THE GEOGRAPHY OF STRABO

VIII
ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

ΙΖ’

1. Ἐπεὶ δὲ τὴν Ἄραβίαν ἐφοδεύοντες καὶ τοὺς κόλπους συμπεριελάβομεν τοὺς σφίγγοντας αὐτὴν καὶ ποιοῦντας χειρόνυσον, τὸν Περσικὸν καὶ τὸν Ἄραβιον, τούτῳ δὲ τινὰ συμπεριεδεύθη καὶ τῆς Αἰγύπτου καὶ τῆς Λιθιστίας, τὰ τῶν Γρωγλοδυτῶν καὶ τῶν ἐξῆς μέχρι τῶν ἐσχάτων τῆς κυναμωμοφόρου, τὰ λεγόμενα καὶ συνεχῆ τοὺς ἐθνεσί τούτους, ταύτα δ’ ἐστὶ τὰ περὶ τὸν Νεῖλου, ἐκθέτουν μετὰ δὲ ταύτα τὴν Διβύνην ἐπιμεν, ἢπερ ἐστὶ λοιπὴ τῆς συμπάσης γεωγραφίας. κἂνταῦθα δ’ Ἐρατοσθένους ἀποφάσεις προεκθέτεον.

2. Φησὶ δὴ τοῦ Ἄραβίου κόλπου πρὸς τὴν ἐσπέραν ἐννακοσίους ἡ χιλίους 1 σταδίους διέχειν τὸν Νεῖλον, παραπλήσιον ὅντα κατὰ τὸ σχῆμα 2. C 786 τῷ γράμματι τῷ Ν 3 κειμένῳ ἀνάπαυλιν ῥυεῖς γάρ, φησίν, ἀπὸ Μερώς ἐπὶ τὰς ἀρκτοὺς ὡς δισχίλιοι καὶ ἐπτακοσίους σταδίους, πάλιν ἀναστρέφει πρὸς 4 μεσημβρίαν καὶ τὴν χειμερινήν.

1 ἐννακοσίους ἡ χιλίους, Groskurd, for ἐννακισχίλιους (F has ,a in margin); ἐννακοσίους, Corais; χιλίους, Kramer.
2 σχῆμα, C. Müller, for στόμα. Meineke ejects κατὰ τὸ στόμα.
3 τῷ νῦ EFD, though D has N above νῦ.
4
THE GEOGRAPHY OF STRABO

BOOK XVII

I

1. Since, in my description of Arabia, I have also included the gulfs which pinch it and make it a peninsula, I mean the Persian and Arabian Gulfs, and at the same time have gone the rounds of certain parts both of Aegypt and of Aethiopia, I mean the countries of the Trogloodytes and the peoples situated in order thereafter as far as the Cinnamon-bearing country, I must now set forth the remaining parts that are continuous with these tribes, that is, the parts in the neighbourhood of the Nile; and after this I shall traverse Libya, which is the last remaining subject of my whole geography. And here too I must first set forth the declarations of Eratosthenes.

2. Now according to him the Nile is nine hundred or a thousand stadia distant towards the west from the Arabian Gulf, and is similar in shape to the letter N written reversed; ¹ for after flowing, he says, from Meroë towards the north about two thousand seven hundred stadia, it turns back towards the south and the winter sunset about three thousand

¹ i.e. Ν. This is true, roughly speaking, of the course of the Nile from Meroë to Syenë (see critical note).

⁴ θυ insert after πῆς.
δύσιν ὃς τρισχιλίους καὶ ἐπτακοσίους σταδίους, καὶ σχεδὸν ἀντάρας τοῖς κατὰ Μερόην τόποις καὶ εἰς τὴν Διβύην πολὺ προπεσῶν ἡμέρας ἐπὶ τόν μέγαν καταράκτην, μικρὸν παρετ-στρέφων πρὸς τὴν ἔως, χιλίους δὲ καὶ διακοσίους τοὺς ἐπὶ τὸν ἑλάττῳ τὸν κατὰ Συήνην, πεντακισ- χιλίους δὲ ἄλλους καὶ τριακοσίους ἐπὶ τὴν θάλασσαν. ἐμβάλλοντες δὲ εἰς αὐτὸν δύο ποταμοῖς, φερόμενοι μὲν ἐκ τινῶν λιμνῶν ἀπὸ τῆς ἔως, περιλαμβάνοντες ἐν νῆσον εἰμιγεγέθη τὴν Μερόην ἃν ὧν ὃ μὲν Ἀσταβόρας καλεῖται κατὰ τὸ πρὸς ἔως πλευρὸν ῥέων, ἀτερος δὲ Ἀστάπος οἱ δὲ Ἀστα-σόβαν καλοῦσιν, τὸν δὲ Ἀστάπον ἄλλον εἶναι, ἰπεντά ἐκ τινῶν λιμνῶν ἀπὸ μεσημβρίας, καὶ σχεδὸν τὸ κατ' εὐθεῖαν σώμα τοῦ Νείλου τοῦτον ποιεῖν· τὴν δὲ πλήρωσιν αὐτῶν τοὺς θερινῶς ὧμηρους παρασκευάζειν. ὑπὲρ δὲ τὰς συμβολὰς τοῦ Ἀσταβόρα καὶ τοῦ Νείλου σταδίων ἐπτακοσίοις Μερόην εἶναι πολὺς ὑμώνυμον τῆς ἐπὶ καὶ ἄλλην δὲ εἴναι νῆσον ὑπὲρ τῆς Μερόης, ὃν ἠχούσιν οἱ Αἰγυπτίων φυγάδες οἱ ἀποστάντες ἐπὶ 2 Ψαμμητίχου, 3 καλοῦται δὲ Σεμβρίται, ὡς ἄν ἐπηλυκεῖ χρήσαι οἱ ὑπακούοντες ἐπὶ τῶν ἐν Μερόη. τὰ δὲ κατωτέρω ἐκατέρωθεν Μερόης, παρὰ μὲν τὸν Νείλον πρὸς

1 propeσων D, propeσων other MSS.
2 ἐτὶ, Corais emends to ἀπό, citing Herodotus 2, 30; and so Meineke, but both ἐτὶ Ψαμμητίχου and ἀπό Ψαμμητίχου are found in that passage.
3 Ψαμμητίχου CDΓΛΩΣ.
4 ὑπακούοντες, Corais emends to ἐπαρχούσης (cp. 16, 4, 8).
seven hundred stadia, and after almost reaching the same parallel as that of the region of Meroë and projecting far into Libya and making the second turn, flows towards the north five thousand three hundred stadia to the great cataract, turning aside slightly towards the east, and then one thousand two hundred stadia to the smaller cataract at Syenê, and then five thousand three hundred more to the sea. Two rivers empty into it, which flow from some lakes on the east and enclose Meroë, a rather large island. One of these rivers, which flows on the eastern side of the island, is called Astaboras and the other is called Astapus, though some call it Astasobas and say that another river, which flows from some lakes from the south, is the Astapus and that this river forms almost all the straight part of the body of the Nile, and that it is filled by the summer rains. Above the confluence of the Astaboras and the Nile, he says, at a distance of seven hundred stadia, lies Meroë, a city bearing the same name as the island; and there is another island above Meroë which is held by the Aegyptian fugitives who revolted in the time of Psammitichus, and are called "Sembritae," meaning "foreigners." They are ruled by a queen, but they are subject to the kings of Meroë. The lower parts of the country on either side of Meroë, along the Nile towards the

1 Now Atbara or Takazze.
2 Now Bahr el-Abiad.
3 Now Bahr el-Asrek.
4 See 16. 4. 8. According to Herodotus (2. 30), the original number of these fugitives was 240,000 (see Rawlinson’s note, Vol. II, p. 37).
5 This statement is inconsistent with that in 16. 4. 8, which, however, appears to have been taken from Artemidorus.
θάλατταν ἐκβολῶν. καὶ μὴν οἱ γε Αιλίαπες τὸ πλέον νομαδικῶς ξύσα τι καὶ ἀπόρως διὰ τε τὴν λυπ-ρότητα τῆς χώρας καὶ τὴν τῶν ἀέρων ἄσυμμετρίαν καὶ τὸν ἀφ' ἡμῶν ἐκτοπισμόν, τοὺς δ' Αἰγυπτίως ἀπαντά τά ναντία συμβέβηκε. καὶ γὰρ πολιτικῶς καὶ ἡμέρως ἕξ ἄρχης ξύσι καὶ ἐν γνωρίμων ἰδρυνται τόποις, ὡστε καὶ αἱ διατάξεις αὐτῶν μνημονεύονται. καὶ ἐπαινοῦνται γε, δοκοῦντες ἄξιον χρήσασθαι τῇ τῆς χώρας εὐδαιμονίᾳ, μερί-σαντες τε εὐ καὶ ἐπιμεληθέντες. Βασιλέα γὰρ ἀποδείξαντες τριχῇ τὸ πλῆθος διείλον, καὶ τοὺς μὲν στρατιώτας ἐκάλεσαν, τοὺς δὲ γεωργούς, τοὺς δὲ ἱερεὰς· καὶ τοὺς μὲν τῶν ἱερῶν ἐπιμελητάς, τοὺς δ' ἅλλους τῶν περὶ τὸν ἀνθρωπόν· καὶ τοὺς μὲν τα 2 ἐν τῷ πολέμῳ, τοὺς δ' ὅσα εἰν εἰρήνη, γῆν τε καὶ τέχνας ἐργαζομένους, ἀφ' ὅνπερ καὶ αἱ πρόσοδοι συνήγοντο τῷ βασιλεί. οἱ δ' ἱερεῖς καὶ φιλοσοφίαν ἡσκοῦν καὶ ἀστρονομίαν· ὁμιληταὶ τε τῶν βασιλεῶν ἦσαν. ἡ δὲ χώρα τὴν μὲν πρῶτην διαίρεσιν εἰς νομοὺς ἔσχε, δέκα μὲν ἡ Θηβαίς, δέκα δ' ἢ ἐν τῷ Δέλτα, ἐκκαίδεκα δ' ἢ μεταξύ (ὡς ἐν τίνες, τοσούτοι ἦσαν οἱ σύμπαντες νομοί, ὅσα ἄι ἐν τῷ ἱαβυρίνῳ αὐλαί. 4 αὐταὶ δ' ἐλάτ-τους τῶν τριάκοντα 5)· πάλιν δ' οἱ νομοὶ τομᾶς ἄλλας ἔσχυν, εἰς γὰρ τοπορχίας οἱ πλεῖστοι

1 τοῦ Neißou, after ἐκβολῶν, Groskurd and later editors eject.
2 τά, added from the Epitome.
3 ἐργαζομένους, Kramer, for ἐργαζομένων.
4 αὐλαί F, αὐταί other MSS.
5 τριάκοντα, Meineke, following conj. of Groskurd, emends to τριάκοντα ἤς.

8
indeed the Aethiopians lead for the most part a nomadic and resourceless life, on account of the barrenness of the country and of the unseasonableness of its climate and of its remoteness from us, whereas with the Aegyptians the contrary is the case in all these respects; for from the outset they have led a civic and cultivated life and have been settled in well-known regions, so that their organisations are a matter of comment. And they are commended in that they are thought to have used worthily the good fortune of their country, having divided it well and having taken good care of it; for when they had appointed a king they divided the people into three classes, and they called one class soldiers, another farmers, and another priests; and the last class had the care of things sacred and the other two of things relating to man; and some had charge of the affairs of war, and others of all the affairs of peace, both tilling soil and following trades, from which sources the revenues were gathered for the king. The priests devoted themselves both to philosophy and to astronomy; and they were companions of the king. The country was first divided into Nomes,¹ the Thebaïs containing ten, the country in the Delta ten, and the country between them sixteen (according to some, the number of the Nomes all told was the same as that of the halls in the Labyrinth, but the number of these is less than thirty²); and again the Nomes were divided into other sections, for most of them were divided into

¹ The Greek word (Νομοί) here means Districts or Provinces. Pliny (5. 9) refers to them as praefecturas oppidorum.
² Meineke and others unnecessarily emend the text to read "thirty-six" (see critical note).
διήρητο, καὶ αὖτα δ' εἰς ἄλλας τομὰς· ἐλάχισται δ' αἱ ἀρουραὶ μερίδες. ἐδέησε δὲ τὴς ἐπ' ἀκριβέσ καὶ κατὰ λεπτῶν διαιρέσεως διὰ τὰς συνεχεῖς τῶν ὀρων συγχύσεις, ὡς ὁ Νεῖλος ἀπεργάζεται κατὰ τὰς αὐξήσεις, ἀφαιρῶν καὶ προστιθείς καὶ ἐναλ- λάττων τὰ σχήματα καὶ τάλλα σημεία ἀποκρύπ- των, οἷς διακρύνεται τὸ τε ἀλλότριον καὶ τὸ ἴδιον· ἀνάγκη δὴ ἀναμετρεῖσθαι πάλιν καὶ πάλιν. ἐντεύθεν δὲ καὶ τὴν γεωμετρίαν συστήναι φασίν, ὡς τὴν λογιστικὴν καὶ ἀριθμητικὴν παρὰ Φοινίκων διὰ τὰς ἐμπορίας. τρικῆ δὲ διήρητο, ὥσπερ τὸ σύμπαν, καὶ τὸ ἐν ἐκάστῳ τὸν νομὸ πλῆθος, εἰς τρία ἴσα μερισθείσης τῆς χώρας. ἢ δὲ περὶ τὸν ποταμὸν πραγματεία διαφέρει τοσοῦτον, ὅσον τῇ ἐπιμελείας μικᾶν τὴν φύσιν. φύσει γὰρ πλεῖονα φέρει καρπὸν καὶ ποτισθείσα μᾶλλον, φύσει καὶ Ο 788 ἢ μείζων ἀνάβασις τοῦ ποταμοῦ πλεῖω ποτίζει γῆν, ἀλλ' ἡ ἐπιμέλεια πολλάκις καὶ τῆς φύσεως ἐξίσοχυς ἐπιλπούσης, ὡστε καὶ κατὰ τὰς ἐλάττους ἀναβάσεις τοσούτην ποτισθῆναι γῆν, ὅσην ἐν ταῖς μείζοις, διὰ τε τῶν διωρύγων καὶ τῶν παραχωμάτων ἐπὶ γοῦν τῶν πρὸ Πετρωνίου χρόνων ἡ μεγίστη μὲν ἦν φορὰ καὶ ἀνάβασις, ἦνικα ἐπὶ τεσσαρεσκαίδεκα πῆχεις ἀνέβαινεν ὁ Νεῖλος, ἦνικα δ' ἐπ' ὀκτώ, συνέβαινε λιμός· ἐπ' ἐκείνου δὲ ἄρξαντος τῆς χώρας καὶ δώδεκα μόνον

1 By “arourae” Strabo refers to the Aegyptian land-measure, which was 100 Aegyptian cubits square (Herodotus 2. 168), i.e. about seven-elevenths of our acre. Each soldier was 10
toparchies, and these also into other sections; and the smallest portions were the aourae. There was need of this accurate and minute division on account of the continuous confusion of the boundaries caused by the Nile at the time of its increases, since the Nile takes away and adds soil, and changes conformations of lands, and in general hides from view the signs by which one's own land is distinguished from that of another. Of necessity, therefore, the lands must be re-measured again and again. And here it was, they say, that the science of geometry originated, just as accounting and arithmetic originated with the Phoenicians, because of their commerce. Like the people as a whole, the people in each Nome were also divided into three parts, since the land had been divided into three equal parts. The activity of the people in connection with the river goes so far as to conquer nature through diligence. For by nature the land produces more fruit than do other lands, and still more when watered; and by nature a greater rise of the river waters more land; but diligence has oftentimes, even when nature has failed, availed to bring about the watering of as much land even at the time of the smaller rises of the river as at the greater rises, that is, through the means of canals and embankments. At any rate, in the times before Petronius the crop was the largest and the rise the highest when the Nile would rise to fourteen cubits, and when it would rise to only eight a famine would ensue; but in the time of his reign over the

grassed the free use of twelve aourae of land without taxation (Herodotus 2. 168).

\(^2\) Literally, "land-measuring."  \(^3\) See 16. 2. 24.

\(^4\) C. Petronius (see 17. 1. 54).
πληρώσαντος πήχεις τοῦ Νείλου μέτρου,¹ μεγίστη ἦν ἡ φορά, καὶ ὁκτώ ποτε μόνον πληρώσαντος, λιμοῦ οὐδεὶς ᾔσθετο. τοιαύτη μὲν ἡ διάταξις, τὰ δ’ ἐξῆς λέγωμεν νυνί.

4. Ἀπὸ γάρ τῶν Ἀθηναίων τερμόνων ρεῖ ἐπ’ εὐθείᾳς ὁ Νείλος πρὸς ἀρκτοὺς, ἔως τοῦ καλούμενου χωρίου Δέλτα· εἰτ᾽ ἐπὶ κορυφὴν σχιζόμενος ὁ Νείλος, ὃς φησιν ὁ Πλάτων, ὃς ἂν τριγώνων κορυφὴν ἀποτελεῖ τοῦ τόπου τούτου, πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἐφ’ ἕκατερα ρεῖθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλούσιον, τὸ δ’ ἐν ἀριστερᾷ τῆς κατὰ Κάνωβον καὶ τὸ πλησίον Ἡράκλειον προσαγορευόμενον, βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλούσιον καὶ τοῦ Ἡράκλειον. γέγονε δὴ ἡννεσος ἐκ τῆς θαλάττης καὶ τῶν ρευμάτων ἀμφοῖν τοῦ ποταμοῦ, καὶ καλεῖται Δέλτα διὰ τὴν ὁμοιότητα τοῦ σχήματος· τὸ δ’ ἐπὶ τῇ κορυφῇ χωρίου ὁμονύμωσι κέκληται διὰ τὸ ἀρχήν εἶναι τῶν λεχθέντων σχήματος, καὶ ἡ κώμη δὲ ἡ ἐπὶ αὐτῷ καλεῖται Δέλτα. δύο μὲν οὖν ταῦτα τοῦ Νείλου στόματα, ὅπερ τὸ μὲν Πηλούσιακὸν καλεῖται, τὸ δὲ Κανωβικὸν καὶ Ἡράκλειωτικὸν, μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαὶ αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλεύοις· ἀπό γάρ τῶν πρώτων μερῶν ἀπορρώγης πολλὰ καθ’ ὅλην μερισθέσσαντι τὴν νῆσον πολλὰ καὶ ρεῖθρα καὶ νῆσους ἐποίησαν, ὡστ’ ὅλην γενέσθαι πλωτὴν διωρύγων ἐπὶ διώρυγι τμηθεισῶν, αἱ κατὰ βαστώνην πλέονται τοσαύτην,

¹ Νείλον μέτρου τ’; Νείλομετρίου, Corais; πηχέων . . . μέτρου conj. Villobrun.
² δή, Groskurd, for δ’ ἡ.
country, and when the Nilometer registered only twelve cubits, the crop was the largest, and once, when it registered only eight cubits, no one felt hunger. Such is the organisation of Aegypt; but let me now describe the things that come next in order.

4. The Nile flows from the Aethiopian boundaries towards the north in a straight line to the district called "Delta," and then, being "split at the head," as Plato says, the Nile makes this place as it were the vertex of a triangle, the sides of the triangle being formed by the streams that split in either direction and extend to the sea—the one on the right to the sea at Pelusium and the other on the left to the sea at Canobus and the neighbouring Heracleium, as it is called,—and the base by the coast-line between Pelusium and the Heracleium. An island, therefore, has been formed by the sea and the two streams of the river; and it is called Delta on account of the similarity of its shape; and the district at the vertex has been given the same name because it is the beginning of the above-mentioned figure; and the village there is also called Delta. Now these are two mouths of the Nile, of which one is called Pelusiac and the other Canobic or Heracleiottic; but between these there are five other outlets, those at least that are worth mentioning, and several that are smaller; for, beginning with the first parts of the Delta, many branches of the river have been split off throughout the whole island and have formed many streams and islands, so that the whole Delta has become navigable—canals on canals having been cut, which are

1 Timaeus 21 ν.
όστε καὶ ὁστράκωνα ἐνίοις εἶναι πορθμεῖα. τὴν μὲν οὖν περίμετρον ὅσον τρισχελίων σταδίων ἐστὶν ἡ σύμπασα νῆσος· καλοῦσι 1 δ' αὐτὴν καὶ τὴν κατώ χώραν σὺν ταῖς ἀπαντικρυ ποταμίαις τοῦ Δέλτα. ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νεῖλου καλύπτεται πᾶσα καὶ πελάγιες πλὴν τῶν οἰκή-
σεων' αὐτὰ δ' ἐπὶ λόφων αὐτοφυῶν ἡ χωμάτων ἰδρυνται, πόλεις τε ἀξιόλογοι καὶ κώμαι, νησίζου-
σαι κατὰ τὴν πόρρωθεν ὀψιν. πλείους δ' ἢ 2 τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναι τὸ ὕδωρ ἐπεὶ θυόμασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὐξήσει ἐσχεν' ἐν ἔξοχοι καὶ ἡμέραις τελέως γυμνοῦται καὶ ἀναψύχεται τὸ πεδίον. ὅσῳ δὲ θάττων ἡ ἀνάψυξις, τοσοῦτος θάττων ὁ ἁρωτός καὶ ὁ σπόρος· θάττων δὲ, παρ' οἷς τὰ μείζω θάλπη. τὸν αὐτὸν τρόπον καὶ τὸ ἐπάνω τοῦ Δέλτα ποτίζεται, πλὴν ὅτι ἐπὶ εὐθεῖας ὅσον τετρακιςχιλίων σταδίων δ' ἐνὸς ρεῖθρον τοῦ ποταμοῦ φερομένου, πλὴν εἰ ποῦ 3 τις ἐντρέχει νῆσος, διὰ ἀξιόλογωτάτη ἡ τῶν Ἡρακλειστικῶν νομοῦ περιέχουσα, ἡ εἰ ποῦ τις ἐκτροπὴ διώρυγη ἐπὶ πλέον εἰς λίμνην μεγάλην καὶ χώραν, ἡν ποτιζεῖν δύναται, καθάπερ ἐπὶ τῆς τῶν Ἀραυωθῆν 4 νομοῦ ποτιζούσης 5 καὶ τῆν Μοῖραιδος λίμνην καὶ τῶν εἰς τῇ Μαρεώτῳ 6 ἀναχεομένων. συλλήβδην δ' εἰπεῖν, ἡ ποταμία μόνον ἐστὶν Ἀἰγύπτως ἡ ἐκατέρωθεν ἐσχάτη τοῦ Νεῖλου, ἐπάνοιο εἰ ποιν

1 καλοῦσι, Brequigny, for κολποῦσι; κατοικοῦσι, Cornis.
2 δ' ἢ ἡκοῦ, ἢ Ε, δ' other MSS.
3 εἰ ποῦ EF; εἰ μὴ ποῦ other MSS.
4 Ἀραυωθῆν D; Ἀραυωθῆν other MSS.
5 ποτιζούσης Letronne, for ποιούσης.

C 789
navigated with such ease that some people even use earthenware ferry-boats.¹ Now the island as a whole is as much as three thousand stadia in perimeter; and they also call it, together with the opposite river-lands of the Delta, Lower Egypt;² but at the rising of the Nile the whole country is under water and becomes a lake, except the settlements; and these are situated on natural hills or on artificial mounds, and contain cities of considerable size and villages, which, when viewed from afar, resemble islands. The water stays more than forty days in summer and then goes down gradually just as it rose; and in sixty days the plain is completely bared and begins to dry out; and the sooner the drying takes place, the sooner the ploughing and the sowing; and the drying takes place sooner in those parts where the heat is greater. The parts above the Delta are also watered in the same way, except that the river flows in a straight course about four thousand stadia through only one channel, except where some island intervenes, of which the most noteworthy is that which comprises the Heracleiotic Nome, or except where the river is diverted to a greater extent than usual by a canal into a large lake or a territory which it can water, as, for instance, in the case of the canal which waters the Arsinoite Nome and Lake Moeris³ and of those which spread over Lake Mareotis.⁴ In short, Aegypt consists of only the river-land, I mean the last stretch of river-

² Cp. 1. 2. 23 and 16. 2. 35.
³ See Herodotus 2. 149 and Breasted’s A History of Egypt, pp. 191–94.
⁴ Now Lake Mariout.

* Μαριότιν E, Μαραίωτιν other MSS.
τριακοσίων σταθίων ἔπεχονσα συνεχῶς πλάτος τὸ οἰκήσιμον, ἀρξαμένη ἀπὸ τῶν ὀριῶν τῆς Αλιβίας, μέχρι τῆς κορυφῆς τοῦ Δέλτα. ἔοικεν οὖν κερία 2 ψυχομένη 3 ἐπὶ μίκνοι, ἦπερεομένων τῶν ἐπὶ πλέον ἐκτροπῶν. ποιεῖ δὲ τὸ σχῆμα τούτῳ τῆς ποταμίας, ἡς λέγει, καὶ τῆς χώρας τὰ ὅρη τὰ ἐκατέρωθεν ἀπὸ τῶν περὶ τῶν περὶ συμφυρών τόπων καταγωμένα μέχρι τοῦ Αἰγυπτίου πελάγους ἐφ' ὅσον ἡ ἁρ τάτα παρατείνει καὶ διεστηκεὶ ἀν' ἀλλήλων, ἐπὶ τοσοῦτον καὶ ὁ ποταμὸς συναγεται τε καὶ διασχηματίζει τὴν χώραν διαφόρως τὴν οἰκίσιμον. ἢ δὲ ὑπὲρ τῶν ὀρῶν ἐπὶ συχνὸν ἁοίκητος ἔστιν.

5. Οἱ μὲν οὖν ἀρχαῖοι στοχασμῷ τὸ πλέον, οί δὲ υπερον αὐτὸται γενηθέντες ἔσθωντο ὑπὸ ὀμβρῶν θερινῶν πληρομένων τῶν Νείλου, τῆς Αλιβίας τῆς ἀνὰ κλυσομένης, καὶ μᾶλλον αὐτὶ τῶν ἐσχάτων ὅρεσι, παυσαμένων δὲ τῶν ὀμβρων πανομένην καὶ ἰὸν τὴν πλημμυρίδα. τούτῳ δ' ὑπήρξε μᾶλλον δήλου τῶς πλέουσι τῶν Ἄραβιων κόλπων μέχρι τῆς κυναρωμοφόρου καὶ τῶν ἐκπερπαμένων ἐπὶ τὴν τῶν ἐλεφάντων θύραν, καὶ εἰ τοιεῖ ἄλλαι χρείαν παρῴξυνον ἐκείσε ἁν- δρας προαγέρων τοῦ τῆς Αἰγυπτίου βασιλέας τοῦ Πτολεμαίου, οὕτω γὰρ ἐφρόντισαν τῶν τοιοῦτων, διαφεβόντος δ' οἱ Φιλιδέλφοι ἐπικλη-

1 ὅρων, Corals, for ὀρῶν.
2 κερία CEFs (G adding υ above η), κερία Dālmoukos (D adding the ει above η), κερί Ail.
3 ψυχομένη, Corals (who conj. τεταμένη, however), for ψυχομένη; ἀνακτοσωμένη στ. ἀνακτουμένη conj. Kramer.

1 But the text seems corrupt (see critical note). Strabo may have written, "Accordingly, it resembles length-wise an
land on either side of the Nile, which, beginning at the boundaries of Aethiopia and extending to the vertex of the Delta, scarcely anywhere occupies a continuous habitable space as broad as three hundred stadia. Accordingly, when it is dried, it resembles lengthwise a girdle-band,1 the greater diversions of the river being excepted. This shape of the river-land of which I am speaking, as also of the country, is caused by the mountains on either side, which extend from the region of Syené down to the Aegyptian Sea; for in proportion as these mountains lie near together or at a distance from one another, in that proportion the river is contracted or widened, and gives to the lands that are habitable their different shapes. But the country beyond the mountains is for a great distance uninhabited.2

5. Now the ancients depended mostly on conjecture, but the men of later times, having become eye-witnesses, perceived that the Nile was filled by summer rains, when Upper Aethiopia was flooded, and particularly in the region of its furthest mountains, and that when the rains ceased the inundation gradually ceased. This fact was particularly clear to those who navigated the Arabian Gulf as far as the Cinnamon-bearing country, and to those who were sent out to hunt elephants3 or upon any other business which may have prompted the Ptolemaic kings of Aegypt to despatch men thither. For these kings were concerned with things of this kind; and especially the Ptolemy surnamed Philadelphus, since he was of an unwound girdle-band,4 or else, "Accordingly, it resembles a hand outstretched to full length," meaning both arm and hand, and thus referring to the Delta as well as to the stretch of river-land from Aethiopia to the vertex.

1 See 1. 2. 26. 2 See 16. 4. 7.
θεός, φιλιστορῶν καὶ διὰ τὴν ἀσθένειάν του σώματος διαγωγάς ἀεὶ τινας καὶ τέρψεις ζητῶν κανοτέρας. οί παλαι δὲ βασιλεῖς οὐ πάνω C 790 ὥρφοντις τῶν τοιούτων, καίστερ οἰκεῖοι σοφίας γνώσεις καὶ αὐτοὶ καὶ οἱ ἱερεῖς, μεθ' ὧν ἢν αὐτοῖς ὁ πλείον βλέπεις ὡστε καὶ θαυμάζειν ἄξιον καὶ διὰ τούτο καὶ διότι Σέσωστρις τὴν Λιθοσπίαν ἐπήλθεν ἄπασαν μέχρι τῆς κενναμμυροφόρου, καὶ ὑποκήμισα τῆς στρατείας αὐτοῦ καὶ νῦν ἐτε ἐιλεκτυαι, στῆλαι καὶ ἑπιγραφαί. Καμβύσης τε τὴν Διήγυτον κατασχόν προῆλθε καὶ μέχρι τῆς Μερόης μετὰ τῶν Διήγυτων καὶ ἔτη καὶ πολλά μη τε ὑπὲρ καὶ τῇ πόλει τούτῳ παρ᾽ ἐκείνου τεθηκαὶ φασιν, εἰκα τῆς θεολογίας ἀποθεοούσης αὐτῆς Μερόης (οἱ δὲ γυναικὲς φασί) τὴν ἐπονυμίαν οὐν ἐγαρίσατο αὐτῇ τιμῶν τὴν ἀνθρώπων. θαυμαστὴν οὐν, πῶς ἐκ τῶν τοιούτων ἀφορμῶν οὕτω τελέος ἀναγρήγι ἢν ἢ περὶ τῶν ὄμβρων ιστορία τοῖς τότε, καὶ ταύτα τῶν ιερῶν φιλοσπαργμονέστερον ἀναφέροντων εἰς τὰ ἱερὰ γράμματα καὶ ἀπαθειμένων, ὅσα μάθησιν περιττὴν ἐπιφανείαν.† εἷς ἢρ ἄρα, τοῦτ' ἐχομῖν ζητεῖν, ὅπερ καὶ νῦν ἔτε ζητεῖτα, τι δὴ ποτὲ θέρους, χειμώνος δὲ οὐ, καὶ ἐν τοῖς ποτισταῖτοις, ἐν δὲ τῇ Θηβαίδι καὶ τῇ περὶ Συῆμην οὐ συμπεπτοῦσιν ὄμβροι τὸ δὲ ὅτε ἐξ ὄμβρων αἱ ἀναβάσεις μὴ ζητεῖν, μηδὲ τοιούτων δεῖσθαι μαρτύρων, οἷοι Ποσειδώνιος ἑίρηκε. φησιν θὰρ Καλλισθένη λέγειν τὴν ἓκ τῶν ὄμβρων

† ἐπιφανείς, etc.; marg. P, D first hand but changed to ἐπιφανείς.

1 Diodorus Siculus (1. 33) says his mother.
2 So 15. 1. 19.
inquiring disposition, and on account of the infirmity of his body was always searching for novel pastimes and enjoyments. But the kings of old were not at all concerned with such things, although they proved themselves congenial to learning, both they and the priests, with whom they spent the greater part of their lives; and therefore we may well be surprised, not only on this account, but also by the fact that Semestris traversed the whole of Aethiopia as far as the Cinnamon-bearing country, and that memorials of his expedition, pillars and inscriptions, are to be seen even to this day. Further, when Cambyses took possession of Aegypt, he advanced with the Aegyptians even as far as Meroê; and indeed this name was given by him to both the island and the city, it is said, because his sister Meroê—some say his wife—\(^1\) died there. The name, at any rate, he bestowed upon the place in honour of the woman. It is surprising, therefore, that the men of that time, having such knowledge to begin with, did not possess a perfectly clear knowledge of the rains, especially since the priests rather meticulously record in their sacred books, and thus store away, all facts that reveal any curious information; for they should have investigated, if they made any investigations at all, the question, which even to this day is still being investigated, I mean why in the world rains fall in summer but not in winter, and in the southernmost parts but not in Thebais and the country round Syenë;\(^2\) but the fact that the rising of the river results from rains should not have been investigated, nor yet should this matter have needed such witnesses as Poseidonius mentions; for instance, he says that it was Callisthenes who states that the summer rains
aistian twn theon, parar Aristoteloj labonta, ekeinon de parar O rashuvallou tou Oiasiou (twn arxaiou de fwsikouv eis outos), ekeinon de paral llou,1 ton de par2 Omyoun diewpetae fwskoutos tou Neiloc-

an de eis Aguptoio diewpetos potamio.

'Alla' edo taunta, polloj eirhikotwn, di e rheasei duo mhn tois pous hpsanta kal' hmiis to per to Neiloc Bethilow, Eddarow te kai Aristusa tov en tov peripatow plhn gam giw tis taxwos ta gen ala kai t' frwse kai t' epikherhse taunta2 esti keimena par' amfotera. geno geon aporou-
menos antigrapwv eis t' anabiblion ek thatevou baeterou antebalov poteros de' hmi to pullotria ypoballlomenos, en Armmov sou eis ta te an. Eddarow de' sptato tov 'Aristusa' h mivnoi frwsws 'Arist-
tovneus malloj estin.

Oi men oin arxaios to oikoymenon auto kai protizomenon upo tov Neiloc monon Agupton ekallon, apo twn per Synymn tiswv arxymenoi mekri tis thealattis' oin de' ousterev mekri vnu prospelabov ek men twn prois em merwv ta3 metaiv tov 'Arabion kolpou kai tov Neiloc C 791 scheidov te pawn (oiv de' Aithiosves ou pawn chrwvtei t' 'Euridztho thealatt), ek de' twn esperion ta

1 For llou C. Muller com. paral Thealo (citing l. 1. 11).
2 pawn. Cornis, for pawn.
3 ta, before metaiv. Cornis inserta.

2 Literally "antigraphs"; i.e., apparently, "copies" of parallel passages from the two works.
are the cause of the risings, though Callisthenes took the assertion from Aristotle, and Aristotle from Thrasyalees the Thasian (one of the early physicists), and Thrasyalees from someone else, and he from Homer, who calls the Nile "heaven-fed": "And back again to the land of Aegyptus, heaven-fed river."

But I dismiss this subject, since it has been discussed by many writers, of whom it will suffice to report only the two who in my time have written the book about the Nile, I mean Eudorus and Ariston the Peripatetic philosopher; for except in the matter of arrangement everything found in the two writers is the same as regards both style and treatment. I, at any rate, being in want of copies 1 with which to make a comparison, compared the one work with the other; 2 but which of the two men it was who appropriated to himself the other's work might be discovered at Ammon's temple! Eudorus accused Ariston; the style, however, is more like that of Ariston.

Now the early writers gave the name Aegypt to only the part of the country that was inhabited and watered by the Nile, beginning at the region of Syeant and extending to the sea; but the later writers down to the present time have added on the eastern side approximately all the parts between the Arabian Gulf and the Nile (the Aethiopians do not use the Red Sea at all 3), and on the western side the parts

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2 In the Alexandrian library, apparently.

3 The other translators interpret eis as meaning "much," or "to such an extent," or the like. But Strabo is speaking of Aethiopians in the strict sense of the term; for "the country between the Nile and Arabian Gulf is Arabia." (17.1. 21), and even Egyptian Heliopolis (17. 1. 30) and Thobes (17. 1. 46) are in "Arabia,"
μέχρι τῶν Αδάσσων καὶ ἐν τῇ παραλίᾳ τὰ ἀπὸ τοῦ Κανωβικοῦ στόματος μέχρι Καταβαθμοῦ καὶ τῆς Κυρηναίας ἐπικρατεῖας. οὐ τε γὰρ ἀπὸ τοῦ Πτολεμαίου βασιλείας ἴσχυσαν τοσοῦτον, ὡστε καὶ τῆς Κυρηναίας αὐτής κατέσχουν καὶ διενέμαντο πρὸς τὴν Ἀγινπότου καὶ τὴν Κύπρον. Ρωμαίοι τε οἱ διαδεξάμενοι τὴν ἐκείνην ἑπαρχίαν κρίναντες τὴν Ἀγινπότου ἐν τοῖς αὐτοῖς ὅροις διεφύλαξαν. Αὐστερεῖς δὲ οἱ Ἀγινπτοί καλοῦσι τὰς οἰκουμένας χώρας περιεχομένας κύκλω μεγάλας ἑρμιάς, ὡς ἄν νِύσσαν πελαγίας. πολὺ δὲ τούτ' ἐστὶ κατὰ τὴν Λεςβίαν, τρεῖς δὲ εἰσὶν αἱ πρόσχωροι τῇ Ἀγινπτῷ καὶ ὡς αὐτῇ ταταγμέναι. τὰ μὲν οὖν καθ' ὅλου καὶ ἀνωτάτων περὶ τῆς Ἀγινπτοῦ ταῦτα λέγομεν, τὰ καθ' ἐκαστὰ δὲ καὶ τὰς ἀρκτὰς αὐτῆς νῦν διέξερεν. 6. Ἐπεὶ δὲ τὸ πλείστον τοῦ ἤργου τούτου καὶ τὸ κυριώτατον ἦ 'Ἀλεξάνδρεια ἐστὶ καὶ τὰ περὶ αὐτῆς, ἐντεύθεν ἀρκτέον. ἔστι τοῖς ἡ ἀπὸ Πηλούσειον παραλία πρὸς τὴν ἐσπέραν πλέονσι μέχρι μὲν τοῦ Κανωβικοῦ στόματος χελών ποὺ καὶ τριακοσίων σταδίων, δ' ἢ καὶ βάσιν τοῦ Δέλτα ἐφαμεν ἐντεύθεν δ' ἔπλευρον τῇ Ἀλατῶν ἄλλοι στάδιοι πεντήκοντα πρὸς τοῖς ἱκατον. ἢ δὲ Φάρος νησίων ἐστὶ παραμφοτες, προσεχθησάτων τῇ ἱπείροι, λεμένα πρὸς αὐτὴν ποιοῦν ἄμφιστομοι.

1 ὡστε, Leutropon and Groskurd, for of γέ.
2 δὲ' ὡς for ὡς'; so Cornis and Meinhke.
3 The text of F from καὶ to ἔπλευρον (17. 1. 11) is lost.

Ptolemy I (Soter), reigned 323-285 B.C.
extending as far as the oases, and on the sea-coast the parts extending from the Canobic mouth to Catabathmus and the domain of the Cyrenaeans. For the kings after Ptolemy ¹ became so powerful that they took possession of Cyrene itself and even united Cypros with Aegypt. The Romans, who succeeded the Ptolemies, separated their three dominions and have kept Aegypt within its former limits. ² The Aegyptians call "oases" ³ the inhabited districts which are surrounded by large deserts, like islands in the open sea. There is many an oasis in Libya, and three of them lie close to Aegypt and are classed as subject to it. This, then, is my general, or summary, account of Aegypt, and I shall now discuss the separate parts and the excellent attributes of the country.

6. Since Alexandria ⁴ and its neighbourhood constitute the largest and most important part of this subject, I shall begin with them. The sea-coast, then, from Pelusium, as one sails towards the west, as far as the Canobic mouth, is about one thousand three hundred stadia—the "base" of the Delta, as I have called it; ⁵ and thence to the island Pharos, one hundred and fifty stadia more. Pharos is an oblong isle, is very close to the mainland, and forms with it a harbour with two mouths; for

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¹ The Romans made Cyrenees an "allied state" (civitas fœderata) in 96 B.C., a Roman province in 88 B.C., and later (see 17. 3. 25) united it with Creta. Cypros was annexed to the province of Cilicia in 47 B.C., presented by Antony to Cleopatra in 32 B.C., made an imperial province in 27 B.C., and a senatorial province in 22 B.C.

² The Greek spelling is "aanesa."

³ See Map of Alexandria at end of volume.

⁴ 17. 1. 4.
Η ἤδων γὰρ ἐστὶ κολπώδης, ἀκρας εἰς τὸ πέλαγος προβεβλημένη δύο: τούτων δὲ μεταξὺ ἡ νῆσος ἱθυμαί κλαίουσα τῶν κόλπων, παραβεβλημέναι γὰρ αὐτὶ κατὰ μῆκος. τῶν δὲ ἄκρων τῆς Φάρου τὸ μὲν ἐμφ ἀριθμὸν ἀκα θ' πόρου καὶ πέτραις εἰςιν, αἱ μὲν ὑφαλοει, αἱ δὲ καὶ ἐξεχονται, τραγύνουσαν πάσαν ὡραν τὸ προσπέπτων ἐκ τοῦ πελάγους κλυδὸνιον, ἢστε δὲ καὶ αὐτὸ τὸ τῆς νησίδος ἄκρων πέτρα περύκλιστος, ἐχοεσαν πόργος θαυμαστὸς κατεσκευασμένος λευκοῦ λιθοῦ πε- λιόροφον, ὁμόμορος τῇ μήρῃ. τούτων δὲ ἀνέθηκε Σωστράτος Κύδιος, φίλος τῶν Βασιλέων, τῆς τῶν πλωτημάτων σωτηρίας χαρίων, δι᾽ ἐπίγραφῆ. 2 ἄλλων γὰρ ὡσας καὶ ταπεινῆς τῆς ἐκατέρωθεν παραλλας, ἐχούσης δὲ καὶ χοιριά- δας καὶ βράχη τινά, ἔδει σημείον τινάς ύψηλον

1 ἄφιλταμην ὦ, Οὔταν.
2 After ἐπιγραφῆ ο, in the margin, add: Ἐπιγραφῆ. Σωστράτος Κύδιος Δελφέων θεοίς σωτηρίας ὑπὲρ τῶν πλωτη- μάτων. The same words are found in Diósc, and also, with Ἐπιγραφῆ omitted, in maxo.

This tower, one of the "Wonders of the World," cost 800 talents (Pliny 6. 18). According to Hesychius (Chron. ad Olymp. 194. 1), it was built in the time of Ptolemy Philadelphus, but, according to Suidas, at the beginning of the reign of Pyrrhus (209 B.C.), i.e. in the time of Ptolemy Soter. According to Josephus (Bell. Jud. 4. 10. 5, or L.C.L. edition, Vol. III, pp. 181 and 251), it was visible from the sea at 300 stadia; according to Epiphanes (Steph. Byz., s.v. Φάρος), it was 300 fathoms high; and the Schol. Luvian ad Ierou- moníppum, § 12, says that it was visible 300 miles away. See
the shore of the mainland forms a bay, since it thrusts two promontories into the open sea, and between these is situated the island, which closes the bay, for it lies lengthwise parallel to the shore. Of the extremities of Pharos, the eastern one lies closer to the mainland and to the promontory opposite it (the promontory called Lochias), and thus makes the harbour narrow at the mouth; and in addition to the narrowness of the intervening passage there are also rocks, some under the water, and others projecting out of it, which at all hours roughen the waves that strike them from the open sea. And likewise the extremity of the isle is a rock, which is washed all round by the sea and has upon it a tower that is admirably constructed of white marble with many stories and bears the same name as the island. This was an offering made by Sostratus of Cnidus, a friend of the kings, for the safety of mariners, as the inscription says: for since the coast was harbourless and low on either side, and also had reefs and shallows, those who were sailing from the open sea thither needed some lofty and


Some of the MSS. (see critical note) record the inscription, which is preserved in Lucian, How to Write History, § 62 (but is obviously a gloss in Strabo): "Sostratus of Cnidus, son of Dexiphanes, on behalf of mariners, to the Divine Saviours." "The Divine Saviours" might refer to Ptolemy Soter and Berenice (see the Corais-Liston edition, which cites Spanheim, De Præsidentiis et Usu Numismat. I, p. 415, and Visconti, Iconographia Graeca II, 18, p. 664), but it was the Dioscuri (Castor and Pollux) who were known by "all" as "guardians of the sea" and "the saviours of sailors" (1. 3. 2 and 3. 3. 5).
STRABO

καὶ λαμπροῦ τοὺς ἀπὸ τοῦ πελάγους προσπλέουν.

C 792 σεν, ὡς τ’ εὐστοχεῖν τῆς εἰσβολῆς τοῦ λιμένος,
καὶ τὸ ἐσπέριον δὲ στόμα ὅλκει εὐεξισβολόν ἔστων,
οὐ μὴν τοσαύτης γε δεῖται προνοίας. ποιεῖ δὲ
kαὶ τοῦτο ἄλλον λιμένα τὸν τοῦ Ἐυνόστου καλοὺ-
μένου πρόκειται δ’ οὗτος τοῦ ὅρμου καὶ κλεισ-
tοῦ λιμένος: ὦ μὲν γὰρ ἐκ τοῦ λεχθέντος πῦργου
τῆς Φάρου τὸν ἐσπλόουν ἥκοιν ὁ μέγας ἐστὶ
λιμέν. οὗτοι δὲ συνεχεῖς ἐν βάθει ἐκεῖνοι, τῷ
ἐπτασταδίῳ καλούμενοι γώματι διειργόμενοι ἀπ’
αὐτοῦ, παράκεινται. τὸ δὲ χώμα ἔστιν ἀπὸ τῆς
هةieron γέφυρα ἔπὶ τὴν νῆσου κατὰ τὸ ἐσπέριον
αὐτῆς μέρος ἢκτεταμένη, δύο διάπλους ἦπολειπ-
ουσα μόνον εἰς τὸν Ἐυνόστου λιμένα, καὶ αὐτοὺς
γεγεφυρωμένους. ἦν δ’ οὐ γέφυρα μόνον ἔπὶ τὴν
νῆςου τὸ ἔργον τοῦτο, ἀλλὰ καὶ υδαγωγοῦν, ὅτε
γε φτείτα, νῦν δ’ ἠρίσωσεν αὐτὴν ὁ θεὸς Καῖσαρ
ἐν τῷ πρὸς Ἀλεξάνδρεας πολέμῳ, τεταγμένην
μετὰ τῶν βασιλέων: ολέγε οὗτος πρὸς τῷ
πύργῳ ναυτικοὶ ἄνδρες. ὁ γοὖν μέγας λιμήν πρὸς
τῷ κεκλείσθαι καλῶς τῷ τῇ χώρᾳ καὶ τῇ φύσει,
ἀγυμβαθῆς τῇ ἔστω, ὡστε τὴν μεγίστην ναῦν ἐπὶ
κλίμακος ὁμοί, καὶ εἰς πλεοὺς σχίσεται λιμένας,
oi μὲν οὖν πρὸτεροὶ τῶν Αἰγυπτίων βασιλείων,

1 i.e. “Harbour of the happy return.” This harbour might
have been so named after Ennostus, king of Soll in Cyprus
and son-in-law of Ptolemy Soter (C. Wachsmuth, Göttinger
Festschrift, 1876, 4), the idea being inspired, perhaps, by the
fact that Ennostus was so good a harbour as compared with
the eastern.

2 This harbour (called “Cibotus,” i.e. “Chest” or “Box”),
which was fortified, was connected with Lake Mareotis by
a canal. Its shape and size are to-day problematical, for it

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conspicuous sign to enable them to direct their course aright to the entrance of the harbour. And the western mouth is also not easy to enter, although it does not require so much caution as the other. And it likewise forms a second harbour, that of Eunostus, as it is called, which lies in front of the closed harbour which was dug by the hand of man. For the harbour which affords the entrance on the side of the above-mentioned tower of Pharos is the Great Harbour, whereas these two lie continuous with that harbour in their innermost recess, being separated from it only by the embankment called the Heptastadium. The embankment forms a bridge extending from the mainland to the western portion of the island, and leaves open only two passages into the harbour of Eunostus, which are bridged over. However, this work formed not only a bridge to the island but also an aqueduct, at least when Pharos was inhabited. But in these present times it has been laid waste by the deified Caesar in his war against the Alexandrians, since it had sided with the kings. A few seamen, however, live near the tower. As for the Great Harbour, in addition to its being beautifully enclosed both by the embankment and by nature, it is not only so deep close to the shore that the largest ship can be moored at the steps, but also is cut up into several harbours. Now the earlier kings of the

has been filled up and its site lies within that of the present Heptastadium.

So called from its being “Seven Stadia” in length. It has been so much enlarged by alluvial deposits and debris from the old city that it is now, generally speaking, a mile wide, and forms a large part of the site of the city of to-day.

Julius Caesar.
Strabo

άγαπώντες αἰς εἶχαν καὶ οὕς πάνω ἐπεισάκτουν δεόμενοι, διαβεβλημένοι πρὸς ἀπαύνα τοὺς πλέοντας, καὶ μᾶλιστα τοὺς Ἑλλήνας (πορθητικῇ γὰρ ἦσαν καὶ ἐπιθυμοῦν τῆς ἀλλητρίας κατὰ σπάνιν γῆς), ἐπετῆσαν φυλακὴν τῷ τόπῳ τούτῳ, κελεύσαντες ἀπεργεῖν τοὺς προσώποντάς κατοικίαν δ᾽ αὐτοῖς ἔδωσαν τὴν προσαγορευμένην 'Ρακώτην, ἢ νῦν μὲν τῆς Ἀλεξανδρείας πόλεως ἐστὶ μέρος τὸ ὑπερκείμενον τῶν νεωρίων, τότε δὲ κόμη ὑπήρχε τὰ δὲ κύκλῳ τῆς κόμης Βουκόλους παρέδοσαν, δυναμένοι καὶ αὐτοῖς κολύειν τοὺς ἐξωθῆναι ἐπιτόπιας, ἐπελθὼν δὲ Ἀλεξανδρος, ἰδὼν τὴν εὐκαιρίαν, ἔγνω τειχίζειν ἐπὶ τῷ λιμένι τῆς πόλεως δ᾽ ὑστερον ἐπηκολουθήκειν εὐδαιμονίας τῆς πόλεως μημονεύοντες τι σημεῖον κατὰ τὴν ὑπογραφήν του κτίσματος συμβαίνῃ τῶν γὰρ ἀρχιτεκτόνων γῆς ¹ λευκῆ διασημαιμένων τῆς τοῦ περιβολοῦ γραμμῆς, ἐπιλειτουργοῦτο τῆς γῆς καὶ τοῦ βασιλέως ἐπιτόπιος, οἱ διοικηταὶ τῶν ἀλφίτων μέρος τῶν παρεσκευασμένων τοῖς ἐργάταις παρέσχον, δὲ ὅπως καὶ ἀλλὰ κατεμπίθησαν εἰς πλέονς ² τούτων οὐν οἰκονόματι λέγονται ³ πρὸς ἀγαθὸν γεγονός.⁴

7. 'Ἡ δ᾽ εὐκαιρία πολύτροπος ἀμφίελπτον τοῖς γὰρ ἐστὶν τοῦ χωρίου δυσὶ πελάγεισι, τῷ μὲν ⁵

¹ γῆ, Grockurd, for τῆς.
² εἰς καλέσων, Tixeranthas as being a gloss.
³ λέγεται μὲν, ⁴ γεγονός δ᾽ ἔστιν.
⁵ τῷ μὲν ... τῷ δὲ Ἐκ, τῷ μὲν ... τῷ δὲ other MSS.

¹ Literally, "white earth."
² According to Pintarch (Alexander 20), birds of all kinds settled on the place like clouds and ate up all the barley.
Aegyptians, being content with what they had and not wanting foreign imports at all, and being prejudiced against all who sailed the seas, and particularly against the Greeks (for owing to scarcity of land of their own the Greeks were ravagers and coveters of that of others), set a guard over this region and ordered it to keep away any who should approach; and they gave them as a place of abode Rhæcotis, as it is called, which is now that part of the city of the Alexandrians which lies above the ship-houses, but was at that time a village; and they gave over the parts round about the village to herdsmen, who likewise were able to prevent the approach of outsiders. But when Alexander visited the place and saw the advantages of the site, he resolved to fortify the city on the harbour. Writers record, as a sign of the good fortune that has since attended the city, an incident which occurred at the time of tracing the lines of the foundation: When the architects were marking the lines of the enclosure with chalk,¹ the supply of chalk gave out; and when the king arrived, his stewards furnished a part of the barley-meal which had been prepared for the workmen, and by means of this the streets also, to a larger number than before, were laid out. This occurrence, then, they are said to have interpreted as a good omen.²

7. The advantages of the city's site are various; for, first, the place is washed by two seas, on the meal with which the area had been marked out, so that Alexander was greatly disturbed at the omen; but the seers assured him that the omen was good. The barley-meal betokened an abundance of food (Amnisianus Marcellinus 22. 16. 7).
O 793 ἀπὸ τῶν ἄρκτων τῷ Λεγομένῳ, τῷ ὃ ἤπειροι δὲ ταύτην πολλὰς διόρμουν ὁ Νεῖλος, ἀνωθέν τε καὶ ἐκ πλανῶν, δι' ὃν τὰ εἰκοσιμεῖσαν πολλὴ πλείω τῶν ἀπὸ θαλάττης ἐστίν, ἀδύνατον γὰρ λιμνὸν λιμναῖος ὑπήρχε πλανοιώτερος τοῦ θαλαττίου ταύτης δὲ καὶ τὰ ἐκκομιζόμενα οἷς Ἀλεξανδρείας πλείω τῶν εἰκοσιμεῖσαν ἔστιν. ἡ τε ἑκατερώσεις εἰς Ἀλεξανδρείας καὶ τῇ Δικαίωμα ἑγερόμενος, ὅρων τὰς ὄρκας ἐν τῇ κατάπληξι καὶ ἐν ταῖς ἄναγωγαίς, ὥσπερ βαρύτερον καὶ καυφότερον ἑδύρο κάκεισε πλείοι. πρὸς δὲ τῷ πλούτῳ τῶν καταγωγῶν ἐκατέρωσε εἰς τὸν κατὰ θαλαττῶν λιμένα καὶ εἰς τὸν λιμαῖον, καὶ τὸ εὐάρετον ἄξιον σημαιώσεως ἔστειν. δὲ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίπλευστον καὶ τὸ εὐκαίρον τῆς ἀναβάσεως τοῦ Νεῖλου. αἱ μὲν γὰρ ἄλλα πόλεις αἱ ἐπὶ λιμνῶν ἰδρυμέναι βαρέις καὶ πυγώδεις έχουσι τοὺς ἄρας ἐν τοῖς καυμασί τοῦ βέρους: ἕπε γὰρ τοῖς κέλευσιν αἱ λίμναι τελματοῦνται διὰ τὴν ἐκ τῶν ἡλίου ἀνατυμάλωσιν βορβορόδους ὑπὸ ἀναφερόμενης τοσαίης ἡμέρας, νοσόδης οὐ λύκεια καὶ λοιμικῶν κατάρχει παθῶν ἐν Ἀλεξανδρείᾳ δὲ τοῦ βέρους ἀρχομένου πλεονομένου ὁ Νεῖλος πληροὶ καὶ τὴν λίμνην καὶ οὐδὲν ἐξ τοματῶν τὸ τὴν ἀναφοράν ποιήσον ὡς μακρόν τότε δὲ καὶ οἱ ἐπησίαι πνεύσιν ἐκ τῶν βορείων καὶ τοῦ τοσοῦτον πελάγους, ὡστε κάλλιστα τοῦ βέρους Ἀλεξανδρείας διάγονοις.

1 Μαρκαλ.. Μαρκατός Ε, Μαρκα... Μαρκατός other MSS.
2 ποιήσαν οὐ, ποιήσαν other MSS.
north by the Aegyptian Sea, as it is called, and on the south by Lake Marcia, also called Mareotis. This is filled by many canals from the Nile, both from above and on the sides, and through these canals the imports are much larger than those from the sea, so that the harbour on the lake was in fact richer than that on the sea; and here the exports from Alexandria also are larger than the imports; and anyone might judge, if he were at either Alexandria or Dicaearchia and saw the merchant vessels both at their arrival and at their departure, how much heavier or lighter they sailed thither or therefrom. And in addition to the great value of the things brought down from both directions, both into the harbour on the sea and into that on the lake, the salubrity of the air is also worthy of remark. And this likewise results from the fact that the land is washed by water on both sides and because of the timeliness of the Nile's risings; for the other cities that are situated on lakes have heavy and stifling air in the heats of summer, because the lakes then become marshy along their edges because of the evaporation caused by the sun's rays, and, accordingly, when so much filth-laden moisture rises, the air inhaled is noisome and starts pestilential diseases, whereas at Alexandria, at the beginning of summer, the Nile, being full, fills the lake also, and leaves no marshy matter to corrupt the rising vapours. At that time, also, the Etesian winds blow from the north and from a vast sea, so that the Alexandrians pass their time most pleasantly in summer.

1 Now Puteoli.
2 The Aegyptian monsoons, here called the "Etesian" (i.e. "Annual") winds, blow from the north-west all summer.
8. Ὅστι δὲ χλαμυδοειδὲς τὸ σχῆμα τοῦ ἐδάφους τῆς πόλεως, αὖ τὰ μὲν ἐπὶ μῆκος πλευρά ἐστι τὰ ἀμφίκλινα, ὅσον τριάκοντα σταδίων ἐχουτα διάμετρον, τὰ δὲ ἐπὶ πλάτος οἱ ἵσθμοι, ἐπὶ δὲ ὧν σταδίων ἐκάτεροι, σφυγγόμενοι τῇ μὲν ὑπὸ ταλάττης, τῇ δ’ ὑπὸ τῆς λίμνης. Ἅπασα μὲν ὃδεις κατατέθητει ἱππηλάταις καὶ ἀρματηλάταις, δυσὶ δὲ πλατυτάταις, ἐπὶ πλέον ἢ πλέον ἄναπτηταμέναις, αἱ δ’ δὲ ἱκα καὶ πρὸς ἀρθάς τέμνουσιν ἀλλήλας. Ἐχει δ’ ἡ πόλεις τεμένη τοις κοινά καλλιστα καὶ τὰ βασίλεια, τέταρτον ἡ καὶ τρίτον τοῦ παρτός περιβόλου μέρος τῶν γὰρ βασιλείων ἐκαστος ὅσπερ τοῖς κοινοῖς ἀναιθήματε προσεφέλικαι τυνά κόσμοιν, οὕτω καὶ σινηθέν ἑδίκθι

1 According to Plutarch (5. 11), the shape was like that of a Macedonian chlamys, or military cloak; and the plan was designed by "Diochares" (probably an error for "Deinocrates"). Likewise, "the inhabited world is chlamys-shaped" (see Vol. I, p. 25 and footnote 3). See Tarbell, Classical Philology, I, p. 283, for a discussion of this passage as bearing on the shape of the chlamys.

2 Strabo is thinking apparently of a line drawn from the centre of the skirt of the chlamys, which was circular, to the centre of the collar.

3 According to Philo (In Placem 973 A) the city was divided into five sections, which were designated as Alpha, Beta, Gamma, Delta, and Epsilon. Beta apparently comprised the palaces, including the Museum, the Sema and many other buildings; Delta, the Jewish quarter (Josephus, Bell. Jud. 2. 8); but the sites of the three others are doubtful. On the dimensions of the city, op. Josephus, Bell. Jud. 2. 16. 4 (30 x 10 stadia); Philo, In Placem 767 (10 stadia in breadth); Stephanus Byzantinus, s.n. "Ἀλεξάνδρεια (34 x 8, 32
8. The shape of the area of the city is like a chlamys;¹ the long sides of it are those that are washed by the two waters, having a diameter² of about thirty stadia, and the short sides are the isthmuses, each being seven or eight stadia wide and pinched in on one side by the sea and on the other by the lake.³ The city as a whole is intersected by streets practicable for horse-riding and chariot-driving, and by two that are very broad, extending to more than a plethrum in breadth, which cut one another into two sections and at right angles.⁴ And the city contains most beautiful public precincts and also the royal palaces, which constitute one-fourth or even one-third of the whole circuit of the city; for just as each of the kings, from love of splendour, was wont to add some adornment to the public monuments, so also he would invest himself at his own expense with a residence, in addition to those and 110 in circuit); Pliny 5. 10 (15 miles in circuit); and Diodorus Siculus 17. 59 (40 in breadth), who obviously means by "breadth" what others call "length," and seems to include suburban districts on east and west.

² The main longitudinal street ran straight through from the "Canobic Gate," or "Gate of the Sun," on the east to the "Gate of the Moon" on the west. Its site has been identified in part with that of the present Rosetta Street (see A. M. de Zogher, Études sur L'Ancienne Alexandrie, p. 11); but Dr. Botti (cited by Zogher) takes a different view. "The most important of the latitudinal streets was that of the Sema, which had on its right the tomb of Alexander the Great, and, on its left, very probably the Museum. Then it crossed the Canobic avenue, passed the Adrianum and Caesareum on the right, the temple of Isis-Plousia and the Emporium on the left, and ends on the quay of the great maritime port and the place of embarkation, near the two obelisks" (Neroutsos-Bey, quoted by Zogher, p. 15). See Map at end of volume.
περιεβάλλετο πρὸς ταῖς ὑπαρχοῦσαις, ὡστε μὲν τὸ τοῦ ποιητοῦ,
ἐξ ἐτέρων ἐτερ' ἐστὶν
ἄπαντα μέντοι συναφῆ καὶ ἀλλήλους καὶ τῷ λαμένι, καὶ δόσα ἐξω αὐτοῦ. τῶν δὲ βασιλεῶν μέρος ἐστὶ καὶ τὸ Μουσείου, ἔχουν περίπατον καὶ
O 794 ἐξέδραν καὶ οίκον μέγαν, ἐν φ' τὸ συσσίτιον τῶν
μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν, ἐστι δὲ τῇ συνόδῳ ταύτη καὶ χρήματα κοινά καὶ
ἰερεὺς ὁ ἐπὶ τῷ Μουσείῳ, τεταγμένος τότε μὲν
ὑπὸ τῶν βασιλέων, νῦν δ' ὑπὸ Καίσαρος. μέρος
dὲ τῶν βασιλεῶν ἐστὶ καὶ τὸ καλοῦμενον Σῆμα,2
ὁ περίβολος ὅν, ἐν φ' αἱ τῶν βασιλέων ταφαί καὶ
ἡ 'Αλεξάνδρου' ἔφθη γὰρ τὸ σῶμα ἀφελόμενος
Περδίκκαν ὁ τοῦ Λάγου Πτολεμαίος, κατακομβ
ζοντα ὡς τῆς Βαβυλώνος καὶ ἐκτρισόμενον ταύτῃ
κατὰ πλευνεξίων καὶ ἐξίδιασμον τῆς Λαγύνθου.

1 ὑπὸ Δαί.
2 Σῆμα, Τσαλμύκια, ἢ τα τὰ ἑδρα; no later editors.

1 Odyssey, 17. 206 (concerning the palace of Olympos).
2 I.e. on the promontory called Lchoinis (see § 9 following).
3 Cpt. the structure described by Vitruvius, De Arctitectura (5. 11. 2): "Spacious exedras within three porticoes with seats, where philosophers, rhetoricians and all others who take delight in studies can engage in disputation." Saidas (s. v. Σῆμα) seems to make the Exedra a building distinct from the Museum: "They live near the Museum and the Exedra."
4 I.e. "Tomb." However, the MSS. (see critical note) read Σῆμα, i.e. "Body." And so do the Greek version of the Pseudo-Callisthenes (G. Müllar, Didot Edition, Scriptores Hellenis Alexandrini Magni III, 3. 4): "And Ptolemy made a tomb in the holy place called 'Body of Alexander,' and there he laid the body, or remains, of Alexander"; but

34
already built, so that now, to quote the words of
the poet, 1 "there is building upon building." All,
however, are connected with one another and the
harbour, even those that lie outside 2 the harbour.
The Museum is also a part of the royal palaces; it
has a public walk, an Exedra with seats, and a large
house, 3 in which is the common mess-hall of the
men of learning who share the Museum. This group
of men not only hold property in common, but also
have a priest in charge of the Museum, who formerly
was appointed by the kings, but is now appointed
by Caesar. The Sema also, 4 as it is called, is a part
of the royal palaces. This was the enclosure which
contained the burial-places of the kings and that of
Alexander; for Ptolemy, 5 the son of Lagus, for-
stalled Perdiccas by taking the body away from him
when he was bringing it down from Babylon and
was turning aside towards Aegypt, moved by greed
and a desire to make that country his own. 6 Further-

the Syrian version (Alexander the Great, trans. by E. A. W.
Budge, p. 142) reads: "and they call that place 'The tomb
of Alexander' unto this day." But more important is the
statement of Zenobius (Proverbia III, 94): "Ptolemy (Philop-
pator) built in the middle of the city a mnema (μνήμα οἰκε-
δομής), which is now called the Sema, and he laid there all
his forefathers together with his mother, and also Alexander
the Macedonian." 7

6 Ptolemy Soter.

6 The accounts vary. According to Diodorus Siculus
(18. 26-28), Arrhidaeus spent two years making elaborate
preparations for the removal of Alexander's body; and
Ptolemy I went as far as Syria to meet him, and thence took
the body to Aegypt for burial. Pausanias (1. 6. 3, 1. 7. 1)
says that Ptolemy I buried it at Memphis and Ptolemy II
transferred it to Alexandria. The Pseudo-Callisthenes (1.c.)
says that the Macedonians were at first determined to take
the body back to Macedonia, but later, upon consulting the
καὶ δὴ καὶ ὁπώλετο διαφθαρεῖς ὑπὸ τῶν στρατιωτῶν, ἐπελθόντος τοῦ Πτολεμαίου καὶ κατακλείσαντος αὐτὸν ἐν νύσσῳ ἑρήμῳ ἐκείνος μὲν οὖν ἀπέθανεν ἐμπεριπαρεῖς ταῖς σαρίσσαις, ἐπελθόντων ἐπ’ αὐτῶν τῶν στρατιωτῶν, σὺν αὐτῷ δὲ καὶ οἱ βασιλεῖς, Ἀριδαίος τε καὶ τὰ παιδία τὰ Ἀλεξάνδρου, καὶ ἡ γυνὴ Ῥωξάνη ἀπήραν εἰς Μακεδονίαν; τὸ δὲ σῶμα τοῦ Ἀλεξάνδρου κομίσας ὁ Πτολεμαῖος ἐκηδεύσεν ἐν τῇ Ἀλεξάνδρείᾳ, ὅπου μὴν ἐτε κείται: οὐ μὴν ἐν τῇ αὐτῇ πνέλῃ ἕως ἃ ἐκεῖνος ἐν χρυσῷ κατέθηκεν. ἄσφαλε δ’ αὐτὴν: ὁ Κόκκης καὶ Παρείσακτος ἐπικηλήθης Πτολεμαίῳ, ἐκ τῆς Συρίας ἐπέλθων καὶ ἐκπεσὼν εὐθὺς, ὅστ’ ἀνόητα αὐτῷ τὰ σύλα γενέσθαι.

9. Ἐστὶ δὲ ἐν τῷ μεγάλῳ λιμένι κατὰ μὲν τῶν ἐσπλοῦν ἐν δεξιᾷ ητῆσος καὶ ὁ πύργος ὁ Φάρος, κατὰ δὲ τὴν ἑτέραν χεῖρα αἱ τε χειράδες καὶ ἡ

1 περιπαρείσ Coralia. 2 δὲ αὐτῷ στρατιωτῶν Ἰθί, αὐτῷ Ἐμιν, αὐτῶν other MSS.
more, Perdiccas lost his life, having been slain by his soldiers at the time when Ptolemy attacked him and hemmed him up in a desert island. So Perdiccas was killed, having been transfixed by his soldiers’ sarissae when they attacked him; but the kings who were with him, both Aridaeus and the children of Alexander, and also Roxanæ, Alexander’s wife, departed for Macedonia; and the body of Alexander was carried off by Ptolemy and given sepulture in Alexandria, where it still now lies—not, however, in the same sarcophagus as before, for the present one is made of glass, whereas the one wherein Ptolemy laid it was made of gold. The latter was plundered by the Ptolemy nicknamed “Cocces” and “Pareisactus,” who came over from Syria but was immediately expelled, so that his plunder proved unprofitable to him.

9. In the Great Harbour at the entrance, on the right hand, are the island and the tower Pharos, and on the other hand are the reefs and also the

where he was unsuccessful; and then later near Memphis, where his soldiers mutinied (Diodorus Siculus 18. 33 ff.).

1 Long Macedonian pikes.
2 Also spelled Arrhidaeus.
3 Or, possibly, “alabaster.” Cp. the so-called “Sarcophagus of Alexander” found at Sidon and now at the Ottoman Museum in Constantinople.
4 i.e. “scarlet.”
5 Literally, “Pareisactus” means “one who has been brought in (i.e. upon the throne) privily,” i.e. “usurper.” But scholars take the word to mean “Illegitimate” (i.e. “Pretender”) in this passage and identify this Ptolemy with Ptolemy XI (so Tozer, Selecta, p. 350).
6 This must mean “immediately” after his violation of the tomb, for Ptolemy XI mounted the throne in 80 B.C. and, so far as is known, he was never expelled till 68 B.C.
Λοχίδας ἄκρα, ἔχουσα βασίλειον. εἰσπλεύσαντι δ' ἐν ἄριστερῇ ἐστὶ συνεχῆ τούς ἐν τῇ Λοχίδι τὰ ἐνδοτέρω βασίλεια, πολλὰς καὶ ποικίλας ἔχουσα διαίτας καὶ ἀλφης τούτοις δ' ὑπόκειται ὁ τε ὀρυκτὸς λιμὴν καὶ κρυπτός, ἰδίος τῶν βασιλεῶν, καὶ ἡ Ἀντίππροδος, νησίων προκείμενων τοῦ ὀρυκτοῦ λεμένου, βασίλειον ἄμα καὶ λεμένου ἔχον ἐκάλεσαν δ' οὕτως, ὡς ἂν τῇ Ἡρόδῳ ἡμώνων. ὑπέρκειται δὲ τούτοις τῷ δέωτρῳ εἶτα τὸ Ποσείδειον, ἀγκάκως τις ἀπὸ τοῦ Ἐμπορίου καλοκαμένου προπεπτοκός, ἤχων ἰερὸν Ποσείδειδόν.· φ' προσθῇς χώμα Ἀντάυμα ἐτεί μᾶλλον προευθέν εἰς μέσον τοῦ λεμένα ἐπὶ τῷ ἄκρῳ κατασκεύασα διάλειμα βασιλείαν, ἢν Τιμώνιον προσηγόρευε. τούτῳ δ' ἔπραξε τὸ τελευταῖον, ἡνίκα προλειφθεὶς ὑπὸ τῶν φίλων ἀπήρεν εἰς Ἀλεξάνδρειαν μετὰ τὴν ἐν Ἁγίῳ κακοπραγίαν, Τιμώνιουν τινὶ πρὸς τὸν λοιπὸν βίον, ἡνίκα προλειφθεὶς ὑπὸ τῶν φίλων ἀπήρεν εἰς Ἀλεξάνδρειαν μετὰ τὴν ἐν Ἁγίῳ κακοπραγίαν, Τιμώνιουν· αὐτὴ θινα ἐπιρρέα τὸν λοιπὸν βίον, ἢν ἐν τῷ τούσκαλον ἑρμῆσι, τὸ τοῦτον φίλων, εἶτα τὸ Κασάριον καὶ τὸ Ἐμπόριον καὶ αἱ ἀποστάσεις καὶ μετὰ τάδε ταῦτα τὰ νεώρια μέχρι τοῦ ἐπταστάθοι. ταῦτα μὲν τὰ περὶ τῶν μέγαν λεμένα.

10. Ἔξης δ' Ἐκάλας τὸν λεμένν ἐπὶ τὸ ἐπτα- 

C 795 στάδιον· καὶ ὑπὲρ τοῦτον ὁ ὀρυκτὸς, ὡς καὶ 

Καβατῶν καλούσιν, ἔχουν καὶ αὐτὸς νεώρια. ἐνδο- 

tέρῳ δὲ τούτου διώρυξε πλωτὴ νεώρια τῆς λέμνης

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1 κρένας, the reading of all MSS., Jones restores, for κρένας, Corais and the later editors.
2 Τιμώνιον E, Τιμώνιον other MSS.
3 αἱ, Corais inserts; καὶ ἀποστάσεις E.

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1 Op. § 6 above. 2 31 b.c.
promontory Lochias, with a royal palace upon it; and on sailing into the harbour one comes, on the left, to the inner royal palaces, which are continuous with those on Lochias and have groves and numerous lodges painted in various colours. Below these lies the harbour that was dug by the hand of man and is hidden from view, the private property of the kings, as also Antirrhodos, an isle lying off the artificial harbour, which has both a royal palace and a small harbour. They so called it as being a rival of Rhodes. Above the artificial harbour lies the theatre; then the Poseidium—an elbow, as it were, projecting from the Emporium, as it is called, and containing a temple of Poseidon. To this elbow of land Antony added a mole projecting still farther, into the middle of a harbour, and on the extremity of it built a royal lodge which he called Timonium. This was his last act, when, forsaken by his friends, he sailed away to Alexandria after his misfortune at Actium, having chosen to live the life of a Timon the rest of his days, which he intended to spend in solitude from all those friends. Then one comes to the Caesarium and the Emporium and the warehouses; and after these to the ship-houses, which extend as far as the Heptastadium. So much for the Great Harbour and its surroundings.

10. Next, after the Heptastadium, one comes to the Harbour of Eunostus, and, above this, to the artificial harbour, which is also called Cibotus; it too has ship-houses. Farther in there is a navigable

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* Timon the Athenian was nicknamed the "Misanthrope." Antony, like Timon, felt that he himself also had been wronged and treated with ingratitude, and therefore hated all men (Plutarch, Antony 69).

* He slew himself in 30 B.C.
τεταρμένη τῆς Μαρεώτιδος. Ἐξε, μὲν σὺν τῆς διώρυγος μικρῶν ἐτε λείποτε τῆς πόλεως, εἰδ' ἡ Νεκρόπολις τὸ προάστειον, ἐν ὑπεροχαῖς τοῦ πολλοῦ καὶ τυφλοῦ καὶ καταγωγαί πρὸς τὰς ταραχὰς τῶν νεκρῶν ἐπηρεάζεται. ἐντὸς ὀφθαλμὸς τὸ τὸ Σαράπειον καὶ ἀλλα τεμένη ἁρχαία ἐκκελεστεῖται πῶς διὰ τὴν τῶν νεών κατασκευὴν τῶν ἐν Νικόπολει καὶ γὰρ ἀμφιθέατρον καὶ στάδιον καὶ οἱ περιτείριμοι ἄγονες ἔκει συντελοῦνται τὰ δὲ παλαιὰ ἀλαμάργηται. συνυλήθηκεν δ' ἐπεῖν ἡ πόλις μεστή ἄστιν ἁναθεμάτων καὶ ἱερῶν κάλλιστον δὲ τὸ γυμνάσιον, μείζον᾽ ἡ σταθμεῖαι ἔχουν τὰς στοιάς. ἐν μέσῳ δὲ τὸ τε δικαστήριον καὶ τὰ ἁλαστήρια, ἄστι δὲ καὶ Πάννειον, ὕψος το άστερον ἀστεῖον ἀραίον δῶρον πετρόδεια διὰ κοχλίων τὴν ἀνάβασιν ἔχουσιν, ἀπὸ δὲ τῆς κορυφῆς ἄστιν ἀπειδεύτω ἁλλὰ τὴν τῶν πόλεων ὑποκειμένων αὐτῷ πανταχόθεν. ἀπὸ δὲ τῆς Νεκροπόλεως ἢ ἐπὶ τὸ μήκος πλατεία διατείνει παρὰ τὸ γυμνάσιον μέχρι τῆς πύλης τῆς Κανωβικῆς· ἐκ' Ἰππόδρομος καλοῦμενός ἔστι καὶ αἱ παρακελεύεις τὸ λαθαὶ τῆς διώρυγος τῆς Κανωβικῆς. διὰ

1 Μαρεώτιδος Ε', Μαρεώτιδος other MSS.
2 Εἰοτικῶν καίτε after Νεκρόπολις.
3 νέων, Groskurd, for παρ' αὐτούς, νέων other MSS.
4 στος. ἐν μέσῳ δὲ τὸ τε, Cornis, for στὸς ἐν μέσῳ. τὸ δὲ.
5 D (?) and the editors before Kramer add αἰ. before ἀλλα. Kramer conj. that εἰότικῶν, or some word of similar meaning, has fallen out after ἀλλα. Moineke conj. καλαί (" wooden dwellings"), Vogel ἀλαί (" salt-works"), for ἀλαί.

1 Op. the Nicopolis near Actium, and its sacred precinct, and its quinquennial games (7. 7. 6 and footnote l).
2 Of the city, not the gymnasion.
canal, which extends to Lake Mareotis. Now outside the canal there is still left only a small part of the city; and then one comes to the suburb Necropolis, in which are many gardens and graves and halting-places fitted up for the embalming of corpses, and, inside the canal, both to the Sarapium and to other sacred precincts of ancient times, which are now almost abandoned on account of the construction of the new buildings at Nicopolis; for instance, there are an amphitheatre and a stadium at Nicopolis, and the quinquennial games are celebrated there; 1 but the ancient buildings have fallen into neglect. In short, the city is full of public and sacred structures; but the most beautiful is the Gymnasium, which has porticoes more than a stadium in length. And in the middle 2 are both the court of justice and the groves. Here, too, is the Pancion, 3 a "heigth," as it were, which was made by the hand of man; it has the shape of a sir-cone, resembles a rocky hill, and is ascended by a spiral road; and from the summit one can see the whole of the city lying below it on all sides. The broad street that runs lengthwise 4 extends from Necropolis past the Gymnasium to the Canobic Gate; and then one comes to the Hippodrome, as it is called, and to the other (streets?) 5 that lie parallel, extending as far as the Canobic

1 Sanctuary of Pan.
2 See § 8 above.
3 Both the text and the interpretation are doubtful. ἵστα τῶν ("streets") is not found in the MSS.; but, although it is the natural word to supply, just as ἔδρα must be supplied above with ἁλεῖα ("broad"), it hardly suits the context, as Kramer, who conjectures ἄρδες ("settlements"), insists. Vogel (see critical note) simply omits ἄλλα ("other") to ἵστα ("salt-works").
κατοικίας ἦπειρα τὴν πόλεως ουκ ἐλάττως τριάκοντα δὲ εἰςιν ἀπὸ τῆς Ἀλεξανδρείας στάδιοι. τούτων δὲ έτίμησεν ὁ Σεβαστὸς Καῖσαρ τῶν τόπων, διε ἐναύθα ἐνίκα τῇ μάχῃ τοὺς ἐπεξεύγνωσαν ἐπ' αὐτοῦ μετὰ 'Αντωνίου καὶ λαβὼν ἐξ ἐφόδου τὴν πόλιν ἠμέγκασε τῶν μὲν Ἀντώνιον ἑαυτὸν διαχειρίσασθαι, τὴν δὲ Κλεοπάτραν ξώσαν ἠθεᾶν εἰς τὴν ἐξουσίαν μειρῶν δ' ὑστερον κάκευσι ἑαυτὴν ἐν τῇ φροντὶ διαχειρίσατο λάθρα διήγματι ἰσώτιδος ἡ φαρμάκω ἐπιεχράστηκε (λέγεται γὰρ ἄμφοτέροις), καὶ συνέβη καταλυθήναι τὴν τῶν Λαγίδων ἀρχήν, πολλὰ συμμείνασαν ἐκ την 11. Ἡπείρου γὰρ ὁ Λάγους διεδέχατο Ἀλεξάνδρου, ἐκείνου δὲ ὁ Φιλάδελφος, τούτων δὲ ὁ Εὐεργήτης, εἶδος οἱ Φιλοπάτορ ὁ τῆς Ἀγαθοκλείας, εἶδος ο Ἐπιφάνης, εἶδος ὁ Φιλομήτωρ, παῖς παρὰ πατρὸς αὐτῆς διαδεχόμενος τούτων δὲ ἄδελφος διεδέχατο ὁ δεύτερος Εὐεργήτης, ὁ δὲ Φύσκανα προσαγορεύουσι, τούτων δὲ ὁ Λάδιουρος ἐπικλήθη εἰς τὸ Γενέσιον Πτολεμαίος, τούτων δὲ ὁ Αὐλητής ὁ καθ' ἡμᾶς, ὅπερ ἦν τῆς Κλεοπάτρας πατήρ. Ἀπαντεῖς μὲν οὖν ὁι μετὰ τῶν τρίτων Πτολεμαίων ὑπὸ τρυφῆς διεφθαρμένοι χείρον ἐπολειτωσάντο, χείριστα δὲ τάρταρος καὶ ἐξόδους καὶ ό δεσπατος, ὁ Αὐλητής 1 ὁ χωρὶς τῆς ἄλλης ἀσέλγειας χαρουλεῖν ἤσκησεν.

1 Mezrailein E, χαρούλειν other MSS.
GEOGRAPHY, 17. 1. 10-11

canal. Having passed through the Hippodrome, one comes to Nicopolis, which has a settlement on the sea no smaller than a city. It is thirty¹ stadia distant from Alexandria. Augustus Caesar honoured this place because it was here that he conquered in battle those who came out against him with Antony; and when he had taken the city at the first onset, he forced Antony to put himself to death and Cleopatra to come into his power alive; but a little later she too put herself to death secretly, while in prison, by the bite of an asp or (for two accounts are given) by applying a poisonous ointment;² and the result was that the empire of the sons of Lagus, which had endured for many years, was dissolved.

11. For Ptolemy the son of Lagus succeeded Alexander; and he in turn was succeeded by Philadelphus, and he by Euergetes, and then he by Philopator the son of Agathocleia, and then he by Epiphanes, and then he by Philometor, a son always succeeding a father; but Philometor was succeeded by a brother, the second Euergetes, who is also called Physcon, and he by the Ptolemy nicknamed Latharos,³ and he by Auletis of our own time, who was the father of Cleopatra. Now all the kings after the third Ptolemy, being corrupted by luxurious living, have administered the affairs of government badly, but worst of all the fourth, seventh, and the last, Auletis, who, apart from his general licentiousness, practised the accompaniment of choruses with

² i.e. Ptolemy VII. Strabo here skips Ptolemy IX (Alexander I) and Ptolemy X (Alexander II), who apparently had no place in the official list of legitimate kings (op. Letronne edition, note ad loc.).
καὶ ἐπὶ αὐτῷ γε ἔσεμνύνετο τοσοῦτον, ἀπὸ τὸ ὅπερ ῥήκε συντελεῖν ἀγώνας ἐν τοῖς βασιλείσις. εἰς οὖς παρῆκε διαμελλομεθαμένος τοῖς ἀνταγωνισταῖς, τούτου μὲν οὖν οἳ Ἀλέξανδρεῖς ἐξεβαλον, τρίῳ οὗ ἀρχεῖ πυγατέρων οὐσῶν, ὃν μία γνησία ἡ προσβλητή, ταύτην ἀνέδειξαν βασιλείσσαν οἱ νυνὶ δ’ αὐτοῦ δύο νῆπιοι τῆς τότε χρείας ἐξεπεπτό τελέως. τῇ δὲ κατασταθείσῃ μετεπέμψαντο ἄνδρα ἐκ τῆς Συρίας Κυβιοσάκτην, προσποιησάμενον τοῦ γένους εἰσα εἰς τῶν Συριακῶν βασιλέων τούτων μὲν οὖν ὁλίγων ἡμερῶν ἀπεστραγγάλισεν ἡ βασιλείσσα, οὐ φέρουσα τὸ βάναυσον καὶ τὸ ἀνελεύθερον. ἥκε δ’ ἀντ’ ἐκείνου προσποιησάμενος καὶ αὐτὸς εἶναι Μιθριδάτου υἱὸς τοῦ Εὐπάταρος Ἀρχέλαος, ὅς ἦν μὲν Ἀρχελάου υἱὸς τοῦ πρὸς Σύλλαν διαπολεμίσαντος καὶ μετὰ ταύτα τιμηθέντος ὑπὸ Ρωμαίων, πάππως δὲ τοῦ βασιλεύσαντος Κασπαδόκων ὑστάτου καθ’ ἡμᾶς, Ἰππίου δὲ τῶν ἐν Πόντῳ Κομάνων. Γαβινέρ δὲ τοτε συνιδέετερεν ὡς συνταγμένος ἐπὶ Παρθιανοὺς, λαθῶν δὲ τούτων κομίζεται διὰ τινῶν εἰς τὴν βασιλείσσαν καὶ ἀναδείκνυται βασιλεὺς. ἐν τούτῳ τῶν Ἀὐλητήν ἀφικόμενον εἰς Ῥώμην δεξάμενος Πομπήιος Μάγνος συνιστήσε τῇ συγ-

1 γε, Cursa, for ὅ.  2 Κυβιοσάκτην Τ.

1 Hence "'Auletes" ("Flute-player").  2 According to Dio Cassius (39. 13), this was Herennius (IV). She reigned with her mother Cleopatra Tryphaina for one year (58-57 B.C.) and then alone for one year.  3 Later, Ptolemy XII and XIII.  4 A nickname, "'Salt-fish Dealer." Dio Cassius (39. 67) says, "a certain Seleucus."
the flute,¹ and upon this he prided himself so much that he would not hesitate to celebrate contests in the royal palace, and at these contests would come forward to vie with the opposing contestants. He, however, was banished by the Alexandrians; and since he had three daughters, of whom one, the eldest, was legitimate, they proclaimed her queen;² but his two sons,³ who were infants, were completely excluded from service at the time. When she had been established on the throne, they sent after a husband for her from Syria, a certain Cybiosaxetes,⁴ who had pretended that he belonged to the family of the Syrian kings. Now the queen had this man strangled to death within a few days, being unable to bear his coarseness and vulgarity; but in his place came a man who likewise had pretended that he was a son of Mithridates Eupator—I mean Archelaüs, who was son of the Archelaüs who carried on war against Sulla and afterwards was honoured by the Romans, and was grandfather of the man who was last to reign as king over the Cappadocians in our time,⁵ and was priest of Comana in Pontus.⁶ At that time he had been tarrying with Gabinius,⁷ in the hope of joining with him on an expedition against the Parthians, but without the knowledge of Gabinius he was brought by certain agents to the queen and proclaimed king.⁸ In the meantime Pompey the Great, having received Auletes, who had arrived at Rome, recommended

¹ 12. 1. 2.
² On this Archelaüs, see 12. 3. 34.
³ Proconsul of Syria, 57 B.C.
⁴ He reigned only six months, being slain in battle by Gabinius (12. 3. 34).
κλήτω καὶ διαπράττεται κάθοδον μὲν τούτων, τῶν δὲ πρέσβεων τῶν πλείστων, ἐκατόν ὅρτων, ὀλεθροῦ τῶν καταπρεσβευσάντων αὐτῶν τούτων δὴ ἢ καὶ Δίων ὁ Ἀκαδημαῖκος, ἀρχιπρεσβευτὴς γεγονός, καταχθεῖσι οὖν ὑπὸ Γαβριήλ Πτολεμαίου τὸν τῷ Ἀρχέλαον ἀναίρεῖ καὶ τὴν θυγατέρα, χρόνον δὲ οὖ πολὺν τῷ βασιλεία προσθεῖς τελευτῶν νόσῳ, καταληπτὸν δύο μὲν υἱέσ, δύο δὲ θυγατέρας, πρεσβυτάτην δὲ Κλεοπάτραν, οἱ μὲν οὖν Ἀλεξάνδρείς ἀπέδειξαν βασιλείας τὸν τῇ Κλεοπάτραν, οἱ δὲ συνόντες τῷ παιδὶ καταστασίασαντες ἐξέβαλον τὴν Κλεοπάτραν, καὶ ἀπήρε μετὰ τῆς ἀδελφῆς εἰς τὴν Συρίαν, ἐν τούτῳ Πομπήιος Μάγνος ἤκει φεύγων ἐκ Παλαιφαρσάλου πρὸς τὸ Περσίαν καὶ τὸ Κάσιον ὅρος. τούτων μὲν οὖν δολοφονοῦσιν οἱ μετὰ τοῦ βασιλέως, ἐπελθὼν δὲ Καίσαρ τὸν τῷ μειρακίσκον διαφθείρει καὶ καθίστησι τῇ Λεγώττῳ βασιλείασαν τὴν Κλεοπάτραν, μεταπεμψάμενος ἐκ τῆς φυγῆς συμβασίλευεν δ’ ἀπεδείξε τῶν λοιπῶν ἀδελφῶν αὐτῆς, νέον παντελῶς οὖν.

C 797 μετὰ δὲ τὴν Καίσαρος τελευτῆσα ταῦτα ἐν Φιλίπποις διαβάζει 'Ἀντώνιος εἰς τὴν Ἀσίαν ἔβιον ἐπὶ πλέον τὴν Κλεοπάτραν, ὥστε καὶ γυναικεῖς ἐκρίνε καὶ ἐτεκνοποιήσατο ἀπὸ αὐτῆς, τὸν τῇ Ἀκτικοῦ πόλεμον συνήρατο ἐκείνη καὶ συνέφυγε καὶ μετὰ ταῦτα ἐπακολουθῆσας ὁ Σεβαστὸς Καίσαρ ἀμφοτέρους κατέλυσε καὶ τὴν Ἀγωνίαν ἐπαινεὶ παροιμομένην.

1 Κάσιον Dixin, κάσιον other MSS.

1 So Dio Cassius (39. 13).
him to the Senate and effected, not only his restoration, but also the death of most of the ambassadors, one hundred in number, who had undertaken the embassy against him,\(^1\) and among these was Dion the academic philosopher, who had been made chief ambassador. Accordingly, on being restored by Gabinius, Ptolemy slew both Archelaüs and his own daughter. But before he had added much time to his reign, he died of disease, leaving behind two sons and also two daughters, the eldest daughter being Cleopatra.\(^2\) Now the Alexandrians proclaimed as sovereigns both the elder of the boys and Cleopatra; but the associates of the boy caused an uprising and banished Cleopatra, and she set sail with her sister to Syria. In the meantime Pompey the Great had come in flight from Palaepharsalus to Pelusium and Mt. Casius. Now Pompey was treacherously slain by the king's party, but when Caesar arrived he put the lad to death, and, having summoned Cleopatra from exile, established her as queen of Aegypt; and he appointed her remaining brother to reign as king with her, although he was exceedingly young. After the death of Caesar and the battle of Philippi,\(^3\) Antony crossed over to Asia and held Cleopatra in such extraordinary honour that he chose her as wife and had children by her; and he undertook the battle at Actium with her and fled with her; and after this Augustus Caesar pursued them, destroyed both, and put an end to Aegypt's being ruled with drunken violence.

\(^1\) The famous Cleopatra.\(^2\) 48 B.C.

47
12. Ἐπαρχία δὲ τῆς ἑστὶ, φόρους μὲν τελοῦσα ἀξιολόγουσ, ὡσποδὲ σαφρόμων δὲ ἀνδρῶν δεικουμένη τῶν πεπομένων ἑπάρχον ἕει. ὁ μὲν οὖν περιβείς τὴν τοῦ βασιλείας ἐχει τάξειν ὑπὸ αὐτῷ δ' ἐστὶν ὁ δικαιοδότης, ὁ τῶν πολλῶν κρίσεων κύριος ἐλλειποῦσιν ἐστὶν ὁ προσαγορευόμενος ἰδιόλογος,2 δὲ τῶν ἀδεσπότων καὶ τῶν εἰς Καίσαρα προτείνον ὁφελόντων ἐξεταστής ἐστιν παρέπονται δὲ τούτοις ἀπελεύθεροι Καίσαρος καὶ σύνολοι, μείζον καὶ ἐλάττων πεπιστευμένοι πρωγματα. ἦστι δὲ καὶ στρατιωτικῶς τρία τάγματα, διὸ τὰ ἐν κατὰ τὴν πόλιν ἵδρυται, τὰλλα δ' ἐν τῇ χώρᾳ χωρὶς δὲ τούτων ἐνεκα μὲν εἰς ἑπεδραὶ Ῥωμαίων, τρεῖς μὲν ἐν τῇ πόλει, τρεῖς δ' ἐπὶ τῶν ὄρων τῆς Αἰθιοπίας ἐν Σιψῆ, φρουρὰ τοῖς τόποις, τρεῖς δὲ κατὰ τὴν ἀλλην χώραν. εἰς δὲ καὶ ἑπαρχίας τρεῖς ὁμοίας διατεταγμέναι κατὰ τοὺς ἐπικαιρίους τόπους. τῶν δὲ ἐπιχωρίων ἀρχόντων κατὰ πόλιν μὲν δ' τε ἐξηγητὴς ἐστιν, πορφύραν ἀμπεχόμενος καὶ ἔχων πατρίους τιμᾶς καὶ ἐπιμέλειαν τῶν τῇ πόλει χρησίμων, καὶ ὁ ὑπομνηματογράφος καὶ ὁ ἀρχιδιακός, τέταρτος δὲ ὁ νυκτερινὸς στρατηγός. ἦσαν μὲν οὖν καὶ ἐπὶ τῶν βασιλείων αὐτοῖς αἰ ἀρχαὶ, κακῶς δὲ πολιτευμένων τῶν βασιλείων ἡμαίνετο καὶ ἡ τῆς πόλεως εὐκαιρία διὰ τὴν ἀνομίαν, ὁ γὰρ Πολύβιος γεγονὼς ἐν τῇ πόλει βεβλυττεται τὴν

1 Μάλαγος, Coraïs, for κύριος λόγος τ', Μόιος λόγος other MSS.

1 e.g. Strabo's friend Aelius Gallus (2. 5. 12).
1 Juri dicendo praefectus.
12. Egypt is now a Province; and it not only pays considerable tribute, but also is governed by prudent men—the praefects who are sent there from time to time. Now he who is sent has the rank of the king; and subordinate to him is the administrator of justice, who has supreme authority over most of the law-suits; and another is the official called Idiologus, who inquires into all properties that are without owners and that ought to fall to Caesar; and these are attended by freedmen of Caesar, as also by stewards, who are entrusted with affairs of more or less importance. There are also three legions of soldiers, one of which is stationed in the city and the others in the country; and apart from these there are nine Roman cohorts, three in the city, three on the borders of Aethiopia in Syene, as a guard for that region, and three in the rest of the country. And there are also three bodies of cavalry, which likewise are assigned to the various critical points. Of the native officials in the city, one is the Interpreter, who is clad in purple, has hereditary prerogatives, and has charge of the interests of the city; and another the Recorder; and another the Chief Judge; and the fourth the Night Commander. Now these officers existed also in the time of the kings, but, since the kings were carrying on a bad government, the prosperity of the city was also vanishing on account of the prevailing lawlessness. At any rate, Polybius, who had visited the city, is disgusted with the state of

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3 A kind of "Special Agent," or "Procurator," of Caesar.
4 Interpreter.
5 Judicium praefectus.
6 Scriva publica.
7 Praetor nocturnus.
τότε κατάστασιν, καὶ φησὶν τρία γένη τὴν πόλειν οἰκεῖν, τὸ τε Αλγυπτείου καὶ ἐπιχώριον φύλον, ὰξὺ καὶ ἀπολειτικόν, καὶ τὸ μισθοφορικὸν, βαρὺ καὶ πολὺ καὶ ἀνάγωγον ἐξ ἔθους γὰρ παλαιοῦ ἰχνους ἔτρεφον τούς τὰ ὅπλα ἔχοντας, ἀρχεῖν μᾶλλον ἢ ἄρχεσθαι δεδιδαγμένους διὰ τὴν τῶν βασιλείων συνδέσειν τρίτον δ' ἢ γένος τὸ τῶν 'Αλεξανδρέων, οὐδ' αὐτὸ εὐκρινῶς πολιτικόν διὰ τὰς αὐτὰς στάσεις, κρείττον δ' ἐκεῖνον ὅμως καὶ γὰρ εἰ μεγάλεις, Ἐλληνες ὅμως ἀνέκαθεν ἦσαν καὶ εμέμηνυ τὸν κοινοῦ τῶν Ἐλλήνων ἔθους, ἡφαιστεμένου δὲ καὶ τούτου τοῦ πλῆθους, μάλιστα Ο 798 ὑπὸ τοῦ Ἐνεργέτου τοῦ Φύσκωνος, καθ' ἰν ἢκεν εἰς τὴν 'Αλεξανδρείαν ὁ Πολύβιος (καταστασιαζόμενος γὰρ ὁ Φύσκων πλεονάκεις τοῖς στρατιώταις ἐφίε τὰ πλῆθη καὶ διέφθειρε), τοιούτων δή, φησίν, ὅτι τῶν ὑπὸ τῆς πόλεως, λοιπὸν ἦν τὸ ὅπερ τὸ τοῖς ποιητοῖς.

Ἀλγυπτῶν' λέγαι δολιχὴν ὄδον ἀργαλέων τε.

13. Τοιαύτα δ' ἦν, εἰ μὴ 6 χεῖρ, καὶ τὰ τῶν ὑστερον βασιλείων. 6 ἩΡωμαῖος δ' εἰς δύναμιν, ως εἰπεῖν, ἐπηνώρθωσαν τὰ πολλά, τὴν μὲν πόλιν διατάξαντες ως εἶπον, κατὰ δὲ τὴν χώραν

1 Except F, the MSS. read τὸ before ἐπιχώριον.
2 Before πολιτικὸν (MSS.) Tyrwhitt conj. ὁ; Kramer conj. ἀπολειτικὸν; G. Müller ἀχλητικὸν.
3 The words βαρὺ καὶ are found only in O.
4 παλαιὸν ὡς.
6 F has καὶ after μὴ.
6 Except Ex, the MSS. have καὶ before ἩΡωμαῖος,
things then existing; and he says that three classes inhabited the city: first, the Aegyptian or native stock of people, who were quick-tempered and not inclines to civic life; and, secondly, the mercenary class, who were severe and numerous and intractable (for by an ancient custom they would maintain foreign men-at-arms, who had been trained to rule rather than to be ruled, on account of the worthlessness of the kings); and, third, the tribe of the Alexandrians, who also were not distinctly inclined to civil life, and for the same reasons, but still they were better than those others, for even though they were a mixed people, still they were Greeks by origin and mindful of the customs common to the Greeks. But after this mass of people had also been blotted out, chiefly by Euergetes Phyleon, in whose time Polybius went to Alexandria (for, being opposed by factions, Phyleon more often sent the masses against the soldiers and thus caused their destruction)—such being the state of affairs in the city, Polybius says, in very truth there remained for one, in the words of the poet, merely

"to go to Aegypt, a long and painful journey."  

13. Such, then, if not worse, was the state of affairs under the later kings also; but the Romans have, to the best of their ability, I might say, set most things right, having organised the city as I have said, and having appointed throughout the

1 The MSS. omit the negative ("not"), without which one would naturally interpret έσει as meaning "acute" rather than "quick-tempered."
2 i.e. the first class.
3 Odyssey 4. 433.  
4 § 12 above.
επιστρατηγοὺς τινὰς καὶ νομαρχαῖς καὶ ἐθνάρχας καλομένους ἀποδείξαντες, πραγμάτων οὐ μεγάλων ἐπιστατεῖν ἡξιωμένους. τῆς δ’ εὐκαιρίας τῆς κατὰ τὴν πόλιν τὸ μέγιστὸν ἔστιν, ὅτι τῆς Ἀλγύπτου πάσης μόνος ἐστὶν οὗτος ὁ τόπος πρὸς ἁμφοτεροῖς περὶ πεσκῶς εὑ, τὰ τε ἐκ θαλάττης διὰ τὸ εὐλίμανον, καὶ τὰ ἐκ τῆς χώρας, ὅτι πάντα εὐμαρῆς ὁ ποταμὸς πορθμεύει συνάγει τε ἐπὶ τοιούτων χωρίων, ὅπερ μέγιστον ἐμπόριον τῆς οἰκουμένης ἔστι.

Τῆς μὲν οὖν πόλεως ταύτας ἀν τις λέγω τάς ἄρετας τῆς Ἀλγύπτου δὲ τάς προσόδους 1 ἐν τυις λόγω Κικέρων φράξει, φήσας κατ’ ἐνιαυτὸν τῷ τῆς Κλεοπάτρας πατρὶ τῇ Ἀθηναίᾳ προσφέροντα φόρον ταλαντών μυρίων δισχίλιων πεντακοσίων. ὅπου οὖν ὁ κάκιστα καὶ βαθυμότατα τὴν βασιλείαν διοικῶν τοσαύτα προσωποδιένει, τῇ χρή νομίζει τὰ νῦν, διὰ τοσαύτης ἐπιμελείας οἰκουμενική καὶ τῶν Ἰνδικῶν ἐμποριῶν καὶ τῶν Θραγματικῶν ἐπηκεχθέντων ἐπὶ τοσούτων; πρότερον μὲν γε σοῦ δικαίως πλοία ἑδραίες τῶν Ἀράβων κόλπων διαπεράν, ἀπεκέφαλοι πολεμικοὶ, τῶν ἀνθρώπων ὑπερκύπτει, νῦν δὲ καὶ στόλοι μεγάλοι στέλλονται μέχρι τῆς Ἰνδίκης καὶ τῶν ἄκρων τῶν Αἰθιοπικῶν, ἐξ ἀνὶ ὁ πολυτιμότατος

1 Except R, the MSS. have ἀς after προσόδους.
country officials called Epistrategi\(^1\) and Nomarchs\(^2\) and Ethnarchs,\(^3\) who were thought worthy to superintend affairs of no great importance. Among the happy advantages of the city, the greatest is the fact that this is the only place in all Aegypt which is by nature well situated with reference to both things—both to commerce by sea, on account of the good harbours, and to commerce by land, because the river easily conveys and brings together everything into a place so situated—the greatest emporium in the inhabited world.

Now one might call these the excellent attributes of the city; and as for the revenues of Aegypt, Cicero tells about them in a certain speech,\(^4\) saying that a tribute of twelve thousand five hundred talents\(^5\) was paid annually to Auletes, the father of Cleopatra. If, then, the man who administered the kingdom in the worst and most careless way obtained so large a revenue, what should one think of the present revenues, which are managed with so much diligence, and when the commerce with the Indians and the Troglodytes has been increased to so great an extent? In earlier times, at least, not so many as twenty vessels would dare to traverse the Arabian Gulf far enough to get a peep outside the straits, but at the present time even large fleets are despatched as far as India and the extremities of Aethiopia, from which the most valuable cargoes

Romans, however, were given only administrative power, being wholly deprived of military power (I.e. p. 57).

\(^1\) Rulers of Nomai (on the "Nomai," see 17. 1. 3).
\(^2\) Rulers of Tribes.
\(^3\) No longer extant.
\(^4\) Cp. Diodorus Siculus (17. 52), who says six thousand talents.
κομίζεται φόρτος εἰς τὴν Ἀλγυπτοῦ, καὶ τείθεν πάλιν εἰς τοὺς ἄλλους ἐκπέρματες τόπους· ὥστε τὰ τέλη διπλάσια συνάγεται, τὰ μὲν εἰσαγωγικά, τὰ δὲ ἐξαγωγικά· τῶν δὲ βαρυτίμων βαρέα καὶ τὰ τέλη, καὶ γὰρ δὴ καὶ μονοπολίας ἔχει· μόνη γὰρ ἡ 'Αλεξάνδρεια τῶν τοιούτων ὡς ἐπὶ τὸ πολὺ καὶ ὑποδοχεῖον ἔστε καὶ χορηγεῖ τοὺς ἑκτοὺς. ἔτι δὲ μάλλον κατιδεῖν ἔστε τὴν εὐφυήν ταύτην περιοδεύοντες τὴν χώραν, καὶ πρῶτον τὴν παραλίαν ἀρξαμένην ἀπὸ τοῦ Καταβαθμοῦ· μέχρι δὲ ἕως γὰρ ἐστὶν ἡ Ἀλγυπτοῦ, ἡ δὲ ἐξῆς ἐστε Κυριναία καὶ οἱ περιοικοῦντες βάρβαροι Μαρμαρίδαι.

14. Ἀπὸ μὲν οὖν Καταβαθμοῦ εἰς Παραϊτόνιον εὐθυπλοῦσθαι σταδίων ἐστὶν ἐννακοσίων ὄ δρόμος, πόλις δὲ ἐστὶ καὶ λεμένη μέγας τετταράκοντα ποιοῦν Σ 799 σταδίων καλοῦσι δὲ οἱ μὲν Παραϊτόνιος τὴν πόλιν, οἱ δὲ Ἁμμωνίαι, μεταβεῖν δὲ ἐκ τῆς Ἀλγυπτίων καὶ ἡ Δινησισφὺρα ἄκρα, καὶ Τυνδάρειοι σκόπελοι, νησίδεα τετταρα ἑχοῦσα λεμένα· εἰδ' ἐξῆς ἄκρα Δρέπανον καὶ νῆσος Δινησισφύρα ἑχουσα λεμένα καὶ κόμη 'Ἀτης, ἀφ' ἑς καὶ μὲν Παραϊτόνιον στάδιοι ἑκατόν, εἰς δὲ Ἁμμώνιος ὁδὸς ἢμερῶν πέντε. ἀπὸ δὲ τοῦ Παραϊτόνιον εἰς Ἀλεξάνδρειαν χίλιοι ποιοῦ καὶ τριακόσιοι στάδιοι, μεταβεῖν δὲ πρῶτον μὲν ἄκρα λευκόγειος, Δευκῆ ἄκτη καλομένη, ἐπειτὰ Φοινικῶς λαμήν.
are brought to Aegypt, and thence sent forth again to the other regions; so that double duties are collected, on both imports and exports; and on goods that cost heavily the duty is also heavy. And in fact the country has monopolies also; for Alexandria alone is not only the receptacle of goods of this kind, for the most part, but also the source of supply to the outside world. And, further, one can perceive more clearly these natural advantages if one travels round the country, visiting first of all the part of the coast which begins at Catabathmus—for Aegypt extends as far as that place, though the country next thereafter belongs to the Cyrenaeans and to the neighbouring barbarians, the Marmaridae.

14. Now the run from Catabathmus to Paraetonium, if one sails in a straight course, is nine hundred stadia. It is a city and large harbour of about forty stadia. Some call the city Paraetonium, but others Ammonia. In the interval, one comes to the village of the Aegyptians, to the promontory Aenesisaphyra, and to the Tyndareian Rocks, which latter are four small islands with a harbour; then next to Drepanum, a promontory, and to Aenesippeia, an island with a harbour, and to Apis, a village, from which the distance to Paraetonium is one hundred stadia, and to the temple of Ammon, a five days' journey. The distance from Paraetonium to Alexandria is approximately one thousand three hundred stadia; and in the interval one comes first to a promontory of white earth, Leucè Actē, as it is called, and then to Phoenicus, a harbour, and to

1 i.e. in circuit.

4 εἰς Ἀλεξανδρίαν, inserted by Munnert and the editors.
καὶ Πυγεύς κάρμη εἶτα ὕψος Πηδωνίας ἕχουσα, εἰτ' ἀντίφρατοι μικρῶν ὑποτέρω τῆς θαλάττης. ἀπασα μὲν ἡ χώρα αὕτη οὐκ εὑρεῖσθαι, πλεῖον δεχομένου τοῦ κεραύνου θαλάτταν ἢ οἶνον, δι' ὅτι καλοῦσα Διβυκόν, ὥς ἔκτικο τῆς ζύθου τὸ πολὺ φύλον χρῆται τῶν Ἀλεξανδρέων σκόπυστον τῇ μάλιστα αἰ 'Ἀντίφρατο 'Εἴθ' ὁ Δέρριος λεμὴν, καλούμενος οὕτως διὰ τὴν πλησίον πέτραν μέλαιναν δέρρις ἑοκυκάν ἑτομάζουσι δὶ καὶ Ζεφύριον τοῦ πλησίον τόπου, εἰτ' ἀλλος λαμὴν Δεύκαστις καὶ ἀλλοι πλεῖον εἶτα Κυνὸς σήμερα εἶτα Ταπόσειρις, οὕτως ἐπὶ θαλάττη πανῆγυριν δεχομένη μεγάλην. (καὶ ἄλλη δ' ἐστὶ Ταπόσειρις ἐπέκεινα τῆς πόλεως Ικανῶς.) αὕτης δὲ πλησίον πετρώδες ἐπὶ τῇ θαλάττῃ χωρίον, καὶ αὐτὸ δεχόμενον πολλοὺς τοὺς ἀκμαίοντας ἀπασαν ὄραν ἔτους εἴθ' ἡ Πλυνθίη καὶ Νικίου κάρμη καὶ Χερώνης φρούριον, πλησίον ἣδη τῆς Ἀλεξανδρείας καὶ τῆς Νεκροτόλεως ἐν ἐβδομή- κοντα σταδίοις. ἡ δὲ Μαρεία λίμνη παρατη- νοῦσα μέχρι καὶ δεύρῳ πλάτος μὲν ἔχει πλειόνων.
Pnigens, a village, and then to Pedonia, an island with a harbour, and then to Antiphrae, which is at only a little distance from the sea. The whole of this country is without good wine, since the wine-jars receive more sea-water than wine; and this they call "Libyam" wine, which, as also beer, is used by most of the tribe of Alexandrians; but Antiphrae is ridiculed most. Then one comes to the harbour Derrhis, so called because of the black rock near by, which resembles a "derrhis"; and the neighbouring place is also called Zephyrium. Then to another harbour, Leucaspis and several others; and then to Cynos-Sema; and then to Taposiris, not on the sea, which holds a great public festival. (There is also another Taposiris on the other side of the city and quite far from it.) And near it there is a rocky place on the sea where likewise crowds of people in the prime of life assemble during every season of the year. And then one comes to Plinthine and to the village of Nicias, and to Cherronesus, a stronghold, where we are now near Alexandria and Necropolis, a distance of seventy stadia. Lake Marcia, which extends even as far as this, has a

1 "White-shield."
3 The translator understands "it" to refer to the first Taposiris, and parenthesises the preceding statement accordingly, though "it" might refer to the second (cp. §§ 16 and 17 below), in which case the parenthesis should end with "season of the year."
4 The later editors, except Müller-Dührer, very plausibly emend the text to read, "crowds of 'revellers'", (see critical note, and cp. §§ 16 and 17 below).
5 i.e. continuing from the first Taposiris.
6 Also called "Marcotis" (§ 7 above).
7 i.e. Cherronesus.
Διευθυνόμενη καθές μικρούς, μηδένος δ' ἐλαττώνος ἢ τριακοσίων. Ἐχει δ' ἐκτὸς νησίως καὶ τὰ κύκλη πάντ' οἰκούμενα καλώς εὐδοκία τέ ἐστιν περὶ τοὺς ὁποίους, ὡστε καὶ διακεῖσθαι πρὸς παλαιώσιν τῶν Μαρεώτην ἁλύν.

15. Φύεται δ' ἐν τοῖς Ἀλγυπτιακοῖς ἔλεσι καὶ ταῖς Λύμναις ἢ τε βύβλος καὶ ὁ Ἀλγύπτειος κόμμας, ἐξ οὗ τὸ κεφαρίσιον, σχεδόν τις ἱσοϊψεις ῥᾶθδοι ὡσον δεκάποδες. ἄλλ' ἦ μὲν βυβλὸς ψυλή μισθοθανής ἐστιν ἐπ' ἀκρῳ χαίτην ἔχουσα, ὁ δ' κύμαρος κατὰ πολλὰ μέρος φύλλα καὶ ἄνθη ἐκφέρει καὶ καρπὸν ὁμοίων τὸ παρ' ἠμέν κυάμω, μεγάθει μόνον καὶ γεύσεις διαλλάττοντα. οἱ οὖν κυμάωνες ἴδειν ὡφιν παρέχονται καὶ τέρψει τοῖς ἐνευκείσθαι βουλομένοι, εὐωχοῦνται δ' ἐν σκάφαις ἀλαμπαγνούσης, ἐνδύναντες εἰς τὸ πύκνωμα τῶν κυάμων καὶ

C 800 σκιαζόμενοι τοῖς φύλλοις, ἔστε γὰρ σφάδρα μεγάλα, ὡστε καὶ ἀντὶ ποτηρίων καὶ τροφήνων χρήσθαι. Ἐχει γὰρ τινα καὶ κοιλότητα ἐπιτηδείαν πρὸς τούτοις καὶ δὴ καὶ ἡ Ἀλεξάνδρεια μεστὴ τούτων ἐστὶν κατὰ τὰ ἐργαστήρια, ὡς σκεύεις χρωμένοι καὶ οἱ ἀγροὶ μίαν τεινά τῶν προσόδων καὶ ταύτην ἔχουσι τὴν ἀπὸ τῶν φύλλων, ὁ μὲν δὴ κύμαρος τοιοῦτος, ἢ δὲ βύβλος ἐνταῦθα μὲν οὐ πολλή φύεται (οὐ γὰρ ἀσκεῖται), ἐν δὲ τοῖς κάτω μέρεσι τοῦ Δέλτα πολλῆ, ἡ μὲν χείρων,

1 Μαρεώτην ΟΔΕΗ, Μαρεώτης Ευσκέα.

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1 i.e. drawn off from the lees, not merely once or twice, for early consumption, but time and again, with a view to ageing it into old wine of superior quality. The special name
breadth of more than one hundred and fifty stadia and a length of less than three hundred. It contains eight islands; and all the shores round it are well inhabited; and the vintages in this region are so good that the Marcotic wine is racked off with a view to ageing it.¹

15. The byblus² grows in the Aegyptian marshes and lakes, as also the Aegyptian cyamus,³ from which comes the ciborium;⁴ and they have stalks approximately equal in height, about ten feet. But whereas the byblus is a bare stock with a tuft on top, the cyamus produces leaves and flowers in many parts, and also a fruit like our cyamus, differing only in size and taste. Accordingly, the bean-fields afford a pleasing sight, and also enjoyment to those who wish to hold feasts therein. They hold feasts in cabin-boats, in which they enter the thick of the cyami and the shade of the leaves; for the leaves are so very large that they are used both for drinking-cups and for bowls, for these even have a kind of concavity suited to this purpose; and in fact Alexandria is full of these in the work-shops, where they are used as vessels; and the farms have also this as one source of their revenues—I mean the revenue from the leaves. Such, then, is the cyamus. As for the byblus, it does not grow in large quantities here (for it is not cultivated), but it grows in large quantities in the lower parts of the Delta, one kind

¹ "Marcotic" indicates both the quality and the wide use of this wine.
² The Aegyptian papyrus.
³ i.e. "bean."
⁴ i.e. the "seed-vessel," of which drinking-cups were made (op. Horace, Carmina 2. 7. 22).
סברוב

η δὲ βελτίων, ἡ ἱερατικὴ κάνταυθα δὲ τινὲς τῶν ταῦτα προσόδους ἐπεκτείνειν βουλομένων μετήνθεγμαν τὴν Ἰουδαϊκὴν ἐντρέχειαν, 1 ὡς ἐκεῖνοι παρεύρον ἐπὶ τοῦ φοίνικος (καὶ μᾶλιστα τοῦ καρυωτοῦ) καὶ τοῦ Βαλσάμου, οὐ γὰρ ἔσο κολλάχοι φύεθαι, τῇ δὲ σπάνει τιμὴν ἐπιτιθέντες τὴν πρόσοδον ὅταν 2 αὔξουσι, τὴν δὲ κοινῆς χρείαν διαλυ-μαίνονται.

16. Ἐν δὲ δεῖξθῇ ἡ λαμπρὸς πόλης ἔξωντες· ἡ διώρυξις ἐστιν ἡ ἐπὶ Κάνωμον συναύτουσα τῇ λάμψῃ· ταύτη δὲ καὶ ἐπὶ Σχεδίῳ ὁ πλοῦς ἐπὶ τῶν μέγαν ποταμῶν καὶ ἐπὶ τὸν Κάνωμον, πρώτου δὲ ἐπὶ τὴν Ἑλευσίνην ὅστε δ' αὕτη κατοικία πλησίον τῆς τε Ἀλεξανδρείας καὶ τῆς Νικόπολεως ἐπ' αὕτη τῇ Καλυβικῇ διώρυγῃ κειμένη, διαλατάς ἔχουσα καὶ ἀπόψεις τῶν κατυπρίζειν βουλομένων καὶ ἀνδράσι καὶ γυναιξί, ἀρχή της Καυσίμου καὶ τῆς ἕκει λαμπρίας. ἀπὸ δὲ τῆς Ἑλευσίνος προελθοῦσι μικρῶν ἐν δεξιᾷ ἐστὶν ἡ διώρυξ ἀνά-

1 For ἐντρέχειαν, Cebot conj. καταντρέχειαν, citing 7. 3. 7.
2 ἔστως Οὐδέθικε; αὕτει, Corin.

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1 i.e. the kind "devoted to sacred purposes." The superior quality consisted of the middle and broadest (about 3½ inches) strips of the plant; but though originally called Hieratica, it was later called Augusta in honour of Augustus (see Encyclopaedia Britannica, s. v. "Papyrus.")
2 Dr. F. Zucker (Philologus 70, N.F. 24, 1911, pp. 79–105) shows that the Romans established a government monopoly of Egyptian papyrus; but his conclusion that under the Ptolemies there was no such monopoly and that Strabo's words, "some of those who wished to enhance the revenues, etc.," mean that "a number of large proprietors misused their power, and through limiting the cultivation to their own

60
being inferior, and the other superior, that is, the Hieratica. And here, too, certain of those who wished to enhance the revenues adopted the shrewd practice of the Judaeans, which the latter had invented in the case of the palm tree (particularly the caryotic palm) and the balsam tree; for they do not allow the byblus to grow in many places, and because of the scarcity they set a higher price on it and thus increase the revenues, though they injure the common use of the plant.

16. On the right of the Canobic Gate, as one goes out, one comes to the canal which is connected with the lake and leads to Canobus; and it is by this canal that one sails, not only to Schedia, that is, to the great river, but also to Canobus, though first to Eleusis. Eleusis is a settlement near both Alexandria and Nicopolis, is situated on the Canobic canal itself, and has lodging-places and commanding views for those who wish to engage in revelry, both men and women, and is a beginning, as it were, of the "Canobic" life and the shamelessness there current. On proceeding a slight distance from Eleusis, and on the right, one advantage and to the injury of the public produced a rise in the price of papyrus," in vigorously opposed by Professor J. P. Mahaffy (Hermathena, 16, 1911, pp. 237–41), who rightly understands Strabo to refer to "certain chancellors of the exchequer (διοικηταὶ) who had to meet a sudden demand by raising money as best they could." However, in a later article (Philologus 74, N. F. 29, pp. 184–85) Zucker retracts his former interpretation of the passage, accepting Mahaffy’s. See also Wilken, Papyruskunde, Grundzüge I, 1, pp. 255–56.

3 i.e. "connected" indirectly, by a short tributary south-west of the city.

4 i.e. the luxurious life at Canobus, which was proverbial.
γουσα ἐπὶ τὴν Σχεδίαν. διέχει δὲ τετράσχοινον τῆς ‘Αλεξανδρείας ἡ Σχεδία, κατοικία πόλεως, ἐν ᾗ τὸ ναῦσταθμὸν τῶν θαλαμηγῶν πλοίων, ἐφ’ οἷς οἱ ἤγερον εἰς τὴν ἄρον χώραν ἀναπλέοντες ἐνταῦθα δὲ καὶ τὸ πελάγιον τὸν ἀνωθεν καταγομένων καὶ ἀναγομένων ὦ χάριν καὶ σχεδία ἔχουσα ἐπὶ τὸ ποταμῷ, ἀφ’ ἂς καὶ τοῦντα τῷ τόπῳ. μετὰ δὲ τὴν διωρύγα τὴν ἐπὶ Σχεδίαν ἄγουσαν ὁ ἐξῆς ἐπὶ τῶν Κάνωβον πλοῦς ἄστε παράλληλος τῇ παράλλῃ τῇ ἀπὸ Φάρον μέχρι τοῦ Κανώβικου στόματος. στενῇ γὰρ τες παιδα μεταξὺ διήκει τὸ το πελάγιον καὶ τῆς διώρυγος, ἐν ᾗ ἄστιν ἄρι τε μικρὰ Ταπώτειρες μετὰ τὴν Νικόπολιν καὶ τὸ Ζεφύριον, ἀκρα ναίσκοιν ἔχουσι Αρσενός Ἀφροδίτης τὸ δὲ παλαιὸν καὶ Θωριν τινα πόλιν ἐνταῦθα φασίν, ἐπάνυμον τοῦ βασιλέως τοῦ δεξαμένου Μευαλαία τε καὶ Ἱλενη ἔνελα, περὶ σον τῶν τῆς Ἱλενῆς φαρμάκων φησίν οὕτως ὁ ποιητὴς.

C 801 εὖ θάλαι, τὰ οἱ Πολύδαμαν πόρες Ἐφύος παράκοιτες.

17. Κάνωβος δ’ ἐστὶ πόλις ἐν εἰκοσι καὶ ἑκατὸν σταδίων ἀπὸ ‘Αλεξανδρείας πεζῇ ἱούσιν, ἐπάνυμος Κανώβου τοῦ Μενελαία κυθρηνίτου, ἀποθανόντος αὐτῶθε, ἔχουσα τὸ τοῦ Σαράπιδος ιερὸν πολλὴ ἀγιστεία τεμάχικον καὶ θεραπείας ἐκφέρων, ὡστε καὶ τῶν ἐλλογιστάτων ἄνδρας πιστεύειν καὶ

1 See § 24 below.
2 i.e. “raft” or “pontoon bridge.”
3 Thonis was situated at the Cnossos mouth of the Nile, and in early times was the emporium of Aegypt (Diodorus 62
comes to the canal which leads up to Schedia. Schedia is four schoeni distant from Alexandria; it is a settlement of the city, and contains the station of the cabin-boats on which the praefects sail to Upper Aegypt. And at Schedia is also the station for paying duty on the goods brought down from above it and brought up from below it; and for this purpose, also, a schedia has been laid across the river, from which the place has its name. After the canal which leads to Schedia, one’s next voyage, to Canopus, is parallel to that part of the coast-line which extends from Pharos to the Canobic mouth; for a narrow ribbon-like strip of land extends between the sea and the canal, and on this, after Nicopolis, lies the Little Taoseiris, as also the Zephyrium, a promontory which contains a shrine of Aphroditē Arsinoē. In ancient times, it is said, there was also a city called Thonis here, which was named after the king who received Menelaus and Helen with hospitality. At any rate, the poet speaks of Helen’s drugs as follows: “goodly drugs which Polydamna, the wife of Thon, had given her.”

17. Canopus is a city situated at a distance of one hundred and twenty stadia from Alexandria, if one goes on foot, and was named after Canopus, the pilot of Menelaus, who died there. It contains the temple of Sarapis, which is honoured with great reverence and effects such cures that even the most reputable men believe in it and sleep in it—them-

Siculus I. 10); and King Thon was the warden of the Canobic mouth in the time of the Trojan war (Herodotus 1. 113).

4 Odyssey 4. 228.
εγκοιμᾶσθαι αὐτοῖς ὑπὲρ ἑαυτῶν ἢ ἐτέρους
συγγράφουσι δὲ τινες καὶ τὰς θεραπείας, ἀλλαὶ
dὲ ἀρετὰς τῶν ἑπτάθα λογίων.  
антι πάντων
β' ἔστω ὁ τῶν πανηγυριστῶν ὄχλος τῶν ἐκ τῆς
Ἀλεξανδρείας κατεύθυντο τῇ διώρυγῇ πᾶσα γὰρ
ημέρα καὶ πᾶσα νῦς πληθύνει τῶν μὲν ἐν τοῖς
πλοιαρίοις καταυλούμενοι καὶ κατορχουμένοις
ἀνέδην  
μετὰ τῆς ἐσχατῆς ἀκολογίας, καὶ ἀνθρώποι
cαὶ γυναῖκῶν, τῶν δὲ ἐν αὐτῷ τῷ Κανώβῳ κατα-
γωγας ἑχοντων, ὥσπερ εἰς πρὸς τὴν τοιαύτην ἀνεχθον καὶ εὐσυχίαν.

18. Μετὰ δὲ τῶν Κανώβων ἔστη τὸ Ἡράκλειον. 
Ἡρακλείους ἔχον ἑσφόν· εἶτα τὸ Κανώβικον στόμα
καὶ ἡ ἀρχὴ τοῦ Δέλτα. τὰ δὲ ἐν δεξιᾷ τῆς
Κανώβικης διώρυγος ὁ Μενελαῖτης ἔστη νομὸς
ἀπὸ τοῦ ἀδελφοῦ τοῦ πρώτου Πτολεμαίου καλοῦ-
μενος, οὐ μαί Δία ἀπὸ τοῦ ἡρωοῦ, ὡς ἐνιαίος 
φασιν, ὃν καὶ Ἀρτεμίδωρος. μετὰ δὲ τὸ Κανώβικον
στόμα ἔστη τὸ Βολβίτειον, εἶτα τὸ Σεβενιτικὸν,
cαὶ τὸ Φατνιτικῶν, τρίτου ὑπάρχου τῷ μεγέθει
παρὰ τὰ πρῶτα δύο, οἷς ἀρισταὶ τὸ Δέλτα· καὶ
γὰρ οὐ σὺρρα τῆς καρυφῆς σχίζεται εἰς τὸ ἐντὸς
tοῦ Δέλτα, τῷ δὲ Φατνιτικῷ συνάπτει τὸ
Μενδήσιον, εἶτα τὸ Τανιτικὸν καὶ τελευταῖον τὸ
Πηλουσιακόν. εἶτε δὲ καὶ ἀλλα τούτων μεταξὺ,
ὡς ἄν ψευδοστόματα, ἀσημότερα ἔχει μὲν ὁ ὅπως

1 ἀριτεραλογίων DEFH, ἀριτεραλογίων x, τετραλογίων ι. 
2 μὲν, Corvisius inserta. 
3 ἄνδρον λ, and second hand in D; ἄναδίσερ other MSS. 
4 τὸ, after Ἡράκλειον Ex omit. 
5 ἀπὸ BF, ἀπὸ other MSS. 
6 εἰς F, εἰς other MSS.
selves on their own behalf or others for them.¹ Some writers go on to record the cures, and others the virtues of the oracles there. But to balance all this is the crowd of revellers who go down from Alexandria by the canal to the public festivals; for every day and every night is crowded with people on the boats who play the flute and dance without restraint and with extreme licentiousness, both men and women, and also with the people of Canobus itself, who have resorts situated close to the canal and adapted to relaxation and merry-making of this kind.

18. After Canobus one comes to the Heracleum, which contains a temple of Heracles; and then to the Canobic mouth and the beginning of the Delta. The parts on the right of the Canobic canal are the Menelaite Nome, so called from the brother of the first Ptolemy ²—not, by heaven, from the hero, as some writers say, among whom is also Artemidorus. After the Canobic mouth one comes to the Balbitine mouth, and then to the Sebennytic, and to the Phatnitic, which is third in size as compared with the first two,³ which form the boundaries of the Delta; for not far from the vertex of the Delta the Phatnitic splits, sending a branch into the interior of the Delta. Lying close to the Phatnitic mouth is the Mendesian; and then one comes to the Tanitic, and, last of all, to the Pelusiac. There are also others in among these, pseudo-mouts as it were, which are rather insignificant. Their mouths

¹ Even Moses advocated this practice (16. 2. 35).
² On this Menelaia see Diodorus Siculus (39. 21-53) and Plutarch (Demetrius 15-17).
³ The Canobic and Pelusiac.
εἰσαγωγάς τὰ στόματα, ἀλλ' οὐκ εὑφυεῖς οὐδὲ μεγάλοις πλοίοις, ἀλλ' ὑπηρετικοῖς διὰ τὸ ἕρωτά εἶναι καὶ ἐλάδη, μάλιστα μέντοι τῷ Καρυβδίῳ στόματι ἔχοντο ως ἐμπορίω, τῶν κατ' Ἀλεξάνδρειαν λιμένων ἀποκεκλειμένων, ἕως προείσθησιν. Μετὰ δὲ τὸ Βολβίτειον στόμα ἐπὶ πλέον ἔκκειται ταπεινῇ καὶ ἀκριβῶς ἀκρα-καλεῖται δὲ Ἀγρού κέρας· εἰδ' ἡ Περσιῶνι σκοτή καὶ τὸ Μιλησίαν τεῖχος· πλευσαντες γὰρ ἐπὶ Ψαμμίτειχον πριάκοντα μακαὶ Μιλῆςιοι (κατὰ Κυαξάρη δ' οὗτος ἢν τὸν Μήδουν) κατάσχον εἰς τὸ στόμα τὸ Βολβίτειον, εἰτ' ἐκβαίνεις ἐπείγοντας τὸ λεγέθην κτίσμα· χρόνῳ δ' ἀναπλεύσαντες εἰς τὸν Σαντίκου νομὸν καταναμφιβολὰς Ἰπάρον πόλεων Ο 802 ἔκτισαν Ναυκρατίων ὧν πολὺ τῆς Σχεδίας ὑπέρθεν. μετὰ δὲ τὸ τῶν Μιλησίων τεῖχος ἐπὶ τὸ Σεβεννυ- τικὸν προϊόντι αὐτὸ στόμα λάμαλ εἰς αὐτ' ὡς ἢ ἐτέρα Βουτική καλεῖται ἁπὸ Βούτου πόλεως, καὶ ἡ Σεβεννυτεικὴ δὲ πόλις καὶ ἡ Σαίγε, μητρόπολες τῆς ἐκτοχο χώρας, ἐν ἡ τερμῶσε τῆς Ἀθηῆνα· ἐν δὲ τῷ ἱερῷ αὐτῆς ἡ θήκη κεῖται τοῦ Ψαμμίτειχου, περὶ δὲ τὴν Βούτου καὶ Ἐρμοῦ πόλεις ἐν νήσῳ κειμένη· ἐν δὲ τῇ Βούτῳ Λητοῦς ἐστὶ μαρτιδίων.

19. Ἐν δὲ τῇ μεσαγείῳ τῇ ὑπὲρ τοῦ Σεβεννυ- τικοῦ καὶ Φατνιτικοῦ στόματος Έως ἐστὶ καὶ νῆσος καὶ πόλις ἐν τῷ Σεβεννυτικῷ νομῷ. ἔστι

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1 ἀποκεκλειμένων D, ἀποκεκλειμένων other MSS.
2 προϊόντι Ε, προϊόντι other MSS.

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1 i.e. to foreign imports (§ 6 above).
2 Meaning "Willow-Horn," apparently.
GEOGRAPHY, 17. 1. 18–19

indeed afford entrance to boats, but are adapted, not to large boats, but to tenders only, because the mouths are shallow and marshy. It is chiefly, however, the Canobic mouth that they used as an emporium, since the harbours at Alexandria were kept closed,¹ as I have said before. After the Bolbitine mouth one comes to a low and sandy promontory which projects rather far into the sea; it is called Agnus-Ceras.² And then to the Watch-tower of Perseus³ and the Wall of the Milesians; for in the time of Psammitichus (who lived in the time of Cyaxares the Mede) the Milesians, with thirty ships, put in at the Bolbitine mouth, and then, disembarking, fortified with a wall the above-mentioned settlement; but in time they sailed up into the Sattic Nome, defeated the city Inaros in a naval fight, and founded Naucratitis, not far above Schedia. After the Wall of the Milesians, as one proceeds towards the Sebennytic mouth, one comes to two lakes, one of which, Buticē, has its name from the city Butus, and also to the Sebennytic city, and to Sais, the metropolis of the lower country, in which Athena is worshipped; and in her temple lies the tomb of Psammitichus. In the neighbourhood of Butus is also an Hermopolis,⁴ which is situated on an island; and in Butus there is an oracle of Leto.⁵

19. In the interior above the Sebennytic and Phatnitic mouths lies Xoīs, both an island and a city, in the Sebennytic Nome. Here, also, are an

¹ Herodotus (2. 15) appears to place the watch-tower at the Canobic mouth.
² "City of Hermes."
³ On Leto’s shrine and oracle in Butus, see Herodotus 2. 165.
δὲ καὶ Ἑρμοῦ πόλεις καὶ Λύκου πόλεις καὶ Μένδης, ὅποιοι τοῦ Πάνθα τιμῶσι καὶ τῶν θεῶν τράγου· ὡς δὲ Πενδαρός φησιν, οἱ τράγοι ἐνταῦθα γνωσίς μέγανται.

Μένδητα παρὰ κρημνὸν βαλάνσης, ἔσχατον Νείλου κέρας, αὐγεθάται δὲ τράγοι γνωσίς μέγανται.

πλησίον δὲ Μένδητος καὶ Δίως πόλεις καὶ αἱ περὶ αὐτὴν λέμει καὶ Λεωντόπολις· εἴτ’ ἀπωτέρῳ ἡ Βούσιρίς πόλεις ἐν τῷ Βουσιρίτῃ νομῷ καὶ Κυνὸς πόλεις. φησὶ δ’ Ἰρατοσθένης κοινώς μὲν εἶναι τοῖς βαρβάροις πάσιν ἐθνοῖς τῆς ξυνηλασίας, τοὺς δ’ Ἀγυπτίους ἐλέγχεσθαι διὰ τῶν περὶ τῶν Βούσιρίων μεμιθημένων ἐν τῷ Βουσιρίτῃ νομῷ, διαβάλλειν τὴν ἄξεσιν βουλομένων τοῦ τόπου τῶν ὑστερῶν, οὐ βασιλέως, μά Δία, οὐδὲ τυράννου γενομένου τιμὸς Βουσιρίδος· προσπε-φήμισθήναι δὲ καὶ τὸ

Αἰγυπτίων’ ἴερας δολεχὴν ὤδὸν ἀργαλέτην τε, προσλαμβάνοντος πρὸς τοῦτο πάμπολον καὶ τοῦ ἀλμένου καὶ τοῦ μηδὲ τῶν ἄντα λεμένα ἀνείσθαι τὸν πρὸς τῷ Φάρῳ, φρονεῖσθαι δ’ ὑπὸ ἱεροὶ θρησκεύων ξέρων ἐπιπεδομένων τοῖς προσερμεζομένους· Καρχηδονίους δὲ καταποντοῦν, εἰ τε τῶν ξέρων εἰς Σαρδῶν παραπλεύσειν ἢ ἐπὶ Στῆλας· διὰ δὲ

1 The words Μένδητα ... μέγανται are not found in EF. Kramer and later editors reject them.
Hermopolis and a Lycopolis,¹ and Mendes, at which place they worship Pan and, among animals, a he-goat; and, as Pindar² says, the he-goats have intercourse with women there:³ "Mendes, along the crag of the sea, farthest horn of the Nile, where the goat-mounting he-goats have intercourse with women." Near Mendes lie also a Diospolis⁴ and the lakes in its neighbourhood and Leontopolis;⁵ and then, at a greater distance, the city Busiris in the Busirite Nome, and Cynopolis.⁶ According to Eratosthenes, the expulsion of foreigners is a custom common to all barbarians, and yet the Aegyptians are condemned for this fault because of the myths which have been circulated about Busiris in connection with the Busirite Nome,⁷ since the later writers wish falsely to malign the inhospitality of this place, although, by heavens, no king or tyrant named Busiris ever existed; and, he says, the poet’s words are also constantly cited—"to go to Aegypt, long and painful journey"—the want of harbours contributing very much to this opinion, as also the fact that even the harbour which Aegypt did have, the one at Pharos, gave no access, but was guarded by shepherds who were pirates and who attacked those who tried to bring ships to anchor there; and the Carthaginians likewise, he adds, used to drown in the sea any foreigners who sailed past their country to Sardo⁸ or to the Pillars, and

¹ "City of Zena."
² "Lion City."
³ "Dog’s City."
⁴ The mythical king Busiris sacrificed all foreigners who entered Aegypt, but at last was slain by Hercules (Apollodorus 2. 5. 11).
⁵ Sardinia.
ταύτ' ἀπιστεύεσθαι τὰ πολλὰ τῶν ἐσπερίων· καὶ τοὺς Πέρσας δὲ κακῶς ἤγείσθαι τοὺς πρέσβεις τὰς ὁδοὺς κύκλῳ καὶ διὰ δυσκόλων.

20. Συνάπτει δὲ καὶ ὁ Ἀθριβίτης νομὸς καὶ Ἀθριβίς πόλις καὶ ἐτεὶ ὁ Προσωπίτης νομὸς, ἐν ὕσσε Ἀφροδίτης πόλις. ὤπερ δὲ τῷ Μενδήσιον στόμα καὶ τὸ Ταυτεικὸν λίμνη μεγάλη καὶ ὁ Μενδήσιος ἐστὶ νομὸς καὶ ὁ Δεοντοπολῖτης καὶ πόλις Ἀφροδίτης καὶ ὁ Φαρβητίτης νομὸς· ἐστα τὸ Ταυτεικὸν στόμα, ὅ τινες Σαίτεικον λέγουσι, καὶ ὁ Ταυτής νομὸς καὶ πόλις ἐν αὐτῷ μεγάλῃ Τάμυς.

21. Μεταξὺ δὲ τοῦ Ταυτεικοῦ καὶ τοῦ Πηλοσιακοῦ λίμνας καὶ ἕλθε μεγάλα καὶ συνεχῆ κάμας πολλὰς ἐχοντα· καὶ αὐτὸ δὲ τὸ Πηλούσιον κύκλῳ C 803 περικείμενα ἔχει ἕλμη, ὅ τινες Βάραβρα καλοῦσι, καὶ τέλματα· ἐκεῖσται δ' ἀπὸ χαλάττης ἐν πλείσσιν ἡ ἐκοσί σταδίων, τὸν δὲ κύκλον ἔχει τοῦ τείχους σταδίων ἐκοσίων· ὁμόμεται δ' ἀπὸ τοῦ πηλοῦ καὶ τῶν τελμάτων. ταύτῃ δὲ καὶ ὅσοι τοῖς ἐστει η Ἀγυμπτος ἐκ τῶν ἔως ἔων ἐτῶν τῶν κατὰ Φαρβητίνη καὶ τὴν Ἰουδαίαν, καὶ ἐκ τῆς Ἀραβίας δὲ τῆς Ναβαταλών, ὡπερ ἐστὶ προσεχῆς· διὰ τοῦτον ἐπὶ τὴν Ἀγυμπτον ἡ ὄδος. ἢ δὲ μεταξὺ τοῦ Νελλοῦ καὶ τοῦ 'Ἀραβίου κόλπου Ἀραβία μὲν ἔστε, καὶ ἐπὶ γε τῶν ἄκρων αὐτῆς ἦδρυται τὸ Πηλούσιον, ἀλλ' ἔρημος ἅπασι ἔστε καὶ ἅβατος στρατοπέδῳ, ὃ δὲ μεταξὺ ἱσθροὶ Πηλουσίου καὶ τοῦ μνοῦ τοῦ καθ' Ἦρων πόλιν χιλίων ἡ μὲν ἔστε σταδίων, ὡς δὲ Ποσειδώνιος χιλίων (as in 1. 2. 29 and Herodotus 2. 158, 4. 11). Epitome and editors, for ἰστροῖς.
GEOGRAPHY, 17. 1. 19-21

it is for this reason that most of the stories told about the west are disbelieved; and also the Persians, he says, would treacherously guide the ambassadors over roundabout roads and through difficult regions.

20. Bordering on this Nome is the Athribite Nome and the city Athribis, and also the Prosopite Nome, in which is a City of Aphrodité. Above the Mendesian and Tanitie mouths lie a large lake and the Mendesian and Leontopolite Nomae and a City of Aphrodité and the Pharbetite Nome; and then one comes to the Tanitie mouth, which some call Saitie, and to the Tanite Nome, and to Tanis, a large city therein.

21. Between the Tanitie and Pelusiace mouths lie lakes, and large and continuous marshes which contain many villages. Pelusium itself also has marshes lying all round it, which by some are called Barathra, and muddy ponds; its settlement lies at a distance of more than twenty stadia from the sea, the wall has a circuit of twenty stadia, and it has its name from the pelos and the muddy ponds. Here, too, Aegypt is difficult to enter, I mean from the eastern regions about Phoenicia and Judaea, and from the Arabia of the Nabataeans, which is next to Aegypt; these are the regions which the road to Aegypt traverses. The country between the Nile and the Arabian Gulf is Arabia, and at its extremity is situated Pelusium; but the whole of it is desert, and impassable for an army. The isthmus between Pelusium and the recess of the gulf at Heröönpolis is one thousand stadia, but, according to Poseidonius, less than one thousand

1 "Pits."  
2 "City of Heroes."
φησιν, ἐλαστώνων ἢ χελίων καὶ πεντακοσίων· πρὸς δὲ τῷ ἀνυδρος εἶναι καὶ ἀμμώδης ἑρπετῶν πλῆθος ἔχει τῶν ἀμμαδυτῶν.

22. Ἀπὸ δὲ Σχεδίας ἀναπλέουσιν ἐπὶ Μέμφιν ἐν δεξιᾷ μέν εἰσὶ πάμπολλα κῶμαι μέχρι τῆς Μαρείας ἡ λέμνη, ὅπερ ἐστι καὶ ἡ Χαβρίου κώμη καλουμένη· ἐπὶ δὲ τῷ ποταμῷ Ἰρμοῦ πύλης ἐστὶν εἶσα Γυναικῶν πόλις καὶ νομὸς Γυναικοπολίτης ἐφεξῆς δὲ Μωμεμῆς καὶ Μωμεμώτης νομος; μεταξὺ δὲ διώρυγας πλείους εἰς τὴν Μαρεώτιν. οἱ δὲ Μωμεμῶται τὴν Ἀφροδίτην τιμῶντες, καὶ τρέφονται θῆλεια βοῦς ἱερά, καθάπερ ἐν Μέμφιν ὁ Ἅρτις, ἐν Ἡλίου δὲ πόλει ὁ Μνείσσις· αὐτοὶ μὲν οὖν θεοὶ νομίζονται, οἱ δὲ παρὰ τοῖς ἄλλοις (παρὰ πόλλοις γάρ δὲ ἐν τῷ Δέλτα καὶ ἐξο αὐτοῦ τοῖς μὲν ἄρρητος, τοῖς δὲ θῆλεια τρέφονται), οὗτοι δὲ θεοὶ μὲν οὐ νομίζονται, ἱεροὶ δὲ.

23. Ὡπερ δὲ Μωμεμβεῖος εἰσι δύο νετρίαι πλείοτον νύστρον ἐχουσαι καὶ νομὸς Νετριώ- της. τοιοῦτα δὲ ἐνταῦθα ὁ Σάραπις καὶ παρὰ μόνοις τούτοις θύεται ἐν Δηλούτω πρόβατον· πλησίον δὲ καὶ ἐνταῦθα πόλις Μενέλαος, ἐν ἀριστερᾷ δὲ ἐν τῷ Δέλτα ἐπὶ μὲν τῷ ποταμῷ Ναύκρατις, ἀπὸ δὲ τοῦ ποταμοῦ διάχυσθαὶ δια- χουσα ἡ Σάις καὶ μικροὶ τάυτης ὑπὲρθε τῷ τοῦ Ὀσέριδος ἑσύλουν, ἐν ὃς κεῖσθαι τὸν "Οσερίν τὸν πολλοὶ, καὶ μάλιστα οἱ τὰς Φελάς οἰκοῦντες τὰς ὑπὸρεν Σινήνης

1 Μαρείας Ε, Σαμαριάς Δ, Σαμαριάς ΚΦ, Μαριάς μπέσικα

2 "City of Women."

3 "City of the Sun."
five hundred; and in addition to its being waterless and sandy, it contains a multitude of reptiles, the sand-burrowers.

22. From Schedia, as one sails towards Memphis, there are, on the right, a very large number of villages, extending as far as Lake Marca, among which is the Village of Chabrias, as it is called; and, on the river, one comes to an Hermopolis, and then to Gynaeconpolis¹ and the Gynaeconpolite Nome, and, next in order, to Momemphis and the Momemphite Nome; but in the interval there are several canals which empty into Lake Marcotis. The Momemphitae honour Aphrodité; and a sacred cow is kept there, as is Apis in Memphis and Mneûis in Heliopolis.² Now these animals are regarded as gods, but those in the other places (for in many places, indeed, both in the Delta and outside of it, either a bull or cow is kept)—those others, I say, are not regarded as gods, though they are held sacred.

23. Above Momemphis are two nitre-beds, which contain very large quantities of nitre,³ and the Nitriote Nome. Here Sarapis is held in honour; and they are the only people in Aegypt who sacrifice a sheep. Near by, and in this Nome, is a city Menelaüs; and on the left, in the Delta, lies Naucratis, which is on the river, whereas Saïs lies at a distance of two schoeni from the river. A little above Saïs is the asylum of Osiris, in which the body of Osiris is said to lie; but many lay claim to this, and particularly the inhabitants of the Philae which

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¹ The ancients meant by "nitre" native sodium carbonate, not potassium nitrate (saltpetre), the present meaning. Pliny (31. 6) mentions the various kinds and their uses.
καὶ τῆς Ἐλεφαντίνης. μυθεύουσι γὰρ δὴ, διότι ἡ Ἰσιω κατὰ πολλοὺς τόπους κατὰ γῆς θείη σοροῦς τοῦ Ὄσέριδος (μία δὲ τούτων ἦν ἔχουσα τὸν Ὅσεριν, ἀφανῆς πάσης), τούτο δὲ πράξεις λαθεῖν βουλομένη τὸν Γυρφώνα, μὴ ἐπελθὸν ἐκρέψει τὸ σῶμα τῆς θήκης.

24. Ἀπὸ μὲν δὴ τῆς Ἀλεξανδρείας ἐπὶ τὴν τοῦ Δέλτα κορυφὴν αὐτή ἡ περιήγησις, φησὶ δ᾽ ὁ Ἀρτεμίδωρος σχοινῶν ὀκτώ καὶ εἰκοσι τῶν ἀνά·

C 804 πλους, τούτο δ᾽ εἶναι σταδίους ὀκτακοσίους τετταράκοντα, λογιζόμενος τριακοντασάβδιον τὴν σχοινόν ὅμιλον μέντοι πλέουσιν ἄλλοτ᾽ ἄλλοι μέτρῳ χρώμαν θῶν σχοινῶν ἀπεδίδοσαν τὰ διαστήματα, ὡστε καὶ τετταράκοντα σταδίους καὶ ἐτε μείζους κατὰ τόπους ὁμολογεῖσθαι παρ᾽ αὐτῶν. καὶ διότι παρὰ τοῖς Ἀἰγυπτίωσ ἄστατον ἐστὶ τὸ τῆς σχοινοῦ μέτρου, αὐτὸς ὁ Ἀρτεμίδωρος ἐν τοῖς ἐξής δηλοῖ. ἀπὸ μὲν γὰρ Μέμφεως μέχρι Θεβαίδος τὴν σχοινὸν ἑκάστην φησὶν εἶναι σταδίους ἑκατὸν εἰκοσίων, ἀπὸ δὲ τῆς Θεβαίδος μέχρι Συνήνος ἐξήκοντα, ἀπὸ δὲ Πηλούσιον πρὸς τὴν αὐτὴν ἀναπλέουσι κορυφήν σχοινῶν μὲν πέντε καὶ εἰκοσί φησὶ, σταδίους δὲ ἐπτακοσίους πεντήκοντα, τῷ αὐτῷ μέτρῳ χρησάμενον. πρῶτην δ᾽ ἐκ τοῦ Πηλούσιον προελθοῦσιν εἶναι διώρυγα τὴν πληροῦσαν τὰς κατὰ τὰ ἐλη καλουμένας λίμνας, αἱ δύο μὲν εἰςιν, ἐν ἀριστερᾷ δὲ κεῖται τοῦ μεγαλοῦ ποταμοῦ ὑπέρ τοῦ Πηλούσιον ἐν τῇ Ἄραβία: καὶ ἄλλας δὲ λέγει λίμνας καὶ διώρυγας

1 So Diodorus Siculus (1. 22. 3).
is situated above Syenê and Elephantinê;¹ for they
tell the mythical story, namely, that Isis² placed
coffins of Osiris beneath the earth in several places
(but only one of them, and that unknown to all,
contained the body of Osiris), and that she did this
because she wished to hide the body from Typhon,²
fearing that he might find it and cast it out of its
tomb.

24. Now this is the full description of the country
from Alexandria to the vertex of the Delta; and,
according to Artemidorus, the voyage up the river
is twenty-eight schoeni, that is, eight hundred and
forty stadia, reckoning the schoenus at thirty stadia.
When I made the voyage, however, they used
different measures at different times when they
gave the distances, so that even forty stadia, or
still more, was the accepted measure of the
schoenus, according to the place. That the measure
of the schoenus among the Aegyptians is unstable
is made clear by Artemidorus himself in his next
statement: for from Memphis to Thebaïs each
schoenus, he says, is one hundred and twenty
stadia, and from Thebaïs to Syenê sixty, and, as
one sails up from Pelusium to the same vertex of
the Delta, the distance, he says, is twenty-five
schoeni, that is, seven hundred and fifty stadia,
using the same measure. The first canal, as one
proceeds from Pelusium, he says, is the one which
fills the Marsh-lakes, as they are called, which are
two in number and lie on the left of the great river
above Pelusium in Arabia; and he also speaks of

¹ This goddess was both sister and wife of Osiris.
² Typhon came to be identified with the Egyptian god
"Set" (brother of Osiris and Isis), who murdered Osiris.
ἐν τοῖς αὐτοῖς μέρεσιν ἔξω τοῦ Δέλτα. ἦστε δὲ καὶ νομὸς Σεβρώλης παρὰ τὴν ἐτέραν λίμνῃ ἕνα δὲ τῶν δέκα τῶν ἐν τῷ Δέλτα διαρθημέναι καὶ τούτον εἰς δὲ τὰς αὐτὰς ἡμίνας συμβάλλουσι καὶ ἄλλας δύο διώρυγας.

25. "Ἄλλη δ' ἐστὶν ἐκδόουσα εἰς τὴν Ἑρυθρὰν καὶ τὸν Ἀράβιον κόλπον κατὰ ἀπὸ τοῦ Ἀραβικὸς, ἢν ἔτη τοῦ Κλεοπατρίδα καλοῦσι. διαρρέει δὲ καὶ διὰ τῶν πικρῶν καλουμένων λιμνῶν, αἱ προτέρων μὲν ἢ πηκραί, τριμμέλεις δὲ τῆς διώρυγος τῆς λεχθῆς μετεβάλλοντα τῇ κράσει τοῦ ποταμοῦ, καὶ νῦν εἰσὶν εὐφοι, μεσταὶ δὲ καὶ τῶν λιμναίων ὅρνεων, ἐτμίθη δὲ ἡ διώρυγα καὶ ἄρχας μὲν ὑπὸ Σεβρώλησ πρὸ τῶν Τρακῶν ὁ δὲ ὑπὸ τοῦ Φαρμακίων παιδός, ἀρέμηνον μόνον, εἰτ' ἐκλιπόντος τὸν βίον ὑστερον δὲ ὑπὸ Δαρείου τοῦ πρῶτου, διαδεξάμενον τὸ ἄξιός ἐργον, καὶ αὐτὸς δὲ δόξη βευδεὶς πεισθεὶς ἀφίκε τὸ ἥργον περὶ συντελεῖν ἢ ἢ, ἐπείσθη γὰρ μετεσφοτέραν εἶναι τὴν Ἑρυθραίαν βαλάτταν τῆς Ἀλκυπτού καὶ, εἰ διακοπεῖ πᾶς ο μεταξὺ ἱσθμὸς, ἐπικλεισθῆσθαι τῇ βαλάττῃ τῆς Ἀλκυπτοῦ, οἱ μέντοι Πτολεμαῖκοι, καὶ εἰκόσες διακόψατες κλειστὸν ἐποίησαι τὸν εὐρισκόντες, ὅστε, ὅτε βούλειτο, ἐκπλεῖν ἀκολούθως εἰς τὴν ἄξιον βαλατταν καὶ εἰσπλείν πάλιν. εἰρήναι

1 τὰς αὐτάς Groskurd, for τὰς αὐτὰς τὰς Ep, τοσοῦτοι other MSS. So Kramer and later editors.
2 κατὰ, Broquignay, for κατά; so the editors.
3 μετεβάλλοντα, ιν and the editors, for μετεβάλλοντα.
4 Doh insert κατ' before ἐ.

5 The others are named in §§ 18–20 above. Pliny (5, 9) names still more.
other lakes and canals in the same regions outside the Delta. There is also the Sethroite Nome by the second lake, although he counts this Nome too as one of the ten\(^1\) in the Delta; and two other canals meet in the same lakes.

25. There is another canal which empties into the Red Sea and the Arabian Gulf near the city Arsinoë, a city which some call Cleopatris. It flows also through the Bitter Lakes, as they are called, which were indeed bitter in earlier times, but when the above-mentioned canal was cut they underwent a change because of the mixing with the river, and now are well supplied with fish and full also of aquatic birds. The canal was first cut by Sesostris before the Trojan War—though some say by the son of Psammitichus,\(^2\) who only began the work and then died—and later by Dareius the First,\(^3\) who succeeded to the next work done upon it. But he, too, having been persuaded by a false notion, abandoned the work when it was already near completion; for he was persuaded that the Red Sea was higher than Aegypt, and that if the intervening isthmus were cut all the way through, Aegypt would be inundated by the sea. The Ptolemaic kings,\(^4\) however, cut through it and made the strait a closed passage,\(^5\) so that when they wished they could sail out without hindrance into the outer sea and sail in again. But I have

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\(^1\) i.e. by Nocos (Diodorus Siculus 1. 33. 9), or Nauha, who lost 120,000 men in the effort (Herodotus 2. 168).

\(^2\) So Diodorus Siculus (1. 33. 9).

\(^3\) "Ptolemy II" (Diodorus Siculus 1. 33. 11).

\(^4\) "At the most advantageous place he built a cleverly contrived barrier" (Diodorus Siculus 1. 33. 11).
δὲ καὶ περὶ τῆς τῶν ὀδάτων ἐπιφανείας καὶ ἐν τοῖς πρώτοις ὑπομνήμασι.

26. Πλησίον δὲ τῆς Ἀρσινόης καὶ ἡ τῶν Ἡρώων ἄτι πόλεις καὶ ἡ Κλεοπάτρης ἐν τῷ μυχῷ τοῦ C 805 Ἀραβίου κύλπου τῷ πρὸς Ἀγγυπτον καὶ λιμένες καὶ κατοικίαι διώρυγές τε ἐπιλέους καὶ λίμναι πλησιάζουσαι τούταις ἐκταύθα δ᾿ ἐστὶ καὶ ὁ Φαγγωριοπολίτης νομὸς καὶ πόλεις Φαγγωριόπολις. ἢ δὲ ἀρχὴ τῆς διώρυγος τῆς ἐκδιδούσης εἰς τὴν Ἡρωθράν ἀπὸ κάμης ἄρχεται Φακαύσσης, ἢ συνεχῶς ἐστὶ καὶ ἡ Φίλλου κάμπῃ πλάτος δ᾿ ἔχει πηχῶν ἔκατον ἡ διώρυγα, βάθος δ᾿ ὅσον ἄρκειν μυριοφόρῳ νησὶ συνοί δ᾿ οἱ τόποι πλησιάζουσι τῇ κορυφῇ τοῦ Ὁλτα.

27. Αὐτοῦ δὲ καὶ ᾧ Βουβαστίτης πόλεις καὶ ὁ Βουβαστίτης νομὸς καὶ ὑπὲρ αὐτοῦ ὁ Ἡλιο-πολίτης νομὸς. ἐκταύθα δ᾿ ἐστὶν ἡ τῶν Ἡλίου πόλεις ἐπὶ χώματος ἀξιολογούν κειμένη, τὸ ἱερὸν ἡχουσα τοῦ Ἡλίου καὶ τῶν βοῶν τῶν Μνείην ἐν σηκῷ τειν πρεφόμενον, δε παρ᾿ αὐτοὶς νεόμεναι θεοῦ, ὅπερ καὶ ἐν Μέμφει ἢ Ἀπίς. πρόκειται δὲ τοῦ χώματος λίμαι, τὴν ἀνάκυψεν ἐκ τῆς πλησίον διώρυγος ἡχοσαί. νυνὶ μὲν ὅσῳ ἐστὶ πανερήμιος ἡ πόλεις, τὸ ἱερὸν ἡχουσα τῷ Ἀγγυπτῷ τρόπῳ κατεναπαθημένον ἁρχαίον, ἡχον πολλὰ τεκμήρια τῆς Καμβύσου μανίας καὶ ἱερούλας, δε τὰ μὲν πυρί, τὰ δὲ σιδῆρα διελοβᾶτο τῶν ἱερῶν, ἀκρωτηριάζων καὶ περικαίων, καθάπερ καὶ τῶν ὀθελίσκωνelian δύο καὶ εἷς Ῥώμην ἐκο-μίσθησαν οἱ μὴ κεκακαμένοι τελέως, ἀλλοὶ δὲ εἰσὶ κακεῖ καὶ ἐν Θήβαις, τῇ νῦν Διοσπόλει, οἱ μὲν ἐστῶτες ἀκιμήν πυρίβρατοι, οἱ δὲ καὶ κείμενοι.

1 τα, Corpus, for οἵ, so the later editors.
already discussed the levels of the bodies of water in my first commentaries.1

26. Near Arsinoé one comes also to Heroopolis and Cleopatris, in the recess of the Arabian Gulf towards Aegypt, and to harbours and settlements, and near there, to several canals and lakes. Here, too, is the Phagroriopolite Nome and the city Phagroriopolis. The canal which empties into the Red Sea begins at Phaucussa, a village, to which the Village of Philo is contiguous; the canal has a breadth of one hundred cubits and a depth sufficient for very large merchant-vessels; and these places are near the vertex of the Delta.

27. Here are both the city Bubastus and the Bubastite Nome; and above it is the Heliopolite Nome. In this Nome is Heliopolis, which is situated upon a noteworthy mound; it contains the temple of Helios, and the ox Mneïs, which is kept in a kind of sanctuary and is regarded among the inhabitants as god, as is Apis in Memphis. In front of the mound are lakes, which receive the overflow from the neighbouring canal. The city is now entirely deserted; it contains the ancient temple constructed in the Aegyptian manner, which affords many evidences of the madness and sacrilege of Cambyses, who partly by fire and partly by iron sought to outrage the temples, mutilating them and burning them on every side, just as he did with the obelisks. Two of these, which were not completely spoiled, were brought to Rome, but others are either still there or at Thebes, the present Diospolis—some still standing, thoroughly eaten by the fire, and others lying on the ground.

1 1. 1. 20 and 1. 3. 8 ff.
28. Τῆς δὲ κατασκευῆς τῶν ἱερῶν ἡ διάθεσις τοιαύτη· κατὰ τὴν εἰσβολήν τὴν εἰς τὰ τέμενος λιβάστρατόν ἐστιν ἔδαφος, πλάτος μὲν ὅσον πλεθριαῖον ἢ καὶ ἔλαττον, μῆκος δὲ καὶ προ- πλάσιον καὶ τετραπλάσιον, ἐστιν ὅπου καὶ μείζον· καλεῖται δὲ τούτο δρόμος, καθὼς Καλλίμαχος "εἰρηκεν" ὁ δρόμος ἱερὸς οὗτος Ἀνουβίδος.

dia δὲ τοῦ μῆκους παντὸς ἔξης ἐφ᾽ ἐκάτερα τοῦ πλάτους σφύγγας ἱδονται λάθων, πήχει εἰκοσὶ ἢ μικρῷ πλεῖον ἢ ἀλλὰ ἐκχύνα, διὸ σοῦ ἕνα μὲν ἐκ δεξιῶν εἶναι στήχον τῶν σφηνῶν, ἐνα δὲ ἐκ εὐνυμοῦ μετὰ δὲ τὰς σφίγγας πρόπυλον μέγα, εἰτ' ἄλλο προεθύνετρι πρόπυλον, εἰτ' ἄλλοι οὐκ ἐστὶ δὲ διωρισμένος ἄριστος οὗτο τῶν προπύλων οὗτε τῶν σφηνῶν, ἄλλα δὲ ἐν ἄλλοις ἱεροῖς, ὁσπερ καὶ τὰ μῆκη καὶ τὰ πλάτη τῶν δρόμων, μετὰ δὲ τὰ προπύλαια ὁ νεώς πρόναοι ἔχων μέγα καὶ ἄξιόλογον, τῶν δὲ σηκῶν σύμμετρον, ξύσαι δ' οὐδὲν, ἢ οὐκ ἀνδρωπόμορφον, ἄλλα τῶν ἀλόγων χών τινός τοῦ δὲ προνᾶον παρ᾽ ἐκάτερον πρόκειται τὰ λεγόμενα 1 πτεραί· ἐστὶ δὲ ταῦτα ἱσοφυὴ τὸ νεώ τελχη δῶ, κατ᾽ Κ 806 ἀρχαὶ μὲν ἄφεστάτα ἀπ᾽ ἀλλήλων μικρῶν 2 πλέον ἢ τὸ πλάτος ἐστὶ τῆς κρηπίδος τοῦ νεώ, ἐπειτ' εἰς τὸ πρόσθεν προεἶνετ κατ᾽ ἐπενευσίσας 3 γραμ-

1 Instead of λεγόμενα O reads μεγάλα. 2 μικρῷ Dr. ἐπενευσίσας, Corina and Groskurd emend to ἐπενευσίσας.

3 Strabo means the Aegyptian temples in general.
4 A sketch of the plan may be found in Tozer's Selections, p. 356; but ep. the sketch of the pronos in the Cornis-

Latromne edition.

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28. The plan of the construction of the temples is as follows: at the entrance into the sacred precinct there is a floor paved with stones, with a breadth of about a plethrum, or less, and a length either three or four times as great, or in some cases more; and this is called the dromus, as Callimachus states: "This is the dromus, sacred to Anubis." Throughout its whole length are stone sphinxes placed in order on each of its two sides, at a distance from one another of twenty cubits or a little more, so that one row of the sphinxes is on the right and one row on the left. And after the sphinxes one comes to a large propylum, and then, as one proceeds, another, and then another; but there is no prescribed number either of propyla or of sphinxes, and they are different in different temples, as are also the lengths and the breadths of the dromi. After the propylaæ one comes to the naos, which has a large and noteworthy pronaos, and to a sanctuary of commensurate size, though it has no statue, or rather no statue of human form, but only of some irrational animal. On either side of the pronaos project the wings, as they are called. These are two walls equal in height to the naos, which are at first distant from one another a little more than the breadth of the foundation of the naos, and then, as one proceeds onward, follow

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2 Literally, "course" or "run."
4 The Egyptian Anpu, worshipped as "Lord of the Grave."
6 Literally, "Front Gate"; but, like the Propylæa on the Acropolis at Athens, the propylum was a considerable building forming a gateway to the temple.
8 i.e. the temple proper.
7 i.e. front hall-room.
μᾶς μέχρι πηχών πεντήκοντα ἡ ἐξήκοντα ἀναγλυφάς δ’ ἔχουσιν οἱ τοίχοι οὖν τοῖς μεγάλων εἰδώλων, ὁμοίων τοῖς Τυρρηνικοῖς καὶ τοῖς ἀρχαῖοι σφόδρα τῶν παρά τοῖς Ἑλλησὶ δημιουργημάτων. ἦστε δὲ τις καὶ πολύστυλος οἶκος, καθάπερ ἐν Μέμφει, βαρβαρικῆς ἔχουν τὴν κατασκευὴν πλὴν γὰρ τῶν μεγάλων εἶναι καὶ πολλὰς καὶ πολυστύλων τῶν στύλων¹ οὐδέν ἔχει χαρίες οὐδὲ γραφικόν, ἀλλὰ ματαιοποιῶν ἐμφαίνει μάλλον.

29. Ἐν δὲ τῇ Ήλίου πύλῃ καὶ οἶκοις εἰδομένῳ μεγάλους, ἐν οἷς διέτριβον οἱ ιερεῖς μίλια τα ἡ ταύτην κατοικίαν ἱεράς γεγονέναι φαντὸ τὸ παλαιόν, φιλοσόφων ἀνδρῶν καὶ ἀστρονομικῶν ἐκλέξατε δὲ καὶ τοῦτο νῦν τὸ σύστημα καὶ ἡ ἀκροατὴς, ἐκεῖ μὲν οὖν οὗτος ἦμων ἐδείκνυτο τῆς τοιαύτης ἀσκήσεως προστάσεως, ἀλλ’ οἱ ιεροποιοὶ μόνον καὶ ἕξηγηται τοὺς ξένους τῶν περὶ τὰ ἱερά, παρηκολούθει δὲ τις ἐκ Αλέξανδρεῖας ἀναπλέουστι εἰς τὴν Ἀθηναίων Αἴλιον Γάλλον τῷ ἡγεμόνι Χαερήμων τούνομα, προσποιούμενος τοιαύτην τινὰ ἐπιστήμην, γελώμενος δὲ τὰ πλέον ὡς ἀλαζῶν καὶ ἰδιώτης. ἐκεῖ δ’ οὖν ἐδείκνυτο οἱ τῶν ἱερεῶν οἶκοι καὶ Πλάτωνος καὶ Εὐδόξου διατριβαί συνανέβη γὰρ δὲ τῷ Πλάτωνι ὁ Εὐδόξος δεύρο καὶ συνδιέτριβαν τοὺς ἱερεῖς ἡπτάθα ὡς καὶ τρισκαίδεκα ἐτῶν ἡ ἐπετέλεσα τῶν οὐρανίων, μυστι-

¹ may change all these genitives to accusatives; so Corain.

² i.e. in the Etruscan tombs.

² Hardly Chaeremon the Alexandrian philosopher and historian, as some think. Aulus Gallus made the voyage
converging lines as far as fifty or sixty cubits; and these walls have figures of large images cut in low relief, like the Tyrrhenian images and the very old works of art among the Greeks. There is also a kind of hall with numerous columns (as at Memphis, for example), which is constructed in the barbaric manner; for, except for the fact that the columns are large and numerous and form many rows, the hall has nothing pleasing or picturesque, but is rather a display of vain toil.

29. In Heliopolis I also saw large houses in which the priests lived; for it is said that this place in particular was in ancient times a settlement of priests who studied philosophy and astronomy; but both this organisation and its pursuits have now disappeared. At Heliopolis, in fact, no one was pointed out to me as presiding over such pursuits, but only those who performed the sacrifices and explained to strangers what pertained to the sacred rites. When Aelius Gallus the praefect sailed up into Aegypt, he was accompanied by a certain man from Alexandria, Chaeremon by name, who pretended to some knowledge of this kind, but was generally ridiculed as a boaster and ignoramus. However, at Heliopolis the houses of the priests and schools of Plato and Eudoxus were pointed out to us; for Eudoxus went up to that place with Plato, and they both passed thirteen years with the priests, as is stated by some writers; for since these priests excelled in their knowledge of the heavenly bodies, about 25 B.C., but that Chaeremon was a tutor of Nero after A.D. 40.

3 The Epitome reads "three years," and Diogenes Laertius (8. 87) "sixteen months."
κοῦς δὲ καὶ δυσμεταδότους, τῷ χρόνῳ καὶ ταῖς θεραπείαις ἐξελισσάρησαν, ὥστε τινά τῶν θεωρήματων ἰστορήσας τὰ πολλά δὲ ἀπεκρύφαρτο οἱ Βάρβαροι. οὕτω δὲ τὰ ἐπετρέχοντα τῆς ἡμέρας καὶ τῆς νυκτὸς μόρια ταῖς τριακοσίαις ἐξήκοντα πέντε ἡμέραις εἰς τήν ἐκπλήρωσιν τοῦ ἐνιαυσίου χρόνου παρέδοσαν. ἀλλὰ ἡγουσίωτεροι τέσσερα ἐνπαντός παρὰ τοῖς Ἑλληστῖς, ὡς καὶ ἄλλα πλείω, ἔσοδοι τά νυκτόρει τάσσονται ἀστρολόγοι παρέλαβον παρὰ τῶν μεθερμηνευουσίων εἰς τὸ Ἑλληνικὸν τὰ τῶν ἱερείων ὑπομνήματα καὶ ἐπὶ τῶν παράλαμβάνων συμβόλων, ὑμέρων καὶ τὰ τῶν Χαλδαίων. 30. 'Εν ταύτῃ δὴ ὁ Νεῖλος ἐστιν ὁ ὑπὲρ τοῦ Δέλτα' τούτου δὴ τὰ μὲν δεξία καλοῦσι Λιβύην ἀναπλέοντι, ὅσπερ καὶ τὰ περὶ τῆς Ἀλεξάνδρειαν καὶ τὴν Μαραθώνιαν, τὰ δὲ ἐν ἀριστερὰ 'Αραβίαν. ἡ μὲν οὖν Ἡλίου πόλις ἐν τῇ Ἀραβίᾳ ἐστὶν, ἐν δὲ τῇ Λιβύη Κερκέσουρα πόλις κατὰ O 807 τὰς Ἐδοξίας κειμένη σκοπᾶς δείκνυται γάρ σκοπῆς τις πρὸ τῆς Ἡλίου πόλεως, καθάπερ καὶ πρὸ τῆς Κυδοῦ, πρὸς ἣν ἐσημειώτω τοῖς ἐκείνοις τῶν ὀυρανίων τινὰς κοινότητα' ὁ δὲ νομὸς Λητοπολίτης οὕτως ἀναπλέουσαν δ' ἐστὶ Βαβυλῶν, φρούριον ἐρυμῶν, ἀποστάτων ἑνταύθα Βαβυλωνίων τινῶν,
albeit secretive and slow to impart it, Plato and Eudoxus prevailed upon them in time and by courting their favour to let them learn some of the principles of their doctrines; but the barbarians concealed most things. However, these men did teach them the fractions of the day and the night which, running over and above the three hundred and sixty-five days, fill out the time of the true year.\(^1\) But at that time the true year was unknown among the Greeks, as also many other things, until the later astrologers learned them from the men who had translated into Greek the records of the priests; and even to this day they learn their teachings, and likewise those of the Chaldaean.

30. From Heliopolis, then, one comes to the Nile above the Delta. Of this, the parts on the right, as one sails up, are called Libya, as also the parts round Alexandria and Lake Mareotis, whereas those on the left are called Arabia. Now Heliopolis is in Arabia, but the city Cerescura, which lies near the observatories of Eudoxus, is in Libya; for a kind of watch-tower is to be seen in front of Heliopolis, as also in front of Cnidus, with reference to which Eudoxus would note down his observations of certain movements of the heavenly bodies. Here the Nome is the Letopolite. And, having sailed farther up the river, one comes to Babylon, a stronghold, where some Babylonians had withdrawn in revolt and then successfully negotiated for permission

twelve months added five days (so Herodotus 2. 4), and then at the end of every fourth year added another day. Diodorus Siculus (1. 50), however, puts it thus: "They add five and one-fourth days to the twelve months and in this way complete the annual period."
dìta diapraξaménon evtaída katoikían parà tôn basiléon' ypsi 3' esti stratotpédon évos tôn tríon tagmaítôn tôn phrouropontw tôn tinn Ægyppton. ráchis 3' esthín apò tò stratopotédon kai mékhri Neílou kathikousa, de' ës apò tôn potamóù tróchoù kai kochlía tò ùdor ánagounen, ùndrav ékaton pentíkrou tòn egragároménon desmíwôn àphorðonta 3' évthênde têlanaugôs aì pyramidès èn tòn peraiá èn Mêméfis kai èsèn plêsion.

31. "Egrus ðe kai ò Mêméfis áutì, tò basilíeion tôn Ægypptôn, esti yarp apò tò Ælta trósgoiwv eis áutihn. òchei ðe íerà, tò te tòn "Aptidòs, 3' estin ò áutòs kai ò Osiris, òpou ò boús ò ò Apis èn sékho tìn prêfetai, ðeòs, ùs ëfihn, vouniçómenos, diáleukos tò métwpon kai ìlla tìnì mikrà tôu sómatos, tàlla ðe múlas oíz sýmæiow ðel kriñous tòn épitídeion eis tìn diádoxhìn, apògenomávn tòu tìn tísçin ëxontos. esti 3' aûlì th prokeiménn tòu sékhou, èn ð kai ìllas sýkous tìnì mhtrôs tôu boús eis taútìn ðe tôu aûlìn ëxafíási tôn "Aptin káth ðravon tìnì, kai múlaíta ðrav ðpideiwn tòis ëxonoi ðromoi mún yarp kai dià òvribos èn tô sékho, boúlyontai ðe kai ñwv apòskepìsthant ða ð èn áutì mikrà análambránnousi pàlìn eis tòn oikieían stásín.

1 Strabo's statement is too concise to be clear. He refers to certain Babylonian captives who, being unable to endure the hard work imposed upon them in Ægypt, revolted from the king, seized the stronghold along the river, and gained the concession in question after a successful war (Diodorus Siculus, 1. 56. 3).
2 i.e. to Babylon.
3 The pyramids of Gizeh, described by Herodotus (2. 124 ff.) and Pliny (36. 16).
from the kings to build a settlement; but now it is an encampment of one of the three legions that guard Aegypt. There is a ridge extending from the encampment even as far as the Nile, on which the water is conducted up from the river by wheels and screws; and one hundred and fifty prisoners are employed in the work; and from here one can clearly see the pyramids on the far side of the river at Memphis, and they are near to it.

31. Memphis itself, the royal residence of the Aegyptians, is also near Babylon; for the distance to it from the Delta is only three schoeni. It contains temples, one of which is that of Apis, who is the same as Osiris; it is here that the bull Apis is kept in a kind of sanctuary, being regarded, as I have said, as god; his forehead and certain other small parts of his body are marked with white, but the other parts are black; and it is by these marks that they always choose the bull suitable for the succession, when the one that holds the honour has died. In front of the sanctuary is situated a court, in which there is another sanctuary belonging to the bull’s mother. Into this court they set Apis loose at a certain hour, particularly that he may be shown to foreigners; for although people can see him through the window in the sanctuary, they wish to see him outside also; but when he has finished a short bout of skipping in the court they take him back again to his familiar stall.

4 According to Pliny (36. 10) the pyramids were seven and one-half miles (i.e. sixty stadia) from Memphis.

5 On the “schoenus,” see 17. 1. 24.

6 “He is black, and has on his forehead a triangular white spot and on his back the likeness of an eagle” (Herodotus 3. 28). Pliny (8. 71) says, “a crescent-like white spot on the right side.”
Τό τε ἔτη τοῦ Ἀπιδός ἦστιν ἱερῶν, παρακείμενον τῷ Ἡφαιστείῳ, καὶ αὐτὸ τὸ Ἡφαιστείον πολυτέλειός κατεσκευασμένον ναοῦ τε μεγέθεει καὶ τοῖς ἄλλοις. πρόκειται δὲ ἐν τῷ δρόμῳ καὶ μονόλιθος κολοσσός: ἐδος δ’ ἦστιν ἐν τῷ δρόμῳ τοῦτο τοῖς ταύρων ἀγώνας συντελεῖσθαι πρὸς ἄλλους, οὐ χορδαῖς τρέφουσι τινες, ἀλλὰ καὶ ἰπποτρόφοι συμβάλλοντες γιὰ τὰς μάχιν υφέντες, ἢ δὲ κρείττων νομισθεὶς ἄθλου τυχήσει. ἔστε δ’ ἐν Μέμφει καὶ Ἀφροδίτης ἱερῶν, θεάς Ἑλληνίδος νομιζώμενης τινὲς δὲ Σέληνης. 1 ἱερῶν εἰναι φασιν.

32. Ἐστὶ δὲ καὶ Σαράπειον ἐν ἰμμαθείς τόπῳ σφόδρα, ὡσθ’ ὅπερ ἀνέμων θέλας ἠμιν σωρεύσθαι, ὡθ’ ὅπερ αἱ σφίγγες αἱ μὲν καὶ μέχρι κοφάλθη ἑωρᾶντο ὡθ’ ἡμῶν κατακεχωροῦσαναι, αἱ δ’ ἡμιφάρεις. ἐξ ὅν εἰκάζειν παρῆν τῶν κίνδυνον, εἰ τῷ βαδίζοντε πρὸς τὸ ἱερὸν λαῖλαψ ἑπιπέσοι. πόλεις δ’ ἔστι μεγάλη τοῦ καὶ εὐανδρος, 2 δευτέρα μετὰ Ἀλεξάνδρειαν, μεγάδων ἀνδρῶν, καθόπερ καὶ τῶν ἐκεί συνισκίσαντων. πρόκειται δὲ καὶ λίμναι τῆς πόλεως καὶ τῶν βασιλείων, ᾧ νῦν μὲν κατέ-

33. Τεταράκοντα δ’ ἀπὸ τῆς πόλεως σταδίους

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1 For Σέληνης, Nolt conf. Ἑλλῆς, citing Herod. 2. 112.
2 εὐανδρος E.

1 Diodorus Siculus refers to “images made of one stone, both of himself (Gesostria) and of his wife, thirty cubits high, and of his son, twenty cubits, in the temple of Hephaestus at Memphis.”
GEOGRAPHY, 17. 1. 31-33

There is here, then, not only the temple of Apis, which lies near the Hephaesteium, but also the Hephaesteium itself, which is a costly structure both in the size of its naos and in all other respects. In front, in the dromus, stands also a colossus made of one stone;¹ and it is the custom to hold bull-fights in this dromus, and certain men breed these bulls for the purpose, like horse-breeders; for the bulls are set loose and join in combat, and the one that is regarded as victor gets a prize. And at Memphis there is also a temple of Aphrodité, who is considered to be a Greek goddess,² though some say that it is a temple of Selenē.³

32. There is also a Sarapium at Memphis, in a place so very sandy that dunes of sand are heaped up by the winds; and by these some of the sphinxes which I saw were buried even to the head and others were only half-visible; from which one might guess the danger if a sand-storm should fall upon a man travelling on foot towards the temple. The city is both large and populous, ranks second after Alexandria, and consists of mixed races of people, like those who have settled together at Alexandria. There are lakes situated in front of the city and the palaces, which latter, though now in ruins and deserted, are situated on a height and extend down to the ground of the city below; and adjoining the city are a grove and a lake.

33. On proceeding forty stadia from the city, one

¹ Herodotus (2. 112) refers to the temple of the "Foreign Aphrodité" at Memphis and identifies her with Helen; but see Rawlinson (Vol. II, p. 157, footnote 9), who very plausibly identifies her with Astarte, the Phoenician and Syrian Aphrodité.

² Goddess of the Moon.
προελθόντι ὁρευμή της ὀφρύς ἐστιν, ἐφ’ ἦ πολλαὶ
μὲν εἰσὶ πυραμίδες, τάφοι τῶν βασιλέων, τρεῖς
δ’ άξιόλογοι τάς δὲ δύο τούτων καὶ ἐν τοῖς ἑπτὰ
θεάματι καταριθμοῦνται εἰσὶ γὰρ σταδίαία τῷ
ὕψου, τετράγωνα τῷ σχῆματι, τῆς πλευρᾶς
ἔκαστης μικρῆ μείζον τῷ ὑψος ἐχουσαι μικρῆ
δὲ καὶ ἡ ἐτέρα τῆς ἑτέρας ἐστὶ μείζον ἐχει δ’
ἐν ὑψει μέσους πως τῶν πλευρῶν λίθον ἐξαιρέ-
σιμον ἀτθέντος δὲ σύργηξ ἐστὶ σκολιᾶ μέχρι τῆς

1 Letronno conj. μᾶς after πως; (Groskurd, Meineke and
others so read.

1 Choops. 2 Khafra.
3 i.e. “high up, approximately midway” (horizontally)
“between the sides” (the two sides of the triangle which
forms the northern face of the pyramid). This is the mean-
ing of the Greek text as it stands; but all editors (from
Casasbien down), translators, and archaeologists, so far as
the present translator knows, either emend the text or mis-
interpret it, or both (see critical note). Letronno (French
translation), who is followed by the later translators, insists
upon “moderately” as the meaning of μέσως πως (translated
above by “approximately midway between”), and errone-
osly quotes, as a similar use of μέσως πως, 11. 2. 18, where
there is no MS. authority for πως, and translates: “Elle
a sur ses côtés, et à une élévation médiane, une pierre qui
peut s’ôter.” The subsequent editors insert μᾶς (“one”)
before τῶν πλευρῶν (“the sides”); and, following them, even
Sir W. M. Flinders Petrie in his monumental work (The
Pyramids and Temples of Gizeh, p. 163) translates: “The
Greater (Pyramid), a little way up one side, has a stone that
may be taken out.” These interpretations accord with what
are known facts; but so does the present interpretation,
which also brings out two additional facts of importance:
(1) It was hardly necessary for Strabo to state the obvious
fact that the stone door was “moderately high up one side”
of the pyramid (originally “about 56 feet vertically or 71
feet on the slope,” according to a private letter from Petrie,
GEOGRAPHY, 17. 1. 33

comes to a kind of mountain-brow; on it are numerous pyramids, the tombs of kings, of which three are noteworthy; and two of these are even numbered among the Seven Wonders of the World, for they are a stadium in height, are quadrangular in shape, and their height is a little greater than the length of each of the sides; and one\(^1\) of them is only a little larger than the other.\(^2\) High up, approximately midway between the sides, it has a movable stone,\(^3\) and when this is raised up there is a sloping
dated Sept. 16, 1930), as compared with the height of the vertex (nearly 500 feet), or that the one door was on one side of the pyramid. What he means to say is that the door was literally high up as compared with the convenient position of an entrance close to the ground, knowing, as he did, that the Egyptians chose a high position for it in order to keep secret the passage to the royal tombs; and, through his not unusual conciseness in such cases, he leaves the fact to be inferred. The wisdom of that secrecy is disclosed by the fact that when the Arabs, ignorant of the doorway, wished to enter the pyramid, they forced their way into it from a point near the ground through 100 feet of solid masonry, and thus by chance met the original sloping passage and discovered the original doorway. Moreover, this "movable stone," which was either a flap-door that worked on a stone pivot (Petrie l.c.) or a flat slab that was easily tilted up (Borchardt, Aegyptische Zeitschrift, XXXV. 87), must have fitted so nicely when closed that no one unfamiliar with it could distinguish it. (2) "The sides" here must refer to the north-west and north-east edges of the pyramid, not to its northern face—much less all four faces—just as "sides" in the preceding sentence must mean the four sides of the base, not its plane surface. Hence, Strabo means that the doorway was purposely placed to one side of ("actually 24 feet," again according to Petrie’s letter), and not at, a central point between the two edges above-mentioned, which is the fact in the case—a most important part of the ruse, as was later evidenced by the fact that the Arabs began to force their way into the pyramid at the centre (see the "Horizontal Section of the Great Pyramid")
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θήκης. αὐταὶ, μὲν οὖν ἐγχύς ἀλλήλων εἰσὶ. 1 τῷ αὐτῷ ἐπιπέδῳ ἀπωτέρω δ' ἐστίν ἐν ὑψει μελίων. 2 τῆς ὑπερήφανης ἡ ὑπέρηφανη πολύ ἐλάττων τῶν δυσών, πολύ δὲ μελίων διαπάνης κατασκευασμένη ἀπὸ γάρ θεμελίων μέχρι μέσου σχεδὸν τι μέλαιον λίθον ἐστίν, ἐξ οὗ καὶ τὰς θυάτες κατασκευάζουσι, κομίζοντες πόρρωθεν ἀπὸ γάρ τῶν τῆς Αἴδηπολίας ὀρῶν, καὶ τῷ σκληρῷ εἶναι καὶ δυσκατέργαστος πολυτελῆ τὴν πραγματείαν παρέσχε. Λέγεται δὲ τῆς έταιρας τάφου γεγονός ὑπὸ τῶν ἑραστῶν, ἢν Σαπφων μὲν, ἢ τῶν μελῶν ποιήτρια, καλεῖ Δαρίκηαν, ἐρωμένην τοῦ ἀδελφοῦ αὐτῆς Χαράξου γεγονότια, οίνων κατάγοντος εἰς Ναύκρατιν Λέσβιον κατ’ ἐμπορίαν, ἄλλοι δ’ ὑμομάζουσι 'Ροδώπην. 3 μεθεύουσι δ’, ὅτι λυσπερίης αὐτῆς, ἐν τῶν ὑπόθεματων αὐτῆς ἀρπάζας ἀετὸς παρὰ τῆς θεραπαίνης κομίσεως αἷς Μέμφιν καὶ, τοῦ βασιλέως δικαιοδοτούντος ὑπαιθρίου, 4 γενόμενος κατὰ κορυφὴν αὐτοῦ ῥίψει το ὑπόθημα εἰς τὸν κόλπον.

1 ἐν, before τῷ, Meineke inserts, following Kramer; ἐν, Corais.
2 μελίων μεκραίων, μελίων other MSS.
3 'Ροδωπῆν, Corais, for 'Ροδώπην EF, 'Ροδῶπην other MSS.
4 ὑπαιθρίου, Kramer; ἐν ὑπαιθρίῳ καὶ ὑπαιθρίου other MSS.

in Richard A. Proctor's The Great Pyramid, opposite p. 138). In short (1) μέλαιος πτως cannot mean "moderately" in a matter of measurement (if indeed it ever means the same as μερικος) and naturally goes with τῶν πλευρῶν, not ἐν ὑψει; and in fact some interpreters utterly ignore the πτως. (2) The insertion of μῖσος is not only unnecessary but eliminates two important observations.

1 This passage "sloped steeply down through masonry and solid rock for 318 feet," passing through an unfinished vault
passage to the vault.¹ Now these pyramids are near one another and on the same level; but farther on, at a greater height of the hill, is the third, which is much smaller than the two, though constructed at much greater expense; for from the foundations almost to the middle it is made of black stone, the stone from which mortars are made, being brought from a great distance, for it is brought from the mountains of Aethiopia; and because of its being hard and difficult to work into shape it rendered the undertaking very expensive. It is called "Tomb of the Courtesan," having been built by her lovers—the courtesan whom Sappho ² the Melic poetess calls Doricha, the beloved of Sappho's brother Charaxus, who was engaged in transporting Lesbian wine to Naukratis for sale,³ but others give her the name Rhodopis.⁴ They tell the fabulous story that, when she was bathing, an eagle snatched one of her sandals from her maid and carried it to Memphis; and while the king was administering justice in the open air, the eagle, when it arrived above his head, flung the sandal into (subterranean chamber) "46 feet long, 27 feet wide, and 10.6 feet high," and "ended in a cul-de-sac," being "intended to mislead possible riflers of the" royal "tomb" above (Knight, l.c.). Petrie's translation of μέχρι τῆς θήκης ("to the very foundations," instead of "to the vault") is at least misleading. In the very next sentence Strabo refers to the "foundations" (θεμελίων). Since Strabo fails to mention the vaults of the king and the queen high above, the natural inference might be that he regarded the subterranean vault as the actual royal tomb; and in that case one might assume that the tombs were rifled, not by Augustus, but before his time, perhaps by the Persians.

² So Athenaeus, 13. 68.
 δ' δὲ καὶ τῷ ρυθμῷ τοῦ ὑποδήματος καὶ τῷ παραδόξῳ κινήθεις περιπήμεσθεν εἰς τὴν χώραν κατὰ ξητήσεως τῆς φοροῦσις ἀνθρώπου τούτου· εὐρεθέσα 6' ἐν τῇ πόλει τῶν Ναυκρατιτῶν ἀναχθεῖς καὶ γένοσι πυθῆν τοῦ βασιλέως, τελευτήσασα δὲ τοῦ λεχθέντος τύχοι τάφου.

34. Ὅπως δὲ τοὺς ὀραθέντως ὑφ' ἡμῶν ἐν ταῖς πυραμίδεσι παραδόξων οὐκ ἄξιον παραλειπέσθαι. ἐκ γὰρ τῆς λατυσμῆς σωροῖς τινες πρὸ τῶν πυραμίδων κέινται· ἐν τούτοις δ' εὐφράκτευται ψήφισσα καὶ τύπω καὶ μεγεθείς φακοειδῆς ἐνόοις δὲ καὶ ἀκραῖς πτώμα ὑπὸ ἡμελεπτῶν ὑποτρέχει· 1' χαὶ δ' ἀπολιθωθήναι λέγεται τῆς τῶν ἐργαζομένων τροφῆς· οὐκ ἀπέοικε· ἐκ' καὶ γὰρ οὐκ οἱ παρ' ἡμῖν λόφοι ἐστὶν ἐν πεδίῳ παραμήκης, οὕτως δ' ἐστὶ μεστὸς ψηφίων φακοειδῶν λίθων περέλαγς· 2' καὶ αἱ θαλάσσαι δὲ καὶ αἱ ποταμοὶ ψῆφοι συνεβόν τι τὴν αὐτὴν ἀπορίαν ὑπογράφουσι· ἀλλ' αὐτές μὲν 809 ἐν τῇ κινήσει τῇ διὰ τοῦ ἁρματος εὐρεστιλογίαν τινὰ ἔχουσιν, καὶ δ' ἀποδοτέρα ἡ σκέψις. εἰρθαί δ' ἐν ἄλλοις καὶ διότι περὶ τὸ μέταλλον τῶν λίθων, ἐξ ὅν ταῖς πυραμίδες γεγόνασι, ἐν δέντρα ταῖς πυραμίδες ὅπως ἐραβία, Τροικὸν τε καλεῖται πετρόλεος ἱκανός ὁρός καὶ σπηλαία ὑπ' αὐτοῦ καὶ κἀκεῖ πλησίον καὶ τούτοις καὶ τῷ ποταμῷ, Τροία καλομένη, κατοικία

1 ὑποτρέχει, s., Cornais following.
2 For ἀπέοικε Letronneau conj. έπεοικε.
3 ταῖς, Meineke, for ταῖς DEF, ταῖς other MSS.; ταῖς Sielenbecks and Groskurd.
4 ὅμε, Cornais, for ὅμε; so the later editors.
his lap; and the king, stirred both by the beautiful shape of the sandal and by the strangeness of the occurrence, sent men in all directions into the country in quest of the woman who wore the sandal; and when she was found in the city of Naucratis, she was brought up to Memphis, became the wife of the king, and when she died was honoured with the above-mentioned tomb.

34. One of the marvellous things I saw at the pyramids should not be omitted: there are heaps of stone-chips lying in front of the pyramids; and among these are found chips that are like lentils both in form and size; and under some of the heaps lie winnowings, as it were, as of half-peeled grains. They say that what was left of the food of the workmen has petrified; and this is not improbable. Indeed, in my home-country, in a plain, there is a long hill which is full of lentil-shaped pebbles of porous stone; and the pebbles both of the seas and of the rivers present about the same puzzling question; but while these latter find an explanation in the motion caused by the current of water, the speculation in that other case is more puzzling. It has been stated elsewhere that in the neighbourhood of the quarry of the stones from which the pyramids are built, which is in sight of the pyramids, on the far side of the river in Arabia, there is a very rocky mountain which is called "Trojan," and that there are caves at the foot of it, and a village near both these and the river which is called Troy, being an ancient settle-

1 Strabo was born at Amaseia in Pontus (Introduction, p.xiv).
2 i.e. "tufa."
3 Not in Strabo's Geography; perhaps in his History (see Vol. I, p. 47, note 1).
παλαιὰ τῶν Μεσσηλίων συγκατακολουθησάντων ἀγχυμαλῶτων Τρώων, καταμεικτῶν δ᾿ αὐτόθι.

35. Μετὰ δὲ Μέμφιν Ἀκάρβος πόλεως ὁμολογεῖ ἐν τῇ Διβύη καὶ τοῦ Ὀσάριδος ἑρόν καὶ τὸ τῆς ἲκάνθης ἄλογος τῆς Ἐθβαϊκῆς, ἐπὶ δὴ τὸ κόμμα. εἰδ' ὅ Ἀφροδίτοπολείτις νομὸς καὶ ὁ ὅμωνυμος πόλεως ἐν τῇ Ἀραβίᾳ, ἐπὶ δὴ λευκὴ βοῦς ἑρὸν τρέφεται. εἰδ' ὅ Ἡρακλεωτής νομὸς ἐν νήσῳ μεγάλῃ, καθ’ ἕν ἡ διάρρηξ ἔστην ἐν δεξιᾷ εἰς τὴν Διβύην ἐπὶ τὸν Ἁρσενοῦτον νομὸν, ὡστε καὶ διάστορον ἦναι τῇ διάρρυγᾳ, μεταξὺ μέρους τινὸς τῆς νῆσου παραπέπετοντος. εἰσὶ δὲ ὁ νομὸς αὐτὸς ἀξιολογότατος τῶν ἀπαίτων κατὰ τε τὴν ὅψιν καὶ τὴν ἀρετὴν καὶ τὴν κατασκευὴν ἐλαιόφυτος τε γαρ μόνον ἐστι μεγάλοις καὶ τελείως δένδρει καὶ καλλικάρποις, εἰ δὲ συγκομίζοι καλῶς τε, καὶ εὐθαλασία ὅλη ταῦτα ὑπηκολούθησεν ὑφαντοῦντες ὑπὸ τούτου πολὺ μὲν ποιοῦσιν ἐλαιαν, μοχθηρὸν δὲ κατὰ τὴν ὅρμην (ἢ δ᾿ ἄλλη Ἀχαντος ἀνέλαλος ἐστὶ πλὴν τῶν κατ᾿ Ἀλεξάνδρειαν κέμπου, ὁ μὲν οὖσα τοῦ ἐλαίαν χορηγεῖν ἢκανό εἰσίν, ἐλαιαν δ᾿ ως ὑπουργοῦσιν) οἱ νεὶ συν ὅλῃ ἐκφέρει σφυρὸν τε καὶ ὀσσηρα καὶ τὰ ἄλλα ὀπερματα πάμπολλα. θαυμαστὴν δὲ καὶ τὴν ἀλήθην ἢτεὶ τῆς Μοῖρδης ¹ καλουμένην, πελαγίαν τῷ μεγέθει καὶ τῷ χρώμα τῇ βαλαττοειδῆ καὶ τῶν αἰγιαλοῦν δὲ ἐστιν ορᾶν διοικότας τῶν βαλαττίοις· ὃς ὑπονοεῖ τὰ αὐτὰ περὶ τῶν κατὰ

¹ Μοῖρδης Εἰο, Μοῖρδης οὐτοί Μοῖρδης

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¹ So Diodorus Siculus 1. 56. 4. ² i.e. Minoa Nilotica.
² i.e. gum arabie.
³ See § 37 below.
ment of the captive Trojans who accompanied Menelaus but stayed there.¹

35. After Memphis one comes to a city Acanthus, likewise situated in Libya, and to the temple of Osiris and the grove of the Thebaic acantha,² from which the gum³ is obtained. Then to the Aphroditopolitae Nome, and to the city of like name in Arabia, where is kept a white cow which is sacred. Then to the Heracleote Nome, on a large island, where, on the right, is the canal which leads into Libya to the Arsinôet Nome, so that the canal has two mouths, a part of the island intervening between the two.⁴ This Nome is the most noteworthy of all in respect to its appearance, its fertility, and its material development, for it alone is planted with olive trees that are large and full-grown and bear fine fruit, and it would also produce good olive oil if the olives were carefully gathered.⁵ But since they neglect this matter, although they make much oil, it has a bad smell (the rest of Aegypt has no olive trees, except the gardens near Alexandria, which are sufficient for supplying olives, but furnish no oil). And it produces wine in no small quantity, as well as grain, pulse, and the other seed-plants in very great varieties. It also contains the wonderful lake called the Lake of Moeris, which is an open sea in size and like a sea in colour; and its shores, also, resemble those of a sea, so that one may make the same supposition about this region as about

⁵ In some countries, and generally in Asia, "the olives are beaten down by poles or by shaking the boughs, or even allowed to drop naturally, often lying on the ground until the convenience of the owner admits of their removal; much of the inferior oil owes its bad quality to the carelessness of the proprietor of the trees" (Encyc. Brit. s.v. "Olive").
Διμωνά τόπων καὶ τούτων (καὶ γὰρ οὖθ᾽ οἵτινες ἀφεστάσιν ἀλλήλων καὶ τοῦ Παραϊτωνίου), μὴ δὲσπερ τὸ ἱερὸν ἐξεῖνε εἰκάζειν ἐστὶ πρότερον ἐπὶ τῇ βαλάττῃ ἱδρύσασθαι διὰ τὸ πλῆθος τῶν τεκμηρίων, καὶ ταῦθ᾽ ὁμοίως τὰ χωρία πρότερον ἐπὶ τῇ βαλάττῃ ὑπῆργεν. ἦ δὲ κάτω Αἰγυπτος καὶ τὰ μέχρι τῆς Λίμνης τῆς Σερβωνίτιδος πέλαγος ἦν, συγγενεῖς τυχόν ἰσως τῇ Ἐρυθρᾷ τῇ κατὰ Πρώον πόλιν καὶ τῶν Αἰλαρίτην ¹ μυχῶν.

30. Εἶρηται δὲ περὶ τούτων διὰ πλείόνων ἐν τῷ πρώτῳ ὑπομνήματι τῆς γεωγραφίας, καὶ μόνον δὲ ἐπὶ τοσοῦτον ὑπομνηστέον τὸ ² τῆς φύσεως ἀμα καὶ τὸ τῆς προοίμιας ἔργον εἰς ἐν συμφέρονται· τὸ μὲν τῆς φύσεως, ὅτι τῶν πάντων ὑφ᾽ ἐν ³ συνενότων τὸ τοῦ ὀλού μέσον καὶ σφαιροειδῶν ⁴ περὶ τούτο, τὸ μὲν πυκνότατον καὶ μεσαίον τατόν ἐστιν ἢ γῆ, τὸ δὲ ἅπτον τοιούτον καὶ ἐφεξῆς τὸ ὑδωρ, ἐκατέρον δὲ σφαῖρα, ἢ μὲν στερεά, ἢ δὲ κοίλη, ἐντός ἐχουσα τὴν γῆν· τὸ δὲ τῆς προοίμιας, ὅτι βεβούληται, καὶ αὐτὴ ποικιλτρικὰ τις ὀυσία καὶ μυρίων ἔργων δημιουργός, ἐν τοῖς πρώτοις ζῷα γεννᾶν, ὡς πολὺ διαφέροντα τῶν ἄλλων, καὶ τούτων τὰ κράτιστα θεοὺς τε καὶ ἀνθρώπους, ὅν ἐνεκεν καὶ τὰ ἄλλα συνήστηκε, τοὺς μὲν οὖν θεοὺς ἀπέδειξε τὸν αὐρανόν, τοῖς δὲ ἀνθρώποις τὴν γῆν, τὰ ἅκρα τῶν τοῦ κόσμου μέρων· ἅκρα δὲ τῆς σφαίρας τὸ μέσον καὶ τὸ

¹ Εἰλαρίτην D. ² τὸ, Corinis inserta. ³ εἰς ἐν D1. ⁴ σφαιροειδῶν, Corinis, for σφαιροειδῶν.

1 See 16. 2. 30, 4. 4, 4, 18. ² 1. 3. 4, 13.
that of Ammon (in fact, Ammon and the Heracleote Nome are not very far distant from one another or from Paraetonium), that, just as from the numerous evidences one may surmise that that temple was in earlier times situated on the sea, so likewise these districts were in earlier times on the sea. And Lower Aegypt and the parts extending as far as Lake Sirbonis were sea—this sea being confluent, perhaps, with the Red Sea in the neighbourhood of Herœopolis and the Aelanites\(^1\) Gulf.

36. I have already discussed this subject at greater length in the First Commentary of my Geography,\(^2\) but now also I must comment briefly on the work of Nature and at the same time upon that of Providence, since they contribute to one result.\(^3\) The work of Nature is this, that all things converge to one thing, the centre of the whole, and form a sphere around this; and the densest and most central thing is the earth, and the thing that is less so and next in order after it is the water; and that each of the two is a sphere, the former solid, the latter hollow, having the earth inside of it. And the work of Providence is this, that being likewise a broderer, as it were, and artificer of countless works, it has willed, among its first works, to beget living beings, as being much superior to everything else, and among these the most excellent beings, both gods and men, on whose account everything else has been formed. Now to the gods Providence assigned the heavens and to men the earth, which are the extremities of the two parts of the universe; and the two extremities of the sphere are the central part and the outermost

\(^1\) The reader will remember that Strabo was a Stoic philosopher (1. 2. 3, 34).
STRABO

ἐξωτάτω. ἀλλ’ ἐπειδὴ τῇ γῇ περίκειται τὸ ὄδωρ, οὐκ ἔστι δ’ ἐνυδρον ξίφον ἀνθρωπος, ἀλλ’ χερσαίον καὶ ἐναέριον καὶ πολλοῦ κοινωνικῶν φῶτος, ἐπολήσειν ἔξοχας ἐν τῇ γῇ πολλὰς ἐφισοχάς, ὡστ’ ἐν αἰσ ἀπολαμβάνεσθαι τὸ σύμπαν ἢ καὶ τὸ πλέον ὄδωρ ἀποκρύπτουν τὴν ὑπ’ αὐτῷ γῆν, ἐν αἰσ δ’ ἐξέχειν τὴν γῆν ἀποκρύπτουσαν ὑπ’ ἑαυτῇ τὸ ὄδωρ, πλὴν ὅσον χρήσιμον τῇ ἀνθρωπείᾳ γένει καὶ τοὺς περὶ αὐτὸ ξύσις καὶ φυτῶς. ὡστ’ ἐν κινήσει συνεχεῖ τὰ σύμπαντα καὶ μεταβολαῖς μεγάλαις (οὐ γὰρ οἷον τὰ ἄλλα τὰ τοιαῦτα καὶ τοσαῦτα καὶ τηλικαία τὰ τό κόσμῳ διοικεῖσθαι), ὑπολπτέουν, μῆτε τὴν γῆν ἂν συμμένειν ὅτους, ὡστ’ ἂν τηλικαίην εἶναι μεθὲν προστιθείσαν ἑαυτῇ μηδ’ ἀφαιροῦσαν, μῆτε τὸ ὄδωρ, μῆτε τὴν ἕθεραν ἐχειν τὴν αὐτὴν ἐκάτεροι, καὶ ταῦτα εἰς ἄλληλην φυσικοτάτην οὐσίαν καὶ ἐγγυτάτω τῆς μεταπτώσεως. ἀλλὰ καὶ τῆς γῆς πολλῆς εἰς ὄδωρ μεταβάλλειν, καὶ τῶν ὑδάτων πολλά χερσοῦσθαι τὸν αὐτὸν τρόπον, ἐνπερ καὶ ἐν τῇ γῇ, καθ’ ἴνα αὐτὴν τοσαῦται διαφοραί· ἡ μὲν γὰρ εὐθρωπος, ἡ δὲ στερεὰ καὶ πετρώδης καὶ σιδηρώτης καὶ σύντος ἐπὶ τῶν ἄλλων. ὅμοιας δὲ καὶ ἑπὶ τῆς ὑγρᾶς αὐσίας· ἡ μὲν ἀλμυρίς, ἡ δὲ γλυκεία καὶ πότιμος, ἡ δὲ φαρμακώδης καὶ σωτήριος καὶ ὀλέθριος καὶ ψυχρᾶ καὶ θερμῆ. τὸ οὖν θαυμαστόν, ἐν τινα μέρη τῆς γῆς, ἡ νῦν οἰκεῖται, θαλάττῃ πρότερον κατέχετο, τὰ δὲ νῦν

1 πολλάς, Tischhucka, for πολλάς.
2 καθ’ ἴνα αὐτὴν, Groskurd, for καθ’ ἑαυτήν.
part. But since water surrounds the earth, and man is not an aquatic animal, but a land animal that needs air and requires much light, Providence has made numerous elevations and hollows on the earth, so that the whole, or the most, of the water is received in the hollows, hiding the earth beneath it, and the earth projects in the elevations, hiding the water beneath itself, except so much of the latter as is useful for the human race, as also for the animals and plants round it. But since all things are continually in motion and undergo great changes (for it is not possible otherwise for things of this kind and number and size in the universe to be regulated), we must take it for granted, first, that the earth is not always so constant that it is always of this or that size, adding nothing to itself nor subtracting anything, and, secondly, that the water is not, and, thirdly, that neither of the two keeps the same fixed place, especially since the reciprocal change of one into the other is most natural and very near at hand; and also that much of the earth changes into water, and many of the waters become dry land in the same manner as on the earth, where also so many variations take place; for one kind of earth crumbles easily and others are solid, or rocky, or contain iron ore, and so with the rest. And the case is the same with the properties of liquids: one water is salty, another sweet and potable, and others contain drugs, salutary or deadly, or are hot or cold. Why, then, is it marvellous if some parts of the earth which are at present inhabited were covered with sea in earlier times, and

1 Heaven is the outermost periphery, in which is situated everything that is divine (Poseidonius, quoted by Diogenes Laërtius, 7. 138).
πελάγη πρότερον φικεῖτο; καθάπερ καὶ πνεῦμatica τὰς πρότερον ἐκλιπέτων συνέβη, τὰς δὲ ἀνείδου, καὶ ποταμοῦ καὶ λίμνας, οὕτω δὲ καὶ ὅρη καὶ πεδία εἰς ἄλλα ἐρειπίπτειν περὶ ὅν καὶ πρότερον εἰρήκαμεν πολλά, καὶ νῦν εἰρήσθων.

37. Ἡ δ' οὖν Μούρεδος2 λίμνη διὰ τὸ μέγαθος καὶ τὸ βάθος ἰκανή ἐστι κατὰ 3 τὰς ἀναβάσεις τῆς πλημμυρίδας φέρειν καὶ μὴ ὑπερπολάζειν εἰς τὰ οἰκούμενα καὶ πεφυτευμένα, εἶτα ἐν τῇ ἄποβασει τὸ πλεονάζων ἀποδοῦσα τῇ αὐτῇ διώρυγα κατὰ θάτερον τῶν στομάτων ἔχειν ὑπολειπόμενον τὸ χρώσμον πρὸς τὰς ἐποχετείας καὶ αὐτῇ καὶ ἡ διώρυξι. ταῦτα μὲν φυσικά, ἐπικεῖται δὲ τοὺς στόμασιν ἀμφοτέρους τῆς διώρυγος κλείδρα, οἷς ταμεύουσιν οἱ ἀρχιτέκτονες τὸ τε ἑσφέρον ὅθεν καὶ τὸ ἔκρεων. πρὸς δὲ τούτοις ἡ τοῦ λαβύρινθου κατασκευὴ πάρισιν ταῖς πυραμίδεσι ἐστὶν ἔργον καὶ ὁ παρακείμενος τάφος τοῦ κατασκευάσαντος βασιλέως τὸν λαβύρινθον. ἐστι δὲ κατὰ 4 τὸν πρώτον ἑσπειροῦν τῶν εἰς τὴν διώρυγα προελθόντες δὴν τρέκοντα ἡ τετταράκοντα σταδίους ἐπιπεδῶν τοῖς τραπεζώδεις χωρίων, ἔχων κόμων τοῖς καὶ βασιλείων μέγα ἐκ πολλῶν βασιλείων, δὴν πρῶτον ἦσαν νομοί· τοσάττα γὰρ εἵσιν αὐτὰ περίστυλου, συνεχεῖς ἀλλήλαις, εφ' ἕνα στέγχον πάσας καὶ ἐφ' ἕνος τοίχου, ὡς ἰν τεῖχος μακροῦ 6 προειμένας ἔχοντος 7 τὰς αὐλάς· αἱ δ' εἰς αὐτὰς

1 καὶ τὰς πυγάς Δ. 2 Μούρεδος Δήμονος.
3 All MSS. except B read τε after κατά.
4 δὲ κατὰ B, δὲ τὸ κατὰ Dabh, δὲ τῷ κατὰ other MSS.
5 βασιλείων, Corials, for βασιλείων.
6 μακροῦ, Corials, for μικροῦ.
7 ἔχοντος, Corials, for ἕχοντας.

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if what are now seas were inhabited in earlier times? Just as fountains of earlier times have given out and others have sprung forth, and rivers and lakes, so also mountains and plains have changed one into another. But I have discussed this subject at length before, and now let this suffice.

37. Be this as it may, the Lake of Moeris, on account of its size and its depth, is sufficient to bear the flood-tides at the risings of the Nile and not overflow into the inhabited and planted parts, and then, in the retirement of the river, to return the excess water to the river by the same canal at each of its two mouths and, both itself and the canal, to keep back an amount remaining that will be useful for irrigation. While these conditions are the work of nature, yet locks have been placed at both mouths of the canal, by which the engineers regulate both the inflow and the outflow of the water. In addition to the things mentioned, this Nome has the Labyrinth, which is a work comparable to the pyramids, and, near it, the tomb of the king who built the Labyrinth. Near the first entrance to the canal, and on proceeding thence about thirty or forty stadia, one comes to a flat, trapezium-shaped place, which has a village, and also a great palace composed of many palaces—as many in number as there were Nomes in earlier times; for this is the number of courts, surrounded by colonnades, continuous with one another, all in a single row and along one wall, the structure being as it were a long wall with the courts in front of it; and the

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1 1. 3. 4, 12-15. 2 On this lake, cp. Herodotus 2. 149.
3 Cp. § 35 above. 4 Literally, "architects."
5 On this Labyrinth, cp. Herodotus 2. 148; Diodorus Siculus 1. 60. 3, and Pliny 36. 19.
4 See 17. 1. 2.
όδος καταυπτικὴ τοῦ τείχους εἰς. πρόκειται δὲ τῶν εἰσόδων κρυπταὶ τινες μακραὶ καὶ πολλαὶ, δι’ ἄλληλων ἔχουσας σκολιὰς τὰς ὅδους, ἢστε χωρίς ἱγεμόνας μὴ δια τῶν ἔξων εἶναι δυνατὴ τὴν εἰς ἐκάστην αὐλὴν πάροδον τε καὶ ἔξοδον, τὸ δὲ θαυμαστὸν, ὅτι αἱ στέγαι τῶν οἰκῶν ἐκάστου μονολίθως ἔστεγαται πλαξίν, ὑπερβαλλόντος τὸ μέγαθος, έφελον οὐδαμοῦ καταμερισμένου εὐδ’ ἀλλῆς ὅλης οὐδεμιᾶς. ἀναβάντα τε ἐπὶ τὸ στέγος, οὐ μεγαλῶ 3 ὑψεῖ, ἂτε μονοστέγῳ, διὸν ἰδίων πεδίων λίθων ἐκ τηλικοῦτων λίθων, ἐνευθεῖαν δὲ πάλιν εἰς τὰς αὐλὰς ἐκπύττοντα 4 ἐξ ὄρων κείμενας ὑπὸ μονολίθων κιάνων ὑπηρεσιμένας ἐπὶ καὶ εἶκοσι καὶ οἱ τούχοι δὲ οὐκ ἐξ ἐλαττόνων τῷ μεγάθει λίθων συγκεῖσαι. ἐπὶ τέλει δὲ τῆς οἰκοδομίας ταύτης πλέον ἢ στάδιον ἐπεχούσης 5 ὁ τάφος οὗτος, πυραμίδα τετραγώνως, ἐκάστην τετράπλευρον πως ἔχουσα τὴν πλευράν καὶ τὸ ἴσον ὄψιν. Ἰμάνθης ἕ τοι ὄνομα ὁ ταφεύς. πεποιηθαί δὲ φασὶ τὰς αὐλὰς τοσσάντας, διὸ τοῦ νομοῦ ἔθος ἢν ἑκεῖσε συνερχηθαί πάντας ἄριστον 7 μετὰ τῶν οἰκείων ἱερῶν καὶ ἱερείων, θυσίας τε καὶ θεοδοσίας καὶ δικαιοδοσίας 8 περὶ

1 μενόλιον D, μενολίθον Ε, μονολίθων other MSS.
2 All MSS. except B read ἄτι after τα.
3 Müller-Dübbner, following conj. of Meineke, emend ἄτα to μεγάλη. One would expect ἄτω before the φ.
4 For ἐκπυττότας, Letronne conj. ἐκκύπτοτα, Kramer ἐκβάλοντα.
5 ἐπεχούσης, Corain, for ἐπεχοῦς.
6 Ἰμάνθης, Meineke and Müller-Dübbner, for Ἰπαθάνη MSS., Malherbe Epit. (op. Ἰπαθάνη § 42 below).

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roads leading into them are exactly opposite the wall. In front of the entrances are crypts, as it were, which are long and numerous and have winding passages communicating with one another, so that no stranger can find his way either into any court or out of it without a guide. But the marvellous thing is that the roof of each of the chambers consists of a single stone, and that the breadths of the crypts are likewise roofed with single slabs of surpassing size, with no intermixture anywhere of timber or of any other material. And, on ascending to the roof, which is at no great height, inasmuch as the Labyrinth has only one story, one can see a plain of stone, consisting of stones of that great size; and thence, descending out into the courts again, one can see that they lie in a row and are each supported by twenty-seven monoliths pillars; and their walls, also, are composed of stones that are no smaller in size. At the end of this building, which occupies more than a stadium, is the tomb, a quadrangular pyramid, which has sides about four plethra in width and a height equal thereto. Imandes¹ is the name of the man buried there. It is said that this number of courts was built because it was the custom for all the Nomes to assemble there in accordance with their rank, together with their own priests and priestesses, for the sake of sacrifice and of offering gifts to the gods and of administering

¹ Perhaps an error for "Mandes." The name is spelled Ismandes in §42 below. Diodorus says "Mendes, whom some give the name Marrus." The real builder was Maimedes, or Amon-en-hat III, of the twelfth dynasty (Sayce, The Egypt of the Hebrews, p. 281).

¹ Ἀμανηδας, Tyrwhitt, for Ἀμαντας τοῦ Ἱουστοῦ.
² καὶ Ισμαννοσίας, suspected by Corais and Müller-Dübner.
τῶν μεγίστων χάριν. κατήγετο δὲ τῶν νομῶν ἐκαστος εἰς τὴν ἀποδειγμέναν αὐτῆς αὐτῷ.

38. Παραπλεύσατε δὲ ταύτα ἐπὶ ἐκατὸν σταδίους πόλεις ἐστίν Ἀρσινόη, Κροκόδειλων δὲ πόλις ἐκαλεῖτο πρότερον σφρόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, καὶ ἐστιν ἦρος παρ' αὐτοῖς ἐν λίμνῃ καθ' αὐτὸν τρεφόμενος, χειροπήθης τοῖς ἱερεύς. καλεῖται δὲ Σοῦχος τρέφεται δὲ συνίος καὶ κρέασι καὶ οἶνῳ, προσθερόντων ἀεὶ τῶν O 812 ἄγνων τῶν ἐπὶ τὴν θέαν ἀφικνουμένων. ὁ γάρ ἡμετέρος ἄγων, ἀνὴρ τῶν ἐντόμων, αὐτόθι μουσταγγόν δέ, συνήθει διὰ τὴν λίμνην, κομίζου ἀπὸ τοῦ δείπνου πλακοντάριον τε καὶ κρέασι ὑπὸν καὶ προσθερόν τε μελικράτων. εὐρομεν δὲ ἐπὶ τῷ χείλει κείμενον τὸ θηρίον προσιόντος δὲ αἱ ἱερεῖς, οἱ μὲν διέστησαν αὐτοῦ τὸ στόμα, δὲ ἐνέδηκε τὸ πέμμα, καὶ πάλαι τὸ κρέας, εἶτα τὸ μελικράτων κατήρασε. καθαλόμενος δὲ εἰς τὴν λίμνην δείχειν εἰς τὸ πέραν ἐπελθόντος δὲ καὶ ἀλλοῦ τῶν ἄγνων, κομίζοντος όμοίως ἀπαρχῆς, λαβόντες περιήλθον δρόμων καὶ καταλαβόντες προσήνεγκαν όμοίως τὰ προσευχήθητα.

39. Μετὰ δὲ τῶν Ἀρσινόητην καὶ τῶν Ἡρακλεωτίκων νομῶν Ἡρακλεώ τῆς πόλις, ἐν δὲ ἐκείνων τεμέναι ὑπενθύμως τοῖς Ἀρσινόηταις αἱ μὲν γὰρ τοὺς κροκόδειλους τιμῶσι, καὶ διὰ τούτο ἔτι τε

1 πλακοντάριον Β.
2 ἀπαρχῆς Κ.
3 καὶ, Latronne omendis to kath, Groskurd to kai kath.

1 For proposed restorations of the Labyrinth, see the Latronne Edition, and Petrie (The Labyrinth, Geras, and
justice in matters of the greatest importance. And each of the Nomes was conducted to the court appointed to it.¹

38. Sailing along shore for a distance of one hundred stadia, one comes to the city Arsinoë, which in earlier times was called Crocodileopolis; for the people in this Nome hold in very great honour the crocodile, and there is a sacred one there which is kept and fed by itself in a lake, and is tame to the priests. It is called Suchus; and it is fed on grain and pieces of meat and on wine, which are always being fed to it by the foreigners who go to see it. At any rate, our host, one of the officials, who was introducing us into the mysteries there, went with us to the lake, carrying from the dinner a kind of cooky and some roasted meat and a pitcher of wine mixed with honey. We found the animal lying on the edge of the lake; and when the priests went up to it, some of them opened its mouth and another put in the cake, and again the meat, and then poured down the honey mixture. The animal then leaped into the lake and rushed across to the far side; but when another foreigner arrived, likewise carrying an offering of first-fruits, the priests took it, went around the lake in a run, took hold of the animal, and in the same manner fed it what had been brought.

39. After the Arsinoïte and Heracleotic Nomé, one comes to a City of Heracles, where the people hold in honour the ichneumon, the very opposite of the practice of the Arsinoitae; for whereas the latter hold the crocodile in honour—and on this account

Morphynech, p. 28; and Myres (Annals of Archaeology and Anthropology, III, 134).
διόριζε αὐτῶν ἄστι μεστὴ τῶν κροκόδειλων καὶ ἡ τοῦ Μοιρίδος¹ λίμνη, σέβεται γὰρ καὶ ἀπέχουσι αὐτῶν· οἱ δὲ τούτων ἱχνεύμων τοὺς ὄλεθρων τάτοις τοῖς κροκόδειλων, καθάπερ καὶ ταῖς ἀσπίσις· καὶ γὰρ τὰ ὁδα διαφθείρουσιν αὐτῶν καὶ αὐτὰ τὰ θηρία, τῷ πηλῷ ὑπακούουσι· κυλισθέντες γὰρ ἐν αὐτῷ ξηραίνονται πρὸς τὸν ἥλιον, εἶτα τὰς ἀσπίδας μὲν ἡ τῆς κεφαλῆς ἡ τῆς σώρας λαβόμενοι κατασπάσεις εἰς τὸν ποταμὸν καὶ διαφθείρουσιν τοὺς δὲ κροκόδειλον ἐνεδρύσαντεν, ἵνα ἄν ἤλεξανται κεχηροὶ, ἐμπιπτοῦσιν εἰς τὰ χάραμα καὶ διαφαγόντες τὰ σπλάγχνα καὶ τὰς γαστέρας ἐκδύναοντες ἐκ νεκρῶν τῶν σωμάτων.

40. Ἐξῆς δὲ ἐστὶν ὁ Κυνοπολίτης νομός καὶ Κυνῶν πόλεις, ἐν ᾗ ὁ Ἀναμιδαίσι περιάκει καὶ τὰς κυσί τιμὴν καὶ σέτισις τέτακται τις ἱερὰ. ἐν δὲ τῇ περαιά Ὁξύρνυχος πόλει καὶ νομὸς ὀμάνυμος, τιμῶσι δὲ τῶν ὁξύρυνχου καὶ ἐστὶν αὐτῶς ἱερῶν Ὁξύρνυχου, καὶ τοῦ καὶ τῶν ἄλλων Αἵγουπτος κοινῆ τιμῶσιν τῶν ὁξύρυνχου, τενά μὲν γὰρ τῶν ἥρων ἀπαντες κοινῆ τιμῶσιν Αἵγουπτου, καθάπερ τῶν μὲν πεζῶν τρία, βοῦν, κύνα, αἰλουροῖ, τῶν δὲ πτηνῶν δύο, ἱέρακα καὶ ἱβιν, τῶν δ' ἐνυδροῦν δύο, λεπιδωτῶν ἱχθὺν καὶ ὁξύρυνχου ἄλλα δ' ἐστὶν, ἀ τιμῶσι καὶ ἐ ἐαυτοὺς ἔκαστοι, καθάπερ Σαβτίκος πρῶτα καὶ Θηβαῖται, λάτον δὲ τῶν ἐν τῷ Νεῖλῳ τινὰ ἱχθύν Λατοπο-
both their canal and the Lake of Moeris are full of
crocodiles, for the people revere them and abstain
from harming them—the former hold in honour the
ichneumons, which are the deadliest enemies of the
crocodile, as also of the asp; for they destroy, not
only the eggs of the asps, but also the asps themselves,
having armed themselves with a breastplate of mud;
for they first roll themselves in mud, make it dry in
the sun, and then, seizing the asps by either the
head or the tail, drag them down into the river and
kill them; and as for the crocodiles, the ichneumons
lie in wait for them, and when the crocodiles are
basking in the sun with their mouths open the ich-
neumons throw themselves into their open jaws, eat
through their entrails and bellies, and emerge from
their dead bodies. 

40. One comes next to the Cynopolite Nome,
and to Cynopolis, where Anubis is held in honour
and where a form of worship and sacred feeding has
been organised for all dogs. On the far side of the
river lie the city Oxyryynchus and a Nome bearing the
same name. They hold in honour the oxyrynchus and
have a temple sacred to Oxyryynchus, though
the other Aegyptians in common also hold in honour
the oxyrynchus. In fact, certain animals are wor-
shipped by all Aegyptians in common, as, for example,
three land animals, bull and dog and cat, and two
birds, hawk and ibis, and two aquatics, scale-fish and
oxyrynchus, but there are other animals which are
honoured by separate groups independently of the
rest, as, for example, a sheep by the Saitae and also
by the Thebans; a latus, a fish of the Nile, by

* i.e. "sharp-mouthed" (fish). A species of fish like our
pike.
λέται, λύκου τε Δυσκοπολίται, κυνοκέφαλον δε 'Ερμοπολίται, κήθου δε Βασυλώνοι οι κατά Μέμφιν' ἐστι δ' ὁ κήθος το μεν πρόσωπον θοικός σατύρος, τάλλα δε κυνός και ἄρκτου μεταξὺ, γεννᾶται δ' ἐν Αἰθιοπίᾳ ἀετοῦ δε C 813 Θηβαιόν, λέοντα δε Δεοντοπολίται, αἴγα δε και τράγον Μενώνιοι, μυγαλήν δε 'Αθριβίται, ἄλλοι δ' ἄλλο τε τας δ' αἰτίας οὐχ ὁμολογουμέναις λέγουσιν.

41. Ἐξῆς δ' ἐστὶν 'Ερμοπολιτικὴ φυλακή, τηλώνιον τι τῶν ἐκ τῆς Θηβαιδος καταφερομένων ἐντεῦθεν ἄρχη τῶν ἐξκονταστάδων σχοῖνων, ὡς Συνήνης καὶ 'Ελεφαντίνης· εἶτα ἡ Θηβαική φυλακὴ καὶ διώριξε φέρουσα ἐπὶ Τάνυν· εἶτα Δυκῶν πόλεως καὶ 'Αφροδίτης καὶ Πανών πόλεως, λευκουργῶν καὶ λιθουργῶν κατοικία σαλαία.

42. Ἐπειτα Πτολεμαίκη πόλεις, μεγίστη τῶν ἐν τῇ Θηβαΐδε καὶ οὐκ ἔλαττων Μέμφεως, ἠχοῦσα καὶ σύστημα πολυτικῶν ἐν τῇ Ἑλληνικῇ τρόπῳ, ὑπὲρ δὲ ταύτης ἡ 'Αβύδος, ἐν ἃ τὸ Μερνώνιον, βασίλειον θαυμαστῶς κατασκευασμένον ὀλόλυθον ἡ αὐτὴ κατασκευή, ὑπὸ τῶν λαβύρινων ἐφαμεν, οὐ πολλαπλοῦν δὲ καὶ κρήνη ἐν βάθει κειμένη, ὡστε καταβαίνειν εἰς αὐτὴν διὰ κατακαμψθεισῶν ψαλίδων μονολίθων ὑπερβαλλοῦσών τῷ μεγέθει

1 ὀλόλυθον, omitted by Κ.
2 κατακαμψθεισῶν (see Diodorus Siculus 2. 9), Corials, for κατακαμψθεισῶν. For conjectures, see Kramer.

1 i.e. the Aegyptian jackal (Carnis Lupaster).
2 i.e. the dog-faced baboon (Mensas Hypaethrae).
3 See 16. 4. 16 and footnote.
the Latopolitae; a *lycan* by the Lycopolitae; a *cynocephalus* by the Hermopolitae; a *cebus* by the Babylonians who live near Memphis (the *cebus* has a face like a satyr, is between a dog and a bear in other respects, and is bred in Aethiopia); an eagle by the Thebans; a lion by the Leontopolitae; a female and male goat by the Mendesians; a shrew-mouse by the Athribitae, and other animals by other peoples; but the reasons which they give for such worship are not in agreement.

41. One comes next to the Hermopolitic garrison, a kind of toll-station for goods brought down from the Thebaïs; here begins the reckoning of schoeni at sixty stadia, extending as far as Syené and Elephantine; and then to the Thebaïs garrison and the canal that leads to Tanis; and then to Lycopolis and to Aphroditopolis and to Panopolis, an old settlement of linen-workers and stone-workers.

42. Then one comes to the city of Ptolemaïs, which is the largest of the cities in the Thebaïs, is no smaller than Memphis, and has also a form of government modelled on that of the Greeks. Above this city lies Abydos, where is the Memnonium, a royal building, which is a remarkable structure built of solid stone, and of the same workmanship as that which I ascribed to the Labyrinth, though not multiplex; and also a fountain which lies at a great depth, so that one descends to it down vaulted galleries made of monoliths of surpassing size and

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4 *Mus araneus.*

5 See § 24 above, and 11. 11. 5.

καὶ τῇ κατασκευῇ, ἔστι δὲ διώρυξι ἁγουσα ἐπὶ τὸν τόπον ἀπὸ τοῦ μεγάλου ποταμοῦ. περὶ δὲ τὴν διώρυγαν ἀκαθόριν Αἰγυπτίων ἁλασως ἐστὶν ἱερὸν τοῦ Ἀπὸλλωνος. ἐστὶ δὲ ὑπάρξει ποτὲ ἡ Ἀβυδος πόλεως μεγάλη, δευτερεύουσα μετὰ τὰς Θήβας, νυνὶ δὲ ἐστὶ κατοικία μικρά: εἰ δὲ, ὡς φασίν, ὁ Μέμφιος ὑπὸ τῶν Αἰγυπτίων Ἰσμάνθης ἐλέγεται, καὶ ὁ λαβύρινθος Μεμφόνιον ἀν εἰς καὶ τοῦ αὐτοῦ ἔργον, οὕτως καὶ τὰ ἐν 'Αβυδο καὶ τὰ ἐν Θῆβαις καὶ γὰρ ἐκεῖ λέγεται τυχι Μεμφώνα. κατὰ δὲ τὴν Ἀβυδον ἐστὶν ἡ πρώτη αὐτής ἐκ τῶν λεχθεισῶν τριῶν ἐν τῇ Αἰγύπτῳ, διέχουσα ὁδὸν ἡμέρας ἐπὶ ἡμέραν δε ἐπιθέντε ἐκ ἔρημιας, εὐυδρός τε κατοικία καὶ εὔσως καὶ τοῖς ἄλλοις ἱκανή δευτέρα δὴ ἡ κατὰ τὴν Μοῆρδος ἐλέγεται τρίτη δὲ ἡ κατὰ τὸ μαντεῖον τό ἐν 'Αμμώνι καὶ αὐταί δὲ κατοικίαι εἰσὶν ἀξιόλογοι.

43. Πολλὰ δὲ εἰρηκότες περὶ τοῦ 'Αμμώνιος τοσαύτων εἰπεῖν βουλόμεθα, ὅτι τοῖς ἄρχαιοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθολῶ καὶ τὰ χρηστήρια, νυνὶ δὲ ὁλογραφία κατέχει πολλῇ, τῶν Ῥωμαίων ἀρκουμένων τοῖς Σεβύλλης χρησμοῖς καὶ τοῖς Τυρρηνικοῖς θεοπροπείοις διὰ τὰ σπλάγχνα καὶ ὀρνιθείας καὶ διοσχημῶν. διότι καὶ τὸ ἐν 'Αμμώνι σχεδὸν τις ἐκλείπειστι χρηστήριον, πρότερον δὲ ἐτετιμητό. δηλοῦσι δὲ μάλιστα τούτοις ἡ τῶν Ἀλεξάνδρου πράξεως ἀναγράψαντες,

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1 Καταγέφτυς Φ, Ἰμάνθης ΕΠ, Μάρκης ΚΝ (αρ. Ἰμάνθης 17. 1. 37).
2 Μοῦρδος Ε, Μοῦρδος other MSS.
3 διαγραφοῦ, Cornis, for διαγραφοῦ.

1 Spelled "'Imandos" in § 37 above (see footnote there).
workmanship. There is a canal leading to the place from the great river; and in the neighbourhood of the canal is a grove of Aegyptian acacitha, sacred to Apollo. Abydus appears once to have been a great city, second only to Thebes, but it is now only a small settlement. But if, as they say, Mennon is called Ismandes by the Aegyptians, the Labyrinth might also be a Mennonium and a work of the same man who built both the Mennonia in Abydus and those in Thebes; for it is said that there are also some Mennonia in Thebes. Opposite Abydus is the first of the above-mentioned three oases in Libya; it is a seven days' journey distant from Abydus through a desert; and it is a settlement which abounds in water and in wine, and is sufficiently supplied with other things. The second oasis is that in the neighbourhood of the Lake of Moeris; and the third is that in the neighbourhood of the oracle in Ammon; and these, also, are noteworthy settlements.

43. Now that I have already said much about Ammon, I wish to add only this: Among the ancients both divination in general and oracles were held in greater honour, but now great neglect of them prevails, since the Romans are satisfied with the oracles of Sibylla, and with the Tyrrhenian prophecies obtained by means of the entrails of animals, flight of birds, and omens from the sky; and on this account, also, the oracle at Ammon has been almost abandoned, though it was held in honour in earlier times; and this fact is most clearly shown by those who have recorded the deeds of Alexander, since,
προστιθέντες μὲν πολὺ καὶ τὸ τῆς κολακείας εἴδος, ἐμφαίνοντες δὲ τι ἕνεὼς καὶ πίστεως ἄξιον. οἱ Κ 814 γοὺς Καλλισθένης φησὶ τὸν Ἀλεξάνδρου φιλο-
δοξῆς μᾶλλον ἄνελθειν ἐπὶ τὸ χρηστήματι, ἐπειδὴ καὶ Περσέα ἤκουσε ἐπὶ τὸν κοινοτὸ σωθῆμα, γενομένην ὀμβρόν καὶ δυνάμεις καὶ ἄνελθειν ἄνελθειν τὴν ὀδὸν, ἣν τούτων κολακευτικῶς λεγομένων· τοιαύτα δὲ καὶ τὰ ἄξιον γὰρ δὴ τῷ βασιλεῖ τὸν ἱερέα ἐπιτρέψας παρέβλεψεν εἰς τὸν νεόν μετὰ τῆς συνή-
θους στολῆς, τούς δὲ ἄλλους μετενδύσας τὴν ἑσθήτα, ἐξωθεὶς τε τῆς θεματειάς ἀκροάσασθαι πάντας πλὴν Ἀλεξάνδρου, τούτων δ' ένωθεν ἐννοεῖ δὲ 3 οὐχ ὀσπέρ ἐν Δελφοῖς καὶ Βραγχίδαις τὰς ἀποθεσπήσεις διὰ λόγων, ἀλλὰ νεώμασι καὶ συμβόλους τὸ πλέον, ὡς καὶ παρ' Ὀμήρῳ,

ἡ καὶ κυνάγοντι ἐπ' ἄφροτι νεός Κρονίων,

τοῦ προφήτου τοῦ Δία υποκριμαμένου· τούτῳ μέντοι ρήτως εἰπεῖν τοὺς ἀνθρώπον πρὸς τὸν βασιλέα, ὅτι εἰς Δίως ὁδός, προστραγγωδεὶς δὲ τούτου ὁ Καλλισθένης, ὁτι τοῦ Ἀπόλλωνας τὸ ἐν Βραγχίδαις μαντείου ἐκλελοιπότος, εἴ ὦν τὸ ἱερὸν ὑπὸ τῶν Βραγχидῶν σεβολήτο ἐπὶ Ἐρέτοις περισσάτων, ἐκλελοιπών δὲ καὶ τῆς κρήνης, τότε ἢ τα κρήνη ἀνάσχοι καὶ μαντεία πολλὰ ὁι

1 δε τι, the editors, ος 6 4τι, 3 3τι other MSS.
2 δικού DF. 3 3δι, Meineke inserta.
although they add numerous forms of mere flattery, yet they do indicate some things that are worthy of belief. At any rate, Callisthenes says that Alexander conceived a very great ambition to go inland to the oracle, since he had heard that Perseus, as also Heracles, had done so in earlier times; and that he started from Paraeetonium, although the south winds had set in, and forced his way; and that when he lost his way because of the thick dust, he was saved by rainfalls and by the guidance of two crows. But this last assertion is flattery and so are the next: that the priest permitted the king alone to pass into the temple in his usual dress, but the rest changed their clothes; that all heard the oracles from outside except Alexander, but he inside; that the oracular responses were not, as at Delphi and among the Branchidae, given in words, but mostly by nods and tokens, as in Homer; "Cronion spoke and nodded assent with his dark brows" — the prophet having assumed the role of Zeus; that, however, the fellow expressly told the king that he, Alexander, was son of Zeus. And to this statement Callisthenes dramatically adds that, although the oracle of Apollo among the Branchidae had ceased to speak from the time the temple had been robbed by the Branchidae, who sided with the Persians in the time of Xerxes, and although the spring also had ceased to flow, yet at Alexander's arrival the spring began to flow again and that many oracles were carried by the Milesian

1 i.e. at Didyma, near Miletus (14. 1. 5).
2 Ἰλ. 1. 528.
4 Literally, "although Apollo had deserted the oracle among the Branchidae."
5 11. 11. 4.
Μηνισίων πρέσβεις κομίσατεν ἕις Μέμφιν περὶ τῆς ἐκ Διὸς γενέσεως τοῦ Ἀλεξάνδρου καὶ τῆς ἐσομένης περὶ Ἀρβηλαία νέκης καὶ τοῦ Δαρείου ἀναστοῦ καὶ τῶν ἐν Δακεδαίμον πεστερίσμων. περὶ δὲ τῆς εὐγενείας καὶ τῶν ἐν Ἔφυδραιαν Ἀθηναίδα φησίν ἀνεπεισδὲ καὶ γαρ ταύτην ὁμοίως γενέσθαι τῇ παλαιᾷ Σιβύλλῃ τῇ Ἐρυθραίᾳ. τὰ μὲν δὲ τῶν συγγραφέων τοιαύτα.

44. Ἐν δὲ τῇ Ἀθήνῃ τιμῶν τῶν Ὀστίρων ἐν δὲ τῷ ἱερῷ τοῦ Ὀστίρωνος οὐκ ἐξεστὶν οὔτε ὕδων οὔτε άληθῆν οὔτε πραξόν ἀπαρχεῖ θεῷ, καθάπερ τοὺς ἄλλους θεοὺς ἔδοσ. μετὰ δὲ τὴν Ἀθύνθον Διὸς πόλεως ἡ μικρά, εἶτα Τέντυρα πόλεως ἐναύθα δὲ διαφέρουσας παρὰ τοὺς ἄλλους Ἀλγυπτίους οἱ κροκοδείλους ἡτίμωσαν καὶ οἰχιστοὺς τῶν ἀπάντων θηρίων νεομισταί. οἱ μὲν γὰρ ἄλλοι, καὶ περ εἰδότες τὴν κακίαν τοῦ ζῴου, καὶ ὡς ὄλευθον τῷ ἀνθρώπῳ γενείς, σέβονται ὑμών καὶ ἀπέχονται. οὕτως δὲ πάντα τρόπων ἀνιγνεύοντες καὶ ἐκφθείροντες 5 αὐτούς. ἔνιοι δὲ ἄσπερ τοὺς Φύλλους φασὶ τοὺς πρὸς τῇ Κυρηναίᾳ φυσικῇ τινα ἀντιπάθειαν ἔχειν πρὸς τὰ ἐρπετά, οὕτω καὶ τοὺς Τεντυρίτας πρὸς τοὺς κροκοδείλους, ὅστε μηδὲν ὑπ’ αὐτῶν πάσχειν, ἄλλα καὶ κολυμβῶν ἄδειοι καὶ διαπερὰ, ῥυθμίζεις ἄλλον ταρροῦς. εἰς τα τῆς Ἡράμην κομισθεῖσα τοῖς τοῖς 515 κροκοδείλως ἐπιδείκνυσι χάριν συνηκολούθουν οἱ Τεντυρίται· γενομένης τε δεξαμενής καὶ πηγαμάτος τυφός ὑπὲρ μαίας τῶν πλευρῶν, ὅστε τοῖς θηρίοις

1 κομίσατεν, θεωροῦσαν, σου κομισθέντες.
2 a) Mi. inc., b) διαγερίας συ διαγερίας.
3 ἐκφθείροντες δ’, διαφέδεραν other MSS.
ambassadors to Memphis concerning Alexander’s descent from Zeus, his future victory in the neighbourhood of Arbela, the death of Dareius, and the revolutionary attempts in Lacedaemon. And he says that the Erythraean Athena’s also gave out an utterance concerning Alexander’s high descent; for, he adds, this woman was like the ancient Erythraean Sibylla. Such, then, are the accounts of the historians.

44. At Abydos they hold in honour Osiris; and in the temple of Osiris neither singer nor flute-player nor harp-player is permitted to begin the rites in honour of the god, as is the custom in the case of the other gods. After Abydos one comes to the Little Diospolis, and to the city Tentyra, where the people, as compared with the other Egyptians, hold in particular dishonour the crocodile and deem it the most hateful of all animals. For although the others know the malice of the animal and how destructive it is to the human race, still they revere it and abstain from harming it, whereas the Tentyritae track them and destroy them in every way. Some say that, just as there is a kind of natural antipathy between the Psylli near Cyrenaea and reptiles, so there is between the Tentyritae and crocodiles, so that they suffer no injury from them, but even dive in the river without fear and cross over, though no others are bold enough to do so. When the crocodiles were brought to Rome for exhibition, they were attended by the Tentyritae; and when a reservoir and a kind of stage above one of the sides had been made for them, so that they could go out of the

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1 14. 1. 34.
2 On this temple, see Petrie, The Osireion at Abydos.
3 So in § 30 above.
έκβάσει τού θείοτος ἡλιαστήριου εἶναι, ἐκεῖνος ἦσαν οἱ τοτε μὲν ἐξελκοντες διεκτύφρο πρὸς τὸ ἡλιαστήριον, ὡς καὶ ὑπὸ τῶν θεατῶν ὀραθήματι, ἐμβαίνοντες ἁμα εἰς τὸ ὦδερ, τοτε δὲ πάλιν εἰς τὴν δεξαμενήν καταστάντες. τειμώσει δὲ Ἀφροδίτην ὑπίστηθεν δὲ τοῦ νεότης Ἀφροδίτης Ἰσιδόρος ἐστιν ἱερόν· εἶτα τὰ Τυφώνια καλοῦμενα καὶ ἡ εἰς Κοπτόν διώρυξ, πόλιν κοινήν Αὐγουστίων τε καὶ Ἀράβων.

45. Ἐνεπεθέθεν ἐστιν ἱσθμὸς εἰς τὴν Ἑρυθρὰν κατὰ πόλιν Βερενίκην, ἀλέτειον μὲν, τῇ δ' ἐκκαρτήμιον ἱστημοῦ καταγωγὰς ἐπιτηδεύουσα ἔχουσαν. λέγεται δ' ὁ Φιλάδελφος πρῶτος στρατοπέδῳ τεμεῖν τὴν ὀδὸν ταῦτην, ἄνωθεν ὑπὸ, καὶ κατασκευάζεται σταθμοὺς, οὗτος τοῖς ἐμπορίοις ὀδεύουσι· καὶ διὰ τῶν καμήλων, τούτο δὲ πράξει, διὰ τῷ τὴν Ἑρυθρὰν δύσπλοιν εἰναι, καὶ μᾶλλον τοῖς ἐκ τοῦ μυχοῦ πλοίῳμενοις. ἐφάνη δὴ τῇ πείρᾳ πολὺ τὸ χρήσιμον, καὶ νῦν ὁ Ἰνδίκης φόρτος ἀπασ καὶ ὁ Ἀράβιος καὶ του Ἀδιδοποιοῦ ἄρ τῷ Ἀράβιον κόλπον κατακομβῶσει ἔστιν Κοπτὸν φέρονται, καὶ τοῦτο ἐστιν ἐμπορίον τῶν τοιούτων φορτῶν. οὐκ ἀποθετεν δὲ τῆς Βερενίκης ἐστὶ Μυρός ἀρμος, πόλεις ἔχουσα τὸ ναῦσταθμον τῶν πλοίῳμενων, καὶ τὴν Κοπτὸν οὐ πολὺ ἀφετέρχειν ἡ καλουμένη Ἀπόλλωνος πόλις, ὡστε καὶ αἱ διαφέρουσα τοῦ ἱσθμῶν δύο πόλεις ἑκατερωθέν

1 Arrian (Indica 41) likewise uses ὑπέροχος as an adjective, instead of ὑπεροχής. It is so used nowhere else in Strabo apparently; but the clause appears to be a direct quotation from one of Arrian’s sources. Kramer and Meincke reject it as a gloss; Grockurd and O. Müller amend it drastically (see Kramer).

2 φόρτος ἄν χόρει other MSS.
water and have a basking-place in the sun, these men at one time, stepping into the water all together, would drag them in a net to the basking-place, so that they could be seen by the spectators, and at another would pull them down again into the reservoir. They worship Aphrodite; and back of her shrine is a temple of Isis. And then one comes to the Typhonia, as they are called, and to the canal that leads to Coptus, a city common to the Aegyptians and the Arabians.

45. Thence one crosses an isthmus, which extends to the Red Sea, near a city Berenice. The city has no harbour, but on account of the favourable lay of the isthmus has convenient landing-places. It is said that Philadelphus was the first person, by means of an army, to cut this road, which is without water, and to build stations, as though for the travels of merchants on camels, and that he did this because the Red Sea was hard to navigate, particularly for those who set sail from its innermost recess. So the utility of his plan was shown by experience to be great, and now all the Indian merchandise, as well as the Arabian and such of the Aethiopian as is brought down by the Arabian Gulf, is carried to Coptus, which is the emporium for such cargoes. Not far from Berenice lies Myus Hormus,¹ a city containing the naval station for sailors; and not far distant from Coptus lies Apollonopolis,² as it is called, so that on either side there are two cities which form the boundaries of

¹ But the well-known Berenice (now Susakim) was about as far from Myus Hormus (now Kosseir) as from Coptus (now Kench); see footnote 2, next page.
² "City of Apollo"
eiσειν. ἀλλὰ μὲν ἡ Κοττός καὶ ὁ Μυὸς ὄρμος εὐδοκειμεν, καὶ χρώνται τοῖς τύποις τούτοις. πρῶτον μὲν οὖν ἐνυκτοπόρουν πρὸς τὰ ἀστρα βλέ-
pontes οἱ καμηλέμποροι καὶ καθάπερ ἐστι οἱ πλευρίτες ἀδελφοί κοιμέςτες καὶ ὅδερ, μνη 
ναὶ δὲ καὶ ὕδρεια κατεσκευάσαι, ὁδοῦς πολὺ βάθος, καὶ ἐκ τῶν οὐρανῶν, καὶ 
πετανταὶ ὀπτομένας πεποιήσατε. ἦ δὲ ὁδὸς ἐστιν ἡ ἐπτὰ 
ἡμέρῶν. ἐπὶ δὲ τῷ ἱσθμῷ τούτῳ καὶ τὰ τῆς 
σμαράγδου μέταλλα ἄστι, τῶν Ἀράμων ὀρυ-
τῶν ταῖς βαθίσεις τινὰς ὑπονόμους, καὶ ἄλλων λίθων 
pολυτελῶν.

46. Μετὰ δὲ τὴν 'Απόλλωνος πόλιν οἱ Θῆβαι 
(καλεῖται δὲ νῦν Δίὸς πόλεις),

αἰθὰ ἐκατομπυλοὶ εἰσι, διεκάσιοι δὲ ἄν' ἐκάστην 
ἀνέρ έξοικρεότι σοιν ἐποιοῖσι καὶ ὀχεσφείν.

"Ομηρὸς μὲν οὕτω λέγει δὲ καὶ τὸν πλοῦτον-
νόθ' ὡστε Θῆβας

C 816 Λιγυπτίας, δὲ πλεύστα δόμοις ἐνὶ κτήματα 
κεῖται.

καὶ ἄλλοι δὲ τοιαῦτα λέγουσιν, μετρώπολεν τιθέντες 
τῆς Λιγυπτίου ταύτης καὶ νῦν δὲ ἰχνὴ δείκνυται

1 kal káthαρ, omitted by F, kal by Dā.

1 Op. 2. 6. 12.
2 Pliny (6. 20), who speaks only of the route from Coptos 
to Berenice, says that the distance was 257 Roman miles 
and required twelve days, and that one of the watering-
places, Old Hydrouma ("Watering-place"), near Berenice, 
could accommodate 2000 persons. Strabo seems to be 
confused on the subject, since (1) there were two distinct routes;
the isthmus. But now it is Coptus and Myus Hormus 1 that have high repute; and people frequent these places. Now in earlier times the camel-mERCHANTS travelled only by night, looking to the stars for guidance, and, like the mariners, also carried water with them when they travelled; but now they have constructed watering-places, having dug down to a great depth, and, although rain-water is scarce, still they have made cisterns for it. The journey takes six or seven days. 2 On this isthmus are also the mines of smaragdus, 3 where the Arabians dig deep tunnels, I might call them, and of other precious stones.

46. After ApollonopoliS one comes to Thebes 4 (now called Diospolis 5), "Thebes of the hundred gates, whence sally forth two hundred men through each with horses and chariots." 6 So Homer; and he speaks also of its wealth, "even all the revenue of Aegyptian Thebes, where lies in treasure-houses the greatest wealth." And others also say things of this kind, making this city the metropolis of Aegypt. Even now traces of its magnitude are

1 Pliny (37. 17) says that there are no fewer than twelve different kinds of amaragdus, and ranks the Aegyptian as third. The Aegyptian appears to have been a genuine emerald. For an account of the mines, see Encyc. Brit. s.v. "Emerald." 2 Luxor. 3 "City of Zena." 4 Ptolemy 9. 383.
τοῦ μεγέθους αὐτῆς ἐπὶ ὁγδοῆκοντα σταδίους τὸ μῆκος. ἦστι δὲ ἱέραν ἕνεκε τοῦ πολλὰ ἡκραστήριας Καμβύσης, καὶ καθώς συνοικείται, μέρος μέν τε ἐν τῇ Ἀραβίᾳ, ἐν ἦπερ καὶ πόλει, μέρος δὲ τε καὶ ἐν τῇ περαιᾷ, ὅπως τὸ Μεμνώνιον, ἐνεταίρθη δὲ διαίρεσιν κολοσσιών ἀντων μονολίθων ἀλλήλων ἀποτελεῖται, ὅμως σώζεται, τού δὲ ἑτέρου τὰ ἁνὸν μέρη τὰ ἀπὸ τῆς καθέδρας πέπτωκε σεισμοὺ γεγονός, ὡς φασί. ἐπεισεῖται δὲ, διε ἠσαφεῖ καὶ ἠμέραν ἐκάστην ψόφον, ὡς ἐν πληθυντίᾳ μεγάλης ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῇ θρόνῳ καὶ τῇ βάσει μέρους: κἂν δὲ παρὼν ἐπὶ τὸν τόπον μετὰ Γάλλων Αἰλίου καὶ τοῦ πληθείος τῶν συνόντων αὐτῷ φίλων τε καὶ στρατιωτῶν περὶ όραν πρὸς ἡκουσα τοῦ ψόφου, εἰτε δὲ ἀπὸ τῆς βάσεως εἰτε ἀπὸ τοῦ κολοσσοῦ εἰτε ἐπίτηδες τῶν κύκλων καὶ περὶ τὴν βάσειν ἱδρυμένων τινὸς ποιήσαντος τοῦ ψόφου, οὐκ ἄχω διευγενέστατα, διὰ γὰρ τὰ ἄδηλα τῆς αἰτίας τῶν μᾶλλον ἐπέρχεται πιστεύειν ἢ τὸ ἔκ τῶν λίθων οὕτω τεταγμένων ἐκπέμπεσθαι τῶν ἱχνῶν. ὑπὲρ δὲ τοῦ Μεμνώνιον θηκαι βασιλέων ἐν σπηλαιοῖς λατομηταί περὶ τεταράκοντα, θαυμαστῶς κατεσκευασμέναι καὶ ταῖς θείαις ἐπὶ τινών ὀβελίσκων ἀναγραφαί

1 Kramer inserts τά after ήερα; and so the later editors.
2 μέν, Corinna, for δέ.
3 μὲν δὲ τι, Corinna, for μὲν δὲ καὶ Ε, μὲν δὲ ἐστὶ other MSS.; and so the later editors.
4 Omitted by MSS. except EF.
5 Meineke, following conjecture of Zoega (De Une Oblisc. p. 109), which is approved by Kramer and Förbiger, emends Θήκες to Θήκαι.
pointed out, extending as they do for a distance of eighty stadia in length;¹ and there are several temples, but most of these, too, were mutilated by Cambyses;² and now it is only a collection of villages, a part of it being in Arabia, where was the city, and a part on the far side of the river, where was the Memnonium. Here are two colossi, which are near one another and are each made of a single stone; one of them is preserved, but the upper parts of the other, from the seat up, fell when an earthquake took place, so it is said. It is believed that once each day a noise, as of a slight blow, emanates from the part of the latter that remains on the throne and its base; and I too, when I was present at the places with Aelius Gallus and his crowd of associates, both friends and soldiers, heard the noise at about the first hour,³ but whether it came from the base or from the colossus, or whether the noise was made on purpose by one of the men who were standing all round and near to the base, I am unable positively to assert; for on account of the uncertainty of the cause I am induced to believe anything rather than that the sound issued from stones thus fixed. Above the Memnonium, in caves, are tombs of kings, which are stone-hewn, are about forty in number, are marvellously constructed, and are a spectacle worth seeing. And among the tombs,⁴ on some obelisks,⁵ are inscriptions

¹ Diódoros (1. 45) puts the circuit of the city at 140 stadia.
² See § 27 above and 10. 3. 21.
³ i.e. as reckoned from sunrise.
⁴ Perhaps an error for “And at Thebes” (see critical note).
⁵ One of these obelisks, which were erected by Ramesses II, now stands in the “Place de la Concorde” at Paris, a gift to Louis XIV from Mehemet Ali.
δηλαδή τὸν πλοῦτον τῶν τότε βασιλέων καὶ τὴν ἐπικεφαλίαν, ὥστε μέχρι Σκυθῶν καὶ Βακτρίων καὶ Ίνδῶν καὶ τῆς νῦν Ἰονίας διαστάσεως, καὶ φόρων πλῆθος καὶ στρατιάς περὶ ἕκατὸν μυριάδας. λέγονται δὲ καὶ ἀστρονόμοι καὶ φιλοσόφοι μάλιστα οἱ ἐνταῦθα ἱερεῖς: τούτων δὲ ἔστι καὶ τὸ τὰς ἡμέρας μὴ κατὰ σελήνην ἀγείω, ἀλλὰ κατὰ ἥλιον, τῶν τριακονθιμέρους δῶδεκα μῆσιν ἐπαγωγῶν πέντε ἡμέρας κατ᾽ ἐνιαυτὸν ἐκαστὸν εἰς δὲ τὴν ἐκπλήρωσιν τοῦ ὅλου ἐνιαυτοῦ, ἐπιτρέχοντος μορφῇ τῶν τῆς ἡμέρας, περιοδικῶς τῶν συντεθέσεων εἰς ὅλων ἡμερῶν καὶ ὅλων ἐνιαυτῶν τοσοῦτον, ὅσα μόρια τὰ ἐπιτρέχοντα συνελθόντα ποιεῖ ἡμέραν. ἀνατιθέατ' δὲ τῷ Ἑρμῆ πάσαν τὴν τοιαύτην μάλιστα σοφίας τῷ δὲ Διῷ, ὅν μάλιστα τιμῶσιν, εὐθειαστάτη καὶ γένους λαμπροτάτου παρθένου ἱεράτει, ὡς καλοῦσιν οἱ "Ἑλληνες παλλάδας": αὐτὴ δὲ καὶ παλλακεῖα καὶ σώστην οὐς βούλεται, μέχρις ἕως ἡ φυσική γένηται κάθαρσις τοῦ σώματος· μετὰ δὲ τὴν κάθαρσιν δεῖ δοθῆναι πρὸς ἄνδρα· πρὸς δὲ δοθῆναι, πένθος αὐτής ἄγεται μετὰ τὸν τῆς παλλακείας καιρόν.

C 817 47. Μετὰ δὲ Θῆβας Θρακονθῆς πόλεις, ἐν ἣ ὁ 2

1 τοιαυτὴν Σικυών.
2 μάλιστα, after τοιαύτην, is omitted by the editors before Kramer.
3 For παλλάδας Xylander conf. παλλακέας (see Θεσσαλον., s.n. παλλακή).
4 ἄνδρα cf and the editors, ἄνδρας other MSS.

2 i.e. each true "whole day" is 11440 days, and each true "whole year" is 36544, or 3654 days. Hence they formed
which show the wealth of the kings at that time, and also their dominion, as having extended as far as the Scythians and the Bactrians and the Indians and the present Ionia, and the amount of tributes they received, and the size of army they had, about one million men. The priests there are said to have been, for the most part, astronomers and philosophers; and it is due to these priests also that people reckon the days, not by the moon, but by the sun, adding to the twelve months of thirty days each five days each year; and, for the filling out of the whole year, since a fraction of the day runs over and above, they form a period of time from enough whole days, or whole years, to make the fractions that run over and above, when added together, amount to a day.¹ They attribute to Hermes all wisdom of this particular kind; but to Zeus, whom they hold highest in honour, they dedicate a maiden of greatest beauty and most illustrious family (such maidens are called “pallades”² by the Greeks); and she prostitutes herself, and cohabits with whatever men she wishes until the natural cleansing of her body takes place;³ and after her cleansing she is given in marriage to a man; but before she is married, after the time of her prostitution, a rite of mourning is celebrated for her.

47. After Thebes, one comes to a city Hermotheris, a period out of enough of these supernumerary fractions, when added together, to make one day; i.e. they intercalated a day every fourth year; a practice which later passed into the Julian Calendar. Op. § 29 (above) and footnote.

¹ i.e. “virgin-priestesses,” if the text is correct (see critical note). Diodorus Siculus (1. 47. 1) calls these maidens “palladides (i.e. concubines) of Zeus.”

² i.e. until “menstruation.”
τε 'Απόλλων τιμάται καὶ ὁ Ζεὺς· τρέφεται δὲ καὶ ἐνταῦθα βοῦς· ἐπεῖτα Κροκοδείλων πόλις, τιμῶσα τὸ θερίον εἶτα 'Αφροδίτης πόλις καὶ μετὰ ταύτα Λατόπολις, τιμῶσα 'Αθηνᾶν καὶ τῶν λάτων εἶτα Εἰλεύθερας πόλις καὶ ίερον· ἐν δὲ τῇ περαιᾷ Ἰεράκων πόλις, τὸν ίερακα τιμῶσα· εἶτ' 'Απόλλωνος πόλις, καὶ αὐτὴ πολεμοῦσα τοῖς κροκοδείλοις.

48. Ἡ δὲ Συήνη καὶ ἡ Ἐλεφαντίνη, ἡ μὲν ἐπὶ τῶν ὄρων τῆς Λιθιοτίνης καὶ τῆς Αιγύπτου πόλις, ἡ δ' ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νῆσος ἐν ἡμισταδίῳ καὶ ἐν ταύτῃ πόλις ἔχουσα ἱερὸν Κνουβίδος καὶ νειλομέτρου, καθάπερ Μέμφις. ἐστὶ δὲ τὸ νειλομέτρου συνυψαμμὸν λίθῳ ἕτη κατεσκευασμένον ἐπὶ τῇ ὀχθῇ τοῦ Νείλου φρέαρ, ἐν ὧν τὰς ἀναβάσεις τοῦ Νείλου ἁπτόμεναι τὰς μεγάλας τε καὶ ἑλαχίστας καὶ τὰς μέσας. συναναβαίνει γὰρ καὶ συνταπεινοῦται τῷ ποταμῷ τὸ ἐν τῷ φρέατι ύδωρ· εἰςίν εἰς τῷ τοῖς υἱοῖς του φρέατος παραγραφαλ, μέτρα τῶν τελείων καὶ τῶν ἄλλων ἀναβάσεων. ἐπισκοποῦντες οὖν ταύτας διασημοἵνοι τοῖς ἄλλοις, ὅπως εἰδείη· πρὸς πολλοὺς γὰρ ἔσασιν ἐκ τῶν τοιούτων σημείων καὶ τῶν ἡμερῶν τὴν ἐσομένην ἀνάβασιν καὶ προδηλοῦσι· τούτο δὲ καὶ τοῖς γεωργοῖς χρήσιμον τῆς τῶν

1 συνυψαμμὸν λίθῳ, Cassonbon, for συνυψαμμόν; so the later editors.
2 Ε reads μονολίθου instead of μονολίθον.
3 For καὶ τῶν ἡμερῶν Cassonbon conf. καὶ τεκμηρίων ("evidences"); Corais writes καὶ μέτρων ("measures"), Kramer approving.

1 See § 40 above.
where both Apollo and Zeus are worshipped; and there, too, a bull is kept. And then to a City of Crocodiles, which holds in honour that animal. And then to a City of Aphrodite, and, after this, to Latopolis, which holds in honour Athena and the *latus*; and then to a City of Eleithuia and a temple; and on the far side of the river lies a City of Hawks, which holds the hawk in honour; and then to Apolloniospolis, which also carries on war against the crocodiles.

48. As for Syene 4 and Elephanticæ, the former is a city on the borders of Aethiopia and Aegypt, and the latter is an island in the Nile, being situated in front of Syene at a distance of half a stadium, and a city therein which has a temple of Canphis and, like Memphis, a nilometer. The nilometer is a well on the bank of the Nile constructed with close-fitting stones, in which are marks showing the greatest, least, and mean rises of the Nile; for the water in the well rises and lowers with the river. Accordingly, there are marks on the wall of the well, measures of the complete rises and of the others. So when watchers inspect these, they give out word to the rest of the people, so that they may know; for long beforehand they know from such signs and the days what the future rise will be, and reveal it beforehand. This is useful, not only to the farmers with regard to the

1 The goddess of childbirth.
2 The hawk ("hierax"; see § 40 below) was sacred to Apollo, as was the eagle to Zeus (Aristophanes, Birds, 516).
3 Aaaman.
4 Cp. the structure of the sewers at Rome (5. 3. 8).
5 i.e. apparently, from the times of the observations as compared with the readings of the meter (but see critical note).
όδατον ταμείας χάριν καὶ παραχωράτων καὶ
dιωρύγων καὶ ἄλλων τοιούτων, καὶ τοῖς ἤγεμοσι
tῶν προσόδων χάριν· αἱ γὰρ μείζονες ἀναβάσεις
μείζους καὶ τὰς προσόδους ὑπαγορεύουσιν. ἐν δὲ
τῇ Συρίᾳ καὶ τὸ φρέαρ ἔστι τὸ διασημότως τῶν
θερινῶν τροπῶν, ὥστε τῷ τροπικῷ κύκλῳ ὑπά-
κευται οἱ τόποι οὐτοὶ καὶ ποιούσιν ἀσκίουσι τοὺς
γνώμονας κατὰ μεσημβρίαν· ὅπως γὰρ τῶν
ἤμετέρων τόπων, λέγεται δὲ τῶν Ἑλληνικῶν, προβο-
σιν ἐπὶ τὴν μεσημβρίαν ἑνταῦθα πρῶτον ὁ ἡλιος
κατὰ κορυφήν ἢμῖν γένεται καὶ ποιεῖ τοὺς γνώ-
μονας ἀσκίους κατὰ μεσημβρίαν· ἀνάγκη δὲ,
κατὰ κορυφήν ἢμῖν γινομένου, καὶ εἰς τὰ φρέατα
βάλλειν μέχρι τῶν ὦδατος ταῖς αὐγάς, καὶ βαθύ-
tατα ἡ καθευδον γὰρ ἡμεῖς τε ἐσταμένει καὶ
τὰ ὀρύγματα τῶν φρεάτων κατεσκαύασται. εἰς
δὲ ἑνταῦθα τρεῖς σπείραι Ρωμαίων ἱδρυμέναι
φρουρᾶς χάριν.

49. Μικρὸν δ᾽ ὑπὲρ τῆς Ἑλεφαντίνης ἐστὶν ὁ
μικρὸς καταράκτης, ἐφ᾽ ὧν καὶ θέαν τινὰ οἱ
σκαφῆ τοῖς ἤγεμοσιν ἐπιδείκνυται· ὁ μὲν γὰρ
καταράκτης ἐστὶ κατὰ μέσον τῶν ποταμῶν, πε-
τρόδης τῆς ὀρφίας, ἐπίπεδος μὲν ἀνωθεν, ὡστε
δειγμαῖ τῶν ποταμῶν, τελευτάσσει δὲ εἰς κρημνῶν,
καὶ οὐ καταρρήγνυται τὸ ύδατος, ἐκατέρωθεν δὲ
πρὸς τῇ γῇ βείδρου, ὡ μάλιστα καὶ ἀνάπλουν

C 818 ἔχειν ἀναπλεύσαντος σοὶ ταῦτα καταρρέουσιν ἐπὶ
tῶν καταράκτης καὶ ὀδοῦνται μετὰ τῆς σκάφης

1 καὶ, before διῆς, the editors omit.
2 The words καὶ τοποθετοῦν ... μεσημβρίαν are rejected by
Kramer and Meineke.
3 καταράκτης DE, καταράκτης other MSS.; and so in the
succeeding uses of the word.
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water-distribution, embankments, canals, and other things of this kind, but also to the praefects, with regard to the revenues; for the greater rises indicate that the revenues also will be greater. But in Syenē¹ is also the well that marks the summer tropic, for the reason that this region lies under the tropic circle and causes the gnomons to cast no shadow at midday; for if from our region, I mean that of Greece, we proceed towards the south, it is at Syenē that the sun first gets over our heads and causes the gnomons to cast no shadow at midday; and necessarily, when the sun gets over our heads, it also casts its rays into wells as far as the water, even if they are very deep; for we ourselves stand perpendicular to the earth and wells are dug perpendicular to the surface. And here are stationed three cohorts as a guard.

49. A little above Elephantinē is the little cataract, on which the boatmen exhibit a kind of spectacle for the praefects;² for the cataract is at the middle of the river, and is a brow of rock, as it were, which is flat on top, so that it receives the river, but ends in a precipice, down which the water dashes; whereas on either side towards the land there is a stream which generally can even be navigated up-stream. Accordingly, the boatmen, having first sailed up-stream here, drift down to the cataract, are thrust along with the boat over the precipice, and escape

¹ So Pliny (2. 75) and Arrian (Indica, 25. 7); but in reality Syenē was slightly to the north of the tropic, its latitude being 24° 1'. The obliquity of the ecliptic in Eratothenes' time was about 23° 44', in Strabo's time about 23° 42', and to-day is about 23° 27'.
² e.g. Aelius Gallus, whom Strabo accompanied.
ἐπὶ τῶν κρημνῶν καὶ σώζονται σὺν αὐτῇ ἡ ἀπαθεῖς. τοῦ δὲ καταράκτου μικρὸν ἐπάνω τὰς Φειλᾶς εἶναι συμβαίνει, κοινὴ κατοικίαν Αἰδιόπων τε καὶ Αἰγυπτίων, κατεσκευασμένην διήπερ καὶ τὴν Ἐλεφαντινήν καὶ τὸ μέγεθος ἢσυχ, ἠρὰ ἠχουσαν Αἰγυπτία: ὅπου καὶ ὁρευον τιμᾶται, ὃ καλοῦσι μὲν ἱέρακα, οὐδὲν δὲ ὄμοιον ἔμοιον ἐφαίνετο ἔχειν τοῖς παρ' ἥμιν καὶ εἰν Αἰγυπτίων ἱέραξιν, ἀλλὰ καὶ τῷ μεγέθει μεῖζον ἢν καὶ τῇ ποικιλίᾳ πολὺ ἐξηλ-λαγμένων. Αἰδιοπικῶν δὲ ἐφασαν εἶναι, κατείθεν κορίζονται, οὕτως ἐκλήσην καὶ πρότερον. 2 καὶ δὴ καὶ τότε ἐδείχθη ἡμῖν πρὸς ἐκλήσεις διὰ καὶ πόσον.

50. "Ἀθικίας ὃς Φιλᾶς ἐκ Συνήνης ἀπήγγελεν ὁμαλού σφόδρα πεδίου σταδίους ὅμοιο τι ἐκατόν. 3 παρ' οἷν δὲ τὴν ὁδὸν ἠν ιδείν ἐκατέ-ρωθεν πολλάχως, διήπερ ἔρμαία, πέτρον ἠλίθωτον στρογγύλον, λεῖον ἱκάνως, ἑγγὺς σφαιροειδῆς, τοῦ μέλανος καὶ σκληροῦ λίθου, ἐξ οὗ αἱ θυλαὶ γίνονται, ἐπὶ πέτρων κείμενον μείζον καὶ ἐπὶ ἐκεῖνο πάλιν ἄλλον. ἔστε δ' ὅτε αὐτῷ καθ' αὐτοὺς ἐκείνοι οἱ πέτροι ἦν δ' ὁ μὲν μέγιστος τῆς διάμετρον παρὰ σὲ ἐλαττώνος ἡ δώδεκα, ἀπαντες δὲ μεῖζον ἡ ἡμέρας τούτων. διέβηκεν δὲ εἰς τὴν νήσον ἐπὶ πάκτωνος, δ' ὃ πάκτων διὰ σκυ-ταλίδων πεπηγὸς ἐστὶ σκάφους, ὡστε ἐσοκειναί

1 οὔτε B, αὐταῖς other MSS.
2 καὶ πρότερον is omitted by F.
3 For ἐκατόν (p') Groskurd reads πενήντα (p').

1 Probably an error for "fifty," as Groskurd suggests (see critical note).
unharmed, boat and all. A little above the cataract lies Philae, a common settlement of Aethiopians and Aegyptians, which is built like Elephantine and is equal to it in size; and it has Aegyptian temples. Here, also, a bird is held in honour, which they call a hawk, though to me it appeared to be in no respect like the hawks in our country and in Aegypt, but was both greater in size and far different in the varied colouring of its plumage. They said that it was an Aethiopian bird, and that another was brought from Aethiopia whenever the one at hand died, or before. And in fact the bird shown to us at the time mentioned was nearly dead because of disease.

50. We went to Philae from Syenë by wagon through an exceedingly level plain—a distance all told of about one hundred² stadia. Along the whole road on either side one could see in many places a stone like our Hermæ;² it was huge, round, quite smooth, nearly sphere-shaped, and consisted of the black, hard stone from which mortars are made—a smaller stone lying on a larger, and on that stone again another.² Sometimes, however, it was only a single stone; and the largest was in diameter no less than twelve feet, though one and all were larger than half this measure. We crossed to the island on a paelon. The paelon is a small boat constructed of withes, so that it resembles woven-work;

² i.e. quadrangular pillars surmounted by a head or bust of Hermes, which were used as sign-posts or boundary-marks.
³ Pocock (Travels in Egypt, in Pinkerton’s Voyages and Travels, Vol. XV, p. 205), who saw some of these stones, says that they were rocks of red granite which had turned blackish on the outside: “a rock standing up like a pillar, and a large rock on it, hieroglyphics being cut on some of them.”
diaploikovn estwtes δ' en othate h kai sasivoun
ti proskathomenoi radios epereiawthmen, dedi-
øtes ματην apionwn gær estin, an mi tis
uphergmou poush th to porbmeon.

51. Kav 'olh en de tân Aipnupto ton fowl'kou
aghenvos dntos kai ekfereontos karpon ouk
eubwtoin en tois peri th Delti topos kai peri
thn 'Alepaindreian, o en tη Thbaide fowl
eristos tor ton alloan fwsai. thaurmazi thn
en, pws taivto klma oikowtes th 'Ioudia
kai 'moro ois peri th Delti kai th thn 'Alepain-
dreian, tespoten diallaptosin, ekeivhs pror
allos fowl'kai ton karwodn geunosth, ou
poly krepontai tois Babelwioin, deitōs δ'
estin δ te en tη Thbaide kai δ en tη 'Ioudia,
d te allos kai o karwotos, eklymperos δ' o
Thbaikos, allia th geussei eoustomwteros. δsai
de kai nhsoi h malosta ekferevsa ton eristos,
megisth telpusa prosoiioi tois nhgmwsi
basiilik thar h, idwthi δ' ou meth, kai vwh
thn nhgmówn esti.

52. Polla δ' Hrodotos te kai alloi flvanw-
swn, oster molos h rybmov h 'idwma ti th
O 819 logh thn teraetein proufeventes skiw
kai th 'Elefainth, plevoun δ' eisai, taws plhgas
tou Neilo einais, kai bados axwsson echei tois
poron kat' toutoi tois topos. nhsois δ' o Neilos
katepamvenas echei pantollas, taws men kallw-
toména olas en tais anabastesei, taws δ' ek

1 mes read od before dediøtes.
2 mατην EF, omitted by other MSS.
and though standing in water or seated on small boards, we crossed easily, being afraid without cause, for there is no danger unless the ferry-boat is overladen.

51. Throughout the whole of Aegypt the palm tree is not of a good species; and in the region of the Delta and Alexandria it produces fruit that is not good to eat; but the palm tree in the Thebaïs is better than any of the rest. Now it is a thing worth marveling at, that a country which is in the same latitude as Judaea and borders on it, I mean the country round the Delta and Alexandria, differs so much, since Judaea, in addition to another palm, produces also the caryotic, which is somewhat better than the Babylonian. There are two kinds in the Thebaïs as well as in Judaea, both the caryotic and the other; and the Thebaïc date is harder, but more agreeable to the taste. There is also an island which is particularly productive of the best date, yielding a very large revenue for the praefects; for it used to be a royal possession, and no private individual shared in it, but it now belongs to the praefects.

52. Both Herodotus and others talk much nonsense, adding to their account marvellous tales, to give it, as it were, a kind of tune or rhythm or relish; as, for example, the assertion that the sources of the Nile are in the neighbourhood of the islands near Syene and Elephantine (of which there are several), and that at this place its channel has a bottomless depth. The Nile has very many islands scattered along its course, of which some are wholly covered at its risings and others only partly; but

1 2. 29.
μέρους, ἐποχετεύεται δὲ τοῖς κοχλίαις τὰ λίκν ἔξαλα.

53. Ἡν μὲν οὖν ἡ Ἀλυπτος εἱρμική τὸ πλέον ἐξ ἀρχῆς διὰ τὸ αὐτάρκες τῆς χώρας καὶ τὸ δυσεύζοβολον τοῖς ἐξοδεύει, ἀπὸ μὲν τῶν ἄρκτων ἀλμένη παραλία καὶ πελάγει τῷ Ἀλυπτῷ φορομομένη, ἀπὸ δὲ τῆς ἐκ τῆς ἀπόφησας ἐρήμως ὀρει, τοῖς τε Δικυκόις καὶ τοῖς Ἀραβίοις, ὅσπερ ἐφαμεν· λαυτὰ δὲ τὰ πρὸς νότον Ἀργολικάτως καὶ Βλάμμασις καὶ Νοῦβαι καὶ Μεγιβαροὶ οἱ ὑπὲρ Συθῆνης Αἰλιῶτης· εἰσὶ δὲ οὕτως νομάτες καὶ οὐ πολλοὶ οὔτε μάχιμοι, δοκοῦντες δὲ τοῖς πάλαι διὰ τὸ λτρτρικός ἀφυλάκτως ἐπετίθετοι πολλάκις· οἱ δὲ πρὸς μεσημβρίαν καὶ Μερόην ἀνήκοντες Αἰλιῶται, οὔτε οὕτως πολλοί οὕτε ἐν συντροφῇ, ἀτε ποταμίαν μακρὰν στερήν καὶ σκολιῶν οἰκοῦντες, οὐκ προείπομεν οὔτε παρεικασχόμενοι καλῶς οὕτε πρὸς πόλεμον οὕτε πρὸς τὸν ἄλλον βίον. καὶ νῦν δὲ διάκειται παραπλησίως ἡ χώρα πᾶσα· σημεῖων δὲ· τρισὶ γούν σπέρων, οὐδὲ ταύταις ἐντελέσι, ἰκανῶς ὑπὸ τῶν Ρωμαίων ἡ χώρα φοροῖται τολμήσατο δὲ τοῖς Αἰλιῶις ἐπιθέται καυχόντες τῇ χώρᾳ συνέπεσε τῇ σφετέρᾳ. καὶ αἱ λαυταὶ δὲ δυνάμεις αἱ ἐν Ἀλυπτῶν οὕτως τοσαῦτα τινὲς εἰσὶν οὕτε ἀδρόνες ἐχρήσαντο οὕδ᾽ ἀπαξ Ῥωμαίον οὐ γὰρ εἴσαι οὕτοι Αἰλιῶι πολέμωσαν, καὶ περὶ δινεῖ παραληθεῖς, οὕτε τὰ περίζ ἐθνος. Γάλλος μὲν οἴκος Κορυφίλλος, τὸ πρῶτος κατασταθεὶς ἐπαρχος

1 Cp. § 30 above.
2 Cp. § 4 above.
3 See §§ 3 and 4 above.
the exceedingly high parts of the latter are irrigated by means of screws.¹

53. Now Aegypt was generally inclined to peace from the outset, because of the self-sufficiency of the country and of the difficulty of invasion by outsiders, being protected on the north by a harbourless coast and by the Aegyptian Sea, and on the east and west by the desert mountains of Libya and Arabia, as I have said;² and the remaining parts, those towards the south, are inhabited by Troglodytes, Blemmyes, Nubae, and Megabari, those Aethiopians who live above Syene. These are nomads, and not numerous, or warlike either, though they were thought to be so by the ancients, because often, like brigands, they would attack defenceless persons. As for those Aethiopians who extend towards the south and Meroë, they are not numerous either, nor do they collect in one mass, inasmuch as they inhabit a long, narrow, and winding stretch of river-land, such as I have described before;³ neither are they well equipped either for warfare or for any other kind of life. And now, too, the whole of the country is similarly disposed to peace. And the following is a sign of the fact: the country is sufficiently guarded by the Romans with only three cohorts, and even these are not complete; and when the Aethiopians dared to make an attack upon them, they imperilled their own country. The remaining Roman forces in Aegypt are hardly as large as these, nor have the Romans used them collectively even once; for neither are the Aegyptians themselves warriors, although they are very numerous, nor are the surrounding tribes. Cornelius Gallus, the first man appointed præfect of the country by Caesar, attacked
τῆς χώρας ὑπὸ Καίσαρος, τὴν τε Ἦρων πῶλον ἀποστάσεως ἐπελθὼν δὲ ὁλίγων εἰλε, στάσει τε γενηθείσαν ἐν τῇ Θηβαίδι διὰ τοὺς φόρους ἐν βραχείᾳ κατέλυσε. Πετρώνιος τε ὑστερον τοῦ Ἀλεξανδρέων πλήθους τοσούτων μυριάδων ὀρμήσαντος ἐπὶ αὐτῶν μετὰ λίθων βολή, αὐτοῖς τοῖς περὶ ἑαυτὸν στρατιώταις ἀντέχει, καὶ διαφθείρας τινὰς αὐτῶν τοὺς λαοὺς ἐπαυσε. Γάλλος τε Άλλιος μέρες τῆς ἐν Ἀιγύπτῳ φρουρᾶς εἰς τὴν Ἄραβια άμβατον ἐφηται, τίνα τρόπον ἐξήλθηνε τοὺς ἀνδρῶπους ἀπολέμουσας ὅντας· εἰ δὲ μὴ οἱ Συλλαίοις αὐτὸν προσέδουν, κἂν κατεστρέφατο τὴν Ειδαλμονα πᾶσαν.

Ο 820 ὅτε Ἐπεδῆ δὲ οἱ Ἀθηναῖοι, καταφρονήσαντες τῷ μέρος τῆς ἐν Αιγύπτῳ δυνάμεως ἀπεσπάσθαι μετὰ Γάλλου Λιλίου πολεμόμυντος πρὸς τούς Ἀραβαίς, ἐπῆλθον τῇ Θηβαίδι καὶ τῇ φρουρᾷ τῶν τριῶν στειρῶν τῶν κατὰ Συήνην καὶ έλάντες ἰδίας τὴν τῇ Συήνην καὶ τὴν Ἐλεφαντίνην καὶ Φίλας εἰς ἐφόδου διὰ τὸ αἰφνίδιον καὶ ἐξηνδραποδίσαντο, ἀνέσπασαν δὲ καὶ τοὺς Καίσαρος ἀνδριάντας· ἐπελθὼν δὲ ἐλάττωσεν ῥυμόις πεξοίς Πετρώνιος, ἐπιτέθη καὶ ὑπακοής πρὸς ἀνδρας προσμυρίους, πρὸδον μὲν ἡμάγκασεν ἀναφυγεῖν αὐτοὺς εἰς Ψέλχων, πόλιν Αἰθιοπίκην, καὶ προσβεβιάσεται τὰ τε ληφθάντα ἀπαιτῶν καὶ τὰς αἰτίας, δι' ἅς ἦρξαν πολέμου· λεγόντων δ', ὡς ἀδικοίτω ὑπὸ τῶν νομάρχων, ἀλλ' αὐξ ἐφε τοῦτον ἡγεμόνας εἶναι τῆς χώρας, ἀλλὰ Καίσαρα· αἰτησαμένων δ' ἡμέρας τρεῖς εἰς

1 ἐπῆλθον, Coriol, for ἐπεδῆ...
Heroönpolis, which had revolted, and took it with only a few soldiers, and in only a short time broke up a sedition which had taken place in the Thebais on account of the tributes. And at a later time Petronius, when all that countless multitude of Alexandrians rushed to attack him with a throwing of stones, held out against them with merely his own body-guard, and after killing some of them put a stop to the rest. And I have already stated how Aelius Gallus, when he invaded Arabia with a part of the guard stationed in Aegypt, discovered that the people were unwarlike; indeed, if Syllaæus had not betrayed him, he would even have subdued the whole of Arabia Felix.

54. But the Aethiopians, emboldened by the fact that a part of the Roman force in Aegypt had been drawn away with Aelius Gallus when he was carrying on war against the Arabians, attacked the Thebais and the garrison of the three cohorts at Syenê, and by an unexpected onset took Syenê and Elephantinæ and Philæ, and enslaved the inhabitants, and also pulled down the statues of Caesar. But Petronius, setting out with less than ten thousand infantry and eight hundred cavalry against thirty thousand men, first forced them to flee back to Pselchis, an Aethiopian city, and sent ambassadors to demand what they had taken, as also to ask the reasons why they had begun war; and when they said that they had been wronged by the Nomarchs, he replied that these were not rulers of the country, but Caesar; and when they had requested three days for deliberation.

1 10. 4. 23. 2 "Nome-rulers."

ομοδρυχαι, ομοδρυχαί other MSS.
βουλήν καὶ μηδέν, διόν ἐχοῦσα, ποιοῦντων, προσβαλὼν ἡμάγκασε προελθέων εἰς μάχην, ταχὺ δὲ τροπὴν ἔποιησε, συντεταγμένων τε κακῶς καὶ ὀπλισμένων μεγάλους γάρ εἶχον θυρεούς, καὶ τούτους ὄμοιοί τε, ἀμυντήρια δὲ πελέκεις, οἱ δὲ κοντούς, οἱ δὲ καὶ ἔφη. τινὲς μὲν σὺν εἰς τὴν πόλιν συνηλάθησαν, οἱ δ' εἰς τὴν ἐρημίαν ἔφυγαν, τενὰς δὲ νῆσος πλησίον ὑπεδέξατο ἐμβάντας 1 εἰς τὸν πόρον, οὐ γὰρ πολλαὶ ἦσαν ἐνταῦθα οἱ προκό- δελιοι διὰ τῶν ῥοῶν. τούτων δ' ἦσαν καὶ οἱ τῆς βασιλείας στρατηγοὶ τῆς Κανδάκης, ὡς καθ' ἡμᾶς ἦρξε τῶν Ἀθηναίων, ἄνδρες τις γυνὴ γεννημονέα τὸν ἐτερον τῶν ὀφθαλμῶν τούτους τε δὴ ζωγρία λαμβάνει ἀπαντάς, ἐπιπλεύσας σχεδός τοις καὶ ναυσί, καὶ καταπέμπει παρα- χορήμα εἰς Ἀλεξάνδρεαν, ἐπελθὼν τοῖς τὴν Ψέλχων αἰρεῖ. προσαρθημουμένου δὲ τούς δαλώσας τοῦ πλῆθους τῶν πεσόντων ἐν τῇ μάχῃ, τοὺς συσβέν- ταις διόγους παράπασι γενέσθαι συνέβην. ἐκ δὲ Ψέλχων ἦκεν εἰς Πρῆμιμον, ἄρμαν πόλιν, διελθὼν τοὺς θίνας, ἐν οἷς ὁ Καμβύσου κατεχόμεθα στρατός ἐμπεσόντος ἀνέμου, προσβαλὼν δὲ ἐς ἐφόδου τὸ φροῦρον αἰρεῖ, καὶ μετὰ ταύτα ἄρμησεν ἐπὶ Ναπάτων τούτο δ' ἦν τὸ βασιλείαν τῆς Κανδάκης, καὶ ἦν ἐνταῦθα ὡς αὐτῆς. καὶ αὐτῇ δ' ἐν τοις πλΗσίον ἱδρυτο χωρίς, πρεσ- βευσμένης δὲ περὶ φιλίας καὶ ἀποδούσης τοῦς ἐκ Συμήνης αἰχμαλώτους καὶ τοὺς ἀνδριάντας, ἐπελθὼν λαμβάνει καὶ τὰ Νάπατα, φυγόντος τοῦ παιδός, καὶ κατασκάπτει ἐξανδραποδίσα-

1 For ἐμβάντας, Jones conj. ἐμβάντας.
tion, but did nothing they should have done, he made an attack and forced them to come forth to battle; and he quickly turned them to flight, since they were badly marshalled and badly armed; for they had large oblong shields, and those too made of raw ox-hide, and as weapons some had only axes, others pikes, and others swords. Now some were driven together into the city, others fled into the desert, and others found refuge on a neighbouring island, having waded\(^1\) into the channel, for on account of the current the crocodiles were not numerous there. Among these fugitives were the generals of Queen Candace, who was ruler of the Aethiopians in my time—a masculine sort of woman, and blind in one eye. These, one and all, he captured alive, having sailed after them in both rafts and ships, and he sent them forthwith down to Alexandria; and he also attacked Pselchis and captured it; and if the multitude of those who fell in the battle be added to the number of the captives, those who escaped must have been altogether few in number. From Pselchis he went to Premnis, a fortified city, after passing through the sand-dunes, where the army of Cambyses was overwhelmed when a wind-storm struck them; and having made an attack, he took the fortress at the first onset. After this he set out for Napata. This was the royal residence of Candace; and her son was there, and she herself was residing at a place near by. But though she sent ambassadors to treat for friendship and offered to give back the captives and the statues brought from Syenë, Petronius attacked and captured Napata too, from which her son had fled, and rased it to the

\(^1\) See critical note.
μενος δ' ἀναστρέφει πάλιν εἰς τούτους μετὰ τῶν λαφύρων, δύσοδα κρίνας τὰ προσωτέρω. τὴν δὲ Πρήμενος τεκνίσας βέλτιον, φρουρᾶν ἐμβαλὼν καὶ τροφὴν δυνεῖν ἐνιαυτῷ πετρακοσίους ἀνθράκες, ἀπήρει εἰς Ἀλεξάνδρειαν. καὶ τῶν αἰχμαλώτων Κ 821 τοὺς μὲν ἔλαφυροπόλησε, χείλιοι δὲ Καίσαρι ἐπεμένει νεαστὶ ἐκ Καυτάβρων ἦκαντε, τοὺς δὲ νόσοι διεχρήσαντο. ἐν τούτῳ μυριάς Καρδάκη πολλάς ἐπὶ τὴν φρουράν ἐπῆλθεν. Πετρόνιος δ' ἐξεβοήθησε καὶ φθάνει προσελθὼν εἰς τὸ φρούριον, καὶ πλείονοι παρασκευαῖς ἔξασφαλισάμενοι τὸν τόπον, προσβευσάμενοι, ἐκέλευσαν ὅτι Καίσαρ προσβεβέθησαν· οὐκ εἰδέναι δὲ φασκόντων, ὅστις εἰς Καίσαρ καὶ ὅπῃ βαδιστέοι εἰς παρ' αὐτῶν, ἔδωκεν τοὺς παραπέμψωντας καὶ ἥκου εἰς Ἀλεξάνδρας ἐνετέθη τοῦ Καίσαρος ἁυτοῦ καὶ μέλλοντος εἰς Συρίαν ἐνετείθη προΐεναι, Τιβέριοι πρὸς Ἀρμένων στέλλοντος. πάντων δὲ τυχόντων, ὅπως ἔδεων, ἀφηκεν αὐτοῖς καὶ τοὺς φόρους, οὐδὲ ἐπέστησε.

II

1. Πολλὰ δ' εἴρηται περὶ τῶν Αἰθιοπικῶν ἐν τοῖς πρότερον, ὡστε συμπεριλαμβανέωμεν ἃν εἰς τὴν Ἀιγύπτου καὶ τὰ τούτων. ὡς δ' εἰπείς, τὰ ἄκρα τῆς οἰκουμένης τὰ παρακέιμενα τῇ δυσκράτῳ καὶ ἀοικήτω διὰ καῦμα ἡ γῆ ψύχοις ἀνάγηκτος ἀποτεῦγματα εἶναι τῆς ὑποτάτου καὶ ἐλαπτώματα· ταῦτα δ'
ground; and having enslaved its inhabitants, he turned back again with the booty, having decided that the regions farther on would be hard to traverse. But he fortified Premnis better, threw in a garrison and food for four hundred men for two years, and set out for Alexandria. As for the captives, he sold some of them as booty, and sent one thousand to Caesar, who had recently returned from Cantabria; and the others died of diseases. Meantime Candace marched against the garrison with many thousands of men, but Petronius set out to its assistance and arrived at the fortress first; and when he had made the place thoroughly secure by sundry devices, ambassadors came, but he made them go to Caesar; and when they asserted that they did not know who Caesar was or where they should have to go to find him, he gave them escorts; and they went to Samos, since Caesar was there and intended to proceed to Syria from there, after despatching Tiberius to Armenia. And when the ambassadors had obtained everything they pled for, he even remitted the tributes which he had imposed.

II

1. In the earlier parts of my work I have already said many things about the Aethiopian\(^1\) tribes, so that the description of their country may be said to be included with that of Aegypt. In general, the extremities of the inhabited world, which lie alongside the part of the earth that is not temperate and habitable, because of heat or cold, must needs be defective and inferior to the temperate part;

\(^1\) See Index, s.v. "Aethiopians."
ἐκ τῶν βίων δήλα καὶ τῆς πρὸς τὰς χρείας τὰς ἀνθρωπικὰς ἀπορίας. κακοβιοί τε δὴ καὶ γυμνητές εἰσι τὰ πολλὰ καὶ νομάδες: τά τε βοσκήματα αὐτοῖς ἐστὶ μικρά, πρόβατα καὶ αἶγες καὶ βόσκειν καὶ κύνες μικροί, πτηχεῖς 1 δὲ καὶ μάχμων, τάχα δὲ καὶ τοὺς Πυγμαίους ἀπὸ τῆς τοῦτον μικροφυίαν ὑπενόησαν καὶ ἀνέπλασαν: ἐσφραγίζοντας μὲν γὰρ οὐδὲς ἐξερεύναται τῶν πίστεως ἄξιων ἄνδρῶν.

2. Ζώσι τ' ἀπὸ κένχρου καὶ κρυθῆς, ἀφ' ἰδίων καὶ ποτὸν αὐτοὺς ἐστιν ἀντὶ ἠλαίου δὲ 2 Βοῦτυρον καὶ στέαρ οὐδὲ ἀκρόδρυνα ἔχουσι πληθύς φωτικοὶ δληγόν ἐν κήποις βασιλείους· ἐνοί δὲ καὶ πόλεις συνόνται καὶ κλώνας ἀπαλοὺς καὶ λωτοὺς καὶ καλάμους ἰδέας· κράσι ἐδὲ χρύται καὶ αἴματι καὶ γαλακτί καὶ τυρφ. σέβονται δὲ ὁς θεοῖ τοὺς βασιλέας, κατακλείστους ὅταν καὶ οἰκουροῦσ τὸ πλέον. ἔστι δὲ τὸ μέγιστον αὐτοῖς βασιλείαν ἡ Μερώη, πόλεις ὁμόνυμος τῇ νήσῳ. τήν δὲ νῆσον θυρεοειδή φασι τὸ σχῆμα, τὸ τε μέγεθος τάχα πρὸς ὑπερβολὴν εἰρήνη μήκος μὲν δὲν τρισχιλίων σταδίων, εὑρὼς δὲ χίλιων. ἔχει δ' ἡ νῆσος 3 συχνὰ καὶ ὄρη καὶ δάση μεγάλα· οἴκους δ' οἱ μὲν νομάδες, οἱ δὲ θηρευτικοί, οἱ δὲ γεωργοὶ ἐστὶ δὲ καὶ χαλκωρυχεῖα καὶ σιδηροφυεῖα καὶ χρυσεῖα καὶ λίθων γένη πολυτελῶν· περιέχεται δ' ἀπὸ μὲν τῆς Δεβίνης θείοι μεγάλοις, ἀπὸ δὲ τῆς Ἀραβίας κρήμνους συνεχέσιν, ἀνώθεν δ' ἐκ νότου

1 ταχεῖς Ες, perhaps rightly.
2 The MSS. read ποτὸν πολιούχων αὐτοῖς ἄστιν ἠλαίου δὲ κατ' ὑπερβολὴν εἰρήνη μὴν δὲν τρισχιλίων σταδίων, εὑρὼς δὲ χίλιων. ἔχει δ' ἡ νῆσος συχνὰ καὶ ὄρη καὶ δάση μεγάλα· οἴκους δ' οἱ μὲν νομάδες, οἱ δὲ θηρευτικοί, οἱ δὲ γεωργοὶ ἐστὶ δὲ καὶ χαλκωρυχεῖα καὶ σιδηροφυεῖα καὶ χρυσεῖα καὶ λίθων γένη πολυτελῶν· περιέχεται δ' ἀπὸ μὲν τῆς Δεβίνης θείοι μεγάλοις, ἀπὸ δὲ τῆς Ἀραβίας κρήμνους συνεχέσιν, ἀνώθεν δ' ἐκ νότου

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and this is clear from the modes of life of the inhabitants and from their lack of human necessities. They indeed live a hard life, go almost naked, and are nomads; and their domestic animals—sheep, goats, and cattle—are small; and their dogs are small though rough\(^1\) and pugnacious. And perhaps it is from the natural smallness of the people that men have conceived of Pygmies and fabricated them; for no man worthy of belief professes to have seen them.

2. The Aethiopians live on millet and barley, from which they also make a drink; but instead of olive-oil they have butter and tallow. Neither do they have fruit trees, except a few date-palms in the royal gardens. But some use grass as food, as also tender twigs, lotus, and reed-roots; and they use meats, blood, milk, and cheese. They reverence as gods their kings, who generally stay shut up at home. Their greatest royal seat is Meroë, a city bearing the same name as the island. The island is said to be like an oblong shield in shape. Its size has perhaps been exaggerated; about three thousand stadia in length and one thousand in breadth. The island has both numerous mountains and large thickets; it is inhabited partly by nomads, partly by hunters, and partly by farmers; and it has mines of copper, iron, gold, and different kinds\(^2\) of precious stones. It is bounded on the Libyan side by large sand-dunes, and on the Arabian side by continuous

\(^1\) Possibly an error for "swift" (see critical note).

\(^2\) Diodorus Siculus (1, 33) says "all kinds of precious stones."
ταῖς συμβαλλαίς τῶν ποταμῶν, τοῦ τε 'Ασταβόρα
C 822 καὶ τοῦ 'Αστάποδος καὶ τοῦ 'Αστασάβαοι πρὸς
ἀρκετοῦ δ' ἡ ἐφεξῆς βύσις τοῦ Νείλου καὶ μέχρι
Ἀγύπτου κατὰ τὴν λευκίαν πρότερον συκολιώ-
τητα τοῦ ποταμοῦ. ἐν δὲ ταῖς πόλεσιν αἱ οἰκίσεις
ἐκ φοινικών σχέξεων διαπλακομένων ἢ πλεύσων,
ἀρκετοὶ δὲ ἄλλοι, καθαρότερον ἐν τοῖς Ἀραγως· πλεο-
νάζει δὲ τῶν φυτῶν οἱ τοῖς φοινικῇ καὶ ἡ περσιαία
καὶ ὁ ἐβεβοῦς καὶ ἡ κερατία. 3 θῆρα δὲ καὶ ἐλεφάν-
των ἐστὶ καὶ λεώνων καὶ παρθαλέων· εἰσὶ δὲ καὶ
δράκοντες οἱ ἐθεαντομαχοῦν καὶ ἄλλα θηρία
πλεύσει κατασφείγει γαρ ἁπτὸ τῶν ἔμπυοντέρων
καὶ αὐχμηροτέρων ἐπὶ τὰ ὄρη καὶ ἐλώδη.
3. Ὑπέρκειται δὲ τῆς Μεροθῆς ἡ Ψεβώ, ἱμνή
μεγάλη νῆσον ἔχουσα οἰκουμένην ικανής, συμ-
βαλεῖ δὲ τοῦ Νείλου τὴν μὲν δυσμικὴν παραπο-
ταμίαν ἐχόντων τῶν Λιβύων, τὴν δὲ πέραν
Αἰδίοπων, παρὰ μέρος αὐτῶν τὴν ἐπικράτειαν εἶναι
τῶν νῆσων καὶ τῆς ποταμίας, ἐξελαφομένων τῶν
ἔτερων καὶ παραχωροῦντων τοῖς κρέασσεις γενο-
μένοις. χρῶνται δὲ καὶ τῶν Αἰδίοπος τετρα-
πήχεις ξυλίνως πεπυρακτωμέναι· ὅπλισοι
dὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκουνται
tὸ κέλευ τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι
δ' εἰσίν, ἐρέαν οὐκ ἔχοντες, τῶν προβάτων
αἰγοτριχοῦντων· οἱ δὲ γυμνήτες εἰσίν, οἱ καὶ 5

1 Ἀσταβόρα Φ, Ἀσταβόρα other MSS.
2 διαπλακομένων, Groskurd, for διαπλακομέναι, after which
most read kai τοῖς ἢ πλεύσων, other MSS. τοῖς ἢ πλεύσων.
Jones, following Kramer and O. Müller, ejuits τοῖς.
3 καὶ ἡ κερατία μονα, καὶ κεράτια other MSS.
4 On a conjectural omission here, see O. Müller, Ind. Var.
Lect. p. 1042.
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precipices, and above, on the south, by the confluences of the three rivers—the Astaboras, and the Astapus and the Astasobas\(^1\)—and on the north by the next course of the Nile, which extends to Aegypt along the aforesaid windings of the river. In the cities the dwellings are made of split pieces of palm-wood woven together, or of brick. And they have quarried salt, as do the Arabians. And, among the plants, the palm, the psera,\(^2\) the ebony, and the ceralia\(^3\) are found in abundance. And they have, not only elephants to hunt, but also lions and leopards. They also have serpents, the elephant-fighters, as also many other wild animals; for the animals flee for refuge from the hotter and more arid regions to those that are watery and marshy.

3. Above Meroë lies Psebo, a large lake containing an island that is rather well settled. And since the Libyans hold the land on the western side of the Nile and the Aethiopians that on the opposite side, it comes to pass that they take turns in dominating the islands and the river-land, one of the two being driven out and yielding place to those who have proved stronger. The Aethiopians also use bows, which are four cubits long, are made of wood, and are hardened by fire; and they arm the women also, most of whom have a copper ring through the lip; and they wear sheep-skins, since they have no wool, their sheep having hair like that of goats; and some go naked, or wear round their loins small sheep-

\(^1\) Cp. 17. 1. 2.

\(^2\) This tree is carefully described by Pliny (N. H., 13. 17).

\(^3\) The carob or locust-tree.

\(^6\) of καλ βαζ, 4 καλ other MSS., perhaps rightly.
περιέχονται μικρά κώδια ἃ τρίχινα πλέγματα εἰνύφη. Θεὸν δὲ νομίζουσι τὸν μὲν ἀδάνατον, τοῦτον δὲ εἶναι τὸν αἰτίον τῶν πάντων, τῶν δὲ θυτῶν, ἀνώνυμον τινα καὶ οὐ σαφῆ. ὡς δὲ ἐπὶ τὸ πολὺ τοὺς ἐνεργείτας καὶ βασιλικοὺς θεῶς νομίζουσι, καὶ τούτων τοὺς μὲν βασιλέας κοινοὺς ἀπάντων σωτῆρας καὶ φύλακας, τοὺς δὲ ἱδιώτας ἑϊδὼς τοῖς εὐ παθοῦσιν ἀστὶ αὐτῶν. τῶν δὲ πρὸς τῇ διακεκαμένῃ τινὶ καὶ ἄθεοι νομίζονται, οὕς γε καὶ τὸν ἥλιον φασιν ἐχθαρέεοι καὶ κακῶς λέγειν, ἐπειδὰν προσέδωσιν ἀνίσχοντα, ὡς καίοντα καὶ πολεμοῦντα αὐτοῖς, καταβεύγειν τε εἰς τὰ ἐλη. οἱ δὲ ἐν Μερόη καὶ Ῥακλέα καὶ Πάνα καὶ Ἰσιῳ σέβονται πρὸς ἄλλοις των βαρβαρόκων θεῶν, τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἔκρυπτον-σειν, οἱ δὲ οἰκοὶ κατέχονται περιχέαντες ἐπαλον-τινες δὲ εἰς κεραμίας σφοδρὸς καταρύπτωσι κύκλῳ τῶν ἱερῶν, δρκον τε τὸν ὑπὲρ αὐτῶν ἀπαίτονται καὶ πάντων ἀγιστεύουσι μάλιστα. βασιλέας τε καθιστᾶσι τοὺς κάλλει διαφέροντας ἢ ἀρετή κτηνοτροφίας ἢ ἀνδρεία ἢ πλούτῳ. ὡς δὲ τῇ Μερόῃ κυριώτατῃ ταύτῃ ἑπέχον οἱ ἱερεῖς τῷ παλαίνῳ, οἱ γε καὶ τῷ βασιλεῖ προσέτατον ἐσθ' ὥστε ἀποδηνήσεις πέμψαντες ἀγγελον καὶ κα-

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1 Diodorus Siculus (3. 39) names Zeus in connection with the three others.
2 See 17. 1. 8 and footnote on "glass."
They regard as god the immortal being, whom they consider the cause of all things, and also the mortal being, who is without name and not to be identified. But in general they regard their benefactors and royal personages as gods: of these the kings as the common saviours and guardians of all, and special individuals as in a special sense gods to those who have received benefactions from them. Among those who live near the torrid zone, some are considered atheists, since it is said that they hate even the sun, and revile it when they behold it rising, on the ground that it burns them and carries on war with them, and flee for refuge from it into the marshes. The inhabitants of Meroë worship Heracles, Pan, and Isis, in addition to some other, barbaric, god. As for the dead, some cast them into the river, others enclose them in glass and keep them at home; but some bury them around the temples in coffins made of clay; and they exact fulfilment of oaths sworn over the dead, and consider them the most sacred of all things. They appoint as kings those who excel in beauty, or in superiority in cattle-breeding, or in courage, or in wealth. In Meroë the highest rank was in ancient times held by the priests, who indeed would give orders even to the king, sometimes ordering him through a messenger to die, and would appoint another in his stead; but later one of the kings broke up the custom by marching with armed men against the temple where the golden shrine is and slaughtering all the priests. The following is also an Aethiopian

\[\text{i.e. they make the oath binding by invoking the dead as witnesses.}\]
ἔδος Ἀλθιοπικόν ὃς γὰρ ἂν τῶν βασιλέων περιέχῃ μέρος τε τοῦ σώματος ὁπωσοῦ τὸ αὐτὸ πᾶσχοισιν οἱ συνόντες αὐτῷ μάλιστα, οἱ δὲ αὐτοὶ καὶ συναποθνῄσκουσιν ἐκ δὲ τούτου φιλακῆ τοῦ βασιλέως ἢστι πλείστη παρὶ αὐτῶν. περὶ μὲν Ἀλθιοπῶν ἀρκεῖσθαι τάντα.

4. Τοις δ' Ἀλθυπτικοῖς καὶ τάντα προσβεβόθην ὅσα ἰδιάξεντα, οἷον ὁ Ἀλθυπτικός λεγόμενος κύριος ἐξ οὗ τὸ κεφάλιον, καὶ ἡ βύζλος ἐνταῦθα γὰρ καὶ παρ’ Ἰνδιδά μόνον ἢ δὲ περιέα ἐνταῦθα μόνον καὶ παρ’ Ἀλθυπτικής, δεύδρων μέγα, καρπῶν ἔχων γλυκών καὶ μέγαν, καὶ ἡ συκάμινος ἡ ἐκφέρουσα τὸν λεγόμενον καρπῶν συκόμορον, σύκῳ γὰρ έκουσεν, ἄτερον δ' ἐστὶ κατὰ τὴν γεύσιν γίνεται δὲ καὶ τὸ κόρσιον καὶ ὄμοιον τε1 πεπέρει2 τράγημα, μικρῷ αὐτῶ μείζον. ἵχθυς δ' ἐν τῷ Νείλῳ πολλὸν μὲν καὶ ἄλλοις χαρακτῆρα ἔχοντες ἤδιον καὶ ἐπιχώριον, ἑλκυρίωτατοι δὲ δ' τοῖς ἀξίρυγχοι καὶ τὸ λεπιδωτός καὶ λάτος καὶ ἀλάτης καὶ κορακίνος καὶ χοίρος καὶ φαγρόριος, δὲν καὶ φάγρον καλοῦσιν, ἔτι σιλουρός, κιβαρός, θρίσσα, κεστρείς, λάχνος, φύσα, βούς, ὀστρακίων δὲ κοχλίας3 μεγάλαις, φοινικὸν ὅλος ἄροιοιν ὄμοιον ἄροιον ζῶα δ'4 ἐπιγόρια καὶ ὁ ἐχεύμων καὶ ἡ ἀσπίδις ἡ Ἀλθυπτία, ἔδιον τε5 ἔχουσα παρὰ τὰς ἐν ἄλλοις, διετὴ δ' ἐστὶν, ἡ μὲν σπειβαμαία, ἦπερ καὶ δέξθανατοτέρα, ἡ δ' ἐγγύς ῥγυίαι, ὅσ

1 τὸ δ' ἐν CDΩ, τὸ δ' CE, τὸ δ' other MSS.
2 πεπέρει CE, πεπέρε other MSS.
3 The text follows Cornis. E reads ὀστρακίων δὲ λάχνος, φύσα, θείνα, κοχλίας; other MSS. ὀστρακίων ἄλυκχα; φύσα (Ε' φύσα), θείνα, κοχλίας.
4 δ', Cornis inserted.
custom: whenever any one of the kings is maimed in any part of his body in any way whatever, his closest associates suffer the same thing, and they even die with him; and hence these men guard the king most carefully. This will suffice on the subject of the Aethiopians.

4. But to my account of things Aegyptian I must add an enumeration of the things that are peculiar to that country, as, for example, the Aegyptian cynamus, as it is called, from which ciborium is derived, and the byblus, for the byblus is found only here and among the Indians; and the persea is found only here and among the Aethiopians—a large tree with large, sweet fruit; and the sycamorus that produces the fruit called sycamorus, for it resembles a sycomor, though it is not prized for its taste; and the corsium is also found here—a relish somewhat like pepper, but slightly larger. As for fish in the Nile, they are indeed many in number and different in kind, with a special indigenous character, but the best known are the oxyrynchus and the lepidotus, latus, alasus, coracinus, chœrus, and phagorius, also called phagrus, and, besides, the silurus, citharus, thrissa, cestrus, lychnus, physon, and bos; and, among shell-creatures, there are large couchlias which emit a sound like a croak. As for indigenous animals, Aegypt has also the ichneumon and the Aegyptian asp, which latter has a peculiarity as compared with the asp of other countries; but it is of two kinds, one only a span long, which causes a quicker death, and the other nearly a fathom, as is stated by

1 See 17. 1. 15. 3 See § 2 above. 3 i.e. "fig."

5 1816v τι E, 1810v 54 τι other MSS.
καὶ Νίκανδρος ὁ τὰ Θηριακὰ γράψας ἔρικε, καὶ τῶν ὀρνέων ἱβις καὶ ἱέραξ ὁ Ἀλγύπτειος, ἡμερος παρὰ τοὺς ἄλλους, ὡς καὶ ἡ ἀιλουρος· καὶ ὁ νυκτερόπχας ἵδιότροπος ἐνθάδε παρ' ἤμων μὲν γὰρ ἀετοῦ μέγεθος ἱσχει καὶ φθογγεῖαι βαρὺ, ἐν Ἀλγύπτει δὲ κολοιου μέγεθος καὶ φθογγῆ διάφορος. ἡμερώτατον δ' ἡ ἱβις, πελαργώδης μὲν κατὰ σχῆμα καὶ μέγεθος, διατη δὲ τὴν χρόαν, ἡ μὲν πελαργώδης, ἡ δ' ὅλη μέλανα, μεστὴ δ' αὐτῶν ἄπασα τρίδες ἐν Ἀλεξάνδρεια, πῆ μὲν χρησίμως, πῆ δ' οὐ χρησίμως. χρησίμως μὲν, διὰ τὸν θηρίων ἐκλήγει καὶ τὰ ἐν τοῖς κρεωπωλίοις καὶ τοῖς ψυπωλίοις ἀρκοκαθάρματά δυσχρήστως δὲ, διὸ παρμφάγον καὶ ἀκάθαρτον καὶ δυσκόλως ἀπειρόμενον ἀπὸ τῶν καθαρίων καὶ τῶν ἀλλοτρίων μολυσμοῦ παντός.

δ. Ἀληθὲς δὲ καὶ τὸ Ὅροδότου καὶ ἐστὶν Ἀλγύπτεικῶν τὸ τῶν μὲν πηλοῦ ταῖς χερσὶ φυράν, τὸ δὲ στέαρ τοῦ εἰς τὴν ἄρτοποιαν τοῖς ποιή.

Ὁ Σάκε καὶ οἱ κάκεις δὲ Ἰδίον τε ἄρτον γένος, στατικοῦ κοιλίας, καὶ τὸ κίκε καρπὸς τῆς σπειρόμενος ἐν ἄροφαις, ἓς οὐ ἄλλου ἀποθιήσεται εἰς μὲν λύχνου τοῖς ἀπὸ τῆς χώρας σχεδὸν τε πᾶσιν, εἰς ἀλειμμα δὲ τοῖς πενεστέροις καὶ ἐργατικώτεροι.

1 ἡμερος παρὰ Ε., ἡμερο γὰρ παρὰ other MSS.
2 δ' Οἰ, ἢ other MSS.
3 After πᾶν, Jones conj. that πῆμα has fallen out of the text.
4 ψυπωλίοις Casaubon, ψυπωλίαις E., ψυπωλίαι other MSS.
5 τοῦ CRFΔ.
6 στέαρ ΔΦ, σταῖς second hand ΔΔ, as in Herodotus 2. 30.
7 οἱ κάκεις Ε., κυλλᾶστες conj. Dindorf in Thesaurus, s.v.

1 Thesaron 168.
2 A poem on poisonous animals, as the name implies.
Nicander, who wrote the *Theriac*. Among the birds are found the ibis and the Aegyptian *hiemox*, which latter is tame, like the cat, as compared with those elsewhere; and also the *nycticorax* is here of a peculiar species, for in our country it has the size of an eagle and a harsh caw, but in Aegypt the size of a jackdaw and a different caw. The ibis, however, is the tamest bird; it is like a stork in shape and size, but it is of two kinds in colour, one kind like the stork and the other black all over. Every cross-road in Alexandria is full of them; and though they are useful in one way, they are not useful in another. The bird is useful because it singles out every animal and the refuse in the meat-shops and bakeries, but not useful because it eats everything, is unclean, and can only with difficulty be kept away from things that are clean and do not admit of any defilement.

5. The statement of Herodotus is also true, that it is an Aegyptian custom to knead mud with their hands, but suet for bread-making with their feet. Further, *kakeis* is a peculiar kind of bread which checks the bowels; and *kiki* is a kind of fruit sown in the fields, from which oil is pressed, which is used not only in lamps by almost all the people in the country, but also for anointing the body by the poorer classes and those who do the heavier labour,
καὶ ἀνδράστη καὶ ἐγνατεῖ. καὶ τὰ κούκια δὲ πλέγματα Αἰγυπτιακά ἔστε, φυτοῦ τιμος, ὅρμοι τοῖς σχοινίοις ἢ φοινικέοις. τὸ δὲ ξύδος ἢ ἱδέως μὲν σκευάζεται παρ' ἐκείνος, κοινωνία δὲ ἐστὶ πωλλοῖς, καὶ παρ' ἐκάστοις δὲ αἱ σκευασίαι διάφοροι. καὶ τούτο δὲ τῶν μάλιστα ζηλουμένων παρ' αὐτοῖς τὸ πάντα τρέφειν τὰ γεννώμενα παιδία καὶ τὸ περιτέμνειν καὶ τὰ θήλεα ἑκτέμνειν, ὅπερ καὶ τοῖς Ιουδαίοις νόμομαν καὶ οὗτοι δὲ εἴσιν Αἰγυπτιοί τὸ ἀνάκαθεν, καθάπερ εἰρήκαμεν ἐν τῷ περὶ ἐκείνων λόγῳ. φησὶ δ' Ἀριστοβούλος, ὡς τῆς θαλάττης μιθῶν ἀνατρέχειν δῆνεν εἰς τὸν Νεῖλον πλὴν κεστρέως καὶ θρίσσῃς καὶ δελφίνος διὰ τῶν κροκοδείλους· τοὺς μὲν δελφίνας διὰ τὸ κρεάττους εἶναι, τοὺς δὲ κεστρέας τῷ παραπέμποντι ὑπὸ τῶν χοίρων παρὰ γῆν κατὰ τινα οἰκείωσιν φυσικήν τῶν δὲ χοίρων ἀπέχεσθαι τοὺς κροκοδείλους, στρωγγύλους ὄντως καὶ ἐχόντων ἀκάνθας ἐπὶ τῇ κεφαλῇ φεροῦσας κινδυνοῦν τοῖς θηρίοις, ἀναβείνων μὲν ἀν δὲ ἀπὸ τῶν κεστρέας γόνων ἔχοντας, μικρὸν δὲ πρὸ δύσεως Πλειάδος καταβαίνειν τεξαμένους ἄθρων, ὅτε καὶ ἡ ἀλωνίας αὐτῶν γίνεται περιπεπτόντων τοῖς φρέγμασιν ἄθρων. τοιαύτην δὲ τινα εἰκάζειν ἔστι καὶ περὶ τῆς θρίσσης αἰτίαν, ταῦτα καὶ περὶ Αἰγύπτου.

1 κούκια (textures "made of the colix-palm"), Cassanbon and Meineke, for κόκια; but Kramer prefers κόκινα ("made from the coco-palm").
2 ζύδος Δ, ξύδος other MSS.
3 ἄθρων Δ, ἄθρων other MSS.
both men and women; and further, the koikina¹ are Aegyptian textures made of some plant, and are like those made of rush or the date-palm. And beer is prepared in a peculiar way among the Aegyptians; it is a drink common to many peoples, but the ways of preparing it in the different countries are different. One of the customs most zealously observed among the Aegyptians is this, that they rear every child that is born, and circumcise the males, and excise the females,² as is also customary among the Jews, who are also Aegyptians in origin, as I have already stated in my account of them.³ Aristobulus says that on account of the crocodiles no fish swim up into the Nile from the sea except the cestreus and the thrissa and the dolphin—the dolphin, because it is stronger than the crocodile, and the cestreus, because it is escorted by the choeri⁴ along the bank, in accordance with some natural affinity; and that the crocodiles keep away from the choeri, since the latter are round and have spines on the head which offer danger to the beasts. Now the cestreus, he says, runs up the river in spring when it is carrying its spawn, but for the purpose of spawning comes down in schools before the setting of the Pleiad, at which time they are captured, being caught in schools by the fenced enclosures. And some such cause might be conjectured also in the case of the thrissa. So much for Aegypt.

¹ See critical note.
² i.e. remove portions of the symphæs, and sometimes of the cistoris, of the females. The operation is harmless, and analogous to that of circumcision.
³ 10. 2. 34.
⁴ i.e. "pig" fish (see Athenæus 6).
Περὶ δὲ Λειβύης ἐφεξῆς λέγωμεν, ὅπερ λείπεται μέρος τῆς συμπάθεις γεωγραφίας.  
1 εἴρηται μὲν ὁμιλία καὶ πρῶτον πολλὰ καὶ περὶ αὐτῆς, ἀλλὰ καὶ ἄλλα καὶ ἦν ὁμιλία, καὶ ἐρωτεύτων, προστιθέντας καὶ τὰ μὴ λεγόμενα πρῶτον, οἷς μὲν ὁμιλία τὰς ἐπειρομένας τὴν οἰκουμένην διελέγοντες ἀνίστασος διέτοις, ἐμφάνιζε γὰρ ὅ τι τρική τὸ ἕξι τρία ἦσα, τοσοῦτο οὖν ἀπολείπεται τοῦ τρίτου εἶναι μέρος τῆς οἰκουμένης ή λειβύης, ὅστε καὶ συντεθείσα μετὰ τῆς Ἑλλάνης ὁμιλία οὐκ ἐξεισάγεται δόξεις τῆς Ἀσίας. τάχα δὲ καὶ τῆς Ἑλλάνης ἐλάσσοντος ἔστη, κατὰ δὲ τὴν δύναμιν καὶ πολλὴν τιμή, ἔρημος γὰρ ἔστη τὴν πολλὴν τῆς μεσογαίας καὶ τῆς παρακεκάλυτος, κατοικίας δὲ κατάστητος ἐστι μικράς, καὶ σποράς καὶ νομαδικὰς ταῖς πλείσταις πρὸς δὲ τῇ ἐρημίᾳ καὶ τῷ θηριοτρόφῳ ἐξελάνυε καὶ ἐκ τῆς δυναμένης οἰκείσθαι πολὺ δὲ καὶ τῆς διακακαμένης ἐπίλαμβανες καὶ ξώνης. τὴν μεντοὶ καὶ ἡμᾶς εὐθαλάμων ὁλοκληρίζαται πᾶσα παραλία ἡ μεταξὺ Νεῖλου καὶ Στηλῶν, καὶ μάλιστα ἡ ἢπατοὶ Καρχηδονίῳς γενομένη ἀνυστρίας δὲ τῖνες κάνταθα παρεμπιπτούσιν, οἷα περὶ τέτοις Σύρτεσι καὶ τοὺς Μαρμαρίδας καὶ τῶν Καταβαβιδών.

1 έστι δὲ ορθογωνίου τριγώνου τῷ σχῆμα, ὡς ἂν τις ἐν ἑπιστήμῃ νοησεῖ, βάσιν μὲν ἥχου τὴν καθ' ἡμᾶς παραλιῶν ἡμῶν ἀπὸ τῆς Λευκάπτου καὶ

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1 2. 3. 4, and 2. 4. 3.
III

1. Next let me describe Libya, which is the only part left for the completion of my Geography as a whole. Now I have said much about this country before, but I must now comment also on other matters in so far as they may be timely, adding what has not been said before. Now the writers who have divided the inhabited world according to continents have divided it unequally, for the threefold division indicates a division into three equal parts; but Libya lacks so much of being a third part of the inhabited world that even if it were combined with Europe it would seem not to be equal to Asia. Perhaps it is even smaller than Europe; and in power it is much inferior, for the greater part of the interior and of its ocean-coast is desert, and it is dotted with settlements that are small, scattered, and mostly nomadic; and in addition to its deserts, its being a nursery of wild beasts drives out people even from land that could be inhabited; and it overlaps a considerable part of the torrid zone. However, the whole of the coast opposite to us, I mean that between the Nile and the Pillars, and particularly the part which was subject to the Carthaginians, is settled and prosperous; but here too some parts here and there are destitute of water, as, for example, in the regions about the Syrtes, the Marmaridae, and Catabathmus.

Libya has the shape of a right-angled triangle, conceived of as drawn on a plane surface, having as base the coast opposite us, from Aegypt and the

2 See § 23 following.
Νείλου μέχρι Μαυροποιίας καὶ Στηλῶν, πρὸς ὀρθὰς δὲ ταῦτα πλευράς, ἢν ὁ Νείλος ποιεῖ μέχρι Αἰθιοπίας, προσεκβαλλόντων ἡμῶν ἐως Ἡμενοῦ, τὴν δ’ ὑποτείνουσαν τῇ ὀρθῇ τὴν παρακεκαυτήν ἀπάσαν τὴν μεταξὺ Αἰθιοπίας καὶ Μαυροποιίας, τὸ μὲν σὺν κατ’ αὐτὴν τὴν κορυφὴν τοῦ λεξέωντος σχῆματος, ἢδ’ πος ὑποπέπτον τῇ διακεκαμένῃ, λέγομεν δὲ εἰκασμοῦ διὰ τὸ ἀπρόσιτον, ὡστ’ οὐδὲ τὸ μέγιστον πλάτος τῆς χώρας ἠχομεν ἄν λέγειν τὸ μέντοι τοσοῦτον εὐν τοὺς πρόσθεν λόγους ἐφαρμεν, οὗτ’ δὲ Ἀλεξανδρείας εἰς Μερόν τὸ βοαίλειον τῶν Αἰθιοπίων πρὸς νότον οἴνοτε στάδιοι ἔστε περὶ μυρίους, ἀκείθεν δ’ ἐπ’ εὐθείας ἐπὶ τοὺς δροὺς τῆς διακεκαμένης καὶ τῆς οἰκουμένης ἄλλοι τρισχίλιοι. τὸ γοῦν αὐτὸ θετέον τὸ μέγιστον πλάτος τῆς Διβοῦς, μυρίους καὶ τρισχίλιους ἡ τετρακισχίλιοι στάδιους, μήκος δὲ μικρὰ ἡλιοῦν ἡ διπλασίαν. τὰ καθ’ ὅλον μὲν ταῦτα περὶ Διβοῦς τὰ καθ’ ἀκαστα δὲ λεκτέον, ὑρκαμένοις ἀπὸ τῶν ἐσπερίων μερῶν καὶ τῶν ἐπιφανεστέρων.

2. Οἰκουσε δ’ ἐντάθη Μαυροδοτοῖ μὲν ὑπὸ τῶν Ἐλλήνων λεγόμενοι, Μαυροί δ’ ὑπὸ τῶν Ρωμαίων καὶ τῶν ἔποχων, ἐνθαυμασάντες ἡ τρισχίλιοι, κατὰ τούτο δὲ καὶ ὁ κατὰ τὰς Στῆλας τὰς Ἡρακλείους πορθμός ἔστιν, περὶ οὐ πολλὰ ἐξήνευ τὸ μέγα καὶ εὐδαιμον, ἀντίπορθμον τῇ Ιυμηρίᾳ. κατὰ τούτο δὲ καὶ ὁ κατὰ τὰς Στῆλας τὰς Ἡρακλείους πορθμός ἐστιν, περὶ οὐ πολλὰ ἐξήνευ ὅ ὁμοίως ὑπὸ ὅστιν, ὁπερ’ οἱ μὲν Ἐλληνες Ἀτλαντα καλοῦσιν, οἱ βαρβάροι δὲ Δύραν, ἐντέθεν δὲ πρόποις ἐκκενταὶ τίς

1 Μαυροί . . . ἔποχων, Kramer transfor from a position after εὐδαιμον.
Nile to Maurusia and the Pillars, and as the side perpendicular to this that which is formed by the Nile as far as Aethiopia and by me produced to the ocean, and as the side subtending the right angle the whole of the coast between the Aethiopians and the Maurusians. Now as for the part at the very vertex of the above-mentioned figure, which begins approximately with the torrid zone, I speak only from conjecture, because it is inaccessible, so that I cannot tell even its maximum breadth, although in a previous part of my work I have said thus much, that, as one goes southward from Alexandria to Meroë, the royal seat of the Aethiopians, the distance is about ten thousand stadia, and from there in a straight line to the boundaries between the torrid zone and the inhabited world three thousand more. At any rate, the same should be put down as the maximum breadth of Libya, I mean thirteen or fourteen thousand stadia, and a little less than double that sum as the length. This, then, is my account of Libya as a whole, but I must describe it in detail, beginning with its western, or more famous, parts.

2. Here dwell a people whom the Greeks call Maurusians, and the Romans and the natives Mauri—a large and prosperous Libyan tribe, who live on the side of the strait opposite Iberia. Here also is the strait which is at the Pillars of Heracles, concerning which I have often spoken. On proceeding outside the strait at the Pillars, with Libya on the left, one comes to a mountain which the Greeks call Atlas and the barbarians Dyris. From this mountain pro-
διστατος προς δύσεων τῆς Μαυροσιάς αἱ Κότεων λεγόμεναι πλησίον δὲ καὶ πολέμιοι μικρῶν ὑπὲρ τῆς θαλάσσης, ὅπερ Τίγγανα 1 καλοῦσαν οἱ βάρβαροι, Δύγγανα 2 δὲ ὁ Ἀρτεμίδωρος προσηγόρευε, ὁ Ἑρατοσθένης δὲ Λέξον κεῖται δὲ ἀντιπορθόν τοῖς Γαδείροις ἐν διάματι σταδίων ὀκτακοσίων, διὸν ἕκτερα διάκει τῷ κατὰ τὰς Στῆλας πορθμοῦ πρὸς νότον δὲ τῇ Λέξῳ καὶ ταῖς Κότεων παράκειται κόλπος ᾠμπορικὸς 3. 826 καλούμενος, ἤχον Φοινικικὰς ἐμπορικὰς κατοικίας. ἐστὶ μὲν οὖν πάσα ἡ συνεχὴς τῷ κόλπῳ τούτῳ παράλληλα κολπώδης, ὡς κατασκευάσατο δὲ τοὺς κολποὺς καὶ τὰς έξοχὰς κατὰ τὸ σχῆμα τὸ τρογγυσίδος, ὁ ἤπεγραψα, νοεῖσθω μᾶλλον ἐπὶ τὴν μεσημβρίαν ἀμα καὶ τὴν ὑπό λαμβάνουσα τὴν αὐξησιν ἢ ἑπιειροῖ. τὸ δὲ δρόσ διὰ μέσης ἐκτενώμενον τῆς Μαυροσιάς τὸ ἀπὸ τῶν Κότεων μέχρι καὶ Σύρτεων οἰκεῖται καὶ αὐτὸ καὶ ἄλλα παράλληλη κατὰ ἀρχὰς μὲν ὑπὸ τῶν Μαυροσιῶν, ἐν βάθει δὲ τῆς χώρας ὑπὸ τοῦ μεγίστου τῶν Λιβυκῶν ἐβνῶν, οἱ Γαίτουλοι λέγονται.

3. Πλείστα δὲ πλάσματα τῇ Λιβυκῇ παράλληλα τῇ ἐκτὸς προσεφεύσατο οἱ συγγραφεῖς, ἀρξάμενοι ἀπὸ τοῦ 'Οφέλα 4 περίπλου' περὶ ὧν ἐμνήσθημεν ποι καὶ πρότερον, καὶ νῦν δὲ λέγομεν, συγγνώμην αἰτούμενοι τῇς τερατολογίαις, εῶς που βιοσβάμεν

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1 Τίγγανα Ε.
2 Δύγγανα Ε.
3 Ὁφέλα Ald.; Tyrwhitt conj. Ἀψίλλα.

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1 The same as Tingis (3. 1. 8).
2 Strabo is confusing Tingis (now Tangiers) with Lynx or Lixus (now El Araisch or Larache); see § 8 following.
3 Cádiz.
4 i.e. "Mercantile."
jects a farthest spur, as it were, towards the west of Maurusia—the Coteis, as it is called; and near by is a small town above the sea which the barbarians call Tinix, though Artemidorus has given it the name Lynx and Eratosthenes Lixus. It is situated across the strait opposite Gadeira at a distance of eight hundred stadia, which is about the distance of each of the two places from the strait at the Pillars. To the south of Lixus and the Coteis lies a gulf called the Emporicus Gulf, which contains settlements of Phoenician merchants. Now the whole of the coast continuous with this gulf is indented by gulfs, but one should exclude from consideration the gulfs and the projections of land, in accordance with the triangular figure which I have suggested, and conceive rather of the continent as increasing in extent in the direction of the south and east. The mountain, which extends through the middle of Maurusia from the Coteis to the Syrtes, is inhabited, both itself and other mountains that run parallel with Maurusia, at first by the Maurusians but deep in the interior by the largest of the Libyan tribes, who are called Gaetulians.

3. The historians, beginning with The Circumnavigation of Ophelus, have added numerous other fabrications in regard to the outside coast of Libya; and these I have already mentioned somewhere before, but I am again speaking of them, asking pardon for introducing marvellous stories, if per-

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5 i.e. this side forms the hypotenuse and runs in a south-easterly direction.
6 Atlas.
7 Ophelus of Cyrene (Diodorus Siculus 18. 21, 20. 40-42, and Plutarch, Demetrius 14); see critical note.
8 1. 1. 5, and 3. 2. 13.
ἔκπεσείν εἰς τι τοιούτο, φεύγωντες τὸ πάντα συγά
παραπέμπειν καὶ τρόπον τεινὸ πηροῦν1 τὴν
ιστορίαν. φασὶ δ' οὖν τὸν Ἑμπορικὸν κόλπον ἀντίροις ἔχεων εἴσω δεχόμενον τὴν θάλατταν εν
ταῖς πλημμυρίσει μέχρι καὶ ἐπτὰ σταδίων, προ-
καίμενον δὲ τούτου ταπεινῶν καὶ ὁμαλοῦ χωρίου,
ἔχουν Ἡρακλέους βωμὸν, ὃς οὐκ ἐπικλύζεσθαι
φασιν ὑπὸ τῆς πλημμυρίδος· ἵνα δὲ δὴ τε τῶν
πλασμάτων νομίζω τούτο. ἡγίστι δὲ τούτῳ τὸ ἐν
τοῖς ἔξης κόλποις κατοικίας λέγονται παλαιὰς
Τυρίων, ὡς ἐρήμους εἶναι νῦν, οὐκ ἐλαττών ἡ
τριακοσίων πόλεων, ὡς οἱ Φαρούσιοι καὶ οἱ
Νηρίται2 ἔξωπρονεῖσαν διέχειν δὲ τούτοις τῆς
Ἀνοιγός φασιν ἕμερῶν τριάκοντα ὀδὸν.
4. Τὸ μέντοι τὴν Μαυρουσίαν εὐδαίμονα εἶναι 3
χώραν πλὴν δλέγῃς ἐρήμους καὶ ποταμοῖς τε καὶ
λίμναις κεχορογήσθαι παρὰ πάντων ὠμολογεῖται,
μεγαλόδενδρος τε καὶ πολύδενδρος ὑπερβαλλόντως
ἐστὶ καὶ πάμφορος· τὰς γοῦν μονοξύλους τρα-
pέκα ποικιλοτάτας καὶ μεγίστας ἑκείνη τοῖς
Ῥωμαιοῖς χωρίζει. τοὺς δὲ ποταμοὺς ἔχειν φασὶ καὶ
κροκοδείλους καὶ ἄλλα γένη χρώμων ἐμφανῆ
τοῖς ὑπὸ Νεῖλον τινές δὲ καὶ τὰς τοῦ Νεῖλον
πηγάς πλησιάζειν ὀκονται τοῖς ἀκροῖς τῆς Μαυ-
ρουσίας. ἐν ποταμῷ δὲ τεινὸ γεννᾶσθαι βδέλλας
eπταπήχεις, κατατετριμένα ἑχούσας τὰ θραγχία,
δι' ἄν αναπνεύοσι. καὶ ταῦτα δὲ λέγουσι περὶ
tῆς χώρας, ὅτι ἀμφελός φύεται δυσὶν ἀνδράσι τὸ
πάχος δυσπερίληπτος, βότρυν πηχυαιόν πως

1 πηροῦν B, πηρόειν other MSS.
2 Νηρίται Eδ, Νηρίται D, Νηρίται other MSS.
3 ἔχειν B.
chance I shall be forced to digress into a thing of that sort, since I am unwilling wholly to pass them over in silence and in a way to cripple my history. Now they say that the Emporius Gulf has a cave which at the full tides admits the sea inside it for a distance of even seven stadia, and that in front of this gulf there is a low, level place containing an altar of Hercules, which, they say, is never inundated by the tide—and it is this that I regard as one of their fabrications. And nearly as bad as this is the statement that on the gulfs which come next after the Emporius Gulf there were ancient settlements of Tyrians, now deserted—no fewer than three hundred cities, which were destroyed by the Pharosians and the Nigritae; and these people, they say, are at a distance of a thirty days’ journey from Lynx.

4. However, it is agreed by all that Maurusia is a fertile country, except a small desert part, and is supplied with both lakes and rivers. It is surpassing in the size and in the number of its trees, and is also productive of everything; at any rate, this is the country which supplies the Romans with the tables that are made of one single piece of wood, very large and most variegated. The rivers are said to contain crocodiles, as also other kinds of animals similar to those in the Nile. Some think that even the sources of the Nile are near the extremities of Maurusia. And they say that in a certain river are found leeches 1 seven cubits long, with gills pierced through with holes, through which they breathe. They also say of this country that it produces a vine so thick that it can hardly be encircled by the arms of two men, and that it yields clusters of

1 They meant leech-fish, i.e. lampreys.
STRABO

άποδεδούσα· Βοτάνη τε ὄψηλη πᾶσα καὶ λάχανον, οἶνον ἃρου καὶ δρακόντιον, οὲ δὲ τῶν σταφυλῶν καυλοὶ καὶ ἐπομοράθη καὶ σκολύμων δωδεκαπόχεις, τὸ δὲ πάχος παλαιστῶν C 827 τεττάρων καὶ δρακόντων δὲ καὶ ἐλεφάντων καὶ δορκάδων καὶ βουβάλων καὶ τῶν παραπλησίων ζῴων, λεόντων καὶ κατ' Παρδάλων, παντοδαπὴ τροφὴ ἡ χόρα ἐστί. φέρει δὲ καὶ γαλάζι αἰλοῦ- ροις ἱερὰς καὶ ὀμοίας, πλὴν ὅτε τὰ ρύγχυ προ- πέπτονε μᾶλλον, πιθήκους τε πάμπολον πλήθος, περί δὲ καὶ Ποσειδώνος εἰρήκεν, ὅτε πλέον ἐκ Γαδείρων εἰς τὴν Ἰταλίαν προσενεχθεῖ τῇ Λιβυκῇ παραλίᾳ καὶ ἵδε τῶν θηρίων μεστῶν τινα τούτων ἀλετεινή δρυμόν, τῶν μὲν ἐπὶ τοὺς δέντρας, τῶν δὲ ἐπὶ γῆς, ἐχόντων ἐνίον καὶ σκύμνους, καὶ ἐπεχόντων μαστῶν γελῶν ῥών ὀρῶν βαρυμάστους, ἐνίοις δὲ φαλακροῦς, τοὺς δὲ κηλήτας καὶ ἄλλα τοιαῦτα ἐπιφαίνοντας σίμη.

5. Ἐπεὶ ταύτης δ' ἐστιν ἐπὶ τῇ ἔξω θαλάττῃ ἢ τῶν ἐσπερίων καλουμένων Αἰθιόπων χώρα, κακῶς οἰκουμένη τὸ πλέον. ἐνταῦθα δὲ καὶ καμηλο-παρδαλεῖς φησὶν Ἰφικράτης γεννᾶσαι καὶ ἐλεφαντας καὶ τοὺς καλουμένους βίτεις, οὐ ταυ-ροείδες μὲν ἐς τὴν μορφήν, κατὰ δὲ τὴν διάλυσιν καὶ τὸ μέγεθος καὶ τὴν ἄλλην τὴν πρὸς μάχην

1 oĩōn, Jones inserta (Greekurd oĩōν τὸ).
2 ἄρουν, Coralia, for ἄραρον.
3 Ἰφικράτης, Coraina.

1 They meant in length, apparently, and not in circumference (op. 2. 1. 14 and 11. 10. 1).
2 Apparently Areum maculatum (cuckoo-plum) and Dracunculus (op. Pliny 24. 91-92 and Theophrastus 1. 6. 6, 7. 12. 2).
3 A kind of carrot or parsnip.
about one cubit; and that every herb grows high, and every vegetable, as, for example, arum and dracoñium; and the stalks of the stephylini and the hippomarathi and the scolyuni grow twelve cubits high and four palms thick. And for serpents, also, and elephants and gazelles and bubali and similar animals, as also for lions and leopards, the country is a nurse in every way. It also produces ferrets equal in size to cats, and like them, except that their noses project further; and also a very great number of apes, concerning which Poseidonius states that, when he was sailing from Gadeira to Italy, he was carried close to the Libyan coast and saw on a low-lying shore a forest full of these animals, some in the trees and others on the ground, and some having young and suckling them; that he fell to laughing, however, when he saw some with heavy udders, some with bald heads, and others ruptured or displaying other disabilities of that kind.

5. Above Maurasia, on the outside sea, lies the country of the western Aethiopians, as they are called, a country for the most part poorly settled. Here too, according to Iphicrates, are found camelopards, elephants, and the rhizaeis, as they are called, which are like bulls in their form, but like elephants in their manner of living and their

4 i.e. horse-fennel. 5 An edible kind of thistle.
6 Apparently the antelope bubalis.
7 Cp. 3. 2. 6.
8 Possibly a copyist's error for "Hypierates" (see Vol. III, p. 245, note 2).
9 i.e. animals with noses "like roots"; perhaps the writer quoted meant the rhinoceros, but elsewhere (10. 4. 15) Strabo himself uses the word "rhinoceros."
λεύκασιν ἔλαχασιν ὑδάκτυς τε λέγει μεγάλος, ὡστε 1 καὶ πάν ἐπιπεφυκέναι τοὺς δὲ λέοντας τοῖς πώλους τῶν ἑλέφαντων ἐπιτίθεσθαι, αἵματα δὲ φεύγειν, ἐπιθυμῶν τὸν μητέρων τὰς δ' ἐπείδ' ἰδὼν ἠμαθμένους, κτείνειν ἐπανεύρετας δὲ τοὺς λέοντας ὑπὶ τὰ πτώματα νεκροφαγεῖν. Βόγον δὲ, τὸν βασιλέα τῶν Μαυρουσίων, ἀναβάντα ἐπὶ τοὺς ἐσπερίους Λεβίσσας, καταστράφηκα τῇ γυναικὶ δόρα καλάμους τοῖς Ἰνδίκοις ὁμοίως, ὅπω ἐκαστὸν γόνιον χοίνικας χωρεῖν 2 ὁκτώ καὶ ἀσπαράγων δ' ἐμφερὴ μεγέθη.

6. Εἰς δὲ τὴν ὑπότοι θαλαττῶν πλέονσιν ἀπὸ Ἀσιγγός πόλεις ἔστι Ζήλης καὶ Τίγχ, 3 εἶτα τῶν Ἐπτά ἀδελφῶν ὑπήματα καὶ τὸ ὑπερκείμενον ὄρος ὄνομα Ἱβίλη, 4 πολύθηρου καὶ μεγαλόκενδρον. τοῦ δὲ κατὰ τὰς Ῥεθηλάς πορθοῦν τὸ μὲν μῆκος λεγεῖται σταδίων ἐκατὸν εἴκοσι, τὸ δὲ ἐλάχιστον πλάτος κατὰ τῶν Ἐλέφαντα ἐξηκοντα. εἰσπλέουσαν δ' ἐξής πόλεις τε καὶ πόταμοι πλέονσι μέχρι Μολοχῶθ ρωταμοῦ, δ' ᾠρίζει τὴν Μαυρουσίων καὶ τὴν Μασαισιλίων 5 γῆν. καὶ ταῦτα 6 δὲ καὶ ἄκρα μεγάλη πλησίον τοῦ ποταμοῦ καὶ Μεταγώνιον, τόπος ἀνυδρος καὶ λυπρός, σχεδὸν δὲ τὸ καὶ τὸ ὄρος τὸ ἀπὸ τῶν Κάτεων 7 μέχρι διερὸ παρατείνει μῆκος δὲ τὸ ἀπὸ τῶν Κάτεων ἐπὶ τοὺς ὄγρους τοὺς Μασαισιλίων 8 στάδιοι

1 οἰ γὰρ, Coraia.
2 χωρεῖν Ἑβεκ.
3 Τίγχ, the editors, for Τίγχ.
4 Ἱβίλη αὐτ., Ἱβόλη ἐκ.
5 Μασαισιλίων Ἐκ, Μασαισιλίων Φ, Μασαισιλίων other MSS.
6 κεῖται, Καμεντ, for καλεῖται.
7 Κάτεων Ἐ, Κατεων other MSS.

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size and their courage in fighting. And he speaks of serpents so large that even grass grows upon their backs; and says that the lions attack the young of the elephants, but, after they have drawn blood, flee when the mothers approach, and that the mothers, when they see their young stained with blood, kill them, and that the lions return to the victims and eat them. And he says that Bogus, the king of the Maurusians, when he went up against the western Aethiopians, sent down to his wife as gifts reeds like those of India, of which each joint held eight choenices,\(^1\) and also asparagus of similar size.

6. As one sails into the inner sea from Lynx, one comes to the city Zelis and to Tinx; and then to the Monuments of the Seven Brothers\(^2\) and to the mountain that lies above them, Abilé by name, which abounds in wild animals and large trees. The length of the strait at the Pillars is said to be one hundred and twenty stadia, and the minimum breadth, measured at Elephas, sixty. On sailing into the sea, one comes next to several cities and rivers—to the Molochath\(^3\) River, which forms the boundary between the lands of the Maurusians and the Masae-
sylans. Near the river lies a large promontory, and also Metagonium, a waterless and barren place; and I might almost say that the mountain which begins at the Coteis extends as far as this; and its length from the Coteis to the boundaries of the Masae-
sylans

\(^1\) About a gallon and a half.
\(^2\) The seven "Monuments" or mountain-peaks.
\(^3\) Now the Mahjiah.

\(^4\) Μασαιελάρε, Kramer, for Μασαιελαυς ΕΙ, Μασαιελλαυς other MSS.
πεντακισχίλειοι. ἦστε δὲ τὸ Μεταγώνιον κατὰ νέαν που Καρχηδόνα ἐν τῇ περαιγῇ Τησορθένης ὥστε εὐ κατὰ Μασσαλίαν φησίν. ἦστε δὲ ἐκ Καρχηδόνας νέας διάρμα εἰς Μεταγώνιον στάδιοι τρισχίλειοι, παράπλους δὲ εἰς Μασσαλίαν ὑπὲρ ἐξακισχίλειων.

7. Όφετε δ` εὐδαίμονα χώραν οἰκούντες τῆς πλεύσθην οἱ Μαυρούσιοι διατελοῦσιν, ὡμως καὶ μέχρι δεύτερον τοῦ χρόνου νομαδικῶς ζῶντες οἱ πολλοὶ, καλλοποιοῦνται δ` ὡμως κόμης ἐμπλοκῆ καὶ πώγαναι καὶ χιωσοφορία σμίηει τε ὀδόντων καὶ ὀνυχισμῶν σπάνιον τε ἢ ἰδίου ἀπτομένους ἀλλήλων ἐν τῶν περιπάτοις τοῦ παραμένειν αὐτοῖς ἁθλίων τῶν κόσμων τῶν τρεχῶν, μάχονται δ` ἐπιτότε τὸ πλέον ἀπὸ ἄκουσε τοῦ σχοινοχάλλως χρώμενοι τοῖς ἑπροφοι καὶ γυμνοῖς, ἔχουσι δὲ καὶ μαχαίρας· οἱ δ` πέσοι τοῖς εὐθείαις ἐνδώρας ὡς ἀσπίδας προβαλλονται· ταῖς δὲ τῶν λεόντων καὶ παραδίλεοι καὶ ἄρκτων ἀμφέχονται καὶ ἐγκομίωνται. σχεδὸν δὲ τα καὶ οὕτως καὶ οἱ ἐφεξῆς Μασανίλιοι· καὶ κοινῷς Λίβνις κατὰ τὸ πλέον ὁμοιόσκευοι εἴσι καὶ τὰ ἄλλα ἔμφερεις, μικρῷς ἑπροφοι χρώμενοι, ὠξῖνοι δὲ καὶ ἐνεπείδον, ὡς ἀπὸ ῥαβδίου οἰκίζονται. περιτραχήλια δὲ χύλινα ἢ τρέχων, ἢ περι τοῖς ἑλεφάντοις δορὰς ὡς ἀσπίδας προβαλλονται· ταῖς δὲ τῶν λεόντων καὶ παραδίλεοι καὶ ἄρκτων ἀμφέχονται καὶ ἐγκομίωνται. σχεδὸν δὲ τα καὶ οὕτως καὶ οἱ ἐφεξῆς Μασανιλιοὶ καὶ κοινῷς Λίβνις κατὰ τὸ πλέον ὁμοιόσκευοι εἴσι καὶ τὰ ἄλλα ἔμφερεις, μικρῷς ἑπροφοι χρώμενοι, ὠξῖνοι δὲ καὶ ἐνεπείδον, ὡς ἀπὸ ῥαβδίου οἰκίζονται. περιτραχήλια δὲ χύλινα ἢ τρέχων, ἢ περι τοῖς ἑλεφάντοις δορὰς ὡς ἀσπίδας προβαλλονται· ταῖς δὲ τῶν λεόντων καὶ παραδίλεοι καὶ ἄρκτων ἀμφέχονται καὶ ἐγκομίωνται.
is five thousand stadia. Metagonium is about opposite New Carthage, 1 on the other side of the sea, but Timosthenes wrongly says that it is opposite Massalia. 2 The passage across from New Carthage to Metagonium is three thousand stadia, and the coasting-voyage to Massalia is over six thousand.

7. Although the most of the country inhabited by the Maurusians is so fertile, yet even to this time most of the people persist in living a nomadic life. But nevertheless they beautify their appearance by braiding their hair, growing beards, wearing golden ornaments, and also by cleaning their teeth and paring their nails. And only rarely can you see them touch one another in walking, for fear that the adornment of their hair may not remain intact. Their horsemen fight mostly with a javelin, using bridles made of rush, and riding bareback; but they also carry daggers. The foot-soldiers hold before them as shields the skins of elephants, and clothe themselves with the skins of lions, leopards, and bears, and sleep in them. I might almost say that these people, and the Masaesylians, who live next after them, and the Libyans in general, dress alike and are similar in all other respects, using horses that are small but swift, and so ready to obey that they are governed with a small rod. The horses wear collars made of wood 3 or of hair, to which the rein is fastened, though some follow even without being led, like dogs. These people have small shields made of raw-hide, small spears with broad heads, wear ungirded tunics with wide borders, and, as I have said, use skins as mantles and shields.

1 Now Cartagena. 2 Now Marseilles. 3 i.e. of tree-wool.
Νέρρητες ¹ οἱ ὑπὲρ τούτων οἰκοῦντες πρὸς τοὺς ἐσπερίως Αἰθίοπας καὶ τοξεύουσι, καθάπερ καὶ οἱ Αἰθίοπες χρώνται δὲ καὶ δραπανηφόραι ἄγματε, μέγισται δὲ καὶ τοῖς Μαυρουσίοις οἱ Φαρούσιοι διὰ τῆς ἐρήμου σαπανίως, ὅπως ταῖς κοιλίαις τῶν ὑπώπων ὑπαρτώντες τοὺς ἄσκοντος τοῦ ὕδατος· ἄστι δ' ὅτε καὶ εἰς Κέρταν ἀφικνοῦνται διὰ τινῶν τῶν ἀλλων καὶ λεμάνων. τινὲς δ' αὐτῶν καὶ Τραγγλοντεικῶς οἰκεῖν φασιν ὁρύττοντας τὴν γῆν. λέγεται δὲ κανταύθα τοὺς θερινοὺς ὅμορρους ὑποπολαῖον, κειμῶνος δὲ εἰναι ἀνυδριὰν ἄνθος δὲ τῶν ταύτης βραβάρων καὶ ὤψεως καὶ ιχθύων δοράις ἀμπεχόναι τοις καὶ στρόμασι χρῆσθαι. τοὺς δὲ Μαυρουσίους ² ἔνιοι φασιν Ἰνδοὺς εἴναι τοὺς συγκατελθόντας Ἰρακλείδου, μικροῖν μὲν ὑπὸ πρὸ ἡμῶν οἱ περὶ Βόγων ³ βασιλεῖς καὶ Βόγχου κατείχον αὐτὴν, φίλοι Ῥωμαίων ὄντες ἐκλειβόντων δὲ τούτων, Ἰουβα ταρεδαῖς τῇ ἄρχῃ, δόντως τοὺς Σεβαστοῦ Καλσαροὺς καὶ ταύτην αὐτῷ τῇ ἄρχῃ πρὸς τῇ πατρῴᾳ ύιὸς δ' ἦν Ἰουβα τοῦ πρὸς Καλσάρα τοῦ θεόν πολεμώσαντος μετὰ Σκιπίωνος. Ἰουβας μὲν οὐν νεειτε ἐτελεύτα τῷ βίον, διαδέδεκται δὲ τῇ ἄρχῃ ύιὸς Πολεμώτος, γεγονὼς ζῆς Ἀμπεχόν τουντρότος καὶ Κλεσσάτρας.

C 829 8. Ἀρτεμιδώρος δ' Ἐρατοσθένει μὲν ἀντιλέγει, διότι Λίξουν ἐνοικοῦν πόλις περὶ τὰ ἁκρα τῆς

¹ Νεγρίτες DF, κατά τέτοιον Αϊρείως, Μαινακε Δικτύων, Φαραώσιοι, Καλλία, Καλλία, Καλλία, Καλλία, Καλλία, Καλλία.
² Λόγων, Κασελόζων, οἱ Βόγων; Ἡρόδοτος οἱ Βόγων εἰ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οἱ, Βόγων οقيقة.

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The Pharusians and Nigretes who live above these people near the western Aethiopians also use bows, like the Aethiopians; and they also use scythe-bearing chariots. The Pharusians mingle only rarely even with the Maurusians when passing through the desert, since they carry skins of water fastened beneath the bellies of their horses. Sometimes, however, they come even to Cirta, passing through certain marshy regions and over lakes. Some of them are said to live like Troglodytes, digging homes in the earth. And it is said that here too the summer rains are prevalent, but that in winter there is a drought, and that some of the barbarians in this part of the world use also the skins of snakes and fish both as wraps and as bed-covers. And the Maurusians are said by some to be the Indians who came thither with Heracles. Now a little before my time the kings of the house of Bogus and of Bocchus, who were friends of the Romans, possessed the country, but when these died Juba succeeded to the throne, Augustus Caesar having given him this in addition to his father’s empire. He was the son of the Juba who with Scipio waged war against the deified Caesar. Now Juba died lately, but his son Ptolemy, whose mother was the daughter of Antony and Cleopatra, has succeeded to the throne.

8. Artemidorus disputes the view of Eratosthenes because the latter calls a certain city in the neigh-

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1 Apparently a copyist’s error for “Nigritae” (the spelling in 2. 5. 33, 16. 4. 37 and 17. 3. 3).
2 Apparently an error for “Pharusians” (see Sallust, Jugurtha, 18, Pomponius Mela, 3. 10, Pliny, 5. 8, and critical note).
3 About A.D. 19.
Μαυρουσίας τὰ ἐσπέρια ἀντὶ Δυνηγός. Φοινικικάς δὲ πόλεις κατεσκαμμένας ¹ παμπόλλας τινάς, ὅσα ὀδδὲν ἑδὲν ἑστῶν ἤχους, ἐν δὲ τοῖς ἐσπέριοις Αἰθιοπίης, τοὺς ἀέρας πλατεῖς φήσαι,² ταῖς τε ἄρθρωσις ὄροις καὶ ταῖς δειλίναις παχεῖς καὶ ἁχλακῶς εἶναι τοὺς ἀέρας· τῶς γὰρ ἐν αὐχμώδεις καὶ καυματηροὶς τόποις ταῦτ᾽ εἶναι; αὐτὸς δὲ τούτων πολὺ χαῖρει περὶ τοὺς αὐτοὺς τόπους μετανάστας γὰρ τινὰς ἑστουρεῖ Δωτοφάγους, οἱ τὴν ἀνυδρὸν νέμοντο, σετοῦντα δὲ λωτῶν, πόνῳ τινὰ καὶ βίζαν, ἅφ᾽ ὡς ὀδδὲν διέοντο ποτοῦ παρῆκεν δ᾽ αὐτοῖς μέχρι τῶν ὑπὸρ Κυρήνης τῶν τούτων τοὺς δ᾽ ἐκεῖ καὶ γαλακτοποτεῖν καὶ γαλακτογαγεῖν, καὶ πολλαπλασιάσεις δύτας. καὶ Γαβίωνος ³ δὲ τὸν Ἐρυμαλὼν συγγραφέως ⁴ σῶκ ἀπέχεται τῆς τερατολογίας τῆς περὶ τῆς Μαυρουσίας πρὸς γὰρ τῇ Δυνηγῇ ⁵ Ἀνταῖον μνῆμα ἑστορεῖ καὶ σκέλετον πηχῶν ἔξικτα, δε Σερτώριον γυμνῶσαι καὶ πάλιν ἑπιβάλειν γῆν. καὶ τὰ περὶ τῶν ἐλέφαντων μυθῶδης φησὶ γὰρ τάλλα μὲν θηρία φεύγειν τὸ πῦρ, τοὺς δ᾽ ἐλέφαντας πολεμεῖν καὶ ἀμύνεσθαι, διότι τὴν ἄλαν φθείρειν πρὸς δὲ τοὺς ἀνθρώπους διαμάχεσθαι, κατασκόπους προσέμποντας, καὶ δὴν ἰδὼν ἐκείνους φεύγοντας, ἔφυγεν καὶ αὐτοὺς, ἐπειδὰν δὲ ⁷

¹ κατεσκαμμένας, κατεσκαμμένας τοιαύτα.
² τοιαύτα χαῖρει περὶ τούς αὐτοὺς τόπους, Coralis and others bracket, Meineke οἴοτα.
³ Ταυσιος Π, Tauvisor τω.
⁴ συγγραφέως MSS.
⁵ Δυνηγῆ Dmoex.
⁶ feuygantas, Coralis inserts.

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bourhood of western extremities of Maurusia "Lixus" instead of Lynx; and because he calls "Phoenician" a very great number of rased cities of which no trace is to be seen; and because, after calling the air among the western Aethiopians "salty," he says that the air is thick and misty in the hours both of early morning and of evening. For, argues Artemidorus, how can these things be in a region that is arid and torrid? But he himself gives a much worse account of the same region, for he tells a story of certain migrants, Lotophagi, who roam the waterless country and feed on lotus, a kind of plant and root, from eating which they have no need of drink; and that they extend as far as the region above Cyrenae; but that those in that region also drink milk and eat meat, although they are in the same latitude. And Gabinius also, the Roman historian, does not abstain from telling marvellous stories of Maurusia; for example, he tells a story of a tomb of Antaeus near Lynx, and a skeleton sixty feet in length, which, he says, Sertorius exposed to view, and then covered again with earth. And he tells fabulous stories about the elephants; for example, he says that whereas the other animals flee from fire, the elephants carry on war with it and defend themselves against it, because it destroys the timber, and that they engage in battle with human beings, sending out scouts before them, and that when they see them fleeing, they flee too, and that when they

1 See § 3 (above).
2 The usual meaning of the Greek adjective is "broad" or "flat"; but Eratosthenes must have used it in the sense of "salty."
3 Lotus-eaters.
4 So Plutarch (Sertorius 9).

7 n, omitted by MSS. except Ei.
strconvata λάβουσιν, ἐκεῖριαν ἡ προτέλειν κλάδους ἡ βοτάνης ἡ κόνις.

9. Μετὰ δὲ τὴν τῶν Μαυροῦσίων ἡμῖν ἡ τῶν Μασσαῖουλίων ἡ ἐστὶν, ἀπὸ τοῦ Μολοχαθ ποταμοῦ τὴν ἀρχήν λαμβάνουσα, τελευτῶσα δὲ ἐπὶ τὴν ἄκραν, ἢ καλεῖται Τρητῶν, ὁ ὁμιῶν τῆς τοῖς Μασσαῖουλίων καὶ τῆς Μασσαῖουλίων γῆς. στάδιοι δ' εἰσίν ἀπὸ τοῦ Μεταγωγίου μέχρι τοῦ Τρητοῦ ἐξαικιστώλου: οἱ δ' ἐκλάττοντος φασίν. ἔχει δ' ἡ παραλία πόλεως τις πλείους καὶ ποταμοῦ καὶ χώραν εὔφυη, τῶν δ' εὖ ὀνόματι ἀρκεῖ μνησθῆναι. ἦστε δὲ πόλεως Σίγαν ἐν χιλίοις στάδιοις ἀπὸ τῶν λεχθέντων δραν, καὶ βασιλείων Σόφακος, κατέσπασται δὲ νῦν τῶν δὲ χώραν μετὰ Σόπακα κατέσχε Μασσαῖουλίων, εἶτα Μικίσας, εἶτα καὶ οἱ ἐκεῖνοι διαδεδομένοι, καθ' ἡμᾶς δὲ Ἰουῆς δ' παξίρ τοῦ νεωτέρου τελευτήσαντος Ἰουῆς' κατέσπασται δὲ καὶ Ζάμια τοῦ τόπου βασιλείων ὑπὸ 'Ρωμαίων: μετὰ δὲ τῆς Σίγαν ἡ Θεόν λεμὸν ἐν ἐξαικισινοὶ στάδιοις εἰτ' ἄλλοι ἀκούσαι τὸποι. τὰ μὲν οὐν ἐν βάθει τῆς χώρας ὑπεν ἐν ἔρημα 10 (ἔσθ' ὁτε παρῆσπαρται, ἀκατέχουσαι οἱ Γαίτουλοι, μέχρι καὶ Σύρτεων, τὰ δ' ἐκεῖ πρὸς θαλάττη καὶ πεδία

1 ἐκεῖριαν, Corais, for ἐκτείριον.
2 Μασσαῖουλίων EF, Μασσαῖουλίων other MSS.
3 Τρητῶν, inserted by the later editors from conj. of Casaubon.
4 Μασσαῖουλίων F, Μασσαῖουλίων 2, Μασσαῖουλίων other MSS.
5 Μασσαῖουλίων, Kramer, for Μασσαῖουλίων; Μασσαῖουλίων, Corais.
6 Zoφάκας C, Zoφάκας DFάρςζζ, Zoφάκες editors before Kramer.
7 Zoφάκα (but ο above ε) C, Zoφάκα Dθ, Zoφάκες xx.
8 Μασσαῖουλίων Ol, Μασσαῖουλίων editors before Kramer.
9 Σίγα, Corais, for Σίγα.
receive wounds, as suppliants they hold out branches of a tree or an herb or dust.

9. After the land of the Maurusians, one comes to that of the Massaeulians, which takes its beginning at the Molochath River and ends at the promontory which is called Tretum, the boundary between the lands of the Massaeulians and the Masylians. The distance from Metagonium to Tretum is six thousand stadia, though some say less. The coast has several cities and rivers and a goodly territory, but it is sufficient to mention only those of renown. At a distance of one thousand stadia from the above-mentioned boundaries is Siga, which was the royal residence of Sophax, though it is now in ruins. After Sophax the country was possessed by Massamasses, and then by Micipsas, and then by his successors, and in my time by Juba, the father of the Juba who recently died. Zama, his royal residence, has also been laid in ruins by the Romains. After Siga, and at a distance of six hundred stadia, one comes to Theon Limen;¹ and then to the other, insignificant, places. Now the parts deep in the interior² are indeed mountainous and desert (sometimes they are interspersed with habitations and these parts are held by the Gaetulians³), even as far as the Syrtes, but the

¹ "Gods' Harbour."
² See 17. 3. 2 (end).
³ The text of the passage in parentheses is doubtful (see critical note).

²⁸ After ἔρημος Grockurd inserts καί καὶ ἐλαφήμα; Maineske indicates a lacuna there; Corails conj. ὅγι for ἕως.
¹¹ Γετύλοι Ε, Γετύλοι other MSS.
ευδαίμονα ἦστι καὶ πόλεις πολλαὶ καὶ ποταμοὶ καὶ λίμναι.

Ο 830  10. Ποσειδώνειος δ’ οὐκ ὤει ἄληθενεῖ,1 φήσας ὄλγοις καὶ μικροῖς διαρρέεσθαι ποταμοῖς τὴν Διβύνην αὐτοῖς γαρ, ὅσ’ Ἀρτεμίδωρος εἴρηκε, τοὺς μεταξὺ τῆς Δυνγώς καὶ Καρχηδόνος καὶ πολλοὺς εἴρηκε2 καὶ μεγάλους. ἐν δὲ τῇ μεσογαίᾳ ταύτ’ ἄληθέστερον εἰπεῖν εἴρηκε δέ τούτῳ τὴν αὐτίαν αὐτὸς, μὴ γάρ κατομβρεῖσθαι τοὺς ἀρκτικοὺς μέρες, καθάπερ οὐδὲ τὴν Αἴθιοπιάν φασί διὸ πολλάκες λοιμικὰ ἐμπίπτει τόδε αὐχένων καὶ τὰς λίμνας τελμάτων πέμπλασθαι καὶ τὴν ἀκρίβα ἐπιπολάξειν. ἐτε φησί τὰ μὲν ἀνατολικὰ ὑγρὰ εἶναι, τὸν γὰρ ἠλιον ἀνίσχοντα ταχὺ παραλλάττειν, τὰ δὲ ἐσπέραι ἔχρα, ἐκεὶ γάρ καταστρέφειν. ὑγρὰ γὰρ καὶ ἔχρα, τὰ μὲν παρ’ ὑδάτων ἀφθονίαν ἢ σπάνιων λέγεται, τὰ δὲ παρὰ τὴν τῶν ἠλίων βούλεται δὲ λέγειν τὰ παρὰ τοὺς ἠλίους: ταῦτα δὲ πάντες ἀρκτικοὶ καὶ μεσημβρινοὶ κλίματες ἀφορίζουσι καὶ μὴν ἀνατολικά τε καὶ δυσμικά, τὰ μὲν πρὸς τὰς οἰκήσεις λεγόμενα, καθ’ ἐκάστην τὴν οἰκήσει καὶ τὴν μετάπτωσιν τῶν ὄριστῶν ἄλλα ἐστίν, ὡστ’ οὖν ἔνεστι3 καθολικῶς εἰπεῖν ἐπὶ τῶν ἀπεριλήπτων τὸ πλῆθος, ὅτε τὰ μὲν ἀνατολικὰ ὑγρὰ, τὰ δὲ δυσμικὰ ἔχρα. ὡς δὲ λέγεται πρὸς τὴν οἰκουμένην ὅλην καὶ τὰς

1 ἄληθεν εἶναι, ἄληθεν ἄληθεν εἰς, ἄληθεν other MSS.
2 τοὺς μεταξὺ... εἰρήκε, omitted by MSS. except EP.
3 εἴπει ἔνεστι, Cooke, for ἔστιν ἔνεστι.
parts there near the sea consist of fertile plains, many cities, rivers, and lakes.

10. I do not know whether Poseidonius tells the truth when he says that Libya is intersected by rivers "only few and small"; for merely the rivers mentioned by Artemidorus, those between Lynx and Carthage, are by him called "both many and large." ¹ This statement can be made more truthfully in regard to the interior of the country; and he himself² states the cause of this, saying that "no rain falls in the northern parts," as is also said to be the case in Aethiopia, and therefore pestilences often ensue because of droughts, and the lakes are filled with mud, and the locust is prevalent. And he further says that "the eastern regions are moist, for the sun passes quickly when it is rising, whereas the western regions are arid, for there it turns back." ³ For regions are called moist and arid, partly in proportion to abundance or scarcity of waters, and partly in proportion to that of the sun's rays; but Poseidonius means to speak only of the effects of the sun's rays; and these effects are by all writers defined by latitude, north or south; and indeed both the eastern and western regions, when spoken of with reference to the habitations of man, vary according to each several habitation and the change in their horizons, so that it is also impossible to make a general assertion in regard to places whose number passes all comprehension that the eastern are moist and the western arid; but since such statements are made with reference to the in-

¹ Poseidonius.
² Thus slowing down in making the turn back, as Strabo interprets it.
strabo

ἐσχατίας τὰς τοιαύτας, οὐκαὶ ἡ Ἰνδίες καὶ ἡ Ἰβηρία, λέγει άν, εἶ ἄρα, τὴν τοιαύτην ἀπόφασιν. τίς ὅποι ἡ πιθανότης τῆς αἰτίας; ἡν γὰρ περὶ φορὰ πυρευχεῖ τε καὶ ἀδιαλείπτω τοῦ ἦλιον τῆς άν εἰς καταστροφή; τὸ τε σᾶς τῆς παραλλαγῆς ἀπαντάς ἰσον. ἀλλὰς τε παρὰ τὴν ἐνάργειάν ἐστι, τὰ ἔσχατα τῆς Ἰβηρίας ἡ τῆς Μαυρουσίας τὰ πρὸς δύσεις ἥδη λέγει ἀπάντων μᾶλλον καὶ γὰρ τὸ περὶ μὲν εὐκρατον ἔχει καὶ πλείστων ὑδάτων εὐσόρει. ἐδὲ τὸ καταστρέφει τοιοῦτον εἶληται, ὅτι ἐνταῦθα τὰ ὑπάρχα τῆς σικουμένης ύπὲρ γῆς γίνεται, τό τοῦτο συντείνει πρὸς ἡγεσίαν; καὶ γὰρ ἐνταῦθα καὶ ἐν τοῖς ἄλλοις τόποις τῆς σικουμένης τοῖς ταυτοκλίνεις, τὸν ἰσον διαλυόνων χρόνον τῶν τῆς νυκτὸς, ἐπάνειοι πάλιν καὶ θερμαίνει τήν γῆν.

11. Ἑστε δὲ ποι αὐτόθε καὶ ἀσφάλτου πηγῆ καὶ χαλκουραγεῖα· καὶ σκοψίων δὲ καὶ πτημῶν καὶ ἀπτέρων λέγεται πληθὸς, μεγέθει δὲ ἐπτασ-πυρευχῶν, ομοίως δὲ καὶ φαλάγγα καὶ μεγεθεί καὶ πλῆθει διαφέροντα· σαύρας δὲ διετήσεις φασίν. ἐν μὲν οὖν τῇ παρορείᾳ λίθους εὑρίσκεσθαί φασὶ τοὺς λυχνίας καὶ καρχιστοὺς λεγο-

1 el, me. omit; δρα. ει omits; the editors before Kramer read κατά τε instead of ἐλ. δρα.
2 καταστροφή Ε.
3 Ἰβηρίαν Ε.
4 Ἰχν., Lotronne, for Ἰχν.
5 θερμαίνει Ε.
6 Ε inserts τε after πτημῶν.
7 After ἐφ., Lotronne, citing 15. 1. 37 (σκορπίων ... ἐπερβαλλόντως μεγεθεί) and Lucian De Dīmed. 3, inserts ἐπερβαλλόντως καλ.
inhabited world as a whole and to such extremities of it as India and Iberia, perhaps he could make such a statement. What plausibility, however, can there be in his explanation of the cause? For in the revolution of the sun, which is continuous and unintermitting, what "turning back" could there be? And further, the speed of the sun's transit is everywhere equal. Besides, it is contrary to the evidence to call the extremities of Iberia or Maurusia, I mean the extremities on the west, the most arid places in the world, for they not only have a temperate atmosphere but also are well supplied with numerous waters. But if the "turning back" of the sun is interpreted in this way, that there it is last above the inhabited world, wherein does this contribute to aridity? For there, as well as in the other places of the inhabited world that are in the same latitude, the sun leaves an equal interval of night, and comes back again and warms the earth.

11. Somewhere here there are also copper mines and a spring of asphalt; and writers speak also of a multitude of scorpions, both winged and wingless, which in size are heptaspondylie, and likewise of tarantulas which are exceptional both in size and in number; and lizards which are said to be two cubits long. Now on the mountain-side are said to be found the "Lychnite" and Carthaginian

1 One MS. reads "actuality" instead of "evidence" (see critical note).
2 i.e. in Masaesylia.
3 i.e. they have "seven vertebrae" (the Pandinus heros); see critical note, and op. 15. 1. 37.
4 Op. 16. 4. 12.
5 Op. § 19 following.
6 i.e. "Luminous" stones; apparently a tourmaline.
μένουσι ἐν δὲ τοῖς πεδίοις ὀστρακίων καὶ χηραμώδως πλῆθος, οἷον ἐν τοῖς περὶ τοῦ "Αμμονος λόγοις εἰρήκαμεν" καὶ δεύδορον δὲ ἐστὶ μελλόντων καλούμενον, ἦς ὡς σκευάζουσιν οἶνον. τίνες δ’ αὐτῶν καὶ δίκαρπον ἔχουσι τὴν γῆν, καὶ δύο θεριστικά καρποῦνται, τὰ μὲν θερινά, τὰ δ’ ἀρμόνα, ἐστὶ δὲ ἡ καλάμη πεντάπηχυς τὸ ύψος, πάχος δὲ τοῦ μικροῦ δακτύλου, τὸν δὲ καρπὸν διακοσιοκατατέταρακτάχοις ἀποδίδωσιν, τὸν δὲ ἀροματικὸν σπείρουσιν, ἀλλὰ παλαύρως συμβιβασμέναι ἔπικαταψήφισαν τὴν χώραν τῷ ἐκπεσόντι στάχυς κατὰ τὸν θερισμὸν ἀρκοῦνται τελεσικαρπεῖ γαρ τὸν θερινόν καρπὸν. διὰ δὲ τὸ πλῆθος τῶν θηρίων κυμίδας ἔχουσιν ἐργάζονται καὶ τάλλα δὲ μέρη δυσθεροῦσιν καθεύδουσι χρήσιμοι τοῖς κλαμύλοις σκευοφόροι τῶν σκορπίων χάριν καὶ παλαιώρως περιδοῦσιν.

12. Ἡμὶ δ’ ἐν τῇ παραλίᾳ ταῦτῃ πόλει Ἡδάνον, δύναται ἐπικτέσας Ἰουψαῖς ὁ τοῦ Πτολεμαίου πατήρ μεταφώμασε Κασάρειαν, ἔχουσαν καὶ λιμένα καὶ πρὸ τοῦ λιμένος νησίον. μεταξὺ δὲ τῆς Κασάρειας καὶ τοῦ Τρῆτοι οἰκεῖαι ἐστὶ λεμνη, διὰ Σάλβαν καλούσε τούτο δ’ ἐστὶν ρηχόν τῆς ὑπὸ τῇ Ἰουψᾶς, καὶ τῆς ὑπὸ τοῖς Ἄρμαλοις· πολυτρόπως γαρ οἱ μερισμοὶ γεγένηται τῆς χώρας, ὅπε τῶν νεκρομένων αὐτὴν πλείονον

1 χηραμώδως Ε, χηραμώδως Δ, 2 οὐ καὶ, Cesaonbon, for δὲ. 3 τιόβα Ε.

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1 carbunculus (see Pliny, 37. 25 and 30).
2 l. 3. 4.
3 i.e. "honey-lotus." Strabo calls the mellilotus a "tree."

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stones, as they are called, and, in the plains, oyster-shells and mussel-shells in great quantities, like those mentioned by me in my description of Ammon. And there is also a tree called melilotus, from which they prepare a wine. And some of the people have land that produces two crops of grain, reaping two harvests, one in spring and the other in summer; and the stalk is five cubits in height, has the thickness of the little finger, and yields a crop 240-fold. In the spring they do not even sow seed, but harrow the ground lightly with bundles of paliuri, and are satisfied with the seed-grain that has fallen out of the ear at the time of the harvest; for this produces a perfect summer crop. On account of the number of wild animals they work with leggings on and also clothe the rest of their bodies with skins. And when they lie down to sleep, they smear the feet of their beds with garlic and tie a bunch of paliuri around them, on account of the scorpions.

12. On this coast was a city named Iol, which Juba, the father of Ptolemy, rebuilt, changing its name to Caesarea; it has a harbour, and also, in front of the harbour, a small island. Between Caesarea and Tretum is a large harbour called Salda, which is now a boundary between the territories subject to Juba and the Romans; for the divisions of the country have been made in various ways, inasmuch as its occupants have been several

both here and in § 17 following, but other writers (e.g. Theophrastus, 9. 40, 49) apply the name to a kind of clover.

4 A kind of thorny shrub (Rhamnus paliurus).

5 i.e. reptiles in particular, apparently.
γενομένων καὶ τῶν Ἄρωμαίων ἄλλοτ' ἄλλοις τούτων τοῖς μὲν φίλοις χρωμένων, τοῖς δὲ καὶ πολεμῶσι· ὅπερ ἐν ἡμείς ἀφαιρεῖσθαι καὶ χαριζέσθαι συνέβαινεν ἄλλοις ἄλλα καὶ οὐ τῶν αὐτῶν τρόπον. ἦν δὲ ἡ μὲν πρὸς τῇ Μαυρονεῖα προσοδικοτέρα τε καὶ δυναμικωτέρα, ἡ δὲ πρὸς τῇ Καρχηδόνια καὶ τῇ Μασυλιέων 1 ἀνθρωπότερα τε καὶ κατεσκευασμένη βέλτιον, καλύτερον δεδομένη διὰ τὰ Καρχηδόνια τὸ πρῶτον, ἐπείτη διὰ τὸν πρὸς Ἰουγούρθαν πόλεμον· ἐκείνος γὰρ Ἀδερβαλα ἐκπολεμηθέταις ἐν Ἰτύκε καὶ ἄνελον, φιλοῦν διότα Ἄρωμαίων, ἐνέπλησεν τὴν χώραν πόλεμον εἰτ' ἄλλοι ἐπὶ ἄλλους συνέστησαν πόλεμοι, τελευταίος δὲ ὁ πρὸς Σκιπίωνα Καίσαρι τῷ θεῷ συντάσ, ἐν δὲ καὶ Ἰουβάς ἀπέθανεν συνφανέσθησαν δὲ τοῖς ὑγεμόνις καὶ αἱ πόλεις, Τισιαύως τε καὶ Οὐάγα 2 καὶ Θάλα, ὡς δὲ καὶ Κάσβα, τὸ γαζοφυλάκιον τοῦ Ἰουγούρθα, καὶ Ζώια καὶ Ζίγγχα 3 καὶ πρὸς αἷς κατεπολέμησε Καίσαρ Σκιπίωνα ὁ θεὸς, πρὸς Ῥουσπίνῳ 4 μὲν πρῶτον νικῶν, εἰτὰ πρὸς Οὐξίπετος, εἰτὰ πρὸς Θάγω καὶ τῇ πλησίον ἡμηρίᾳ, καὶ ταῖς ἄλλαις πλησίον δὲ καὶ Ζέλλα καὶ Ἀχόλλα, ἔλευθεραι πόλεις. εἰτε δ' εἴ ήφθαν Καίσαρ τὴν Κέρκυραν 5 νῆσον καὶ Θέαν, πολέχθην ἐπιθαλασσίων, τούτων πασῶν αἱ μὲν τελεοὶ ὑφαίσθησαν, αἱ δ' ἠμίσουσαν κατελείφθησαν· Φαράν δ' οἱ Σκιπίωνος ἐπιτείς ἐνέπρησαν.

1 Μασυλιέων μοί, Μασυλιέων ἐκ, Μασυλιέων other MSS. 2 Οὐάγα, Lebrun, Kramer, and Meineke, for Oδάρα; G. Müller conj. Oδάρα. 3 Ζίγγχα, Xylam, for Ζάκαρα. 4 Ῥουσπίνῳ, Cornia, for Ῥουσπίνῳ.
in number and the Romans have dealt with them in different ways at different times, treating some as friends and others as enemies, the result being that different parts were taken away from, or presented to, different peoples, but not in the same way. The country towards Maurusia not only produced more revenue but was also more powerful, whereas that towards Carthage and the Masylians was both more flourishing and better built up, although it had been put in a bad plight, first, on account of the Carthaginian Wars, and then on account of the war against Jugurtha; for he took by siege Adarbal, a friend of the Romans, at Itycé and slew him, and thus filled all Libya with war; and then wars on wars broke out, and, last of all, the war that broke out between the deified Caesar and Scipio, in which even Juba was killed; and with the leaders the cities were wiped out too, I mean Tissilus, Vaga, and Thala, as also Capsa, the treasure-hold of Jugurtha, and Zama, and Zincha, and those cities near which the deified Caesar defeated Scipio, first winning a victory over him near Ruspinum, and then near Uzita, and then near Thapsus and the lake near by, and the other cities. And near by also are Zella and Acholla, free cities. And Caesar captured at the first onset the island Cercinna, and Thena, a town on the coast. Of all these, some were utterly wiped out and the others left half-destroyed; but Phara was burned by Scipio's cavalry.

1 i.e. "Utica." But Sallust (Jug. 25-26) says "Cirta."

6 Κασαμόν, Casaubon inserts.
13. Μετὰ δ’ οὖν Τρητῷ η Μασυλιέων ἡ Καρχηδονίων παραπλησία χώρα. Κήρτα
tέ ἐστιν ἐν μεσογαίᾳ, τὸ Μασανάσσου καὶ τῶν ἐξ ἰδιαῖς διαδόχων βασιλείων, πόλεων ἐνεργειατέ ἐν
κατεσκευασμένη καλῶς τοῖς πάσι, καὶ μάλιστα ὑπὸ Μικέψα, ὅστις καὶ Ἑλληνας συνεδρίασεν ἐν
αὐτῇ καὶ τοσαύτην ἐποίησεν, ὅστις ἐκπέμπειν μυρίους ἱππέας, δεπλασίους δὲ πεζοῦς. Ὅ τε δὴ
Κήρτα ἐνταῦθα καὶ οἱ δύο Ἰππώνες, ὁ μὲν πλησίον Ἰτύκης, ὁ δὲ ἀπετέρω πρὸς τῷ Ἑρμαῖο
μᾶλλον, ἄμφος βασίλεια. Ὅ δὴ Ἰτύκη δευτέρα
μετὰ Καρχηδόνα τῷ μηγέθει καὶ τῷ ἀξιώματι καταλυθείσης. δὲ Καρχηδόνος, ἐκεὶνη ἦν ὡς ἂν
μητρόπολις τοῖς Ἠρωμάιοις καὶ ὅρμητήριοι πρὸς τὰς ἐν Λιβύη πράξεις. Ἰδρυται δὲ ἐν τῷ αὐτῷ
κόλπῳ τῷ Καρχηδονικῷ, πρὸς θατέρῳ τῶν ἀκρατήρων τῶν ποιούντων τὸν κόλπον, ὅπερ τὸ
μὲν πρὸς τῇ Ἰτύκῃ καλοῦσιν Ἀπολλόνιον, θάτε-
ρον δ’ Ἑρμαῖον καὶ εἰσεν ἐν ἔποψει ἄλληλαις
ἀἱ πόλεις. ο了一遍 τῆς Ἰτύκης πλησίον ὁ Βαγρά-
δας ποταμὸς. εἰσὶ δὲ ἀπὸ Τρητοῦ μέχρι
Καρχηδόνος στάδιοι διεχόμενοι πεντακόσιοι, οὔτε
tοῦ δὲ ἰχθὺς ὁμολογεῖται δὲ τὸ διάστημα οὔτε τὸ μέχρι
Σύρτεων.

14. Καὶ Καρχηδόν ἐν τῷ χερσος τῶν ἰδρυται, περιγραφοῦσις κύκλων τριακοσίων ἐξή-
κοντα στάδιων ἔχουσι στείχος, ὅπερ τὸ ἐξηκοντα-
στάδιον μήκος, αὐτὸς δ’ αὐχέν ἐπέβαλε, καθήκον

1 Μασυλιέων Ε, Μασταστιλιανὸς ο, Μασυλιέων ι, Μασταστιλιανος other MSS.
2 Μασταστιλιανος, Kramer, for Μασταστιλιανος ο, Μασταστιλιανος η, Μασταστιλιανος other MSS.
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13. Now after Tretum one comes to the land of the Masylians, and to the land of the Carthaginians, which is similar thereto. Cirta, the royal residence of Masanasses and his successors, is in the interior; it is very strongly fortified and has been beautifully built up in every way, particularly by Micipsas, who not only settled a colony of Greeks in it, but also made it so great that it could send forth ten thousand cavalry and twice as many infantry. Cirta, then, is here, and so are the two Hippos, one near Itycê and the other farther away, rather towards Tretum; and both are royal residences. Itycê was second only to Carthage in size and importance, and when Carthage was destroyed, that city served the Romans as a metropolis, and as a base of operations for their activities in Libya. It is situated in the same gulf as Carthage, near one of the two promontories which form the gulf, of which the one near Itycê is called Apollonium and the other Hermaca; and the two cities are in sight of one another. Near Itycê flows the Bagradas River. The distance from Tretum to Carthage is two thousand five hundred stadia. But neither this distance nor that to the Syrtes is generally agreed upon.

14. Carthage, also, is situated on a kind of peninsula, which comprises a circuit of three hundred and sixty stadia; and this circuit has a wall; and sixty stadia of the length of this circuit are occupied by the neck itself, which extend from sea to

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8 τῷ, Corais, for τῷ.  
4 ἐν δψει Ε.  
5 Βαγράδας Ε., Μαγράδας ἕτ', Βαγράδας other MSS.  
6 οὔτε, Corais, for οὔδε.  
7 τεῖχος Δλι.  
8 καθήκων, Groskurd, for καθῆκων.
μ' κατά την ἔρημον ὑπήρξε καὶ αὐτὴ καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἑξο Στηλών, ὅστε τῆς Εὐρώπης ἤτο μὲν τὴν ἀρίστην νῦνται Φολικες κατὰ τὴν ἦπειρον καὶ τὰς προσεχεῖς νῆσους, τῆν τε Λεβάνη κατεκτήσαντο πάσαν, δαν 3 μὴ νομαδικῶς οἶον τ' ἢν οἰκεῖν. ἀφ' ᾧ δὲ δυνάμεως πόλιν τε αὐτοπάλου τῇ 'Ράμη κατεσκεύάσαντο καὶ τρεῖς ἐπολεμησαν μεγάλους πρὸς αὐτοὺς πολέμους γένοιτο δ' ἂν εὐδήλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἣν ὁ κατελύθησαν ὑπὸ Σκιπίων τοῦ Ἀμιλιανοῦ, καὶ ἡ πόλεις ἀρδήν ἤφαιόσθη. οὔτε C 833 γὰρ ἥρξαντο πολεμεῖν τούτων τὸν πόλεμον,4 πόλεις μὲν εἰχον τριακοσίας ἐν τῇ Λεβάνῃ, ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἐβδομῆκοντα: πολιορκοῦμεν δὲ καὶ ἀναγκασθέντες τραπέζισαι πρὸς ἐνδοσίμα, πανοπλεῶν μὲν ἠδοσίων μυριάδας

1 αὐτῷ, Corais, for αὐτῇ.
2 ἔχον, Corais, for ἔχουν τα.
3 δὲν μ', δὲν other MSS.
4 πόλεμον EF, τρέπον other MSS.
sea; and this, a spacious place, is where the Carthaginians had their elephant-stalls. Near the middle of the city was the acropolis, which they called Byrsa; it was a fairly steep height and inhabited on all sides, and at the top it had a temple of Asclepius, which, at the time of the capture of the city, the wife of Asdrubal burnt along with herself. Below the acropolis lie the harbours, as also Cothon, a circular isle surrounded by a strait, which latter has ship-houses all round on either side.  

15. Carthage was founded by Dido, who brought a host of people from Tyre. The colonisation proved to be so fortunate an enterprise for the Phoenicians, both this at Carthage and that which extended as far as Iberia—I mean the part of Iberia outside the Pillars as well as the rest of it—that even to this day the best part of continental Europe and also the adjacent islands are occupied by Phoenicians; and they also gained possession of all that part of Libya which men can live in without living a nomadic life. From this dominion they not only raised their city to be a rival of Rome, but also waged three great wars against the Romans. Their power might become clearly evident from the last war, in which they were defeated by Scipio Aemilianus and their city was utterly wiped out. For when they began to wage this war they had three hundred cities in Libya and seven hundred thousand people in their city; and when they were being besieged and were forced to resort to surrender, they gave up two hundred thousand full

1 "Hide."
2 i.e. both on the island and on the mainland.
είκοσι, καταπελτικά δὲ ὅργανα τρισχίλια, ὡς οὖν πολεμηθησάμενοι κριθέντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἔξαίφυς ὁπλοποιών συνεστήσαντο, καὶ ἐκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἐκατὸν καὶ τετταράκοντα πεπηγότες, μάχαιραι δὲ τριακόσιαι καὶ λόγχαι πεντακόσιαι, χίλια δὲ βέλη καταπελτικα, τρίχα δὲ τῶν καταπέλτας αἱ θεράπαιναι παρέχον. ἔτι τούτων ναῦς ἡχοντες δώδεκα ἐξ ἑτῶν πεντήκοντα κατὰ τὰς ἐν τῷ δευτέρῳ πολέμῳ συνθήκας, τότε, καὶ περὶ ἥδη συμπεφευγότες εἰς τὴν Βύρσαι, ἐν δυμήνω κατασκευάζοντο μαθαίνειν εἰκοσικαταφράκτους, καὶ τοῦ σταματοῦ τοῦ Κάθωνος φρουρουμένου, διάρρυθαν ἄλλο στόμα, καὶ προῆλθεν αἰφνίδιος ὁ στόλος. ἦλθε γὰρ ἂν ἀποκειμένη παλαιὰ καὶ τεχνητῶν πλῆθος προσεδρεύου καὶ συναρχούμενος ἡμοίως τοιαύτη θ' οὖσα Καρχηδόνων δίως ἐκατῳ καὶ κατεσκάφη τὴν δὲ χώραν, τὴν μὲν ἑπάρχαν ἀπέδειξαν Ῥωμαῖοι, τὴν ἐπὶ τοὺς Καρχηδόνους, τῆς δὲ Μασανάσσης ἀπέδειξαν κύριον καὶ τοὺς ἀπογόνους τοὺς περὶ Μικέθαν. μάλιστα γὰρ ἐσπουδάσθη παρὰ τοῖς Ῥωμαίοις ὁ Μασανάσσης δι' ἀρετῆν καὶ φιλίαν καὶ γὰρ δὴ καὶ ὅτι ἐστὶν ὁ τοὺς Νομαδᾶς πολιτικοὺς κατασκευάζας καὶ γαστροῦς, ἑτε δ' αὐτῷ τού θρησκευτέων διδάξας στρατεύειν. Ἥδιον γὰρ τι τοῖς ἀνθρώποις συνέβη

1 For τρισχίλια Lebrenne (citing Polybius 30. 4 and Appian 80) confl. διαχίλια.
2 συναρχούμενον 33.
suits of armour and three thousand catapul{nts, on
the assumption that they would not be engaged in
war again; but when they resolved to renew the war,
they suddenly organised the manufacture of arms,
and each day produced one hundred and forty
finished shields, three hundred swords, five hundred
spears, and one thousand missiles for the catapul{nts;
and the women-servants furnished hair for the
catapul{nts. Furthermore, although from fifty years
back they had possessed only twelve ships, in
accordance with the treaty made at the second war,
they then, although they had already fled together
for refuge into the Byrsa, built one hundred and
twenty decked ships in two months; and since the
mouth of Cothon was being guarded, they dug
another mouth through and their fleet sallied forth
unexpectedly; for old timber had been stored away
in readiness, and a large number of skilled workmen,
maintained at public expense, had been lying in
wait for this occasion. But though Carthage was so
resourceful, still it was captured and rased to the
ground. As for the country, the Romans proclaimed
one part of it a Province, I mean the part which
had been subject to the Carthaginians, and ap-
pointed as sovereign of the other part Masanasses,as
also his descendants, the house of Micipsas; 3 for
Masanasses was held in very high respect among the
Romans because of his valour and friendship; and
indeed it was he who transformed the Nomads into
citizens and farmers, and taught them to be soldiers
instead of brigands. For a peculiar thing had hap-

3 i.e. the three sons: Micipsas king, Golossa head of the
department of war, and Maotanaba head of the department of
justice (Appian, § 106).
τούτοις· χώραν γὰρ οἰκούντες εὐδαίμονα, πλήν τοῦ θηρίους πλεονάζειν, εἴσαντες ἐκφθαίρειν ταῦτα καὶ τὴν γῆν ἐργάζεσθαι μετὰ αἰδείας ἐπὶ ἄλλησις ἑτέρους, τὴν δὲ γῆν τοὺς θηρίους ἀφεῖσαι. οὕτω δὲ αὐτοῖς συνέβαινε πλαύνητα καὶ μετανάστην βίον ξήν, μηδὲν ἤττον τῶν ὑπὸ ἀπορίας καὶ λυπρῶτος τόπων ἢ ἄερων εἰς τούτο περιμεταμένων τῶν βίων, ὥστε καὶ ἰδίου τοῦτο εὐφράστησθαι τοῖς ἑπόμενοις τοὺς Μασαισυλίους, καλοῦντες γὰρ Νομάδες, ἀνάγκη δὲ τοὺς ταυτότους εὐτελεῖς εἶναι τοῖς βίοις καὶ τὸ πλέον ἐξοφλόν χρόνος καὶ τρεφημένοις. ἁρμαμάλης δὲ οὖν ἐπὶ πολὺν χρόνον τῆς Καρχηδόνου, καὶ σχεδὸν τι τῶν αὐτῶν χρόνων, ὅπερ καὶ Κόρινθος, ἀνελήφθη πάλιν περὶ τοὺς αὐτούς πὼς χρόνους ὑπὸ Καίσαρος τοῦ θεοῦ, τέμπραντος ἐποίκους Ρωμαίοις τοὺς προαιρομένους καὶ τῶν στρατιωτῶν πινακίας· καὶ νῦν εἰς τὴν ἄλλην καλὸς οἰκεῖται τῶν ἐν Λεβύνῃ πόλεως.

Ο 834 16. 2 Ἐκάρτα μέσον δὲ τὸ στῶμα τοῦ Καρχηδονίου κόλπου νῆσος ἐστὶ Κόρσουρα. ἀντίπορθος δὲ ἐστὶν ἡ Σικελία τοῖς τόποις τούτοις ἢ κατὰ Διλεβαίου, διὸν ἐν διαστήματι χιλίων καὶ πεντακόσιοι σταδίων· τοσοῦτον γὰρ φασὶ 3 τὸ ἐκ Διλεβαίου μέχρι Καρχηδόνος. οὐ πολὺ δὲ τῆς Καρσούρας διέχωσι οὔδε τῆς Σικελίας.

1 ἐκφθάρει (as in 17. 1. 44). Jong, for ἐκφθάρειν.
2 Meineke ejccta κατὰ μέσον . . . Αὐτάμπρα from the text, following conj. of Kramer.
3 φασὶ F, φασί other MSS.
pened in the case of these people, that is, although they lived in a country blest by nature, except for the fact that it abounded in wild animals, they would forbear to destroy these and thus work the land in security, and would turn against one another, abandoning the land to the wild animals. In this way it came to pass that they kept leading a wandering and migratory life, no less so than peoples who are driven by poverty and by wretched soil or climate to resort to this kind of life; so that the Masaesylians have obtained this as their special designation, for they are called Nomades. Such people of necessity must lead a frugal life, being more often root-eaters than meat-eaters, and using milk and cheese for food. Be that as it may, Carthage for a long time remained desolate, about the same length of time as Corinth, but it was restored again at about the same time as Corinth by the deified Caesar, who sent thither as colonists such Romans as preferred to go there and some soldiers; and now it is as prosperous a city as any other in Libya.

16. Opposite the middle of the mouth of the Carthaginian Gulf is Corsura, an island. Across the arm of the sea, opposite this region, is that part of Sicily wherein lies Lilybaeum, at a distance of about one thousand five hundred stadia; for the distance from Lilybaeum to Carthage is said to be as great as this. Not far distant from Corsura,

3 Corinth was destroyed by L. Mummius in 146 B.C., but was restored by Julius Caesar and Augustus.
4 This passage, "Opposite...other islands," is ejected from the text by Moineke (see critical note).
"Corsura," unless it is here confused in some way with Cossura (Pantellaria), is otherwise unknown.
ἄλλα τε νῆσοι καὶ Ἀλγίμοιρος. δὲ ἐστὶν ἐκ Καρχηδόνως ἐξηκοντα σταδίων εἰς τὴν προσεχὴ περαιάν, οἴκεν εἰς Νέφερν ἀνάβασις σταδίων ἐκατόν εἴκοσι, πόλιν ἐρυμὴν ἐπὶ πέτρας φιλισμένην. ἐν αὐτῷ δὲ τῷ κόλπῳ, ἐν ὀσφερ καὶ Ἡ Καρχηδών, Τύνις ὡστὶ πόλεις καὶ θερμαὶ καὶ λατρείαι πυνῆς: εἰδ' ἡ Ἐρμαλά ἀκρα τραγεία, καὶ ἐπ' αὐτῷ πόλεις ὄμωνυμοι: εἶτα Νεάπολις, εἰτ' ἄκρα Ταφείτες, καὶ ἐπ' αὐτῇ λόφος Ἀσσίς καλούμενος ἀπὸ τῆς ομοιότητος, ὅπερ συναφικεῖν ὁ τῆς Σικελίας τύραννος Ἀγαθοκλῆς, καθ' δὲ καιρὸν ἐπέπλευσε τοὺς Καρχηδονίους, συγκατεσπάσθησαν δὲ τῇ Καρχηδόνια ὑπὸ Ἀρμαίων αἱ πόλεις αὐταί. ἀπὸ δὲ τῆς Ταφείτιδος ἐν πετρακοσίων σταδίων νῆσος ἐστὶ Κοσσούρος κατὰ Σελευκοῦντα τῆς Σικελίας ποταμόν, καὶ πόλιν ἔχουσα ὀμώσιμον, ἐκατόν καὶ πεντηκοντα σταδίων οὐσα τὴν περιφερείαν, διέχουσα τῆς Σικελίας περὶ ἐξαικοσίων σταδίων: ἐστὶ δὲ καὶ Μελέτη νῆσος ἐν πεντακοσίωσι σταδίωσι ἀπὸ τῆς Κοσσοῦρου. εἶτα Ἀδρίμης πόλις, ἐν ᾧ καὶ νεώτη ἡ ἡ εἰδ' αἱ Ταφείες λεγόμεναι, νησία πολλὰ καὶ πυκνά: εἶτα Ὁδύσσων πόλις, καὶ μετὰ ταύτην νῆσος πελαγία Λοπαδούσα: εἶτα ἄκρα

1 Ἀλγίμοιρος P. 2 I' after ἀλλ', Corais omits. 3 αὖτ' E, αὖτ' other MSS. 4 Κόρσουρα μακ. 5 οἶσαν MSS. 6 Κοσσοφόρας μακ. 7 Ἀδρίμης P, Ἀδρύμη λέει, Ἀδρύμης E, Ἀδρύμη μακ.

1 Al Djamur. 2 i.e. apparently the eastern side of the Carthaginian Gulf. 3 Tunisia, or Tunies, was situated to the south of Carthage and at the head of a vast marshy lagoon.
nor yet from Sicily, are Aegimuros\(^1\) and other islands. The voyage from Carthage across to the nearest point of the opposite mainland\(^2\) is sixty stadia, from which the journey inland to Nepheris is one hundred and twenty stadia—a city fortified by nature and built upon a rock. But on the same gulf as that on which Carthage is situated lies a city Tynis,\(^3\) as also hot springs and stone-quarries; and then one comes to the rugged promontory Hermaca, and to a city on it bearing the same name; and then to Neapolis; and then to a promontory Taphitis, and to a hill on it, which, from the resemblance, is called Aspis;\(^4\) this is the hill that Agathocles, the tyrant of Sicily, colonised at the time when he sailed against the Carthaginians. But these cities were demolished by the Romans at the same time as Carthage. At a distance of four hundred stadia from Taphitis lies an island Cossurus,\(^5\) opposite the Selinus River in Sicily, and a city bearing the same name, which is one hundred and fifty stadia in circuit and is about six hundred stadia distant from Sicily; and there is also an island Melite\(^6\) at a distance of five hundred stadia from the island Cossurus.\(^7\) Then one comes to a city Adrymes,\(^8\) at which there was also a naval arsenal; and then to the Tariceiace, as they are called, which are numerous small islands lying close together; and then to a city Thapsus; and after this to Lopadussa, an island in the open sea; and then to a promontory

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\(^1\) i.e. "Shield."

\(^2\) The same, apparently, as Cossura (ep. 2. 5. 19 and 6. 2. 11).

\(^3\) Malta.

\(^4\) See preceding footnote.

\(^5\) Also called Adrumetum.
"Ἀμμούνος Βαλλώνως, πρὸς Ἡθυνοσκοπεῖον, ἐλτα Θέαν πόλει παρὰ τὴν ἁρχήν κειμένη τῆς μικρᾶς Σύρτεως. πολλὰ δ' εἰσὶ καὶ ἄλλαι μεταξὺ πολέων οὐκ ἄξιοι μνήμης. παράκειται δὲ τῇ ἁρχῇ τῆς Σύρτεως νῆσος παραμένεις, ἡ Κέρκυνα, εὐμεγέθης, ἠχοῦσα ὁμόνυμον πόλιν, καὶ ἄλλη ἐλάττων Κερκυνίτης.

17. Συνεχῶς δ' ἐστὶν ἡ μικρὰ Σύρτεις, ἡν καὶ Δωτοφάγιτιν Σύρτειν λέγουσιν. ἔστι δ' ὁ μὲν κόλπος τοῦ κόλπου τούτου στάδιων χίλιων ἕξακοσίων, τὸ δὲ πλάτος τοῦ στόματος ἕξακοσίων· καθ' ἐκατέραν δὲ τὴν ἀκραν τὴν ποιοῦσαν τὰ στόμα προσεχεῖς εἰσὶ τῇ ἑπείρῳ νῆσος, ἡ τε λεγέντασα Κέρκυνα καὶ ἡ Μήνυκς, πάρισοι τῶν μεγέθεσιν. τὴν δὲ Μήνυκα νομίζουσι εἶναι τὴν τῶν Δωτοφάγων γῆν τὴν ὑφ' Ὀμήρου λεγομένην, καὶ δείκνυται τεινά σύμβολα, καὶ δειμὐδος 'Ὀδυσσέως καὶ αὐτοῦ δ' καρπός· πολὺ γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λατόν, ἐχον ἢδιστος καρπὸν. πλείους δ' εἰσὶν ἐν αὐτῇ πολέων, ὡς ὕσσεν ἐν 835 μία δ' ὁμόνυμος τῇ νήσῳ. καὶ ἐν αὐτῇ δὲ τῇ Σύρτειν πολέγειν τινές εἰσιν. κατὰ δὲ τῶν μυχῶν ἐστὶ παραμέγεθαι ἐμπόριον, πιοταμῶν ἔχον ἐμβάλλοντα εἰς τὸν κόλπον· διατείνει δὲ μέχρι δεύρο τὰ τῶν ἀμπότων πάθη καὶ τῶν πλημμυρίδων, καθ' ἐν καρπῶν ἑπὶ τὴν θύραν τῶν ἱερῶν ἐπιπηδώσειν οἱ προσχωροὶ κατὰ σπουδὴν θέουσιν.

18. Μετὰ δὲ τὴν Σύρτειν Ζούχις ἐστὶ λίμνη

1 Ἡθυνοσκοπεῖον, οοι. Κράμερ, for θυνοσκοπεῖον; Ε' reads Ἡθυνοσκοπεῖγα.
2 Θέαν, Cothus, for Θέαν.
3 Κέρκυνα Β', Κερκυνίτης Α'.

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of Ammon Balithon, near which is a place for watching for the tunny-fish; \(^1\) and then to a city Thessa, which lies near the beginning of the Little Syrtis. In the interval lie numerous small towns not worth mentioning. Near the beginning of the Syrtis lies a long island, Cercinnna, which is rather large and contains a city of the same name; and there is another smaller island, Cercinnitis.

17. Continuous with these is the Little Syrtis, which is also called the Syrtis of the Lotus-eaters. The circuit of this gulf is one thousand six hundred stadia, and the breadth of the mouth six hundred; and at each of the two promontories which form its mouth are islands close to the mainland—the Cercinnna above-mentioned and Meninx, which are about equal in size. Meninx is regarded as the land of the Lotus-eaters mentioned by Homer; and certain tokens of this are pointed out—both an altar of Odysseus and the fruit itself; for the tree which is called the lotus abounds in the island, and its fruit is delightful. There are several towns on Meninx, and one of them bears the same name as the island. On the coast of the Syrtis itself are several small towns. In the recess of the gulf is a very large emporium, which has a river that empties into the gulf; and the effects of the flow and ebb of the tides extend thus far, at which times the neighbouring inhabitants rush forth on the run to catch the fish.

18. After the Syrtis, one comes to Zuchi, a lake

\(^1\) Cp. 5. 2. 6, 8.

\(^8\) \(\ddot{i}\), omitted by MSS. except \(\ddot{z}\).
στάδιων, τετρακοσίων στενών ἴχουσα εἰσέπλουρ καὶ παρ’ αὐτὴν πόλις ὅμώνυμος πορφυροβαφεία ἴχουσα καὶ ταρχείας παντοδαπῆς· εἰτ’ ἂλλη λίμνη πολὺ ἐλάττων καὶ μετὰ ταύτην Ἀβρότονον πόλεις καὶ ἄλλαι τινὲς, συνεχῶς δὲ Νεάπολις, ἥν καὶ Λέστερν καλούσι· ἐντεύθεν δ’ ἐστὶ διάρμα τὸ ὑπὸ Δοκρῶν τῶν Ἑπτεξεφύρων τρισχίλιων ἐξακόσιοι στάδιοι. ἐξῆς δ’ ἐστὶ ποταμός· καὶ μετὰ ταύτα διατείχεσθαι τε, ὁ ἐποίησαν Καρχηδόνιοι, γεφυρώντες βάραθρά 1 τινα εἰς τὴν χώραν ἄνεχοντα· εἰσὶ δὲ καὶ ἀλάμενοι τινες ἐνταῦθα τόποι, τῆς ἄλλης παραλίας ἴχυσής λαμένας. ἐπὶ ἄκρα ὑψηλὴ καὶ βλάσθη, ἀρχὴ τῆς μεγάλης Σύρτους, καλοῦσι δὲ Κεφαλαὶ· εἰς ταύτην δὲ τὴν ἄκραν ἐκ Καρχηδόνος στάδιοι εἰσὶ μικρό πλεοῦσ τῶν πεντακισχιλίων.

19. Ἡ περὶκείμεναι δὲ τῆς ἀπὸ Καρχηδόνος παραλίας μέχρι Κεφαλῶν καὶ μέχρι τῆς Μασαισουλών 2 ἢ τῶν Διβοσφνίκων γῆ μέχρι τῆς τῶν Γαιτούλων 3 ὀρεινῆς, ἥδη Λιβυκῆς οὐσίας. ἢ δ’ ὑπὲρ τῶν Γαιτούλων ἀστίν ἢ τῶν Γαραμάντων γῆ παραλήψασθαι ἐκέλην, ὃθεν οἱ Καρχηδόνιοι κομίζονται λίθοι. τούς δὲ Γαράμαντας ἀπὸ τῶν Διβισών τῶν 4 παρωκεαντίων ἀφεστάναι φασίν ἡμέρῶν ἐννέα ἢ καὶ δέκα ὀδοὺν, τοῦ δὲ Ἀμμόνοις καὶ πεντεκαίδεκα. μεταξὺ δὲ τῆς Γαιτούλων καὶ

1 ἠδὴρα Δπί.
2 Μασαισουλών, Kramer, for Μασαισουλών F, Μασαισουλών other MSS.
3 Γαιτούλων, Xylander, for Γετούλων.
4 καὶ, before τῶν, Meineke omitted.

1 The Ciniso.
with a circuit of four hundred stadia; it has a narrow entrance, and near it is a city bearing the same name which contains dye-factories and all kinds of fish-salting establishments; and then to another lake, which is much smaller; and after this to a city Abrotonum and to several others; and contiguous to these is Neapolis, which is also called Leptis; and from here the passage across to the Epizephyrian Locrians is three thousand six hundred stadia. Next in order one comes to a river; and afterwards to a kind of cross-wall which the Carthaginians built, wishing to bridge over some gorges which extend up into the interior. There are also some harbourless regions here, although the rest of the coast has harbours. Then one comes to a lofty, wooded promontory, which forms the beginning of the Great Syrtis and is called Cephalae; and the distance to this promontory from Carthage is a little more than five thousand stadia.

19. Above the coast-line which extends from Carthage to Cephalae and to the land of Masaesylians lies the land of the Libo-Phoenicians, which extends to the mountainous country of the Gaetulians, where Libya begins. The land above the Gaetulians is that of the Garamantes, which lies parallel to the former and is the land whence the Carthaginian stones are brought. The Garamantes are said to be distant from the Aethiopians who live on the ocean a nine or ten days' journey, and from Ammon fifteen. Between the Gaetulians and our seaboard there

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1 "Heads."
2 i.e. the true Libya, as distinguished from Libo-Phoenicia.
3 See 17. 3. 11.
4 i.e. the Mediterranean seaboard.
τῆς ἡμετέρας παραλίας πολλὰ μὲν πεδία, πολλὰ δὲ ὅρη καὶ λίμναι μεγάλαι καὶ ποταμοί, δὲν τινες καὶ καταδύντες ὑπὸ γῆς ἀφανεῖς γίνονται. Λετοὶ δὲ σφόδρα τοῖς βιοίς εἰς καὶ τῷ κόσμῳ, πολυγύναικες δὲ καὶ πολύσαιδες, τάλλα δὲ ἐμφερεῖς τοῖς νυμφαί τῶν 'Αράβων καὶ ἵπποι δὲ καὶ βόσκες μακροτραχηλότεροι τῶν παρ' ἄλλων. ἵπποφόρβια δ' ἐστὶν ἐσπουδασμένα διαφερόντως τοῖς βασιλεύσιν, ὡστε καὶ ἁριθμὸν ἐξετάζοντα πώλων κατ' ἑτος εἰς μυριάδας δέκα. τὰ δὲ πράβατα ἡμάλακτα καὶ κρέασιν ἐκτρέφεται, καὶ μάλιστα πρὸς τοῖς Αἰθιόπις, τοιαύτα μὲν τὰ ἐν τῇ μεσογαίᾳ.

20. 'Ἡ δὲ μεγάλη Σύρτις τῶν μὲν κύκλων ἐχει σταδίων τρισχίλιων ἑνωκασίων τριάκοντα που, τὴν δ' ἐπὶ τῶν μυχών διάμετρον χίλιων πεντακόσιων, τοσοῦτον δὲ που καὶ τὸ τούτο στόματος πλάτος. ἡ χαλεπότης δὲ καὶ ταύτης τῆς Σύρτεως καὶ τῆς μικράς, ὅτε πολλαχοῦ τεναγώνις ἐστὶν ὁ θυθὸς καὶ κατὰ τὰς ἁμπότεις καὶ τὰς πλημμυρίδας συμβαίνει τεσσεράνθιστοι εἰς τὰ βράχη καὶ κάθειριν, σπάνων δ' εἶναι τὸ σωζόμενον σκάφος. διότερ πάρροθεν τὸν παράπλουν ποιοῦται, φυλαττόμενοι, μὴ ἐμπέσον με τοὺς κόλπους ὡς ἀνέμων ἀφιλάκτου ληφθέντες, τὸ μένων παρακάνδων τῶν ἀνδρών ἀπάντων διαπεραζόμενοι ποτες, καὶ μᾶλιστα τοῖς παρὰ γῆν περίπλους εἰσπλέοντες δὴ τὴν μεγάλην Σύρτιν ἐν δεξιᾷ μετὰ τὰς Κεφαλάς ἐστι λήμνη τρισχίλιων ποι σταδίων τὸ μῆκος, ἐβδομήκορτα δὲ τὸ πλάτος, ἐκδεδούσα εἰς τὸν κόλπον,
are not only many plains, but also many mountains, large lakes, and rivers, some of which sink beneath the earth and become invisible. The inhabitants are very simple in their modes of life and in their dress; but the men have many wives and many children, and in other respects are like the nomadic Arabians; and both horses and cattle have longer necks than those of other countries. Horse-breeding is followed with such exceptional interest by the kings that the number of colts every year amounts to one hundred thousand. The sheep are brought up on milk and meats, particularly in the regions near Aethiopia. Such is my account of the interior.

20. The Great Syrtis has a circuit of about three thousand and nine hundred and thirty stadia, and a diameter, to the inmost recess, of one thousand five hundred stadia, and also a breadth at the mouth of about one thousand five hundred. The difficulty with both this Syrtis and the Little Syrtis is that in many places their deep waters contain shallows, and the result is, at the ebb and the flow of the tides, that sailors sometimes fall into the shallows and stick there, and that the safe escape of a boat is rare. On this account sailors keep at a distance when voyaging along the coast, taking precautions not to be caught off their guard and driven by winds into these gulfs. However, the disposition of man to take risks causes him to try anything in the world, and particularly voyages along coasts. Now as one sails into the Great Syrtis, on the right, after Cephalæ is passed, one comes to a lake about three hundred stadia in length and seventy in breadth, which empties into the gulf and contains both small islands
ἐχοῦσα καὶ νησία καὶ υφομον πρὸ τοῦ στόματος, μετὰ δὲ τὴν λέμνην τόπον ἐστὶν Ἀσπίς καὶ λεμβήν κάλλιστος τῶν ἐν τῇ Σύρτει, συνεχῆς δὲ ὁ Εὐφράντας πύργος ἔστω, ὅριον τῆς πρῶτης Καρχηδόνιας γῆς καὶ τῆς Κυρηναίας τῆς ὑπὸ Πτολεμαίων εἰς ἄλλος τόπον, Χόραξ καλοῦμενος, ὃ ἐμπερῆ ἐχρόωντο Καρχηδόνιοι κομίζοντες σινου, ἀντιφορτεῖκατοι δὲ ὅπως καὶ σταφυν παρά τῶν ἐκ Κυρηνῆς λάθρα παρακομίζοντων; ἐδε οἱ Φιλαινίων βωμοὶ καὶ μετὰ τούτους Αὐτόμαλαι, φρούριον φυλακὴν ἔχουν, ἰδρυμένον κατὰ τὸν μυχὸν τοῦ κόλπου παντὸς. ἔστι δὲ διὰ τοῦ μυχοῦ τοῦτου παράλληλος, τὸν μὲν δὲ Ἀλεξανδρείας μικρὸν νοτιότερος, χιλιοὺς σταδίους, τὸν δὲ διὰ Καρχηδόνιος ἐλάττωσιν ἡ δισεκίλιοι συμπλέοις 1 δὲ ἐν τῇ μὲν καθ Ὑρώου πόλει τὴν ἐν τῷ μυχῷ τοῦ Ἀραβίου κόλπου, τῇ δὲ κατὰ τὴν μεσόγαιαν τῶν Μασαπολίων 2 καὶ τῶν Μαυρουσίων. τὸ λειπόμενον ἦδη τῆς παραλίας ἐστὶν εἰς πόλιν Βερενίκην στάδιοι χίλιοι 4 πεντακόσιοι, ὑπέρκειται δὲ τοῦ μήκους τουδὲ 5 παρῆκοντες καὶ μέχρι τῶν Φιλαινίων βωμῶν οἱ προσαγωγούμενοι Νασαμώνες, λιβυκὸν ἔθνος ἔχει δὲ τὸ μεταξὺ διάστημα καὶ λεμβάνειν οὐ πολλὰς ὑδρείας τῶν σπάνια. ἔστι δὲ ἄκρα λεγομένα Ψευδοπενίας, ἐφ' ἦς ἡ Βερενίκη τὴν θέσιν ἔχει παρὰ λέμνην τινὰ Τριτωνίαδα, ἐν ὑ μάλιστα νησίον ἐστὶ καὶ

1 συμπλέοις, Jones, for κόπτην. 2 Μασαπολίων MSS. 3 δὲν, before τὸ λειπόμενον, Kramer's emend. 4 χίλιοι, Letronne, for ἀσεκίλιοι. 5 πλέοντες, after τοῦδ' , the editors omit. 6 Ψευδοπενίας K.
and a mooring place in front of its mouth. After
the harbour one comes to a place called Aspis, and
to the finest harbour in the Syrtis. Continuous with
this is the Euphrantes Tower, the boundary between
the former country of the Carthaginians and the
Cyrenaecan country as it was under Ptolemy; and
then one comes to another place, called Charax,
which the Carthaginians used as an emporium, taking
wine thither and in exchange receiving loads of
silphium-juice and silphium from merchants who
brought them clandestinely from Cyrenæ; and then
to the Altars of the Philaeni; and after these to
Automala, a stronghold which has a garrison and is
situated at the inmost recess of the whole gulf.
The parallel of latitude through this gulf is a little
more to the south than that through Alexandria,
one thousand stadia, and than that through Carthage,
less than two thousand stadia; but it would coincide
with the parallel which passes through the Hero-
lopolis situated on the recess of the Arabian Gulf
and through the interior of the countries of the
Masaesylians and the Maurusians. The remainder
of the coast from here on to the city Berenice is one
thousand five hundred stadia in length. Lying
inland above this stretch of coast, and extending
even as far as the Altars of the Philaeni, is the
country of the Nasamones, as they are called, a
Libyan tribe. In the intervening distance there
are only a few harbours; and the watering-places
are scarce. There is, however, a promontory called
Pseudo-penisas, on which Berenice is situated, near a
certain lake, Tritonis, in which the principal things

1 i.e. "Shield."  
2 See 17. 1. 5.
κερδών τῆς Ἀφροδίτης ἐν αὐτῷ. ἔστι δὲ καὶ λαμήν. Ἐσπερίδων, καὶ ποταμὸς ἐμβάλλει Δάνθων. ἐνδοτέρω δὲ τῆς Βερενίκης ἐστὶ τὸ μικρὸν ἀκρωτήριον λεγόμενον Βόρειον, τὸ ποιεῖ τὸ στόμα τῆς Σύρτεως πρὸς τὰς Κεφαλάς. κεῖται δὲ ἡ Βερενίκη κατὰ τὰ ἄκρα τῆς Πελοποννήσου, κατὰ τῶν καλούμενον Ἰχθύων καὶ ἄτι κατὰ τὴν Ζάκυνθον, ἐν διάρματε σταδίων τρισχιλίων ἐξακοσίων. ἐκ ταύτης τῆς πόλεως πριγκισταίος πεζῷ περιώδευσε τῆς Σύρτεως Μάρκος Κάτων, κατάγοντας στρατιάν πλείων ἢ μιρίων ἐνδρῶν, ὥς μέρη διελθών τῶν ἱδρεύων χάρων' ὀδευσε δὲ πεζῷ ἐν ἀμφὸς βαθείᾳ καὶ καῦμασι, μετά δὲ Βερενίκην πόλις ἐστὶ Ταύχερα, ἡν καὶ Ἀρσενοῦ καλοῦσα.  

C 837 εἶτ' ἡ Βάρκη πρότεραν, ρών δὲ Πτολεμαῖς εἶτα Φικοῦς ἄκρα, ταπεινή μὲν, πλείστον δὲ ἐκκειμένη πρὸς ἄρετον παρὰ τὴν ἄλλην Διβυκῆν παραλίαν κεῖται δὲ κατὰ Ταύναρον τῆς Λακωνικῆς ἐν διάρματε δισχιλίων ἐκτακοσίων σταδίων ἐστὶ δὲ καὶ πολύσεοι ὁμόνυμοι τῇ ἄκρᾳ. οὐ πολὺ δὲ τοῦ Φικούντος ἀπέχει τὸ τῶν Κυρηναίων ἐπίνειον ἡ Ἀπολλωνία, δόσον ἐκατόν καὶ ἐβδομήκοντα σταδίων, τῆς δὲ Βερενίκης χελών, τῆς δὲ Κυρηνῆς ἄγοντα, πόλεως μεγάλης ἐν τραπεζοειδεῖ πεδίῳ κειμένης, ὡς ἐκ τοῦ πελάγους ἐνώρημαν αὕτην.

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1 For λαμήν, Dodwell conj. λαμήν, and Kramer and Meineke so write (but see Kramer’s note).
2 Ταύχερα Ε, Τάχερα CDFHίς, Τάχερα other MSS.
3 δ’ ἐκκειμένη, Camabon, for δ’ ἐκκειμένη.
4 Ἀπολλωνία (as in § 21 following), Meineke, for Ἀπολλωνία.
are an isle and on it a temple of Aphrodité. In this region are also the Harbour\(^1\) of the Hesperides and the river Lathon which empties into it. Farther inside\(^2\) than Berenicē lies the small promontory called Boreium, which with Cephalae forms the mouth of the Syrtis. Berenicē lies opposite the promontories of the Peloponnesus, opposite Ichthys, as it is called, and also opposite Zacynthis, the distance across being three thousand six hundred\(^3\) stadia. Setting out from this city Marcus Cato travelled round the Syrtis by land in thirty days,\(^4\) leading an army of more than ten thousand men, having separated them into divisions on account of the scarcity of watering-places; and he travelled on foot in deep sand and scorching heat. After Berenicē one comes to a city Taucheira, which is also called Arsinoē; and then to a city formerly called Barce, but now Ptolemais; and then to a promontory Phycus, which is low-lying and projects farthest towards the north as compared with the rest of the Libyan coast; it lies opposite Taenarum in Laconia, the distance across being two thousand and eight hundred stadia; and there is also a small town which bears the same name as the promontory. Not far distant from Phycus is the naval station of the Cyrenaecans, Apollonia, about one hundred and seventy stadia from Phycus, one thousand from Berenicē, and eighty from Cyrenē, a large city situated in a trapezium-shaped plain, as it looked to me from the sea.

\(^1\) Some would emend "Harbour" to "Lake" (see critical note).
\(^2\) i.e. inside the Syrtis, towards the south (see Map XV, end of vol.).
\(^3\) Op. 10. 2. 18.
\(^4\) In 47 B.C., on his march to join Mætullus Scipio.
καὶ Καλλίστην ἀνώμαξον τὸ παλαιόν, διὸ φησὶ καὶ Καλλίμαχος.

Καλλίστη τὸ πάροιθε, τὸ δ’ ἐστερον οὖνομα Θήρη,

μήτηρ εὐίππου πατρίδος ἡμετέρης.

κεῖται δὲ τὸ τῶν Κυρηναίων ἐπίνειον κατὰ τὸ ἑσπέριον τῆς Κρήτης ἀκρον, τὸ τοῦ Κριοῦ μέτωπον, ἐν διάρματι δισχιλίων1 σταδίων, ὁ πλοῦς Δαυκοῦτος. λέγεται δὲ ἡ Κυρήνη κτίσμα Βάπτου, προγόνοι δὲ τοῦτον ἐαυτὸν φαίνει Καλλίμαχος γυξίθη δὲ διὰ τὴν ἀρετὴν τῆς χώρας καὶ γὰρ ἰπποτρόφος ἐστὶν ἀρίστη καὶ καλλίκαρπος, καὶ πολλοὺς ἄνδρας ἄξιολογοὺς ἐσχε καὶ δυναμένους ἐλευθερίας ἄξιολογοὺς προϊστασθαι καὶ πρὸς τοὺς ὑπερκειμένους βαρβάρους ἱσχυρῶς ἀντέχειν. τὸ μὲν οὖν παλαιὸν αὐτόνομος ἢν ἡ πόλις εἶτα οἱ τὴν Ἁγίουπτον κατασχόντες Μακεδόνες αὐξηθέντες ἐπέθεντο αὐτοῖς, ἀρχαίων τῶν περὶ Ὁβραών τῶν ἀνελόντων τοῦ "Αρταλοῦ βασιλεύσετές δὲ χρόνους τεινάς εἰς τὴν Ἡρωμαίων ἐξουσίαν ἡλθον, καὶ νῦν ἐστὶν ἄπαρχια τῇ Κρήτῃ συνεξεγέρθην, τῆς δὲ Κυρήνης ἐστὶ περιπόλια ἡ τῆς Ἀπολλωνία καὶ ἡ Βάρκη καὶ ἡ Ταύχειρα2 καὶ Βερενίκη καὶ τὰ ἄλλα πολύχρωμα τὰ πλησίον.

22. Ὁμορεῖ δὲ τῇ Κυρηναίᾳ ἢ τὸ σίλφιον φέροντα καὶ τὸν ὅποι τὸν Κυρηναίου, ἐν εἰκόνας τὸ σίλφιον ὑπεσθέν. ἐγγὺς δ’ ἠλθέ τού ἐκλειπὼν, ἐπελθόντων τῶν βαρβάρων κατὰ ἕχθρον τινὰ καὶ

1 δισχιλίων (ἡ) Carabon, τοῦ χιλίων (δ).  
2 Ταύχειρα (εὐ αὐτὸν αὐ) ἢ, Ταύχειρα χαλ.
21. Cyrenē was founded by colonists from Thera, a Laconian island, which in ancient times was called Callistē, as Callimachus says: "Callistē was its first name, but its later name was Thera, mother of my fatherland, famed for its good horses." The naval station of the Cyrenaeans lies opposite the western promontory of Crete, Criumen-topon, the distance across being two thousand stadia. The voyage is made with Leucothous.¹ Cyrenē is said to have been founded by Battus;² and Callimachus asserts that Battus was his ancestor. Cyrenē grew strong because of the fertility of its territory, for it is excellent for the breeding of horses and produces beautiful fruit, and it had many men who were noteworthy and who were able to defend its liberty in a noteworthy manner and to resist strongly the barbarians who lived above them. Now in ancient times the city was independent; and then the Macedonians, who had taken possession of Aegypt, grew in power and attacked the Cyrenaeans, under the leadership of Thibron and his associates, who had slain Harpalus; and having been ruled by kings for some time the city came under the power of the Romans and is now joined with Crete into one Province. But Apollonia, Barca, Taucheira, Berenice, and the other towns near by, are dependencies of Cyrenē.

22. Bordering on Cyrenaica is the country which produces silphium and the Cyrenaean juice, which latter is produced by the silphium through the extraction of its juice. But it came near giving out when the barbarians invaded the country be-

¹ A southerly wind (see 1. 2. 21).
² About 631 B.C.
φθειράντων τὰς ρίζας τοῦ φυτοῦ. εἰσὶ δὲ νομάδες. ἀνδρεῖς δὲ ἐγένοντο γνώριμοι Κυρηναῖοι Ἀριστείππος τε ὁ Σωκρατικός, ὡστὶς καὶ τὴν Κυρηναϊκὴν κατεβάλετο φιλοσοφίαν, καὶ θυγάτηρ, Ἀρήτη πονομα, ἢπερ διεδέχατο τὴν σχολὴν, καὶ ὁ ταύτην πάλιν διαδεξάμενος υἱὸς Ἀριστείππος, ὁ κληθεὶς Μητροδίδακτος, καὶ Ἀννίκερες, ὁ δικὸς ἐπανορθώσας τὴν Κυρηναϊκὴν αἵρεσιν καὶ παραγαγὼν ἄντι αὐτῆς τὴν Ἀννίκεριαν. Κυρηναῖος δ’ Ο 838 ἐστὶ καὶ Καλλίμαχος καὶ Ἐρατοσθένης, ἀμφότεροι τετειμημένοι παρὰ τοῖς Αγγυπτίων Βασιλεύσιν, ὁ μὲν ποιήτης ἄμα καὶ περὶ γραμματικῆς ἐσπουδαίως, ὁ δὲ καὶ ταύτα καὶ περὶ φιλοσοφίαν καὶ τὰ μαθήματα, εἶ τις ἄλλος, διαφέρους. ἀλλὰ μὴν καὶ Καρνιάδης (οὗτος δὲ τῶν ἐξ Ἀκαδημίας ἀριστος φιλοσόφων ὁμολογεῖται) καὶ ὁ Κρόνος δὲ Ἀπολλωνίος ἐκείθεν ἐστὶν, ὁ τοῦ διαλεκτικοῦ Διοδώρου διδάσκαλος, τὸν καὶ αὐτὸν Κρόνον προσαγορευόντος, μετενεγκάντων τινῶν τὸ τοῦ διδασκάλου ὑπέθετον ἐπὶ τὸν μαθητήν. μετὰ δὲ τὴν Ἀπολλωνίαν ἐστὶν ἡ λοιπὴ τῶν Κυρηναίων παραλία μέχρι Καταβαθμοῦ σταδίων διυχισσῶν διακοσίων, οὐ πάνω εὔπαρπάλους· καὶ γὰρ λεμένας ὄλγοι καὶ ὄφοροι καὶ κατοικίας καὶ ύδρεῖα. τῶν δὲ μάλιστα ὄνομαξομένων κατὰ τὸν παράπλους τόπων τὸ τε Ναύσταθμον ἐστὶ καὶ τὸ Ζεφύριον πρόσορον ἔχον καὶ ἄλλο Ζεφύριον καὶ ἀκρα Χερρώνησος λιμένα ἔχουσα· κεῖται δὲ

1 φθειράντων Β.
cause of some grudge and destroyed the roots of the plant. The inhabitants are nomads. The Cyrenaecans who became famous were Aristippus the Socratic philosopher, who also laid the foundations of the Cyrenaic philosophy; and his daughter, Aretē by name, who succeeded him as head of the school; and again her son Aristippus, Aretē's successor, who was called Métrodidæctus;¹ and Anniceris, who is reputed to have revised the doctrines of the Cyrenaic sect and to have introduced in place of it those of the Annicerian sect. Callimachus, also, was a Cyrenaean, and Eratosthenes, both of whom were held in honour by the Egyptian kings, the former being a poet and at the same time a zealous student of letters, and the latter being superior, not only in these respects, but also in philosophy, and in mathematics, if ever a man was. Furthermore, Carneades, who by common agreement was the best of the Academic philosophers, and also Apollonius Cronus, were from Cyrenē, the latter being the teacher of Diodorus the Dialectician, who also was given the appellation "Cronus," certain persons having transferred the epithet of the teacher to the pupil. After Apollonia one comes to the remainder of the coast of the Cyrenaecans, which extends as far as Catabathmus, a distance of two thousand two hundred stadia; the coasting-voyage is not at all easy, for there are but few harbours, mooring-places, settlements, and watering-places. Among the places along the coast that are best known are Naustathmus and Zephyrium, which has anchorage, and a second Zephyrium, and a promontory Cherroneus, which has a harbour. This

¹ i.e. "Mother-taught."
κατὰ Κύκλου ἡ τῆς Κρήτης ἐν διάρματε χιλιάδες καὶ πεντακοσίων σταδίων νότως εἶτα Ἰράκλειδόν τι ιερὸν καὶ ὑπὲρ αὐτοῦ κόμη Παλλούρος εἶτα λειμὴν Μενέλαος καὶ 'Αρδανίς, ἀκρα ταπεινῆ υφομομ ἐχώσα εἶτα μέγας λειμῆν, καθ' ὁ ἐν τῇ Κρήτῃ Χεράνθηνσος ἔδραται, διασχίζων που σταδίων διάμα ἀπολείποντα μεταξὺ ὅλη γὰρ σκέδου τι τῇ παραλίᾳ ταύτῃ ἀντίκειται παράλληλος ἡ Κρήτῃ στενῆ καὶ μακρά. μετὰ δὲ τὸν μέγαν λειμάνα ἄλλος λειμὴν Πλάνως, καὶ ὑπὲρ αὐτὸν Τετραπυργία, καλεῖται δὲ ὁ τόπος Κατάβαθμος μέχρι δεύρῳ ἡ Κυρηναία, τὸ δὲ λοιπὸν ἤδη μέχρι Παραιτούμοι, κάκειθεν εἰς Ἀλεξάνδρειαν, ἔδραται ἕμων ἐν τοῖς Αλμυττακοῖς.

23. Τὴν δ’ ὑπερκείμενην ἐν βάθει χώραν τῆς Σύρτεως καὶ τῆς Κυρηναίας κατέχουσιν οἱ Αἴθυες, παράλυπροι καὶ αὐχυμηρῶν πρώτοι μὲν οἱ Νασαμόνες, ἐπείτα Ψυλλοὶ καὶ τῖνες Παλτούλοι, ἐπείτα Γαράμαντες πρὸς δὲ ἔτει μᾶλλον οἱ Μαρμαρίδαι, προσχωρούντες ἐπὶ πλέον τῇ Κυρηναίᾳ καὶ παρατείνοντες μέχρι Ἀμμόνος, τεταρτάλους μὲν οὖν φασιν ἀπὸ τοῦ μυχοῦ τῆς μεγάλης Σύρτεως τοῦ κατ’ Αὐστραλαν πως βαδίζονται ὡς

1 For Κύκλου, Cornía (citing S. 5. 1) writes Κάκκαν; but Kramer rightly objects, proposing Μάταλος instead.
2 'Αρδανίς, Meineke, following Kramer, for 'Αρδανίς.
3 διασχίζων, Latrone and most later editors, for τρισχίζων.
4 The words καλείται ... Κυρηναία are rightly transposed from a position after Ἀλεξάνδρεια by Kramer, who also omits ἡ καὶ before εἴρεται.
5 Γαράμαντοι MSS.
6 Μαρμαρίδαι Ε, Μαρμαρίδαι other MSS. 

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promontory lies opposite Cyclus in Crete; and the distance across is one thousand five hundred stadia if one has a south-west wind; and then one comes to a kind of temple of Heracles, and, above it, to a village called Paliurus; and then one comes to a harbour, Menelaüs, and to Ardanis, which is a low-lying promontory with a mooring-place; and then to a large harbour, opposite which lies the Cherronesus in Crete, the interval between the two places being about two thousand stadia; indeed, I might almost say that Crete as a whole, being narrow and long, lies opposite, and parallel, to this coast. After the large harbour one comes to another harbour, which is called Plynus, and above it lies Tetrapyrgia; but the place is called Catabathmus; and Cyrenaea extends thus far. The remaining part of the coast, extending to Paraetonium and thence to Alexandria, I have already mentioned in my account of Egypt.

23. The country lying deep in the interior above the Syrtis and Cyrenaea, a barren and arid region, is occupied by the Libyans: first by the Nasamones, and then by the Psyllians and certain Gaeclulians, and then by the Garamantes, and, still more towards the east, by the Marmaridae, who border to a greater extent on Cyrenaea and extend as far as Ammon. Now it is said that persons going on foot from the recess of the Great Syrtis, from about the neighbourhood of Automala, approximately in the

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1 "Cyclus" is doubtful (see critical note).
2 The MSS. read "three" (see critical note).
3 i.e. "Four Towers."

7 τοῦ κατ’ Αὐτήμαλα πως, Kramer, for τοῦς κατ’ αὐτὸ μαλακῶς.
ἐπὶ χειμερινὰς ἀνατολὰς εἰς Ἀὐγήλα ἕφεκνεσθαι. ἦστε δὲ ὁ τόπος οὗτος ἐμφερῆς τῷ Ἀρμανίῳ, φοινικοτρόφος τε καὶ εὐνυδρος· ὑπάρχει δὲ τῆς Κυπριαλής πρὸς μεσομερίαν μέχρι μὲν σταδίων ἐκατὸν καὶ δευτεροφόρος ἐστὶν ἡ γῆ· μέχρι δὲ ἄλλων ἐκατὸν σπείρεται μόνον, οὐκ ὁρυζωτροφεῖ δ' ἡ γῆ διὰ τῶν αὐχμῶν. ὑπὲρ δὲ τούτων ἡ τὸ σίλθιον φέρουσα ἐστίν· εἰδ' ἡ ἀοίκητος καὶ ἡ C 339 τῶν Γαραμάντων. ἦστε δ' ἡ τὸ σίλθιον φέρουσα στενὴ καὶ παραμήκης καὶ παραξύρος, μῆκος μὲν ὡς ἐπὶ τᾶς ἀνατολᾶς ἴσως δυσὶ σταδίων χίλιων, πλάτος δὲ τριακοσίων ἡ μικρῷ πλείον τὸ γε γνώριμον εἰκάζειν μὲν γὰρ ἀπασαν πᾶρεστi διηνεκῶς τὴν ἐπὶ τοῦ αὐτοῦ παραλλήλου κειμένην τουατήν εἶναι κατὰ τε τοὺς ἀέρας καὶ τὴν τοῦ φυτοῦ φορὰν, ἐπεὶ δ' ἐμπίπτουσιν ἑρμῆλα πλείους, οὐδ' τοὺς πάντας τόπους ἑσμεν. παραπλησίως δ' ἀναφέρεται καὶ τὰ ὑπὸ τοῦ Ἀρμανίως καὶ τῶν αὐλᾶσεων μέχρι τῆς Λιβικῆς. οὐδ' ἂν ἔχομεν λάγειν τοὺς ὄρους οὔτε τῆς Λιβικῆς οὔτε τῆς Λιβόης, ἀλλ' οὔδὲ τῆς πρὸς Λιβύης τρανῶς, μὴ τε γε τῆς πρὸς τῷ ὄκεανῳ.

24. Τὰ μὲν οὖν μέρη τῆς καθ' ἡμᾶς οἰκουμένης οὔτω διάκειται· ἐπεὶ δ' οἱ Ῥωμαίοι τὴν ἄριστην

1 εἰς Ἀὐγήλα, Κραμορ inserta.
2 τὰ, after Κυπριαλῆς, Groskurd ejecta.
3 Ε' reads οἶ δροετροφεῖ, other MSS. ὁρυζωτροφεῖ, before which Corral and the later editors insert σε.
4 φέρουσα, omitted by all MSS. except ι.
5 εἰ, Hopper inserta.
GEOGRAPHY, 17. 3. 23–24

direction of winter sunrise,¹ arrive at Augila on the fourth day. This region resembles Ammon, being productive of palm-trees and also well supplied with water. It lies above Cyrenaca to the south, and for a distance of one hundred stadia produces trees, but for another hundred the land is only sown, although, on account of its aridity, the land does not grow rice.² Above this region is the country which produces silphium; and then one comes to the uninhabited country and to that of the Garamantes. The country which produces silphium is narrow, long, and somewhat arid, extending in length, as one goes approximately towards the east, about one thousand stadia, and in breadth three hundred or a little more, at least that part which is known; for we may conjecture that all lands lying in unbroken succession on the same parallel of latitude are similar as regards both climate and plants, but since several deserts intervene, we do not know all these regions. Similarly, the regions above Ammon and the oases as far as Aethiopia are likewise unknown. Neither can we tell the boundaries either of Aethiopia or of Libya, nor yet accurately even those of the country next to Aegypt, much less of that which borders on the Ocean.

24. This, then, is the lay of the different parts of our inhabited world; but since the Romans occupy

² One major MS. reads "roots" instead of "rice" (see critical note).

⁶ tâ μὲν ὁδὸν μέρη τῆς καθ’ ἡμās οἰκουμένης (as in 2. 5. 34), Kramer, for tâ μὲν ὁδὸν μέρη τῆς οἰκουμένης (Dlez adding tâ before μέρη).
αὐτῆς καὶ γνωριμωτάτην κατέχουσιν, ἀπαντάς ὑπερβαθμισθέντων τούς πρῶτους ἥγεμόνας, ὅν μνήμην ἴσας, ἐξιον καὶ διὰ βραχέων καὶ τὰ τοιτον εἴσειν, ὅπερ μὲν οὖν ἐκ μιᾶς ὁμοθέτης πόλεως τῆς Ρώμης ἀπασαν τὴν Ἰταλίαν ἔσχον διὰ τὸ πολέμειν καὶ πολεμικῶς ἁρχεῖν, εὑρήτει, καὶ διότι μετὰ τὴν Ἰταλίαν τὰ κύκλο προσεκτήσαντα, τῇ αὐτῇ ἄρετῇ χρώμηνοι. τριῶν δὲ ἡπείρων οὖσῶν, τὴν μὲν Ἑυρώπην σχεδὸν τὸ πᾶσαν ἔχουσι, πλὴρος δὲ· 1 ἐξω τοῦ Ἰστροῦ καὶ τῶν μεταξύ τοῦ Ῥήμου καὶ τοῦ Ταμώιδου παρωκευτῶν; τῆς δὲ Λιβύες ἡ καθ’ ἡμᾶς παραλλα πᾶσα ὑπ’ αὐτοὺς ἑστιν, ἡ δὲ ἄλλη ἀσκήτου ἑστιν ἡ λυπρώς καὶ νομαδικῶς οἰκεῖαν ὁμοίως δὲ καὶ τῆς Ἁσίας ἡ καθ’ ἡμᾶς παραλλα πᾶσα υποχειρίου ἑστιν, εἰ μή τις τὰ τῶν Ἁχαιῶν καὶ Ζυγῶν καὶ Ἡμίοχων ἐν λόγῳ τίθεται, ληστρικῶς καὶ νομαδικῶς ξύντων ἐν στενοῖς καὶ λυπρῶς χωρίσων τῆς δὲ μεσογαίας καὶ τῆς ἐν βάθει τὴν μὲν ἔχουσιν αὐτοῖς, τὴν δὲ Παρθανίδα καὶ οὐ ὑπὲρ τούτων βάρβαροι, πρὸς τε ταῖς ἀνατολαίς καὶ ταῖς ἁρκτοῖς Ἰνδοῖ καὶ Βάκτριοι καὶ Σκύθαι, εἰτ’ Ἀραβεῖς καὶ Αἰθιοπεῖς προστίθεται δὲ ἀκατ’ αὐτοὺς. ταυτῆς δὲ τῆς συμπάθης χώρας τῆς ὑπὸ Ῥωμαίων ἡ μὲν βασιλεύειν, ὅποι 2 ὑπὸ ἔχουσιν αὐτοὶ καλότατες ἐπαρχίαν, καὶ περιπουσιν ἥγεμόνας καὶ φορολόγους. εἰσὶ δὲ τιμεῖ.
the best and the best known portions of it, having
surpassed all former rulers of whom we have record,
it is worth while, even though briefly, to add the
following account of them. Now I have already
stated that, setting out with only one city, Rome,
the Romans acquired the whole of Italy through
warfare and statesmanlike rulership, and that, after
Italy, by exercising the same superior qualities, they
also acquired the regions round about Italy. And
of the continents, being three in number, they hold
almost the whole of Europe, except that part of
it which lies outside the Ister River and the parts
along the ocean which lie between the Rhenus and
the Tanaïs Rivers. Of Libya, the whole of the
coast on Our Sea is subject to them; and the rest
of the country is uninhabited or else inhabited only
in a wretched or nomadic fashion. In like manner,
of Asia also, the whole of the coast on Our Sea is
subject to them, unless one takes into account the
regions of the Achaei and the Zygï and the
Heniochi, who live a piratical and nomadic life in
narrow and sterile districts; and of the interior and
the country deep inland, one part is held by the
Romans themselves and another by the Parthians
and the barbarians beyond them; and on the east
and north live Indians and Bactrians and Scythians,
and then Arabian and Aethiopians; but some
further portion is constantly being taken from these
peoples and added to the possessions of the Romans.
Of this whole country that is subject to the Romans,
some parts are indeed ruled by kings, but the
Romans retain others themselves, calling them
Provinces, and send to them praefects and collectors
of tribute. But there are also some free cities,
καὶ ἐλεύθεραι πόλεις, οὐ μὲν ἐξ ἀρχῆς κατὰ φιλίαν προσελθούσαι, τὰς δὲ ἠλευθέρωσαν αὐτοὶ κατὰ τιμῆν. εἰσὶ δὲ καὶ δυνάται τινὲς καὶ φύλαρχοι καὶ ἱερατές ὑπ᾽ αὐτῶν. οὕτως μὲν δὴ ξύσι κατὰ τινὰς πατρίδους νόμους.

Ο 840 25. Λίγον ἐπαρχίας διήρνυται ἄλλοτε μὲν ἄλλως, ἐν δὲ τῷ παρόντι, ὡς Καίσαρ ὁ Σεβαστὸς διετάξεις ἐπειδὴ γὰρ ἡ πατρίς ἐπέτρεψεν αὐτῷ τὴν προστασίαν τῆς ἡγεμονίας καὶ πολέμου καὶ εἰρήνης κατέστη κυρίως διὰ βίου, δίχα διείλε πάσαν τὴν χώραν καὶ τὴν μὲν ἀπέδειξεν ἐαυτῷ, τὴν δὲ τῷ δήμῳ ἕαυτῷ μὲν, ὡς στρατιωτικής φρούρας ἄχοι χρείαν (αὕτη δὲ ἦσθιν ἡ Βάρβαρος καὶ πλησίον χρονός τοῖς μέγιστοι κεχειρωμένοις θυναμίς ἡ λυπρὰ καὶ δυσγεώργητος, ὡς ὁ ἀπορίας τῶν ἄλλων, ἐρυμάτων ὁ εὐπορίας ἀφημίαξιν καὶ ἀπειθεῖν), τῷ δήμῳ δὲ τὴν ἄλλην, ὡς ἐνεργίᾳ καὶ χωρίς ὅπλων ἄρχεσθαι ῥαδίω ἐκατέρων δὲ τὴν μερίδα εἰς ἐπαρχίας διένειμε πλεονεκρούς, διὰ μὲν καλοῦντας Καίσαρος, διὰ δὲ τοῦ δήμου. καὶ εἰς μὲν τὰς Καίσαρος ἡγεμόνας καὶ διοικητὰς Καίσαρ πέμπει, διαιρῶν ἄλλοτε ἄλλως τὰς χώρας καὶ πρὸς τόυς καιροὺς πολεμούμενος, εἰς δὲ τὰς δημοσίας ὁ δήμος στρατηγοῦς ἢ ὑπάτους, καὶ αὐτοὶ δὲ εἰς μερισμοὺς ἀγονταὶ διαφόρους, ἐπειδὰν

1 δὴν F, δὴν ἦν other MSS.
2 ἡγεμόνας, Cassuboua, for ἡγεμονίας F, ἡγεμονίας other MSS.

1 F, in Latin principatus. 
2 During office called "propraetor."
of which some came over to the Romans at the outset as friends, whereas others were set free by the Romans themselves as a mark of honour. There are also some potentates and phylarchs and priests subject to them. Now these live in accordance with certain ancestral laws.

25. But the Provinces have been divided in different ways at different times, though at the present time they are as Augustus Caesar arranged them; for when his native land committed to him the foremost place of authority and he became established as lord for life of war and peace, he divided the whole of his empire into two parts, and assigned one portion to himself and the other to the Roman people; to himself, all parts that had need of a military guard (that is, the part that was barbarian and in the neighbourhood of tribes not yet subdued, or lands that were sterile and difficult to bring under cultivation, so that, being unprovided with everything else, but well provided with strongholds, they would try to throw off the bridle and refuse obedience), and to the Roman people all the rest, in so far as it was peaceable and easy to rule without arms; and he divided each of the two portions into several Provinces, of which some are called "Provinces of Caesar" and the others "Provinces of the People." And to the "Provinces of Caesar" Caesar sends legati and procurators, dividing the countries in different ways at different times and administering them as the occasion requires, whereas to the "Provinces of the People" the people send praetors or proconsuls, and these Provinces also are brought under different divisions whenever expediency requires. But at the outset
κελεύῃ τὸ συμφέρον. ἂλλ' ἐν ἀρχαῖς ὡς Ἰούβακε ποιήσας ὑπατικάς μὲν δύο. Διεξῆν τὲ, ὡς ὑπὸ Ῥωμαίους ἔξο τῆς ὑπὸ Ἰούβακε μὲν πρὸτερον, νῦν δὲ Πτολεμαῖον τὸ ἐκείνου παιδί, καὶ Ἀσίδην τὴν ἐντὸς Ἀλυσι καὶ τοῦ Ταύρου πλὴν Γαλατῶν καὶ τῶν ὑπὸ Ἄμωντα γενομένων ἔθνων, ἐτὶ δὲ Βιδυνίας καὶ τῆς Προποντίδος· δέκα δὲ στρατηγικάς, κατὰ μὲν τὴν Ἔφόσῳ καὶ τὰς πρὸς αὐτὴν ἐνσέος τὴν τε ἐκτὸς Ἰβηρίαν λεγομένην, ὡς πρὶ τοῦ Βασίλεως ποταμῶν καὶ τὸν Ἀραβιῶν καὶ τῆς Κελτικῆς τῆς Ναρβανίτου, τρίτην δὲ Σαρδών μετὰ Κύπρου, καὶ Σικελίαν τετάρτην, πέμπτην δὲ καὶ ἐκτὸς τῆς Ἰλλυρίδος τὴν πρὸς τῇ Ἡπείρῳ καὶ Μακεδονίαν, ἐβδόμην δὲ Ἀχαιαὶ μετα Θευταλίας καὶ Αιτωλῶν καὶ Ἀκαρνάνων καὶ τεσσαράς Ἡπειρωτικῶν ἐθνῶν, διὰ τῇ Μακεδονίᾳ προσώριστο, οὐδόν δὲ Κρήτην μετὰ τῆς Κυρηναίας, ἐνατάτην δὲ Κύπρου, δεκατῶν δὲ Βιδυνίαν μετὰ τῆς Προποντίδος καὶ τοῦ Πόντου τιτών μερῶν. τὰς δὲ ἄλλας ἐπαρχίας ἔχει Καῖσαρ, ὡς ὡς μὲν πέμπτη τους ἐπιμελησμένους ὑπατικοὺς ἄνδρας, ἐς ὡς δὲ στρατηγικοὺς, ἐς ὡς δὲ καὶ ἱππικοὺς. καὶ βασιλείας δὲ καὶ δυνάσται καὶ ἐπαρχίαι τῆς ἐκείνου μερίδος καὶ εἰσὶ καὶ ὑπῆρξαν ἄλλοτε.

1 γε, Cornis, for τε.
2 στρατηγικάς, Cornis, for στρατηγικάς.
3 καὶ τὸν Ἀραβιῶν, editors before Kramer, for καὶ τὸν Ἀραβαὶς (Ἀραβαὶς MSS.), which is suspected by later editors and rejected by Meineke.
Caesar organised the Provinces of the People by creating, first, two consular provinces; I mean (1) Libya, in so far as it was subject to the Romans, except the part which was formerly subject to Juba and is now subject to Ptolemy his son, and (2) the part of Asia that lies this side the Halys River and the Taurus, except the countries of the Galatians and of the tribes which had been subject to Amyntas, and also of Bithynia and the Propontis; and, secondly, ten praetorial provinces, first, in Europe and the islands near it, I mean (1) Iberia Ulterior, as it is called, in the neighbourhood of the Baetis and Anas\(^1\) Rivers, (2) Narbonitis in Celtica, (3) Sardo\(^2\) together with Cyrrhus,\(^3\) (4) Sicily, (5 and 6) Macedonia and, in Illyria, the country next to Epeirus, (7) Achaea as far as Thessaly and Actolia and Acarnania and certain Epeirotic tribes which border on Macedonia, (8) Crete along with Cyrenae, (9) Cypros, and (10) Bithynia along with the Propontis and certain parts of the Pontus. But the rest of the Provinces are held by Caesar; and to some of these he sends as curators men of consular rank, to others men of praetorian rank, and to others men of the rank of knights. Kings, also, and potentates and decarchies are now, and always have been, in Caesar's portion.

\(^1\) "Anas" is a correction for "Atax," the Atax being the present Aude in France.
\(^2\) Sardinia.
\(^3\) Corsica.
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