¹ from the width of his forehead; he was an excellent war-horse and was always used by Alexander in his fights); and he called the other Nicaea, after his victory. In the forest above-mentioned both the number and the size of the long-

¹ i.e. Oxhead.
ταῖ πλῆθος ὑπερβάλλου καὶ τὸ μέγεθος ὁμοίως, ὅστε τοὺς Μακεδόνας ποτὲ, ἢδονας ἐν τισιν ἀκρολοφίαις ψιλαῖς ἑστῶτας ἐν τὰξει κατὰ μέσωπον πολλοὺς (καὶ γὰρ ἄνθρωπονοῦστατον εἶναι τὸ ζῷον, οὐχ ἤττον τῶν ἐλεφάντων), στρατοπέδου λαβεῖν φαντασίαν καὶ ὀρμῆσαι μὲν ἐπ' αὐτοῦ, ὡς πολεμίους, μαθοῦντας δὲ παρὰ Ταξίλου, συνόντως τότε τῷ βασιλεῖ, τῷ ἀλήθειαν παύσασθαι. ἢ δὲ θῆρα τοῦ ζώου δίτη: μιμητικῶν δὲ καὶ ἐπὶ τὰ δένδρα ἁναφευγικῶν οἱ οὖν θηρεύοντες, ἢπάν ἢδονας ἐπὶ δένδρουν ἢδρυμένου, ἐν ὦψι τεντας τρυβλίων ὕδωρ ἔχον, τοὺς ἕαυτῶν ὁφθαλμοὺς ἐναλείφοντες εἰς αὐτοῦ εἶτ', ἀντὶ τοῦ ὕδατος ἵχου τρυβλίων θεντες, ἀπίασι καὶ λοχώσει πῶρῳ-θεντ. ἢπάν δὲ καταπηδῆσαι τὸ θηρίον ἐγχρίσηται τοῦ ἵχου, καταμύσαντος δὲ ἀπολήφθη ἐὰν βλέφαρα, ἐπίτοιχος ξωγροῦσιν. εἰς μὲν οὖν τρόπους οὕτως, ἄλλος δὲ ὑποδυσάμενος θυλάκους, ὡς ἀναξυρίδας, ἀπίασι, ἄλλοις καταλιπόντες δασεῖς, τὰ ἐντὸς κεχρυσμένους ἵχοι ἑυδώτας δὲ εἰς αὐτοῦ ῥαδίως αἴροῦσι. }
tailed apes ¹ are alike described as so extraordinary that once the Macedonians, seeing many of these standing as in front-line array on some bare hills (for this animal is very human-like in mentality, no less so than the elephant), got the impression that they were an army of men; and they actually set out to attack them as human enemies, but on learning the truth from Taxiles, who was then with the king, desisted. The capture of the animal is effected in two ways. It is an imitative animal and takes to flight up in the trees. Now the hunters, when they see an ape seated on a tree, place in sight a bowl containing water and rub their own eyes with it; and then they put down a bowl of bird-lime instead of the water, go away, and lie in wait at a distance; and when the animal leaps down and besmears itself with the bird-lime, and when, upon winking, its eyelids are shut together, the hunters approach and take it alive. Now this is one way, but there is another. They put on baggy breeches like trousers and then go away, leaving behind them others that are shaggy and smeared inside with bird-lime; and when the animals put these on, they are easily captured.

30. Some put both Cathaea and the country of Sopheithes, one of the provincial chiefs, between these two rivers,² but others on the far side of the Acesines and the Hyarotis, as bordering on the country of the second Porus, who was a cousin ³ of the Porus captured by Alexander. The country that was subject

¹ The species cercopithecus (for a fuller description see 15. 1. 37).
² The Hydaspes and Acesines.
³ Or “nephew.”
τούτω χώραν. ἐν δὲ τῇ Καβαία 1 καὶ ἦ τὸ στορεῖται τὸ περὶ τοῦ κάλλους, ὅτι τιμᾶται διαφέροντως, ωσ ἱππῶν καὶ κυνῶν βασιλέα τε γὰρ τὸν καλλιστὸν αἰρέσθαι φησιν Ὁνησίκριτος, γενόμενον τε παιδίου μετὰ δίμηνον κρίνεσθαι δημοσία, πότερον ἔχοι τὴν ἐννομον μορφὴν καὶ τοῦ ζῆν ἁζίαν, ἢ οὐ κριθέντα δ οὐτοῦ τοῦ ἀπόδεικτους ἀρχοντος ζῆν ἡ θανατοῦσθαι βάπτεσθαι τε πολλοὶ εὐανθεστάτοις χρώμασι τῶν πόλεως αὐτοῦ τούτου χάριν, καλλωπιζομένους τούτο δὲ καὶ ἄλλους 2 ποιεῖν ἐπιμελῶς συνρωσά· τῶν Ἰνδῶν (καὶ γὰρ δὴ φέρειν τὴν χώραν χρώας θανατάτης) καὶ θρεῖ καὶ ἔσθησι τοὺς δ ἀνθρώ· πον τὰ ἄλλα μὲν εὔπηλεῖς εἶναι, φιλοκόσμους δὲ, ἱδιον δὲ τῶν Καβαίων 3 καὶ τοῦτο ἵστορεῖται, τὸ αἰρέσθαι νυμφίον καὶ νῦμφην ἄλληλον καὶ τὸ συγκατακαίεσθαι τεθνευόμενος τοῖς ἀνθρώποις τὰς γυναῖκας κατὰ τοιαύτην αἰτίαν, ὅτι ἐρωταὶ ποτε C 700 τῶν νέων ἀφίσταται 4 τῶν ἀνδρῶν ἡ φαρμακείωσιν αὐτοὺς· νόμον οὐν δέσθαι τούτου, ὡς παυσομένης τῆς φαρμακείας. οὐ πιθανός μὲν οὖν οὐν ὁ νόμος, οὔδε ἡ αἰτία λέγεται. φασὶ δ' ἐν τῇ Ἔωπείδους χώρα ὄρουκτων ἅλων ὅρος εἶναι, ἀρκειν δυνάμενον ὅλη τῇ Ἰνδικῇ καὶ χρυσείᾳ δὲ καὶ ἄργυρεία οὗ πολὺ ἀπωθεῖν ἐν ἄλλοις ὅρεσιν ἵστορεῖται καλά, ὡς ἐκήλωσε Γόργος ὁ μεταλλευτής. οἱ δ' Ἰνδοὶ μεταλλεύωσι καὶ χωνείαις ἀπείρως ἔχοντες, οὔδ' ὄν

1 Καβαίας, Tschuchke and later editors, for Καβία.
2 ἄλλους, lis, ἄλλουs other MSS.
3 Καβαίων, Tschuchke and later editors, for Καβίων.
4 ἀφίσταστα, Corais and later editors, for ἀφίσταστα.
to him is called Gandaris. As for Cathaca, a most novel regard for beauty there is reported; I mean that it is prized in an exceptional manner, as, for example, for the beauty of its horses and dogs; and, in fact, Onesicritus says that they choose the handsomest person as king, and that a child is judged in public after it is two months old as to whether it has the beauty of form required by law and is worthy to live or not; and that when it is judged by the appointed magistrate it is allowed to live or is put to death; and that the men dye their beards with many most florid colours for the sole reason that they wish to beautify themselves; and that this practice is carefully followed by numerous other Indian peoples also (for the country produces marvellous colours, he says), who dye both their hair and their garments; and that the people, though shabby in every other way, are fond of adornment. The following too is reported as a custom peculiar to the Cathaeans: the groom and bride choose one another themselves, and wives are burned up with their deceased husbands for a reason of this kind—that they sometimes fell in love with young men and deserted their husbands or poisoned them; and therefore the Cathaeans established this as a law, thinking that they would put a stop to the poisoning. However, the law is not stated in a plausible manner, nor the cause of it either. It is said that in the country of Sopeithes there is a mountain of mineral salt sufficient for the whole of India. And gold and silver mines are reported in other mountains not far away, excellent mines, as has been plainly shown by Gorgus the mining expert. But since the Indians are inexperienced in mining and
εὐποροῦσιν ἵσασιν, ἀλλ' ἀπλοῦστερον μεταχειρίζονται τὸ πράγμα.

31. Ἐν δὲ τῇ Σωπεῖθος καὶ τὰς τῶν κυνῶν ἁρετὰς διηγοῦνται θαυμαστάς· λαβεῖν γοῦν τὸν Ἀλέξανδρον παρὰ τοῦ Σωπεῖθους κύνας πεινήκοντα καὶ ἐκατόν· διαπείρας δὲ χάριν λέοντι προσαφέντας ὁ δύο, κρατουμένων αὐτῶν, δύο ἄλλους ἐπαφείναι· τότε δ' ἤδη καθεστώτως εἰς ἀντίπαλα, τὸν μὲν Σωπείθη κελεύσαι τῶν κυνῶν ἐνα ἀποσταῖν τοῦ σκέλους τινὰ λαβόμενον, ἔαν δὲ μὴ ὑπάκουσιν, ἀποτεμεῖν τὸν Ἀλέξανδρον δὲ κατ' ἀρχὰς μὲν οὐ συγχωρῶν ἀποτεμεῖν, φειδόμενον τοῦ κυνός, εἰπόντος δ', ὅτι Τέτταρας ἀντιδώσω σοι, συγχωρήσαι, καὶ τὸν κύνα περιπετεῖν ἀποτιμηθέντα τὸ σκέλος βραδείᾳ τομῆ, πρὶν ἀνεῖναι τὸ ἅγιον.

32. Ἡ μὲν οὖν μέχρι τοῦ Ἡθάστου όδος τὸ πλέον ἢν ἐπὶ μεσημβρίαν, ἡ δ' ἐνθένδε πρὸς ἐω μᾶλλον μέχρι τοῦ Ἡπαίνιος, ἀπασα δὲ τῆς υπορείας μᾶλλον ἤ τῶν πεδίων ἐχομένη. ὁ δ' οὖν Ἀλέξανδρος ἀπὸ τοῦ Ἡπαίνιος ἀναστρέφας ἐπὶ τὸν Ἡθάστην καὶ τὸν ναυσταθμὸν, ἡρτικρότει τὸν στόλον, ἐπὶ ἐπέλει τὸ Ἡθάστη, πάντες δ' οἱ λεχθέντες ποταμοί συμβάλλουσιν εἰς ἑαυτὸν Ἰνδόν· ὡστ' ἡστατος δ' ὁ Ἡπαίνιος· πεντεκαίδεκα δὲ τοὺς σύμπαντας συρρέων ψαυτί, τοὺς γε ἄξιολόγους· πληρωθεὶς δ' ἐκ πάνων ὢστε καὶ ἐφ' ἐκατὸν στάδιον, ὡς οἱ μὴ μετριάζοντες ψαυτί, εὐρύνεσθαι κατὰ τινὰς τόπους,
GEOGRAPHY, 15. 1. 30-32

smelting, they also do not know what their resources are, and handle the business in a rather simple manner.

31. Writers narrate also the excellent qualities of the dogs in the country of Sopeithes. They say, at any rate, that Alexander received one hundred and fifty dogs from Sopeithes; and that, to prove them, two were let loose to attack a lion, and, when they were being overpowered, two others were let loose upon him, and that then, the match having now become equal, Sopeithes bade someone to take one of the dogs by the leg and pull him away, and if the dog did not yield to cut off his leg; and that Alexander would not consent to cutting off the dog’s leg at first, wishing to spare the dog, but consented when Sopeithes said that he would give him four instead; and that the dog suffered the cutting off of his leg by slow amputation before he let go his grip.

32. Now the march to the Hydaspes was for the most part towards the south, but from there to the Hypanis it was more towards the east, and as a whole it kept to the foothills more than to the plains. At all events, Alexander, when he returned from the Hypanis to the Hydaspes and the naval station, proceeded to make ready his fleet and then to set sail on the Hydaspes. All the above-mentioned rivers, last of all the Hypanis, unite in one river, the Indus; and it is said that the Indus is joined by fifteen noteworthy rivers all told, and that after being filled so full by all that it is widened in some places, according to writers who are immoderate, even to the extent of one hundred stadia, but, according to the more

(corrected to συνεκρότει), Ξε ἄρτικρότη, ἐ ἄρτικρότη, and other MSS. and editors before Kramer συνεκρότει.
ὁς δ' οἱ μετριώτεροι, πεντήκοντα τὰ πλείστον, ἐλάχιστον δὲ ἐπτά (καὶ πολλὰ ἔθην καὶ πόλεις εἰσὶ τῆς περί, 
) ἐπειτά δύοι στόμασιν εἰς τὴν νοτίαν ἐκδίδωσι θάλατταν καὶ τὴν Παταληνήν προσωρευομένην ποιεῖ νῆσον. ταύτην δ' ἐσχε τὴν 
διάνοιαν Ἀλέξανδρος, ἀφεῖς τὰ πρὸς ἐκέραμον μὲν διὰ τὸ κωλυθῆναι διαβίων τὸν Ἐσσαν, ἐπείτα καὶ ᾿Ευδη 
καταμαθοῦ τῇ πείρᾳ τοῦ προκατέχοντα λόγου, ὡς ἐκπυρα ἑκατείσιμα τὰ ἐν τοῖς πεδίοις ἡ ἀνθρωπεία γένεσις διάπεπ ἀρίμη 
ἐπὶ ταῦτα, ἀφεῖς ἐκεῖνα, ὡς τε καὶ ἐγνώσθη ταῦτα ἄψτ' ἐκεῖνων ἐπὶ πλέον.

33. ᾿Η μὲν οὖν μεταξ' τοῦ Ἐσσανος καὶ τοῦ ᾿Εσσανος λέγεται ἐννέα ἕχειν ἔθην, πόλεις δὲ 
εἰς πεντακισχιλίας οὐκ ἐλάττους Κῶ τῆς Μερο 
πίδος· δοκεῖ δὲ πρὸς ὑπερβολὴν εἰρήθαι τὸ 
πλῆθος. ἡ δ' μεταξὺ τοῦ Ἰνδοῦ καὶ τοῦ ᾿Εσσανο 
τοῦ, εἰρήθαι σχεδὸν τὰ, ὡς ὧν οὐκείσται τῶν ἄξιων 
μνήμης. κατὸ δ' ἐξής εἰσὶν οἱ τῇ Σίβαι λεγόμενοι, 
περὶ ὧν καὶ πρότερον ἐμνησθημεν, καὶ Μαλλω 
καὶ Συνδράκαι, μεγάλα ἔθην. καὶ Μαλλω μὲν, 
παρ' οἷς ἀποθανεῖν εἰκονίζουσθεν ᾿Αλέξανδρος, 
τρωμεῖν ἐν ἀλώσει πολίχνης τινός, Συνδράκαι 
δὲ, οὗ τῷ Διονύσῳ συγγενεῖς ἐφαμεν μεμ 
θεύσθαι. πρὸς αὐτῇ δ' ἥδη τῇ Παταληνή τὴν 
τε τοῦ Μουσικανοῦ λέγουσι καὶ τὴν Σάμου, οὗ

1 εἰς DF, εἰναι other MSS.
2 καὶ πολλά ... καὶ τὰς, Meineke ejects, following conj. of 
Kramer.
3 Συνδράκαι ἐπιτ, Ὁξυνδράκαι Ε.
4 Συνδράκαι F (corrected in margin to Ὁξυνδράκαι), Ὁξυν 
ρίκαι other MSS.
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moderate, fifty at the most and seven at the least (and there are many tribes and cities all about it), it then empties into the southern sea by two mouths and forms the island called Patalenē. Alexander conceived this purpose after dismissing from his mind the parts towards the east; first, because he had been prevented from crossing the Hypanis, and, secondly, because he had learned by experience the falsity of the report which had preoccupied his mind, that the parts in the plains were burning hot and more habitable for wild beasts than for a human race; and therefore he set out for these parts, dismissing those others, so that the former became better known than those others.

33. Now the country between the Hypanis and the Hydaspes is said to contain nine tribes, and also cities to the number of five thousand—cities no smaller than Cos Meropis, though the number stated seems to be excessive. And as for the country between the Indus and the Hydaspes, I have stated approximately the peoples worthy of mention by which it is inhabited; and below them, next in order, are the people called Sibae, whom I have mentioned before, and the Malli and the Sydracae, large tribes. It was in the country of the Malli that Alexander was in peril of death, being wounded in the capture of some small city; and as for the Sydracae, I have already spoken of them as mythically akin to Dionysus. Near Patalenē, they say, one comes at once to the country of Musicanus, and to that of Sabus, where is Sindo-

1 The words in parenthesis are probably a gloss.
2 i.e. to turn back from the Hypanis.
3 See § 20.
4 See 14. 2. 10.
5 § 28 above.
6 § 8 above.
7 § 8 above.
 tà Σινδόμανα,1 καὶ ἐτη τὴν Πορτικανοῦ καὶ ἄλλων, ὃν ἐκράτησεν ἀπάντων Ἀλέξανδρος, τὴν τοῦ Ἰνδοῦ παροικοῦντων ποταμίαν, ὑστάτης δὲ τής Παταληνῆς, ἦν ὁ Ἰνδος ποιεῖ, σχισθεῖς εἰς δύο προχοίας. Αριστόβουλος μὲν οὖν εἰς χιλίους σταδίους διέχειν ἄλληλοις φησὶν αὐτάς, Νέαρχος δὲ ὅκτακοσίους προστίθεσιν, Ὄνησίριτος δὲ τὴν πλευρὰν ἐκάστην τῆς ἀπολαμβανομένης νῆσου τριγώνου τὸ σχῆμα διαχωλίων, τοῦ δὲ ποταμοῦ τὸ πλάτος, καθ' ὃ σχίζεται εἰς τὰ στόματα, ὅσον διακοσίων2 καλεῖ δὲ τὴν νῆσον Δέλτα, καὶ φησίν ἵστην εἶναι τοῦ κατ' Ἀργυπτὸν Δέλτα, ὅπως ἂληθες τούτο λέγων. τὸ γὰρ κατ' Ἀργυπτὸν Δέλτα χιλίων καὶ τριακοσίων λέγεται σταδίους ἕχειν τὴν βάσιν, τάς δὲ πλευρὰς ἐκατέραυ έλαττῶ τῆς βάσεως. εὖ δὲ τῇ Παταληνῇ πόλις ἔστιν ἄξιο- λογος τα Πάταλα, ἄφ' ἰς καὶ ἵ νῆσος καλεῖται.

34. Φησὶ δ' Ὅνησίριτος τὴν πλείστην παρα- λίαν τὴν ταύτη πολύ τὸ τεναγώδης ἕχειν, καὶ μάλιστα κατὰ τὰ στόματα τῶν ποταμῶν, διά τε τὴν χοῦν καὶ τὰς πλημμυρίδας καὶ τὸ μῆ πνεύν ἀπογαίνους,3 ἀλλ' ὕπο τῶν πελαγίων ἄνεμων κατέχεσθαι τούτως τοὺς τόπους τὸ πλέον. λέγει δὲ καὶ περὶ τῆς Μουσικανοῦ χώρας ἐπὶ πλέον ἐγκωμιάζων αὐτήν, ὅτι τόν κοινά καὶ ἄλλοις Ἰνδοῖς ἱστόρηται, ὡς τὸ μακρόβιον, ὅστε καὶ τριάκοντα ἕπτα τῶν ἐκατὸν προσλαμβάνειν (καὶ

1 σαβόνατα σινδόμαλαν μοι; σαβόνατα σινδόλαν εἰς; σάβου τὰ σινδόλα CDFh, Tsachucke and Cornais; Σάβου, τὰ Σινδόμανα Meineke, and so Kramer, who, however, inserts ω after Σάβου.
2 For diakosion Groskurd conj. εἴκοσι, Kramer (citing Arrian 5. 20) ἐκατόν.

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mana, and also to the country of Porticanus and others, who, one and all, were conquered by Alexander, these peoples dwelling along the river-lands of the Indus; but last of all to Patalenê, a country formed by the Indus, which branches into two mouths. Now Aristobulus says that these mouths are one thousand stadia distant from one another, but Nearchus adds eight hundred; and Onesicritus reckons each of the two sides of the included island, which is triangular in shape, at two thousand, and the width of the river, where it branches into the mouths, at about two hundred; and he calls the island Delta, and says that it is equal in size to the Aegyptian Delta, a statement which is not true. For it is said that the Aegyptian Delta has a base of one thousand three hundred stadia, though each of the two sides is shorter than the base. In Patalenê there is a noteworthy city, Patala, after which the island is named.

34. Onesicritus says that most of the seaboard in this part of the world abounds in shoals, particularly at the mouths of the rivers, on account of the silt and the overflows and also of the fact that no breezes blow from the land, and that this region is subject for the most part to winds that blow from the high sea. He describes also the country of Musicanus, lauding it rather at length for things of which some are reported as common also to other Indians, as, for example, their length of life, thirty years beyond one hundred (and indeed some say

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2 ἄγογαλος, Casaubon, for ἄνδ γέας C F moz, ἄνδ γαλας D, ἄγογας i, ἄγογας z.
γὰρ τοὺς Σήρας ἦτί τούτων μακροβιωτέρους τινές φασί) καὶ τὸ λετόβιον καὶ τὸ ύγιεῖνον, καὶ περὶ τῆς χώρας ἀφθονίαν ἀπάντων ἐξούσιας. ἦδιον δὲ τὸ συσσίτικα τινὰ Δακωνικὰ αὐτοῖς εἶναι δημοσία σιτουμένων, ὡσὶ δὲ ἐκ θῆρας ἐχόντων καὶ τὸ χρυσὸν μὴ χρησθαι, μηδὲ ἀργύρῳ, μετάλλων οὖντων καὶ τὸ ἀντι δούλων τοῖς ἐν ἀκμῇ χρησθαι νέοις, ὡς Κρήτες μὲν τοῖς Ἀφαμώταις, Λάκωνες δὲ τοῖς Εἰλασὶ μὴ ἀκριβοῦν δὲ τὰς ἐπιστήμας πλὴν ιατρικῆς· ἐπὶ τινῶν γὰρ κακουργίαν εἶναι.

C 702 τὴν ἐπὶ πλέον ἀσκησιν, ὅποι ἐπὶ τῆς πολεμικῆς καὶ τῶν ὁμοίων· δίκην δὲ μὴ εἶναι πλὴν φόνου καὶ ὑβρισί· οὐκ ἐπ’ αὐτῷ γὰρ τὸ μὴ παθεῖν ταύτα, τὰ δ’ ἐν τοῖς συμβολαίοις ἐπ’ αὐτῷ ἐκάστῳ, ὡστε ἀνέχεσθαι δεὶ, ἐὰν τις παραβῇ τὴν πίστιν, ἀλλὰ καὶ προσέχειν, ὅτι πιστευόν, καὶ μὴ δικῶν πληροῦν τὴν πόλιν. ταῦτα μὲν οἱ μετ’ Ἀλεξάνδρου στρατεύσαντες λέγονσιν.

35. Ἐκδέδοται δὲ τις καὶ Κρατερὸν πρὸς τὴν μητέρα Ἀριστοτέραν ἐπιστολή, πολλὰ τε ἄλλα παράδοξα φράζουσα καὶ οὐχ ὀμολογούσα αὐθενί, καὶ δὴ καὶ τὸ μέχρι τοῦ Γάγγου προελθεῖν τῶν Ἀλεξάνδρουν, αὐτός τε φησίν ἴδειν τὸν ποταμὸν καὶ κῆτη τὰ ἐπ’ αὐτῷ καὶ μεγέθος καὶ πλάτους καὶ βάθους πόρρω πίστεως μάλλον ἢ ἐγγύς. ὤτι μὲν γὰρ μέγιστος τῶν μημονευόμενων κατὰ τὰς τρεῖς ὑπελέρους, καὶ μετ’ αὐτῶν ὁ Ἰνδός, τρίτος δὲ καὶ τέταρτος ὁ Ἰστρος καὶ ὁ Νεῖλος, ικανῶς

1 τῆς πολεμικῆς EF, τοῖς πολεμικοῖς other MSS.

2 See 10. 4. 16, 20.
that the Seres live still longer than this), and their healthfulness, and simple diet, even though their country has an abundance of everything. Peculiar to them is the fact that they have a kind of Laconian common mess, where they eat in public and use as food the meat of animals taken in the chase; and that they do not use gold or silver, although they have mines; and that instead of slaves they use young men in the vigour of life, as the Cretans use the Aphamiotae and the Laconians the Helots; and that they make no accurate study of the sciences except that of medicine, for they regard too much training in some of them as wickedness; for example, military science and the like; and that they have no process at law except for murder and outrage, for it is not in one’s power to avoid suffering these, whereas the content of contracts is in the power of each man himself, so that he is required to endure it if anyone breaks faith with him, and also to consider carefully who should be trusted and not to fill the city with lawsuits. This is the account of those who made the expedition with Alexander.

35. But there has also been published a letter of Craterus to his mother Aristopatra, which alleges many other strange things and agrees with no one else, particularly in saying that Alexander advanced as far as the Ganges. And he says that he himself saw the river and monsters on its banks, and a magnitude both of width and of depth which is remote from credibility rather than near it. Indeed, it is sufficiently agreed that the Ganges is the largest of known rivers on the three continents, and after it the Indus, and third and fourth the Ister and the

* See 8.5.4 and 12.3.4.
συμφωνεῖται· τὰ καθ' ἕκαστα δ' ἄλλοι ἄλλως περὶ αὐτοῦ λέγοντιν, οἱ μὲν τριάκοντα σταδίων τούλαχιστον πλάτος, οἱ δὲ καὶ τριῶν, Μεγασθένης δὲ, ὅταν ἢ μέτρος καὶ εἰς ἕκατὸν εὐρύνεσθαι, βάθος δὲ εἰκοσι ὀργυϊῶν τούλαχιστον.

36. Ἐπὶ δὲ τῇ συμβολῇ τούτῳ τε καὶ τοῦ ἄλλου ποταμοῦ 1 τὰ Παλίβοθρα ἰδρύσθην, σταδίων ὅγδοικοντα τὸ μήκος, πλάτος δὲ πεντεκαίδεκα, ἐν παραλληλογράμμῳ σχῆματι, ξύλινον περίβολον ἔχουσαν κατατετριμένου, ὡστε διὰ τῶν ὑπὸν τοξεύειν· προκεῖσθαι δὲ καὶ τάφρου φυλακῆς τε χάριν καὶ ὑπόδοχής τῶν ἐκ τῆς πόλεως ἀπορροιῶν· τὸ δ' ἔθνος, ἐν δὲ τὴν πόλιν αὐτήν, καλεῖσθαι Πρασίους, διαφορώτατον τῶν πάντων· τὸν δὲ βασιλεύοντα ἐπώνυμον δεῖν 2 τῆς πόλεως εἶναι, Παλίβοθρος καλούμενον πρὸς τῷ ἱδίῳ τῷ ἐκ γενετῆς ὑψόματι, καθάπερ τὸν Σαγόροκοττον, πρὸς δὲν ἦκεν ὁ Μεγασθένης πεμφθείς. τοιοῦτο δὲ καὶ τὸ παρὰ τούς Παρθναίους· 'Αρσάκας γὰρ καλοῦνται πάντες, ἱδία δὲ ὁ μὲν Ὁρώδης, 3 ο δὲ Φραίτης, ὁ δ' ἄλλο τι.

37. Ἀριστή δ' ὁμολογεῖται πάσαι ἡ τοῦ 'Ὑπῶνος πέραν· οὐκ ἀκριβοῦσταί δὲ, ἀλλὰ διὰ τῆς ἁγνοιαν καὶ τῶν ἐκτοπισμῶν λέγεται πάντ' ἐπὶ τὸ μεῖζον

1 After ποταμοῦ Meineke inserts 'Ἑραμβόνα, following Arrian, Indica 10.
2 δεῖν F, δει other MSS.
3 Ὁρώδης maxm.

1 More than twelve miles.
2 About 120 feet. 2 "According to the latest calculations, the length of the main stream of the Ganges is 1540 m., or with its longest affluent, 1680; breadth at true entrance into 62
GEOGRAPHY, 15. 1. 35–37

Nile; but the several details concerning it are stated differently by different writers, some putting its minimum breadth at thirty stadia and others even at three, whereas Megasthenes says that when its breadth is medium it widens even to one hundred stadia\(^1\) and that its least depth is twenty fathoms.\(^2\)

36. It is said that Palibothra lies at the confluence of the Ganges and the other river,\(^3\) a city eighty stadia in length and fifteen in breadth, in the shape of a parallelogram, and surrounded by a wooden wall that is perforated so that arrows can be shot through the holes; and that in front of the wall lies a trench used both for defence and as a receptacle of the sewage that flows from the city; and that the tribe of people amongst whom this city is situated is called the Prasii and is far superior to all the rest; and that the reigning king must be surnamed after the city, being called Palibothrus in addition to his own family name, as, for example, King Sandrocottus to whom Megasthenes was sent on an embassy.\(^4\) Such is also the custom among the Parthians; for all are called Arsaces, although personally one king is called Orodes, another Phraates, and another something else.

37. Writers are agreed that the country as a whole on the far side of the Hypanis is best; but they do not describe it accurately, and because of their ignorance and of its remoteness magnify all things

the sea, 20 m.; breadth of channel in dry season, \(1\frac{1}{2}\) to \(2\frac{1}{2}\) m.; depth in dry season, 30 ft.” (Holdich, in *Encyc. Britannica.*)

\(^1\) The Eranoboeas (now the Sone), according to Groskurd (who cites Arrian, *Indica* 10) and the later editors (see critical note).

\(^2\) See 2. 1. 9.
ή τὰ περατωδέστεραν, οί δὲ τῶν χρυσωρύχων μυρμήκων καὶ ἄλλων θηρίων τε καὶ ἀνθρώπων ἱδιομόρφων καὶ δυνάμει τίσιν ἐξηλλαγμένων ὡς τοὺς Σῆρας μακροβίους φασί, πέρα καὶ διακοσίων έτῶν παρατείνοντας. λέγουσι δὲ καὶ ἀριστοκρατικῆς τινα σύνταξιν πολιτείας αὐτόθι ἐκ πεντακισχιλίων βουλευτῶν συνεστόσαν, δήν ο 703 ἐκαστὸν παρέχεσθαι τῷ κοινῷ ἐλέφαντα. καὶ τίγρεις δ' ἐν τοῖς Πρασίοις φησιν ὁ Μεγασθένης μεγίστους γύνεσθαι, σχεδόν δὲ τὶ καὶ διπλασίους λεόντων, δυνατοὺς δὲ, ὡστε τῶν ἡμέρων τινά, ἀγόμενον ὑπὸ τεττάρων, τῷ ὁπισθόθι σκέλει δραξάμενον ἡμῶνοι, βιάζωσθαι καὶ ἐλκύσαι πρὸς έαυτόν· κερκοπιθήκους δὲ μείζους τῶν μεγίστων κυνῶν, λευκοὺς πλῆν τοῦ προσώπου· τούτῳ δ' εἶναι μέλαιν (παρ' ἄλλοις δ' ἀνάπαλιν), τὰς δὲ κέρκους μείζους δυεῖν πήχεων, ἥμερωτάτους δὲ καὶ οὐ κακοθείς περὶ ἐπιθέσεις καὶ κλοπάς· λίθους δ' ὀρύττεσθαι λιβανόχρους, γλυκυτέρους σύκων ἡ κέλιτος· ἀλλαχόυ δὲ διπήχεις ὀφεὶς ὑμενοπτέρους, ὡσπερ αἰ νυκτερίδες, καὶ τούτους δὲ νύκτωρ πέτεσθαι, σταλαγμοὺς ἀφιέντας οὐραν, τοὺς δὲ ἱδρώτων, διασήποντας τὸν χρότα τοῦ μὴ φυλαξεμένου· καὶ σκορπίους εἶναι πηνοῦς, ὑπερβάλλοντας μεγέθεσιν· φύεσθαι δὲ καὶ ἐβενοῦς· εἶναι δὲ καὶ κύνας ἄλκιμον, οὐ πρότερον μεθείνας τὸ δηχθέν, πρὶν εἰς τοὺς ρώδωνας ὑδῷρ κατα-

1 See 2. 1. 9.

2 Apparently an imaginary creature (sometimes called "ant-lion") with the fore-parts of a lion and the hind-parts of an ant. Herodotus (3. 102) describes it as "smaller than a dog.
or make them more marvellous. For example, the stories of the ants that mine gold and of other creatures, both beasts and human beings, which are of peculiar form and in respect to certain natural powers have undergone complete changes, as, for example, the Seres, who, they say, are long-lived, and prolong their lives even beyond two hundred years. They tell also of a kind of aristocratic order of government that was composed outright of five thousand counsellors, each of whom furnishes the new commonwealth with an elephant. Megasthenes says that the largest tigers are found among the Prasii, even nearly twice as large as lions, and so powerful that a tame one, though being led by four men, seized a mule by the hind leg and by force drew the mule to itself; and that the long-tailed apes are larger than the largest dogs, are white except their faces, which are black (the contrary is the case elsewhere), that their tails are more than two cubits long, and that they are very tame and not malicious as regards attacks and thefts; and that stones are dug up of the colour of frankincense and sweeter than figs or honey; and that in other places there are reptiles two cubits long with membranous wings like bats, and that they too fly by night, discharging drops of urine, or also of sweat, which putrefy the skin of anyone who is not on his guard; and that there are winged scorpions of surpassing size; and that ebony is also produced; and that there are also brave dogs, which do not let go the object bitten till water is poured down into their nostrils; but larger than a fox." Strabo elsewhere (16. 4. 15) refers to "lions called ants."

The Greek word suggests seizing with the claws, not with the teeth.
κυθήναι· ἐνίοις δ' ὑπὸ προθυμίας ἐν τῷ δήγματι
diastrephešthai toûs ὀφθαλμοὺς, τοῖς δὲ καὶ ἐκ-
píptein· kataståxhēnai δὲ καὶ λέοντα ὑπὸ κυνὸς
καὶ ταύρου, τὸν δὲ ταῦρου καὶ ἀποθανεῖν, κρατοῦ-
μενον τοῦ ρύγχους, πρότερον ἡ ἀφεθήναι.

38. Ἐν δὲ τῇ ὀρεινῇ Σίλαν¹ ποταμὸν εἶναι, ὁ
μηδὲν ἐπιπλεῖ· Δημόκριτον μὲν σὺν ἀπιστεῖν,
ἀτε πολλὰν τῆς Ἀσίας πεπλανημένον· καὶ Ἀρι-
στοτέλης δὲ ἀπιστεῖ, καὶ περὶ ἀέρων ὑπὸν
λεπτῶν, οἷς οὐδὲν ἐποχεῖται πτημόν· ἔτι δὲ τῶν
ἀναφερομένων ἄτομών ἐπισταστικὸι τινὲς εἰσὶ
πρὸς έαυτούς καὶ οἷον ῥοφήτικοι τοῦ ὑπερπετοῦς,
ὅσ τὸ ἠλεκτρον τοῦ ἄχυρον καὶ ή σειδηρίτης τοῦ
σειδήρου· τάχα δὲ καὶ καθ’ ὑδάτος τοιαύτα τινὲς
εἶν ἀν δυνάμεις· ταῦτα μὲν σὺν φυσιολογίας
ἐχεῖται τινὸς καὶ τῆς περὶ τῶν ὁχουμένων πρα-
γματείας, ὅστε ἐν ἐκείνοις ἐπισκεπτέον· ών δ’
ἔτι καὶ ταῦτα προσληπτέον καὶ ὁσα ἄλλα τῆς
γεωγραφίας ἐγγυτέρω.

39. Ψηλὸ δὴ τὸ τῶν Ἰνδῶν πλῆθος εἰς ἐπτὰ
μέρη διηρήσθαι, καὶ πρῶτος μὲν τοὺς φιλο-
sófous εἶναι κατὰ τιμῆν, ἐλαχίστους δὲ καὶ
ἀριθμόν· χρῆσθαι δ’ αὐτοῖς, ἵδια μὲν ἐκάστῳ
τοὺς θύσιν εἰς τοὺς ἐναγίζοντας, κουνὴ δὲ τοὺς
βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον,
καθ’ ἵν τοὺς νέους ἔτους ἀπαντεῖ τοῖς φιλόσοφοι
tοῦ βασιλέως συνελθόντες ἐπὶ θύρασ, ὅ τι ἀν αὐτῶν

¹ Σίλαν Epitome, Σιλίαν other MSS.
² DFmv omit καὶ before ἀέρων.

This clause is obviously ironical, unless, as others suggest, the text is corrupt.
and that some bite so vehemently that their eyes become distorted and sometimes actually fall out; and that even a lion was held fast by a dog, and also a bull, and that the bull was actually killed, being overpowered through the dog’s hold on his nose before he could be released.

38. Megasthenes goes on to say that in the mountainous country there is a River Silas on which nothing floats; that Democritus, however, disbelieves this, inasmuch as he had wandered over much of Asia. But Aristotle also disbelieves it, although there are atmospheres so thin that no winged creature can fly in them. Besides, certain rising vapours tend to attract to themselves and “gulp down,” as it were, whatever flies over them, as amber does with chaff and the magnet with iron; and perhaps there might also be natural powers of this kind in water. Now these things border, in a way, on natural philosophy and on the science of floating bodies, and therefore should be investigated there; but in this treatise I must add still the following, and whatever else is closer to the province of geography.

39. He says, then, that the population of India is divided into seven castes: the one first in honour, but the fewest in number, consists of the philosophers; and these philosophers are used, each individually, by people making sacrifice to the gods or making offerings to the dead, but jointly by the kings at the Great Synod, as it is called, at which, at the beginning of the new year, the philosophers, one and all, come together at the gates of the king; and whatever each man has drawn up in writing or

2 On the caste system in India see “Caste” in Encyc. Britannica.
ἐκαστὸς συντική τῶν χρησίμων ἡ τηρήσῃ πρὸς εὐετηρίαν καρπῶν τε καὶ ζῷων καὶ περὶ πολιτείας,¹ προφέρει² τοῦτ' εἰς τὸ μέσον. ὅσ π᾿ ἀν τρῖς ἐργαζόμενος ἄλλο, νόμος ἠστὶ σιγάν διὰ βίου. C 704 τὸν δὲ κατορθῶσαντα ἀφορον καὶ ἀτελῆ κρίνουσι.

40. Ἔνετερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οὗ πλεῖστοι τέ εἰσι καὶ ἐπιεικέστατοι, ἀστρατεία καὶ ἀδεία τοῦ ἐργάζομαι, πολλοί μὴ προσιόντες μηδ' ἀλλη κρεῖα μηδ' ὁμιλῆσει κοινῇ πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ τοῖς μὲν παρατεῖχαν συμβαίνει καὶ διακινδυνεύειν πρὸς τοὺς πολεμίους, οἱ δ᾿ ἀροῦσιν ἢ ³ σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκεῖνον. ἐστὶ δ᾿ ἡ κόρα βασιλικὴ τάσα: μισθοῦ δ᾿ αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν.

41. Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἷς μόνοις ἔξεστι θηρεύει καὶ θρεμματοπροφεῖν, ὅποια τε παρέχει καὶ μισθοῦ ζεύγη ἀντὶ δὲ τοῦ τὴν γῆν ἐλευθεροῦν θηρίων καὶ τῶν σπερμολόγων ὁμέων μετροῦνται παρὰ τοῦ βασιλέως σῖτον, πλάνην καὶ σκήνην νερόμενοι βλου. Ἐπιπον δὲ καὶ ἐλέφαντα τρέφειν ὅπε ἔξεστιν ἰδιωτῇ βασιλικῷ δ᾿ ἐκάτερον νενόμισται τὸ κτῆμα, καὶ εἰσιν αὐτῶν ἐπιμεληταί.

¹ καὶ ζῴων καὶ περὶ πολιτείας, Corais and the later editors, for καὶ ζῴων καὶ πολιτείας.
² προφέρει, Corais and later editors, for προφέρει.
³ Instead of ἢ, ὦ and Corais read καὶ.

¹ Perhaps the more natural interpretation of the Greek would be, "the farmers cultivate it for wages, on condition of receiving a fourth part of the produce," whether "wages" and "fourth part" are appositional, or "on condition of" means, as it might, "in addition to." But Diodorus Siculus
observed as useful with reference to the prosperity of either fruits or living beings or concerning the government, he brings forward in public; and he who is thrice found false is required by law to keep silence for life, whereas he who has proved correct is adjudged exempt from tribute and taxes.

40. The second caste, he says, is that of the farmers, who are not only the most numerous, but also the most highly respected, because of their exemption from military service and right of freedom in their farming; and they do not approach a city, either because of a public disturbance or on any other business; at any rate, he says, it often happens that at the same time and place some are in battle array and are in peril of their lives against the enemy, while the farmers are ploughing or digging without peril, the latter having the former as defenders. The whole of the country is of royal ownership; and the farmers cultivate it for a rental in addition to paying a fourth part of the produce.¹

41. The third caste is that of the shepherds and hunters, who alone are permitted to hunt, to breed cattle, and to sell or hire out beasts of burden; and in return for freeing the land from wild beasts and seed-picking birds, they receive proportionate allowances of grain from the king, leading, as they do, a wandering and tent-dwelling life. No private person is permitted to keep a horse or elephant. The possession of either is a royal privilege, and there are men to take care of them.

(2. 40. 5) says, ("the rentals of the country they pay to the king . . . but apart from the rental they pay a fourth part into the royal treasury"). Hence the translator agrees with Tozer (Selections from Strabo, p. 317), who quotes Lassen (Indische Alterthumskunde II, p. 721).
42. Ὑήρα δὲ τῶν θηρίων τοῦτων τοιάδε. χωρίον ψιλὸν ὁσον τεττάρων ἢ πέντε σταδίων τάφρων περιχαράζει ταῖς βαθείας γεφυροῦσι τὴν εἰσοδον στενωτάτῃ γεφύρᾳ· εἰτ' εἰσαφιάσει θηλείας τὰς ἁμερωτάτας πρεις ἢ τέτταρας, αὐτοὶ δ' ἐν καλυβίοις κρυπτοῖς ὑποκάθηνται λαχῶντες. ἡμέρας μὲν οὖν ὁ προσίασιν οἱ ἄγριοι, νύκτωρ δ' ἐφ' ἕνα ποιοῦνται τὴν εἰσοδον· εἰσιόντων δὲ, κλείουσι τὴν εἰσοδον λάθβα, εἶτα τῶν ἡμέρων ἀθλητῶν τοὺς ἀλκιμωτάτους εἰσάγοντες διαμάχονται πρὸς αὐτούς, ἀμα καὶ λιμῷ καταπονοῦντες· ἤδη δὲ καμυόντων, οἱ εὐθαρσέστατοι τῶν ἡμιόχων λάθβα καταβαίνουντες ὑποδύνουσιν ἐκαστὸς τῇ γαστρὶ τοῦ οἰκείου όχήματος· ὅρμομενοι δ' ἐνθένδε ὑποδύνει τῷ ἄγριῳ καὶ σύμποσα δεσμεύτων· γενομένου δὲ τοῦτον, κελεύουσι τοὺς τιβάσους τύππειν τοὺς συμποδισθέντας, ἐως ἂν πέσωσιν εἰς τὴν γην, πεσόντων δ' ὀμοδοῖνοι ἓμασι προσλαμβάνονται τοὺς αὐχένας αὐτῶν πρὸς τοὺς τῶν τιβάσων ἰνα δὲ μὴ σειόμενοι τοὺς ἀναβαίνειν ἐπ' αὐτοὺς ἐπιχειροῦντας ἀποσεῖόντο, τοῖς τραχύλιοις αὐτῶν ἐμβάλλονται κύκλῳ τομάς, καὶ κατ' αὐτάς αὐτῶν ἐμμάντας περιτεθέσιων, ὅσθ' ὑπ' ἀληθῶν εἴκειν τοὺς δεσμοὺς καὶ ἀνυχάζειν· τῶν δ' ἁλόντων ἀπολέξαντες τοὺς προσβυτέρους ἡ νεωτέρους τῆς χρέιας τοὺς λοιποὺς ἀπάγουσιν εἰς τοὺς σταθμοὺς, δῆσαντες δὲ τοὺς μὲν πόδας πρὸς ἄλληλους, τοὺς δὲ αὐχένας πρὸς κύονα εὐ πεπηγάτα, 

Σ 705 δαμάξουσι λιμῷ· ἐπείτα χλόη καλὰμου καὶ πόας ἀναλαμβάνουσι· μετὰ δὲ ταῦτα πειθαρχεῖν εἰ-
42. The chase of the elephant is conducted as follows: they dig a deep ditch round a treeless tract about four or five stadia in circuit and bridge the entrance with a very narrow bridge; and then, letting loose into the enclosure three or four of their tamest females, they themselves lie in wait under cover in hidden huts. Now the wild elephants do not approach by day, but they make the entrance one by one at night; and when they have entered, the men close the entrance secretly; and then, leading the most courageous of their tame combatants into the enclosure, they fight it out with the wild elephants, at the same time wearing them down also by starvation; and, once the animals are worn out, the boldest of the riders secretly dismount and each creeps under the belly of his own riding-elephant, and then, starting from here, creeps under the wild elephant and binds his feet together; and when this is done, they command the tamed elephants to beat those whose feet have been bound until they fall to the ground; and when they fall, the men fasten their necks to those of the tamed elephants with thongs of raw ox-hide; and in order that the wild elephants, when they shake those who are attempting to mount them, may not shake them off, the men make incisions round their necks and put the thongs round at these incisions, so that through pain they yield to their bonds and keep quiet. Of the elephants captured, they reject those that are too old or too young for service and lead away the rest to the stalls; and then, having tied their feet to one another and their necks to a firmly planted pillar, they subdue them by hunger; and then they restore them with green cane and grass. After this the elephants are
δάσκουσι, τοὺς μὲν διὰ λόγου, τοὺς δὲ μελισμῷ τινὶ καὶ τυμπανισμῷ κηλοῦντες. σπάνιοι δ' οἱ δυστυθάσεων· φύσει γὰρ διάκεινται πρῶς καὶ ἕμέρως, ὅστ' ἐγγὺς εἶναι λογικὸς ἤξοφος· οἱ δὲ ἕξαίμους τοὺς ἴμιόχους ἐν τοῖς ἄγδοις πεσόντας ἀνελόμενοι σώζονται ἐκ τῆς μάχης, τοὺς δὲ ὑποδύνατας μεταξὺ τῶν προσβλών ποδῶν ὑπερμαχόμενοι διέσωσαν· τῶν δὲ χορτοφόρων καὶ διδασκάλων εἰ τινὰ παρὰ θυμὸν ἀπέκτειναν, οὔτως ἐπιποθοῦσιν, ὅσθ' ὑπ' ἁίμας ἀπέχεσθαι τροφῆς, ἐστὶ δ' ὅτε καὶ ἀποκαρτερεῖν.

43. Βιβαζόμεναι δὲ καὶ τίκτουσιν, ὡς ὑποι, τοὺς ἔμφος μάλιστα· καίρος δ' ἐστὶ τῷ μὲν ἄρρενι, ἐπειδὰν οἰστρῷ κατέχηται καὶ ἄγριαι ἑνεκῆς. τότε δὴ καὶ λίπους τι διὰ τῆς ἀναπνοῆς ἀνύσων, ἢ ἔχει 4 παρὰ τοὺς κροτάφους· ταῖσὶ δὲ θηλείας, ὅταν ὁ αὐτὸς οὖτος πόρος ἀνεφύγως τυγχάνῃ. κύωσι δὲ τοὺς μὲν πλειστοὺς ὀκτωκάδεκα μῆνας, ἐλαχίστους δ' ἐκκαίδεκα· τρέφει δ' ἡ μήτηρ ἐξ ἐτη· χῶσι δ' ὅσον μακροβιώτατοι ἄνθρωποι οἱ πολλοὶ, τινὲς δὲ καὶ ἐπὶ διάκοσια διατείνουσιν ἐτη· πολύνοσι δὲ καὶ δυσίταιοι. ἀκός δὲ πρὸς ὀφθαλμὰν μὲν βούειον γάλα προσκλυζόμενον, τοῖς πλειστοῖς δὲ τῶν νοσημάτων ὡ μέλας οἶνος πινόμενος, τραύμασι δὲ ποτῶν μὲν βούτυρον

1 Instead of ol δέ, mox and Corais read τίνες γὰρ.
2 Instead of τοὺς, mox and Tzschucke read ol.
3 Before ὑποδύνατα Dähn and insert καὶ.
4 Instead of ἔχει, F and Meineke read ἕχει.

1 The so-called “must” (frenzied male) elephant discharges an abundance of dark oily matter from two pores in the forehead (see “Elephant” in Encyc. Britannica). “True,
taught to obey commands, some through words of command and others through being charmed by tunes and drum-beating. Those that are hard to tame are rare; for by nature the elephant is of a mild and gentle disposition, so that it is close to a rational animal; and some elephants have even taken up their riders who had fallen from loss of blood in the fight and carried them safely out of the battle, while others have fought for, and rescued, those who had crept between their fore-legs. And if in anger they have killed one of their feeders or masters, they yearn after him so strongly that through grief they abstain from food and sometimes even starve themselves to death.

43. They copulate and bear young like horses, mostly in the spring. It is breeding-time for the male when he is seized with frenzy and becomes ferocious; at that time he discharges a kind of fatty matter through the breathing-hole which he has beside his temples. And it is breeding-time for the females when this same passage is open. They are pregnant eighteen months at the most and sixteen at the least; and the mother nurses her young six years. Most of them live as long as very long-lived human beings, and some continue to live even to two hundred years, although they are subject to many diseases and are hard to cure. A remedy for eye diseases is to bathe the eyes with cow’s milk; but for most diseases they are given dark wine to drink; and, in the case of wounds, melted butter

on occasion male elephants get into the stage called musth, the symptoms of which, and possibly the cause, are certain head glands. Musth has no connection with sex, although this is commonly thought to be the case” (Major A. W. Smith, *Atlantic Monthly*, November 1928, p. 632).
STRABO

(ἐξάγει γὰρ τὰ σιδήρια), τὰ δὲ ἑλκὴ σαρξὶν υεῖας πυριώδοις. Ὁνησίκριτος δὲ καὶ ἔως τριακοσίων ἐτῶν ξὺν φησὶ, σπάνιον δὲ καὶ ἔως πεντακοσίων, κρατίστοις δὲ εἶναι περὶ τὰ διακόσια ἐτη, κυῖσκεσθαι δὲ δεκαετίαν. μείζους δὲ τῶν Διβυκῶν καὶ ἐρρομενεστέρους ἔκεινος τε ἐξήκε καὶ ἄλλοι, ταῖς οὖν προβοσκίσιν ἐπάλξεις καθαιρεῖν καὶ δένδρα ἀναστάν πρόρριξα, διαινεστάνους εἰς τοὺς ὀπισθόντες πόδας. Νέαρχος δὲ καὶ ποδάγρας ἐν ταῖς θήραις τίθεσθαι κατὰ τινας συνδρόμους φησί, συνελάυνεσθαι δ᾽ ὑπὸ τῶν τιθασῶν τοὺς ἁγρίους εἰς ταύτας, κρεπτόνων ὄντων καὶ ἴμπου-χουμένων. οὕτως δὲ εὐπλασεύοντες εἶναι, ὡστε καὶ λιθάζειν ἐπὶ σκοτῶν μαυθάνειν καὶ ὄπλως χρήσθαι: νεῖν τε κάλλιστα: μέγιστὸν τε νομί-ξεσθαι κτήμα ἐλεφάντων ἄρμα: ἄγεσθαι δ᾽ ὑπὸ ξυγοῦ 1 ὡς 2 καὶ καμήλους· γυναῖκα δ᾽ εὔδοκιμένων, εἰ λάβην παρὰ ἔραστον δῷρον ἐλέφαντα. οὕτως ὁ λόγος σοῦ ὀμολογεῖ τῷ φήσαντι μόνον 3 βασι-λέων εἶναι κτήμα ὑπόπτων καὶ ἐλέφαντα. 4

44. Τῶν δὲ μυρμήκων τῶν χρυσωρύχων δέρματα ἰδείν φησιν οὕτως παρδαλέαις ὀμοία. Μεγασθένης

C 706 δὲ περὶ τῶν μυρμήκων οὕτω φησίν, ὅτι ἐν Δέρδαις, ἔθνει μεγάλῳ τῶν προσεῖσθαι καὶ ὅρειν Ἱνδῶν, ὄροπεδιον εἰς τρισχιλίων πῶς τὸν κύκλον στα-

1 ξυγοῦ CDFh, ξυγῶν other MSS.
2 ὡς, Jones inserts from conj. of Tzschucke and Groskurd; Corais emends καὶ καμήλους to ἔχαλλον ("without bridles"); Kramer and Meineke merely place an asterisk before the two words.
3 μόνον F, μόνον other MSS.
4 οὕτως . . . . ἐλέφαντα, omitted by maz, is probably a gloss.
is applied to them (for it draws out the bits of iron), while ulcers are poulticed with swine’s flesh. Onesicritus says that they live as long as three hundred years and in rare cases even as long as five hundred; but that they are most powerful when about two hundred years of age, and that females are pregnant for a period of ten years. And both he and others state that they are larger and stronger than the Libyan elephants; at any rate, standing up on their hind feet, they tear down battlements and pull up trees by the roots by means of the proboscis. Nearchus says that in the hunt for them foot-traps also are put at places where tracks meet, and that the wild elephants are driven together into these by the tamed ones, which latter are stronger and guided by riders; and that they are so easy to tame that they learn to throw stones at a mark and to use weapons; and that they are excellent swimmers; and that a chariot drawn by elephants is considered a very great possession, and that they are driven under yoke like camels;¹ and that a woman is highly honoured if she receives an elephant as a gift from a lover. But this statement is not in agreement with that of the man who said that horse and elephant were possessed by kings alone.²

44. Nearchus says that the skins of gold-mining ants are like those of leopards. But Megasthenes speaks of these ants as follows: that among the Derdae, a large tribe of Indians living towards the east and in the mountains, there is a plateau approximately three thousand stadia in circuit, and that

¹ On this clause see critical note.
² § 41 above.
δίων· ὑποκειμένων δὲ τούτῳ χρυσωρυχείων, οἱ
μεταλλεύοντες εἰσὶν μῦρμηκες, θηρία 1 ἀλώπεκων
οὐκ ἐλάττω, τάχος ὑπερφυὲς ἔχοντα καὶ ζῶντα 2
ἀπὸ θήρας· ὥρυπτε 3 δὲ χειμώνι τὴν γῆν, σωρεύει 4
tε πρὸς τοὺς στομίους, καθάπερ οἱ ἀσφάλακες·
ψῆγμα δ' ἔστι χρυσοῦ μικρὰς ἐψῆεσως δεόμενον·
tοῦτο ὑποζυγίους μετίασιν οἱ πλησιῶχοι λάθρα·
φανερῶς γὰρ διαμάχονται καὶ διὰ κοινοῦς 
φεύγουν,
καταλαβόντες δὲ διαχρόνονται καὶ αὐτοὺς
cαὶ τὰ ὑποζυγία πρὸς δὲ τὸ λαθεῖν κρέα
θήρεια προτιθέασι κατὰ μέρη, περισσαποθέντων
d' ἀναιροῦντα τὸ ψῆγμα καὶ τοῦ τυχόντος
τοῖς ἐμπόροις ἀργὺν διατίθενται, χωνεύειν οὐκ
eἰδοὺς.

45. Ἐπεὶ δ' ἐν τῷ περὶ τῶν θηρευτῶν λόγῳ καὶ
περὶ τῶν θηρίων ἐμφύσημεν, ὃν τε Μεγασθένης
eἰπε καὶ ἄλλοι, προσθέτου καὶ τάυτα. ὁ μὲν
γὰρ Νέαρχος τὸ τῶν ἔρπετῶν θαυμάζει πλήθος
καὶ τὴν κακίαν ἀναφεύγει γὰρ ἐκ τῶν πεδίων
eἰς τὰς κατοικίας τὰς διαλαμβανούσας ἐν ταῖς
ἐπικλύσεσι καὶ πληροῦν τοὺς οἰκουσι· διὰ δὲ
tοῦτο καὶ υγιλάς ποιεῖσθαι τὰς χλίνας, ἐστὶ
d' ὅτε καὶ ἑξοπλίζεσθαι πλεονασάντων· εἰ δὲ μὴ
tὸ πολὺ τού πλήθους ὑπὸ τῶν ὑδάτων διεφθείρετο,
κἂν ἔρημωθην τὴν χώραν. καὶ τὴν μικρότητα
d' αὐτῶν εἶναι χαλεπὴν καὶ τὴν ὑπερβολὴν τοῦ
μεγέθους, τὴν μὲν διὰ τὸ δυσφύλακτον, τὴν δὲ δι'
below it are gold mines, of which the miners are ants, animals that are no smaller than foxes, are surpassingly swift, and live on the prey they catch. They dig holes in winter and heap up the earth at the mouths of the holes, like moles; \(^1\) and the gold-dust requires but little smelting. The neighbouring peoples go after it on beasts of burden by stealth, for if they go openly the ants fight it out with them and pursue them when they flee, and then, having overtaken them, exterminate both them and their beasts; but to escape being seen by the ants, the people lay out pieces of flesh of wild beasts at different places, and when the ants are drawn away from around the holes, the people take up the gold-dust and, not knowing how to smelt it, dispose of it unwrought to traders at any price it will fetch.

45. But since, in my account of the hunters and of the wild beasts, I have mentioned what both Megasthenes and others have said, I must go on to add the following. Nearchus wonders at the number of the reptiles and their viciousness, for he says that at the time of the inundations they flee up from the plains into the settlements that escape the inundations, and fill the houses; and that on this account, accordingly, the inhabitants not only make their beds high, but sometimes even move out of their houses when infested by too many of them; and that if the greater part of the multitude of reptiles were not destroyed by the waters, the country would be depopulated; and that the smallness of some of them is troublesome as well as the huge size of others, the small ones because it is difficult to guard against them, and the huge ones because of their strength,

\(^1\) A species of the Spalacidae.
ισχύν, ὅπου καὶ ἐκκαίδεκαπτῆξές ἔχοσας ὀρᾶσθαι· ἐπὼδος δὲ περιφορτῶν ἱάσθαι πεπιστευμένους, καὶ εἶναι σχεδὸν τὴς μόνην ταύτην ἰατρικῆς· μηδὲ γὰρ νόσους εἶναι πολλὰς διὰ τὴν λιτότητα τῆς διαίτης καὶ τῆς ἀοιδίας· εἰ δὲ γένοιτο, ἱάσθαι τοὺς σοφιστάς. Ἀριστόβουλος δὲ τῶν θρυλομένων μεγεθῶν οὐδὲν ἰδεῖν φησὶν, ἔχοναι δὲ μόνον ἑνεκά πηχῶν καὶ σπιθαμῆς. καὶ ἡμεῖς δ’ ἐν Ἀἰγύπτῳ κομίσθεισαν ἕκειθεν τηλικαύτην πως εἴδομεν. ἔχεις δὲ πολλοὺς φησὶ πολὺ ἐλάττωσαν καὶ ἀσπίδας, σκορπίους δὲ μεγάλους, οὖν δὲ τούτων οὕτως ὅλειν ὡς τὰ λεπτὰ ὀφείδια, οὐ μείζων σπιθαμίαιν εὐρίσκεσθαι γὰρ ἐν σκηναῖς, ἐν σκεύεσιν, ἐν θριγγοῖς ἐγκεκριμένα, τοὺς δὲ πληγέντας αἰμορρόειν ἐκ παντὸς πόρου μετὰ ἐπωδυνάς, ἔτειτα ἀποθύμησεν, εἰ μὴ βοηθήσεις τις εὐθὺς· τὴν δὲ βοηθείαν ῥαδίαν εἶναι διὰ τὴν ὁ 707 ἀρετὴν τῶν Ἰνδικῶν ῥέζων καὶ φαρμάκων. κροκοδείλους τε οὕτω πολλοὺς οὕτε βλαπτικοὺς ἀνθρώπους ἐν τῷ Ἰνδῷ φησιν εὐρίσκεσθαι, καὶ τὰ ἄλλα δὲ ξοόν τὰ πλείστα τὰ αὐτὰ ἄπερ ἐν τῷ Νείλῳ γεννᾶσθαι πλῆθος ἱπποῦ ποταμίων. Ὁνησίκριτος δὲ καὶ τούτων φησὶ γεννᾶσθαι. τῶν δὲ ἐκ θαλάττης φησὶν ὁ Ἀριστόβουλος εἰς μὲν τὸν Νείλου ἀνατρέχειν μηδὲν ἔξω θρίσιν καὶ κεστρέως καὶ δελφίνως διὰ τοὺς κροκοδείλους, ἐν

1 Instead of θριγγοῖς, CDEFNhīsw read θρύοις ("rushes"); ω reads θριγγγοῖς, and Corais ἀρηγκοῖς.

1 Or "baggage." 2 See critical note.
inasmuch as vipers even sixteen cubits long are to be seen; and that charmers go around who are believed to cure the wounds; and that this is almost the only art of medicine, for the people do not have many diseases on account of the simplicity of their diet and their abstinence from wine; but that if diseases arise, they are cured by the Wise Men. But Aristobulus says that he saw none of the animals of the huge size that are everywhere talked about, except a viper nine cubits and one span long. And I myself saw one of about the same size in Aegypt that had been brought from India. He says that you have many much smaller vipers, and asps, and large scorpions, but that none of these is so troublesome as the slender little snakes that are no more than a span long, for they are found hidden in tents, in vessels, and in hedges; and that persons bitten by them bleed from every pore with anguish, and then die unless they receive aid immediately; but that aid is easy because of the virtue of the Indian roots and drugs. He says further that crocodiles, neither numerous nor harmful to man, are to be found in the Indus, and also that most of the other animals are the same as those which are found in the Nile except the hippopotamus. Onesicritus, however, says that this animal too is found in India. And Aristobulus says that on account of the crocodiles no sea-fish swim up into the Nile except the thrissa, the cestreus, and the dolphin, but that there is a

3 Apparently of the genus Trichiuridae (cutlass fish), or else Engraulidae (small herring-like fish used for pickling and sauces).
4 Apparently of the genus Mugilidae (grey mullets).
5 The dolphin, however, is a mammal, not a fish.
δε τῷ Ἔνδῳ πλήθος· τῶν δὲ καρίδων τὰς μὲν μικρὰς μέχρι ὀρόους¹ αναθείν, τὰς δὲ μεγάλας μέχρι τῶν συμβολῶν τοῦ τέ Τυνδοὺ καὶ τοῦ Ἀλέσιώνος· περὶ μὲν οὖν τῶν θηρίων τοσοῦτα λέγεται· ἐπαινούτες δ' ἐπὶ τὸν Μεγασθένην λέγομεν τὰ ἔξης, ὅν ἀπελάπομεν.

46. Μετὰ γὰρ τοὺς θηρευτὰς καὶ τοὺς ποιμένας τέταρτον φησιν εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας καὶ τοὺς κατηλικοὺς καὶ οίς ἀπὸ τοῦ σώματος ἐργασία· ὃν οἱ μὲν φόρον τελοῦσι καὶ λειτουργίας παρέχονται τακτάς, τοῖς δ' ὀπλοποιοῖσι καὶ ναυτηργοῖς μισθοῖ καὶ τροφαὶ παρὰ βασιλέως ἐκκεντοῦσι· μόνῳ γὰρ ἐργάζονται· παρέχει δὲ τὰ μὲν ὅπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν ὁ ναύαρχος καὶ τοῖς ἐμπόροις.

47. Πέμπτου δ' ἐστὶ τὸ τῶν πολεμιστῶν, οἷς τὸν ἀλλὸν χρόνον ἐν σχολῇ καὶ πότοις ὁ βίος ἐστίν, ἐκ τοῦ βασιλικοῦ διατυπώμενος, ὡστε τὰς ἔξοδους, ὅταν ἠ' χρεία, ταχέως ποιεῖσθαι, πλὴν τῶν σωμάτων μηδὲν ἄλλο κομίζοντας παρ' ἑαυτῶν.

48. Ἡκτοὶ δ' εἰσίν οἱ ἐφοροὶ τούτοις δ' ἐποπτευείν δέδοται τὰ πραττόμενα καὶ ἀναγγέλλειν λάθρα τῷ βασιλεῖ, συνεργοὺς ποιομένοις τὰς ἑταίρας, τοῖς μὲν ἐν τῇ πόλει τὰς ἐν τῇ πόλει, τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι· καθίστανται δ' οἱ ἅριστοι καὶ πιστότατοι.

¹ For ὀρόους, Groskurd conj. τῶν ὄρων, Corais ὄρουν.
² δ', before ἐστὶ, Meineke inserts. ³ ἠ', εἰ in other MSS.

1. Of the genus Caridea (shrimp, prawns, and the like).
large number of different fish in the Indus. Of the carides, the small ones swim up the Indus only as far as a mountain, but the large ones as far as the confluence of the Indus and the Acesines. So much, then, is reported about the wild animals. Let me now return to Megasthenes and continue his account from the point where I left off.

46. After the hunters and the shepherds, he says, follows the fourth caste—the artisans, the tradesmen, and the day-labourers; and of these, some pay tribute to the state and render services prescribed by the state, whereas the armour-makers and ship-builders receive wages and provisions, at a published scale, from the king, for these work for him alone; and arms are furnished the soldiers by the commander-in-chief, whereas the ships are let out for hire to sailors and merchants by the admiral.

47. The fifth caste is that of the warriors, who, when they are not in service, spend their lives in idleness and at drinking-bouts, being maintained at the expense of the royal treasury; so that they make their expeditions quickly when need arises, since they bring nothing else of their own but their bodies.

48. The sixth is that of the inspectors, to whom it is given to inspect what is being done and report secretly to the king, using the courtesans as colleagues, the city inspectors using the city courtesans and the camp inspectors the camp courtesans; but the best and most trustworthy men are appointed to this office.

2 "A mountain" is unintelligible. The only plausible emendations yield "the mountains" or "the Uri" (a people mentioned by Pliny 6. 20, 23). See critical note.

3 i.e. of political and military officials.
49. Ἐβδομοί δὲ οἱ σύμβουλοι καὶ σώματοι τοῦ βασιλέως, εἴ τι τὰ ἄρχεια καὶ δικαστήρια καὶ ἡ διοίκησις τῶν ὄλων. οὐκ ἐστὶ δὲ οὕτε γαμεῖν εἰς ἄλλου γένους οὕτε ἐπιτήδευμα οὕτε ἐργασίαν μεταλαμβάνειν ἄλλην ἢ ἄλλης, οὐδὲ πλείονς μεταχειρίζεσθαι τῶν αὐτῶν, πλὴν εἰ τῶν φιλοσόφων τις εἰς ἑαυτῆς γὰρ τούτου δὲ ἄρετή.  

50. Τῶν δ' ἄρχοντων οἱ μὲν εἰσὶν ἄγορανόμοι, οἱ δ' ἀστυνόμοι, οἱ δ' ἐπὶ τῶν στρατιωτῶν· ὅπως οἱ μὲν ποταμοὺς ἑξεργάζονται καὶ ἀναμετροῦσι τὴν γῆν, ὡς ἐν Ἀειγυπτῳ, καὶ τὰς κλειστὰς διάρρυγας, ἀφ' ὅν εἰς τὰς ὀχετέλας ταμεύεται τὸ ὕδωρ, ἐπισκόπουσιν, ὅπως εἴς ἑσθις πᾶσιν ἢ τῶν ὑδάτων παρείπ χρήσις. οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελοῦνται καὶ τιμῆς καὶ κολάσεως εἰσὶ κύριοι τῶν ἐπαξίων· καὶ πορολογοῦσι δὲ καὶ τὰς τέχνας τὰς περὶ τῆς γῆς ἐπιβλέπουσιν, ύλοτόμους, τεκτόνους, χαλκέως, μεταλλευτῶν· ὁδοποιοῦσι δὲ καὶ κατὰ δέκα στάδια στῆλην τιθέαις, τὰς ἑκτροπὰς καὶ τὰ διαστήματα δηλοῦσιν.

51. Οἱ δ' ἀστυνόμοι εἰς ἐξ πεντάδας διήρηνται· καὶ οἱ μὲν τὰ δημοοργικά σκοποῦσιν, οἱ δὲ ξενοδοχοῦσι καὶ γὰρ καταγωγὰς νέμουσι καὶ τοῖς βίοις παρακολουθοῦσι, παρέδρους δόντες, καὶ προπέμπουσιν ἡ αὐτοὺς ἢ τὰ χρήματα τῶν

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1 The "city commissioners" (ἀστυνόμοι) at Athens (ten in number) had charge of the police, the streets, and the public works.
2 i.e. the market commissioners.
3 i.e. when the inundations destroyed the landmarks.
4 See § 40 above.
49. The seventh is that of the advisers and councillors of the king, who hold the chief offices of state, the judgships, and the administration of everything. It is not legal for a man either to marry a wife from another caste or to change one’s pursuit or work from one to another; nor yet for the same man to engage in several, except in case he should be one of the philosophers, for, Megasthenes says, the philosopher is permitted to do so on account of his superiority.

50. Of the officials, some are market commissioners, others are city commissioners,\(^1\) and others are in charge of the soldiers. Among these, the first\(^2\) keep the rivers improved and the land remeasured,\(^3\) as in Aegypt, and inspect the closed canals from which the water is distributed into the conduits, in order that all may have an equal use of it. The same men also have charge of the hunters and are authorized to reward or punish those who deserve either. They also collect the taxes\(^4\) and superintend the crafts connected with the land—those of wood-cutters, carpenters, workers in brass, and miners. And they make roads, and at every ten stadia place pillars showing the by-roads and the distances.

51. The city commissioners are divided into six groups of five each. One group looks after the arts of the handicraftsmen. Another group entertains strangers, for they assign them lodgings, follow closely their behaviour, giving them attendants,\(^5\) and either escort them forth or forward the property\(^6\) of those who die; and they take care of

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\(^1\) i.e. partly as advisers, partly as spies (Tozer, *op. cit.*, p. 320).

\(^2\) *i.e.* to their relatives.
ἀποθανόντων, νοσοῦντων τε ἐπιμελοῦνται καὶ ἀποθανόντας θάπτουσι. τρίτοι δὲ εἰσίν, οἳ τὰς γενέσεις καὶ θανάτους ἔχεταις ὑποτελοῦν, πότε καὶ πῶς, τῶν τε φόρων χάριν καὶ ὅπως μὴ ἀφανεῖς εἶναι κρείττους καὶ χείρους γοναὶ καὶ θάνατοι. τέταρτοι δὲ ὅπειρες τὰς καπηλείας καὶ μεταβολάς: οἷς μέτρων μέλει καὶ τῶν ὀραίων, ὅπως ἀπὸ συσσήμου πωλοῦτο. οὐκ ἔστι δὲ πλεῖον τῶν αὐτῶν μεταβάλλεσθαι, πλὴν εἰ διττοὶς ὑποτελοῖς φόροις. πέμπτοι δὲ ὅ προοστῶτες τῶν δημουργομένων καὶ πωλοῦντες ταῦτ' ἀπὸ συσσήμου, χωρίς μὲν τὰ καινά, χωρίς δὲ τὰ παλαιά: τῷ μιγνύτω δὲ ξημία. ἐκτὸς δὲ καὶ ὑστατοὶ οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλομένων θάνατος δὲ τῷ κλέψαντι τὸ τέλος. ἢδει μὲν ἐκαστοὶ ταῦτα, κοινὴ δὲ ἐπιμελοῦνται τῶν τε ἴδιων καὶ τῶν πολιτικῶν καὶ τῆς τῶν δημοσίων ἐπισκευῆς, τιμῶν τε καὶ ἄγορᾶς καὶ λιμένων καὶ ἱερῶν.

52. Μετὰ δὲ τοὺς ἀστυνόμους τρίτη ἔστι συναρχία ἢ περὶ τὰ στρατιωτικά, καὶ αὕτη ταῖς πεντάσιν ἔξαχθη διωρισμένη, ὅλη τὴν μὲν μετὰ τοῦ ναυάρχου τάπτουσι, τὴν δὲ μετὰ τοῦ ἑπτά τῶν βωίκων ξενύγχων, δὲ ὅν όργανα κομίζεσαι καὶ τροφή αὐτοῖς τε καὶ κτήνεις καὶ τὰ ἄλλα τὰ χρήσιμα τῆς στρατιᾶς. οὕτω δὲ καὶ τοὺς δια-

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1 δ', before of, Meineke inserts.
2 τιμῶν, Meineke (following conj. of Kramer), emends to τειχῶν.

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1 i.e. "the stamp impressed on weights and measures," which were "tested every six months" (Tozer, op. cit., p. 320, quoting Lassen, op. cit., II. p. 572).
GEOGRAPHY, 15. 1. 51-52.

them when they are sick and bury them when they die. The third group is that of those who scrutinize births and deaths, when and how they take place, both for the sake of taxes and in order that births and deaths, whether better or worse, may not be unknown. The fourth group is that which has to do with sales and barter; and these look after measures and the fruits of the season, that the latter may be sold by stamp. But the same man cannot barter more than one thing without paying double taxes. The fifth group is that of those who have charge of the works made by artisans and sell these by stamp, the new apart from the old; and the man who mixes them is fined. The sixth and last group is that of those who collect a tenth part of the price of the things sold; and death is the penalty for the man who steals. These are the special duties performed by each group, but they all take care jointly of matters both private and public, and of the repairs of public works, of prices, market-places, harbours, and temples.

52. After the city commissioners there is a third joint administration, in charge of military affairs, which is also divided into six groups of five each. Of these groups, one is stationed with the admiral; another with the man in charge of the ox-teams, by which are transported instruments of war and food for both man and beast and all other requisites of the army. These also furnish the menials, I mean

2 i.e. the taxpayer who cheats the government.
3 Meineke emends the Greek word for "prices" to that for "wells" (see critical note), thus making "walls, market-places, harbours, and temples" in apposition with "public works."
κόνως παρέχουσι, τυμπανιστάς, κωδωνοφόρους, ἔτι δὲ καὶ ἱπποκόμους καὶ μηχανοποιους καὶ τοὺς τούτων ὑπηρέτας: ἐκπέμπουσι τε πρὸς κώδωνας τοὺς χορτολόγους, τιμῆ καὶ κολάσει τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφάλειαν. τρίτοι δὲ εἰσὶν οἱ τῶν πεζῶν ἐπιμελοῦμενοι τέταρτοι δὲ οἱ τῶν ἱππῶν πέμπτοι δ' ἀρμάτων ἔκτοι δὲ ἐλε-φάντων. Βασιλικοὶ δὲ καὶ ὀπλοφυλάκιον· παρα- δίδοσι γὰρ ὁ στρατιώτης τὴν τε σκευὴν εἰς τὸ ὀπλοφυλάκιον καὶ τὸν ἱππόν εἰς τὸν ἱππώνα καὶ τὸ θηρίον ὁμοίως· ἡρωνται δ' ἀχαλινώτους. τὰ δ' ἀρματα ἐν ταῖς ὁδές βόες ἐλκουσιν, οἱ δὲ ἱπποὶ ἀπὸ φορβείας ἀγνοῦσιν τοῦ μὴ παρεμπτο- πρασθαὶ τὰ σκέλη, μηδὲ τὸ πρόθυμον αὐτῶν τὸ ὑπὸ τοὺς ἁρμασιν ἀμβλύνεσθαι. δύο δ' εἶναι ἐπὶ τῶ ἀρματι παραβάτα πρὸς τὸ ἴμιχον· οὐ δὲ τοῦ ἐλέφαντος ἴμιχος τέταρτος, τρεῖς δ' οί ὑπ' αὐτῶν τοξεύσινες.

58. Εὐτελεῖς δὲ κατὰ τὴν διάταξιν Ἰνδοὶ πάντες, μᾶλλον δ' ἐν ταῖς στρατεύσις· οὐδ' ἠχλῷ περιττῷ χαίρουσι· διότερ εὐκοσμοῦσι. πλείστῃ δ' ἐκεχει- ρίᾳ περὶ τὰς κλοπάς γενόμενος 1 γοῦν ἐν τῷ Σανδροκόπττον στρατοπέδῳ φησίν ὁ Μεγασθένης, τεταράκοντα μυριάδων πλῆθους ἱδρυμένου, μηδε- μίαν ἡμέραν ἰδεῖν ἀνηνεγμένα κλέμματα πλείονων ἥ διακοσίων δραχμῶν ἄξια, ἀγράφοις καὶ ταύτα νόμοις χρωμένοις. οὐδὲ γὰρ γράμματα εἰδέναι

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1 γενόμενος, Tzschucke and later editors, for γενόμενοι.

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1 i.e. the elephants, 2 i.e. of royal ownership. 3 i.e. before they are used in battle.
drum-beaters, gong-carriers, as also grooms and machinists and their assistants; and they send forth the foragers to the sound of bells, and effect speed and safety by means of reward and punishment. The third group consists of those in charge of the infantry; the fourth, of those in charge of the horses; the fifth, of those in charge of the chariots; and the sixth, of those in charge of the elephants. The stalls for both horses and beasts \(^1\) are royal,\(^2\) and the armoury is also royal; for the soldier returns the equipment to the armoury, the horse to the royal horse-stable, and likewise the beast; and they use them without bridles. The chariots are drawn on the march by oxen; but the horses are led by halter, in order that their legs may not be chafed by harness, and also that the spirit they have when drawing chariots may not be dulled.\(^3\) There are two combatants in each chariot in addition to the charioteer; but the elephant carries four persons, the driver and three bowmen, and these three shoot arrows from the elephant’s back.

53. All Indians live a simple life, and especially when they are on expeditions; and neither do they enjoy useless disturbances; and on this account they behave in an orderly manner. But their greatest self-restraint pertains to theft; at any rate, Megasthenes says that when he was in the camp of Sandroccottus, although the number in camp was forty thousand, he on no day saw reports of stolen articles that were worth more than two hundred drachmae; and that too among a people who use unwritten laws only. For, he continues, they have no knowledge of written letters,\(^4\) and regulate every

\(^4\) But cf. § 67 (below).
αὐτοῦς, ἀλλ' ἀπὸ μνήμης ἐκαστα διοικεῖσθαι εὑπραγεῖν ἡ δ' ὀμος διὰ τὴν ἀπλότητα καὶ τὴν εὐτελείαν οἷον τε γὰρ οὐ πίνειν, ἀλλ' ἐν θυσίαις μόνον, πίνειν δ' ἀπ' ὄρυξιν ἀντὶ κριθίνων συντεθέντας καὶ σιτία δὲ τὸ πλέον ὃρυζαν εἶναι ῥοφητὴν. καὶ ἐν τοῖς νόμοις δὲ καὶ συμβολαῖοις τὴν ἀπλότητα ἐλέγχεσθαι ἐκ τοῦ μὴ πολυδίκους εἶναι ὡστε γὰρ ὑποθήκης 2 οὔτε παρακαταθήκης εἶναι δίκαιος, οὔτε μαρτύρων οὔτε σφραγίδων αὐτοῖς δειν, ἀλλὰ πιστεύειν παραβαλλομένους καὶ τὰ ὀίκοι δὲ τὸ πλέον ἀφρουρεῖν. ταύτα μὲν δὴ σωφρονικὰ, τάλα δ' οὖν 3 ἂν τις ἀποδεξαίοτο τὸ μόνον διαναθάσατι ἄει καὶ τὸ μὴ μίαν εἶναι τάσιν ὃραν κοινὴν δεῖσθω τε καὶ ἁρίστου, ἀλλ' ὅπως ἐκάστως φίλον. πρὸς γὰρ τὸν κοινωνικὸν καὶ τὸν πολιτικὸν βίον ἐκείνως κρέιττον.

54. Γυμνασίων 4 δὲ μάλιστα τρίψιν δοκιμάζουσι καὶ ἄλλως καὶ διὰ σκυταλίδων ἐβενίνων λείων ἐξομαλλίζονται τὰ σώματα. λυταὶ δὲ καὶ αἱ ταφαὶ καὶ μικρὰ χώματα, ὑπεναντίως δὲ τῇ ἀλλή λιτάτητι κοσμήονται. χρυσοφοροῦσι γὰρ καὶ διαλέθῳ κόσμῳ χρῶνται σινδόνας τε φορούσιν εὐανθεῖς καὶ σκιαῖα αὐτοῖς ἔπεται. τὸ γὰρ κάλλος τιμώντες ἀσκοῦσιν ὡσα καλλωπίζει τὴν ὃψιν. ἀλλ' θειάν τε ὁμοίως καὶ ἁρετήν ἠποδέχονται διόπερ οὔτ' τῇ ἡλικίᾳ τῶν γερόντων προνομίαν διδόσασιν, ἀν μὴ καὶ τῷ φρονεῖν πλεο-

1 εὑπραγεῖν E, ἐδ' πράστεν other MSS.
2 ὑποθήκης, Tyrwhitt and later editors, for ἐπιθήκης.
3 Instead of οὖν, μαξ and Corais and Meineke read ὑδ'.
4 Γυμνασίων E, Γυμνάσιων other MSS.; so Corais and Meineke.
single thing from memory; but still they fare happily, because of their simplicity and their frugality; and indeed they do not drink wine, except at sacrifices, but drink a beverage which they make from rice instead of barley; \(^1\) and also that their food consists for the most part of rice porridge; and their simplicity is also proven in their laws and contracts, which arises from the fact that they are not litigious; for they do not have lawsuits over either pledges or deposits, or have need of witnesses or seals, but trust persons with whom they stake their interests; and further, they generally leave unguarded what they have at their homes. Now these things tend to sobriety; but no man could approve those other habits of theirs—of always eating alone and of not having one common hour for all for dinner and breakfast instead of eating as each one likes; for eating in the other way is more conducive to a social and civic life.

54. For exercise they approve most of all of rubbing; and, among other ways, they smooth out their bodies through means of smooth sticks of ebony. Their funerals are simple and their mounds small. But, contrary to their simplicity in general, they like to adorn themselves; for they wear apparel embroidered with gold, and use ornaments set with precious stones, and wear gay-coloured linen garments, and are accompanied with sun-shades; for, since they esteem beauty, they practise everything that can beautify their appearance. Further, they respect alike virtue and truth; and therefore they give no precedence even to the age of old men, unless these are also superior in wisdom. They

\(^1\) "Arrack" is the name of this beverage.
νεκτώσι. πολλὰς δὲ γαμούσιν ὠνητὰς παρὰ τῶν γονέων, λαμβάνουσι τε ἀντιδεδόντες ζεύγος βοῶν, ὧν τὰς μὲν εὐπειθείας ¹ χάριν, τὰς δὲ ἄλλας ἡδονῆς καὶ πολυτεκνίας· εἰ δὲ μὴ σωφρονεῖν ἀναγκάσατεν, πορνεύειν ἔξεστι. θύει δὲ οὔδεις ἐστεφανωμένους οὐδὲ θυμιὰ οὐδὲ σπένδει, οὐδὲ σφάττουσι τὸ ἱερεῖον, ἄλλα πυγισοῦσι, ἵνα μὴ λελωβημένων, ἀλλ' ὀλόκληρον διδόται τῷ θεῷ. ψευδομαρτυρίας δ' ὁ ἄλοις ἀκρωτηριάζεται, δ' τε πηρώσας οὐ τὰ αὐτὰ μόνον ἀντιπάσχει, ἄλλα καὶ χειροκοπεῖται· εὰν δὲ καὶ τεχνίτον χείρα ἡ ὀφθαλμῶν ἀφέληται, θανατοῦται. δούλοις δὲ οὕτος μὲν φήσι μηδένα Ἰνδῶν χρήσθαι, Ὄνησίκριτος δὲ τῶν ἐν τῇ Μουσικανοῦ τούτ' ἱδιον ἀποφαίνει, καὶ ως κατόρθωμά γε καθάπερ καὶ ἄλλα πολλὰ λέγει τῆς χώρας ταύτης κατορθώματα, ὡς εὐνομωτάτης.

55. Τῷ βασιλεῖ δ' ἡ μὲν τοῦ σώματος θεραπεία διὰ γυναικῶν ἔστιν, ὠνητῶν καὶ αὐτῶν παρὰ τῶν πατέρων ἐξω δὲ τῶν θυρῶν οἱ σωματοφύλακες καὶ τὸ λοιπὸν στρατιωτικόν· μεθύοντα δὲ κτεῖνας γυνὴ βασιλέα γέρας ἔχει συνεῖναι τῷ ἐκείνων διαδεξαμένῳ· διαδέχονται δ' οἱ παῖδες. οὐδ' ὑπνοὶ μὲθ' ἡμέραν ὁ βασιλεύς, καὶ νύκτωρ δὲ καθ' ὁραν ἀναγκάζεται τὴν κοίτην ἀλλάττειν διὰ τὰς ἐπιβουλὰς. τῶν τε μὴ ² κατὰ πόλεμον ἐξοδῶν μία μὲν ἐστὶν ἡ ἐπὶ τὰς κρίσεις, ἐν αἷς

¹ εὐπειθείας ἢ.
² τῶν τε μῆ, Corais and later editors, for τῶν ς μῆν.
marry many wives, whom they purchase from their parents, and they get them in exchange for a yoke of oxen, marrying some of them for the sake of prompt obedience and the others for the sake of pleasure and numerous offspring; but if the husband does not force them to be chaste, they are permitted to prostitute themselves. No one wears a garland when he makes sacrifice or burns incense or pours out a libation; neither do they cut the throat of the victim, but strangle it, in order that it may be given to the god in its entirety and not mutilated. Anyone caught guilty of false-witness has his hands and feet cut off, and anyone who maims a person not only suffers in return the same thing, but also has his hands cut off; and if he causes the loss of a hand or an eye of a craftsman, he is put to death. But although Megasthenes says that no Indian uses slaves, Onesicritus declares that slavery is peculiar to the Indians in the country of Musicanus, and tells what a success it is there, just as he mentions many other successes of this country, speaking of it as a country excellently governed.

55. Now the care of the king's person is committed to women, who also are purchased from their fathers; and the body-guards and the rest of the military force are stationed outside the gates. And a woman who kills a king when he is drunk receives as her reward the privilege of consorting with his successor; and their children succeed to the throne. Again, the king does not sleep in daytime; and even at night he is forced to change his bed from time to time because of the plots against him. Among the non-military departures he makes from his palace, one is that to the courts, where he spends
διημερεύει διακούων ουδὲν ἦττον κἂν ὁρα γένηται τῆς τοῦ σώματος θεραπείας. αὕτη δ' ἐστὶν ἡ διὰ τῶν σκυταλίδων τρίψις (ἀμα γὰρ καὶ διακούει καὶ τρίβεται τεττάρων περιστάντων τριβεόν), ἐτέρα δ' ἐστὶν ἡ ἐπὶ τὰς θυσίας ἔξοδος. τρίτη δ' ἐπὶ θηραν βαχικὴ τις, κύκλῳ γυναικῶν περικεχυμένων, ἐξωθεῖ δὲ τῶν δορυφόρων. παρε- σχοίνισταί δ' ἡ ὄδος, τῷ δὲ παρελθόντι εὖτος ἡ μέχρι γυναικῶν θάνατος: προηγοῦνται δὲ τυμπανισταὶ καὶ κωδωνοφόροι. κυνηγεῖτε δ' ἐν μὲν τοῖς περιφράγμασιν ἀπὸ βήματος τοξεύων (παρεστάσι δ' ἐνοπλοί δύο ἡ τρεῖς γυναῖκες), ἐν δὲ ταῖς ἀφράκτοις θηραῖς ἀπ' ἑλέφαντος: αἱ δὲ γυναῖκες αἱ μὲν ἐφ' ἄρματον, αἱ δ' ἐφ' ἑπτών, αἱ δὲ καὶ ἐπ' ἑλέφαντων, ὡς καὶ συστρατεύουσιν, ἥσκημέναι παντὶ ὅπλῳ.

56. Ἐχει μὲν οὖν καὶ ταῦτα πολλὰν ἀνθέθειαν πρὸς τὰ παρ' ἡμῶν, ἐτι μέντοι μᾶλλον τὰ τοιάδε. φησὶ γὰρ τοὺς Καύκασον οἰκούντας ἐν τῷ φανερῷ γυναιξὶ μίσγεσθαι καὶ σαρκοφαγεῖν τὰ τῶν συγγενῶν σώματα: πετροκυλιστᾶς δ' ἐναι κερκοπιθήκους, οὗ λίθους κατακυλίουσι κρημνοβατούντες ἐπὶ τοὺς διάκοντας: τὰ τε παρ' ἡμῶν ἡμερα ξῦμα τὰ πλείστα παρ' ἐκείνως ἁγρία εἶναι: ἵπποις τε λέγει μονοκέρωτας ἐλαφοκράνους· καλάμους δὲ, μῆκος μὲν τριάκοντα ὄργυνον τοὺς ὀρβίοις, τοὺς δὲ χαμακλινεῖς πεντήκοντα, πάχος δὲ, ὅστε τὴν διάμετρον τοῖς μὲν εἶναι τρίπηχυν, τοῖς δὲ διπλασίαν.

1 εκτὸς CDFmosw.
the whole day hearing cases to the end, none the less even if the hour comes for the care of his person. This care of his person consists of his being rubbed with sticks of wood, for while he is hearing the cases through, he is also rubbed by four men who stand around him and rub him. A second departure is that to the sacrifices. A third is that to a kind of Bacchic chase wherein he is surrounded by women, and, outside them, by the spear-bearers. The road is lined with ropes; and death is the penalty for anyone who passes inside the ropes to the women; and they are preceded by drum-beaters and gong-carriers. The king hunts in the fenced enclosures, shooting arrows from a platform in his chariot (two or three armed women stand beside him), and also in the unfenced hunting-grounds from an elephant; and the women ride partly in chariots, partly on horses, and partly on elephants, and they are equipped with all kinds of weapons, as they are when they go on military expeditions with the men.

56. Now these customs are very novel as compared with our own, but the following are still more so. For example, Megasthenes says that the men who inhabit the Caucasus have intercourse with the women in the open and that they eat the bodies of their kinsmen; and that the monkeys are stone-rollers, and, haunting precipices, roll stones down upon their pursuers; and that most of the animals which are tame in our country are wild in theirs. And he mentions horses with one horn and the head of a deer; and reeds, some straight up thirty fathoms in length, and others lying flat on the ground fifty fathoms, and so large that some are three cubits and others six in diameter.
57. 'Ὑπερεκπίπτων δ' ἐπὶ τὸ μυθόδες πεντα-
σπιθάμοις ἀνθρώπους λέγει καὶ τρισπιθάμοις,
ἂν τινας ἄμυκτηρας, ἀναπνοάς ἔχοντας μόνον δύο
ὑπὲρ τοῦ στόματος: πρὸς δὲ τοὺς τρισπιθάμους
πόλεμον εἶναι ταῖς γεράνοις (ὅν καὶ "Ομηροῦ
dηλοῦν) καὶ τοὺς πέρδιξιν. οὗς χηνομεγέθεις εἶναι:
toútouς δ' ἐκλέγειν αὐτῶν τὰ ὁδὸ καὶ φθείρειν,
ἐκεῖ γὰρ ὦτοκεῖν τὰς γεράνους: διάπερ μηδαμοῦ
μήτ' ὅλη εὐρίσκεσθαι γεράνοις, μήτ' οὖν νεόττα:
πλευσάκις δ' ἐκπίπτειν γέρανον χαλκῇ ἔχουσαν
ἀκίδα ἀπὸ τῶν ἐκείθεν πληγμάτων. ὅμοια δὲ
καὶ τὰ περὶ τῶν Ἑυστοκοιτῶν καὶ τῶν ἀγρίων
ἀνθρώπων καὶ ἄλλων τερατῶν. τοὺς μὲν οὖν
ἀγρίους μὴ κομισθήναι παρὰ Σανδρόκοττου,
ἀποκαρτερεῖν γὰρ' ἔχειν δὲ τὰς μὲν πτέρνας
πρόσθεν, τοὺς δὲ ταρσοὺς ὅπισθεν καὶ τοὺς δακ-
tύλους. ἀστόμους δὲ τινας ἀχθῆναι, ἡμέρους
ἀνθρώπους, οἰκεῖν δὲ περὶ τὰς πηγὰς τοῦ Γάγγου,
τρέφεσθαι δ' ἀτμοὺς ὅπτων κρεδών καὶ καρπῶν
καὶ ἀνθέων ὅσμαις, ἀντὶ τῶν στομάτων ἔχοντας
ἀναπνοάς, χαλεπαίνειν δὲ τοῖς δυσώδεσι, καὶ διὰ
τούτο περιμίνεσθαι μόλις, καὶ μάλιστα ἐν στρα-
tοτείδω. περὶ δὲ τῶν ἄλλων διηγείσθαι τοὺς
ἀναπνοάς, ὃς ὑπεχώρησεν, ἔχοντας ἐκ
ἀνασπάν δένδρα καὶ ῥήττειν νευρῶν, Μονομμάτως

1 μήτ', Corais and later editors, for μη.".
2 τε, Kramer, for δέ.
3 τε, Kramer, for δέ.

1 About 22\frac{1}{2} inches.
2 Iliad 3. 6.
3 Cf. 2. 1. 9.
4 Swift-footed.
5 i.e. men that sleep in their ears.

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57. But Megasthenes, going beyond all bounds to the realm of myth, speaks of people five spans long and three spans long, some without nostrils, having instead merely two breathing orifices above their mouths; and he says that it is the people three spans long that carry on war with the cranes (the war to which Homer refers) and with the partridges, which are as large as geese; and that these people pick out and destroy the eggs of the cranes, which, he adds, lay eggs there; and that it is on this account that neither eggs nor, of course, young cranes are anywhere to be found; and that very often a crane escapes from the fights there with a bronze arrow-point in its body. Like this, also, are the stories of the people that sleep in their ears, and the wild people, and other monstrosities. Now the wild people, he continues, could not be brought to Sandrocottus, for they would starve themselves to death; and they have their heels in front, with toes and flat of the foot behind; but certain mouthless people were brought to him, a gentle folk; and they live round the sources of the Ganges; and they sustain themselves by means of vapours from roasted meats and odours from fruits and flowers, since instead of mouths they have only breathing orifices; and they suffer pain when they breathe bad odours, and on this account can hardly survive, particularly in a camp. He says that the other peoples were described to him by the philosophers, who reported the Ocypodes, a people who run away faster than horses; and Enotocoetae, who have ears that extend to their feet, so that they can sleep in them, and are strong enough to pluck up trees and to break bowstrings; and another people,
δε άλλους, ὡτα μὲν ἔχοντας κυνός, ἐν μέσῳ δὲ τῷ μετώπῳ τὸν ἄφθαλμον, ὄρθοχαίται, λασίωσ τὰ στήθη: τοὺς δὲ Ἄμυκτηρας εἶναι παμφάγους, ωμοφάγους, ὀλυγχρονίους, πρὸ γῆρος θυσίακος· τοῦ δὲ στόματος τὸ ἄνω προχειλότερον εἶναι πολύν· περὶ δὲ τῶν χίλιετῶν Ἡπερβορέων τὰ αὐτὰ λέγει Σίμωνίδη καὶ Πινδάρω καὶ ἄλλοις μυθολόγοις. μῆδος δὲ καὶ τὸ ὑπὸ Τιμαγένους λεγθὲν, ὅτι χαλκὸς ὑστὸ σταλαγμοῦς χαλκοῖς καὶ σύροιτο. ἐγγυτέρω δὲ πίστεώς φησιν ὁ Μεγασθένης, ὅτι οἱ ποταμοὶ καταφέροιεν ψῆγμα χρυσοῦ καὶ ἀπ’ αὐτοῦ φόρος ἀπάγοιτο τῷ βασιλεῦ τοῦτο γὰρ καὶ ἐν Ἱβηρίᾳ συμβαίνει.

58. Περὶ δὲ τῶν φιλοσόφων λέγων τοὺς μὲν ὀρεινοὺς αὐτῶν φησιν ὕμνητας εἶναι τοῦ Διονύσου, δεικνύντας τεκμήρια τὴν ἀγρίαν ἄμπελον, παρὰ μόνοις ἐφομένην, καὶ κιττόν καὶ δάφνην καὶ μυρρίνη καὶ πῦριν καὶ ἀλλα τῶν ἀειθαλῶν, ὅπερ ἰδεῖν εἶναι πέραν Εὐφράτου, πλὴν ὑπὸ παραδείσοσις στάναι καὶ μετὰ πολλῆς ἐπιμελείας σωζόμενα. Διονυσιακὸν δὲ καὶ τὸ συνδιοριστέων καὶ τὸ μιτροῦσθαι καὶ μυροῦσθαι καὶ βάπτεσθαι ἄνθινα καὶ τοὺς βασιλέας κωδωνοφορεῖσθαι καὶ τυμπανίζεσθαι κατὰ τὰς ἐξόδους τοὺς δὲ πεδιασίους τὸν Ἡρακλέα τιμᾶν. ταῦτα μὲν οὖν μυθώδη καὶ ὑπὸ πολλῶν ἐλεγχόμενα, καὶ μᾶλλον τὰ περὶ τῆς ἀμπέλου καὶ τοῦ οἴνου πέραν γὰρ τοῦ Εὐφράτου καὶ τῆς Ἀρμενίας ἐστὶ πολλή καὶ ἡ Μεσοποταμία

1 ὡς, before ὅτι, omitted by mz and the editors.
2 After μόνοις F reads αὐτοῖς.

1 i.e. one-eyed. 2 "People without noses."
Monommati, with dog's ears, with the eye in the middle of the forehead, with hair standing erect, and with shaggy breasts; and that the Amycterees eat everything, including raw meat, and live but a short time, dying before old age; and the upper lip protrudes much more than the lower. Concerning the Hyperboreans who live a thousand years he says the same things as Simonides and Pindar and other myth-tellers. The statement of Timagenes is also a myth, that brass rained from the sky in brazen drops and was swept down. But Megasthenes is nearer the truth when he says that the rivers carry down gold-dust and that part of it is paid as a tax to the king; for this is also the case in Iberia.

58. Speaking of the philosophers, Megasthenes says that those who inhabit the mountains hymn the praises of Dionysus and point out as evidences the wild grape-vine, which grows in their country alone, and the ivy, laurel, myrtle, box-tree, and other evergreens, no one of which is found on the far side of the Euphrates except a few in parks, which can be kept alive only with great care; and that the custom of wearing linen garments, mitres, and gay-coloured garments, and for the king to be attended by gong-carriers and drum-beaters on his departures from the palace, are also Dionysiac; but the philosophers in the plains worship Heracles. Now these statements of Megasthenes are mythical and refuted by many writers, and particularly those about the vine and wine; for much of Armenia, and the whole of Mesopotamia, and the part of Media...
ολη καὶ ἡ Μηδία εξής μέχρι καὶ Περσίδος καὶ Καρμανίας τοῦτων δὲ τῶν ἐθνῶν ἔκαστον πολὺ μέρος εὐάμπελον καὶ εὐνοιον λέγεται.

59. Ἄλλην δὲ διαιρεσίν ποιεῖται περὶ τῶν φιλοσόφων, δύο γένη φάσκων, ὅν τους μὲν Βραχμάνας καλεῖ, τοὺς δὲ Γαρμάνας. τοὺς μὲν ὅλως Βραχμάνας εὐδοκιμεῖν μᾶλλον, μᾶλλον γὰρ καὶ ὁμολογεῖν εἰ τοῖς δόγμασιν ἦδη δ' εὐθὺς καὶ κυνομένους ἔχειν ἐπιμελητάς, λογίους ἀνδράς, οὓς προσιόντας λόγως μὲν ἐπίδειν δοκεῖν καὶ τὴν μητέρα καὶ τὸν κυνόμενον εἰς εὐτεκνίαν, τὸ δ' ἀληθὲς σωφρονικάς τινας παραινέσεις καὶ ὑποθήκας διδόναι τὰς δ' ἦδιστα ἀκρωμένας μίληστα εὐτέκνους εἶναι νομίζεσθαι μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, ἀεὶ τῆς μεῖζονος ἡλικίας χαριστέρων τυγχανούσης διδασκάλων διατρίβειν δὲ τοὺς φιλοσόφους ἐν ἄλσει πρὸ τῆς πόλεως ὑπὸ περιβόλῳ συμμέτρον, λιτῶς ξώντας ἐν στιβάσι καὶ δοραίς, ἀπεχωμένους ἐμψύχων καὶ ἀφροδισίων, ἀκρωμένους λόγων σπουδαίων, μεταδόντας καὶ τοῖς ἑθέλουσι τὸν δ' ἀκρωμένον οὔτε λαλῆσαι θέμις οὔτε χρέψασθαι, ἀλλ' οὗδ' πτύσαι ἡ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκείνην, ὡς ἀκολασταίνοντα ἐτη δ' ἐπτὰ καὶ τριάκοντα οὖτως ξησαντα ἀναχωρεῖν εἰς τὴν ἑαυτὸν κτήσιν ἔκαστον, καὶ ξῆν ἀδεός καὶ ἀνειμένως μᾶλλον,

1 μᾶλλον, Corais and later editors insert.
2 λόγως, Tyrwhitt and later editors, for λόγων CDFh, λόγον other MSS.

1 Brahmanas.
2 Sramans.

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next thereafter, extending as far as Persis and Carmania, are on the far side of the Euphrates; and a large part of the country of each of these tribes is said to have good vines and good wine.

59. Megasthenes makes another division in his discussion of the philosophers, asserting that there are two kinds of them, one kind called Brachmanes and the other Carmanes; that the Brachmanes, however, enjoy fairer repute, for they are more in agreement in their dogmas; and that from conception, while in the womb, the children are under the care of learned men, who are reputed to go to the mother and the unborn child, and, ostensibly, to enchant them to a happy birth, but in truth to give prudent suggestions and advice; and that the women who hear them with the greatest pleasure are believed to be the most fortunate in their offspring; and that after the birth of children different persons, one after another, succeed to the care of them, the children always getting more accomplished teachers as they advance in years; and that the philosophers tarry in a grove in front of the city in an enclosure merely commensurate with their needs, leading a frugal life, lying on straw mattresses and skins, abstaining from animal food and the delights of love, and hearkening only to earnest words, and communicating also with anyone who wishes to hear them; and that the hearer is forbidden either to talk or to cough or even to spit; and if he does, he is banished from association with them for that day as a man who has no control over himself; and that, after having lived in this way for thirty-seven years, they retire, each man to his own possessions, where they live more freely and under less restraint,
σωδονοφορούντα καὶ χρυσοφορούντα μετρίως ἐν τοῖς ὀσὶ καὶ ταῖς χερσὶ, προσφερόμενον σάρκας τῶν μῆ πρὸς τὴν χρείαν συνεργῶν ζῴων, δριμέων καὶ ἀρτυτῶν ἀπεχόμενον γαμεῖν δ' ὅτι πλείστας εἰς πολυτεκνίαιν, ἐκ πολλῶν γὰρ καὶ τὰ σπουδαία πλείω γίνεσθαι ἀν' ἄδουλοις τε τὴν ἐκ τέκνων ὑπηρεσίαν, ἐγγυτάτω οὖσαν, πλείω δεῖν παρασκευάζοντα· ¹ ταῖς δὲ γυναικὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμάνας· εἰ μὲν μοχθηρὰς σφῶντο, ἵνα μὴ τῶν οὐθεν ἐκφεροῖν εἰς τοὺς βεβηλοῦντας· εἰ δὲ σπουδαῖα, μὴ καταλείποιν αὐτοὺς· οὐδένα γὰρ ἱδουνής καὶ πῶσον καταφρονοῦντα, ὡς δ' αὐτως τοῖς καὶ θανάτου, ἐθέλειν ὃσ' ἐτέρῳ εἰναι· τοιοῦτον δ' εἰναι τῶν σπουδαίων 713 καὶ τὴν σπουδαίαν. πλείστους δ' αὐτοῖς εἶναι λόγους περὶ τοῦ θανάτου· νομίζειν γὰρ δὴ τῶν μὲν ἐνθάδε βίον ὡς ἀν ἄκμην κυομένων εἶναι, τῶν δὲ θάνατον γένεσιν εἰς τῶν ὄντως βίον καὶ τὸν εὐδαιμονα τοὺς φιλοσοφήσασι· διὸ τῇ ἀσκήσει πλείστη χρήσθαι πρὸς τὸ ἐτοιμοθάνατον· ἀγαθὸν δὲ ἢ κακὸν μηδὲν εἶναι τῶν συμβανόντων ἀνθρώπως, οὐ γὰρ ἀν τοῖς αὐτοῖς τοὺς μὲν ἀχθεσθαι, τοὺς δὲ χαίρειν, ἐνυπνιῶδεις ὑπολήψεις ἔχοντας, καὶ τῶν αὐτῶς τοῖς αὐτοῖς τοτε μὲν ἄχθεσθαι. τοτὲ δ' αὐταῖν μεταβαλλομένους τὰ δὲ περὶ φύσιν, τὰ μὲν εὐθέτειαν ἐμφαίνειν

¹ The words ἀν... παρασκευάζοντα are omitted by μοῖς; the other MSS. read ἀναδουλοῦσι τε τὴν ἐκ τέκνων μὴ ἔχουσι δούλους ὑπηρεσίαν (μὴ ἔχουσι δούλους obviously being a gloss). The above reading is that of Kramer and later editors.

¹ Tozer (Selections, note ad loc.) interprets ὑσσαία to mean the number of “their comforts.”
wearing linen garments, ornaments of gold in moderation in their ears and on their hands, and partake of meats of animals that are of no help to man in his work, but abstain from pungent and seasoned food; and that they marry as many wives as possible, in order to have numerous children, for from many wives the number of earnest children would be greater; and, since they have no servants, it is necessary for them to provide for more service from children—the service that is nearest at hand; but that the Brachmanes do not share their philosophy with their wedded wives, for fear, in the first place, that they might tell some forbidden secret to the profane if they became corrupt, and, secondly, that they might desert them if they became earnest, for no person who has contempt for pleasure and toil, and likewise for life and death, is willing to be subject to another; and that the earnest man and the earnest woman are such persons; and that they converse more about death than anything else, for they believe that the life here is, as it were, that of a babe still in the womb, and that death, to those who have devoted themselves to philosophy, is birth into the true life, that is, the happy life; and that they therefore discipline themselves most of all to be ready for death; and that they believe that nothing that happens to mankind is good or bad, for otherwise some would not be grieved and others delighted by the same things, both having dream-like notions, and that the same persons cannot at one time be grieved and then in turn change and be delighted by the same things. As for the opinions of the Brachmanes about the natural world, Megasthenes says that some of their opinions indicate mental
φησίν, ἐν ἔργοις γὰρ αὐτοὺς κρείττους ὡς λόγοι εἶναι, δεδια μύθων τὰ πολλὰ πιστουμένους· περὶ πολλῶν δὲ τῶν Ἕλληνων ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κόσμος καὶ φθαρτός, λέγειν κάκεινους, καὶ ὄτι σφαιροειδῆς, ὥς τε διοικῶν αὐτὸν καὶ ποιῶν θεὸς δι’ ὅλου διαπεφοίτηκεν ἃ αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν συμπάντων ἑτεραί, τῆς δὲ κοσμοποιίας τὸ ὑδόρ· πρὸς δὲ τοὺς τέταρτους στοιχείοις πέμπτη τὸς ἐστὶ φύσις, ἐξ ὧς ὁ οὐρανὸς καὶ τὰ ἀστρα· γῆ δὲ ἐν μέσῳ ὑδροτείματος παντός, καὶ περὶ σπέρματος δὲ καὶ ψυχῆς ὅμοια λέγεται καὶ ἄλλα πλείω· παραπλέκουσι δὲ καὶ μύθους, ὡσπερ καὶ Πλάτων περὶ τε ἀφθαρσίας ψυχῆς καὶ τῶν καθ’ ἄδου κρίσεων καὶ ἄλλα τοιάντα· περὶ μὲν τῶν Βραχμάνων ταῦτα λέγει.

60. Τούς δὲ Γαρμάνας, τοὺς μὲν ἐντιμοτάτους Ἑλλήνους φησίν ὁμομάζοντας, ἔχωντας ἐν ταῖς ὑλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρῶν, ἐσθητὸς φλοιῶν δενδρείων, ἀβροδισίων χωρίς καὶ οἶνου· τοῖς δὲ βασιλεύσι συνειναι, δι’ ἀγγέλων πυθανομένωι περὶ τῶν αἰτίων καὶ δι’ ἑκείνων θεραπεύουσι καὶ λιτανεύουσι τὸ θεῖον μετὰ δὲ τοὺς Ἐλλήνους δευτερεύουσι κατὰ τιμήν τοὺς ἱστρικοὺς

1 διαπεφοίτηκεν F.
2 Γαρμάνας F, Γερμάνος other MSS.
3 ἐσθητὸς δ’ ἐχεῖν ἀπὸ μοι. Tsohuke and Corais; Kramer thinks that ows has fallen out of the MSS. after ἐσθητὸς; Meineke conj. ἐσθητοῖς φλοιοῖς δενδρείοις.

1 i.e. therefore, not everlasting (see Aristotle, Cael. 1. 11).
2 See 1. 1. 20 and footnote. 3 Brahma.
simplicity, for the Brachmanes are better in deeds than in words, since they confirm most of their beliefs through the use of myths; and that they are of the same opinion as the Greeks about many things; for example, their opinion that the universe was created and is destructible, as also the Greeks assert, and that it is spherical in shape, and that the god who made it and regulates it pervades the whole of it; and that the primal elements of all things else are different, but that water was the primal element of all creation; and that, in addition to the four elements, there is a fifth natural element of which the heavens and the heavenly bodies are composed; and that the earth is situated in the centre of the universe. And writers mention similar opinions of the Brachmanes about the seed and the soul, as also several other opinions of theirs. And they also weave in myths, like Plato, about the immortality of the soul and the judgments in Hades and other things of this kind. So much for his account of the Brachmanes.

60. As for the Garmanes, he says that the most honourable of them are named Hylobii and that they live in forests, subsisting on leaves and wild fruits, clothed with the bark of trees, and abstaining from wine and the delights of love; and that they communicate with the kings, who through messengers inquire about the causes of things and through the Hylobii worship and supplicate the Divinity; and that, after the Hylobii, the physicians are second in

4 "They supposed the Creator to have dropped into the water a seed, from which the world-egg sprang" (Tozer, p. 327, quoting Larsen).
5 Forest-dwellers (in 16. 2. 39 called Gymno-sophists).
καὶ ὁς περὶ τῶν ἀνθρωπῶν φιλοσόφους, λιτοῦς μέν, μὴ ἀγραύλους ¹ δὲ, ὃρυξη καὶ ἀλφίτοις τρεφομένους, ἂ παρέχειν αὐτοῖς πάντα τὸν αἰτηθέντα καὶ ὑποδεξάμενον ἐξενία δύνασθαι δὲ καὶ πολυγόνους ποιεῖν καὶ ἀρρενογόνους καὶ θηλυγόνους διὰ φαρμακευτικῆς τῆς δὲ ιατρείαν διὰ σιτίων τὸ πλέον, οὔ δὲ φαρμάκων ἐπιτελεῖσθαι τῶν φαρμάκων δὲ μάλιστα εὐδοκιμεῖν τὰ ἐπίχριστα καὶ τὰ καταπλάσματα, τάλα ἰ θραυγίας πολὺ μετέχειν ἄσκειν δὲ καὶ τούτους κάκεινος καρτερίαν, τῆν τε ἐν πόνοις καὶ τὴν ἐν ταῖς ἐπιμοναῖς, ὡστ' ἐφ' ἐνός σχήματος ἀκίνητον διατελέσαι τὴν ἥμεραν ὅλην. ἄλλους δ' εἰναι τοὺς μὲν μαντικοὺς καὶ ἑπωδοὺς καὶ τῶν περὶ C 714 τοὺς καταχρομένους λόγους καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας καὶ κατὰ κόμας καὶ πόλεις, τοὺς δὲ χαριεστέρους μὲν τούτων καὶ ἀστειοτέρους, οὐδ' αὐτοὺς δὲ ἀπεχομένους τῶν καθ' ἄδην² θρυλουμένων, ὡσα δοκεῖ πρὸς εὐσέβειαν καὶ ὀσίότητα.³ συμφιλοσοφεῖν δ' ἐνίοις καὶ γυναῖκας, ἀπεχομένας καὶ αὐταῖς ἀφροδίσιων.

61. Ἀριστοβούλος δὲ τῶν ἐν Ταξίλους σοφιστῶν ἱδεῖν δύο φησί, Βραχμάνες ἁμφιτέρους, τὸν μὲν πρεσβύτερον ἐξουριμένον, τὸν δὲ νεώτερον κομήτην, ἁμφιτέρος δ' ἀκολουθεῖν μαθητάς τὸν μὲν οὖν ἄλλον χρόνου κατ' ἀγορὰν διατρίβειν, τιμωμένος ἀντὶ συμβούλων, ἔξουσίαν ἔχοντας, ὑ δ' ἑ βούλονται τῶν όντων, φέρεσθαι δώρεαν' ὅτι δ' 

¹ ἀγραύλους E, ἄγραύλους other MSS. ² ἄδην μοι. ³ After ὀσίότητα Corbus inserts τείνειν.

1 Cf. §§ 61, 63 (below).
honour, and that they are, as it were, humanitarian philosophers, men who are of frugal habits but do not live out of doors, and subsist upon rice and barley-groats, which are given to them by everyone of whom they beg or who offers them hospitality; and that through sorcery they can cause people to have numerous offspring, and to have either male or female children; and that they cure diseases mostly through means of cereals, and not through means of medicaments; and that, among their medicaments, their ointments and their poultices are most esteemed, but that the rest of their remedies have much in them that is bad; and that both this class and the other practise such endurance, both in toils and in perseverance, that they stay in one posture all day long without moving;¹ and that there are also diviners and enchanters, who are skilled both in the rites and in the customs pertaining to the deceased, and go about begging alms from village to village and from city to city; and that there are others more accomplished and refined than these, but that even these themselves do not abstain from the common talk about Hades, insofar as it is thought to be conducive to piety and holiness; and that women, as well as men, study philosophy with some of them, and that the women likewise abstain from the delights of love.

61. Aristobulus says that he saw two of the sophists at Taxila, both Brachmanes; and that the elder had had his head shaved but that the younger had long hair, and that both were followed by disciples; and that when not otherwise engaged they spent their time in the market-place, being honoured as counsellors and being authorized to take as a gift any merchandise they wished; and
ἀν προσώπωσι, καταχείν αὐτῶν τοῦ σημαμίνον λί-πους, ὅστε καὶ κατὰ τῶν ὄμματων βεῖν τοῦ ὑπολογισμοῦ, μᾶς παρεξηγοῦσιν τρέφεσθαι δωρεάν· παρερχο-
μένους δὲ καὶ πρὸς τὴν Ἀλεξάνδρον τρίμπεζαν, παραστάντας δειπνεῖν καὶ καὶ καρτερίαν διδάσκειν, παραχωροῦντας εἰς τινὰ τόπουν πλησίον, ὅπως τὸν μὲν πρεσβύτερον, πεσόντα ὑπίτιον, ἀνέχεσθαι τῶν ἡλίων καὶ τῶν ὀμβρῶν (ἡδὴ γὰρ ὑεῖν, ἀρχο-
μένου τοῦ ἔαρος), τὸν δὲ ἑστῶτας μονοσκελῆ, ἐξέλει ἐπηρμένον ἀμφοτέρας ταῖς χερσίν ὅπως τρίπηκος, κάμνοντος δὲ τοῦ σκέλους, ἐπὶ θύτερον μεταφέρειν τὴν βάσιν καὶ διατελεῖν υἱῶς τὴν ἡμέραν ὁλην· φανὴν δὲ ἐγκρατέστερον μακρὸ-
τὸν νεώτερον· συνακολουθήσαντα γὰρ μικρὰ τῷ βασιλεῖ ταχὺ ἀναστρέψαι πάλιν ἐπ᾽ οἴκου, μετ-
ιόντος τε, αὐτὸν κελεύσαι ἥκειν, εἰ τοῦ βουλεῖται 
τυχικῶς· τὸν δὲ συναπάραμένοικόν τέλους καὶ μεταμφιάσασθαι καὶ μεταθέσθαι τὴν διάιταν, συνόντα τῷ βασιλεῖ· ἐπιτιμώμενον δὲ ὑπὸ τῶν 
λέγειν, ὡς ἐκπληρώσεις τὰ τετταράκοντα ἐτῆς τῆς 
ἀσκήσεως, ἢ ὑπέσχετο. Ἀλέξανδρον δὲ τοὺς 
pαισίων αὐτοῦ δοὺναι δωρεάν.

62. Τῶν δ' ἐν Ταξίλωις νομάμοις καίνα καὶ ἀλήθη 
λέγειν τὸ τούς μῇ δυναμένους εκδιδόναι ταῖς 
παίδας ὑπὸ πενίας προάγειν εἰς ἀγορᾶν ἐν ἀκμῇ 
τῆς ὁρᾶς, κόχλη 2 τε καὶ τυμπάνωις (σίσπερ καὶ 
τὸ πολεμικὸν σημαίνουσιν), χόλου προσκληθέντος, 
tῷ δὲ προσέλθοντι τὰ ὀπίσθια πρότων ἀνασύ-

1 καὶ, Cornais and later editors insert.
2 κόχλη CFx, χόλυ other MSS.
that anyone whom they accosted poured over them sesame oil, in such profusion that it flowed down over their eyes; and that since quantities of honey and sesame were put out for sale, they made cakes of it and subsisted free of charge; and that they came up to the table of Alexander, ate dinner standing, and taught him a lesson in endurance by retiring to a place near by, where the elder fell to the ground on his back and endured the sun’s rays and the rains (for it was now raining, since the spring of the year had begun); and that the younger stood on one leg holding aloft in both hands a log about three cubits in length, and when one leg tired he changed the support to the other and kept this up all day long; and that the younger showed a far greater self-mastery than the elder; for although the younger followed the king a short distance, he soon turned back again towards home, and when the king went after him, the man bade him to come himself if he wanted anything of him; but that the elder accompanied the king to the end, and when he was with him changed his dress and mode of life; and that he said, when reproached by some, that he had completed the forty years of discipline which he had promised to observe; and that Alexander gave his children a present.

62. Aristobulus mentions some novel and unusual customs at Taxila: those who by reason of poverty are unable to marry off their daughters, lead them forth to the market-place in the flower of their age to the sound of both trumpets and drums (precisely the instruments used to signal the call to battle), thus assembling a crowd; and to any man who comes forward they first expose her rear parts up
63. Ὅψισκριτός δὲ πεμφθῆναι φησιν αὖτος Ο 715 διαλεξόμενος τοῖς σοφισταῖς τούτοις· ἀκούειν γὰρ τὸν Ἀλέξανδρον, ὡς γυμνὸν διατελοῦν καὶ καρτερίας ἐπιμελῶντο οἱ ἀνθρώποι, ἐν τιμῇ τε ἄγωντο πλείστη, παρὰ ἄλλους δὲ μὴ βαδίζοντες κληθέντες, ἀλλὰ κελεύοντες ἐκείνους φοιτῆν παρὰ αὐτούς, εἰ τοῦ μετασχέων ἐθέλοιν τῶν πραττομένων ἢ λεγομένων ὑπὸ αὐτῶν· τοιούτων δὴ ὅπως, ἐπειδὴ οὔτε αὐτῷ πρέπειν ἔδοκεν παρὰ ἐκείνους φοιτῶν οὔτε ἐκείνους βιάζεσθαι παρὰ τὰ πάτρια πολεῖν τι ἄκοντας, αὐτὸς ἔφη πεμφθῆναι καταλαβεῖν δὲ ἄνδρας πεντεκαίδεκα ἀπὸ σταδίων ἐκοσὶ ¹ τῆς πόλεως, ἄλλον ἐν ἄλλῳ σχῆματι ἐστώτα ἢ καθῆμεν ἢ κείμενον γυμνὸν, ἀκίνητον ἐώς ἐσπέρας, εἰτ' ἀπερχόμενον εἰς τὴν πόλιν· χαλεπώτατον δὲ εἶναι τὸ τοῦ ἡλίου ὑπομείναι αὐτῷ θερμῶν, ὡς τῶν ἄλλων μηδένα ὑπομένειν γυμνοὺς ἐπιβήναι τοῖς ποσὶ τῆς γῆς ῥαδίως κατὰ μεσημβρίαν.

64. Διαλεξόμενος δὲ ἔνι τούτων Καλάνφ, ὡς καὶ συνακολουθῆσαι τῷ βασιλεῖ μέχρι Περσίδος καὶ

¹ Οπτάτο 

¹ See § 59 (above).
to the shoulders and then her front parts, and if she pleases him, and at the same time allows herself to be persuaded, on approved terms, he marries her; and the dead are thrown out to be devoured by vultures; and to have several wives is a custom common also to others.\(^1\) And he further says that he heard that among certain tribes wives were glad to be burned up along with their deceased husbands, and that those who would not submit to it were held in disgrace; and this custom is also mentioned by other writers.\(^2\)

63. Onesicritus says that he himself was sent to converse with these sophists; for Alexander had heard that the people always went naked and devoted themselves to endurance, and that they were held in very great honour, and that they did not visit other people when invited, but bade them to visit them if they wished to participate in anything they did or said; and that therefore, such being the case, since to Alexander it did not seem fitting either to visit them or to force them against their will to do anything contrary to their ancestral customs, he himself was sent; and that he found fifteen men at a distance of twenty stadia from the city, who were in different postures, standing or sitting or lying naked and motionless till evening, and that they then returned to the city; and that it was very hard to endure the sun, which was so hot that at midday no one else could easily endure walking on the ground with bare feet.

64. Onesicritus says that he conversed with one of these sophists, Calanus, who accompanied the king as far as Persis and died in accordance with the

\(^1\) See § 30 (above); and cf. Diodorus Siculus 19. 23.
Strabo

ἀποθανεὶν τῷ πατρίῳ νόμῳ, τεθέντα εἰπὶ πυρκαίαν τότε δὲ ἐπὶ λίθων τυχεῖν κείμενον προσιόν οὖν καὶ προσαγορεύσας εἰπεῖν ἔφη, διότι πεμφθείη παρὰ τοῦ βασιλέως ἀκροασόμενος τῆς σοφίας αὐτῶν, καὶ ἀπαγγέλων πρὸς αὐτῶν εἰ οὖν μηδεὶς εἰη φθόνος, ἐητοίμος εἰη μετασχεῖν τῆς ἀκροάσεως· ἴδοντα δὲ ἐκεῖνον χαλαμύδα καὶ καυσίαν φοροῦντα καὶ κρητίδα, καταγελάσαντα, Τὸ παλαιόν, φάναι, πάντ' ἦν ἀλφίτων καὶ ἀλεύρων πλήρη, καθάπερ νῦν κόνεως· καὶ κρῆναι δὲ ἔρρεον, αἰ μὲν ὑδατος, γαλακτός δὲ ἄλλαι, καὶ ὦμοιως μέλιτος, αἰ δ' οἴνων, τινὲς δ' ἔλαιον ὑπὸ πλησιμονῆς δ' οἱ ἀνθρωποί καὶ τρυφῆς εἰς ὑβριν ἐξεπεσον. Ζεὺς δὲ μισήσας τὴν κατάστασιν ἡφαίωσε πάντα καὶ διὰ πόνου τὸν βίον ἀπέδειξε· σωφροσύνης δὲ καὶ τῆς ἄλλης ἀρετῆς παρέλθεσις εἰς μέσον, πάλιν εὐπορία τῶν ἀγαθῶν ὑπῆρξεν. ἔγγυς δ' ἐστὶν ἦδη νυνί κόρου καὶ ὑβρεως τὸ πρᾶγμα, κινδυνεύει τε ἀφανισμὸς τῶν οὐτῶν γενέσθαι. ταῦτα εἰπόντα κελεύειν, εἰ βούλοιτο ἀκροάσασθαι, καταθέμενον τὴν σκεύην γυμνὸν ἐπὶ τῶν αὐτῶν λίθων κείμενον, μετέχειν τῶν ἱόγων, ἄπορορομένου δὲ αὐτοῦ, Μάνδανιν, ὁ σπερ ἦν πρεσβύτατος καὶ σοφώτατος αὐτῶν, τῶν μὲν ἐπιπλήξει ὡς ὑβριστήν, καὶ ταῦτα ὑβρεως κατηγορίσαντα, αὐτῶν δὲ προσκαλέσασθαι καὶ εἰπεῖν, ὡς τὸν μὲν βασιλέα ἐπαινοεῖ, διότι ἄρχην

1 Instead of Μάνδανι E reads κάνδανις; and the name given by Arrian (Epigr. 7. 2. 2) and Plutarch (Alex. 8. 65) is Δίνδαμος; but in Strabo the MSS. again read Μάνδανι in § 68 (below).

1 See end of this paragraph.
GEOGRAPHY, 15. 1. 64

ancestral custom, being placed upon a pyre and burned up.¹ He says that Calanus happened to be lying on stones when he first saw him; that he therefore approached him and greeted him; and told him that he had been sent by the king to learn the wisdom of the sophists and report it to him, and that if there was no objection he was ready to hear his teachings; and that when Calanus saw the mantle and broad-brimmed hat and boots he wore, he laughed at him and said: "In olden times the world was full of barley-meal and wheaten-meal, as now of dust; and fountains then flowed, some with water, others with milk and likewise with honey, and others with wine, and some with olive oil; but, by reason of his gluttony and luxury, man fell into arrogance beyond bounds. But Zeus, hating this state of things, destroyed everything and appointed for man a life of toil. And when self-control and the other virtues in general reappeared, there came again an abundance of blessings. But the condition of man is already close to satiety and arrogance, and there is danger of destruction of everything in existence." And Onesicritus adds that Calanus, after saying this, bade him, if he wished to learn, to take off his clothes, to lie down naked on the same stones, and thus to hear his teachings; and that while he was hesitating what to do, Mandanis,² who was the oldest and wisest of the sophists, rebuked Calanus as a man of arrogance, and that too after censuring arrogance himself; and that Mandanis called him³ and said that he commended the king because, although busied with the government of so great an

¹ By Arrian, Alexander, 7. 2., and Plutarch, Alexander 8. 65, called "Dandamis." ² Onesicritus.
τοσαύτην διοικῶν επιθυμοῖη σοφίας· μόνον γὰρ ἵδοι αὐτὸν ἐν ὅπλοις φιλοσοφοῦντα· ὦφελιμώτατον δὲ εἰή τῶν ἀπάντων, εἰ οἱ τοιούτοι φρονοῦν,

C 716 οἶς πάρεστι δύναμις τοὺς μὲν ἐκουσίους πείθειν σωφρονεῖν, τοὺς δὲ ἀκουσίους ἀναγκάζειν αὐτῶ δὲ συγχωνόμην εἰη, εἰ δὲ ἐρμηνεὺν τρὶῶν διαλεγόμενος, πλὴν φωνῆς μηδὲν συνιέντων πλέον ἢ οἱ πολλοὶ, μηδὲν ἵσχύσει τῆς ὀφελείας ἐπίδειξιν ποιήσασθαι· ὅμοιον γὰρ, ὡς ἂν εἰ διὰ βορβόρον καθαρὸν ἀξιοὶ τις ἡδωρ ἔρειν.

65. Τὰ γοῦν λεχθέντα εἰς τοῦτο ἐφί συντείνειν, ὡς εἰη λόγος ἁριστος, δὲ ήδονήν καὶ λύπην ψυχῆς ἀφαιρήσεται· καὶ ὅτι λύπη καὶ πόνος διαφέρει· τὸ μὲν γὰρ πολέμιον, τὸ δὲ φίλων¹ αὐτοῖς, τὰ γε σώματα ἀσκοῦσι πρὸς πόνου, ἵνα ἀγνώμαι ρωσνύωντο, ἀφ' ὅπως καὶ στάσεις παύοιεν καὶ σύμβουλοι πᾶσιν ἀγαθῶν παρεῖν καὶ κοινῇ καὶ ἰδιαὶ· καὶ δὴ καὶ Ταξίλη ² νῦν συμβουλεύσει ³ δέχεσθαι τὸν Ἀλέξανδρον· κρείττω μὲν γὰρ αὐτοῦ δεξάμενον εὐ πείσεσθαι, χείρω δὲ εὐ διαθήσεως· ταῦτ' εἰπόντα εξερέσθαι, εἰ καὶ ἐν τοῖς Ἐλλησι λόγοι τοιοῦτοι λέγοιτο· εἰπόντος δ', ὅτι καὶ Πυθαγόρας τοιαύτα λέγοι, ⁴ κελεύοι ⁵ τε ἐμψύχων ἀπέχεσθαι, καὶ Σωκράτης καὶ Διο- γένης, οὕτως καὶ αὐτὸς ἀκροάσατο, ἀποκρίνασθαι, ὅτι τάλλα μὲν νομίζοι φρονίμως αὐτοῖς δοκεῖν, ἐν δ' ἀμαρτάνειν, νόμον πρὸ τῆς φύσεως τιθεμένου·

1 φίλων E, φίλων other MSS.
2 καὶ Ταξίλη E, τάξει ᾗ other MSS.
3 συμβουλεύσειν Dll.
4 λέγοι DPh, λέγει other MSS.
5 κελεύοι DPh, κελεύει other MSS.
empire, he was desirous of wisdom; for the king was
the only philosopher in arms that he ever saw, and
that it was the most useful thing in the world if
those men were wise who have the power of per-
suading the willing, and forcing the unwilling, to
learn self-control; but that he might be pardoned
if, conversing through three interpreters, who, with
the exception of language, knew no more than the
masses, he should be unable to set forth anything
in his philosophy that would be useful; for that, he
added, would be like expecting water to flow pure
through mud!

65. At all events, all he said, according to Onesi-
critus, tended to this, that the best teaching is that
which removes pleasure and pain from the soul; and
that pain and toil differ, for the former is inimical
to man and the latter friendly, since man trains the
body for toil in order that his opinions may be
strengthened, whereby he may put a stop to dis-
sensations and be ready to give good advice to all,
both in public and in private; and that, furthermore,
he had now advised Taxiles to receive Alexander,
for if he received a man better than himself he would
be well treated, but if inferior, he would improve
him. Onesicritus says that, after saying this, Man-
danis inquired whether such doctrines were taught
among the Greeks; and that when he answered that
Pythagoras taught such doctrines, and also bade
people to abstain from meat, as did also Socrates
and Diogenes, and that he himself had been a pupil
of Diogenes, Mandanis replied that he regarded the
Greeks as sound-minded in general, but that they
were wrong in one respect, in that they preferred
custom to nature; for otherwise, Mandanis said,
ού γὰρ ἂν ¹ αἰσχύνεσθαι γυμνοὺς, ἀσπερ αὐτῶν, διάσειοι, ὁποδ λιτῶν ξώντας· καὶ γὰρ οἰκίαν ἀρίστην εἶναι, ἢτως ἂν ἐπισκευῆς ἑλαχίστης δεῖναι· ἐφε δ' αὐτούς καὶ τῶν περὶ φύσιν πολλὰ ἐξετάσαι καὶ προσημασίων, ὁμβρῶν, αὐχμῶν, νόσων· ἀπιόντας δ' εἰς τὴν πόλιν κατὰ τὰς ἀγορὰς σκεδάνυσθαι· ὅτω δ' ἂν κομίζοντι σύκα ἢ βότρυς παρατύχωσι, ² λαμβάνειν δωρεὰν παρέχοντος· εἰ δ' ἐλαίων εὐχ., καταχείσθαι αὐτῶν καὶ ἀλέφεσθαι· ἀπασάν δὲ πλουσίαν οἰκίαν ἀνείσθαι αὐτοῖς μέχρι γυναικοκυτίδος, εἰσίν ταῖς δὲ δείπνου κοινωνεῖν καὶ λόγων αἰσχιστον δ' αὐτοῖς νομίζεσθαι νόσου σωματικῆν· τὸν δ' ύπονοήσαντα καθ' αὐτοῦ τούτο, ἐξάγειν ἔαυτον διὰ πυρὸς, νήσαντα πυρᾶν, ὑπαλειψάμενον δὲ καὶ καθίσαντα ἐπὶ τὴν πυρὰν ὑφάψαι κελεύειν, ἀκίνητον δὲ καίεισθαι.

66. Νέαρχος δὲ περὶ τῶν σοφιστῶν οὔτω λέγει· τοὺς μὲν Βραχμάνας πολιτεύεσθαι καὶ παρακολούθειν τοῖς βασιλεύσι συμβούλους, τοὺς δὲ ἄλλους σκοπεῖν τὰ περὶ τὴν φύσιν τούτων δ' εἶναι καὶ Κάλανον· συμφιλισοφεῖν δ' αὐτοῖς καὶ γυναίκας, τὰς δὲ διαίτας ἀπάντων σκληράς. περὶ δὲ τῶν κατὰ τοὺς ἄλλους νομίμως τοιάντα ἀποφαίνεται· τοὺς μὲν νόμους ἀγράφους εἶναι, τοὺς μὲν κοινοὺς, τοὺς δ' ἱδίους, ἀνθρείαν ἔχοντας

C 717 πρὸς τοὺς τῶν ἄλλων οἶνον τὸ τὰς παρθένους ἄθλουν παρά τισι προκείσθαι τῷ πυγμήνι υμής ἑνεπανεν, ὡστ' ἀπρόκοις συνείναι· παρ' ἄλλως δὲ

¹ ἂν, Corais and later editors insert.
² παρατύχωσι Ε, περιτύχωσι other MSS.
they would not be ashamed to go naked, like himself, and live on frugal fare; for, he added, the best house is that which requires the least repairs. And Onesicritus goes on to say that they inquire into numerous natural phenomena, including prognostics, rains, droughts, and diseases; and that when they depart for the city they scatter to the different market-places; and whenever they chance upon anyone carrying figs or bunches of grapes, they get fruit from that person as a free offering; but that if it is oil, it is poured down over them and they are anointed with it; and that the whole of a wealthy home is open to them, even to the women’s apartments, and that they enter and share in meals and conversation; and that they regard disease of the body as a most disgraceful thing; and that he who suspects disease in his own body commits suicide through means of fire, piling a funeral pyre; and that he anoints himself, sits down on the pyre, orders it to be lighted, and burns without a motion.

66. Nearchus speaks of the sophists as follows: That the Brachmanes engage in affairs of state and attend the kings as counsellors; but that the other sophists investigate natural phenomena; and that Calanus is one of these; and that their wives join them in the study of philosophy; and that the modes of life of all are severe. As for the customs of the rest of the Indians, he declares as follows: That their laws, some public and some private, are unwritten, and that they contain customs that are strange as compared with those of the other tribes; for example, among some tribes the virgins are set before all as a prize for the man who wins the victory in a fist-fight, so that they marry the victor without dowry; and
κατὰ συγγένειαν κοινῇ τούς καρποὺς ἐργασαμένους, ἐπάν ςυγκομισώσσεν, αἰρέσθαι φορτίων ἐκαστοῦ εἰς διατροφὴν τοῦ ἔτους, τὸν δὲ ἄλλων ἐμπιπράναι τὸν ἔχειν εἰσαύθις ἐργάζεσθαι καὶ μὴ ἀργὸν εἶναι. ὅπλισμὸν δ' εἶναι τόξον καὶ δίστοις τριπῆχεσ, ὅ σαῦνοι, καὶ πέλτην καὶ μάχαιραν πλατείαν τρίσηχων· ἀντὶ δὲ χαλιῶν φιμῶν χρῆσθαι κημῶν μικρῶν διαφέρουσιν ἢλους δὲ τὰ χείλη διαπεπάρθαι.

67. Τὴν δὲ φιλοτεχνίαν τῶν Ἰνδῶν ἐμφανὶζον στόχονσ φησίν ἱδόντας παρὰ τοῖς Μακεδόνι μιμήσασθαι, τρίχας καὶ σχοινία λεπτὰ καὶ ἀρπεδάνως διαρράγαντας εἰς ἑρία, καὶ μετὰ τὸ πυλῆσαι τὰ μὲν ἐξελκύσαντας, τὰ δὲ βύψαντας χροιαῖς στλεγγυδοποίουσ τε καὶ λεκυθοποιοῦσ ταχὺ γενέσθαι πολλοὺς ἑπιστολὰς δὲ γράφειν ἐν συνδόσι λίαν κεκροτημέναις, τῶν ἄλλων γράμμασιν αὐτοὺς μὴ χρῆσθαι φαμένων χαλκῶς δὲ χρῆσθαι χυτῷ, τῷ δ' ἐλατῷ μῆ τὴν δ' αἰτίαν οὐκ εἴπε, καίτις τὴν ἀτοπίαν εἰσπὸν τὴν παρακολουθοῦσαν, ὅτι θραύση τεράμου δίκην τὰ σκεύη πεσόντα. τῶν δὲ περὶ τῆς Ἰνδικῆς λεγομένων καὶ τούτ' ἐστίν, ὅτι ἀντὶ τοῦ προσκυνεῖν προσεύχεσθαι τοῖς βασιλεῦσι καὶ πᾶσι τοῖς ἐν ἐξουσίᾳ καὶ ἔπεροχῇ νόμοσ. φέρει δὲ καὶ λιθίαν

1 πυλῆσαι, Casaubon and the later editors, for πιλησαί.
2 λιθεῖαν ἡπεῖ and Meineke.

1 i.e. the horses are controlled by the nose with a halter-like contrivance rather than by the mouth with bridles.
among other tribes different groups cultivate the crops in common on the basis of kinship, and, when they collect the produce, they each carry off a load sufficient for sustenance during the year, but burn the remainder in order to have work to do thereafter and not be idle. Their weapons, he says, consist of bow and arrows, the latter three cubits long, or a javelin, and a small shield and a broad sword three cubits long; and instead of bridles they use nose-bands, which differ but slightly from a muzzle; and the lips of their horses have holes pierced through them by spikes.

67. Nearchus, in explaining the skill of the Indians in handiwork, says that when they saw sponges in use among the Macedonians they made imitations by sewing tufts of wool through and through with hairs and light cords and threads, and that after compressing them into felt they drew out the inserts and dyed the sponge-like felt with colours; and that makers of strigils and of oil-flasks quickly arose in great numbers; and that they write missives on linen cloth that is very closely woven, though the other writers say that they make no use of written characters; and that they use brass that is cast, and not the kind that is forged; and he does not state the reason, although he mentions the strange result that follows the use of the vessels made of cast brass, that when they fall to the ground they break into pieces like pottery. Among the statements made concerning India is also the following, that it is the custom, instead of making obeisance, to offer prayers to the kings and to all who are in authority and of superior rank. The

2 i.e. spikes, or raised points, inside the nose-bands.
ἡ χόρα πολυτελῆ κρυστάλλων καὶ ἀνθράκων παντοίων, καθάπερ τῶν μαργαριτῶν.

68. Τῆς δ᾿ ἀνομολογίας τῶν συγγραφέων ἔστω παράδειγμα καὶ ὁ περὶ τοῦ Καλάνου λόγος· ὅτι μὲν γὰρ συνήλθεν Ἀλεξάνδρῳ καὶ ἀπέθανεν ἕκων παρ’ αὐτῷ διὰ πυρός, ὁμολογοῦσιν τὸν δὲ τρόπον οὗ τὸν αὐτὸν φασίν, οὐδὲ κατὰ τὰς αὐτὰς αἰτίας. ἀλλ’ οἱ μὲν οὕτως εἰρήκασθιν συνακολουθήσαι γὰρ ὡς ἐγκομιαζῆν τοῦ βασιλέως ἐξω τῶν τῆς Ἰππικής ὀρῶν παρὰ τὸ κοινὸν ἔθος τῶν ἐκεὶ φιλοσόφων ἐκείνους γὰρ τοῖς αὐτῶθι συνεϊμα βασιλεύσιν, ὕψηγομένους τὰ περὶ τοὺς θεοὺς, ὡς τοὺς μάγους τοῖς Πέρσαις· ἐν Πασαργάδαις δὲ νοσήσαντα, τότε πρῶτον αὐτῷ νόσου γενομένης, ἔξαγαγεν ἐαυτὸν, ἀνοικτὰ ἔτος ἐβδομηκοστὸν καὶ τρίτον, μὴ προσέχοντα ταῖς τοῦ βασιλέως δεήσεις γενομένης δὲ πυρᾶς καὶ τεθείσης ἔπ’ αὐτῆς χρυσῆς κλίνης, κατακλιθέντα εἰς αὐτὴν, ἐγκαλυψάμενον ἐμπρησθῆναι. οἱ δὲ ξύλων νῖκον γενέσθαι, φυλάδος δ’ ἐμπλησθέντος καὶ ἐπὶ τῆς στέγης πυρᾶς γενομένης, ἐγκλεισθέντα ἀσπέρ ἐκελευσθε, μετὰ τὴν πομπὴν μεθ’ ἄς ἦκε,1

C 718. ῥέσαντα ἐαυτὸν ὡς ἄν δοκούν συνεμπρησθῆναι τῷ νῖκῳ. Μεγασθένης δ’ ἐν τοῖς μὲν φιλοσόφοις οὐκ εἶναι δόγμα φησίν ἐαυτοῦς ἐξάγειν· τοὺς δὲ ποιοῦντας τοῦτο νεανικοὺς κρίνεσθαι, τοὺς μὲν σκληροὺς τῇ φύσει φερομένους ἐπὶ πληγήν ἢ κρημνὸν, τοὺς δ’ ἀπόνους ἐπὶ βυθόν, τοὺς δὲ

1 ἦκε Π, ἐξε other MSS.

1 e.g. carbuncles, rubies, garnets.
country also produces precious stones, I mean crystals and anthraces of all kinds,¹ as also pearls.

68. As an example of the lack of agreement among the historians, let us compare their accounts of Calanus. They all agree that he went with Alexander and that he voluntarily died by fire in Alexander's presence; but their accounts of the manner in which he was burned up are not the same, and neither do they ascribe his act to the same cause. Some state it thus: that he went along as a eulogiser of the king, going outside the boundaries of India, contrary to the common custom of the philosophers there, for the philosophers attend the kings in India only, guiding them in their relations with the gods, as the Magi attend the Persian kings; but that at Pasargadac he fell ill, the first illness of his life, and despatched himself during his seventy-third year, paying no attention to the entreaties of the king; and that a pyre was made and a golden couch placed on it, and that he laid himself upon it, covered himself up, and was burned to death. But others state it thus: that a wooden house was built, and that it was filled with leaves and that a pyre was built on its roof, and that, being shut in as he had bidden, after the procession which he had accompanied, flung himself upon the pyre and, like a beam of timber, was burned up along with the house. But Megasthenes says that suicide is not a dogma among the philosophers, and that those who commit suicide are adjudged guilty of the impetuosity of youth; that some who are by nature hardy rush to meet a blow or over precipices; whereas others, who shrink from suffering, plunge into deep waters;²

² i.e. drown themselves.
STRABO

πολυπόνους ἀπαγχομένους, τοὺς δὲ πυρώδεις εἰς πῦρ ψιθυμένους· οὗσι ἦν καὶ ὁ Κάλανος, ἀκόλο-
στος ἀνθρώπος καὶ ταῖς Ἀλεξάνδρου τραπέζαις δεδουλωμένος· τούτου μὲν οὖν ψέγεσθαι, τὸν δὲ
Μάνδανιν ἐπαινεῖσθαι, ὥσ τῶν τοῦ Ἀλεξάνδρου ἀγγέλων καλοῦντων πρὸς τὸν Διὸς υἱόν πειθομένῳ
τε δῶρα ἔσεσθαι υπισχυμομένων, ἀπειθοῦντι δὲ κόλασιν, μὴ ἔκεινον φαίη Διὸς υἱόν, ὅπε γε
ἀρχειν μηδὲ πολλοστοῦ μέρους τῆς γῆς· μήτε ¹ αὐτῷ δεῖν τῶν παρ’ ἐκεῖνον δωρεῶν, ὅν ² οὐδεῖς
κόρος· μήτε δὲ ἀπειλής εἶναι φόβου, ὃ ξύνει μὲν ἄρκουσα εἰς τροφός ἡ Ἰνδική, ἀποθανὼν δὲ ἀπαλ-
λάξαιτο τῆς τετρυχωμένης ἀπὸ γῆρως σαρκός,
μεταστὰς εἰς βελτίω καὶ καθάρωτερον βίον ὅστ’
ἐπαινέσαι τὸν Ἀλεξάνδρου καὶ συγχωρῆσαι.

69. Δέχεται δὲ καὶ ταῦτα παρὰ τῶν συγγρα-
φέων, οἳ σέβονται μὲν τὸν ὀμβριον Δία Ἰνδολ
καὶ τὸν Γάγγην ποταμὸν καὶ τοὺς ἐγχωρίους δαι-
μονας. ὅταν δὲ βασίλευς λούῃ τὴν τρίχα, μεγαλὴν
ἐορτὴν ἄγουσι καὶ μεγάλα δῶρα πέμπουσι τὸν
ἐαυτοῦ πλούτου ἐκαστος ἐπεδεικνύμενος κατὰ
ἀμιλλαν. τῶν τε μυρμήκων τινῶς καὶ πτερώτως
λέγουσι τῶν χρυσωρύχων· ψήγματα τε χρυσοῦ
καταφέρειν τοὺς ποταμοὺς, καθάπερ τοὺς Ἰβη-
ρικοὺς· ἐν δὲ ταῖς κατὰ τὰς ἐορτὰς πομπαῖς
πολλοὶ μὲν ἔλεφαντες πέμπουσι χρυσῷ κεκο-

¹ μήτε, Corais and later editors, for μηδέ.
² ὅν, all MSS. except mss., which read ὅ. Kramer conj.
πόθοι for κόρος, citing Arrian 7. 2. 3.
and others, who are much suffering, hang themselves; and others, who have a fiery temperament, fling themselves into fire; and that such was Calanus, a man who was without self-control and a slave to the table of Alexander; and that therefore Calanus is censured, whereas Mandanis is commended; for when Alexander’s messengers summoned Mandanis to visit the son of Zeus and promised that he would receive gifts if he obeyed, but punishment if he disobeyed, he replied that, in the first place, Alexander was not the son of Zeus, inasmuch as he was not ruler over even a very small part of the earth, and, secondly, that he had no need of gifts from Alexander, of which there was no satiety,¹ and, thirdly, that he had no fear of threats, since India would supply him with sufficient food while he was alive, and when he died he would be released from the flesh wasted by old age and be translated to a better and purer life; and that the result was that Alexander commended him and acquiesced.

69. The following statements are also made by the historians: that the Indians worship Zeus and the Ganges River and the local deities. And when the king washes his hair, they celebrate a great festival and bring big presents, each man making rivalry in display of his own wealth. And they say that some of the ants that mine gold² have wings; and that gold-dust is brought down by the rivers, as by the rivers in Iberia.³ And in the processions at the time of festivals many elephants are paraded, all adorned

¹ Or perhaps, “for which he had no longing” (see critical note).
² Cp. §§ 37 and 44 (above).
³ See 3. 2. 8.
σμημένωι καὶ ἀργύρῳ, πολλὰ δὲ τέθριππα καὶ βοικὰ ζεύγη. εἰθ' ἡ στρατιά κεκοσμημένη καὶ χρυσώματα δὲ τῶν μεγάλων λεβήτων καὶ κρατήρων ὀργυίαι' καὶ τοῦ 'Ἰνδικοῦ χαλκοῦ¹ τράπεζαι τε² καὶ θρόνοι καὶ ἐκπομμάτα καὶ λυντήρες, λιθοκόλλητα τὰ πλείστα σμαράγδων καὶ βηρύλλωις καὶ ἄνθραξι 'Ἰνδικῶι καὶ ἐσθῆς δὲ ποικίλη χρυσόπταστος, καὶ βόνασοι³ καὶ παρδάλεις καὶ λέοντες τιθασοὶ καὶ τῶν ποικίλων ὄρνεων καὶ εὐφθόγγων πλήθος. ὁ δὲ Κλείταρχος φήσειν ἀμάξας τετρακύκλους, δένδρα κομιζοῦσας τῶν μεγαλοφύλλων, ἐξ ὧν ἀπήρτηται⁴ γένη τετιθασεμένων ὄρνεων, ὅταν εὐφωνότατον μὲν ἐξηκτὶ πώς ὁρίωνα, λαμπρότατον δὲ κατὰ τὴν ὄψιν καὶ πλείστην ἔχοντα ποικιλλαν τῶν καλούμενον κατρέα.⁵ τὴν γὰρ ἱδέαν ταῦτα μίλιστα ἐγγίζειν, τὴν δὲ λοιπὴν εἰκονογραφίαν πάντ' ἐκείνουν ληπτεόν.

70. Φίλοσόφους τε τοῖς Βραχμᾶσιν ἀντιδιατικώς τίνας καὶ ἐλεγκτικούς τοὺς ἧ τοις Βραχμᾶσις φυσιολογίαν καὶ ἀστρονομίαν ἀσκείν, γελωμένους ὑπὲρ ἐκείνων ὡς ἀλαζόνας καὶ ἀνοήτων. τούτων δὲ τοὺς μὲν ὀρεινοὺς καλείσθαι, τοὺς δὲ γυμνάσας, τοὺς δὲ πολιτικοὺς καὶ προσχωρίους τοὺς μὲν ὀρεινοὺς

1 καὶ, before τράπεζαι, Corais ejects.
2 τε, Corais and later editors, for δὲ.
3 καὶ βόνασοι, Meineke; CDeulg have a lacuna of about six letters; we read καὶ... καὶ θηρία; Tschucke καὶ θηρία... καὶ θηρία; Corais καὶ θηρία ἄρκοι; Groskurd καὶ θηρία βόνασοι.
4 ἀπήρτηται, Schneider (note on Aelian, An. 12. 22), for ἀπειρήται.
GEOGRAPHY, 15. 1. 69–70

with gold and silver, as also many four-horse chariots and ox-teams; and then follows the army, all in military uniform; and then golden vessels consisting of large basins and bowls a fathom in breadth; and tables, high chairs, drinking-cups, and bath-tubs, all of which are made of Indian copper and most of them are set with precious stones—emeralds, beryls, and Indian anthracces; and also variegated garments spangled with gold, and tame bisons, leopards, and lions, and numbers of variegated and sweet-voiced birds. And Cleitarchus speaks of four-wheeled carriages on which large-leaved trees are carried, and of different kinds of tamed birds that cling to these trees, and states that of these birds the orion has the sweetest voice, but that the catræus, as it is called, has the most splendid appearance and the most variegated plumage; for its appearance approaches nearest that of the peacock. But one must get the rest of the description from Cleitarchus.

70. In classifying the philosophers, writers oppose to the Brachmanes the Pramnae, a contentious and disputatious sect; and they say that the Brachmanes study natural philosophy and astronomy, but that they are derided by the Pramnae as quacks and fools; and that, of these, some are called “Mountain” Pramnae, others “Naked” Pramnae, and others “City” Pramnae or “Neighbouring” Pramnae; and that the “Mountain” Pramnae wear deer-

1 See note on “anthracces,” § 68 (above).
2 Aurochs.

καστρέα Δη, κάτρεα Φ.
δοραίς ἐλάφων χρῆσθαι, πήρας δ' ἔχειν ρίζων καὶ φαρμάκων μεστάς, προσποιούμενοι λατρικὴν μετὰ γοητείας καὶ ἐπωδῶν καὶ περιώπτων. τοὺς δὲ γυμνίτας κατὰ τούνομα γυμνοὺς διαξῆν, ὑπαιθρίως τὸ πλέον, καρτερίαν ἁσκοῦντας, ἢν ἐφαμεν πρότερον, μέχρι ἐπτὰ ἐτῶν¹ καὶ τριάκοντα, γυναῖκας δὲ συνεῖα, μὴ μεγνυμένας αὐτοῖς· τούτους δὲ θαυμάζεσθαι διαφερόντως.

71. Τοὺς δὲ πολιτικοὺς συνοιτίσας κατὰ πόλιν ξῆν ἢ καὶ κατ' ἀγροὺς, καθημένους² νεβρίδας ἢ δορκάδων ὑποτείμα, ὅς δ' εἰπείν, Ἰνδός ἐσθήτη λευκῇ χρῆσθαι καὶ συνδόσι λευκάς καὶ καρπάσους, ὑπεναντίως τοὺς εἰποῦς εὐανθέστατα αὐτοὺς ἀμπεχεσθαί φορήματα· κομᾶν δὲ καὶ πωγωνοτροφεῖν πάντας, ἀναπλεκομένους δὲ μιτρούσθαί τάς κόμας.

72. Ἀρτεμίδωρος δὲ τὸν Γάγγην φησὶν ἐκ τῶν Ἡμωδῶν ὅρων καταφερόμενον πρὸς νότον, ἐπειδὰν κατὰ τὴν Γάγγην γένηται πόλιν, ἐπιστρέφειν πρὸς ἑω μέχρι Παλιβόθρων καὶ τῆς εἰς τὴν θάλατταν ἐκβολῆς. τῶν δὲ συνεχῶν εἰς αὐτὸν Οἰδάνην³ τινὰ καλεῖ· τρέφειν δὲ καὶ κροκοδεῖλους καὶ δελφίνας, λέγει δὲ καὶ ἄλλα τινά, συγκεχυμένους δὲ καὶ ἄργους, ὥν οὐ φροντιστέον. προσθείς δ' ἂν τις τούτως καὶ τὰ παρὰ τού Δαμασκηνοῦ Νικολάου.

73. Φησὶ γὰρ οὗτος ἐν Ἀντιοχείᾳ τῇ ἐπὶ Δάφνη παρατυχεῖν τοῖς Ἰνδῶν πρέσβεσιν, ἀφεγ-

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¹ ἐτῶν, omitted by all MSS. except E.
² καθημένους ODEFlitx, καθημένους ιν, ἐνημένους tox and Corais.
³ Oidáνη is probably corrupt. Corais conj. Ολμάνη; Kramer, 'Ιομάνη; C. Müller Διοιδάνη or Διαρδάνη.

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skins, and carry wallets full of roots and drugs, pretending to cure people with these, along with witchery and enchantments and amulets; and that the "Naked" Pramnae, as their name implies, live naked, for the most part in the open air, practising endurance; as I have said before, 1 for thirty-seven years; and that women associate with them but do not have intercourse with them; and that these philosophers are held in exceptional esteem.

71. They say that the "City" Pramnae wear linen garments and live in the city, or else out in the country, and go clad in the skins of fawns or gazelles; but that, in general, the Indians wear white clothing, white linen or cotton garments, contrary to the accounts of those who say that they wear highly coloured garments; and that they all wear long hair and long beards, and that they braid their hair and surround it with a head-band.

72. Artemidorus says that the Ganges River flows down from the Emoda mountains towards the south, and that when it arrives at the city Ganges it turns towards the east to Palibothra and its outlet into the sea. And he calls one of its tributaries Oedanes, saying that it breeds both crocodiles and dolphins. And he goes on to mention certain other things, but in such a confused and careless manner that they are not to be considered. But one might add to the accounts here given that of Nicolaüs Damascenus.

73. He says that at Antioch, near Daphnē, he chanced to meet the Indian ambassadors who had

1 §§ 60 and 61 (above).

4 καλεῖ, Casaubon and later editors, for καλεῖν.
μένοις παρὰ Καίσαρα τὸν Σεβαστὸν, οὐς ἐκ μὲν τῆς ἐπιστολῆς πλείους δηλοῦσθαι, σωθῆναι δὲ τρεῖς μόνους, οὕς ίδεῖν φησί, τοὺς δʼ ἄλλους ὑπὸ μίκους τῶν ὄξων διαφθαρῆι τὸ πλέον· τήν δʼ ἐπιστολὴν ἐλλημῖζειν εἰς διψθέρα γεγραμμένην, δηλοῦσαν, ὅτι Πώρος εἰς ὁ γράψας, ἡμετέρων δὲ ἀρχών βασιλέων, ὦμοις περὶ πολλοῦ ποιοῦτο φίλος εἶναι Καίσαρι, καὶ ἐτοιμὸς εἰς διδόν τε παρέχειν, ὅπῃ βούλεται, καὶ συμπράττειν, ὡσα καλῶς ἔχει. ταῦτα μὲν ἐφι λέγειν τὴν ἐπιστολήν, τὰ δὲ κομισθέντα δόρα προσένεγκειν ὀκτὼ οἴκετας γυμνοὺς, εἰς περιξόμασι καταπεπασμένους ἀρώμασιν εἶναι δὲ τὰ δώρα τὸν τε Ἐρμάνην, ἀπὸ τῶν ὁμών ἀφηρημένον ἐκ τηλεία τοὺς βραχίωνας, ὅν καὶ ἡμεῖς εἴδομεν, καὶ ἐχίδνας μεγάλας καὶ ὅφειν πηχῶν δέκα καὶ χελώνην ποτάμιαν τρίπτηχαν, περιδικά τε μεῖζον γυνώς. συνήν δὲ, ὡς φησί, καὶ ὁ Ἀθηναῖος κατακαύσας ἑαυτὸν ποιεῖν δὲ τούτῳ τοὺς μὲν ἐπὶ κακοπραγίαν ἢπτοῦντας ἀπαλλαγήν τῶν παρόντων, τοὺς δʼ ἐπὶ εὐπραγίαν, καθάπερ τοῦτον· ἀπαντα γάρ κατὰ γνώμην πράξαντα μέχρι νῦν ἀπείναι δεῖν, μή τι τῶν ἀθεφόλτων χρονίζοντι συμπέσοι καὶ δὴ καὶ γελῶντα ἀλέθαι γυμνῶν ἐπαληθεμένον ἐν περιξόματε ἐπὶ τὴν πυρᾶν.

1 φησὶ, Corais, for fasi.
2 After κακοπραγία to addς τοὺς δὲ διὰ ἄλλην τινὰ δυστυχίαν.
3 For ἐπαληθεμένον F, ἐπαληθεμένον other MSS., Meineke writes λιπ' ἐληθεμένον (ἀρ. λιπ' ἐληθεμένοι 14. 1. 44).

1 So called from the fact that Hermes was usually represented as a small god, and sometimes without hands or feet.
GEOGRAPHY, 15. 1. 73

been despatched to Caesar Augustus; that the letter plainly indicated more than three ambassadors, but that only three had survived (whom he says he saw), but the rest, mostly by reason of the long journeys, had died; and that the letter was written in Greek on a skin; and that it plainly showed that Porus was the writer, and that, although he was ruler of six hundred kings, still he was anxious to be a friend to Caesar, and was ready, not only to allow him a passage through his country, wherever he wished to go, but also to co-operate with him in anything that was honourable. Nicolaüs says that this was the content of the letter to Caesar, and that the gifts carried to Caesar were presented by eight naked servants, who were clad only in loin-cloths besprinkled with sweet-smelling odours; and that the gifts consisted of the Hermes,¹ a man who was born without arms, whom I myself have seen, and large vipers, and a serpent ten cubits in length, and a river tortoise three cubits in length, and a partridge larger than a vulture; and they were accompanied also, according to him, by the man who burned himself up at Athens; and that whereas some commit suicide when they suffer adversity, seeking release from the ills at hand, others do so when their lot is happy, as was the case with that man; for, he adds, although that man had fared as he wished up to that time, he thought it necessary then to depart this life, lest something untoward might happen to him if he tarried here; and that therefore he leaped upon the pyre with a laugh, his naked body anointed, wearing only a loin-cloth; and that the (see Horodotus 2. 51). At Athens any four-cornered pillar ending in a head or bust was called “a Hermes.”  

¹
ἐπιγεγράφθαι δὲ τῷ τάφῳ Ζαρμανοχγγας Ἱνδὸς ἀπὸ Βαργόσης κατὰ τὰ πάτρια Ἰνδῶν ἐβη ἐαυτὸν ἀπαθανατίσας κεῖται.

II

1. Μετὰ δὲ τὴν Ἰνδικὴν ἐστὶν ἡ Ἀριανή, μερὶς πρώτη τῆς ὑπὸ Πέρσαις τῆς μετὰ τὸν Ἰνδὸν ποταμὸν καὶ τῶν ἀνω στρατευόν τῶν ἐκτὸς τοῦ Ταύρου, τὰ μὲν νότια καὶ τὰ ἀρκτικὰ μέρη τῇ αὐτῇ θαλάττῃ καὶ τοῖς αὐτώσις ὄρεσις ἀφοριζομένη, οὐσπερ καὶ ἡ Ἰνδική, καὶ τῷ αὐτῷ ποταμῷ τῷ Ἰνδῷ, μέσου ἔχουσα αὐτοῦ ἑαυτῆς τε καὶ τῆς Ἰνδικῆς, ἐντεῦθεν δὲ πρὸς τὴν ἐσπέραν ἐκτεινόμενη μέχρι τῆς ἀπὸ Κασπίων πυλῶν εἰς Ἀρακάνιαν γραφομένης γραμμῆς, ὡστε εἶναι τετράπλευρον τὸ σχῆμα. τὸ μὲν οὖν νότιον πλευρὸν ἀπὸ τῶν ἐκβολῶν ἄρχεται τοῦ Ἰνδῶν καὶ τῆς Παταλήνης, τελευταὶ δὲ πρὸς Καρμανίαν καὶ τοῦ Περσεκοῦ κόλπου τὸ στόμα, ἀκραν ἔχου ἐκειμένην ἱκανόν πρὸς νότον. εἴτε εἰς τῶν κόλπων λαμβάνει καμπήν ὡς ἐπὶ τὴν Περσίδα. οἰκοῦσι δὲ Ἀρβίες πρῶτοι, ὁμώνυμοι τῷ ποταμῷ Ἀρβιεὶ τῷ ὀρίζοντι αὐτοὺς ἀπὸ τῶν ἔξης Ὀρειτῶν, ὁσον χιλίων σταδίων ἔχοντες παραλλαγάν, ὡς φησι Νέαρχος. Ἰνδῶν δὲ ἐστὶ μερὶς καὶ αὐτῆς, εἰτ Ὀρείται ἔθνος αὐτόνομον τούτων δ’ ὁ παράπλοιος χιλίων ὀκτακοσίων, δ’ ὃ τῶν ἔξης Ἰχθυοφάγων

1 Ζαρμανοχγγας ζ’, Ζάμανος χήγαν w and Corais.

1 The spelling of the name is doubtful. Dio Cassiuis (54. 9) refers to the same man as “Zarmarus” (see critical note).
following words were inscribed on his tomb: "Here lies Zarmanochegas, an Indian from Bargosa, who immortalised himself in accordance with the ancestral customs of Indians."

II

1. After India one comes to Ariana, the first portion of the country subject to the Persians after the Indus River and of the upper satrapies situated outside the Taurus. Ariana is bounded on the south and on the north by the same sea and the same mountains as India, as also by the same river, the Indus, which flows between itself and India; and from this river it extends towards the west as far as the line drawn from the Caspian Gates to Carmania, so that its shape is quadrilateral. Now the southern side begins at the outlets of the Indus and at Patalenê, and ends at Carmania and the mouth of the Persian Gulf, where it has a promontory that projects considerably towards the south; and then it takes a bend into the gulf in the direction of Persis. Ariana is inhabited first by the Arbies, whose name is like that of the River Arbis, which forms the boundary between them and the next tribe, the Oreitae; and the Arbies have a seaboard about one thousand stadia in length, as Nearchus says; but this too is a portion of India. Then one comes to the Oreitae, an autonomous tribe. The coasting voyage along the country of this tribe is one thousand eight hundred stadia in length, and the next, along that of the Ichthyophagi, seven

\[\textit{i.e.} \quad \textit{to the west of.}\]
ἐπτακισθεὶ̣λιοι̣ τετρακόσιοι, οἱ̣ δὲ ὁ̣ τῶν̣ Καρμανίων̣ τρισθέλιοι̣ ἐπτακόσιοι̣ μέχρι Περσίδος· ὥσθ' οἱ̣ σύμπαντες μύριοι δισχίλιοι1 ἐννακόσιοι.

2. Ἀλιτενῆς δ' ἐστὶ ή τῶν Ιχθυοφάγων καὶ ἀδενδρος ή πλείστη πληθυ 2 φοινίκων καὶ ἀκάνθης τινῶς καὶ μυρίκης καὶ ὕδατων δὲ καὶ τροφῆς ἡμέρου σπάνις· τοῖς δ' ἰχθύσι χρῶνται καὶ αὐτοὶ καὶ θρέμματα καὶ τοῖς ὁμβρίοις ὕδασι καὶ ὄρυκτοίς καὶ τὰ κρέα δὲ τῶν θρεμμάτων ἰχθύων προσβάλλει· οὐκίσεις δὲ ποιοῦνται τοῖς ὀστέοις τῶν κητῶν χρόμενοι καὶ κόγχοις ὑστρέων τὸ πλέον, δοκοῖς μὲν ταῖς πλευραῖς καὶ ὑπερεύσμασι, βυρώμασι δὲ ταῖς σιαγόσιν· οἱ σπόνυλοι δ' αὐτοῖς εἰσιν ὀλμοί, εἰν οἰσ πτέρσοισι τοὺς ἰχθύας ἐν ἡλίῳ κατοπτήσαντες· εἰτ' ἀρτοποιοῦνται σῖτου

C 721 μικρὰ καταμίζαντες καὶ γὰρ μύλοι αὐτοῖς εἰσιν, σιδήρου μὴ ὄντος. καὶ τοῦτο μὲν ἦττον θαυμαστόν, καὶ γὰρ ἄλλοθεν ἐνέγκασθαι δυνατόν ἄλλα τῶς ἐπικόπτοσιν ἀποτριβέντας; 3 λίθοις μέντοι φασίν, οἷς καὶ τὰ βέλη καὶ τὰ ἀκοντίσματα τὰ πετυρακτωμένα ἀποξύνουσι. τοὺς δ' ἰχθύας, τοὺς μὲν ἐν κλιβάνοις κατοπτῶσι, τοὺς δὲ πλείστους ὀμοφαγοῦσιν περιβάλλονται δὲ καὶ δικτύοις φλοιοῦ φωικίνον.

3. Τπέρκειται δὲ τούτων ἡ Γεδρωσία, τῆς μὲν

1 δισχίλιοι, Kramer and the later editors emend to τρισχίλιοι; but it is better to accept the reading of the MSS and assume that Strabo does not include in his sum total the coast of the Arbies in India, "about one thousand stadia" in length.

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thousand four hundred, and that along the country of the Carmanians as far as Persis, three thousand seven hundred, so that the total voyage is twelve thousand nine hundred stadia.

2. The country of the Ichthyophagi ¹ is on the sea-level; and most of it is without trees, except palms and a kind of thorn and the tamarisk; and there is a scarcity both of water and of foods produced by cultivation; and both the people and their cattle use fish for food and drink waters supplied by rains and wells; and the meat of their cattle smells like fish; and they build their dwellings mostly with the bones of whales and with oyster-shells, using the ribs of whales as beams and supports, and the jawbones as doorposts; and they use the vertebral bones of whales as mortars, in which they pound the fish after roasting them in the sun; and then they make bread of this, mixing a small amount of flour with it, for they have grinding-mills, although they have no iron. And this is indeed not so surprising, for they could import grinding-mills from other places; but how do they cut them anew when worn smooth? Why, with the same stones, they say, with which they sharpen arrows and javelins that have been hardened in fire. As for fish, they bake some in covered earthen vessels, but for the most part eat them raw; and they catch them, among other ways, with nets made of palm-bark.

3. Above the country of the Ichthyophagi is

² Fish-eaters.

¹ πλὴν, omitted by all MSS. except Eς.
² ἀποτρίβεντας, Corais, ἀποτρίβεντα Ες, ἀποτρίβεντα other MSS.
Ινδικής ἦττον ἐμπυρος, τής δὲ ἄλλης Ἀσίας μάλλον, καὶ τοὺς καρποὺς καὶ τοὺς ύδατιν υνδείς πλήν θέρους, οὐ πολὺ ἄμεινων τῆς τῶν Ἰχθυοφάγων· ἄρωματοφόρος δὲ νάρδου μάλιστα καὶ σμύρνης, ὡστε τήν Ἀλεξάνδρου στρατιᾶν ὀδεύουσαν ἀντὶ ὅρφον καὶ στρωμάτων τούτων χρήσθαι, εὐῳδιαζομένην ἀμα καὶ ὑγιεινότερον τῶν ἄερα ἔχουσαν παρὰ τούτοι γενέσθαι δὲ αὐτῶν θέρους τήν ἐκ τῆς Ἰνδικῆς ἅφοδον ἐπίτηδες συνεβην· τότε γὰρ ὁμβροὺς ἔχειν τήν Γεδρωσίαν καὶ τοὺς ποταμοὺς πληροῦσθαι καὶ τὰ ύδρεία, χειμῶνος δὲ ἐπιλείπειν πίπτειν δὲ τοὺς ὀμβροὺς ἐν τοῖς ἄνω μέρεσι τοῖς προσαρκτίοις καὶ ἐγγύς τῶν ὅρον· πληρομένων δὲ τῶν ποταμῶν, καὶ τὰ πεδία τὰ πλησιάζοντα τῇ βαλάττῃ ποτίζεσθαι καὶ ύδρειων εὐπορεῖν. προέπετυψε δὲ εἰς τὴν ἔρημον μεταλλευτὰς τῶν ύδρειων ὁ βασιλεὺς καὶ τοὺς ναύσταθμα αὐτῷ καὶ τῷ στόλῳ κατασκευάζοντας.

4. Τρίχη γὰρ διελὼν τὰς δυνάμεις, τῆς μὲν αὐτῶν ὁρμήσα διὰ τῆς Γεδρωσίας, ἀφιστάμενος τῆς βαλάττης τὸ πλεῖστον πεντακοσίους σταδίους, ἐν ἀμα καὶ τῷ ναυτικῷ τὴν παραλλαῖαν ἐπιτηθεὶς παρασκευάζοι, πολλάκις δὲ καὶ συνάπτων τῇ βαλάττῃ, καίπερ ἀπόρους καὶ τραχείας ἐχούσῃ τὰς ἀκτὰς· τὴν δὲ προέπετυψε μετὰ Κρατεροῦ διὰ τῆς μεσογαίας, ἀμα χειρομένου τούς αὐτῶν τόπους, ἑφ' οὖς Ἀλεξάνδρου τὴν πορείαν εἶχε. τὸ δὲ ναυτικὸν Νεάρχῳ καὶ Ἰωνίσκριτῳ τῷ

1 Dhl read λιμνάζοντα.

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situated Gedrosia, a country less torrid than India, but more torrid than the rest of Asia; and since it is in lack of fruits and water, except in summer, it is not much better than the country of the Ichthyo-phagi. But it produces spices, in particular nard plants and myrrh trees, so that Alexander's army on their march used these for tent-coverings and bedding, at the same time enjoying thereby sweet odours and a more salubrious atmosphere; and they made their return from India in the summer on purpose, for at that time Gedrosia has rains, and the rivers and the wells are filled, though in winter they fail, and the rains fall in the upper regions towards the north and near the mountains; and when the rivers are filled the plains near the sea are watered and the wells are full. And the king sent persons before him into the desert country to dig wells and to prepare stations for himself and his fleet.

4. For he divided his forces into three parts, and himself set out with one division through Gedrosia. He kept away from the sea no more than five hundred stadia at most, in order that he might at the same time equip the seaboar for the reception of his fleet; and he often closely approached the sea, although its shores were hard to traverse and rugged. The second division he sent forward through the interior under the command of Craterus, who at the same time was to subdue Ariana and also to advance to the same region whither Alexander was directing his march. The fleet he gave over to Nearchus and

2 ἔχοσης, Tschuchoke and the later editors, for ἔχοσης.
3 Χειρομένου, Groskurd and later editors, for Χειρομένου.
ἀρχικοβερνήτης παραδοὺς ἐκέλευσεν, οἰκείας στά-
σεως ἐπιλαμβανόμενους ἐπακολουθεῖν καὶ ἀντι-
παραπλεῖν αὐτοῦ. τῇ πορείᾳ.

5. Καὶ δὲ καὶ φησιν ὁ Νέαρχος, ἦδη τοῦ βασιλέως τελοῦντος τὴν ὅδον, αὐτὸς μετοπώρου κατὰ πλειάδος ἐπιτολὴν ἐσπερίαν ἄρξασθαι τοῦ πλοῦ, μῆνις μὲν τῶν πνευμάτων οἰκείων ὅντων, τῶν δὲ βαρβάρων ἐπιχειροῦντων αὐτοῖς καὶ ἐξελαυνόντων καταβαρῆσαι γὰρ, ἀπελθόντος τοῦ βασιλέως, καὶ ἐλευθερίας. Κρατερὸς δὲ ἀπὸ τοῦ 'Αρχαίστου ἀρξάμενος δὲ Ἀραχώτων ἤει καὶ Δραγγών εἰς Καρμανίαν. Πολλὰ δὲ ἐταλα-

C 722 πώρει ὁ Ἀλέξανδρος καθ’ ὅλην τὴν ὅδον διὰ
λυπρᾶς ὑών πόρρωθεν δ’ ὀμολογεὶπ ἐπεχορηγεῖτο
μικρὰ καὶ σπάνια, ὡστε λιμωττεῖν τὸ στράτευμα
καὶ τὰ ὑποξύγια ἐπέλιπτε, καὶ τὰ σκεύη κατε-
λείπετο ἐν ταῖς ὁδοῖς καὶ τοῖς στρατοπέδοις.

Ἀπὸ δὲ τῶν φοινίκων ἦν ἡ σωτηρία, τοῦ τε καρποῦ
καὶ τοῦ ἐγκεφάλου. φασὶ δὲ φιλονεικήσας τὸν
Ἄλεξανδρον, καίπερ εἰδότα τὰς ἁπορίας, πρὸς
τὴν κατέχουσαν δόξαν, ὡς Ὁμβραμίος μὲν ἐξ Ἰνδῶν
φεύγουσα σώθειν μετὰ ἄνδρῶν ὥς ἔκκοσι, Κύρος
δὲ ἐπτά, εἰ δύναιτο αὐτὸς τοσοῦτο στράτευμα
dιασώσαι διὰ τῆς αὐτῆς χωρᾶς, νικῶν καὶ ταύτα.

6. Πρὸς δὲ τῇ ἁπορίᾳ χαλεπὸν ἦν καὶ τὸ
καῦμα καὶ τὸ βάθος τῆς ψάμμου καὶ ἡ θερμότης,
ἐστὶ δ’ ὅπου καὶ δίνεις ψηλοί, ὡστε πρὸς τῶν
δυσχερῶν ἀναφέρειν τὰ σκέλη, καθάπερ ἐκ βυθοῦ,

1 ὀμολογεῖ, Corais, for ὀμολογεῖπ.
2 πρὸς τῷ (omitted by μοζ), Corais, for πρὸς τῷ, other MSS.

1 See 15. 1. 5.

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Onesicritus, the latter his master pilot, giving them orders to take an appropriate position, and to follow, and sail alongside, his line of march.

5. Moreover, Nearchus says that when now the king was completing his journey he himself began the voyage, in the autumn, at the time of the rising of the Pleiad in the west; and that the winds were not yet favourable, and that the barbarians attacked them and tried to drive them out; for, he adds, the barbarians took courage when the king departed and acted like freemen. Craterus set out from the Hydaspes and went through the country of the Arachoti and of the Drangae into Carmania. But Alexander was in great distress throughout the whole journey, since he was marching through a wretched country; and from a distance, likewise, he could procure additional supplies only in small quantities and at rare intervals, so that his army was famished; and the beasts of burden fagged out, and the baggage was left behind on the roads and in the camps; but they were saved by the date palms, eating not only the fruit but also the cabbage at the top. They say that Alexander, although aware of the difficulties, conceived an ambition, in view of the prevailing opinion that Semiramis escaped in flight from India with only about twenty men and Cyrus with seven, to see whether he himself could safely lead that large army of his through the same country and win this victory too.¹

6. In addition to the resourcelessness of the country, the heat of the sun was grievous, as also the depth and the heat of the sand; and in some places there were sand-hills so high that, in addition to the difficulty of lifting one's legs, as out of a pit,
καὶ ἀναβάσεις εἶναι καὶ καταβάσεις· ἀνάγκη δὲ ἢν καὶ σταθμοὺς ποιεῖσθαι μακροὺς, διὰ τὰ ύδρεῖα, διακοσίων καὶ τετρακοσίων σταδίων, ἔστι δὲ οτὲ καὶ ἕξακοσίων, νυκτοποροῦντας τὸ πλέον. πάρρῳ δὲ τῶν ύδρείων ἐστρατοπεδεύοντο ἐν τριάκοντα σταδίων πολλίκες τοῦ μὴ ἐμφορεῖσθαι κατὰ δίφος· πολλοὶ γὰρ ἐμπίπτοντες σὺν ὅπλοις ἐπινόν ὡς ἂν υποβρύχιοι, φυσώμενοι δὲ ἐπέπλεον ἐκπεπνευκότες καὶ τὰ ύδρεῖα βραχέα ὡντα διέφθειρον· οἱ δὲ ἐν τῷ ἡλίῳ κατὰ μέσην τὴν ὄρον ἀπηγορευκότες ἔκειντο ὑπὸ δίφος· ἔπειτα τρομώδεις μετὰ παλμοῦ χειρῶν καὶ σκελῶν ἐθνησκον παραπλησίως, ὡς ἂν ὑπὸ ῥίγους καὶ φρίκης ἐχόμενοι. συνέβαινε δὲ τοι καὶ ἐκτραπομένοις τὴν ὄρον καταβαθέων κρατουμένοις ὑπὸ ὑπνοῦ καὶ κόπου υπερήφαντες δὲ οἱ μὲν ἀπώλοντο πλάνη τῶν ὄρων καὶ ὑπὸ ἀπορίας ἀπάντων καὶ καύματος, οἱ δὲ ἐσώθησαν, πολλὰ ταλαιπωρήσαντες· πολλὰ δὲ κατέκλυσε καὶ τῶν σωμάτων καὶ τῶν χρηστηρίων ἐπιπεσὼν χειμάρρους νύκτωρ· καὶ τῆς βασιλικῆς δὲ κατασκευής ἐξηλεύθη πολλή· καὶ τῶν καθοδηγῶν δὲ καὶ ἄγνοιαν πολὺ εἰς τὴν μεσογαιάν ἐκτραπομένων, ὡστε μηκέτι ὅραν τὴν βάλατταν, συνεῖς ὁ βασιλεὺς, ἐξαυτῆς ὄρμησε, ἥττησον τὴν ἡμέραν, καὶ ἐπειδὴ εὑρε καὶ ὅρυξε εἰδὲν ὑδρὸς ποτίμου, μεταπέμπτει τὸ στρατόπεδον, καὶ λοιπῶν μέχρι ἡμερῶν ἐπτὰ πλησίον ἤτε τῆς ἡμέρας, εὑπορῶν ύδρείας· ἔπειτ' αὖθις εἰς τὴν μεσογαιαν ἀνεχώρησεν.

1 ὑπὸ, omitted by MSS. except mss.
2 δὲ, omitted by mss., τε other MSS.; emended by Corais.
there were also ascents and descents to be made. And it was necessary also, on account of the wells, to make long marches of two hundred or three hundred stadia, and sometimes even six hundred, travelling mostly by night. But they would encamp at a distance from the wells, often at a distance of thirty stadia, in order that the soldiers might not, to satisfy their thirst, drink too much water; for many would plunge into the wells, armour and all, and drink as submerged men would; and then, after expiring, would swell up and float on the surface and corrupt the wells, which were shallow; and others, exhausted by reason of thirst, would lie down in the middle of the road in the open sun, and then trembling, along with a jerking of hands and legs, they would die like persons seized with chills or ague. And in some cases soldiers would turn aside from the main road and fall asleep, being overcome by sleep and fatigue. And some, falling behind the army, perished by wandering from the roads and by reason of heat and lack of everything, though others arrived safely, but only after suffering many hardships; and a torrential stream, coming on by night, overwhelmed both a large number of persons and numerous articles; and much of the royal equipment was also swept away; and when the guides ignorantly turned aside so far into the interior that the sea was no longer visible, the king, perceiving their error, set out at once to seek for the shore; and when he found it, and by digging discovered potable water, he sent for the army, and thereafter kept close to shore for seven days, with a good supply of water; and then he withdrew again into the interior.
7. Ἡν δὲ τι ὁμοιον τῇ διάφυ θυτῶν, οὗ τὸ γενσάμενον τῶν ὑποζυγών ἀπέδυνηκε μετὰ ἐπι-
ληψίας καὶ ἀφροῦ· ἀκανθα δὲ τοὺς καρποὺς ἐπὶ
C 723 γῆς κεχυμένη, καθάπερ οἱ σίκυοι, πλήρης ἦν
ὀποι· τοῦτον δὲ ῥανίδες, εἰς ὕφθαλμον ἔμπεσοῦσαι,
πάν ἄπετύφλουν ξῖνον. οἱ τε ὁμοί φοίνικες ἐπηνυγον
πολλούς. ἦν δὲ κίνδυνος καὶ άπὸ τῶν ὦφεων ὑπὸ
γὰρ τοῖς θεσὶν ἐπεφύκει βοτάνη, ταύτη δ' ὑποδε-
δυκότες ἐλάμβανον, τοὺς δὲ πληγέντας ἄπεκτεινον.
ἐν δὲ τοῖς Ὡρείταις τὰ τοξεύματα χρήσθαι θανα-
σίμοις φαρμάκοις ἐφασαν, ἠ퍼λινα οὐντε καὶ πεπυ-
ρακτωμένα· τρωθέντα δὲ Πτολεμαῖον κινδυνεύειν·
ἐν ὑπνῳ δὲ παραστάντα τινὰ τῷ Ἀλεξάνδρῳ
dεῖξαι ρίζαν αὐτόπρεμον, ἢν κελέσαι τρίβοντα
eπιτιθέναι τῷ τρωθέντι· ἐκ δὲ τοῦ ὑπνοῦ γενώ-
μενον, μεμνημένον τῆς ὄψεως εὐρεῖν ἥτοιντα τὴν
ρίζαν πολλὴν πεφυκιάν καὶ χρήσασθαι καὶ
αὐτῶν καὶ τοὺς ἄλλους· ἰδώντας δὲ τοὺς βαρ-
βάρους εὐρμένου τὸ ἄλεξημα ὑπηκόους γενέσθαι
tῷ βασιλεῖ. εἰκὸς δὲ τινα μηνύσαι τῶν εἰδότων·
tὸ δὲ μυθόδε προσετέθη κολακείας χάριν. ἐλθὼν
d' εἰς τὸ βασιλείου τῶν Γεδρωσίων ἑξηκοσταῖος
ἀπὸ Ὡρῶν, διαναπαύσας τὰ πλήθη μικρόν, ἀπῆρεν
eἰς τὴν Καρμανίαν.

8. Τὸ μὲν δὴ νότιον τῆς Ἀριανῆς πλευρὸν
τοιαύτην τινὰ ἔχει τὴν τῆς παραλλας διάθεσιν

1 “Orae” seems surely to be a variant spelling of “Orcitae,”
as Groskurd points out.
7. There was a kind of plant like the laurel which caused any beast of burden which tasted of it to die with epilepsy, along with foaming at the mouth. And there was a prickly plant, the fruit of which strewed the ground, like cucumbers, and was full of juice; and if drops of this juice struck an eye of any creature, they always blinded it. Further, many were choked by eating unripe dates. And there was also danger from the snakes; for herbs grew on the sand-hills, and beneath these herbs the snakes had crept unnoticed; and they killed every person they struck. It was said that among the Oecitae the arrows, which were made of wood and hardened in fire, were besmeared with deadly poisons; and that Ptolemaeus was wounded and in danger of losing his life; and that when Alexander was asleep someone stood beside him and showed him a root, branch and all, which he bade Alexander to crush and apply to the wound; and that when Alexander awoke from his sleep he remembered the vision, sought for, and found, the root, which grew in abundance; and that he made use of it, both he himself and the others; and that when the barbarians saw that the antidote had been discovered they surrendered to the king. But it is reasonable to suppose that someone who knew of the antidote informed the king, and that the fabulous element was added for the sake of flattery. Having arrived at the royal seat of the Gedrosii on the sixtieth day after leaving the Orae, Alexander gave his multitudinous army only a short rest and then set out for Carmania.

8. Such, then, on the southern side of Ariana, is about the geographical position of the seaboard and
καὶ τῆς ὑπερκειμένης πλησίον γῆς τῆς τῶν Γεδρωσίων καὶ Ὄρειτῶν. πολλῇ δ' ἔστι καὶ εἰς τὴν μεσόγαιαν ἀνέχουσα καὶ ἡ Γεδρωσία μέχρι τοῦ συνάψαι Δράγγαις τε καὶ Ἀραχωτοῖς καὶ Παροπαμισάδαις, περὶ δὲν Ἐρατοσθένης σύντος εὑρήκεν (οὐ γὰρ ἐχομέν τι λέγειν βέλτιον περὶ αὐτῶν) ὁ ἄρεισθαι μὲν γὰρ φησὶ τὴν Ἀριανῆν ἐκ μὲν τῶν πρὸς ἡ τῷ Ἰνδῷ, πρὸς νότον δὲ τῇ μεγάλῃ θαλάσσῃ, πρὸς ἄρκτου δὲ τῷ Παροπαμισῷ καὶ τοῖς ἔξης ὀρεσὶ μέχρι Κασσίων πυλῶν, τὰ δὲ πρὸς ἐσπέραν τοῖς αὐτοῖς ὀρεῖς, οἷς ἡ μὲν Παρθνηνὴ πρὸς Μηδίαν, ἡ δὲ Καρμάνια πρὸς τὴν Παραπτακηνήν καὶ Περσίδα διώρισται: πλάτος δὲ τῆς χώρας τὸ τοῦ Ἰνδοῦ μῆκος τὸ ἀπὸ τοῦ Παροπαμισοῦ μέχρι τῶν ἕκβολων, μύριοι καὶ δισεκατομμύριοι στάδιων (οἱ δὲ τρισεκατομμύριοι φασί) μῆκος δὲ ἀπὸ Κασσίων πυλῶν, ὡς ἐν τοῖς Ἀσιατικοῖς σταθμοῖς ἀναγέραται, διττὸν. μέχρι μὲν Ἀλεξάνδρειας τῆς ἐν Ἀρίους ἀπὸ Κασσίων πυλῶν διὰ τῆς Παρθναίας μία καὶ ἡ αὐτῇ ὀδὸς· εἰδ' ἡ μὲν ἐπὶ εὐθείας διὰ τῆς Βακτριανῆς καὶ τῆς υπερβάσεως τοῦ ὄρους εἰς Ὄρθόσπανα ἐπὶ τὴν ἐκ Βάκτρων τρίδον, ἡτὶς ἐστὶν ἐν τοῖς Παροπαμισάδαις. ἡ δ' ἐκτρέπεται μικρὸν ἀπὸ τῆς Ἀρίας πρὸς νότον εἰς Προβασίαν τῆς Δραγγανῆς: εἰτα πάλιν ἡ λοιπῇ μέχρι τῶν ὄρων τῆς

1 'Ορθόσπανα, Casaubon and later editors, for 'Ορόσπανα.
2 ἐπὶ, Groskurd, for διά.

Strabo refers to his description in §§ 1–3 (above).
Ariana, not Gedrosia, as some think.
Merely a portion of Ariana.
of the lands of the Gedrosii and Orcitae, which lands are situated next above the seaboard.\textsuperscript{1} It\textsuperscript{2} is a large country, and even Gedrosia\textsuperscript{3} reaches up into the interior as far as the Drangae, the Arachotii, and the Paropamisadae, concerning whom Eratosthenes has spoken as follows (for I am unable to give any better description). He says that Ariana is bounded on the east by the Indus River, on the south by the great sea, on the north by the Paropamisus mountain and the mountains that follow it as far as the Caspian Gates, and that its parts on the west are marked by the same boundaries by which Parthia is separated from Media and Carmania from Paratracene and Persis. He says that the breadth of the country is the length of the Indus from the Paropamisus mountain to the outlets, a distance of twelve thousand stadia (though some say thirteen thousand); and that its length from the Caspian Gates, as recorded in the work entitled \textit{Asiatic Statithmii},\textsuperscript{4} is stated in two ways: that is, as far as Alexandria in the country of the Ariii, from the Caspian Gates through the country of the Parthians, there is one and the same road; and then, from there, one road leads in a straight line through Bactriana and over the mountain pass into Ortospana to the meeting of the three roads from Bactra, which city is in the country of the Paropamisadae; whereas the other turns off slightly from Aria towards the south to Prophthasia in Drangiania, and the remainder of it leads back to the boundaries of India and to the

\textsuperscript{1} i.e. the various \textit{Halting-places} in Asia. The same records have already been referred to in 15. 1. 11. The author of this work appears to have been a certain Amyntas, who accompanied Alexander on his expedition (see Athenaeus 11. 500 d, 12. 520 e, 2. 67 a, and Aelian 17. 17).
"Ινδικῆς καὶ τοῦ 'Ινδοῦ. ὡστε μακροτέρα ἐστὶν αὐτῇ ἡ διὰ τῶν Δραγγῶν καὶ 'Αραχωτῶν, σταδίων μυρίων τεσσαρακοσίων τριακσίων ὑ πᾶσα. εἰ γ' 724 δὴ τις ἄφέλοι τοὺς χιλίους τριακσίους, ἔχοι ἂν τὸ λοιπὸν τὸ ἐπε' εὔθειας μῆκος τῆς χώρας, μυρίων καὶ τετρακοσίων τριακσίων οὐ πολὺ γὰρ ἑλαττον τὸ τῆς παραλίας, κἂν παραύξωσι τινὲς αὐτὸ, πρὸς τοὺς μυρίους τὴν Καρμανίαν ἐξακακοσίων τεθέντες. ᾧ γὰρ σὺν τοῖς κόλπως φαινοῦται τιθέντες ἢ σὺν τῇ ἕντος τοῦ Περσικοῦ κόλπου παραλία τῆς Καρμανίκης. ἐπεκτείνεσται δὲ τοῦναμα τῆς 'Αριανής μέχρι μέρους τῶν καὶ Περσῶν καὶ Μήδων καὶ ἐπὶ τῶν πρὸς ἁρκτον Βακτρίων καὶ Σογδιανῶν εἰσὶ γὰρ πως καὶ ὁμόγλωττοι παρὰ μικρῶν.

9. 'Η δὲ τάξις τῶν ἐθνῶν τοιαύτης παρὰ μὲν τῶν 'Ινδῶν οἱ Παροπαμασίδαι, ὃν ὑπέρκειται ὁ Παροπαμισός ὄρος, εἰτ' Ἀραχωτοὶ πρὸς νότον, εἰτ' ἐφεξῆς πρὸς νότον Γεδρωσνοὶ σὺν τοῖς ἄλλοις τοῖς τῆς παραλίαν ἔχουσιν ἀπαίστη παρὰ τὰ πλατά τῶν χωρίων παράκειται ὁ 'Ινδός. τούτων δ' ἐκ μέρους τῶν παρὰ τῶν 'Ινδῶν ἔχουσι τνα 'Ινδοί, πρότερον ὅταν Περσῶν ἀ ἄφειλε τοῦ Ἀλέξανδρος τῶν 'Αριανῶν καὶ κατοικίας ἰδιαὶ κυνεστήσατο, ἔδωκε δὲ Σέλενκος ὁ Νικάτωρ Σανδροκόττω, συνθέμενος ἐπιγαμίαν καὶ ἀντικαθάρσων ἐλέφαντας πεντακοσίους. τοῖς Παροπαμισίδαις δὲ παράκειται πρὸς τὴν ἐσπέραν 'Δραγγαί, τοῖς δὲ 'Αραχωτοῖς Δράγγας καὶ τοῖς Γεδρωσοῖς;

1 Instead of χιλίους. Di read τριακχιλίους.
2 τὸ, Groskurd inserts. 3 αὐτὸ αὐτῶν other MSS.
4 γὰρ σὺν Ἔζ, γὰρ ἐκ σὺν other MSS.
Indus; so that this road which leads through the country of the Drangae and Arachoti is longer, its entire length being fifteen thousand three hundred stadia. But if one should subtract one thousand three hundred, one would have as the remainder the length of the country in a straight line, fourteen thousand stadia; for the length of the seacoast is not much less, although some writers increase the total, putting down, in addition to the ten thousand stadia, Carmania with six thousand more; for they obviously reckon the length either along with the gulfs or along with the part of the Carmanian sea-coast that is inside the Persian Gulf; and the name of Ariana is further extended to a part of Persia and of Media, as also to the Bactrians and Sogdians on the north; for these speak approximately the same language, with but slight variations.

9. The geographical position of the tribes is as follows: along the Indus are the Paropamisadae, above whom lies the Paropamisus mountain: then, towards the south, the Arachoti: then next, towards the south, the Gedroseni, with the other tribes that occupy the seaboard; and the Indus lies, latitudinally, alongside all these places; and of these places, in part, some that lie along the Indus are held by Indians, although they formerly belonged to the Persians. Alexander took these away from the Arians and established settlements of his own, but Seleucus Nicator gave them to Sandrocottus, upon terms of intermarriage and of receiving in exchange five hundred elephants. Alongside the Paromisadae, on the west, are situated the Arii, and alongside the Arochoti and Gedrosii the Drangae; but the Arii

1 The length given in § 1 (above) is 12,900.
οἱ δ' Ἀριοὶ τοῖς Δράγγαίς ἀμα καὶ πρὸς ἄρκτον παράκεινται καὶ πρὸς ἐστέραν, ἐγκυκλούμενοι μικρά πως. η δὲ Βακτριανή τῇ τε Ἀρία πρὸς ἄρκτον¹ παράκειται καὶ τοῖς Παροπαμισάδαις, δι' ὀντερ Ἀλέξανδρος ὑπερέβαλε τὸν Καύκασον, ἑλαύνων τὴν ἐπὶ Βάκτρων πρὸς ἐστέραν δὲ ἐφεξῆς εἰσὶ τοῖς Ἀρίοις Παρθαναῖοι καὶ τὰ περὶ τὰς Κασπίους πύλας. πρὸς νότον δὲ τούτους ἡ ἔρημος τῆς Καρμανίας, εἰθ' ἡ λοιπὴ Καρμανία καὶ Γεδρωσία.

10. Γνοίη δ' ἂν τὶς τὰ περὶ τὴν λεχθεῖσαν ὁρείνην ἐτὶ μᾶλλον, προσιστορίσας τὴν ὁδόν, ἡ ἐγρήγορο διάκοκο τοὺς περὶ Βησσαίον ὡς ἐπὶ Βάκτρων Ἀλέξανδρος ἐκ τῆς Παρθηνῆς. εἰς γὰρ τὴν Ἀριανὴν ἤκεν· εἰτ' εἰς Δράγγας, ὅπου Φιλώταν ἀνείλε τὸν Παρμενίωνος νῦν, φωράσας ἐπιβοῦλην ἐπεμψε δὲ καὶ εἰς Ἐκβάτανα τοὺς καὶ τὸν πατέρα αὐτοῦ ἀνελούντας, ὡς κοινώνου τῆς ἐπιβούλης. φασὶ δ' αὐτοὺς ἐπὶ δρομάδων καμήλων ὁδὸν ἡμερῶν τριώκοντα ἡ καὶ τετταράκοντα ἐνδεκατέων διανύσαι καὶ τελευτῆσαι τὴν πράξιν. οἱ δὲ Δράγγαι περσίζουσας τᾶλλα κατὰ τὸν βίον οἶνου σπανίζουσι, γίνεται δὲ παρ' αὐτοῖς κατάτερος. εἰτ' ἐκ Δραγγῶν ἐπὶ τοὺς Εὐεργέτας ἤκεν, οὐς ὁ Κύρος οὕτως ὁνόμασε, καὶ τοὺς Ἀράχωτοὺς, εἶτα διὰ τῶν Παροπαμισάδων C 725 ὑπὸ Πλειάδος δύσιν· ἐστὶ δ' ὁρείνη καὶ κεχιονοβόλητο τότε, ὅστε χαλέπιος ωδεύετο· ποικαὶ μέντοι κῶμαι δεχόμεναι πάντων εὐποροί πλὴν

¹ ἄρκτος, Kramer and later editors, for ἀριστερὸν.

¹ i.e. Philotas. ² i.e. "Benefactors."
are situated alongside the Drangae on the north as well as on the west, almost surrounding a small part of their country. Bactriana lies to the north alongside both Aria and the Paropamisadae, through whose country Alexander passed over the Caucasus on his march to Bactra. Towards the west, next to the Arii, are situated the Parthians and the region round the Caspian Gates; and to the south of these lies the desert of Carmania; and then follows the rest of Carmania and Gedrosia.

10. One would understand still better the accounts of the aforesaid mountainous country if one inquired further into the route which Alexander took in his pursuit of Bessus from the Parthian territory towards Bactriana; for he came into Ariana, and then amongst the Drangae, where he put to death the son of Parmenio, whom he caught in a plot; and he also sent persons to Ecbatana to put to death the father of Philotas, as an accomplice in the plot. It is said that these persons, riding on dromedaries, completed in eleven days a journey of thirty days, or even forty, and accomplished their undertaking. The Drangae, who otherwise are imitators of the Persians in their mode of life, have only scanty supplies of wine, but they have tin in their country. Then, from the Drangae, Alexander went to the Evergetae, who were so named by Cyrus, and to the Arachoti; and then, at the setting of the Pleiad, through the country of the Paropamisadae, a country which is mountainous, and at that time was covered with snow, so that it was hard to travel. However, numerous villages, well supplied with everything

3 Cyrus the Elder—in return for their kindly services when he marched through the desert of Carmania (Arrian 3. 27, 37).
ελαιόν παρεμιθοῦντο τὰς δυσκολίας: εἶχόν τε ἐν ἀριστερᾷ τὰς ἀκρωρείας. ἐστὶ δὲ τὰ μεσημβρινὰ μὲν τοῦ ὄρους τοῦ Παροπαμμου 'Ἰνδικά τε καὶ Ἀριανά· τὰ δὲ προσάρκτια τὰ μὲν πρὸς ἐστέραιν Βάκτρια, τὰ δὲ πρὸς ἐκ τῶν ὀμόρων τοῖς Βακτρίως βαρβάρων. διαχειμάσας δ' αὐτόθι, ὑπερδέξον ἔχου τὴν 'Ἰνδικήν, καὶ πόλιν κτίσας ὑπερήκρισεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὀδῶν πλὴν τερμίθου θαμνώδους ὀδύνης, ἀπορούμενος καὶ τροφής, ὡστε ταῖς τῶν κτημάτων σαρξίς χρήσας, καὶ ταύταις ὁμαίς διὰ τὴν ἀξυλίαν· πρὸς δὲ τὴν ὁμοσείαν πεπτικὸν ἤν αὐτός τὸ σίλφιον, πολὺ πεφυκός. πεντεκαίδεκα τεῖς ὑπὸ τῆς κτισθείσης πόλεως καὶ τῶν χειμαδίων ἦκεν εἰς "Ἄδραγα, πόλιν τῆς Βακτριανῆς.

11. Περὶ ταύτα δὲ ποι ἡ τὰ μέρη τῆς ὀμόρου τῇ 'Ἰνδικῇ καὶ τὴν Χαρμηνῆν εἶναι συμβαίνει· ἐστὶ δὲ τῶν ὑπὸ τοὺς Παρθινῶς αὐτὴ προσεχεστάτη τῇ 'Ἰνδικῇ· διέσχει δὲ τῆς Ἀριανῆς διὰ Ἀραχωτῶν καὶ τῆς λεχθεῖσης ὁρεινῆς σταδίους μυρίων ἐννακισχίους. ταύτην δὲ τὴν χώραν διεξόν τις τῶν τακτικῶν, ὡς τοῦτο ὑπεθοῦντας, γει συμμεῖα τῇ ταχύτητι σπεύδων τῷ βασιλεῖ. καὶ

1 τὰ δὲ πρὸς ἐκ τῶν ὀμόρων, lacuna supplied by Jones. τοῖς Βακτρίως βαρβάρων omitted by E (this MS., however, leaves a space of about three words) and by μοι; τοῖς Βακτρίως βαρβάροις ἦκε, Casaubon and Corais (who, however, place an asterisk before the words); Kramer conj. τὰ δὲ πρὸς ἐκ Σοῦδιαν (citing 11. 8, 8, 11. 11. 2, 3); Müller-Düllner and Meineke merely indicate a lacuna before τοῖς Βακτρίως βαρβάρων.

1 Strabo seems to refer to the juice of the "terebinth" above-mentioned.

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except oil, received them and alleviated their troubles; and they had the mountain summits on their left. Now the southern parts of the Paropamisus mountain belong to India and Ariana; but as for the parts on the north, those towards the west belong to the Bactrians, whereas those towards the east belong to the barbarians who border on the Bactrians. He spent the winter here, with India above him to the right, and founded a city, and then passed over the top of the mountain into Bactriana, through roads that were bare of everything except a few terebinth trees of the shrub kind; and was so in lack of food that it was necessary to eat the flesh of the beasts of burden, and, for lack of wood, even to eat it raw. But the silphium, which grew in abundance there, was helpful in the digestion of the raw food. On the fifteenth day after founding the city and leaving his winter quarters, he came to Adrapsa, a city in Bactriana.

11. Somewhere in the neighbourhood of these parts of the country that borders on India lies Chaarenê; and this, of all the countries subject to the Parthians, lies closest to India. It is distant from Ariana, through the land of the Arachotii and the above-mentioned mountainous country, nineteen thousand stadia. Craterus traversed this country, at the same time subduing all who refused to submit, and went by the quickest route, being eager to join

2 "Adrapsa" is probably an error for "Gadrapsa" (see Vol. V, p. 280, note 3).
3 An error, apparently, for Ariana.
4 This figure, as given in the MSS., is preposterous. But a slight emendation yields "ten, or nine, thousand stadia," which is more nearly correct,
δὴ περὶ τούς αὐτοῖς χρόνους σχεδὸν τι συνέδραμον εἰς τὴν Καρμανίαν ἀι πεζαὶ δυνάμεις ἀμφότεραι, καὶ μικρὸν ὤστερον οἱ περὶ Νέαρχον εἰσέπλεον εἰς τὸν Περσικὸν κόλπον, πολλὰ ταλαίπωρησαντες διὰ τὴν ἄλην καὶ τὴν ταλαίπωρίαν καὶ τὰ μεγέθη τῶν κητῶν.

12. Εἰκώς μὲν οὖν πρὸς ὑπερβολὴν ἡδολεσχη-κέναι πολλὰ τοὺς πλεύσαντας, ὡμως δ' οὖν εἰρή-κασι παραδηλοῦντες ἁμα καὶ τὸ παραστὰν αὑτοῖς πάθος, διότι προσδοκία μᾶλλον ἦ κίνδυνος ὑπήρχε τοῖς ἁληθείς. τὸ δὲ μᾶλιστα ταράττουν φυσιητήρων μεγέθη, ροῦν ἀπεργαζομένων μέγαν ἄθροόν καὶ ἀχλῶν ἐκ τῶν ἀναφυσημάτων, ὡστε τὰ πρὸ ποδῶν μέρη μὴ ὅρασθαι ἐπεὶ δ' οἱ καθηγεμόνες τοῦ πλοὺ, δεδιότων ταῦτα τῶν ἀνθρώπων, τὴν δ' αἰτίαν οὐχ ὀρῶντων, ἑμήνυσαν, ὅτι θηρία εἶν, τάχα δ' ἀπαλλάττοιτο σάλπνηγγος ἀκούσαντα καὶ κρότου, ἐκ τούτου Νέαρχος ταῖς ναυσὶν ἐπῆγε μὲν τὸ ῥόθιον, καθ' ἀπερ ἐκώλυνον, καὶ ἁμα ταῖς σάλπνηξιν ἐφόβησε τὰ δὲ θηρία ἔδυνεν, εἰτ' ἀνε- φαίνετο κατὰ πρύμναν, ὡστε ναυμαχίας ἀγωνίαν παρεῖχεν ἄλλ' αὐτίκα ἀφίστατο.

13. Δέγγουσι μὲν οὖν καὶ οἱ νῦν πλέοντες εἰς Ἰνδοὺς μεγέθη θηρίων καὶ ἐπιφανείας, ἄλλ' οὔτε ἄθροῶν οὔτ' ἐπιφερομένων πολλάκις, ἄλλ' ἀποσο-βηθέντα τῇ κραυγῇ καὶ τῇ σάλπνηγγι ἀπαλλάτ-
the king; and indeed both forces of infantry gathered together in Carmania at about the same time. And a little later Nearchus sailed with his fleet into the Persian Gulf, having often suffered distress because of his wanderings and hardships and the huge whales.

12. Now it is reasonable to suppose that those who made the journey by sea have prated in many cases to the point of exaggeration; but nevertheless their statements show indirectly at the same time the trouble with which they were afflicted—that underlying their real hardships there was apprehension rather than peril. But what disturbed them most was the spouting whales, which, by their spoutings, would emit such massive streams of water and mist all at once that the sailors could not see a thing that lay before them. But the pilots of the voyage informed the sailors, who were frightened at this and did not see the cause of it, that it was caused by creatures in the sea, and that one could get rid of them by sounding trumpets and making loud noises; and consequently Nearchus led his fleet towards the tumultuous spoutings of the whales, where they impeded his progress, and at the same time frightened them with trumpets; and the whales first dived, and then showed up at the sterns of the ships, thus affording the spectacle of a naval combat, but immediately made off.

13. Those who now sail to India, however, also speak of the size of these creatures and of their manner of appearance, but do not speak of them either as appearing in large groups or as often making attacks, though they do speak of them as being scared away and got rid of by shouts and
C 726 τεσσαρεῖ. φασὶ δ' αὐτὰ μὲν μὴ πλησιάζειν τῇ γῇ, τὰ δ' ὀστᾶ διαλυθέντων ψελφώθεντα ἐκκυμαίνεσθαι ῥαδίος καὶ χορηγεῖν τὴν λεχθέσαν ὑλὴν τοῖς Ἰχθυοφόροις περὶ τὰς καλυβοποιίας. μέγεθος δὲ τῶν κητῶν φησίν οὗ Νέαρχος τριῶν καὶ εἴκοσιν ὀργυίων. πιστευθέν τι δὲ ἰκανῶς ὑπὸ τῶν ἐν τῷ στόλῳ φησίν οὗ Νέαρχος ἔξελεγξαι ψεύδος ὅν· ὡς εἰ η τῆς ἐν τῷ πόρῳ νῆσος, ἢ ἀφανίζοι τοὺς προσωρισθέντας κέρκουρον γὰρ τινα πλέοντα, ἐπειδὴ κατὰ τὴν νῆσον ταύτην ἐγεγόνει, μηκέτι ἀραβὴν· περιφθέντας δὲ τινας ἐπὶ τὴν ζήτησιν ἐκβῆναι μὲν μὴ θαρρεῖν εἰς τὴν νῆσον ἐκπλέοντας, ἀνακάλειν δὲ κραυγὴ τοὺς ἀνθρώπους, μηδενὸς δ' ὑπακούοντος, ἐπανελθεῖν, ἀπάντων δ' αἰτιωμένων τὴν νῆσον, αὐτὸς ἔφη πλεύσαι καὶ προσωρισθέντας ἐκβῆναι μετὰ μέρους τῶν συμπλευσάντων καὶ περιελθεῖν τὴν νῆσον· ὅς δ' οὖν ἐνδεχεσθαι ἢχυσος τῶν ζητομένων, ἀπογνώντα ἐπανελθεῖν καὶ διδάξαι τοὺς ἀνθρώπους, ὡς ἢ μὲν νῆσος ψευδὴ τὴν αἰτίαν ἔχων (καὶ γὰρ αὐτῷ καὶ τοῖς συνεκβαίνου ὁ αὐτὸς ὑπάρξῃ ἂν ἔθιμος), ἂλλος δὲ τις τῷ κερκοῦρῳ τρόπος τοῦ ἀφανισμοῦ συμβαίνῃ, μυρίων ὄντων δυνατῶν.

14. Ἡ δὲ Καρμανία τελευταία μὲν ἐστὶ τῆς ἀπὸ τοῦ Ἰνδοῦ2 παραλίας, ἀρκτικωτέρα δ' ἐστὶ πολὺ τῆς τοῦ Ἰνδοῦ ἐκβολῆς· τὸ μέντοι πρῶτον αὐτῆς ἀκρον ἐκκεῖται πρὸς νότον εἰς τὴν μεγάλην

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1 15. 2. 2.

1 The words παραλίας... Ἰνδοῦ are omitted by all MSS. except EF.
trumpets. They say that these creatures do not approach the land, but that the bones of those that have died, when barcd of flesh, are readily thrown ashore by the waves, and supply the Ichthyophagi with the above-mentioned material for the construction of their huts.¹ According to Nearchus, the size of the whales is twenty-three fathoms.² Nearchus says that he found to be false a thing confidently believed by the sailors in the fleet—I mean their belief that there was an island in the passage which caused the disappearance of all who moored near it; for he says that, although a certain light boat on a voyage was no longer to be seen after it approached this island, and although certain men sent in quest of the lost people sailed out past the island and would not venture to disembark upon it, but called the people with loud outcry, and, when no one answered their cry, came on back, yet he himself, though one and all charged their disappearance to the island, sailed thither, moored there, disembarked with a part of those who sailed with him, and went all over it; but that he found no trace of the people sought, gave up his search, came on back, and informed his people that the charge against the island was false (for otherwise both he himself and those who disembarked with him would have met with the same destruction), but that the disappearance of the light boat took place in some other way, since countless other ways were possible.

14. Carmania is last on the seaboard that begins at the Indus, though it is much more to the north than the outlet of the Indus. The first promontory of Carmania, however, extends out towards the

¹ i.e. about 140 feet in length.
θάλατταν, ποιήσασα ¹ δὲ τὸ στόμα τοῦ Περσικοῦ κόλπου πρὸς τὴν ἀπὸ τῆς εὐδαίμονος Ἀραβίας ἄκραν, ἐν ἀπόψει οὖσαν, κάμπτεται πρὸς τὸν Περσικὸν κόλπου, ἐως ἃν συνάψῃ τῇ Περσίδι-πόλλῃ δὲ καὶ ἐν ² τῇ μεσογαίᾳ ἐστὶν ἐκτεινομένη μεταξὺ τῆς Γεδρωσίας καὶ τῆς Περσίδος, παραλ-λάττουσα πλέον τῆς Γεδρωσίας πρὸς τὴν ἄρκτον. δηλοῖ δὴ ἡ εὐκαρπία· καὶ γὰρ πάμφορος καὶ μεγαλόδενδρος πλην ἐλαίας καὶ ποταμοὺς κατάρ- rutus. δὲ Γεδρωσία διαφέρει μικρὸν τῆς τῶν ἱσθυοφόρων, ὡστ' ἀκαρπία κατέχει πολλάκις· διὸ φυλάττουσι τὸν ἐνιαυσίον καρπὸν εἰς ἑτη πλεῖο ταμιεύομενοι. Ὄμησίκριτος δὲ λέγει ποτα- μόν ἐν τῇ Καρμανίᾳ καταφέροντα ψήγματα χρυσοῦ· καὶ ὄρκυτον δὲ εἶναι μεταλλον καὶ ἀργύρου καὶ χαλκοῦ καὶ μίλτου· ὅρη τε εἶναι δύο, τὸ μὲν ἀρσενικὸ, τὸ δὲ ἅλαν. ἔχει δὲ τινὰ καὶ ἄρημον συνάπτουσαν ἡδῇ τῇ Παρθανίᾳ καὶ τῇ Παραπτακηνη. γεώργια δ' ἔχει παρα- πλήσια τοῖς Περσικοῖς, τὰ τε ἀλλὰ καὶ ἁμπελον- ταύτῃς δ' ἡ Καρμανία λειμομένη παρ' ἡμῖν καὶ δίπλ' ἔχει πολλάκις τὸν βότρυν, τυκνόρρωμα τε ὅντα καὶ μεγαλόρρωμα, ἣν εἶκος εἶκεν ἐυφρενοστέ- ραν εἶναι. χρώνται δ' ὅνοις αἱ πόλιοι καὶ πρὸς πόλεμον σπάνει τῶν ὕππων· ὅνοι τε θύουσί τῷ Ἀρει, ὅπερ καὶ ³ σέβονται θεῶν μοῦν, καὶ εἰς πολεμισταί. γαμεῖ δ' οὐδεῖς, πρὶν ἃν πολεμίου

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¹ ποιήσασα, Kramer, for ποιήσασ. ² ἐν, E inserts. ³ δνπερ καὶ, Corais, from conj. of Bertram, for ἐν πέρσαι.

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¹ So the Greek word, but of course Strabo means yellow orpiment (arsenic trisulphide).
south into the great sea; and Carmania, after forming, along with the cape that extends from Arabia Felix, which is in full view, the mouth of the Persian Gulf, bends towards the Persian Gulf until it borders on Persis. Carmania is a large country and, in the interior, extends between Gedrosia and Persis, although it deviates more towards the north than Gedrosia. This is plainly indicated by its fruitfulness; for it produces all manner of fruits, is full of large trees except the olive, and is also watered by rivers. Gedrosia differs but little from the country of the Ichthyophagi, and therefore often suffers crop failures; and on this account they keep the annual crop in storage, dealing it out for several years. Onesicritus speaks of a river in Carmania that brings down gold-dust; and he says that there are also mines of silver and copper and ruddle, and also that there are two mountains, one consisting of arsenic and the other of salt. Carmania also has a desert which borders at once upon Parthia and Paraeta-cene. And it has farm crops similar to those of the Persians, the vine among all the rest. It is from this vine that "the Carmanian," as we here call it, originated—a vine which often has clusters of even two cubits, these clusters being thick with large grapes; and it is reasonable to suppose that this vine is more flourishing there than here. Because of scarcity of horses most of the Carmanians use asses, even for war; and they sacrifice an ass to Ares, the only god they worship, and they are a warlike people. No one marries before he has cut

2 i.e. at its north-western corner.
3 In circumference, surely.
κεφαλὴν ἀποτεμὸν ἀνενέγκῃ ἐπὶ τὸν βασιλέα· ὥς τὸ κρανίον μὲν ἐπὶ τῶν βασιλείων ἀνατίθησι, τὴν δὲ γλώτταν λεπτοτομίσας καὶ καταμίξας ἀλεύρῳ, γευσάμενος αὐτὸς δίδωσι τῷ ἀνενέγκαντι καὶ τοῖς οἰκείοις καταστήσασθαι· εὐδοξότατος δὲ ἐστίν, ὃ πλείσταί κεφαλαὶ ἀνηνέχθησαν. Νέαρχος δὲ τὰ πλείστα ἔθη καὶ τὴν διάλεκτον τῶν Καρμανίτων Περσικά τε καὶ Μηδικά εἰρήκε. τὸ δὲ στόμα τοῦ Περσικοῦ κόλπου οὗ μεῖζον διάρματος ἤμερησίου.

III

1. Μετὰ δὲ Καρμανίαν ἡ Περσίς ἔστη, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἄπτ' αὐτῆς ὅνομαξομένου κόλπου, πολὺ δὲ μεῖζων ἐν τῇ μεσογαίᾳ, καὶ μάλιστα ἐπὶ μῆκος τὸ ἀπὸ τοῦ νότου καὶ τῆς Καρμανίας ἐπὶ τὰς ἄρκτους καὶ τὰ περὶ Μηδίαν ἔθνη. τριττὴ ἡ ἐστὶ καὶ τῇ φύσει καὶ τῇ τῶν ἀέρων κράσει. ἢ μὲν γὰρ παραλία καυματηρᾶ τε καὶ ἀμμόθης καὶ σπανιστῆς καρποῖς ἐστιν πλὴν φουνίκων (ὅσον ἐν τετρακιςχλίων καὶ τετρακοσίων ἡ τριακοσίως ἐξετασμένη στάδιοι, καταστρέφουσα εἰς ποταμὸν μέγιστον τῶν ταύτης, καλούμενον Ὁρόβατων). ἡ δ' ὑπὲρ ταύτης ἐστὶν πάμφορος καὶ πεδινὴ καὶ θρεμμάτων ἄριστη τροφὸς, ποταμοὶ τε καὶ λίμναις πληθυνεῖ. τρίτη δὲ ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινή· πρὸς δὲ ταῖς ἐσχατιαῖς εἰσιν οἱ καμηλοβοσκοὶ. μῆκος

1 καὶ, added by es and the editors.
2 οὗ, inserted by Corais.
3 τριττὴ Ex, τρίτη other MSS.
off the head of an enemy and brought it to the king; and the king stores the skull in the royal palace; and he then minces the tongue, mixes it with flour, tastes it himself, and gives it to the man who brought it to him, to be eaten by himself and family; and that king is held in the highest repute to whom the most heads have been brought. Nearchus states that the language and most of the customs of the Carmanians are like those of the Medes and Persians. The voyage across the mouth of the Persian Gulf requires no more than one day.

III

1. After Carmania one comes to Persis. A large portion of this country lies on the seaboard of the gulf which is named after it, but a much larger portion of it lies in the interior, particularly in the direction of its length, that is, from the south and Carmania towards the north and the tribes of Media. Persis is of a threecfold character, both in its nature and in the temperature of its air. For, in the first place, its seaboard is burning hot, sandy, and stinted of fruits except dates (its length is reckoned at about forty-four, or forty-three, hundred stadia, and it terminates at the largest of the rivers in that part of the world, the Oroatis, as it is called); secondly, the portion above the seaboard produces everything, is level, and is excellent for the rearing of cattle, and also abounds with rivers and lakes; the third portion, that on the north, is wintry and mountainous; and it is on the borders of this portion that the camel-breeders live. Now, according to Eratos-

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4 ἀμμαδῆς, Tyrwhitt, for ἀμεμαδῆς; so the later editors.
μὲν οὖν ἔστι κατ' Ἐρατοσθένη τὸ ἐπὶ τὰς ἄρκτους καὶ τὰς Κασπίους πύλας περὶ ὀκτακισχιλίων, κατὰ τινὰς προπιπτούσας ἄκρας, λοιπῇ δ' ἐστὶν ἐπὶ Κασπίους πύλας οὐ πλεοῦν ἢ τῶν διαχιλίων πλάτος δὲ τὸ ἐν τῇ μεσογαίᾳ τὸ ἀπὸ Σοῦσων εἰς Περσέπολιν οἱ στάδιοι τετρακισχιλιοὶ διακόσιοι, καντεῦθεν ἐπὶ τοὺς τῆς Καρμανίας ὄρους ἄλλοι χίλιοι ἐξακόσιοι. φῦλα δὲ ὁ πολεμιστικός λεγόμενοι καὶ οἱ Ἀχαιμενίδαι καὶ οἱ Μάγοι οὗτοι μὲν οὖν σεμνὸν τινὸς εἰς βίον ξηλωτ’ai, Κύρτιοι δὲ καὶ Μάρδοι ληστρικοὶ, ἄλλοι δὲ γεωργικοὶ.

2. Σχεδὸν δὲ τι καὶ ή Σουσίς μέρος γεγένηται τῆς Περσίδος, μεταξύ αὐτῆς κείμενη καὶ τῆς Βαβυλωνίας, ἐχουσα πόλιν ἀξιολογοματάνη τὰ Σοῦσα. οἱ γὰρ Πέρσαι κρατήσαντες Μῆδαν καὶ ὁ Κύρος, ὀρῶντες τὴν μὲν οἰκείαν ἦν ἐπ’ ἐσχάτους ποιου ταπτομένη, τὴν δὲ Σουσίδα ἐνδοτέρω καὶ πλησιασάντες τῇ Βαβυλωνίᾳ καὶ τοῖς ἄλλοις θεσεῖν, ἐντάθαι ἄθεντο τὸ τῆς ἁγιομυνής βασιλείων ἀμα καὶ τὸ ὄμορον τῆς χώρας ἀποδεξάμενοι καὶ τὸ Σ 728 ἀξίωμα τῆς πόλεως καὶ κρείττον τὸ μηδέποτε καθ’ ἕαυτήν τὴν Σουσίδα πραγμάτων μεγάλων ἐπιθυμολογομένη, ἀλλ’ ἀλλ’ ὑφ’ ἐτέρους υπάρξαι καὶ ἐν μέρει τετάχθαι συστήματος μείζονος, πλὴν εἰ ἄρα τὸ παλαιόν τὸ κατὰ τοὺς ἱρωσ. λέγεται γὰρ δὴ καὶ κτίσμα Γιδωνοῦ Μέμνονος πατρός, κύκλον ἐχουσα ἐκατόν καὶ εἰκοσι σταδίων,
GEOGRAPHY, 15. 3. 1–2

thenes, the length of the country towards the north and the Caspian Gates is about eight thousand stadia, if reckoned from certain promontories, and the remainder to the Caspian Gates is not more than two thousand stadia; and the breadth, in the interior, from Susa to Persepolis, is four thousand two hundred stadia, and thence to the borders of Carmania sixteen hundred more. The tribes which inhabit the country are the Paeceischoris, as they are called, and the Achaemenidae and the Magi. Now the Magi follow with zeal a kind of august life, whereas the Cyrtii and the Mardi are brigands and others are farmers.

2. I might almost say that Susis also is a part of Persis; it lies between Persis and Babylonia and has a most notable city, Susa. For the Persians and Cyrus, after mastering the Medes, saw that their native land was situated rather on the extremities of their empire, and that Susa was farther in and nearer to Babylonia and the other tribes, and therefore established the royal seat of their empire at Susa. At the same time, also, they were pleased with the high standing of the city and with the fact that its territory bordered on Persis, and, better still, with the fact that it had never of itself achieved anything of importance, but always had been subject to others and accounted merely a part of a larger political organisation, except, perhaps, in ancient times, in the times of the heroes. For Susa too is said to have been founded by Tithonus the father of Memnon, with a circuit of one hundred and

1 The text seems to be corrupt. A clearer statement of this same dimension, as quoted from Eratosthenes, is given in 2. 1. 26.
2 In 2. 1. 26 the text reads “about three thousand stadia.”
παραμήκης τῷ σχήματι ὢ δὲ ἀκρόπολις ἐκαλεῖτο Μεμφόνιον λέγονται δὲ καὶ Κίσσιον οἱ Σούσιοι φησὶ δὲ καὶ Λισχύλος τὴν μητέρα Μέμφονος Κίσσιαν. ταφῆμαι δὲ λέγεται Μέμφων περὶ Πάλτου τῆς Συρίας παρὰ Βαδᾶν ποταμὸν, ὡς εἰρήκε Συμμνίδης ἐν Μέμφωνι διηυράμβω τῶν Δηλιακῶν. τὸ δὲ τείχος φιλοδομητο τῆς πόλεως καὶ ἱερὰ καὶ βασίλεια παραπλησίως, ὡσπερ τὰ τῶν Βαβυλωνίων ἢς ὑπτῆς πλώθου καὶ ἀσφάλτου, καθάπερ εἰρήκασι τινες. Πολύκλευτος τε διακοσίων φησὶ τὸν κύκλον καὶ ἀπείχεστον.

3. Κοσμήσαντες δὲ τὰ ἐν Σούσιοι βασίλεια μᾶλιστα τῶν ἄλλων, οὐδὲν ἦττον καὶ τὰ ἐν Περσεπόλει καὶ τὰ ἐν Πασαργίδας ἐξετάμησαν καὶ ή γε γάζα καὶ οἱ θησαυροί καὶ τὰ μνήματα εὐταύθα ἤν τοῖς Περσαῖς, ὡς ἐν τόποις ἐρυμυστέρους καὶ ἄμα προγονικοίς. ἢν δὲ καὶ ἄλλα βασίλεια τὰ ἐν Γάβαίς ἐν τοῖς ἀνωτέρω ποι μέρες τῆς Περσίδος καὶ τὰ ἐν τῇ παραλίᾳ τὰ κατὰ τὴν Ταῦκην 1 λεγομένην. ταῦτα μὲν τὰ κατὰ τὴν τῶν Περσῶν ἀρχήν, οἱ δὲ ύστερον ἄλλοις ἐχορήσαντο, ὡς εἰκός, εὐτελεστέρους τισίν, ἄτε καὶ τῆς Περσίδος ἡλαττωμένης ὑπὸ τοῖς τῶν Μακεδόνων καὶ ἐτε μᾶλλον ὑπὸ τῶν Παρθιαίων καὶ γὰρ εἰ βασιλεύονται μέχρι νῦν ἔδιον βασιλέα ἔχοντες οἱ Περσαί, τῇ γε δυνάμει πλείστοιν ἀπολείπονται καὶ τῷ Παρθιαίῳ προσέχουσι βασιλεῖ.

4. Τὰ μὲν οὖν Σούσια ἐν μεσογαίοις κεῖται ἐπὶ τῷ Χοάστη ποταμῷ περαιτέρω κατὰ τὸ ζεύγμα,

1 Ταῦκην, Casaubon, for Ὑκην D, Ὑκην (Ὑκην F), other MSS.

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GEOGRAPHY, 15. 3. 2-4

twenty stadia, and oblong in shape; and its acropolis was called Memnonium; and the Susians are also called Cissians; and Aeschylus \(^1\) calls the mother of Memnon Cissia. Memnon is said to have been buried in the neighbourhood of Paltus in Syria, by the river Badas, as Simonides states in his dithyramb entitled \textit{Memnon}, one of his Delian poems. The wall and the temples and the royal palace were built like those of the Babylonians, of baked brick and asphalt, as some writers state. Polycleitus says that the city is two hundred stadia in circuit and that it has no walls.

3. Although they adorned the palace at Susa more than any other, they esteemed no less highly the palaces at Persepolis and Pasargadae; at any rate, the treasure and the riches and the tombs of the Persians were there, since they were on sites that were at the same time hereditary and more strongly fortified by nature. And there were also other palaces—that at Gabae, somewhere in the upper parts of Persis, and that on the coast near Taocê, as it is called. These were the palaces in the time of the empire of the Persians, but the kings of later times used others, naturally less sumptuous, since Persis had been weakened, not only by the Macedonians, but still more so by the Parthians. For although the Persians are still under the rule of a king, having a king of their own, yet they are most deficient in power and are subject to the king of the Parthians.

4. Now Susa is situated in the interior on the Choaspes River at the far end of the bridge, but its

\(^1\) \textit{Persae} 17. 118.
ὁ δὲ χώρα μέχρι τῆς θαλάττης καθήκειν καὶ ἐστὶν αὐτῆς ἡ παραλία μέχρι τῶν ἐκβολῶν σχεδὸν τι του Τίγριος ἀπὸ τῶν ὄρων τῆς Περσικῆς παραλίας σταδίων ὡς τρισχιλίων. οὐ δὲ διὰ τῆς χώρας ὁ Χούστης εἰς τὴν αὐτὴν τελευτῶν παραλίαν, ἀπὸ τῶν Οὐξίων τὰς ἄρχας ἔχων. παρεμπίπτει γὰρ τις ὅρειν τραχεία καὶ ἀπότομος μεταξὺ τῶν Σουσίων καὶ τῆς Περσίδος, στενὰ ἑχούσα δυσπάρυδα καὶ ἀνθρώπους ληστάς, οἷς μισθοὺς ἐπράττοντο καὶ αὐτούς τοὺς βασιλέας κατὰ τὴν ἑκ Σούσων εἰς Πέρσας εἰςβολὴν, φησὶ δὲ Πολύκλειτος εἰς λίμνην τινὰ συμβάλλειν τὸν τῇ Χούστην καὶ τὸν Ἐβλαίου 1 καὶ ἔτι τὸν Τίγριν, εἴτε ἐκείθεν εἰς τὴν θάλατταν ἐκδιδόναι πρὸς δὲ τῇ λίμνῃ καὶ ἐμπόριον εἶναι, τῶν ποτα-μῶν μὲν οὐ δεχομένων τὰ ἐκ τῆς θαλάττης, οὐδὲ καταπεμπόντων διὰ τοὺς καταράκτας ἐπίτηδες γενομένως, πεζῇ δὲ ἐμπορευομένων· ὁκτακοσίων γὰρ εἶναι σταδίως εἰς Σούσα λέγοντιν, 2 άλλος δὲ φασὶ τοὺς διὰ Σουσίων ποταμοὺς εἰς ἐν ρέμα τὸ τοῦ Τίγριος συμπίπτειν κατὰ 3 τὰς μεταξὺ διώρυγας τοῦ Ἐυφράτου· διὰ δὲ τοῦτο κατὰ τὰς ἐκβολὰς ὁμοίως ταίνιεσθαι Πασίτιγριν.

5. Νέαρχος δὲ τῶν παράπλου τῆς Σουσίδος τεναγώδη φήσας πέρας αὐτοῦ λέγει τὸν Ἐυφράτην ποταμὸν· πρὸς δὲ τῷ στόματι κώμην οἰκεῖσθαι τῇ υποδεχομένῃ τὰ ἐκ τῆς Ἀραβίας φορτία· συνάπτειν γὰρ ἐφεξῆς τὴν τῶν Ἀράβων παραλίαν τῷ στόματι τοῦ Ἐυφράτου καὶ τοῦ Πασίτιγριος,

1 CDohaze read Ἐβλαίου.
2 άλλος, after λέγοντιν, Corais omits.
3 κατὰ, Corais and Meineke, for kal.
GEOGRAPHY, 15. 3. 4-5

territory extends down to the sea; and its seaboar
is about three thousand stadia in length, extending
from the boundaries of the Persian seaboar approxi-
mately to the outlets of the Tigris. The Choaspe
River flows through Susis, terminating at the same
seaboar, and has its sources in the territory of the
Uxii; for a kind of mountainous country intrudes
between the Susians and Persis; it is rugged and
sheer, and has narrow defiles that are hard to pass,
and was inhabited by brigands, who would exact
payments even from the kings themselves when they
passed from Susis into Persis. Polycleitus says that
the Choaspe, the Eulaeus, and also the Tigris meet
in a kind of lake, and then empty from that lake
into the sea; and that there is an emporium near
the lake, since, on account of the cataracts, purposely
constructed, the rivers cannot receive the mer-
chandise that comes in from the sea nor bring down
any either, and that all traffic is carried on by land;
for the distance to Susa is said to be eight hundred
stadia. Others, however, say that the rivers which
flow through Susis meet in one stream, that of the
Tigris, opposite the intermediate canals of the
Euphrates; and that on this account the Tigris, at
its outlets, has the name of Pasitigris.

5. Nearcthus says that the coast of Persis is covered
with shoal-waters and that it ends at the Euphrates
River; and that at the mouth of this river there is
an inhabited village which receives the merchandise
from Arabia; for the seaboar of the Arabians borders
next on the mouth of the Euphrates and the Pasitri-

1 Apparently an error for eighteen hundred.

2 The Pasitigris, properly so called, is one of the rivers
which flow from Susis (see Arrian, Anab. 3. 17. 1, Ind. 42. 4,
and Pliny, 6. 129 and 145).
τὸ δὲ μεταξὺ πάν ἐπέχειν λίμνην, τῇν ὑποδεχο-
μένην τὸν Τίγριν. ἀναπλεύσαντε δὲ τῷ Πασι-
τίγρῃ σταδίους πεντήκοντα καὶ ἐκατόν, τὴν
σχεδίαν εἶναι τὴν ἄγουσαν ἐπὶ Σοῦσων ἐκ τῆς
Περσίδος, ἀπέχουσαν Σοῦσων σταδίους ἐξήκοντα
τὸν δὲ Πασίτυγρῳ ἀπὸ τοῦ Ὀροάτιδος διέχειν περὶ
dισεκλίους σταδίους. διὰ δὲ τῆς λίμνης ἐπὶ τὸ
στόμα τοῦ Τίγριος τὸν ἀνάπλουν εἶναι σταδίων
ἐξακοσίων πλησίον δὲ τοῦ στόματος κόμην
οἰκεῖσθαι τῇν Σοῦσιανήν, διέχουσαν τῶν Σοῦσων
σταδίους πεντακοσίων, ἀπὸ δὲ τοῦ στόματος τοῦ
Εὐφράτου καὶ μέχρι Βασιλὼν τὸν ἀνάπλουν
εἶναι διὰ γῆς ¹ ὀικουμένης καλῶς σταδίων πλειώνων
ἡ τρισεκλίων. Ὁυησίκριτος δὲ πάντας φησὶν
ἐκβαλλεῖν εἰς τὴν λίμνην, τὸν τε Εὐφράτην καὶ
tὸν Τίγριν ἐκτεσσόντα δὲ πάλιν τὸν Εὐφράτην
ἐκ τῆς λίμνης ἱδώ στόματι πρὸς τὴν θάλατταν
συνάπτειν.

6. Ἐστι δὲ καὶ ἄλλα πλείω στενὰ διεκβάλ-
lοντε τὰ ἐν τοῖς Οὐξίοις κατ’ αὐτὴν τὴν Περσίδα,
ἀ καὶ αὐτὰ βία διήλθεν Ἀλέξανδρος, κατὰ τὰς
Περσικὰς πύλας καὶ κατ’ ἄλλους τόπους διεξοῦν
τὴν χώραν, καὶ κατοπτευόταν σπεῦδον τὰ κυριά-
tατα μέρη καὶ τὰ γαζοφυλάκια, ὁ τοσοῦτοι
χρόνοις ἔξεπτηπλήρωτο, οἷς ἐδασμολόγησαν Πέρσαι
τὴν Ἀσίαν, ποταμοὺς δὲ διέβη πλείους τοὺς
dιαρρέουσαν τὴν χώραν καὶ καταφερομένους εἰς
tὸν Περσικὸν κόλπον, μετὰ γὰρ τὸν Χοάστην ὁ
Κοπράτας ἐστὶ καὶ ὁ Πασίτυγρῆς, ὁς ἐκ τῆς

¹ γῆς, Tzschucke, from conj. of Casaubon, for τῆς.

1 Apparently an error for six hundred.
gris, the whole of the intervening space being occupied by a lake, that is, the lake that receives the Tigris; and that on sailing up the Pasitigris one hundred and fifty stadia one comes to the raft-bridge that leads from Persis to Susa, being sixty\(^1\) stadia distant from Susa; and that the Pasitigris is about two thousand stadia distant from the Oroatis; and that the inland voyage on the lake to the mouth of the Tigris is six hundred stadia; and that near the mouth there is an inhabited Susian village,\(^2\) which is five hundred stadia distant from Susa; and that the voyage inland from the mouth of the Euphrates to Babylon, through a very prosperous land, is more than three thousand stadia. Onesicritus says that all the rivers empty into the lake, both the Euphrates and the Tigris; but that the Euphrates, again issuing from the lake, joins with the sea by its own separate mouth.

6. There are also several other narrow defiles as one passes out through the territory of the Uxii in the neighbourhood of Persis itself; and Alexander forced his way through these passes too, both at the Persian Gates and at other places, when he was passing through the country and was eager to spy out the most important parts of the country, and the treasure-holds, which had become filled with treasures in those long periods of time in which the Persians had collected tribute from Asia; and he crossed several rivers that flowed through the country and down into the Persian Gulf. For after the Choaspes, one comes to the Copratas River and the Pasitigris, which latter also flows from the

\(^2\) The name of this village, according to Arrian (Indica 42), was Aginis.
Οὔξιας καὶ αὐτὸς ἔστι δὲ καὶ Κύρος ποταμός, διὰ τῆς κοίλης καλουμένης Περσίδος ρέων περὶ Πασαργάδας, οὐ μετέλαβε τὸ όνομα βασίλειας, ἀντὶ "Αγραδάτου μετονομασθεὶς Κύρος. πρὸς αὐτῇ δὲ τῇ Περσεπόλει τὸν Ἀράξην διέβη. ἦν δὲ ἡ Περσεπόλις ¹ μετὰ Σοῦσα κάλλιστα κατασκευασμένη μεγίστη πόλις, ² ἐξουσία βασίλεια ἐκπρεπή, καὶ μάλιστα τῇ πολυτελείᾳ τῶν κελμέων. ρεῖ δ᾽ ὁ Ἀράξης ἐκ τῶν Παραϊτακῶν ἀναβάλλει δ᾽ εἰς αὐτὸν ὁ Μῆδος, ἐκ Μηδίας ὀρμηθέντος. φέροντας δὲ δ᾽ αὐλῶνος παμφόρου συνάπτοντος τῇ Καρμανίᾳ καὶ τοῖς ἔωθινοις μέρεσι τῆς χώρας, καθάπερ καὶ αὐτῇ ἡ Περσεπόλις. ἐνεπλησε δὲ ὁ Ἀλέξανδρος τὰ ἐν C 730 Περσεπόλει ⁴ βασίλεια, τιμωρῶν τοὺς "Ελλησιν, ὅτι κακείνων ἱερὰ καὶ πόλεις οἰ Πέρσαι πυρὶ καὶ σιδήρῳ διεστόρθησαν.

7. Εἶτε εἰς Πασαργάδας ἦκε καὶ τούτο δ᾽ ἦν βασίλειον ἀρχαῖον. ἐνταῦθα δὲ καὶ τὸν Κύρου τάφον εἶδεν ἐν παραδείσῳ, πύργῳ οὐ μέγαν, τὸ δασεῖ τῶν δένδρων ἐναποκεκρυμμένων, κατὰ μὲν στερεόν, ἀνώ δὲ στεγήν ἔχοντα καὶ σηκόν, στενῆς τελέως ἔχοντα τὴν εἴσοδον; δὴ ἦς παρελθεῖν εἶσος φησὶν Ἀριστόβουλος, κελεύσαντος τοῦ βασιλέως, καὶ κοσμῆσαι τὸν τάφον᾽ ἰδεῖν δὲ κλίην τὸ χρυσῆν καὶ τράπεζαν σῶν ἐκπόμασι, καὶ πύλην χρυσῆν καὶ ἑσθήτα τολῆν κόσμον τῇ νεκρολθητοῖς κατὰ μὲν οὖν τὴν πρότην ἐπιδημίαν ταύτ᾽ ἰδεῖν, ὕστερον δὲ συλληθῆναι καὶ τὰ

¹ Περσεπόλις DEE, Περσεπόλις other MSS.
² The words μετὰ ... πόλις are found only in F.
³ CDF read Παραϊτακῶν.
country of the Uxii. There is also a river Cyrus, which flows through Coelè \(^1\) Persis, as it is called, in the neighbourhood of Pasargadæ; and the king assumed the name of this river, changing his name from Agradatus to Cyrus. Alexander crossed the Araxes near Persepolis itself. Persepolis, next to Susa, was the most beautifully constructed city, and the largest, having a palace that was remarkable, particularly in respect to the high value of its treasures. The Araxes flows from the country of the Paractaci; and this river is joined by the Medus, which has its source in Media. These rivers run through a very productive valley which borders on Carmania and the eastern parts of the country, as does also Persepolis itself. Alexander burnt up the palace at Persepolis, to avenge the Greeks, because the Persians had destroyed both temples and cities of the Greeks by fire and sword.

7. Alexander then went to Pasargadæ; and this too was an ancient royal residence. Here he saw also, in a park, the tomb of Cyrus; it was a small tower and was concealed within the dense growth of trees. The tomb was solid below, but had a roof and sepulchre above, which latter had an extremely narrow entrance. Aristobulus says that at the behest of the king he passed through this entrance and decorated the tomb; and that he saw a golden couch, a table with cups, a golden coffin, and numerous garments and ornaments set with precious stones; and that he saw all these things on his first visit, but that on a later visit the place had been robbed

\(^1\) Hollow.

\(^4\) Περσέπολες . . . Περσεπόλει δὲ, Περσαίπολες . . .
Περσαίπολει other MSS.

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μὲν ἄλλα ἐκκομισθῆναι, τὴν δὲ κλῖνην ὑμαυσθῆναι μονὸν καὶ τὴν πύελον, μεταβέντων τὸν νεκρόν, δ' οὖ 1 δῆλον γενέσθαι, διότι προομενοῦν ἔργον ἦν, οὐχὶ τοῦ σατράπου, καλαπιότων ἢ μὴ δυνατὸν ἴνα ἁδιώς ἐκκομίσαι· συμβῆναι δὲ ταῦτα, καὶ περ φυλακῆς περικειμένης Μάγων, σιτίσιν λαμβανόντων καθ' ἡμέραν πρόβατον, διὰ μηνὸς δ' ἰππον. ἀλλ' ὁ ἐκτοπσιμὸς τῆς Ἀλεξάνδρου στρατιάς εἰς Βάκτρα καὶ Ἰνδοὺς πολλά τε ἄλλα νεωτερισθῆναι παρεσκεύασε, καὶ δὴ καὶ τοῦθ' ἐν τῶν νεωτερισμῶν ὑπήρξεν. οὔτω μὲν οὖν Ἀριστόβουλος εἰρήκε, καὶ τὸ ἐπίγραμμα δὲ ἀπομημονεύει τοῦτο: ὡς ἀνθρωπος, ἔγω Κύρος εἰμι, ο ἡν ἰρχην τοις Πέρσαις κτησάμενος καὶ τῆς Ἀσίας βασιλεύς, μὴ οὖν φθονήσῃς μοι τοῦ μμήματος. Ὀνησίκριτος δὲ τὸν μὲν πύργον δεκάστεγον εἰρήκε, καὶ ἐν μὲν τῇ ἀνοτάτῳ στέγῃ κεῖσθαι τὸν Κύρον, ἐπίγραμμα δ' εἰναι Ἔλληνικών, Περσικῶν κεχαραγμένον γράμμασιν· ἐνθάδ' ἐγὼ κείμαι Κύρος βασιλεὺς βασιλῆς· καὶ ἄλλο περσικοῦ πρὸς τὸν αὐτὸν νοῦν.

8. Μέμνηται δ' Ὀνησίκριτος καὶ τὸ ἐπὶ τῷ 2 Δαρείου τάφο γράμμα τόδε. φίλος ἦν τοῖς φίλοις· ἱππεύς καὶ τοξότης ἀριστος ἐγευσμήν 3 κυνηγῶν ἔκρατου πάντα ποιεῖν ἡμυήμασιν. 'Αριστός δ' ὁ Σαλαμάνιος πολὺ μὲν ἐστὶ νεωτέρος τούτων, λέγει δὲ δίστεγον τὸν πύργον καὶ μέγαν, ἐν δὲ τῇ

1 δ' οὖ, Tyrwhitt, for δ' οὖ; so the later editors,
2 τῷ mss, τοῦ other MSS.
and everything had been carried off except the couch and the coffin, which had only been broken to pieces, and that the robbers had removed the corpse to another place, a fact which plainly proved that it was an act of plunderers, not of the satrap, since they left behind only what could not easily be carried off; and that the robbery took place even though the tomb was surrounded by a guard of Magi, who received for their maintenance a sheep every day and a horse every month. But just as the remoteness of the countries to which Alexander’s army advanced, Bactra and India, had led to numerous other revolutionary acts, so too this was one of the revolutionary acts. Now Aristobulus so states it, and he goes on to record the following inscription on the tomb: “O man, I am Cyrus, who acquired the empire for the Persians and was king of Asia; grudge me not, therefore, my monument.” Onesicritus, however, states that the tower had ten stories and that Cyrus lay in the uppermost story, and that there was one inscription in Greek, carved in Persian letters, “Here I lie, Cyrus, king of kings,” and another written in the Persian language with the same meaning.

8. Onesicritus records also the following inscription on the tomb of Dareius: “I was friend to my friends; as horseman and bowman I proved myself superior to all others; as hunter I prevailed; I could do everything.” Aristus of Salamis is indeed a much later writer than these, but he says that the tower has only two stories and is large; that it was

1 The horse, of course, was sacrificed to Cyrus (cf. Arrian 6. 29).
Περσῶν διαδοχῇ ἱδρύσθαι, φυλάττεσθαι δὲ τὸν τάφον ἐπίγραμμα δὲ τὸ λεχθὲν Ἑλληνικὸν καὶ ἄλλο Περσικὸν πρὸς τὸν αὐτὸν νοῦν. τοὺς δὲ Πασαργάδας ἐτίμησε Κύρος, ὅτι τὴν ύστατὴν μάχην ἐνίκησεν 'Αστυάγην ἐνταύθα τὸν Μῆδον, καὶ τὴν ἄρχην τῆς 'Ασίας μετήνεγκεν εἰς ἑαυτὸν καὶ πόλιν ἐκτίσε καὶ βασίλειον κατεσκεύασε τῆς τίκης μυνμεῖον.

C 731 9. Πλάντα δὲ τὰ ἐν τῇ Περσίδι χρήματα ἐξεσκευάσατο εἰς τὰ Σοῦσα, καὶ αὐτὰ τὴν ἡσαυροῦ καὶ κατασκευῆς μεστά· οὐδὲ τοῦθ᾽ ἤγετο τὸ βασίλειον, ἀλλὰ τὴν Βαβυλῶνα, καὶ διενεῖτο ταύτην προσκατασκευάζειν καὶ ταύτα δὲ ἐκεῖνα τὴν ἡσαυροῦ. φασὶ δὲ, χωρὶς τῶν ἐν Βαβυλῶνι καὶ τῶν ἐν τῷ στρατόπεδῳ τῶν παρὰ ταῦτα μὴ ληφθέντων αὐτὰ τὰ ἐν Σοῦσοι καὶ τὰ ἐν Περσίδι τέταρας μυριάδας ταλάντων ἐξεστεθήναι· τινὲς δὲ καὶ πέντε λέγουσιν ἄλλοι δὲ πλέοντες συναχθήναι παραδεδώκασιν εἰς Ἐκβάτανα ὅκτωκαὶδεκα μυριάδας ταλάντων· τὰ δὲ Δαρείῳ φυγόντε ἐκ τῆς Μῆδιας συνεκκομισθέντα τὰ λαντανὸ ὀκτακισχίλια διήρπασαν οἱ δολοφονησάντες αὐτὸν.

10. Τὴν γοῦν Βαβυλῶνα ὁ 'Αλέξανδρος προέκρινεν, ὅρων καὶ τὸν μεγέθει πολὺ ὑπερβάλλοντα καὶ τοῖς ἄλλοις. εὐδαιμον δὲ οὗτος ἡ Σοῦσις, ἐκπυρον τὸν άέρα ἔχει καὶ καυματηρόν, καὶ μάλιστα τὸν περὶ τὴν πόλιν, ὡς φησίν ἑκεῖνος·

1 παρά, Corais, for περί.
2 καί, added by Hefw and the editors.

1 i.e. when the empire passed from the Medes to the Persians.
built at the time of the succession of the Persians, and that the tomb was kept under guard; and that there was one inscription written in Greek, that quoted above, and another written in the Persian language with the same meaning. Cyrus held Pasargadæ in honour, because he there conquered Astyages the Mede in his last battle, transferred to himself the empire of Asia, founded a city, and constructed a palace as a memorial of his victory.

9. Alexander carried off with him all the wealth in Persis to Susa, which was also full of treasures and equipment; and neither did he regard Susa as the royal residence, but rather Babylon, which he intended to build up still further; and there too treasures lay stored. They say that, apart from the treasures in Babylon and in the camp, which were not included in the total, the value of those in Susa and Persis alone was reckoned at forty thousand talents, though some say fifty; and others have reported that all treasures from all sources were brought together at Ecbatana and that they were valued at one hundred and eighty thousand talents; and the treasures which were carried along with Dareius in his flight from Media, eight thousand talents in value, were taken as booty by those who slew him.

10. At all events, Alexander preferred Babylon, since he saw that it far surpassed the others, not only in its size, but also in all other respects. Although Susis is fertile, it has a hot and scorching atmosphere, and particularly in the neighbourhood of the city, according to that writer.² At any rate, he says that

² Whether Aristobulus or Nearchus or Onesicritus, the translator does not know.
τὰς γούν σαύρας καὶ τοὺς ὁφεῖς, θέρους ἀκμάζοντος τοῦ ἡλίου κατὰ μεσημβρίαν, διαβήσει μὴ φθάνειν τὰς ὁδοὺς τὰς ἐν τῇ πόλει, ἀλλ’ ἐν μέσαις περιφλέγεσθαι ὑπὲρ τῆς Περσίδος μηδαμοῦ συμβαίνειν, καίπερ νοτιωτέρας οὖσης λοντρὰ δὲ ψυχρὰ προτεθέντα ἐκθερμαίνεσθαι παραχρῆμα, τὰς δὲ κριθὰς διασπαρέσας εὶς τὸν ἡλίον ἀλλεσθαὶ, καθάπερ ἐν τοῖς ἵπποις τὰς κάρυρσις. δὲ καὶ ταῖς στέγαις ἐπὶ δύο πύρεις τὴν γῆν ἐπιτίθεσθαι, ὑπὸ δὲ τοῦ βάρους ἀναγκαζεθαί στενοὺς μὲν μακροὺς, δὲ ποιεῖσθαι τοὺς οἶκους, ἀπορουμένους μακρῶν μὲν δοκῶν, δεομένους δὲ μεγαλων οἰκῶν διὰ τὸ πυρός. ὥσιν δὲ τὰ Πύρσα θεῖα τὴν φωτικίνην δοκῶν στερεᾶν γὰρ οὖσαν, παλαιομενήν οὐκ εἰς τὸ κάτω τὴν ἐνδοσειν λαμβάνειν, ἀλλ’ εἰς τὸ ἀνω μέρος κυρτοῦσθαι τῷ βάρει καὶ βέλτιον ἀνέχειν τὴν ὄροφην, αὕτων δὲ τῶν καυμάτων λέγεται τὸ ὑπερκείσθαι πρὸς ἀρκτον ὡρῃ ύψηλα τὰ προεκδεχόμενα ἀπαντασ τοὺς βορείους ἀνέμους ὑπερπετεῖς ἡ πνέοντες ἀπὸ τῶν ἀκρωτηρίων μετέωροι τε τῶν πεδίων οὐ προσάπτονται, ἀλλὰ παρελαιύουσιν εἰς τὰ νοτιῶτερα τῆς Σουσίδος αὐτὴ δὲ νηεμίας κατέχεται, καὶ μάλιστα τότε, ἡμίκα ἐπησία τὴν ἀλλήν γῆν καταψύχουσιν ἐκκασμένην ὑπὸ τῶν καυμάτων.

11. Πολύσιτος δ’ ἄγαν ἐστὶν, ὡστε ἐκατοντάχουν δ’ ὁμαλοῦ καὶ κριθῆν καὶ πυρὸν ἐκτρέφειν, ἐστὶ δ’ ὅτε καὶ διακοσιοντάχουν. διὸ τερ

1 ἀλλεσθαί, Corais and Meineke, who cite Plutarch (Al. x. 35) and Theophrastus (Hist. Plant. 8. 11), for ἀλλεσθαῖν mor, ἀλλεσθαί other MSS.

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when the sun is hottest, at noon, the lizards and the snakes could not cross the streets in the city quickly enough to prevent their being burnt to death in the middle of the streets. He says that this is the case nowhere in Persis, although Persis lies more to the south; and that cold water for baths is put out in the sun and immediately heated, and that barley spread out in the sun bounces like parched barley in ovens; and that on this account earth is put on the roofs of the houses to the depth of two cubits, and that by reason of this weight the inhabitants are forced to build their houses both narrow and long; and that, although they are in want of long beams, yet they need large houses on account of the suffocating heat; and that the palm-tree beam has a peculiar property, for, although it is rigid, it does not, when aged, give way downwards, but curves upwards because of the weight and better supports the roof. It is said that the cause of the heat is the fact that lofty mountains lie above the country on the north and that these mountains intercept all the northern winds. Accordingly, these winds, blowing aloft from the tops of the mountains and high above the plains, do not touch the plains, although they blow on the more southerly parts of Susis. But calm prevails here, particularly at the time when the Etesian winds cool the rest of the land that is scorched by heat.

11. Susis abounds so exceedingly in grain that both barley and wheat regularly produce one hundredfold, and sometimes even two hundred; on this

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2 κάρπος, F Epit., κάγχρας E, κέγχρος CDh, κέγχρος μακ.  
3 Xylander and Tzschucke emend μακροὺς to μικροὺς.  
4 E reads προσελαινούσι.
οὐδὲ πυκνὰς τὰς αὐλακὰς τέμνουσιν πυκνοῦμενα γὰρ καλύουσιν αἱ βίξαι τὴν βλάστησιν. τὴν δὲ ἀμπελοῦν οὐ φυομένην πρότερον Μακεδόνες κατεφύτευσαν κάκει καὶ ἐν Βαβυλωνί, οὗ ταφρεύοντες, ἀλλὰ παττάλους κατασειδηρωσάμενοι μένουσι ἕξι ἀκρων πήγγοντες, εἰτ' ἐξαροῦντες, ἀντὶ δὲ αὐτῶν τὰ κλῆματα καθιέντες εὐθέως. ἢ μὲν δὴ μεσόγαια τοιαύτη ἢ δὲ παραλλα τεναγόντες ἔστι καὶ ἀλίμανος; διὰ τούτῳ γοῦν καὶ φησιν ὁ Νέαρχος μηδὲ καθοδηγῶν ἐπιγραφῶν τυγχάνειν, ἣνικα τῷ στόλῳ παρέπλευ τρό αἱ Βαβυλωνίαν ἐκ τῆς Ἰνδικῆς, διὰ προσώρμους οὐκ ἔχειν, οὐδὲ ἀνθρώπων εὐπορεῖν σοῦ τ' ἔτε οὐκ οὗτοι, διασωμένοι καὶ ἐμπειρίαν.

12. Γειτνιά δὲ τῇ Σούσιδε τῆς Βαβυλωνίας ἡ Σιτακηνή μὲν πρότερον, Ἀπολλωνιάτης δὲ ὑστεροῦν προσαγορευθείσα. ἀπὸ τῶν ἄρκτων δὲ ύπέρκειται ἀμφοῖν πρὸς ἐω 'Ελυμαίοι τε καὶ Παραιτακηνοί, ἀρστικοὶ ἄνδρες καὶ ὀμοιόμενοι τραχεῖα πεποιθήτες. μάλλον δ' οἱ Παραιτακηνοὶ τοῖς Ἀπολλωνιάταις ἐπίκειται, ὡστε καὶ χείρον ἐκείνους διατιθέασιν, οὐ δὲ 'Ελυμαιοί κάκεινοι καὶ τοῖς Σουσίοις, τούτοις δὲ καὶ οἱ Οὐξίζω προσπολεμούσιν ἦττον δὲ γύν, ὡς εἰκός, διὰ τῆς τῶν Παρθανίων ἱσχύς, υφ' οίς εἰσὶν ἂπαντες οἱ ταύτην. εὖ μὲν οὖν πράπτοντων ἐκείνων, εὖ

1 κατασειδηρωσάμενοι, Kramer, from conj. of Corais, for δὲ σειδηρωμένοις CDFhi (nosc omits δὲ), κατασειδηρωσάμενος other MSS.

2 The words τοιαύτη... γοῦν are transferred to this position by Corais, Groskur and Meineke (Kramer approving) from their position in the MSS. after τοιαύτη at end of §12. Instead of these words the MSS. read (after

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account, also, the people do not cut the furrows close together, for the crowding of the roots hinders the sprouting. The vine did not grow there until the Macedonians planted it, both there and at Babylon; however, they did not dig trenches, but only thrust into the ground iron-pointed stakes, and then pulled them out and replaced them at once with the plants. Such, then, is the interior; but the seaboard is full of shallows and without harbours. On this account, at any rate, Nearchus goes on to say that he met with no native guides when he was sailing along the coast with his fleet from India to Babylonia; that the coast had no mooring-places, and that he was also unable to find any experienced people to guide him.

12. Neighbouring Susis is the part of Babylonia which was formerly called Sitacene, but is now called Apolloniatis. Above both, on the north and towards the east, lie the countries of the Elymaei and the Paraetaceni, who are predatory peoples and rely on the ruggedness of their mountains. But the Paraetaceni are situated closer to the Apolloniatae, and therefore treat them worse. The Elymaei carry on war against both that people and the Susians, whereas the Uxii too carry on war against the Elymaei; but less so at the present time, in all probability, because of the might of the Parthians, to whom all the peoples in that part of the world are subject. Now when the Parthians fare well, all their subjects fare well too,

\[\text{\footnotesize \textit{μεσόγαια)} \text{ the words πολλάκις, καὶ ὃς καὶ ἐφ' ἡμῶν ἐλλοτ' ἐλλος συνέβη, which, except for the form of the verb συνέβη, are repeated by the MSS. towards the end of § 12 and rightly omitted by the editors.}\]

\[\text{\footnotesize \textit{έξεω,} Kramer and later editors, for \textit{έχεω}.}\]
πράττονσιν ἄπαντες καὶ οἱ υπήκοοι αὐτῶν στα-
σιαζόντων δὲ, ὅπερ συμβαίνει πολλάκις, καὶ δὴ
cαὶ ἐφ᾽ ἡμῶν, ἀλλοτ᾽ ἄλλως συμβαίνει καὶ οὐ
tα αὐτὰ πάσιν τοῖς μὲν γὰρ συνήρεγκεν ἡ τα-
ραχή, τοῖς δὲ παρὰ γνώμην ἀπήντησεν. ἡ μὲν
dὴ χώρα ἢ τε Περσίς καὶ ἡ Σουσιανὴ τοιαύτη.

13. Τὰ δ᾽ ἦλθεν τὰ Περσικὰ καὶ τούτως καὶ
Μηδοῖς τὰ αὐτὰ καὶ ἄλλοις πλείστες, περὶ ὅν
εἰρήκασι μὲν πλείους, τὰ δὲ καίρια καὶ ἡμῶν
λεκτέον. Πέρσαι τοῖνυν ἀγάλματα μὲν καὶ
βωμοὺς οὐχ ἱδρύονται, θύουσι δὲ ἐν ψυχή
tῶν οὐρανῶν ἡγούμενοι Δία· τιμῶσι δὲ καὶ ὂνος,
τὸν Καλοῦσι Μήδρην, καὶ Σελήνην καὶ Ἀφροδίτην
καὶ πῦρ καὶ γῆν καὶ ἀνέμους καὶ ὕδωρ· θύουσι
δὲ ἐν καθαρῷ τόπῳ κατενομοῦν, παραστησά-
μενοι τὸ ἱερεῖον ἐστεμμένον· μελέσαντος δὲ τοῦ
Μάγου τὰ κρέα τοῦ ψυχομίμην τὴν ἱερουργίαν
ἀπίαισι διελόμενοι, τοῖς θεοῖς οὐδὲν ἀπονείματες
μέρος· τῆς γὰρ ψυχῆς φασί τοῦ ἱερεῖον δεῖ σεβαῖ
tὸν θεὸν, ἀλλὰ δὲ οὐδ' ὅμως δὲ τοῦ ἐπίπλου
tι μικρὸν τιθέσαι, ἢς λέγουσι τινες, ἐπὶ τὸ πῦρ.

14. Διαφερόντως δὲ τῷ πυρὶ καὶ τῷ ὑδατὶ
θύουσι, τῷ μὲν πυρί, προστιθέντες ἐνῆρξαν ἐξ
τοῦ λέπους χωρίς, πιμελὴν ἐπιτιθέντες ἀνωθὲν
eἰθ' ὑφάπτουσιν, ἔλαιον καταχέουσι, οὐ φυσώσι
ἄλλα ριπίζοντες· τοὺς δὲ φυσῆσαις ἢ νεκρὸν
ἐπὶ πῦρ θέντας ἢ βόλβερον θανατοῦσι· τῷ δὲ

15. The Sun.

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but when there is an insurrection, as is often the case, even indeed in our own times, the results are different at different times and not the same for all; for some have benefited by disturbances, whereas others have been disappointed in their expectations. Such, then, are the countries of Persis and Susis.

13. But the Persian customs are the same as those of these peoples and the Medes and several other peoples; and while several writers have made statements about all these peoples, I too must tell what is suitable to my purpose. Now the Persians do not erect statues or altars, but offer sacrifice on a high place, regarding the heavens as Zeus; and they also worship Helius,1 whom they call Mithras, and Selenê 2 and Aphrodité, and fire and earth and winds and water; 3 and with earnest prayer they offer sacrifice in a purified place, presenting the victim crowned; 4 and when the Magus, who directs the sacrifice, has divided the meat the people go away with their shares, without setting apart a portion for the gods, for they say that the god requires only the soul of the victim and nothing else; but still, according to some writers, they place a small portion of the cauld upon the fire.

14. But it is especially to fire and water that they offer sacrifice. To fire they offer sacrifice by adding dry wood without the bark and by placing fat on top of it; and then they pour oil upon it and light it below, not blowing with their breath, but fanning it; and those who blow the fire with their breath or put anything dead or filthy upon it are put to

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1 The Moon.  
2 So Herodotus I. 131.  
3 Herodotus (I. 132) says that he who offers the sacrifice wears a crown.
STRABO

ύδατι, ἐπὶ λίμνην ἢ ποταμὸν ἢ κρήνην ἐλθόντες, 
βόθρον ὄρυξαντες εἰς τούτων σφαγίαζονται,
C 733 φυλαττόμενοι, μή τι τοῦ πλησίον ύδατος αἰ-
μαχθεῖν, ὡς μιανοῦντες εἰτ' ἐπὶ μυρρίνην ἢ 
δάφνην διαθέντες τὰ κρέα, ῥάβδοις λεπτοῖς 
εὑρίσκονται οἱ Μάγοι καὶ ἐπάθουσιν, ἀποσπέυ-
δοντες ᾲλαιον ὁμοῦ γάλακτι καὶ μέλιτι κεκρα-
μένον οὐκ εἰς πῦρ, οὐδ' ἕδωρ, ἀλλ' εἰς τούδαφος· 
τὰς δ' ἐπὶ δᾶς ποιοῦνται πολὺν χρόνον ῥάβδων 
μυρικίων λεπτῶν δέσμην κατέχοντες.

15. Ἐν δὲ τῇ Καππαδοκίᾳ (πολὺ γὰρ ἐκεῖ ἐστι 
τὸ τῶν Μάγων φύλον, οἱ καὶ Πυραιθοῖ καλοῦνται: 
πολλὰ δὲ καὶ τῶν Περσικῶν θεῶν ἵερα) οὐδὲ 
μαχαῖρα θύουσιν, ἀλλ' κορμῷ τινι, ὡς ἀν 
ὑπέρῳ τύπτοντες. ἐστὶ δὲ καὶ Πυραιθεῖα, σηκοῖ 
τινες ἄξιολογοί: ἐν δὲ τούτωι μέσῳ βωμός, ἐν 
φ' πολλῇ τε σποδῷς, καὶ πῦρ ἀσβεστὸν φυλάτ-
τουσιν οἱ Μάγοι καὶ καθ' ἡμέραν δὲ εἰσιόντες, 
ἐπάθουσιν δραν σχεδὸν τι, πρὸ τοῦ πυρὸς τὴν 
δέσμην τῶν ῥάβδων ἔχοντες, πιάσας περικεί-
μενοι πιλωτάς, καθεικυίας ἐκατέρωθεν μέχρι τοῦ 
καλύπτειν τὰ χείλη τάς παραγναθίδας. ταῦτα 4 
δ' ἐν τοῖς τῆς Ἀναίτιδος 5 καὶ τοῦ Ῥωμάνου ἱεροῖς 
νενυμισταί τούτων δὲ καὶ σηκοῖ εἰσί, καὶ ξύλον 
τοῦ Ῥωμάνου πομπεῦει. ταῦτα μὲν οὖν ἡμεῖς 
ἐκράκαμεν, ἐκεῖνα δ' ἐν ταῖς ἰστορίαις λέγεται καὶ 
τὰ ἔφεξις.

1 οὔδ' x, όχι other MSS.
2 Instead of γὰρ, Dι read μᾶλλον.
3 ἔκει, Meineke inserts, omitting ἐστὶ; Jones, however, retains the ἐστὶ, following Groskurd and Kramer.
4 ταῦτα, Cornais, for ταῦτα.
5 Ἀναίτιδος, Xylander, αὐτίδος.

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death. And to water they offer sacrifice by going to a lake or river or spring, where, having dug a trench leading the whole way, they slaughter a victim, being on their guard lest any of the water near by should be made bloody, believing that the blood would pollute the water; and then, placing pieces of meat on myrtle or laurel branches, the Magi touch them with slender wands and make incantations, pouring oil mixed with both milk and honey, though not into fire or water, but upon the ground; and they carry on their incantations for a long time, holding in their hands a bundle of slender myrtle wands.

15. In Cappadocia (for there the sect of the Magi, who are also called Pyraeothi, is large, and in that country are also many temples of the Persian gods), the people do not sacrifice victims with a sword either, but with a kind of tree-trunk, beating them to death as with a cudgel. They also have Pyraeothia, noteworthy enclosures; and in the midst of these there is an altar, on which there is a large quantity of ashes and where the Magi keep the fire ever burning. And there, entering daily, they make incantations for about an hour, holding before the fire their bundle of rods and wearing round their heads high turbans of felt, which reach down over their cheeks far enough to cover their lips. The same customs are observed in the temples of Anaïtis and Omanus; and these temples also have sacred enclosures; and the people carry in procession a wooden statue of Omanus. Now I have seen this myself; but those other things, as also what follows, are recorded in the histories.

1 Fire-kindlers.
16. Εἰς γὰρ ποταμῶν ὦτ᾽ οὐρωῦσιν ὦτε νῦπτονται Πέρσαι, οὐδὲ λούονται οὐδὲ νεκρῶν ἐμβάλλουσιν ¹ οὐδ᾽ ἄλλα τῶν δοκοῦντων εἶναι μυσαρῶν. ὅτω δ᾽ ἄν θύσωσι θεῷ, πρῶτῳ τῷ πυρὶ εὐχοῦνται.

17. Βασιλεύονται δ᾽ ὑπὸ τῶν ἀπὸ γένους ὁ δ᾽ ἀπειθῶν ἀποτμηθεῖς κεφαλὴν καὶ βραχίονα ῥίπτεται. γαμοῦσι δὲ πολλὰς καὶ ἀμα παλλακὰς τρέφουσι πλείους πολυτεκνίασ χάριν. τιθέασι δὲ καὶ οἱ βασιλεῖς ἄθλα πολυτεκνίας κατ᾽ ἔτος τὰ δὲ τρεφόμενα μέχρι ἐτῶν τεττάρων οὐκ ἄγεται τοῖς γονέωσιν εἰς ὄψιν. οἱ δὲ γάμοι κατὰ τὰς ἀρχὰς τῆς ἑαρικῆς ἱσσημερίας ἐπιτελοῦνται παρέρχεται δ᾽ ἐπὶ τῶν θάλαμον, προφαγῶν μήλον ἢ καμήλον μυελόν, ἀλλο δ᾽ οὐδὲν τὴν ἡμέραν ἐκείνην.

18. Ἀπὸ δὲ πέντε ἐτῶν ἔως τετᾶρτον καὶ εἰκοστοῦ παίδευονται τοξεύειν καὶ ἀκοντίζειν καὶ ἰππαζεσθαι καὶ ἀληθευειν, διδασκάλως τε λόγων τοῖς σωφρονεστάτοις χρώματι, οἱ καὶ τὸ μυθόος πρὸς τὸ συμφέρου ἀνάγοντες παραπλέκουσι, καὶ μέλους χωρίς καὶ μετ᾽ ἄδην ἔργα θεῶν τε καὶ ἀνδρῶν τῶν ἀρίστων ἀναδιδόντες. συνάγοντι δ᾽ εἰς ἐνα τόπου, ψόφῳ χαλκοῦ πρὸ ὀρθοῦ διεγείροντες ὡς ἐπὶ ἐξοπλισίαν ἡ θήραντα ὀνομάσας ὁ θαυμάτων τάξαντες δ᾽ ἀνὰ πεντήκοντα ἡγεμόνα τῶν βασιλέως τινά

C 734 παίδων αὐτοῖς ἡ σατράπου τρέχοντες κελεύοντι ἐπεσθαί, χωρίς ἀφορίσαντες τρίακοντα ἢ τετταράκοντα σταδίων. ἀπαιτοῦσι δὲ καὶ λόγον ἐκά-

¹ CDmox: read ἐκβάλλουσιν.
16. For the Persians neither urinate, nor wash themselves, in a river; nor yet bathe therein or cast therein anything dead or any other thing that is considered unclean. And to whatever god they offer sacrifice, to him they first offer prayer with fire.

17. They are governed by hereditary kings. And he who is disobedient has his head and arms cut off and his body cast forth. The men marry many wives, and at the same time maintain several concubines, for the sake of having many children. The kings set forth prizes annually for those who have the most children; but the children are not brought into the presence of their parents until they are four years old. Marriages are consummated at the beginning of the vernal equinox; and the bridegroom passes to the bridal chamber, having first eaten an apple or a camel’s marrow, but nothing else during that day.

18. From five years of age to twenty-four they are trained to use the bow, to throw the javelin, to ride horseback, and to speak the truth; and they use as teachers of science their wisest men, who also interweave their teachings with the mythical element, thus reducing that element to a useful purpose, and rehearse both with song and without song the deeds both of the gods and of the noblest men. And these teachers wake the boys up before dawn by the sound of brazen instruments, and assemble them in one place, as though for arming themselves or for a hunt; and then they divide the boys into companies of fifty, appoint one of the sons of the king or of a satrap as leader of each company, and order them to follow their leader in a race, having marked off a distance of thirty or forty stadia. They require
στού μαθήματος, ἄμα καὶ μεγαλοφωνίαν καὶ πνεῦμα καὶ πλευρὰν ἀσκοῦντες, καὶ πρὸς καῦμα δὲ καὶ πρὸς ψύχος καὶ ὀμβρούς καὶ χειμάρρων διαβάσεις, ὡστ' ἀβροχα φυλάττειν καὶ ὄπλα καὶ ἐσθήτα, ποιμαίνειν δὲ καὶ ἀγαυλεῖν καὶ καρποῖς ἀγρίως χρήσθαι, τερμλύθω, ὄρνηςβαλώνοις, ἀχράδι, καλοῦνται.  

1 ὁ οὖτοι Κάρπακης, ἀπὸ κλοπείας τρεφόμενοι κάρδα γὰρ τὸ ἀνδρόδες καὶ πολεμικὸν λέγεται, ὡς μὲν ἓμεραν δίαμα ἄρτος μετὰ τὸ γυμνάσιον καὶ μάζα καὶ κάρδαμον καὶ ἀλῶν χόνδρος καὶ κρέα ὑπὸ δὲ ἢ ἐφθα ἢ ὑδατός, ποτῶν ὑδαρ. θηρεύουσι δὲ σαύνια ἢ πτῶν βάλλοντες καὶ τοξεύματα καὶ σφενδονοῦντες.  

2 δείλης δὲ φυτουργεῖν καὶ ρίζοτομείν ἀσκοῦσι καὶ ὅπλοποιεῖν καὶ λίνα καὶ ἄρκνοις ὕποτοι καλλιτεχνεῖν. οὐχ ἀπτοῦνται δὲ τῶν θηρευμάτων οἱ παίδες, ἀλλὰ κομίζειν οὐκαδε ἔθος. τίθεται δ' ὑπὸ τοῦ βασιλέως ἄθλα δρόμου καὶ τῶν ἄλλων τῶν ἐν τοῖς πεντάθλοις. κοσμοῦνται δ' οἱ παίδες χρυσῷ, τὸ πυροπὸν τιθεμέων ἐν τιμῇ; διὸ οὐδὲ νεκρῷ προσφέρουσι, καθάπερ οὐδὲ τῷ πύρ, κατὰ τιμήν.

1 Meineke, following conj. of Corais, Groskurd and Kramer, ejects the words καλοῦνται... λέγεται.
2 σφενδονοῦντες, Meineke emends to σφενδονοῦντες.
3 ἄλλων τῶν, Meineke, following Groskurd, inserts.

1 The tree is the *Pistacia terebinthus*.
2 This statement appears to be an interpolation (see critical note).

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them also to give an account of each lesson, at the same time training them in loud speaking and in breathing, and in the use of their lungs, and also training them to endure heat and cold and rains, and to cross torrential streams in such a way as to keep both armour and clothing dry, and also to tend flocks and live outdoors all night and eat wild fruits, such as pistachio nuts, acorns, and wild pears. These are called Cardaces, since they live on thievry, for "carda" means the manly and warlike spirit. Their daily food after their gymnastic exercises consists of bread, barley-cake, cardamum, grains of salt, and roasted or boiled meat; but their drink is water. They hunt by throwing spears from horseback, and with bows and slings; and late in the afternoon they are trained in the planting of trees and in the cutting and gathering of roots and in making weapons and in the art of making linen cloths and hunters' nets. The boys do not touch the meat of wild animals, though it is the custom to bring them home. Prizes are offered by the king for victory in running and in the four other contests of the pentathlon. The boys are adorned with gold, since the people hold in honour the fiery appearance of that metal; and on this account, in honour of its fiery appearance, they do not apply gold, just as they do not apply fire, to a dead body.

3 The Nasturtium orientale, also called Tropaeolum majus. The plant, a kind of cress, contains a pungent juice; and its seeds are prepared and eaten like our mustard.

4 i.e. for medicinal purposes.

5 The pentathlon were (1) jumping, (2) discus-throwing, (3) running, (4) wrestling, and (5) javelin-throwing (if not boxing).
19. Στρατεύονται δὲ καὶ άρχουσιν ἀπὸ εἰκοσιν ἐτῶν ἦσσε πεντήκοντα, πεζού τε καὶ ἵππεως· ἀγοραὶ δὲ οὖχ ἀπτοῦνται, οὔτε γὰρ πολοῦσιν οὔτ' ὁπούνται. ὀπλίζονται δὲ γέρροι βομβειδεῖ, παρὰ δὲ τὰς φαρέτρας σαγάρεις ἔχουσι καὶ κοπίδας, περὶ δὲ τῇ κεφαλῇ πύλημα πυργωτόν, θώραξ δὲ ἐστὶν αὐτῶις φολιδωτός. ἐσθὶς δὲ τοῖς ἰγκεμόσι μὲν ἀναξυρίς τριπλῆ, χιτῶν δὲ χειρεδωτὸς διπλοὺς ἐως γόνατος, ο ὑπενθύτης μὲν λευκός, ἀνθινὸς δὲ ἐπάνω. ἱμάτιον δὲ θέρους μὲν πορφυροῦ ή ἄνθινον, χειμώνοις δὲ ἀνθινόν, τιάραι παραπλήσται ταῖς τῶν Μάγων, ὑπόδημα κοῖλον διπλοῦν, τοῖς δὲ πόλλοις χιτῶν ἐως μεσοκυμίου καὶ διπλοὺς, ράκος δὲ σινδόνιον τι περὶ τῇ κεφαλῇ ἔχει δ' ἐκαστός τὸξον καὶ σφενδόνην. δευτεροῦσι δὲ πολυτελῶς Πέρσαι, τιθέντες καὶ ὀλομελῆ καὶ πολλὰ καὶ ποικίλας κόσμος τε λαμπρός στρωμυθℏης ἐκπωμάτων τε καὶ τῶν ἄλλων, ὅστε χρυσῷ καὶ ἄργυρῷ καταλάμπτεσθαι.

20. Ἐν οὖν τὰ μέγιστα βουλεύονται, καὶ βεβαιώτερα τῶν ἐν νήψει τίθενται. τῶν κατὰ τὰς ὅδους συναντῶντων τοὺς μὲν γνωρίμους καὶ ἵστειμους φιλοῦσιν προσίζοντες, τοῖς δὲ ταπεινοτέροις παραβάλλουσι τὴν γνάθον καὶ δέχονται ταύτῃ τὸ φίλημα· οἱ δ' ἐτὶ ταπεινότεροι προσκυνοῦσι ζ. τ. 735 νοσίμα μόνον. θάπτουσι δὲ κηρῷ περιπλάσαντες τὰ σῶματα, τοὺς δὲ Μάγους οὐθε θάπτουσιν, ἀλλ' 1 ἔρεας περὶ. 2 δὲ, omitted by all MSS. except Eiz. 3 προσίζοντες D, προσίζοντας other MSS.

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19. They serve in the army and hold commands from twenty to fifty years of age, both as foot-soldiers and as horsemen; and they do not approach a market-place, for they neither sell nor buy. They arm themselves with a rhomboidal wicker-shield; and besides quivers they have swords and knives; and on their heads they wear a tower-like hat; and their breastplates are made of scales of iron. The garb of the commanders consists of three-ply trousers, and of a double tunic, with sleeves, that reaches to the knees, the under garment being white and the upper vari-coloured. In summer they wear a purple or vari-coloured cloak, in winter a vari-coloured one only; and their turbans are similar to those of the Magi; and they wear a deep double shoe. Most of the people wear a double tunic that reaches to the middle of the shin, and a piece of linen cloth round the head; and each man has a bow and a sling. Persians dine in an extravagant manner, serving whole animals in great numbers and of various kinds; and their couches, as also their drinking-cups and everything else, are so brilliantly ornamented that they gleam with gold and silver.

20. They carry on their most important deliberations when drinking wine; and they regard decisions then made as more lasting than those made when they are sober. When they meet people on the streets, they approach and kiss those with whom they are acquainted and who are of equal rank, and to those of lower rank they offer the cheek and in that way receive the kiss; but those of still lower rank merely make obeisance. They smear the bodies of the dead with wax before they bury them, though they do not bury the Magi but leave their
σωνοβρώτους ἕως τούτοις δὲ καὶ μητράσι συνέρχεσθαι πάτριον νενόμισται. τοιαύτα μὲν τα ἐθν.

21. "Εστι δ' ἵσως καὶ ταύτα τῶν θημιῶν, ἡ φησὶ Πολύκριτος. ἐν γὰρ Σουσίως ἐκάστῳ τῶν βασιλέων ἐπὶ τῆς ἀκρας ἴδια πεποιηθοῦσα οἶκησιν καὶ θησαυροὺς καὶ παραδέσεις ὁπὸ ἐπράττοντο φόρον, ὑπομνήματα τῆς οἰκονομίας πράπτεσθαι δ' ἐκ μὲν τῆς παραλίας ἄργυριον, ἐκ δὲ τῆς μεσογαίας ἀ πέρει έκάστη χώρα, ὡστε καὶ χρόματα καὶ φάρμακα καὶ τρίχα ἡ ἐρέαν ἡ τι ποιοῦθ' ςτερον καὶ θρέμματα ὁμοίως. τὸν δὲ διατάξαντα τοὺς φόρους Δαρείων εἶναι, τὸν Μακρόχειρα, καὶ κάλλιστον ἀνθρώπων, πλὴν τοῦ μίκους τῶν βαρχιών καὶ τῶν πήχεων ἀπτεσθαι γὰρ καὶ τῶν γονάτων τὸν δὲ πλείστον χρυσόν καὶ ἄργυρον ἐν κατασκευαῖς εἶναι, νομίσματι δὲ οὐ πολλῷ. πρὸς τε τὰς δωρεὰς ἐκεῖνα κεχαρισμένα νομίζειν μᾶλλον καὶ πρὸς κειμηλίων ἀπόθεσιν τὸ δὲ νόμισμα τὸ πρὸς τὰς χρείας ἀρκοῦν ἱκανόν εἶναι, κόπτειν δὲ πάλιν τὸ τοῖς ἀναλώμασι σύμμετρον.

22. Τὰ γὰρ ὦν ἔθη σωβρονίκα τὰ πλείω διὰ δὲ τῶν πλούτων εἰς τρυφὴν ἐξεπέσωσαν οἱ βασιλεῖς, ὡστε πυρὸν μὲν ἐξ' Ἀσσοῦ τῆς Λιολίδος μετησαν, οίνων δ' ἐκ Συρίας τὸν Χαλμώνιον, ὑδαρ δὲ

1 οἰωνοβρώτους ο, οἰωνοβρώτους w, οἰωνοβρώτους other MSS.
2 C. Müller (Ind. Var. Lett., p. 1035) would emend Πολύκριτος to Πολύκλειτος (cp. reference to him in 15. 3. 2).
3 η, Kramer inserts (καὶ, Corais).
4 τῶν Μακρόχειρα . . . γονάτων, Meineke, following conj. of Kramer, ejects.

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bodies to be eaten by birds; and these Magi, by ancestral custom, consort even with their mothers. Such are the customs of the Persians.

21. Perhaps also the following, mentioned by Polycritus,¹ is one of their customs. He says that in Susa each one of the kings built for himself on the acropolis a separate habitation, treasure-houses, and storage places for what tributes they each exacted, as memorials of his administration; and that they exacted silver from the people on the seacoast, and from the people in the interior such things as each country produced, so that they also received dyes, drugs, hair, or wool, or something else of the kind, and likewise cattle; and that the king who arranged the separate tributes was Darius, called the Long-armed, and the most handsome of men, except for the length of his arms, for they reached even to his knees;² and that most of the gold and silver is used in articles of equipment, but not much in money; and that they consider those metals as better adapted for presents and for depositing in storehouses; and that so much coined money as suffices their needs is enough; and that they coin only what money is commensurate with their expenditures.

22. For their customs are in general temperate; but on account of their wealth the kings fell into such luxury that they sent for wheat from Assus in Aeolis, for Chalymonian wine from Syria, and for

¹ An error, apparently, for Polycleitus (see critical note).
² This is thought by various editors to be an interpolation (see critical note). Plutarch (Artaxerxes 1) refers to Artaxerxes as having been surnamed "Long-armed" because his right arm was longer than his left; but the above statement in regard to Darius lacks corroboration.
κ τοῦ Ἐνλαίου πάντων ἐλαφρῶτατον, ὡστ' ἐν Ἀττικῇ κοτύλῃ δραχμῇ ἁφολκότερον εἶναι.

23. Συνέβη δὲ τοὺς Πέρσαις ἐνδοξότατοι γενέσθαι τῶν βαρβάρων παρὰ τοὺς Ἐλληναῖς, ὡτι τῶν μὲν ἄλλων οὐδένες τῶν τής Ἀσίας ἄρξαντων Ἐλλήνων ἤρξαν, οὔτ' ἤδεισαν οὔτ' ἐκεῖνοι τούτοις, οὔτ' οἱ Ἐλληνες τοὺς βαρβάρους, ἀλλ' ἐπὶ μικρὸν μόνον ἐκ τῆς πόρρωθεν ἀκοῖς. ὁμορος γοῦν οὔτε τὴν τῶν Συρῶν οὔτε τὴν τῶν Μιθδών ἄρχην οἴδεν· οὔτε γὰρ ἂν, Θῆβας Ἀιγυπτίας ὀνομάζοι καὶ τὸν ἐκεῖ καὶ τὸν ἐν Φοινίκῃ πλοῦτον, τὸν ἐν Βαβυλῶνι καὶ Νίνῳ καὶ Ἐκβατάνων παρεσιώτησε. πρῶτοι δὲ Πέρσαι καὶ Ἐλλήνων ἐπηρξαν, Λυδοὶ δὲ ἐπηρξαν μὲν, ἀλλ' οὔτε τῆς Ἀσίας ὅλης ἐπάρξαντες, ἀλλὰ μέρους τινὸς μικροῦ, τοῦ εντὸς Ἀλνος μόνον, καὶ ταῦτ' ἐπ' ὀλγον χρόνον τὸν κατὰ Κροίσον καὶ Ἀλνάτην, κρατηθέντες δ' ὑπὸ Πέρσων, εἰ καὶ τὶ τῆς δόξης ἡν αὐτοῖς, ἀφηρέτησαν τοὺθ ὑπ' ἐκεῖνων. Πέρσαι δ', ἀφ' οὗ κατέλυσαν τὰ Μιθδών, εὐθὺς καὶ Λυ- δῶν ἐκράτησαν καὶ τοὺς κατὰ τὴν Ἀσίαν Ἐλλη- νας ὑπηκόους ἔσχον· ὑστερον δὲ καὶ διέβησαν εἰς τὴν Ἐλλάδα, καὶ ἤπηθέντες πολλοίς καὶ πολλάκις ἀγώσιν, ὡμοί διεστέλλαν τὴν Ἀσίαν μέχρι τῶν ἐπὶ θαλάττῃ τόπων κατέχοντες, ἐως ὑπὸ Μακεδόνων κατεπολεμήθησαν.

1 καὶ Νίνῳ, omitted by mozz, Neîlo CDIPHinos, Σοῦροις i.
2 ἐπάρξαντες, omitted by mozz, Corais and Meineke.
water from the Eulaeus, which is so far the lightest of all waters that an Attic cotyle of it weighs a drachm less than other waters.

23. The Persians, of all the barbarians, became the most famous among the Greeks, because none of the other barbarians who ruled Asia ruled Greeks; neither were these people acquainted with the Greeks nor yet the Greeks with the barbarians, except for a short time by distant hearsay. Homer, at any rate, knows neither of the empire of the Syrians nor of that of the Medes; for otherwise, since he names Aegyptian Thebes and mentions the wealth there and the wealth in Phoenicia, he would not have passed by in silence that in Babylon and Ninus and Ecbatana. The Persians were the first people to rule over Greeks. The Lydians had indeed ruled over Greeks, but not also over the whole of Asia—only over a small part of it, that inside the Halys River, and that too for only a short time, in the time of Croesus and Alyattes. But the Lydians were mastered by the Persians and deprived by them of whatever glory they had. The Persians, as soon as they broke up the power of the Medes, immediately mastered the Lydians and also got as their subjects the Greeks in Asia; and later they even crossed over into Greece; and, though often defeated in many battles, still they continued to hold Asia as far as the places on the sea until they were subdued by the Macedonians.

1 Nearly half a pint.

2 F reads πολλοὶς καὶ πολλάκις (sic) ἀγῶσιν καὶ πολλάκις; μόνο πολλοὶς ἀγῶσιν καὶ πολλάκις. Kramer and C. Müller would read πολλοῖς καὶ μεγάλοις ἀγῶσιν.
24. 'Ο μὲν οὖν εἰς τὴν ἤγεμονίαν καταστήσας αὐτοὺς Κύρος ἦν· διαδεξάμενος δὲ τούτον Καμβύ-ς ὁ ὑδατο τῶν Μάγων καταλύθη· τούτοις δὲ ἀνελόντες οἱ ἔπτα Πέρσαι Δαρείῳ τῷ 'Ἰστάσπεως παρέδοσαν τὴν ἀρχήν· εἶτ' οἱ ἀπὸ τούτου δια- 

dεχόμενοι κατέληξαν εἰς 'Ἀρσην, ὅπου ἀποκτείνας 


Βαγγῆς ο ἐνυνχος κατέστησε Δαρείον, οὐκ ὁντα 

tοῦ γένους τῶν βασιλέων. τούτου δὲ καταλύσας 


 'Ἀλέξανδρος αὐτὸς ἦρξε 1 δέκα ἡ ἑνδεκά ἐτη· εἰτ' 

eἰς πλείους τοὺς διαδεξαμένους καὶ τοὺς ἐπιγόνους 

tούτων μερισθείσα ἡ ἤγεμονία τῆς 'Ἀσίας διε-


λύθη· συνέμεινε δ' ὅσον πεντήκοντα ἐπὶ τοῖς 

dιακοσίοις ἐτη. νῦν δ' ἡ ὅδη καθ' αὐτοὺς συνεστῶτε 


οἱ Πέρσαι βασιλέας ἔχουσιν ὑπόκους ἐτέροις 


βασιλεύσι, πρῶτορον μὲν Μακεδόσι, νῦν δὲ 


Παρθεναίοις.

1 Instead of δέκα, Dh and Corais read δώδεκα.
24. Now the man who established the Persians in their hegemony was Cyrus.\(^1\) Cyrus was succeeded by his son Cambyses, who was deposed by the Magi. The Magi were slain by the Seven Persians, who then gave over the empire to Dareius, the son of Hystaspes. And then the successors of Dareius came to an end with Arses. Arses was slain by Bagots the eunuch, who set up as king another Dareius, who was not of the royal family. Him Alexander deposed, and reigned himself for ten or eleven years. And then the hegemony of Asia was divided amongst his several successors and their descendants, and then dissolved. The hegemony of the Persians over Asia lasted about two hundred and fifty years. But now, though again organised into a state of their own, the Persians have kings that are subject to other kings, formerly to the kings of Macedonia, but now to those of the Parthians.

\(^{1}\) Cyrus the Elder.
BOOK XVI
1. Τῇ δὲ Περσίδι καὶ τῇ Σουσιανῇ συνάπτοµαι οἱ Ἀσσύριοι· καλοῦσι δ’ οὕτω τὴν Βαβυλωνίαν καὶ πολλὴν τῆς κύκλῳ γῆς, ὡς ἐν μέρει καὶ ἡ Ἀτουρία ἐστίν, ἐν ἦπερ ἡ Νίνος καὶ ἡ Ἀπολλωνιά-τις καὶ Ἐλυμαιοὶ καὶ Παραιτίκαι καὶ ἡ περὶ τὸ Ζύγρον ὁδὸς Χαλωνίτις καὶ τὰ περὶ τὴν Νίνον πεδία, Δολομηνὺς της καὶ Ἐλυμαιοὶ καὶ Χαζηνὺς καὶ Ἀδιαβηνὺς, καὶ τὰ τῆς Μεσοποτάμιας ἐθνὶς τὰ περὶ Γοροδικοὺς καὶ τοὺς περὶ Νίσιβων Μυγδόνας μέχρι τοῦ Ζεύγματος τοῦ κατὰ τὸν Εὐφράτην καὶ τῆς πέραν τοῦ Εὐφράτου πολλῆς, ἐν Ἁραβεῖς κατέχουσι, καὶ οἱ ἰδίως ὑπὸ τῶν υἱῶν Σ 737 λεγόμενοι Σύροι μέχρι Καλίκων καὶ Φοίνικων καὶ Ἰονδαίων καὶ τῆς θαλάττης τῆς κατὰ τὸ Αὐγούστιον πέλαγος καὶ τῶν Ἰσσικῶν κόλπον.

2. Δοκεῖ δὲ τὸ τῶν Σύρων ὅνομα διατείναι ἀπὸ μὲν τῆς Βαβυλωνίας μέχρι τοῦ Ἰσσικοῦ κόλπου, ἀπὸ δὲ τοῦτο μέχρι τοῦ Εὐξεῖνου τὸ παλαιὸν. οἱ γὰρ Καππάδοκες ἀμφότεροι, οἱ τε πρὸς τῷ Ταύρῳ καὶ οἱ πρὸς τῷ Πόντῳ, μέχρι υἱῶν Λευκό-

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1 Ζάγρων Ε, Ζάγρων Ηθίς Ζςης Ζης Ζης, Κοραίς.
2 Χαλωνίτις Κασάουπον, for Χαλωνίτις Ι, Χαλωνίτις other MSS.
3 πολλή, Κραμέ, for πολλῆς.
4 Ἰονδαίων, in marg. ΦΩς, for Λιβδών. Κοραίς writes καὶ Ἰονδαίων καὶ Λιβδών.
BOOK XVI

I

1. The country of the Assyrians borders on Persis and Susiana. This name ¹ is given to Babylonia and to much of the country all round, which latter, in part, is also called Aturia, in which are Ninus, Apolloniatis, the Elymaci, the Paraetaceae, the Chalonitis in the neighbourhood of Mt. Zagrus, the plains in the neighbourhood of Ninus, and also Dolo- menê and Calachoìnê and Chazênê and Adiabenê, and the tribes of Mesopotamia in the neighbourhood of the Gordyaeans, and the Mygdonians in the neighbourhood of Nisibis, as far as the Zeugma ² of the Euphrates, as also much of the country on the far side of the Euphrates, which is occupied by Arabians, and those people who in a special sense of the term are called by the men of to-day Syrians, who extend as far as the Cilicians and the Phoe- nicians and the Judaeans and the sea that is opposite the Aegyptian Sea and the Gulf of Issus.

2. It seems that the name of the Syrians extended not only from Babylonia to the Gulf of Issus, but also in ancient times from this gulf to the Euxine. At any rate, both tribes of the Cappadocians, both those near the Taurus and those near the Pontus, have to the present time been called "White

¹ i.e. "Assyria." ² Bridge,
συνοι καλοῦνται, ὡς ἄν ὤντων τινῶν Σύρων καὶ μελάνων, σύντοι δὲ εἰσὶν οἱ ἑκτὸς τοῦ Ταύρου· λέγω δὲ Ταύρον, μέχρι τοῦ Ἀμανοῦ διατείνων τούνομα. οἱ δὲ ἰστοροῦντες τὴν Σύρων ἀρχὴν ὅταν φῶς Μῆδος μὲν ὑπὸ Περσῶν καταλυθήναι, Σύρους δὲ ὑπὸ Μῆδων, οὐκ ἄλλους τινὰς τοὺς Σύρους λέγουσιν, ἀλλὰ τοὺς ἐν Βαβυλῶνι καὶ Νίνοι τακτεσκευασμένους τὸ βασίλειον ὅπως ὁ μὲν Νίνος ὃς ὁ τὴν Νίνον ἐν τῇ Ἀτουρίᾳ κτίσας, ἢ δὲ τούτου γυνὴ, ἕτερ ὁ δὲ καὶ διεδέχετο τὸν ἄνδρα, Σεμίραμις" ὃς ἐστὶν κτίσμα ἡ Βαβυλών. οὗτοι δὲ ἐκράτησαν τῆς Ἀσίας, καὶ τῆς Σεμιράμιδος, χωρίς τῶν ἐν Βαβυλῶνι ἔργων, πολλὰ ¹ καὶ ἄλλα κατὰ πάσαν γῆν σχεδὸν δείκνυται, ὡς τῆς ἱππείρου τάυτης ἐστὶ, τά τε χώματα, καὶ δὴ καλοῦσι Σεμιράμιδος, καὶ τείχη καὶ ἐρυμάτων κατασκευαὶ καὶ συρίγγων τῶν ἐν αὐτοῖς καὶ ὑδρείων καὶ κλυμάκων καὶ διαρύγγων ἐν ποταμοῖς καὶ λίμναις καὶ ὕδωρ καὶ γεφυρῶν. ἀπελείπον δὲ τοὺς μεθ' ἑαυτοὺς τὴν ἀρχήν μέχρι τῆς Σαρδαναπάλου καὶ Ἀρβάκου ² μετέστη δὲ εἰς Μῆδους ὑπερτερον. ³

3. 'Η μὲν οὖν Νίνος ⁴ πόλις ἡφανίσθη παραχρήμα μετὰ ⁵ τῆς τῶν Σύρων κατάλυσιν. πολὺ δὲ μεῖζων ἦν τῆς Βαβυλῶνος, ἐν πεδίῳ κειμένῃ τῆς Ἀτουρίας' ἢ δ' Ἀτουρίᾳ τοὺς περὶ Ἀρβηλα τόπους ὄμορος ἐστιν, μεταξὺ ἔχουσα τῶν Δύκων ποταμὸν τὰ μὲν οὖν Ἀρβηλα τῆς Βαβυλωνίας ὑπάρχει, ἄκατ' αὐτήν ἐστιν ἐν δὲ τῆ περαιά τοῦ

¹ All MSS. except E read δὲ after πολλά.
² Ἀρβάκου, Casaubon, for Ὀρβάκου.
³ Dlí read σήμερον.
⁴ Νίνων CDPhilw.
⁵ katá Ez.
Syrians,"¹ as though some Syrians were black, these being the Syrians who live outside the Taurus; and when I say "Taurus," I am extending the name as far as the Amanus. When those who have written histories of the Syrian empire say that the Medes were overthrown by the Persians and the Syrians by the Medes, they mean by the Syrians no other people than those who built the royal palaces in Babylon and Ninus; and, of these Syrians, Ninus was the man who founded Ninus in Aturia, and his wife, Semiramis, was the woman who succeeded her husband and founded Babylon. These two gained the mastery of Asia; and as for Semiramis, apart from her works at Babylon, many others are also to be seen throughout almost the whole of that continent, I mean the mounds called the Mounds of Semiramis, and walls, and the construction of fortifications with aqueducts therein, and of reservoirs for drinking-water, and of ladder-like ascents of mountains, and of channels in rivers and lakes, and of roads and bridges. And they left to their successors their empire until the time of the empires of Sardanapalus and Arbaces. But later the empire passed over to the Medes.

3. Now the city Ninus² was wiped out immediately after the overthrow of the Syrians.³ It was much greater than Babylon, and was situated in the plain of Aturia. Aturia borders on the region of Arbela, with the Lyceus River lying between them. Now Arbela, which lies opposite to Babylonia, belongs to that country; and in the country on the

¹ Cf. 12. 3. 9. ² Nineveh. ³ 608 B.C.

⁶ οὖσας Ἑξ., οὗσας οἱ άλλες ΜΣΣ,
Λύκου τὰ τῆς Ἀτουρίας πεδία τῇ Νίωφ περίκειται. ἐν δὲ τῇ Ἀτουρίᾳ ἦστι Γαυγάμηλα κώμη, ἐν ἡ συνέβη νυκτήμα τοῦ καὶ ἀποβαλεῖ τὴν υρχήν Δαρείου. ἦστι μὲν οὖν τὸ πότος ἐπίσημος οὗτος καὶ τοῦ πότου, μεθερμηνευθὲν γὰρ ἦστι καμήλου οἶκος. ἀνάμει ὁ οὗτος Δαρείος ὁ Ὀστιής, κτήμα δοὺς ἀπὸ διατροφῆν τῆς καμήλω τῇ συνεκπέπονη- κυία μάλιστα τὴν ὅδον τὴν διὰ τῆς ἐρήμου Σκύθος, μέτα τῶν φορτίων, ἐν οἷς ἦν καὶ ἡ διατροφή τῷ βασιλεί. οἱ μέντοι Μακεδόνες, τοῦτο μὲν ὅρθιας κωμίων ευτελές, τὰ δὲ Ἀρβηλα κατοικίαι ἔξωλογον (κτίσμα, ὡς φασιν, Ἀρβηλίου τοῦ Ἀθμονέως), περὶ Ἀρβηλα τὴν μάχην καὶ νίκην κατεφήμισαν καὶ τοῖς συγγραφεύσως οὕτω παρέδωκαν.

4. Μετὰ δὲ Ἀρβηλα καὶ τὸ Νικατόριον ὄρος (ὁ προσωμόμασε 'Ἀλέξανδρος, νυκτήσας τὴν περὶ Ἀρβηλα μάχην) ὁ Κύπρος ἦστι ποταμὸς ἐν ἢσῳ C 738 διαστήματι, ὅση καὶ ὁ Λύκος. ἢ δὲ χώρα Ἀρτακηρὴ λέγεται. περὶ Ἀρβηλα δὲ ἦστι καὶ Δημητρίας πόλις. εἰδὼς ἢ τοῦ νάφθα πηγή καὶ τὰ πυρὰ καὶ τὸ τῆς Ἁνέας ἢ ἐρών καὶ Σαδράκαι, τὸ Δαρείου τοῦ Ὀστιής βασιλείου, καὶ ὁ Κυπαρίσσων καὶ ἢ τοῦ Κάρπου διάβασις, συνάπτουσα ἡδὲ Ἡλευκεία καὶ Βαβυλῶνι.

5. Ἡ δὲ Βαβυλῶν καὶ αὐτῆ μὲν ἦστιν ἐν πεδίῳ, τὸν δὲ κύκλον ἔχει τοῦ τείχους τριακοσίων ὁγδοήκοντα πέντε στάδιον, πάχος δὲ τοῦ τείχους

1 Ἀρτακηρή is otherwise unknown. Grokurd conj. Ἀρβηλη λητή (noting Ἀρβηλίως in Ptolemaeus 6. 1 and Pliny 6. 13. 16); Kramer prefers Ἀδιαβηση. C. Müller conj. Γαρακηρή.

2 Ἀνέας, Χυλεράνδερ and Kramer emend to Ἀκαίας; Corais conj. Ἀνατίδος.
far side of the Lycus River lie the plains of Aturia, which surround Ninus. In Aturia is a village Gau-
gamel, where Dareius was conquered and lost his empire. Now this is a famous place, as is also its name, which, being interpreted, means "Camel's House." Dareius, the son of Hystaspes, so named it, having given it as an estate for the maintenance of the camel which helped most on the toilsome journey through the deserts of Scythia with the burdens containing sustenance and support for the king. However, the Macedonians, seeing that this was a cheap village, but that Arbela was a notable settlement (founded, as it is said, by Arbelus, the son of Athmoneus), announced that the battle and victory took place near Arbela and so transmitted their account to the historians.

4. After Arbela and Mt. Nicatorium 1 (a name applied to it by Alexander after his victory in the neighbourhood of Arbela), one comes to the Caprus River, which lies at the same distance from Arbela as the Lycus. The country is called Artacenê. 2 Near Arbela lies the city Demetrias; and then one comes to the fountain of naphtha, and to the fires, and to the temple of Anea, 3 and to Sandracae, and to the royal palace of Dareius the son of Hystaspes, and to Cyparisson, and to the crossing of the Caprus River, where, at last, one is close to Seleuceia and Babylon.

5. Babylon, too, lies in a plain; and the circuit of its wall is three hundred and eighty-five stadia. The thickness of its wall is thirty-two feet; the

1 "Mount of Victory."
2 Probably an error for Adiabenê (see 16. 1. 8 and 16. 1. 18).
3 Apparently the same as the goddess Anaitis (cf. 11. 8. 4 and 15. 3. 15).
ποδῶν δύο καὶ τριάκοντα, ὑψὸς δὲ τῶν μὲν μεσοπυργίων πῆχεις πεντήκοντα, τῶν δὲ πύργων ἐξήκοντα, ἡ δὲ πάροδος τοῖς ἐπὶ τοῦ τείχους, ὡστε τεθρύππα ἐναντιοδρομεῖν ἀλλήλοις ραδίως. διὸτε τῶν ἐπὶ τα θεαμάτων λέγεται καὶ τούτο καὶ ὁ κρεμαστὸς κῆπος, ἔχων ἐν τετραγώνῳ σχήματι ἐκάστην πλευράν τεττάρων πλέθρων συνέχεται δὲ ψαλιδόμασι καμαρωτοῖς, ἐπὶ πεττῶν ἱδρυμένοις κυβοειδῶν ἀλλοις ἐπὶ ἀλλοις οἱ δὲ πεττοὶ κοίλοι πλήρεις γῆς, ὡστε δέξασθαι φυτὰ δένδρων τῶν μεγάστων, ἐξ ὁπτῆς πλάνθου καὶ ἀσφάλτου κατεσκευασμένοι καὶ αὐτοὶ καὶ αἱ ψαλίδες καὶ τὰ καμαρώματα. ἡ δ’ ἀνωτάτω στέγη προσβάσεις κλιμακώτας ἔχει, παρακειμένους δ’ αὐτάις καὶ κοχλίας, δέ ὅπερ τὸ ὕδωρ ἀνήγγει εἰς τὸν κήπον ἀπὸ τοῦ Εὐφράτου συνεχῶς οἱ πρὸς τούτο τεταγμένοι. ὁ γὰρ ποταμὸς διὰ μέσης βεί τῆς πόλεως σταδίας τὸ πλάτος· ἐπὶ δὲ τῷ ποταμῷ ὁ κήπος, ἔστι δὲ καὶ ὁ τοῦ Βῆλου τάφος αὐτόθι, νῦν μὲν κατεσκαμμένος Ἐρέξης δ’ αὐτὸν κατέσπασεν, ὡς φασιν ἡν δὲ πυρμᾶς τετράγωνος ἐξ ὁπτῆς πλάνθου, καὶ αὐτὴ σταδία τὸ υψός, σταδία ἓ καὶ ἐκάστη τῶν πλευρῶν ἂν Ἀλέξανδρος ἐβούλετο ἀνασκευάσαι, πολὺ δ’ ἡν ἔργον καὶ πολλὸς χρόνον (αὐτὴ γὰρ ἡ χώσ εἰς ἀνακάθαρσιν μυρίοις ἀνδράσι διεῖν μηνῶν ἔργον ἦν), ὡστ’ οὐκ ἔφθη τὸ ἐγχειρηθὲν ἐπιτελέσαι παριχρήμα γὰρ ἡ νόσος καὶ ἡ τελευτή συνέπεσε τῷ βασιλεῖ.

1 ἔστε Dhi, Corais, and Meineko, for ῥ.
height thereof between the towers is fifty cubits; that of the towers is sixty cubits; and the passage on top of the wall is such that four-horse chariots can easily pass one another; and it is on this account that this and the hanging garden are called one of the Seven Wonders of the World. The garden is quadrangular in shape, and each side is four plethra in length. It consists of arched vaults, which are situated, one after another, on checkered, cube-like foundations. The checkered foundations, which are hollowed out, are covered so deep with earth that they admit of the largest of trees, having been constructed of baked brick and asphalt—the foundations themselves and the vaults and the arches. The ascent to the uppermost terrace-roofs is made by a stairway; and alongside these stairs there were screws, through which the water was continually conducted up into the garden from the Euphrates by those appointed for this purpose. For the river, a stadium in width, flows through the middle of the city; and the garden is on the bank of the river. Here too is the tomb of Belus, now in ruins, having been demolished by Xerxes, as it is said. It was a quadrangular pyramid of baked brick, not only being a stadium in height, but also having sides a stadium in length. Alexander intended to repair this pyramid; but it would have been a large task and would have required a long time (for merely the clearing away of the mound was a task for ten thousand men for two months), so that he could not finish what he had attempted; for immediately the king was overtaken by disease and death. None of his successors

1 Cp. the account of Herodotus (1, 178), who gives much larger dimensions.
τῶν δ' ὕστερον οὐδεὶς ἐφρόντισεν ἀλλὰ καὶ τὰ λοιπὰ ὁλιγωρήθη καὶ κατήρεισαν τῆς πόλεως τὰ μὲν οἱ Πέρσαι, τὰ δ' ὁ χρόνος καὶ ἡ τῶν Μακεδόνων ὁλιγωρία περὶ τὰ τοιαῦτα, καὶ μάλιστα ἐπειδή τὴν Σέλευκειαν ἐπὶ τῷ Τίγρει πλησίον τῆς Βαβυλώνος εν τριακοσίοις ποιο σταδίοις ἐτείχισε Σέλευκος ὁ Νικάτωρ. καὶ γὰρ ἐκεῖνοι καὶ οἱ μετ' αὐτῶν ἀπαντες περὶ ταύτην ἐσπούδασαν τὴν πόλιν καὶ τὸ βασίλειον ἐνταῦθα μετήνεγκαν· καὶ δὴ καὶ νῦν ἢ μὲν γέγονε Βαβυλώνος μείζων, ἢ δ' ἔρημος ἢ πολλή, οὕτω ἐπ' αὐτὴς μὴ ἀν ὀκνῆσαί τινα εἰπεῖν, ὅπερ ἐφ' ἑις τῶν κωμικῶν ἐπὶ τῶν Μεγαλοπολιτῶν τῶν ἐν Ἀρκαδίᾳ:·

ἐρημία μεγάλη 'στιν ἡ Μεγάλη πόλις.

οἱ Σιδηροσκορείαι συντελούσαν καὶ δοκοΐς καὶ στύλοις: περὶ δὲ τοὺς στύλους στρέφοντες ἐκ τῆς καλάμης σκοινία περιπέτειασι, εἰτ' ἐπιείροντες χρώμασι καταγράφουσι, τὰς δὲ θύρας ἁσφάλτωμεν ἔσχηλεν δὲ καὶ αὐταὶ καὶ οἱ σκοινί, καμαρωτοὶ παντες διὰ τὴν ἀξιλίαν. ψιλὴ γὰρ ἡ χώρα καὶ βαμβώδης ἡ πολλὴ πλημφοινίκους: οὕτως δὲ πλείστος ἐν τῇ Βαβυλώνᾳ, πολὺς δὲ καὶ ἐν Σοῦσιοι καὶ ἐν τῇ παραλίᾳ τῇ 1 Περσίδὶ καὶ ἐν τῇ Καρμανίᾳ. κεράμῳ δ' οὐ χρώνται: οὐδὲ γὰρ κατομβρύνται. παραπλήσια δὲ καὶ τὰ ἐν Σοῦσιοι καὶ τῇ Σιτακηνή.

6. Ἀφώριστο δ' ἐν τῇ Βαβυλώνῃ 2 κατοικία

1 τῇ, Meineke inserta.
cared for this matter; and even what was left of the city was neglected and thrown into ruins, partly by the Persians and partly by time and by the indifference of the Macedonians to things of this kind, and in particular after Seleucus Nicator had fortified Seleuceia on the Tigris near Babylon, at a distance of about three hundred stadia therefrom. For not only he, but also all his successors, were strongly interested in Seleuceia and transferred the royal residence to it. What is more, Seleuceia at the present time has become larger than Babylon, whereas the greater part of Babylon is so deserted that one would not hesitate to say what one of the comic poets said in reference to the Megalopolitans in Arcadia: "The Great City \(^1\) is a great desert." \(^2\)

On account of the scarcity of timber their buildings are finished with beams and pillars of palm-wood. They wind ropes of twisted reed round the pillars; and then they plaster them and paint them with colours, though they coat the doors with asphalt. Both these and the private homes are built high, all being vaulted on account of the lack of timber; for, with the exception of the palm tree, most of the country is bare of trees and bears shrubs only. The palm is most abundant in Babylonia, and is found in abundance in Susa and on the coast of Persis and in Carmania. They do not use tiles much on their houses, for they get no rain; and this is likewise the case both in Susa and Sitacene.

6. In Babylonia a settlement is set apart for the

\(^1\) "Megalopolis" means "Great City."

\(^2\) Strabo makes the same quotation in 8. 8. 1.

\(^2\) Βαβυλώνι, Groskurd and Meineke emend to Βαβυλώνια.
τοὺς ἐπιχωρίους φιλοσόφους, τοὺς Χαλδαίους προσαγορευομένους, οὗ περὶ ἀστρονομίας εἰσὶ τὸ πλέον προσποιούνται δὲ τινες καὶ γενεθλιαλογεῖν, οὕς οὐ καταδέχονται οἳ ἔτεροι. ἔστι δὲ καὶ φύλον τι τὸ τῶν Χαλδαίων καὶ χώρα τῆς Βαβυλωνίας ὑπὲρ ἐκείνων οἰκομένη, πλησιάζουσα καὶ τοὺς Ἀραψι καὶ τῇ κατὰ Πέρσας λεγομένη θαλάσσῃ. ἔστι δὲ καὶ τῶν Χαλδαίων τῶν ἀστρονομικῶν γένη πλέον καὶ γὰρ ὁ Ὀρχήνοι τινες προσαγορεύονται καὶ Βορσεπτηνοὶ καὶ ἄλλοι πλέονς, ὡς ἂν κατὰ αἰρέσεις, ἄλλα καὶ ἄλλα νέμοντες περὶ τῶν αὐτῶν δόγματα. μέμνημαι δὲ καὶ τῶν ἄνδρῶν έν ὅις ὁ μαθηματικὸς, καθάπερ Κιδήνα τε καὶ Ναβουριανοὺ καὶ Σουδίνου. καὶ Σέλευκος δὲ ὁ ἀπὸ τῆς Σελευκείας Χαλδαῖος ἔστι καὶ ἄλλοι πλέον άξιόλογοι άνδρες.

7. Τὰ δὲ Βόρσεππα ἱερὰ πόλις ἐστὶν Ἀρτέμιδος καὶ Ἀπόλλωνος, λυνοργείου μέγα. πληθύνουσι δὲ ἐν αὐτῇ νυκτερίδες μείζους πολὺ τῶν ἐν ἄλλοις τόποις: ἀλλικοῦνται δὲ εἰς βρῶσιν καὶ ταρι-χεύονται.

8. Περιήχεσται δὲ ἡ χώρα τῶν Βαβυλωνίων ἀπὸ μὲν τῆς ἴσης ὑπὸ τὴν Σουσίαν καὶ Ἐλυμαίων καὶ Παραιτακηνῶν, ἀπὸ δὲ τῆς μεσημβρίας ὑπὸ τοῦ Περσικοῦ κόλπου καὶ τῶν Χαλδαίων μέχρι Αράβων τῶν Μεσημών, ἀπὸ δὲ τῆς ἐσπέρας ὑπὸ τῆς Ἀράβων τῶν Σκηνιτῶν μέχρι τῆς Ἀδιαβρηνῆς καὶ τῆς Γορδυαίας, ἀπὸ δὲ τῶν ἄρκτων ὑπὸ τῆς Ἀρμενίας καὶ Μήδων μέχρι τοῦ Ζάγρου καὶ τῶν περὶ αὐτῶν ἐθνῶν.

1 Μεσημών, Letronne, for Ἐλυμαίων F, Ἀλεπηγών other MSS.; so later editors. 2 αὐτῶν, Jones, for αὐτό.
local philosophers, the Chaldaeans, as they are called, who are concerned mostly with astronomy; but some of these, who are not approved of by the others, profess to be genethliologists.¹ There is also a tribe of the Chaldaeans, and a territory inhabited by them, in the neighbourhood of the Arabians and of the Persian Sea, as it is called. There are also several tribes of the Chaldaean astronomers. For example, some are called Orcheni, others Borsippeni, and several others by different names, as though divided into different sects which hold to various different dogmas about the same subjects. And the mathematicians make mention of some of these men; as, for example, Cidenas and Naburianus and Sudínum. Seleucus of Seleucia is also a Chaldaean, as are also several other noteworthy men.

7. Borsippa is a city sacred to Artemis and Apollo; and it manufactures linen in great quantities. It abounds in bats, much larger in size than those in other places; and these bats are caught and salted for food.

8. The country of the Babylonians is surrounded on the east by the Susians and Elymaeans and Paractacenians, and on the south by the Persian Gulf and the Chaldaeans as far as the Mesenian Arabians, and on the west by the Arabians called Scenitae,³ as far as Adiabenē and Gordyacea, and on the north by the Armenians and the Medes as far as the Zagrus and the tribes about that river.

¹ i.e. to be astrologers, or to know how to cast nativities.
³ "Tent-dwellers,"

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9. Διαρρέοται δ' ὑπὸ πλειονῶν μὲν ποταμῶν ἡ χώρα, μεγίστων δὲ τοῦ τε Ἑβράτου καὶ τοῦ Τίγρεος· μετὰ γὰρ τοὺς Ἰνδικοὺς οὕτωι λέγονται δευτερεύειν κατὰ τὰ νότια μέρη τῆς Ἀσίας οἱ ποταμοὶ· ἔχουσι δ' ἀνάπλους, ὡ μὲν ἐπὶ τὴν Ὄμπειν καὶ ¹ τὴν νῦν Σελεύκειαν (ἡ δ' Ὄμπης κάμη ἐμπόριον τῶν κύκλῳ τόπων), ὡ δ' ἐπὶ Βασίλειον, καὶ τρισχλίδων σταδίων. οἱ μὲν οὖν Πέρσαι τοὺς ἀνάπλους ἐπίτηδες κολύειν θέλοντες, φόβῳ τῶν ἐξωθήνει ἐφόδων, καταράκτας χειροποιήτους κατεσκευάζεισαν· ὡ δ' Ἀλέξανδρος ἐπικόρ, ὡς τοῖς τε ἡμῖν, ἀνακεύσας, καὶ μάλιστα τοὺς ἐπὶ τὴν Ὄμπειν, ἐπεμελήθη δὲ καὶ τῶν διωρύγων πλημμυρεῖς γὰρ ὢ Ἑβράτης κατὰ τὴν ἀρχήν τοῦ θέρους, ἀπὸ τοῦ ἔως ἀρξάμενον, ἦν καὶ τῇ κοίτῃ ναὶ χιόνες αἱ ἀπὸ τῆς Ἀρμενίας, ὅστ' ἀνάγκη λίμνεζειν καὶ κατακλύζεσθαι τὰς ἀροίρας, εἰ μὴ διοχετεύει τις ταφρείας καὶ διώρυξι τὸ ἐκπύττον τοῦ ροῦ καὶ ἐπιπολάζον ύδωρ, καθάπερ καὶ ἐν Λαγύπτῳ τὸ τοῦ Νείλου· ἐντεῦθεν μὲν οὖν αἱ διώρυγες γεγένηται χρείας δὲ ἐστε ὑπονοηθεὶς μεγάλης· βαθεία γὰρ ἡ γῆ καὶ μαλακὴ καὶ εὐένδοτος, ὡς τε καὶ ἐκσύρεται ῥάδιος ὑπὸ τῶν ρευμάτων καὶ γυμνοὶ τὰ πεδία, πληροῖ δὲ τὰς διώρυγας καὶ τὰ στόματα αὐτῶν ἐμφράττει ῥάδιος ἡ χῶρα· οὕτω δὲ συμβαίνει πάλιν τὴν ὑπέρχυσιν τῶν ύδατων εἰς τὰ πρὸς τῇ βαλάττῃ πεδία ἐκπύττοντους λίμνας ἀποτελεῖν καὶ ἐλθέιν καὶ

¹ Meissner would omit καὶ. But according to Strabo's usage Σελεύκειαν might be appositional with Ὄμπειν with the καὶ quite as well as without it. ² λίμναζεσθαι Dhl.
GEOGRAPHY, 16. 1. 9

9. The country is traversed by several rivers, though the largest are the Euphrates and the Tigris. Next to the Indian rivers these two, among those in the southern parts of Asia, are said to hold the second place. And they are navigable inland: the Tigris to Opis and the present Seleucia¹ (the village Opis is an emporium of the places situated round it) and the Euphrates to Babylon, a distance of more than three thousand stadia. Now the Persians, wishing on purpose to prevent voyaging up these rivers, for fear of attacks from without, had constructed artificial cataracts, but Alexander, when he went against them, destroyed as many of them as he could, and in particular those to Opis. He also paid careful attention to the canals; for the Euphrates rises to flood-tide at the beginning of summer, beginning first to rise in the spring when the snows in Armenia melt; so that of necessity it forms lakes and deluges the ploughed lands, unless the excess of the stream, or the surface water, is distributed by means of trenches and canals, as is the case with the Nile in Aegypt. Now this is the origin of the canals; but there is need of much labour to keep them up, for the soil is so deep and soft and yielding that it is easily swept out by the streams, and the plains are laid bare, and the canals are easily filled, and their mouths choked, by the silt; and thus it results again that the overflow of the waters, emptying into the plains near the sea, forms lakes and marshes and reed-beds, which last supply reeds from

¹ Bruno Meissner (Klio, Beiträge zur Altertum Geschichte, XIX. 1925, p. 103), comparing 2. 1. 26, understands Strabo to mean that Opis and "the present Seleucia" are identical (see critical note).

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καλαμώνας, εξ δυν καλάμων πλέκεται παντοία σκεύη, τά μεν ύγρο δεκτικα τῇ ἀσφάλτῳ περι-
αλευφότου, τοῖς δὲ ἄλλοις ψιλῶς χρωμένων καὶ ἰστία δὲ ποιοῦται καλάμιν, ψιάθοις ἢ ριψὶ
παραπλήσιω.

10. Τὸ μὲν οὖν παντάπασι κωλύειν τὴν τοιαύτην
πλήμμυραν οὐχ οἶνον τε ἵσως, τὸ δὲ τὴν δυνατὴν
προσφέρειν βοήθειαν ἤγεμόνων ἀγαθῶν ἑστιν.
ἡ δὲ βοήθεια αὐτῆς τὴν μὲν πολλὴν παρέκχουσιν
ἐμφράξει κωλύειν, τὴν δὲ πλήρωσιν, ἢν ἡ χώσ
ἐργάζεται, τοὺναντίον ἁπάκαθάρσει τοῦ διωρύγων
καὶ ἕξανοίξει τῶν στομάτων. ἡ μὲν οὖν ἁπάκα-
θαρσίας ῥαδία, ἡ δὲ ἐμφράξεις πολυχειρίας δεῖται:
ἐνεώδοτος γὰρ ὁὔσα ἡ γῆ καὶ μαλακὴ τὴν ἐπιφορ-
θεῖσαν ὡς υπομένει χωσίν, ἀλλ' ἐκουσα συνεφέλ-
κεται κάκεινη καὶ ποιεῖ δυσέγχωστον τὸ στόμα.
καὶ γὰρ καὶ τάχους δεὶ πρὸς τὸ ταχεῖος κλεισθῆναι
tὰς διωρύγας καὶ μῆ πᾶν ἐκπεσαῖν ἐξ αὐτῶν τὸ
ὕδωρ. Ἑπικεφαλεῖσι γὰρ τῶν θέρους ἐπικοινωνεῖ
cαὶ τὸν ποταμὸν ταπεινωθεῖς δὲ πᾶσα ἐπικεφαλεῖα
οὐ δύναται παρέχεσθαι κατὰ καιρὸν ὅπως δεῖται
πλεῖστον τοῦ θέρους ἐμπυρος οὔσα ἡ χώρα καὶ
καυματηρᾶ: διαφέρει δ' οὔδὲν ἡ τὸ πλήθει τῶν
ὐδάτων κατακλύζεσθαι τοὺς καρποὺς, ἡ τῆς λει-
ψυχρία τῷ δίψει διαφθείρεσθαι ἄμα δὲ καὶ τῶν
ἀμπλουσ, πολὺ τὸ χρῆσιμον ἐχοντας, ἀεὶ λυμαίνο-
μένους ὑπ' ἀμφοτέρων τῶν λεχθέντων παθῶν,
οὐχ οἶνον τε ἐπανορθοῦν, εἰ μὴ ταχὺ μὲν ἐξαι-
νοιγότος τὰ στόμια τῶν διωρύγων, ταχὺ δὲ κλέιοιτο

1 δυσέγχωστον, Schneider, for δυσέγχωστον F, δυσέγχωστων other MSS.
2 After λυμαίνομένους all MSS. except F read γαρ; before
that word Meineke, from conj. of Corais, inserts δε.
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which all kinds of reed-vessels are woven. Some of these vessels, when smeared all over with asphalt, can hold water, whereas the others are used in their bare state. They also make reed-sails, which are similar to rush-mats or wicker-work.

10. Now it is impossible, perhaps, altogether to prevent overflows of this kind, but it is the part of good rulers to afford all possible aid. The aid required is this: to prevent most of the overflowing by means of dams, and to prevent the filling up effected by the silt, on the contrary, by keeping the canals cleared and the mouths opened up. Now the clearing of the canals is easy, but the building of dams requires the work of many hands; for, since the earth readily gives in and is soft, it does not support the silt that is brought upon it, but yields to the silt, and draws it on, along with itself, and makes the mouth hard to dam. And indeed there is also need of quick work in order to close the canals quickly and to prevent all the water from emptying out of them. For when they dry up in the summer, they dry up the river too; and when the river is lowered it cannot supply the sluices with water at the time needed, since the water is needed most in summer, when the country is fiery hot and scorched; and it makes no difference whether the crops are submerged by the abundance of water, or are destroyed by thirst for water. At the same time, also, the voyages inland, with their many advantages, were always being thwarted by the two above-mentioned causes, and it was impossible to correct the trouble unless the mouths of the canals were quickly opened up and quickly closed, and

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3 ἔκανοντο, Kramer, for κλείοντο; so the later editors.
καὶ αἱ διώρυγαι ἀεὶ μετριάζοντες, ὡστε μὴ τε
πλεονάζειν εἰν αὐταῖς τὸ ὕδωρ μὴ ἐλλεῖπεν.

C 741 11. Φησὶ δ’ Ἀριστοβουλος τὸν Ἀλέξανδρον
αὐτὸν, ἀναπλέοντα καὶ κυβερνώντα τὸ σκάφος,
ἐπισκοπεῖν καὶ ἀνακαθαίρειν τὰς διώρυγας μετὰ
τοῦ πλῆθους τῶν συνακολουθησάντων ὡς δ’
αὐτῶς καὶ τὰ στόμα ἐμφράττειν, τὰ δ’ ἀνοίγειν
κατανοήσαντα δὲ μίαν τὴν μάλιστα τεῖνονσαν
ἐπὶ τὰ ἔλη καὶ τὰς λίμνας τὰς πρὸ τῆς Ἀραβίας,
δυσμεταχείριστον ἔχουσαν τὸ στόμα καὶ μὴ
ῥάδως ἐμφράττεσθαι δυσαρέσχεια διὰ τὸ εὐενδοτον
καὶ μαλακόγειον, ἀλλὰ ἀνοίγει καίνων στόμα,
ἀπὸ σταδίων τριάκοντα ὑπόπτερον λαβόντα
χωρίον, κακεὶ μεταγαγεῖν τὸ ρεῖθρον· ταῦτα δὲ
ποιεῖν, προνοοῦντα ἀμα καὶ τοῦ μὴ τῆν Ἀραβίαν
dυσεισβολον τελέως ὑπὸ τῶν λιμνῶν ἢ καὶ τῶν
ἐλῶν ἀποτελεσθῆναι, νησίζουσαν ἤδη διὰ τὸ
πλῆθος τοῦ ὑδατος· διαισθαί γὰρ δὴ κατα-
κτᾶσθαι τὴν χώραν ταύτην καὶ στόλων καὶ
ὀρμητήρια ἤδη κατασκευάσθαι, τὰ πλοῖα τὰ μὲν
ἐν Φωική τε καὶ Κύπρῳ ναυπηγησάμενον διά-
λυτα τε καὶ γομφώτα, ἀ κομισθέντα εἰς Θάψακον
σταθμοὶ ἐπτὰ εἰτα τῷ ποταμῷ κατακομβᾶτην
μέχρι Βαβυλώνος, τὰ δ’ ἐν τῇ Βαβυλώνῃ
συμπεξάμενον τῶν ἐν τοῖς ἀλλοι καὶ τοῖς
παραδείσιοι κυπαρίσσων· σπάσας γὰρ ὄλης ἐν-
ταῦθα· ἐν δὲ Κοσσαίους καὶ ἄλλοις τυσί μετρία
τίς ἐστὶν εὐπορία. σκήψασθαι μὲν οὖν αἰτίαν

1 μὴντε, Corin, for μηδε.
2 τεῖνονσαν, the editors, for συντεῖνονσαν.
3 σταθμοῖς Ε, σταθμοί other MSS. and editors before
Kramer.

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unless the canals were regulated so that the water in them neither was excessive nor failed.

11. Aristobulus says that Alexander himself, when he was sailing up the river and piloting the boat, inspected the canals and with his multitude of followers cleared them; and that he likewise stopped up some of the mouths and opened others; and when he noticed that one canal, the one which stretched most directly towards the marshes and lakes that lay in front of Arabia, had a mouth most difficult to deal with and could not easily be stopped up because of the yielding and soft nature of the soil, he opened up another mouth, a new one, at a distance of thirty stadia from it, having selected a place with a rocky bottom, and that he diverted the stream to that place; and that in doing this he was taking forethought at the same time that Arabia should not be made utterly difficult to enter by the lakes or even by the marshes, since, on account of the abundance of water, that country was already taking the form of an island. For of course Alexander, he says, intended to acquire possession of that country, and had already prepared fleets and bases of operations, having built some of his boats in Phoenicia and Cypros, boats that were constructed with bolts and could be taken to pieces, which were conveyed by a seven days’ journey to Thapsaeus and then down the river to Babylon, and having built others in Babylonia, from the cypress trees in the groves and the parks; for there is a scarcity of timber in Babylonia, although there is a moderately good supply of timber in the countries of the Cossaei and certain other tribes. Now Alexander alleged
τοῦ πολέμου φησίν, ἑπειδὴ μόνοι τῶν ἀπάντων οὐ πρεσβεύσαντο οἱ Ἁραβεῖς ὡς αὐτῶν, τὸ δ' ἄλληδες ὀρεγόμενον πάντων εἶναι κύριον καὶ ἐπεὶ δύο θεοὺς ἐπυνθάνετο τιμᾶσθαι μόνους ὑπ' αὐτῶν, τὸν τε Δία καὶ τὸν Διόνυσον, τοὺς τὰ κυριώτατα πρὸς τὸ ξῆν παρέχοντας, τρίτον ὑπολαβεῖν ἑαυτὸν τιμῆσεσθαι, κρατῆσαντα καὶ ἐπιτρέποντα τὴν πάτριον αὐτονομίαν ἕχειν, ἤν εἶχον πρότερον. ταύτα τε δὴ πραγματεύεσθαι περὶ τὰς διώρυγας τὸν Ἀλέξανδρον, καὶ τοὺς τάφους σκευοφρέσθαι τοὺς τῶν βασιλέων καὶ δυναστῶν τοὺς γὰρ πλείστους ἐν ταῖς λίμναις εἶναι.

12. Ἡρακλείας δὲ, τῶν λιμνῶν μνησθεὶς τῶν πρὸς τῇ Ἁραβίᾳ, φησὶ τὸ ύδωρ ἀπορούμενον διεξόδων ἀνοίξαι πόρους ὑπὸ γῆς καὶ δὴ ἐκείνων ὑποφέρεσθαι μέχρι Κοιλοσύρων ἀναβλέβεσθαι δὲ εἰς τοὺς περὶ Ρινοκόλουραν ἡγούμενον ὄρος τόπους καὶ ποιεῖν τὰς ἐκεῖ λίμνας καὶ τὰ βάραθρα. οὐκ οἴδα δ', εἰ πιθανῶς εἴρηκεν αἱ γὰρ τοῦ Εὐφράτου παρεκχύσεις αἱ ποιοῦσαι τὰς πρὸς τῇ Ἁραβία λίμνας καὶ τὰ ἔλη πλησίου εἰσὶ τῆς κατὰ Πέρσας βαλλάττης, ὁ δὲ δεινότως ἱσθῆται οὕτω πολὺς ἔστων οὖτε πετρώδης, ὅστε C 742 ταύτῃ μᾶλλον εἰκὸς ἦν βιώσασθαι τῷ ύδωρ εἰς τὴν βαλλάτταν, εἰτ' ὑπὸ γῆς εἰτ' ἑπιπολῆς, ἡ πλείους τῶν ἐξαισχελῶν σταδίων διανύειν, ἀνυδρον καὶ ἥραν οὕτω, καὶ ταύτα ὅρων ἐν μέσῳ κειμένων,
as cause of the war, Aristobulus says, that the
Arabians were the only people on earth who did not
send ambassadors to him, but in truth was reaching
out to be lord of all; and when he learned that
they worshipped two gods only, Zeus and Dionysus,
the gods who supply the most requisite needs of
life, he took it for granted that they would worship
him as a third if he mastered them and allowed
them to keep the ancestral independence which
they had had before. Accordingly, he adds, Alex-
ander busied himself thus with the canals, and also
inspected thoroughly the tombs of the kings and
potentates, most of which are situated among the
lakes.

12. Eratosthenes, when he mentions the lakes
near Arabia, says that when the water is deprived
of exits it opens up underground passages and
through these flows underground as far as the
country of Coelé-Syria, and that it is pressed up into
the region of Rhinocolura and Mt. Casius and forms
the lakes and the pits there; but I do not know
whether or not his statement is plausible; for the
side-outflows of the Euphrates which form the lakes
near Arabia and the marshes are near the Persian
Sea, but the isthmus which separates them is neither
large nor rocky, so that it was more likely that the
water forced its way into the sea in this region,
whether underground or on the surface, than that
it traversed a distance of more than six thousand
stadia, through a country so waterless and dry, and
that too when mountains intervene, I mean Mt.

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2 τόπου, Corais, for ποταμών.
2 γῆς μῆν, Tschucke, and Corais.

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τοῦ τε Λιβύνου καὶ τοῦ Ἀντιλιβανοῦ καὶ τοῦ Κασίου. οἱ μὲν δὲ τοιαῦτα λέγουσι.

13. Πολύκλειτος δὲ φησὶ μὴ πλημμυρεῖν τὸν Εὐφράτην· διὰ γὰρ πεδίων φέρεσθαι μεγάλων, τὰ δὲ ὀργὶ τὰ μὲν δισχειλίους ἀφεστάναι στάδιοι, τὰ δὲ Κοσσαία μόλις χιλίων, οὐ πάντων υψηλά, οὐδὲ νηφόμενα σφαδρῶς, οὔτε ἄθροι ἐπιφέροντα τῇ χιόνῳ τὴν τῆχιν εἶναι γὰρ καὶ τὰ υψή τῶν ὀρῶν ἐν τοῖς ὑπὲρ Ἑκβατάνων μέρεσι τοῖς προσβορείσι· ἐν δὲ τοῖς πρῶς νότοι τχιζόμενα καὶ πλατυνόμενα πολὺ ταπεινοῦσθαι, ἀμα δὲ καὶ τὰ πολὺ τοῦ ὦδατος ἐκδέχεσθαι τὸν Τήγριν καὶ οὕτως πλημμυρεῖν. τὸ μὲν οὖν ὄστατον ῥηθὲν φανερῶς ἄποτοι εἰς γὰρ τὰ αὐτὰ κατέρχεται πεδία. τὰ δὲ λεγθέντα υψή τῶν ὀρῶν ἀνωμαλίαιν ἔχει, πὴ μὲν ἐξηρεμέα μᾶλλον τὰ βόρεια, πὴ δὲ πλατυνόμενα τὰ μεσημβρινὰ· ἡ δὲ χών οὗ τοῖς υψησι κρύνεται μόνον, ἀλλὰ καὶ τοῖς κλίμασι· τὸ τε αὐτὸ ὄρος τὰ βόρεια μέρη νύφεται μᾶλλον ἡ τὰ νότια. καὶ τὴν χιόνα συμμένουσαν ἔχει μᾶλλον ἐκεῖνα ἡ ταῦτα. οἱ μὲν οὖν Τήγρις ἐκ τῶν νυτιστάτων μερῶν τῆς Ἀρμενίας, ἢ

1 Κασίου, Tzschucke, for Μασσόου CDF, Μασσίου hisw, Κασίου Ald.
2 ἐν, Coraina, for δὲ.
3 καὶ οὕτως πλημμυρεῖν (omitting τὰ after οὕτως) transferred by Meineke, from conj. of Kramer, from position after κατέρχεται πεδία (below).
4 δὲ, Meineke inserts, following conj. of Kramer.

1 Eratosthenes' reference to "Rhinocolura" in connection with "Mt. Casius," shows that he meant the Mt. Casius near Aegypt and not the Syrian Mt. Casius. Eratosthenes, like other writers (Polybius δ. 80, Diodorus Siculus 1. 30,
Libanus and Mt. Antilibanus and Mt. Casius.\footnote{1} Such, then, are the accounts of Aristobulus and Eratosthenes.

13. Polycleitus, however, says that the Euphrates does not overflow; for, he says, it flows through large plains; and as for the mountains, some stand at a distance of two thousand stadia from it, but the Cossaeonian mountains at a distance of scarcely one thousand, which latter are not very high, are not covered very deeply with snow, and do not cause the snow to melt quickly in great quantities; for, he says, the heights of the mountains lie in the region above Ecbatana towards the north, but, in the region towards the south, they split, broaden out, and become much lower, and at the same time most of their waters are received by the Tigris and thus overflow the plains. Now this last assertion is obviously absurd, for the Tigris flows down into the same plains as the Euphrates, and the above-mentioned heights of the mountains have different altitudes, the northern heights being more elevated in some places, whereas the southern broaden out in some places; but the quantity of snow is not determined merely by the heights, but also by their latitudes; and the same mountain has more snow in its northern parts than in its southern, and the snow continues longer in the former than the latter. Now the Tigris receives from the southernmost parts of Armenia, which are

and Josephus 13. 13), extended the name ‘Colê-Syria,’ which was properly applied only to the country between Mts. Libanus and Antilibanus, to include that part of Syria which borders on Aegypt and Arabia. Hence, quite apart from the truth or falsity of Eratosthenes’ statement, he was clearly misinterpreted by Strabo.

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πλησίον ἐστὶ τῆς Βαβυλωνίας, δεχόμενος τὸ ἐκ τῶν χρόνων ύδωρ οὐ πολὺ ὅν, ἀτε ἐκ τῆς νοτίου πλευρᾶς, ἦττον ἀν πλημμύρων ὃ δὲ Εὐφράτης τὸ ἐξ ἀμφοτέρων δέχεται τῶν μερῶν, καὶ οὐκ ἐξ ἐνὸς ὅρους, ἀλλὰ πολλῶν, ὡς ἐδηλοῦμεν1 ἐν τῇ περιηγήσει τῆς Ἀρμενίας, προσπεθεὶς τὸ μῆκος τοῦ ποταμοῦ, ὃσον μὲν τὸ ἐν τῇ μεγάλῃ Ἀρμενία διέζεισι καὶ τῇ μικρᾷ, ὃσον δὲ τὸ ἐκ τῆς μικρᾶς Ἀρμενίας καὶ τῆς Καππαδοκίας διὰ τοῦ Ταύρου διεκβαλῶν ἐως Θαψάκον φέρεται, τὴν κατὰ Συρίαν καὶ τὴν Μεσοποταμίαν ἀφορίζων, ὃσον δὲ τὸ λοιπὸν μέχρι Βαβυλῶνος καὶ τῆς ἐκβολῆς ὦμοι τρισμυρίων καὶ ἐξαισθητών στάδιων, τὰ μὲν οὖν περὶ τὰς διόρυγας τοιαῦτα.

14. Ἡ δὲ χώρα φέρει κριθὰς μὲν, ὡσας οὐκ ἄλλη (καὶ γὰρ τριακοσιοικτάχον 2 λέγουσι), τὰ δὲ ἄλλα ἐκ τοῦ φοίνικος παρέχεται: καὶ γὰρ ἄρτον καὶ ὦμοι καὶ δέσι καὶ μέλι καὶ ἀλφίτα· τὰ τε πλεκτά παντοτικά ἐκ τούτοις· τοῖς δὲ πυρήσιιν ἀντὶ ἀνθράκων οἱ χαλκεῖς χρῶται, βρεχόμενοι δὲ τοῖς σετιξομένως εἰς τροφή βουσκοὶ καὶ προβάτοις. φασὶ δὲ εἶναι Περσικὴν φόδην, ἐν ἣ τὰς ὀφελείς τριακοσίας καὶ ἐξήκοντα διαριθμοῦνται.

C 743 ἐλαιῷ δὲ χρῶται τῷ σησαμίῳ τὸ πλέον· οἱ δὲ ἀλλοὶ τόποι σπανίζονται τοῦτοι τοῦ φυτοῦ.

15. Γίνεται δὲ ἐν τῇ Βαβυλωνία καὶ ἀσφαλτος πολλή, περὶ ἦς Ἐρατοσθένης μὲν οὔτως εἰρήκεν, ὅτι ἡ μὲν ὑγρά, ἡν καλοῦσι νάφθαν, γίνεται ἐν τῇ Σουσίδι, ἡ δὲ ἕρα, δυναμένη πήττεσθαι, ἐν τῇ

1 ἐδηλοῦμεν, Corbus unnecessarily emends to ἐδήλουν.
2 τριακοσιοικτάχον, Meineke, for τριακοσιάχια Ald., τριακοσιάχοα conj. of Lobeck.
near Babylonia, the water of the melted snows, which is not much, since it comes from the southern side, and this river would therefore be flooded less than the Euphrates; but the Euphrates receives the water from both parts, and not merely from one mountain, but from many, as I made clear in my description of Armenia, where I added the length of that river, giving first the length of its course in Greater Armenia and Lesser Armenia, and secondly its length from Lesser Armenia and Cappadocia through the Taurus as far as Thapsacus, where it forms the boundary between Lower Syria and Mesopotamia, and, thirdly, the rest of its length as far as Babylon and the outlet, a length, all told, of thirty-six thousand stadia. So much, then, for the canals.

14. The country produces larger crops of barley than any other country (bearing three hundredfold, they say), and its other needs are supplied by the palm tree; for this tree yields bread, wine, vinegar, honey, and meal; and all kinds of woven articles are supplied by that tree; and the bronze-smiths use the stones of the fruit instead of charcoal; and when soaked in water these stones are used as food for oxen and sheep which are being fattened. There is said to be a Persian song wherein are enumerated three hundred and sixty uses of the palm tree; and, as for oil, the people use mostly that of sesame, but this plant is rare in all other places.

15. Babylonia produces also great quantities of asphalt, concerning which Eratosthenes states that the liquid kind, which is called naphtha, is found in Susis, but the dry kind, which can be solidified, in

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1 See 11. 12. 3 and 11. 14. 2.
2 Cf. 11. 4. 3, 15. 3. 11, and Herodotus 1. 103.
Βαβυλωνία: ταύτης δ’ ἐστὶν ἡ πηγὴ τοῦ Εὐφράτου πλησίον, πλημμύροντος δὲ τούτου κατὰ τὰς τῶν χιόνων τήξεις καὶ αὐτῇ πληροῦται καὶ ὑπέρχυσιν εἰς τὸν ποταμὸν λαμβάνει· δι’ αὐτάθνα δὲ συνιστανται βῶλοι μεγάλαι πρὸς τὰς οἰκοδομάς ἐπιπῆδειας τὰς διὰ τῆς ὁπτῆς πλωθού, ἀλλοι δὲ καὶ τὴν υγρὰν ἐν τῇ Βαβυλωνίᾳ γίνεσθαι φασι. περὶ μὲν οὖν τῆς ξηρᾶς εἰρηται, πόσον τὸ χρήσιμον τὸ ἐκ τῶν οἰκοδομῶν μᾶλιστα· φασὶ δὲ καὶ πλουῖα πλέκεσθαι, ἐμπλασθέντα δ’ ἀσφάλτῳ πυκνοῦσθαι. τὴν δὲ υγρὰν, ἣν νάφθαν καλοῦσι, παράδοξον ἔχειν συμβαίνει τὴν φύσιν προσαχθεῖς ¹ γάρ ὁ νάφθας πυρὶ πλησίον ἀναπάξει τὸ πῦρ, κἂν ἐπιχρίσας αὐτῷ σώμα προσαγάγῃς, φλέγεται· σβέσαι δ’ ὕδατε οὐχ οἷον τε (ἐκκαίεται γὰρ μᾶλλον), πλὴν εἰ πάνω πολλῷ, ἀλλὰ πηλῷ καὶ ὁξεὶ καὶ στυπτηρία καὶ ἵξῳ πυγείς ² σβέννυται. πείρας δὲ χαριν φασιν Ἀλέξανδρον ἐν λουτρῷ προσχέαι παιδί τοῦ νάφθα καὶ προσαγαγεῖν λύχνου φλεγόμενον δὲ τὸν παιδα ἐγνὺς ἐλθεῖν τοῦ ὑπολέσθαι, πλὴν πολλῷ σφόδρα καταντλοῦντες τῷ ὕδατι ἔξωχυσαν καὶ διέσωσαν οἱ περιστώτες. Ποσειδώνιος δὲ φησὶ τοῦ ἐν τῇ Βαβυλωνίᾳ νάφθα τὰς πηγάς, τὰς μὲν εἶναι λευκοῦ, τὰς δὲ μέλανος· τούτων δὲ ³ τὰς μὲν εἶναι θείου ύγροῦ, λέγω δὲ τὰς τοῦ λευκοῦ (ταύτας δ’ εἶναι τὰς ἐπιστόμασας τὰς φλόγας), τὰς δὲ τοῦ μέλανος, ἀσφάλτου ὑγρὰς, φ’ ἀντ’ ἐλαιοῦ τοὺς λύχνους κάουσι.⁴

¹ προσαχθεῖς D, προσαφθεῖς other MSS.
² πυγείς Epit., for πυγέντα; so Meineke.
³ δ’ Ἰτ. Dā.
⁴ κάουσι C/Fmox.
Babylonia; and that there is a fountain of this latter asphalt near the Euphrates River; and that when this river is at its flood at the time of the melting of the snows, the fountain of asphalt is also filled and overflows into the river; and that there large clods of asphalt are formed which are suitable for buildings constructed of baked bricks. Other writers say that the liquid kind also is found in Babylonia. Now writers state in particular the great usefulness of the dry kind in the construction of buildings, but they say also that boats are woven with reeds and, when plastered with asphalt, are impervious to water. The liquid kind, which they call naphtha, is of a singular nature; for if the naphtha is brought near fire it catches the fire; and if you smear a body with it and bring it near to the fire, the body bursts into flames; and it is impossible to quench these flames with water (for they burn more violently), unless a great amount is used, though they can be smothered and quenched with mud, vinegar, alum, and bird-lime. It is said that Alexander, for an experiment, poured some naphtha on a boy in a bath and brought a lamp near him; and that the boy, enveloped in flames, would have been nearly burned to death if the bystanders had not, by pouring on him a very great quantity of water, prevailed over the fire and saved his life. Poseidonius says of the springs of naphtha in Babylonia, that some send forth white naphtha and others black; and that some of these, I mean those that send forth white naphtha, consist of liquid sulphur (and it is these that attract the flames), whereas the others send forth black naphtha, liquid asphalt, which is burnt in lamps instead of oil.
16. Πάλαι μὲν οὖν ἡ Βαβυλῶν ἦν μητρόπολις τῆς Ἀσσυρίας, νῦν δὲ Σελεύκεια, ἢ ἐπὶ τῷ Τιγρέι θεομένη. πλησίον δ' ἦστι κάμη, Κτησιφόνθων θεομένη, μεγάλη· ταύτην δ' ἐποιοῦντο χειμάδιοι οἱ τῶν Παρθιναίων βασιλείας, φειδόμενοι τῶν Σελευκίων, ἥνα μὴ κατασταθμεύοντο ὑπὸ τοῦ Σκυθικοῦ φύλου καὶ στρατωτικοῦ. δυνάμει οὖν Παρθικῆς ἡ πόλις ἀντὶ κάμης ἦστι, καὶ τὸ μέγεθος τοσοῦτον γε πλῆθος δεχομένη καὶ τὴν κατασκευὴν ὑπὸ ἐκείνων αὐτῶν κατεσκευασμένη καὶ τὰ ὅνια καὶ τὰς τέχνας προσφόρως ἐκείνως πεπορισμένη. εἰώθασι γὰρ ἐνταῦθα τοῦ χειμῶνος διάγειν οἱ βασιλεῖς διὰ τὸ εὐαίρετον θέρος δὲ ἐν Ἑκβατάρως καὶ τῇ Ἰρκανίᾳ διὰ τὴν ἑπεκράτειαν τῆς παλαιάς δόξης. δῶσπερ δὲ Βαβυλωνίαν τὴν χώραν καλοῦμεν, οὐτω καὶ τοὺς ἄνδρας τοὺς ἐκείθεν Βαβυλωνίως καλοῦμεν, οὐκ C744 ἀπὸ τῆς πόλεως, ἀλλ' ἀπὸ τῆς χώρας· ἀπὸ δὲ τῆς Σελευκείας ἦττον, κἂν ἐκείθεν ὡσι, καθάπερ Διογένη τῶν Στωικῶν φιλόσοφον.

17. Ἐστι δὲ καὶ Ἀρτεμίτα, πόλις ἀξιόλογος, διέχοσα πεντακοσίους τῆς Σελευκείας σταδίους, πρὸς ἐν τῷ πλέον, καθάπερ καὶ ἡ Σιτακηρή· καὶ γὰρ αὐτῆς, πολλή τε καὶ ἄγαθή, μέση βαβυλώνος τετακταὶ καὶ τῆς Σουσίδος, ὡστε τοὺς ἐκ Βαβυλώνος εἰς Σούτσα βαδίζουσι διὰ τῆς Σιτα-
GEOGRAPHY, 16. i. 16–17

16. And in ancient times Babylon was the metropolis of Assyria; but now Seleucia is the metropolis, I mean the Seleucia on the Tigris, as it is called. Near by is situated a village called Ctesiphon, a large village. This village the kings of the Parthians were wont to make their winter residence, thus sparing the Seleuccians, in order that the Seleuccians might not be oppressed by having the Scythian folk or soldiery quartered amongst them. Because of the Parthian power, therefore, Ctesiphon is a city rather than a village; its size is such that it lodges a great number of people, and it has been equipped with buildings by the Parthians themselves; and it has been provided by the Parthians with wares for sale and with the arts that are pleasing to the Parthians; for the Parthian kings are accustomed to spend the winter there because of the salubrity of the air, but the summer at Ecbatana and in Hyrcania because of the prevalence of their ancient renown. And as we call the country Babylonia, so also we call the men from there Babylonians, that is, not after the city, but after the country; but we do not call men after Seleucia, if they are from there, as, for example, Diogenes the Stoic philosopher.¹

17. And there is also Artemita, a noteworthy city, which is five hundred stadia distant from Seleucia, being situated almost directly towards the east, as is also Sitacenê. For Sitacenê too, both extensive and fertile, lies between Babylon and Susis, so that the whole of the journey for people travelling from Babylon to Susa is through Sitacenê towards the

¹ i.e. Diogenes was known as "Diogenes the Babylonian" (as in Cicero, de Nat. Deorum 1. 5), not as "Diogenes the Seleuceian."
κηνής ἡ ὄδος ἀπασα πρὸς ἑω· πρὸς ἑω δ ἔστι· καὶ τοῖς ἐκ Σούσων εἰς τὴν μεσόγαιαν τῆς Περσιδος διὰ τῆς Οὔξιας καὶ τοῖς ἐκ τῆς Περσιδος εἰς τὰ μέσα τῆς Καρμανίας. τὴν μὲν οὖν Καρμανίαν ἐγκυκλοῦται πρὸς ἅ ἄρκτον ἡ Περσίς, πολλὴ ὄντα· ταύτῃ δὲ συνάπτει ἡ Παρακτηνὴ καὶ ἡ Κοσσαία μέχρι Κασπίων πυλῶν, ὅρεινα καὶ λρστρικα ἐθνη· τῇ δ' Σουσίθι ἡ Ἐλμαιας, καὶ αὐτὴ τραχεῖα ἡ πολλὴ καὶ λρστρικὴ· τῇ δὲ Ἐλμαιας τὰ περὶ τῶν Ζάγρου καὶ ἡ Μνηδία.

18. Κοσσαίοι μὲν οὖν εἰς τὸ ὁπτόται τὸ πλέον, καθάπερ καὶ οἱ συνεχεῖς ὅρεινοι, προομεύοντες ἀεὶ· χώραν γὰρ ἔχουσιν ὅλην τε καὶ λυπρῶν, ὡστ' ἐκ τῶν ἀλλοτρίων ἀνάγκη ξην· ἀνάγκη δὲ καὶ ἰσχύειν ἀπαντες γὰρ εἰς μάχημοι τοῖς γοῦν Ἐλμαιαὶς συνεμέχουν μύριοι καὶ τρισάχλιοι, πολεμοῦσι πρὸς τε Βασιλωπίους καὶ Σουσίους. οἱ δὲ Παρακτηνοὶ μᾶλλον μὲν τῶν Κοσσαίων ἐπιμελοῦνται γῆς· ὅμως δὲ καὶ αὐτοὶ λῃστηρίων ὁκ ἀπέχουνται. Ἐλμαιαι δὲ καὶ μείζω τούτων κέκτηται χώραν καὶ ποικιλωτέραν. ὡς γὰρ οὖν ἀγαθή γεωργίας ἐχει τοὺς ἐνωκοῦντας, ἡ δ' ὅρεινα στρατιώτας τρέφει, τοξότας τοὺς πλείστους· πολλή δὲ ὄντα πολὺ καὶ τὸ στρατιωτικὸν παρέχεται, ὡστε καὶ ὁ βασιλεὺς αὐτῶν δύναμιν κεκτημένος μεγάλην ὁκ ἀξιοὶ τῷ τῶν Παρθανοὺ βασιλεὺς παραπλησίως τοῖς

1 Before ἄρκτον Meineke, from conj. of Groskurd, inserts ἔστεραν καλ.
2 Ἐλμαιας, the editors, for Ἐλμαντις F, Ἐλματις other MSS.
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east; and the journey for people travelling from Susa into the interior of Persis through Uxia, and for people travelling from Persis into the middle of Carmania, is also towards the east. Now Carmania is encircled on the north by Persis, which is a large country; and bordering on this country are Paraetacennē and Cossaea as far as the Caspian Gates, which is inhabited by mountainous and predatory tribes. And bordering on Susis is Elymais, most of which is rugged and inhabited by brigands; and bordering Elymais are Media and the region of the Zagrus.

18. Now the Cossaeans, like the neighbouring mountaineers, are for the most part bowmen, and are always out on foraging expeditions; for they have a country that is small and barren, so that they must needs live at the expense of the other tribes. And they are of necessity a powerful people, for they are all fighters; at any rate, thirteen thousand Cossaeans joined the Elymaeans in battle, when the latter were warring against both the Babylonians and the Susians. But the Paraetaceni are more interested in agriculture than the Cossaeans; but still even they themselves do not abstain from brigandage. The Elymaeans possess a larger and more diversified country than the Paraetaceni. Now all of it that is fertile is inhabited by farmers, whereas the mountainous part of it is a nursery of soldiers, mostly bowmen; and since the latter part is extensive, it can furnish so large a military force that their king, since he possesses great power, refuses to be subject to the king of

3 Ἐλυμαῖς, the editors, for Ἐλυμᾶτις.
άλλοις ὑπήκοοις ἦταν ὁμοίως δὲ¹ καὶ πρὸς τοὺς Μακεδόνας ὠστερον τοὺς τῆς Συρίας ἄρχοντας διέκειτο. Ἀντίοχον μὲν οὖν τὸν Μέγαν τὸ τοῦ βῆλου συλάν ιερὸν ἐπιχειρήσαντα ἀνείλθου ἑπιθέ-μενοι καθ᾽ αὐτὸν οἱ πλησίον βάρβαροι. ἐκ δὲ τῶν ἐκείνων συμβάντων παίδευθεις ὁ Παρθαναῖος χρόνος ὠστερον ἄκούων τὸ ἱερὰ πλούσια παρ᾽ αὐτοῖς, ὁρῶν δὲ ἀπεθούντας, ἐμβάλλει μετὰ δυνάμεως μεγάλης, καὶ τὸ τῆς Ἁθηνᾶς ιερὸν εἶλε καὶ τὸ τῆς Ἀρτέμιδος, τὰ Ἀζάρα,² καὶ ἤρε ταλάντων μυρίων γαζαν ἱρέθη δὲ καὶ πρὸς τῷ Ἡλιφοῦντι ποταμῷ Σελέυκεια, μεγάλη πόλις Σολόκη δὲ ἐκα-λεῖτο πρότερον, πρεῖς δὲ εἰσιν εἰς τὴν χώραν εὐ- φυεῖς εἰσβολαί προκειμένου μὲν τῆς Μηδίας καὶ τῶν περὶ τῶν Ζάγρου τόπων διὰ τῆς Μασσαβατικῆς, ἐκ δὲ τῆς Σουσίδου διὰ τῆς Πασινίνας (ἐπαρχίας δ’ Ο 745 εἰςιν αὐταὶ τῆς Ἐλυμαίας ἢ τε Γαβίανή καὶ ἡ Μασσαβατική), τρότη δὲ ἐστὶν ἡ ἐκ τῆς Περσί-δος. ἐστὶ δὲ καὶ Κορβιανή ³ ἐπαρχία τῆς Ἐλυ-μαίδος. ὁμοροί δὲ εἰσὶ τούτων Σαγαπηνοί τε καὶ Σιλακηνοί, δυναστεύει μικραί. τοσαῦτα μὲν καὶ τοιαῦται ἑθνι πρὸς ἐὼ τὰ ὑπερκείμενα τῆς Βαβυλωνίας. πρὸς ἀρκτον δὲ τὴν Μηδίαν ἐφαμεν καὶ τὴν Ἀρμενίαν· ἀπὸ δὲ δύσεως ἐστιν ἡ Ἀδιαβηνή καὶ ἡ Μεσοποταμία.

¹ Kramer conj. that the words καὶ πρὸς τοὺς Πέρσας have fallen out after ὁμοίως δὲ.
² For τὰ Ἀζάρα F reads τὰ Ἀζάρα; Tzschuoke and Corais, from conj. of Cassaubon, read τὰ Ζάρα. But see τὰ Ἀζάρα in 11. 14. 3.

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the Parthians like the other tribes; and their king was likewise disposed towards ¹ the Macedonians, who ruled Syria in later times. Now when Antiochus the Great attempted to rob the temple of Belus, the neighbouring barbarians, all by themselves, attacked him and slew him. In later times the king of Parthia, though warned by what had happened to Antiochus, hearing that the temples in that country contained great wealth, and seeing that the inhabitants were disobedient subjects, made an invasion with a great force, and took both the temple of Athena and that of Artemis, the latter called Azara, and carried off treasures valued at ten thousand talents. And Seleuceia near the Hedyphon River, a large city, was also taken. In earlier times Seleuceia was called Solocë. There are three entrances into the country that have been supplied by nature: one from Media and the region of the Zagrus through Massabaticë; another from Susis through Gabianë (these, both Gabianë and Massabaticë, are provinces of Elymaea), and the third from Persis. And Corbianë is also a province of Elymaïs. And the countries of the Sagapeni and the Silaceni, small domains, border on that of these people. Such is the size and such is the nature of the tribes situated above Babylonia towards the east. But, as I have said, Media and Armenia are situated on the north; and Adiabenë and Mesopotamia are situated on the west.

¹ Kramer suggests that the Greek for "the Persians and" has fallen out of the MSS. here (see critical note).
19. Τής μὲν οὖν Ἀδιαβηνής ἡ πλείστη πεδίας ἐστι, καὶ αὐτή τῆς Βαβυλωνίας μέρος ὅσα, ἔχουσα δ' ὁμοιὰ ἀρχαῦτα ἴδιον, ἐστὶν ὅπῃ καὶ τῇ Ἀρμενίᾳ προσχωροῦσα· οἱ γὰρ Μῆδοι καὶ οἱ Ἀρμενίοι, τρίτοι δὲ Βαβυλώνιοι τὰ μέγιστα τῶν θυνῶν τῶν ταὐτή διετέλοιν οὕτως ἐξ ἄρχης συνεστῶτες, ὅστ' ἀλλήλοις ἐπιτίθεσθαι κατὰ καιροὺς τοὺς οἰκείους ἔκαστοι καὶ πάλιν διαλύεσθαι· καὶ τούτο καὶ μέχρι τῆς τῶν Παρθναίων ἐπικρατείας διέμεινε. τῶν μὲν οὖν Μῆδων καὶ τῶν Βαβυλώνιων ἐπάρχουσι Παρθναίοι, τῶν δ' Ἀρμενίων οὐδ' ἀπαξ' ἄλλ' ἤφθοι μὲν γεγόνασιν πολλάκις, ἀνά κράτος δ' οὐχ ἐάλωσαν, ἄλλ' ἡ Γεγράφης καὶ ἐρρωμένως ἀντεπεκράτησεν, ὡς ἐν τοῖς Ἀρμενιακοῖς εἰρήται. ἡ μὲν οὖν Ἀδιαβηνή τοιαῦτη καλοῦνται δ' οἱ Ἀδιαβηνοὶ καὶ Σακκόποδες.\(^1\) περὶ δὲ τῆς Μεσοποταμίας ἐρυθρεῖαν ἐφεξῆς καὶ τῶν πρὸς μεσημβρίαν ἑθεῦν, ἐπιστὼν οὕτῳ μικρὸν πρότερον τά λεγόμενα περὶ τῶν θυνῶν τῶν παρὰ τοῖς Ἀσσυρίοις.

20. Τάλλα μὲν οὖν ἐσοκε τοῖς Περσικοῖς, ἴδιον δὲ τὸ καθεστάναι τρεῖς ανδρας σώφρονας ἐκάστης ἀρχαυτας φυλής, οὐ τὰς ἐπιγάμους κόρας προσάγοντες εἰς τὸ πλῆθος ἀποκρύπτουσι τοῖς νυμφίοις ἀεὶ τὰς ἐντιμοτέρας πρώτας. οὕτως μὲν αἱ συζυγία τελοῦνται ὡσάκις δ' ἀν μιχθῶσιν ἄλληλοις, ἐπιθυμιάσοντες \(^2\) ἐξανίστανται ἐκάτερος χωρίς ὀρθοῦ δὲ λούονται πρὶν ἀγγείον τινὸς

\(^1\) The words καλοῦνται . . . Σακκόποδες (Σακκόποδες F) are suspected by Kramer and ejected by Meineke.

\(^2\) ἐπιθυμιάσοντες, Groskurd, for ἐπιθυμιάσαντες.
19. Now as for Adiabenê, the most of it consists of plains; and though it too is a part of Babylonia, still it has a ruler of its own; and in some places it borders also on Armenia. For the Medes and the Armenians, and third the Babylonians, the three greatest of the tribes in that part of the world, were so constituted from the beginning, and continued to be, that at times opportune for each they would attack one another and in turn become reconciled. And this continued down to the supremacy of the Parthians. Now the Parthians rule over the Medes and the Babylonians, but they have never once ruled over the Armenians; indeed, the Armenians have been attacked many times, but they could not be overcome by force, since Tigranes opposed all attacks mightily, as I have stated in my description of Armenia.¹ Such, then, is Adiabenê; and the Adiabeni are also called Saccopodes;² but I shall next describe Mesopotamia and the tribes on the south, after briefly going over the accounts given of the customs of Assyria.

20. Now in general their customs are like those of the Persians, but it is a custom peculiar to them to appoint three wise men as rulers of each tribe, who present in public the marriageable girls, and sell them by auction to the bridegrooms, always selling first those who are the more highly prized. Thus marriages are contracted; and every time they have intercourse with one another, they arise and go out, each apart from the other, to offer incense; and in the morning they bathe themselves before

¹ See 11. 14. 15.
² i.e. "Sack-feet." But the name is suspected (see critical note).
άγισθαι παραπληξίως γιὰρ, δ' ὅσπερ ἀπὸ νεκροῦ τὸ λουτρὸν ἐν θεῖ ἐστὶν, οὖν καὶ ἀπὸ συνωσίας. πάσας δὲ ταῖς Βαβυλωνίας ἔθος κατὰ τὴ λόγιον ξένῳ μᾶγνυσθαι, πρὸς τι 'Αφροδίσιον ἀφικομέναις μετὰ πολλὴς θεραπείας καὶ ὄχλου· θώμιγι δ' ἐστεπταὶ ἐκάστη· ὁ δὲ προσοφὸν καταθεῖς ἐπὶ τὰ γόνατα, ὅσον καλὸς ἔχει ἀργύριον, συγγίνεται, ἀπωθεῖν τοὺς τεμένους ἀπαγογῶν· τὸ δ' ἀργύριον ἱερὸν τῆς 'Αφροδίτης νομίζεται. ἀρχεῖα δ' ἐστὶ τρία, τὸ τῶν ἀφελμένων ἣδη τῆς στρατείας καὶ τὸ τῶν ἐνδοξαστῶν C 746 καὶ τὸ τῶν γερόντων, χωρὶς τοῦ ὑπὸ τοῦ βασιλέως καθισταμένου. τούτου δὲ ἐστὶ τὸ τὰς παρθένους ἐκδίδοναι καὶ τὸ τὰς περὶ τῆς μοιχείας δικαίων δίκαιας, ἄλλου δὲ τὸ τὰς τῆς κλοπῆς, τρίτου τὸ περὶ τῶν βιαίων. τοὺς δὲ ἀρρώστους εἰς τὰς τριόδους ἑκτιθέντες πυρβάνωνται τῶν παριστῶν, εἰ τίς τι ἔχοι λέγειν τοῦ πάθους ἄκοι· οὐδεὶς τὲ ἐστὶν οὕτως κακὸς τῶν παριστῶν, ὅσι οὐκ ἔντυχον, εἰ τί φρονεῖ σωτηρίου, ὑποτίθεται. ἔσθης δ' αὐτοῖς ἐστὶ χιτῶν λυνὺς ποδήρῃς καὶ ἐπευδύτης ἔρεος, ἰμάτιον λευκόν, κόμη μακρά, ὑπόδημα ἐμβαδί ὁμοιόν. φοροῦσι δὲ καὶ σφαρηῖδα καὶ σκῆπτρον οὐ λιτὸν, ἄλλ' ἐπίσημον, ἔχουν ἑπάνω μῆλον ἢ ρόδον ἢ κρίνον ἢ τοιοῦτον ἀλείφωνται δ' ἐκ τοῦ σησάμου θρηνοῦσι δὲ τοὺς ἀποθανόντας, ὡς Ἀλγύπτιοι καὶ πολλοὶ τῶν ἄλλων· θάπτουσι δ' ἐν μέλιτι, κηρῷ περιπλά-
they touch any vessel; for just as ablution is customary after touching a corpse, so also it is customary after intercourse. And in accordance with a certain oracle all the Babylonian women have a custom of having intercourse with a foreigner, the women going to a temple of Aphrodite with a great retinue and crowd; and each woman is wreathed with a cord round her head. The man who approaches a woman takes her far away from the sacred precinct, places a fair amount of money upon her lap, and then has intercourse with her; and the money is considered sacred to Aphrodite. They have three tribunals: that of those who are already freed from military service, and that of the most famous, and that of the old men, apart from that appointed by the king. It is the duty of this last to give girls in marriage and to pass judgment in cases of adultery; and the duty of another to pass judgment in cases of theft, and of a third to pass judgment in cases of assault. They place the sick where three roads meet and question those who pass by, on the chance that some one has a cure for the malady; and no one of those who pass by is so base as not to suggest some cure when he falls in with them if he has any in mind. Their clothing consists of a linen tunic reaching to the feet, an upper garment made of wool, and a white cloak; and they wear their hair long, and use a shoe that is like a buskin. They wear also a seal, and carry a staff that is not plain but has a design on it, having on top an apple or rose or lily or something of the kind; and they anoint themselves with sesame; and they bewail the dead, like the Egyptians and many other nations; and they bury their dead in honey, first besmearing
σαντες. τρεις δ' εισι φρατριαι των ἀπόρων σῖτου: ἔλειοι δ' εἰσίν οὖν καὶ ἱχθυοφάγοι, διαιτώμενοι παραπλησίως τοῖς κατὰ τὴν Γεδρωσίαν.

21. Μεσσοποταμία δ' ἀπὸ τοῦ συμβεβηκότος ἀνόμασται εἰρηται δ', ὅτι κεῖται μεταξὺ τοῦ Εὐφράτου καὶ τοῦ Τίγριος καὶ διότι ὁ μὲν Τίγρις τὸ ἔσωθιν τῆς μοῖρος κλυζεῖ πλευρῶν, τὸ δ' ἐσπέριον καὶ νότιον ὁ Εὐφράτης πρὸς ἄρκτον δὲ ὁ Ταῦρος ὁ τοὺς Ἀρμενίους διορίζων ἀπὸ τῆς Μεσσοποταμίας. τὸ μὲν οὖν μέγιστον ὁ ὑφόσταται διάστημα ἀπ' ἀλλήλων τὸ πρὸς τοὺς ὀρεσίν ἐστιν τούτο δ' ἄν εἰπή τὸ αὐτό, ὅπερ εἰρήκει Ἐρατοσθένης, τὸ ἀπὸ Θαγάκου, καθ' ὃ ἦν τὸ ξεύγμα τοῦ Εὐφράτου τὸ παλαιόν, ἐπὶ τὴν τοῦ Τίγριος διάβασιν, καθ' ὃν διέβη Ἀλέξανδρος αὐτὸν, δια χιλίων πετρακοσίων τὸ δ' ἐλάχιστον μικρῷ πλέον τῶν διακοσίων κατὰ Σελεύκειαν ποὺ καὶ Βαβυλῶνα. διαρρήσθη δ' ὁ Τίγρις τὴν Θωπίτων καλομένην λίμνην κατὰ πλάτος μέσην περαιωθείς δ' ἐπὶ θάτερον χεῖλος κατὰ γῆς δύτει μετὰ πολλοῦ ψόφου καὶ ἀναφυσιμάτων· ἐπὶ πολὺ δ' ἐνεχθεὶς ἀφαιρής, οὐκετέχει πάλιν οὐ πολὺ ἀπωθέν τῆς Γορδυαίας· οὕτω δὲ σφοδρῶς διεκβάλλει τὴν λίμνην, ὡς φησιν Ἐρατοσθένης, ὡστε ἀλμυρᾶν αὐτὴν σῶσαν καὶ ἀνιχθυν γλυκείαν κατὰ τοῦτ' εἶναι τὸ μέρος καὶ βροχὴ καὶ ἰχθυῶν πλήρη.

22. Ἐπὶ μῆκος δὲ συχνῶν προπέπτοσκεν ἡ συναγωγὴ τῆς Μεσσοποταμίας, καὶ πλοῖφ πως ἕκει· ἕκει δὲ τὸ πλείστον τῆς περιφερείας ὁ Εὐφράτης:

1 ἐνεκε, Κορνία, for ἐφικε.

1 i.e. "a country between rivers." 2 11.14. 2.
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them with wax. But three of their tribes have no grain; and these live in marshes and are fish-eaters, living a life similar to that of the inhabitants of Gedrosia.

21. Mesopotamia has its name from what is the fact in the case. As I have said, it lies between the Euphrates and the Tigris; and the Tigris washes its eastern side only, whereas the Euphrates washes its western and southern sides; and on the north is the Taurus, which separates Armenia from Mesopotamia. Now the greatest distance by which the two rivers are separated is that towards the mountains; and this distance might be the same as that stated by Eratosthenes—I mean that from Thapsacus, where was the old bridge of the Euphrates, to the crossing of the Tigris, where Alexander crossed it—two thousand four hundred stadia; but the shortest distance between the two rivers is somewhere in the neighbourhood of Seleucia and Babylon, slightly more than two hundred stadia. The Tigris flows through the middle of Lake Thopitis, as it is called, in the direction of its breadth; and, after traversing it to the opposite shore, it sinks underground with upward blasts and a loud noise; and having flowed for a considerable distance invisible, it rises again not far away from Gordyacea; and it traverses the lake so impetuously, as Eratosthenes says, that, although the lake elsewhere is briny and without fish, yet in this part it is fresh, runs like a river, and is full of fish.

22. Mesopotamia contracts in shape, projecting to a considerable length; and the shape of it somewhat resembles that of a boat; and the greatest part of its periphery is formed by the Euphrates. The
καὶ ἔστι τὸ μὲν ἀπὸ τῆς Θαψάκου μέχρι Βαβυλώνος, ὡς εἴρηκεν Ἐρατοσθένης, τετρακισχίλιοι καὶ ὀκτακόσιοι στάδιοι. τὸ δὲ ἀπὸ τοῦ κατὰ Κομμαγηνήν Ζεύγματος, ἦπερ ἐστὶν ἄρχη τῆς Μεσοποταμίας, οὐκ ἔλαττον τῶν δισεκατομμυρίων σταδίων ἦς ἐπὶ Θάψακον.

23. "Εστι δ’ ἡ μὲν παρὸρειος ευδαίμων ἰκανῶς ἐχουσι δ’ αὐτῆς τὰ μὲν πρὸς τῷ Ιεύφρατῃ καὶ τῷ Ζεύγματι, τῷ τε νῦν τῷ κατὰ τὴν Κομμαγηνήν καὶ τῷ πάλιν τῷ κατὰ τὴν Θαψάκον, οἱ Μυγδόνες κατονομασθέντες ὑπὸ τῶν Μακεδόνων ὑπὸ δὲ Νίσιβιζ, ἢν καὶ αὐτὴν Ἀντιόχειαν τὴν ἐν τῇ Μυγδώνῃ προσηγορευσαν, ὑπὸ τῷ Μασίῳ ὦρει κειμένην, καὶ Τιγρανόκερτα καὶ περὶ Κάρρας καὶ Νικηφόρου χωρία καὶ Χορδίραζα καὶ Σίννακα, ἐν ἡ Κράσσος διεθήρη, δύο μ visc. ὑπὸ Σουρήνα, τοῦ τῶν Παρθιαίων στρατηγοῦ.

24. Πρὸς δὲ τῷ Τιγρεί τὰ τῶν Γορδυναίων χωρία, οὗ τοί πάλι παραχών έλεγον καὶ αἱ πόλεις αὐτῶν. Σάρεισα τε καὶ Σάταλκα καὶ Πίνακα, κράτιστον ἔρμα, τρεῖς ἄκρας ἐχουσα, ἐκάστην ἵδια τείχει τετειχισμένην, ὡστε οἶνον τρίπολιν εἶναι. ἀλλ’ ὄμως καὶ ὁ Ἀρμένος εἰχεν ὑπήκοου καὶ οἱ 'Ρωμαιοὶ βία παρέλαβεν, καὶ περ ἐδοξασαν οἱ Γορδυναῖοι διαφερόντως ἀρχιτεκτονικοὶ τινες εἶναι καὶ πολυοκτητικῶν ὀργάνων ἐμπειροὶ διόπερ αὐτοῖς εἰς ταῦτα ὁ Τιγράνης ἔχρητο. ἐγένετο δὲ καὶ ἡ λαοὶ Μεσοποταμία ὑπὸ 'Ρωμαιῶν. Πομπήιος δ’ αὐτῆς τὰ πολλὰ τῷ Τιγράνῃ προσέ-

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1 τε, after of, Groskurd omits; so the later editors.
2 Γορδυναίων, Tzschucke, from conj. of Wesseling (on Diodorus 14. 27), for Parvaioi; so the later editors.

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distance from Thapsacus to Babylon, as Eratosthenes states, is four thousand eight hundred stadia; and that from the Zeugma\(^1\) at Commagenê, where Mesopotamia begins, to Thapsacus, is not less than two thousand stadia.

23. The country alongside the mountains is quite fertile; the parts of it near the Euphrates and the Zeugma, both the present Zeugma at Commagenê and the old Zeugma at Thapsacus, are occupied by the Mygdones, who were so named by the Macedonians. In their country lies Nisibis, which is also called Mygdonian Antiocheia; it lies at the foot of Mt. Masius, and so do Tigranocerta and the regions of Carrhae and Nicaearchorum, and Chordiraza and Sinnaca, in which last Crassus was slain, being treacherously captured by Surena, the Parthian general.\(^2\)

24. Near the Tigris lie the places belonging to the Gordyaeans, whom the ancients called Carduchians; and their cities are named Sarcisa and Satalca and Pinaca, a very powerful fortress, with three citadels, each enclosed by a separate fortification of its own, so that they constitute, as it were, a triple city. But still it not only was held in subjection by the king of the Armenians, but the Romans took it by force, although the Gordyaeans had an exceptional repute as master-builders and as experts in the construction of siege engines; and it was for this reason that Tigranes used them in such work. But also the rest of Mesopotamia became subject to the Romans. Pompey assigned to Tigranes

\(^{1}\) Bridge. \(^{2}\) 51 B.C.

\[^{a}\text{ἀὑτῶν, Groskurd, for ἥν; so the later editors.}\]
νειμεν, ὅσα ἴν ἄξιόλογα· ἔστι γὰρ εὐβοτος ἡ χώρα καὶ εὐερνής, ὡστε καὶ τὰ ἀειθαλῆ τρέφειν καὶ ἄρωμα τὸ ἀμωμον· καὶ λεοντοβότος ἔστι· φέρει δὲ καὶ τῶν νάρθθαν καὶ τὴν γαγγίτιν λίθον, ἧν φεύγει τὰ ἐρπτετα.

25. Λέγεται δὲ Γόρδυς ὁ Τριπτολέμου τὴν Γορδυνην οἰκήσαι, ὑστερον δὲ καὶ Ἐρετρεῖς οἱ ἀναρπασθέντες ὑπὸ Περσῶν, περὶ μὲν οὐν Τριπτολέμου δηλώσομεν ἐν τοῖς Συριακοῖς αὐτίκα.

26. Τὰ δὲ πρὸς μεσημβρίαν κεκλημένα τῆς Μεσσαποταμίας καὶ ἀπωτέρω τῶν ὅρων, ἀνυδρα καὶ λυπρὰ ὄντα, ἔχουσιν οἱ Σκηνίται Ἄραβες, λῃστρικοὶ τινες καὶ ποιμενικοί, μεθιστάμενοι ῥαδίως εἰς ἄλλους τόπους, ὅταν ἐπιλείπτοσιν αἱ νόμαι καὶ αἱ λεπιλασίαι. τοῖς οὖν παρορείοις ὑπὸ τε τοῦτων κακοῦσθαι συμβαίνει καὶ ὑπὸ τῶν Ἀρμενίων· ὑπέρκειται δὲ καὶ καταδυναστεύ- ουσι διὰ τὴν ἱσχὺν· τέλος δὲ ὑπ’ ἐκείνους εἰσὶ τὸ πλέον ἢ τοῖς Παρθναῖοις· ἐν πλευραῖς γὰρ εἰσι κάκεινοι, τὴν τε Μηδίαν ἔχοντες καὶ τὴν Βαβυλονίαν.

27. Μεταξὺ δὲ τοῦ Εὐφράτου καὶ τοῦ Τήριος ἰεὶ καὶ ἄλλος ποταμός, Βασιλείος καλούμενος,

C 748 καὶ περὶ τὴν Ἀνθεμουσίαν ἄλλος, Ἀβόρρας·

diὰ δὲ τῶν Σκηνίτων, ὑπὸ ἔννοιον 1 Μαλίων νυνὶ λεγομένων, καὶ τῆς κείνων ἐρημίας ἡ ὁδὸς τοῖς ἐκ τῆς Συρίας εἰς Σελεύκειαν καὶ Βαβυλώνα ἐμπορευομένωις ἐστὶν. ἡ μὲν οὖν διάβασις 2 τοῦ

1 ἔννοι, Groskurd, for τοῦ.
2 διάβασις δ’, ἀνάβασις other MSS.

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1 This stone is called gageites (i.e. jet) by Pliny (10. 3 and 36. 19).

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most of the places in this country, I mean all that are worth mentioning; for the country is rich in pasturage, and so rich in plants that it also produces the evergreens and a spice-plant called amomum; and it is a feeding-ground for lions; and it also produces naphtha and the stone called gangitis,\(^1\) which is avoided by reptiles.

25. Gordys, the son of Triptolemus, is said to have taken up his abode in Gordyéné, and later also the Eretrians, who were carried off by the Persians. Of Triptolemus, however, I shall soon give a clear account in my description of the Syrians.\(^2\)

26. The parts of Mesopotamia which incline towards the south and are farther from the mountains, which are waterless and barren, are occupied by the Arabian Scenitae, a tribe of brigands and shepherds, who readily move from one place to another when pasture and booty fail them. Accordingly, the people who live alongside the mountains are harassed not only by the Scenitae, but also by the Armenians, who are situated above them and, through their might, oppress them; and at last they are subject for the most part to the Armenians or else to the Parthians, for the Parthians too are situated on the sides of the country and possess both Media and Babylonia.

27. Between the Euphrates and the Tigris there flows another river, called Basileius; and in the neighbourhood of Anthemosia still another, called Aborras. The road for people travelling from Syria to Seleucia and Babylon runs through the country of the Scenitae,\(^3\) now called Malians by some writers, and through their desert. Such travellers cross the

\(^2\) 16. 2. 5.  
\(^3\) Tent-dwellers.
Εὐφράτου κατὰ τὴν Ἀγθεμουσίαν ἔστιν αὐτοῖς, τόπον τῆς Μεσοποταμίας· ύπέρκειται δὲ τοῦ ποταμοῦ, σχοίνως τέτταρας διέχουσα, ἡ Βαμβύκη, ἢ καὶ Ἡδεσσαν καὶ Ἱεράν πόλιν καλοῦσιν, ἐν ἡ τιμῶσι τῆς Συρίας θέον τὴν Ἀταργάτιν. διαβάντων γὰρ ἡ ὁδὸς ἔστι διὰ τῆς ἐρίμου μέχρι Σκηνῶν, ἀξιολόγου πόλεως ἐπὶ τοὺς τῆς Βαβυλωνίας ὄρους ἐπὶ τινὸς διώρυγος ἰδρυμένης. ἔστι δ᾽ ἢπὸ τῆς διαβάσεως μέχρι Σκηνῶν ἦμερῶν πέντε καὶ εἴκοσι ὁδὸς. καμηλίται δ᾽ εἰσὶ, καταγωγάς ἔχοντες τοτε μὲν ὑδρεῶν εὐπόρους, τῶν λακκαίων τὸ πλέον, τοτε δ᾽ ἐπακτοὺς χρώμενοι τοῖς ὑδασί. παρέχουσι δ᾽ αὐτοῖς οἱ Σκηνίται τὴν τε ἑρήμων καὶ τὴν μετριότητα τῆς τῶν τελῶν πράξεως, ὅς χάριν φεύγοντες τὴν παραποταμίαν διὰ τῆς ἐρίμου παραβίλλουσι, καταληπτόντες ἐν δεξία τοῦ ποταμοῦ ἦμερῶν σχέδον τι τριῶν ὀδῶν. οἱ γὰρ παροικούντες ἑκατέρωθεν τῶν ποταμοῦ φύλαρχοι, χώραν οὐκ εὐπόροι ἔχοντες, ἢπτον δὲ ἀπορον νεμόμενοι, δυναστελλαν ἑκαστος ἴδια περιβεβλημένος 1 ἱδιον καὶ τελώνιον ἔχει, καὶ τοῦτο οὐ μέτριον. χαλεπόν γὰρ ἐν τοῖς τοσοῦτοις καὶ τούτοις 2 αὐθάδες κοινῶν ἄφοβος ἀνάμεναι μέτρον τὸ τῷ ἐμπόρῳ λυσιτελές. διέχουσι δὲ τῆς Σιλευκείας αὶ Σκηνῶν σχοίνους ὀκτοκαίδεκα.

28. "Οριον δ᾽ ἔστι τῆς Παρθυναίων ἄρχης ὁ Εὐφράτης καὶ ἡ περαία· τὰ δ᾽ εὐτὸς ἔχουσι Ρωμαίοι καὶ τῶν Ἀράβων οἱ φύλαρχοι μέχρι Βαβυλωνίας, οἱ μὲν μᾶλλον ἐκεῖνοι, οἱ δὲ τοῖς

1 περιβεβλημένος DFL, παραβεβλημένος other MSS.
2 τούτοις, Corain, for τοῖς.
Euphrates near Anthemusia, a place in Mesopotamia; and above the river, at a distance of four schoeni, lies Bambyכס, which is also called Edessa and Hierapolis, where the Syrian goddess Atargatis is worshipped; for after they cross the river, the road runs through the desert to Scenae, a noteworthy city situated on a canal towards the borders of Babylonia. The journey from the crossing of the river to Scenae requires twenty-five days. And on that road are camel-drivers who keep halting-places, which sometimes are well supplied with reservoirs, generally cisterns, though sometimes the camel-drivers use waters brought in from other places. The Scenitae are peaceful, and moderate towards travellers in the exaction of tribute, and on this account merchants avoid the land along the river and risk a journey through the desert, leaving the river on the right for approximately a three days’ journey. For the chieftains who live along the river on both sides occupy country which, though not rich in resources, is less resourceless than that of others, and are each invested with their own particular domains and exact a tribute of no moderate amount. For it is hard among so many peoples, and that too among peoples that are self-willed, for a common standard of tribute to be set that is advantageous to the merchant. Scenae is eighteen schoeni distant from Scleuceia.

28. The Euphrates and the land beyond it constitute the boundary of the Parthian empire. But the parts this side the river are held by the Romans and the chieftains of the Arabians as far as Babylonia, some of these chieftains preferring to give ear to the

1 Holy City.
'Ρωμαίοις προσέχοντες, οίς περι καὶ πλησίωνωροί εἰσίν: ήττον μὲν Σκηνίται οἱ νομάδες οἱ τῷ ποταμῷ πλησίον, μάλλον δὲ οἱ ἀποθεῖν καὶ πρὸς τῇ εὐδαίμονί τε Αραβία. οἱ δὲ Παρθναῖοι καὶ πρότερον μὲν ἐφρύντιξον τῆς πρὸς 'Ρωμαίοις φίλιας, τὸν δὲ ἀρξαντά πολέμου Κράσσου ἡμώναντο· καὶ αὐτοὶ ἀρξαντες τῆς μάχης τῶν ἱσών ἐτυχον, ἤνικα ἐπεμψαν ἐπὶ τὴν 'Ασίαν Πάκορου. ¹ 'Αντωνῖος δὲ, συμβούλω τῶ 'Αρμενίων χρώμενος, προευθύνος καὶ κακῶς ἐπολέμησεν· ὁ δὲ ἐκείνου διαδεξίμενος Φραίτης, τοσοῦτον ἐσπουδάσας περὶ τὴν φιλίαν τὴν πρὸς Καίσαρα τὸν Σεβατόν, ὡστε καὶ τὰ τρόπαια ἐπεμψε οὖν κατὰ 'Ρωμαίων ἀνέστησαν Παρθναίοι καὶ καλέσας εἰς σύλλογον Τίτιον τὸν ἐπίστατοντα τότε τῆς Συρίας, τέτταρας παῖδας γνησίους ἐνεχείρισεν δημαρ αὐτῷ, Σερασπαδάνην ² καὶ 'Ρωδάσσην ³ καὶ Φραίτην ⁴ καὶ Βονώνην, καὶ γυναῖκας τούτων δύο καὶ νεῖσι τέτταρας, δεδιώς τὰς στάσεις καὶ τοὺς ἐπιτιθεμένους αὐτῶν ὤδει γὰρ μηδένα ἴσχύσοντα C 749 καθ' ἐαυτόν, ἀν μὴ τινὰ ὑπολάβῃ ⁵ τοῦ 'Αρσακίου γένους διὰ τὸ εἶναι σφόδρα φιλαρσάκας τοὺς Παρθναίους· ἐκποδῶν οὖν ἐποίησε τοὺς παῖδας,

¹ Something like the words τὴν τῶν Παρθναίων παῖδα appears to have fallen out after Πάκορου.
² Σερασπαδάνην, Tzschucke, for Σαρασπαδάνην D, Xaraspáðēn other MSS.
³ 'Ρωδάσσην, Tzschucke, for Κεροσπαδάνην D, Κεροσάνθην other MSS.
⁴ Φραίτην καὶ Φραίνην other MSS.
⁵ ὑπολάβῃ, all MSS. except Μοζ., which read προσλάβῃ, Jones restores to the text. Cornis reads προσλάβῃ; Meineke following Kramer, ἑριλὰβῃ; and Casaubon conj. ἑριβδλη.
Parthians and others to the Romans, to whom they are neighbours; less so the nomad Scenitae who are near the river, but more so those that are far away and near Arabia Felix. The Parthians were also in former times eager for friendship with the Romans, but they defended themselves against Crassus, who began war with them; and then, having begun the battle themselves, met with equal reverses when they sent Pacorus against Asia. But Antony, using the Armenian as counsellor, was betrayed and fared badly in his war. Phraates, his successor, was so eager for friendship with Caesar Augustus that he even sent him the trophies which the Parthians had set up as memorials of their defeat of the Romans. And, having called Titius to a conference, who was at that time praefect of Syria, he put in his hands as hostages four of his legitimate sons, Seraspadanes and Rhodaspes and Phraates and Bonones, and two wives and four sons of these, for fear of seditions and attempts upon his life; for he knew that no person could prevail against him unless that person supported some member of the house of Arsaces, because of the fact that the Parthians were extremely fond of the house. Accordingly, he got rid of his children,

1 i.e. less inclined to give ear to the Romans. 2 B.C. 3 Pacorus (son of King Orodes) and Labienus overran Syria and part of Asia Minor, but were defeated (39 B.C.) by Ventidius, a legate of Antony. Pacorus again invaded Syria (38 B.C.), but was again defeated and fell in battle (see 16. 2. 8). 4 Artavasdes, king of the Armenians (see 11. 13. 4). 5 Phraates IV, who succeeded his father Orodes as king and commenced his reign by murdering his father, his thirty brothers, and his own son. 6 Cf. 6. 4. 2.

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ἀφελεῖσθαι ἢτον τὴν ἐλπίδα ταύτην τοὺς κακουργοῦντας. τῶν μὲν οὖν παίδων ὁσοὶ περίεισθιν ἐν Ῥώμη δημοσία βασιλικὸς τημελοῦνται· καὶ οἱ λατρεῖ τῷ βασιλεῖ πρεσβευόμενοι καὶ εἰς συλλόγους ἀφικνούμενοι εἰσατετελέκασιν.

II

1. Ἡ δὲ Συρία πρὸς ἄρκτον μὲν ἀφώρισται τῇ Κιλικία καὶ τῷ 'Αμανῷ ἀπὸ θαλάττης δ' ἐπὶ τὸ ἑξῆγμα τοῦ Εὐφράτου στάδιοι εἰσιν (ἀπὸ τοῦ Ἰσσικοῦ κόλπου μέχρι τοῦ ξεγματος τοῦ κατὰ Κομμαγνηνήν) 1 οἱ τὸ λεχθὲν πλευρῶν ἀφορίζοντες οὐκ ἔλαττον τῶν χιλίων καὶ 2 τετρακοσίων· πρὸς ἐν δὲ τῷ Εὐφράτῃ καὶ τοὺς ἑντὸς τοῦ Εὐφράτου Ἐκηνίταις "Ἀραβῆς· πρὸς δὲ νότου τῇ εὐδαίμονι Ἀραβίᾳ καὶ τῇ Ἀγάπτῳ· πρὸς δύσιν δὲ τῷ Ἀγάπτῳ τε καὶ Συριακῷ πελάγει μέχρι Ἰσσοῦν.

2. Μέρη δ' αὐτῆς τίθεμεν ἀπὸ τῆς Κιλικίας ἀρξάμενοι καὶ τοῦ Ἀμανοῦ τήν τε Κομμαγνηνήν καὶ τὴν Σελευκίδα καλουμένην τῆς Συρίας, ἐπεῖτα τὴν Κοίλην Συρίαν, τελευτάιαν δ' ἐν μὲν τῇ παραλίᾳ τῆς Φοινίκης, ἐν δὲ τῇ μεσογαίᾳ τῆς Ἰουδαίαν. ἐναι δὲ τὴν Συρίαν ὀλίγη εἰς τα Κοιλοσύρους καὶ Σύρους 3 καὶ Φοινικὰς διελύντες τούτοις ἀναμέμβηκαί φασι τέταρτα ἔθνη, Ἰουδαίους, Ἰδουμαίους, Γαζάιους, Ἀζωτίους, γεωργικοὺς μὲν, ὡς τοὺς Σύρους καὶ Κοιλοσύρους, ἐμπορικοὺς δὲ, ὡς τοὺς Φοινικὰς.

3. Καθόλου μὲν οὖτω, καθ' ἐκαστα δὲ ἡ Κομ—

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1 The words in parenthesis are suspected by Kramer and ejected by Meineke.
seeking thus to deprive evil-doers of that hope. Now all his surviving children are cared for in royal style, at public expense, in Rome, and the remaining kings have also continued to send ambassadors and to go into conferences.

II

1. Syria is bounded on the north by Cilicia and Mt. Amanus; and the distance from the sea to the bridge of the Euphrates (from the Gulf of Issus to the bridge at Commagenè), which forms the boundary of that side, is not less than fourteen hundred stadii. It is bounded on the east by the Euphrates and by the Arabian Seenitae this side the Euphrates; and on the south by Arabia Felix and Aegypt; and on the west by the Aegyptian and Syrian Seas as far as Issus.

2. We set down as parts of Syria, beginning at Cilicia and Mt. Amanus, both Commagenè and the Seleucis of Syria, as the latter is called; and then Coelè-Syria, and last, on the seaboard, Phoenicia, and, in the interior, Judaea. Some writers divide Syria as a whole into Coelo-Syrians and Syrians and Phoenicians, and say that four other tribes are mixed up with these, namely, Judaeans, Idumaeans, Gazaean, and Azotians, and that they are partly farmers, as the Syrians and Coelo-Syrians, and partly merchants, as the Phoenicians.

3. So much for Syria in general. But in detail:

1 i.e. his successors. 2 i.e. with Roman praefects.

2 χιλιων και, Tischbein inserts, citing Pliny 5. 12. 13; so the later editors.

3 καὶ Σόρους, omitted by all MSS. except D.
μαγηνὴ μικρὰ τις ἐστὶν ἐχεῖ δ' ἐρυμηνὴν πόλιν Σαμώσατα, ἐν ἦ τὸ βασιλείου ύπηρχε· νῦν δ' ἐπαρχία γέγονε· χώρα δὲ περίκειται σφόδρα εὐδαίμων, ὀλίγη δὲ· ἐνταῦθα δὲ νῦν ἐστὶ τὸ ξεύγμα τοῦ Εὐφράτου· κατὰ τοῦτο δὲ Σελεύκεια ἵδρυται, φρούριον τῆς Μεσοποταμίας, προσφυγ-μένου ὑπὸ Πομπῆιον τῷ Κομμαγηνῷ· ἐν ὁ τῷ Σελήνης ἐπικληθεῖσαν Κλεοπάτραν Τεγράνης ἀνεῖλε, καθείρζας χρόνου τινά, ἣνικα τῆς Συρίας ἐξέπεσεν.

4. Ἡ δὲ Σελευκίς ἀρίστη μὲν ἔστι τῶν λεχθει-σῶν μερίδων, καλεῖται δὲ Τετράπολις καὶ ἐστὶ κατὰ τὰς ἐξεχούσας ἐν αὐτῇ πόλεις, ἐπεὶ πλεῖους γε εἰσὶ· μέγιστα δὲ τέτταρες, Ἀντιόχεια ἡ ἐπὶ Δάφνη καὶ Σελεύκεια ἡ ἐν Πιερίᾳ καὶ Ἀπάμεια δὲ καὶ Λαοδίκεια, αἰτίαν καὶ ἐλέγοντο ἀλλήλων ἀδελφαὶ διὰ τὴν ὁμόνοιαν, Σελεύκου τοῦ Νικί-τορος κτίσματα· ἡ μὲν οὖν μεγίστη τοῦ πατρὸς αὐτοῦ ἐπώνυμος, ἡ δ' ἐρυμνοτάτη αὐτοῦ· αἰ δ' C 750 ἄλλαι, ἡ μὲν Ἀπάμεια τῆς γυναικὸς αὐτοῦ Ἀπάμας, ἡ δὲ Λαοδίκεια τῆς μητρὸς. οἰκίων δὲ τῇ τετραπόλει καὶ εἰς σατραπείας διήρητο ² τέτταρας ἡ Σελευκίς, ὅς φησι Ποσειδώνος, εἰς ὅσας καὶ ἡ Κοίλη Συρία, εἰς μίαν δ' ἡ Μεσοπο-ταμία. ³ ἐστὶ δ' ἡ μὲν Ἀντιόχεια καὶ αὐτῇ. ⁴

¹ τῷ Κομμαγηνῷ μοι, ὑστ. τῷ Κομμαγηνῷ other MSS.; so Tschucke, Cornis, and Meineke.
² διήρητο, first hand in D, for διηρήτω; so the editors.
³ The editors suspect this clause. Groskurd conj. that Strabo wrote either εἰς μίαν δ' ἡ Κομμαγηνὴ καθέπερ καὶ ἡ Μεσοποταμία or εἰς μίαν δ' ἡ Κομμαγηνὴ καὶ δ.οί. ἡ Παρα-ταμία. Perhaps, too, some verb like ἐτέσκειτο has fallen out after Μεσοποταμία.
⁴ αὐτῇ, Jones, for αυτῆ.
Commagenë is rather a small country; and it has a city fortified by nature, Samosata, where the royal residence used to be; but it has now become a province;¹ and the city is surrounded by an exceedingly fertile, though small, territory. Here is now the bridge of the Euphrates; and near the bridge is situated Seleuceia, a fortress of Mesopotamia, which was included within the boundaries of Commagenë by Pompey; and it was here that Tigranes slew Selenë, surnamed Cleopatra, after imprisoning her for a time, when she had been banished from Syria.

4. Seleucis is not only the best of the above-mentioned portions of Syria, but also is called, and is, a Tetrapolis, owing to the outstanding cities in it, for it has several. But the largest are four: Antiocheia near Daphnê, Seleuceia in Pieria, and also Apameia and Laodiceia; and these cities, all founded by Seleucus Nicator, used to be called sisters, because of their concord with one another. Now the largest of these cities² was named after his father and the one most strongly fortified by nature after himself, and one of the other two, Apameia, after his wife Apama, and the other, Laodiceia, after his mother. Appropriately to the Tetrapolis, Seleucis was also divided into four satrapies, as Poseidonius says, the same number into which Coelê-Syria was divided, though Mesopotamia formed only one satrapy.³ Antiocheia is likewise

¹ i.e. a Roman province.
² Antiocheia.
³ The text seems to be corrupt. Groskurd conjectures that Strabo wrote either "Commagenë, like Mesopotamia, formed one satrapy," or "Commagenë, and likewise Parapotamia, formed one satrapy" (see critical note).

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τετράπολις, ἐκ τεττάρων συνεστῶσα μερῶν τετέχισται δὲ καὶ κοινῷ τείχει καὶ ἰδίῳ καθ ἐκαστον τὸ κτίσμα· τὸ μὲν οὖν πρῶτον αὐτῶν ὁ Νικάτωρ συνήκοις ἐνυγάγων ἐκ τῆς Ἀντιοχείας τοὺς οἰκήτορας, ἡν πλησίον ἐτείχισεν Ἀντόγονος ὁ Φιλίππου μικρὸν πρότερον, τὸ δὲ δεύτερον τοῦ πλῆθους τῶν οἰκήτωρός ἐστὶ κτίσμα, τὸ δὲ τρίτον Σελεύκου τοῦ Καλλινίκου, τὸ δὲ τέταρτον Ἀντιόχου τοῦ Ἐπιφανείου.

5. Καὶ δὴ καὶ μιμρόπολις ἐστὶν αὐτὴ τῆς Συρίας, καὶ τὸ βασιλείου ἐνταῦθα ἢδρυτο τοῖς ἄρχονσι τῆς χώρας· οὐ πολύ τε λείπεται καὶ δυνάμει καὶ μεγέθει Σελευκείας τῆς ἐπὶ τῷ Τύρῳ καὶ Ἀλεξανδρείας τῆς πρὸς Λυγύπτῳ. συνήκοις δ' ὁ Νικάτωρ ἐνταὐθα καὶ τοὺς ἀπογόνους 1 Τριπαλέμου, περὶ οὐ μικρότερο 2 πρόσθεν ἐμφάνισθεμεν· διότερ Ἀντιοχείας ὡς ἤρωα τιμῶσει καὶ ἀγωνισυν έφοτήν ἐν τῷ Κασίῳ ὑπὲρ τοῦ περὶ Σελεύκειαν. φασὶ δ' αὐτὸν ὑπ' Ἀργείων πεμφθέντα ἐπὶ τὴν Ἰους ξητήσειν, ἐν Τύρῳ πρῶτον ἀφανοῦς γενηθείσης, πλανᾶσθαι κατὰ τὴν Κιλικίαν· ἐν τῷ τοῦ Κασίῳ ὑπὲρ τοῦ λαοῦ Σελεύκειας, δὲ τῶν σὺν αὐτῷ τινας Ἀργείων κτίς την Ταρσοῦ ἀπελθόντας παρ' αὐτοῦ· τοὺς δ' ἄλλους συναισθησάντας εἰς τὴν ξήτησιν, ἐπὶ τῇ ποταμῷ τοῦ Ὑμηλίου καταβαίνειν σὺν αὐτῶ· τὸν μὲν οὖν ὑῦν τοῦ Τριπαλέμου Γόρδιον, ἐχοτά τινας τῶν σὺν τῷ πατρὶ λαῶν, εἰς τὴν Ἰωρδαίαν ἀποκιήσαντας τῶν δ' ἄλλων τοὺς ἀπογόνους συνοίκους γενέσθαι τοῖς Ἀντιοχεύσεωι.

1 ἀπογόνους Et, ἀπογόνος ιο, ἀπό γένεσις other MSS.

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GEOGRAPHY, 16. 2. 4-5

a Tetrapolis, since it consists of four parts; and each of the four settlements is fortified both by a common wall and by a wall of its own. Now Nicator founded the first of the settlements, transferring thither the settlers from Antigonia, which had been built near it a short time before by Antigonus; the second was founded by the multitude of settlers; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes.

5. Furthermore, Antiocheia is the metropolis of Syria; and here was established the royal residence for the rulers of the country. And it does not fall much short, either in power or in size, of Seleucia on the Tigris or Alexandria in Aegypt. Nicator also settled here the descendants of Triptolemus, whom I mentioned a little before.¹ And it is on this account that the Antiocheians worship him as a hero and celebrate a festival in his honour on Mt. Casius in the neighbourhood of Seleucia. It is said that he was sent by the Argives in search of Io, who disappeared first in Tyre, and that he wandered through Cilicia; and that there some of his Argive companions left him and founded Tarsus, but the others accompanied him into the next stretch of seaboard, gave up the search in despair, and remained with him in the river-country of the Orontes; and that Gordys, the son of Triptolemus, along with some of the peoples who had accompanied his father, emigrated to Gordyaca, whereas the descendants of the rest became fellow-inhabitants with the Antiocheians.

¹ 16. 1. 25.

² μικρὸν I; so Meineke.
6. Τπέρκειται δὲ τετταράκοντα σταδίοις ἡ Δάφνη, κατοικία μετρία μέγα δὲ καὶ συνηρεψές ἄλσος, διαρρεομένου πηγαίοις ὑδασιν, ἐν μέσῳ δὲ ἁσύλου τέμενος καὶ νεώς ’Απόλλωνος καὶ ’Αρτέμιδος. ἐνταῦθα δὲ πανηγυρίζειν ἔθος τοῖς ’Αντιοχείσι καὶ τοῖς ἀστυγείτοσιν, κύκλος δὲ τοῦ ἄλσους όγδοηκόντα στάδιοι.

7. Ὦτ’ οὖν τῆς πόλεως πλησίον Ὂ ’Ορώντης ποταμός οὗτος δ’ ἐκ τῆς Κοίλης Συρίας τὰς ἀρχὰς ἐξων, εἰθ’ ὑπὸ γῆν ἐνεχθεῖν, ἀναδίδωσι πάλιν τὸ ἱέμα, καὶ διὰ τῆς Ἀπαμέων εἰς τὴν Ἀντιοχείαν προελθών, πλησιάσας τῇ πόλει πρὸς τὴν θάλατταν καταφέρεται τὴν κατὰ Σελεύκειαν τὸ δ’ ὄνομα τοῦ γεφυρώσαντος αὐτὸν ’Ορώντου μετελαβεί, καλοῦμενος πρότερον Τυφών. μυθεύουσι δ’ ἐνταῦθα πον τὰ περὶ τὴν κεραυνωσιν τοῦ Τυφῶνος καὶ τοῦς Ἄριμονος, περὶ ὅν εἴπομεν καὶ πρότερον φασὶ δὲ τυπτόμενον τοῖς κεραυνοῖς (εἶναι δὲ δράκοντα) φεύγειν κατάδυσιν ξητοῦντα τοῖς μὲν ὅλκοις ἐντεμεῖν τὴν γην καὶ ποῦσας τὸ ἱέρων τοῦ ποταμοῦ, καταδύτα τῇ εἰς γῆν ἀναρρήξαι τὴν πηγήν ἐκ δὲ τοῦτον γενέσθαι τοῦνομά τῷ ποταμῷ. πρὸς δὲ ὅσιν μὲν ὅν ἁλαττα ὑπόκειται τῇ Ἀντιοχεία κατὰ Σελεύκειαν, πρὸς ἦ καὶ τὰς ἐκβολάς ὁ Ὂ Ὁρώντης ποιεῖται, διεχοῦσθα τῶν μὲν ἐκβολῶν σταδίους τετταράκοντα, τῆς δ’ Ἀντιοχείας ἐκάτον εἴκοσιν. ἀνάπλους δ’ ἐκ θαλάττης ἐστίν εἰς τὴν Ἀντιοχείαν αὐθημερὸν. πρὸς ἕω δ’ ὁ Ἑὐφράτης ἐστὶ καὶ ἡ Βαμβύκη καὶ ἡ Βέροια καὶ ἡ Ἡράκλεια

1 12. 8. 19, 13. 4. 6.
GEOGRAPHY, 16. 2. 6–7

6. Lying above Antiocheia, at a distance of forty stadia, is Daphnē, a settlement of moderate size; and also a large, thickly-shaded grove intersected by fountain-streams, in the midst of which there is an asylum-precinct and a temple of Apollo and Artemis. Here it is the custom for the Antiocheians and the neighbouring peoples to hold a general festival. The grove is eighty stadia in circuit.

7. The Orontes River flows near the city. This river has its sources in Coelē-Syria; and then, after flowing underground, issues forth again; and then, proceeding through the territory of the Apameians into that of Antiocheia, closely approaches the latter city and flows down to the sea near Seleucia. Though formerly called Typhon, its name was changed to that of Orontes, the man who built a bridge across it. Here, somewhere, is the setting of the mythical story of Typhon’s stroke by lightning and of the mythical story of the Arimi, of whom I have already spoken.⁴ They say that Typhon (who, they add, was a dragon), when struck by the bolts of lightning, fled in search of a descent underground; that he not only cut the earth with furrows and formed the bed of the river, but also descended underground and caused the fountain to break forth to the surface; and that the river got its name from this fact. Now on the west, below Antiocheia and Seleucia, lies the sea; and it is near Seleucia that the Orontes forms its outlets, this city being forty stadia distant from the outlets, and one hundred and twenty from Antiocheia. Inland voyages from the sea to Antiocheia are made on the same day one starts. To the east of Antiocheia are the Euphrates, as also Bambycê and Beroea and Hera-
τη Ἀντιοχείᾳ, πολίχνια τυραννούμενα ποτε ὑπὸ Διονυσίου τοῦ Ἱρακλέωνος. διέχει δ’ ἡ Ἱράκλεια σταδίους εἶκοσί τοῦ τῆς Ἀθηνᾶς ἱερὸ τῆς Κυρρηστίδος. 1

8. Εἶτα ἡ Κυρρηστική 2 μέχρι τῆς Ἀντιοχείδος· ὁπό τῶν ἄρτιτων ἔστι τὸ τε Ἀμανόν πλησίον καὶ ἡ Κομμαγηνή· συνάπτει δὲ τούτοις ἡ Κυρρηστικὴ μέχρι δεύρῳ παρατείνουσα. ἐνταῦθα δ’ ἔστι πόλεις Γίνδαρος, ἀκρόπολις τῆς Κυρρηστικῆς καὶ Ληστήριαν εὐφυές, καὶ Ἱράκλειον τὸ καλοῦμενον 3 πλησίον· περὶ οὐς τόπους ὑπὸ Οὐεντίδιον Πάρκαρος διεφθαρή, ὁ πρεσβύτατος τῶν τοῦ Παρθανίου παίδων, ἐπιστρατεύσας τῇ Συρίᾳ, τῇ δὲ Γίνδάρῳ 4 συνάπτουσιν 5 αἱ Πάγραι τῆς Ἀντιοχείδος, χωρίου ἐρυμύνον κατὰ τὴν ὑπέρθεσιν τοῦ Ἀμανοῦ τὴν ἐκ τῶν Ἀμανίδων τυλών εἰς τὴν Συρίαν κείμενον. ὑποτίπτει μὲν οὖν ταῦτα Πάγραις τὸ τῶν Ἀντιοχείων πεδίων, δι’ οὐ ρεῖ ὁ Ἀρκευθὸς ποταμὸς καὶ ὁ Ὀρόντης καὶ ὁ Λαβώτας. ἐν δὲ τούτῳ ἐστὶ τὸ πεδίῳ καὶ ὁ Μελείγρων χάραξ καὶ ὁ Οἰνοπόρος ποταμός· ἐφ’ ὧν τὸν Βαλαν’ Ἀλέξανδρον μάχη νυκτίσας ὁ Φιλομήτωρ Πτολεμαῖος ἐτελεύτησεν ἐκ τραύματος. ὑπερκειται δ’ αὐτῶν λόφος Τραπεζῶν ἀπὸ τῆς ὁμοιότητος καλοῦμενος, ἐφ’ ὧν Οὐεντίδιος πρὸς Φρανκίκτην, 6 τὸν Παρθανίου

1 Κυρρηστίδος, Χυλαντὴρ, for Καριστίδος ὦρ, Κυρρηστίδος other MSS.
2 Κυρρηστική, Χυλαντὴρ, for Κυρρηστική; and so in subsequent uses of the word.
3 DH read ἱερὸν after καλοῦμενον; so Corais and Meineke.
4 Γίνδαρψ, the editors, for τὴν δόρον Δ, Τυνδάρψ Ο, Τυνδάρψ other MSS.
5 E inserts ὥμως before συνάπτουσιν.
6 246
GEOGRAPHY, 16. 2. 7–8

cleia, small towns once ruled by the tyrant Dionysius, the son of Heracleon. Heracleia is twenty stadia distant from the temple of Athena Cyrrhestis.

8. Then one comes to Cyrrhesticê, which extends as far as the territory of Antiocheia. On the north, near it, lie both Mt. Amanus and Commagenê. Cyrrhesticê borders on these, extending as far as that. Here is Gindarus, a city, which is the acropolis of Cyrrhesticê and a natural stronghold for robbers; and near it is a place called Heracleium.¹ It was in the neighbourhood of these places that Pacorus, the eldest of the sons of the Parthian king, was killed by Ventidius, when he made an expedition against Syria.² On the borders of Gindarus lies Pagrae, which is in the territory of Antiocheia and is a natural stronghold situated near the top of the pass over Mt. Amanus, which leads from the Gates of Amanus into Syria. Now below Pagrae lies the plain of the Antiocheians, through which flow the Arceuthus and Orontes and Labotas Rivers; and in this plain is the palisade of Meleagris, as also the Oenoparas River, on the banks of which Ptolemy Philometor conquered Alexander Balas but died from a wound.³ Above these places lies a hill which, from its similarity,⁴ is called Trapezon, whereon Ventidius had the fight with Phranicates,⁵

¹ “Heracleium” implies a temple of Heracles.
² See 16. 1. 28.
³ In 146 B.C. He fell from his horse.
⁴ i.e. from its table-like shape.
⁵ The correct spelling is probably “Pharnapates,” as in Dio Cassius (48. 41) and Plutarch (Antony 33).

⁶ Φρανικάτης, emended to Φαρνακάτης by Tzschacke and Corais.
στρατηγόν, ἔσχε τῶν ἡγώνα. πρὸς θαλάττη δὲ τούτων ἔστιν ἡ Σελεύκεια καὶ ἡ Πιερία, ὃρος συνεχὲς τῷ Ἁμανό, καὶ ἡ Ρωσόσ, μεταξὺ Ἰσσοῦ καὶ Σελεύκειας ἰδρυμένη. ἐκαλεῖτο δὲ ἡ Σελεύκεια πρότερον Ὀδατος Ποταμοῦ ἔρυμα δὲ ἔστιν ἀξιόλογον καὶ κρείττων ¹ βίας ἡ πόλις. διόπερ καὶ ἐλευθέραν αὐτὴν ἐκρινε Πομπηίος, ἀποκλείσας Τιγράμην. πρὸς νότον δ’ ἐστὶ τοῖς μὲν Ὀλυσσεύ- σιν Ἀπάμεια, ἐν μεσογαίᾳ κειμένη, τοῖς δὲ Σελεύκεισι τῷ Κάσιον ὥρος καὶ τῷ Ἀντικύσιον· ἔτι δὲ πρότερον μετὰ τὴν Σελεύκειαν αἱ ἐκβολαὶ τοῦ Ὀροῦ του, ἔστα τὸ Νυμφαῖον, σπῆλαιον τι ἱερόν ἔστα τῷ Κάσιον’ ἐφεξῆς δὲ Ποσείδειον πολίχνη καὶ Ἡράκλεια.

9. Ἔστα Δαοδίκεια, ἐπὶ τῇ θαλάττῃ κάλλιστα ἐκτισμένη καὶ εὐλήμενος πόλις, χῶραν ² τε ἔχουσα Σ 752 πολύνιον πρὸς τῇ ἄλλῃ εὐκαρπίᾳ τοῖς μὲν οἷς Ἀλεξιανδρεύσιν αὐτῇ παρέχει τὸ πλεῖστον τοῦ οἴνου, τὸ ὑπερχείμενον τῆς πόλεως ὥρος πάν κατάμπελον ἔχουσα μέχρι σχεδὸν τι τῶν κορυφῶν· αἱ δὲ κορυφαὶ τῆς μὲν Δαοδίκειας πολὺ ἀπωθεῖν εἰσι, ἥρεμα ἀπ’ αὐτῆς καὶ κατ’ ὀλὼν ἀνακλινώμεναι· τῆς Ἀπαμείας δ’ ὑπερκύπτουσιν ἐπ’ ὀρθῶν ύψος ἀνατειμέναι. ἐλύπησε δ’ οὐ μετρίως Δολιβέλλας καταφυγῶν εἰς αὐτὴν καὶ ἐμπολιορκηθεὶς ύπὸ Κασίου μέχρι θανάτου, συνδιαφθείρας ἐαυτῷ καὶ τῆς πόλεως πολλὰ μέρη.

1 κρείττων ODhίμονως, κρείττων οθε ΜSS.
2 χῶραν, Corais, for χάρων.

¹ Rivors-of-Water.
the Parthian general. Near the sea in this region lie Seleucia, and Pieria, a mountain continuous with Mt. Amanus, and Rhosus, which is situated between Issus and Seleucia. Seleucia was in earlier times called Hydatos-Potamoi. The city is a notable fortress and is too strong to be taken by force; and for this reason Pompey, after shutting Tigranes off from it, adjudged it a free city. To the south of the Antiocheians is Apameia, which is situated in the interior; and to the south of the Seleucians are Mts. Casius and Anticasius; and still further after Seleucia one comes to the outlets of the Orontes; and then to the Nympheum, a kind of sacred cave; and then to Casium; and next to Poseidium, a small town, and to Heracleia.

9. Then one comes to Laodiceia, situated on the sea. It is a city most beautifully built, has a good harbour, and has territory which, besides its other good crops, abounds in wine. Now this city furnishes the most of the wine to the Alexandreians, since the whole of the mountain that lies above the city and is possessed by it is covered with vines almost as far as the summits. And while the summits are at a considerable distance from Laodiceia, sloping up gently and gradually from it, they tower above Apameia, extending up to a perpendicular height. Laodiceia was afflicted in no moderate degree by Dolabella, when he fled to it for refuge, was besieged in it by Cassius till death, and destroyed, along with himself, many parts of the city.

² Tigranes had tried for fourteen years (84–70 B.C.) to capture the city.
³ To avoid being captured by Cassius, Dolabella ordered one of his soldiers to kill him (43 B.C.).
10. Ἡ δ' Ἀπάμεια καὶ πόλιν ἔχει τὸ πλέον εὐεργετὴ: λόφος γὰρ ἐστὶν ἐν πεδίῳ κοίλῳ τετειχωμένῳ καλῶς, ὅποις ἐπεί Χερρονησίζοντα ὁ Ὄροντις καὶ λίμνη περικείμενη μεγάλη καὶ εἰς ἐλη πλατέα λειμαρία τε βουβώτους καὶ ἱπποβότους διαχειμένη· ὑπερβαλλόντας τὸ μέγεθος, ἢ ἢ τε τῇ πόλις οὕτως ἀσφαλῶς κεῖται, καὶ δὴ καὶ Χερρονήσου ἐκλήθη διὰ τὸ συμβεβηκός, καὶ χώρας εὑπορεῖ παμπόλλης εὐδαιμονος, δι᾽ ὃς ὁ Ὄροντις ἱερός καὶ περιπόλια συχνὰ ἐν ταύτῃ. ἐνταῦθα δὲ καὶ ὁ Νικάτωρ Σέλευκος τοὺς πεντακοσίους ἐλέφαντας ἔτρεφε καὶ τὸ πλέον τῆς στρατιάς, καὶ οἱ υπέρ τοῦ βασιλείας. ἐκαλεῖτο δὲ καὶ Πέλλα ποτὲ ὑπὸ τῶν πρῶτων Μακεδώνων διὰ τὸ τοὺς πλείους τῶν Μακεδώνων ἐνταῦθα οἰκίσαι τῶν στρατευομένων, τὴν δὲ Πέλλαν ὁσιότερον μητρόπολιν γεγονέναι τῶν Μακεδώνων, τὴν Φιλίππου καὶ Ἀλεξάνδρου πατρίδα. ἐνταῦθα δὲ καὶ τὸ λογιστήριον τὸ στρατιωτικὸ καὶ τὸ ἱπποστρόφιον θῆλεις μὲν ἐποίη βασιλικαὶ πλείους τῶν τρισμυρίων, ὥσιτα δὲ τούτων τριακοσία ἐνταῦθα δὲ καὶ πωλοδόμαι καὶ ὁπλομάχοι καὶ ὅσιοι παῦεςται τῶν πολεμικῶν ἐμισθοδοτοῦντο. ἤηλοί δὲ τὴν δύναμιν ταύτῃ ἢ τοῦ Τρύφωνος ἐπικληθέντος Διοδότου παραύξησις καὶ ἐπίθεσις τῇ βασιλείᾳ τῶν Σύρων, ἐντεύθεν ὀρμη-

1 Corais emends πόλιν to ἀκροπόλιν.

2 The MSS. read λίμνη... καὶ ἐλη... διαχειμένου. Corais alters as above. Letronne conj. εἰς λίμνην; Kramer κατὰ λίμνην. B. Niese (Emend. Str. 14) would parenthetise λόφος... Ὅροντις and emend λίμνη περικείμενη to λίμνην παρακείμενη: and so A. Vogel (Philologus 41, p. 32).
10. Apamcia also has a city that is in general well fortified; for it is a beautifully fortified hill in a hollow plain, and this hill is formed into a peninsula by the Orontes and by a large lake which lies near by and spreads into broad marshes and exceedingly large cattle-pasturing and horse-pasturing meadows. So the city is thus securely situated; and so, too, it was called Cherronesus, because of the fact in the case; and it is well supplied with a very large and fertile territory, through which the Orontes flows; and in this territory there are numerous dependent towns. Here, too, Seleucus Nicator kept the five hundred elephants and the greater part of the army, as did also the later kings. It was also called Pella at one time, by the first Macedonians, because the majority of the Macedonians who made the expedition took up their abode there, and because Pella, the native city of Philip and Alexander, had become, as it were, the metropolis of the Macedonians. Here, too, were the war-office and the royal stud. The royal stud consisted of more than thirty thousand marcs and three hundred stallions. Here, too, were colt-breakers and instructors in heavy-armed warfare, and all instructors who were paid to teach the arts of war. The power of this city is clearly shown by the ascendancy of Tryphon, surnamed Diodotus, and by his attack upon the kingdom of the Syrians, when he made this city the base of his operations.

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1 For "city" Groskurd conjectures "acropolis."
2 The text is corrupt (see critical note).
3 Peninsula.
4 Usurper of the throne of Syria, reigning 142–130 B.C.

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θέντος, ἐγεγένητο μὲν ἡγὰρ ἐν Κασιανοῖς,1 φρουρίῳ τινὶ τῆς Ἀπαμείας γῆς, τραφεὶς δὲ ἐν τῇ Ἀπαμείᾳ καὶ συσταθεὶς τῷ βασίλει καὶ τοῖς περὶ αὐτὸν, ἐπειδὴ νεστερίζειν ὄρμησεν, ἐκ τῆς πόλεως ταύτης ἐσχέ τὰς ἀφορμὰς καὶ τῶν περιοικίδων, Δαρίσης τε καὶ τῶν Κασιανῶν 2 καὶ Μεγάρων καὶ Ἀπολλωνίας καὶ ἄλλων τοιούτων, αὐτὲς συνετέλουν εἰς τὴν Ἀπαμείαν ἀπασαί ἐκεῖνος τε δὴ βασιλεὺς τῆς δὲ τῆς χώρας ἀνεδείχθη καὶ ἀντέσχε τολύντας χρόνον. Βάσσος τε Κεκίλιος μετὰ δυνεῖν ταγμάτων ἀποστήσας τὴν Ἀπαμείαν διεκαρτήσεις τοσοῦτον χρόνον πολυκούμενος ύπὸ δυνεῖν στρατοπέδων μεγάλων Ῥωμαίκων, ὅστ' οὗ πρῶτερον εἰς τὴν C 753 ἐξοσίαν ἦκε, πρὶν ἐκῶν ἐνεχείρισεν ἑαυτὸν, ἐφ' ὅς ἐβεβούλησα καὶ γάρ τὴν στρατιῶν ἀπέτρεφεν ἡ χώρα καὶ συμμάχων εὐπόρει 3 τῶν πλησίον φυλάρχων, ἐχόντων εὐερκή χωρία: ὅπερ ἐστὶ καὶ ἡ Ἀνσίας, ὑπὸ τῆς λίμνης κειμένη τῆς πρὸς Ἁπαμείας καὶ Ἀρέθουσα δ' Ἀμφικράμου καὶ Ἰαμβλίχου, τοῦ ἐκείνου παιδὸς, φυλάρχων τοῦ Ἐμμανουὴλ ἐμνουσί: οὖ πόρρω δ' οὖν Ἡλιούπολις καὶ Χαλκὸς ἢ ὑπὸ Πτολεμαῖω τοῦ Μεγαλοῦ, τοῦ τοῦ Μασσάναν 4 κατέχοντι καὶ τὴν Ἰτουραϊῶν ὅρειν. τῶν δὲ συμμαχοῦσι τῷ Βάσσῳ ἤν καὶ Ἀλχαίδαμων, 5 ὁ τῶν Ῥαμβαίων βασιλεὺς τῶν ἑντὸς τοῦ Εὐφράτου νομάδων ἢν δὲ φίλος Ῥωμαίων, ἀδικεῖσθαι δὲ νομίζεις ύπὸ τῶν ἡγεμόνων, ἔκπεσών

1 Κασιανοῖς, Grokurd, for Κασιανοῖς.
2 Κασιανῶν ορς, Κασιανῶν other MSS.
3 ἐπὸρει Cmox.
4 Μασσάν Dí, Maslan v, Masān wcc (Polybius 5. 45. 61) and editors before Kramer.

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For he was born at Casiana, a fortress of the Apameian country, and, having been reared at Apameia and closely associated with the king and the king's court, when he set out to effect a revolution, he got his resources from this city and also from its dependencies, I mean Larisa and Casiana and Megara and Apollonia and other places like them, all of which were tributary to Apameia. So Tryphon was proclaimed king of this country and held out for a long time. Cecilius Bassus, with two cohorts, caused Apameia to revolt and, though besieged by two large Roman armies, strongly resisted them for so long a time that he did not come under their power until he voluntarily put himself in their hands upon his own terms; for the country supplied his army with provisions, and he had plenty of allies, I mean the neighbouring chieftains, who possessed strongholds; and among these places was Lysias, which is situated above the lake that lies near Apameia, as also Arethusa, belonging to Sampsiceramus and his son Iamblichus, chieftains of the tribe of the Emeseni; and at no great distance, also, were Heliopolis and Chaleis, which latter was subject to Ptolemacus the son of Mennaeus, who possessed Massyas and the mountainous country of the Ituraeans. Among the allies of Bassus was also Alchaedamnus, king of the Rhambaeans, who were nomads this side the Euphrates River; and he was a friend of the Romans, but upon the belief that he was being treated unjustly by the Roman governors

1 Apparently an error for “Caecilius.”

2 'Αλχαϊδαμνος Διος 'Αλχανδονιος Dio Cassius (47. 27).

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εἰς τὴν Μεσοποταμίαν ἐμισθοφόρει τότε τῷ Βάσσῳ. ἐντεύθεν δ' ἐστὶ Ποσειδώνιος ὁ Στωικός, ἀνήρ τῶν καθ' ἡμᾶς φιλοσόφων πολυμαθέστατος.

11. "Ομορος δ' ἐστὶ τῇ Ἀπαμέων πρὸς ἐως μὲν ἡ τῶν φυλάρχων Ἀράβων καλουμένη Παραποταμία καὶ ἡ Χαλκιδικὴ ἀπὸ τοῦ Μασσιου 1 καθήκουσα καὶ πᾶσα ἡ πρὸς νότον τοῖς Ἀπαμέων, ἀνδρῶν Σκημιτῶν τὸ πλέον παραπλησίων δ' εἰς τοῖς ἐν τῇ Μεσοποταμίᾳ νομίσων ἀεὶ δ' οἱ πλησιαίτεροι τοῖς Σύρων ἡμερότεροι καὶ ἦττου Ἄραβες καὶ Σκημιται, ἡγεμονίας ἔχουσε συντεταγμένας μᾶλλον, καθάπερ ἡ Σαμψικεράμου 2 Ἀρέθουσα καὶ ἡ Γαμβαίρου καὶ ἡ 3 Θέμελλα καὶ ἄλλων τοιούτων.

12. Ἡ τοιαύτη μὲν ἡ μεσόγαια τῆς Σελευκίδος, ὁ δὲ παράπλους ὁ λοιπὸς ἀπὸ τῆς Λαοδικείας ἐστὶ τοιούτος τῇ γὰρ Λαοδικεία πλησιάζει πολύν, τὸ τε Ποσείδιον καὶ τὸ Ἡράκλειον καὶ τὰ Γάβαλα· εἰτ' ἦδη ἡ τῶν Ἀρα βίων παραλία, Πάλτος καὶ Βαλαναία καὶ Κάρμος, τὸ ἐπίνειον τῆς Ἀρά βδομ κυμένων ἔχον· εἰτ' Ἡνυδρα καὶ Μάρβος, πόλεως Φοινίκων ἀρχαία καταστημένη. τὴν δὲ χώραν Ἀράβων κατεκληρούχησαν καὶ τὰ Σύμβρα τὸ ἑφεξῆς χωρίον τούτως δ' ἡ Ὄρθωσια συνεχῆς ἐστὶ καὶ ὁ Ἐλεύθερος ὁ πλησίου ποταμός, ὁντερ

1 Μασσιου Ψ, Μασιου ξ, Κοσσιου χ, Μασσίου πος.
2 Σαμψικεράμου CD.
3 καὶ ἦ, Casanbon, Corais, and Groskurd would delete, making "Themella" the abode of Gambarus. C. Müller conj. that Θέμελλα is an error for Θέλεδα, a place about 26 miles east of Arethusa.

2 See critical note.
he retired to Mesopotamia and then went into the service of Bassus as a mercenary. Poseidonius, the Stoic, the most learned of all philosophers of my time, was a native of Apameia.

11. Bordering on the country of the Apameians, on the east, is the Paropotamia, as it is called, of the Arabian chieftains, as also Chalecidicē, which extends down from Massyas, and all the country to the south of the Apameians, which belongs for the most part to Scenitae. These Scenitae are similar to the nomads in Mesopotamia. And it is always the case that the peoples are more civilised in proportion to their proximity to the Syrians, and that the Arabians and Scenitae are less so, the former having governments that are better organised, as, for example, that of Arethusa under Sampsiceramus, and that of Gambarus, and that of Themel-las, and those of other chieftains like them.

12. Such is the interior of the territory of Selucuceia. But the remainder of the coast from Laodiceia is as follows: near Laodiceia are three towns, Poseidium and Heracleium and Gabala; and then forthwith one comes to the seaboards of the Aradians, where are Paltus and Balanaea and Carnus, this last being the naval station of Aradus and having a harbour; and then to Enydra and Marathus, the latter an ancient city of the Phoenicians, now in ruins. Aradians divided up this country among themselves, as also Simyra, the place that comes next thereafter; and continuous with these places is Orthosia, as also Eleutherus, the river near by, which some writers make the boundary of the

2 i.e. the seaboard on the mainland belonging to the Aradians, who inhabited the island called Aradus.
ὁρίον ποιοῦνται τινες Σελευκίδος πρὸς τὴν Φοινίκην καὶ τὴν Κοῖλην Συρίαν.

13. Πρόκειται δ’ ἡ “Ἀράδος Ῥαχιώδους τινὸς καὶ ἀλιμένου παραλίας, μεταξὺ τοῦ τε ἐπινεῖου αὐτῆς μάλιστα καὶ τῆς Μαράθου, διέχουσα τῆς γῆς σταδίους εἰκοσιν. ἔστι δὲ πέτρα περίκλυστος, ὡσον ἐπτὰ τὸν κύκλον σταδίων, πλήρης κατοικίας τοσαύτη δ’ εὐαισθήτα κέχρηται μέχρι καὶ νῦν, ὥστε πολυσωφόφους οἰκούσι τὰς οἰκίας. ἔκτισαν δ’ αὐτὴν φυγάδες, ὡς φασίν, ἐκ Σιδώνος. τὴν δ’ ύδρειαν τὴν μὲν ἐκ τῶν ὦμβριῶν καὶ λακκαίων ὡς 754 ύδατων ἔχουσι, τὴν δ’ ἐκ τῆς περαιαίας. ἐν δὲ τοῖς πολέμοις ἐκ τοῦ πύρου μικρὸν πρὸ τῆς πόλεως ύδρευόνται, πηγὴν ἔχοντος ἀφθόνου ὕδατος· ἐν ὑπὲρικαταστρέφεται κλίβανος, καθεδρείς ἀπὸ τοῦ ὑδρευόμενου σκάφους, μολυβδοὺς, εὐρύστομος, εἰς πυθμένα συνηγμένος στενόν, ἔχουσα τρῆμα μέτριον· τῷ δὲ πυθμένι περιέσφεγκται σωλήν σκύτων, εἶτε ἄσκωμα δεῖ λέγειν, ὁ δεχόμενος τὸ ἀναθλιβόμενον ἐκ τῆς πηγῆς διὰ τοῦ κλίβανου ὕδωρ. τὸ μὲν οὖν πρῶτον ἀναβλύζει τὸ τῆς θαλάττης ἐστὶ· περιμείναντες δὲ τὴν τοῦ καθαροῦ καὶ ποτίμου ὕδατος ρύσιν, ὑπολαμβάνουσιν εἰς ἀγγεία παρασκευασμένα, ὡσον ἣν δὲν, καὶ πορθμεύουσιν εἰς τὴν πόλιν.

14. Τὸ παλαιὸν μὲν οὖν οἱ 'Ἀράδοις καθ’ αὐτοὺς ἐβασιλεύοντο παραπλησίως ὡσπερ καὶ τῶν ἄλλων ἑκάστη πόλεως τῶν Φοινικίδων' ἐπείτα τὰ μὲν οἱ Πέρσαι, τὰ δὲ οἱ Μακεδόνες, τὰ δὲ νῦν Ἦρωμαιοι μετέθηκαν εἰς τὴν παροῦσαν τάξιν. οἱ δ’ οὖν Ἀράδοι μετὰ τῶν ἄλλων Φοινίκων ὑπή-
territory of Seleuceia on the side towards Phoenicia and Coelê-Syria.

13. Aradus lies off a surfy and harbourless seashore; it lies approximately between its naval station and Marathus, and is twenty stadia distant from the mainland. It consists of a rock washed all round by the sea, is about seven stadia in circuit, and is full of dwellings; and it has had such a large population, even down to the present time, that the people live in houses with many stories. It was founded, as they say, by exiles from Sidon. They get their water-supply partly from the rains and cisterns and partly from their territory on the mainland. In war-times they get water from the channel at a short distance in front of the city. This channel has an abundant spring; and into this spring the people let down from the water-fetching boat an inverted, wide-mouthed funnel made of lead, the upper part of which contracts into a stem with a moderate-sized hole through it; and round this stem they fasten a leathern tube (unless I should call it bellows), which receives the water that is forced up from the spring through the funnel. Now the first water that is forced up is sea-water, but the boatmen wait for the flow of pure and potable water and catch all that is needed in vessels prepared for the purpose and carry it to the city.

14. Now in ancient times the Aradians were governed independently by kings, as was also the case with each of the other Phoenician cities; but afterwards the Persians, and then the Macedonians, and to-day the Romans, have reduced them to their present order of government. The Aradians, however, together with the other Phoenicians, subjected
κονού τῶν Συριακῶν βασιλέων, ἀτε φίλων· ἐπείτα στασισάντων ἀδελφῶν δυνών, τοῦ τε Καλλινίκου Σελεύκου καὶ Άντιόχου τοῦ Ἰέρακος προσαγωγευθέντος, προσθέμενο τῷ Καλλινίκῳ ποιοῦνται συμβάσεις, ὡστ' ἐξείναι δεχεσθαι τοὺς καταφεύγοντας ἐκ τῆς βασιλείας παρ' αὐτοὺς, καὶ μὴ ἐκδιδόναι ἰκαντάς· μὴ μὲντοι μηδ' ἐκπλεῖν ἐὰν ἀνευ τοῦ ἐπιτρέψαι βασιλέα. συνέβη δὲ ἐκ τούτου μεγάλα αὐτοῖς πλεονεκτήματα· οἱ γὰρ κατα- φεύγοντες ἐπ' αὐτοὺς οὐχ οἱ τυχόντες ἦσαν, ἀλλ' οἱ τὰ μέγιστα πεπιστευμένοι καὶ περὶ τῶν μεγίσ- των δεδιότες· ἐπίξενομένου δ' αὐτοὺς ἐνεργεῖτας ἤγοιντο καὶ σωτήρας τοὺς ὑποδειγμένους, ἀπε- μιμημένους τε τὴν χάριν, καὶ μάλιστα ἐπανελ- θόντες εἰς τὴν οἰκείαν· ὅστ' ἐκ τούτου χώραν τε ἐκτίθησαν τῆς περαιάς πολλήν, ἦς τὴν πλειότητι ἔχουσι καὶ νῦν, καὶ τάλλα εὐθύνουν. προσέβουσαν δὲ τῇ εὐτυχίᾳ ταύτη καὶ πρόνοιαν καὶ φιλο- ποιίαν προς τὴν θαλαττουργίαν· ὅρωντες τε τοὺς γευτονεύοντας Κίλικας τα πειρατήρια συνιστα- μένους οὐδ' ἀπαξ ἐκοινώνουν αὐτοῖς τῆς τοιαύτης ἐπιτηδεύσεως.

15. Μετὰ δὲ Ὁρθωσίαν ἐστὶ καὶ τῶν Ἐλεύθερον Τρίπολις, ἀπὸ τοῦ συμβεβηκότος τὴν ἐπίκλησιν εἰληφθεία· τριῶν γὰρ ἐστὶ πόλεως κτίσμα, Τύρου, Σιδῶνος, Ἀράδου· τῇ δὲ Τριπολείς συνεχεῖς ἐστὶ τὸ τοῦ Θεου πρόσωπον, εἰς ὁ τελευτᾷ ὁ Διόβανος τὸ ὄρος· μεταξὺ δὲ Τριήρης, χωρίον την.

16. Δύο δὲ ταύτ' ἐστίν ὁρᾷ τὰ ποιοῦντα τὴν

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1 "Tri-city."
2 "Face-of-God."
themselves to the Syrian kings as friends of theirs; and then, when a quarrel broke out between two brothers, Callinicus Seleucus and Antiochus Hierax, as he was called, the Aradians joined with Callinicus and made an agreement with him whereby they were to be permitted to receive refugees from the kingdom and not to give them up against their will; they were not, however, to permit refugees to sail from the island without permission from the king. From this agreement they got great advantages; for those who fled for refuge to their country were not ordinary people, but men who had held the highest trusts and were in fear of the direst consequences; and, being received as guests, they regarded their hosts as their benefactors and saviours, and requited the favour, in particular when they went back to their homeland; and it is from this fact, therefore, that the Aradians got possession of a considerable territory on the mainland, most of which they hold even at present, and otherwise have prospered. To this good fortune they added both prudence and industry in their maritime affairs; and when they saw that the neighbouring Cilicians were organising piratical adventures they would not even once take part with them in a business of that kind.

15. After Orthosia and the Eleutherus River one comes to Tripolis, which has taken its name from what is the fact in the case, for it is a foundation consisting of three cities, Tyre and Sidon and Aradus. Contiguous to Tripolis is Theuprosopon, where Mt. Libanus terminates; and between the two lies Trieres, a kind of stronghold.

16. Here are two mountains, Libanus and Antili-
Κοίλην καλουμένην Συρίαν, ὁ τε Λίβανος καὶ ὁ 'Αντιλίβανος, μικρῶν ὑπέρθεν C 755 τῆς θαλάττης ἀρχόμενα ἀμφωτί ο μὲν Λίβανος τῆς κατὰ Τρίπολιν, κατὰ τὸ τοῦ Θεοῦ μάλιστα πρώσωπον, ὁ δ' 'Αντιλίβανος τῆς κατὰ Σιδώνα' τελευτώσι δ' ἐγγύς ποι τῶν 'Αραβίων ὄρων τῶν ὑπὲρ τῆς Δαμασκηνῆς καὶ τῶν Τραχώων ἐκεί λεγομένων εἰς ἄλλα ὄρη γεώλοφα καὶ καλλίκαρπα, ἀπολείπουσι δὲ μεταξὺ πεδίων κοίλον πλάτος μὲν τὸ ἐπὶ τῇ θαλάττῃ διακοσίων σταδίων, μῆκος δὲ τὸ ἀπὸ τῆς θαλάττης εἰς τὴν μεσόγαιαν ὄμοιο τοὶ ὁπλισμοί. διαρρέεται δὲ ποταμῶς ἀρδουσὶ χώραν ευδαίμονα καὶ πάμφορον, μενύστω δὲ τῷ Ἰορδάνῃ. ἔχει δὲ καὶ λίμνην, ἢ φέρει τὴν ἀρωματίτων σχῶνον καὶ καλαμον, ὡς δ' αὐτῶς καὶ ἐλη καλεῖται δ' ἡ λίμνη Γεννησαρίτις. φέρει δὲ καὶ βύλσαμον. τῶν δὲ ποταμῶν ὁ μὲν Χρυσορράς, ἀρβάμενος ἀπὸ τῆς Δαμασκηνῶν πόλεως καὶ χώρας, εἰς τὰς όχετας ἀναλίσκεται σχεδὸν τί πολλὴν γὰρ ἐπάρθει καὶ βαθείαν σφόδρα τὸν δὲ Δύκον καὶ τὸν Ἰορδάνην ἀναπλέουσι φορτίοις, Ἀράδιοι δὲ μάλιστα.

17. Τῶν δὲ πεδίων τὸ μὲν πρῶτον, τὸ ἀπὸ τῆς θαλάττης, Μάκρας καλεῖται καὶ Μάκρα πεδίον· ἐν τούτῳ δὲ Ποσειδώνιος ἱστορεῖ τὸν δράκοντα πεπτωκότα ὄραθήμα ει νεκρόν, μῆκος 6

1 Συρίαν F, E, Συρίαν and Συρίαν other MSS. and in margin of F.
2 Τραχώων, Tschucke, for Τραχάων.
3 Instead of ὄμοιο, E reads σχεδὸν.
4 σχῶνον ("rush"), Tschucke and Corais emend to σχῶν (the mastic-tree).
banus, which form Coelê-Syria, as it is called, and are approximately parallel to each other. They both begin slightly above the sea—Libanus above the sea near Tripolis and nearest to Theuprosopon, and Antilibanus above the sea near Sidon; and somewhere in the neighbourhood of the Arabian mountains above Damascenê and the Trachones, as they are called, the two mountains terminate in other mountains that are hilly and fruitful. They leave a hollow plain between them, the breadth of which, near the sea, is two hundred stadia, and the length, from the sea into the interior, is about twice that number. It is intersected by rivers, the Jordan being the largest, which water a country that is fertile and all-productive. It also contains a lake, which produces the aromatic rush and reed; and likewise marshes. The lake is called Gennesaritis. The plain also produces balsam. Among the rivers is the Chrysorrhoas, which begins at the city and country of the Damasceni and is almost wholly used up in the conduits, for it irrigates a large territory that has a very deep soil; but the Lyceus and the Jordan are navigated inland with vessels of burden, mostly by the Aradians.

17. As for the plains, the first, beginning at the sea, is called Macras, or Macra-Plain. Here, as reported by Poseidonius, was seen the fallen dragon,

1 "Trachones" means "Rugged, strong tracts" (see 16. 2. 20).
2 See critical note.

6 Instead of σφόδρα, E reads χθόνα.
6 After μήκος Ὁδι read μέν; so Corais.
σχεδὸν τι καὶ πλεθριαίον, πάχος δ', ὡσθ' ἰππεάς ἐκατέρωθεν παραστάντας ἄλληλους μὴ καθορᾶν, χάσμα δὲ, ὡστ' ἐφίππον δέξασθαι, τῆς δὲ φολίδος λεπίδα ἐκάστην ὑπεράρουσαν θυρεοῦ.

18. Μετὰ δὲ τὸν Μάκραν ἔστιν ὁ Μασσύας, ἐχων τινὰ καὶ ὅρεινα, ἐν οἷς ἡ Χαλκίς, ὃπερ ἀκρόπολις τοῦ Μασσύου ἀρχή δ' αὐτοῦ Λαοδίκεια ἡ πρὸς Λιβάνῳ. τὰ μὲν οὖν ὅρεινα ἔχουσι πάντα Ἰταυραῖοι τε καὶ Ἀραβεῖς, κακοῦργοι πάντες, οἱ δ' ἐν τοῖς πεδίοις γεωργοὶ, κακοῦμενοι δ' ὑπ' ἐκείνων ἄλλοτε ἄλλης βοηθείας δέονται. ὀρμητηρίως δ' ἐρυμνοῦς χρῶνται, καθάπερ οἱ τὸν Λιβάνον ἔχοντες ἀνω μὲν ἐν τῷ οἷει Σιυνᾶν καὶ Βόρραμα καὶ ἄλλα τοιαύτα ἔχουσι τείχη, κάτω δὲ Βότρυν καὶ Πγαρτοῦ καὶ τὰ ἐπὶ τής θαλάττης σπήλαια καὶ τὸ ἐπὶ τῷ Θεοῦ προσώπῳ φρουρίῳ ἐπιτεθέν, ἢ κατέστησε Πομπήιος, ἢφ' ὅτι τὸν Βύβλον κατέτρεχον καὶ τὴν ἐφεξῆς ταύτη Βηρυτόν, αὖ μεταζὺ κεῖται Σιδόνος καὶ τοῦ Θεοῦ προσώπου. ἢ μὲν οὖν Βύβλος, τὸ τοῦ Κινύρου βασίλειον, ἴερά ἐστι τοῦ Ἀδώνιδος· ἢν τυραννομένην ἠλευθέρωσε Πομπῆιος πελεκάσας ἐκείνων· κεῖται δ' ἐφ' ὅψιν τινὸς μικρὸν ἄπωθεν τῆς θαλάττης.

19. Εἶτα μετὰ ταύτην Ἀδωνίας ποταμὸς καὶ ὅρος Κλίμαξ καὶ Παλαιβυβλίος· εἶδ' ὁ Δύκος Ο 756 ποταμὸς καὶ Βηρυτός· αὐτὴ δὲ κατεστάθη μὲν ὑπὸ Τρυφώνου, ἀνελήφθη δὲ νῦν ὑπὸ ὅρμαιων,

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1 About 100 feet.  
2 Now Beyrout.
the corpse of which was about a plethrum \(^1\) in length, and so bulky that horsemen standing by it on either side could not see one another; and its jaws were large enough to admit a man on horseback, and each flake of its horny scales exceeded an oblong shield in length.

18. After Maeras one comes to the Massyas Plain, which contains also some mountainous parts, among which is Chalcis, the acropolis, as it were, of the Massyas. The beginning of this plain is the Laodiceia near Libanus. Now all the mountainous parts are held by Ituracans and Arabians, all of whom are robbers, but the people in the plains are farmers; and when the latter are harassed by the robbers at different times they require different kinds of help. These robbers use strongholds as bases of operation; those, for example, who hold Libanus possess, high up on the mountain, Sinna and Borrama and other fortresses like them, and, down below, Botrys and Gigartus and the caves by the sea and the castle that was erected on Theuprosopon. Pompey destroyed these places; and from them the robbers overran both Byblus and the city that comes next after Byblus, I mean the city Berytus,\(^2\) which lie between Sidon and Theuprosopon. Now Byblus, the royal residence of Cinyras, is sacred to Adonis; but Pompey freed it from tyranny by beheading its tyrant with an axe; and it is situated on a height only a slight distance from the sea.

19. Then, after Byblus, one comes to the Adonis River and to Mt. Climax and to Palaebbyblus; and then to the Lycus River and Berytus. But though Berytus was razed to the ground by Tryphon, it has now been restored by the Romans; and it
δεξαμένη δύο τάγματα, καὶ ἔδρυσεν Ἀγρίππας ἐνταῦθα, προσθεῖς καὶ τοῦ Μασσύου πολλὴν μέχρι καὶ τῶν τοῦ Ὀρόντου πηγῶν, αἰ̂ πλησίων τοῦ τῇ Διβάνου καὶ τοῦ Παραδέσου καὶ τοῦ Ἀγνυπτίου τεῖχους περὶ τὴν Ἀπαμέων γην εἰσὶν, ταῦτα μὲν οὖν τὰ ἐπὶ θαλάττη.

20. Ὅπερ δὲ τοῦ Μασσύου ἐστὶν ὁ καλούμενος Δυλῶν βασιλικὸς καὶ ἡ Δαμασκηνὴ χώρα, διαφερόντως ἔπαιρνομένη ἐστὶ δὲ καὶ ἡ Δαμασκὸς πόλις ἄξιολογος, σχεδὸν τι καὶ ἐπιφανεστάτη τῶν ταύτης κατὰ τὰ Περσικὰ ὑπέρκειται δ’ αὐτὴς δύο λεγόμενοι Τράχωνες ἔπειτα πρὸς τὰ Ἀράβων μέρη καὶ τῶν Ἰτούραϊων ἀναμίξῃ ὁρε δύσβατα, ἐν οἷς καὶ σπήλαια βαθύσταμα, ὅπως καὶ τετρακισχιλίως ἀνθρώπους δεξασθαι δυνάμενον ἐν καταδρομαῖς, αἰτοῦς Δαμασκηνὸς γίνονται πολλαχόθεν. τὸ μέντοι πλέον τοὺς ἀπὸ τῆς εὐδαίμονος Ἀραβίας ἐμπόρους λεπτοτούσιν οἱ βάβδοι· ἦττον δὲ συμβαίνει καταλυθέντων νυνὶ τῶν περὶ Ζηρόδωρον ληστῶν διὰ τὴν ἑκ τῶν Ρωμαίων εὐνομίαν καὶ διὰ τὴν ἑκ τῶν στρατιωτῶν ἀσφάλειαν τῶν ἐν τῇ Συρίᾳ 

21. Ἀπασα μὲν οὖν ὡς ἐπὶ τὴν Ἀγνυπτοῦ καὶ τὴν Ἀραβίαν ἀνισχούσα χώρα Κόιλη Συρία καλεῖται, ἰδίως δ’ ἡ τῇ Διβάνῳ καὶ τῷ Ἀντιλιβάνῳ ἀφωρισμένη. τῆς δὲ λοιπῆς ἡ μὲν ἀπὸ Ὀρθωσίας μέχρι Πηλουσίου παραλία Φοινίκη καλεῖται, στενῇ τις

1 See 16, 2, 16 and footnote.
2 i.e. the remainder of Coelè-Syria in the broad sense of the term.

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received two legions, which were settled there by Agrippa, who also added to it much of the territory of Massyas, as far as the sources of the Orontes River. These sources are near Mt. Libanus and Paradeisus and the Aegyptian fortress situated in the neighbourhood of the land of the Apameians. So much, then, for the places on the sea.

20. Above Massyas lies the Royal Valley, as it is called, and also the Damascene country, which is accorded exceptional praise. The city Damascus is also a noteworthy city, having been, I might almost say, even the most famous of the cities in that part of the world in the time of the Persian empire; and above it are situated two Trachones, as they are called. And then, towards the parts inhabited promiscuously by Arabians and Ituraeans, are mountains hard to pass, in which there are deep-mouthed caves, one of which can admit as many as four thousand people in times of incursions, such as are made against the Damasceni from many places. For the most part, indeed, the barbarians have been robbing the merchants from Arabia Felix, but this is less the case now that the band of robbers under Zenodorus has been broken up through the good government established by the Romans and through the security established by the Roman soldiers that are kept in Syria.

21. Now the whole of the country above the territory of Seleucia, extending approximately to Aegypt and Arabia, is called Coelc-Syria; but the country marked off by, the Libanus and the Antilibanus is called by that name in a special sense. Of the remainder 2 the seashore from Orthosia to Pelusium is called Phoenicia, which is a narrow
καὶ ἀλευνῆς, ἡ δ’ ὑπὲρ ταύτης μεσόγαια μέχρι τῶν Ἀράβων ἡ μεταξὺ Γαξῆς καὶ �resenterb'νου Ιουνδαία λέγεται.

22. Ἐπεὶ οὖν τὴν ἰδίως λεγομένην Κοίλην Συρίαν ἐπεληλύθαμεν, ἐπὶ τὴν Φοινίκην μέτιμεν ταύτης δὲ τὰ μὲν ἀπὸ Ὀρθωσίας μέχρι Βηρυτοῦ λόγων τετύχηκε· μετὰ δὲ Βηρυτῶν ἐστὶ Σιδῶν ὅσον ἐν τετρακοσίοις ἐπτάσιοι· μετὰ δὲ ὁ Ταμύρας ποταμός καὶ τὸ τοῦ Ἀσκληπιίου ἄλσος καὶ Λεόντων πόλις. μετὰ δὲ Σιδόνα μεγίστη τῶν Φοινίκων καὶ ἀρχαιοτάτη Τύρος ἐστὶν, ἡ δ’ ἐνώπιολος αὐτῇ κατὰ τε μέγεθος καὶ κατὰ τὴν ἐπιφάνειαν καὶ τὴν ἀρχαιότητα ἐκ πολλῶν μύθων παραδεδομένην, οἱ μὲν οὖν ποιηταὶ τὴν Σιδόνα τεθρυλήκασι μᾶλλον (Ὅμηρος δὲ οὔδε μέμνηται τῆς Τύρου), αἱ δ’ εἰς τὴν Διβύνην καὶ τὴν Ἰβηρίαν ἀποκλεῖσι μέχρι καὶ ἐξίω Στηλῶν τὴν Τύρου πλέον ἐξυμνοῦσι. ἀμφότεραι δ’ οὖν ἐνδοξοὶ καὶ λαμπροί καὶ πάλαι καὶ νῦν· ὅποτέρας δ’ ἃν τις εἴπαι μητρόπολις Φοινίκων, ἐρις ἐν ἀμφότεραις ἑστίν. ἡ μὲν οὖν Σιδῶν ἐπὶ εὐφυεὶ λιμένι τῆς ἱπείρου τὴν ἱδρύων ἔχει.

23. Τύρος δ’ ἐστὶν ὅλη νῆσος σχεδὸν τι συμφωνεῖσι παραπλησίως, ὡσπερ ἡ Ἀράδος, συνήπται C757 δὲ χώματι πρὸς τὴν ἱπείρου, ὁ κατεσκεῦσε πολιορκῶν Ἀλέξανδρος· δύο δ’ ἔχει λιμένας, τὸν

1 τετρακοσίοις (ν’). clearly seems to be an error for διακοσίοις (σ’).
2 ἡ is omitted by Corais and Meineke.
3 παραδεδομένη, Corais, for παραδεδομένη; so the later editors.
4 μᾶλλον, after ἐξυμνοῦσι, is omitted by Ezz, Corais, and Meineke.
GEOGRAPHY, 16. 2. 21–23

country and lies flat along the sea, whereas the interior above Phoenicia, as far as the Arabians, between Gaza and Antilibanus, is called Judaea.

22. Since, then, I have traversed Coelê-Syria in the special sense of that name, I shall pass on to Phoenicia. Of this country, I have already described the parts extending from Orthosia to Berytus; and after Berytus one comes to Sidon, at a distance of about four hundred ¹ stadia; but between the two places are the Tamyras River and the grove of Asclepius and a city of Leones.² After Sidon one comes to Tyre, the largest and oldest city of the Phoenicians, which rivals Sidon, not only in size, but also in its fame and antiquity, as handed down to us in numerous myths. Now although the poets have referred more repeatedly to Sidon than to Tyre (Homer does not even mention Tyre), yet the colonies sent into Libya and Iberia,³ as far even as outside the Pillars, hymn rather the praises of Tyre. At any rate, both cities have been famous and illustrious, both in early times and at the present time; and no matter which of the two one might call the metropolis of the Phoenicians, there is a dispute in both cities. Now Sidon is situated on the mainland near a harbour that is by nature a good one.

23. But Tyre is wholly an island, being built up nearly in the same way as Aradus; and it is connected with the mainland by a mole, which was constructed by Alexander when he was besieging it; and it has two harbours, one that can be closed

¹ Apparently an error for "two hundred."
² i.e. of "Lions." Cf. the "Leontopolis" in Aegypt (17. 1. 19), where the inhabitants worshipped a lion (17. 1. 40).
³ e.g. Carthage and Gadeira.
μὲν κλειστῶν, τῶν δ᾿ ἀνειμένων, διὰ Λιγυπτίων καλοῦσιν. ἐνταῦθα δὲ φασὶ πολυστέγους τάς οἰκίας ὅστε καὶ τῶν ἐν Ἄρμη μᾶλλον διὸ καὶ σεισμοὺς γενομένους ¹ ἀπολιπεῖν μικρὸν τὸν ἄρδην ἀφανίσαι τῇ πόλιν. ἦτύχησε δὲ καὶ ὑπ’ Ἀλεξάνδρου πολιορκία ληφθεῖσα: ἀλλὰ τῶν τοιούτων συμφορῶν κατέστη κρείττων καὶ ἀνέλαβεν αὐτὴν τῇ τη ναυτιλίᾳ, καθ’ ἣν ἀπάντων τῶν ἀεὶ κρείττων εἰσὶ κοινὴ Φοίνικες, καὶ τοῖς πορφυρεῖοις πολύ γὰρ ἐξήτασι πασῶν ἡ Τύρια καλλίστῃ πορφύρα: καὶ ἡ θῆρα πλησίου καὶ τὰλλα εὔπορα τὰ πρὸς βαφὴν ἐπιτίθεια: καὶ δυσδιάγωγον μὲν ποιεῖ τὴν πόλιν ἢ πολυπληθία τῶν βαφείων, πλουσίαν δὲ διὰ τὴν τοιαύτην ἀνδρείαν. οὕς ὑπὸ τῶν βασιλέων δ’ ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων μικρὰ ἀναλώσαντες, βεβαιωσάντων τὴν ἐκείων γνώμην. τιμᾶται δὲ καθ’ ὑπερβολὴν Ἡρακλῆς ὑπ’ αὐτῶν. τῆς δὲ περὶ τᾶς ναυστολίας ἡ δυνάμεως τὸ πλῆθος καὶ τὸ μέγεθος τῶν ἀποκίδων ἐστὶ πόλεων τεκμήριον οὗτοι μὲν οὖν τοιοῦτοι.

24. Σιδόνιοι δὲ πολύτεχνοι τινες παραδέδονται καὶ καλλίτεχνοι, καθάπερ καὶ ὁ ποιητὴς δηλοῖ: πρὸς δὲ καὶ φιλόσοφοι περὶ τε ἀστρονομίαν καὶ ἀριθμητικήν, ἀπὸ τῆς λογιστικῆς ἀρξάμενοι καὶ τῆς νυκτιπλοίας· ἐμπορικὸν γὰρ καὶ ναυκληρικὸν ἐκάτερον· καθάπερ καὶ τῶν Λιγυπτίων εὑρέμα

¹ naoe toad seismwv genomévwn.
² naustolías, the editors, for naustologías.

¹ See 5. 3. 7.
² The Phoenician Melcharth.
and the other, called “Aegyptian” harbour, open. The houses here, it is said, have many stories, even more than the houses at Rome, and on this account, when an earthquake took place, it lacked but little of utterly wiping out the city. The city was also unfortunate when it was taken by siege by Alexander; but it overcame such misfortunes and restored itself both by means of the seamanship of its people, in which the Phoenicians in general have been superior to all peoples of all times, and by means of their dye-houses for purple; for the Tyrian purple has proved itself by far the most beautiful of all; and the shell-fish are caught near the coast; and the other things requisite for dyeing are easily got; and although the great number of dye-works makes the city unpleasant to live in, yet it makes the city rich through the superior skill of its inhabitants. The Tyrians were adjudged autonomous, not only by the kings, but also, at small expense to them, by the Romans, when the Romans confirmed the decree of the kings. Heracles is paid extravagant honours by them. The number and the size of their colonial cities is an evidence of their power in maritime affairs. Such, then, are the Tyrians.

24. The Sidonians, according to tradition, are skilled in many beautiful arts, as the poet also points out; and besides this they are philosophers in the sciences of astronomy and arithmetic, having begun their studies with practical calculations and with night-sailings; for each of these branches of knowledge concerns the merchant and the ship-owner; as, for example, geometry was invented, it

“Since the Sidonians, skilled in cunning handiwork had wrought it (the silver mixing bowl) well” (Iliad 23. 743).
STRABO

gewmetriaων φασὶν ἀπὸ τῆς χωρομετρίας, ἥν ὁ Νεῖλος ἀπεργαίζεται, συγχέων τοὺς ὄρους κατὰ
tὰς ἀναβάσεις. τούτο μὲν οὖν παρ' Ἀιγυπτίων
ήκειν εἰς τοὺς Ἕλληνας πεπιστεύκασιν, ἀστρο-
νομίαν δὲ καὶ ἀριθμητικὴν παρὰ Φοινίκων· νυνὶ
dὲ πάσης καὶ τῆς ἀλλῆς φιλοσοφίας εὑσπορίαν
πολὺ πλείστην λαβεῖν ἔστιν ἐκ τούτων τῶν
πόλεων· εἰ δὲ δεῖ Ποσειδώνιος πιστεύσαι, καὶ
tὸ περὶ τῶν ἀτόμων δύσμα παλαιὸν ἔστιν ἀνδρὸς
Σιδῶνος Μώχου πρὸ τῶν Ἰρακείων χρόνων
γεγονότος. τὰ μὲν οὖν παλαιὰ εἰς θω· καθ' ἡμᾶς
δὲ ἐκ Σιδῶνος μὲν ἐνδοξοί φιλόσοφοι γεγονασὶ
Βοηθός τε, ὡς συνεφιλοσοφήσαμεν ἡμεῖς τὰ
Ἀριστοτέλεια, καὶ Διόδωτος, ἀδελφὸς αὐτοῦ· ἐκ
Τύρου δὲ Ἀρταξιπράτου, καὶ μικρὸν πρὸ ἡμῶν
Ἀπολλώνιος ὁ τῶν πικακά εἰθεὶς τῶν ἀπὸ Ζήμω-
nος φιλοσόφων καὶ τῶν βιβλίων. διέχει δὲ τῆς
Σιδῶνος ἡ Τύρος οὗ πλείους τῶν διακοσίων στα-
C758 δίων· εἰ δὲ τὸ μεταξὺ πολίχνιων Ὁρνίθων πόλις
λεγομένη, εἰτὰ πρὸς Τύρων ποταμὸς ἔξησαι· μετὰ
dὲ τὴν Τύρου ἡ Παλαιτύρος ἐν τριάκοντα στα-
dίους.

25. Εἰδ' ἡ Πτολεμαίαι ἐστὶ μεγάλη πόλις, ἣν
'Ἀκῆν ὄνομαζον πρότερον· ἡ ἑχρώντω ὀρμητῆρίῳ
πρὸς τὴν Ἀιγυπτίων οἱ Πέρσαι· μεταξὺ δὲ τῆς
'Ἀκῆς καὶ Τύρου θυνώνθης αἰγιαλὸς ἐστὶν ὁ φέρων
τὴν ὑπάλληλον ἀμμον. ἐνταῦθα μὲν οὖν φασὶ μὴ
χεισθαι, κομισθείσαν εἰς Σιδῶνι δὲ τὴν χωνείαν
δέχεσθαι· τινὲς δὲ καὶ τοῖς Σιδῶνίοις εἶναι τὴν

1 Cf. 17. 1. 3.
2 Whether Strabo and Boethus studied together under
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is said, from the measurement of lands which is made necessary by the Nile when it confounds the boundaries at the time of its overflows. ¹ This science, then, is believed to have come to the Greeks from the Aegyptians; astronomy and arithmetic from the Phoenicians; and at present by far the greatest store of knowledge in every other branch of philosophy is to be had from these cities. And if one must believe Poseidonius, the ancient dogma about atoms originated with Mochus, a Sidonian, born before the Trojan times. However, let us dismiss things ancient. In my time there have been famous philosophers from Sidon; Boethus, with whom I studied the Aristotelian philosophy,² and his brother Diodotus; and from Tyre, Antipater, and, a little before my time, Apollonius, who published a tabulated account of the philosophers of the school of Zeno and of their books. Tyre is distant from Sidon not more than two hundred stadia; and between them lies a town called City of Ornithes;³ and then one comes to a river which empties near Tyre, and after Tyre, to Palae-Tyre,⁴ at a distance of thirty stadia.

25. Then one comes to Ptolemaïs, a large city, in earlier times named Acè; this city was used by the Persians as a base of operations against Aegypt. Between Acè and Tyre is a sandy beach, which produces the sand used in making glass. Now the sand, it is said, is not fused here, but is carried to Sidon and there melted and cast. Some say that the Sidonians, among others, have the glass-sand

¹ Andronicus of Rhodes (see 14. 2. 13), or under Xenarchus of Seleucia in Cilicia (see 14. 5. 4), or both, is uncertain.
² Ornithopolis, “City of Birds.”
³ Old Tyre.
ΣΤΡΑΒΟ

υαλίτιν ψάμμιον ἐπιτηδεύαν εἰς χύσιν, οί δὲ πᾶσαι πανταχοῦ χείσθαι 1 φασίν. ἦκουσα δ' ἐν τῇ Ἀλεξανδρείᾳ παρὰ τῶν υαλουργῶν, εἶναι των καὶ κατ' Ἀιγυπτίου υαλίτιν γην, ἣς χωρίς οὐχ οἶον τε τὰς πολυχρόσους καὶ πολυτελεῖς κατασκευὰς ἀποτελεσθῆναι, καθάπερ καὶ ἄλλων μεγαίτων δείη καὶ ἐν Ἐφεσῷ δὲ πολλὰ παρευρίσκεσθαι φασὶ καὶ πρὸς τὰς χρώσις καὶ πρὸς τὴν ῥαστώνυμην τῆς κατασκευῆς, καθάπερ ἐπὶ τῶν κρυσταλλαξάνων ὅποιν γε καὶ τρυβλίων χαλκὸν πρίασθαι καὶ ἐκπωμάτων ἔστιν.

26. Ἡστορεῖται δὲ παράδοξον πάθος τῶν πάνω σπανίων, κατὰ τῶν ἀγιαλῶν τούτων τῶν μεταξὺ τῆς τε Τύρου καὶ τῆς Πτολεμαίδος. καθ' ὁν γὰρ καιρὸν οἱ Πτολεμαῖοι, μάχην συμμάχους πρὸς Σαρπηδόνα τὸν στρατηγὸν, ἐλείφθησαν 2 εἰς τὸ τόπῳ τούτῳ, τροπῆς γενομένης λαμπρᾶς, ἐπέκλυσεν ἐκ τοῦ πελάγους κύμα τοῦ φεύγοντα ὥμου πλημμυρίδι καὶ τοὺς μὲν εἰς τὸ πέλαγος ἀφήρπασε καὶ διεσθερευ, οἱ δ' ἐν τοῖς κοίλοις τόποις ἐμειναν νεκροί. διαθεξαμένη δὲ ἡ ἀμφοτερὸς πάλιν ἀνεκάλυψε καὶ ἐδείξει τὰ σώματα τῶν κεκμένων ἄναμμες ἐν νεκροῖς ἰχθύσι. τοιαύτα δὲ καὶ περὶ τὸ Κάσιον συμβαίνει τὸ πρὸς Ἀιγυπτίων, σπασμῷ των δὲ καὶ ἀπλΦ 3 περιηπτούσης τῆς γῆς καὶ εἰς ἐκάτερον μεταβαλλομένης ἀπαξτε στε τὸ μὲν μετεωρίσθην αὐτῆς μέρος ἀπαγαγεῖν 4 τὴν θάλατ-

1 χείσθαι F, κυκείσθαι other MSS.
2 ἐλφθησαν F, omitted by other MSS. (cp. Athenaeus 8, 2, p. 333).
3 For ἀπλΦ Corais reads παλμφ (vibration).
4 ἀπαγαγεῖν, Jones, following suggestion of Capps, for ἐπαγαγεῖν F, ἐπάγειν other MSS.

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that is adapted to fusing, though others say that any sand anywhere can be fused. I heard at Alexandria from the glass-workers that there was in Aegypt a kind of vitreous earth without which many-coloured and costly designs could not be executed, just as elsewhere different countries require different mixtures; and at Rome, also, it is said that many discoveries are made both for producing the colours and for facility in manufacture, as, for example, in the case of glass-ware, where one can buy a glass beaker or drinking-cup for a copper.

26. A marvellous occurrence of a very rare kind is reported as having taken place on this shore between Tyre and Ptolemaïs: at the time when the Ptolemacans, after joining battle with Sarpedon the general, were left in this place, after a brilliant rout had taken place, a wave from the sea, like a flood-tide, submerged the fugitives; and some were carried off into the sea and destroyed, whereas others were left dead in the hollow places; and then, succeeding this wave, the ebb uncovered the shore again and disclosed the bodies of men lying promiscuously among dead fish. Like occurrences take place in the neighbourhood of the Mt. Casius situated near Aegypt, where the land undergoes a single quick convulsion, and makes a sudden change to a higher or lower level, the result being that, whereas the elevated part repels the sea and

1 The account of Athenæus (8. 2, p. 333), quoted from Poseidonius, is clearer: the opposing generals were Tryphon the Apameian (see 16. 2. 10) and Sarpedon the general of Demetrius; it was Tryphon who won the fight and his soldiers who were submerged.
ταν, τὸ δὲ συνιζήσαν ᾧ δέξασθαι, τραπομένης δὲ τὴν ἄρχαιαν πάλιν ἔδραν ἀπολαβεῖν τὸν τόπον, τοτὲ μὲν οὖν καὶ ἐξαλλάξεσος τινος γενομένης, τοτὲ δ’ οὖν τάχι καὶ περιόδοις τισίν ἐνδεδεμένων τῶν τοιούτων παθῶν ἀδύλοις ἦμιν, καθάπερ τούτο καὶ ἐπὶ τῶν κατὰ τὸν Νείλου ἀναβάσεων λέγεται διαφόρων γινομένων, ἀδηλοῦ δὲ τὴν τάξιν ἔχουσών.

27. Μετὰ δὲ τὴν Ἀκην Στράτωνος πύργος, πρόσορμον ἔχων, μεταξὺ δὲ ὁ τε Κάρμηλος τὸ ὅρος καὶ πολυχώρων ὅνυματα, πλέον δὲ οὐδέν, Συκαμίνων πόλεις, Βουκόλων καὶ Κροκοδείλων πόλεις καὶ ἄλλα τοιαύτα: εἶτα δρυμὸς μέγας τις.

C 759 28. Ἐκεί Ἡλικτὴν καὶ ἡ ἤπο τῆς Ἀἰγύπτου παραλία σημειώδως ἐπὶ τὴν ἅρκες καμπτετα, πρότερον ἐπὶ τὴν ἐω τεταμενή. ἐνταῦθα δὲ μυθεύονσι τινες τὴν Ἀνδρομέδαν ἐκτεθήμαν τῷ κύτης. εἰν ύψει γάρ ἐστιν ἱκανός τῷ χωρίῳ, ὅστ' ἀφοράσθαί φασίν ἄπ' αυτοῦ τὰ Ἱεροσόλυμα, τὴν τῶν Ἰουδαίων μητρόπολιν καὶ δὴ καὶ ἐπινειῷν κακωσμένας καταβάντες μέχρι δαλάτησι όι Ἰουδαίοι: τὰ δ' ἐπίνεια τῶν ληστῶν ληστήρια δηλοῦντε ἐστὶ. τούτων δὲ καὶ ὁ Κάρμηλος ὑπηρέξε καὶ ὁ δρυμὸς καὶ δὴ καὶ εὐνόδρηρεν ὤντος ὁ τόπος, ὅστ' ἐκ τῆς πλησίου κόμης ἱαμνείας καὶ τῶν κατοικίων τῶν κύκλῳ τέταρας μυριάδας

1 συνιζήσαν, Xyledar, for συνιζήσει.
2 Ἡλικτήν Εμω, Ἡλικτὴν other MSS.

1 For an extended discussion of this and similar problems, see 1. 3-4, 10. 13.
2 This place was magnificently built up by Herod and named Caesarea in honour of Augustus.
3 "Mulberry City."

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the sunken part receives it, yet, the land makes a reverse change and the site resumes its old position again, a complete interchange of levels sometimes having taken place and sometimes not.¹ Perhaps such disturbances are subject to periodic principles unknown to us, as is also said to be the case of the overflows of the Nile, which prove to be variant but follow some unknown order.

27. After Acē one comes to the Tower of Strato,² which has a landing-place for vessels. Between the two places is Mt. Carmel, as also towns of which nothing more than the names remain—I mean Sycaminopolis,³ Bucolopolis,⁴ Crocodileropolis,⁵ and others like them. And then one comes to a large forest.⁶

28. Then one comes to Iopē,⁷ where the seacoast from Aegypt, though at first stretching towards the east, makes a significant bend towards the north. Here it was, according to certain writers of myths, that Andromeda was exposed to the sea-monster; for the place is situated at a rather high elevation—so high, it is said, that Jerusalem, the metropolis of the Judaeans, is visible from it; and indeed the Judaeans have used this place as a seaport when they have gone down as far as the sea; but the seaports of robbers are obviously only robbers’ dens.⁸ To these people belonged, not only Carmel, but also the forest; and indeed this place was so well supplied with men that it could muster forty thousand men from the neighbouring village Ianneia and

¹ “Herdsman City.”  
² Josephus (14. 13. 3) speaks of a place near Mt. Carmel as Δρυος (“Forests”).  
³ Now Jaffa,  
⁴ “Crocodile City.”  
⁵ See § 37 following.  
⁶ See § 37 following.
όπλιζεσθαι. εἰςὶ δὲ εὑτεῦθεν εἰς τὸ Κάσιον τὸ πρὸς Πηλούσιον μικρῷ πλείους ἡ χώλιοι στάδιοι, τριακόσιοι δὲ ἄλλαι πρὸς αὐτὸ τὸ Πηλούσιον.

29. Ἐν δὲ τῷ μεταξὺ καὶ Ὄ Γαδαρίς ἔστιν, ἢν καὶ αὐτὴν εξεδιδορίσαντο οἱ Ἰουδαῖοι εἰς Ἀξωτός καὶ Ἀςκάλων. ὁποῖο δὲ Ἰαμνείας εἰς Ἀξωτὸν καὶ Ἀςκάλων ἔστιν ὅσον διακόσιοι στάδιοι. κρομμιῶν τ᾽ ἁγαθῶς ἔστιν ἡ χώρα τῶν Ἀςκαλωνίων, πόλεισμα δὲ μικρὸν. ἐπέτυθεν ἦν Ἀνασκοποῦντος ὁ φιλόσοφος, μικρὸν πρὸ ἡμῶν γεγονός. ἐκ δὲ τῶν Γαδάρων Φιλόδημος τῆς Ἐπικούρειας καὶ Μελέαγρος καὶ Μένιππος οἱ σπουδαζόμενοι καὶ Θεόδωρος ὁ καθ᾽ ἡμᾶς ῥήτωρ.

30. Εἰδὴν τῶν Γαζαίων λεμνή πλησίον ὑπέρκειται δὲ καὶ ἡ πόλις εὖ ἐπτὰ σταδίους, ἐνδοξὸς ποτε γενομένη, κατεσπαρμένη δὲ ὑπὸ Ἀλεξάνδρου καὶ μένουσα ἔρημος. ἐπέτυθεν δ᾽ ὑπὲρβασις λέγεται χιλίων διακοσίων ἐξήκοντα σταδίων εἰς Αἰλαν 3 πόλιν ἐπὶ τὸ μυχῷ τοῦ Ἄραβιον κόλπου κειμένην διετὸς δ᾽ ἔστιν ὁ μὲν ἔχων εἰς τὸ 4 πρὸς τῇ Ἀραβία καὶ τῇ Γάζῃ μέρος, δυ Ἀλαινίτην προσαγορεύοντος ἀπὸ τῆς ἐν αὐτῷ πόλεως, ὁ δὲ εἰς τὸ πρὸς Ἀγάπτων κατὰ τὴν Ἡρῶν πόλιν, εἰς δυ ἐκ Πηλούσιον ὑπερθεσίς ἐπιτομωτέρα δ᾽ ἔρημων δὲ καὶ ἀμμωδῶν χωρίων αἱ ὑπερβάσεις ἐπὶ καμήλων πολὺ δὲ καὶ τὸ τῶν ἔρπτων ἐν αὐταῖς πλήθος.

31. Μετὰ δὲ Γάζαν Ῥαφία, ἐν ἡ μάχῃ συνέβη

1 κρομμιῶν, Meineke; κρομμιῶν MSS.; κρομμιῶς τ᾽ ἁγαθῆ moz, Tzschueneck and Cornais.
2 After Ἐπικούρειος the MSS. add γεγονός.
3 Αἰλαν, Meineke emends to Αἰλανα.
4 δ᾽ μὲν ἔχων eis τό, Kramer, for δ μὲν eis iχων τό.
the settlements all round. Thence to Mt. Casius near Pelusium the distance is a little more than one thousand stadia; and, three hundred stadia farther, one comes to Pelusium itself.

29. But in the interval one comes to Gadaris, which the Judeans appropriated to themselves; and then to Azotus and Ascalon. The distance from Iamnecia to Azotus and Ascalon is about two hundred stadia. The country of the Ascalonitae is a good onion-market, though the town is small. Antiochus the philosopher, who was born a little before my time, was a native of this place. Philodemus, the Epicurean, and Melcager and Menippus, the satirist, and Theodorus, the rhetorician of my own time, were natives of Gadaris.

30. Then, near Ascalon, one comes to the harbour of the Gazacans. The city of the Gazaeans is situated inland at a distance of seven stadia; it became famous at one time, but was razed to the ground by Alexander and remains uninhabited. Thence there is said to be an overland passage of one thousand two hundred and sixty stadia to Aela, a city situated near the head of the Arabian Gulf. This head consists of two recesses: one extending into the region near Arabia and Gaza, which is called Aelansites, after the city situated on it, and the other, extending to the region near Aegypt in the neighbourhood of the City of Heroes, to which the overland passage from Pelusium is shorter; and the overland journeys are made on camels through desert and sandy places; and on these journeys there are also many reptiles to be seen.

31. After Gaza one comes to Raphia, where a

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1 Herōnopoli.
Πτολεμαιός τε τῷ τετάρτῳ καὶ Αντιόχῳ τῷ Μεγάλῳ, εἰτα Ῥινοκόλουρα, ἀπὸ τῶν εἰσφορισμένων ἐκεῖ τὸ παλαιόν ἀνθρώπων ἡκροτηριασμένων τὰς ρίνας οὕτω καλομενὴν τῶν γὰρ Αἰθιόπων τις, ἐπελθὼν ἐπὶ τὴν Ἁγιαστίαν, ἀντὶ τοῦ ἀναίρετον τοὺς κακούργους ἀποτέμνων τὰς ρίνας ἐντάθη κατοκεῖται, ὡς οὖν ἄν ἦτο τολμήσων τακούργειν διὰ τῆς αἰσχύνης τῆς ὤψεως.

32. Καὶ αὕτη μὲν οὖν ἢ ἀπὸ Γαίης λυπρὰ πᾶσα καὶ ἀμμωδῆς· ἔτη δὲ μᾶλλον τοιαύτῃ ἦ C760 ἐφεξῆς ὑπερκειμένῃ, ἔχουσα τὴν Σιρισσοῦνδα λήμνην παράλληλθον ποὺς τῇ θαλάσσῃ μικρὰν δίοδον ἀπολείπουσαν μετὰ μέχρι τοῦ Ἐκρήγματος καλομένου, μῆκος ὅσον διακοσίων σταδίων, πλάτος δὲ τὸ μέγαστον πεντήκοντα τὸ δ᾽ Ἐκρηγμα συγκέχωσται, εἰτα συνεχῆς ἄλλη τοιαύτῃ ἢ ἐπὶ τὸ Κάσιον, κἀκεῖθεν ἐπὶ τὸ Πηλοῦσιον.

33. Ἐστι δὲ τὸ Κάσιον θυνόδης της λόφος ἀκρωτηριαζὰς ἀνύδρος, ὅπου τὸ Πομπηίου τοῦ Μάγνου σῶμα κεῖται καὶ Διὸς ἐστὶν ιερὸν Κασιόν πλησίον δὲ καὶ ἐσφαγὴν ὁ Μάγνος, δολοφονηθεὶς ὑπὸ τῶν Ἁγιαστίων. εἰδ᾽ ἢ ἐπὶ Πηλοῦσιον ὄδος, ἐν ἤ τὰ Γέρρα καὶ ὁ Χασιρίου λεγόμενος χάραξ καὶ τὰ πρὸς τὸ Πηλοῦσίων βάραθρα, ἃ ποιεῖ παρεκεφάλιος ὁ Νείλος, φύσει κοιλῶν καὶ ἐλωδῶν

1 Ῥινοκόλουρα the spelling of the MSS. except E, which has Ῥινοκόρουρα (cp. readings in 16. 1. 12 and 16. 4. 24).
2 The words ἐκεῖ ... ἡκροτηριασμένων are omitted in EF.
3 ἀναίρετον παντὸς ἐνελθὼν Χυλάνδερ, κατελθὼν Κοραῖ; -εῖν, with the other letters erased, other MSS.
4 οἰκείον ἢ ἐφεξῆς ὑπερκειμένη, the editors, for τοιαύτην ἐφεξῆς ὑπερκειμένην.

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battle was fought between Ptolemaeus the Fourth and Antiochus the Great. Then to Rhinocolura,¹ so called from the people with mutilated noses that had been settled there in early times; for some Aethiopian invaded Aegypt and, instead of killing the wrongdoers, cut off their noses and settled them at that place, assuming that on account of their disgraceful faces they would no longer dare do people wrong.

32. Now the whole of this country from Gaza is barren and sandy, but still more so is the country that lies next above it, which contains Lake Sirbonis,² a lake which lies approximately parallel to the sea and, in the interval, leaves a short passage as far as the Ecregma,³ as it is called; the lake is about two hundred stadia in length and its maximum breadth is about sixty stadia; but the Ecregma has become filled up with earth. Then follows another continuous tract of this kind as far as Casius; and then one comes to Pelusium.

33. Casius is a sandy hill without water and forms a promontory; the body of Pompey the Great is buried there; and on it is a temple of Zeus Casius. Near this place Pompey the Great was slain, being treacherously murdered by the Aegyptians. Then comes the road to Pelusium, on which lie Gerrha and the Palisade of Chabrias, as it is called, and the pits near Pelusium. These pits are formed by side-floows from the Nile, the region being by nature

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¹ "Docked-nose-village."  
² See 1. 3. 4 and 17. 1. 35.  
³ i.e. "Outbreak" to the sea.

⁶ πως, Corais, for πρός.  
⁶ τοιαύτης, Letronne, for τοιαύτην.
δυτων των τοπων. τοιαυτη μεν ἡ Φοινίκη. φησι δ' Ἁρτεμίδωρος εἰς τὸ Πηλοῦσιον ἐκ μεν Ὄρθωσιας εἶναι σταδίων τρισχιλίων ἐξακοσίων πεντήκοντα κατακολπίζοντι· ἐκ δὲ Μελαιών ἢ Μελανίών τῆς Κιλικίας τῶν πρὸς Κελένδεριν ἐπὶ μὲν τὰ μεθόρια τῆς Κιλικίας καὶ Συρίας χίλιους καὶ ἕνακοσίους· ἐντεύθεν δ' ἐπὶ τῶν Ὄροντην πεντακοσίων εἴκοσιν· εἰτ' ἐπὶ Ὄρθωσιαν χίλιους ἐκατὸν τριάκοντα.

34. Τῆς δ' Ἰουδαίας τὰ μὲν ἐσπέρια ἄκρα τὰ πρὸς τῷ Κασίῳ κατέχουσιν Ἰδουμαιοί τε καὶ ἡ λίμνη. Ναβαταῖοι δ' εἶσαι οἱ Ἰδουμαιοί· κατὰ στάσιν δ' ἐκπεσόντες ἐκεῖθεν προσεχώρησαν τοῖς Ἰουδαίοις καὶ τῶν νομίμων τῶν αὐτῶν ἐκεῖνως ἐκοινώνησαν πρὸς θαλάττῃ δὲ ἡ Σιρβωνίας τὰ πολλὰ κατέχει καὶ ἡ συνεχῆς μέχρι Ἰεροσολύμων· καὶ γὰρ ταῦτα πρὸς θαλάττῃ ἐστὶν ἀπὸ γὰρ τοῦ ἐπινείου τῆς Ἰώνης εἰρηται ὅτι ἐστὶν ἐν ὅψει ταῦτα μὲν προσάρκτια· τὰ πολλὰ δ' ὡς ἐκαστά εἶσαι ὧτι φύλων οἰκούμενα μικτῶν ἐκ τε Ἀγγυπτίων ἡθῶν καὶ Ἀραβίων καὶ Φοινίκων· τοιούτων γὰρ οἱ τὴν Γαλιλαίαν ἔχουσι καὶ τὸν Ἱερικοῦτα καὶ τὴν Φιλαδελφίαν καὶ Σαμάρειαν, ἂν Ἡρῴδης Σεβαστὴν ἐπωνύμασεν. οὕτω δ' ὄντων μεγάδων, ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἰεροσολύμοις πιστευομέ- νων Αἰγυπτίως ἀποφαίνει τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων.

1 κατέχει, Casaubon, for kateîche. 2 Ἰぉνῆς CF.

1 See 14. 5. 3 and footnote.
hollow and marshy. Such is Phoenicia. Artemidorus says that the distance to Pelusium from Orthosia is three thousand six hundred and fifty stadia, including the sinuosities of the gulfs; and from Melaenae, or Melaniae, in Cilicia, near Celenderis, to the common boundaries of Cilicia and Syria, one thousand nine hundred; and thence to the Orontes River, five hundred and twenty; and then to Orthosia one thousand one hundred and thirty.¹

34. As for Judaea, its western extremities towards Casius are occupied by the Idumaeans and by the lake. The Idumaeans are Nabataeans,² but owing to a sedition they were banished from there,³ joined the Judaeans, and shared in the same customs with them. The greater part of the region near the sea is occupied by Lake Sirbonis and by the country continuous with the lake as far as Jerusalem; for this city is also near the sea; for, as I have already said,⁴ it is visible from the seaport of Iopê. This region lies towards the north; and it is inhabited in general, as is each place in particular, by mixed stocks of people from Aegyptian and Arabian and Phoenician tribes; for such are those who occupy Galilee and Hiericus ⁵ and Philadelphia and Samaria, which last Herod surnamed Sebastê.⁶ But though the inhabitants are mixed up thus, the most prevalent of the accredited reports in regard to the temple at Jerusalem represents the ancestors of the present Judaeans, as they are called, as Aegyptians.

² An Arabian people (see 16. 4. 21).
³ Arabia Petraea (see 16. 4. 21).
⁴ 16. 2. 28.
⁵ Jericho.
⁶ i.e. in Latin, "Augusta," in honour of Augustus Caesar.
35. Μωσῆς γὰρ τις τῶν Αἰγυπτίων ἱερέων, ἔχον τι μέρος τῆς κάτω ¹ καλομέμενης χώρας, ἀπήρευε ἐκείσε ἐνθεύει, δυσχεράνας τὰ καθεστώτα, καὶ συνεξήραν αὐτῷ πολλοὶ τιμῶντες τὸ θείον. ἐφι γὰρ εἰκὼνος καὶ ἐδίδασκεν, ὡς οὐκ ὀρθῶς φρονοίεν οἱ Αἰγυπτιοὶ θηρίοις εἰκάζοντες καὶ βοσκήματι τὸ θείον, οὐδὲ οἱ Δίβνες· οὐκ εὖ δὲ C 761 οὐδὲ οἱ "Ελληνες, ἀνθρώπωνόρφους τυποῦντες: εἰς γὰρ ἐν τούτῳ μόνῳ θεὸς τὸ περιέχον ἡμᾶς ἔπαινας καὶ γῆν καὶ θάλατταν, καὶ καλοὺς ὕπαινον καὶ κόσμον καὶ τὴν τῶν ὄντων φύσιν, τούτου δὴ τῆς ἀν εἰκόνα πλήθειν θαρρήσειν νοῦν ἔχων ὁμοίαν τινι ² τῶν παρ᾽ ἡμᾶς; ἀλλ᾽ εὖ δὲν ³ πάσαν ξαναποιεῖν, τέμνως δὲ ⁴ ἀφορίσαντας καὶ σηκῶν ἀξίωλογον τιμὰν ἔδους ἐχορῖος· ἐγκοιμᾶσθαι δὲ καὶ αὐτοὺς ὑπὲρ ἑαυτῶν καὶ ὑπὲρ τῶν ἄλλων ἄλλους τοὺς εὐνοεῖρους καὶ προσδοκῶν δεῖν ἀγαθὸν παρὰ τοῦ θεοῦ καὶ δῶρον ἅπε τι καὶ σημείον τοὺς σωφρόνως ξύντας καὶ μετὰ δικαιοσύνης, τοὺς δὲ ἄλλους μὴ προσδοκῶν.

36. Ἐκείνος μὲν οὖν τοιαῦτα λέγων ἔπεισεν εὐγνώμονας ἄνδρας οὓς ὄλγους καὶ ἀπῆγαγεν ἐπὶ τὸν τόπον τούτου, ὅπου νῦν ἔστι τὸ ἐν τοῖς Ἴεροσολύμοις κτίσμα. κατέσχε δὲ ῥαδίως, οὐκ ἐπίφθονον ὅ τι χωρίον, οὐδὲ ὑπὲρ οὗ ἄν τις ἐσπουδασμένως μαχεῖτο· ἐστὶ γὰρ πετρώδες,

¹ κάτω, Corais inserts. ² τινι, Casaubon, for τινά. ³ δὲν, Corais, for δεῖ. ⁴ δὲν, Corais inserts. ⁵ ἔδους λα, aëdes FD, edous other MSS.

¹ Strabo evidently has in mind, among other forms of worship, the bull-worship of the Egyptians. The bull was
GEOGRAPHY, 16. 2. 35-36

35. Moses, namely, was one of the Aegyptian priests, and held a part of Lower Aegypt, as it is called, but he went away from there to Judaea, since he was displeased with the state of affairs there, and was accompanied by many people who worshipped the Divine Being. For he said, and taught, that the Aegyptians were mistaken in representing the Divine Being by the images of beasts and cattle, as were also the Libyans; and that the Greeks were also wrong in modelling gods in human form; for, according to him, God is this one thing alone that encompasses us all and encompasses land and sea—the thing which we call heaven, or universe, or the nature of all that exists. What man, then, if he has sense, could be bold enough to fabricate an image of God resembling any creature amongst us? Nay, people should leave off all image-carving, and, setting apart a sacred precinct and a worthy sanctuary, should worship God without an image; and people who have good dreams should sleep in the sanctuary, not only themselves on their own behalf, but also others for the rest of the people; and those who live self-restrained and righteous lives should always expect some blessing or gift or sign from God, but no other should expect them.

36. Now Moses, saying things of this kind, persuaded not a few thoughtful men and led them away to this place where the settlement of Jerusalem now is; and he easily took possession of the place, since it was not a place that would be looked on with envy, nor yet one for which anyone would make a serious fight; for it is rocky, and, although it itself worshipped by them as a symbol of the might and fatherhood of God.
αὐτὸ μὲν εὐνύχρον, τὴν δὲ κύκλῳ χώραν ἔχουν λυπρὰν καὶ ἀνυδρον, τὴν δ’ ἐντὸς ἐξήκοντα σταδίων καὶ ὑπόπετρον. ἀμα δ’ ἄντι τῶν ὁπλῶν τὰ ἱέρα προβαθήλετο καὶ τὸ θείον, ἱδρυσιν τούτον ξητείν ἄξιον, καὶ παραδώσειν ὑποχρεώμενος τοιούτου σεβασμὸν καὶ τοιαύτην ἱεροτοίχιαν, ἤτις οὔτε δαπάναις ὀχλήσει τοὺς χρωμένους οὔτε θεοφορίαις οὔτε ἄλλαις πραγματείαις ἄτοποις, οὔτος μὲν οὖν εὐδοκιμίησας τούτοις συνεστήσατο ἄρχην οὐ τὴν τυχοῦσαν, ἀπάντων προσχωρησάν
tων ῥαδίως τῶν κύκλων διὰ τὴν ὁμιλίαν καὶ τὰ προτεινόμενα.

37. Οἱ δὲ διαδεξάμενοι χρόνους μὲν τινὰς ἐν τοῖς αὐτοῖς διέμενον δικαίοπραγοῦντες καὶ θεοσεβεῖς ὡς ἀληθῶς ὄντες; ἐπειτ’ ἐφισταμένων ἐπὶ τὴν ἱερωσύνην τὸ μὲν πρὸ τοῦ δεισδαιμόνιον, ἐπειτὰ τυραννικῶν ἀνθρώπων, ἐκ μὲν τῆς δεηδαιμονίας αἱ τῶν βρομάτων ἀποσχέσεις, ὀντερ καὶ νῦν ἔθος ἐστὶν αὐτοῖς ἁπέχεσθαι, καὶ αἱ περιτομαὶ καὶ αἱ ἐκτομαὶ 1 καὶ εἰ τινὰ τοιαῦτα ἐνομίσθη, ἐκ δὲ τῶν τυραννίδων τὰ ληστῆρια. οἱ μὲν γὰρ ἀφιστάμενοι τὴν χώραν ἐκάκον καὶ αὐτὴν καὶ τὴν γειτνίδαν, οἱ δὲ συμπράττοντες τοῖς ἄρχοντες καθήκοντας τὰ ἀλλότρια καὶ τῆς Συρίας κατεστρέφοντο καὶ τῆς Φοινίκης πολλὰ, ἢν δ’ ὁμοίος ἐυπρέπεια τε περὶ τῆς ἀκρότολοι αὐτῶν, οἷς ὁς τυραννεῖον 2 βδελυγμένον, ἀλλ’ ὡς ἱερὸν σεμνύνοντων καὶ σεβομένων.

1 ἐκτομαὶ Φλ.
2 τύραννον CDFHΓ; corrected in margin of DF.

1 So Tozer interprets. The Greek could mean that “the territory inside” the city, “sixty stadia” (in circumference) “is also rocky beneath the surface.”

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is well supplied with water, its surrounding territory is barren and waterless, and the part of the territory within a radius of sixty stadia is also rocky beneath the surface.\footnote{1} At the same time Moses, instead of using arms, put forward as defence his sacrifices and his Divine Being, being resolved to seek a seat of worship for Him\footnote{2} and promising to deliver to the people a kind of worship and a kind of ritual which would not oppress those who adopted them either with expenses or with divine obsessions or with other absurd troubles. Now Moses enjoyed fair repute with these people, and organised no ordinary kind of government, since the peoples all round, one and all, came over to him, because of his dealings with them and of the prospects he held out to them.

37. His successors for some time abided by the same course, acting righteously and being truly pious toward God; but afterwards, in the first place, superstitious men were appointed to the priesthood, and then tyrannical people; and from superstition arose abstinence from flesh, from which it is their custom to abstain even to-day, and circumcisions and excisions\footnote{3} and other observances of the kind. And from the tyrannies arose the bands of robbers;\footnote{4} for some revolted and harassed the country, both their own country and that of their neighbours, whereas others, co-operating with the rulers, seized the property of others and subdued much of Syria and Phoenicia. But still they had respect for their acropolis, since they did not loathe it as the seat of tyranny, but honoured and revered it as a holy place.

\footnote{2} i.e. a city and temple dedicated to His worship. 
\footnote{3} i.e. of females (see 16. 4. 9). 
\footnote{4} See 16. 2. 28.
38. Πέφυκε γάρ οὖτω, καὶ κοινὸν ἐστὶ τοῦτο καὶ τοῖς Ἐλλησι καὶ τοῖς βαρβάροις. πολιτικὸς γάρ ὁ νυς ἀπὸ προστάγματος κοινοῦ ξώσιν ἀλλὰς γάρ οὐχ οἰν τε τοὺς πολλοὺς ἐν τι καὶ ταύτῳ· ποιεῖν ἢμοσμένως ἀλλήλοις, ὅπερ ἦν τὸ πολιτεύεσθαι, καὶ ἀλλὰς πῶς νέμειν βίον κοινὸν. τὸ δὲ πρόσταγμα διττὸν ἢ γάρ παρὰ θεῶν ἢ C 762 παρὰ ἀνθρώπων· καὶ οὐ γε ἄρχαιοι τὸ παρὰ τῶν θεῶν ἐπρέσβευον μάλλον καὶ εσέμνυον, καὶ διὰ τοῦτο καὶ ὁ χρηστηριαζόμενος ἦν τότε πολὺς καὶ τρέχων εἰς μὲν Δωδώνην, ὅπως

ἐκ δρυὸς ψυκόμοιος Διὸς βουλὴν ἐπακούσῃ,2
συμβούλῳ τῷ Διῷ χρώμενος, εἰς δὲ Δελφοὺς,
τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
εἰ μηκέτ' εἰῇ;

αὐτὸς δ' ὁ παῖς

ἔστειχε τοὺς τεκόντας ἐκμαθαίνει θέλων
πρὸς δῶμα Ψοῖβου.

καὶ ὁ Μίνως παρὰ τοῖς Κρησὶν

ἐννέωρος βασίλευς Διὸς μεγάλον ὀδοιπόρος.

δ' ἐννέα ἑτῶν, ὡς φησίν Πλάτων, ἀναβάσσων ἐπὶ τό ἀντρον τοῦ Διὸς καὶ παρ' ἐκείνῳ τὰ προστάγματα λαμβάνου καὶ παρακομίζων εἰς τοὺς ἀνθρώπους. τὰ δ' ομοία ἐποίει καὶ Δυκούργος ὁ ἡλιοτής αὐτοῦ· πυκνὰ γάρ, ὡς ἐσκεφτεί, ἀποδημὸν ἐπιυμβάνετο παρὰ τῆς Πυθίας, ἀ προσήκεν παραγγέλλειν τοῖς Δακεδαιμονίοις.

1 κατ' αὐτὸ, CDFhū, κατὰ ταῦτα μοι; emended by Corais.
38. For this is natural; and it is common to the Greeks and the barbarians; for, being members of states, they live under common mandates; for otherwise it would be impossible for the mass of people in any country to do one and the same thing in harmony with one another, which is precisely what life in a free state means, or in any other way to live a common life. And the mandates are twofold; for they come either from gods or from men; and the ancients, at least, held those from the gods in greater honour and veneration; and on this account men who consulted oracles were much in evidence at that time—men who ran to Dodona "to hear the will of Zeus from the high-tressed oak,"  

1 thus using Zeus as their counsellor, and also to Delphi, "seeking to learn whether the child which had been exposed to die was no longer alive;"  

2 but the child himself "was on his way to the home of Phoebus, wishing to discover his parents."  

3 And among the Cretans Minos "reigned as king, who held converse with great Zeus every ninth year,"  

4 every nine years, as Plato says, when he would go up to the cave of Zeus and receive decrees from him and carry them to the people. And Lycurgus,  

5 his emulator, did likewise; for oftentimes, as it appears, he would go abroad to inquire of the Pythian priestess what ordinances it was proper for him to report to the Lacedaemonians.

1 Odyssey 14. 328.  
2 Euripides, Phoen. 36.  
3 Ibid. 34.  
4 See 10. 4. 8 and footnote.  
5 See 10. 4. 18.

2 ἐπακοῦσῃ, Corais, for ἐποκοῦσῃ.
30. Ταύτα γὰρ ὅπως ποτὲ ἀληθείας ἔχει, παρὰ γε τοῖς ἀνθρώποις ἐπετίστευτο καὶ ἑνενόμιστο, καὶ διὰ τούτο καὶ οἱ μάντεις ἐτιμῶντο, ὡς τὰ παρὰ τῶν θεῶν ἡμῶν ἔκφεροντες παραγγέλματα καὶ ἐπανορθώματα καὶ ζῶντες καὶ ἀποθανόντες καθάπερ καὶ ὁ Τειρεσίας,

τὸ καὶ τεθηνότι νόμον πόρε Περσεφόνεια
οἷς πεπνύσθαι· τοι δὲ σκιαλ ἀνέσσονσι. ¹

τοιοῦτος δὲ καὶ ὁ Ἀμφιάρεως καὶ ὁ Τροφόνιος καὶ ὁ Ὀρφεὺς καὶ ὁ Μουσάιος καὶ ὁ παρὰ τοῖς Γέταις θεός, τὸ μὲν παλαιὸν Ζήμολξις, Πυθα-γόρειός τις, καθ’ ἡμᾶς δὲ ὁ τὸν Βυρεβίστα ²
θεσπίζων, Δεκάνεως· παρὰ δὲ τοῖς Βοσπορνοῖς Ἀχαίκαρος, παρὰ δὲ τοῖς Ἰνδοῖς οἱ γυμνοσο-φισταῖ, παρὰ δὲ τοῖς Πέρσαις οἱ Μάγοι καὶ νεκυομάντεις καὶ ἑτὶ οἱ λεγόμενοι λεκανομάντεις καὶ ὑδρομάντες, παρὰ δὲ τοῖς Ἀσσυρίωσι οἱ Χαλδαῖοι, παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηνικοὶ ἀφοσκόποι. ³

τοιοῦτος δὲ τοῖς ἦν καὶ ὁ Μωσῆς καὶ οἱ διαδεξάμενοι ἐκεῖνοι, τὰς μὲν ἀρχὰς λαβόντες οὐ φαύλας, ἐκτραπώμενοι δ’ ἐπὶ τὸ χείρον.

40. "Ἡδὴ δ’ οὐν φανερῶς τυραννουμένης τῆς Ἰουδαίας, πρῶτος ἀνθ’ ἱερεῶς ἀνέδειξεν ἑαυτὸν βασιλέα Ἀλέξανδρος· τούτου δ’ ἦσαν νῦι Τρακάνος τε καὶ Ἀριστόβουλος; διαφερομένων δὲ περὶ τῆς ἀρχῆς, ἔπηλθε Πομπήιος καὶ κατελύσεν αὐτοὺς καὶ τὰ ἐρύματα αὐτῶν κατέσπασε καὶ αὐτὰ

¹ Meineke ejects the words καθάπερ... ἀνέσσονσι.
² Βυρεβίστα ΒDF, Βυρεβίστα ι (see critical note, 7. 3. 5).

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39. For these things, whatever truth there may be in them, have at least been believed and sanctioned among men; and for this reason the prophets too were held in so much honour that they were deemed worthy to be kings, on the ground that they promulgated to us ordinances and amendments from the gods, not only when they were alive, but also when they were dead, as, for example, Teiresias, "to whom even in death Persephone granted reason, that he alone should have understanding, whereas the others flit about as shadows."¹ Such, also, were Amphiaræus, Trophonius, Orpheus, Musaeus, and the god among the Getae, who in ancient times was Zamolxis,² a Pythagoreian, and in my time was Decaeneus,³ the diviner of Byrebitas; and, among the Bosporeni, Achaearus; and, among the Indians, the Gymnosophists; and, among the Persians, the Magi and the necromancers, as also the dish-diviners and water-diviners, as they are called; and, among the Assyrians, the Chaldæans; and, among the Romans, the Tyrrhenian nativity-casters.⁴ Moses was such a person as these, as also his successors, who, with no bad beginning, turned out for the worse.

40. At any rate, when now Judæa was under the rule of tyrants, Alexander was first to declare himself king instead of priest; and both Hyrcanus and Aristobulus were sons of his; and when they were at variance about the empire, Pompey went over and overthrew them and raised their fortifica-

¹ Odyssey 10. 494. ² Soc 7. 3. 5. ³ 7. 3. 5. ⁴ Cf. 17. 1. 43.

³ ἱεροκόποι, Cornes emends to ἱεροκόποι; Leitonne conj. ἱεροκόποι.
ἐν πρώτοις τὰ Ἱεροσόλυμα βία καταβάλων. ἦν γὰρ πετρώδες καὶ εὐερκεῖς ἔρμα, εὐτὸς μὲν C 703 εὐνύδρον, ἐκτὸς δὲ παντελῶς διψηρον, τάφρον λατομητὴν ἔχον βάθος μὲν ἐξήκοντα ποδῶν, πλάτος δὲ πεντήκοντα καὶ διακοσίων. ἐκ δὲ τοῦ λίθου τοῦ λατομηθέντος ἐπεπύργωτο τὸ τεῖχος τοῦ ιεροῦ. κατελάβετο δ’, ὡς φασὶ, τηρήσας τὴν τῆς νηστείας ἡμέραν, ἤνικα ἀπείγοντο οἱ Ἰουδαῖοι παντὸς ἔργου, πληρώσας τὴν τάφρον καὶ ἐπιβαλὼν τὰς διαβάθρας κατασπάσαι δ’ οὖν ἐκέλευσε τὰ τεῖχη πάντα καὶ ἄνειλεν εἰς δύναμιν ἡ λυστήρια καὶ τὰ γαζοφυλάκια τῶν τυράννων. ἦν δὲ δύο μὲν τὰ ταῖς εἰσβολαῖς ἐπικεῖμενα τοῦ Ἰερικούντος Θρῆς τε καὶ Γαῦρος, ἀλλὰ δέ 'Αλεξάνδριον τέ καὶ Τρκάνιον καὶ Μαχαιρόπους καὶ Λυσίας καὶ τὰ περὶ τὴν Φιλαδελφίαν καὶ ἡ περὶ Γαλιλαίαν Σκυθότοπις.

41. Ἰερικούς δ’ ἐστὶ πεδίον κύκλῳ περιεχόμενον ὅρεν τω καὶ ποὺ καὶ θεατροειδὸς πρὸς αὐτὸ κεκλιμένη ἐνταῦθα δ’ ἐστὶν ὁ φοινικῶν, μεμιγμένη ἔχον καὶ ἀλλὴν ἄλλην ἡμέραν καὶ εὐκαρπον, πλεονάζων δὲ τῶν φοινικῶν, ἐπὶ μῆκος σταδίων ἐκάτον, διάρρυτος ἄπας καὶ μεστὸς κατοικίων ἐστὶ δ’ αὐτοῦ καὶ βασιλέων καὶ ὁ τοῦ βασάμου παράδεισος. ἐστὶ δὲ τὸ φυτὸν θαμνώδες, κυτίσῳ ἐοικὸς καὶ περμήνθιν, ἄρωματίζον οὐ τῶν φυλῶν ἐπισχίσαντες ὑπολαμβάνουσιν ἀγγελίας τῶν ὁπῶν.

1 καταβάλων, Cusaubon, for καταβαλών.
2 After Μαχαιρόπους ισ δ’ adds Λύδας.
3 After Λυσιάς ισ’ adds καὶ Λύδας.

1 i.e. Palm-grove. 2 Built by Herod the Great.
tions, and in particular took Jerusalem itself by force; for it was a rocky and well-walled fortress; and though well supplied with water inside, its outside territory was wholly without water; and it had a trench cut in rock, sixty feet in depth and two hundred and sixty feet in breadth; and, from the stone that had been hewn out, the wall of the temple was fenced with towers. Pompey seized the city, it is said, after watching for the day of fasting, when the Judaeans were abstaining from all work; he filled up the trench and threw ladders across it; moreover, he gave orders to raise all the walls and, so far as he could, destroyed the haunts of robbers and the treasure-holds of the tyrants. Two of these were situated on the passes leading to Hiericus, I mean Threx and Taurus, and others were Alexandrium and Hyrcanium and Machaerus and Lysias and those in the neighbourhood of Philadelphia and Scythopolis in the neighbourhood of Galilaea.

41. Hiericus is a plain surrounded by a kind of mountainous country, which, in a way, slopes towards it like a theatre. Here is the Phoenicon, which is mixed also with other kinds of cultivated and fruitful trees, though it consists mostly of palm trees; it is one hundred stadia in length, and is everywhere watered with streams and full of dwellings. Here are also the palace and the balsam park. The balsam is of the shrub kind, resembling cytisus and terminthus, and has a spicy flavour. The people make incisions in the bark and catch the juice in vessels. This juice is a glutinous, milk-

3 Medicago Arborea.
4 The torebith tree, Pistacia terebinthus (cf. 15. 2. 10).
γλίσχρος γάλακτι παραπλησιον ἀναληφθεῖς δ' εἰς κογχάρια λαμβάνει πῆξιν λύει δὲ κεφαλαγίας θαυμαστῶς καὶ ύποχύσεις ἀρχομένας καὶ ἀμβλυωπίας τίμιος οὖν ἐστι, καὶ διότι ἐνταῦθα μόνον γεννᾶται καὶ ὁ φοινικὸς δὲ τοιούτος, ἔχων τὸν καρυωτὸν φοινικὰ ἐνταῦθα μόνον, πλην τοῦ Βαβυλωνίου καὶ τοῦ ἐπέκεινα πρὸς τὴν ἐω μεγάλῃ οὖν ἀπ' αὐτῶν ἡ πρόσοδος. καὶ τὸ ἐνυλοβαλάμῳ δὲ ώς ἀρώματι χρῶνται.

42. Ἡ δὲ Σιρβῶνις λίμνη πολλῇ μεν ἐστιν καὶ γὰρ χλιῶν σταδίων εἰρήκασι τινές τὸν κύκλον τῆς μεντόν παραλία παρεκτέταται μικρῷ τι πλεόν τῶν διακοσίων σταδίων μήκος ἐπιλαμβάνοντα, ἀρχαῖας, βαρύτατον ἔχουσα ὕδωρ, ὡστε μὴ δειν κολύμβοι, ἀλλὰ τὸν ἐμβάντα καὶ μέχρις ὀμφαλοῦ προβάντα εὖθυς ἐξαίρεσθαι μεστὴ δὲ ἑστίν ἀσφάλτου αὐτὴ δὲ ἀναφυσάται κατὰ καιροὺς ἀτάκτους ἐκ μέσου τοῦ βάθους μετὰ πομφολύγων, ὡς ἄν ξέωτος ύδατος κυρτομένη δ' ἐπιφάνεια λόφου φαντασίαν παρέχει συναναφέρεται δὲ καὶ ἄσβολος πολλῇ, καπνώδης, μεν, πρὸς δὲ τὴν όψιν ἄδηλος, ὡφ' ἡς κατιοῦται καὶ χαλκός καὶ ἀργυρός καὶ τῶν το στιλπνῶν μέχρι καὶ χρυσοῦν ἀπὸ δὲ τοῦ κατιοῦσα τὰ σκεῦη γνωρίζουσιν οἱ περιοικοῦντες ἀρχομένη τὴν ἀναβολὴν τοῦ ἀσφάλτου, καὶ παρασκευάζονται πρὸς τὴν μεταλλείαν αὐτοῦ, ποιησάμενοι σχεδίας

1 προβαντα CDFhi, προελθόντα α. προβάντα is omitted by the Epit. and Meineke.
2 τότε, after αὐτή, is ejected by Groskurd and Meineke.
3 Instead of ἄσβολος, E reads ἄσβαλος, F ἄσβωλος, and the Epit. βόλος.

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white substance; and when it is put up in small quantities it solidifies; and it is remarkable for its cure of headache and of incipient cataracts and of dimness of sight. Accordingly, it is costly; and also for the reason that it is produced nowhere else. Such is also the case with the Phoenicon, which alone has the caryotic palm,\(^1\) excepting the Babylonian and that beyond Babylonia towards the east. Accordingly, the revenue derived from it is great. And they use the xylo-balsam\(^2\) as spice.

42. Lake Sirbonis\(^3\) is large; in fact some state that it is one thousand stadia in circuit; however, it extends parallel to the coast to a length of slightly more than two hundred stadia, is deep to the very shore, and has water so very heavy that there is no use for divers, and any person who walks into it and proceeds no farther than up to his navel is immediately raised afloat. It is full of asphalt. The asphalt is blown to the surface at irregular intervals from the midst of the deep, and with it rise bubbles, as though the water were boiling; and the surface of the lake, being convex, presents the appearance of a hill. With the asphalt there arises also much soot, which, though smoky, is imperceptible to the eye; and it tarnishes copper and silver and anything that glistens, even gold; and when their vessels are becoming tarnished the people who live round the lake know that the asphalt is beginning to rise; and they prepare to collect

\(^{1}\) Palma caryota, with walnut-like fruit.

\(^{2}\) Apparently the liquid obtained from the branches when cut off.

\(^{3}\) Strabo seems obviously to be confusing the Asphalmites Lacus (the Dead Sea) with Lake Sirbonis, which latter "broke through to the Mediterranean Sea" (see 1. 3. 4 and 1. 4. 7).
C 764 καλαμίνας. ἔστι δὲ οὗ ἀσφάλτος γῆς βῶλος, ὑγραινομένη μὲν ὑπὸ θερμοῦ καὶ ἀναφυσωμένη καὶ διαχεομένη, πάλιν δὲ μεταβάλλουσα εἰς πάγων ἵσχυρῶν ὑπὸ τοῦ γυνχροῦ ὕδατος, οἷον ἔστι τὸ τῆς λίμνης υδαρ, ὡστε τομῆς καὶ κοπῆς δεῖσθαι, εἰτ' ἐπιπολάζομαι διὰ τὴν φύσιν τοῦ ὕδατος, καθ' ἡν ἐφαμεν μηδὲ κολύμβοι δεῖσθαι, μηδὲ βαπτίζομαι ὑπὸ τοῦ ἐμβιώσα, ἀλλ' ἐξείρησομαι προσπλεύσαντες δὲ ταῖς σχεδίαις κόπτουσι καὶ φέρονται τῆς ἀσφάλτου ὦςον ἐκαστὸς δύναται.

43. Τὸ μὲν ὅσῳ συμβαίνου ταὐτότου γωνιᾶς δὲ ὄντας σχισπεσθαί φησιν ἐπωδίως ὁ Ποσειδάνιος τοὺς ἀνθρώπους καὶ οὐρα καὶ ἄλλα δυσόδη ιγρά, ἀν' περικαταχέαντας καὶ ἐκπιστάντας πήττεων τὴν ἀσφαλτον, εἴτ' τέμνειν εἰ μὴ τῆς ἔστιν ἐπιτιθειότης τῶν οὐρῶν τοιαύτη, καθὶς καὶ ἐν ταῖς κύστεσι τῶν λιθωτῶν, καὶ ἐκ τῶν παιδικῶν οὐρῶν ἡ χρυσόκολλα συνίσταται ἐν μέσῃ δὲ τῇ λίμνῃ τὸ πάθος συμβαίνειν εὐλογῶν, ὅτι καὶ ἡ πηγὴ τοῦ πυρὸς καὶ τῆς ἀσφάλτου κατὰ μέσον ἔστι καὶ τὸ πλῆθος τοῦ ἄτακτος δὲ ἡ ἀναφύσης, ὅτι καὶ ἡ τοῦ πυρὸς κίνησις οὐκ ἔχει τάξιν ἡμῖν ψανηράν, ὡστε καὶ ἀλλων πνευμάτων πολλών τοιαύτα δὲ καὶ τὰ ἐν Ἰππειρώτιδι.

1 ε, Corais brackets.

1 On a recent visit to the Dead Sea (December, 1929), the translator found that Strabo’s whole account is substantially correct. As for floating, a very corpulent person could walk out only up to the navel before floating, but a very lean person up to the shoulders.

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it by means of rafts made of reed. The asphalt is a clod of earth, which at first is liquefied by heat, and is blown up to the surface and spreads out; and then again, by reason of the cold water, the kind of water the lake in question has, it changes to a firm, solidified substance, and therefore requires cutting and chopping; and then it floats, because of the nature of the water, owing to which, as I was saying, there is no use for divers; and no person who walks into it can immerse himself either, but is raised afloat. They reach the asphalt on rafts and chop it and carry off as much as they each can.

43. Such, then, is the fact in the case; but according to Poseidonius the people are sorcerers and pretend to use incantations, as also urine and other malodorous liquids, which they first pour all over the solidified substance, and squeeze out the asphalt and harden it, and then cut it into pieces; unless there is some suitable element of this kind in urine, such, for example, as chrysocolla, which forms in the bladder of people who have bladder-stones and is derived from the urine of children. It is reasonable that this behaviour should occur in the middle of the lake, because the source of the fire and also the greater part of the asphalt is at the middle of it; but the bubbling up is irregular, because the movement of the fire, like that of many other subterranean blasts, follows no order known to us. Such, also, are the phenomena at Apollonia in Epirus.

2 Literally, "gold-solder." The translator does not know what the word means in the above passage, whether malachite (carbonate of copper), or borate of soda, or what.

3 See 7. 5. 8.
44. Τού δ’ ἐμπυρον τὴν χώραν εἶναι καὶ ἄλλα τεκμήρια φέρουσι πολλά καὶ γὰρ πέτρας τινὰς ἐπικεκαυμένας δεικνύουσι τραχείας περὶ Μοσάνδα καὶ σήραγγας πολλαχὸν καὶ γῆν τεφρώδη, σταγόνας τε πίσσης ἐκ λισσάδων λειβομένας καὶ δυσώδεις πόρρωθεν ποταμούς ζεύοτας, κατοικίας τε ἀνατετραμμένας σποράδην ὅστε πιστεύειν τοὺς θρυλουμένους ὑπὸ τῶν ἐγχαρίων, ὡς ἵνα ἄκουσή τοὺς πρισκαίδεκα πόλεις ἐνταῦθα, ὅτι τῆς μητροπόλεως Σοδόμων σάφος κύκλος ἔμεικεν ταύτα τούτα ὑπὸ δὲ σεισμῶν καὶ ἀναφυσημάτων πυρὸς καὶ θερμῶν ὑδάτων ἀσφαλτωδῶν τε καὶ θειώδων ἡ λίμνη προπέσω καὶ πέτραι πυρίληπτοι γένοιτο, αἳ τε πόλεις αἳ μὲν καταποθεῖεν, ἃς δ’ ἐκλέπην οἱ δυσάμενοι φυγεῖν. Ἐρατοθένης δὲ φησὶ τὰναντία, λιμναξούσης τῆς χώρας, ἐκρήγμασιν ἀνακαλυφθήναι τὴν πλειστην, καθάπερ τὴν θάλατταν.  

45. Ἑστὶ δὲ καὶ ἐν τῇ Γαδαρίδι ὑδωρ μοχθηρὸν λιμναῖον, οὗ τὰ γευσάμενα κτήμα τρίχας καὶ ὀπλᾶς καὶ κέρατα ἀποβιάλλει. ἐν δὲ ταῖς καλουμέναις Ταριχέαις ἡ λίμνη μὲν ταριχείας ἰχθυῶν ἀστείας παρέχει, φύει δὲ δένδρα καρποφόρα, μηλεάς ἐμφερὴ χρῶνται δ’ Ἀγώντιοι τῇ ἀσφάλτῳ πρὸς τὰς ταριχείας τῶν νεκρῶν.

46. Πομπήιος μὲν οὖν περικόψας τινὰ τῶν 0 765 ἐξίσιας ἑνετῶν ὑπὸ τῶν Ἰουδαίων κατὰ βίαιν

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1 θάλατταν, Coraiss emends to Θαλάταν.
2 Ταριχέαις Ε, Ταριχέιας; emended by Tzschucke.
44. Many other evidences are produced to show that the country is fiery; for near Moasada are to be seen rugged rocks that have been scorched, as also, in many places, fissures and ashy soil, and drops of pitch dripping from smooth cliffs, and boiling rivers that emit foul odours to a great distance, and ruined settlements here and there; and therefore people believe the oft-repeated assertions of the local inhabitants, that there were once thirteen inhabited cities in that region of which Sodom was the metropolis, but that a circuit of about sixty stadia of that city escaped unharmed; and that by reason of earthquakes and of eruptions of fire and of hot waters containing asphalt and sulphur, the lake burst its bounds, and rocks were enveloped with fire; and, as for the cities, some were swallowed up and others were abandoned by such as were able to escape. But Eratosthenes says, on the contrary, that the country was a lake, and that most of it was uncovered by outbreaks, as was the case with the sea.1

45. In Gadaris, also, there is noxious lake water; and when animals taste it they lose hair and hoofs and horns. At the place called Taricheae the lake supplies excellent fish for pickling; and on its banks grow fruit-bearing trees resembling apple trees. The Aegyptians use the asphalt for embalming the bodies of the dead.

46. Now Pompey clipped off some of the territory that had been forcibly appropriated by the Judaeans,

1 i.e. the lake burst its bounds in a number of places, as did the Mediterranean at the Pillars (see 1. 2. 31), if the text is correct. But it is most probable that Strabo wrote “as was the case with Thessaly” (see 9. 5. 2, and Herodotus 7. 129), as suggested by Corais and Kramer (see critical note).
ἀπέδειξεν Ἡρώδης τὴν ἱερωσύνην τῶν δ' ἀπὸ γένους τῆς ὑστεροῦ Ἡρώδης, ἀνήρ ἐπιχώριος, παραδὺς εἰς τὴν ἱερωσύνην, τοσοῦτον διήνεγκε τῶν πρὸ αὐτοῦ, καὶ μάλιστα τῇ πρὸς Ῥωμαίους ὀμιλίᾳ καὶ πολιτείᾳ, ὡστε καὶ βασιλεὺς ἔχρηματισε, δόντος τῷ μὲν πρῶτον 'Ἄντωνίου τὴν ἐξουσίαν, ὑστεροῦ δὲ καὶ Καίσαρος τοῦ Σεβαστοῦ τῶν δ' υἱῶν τοὺς μὲν αὐτὸς ἀνείλειν, ὡς ἐπιβουλευσάντας αὐτῷ, τοὺς δὲ τελευτῶν διαδόχους ἀπελιπε, μερίδας αὐτοῖς ἀποδοῦσι. Καίσαρ δὲ καὶ τοὺς υἱοὺς ἐτίμησε τοῦ Ἡρώδου καὶ τὴν ἀδελφὴν Σαλώμην καὶ τὴν ταύτης θυγατέρα Βερενίκην οὐ μέντοι εὐτύχησαν οἱ παῖδες, ἀλλ' ἐν αὐτίας ἐγένοντο, καὶ ὁ μὲν ἐν φυγῇ διετέλει, παρὰ τοῦς Ἀλλόβριξι Γαλαταῖς λαβὼν οἰκήσιν, οὓς δὲ θεραπεῖα πολλῇ μόλις εὑρόντο κάθοδον, τετραχίας ἀποδείχθεισι ἐκατέρριφ.

III

1. Ἱσπέρκεται δὲ τής Ἰουδαίας καὶ τῆς Κολίνης Συρίας μέχρι Βαβυλώνιας καὶ τῆς τοῦ Ἐφραίμος ποταμίας πρὸς νότου Ἀραβία πάσα χωρὶς τῶν ἐν τῷ Μεσοποταμίῳ Σκηνιτῶν. περὶ μὲν οὖν τῆς Μεσοποταμίας καὶ τῶν νεμομένων αὐτήν ἐθνῶν εἰρήτει τὰ δὲ πέραν τοῦ Ἐφραίμος τὰ μὲν πρὸς ταῖς ἐκβολαῖς αὐτοῦ νέμονται Ἀββυλώνιοι καὶ τὸ τῶν

1 Ἡρώδης, Coris emonds to Ἰσραήλ.
2 τής λα., τῖσον, other MSS.
and appointed Herod to the priesthood; but later a certain Herod, a descendant of his and a native of the country, who slinked into the priesthood, was so superior to his predecessors, particularly in his intercourse with the Romans and in his administration of affairs of state, that he received the title of king, being given that authority first by Antony and later by Augustus Caesar. As for his sons, he himself put some of them to death, on the ground that they had plotted against him; and at his death left others as his successors, having assigned to them portions of his kingdom. Caesar also honoured the sons of Herod and his sister Salomè and her daughter Berenice. However, his sons were not successful, but became involved in accusations; and one of them spent the rest of his life in exile, having taken up his abode among the Allobrogian Gauls, whereas the others, by much obsequiousness, but with difficulty, found leave to return home, with a tetrarchy assigned to each.

III

1. Above Judaea and Coelê-Syria, as far as Babylonia and the river-country of the Euphrates towards the south, lies the whole of Arabia, with the exception of the Scenitae in Mesopotamia. Now I have already spoken of Mesopotamia and the tribes that occupy it; but as for the parts on the far side of the Euphrates, those near its outlets are occupied by Babylonians and the tribe of the

1 Hyrcanus, apparently.  
2 Archeläus.  
3 Antipas and Philip.  
4 16. 1. 26 ff.
Χαλδαίων ἔθνος (ἐφηται δὲ καὶ 1 περὶ τούτων),
tὰ δὲ ἐξ ἑαυτῆς τῆς Μεσοποταμίας μέχρι Κούλης
Συρίας, τὸ μὲν πλησιάζου τὸ ποταμὸ καὶ τὴν
Мεσοποταμίαν Σκηνῆται κατέχουσιν Ἀραβεῖς,
δυναστείας ἀποτελημένοι μικρὰς ἐν λυπροῖς
χωρίοις διὰ τὰς ἀινορίας, γεωργοῦντες μὲν ἡ
ointment ἡ μικρά, νομᾶς δὲ ἔχουσι παντοδαπῶν
θρεμμάτων, καὶ μάλιστα καμήλων, ὑπὲρ δὲ τούτων ἔρημος ἦστιν πολλὴ τὰ δὲ τούτων ἦταν νοτιῶ-
τερα ἔχουσιν οἱ τὴν ἐνδαίμονα καλούμενην Ἀρα-
βίαν οἰκονυτες. τάντας δὲ τὸ μὲν προσάρκτουν
πλευρὸν ἡ λεχθεισά ἐστιν ἔρημος, τὸ δὲ ἔφων
ὁ Περσικὸς κόλπος, τὸ δὲ ἐσπέριον ὁ Ἀράπιος,
tὸ δὲ νότιον ἡ μεγάλη διάλαττα ἡ ἔξω τῶν κόλπων
ἀμφοῖ, ἵνα ἄπασαν Ἑρωθρᾶν καλοῦσιν.

2. Ὁ μὲν οὖν Περσικὸς κόλπος λέγεται καὶ ἡ
κατὰ Πέρσας διάλαττα: φησὶ δὲ περὶ αὐτῆς
Ἑρατοσθένην οὕτως, ὅτι τὸ μὲν στόμα φησίν
ἐναι στενῶν οὕτως, ὡστε ἐξ Ἀρμόξων, τοῦ τῆς
Καρμανίας ἀκρωτηρίου, τῆς Ἀραβίας ἀφοράται
τὸ ἐν Μάκαις· ἀπὸ δὲ τοῦ στόματος ἦν δεξιὰ
παραλία περιφέρης οὕσα καὶ ἄρχας μὲν ἄπο τῆς
Καρμανίας πρὸς ἑω μικρὸν, εἶτα πρὸς ἄρκτον
νεῦει, καὶ μετὰ ταῦτα πρὸς τὴν ἑσπέραν μέχρι
Τερηδόνος καὶ τῆς ἐκβολῆς τοῦ Ἐὐφράτου περιέ-
χει δὲ τὴν τε Καρμανίων παραλίαν καὶ τὴν
C 766 Περσῶν καὶ Σουσίων καὶ Βαβυλωνίων ἀπὸ
μέρους, ὅσον μυρῖνον οὕσα 2 σταδίων· περὶ δὲ ὃν καὶ
ἡμέρας εὑρίκαμεν· τὸ δὲ ἑκτεῦθεν ἔξης ἐπὶ τὸ στόμα
πάλιν ἄλλου τοσοῦτοι, καθάπερ καὶ Ἀνδροσθένη

1 kal is omitted by all MSS. except π.
Chaldaeans, of whom I have already spoken;¹ and of those parts that follow after Mesopotamia as far as Coelè-Syria, the part that lies near the river, as well as Mesopotamia, is occupied by Arabian Scenitae, who are divided off into small sovereignties and live in tracts that are barren for want of water. These people till the land either little or none, but they keep herds of all kinds, particularly of camels. Above these people lies an extensive desert; but the parts lying still farther south than their country are held by the people who inhabit Arabia Felix, as it is called. The northern side of Arabia Felix is formed by the above-mentioned desert, the eastern by the Persian Gulf, the western by the Arabian Gulf, and the southern by the great sea that lies outside both gulfs, which as a whole is called Erythra.²

2. Now the Persian Gulf is also called the Persian Sea; and Eratosthenes describes it as follows: its mouth, he says, is so narrow that from Harmozi, the promontory of Carmania, one can see the promontory at Macæ in Arabia; and from its mouth the coast on the right, being circular, inclines at first, from Carmania, slightly towards the east, and then towards the north, and, after this, towards the west as far as Teredon and the outlet of the Euphrates; and it comprises the coast of the Carmanians and in part that of the Persians and Susians and Babylonians, a distance of about ten thousand stadia. I have already spoken of these peoples.³ And thence next to its mouth it extends another ten thousand stadia, as stated, Eratosthenes says, by

¹ 16. 1. 6. ² i.e. "Red" Sea. ³ 15. 2. 14 ff.

² obσα D, obσαν other MSS.
Λέγειν φησὶ τῶν Θάσιων, τῶν καὶ Νεώρχῳ συμπλεύσαντα καὶ 1 καθ’ αὐτῶν· ὅστε δὴ ἡ πόλις ἔστι, διότι μικρόν ἀπολείπεται τῷ μεγέθει τῆς κατὰ τῶν Εὐξεινῶν βαλάντις αὐτῇ ἡ θάλασσα· λέγειν δὲ φησίν ἐκείνου περιπεπλευκότα στόλῳ τῶν κόλπων, ὅτι ἀπὸ Γερρῆνος ἐξῆς ἐν δεξιᾷ ἔχαστε τὴν ἡπείρον ὁ παράπλους ἔχει προκειμένην νῆσον Ἰκαρόν,2 καὶ ἱερὸν 'Απόλλωνος ἄγιον ἐν αὐτῇ καὶ μαντεῖον Ταυροπόλου.

3. Παραπλεύσαντι δὲ τῆς Ἀραβίας εἰς δισχιλίους καὶ τετρακόσιους σταδίους ἐν βαθεῖ κόλπῳ κεῖται πόλις Γέρρα, Χαλδαίων φυγάδων ἐκ Βαβυλώνος οἰκούντων γῆν 3 ἀλμυρίδα καὶ ἔχουσιν ἄλλας τὰς οἰκίας, ἃς, ἐπειδὴ λεπίδες τῶν ἁλῶν ἀφιστάμεναι κατὰ τὴν ἐπίκαιρην τὴν ἐκ τῶν ἠλίων συνεχεῖς ἀποτπεπτουσί, καταρραίνοντες ὑδάτι πυκνὰ τοὺς τοίχους συνέχουσι· διέχει δὲ τῆς βαλάντης διακόσιους σταδίους ἡ πόλις· πεζέμποροι δ’ εἰσίν οἱ Γερραίοι τὸ πλέον τῶν Ἀραβίων φορτίων καὶ ἄρωμάτων.4 'Αριστοβουλος δὲ τούναντίον φησὶ τοὺς Γερραίους τὰ πολλὰ σχεδίας εἰς τὴν Βαβυλωνίαν ἐμπορεύεσθαι, ἐκείθεν δὲ τῷ Ἐὐφράτῃ τὰ φορτία ἀναπλεύει εἰς Θάψακον, εἰτὰ πεζῆ κομίζεσθαι πάντη.

4. Πελεύσαντι δ’ ἐπὶ πλέον ἀλλὰ νήσοι, Τύρος καὶ Ἀραδός, εἰσὶν, ἵππα ἔχουσι τοῖς Φοινίκικοίς 5 ὀμοίως· καὶ φασὶ γε οἱ ἐν αὐτοῖς οἰκούντες τὰς ὁμοιομοίους τῶν Φοινίκων νῆσους καὶ πόλεις ἀποίκους ἐστῶσιν. διέχουσι δὲ αἱ νῆσοι αὐταί

1 καὶ, Tyrwhitt inserts before καθ’.
2 Ἰκαρόν Ε. Ἰκαρόν other MSS.
3 γῆν. Meineke, for τὴν.
4 ἄρωμάτων ι, ἄρωματικον other MSS.

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Androstrhenes the Thasian, who made the voyage, not only with Nearchus but also on his own account; so that it is clear from this that this sea is but little short of the Euxine in size; and Eratosthenes says that Androstrhenes, who sailed round the gulf with a fleet, states that in making the coasting voyage, with the continent on the right, one sees next after Teredon the island Icarus and a temple sacred to Apollo in it and an oracle of Tauropolus.¹

3. After sailing along the coast of Arabia for a distance of two thousand four hundred stadia, one comes to Gerrha,² a city situated on a deep gulf; it is inhabited by Chaldaeans, exiles from Babylon; the soil contains salt and the people live in houses made of salt; and since flakes of salt continually scale off, owing to the scorching heat of the rays of the sun, and fall away, the people frequently sprinkle the houses with water and thus keep the walls firm. The city is two hundred stadia distant from the sea; and the Gerrhaeans traffic by land, for the most part, in the Arabian merchandise and aromatics, though Aristobulus says, on the contrary, that the Gerrhaeans import most of their cargoes on rafts to Babylonia, and thence sail up the Euphrates with them, and then convey them by land to all parts of the country.

4. On sailing farther, one comes to other islands, I mean Tyre and Aradus, which have temples like those of the Phoenicians. It is asserted, at least by the inhabitants of the islands, that the islands and cities of the Phoenicians which bear the same name are their own colonies. These islands are

¹ i.e. Artemis Tauropolus. ² Now Adjer.

⁶ φοινικοῖς CDh, φοινικίοις ὁ, φοινίκιοις κκ.
Τερενδώνος μὲν δεχόμερον πλοῦν, τής δὲ κατὰ τὸ στόμα ἄκρας τῆς ἐν Μάκαις ἤμερήσιον.

5. Ἀπὸ δὲ τῆς Καρρανίας εἰρήκασι καὶ Νέαρχος καὶ Ὀρθαγώρας νῆσον Οὐγυνιν Κεῖσθαι πρὸς νῦτον πελαγίαν ἐν δισχίλιοις σταδίοις, ἐν ἵ τάφος Ἐρύθρα δεῖκνυται, λόγω μέγα ἀγρίοις φοίνικι κατάφυτον τοῦτον δὲ βασιλεύτα ἐν ὑπό τούτων καὶ ἀπ' αὐτοῦ τὴν θάλασσαν ἐπώνυμον καταλιπεῖν, δηλῶσαι δὲ ταυτὰ φήσιν αὐτοῖς Μιῳρωπάστην τοῦ Ἀρσίτου τοῦ Φρυγίας σατράπου, φυγόντα μὲν Δαρείου, διατρίφαντα δὲ ἐν τῇ νῆσῳ, συμ- μείαντα δὲ αὐτοῖς καταχθέοντω εἰς τὸν Περσικόν κύλλον καὶ ξητοῦντα καθοδον δὲ αὐτῶν εἰς τὴν οἰκείαν.

6. Καθ' ὅλην δὲ τὴν τῆς Ἐρυθρᾶς παραλίαν κατὰ βυθοῦ φῦεται δένδρα ὁμοία δάφνη καὶ ἑλαία, ταῖς μὲν ἀμπώτισσιν ὡλα ὑπερφανῆ γεγρόμενα, ταῖς δὲ πλημμυρίσσων ἐσθ' ὅτε ὡλα καλυπτόμενα, καὶ ταύτα τῆς ὑπερκειμένης τῆς ἄνδρου οὐσίας, ὡστε ὡς ἐπιτείνεσθαι τὸ παράδοξον. Περὶ μὲν οὖν τῆς κατὰ Πέρσας θαλάττης, ἂν ἔφαν πλευρὰν ἐφαμεν εἶναι τῆς εὐδαίμονος Ἀραβίας, τοιαύτα εἰρήκεν Ἐρατοσθένης.

7. Φησὶ δ' ὁ Νέαρχος τῶν Μιῳρωπάστην ἐνυχθεῖν αὐτοῖς μετὰ Μαξίμου τῶν δὲ Μαξίμου ἐπάρχειν νῆσον τινὸς τῶν ἐν τῷ Περσικῷ κόλπῳ καλεῖσθαι δὲ τὴν νῆσον Ὀάρακτας, εἰς ταύτην δὲ τῶν Μιῳρωπάστην καταφυγόντα ξενίας τυχεῖν

1 Οὐγυνιν, Kramar, for Τυρήνην CDFλίξει, Τυρρηνήν E, Οὐγυνων Corais.
2 Ἀρσίτου, Meineke, for Ἀρρήνου.
3 ἐπιτείνεσθαι, Corais, for ἐπιγίνεσθαι.
distant a ten days' sail from Tenedon and a one day's sail from the promontory near the mouth of the gulf at Maceae.

5. Both Nearchus and Orthagoras state that the island Ogyris lies in the high sea at a distance of two thousand stadia from Carmania, and that on it is to be seen the grave of Erythras, a large mound planted with wild palm trees; and that Erythras reigned as king over that region and left the sea named after himself. Nearchus says that these things were pointed out to them by Mithropastes, the son of Aristes, which latter was satrap of Phrygia; and that the former was banished by Dareius, took up his residence in the island, joined them when they landed in the Persian Gulf, and sought through them to be restored to his homeland.

6. Along the whole of the coast of the Red Sea, down in the deep, grow trees like the laurel and the olive, which at the ebb tides are wholly visible above the water but at the full tides are sometimes wholly covered; and while this is the case, the land that lies above the sea has no trees, and therefore the peculiarity is all the greater. Such are the statements of Eratosthenes concerning the Persian Sea, which, as I was saying, forms the eastern side of Arabia Felix.

7. Nearchus says that they were met by Mithropastes, in company with Mazenes; that Mazenes was ruler of an island in the Persian Gulf; that the island was called Oaracta; that Mithropastes took refuge, and obtained hospitality, in this island upon

1 i.e. the "Erythraean" (Red) Sea.
2 Coral Reefs, apparently.

4 'Oaracta, Corais and Meineke, for Δαρακτα moux, Δαρακτα other MSS., Δαρα Stephanus.
κατὰ τὴν ἐξ Ὄγυριος ¹ γενομένην ἀφοδον, καὶ
dὴ καὶ συνελθεῖν τῷ Μαξήνῃ ² συσταθήσομεν
τοῖς ἐν τῷ στόλῳ Μακεδόσι, τὸν δὲ Μαξήνην καὶ
καθηγεμόνα τοῦ πλοῦ γενέσθαι. Λέγει δὲ καὶ ἐν
ἀρχῇ τοῦ Περσικοῦ παράπλου νῆσον, ἐν ἡ μαρ-
γαρίτης πολὺς καὶ πολυτίμητος ἔστιν, ἐν ἄλλωι
δὲ ψήφοι τῶν διανυχῶν καὶ λαμπρῶν ἐν δὲ ταῖς
πρὸ τοῦ Εὐφράτου νῆσοις δένδρα φύεσθαι λιβάνου
πνεύμα, ὃν τὰς ρίζας κλωμένων ὅπων ἰένω
παγωνίων δὲ καὶ ἱχίων μεγέθη, ὁπερ κοινῶν ἐν
πάντῃ τῇ ἑξῳ δαλάττῃ τοὺς μὲν γὰρ εἶναι μεῖζονς
καυσίων, τοὺς δὲ καὶ δικοῦλους ἐποκεῖλαν δὲ
κήτους ἰδεῖν πεντήκοντα πηχῶν.

IV

1. Ἀρχῇ δὲ τῆς Ἀραβίας ἀπὸ τῆς Βαβυλωνίας
ἔστιν ἡ Μαικηνὴ ³ πρόκειται δὲ ταύτης τῇ μὲν ἡ
ἔρημος τῶν Ἀράβων, τῇ δὲ τὰ ἔλη τὰ κατὰ Χαλδαί
ους, ἀ ποιεῖ παρεκχεόμενος οἱ Εὐφράτης, τῇ δὲ ἡ
κατὰ Πέρσας θάλαττα, δυσάερος ⁴ οὖσα καὶ
ὀμελόδης καὶ ἔπομβρος ἁμα καὶ καματηρᾶ,
καλλίκαρτος ⁵ ἔστιν ὁμος ὡς ἡ δ᾽ ἅμπελος ἐν ἔλεσι

¹ Ὄγυριος, Tzschucke and Kramer and Meineke, for
Ωγύρον.
² Μαξήνη, Tzschucke, for Ἀμαζήνη.
³ Μαικηνή appears to be an error for Μαισηνή (or Μεσηνή). 
Cp. Μεσηνή (2. 1. 31) and Μεσηνῶν (16. 1. 8).
⁴ δὲ, after δυσάερος, Corainius deletes.
his departure from Ogyris; that, furthermore, Mithropastes had a conference with Mazenes for the purpose of being recommended by him to the Macedonians in the fleet; and that Mazenes became guide in their voyage. Nearchus goes on to say that there is an island at the beginning of the Persian Gulf where quantities of valuable pearls are to be found; and that in other islands there are pebbles of transparent and brilliant stones; and that in the islands off the mouth of the Euphrates there are trees which smell like frankincense, and that juice flows from their roots when they are broken in pieces. And he speaks of the large size of the crabs and sea-urchins, which is a common thing in the whole of the exterior sea; for, he adds, some are larger than hats and others as large as a vessel holding two cotylae; and he says that he saw a whale stranded on the beach that was fifty cubits in length.

IV

1. Arabia commences on the side of Babylonia with Maeceñē. In front of Maeceñē, on one side, lies the desert of the Arabians; and on another side lie the marshes opposite the Chaldaeans, which are formed by diversions of water from the Euphrates; and on another side lies the Persian Sea. The country has foul air, is misty, and is subject both to rains and to scorching heat; but still its products are excellent. The vine grows in the marshes, as

1 The Greek word implies the broad-brimmed felt hats worn by the Macedonians.
2 i.e. nearly a pint.
3 About 100 feet.

5 Ἐτ, Corais inserts.
STRABO

φύτευται, καλαμίναις μηψίν ἐπιβαλλομένης γῆς, ὅση δέξαιτ' ἀν τὸ φυτὸν, ὅστε φορητὴν γίνεσθαι πολλάκις, εἰτ' κοινοῖς ἑπωθεῖσθαι πάλιν εἰς τὴν οἰκεῖαν ἑδραν.

2. Ἐπάνειμι δὲ ἐπὶ τὰς Ἐπατοσθένους ἀποφάσεις, ὡς ἔξησ περὶ τῆς Ἀραβίας ἐκτίθεται. φησὶ δὲ περὶ τῆς προσαρκτίου καὶ ἐρήμης, ἢτις ἐστὶ μεταξὺ τῆς τε εὐδαίμονος Ἀραβίας καὶ τῆς Κοιλοσύρων καὶ τῶν Ἰουδαίων, μέχρι τοῦ μυχοῦ τοῦ Ἀραβίου κόλπου, διότι ἀπὸ Ἡρώδου τόλμως, ἢτις ἐστὶ πρὸς τὸν Νείλο μυχὸς τοῦ Ἀραβίου κόλπου, πρὸς μὲν τὴν Ἡσαβατέων Πέτραν εἰς Βαβυλῶνα πειστικός Χίλιοι ἔζακοστίοι, πᾶσα μὲν πρὸς ἀνατολὰς θερινᾶς, διὰ δὲ τῶν παρακειμένων Ἀραβίων ἐθνῶν Ναβαταίων τε καὶ Χαυλοταίων καὶ Ἀγραίων ὑπὲρ δὲ τούτων ἡ Εὐδαίμονι ἐστίν, ἐπὶ μυρίους καὶ διοχείλους ἐκκειμένη σταδίων πρὸς νότων μέχρι τοῦ Ἀτλαντικοῦ πελάγους. ἔχουσι δὲ αὐτής οἱ μὲν πρότειν μετὰ τοὺς Σύρους καὶ τοὺς Ἰουδαίους ἀνθρώπους γεωργοὺς μετὰ δὲ τούτων διαμίμος ἐστὶ γῆ καὶ λυτρα, φοῖνικας ἔχουσα ὀλίγους καὶ ἀκάνθων καὶ μύρικας καὶ ὀρυκτὰ υδάτα, καθάπερ καὶ Ἡ Γεδρωσία, σκηνεῖται δὲ ἔχουσιν αὐτήν C 768 Ἀραβεῖς καὶ καμηλοβοσκοὶ, τὰ δὲ ἐσχατὰ πρὸς νότων καὶ ἀνταίροντα τῇ Λιδισίᾳ βρέχεται τε θερινοῖς ὁμβροῖς καὶ διστορεῖται παραπληγίω τῇ Ἰνδίκῃ, ποταμοὺς δὲ ἐχεῖ καταναλισκομένους εἰς πεδία καὶ λίμνας. εὐκαρπία δὲ ἐστὶν ἡ τέ ἄλλη

1 Corais and Meineke insert ἐν τῷ after ἐστὶ, and emend μυχός to μυχῷ, but cp. ἐστὶ δὲ Ἡ Ἀλμουρ τὸ μυχαίτατον τοῦ Θερμαίου κόλπου (Book VII, Frag. 20), and ὁδός (i.e. the recess of the Arabian Gulf referred to) ἀνομαζότατος Ποσείδων.

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much earth being thrown on hurdles of reeds as the plant may require; so that the vine is often carried away, and then is pushed back again to its proper place by means of poles.

2. But I return to Eratosthenes, who next sets forth his opinions concerning Arabia. He says concerning the northerly, or desert, part of Arabia, which lies between Arabia Felix and Coelê-Syria and Judaea, extending as far as the recess of the Arabian Gulf, that from the City of Heroes, ¹ which forms a recess of the Arabian Gulf near the Nile, the distance in the direction of the Petra of the Nabataeans to Babylon is five thousand six hundred stadia, the whole of the journey being in the direction of the summer sunrise ² and through the adjacent countries of the Arabian tribes, I mean the Nabataeans and the Chaulotaeans and the Agraecans. Above these lies Arabia Felix, which extends for a distance of twelve thousand stadia towards the south, to the Atlantic Sea. The first people who occupy Arabia Felix, after the Syrians and Judaeans, are farmers. After these the soil is sandy and barren, producing a few palm-trees and a thorny tree ³ and the tamarisk, and affording water by digging, as is the case in Gedrosia; ⁴ and it is occupied by tent-dwellers and camel-herds. The extreme parts towards the south, lying opposite to Aethiopia, are watered by summer rains and are sowed twice, like India; ⁵ and the rivers there are used up in supplying plains and lakes. The country

¹ Herōonpolis.
² i.e. north-east (cf. Vol. I, p. 105, note 1).
³ Apparently the Mimosa Nilotica.
⁴ i.e. well-water (see 15. 2. 3).
⁵ See 15. 1. 20 and 17. 3. 11.
καὶ μελιτουργεῖα δαψιλῆ, βοσκημάτων τε ἄφθονα πλὴν ἔπτων καὶ ῥμιῶν καὶ ὕδων, ὀρνεά τε παιντοία πλὴν χηνῶν καὶ ἀλεκτορίδων. κατοικεῖ δὲ τὰ μέγιστα τέταρτα θανὸν τὴν ἐσχάτην λεχθεὶσαν χώραν τοῦ Μιναίων 1 μὲν ἐν τῷ πρὸς τὴν Ἐρυθρὰν μέρει, πόλις δὲ αὐτῶν ἡ μεγίστη Κάρνα ἡ Κάρνανα. 2 ἔχομενοι δὲ τούτων Σαβαίοι, μητρόπολις δὲ αὐτῶν Μαρίαβα τρῆτοι δὲ Κατταβαινᾶς, καθήκοντες πρὸς τὰ στενὰ καὶ τὴν διάβασιν τοῦ Ἀραβίου κόλπου, τὸ δὲ βασιλείου αὐτῶν Τάμνα καλεῖται πρὸς ἑως δὲ μίλιστα Χατραμωτῆται, πόλιν δὲ ἔχουσι Σαβαίται.

3. Μοναρχοῦνται δὲ πάσαι καὶ εἰσὶν εὐδαίμονες, κατεσκευασμέναι καλὰς ἱεροῖς τε καὶ βασιλείοις· αἱ τε οἰκίαι ταῖς Λιγυπτίαις ἐοίκασι κατὰ τὴν τῶν ἕξιλων ἐνδεινοχράν δὲ ἐπέχουσιν οἱ τέταρτες νομοὶ μείζον τοῦ κατ' Λιγυπτίων Δέλτα· διαδέχεται δὲ τὴν βασιλεῖαν ὑπὸ παῖς παρὰ πατρός, ἀλλ' ὅς ἂν πρῶτος γεννηθῇ τινὶ τῶν ἐπιφανῶν παῖς μετὰ τὴν κατάστασιν τοῦ βασιλείου· ἀμα γὰρ τὸ κατασταθῆναι τωι εἰς τὴν ἄρχην ἀναγράφονται τὰς ἐγκύους γυναῖκας τῶν ἐπιφανῶν ἀνδρῶν, καὶ ἐφιστᾶσαν φύλακας· ἢτις δὲ 3 ἀν πρώτη τέκη, τὸν ταύτης 4 υἱόν νόμοις ἐστὶν ἀναληφθέντα τρέφεσθαι βασιλικός, ὡς διαδεξόμενον.

4. Φέρει δὲ λαβανωτὸν μὲν ἡ Κατταβανία, σμύριαν δὲ ἡ Χατραμωτῆτις· καὶ ταῦτα δὲ καὶ τὰ ἄλλα ἄρωματα μεταβάλλονται τοῖς ἐμπόροις.

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1 Μιναίοι: E, Μηραίοι: ND, Μιναίοι: other MSS.
3 δ’, after ζτις, Corina inserts.
4 ταύτης, the editors, for αὐτῆς.
is in general fertile, and abounds in particular with places for making honey; and, with the exception of horses and mules and hogs, it has an abundance of domesticated animals; and, with the exception of geese and chickens, has all kinds of birds. The extreme part of the country above-mentioned is occupied by the four largest tribes; by the Minaeans, on the side towards the Red Sea, whose largest city is Carna or Carnana; next to these, by the Sabaeans, whose metropolis is Mariaba; third, by Cattabanians, whose territory extends down to the straits and the passage across the Arabian Gulf, and whose royal seat is called Tamna; and, farthest toward the east, the Chatramotitac, whose city is Sabata.

3. All these cities are ruled by monarchs and are prosperous, being beautifully adorned with both temples and royal palaces. And the houses are like those of the Aegyptians in respect to the manner in which the timbers are joined together. The four jurisdictions cover more territory than the Aegyptian Delta; and no son of a king succeeds to the throne of his father, but the son of some notable man who is born first after the appointment of the king; for at the same time that some one is appointed to the throne, they register the pregnant wives of their notable men and place guards over them; and by law the wife’s son who is born first is adopted and reared in a royal manner as future successor to the throne.

4. Cattabania produces frankincense, and Chatramotitis produces myrrh; and both these and the other aromatics are bartered to merchants. These  

1 Now Marib.  
2 Also spelled Sabattha; now Sawa.  
3 The gum of the libanus tree.
ἐρχονται δὲ πρὸς αὐτοὺς ἦξι Ἀιλάνων μὲν εἰς Μιναίαν ἐν ἐβδομῆκοντα ἡμέραις ἐστὶ δὲ Ἡ Ἀιλάνα πόλις ἐν θατέρῳ μυχῷ τοῦ Ἄραβίου κόλπου, τὸ κατὰ Γάζαν τῶν Ἀιλανίτης καλουμένως, καθάπερ εἰρήκαμεν Γέρραιόν 1 δὲ εἰς τὴν Χατραμωτήτιν ἐν τετταράκοντα ἡμέραις ἀφικνοῦντα. τοῦ δὲ Ἄραβίου κόλπου τὸ μὲν παρὰ τὴν Ἄραβίαν πλευρὰν ἀρχομένους ἀπὸ τοῦ Ἀιλανίτου μυχοῦ, καθάπερ οἱ περὶ Ἀλεξανδροῦ ἀνέγραφαν καὶ Ἀναξιράτη, μυρίων καὶ πετρακισχίλων σταδίων ἐστίν εἰρηται δὲ ἐπὶ πλέον. τὸ δὲ κατὰ τὴν Τραγυλοδυτικήν, ὁπερ ἐστίν ἐν δεξιᾷ ἀποτελούσων ἀπὸ Πρόων τόλμησι, μέχρι μὲν Πτολεμαίδος καὶ τῆς τῶν ἔλεφαντων θῆρας, ἐνπακισχίλιοι πρὸς μεσημβρίαν σταδίων καὶ μεκρὺν ἐπὶ τὴν ἐως ἑπτεθεὶε δὲ μέχρι τῶν στεινῶν, ὡς πετρακισχίλιοι C 769 καὶ πεντακόσιοι πρὸς τὴν ἐως μᾶλλον. ποιεὶ δὲ ἀκρα τὰ στενὰ πρὸς τὴν Λιβιοπίαν, Δειρῆ καλούμενη, καὶ πολίχνιον ὁμώνυμον αὐτῆς κατοικοῦσι δὲ ἵχθυνοφάγοι. καὶ φασίν ἑνταῦθα στῆλην εἶναι Σεσωστρίου τοῦ Ἀγγυπτίου, μηνύουσαν ἱερῶς γράμμασι τὴν διάβασιν αὐτοῦ. φαίνεται γὰρ τὴν Λιβιοπίδα καὶ τὴν Τραγυλοδυτικὴν πρώτος καταστρεψάμενος αὑτοῦ, ἐστὶ διαβασα εἰς τὴν Ἄραβίαν, καὶ ἑπεθεὶ εἰς τὴν Λεσίαν ἐπελθὼν τὴν σύμπασαν διὸ δὴ πολλαχοῦ Σεσωστρίῳ χάρακες προσαγορεύονται, καὶ ἀφιδρύματα ἐστὶν Ἀγγυπτίων θεῶν ἱερῶν. τὰ δὲ κατὰ Δειρῆ στενὰ συνάγεται εἰς σταδίους ἐξήκοντα· οὐ μὲν ταῦτα γε καλεῖται νυνὶ στενὰ, ἀλλὰ προσπλέυσασιν ἀπωτέρω, καθὸ τὸ μὲν διαρμά ἐστι τὸ μεταξὺ τῶν ἥπειρων δια-

1 Γέρραιοι ΕΦμγο, Γαβάιοι οἱ άλλοι ΜΣ.
arrive there in seventy days from Aelana (Aelana is a city on the other recess of the Arabian Gulf, the recess near Gaza called Aelanites, as I have said before), but the Gerrhaeans arrive at Chatramotitis in forty days. The part of the Arabian Gulf along the side of Arabia, beginning at the Aelanites recess, is, as recorded by Alexander’s associates and by Anaxierates, fourteen thousand stadia, though this figure is excessive; and the part opposite the Troglodytic country (which is on the right as one sails from the City of Heroe), as far as Ptolemais and the country where elephants are captured, extends nine thousand stadia towards the south and slightly in the direction of the east; and thence, as far as the straits, four thousand five hundred stadia, in a direction more towards the east. The straits are formed towards Aethiopia by a promontory called Deire, and by a town bearing the same name, which is inhabited by the Ichthyophagi. And here, it is said, there is a pillar of Sesostris the Aegyptian, which tells in hieroglyphics of his passage across the gulf; for manifestly he was the first man to subdue the countries of the Aethiopians and the Troglodytes; and he then crossed into Arabia, and thence invaded the whole of Asia; and accordingly, for this reason, there are in many places palisades of Sesostris, as they are called, and reproductions of temples of Aegyptian gods. The straits at Deire contract to a width of sixty stadia. However, it is not these that are called straits now, but a place farther along on the voyage, where the voyage across the gulf between

1 Now Kasr-el-Akaba.  
2 Now Azzah.  
3 16. 2. 30.  
4 “Neck.”  
5 Fish-eaters.
κοσίων που σταδίων, ἢ δὲ νήσοι συνεχεῖς ἀλλήλαις τὸ διάρμα ἐκπληροῦσαι στενοὺς τελέως διάπλους ἀπολείπουσι, δι’ ὅν σχεδίας τὰ φορτία κομίζουσι δεύρο κάκεισε, καὶ λέγουσι ταῦτα στενά. μετὰ δὲ τὰς νῆσους ὃ ἐξῆς πλοῦς ἐστὶν ἐγκολπίζουσι παρὰ τὴν σμυρνιοφόρον ἐπὶ τὴν μεσθερίαν ἀμα καὶ τὴν ἐω μέχρι πρὸς τὴν τὸ κυμαμωμον φέρουσαν, ὅσον πεντακισχιλίων σταδίων πέρα δὲ ταύτης συνέναι ἀφικθαί φασὶ μέχρι νῦν, πόλεις δὲ ἐν μὲν τῇ παραλίᾳ μὴ πολλάς εἶναι, κατὰ δὲ τὴν μεσθερίαν πολλάς οἰκουμενίας καλῶς. τὰ μὲν δὴ τοῦ Ἑρατοσθένους περὶ τῆς Ἀραβίας τοιαύτα: προσθετοῦ δὲ καὶ τὰ παρὰ τῶν ἄλλων.

δ' Ἐφεσί δ' Ἀρτεμίδωρος τὸ ἀντικείμενον ἐκ τῆς Ἀραβίας ἀκρωτήριον τῇ Δειρῆ καλεῖσθαι Ἀκίλαν τοὺς δὲ περὶ τὴν Δειρῆν κολοβοῦσι εἶναι τὰς Βαλάνους. ἀπὸ δὲ Ἡρώων πόλεως πλέουσι κατὰ τὴν Τρογλοδυτικὴν πόλιν εἶναι Φιλωτέραν ἀπὸ τῆς ἀδελφῆς τοῦ δευτέρου Πτολεμαίου προσαγορευθέσαν, Σατύρου κτίσμα τοῦ περιφερεῖν ἐπὶ τὴν διερεύνησιν τῆς τῶν ἐλεφάντων θήρας καὶ τῆς Τρογλοδυτικῆς εἶναι ἄλλην πόλιν Ἀρσινόην εἶναι θερμῶν ὑδάτων ἐκβολᾶς πικρῶν καὶ ἀλμυρῶν, κατὰ πέτρας τεῖνς υψηλῆς ἐκδομῶν εἰς τὴν τάλατταν, καὶ πλησίου ὅρος ἐστὶν ἐν πεδίῳ μιστῶδες εἶναι Μυὸς ὄρμον, δὲν καὶ Ἀφροδίτης ὄρμον καλεῖσθαι, λιμένα μέγαν, τὸν εἰσπλοῦν ἔχουσα σκόλιον προκείσθαι δὲ νῆσους τρεῖς, δύο μὲν ἐλαίαις κατασκίοις, μίαν δ’ ἦττον

1 δὲ is omitted by all MSS. except Ε.
the two continents is about two hundred stadia, and where are six islands, which follow one another in close succession, fill up the channel, and leave between them extremely narrow passages; through these merchandise is transported from one continent to the other; and for these the name "straits" is used. After the islands, the next voyage, following the sinuosities of the bays, along the myrrh-bearing country in the direction of south and east as far as the cinnamon-bearing country, is about five thousand stadia; and to the present time, it is said, no one has arrived beyond that country; and though there are not many cities on the coast, there are many in the interior that are beautifully settled. Such, then, is Eratosthenes' account of Arabia; but I must also add the accounts of the other writers.

5. Artemidorus says that the promontory on the Arabian side opposite to Deirê is called Acila; and that the males in the neighbourhood of Deirê have their sexual glands mutilated. As one sails from the City of Heroes along the Troglydtic country, one comes to a city Philotera, which was named after the sister of the second Ptolemy, having been founded by Satyrus, who had been sent for the purpose of investigating the Troglydtic country and the hunting of elephants. Then to another city, Arsinoë. Then to springs of hot water, salty and bitter, which flow down a high rock and empty into the sea. Near by, in a plain, is a mountain that is red as ruddle. Then one comes to Myus Harbour, which is also called Aphrodite's Harbour; it is a large harbour with a winding entrance, off which lie three islands; two of these are densely shaded with olive trees, while

1 See 16. 2. 37, and 16. 4. 9, 10.
κατάσκιον, μελεαγρίδων μεστήν εἰδ' ἐξῆς τῶν Ἀκάθαρτον κόλπου, καὶ αὐτῶν κατὰ τὴν Ἐθβαίδα κείμενον, καθάπερ τῶν Μυὸς ὄρμον, ὁντως ἄκαθαρτον καὶ γὰρ ὑφάλους Χοιράστη, καὶ ῥαχίας ἐκτετράχυνται καὶ πυοαῖς καταιγιζούσαις τὸ πλέον. ἐνταύθα δὲ ἱδρύσθαι Βερενίκην πόλιν ἐν βάθει τοῦ κόλπου.

6. Μετὰ δὲ τῶν κόλπων ἢ Ὄφιώδης καλομέμενη νῆσος ἀπὸ τοῦ συμβεβηκότος, ἢν ἠλευθέρωσε τῶν ἔρπετῶν ὁ βασιλεύς, ἀμα καὶ διὰ τὰς φθορὰς τῶν προσομιζομένων ἀνθρώπων τὰς ἐκ τῶν θηρίων καὶ διὰ τὰ τοπάζια. λίθος δὲ ἐστὶν διαφανῆς χρυσοειδῆς ἀποστίλβων φέγγος, ὡςον μεθ' ἡμέραν μὲν οὐ ρίδιον ἵδειν ὡστὶ (περιαυγείται γάρ), νύκτωρ δ' ὁρῶσιν οἱ συλλέγοντες περικαθαγαντεῖς δὲ ἀγγείον σημεῖον χάριν μεθ' ἡμέραν ἀνορύττουσι καὶ ἦν σύστημα ἀνθρώπων ἀποδεδειγμένων εἰς τὴν φυλακὴν τῆς λιθείας ταύτης καὶ τὴν συναγωγὴν, σιταρκούμενον ὑπὸ τῶν τῆς Διογύπτου βασιλέων.

7. Μετὰ δὲ τῆς νῆσου ταύτην πολλά ἐστὶν Ἰχθυοφάγων γένη καὶ Νομάδων εἰδ' ὁ τῆς Σωτείρας λιμὴν, δι' ἐκ κινδύνων μεγάλων τινὲς σωθέντες τῶν ἡγεμόνων ἀπὸ τοῦ συμβεβηκότος οὕτως ἐκάλεσαν. μετὰ δὲ ταῦτα ἀξίαλλαξις πολλή τῆς παραλίας καὶ τοῦ κόλπου τῶν γαρ παράπλουν οὐκέτι συμβαίνει τραχύν εἶναι, συνάπτειν τέ πως τῇ Ἀραβία, καὶ τὸ πέλαγος ταπεινῶν

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1 ὁντως F, ὁτως Dh, ὁτω other MSS.
2 ἀπολάμβανον CEκαιας.
3 ὑπεραυγείται E (Kramer approving); ἑπεραυγείται other MSS.
the third is less so and is full of guinea-fowls.\footnote{Numida Melanagris.} Then, next, one comes to the Acathartus\footnote{i.e. "Foul."} Gulf, which also, like Myus Harbour, lies opposite Thebaïs, and is really "acarthartus," for it is roughened by reefs and submarine rocks, and, most of the time, by tempestuous winds. And here, deep inland on the recess of the gulf, lies a city Berenicē.

6. After the gulf, one comes to the island Ophiodes,\footnote{i.e. "Snaky."} so called from the fact in the case; but it was freed from the serpents by the king, both because of their destruction of the people who landed there and on account of the topazes found there. Topaz is a transparent stone that sparkles with a golden lustre—so dimly in the day-time, however, that one cannot easily see it (for it is outshone by the rays of the sun), but those who collect it see it at night, place a vessel over it as a sign and dig it up in the day-time. There was an organisation of people who were appointed by the kings of Aegypt to keep guard over this stone and the collecting of it; and this organisation was supplied by them with provisions.

7. After this island one comes to many tribes of Ichthyophagi and Nomads. And then to the Harbour of Soteira,\footnote{i.e. "Saviour" (some goddess).} which was so called from the fact in the case by certain commanders who had been saved from great dangers. After this there is a great change in the coast and the gulf; for the coasting voyage is no longer rough, and in a way closely approaches Arabia; and the sea is as low, I
εἰναι, σχεδόν τι καὶ ἐπὶ δυο ὀργυιάς, πούζειν τε τὴν ἐπιφάνειαν διαφαινομένου τοῦ μιν οὐ καὶ τοῦ φύκους, ὀπερ πλεονάζει κατὰ τὸν πόρον ὅπου γε καὶ δένδρα φύεται καθ’ ὦδας παρὰ τοῖς ἐνταῦθα ἔχει δὲ καὶ κυνών πλήθος τῶν θαλαττίων ὁ πόρος ἐκθ’ οἱ Γαύροι, δύο ὄρη τύπων τῶν πόρρωθεν δεικνύουσα τῶν ξώσεως ὤμοιον. εἰτ’ ἄλλο ὄρος ἑρῶν ἔχων τῆς Ἰσιδος, Σεσώστριος ἀφίδρυμα· εἰτα νῆσος Ἕλαια κατάφυτος ἐπικλεῖ ζωμενή· μεθ’ ἤν ἡ Πελεμαίς πρὸς τῇ βῆμα τῶν ἐλεφάντων, κτίσμα θυμίδους τοῦ περιθέντος ἐπὶ τὴν θηραν ὑπὸ Φιλαδέλφου, λάθρα περιβαλλομένου 1 χερ- ροπήσον τινί τύφρον καὶ περίβολον, εἰτ’ ἐκθερα- πεύσαντος τοῖς κωλύοντας καὶ κατεσκευασμένου 2 φίλους ἀντ’ δυσμένων.

8. 'Εν δὲ τῇ μεταξ’ ἐκδίδωσιν ἀπόσπασμα τοῦ 'Ασταβόρα καλουμένου ποταμοῦ, ὡς ἐκ λίμνης τὴν ἄρχην ἔχων μέρος μὲν τὶ ἐκδίδωσι, τὸ δὲ πλέουσα συμβάλλει τῷ Νείλῳ εἰτὰ νῆσοι εἰς Δατο- μίαι καλούμεναι· καὶ μετὰ ταῦτα τὸ Σαββαητικὸν στόμα λεγόμενον καὶ ἐν τῇ μεσογαίᾳ φρούριοι, Τοσούχου 3 ἡμέρα· εἰτὰ λιμνὴ καλούμενος Ἐλαια 4 καὶ ἡ Στράτωνος νῆσος· εἰτὰ λιμνὴ Ἑλβᾶ καὶ κυνήγιον ἐλεφάντων, ὀμόνυμον αὐτῷ. ἡ δ’ ἐν βάθει τούτων χώρα Ἰθνεσσὶς λέγεται

1 περιβαλλομένου, Corais, for περιβαλλόμενου.
2 κατεσκευασμένους CD’Dx.
3 Τοσούχου E, Corais, Kramer, and Meineke; τὸ Σοῦχοι other MSS. C. Müller plausibly conj. φρούριον τι, Σοῦχοι ἡμέρα (cp. Σοῦχοι, 17. 1. 38).
4 'Ελεα Π’Dx, and E has at above e.

1 "Tauri" means "Bulls."
GEOGRAPHY, 16. 4. 7-8

might almost say, as two fathoms in depth; and the surface is covered, grass-like, with sea-weeds and rock-weeds that are visible below the surface—a thing still more in evidence at the strait, where, among the plants, even trees grow down below the water; and the strait has also a large number of sea-dogs. Then one comes to the Tauri, two mountains which from a distance present the outlines of the animals.\(^1\) Then to another mountain, which has a temple sacred to Isis, a reproduction\(^2\) built by Sesostris. Then to an island planted with olive trees and subject to inundation; and after this to Ptolemais, near the hunting-grounds for elephants, a city founded by Eumedes, who had been sent to the hunting-grounds by Philadelphus;\(^3\) Eumedes secretly enclosed a kind of peninsula with a ditch and wall, and then, by courteous treatment of those who tried to hinder the work, actually won them over as friends instead of foes.

8. In the interval there empties a branch of the Astaboras River, as it is called, which, having its source in a lake, empties a part of its waters,\(^4\) but for the most part joins the Nile. Then one comes to six islands called Latomiae;\(^5\) and then to the Sabaitic mouth, as it is called, and to a fortress in the interior which was founded by Tosuches. And then to a harbour called Elaea and to the island of Strato. And then to a harbour called Saba and to a hunting-ground for elephants of the same name. The country deep in the interior is called Tenessis;

\(^2\) i.e. of an Aegyptian temple.
\(^3\) Ptolemy Philadelphus.
\(^4\) i.e. into the gulf.
\(^5\) Quarries.
ἔχουσι δ' αυτὴν οἱ παρὰ Ψαμμιτίγου φυγάδες
C 771 Ἀλεξανδρίων ἐποιομάζονται δὲ Σεμβρύται,1 ὡς ἂν ἐπήλυδες βασιλεύοντοι δ' ὑπὸ γυναικὸς, ὡς ἂν 2 έστι καὶ ἡ Μερόη, πλησίον τῶν τόπων οὕσα τούτων ἐν τῷ Νεῖλῳ νῆσος, ὑπὲρ ὡς ἂλλη ἐστὶ νῆσος οὗ πολὺ ἀπωθεῖ ἐν τῷ ποταμῷ, κατοικία τῶν αὐτῶν τούτων φυγάδων. ἀπὸ δὲ Μερόης ἐπὶ τήμεδε τὴν θάλασσαν εὐξόμοιρο ἀδὸς ἁμέρων πεντεκαίδεκα. περὶ δὲ τὴν Μερόην καὶ ἡ συμβολὴ τοῦ τε Ἀσταβόρα καὶ τοῦ Ἀστάπου καὶ ἐτὶ τοῦ Ἀστασόβα3 πρὸς τοῦ Νεῖλου.

9. Παρακοσμεὶ δὲ τούτοις οἱ Ριξοφάγοι καὶ Ὑλείοι προσαγορεύομενει διὰ τὸ ἐκ τοῦ παρακελμένου μιξομούντας ἑλους κόπτειν λίθους καὶ ἀναπλάσσεις μίξας, ἠλιώμαστες δὲ συνείλουμεν ἀκόμη ἑπὶ τὸ ταῖς νῆσοις ὑπὸ κοίνων μεγάλων ἑξελάνωμεν τὸ γερά τῶν τόπων. εἰς δὲ καὶ Σπερμοφάγοι πλησίον, οὗ τῶν ἑπιλημένων ἐπίλημμα ἐκ τῶν ἀκοῦσθην ἑπέλειν, σκενάζοντες παραπλησίως, ὅσπερ τὰς μίξας οἱ Ριξοφάγοι. μετὰ δὲ τὴν Ὑλείαν 4 αἱ Δημητρίδες ἑκοποιοῦντο καὶ βαμβακέα Κάνωνος ἐν δὲ τῇ μεγαλείᾳ χωρᾶς, ἀνθροποιοῦντος κατοικία, τόξοις χρωμάσσοντες καλαμίνοις καὶ πεπυρωτωμένοις ὤςτοις4 ἀπὸ

1 Σεμβρύται, Cornis, for Σαμβρύται F, Σεμβρύται other MSS.
2 ἡ δι DeWitt.
3 Αστασόβα Cornis, for Αστασόβα margin of F, 'Αστασόβα other MSS.
4 ἀπὸ, Meineke, for ἦπο.
and it is occupied by the Aegyptians who went there as exiles from Psammitichus. They are called Sembritae, as being foreigners. They are governed by a queen, to whom also Meroë, an island in the Nile near that region, is subject; and above this island, at no great distance, is another island in the river, a settlement of these same exiles. The journey from Meroë to this sea, for a well-girded traveller, requires fifteen days. Near Meroë is the confluence of the Astaboras and the Astapus, as also of the Astasobas with the Nile.

9. Along these rivers live the Rhizophagi and the Helcii, who are so called because they cut roots from the adjacent marsh, crush them with stones, form them into cakes, and then heat the cakes in the sun’s rays and use them for food. This region is the haunt of lions; and the beasts are driven out of this region by large gnats on the days of the rising of the dog-star. Near by are also the Spermophagi, who, when the seeds fail, live on nuts, preparing them for eating in the same manner as the Rhizophagi prepare roots. After Elaea one comes to the Look-outs of Demetrius and the Altars of Conon; and in the interior grows an abundance of Indian reeds; and the country is called the country of Coracius. Deep in the interior was a place called Endera, a settlement of naked people, who use bows made of reeds and arrows hardened by fire; and generally

1 Cf. 17. 1. 2 and Herodotus 2. 30.
2 i.e. the Red Sea, in the neighbourhood of Saba.
3 Root-eaters.  
4 Marsh-mon.  
5 Seed-eaters.

5 Ελαεν Ε (with e above α); Ελεαν other MSS. except Ε.
6 Δημήτρου Ε, Δημητρος Ptolemaeus.
δένδρων δὲ τοξεύουσι τὰ θηρία τὸ πλέον, ἔστι δ' ὅτε καὶ ἀπὸ γῆς πολὺ δ' ἐστὶ παρ' αὐτοῖς πλήθος τῶν ἄγριων βοῶν ἀπὸ δὲ τῆς τούτων καὶ τῶν ἂλλων θηρίων κρεοφαγίας 1 ἔσωσιν, ἔπαν δὲ μηδὲν θηρεύσωσιν, τὰ ἐξῆρα δέρματα ἐπ' ἀνθρακίας ὑπάντητες ἐρκοῦνται τῇ τοιαύτῃ τροφῇ. ἔθος δ' ἐστὶν αὐτοῖς ἁγώνα τοξείας προτιθέναι τοῖς ἀνήβοις παισί. μετὰ δὲ τοὺς Κόσωνος βωμοὺς ὁ Μήλινος λιμὴν' ὑπέρκειται δ' αὐτῷ φρούριον Κοράου καλούμενον καὶ κυνήγιον τοῦ Κοράου καὶ ἄλλο φρούριον 2 καὶ κυνήγια πλεῖον εἶται ὁ Ἀντιφίλου λιμήν καὶ οἱ ὑπὲρ τούτον Κρεοφίλοι, 3 κολοβοὶ τᾶς βαλάνους καὶ αἱ γυναῖκες Ιουνακῶς ἐκτετμημέναι.

10. Ὑπὲρ τούτων ὡς πρὸς μεσημβρίαν οἱ Κυναμολγοὶ, ὑπὸ δὲ τῶν ἐντοπίων Ἀγροῖ καλούμενων, κατάκομμων, καταπώγων, κύκνων ἐκτρέφοντες εὐμεγέθεις, οἷς θηρεύουσι τοὺς ἐπερχομένους ἐκ τῆς πλησιοχώρου βόας Ἰνδικοῦς, εἴθ' ὑπὸ θηρίων ἐξελαυνόμενους εἶτε σπάνεινομῆς· ἢ δ' ἐφοδὸς αὐτῶν ἀπὸ βερινῶν τροπῶν μέχρι μέσου χειμῶνος. τῷ δ' Ἀντιφίλου λιμένι ἔξης ἐστὶ λιμήν καλούμενος Κολοβόν άλςως καὶ Βερενίκη πόλις ἡ κατὰ Σαβαίας καὶ Σαβαία, πόλεις εὐμεγέθεις· εἶτα τὸ τοῦ Εὐμένους άλςος. ὑπέρκειται δὲ πόλις Δάραβα 4 καὶ κυνήγιον ἐλεφάντων

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1 κρεοφαγίας CE, κρεοφαγίας other MSS.
2 The words Κοράου . . . φρούριον are omitted by all MSS. except EF.
3 Κρεφάγοι F, Κρεσφαγοί other MSS.
4 Δαραβά mouse, Δάραδα other MSS.

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1 Meat-eaters. 2 See 16. 4. 5. 3 Milkors of bitches.
they shoot wild animals from trees, but sometimes from the ground; and they have in their country a great multitude of wild cattle; and they live on the flesh of these and the other wild animals, but when they take nothing in the chase they bake dried skins on hot coals and are satisfied with such food as that. It is their custom to propose contests in archery for boys who are in their teens. After the Altars of Conon one comes to the Melinus Harbour, above which lie a Fortress of Coraüs, as it is called, and a Hunting-ground of Coraüs and another fortress and several hunting-grounds. And then to the Harbour of Antiphilus, and, above this, to the Creophagi, of whom the males have their sexual glands mutilated and the women are excised in the Jewish fashion. 2

10. Also above these, approximately towards the south, are the Cynamolgi, by the natives called Agrii, who have long hair and long beards and raise good-sized dogs. With these dogs they hunt Indian cattle which come in from the neighbouring territory, whether driven thither by wild beasts or by scarcity of pasturage. The time of their incursion is from the summer solstice to mid-winter. Next after the Harbour of Antiphilus one comes to the Grove of the Colobi, and to Berenicë, a Sabaean city, and to Sabae, a good-sized city; and then to the Grove of Eumenes. Above the grove lie a city Daraba and the hunting-ground for elephants called "The one

4 "Colobi" means "persons" (who have their sexual glands) "mutilated." Cp. 16. 2. 37 and 16. 3. 5, 9. Diodorus Siculus (3. 32) says: "All the Trog'odytes are circumcised like the Aegyptians except those who, from the fact in the case, are called 'Colobi'; for these alone, who live this side the Strait, have all the part that is merely circumcised by the others cut off with razors in infancy."
τὸ πρὸς τῷ φρέατὶ καλοίμενον κατοικοῦσι τὸν Κλεοφαντόφαγοι, τῷ θῆραν ποιούμενον τοιαύτην
C 772 ὑπὸ τῶν δένδρων ἱδίντες ἀγέλην διὰ τοῦ δρυμοῦ φερομένην, τῇ μὲν όυχ ἐπιτίθενται, τοὺς δὲ ἀποπλανηθέντας ἐκ τῶν ὑποσκήνων λάθρα προ-
σιόντες νυκτοποιοῦσι τινὲς δὲ καὶ τοξεύμασιν ἀναρροῦσιν αὐτοὺς χαλὴ βεβαμμένοις ὑφειῶν ἢ δὲ
tοξεία διὰ τρίων ἀνδρῶν συντελεῖται, τῶν μὲν κατεχόντων τὸ τύχων καὶ προβεβηκότων τοὺς
ποσὶ, τοῦ δὲ ἐλκοπτοῦ τὴν νευρὰν ἄλλοι δὲ σημειοσάμενοι τὰ δένδρα, οἰς εἰὼθασι προσανα-
παύεσθαι, προσίόντες ἐκ βατέρου μέρους τὸ στέ-
λεχος ὑποκύπτουσιν ἐπὶ τῶν θηρίων ἀποκλίνῃ πρὸς αὐτό, πεσόντος τοῦ δένδρου πίπτει καὶ αὐτὸ, ἀναστήναι δὲ μὴ δυνάμενοι διὰ τὸ τὰ
σκέλη διηνεκὲς ὅστοιν ἔχειν καὶ ἀκαμπτές, κατα-
pηδήσαντες ὑπὸ τῶν δένδρων ἀνατέμομουσιν αὐτὸ-
tοὺς δὲ κυνηγοὺς οἱ Νομάδες ἀκαθάρτους καλοῦσιν.
11. Ὑπέρκειται δὲ τούτων ἀθύος οὐ μέγα
Στρονθοφάγων, παρ’ οἷς ὅρνεις εἰσὶ μέγεθος
ἐλάφων ἔχουσι, πετάσθαι μὲν οὐ δυνάμενοι,
θεόντες δὲ οἴκεος, καθάπερ οἱ στρονθοκάμηλοι,
θηρεύοντοι δ’ αὐτοὺς οἱ μὲν τύχοις, οἱ δὲ ταῖς
δοραῖς τῶν στρονθῶν σκεπάσθεντες τὴν μὲν
dεξιὰν καλύπτουσι τῷ τραχηλιμαίῳ μέρει καὶ
κινοῦσιν οὕτως, ὡσπερ τὰ ξύλα κινεῖται τοῖς
τραχύλοις, τῇ δὲ ἀριστερᾷ σπέρμα προχέοισιν
ἀπὸ πήρας παρηρτημένης, καὶ τούτω δελεάσαντες
τὰ ξύλα εἰς φάραγγας συνωθοῦσιν ἐνταῦθα δ’ ἐφεστῶτες
ξυλοκόποι κατακόπτουσι καὶ ἀμπέ-
χονται δὲ καὶ ὑποστρώμυνται 1 τὰ δέρματα ταῦτα.

1 Ομοιός ὡς τὰ ὑποστρώμυνται.
near the well”; they are inhabited by the Elephantophagi,¹ who engage in the chase of elephants. When from trees they first see a herd of elephants moving through the forest they do not then attack them, but stealthily follow the herd and hamstring those that have wandered from the rear of the herd. Some, however, kill them with arrows dipped in the gall of serpents. But the shooting of the bow is performed by three persons; two of these step to the front and hold the bow, and the third draws the string. Others, noting the trees against which the elephants are wont to rest, approach them from the other side and cut the trunks of these trees low down. So when the elephant approaches and leans against it, the tree falls and the elephant falls too; and since the elephant is unable to arise, because its legs have only a continuous and unbending bone, they leap down from the trees and cut the animal to pieces. The Nomads call the hunters “Acatharti.”²

11. Above these is situated a tribe of no large size, that of the Struthophagi,³ in whose country there are birds of the size of deer, which, though unable to fly, run swiftly, like ostriches. Some hunt them with bows and arrows, whereas others, covered with the skins of birds, conceal the right hand in the neck of the skin and move it in the same way as the birds move their necks, and with the left hand they pour forth seeds from a bag suspended to the side, and with these seeds they bait the creatures and run them together into gullies, where men with cudgels, standing over them, slaughter them. And their skins are used both for clothing and for bed-covers.

¹ Elephant-eaters. ² i.e. “Unclean.” ³ Bird-eaters.
πολεμοῦσι ἐδε τούτοις οἱ Σιμοὶ ἑοὶ Καλοῦμενοι Αἰ-
θίοπες, κέρασιν ὄρυγμαν ὅπλοις χρώμενοι.

12. Πλησίωχωροι ἐδε τούτοις εἰσὶ μελανώτεροι
τε τῶν ἄλλων καὶ βραχύτεροι καὶ βραχυβιω-
τατοὶ Ἀκριδοφάγοι 2 τά γὰρ τετταράκοντα ἐτη
σπανίως ὑπερτιθέασιν, ἀποθηριουμένης αὐτῶν τῆς
σαρκὸς· ζῴει δ' ἀπὸ ἀκρίδων, ἃς οἱ ἑαυτοὶ λίβες
καὶ ζέφυροι, πνεύμονες μεγάλους, συνελαύνουσιν
εἰς τοὺς τόπους τούτους· ἐν ταῖς χαμάδραις δὲ
ἐμβαλόντες ὑλὴν κατανόδη καὶ ψάγνας τῶν
μερῶν 3 . . . ὑπερπετάμεναι 4 γὰρ 5 τῶν κατων
σκοτούνται καὶ πίπτουσιν 6 συγκόψαντες δ' αὐτῶν
μεθ' ἀλμυρίδος μᾶζας ποιοῦνται καὶ χρύνται.
τοῦ-
των δ' ἔρημως ὑπέρκειται μεγάλη, νομάς δασφιλί
έχουσα, ἐκλειψεῖσα δ' ὑπὸ πλῆθους σκορπίων
καὶ φαλαγγίων τῶν τετραγμένων καλούμενων,
ἐπιπολάσαντός ποτε καὶ ἀπεργασαμένου τοῖς
ἀνθρώποις φυγὴν παντελῆ.

13. Μετὰ δὲ Εὐμένους λιμένα μέχρι Δειρῆς 7
καὶ τῶν κατὰ τὰς δὲ νῆσους στενῶν Ἰχθυοφάγοι
C 773 καὶ Κρεοφάγοι 8 κατοικοῦσι καὶ Κολοβοῖ μέχρι
τῆς μεσογαίας. εἰς δὲ καὶ θῆραι πλείους ἐλε-
φάντων καὶ πόλεις ἁσιμίων καὶ νησία πρὸ τῆς
παραλίας. νομάδες δ' οἱ πλείους, ὁλίγοι δ' οἱ

1 Σιμοί, the editors, for Σαλοί; Ε has μοι written above, first hand.
2 Ἀκριδοφάγοι is omitted by the MSS. but is added by first hand in margin of Ε.
3 Here the MSS. have a lacuna of about ten letters.
4 ὑπερπετάμεναι ἔνα, ὑπερπετάμεναι ἐκ, ὑπερπετάσθεντῶν ὅ (first hand), ὑπερπετάσθεισῶν το and τ (second hand).
5 γὰρ, omitted by μοι.
6 μοι have εἶτα σκοτουμένων καὶ πίπτουσιν.

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The Aethiopians called “Simi” carry on war with these people; they use as weapons the horns of gazelles.

12. Neighbouring this people are the Acrisophagi, who are blacker than the rest and shorter in stature and the shortest-lived; for they rarely live beyond forty years, since their flesh is infested with parasites. They live on locusts, which are driven into this region in the spring-time by strong-blowing south-west and western winds. They cast smoking timber in the ravines, lighting it slightly (and thus easily catch the locusts), for when they fly above the smoke they are blinded and fall. The people pound them with salt, make them into cakes, and use them for food. Above these people lies a large uninhabited region, which has pastures in abundance. It was abandoned by reason of the multitude of scorpions and tarantulas, the tetragnathi, as they are called; these once prevailed and caused a complete desertion by the inhabitants.

13. After the Harbour of Eumenes, as far as Deirë and the straits opposite the six islands, the country is inhabited by the Ichthyophagi and the Crephagi and the Colobi, who extend as far as the interior. In this region are several hunting-grounds for elephants, and insignificant cities, and islands lying off the coast. The greater part of the people

1 Locust-eaters. 2 Literally “wild creatures.”
3 This is obviously the meaning of certain Greek words lost from the MSS. (see critical note).
4 i.e. four-jawed. 5 16. 4. 4.
6 i.e. “Mutilated” people (see 16. 4. 5).

Δηρῆς Ἔ.
Κρευφάγας CF, Kρευφάγοι other MSS.
γεωργούντες' παρά τισι δὲ τούτων φύεται στύραξ
ούκ ὀλίγος. συνάγουσι δὲ ταῖς ἄμπωτοις οἰ
'Ἰχθυοφάγοι τοὺς ἱχθύς' ἑπιρρήψαντες δὲ ταῖς
πέτραις κατοπτάσαν πρὸς τὸν ἱλιον, εἰτ' ἐξοπτη-
σαντες τὰς ἀκάνθας μὲν σαρεύουσι, τὴν δὲ σάρκα
πατήσαντες μίξας ποιοῦνται, πάλιν δὲ ταύτας
ηλιαίζουντες σιτοῦνται 'χειμῶνος δ' ἄδυνατήσαντες
συνάγειν τοὺς ἱχθύς, τὰς σεσωφερμένας ἀκάνθας
κόψαντες μίξας ἀναπλάττονται καὶ χρώνται,
τὰς δὲ νεαρὰς ἐκμυξὸσιν. ἔνοι δὲ τὰς κόγχας
ἐχύσασας τὴν σάρκα σιτεύουσι καταβάλλοντες εἰς
χαράδρα καὶ συστάδας βαλάττειν, εἰτ' ἵθυδία
παραρριπτοῦντες 1 τροφήν, αὐταῖς χρώνται ἐν τῇ
τῶν ἱχθύων σπάνευ· ἐστι δ' αὐτοῖς καὶ ἤθος τροφο-
φεία παντοῖα, ἄφ' ὃν ταμειεύονται. ἔνοι δὲ τῶν
τῆς ἀνυδροῦ παραλίαν οἰκούντων διὰ πέντε
ἡμερῶν ἐπὶ τὰ ὑδρεία ἀναβαίνουσι πανοικί 2 μετὰ
tαιανισμοῦ, ριφέντες δὲ προκεισὶ πιένουσι βοῶν
δικήν ἐως ἐκτυμπανώσως τῆς γαστρὸς, εἰτ' ἀπία-
σιν ἐπὶ θάλατταν πάλιν' οἰκοῦσι δ' ἐν σπηλαίοις
ὁ μάνδραις στεγασταίς ἀπὸ δοκῶν μὲν καὶ στρω-
τήρων τῶν κητείων ὄστεων καὶ ἄκανθῶν, φυλλᾶς
δ' ἐλαίης.

14. Οἱ δὲ Χελωνοφάγοι τοῖς ὀστράκοις αὐτῶν
σκέπάζονται μεγάλοις οὖσι, ὡστε καὶ πλεῖσθαι
ἐν αὐτοῖς· ἔνοι δὲ τοῦ φύκους ἀποβιβλημένου
πολλοῦ καὶ θίνας ὑψηλὰς καὶ λοφώδεις ποιοῦντος,

1 paropstountes CEFr (periphrisitountes, second hand in F).
2 F reads πανοικίου, Meinecke πανοικίον.
are nomads; and those who till the soil are few in number. And in some parts of their country styrax\(^1\) grows in no small quantities. The Ichthyophagi collect the fish at the ebb-tides, throw them upon the rocks, and bake them in the sun; and then, when they have thoroughly baked them, they pile up the bones, tread the flesh with their feet and make it into cakes; and again they bake these cakes and use them for food. But in stormy weather, when they are unable to collect the fish, they pound the bones which they have piled up and mould them into cakes and use them for food; and they suck the bones when fresh. But some, who have shell-fish, fatten them by throwing them down into gullies and pools of sea-water, and then, throwing in minnows as food for them, use them for food when there is a scarcity of fish. They also have all kinds of places for hatching and feeding fish,\(^2\) from which they parcel them out. Some of the people who inhabit the part of the coast that is without water go inland every five days, families and all, with a shouting of pæans, to the water-reservoirs, throw themselves upon the ground face downwards, drink like cattle until their stomachs are filled out as tight as drums, and then return to the sea again. They live in caves, or in pens roofed over with beams and cross-beams, consisting of the bones of whales and small fish,\(^3\) as also with olive branches.

14. The Chelonophagi\(^4\) live under cover of turtle-shells, which are so large that they are used as boats; but some of these people, since the sea-weed is thrown ashore in great quantities and forms high and hill-like heaps, dig beneath these and dwell

\(^{1}\) Cf. 15. 2. 2.  
\(^{2}\) Turtle-eaters.
ὑπαρύπτοντες ταύτας ὑποικοῦσι. τοὺς δὲ νεκροὺς ῥίπτουσι τροφῆν τοῖς ἱχθύσιν, ἀναλαμβανομένους ὑπὸ τῶν πλημμυρίδων. τῶν δὲ νήσων τινὲς τρεῖς ἐφεξῆς κεῖται, ἡ μὲν Χελωνῶν, ἡ δὲ Φωκῶν, ἡ δ’ Ἱεράκων λεγομένη πᾶσα δ’ ἡ παραλία φοινικῶς 1 τε ἔχει καὶ ἐλαιώνας καὶ δαφνώνας, οὐχ ἡ ἐντὸς τῶν στενῶν μόνον, ἀλλὰ καὶ τῆς ἐκτὸς πολλῆς. ἐστὶ δὲ τις καὶ Φιλίππου νῆσος, καθ’ ὅν ὑπέρκειται τὸ Πυθαγγέλου καλοῦμενον τῶν ἑλεφάντων κυνήγιον εἰτ’ Ἀρσινόη πόλις καὶ λεμῆν, καὶ μετὰ ταύτα ἡ Δειρή καὶ τούτων ὑπέρκειται θύρα τῶν ἑλεφάντων. ἀπὸ δὲ τῆς Δειρῆς ἡ ἐφεξῆς ἐστὶν ἀρωματοφόρος, πρώτῃ μὲν ἡ τὴν σμύρνιαν φέρουσα (καὶ αὕτη μὲν Ἰχθυοφάνων καὶ Κρεοφάγων), φύει δὲ καὶ περσέαν 2 καὶ συκάμινον Λιγύππιον ὑπέρκειται δὲ ἡ Δία θύρα τῶν ἑλεφάντων· πολλαχοῦ δ’ εἰσὶ συστάδες τῶν ὀμβρίων ὑδάτων, δι’ ἀναξηρανθεῖσον οἱ ἑλέφαντες ταῖς προβοσκίσι καὶ τοῖς ὀδοῦσι

C 774 φρεωρυχοῦσι καὶ ἀνευρίσκουσιν ὑδῷρ. ἐν δὲ τῇ παραλίᾳ ταῦτῃ μέχρι τοῦ 3 Πυθολάου ἄκρωτηριου 5 δύο λίμναι εἰσὶν εὐμεγέθεις· ἡ μὲν ἄλμυρον ὑδάτων, ἡν καλοῦσι θάλατταν, ἡ δὲ γλυκέος, ἡ τρέφει καὶ ὑποὺς ποταμίους καὶ κροκοδέλους, περὶ τὰ χεῖλη δὲ πάτυρον ὀρῶνται δὲ καὶ ἱβεῖς περὶ τῶν τόπων. ἥδη δὲ καὶ οἱ πλησίον τῆς ἀκρας τῆς Πυθολάου 6 τὰ σώματα ὀλόκληροι

1 φοινικῶν Ε. 2 περσέαν the editors, for περσαλαν. 3 τὰ Δ. 4 Πυθολάου ζζ. 5 ἄκρωτηρια Θῆκες. 6 Πυθολάου Δζζ.
under them. They throw out their dead as food for the fish, the bodies being caught up by the flood-tides. Some of the islands, three of them, follow in succession: Tortoise Island, Seal Island, and Hawk Island, as it is called; and the whole of the coast has palm-trees, olive groves, and laurel groves, not only the part inside the straits, but also most of the part outside. And there is also an island called Philip's Island, opposite which, above the coast, lies the hunting-ground for elephants called the Hunting-ground of Pythangelus. Then one comes to Arsinoë, a city and harbour; and, after these, to Deirè; and above these lies a hunting-ground for elephants. The next country after Deirè produces aromatics, the first that produces myrrh (this country belongs to the Icthyophagi and Creophagi), and it also produces both persica\(^1\) and the Aegyptian sycaminus.\(^2\) Above this country lies a hunting-ground for elephants, called the Hunting-ground of Lichas. In many places there are pools of rain-water; and when these dry up, the elephants, with their trunks and tusks, dig wells and find water. On this coast, extending as far as the promontory of Pytholäus, there are two lakes of fair size, one of which has salt water and is called a sea, whereas the other has fresh water, supports both hippopotamus and crocodiles, and has papyrus round its edges; and the ibis is also to be seen in the neighbourhood of this place. Beginning with those who live near the promontory of Pytholäus, the people are wholly free from mutilation\(^3\) of the body. After these, one

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\(^1\) A tree with such luscious fruit that Cambyses transplanted it to Persia (see Diodorus Siculus 1. 34).

\(^2\) Mulberry tree.

\(^3\) See 16. 4. 5, 9.
εἰσιν· μετὰ δὲ τοῦτον ἡ λιβανωτοφόρος· ἐνταῦθα ἢκρα ἐστὶ καὶ ἱερὸν αἰγειρόνα ἔχουν. ἐν δὲ τῇ μεσογαίᾳ ποταμία τις Ἰσιδος λεγομένη καὶ ἄλλη τις Νείλος, ἀμφοῦ καὶ σμύρναν καὶ λίβανον παραπεφυκότα ἔχουσαι. ἐστὶ δὲ καὶ δεξαμενή τις τοῖς ἐκ τῶν ὅρων ὑδασὶ πληρουμένη καὶ μετὰ ταῦτα Λέοντος σκοπή 1 καὶ Πυθαγγέλου λιμήν· ἡ δ’ ἐξής ἔχει καὶ ψευδοκασιάν. 2 συνεχῶς δ’ εἰσὶν ποταμαῖν τε πλείους ἔχουσαι λίβανον παραπεφυκότα καὶ ποταμοὶ μέχρι τῆς Κυναμομοφόρου· ὁ δ’ ὄριξαν ταῦταν ποταμός φέρει καὶ φλοῦν πάμπολυν εἰτ’ ἄλλος ποταμὸς καὶ Δάφνους λιμήν καὶ ποταμία Ἀπόλλωνος καλουμένη, ἔχουσαι πρὸς τῷ λιβάνῳ καὶ σμύρναν καὶ κυνάμορφον τοῦτο δὲ πλεονάζει 3 μᾶλλον περὶ τούς ἐν βάθει τῶν· εἰδ’ ὁ Ἔλεφας τὸ ὄρος, ἐκκείμενον εἰς θιάλαταν, καὶ διδρυῖ καὶ ἐφεξῆς Ψυγμοῦ 4 λιμήν μέγας καὶ ὑδρεῦμα, τὸ Κυνοκεφάλων καλούμενον, καὶ τελευταῖον ἀκρωτήριον τῆς παραλίας ταύτης, τὸ Νότου κέρας. κάμψαντι δὲ τοῦτο ός ἐπὶ μεσημβρίαν οὐκέτι, φησίν, ἔχομεν λιμένων ἀναγραφᾶς οὐδὲ τῶν διὰ τὸ μηκέτι εἶναι γνώριμων, ἐν δὲ τῇ ἐξῆς παραλία.

1 Λέοντος σκοπή, Cornes, for λεοντοσκόπη CDEFr, λεοντοσκόπη Ε. Λέοντος κάτη Ι, Λέοντος κάτη Cassabon.
2 ψευδοκασίαν F.
3 πλεονάζει F (first hand in margin); πλέον ἀκραίζει other MSS.
4 γυμνοῦ CDEFlir; but ψυγμοῦ first hand in Fr.
comes to the country that bears frankincense; and here is a promontory and a temple that has a grove of poplars. In the interior lie the river-land of Isis, as it is called, and another river-land called Neilus, both of which produce both myrrh and frankincense along their banks. Here, too, there is a kind of reservoir which is filled by waters from the mountains; and after this one comes to the Lookout of Leon and the Harbour of Pythangelus; and the next country has, among other things, pseudo-cassia. And one comes to several river-lands in succession that produce frankincense along the rivers, and to rivers that extend as far as the cinnamon-bearing country; and the river which bounds this country produces also the flowering rush in very great quantities. Then to another river and to the Daphnus Harbour and to the River-land of Apollo, as it is called, which produces, in addition to frankincense, both myrrh and cinnamon; but the cinnamon is more abundant in the neighbourhood of the places that are deep in the interior. Then to Elephas,¹ the mountain, which juts out into the sea, and to a trench, and, next thereafter, to the large Harbour of Psygmuus, and to a watering-place ² called the Watering-place of the Cynocephali,³ and to the last promontory of this coast, Notu-ceras.⁴ After rounding this promontory approximately towards the south, we no longer, he says, have any record of harbours or places, because the promontory is not known from here on, and the same is true of the coast next after it.

¹ Elephant. ² A well, apparently. ³ i.e. the "Dog-headed" people. ⁴ i.e. Horn of the South.
15. Εἰσὶ δὲ καὶ στήλαι καὶ βωμοὶ Πυθολίου καὶ Λίχα καὶ Πυθαγέλου καὶ Λέωντος καὶ Χαριμόρτου κατὰ τὴν γυνώριμον παραλίαν τὴν ἀπὸ Δείρης μέχρι Νότον κέρως, τὸ δὲ διάστημα οὖ γυνώριμον. πληθύνει δ’ ἐλεφασίν ή χώρα καὶ λέοντι τοῖς καλομένοις μύρμηξιν ἀπεστραμμένα δ’ ἔχουσι τὰ αἴδοια, καὶ χρυσοειδεῖς τὴν χρύαν, ψιλότεραι δὲ τῶν κατὰ τὴν Ἀραβίαν φέρει δὲ καὶ παρθέναις ἀλκίμοις καὶ ρινοκέρωτας, ὅτι δὲ μικρὸν ἀπολείπονται τῶν ἑλεφαντῶν οἱ ρινοκέρωτες, ὦν οὐ, ᾧσπερ Ἀρτεμίδωρός φησιν, ἐπὶ σειρᾶν τῷ μίκει, καίπερ ἑωρακέναι φήσας ἐν Ἁλεξανδρείᾳ, ἀλλὰ σχεδὸν τῇ ὁσιον... τὸ ὑψεῖ, ἀπὸ γε τοῦ υφ’ ἡμῶν ὀραθέντος οὔτε πῦρ τὸ χρώμα ἐμφερέται, ἀλλ’ ἐλείφυντε μᾶλλον μέγεθος δ’ ἔστι ταύρου μορφή δ’ ἐγγυτάτω συνάγρω, καὶ μάλιστα κατὰ τὴν προτομὴν, πλὴν τῆς ρινός, ὅτι ἐστὶ κέρας σιμῶν στερεώτερον ὑστέου παντός χρῆται δ’ ὅπλω, καθάπερ καὶ τοῖς ὁδούσις ὁ σύναγρος ἔχει δὲ καὶ τύλους δύο, ὡς ἄν στείρας δρακόντων ὑπὸ τῆς ράχεως μέχρι τῆς γαστρὸς περικειμένας, τῆς μὲν πρὸς τὸ λόφῳ, τῆς δὲ πρὸς τῇ ὁσφυί. ἐκ μὲν δὴ τοῦ υφ’ ἡμῶν ὀραθέντος ταῦτα φαμέν ἡμῶν, ἐκεῖνος δὲ προσδιασάφει, διότι καὶ ἑλεφαντομάχοι ιδίως ἔστι τὸ ἢμαν περὶ τῆς νομῆς, ὑποδύοντο τῇ προτομῇ καὶ ἀνακεῖον τῇ γαστέρα, ἐὰν μὴ προληφθῇ τῇ προβοσκίδι καὶ τοῖς ὁδούσι.

1 δέ, Coraias inserts. 2 οὐχ, Coraias inserts. 3 Obviously some number of cubits (πύχνος) or spans (επιθαμίη) has fallen out of the MSS.

1 See the description of “gold-mining ants” in 15. 1. 44.
15. One comes also to pillars and altars of Pytholaurus and Lichas and Pythangclus and Leon and Charimortus along the known coast, extending from Deiri as far as Notu-eceras, but the distance is unknown. The country abounds in elephants, and also in lions called ants,¹ which have their genital organs reversed, and are golden in colour, but are less hairy than those in Arabia. It also produces fierce leopards and the rhinoceros. The latter, the rhinoceros, is but little short of the elephant in size, not, as Artemidorus says, "in length to the tail"² (although he says that he saw the animal at Alexandria), but falls short, I might almost say, only about . . . in height,³ judging at least from the one I saw; nor does their colour resemble that of box-wood, but rather that of the elephant; and it is of the size of a bull; and its shape is most nearly like that of the wild boar, particularly in its foreparts, except its nose, which has a snub horn harder than any bone; and it uses its horn as a weapon, just as the wild boar uses its tusks; and it also has two hard welts extending round from its chine to its belly, like the coils of serpents, one of which is on its withers and the other on its loins. Now I am giving this description from the one I saw; but Artemidorus goes on to explain that the creature is especially inclined to fight with the elephant for places of pasture, thrusting its forehead under the elephant and ripping up its stomach, unless it is prevented from so doing by the proboscis and tusks of the elephant.

¹ i.e. from head to tail.
² The measure of the difference in height is missing from the manuscripts. Artemidorus must have given it in terms of either cubit or span (see critical note).
16. Γίνονται δ' ἐν τούτοις τοῖς τόποις καὶ αἱ καμηλοπαρδάλεις, οὐδὲν ὁμοιὸν ἔχουσαι παρδάλειν τὸ γὰρ ποικίλον τῆς χρώσεως νεβρῖσι μᾶλλον ἐοίκε βασιλικῆς σπίλους κατεστημέναις. τελέως δὲ τὰ ὀπίσθια ταπεινώτερα τῶν ἐμπροσθίων ἐστίν, ὡστε δοκεῖν συγκαθῆσθαι τῷ οὐραίῳ μέρει, τὸ υψὸς βοϊς ἔχοντι, τὰ δὲ ἐμπρόσθια σκέλη τῶν καμη- λείων οὐ λείπονται τράχηλος δ' εἰς υψὸς ἑξημένου ὁρθός, τὴν κορυφὴν δὲ πολὺ ὑπερπετεστέραν ἔχει τῆς καμήλου διὰ δὲ τὴν ἀσυμμετρίαν ταύτην οὐδὲ τάχος οἱμαί νυστοίπτων εἶναι περὶ τὸ ξίφος, ὥσπερ εἰρήκεν Ἀρτεμίδωρος, ἀναπέβλητον φήσας ἄλλο οὐδὲ θηρίον ἐστίν, ἄλλα βόσκημα μᾶλλον οὐδεμία γὰρ ἀγριότητα ἐμφαίνει. γίνονται δὲ φησὶ, καὶ σφίγγες καὶ κυνοκέφαλοι καὶ κῆθοι λέοντος μὲν πρόσωπον ἔχοντες, τὸ δὲ λοιπὸν σῶμα πάνθηρος, μέγεθος δὲ δορκάδος καὶ ταῦροι δ' εἰσὶν ἄγριοι καὶ σαρκοφάγοι, μεγέθει πολὺ τοὺς παρ' ἡμῖν ὑπερβεβλημένους καὶ τάχει πυρро τὴν χρώσαν. κροκούττας δ' ἐστὶ μῆγα λύκου καὶ κυνός, ὡς φησίν οὗτος. ἢ δ' ὁ Σκίθης λέγει Μιθρόδωρος ἐν τῷ περὶ συναίνειας βιβλίῳ μύθοις ἐοίκε καὶ οὗ φροντιστέον αὐτῶν. καὶ δρακόντων δ' εἴρηκε μεγάθη τρικύκτονα πηχῶν ὁ Ἀρτεμίδωρος ἐλεφάντας καὶ ταύρους χειρουμένων, μετριάζεις ταύτη γε τοι γὰρ Ἰνδικὸι μυθοδέστεροι καὶ οἱ Λιβυκοὶ, ὃς γε καὶ πόα ἐπιπεφυκέναι λέγεται.

17. Νομαδικός μὲν οὖν ὁ βίος τῶν Τρωγλο-

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1 i.e. camel-leopards.
2 The Papio sphinx, a large baboon.
3 i.e. “Dog-heads” (the Papio hamadryas, a sacred baboon).
4 The Papio cebus (also referred to in 17. 1. 40).
16. In this region, also, are found camelopards, though they are in no respect like leopards; for the dappled marking of their skin is more like that of a fawnskin, which latter is flecked with spots, and their hinder parts are so much lower than their front parts that they appear to be seated on their tail-pants, which have the height of an ox, although their forelegs are no shorter than those of camels; and their necks rise high and straight up, their heads reaching much higher up than those of camels. On account of this lack of symmetry the speed of the animal cannot, I think, be so great as stated by Artemidorus, who says that its speed is not to be surpassed. Furthermore, it is not a wild beast, but rather a domesticated animal, for it shows no signs of wildness. And in this country are also found, he says, sphinxes and cynocephali and cebi, which last have the face of a lion, and a body otherwise like that of a panther and with the size of a gazelle. The country also has bulls that are wild, carnivorous, and far surpass those in our part of the world in size and speed; and their colour is red. The crocuttas is a mixed progeny of wolf and dog, as Artemidorus says. But what Metrodorus of Scepsis says in his book on Habits is like a myth and should be disregarded. Artemidorus also speaks of serpents thirty cubits in length which overpower elephants and bulls; and his measurement is moderate, at least for serpents in this part of the world, for the Indian serpents are rather fabulous, as also those in Libya, which are said to grow grass on their backs.

17. Now the Troglydotes live a nomadic life; and

6 Apparently a species of hyena.
6 See 2. 1. 9 and 15. 1. 28.
7 See 17. 3. 5.
δυτῶν, τυραννοῦνται δὲ καθ’ ἐκαστα, κοιναὶ δὲ καὶ γυναῖκες καὶ τέκνα πλήν τοῖς τυράννοις, τῶν δὲ τὴν τυράννου φθείραντε πρόβατον ἢ ξημιά ἐστι. στιβίζονται 1 δ’ ἐπιμελῶς αἱ γυναῖκες, περίκειναι δὲ τοῖς τραχύλοις κογχία ἀντὶ βασκανίων. πολεμοῦσι δὲ περὶ τῆς νομῆς, κατ’ ἀρχὰς μὲν διωθούμενοι ταῖς χερσίν, εἶτα λίθοις, ὅταν δὲ τραύμα γένηται, καὶ τοξεύμασι καὶ μαχαιρίσι διαλύουσι δὲ γυναῖκες, εἰς μέσους προϊοῦσαι καὶ δεήσεις προσενέγκασαι τροφῇ δ’ ἐκ τε σαρκῶν καὶ τῶν ὀστέων κοππαμένων ἀναμίξουσι καὶ εἰς τὰς δορὰς ἐνειλουμένων, 2 εἰτ’ ὀπτωμένων καὶ ἄλλως πολλαχῶς σκευαζομένων ὑπὸ τῶν Ὀλυμπίων, οὕς καλαύσιν ἀκαθάρτους ὡστε μὴ κρεοφαγεῖν μόνον, ἀλλὰ καὶ ὀστοφαγεῖν καὶ δερματοφαγεῖν χρῶνται δὲ καὶ τῷ αἵματι καὶ τῷ γάλακτι καταμίζαντες. ποτὸν δὲ τοὺς μὲν πολλοὺς ἀπόβρεγμα παλαιοῦρον, τοῖς δὲ τυράννοις μελίκρατον, ἀπ’ ἀνθίσαν τινὸς ἐκπειζομένου τοῦ μέλιτος. ἐστὶ δ’ αὐτῶς χειμῶν μὲν, ἣνίκα οἱ ἐπισίαι πνεύσουι (κατομβροῦνται γάρ), θέρος δ’ ἂν λουπὸς χρῶνος. ἰγμυνίται δὲ καὶ δερματόφοροι καὶ σκυταληφόροι διατελοῦσιν εἰσὶ δ’ οὐ κολοβοῖ μόνον, ἀλλὰ καὶ περιτετμμένοι τινὲς, καθάπερ Αθηναίοι. οἱ δὲ Μεγαβάροι Αἰθίοπες τοῖς ῥοπαλοῖς καὶ τῦλοις προστίθεασι σιδηρῶν, χρῶναι δὲ καὶ λόγχαις καὶ ἀσπίσιν ὄμοβορσίναις, οἱ δὲ λοιποὶ Αἰθίοπες τόξοις καὶ λόγχαις. ὑπάπτουσι

1 στημίζονται Ε.
2 ἐνειλουμένων, Cornis, for ἀνειλουμένων CF, ἐνειλουμένων other MSS.

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their several tribes are ruled by tyrants; and both wives and children are held in common except those of the tyrants; and the fine for anyone who corrupts the wife of a tyrant consists of a sheep. The women paint their eyelids carefully with stibi;¹ and they wear shells for amulets round their necks. The Troglodytes go to war about pasturage, at first pushing their way through with their hands and then with stones, and also, when a wound is inflicted, with arrows and daggers; but the fighters are reconciled by the women, who advance into the midst of the combatants and ply them with entreaties. Their food consists of flesh and bones which are first chopped up together and wrapped in skins and then baked, or prepared in numerous other ways by the cooks (whom they call "unclean"), so that they not only eat the flesh, but also the bones and the skin; and they also use the blood mixed with milk. As for beverages, most of the people drink a brew of buckthorn,² but the tyrants drink a mixture of honey and water, the honey being pressed out of some kind of flower. They have winter when the Etesian winds blow (for they have rains); but the rest of the time is summer. They always go lightly clad, wear skins, and carry clubs; and they not only mutilate their bodies,³ but some of them are also circumcised, like the Aegyptians. The Aethiopian Megabari have iron knobs on their clubs, and also use spears and shields made of rawhide, but the rest of the Aethiopians use the bow and arrow and lances. Before burying their

¹ Lat. stibium, i.e. the sesquisulphide of antimony, a dark pigment.
² Rhamnus paliurus.
³ See 16. 4. 5 and Diodorus Siculus 3. 32.
δὲ τινὲς τῶν Τρωγλοδύτων, ρήματος παλιουρίναις δήσαντες τῶν αὐχένα τῶν νεκρῶν πρὸς τὰ σκέλη ἐπείτα εὐθὺς καταλεύονσιν ἱλαροὶ, γελῶντες ἁμα, ἐὼς ἀν τοῦ σώματος τὴν ὄψιν ἀποκρύψωσιν-εἰτ ἐπιθέετες κέρας αἰγειου ἀπίσισιν. δοιποροῦσι δὲ νύκτωρ ἐκ τῶν ἄρρενων θρεμμάρων κάδωνας εξάψαντες, ὅστ᾽ ἐξίστασθαι τὰ θηρία τῷ ψόφῳ καὶ λαμπύσι δὲ καὶ τόξοις ἐπὶ τὰ θηρία χρῶνται, καὶ διαγρυπνοῦσι δὲ τῶν πομπῶν χάριν, ὀδὺ τῶν χρόμενοι πρὸς τῷ πυρί.

18. Ταῦτ᾽ εἴτεν περὶ τῶν Τρωγλοδύτων καὶ τῶν προσχώρων Λιθίστων ἐπανεισέρχεται τοι νὰ Ἀράβας καὶ πρώτους ἐπείας τοὺς τῶν Ἄραβιν κόλπων ἀφορίζονται καὶ ἀντικειμένους τοῖς Τρωγλοδύταις, ἀρξάμενος ἀπὸ τοῦ Ποσειδίου. φησὶ δὲ ἐνδοτέρω κείσθαι τοῦτο τοῦ Λιλανίτου μυχων συνεχῆ δὲ τοῦ Ποσειδίου φοινικῶν εἰναι εὐθύρον, ἡμᾶσθαι τε κομιδὴ διὰ τὸ πᾶσαν τὴν κύκλῳ καυματηρὰν τε καὶ ἀνυδρίν καὶ ἀσκιοῦ ὑπάρχειν, ἐνταῦθα δὲ καὶ τὴν εὐκαρπίαν τῶν φοινίκων εἶναι θαυμαστὴν προεστήκασι δὲ τοῦ ἄλσους ἀνὴρ καὶ γυνὴ, διὰ γένους ἀποδεδειγμένου, δερματόφορος, τροφῆν ἀπὸ τῶν φοινίκων ἔχοντες. κοιτάζονται δ᾽ ἐπὶ δεύνδρων καλυβοτοιχησάμενοι διὰ τὸ πλῆθος τῶν θηρίων. εἶθ᾽ ἐκεῖς ἐστὶ νῆσος Φωκῶν, ἀπὸ τοῦ πλῆθους τῶν θηρίων τούτων ἄνωμασμένη. πλησίον δ᾽ αὐτῆς ἀκρωτήριον, διὰ διατείναι πρὸς τὴν Πέταν τὴν τῶν Ναβαταίων καλουμένων

1 καταλεύονσιν. Tzschucke, for καταλέγουσιν.
2 δὲ Εὐξ, τε οthè MSS.

1 So Diodorus Siculus (3. 33).
dead, some of the Troglydotes bind the neck of the corpses to the legs with twigs of the buckthorn, and then immediately, with merriment and laughter,\(^1\) throw stones upon them until the body is hidden from sight; and then they place a ram's horn on the barrow and go away. They travel by night, first fastening bells to the male cattle, so as to drive away the wild beasts with the noise; and they also use torches and bows to repel the wild beasts; and, for the sake of their flocks, they also keep watch during the night, singing a kind of song near the fire.

18. After saying all this about the Troglydotes and the neighbouring Aethiopians, Artemidorus returns to the Arabians; and first, beginning at Poseidium, he describes the Arabians who border on the Arabian Gulf and live opposite the Troglydotes. He says that Poseidium lies farther in than the Aelanites Gulf; and that contiguous to Poseidium there is a grove of palm trees, which is well supplied with water and is highly valued because all the country around is hot and waterless and shadeless; and that here the fertility of the palms is wonderful; and that a man and a woman have charge of the grove, being appointed to that charge through hereditary right. They wear skins, and live on dates from the palm trees; but on account of the number of wild beasts they build huts in trees and sleep there. Then, next, one comes to the Island of Phocae,\(^2\) which was so named from the number of seals there. Near the island is a promontory, which extends to the Rock of the Nabataean Arabians, as they are called, and

\[^{2}\text{Seals.}\]
Ἀράβων καὶ τὴν Παλαιστίνην χώραν, εἰς ἦν Μιναίοι τε καὶ Γερραιοὶ καὶ πάντες οἱ πλησίον ἄραμάστων φορτία κομίζουσιν. εἰτ' ἄλλη παραλία, πρότερον μὲν Μαραντῶν καλοῦμένη, ὅτι οἱ μὲν ἦσαν γεωργοὶ, τινὲς δὲ σκηνῶτα, C777 νῦν δὲ Γαρινδαίων, ἀνελούτων ἐκείνους δύλῳ ἐπέθευεν γὰρ αὐτοὺς, πενταετηρικὴν τινα πανηγυρίων ἐπιτελοῦσι, καὶ τούτους τε διέφθειραν καὶ τοὺς ἄλλους ἐπελθόντες ἄρδην διελυμένατο. εἰτ' ὁ Αλανίτης οἱ κόλποι καὶ ἡ Ναβαταία, πολύ αὐνδρος οὕσα, χώρα καὶ εὐβοτος, οἰκοῦν δὲ καὶ νῆσους προκειμένας πλησίον ὁ πρότερον μὲν καθ' ἧσυχίαν ἦσαν, ὡστερον δὲ σχεδίας ἐλκύοντο τοὺς ἐκ τῆς Αἰγύπτου πλέοντας δίκας δ' ἔτσι, ἐπελθόντος στόλου καὶ ἐκπορθήσαντος αὐτοὺς, ἐξῆς δ' ἔστι πεδίων εὐδενδρῶν τε καὶ εὐυδρον καὶ βοσκημάτων παντοίων μεστόν, ἄλλων τε καὶ ἡμίονων καὶ καμήλων ἀγρίων καὶ ἑλάφων καὶ δορκάδων πλήθος ἐν αὐτῷ, λέοντές τε καὶ παράλειες καὶ λύκου συνροί, προκειται δὲ νήσος καλουμένη Δία: εἰτα κόλπος ὅσον πεντακοσίων σταδίων, ὅρεσι περικλειόμενος καὶ δυσεισβόλῳ στόματι: περιοίκουσι δὲ θηρευτικοῖ άνδρες τῶν χερσαίων ἄγρευμάτων. εἰτ' ἔρημοι τρεῖς νῆσοι πληίρες ἔλαιῶν, οὐ τῶν παρ' ἢμῖν, ἀλλὰ τῶν ἐντοπιῶν, ὡς καλοὺς Λίθιοτικάς, ὃν τὸ δάκρυν καὶ ἱπτικῆς δυνάμεως ἐστίν. ἐφεξῆς δ' ἐστὶν

1 Αλανίτης Ε, Ελανίτης other MSS.
2 ἢ, before χώρα, must omit.
3 καὶ, after εὐυδρον, Do omit.
4 The MSS. read ἡμίονων ἀγρίων καὶ καμήλων. Kramer, citing Diodorus Siculus 3, 42, transposes ἀγρίων as above.
to the Palaestine country, whither Minaeans and Gerrhaecans and all the neighbouring peoples convey their loads of aromatics. Then one comes to another coast, which was formerly called the coast of the Maranitae, some of whom were farmers and others tent-dwellers, but is now called the coast of the Garindaeans, who destroyed the Maranitae by treachery; for the Garindaeans attacked them while they were celebrating some quadrennial festival, and not only destroyed all the people at the festival but also overran and exterminated the rest of the tribe. Then to the Aelanites Gulf, and to Nabataea, a country with a large population and well supplied with pasturage. They also dwell on islands situated off the coast near by; and these Nabataeans formerly lived a peaceful life, but later, by means of rafts, went to plundering the vessels of people sailing from Aegypt. But they paid the penalty when a fleet went over and sacked their country. One comes next to a plain which is well supplied with trees and water and is full of all kinds of domestic animals—mules among others; and it has a multitude of wild camels, deer, and gazelles, as also numerous lions, leopards, and wolves.\(^1\) Off this plain lies an island called Dia. Then one comes to a gulf about five hundred stadia in extent, which is enclosed all round by mountains and a mouth that is difficult to enter; and round it live men who hunt the land animals. Then to three uninhabited islands, full of olive trees, not the kind in our country, but the indigenous kind, called Aethiopic, the sap of which has medicinal power. Next in order one comes to a stony beach,

\(^1\) Jackals, perhaps.
αἴγιαλὸς λιθώδης, καὶ μετὰ τούτου τραχεία καὶ
dυσπαράπλευστος ὅσον χιλίων σταδίων παραλίᾳ
σπάνει λιμένων καὶ ἄγκυροβολίων. ὅρος γὰρ
παρατείνει τραχύ καὶ ψηλόν· εἰθ’ ὑπάρχεια
σπιλαδώδεις ¹ μέχρι τῆς θαλάττης, τοῖς ἐπισίαις
μάλιστα καὶ ταῖς τότε ἐσπομβρίαις ἠβοήθητον
παρέχουσιν τὸν κίνδυνον. ἐξῆς δ’ ἔστι κόλπος
νήσους ἔχων σποράδας, καὶ πυνεχώς ² θύεις ψάμ-
μου μελαίνης τρεῖς ἄγαν ψηλῆς, καὶ μετὰ τούτους
Χαρμόδας ³ λιμήν ὅσον σταδίων τὸν κύκλον ἐκατόν,
στενοὺς καὶ ἐπικέντρων ἔχων τὸν εἰσπλοῦν παντὶ
σκάφει. ἔπε δὲ καὶ ποταμὸς εἰς αὐτῶν· ἐν μέσῳ
δὲ νήσος εὐδενδρος καὶ γεωργίσμως. εἰτ’ ἔστι
παραλίᾳ τραχείᾳ, καὶ μετὰ ταύτην κόλποι τινὲς
καὶ χώρα Νομάδων ἀπὸ καμήλων ἐχόντων τὸν
βίον· καὶ γὰρ πολεμοῦσιν ἀπ’ αὐτῶν καὶ ὀδεύουσι
καὶ τρέφονται τῷ τε γάλακτι χρώμενοι καὶ ταῖς
σαρξί. ἔπε δὲ ποταμὸς δ’ αὐτῶν ψῆγμα χρυσοῦ
καταφέρων, οὐκ ἴσωσι δ’ αὐτὸ κατεργάζονται
καλοῦνται δὲ Δέσαι, οἱ μὲν νομάδες, οἱ δὲ καὶ
γεωργοὶ. οὐ λέγω δὲ τῶν ἐθνῶν τὰ ὀνόματα τὰ
πολλὰ ⁴ διὰ τὴν ἀδοξίαν καὶ ἀμα ἠτοπίαν τῆς
ἐκφορᾶς αὐτῶν, ἐχόμενοι δ’ εἰς ἦμερώτεροι
τούτων ἄνδρες, εὐκρατοτέραν ἵκον χηνί· καὶ
gαλ εὐνοῦρος ⁵ ἐστὶ καὶ εὐμυβρος· χρυσὸς τε
C 778 ὀρυκτὸς γίνεται παρ’ αὐτοῖς οὐ ψηγματος, ἀλλὰ
βωλαρίων χρυσοῦ καθάρσεως οὐ πολλῆς δεομέ-

¹ σπηλαίωδεῖς mole, Tschucke, Corais.
² συνεχώς CEix.
³ E reads Χαρμᾶλας, F Χαρμβᾶς.
⁴ πολλά, Meineke, for παλαιά. Letronne conj. ἀλλὰ,
Kramer πλείω.

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and after that to a stretch of coast about one thousand stadia in length which is rugged and difficult for vessels to pass, for lack of harbours and anchoring-places, since a rugged and lofty mountain stretches along it. Then one comes to foot-hills, which are rocky and extend to the sea; and these, especially at the time of the Etesian winds and the rains, present to sailors a danger that is beyond all help. Next is a gulf with scattered islands; and continuous with the gulf are three exceedingly high banks of black sand; and after these lies Charmothas Harbour, about one hundred stadia in circuit, with an entrance that is narrow and dangerous for all kinds of boats. A river flows into it; and there is an island in the middle of it which is well supplied with trees and fit for tillage. Then one comes to a rugged stretch of coast; and after that to certain gulfs and to a country of nomads who get their livelihood from camels; for they carry on war from the backs of camels, travel upon them, and subsist upon their milk and flesh. A river flows through their country that brings down gold-dust, but the inhabitants do not know how to work it. They are called Debae; and some of them are nomads, whereas others are also farmers. I am not giving most of the names of the tribes because of their insignificance and at the same time because of the oddity of the pronunciations. Next to the Debae are men more civilised than they; and the country these live in has a more temperate climate; for it is well watered, and well supplied with rains. Gold obtained by digging is found in their country—not gold-dust, but gold nuggets, which do not require much purification; the smallest nuggets
νων, 1 μέγεθος δ' ἐχόντων ἐλάχιστον μὲν πυρῆνος,
μέσον δὲ μεσπίλου, μέγιστον δὲ καρύου· τρήσαντες
δὲ ταῦτα ἐναλλὰξ λίθους διαφαινέσω ὅρμους ποι-
οῦνται διείροντες λίνον; 2 περιτίθενται δὲ περὶ τοὺς
τραχήλους καὶ καρποὺς· πωλοῦσι δὲ καὶ πρὸς
tοὺς ἀστυγείτωνας εὐωνυμίαν τῶν χρυσῶν, τριπλάσιον
ἀντιδίδοντες 3 τοῦ χαλκοῦ, διπλάσιον δὲ τοῦ ἀργυ-
ροῦ διὰ τε τὴν ἀπειρίαν τῆς ἐργασίας καὶ τὴν
σπάνιαν τῶν ἀντιλαμβανομένων, ἄω ἡ χρεία πρὸς
τοὺς βίους ἀναγκαιοτέρα.

19. Συνάπτει δ' η τῶν Σαβαίων εὐδαιμονεστάτη,
μεγίστου έθνος, παρ' οἷς καὶ σμύρνα καὶ λίβανος
καὶ κιννάμωμον· ἐν δὲ τῇ παραλλα καὶ βαύσμαν
καὶ ἄλλη τις πόλις σφόδρα εὐώδης, ταχὺ δ' ἐξίτηλον
τὴν ὁδὸν ἔχουσα· εἰςὶ δὲ καὶ φοινίκες εὐώδεις
καὶ κάλαμος, ὅφεις δὲ σπιθαμαίοι, φοινικοὶ τὴν
χρόαν, προσαλλόμενοι καὶ μέχρι λαγόνος, τὸ
δέρμα ἔχοντες ἀνήκεστον. διὰ δὲ τὴν ἀφθονίαν
tῶν καρπῶν ἄργοι καὶ ράθυμοι τοῖς βίοις εἰσὶν
οἱ ἀνθρώποι, κοιτᾶζονται δὲ ἐπὶ τῶν ρίζῶν τῶν
dέντρων ἐκτέμνοντες οἱ πολλοὶ καὶ δημοτικοὶ. 4
διαδεχόμενοι δ' οἱ σύνεγγυς ἀεὶ τὰ φορτία, τοῖς
μετ' αὐτοὺς παραδίδοσι μέχρι Συρίας καὶ Μεσο-
ποταμίας· καρούμενοι δ' ὑπὸ τῶν εὐωδίων, αἰροῦσι

1 δεμένων ὑπ' ἐνίκου ἔθνος other MSS.
2 Λύμφ Π. non.
3 ἀντιδίδοντες Ex, ἀντιδίδοντες other MSS.
4 The words οἱ ... δημοτικοὶ are omitted by ms.
have the size of a fruit-stone, the medium that of a medlar, and the largest that of a walnut. They make collars with these nuggets, perforating them and stringing them alternately with transparent stones by means of thread; and they wear them round their necks and wrists. They also sell the gold at a cheap price to their neighbours, giving it in exchange for three times the quantity of brass and double the quantity of silver, because of their lack of experience in working gold and because of the scarcity of the things received in exchange, which are more important for the necessities of life.

19. Bordering upon these people is the very fertile country of the Sabaeans, a very large tribe, in whose country myrrh and frankincense and cinnamon are produced; and on the coast is found balsam, as also another kind of herb of very fragrant smell, which quickly loses its fragrance. There are also sweet-smelling palms, and reeds; and serpents a span in length, which are dark-red in colour, can leap even as far as a hare, and inflict an incurable bite. On account of the abundance of fruits the people are lazy and easy-going in their modes of life. Most of the populace sleep on the roots of trees which they have cut out of the ground.¹ Those who live close to one another receive in continuous succession the loads of aromatics and deliver them to their next neighbours, as far as Syria and Mesopotamia; and when they are made drowsy by the sweet odours they overcome the drowsiness by inhaling

¹ Surely a strange sort of bed—if the Greek text is correct. In 16. 4. 18, Strabo says that the Arabians, “on account of the number of wild beasts, build huts in trees and sleep there.”
τὸν κάρον ἀσφάλτου θυμιάματι καὶ τράγου πώγων. ἡ δὲ πόλις τῶν Σαβαίων, ἡ Μαρίαβα,1 κεῖται μὲν ἐπὶ ὅρους εὐθεῖαν ὁρίον, βασιλέα δὲ ἔχει κύριον τῶν κρίσεων καὶ τῶν ἄλλων· έκ δὲ τῶν βασιλέων2 οὐ θέμις έξείναι,3 ἡ καταλεύουσι4 αὐτὸν παραχρήμα ὁ χόλοι κατὰ τι λόγιον· ἐν χλιδῇ δὲ ἡ στενὸς καὶ αὐτὸς καὶ οἱ περὶ αὐτῶν· τὰ δὲ πλήθη τὰ μὲν γεωργεῖ, τὰ δὲ ἐμπροφυτεύεται τὰ ἄρωμα τα τε ἐπικόμη καὶ τὰ ἀπὸ τῆς Λιθοπίας, πλέοντες ἐπὶ αὐτὰ διὰ τῶν στενῶν δερματίνως πλούσιος τόσοντα δὲ ἐστὶ τὸ πλῆθος, ὡστε αὐτὰ φυγεῖν καὶ τῆς καυσίμου ὅλης χρῆσθαι κυναγώμου καὶ κασσίας5 καὶ τοῖς ἄλλοις, γίνεται δὲ ἐν τοῖς Σαβαίων καὶ τὸ λάμμαν, εὐηδεστάτον θυμίαμα. ἐκ δὲ τῆς ἐμπορίας οὐτοῖ τε καὶ Γερραῖοι πλουσιώτατοι πάντων εἰσίν, ἔχουσι τε παραπληθή κατασκευήν χρυσωμάτων τε καὶ ἀργυρωμάτων, κλωνόν τε καὶ τριπόδων καὶ κρατήρων σῶν ἐκπώμασι καὶ τῇ τῶν ὕδων πολυτελείας καὶ γὰρ θυρώματα καὶ τοῖχοι καὶ ὁροφαί δι᾽ ἐλέφαντος καὶ χρυσοῦ καὶ ἀργυροῦ λιθοκολλήτου τυχαχῶς διαπετοκιλμένα. ταῦτα μὲν περὶ τοῦτον ἔρημε, τάλλα δὲ τὰ μὲν παραπλησίως τῷ Ἐρατοσθείνη δέ λέγει· τὰ δὲ καὶ παρὰ τῶν ἄλλων ἰστορικῶν παρατίθεσιν.

C 779 20. Ἐρυθράν γὰρ λέγειν τινᾶς τὴν θάλασσαν ἀπὸ τῆς χροῖας τῆς ἐμφανομένης κατ᾽ ἀνάκλασιν, εἴτε ἀπὸ τοῦ ἱλίου κατὰ κορυφήν ὅποις εἴτε ἀπὸ

1 Μαρίαβα, Tschucko, for Μερίαβα CFmoucz, Μερίαβα Β, Μερία Δήλ.
2 βασιλέων, the editors, instead of ἄλλων βασιλέων.
3 έξείναι, Kramer, for έξείναι.
the incense of asphalt and goats’ beard. The city of the Sabaeans, Mariaba, is situated upon a well-
wooded mountain; and it has a king who is authority in lawsuits and everything else; but it is not lawful for him to leave the palace, or, if he does, the rabble, in accordance with some oracle, stone him to death on the spot. Both he himself and those about him live in effeminate luxury; but the masses engage partly in farming and partly in the traffic in aromatics, both the local kinds and those from Aethiopia; to get the latter they sail across the straits in leathern boats. They have these aromatics in such abundance that they use cinnamon and cassia and the others instead of sticks and firewood. In the country of the Sabaeans is also found larimnum, a most fragrant incense. From their trafficking both the Sabaeans and the Gerrhaeans have become richest of all; and they have a vast equipment of both gold and silver articles, such as couches and tripods and bowls, together with drinking-vessels and very costly houses; for doors and walls and ceilings are variegated with ivory and gold and silver set with precious stones. This is Artemidorus’ account of these peoples, but the rest of his statements are partly similar to those of Eratosthenes and partly quoted from the other historians.

20. For example, he says that some writers call the sea “Erythra” from the colour it presents as the result of reflection, whether from the rays of the sun when it is in the zenith, or from the mountains,

1 i.e. the Erythraean (Red) sea.

4 katalebounon, Leopardi, for katalebounon.
6 κασία Dح. 349
τῶν ὄρων ἐρυθραιμομένων ἐκ τῆς ἀποκαύσεως τῶν ἀμφιτέρως γὰρ εἰκάζειν. Κηρήθαν δὲ τὸν Κνίδιον πηγὴν ἱστορεῖν ἐκδιδοῦσαν εἰς τὴν θαλατταν ἥρωδε καὶ μιλτῶδες ὕδωρ. Ἀγαθαρχίδην δὲ τὸν ἑκείνου πολίτην παρά τινος Βόξου, Πέρσου τὸ γένος, ἱστορήσας, διότι Πέρσης τις Ἐρύθρας, ἱπποφορβίον τινὸς ὑπὸ λεαίνης οἴστροφ κατασχομένης ἐξελαθέντος μέχρι θαλάττης κάκεώθεν εἰς νῆσον τινα διάραντος, σχεδίαν πηξάμενος πρῶτος περαιωθεὶς πρὸς τὴν νῆσον. ἵδον δὲ καλὸς οἰκήσιμον, τὴν μὲν ἄγελθην εἰς τὴν Περσίδα ἀπαγάγων πᾶλιν, ἀπόκοις δὲ ἐκεῖ στείλας τε καὶ τὰς ἄλλας νῆσους καὶ τὴν παραλίαν, ἐπώνυμον δὲ ποιήσειν ἑαυτοῦ τὸ πέλαγος. τοὺς δὲ Περσέως μίου ἀποφαίνεσθαι τὸν Ἐρύθραν, ἠγίσσασθαι τε τῶν τόπων. λέγεται δ' ὑπὸ τινῶν τὰ ἀπὸ τῶν στενῶν τοῦ Ἀραβίου κόλπου μέχρι τῆς κινναμομοφόρου τῆς ἐσχάτης πεντακισχιλίων σταδίων, οὐκ εὐκρινῶς, εἰτ' ἐπὶ νότον εἰτ' ἐπὶ τὰς ἀνατολάς. λέγεται δὲ καὶ διότι ὁ σμάραγδος καὶ ὁ βῆρυλλος ἐν τοῖς τοῦ χρυσίου μετάλλως ἐγχῶνται. εἰσὶ δὲ καὶ ἄλες εὐώδεις ἐν Ἀράπιων, ὡς φησὶ Ποσειδώνιος.

21. Πρῶτον δ' ὑπὲρ τῆς Συρίας Ναβαταίων καὶ Σαβαίων τῆς εὐδαίμονα Ἀραβίαν νέμονται καὶ πολλάκις κατέτρεχον αὐτὴς, πρὶν ἢ Ἡρωίων γενέσθαι. νῦν δὲ κάκεινοι Ἡρωίων εἰςιν ὑπήκοοι καὶ Σύρου. μητρόπολις δὲ τῶν Ναβαταίων ἐστὶν

1 Instead of ἀποκαύσεως, x reads ἐκκαύσεως, Eustathius (Ad. Dionys. 31) καύσεως, Corais ἐπικαύσεως.
2 εἰκάζει τοι; so Corais.
3 Βάξου Δι, 'Εβόσου O and marg. F.
4 Πέρσου, Casaubon inserts.
5 κατασχομένης τοι, κατασχομένου other MSS.
which have been reddened by the scorching heat; for, he continues, conjecture runs both ways about the cause; but Ctesias the Cnidian reports a spring, consisting of red and ochre-coloured water, as emptying into the sea; and Agatharcides, a fellow-citizen of Ctesias, reports from a certain Boxus, of Persian descent, that when a herd of horses had been driven out of the country by a passion-frenzied lioness as far as the sea and from there the herd had crossed over to a certain island, a certain Persian, Erythras by name, built a raft and was the first man to cross to the island; and that when he saw that it was beautifully adapted to habitation, he drove the herd back to Persis, sent forth colonists to that island and to the others and to the coast, and caused the sea to be named after himself; but other writers, he says, declare that Erythras was the son of Perseus, and that he ruled over this region. Some writers say that the distance from the straits of the Arabian Gulf to the extremity of the cinnamon-bearing country is five thousand stadia, without distinguishing clearly whether they mean towards the south or towards the east. It is said also that the emerald and the beryl are found in the gold mines. And there are also fragrant salts in the country of the Arabians, as Poseidonius says. 21. The first people above Syria who dwell in Arabia Felix are the Nabataeans and the Sabaeans. They often overran Syria before they became subject to the Romans; but at present both they and the Syrians are subject to the Romans. The metropolis of the Nabataeans is Petra,\(^1\) as it is

\(^1\) Rock.

\(^{6}\) εἰς \ldots εἰς Ε, ὁδ. \ldots οὗτος other MSS.
ἡ Πέτρα καλουμένη, κεῖται γὰρ ἐπὶ χωρίου τάλλα ὁμαλοῦ καὶ ἐπιπέδου, κύκλῳ δὲ πέτρα φρουρουμένου, τὰ μὲν ἐκτὸς ἀποκρήμμου καὶ ἀποτόμου, τὰ δὲ ἐντὸς πηγὰς ἀφθόνους ἔχοντος εἰς τὸ υδρείαν καὶ κηπεῖαν. ἔξω δὲ τοῦ περιβόλου χώρα ἔρημος ἡ πλείστη, καὶ μάλιστα ἡ πρὸς Ἰουνδαία ταύτη δὲ καὶ ἐγγυτάτω ἐστὶ τριῶν ἡ τεττάρων ὁδὸς ἡμερῶν εἰς Ἱερικοῦντα, εἰς δὲ τὸν φοινικώνα πέντε. Βασιλεύεται μὲν οὖν ὑπὸ τινὸς αἰεὶ τῶν ἐκ τοῦ βασιλικοῦ γένους, ἔχει δὲ ὁ βασιλεὺς ἐπίτροπον τῶν ἑταίρων τινά, καλούμενον ἀδελφόν· σφόδρα δὲ εὐνοµεῖται. γενόµενος γοῦν παρὰ τοῖς Πετραίοις Ἀθηνώδωρος, ἀνήρ φιλόσοφος καὶ ἱµήν ἑταίρος, διηγεῖτο ἑορµάζων· εὑρεῖν γὰρ ἐπιδηµίωντας ἐφ' ἐπόλους μὲν Ἡρωµαίων, πολλοὺς δὲ καὶ τῶν ἄλλων ἐξένων τοὺς μὲν οὖν ξένους ὅραν κρινοµένους πολλάκις καὶ πρὸς ἄλληλους καὶ πρὸς τοὺς ἐπιχωρίους, τῶν δὲ ἐπιχωρίων οὐδένας ἄλληλοις ἐγκαλοῦντας, ἀλλὰ τὴν πάσαν εἰρήνην ἀγοντας πρὸς ἑαυτούς.

C 780 22. Πολλὰ δὲ καὶ ἡ τῶν Ἡρωµαίων ἐπὶ τοὺς Ἀραβας στρατεία νεωτί γεννηθεῖσα ἐφ' ἡµῶν, διὸ ἡγεµὼν ἦν Αὐλίος Γάλλος, διδάσκει τῶν τῆς χώρας ἔδιωκτων. τούτων δὲ ἐπεµιῆξεν ο Ἁραβίων Ἰούστος Καῖσαρ διαπερασαµένων τῶν ἐθνῶν καὶ τῶν τόπων τούτων τε καὶ τῶν Λιθοπίκων, ὅρος τὴν τε Τρωγλοδυτικὴν τὴν προσεχῇ τῇ Αἰγύπτῳ γειτονεύουσαν τούτοις, καὶ τὸν Ἀραβίων κόλπον

1 Ἱερικοῦντα Ἑ (with χ above κ), Ἑρικοῦντα CDFℓw, Ἱερικοῦντα μαξ.
2 πετραῖος μαργ. ὃ, πετραῖος EFz, πατρίοις other MSS.
3 ὅρος F, ὅρος other MSS.

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called; for it lies on a site which is otherwise smooth and level, but it is fortified all round by a rock, the outside parts of the site being precipitous and sheer, and the inside parts having springs in abundance, both for domestic purposes and for watering gardens. Outside the circuit of the rock most of the territory is desert, in particular that towards Judaea. Here, too, is the shortest road to Hiericus,¹ a journey of three or four days, as also to the grove of palm trees,² a journey of five days. Petra is always ruled by some king from the royal family; and the king has as Administrator one of his companions, who is called "brother." It is exceedingly well-governed; at any rate, Athenodorus, a philosopher and companion of mine, who had been in the city of the Petraeans, used to describe their government with admiration, for he said that he found both many Romans and many other foreigners sojourning there, and that he saw that the foreigners often engaged in lawsuits, both with one another and with the natives, but that none of the natives prosecuted one another, and that they in every way kept peace with one another.

22. Many of the special characteristics of Arabia have been disclosed by the recent expedition of the Romans against the Arabians, which was made in my own time under Aelius Gallus as commander. He was sent by Augustus Caesar to explore the tribes and the places, not only in Arabia, but also in Aethiopia, since Caesar saw that the Troglodyte country which adjoins Aegypt neighbours upon Arabia, and also that the Arabian Gulf, which

¹ Jericho. ² See 16. 4. 18.
στενῶν οὖν τελέως τῶν διεύρυντα ἀπὸ τῶν Τρωγλοδυτῶν τοὺς Ἀραβασὶ προσοικείοντο δὴ διενοίθη τούτους ἡ καταστρέφεσθαι. ἦν δὲ τὸ καὶ τὸ πολυχρωμᾶτος ἀκούειν ἐκ πάντος χρόνου, πρὸς ἀργυρόν καὶ χρυσὸν τὰ ἀρώματα διανεμούτων καὶ τὴν πολυτελεστάτην λαθίαν, ἀνάλογον καὶ τῶν ἅμβανομένων τοῖς ἔξω μηδὲν ἢ γὰρ φίλοις ἡλπίζει πλουσίον χρήσεσθαι ἢ ἐχθρῶν κρατήσει πλουσίων. ἐπὶ θείρε δ' αὐτῶν καὶ ή παρὰ τῶν Ναβαταίων ἐλπίς, φίλων οὖν καὶ συμπράξεων ἀπανθ' ὑποσχυμένων.

23. ἔπει τούτοις μὲν οὐν έστειλε τῇν στρατεύλαν ὁ Γάλλος ἐξηπατήσαι δ' αὐτῶν ὁ τῶν Ναβαταίων ἐπίτροπος Συλλαῖος, ύποσχόμενος μὲν ἡγήσεθαι τῇν ὁδὸν καὶ χορηγήσεως ἀπαντα καὶ συμπράξεων, ἀπαντα δ' έξ' ἐπιβολής πράξεως, καὶ οὕτε παράπλουν ἀσφαλῆς μηνύουν, οὐθ' ὁδὸν, ἀλλὰ ἀνοδίαις καὶ κυκλοπορίαις καὶ πάντων ἅπαρος χώρεις, ἢ ραχίαις ἀλιμένοις παραβάλλων ἡ χοιράδων ύφαλων μεσταῖς ἢ τεναγώδεσι στείρωσον δὲ αἱ πλημμυρίδες ἐλύτωσι, ἐν τοιούτοις καὶ τάτα χώρεις, καὶ αἱ ἀμπώτεις. πρῶτον μὲν δὴ τοῦ θ' ἀμάρτημα συνέβη τῷ μακρὰ κατασκευάσασθαι πλοία, μηδὲν οὖν μηδ' ἐσομένου κατὰ θάλατταν πολέμου, οὐδὲ γὰρ κατὰ γῆν σφόδρα πολεμισται εἰσιν, ἀλλὰ κατηλοῦν μᾶλλον οἱ Αράβες καὶ ἐμπορικοί, μήτι γε κατὰ θάλατταν, ὁ δ' οὐκ ἐλαττὸν οὔτοις ἔλατον διάπροοντα ἐνανπηγήσατο δίκροτα καὶ

1 Instead of δ' τι, ΟDFl read δ' τι.
2 λιβελαν Εκζζ.
3 χρήσασθαι Ε, χρήσασθαι other MSS.
4 ηγήσασθαι, Coraia, for ηγήσασθαι.
separates the Arabians from the Troglodytes, is extremely narrow. Accordingly he conceived the purpose of winning the Arabians over to himself or of subjugating them. Another consideration was the report, which had prevailed from all time, that they were very wealthy, and that they sold aromatics and the most valuable stones for gold and silver, but never expended with outsiders any part of what they received in exchange; for he expected either to deal with wealthy friends or to master wealthy enemies. He was encouraged also by the expectation of assistance from the Nabataeans, since they were friendly and promised to co-operate with him in every way.

23. Upon these considerations, therefore, Gallus set out on the expedition; but he was deceived by the Nabataean Administrator, Syllaeus, who, although he had promised to be guide on the march and to supply all needs and to co-operate with him, acted treacherously in all things, and pointed out neither a safe voyage along the coast nor a safe journey by land, misguiding him through places that had no roads and by circuitous routes and through regions destitute of everything, or along rocky shores that had no harbours or through waters that were shallow or full of submarine rocks; and particularly in places of that kind the flood-tides, as also the ebb-tides, caused very great distress. Now this was the first mistake of Gallus, to build long boats, since there was no naval war at hand, or even to be expected; for the Arabians are not very good warriors even on land, rather being hucksters and merchants, to say nothing of fighting at sea. But Gallus built not less than eighty boats, biremes and
τριήρεις καὶ φασίλους κατὰ Κλεοπατρίδα τὴν πρὸς τῇ παλαιᾷ διώρυγι τῇ ἀπὸ τοῦ Νείλου, γροὺς δὲ διεψευσμένος ἐναυπηγήσατο σκευασώματο ἐκατὸν καὶ τριάκοντα, οἷς ἐπλευσαν ἔχων περὶ μιρίῳς πεζοὺς τῶν ἐκ τῆς Αἰγύπτου Ῥωμαίων καὶ τῶν συμμάχων, ὁπ ἦσαν Ἰούδαιοι μὲν πεντακόσιοι, Ναβαταῖοι δὲ χίλιοι μετὰ τοῦ Συλλαίου. πολλὰ δὲ παθῶν καὶ ταλαιπωρθηθεὶς πεντεκαδεκαταῖος ἦκεν εἰς Δευκὴν κόμην τῆς Ναβαταιῶν γῆς, ἐμπόριον μέγα, πολλὰ τῶν πλοίων ἀποβαλών, ὅπ ἧνα καὶ αὐτανδρα ὑπὸ δυσπλοίας, πολεμίου δὲ οὔδενος· τούτῳ δὲ ἀπειργάσατο ἢ τοῦ Συλλαίου

Ο 781 κακία τοῦ μεῖζη φήσαντος ἀνώδεντα εἶναι στρατοπέδεος εἰς τὴν Δευκὴν κόμην, εἰς ἴνα καὶ εἴ ἢς οἱ καμηλέμποροι τοσοῦτο πληθεὶς ἀνδρῶν καὶ καμήλων ὀδεύσαν ἄσφαλῶς καὶ εὐπόρως εἰς Πέτραν καὶ ἐκ Πέτρας, ὡστε μὴ διαφέρειν μηδὲν στρατοπέδου.

24. Ξυνέβαινε δὲ τούτῳ τοῦ μὲν βασιλέως τοῦ Ὀβόδα μὴ πολὺ φροντίζοντος τῶν κοινῶν, καὶ μᾶλλα τῶν κατὰ πόλεμον (κοινῶν δὲ τούτῳ πάσι τοῖς Αράβων βασιλεύσιν), ἀπαντᾷ δὲ ἐπὶ τῇ τοῦ ἐπιτρόπου ποιημένου ἐξουσίαν τοῦ Συλλαίου· τούτῳ δὲ ἀπαντᾷ δόλῳ στρατηγοῦντος καὶ χητοῦντος, ὡς οἶμαι, καταπεταίσας μὲν τὴν χώραν καὶ συνεξελεῖν τινας αὐτῶν πόλεις καὶ ἔθνη μετὰ τῶν Ῥωμαίων, αὐτὸν δὲ καταστημαίνυ κύριον ἀπάντων, ἀφαιρισθέντων ἑκείνων ὑπὸ λιμοῦ καὶ κόπου καὶ νόσου καὶ ἄλλων, ὅσων δόλῳ παρεσκεύασεν ἑκείνοις. εἰς γοῦν τὴν Δευκὴν κόμην

1 καὶ, before δὲ, Casaubon inserts.
2 ἐξουσία omitted by MSS. except mox.
GEOGRAPHY, 16. 4. 23-24

triremes and light boats, at Cleopatris,¹ which is near the old canal which extends² from the Nile. But when he realised that he had been thoroughly deceived, he built one hundred and thirty vessels of burden, on which he set sail with about ten thousand infantry, consisting of Romans in Aegypt, as also of Roman allies, among whom were five hundred Jews and one thousand Nabataeans under Syllaeus. After many experiences and hardships he arrived in fourteen days at Leucê Comê³ in the land of the Nabataeans, a large emporium, although he had lost many of his boats, some of these being lost, crews and all, on account of difficult sailing, but not on account of any enemy. This was caused by the treachery of Syllaeus, who said that there was no way for an army to go to Leucê Comê by land; and yet camel-traders travel back and forth from Petra to this place in safety and ease, and in such numbers of men and camels that they differ in no respect from an army.

24. This came to pass because Obodas, the king, did not care much about public affairs, and particularly military affairs (this is a trait common to all the Arabian kings), and because he put everything in the power of Syllaeus; and because Syllaeus treacherously out-generalled Gallus in every way, and sought, as I think, to spy out the country and, along with the Romans, to destroy some of its cities and tribes, and then to establish himself lord of all, after the Romans were wiped out by hunger and fatigue and diseases and any other evils which he had treacherously contrived for them. However, Gallus put in at Leucê Comê, his army now being

¹ Also called Arsinoê (Suez); see 17. 1. 25.
² i.e. to the gulf.
³ i.e. "White Village."
κατήρευ, ἵδη στομακάκκη τε καὶ σκελοτύρβη 1 πειραξομένης τῆς στρατιῶς, ἐπιχωρίοις πάθει, τῶν μὲν περὶ τὸ στόμα, τῶν δὲ περὶ τὰ σκέλη παράλυσιν τινα δηλοῦντων ἕκ τε τῶν ύδρείων καὶ βοτανῶν. ἤναγκάσθη γοῦν τὸ τέ θέρος καὶ τῶν χειμώνα διατελέσαι αὐτοῖς, τοὺς ἀσθενοῦντας ἀνακτώμενοι. ἐκ μὲν οὖν τῆς Λευκῆς κόμης εἰ; Πέτραν, ἐντεῦθεν δ' εἰς Ὄρνοκολούρα 2 τῆς πρὸς Ἀγιάμπαρ Φοινίκης τὰ φορτία κομίζεται, καὶ τεῦθεν εἰς τοὺς ἄλλους; μὴν δὲ τὸ πλέον εἰς τὴν Ἀλεξάνδρειαν τῷ Νεῖλῳ κατάγεται δ' 3 εἰς τὴν Ἀραβία καὶ τῆς Ἰνδικῆς εἰς Μυδὸν ὅρμον 4 εἰς ὑπέρθεσις 4 εἰς Κοπτὸν τῆς Θηβαίδος καμήλαιος ἐν διώρυγι τοῦ Νεῖλου κειμένην 5 εἰς 6 εἰς Ἀλεξάνδρειαν. πάλιν εἰς τῆς Λευκῆς κόμης ὁ Γάλλος ἀναξεύει τὴν στρατιὰν διὰ τοιούτων ήταν χωρίων, ὅτε καὶ ὕδωρ καμήλαιος κομίζειν μοχθηρίᾳ τῶν ἡγεμόνων τῆς ὅδοι; διόπερ πολλαῖς ἡμέραις ἦκεν εἰς τὴν Ἀρέτα γῆν, συγγενός τῷ Ὀβόδα 7 εἴδεξατο μὲν οὖν αὐτὸν Ἀρέτας φιλικῶς καὶ δώρα προσήνθηκεν, ἢ δὲ τοῦ Συλλαίου προδοσία κάκεινη ἐποίησε τὴν χώραν δυσπόρευτων τριάκοντα γοῦν ἡμέραις διήλθεν αὐτὴν, ξείας καὶ φοίνικας ὅλονς παρέχουσαν καὶ βουτυρον ἅττ' ἐδαίνον, διὰ τὰς ἀνοδίας 8 ἢ δ' ἐξῆς, ἢν ἐπηεῖ, Νομάδων ἦν καὶ ἔρημος 7 τὰ πολλὰ ὡς ἁληθῶς,

1 σκελοτύρβη, Casaubon, for σκελοτύρβη.
2 Ὅρνοκολούρα, the reading of all MSS. here (cp. readings in 16. 1. 12 and 16. 2. 31).
3 Νεῖλῳ κατάγεται δ', Groskurd, for Νεῖλῳ κατάγεται τὰ δ'.
4 ὑπέρθεσις, Tschucke, for ὑπέρθεσεις.
5 κειμένην Ε', κειμένη other MSS.
sorely tried both with scurvy and with lameness in the leg, which are native ailments, the former disclosing a kind of paralysis round the mouth and the latter round the legs, both being the result of the native water and herbs. At all events, he was forced to spend both the summer and the winter there, waiting for the sick to recover. Now the loads of aromatics are conveyed from Leucæ Comæ to Petra, and thence to Rhinocolura, which is in Phoenicia near Aegypt, and thence to the other peoples; but at the present time they are for the most part transported by the Nile to Alexandria; and they are landed from Arabia and India at Myus Harbour; and then they are conveyed by camels over to Coptus in Thebaïs, which is situated on a canal of the Nile, and then to Alexandria. Again Gallus moved his army from Leucæ Comæ and marched through regions of such a kind that water had to be carried by camels, because of the baseness of the guides; and therefore it took many days to arrive at the land of Aretas, a kinsman of Obodas. Now Aretas received him in a friendly way and offered him gifts, but the treason of Syllacus made difficult the journey through that country too; at any rate, it took thirty days to traverse the country, which afforded only zcia, a few palm trees, and butter instead of oil, because they passed through parts that had no roads. The next country which he traversed belonged to nomads and most of it was

1 Or zea, a kind of coarse grain.

6 ἡτ', Kramer inserts, from conj. of Levronne.
7 ἐπιμε᾽στοι, ἐπιμα other MSS.
ἔκαλεῖτο δὲ Ἄραρην· βασιλεὺς δὲ ἦν Σάβως. 1 καὶ ταύτην ἀνόδιας διήλθε κατατρίψας ἧμέρας πεντήκοντα μέχρι πόλεως Νεγράνων 2 καὶ χώρας εἰρηνικῆς τε καὶ ἀγαθῆς. ὁ μὲν οὖν βασιλεὺς ἐφυγεν, ὡς δὲ πόλις ἐξ ἑφόδου κατελήφθη· ἐκεῖθεν ἧμέρας ἐξ ἦκεν ἐπὶ τῶν ποταμῶν. συναφάντων δὲ αὐτῶν τῶν βαρβάρων εἰς μάχην, περὶ μυρίους

Ο 782 αὐτῶν ἔπεσον, τῶν δὲ Ἡρωμάιων δύο ἐχρώντο γὰρ ἀπείρως τοῖς ὑπόλοις, ἀπόλεμοι τελέως ὄντες, τόξοις τε καὶ λόγχαις καὶ 3 εἶφεσι καὶ σφενδώναις, οἱ πλείστοι δὲ αὐτῶν ἀμφιστάμοις πελέκεσιν εὐθὺς δὲ καὶ τὴν πόλιν εἶλε καλουμένην Ἀσκά, ἀπολειφθέισαν 4 ὑπὸ τοῦ βασιλέως. ἐνευθὺς εἰς "Ἀθρούλα πόλιν ἦκε, καὶ 5 κρατήσας αὐτῆς ἀκονίτι, φουρανὸς ἐμβαλὼν καὶ παρασκευάσας ἑφόδια 6 σῖτον καὶ φοινίκων εἰς πόλιν Μαρσίαβα 7 προῆλθεν ἐπ' οὓς τοῦ Ῥαμμανιτῶν, 8 οἱ ἦσαν ὑπὸ Ἰλασάρφω. ἔξ μὲν οὖν ἡμέρας προσβαλὼν ἐπολεόρκει, λειψυδρίας δὲ οὕσης ἀπέστη δύο μὲν οὖν ἡμερῶν ὅδον ἀπέσχε τῆς ἀρωματοφόρου, καθάπερ τῶν αἰχμαλώτων ἀκούειν ἦν 9 ἔξ δὲ μηνὸν χρόνων ἐν ταῖς ὁδοῖς κατέτριψε, φαύλως ἀγόμενος· ὠγων δὲ ἀναστρέφον, ὕψε 9 τὴν ἐπιβουλήν καταμαθῶν καὶ καθ ἐπέρας ὁδοὺς ἐπανελθῶν· ἐνναταιοὶ μὲν

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1 Instead of Σάβως, Dā read Σάβδας, Σάβως morwos.
2 Instead of Νεγράνων, F has 'Αγράνων, OΔίξ 'Αγράνων, Μας Νεγρανών.
3 καὶ, Corais inserts.
4 ἀπολειφθέισαν, Corais, from conj. of Casaubon, for συλλη-ϕθείσαν.
5 καὶ, Corais inserts.
6 ἑφόδια μοι, omitted by other MSS. except x, which has τροφάς.

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truly desert; and it was called Ararenè; and its king was Sabos; and in passing through this country, through parts that had no roads, he spent fifty days, arriving at the city of the Negrani and at a country which was both peaceable and fertile. Now the king had fled and the city was seized at the first onset; and from there he arrived at the river in six days. Here the barbarians joined battle with the Romans, and about ten thousand of them fell, but only two Romans; for they used their weapons in an inexperienced manner, being utterly unfit for war, using bows and spears and swords and slings, though most of them used a double-edged axe; and immediately afterwards he took the city called Asea, which had been forsaken by its king; and thence he went to a city called Athrula; and, having mastered it without a struggle, he placed a garrison in it, arranged for supplies of grain and dates for his march, advanced to a city called Marsiaba, which belonged to the tribe of the Rhammanitae, who were subject to IAssarus. Now he assaulted and besieged this city for six days, but for want of water desisted. He was indeed only a two days' journey from the country that produced aromatics, as informed by his captives, but he had used up six months' time on his marches because of bad guidance, and he realised the fact when he turned back, when at last he had learned the plot against him and had gone back by other roads;

1 Negrana.

7 Μαρσιάβαλ CDh, Μασιάβα μοώ. Kramer conj. Μασιάβα.
8 Παμβανετών Γ, Παμβανετών Τυχ.
9 ὅψι, Xylander, for ὅψι.
γὰρ εἰς Νέγρανα ᾧ ἦκεν, ὅπου ἦ μέχρις συμβεβήκει, ἐνδεκατάδρος δὲ ἔκειθεν εἰς Ἐπτα φρέατα καλούμενα ἀπὸ τοῦ συμβεβηκότος. ἐντεῦθεν ἦδη δὲ εἰρηνικὴς ἡς Χάιαλα κόμην καὶ πάλιν ἄλλην Μιλόδαν πρὸς ποταμὸ κειμένην ἀφίκουσαν εἰς τὰ δὲ ἐρήμης ὅλγα ὅθεντα ἐχούσας ὅδος μέχρι Ἐγραῖς κόμης. ἦστι δὲ τῆς Ὀβόδας κείται δὲ ἐπὶ θαλάττης. τὴν δὲ πάσαν ὅδον ἐξηκοσταῖος ἐξήνυσε κατὰ τὴν ἐπάνω, ἀναλώσας ἐξ μήνας ἐν τῇ ἐξ ἀρχῆς ὅδῳ. ἐντεῦθεν δὲ ἐπεραίωσε τὴν στατὶαν ἐνδεκατάδος εἰς Μυὸς ὅρμου, εἶθεν ὑπερβεθεὶς εἰς Κοπτὸν μετὰ τῶν ὄνηθικαὶ δυναμένων κατηριεῖν εἰς Ἀλεξάνδρειαν τοὺς δὲ ἄλλους ἀπέβαλεν, οὐχ ὑπὸ πολεμίων, ἀλλὰ νύσσων καὶ κόσμων καὶ λειμὼν καὶ μοχθηρίας τῶν ὅδων ἐπεὶ κατὰ πόλεμον ἐπτά γε μόνος διαφθάρηκα συνέβη. δὲ ἂς αἰτίας ὅδος ἐπὶ πολὺ πρὸς τὴν γυναῖκα τῶν τόπων ὄνηθαν ἢ στρατεία αὐτή: μικρὰ δὲ ὅμως συνήργησαν. δὲ αἰτίας τούτων ὁ Συλλαῖος ἔτισε δίκας ἐν Ῥώμῃ προσποιούμενος μὲν φιλίαν, ἑλεγχθεὶς δὲ πρὸς ταύτην τῇ ποιηρίᾳ καὶ ἀλλὰ κακουργῶν καὶ ἀποτυμηθεὶς τὴν κεφαλὴν.

25. Τὴν μὲν οὖν ἀρωματοφόρου διαστῆσως εἰς τέταρας μερίδας, ὅσπερ εἰρήκαμεν τῶν ἀρωμά-

1 Νέγρανα F, Ἀνάγραν ι, Ἀνάγραν ο, Ἀνάγραν other MSS.
2 εἰρηνικής, Corais, for εἰρήνης.
3 Δὲ ἔναργα, Μοζ Νέγρας (op. Steph. Byz. s.v. Ἰάθριππα).
4 Ὀβόδα CDhex.
5 εξηκοσταῖος, Cesaubon, for εξηκοστὴν μοζ, εξηκοστῶν other MSS.
6 ὑπερβεθείς, Corais, for ὑπερβεθέσις.
7 ὄνηθικαὶ E, ὄνηθικαὶ other MSS., σωθήναι Meineke, from conj. of Kramer.

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for on the ninth day he arrived at Negrana, where the battle had taken place, and thence on the eleventh day at Hepta Phreata, as the place is called, from the fact that it has seven wells; and thence, at last, marching through a peaceable country, he arrived at a village called Chaalla, and again at another village called Malotha, which is situated near a river; and then through a desert country, which had only a few watering-places, as far as a village called Egra. The village is in the territory of Obodas; and it is situated on the sea. On his return he accomplished the whole journey within sixty days, although he had used up six months in his first journey. Thence he carried his army across the Myus Harbour within eleven days, and marched by land over to Coptus, and, with all who had been fortunate enough to survive, landed at Alexandria. The rest he had lost, not in wars, but from sickness and fatigue and hunger and bad roads; for only seven men perished in war. For these reasons, also, this expedition did not profit us to a great extent in our knowledge of those regions, but still it made a slight contribution. But the man who was responsible for this failure, I mean Syllaeus, paid the penalty at Rome, since, although he pretended friendship, he was convicted, in addition to his rascality in this matter, of other offences too, and was beheaded.

25. Now writers divide the country that produces aromatics into four parts, as I have said before; ¹

¹ 16. 4. 2.

⁸ γε μὸνος Ε, omitted by μος, γειομένον Δ, γενομένον other MSS.
⁹ τατη, Casaubon, for αυτη.
των δὲ λίβανον μὲν καὶ σμύρναν ἐκ δένδρων γίνεσθαι φασὶν ¹ κασσίαν ² δὲ καὶ ἐκ λιμνῶν. ³ τινὲς δὲ τὴν πλεῖων ἐξ Ἰνδῶν εἶναι, τοὺς δὲ λιβάνου βέλτιστον τὸν πρὸς τῇ Περσίδι. κατ’ ἄλλην δὲ διαφέρειν σύμπασαν τὴν Εὐδαίμονα πενταχθής σχίζονσι εἰς βασιλείας, ὥν ἡ μὲν τῶν μαχίμων ἔχει καὶ προαγωνιστὰς ἀπόστολους, ἡ δὲ τῶν γεωργοῦσι, παρ’ ὃν ὁ σῖτος εἰς τὸν ἄλλους εἰσάγεται, ἢ δὲ τῶν βαναυσοτεχνῶντας, καὶ ἡ μὲν σμύρνος-C 783 φόρος, ἡ δὲ λιβανωτοφόρος, αἱ δ’ αὐταὶ καὶ τὴν κασσίαν ⁴ καὶ τὸ κιννάριμον καὶ τὴν νάρδον φέρουσι. παρ’ ἄλληλων δ’ οὐ μεταφοιτά τὰ ἐπιτηθεύματα, ἀλλ’ ἐν τοῖς πατρίωις διαμένουσιν ἔκαστοι. οίνος δ’ ἐκ φοινίκων ὁ πλείων. ἄδελφοι τιμιώτεροι τῶν τέκνων, κατὰ πρεσβυγένειαν καὶ βασιλεύουσιν οἱ ἐκ τοῦ γένους καὶ ἄλλας ἀρχὰς ἄρχουσιν κοινὴ κτήσις ἀπασι τοῖς συγγενέσι, κύριος δὲ ὁ πρεσβύτατος’ μία δὲ καὶ γυνὴ πᾶσιν, ὁ δὲ φθάσας εἰσίων μάγνυται, προσθεὶς τῆς θύρας τὴν ῥάβδου ἐκάστῳ γὰρ δεῖν ῥαβδοφορεῖν ἔθος νυκτερεύει δὲ παρὰ τῷ πρεσβύτατῳ. διὸ καὶ πάντες ἄδελφοι πάντων εἰσὶν. μάγνυται δὲ καὶ μητράσι’ μοιχῷ δὲ ξημία θάνατος’ μοιχὸς δ’

¹ After φασί, Meyer (Bot. Erleut. πυ τῷ Strabo's Geog. p. 130), would add the words κιννάριμον δὲ ἐκ θάμνων.
² κασσίαν, Jones, following the MSS., instead of κασία, the spelling adopted here and elsewhere by Kramer and Meineke.
³ λιμνῶν, Corais emends to θάμνων; so Groskurd, Kramer and Meineke, who cite Theophrastus Hist. Plant. 9, 5, Pliny Hist. Nat. 12, 43, Celsus 5, 23, 1, 2, but not Arrian (Exped. 7, 20, 4), who (cited by C. Müller) says: ἧκουν ἐκ μὲν τῶν λιμνῶν τὴν κασσία γίνεσθαι αὐτοῖς, ἀπὸ δὲ τῶν δένδρων 364
and, among the aromatics, they say that frankincense and myrrh are produced from trees⁠¹ and that cassia is produced also from marshes.⁠² Some say that most of the latter comes from India and that the best frankincense is produced near Persis. But, according to another division, Arabia Felix is split up into five kingdoms, one of which comprises the warriors, who fight for all; another, the farmers, who supply food to all the rest; another, those who engage in the mechanical arts; another, the myrrh-bearing country, and another the frankincense-bearing country, although the same countries produce cassia, cinnamon, and nard. Occupations are not changed from one class to another, but each and all keep to those of their fathers. The greater part of their wine is made from the palm. Brothers are held in higher honour than children. The descendants of the royal family not only reign as kings, but also hold other offices, in accordance with seniority of birth; and property is held in common by all kinsmen, though the eldest is lord of all. One woman is also wife for all; and he who first enters the house before any other has intercourse with her, having first placed his staff before the door, for by custom each man must carry a staff; but she spends the night with the eldest. And therefore all children are brothers. They also have intercourse with their mothers; and the penalty for an adulterer is death;

¹ Possibly the Greek for “and cinnamon is produced from bushes” has fallen out of the text here (see critical note).
² i.e. as well as from bushes (but see critical note).

τὴν σμύρναν τε καὶ τὰν λιβανωτῶν, ἵκ δὲ τῶν θάμων τὸ κυριάμω-μον τέμνεσθαι.
⁴ κασίαν all MSS. except F, which has κασίαν.
εστὶν ὁ ἄλλοι γένους. Θυγάτηρ δὲ τῶν βασι-
λέων τινος θαυμαστὴ τὸ κάλλος, ἔχουσα ἀδελφοὺς
πεντεκάideka ἔρωτας αὐτῆς πάντας, καὶ διὰ
τούτῳ ἁδιαλείπτως ἄλλον ἐπὶ ἄλλῳ παριόντα ὡς
αὐτήν, κάμνουσα ἰδί, παραδέδοται νοήματι χρή-
σασθαι τοιούτων ποιησάμενη ράβδους ὁμοίας ταῖς
ἐκείνων, ὅτε ἔξοι 1 παρ’ αὐτῆς τις, ἀλλ’ ἔξοι ἔξοι,
στοχαζομένη, ὅπως μὴ ἐκείνη τὴν παραπλησίαν ἔχοι ὁ μέλλων προ-
σέναι καὶ δὴ πάντων ποτὲ κατ’ ἀγορὰν ὄντων,
ἐνα προσιόντα τῇ θύρᾳ καὶ ἱδόντα τὴν ράβδον, ἐκ
μὲν ταύτης εἰκάσαι, διότι παρ’ αὐτήν τις εἰς’ ἐκ
δὲ τούτων ἀδελφοὺς πάντας ἐν τῇ ἀγορᾷ κατα-
λίπειν ὑπονοήσαι μοιχῶν δραμόντα δὲ πρὸς τὸν
πατέρα καὶ ἐπαγαγόντα 3 ἐκείνων ἑλεγχθῆμαι
καταφευγόμενον τῆς ἀδελφῆς.

26. Σάφφονος ὁ Ναβαταῖος καὶ κτητι-
κός, ὅστε καὶ δημοσίᾳ τῷ μὲν μειωσαντεῖ τὴν
οὔσιαν ζημία κεῖται, τῷ δὲ αὔξήσαντε γνωστα.
ὁλογόδουλοι δ’ ὄντες ὑπὸ τῶν συγγενῶν δια-
kονόυται τὸ πλέον ἢ ὑπὸ ἄλληλων ἢ αὐτοδια-
kονοι, ὅστε καὶ μέχρι τῶν βασιλέων διατείνειν τὸ
ἔθος. συσσίτια δὲ ποιοῦνται κατὰ τρισκαίδεκα
ἀνθρώπους, μοισούργοι δὲ δύο τῷ συμποσίῳ
ἐκαστῷ. δ’ ἐν βασιλείοις ἐν ὄγκῳ 4 μεγάλῳ πολλά
συνέχει ἡ συμπόσια: πίνει δ’ οὔδεὶς πλέον τῶν

1 ἔξοι omitted by MSS. except F.
2 εἰς τὴν ἄλλην omitted by MSS. except F.
3 ἐπαγαγάγωντα, Corais, for ἐπαγαγότα.
4 ὄγκος, Jones hesitates to emend to ὄγκος, the emendation of Tyrwhitt generally accepted by later editors.
5 συνέχει Ex, συνεχῆ other MSS., συνεχῆ ποιεῖ mou.
but only the person from another family is an adulterer.¹ A daughter of one of the kings who was admired for her beauty had fifteen brothers, who were all in love with her, and therefore visited her unceasingly, one after another. At last, being tired out by their visits, she used the following device: she had staves made like theirs, and, when one of them left her, she always put a staff like his in front of the door, and a little later another, and then another—it being her aim that the one who was likely to visit her next might not have a staff similar to the one in front of the door; and so once, when all the brothers were together at the marketplace, one of them, going to her door and seeing the staff in front of it, surmised that someone was with her; and, from the fact that he had left all his brothers in the marketplace, he suspected that her visitor was an adulterer; but after running to his father and bringing him to the house, he was proved to have falsely accused his sister.

26. The Nabataeans are a sensible people, and are so much inclined to acquire possessions that they publicly fine anyone who has diminished his possessions and also confer honours on anyone who has increased them. Since they have but few slaves, they are served by their kinsfolk for the most part, or by one another, or by themselves; so that the custom extends even to their kings. They prepare common meals together in groups of thirteen persons; and they have two girl-singers for each banquet. The king holds many drinking-bouts in magnificent style, but no one drinks more than eleven cupfuls,

¹ The Greek indicates merely the male adulterer.
ένδεκα ποτηρίων άλλω καὶ άλλω χρυσῷ ἐκπώματι. οὔτω δ’ ὁ βασιλεὺς ἐστὶ δημοτικός, ὡστε πρὸς τῷ αὐτοδιακόνῳ καὶ ποτε ἀντιδιάκονος τοῖς ἄλλοις καὶ αὐτὸν γίνεσθαι πολλάκις δὲ καὶ ἐν τῷ δίημῳ δίδοσιν εὐθύνας, ἔσθ’ ὅτε καὶ ἔχεσται τὰ περὶ τὸν βίον ὁικήσεις δὲ διὰ λίθου πολυτελεῖς, αἱ δὲ πόλεις ἀπείχοστοι δ’ εἰρήνην εὐκαρποσ ἡ πολλὴ πλὴν ἐλαῖου, χρῶνται δὲ σησαμίῳ. πρὸβατα C 784 λευκότριχα, βόσις μεγάλοι, ἐπτὼν ἄφορος ἡ χώρα· κάμηλοι δὲ τὴν ὑποργίαν ἀντ’ ἐκείνων παρέχονται ἀκίτωνες δ’ ἐν περιζώμασι καὶ βλαυτίως προῆσι, καὶ οἱ βασιλεῖς, ἐν πορφύρα δ’ οὕτων εἰσαγώγμα δ’ ἐστὶ τὰ μὲν τελέως, τὰ δ’ οὐ παντελῶς, ἄλλως τε καὶ ἐπιχωριάζει, 2 καθάπερ χρυσὸς καὶ ἀργυρὸς 3 καὶ τὰ πολλὰ τῶν ἀρωμάτων, χαλκὸς δὲ καὶ σιδηρός καὶ ἄτι πορφύρα ἔσθης, στύραξ, κρόκος, κοστάρια, τόρευμα, γραφή, πλάσμα οὐκ ἐπιχωρία μια κοπρίαις ἤγονται τὰ νεκρὰ σώματα, καθάπερ Ἰπράκλειντος φησι' Νέκυες κοπίων ἐκβλητότεροι· διὸ καὶ παρὰ τοὺς κοπρώνας κατορύπτονς καὶ τοὺς βασιλεῖς. ἥλιον τιμῶσιν ἐπὶ τοῦ δόματος ἰδρυσάμενοι βιωμὸν, στένδουντες ἐν αὐτῷ καὶ ἧμέραν καὶ λιβανωτίζοντες.

27. Τού δὲ ποιητοῦ λέγοντος,
Αἴθιοπᾶς θ’ ἵκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς,

1 ποτε, Corais, for τό.
GEOGRAPHY, 16. 4. 26–27

each time using a different golden cup. The king is so democratic that, in addition to serving himself, he sometimes even serves the rest himself in his turn. He often renders an account of his kingship in the popular assembly; and sometimes his mode of life is examined. Their homes, through the use of stone, are costly; but, on account of peace, the cities are not walled. Most of the country is well supplied with fruits except the olive; they use sesame-oil instead. The sheep are white-fleeced and the oxen are large, but the country produces no horses. Camels afford the service they require instead of horses. They go out without tunics, with girdles about their loins, and with slippers on their feet—even the kings, though in their case the colour is purple. Some things are imported wholly from other countries, but others not altogether so, especially in the case of those that are native products, as, for example, gold and silver and most of the aromatics, whereas brass and iron, as also purple garb, styrrax, crocus, costaria, embossed works, paintings, and moulded works are not produced in their country. They have the same regard for the dead as for dung, as Heracleitus says: "Dead bodies more fit to be cast out than dung"; and therefore they bury even their kings beside dung-heaps. They worship the sun, building an altar on the top of the house, and pouring libations on it daily and burning frankincense.

27. When the poet says, "I came to Aethiopians and Sidonians and Erembians," historians are

1 Od. 4. 84.

2 ἐπιχωρίζει Ε, ἐπιχωρίζειν other MSS. Kramer conj. 
3 χρυσός καὶ ἀργυρός Ε, χρυσοῦ καὶ ἀργυρον.
διαποροῦσι, καὶ περὶ τῶν Σιδονίων μὲν, εἰτὲ τινὰς χρῆ λέγειν τῶν ἐν τῷ Περσικῷ κόλπῳ κατοικοῦντων, διὸ ἀποκινοῦσι οἱ παρ᾽ ἡμῖν Σιδονίους, καθάπερ καὶ Τυρίων τινὰς ἔκει νησιώτας ἰστοροῦσι καὶ Ἀραβίς, διὸ ἀποκινοῦσι τοὺς παρ᾽ ἡμῖν φασίν, εἰτ᾽ αὐτοῖς τοὺς Σιδονίους· ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἡ γῆς, εἰτέ τοὺς Τρωγλοδύτας ὑπονοητέον λέγεσθαι, καθάπερ οἱ τὴν ἐπιμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν ἐμβαίνειν, ὀπερ ἐστὶν εἰς τὴν γῆν, εἰτέ τοὺς Ἀραβίας. ὁ μὲν οὖν Ζήνων ὁ ἡμέτερος μεταγράφει σύντος·

καὶ Σιδονίους Ἀραβίας τε.

πιθανότερον δὲ Ποσειδώνος γράφει τῷ παρὰ μικρὸν ἀλλιώτερα.

καὶ Σιδονίους καὶ Ἀραμβώυς, ὡς τοῦ ποιητοῦ τοὺς οὗν Ἀραβίας οὕτω καλέσαντο, καθάπερ καὶ ὑπὸ τῶν ἄλλων ὁνομάζοντο κατ᾽ αὐτόν. φησὶ δὲ ταῦτα τρία ἐθνη, συνεχῇ ἀλλήλους ἱδρυμένα, ὁμογενεῖαν τινα ἐμφαίνειν πρὸς ἄλληλα, καὶ διὰ τούτων παρακειμένοις ὑνόμασι κεκληθοῦσι, τοὺς μὲν Ἀρμενίους, τοὺς δὲ Ἀραμαίους, τοὺς δὲ Ἀραμβώυς ὀσπέρ δὲ ἀπὸ ἔθνους ἐνὸς ὑπολαμβάνειν ἐστὶν εἰς τρία διηρηθεῖσαν κατὰ τὰς τῶν κλιμάτων διαφορὰς ἀεὶ καὶ μᾶλλον ἐξαλλαττομένων, οὕτω καὶ τοῖς ὑνόμαις

1 Ἀραμβώς, Corais, for Ἐρεμβῶς.
2 τοῦτο, Groskurd, for τό.
3 Ἀραμαίοις marg. F, Kramer; Ἀριμίοις F, Ἀράβων ἰ, Ἀραβίων other MSS.
4 Ἀραμβώς marg. F, Ἐρεμβῶς elsewhere in MSS.
5 For ἄπο ἔθνους, Corais reads πιθανάς.
entirely at loss to know, in the first place, in regard to the Sidonians, whether one should call them a certain people who dwelt on the Persian Gulf, from whom the Sidonians in our part of the world were colonists, just as they speak of Tyrians there, islanders, as also of Aradians, from whom they say those in our part of the world were colonists, or whether one should call them the Sidonians themselves; but, secondly, the inquiry about the Erembians is more doubtful, whether one should suspect that the Trogloodytes are meant, as do those who force the etymology of "Erembi" from 
\[\text{\textit{eran embainein}},^{2}\] that is, \textit{go into the earth}, or the Arabians. Now our \(^3\) Zeno alters the text thus: "and to Sidonians and Arabians"; but Poseidonius more plausibly writes, with only a slight alteration of the text, "and Sidonians and Arambians," on the ground that the poet so called the present Arabians, just as they were named by all others in his time. Poseidonius says that the Arabians consist of three tribes, that they are situated in succession, one after another, and that this indicates that they are homogeneous with one another, and that for this reason they were called by similar names—one tribe "Armenians," another "Aramaeeans," and another "Arambians." And just as one may suppose that the Arabians were divided into three tribes, according to the differences in the latitudes, which ever vary more and more, so also one may suppose that they used several names

\(^1\) \text{i.e. those on the Mediterranean.}
\(^3\) \text{i.e. of our Stoic School.}

\(\text{\textit{\&u}}\text{v}s, \text{inserted by editors from conj. of Tyrwhitt.}\)
κρίσασθαι πλείστως ἀνθ' ἐνός. οὖν οἱ Ἕρμηνοις γράφοντες πιθανοί τῶν γὰρ Ἀιθιόπων μᾶλλον ἱδιον. λέγει δὲ καὶ τοὺς Ἀρίμους ὁ ποιητής, οὐς φησί Ποσειδώνιος δέχεσθαι δεῖν μὴ τόπον τινὰ τῆς Συρίας ἢ τῆς Κηλικίας ἢ ἄλλης τινὸς γῆς.

C 785 ἀλλὰ τῆς Συρίας αὐτὸν Ἀραμαίοι 1 γὰρ οἱ ἐν αὐτῇ, τάχα δ' οἱ Ἕλληνες Ἀρμαίοις 2 ἐκάλουν ἢ Ἀρίμους. αἱ δ' τῶν ὄνομάτων μεταπτώσεις, καὶ μάλιστα τῶν βαρβαρικῶν, πολλαί καθαπερ τὸν Δαρίηκην Δαρείων ἐκάλεσαν, τὴν δὲ Φάρζηριν 3 Παρυσάτιν, 4 Ἀταργάτιν 5 δὲ τὴν Ἀθάραν, 6 Δερκετῶ δ' αὐτὴν Κησίας καλεῖ. τῆς δὲ τῶν Ἀράβων εὐθαυσότης καὶ Ἀλεξανδροῦ ἄν τις ποιήσαι μάρτυρα τὸν διανοηθέντα, ὡς φασί, καὶ βασίλευς αὐτὴν ποιήσασθαι μετὰ τὴν ἐξ Ἰνδῶν ἐπάυνον. πάσαι δὲν οὖν αἱ ἐπιχειρήσεις αὐτοῦ κατελύθησαν, τελευτήσατος παραχρήμα τὸν βίον μία δ' οὖν καὶ αὐτῇ τῶν ἐπιχειρήσεων ἢν, εἰ μὲν ἐκόντες παραδέχομεν αὐτὸν εἰ δὲ μὴ, ὡς πολεμήσοντος· καὶ δὴ ὅρων μήτε πρότερον μήθ' ύπερον πέμψαντας ὡς αὐτὸν πρέσβεις, παρεσκευάζετο πρὸς τὸν πόλεμον, ὡσπερ εἰρήκαμεν ἐν τοῖς ἐμπροσθεν.

1 Ἀραμαῖοι, Coris, for Ἀριμαῖοι.
2 Ἀρμαῖους, Coris, for Ἀρμαῖους.
3 Φάρζηριν F.
4 Παρυσάτιν D first hand.
5 Ἀταργάτιν D first hand.
6 Ἀθάραν Dh., Ἀθάρα other MSS.
instead of one. Neither are those who write "Eremni"¹ plausible; for that name is more peculiarly applicable to the Aethiopians. The poet also mentions "Arimi,"² by which, according to Poseidonius, we should interpret the poet as meaning, not some place in Syria or in Cilicia or in some other land, but Syria itself; for the people in Syria are Aramaeans, though perhaps the Greeks called them Arimaeans or Arimi. The changes in names, and particularly in those of the barbarians, are numerous: for example, they called Dareius "Dariees," Parysatis "Pharziris," and Athara "Atargatis," though Ctesias calls her "Derceto." As for the blest lot of Arabia,³ one might make even Alexander a witness thereof, since he intended, as they say, even to make it his royal abode after his return from India. Now all his enterprises were broken up because of his sudden death; but, at any rate, this too was one of his enterprises, to see whether they would receive him voluntarily, and if they did not, to go to war with them; and accordingly, when he saw that they had not sent ambassadors to him, either before or after,⁴ he set about making preparations for war, as I have stated heretofore in this work.⁵

¹ Black (people).  ² Iliad 2. 763.  ³ It was called "Arabia the Blest." "Arabia Felix."  ⁴ i.e. his expedition to India.  ⁵ 16. 1. 11.

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